PREFACE

In the year 1842, a most generous offer made to me by the present Duke of Northumberland (then Lord Prudhoe) enabled me to undertake the composition of this work; and to His Grace's princely aid I have ever since been mainly indebted for the means of accomplishing the project thus originated.

The object proposed Was not to do in English little more than what Golius and others had already done in Latin, by trans1ating and composing from a few Arabic lexicons of the class of epitomes or abstracts or manuals; but to draw chiefly from the most copious Eastern sources; one of which, comprising in about one seventh part of its contents the whole of the celebrated Kamoos, I knew to exist in Cairo. There, also, I had reason to believe that I might find other sources unknown in Europe, and obtain more aid in the prosecution of my design than I could elsewhere; and thither, therefore, I betook myself for this purpose.

On my arrival at Cairo, I first had recourse, for help in making my preparations, to an accomplished Arabic Scholar, the late M. Fulgence Fresnel, with whom, during a former residence in Egypt, I had contracted an intimate friendship. Previously informed by me of my project, he had tested the qualifications of several learned natives for the task of assisting me in collecting, transcribing, and collating, the materials from which my lexicon was to be composed; and he recommended to me, as the person whom he esteemed the most fit, the Sheykh Ibraheem (surnamed 'Abd-el-Ghaffar) Ed-Dasookee. To have engaged as my coadjutor a sheykh respected for his character and learning, and to have been disappointed in him, and obliged dismiss him, might have made him my enemy, and enabled and induced him to baffle my scheme; but my experience led me to believe that a person better qualified for the services that I required of him, than the Sheykh Ibraheem Ed-Dasookee, could not have been found by me in Cairo; and I had no occasion to employ any other assistant, except, occasionally, transcribers, under his supervision.

The assistance that I received from my friend M. Fresnel was not limited to the favour mentioned above. With a generosity rarely equalled, he insisted upon transferring to me the most valuable of his Arabic manuscripts, to remain with me during the whole period of the composition of my lexicon, and in case of his death during that period to become my absolute property. Most deeply do 1 deplore his not having lived to see how greatly those precious manuscripts have contributed to the accuracy and value of my work, and to have them restored to him. They consist of two copies of the Sihah and a copy of the Kamoos. One of the copies of the former lexicon is a manuscript of extraordinary excellence: it was finished in the year of the Flight 676 (A.D. 1277); and forms a large quarto-volume. The other copy of the same lexicon is in three volumes: the second volume surpasses in accuracy every other copy of the same work that I have seen, and is enriched with numerous important extracts, in its margins, from the celebrated Annotations of Ibn-Barree and EI-Bustee: the first volume is similarly enriched, and little inferior to the second in accuracy: the third is of the ordinary quality. The copy of the Kamoos, which is written in a very small and compact hand, and forms a single octavo-volume, I believe to be unique: it contains, in its margins, (with other annotations and with various readings,) copious extracts from the great work which is the main source of my own lexicon; and its text, of which the transcription was finished in the year of the Flight 1120 (A.D. 1708-9), has been carefully collated. These valuable acquisitions I made almost immediately after my arrival at Cairo.

It was indispensable, I believe, to the success of my undertaking, that I should most carefully avoid whatever might draw down disrespect from the Ulama of Cairo, or others of the Muslim inhabitants, either upon myself or upon the Sheykh who was to assist me in procuring the chief material for the composition of my work. For it was only by his means that I could reasonably hope to obtain the use of manuscripts in the libraries of mosques; that is, by his borrowing those manuscripts as though for his own use: and one of the librarians showed himself to be desirous of urging any pretext in order to refuse the loan of the work that I most needed. I therefore made my place of residence" to be as far as I could from the quarters frequented by Franks, and conformed with such of the general usages of the Muslims as did not involve a profession of their religion. But my precautions did not suffice to secure me from every difficulty. Even the Viceroy, Mohammad Alee Pasha, though almost an absolute prince, could not enable me to overcome them. Hearing of my project, I know not how, he spontaneously informed me, by his Prime Minister, that he was desirous of showing his respect for my Patron by rendering me any assistance within his power. I replied that his Highness would very greatly aid me by granting me authority to demand the loan of certain manuscripts in the libraries of mosques. But it was feared that the wardens of the mosques would in this case urge the necessity of an order from the Sultan, or abstract considerable portions from those manuscripts and so defeat my plan. I could therefore only endeavour to obtain, according to the usual custom, through the sheykh my assistant, a small portion at a time of each of the required manuscripts: and even this I was unable to do until after the lapse of some weeks. In the meantime, however, I had the good fortune to acquire a large folio-volume, consisting of literally the whole of the first tenth portion, of a copy of the great work to which I have alluded before as comprising in about one seventh part of its contents the whole of the celebrated Kamoos. This work, entitled "Taj Al-Aroos a compilation from the best and most copious Arabic lexicons, in the form of a running commentary on the Kamoos, with necessary critical and other illustrations, original, and selected from various authors of high repute, fully justified my expectation. I found, from the portion before me, that it would of itself alone suffice to supply the means of composing an Arabic lexicon far more accurate and perspicuous, and incomparably more copious, than any hitherto published in Europe. But I should not have been satisfied with making use of it for such a purpose without being able to refer to several of the most important of the works from which it was compiled.

Of these works, and others particularly deserving of notice, as well as of the Taj el-'Aroos itself, and of the principles of Arabic lexicology, I must now endeavour to give a brief account. In doing this, I shall frequently have occasion to cite the "Muzhir" of Es-Suyootee, a compilation of the utmost value to students in general, and more especially to lexicographers, of the Arabic language. Its author died in the year of the Flight 911, a date to be borne in mind in perusing my extracts from it.

I possess a most excellent copy of it, (written by a learned man, the sheykh Nasr El-Hooreenee, with the exception of a portion which, while he was suffering from an attack of ophthalmia, was written for him by one of his disciples,) transcribed from the best that is known to exist in Cairo, (namely, that of Es-Seja'ee, in the library of the great mosque El-Azhar) transcribed with copious marginal notes.

What is called the classical language of Arabia, often termed by the Arabs "the language of Ma'add," and "the language of Mudar," is a compound of many sister-dialects, very little differing among themselves, which were spoken throughout nearly the whole of the Peninsula before the religion of Mohammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a

great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, which had obtained from time immemorial, and the yearly fair held at 'Okadh, at which the poets of various tribes, during a period of about a century before the birth of Mohammnd, or perhaps during a somewhat longer period, contended for the need of general admiration.[1]

"Katadeh says that the tribe of Kureysh used to cull what was most excellent in the dialects of the Arabs, so that their dialect became the most 'excellent of all." (Taj el-Aroos, in article عرب: and the like is said in the 9th Section of the Muzhir.) This assertion, however, is not altogether correct: for many of the children of the tribe of Kureysh, in the time of Mohammad, were sent into the desert to be there nursed in order to their acquiring the utmost chasteness of speech. Mohammad himself was sent to be nursed among the tribe of Sa'ad Ibn-Bekr Ibn-Hawazin, descendants of Mudar, but not in the line of Kureysh: and he is said to have urged the facts of his being of Kureysh and having grown up among the tribe of Sa'ad as the grounds of his claim to be the most chaste in speech of the Arabs. It is evident, therefore, that Kureysh, in his time, were less chaste in speech than some other tribes; though the truth of this asserted saying of his rests, I believe, only on the authority of Saadee, who may have forged it in order to raise the reputation of his own tribe for purity of speech. From distant tribes, Kureysh probably borrowed little. The dialect of Himyer, confined mainly to EI-Yemen, and allied much more to the Ethiopic and the Hebrew titan to the language of Ma'add, contributed to this last language little more than a small proportion of words. For our knowledge of it, which is very scanty, we are chiefly indebted to the researches of M. Fresnel, who discovered a surviving idiom of it, spoken' chiefly in the district of Mahreh, between Hadramowt and 'Oman: hence it has been termed "Mahree;" and from the name of the tribe who speak it, M. Fresnel gave it the appellation of "Ehhkili," or "Ehkili." The author of the "Mishal" (EI-Feiyoomee) says, in article "مهر" The language of the people of Mahreh, which is n district of 'Oman, is quick, and scarcely, or not at all, intelligible [to other Arabs], and is of the ancient Himyeree."

The language of Ma'add was characterized by its highest degree of perfection, copiousness, and uniformity, in the time of Mohammad; but it soon after declined, and at length lost almost all that constituted its superiority over the other branches of the Semitic stock ill the states in which these are known to us. It is evident that all the Semitic languages diverged from one form of speech: and the known history of the Arabic is sufficient, I think, to show that the mixture of the several branches of the Shemites, in different degrees, with different foreign races, was the main cause, if not of the divergence, at least of the decay, of their languages, as exemplified by the Biblical Hebrew and Chaldee, and the Christian Syriac. That their divergence also was thus mainly caused, we cannot prove; but that this was the case I do not doubt, judging from the differences in their vocabularies, more especially from the differences of this kind in the Hebrew and Phoenician from the other Semitic languages. The existence of at least one language widely differing from the Semitic very long before the age of Moses is proved by the remains of the ancient Egyptian, from the time of the Pyramids; a language predominantly Semitic in its grammar, but predominantly Non-Semitic in its vocabulary; and evidently a compound of two heterogeneous forms of speech. The opinion, common among the learned of the Arabs, that the Arabic is the offspring of the Syriac, apparently suggested by a comparison of their vocabularies and by false notions of development, is simply absurd, unless by "the Syriac" we understand a lost language very

[1] Respecting this 'fair, see some extracts from the first of M, Fresnel's "Letters sur l'Histoirc des Arabes avant l'Islamisme" in Note 18 to the first chapter of my Translation of the Thousand and One Nights.

different from that which is known to us by this appellation.[2] Every language without a written literature tends to decay more than to development by reason of foreign influences; and the history of the Arabic exhibits an instance of decay remarkably rapid, and extraordinary in degree. An immediate consequence of the foreign conquests achieved by the Arabs under Mohammad's first four successors was an extensive corruption of their language: for the nations that they subdued were naturally Obliged to adopt in a great measure the speech of the conquerors, a speech which few persons have ever acquired in such a degree as to be secure from the commission of frequent errors in grammar without learning it from infancy. These nations, therefore, and the Arabs dwelling among them, concurred in forming a simplified dialect, chiefly neglecting to observe those inflections and grammatical rules which constitute the greatest difficulty of the classical Arabic: in the latter half of the first century of the Flight, this simplified dialect became generally spoken in the foreign towns and villages inhabited by the Arabs; and it gradually became the general language throughout the deserts, as well as the towns and villages, of Arabia itself. That such a change took place, in the language of the Arabs inhabiting foreign towns and villages, at this period, is shown by several anecdotes interspersed in Arabic works, and amply confirmed in the older Arabic lexicons and other lexicological works by instances of the necessity of appeals to contemporary Arabs of the desert, respecting points of grammar, by learned men whose parents lived in the first century of the Flight. The celebrated lexicologist EI-Asma'ee, who was born in the year of the Flight 123, and lived to the age of 92 or 93, was not a sound grammarian. (See De Sacy's "Anthol. Gr. Ar." p. 49 of the Arabic text.) And even Seebaweyh, who was contemporary, during the whole of his comparatively short life, with EI-Asma'ee, appears to have erred in grammar. (See p. 133 of the present work.) Ibn-Seedeh says, in the "Mohkam; in art. سرط, (voce سراط) that EI-Asma'ee was not a grammarian: and in art. شرب, (voce شُرُوبٌ as pl. of شَارِبٌ) he remarks that Ibn-EI-Arabee (who calls شُرُوبٌ, pl. of شُرْبٌ) was ignorant of grammar.

In short, not a single instance is known of any one's having acquired a perfect knowledge of the grammar of the classical Arabic otherwise than by being brought up among Arabs who retained that language uncorrupted. The Khaleefeh EI-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-EI-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fida. The rapid progress of the corruption of the language among the learned is the more remarkable when it is considered that many of these, in the first and second centuries of the Flight, were very long-lived: for in a list of the most celebrated Arabic lexicologists and grammarians, in the 48th Section of the Muzhir, the first five whose lengths of life are defined attained the following ages: 92, 74, 93, 96 or 97 or 98 or 99, and 92 or 93: the first of these (Yoonus) was born in the year 90 of the Flight; and the last, in the year 123; this being EI-Asma'ee. This series of five is broken only by one, whose length of life is not known. In some few spots, the language of Ma'add long lingered; and it may perhaps even survive to the present day; as appears from the following curious statement in the Kamoos (article عكد): "Akad is a certain mountain, near Zebeed, [a well known city in the western seaboard of EI-Yemen,] the inhabitants of which retain the chaste language:" to which is added in the Taj el-' Aroos, that they retain this language "to the present time [the middle of the eighteenth century]: and the stranger remains not with them more than three nights, [the period prescribed by the law for the entertainment of a stranger,] by reason of [their] fear for [the

[2] Many among the Jews, the Syrians, and the Fathers of the Christian Church, held that the Aramaic or the Syriac was the language of Adam.

corruption of] their language." But instances of the corruption of the classical Arabic are related (in the 44th Section of the Muzhir) as having occurred even in the life-time of Mohammad.

Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical languages. For the former language was that of the Kuran and of the Traditions of Mohammad, the sources of their religious, moral, civil, criminal, and political code: and they possessed, in that language, preserved by oral tradition, for the art of writing, in Arabia, had been almost exclusively confined to Christians and Jews,-a large collection of poetry, consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs, and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the aggregate of these works, with all the strictness that is observed in legal proceedings, as will presently be shown, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language; the result being a collection of such authority, such exactness, and such copiousness, as we do not find to have been approached in the case of any other language after its corruption or decay.

The classical language they called, by reason of its incomparable excellence, "el-Ioghah," or "the language:" and the line between this and the post-classical was easily drawn, on account of the almost sudden commencement, and rapid progress, of the corruption. It was decided by common consent, that no poet, nor any other person, should be taken as an absolute and unquestionable authority with respect to the words or their significations, the grammar, or the prosody, of the classical language, unless he were one who had died before the promulgation of EI-Islam, or who had lived partly before and partly after that event; or, as they term it, unless he were a "Jahilee" or a "Mukhadram," or (as some pronounce it) "Mukhadrim," or "Muhadram," or Muhadrim." A poet of the class next after the Mukhadrams is termed an "Islamee:" and as the corruption of the language had become considerable in his time, even among those who aimed at chasteness of speech, he is not cited as an authority absolutely and unquestionably like the two preceding classes. A poet of the next class, which is the last, is termed a "Muwelled:" he is absolutely post-classical; and is cited as an unquestionable authority with respect only to the rhetorical sciences. The commencement of the period of the Muwelleds is not distinctly stated: but it must have preceded the middle of the second century of the Flight; for the classical age may be correctly defined as having nearly ended with the first century, when very few persons born before the establishment of EI-Islam through Arabia were living. Thus the best of the' Islamee poet may he regarded, and are generally regarded, as holding classical rank, though hot as being absolute authorities with respect to the words and the significations, the grammar, and the prosody, of the classical language.

The highest of all authorities, however, on such points, prosody of course excepted, is held by the Arabs to be the Kuran.

The Traditions of Mohammad are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language; but they are excluded by some from the class of absolute authorities, because traditions may be corrupted in language, and interpolated, and even forged. Women are often cited as authorities of equal rank with men: and in like manner, slaves reared

among the Arabs of classical times are cited as authorities equally with such Arabs. (See the word شَاهِدٌ in the present work; and see also جَاهِلِيٌّ and مُخَضرَمٌ and إِسْلامِيٌّ and مُوَلَّدٌ.)

The poetry of the Jahilees and Mukhadrams consists, first, of odes (termed قَصَائِد, plural of قَصِيدة), which were regarded as complete poems, and which were all designed to be chanted or sung. Secondly, of shorter compositions, termed pieces (قِطَع, plural of قِطْعَة); many of which were also designed to be chanted or sung: and thirdly, of couplets, or single 'Verses. In the first of these classes are usually included all poems of more than fifteen verses: but few 'odes consist of much less than fifty verses or much more than a hundred. Of such poems, none has been transmitted, and none is believed to have existed, of an age more than a few generations (probably not more than three or four or five) anterior to that of Mohammad. It is said in the 49th Section of the Muzhir, on the authority of Mohammad Ibn-Selam EI-Jumahee, that “the pristine Arabs had no poetry except the few verses which a man would utter in his need: and odes qaseedehs) were composed, and poetry made long, only [for the first time] in the age of 'Abd-EI-Muttalib [Mohammad's grandfather], or Hashim Ibn-' Abd-Menaf [his great-grandfather]. And shortly after, in the same Section of that work, it is said, on the same authority, that the first who composed poems of this kind was EI-Muhelhil Ibn-Rabee'ah Et-Teghlibee, on the subject of the slaughter of his brother Kuleyb:” “he was maternal uncle of Imra-el-Keys[3] Ibn-Hojr EI-Kindee.” “Or, according to 'Omar Ibn-Shebbeh, each tribe claimed priority for its own poet; and not merely as the author of two or three verses, for such they culled not a poem: the Yemanees claimed for Imra-el-Keys; and Benoo-Asad, for 'Abeed Ibn-EI-Abras; and Teghlib, for [EI]- Muhelhil; and Bekr, for 'Amr Ibn-Kamee-ah and EI-Murakkish EI-Akbar; and Iyad, for Aboo-Du-ad: and some assert that EI-Afwah EI-Azdee was older than these, and was the first who composed kaseedehs: but these for whom priority in poetry was claimed were nearly contemporary; the oldest of them probably not preceding the Flight by a hundred years, or thereabout. Thaalab says, in his 'Amalee,' EI-Asma'ee says that the first of the poets of whom is related a poem extending to thirty verses is [EI]-Muhelhil: then, Dhu-eyb Ibn-Ka’ab Ibn-Amr Ibn-Temeem Ibn Damreh, a man of Benoo-Kinaneh; and EI-Adbat Ibn-Kureya: and he says, Between these and EI-Islam was four hundred years: and Imra-el-Keys was long after these.” But this is inconsistent with the assertion of Ibn-Selam mentioned above, made also by En-Nawawee in his “Tahdheeb eI-Asma,” p. 163, that EI-Muhelhil was maternal uncle of Imra-el-keys: and as the majority refer EI-Muhelhil to a period of about a century before the Flight, we have a double reason for holding this period (not that of four hundred years) to be the more probably correct. According to Ibn-Kuteybeh, the time of Imra-el-Keys was forty years before that of Mohammad; as is stated in the Calcutta edition of the Mo'allakat. M. Fresnel contends that the honour commonly ascribed to EI-Muhelhil is due to Zuheyr Ibn-Jena’b EI-Kelbee, of whose poetry at least seventy-nine verses have been preserved, fragments of different poems, including a piece of fifteen verses, of which the first hemistich of the first verse rhymes with the second hemistich, according to rule.

But this Zuheyr, during a portion of his life, is related to have been contemporary with EI-Muhelhil. In a fragment ascribed to him, he represents himself (if the fragment be genuine) to have lived

[3] This name is generally pronounced thus, or" Imr-el-Keys," by the learned among the Arabs in the present day; for most of them regard as a pedantic to pronounce proper names in the classical manner. The classical pronunciation is “Imrau-l-Keys” and “Imruu-l-Keys” and “Imru-I-Keys;” in the last instance without hemzeh, because (as is said in the Tahdheeb and the Taj el-'AIroos on the authority of El-Kisa-ee and El-Farra) this letter is often dropped.

two hundred years: and one tradition assigns to him a life of two hundred and fifty years: another, four hundred years; and another, four hundred and fifty years![4] -Upon the whole, then, it seems that we may with probability refer the first kaseedeh to a period within a century and a half, at the utmost, before the Flight.

Mohammad said, on being asked, “Who is the best of the poets, “Imr-el-Keys will be the leader of the poets to Hell.” And in the general estimation of the Arabs, he is the most excellent of all the poets. His Mo'allakah is most especially admired by them. Of the pagan and unbelieving poets who flourished before and during the time of Mohammad, El-Beydawee sarcastically remarks (on chap, 26. verses 224 and 225 of the Kuran, in which, and the verse that next follows, they are censured as seducers, bewildered by amorous desire, and vain boasters,) “Most of their themes are unreal fancies, and their words chiefly relate to the description of the charms of women under covert, and amorous dalliance, and false arrogations or professions, and the rending of reputations, and the impugning of the

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[4] See the first and second and third of M. Fresnel's “Lettres sur l’Histoire des Arabes avant l’Islamisme:” the second and third in the "Journal Asiatique," 3rd Series, vols. 3 and 5. Those who desire to pursue the study of the history of the classical Arabic beyond the limits to which I have here confined my remarks, together with that of its sister-languages, will find much learned and valuable information in M. Renan's "Histoire Generale et Systeme Compare des Langues Semitiques;” though his scepticism in relation to the questions merely philological (as well all to sacred matters) is often, in my opinion, ill-grounded and unreasonable. I must particularly remark upon his erroneous assertion that the poems of the age anterior to EI-Islam make no allusion to the ancient religions of Arabia, and hence appear to have been expurgated by Muslims, so as to efface all traces of paganism. Many of such allusions, by pagan poets, might be adduced from lexicons, grammars, and scholia; and some examples of them will be found in the present work, in articles دور and عز and مور &c.; the first of these from the Mo'allakah of Imra-el-Keys. It would have been strange, indeed, if this had not been the case: for, except the Koran, nothing was so highly prized by the lexicologists as the pagan poetry: every fragment of it was most valuable in their estimation, and most carefully sought after and preserved and the intentional corruption of it they regarded as almost a crime. * "Aboo-'Amr said, 'The most chaste in speech, of men, are the higher [in respect of territory] of [the tribe of] Temeem, and the lower of [the tribe of] Keys:' and Aboo-Zeyd said, 'The most chaste in speech, of men, are [the people of] the lower portion of the higher region, and the higher of the lower,' meaning the rear of [the tribe of] Hawazin ; the people of the higher region being the people of El-Medeeneh, and those around it, and those next it, and those near it, whose dialect he held to be not the same as that [of Hawazin]." (Muzhir, 49th Section.) According to the Famous, the higher region (العَالِيَة) is "what is above Nejd, to the land of Tihdmeh, to the part behind Mekkeh; and certain towns, or villages, outside El-Medeeneh." † The exclusion of post-classical words and significations in the best Arabic lexicons, or their specification as such when they occur therein, is of very great importance to us in the use that we are often obliged to make of those lexicons in interpreting the Hebrew Scriptures. Thus the triumph of El-Islam, by occasioning the corruption of the Arabic language and the composition of such lexicons, has rendered us a most signal service. I have seldom noticed correspondences between the Arabic on the one side and the Hebrew and other Semitic languages on the other, because, though these are often illustrated by means of the incomparable copiousness of the Arabic, the Arabic is rarely illustrated by them, and because we have no such authorities for the interpretation of those languages as we have for the interpretation of the Arabic.

legitimacy of parentages, and false threatening, and vain boasting, and the praise of such as do not deserve it, with extravagance therein." The like is also said in the Keshshaf, (on the same passage of the Kuran) and in too large a degree we must admit it to be just; but it is very far from being unexceptionable. The classical poetry is predominantly objective, sensuous, and passionate; with little imagination, or fancy, except in relation to phantoms, or speetres, and to jinn, or genii, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, arc its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in the pagan times, the religion most generally prevailing throughout Arabia; in which, with the belief in a Supreme Deity, with strange notions of a. future state, and with angelolatry, astrolatry and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks and stones and trees, probably learned from Negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed.

Sententious language consisting of parallel clauses, like that of the so-called" poetical books" of the Bible, was probably often employed by the Arabs of every age, it seems to be almost natural to their race when excited to eloquence. But the addition of rhyme in this style of language nippers to have become common in the Inter times, Mohammad Ibn-Et-Teiyib EI-Fasee says (in article خطب of his Annotations on the Kamoos) that the oration termed خُطْبة in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose. The remains of classical prose are often used as authorities; but being more liable to corruption, they are regarded as less worthy of reliance than the poetry.

Such are the principal original sources from which the Arabic lexicons and lexicological works have been derived. Another source consisted of phrases and single words transmitted from the Arabs of classical times, or from those later Arabs of the desert who were believed (though they were not regarded as unquestionable authorities) to have retained the pure language of their ancestors. The earlier of these are often called, by the lexicologists, العَرَبُ ا لعَا رِبَة; as in the 1st Section of the Muzhir, where it is said that the transmission (النَّقْلُ) should be "from such as العرب العاربة, like [the descendants of] Kahtan and Ma'add and 'Adnan; not from those after them; after the corruption of their language, and the varying of the Muwelleds." El-Jowharee, as will presently be seen, applies the appellation العرب ا لعا ربة even to desert-Arabs of his own time; but in doing so, he deviates from the general usage of the lexicologists. As is said in the 6th Section of the Muzhir, the transmitter must be a trustworthy person; but may be a woman, and may be a slave, as we have before stated. The degrees of credit to which the phrases and words thus transmitted are entitled are distinguished by ranging them in the following classes: 1st, (as is stated in the 3rd Section of the Muzhir,) the term مُتَوَاتِرٌ is applied to that which has been transmitted by such a number of persons as cannot be supposed to have agreed to a falsehood : 2ndly, آحَادٌ (plural of أَحَرٌ), to what have been transmitted by some of the lexicologists, but are wanting in that which is required to justify the application, thereto, of the former term; and what is thus transmitted is also termed 3 :مَظْنُونٌrdly, (as is said in the 5th Section,) أَفرَادٌ (plural of فَرْدٌ), to what have been transmitted by only one of the lexicologists ; and what is thus transmitted, if the transmitter is a person of exactness, as Aboo-Zeyd and El-Khaleel and others, is admitted : 4thly, (as is said in the 15th

Section,) مَفَارِيدُ (plural of مَفْرُودٌ), to words known to be spoken only by one Arab. It was only when all other sources failed to supply what was wanted, that recourse was had, by the writers of lexicons and lexicological works, to contemporary Arabs of the desert; and I do not find that much reliance was often placed upon these after the end of the third century of the Flight. El-Jowharee, who died near the close of the next century, states, in the short preface to his " Sihah," that what he had collected in El-Irak for his lexicon he "rehearsed by lip to [those whom he terms] العَرَب العَارِبَة in their abodes in the desert (البَادِيَة) :" but this he seems to have done rather to satisfy any doubts that he may have had, and to obtain illustrations, than with the view of taking such persons as authorities for words or phrases or significations. It is related of Aboo-Zeyd, in the 7th section of the Muzhir, that he said, "I do not say 'the Arabs say' unless I have heard it from these: Bekr Ibn-Hawazin and Benoo-Kilab and Benoo- Hilal; or from [the people of] the higher portion of the lower region, or [of] the lower of the higher:"[5] and that Yoonus used the expression "the Trustworthy (الثِّقَةُ) told me from the Arabs;" that being asked, "Who is the Trustworthy 1" he answered, "Aboo-Zeyd;" and being asked, "And wherefore dost thou not name him?" he answered, "He is a tribe, so I do not name him."

Most of the contents of the best Arabic lexicons were committed to writing, or to the memories of students, in the latter half of the second century of the Flight, or in the former half of the next century. Among the most celebrated lexicological works, general and special, of this period, are the "Eyn," commonly ascribed to El-Khaleel, who died in the year of the Flight 160 or 170 or 175 (aged 74); the "Nawadir" of El-Kisa-ee, who died in 182 or 183 or 189 or 192; the " Jeem" and the "Nawadir" and the work entitled " El-Ghareeb el-Musannaf" of Aboo-'Amr Esh-Sheybanee, who died in 205 or 206 or 213 (aged 110 or 111 or 118); the "Nawadir" and the "Loghat" of El-Farra, who died in 207 (aged 67); the "Light" of Aboo-'Obeydeh, who died in 208 or 209 or 210 or 211 (aged 96 or 97 or 98 or 99); the "Nawadir" and the "Light" of Aboo-Zeyd, who died in 214 or 215 or 216 (aged 93); the " Aims" of El-Asma'ee, who died in 215 or 216 (aged 92 or 93) ; the work entitled "El-Ghareeb el-Musannaf" of Aboo-'Obeyd, who died in 223 or 224 or 230 (aged 67) ; and the " Nawadir" of Ibn-El-Aarabee, who died in 231 or 233 (aged 81 or 83): all mentioned near the close of the 1st Section of the Muzhir. From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from Arabs of the desert, were composed all the best lexicons, and commentaries on the classical poets &c. The most authoritative of such works are the lexicons; and the most authoritative of these are, of course, generally speaking, the later, because every succeeding lexicographer profited by the critical research of his predecessors, and thus avoided or corrected errors committed by earlier authors. The commentaries on the poets and on the Traditions have contributed largely to the lexicons. They often present

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[5] For instance, M. Fresnel quoted (in the second of his " Lettres sur l'Histoire des Arabes avant 1'lBlamisme," in the "Journal Asiatique," 3rd Series, vol. 3. pp. 330 et seq.,) an extract from the " Kitab el- Aghanee," as containing, in the phrases ماحملت واحدا منهم تصعا ولا ولدته تينا, two words supposed by him, and by his and my learned friend the sheykh Mohammad 'Eiyad Et-Tantawee, (see pp. 324 et seq. of that letter,) to be wanting in all the Arabic dictionaries. One of these words is written تصعا, as above, in one of M. Fresnel's copies of the " Kitab el- Aghanee," three in number ; in another copy, تضعا; and in the third copy, قضعا: the other is in all the copies up, as above : and they are explained in that work, on the authority of Abu-l-Yakdhan El-Joafee, as meaning فى دُبُر الطُّهْر وُقُبل الحَيْض and ان تخرج رجلاه قبل راسه. The former word is correctly تُضْعًا or تُضْعًا, both infinitive nouns of وَضَعَتْ. The other word is a mistranscription for يَتْنًا. My lamented friend M. Fresnel was always glad to receive and admit a correction of any of his own rare mistakes; and in his "Fourth Letter" he announced that the sheykh Mohammad had afterwards rectified these two errors.

explanations that have been disallowed or questioned by eminent lexicographers; and therefore their statements, when unconfirmed by other authorities, must be received with caution: but in many cases their explanations are unquestionably accurate, and they afford valuable aid by giving examples of words and phrases of doubtful meanings. The danger of relying upon a single early authority, however high that authority may be, in any matter of Arabic lexicology, will be shown by innumerable instances in the present work. I here speak of errors of judgment. In addition to these, we have mistranscriptions. A word once mistranscribed is repeated in copy after copy; and at length, from its having been found in several copies, is confidently regarded as correct. The value of the larger and later and more esteemed lexicons cannot, therefore, be too highly rated.

The first of the general lexicons is that which is commonly ascribed to El-Khaleel, entitled the "'Eyn" (كِتَاب الْعَيْن); and this has served in a great measure as the basis of many others. In it the words are mentioned according to their radical letters, as in all the best lexicons ; but the letters are arranged, with the exception of ا and ى which are classed with و for obvious reasons, nearly in the order of their places of utterance, as follows ; commencing with ع (whence the title):

ع ح ه خ غ ق ك ج ش ض ص س ز ط د ت ظ ذ ث ر ل ن ف ب م و ا ى

Under each of these letters, in the foregoing order, except the last three which are necessarily classed together, are mentioned all the words of which the roots contain that letter without any letter of those preceding it in this arrangement : first, the biliteral-radical words : then, the triliteral-radical ; of which are placed first the sound ; secondly the unsound in one letter ; and thirdly the unsound in two letters : next, the quadriliteral-radical : and lastly, the quinqueliteral-radical. Thus, under the letter ع are mentioned all the words of which the roots contain that letter: under ح, all the words of which the roots contain that letter without ع: under ه, all of which the roots contain that letter without ع or ح: and so on. For instance, in the section of the letter ل, we find, in the first division, first, لن; then, لف and فل; and so on: and in the second division, first, نفل and فلن; then, لبن and نبل; and so on: all the combinations of the same radical letters being arranged consecutively; and the same order of the letters being observed in all cases. Respecting the question of its authorship, which is involved in much uncertainty, I have gathered from the 1st Section of the Muzhir what here follows. Es-Seerafee says that El-Khaleel composed the first part of the 'Eyn. But most men deny [absolutely] its being his composition. Some say that it is by Leyth [or El-Leyth] Ibn-Nasr Ibn-Seiyar El-Khurasanee. El-Azheree says that El-Leyth composed it, and ascribed it to El-Khaleel in order that it might become in much request. Some say that El-Khaleel composed the portion from the beginning to the end of the letter ع, and El-Leyth completed it; and therefore it is that the first part does not resemble the rest. Ibn-El-Moatezz relates, on the authority of the " Moajam el-Udaba" of Yakoot El-Hamawee, that El-Khaleel made himself solely and peculiarly an associate of El-Leyth ; and when he composed the 'Eyn, assigned it to him : that El-Leyth held it in very great estimation, and gave him a hundred thousand [dirhams] ; and committed the half of it to memory:[6] but it happened that he purchased a highly-prized female slave ; whereupon the

[6] Many of the Arabs have been remarkable for a tenacity of memory I almost miraculous. At school, they generally learn the whole of the Koran by heart, aided to do so by its being composed in rhyming prose: and many students, among them, when unable to purchase works neces sary to them, borrow such works, a portion at a time, from the libraries of the mosques, and commit their entire contents to memory. Hence, in numerous instances, the variations in copies of the same Arabic work; copies being often written from the dictation of persons who have learned a work by heart. En-Nawawee also says, (see the printed edition of his Biographical Dictionary, page 231,) that, according to some of the learned, "much of what El-Azheree has transcribed in the Tahdheeb el-Loghah from

daughter of his paternal uncle, [i. e. his wife,] becoming jealous, and desiring to enrage him, which she could not do with respect to money as he would not care for her doing this, burned that book : and as no one else possessed a copy of it, and El-Khaleel had then died, El-Leyth dictated the half that he retained in his memory, and employed persons to complete it uniformly with that half : and they made this composition which is in the hands of men. To account for the mistakes occurring in the 'Eyn, Thaalab says, “El-Khaleel sketched it out, but did not fill it up ; and had he filled it up, he had spared nothing in it; for El-Khaleel was a man of whom the like has not been seen : certain learned men filled it up, on whose authority nothing has been related.” It is also said that El-Khaleel composed, of this book, only the section of the letter ع, and his companion El-Leyth composed the rest, and named himself “El-Khaleel” (i. e. “the friend”); and that when he says, in the book, “El-Khaleel Ibn- Ahmad says,” it is El-Khaleel; and when he says, absolutely, “El-Khaleel says,” he speaks of himself : and that every flaw in the book is from him ; not from El-Khaleel. En- Nawawee says that, according to some of the learned,] the 'Eyn ascribed to El-Khaleel is only what El-Leyth collected from El-Khaleel. The mistakes in the 'Eyn are numerous; and there are many interpolations in copies thereof. Several authors have applied themselves to point out and correct these faults: some, in works specially devoted to this object: some, in abridgments of the 'Eyn or in other lexicons. But in general the mistakes are confined to matters of inflection and derivation; not extending to the insertion of false or unknown words: and such mistakes are of light accounts.

The following notices of other celebrated lexicons, composed after the 'Eyn, so far as to include the Kamoos, I borrow chiefly from the same section of the Muzhir; distinguishing my own additions by enclosing them within square brackets.

Among other celebrated lexicons composed after the model of the 'Eyn, is the “Jemaah” of Ibn-Dared, [who died in the year of the Flight 321, and is said to have lived 93 years.] Some say that it is one of the best of lexicons; and it has been taken as an authority by Aboo-'Alee El-Farisee and Aboo-'Alee El-Kalee and Es-Seerafee and other eminent authors. Ibn-Jinnee disparages it for faults similar to those of the Eyn: and Niftaweyh, whom Ibn-Dureyd had satirized, pronounced it to be untrustworthy; but without justice.

The “Tahdheeb” of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisan el-'Arab and of the Taj el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls “the book of El-Leyth,” and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the “Tahdheeb et-Tahdheeb;” and a small portion, consisting of 193 pages, of a copy in large 8 vol., corresponding to a part of the former.]

The “Moheet” of the Sahib Ibn-'Abbad. [Ibn-Khillikan[7] states that he was born in the year of the Flight 326, and died in 385: and describes this work as “in seven volumes; arranged in the order of the

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the 'Eyn is of the mistakes of El-Leyth:" but this is inconsistent with the estimation in which the Tahdheeb is held by lexicographers of the highest repute. El-Azheree often points out what he terms mistakes of Birth, and corrects them. In the present work, whatever is given as on the authority of El- Leyth is from the 'Eyn, through the medium of the Tahdheeb of El- Azheree, except, perhaps, in a very few instances: and from the 'Eyn also is generally derived (probably in almost every instance) what is given as on the authority of El-Khaleel.

[7] I have the express authority of the Taj el-' Aroos (in art. ~) for thus writing the name of this author.

letters of the alphabet; copious in words, but having few confirmatory examples:" thus resembling the Kamoos. Much has been drawn from it in my own lexicon.]

The "Mujmal" of Ibn-Faris, [who died in the year of the Flight 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The "Sihah," or, as some call it, "Sahah," of El-Jowharee, [commonly, now, pronounced " El-J6haree," who died, according to Abu-l-Fida, in the year of the Flight 398, and "was from Farab, a city of the country of the Turks, beyond the river," that is, beyond the Seyhoon : or, according to Ibn-Esh-Shihneh, he died in the year 397, as I find in two copies of his history in my possession*]. Et-Tebreezee says that it is commonly known by the title of the صَحِاح, which is pl. of صَحِيح; but that some call it the صَحَاح, which is synonymous with صَحِيح. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Faris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Faris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root; and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Irak, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] العَرَب العَارِبَة in their abodes in the desert (البَادِيَة). Eth-Tha'alibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yakoot says, in the " Moajam el-Udaba," that the cause of the mistranscriptions in it was this : when he had composed it, it was read to him as far as [the section of] the letter ض, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died : so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibraheem Ibn-Salih El-Warrak made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (حَوَاشٍ plural of حَاشِيَةٌ,) on the Sihah, [an extremely valuable work,] in which he reached the middle [of the section] of the letter س; and the sheykh 'Abd- Allah Ibn-Mohammad El-Bustee completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Es-Saghanee, or, as he is called by some, Es-Saghanee, wrote a Tekmileh (تكْمِلَة, i. e. Supplement) to the Sihah; exceeding it in bulk. [Some further remarks on the Sihah (my own copies of which have been already described) will be found in my account of the Kamoos. The abridgment entitled "Mukhtar es- Sihah" is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the "Jami'" of the Seyyid Mohammad Ibn-es-Seyyid-Hasan, which was finished, according to Hajjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Mutarrizee, the Faik of Ez-Zamakhsheree, the Nihayeh of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

The "Jami" of El-Kazzaz, [who died in the year of the Flight 412. Hajjee Khaleefeh mentions it as "an esteemed book, but rare." It is not unfrequently cited in the Taj el-'Aroos.]

The "Moo'ab" (thus, with fet-h to the ع,) of Aboo-Ghalib Ibn-Temam, [or, according to Ibn-Khillikan, Aboo-Ghalib Temam,] known by the appellation of Ibn-Et-Teiyanee, [who died in the year of the Flight 436;] a work of very great utility, consisting of what is correct of the contents of the 'Eyn, not omitting anything of the confirmatory examples from the Koran and the Traditions and the genuine

poems of the Arabs, but rejecting what it contains of examples respecting which there is disagreement, and of mistranscribed words, and faulty formations ; and adding what Ibn-Dureyd has added in the Jemharah. It is rarely found ; for people have not persevered in transcribing it, but have rather inclined to the Jemharah of Ibn-Dureyd and the Mohkam of Ibn-Seedeh and the Jami' of El-Kazzaz and the Sihah &c.

The “Mohkam” of Ibn-Seedeh the Andalusian, who was blind, (as was also his father; and who died in the year of the Flight 458, aged about 60 years.] This is the greatest of the lexicological books (i. e. of the lexicons] composed since the age of the Sihah [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the Eyn; and it is held in very high estimation for its copiousness, its accuracy, its critical remarks, and its numerous examples from classical poets. In copiousness and in some other respects, it is superior, and in others hardly (if at all) inferior, to the Shah. It is one of the two chief sources of the Kamoos; the other being the 'Obàb of Es-Saghanee: and I have drawn from it very largely, both immediately and through the medium of the Lisan el-' Arab and of the Taj el-'Aroos, for my own lexicon. I possess the last fifth part of it in a volume of the “Tahdheeb et-Tahdheeb and another large portion, and a smaller portion, of a most admirable copy which has been dispersed, written in the year of the Flight 675, for the library of a Sultan, apparently the celebrated Beybars.]

[The “Asas” of Ez-Zamakhsheree, who was born in the year of the Flight 467, and died in 538. This lexicon is a very excellent repertory of choice and chaste words and phrases ; and especially and peculiarly valuable as comprising a very large collection of tropical significations, distinguished as such, which has greatly contributed, by indirectly illustrating proper significations as well as otherwise, to the value of my own lexicon, as my numerous citations of it will show, although I have generally been obliged to draw from it through the medium of the Taj el-'Aroos, which often does not name it in quoting it. Its order is the same as that of the Mujmal, apparently in most copies: but some, which are said to be abridged, follow the order of the Sihah.]

[The “Mughrib” of El-Mutarrizee, who was born in Khuwarezra, in the year of the Flight 536, and died in 610. This is a lexicon of select words and phrases, and particularly of such as occur in books of Traditions, and other works relating to the law. It forms a very valuable companion and supplement to the other lexicons; and I have constantly consulted it and drawn from it in composing the present work. Its arrangement of the roots is that of the usual order of the alphabet, with respect to the first, second, and third letters of each. I possess a very excellent copy of it, written in the year of the Flight 977, presented to me by the Rev. J. R. T. Lieder, late of the English Church-Mission in Cairo.]

The “Obàb” of Es-Saghanee, or Es-Saghanee, (who was born in the year of the Flight 577, and died in 660, according to the Muzhir (48th Section), or, as is said in the Taj el-'Aroos (art. صغن), in 655, on the authority of one who attended his funeral.] This, after the Mohkam, is the greatest of the lexicological works composed since the age of the Sihah [to the time of the author of the Muzhir, of those known to him. It was left unfinished. If, as I believe is the case, it follows the order of the Shah, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بكم: which occasioned the saying,

* إِنَّ الصَّغَانِىَّ ٱلَّذِى * حَاذَ الْعُلُومَ ٱلْحِكَمْ * كَانَ قُصَارَى أَمْرِهِ * أَنِ ٱنْتَهَى إِلَى بَكَمْ *

[“Verily Es-Saghanee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to بَكَم which signifies “dumbness,” &c, — Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the 'Obàb, and a copy of the same author's Supplement to the Sihah, before mentioned, used by the author of the Taj el-'Aroos, belonged to the library of the mosque of the Emeer Sarghatmish, in Cairo ; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the Taj el-'Aroos when he died; on which occasion, it is said, his house was plundered of the books &c, that he left.]

[The “Lisan el-' Arab” of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the “ Ashrafeeyeh,” in Cairo, consisting of twenty-eight quarto- volumes, he is styled “ Jemal-ed-Deen Mohammad Ibn-esh-sheykh-el-imdm-el-marhoom-Jelal-ed-Deen-Abi-l-Tzz-Mukarram Ibn- esh-sheykh-Nejeeb-ed-Deen-Abi-l-Hasan-El-Ansdree :” but in the Taj el-'Aroos, he is almost always called Ibn-Mandhoor (ابْن مَنْظُور), I shall give an account of this great work in describing the Taj el-Aroos.]

[The “Tahdheeb et-Tahdheeb” of Mahmood Et-Tanookhee, who died in the year of the Flight 723. It is a combination of the contents of the Mohkam and Tahdheeb (the flistormer occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the Lisan el-'Arab and the Taj el-'Aroos. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

[The “Misbah” of El-Feiyoomee (Ahmad Ibn-Mohammad Ibn-'Alee El-Mukri). Its full title is “El-Misbah el-Muneer fee Ghareeb esh-Sharh el-Kebeer.” This is a lexicon similar to the Mughrib, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto- volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The “Mughnee,” as it is commonly called, or “Mughni-l-Lebeeb,” of the celebrated grammarian Ibn-Hisham, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the Kamoos, whose explanations of the particles are, however, very meager and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The “Kamoos” of El-Feyroozabddee, [or, as some pronounce it, El-Feyroozabddee, (from the city of Fer6zdbdd, or Feerozabad, pronounced by the Arabs Feyroozabad, or Feeroozabad,) who was born in the year of the Flight 729, and died in 816.[8]] This, after the Mohkam and the 'Obàb, is the greatest of the

[8] It is stated at the end of article وجر in the Taj el-'Aroos that the author of the Kàmoos wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Hijj'eh 768.

lexicological works composed since the age of the Sihah [to the time of the author of the Muzhir, of those known to him]: but none of these three [he adds] has attained to be as much used as the Sihah ; nor has the rank of the Sihah, nor its celebrity, been diminished by the existence of these ; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the Sahah of El-Bukharee among the books of traditions ; for the point upon which turns the title to reliance is not the copiousness of the collection, but the condition of genuineness, or correctness. [The judgment thus expressed, as to the rank and celebrity of the Shah, in comparison with the Kamoos, I have found to agree with the opinion of the most learned men among the Arabs with whom I have been acquainted. But to insinuate that the words and significations added in the latter of these lexicons to those of the former are generally less genuine, or less correct, is not just: they may be truly said to be generally less chaste, inasmuch as they are less usual: but their collector has undoubtedly rendered a great service to the students of Arabic by these additions, which have of late years caused the copies of his lexicon to become much more numerous than those of the Shah. The value of the Sihah consists in its presenting a very judicious collection of the most chaste words, with critical illustrations from the best of the lexicologists, and examples from the best of the classical poets. The Kamoos is little more than what may be termed an enormous vocabulary; a collection of words and significations from preceding lexicons and similar works, (for otherwise, according to the principles of Arabic lexicology as universally taught, they would be of no authority,) mainly from the Mohkam and the 'Obàb; with very few critical observations, many of which are false,[9] and scarcely any examples from the poets. Thus it resembles the Moheet of Ibn-'Abbad, before mentioned. In order to make room for his numerous additions, desiring that the bulk of his book should be nearly the same as that of the Shah, the author has often abridged his explanations in such a manner as to render them unintelligible to the most learned of the Arabs, and has omitted much of what is most valuable of the contents of the latter work. But he has frequently deviated from this his usual practice for the purpose of inserting criticisms of others, without acknowledgment, and apparently some few of his own, upon points in the Sihah in which its author is asserted to have erred; and this he has often done so as to lead to the belief that the author of the Sihah has affirmed what he has merely quoted from another. Many of these criticisms I have found to have been borrowed from the Annotations on the Sihah by Ibn-Barree and El-Bustee, or from the Supplement to the Sihah by Es-Saghnee: generally when they are false, (which is often the case,) though sometimes when they are correct, from the latter of these works. I have felt it to be my duty to make these remarks in defense of El-Jowharee, and for the sake of truth. Abundant proofs of their correctness will be found in my own lexicon. They may surprise many, who have not known the fact that the Kamoos is very little more than an abridged compilation from other works: and another fact, to be mentioned in the next paragraph, which will be in a measure supplementary to this brief account of the Kamoos, will probably surprise them more. — This is the latest of the lexicons noticed in the Muzhir: therefore I have no further occasion for the use of the square brackets to distinguish my own statements or opinions from those of the author of that work, which has thus far afforded me so much aid in my account of the principles of Arabic lexicology, and of the most celebrated Arabic lexicons, as well as in my remarks on the history of the language. My own, most valuable, manuscript-copy of the Kamoos, which I have already described, has been of very great use to me, though its text is generally most correctly given in the Taj el-'Aroos. I have also constantly had before me the edition printed at Calcutta. This is certainly

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[9] The judgment and memory of its author are often in fault: for instance, in article بيض he disallows the expression الأَيَّامُ البِيضُ, and in art. وضح he uses it ; and in article ضح he disallows ضِيحٌ as syn. with ضِحٌ, and in article ضيح he authorizes it: and many similar instances might be mentioned.

more accurate than most of the manuscript-copies; but it contains countless false readings, which show that, in many instances, the editor, notwithstanding his unquestionable learning and his possession of eleven copies, did not understand what he edited. It seems that he must often have given the worst of the readings of his originals, from neglecting to study the passages in which they occur. I have not thought it necessary to mention all of the false readings in his edition; but I have mentioned many of them.]

The “Làimi'” of EI-Feyroozabddee. Its full title is “EI-Làmi' el-Moàlàm el-'Obàb el-Jami' beyn el-Mohkam wa-l-'Obàb.” From some words in the preface to the Kamoos, it has been inferred that the author of that work had composed a lexicon in sixty volumes, bearing the foregoing title, from which, chiefly, he composed, or abridged, the Kamoos, in two volumes. But in a very learned work, of Annotations on the Kamoos, by Mohammad Ibn-Et-Teiyib El-Fàsse, it is clearly shown that the words from. which this inference has been drawn really signify that the author of the Làmi' commenced (not that he completed) this work, and made it, as far as it extended, to surpass every other work of a similar kind; but that he imagined it would be, in sixty volumes, too large for students to acquire or read ; and, being requested to compose before it a concise lexicon, he applied himself to the composition of the Kamoos, and abridged the matter of which the Làmi' was to have consisted, so as to comprise the essence of each thirty of the intended volumes in one volume. Thus the words in question are so far from being a proof of the completion of the Limit', that their literal meaning indicates the very contrary of this. They are not, however, the only evidence that we have on this point : for the same eminent scholar to whose Annotations on the Kamoos I have referred above quotes, from the biographical memoir of the author of the Làmi' in the “ Tabakat en-Nohah “ of Es-Suyootee, the direct assertion that this work was never completed. He also states, as does likewise the author of the Taj el-'Aroos, that more than one writer has transmitted, on the authority of the handwriting of its author, a proof of its non- completion : for they relate the fact of his having written upon the back of the Lime, that, if he had been able to complete it, it would have composed a hundred volumes, [of what size he does not give the least notion,] and that he completed five volumes of it. This, it should be observed, is not inconsistent with what has been said before: it appears that the work would have consisted of a hundred volumes, each of the size of one of the five volumes that were completed; or would have composed sixty larger volumes. But I rather incline to think that its author roughly calculated, at one time, that the whole would consist of a hundred volumes; and at another time, that it would consist of sixty; and that both estimates are greatly beyond the truth. The non-completion of the Limit' is therefore certain; but this is not so much to be regretted as some persons might imagine from its author's statement respecting it in his preface to the Kamoos; for the work appears, from its title, to have been, as far as it extended, with respect to the words and significations, mainly a compilation uniting the contents of the Hohokam and the 'Obàb, and neither of these lexicons has been lost to the world. From a reference to it in article فكه of the Kamoos, (in which the author asserts his having disproved an opinion respecting the signification of فَاكِهَةٌ without stating that El-Azheree had done so more than five centuries before,) it seems that the Làmi' (seeing how small a portion of it was completed) followed the order of the 'Eyn and the Mohkam ; for article فكه is in the third of the main divisions of these two works, but in the last but two of those of the Kamoos. Considering this fact, and that the main divisions of the 'Eyn and the Mohkam necessarily decrease in length from first to last, I suppose that the author of the five volumes of the Land' wrote them, agreeably with a common practice, with large margins for additions, and calculated that, with these additions, each of the five volumes would form at least three.

The “ Taj el-'Aroos,” the enormous extent of which I have mentioned in the second paragraph of this preface, is said to have been commenced, in Cairo, soon after the middle of the last century of our era, by the Seyyid Murtada Ez-Zebeedee. At the end of a copy of it in his own handwriting, he states that it occupied him fourteen years and some days. According to the modern historian of Egypt, El-Jabartee, he was born A.D. 1732 or 1733: came to Cairo A.D. 1753: finished the Taj el-'Aroos A.D. 1767 or 1768: and died A.D. 1791 (in the year of the Flight 1205), And the same historian says that Mohammad Bey Abu-dh-Dhahab, for the copy of that work which is in the library of his mosque, gave him a hundred thousand dirhams (or drachms) of silver. It is a compilation from the best and most copious of the preceding Arabic lexicons and other lexicological works, in the form of an interwoven commentary on the Kamoos; exhibiting fully and clearly, from the original sources, innumerable explanations which are so abridged in the latter work as to be unintelligible to the most learned men of the East; with copious illustrations of the meanings &c, corrections of mistakes in the Kamoos and other lexicons, and examples in prose and verse ; and a very large collection of additional words and significations, mentioned under the roots to which they belong. Of the works from which it is compiled, though I believe that it was mainly derived in the first instance from the Lisan el-' Arab, more than a hundred are enumerated by the Seyyid Murtada in his preface. Among these are:

1 The “ Sihah,” a copy in eight volumes, in the handwriting of Yakoot Er-Roomee, with useful marginal notes determining the correct readings &c, by Ibn-Barree [and El-Bustee] and Aboo-Zekereeya Et-Tebreezee ; in the library [of the collegiate mosque) of the Emeer Ezbek.

2 The “Tahdheeb” of El-Azheree, a copy in sixteen volumes.

3 The “Mohkam” of Ibn-Seedeh, a copy in eight volumes.

4 The “Tahdheeb el-Abniyeh wa-l-Af'al,” by Ibn-El-Kattaa, in two volumes.

5 The “ Lisan el-' Arab,” by the Imam Jemal-ed-Deen Mohammad Ibn-'Alee El-Ifreekee, [whose appellations I have more fully given before, commonly called (in the Taj el-'Aroos) “ Ibn-Mandhoor,”] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made, use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Taj el-'Aroos:] its author followed closely, in its composition, the Sihàh^the Tahdheeb, the Mohkam, the Nihayeh, the Annotations of Ibn-Barree [and El-Bustee on the Sihàh], and the Jemharah of Ibn-Dureyd : [he also drew from innumerable other sources, to which he refers in his work.]

6 The “Tahdheeb et-Tahdheeb” of Abu-th-Thena Mahmood Ibn- Abee-Bekr Ibn-Hamid Et-Tanookhee, a copy in five volumes, (of which, as I have already mentioned, I possess the last,) the original draught of the author, who closely followed, in its composition, the Shah, the Tahdheeb, and the Mohkam, with the utmost accuracy: he died in the year of the Flight 723.

7 The “Kitab el-Ghareebeyn” of Aboo-'Obeyd El-Harawee.

8 The “ Nihayeh fee Ghareeb el-Hadeeth,” by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.

9 The “ Kifayet el-Mutahaffidh,” by Ibn-El-Ajdabee, with Expositions thereof.

10 The “Faseeh” of Thaalab, with three Expositions thereof.

11 (11 and 12) The “Fikh el-Loghah” and the work entitled “El-Mudaf wa-l-Mensoob,” each by Aboo-Mansoor Eth-Tha'alibee.

12 The “ 'Obàb” and the “ Tekmileh fi-s- Sihàh,” each by Er-Radee Es-Saghanee, in the library (of the mosque) of the Emeer Sarghatmish.

13 The “Misbah” [of El-Feiyoomee].

14 The “Takreeb” of Ibn-Khateeb.

15 The “Mukhtar es- Sihàh,” by Er-Eazee.

16 The “Asas” and the “Fai'k” and the “Mustaksee fi-l-Amthal,” all three by Ez-Zamakhsheree.

17 The “Jemharah” of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mu-eiyad.

18 The “Islah el- Mantik” of Ibn-Es-Sikkeet.

19 The “Khasaus” of Ibn-Jinnee, and the “Sirr cs-Sina'ah” of the same author.

20 The “Minimal” of Ibn-Faris.

21 Many other works of great value are included in the same list. And the Annotations on the Kàmoos by his preceptor, Mohammad Ibn-Et-Teiyib El-Fasee, (before mentioned, in my account of the Laini',) must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtada derived much valuable matter to incorporate in the Taj el-'Aroos. From these Annotations of Mohammad El-Fasee, which have often served to explain to me obscure passages in the Taj el-'Aroos, and from several others of the most celebrated of the works used by the seyyid Murtada, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Kàmoos entitled the “Names,” by Mulla 'Alee el-Kari, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Kàmoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Kàmoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Taj el-'Aroos, of which the Translator ('Asim Efendee) is said to have had a copy in the author's handwriting : but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Taj el-'Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtada was not its author : that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtada to be safely kept until his return : that he died during his onward-journey, or during his return towards Cairo : and that the seyyid Murtada published it as his own composition. This grave accusation brought against the reputed author of the Taj el-'Aroos, unsupported by the knowledge of the name of the

person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving, not the genuineness of the book (a matter of no importance except as affecting the reputation of the seyyid Murtada[10]), but, its authenticity. I was therefore obliged to make a most laborious collation of passages quoted in it with the same passages in the works quoted: and in every instance I found that they had been faithfully transcribed. Thus the authenticity of the Taj el-'Aroos was most satisfactorily established. But in comparing large portions of it with the corresponding portions of the Lisan el-'Arab, I made the unexpected discovery that, in most of the articles in the former, from three-fourths to about nine-tenths of the additions to the text of the Kanioos, and in many articles the whole of those additions, existed verbatim in the Lisdn el-'Arab. I cannot, therefore, acquit the seyyid Murtada of a want of candour, and of failing to render due honour to one of the most laborious of compilers, by not stating either that the Taj el-'Aroos was mainly derived in the first instance from the Lisan el-'Arab (which I believe to have been the case) or that the contents of the former are mainly found in the latter. This circumstance has induced me very often to compose articles of my lexicon principally from the Lisan el-'Arab in preference to the Taj el-'Aroos, comparing the contents afterwards with the latter ; and when they agreed, giving the latter as my authority in most instances (though not always) because I could only undertake to have the latter transcribed. The only copy of the Lisan el-'Arab known to me is that which I have already mentioned. It was lent to me, in successive portions, from the library of the collegiate mosque called “the Ashrafeeyeh,” in Cairo. It is written in several different hands, nearly resembling one another, of a peculiar cursive kind, which none can correctly read without studying sufficiently to understand thoroughly; for which reason, if I had been able to obtain any copy made from it (for it bears statements of its having been several times partially or wholly transcribed some centuries ago) I could not have placed much reliance upon it. Since the time of the seyyid Murtada, it has suffered much injury, chiefly from the rotting of the paper; in many places, the whole of the written portion of a page having fallen out, the margin only remaining.

Having fully satisfied myself of the authenticity of the Taj el-'Aroos, as well as of its intrinsic value, my next object was to cause a careful transcription of it to be commenced without delay, although, while I remained in Cairo, I made use of copies belonging to the libraries of mosques. The following are all the copies of that work, or of portions thereof, respecting which I have been able to procure any information:

1 The copy made use of by 'Asim Efendee in writing his Turkish Translation of the Kàmoos. This belonged, according to his own statement, made to me, to Yahya Efendee the Hakeem, who for many years composed the annual Egyptian Almanac published by order of the Government. He said that it was in the handwriting of the author, in two very large volumes; which, though hardly credible, is not absolutely impossible; for the handwriting of the seyyid Murtada was small and compact: that the Grand Vezeer who was in Egypt during the contest between our own forces in that country and the French

[10] By various other works, he earned a high reputation for learning; and I believe that his ability to compose such a work as the Taj el-'Aroos was never called in question. In the articles of which the last radical letter is j, and in those of which the last is ذ, I have generally deviated from my usual plan by indicating the authority of the Lisan el-'Arab rather than that of the Taj el-'Aroos in order to convey some notion of the value of the former work. I was informed that the number of its volumes is eight; but I was never allowed to see the whole copy, and, in the course of transcription, I neglected to note where each volume ended.

borrowed it of him, and sent it to Constantinople without his permission: and that he had caused many inquiries to be made for it there, but never learned any tidings of it.

2 A copy believed to have been in fourteen folio-volumes, in the handwriting of the author. Of this, the last volume and the last but two are in the library of the Riwak of the Syrians in the great mosque El-Azhar. The rest of it seems to have been lost. It may be a portion of a copy which the author retained for himself. When he died, his family kept his death secret for two days ; after which, the officers of the Government Treasury plundered his house of much property, among which, perhaps, was this copy; and if so, it may have fallen into different hands ; one person taking a portion ; and another person, another portion.

3 A copy sent by the author as a present to the King of San'a. So I was informed on the authority of a person living in Cairo, who asserted that he conveyed it for the author, and who must have attained to manhood some years before the author's death. He may perhaps be mistaken as to the work that he conveyed; but this is not probable.

4 The copy in the library of the mosque of Mohammad Bey Abu-dh-Dhahab, before mentioned; said to be in eight thick, full-paged folio-volumes;‡ not in the author's handwriting, but transcribed under his superintendence, and in part, and perhaps entirely, revised by him. This copy wants a portion from the commencement of the first main division of the lexicon; i. e., of باب الهمزة: it also wants some other, smaller, portions. I shall have to say more respecting it in the next paragraph.

5 A portion in the handwriting of the author, in my possession; from the commencement of باب الهمزة to the words لضة فى رثى الميّت, in article رثأ: supplying more than the main portion that is wanting in the copy of Mohammad Bey. It is of a small quarto-size, and ends in the middle of a page.

6 A copy in the library of the late Ibraheem Pasha, transcribed from that of Mohammad Bey, and said to be incorrectly written.

7 A large folio-volume, in my possession, before mentioned, consisting of nearly the whole of the first tenth portion; evidently transcribed from the copy of Mohammad Bey, for it wants what is deficient in باب الهمزة in the latter copy.

The copy transcribed for me, which is in twenty-four thick quarto-volumes, is partly from the portion, in the handwriting of the author, in the great mosque El- Azhar ; but mainly from the copy of Mohammad Bey ; what is wanting in this last, in باب الهمزة, being copied from the MS. No. 5 in the foregoing list ; and very nearly the whole of the other (smaller) portions that are wanting therein being supplied from the principal source, namely, the Lisan el-' Arab. It is therefore far superior to the other known copies, in respect of completeness, except the first and third of the copies mentioned in the next preceding paragraph if these exist and be still entire. But it will not always serve as a perfect test of the correctness of my own lexicon, although it has been carefully collated with its originals, as I made use of the copy of Mohammad Bey as long as I remained in Egypt, and have used the Lisan el-' Arab and other lexicons for the supplying of syllabical signs &c. wanting in that copy and in my own. In my copy, diacritical points have often been omitted when not thought by the transcriber to be absolutely necessary; as is the case in almost all copies of lexicons: also syllabical signs that are in the originals are not unfrequently omitted : and my copy is more irregular than its originals in the manner of writing the letter hemzeh. The copy of Mohammad Bey will probably, in a few years, be in many places illegible ; for

the ink with which it is written is of a corrosive nature, and has already, in those parts, eaten through the paper, though hitherto not to such an extent as to present any difficulty to the reader : or rather I should say that such was the case just before my own copy was made ; for while I was translating from portions of it already transcribed for me, small pieces often dropped out from its leaves, in spite of my utmost care. I believe that if I had not undertaken the composition of the present work, the means of composing such a work would not much longer have existed. For not only was the sole copy of the Taj el-'Aroos that was nearly complete,and that was worthy of reliance, of those known to exist, rapidly decaying; but many of the most precious of the manuscripts from which it was compiled have been mutilated; many are scattered, no one knows whither; and several, of which no other copies are known to be in existence, and for which one would have to search from city to city, exploring the libraries of mosques, are said to have perished. The transcription of my own copy, and its collation, extended over a period of more than thirteen years. It might have been accomplished in much less time, had less care been bestowed upon it : but for several years I could find no competent and willing transcriber except the sheykh Ibraheem Ed-Dasookee, who was unable to devote the whole of his time to this object. Upon him the task of transcription mainly devolved; and the collation was performed wholly by him in conjunction with myself or with another sheykh.

As soon as a few pages of my copy of the Taj el-'Aroos had been transcribed, I commenced the work of translation and composition from its originals. I did not hesitate to write my lexicon in English rather than in Latin, because the latter language is not sufficiently perspicuous nor sufficiently copious. For several years I continued to collect all that I required for a lexicon as complete as it was possible for me to make it. But I then considered that about one third of what I had compiled consisted of the explanations of words rarely occurring; many of them, words that no one student was likely ever to meet with; and not a few, such as are termed آحَاد or أَفْرَاد or مَفَارِيد (before explained, in page 11. of this preface) ; these last being words known only as having been spoken, each by a single Arab, or as only once occurring in any writing. I considered also that the undertaking which I had thus long been prosecuting was one which would require many more years for its completion; and that it was incumbent on me to take into account the uncertain duration of my appointed term of life, and to occupy myself first with what was most important. I therefore finally determined to divide my lexicon into two Hooks: the first to contain all the classical words and significations commonly known to the learned among the Arabs: the other, those that are of rare occurrence and not commonly known. And I have made such subdivisions as will enable the purchaser of a copy to bind it in the manner that he may deem most convenient: in two volumes, or in four, or in eight; each to consist of a portion of Book 1. with the corresponding portion of Book IL; or so that all the words in Book 1. of which the roots commence with one letter may be immediately followed by the words in Book II of which the roots commence with the same letter. The Second Book will be small in comparison with the First, of which the Part to be first published (i to inclusive) will form about one eighth. In order that it may be possible to bind the whole work in two volumes, I have chosen for it a thin paper.

Nearly twenty years have now elapsed since I commenced this work. Had I foreseen that the whole labour of the composition must fall upon me or the project be abandoned, and had I also foreseen the length of time that it would require of me, unaided, I should certainly not have had the courage to undertake it, I had hoped that I should have at least one coadjutor: and I continued to hope for some years that such might be the case; but by no one have I been aided in the least degree, except, occasionally, in discussions of difficult points, by the sheykh Ibraheem Ed-Dasookee; who has written

the results of some of these discussions on the margins of pages of my copy of the Taj el-'Aroos, generally in his own words, but often in words dictated by me. For seven years, in Cairo, I prosecuted my task on each of the work-days of the week, after an early breakfast, until within an hour of midnight, with few and short intervals of rest, (often with no interruption but that of a few minutes at a time for a meal, and half an hour for exercise,) except on rare occasions when I was stopped by illness, and once when I devoted three days to a last visit to the Pyramids : I seldom allowed myself to receive a visiter except on Friday, the Sabbath and leisure-day of the Muslims : and more than once I passed a quarter of a year without going out of my house. But I must not be supposed to claim much credit for the exercise of self-denial with respect to the pleasures of society; for during those seven years passed in Cairo, I had my wife and sister and the latter's two sons residing with me, Nor would I here make mention of the severe labour which this work has cost me but for the purpose of guarding against the imputation of my having been wanting in energy or industry. To convey a due idea of the difficulties of my task would be impossible. While mainly composing from the Taj el-'Aroos, I have often had before me, or by my side, eight or ten other lexicons, (presenting three different arrangements of the roots, and all of them differing in the order, or rather disorder, of the words explained,) requiring to be consulted at the same time. And frequently more than a day's study has been necessary to enable me thoroughly to understand a single passage: for the strict rules of Arabic lexicology demand that every explanation be given as nearly as possible in the words in which some person of authority has transmitted it; and many explanations perfectly intelligible when they were first given became less and less so in succeeding ages, and at length quite unintelligible to the most learned of living Arabs. Even Ibn-Seedeh often confesses, in the Mohkam, his inability to understand an explanation or some other statement that he has transmitted. Many explanations, moreover, present instances of what is termed تَسَامُح; and instances of a worse kind of license, termed تَسَاهُل, are not of unfrequent occurrence: by the former term is meant a deficiency in what an author writes relying upon the understanding of the reader," and by the latter term, a deficiency in what he writes without relying upon the reader's knowledge. Often, two synonymous words are used to explain each other. Numerous cases of this kind occur in the Kàmoos: such, for instance, are حُجَّةٌ and بُرْهَانٌ, سَاوَرَهُ and وَاثَبَهُ, اِعْتَفَدَ and اِعْتَفَدَ, and تَلَذَّجَ and تَلَجَّنَ: and in these cases I have not always found the information that I required by referring to other lexicons. More frequently, in lieu of an explanation,we find merely the word مَعْرُوفٌ, meaning "well known:" and in a very large proportion of such cases, what was once "well known" has long ceased to be so. Still more frequently, significations are only indicated by the context: in many instances, as clearly as they could be expressed by any words of explanation: but in many other instances, very obscurely. Many words are rendered by others which are not elsewhere explained in the same lexicon; many, by words meant to be understood in senses not elsewhere explained in that lexicon; many, by words meant to be understood in tropical senses; and many, by words meant to be understood in post-classical senses. In these last cases, I have often found in my knowledge of modern Arabic a solution of a difficulty: but without great caution, such knowledge would frequently have misled me, in consequence of the changes which have taken place in the applications of many words since the classical age. Great caution is likewise requisite in the attempt to elicit the significations of words by means of analogy; as I could easily show by giving all the principal words of one article with their significations, and then requiring any student to divine the significations of the other words of the same article by such means, and comparing his explanations with those that have been authoritatively transmitted. Perfect reliance is not to be placed upon vowel-signs and the like when they are merely written, without their being either described in words or shown by the statement that the word of which the pronunciation is to be fixed is similar to some other word well known. Even

when they are described, one has to consider what rule the author follows; and in some lexicons the rules followed by the authors are not explained. For instance, when a noun of three letters is said to be with fet-h, if in the Kàmoos, the meaning is that it is of the measure فَعْلٌ: but in some other lexicons it means that it is of the measure فَعَلٌ. If we find such a noun in-the Kàmoos written as of the measure فَعَلٌ and said to be with fet-h, we must infer that فَعْلٌ (not فَعَلٌ) is the correct measure: and if in the same lexicon we find such a noun that is to be explained written otherwise than as of the measure فَعْلٌ, without its being followed by any indication of its measure, we must infer that فَعْلٌ is probably its true measure, unless it be a word commonly known. But these and other technical difficulties are comparatively small, or become so after a little time spent in the study of different lexicons with a previous knowledge of the principles of Arabic lexicology and lexicography. Among the graver difficulties are those which are often presented by verses cited as confirmatory examples, or as illustrations, without either context or explanation; many of which I have inserted in my lexicon as being either absolutely necessary or such as I could not omit with entire satisfaction. Various other obstacles that I have had to encounter I refrain from mentioning, hoping that I shall be deemed to have said enough to excuse myself for the length of time that has elapsed since the commencement of my work. I have, however, been unusually favoured by circumstances; and especially by my having acquired, in familiar intercourse with Arabs, an acquaintance with their manners and customs, and their mental idiosyncrasies, indispensably requisite to success in my undertaking. Encouraged by these circumstances, I applied myself to the working of the rich mine that I had discovered, with the resolution expressed in the saying of a poet,[11]

لَأَسْتَسهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ المُنَى فَمَا ٱنقَادَتِ الآمَالُ إِلَّالِصَابِرٍ*

When I had prosecuted my task in Cairo during a period of nearly six years, I understood it to be the desire of my Patron that the British Government might be induced to recognise the importance of my work by contributing to the expense of its composition. I therefore submitted to the Head of Her Majesty's Government a request that my undertaking might be thus honoured and promoted: and I did so in a time peculiarly auspicious; the Premier being Lord John Russell, now Earl Russell. His Lordship graciously and promptly replied to my appeal by granting me an annual allowance from the Fund for Special Service ; and through his recommendation, this was continued to me by one of his successors in office, another Nobleman who added eminence in letters to elevation of birth and station, the late Earl of Aberdeen. And here I must especially and gratefully acknowledge my obligations to the learned Canon Cureton, for his friendly offices on these and other occasions. I must also add that Professor Lepsius and Dr. Abeken, and the late Baron Bunsen, kindly exerted themselves to obtain permission for my lexicon to be printed at Berlin, at the joint expense of the Prussian Government and the Academy of Sciences; and several of the learned Orientalists of Germany seconded their endeavours; but conditions were proposed to me to which I could not willingly accede.

After a stay of somewhat more than seven years in Cairo, a considerable portion of which period was spent by me in collecting and collating the principal materials from which my lexicon is composed, I returned to England; leaving to the sheykh Ibraheem Ed-Dasookee the task of completing the transcription of those materials, a task for which he had become fully qualified.

[11] Cited in page 123 of this work.

I must now add some explanations necessary to facilitate the use of my lexicon.

The arrangement that I have adopted is, in its main features, the same as that of Golius: the words being placed according to their radical etters; and the roots being arranged according to the order of their letters (commencing with the first of those letters) in the usual alphabet.

Words of three different classes, in which the radical letters are the same, but different in number, I place in the same article. The first of these classes consists of words of two radical letters ; as بَلْ : the second class, of reduplicative triliteral- radical words, in which the first and second radical letters are the same as those of the first class, and the third the same as the second of that class ; as بَلَّ and بَلٌّ and بَلَلٌ &c. : and the third class, of reduplicative quadriliteral-radical words, in which the first and third radical letters are the same as the first of the first class, and the second and fourth the same as the second of that class ; as بَلْبَلَ and بِلْبَلَةٌ and بِلْبَالٌ &c. These three classes are included in the same article in all the best Arabic lexicons; and two reasons may be given for my following the same plan. One reason is similarity of signification. Words of the first and second corresponding classes very seldom exhibit an alliance in signification; but instances of such alliance in words of the first and third classes are less rare; and instances of alliance in signification in words of the second and third classes are very numerous. The other reason is, that such words are generally held to be derived from the same root. Some of the Arabian lexicologists hold that a word of the class of بَلَّ is a biliteral-radical word ; so that the letters of its root are represented by فع: but most of them regard it as, absolutely, a triliteral-radical word ; so that the letters of its root are represented by فعل. With respect to a word such as بَلْبَلَ, the opinion held by El-Farra and others, and ascribed to El-Khaleel, is, that it is to be represented by فَعْفَعَ; so that the letters of its root are represented by فع: another opinions ascribed to El-Khaleel and his followers among the Basrees and Koofees, is, that it is to be represented by فَعْفَلَ; so that the letters of its root are represented by فعل ; another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by فَعَّلَ, and that the third radical letter is changed, and made the same as the first; so that the letters of its root are represented by the same letters as if the word itself were to be represented by فَعْفَلَ : the opinion commonly obtaining among the Basrees is, that it is to be represented by فَعْلَلَ; so that the letters of its root are represented, in this case also, by فعل; and as the last of these modes of representing the word is the one most usual, I generally adopt this mode in my lexicon, except in quoting from an author who uses another mode. The triliteral root, in both of these classes of words, is that which is preferred in the Muzhir, where, in the 40th Section, not far from the commencement, these different opinions are stated.

Agreeably with the same principle, quasi-quadriliteral-radical words (the conjugations and varieties of which will be found in a table inserted in this preface) I class with the triliteral-radical words from which they are derived by the Arabian lexicologists and grammarians.

What is commonly called “the Verb of Wonder” I mention among the verbs. The Koofees say that it is a noun, meaning an epithet. (See مَا أُمَيْلِحَ زَيْدًا, in article ملح.)

Dialectic variants, synonyms, and words nearly synonymous, from the same root, are mentioned and explained in one paragraph: but every word thus explained in a paragraph headed by another word is also mentioned by itself, or accompanied by a word or words nearly resembling it in form, with a reference to that paragraph. (In order to facilitate the reference, an arrow-head (*) is inserted to render conspicuous a word explained in a paragraph headed by another word.) Several obvious advantages result from this arrangement; not the least of which is a considerable saving of room. In these cases,

when I have found it possible to do so, I have placed the most common word first, or otherwise distinguished it from the rest: sometimes I have shown which words are more or less common by the authorities that I have indicated for them.

When a noun is not found at the head of a paragraph, or by itself, or with another nearly resembling it in form, it is to be looked for among the infinitive nouns, which are mentioned with their respective verbs. And plurals are to be found under their singulars.

Words that are regularly formed, ad libitum, (such as active and passive participial nouns, and nouns denoting the comparative and superlative degrees, &c.,) are not mentioned, unless for special reasons.

In respect of the places which I have assigned to arabicized words, I have generally followed the usual practice of the Arabian lexicographers; that is, I have generally placed them as though they were derived from Arabic roots; because most students look for them under the headings beneath which I have mentioned them, and because many of them have derivatives formed from them in the regular Arabic manner. But, properly speaking, every letter in an Arabicized word is regarded by most of the Arabian lexicologists as radical.

When several significations are assigned to one word &c, connected by "or," it is often the case that one is right in one instance, and another in another; and not unfrequently, that all are correct in different instances.

Whenever I have found it possible to do so, I have distinguished (by the mark ‡) what is affirmed to be tropical from what is proper; generally on the authority of the Asas. I have also generally distinguished (by the mark †) what I regard as evidently, or probably, tropical, when I have found no express authority for asserting such to be the case. Thus I have often been enabled to draw clearly what may be termed the "genealogies" of significations. Always, in the arrangement of significations, I have, to the utmost of my ability, paid attention to their relations, one to another. The mark - is used to denote a break in the relations of significations &c.; and = denotes an extraordinary, or a complete, dissociation.

Numerous words in the Sihah and Kamoos and most other Arabic lexicons are merely said to be the names of certain plants or animals. Of these I have generally found and given explanations which have either enabled me to determine the particular species to which they apply or may enable others to do so, and which will show that the applications of many of these words have been changed in post-classical times. For the names and descriptions of plants, my chief authority is Aboo-Haneefeh Ed-Deenawaree, who is generally held to have adhered to the original nomenclature more accurately than any other writer on the Arabian flora, enabled to do so in many cases by his own careful investigations, and by consulting Arabs of the desert, at a sufficiently early period, in the third century of the Flight. I have been induced to mention the properties commonly attributed by the Arabs to plants and drugs &c, though they are generally fanciful, because they sometimes help to point out what is meant by an explanation otherwise vague, and sometimes elucidate far-fetched comparisons or allusions.

The explanations of the particles are extremely defective in almost all the Arabic lexicons; but of this very important class of words, generally more difficult to explain than any other class, I have found, in the Mughnee, illustrations even more ample than I required. Though I have generally omitted the

statement of opinions evidently erroneous, and refuted in the Mughnee, I have in some degree imitated the author of that work by endeavouring to treat such words rather too largely than too scantily.

Of the learning of Golius, and the industry of Freytag, I wish to speak with sincere respect, and with gratitude for much benefit derived by me from their works before circumstances gave me advantages which they did not enjoy. But lest I should be charged with omitting important matters in some of the originals from which my work is composed, it is necessary for me to state that, in countless instances, both of those lexicographers have given explanations, more or less full, as from the Sihàh or Kàmoos or both, when not one word thereof, nor even an indication, is found in either of those originals:[12] and that much of what Freytag has given as from the Kàmoos is from the Turkish Translation of that lexicon, of which I have before spoken, a work of considerable learning, but of no authority when no voucher is mentioned in it.t I have myself occasionally cited the Turkish Translation of the Kàmoos, but only when I have not found what I wanted in any other work, and, in a case of this kind, only when I have felt confidence in its correctness, or when I have desired a confirmation of my own opinion. In very few instances have I adopted its explanations; having often found them to be glaringly incorrect; in some cases, from its author's having partially misunderstood what he had to translate ; but in more cases, from his having altogether failed to understand, and therefore having given literal renderings which are far from conveying the meanings intended.

Proper names of persons and of places, and post-classical words and significations, I have, with very few exceptions, excluded from my lexicon. A dictionary of words of the former class, such as would satisfy the wants of students, would of itself alone form a large volume; for the sources from which it might be drawn are abundant, and not difficult of access. A dictionary of post-classical Arabic, worthy of being so called, could not be composed otherwise than by a considerable number of students in different cities of Europe where good libraries of Arabic manuscripts are found, and by as many students in different countries of Asia and Africa; partly from books, and partly from information to be acquired only by intercourse with Arabs; and several of those who should contribute to its composition would require to be well versed in the sciences of the Muslims. In excluding almost all post-classical words and significations, I have followed the example of every one of the most esteemed Arabian lexicographers ; and the limits that I have assigned to my labours have certainly been rather too wide than too narrow, as will be sufficiently shown by the fact that the quantity of the matter comprised in the first eighth part

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[12] By this remark, I may perhaps provoke the retort that, in composing an Arabic-English lexicon wholly from Arabic sources, I am myself doing what may be resolved into something like reasoning in a circle. But such is not the case; for the words employed in explanations in the Arabic lexicons are generally still used in the senses in which they are there employed; and the intended meanings of words that are not still used in such senses are, with few exceptions, easily determined by examples in which they occur, or by the general consent of the learned among the Arabs in the present day. Of the exceptional difficulties of interpretation, I have already said enough; and for my own sake, as well as for the sake of truth, I by no means wish to underrate them. In Freytag's first volume, the authorities are seldom indicated. Sometimes explanations given by Golius as from the Sihah or Kàmoos or both, and not found in either of those works, are copied by Freytag without his stating such to be the case, and without his indicating the authorities or authority assigned by Golius : for example, three such instances occur in the short article ^ii- I In a few instances, in the Taj el-'Aroos, where its author has drawn from the Tahdheeb or the Mohkam through the medium of the Lisan el-' Arab, I have found the Tahdheeb erroneously named as his authority instead of the Mohkam, or the Mohkam instead of the Tahdheeb. — Sometimes an authority is mentioned by a surname borne by two or more, so that the person meant is doubtful.

of my First Book (ا to ث, inclusive) is treble the quantity of the corresponding portion of Freytag's Lexicon, although I leave rare words &c. for my Second Book.

I have inserted nothing in my lexicon without indicating at least one authority for it, except interwoven additions of my own which I have invariably distinguished by enclosing them between square brackets. Throughout Part 1 of the First Book, I have generally made the indications of the authorities as numerous as I conveniently could; but I have not thought it desirable to do so throughout, as these indications occupy much space, and what is most important is to note the oldest authority mentioned in any of my originals, with one or more of good repute to confirm it. A table of the authorities inserted in this preface will show which of them I have cited through the medium of the Taj el-'Aroos or the Lisan el-' Arab. Such authorities I have often indicated without any addition.* When two or more indications of authorities are given, it is to be understood that they agree essentially, or mainly; but not always that they agree in words. When any authority is, in an important degree, less full, or less clear, than another or others by which it is accompanied, I distinguish it by an asterisk placed after the initial or initials &c, by which it is indicated. Frequently it happens that an explanation is essentially the same in the Lisan ab and the Taj el-'Aroos, but more full, or more clear, in the former: in cases of this kind I have generally indicated on the latter as my authority.

Sometimes I have been obliged to employ English terms which have not, to my knowledge, been used by any other writer; but I have been careful to invent only such as will, I believe, be easily understood. For example, I have applied the epithet “heliacal” to certain risings and settings of stars or asterisms, to denote the restriction of those risings and settings to the whole period of the morning-twilight: the epithet “heliacal,” applied to such risings, would restrict them overmuch. Lexicological and grammatical terms employed in my lexicon will be found in one of the tables inserted in this preface.

I have supposed the student who will make use of this work to be acquainted with the general rules of grammar. These he must bear in mind when he meets with particular rules mentioned by me. For instance, from his finding it stated, in page 77 of this lexicon, that, when إلا is used in the sense of غَيْرُ, the noun which follows it is put in the same case as that which precedes it, he must not imagine that exceptions to this rule are presented by such phrases as لا إله إلا الله (There is no deity other than, i. e. but, God) and مَا هٰذَا شَيْئاً إِلَّا كِتَابٌ (This is not anything but a writing) and مَا جَآءَ مِنْ أَحَدٍ إِلَّا زَيْدٌ (No one came but Zeyd) and لَيْسَ هٰذَا بِشَيْءٍ إِلَّا كِتَابًا (which means the same as the second of these phrases): for in each of these examples the noun preceding إِلَّا is regarded as being virtually in the same case as the noun following it. (See a note in De Sacy's Arabic Grammar, 2nd ed., vol. 2. p. 404.)

Considering the size of this work, the quantity of Arabic type that it comprises, the minuteness of many of the characters employed in it, and the excessive care required in the placing of those small characters, no student can reasonably hope to find it entirely free from typographical faults, whether they be such as have originated from the compositors and have escaped the scrutiny of the author, or such as are almost inevitable in the process of printing. I shall use my utmost endeavours to detect such faults, and to note them for correction.

The following tables will, I believe, supply all further explanations that will be needed.

1. Table of the Conjugations of Arabic Verbs.

1. (1st variety) فَعَلَ, يَفْعُلُ

(2nd) فَعَلَ, يَفْعِلُ

(3rd) فَعَلَ, يَفْعَلُ

(4th) فَعِلَ, يَفْعَلُ

(5th) فَعُلَ, يَفْعُلُ

(6th) فَعِلَ, يَفْعِلُ

2. فَعَّلَ :variations قَصَّى (for قَصَّصَ) and the like.

3. فَاعَلَ.

4. أَفْعَلَ.

5. تَفَعَّلَ : variations اِفَّعَّلَ , in cases of verbs of which the ف is ط, ص, ش, س, ز, ذ, د, ج, ث, ت or ظ also تَظَنَّى (for تَظَنَّنَ) and the like: تَفَعَّلُ &c. (for تَتَفَعَّلُ &c.)

6. تَفَاعَلَ: variations اِفَّاعَلَ, in cases like those in which تَفَعَّلَ sometimes becomes اِفَّعَّلَ: also تَفَاعَلُ &c. (for تَتَفَاعَلُ &c.)

7. اِنْفَعَلَ: variations اِنَّصَرَ (for اِنْنَصَرَ) and the like: and اِمَّلَسَ (forاِنْمَلَسَ) and the like.

8. اِفْتَعَلَ: variations فَعَّلَ, فِعَّلَ, فَعِّلَ, or فِعِّلَ, in the cases of verbs of which the ع is ت, ث, ج, د, ذ, ز, س, ش , ص , ط ,or ظ : also such as اِتَّبَعَ (for اِتْتَبَعَ), اِتَّضَرَ and اِثَّضَرَ and اِدَّغَرَ (for اِتْثَغَرَ), اِجْدَمَعَ (for اِجْتَمَعَ), اِدَّرَكَ (for اِدْتَرَكَ), اِدَّكَرَ and اِذَّكَرَ and اِذْدَكَرَ(for اِذْتَكَرَ), اِذْدَادَ (for اِذْتَادَ), اِصْطَبَرَ and اِصَّبَرَ (for اِصْتَبَرَ), اِضْطَرَبَ and اِضَّرَبَ (for اِضْتَرَبَ), اِضْطَرَدَ (for اِطْتَرَدَ), اِطَّبَعَ (for اِطْتَبَعَ), اِطَّلَمَ and اِظْطَلَمَ (for اِطْتَلَمَ): اِتَّقَى (for اِوْتَقَى), اِتَّسَرَ (for اِيتَسَرَ): اِعَذَّر and اِعِذِّرَ (for اِعْتَذَرَ).

9. اِفْعَلَّ: variations اِفْعَلَلَ, in the case of a verb of which the ل is unsound; as اِرْعَوَى : and اِفْعَلَلَّ as اِبْيَضَضَّ.

10. اِسْتَفْعَلَ: variation اِسْطَاعَ and اِسْتَاعَ (for اِسْتَطَاعَ).

11. اِفْعَلَّ: variations اِفْعَلَلَ, in the case of a verb of which the ل is unsound; as اِحْوَاوَى .

12. اِفْعَوْعَلَ

13. اِفْعَوَّلَ

Q.1. فَعْلَلَ

Q.2. تَفَعْلَلَ

Q.3. اِفْعَنْلَلَ

Q.4. اِفْعَلَلَّ

R. Q. 1. Verbs of the classes of بَلْبَلَ (in which the first and third radical letters are the same, and the second and fourth,) and جَلْبَبَ (in which the third and fourth radical letters are the same).

R. Q. 2. Verbs of the classes of تَبَلْبَلَ and تَجَلْبَبَ.

R. Q. 3. Verbs of the classes of اِقْعَنْسَسَ.

R. Q. 4. Verbs of the classes of اِبْيَضَضَّ, mentioned above, (see 9,) as variations of اِفْعَلَّ, may be classed under this head.

Q. Q. 1. فَعْلَى : فَعْأَلَ: فَعْمَلَ ; فَعْنَلَ ; فَعْهَلَ; فَعْوَلَ; فَعْيَلَ ; فَأْعَلَ; فَعْلَ (as J^e. according to some, and oS^*); فَعْمَ ; فَعْنَ يَفْمَلَ ; سَفْمَلَ ; مَفْمَلَ ; نَفْمَلَ ; هَفْمَلَ ; يَفْعَلَ ; فَيْعَلَ; فَتْعَلَ; فَنْعَلَ; فَلْهَعَلَ; فَوْعَلَ

Q. Q. 2. تَمَفْعَلَ تَفَيْعَلَ تَفَوْعَلَ تَفَعْيَلَ تَفَعْوَلَ تَفَعْنَلَ تَفَعْلَى تَفَعْلَتَ

Q. Q. 3. اِفْعَنْلَلاَّ; اِفْوَنْعَلَ : اِفْتَعْأَلَ : اِفْعَنْلَى : اِفْعَأْلَلَ ; اِفْعَلَّلَ ; اِفْعَوْلَلَ ; اِفْعَيَّلَ:

Q. Q. 4. اِنْعَعَلَّ : اِفْعَأَلَّ; اِفْعَهَلَّ: اِفْلَعَلَّ ; اِفْمَعَلَّ ; اِفْوَعَلَّ.

Beside these, there are some other forms of Q. Q. verbs, not to be classed with any of the foregoing. And probably there are some other varieties of Q. Q. 2; each quasi-passive of Q. Q. 1.

2. Table of Lexicological and Grammatical Terms &c. used in the following work

Accord., for according.

Accus. case, for accusative case, نَصْبٌ.

Act., for active, مَبْنِىٌّ لِلْفَاعِلِ or لِلْمَعْلُومِ.

Act. part. n., for active participial noun, اِسْمُ فَاعِلٍ

Adv. m, for adverbial noun, ظَرْفٌ, and sometimes طِفَةٌ; of place, ظَرْفُ مَكَاَ نٍ; and of time, ظَرْفُ زَمَاَنٍ.

Agent, فَاعِلٌ.

Analogous, or regular, قِيَاسِىٌّ and مَقِيسٌ

Analogy, قِيَاسٌ.

Anomalous, or irregular, غَيْرُقِيَاسِيٍّ and غَيْرُمَقِيسٍ or شَاذٌّ (see " Dev.") or نَادِرٌ (see "Extr.").

Aor., for aor. st, مُضَارِعٌ.

Aplastic, applied to a noun and to a verb, جَامِدٌ

App., for apparently.

Appositive, تَابِعٌ

Attribute, or predicate, مُسْنَدٌ and خَبَرٌ.

Broken pl., for broken plural, جَمْعٌ مُكَسَّرٌ

Coll. gen. n., for collective generic noun, اِسْمُ جِنْسٍ جِمْعِىٌّ; also called a lexicological plural, جَمْعٌ لُغَوِىٌّ

Complement of a prefixed noun, مُضَافٌ إِلَيْه

Complete, i. e. attributive, verb, فُعْلٌ تَامٌّ

Conj., for conjugation, بَابٌ

Conjunct, مَوْصُولٌ: conjunct noun, مَوْصُولٌ آسْمِيٌّ conjunct particle, مَوْصُولٌ حَرْفِيٌّ

Conjunction, حَرْفُ عَطْفٍ and حَرْفُ عَاطِفٌ.

Contr., for contrary.

Conventional term, اِصْطِلَاحٌ - Conventional language,عُرْفٌ

Corroborative, تَوْكِيدٌ and تَأَكِيدٌ

Decl., for declinable, مُعْرَبٌ: perfectly decl., مَصْرُوفٌ and مُنْصَرِفٌ : imperfectly decl., غَيْرُ مَصْرُوفٍ and غَيْرُ مُنْصَرِفٍDefective verb, i. e. having و or ى for the last radical letter, فِعْلُ نَاقِصٌ

Dev., for deviating ; as in the phrase, Deviating from the constant course of speech (with respect to analogy, or rule, or with respect to usage), شَاذٌّ.This term and نَادِرٌ (see " Extr.") are often used in the lexicons indiscriminately

Dial., for dialect, لُغَةٌ

Dial. var. of, for dialectic variant of, ii). لُغَةٌ فِى

Dim., for diminutive, مُصَغَّرٌ

Enunciative, خَبَرٌ

Epithet, and epithetic phrase, نَعْتٌ and وَصْفٌ and صِفَةٌ.

Ex., for example.

Expl., for explained.

Expos., for exposition, شَرْحٌ and تَفْسِيرٌ: the latter Particularly applied to an exposition of the Kuran

Extr., for extraordinary (with respect to analogy or rule, with respect to usage), نَادِرٌ. (See "Dev.")

Fem., for feminine, مؤَنَّثٌ

Fut., for future, مُسْتَقْبَلٌ

Gen. case, for genitive case, خَفْضٌ and جَرٌّ

Gen. n., for generic noun, إِسْمُ جِنْسٍ

Hollow verb, فِعلٌ أجوَفٌ

Homonym, for مُشْتَرَكٌ for مُشْتَرَكٌ فِيهِ

I. q., for idem quod.

Ideal (as opposed to real) subst., إِسْمُ مَعْنىً or simply مَعْنىً

Imitative sequent, إِتْبَاعٌ

Imperative, أَمْرٌ

Inchoative, مُبْتَدأٌ

Incomplete, i. e. non-attributive, verb, فِعْلٌ نَاقِصٌ or فِعْلٌ غَيْرُتَامٍّ

Indecl, for indeclinable, مَبْنِيٌّ

Inf. n. for infinitive noun, مَصْدَرٌ. Inf. N. of unity, مَصْدَرٌ لِلْمَرَّةِ, Inf. N. of modality, مَصْدَرٌ لِلْنَّوعِ

Instrumental noun, إِسْمُ آلَةٍ

Intrans., for intransitive, غَيْرُمُتَعَدٍّ and لَازِمٌ

Irreg., for irregular: see “Anomalous.”

Lit., for literally.

Mahmooz verb, فِعْلٌ مَهْمُوزٌ

Mansoob aor. , for mansoob aor. st, مُضَارِعٌ مَنْصُوبٌ

Masc, for masculine, مُذَكَّرٌ

Measure, وَزَنٌ

Mejzoom aor. , for mejzoom aor. st, مُضَارِعٌ مَجْزُومٌ

Metaphor, إِسْتِعَارَةٌ

Metaphorical, إِسْتِعَارِيٌّ

Metonymy, كِنَايَةٌ

N., for noun, إِسْمٌ

N. un., for noun of unity, وَاحِدَةٌ or وَاحِدٌ

Nom. case, for nominative case, رَفْعٌ

Objective complement of a verb, مَفْعُولٌ or مَفْعُولٌ بِهِ

Part. n.: see “act. part. n.” and “pass. part. n.”

Particle, حَرْفٌ

Pass., for passive, مَبْنِيٌّ لِلْمَفْعُولِ or لِلْمَجْهُولِ

Pass. part. n., for passive participial noun, إِسْمُ مَفْعُولٍ

Perfect pl., for perfect plural, جَمْعٌ سَالِمٌ also “Sound verb”)

Pl., for plural, جَمْعٌ. Pl. of pauc., for plural of paucity, جَمْعُ قِلَّةٍ. Pl. of mult., for plural of multitude, جَمْعُ كَثْرَةٍ. Pl. of pl., for plural of aplural, جَمْعُ جَمْعٍ.

Perfect verb, i. e. one which has not two radicals alike, nor has ء nor و nor ى it for one of its radicals, (See also “Sound verb.”)

Pers., for person (of a verb).

Possessive noun or epithet (such as تَامِرٌ or لَابِنٌ &c.), إِسْمٌ عَلَى النَّسْبِ (a kind of relative noun)

Post-classical, مُوَلَّدٌ and مُحْدَثٌ

Predicate : see “Attribute.”

Prefixed noun, مُضَافٌ,

Prep., for preposition, حَرْفُ جَرٍّ, and sometimes صِفَةٌ

Pret., for preterite, مَاضٍ

Prov., for proverb, مَثَلٌ

Q., for quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ

Q. Q., for quasi-quadriliteral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِيِّ

Q. v., for quod vide.

Quasi-coordinate,مُلْحَقٌ see art لحق

Quasi-inf. n., or quasi-infinitive noun, إِسْمُ مَصْدَرٍ and إِسْمُ لِلْمَصْدَرِ

Quasi-pass., for quasi-passive, مُطَاوِعٌ

Quasi-pl. n., for quasi-plural noun, إِسْمُ جَمْعٍ

Quasi-sound verb, i. e. one having و or ى for its first radical letter, فِعْلٌ مِثَالٌ

R. Q., for reduplicative quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ مُضَاعَفٌ

Real (as opposed to ideal) subst., إِسْمُ عَيْنٍ or simply عَيْنٌ and إِسْمُ ذَاتٍ or simply ذَاتٌ

Receptacular noun, إِسْمُ دِعَآءٍ

Reg., for regular: see “Analogous.”

Rel. n., for relative noun, إِسْمُ مَنْسُوبٌ or نِسْبَةٌ

Simple subst. (as opposed to inf. n.), إِسْمٌ.

Sing., for singular, مُفْرَدٌ and وَاحِدٌ.

Sound pl., for sound plural: see “Perfect pl.” Sound verb, i. e. one which is not of the class termed “perfect,” but which has not و nor ى for one of its radicals: or, as used in the Eyn and several other lexicons, one that has not two radicals alike, nor has و nor ى nor ء for one of its radicals: فِعْلٌ صَحِيحٌ (See “Perfect verb.”)

Specificative, or discriminative, تَمِيْزٌ

State, denotative of, حَالٌ

Subject (as correlative of attribute or predicate), مَسْنَدٌ إِلَيهِ

Subst., for substantive, إِسْمٌ

Substitute, بَدَلٌ

Syll. signs, for syllabical signs, شَكْلٌ

syn., for synonym and synonymous, مَرَادفٌ and مَتَرَادِفٌ

syn. with, for synonymous with, لُغَةٌ فِى

Trad., for tradition, حَدِيْثٌ

Trans., for transitive, مَتَعَدٍّ and وَاقِعٌ

Transposition, Formed by transposition, مَقْلُوبٌ

Tropical, مَجَازٌ and مَجَازِيٌّ

Unsound verb, i. e. one having و or ى for one of its radicals : or, as used in the Eyn and several other lexicons, one having و nor ى nor ء for one of its radical letters: فِعْلٌ مُعْتَلٌّ

V., for verb, فِعْلٌ

Verbal noun, إِسْمُ فِعْلٌ

‡ means asserted to be tropical.

‡‡ means asserted to be doubly tropical,

† means supposed by me to be tropical

3. Chronological list of the more celebrated of the Lexicologists and Grammarians cited in the following work, extracted from the 48th Section of the Muzhir: with some additions, which are marked with an asterisk.

*Ibn-Abbas: Died in the year of the Flight: 68

*Mujahid: said to have lived 83 years; and to have died in 100 or 101 or 102 or 103

*Katadeh: born in 60: died in 117 or 118

Aboo-’Amr Ibn-El-’ Ala: (*born at Mekkeh, in the year of the flight 70 or 68 or 65 :) died in 151(*or 154) or 159

El-Khaleel: lived to the age of 74: 160 or 170 or 175

*El-Leyth Ibn-Nasr Ibn-Seiyar El-Khurasanee: contemporary with, and companion of, El-Khaleel

Yoonus: born in the year 90: 182 *or 183

*Abu-d-Dukeysh: comtemporary with Yoonus.

El-Kisa-ee: 182 or 183 or 189 or 192

Seebaweyh: lived 32 years, or 40 and odd years: died in: 203 or 204

Aboo-Mohammad El-Yezeedee: lived 74 years: died in: 202

En-Nadr lbn-Shumeyl: died in: 203 or 204

Kutrub: 206

El-Farra: lived 67 years: 207

Aboo-'Obeydeh ('Maamar Ibn-El-Muthenna Et-Teymee): born in 112: died in: 208 or 209 or 211

Aboo-'Amr Esh-Sheybanee: lived 110 (*or 111) or 118 years: died in: 205 or 206 or 213

Aboo-Zeyd: (El-Ansaree:) lived 93 years: died in: 214 or 215 or 216

El-Asma'ee: born in 123 (*or 122): died in: (*214 or) 215 or 216 *or 217

*El-Lihyanee: contemporary with El-Kisa-ee and Aboo-'Obydeh and Aboo-Zeyd and El-Asma'ee

Abu-l-Hasan El-Akhfash: 210 or 215 or 221

*Abu-I –Heythem “a preceptor of Aboo-'Obeyd

*Ibn-Burzurj: contemporary with Abu-I –Heythem

Aboo-'Obeyd”: lived 67 years: died in: 223 or 224 or 230

Ibn-El-Aarabee: born in 150: died in: 231 or 233

*Shemir: contemporary with Ibn-El-Aarabee.

Ibn-Es-Sikkeet (*Yaakoob): 244

Aboo-Hatim Es-Sijistanee: lived nearly 90 years: died in: 248 or 250 or 254 or 255

*Es-Sukkaree (author of an “Expostion of the Deewan El-Hudhaleeyeen”): born in 212: died in 270 or 275

Ibn-Kuteybeh: [also called El-Kutabee, and by some, (among whom is the author of Taj-el-Aroos,) less properly, El-Kuteybee: (see the biogr.Dictionary of En-Nawawee, P 771)] born in 213: died in 267 *or 270 or 271 or 276

Aboo-Haneefeh Ed-Deenawaree (author of the “Book of Plants”) 282

El-Mubarrad: born in 210: died in 282 or 285 *or 286

Thaalab (*Abu-l-'Abbds Ahmad Ibn-Yahya, author of the “Faseeh”): born in 200: died in 291

Kuraa: cir. 310

Ez-Zejjaj (*Aboo-Is-hak): 311

*Ibn-Dureyd (author of the “Jemharah”): born in 223, or [about five years later, for] it is said that he lived 93 years, not more, and died in: 321

*Ibraheed Ibn-Muhammad Ibn-‘Arafeh (Niftaweyh): born in 244 or 250: died in: 232

Aboo-Bekr Ibn-EI-Ambaree: born in 271: died in: (*327 or) 328

Ez-Ztijajee: (*337 or) 339 or 340

EI-Farabee: 343

Ibn-Durustaweyh: born in 258: died in: 347

Ibm-EI-Kooteeyeh: 367

Es-Seerafee: born before the year 270: died in: 368

Ibn-Khalaweyh: 370

EI-Azheree (author of the “Tahdheeb”): *born in 282: died in: *370 or 371

Aboo-' Alec EI-Farisee: (*lived more than 90 years:) died in:

Aboo-Bekr Ez-Zuhrydee (author of an abridgement of the” 'Eyn”

*Ibn-' Abbad (the Sahih, author of the “Moheet “): born in 326: died in: (*376 or) 377

Aboo-Bekr Ez-Zubeydee (author of an abridgment of the "Eyn": 379

Ibn-Abbad (The Sahib, author of the “Moheet”): born in 326: died in 385

*EI-Khattabee: 388

Ibn-Jinnee (*Abu-I-Fet-h 'Othman): born before the year 330: died in: 392

Ibn-Flaris: (*300 or) 305

EI-Jowharee (author of the “Sihah”): *393 or 397 or 398

EI-Harawee (author of the “Ghareeheyn”): 401

*Mohammad Ibm-Jaafar E1-Kazzaz: 412

El-Jawaleekee: 425

*Ibn-Et-Teiyanee (author of the “Moo'ab”): 436

Ibn-Seedeh (*author of the “Mohkam”): lived about 60 years: died in: 458

EI-Khateeh Et-Tehreezee: born in 421: died in: 502

*Er-Raghib EI-Isfahanee: died in the early part of century five.

Ibn-El-Kattaa: born in 433: died in: 515

*El-Meydanee died in: 518

Ibn-Es-Seed EI-Batalyowsee: born in 444 died in: 521

Ez-Zamakhsheree (*author of the "' Asas" and "Keshshaf," &c.): born in 467: died in: 538

*Es-Suheylee (author of the "Rowd"): 581

Ibn-Barree (*author of "Annotations on the Sihah"): 582

*Ibn-EI-Atheer EI-Jezeree, (Mejd-ed-Deen, author of the "Nihayeh"): 606

EI-Fakhr Er-Razee: 606

EI-Mutarrizee (author of the "Mughrib") born in 536: died in: 610

Es-Saghanee (*or Es-Saghanee, author of the "Obab" and of the "Tekmileh fi-s-Sihah" "): born in 577 died in: 660

Er-Radee Esh-Shatibee: born in 601 died in: 684

*EI-Beydawee: 685 or 690 or 691

EI-Jemal Ibn-Malik: born in 600: died in: 692

*Ibn-Mukarram (author of the "Lisan eI-'Arab"): born in 630: died in: 711

*EI-Feiyoomee (author of the "Misbah," which he finished in 734):

Aboo-Heiyan: born in 654: died in: 745

*Ibn-Hisham (author of the It "Mughnee") born in 708: died in: 761 or 762

EI-Feyroozabadee (author of the "Kamoos" *and the" Basa'ir") born in 729: died in: 816

*The seyyid Murtada Ez-Zebcedee (author of the "Taj el-Aroos") died in: 1205 4. Indications of Authorities.

From all these authorities I have drawn through the medium of the Taj el-Aroos or the Lisan el-Arab, except those distinguished by the mark, which denotes those whence I have always drawn immediately: from many of them I have also drawn through the medium of some other lexicon than the two above named: and from those distinguished by the mark † I have often, or generally, drawn immediately. What is meant by an asterisk placed after any indication of an authority in my lexicon has been explained in page 26.

†A The "Asas" of Ez-Zamakhsheree.

AA Aboo-'Amr Ibn-El-'Ala, and Aboo-'Amr Esh-Sheybanee: each being cited simply by the name of "Aboo-Amr"

AAF Aboo-'Alee El-Farisee

ADk Abu-d-Dukeysh

AHat Aboo-Hatim Es-Sijistanee

AHei Aboo-Heiydn

AHeyth Abu-l-Heythem

AHn Aboo-Haneefeh Ed-Deenawaree, author of the “Book of Plants”

†AM “Aboo-Mansoor (same as Az).

AO Aboo-'Obeydeh

A’Obeyd Aboo-'Obeyd

AZ Aboo-Zeyd

Aal El-Aalam

Akh El-Akhfash

As El-Asma’ee

†Az El-Azheree (same as AM), author of the “Tahdheeb”

B The “Basd'ir,” by the author of the “Kimonos”

†Bd El-Beyddwee's “Exposition of the Kurds”

Bkh EI-Bukharee

Btl El-Batidyowsee

‡CK The Calcutta edition of the “Kàmoos”

Dmr Ed-Demeeree

‡EM The “Exposition of the Mo'allakdt,” printed at Calcutta

†F El-Feyroozdbddee, author of the “Kàmoos”

†Fei El-Feivoomee, author of the “Misbah”

Fr EI-Farra

Fs The “Faseeh” of Thaalab

†Ham The “Exposition of the Hamdseh,” (“Hamasae Carmina,”) by Et-Tebreezee

‡Har El-Hareeree's “Makamat,” the Commentary on; 2nd edit, of Paris

Hr El-Harawee

IAar Ibn-El-Aarabee

I’Ab Ibn-Abbas

‡I’Ak Ibn-Akeel's “Exposition of the Alfeeyeh of Ibn-Mdlik,” edited by Dr. Dieterici

Iamb Ibn-El-Ambdree

IAth Ibn-El-Atheer El-Jezeree, (Mejd-ed-Deen,) author of the “Nihdyeh”

IB Ibn-Barree, author of the “Annotations on the Sihàh,” with El-Bustee

†IDrd Ibn-Dureyd, author of the “Jemharah” &c.

IDrst Ibn-Durustaweyh

IF Ibn-Faris, author of the “Mujmal”

†IHsh Ibn-Hishdm, author of the “Mughnee”

IJ Ibn-Jinnee

IKh Ibn-Khalaweyh

IKoot Ibn-El-Kooteeyeh

IKt Ibn-Kuteybeh

IKtt Ibn-El-Kattaa

†IM Ibn-Mukarram, (commonly called in the Tdj el-'Aroos “Ibn- Mandhoor,”) author of the “Lisan el-'Arab”

IO Ibn-'Odey's

†ISd Ibn-Seedeh, author of the “Mohkam”

ISh Ibn-Shumevl (En-Nadr)

ISk Ibn-Es-Sikkeet (Yaak'oob)

‡IbrD Ibrdheem Ed-Dasookee

†J El-Jowharee, author of the “Sihàh”

‡JK A MS. supposed to be the “Jami'” of El-Karmdnee: a lexicon founded upon the “'Eyn,” with additions from the “Tekmilet el-'Eyn” of El-Khdrzenjee

‡JM The “Jàmi'” of the Seyyid Mohammad

‡Jel The “Exposition of the Kurds” by the Jelaleyn

Jm The “Jemharah” of Ibn-Dureyd

†K The “Kamoos”

KI The kadee 'Iyad

‡KL The “Kenz el-Loghah,” of Ibn-Maaroof; an Arabic-Persian Dictionary

‡KT The “Kitab et-Taareefat”

Kf The “ Kifdyet el-Mutahaffidh”

Kh EI-Khaleel, commonly supposed to be the author of the “Eyn”

†Kr Kuraa, author of the “Munjid”

Ks El-Kisa-ee

†Ksh The “Keshshaf” of Ez-Zamakhsheree

Kt El-Kuteybee

Ktr Kutrub

‡Kull The “Kulleeyat” of Abu-l-Baka

†Kur The “Kuran”

Kz El-Kazzdz

†Kzw El-Kazweenee

†L The “Lisan el-Arab”

Lb El-Leblee

Lh El-Lihyanee

Lth El-Leyth Ibn-Nasr Ibn-Seiydr, held by El-Azberee to be the author of the “Eyn,” which he calls “Kitab Leyth”

†M The “Mohkam”

‡MA The “Mukaddamet el-Adab” of Ez-Zamakhsheree

†MF Mohammad Ibn-Et-Teiyib El-Fdsee, author of “Annotations on the Kàmoos”

†MS The “Mukhtar es-Sihàh”

Mbr El-Mubarrad

†Meyd El-Meyddnee's “Proverbs”

†Mgh The “Mughrib” of El-Mutarrizee

Mj The “Mujmal “ of I bn-Fdris

†Msb The “Misbah” of El-Feiyoomee

†Mtr EI-Mutarrizee, author of the “Mughrib”

†Mughnee The “ Mughni-l-Lebeeb “ of Ibn-Hishdm

†Mz, The “Muzhir” of Es-Suyootee

Nh The “Nihdyeh” of 1 bn-El-Atheer El-Jezeree (Mejd ed- Deen)

Ns En-Nesa-ee

O The “Obàb” of Es-Saghdnee.

‡PS The “Persian Translation of the Sihàh”

R The “Rowd “ (“ Er-Rowd el-Unuf”) of Es-Suheylee

†S The “Sihàh.”

‡SM The seyyid Murtada, author of the “Taj el-'Aroos.”

Sb Seebaweyh

Seer Es-Secrdfee

Sgh Es-Saghdnee, author of the “Obàb” and of the “Tekmileh “fi-s-Sihàh”

Sh Shemir

†Skr Es-Sukkaree, author of an “Exposition of the Deewan El- Hudhaleeyeen”

Suh Es-Suhevlee, author of the “Rowd”

†T The “Tahdheeb” of El-Azheree

‡TA The “Taj el-'Aroos”

‡TK The “Turkish Translation of the Kamoos”

TS The “Tekmileh fi-s-Sihàh” of Es-Saghanee

†TT The “Tahdheeb et-Tahdheeb”

Th Thaalab, author of the “Faseeh”

†W El-Wdhidee's “ Exposition of the Deewan of El-Mutanebbee,” edited by Dr. Dieterici

Yoo Yoonus

Yz El-Yezeedee

†Z Ez-Zamakhsheree.

Zbd Ez-Zubeydee, author of an “Abridgment of the Eyn”

†Zj Ez-Zejjaj

I have now, to the best of my ability, supplied all the necessary apparatus for the use of my lexicon, except, only, such information as I suppose the student to have acquired from other sources.

The Arabic title مَدُّ القَامُوس (which the Arabs in general, in the present day, the learned as well as the unlearned, would pronounce “Medd el-Kàmoos,” as they deem it pedantic to pronounce the titles of books in the classical manner,) I have adopted in imitation of that given to his lexicon by El-Feyroozdbadee. It has two meanings: “The Flow of the Sea” and “The Extension of the Kàmoos.”

Not only the main expenses incurred in the composition of this work, but also the cost of the printing, and that of the Arabic type, have been defrayed by the munificence of His Grace the Duke of Northumberland. The Arabic characters have often been considerably altered by the Arabs themselves and by other Easterns; and still more by Europeans, to adapt them to the purpose of printing. For this purpose, I have myself innovated a modification of one medial form and one final form, and ج and My Nephew, Mr. Edward Stanley Poole, who possesses unusual skill in Arabic calligraphy, designed, under my superintendence, the whole of the Arabic type employed for this work; and has also assisted me occasionally in the collation of the proofs, previously to my own examination and correction of them; and often in other affairs connected with the printing of my lexicon.

E. W. L.

December, 1862.

A CALAMITY that has recently befallen me, in common with multitudes of other persons,-the decease of the ILLUSTRIOUS DUKE by whom this work was originated, and whose munificence has constantly supplied the chief means of its support,-requires me to announce that the event so widely and deeply deplored will not cause any interruption of the publication.

His princely patronage, granted spontaneously, and with a kindness and delicacy not to be surpassed, has been continued during nearly a quarter of a century. The carrying-out of his intentions, with respect to my Lexicon, now devolves upon HIS WIDOW, HER GRACE THE DUCHESS OF NORTHUMBERLAND, by her own particular desire.

The intense interest that has ever been felt by HER GRACE in all the great deeds whereby the departed DUKE has established countless claims upon the gratitude of his country is well known; and it is, to me, a source of the utmost thankfulness and pride that my own undertaking is included among the objects that have been honoured by the patronage, and stamped with the approval, of them both.

E. W. L.

March, 1865

POSTSCRIPT TO THE PREFACE

Since the publication of the foregoing Preface, two occurrences have induced me to append to it this Postscript, without waiting for the completion of my work.

The first of these occurrences was my receiving the unexpected information that the copy of the 'Obàb which I had sought, without success, to discover in Cairo had been found and purchased, had been brought to London, and was offered to me for sale. A most exorbitant price was demanded of me for it, and refused by me: but my late lamented Patron, by means of a person employed to treat for it by my Nephew Mr. Reginald Stuart Poole, bought it, for a sum which, though large, was not greater than that which I would myself willingly have paid for it if I had been a man of wealth; and most kindly entrusted it to me, for my use during the progress of the printing of my Lexicon.

The 'Obàb is, as I supposed it to be, and as I have since found to be stated by Hajjee Khaleefeh, composed in the order of the Sihàh, ending in article بكم; so that its author completed a little more than three fourths of his intended work. To what he has borrowed from the Sihàh, which he has freely and literally copied throughout the 'Obàb, but usually without acknowledgment, he has made large additions, with due acknowledgments, chiefly from the Jemharah of Ibn-Dureyd and the Moheet of Ibn-'Abbad. Whether his less numerous additions be from the original sources or from citations in other lexicons, I have not been able to determine. Of all the lexicons of earlier authors, his work most resembles the Mohkam; which, though it is in my opinion decidedly superior to the 'Obdb in critical accuracy and in other respects, he seems to have strangely neglected; thereby suggesting to the author of the Kàmoos the project of composing the Land', and subsequently the composition of the Kamoos itself.[13] In a notice of its author and of his other works, in article صغن, in the Taj el-'Aroos, the 'out, is said to be " in twenty volumes;" and the same is said by Hajjee Khaleefeh : but the copy of it mentioned above is in ten large quarto volumes, written in a very large hand, and generally with all the vowel-signs and the like that are absolutely requisite. Several portions of it, not, however, amounting to much in proportion to the rest, had been lost when it was brought to England: but as the work was never completed, this is less to be regretted than it would be otherwise. In many parts it has been injured by worms; and in some parts, by larger vermin. In other respects, it is in good preserva tion. I have often found it very useful in the cases of doubtful passages in the Taj el-Aroos; and not unfrequently in its affording me valuable additions to the contents of the latter work, though notes in its margins in the hand writing of the Seyyid Murtada show that he consulted it with much careful and critical consideration.

The second reason for my appending here this Postscript to my Preface is to correct the dates of the birth and death of El-Azheree. The paragraph relating to his Lexicon, the " Tahdheeb," I had inserted in its right relative place ; but I was afterwards led to transpose it, while the Preface was in type, by observing that the place was inconsistent with the dates of his birth and death which I had there given on the authority of two most excellent copies of the Muzhir and had repeated in another page ; and I did not discover that these dates were incorrect until it was too late to rectify the mistakes otherwise than

[13] Throughout Part V. of my Lexicon, I have generally endeavoured to show (by the indications of my authorities) the degrees in which the 'Obab has borrowed from the contents of the Sihah and contributed to the contents of the Kàmoos.

by reprinting two leaves, after the Preface had been published. El-Azheree, as is stated by Ibn-Khillikan, was born in the year of the Blight 282; and died in the latter part of 370, or, as some say, 371; 80 that he lived 88 or 80 years (lunar reckoning). In the year 311, being then about 29 years old, be became a prisoner among the Karmatees, falling to the lot of a party of Arabs of the Desert. Among these people be appears to have remained several years; for he is related to have mentioned his having passed two winters with them in Es-Samman; but usually to have wintered with them in the Dahna. And while wandering and sojourning with them in these and other parts of Central and Northern Arabia, he collected many words. And phrases, which he has mentioned in his Lexicon; but expressly distinguishing them as having been heard by him from the Arabs or from Arabs of the Desert (in both cases meaning the same) or as having been heard by him in the Desert, lest he should be supposed to claim for them less questionable authority. His opinion of these additions to the “Tahdheeb” is shown by his insertion of them, and also by a citation from a statement in his own handwriting, that in the speech of the people among whom he was in captivity, themselves Arabs of the Desert, a gross inaccuracy or mistake was seldom or never found. Thus we learn a very important fact respecting the gradual corruption of the dialects of Arabic: the utmost that can be said of the dialect spoken by the wandering tribes more than nine centuries ago in the North-Central region, where the vernacular language has continued to the present day to he least exposed to foreign influences and therefore least affected thereby, is, that it was free from gross inaccuracies. That the language of the settled inhabitants throughout Arabia had long before become too much corrupted for their words or phrases to be cited in lexicons unless for the purpose of discriminating them as post-classical, is admitted and affirmed by all the lexicologists who have had occasion to mention the subject: but the language now spoken in the towns of the North-Central region (which language is well known by reason of that region's being still traversed by one of the great pilgrim-routes and often visited by learned men from Egypt and from Syria) is said to be less corrupt than are the dialects of the Bedawees of the same and of other parts.

More than seventeen hundred printed pages of my Lexicon are now before me; and when it is considered that this portion comprises about thrice as much matter as the corresponding portion (one half) of Freytag's unabridged Lexicon, I hope that the time which the printing bas occupied will not he thought unreasonably long. Notwithstanding the time and pains that I have devoted to the scrutiny necessary for the detection and correction of typographical and other errors, the errata that I have since casually observed and noted down are not so few as I hoped and expected them to be: but I have generally found them to be such as anyone qualified to make a profitable use of my work may easily discover and rectify without my aid.

E. W. L.

December, 1869.

ا

The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. ابجد]: called أَلِفٌ. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies an ox; the ancient Phœnician form of the letter thus called being a rude representation of an ox's head.] It is, of all the letters, that which is most frequent in speech: and some say that, in آلٓمٓ, in the Kur [ch. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is أَلِفَاتٌ;] but it may be made masc.: so says Ks: Sb says that all the letters of the alphabet are masc. and fem., like as اللِّسَانُ is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written ا, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written ى,] and is pronounced with a pause after it: and it is also prolonged: (S, K, * TA:) [in the latter case, it is written آءٌ; and] this is the case when it is made a subst.: and when it is not called a letter, [i. e. when one does not prefix to it the word حَرْف,] it is [properly] fem. (S.) Its dim. is أُيَيَّةٌ, meaning *an* اء *written small*, or *obscure*, (S, IB,) according to those who make it fem. and who say, زَيَّيْتُ زَايًا and ذَيَّلْتُ ذَالًا; but أُوَيَّةٌ according to those who say, زَوَّيْتُ زَايًا. (IB.) أَلِفٌ [properly so called] is *one of the letters of prolongation* and *of softness* and *of augmentation;* the letters of augmentation being ten, which are comprised in the saying, اليوم تَنْسَاهُ [to-day thou wilt forget it]. (S.) There are two species of الف; namely, لَيِّنَةٌ [or *soft*], and مُتَحَرِّكَةٌ [or *movent*]; the former of which is [properly] called أَلِفٌ; and the latter, هَمْزَةٌ; (S, TA;) which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered ع whence the form of the character (ء) whereby it is represented]: but this latter is sometimes tropically called الف; and both [as shown above] are of the letters of augmentation. (S in art. او, and TA.) There are also two other species of الف; namely, أَلِفُ وَصْلٍ [*the alif of conjunction* or *connexion*, or *the conjunctive* or *connexive alif*]; and أَلِفُ قَطْعٍ [*the alif of disjunction*, or *the disjunctive alif*]; every one that is permanent in the connexion of words being of the latter

species; and that which is not permanent, [i. e. which is not pronounced, unless it is an alif of prolongation,] of the former species; and this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in ٱبْنٌ, originally بَنِىٌ or بَنَوٌ;] whereas the alif of disjunction is sometimes augmentative, as in the case of the interrogative alif [to be mentioned below, and in other cases]; and sometimes radical, as in أَخَذَ and أَمَرَ: (S, TA:) or, according to Ahmad Ibn-Yahyà and Mohammad Ibn-Yezeed, (T, TA,) the primary أَلِفَات are three; the rest being subordinate to these: namely, أَلِفٌ أَصْلِيَّةٌ [*radical alif*], (T, K, TA,) as in إِلْفٌ and أَكَلَ (T) and أَخَذَ; (K;) and أَلِفٌ قَطْعِيَّةٌ [*disjunctive alif*], as in أَحْمَدُ (T, K) and أَحْمَرُ (T) and أَحْسَنَ; (T, K;) and أَلِفٌ وَصْلِيَّةٌ [*conjunctive* or *connexive alif*], (T, K,) as in ٱسْتَخْرَاجٌ (T) and ٱسْتَخْرَجَ. (T, K.) ___ The أَلِف which is one of the letters of prolongation and of softness is called الأَلِفُ الهَادِئَةُ [*the quiescent alif*, and الأَلِفُ السَّاكِنَةُ, which signifies the same]: (MF, TA:) it is an aerial letter, (Mughnee, MF, TA,) merely a sound of prolongation after a fet-hah; (T, TA;) and cannot have a vowel, (IB, Mughnee, MF,) wherefore it cannot commence a word: (Mughnee:) when they desire to make it movent, if it is converted from و or ى, they restore it to its original, as in عَصَوَانِ and رَحَيَانِ; and if it is not converted from و or ى, they substitute for it hemzeh, as in رَسَائِلُ, in which the hemzeh is a substitute for the ا in [the sing.] رِسَالَةٌ. (IB.) IJ holds that the name of this letter is لَا, [pronounced *lá* or *lé*, without, or with, imáleh, like the similar names of other letters, as بَا and تَا and ثَا &c.,] and that it is the letter which is mentioned [next] before ى in reckoning the letters; the ل being prefixed to it because it cannot be pronounced at the beginning of its name, as other letters can, as, for instance, ص and ج; and he adds that the teachers [in schools] err in pronouncing its name لَامَ ٱلِفْ. (Mughnee.) ___ The grammarians have other particular appellations for alifs, which will be here mentioned. (T, TA.) ___ الأَلِفُ المَجْهُولَةُ [*The unknown alif*] is such as that in فَاعِلٌ [or فَاعَلَ] and فَاعُولٌ; i. e., every ا, (T, K,) of those having no original [from which they are converted, not being originally أ nor و nor ى, but being merely a formative letter, and hence, app., termed unknown], (T,) inserted for the purpose of giving fulness of sound to the fet-hah in a verb and in a noun; (T, K;) and this, when it becomes movent, becomes و, as in the case of خَاتِمٌ and خَوَاتِمُ, becoming و in this case because it is movent, and followed by a quiescent ا, which ا is the ا of the pl., and is also مجهولة. (T.) ___ أَلِفَاتُ المَدَّاتِ [*The alifs of prolongations*] are such as those [which are inserted for the same purpose of giving fulness of sound to the fet-hah] in كَلْكَالٌ, for كَلْكَلٌ, and خَاتَامٌ, for خَاتِمٌ, and دَانَاقٌ, for

دانقٌ. (T, K.) In like manner, و is inserted after a dammeh, as in أَنْظُورُ; and ى after a kesreh, as in شِيمَالٌ. (TA.) An alif of this species is also called أَلِفُ الإِشْبَاعِ [*The alif added to give fulness of sound* to a fet-hah preceding it]: and so is the alif in مَنَا used in imitation [of a noun in the accus. case; as when one says, رَأَيْتُ رَجُلًا (pronounced رَجُلَا) I saw a man, and the person to whom these words are addressed says, مَنَا *Whom?*]. (Mughnee.) ___ أَلِفُ الصِّلَةِ [*The alif of annexation*, or *the annexed alif*,] is that which is an annex to the fet-hah of a rhyme, (T, K,) and to that of the fem. pronoun هَا: in the former case as in

* بَانَتْ سُعَادُ وَأَمْسَى حَبْلُهَا ٱنْقَطَعَا *

in which ا is made an annex to the fet-hah of the ع [of the rhyme]; and in the saying in the Kur [xxxiii. 10], وَتَظُنُّونَ بِٱللّٰهِ الظُّنُونَا, in which the ا after the last ن is an annex to the fet-hah of that ن; and in other instances in the final words of verses of the Kur-án, as قَوَارِيرَ and سَلْسَبِيلَا [in lxxvi. 15 and 18]: in the other case as in ضَرَبْتُهَا and مَرَرْتُ بِهَا. (T.) The difference between it and أَلِفُ الوَصْلِ is, that the latter is in the beginnings of nouns and verbs, and the former is in the endings of nouns [and verbs]. (T, K.) It is also called أَلِفُ الإِطْلَاقِ [*The alif of unbinding*, because the vowel ending a rhyme prevents its being مُقَيَّد, i. e. bound by the preceding consonant]: (Mughnee;) and أَلِفُ الفَاصِلَةِ [*the alif of the final word of a verse of poetry* or *of a verse of the Kur-án* or *of a clause of rhyming prose*]. (TA.) [This last appellation must not be confounded with that which here next follows.] ___ الأَلِفُ الفَاصِلَةُ [*The separating alif*] is the ا which is written after the و of the pl. to make a separation between that و and what follows it, as in شَكَرُوا (T, K) and كَفَرُوا, and in the like of يَغْزُوا and يَدْعُوا [and يَرْضَوْا]; but when a pronoun is affixed to the verb, this ا, being needless, does not remain: (T:) also the ا which makes a separation between the ن which is a sign of the fem. gender and the heavy [or doubled] ن [in the corroborated form of the aor. and imperative], (T, K,) because a triple combination of ن is disliked, (T,) as in [يَفْعَلْنَانِّ and تَفْعَلْنَانِّ and] افْعَلْنَانِّ (T, K) and لَا تَفْعَلْنَانِّ. (T.) ___ أَلِفُ النُّونِ الخَفِيفَةِ [*The alif of the light*, or *single, noon* in the contracted corroborated form of the aor. and imperative], as in the phrase in the Kur [xcvi. 15], لَنَسْفَعًا بِالنَّاصِيَةِ [explained in art. سفع], (T, K,) and the phrase [in xii. 32], وَلَيَكُونًا مِنَ الصَّاغِرِينَ [*And he shall assuredly be of those in a state of vileness*, or *ignominy*], in both of which instances the pause is made with ا [only, without tenween, so

that one says لَنَسْفَعَا and لَيَكُونَا, and this seems to be indicated in Expositions of the Kur-án as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,

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I find thus written in an excellent copy of the Mughnee, with a fet-hah only instead of tenween, though I find them written in copies of the Kur-án and of the K with tenween, and for this reason only I have written them therewith in the first places above], this ا being a substitute for the light نْ, which is originally the heavy نْ: and among examples of the same is the saying of El-Aashà,

* وَلَاتَحْمَدَ المُثْرِينَ وَٱللّٰهَ فَٱحْمَدَا *

[*And praise not thou the opulent, but God do thou praise*], the poet meaning فَٱحْمَدَنْ, but pausing with an ا: (T:) and accord. to 'Ikrimeh Ed-Dabbee, in the saying of Imra-el-Keys,

* قَفَا نَبْكِ مِنْ ذِكْرَي حَبِيبٍ وَمَنْزِلِ *

[what is meant is, *Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode*, for] the poet means قِفَنْ, but substitutes ا for the light نْ; (TA;) or, accord. to some, قفا is in this case [a dual] addressed to the poet's two companions. (EM p. 4.) ___ أَلِفُ العِوَضِ [*The alif of exchange*] is that which is substituted for the tenween (T, K) of the accus. case when one pauses upon it, (T,) as in رَأَيْتُ زَيْدَا (T, K [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find زَيْدًا,]) and فَعَلْتُ خَيْرَا and the like. (T.) ___ أَلِفُ التَّعَايِي [*The alif of inability to express what one desires to say*], (T,) or أَلِفُ التَغَابِي [*the alif of feigning negligence* or *heedlessness*], (K,) [but the former is evidently, in my opinion, the right appellation,] is that which is added when one says إِنَّ عُمَرَ, and then, being unable to finish his saying, pauses, saying إِنَّ عُمَرَا, [in the CK عُمَرَآ,] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K,) and at length saying مُنْطَلِقٌ, meaning to say, if he were not unable to express it, إِنَّ عُمَرَ مُنْطَلِقٌ [*Verily 'Omar is going away*]. (T.) The ا in a case of this kind is [also] said to be لِلتَّذَكُّرِ [*for the purpose of endeavouring to*

remember]; and in like manner, و, when one desires to say, يقوم زيد, and, forgetting زيد, prolongs the sound in endeavouring to remember, and says يقومو. (Mughnee in the sections on ا and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in يا عما for يا عمر [which is an ex. contrary to rule, as عمر is masc. and consists of only three letters]. (T.) ___ أَلِفُ النُّدْبَة [*The alif of lamentation*], as in وا زيداه [*Alas, Zeyd!*], (T, K,) i. e. the ا after the د; (T;) and one may say وا زيدا, without the ه of pausation. (Alfeeyeh of Ibn-Málik, and I 'Ak p. 272.) ___ أَلِفُ الاسْتِنْكَار [*The alif of disapproval*], (T,) or الأَلِفُ للإِنْكَار [which means the same], (Mughnee,) is similar to that next preceding, as in أأبو عمراه [*What! Aboo- 'Omar?*] in reply to one who says, Aboo-'Omar came; the ه being added in this case after the letter of prolongation like as it is in وا فلاناه said in lamentation. (T.) [The ex. given in the Mughnee is آ عمراه, as said in reply to one who says, I met 'Amr; and thus I find it written, with آ; but this is a mistranscription of the interrogative أَ, which see below.] In this case it is only added to give fulness of sound to the vowel; for you say, أَلَّرجلوه [*What! the man?* for أأَلَّرجلوه,] after one has said The man stood; and أَلَّرجلاه in the accus. case; and أَلَّرجليه in the gen. case. (Mughnee in the section on و. [But in my copy of that work, in these instances, the incipient ا, which is an ا of interrogation, is written آ (___. الأَلِفُ المُنْقَلِبَةُ عَنْ يَآءِ الإِضَافَة) [*The alif that is converted from the affixed pronoun* ى], as in يا غلاما أقبل [*O my boy, advance thou,*] for يا غلامى; (TA in art. حرز;) [and ياعجبا لزيد (I 'Ak p. 271) *O my wonder at Zeyd!* for يا عجبى لزيد;] and in يا أبتا for يا أبتى, and يا ويلتا for يا ويلتى, and يابأبا and يا بأباه for يا بأبى (T and TA in art. بأ.) [This is sometimes written ى, but preceded by a fet-hah.] ___ الأَلِفُ المحوَّلَةُ [*The transmuted alif*, in some copies of the K أَلِفُ المحوَّلَة, which, as MF observes, is put for the former,] is every ا that is originally و or ى (T, K) movent, (T,) as in قَالَ [originally قَوَلَ], and باع [originally بيع], (T, K,) and غزا [originally غزو], and قضى [originally قضى], and the like of these. (T.) ___ أَلِفُ التَثْنِيَة [*The alif of the dual*, or rather, *of dualization*], (T, K,) in verbs, (TA,) as in يجلسان and يذهبان, (T, K,) and in nouns, (T,) as in الزَّيْدَان (T, K) and العمران; (T;) [i. e.] the ا which in verbs is a dual pronoun, as in فعلا and يفعلان, and in nouns a sign of the dual and an indication of the nom. case, as in رجلان. (S.) ___ It is also indicative of the accus. case, as in رأيت فاه [*I saw his mouth*]. (S.) ___ أَلِفُ الجَمْع [*The alif of the plural*, or *of pluralization*], as in مساجد and جبالٌ (T, K) and فرسانٌ and فواعل. (T.) ___ أَلِفُ التَّأْنِيث [*The alif denoting the fem. gender*], as in حبلى (Mughnee, K) and سكرى [in

which it is termed مَقْصُورَة *shortened*], and the meddeh in حَمْرَآءُ (K) and بَيْضَآءُ and نُفَسَآءُ [in which it is termed مَمْدُودَة *lengthened*]. (TA.) ___ أَلِفُ الإِلْحَاقِ [*The alif of adjunction*, or *quasi-coordination; that which renders a word an adjunct to a particular class*, i. e. *quasi-coordinate to another word, of which the radical letters are more in number than those of the former word*, (see the sentence next following,)], (Mughnee, TA,) as in أَرْطًا (Mughnee) [or أَرْطَى; and the meddeh in عَلْبَآءٌ &c.]. ___ أَلِفُ التَكْثِيرِ [*The alif of multiplication*, i. e. *that merely augments the number of the letters of a word without making it either fem.* or *quasi-coordinate to another, unaugmented, word*], as in قَبَعْثَرَى (Mughnee, TA) [correctly قَبَعْثَرًى], in which the ا [here written ى] is not to denote the fem. gender, (S and K in art. قبعثر,) because its fem. is قَبَعْثَرَاةٌ, as Mbr. says; (S and TA in that art.;) nor to render it quasi-coordinate to another word, (K and TA in that art.,) as is said in the Lubáb, because there is no noun of six radical letters to which it can be made to be so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as اقْعَنْسَسَ is to احْرَنْجَمَ. (TA in that art.) أَلِفَاتُ الوَصْلِ [*The alifs of conjunction* or *connexion*, or *the conjunctive* or *connexive alifs*], (T, K,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in ٱبْنٌ (T, K) and ٱبْنُمٌ (K) and ٱبْنَةٌ and ٱثْنَانِ and ٱثْنَتَانِ and ٱمْرُؤٌ and ٱمْرَأَةٌ and ٱسْمٌ and ٱسْتٌ, (T, K,) which have a kesreh to the ا when they commence a sentence, [or occur alone, i. e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term word is included a particle consisting of a single letter with its vowel,] and ٱيْمُنٌ and ٱيْمُ [and variations thereof, which have either a fet-hah or a kesreh to the ا when they commence a sentence, or occur alone], (K,) and in the article ٱلْ, the ا of which has a fet-hah when it commences a sentence. (T.) أَلِفُ القَطْعِ [*The alif of disjunction*, or *the disjunctive alif*,] is in the beginnings of sing. nouns and of pl. nouns: it may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in أَحْسَنُ, of which the dim. is أُحَيْسِنُ: (I Amb, T:) in pls. it occurs in أَلْوَانٌ and أَزْوَاجٌ (I Amb, T, K) and أَلْسِنَةٌ [&c.]: (I Amb, T:) [it also occurs in verbs of the measure أَفْعَلَ, as أَكْرَمَ; in which cases it is sometimes لِلسَّلْبِ, i. e. *privative*, (like the Greek alpha,) as in أَقْسَطَ he did away with injustice, which is termed قُسُوطٌ and قَسْطٌ, inf. ns. of قَسَطَ:] it is distinguished from the radical ا, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative أَ [to be mentioned

below]; and sometimes radical, as in أَخَذَ and أَمَرَ; and is thus distinguished from the conjunctive ا, which is never other than augmentative. (S.) ___ أَلِفُ التَّفْضِيلِ وَ التَّقْصِيرِ [*The alif denoting excess and deficiency*, i. e., *denoting the comparative and superlative degrees*], as in فُلَانٌ أَكْرَمُ مِنْكَ [*Such a one is more generous*, or *noble*, *than thou*], (T, K, *) and أَلْأَمُ مِنْكَ [*more ungenerous*, or *ignoble*, *than thou*], (T,) and أَجْهَلُ النَّاسِ [*the most ignorant of men*]. (T, K. *) ___ أَلِفُ العِبَارَةِ [*The alif of signification*], (T, K,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called العَامِلَة [*the operative*], as in أَنَا أَسْتَغْفِرُ ٱللّٰهَ [*I beg forgiveness of God*], (T, K,) and أَنَا أَفْعَلُ كَذَا [*I do thus*]. (T.) ___ أَلِفُ الٱسْتِفْهَامِ [*The alif of interrogation*, or *the interrogative alif*], (T, S, Msb in art. همز, Mughnee,) as in أَزَيْدٌ قَائِمٌ [*Is Zeyd standing?*], (Mughnee,) and أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو [*Is Zeyd with thee*, or *at thine abode*, *or 'Amr?*], (S,) and أَقَامَ زَيْدٌ [*Did Zeyd stand?*], said when the asker is in ignorance, and to which the answer is لَا or نَعَمْ; (Msb;) and in a negative phrase, as أَلَمْ نَشْرَحْ [*Did we not dilate*, or *enlarge?* in the Kur xciv. 1]. (Mughnee.)

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When this is followed by another hemzeh, an ا is interposed between the two hemzehs, [so that you say أَأَأَنْتَ, also written آأَنْتَ,] as in the saying of Dhu-r-Rummeh,

* أَيَا ظَبْيَةَ الوَعْسَآءِ بَيْنَ جَلَاجِلٍ *
* وَبَيْنَ النَّقَا أَأَنْتِ أَمْ أُمُّ سَالِمِ *

[*O thou doe-gazelle of El-Waasà between Jelájil and the oblong gibbous hill of sand*, *is it thou*, *or Umm-Sálim?*]; (T, S;) but some do not this. (T.) [It is often conjoined with إِنَّ, as in the Kur xii. 90, أَئِنَّكَ لَأَنْتَ يُوسُفُ *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Msb in art. همز, Mughnee,) and to establish it, (Msb,) as in the phrase in the Kur [v. 116], أَأَنْتَ قُلْتَ لِلنَّاسِ or آأَنْتَ [*Didst thou say to men?*], (T,) and أَلَمْ نَشْرَحْ [explained above], (Msb in art. همز,] and in أَضَرَبْتَ زَيْدًا or أَأَنْتَ ضَرَبْتَ [*Didst thou beat Zeyd?*], and أَزَيْدًا ضَرَبْتَ

[*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the Kur [xxxvii. 153], أَصْطَفَى ٱلْبَنَات عَلَى ٱلْبَنِينَ [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] أَتَعْبُدُونَ مَا تَنْحِتُونَ [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the Kur xvii. 42,] أَفَأَصْفَاكُمْ رَبُّكُمْ بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَائِكَةِ إِنَاثًا [*Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?*]. (Mughnee.) And to denote irony, as in [the Kur xi. 89,] أَصَلَوَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا [*Do thy prayers enjoin thee that we should leave what our fathers worshipped?*]. (Mughnee.) And to denote wonder, as in [the Kur xxv.47,] أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ [*Hast thou not considered* the work of *thy Lord, how He hath extended the shade?*]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the Kur lvii., 15,] أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا [*Hath not the time yet come for those who have believed?*]. (Mughnee.) And to denote a command, as in [the Kur iii. 19,] أَأَسْلَمْتُمْ, meaning أَسْلِمُوا [*Enter ye into the religion of El-Islám*]. (Mughnee, and so Jel.) And to denote equality, occurring after سَوَآءٌ and مَا أُبَالِى and مَا أَدْرِى and لَيْتَ شِعْرِى, and the like, as in [the Kur lxiii.6,] سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be *equal to them whether thou beg forgiveness for them or do not beg forgiveness for them*], and in ا أُبَالِى أَقُمْتَ أَمْ قَعَدْتَ, [*I care not whether thou stand or sit*]: and the general rule is this, that it is the hemzeh advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, سَوَآءٌ عَلَيْهِمُ ٱلْاِسْتِغْفَارُ وَعَدَمُهُ [*Equal to them* will be *the begging of forgiveness and the not doing so*], and مَا أُبَالِى بِقِيَامِكَ وَعَدَمِهِ [*I care not for thy standing and thy not doing so*]: (Mughnee.) ___ أَلِفُ ٱلنِّدَآءِ [*The alif of calling*, or *vocative alif*], (T, S,* Mughnee,* K,) as in أَزَيْدُ, meaning يَا زَيْدُ [*O Zeyd*], (T, K,) and in أَزَيْدُ أَقْبِلْ [*O Zeyd, advance*], (S,) used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) آ with medd, is a particle used in calling to him who is distant, (Mughnee, K,) as in آزَيْدُ أَقْبِلْ [*Ho there*, or *soho*, or *holla, Zeyd, advance*]. (TA.) Az says, You say to a man, in calling him, آفُلَانُ and آيَا فُلَانُ (TA) or أَيَا. (S and K in art. إِلَّا ___.) ايا, for إِىْ وَٱللّٰهِ: see إِى. ___ In a dial. of some of the Arabs, hemzeh is used in a case of pausing at the end of a verb, as in their saying to a woman, قُولِئْ [*Say thou*], and to two men, قُولَأْ [*Say ye two*],

and to a pl. number, قُولُؤْ [*Say ye*]; but not when the verb is connected with a word following it: and they say also لَأْ, with a hemzeh, [for لَا,] in a case of pausation. (T.) But Ahmad Ibn-Yahyà says, All men say that when a hemzeh occurs at the end of a word, [i. e. in a case of pausation,] and has a quiescent letter before it, it is elided in the nom. and gen. case, though retained in the accus. case [because followed by a quiescent ا], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijáz, and Hudheyl, and the people of Mekkeh and ElMedeeneh, do not pronounce hemzeh [at all]: and 'Eesà Ibn-Omar says, Temeem pronounce hemzeh, and the people of El-Hijáz, in cases of necessity, [in poetry,] do so. (T.) ____ Ks cites, [as exhibiting two instances of a rare usage of أَا, or آ, in a case of pausing, in the place of a suppressed word,]

* الخَيْرُ خَيْرَانِ وَ إِنْ شَرٌّ فَأَا *

* دَعَا فُلَانٌ رَبَّهُ فَأَسْمَعَا *

* وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأَا *

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, *Such a one supplicated his Lord, and made* his words *to be heard*, saying, *Good* is *double good; and if evil* be my lot, *then evil; but I desire not evil unless Thou will* that it should befall me]: and he says, he means, إِلَّا أَنْ تَشَآءَ; this being of the dial. of Benoo-Saad, except that it is [with them] تَا, with a soft ا [only]: also, in replying to a person who says, Wilt thou not come? one says, فَأْ, meaning فَٱذْهَبْ [*Then go thou with us*]: and in like manner, by فأا, in the saying above, is meant فَشَرٌّ. (TA.) Hemzeh also sometimes occurs as a verb; إِهْ, i. e.! with the إِ of pausation added, being the imperative of وَأَى as syn. with وَعَدَ. (Mughnee.) [As a numeral, ا denotes *One*.]

اب

1 أَبَّ , (T, S, M, &c.,) aor. ـِ , (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and ـُ , (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. أَبٌّ (T, S, M, K) and أَبِيبٌ (M, K) and أَبَابٌ and أَبَابَةٌ (S, M, K) and إِبَابَةٌ; (M;) and ٱئْتَبَّ [written with the disjunctive alif ايتبَّ]; (T, K;) *He prepared himself*, (AZ, S, M, A, K,) and *equipped himself*, (AZ, S, A,) for (ل) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or *he determined upon journeying, and prepared himself*. (T.) El-Aashà says,

* صَرَمْتُ وَلَمْ أَصْرِمْكُمُ وَكَصَارِمٍ *
* أَخٌ قَدْ طَوَى كَشْحًا وَأَبَّ لِيَذْهَبَا *

(T, S, M, TA,) i. e. *I cut* [in effect, *while I did not really cut*] *you: for like one who cuts is a brother who has determined and prepared to go away.* (TA.) [Hence,] لَا عَبَابَ وَ لَا أَبَابَ, [or لا عَبَابَ ولا أَبَابَ,] a prov. [which see explained in art. عب]. (TA.) [And hence the saying,] هُوَ فِى أَبَابِهِ, (S, M, K,) and أَبَابَتِهِ, and إِبَابَتِهِ, (M,) *He is in his* [*state of*, or *he is engaged in his*,] *preparation* or *equipment* [for departing or journeying]. (S, M, K.) The hemzeh in أَبَّ is sometimes changed into و; and thus وَبَّ, inf. n. وَبٌّ, signifies *He prepared himself to assault*, or *charge, in battle*. (T, TA.) ___ أَبَّتْ أَبَابَتُهُ, and إِبَابَتُهُ, *His way*, or *course, of acting*, or *conduct*, or *the like, was*, or *became, rightly directed*, or *ordered*. (M, K.) ___ أَبَّ أَبَّهُ *i. q.* قَصَدَ قَصْدَهُ, (K,) which signifies *He tended, repaired, betook himself*, or *directed his course, towards him*, or *it:* (S and Msb in art. قصد:) and also, *he pursued his* (anothers) *course, doing as he* (the latter) *did*. (L in art. وكد.) ___ أَبَّدَ إِلَى وَطَنِهِ, (M, K,) aor. ـِ (IDrd, M, K) and ـُ , (K,) inf. n. أَبٌّ (AA, S, M, K) and إِبَابَةٌ and أَبَابَةٌ (M, K,) and أَبَابٌ, (TA,) *He yearned for, longed for*, or *longed to see, his home*. (AA, S, M, K.)

8 إِتْبَبَ see 1, first signification.

10 **اسْتَأَبَّهُ** *He adopted him as a father;* an extr. form; (IAar, M;) from أَبٌّ, a dial. var. of أَبٌ: (TA:) regularly, اسْتَأْبَاهُ. (M.) And استأبّ أَبًا and اسْتَأْبَبَ أَبًا *He adopted a father.* (TA in art. ابو.)

أَبٌ : see art. ابو.

أَبٌّ *Herbage,* (M, K,) *whether fresh or dry:* (M, * K, * TA:) or *pasture,* or *herbage which beasts feed upon,* (Fr, AHn, Zj, T, S, M, A, Msb, K,) *of whatever kind,* (AHn, Zj,) [or] *not sown by men:* (Msb:) it is, *to cattle and other beasts, what fruit is to men:* (Mujáhid, T, Msb:) or *whatever grows upon the face of the earth;* (Atà, Th, T, M;) *whatever vegetable the earth produces:* (K, * TA:) and also, *green herbage,* or *plants:* (K, * TA:) and, as some say, *straw,* (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:) or *herbage prepared for pasture and for cutting:* (TA:) accord. to IF, (Msb,) *dried fruits;* because prepared for winter (Bd in lxxx. 31, and Msb) and for journeying: (Msb:) pl. [of pauc.] أُوبٌ, originally أُأْبُبٌ. (I' Ak p. 367.) You say, فُلَانٌ رَاعَ لَهُ الحَبُّ وَطَاعَ لَهُ الأَبُّ, meaning *Such a one's seed-produce*

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[or *grain*] *increased, and his pasture became ample.* (A.) Also a dial. var. of أَبٌ, *A father.* (T, and MF from the Tes-heel of Ibn-Málik.) أَبَّ أَبَّهُ: see 1.

أَبَابَةٌ and إِبَابَةٌ *A way,* or *course, of acting,* or *conduct,* or *the like.* (M, K.) [See 1.]

إِبَّانٌ The *time,* or *season,* of a thing: (Msb:) or the *time of preparing,* or *making ready,* of a thing: (Mgh:) as, for instance, of fruit: (Mgh, Msb:) it is of the measure فِعْلَانٌ, (Mgh, Msb,) from أَبَّ in the first of the senses assigned to it above, (Mgh,) the ن being augmentative; (Msb;) or of the measure فِعَّالٌ, (Mgh, Msb,) from أَبَّنَ he watched or observed a thing, (Mgh,) the ن being radical: (Msb:) but the former derivation is the more correct. (Mgh.) [See also art. ابن.]

ابجد

أَبْجَدْ *The first of a series of eight words comprising the letters of the Arabic alphabet* [*in the order in which they were originally disposed*, agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: أَبْجَدَ هَوَّزْ حُطِّى كَلَمَنْ سَعْفَصْ قَرَشَتْ ثَخَذْ ضَظَغْ: but the Arabs of Western Africa write the latter four thus: صعفض قرست ثخذ ظغش]: (K and TA in art. بجد: [in both of which are related several fables concerning the origin of these words:]) accord. to the general opinion, the word ابجد is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) [Hence, الأَبْجَدُ signifies *The alphabet*. You say حُرُوفُ الأَبْجَدِ *The letters of the alphabet*. ___ It is probable (as De Sacy has observed in his Ar. Gram., 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday ابجد, Sunday هوّز, and so on to قرشت inclusive; calling Friday عَرُوبَةُ. ___ In the lexicon entitled El-'Eyn, the letters of the alphabet are arranged nearly according to their places of utterance; as follows: ع, ح, هـ, خ, غ, ق, ك, ج, ش, ض, ص, س, ز, ط, د, ت, ظ, ذ, ث, ر, ل, ن, ف, ب, م, و, ا, ى: and this order has been followed in the Tahdheeb and Mohkam and some other lexicons.]

ابد

1 **أَبَدَ** , aor. ـِ , inf. n. أُبُودٌ, *He remained, stayed, abode,* or *dwelt,* (T, S, M, K,) *constantly, continually,* or *permanently, without quitting,* (T, L,) بِمَكَانٍ *in a place;* (T, S, M, K;) and so أَبَدَ having for its aor. ـُ . (TA.) ___ أَبَدَ, (S, M, A, &c.,) aor. ـِ and ـُ , (T, S, M, L, Msb, K,) inf. n. أُبُودٌ; (M, L, Msb;) and تأبّد ; (T, M, A, Mgh, L;) *He* (a beast) *became wild,* or *sky;* syn. تَوَحَّشَ: (S, M, A, Mgh, L, Msb, K:) [because wild animals live long, unless killed by accident; accord. to what is said by As and others in explanation of أَوَابِدٌ (sing. آبِدَةٌ) applied to animals, as meaning wild:] *took fright, and fled,* or *ran away at random:* (Mgh:) *took fright at, and shunned, mankind.* (T, Msb.) أُبُودٌ also signifies The *shrinking* from a thing, or *shunning* it; syn. نُفُورٌ. (Kull pp. 30 and 31.) And أَبَدَ, (S, K,) aor. ـَ ; (K;) and تأبّد ; (A, K;) *He* (a man, S, A,) *became unsocial, unsociable, unfamiliar,* or *sky; like a wild animal;* syn. توحّش. (S, A, K.) ___ [Hence,] أَبَدَ, (K,) aor. ـِ , inf. n. أُبُودٌ, (TA,) *He* (a poet) *made use, in his verses, of words,* or *phrases, strange, unusual, unfamiliar,* or *far from being intelligible,* (K, * TA,) *such as were not understood* (K) *at first sight,* or *on first consideration.* (TA.) ___ [And perhaps from أَبَدَ in the sense explained above, but more probably, I think, by the substitution of أ for أَبَدَ,] و, aor, ـَ , (T, S, &c.,) inf. n. أَبَدٌ, (L,) *He* (a man, S) *was angry;* (T, S, M, L, K;) as also أَمَدَ and وَبَدَ and وَمَدَ and عَبَدَ. (T, L.) You say, أَبَدَ عَلَيْهِ *He was angry with him.* (L.)

2 **أبّد** , inf. n. تَأْبِيدٌ, *He made,* or *rendered, perpetual.* (S, K.) [See also the pass. part. n. below.] لَمْ أَفْعَلْ تَأْبِيدًا is a phrase used as though meaning لَمْ آتِ بِآبِدَةٍ [*I did not a deed ever to be remembered,* or *mentioned*]. (Ham p. 191.) ___ *He,* or *it, made* [a beast] *to take fright; to become wild,* or *sky.* (KL.)

5 **تأبّد** : see 1, in two places. ___ *He* (a man) *was long distant from his home;* expl. by طَالَتْ غُرْبَتُهُ; (K;) or *was long in a state of celibacy;* طالت عزبته, as in one copy of the K; (TA;) *and became little in need,* or *little desirous, of*

women. (K.) ___ *It* (a place of abode or sojourning) *became deserted* [*by mankind*]: (T, M, K:) and *became inhabited by wild animals.* (T, M, A.)

إِبْدٌ : see إِبْدٌ

أَبَدٌ *Time*, syn. دَهْرٌ, (S, M, Msb, K,) *in an absolute sense:* (TA:) or *a long time*, syn. دَهْرٌ طَوِيلٌ: (A, and Mgh: [and this may be meant in the S &c. by the syn. دَهْرٌ alone, q. v.:]) or, properly, *a long time* (دهر طويل) *that is unlimited:* (Msb, TA:) or *an extended space of time that is indivisible;* for you say زَمَانٌ كَذَا: the time of such a thing, but not أَبَدٌ كَذَا: (Er-Rághib:) [and generally, *time*, or *duration*, or *continuance*, or *existence, without end; endless time*, &c.; *prospective eternity;* opposed to أَزَلٌ, which signifies time, or duration, &c., without beginning: (see the latter word for further explanations, &c.:) each of these significations may be meant by the explanation in the S and M and K, which is also given in the Msb: each correctly applies in particular instances:] pl. [of pauc.] آبَادٌ (S, M, Msb, K) and [of mult.] أُبُودٌ (S, M, K) [and أَبَدُونَ, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like,] أَبَدٌ should have neither dual nor pl.; but آبَادٌ is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned آبَادٌ as being post-classical; not of the language of the Arabs called العَرَبُ العَرْبَآءُ. (Er-Rághib.) طَالَ الأَبَدُ عَلَى لُبَدْ [*The time became long to Lubad*, the last, and the longest of life, of Luk- mán's seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, رَزَقَكَ ٱللّٰهُ عُمُرًا طَوِيلَ الآبَادِ بَعِيدَ الآمَادِ [*May God grant thee a life long in duration* (lit. *durations*, the pl. form being used not in its proper sense, but to give intensiveness of signification), *and remote in limit* (lit. *limits*)]. (A.) And كَانَ هٰذَا فِى آبَادِ الدَّهْرِ *This was a long time ago.* (Mgh.) And أَبَدٌ آبِدٌ (TA) and أَبَدٌ أَبِيدٌ , (S, M, TA,) meaning دَائِمٌ [in an intensive sense]; (TA;) [*A long*, or *an endless, period of time;*] like as you say, دَهْرٌ دَاهِرٌ (S) or دَهْرٌ دَهِيرٌ. (M.) [In each of these phrases, the latter word is added as

a corroborative, or to give intensiveness to the signification.] لِلْأَبَدِ and لأَبَدٍ and [in an intensive sense, as will be seen below,] لأَبَدَ أَبَدٍ and لأَبَدِ الأَبَدِ, accord. to different recitals of a trad., signify *To the end of time; for ever;* and *for ever and ever.* (TA.) أَبَدًا is an adv. n., of which the signification includes all future time; [meaning *Ever;* like قَطُّ in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámeenee, MF;) and عَلَى الأَبَدِ signifies the same. (TA.) [So, too, does الأَبَدَ, unless used in a limited sense known to the hearer.] When you say, لَا أُكَلِّمُهُ أَبَدًا, you mean, [*I will not speak to him as long as I live,* or *henceforth,* or *ever;* or *I will never speak to him;* i. e.,] from the time of your speaking to the end of your life. (Msb.) [In this case, أَبَدًا may also be considered as a mere corroborative. It is used in both these ways (للتَّأْسيس and للتَّوْكيد) in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the Kur xviii. 2 and iv. 60, &c.] One also says, لَا أَفْعَلُهُ, (S, M, A,) and لَا آتيه, (T, K,) أَبَدَ الآبَادِ, (T, M, A, K,) which, though of classical authority, is said to be no evidence of the use of آباد as a pl. of أَبَدٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as آزال is in the phrase أَزَلَ الآزَالِ; (MF;) and أَبَدَ الأَبَدِينَ, (M, A, K,) in which the latter word is not a rel. n., for if so it would be الأَبَدِيِّينَ, but app. a pl., (M,) like أَرَضُونَ; (M, K;) and أَبَدَ الآبِدِينَ, (S, K,) like as you say, دَهْرَ الآبِدِينَ; (S;) and أَبَدَ الأَبَدِيَّةِ; (M, K;) and أَبَدَ الأَبِيدِ; (T, S, M, A, K;) and أَبِيدَ الأَبِيدِ; (M, K;) and أَبَدَ الأَبَدِ; (K;) and أَبَدَ

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الدَّهْرِ; (M, K; [in the T يَدَ الدَّهْرِ;]) all of which phrases are the same in meaning; (K;) [i. e. *I will not do it,* and *I will not come to him,* (or لا آتيه may here mean the same as لا افعله,) *during the endless space of all future times,* or *time;* or *the like;* or *for ever and ever;* εἰς αἰῶνα τῶν αἰώνων ; *in seculum seculorum; in omne ævum;*] the last word in every case being a corroborative. (MF.) ___ Also, [for ذُو أَبَدٍ, and (applied to a fem. n.) ذَاتُ أَبَدٍ,] *Lasting:* or *everlasting.* (S, A, K.) So in the saying, الدُّنيا أَمَدٌ والآخرةُ أَبَدٌ [*The present state of existence is limited in duration, but the final state of existence is everlasting*]. ('Obeyd Ibn-'Omeyr and L.) And الأَبَدُ signifies [*The Everlasting;* i. e. God; because He alone is الباقى الأَبَدِيّ *The Enduring without end* or *cessation;* for the Muslims hold that all living creatures (even the

angels) must die, and be raised again to life: or] *The Ancient without beginning.* (K.) Also *Offspring that is a year old.* (K.)

أَبِدٌ *Unsocial, unsociable, unfamiliar,* or *shy; like a wild animal;* applied to a man, and to a young camel: (S, L:) and إِبِدٌ , applied to a female slave, and to a she-ass, signifies *shunning mankind, shy,* or *wild.* (K.) [See also آبِدٌ.] See also إِبِدٌ, in four places.

إِبِدٌ : see أَبِدٌ. This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except إِبِلٌ and نَكِحٌ and خَطِبٌ, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced نَكْحٌ and خَطْبٌ, (L,) [see إِبِلٌ,] and أَبِدٌ and إِبْدٌ , (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific; that breeds,* or *brings forth, plentifully;* (S, K;) and أَبِدٌ and أَبِدَةٌ (Aboo-Málik, TA) and إِبِدَةٌ , (Aboo-Málik, K,) applied to a she-camel, signify the same: (Aboo-Málik, K, TA:) and إِبِدٌ (Lth, ISh, L) and أَبِدٌ , (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) *that brings forth every year;* (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, *that breed,* or *bring forth:* (M, L:) and الإِبِدَانِ *the female slave and the mare.* (K, TA.) In the following saying,

* الاَبِجَدّ ذى الإِبِدْ	*
* لَنْ يُقْلِعَ الجَدُّ النَّكِدْ	*
* فِى كُلِّ مَا عَامٍ تَلِدْ	*

[*Hard fortune will not depart save with the fortune* which is the necessary attendant *of the possessor of the female slave,* as long as he possesses her, (or, if we take ذى in the sense of هٰذه, *save with the fortune of this female slave,*) *who every year* (ما being redundant) *brings forth,*] الابد means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children; for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, الاَّ

الأَبدْ لَنْ يَبْلُغَ الجدَّ النَّكدْ, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed*, or *bring forth.* (M, L: [in the latter of which is added, فِى كُلِّ عَامٍ تَلِدْ *in every year bringing forth.*])

أَبدَةٌ : see إِبدٌ.

إِبدَةٌ : see إِبدٌ.

أَبدِىٌّ : see أَبَدٌ, last sentence but one.

أَبدِيَّةٌ [The *quality*, or *attribute, of unlimited, indivisible*, or *endless, duration; everlastingness*]. (M, K.) See أَبَدٌ ___ أَبدِيَّاتٌ a term applied to *Sayings of which the following is an ex.:* لَا آتِيكَ مَا بَلَّ بَحْرٌ صُوفَةً. (M in art. صوف [q. v.]; &c.)

أَبُودٌ : see آبِدٌ.

أَبِيدٌ : see أَبَدٌ, in three places.

آبِدٌ *Remaining, staying, abiding*, or *dwelling, constantly, continually*, or *permanently*, in a place; applied to a man [and to a bird]. (L.) And أَوابِدُ [pl. of آبِدَةٌ] Birds *that remain in a country constantly, winter and summer;* (T, L;) *contr. of* قَوَاطِعُ. (A, L.) ___ For the phrases أَبَدٌ آبِدٌ and أَبَدَ الآبِدِينَ, see أَبَدٌ. ___ A *wild* animal; (M, L, Msb;) *that shuns, and takes fright at, mankind, amp;c.:* (L, Msb:) fem. with ة: pl. [properly fem.] أَوابِدُ, (M, Mgh, L,) and [masc. and fem.] أُبَّدٌ: (M, L:) and أَبُودٌ is syn. with آبِدٌ; (M;) as also مُتَأَبِّدٌ. (A.) Wild animals are called أَوابِدُ (S, M, L, K) and أُبَّدٌ (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (As, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (As, M, L.) [See also أَبَدٌ.] [Hence,] قَيْدُ الأَوابِدِ *The light*, or *active, horse, which overtakes the wild animals, and which they can hardly*, or *never, escape:* so called because he prevents their escaping the pursuer like a shackle. (Msb.) [See also art. قيد.] [Hence also the saying,] النِّعَمُ أَوابِدُ فَقَيِّدُوهَا بِالشُّكْرِ [*Benefits*

are fugitive, or *fleeting; therefore detain ye them by gratitude*]. (A trad.)

آبِدَةٌ fem. of آبِدٌ, q. v. ___ Also, [as a subst.,] *A deed*, (Har p. 364,) or *a calamity*, (S, M, K,) *ever to be remembered*, or *mentioned*, (S, M, K, Har,) *by reason of its extraordinary nature, and its grievousness:* (Har:) or *a great*, or *formidable, event, at which people take fright*, or *are alarmed:* (TA:) or *a strange, abominable*, or *evil, thing:* (Ham p. 627:) pl. أَوَابِدُ. (K.) You say, جَاءَ فُلَانٌ بِآبِدَةٍ *Such a one did*, or *brought to pass*, [*a deed* or] *calamity ever to be remembered*, or *mentioned*. (S.) See also 2. ___ *A strange, an unusual*, or *an unfamiliar, word* or *saying; one far from being intelligible;* (M;) pl. أَوَابِدُ, signifying *expressions of subtile meanings;* so called because *remote from perspicuity*. (Msb.) ___ The pl. also signifies *Strange, unusual, unfamiliar*, or *extraordinary, rhymes*, or *verses*, or *poems;* syn. شَوَارِدُ مِنَ القَوَافِى, (S,) or قَوَافٍ شُرَّدٌ. (K.) El-Farezdak says,

* لَنْ تُدْرِكُوا كَرَمِى بِلُؤْمِ أَبِيكُمُ *

* وَ أَوَابِدِى بِتَنَحُّلِ الأَشْعَارِ *

[*Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men*]. (S.) [See أَبَدَ.]

مُؤَبَّدٌ [*Made*, or *rendered, perpetual*]. You say, وَقَفَ أَرْضَهُ وَقْفًا مُؤَبَّدًا *He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited*. (T.) ___ Also, with ة, A she-camel that is *wild, and intractable*, or *unmanageable;* syn. وَحْشِيَّةٌ مُعْتَاصَةٌ. (K.)

مُتَأَبِّدٌ : see آبِدٌ.

ابر

1 **أَبَرَ الكَلْبَ** , (S, K,) aor. ـِ and ـُ , (K,) inf. n. أَبْرٌ, (TA,) *He gave the dog, to eat, a needle in bread:* (S, K:) and [app., in like manner, أَبَرَ الشَّاةَ *he gave the sheep*, or *goat, to eat, a needle in its fodder:* for you say,] أُبِرَتِ الشَّاةُ *the sheep*, or *goat, ate a needle in the fodder.* (A.) ___ أَبَرَتْهُ العَقْرَبُ *The scorpion stung him with the extremity of its tail.* (S, M, A, K.) ___ أَبَرَهُ *He spoke evil of him behind his back*, or *in his absence*, or *otherwise, with truth*, or *though it might be with truth;* or *defamed him;* (IAar, T, A, K;) and *annoyed him*, or *hurt him.* (IAar, T, A.) أَبَرَ, (T, S, A, Msb, K,) aor. ـِ and ـُ , inf. n. أَبْرٌ (M, Msb, K) and إِبَارٌ and إِبَارَةٌ, (M, K,) *He fecundated* a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see أَلْقَحَ)]; (T, S, A, Msb;) as also أَبَّرَ , (S, A,) inf. n. تَأْبِيرٌ: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palmtrees]: (Msb:) and the former (S, M, A, K) and ↓ latter, (M, A, K,) *he dressed*, or *put into a good* or *right* or *proper state*, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game. (A Hn, M.) You say also, أُبِرَتِ النَّخْلَةُ, and أُبِّرَتْ , and وُبِرَتْ, *The palm-tree was fecundated.* (Aboo- 'Amr Ibn-El-'Alà, L.) أَبِرَ, aor. ـَ , *He*, (a man, TA,) or *it, was*, or *became, in a good* or *right* or *proper state.* (T, K.)

2 **أَبَّرَ** see 1, in three places.

5 **تأبّر** *It* (a palm-tree, A and Msb, or a young palm-tree, S) *admitted*, or *received, fecundation:* (S, A, Msb:) *it became fecundated of itself.* (S.)

8 **ٱئْتَبَرَهُ** [written with the disjunctive alif ايتبره] *He asked him to fecundate*, or *to dress*, or *put into a good* or *right* or

proper state, his palmtrees, or *his seed-produce.* (T, S, M, * K.) See also بَأَر.

إِبْرَةٌ *A needle;* (T, Msb;) *an iron* مِسَلَّة: (M,

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K:) pl. إِبَر (T, S, M, Msb, K) and إِبَار. (M, K.) ___ The *sting,* or *extremity of the tail,* of a scorpion; (S, * M, A, K;) as also مِئْبَر; of which latter the pl. is مَآبِر: (A:) and of a bee. (A.) ___ The *extremity* of a horn. (A.) ___ The [*privy*] *member* of a man. (TA.) ___ إِبْرَةُ الذِّرَاعِ *The extremity of the elbow;* (Zj in his Khalk el-Insán; and A;) *the extremity of the* ذِرَاع [here meaning the *ulna*] *of the arm,* (K,) *from which the measurer by the cubit measures;* (TA;) [this being always done from the extremity of the elbow;] *the extremity of the bone from which the measurer by the cubit measures:* the extremity of the os humeri which is next to the elbow is called the قَبِيح; and the زُجّ of the elbow is between the قبيح and the ابرة الذراع: (T:) or *a small bone, the head of which is large, and the rest slender, compactly joined to the* قبيح: (TA voce قبيح:) or *the slender part of the* ذراع: (S, M: or *a bone,* (as in some copies of the K,) or *small bone,* (as in other copies of the K and in the M,) which latter is the right reading, (TA,) *even with the extremity of the* زَنْد [which is applied to the *ulna* and to the *radius*] *of,* or *from,* (من,) *the* ذراع [or *fore arm*] *to the extremity of the finger.* (M, K.) ___ الإِبْرَةُ also signifies *The bone of what is termed* وَتَرَةٌ [i. e. *of the heel-tendon* of a man, or *of the hock* of a beast], (M, K,) *which is a small bone adhering to the* كَعْب [i. e. to the *ankle* or to the *hock*]: (M, TA:) and [app. more correctly or] *the slender part of the* عرقوب [or *hock*] *of the horse:* (M, * K, * TA:) in the عرقوبان [or two hocks] are [what are termed] إِبْرَتَان, which are *the external extremity of each hock.* (S.) ___ See also مِئْبَرَةٌ.

إِبْرِيٌّ : see أَبَّار.

إِبَارٌ a subst. [signifying The *fecundation* of a palm-tree]: (S:) or it is an inf. n.: [see 1:] or it signifies *a palm-tree whereof the spadix is used for the purpose of fecundation.* (Msb.)

أَبُور : see مِئْبَر.

أَبَّار *A maker of needles:* (T, M, K:) and *a seller thereof:* or the latter is called إِبْرِىٌّ of which إِبَرِىٌّ is a corruption. (K.) ___ The *flea.* (K.) See also بَأَّار, in art. بأر

آبِر One *who fecundates* a palm-tree, or palmtrees: *who dresses,* or *puts into a good* or *right* or *proper state,* a palm-tree, or palm-trees, or seedproduce; (T, TA;) or any work of art; and hence applied to the fecundater of the palm-tree. (Aboo-'Abd-Er-Rahmán, TA.) ___ مَا بِهَا آبِرٌ *There is not in it* [namely the house (الدار)] *any one.* (TA from the Expositions of the Fs.)

مَأْبِر : see مِئْبَر

مِئْبَر The *place* [or *case*] *of the needle.* (K.) ___ The *tongue.* (L.) ___ See also إِبْرَة ___ and مِئْبَرَة Also, (T, L, K,) and مَأْبِر, (T, L,) and أَبُور, (Msb,) *That.* (Msb, K,) [namely] *what is called* جُشْر, (T, TT,) or جُشّ, (so in a copy of the T,) [in the L and TA it is said to be like (what is termed) الحش, thus written with the unpointed ح, and without any syll. signs, perhaps a mistranscription for حُشْر, and doubtless meaning the *anthers,* or the *pollen,*] *with which palm-trees are fecundated.* (T, L, Msb, K.)

مِئْبَرَة (Lh, S, M, K) and مِئْبَر and إِبْرَة (M, K) *Malicious and mischievous misrepresentation; calumny;* or *slander;* (Lh, S, M, K;) and the *marring,* or *disturbance, of the state of union* or *concord* or *friendship* or *love between a people* or *between two parties:* (Lh, S, K, TA:) pl. مَآبِر. (S, M.) You say, خَبُثَتْ مِنْهُمُ المَخَابِرُ فَمَشَتْ بَيْنَهُمُ المَآبِرُ [*Their internal states,* or *qualities, became bad,* or *evil,* or *corrupt, and in consequence calumnies became current among them*]. (A.)

مُؤَبَّر : see what follows.

مَأْبُور A dog *that has had a needle given him, to eat, in bread:* (S:) and, with ة, applied to a sheep or goat (شاة) *that has eaten a needle in its fodder, and in whose inside it has stuck fast;* in consequence of which the animal eats

nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad., المُؤْمِنُ كَالْكَلْبِ المَأْبُورِ *The believer is like the dog that has had a needle given to him, to eat, in bread.* (S.) [Accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] Also, (T, S, A,) and مُؤَبَّرٌ , (S,) A palm-tree *fecundated:* (T, S, A:) and the same, and seed-produce, *dressed*, or *put into a good* or *right* or *proper state.* (T, TA.) The former is the meaning in the phrase سِكَّةٌ مَأْبُورَةٌ, (T, S,) occurring in a trad., [q. v. voce مَأْمُورٌ,] i. e. *A row of palm-trees* [or perhaps *a tall palm-tree*] *fecundated:* or, as some say, this phrase means *a ploughshare properly prepared for ploughing.* (TA.)

ابض

1 **أَبَضَهُ** , aor. ـِ (S, A, K) and ـُ (L,) inf. n. أَبْضٌ (S) and أُبُوضٌ (L,) *He tied*, or *bound, the pastern of his* (a camel's) *fore leg to his* (the camel's) عَضُدٌ [or *arm*], *so that his fore leg became raised from the ground;* (S, A, K;) as also تأبّضهُ : (S, K:) and accord. to IAar, أَبْضٌ signifies [simply] the act of *tying*, or *binding*. (TA.) [Also, inf. n. أَبْضٌ, *He loosed him*, or *it:* for] أَبْضٌ also signifies the act of *loosing;* syn. تَخْلِيَةٌ; i. e. *contr. of* شَدٌّ: (IAar, K:) thus bearing two contr. significations. (TA.) Also, (K,) inf. n. أَبْضٌ, (TA,) *He hit*, or *hurt, his vein called the* إِبَاضٌ. (K, TA.) أَبَضَ (S, L, K,) inf. n. أَبْضٌ; (TA;) and أَبِضَ; (S, L, K;) *It* (the vein called النَّسَا) *became contracted*, (S, L, K,) *and strengthened the hind legs;* (L;) as also تأبّض : (S, L:) and تَأَبُّضٌ in the hind legs signifies their *being contracted* (A, TA) *and tense:* (TA:) تَأَبُّضٌ of the hind legs of a horse, and تَشَنُّجٌ [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) أَبْضٌ also signifies The *being in a state of rest*, or *motionless*. (IAar, K.) And The *being in a state of motion:* (I Aar, K:) thus, again, having two contr. significations. (TA.)

5 **تأبّض** *He* (a camel) *had his pastern of his fore leg tied*, or *bound, to his arm, so that his fore leg became raised from the ground*. (S, K.) You say, تَقَبَّضَ كَأَنَّمَا تَأَبَّضَ [*He contracted himself as though he had his leg thus bound*]. (A, TA.) ___ تأبّضت *She* (a woman) *sat in the posture of the* مُتَأَبِّض [app. meaning *having her shanks pressed back against her thighs*]. (TA.) ___ See also أَبَضَ, in two places. تأبضهُ: see أَبَضَهُ.

أَبْضٌ , or أُبُضٌ, or إِبِضٌ, or أُبَّضٌ: see مَأْبِضٌ. Also, the first, *i. q.* دَهْرٌ [*Time;* or a *long period of time;* or *a period of time whether long or short;* &c.]: pl. آبَاضٌ. (S, K.)

إِبَاضٌ The *cord*, or *rope, with which the pastern of a camel's fore leg is tied*, or *bound, to his arm, so that his fore leg is raised from the ground:* (As, S, A, K:) pl. أُبُضٌ. (K.) The dim. is أُبَيِّضٌ . (S.) ___ *A certain vein* (عِرْقٌ)

in the hind leg (AO, K) *of a horse.* (AO.)

أَبُوضٌ , (K,) or أَبُوضُ النَّسَا, (ISh,) A *very swift* horse: (ISh, K:) as though he bound up his hind legs by the quickness with which he raised them when he put them down. (ISh.)

أُبَيِّضٌ : see إِبَاضٌ.

مَأْبِضٌ The *inner side of the knee* (S, A, K) of any thing: (S:) or the inner sides of the two knees are called مَأْبِضَا السَّاقَيْنِ: (T, TA:) or *any part upon which a man bends,* or *folds, his thigh:* or what *is beneath each thigh, in the prominent places of the lower parts thereof:* or the *inner side of each thigh, as far as the belly:* and also the *wrist;* the *joint of the hand in the fore arm:* (TA:) and in the camel, (K,) [i. e.] in each of the fore legs of the camel, (T, TA,) the *inner side of the elbow:* (T, K, TA:) as also ↓أُبْضٌ; (IDrd, K;) or, as in [some of] the copies of the S in art. بيض, أُبَضٌ ; [in one copy of the S أُبَّضٌ ; and in another, imperfectly written;] but some write it إِبِضٌ : and one says, أَخَذَ بِإِبِضِهِ, meaning *He put his hands,* or *arms, beneath his knees, from behind, and then carried him.* (TA.) The pl. of مَأْبِضٌ is مَآبِضُ. (S.)

مَأْبُوضٌ A camel *having the pastern of his fore leg tied,* or *bound, to his arm, so that his fore leg is raised from the ground;* (A, * TA;) as also مُتَأَبِّضٌ : (S:) or the latter, *having his fore shank bound to his arm with the* إِبَاضٌ (K.) *Hit,* or *hurt, in the vein called the* إِبَاضٌ. (TA.)

مُؤْتَبِضُ النَّسَا *The crow:* because it hops as though it were مَأْبُوضٌ (K.)

مُتَأَبِّضٌ : see مَأْبُوضٌ: and see 5. Also *Having the vein called* (TA.)

ابط

1 أَبَطَهُ *i. q.* هَبَطَهُ, q. v.: (IAar, Az, Sgh, K:) said of God. (K.)

5 تأبّطه *He put it* (a thing, S Mgh, Msb) *beneath his* إِبْط [or *arm-pit*]; (S, Msb, K;) or in

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his إِبْط. (Mgh.) ___ Hence, (K,) تَأَبَّطَ شَرًّا, the surname of Thábit the son of Jábir (S, K) ElFahmee: (S:) because they assert that the sword never quitted him: (S:) or because he put beneath his armpit a quiver of arrows, and took a bow, or put beneath his armpit a knife, and came to an assembly of Arabs, and smote some of them. (K.) It is invariable: but if you desire to express the dual or pl., you say, تَأَبَّطَا شَرًّا ذَوَا and تَأَبَّطَا شَرًّا ذَوُو, or you say كِلَاهُمَا and كُلُّهُمْ. (S.) It does not admit of the formation of a dim., nor is it abridged: (S, K:) but some of the Arabs used to say تَأَبَّطُ [so written with refa], using a single word, accord. to Sb, as is said in the L. (TA.) Its rel. n. is تَأَبَّطِىٌّ. (S, K.) ___ [Hence also] تأبّط فلانٌ فلانًا *Such a one placed such a one under his protection.* (TA.) ___ تأبّط also signifies *He put his* رِدَآء, (S,) or *garment*, (Mgh, K,) *under his right arm, and then threw [a portion of] it over his left shoulder*, (S, Mgh, K,) in prayer, or in إِحْرَام; (Mgh;) as also اِضْطَبَعَ. (S.) [See also تَوَشَّحَ.]

إِبْطٌ [The *armpit;*] the *inner side of the shoulderjoint:* (ISd, K:) or the *part beneath the* جَنَاح [which signifies the *arm*, *upper arm*, *armpit*, and *wing*, &c.]: (S, Msb:) also written إِبَطٌ ; (Msb, K;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting إِبِلٌ; (Msb;) for Sb says that there are only two substs. of the measure فِعَلٌ, which are إِبِلٌ and حِبَرٌ; and one epithet, namely بِلِزٌ: other instances have been mentioned, but their transmission from Sb is not established: (Msb. in art. ابل:) it is also said that there is no other word like إِبِلٌ; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA:) [see

also إِبِدٌ:] it is fem.; (Mgh;) or masc. and fem.; (S, Msb;) sometimes the latter; (Lh, K;) but the making it mase. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (S,) فَرَفَعَ السَّوْطَ حَتَّى بَرَقَتْ إِبْطُهُ [*And he raised the whip so that his armpit shone*]: (S, Msb:) the pl. is آبَاطٌ. (S, Msb, K.) ___ [Hence,] ضَرَبَ آبَاطَ الأُمُورِ وَمَغَابِنَهَا [*He hit the secret and occult particulars of the affairs*]. (A, TA [followed by the words وَ ٱشْتَقَّ ضَمَائِرَهَا وَبَوَاطِنَهَا, a pleonastic addition, merely explaining what goes before.]) ___ And ضَرَبَ آبَاطَ المَفَازَةِ [*He traversed the recesses of the desert*]. (TA.) ___ And إِبْطُ جَبَلٍ *The foot*, or *bottom*, or *lowest part*, (سَفْحٌ,) *of a mountain*. (TA.) ___ And إِبْطُ رَمْلٍ *The place where the main body of sand ends:* (S:) or *what is thin, of sand:* (K:) or *the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin*. (TA.) ___ And إِبِطُ الشِّمَالِ *Evil fortune; ill luck*. (TA.)

إِبِطٌ : see إِبْطٌ.

إِبْطِيٌّ [*Of*, or *relating to, the armpit*]. ___ الإِبْطِيُّ *The axillary vein*. (Golius, on the authority of Meyd.)

السَّيْفُ إِبَاطٌ لِى *The sword is beneath my* أَبْط [or *armpit*]: and السَّيْفُ عِطَافِى وَ إِبَاطِى *I put, or place, the sword upon my side, and beneath my* إِبْط. (TA.) And جَعَلْتُهُ *I put it* (namely the sword, TA) *next my* إِبْط (K, TA.) The Hudhalee, (S, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to TaäbbataSharrà, (TA,)

* شَرِبْتُ بِجَمِّهِ وَصَدَرْتُ عَنْهُ *
* وَ أَبْيَضُ صَارِمٌ ذَكَرٌ إِبَاطِى *

meaning [*I drank of the main body thereof, and returned from it, and a sharp steeledged sword was beneath my* إِبْط: (S, TA:) or, accord. to one relation, the poet said, بِأَبْيَضَ صَارِمٍ ذَكَرٍ: and accord. to another, وَ عَضْبٌ صَارِمٌ: Skr says that the last word of the verse is a contraction of آبَاطِى: and Ibn-Es-Seeráfee, that it is originally إِبَاطِىٌّ ; and if so, it is an epithet. (TA.)

إِبَاطِىٌّ : see what next precedes.

تَأَبَّطِىٌّ : see 5.

ابق

1 أَبَقَ , aor. ـِ , (S, Mgh, Msb, K, &c.,) which is the most common form, (Msb,) and ـُ , (S, TS, Mgh, Msb,) and ـَ , (K,) so in the copies of the K in the place of ـُ ; (TA;) and أَبِقَ, aor. ـَ ; (IDrd, Msb, K;) inf. n. إِبَاقٌ (S, Mgh, Msb) and أَبْقٌ and أَبَقٌ, (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Msb;) *He* (a slave) *ran away*, or *fled*, (T, S, Mgh, Msb,) or *went away*, (K,) *from his master*, (T, Msb,) *without* [*being induced to do so by*] *fear, or severity of work:* (Msb, K:) thus the signification is restricted in the 'Eyn: (Msb:) and in this case, the law ordains that the slave shall be restored; but if the act arise from severity of work or from fear, he is not to be restored: (Lth, TA:) in the Kur xxxvii. 140, it is said of Jonas, (T, Bd,) because he fled from his people without the permission of his Lord: (Bd:) and it is also, tropically, said of a fish: (Mgh:) or *he* (a slave) *hid himself, and then went away:* (M, K:) as also تَأَبَّقَ : (M:) or this signifies, simply, *he hid*, or *concealed, himself:* or *he confined, restricted, limited, restrained*, or *withheld, himself:* (S, K:) or it has both of the last two significations: (Sgh:) and *he abstained* from a thing, *as from a sin*, or *crime*. (IAar, K *.) A poet says, (S,) namely, 'Ámir IbnKaab, (AZ,) or 'Ámán Ibn-Kaab, or, as some say, Ghámán, (AA,)

* أَلَا قَالَتْ بَهَانِ وَ لَمْ تَأَبَّقْ *

* كَبِرْتَ وَلَا يَلِيقُ بِكَ النَّعِيمُ *

[*Now surely Baháni said, and she did not hide herself*, or *did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee*]: (S:) or *she did not hide herself* [or *her mind], but said openly:* (TA:) or *she did not go far* [from the person whom she addressed, or from the truth]; so says AZ, taking it from إِبَاقٌ as relating to a slave: (TA:) or *she did not abstain* from her speech, as *from a sin*, or *crime:* (IAar:) or *she did not disdain*, or *scorn*. (TA.) AHát says that he asked As respecting ↓تَأَبَّقَ, and he answered that he knew it not. (TA.)

5 **تَأَبَّقَ** see 1, in three places. ___ تَأَبَّقَتْ *She* (a camel) *withheld her milk.* (TA.) ___ تأبّق الشَّىْءَ [or مِنَ الشَّىْءِ] *He denied*, or *disacknowledged, the thing.* (K.) One says to a man, Verily in thee is such a quality; and he replies, مَا أَتَأَبَّقُ *I do not deny*, or *disacknowledge:* and one says, O son of such a woman; and the man replies, مَا أَتَأَبَّقُ مِنْهَا *I do not deny*, or *disacknowledge, her.* (IF.)

أَبُوقٌ : see آبِقٌ.

أَبَّاقٌ : see آبِقٌ.

آبِقٌ A slave *running away*, or *fleeing*, &c.; a *runaway*, or *fugitive*, slave; part. n. of أَبَقَ; (Mgh, Msb, K;) as also أَبُوقٌ [but in an intensive, or frequentative, sense, i. e. *who runs away*, or *flees, &c., much*, or *often;* and so أَبَّاقٌ , occurring in the K, in art. ملخ]: (IF, K:) pl. أُبَّاقٌ (Mgh, Msb, K) and أُبَّقٌ. (K.)

ابل

1 أَبِلَ , aor. ـَ ; (S, M, K;) and أَبَلَ, aor. ـُ ; (K;) inf. n. أَبَالَةٌ, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, إِبَالَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and أَبَلٌ, (M, K,) which is of the former verb, (M, TA,) and أَبَلَةٌ [like غَلَبَةٌ]; (T;) *He* (a man, S) *was*, or *became*, *skilled in the good management of camels* (S, M, K) and *of sheep* or *goats*. (M, K.) إِبَالَةٌ, like كِتَابَةٌ [in measure], signifies The *management*, or *tending*, (A, K, TA,) *of* مَال [meaning *camels* or *other beasts*]. (A, TA.) You say, هُوَ حَسَنُ الإِبَالَةِ *He is good in the management*, or *tending*, *of his* مال [or *camels*, *&c.*]. (A, TA.) ___ أَبَلَ, aor. ـِ : see 2, second signification. ___ أُبِلَت الإِبِلُ *The camels were gotten*, or *acquired*, *as permanent property*. (S, TA.) ___ أَبَلَت الإِبِلُ, aor. ـَ ; and أَبُلَت, aor. ـُ ; (K;) inf. n. [of the former] أَبَلٌ and [of the latter] أُبُولٌ; (TA;) *The camels became many*, or *numerous*. (K.) ___ Also أُبِلَت الإِبِلُ, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. ـُ and ـِ , inf. n. أُبُولٌ (S, M, K) and أَبْلٌ; (M, K;) and أَبِلَت; and تأبّلت ; (M, K;) *The camels were content*, or *satisfied*, *with green pasture*, *so as to be in no need of water:* (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence أَبِيلٌ applied to a monk. (TA.) ___ [Hence,] أَبَلَ الرَّجُلُ عَنِ ٱمْرَأَتِهِ, and تأبّل , (S, M, K,) *The man was content to abstain from conjugal intercourse with his wife;* syn. اجْتَزَأَعَنْهَا; (M;) *the man abstained from conjugal*, or *carnal*, *intercourse with his wife*. (S, K, TA.) ___ [Hence also] أَبَلَ, (K,)

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inf. n. أَبْلٌ, (TA,) *He devoted himself to religious exercises;* or *became a devotee;* (K, TA;) as also أَبُلَ, like فَقُهَ, inf. n. أَبَالَةٌ: or this signifies *he became a monk*. (TA.) ___ And أَبَلَ, aor. ـِ , (Kr, M, K,) inf. n. أَبْلٌ, (Kr, M,) *He overcame*, and *resisted*, or *withstood;* (Kr, M, K;) as also أبّل , (K,) inf. n. تَأْبِيلٌ; (TA;) but the word commonly known is أَبَلَّ. (M, TA.) ___ Also (K, TA, but in the CK or) أَبَلَت الإِبِلُ signifies *The camels were left to pasture at liberty, and went away, having*

with them no pastor: (K:) or *they became wild*, or *shy.* (K, * TA.) ___ And *The camels sought by degrees*, or *step by step*, or *bit by bit, after the* أُبْل [q. v.], i. e. *the* خِلْفَة *of the herbage* or *pasture.* (TA.) ___ And, inf. n. أُبُولٌ, *The camels remained*, or *abode*, in the place: (M, K:) or *remained*, or *abode, long* in the pasturage, and in the place. (El-Moheet, TA.) ___ أَبَلَ العُشْبُ, inf. n. أُبُولٌ, *The herbage became tall, so that the camels were able to feed upon it.* (K.) ___ أَبَلَ الشَّجَرُ, inf. n. أُبُولٌ, *The trees had green* [*such*, app., *as is termed* أُبْل] *growing in its dried parts, mixing therewith, upon which camels*, or *the like, fatten.* (Ibn- 'Abbád.) أَبَلَهُ, inf. n. أَبْلٌ, *He assigned to him*, or *gave him*, (جعل له) *pasturing camels*, or *camels pasturing by themselves.* (K.)

2 **أبّل**, (S, K,) inf. n. تَأْبِيلٌ, (K,) *He took for himself, got, gained*, or *acquired, camels; he acquired them as permanent property.* (S, K.) [See also 5.] ___ *He was one whose camels had become numerous;* (T, M, K;) as also آبل, (M, K,) inf. n. إِيبَالٌ; (TA;) and أَبَلَ, aor. ـِ, (K,) inf. n. أَبْلٌ. (TK.) ___ تَأْبِيلُ الإِبِلِ *The managing*, or *taking good care, of camels;* (M;) and *the fattening of them:* (M, K:) mentioned by AHn, on the authority of AbooZiyád ElKilábee. (M.) See also 1.

4 **آبَلَ** see 2.

5 **تَأَبَّلَ** see 1, in two places: ___ and see 8 تأبّل إبلًا *He took for himself, got, gained*, or *acquired, camels;* (AZ, T, M, K;) like تغنّم غنمًا. (AZ, T.) [See also 2.]

8 **لَا يَأْتَبِلُ**, (S, M, K,) in the O لا يتأبّل, (TA,) *He does not*, or *will not, keep firmly*, or *steadily, to the pasturing of camels, nor tend them well;* (M, K;) *he does not*, or *will not, manage them*, or *take care of them, in such manner as to put them in good condition:* (As, A 'Obeyd, T, S:) or it signifies, (M, K,) or signifies also, (S,) *he does not*, or *will not, keep firmly*, or *steadily, upon them when riding them;* (T, S, M, K, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.)

إِبْل : see إِبِل: ___ and أَبِل.

أَبَل : see أَبَلَة.

أَبِل *Skilled in the good management of camels* (S, M, K) and *of sheep* or *goats;* (M, K;) as also آبِل : (S, M, K:) and أَبِل بالإِبِل, and in poetry إِبْل , *skilled in the management*, or *care, of camels.* (T.) ___ A man *possessing camels;* (Fr, M, K;) as also آبِل , (M, K,) similar to تامِر and لابِن, (Ham p. 714,) but this is disapproved by Fr; (TA;) and إِبِلّى , (S, M, O,) with fet-h to the ب (S, O,) because several kesrehs together are deemed uncouth; (O;) in the K, erroneously, أَبَلّى , with two fet-hahs; (TA;) and إِبِلّى also, (M, K,) with two kesrehs. (K.) ___ بعير أَبِل *A fleshy he-camel.* (Ibn- 'Abbád, K.) ___ ناقة أَبِلَة *A she-camel blessed, prospered,* or *made to have increase, in respect of offspring.* (Ibn-'Abbád, K.) In one place in the K, من الوَلَد is put for فى الوَلَد. (TA.)

أُبُل [mentioned in two places in the latter part of the first paragraph,] The خَلْفَة *of herbage,* (K,) i. e., *of dry herbage;* [app. meaning *what grows in the season called* الصَّيْف, or *summer, among herbage that has dried up;*] *growing after a year; upon which camels, or the like, fatten.* (TA.)

إِبِل (T, S, M, Msb, K, &c.,) said by Sb to be the only subst. of this form except حِبِر, and to have none like it among epithets except بِلِز; for though other instances are mentioned, they are not of established authority; (Msb;) but IJ mentions, with these, حِبِك and إِطِل [which may be of established authority]; (TA;) [and to these may be added إِبِط and إِبِد, and perhaps نِكِح and خِطِب; respecting which see إِبِد;] and for إِبِل one says also إِبَل , (S, Msb, K, &c.,) sometimes, by way of contraction; (S, Msb;) or this may be a dial. var. of the former; (Kr, MF;) [*Camels:* and *a herd of camels:* or] *at the least*, applied to *a* صِرْمة; i. e. *a number* [*of camels*] *more than a* ذَوْد [*which is at least nine,*] *up to thirty;* after which is the هَجْمة, i. e. forty and upwards; and then, هُنَيْدة, which is a hundred of إِبِل: (T:) or, accord. to Ibn-'Abbád, *a hundred of* إِبِل: (TA:) it is a quasi-pl. n.; (Az, S, ISd, Z, O, Msb, &c.;) a word having no proper sing.; (S, M, O, Msb;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (S, O, Msb) when not applied to human beings, (S, O,) or when applied to irrational beings, (Msb,) and has ة

added in the dim.; (S, Msb;) the dim. of إِبِلٌ being أُبَيْلَةٌ : (S, Msb, K:) it is said in the K that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA:) the pl. is آبَالٌ (S, M, Msb, K) and أَبِيلٌ [like عَبِيدٌ pl. of عَبْدٌ, q. v.]; (Msb, TA;) the pl. meaning *herds* [*of camels*]; and in like manner أَغْنَامٌ and أَبْقَارٌ mean flocks of sheep or goats and herds of bulls or cows: (Msb, TA:) and the dual, إِبِلَانِ, means *two herds* [*of camels*], (Sb, T, S, M, Msb,) each with its pastor; (T;) like as غَنَمَانِ means two flocks of sheep or goats: (S:) or, accord. to Ibn-'Abbád, the dual means *two hundreds of* إِبِلٌ. (TA.) ___ الإِبِلُ الصُّغْرَى [*The smaller camels*] is an appellation applied to *sheep;* because they eat more than goats. (IAar in TA art. ضبط.) ___ It is said in the Kur [lxxxviii. 17], أَفَلَا يَنْظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ, meaning, accord. to 'Aboo-Amr Ibn-El- 'Alà, (T, TA,) [*Will they not then consider*] *the clouds that bear the water for rain, [how they are created?]* (T, K, TA:) but accord. to him who reads الإِبْلِ, the meaning is, *the camels.* (T, TA.)

أُبْلَةٌ *A blight, blast, taint,* or *the like:* (T, K:) thus written by IAth, agreeably with the authority of Aboo-Moosà; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from الأُبْلَةِ; (T, TA;) but accord. to a commentary on the Nh, it is correctly written أَبَلَةٌ [q. v.] (TA.)

إِبْلَةٌ *Enmity; hostility.* (Kr, M, K.)

أَبَلَةٌ *Unwholesomeness and heaviness of food;* (S, M, K;) originally وَبَلَةٌ, like as أَحَدٌ is originally وَحَدٌ; (S;) as also أَبَلٌ. (K.) It is said in a trad. that this departs from every property for which the poor-rate has been paid. (S, M.) ___ See also أُبْلَةٌ. ___ *An evil quality* of herbage or pasture. (AHn, TA in art. نشر.) ___ *A cause of harm* or *injury; evil; mischief.* (TA.) ___ *A consequence* of an action, or *a claim which one seeks to obtain for an injury;* and *a cause of blame* or *dispraise:* having these meanings in the saying, إِنْ فَعَلْتَ ذَاكَ فَقَدْ خَرَجْتَ مِنْ أَبَلَتِهِ [*If thou do that, thou wilt escape from its consequence,* &c.]. (T.) ___ *A fault, vice,* or *the like.* (Aboo-Málik, T.) So in the saying, مَا عَلَيْكَ فِى هٰذَا الأَمْرِ أَبَلَةٌ [*There is not to be charged against thee, in this affair, any fault,* &c.]. (T.) ___ *A crime; a sin; an*

unlawful action. (K.) ___ *Rancour, malevolence, malice,* or *spite.* (IB.)

أَبَلِىٌّ : see أَبَلٌ

أَبُلِىٌّ : see أَبِيلٌ

إِبَلِىٌّ , with fet-h to the ب because several kesrehs together are deemed uncouth, *Of,* or *relating to, camels.* (S.) ___ See also أَبَلٌ.

إِبِلِىٌّ : see أَبَلٌ

أَبِيلٌ *A Christian monk;* (S M, Msb, K;) so called because of his abstaining (لِتَأَبُّلِه) from women: (TA:) or the *chief monk:* (T:) or *a derotee:* (TA:) or *an old man,* or *elder:* (M:) or the *chief,* or *head-man, of the Christians:* (M, K:) or the *man who calls them to prayer by means of the* نَاقُوس; (A Heyth, M, * K;) the *beater of the* ناقوس: (IDrd:) as also أَيْبَلِىٌّ , (M and K, but according to the M as meaning a monk,) which is either a foreign word, or changed by the relative ى, or of the same class as إِنْقَحْلٌ [in which the first letter as well as th second is augmentative], for Sb says that there is not in the language an instance of the measure فَيْعَلٌ; (M;) and أَيْبُلِىٌّ , and هَيْبَلِىٌّ, and أَبُلِىٌّ and أَيْبَلٌ , (K,) which last is disallowed by Sb for the reason stated above; (TA;) and أَيْبُلٌ like أَيْنُقٌ; and أَيْبِلِىٌّ ; (K;) the last with fet-h to the hemzeh, and kesr to the ب, and with the

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[first] ى quiescent; or أَيْبَلِىٌّ [app. a mistranscription for أَيْبِلِىٌّ] is used by poetic licence for أَبِيلِىٌّ , like أَيْنُقٌ for أَنْوُقٌ: (TA:) pl. آبَالٌ (M, K) and أُبْلٌ, or أُبُلٌ, [accord. to different copies of the K,] with damm [which indicates that the former is meant, though it is irregular]. (K.) By أَبِيلُ الأَبِيلِينَ is meant *'Eesà* [or *Jesus*], (S, K,) *the Messiah.* (S.) ___ In the Syriac language it signifies *Mourning,* or *sorrowing.* (K.) Also *A staff,* or *stick.* (M, K.) ___ See also إِبَالَةٌ.

أُبَالَة : see the next paragraph.

إِبالَةٌ : see إِبَّولٌ. Also *A bundle of firewood;* (T, S, Msb;) and so إِبَّالَةٌ : (T, S:) or *a great bundle of firewood;* and so أُبالَةٌ and بُلَةٌ (K) and إِبَّالَةٌ : (Bd in cv. 3; but there explained only as signifying *a great bundle:*) or *a bundle of dry herbage;* (M, TA;) and so إِبَّالَةٌ (K) and أَبِيلٌ and أَبِيلَةٌ (M, K) and إِيبالَةٌ , (K, [in the CK ايْبالَة,]) with one of the two ب s changed into ى, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of the measure فَعَّالَةٌ, with ة, but only in one without ة, as in the cases of دِينارٌ and قِيراطٌ; (TA;) and وَبِيلَةٌ signifies the same, (K,) belonging to art. وبل. (TA.) Hence the prov., (S, TA,) صَغْثٌ عَلَى إِبالَةٍ and إِبَّالَةٍ , (S, K, &c.,) but the former is the more common, and إِيبالَةٍ , which is allowed by Az but disallowed by J; (TA;) [lit. *A handful of herbage*, or *the like, upon a bundle*, or *great bundle, of firewood*, or *a bundle of dry herbage;*] meaning *a trial*, or *trying event, upon another* (S, O, K) *that had happened before:* (S, O:) or *plenty* (خِصْبٌ) *upon plenty;* as though bearing two contr. significations. (K.)

أَبِيلَةٌ : see إِبالَةٌ.

أُبَيْلَةٌ dim of إِبِلٌ, q. v. (S, Msb, K.)

أَبِيلِيٌّ : see أَبِيلٌ.

أَبابِيلُ : see إِبَّولٌ.

أَبَّالٌ *A pastor of camels*, (M, K, TA,) *who manages them*, or *takes care of them, well.* (TA.)

إِبَّالٌ : see the next paragraph.

إِبَّولٌ , (T, S, M, Msb, K,) like عِجَّولٌ, (S, Msb, K, [in the CK, erroneously, عَجُول,]) *A separate*, or *distinct, portion* of a number of birds, and of horses, and of camels, (M, K,) and of such following one another; (K;) as also إِبِيلٌ and إِبَّالَةٌ , (M, K,) and إِبالَةٌ , and إِيبالٌ : (K:) or it signifies *a bird separating itself from the row of other birds;* (T, TA;) accord. to IAar. (TA.) It is said to be the sing. of أَبابِيلُ : (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. إِبَّولٌ, like عِجَّولٌ, of which the pl. is عَجاجِيلُ: (Msb:) or its sing. is إِبِيلٌ ; (S, Msb;) but he who says this adds, I have not found the

Arabs to know a sing. to it: (S:) or each of these is its sing.; (M, Jel;) and so is إِبَّالٌ : (Jel:) or its sing. is إِبَّالَةٌ , (Bd in cv. 3, and Msb,) originally signifying a great bundle: (Bd:) it is said that this seems to be its sing.; and so أَبَّالَةٌ : or the sing. may be إِيبَالَةٌ , like as دِينَارٌ is sing of دَنَانِيرُ: (T:) or it has no sing., (T, S, M, Bd, Msb, K,) accord. to Fr (T, Msb) and Akh (S) and AO, (T, M,) like شَمَاطِيطُ (Fr, T, Bd) and عَبَادِيدُ. (AO, M, Bd.) أَبَابِيلُ signifies, accord. to some, *A company in a state of dispersion:* (M:) or *dispersed companies, one following another:* (Msb:) or *distinct*, or *separate, companies*, (Akh, S, Msb, K,) *like leaning camels:* (Msb:) or *companies in a state of dispersion.* (AO, Msb.) One says, جَآءَتْ إِبِلُكَ أَبَابِيلَ *Thy camels came in distinct*, or *separate, companies.* (Akh, S.) And طَيْرٌ أَبَابِيلُ [in the Kur cv. 3 means *Birds in distinct*, or *separate, flocks* or *bevies*]: (Akh, S:) [or] *birds in companies from this and that quarter:* or *following one another, flock after flock:* (Zj, T:) or *birds in companies;* (Bd, Jel;) likened to great bundles, in respect of their compactness. (Bd.) [Respecting these birds, Fei, in the Msb, quotes many fanciful descriptions, which I omit, as absurd.]

إِبِّيلٌ : see إِبَّوْلٌ, in two places.

أَبَّالَةٌ : see إِبَّوْلٌ.

إِبَّالَةٌ : see إِبَالَةٌ, in three places: ___ and إِبَّوْلٌ, in two places.

آبَلُ *More*, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., آبَلُ مِنْ حُنَيْفِ الحَنَاتِمِ [*More skilled* &c. *than Honeyf-el-Hanátim]*. (TA.) And the phrase, هُوَ مِنْ آبَلِ النَّاسِ [*He is of the most skilled* &c. *of men*]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see 1, first signification.]

آبِلٌ : see أَبِلٌ, in two places. ___ إِبِلٌ أَوَابِلُ, (S, M, K,) and أُبَّلٌ, and أُبَّالٌ, (M,) [all pls. of آبِلٌ or آبِلَةٌ,] and مُؤَبَّلَةٌ , (M,) *Many*, or *numerous, camels:* (S, M, K:) or this, [app. meaning the last,] as some say, *put in distinct herds;* (M;) and so أُبَّالٌ: (TA:) or *gotten, gained*, or *acquired, for permanent possession:* (M:) this last is the meaning of the last of the epithets above. (S, K.) ___ آبِلٌ, applied to a camel, also signifies *Content*, or *satisfied, with green pasture, so as to be in no*

need of water: pl. أُبَّالٌ: (S, K:) and so أَوابِلُ, applied to she-camels, (T, * TA,) and to wild animals. (S in art. بل.) ___ And إِبِلٌ آبِلَةٌ *Camels seeking by degrees*, or *step by step*, or *bit by bit*, after the أُبُلٌ [q. v.], i. e. *the* or *pasture*. (TA.) ___ And إِبِلٌ أُبَّلٌ *Camels left to themselves*, (S, M, K, TA,) *without a pastor*. (TA.)

أَيْبَلٌ and أَيْبُلٌ: see أَبِيلٌ.

أَيْبَلِىٌّ and أَيْبُلِىٌّ and أَيْبِلِىٌّ: see أَبِيلٌ.

إِيبَالٌ : see إِبَّوْلٌ.

إِيبَالَةٌ : see إِبَالَةٌ, in two places: ___ and see إِبَّوْلٌ.

أَرْضٌ مَأْبَلَةٌ *A land having camels*. (S, K.)

إِبِلٌ مُؤَبَّلَةٌ : see آبِلٌ.

ابن

1 **أَبَنَهُ** , aor. ـُ and ـِ , inf. n. أَبْنٌ, *He made him an object of imputation*, or *suspected him:* and *he found fault with him*, or *blamed him:* (M:) or *he cast a foul*, or *an evil, imputation upon him*. (IAar, T.) You say, أَبَنَهُ بِشَىْءٍ, (S, K,) or بِشَرٍّ (as in one copy of the S,) or بِخَيْرٍ وَشَرٍّ, (Lh, M,) aor. as above, (Lh, S, M, K,) and so the inf. n., (Lh, M,) *He made him an object of imputation*, or *suspected him*, (Lh, S, M, K,) *of a thing*, (S, K,) or *of evil*, (S, accord. to one copy,) or *of good, and evil:* (Lh, M:) and أَبَّنَهُ signifies the same. (M.) And فُلَانٌ يُؤَبَّنُ بِخَيْرٍ, or بِشَرٍّ, *Such a one is made an object of imputation*, or *suspected, of good*, or *of evil:* (AA, * Lh, T [as in the TT; but perhaps يُؤَبَّنُ is a mistranscription for يُؤْبَنُ; for it is immediately added, فَهُوَ مَأْبُونٌ:]) when, however, you say يُؤْبَنُ [i. e. يُؤَبَّنُ or يُؤْبَنُ] alone, it relates to evil only. (AA, T. [But see 2.]) And فُلَانٌ يُؤْبَنُ بِكَذَا, or يُؤَبَّنُ , *Such a one is evil spoken of by the imputation of such a thing*. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, لَا تُؤَبَّنُ فِيهِ الْحُرَمُ , (T, and so in a copy of the S,) or لَا تُؤْبَنُ, (so in some copies of the S,) i. e. *Women* (T) *shall not be mentioned in an evil manner therein:* (T, S:) or *shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed*. (IAar, T.) ___ Also, and أَبَّنَهُ , (M, K,) inf. n. تَأْبِينٌ, (K,) *He found fault with him*, or *blamed him, to his face;* (M, K;) and *he upbraided him*, or *reproached him*. (M.)

2 **أَبَّنَ الشَّىْءَ** , (AZ, S,) inf. n. تَأْبِينٌ, (K,) *He watched*, or *observed, the thing; or he expected it*, or *waited for it*. (AZ, S, K.) ___ أَبَّنَ الْأَثَرَ, (M,) inf. n. as above, (As, T, S, K,) *He followed the traces*, or *footprints*, or *footsteps*, (As, T, S, M, K,) of a thing; (As, S, K;) as also تَأَبَّنَ . (K.) And hence the next signification. (As, T.) أَبَّنَ الرَّجُلَ, (S, M,) inf. n. as above, (Sh, T, S, K,) *He praised the man*, or *spoke well of him*, (Sh, Th, T, S, M, K,) *after his death*, (Th, S, M, K,) or *in death* and *in life*, (Sh, T,) used in poetry to signify praise of the living; (M;) and *wept for him:* (S:) *he praised him; and*

enumerated, or *recounted, his good qualities* or *actions:* you say, لَمْ يَزَلْ يُقَرِّظُ أَحْيَاكُمْ وَيُؤَبِّنُ مَوْتَاكُمْ [*He ceased not to eulogize your living and to praise your dead*]: (Z, TA:) for he who praises the dead traces his [good] deeds. (As, T.) ___ See also 1, in six places.

5 **تَأَبَّنَ** see 2.

ابْنٌ : see art. بني.

أُبْنَةٌ *A knot in wood*, or *in a branch;* (S, M, K;) or *in a staff*, or *stick;* (T;) and *in a bow*, (TA,) [i. e.] the *place of the shooting forth of a branch in a bow*, (M,) which is a fault therein; (TA;) and *in a rope, or cord:* (M in art. اثل:)

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pl. أُبَنٌ. (T, S.) ___ Hence, (M,) *A fault, defect*, or *blemish*, (T, M, K, TA,) in one's grounds of pretension to respect, (T, TA,) and in speech, or language. (M, TA.) ___ Particularly The *enormity that is committed with one who is termed* مَأْبُونٌ. (TA.) ___ And *Rancour, malevolence, malice*, or *spite:* (K, TA:) and *enmity:* pl. as above. (TA.) You say, بَيْنَهُمْ أُبَنٌ (S, TA) *Between them are enmities.* (S.) ___ Also The [*part called*] غَلْصَمَةٌ [meaning the *epiglottis*] of a camel. (M, K.)

ابْنَةٌ : see art. بنى

إِبَّانٌ The *time* of a thing; (T, S, M, K, and Msb in art. اب;) the *season* of a thing; (Msb in that art.;) the *time of the preparing*, or *making ready*, of a thing; (Mgh in that art.;) as, for instance, of fruit, (S, Mgh, Msb,) of the fresh ripe dates, and of the gathering of fruits, and of heat or cold: (T.:) or the *first* of a thing. (M, K.) You say, أَخَذَ الشَّيْءَ بِإِبَّانِهِ *He took the thing in its time:* or *in*, or *with, the first thereof.* (M.) The ن is radical, so that it is of the measure فِعَّالٌ; or, as some say, augmentative, so that it is of the measure فِعْلَانٌ. (TA.) [See art. اب.]

مُؤَبَّنٌ occurs as meaning *Dead*, or *dying;* i. e., [properly,] *wept for.* (S.) [See 2.]

مُؤَبِّنٌ *A praiser of the dead;* because he traces his [good] deeds. (As, T.)

مَأْبُونٌ *Made an object of imputation,* or *suspected, of evil:* thus when used alone: otherwise you add بِخَيْرٍ [of good], and بِشَرٍّ [of evil]. (M, K.) ___ Hence, [*A catamite;] one with whom enormous wickedness is committed;* (TA;) *i. q.* مُخَنَّثٌ. (Idem, voce دُعْبُوثٌ.) ___ Also One who is *imprisoned;* because suspected of a foul fault, or crime. (T.)

ابنس , accord. to the Msb; or بنس, accord. to the TA.

آبَنُوسٌ , with medd to the ا and kesr to the ب, (TA,) or with damm to the ب, [i. e. آبُنُوسٌ, and by some written آبَنُوسٌ,] or with the ب quiescent, [i. e. أَبْنُوسٌ,] and without و, [app. أَبْنُسٌ,] (Msb,) [*Ebony;] a thing well known, which is brought from India:* an arabicized word: (Msb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. جعفر; which, however, does not seem to be the word intended:]) some say that it is the *same as* سَاسَمٌ: others, that it is *different therefrom:* and respecting the measure of the word, authors differ. (TA.)

ابه

1 **أَبَهَ لَهُ** , (JK, K,) and به; (K;) and أَبِهَ; aor. [of both] يَأْبَهُ; inf. n. أَبَهٌ, (JK, K,) of the former, (TA,) and أُبُوهٌ, [also of the former,] (JK,) and أَبَهٌ, (JK, K,) which is of the latter; (TA;) *He knew it;* or *understood it;* or *knew it*, or *understood it, instinctively:* or *he recognised it readily; knew it*, or *understood it, readily, after he had forgotten it*. (K.) You say, مَا أَبَهْتُ لَهُ, (AZ, JK, S, Mgh,) aor. آبَهُ, inf. n. أَبَهٌ; (AZ, S) and مَا أَبِهْتُ لَهُ, (JK, S,) aor. as above, inf. n. أَبَهٌ; (S;) *I did not know it*, or *understand it;* or *did not know of it; was not cognizant of it:* (JK, Mgh:) or *I did not have my attention roused to it after I had forgotten it:* (AZ, S:) the former is like وَبَهُتَ; (Mgh;) and the latter, like [وَبِهْتُ and] نَبِهْتُ. (S.) ___ لَا يُؤْبَهُ لَهُ (Mgh, K, TA) *He will not be cared for, minded*, or *regarded*, because of his lowness of condition, or abjectness. (Mgh, TA.) ___ أَبَهْتُهُ بِكَذَا *I imputed to him*, or *suspected him of, such a thing*. (JK, K, TA.)

2 **أَبَّهْتُهُ** , inf. n. تَأْبِيهٌ, *I roused his attention:* and *I made him to know*, or *understand*. (Kr, K.) The two meanings are nearly alike. (TA.) And آبَهْتُهُ *I made him to know; informed, apprized, advertised*, or *advised, him; gave him information, intelligence, notice*, or *advice*. (IB.)

4 **آبَهَ** see 2.

5 **تأبّه** *He magnified himself; behaved proudly*, or *haughtily*. (JK, S, K.) You say, تَأَبَّهَ الرَّجُلُ عَلَى فُلَانٍ *The man magnified himself against such a one, and held himself above him*. (JK, * TA.) And تَأَبَّهَ عَنْ كَذَا *He shunned, avoided*, or *kept himself far from, such a thing;* (JK, Z, K;) *he was disdainful of it, he disdained it*, or *held himself above it*. (Z, K.)

أُبَّهَةٌ *Greatness*, or *majesty;* (JK, S, K;) *a quality inspiring reverence* or *veneration;* (TA;) *goodliness and splendour;* (K;) and *goodliness of aspect:* (TA:) and *pride, self-magnification*, or *haughtiness*. (JK, * S, * K.)

ابو

1 **أَبَوْتُ** , [third pers. أَبَا,] (T, S, M, K,) and أَبَيْتُ, [third pers. أَبَى,] (T, M, K,) the latter accord. to Yz, (T,) aor. آبُو, (TK,) inf. n. أُبُوَّةٌ, (Yz, T, S, Msb,) or this is a simple subst., (M,) *I became a father.* (T, * S, * M, K.) ___ أَبَوْتُهُ, (ISk, T, M, K,) aor. آبُوهُ, (IAar, ISk, T,) inf. n. إِبَاوَةٌ, (M, K,) *I was,* (IAar, ISk, T,) or *became,* (M, K,) *a father to him.* (IAar, ISk, T, M, K.) ___ [Hence, *I fed him,* or *nourished him;* and *reared him,* or *brought him up.*] You say, فُلَانٌ يَأْبُو هٰذَا اليَتِيمَ, inf. n. إِبَاوَةٌ, *Such a one feeds,* or *nourishes, this orphan, like as the father does his children.* (Lth, T.) And مَالَهُ أَبٌ يَأْبُوهُ (ISk, T, S) *He has not a father to feed him,* or *nourish him, and to rear him,* or *bring him up.* (S.)

2 **أَبَّيْتُهُ** , inf. n. تَأْبِيَةٌ, *I said to him* بِأَبِي [meaning فُدِيتَ بِأَبِي *Mayest thou be ransomed with my father!* or the like: see أَبٌ, below]. (K, TA. [In the CK, erroneously, يا ابِي.])

5 **تأبّاهُ** *He adopted him as a father;* (M, K, TA;) as also استأباهُ ; (M in art. اب;) and so تأبّاهُ أَبًا, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, تَأَبَّيْتُ أَبًا *I adopted a father:* (T:) and you say also, اسْتَأَبَّ أَبًا and اسْتَأْبَبَ أَبًا *he adopted a father.* (TA.)

10 **إِسْتَابَوْ** see 5.

أَبٌ is originally أَبَوٌ, (S, Msb, K,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (S, Msb;) and signifies *A father* [in the ordinary sense: and also as meaning *an ancestor*]: (M:) as also أَبًا , a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like قَفًا: (M:) and أَبٌّ is a dial. var. of the same, [the second letter being doubled to compensate for the و suppressed, as is the case in أَخٌّ, (TA voce أَخٌ)] but is rare. (Msb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters و and ا and ى, saying, هٰذَا أَبُوهُ [*This is his father*], (Msb,) and أَبُوكَ [*thy father*]; (M;) and رَأَيْتُ أَبَاهُ [*I saw his father*]; and مَرَرْتُ بِأَبِيهِ [*I passed by his father*]: (Msb:) but accord. to one dial., you say,

هٰذَا أَبَاهُ, (Msb:) and أَبَاكَ; (M;) and رَأَيْتُ أَبَاهُ; and مررت بِأَبَاهُ: (Msb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like يَدٌ and دَمٌ; (Msb;) and [thus] you say, هٰذَا أَبُوكَ [&c.]. (M.) The dual is أَبَوَانِ, (S, M, Msb,) meaning [*two fathers*, and] *father and mother;* and some say أَبَانِ: (S, M:) you say, هُمَا أَبَوَاهُ, meaning *They two are his father and mother;* and in poetry you may say, هُمَا أَبَاهُ; and in like manner, رَأَيْتُ أَبَيْهِ [*I saw his father and mother*], (T,) and أَبَيْكَ [*thy father and mother*]; (S;) but the usual, or chaste, form is رَأَيْتُ أَبَوَيْهِ. (T.) The pl. is آبَآءٌ, (T, S, M, Msb, K,) the best form, (T,) and أَبُونَ, (T, S, M, K,) and أُبُوٌّ (M, K, [in the CK الابو is erroneously put for الأُبُوُّ,]) and أُبُوَّةٌ, (Lh, T, S, M, K, *) like عُمُومَةٌ and خُؤُولَةٌ: (T, S:) you say, هٰؤُلَآءِ أَبُوكُمْ, meaning آبَاؤُكُمْ [*These are your fathers*]; (T;) and hence, in the Kur [ii. 127], accord. to one reading, وَإِلٰهَ أَبِيكَ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ [*And the God of thy fathers, Abraham and Ishmael and Isaac*], meaning the pl. of أَبٌ, i. e. أَبِينَكَ, of which the ن is suppressed because the noun is prefixed [to the pronoun]; (S;) and some of the Arabs say, أَبُوَّتُنَا أَكْرَمُ الآبَآءِ [*Our fathers are the most generous of fathers*]. (T.) The dim. is أُبَيٌّ ; originally أُبَيْوٌ, with the final radical letter restored. (Msb.) ___ مَا يَدْرِى لَهُ مِنْ أَبٍ, and مَا أَبٌ, mean- *ing He knows not who is his father,* and *what is his father,* are sayings mentioned by Lh on the authority of Ks. (M.) ___ لَا أَبَا لَكَ, (T, S, M, K, &c.,) [accord. to the dial. of him who says أَبًا instead of أَبٌ,] as also لَا أَبَ لَكَ, and لَا أَبَاكَ, (S, K,) [the last, accord. to J, because the ل (meaning the ل in لك in the preceding phrases) is as though it were redundant, but he seems not to have known the dial. var. أَبًا, and I rather think that لَا أَبَاكَ, is for لَا أَبْقَى ٱللّٰهُ أَبَاكَ, or the like,] and لَا أَبَكَ, (Mbr, Sgh, K,) and لَابَ لَكَ, (K,) which is for لَا أَبَ لَكَ, (M,) means Thou art, in my estimation, one deserving of its being said to him, *Mayest thou have no father!* it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enunciative as to the letter; (M, K;) and hence the saying of Jereer,

* يَا تَيْمَ تَيْمَ عَدِىٍّ لَا أَبَا لَكُمْ *

[*O Teym, Teym of 'Ades, may ye have no*

father!]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (S:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like لَا أُمَّ لَكَ, &c.: (Har p. 165:) and sometimes in dispraise, like لَا أُمَّ لَكَ: and in wonder, like لِلّٰهِ دَرُّكَ: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'eed Ed- Dareer, it expresses the utmost degree of reviling; [meaning *Thou hast no* known *father;*] and لَا أُمَّ لَكَ expresses reviling also, but means Thou hast no free, or ingenuous, mother: (Meyd in Har p. 165: [see أُمَّ:]) sometimes it means *Strive*, or *exert thyself, in thine affair;* for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means *Thou hast none to stand thee in stead of thyself:* (ISh, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i.e.,] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Hárith says,

* أَرِينِى سِلَاحِى لَا أَبَا لَكَ إِنَّنِى *
* أَرَى الحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا *

[*Show thou me my weapons:* (*mayest thou have no father!* or *thou hast no father:* &c.:) *verily I see the war*, or *battle, increases not save in perseverance*]. (TA.) [Aboo-'Alee, as cited in the M, observes that the ا (meaning the final ا) in أَبَا, in the phrase لَا أَبَا لَكَ, indicates that it is a prefixed noun, and determinate; whereas the ل in لك together with the government exercised upon the noun by لا indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. أَبًّا; for لَا أَبَا لَكَ in the dial. of him who uses the form أَبًّا instead of أَبٌ is the same grammatically as لَا أَبَ لَكَ in the dial. of him who uses the form أَبٌ.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, أَنْزِلْ عَلَيْنَا الغَيْثَ لَا أَبَا لَكَ, and Suleymán put the best construction upon it, [as though it meant, *Send down upon us rain: Thou hast no father*], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in paying honour [to a person], لَا أَبَ لِشَانِئِكَ, and لَا أَبَ لِشَانِئِكَ, (TA,) i. e. *May thy hater have no*

father! or, accord. to ISk, each is a metonymical expression for لَا أَبَا لَكَ. (S in art. شنأ, q. v.) ___ One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, لِلّٰهِ أَبُوكَ, meaning *To God, purely, is attributable* [*the excellence of*] *thy father, seeing that he begat thee a generous son, and produced the like of thee!* (TA;) [or *to God be attributed* (*the excellence of*) *thy father!*] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.) ___ And هِىَ بِنْتُ أَبِيهَا, meaning *She resembles her father in strength of mind*, or *spirit, and sharpness of disposition, and in hastening*, or *striving to be first, to do things:* said of Hafsah, by 'Áïsheh. (TA.) ___ بِأَبِى, (TA,) or بِأَبِى أَنْتَ, (T in art. بأ,) [said to a person,] means [فُدِيتَ بِأَبِى *Mayest thou be ransomed with my father!* (see the next sentence but one;) or] أَفْدِيكَ بِأَبِى [*I will ransom thee with my father*]; (T ubi suprà;) or أَنْتَ مَفْدِىٌّ بِأَبِى *Thou art*, or *shalt be, ransomed with my father*]; or فَدَيْتُكَ بِأَبِى [*I have* in my heart *ransomed thee*, or *I would ransom thee, with my father*]; the ب being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, بِأَبِى أَنْتَ وَ أُمِّى [*With my father mayest thou be ransomed, and* with *my mother!*]. (TA.) And بِأَبِى مَنْ وَدَدْتُهُ, i. e. فُدِىَ بِأَبِى مَنْ وَدَدْتُهُ [*May he whom I love be ransomed with my father!*], meaning *may he* [*my father*] *be made a ransom for him* [*whom I love*]! (El-Wáhidee on the Deewán of El-Mutanebbee, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the ى into ا: a poet says,

* وَقَدْ زَعَمُوا أَنِّى جَزِعْتُ عَلَيْهِمَا *
* وَهَلْ جَزَعٌ أَنْ قُلْتُ وَا بَأَبَا هُمَا *

[*And they have asserted that I have become impatient on account of them two: but is it* an evidence of *impatience that I said, Alas, with my father may they two be ransomed?*]; meaning وَا بِأَبِى هُمَا. (S.) And some of the Arabs used to say, وَا بَأَبَا أَنْتَ [*Alas, with my father mayest thou be ransomed!*]: this, says AM, being like يَا

ويلَتا for يا ويلَتِى; as also يا بيبا, with the hemzeh changed into ى, originally يا بأَبا, meaning يابأَبِى: and hence what is related, in a trad., of Umm- 'Ateeyeh; that she used not to mention the Prophet without saying, بيبا [for بأَب هو]. (TA in art. بأ.) A woman said,

* يا بأَبِى أَنْتَ و يا فَوْقَ البيبْ *

[*O* thou to whom I would say, *With my father mayest thou be ransomed! and O* thou who art *above* him to whom I would address *the saying, With my father mayest thou be ransomed!*]; respecting which Fr observes that the two words [ب and أَب] are made as one [by prefixing the article] because of their frequent occurrence; (S;) and Aboo-'Alee says that the ى in بيب is substituted for ء, not necessarily; but ISk quotes the words as commencing with يا بيبا, which is the right reading, in order that this expression may agree with البئْب, which is derived from it: EtTebreezee, however, relates Abu-l-'Alà's reciting the words as ending with البئْب; saying that this is compounded from the phrase بأَبِي, and that therefore the ء is preserved. (TA.) [See also the first paragraph in art. بأ.] ___ You say also, يا أَبت [meaning *O my father*], (S, M, K,) as in يا أَبت افْعلْ [*O my father, do thou such a thing*]; (S;) and يا أَبتَ; (S, M, K;) and ياأَبتُ; (Z in the Ksh xii. 4;) and يا أَبهْ (S, M, K) when you pause after it. (S, M.) The ة, [here written ت,] (Kh, M,) the sign of the fem. gender, (S, Z,) is substituted for the [pronominal] affix ى, (Kh, S, M, Z,) as in ياأُمَّت; (S;) and is like the ة in عمةٌ and خالةٌ, as is shown by your saying, in pausing, يا أَبهْ, like as you say, يا خالَةٌ: (Kh, M:) the annexing of the fem. ت to a masc. noun in this case is allowable, like as it is in حمامةٌ ذَكَرٌ and شاةٌ ذَكَرٌ and رجلٌ ربعةٌ and غلامٌ يفعةٌ: its being made a substitute for the affix ى is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase يا أَبِى: (Z ubi suprà:) the ت does not fall from اب in the phrase يا أَبت when there is no pause after it, though it [sometimes] does from أُمّ in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (S.) يا أَبت is for يا أَبتا, (Aboo-'Othmán El-Mázinee, S, * M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the ا [and هـ] being suppressed; (the same Aboo- 'Othmán and M;) or for يا أَبتا, the ا being suppressed, like as the ى is in يا غُلامِ; or it may be after the manner of ياأَبِى. (Z ubi suprà.) يا أَبتُ is thus pronounced after the usual manner of a noun ending with the fem. ة, without regard to the fact that the ت is in the former a substitute for the suffix ى. (Z ubi

suprà.) يا أَبَهْ is said in a case of pause, except in the Kur-án, in which, in this case, you say, يا أَبَهْ, following the written text; and some of the Arabs pronounce the fem. ة, in a case of pause, ت [in other instances], thus saying, يا طَلْحَتُ. (S.) يا أَبَاهُ is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression يا أَبَاتَ, for يا أَبَتَاهْ: (S, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.) ___ أَبٌ is tropically applied to signify *A grandfather*, or *any ancestor.* (Msb.) ___ It is also applied to signify *A paternal uncle;* as in the Kur ii. 127, quoted before. (M.) ___ [It is also (like أُمّ and ابْن and بِنْت) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] ___ أَبُو المَرْأَة *The woman's husband:* (Ibn-Habeeb, M:) it is said in the TS that الأَبُ, in certain of the dials., signifies *the husband:* MF deems this meaning strange. (TA.) أَبُو المَثْوَى *The master of the dwelling*, or *of the place of abode:* (TA:) and *the guest.* (K in art. أَبُو الأَضْيَاف.) ثوى *The very hospitable man.* (TA.) ___ أَبُو الحَارِث *The lion.* (TA.) أَبُو جَعْدَة *The wolf.* (TA.) أَبُو الحُصَيْن *The fox.* (TA.) ___ أَبُو جَابِر *Bread.* (S and K in art. جبر.) ___ أَبُو مَالِك *Extreme old age:* (TA:) and *hunger.* (MF in art. جبر.)

أَبًّا : see أَبٌ.

إِبْوَآء or أَبْوَآء: see أُبُوَّة.

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أَبَوِىٌّ *Of*, or *relating* or *belonging to, a father; paternal.* (S, TA.)

أَبَىٌّ dim, of أَبٌ, q. v. (Msb.)

أُبُوَّة [in copies of the K إِبْوَآء , and in the CK ابْوَاء , both app. mistranscriptions for أُبُوَّة, which is well known,] *Fathership;*

paternity; the *relation of a father.* [S, * M.) You say, بَيْنِي و بَيْنَ فُلَانٍ أُبُوَّةٌ [*Between me and such a one is a tie of fathership*]. (S.)

Entry information

Root	ابو
Volume 1	12,11,10
Nodes	n113 - n121
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Entry details

Volume	Page	Node	Head word
1	10	n113	أَبُوتْ
1	10	n114	أَبَّيْتُهُ
1	10	n115	تأَبَّاهُ
1	10	n115-3	إِسْتَابَوْ
1	11	n116	أَبٌ
1	11	n117	أَبَّا
1	12	n118	إِبْوَآءٌ
1	12	n119	أَبَوِىٌّ
1	12	n120	أَبَىٌّ
1	12	n121	أُبُوَّةٌ

ابى

1 **أَبَى** , aor. يَأْبَى, (S, M, Msb, K,) which is anomalous, (S, M, Msb,) because it has no faucial letter (S, Msb) for its second or third radical, (Msb,) and يَأْبِى, (M, Msb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and يَئْبَى, which is doubly anomalous, first because the pret. is of the measure فَعَلَ, and this pronunciation of the ى of the aor. is [regularly allowable only] in the case of a verb of the measure فَعَلَ, aor. يَفْعَلُ, and secondly because it is only in an aor. like يَيْجَلُ, (Sb, M,) i. e., of a verb of which the first radical letter is و or ى, (TA in art. وجل,) and يَئْبِى, (IB, [who cites as an ex. a verse ending with the phrase حَتَّى تَئْبِيَهْ,]) inf. n. إِبَآءٌ (S, M, Mgh, Msb, K) and إِبَآءَةٌ, (K,) or إِبَاةٌ, (so in a copy of the M,) or إِبَايَةٌ, (so in the Msb,) *He refused;* or *refrained, forbore, abstained,* or *held back;* syn. امْتَنَعَ; (S, Msb, MF, Bd in ii. 32, Kull p. 8,) *voluntarily,* or *of his own free will* or *choice:* (Bd ubi suprà, Kull:) [thus when used intransitively: and it is also used transitively:] you say, أَبَى الأَمْرَ *he refused assent,* or *consent, to the thing,* or *affair; disagreed to it;* and *did not desire* [*to do*] *it:* (Mtr in Har p. 483:) *he did not assent to, consent to, approve,* or *choose, it; he disallowed it; rejected it:* (Mgh:) and أَبَى الشَّىْءَ *he disliked, was displeased with, disapproved of,* or *hated, the thing.* (M, K.) Fr says that there is no verb with fet-h to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except أَبَى: that AA adds رَكَنَ: but that one says رَكَنَ with يَرْكُنُ for its fut., and رَكَنَ with يَرْكَنُ for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds قَلَى and غَسَا and شَجَا; and Mbr adds جَبَا: but most of the Arabs say يَقْلَى and يَغْسُو and يَشْجُو and يَجْبِى. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-h, or are instances of the intermixture of two dial. vars.] أَبَيْتَ اللَّعْنَ is a greeting which was addressed to kings in the time of ignorance; meaning *Mayest thou refuse,* or *dislike,* (ISk, * S, * M, * Har p. 491,) to do a thing that would occasion thy *being cursed!* (ISk, S, M;) or, to do that for which thou wouldst deserve *the being cursed!* for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Har ubi suprà.) You

say also, أَبَى أَنْ يُضَامَ [*He refused*, or *did not submit, to be harmed*, or *injured*]. (T.) [And sometimes لَا is inserted after أَنْ, and is either redundant, or corroborative of the meaning of the verb, as in the case of أَنَ لَا or أَلَّا after مَنَعَ.] It is said in the Kur ix. 32, وَيَأْبَى اللّٰهُ إِلَّا أَنْ يُتِمَّ نُورَهُ, meaning *But God will not consent* or *choose* [*save to complete*, or *perfect, his light*]. (Bd.) And in the same xvii. 91, فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا, i. e. [*But the greater number of men have not consented to*, or *chosen*, aught] *save denying* [its truth, or *disbelieving* it]; this phrase with إِلَّا being allowable because it is rendered by means of a negative. (Bd.) You also say, كَانَ يَأْبَى اللَّحْمَ [*He used to refuse*, or *dislike, flesh-meat*], (K,) or أَكْلَ اللَّحْمِ [*the eating of flesh-meat*]. (Mgh.) And أَبَى فُلَانٌ المَآءَ [*Such a one refused*, or *disliked, water*, or *the water*]: (S:) or أَبَى مِنْ شُرْبِ المَآءِ [*he refused*, or *voluntarily refrained from, the drinking of water*, or *the water*]. (AAF, M.) And أَبَى عَلَيْهِ الأَمْرَ, (Mgh, and Mtr. [author of the Mgh] in Har p. 483,) and تَأَبَّاهُ عَلَيْهِ, both signify *He refused him his assent*, or *consent, to the thing*, or *affair*. (Mtr ubi suprà, in Har.) Hence, (Mtr ubi suprà,) أَبَى عَلَيْهِ, (Mgh, and Mtr ubi suprà,) and تَأَبَّى عَلَيْهِ, (T, S, and Mtr ubi suprà,) *He was incompliant*, or *unyielding, to him; he resisted him, withstood him*, or *repugned him;* syn. امْتَنَعَ (T, S, Mgh, and Mtr ubi suprà) عَلَيْهِ: (T:) thus explained because the objective complement (الأَمْرَ) is suppressed. (Mtr ubi suprà.) أَبِيتُ الطَّعَامَ, (K,) or مِنَ الطَّعَامِ, and اللَّبَنَ, (M, TA, [in a copy of the former of which the verb is written ابِيتُ, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيتُ, (K,) inf. n. أَبًى, (M, and so in some copies of the K,) or إِبًى, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i.e. like رِضًى, but perhaps this may have been supposed to be the right reading only because the verb is likened to رَضِيتُ, of which رِضًى is the most common inf. n.,]) *I left*, or *relinquished, the food*, (M, K,) and *the milk*, (M, TA,) *without being satiated*, or *satisfied*. (M, K.) ___ أَبِيَ الفَصِيلُ, and أُبِيَ, inf. n. أَبًى, *The young camel*, or *young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food*. (M, K.) أَبِيتُ as *syn. with* أَبُوتُ: see the latter.

4 **آبيته إِيَّاهُ** [in the CK, erroneously, أَبَيْتُهُ] *I made him to refuse it;* or *to refrain, forbear, abstain*, or *hold back*,

from it, *voluntarily*, or *of his own free will* or *choice:* (S: [this meaning being there implied, though not expressed:]) or *I made him to dislike it*, *to be displeased with it*, *to disapprove of it*, or *to hate it:* (M, K:) namely, water [&c.]. (S, M.) One says, فُلَانٌ بَحْرٌ لَا يُؤْبِى, (ISk, S, K, * [in the CK, erroneously, لا يؤبى,]) i. e., لَا يَجْعَلُكَ تَأْبَاهُ [*Such a one is* like *a sea*, or *great river*, *that will not make thee to refuse it*, or *dislike it*, &c.]; (K;) i. e., *that will not fail*, or *come to an end*, (ISk, S, K,) *by reason of its abundance*. (ISk, S.) In like manner one says, of any water, مَآءٌ لَا يُؤْبِى [*Water that will not fail*, or *come to an end*]. (TA.) And عِنْدَنَا مَآءٌ مَا يُؤْبِى *With us*, or *at our abode*, *is water that does not become scanty*, or *little in quantity*. (Lh, T, M.) And آبَى المَآءُ *The water decreased*, or *became deficient*. (AA, from El-Mufaddal.) And قَلِيبٌ لَا يُؤْبِى *A well that will not become exhausted:* (IAar, M:) one should not say, يُؤْبَى. (M, TA.) In like manner, also, one says, كَلَأٌ لَا يُؤْبَى *Herbage*, or *pasture*, *that will not fail*, or *come to an end*. (S.) And عِنْدَهُ دَرَاهِمُ لَا تُؤْبَى *He has dirhems*, or *money*, *that will not fail*, or *come to an end*. (TA.) And آبَى المَآءُ signifies also *The water* [in a well] *was*, or *became*, *difficult of access* (امْتَنَعَ), *so that no one was able to descend to it but by exposing himself to peril* or *destruction:* (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he expose himself to peril, or destruction. (T, TA.)

5 **تَأَبَّى عَلَيْهِ الأَمْرُ** : and تَأَبَّى عَلَيْهِ alone: see 1, latter half of the paragraph.

إِبْيَةٌ *A paucity*, or *deficiency*, *and revulsion*, *of the milk in the breast:* (Fr, TS:) or *a revulsion of the milk in the udder;* (K;) but the saying in the udder requires consideration. (TA:) You say to a woman, when she has a fever on the occasion of childbirth, إِنَّمَا هٰذِهِ الحُمَّى إِبْيَةٌ ثَدْيَكِ [*This fever is only* occasioned by *the paucity*, or *deficiency*, *and revulsion*, *of the milk in thy breast*.] (TA.)

أَبْيَانٌ and أَبْيَانُ and أَبَيَانٌ: see آب, in four places.

أُبَآءٌ , (T, S, M,) or أُبَآءٌ مِنَ الطَّعَامِ, (K,) *A dislike*, or *loathing*, *of food:* (T, S, M, K:) of the measure فُعَالٌ, (S, M,) with damm, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, أَخَذَهُ أُبَآءٌ (T, S, M,

K) مِنَ الطَّعَامِ (K) *He was*, or *became*, *taken*, or *affected*, *with a dislike*, or *loathing*, *of food*. (T, S, M, K.)

إِبَآءٌ inf. n. of أَبَى, q. v. (S, M, &c.) ___ See also أُبِيَّةٌ.

أَبِىٌّ and أَبِيَةٌ: see آبٍ, in three places. ___ Also, the former (أَبِىٌّ), She [app. a camel, or any beast,] *that refuses*, or *refrains from*, *fodder*, *by reason of her suffering from indigestion:* and she *that refuses*, or *refrains from*, *the stallion*, *by reason of her having little appetency*. (AA.) [See also أَوَابٍ, voce آبٍ.]

أَبَّآءٌ A man *who refuses*, or *does not submit*, *to be harmed*, or *injured*. (T.)

أُبِيَةٌ , with damm, (K,) and kesr to the ب, and with teshdeed of this letter and of the ى, (TA,) [in the CK أُبْيَة,] *Pride; self-magnification*, or *greatness*, or *majesty:* (K:) and إِبَآءٌ [also] signifies *pride*, *self-magnification*, or *haughtiness*. (Ham p. 118.)

آبٍ , and أَبِىٌّ , (S, M, Msb, K, TA,) and أَبَيَانٌ ,

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(S, TA,) part. ns. of أَبَى, signifying *Refusing;* or *refraining*, *forbearing*, *abstaining*, or *holding back* [*voluntarily*, or *of his own free will* or *choice*]: (S, Msb, TA: *) [*refusing assent* or *consent;* &c.:] *disliking*, *being displeased* with a thing, *disapproving* of it, or *hating* it: (M, * K, * TA:) or the first and second, a man *disliking*, or *loathing*, *food:* (M, K, TA:) and the third, (K,) and أَبْيَانٌ , (so in a copy of the M,) or أَبَيَانٌ, (K,) a man *who refuses*, or *refrains from*, or *dislikes*, or *hates*, (يَأْبَى,) *food;* or, *things that are base*, or *mean*, (M, K, TA,) *and causes of dispraise* or *blame:* (TA:) or the second (أَبِىٌّ), a man *who refuses*, or *refrains*, &c., *vehemently*, or *much; incompliant*, *unyielding*, *resisting*, *withstanding*, or *repugning:* (T:) and أَبْيَانٌ and أَبَيَانٌ, a man *having vehement* ابآء [app. أُبَآءٌ, i. e. *dislike*, or *loathing*, *of food;* agreeably with a common quality of words of the measure فَعْلَانٌ]: (T, TA: [but in copy of the T, accord. to

the TT, ابآء in this last explanation is written ابآء: in the TA it is without any vowel-sign:]) the pl. of آب is آبُونَ and أُبَاةٌ (M, K) and أُبِيٌّ, (K,) with damm, then kesr, and then teshdeed, (TA, [in the CK أُبِّى, and in a copy of the M أُبِين,]) and أُبَّآءٌ, (M, TA,) or إِبَآءٌ, (K, TA,) like رِجَالٌ: (TA: [in the CK أُباء:]) the pl. of أَبِيٌّ is أَبِيُّونَ; (M, K;) of which an instance occurs wherein the pl. ن is likened to a radical ن; the gen. case being written, at the end of a verse, أَبِينِ: (M:) the pl. of أَبْيَانٌ , (M,) or أَبَيَانٌ, (K,) is إِبْيَانٌ. (Kr, M, K.) ___ [Hence,] الآبِى *The lion.* (K.) ___ And آبِيَةٌ, (M,) so in some copies of the K, but in others أَبِيَّةٌ , (TA,) She [app. a camel] *that dislikes*, or *loathes, and will not drink, water:* and she *that desires not the evening-food:* and she (a camel) *that is covered and does not conceive*, or *become pregnant:* (M, K:) and أَوَابٍ, [its pl.,] she-camels *that refuse*, or *refrain from, the stallion.* (TA. [See also أَبِيٌّ.]) It is said in a prov., العَاشِيَةُ تَهِيجُ الآبِيَةَ [*She that is eating her eveningfood*, or *pasturing in the evening, excites her that has no desire for that food*]; i. e., when the camels that desire not the evening-food see the camels eating that food, they follow them, and pasture with them. (M, and so in the S in art. عشو.)

مُؤْبٍ [act. part. n. of 4, q. v.] Water *failing*, or *coming to an end:* (TA:) or water that is *scanty*, or *little in quantity.*] (Lh, M, TA.)

مَآءٌ مَأْبَاةٌ , (M,) or مَآءَةٌ مَأْبَاةٌ, (K,) *Water which the camels refuse*, or *dislike.* (M, K.)

اتب

2 **أَتَّبَهَا إِتْبًا** , (M, K, [but in the latter the pronoun is masc.,]) and بِإِتْبٍ, (M,) or simply أَتَّبَهَا, (S,) inf. n. تَأْتِيبٌ, (S, K,) *He put on her*, or *clad her with, an* إِتْبٌ: (S, M, K:) or أَتَّبَهَا signifies *he put on her*, or *clad her with, a shift*. (AZ, T.) ___ أُتِّبَ, (M, K,) inf. n. as above, (K,) *It* (a garment, or piece of cloth,) *was made into an* اتْبٌ. (M, K.)

5 **تأتّب بِأِتْبٍ** , (M, K,) and ائتتب , [written with the disjunctive alif ايتتب], (M,) or ائتبّ , (K, [but this I think a mistranscription,]) *He put on himself*, or *clad himself with, an* إِتْبٌ: (M, K:) or ائتتبت , alone, *she put on herself*, or *clad herself with, an* إِتْبٌ. (AZ, T, S, M.) ___ تأتّب الدِّرْعَ وَ السِّلَاحَ *He put on* (i. e. on himself) *the coat of mail, and the arms*, or *weapons*. (A.) And تأتّب القَوْسَ *He put forth his shoulderjoints from the belt of the bow*, [*the belt being across his breast*,] *so that the bow was on his shoulder-blades:* (A:) accord. to AHn, (M,) تَأَتُّبٌ signifies a man's *putting the suspensory of the bow across the breast, and putting forth the shoulder-joints from it*, (M, K,) *so that the bow is on the shoulder-joints:* (M:) and you say also, تأتّب قَوْسَهُ عَلَى ظَهْرِهِ [*he put his bow in the manner above described upon his back*]. (S.) ___ [And hence,] تأتّب signifies also *He prepared himself*, or *made himself ready*, (K,) لِلْأَمْرِ [*for the affair*]. (TK.) ___ And *He acted*, or *behaved, with forced hardness, firmness, strength, hardiness, courage*, or *vehemence*. (K.)

8 **إِاتْتَبَ** see 5, in two places.

9 **إِاتْبَبَّ** see 5.

إِتْبٌ (T, S, M, A, K) and مِئْتَبَةٌ (M, K) *A* بَقِيرٌ, (S,) or بَقِيرَةٌ, (M, K,) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of بقيرة,]) *a* بُرْدٌ [q. v.], (S, M, K,) or *piece of cloth*, (S, A,) *which is slit* (S, M, A, K) *in the middle*, (S,) *and worn by a woman*, (A, K,) *who throws it upon her neck*, (S, M,) [*putting her head through the slit*;]

having neither an opening at the bosom (a جَيْب), *nor sleeves:* (S, M, A, K:) and *a woman's shift:* (T, M, K:) and, (K,) or accord. to some, (M,) *a garment that is short, reaching half-way down the shank:* (M, K:) or [*a garment like*] *drawers*, or *trousers, without legs;* (M, K;) *i. q.* نُقْبَة: (M:) or *a shirt without sleeves,* (S voce بَقِير, M, K,) *worn by women:* (S ubi suprà:) the first explanation alone is given in most lexicons: (TA:) some say that *it is different from the* إِزَار; that it *has no band like that of drawers* or *trousers, and is not sewed together after the manner of drawers* or *trousers, but is a shirt of which the two sides are not sewed together:* (M:) or *i. q.* عَلْقَة and صِدَار and شَوْذَر; all signifying one and the same thing: (T:) pl. [of pauc.] آتَاب (M, K [in the CK and a MS. copy of the K written اَتَاب]) [originally أَأْتَاب which is mentioned as one of the pls. by MF] and آتُب [originally أَأْتُب which is also mentioned as one of the pls. by MF] and by transposition أَتْؤُب, (MF,) and [of mult.] أُتُوب, (S,) or إِتَاب, (M,) or both. (K.) ___ [Hence,] إِتْب also signifies The *husk* of barley. (M, K.)

مِئْتَب *A* [*wrapper*, or *wrapping garment, such as is called*] مِشْمَل. (T.)

مِئْتَبَة : see إِتْب.

مُؤَتَّبُ الظُّفُرِ A man *whose nail is crooked.* (K.)

اتم

1 أَتْمٌ , (M, K,) in, or in relation to, a سِقَآء [or skin for water or milk], (TA,) signifies The *having two punctures of a seam* (خُرْزَتَان) *rent so as to become one.* (M, K.) You say, أَتَمَتِ القِرْبَةُ, aor. ـِ , inf. n. أَتْمٌ, *The water-skin had its two punctures* (خرزتاها [or rather *two of its punctures*, agreeably with the explanation of the inf. n. in the M and K, as given above,]) *rent so that they became one.* (TK.) ___ [And hence,] The *meeting together of the* مَسْلَكَان [or *vagina and rectum*]: whence أُتُومٌ [q. v.] as an epithet applied to a woman. (Ham p. 373.) ___ [It seems to be indicated in the T, that one says, أَتَمَ النِّسَآءُ, aor. ـَ , and أَتِمَ, aor. ـِ ; as meaning, or perhaps the former only, *The women assembled*, or *came together:* for I there find, immediately after مَأْتَمٌ as signifying a place in which women assemble, one says, أَتَمَ, aor. ـَ , and أَتِمَ, aor. ـِ : but it is then added that, accord. to Khálid Ibn-Yezeed, مأتم is from أَتَمَ, aor. ـَ .] *I. q.* فَتْقٌ [The act of *rending, rending asunder, ripping*, or *the like;* or *undoing the sewing* of a thing]. (TA.) ___ The act of *cutting.* (Sgh, K.) You say, أَتَمَهُ *He cut it.* (TK.) أَتَمَ, aor. ـِ , also signifies *He brought together*, or *united*, two things. (T.) [See أُتُومٌ, and أَتَمَ.] مَأْتَمٌ بِالمَكَان, (Sgh, Msb,) with two forms of aor., [app. ـِ and ـُ ,] (Msb,) inf. n. أَتْمٌ, (Sgh, K,) or أُتُومٌ; (Msb;) and أَتِمَ, aor. ـَ ; (Msb;) *He stayed, remained, dwelt*, or *abode, in the place.* (Sgh, Msb, K.)

2 أَتَّمَ see 4.

4 **آتَمَهَا** , inf. n. إِيتَآمٌ; and أَتَّمَهَا , inf. n. تَأْتِيمٌ; *He rendered her such as is termed* أُتُومٌ, q. v. (O, K.)

أُتُومٌ is primarily used in relation to the سِقَآء [or skin for water or milk; as meaning] *Having two punctures of a seam* (خُرْزَتَان) *rent so that they become one.* (S.) ___ And hence, (S,) or from أَتَمَ as meaning he brought together, or united, two things, (T,) A woman *whose* مَسْلَكَان [or *vagina and rectum*] *meet together in one*, [*by the rupture of the part between them*,] (T, M,) *becoming conjoined, so that the* فَرْج *is enlarged thereby,* (TA,) *on the occasion of*

devirgination; (M;) *i. q.* مُفْضَاةٌ, (T, S, M,) as some say; (T;) or مُفَاضَةٌ; (K; [said in the TA to be a mistake: but مُفْضَاةٌ and مُفَاضَةٌ are said in the M, in art. فيض, to have the same signification;]) a woman *whose* مَسْلَكَانِ *have become one:* (Ham p. 271:) or, as some say, *small in the* فَرْج [or *vagina*]: (M:) or it has these two contr. significations. (K.)

مَأْتَمٌ is a quasi-inf. n. of أَتَمَ in the last of the senses explained above. (Msb.) [Thus it signifies *A staying, remaining, dwelling,* or *abiding,* in a place. But it more commonly signifies] The *assembling* of women [and of men also] *in a case of rejoicing* and *of mourning.* (Har p. 234.) ___

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It is also a noun of time from the same. (Msb.) [Thus it signifies *A time of staying* or *remaining,* &c.] ___ And it is also a noun of place from the same. (Msb.) [And thus it signifies *A place of staying* or *remaining,* &c. But it more commonly signifies] *A place of assembling* of women [and of men also] *in a case of rejoicing* and *of mourning:* from أَتَمَ, aor. ـَـ , accord. to Khálid Ibn-Yezeed. (T.) ___ And hence, tropically, (Msb,) *Women assembling together* (T, S, M, Mgh, Msb, K) *in a case of rejoicing* and *of mourning,* (T, M, Mgh, K,) or *in a case of good* and *of evil:* (S, Msb:) or *any assembly,* (M, K,) *of men* and *of women,* (M,) *in a case of mourning* or *of rejoicing:* (M, K:) or particularly *of young women;* (M, K,) accord. to some; but it is not so: and some assert that the word is derived from أَتْمٌ, in the first of the senses explained in this art.; and from أَتُومٌ, as an epithet applied to a woman; because it signifies *women coming together, and meeting face to face, in a case of good* and *of evil:* (M:) the pl. is مَآتِمُ. (S, Mgh.) Abu-l-'Atà Es-Sindee says,

* عَشِيَّةَ قَامَ النَّائِحَاتُ وَ شُقِّقَتْ *
* جُيُوبٌ بِأَيْدِى مَأْتَمٍ وَ خُدُودُ *

[*In the evening when arose the wailing women* to wail, *and openings at the necks and bosoms* of garments *were rent with the hands of assembled* mourning *women, and cheeks* also were lacerated]: (S, M, Mgh:) i. e., بِأَيْدِى

نسآء. (S.) And another says,

* حَتَّى تَرَاهُنَّ لَدَيْه قُيَّمَا	*
* كَمَا تَرَى حَوْلَ الأَمِيرِ المْأْتَمَا	*

[*So that thou seest them* (referring to women) *standing in his presence*, or *at*, or *by, it, like as thou seest the assembly of men around the prince*, or *commander*]: المأتم here necessarily denoting men. (M.) ___ IKt says, (Msb,) it is used by the vulgar to denote *An affliction*, or *evil accident;* (S, Mgh, Msb;) [and Mtr adds,] and *a wailing:* (Mgh:) they say, كُنَّا فِى مِأْتَمِ فَلَانٍ [meaning *We were present at the affliction of such a one*]: (S, Msb:) or كُنَّا فِى مَأْتَمِ بَنِي فُلَلنٍ [meaning, *We were present at the affliction*, and *wailing, of the sons of such a one*]: (Mgh:) but the correct word in this case, (S, Mgh,) or the better, (Msb,) is مَنَاحَة: (S, Mgh, Msb:) so says IAmb. (Mgh.) But accord. to IB, nothing forbids that it may occur in the sense of *A place of wailing;* and in the sense of *mourning*, and *wailing*, and *weeping;* for therefore do women assemble: and thus it may be in the saying of Et-Teymee, respecting Mansoor Ibn-Ziyád,

* وَ النَّاسُ مَأْتَمُهُمْ عَلَيْه وَاحِدٌ	*
* فِى كلِّ دَارٍ رَنَّةٌ وَ زَفِيرُ	*

[*The people's mourning*, &c., *for him was one: in every house was a moaning, and a sighting*]: and in the saying of another,

* أَضْحَى بَنَاتُ السَّبِيِّ إِذْ قُتِلُوا	*
* فِى مَأْتَمٍ وَالسِّبَاعُ فِى عُرُسِ	*

i. e. [*The daughters of the captives, when they were slain, became, in the early part of the day,*] *in a state mourning; and the beasts of prey, in a state of rejoicing.* (TA.)

اتن

1 **أَتَنَ بِالمَكَانِ** , (S, M, Msb, K, *) aor. ـُ , (Msb,) or ـِ , (K,) inf. n. أُتُونٌ (M, Msb, K) and أَتْنٌ, (K,) *He remained, continued, stayed,* or *abode, in the place;* (S, M, Msb, K; *) or *became fixed,* or *settled, therein.* (M.)

10 **استأتن** [lit.] *He* (an ass) *became a she-ass.* (M.) The saying, كَانَ حِمَارًا فَاسْتَأْتَنَ, said of a man, [lit.] signifies [*He was a he ass,*] *and he became a she ass;* meaning *he was mighty,* or *of high condition,* [like the wild he-ass,] *and he became base, abject,* or *vile.* (S, TA.) ___ Also, (S, TA,) or استأتن أَتَانًا, (M,) *He* (a man) *purchased a she-ass;* (S;) *he took for himself a she-ass.* (S, M.)

أَتَانٌ (T, S, M, Msb, K) and إِتَانٌ , (K,) but one should not say أَتَانَةٌ, (ISk, S, Msb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) *A she-ass* [*domestic* or *wild*]: (S, M, Msb, K:) pl. (of pauc., T, S, Msb) آتُنٌ and (of mult., T, S, Msb) أُتُنٌ (T, S, M, Msb, K) and أُتْنٌ and (quasi-pl. n., M) مَأْتُونَآءُ . (S, M, K.) ___ Hence, أَتَانٌ signifies *A foolish and soft* or *weak woman;* as being likened to a she-ass. (TA.) ___ Also The *station of the drawer of water at the mouth of the well;* (S, M, K;) and so إِتَانٌ . (M, K.) And *A rock,* or *great mass of stone,* (AA, T, S, M,) *in water;* (AA, T, M;) or, as some say, *at the bottom of the casing of a well, so that it is next the water.* (AA, T.) And *A large, round mass of rock, which, when it is in shallow water, is called* أَتَانُ الضَّحلِ; and a she camel is likened thereto, in respect of her hardness: (S:) or أَتَانُ الضَّحلِ signifies *a large mass of rock projecting from the water.* (T:) or *a mass of rock,* (M, K, TA,) *large and round, in the water,* (TA,) *at the mouth of the well, overspread with* [*the green substance called*] طُحْلُب, *so that it is smooth,* (M, K, TA,) *more smooth than other parts:* (M, TA:) or *a mass of rock, part of which is immerged* (غَامِرٌ, M, K) *in the water,* (K,) *and part apparent.* (M, K.) And أَتَانُ التَّمِيلِ signifies *A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure*

of the stature of a man in length and likewise in breadth. (ISh.) ___ Also The [*piece of wood called*] قَاعِدَة [*which is one of four forming the support*] *of the* فَوْدَج [more commonly called هَوْدَج, q. v.]: pl. آتُنٌ, (K, TA,) with medd. (TA: [but in the CK اتُنٌ.])

إِتَانٌ : see أَتَانٌ, in two places.

أَتُونٌ (T, M, Mgh, Msb, K) and أَتُّونٌ, (K,) or, accord. to J, (Msb,) it is thus, with teshdeed, but pronounced without teshdeed by the vulgar, (S, Msb,) *A certain place in which fire is kindled,* (S, Mgh,) *called in Persian* كُلَخْن [or كُلْخَنْ], *pertaining to a bath:* and metaphorically applied to *that in which bricks are baked, and called in Persian* تُونَقْ *and* دَاشُوزَنْ [or simply تُونْ and دَاشْ]: (Mgh:) accord. to Az, (Msb,) it is *that of the bath,* and *of the place in which gypsum is made:* (T, Msb:) or the *trench, hollow,* or *pit, of the* جَيَّار [or *lime-burner,* (in the CK, erroneously, the خَبَّاز,]) and *of the preparer of gypsum;* (M, K, TA;) and *the like:* (K:) the pl. [said in the TA to be of the latter, but it is implied in the T and M and Mgh that it is of the former,] is أَتَاتِينُ, (T, S, M, Mgh, Msb, K, [in the CK, erroneously, اتَانِينُ,]) by common consent of the Arabs, (Mgh,) with two تs, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed أَتُونٌ to أَتُّونٌ; (M;) and [of أَتُونٌ, as is said in the TA and implied in the M,] أُتُنٌ. (M, K.) [J says that] it is said to be post-classical; (S;) [and ISd says,] I do not think it to be Arabic. (M.)

مَأْتُونَآء : see أَتَانٌ.

اتو

1 أَتَا, aor. يَأْتُو; (Msb;) and أَتَوْتُهُ, (T, S, M, K,) aor. آتُوهُ; (S;) inf. n. أَتْوٌ, (M, Msb,) or أَتْوَةٌ, (S,) or the latter is an inf. n. of un.; (T, TA;) *He came;* (Msb;) and *I came to him*, or *it;* (S;) the former a dial. var. of أَتَى, aor. يَأْتِى; (Msb;) and the latter, of أَتَيْتُهُ. (T, S, M, K.) [See art. اتى, to which, as well as to the present art., belong several words mentioned in this.] أَتَا, aor. as above, (TK,) inf. n. أَتْوٌ, (M, K, TK,) also signifies *He pursued a right, direct, straight*, or *even, course*, in going, or pace. (M, K, TK.) ___ And *He* (a man, TK) *hastened, made haste*, or *sped;* or *he was quick, hasty, speedy, rapid, swift*, or *fleet*. (M, K, TK.) ___ And أَتَتِ النَّاقَةُ, inf. n. as above, *The she-camel returned her fore legs*, [*drawing the feet back towards the body, and lifting them high*,] *in her going*. (M.) You say, مَا أَحْسَنَ أَتْوَ يَدَىْ هٰذِهِ النَّاقَةِ, and أَتَى يَدَيْهَا, *How good*, or *beautiful, is this she-camel's returning of her fore legs in her going!* i. e. رَجْعَ يَدَيْهَا فِى سَيْرِهَا. (T, * S, M.) ___ And أَتْوٌ signifies also The act of *impelling*, or *propelling;* particularly, of an arrow from a bow. (TA.) See also this word below. أَتَوْتُهُ, (S, M, Msb, K,) aor. آتُوهُ, (S, Msb,) inf. n. إِتَاوَةٌ, (S, M, Msb, K,) so accord. to A'Obeyd, (M,) and mentioned by Sgh on the authority of AZ, (TA,) and أَتْوٌ, (S, TA,) [*I gave him what is termed* إِتَاوَةٌ, as meaning *the tax called* خَرَاجٌ: this is the signification which seems to be indicated in the S: or] *I bribed him; gave him a bribe*. (M, Msb, K.) [See also إِتَاوَةٌ below.] أَتَتِ النَّخْلَةُ, (T, S, M, K,) and الشَّجَرَةُ, (M, K,) aor. تَأْتُو, (S,) inf. n. إِتَآءٌ, with kesr, (Kr, M, K,) [in a copy of the T, and in two copies of the S, أَتَآءٌ, but this is said in the M to be a subst.,] and أَتْوٌ; (M, K;) and آتَتِ النخلة, inf. n. إِيتَآءٌ; (T;) *The palm-tree* [and *the tree*]

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bore: (S:) or *put forth its fruit:* or *showed its being in a good state:* (M, K:) or *bore much:* (T, M, K:) and اتآء signifies also the *increasing*, or *thriving*, of seed-produce. (T.) ___ And أَتَتِ الماشية, inf. n. إِتَآءٌ, [in a copy of the M أَتَآءٌ,] *The*

cattle, or *camels &c.*, *increased*, or *yielded increase*. (M, K. [In the CK, immediately before this phrase, والثِّمارِ is erroneously put for تأْتَى.]) والنَّمآءُ for تأْتَوِى: see 1 in art. اوى.

4 **آتَو** see 1, near the end of the paragraph.

أَتْوٌ an inf. n. of 1, q. v. *A way, course, mode*, or *manner*. (M, K.) You say, of speech, or language, (M,) and of a speaker, or reciter of a خُطْبَة, (IAar, M,) مَا زَالَ عَلَى أَتْوٍ وَاحِد *It*, and *he, ceased not to follow one* [*uniform*] *way*, &c. (M.) *An impulsion; a propulsion;* particularly *an act of shooting* an arrow from a bow: so in a trad., where it is said, كُنَّا نَرْمِى الأَتْوَيْنِ *We used to shoot one shooting and two shootings;* meaning, of arrows from bows, after the prayer of sunset. (TA.) *Death:* or [so in the T, but in the K and,] *a trial;* or *an affliction*. (T, K.) You say, أَتَى عَلَى فُلَانٍ أَتْوٌ *Death came upon such a one:* or *a trial;* or *an affliction*. (ISh, T.) And إِنْ أَتَى عَلَّى أَتْوٌ فَغُلَامِى حُرٌّ *If I die*, [or *if death befall me*,] *my slave shall be free*. (T.) ___ *A vehement sickness* or *disease:* (T, K:) or the *fracture of an arm*, or *of a leg*. (T.) *A gift*. (S, K.) ___ *Butter;* (S;) as also أَتَآءٌ, (A,) or إِتَآءٌ. (TA: [in which it is said to be like كِتَابٌ; but this I think a mistake: see أَتَآءٌ below.]) You say, when a skin of milk is agitated, and its butter comes, قَدْ جَآءَ أَتْوُهُ [*Its butter has come*]. (S, TA.) And you say, لَبَنٌ ذُو اتآءٍ *Milk having butter*. (A, TA.) *A great body* or *corporeal form* or *person* (شَخْصٌ عَظِيمٌ). (AZ, Sgh, K.)

أَتْوَةٌ *A single coming;* as also أَتْيَةٌ. (T.)

أَتْوَانُ a corroborative [or imitative sequent] of أَسْوَانُ, which signifies *grieving mourning*, or *sorrowful:* (TA:) or *i. q.* حَرِيصٌ [*vehemently desirous; eager;* &c.]. (Mirkát el-Loghah, cited by Golius.)

أَتَآءٌ, (T, S, M,) or إِتَآءٌ, like كِتَابٌ, (K, [but it is said in the M that the former is a subst. and the latter an inf. n.,] *Increase;* syn. نَمَآءٌ, (S, M, K, [in the CK والثِّمارِ is erroneously put for والنَّمآءُ,]) and بَرَكَةٌ: (S:) *increase, and produce*, or *net produce*, of land; as though from الإِتَاوَةُ signifying الخَرَاجُ: (TA:) *gain*, or *revenue, arising from the increase of land*, or *from the*

rent thereof, or *the like:* (TA, and so in a copy of the S:) the *produce of land*, and *fruits, &c.:* (As, T:) *what is produced of the fruits* (أُكَال [in the CK أُكَال]) *of trees:* (M, K:) the *fruit of palm-trees.* (S.) ___ See also أَتْوٌ, in three places.

أَتِىٌّ (S, M, Sgh, K) and أُتِىٌّ [respecting which see what follows] and إِتِىٌّ, (Sgh, K,) of all which, the first is said by A'Obeyd to be the form used by the Arabs, (TA,) [and all belong to art. اتى, as well as to the present art.,] and أَتَاوِىٌّ (M, Sgh, K) and أُتَاوِىٌّ and إِتَاوِىٌّ, (Sgh, K,) all these, and the three preceding them, mentioned by Sgh on the authority of AA, but the last of all said by him to be strange, (TA,) *A rivulet for which a man makes a way* or *channel*, or *an easy course* or *passage, to his land:* (S, M, K:) or a *torrent*, or *flow of water, from another region* or *quarter:* (M, K: [both these meanings mentioned in the M in art. اتو, and the former in art. اتي also, of that work:]) or أَتِىٌّ signifies *a conduit of water;* and *any channel in which water is made to have an easy course;* as also أُتِىٌّ, mentioned by Sb; or, as some say, this is a pl.: (M:) or *any rivulet:* (As, T:) or *a rivulet less than the* [*trench called*] نُؤْىٌ: (IB:) and سَيْلٌ أَتِىٌّ (Lh, T, S, M) and أَتَاوِىٌّ, (Lh, S, M,) *a torrent*, or *flow of water, that comes one knows not whence:* (M:) or *that comes when the rain that has produced it has not fallen upon the people to whom it comes:* (Lh, S, M:) or *that comes from a land upon which rain has fallen to a land upon which rain has not fallen.* (T, Msb.) ___ Hence, (T, M,) or the reverse is the case, (T, M, Msb,) all the words above, (AA, T, K,) or أَتِى and أَتَاوِىٌّ, (S, M, Mgh, Msb, [the last said in the T to be the most approved,]) *A stranger;* or a man *not of one's own people*, or *not of one's own kindred:* (AA, T, S, M, Mgh:) or a man *who asserts his relation to a people of whom he is not:* (Msb:) or أَتِىٌّ signifies *one who is among a people of whom he is not:* (As, T:) and أَتَاوِىٌّ, *a stranger, who is not in his own country;* or, accord. to Ks, *a stranger, who is not in his own home:* (T:) the pl. of this last is أَتَاوِيُّونَ: (S:) [the fem. sing. is أَتَاوِيَّةٌ:] and the pl. fem. أَتَاوِيَّاتٌ. (T, S, M.)

إِتَاوَةٌ *i. q.* خَرَاجٌ [i. e. *A tax, a tribute*, or *an impost*], (T, S, M, K,) *such, for instance, as is levied on land*, (TA in

the present art.,) and *such as is imposed on a slave;* (TA in art. ضرب;) and *any tax or other exaction that is taken by compulsion,* or *against the will,* or *that is apportioned to a people:* (M: [in the TA to a place instead of to a people:]) and also, *a bribe:* or, (accord. to some, M,) particularly, *a bribe for water:* (M, K:) the pl. is أَتَاوَى, (T, M, K, TA, [but in some copies of the K أَتَاوِىٌّ, and accord. to copies of the S it is أَتَاوٍ, being written, with the article, الأَتَاوِى; both of which appear to be wrong; for it is said to be] like عَلَاوَى and هَرَاوَى, pls. of عَلَاوَةٌ and هَرَاوَةٌ, (M, TA,) and like سَكَارَى; (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into الأَتَاوِيَا, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaadee: (S:) it has also for a pl. إِتَاوَاتٌ, (T,) and أُتًّى, [in the CK, erroneously, اتىٌّ,] which is extr., (M, K,) as though its sing. were أُتْوَةٌ, being like رُشًّى, pl. of رُشْوَةٌ, (M,) and like عُرًّى, pl. of عُرْوَةٌ. (TA.) You say, أَدَّى إِتَاوَةَ أَرْضِه [*He payed the tax of his land*]; i. e. خَرَاجَهَا: and ضُرِبَتْ عَلَيْهِمُ الإِتَاوَةُ [*The tax*, or *tribute*, or *impost, was imposed upon them*]; i. e. الجِبَايَةُ: and some assert it to be tropical. (TA.) You say also, شَكَمَ فَاهُ بِالْإِتَاوَةِ [*He stopped* (lit. *bitted*) *his mouth with the bribe*]; i. e. بِالرِّشْوَةِ. (TA.)

أَتَاوِىٌّ and its vars.: see أَتًّى, above.

اتى

1 **أَتَى** , aor. يَأْتِى, (Msb,) and, in the dial. of Hudheyl, يَأْت, without ى; (S;) and أَتَيْتُهُ, (T, S, M, Msb, K,) [aor. آتيه;] and in the imperative, some of the Arabs say, تِ, suppressing the ا, like as is done in خُذْ and كُلْ and مُرْ; (IJ, M;) inf. n. إِتْيَانٌ, (T, S, * M, Mgh, Msb, K,) or this is a simple subst., (Msb.) and إِتْيَانَةٌ, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and أَتْىٌ (T, S, M, Msb, K) and أُتِىٌّ and إِتِىٌّ and مَأْتَاةٌ; (M, K;) *He* [or *it*] *came;* (Msb;) and *I came to him*, or *it;* (S, M, Mgh, * Msb, K;) or *was*, or *became*, *present at it*, namely, a place: (Mgh:) as also أَتَا, aor. يَأْتُو; (Msb;) and أَتَوْتُهُ, (T, S, M, K), aor. آتُوهُ: (S:) for which reason, we assign the generality of the words mentioned in art. اتو to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of أَتَى, this verb and جَآءَ are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. جيأ:] accord. to Er-Rághib, the proper [or primary] signification of الإِتْيَانُ is *The coming with ease.* (TA.) ___ أَتَاهَا, (Mgh, Msb,) inf. n. إِتْيَانٌ, (Msb,) [lit. *He came to her,*] means *he lay with her;* syn. جَامَعَهَا; (Mgh, Msb;) namely, a woman, (Mgh,) or his wife. (Msb.) Hence an expression in the Kur xxvi. 165. (TA.) ___ أَتَى القَوْمَ [*He came to the people:* and hence,] *he asserted his relationship to the people, not being of them.* (Msb.) [See أَتِىٌّ in art. اتو.] ___ أَتَى بِهِ [*He came with*, or *brought*, *him*, and *it;* or] *he made him* (a man), and *it* (a thing, such, for instance, as property), *to come.* (Kull.) [See also 4: and see, in what follows, other significations of أَتَى trans. by means of ب. Hence, أَتَى بِوَلَدٍ *He begot a child*, or *children.* And أَتَتْ بِهِ *She brought him forth; gave birth to him.*] Accord. to Aboo-Is-hák, the meaning of the words in the Kur [ii. 143] أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللّٰهُ جَمِيعًا is, *Wherever ye be, God will bring you all back unto Himself.* (M.) [You say also, أَتَى بِبَيِّنَةٍ *He adduced a proof.*] See also 3. ___ أَتَى الأَمْرَ [*He entered into, engaged in*, or *occupied himself with, the thing*, or *affair:* and, as also أَتَى بِهِ,] *he did, executed*, or *performed, the thing*, or *affair;* (M. K;) and in like manner, الذَّنْبَ, [and بِالذَّنْبِ,] *the crime, sin*, or *offence.* (M.) It is

said in the Kur [ix. 54], وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى, meaning *And they do not enter into*, or *engage in*, *prayer*, *unless when they are heavy*, or *sluggish*. (TA.) And you say, أَتَى الفَاحِشَةَ, [and بِالفَاحِشَةِ,

(see Kur iv. 23 and lxv. 1,)] *He entered into*, *engaged in*, or *occupied himself with*, [or *he did*, or *committed*,] *that which was excessively foul* or *evil*. (TA.) And أَتَى بِالجَيِّدِ مِنْ قَوْلٍ أَوْ فِعْلٍ [*He said*, *gave utterance to*, *uttered*, or *expressed*, or *he brought to pass*, *did*, or *effected*, *what was good*, or *excellent*; *he said*, or *did*, *well*, or *excel-lently*]. (Msb in art. جود.) And أَتَى بِجَرْيٍ بَعْدَ جَرْيٍ [*He* (a horse) *performed*, or *fetched*, *run after run*]. (S in art. تأم, &c.) ___ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى [in the Kur xx. 72] means حَيْثُ كَانَ [*And the enchanter shall not prosper where he is*, or *wherever he may be*]; (M, Bd, K;) and *where he cometh:* (Bd:) or حَيْثُ أَتَى بِسِحْرِهِ [*where he cometh with his enchantment;* or *where he performeth his enchantment*]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.) ___ Z mentions that أَتَى occurs in the sense of صَارَ [*He*, or *it*, *became;* like as we sometimes say, *he*, or *it*, *came*, or *came to be*]; like جَآءَ in the saying, جَآءَ البِنَآءُ مُحْكَمًا. (Kull.) [So you say, البِنَآءُ مُحْكَمًا *The building became*, or *came to be*, *firm*, *strong*, or *compact*.] ___ The saying, in the Kur [xvi. 1], أَتَى أَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوهُ means [*The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:*] *its coming hath approached*. (TA.) [And in like manner,] أُتِيَ فُلَانٌ, like عُنِيَ, means *Such a one was approached by the enemy come in sight of him*. (K.) أُتِيتَ يَا فُلَانٌ [*Thou art approached* &c., *O such a one*,] is said when one is warned of an enemy that has come in sight of him. (Sgh, TA.) And أَتَى عَلَيْهِمُ العَدُوُّ means *The enemy came to them*, [or *came down upon them*, for, as MF observes, أَتَى when trans. by means of عَلَى seems to imply the meaning of نَزَلَ,] *overcoming*, or *overpowering*, *them*. (Bd in xviii. 40.) ___ Hence, أَتَى عَلَيْهِ [and أَتَاهُ, as will be seen by what follows,] *He destroyed him*, or *it*. (Bd ubi suprà.) And hence, from إِتْيَانُ العَدُوِّ, (Mgh,) أَتَى عَلَيْهِ الدَّهْرُ *Time*, or *fortune*, *destroyed him*. (M, Mgh, Msb, K.) Destruction is meant in the Kur [lix. 2], where it is said, فَأَتَاهُمُ

اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا [*But God brought destruction upon them whence they did not reckon*, or *expect*]. (EsSemeen, TA.) And it is said in the Kur [xvi. 28], فَأَتَى اللّٰهُ بُنْيَانَهُمْ مِنَ القَوَاعِدِ, i. e. *But God removed their building from the foundations, and demolished it* upon them, so that He destroyed them. (TA.) أَتَى عَلَيْهِ also signifies *He caused it to come to an end; made an end of it; consumed it;* [*devoured it;*] *exhausted it; came to*, or *reached, the end of it;* namely, a thing; (Kull;) as, for instance, what was in a bowl; (K in art. جردم;) and what was in a vessel; (K in art. جرجب;) like فَرَغَ مِنْهُ: (ISd cited in the TA in art. نكش:) or *i. q.* مَرَّ بِهِ [which may be rendered *he went away with it;* but this, as an explanation of أَتَى عَلَيْهِ, has another meaning, which see in what follows]. (Kull.) And one says, أُتِيَ فُلَانٌ مِنْ مَأْمَنِهِ *Destruction came to such a one from the quarter whence he felt secure.* (TA.) And أُتِيَ عَلَى يَدِ فُلَانٍ *Property belonging to such a one perished.* (T.) And يُؤْتَى دُونَهُ *He is taken away*, or *carried off, and overcome.* (TA.) A poet says,

* أَتَى دُونَ حُلْوِالعَيْشِ حَتَّى أَمَرَّهُ *
* نُكُوبٌ عَلَى آثَارِهِنَّ نُكُوبُ *

meaning [*Misfortunes, in the footsteps of which were misfortunes,*] *took away* [*what was sweet, of life, and rendered it bitter*]. (TA.) One says also, مِنْ هٰهُنَا أُتِيتَ, [so I find it written, but I think that the last word should be أُتِيتَ, agreeably with a preceding phrase from the T,] *Hence the trial*, or *affliction, came in upon thee.* (Mgh.) And أُتِيَ مِنْ جِهَةِ كَذَا, with the verb in the passive form, *He missed* [*his object in respect of such a thing*] *by laying hold upon it when it was not fit to be laid hold upon.* (Msb.) And أُتِيَ الرَّجُلُ, [also] like عُنِيَ, *The man was deceived*, or *deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true.* (TA.) ___ أَتَى عَلَيْهِ is also *syn. with* مَرَّ بِهِ [meaning *He*, or *it*, (as, for instance, a period of time,) *passed by him*, or *over him*]. (Msb.) You say, أَتَتْ عَلَيْهِ حَوْلٌ [*A year passed over him;* or *he became a year old*]. (S, K, Msb, in art. حول; &c.) ___ أَتَتِ النَّاقَةُ, and مَا أَحْسَنَ أَتْيَ يَدَيْ هٰذِهِ النَّاقَةِ: see art. اتو.

2 **أتّى للمآء** , (T, S, M,) or المآء, (K,) or both, (TA,) inf. n. تَأْتِيَةٌ and تَأْتِىٌّ, *He smoothed, made easy,* or *prepared,* (سهّل, S, K, or هيّأ, T,) *the way, course, passage,* or *channel, of the water,* (T, S, K,) *in order that it might pass forth to a place;* (S;) *he directed a channel for it* (M, TA) *so that it ran to the places wherein it rested* or *remained.* (TA.) And أتّى لأرضه أتيًّا *He made a rivulet,* or *a channel for water, to run to his land.* (M.) ___ أتّى اللّه لفلانٍ أمره, inf. n. تَأْتِيَةٌ, (T, M, * TA,) *God prepared, disposed, arranged,* or *put into a good* or *right state,* [and thus *rendered feasible* or *practicable* or *easy,*] *for such a one, his affair.* (M, * TA.)

3 **آتاه** , [inf. n. as below,] *He requited, compensated,* or *recompensed, him.* (M, K.) The saying, in the Kur [xxi. 48], وإنْ كانَ مثقالَ حبّةٍ من خردلٍ أتينا بها, some read thus, (M, * TA,) meaning [*Though it be the weight of a grain of mustard,*] *we will bring it* [forward for requital]: others read آتينا بها, meaning *we will give* [a recompense] *for it;* in which case the verb is of the measure أفعل: or *we will requite for it;* in which case the verb is of the measure فاعل. (M, TA.) ___ آتيته على الأمر, (T, S, M, Msb,) inf. n. مؤاتاةٌ, (T, S,) *I agreed with him,* or *was of one mind* or *opinion with him, upon,* or *respecting, the thing,* or *affair; I complied with him respecting it;* (T, S, M, Msb;) *in a good manner:* (T:) the vulgar say, واتيته: (S:) this is of the dial. of the people of El-Yemen, inf. n. مواتاةٌ; and is the form commonly current: (Msb:) but it should not be used, except in the dial. of the people of El-Yemen. (T.) ___ [Hence, app., آتى as meaning *He aided;* a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.]

4 **آتاه** , (S, M, &c.,) inf. n. إيتآءٌ, (TA,) *i. q.* أتى [*He came with,* or *brought, him,* or *it*]; (S;) *he made it* (a thing) *to come,* إليه *to him;* (TA;) *he made,* or *caused, him,* or *it, to be present;* (Ksh, TA;) *he made,* or *caused, it* (a thing) *to go, pass,* or *be conveyed* or *transmitted,* (syn. ساقه إليه,) *to him.* (M, K.) It is said in the Kur [xviii. 61], آتنا غداءنا, i. e. ايتنا [*Come thou to us with,* or *bring thou to us, our morningmeal*]. (S.) ___ Hence, (Ksh, TA,) inf. n. as above, (T, S,) *He gave him* (T, S, M, Msb, K) a thing, (M, K,) or property: (Msb:) and you say, هات in the sense of the [imperative] آت [*give thou*]. (T.) We read in the Kur. [v. 60, &c.] ويؤتون الزكاة [*And they give the portion of property which is*

the due of the poor]. (TA.) And in [xxvii. 23 of] the same, وَأُوتِيَتْ مِنْ كُلِّ شَىْءٍ, meaning *And she hath been given* somewhat *of everything.* (M, TA.) [You say also, أُوتِىَ كَذَا as meaning *He was gifted*, or *endowed, with such a thing;* as, for instance, a faculty.] See also 3. ___ آتَيْتُ المُكَاتَبَ *I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum:* or *I abated*, or *took off, somewhat of his appointed part-payments*, or *instalments.* (Msb.) ___ مَا آتَاكُمُ الرَّسُولُ, in the Kur lix. 7, means *What the Apostle giveth you*, of the [spoil termed] فَىْء, (Bd, Jel,) &c.: (Jel:) or *what command he giveth you:* (Bd:) or *what he commandeth you* [*to receive*]. (Kull.) ___ أُوتِىَ فِى شَىْءٍ *A dispute*, or *an altercation, was held before him, respecting the meaning of a thing:* [perhaps more properly signifying *he was given authority to decide respecting a thing:*] occurring in a trad. (Mgh.)

5 **تأتّى لَهُ** *It* (an affair, T, Mgh, Msb, K, or a thing, S, M) *was*, or *became, prepared, disposed, arranged*, or *put into a good* or *right state, for him;* (T, * S, M, Mgh, Msb, K;) and hence, *it* (a thing) *was*, or *became, feasible* or *practicable, and easy, to him;* (Mgh;) *it* (an affair) *was*, or *became, facilitated*, or *easy, to him;* (Msb;) *the way thereof* (i. e. of an affair) *was*, or *became, facilitated*, or *easy, to him.* (TA.) The following is an ex.:

* **تَأَتَّى لَهُ الدَّهْرُ حَتَّى انْجَبَرْ** *

[*Fortune became well*, or *rightly, disposed for him, so that he became restored to wealth*, or *competence*]: (T:) or تَأَتَّى لَهُ الخَيْرُ الخ [*good fortune*, or *prosperity, became prepared*, &c., *for him*, &c.]. (So in the TA.) And hence the saying, هٰذَا مِمَّا يَتَأَتَّى لِى المَضْغُ *This is of the things which it is feasible* or *practicable, and easy, to me to chew.* (Mgh). ___ *He applied himself to it with gentleness*, (As, S, K,) and so تأتّى لَهَا, meaning لِحَاجَتِهِ, *to his needful affair* or *business*, (T,) *and entered into it, engaged in it, occupied himself with it, did it, executed it*, or *performed it, by the*

way, or *manner, proper*, or *suitable, to it*. (As, T, S, K. [In the CK, for أَتَاهُ مِنْ وَجْهِهِ, we find اتاهُ عن وَجْهِهِ.]) And تأتّى فِى أَمرِهِ *He used gentleness*, or *acted gently, in his affair*. (Msb.) ___ تأتّى لَهُ بِسَهْمٍ حَتَّى أَصَابَهُ *He sought him leisurely* or *repeatedly* [*with an arrow*, app. *taking aim in one direction and then in another, until he hit him*]. (Z, TA.) ___ جَآءَ فُلَانٌ يَتَأَتَّى is explained by Fr as meaning يَتَعَرَّضُ لِمَعْرُوفِكَ [*Such a one came*, or *has come, addressing*, or *applying*, or *directing, himself*, or *his regard*, or *attention*, or *mind, to obtain thy favour*, or *bounty*]. (S.) And you say, تأتّى لِمَعْرُوفِهِ, meaning تَعَرَّضَ لَهُ [*He addressed, applied*, or *directed, himself*, &c., *to obtain his favour*, or *bounty*]. (TA.) ___ Some say that تأتّى signifies *He prepared himself to rise*, or *stand*. (TA.)

10 **استآتى فلانًا** *He asked such a one to come, deeming him slow*, or *tardy*. (K.) ___ استأتت النَّاقَةُ *The she-camel desired to be covered;* (A, TA;)IE *desired the stallion;* (S, M, K;) *being excited by lust*. (S, A.)

إِتَّى : see أَتِىٌّ.

أَتْيَةٌ *A single coming;* as also أَتْوَةٌ; but not إِتْيَانَةٌ , unless by a bad poetic licence. (T.) ___ See also أُتِيَّةُ الجُرحِ.

إِتْيَانٌ is either an inf. n. of أَتَى, or a simple subst. [signifying *A coming*]. (Msb.)

إِتْيَانَةٌ an inf. n. of 1 [q. v.]: (M, K:) see also أَتْيَةٌ.

أَتَآءٌ or إِتَآءٌ: see أَتِىٌّ.

أَتِىٌّ as syn. with أَتَاوِىٌّ: see art. اتو. ___ Also, (M, and so in some copies of the K, where it is said to be like رَضِىٌّ,) or إِتِّى , like رِضًى, (so in other copies of the K,) and أَتَآءٌ , (M, K,) written by some إِتَآءٌ, (TA,) *What falls, of wood* or *leaves, into a river:* (M, K:) from الإِتْيَانُ: (M:) pl. آتَآءٌ [in the CK اتاء] and أُتِىٌّ. (M, K.) ___ رَجُلٌ أَتِىٌّ *A man who is sharp, energetic, vigorous, and effective, in affairs; who applies himself to them with gentleness, and enters into them*, or *performs them, by the way*, or *manner, proper*, or *suitable, to them*. (M.) ___ فَرَسٌ أَتِىٌّ: see مُسْتَأْتٍ.

أُتِيَّةُ الجُرْحِ , (so in a copy of the M,) or أُتِّيَّتُه , (so in some copies of the K, and accord. to the TA,) or أَتِيتُه , (so in other copies of the K,) and آتِيتُه , (so in the M, and in some copies of the K,) or إِتِّيتُه , (so in some copies of the K, and accord. to the TA,) or أَتِيَّتُه, (so in a copy of the K,) *The matter which comes from the wound:* (M, K:) from Aboo-'Alee. (TA.)

أَتَّى *i. q.* حَتَّى; (K;) a dial. var. of the latter. (TA.)

إِتِيتُه الجُرْحِ and أُتِّيَّتُه: see أُتِيَّةُ الآجُرْحِ.

آتٍ [*Coming;* (see also مَأْتِىٌّ;) applied to a man, &c.; and to time, meaning *future:* also *a comer:* ___ and hence,] *An angel.* (Mgh, Msb.)

آتِيَةُ الجُرْحِ : see أُتِيَّةُ الجُرْحِ.

مَأْتًى *A place of coming.* (Msb.) [And مَأْتَاةً signifies the same: or *A road,* or *way, by which one comes; a way of access; an approach;* as also مَأْتًى: or, more properly, *a means of coming.*] ___ مَأْتَى المَرْأَة [*The place of access of the woman;* i. e. *the meatus of her vagina;* or *her vagina* itself;] *the* مَحِيض, or *place of menstruation, of the woman.* (Zj in the TA in art. حيض ___.) مَأْتَى الأَمْرِ and مَأْتَاتُه *The way,* or *manner,* (وَجْه, S, or جِهَة, M, K,) *of the affair,* (S, M, K,) *by which it is,* or *is to be, entered into, engaged in, done, executed,* or *performed;* like as you say مَعْنَى الكَلَام and مَعْنَاتُه, meaning the same by both. (S.) You say, أَتَيْتُ الأَمْرَ مِنْ مَأْتَاهُ and مَأْتَاتِه , (S, M,) i. e., مِنْ وَجْهِه الَّذِي يُؤْتَى مِنْهُ [*I entered into, engaged in, did, executed,* or *performed, the affair by the way,* or *manner, whereby it should be entered into,* &c.], (S,) or مِنْ جِهَتِه [which means the same]. (M.)

مُؤْتًى : see مُسْتَأْتٍ.

مَأْتَاةً : see مَأْتًى, in three places.

مَأْتِىٌّ [pass. part. n. of 1; *Come: come to:*] is of the measure مَفْعُولٌ; the و being changed into ى and incorporated into the

ى which is the final radical letter. (S.) In the saying, in the Kur [xix. 62], إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا, the meaning is آتِيًا [*Verily that which He hath promised*, or *the fulfilment of his promise, is coming*]; like as, in the phrase حِجَابًا مَسْتُورًا, in the Kur [xvii. 47], سَاتِرًا is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (S.) It is said in a prov., مَأْتِيٌّ أَنْتَ أَيُّهَا السَّوَادُ [lit. *Thou art come to, O thou person*], meaning *there is no escape for thee from this event*. (TA.) ___ Applied to a man, it also signifies أُتِيَ فِيهِ [in a sense indicated in the Kur xxvi. 165]. (TA.)

طَرِيقٌ مُئْتَآءٌ *A road to which people come* (Th, M, Mgh, Msb) *much*, or *often;* (Mgh, Msb;) the latter word being of the measure مُفْعَالٌ, (Th, M, Mgh, Msb,) originally مُئْتَاىٌ or مُئْتَاوٌ; (Msb;) from أَتَيْتُ, (Th, M,) or الإِتْيَانُ; [or from أَتَوْتُ;] like دَارٌ مُحْلَالٌ, i. e. a house where people alight or abide much, or often: (Mgh, Msb:) *a road that is frequented* (S, M, K) *and conspicuous:* (M, K:) in [some of] the copies of the K, incorrectly, مُئْتَآءَةٌ: (TA:) A' Obeyd has inadvertently written it without [the radical] ء, and in the category of فُعْلَآءٌ. (M.) Death is thus termed in a trad., as being a way which every one travels: (TA:) and as that trad. is related, it is without [the radical] ء. (M.) ___ مُئْتَآءُ الطَّرِيقِ *The main part*, or *middle, of the road;* or *the part of the road along which one travels:* (Sh, TA:) or *the space within which the road is comprised;* (S, Msb, K;) as also مِيدَآءُ الطَّرِيقِ: (TA:) or this last, as also مِيتَآءُ الطَّرِيقِ, signifies *the measure of the two sides, and the distance, of the road.* (L in art. مئتآء ___.) ميت also signifies *The extreme limit of the distance to which horses run;* (S, Msb;) and so مِيدَآءٌ. (S, TA.) ___ And *i. q.* تِلْقَآءٌ (K.) You say, دَارِى بِمُئْتَآءِ دَارِ فُلَانٍ *My house is opposite to the house of such a one; facing it*, or *fronting it;* and so بِمِيدَآءِ دَارِهِ; (S;) and بِمِيتَآءِ دَارِهِ. (L in art. ميت.) ___ And بَنَى القَوْمُ بُيُوتَهُمْ عَلَى مُئْتَآءٍ وَاحِدٍ (S) and مِيدَآءٍ وَاحِدٍ (S, and L in art. ميد,) *The people built their houses*, or *constructed their tents, after one mode, manner, fashion*, or *form*. (L in art. مئتآء.) رَجُلٌ مُئْتَآءٌ مِيدٌ *A man who requites, compensates*, or *recompenses; who gives much*, or *largely*. (M, K.)

فَرَسٌ مُسْتَأْتٍ, and أَتِيٌّ, and مُؤْتًى, and مُسْتَوْتٍ, [so I find it written, perhaps for مُسْتَأْتٍ, which may be a dial. van. of

like as واتيته is of آتيته,] *A mare desiring the stallion.* (TA.)

اث

1 أَثَّ , aor. ـِ (T, S, M, L, K) and ـُ and ـَ, (M, L, K,) inf. n. أَثَاثَةٌ (T, S, M, L, K) and أَثَاثٌ (M, L, K) and أُثُوثَةٌ, (M,) or أُثُوثٌ, (L, K,) *It* (anything) *was*, or *became, much in quantity, abundant*, or *numerous:* and *great*, or *large:* (M, L:) *it* (herbage, or a herb,) *was*, or *became, abundant*, or *plenteous, and tangled*, or *luxuriant;* (T, S, K;) or *abundant and tall:* (M:) *it* (hair) *was*, or *became, abundant and long.* (M, TA.) ___ أَثَّتْ, (M, K,) aor. ـُ, inf. n. أَثٌّ, (M,) said of a woman, *She was*, or *became, large in the hinder parts.* (M, K.)

2 أَثَّثَهُ *He made it plain, level, smooth, soft*, or *easy to lie* or *ride* or *walk upon.* (M, K.)

5 تأَثَّثَ *He obtained*, or *acquired, goods, household-goods*, or *furniture and utensils and the like;* or *abundance of the goods, conveniences*, or *comforts, of life;* (S;) or *property;* (S, M;) or *wealth;* or *what was good.* (M.)

أَثٌّ , fem. with ة: see أَثِيثٌ, in two places.

أَثَاثٌ *Goods;* or *utensils and furniture of a house or tent; household-goods;* syn. مَتَاعٌ; (T, M;) or مَتَاعُ بَيْتٍ; (S, Msb, K;) *of whatever kind; consisting of clothes, and stuffing for mattresses or the like, or outer garments* [*&c.*]: (M, TA:) or (so accord. to the M and K, but in the T also,) *all property*, (AZ, T, S, M, K,) [*consisting of*] *camels, and sheep or goats, and slaves, and utensils and furniture or householdgoods:* (AZ, T, S:) or *abundant property:* or *abundance of property:* (M, TA:) [in which last sense it is an inf. n. used as simple subst.:] or *what is made*, or *taken, for use*, and *i. q.* مَتَاعٌ; *not what is for merchandise:* or *what is new, of the utensils and furniture of a house or tent; not what is old and worn out:* (TA:) [it is a coll.

gen. n., and] the n. un. is with اثر: (AZ, T, S, M, Msb, K:) or it has no n. un.: (Fr, T, S, Msb, K:) if you form a pl. from اثاث, you say, ثَلَاثَةُ آثَّةٍ, [originally أَأْثَثَة, like أَطْعِمَة, pl. of طَعَام,] and أُثُثٌ كَثِيرَةٌ. (Fr, T.)

أَثِيثٌ *Much in quantity, abundant*, or *numerous:* and *great*, or *large:* as also أَثٌّ ; (M, K;) which is, in my opinion, [says ISd, originally أَثْثٌ,] of the measure فَعِلٌ: (M:) the fem. is أَثِيثَةٌ: and the pl. is إِثَاثٌ and أَثَائِثُ; (M, K; *) both being pls. of the masc. and of the fem.; (K;) or the latter is pl. of the fem. only; (M, * MF;) but the former is [pl. of the masc.,] like كِرَامٌ as pl. of كَرِيمٌ, (TA,) and is pl. of the fem. also. (M.) You say, نَبَاتٌ أَثِيثٌ *Herbage*, or *a herb, that is abundant*, or *plenteous, and tangled*, or *luxuriant:* (T, S:) or *abundant and tall.* (M.) And شَعَرٌ أَثِيثٌ *Hair that is abundant, and tangled*, or *luxuriant:* (S:) or *abundant* (T, M) *and long.* (M.) And لِحْيَةٌ أَثِيثَةٌ, and أَثَّةٌ , *A thick beard.* (M, TA.) And امْرَأَةٌ أَثِيثَةٌ *A fleshy woman:* (M, TA:) pl. أَثَائِثُ, (M,) signifying *fleshy* women; (S, M, K;) as also إِثَاثٌ: (M:) or the former of these pls. signifies *tall, full-grown*, women. (K.)

أَثَاثِيُّ *i. q.* أَثَافِيُّ, (K,) i. e. The [*three*] *stones which are set up and upon which the cooking-pot is placed:* the [second] ث is said to be a substitute for ف, and some hold the hemzeh to be augmentative. (TA.)

اثر

1 **أَثَرَ خُفَّ البَعِيرِ** , aor. ـُ , inf. n. أَثْرٌ, *He made an incision in the foot of the camel* [*in order to know and trace the footprints*]; as also أَثَّرَهُ . (M.) And أَثَرَ البَعِيرَ *He made a mark upon the bottom of the camel's foot with the iron instrument called* مِئْثَرَة *in order that the footprints upon the ground might be known:* (T, TT:) or *he scraped the inner* [i. e. *under*] *part of the camel's foot with that instrument in order that the footprints might be traced.* (S.) أَثَرَ الحَدِيثَ, (T, S, M, A, &c.,) عَنِ القَوْمِ, (M,) aor. ـُ (S, M, Msb, K) and ـِ , (M, K,) inf. n. أَثْرٌ (T, S, M, Msb, K) and أَثَارَةٌ and أُثْرَةٌ, (M, K,) the last from Lh, but in my opinion, [says ISd,] it is correctly speaking a subst., and syn. with مَأْثُرَةٌ and مَأْثَرَةٌ, (M,) *He related*, or *recited, the tradition, narrative*, or *story, as received*, or *heard, from the people; transmitted the narrative*, or *story, by tradition, from the people:* (T, S, * M, A, L, Msb, * K: *) or *he related that wherein they had preceded* [*as narrators:* so I render أَنْبَأَهُمْ بِمَا سَبَقُوا فِيهِ, believing هم to have been inserted by a mistake of a copyist in the M, and hence in the L also:] from الأَثَرُ. (M, L.) [See أَثَرٌ.] You say also, أَثَرَ عَنْهُ الكَذِبَ, meaning *He related, as heard from him, what was false.* (L, from a trad.) ___ أَثْرٌ, aor. ـُ , (M,) inf. n. أَثْرٌ, (M, K.) also signifies *Multum inivit* camelus camelam. (M, K.) أَثَرَ لِلْأَمْرِ, aor. ـَ , *He applied*, or *gave, his whole attention to the thing*, or *affair, having his mind unoccupied by other things.* (K.) أَثَرَ عَلَى الْأَمْرِ *He determined, resolved*, or *decided, upon the thing*, or *affair.* (T, K.) لَقَدْ أَثِرْتُ أَنْ أَفْعَلَ كَذَا وَ كَذَا, (Lth, T, L,) inf. n. أَثْرٌ and أَثَرٌ, (L,) *I have assuredly purposed to do such and such things.* (Lth, T, L.) See also 4. And see 10.

2 **أَثَّرَ فِيهِ** , inf. n. تَأْثِيرٌ, *He*, or *it, made*, (Msb,) or *left*, (M, K,) or *caused to remain*, (S,) *an impression*, or *a mark*, or *trace, upon him*, or *it*. (S, * M, Msb, K. *) It is said of a sword, [meaning *It made*, or *left, a mark*, or *scar, upon him*, or *it*,] and in like manner of a blow. (T, TA.) [Whence,] أَثَّرَ فِى عِرْضِهِ cross; [*He scarred his honour*]. (K in art. وخش.) You say also, أَثَّرَ بِوَجْهِهِ وَبِجَبِينِهِ السُّجُودُ [*Prostration in prayer made*, or *left, a mark*, or *marks, upon his face and upon*

his forehead]. (T, * TA.) See also 1, first sentence. *He*, or *it*, *made an impression*, or *produced an effect*, *upon him*, or *it; impressed*, *affected*, or *influenced*, *him*, or *it*. (The Lexicons passim.) أَثَّرَ كَذَا بِكَذَا, (T, TT,) or آثَرَ , (K,) *He*, or *it*, *made such a thing to be followed by such a thing*. (T, TT, K. *)

4 **آثَرَ** see 2, last sentence. [Hence, app.,] آثَرَهُ, (As, T, M, Msb,) inf. n. إِيثَارٌ, (As, T,) *He preferred him*, or *it*. (As, T, M, Msb, TA.) You say, آثَرَهُ عَلَيْهِ *He preferred him before him:* so in the Kur xii. 91. (As, M.) And آثَرْتُ فُلَانًا عَلَى نَفْسِى [*I preferred such a one before myself*], from الإِيثَار. (S.) And قَدْ آثَرْتُكَ *I have preferred for thee it; I have preferred to give thee it, rather than any other thing*. (T.) And آثَرَ أَنْ يَفْعَلَ كَذَا *He preferred doing such a thing;* as also أَثَرَ , inf. n. أَثَرٌ; and أَثَّرَ. (M.) آثَرَ also signifies *He chose*, or *elected*, or *selected*. (K.) And آثَرَهُ *He honoured him; paid him honour*. (M, K.)

5 **تأثّر** *It received an impression*, or *a mark*, or *trace; became impressed*, or *marked*. (Msb.) *He*, or *it*, *had an impression made*, or *an effect produced*, *upon him*, or *it; became impressed*, *affected*, or *influenced*. (The Lexicons passim.) See also 8.

8 **ائْتَثَرَهُ** , [written with the disjunctive alif ايتثره,] and تَأَثَّرَهُ , *He followed his footsteps:* (M, K:) or *did so diligently*, or *perseveringly*. (TA.)

10 **استأثر عَلَى أَصْحَابِهِ** ; (ISk, S, K;) and أَثَرَ عَلَيْهِمْ, aor. ـَـ ; (K;) *He chose for himself* [*in preference to his companions*] (ISk, S, K) *good things*, (K,) *in partition*, (TA,) or *good actions*, *and qualities of the mind*. (ISk, S.) And استأثر بالشَّىْءِ, (S, K,) or الشَّىْءَ, (Msb,) *He had the thing to himself*, *with none to share with him in it:* (S, Msb, K:) and the former signifies *he appropriated the thing to himself exclusively*, (M, K,) عَلَى غَيْرِهِ *in preference to another* or *others*. (M.) It is said in a trad., إِذَا اسْتَأْثَرَ اللّٰهُ بِشَىْءٍ فَأَلْهَ عَنْهُ *When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to forget it*. (M.) And one says, اسْتَأْثَرَ اللّٰهُ بِفُلَانٍ, (and فُلَانًا, TA,) [*God took such a one to Himself*,] when a person has died and it is hoped that he is forgiven. (S, M, A, K.)

أَثْر , (AZ, T, S, A, L, K, &c.,) said by Yaakoob to be the only form known to As, (S,) and أَثَر , which is a form used by poetic licence, (M, L,) and أَثْرَة , (M, L, K,) and أُثُر , (M,) and أُثُر , which is in like manner a sing., not a pl., (T, L,) and أَثْرَة , (El-Leblee,) and أَثِير , (K,) The *diversified wavy marks, streaks,* or *grain,* of a sword; syn. فِرِنْد; (As, T, S, M, A, L, K;) and تَسَلْسُل; and دِيبَاجَة; (AZ, T;) and its *lustre,* or *glitter:* (M, L:) pl. [of the first] أُثُر: (T, M, L, K:) the pl. of أَثْرَة is أُثَر. (El-Leblee.) Khufáf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

* جَلَاهَا الصَّيْقَلُونَ فَإِخْلَصُوهَا *
* خِفَافاً كُلُّهَا يَتْقِى بِأَثْرِ *

[*The furbishers polished them, and freed them from impurities,* making them *light: each of them preserving itself* from the evil eye *by means of* its *lustre*]: i. e., each of them opposes to thee its فِرِنْد: (S, L:) يَتْقِى is a contraction of يَتَّقِى; and the meaning is, when a person looks at them, their bright rays meet his eye, so that he cannot continue to look at them. (L.)

أُثْر The *scar of a wound, remaining when the latter has healed;* (As, Sh, T, S, M, K;) as also أُثُر (S, K) and أَثَر : (Sh, T:) pl. آثَار, though properly إِثَار, with kesr to the ا [but why this is said, I do not see; for آثَار is a regular pl. of all the three forms of the sing.;] and إِثُور may be correctly used as a pl. (Sh, T, L.) *A mark made with a hot iron upon the inner* [i. e. *under*] *part of a camel's foot, by which to trace his footprints:* (M, K:) pl. أُثُور. (M.) [See also أُثْرَة.] *Lustre,* or *brightness,* of the face; as also أُثُر . (M, K.) See أَثْر. See also إِثْر.

إِثْر : see أَثَر, in three places: ___ and أَثْر: ___ and see آثَر, in two places. Also, (S, M, K,) and أُثْر , (M, K,) but the latter is disallowed by more than one authority, (TA,) *What is termed the* خُلَاصَة [q. v.] *of clarified butter:* (S, M, K:) or, as some say, the *milk when the clarified butter has become separated from it.* (M.) [See also قِشْدَة.]

أَثَر *A remain,* or *relic,* of a thing; (M, Msb, K;) as of a house; as also أَثَارَة : (Msb:) *a trace remaining* of a thing; and of the stroke, or blow, of a sword: (S:) see also أُثْر: *a sign, mark,* or *trace;* opposed to the عَيْن, or thing itself: (TA:) *a footstep,*

vestige, or *track; a footprint;* the *impression*, or *mark*, *made by the foot of a man* [*&c.*] *upon the ground;* as also إِثْر : and *an impress*, or *impression*, of anything: (El-Wá'ee:) pl. آثَارٌ (M, Msb, K) and إِثُورٌ. (M, K.) [The sing. is also frequently used in a pl. sense: and the former of these pls. is often used to signify *Remains*, or *monuments*, or *memorials, of anti-*

quity, or *of any past time.*] It is said in a prov., لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ *I will not seek a trace*, or *vestige*, [or, as we rather say in English, *a shadow*,] *after* suffering *a reality*, or *substance*, to escape me: or, as some relate it, لَا تَطْلُبْ *seek not thou.* (Har pp. 120 and 174.) And one says, قَطَعَ اللّٰهُ أَثَرَهُ [*May God cut short his footsteps*]: meaning may *God render him crippled:* for when one is crippled, his footsteps cease. (TA.) And فُلَانٌ لَيَصْدُقُ أَثَرُهُ, and أَثَرُهُ, *Such a one*, if asked, *will not tell thee truly whence he comes:* (M in art. صدق:) a prov. said of a liar. (TA.) And خَرَجْتُ, (S, M, * K,) and جِئْتُ, (El-Wá'ee, Msb,) فِي أَثَرِهِ, and ↓, فِي إِثْرِهِ, (T, S, M, Msb, K,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and عَلَى أَثَرِهِ, and على إِثْرِهِ , (El-Wá'ee, Msb,) *I went out*, (S, &c.,) and *I came*, (El-Wá'ee, Msb,) *after him:* (M, A, K:) or *at his heel:* (Expos. of the Fs:) or *following near upon him*, or *hard upon him*, or *near after him*, or *following him nearly:* (Msb:) *as though treading in his footsteps.* (El-Wá'ee.) And أَثَرَ ذِى أَثِيرَيْنِ: see آثَرٌ. (K.) ___ *An impress* or *impression*, *a mark*, *stamp*, *character*, or *trace*, *in a fig. sense; an effect.* (The Lexicons passim.) You say, عَلَى مَاشِيَتِهِ أَثَرٌ حَسَنٌ *Upon his camels*, or *sheep*, or *goats*, *is an impress of a good state*, or *condition; of fatness, and of good tending;* like إِصْبَعٌ. (TA in art. صبع.) And إِنَّهُ لَحَسَنُ الأَثَرِ فِى مَالِهِ *Verily he has the impress of a good state*, or *condition*, *in his camels*, or *sheep*, or *goats;* like حَسَنُ الإِصْبَعِ, and المِسِ. (TA ubi suprà.) And عَلَيْهِ أَثَرُ كَذَا *He*, or *it*, *bears the mark*, *stamp*, *character*, or *trace*, *of such a thing.* (The Lexicons passim.) ___ [The pl.] آثَارٌ also signifies *Signs*, or *marks*, *set up to show the way.* (K.) ___ Also the sing., *i. q.* أَثْرٌ, q. v. (M, L.) ___ Also *i. q.* خَبَرٌ [both of which words are generally held to be syn., as meaning *A*

tradition, or *narration relating or describing a saying or an action &c., of Mo- hammad*]: (M, K:) or, accord. to some, the former signifies *what is related as received from* [*one or more of*] *the Companions of Mohammad;* (TA;) but it may also be applied to *a saying of the Prophet;* (Kull p. 152;) and the latter, what is from Mohammad himself; (TA;) or from another; or from him or another: (Kull p. 152:) or the former signifies *i. q.* سُنَّةٌ [*a practice or saying*, or the *practices and sayings collectively, of Mo- hammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad, as handed down by tradition*]: (S, A:) pl. آثَارٌ. (S, M.) You say, وَجَدْتُهُ فِي الأَثَرِ [*I found it in the traditions of the practices and sayings of the Prophet; &c.*]: and فُلَانٌ مِنْ حَمَلَةِ الآثَارِ [*Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet;* &c.]. (A.) ___ A man's *origin;* as in the sayings, مَا يُدْرَى لَهُ أَيْنَ أَثَرٌ *It is not known where was his origin;* and مَا يُدْرَى لَهُ مَا أَثَرٌ *It is not known what is his origin.* (Ks, Lh, M.) ___ The *term*, or *period, of life:* so called because it follows life: (Msb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.) ___ [For the former of these two reasons,] آثَارُهُمْ in the Kur xxxvi. 11 means *The rewards and punishments of their good and evil lives.* (M, L.) آثَارٌ is also a pl. of ثَأْرٌ, q. v.; formed by transposition from أَثْآرٌ. (Yaa- Koob, and M in art. ثأر.)

أَثُرٌ A man *who chooses for himself* [in preference to his companions] (ISk, S, M, K) *good things*, (K,) *in partition*, (M, TA,) or *good actions, and qualities of the mind;* (ISk, S;) as also أَثِرٌ (M, K.)

أَثِرٌ : see أَثُرٌ.

أُثُرٌ : see أُثْرٌ, in two places: ___ and see أَثْرٌ.

أَثُرٌ : see أَثَارَةٌ.

أُثْرَةٌ : see أَثَارَةٌ. ___ *A mark which is made by the Arabs of the desert upon the inner* [i. e. *under*] *part of a*

camel's foot; as also تَأْثُور , and, accord. to some, تُؤْثُورَه , whence one says, رَأَيْتُ أُثْرَتَهُ, and تُؤْثُورَه , *I saw the place of his footsteps upon the ground:* (M:) or the *abrasion of the inner* [i. e. *under*] *part of a camel's foot with the instrument of iron called* مِئْثَرة *and* تُؤْثُور, *in order that his footprints may be traced.* (S.) [See also أُثْر.] ___ See also أَثْر. ___ And see مَأْثُرة. ___ *Preference.* (A.) You say, لَهُ عِنْدِى أُثْرَة *He has a preference in my estimation.* (A.) And هُوَ ذُو أُثْرَةٍ عِنْدَ الأَمِير *He has a preference in the estimation of the prince,* or *commander.* (A.) And فُلَانٌ ذُو أُثْرَةٍ عِنْدَ فُلَانٍ, (TA,) or أَثَرَة , (T,) *Such a one is a favourite with such a one.* (T, TA.) See also أَثَرَة, in two places. ___ أُثْرَةٌ ذِى أَثِيرٍ: see آثِر. *Dearth, scarcity, drought,* or *sterility,* (جَدْب [in the CK جَذْب],) *and an unpleasant state* or *condition.* (M, K.)

إِثْرَة : see إِثْرَة ___. أَثَرَة: see آثِر.

أَثَرَة : see أَثَارَة. ___ A subst. [signifying The *appropriation of a thing or things to oneself exclusively:* the *having a thing to oneself, with none to share with him in it:*] from اسْتَأْثَرَ بِالشَّىْءِ. (S, M.) And, as also أُثْرَة and إِثْرَة and إُثْرَى , The *choice for oneself* [in preference to his companions] *of good things,* (M, * K, * TA,) *in partition;* (M, TA;) the *choice and preference of the best of things, and taking it,* or *them, for oneself:* (TA:) the pl. of the second is أُثَر. (TA.) You say, أَخَذَهُ بِلَا أَثَرَةٍ, and بِلَا أُثْرَةٍ , [&c.,] *He took it without a choice and preference of the best of the things, and the taking the best for himself.* (T, TA.) And a poet says,

* فَقُلْتَ لَهُ يَا ذِئْبُ هَلْ لَكَ فِى أَخٍ *
* يُوَاسِي بِلَا أُثْرَى عَلَيْكَ وَلَا بُخْلِ *

[*And I said to him, O wolf, hast thou a desire for a brother who will share without choice of the best things for himself in preference to thee, and without niggardness?*]. (M, TA.) See also أُثْرَة.

أُثْرَى : see أَثَرَة, in two places.

أَثِيرٌ : see أَثَرَةٌ. ___ [*That makes a large footprint*, or *the like*.] You say, دَابَّةٌ أَثِيرَةٌ *A beast that makes a large footprint upon the ground with its hoof*, (AZ, S, M, K,) or *with its soft foot, such as that of the camel*. (AZ, S.) ___ A man *possessing power and authority; honoured:* pl. أُثَرَآءُ: fem. أَثِيرَةٌ. (M.) ___ فُلَانٌ أَثِيرِى *Such a one is my particular friend:* (S, K:) or *is the person whom I prefer*. (A.) فُلَانٌ أَثِيرٌ عِنْدَ فُلَانٍ *Such a one is a favourite with such a one*. (T.) ___ آثِرُ ذِى أَثِيرٍ, and أَوَّلُ ذِى أَثِيرٍ, &c.: see أَثِيرٌ كَثِيرٌ شَىْءٌ ___. آثِرٌ [*A thing very abundant, copious*, or *numerous*]: اثير is here an imitative sequent, (S, K, *) like بثير. (S.) الأَثِيرُ [ὁ αἰθήρ, *The ether;*] *the ninth, which is the greatest, sphere, which rules over* [*all*] *the other spheres:* [said to be] so called because it affects the others (يُؤَثِّرُ فِى غَيْرِهِ). (MF.) [It is also called فَلَكُ الأَطْلَسِ, and فَلَكُ العَرْشِ; and is said to be next above that called فَلَكُ الكُرْسِىِّ.]

أَثَارَةٌ : see أَثَرٌ. You say, سَمِنَتِ الإِبِلُ عَلَى أَثَارَةٍ, (S, M, *) or عَلَى أَثَارَةٍ مِنْ شَحْمٍ, (A,) *The camels acquired fat, upon*, or *after, remains of fat*. (S, M, * A.) And غَضِبَ عَلَيَّ أَثَارَةً قَبْلَ ذَاكَ *He became angry the more, having been angry before that*. (Lh, M.) And أَغْضَبَنِي فُلَانٌ عَلَى أَثَارَةِ غَضَبٍ *Such a one angered me when anger yet remained in me*. (A.) And أَثَارَةٌ مِنْ عِلْمٍ, and أَثَرَةٌ , (T, S, M, K,) and أُثْرَةٌ , (M, K,) or أَثْرَةٌ , (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرُ الآحَادِيثِ,] (T,) signify *A remain*, or *relic, of knowledge*, (Zj, T, S, M, K, and Jel in xlvi. 3 of the Kur,) *transmitted*, or *handed down*, (K, Jel,) *from the former generations:* (Jel:) or *what is transmitted*, or *handed down, of knowledge:* (Zj, M:) or *somewhat transmitted from the writings of the former generations:* (TA:) by the knowledge spoken of [in the Kur ubi suprà] is meant that of writing, which was given to certain of the prophets. (I'Ab.)

آثِرٌ One *who relates*, or *recites, a tradition, narrative*, or *story*, or *traditions, &c., as received*, or *heard, from another*, or *others; a narrator thereof*. (T, S, * L.) The saying of 'Omar, on his being forbidden by Mohammad to swear by his father, مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا آثِرًا, means *I did not swear by him uttering* (*the oath*) *as proceeding in the first instance from myself, nor repeating* (*it*) *as heard from another particular person*. (A'Obeyd, T, S,

TA.) ___ أَفْعَلُ هذَا آثَرًا مَّا, (IAar, T, S, K,) and آثَرًا without ما, (IAar, T,) and آثَرَ ذى أَثِيرٍ , (S, K,) mean *I will do this the first of every thing.* (S, K. *) And in like manner, after لَقِيتُهُ [*I met him*, or *it*], one says, آثَرًا مَّا, [and آثَرَ ذى أَثِيرٍ ,] and أَوَّلَ ذى أَثِيرٍ , (M, K,) and

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آثَرَ ذَاتَ يَدَى, (M,) or ذَاتَ يَدَيْنِ, (K,) and ذى يَدَيْنِ, (IAar, M, K,) and أَثِيرَةَ ذى أَثِيرٍ , and إُثْرَةَ ذى , (K,) and آثَرَ ذى أَثِيرَيْنِ , (M, as from Lh,) or أَثَرَ ذى , (K,) and أَثِيرَيْنِ ذى , إِثْرَ and إِثْرَةً مَّا: (Lh, M, K:) or, as some say, الأَثِيرُ signifies *the daybreak*, or *down;* and ذُو أَثِيرٍ , *the time thereof.* (M, TA.) Fr says that ابْدَأْ بِهذَا آثَرًا مَّا, and آثَرَ ذى أَثِيرٍ , and أَثِيرَ ذى أَثِيرٍ , signify *Begin thou with this first of every thing.* (TA.) One says also, افْعَلْهُ آثَرًا مَّا, (T, M, TA,) and إِثْرًا مَّا, (M, TA,) meaning *Do thou it* [*at least*], *if thou do nothing else:* (T, M, TA:) or, as some say, *do thou it in preference to another thing*, or *to other things:* ما being redundant, but [in this case] not to be omitted, because [it is a corroborative, and] the meaning of the phrase is, do thou it by choice, or preference, and with care. (M, TA.) Mbr says that the phrase خُذْ هذَا آثَرًا مَّا means *Take thou this in preference;* i. e., I give it thee in preference; as though one desired to take, of another, one thing, and had another thing offered to him for sale: and ما is here redundant. (T, TA.)

تَأْثُور : see آثُرَةٌ.

تُؤْثُور : see آثَرَةٌ, in two places: and see مُئْثَرَةٌ, in two places.

مَأْثُرَةٌ (T, S, M, K, &c.) and مَأْثَرَةٌ (S, M, K) and أُثْرَةٌ (M, K) *A generous quality* or *action;* (AZ, S;) so called because related, or handed down, by generation from generation: (S:) or *a generous quality that is inherited by generation from generation:* (M, K:) *a generous quality*, or *action*, *related*, or *handed down by tradition from one's ancestors:* (A:) *a cause of glorying:* (AZ:) and *precedence in* أُثْرَةٌ [or *grounds of pretension to respect*, &c.]: pl. of the first and second, حَسَبٌ. (AZ, T.)

مِئْثَرَةٌ and تُؤْثُورٌ *An iron instrument* (S, M, K) *with which the bottom of a camel's foot is marked, in order that his footprints upon the ground may be known:* (M:) or, *with which the inner* [i. e. *under*] *part of a camel's foot is scraped, in order that his footprints may be traced:* (S, K:) or تؤثور has a different meaning, explained above, voce أُثْرَةٌ. (M.) The مِيثَرَة of a horse's saddle is without hemz. (S.)

مَأْثُورٌ A camel *having a mark made upon the bottom of his foot with the iron instrument called* مِئْثَرَة, *in order that his footprints upon the ground may be known:* (T:) or *having the inner* [i. e. *under*] *part of his foot scraped with that instrument, in order that his footprints may be traced.* (S.) ___ A sword *having in its* مَتْن [or *broad side;* or *the middle of the broad side, of the blade,*] *diversified wavy marks, streaks,* or *grain,* or *lustre* or *glitter:* (M, K: [in some copies of the latter of which, instead of أَثْرٌ, I find أَثَرٌ:]) or *having its* متن *of female,* or *soft, iron, and its edge of male iron,* or *steel:* (K:) or *that is said to be of the fabric of the jinn,* or *genii;* (S, M, K*) and not from الأَثْر, as signifying الفِرِنْد: (S, M:) so says As: (S:) [ISd says,] مأثور is in my opinion a pass. part. n. that has no verb: (M:) or it signifies an *ancient* sword, *which has passed by inheritance from great man to great man.* (A.) ___ A tradition, narrative, or story, *handed down from one to another, from generation to generation.* (T, S, A.)

اثف

1 **أَثَفَ القدْرَ** : see 2. أَثَفَهُ, aor. ـِ , (T, S, M, K,) inf. n. أَثْفٌ, (T, M,) *He followed him.* (Ks, T, S, M, K.) ___ *He drove away*, or *drove away and pursued closely*, or *hunted, him;* syn. طَرَدَهُ. (Ibn-'Abbád, K.) ___ *He sought*, or *sought after*, or *pursued after, him*, or *it:* in which sense the aor. is اثّف القدْرَ, (AA, K) and تَأْثِيفٌ also. (So in some copies of the K.)

2 **اثّف القدْرَ** , (T, S, M, K,) inf. n. تَأْثِيفٌ, (S, K,) *He put the cooking-pot upon the* أَثَافِى [pl. of أُثْفِيَّةٌ, q. v.]; (T,* S, M,* K;) as also أَثَفَهَا , (M, TA,) inf. n. أَثْفٌ; (TA;) or آثَفَهَا , (so in some copies of the K in art. ثفى,) inf. n. إِيثَافٌ; (TA in that art.;) the first of which is a dial. var. of ثَفَّاهَا, inf. n. تَثْفِيَةٌ; (S;) and أَثْفَاهَا , whence قِدْرٌ مُؤْثَفَاةٌ. (M.)

4 **آثَفَ** see 2.

5 **تَأَثَّفَت القدْرُ** *The cooking-pot was put upon the* أَثَافِى. (TA.) تَأَثَّفُوهُ *They surrounded him*, or *it:* (S, K: *) *they became around him*, or *it, like the* أُثْفِيَّة [or rather *like the* أَثَافِى]: (M:) *they collected themselves together around him*, or *it*. (A, TA.) ___ تأثّف المكَانَ, (T, S, K,) or بالمكَانِ, (M,) *He* (a man, S) *kept to the place;* (T, K;) *remained in it;* (M;) *did not quit it*. (AZ, T, S, M.) ___ تأثّفه also signifies *He followed after him, and pressed* or *importuned him, and ceased not to incite him*. (T, K.) In my opinion, [says Az,] this is not in any way derived from الأُثْفِيَّة; but from أَثَفْتُ الرَّجُلَ, meaning I followed the man. (T.) ___ And تأثّفوا عَلَى الأَمْرِ *They aided*, or *assisted, one another to do*, or *accomplish, the thing*, or *affair*. (M, L.)

Q. Q. 1 **أَثْفَى القدْرَ** : see 2. [But accord. to Az, in the T, يُؤْثَفَى, as aor. of أَثْفَى, is يُثْفَى reduced to its original form; and the like is said in the S and M in art. ثفى. If this be the case, مُؤْثَفَاةٌ, q. v., may be مُثْفَاةٌ reduced in the same manner, i. e., to its original form.]

أَثْفٌ [probably a mistake for ↓آثِفٌ] *Continuing, permanent, constant, firm*, or *established:* (K, TA:) so in the Moheet.

(TA.) ___ Also, (K, and so in a copy of the S,) or آثفٌ , [agreeably with analogy, and therefore more probably the correct form,] (so in other copies of the S and in the T,) *Following.* (Ks, T, S, K.)

أُثْفِيَّةٌ and إِثْفِيَّةٌ [the former of which is the more common, and this only I find in copies of the T,] The *stone* [*which is one of the three*] *whereon the cooking-pot is placed:* (A'Obeyd, M, K:) it is, with the Arabs, *a stone like the head of a man:* (T:) the pl. is أَثَافِيُّ and أَثَافٍ; (T, S, [in which latter it is written differently in different copies, with the article prefixed, الأَثَافِيُّ and الأَثَافِي, but in both manners in art. ثفى,] M, K;) the latter being allowable; (T,) or, accord. to Akh, the latter only is used by the Arabs; (M;) applied to the *three stones mentioned above:* (TA in art. سفع; &c.:) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called اثفيّة, but منْصَبٌ; (T;) [and this is what is meant by أَثْفِيَّةٌ مِنْ حَدِيدٍ in art. سفع in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. أُثْفِيَّةٌ.) نصب may be of the measure فُعْلُوَيَةٌ [from اثف], and it may be of the measure أُفْعُولَةٌ [from ثفى; in either case originally أُثْفُوَيَةٌ]. (A, L.) ثَالِثَةُ الأَثَافِي signifies *The part, not detached, of a mountain; by the side of which, two pieces are put* [*for the cookingpot to be set thereon*]. (A'Obeyd, T, K.) And hence the saying, (A'Obeyd, T,) رَمَاهُ اللّٰهُ بِثَالِثَةِ الأَثَافِي, (A'Obeyd, T, K) *May God smite him with the mountain; meaning, with a calamity;* (Th, TA, K in art. ثفى;) *with a calamity like the mountain* [*in greatness*]; (Th, M;) for when they do not find the third of the اثافى, they rest the cooking-pot [partly] upon the *mountain:* (M, K, in art. ثفى:) or, *with difficulties*, or *troubles*, or *calamities:* (As, T:) or, *with all evil;* evils being likened to one اثفيّة after another, and the third being the last: (T, K:) so says Aboo-Sa'eed: (T:) or, *with the last of evil;* and *the last of everything hateful:* (AO in Har p. 84:) *or, with a great calamity.* (Har ib.) One says also, الأَثَافِي فُلَانٌ ثَالِثَةُ, meaning *Such a one is the heaviest, most burdensome*, or *most troublesome, of the people.* (Har ubi suprà.) ___ [Hence also,] الأَثَافِي is a name applied to *certain stars* [accord. to Ideler, as mentioned by Freytag in his Lex., *the stars and and Draconis*] *over against the head of the* قِدْر; which is the name of certain stars disposed in a round form. (AHát, K.) [Also] a name given by the vulgar to [*The three chief stars in the constellation called*] الشَّلْيَاقُ [i. e. *Lyra*]. (Kzw.) ___ The sing., (K,) i. e. each of

the two forms thereof, but written in the copies of the S with damm [only], (TA in art. ثفى,) or [only] the latter, with kesr, (M, and so in the K in art. ثفى,) also signifies *A number,* (M,) or *a great number,* (K, and so in the S in art. ثفى,) and *a company,* or *congregated body, of men:* (M, K:) pl. as above. (M.) You say, هُمْ عَلَيْهِ أُثْفِيَّةٌ وَاحِدَةٌ [*They are against him one band*]. (TA.) And بَقِيَتْ مِنْ بَنِى فُلَانٍ أُثْفِيَّةٌ خَشْنَآءُ *There remained of the sons of such a one a great number.* (S in art. ثفى.)

آثِفٌ : see أَثْفٌ, in two places.

مُؤَثَّفٌ *Short, broad, plump, and fleshy.* (K.) ___ And, with ة, A woman *whose husband has two wives beside her; she being the third of them:* they being likened to the أَثَافِى of the cookingpot. (M.) [See also مُثَفَّاةٌ, in art. ثفى.)

قِدْرٌ مُؤَثْفَاةٌ *A cooking-pot put upon the* أَثَافِى

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[pl. of أُثْفِيَّةٌ, q. v.]. (M, and K in art. ثفى: in some copies of the latter, مُؤْثَفَاةٌ.) [See Q. Q. 1.]

اثكل

إِشْكَالٌ and أُشْكُولٌ *i. q.* شِمْرَاخٌ [*A fruit-stalk of the raceme of a palm-tree, upon which are the dates*]; like عِثْكَالٌ and عُثْكُولٌ: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. شكل, q. v. (TA.)

اثل

1 **أَثَلَ** , aor. ـِ , inf. n. أُثُولٌ, *It* (anything, M) *had*, or *came to have, root*, or *a foundation;* or *it was*, or *became, firm*, or *established*, and *firmly rooted* or *founded;* as also تأثّل . (M, K.) ___ Also, inf. n. as above, *It* (dominion) *was*, or *became, great;* (TA;) and so ↓ the latter verb. (M, K. *) ___ And أَثُلَ, inf. n. أَثَالَةٌ, said of high rank, or nobility, *It was*, or *became, old, of ancient origin*, or *of long standing*. (TA.) See also 5.

2 **أثّله** , (M, K,) inf. n. تَأْثِيلٌ, (S, K,) *He made it* (his wealth, or property, M, K, and so applied it is tropical, TA) *to have root*, or *a foundation;* or *to become firm*, or *established*, and *firmly rooted* or *founded;* syn. أَصَّلَهُ (S, * M, K.) ___ *He* (God, T, M,* TA) *made it* (a man's dominion, T, M, K) *to be*, or *become, firm, firmly established, stable*, or *permanent:* (T:) or *great:* (M, K:) and *he* (a man) *made it* (a thing) *lasting*, or *permanent*. (TA.) IAar the following verse,

* تُؤَثِّلُ كَعْبٌ عَلَيَّ القَضَا *
* فَرَبِّي يُغَيِّرُ أَعْمَالَهَا *

[app. meaning *Kaab would oblige me to make payment*, or *the like*, (as though establishing against me the duty of doing so,) *but my Lord changes their actions,]* explaining it by saying, i. e. تُلْزِمُنِي; but (ISd says,) I know not how this is. (M.) ___ *He* (God, M) *made it* (a man's wealth, or property,) *to increase;* or *put it into a good*, or *right, state*, or *condition;* syn. زَكَّاهُ. (M, K.) ___ أَثَّلْتُهُ برجالٍ *I multiplied him* [meaning his party] *by men*. (TA.) ___ أَثَّلْتُ عَلَيْهِ الدُّيُونَ *I collected against him the debts*. (TA.) ___ أثّل أَهْلَهُ *He clad his family with the most excel-lent of clothing:* (M:) or *he clad them* (M, K) *with the most excellent of clothing*, (K,) *and did good to them*, or *acted well towards them*. (M, K.) أثّل, [used intransitively,] (M, K,) inf. n. as above, (TA,) *He* (a man, K) *became abundant in his wealth*, or *property*. (M, K.)

5 **تأثّل** : see 1, in two places. ___ Also *It* (a thing) *became collected together.* (K.) ___ *He took for himself, got,* or *acquired, what is termed* أَثْلَة, i. e. ميرة [meaning *victuals,* or *provision*]; (M, K;) بعدَ حاجةٍ [*after want*]. (M.) ___ *He took for himself, got,* or *acquired, a source, stock,* or *fund,* (أَصْلٍ,) *of wealth,* or *property.* (S, TA.) ___ And تأثّل مالًا *He collected,* or *gained,* or *acquired, wealth,* or *property,* (M, K,) *and took it for himself:* (M:) [said in the TA to be tropical:] or *he collected wealth,* or *property, and took it for himself,* or *got it,* or *acquired it, as a source, stock,* or *fund:* (Mgh:) and أَثَلَ مالًا, inf. n. أُثُولٌ, signifies the same as تأثّله. (TA.) ___ هُمة يتأثّلونَ النّاسَ *They take* أُثَال, i. e. *wealth,* or *property, from men.* (TA.) ___ تأثّل بئرًا *He dug a well* (T, S, M, K) *for himself.* (T, TA.)

أَثْلٌ *A kind of trees;* (S, K;) *a species of the* طَرْفَآء [or *tamarisk;* so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. lxiv.) *tamarix orientalis*]; (S, TA;) or *a kind of trees,* (T, M,) or *a certain tree,* (Mgh,) *resembling the* طرفآء, (T, M, Mgh,) *except that it is of a better kind,* (T,) or *except that it is larger, and better in its wood,* (M,) *of which are made yellow and excellent* [*vessels of the kind called*] أَقْدَاح, *and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called* عَبَل, *like those of the* طرفآء: (TA:) AHn says, on the authority of Aboo-Ziyád, that *it is of the kind termed* عِضَاه, *tail, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it;* [app. meaning that its wood is used in forming the foundations of the walls;] *its leaves are of the kind called* هَدَب, [syn. with عَبَل,] *long and slender, and it has no thorns; of it are made [bowls of the kinds called]* قِصَاع *and* جِفَان; *and it has a red fruit, like a knot of a rope:* (M:) or *a kind of large trees, having no fruit:* (Msb:) or *i. q.* طرفآء, *having no fruit:* (Bd in xxxiv. 15:) n. un. with ة; (S, M, Msb, K;) explained in the A as the سَمُرَة [or *gum-acacia tree*]: or *a tall, straight* [*tree such as is termed*] عِضَاهَة, *of which are made the like of* أَقْدَاح: (TA:) the pl. [of أَثْلٌ] is أُثُولٌ (M, K) and [of أَثْلَةٌ] أَثَلَاثٌ. (S, K, TA (in the CK اثْلَاتٌ].) ___ [See also

أَثْلَةٌ, below.] فُلَانٌ أَثْلُ مَالٍ *Such a one is a collector of wealth*, or *property*. (Ibn-'Abbád.)

أَثْلَةٌ n. un. of أَثْلٌ, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) ___ Metaphorically, (Msb,) *Honour*, or *reputation;* or *grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors*, &c.; syn. عِرْضٌ; (Msb, TA;) or حَسَبٌ (S, O, K, TA.) So in the saying, فُلَانٌ يَنْحَتُ أَثْلَتَنَا, or يَنْحَتُ, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, يَنْحَتُ فِى أَثْلَتِنَا, TA,) *Such a one speaks evil of*, (S, O,) or *impugns*, or *speaks against*, (K,) *our honour*, or *reputation*, &c. (S, O, K.) And نَحَتَ أَثْلَتَهُ *He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him*. (A, Msb.) And فُلَانٌ تُنْحَتُ أَثْلَاتُهُ [*Such a one's grounds of pretension to respect*, &c., *are impugned*]. (TA.) And هُوَ لَا تُنْحَتُ أَثْلَتُهُ *He has not any vice*, or *fault*, *nor any imperfection*, or *defect*. (Msb.) ___ The *root*, *foundation*, *origin*, *source*, *stock*, or *the like*, syn. أَصْلٌ; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) [*a source*, *stock*, or *fund*,] of wealth, or property: (Mgh, TA:) pl. إِثَالٌ. (K.) So in the saying, لَهُ أَثْلَةُ مَالٍ [*He has a source*, or *stock*, or *fund*, *of wealth*, or *property*]. (TA.) ___ *Victuals*, or *provision;* syn. مِيرَةٌ (M, K.) ___ The *goods*, *furniture*, *and utensils*, *of a house* or *tent;* as also أَثَلَةٌ . (M, K. *) ___ *Apparatus*, *accoutrements*, *implements*, or *the like*. (Ibn-' Abbád, K.) So in the saying, أَخَذْتُ أَثْلَةَ الشِّتَآءِ [*I took the apparatus*, &c., *of*, i. e. *for*, *the winter*]. (Ibn- ' Abbád.)

أَثَلَةٌ : see أَثْلَةٌ, near the end.

أَثَالٌ , (T, S, M,) with fet-h, (S,) or أُثَالٌ, with damm, (Mgh,) or both, (K,) *Glory*, *honour*, *dignity*, *nobility*, or *high rank*. (AA, T, S, M, Mgh, K.) You say, لَهُ أُثَالٌ كَأَنَّهُ أُثَالٌ *He has glory*, or *honour*, &c., *as though it were* the mountain called *Othál*. (TA.) [But the next signification seems to be here more appropriate.] ___ *Wealth*, or *property*. (Mgh.)

أَثِيلٌ *A place of growth of trees of the kind called* أَرَاكٌ [perhaps a mistranscription for أَثْلٌ]: mentioned by Th, from IAar. (T.) *Abundant*, *and luxuriant*, or *long*, hair. (TA.) ___ See also مُؤَثَّلٌ in two places.

آثِلٌ : see مُؤَثَّلٌ.

مُؤَثَّلٌ *Having root*, or *a foundation;* or *firm*, or *established*, and *firmly rooted* or *founded:* (S:) or *having a permanent source*, or *firm foundation:* (Munjid of Kr:) or *of old foundation* or *origin:* or *collected together so as to* [*become stable* or *permanent*, or] *have root* or *a foundation:* (T:) or *old; of ancient origin;* or *of long standing:* (M, TA:) or *permanent:* (IAar:) applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so أَثِيلٌ : (S, TA:) and to wealth, or property: (Kr, S:) and to anything; (T, M;) and so أَثِيلٌ , and مُتَأَثِّلٌ : (M:) and آثِلٌ , also, has the first of these significations, applied to dominion. (T.) ___ *Prepared*, *disposed*, *arranged*, or *put into a right* or *good state.* (AA.)

مُتَأَثِّلٌ : see مُؤَثَّلٌ. ___ Also *Taking for oneself*, *getting*, or *acquiring*, *a source*, *stock*, or *fund*, (أَصْل,) *of wealth*, or *property:* (S, TA:) or *collecting* wealth, or property, (T, Mgh,) *and taking* it *for oneself*, or *getting* it, or *acquiring* it, *as a source*, *stock*, or *fund.* (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يَأْكُلُ مِنْ مَالِهِ غَيْرَ مُتَأَثِّلٍ مَالًا [*He may eat of his wealth*, or *property*, *not taking for himself a source*, *stock*, or *fund*, *of wealth*, or *property:* or, *not collecting* &c.]: (T, S, Mgh:*) or, accord. to Bkh, *not acquiring abundance of wealth:* but the former explanation is more correct lexically. (Mgh.)

اثم

1 أَثِمَ, (Lth, S, M, &c.,) aor. ـَ, (Lth, M, Msb, K,) inf. n. إِثْمٌ, (S, K,) or أَثَمٌ, the former being a simple subst., (Msb,) and مَأْثَمٌ, (S, K,) *He fell* إِثْمٌ [i. e. *a sin*, or *crime*, &c.]; (Lth, T, S, M, Msb, * K *;) [*he sinned; committed a sin*, or *crime;*] *he did what was unlawful:* (M, * K:) and تَأْثِيمٌ signifies the same as إِثْمٌ: (K:) it may be either an inf. n. of أَثَمَ, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like تَنْبِيتٌ: (M:) and is said to be used in the sense of إِثْمٌ in the Kur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that تَأْثَامٌ, like تَكْذَابٌ, is syn. with تَأْثِيمٌ and إِثْمٌ; and, like تأثيم, may be an inf. n. of أَثَمَ, or a simple subst.: see an ex. voce بَرُوقٌ.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in تَعْلَمُ and نَعْلَمُ; and as the hemzeh in إِثْمٌ is with kesr, the radical hemzeh [in the aor.] is changed into ى; so that they say إِيثَمُ and تِيثَمُ [for آثَمُ and تَأْثَمُ.] (TA.) In the saying,

* لَوْ قُلْتَ مَا فِى قَوْمِهَا لَمْ تِيثَمِ *
* يَفْضُلُهَا فِى حَسَبٍ وَمِيسَمِ *

the meaning is, [*Shouldst thou say, thou wouldst not sin*, or *do wrong*, in so saying,] *There is not, among her people*, any one *who excels her* [*in grounds of pretension to respect, and in impress*, or *character, of beauty*]. (M.) أَثَمَهُ اللّٰهُ فِى كَذَا, aor. ـُ (S, K) and ـِ, (S,) or ـَ, (K,) but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktitáf el-Azáhir the aor. is said to be and ـُ, (MF, TA,) [*God reckoned him to have sinned*, or *committed a crime* or *the like, in such a thing;* or] *God reckoned such a thing against him as an* إِثْمٌ: (S, K:) or أَثَمَهُ, aor. ـِ (Fr, T, M, Msb) and ـُ, (Msb,) inf. n. أَثْمٌ (Fr, T, Msb) and أَثَامٌ (Fr, T, TA) and إِثَامٌ, (Fr, TA,) *He* (God) *requited him*, (Fr, T,) or *punished him*, (M,) *for what is termed* إِثْمٌ [i. e. *sin*, or *crime*, &c.]: (Fr, T, M:) [see also أَثَامٌ below:] or *he* (a man) *pronounced him to be* آثِمٌ [i. e. *a sinner*, or *the like*]: (Msb:) [or] آثَمَهُ, aor. يُؤْثِمُهُ, has this last signification, said of God; and also signifies *He found him to be so*. (T.)

___ You say also, أَثَمَت النَّاقَةُ المشْىَ, aor. ـِ , inf. n. أَثْمٌ, *The she-camel was slow.* (M.)

2 أثّمهُ , (S, Msb, K,) inf. n. تأْثيمٌ, (Msb, K,) *He said to him* أَثِمْتَ [*Thou hast fallen into a sin*, or *crime*, &c.; *hast sinned*, &c.]. (S, Msb, K.) See also 1, first and second sentences.

4 آثمهُ *He made him*, or *caused him, to fall into what is termed* إِثْمٌ [i. e. *a sin*, or *crime*, &c.], (Zj, S, M, K,) or *what is termed* ذَنْبٌ. (Msb.) ___ See also 1, last sentence but one.

5 تأثّم *He abstained from what is termed* إِثْمٌ [i. e. *sin*, or *crime*, &c.]; (T, S, M, Msb, K;) like تَحَرَّجَ meaning he preserved himself from what is termed حَرَجٌ: (Msb:) or *he did a work*, or *deed, whereby he escaped from what is termed* إِثْمٌ: (TA:) and *he repented of what is so termed*, (M, K,) *and begged forgiveness of it;* as though he removed the إِثْمٌ itself by repentance and by begging forgiveness; or sought to do so by those two means. (M.) You say also, تأثّم من كذا *He abstained from such a thing as a sin*, or *crime;* syn. تَحَنَّثَ, q. v. (S, K, in art. حنث.)

إِثْمٌ [accord. to some, an inf. n.; see أَثِمَ: accord. to others, only a simple subst., signifying] *A sin, a crime, a fault, an offence*, or *an act of disobedience*, syn. ذَنْبٌ, (S, M, Msb, K,) *for which one deserves punishment;* differing from ذَنْبٌ inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K and,] *an unlawful deed:* (M, K:) or *a deed which retards from recompense:* or, accord. to Fr, *what is exclusive of the* [*punishment termed*] حَدٌّ: accord. to Er-Rághib, it is a term of more general import than عُدْوَانٌ: (TA:) مَأْثَمٌ [which is originally an inf. n. of أَثِمَ] is syn. with إِثْمٌ; (T, * Mgh;) and so, too, is أَثَامٌ , (Msb,) or إِثَامٌ , signifying *a deed retarding recompense:* (TA:) the pl. of إِثْمٌ is آثَامٌ: (M:) and the pl. of مَأْثَمٌ is مَآثِمُ. (T.) ___ [Sometimes it is prefixed to a noun or pronoun denoting its object: ___ and sometimes it means The *punishment of a sin* &c.: see explanations of a passage in the Kur v. 32, voce بَآءَ.] ___ *Wine:* (Aboo-Bekr El-Iyádee, T, S, M, K:) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) ___ [And for a like reason,] *Contention for stakes*, or *wagers, in a game of hazard;* syn. قِمَارٌ; (M, K;) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the

game called الميسر, [قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ [*Say thou, In them both are great sin and means of profit to men*]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)

أَثَامٌ : see إِثْمٌ. ___ Also The *requital*, or *recompense*, of إِثْمٌ [i. e. *sin*, or *crime*, &c.]: (T, S, M, Msb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or *punishment* (Yoo, Lth, T, M, K) *thereof:* (Lth, T, M:) and إِثَامٌ and مَأْثَمٌ signify the same; (M, K;) the latter like مَقْعَدٌ. (TA. [In the CK this is written مَأْثَم.]) So in the Kur [xxv. 68], يَلْقَ أَثَامًا [*He shall find a requital*, or *recompense*, or *a punishment*, *of sin*]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, *he shall find the punishment of* آثَام [or *sins*]: but some say, the meaning is that which here follows. (M.) ___ *A valley in Hell.* (M, K.)

إِثَامٌ : see إِثْمٌ: ___ and أَثَامٌ.

أَثُومٌ : see آثِمٌ; and أَثِيمٌ.

أَثِيمٌ : see آثِمٌ. ___ Also *A great*, or *habitual*, *liar;* or one *who lies much;* and so أَثُومٌ . (K.) So in the Kur ii. 277: or it there signifies *Burdened with* إِثْم [or *sin*, &c.]. (TA.) In the Kur xliv. 44, it means, accord. to Fr, The *unrighteous*, or *sinning;* like آثِمٌ : (T:) or the *unbeliever:* (TA:) or, accord. to Zj, in this instance, (M,) by the اثيم is meant *Aboo-Jahl.* (M, K.) Also The *commission of* إِثْم [*sin*, or *crime*, &c.,] *much*, or *frequently;* and so أَثِيمَةٌ . (M, K.)

أَثِيمَةٌ : see أَثِيمٌ.

أَثَامٌ : see آثِمٌ.

آثِمٌ *Falling into what is termed* إِثْمٌ [i. e. *a sin*, or *crime*, &c.]; (S, Msb, * K; *) [*sinning; committing a sin*, or *crime;*] *doing what is unlawful:* (K:) and in like manner, (S, Msb, K,) but having an intensive signification, (Msb,) أَثِيمٌ , and أَثُومٌ , (S, M, Msb, K,) and أَثَّامٌ : (M, Msb, K: [in the CK, erroneously, without teshdeed:]) the pl. of the first of these three is أُثَمَآءُ; that of the second, أُثُمٌ; and that of the third, أَثَّامُونَ. (M.) See also آثِمَةٌ ___. أَثِيمٌ, (S,) and آثِمَاتٌ, (S, M, K, [in the CK, erroneously,

اثْمات.]) A she-camel, (S,) and she-camels, *slow*, or *tardy;* (S, M, K;) *weary*, *fatigued*, or *jaded*. (K. [In the CK, we find معيبات erroneously put for معييات.]) Some pronounce it with ت. (Sgh.) [In like manner,] مؤاثم signifies That is *slack*, or *slow*, *in pace*, or *going;* الذى يكْذب فى السَّيْر. (Sgh, K. [In Golius's Lex., as from the K, الذى يكذّب السَّيْر. Both are correct, signifying the same.])

تأْثام : see 1.

تأْثيم : see 1.

مأْثَم : see إِثْم, in two places: ___ and see أَثام.

مأْثُوم [*Reckoned to have sinned*, or *the like;*] *having a thing reckoned against him as an* إِثْم: (S:) or *requited for what is termed* إِثْم. (Fr, T.)

مواثم : see آثم.

اثن

اثْنَان and اِثْنَتَان: see art. ثنى.

اج

1 أَجَّت النَّارُ , (S, A, Msb,) aor. ـُ (S, Msb) and ـِ , (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. أَجِيجٌ, (S, A, Msb, K,) *The fire burned, burned up, burned brightly*, or *fiercely*, (Msb,) *blazed*, or *flamed*, or *blazed* or *flamed fiercely;* (S, A, Msb, K;) as also تأجّجت (S, A, K) and ائتجّت [written with the disjunctive alif ايتَجَّت]: (S, K:) or *made a sound by its blazing* or *flaming*. (ISd, TA.) ___ أَجَّ, aor. ـُ , (S, K, &c.,) contr. to analogy, (TA,) and ـِ , (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. أَجٌّ (S) and أَجِيجٌ, (TA,) *He* (an ostrich) *ran, making a* [*rustling*] *sound*, or *noise, such as is termed* حَفِيفٌ. (S, L, K, &c.) And, aor. ـُ , (T, A,) inf. n. أَجٌّ, (T, TA,) *He hastened*, or *was quick, in his pace; walked quickly;* or *went a pace between a walk and a run;* (T, Nh;) said of a man; (Nh, from a trad.;) and of a camel: (IB:) or *he made a sound*, or *noise*, in his pace or going, *like that of the blazing*, or *flaming, of fire*. (A.) You say, أَجَّ أَجَّةَ الظَّلِيمِ

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[*He made a rustling sound* in going along, *like that of the ostrich*]. (A.) And أَجَّ, aor. ـِ , [so in the TA,] inf. n. أَجِيجٌ, *It* (a camel's saddle) *made a sound* or *noise* [produced by his running]. (AZ, TA.) And أَجِيجٌ signifies also The *sounding* of water *in pouring forth*. (TA.) ___ أَجَّ, (S, K,) aor. ـُ , (S, L,) inf. n. أُجُوجٌ, (S, K,) *It* (water) *was*, or *became, such as is termed* أُجَاجٌ. (S, L, K.) أَجَّهُ *He rendered it* (namely water) *such as is termed* أُجَاجٌ. (K.)

2 أجّج النَّارَ , (S, A, K,) inf. n. تَأْجِيجٌ, (K,) *He made the fire to* [*burn, burn up, burn brightly* or *fiercely*, (see 1,)] *blaze*, or *flame*, or *blaze* or *flame fiercely*. (S, A, K.) ___ [Hence,] أجّج بينهم شَرًّا *He kindled evil*, or *mischief, among them*. (TA.)

5 **تَأَجَّجَ** see 1. ___ Hence تَأَجَّجَ also signifies *It gave light; shone;* or *shone brightly.* (TA, from a trad.) ___ See also 8, where a contracted form of this verb is mentioned.

8 **إِتَّجَجَ** see 1. ___ [Hence,] ائتجّ النَّهارُ [written with the disjunctive alif ايتجَّ] *The day was,* or *became, intensely hot,* or *fiercely burning;* (S, K;) as also تَأَجَّ and تأجّج. (K.)

أَجَّةٌ *Intenseness of heat,* and *its fierce burning;* (S, K;) as also أَجِيجٌ [inf. n. of 1], and أَجَاجٌ , and ٱسْتِجَاجٌ [inf. N. of 8]: pl. إِجَاجٌ. (S.) You say, جَآتْ أَجَّةُ الصَّيْفِ *The intense heat,* or *fierce burning, of summer came.* (TA.) ___ The *sound* of fire; as also أَجِيجٌ . (ISd, TA.) ___ The *sound,* or *noise, and commotion,* of an ostrich running, and of people walking or passing along. (A.) You say, أَجَّ أَجَّةَ الظَّلِيمِ [explained above: see 1]. (A.) ___ *Confusion:* (S, K:) or, as also أَجِيجٌ , the *confusion arising from the talking* of a people, and the *sound,* or *noise, of* their *walking* or *passing along.* (L.) You say, القَوْمُ فِي أَجَّةٍ *The people are in a state of confusion* [&c.]. (S.)

أَجَاجٌ : see أَجَّةٌ.

أُجَاجٌ Anything *burning to the mouth, whether salt or bitter or hot.* (MF.) [Hence,] مَآءٌ أُجَاجٌ, (S, A, K, &c.,) and إِجَاجٌ , (Msb,) *Water that burns by its saltness:* (A:) or *salt water:* or *bitter water:* (TA:) or *salt, bitter water:* (S, K:) or *very salt water:* (I' Ab:) or *bitter and very salt water:* (Msb:) or *very salt water, that burns by reason of its saltness:* or *very bitter water:* or *water very salt and bitter, like the water of the sea:* (TA:) or *water of which no use is made for drinking, or for watering seed-produce, or for other purposes:* (El-Hasan:) or *very hot water:* (TA:) the pl. is the same [as the sing.; or أُجَاجٌ is also used as a quasi-pl. n.]. (TA.)

إِجَاجٌ : see أُجَاجٌ.

أَجُوجٌ *Giving light; shining;* or *shining brightly.* (AA, S, K.)

أَجِيجٌ inf. n. of 1, which see: and see also أَجَّةٌ, in three places.

هَجِيرٌ أَجَّاجٌ [*A vehemently hot*, or *fiercelyburning, summer-midday*]. (A.)

أُجٌّ ; fem. with ة: see الأَوَاجِجُ, below.

آجُوجُ : see يَأْجُوجُ, below.

السَّمَائِمُ الأَوَاجِجُ [*The fiercely-burning hot winds;* the latter word being pl. of آجَّةٌ , fem. of آجٌّ , which is the act. part. n. of أَجَّ;] is used by poetic licence for الأَوَاجُّ. (TA.)

ٱسْتِجَاجٌ inf. N. of 8, which see: and see also أَجَةٌ.

مَأْجُوجُ : see what follows.

يَأْجُوجُ One *who walks quickly*, and *runs, in this and that manner.* (K, * TA.) ___ يَأْجُوجُ and مَأْجُوجُ , (S, Msb, K,) imperfectly decl., (S,) [*Gog and Magog;*] *two tribes of God's creatures;* (TA;) or *two great nations;* (Msb;) or *two tribes of the children of Japheth the son of Noah:* or, as some say, *the former, of the Turks;* and *the latter, of the Jeel* [meaning *Jeel-Jeelán*, said in the TA in art. جيل, on the authority of ISd, to be *a people beyond the Deylem;* and on the authority of Az, to be *believers in a plurality of gods;* (*the Geli* and *Gelæ* of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Kur, on the authority of Golius in Alfrag. p. 207;)]: (Bd in xviii. 93:) [said by the Arabs to be *Scythians of the furthest East; particularly those on the north of the Chinese:* (Golius:) or, as some say, *the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe:* (Freytag:)] *said* in a rad., (TA,) on the authority of I' Ab, (Msb,) *to compose nine tenths of mankind:* (Msb, TA:) or يأجوج is the name of *the males*, and مأجوج is that of *the females:* (Msb:) he who pronounces them thus, and makes the أ a radical letter, says that the former is of the measure يَفْعُولُ, and the latter of the measure مَفْعُولُ; as though from أَجِيجُ النَّارِ; (Akh, S, Msb; *) or from مَآءٌ أُجَاجٌ; (TA;) or from أَجَّ said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprà:) he who pronounces them without ء, making the ا in each an augmentative letter, says that the former is from يَجْجُتُ, and the latter from

مَجُجْتُ: (Akh, S, K:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Msb, TA;) their being imperfectly decl. is said to indicate this; (Bd ubi suprà;) and if so, the ا in them is similar to that in هَارُوت and مَارُوت and دَاوُود and the like; and the ء, anomalous, as that in عَأْلَمٌ and the like; and their measure is فَاعُولُ. (Msb.) Ru-beh used to read آجُوج and مَاجُوج [in the CK مأجُوج]; and Aboo-Mo'ádh, يَمْجُوج. (K.)

اجر

1 **أَجَرَهُ**, aor. ـُ and ـِ, (S, Mgh, Msb, K,) which latter form of the aor., though known to most of the lexicologists, is disacknowledged by a few of them, (TA,) inf. n. أَجْرٌ; (S, Msb;) and آجَرَهُ, (S, Mgh, Msb, K,) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form أَفْعَلَ, not فَاعَلَ, as IKtt by evident inadvertence makes it to be by saying that its aor. is يُؤَاجِرُ, (TA,) inf. n. إِيجَارٌ; (S;) *He* (God, S, A, Mgh, Msb, and a man, Mgh) *recompensed, compensated,* or *rewarded, him,* (S, A, Mgh, Msb, K,) عَلَى مَا فَعَلَ *for what he had done.* (A.) [See أَجْرٌ, below.] أُجِرَ فُلَانٌ خَمْسَةً مِنْ وَلَدِهِ [*Such a one became entitled to a reward for five of his children,* by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy)], (S,) and أُجِرَ وَلَدُهُ, (A,) and أُجِرَ فِي أَوْلَادِهِ, (K,) mean that his children died, and became [causes of] his reward. (S, A, K.) ___ أَجَرَهُ, (K,) aor. ـُ, (S,) [*He served him for hire, pay,* or *wages;*] *he became his hired man,* or *hireling.* (S, K.) So in the Kur xxviii. 27. (TA.) ___ أَجَرَهُ, aor. ـُ, (L, Msb, K,) and , (Msb, K,) inf. n. أَجْرٌ, (L, K,) *He let him* (namely his slave) *on hire,* or *for pay,* or *wages;* (L, * Msb, * K;) as also آجَرَهُ, inf. n. إِيجَارٌ; ('Eyn, Mgh, Msb, K;) and آجَرَهُ, inf. n. مُؤَاجَرَةٌ: (K:) all these are good forms of speech, used by the Arabs: (L:) or آجَرَهُ having for its inf. n. مُؤَاجَرَةٌ signifies *he appointed him* (namely another man) *hire, pay,* or *wages, for his work;* (Mj, Mgh;) or *he engaged with him to give him hire, pay,* or *wages;* (A, Mgh, Msb;) and can have only one objective complement: whereas, ↓ when it is of the measure أَفْعَلَ it is doubly trans.; (Mgh, Msb;) so that one says, آجَرَنِي مَمْلُوكَهُ *He let me his slave on hire.* (Mgh.) One also says, أَجَرَ الدَّارَ, aor. ـُ and ـِ, inf. n. أَجْرٌ, *He let the house on hire;* and so آجَرَ الدَّارَ, [inf. n. إِيجَارٌ:] (Msb, TA:) and آجَرَهُ الدَّارَ, [inf. n. إِيجَارٌ,] *He let to him the house on hire:* (S, A, Mgh, Msb:) the latter verb being of the measure أَفْعَلَ, not of the measure فَاعَلَ: (A, Mgh, Msb:) and the vulgar say, وَاجَرَ: (S:) some, however, say, آجَرْتُ الدَّارَ, inf. n. مُؤَاجَرَةٌ, making the verb of the measure فاعل: (Msb, TA:) some also say, آجَرْتُ الدَّارَ زَيْدًا [*I let the house to Zeyd*], inverting the order of the words: (Msb, TA:) and the lawyers say, آجَرْتُ الدَّارَ مِنْ زَيْدٍ [in the same sense, like as بِعْتُ مِنْ

زَيْدٌ الدَّارَ means the same as بِعْتُ زَيْدًا الدَّارَ]. (Msb: [but in the Mgh, the like of this is said to be vulgar.])

3 **آجر** , inf. n. مُؤَاجَرَةٌ: see 1, latter half, in three places: and see 10. One says also, of a woman, (K,) or a whorish female slave, (TA,) آجَرَتْ, [of the measure فَاعَلَتْ, not أَفْعَلَتْ, (see مُؤْجِرٌ, below,)] meaning *She prostituted herself for hire.* (K.)

4 **آجَرَتْ** , inf. n. إِيجَارٌ: see 1, first sentence: ___ and see the latter half of the same paragraph, in seven places.

8 **ائتجر** [written with the disjunctive alif ايتجر] *He gave alms, seeking thereby to obtain a reward*

[*from God*]: (L, K *:) and ائتجربه *He gave it as alms, seeking thereby a reward.* (L.) آتجر for ائتجر is not allowable, because ء cannot be incorporated into ت: [or, accord. to some, this is allowable, as in آتَّزَرَ for ائتزر, and آتَّمَنَ for ائتمن, &c.:] Hr allows it; and cites an ex. in a trad.; but IAth says that the proper reading in this instance is يَأْتَجِرُ, not يَتَّجِرُ; or, if the latter be allowed, it is from التِّجَارَةُ, not from الأَجْرُ. (L.) ___ اُوتُجِرَ عَلَيْهِ بِكَذَا [in which the radical ء is changed into و because the alif preceding it is made disjunctive and with damm, (in one copy of the S, and in the L and TA, erroneously written ايتجر,) *He was hired to do it for such a sum* or *thing*, (see مُؤْتَجَرٌ, below,)] is from الأُجْرَةُ. (S, L.)

10 **استأجره** , (S, K,) and آجره , (K,) [the latter of the measure فَاعَلَ, as has been clearly shown above, from the A and Mgh and Msb,] *He hired him; took him as a hired man*, or *hireling.* (S, K, TA.) You say also, استأجر الدَّارَ [*He hired the house; took it on hire*]. (A, Mgh,)

أَجْرٌ *A recompense, compensation*, or *reward*, (S, K, &c.,) *for what one has done;* (K;) *i. q.* ثَوَابٌ; (S;) as also إِجَارَةٌ and أَجَارَةٌ and أُجَارَةٌ , (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and أُجْرَةٌ : (TA:) or, as some say, there is a distinction between أَجْرٌ and ثَوَابٌ: El-'Eynee says, in the Expos. of El-Bukháree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed ثواب; and what is obtained by

supererogatory acts of religion, اجر; for ثواب is properly a substitute for a thing itself; and اجر, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA:) it is well known that اجر signifies *a recompense*, or *reward, from God to a man, for righteous conduct;* (MF;) *and* إِجَارَةٌ , *recompense, compensation, hire, pay,* or *wages, from one man to another, for work;* (Mgh, MF;) and hence الأَجِيرُ; (MF;) and أُجْرَةٌ also has this latter signification, (Mgh, TA,) and is syn. with كِرَآءٌ; (S, Mgh, K;) [signifying likewise *rent* for a house, and *the like;*] but أَجْرٌ is used [sometimes] in the sense of إِجَارَةٌ and in that of أُجْرَةٌ: (Msb:) the pl. of أَجْرٌ is أُجُورٌ (Msb, K) and آجَارٌ; (K;) but the latter form was unknown to MF: (TA:) the pl. of أُجْرَةٌ is أَجْرٌ and أُجُرَاتٌ and أُجَرَاتٌ. (Msb.) [One says, أَجْرُكَ عَلَي اللّهِ *Thy recompense is due from God.* And, to console a person for the death of a relation or friend, عَظَّمَ اللّهُ أَجْرَكَ فِيهِ *May God largely compensate thee for him!* i. e., for the loss of him.] By the expression أَجْرٌ كَرِيمٌ in the Kur xxxvi. 10 is said to be meant *Paradise.* (TA.) ___ *A dowry,* or *nuptial gift; a gift that is given to,* or *for, a bride:* (K:) pl. أُجُورٌ: so in the Kur xxxiii. 49 [&c.]. (TA.) ___ *Praise; good fame.* (K.) So, as some say, in the Kur xxix. 26. (TA.)

أَجُرٌّ and أُجُرٌ: see آجُرٌّ.

أُجْرَةٌ : see أَجْرٌ, in three places.

إِجْرِيَّا and إِجْرِيَّآءُ: see إِجِّيرَى.

أَجُورٌ : see آجُرٌّ.

أَجِيرٌ (S, K, &c.) *A hired man; a hireling:* (L:) or of the measure فَعِيلٌ in the sense of the measure مُفَاعَلٌ, i. e. *a man with whom one has engaged to give him hire, pay,* or *wages:* (Mgh, Msb: *) pl. أُجَرَآءُ. (L, Msb.)

إِجَارَةٌ and أَجَارَةٌ and أُجَارَةٌ: see أَجْرٌ, in four places. ___ إِجَارَةٌ also signifies The *giving of usufructs for a compensation.* (Mgh.) ___ And *Land which its owners have let to him who will build upon it:* so explained by the lawyers. (Mgh.)

إِجَّارٌ (S, M, IAth, Mgh, K) and إِجَّارَةٌ (M) and إِنْجَارٌ (Mgh, K) The *flat top,* or *roof, of a house,* (S, M, IAth, Mgh, K,) *that has*

not around it anything to prevent a person's falling from it: (M, * IAth:) of the dial. of the people of Syria and of El-Hijáz: (S:) pl. [of the first and second] أَجَاجِيرُ and أَجَاجِرَةٌ; (A'Obeyd, S, K;) and [of the third] أَنَا جِيرُ. (Mgh, K.)

إِجَّارَةٌ : see إِجَّارٌ.

إِجِّيرَى (ISk, K) and إِجْرِيًّا and إِجْرِيَّآءُ (S in art. هجر) *A custom; a habit.* (ISk, K, and S ubi suprà.) The hemzeh is said to be a substitute for هـ [in هِجِّيرَى &c.] (TA.) You say, مَا زَالَ ذٰلِكَ إِجِّيرَاهُ *That ceased not to be his custom,* or *habit.* (ISk.)

آجِرٌ and آجُرٌ and آجَرٌ, and the pls. آجُرُونَ and آجَرُونَ: see what next follows.

آجُرٌّ (S, Mgh, Msb, K) and آجُرٌ (AA, Ks, K) and آجُورٌ (S, K) and أَجُورٌ and يَاجُورٌ (K) and أَجُرٌ (as in some copies of the K) and آجَرٌ, (as in some copies of the K and in the TA,) or أُجُرٌ, (as in other copies of the K,) and آجُرٌ [to which is erroneously added in the CK آجَرَةٌ] and [the pls.] آجُرُونَ and آجَرُونَ (K) are syn., (S, K,) of Persian origin, (S,) [from آگُورْ or آگُرْ,] arabicized, (S, Mgh, K,) signifying *Baked bricks;* (Msb;) *baked clay,* (Mgh, L,) *with which one builds:* (S, L:) آجُرٌّ and آجُورٌ and آجُرٌ [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with و and ن,] and their sings. [or rather ns. un.] are with ة, i. e. آجُرَّةٌ &c. (L.)

آجُورٌ : see آجُرٌّ.

إِنْجَارٌ : see إِجَّارٌ.

مُؤْجَرٌ [A slave, or] a house, *let on hire;* (Akh, T, Msb;) as also مَأْجُورٌ ; (L;) and some say, مُؤَاجَرٌ . (Akh, Msb.)

مُؤْجِرٌ One *who lets on hire* [a slave, or] a house: one should not say مُوَاجِرٌ ; for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of آجَرَتْ, given above: or, accord to some, it is allowable when it relates to a house: (see أَجَرَهُ:) it seems to be disallowed only when used absolutely]. (A, Mgh.)

مَأْجُورٌ : see مُؤْجَرٌ.

مُؤَاجِرٌ : see مُؤْجِرٌ.

مُؤَاجَرٌ : see مُؤْجَرٌ.

مُؤْتَجَرٌ [part. n. of اُوتُجِرَ]. Mohammad Ibn-Bishr El-Khárijee, not [as is said in the S] Aboo-Dahbal, says, (L,)

* يَا لَيْتَ أَنِّى بِأَثْوَابِي وَ رَاحِلَتِى *
* عَبْدٌ لِأَهْلِكَ هٰذَا الشَّهْرَ مُؤْتَجَرُ *

[*O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month*]: (S, L.) i. e., مَعَ أَثْوَابِي. (S.)

يَاجُورٌ : see آجُرٌّ.

اجص

إِجَّاصٌ [The *plum;*] *a certain fruit,* (K, TA,) *of the description termed* فَاكِهَة, (TA,) *well known;* (Msb, K;) *cold and moist; or, as some say, of moderate temperature;* (TA;) *which facilitates the flow of the yellow bile;* (K;) i. e., *its juice,* or *water, does so, when drunk with sugar-candy* (طَبَرْزَذ) *and manna* (تَرَنْجُبِين) *added to it;* (TA;) *and allays thirst, and heat of the heart;* (K;) *but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary* سِكَنْجُبِين [or *oxymel*]: *it is of several kinds:* (TA:) [*the most common is the Damasc,* or *Damascene, plum:*] *the best is* (K, TA) *the Armenian,* (TA,) *that which is sweet and large:* (K, TA:) *the sour,* or *acid, is less laxative, and more cold:* (TA:) the n. un. is with ة: (S, Msb, K:) you should not say إِنْجَاصٌ; (Yaakoob, S, K;) or this is a word of weak authority, (K, TA,) and you say إِجَّاصٌ and إِنجَاصٌ like as one says إِجَّارٌ and إِنْجَارٌ: (TA:) in the dial. of the Syrians, the إِجَّاصٌ [or إِنْجَاص or إِنجَاس accord. to common modern usage among them] is the [*pear* which they formerly called] مِشْمِش and [which others call] كُمَّثْرَي: (K:) *it is of the growth of the country of the Arabs:* (AHn:) اجّاص is an adventitious word, (S, K,) or arabicized, (Msb,) because ج and ص do not both occur in any Arabic word: (S, Msb, K:) or, accord. to Az, they do so occur; as, for instance, in حَصَّص, and in صَجٌّ. (TA.)

اجل

1 أَجِلَ , aor. ـَ , (Msb, K,) inf. n. أَجَلٌ, (Msb,) *It* (a thing, Msb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,]) *was*, or *became*, *delayed*, *postponed*, *kept back;* [and therefore, *future;*] syn. تَأَخَّرَ; (K;) and أَجَلَ, aor. ـُ , inf. n. أُجُولٌ, signifies the same. (Msb.) [See آجِلٌ and أَجَلٌ. The primary signification seems to be, *It had a term*, or *period*, *appointed for it*, *at which it should fall due*, or

come to pass.] أَجَلَهُ, aor. ـِ , (K,) inf. n. أُجُولٌ; (TA;) and أَجَّلَهُ , (K,) inf. n. تَأْجِيلٌ; (TA;) and آجَلَهُ , (K,) inf. n. مُؤَاجَلَةٌ; (TK;) *He confined*, *restricted*, *restrained*, *withheld*, *debarred*, *hindered*, or *prevented*, *him*. (K, TA.) Hence the phrase, أَجَلُوا مَالَهُمْ *They confined*, *restricted*, &c., *their cattle from the pasturage.* (TA.) أَجَلَ عَلَيْهِمْ شَرًّا, (S, Msb,) or الشَّرَّ, (K,) aor. ـُ (S, Msb, K) and ـِ , (S, K,) inf. n. أَجْلٌ, (S, Msb,) *He committed against them evil*, (S, Msb, K,) and *drew it*, or *procured it*, *to them:* (Msb:) and (S, in the K or) *he excited it*, *stirred it up*, or *provoked it*, *against them:* (S, K:) or, accord. to AZ, أَجَلْتُ عَلَيْهِمْ, inf. n. as above, signifies *I committed a crime against them:* and AA says that جَلَبْتُ عَلَيْهِمْ and جَرَرْتُ and أَجَلْتُ have one and the same signification. (TA.) ___ And أَجَلَ لِأَهْلِهِ, (Lh, K,) inf. n. as above, (TA,) *He gained*, *acquired*, or *earned*, and *collected*, and *brought*, or *purveyed*, and *exercised skill in the management of affairs*, *for his family.* (Lh, K.)

2 أَجَّلَ الأَجَلَ , (TA,) inf. n. تَأْجِيلٌ, (K, TA,) *He defined the term*, or *period;* (K, * TA;) *assigned*, *appointed*, or *specified*, *it*. (TA.) It is said in the Kur [vi. 128], وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا [*And we have reached our term which Thou hast assigned*, or *appointed*, *for us;*] meaning, the day of resurrection; (Bd, * Jel;) or the term of death; or, as some

say, the term of extreme old age. (TA.) And أَجَّلْتُهُ, inf. n. as above, signifies *I assigned*, or *appointed, for him*, or *it, a term*, or *period*. (Msb.) ___ أَجَّلَنِى *He granted me a delay*, or *postponement*. (TA.) You say, اسْتَأْجَلْتُهُ فَأَجَّلَنِى أَلَى مُدَّةً (S, K, TA) *I desired, asked, demanded*, or *requested, of him a term*, or *period*, [*of delay*, or *postponement*,] *and he granted me a delay*, or *postponement, to a certain term*, or *period*. (TA.) ___ See also 1.

3 **آجله**, inf. n. مُؤَاجَلَةٌ: see 1.

5 **تأجّل** *i. q.* استأجل ; (K, TA;) i. e. *He asked*, or *requested, that a term*, or *period, should be assigned, appointed*, or *specified, for him*. (TA.) It is said in a trad. of Mek-hool, كُنَّا مَرَابِطِينَ بِالسَّاحِلِ فَتَأَجَّلَ مُتَأَجِّلٌ [*We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and*] *a person asked*, or *requested, that a term*, or *period, should be assigned*, or *appointed*, or *specified, for him*, and that permission should be granted him to return to his family. (TA.)

10 **إِسْتَأْجَلَ** see 2 and 5.

أَجْلٌ is originally the inf. n. of أَجَلَ شَرًّا he committed evil; and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bd in v. 35:) one says, فَعَلْتُهُ مِنْ أَجْلِكَ, and مِنْ إِجْلِكَ , (S, K,) and فَعَلْتُهُ أَجْلَكَ, and إِجْلَكَ , (so in some copies of the K,) and مِنْ أَجْلَالِكَ, and مِنْ إِجْلَالِكَ, (K, [belonging to art. جلو, in which also they are mentioned,]) and مِنْ أَجْلَالِكَ, and مِنْ إِجْلَالِكَ, (so in some copies of the K and in the TA, [belonging to art. جل,]) i. e. [*I did it*] مِنْ جَرَّاكَ, (S,) which means [originally] *in consequence of thy committing it:* (Bd ubi suprà:) [and then, by extension of its application, as shown above, *because of thee*, or *of thine act* &c.; *on thine account; for thy sake;* as also لِأَجْلِكَ, which is more common in the present day:] or مِنْ جَلَلِكَ: (K:) and مِنْ أَجْلِهِ كَانَ كَذَا, i. e. بِسَبَبِهِ [*Because of him*, or *it, it was thus*, or *such a thing was*]. (Msb.) An instance of its occurrence without مِنْ [or لِ] is presented by the saying of 'Adee Ibn-Zeyd,

* أَجْلَ أَنَّ اللّٰهَ قَدْ فَضَّلَكُمْ *

[*Because that God hath made you to have excel-lence*, or *hath preferred you*]. (TA.)

إِجْلٌ , whence فَعَلْتُهُ مِنْ إِجْلِكَ, and فَعَلْتُهُ إِجْلَكَ: see أَجْلٌ, in two places.

أَجَلٌ , (S, Mughnee, K,) with the ل quiescent, (Mughnee,) is written with kesr and with fet-h [to the medial letter, i. e. أَجَلْ as well as أَجَلْ] like نعم [which is written نَعَمٌ as well as نَعَمْ]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعَمْ; (S, Mughnee, K;) importing acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. *It is as thou sayest* [in the first case; and *yes*, or *yea*, in the same, and in the other cases]; (K voce بَلَى;) therefore it occurs after such sayings as Zeyd stood and did Zeyd stand? and beat thou Zeyd: but ElMálakee restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition: and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Radee says, in the Expos. of the Káfiyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Málik and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نَعَمْ (S, Mughnee, K *) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نعم is better than it after an interrogation: (S, Mughnee, K:) so that when one says, سَوْفَ تَذْهَبُ [Thou wilt, or shalt, go away], thou sayest أَجَلْ [*Yes*]; and it is better than نعم: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نعم; and it is better than اجل. (S.)

أَجَلٌ The *term*, or *period*, of a thing: (S, K:) its *assigned*, *appointed*, or *specified*, *term* or *period:* this is the primary signification: (TA:) or the *term*, or *period*, and *time of falling due*, of a thing: (Msb:) pl. آجَالٌ. (Msb, K.) ___ Hence, The *period of* women's *waiting*, *before they may marry again*, *after divorce:* as in the Kur ii. 231 and 232. (TA.) ___

The *period*, or *extremity of time, in which falls due a debt* (K, TA) and *the like*. (TA.) You say, بَاعَهُ إِيَّاهُ إِلَى أَجَلٍ [*He sold it to him for payment at an appointed period*]: and سَلَّمَ الدَّرَاهِمَ فِى طَعَامٍ إِلَى أَجَلٍ [*He delivered the money for wheat*, or *the like, to be given at an appointed period*]. (Msb in art. كلأ.) ___ The *term*, or *period, of death;* (K;) the *time in which God has eternally decreed the end of life by slaughter or otherwise:* or, as some say, the *whole duration of life:* and *its end:* a man's *life* being thus termed: and his *death, by which it terminates:* (Kull p. 17:) the *assigned*, or *appointed, duration of the life* of a man. (TA.) One says, دَنَا أَجَلُهُ, meaning *His death drew near;* originally, ٱسْتِيفَآءُ الأَجَلِ *the completion of the duration of life.* (TA.) In the Kur vi. 128, (see 2, above,) the meaning is, The *term of death:* or, as some say, the *term of extreme old age:* (TA:) or the *day of resurrection.* (Bd, * Jel.) The words of the Kur [vi. 2] ثُمَّ قَضَى أَجَلًا وَ أَجَلٌ مُسَمًّى عِنْدَهُ mean [*Then He decreed a term,*] *the term of death, and* [*there is a term named with Him,*] *the term of the resurrection:* or *the period between the creation and death*, and *the period between death and the resurrection;* for اجل is applied to the *end of a space of time* and to the *whole thereof:* (Bd:) or the meaning is, *the period of sleep*, and *the period of death:* (Bd, TA:) or *the period of those who have passed away*, and *the period of those who remain and those who are to come:* (Bd:) or *the period of remaining in this world*, and *the period of remaining in the world to come:* or in both instances *death* is meant; [*accidental*, and *natural;*] for the اجل of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the اجل of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has no? appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kur [xvi. 72 and] xxii. 5. (TA.) ___ Sometimes, also, it means *Destruction:* and thus it has been explained as occurring in the Kur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ [*And that, may be, their destruction shall have drawn near*]. (TA.)

أَجلْ : see أَجَلٌ.

أَجلٌ : see آجِلٌ.

أَجيلٌ *Having a delay,* or *postponement, granted to him, to a certain time; i. q.* مُؤَجَّلٌ إِلَى وَقْتٍ. (Lth.) ___ See also آجِلٌ.

آجِلٌ *Delayed; postponed; kept back;* syn. مُتَأَخِّرٌ; [but in some copies of the K, for آجِلٌ, we find أَجِلٌ ;] as also أَجِيلٌ , of which the pl. is أُجْلٌ: (K:) and therefore, (TA,) *not present; future; to come; contr. of* عَاجِلٌ: (S, Msb, TA:)

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and مُتَأَجِّلٌ , also, signifies *delayed, deferred,* or *postponed, to the time of the end of a period;* originally, *contr. of* مُتَعَجِّلٌ. (Mgh.) [See also أَجِيلٌ.] ___ [Hence,] الآجِلَةُ *The* [*future,*] *latter, ultimate,* or *last, dwelling,* or *abode,* or *life; the world to come;* syn. الآخِرَةُ; (K, TA;) *contr. of* العَاجِلَةُ. (S, TA.) *Committing* a crime; or *a committer* of a crime. (S, TA.)

مُؤَجَّلٌ *Determined, defined,* or *limited, as to time;* applied to a writing: so in the Kur iii. 139: (Bd, Jel, TA:) and to a debt; *contr. of* حَالٌّ, q. v. (Mgh in art. حل.) ___ See also أَجِيلٌ.

مُتَأَجِّلٌ : see آجِلٌ.

اجم

1 **أَجَمَهُ** , with kesr, [aor. ـَـ ,] (AZ, S, O,) inf. n. أَجْمٌ; (KL, PS;) or أَجَمَهُ, aor. ـِـ , (so in the K,) inf. n. أَجْمٌ; (TK;) [but أَجَمَ is the form commonly known; and if it were incorrect, the author of the K would probably, accord. to his usual custom, have charged J with error respecting it;] *He loathed it; disliked it; was,* or *became, disgusted with it;* namely, food; (AZ, S, O, K;) &c.; (K;) *from constantly keeping to it;* (AZ, S, O;) or *because of its not agreeing with him:* (TA:) *he reckoned it bad:* (KL:) and تَأَجَّمَهُ also signifies *he disliked, disapproved,* or *hated, it;* or *he expressed,* or *showed, dislike, disapprobation,* or *hatred, of it;* syn. تَكَرَّهَهُ. (TA.) أَجَمَ فُلَانًا, aor. ـِـ , (K,) inf. n. أَجْمٌ, (TK,) *He incited,* or *urged, such a one to do that which he disliked, disapproved,* or *hated.* (K.)

2 **أَجَّمَ** see 4.

4 **يُؤْجِمُ النَّاسَ** , or يُؤَجِّمُ النَّاسَ, [accord. to different copies of the K, the former being the reading in the TA,] *He makes men's own selves to be objects of dislike, disapprobation,* or *hatred, to them.* (K voce أُجُومٌ.) [Accord. to the TK, you say, آجَمَهُ مِنْهُ, inf. n. إِيجَامٌ, meaning *He made him to be an object of dislike, disapprobation,* or *hatred, to him.*]

5 **تأجّم** *He* (a lion) *entered his* أَجَمَة [or *thicket*]. (K.) تأجّمه: see 1.

أَجْمٌ *Any square, roofed, house:* (K:) mentioned by ISd as on the authority of Yaakoob: but see أُجُمٌ as explained by J [in the S] on the same authority. (TA.)

أُجْمٌ : see أُجُمٌ. It is also a pl. of أَجَمَةٌ. (M, K.)

أَجَمٌ : see أَجَمَةٌ.

أُجُمٌ *A fortress;* (Mgh, Msb, K;) like أُطُمٌ: (Mgh:) pl. آجَامٌ. (Mgh, Msb, K.) الأُجُمُ [is the name of] *A fortress* (S, K) *in El-*

Medeeneh, (K,) *built of stones by the people of that city:* and Yaakoob says that أُجُم signifies *any square, roofed, house.* (S, Sgh.) Imra-el-Keys says, [describing a vehement rain,]

* وَتَيْمَآءَ لَمْ يَتْرُكْ بِهَا جِذْعَ نَخْلَةٍ *
* وَلَا أُجُمًا إِلَّا مَشِيدًا بِجَنْدَلِ *

[*And Teymà*, (a town so called,) *it left not therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones:* but in the Calc. ed. of the Mo' allakát, (p. 54,) for أُجُمًا, we find أُطُمًا, which has the same meaning]. (S, Sgh.) See also أَجْم. (TA.) Accord. to As, it is also pronounced أُجْم . (S.)

أَجَمَةٌ *A thicket, wood,* or *forest; a collection,* (Mgh, Msb,) or *an abundant collection,* (K,) *of tangled, confused,* or *dense, trees,* or *shrubs:* (Mgh, Msb, K:) or it is *of reeds,* or *canes:* (S:) or *a* [*place such as is termed*] مَغِيض *of water collected together, in which, in consequence thereof, trees grow:* (S in art. غيض:) [or] it signifies also *a bed,* or *place of growth, of canes* or *reeds:* (Mgh:) the pl. is أَجَمَاتٌ and أُجُمٌ (S, M, K) and أُجْمٌ (M, K) and أَجَمٌ , (S, M, Mgh, Msb, K,) [or rather this last is a coll. gen. n., of which أَجَمَةٌ is the n. un.,] and إِجَامٌ (S, M, K) and [pl. of pauc.] آجَامٌ, (S, M, Mgh, K,) or the last but one is pl. of أَجَمٌ, (M,) and so is the last. (Lh, M, Msb.) And hence, The *haunt of a lion.* (TA in art. آجام ___.) حرب [in the CK اَجام] also signifies *Frogs.* (Sgh, K.) [App. because frogs are generally found in beds of canes or reeds.]

أَجُومٌ signifies مَنْ يُؤْجِمُ النَّاسَ, or يُؤَجِّمُ النَّاسَ; [accord. to different copies of the K; see 4;] i. e. One *who makes men's own selves to be objects of dislike, disapprobation,* or *hatred, to them.* (K.)

آجِمٌ *Loathing, disliking,* or *regarding with disgust.* (S, TA.) مَآءٌ آجِمٌ *i. q.* مَأْجُومٌ [*Water that is loathed, disliked,* or *regarded with disgust*]. (TA.)

مَأْجُومٌ : see آجِمٌ.

اجن

1 **أَجَنَ** , (S, Mgh, Msb, K,) aor. ـِ and ـُ ; (S, Msb, K;) and أَجِنَ, (S, Mgh, &c.,) aor. ـَ , (S, Msb,) mentioned by Yz; (S;) inf. n. of the former أُجُونٌ (S, Mgh, Msb, K *) and أَجْنٌ; (S, Msb, K; *) and of the latter أَجَنٌ; (S, Mgh, Msb, K;) *It* (water) *became altered for the worse* (S, Mgh, Msb, K) *in taste and colour,* (S, Mgh, K,) *from some such cause as long standing,* (TA,) *but was drinkable:* (Mgh, Msb:) or *became altered for the worse in its odour by oldness:* or *became covered with* [*the green substance called*] طُحْلُب *and with leaves:* (Mgh:) أَجُنَ, also, said of water, signifies *it became altered for the worse:* (Th:) and in the Iktitáf occurs أَجَنَ, aor. ـَ , which is unknown, but may be a mixture of two dial. vars. [namely of أَجَنَ having for its aor. ـِ and ـُ , and يَأْجَنُ having for its pret. أَجِنَ]. (MF) أَجَنَ *He* (a قَصَّار, or whitener of cloth) *beat* a piece of cloth or a garment [in washing it]. (S, K.)

أَجْنٌ : see آجِنٌ.

أَجَنٌ : see آجِنٌ.

أُجْنَةٌ (S, K) and أَجْنَةٌ and إِجْنَةٌ (K) *i. q.* وَجْنَةٌ [The *ball,* or *elevated part, of the cheek*]. (S, K.)

أَجِينٌ : see آجِنٌ.

إِجَانَّةٌ (S, Mgh, Msb, K) and إِنْجَانَةٌ , (Lh, K,) the latter of the dial. of Teiyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and إِيجَانَةٌ , (K,) with ى, (TA,) *A thing well known;* (K;) *a vessel in which clothes are washed;* (Msb;) *a* [*vessel also called*] مِرْكَن, *resembling a* لَقَن [which is a *kind of basin*], *in which clothes are washed:* (Mgh:) or *what is called in Persian* پنگان [i. e. پِنْگَانْ *a small cup*]: (PS:) [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning *lagena, phiala, crater:* adding, hinc vulgo Fingiána [i. e. فِنْجَانَة] *calix* vocatur:

item *Urceus: hydria:* [referring to John ii. 6:] *Vas dimidiæ seriæ simile, in quo aqua et similia ponuntur:* on the authority of Ibn-Maaroof: and, on the same authority, *Labrum* seu *vas lapideum instar pelvis, in quo lavantur vestes:*] pl. أَجَاجِينُ: (S, Mgh, Msb, K:) meaning [also] *what resemble troughs, surrounding trees.* (Msb.)

آجِنٌ (S, Mgh, Msb, K) and أَجِنٌ (S, Msb, K) and أَجْنٌ (ISd, TA) and أَجِينٌ (TA) Water *altered for the worse* (S, Mgh, Msb, K) *in taste and colour,* (S, Mgh, K,) *from some such cause as long standing,* (TA,) *but still drinkable:* (Mgh, Msb:) or *altered for the worse in its odour by oldness:* or *covered with* [*the green substance called*] طُحْلُب *and with leaves:* (Mgh:) pl. أُجُونٌ; thought by ISd to be pl. of أَجْنٌ and آجِنٌ. (TA.)

إِنْجَانَةٌ : see إِجَّانَةٌ.

إِيجَانَةٌ : see إِجَّانَةٌ.

مِئْجَنَةٌ [in Golius's Lex. مِئْجَنٌ] The *instrument for beating used by the* قَصَّار [or *whitener of cloth, in washing*]: but better without ء, [written مِيجَنَةٌ,] because the pl. is مَوَاجِنُ; or, accord. to IB, the pl. is مَآجِنُ. (TA.)

احد

2 **أحّدهُ** , [inf. n. تَأْحِيدٌ,] *He made it one;* or *called it one:* as also وحّدهُ. (TA in art. وحد.) You say, أَحِّدِ الاثْنَيْنِ *Make thou the two to become one.* (K.) It is related in a trad., that Mohammad said to a man who was making a sign with his two fore fingers in repeating the testimony of the faith, [There is no deity but God, &c.,] أَحِّدْ أَحِّدْ [meaning that he should make the sign with one finger only]. (S.) And أَحَدَّ اللّٰهَ means *He declared God to be one; he declared,* or *professed, the unity of God;* as also وحّدهُ. (T and L in art. وحد.) أَحِّدِ العَشَرَةَ ___, (S, K,) inf. n. تَأْحِيدٌ, (K,) *Make thou the ten to become eleven,* (S, K,) is a phrase mentioned by Fr on the authority of an Arab of the desert. (S.)

8 **اتّحَدَ** : see art. وحد: and see what here next follows.

10 **استأحد** *He* (a man, S) *was,* or *became, alone, by himself, apart from others,* or *solitary;*

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syn. انْفَرَدَ; (S, K;) as also اتّحَدَ [written with the disjunctive alif اتّحَدَ, originally ائْتَحَدَ or اوْتَحَدَ], (K, TA,) or تَوَحَّدَ. (CK.) مَا اسْتَأْحَدَ بِهِ *He did not know it; did not know,* or *had not knowledge, of it; did not understand it; did not know the minute circumstances of it;* or *did not perceive it by any of the senses;* syn. لَمْ يَشْعُرْ بِهِ; (L, K;) i. e., a thing, or an affair: of the dial. of El-Yemen. (L.)

أَحَدٌ , originally وَحَدٌ, the و being changed into أ, (Msb,) *One;* the *first of the numbers;* (S;) syn. [in many cases] with وَاحِدٌ; (S, Msb, K;) with which it is interchangeable in two cases, to be explained below: (Msb:) pl. آحَادٌ and أُحْدَانٌ (K) and أَحَدُونَ, which last occurs in a phrase hereafter to be mentioned; (TA;) or it has no pl. in this sense; (Msb, K, * TA;) and as to آحَادٌ, it may be pl. of وَاحِدٌ, [and originally أَوْحَادٌ,] like أَشْهَادٌ as pl. of شَاهِدٌ, (Th, Msb,) a pl. of pauc. (Msb.) The fem. is إِحْدَى only; and this is only used

in particular cases, to be shown below: (Msb:) most agree that the ى in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadriliteral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably إِحْدَى, not إِحْدَّى:] (TA:) its pl. is إِحَدٌ, as though the sing. were إِحْدَةٌ, like as is said of ذَكَرٌ as pl. of ذُكْرَى: one of the expositors of the Tes-heel writes it أُحَدٌ, with damm and then fet-h; but a pl. of this measure is not applicable to a sing. of the measure فِعْلَى, with kesr. (MF.) The dim. of أَحَدٌ is أُحَيْدٌ ; and that of إِحْدَى is أُحَيْدَى . (L in art. وحد.) ___ It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Msb:) for الأَحَدُ, as an epithet, is applied to God alone, (Msb, K,) and signifies *The One; the Sole; He who has ever been one and alone:* or *the Indivisible:* or *He who has no second* [*to share*] *in his lordship, nor in his essence, nor in his attributes:* (TA:) you say, هُوَ الوَاحِدُ and هُوَ الأَحَدُ: and in like manner, أَحَدٌ, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with وَاحِدٌ: therefore you do not say رَجُلٌ أَحَدٌ nor دِرْهَمٌ أَحَدٌ and the like [but رَجُلٌ وَاحِدٌ and دِرْهَمٌ وَاحِدٌ &c.] (Msb.) [See also وَاحِدٌ, in art. وحد.] In the phrase in the Kur [cxii. 1], قُلْ هُوَ اللّٰهُ أَحَدٌ [*Say, He is God, One* God], أَحَدٌ is a substitute for اللّٰهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Msb:) you say أَحَدَ عَشَرَ [masc.] and إِحْدَى عَشْرَةَ [fem.] (S) [meaning *Eleven:* and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for أَحَدٌ and إِحْدَى: but] in أَحَدٌ وعِشْرُونَ [*One and twenty*, and the like,] أَحَدٌ is interchangeable with وَاحِدٌ. (Msb.) Ks says, When you prefix the article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلَتِ الأَحَدَ العَشَرَ الأَلْفَ الدِّرْهَمَ [*What did the eleven thousand dirhems?*]: but the Basrees prefix it to the first only, and say, مَا فَعَلَتِ الأَحَدَ عَشَرَ أَلْفَ دِرْهَمٍ. (S.) ___ In [most] cases differing from these two, there is a difference in usage between أَحَدٌ and وَاحِدٌ: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below;] and is used absolutely in negative phrases; [as will also be seen in exs. below;] whereas وَاحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. إِحْدَى, also, is only used as a prefixed noun, except in numbers (Msb) [and in one other instance, which see below]. Using أَحَدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ أَحَدُ الثَّلَاثَةِ [*One of the three stood*];

and قَالَتْ إِحْدَا هُمَا [*One of them two* (females) *said*]; and خُذْ إِحْدَى الثَّلَاثَةِ [*Take thou one of the three*]. (TA.) The phrase إِحْدَى بَنَاتِ طَبَقٍ means *A calamity:* (K:) or, as some say, (TA, but in the K and,) *a serpent;* (K, TA;) so called because it twists itself round so as to become like a طَبَق. (TA.) And the phrase إِحْدَى الإِحَدِ, (L, K, TA,) in which the latter word has kesr to the إ and fet-h to the ح, and is pl. of the former, also written الأُحَد, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written الأَحَد,]) [lit. means *One of the ones;* and] is applied to *a great*, or *mighty, event;* (L, K, TA;) *one that is difficult, distressing, grievous*, or *terrible.* (L, TA.) You say, أَتَى بِإِحْدَى الإِحَدِ [the last of which words is here again written in several copies of the K الأَحَد] *He brought to pass a grievous, and great*, or *mighty, event*, (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, فُلَانٌ أَحَدُ الأَحَدِينَ, and وَاحِدُ الأَحَدِينَ, (K, TA,) the latter in one copy of the K written وَاحِدُ الوَاحِدِينَ, in which the latter word is pl. of the former, (TA,) and وَاحِدُ الآحَادِ, and إِحْدَى الإِحَدِ, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written إِحْدَى الأَحَد, and in the CK اَحَدِيُّ الاَحَد,]) and إِحْدَى الأَحَدِينَ, (Et-Tes-heel,) and إِحْدَى الآحَادِ, (TA,) which are expressions of the utmost praise, (IAar, A Heyth, K,) [lit. *Such a man is one of the ones;* meaning] *such a one is unique among the uniques;* (TA;) *one who has no equal; unequalled; incomparable.* (IAar, Tes-heel.) It seems that the form of pl. used in the phrase أَحَدُ الأَحَدِينَ is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities;* the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous. (AHeyth.) In the phrase إِحْدَى الإِحَدِ, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةُ الدَّوَاهِى, the word داهية being [an intensive epithet] from دَهَآءٌ as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by داهية being meant a calamity. (Expositions of the Fs, TA.) AHei thought أَحَدُ الأَحَدِينَ to be an epithet applied to a male, and إِحْدَى الإِحَدِ to be applied to a female: but his opinion has been refuted by EdDemámeenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], أَحَدٌ and إِحْدَى are prefixed to their own proper

pls., as أَحَدُونَ and إِحَدٌ; or to an epithet, as in the case of أَحَدُ العُلَمَآءِ [*One of the learned*]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ ٱبْنُ إِحْدَاهَا *He is born of noble*, or *generous, ancestors, both on the father's and the mother's side;* speaking of a man and of a camel. (L and K in art. وحد.) And لَا يَقُومُ بِهٰذَا الأَمْرِ إِلَّا ٱبْنُ إِحْدَاهَا *None will manage this thing*, or *affair, but a noble*, or *generous, man.* (AZ, L in art. وحد.) And لَا يَسْتَطِيعُهَا ٱبْنُ إِحْدَاتِهَا [*None will be able to perform it but a noble*, or *generous, man*]. (L in art. وحد.) ___ One instance is mentioned, of the occurrence, in a trad., of إِحْدَى not used as a part of a number [i. e. not as a part of the compound إِحْدَى عَشْرَةَ] nor as a prefixed noun; viz., إِحْدَى مِنْ سَبْعٍ [*One of seven*]; in which سبع is said to mean the nights of 'Ád [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáïk &c.) ___ Used in a negative phrase, أَحَدٌ signifies *Any one with whom one may talk or speak:* and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Msb.) You say, لَا أَحَدَ فِي الدَّارِ [*There is not any one in the house*]: but you do not say, فِيهَا أَحَدٌ [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ [*And not any persons of you should have withheld me from* punishing *him*]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَآءِ [*Ye are not like any* others *of women*]. (S.) ___ It is also used in interrogative phrases; as in the saying, هَلْ أَحَدٌ رَأَى مِثْلَ هٰذَا [*Has any one seen the like of this?*]; (A'Obeyd, L;) and in the saying, يَا حَدْ رَآهَا [for يَا أَحَدٌ, *O, has any one seen her*, or *it?*]. (L, from a trad.) ___ It is [said to be] also used in the sense of شَىْءٌ [meaning *Anything*], applied to an irrational being; as in the saying, مَا بِالدَّارِ مِنْ أَحَدٍ إِلَّا حِمَارًا *There is not in the house anything*, rational or irrational, *except an ass:* so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].

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(Msb.) So too in the Kur lx. 11, accord. to the reading of Ibn-Mes'ood: (Msb:) but others there read شَىْءٌ, which may mean any one or

any thing. (Bd, Jel.) ___ الأَحَدُ, (K,) as also يومَ الأَحَدِ, (S, Msb,) as a proper name, (Msb,) is applied to *A certain day;* (K;) [*Sunday;*] *the first day of the week;* or, as some say, [i. e. as some term it,] *the second of the week;* (TA;) for the Arabs are said, by IAar, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Msb in art. جمع:) it is sing., and masc.: (Lh:) pl. [as above, i. e.] آحادٌ (S, Msb, K) and أُحْدَانٌ: (K:) or it has no pl. (K: [but in the TA this last observation is very properly restricted, as relating only to أَحَدٌ as syn. with واحِدٌ, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in S, art. الآحادُ ___.) امس in lexicology signifies *What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood:* what has been transmitted by this larger number is termed مُتَوَاتِرٌ. (Mz 3rd نوع.)

إِحْدَي : fems. of أَحَدٌ, q. v.

إِحْدَاةٌ : fems. of أَحَدٌ, q. v.

أَحَدِيَّةٌ The *unity* of God; (Msb;) as also وَحْدَانِيَّةٌ. (L and K in art. وحد.)

أُحَادَ [accus. of أُحَادُ] is imperfectly decl., because of its deviation from its original, (S, K,) both in form and in meaning; (S;) [being changed in form from واحِدًا, and in meaning from آواحِدًا: (see ثُلَاثَ:)] you say, احاد, [جاؤُوا أُحَادَ أُحَادَ being repeated for the purpose of corroboration,] meaning, *They came one* [*and*] *one, one* [*and*] *one;* or *one* [*by*] *one, one* [*by*] *one.* (S, K.) The dim. of أُحَادُ is أُحَيِّدٌ , perfectly decl., like ثُلَيِّثٌ [q. v.] &c. (S, in art. ثلث.)

أُحَيْدٌ dim. of أَحَدٌ, q. v.

أُحَيِّدٌ : see أَحَادَ.

أُحَيْدَى dim. of إِحْدَى fem. of أَحَدٌ, q. v.

احن

1 **أَحِنَ** (S, Msb, K) عَلَيْهِ, (S, TA,) aor. ـَـ , (Msb, K,) inf. n. أَحَنٌ, (Msb,) or أَحْنٌ, and إِحْنَةٌ, (TA,) or this last is a simple subst.; (Msb;) and أَحَنَ عَلَيْهِ, aor. ـَـ , inf. n. أَحْنٌ; (Kr, TA;) *He retained enmity against him in his bosom, watching for an opportunity to indulge it,* or *exercise it;* or *hid enmity against him in his bosom;* or *bore rancour, malevolence, malice,* or *spite, against him:* (S, Msb, K: *) and *he was affected with anger* (K, TA) *against him, such as came upon him suddenly from the retention* or *hiding of enmity in the bosom,* or *from rancour, malevolence, malice,* or *spite.* (TA.)

3 **آحَنَهُ** , (TA,) inf. n. مُؤَاحَنَةٌ, (S, K,) *He treated him,* or *regarded him, with enmity,* or *hostility.* (S, * K, * TA.)

إِحْنَةٌ *Retention of enmity in the bosom, with watchfulness for an opportunity to indulge it,* or *exercise it;* or *concealment of enmity in the bosom;* or *rancour, malevolence, malice,* or *spite:* (S, Msb, K:) and *anger* (K, TA) *coming upon one suddenly therefrom:* (TA:) pl. إِحَنٌ. (S, Msb, K.) It is said in the S that one should not say حِنَةٌ; and this is disallowed by As and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and As is related to have disapproved of Et-Tirimmáh for using its pl. in poetry: but it is said in a trad., مَا بَيْنِي وَبَيْنَ العَرَبِ حِنَةٌ [*There is not between me and the Arabs retention of enmity in the bosom,* &c.]; and it occurs in another trad., in a similar phrase; and the pl., in a third trad.; therefore we say that it is a dial. var. of rare occurrence. (TA.)

اخ

أَخٌ : see art. اخو.

اخت

أُخْتٌ fem. of أَخٌ, q. v. in art. اخو.

اخذ

1 **أَخَذَ** , (S, A, L, &c.,) in the first pers. of which, أَخَذْتُ, [and the like,] the ذ is generally changed into ت, and incorporated into the [augmentative] ت, [but in pronunciation only, for one writes أَخَذتُّ and the like,] aor. ـُـ , imperative خُذْ, originally أُؤْخُذْ, (S, L,) which latter form sometimes occurs, [but with و in the place of ؤْ when the ا is pronounced with damm,] (TA,) inf. n. أَخْذٌ (S, L, Msb, K, &c.) and تَأْخَاذٌ, (S, L, K,) the latter having an intensive signification; (MF;) and وَخَذَ is a dial. var., as mentioned by Ibn-Umm-Kásim and others on the authority of AHei; (MF in art. تخذ;) *He took; he took with his hand; he took hold of;* (S, A, L, Msb, K;) a thing. (S, L.) You say, خُذِ الخِطَامَ and خُذْ بِالخِطَامِ *Take thou*, or *take thou with thy hand*, or *take thou hold of, the nose-rein* of the camel: (S, L, Msb:) the ب in the latter phrase being redundant. (Msb.) [And أَخَذَ بِيَدِهِ, lit. *He took his hand*, or *arm;* meaning *he aided*, or *assisted, him:* a phrase of frequent occurrence.] And أَخَذَ عَلَى يَدِ فُلَانٍ *He prevented, restrained*, or *withheld, such a one from doing that which he desired; as though he laid hold upon his hand*, or *arm:* (L:) and أَخَذَ عَلَى يَدِهِ دُونَ مَا يُرِيدُهُ [signifies the same]. (K in art. لغد.) ___ Also, inf. n. أَخْذٌ, *He took*, or *received; contr. of* أَعْطَى. (L.) [Hence,] أَخَذَ عَنْهُ, *He received from him traditions*, and *the like.* (TA passim.) ___ [*He took*, or *derived*, or *deduced*, a word, a phrase, and a meaning.] ___ *He took, received*, or *admitted, willingly*, or *with approbation; he accepted.* (B, MF.) So in the Kur [vii. 198], خُذِ العَفْوَ [*Take thou willingly*, or *accept thou, superfluous property*, or *such as is easily spared* by others]. (MF.) So too in the same [iii. 75], وَأَخَذْتُمْ عَلَى ذٰلِكُمْ إِصْرِى [*And do ye accept my covenant to that effect?*]. (B.) [And in the phrases, أَخَذْنَا مِيثَاقَكُمْ بِالعَمَلِ بِمَا فِي التَّوْرَاةِ, (Jel ii. 60,) and عَلَى العَمَلِ بِمَا فِي التَوْرَاةِ, (Idem ii. 87,) *We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.*] خُذْ عَنْكَ [is elliptical, and] means خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالمِرَآءَ [*Accept thou what I say, and dismiss from thee doubt and obstinate disputation*]. (S, L.) ___ *He took* a thing *to*, or *for, himself; took possession of* it; *got*, or *acquired*, it; syn. حَازَ; (Z, Er-Rághib, B;)

which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and حَصَّلَ. (B.) [See also 8.] ___ [*He took and kept;*] *he retained; he detained:* as in the Kur [xii. 78], فَخُذْ أَحَدَنَا مَكَانَهُ [*Therefore retain thou one of us in his stead*]. (B.) ___ [*He took*, as meaning *he took away.* Hence,] أَخَذَ مِنْهُ السَّيْرُ *Journeying*, or *travel, took from him strength;* (القُوَّةَ being understood;) *weakened him.* (Har p. 529.) And أَخَذَ مِنَ الشَّارِبِ, (Mgh,) and مِنَ الشَّعَرِ, (Msb,) *He clipped*, or *cut off from*, (Mgh, Msb,) *the mustache*, (Mgh,) and *the hair.* (Msb.) ___ *He*, or *it, took by force;* or *seized:* (B:) *he*, or *it, overcame, overpowered*, or *subdued:* said by some to be the primary signification. (MF.) [See also أَخَذَهُ عَلْوًا, &c., in art. علو: and أَخَذَهُ مِنْ فَوْقُ, &c., in art. فوق.] It is said in the Kur [ii. 256], لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ *Neither drowsiness nor sleep shall seize* [or *overcome*] *Him.* (B.) [And you say, أَخَذَتْهُ رِعْدَةٌ *A tremour seized, took, affected*, or *influenced, him.* And أَخَذَهُ بَطْنُهُ *His belly affected him with a desire to evacuate it.*] You say also, أَخَذَ فِيهِ الشَّرَابُ *The wine affected him*, or *influenced him, so that he became intoxicated.* (TA in art. ثمل.) And أَخَذَ الرَّأْسَ (Msb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (K in art. حمى, &c.) [*It had an overpowering influence upon the head*]; meaning wine. (Msb, K.) And أَخَذَ بِالحَلْقِ [*It* (food, &c.) *choked*]. (IAar in art. نشب in the TA, and S in art. بشع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلُ قَائِلٍ [*Nothing that any one may say will have any power*, or *effect*, or *influence, upon him*]; meaning that he obeyeth no one. (L in art. ليت.) ___ *He took captive.* (L, Msb, B.) So in the Kur [ix. 5], فَٱقْتُلُوا ٱلْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ [*Then slay ye the believers in a plurality of gods wherever*, or *whenever, ye find them, and take them captives*]. (Bd, L, B.) ___ See also 2, in three places. ___ *He gained the mastery over* a person, *and killed*, or *slew*, him; (Zj, L;) as also آخَذَ: (L:) or simply, *he killed*, or *slew.* (B.) It is said in the Kur [xl. 5], وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ, meaning [*And every nation hath purposed against their apostle*] *that they might gain the mastery over him, and slay him;* (Zj, L;) or *that they might slay him.* (B.) ___ *He* (God, Msb) *destroyed* a person: (Msb, MF:) and *extirpated*, or *exterminated.* (MF.) فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ [in the Kur iii. 9 and xl. 22] means *But God destroyed them for their sins.* (Jel.) ___ *He punished*, or *chastised;* (L, Msb, B, K, MF;) as also آخَذَ: (L, Msb, MF:) as in the phrases, أَخَذَهُ بِذَنْبِهِ

(Msb, K *) and آخَذَهُ بِهِ, inf. n. of the latter مُؤَاخَذَةٌ, (S, L, Msb, K,) *he punished*, or *chastised, him for his sin*, or *offence:* (Msb:) and أُخِذَ بِذَنْبِهِ means *he was restrained and requited and punished for his sin*, or *offence:* (L:) or, accord. to some, أَخَذَ signifies *he extirpated*, or *exterminated;* and آخذ *he punished*, or *chastised, without extirpating*, or *exterminating*. (MF.) [For آخذ ,] some say وَاخَذَ, (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF;) of the dial. of El-Yemen, and used by certain of the seven readers [of the Kur-án] in the instance of لَا يُوَاخِذُكُمُ ٱللّٰهُ [ii. 225 and v. 91]; and the inf. N. in that dial. Is مُوَاخَذَةٌ, and the imperative is وَاخَذْ. (Msb.) ___ *He made a violent assault upon* a person, *and wounded* him *much*. (K, TA.) [You say also, أَخَذَهُ بِلِسَانِهِ, meaning *He assailed him with his tongue; vituperated him; spoke against him*.] ___ [*He took, took to*, or *adopted*.] You say, أَخَذَ أَخْذَهُمْ and إِخْذَهُمْ &c.: see أَخْذٌ, below. And أَخَذَ فِى طَرِيقِ كَذَا [*He took such a road*]: and أَخَذَ عَنْ يَمِينِهِ أَوْ يَسَارِهِ [*he took the way by*, or *on, the right of him*, or *it, or the left of him*, or *it*]. (S in art. نظر.) [And أَخَذَ بِالْحَزْمِ, and فِي الْحَزْمِ, (the former the more common, the latter occurring in art. حوط in the K,) *He took the course prescribed by prudence, discretion, precaution*, or *good judgment; he used precaution:* and, like أَخَذَ بِالثِّقَةِ, *he took the sure course* in his affair.] And أَخَذَ حِذْرَهُ *He took care; became cautious*, or *vigilant*. (Bd in iv. 73 and 103.) [And أَخَذَ بِمَا قَالَ فُلَانٌ *He took to*, or *adopted and followed*, or *adhered to, what such a one said:* see Har p. 367; where it is said that اخذ when thus used is made trans. by means of ب because it implies the meaning of تَشَبَّثَ.] ___ *He took to, set about, began*, or *commenced;* as in the saying, أَخَذَ يَفْعَلُ كَذَا *He took to, set about, began*, or *commenced, doing such a thing;* in which case, accord. to Sb, اخذ is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say فَاعِلًا in the place of يفعل in the phrase above:] and as in أَخَذَ فِى كَذَا *He began, commenced*, or *entered upon, such a thing*. (L.) ___ [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words

occurring therein. The following instances may be here added.] ___ طَرِيقٌ يَأْخُذُ فِى رَمْلَةٍ [*A road leading into*, or *through, a tract of sand*]. (K in art. فرز.) And أَخَذَ بِهِمُ الطَّرِيقُ فِى غَيْرِ المَحَجَّةِ [*The road lead them otherwise than in the beaten track*]. (T * and A in art. بهرج.) ___ مَا أَخَذَتْكَ عَيْنِى مُنْذُ حِينٍ *My eye hath not seen thee for some time;* like مَاظَفِرَتْكَ. (T in art. ظفر.) And مَا فِي الحَيِّ أَحَدٌ تَأْخُذُهُ عَيْنِي [explained to me by Ibr D as meaning *There is not in the tribe any one whom my eye regards as worthy of notice* or *respect* by reason of his greatness therein]. (TA in art. جهر.) ___ أَخَذَتْ عِنْدَهُ يَدَى, and معروفاً: see 8. أَخَذَ, aor. ـَ , inf. n. أَخَذٌ, (S, L, K,) *He* (a young camel) *suffered heaviness of the stomach, and indigestion, from the milk:* (S:) or *became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk.* (L.) ___ *He* (a camel, L, K, or a sheep or goat, L) *became affected by madness*, or *demoniacal possession;* (K;) or *by what resembled that.* (L.) ___ أَخَذَتْ عَيْنُهُ, aor. ـَ , inf. n. أَخَذٌ, *His eye became affected by inflammation, pain, and swelling*, or *ophthalmia.* (Ibn-Es-Seed, L, K. *) أَخُذَ, aor. ـُ , inf. n. أُخُوذَةٌ, *It* (milk) *was*, or *became, sour.* (K.) [See آخِذٌ.]

2 **أَخَّذَتْهُ** , (S, L, K, *) inf. n. تَأْخِيذٌ, (S, L,) *She captivated*, or *fascinated, him*, (namely, her husband,) *and restrained him, by a kind of enchantment*, or *charm*, and especially *so as to withhold him from carnal conversation with other women;* (S, * L, K, * TA;) as also أَخَذَتْهُ ; and آخَذَتْهُ [of which the inf. n. is app. إِيخَاذٌ]. (L, TA.) A woman says, أُؤَخِّذُ جَمَلِى *I captivate*, or *fascinate, my husband, by a kind of enchantment*, or *charm, and withhold him from other women.* (L, from a trad.) And one says, of a man, يُؤَخِّذُ عَنِ ٱمْرَأَتِهِ *He withholds others* [*by a kind of enchantment*, or *charm*,] *from carnal conversation with his wife.* (Msb.) The sister of Subh El-'Ádee said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, أَخَذْتُ عَنْكَ الرَّاكِبَ وَالسَّاعِى وَالمَاشِى وَالقَاعِدَ وَالقَائِمَ وَلَمْ آخُذْ عَنْكَ النَّائِمَ [*I withheld from thee by enchantment the rider and the runner and the walker and the sitter and the stander, and did not so withhold from thee the prostrate*]. (L.) And one says of a beautiful garment, أَخَذَ القُلُوبَ مَأْخَذَهُ [*It captivated hearts in a manner peculiar*

to it]: (K in art. حصر: [in the CK, incorrectly, اَخَذَت and القُلُوبُ:]) and اخذ بقَلْبه [*He*, or *it*, *captivated his heart;* or] *he* [or *it*] *pleased him*, or *excited his admiration.* (TA in art. أَخَّذَ اللَّبَن.) اله, inf. n. as above, *He made the milk sour.* (K.) [See آخِذٌ.]

3 **آخذ** , inf. n. مُؤَاخَذَةٌ: see 1, in the middle portion of the paragraph, in five places.

4 **آخذ** , inf. n., app., إِيخَاذٌ: see 2.

8 **ائتخذ** [written with the disjunctive alif ايتَخَذَ] occurs in its original form; and is changed into اتَّخَذَ [with the disjunctive alif اتَّخَذَ]; this being of the measure افتعل from أَخْذُ, the [radical] ء being softened, and changed into ت, and incorporated [into the augmentative ت]: hence, when it had come to be much used in the form of افتعل [thus changed], they imagined the [former] ت to be a radical letter [unchanged], and formed from it a verb of the measure فَعَلَ, aor. يَفْعَلُ; saying, تَخَذَ, aor. يَتْخَذُ, (S, L, Msb, *) inf. n. تَخَذٌ and تَخْذٌ: (Msb:) and اسْتَخَذَ [written with the disjunctive alif اسْتَخَذَ], of which exs. will be found below, is also used for اتَّخَذَ; one of the two تs being changed into س, like as س is changed into ت in ستٌّ [for سدْسٌ]: or استخذ may be of the measure استفعل from تَخَذَ; one of the two تs being suppressed; after the manner of those who say ظَلْتُ for ظَلِلْتُ: (S, L:) and IAth says that اتَّخَذَ, in like manner, is of the measure افتعل from تَخَذَ; not from أَخَذَ: (L and K in art. تخذ:) but IAth is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say اتَّزَر from إِزَارٌ, and اتَّمَن from أَمْنٌ, and اتَّهَل from أَهْلٌ; and there are other instances of the same kind: or, accord. to some, اتَّخَذَ is from وَخَذَ, a dial. var. of أَخَذَ, and is originally اوْتَخَذَ. (MF.) [The various significations of اتَّخَذَ and تَخَذَ and استخذ will be here given under one head.] ___ You say, إِئْتَخَذُوا فى القتال, (S, L, K, *) and فى الحرب, (Msb,) with two hemzehs, (S, L, K,) or, correctly, إِيتَخَذُوا, with one hemzeh, [or ايتَخَذُوا,] as two hemzehs cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, the first hemzeh being suppressed, the second remains unchanged,] *They took*, or *seized*, (أَخَذُوا,) *one another* (S, L, Msb, K) *in fight*, (S, L,) and *in war;* (Msb;) and so اتَّخَذُوا. (Msb.) And ايتَخَذَ القَوْمُ *The people*, of *company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down.* (L, TA.) ___ [اتَّخَذَ, as also استخذ , and] تَخَذَ, aor.

, (K in art. تخذ,) inf. n. تَخَذَ and تَخْذٌ, (TA in art. تخذ,) likewise signifies *i. q.* أَخَذَ, (K in art. تخذ, and B and TA in the present art.,) as meaning *He took* a thing *to*, or *for, himself; took possession of* it; *got*, or *acquired*, it; syn. حَازَ and حَصَّلَ. (B, TA.) Some read, [in the Kur, xviii. 76,] لَتَخِذْتَ عَلَيْهِ أَجْرًا [*Thou mightest assuredly have taken for thyself a recompense for it*]: (S, L, K in art. تخذ, and TA in the present art.:) this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Aboo-'Amr Ibn-El-'Alà and AZ, and so it is written in the model-copy of the Kur, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Ketheer and the Basrees; he and Yaakoob and Hafs pronouncing the ذ; the others incorporating it [into the ت]: (Bd:) some read لَاتَّخَذْتَّ; (L and K in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) استخذ أَرْضًا is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies *i. q.* اتَّخَذَهَا [*He took for himself a piece of land*]. (S, L, K.) And اتَّخَذَ وَلَدًا [in the Kur, ii. 110, &c.,] signifies *He got a son*, or *offspring*. (Bd &c. See also below.) And تَخَذَ, aor. ـَـ , inf. n. تَخَذٌ and تَخْذٌ, also signifies *He gained, acquired*, or *earned*, wealth, (L, and Msb in arts. اخذ and تخذ,) or a thing. (Msb.) ___ استخذ عَلَيْهِمْ يَدًا and عِنْدَهُمْ signify alike, *i. q.* اتَّخَذَ [*He did to them a benefit*, or *favour;* as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (ISh:) and اتَّخَذْتُ عِنْدَهُ مَعْرُوفًا means [in like manner, as also أَخَذْتُ عِنْدَهُ مَعْرُوفًا, and يَدًا, (and اتَّخَذَ فِيهِ حُسْنًا has a similar meaning; see Kur xviii.

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85;)] *I did to him a benefit*, or *favour;* syn. أَسْدَيْتُهُ إِلَيْهِ. (Msb in art. اتّخذ ___.) سدي also signifies *He made* a thing; syn. عَمِلَ; like تَخَذَ, [aor. ـَـ ,] inf. n. تَخَذٌ and تَخْذٌ: (L:) *he made*, or *manufactured*, a bow, a water-skin, &c., مِنْ كَذَا *of such a thing: he made*, or *prepared*, a dish of food, a medicine, &c.: either absolutely or *for himself*. (The Lexicons passim.) ___ Also *He made*, or *constituted*, or *appointed;* syn. جَعَلَ; doubly trans.; (B, Msb;) and so تَخَذَ. (Msb in art. تخذ.) You say, اتَّخَذَهُ صَدِيقًا *He made him* [or *took him as*] *a friend;* (Msb in the present art.;) and so تَخَذَهُ. (Idem in art. تخذ.) And اتَّخَذَهُ هُزُؤًا [in the Kur ii. 63 and 231, &c.,] means *He made him*, or *it, a subject of derision*. (Bd, Jel.) And اتَّخَذَهُ وَلَدًا [in the same, xii. 21 and xxviii. 8,] *He made him*, or *took* or *adopted him as, a son*. (Bd. See also above.)

10 **ٱسْتَخَذَ** , written with the disjunctive alif اسْتَخَذَ: see 8, in four places. [Other meanings may be inferred from explanations of مُسْتَأْخِذٌ, q. v. infrà.]

أَخْذٌ inf. n. of أَخَذَ, q. v. ___ *A way*, or *manner, of life;* as also إِخْذٌ . (S, L, K.) You say, ذَهَبَ بَنُو فُلَانٍ وَمَنْ أَخَذَ أَخْذَهُمْ, (S, L, K, *) and إِخْذَهُمْ , (L, K,) the former of the dial. of Temeem, and the latter of the dial. of El-Hijáz, (TA,) meaning *The sons of such a one went away*, or *passed away, and those who took to their way of life*, (S, L, K,) *and adopted their manners*, or *dispositions:* (K:) and مَنْ أَخَذَ أَخْذُهُمْ and إِخْذُهُمْ , and مَنْ أَخَذَ أَخْذُهُمْ [in the CK اَخْذُهُمْ] and إِخْذُهُمْ , signify [virtually] the same: (K:) or مَنْ أَخَذَهُ أَخْذُهُمْ and إِخْذُهُمْ signify [properly] مَنْ أَخَذَهُ أَخْذُهُمْ وَسِيرَتُهُمْ [*those whom their way of life took*, or *influenced*]. (ISk, S L.) One says also, وَمَا أَخَذَ إِخْذَهُ ٱسْتُعْمِلَ فُلَانٌ عَلَى الشَّامِ, with kesr, meaning [*Such a one was appointed prefect over Syria*,] *and he did not take to that good way of life which it was incumbent on him to adopt:* you should not say أَخْذَهُ: (AA, S, L:) or it means *and what was adjacent to it:* (Fr, L:) or, accord. to the Wá'ee, one says, in this case, وَمَا أَخَذَ إِخْذَهُ and أَخْذُهُ and أُخْذُهُ , with kesr and fet-h and damm [to the hemzeh, and with the ذ marfooah, as in instances before]. (Et-Tedmuree, MF.) One also says, لَوْ كُنْتَ مِنَّا لَأَخَذْتَ بِإِخْذِنَا , (S, L,) with kesr to the ا, (L,) [in a copy of the S بِأَخْذِنَا, which seems to be also allowable, accord. to the dial. of Temeem,] meaning *Wert thou of us, then thou hadst taken to*, or *wouldst take to, our manners*, or *dispositions, and fashion*, (S, L,) *and garb, and way of life.* (L.) The words of the poet,

* فَلَوْ كُنْتُمْ مِنَّا أَخَذْنَا بِإِخْذِكُمْ *

IAar explains as meaning *And were ye of us, we had caught and restored to you your camels:* but no other says so. (L.) ___ نُجُومُ الأَخْذِ *The Mansions of the Moon;* (S, L, K;) also called نُجُومُ الأَنْوَآءِ; (L; [see art. نوء;]) called by the former appellation because the moon every night enters (يَأْخُذُ فِى) one of those mansions: (S, L:) or *the stars which are cast at those* [*devils*] *who listen by stealth* [*to the conversations of the angels*]: (L, K:) but the former explanation is the more correct. (L.) ___ See also إِخَاذٌ.

أُخْذٌ, whence مَا أَخَذَ أُخْذُهُ: see أَخْذٌ. ___ It is also a pl. of إِخَاذٌ; (S, L;) and of إِخْذٌ or إِخْذَةٌ, explained below with إِخَاذٌ. (L.)

إِخْذٌ [The *act of taking, taking with the hand*, &c.], a subst. from أَخَذَ. (S, L, Msb.) ___ See also أَخْذٌ, in nine places. ___ And see إِخَاذٌ. ___ Also *A mark made with a hot iron upon a camel's side when a disease therein is feared.* (K.)

أَخَذٌ *Heaviness of the stomach, and indigestion,* of a young camel, *from the milk.* (K.) [See أَخَذَ.] ___ See also أُخُذٌ.

أَخِذٌ A young camel *disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk.* (AZ, Fr, L.) [See also صَبْحَانُ.] ___ A camel, or a young camel, or a sheep or goat, *affected by what resembles madness,* or *demoniacal possession.* (L.) ___ A man *affected with inflammation of the eye; with pain and swelling of the eye; with ophthalmia;* (S, L;) as also مُسْتَأْخِذٌ. (L.) See also this latter. ___ See also آخِذٌ.

أُخُذٌ (S, L, K) and أَخَذٌ, (Ibn-Es-Seed, L, K,) which latter is the regular form, (L,) *Inflammation of the eye; pain and swelling of the eye; ophthalmia.* (S, L, K.)

أَخْذَةٌ [inf. n. un. of أَخَذَ, *An act of taking,* &c.: *an act of punishment,* or *chastisement,* or *the like;* as in the Kur lxix. 10: pl. أَخَذَاتٌ ___]. أَخَذُوا أَخَذَاتِهِمْ *They took their places of abode.* (IAth and L, from a trad.)

أُخْذَةٌ *A manner of taking,* or *seizing,* of a man with whom one is wrestling: pl. أُخَذٌ. (L.) ___ *A kind of enchantment,* or *fascination, like* سِحْر, (S, L, Msb, * K,) *which captivates the eye and the like,* (L,) *and by which enchantresses withhold their husbands from other women;* called by the vulgar رِبَاطٌ and عَقْدٌ; and practised by the women in the time of ignorance: (TA:) or *a kind of bead* (خَرَزَةٌ, S, L, K) *with which one captivates,* or *fascinates,* or *restrains;* (K;) *with which women captivate,* or *fascinate,* or *restrain, men,* (S, L,) *and withhold them from*

other women: (L:) or *i. q.* رُقْيَةٌ. (A.) ___ *A pitfall dug for catching a lion.* (A, TA.) ___ بَادِرْ بِزَنْدِكَ أُخْذَةَ النَّارِ [*Strive thou to be before the time called* (that of) اخذة النار *with thy wooden instrument for producing fire;* i. e. *haste thou to use it before that time;*] means *the time a little after the prayer of sunset;* asserted to be the worst time in which to strike fire. (K.)

إِخْذَةٌ : see إِخَاذٌ.

إِخَاذٌ and إِخَاذَةٌ *A pool of water left by a torrent:* pl. أُخُذٌ: (AO, K:) both signify the same: (L:) or إِخَاذَةٌ signifies *a thing like a pool of water left by a torrent;* and إِخَاذٌ is its pl. [or a coll. gen. n.]; and the pl. of this latter is أُخُذٌ, like as كُتُبٌ is pl. of كِتَابٌ, and sometimes it is contracted into أُخْذٌ: (S, L:) the like of this is said by Aboo-'Adnán: (L:) and إِخَاذَاتٌ is also a pl. of إِخَاذَةٌ, occurring in a trad., and signifying *pools which receive the rain-water, and retain it for drinkers:* (IAth, L:) or the correct word is إِخَاذٌ, without ة, and it signifies *a place where beasts assemble at a pool of water left by a torrent;* and its pl. is أُخُذٌ (AA, A'Obeyd, L) and آخَاذٌ, which latter is extr.: (L:) but as to إِخَاذَةٌ , it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L:) or إِخَاذٌ is a coll. gen. n., and إِخَاذَةٌ is its n. un., and signifies *a receptacle made for water to collect therein:* and أَخْذٌ signifies *a thing that one digs for himself, in the form of a watering-trough, which retains water for some days;* and its pl. is أُخْذَانٌ: (L:) and إِخْذٌ and إِخْذَةٌ also signify *a thing that one digs in the form of a wateringtrough;* and the pl. is أُخْذٌ and إِخَاذٌ. (L.) In a trad. of Mesrook Ibn-El-Ajda', إِخَاذٌ are likened to the Companions of Mohammad; and it is added, that one إِخَاذَةٌ suffices for a rider; and one, for two riders; and one, for a company of men: (S, L:) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L.) ___ See also إِخَاذَةٌ.

أَخِيذٌ *i. q.* مَأْخُوذٌ [*Taken; taken with the hand;* &c.]. (Msb.) ___ *A captive:* (S, L, Msb, K:) fem. with ة. (S, L.) Hence the saying, أَكْذَبُ مِنْ أَخِيذِ الجَيْشِ *More lying than the captive of the army:* meaning him whom his enemies have taken captive, and whom they desire to conduct them to his people, and who lies to them to his utmost. (Fr, L.) [See another ex. voce

صَبْحَانُ.] ___ *A strange,* or *foreign, old man.* (K.)

إِخَاذَةٌ *Land which a man,* (S, L, K,) *or a Sul- tán,* (S, L,) *takes for himself;* as also إِخَاذٌ : (S, L, K:) or *land which a man takes for himself, and brings into a state of cultivation after its having been waste:* (AA, Mgh, L:) or *waste land which the owner gives to him who shall cultivate it:* (Mgh:) and *land which the Imám gives to one, not being property,* (K,) or *not being the property of another.* (TA, as from the K.) ___ See also إِخَاذٌ, in five places. ___ Also The *handle* of a [shield of the kind called] حَجَفَة; (K; [in the L written جَحْفَة, with the ج before the ح;]) also called its ثِقَاف. (L.)

أَخِيذَةٌ *A thing that is taken by force.* (L.) [See also أَخِيذٌ.]

أَخَّاذٌ One *who takes eagerly,* or *greedily:* whence the saying, مَا أَنْتَ إِلَّا أَخَّاذٌ نَبَّاذٌ *Thou art none other than one who taketh a thing eagerly,* or *greedily, and then throweth it away quickly.* (A.)

آخِذٌ , (as in some copies of the K, in both of

the senses here explained,) or أَخِذٌ (as in other copies of the K, and in the L and TA, [but the former is the more agreeable with the form of the pl.,]) A camel *beginning to become fat;* (L, K;) or *to become aged:* (K:) pl. أَوَاخِذُ (L.) Milk *that bites the tongue;* syn. قَارِصٌ. (K.) [See أَخُذَ.]

مَأْخَذٌ [*A place where,* or *whence, a thing is taken:* pl. مَآخِذُ.] [Hence,] مَآخِذُ الطَّيْرِ *The places whence birds are taken.* (K, TA.) ___ [*The source of derivation* of a word or phrase or meaning.] ___ *A way [which one takes];* as in the phrase, سَلَكَ الْمَأْخَذَ الأَقْرَبَ *He went the nearest way.* (Msb. in art. خصر.) ___ [See also 2, last sentence but one.]

مَأْخُوذٌ : see أَخِيذٌ.

رَجُلٌ مُؤَخَّذٌ عَنِ النِّسَآءِ *A man withheld [by a kind of enchantment* or *charm* (see 2)] *from women.* (L.)

مُؤْتَخَذٌ : see what follows.

مُسْتَأْخِذٌ [*Requiring to be clipped;* i. e.] *long;* applied to hair. (K.) *Lowering his head,* or *stooping,* (As, S, L, K,) *by reason of inflammation of the eyes,* or *ophthalmia,* (As, S, L,) or *by reason of pain,* (As, S, L, K,) or *from some other cause;* (L;) as also أَخِذٌ , q. v. (TA.) *Lowly,* or *submissive,* (AA, L, K,) by reason of disease; as also مُؤْتَخَذٌ . (AA, L.)

اخر

2 **أخّر** , (S, K, &c.,) inf. n. تَأْخِيرٌ, (K,) is trans. (S, K, &c.) and intrans.: (K:) as a trans. verb it signifies *He made to go back* or *backwards, to recede, retreat, retire,* or *retrograde: he put,* or *drove, back: he put,* or *placed, behind,* or *after; back,* or *backward: he made to be behind,* or *posterior,* or *last: he made to remain behind, hold back, hang back,* or *lag behind: he kept,* or *held, back: he postponed, put off, procrastinated, deferred, delayed,* or *retarded: he made backward,* or *late: contr. of* قَدَّمَ. (Msb, TA.) ___ أَخَّرَنِى إِلَى مُدَّةٍ *He granted me a delay,* or *postponement, to a certain term,* or *period.* (TA in art. اجل.) For its significations as an intrans. verb, see 5, in two places.

5 **تأخّر** is quasi-pass. of the trans. verb أخّر; (S, A, Msb;) i. e. *He,* or *it, went back or backwards, drew back, receded, retreated, retired,* or *retrograded: became put,* or *driven, back: became put,* or *placed, behind,* or *after: became behind, posterior,* or *last: he remained behind,* or *in the rear; held back, hung back, lagged behind,* or *delayed; was,* or *became, backward,* or *late: it was,* or *became, kept back, postponed, put off, procrastinated, deferred, delayed,* or *retarded: contr. of* تَقَدَّمَ: (TA:) and استأخر is syn. therewith; (S, K:) and أخّر , inf. n. تَأْخِيرٌ, signifies the same, being intrans. as well as trans. (K.) An ex. of the latter occurs in a saying of Mohammad to 'Omar: أَخِّرْ عَنِّى *Retire thou from me:* or the meaning is, أَخِّرْعَنِّى رَأْيَكَ [*hold thou back from me thine opinion;* or *reserve thou thine opinion until after mine shall have been given*]. (TA.) You say, تَأَخَّرَ عَنْهُ تَأَخُّرَةً وَاحِدَةً [*He went back,* &c., *from him,* or *it, once*]. (Lh.) And تأخّر عَنِ الشَّىْءِ, or الأَمْرِ, *He went back,* &c., *from the thing,* or *the affair: he was,* or *became, behind, behindhand,* or *backward, with respect to it: he held back, hung back, refrained,* or *abstained, from it;* and استأخر عَنْهُ signifies the same. (The Lexicons in many places.) فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً, in the Kur vii. 32 and other places, means *And when their time is come,* for punishment, *they will*

not remain behind, or be respited, [*any while*, or] *the shortest time:* or *they shall not seek to remain behind*, by reason of intense terror. (Bd.)

10 **إِسْتَأْخَرَ** see 5, in three places.

أَخَرٌ [an epithet variously explained]. One says, in reviling, (S, TA,) but not when the object is a female, (TA,) أَبْعَدَ اللّٰهُ الأَخَرَ, (Th, S, A, &c.,) and الآخَرَ (M, &c.,) or this latter is wrong, (Meshárik of 'Iyád, Mgh, Msb,) as is also الآخَرَ , (Meshárik of 'Iyád,) meaning *May God alienate*, or *estrange*, *from good*, or *prosperity*, or *may God curse*, *him who is absent from us*, (A, Msb, TA,) *distant*, or *remote:* (A, Msb:) or *the outcast; the alienated:* (Msb:) or *him who is put back*, and *cast away:* so says Sh: or, accord. to ISh, *him who is put back*, *and remote from good:* and he adds, I think that الأَخير is meant: (L:) or *the base fellow :* or *the most ignoble:* or *the miserable wretch:* (Et-Tedmuree and others:) or *the last speaker:* (Nawádir of Th:) or الاخر is here a metonymy for *the devil:* (Lb:) it is a word used [for the reason explained voce أَبْعَدُ] in relating what has been said by one of two persons cursing each other, to the other; (Expositions of the Fs;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (A.) One also says, لَا مَرْحَبًا بِالْأَخَرِ, [alluding to a particular person,] meaning [*May the place*, or *land*, *not be ample*, or *spacious*, or *roomy*,] *to the remote from good.* (TA.) It is said in a trad. of Mázin, إِنَّ الأَخَرَقَدْ زَنَى *Verily the outcast*, (Mgh, Msb,) or *he who is remote*, *and held back*, *from good*,, (Mgh, * TA,) *hath committed adultery*, or *fornication:* the speaker meaning himself; (Mgh, Msb;) as though he were an outcast. (Msb.) And in another trad. it is said, المَسْأَلَةُ أَخَرُ كَسْبِ المَرْءِ *Begging is the most ignoble* [mode of] *gain of man:* but El-Khattábee relates it with medd, [i. e. آخَر ,] explaining it as meaning *begging is the last thing whereby man seeks sustenance* when unable to gain [by other means]. (TA.)

أُخُرٌ The *back*, *hinder*, or *latter*, *part:* the *hindermost*, or *last*, *part: contr. of* قُدُمٌ. (K.) [See also مُؤَخَّرٌ; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see آخَرٌ.] You say, شُقَّ ثَوْبُهُ أُخُرًا, and مِنْ

أُخُرٌ, (S, K, *) *His garment was rent*, or *slit, in its back*, or *hinder, part*, (S,) or *behind.* (K.) And تَأَخَّرَ أُخُرًا [*He retired backwards*]. (A.) And جَآءَ أُخُرًا: see آخَرُ, in two places.

أُخْرَةً and بِأُخْرَةٍ: see آخَرُ.

أَخَرَةً and بِأَخَرَةٍ: see آخَرُ, in five places.

بِعْتُهُ بِأَخَرَةٍ *I sold it* (namely the article of merchandise, TA) *with postponement of the payment; upon credit; for payment to be made at a future period;* syn. بِنَظِرَةٍ; (S, A, K;) i. e. بِنَسِئَةٍ. (S.)

أُخَرَةً and بِأُخَرَةٍ: see آخَرُ.

أُخْرَاةٌ : see آخَرُ, of which it is the fem.: and see also آخَرُ.

أُخْرَاةٌ another fem. of آخَرُ. (K.)

أُخْرِيًّا and إِخْرِيًّا and إِخْرِيَّا: see آخَرُ.

أُخْرَوِىٌّ [and أُخْرَاوِىٌّ *Relating to the other state of existence*, or *the world to come.*]

أَخِيرٌ and أَخِيرًا: see آخَرُ, in five places. See also أَخَرُ.

أُخَيْرَى dim. of أُخْرَى, fem. of آخَرُ, q. v. (S.)

آخَرُ a subst., of the measure أَفْعَلُ, but implying the meaning of an epithet, (S,) from أَخَّرَ in the sense of تَأَخَّرَ, (TA,) *Another;* the *other; a thing* [or *person*] *other than the former* or *first;* (L;) *i. q.* غَيْرٌ; (K;) as in the phrases, رَجُلٌ آخَرُ *another man*, and ثَوْبٌ آخَرُ *another garment* or *piece of cloth:* (TA:) or *one of two things* [or *persons*]; (S, Sgh, Msb;) as when you say, جَآءَ القَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَآخَرُ كَذَا *The people came, and one was doing thus, and one* [i. e. *another] thus:* (Sgh, Msb:) originally meaning *more backward:* (TA:) fem. أُخْرَى (S, Msb, K) and أُخْرَاةٌ ; (K) which latter is

not well known: (MF:) pl. masc. آخَرُونَ and أُخَرُ; (S, K;) [the latter irreg. as such;] and, applied to irrational things, أَوَاخِرُ, like as أَفَاضِلُ is pl. of أَفْضَلُ: (Msb:) and pl. fem. إِخْرَيَاتٌ and إِخَرُ; (S, Msb, K;) which latter is imperfectly decl.; for an epithet of the measure أَفْعَلُ which is accompanied by مِنْ has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article ال prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with آخَرُ; for it has a fem. [and dual] and pl. without مِنْ and without the article ال and without its being prefixed to another noun: you say, مَرَرْتُ بِرَجُلٍ آخَرَ, and بِرِجَالٍ أُخَرَ and آخَرِينَ, and بِامْرَأَةٍ, and بِنِسْوَةٍ [*I passed by another man*, and *by other men*, and *by another woman*, and *by other women;*] therefore, as it [namely إِخَرُ] is thus made to deviate from its original form, [i. e. آخَرُ, (I' Ak p. 287,) which is of a class of words used, when indeterminate, alike as sing. and dual and pl.,] and is [essentially and originally] an epithet, it is imperfectly decl.,

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though a pl.: but when you name thereby a man, it is perfectly decl., when inderminate, accord. to Akh, or imperfectly decl. accord. to Sb. (S, L.) The dim. of آخَرُ is أُوَيْخِرُ ; the ا with the ء suppressed following the same rule as the ا in ضَارِبٌ: (TA:) and the dim. of إِخْرَى is أُخَيْرَى . (S.) See also الأُخْرَى voce اللَّيَالِى ___ لَا أَفْعَلُهُ أُخْرَى آخَرُ, (S, K,) or اخرى المنون, (K,) means *I will not do it ever:* (S, K:) or the latter, *I will not do it to the end of time.* (S.) And أُخْرَى القَوْمِ, *The last of the people.* (S, K.) One says, جَآءَ فِى أُخْرَى القَوْمِ *He came among the last of the people.* (TA.) And جَآءَ فِى أُخْرَيَاتِ النَّاسِ *He came among those who were the last of the people.* (S, A, K.) [See also آخَرُ.] ___ In أَبْعَدَ اللّٰهُ الآخَرَ, the last word is a mistake for الأَخَرَ q. v. (Meshárik of 'Iyád.)

آخَرُ , (S, Msb, K,) an epithet, of the measure فَاعِلٌ, (S,) and أَخِيرٌ , (S, Msb,) The *last; aftermost; hindmost:* and the *latter; after; hinder:* and [as a subst.] the *end: contr. of* أَوَّلُ: [or *of* أَوَّلٌ when used as a subst.:] (A, Msb, K:) or *of* مُتَقَدِّمٌ: (Lth, Msb:) or what is *after the first* or *former:* (S:) fem. of the former آخِرَةٌ: (S, Msb, K:) pl. [masc.] آخَرُونَ (Kur xxvi. 84, &c.,) and

(masc. and fem., Msb) أَوَاخِرُ (S, Msb) and fem. آخِرَاتٌ also: (Th:) and مَآخِيرُ is syn. with أَوَاخِرُ; as in مَآخِيرُ اللَّيْلِ [occurring in the S and K in art. جهم, meaning *The last*, or *latter, parts*, or *portions, of the night*]. (TK in art. جهم.) You say, جَآءَ آخِرًا and أَخِيرًا and أُخُرًا and بِأَخَرَةٍ, all meaning the same [*He came lastly*, or *latterly*]: and in like manner, مَا عَرَفْتُهُ إِلَّا أَخِيرًا and الّا بِأَخَرَةٍ [*I did not know it save at the last*, or *lastly*, or *latterly*]: (S:) or جَآءَ أَخِيرًا and أُخُرًا and أَخْرَةٌ and بِأُخْرَةٍ and أُخَرَةٍ and بِأُخَرَةٍ (K,) or أُخْرَةٌ and بِأُخْرَةٍ (Lh, L,) and بِآخَرَةٍ (TA) and إِخْرِيًّا and أُخْرِيًّا and إِخْرِيًّا and آخِرِيًّا (K) mean *he came lastly of everything*. (K.) It is said in a trad., respecting Mohammad, كَانَ يَقُولُ بِأَخَرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ المَجْلِسِ كَذَا وَكَذَا *He used to say, at the end of his sitting, when he desired to rise from the place of assembly, thus and thus:* or, accord. to IAth, it may mean, *in the last*, or *latter, part of his life*. (TA.) And you say, أَتَيْتُكَ آخِرَ مَرَّتَيْنِ and آخِرَ مَرَّتَيْنِ (IAar, M, K. *) And لَا أُكَلِّمُهُ آخِرَ الدَّهْرِ *I will not speak to him [to the end of time*, or] *ever*. (A.) [See a similar phrase above, voce آخِرُ.] And جَاؤُوا عَنْ آخِرِهِمْ [*They came with the last of them;* عن being here syn. with ب; meaning *they came all, without exception*]. (A.) [And كَانَ ذٰلِكَ فِى آخِرِ الشَّهْرِ, and السَّنَةِ; and فِى أَوَاخِرِ هٰذَا, *That was in the end of the month, and of the year;* and *in the last days thereof*.] And النَّهَارُ يَجْرِى عَنْ آخِرٍ فَآخِرٍ *[The day lengthens] hour by hour*. (A.) See also أَخِرٌ, last sentence. ___ الآخِرُ is a name of God, signifying *[The last;* or] *He who remaineth after all his creatures, both vocal and mute, have perished*. (Nh.) ___ الآخِرَانِ *The two hinder dugs* of the she-camel; opposed to the قَادِمَانِ; (TA;) *the two dugs that are next the thighs*. (K.) ___ الآخِرَةُ, (K,) for الدَّارُ الآخِرَةُ, (Bd in ii. 3,) [and الحَيَاةُ الآخِرَةُ,] and الأُخْرَى, (K,) [*The latter, ultimate*, or *last*, and *the other, dwelling*, or *abode*, and *life;* i. e. *the latter, ultimate*, or *last*, and *the other, world; the world*, or *life, to come;* and *the ultimate state of existence, in the world to come;*] *the dwelling*, or *abode*, [and *life*,] *of everlasting duration:* (K:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bd ubi suprà.) [Opposed to الدُّنْيَا. And آخِرَةٌ also signifies The *enjoyments, blessings*, or *good, of the ultimate state; of the other world;* or *of the world*, or *life, to come:* in which sense likewise it is opposed to دُنْيَا: (see an ex. of both voce بَاعَ, in art. بيع: so too آخِرَةٌ ___.)] أُخْرَى الرَّحْلِ, (S, Msb, K,) and السَّرْجِ, (Msb,) and آخِرُهُ, (S in art. قدم, and K,) and مُؤْخِرَتُهُ, (S, Mgh, Msb, K,) which is a rare form, or,

accord. to Yaakoob, not allowable, (S,) and مُؤْخِرَه , and مُؤَخَّرَتُه, and مُؤَخَّرُه , (S in art. قدم, and K,) and مُؤَخِّرَتُه , (Msb, K,) or this is a mistake, (Mgh, Msb,) and مُؤَخِّرُه , (K,) but the first of all is the most chaste, (Msb,) *The thing*, (S,) or *piece of wood*, (Msb,) *of the camel's saddle*, (S, Msb,) and *of the horse's*, (Msb,) *against which the rider leans* [*his back*]; (S, Msb;) *the contr. of its* قَادِمَة [by which term قادمة is meant the وَاسِط]: (K:) the واسط of the camel's saddle is the tall fore part which is next to the breast of the rider; and its آخرة is *its hinder part;* (Az, L;) i. e. *its broad piece of wood*, (Mgh,) or *its tall and broad piece of wood*, (Az, L,) *which is against*, or *opposite to*, (تُحَاذِى,) *the head* [*and back*] *of the rider:* (Az, Mgh, L:) [for] the آخرة and the واسط are the شَرْخَان, between which the rider sits: this is the description given by En-Nadr [ISh]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of آخرة is is أَوَاخِر. (Msb.) آخِرَةُ العَيْنِ : see مُؤْخِرُ العَيْنِ. ___ آخِر and أَخِير [accord. to some] also signify *Absent*. (K.) But see أَخِر, second sentence.

آخِرِيًّا : see آخِر.

أُوَيْخِر dim. of آخِر, q. v. (TA.)

مُؤْخِرُ العَيْنِ , (T, S, A, Mgh, Msb, K, [in the CK مُؤَخَّرُها,]) said by AO, (Msb,) or A 'Obeyd, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Msb, TA,) and مُؤْخِرَتُها, and آخِرَتُها , (K,) [*The outer angle of the eye;*] *the part of the eye next the temple;* (S, A, Mgh, Msb;) *the part next the* لَحَاظ: (K:) opposed to its مُقْدَم, which is the extremity thereof next the nose: (S, Mgh, Msb:) pl. مَآخِر. (Mgh.) You say, إِلَيَّ بِمُؤْخِرِ [*He looked at*, or *towards*, *me from* (lit. *with*) *the outer angle of his eye*]. (S.) ___ مُؤْخِرُ الرَّحْلِ, and مُؤْخِرَتُه: see آخِر.

مُؤَخَّر The *back*, *hinder*, or *latter*, *part* of anything: its *hindermost*, or *last*, *part: contr. of* مُقَدَّم: as in the phrase, ضَرَبَ مُؤَخَّرَ رَأْسِه [*He struck the back*, or *hinder part*, *of his head*]. (S, Msb.) [See also أُخْر and مُؤَخَّرُ الرَّحْلِ ___.] آخِر, and مُؤَخَّرَتُه: see آخِر.

المُؤَخِّرُ a name of God, [*The Postponer*, or *Delayer*;] *He who postpones*, or *delays, things, and puts them in their places:* [or *He who puts*, or *keeps, back*, or *backward:* or *He who degrades:*] contr. *of* المُقَدِّمُ. (TA.) ___ مؤخر الرَّحلِ, and مؤخرته: see آخِر.

نَخْلَةٌ مِئْخَارٌ *A palm-tree of which the fruit remains until the end of winter:* (AHn, K:) and *until the end of the time of cutting off the fruit of palm-trees:* (S, M, K:) *contr. of* مِبْكَارٌ and بَكُورٌ: pl. مَآخِيرُ. (A.)

مَآخِيرُ [reg. pl. of مِئْخَارٌ]: see آخِر, first sentence.

مُتَأَخِّرٌ : see its verb. ↓ [An author, or other person, *of the later*, or *more modern, times.*]

المُسْأْخِرِينَ in the Kur xv. 24 is said by Th to mean *Those who come* to the mosque *after others*, or *late:* (TA:) or it means *those who are later in birth and death:* or *those who have not yet come forth from the loins of men:* or *those who are late*, or *backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience.* (Bd.)

اخو

1 **أَخَوْتَ** , [third pers. أَخَا,] (S, K,) aor. تَأْخُو, (S,) inf. n. أُخُوَّةٌ; (S, K, &c.;) and آخَيْتَ , (K, TA,) [in the CK اَخَيْتُ, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. إِخَآءٌ and مُؤَاخَاةٌ; (Lth;) and تَأَخَّيْتَ ; (K;) *Thou becamest a brother* [in the proper sense of this word, and also as meaning a *friend*, or *companion*, or *the like*]. (S,* K,* TA.) ↓أُخُوَّةٌ is also [used as] a simple subst., (TA,) signifying *Brotherhood; fraternity;* the *relation of brother;* as also ↓إِخَآءٌ and مُؤَاخَاةٌ; and ↓تَأَخٍ: (Lth, TA:) and the *relation of sister.* (S.) You say, بَيْنِى وَبَيْنَهُ أُخُوَّةٌ and ↓إِخَآءٌ [&c., meaning] *Between me and him is brotherhood.* (JK, TA.) And ↓بَيْنَ السَّمَاحَةِ وَالْحَمَاسَةِ تَأَخٍ [*Between liberality and courage is a relation like that of brothers*]. (TA.) And خُوَّةٌ is a dial. var. of أُخُوَّةٌ, occurring in a trad. (IAth, TA.) [It is also trans.] You say, أَخَوْتُ عَشَرَةً *I was, or became, a brother to ten.* (TA.)

2 **أَخَّيْتُ لِلدَّابَّةِ** , (S, K,) or الدَّابَّةَ, (Msb, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. تَأْخِيَةٌ, (S, Msb, K,) *I made an* آخِيَّة [q. v.] *for the beast,* (Msb, K,) *and tied the beast therewith;* (Msb;) [and

so, app., آخَيْتُ (which, if correct, is probably of the measure أَفْعَلْتُ); for it is related that] an Arab of the desert said to another, آخِ لِى آخِيَّةً أَرْبِطُ إِلَيْهَا مُهْرِى [*Make thou for me an*]. (TA.) And you say, آخِى فُلَانٌ فِى فُلَانٍ آخِيَّةً فَكَفَرَهَا *Such a one did a benefit to such a one, and he was ungrateful for it.* (TA.) [But perhaps آخِ and آخِى in these two exs. are mistranscriptions for أَخِّ and أَخَّى.]

3 **آخَاهُ** , (S, K,) vulgarly وَاخَاهُ, (S,) or the latter is a dial. var. of weak authority, (K,* TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. مُؤَاخَاةٌ and إِخَآءٌ (S, K) and وِخَآءٌ, (K) and [quasi-inf. n.] إِخَاوَةٌ (Fr, K) and وِخَاوَةٌ, (CK,) *He fraternized with him;*

acted with him in a brotherly manner: (S,* K,* PS, TK:) A'Obeyd mentions, on the authority of Yz, آخيتُ and واخيتُ, and آسيتُ and واسيتُ, and آكَلْتُ and واكَلْتُ: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, يُواخِى, changing the hemzeh into و. (IB, TA.) ___ It is said in a trad., آخَى بَيْنَ المُهاجِرِينَ والأَنْصارِ, meaning *He united the emigrants* [to El-Medeeneh] *with the assistants* [previously dwel-ling there] *by the brotherhood of El-Islám and of the faith.* (TA.) You say also, آخَيْتُ بَيْنَ الشَّيْئَيْنِ [*I united the two things as fellows, or pairs*]; and sometimes one says, واخيتُ, like as one says, واسيتُ, for آسيتُ; mentioned by ISk. (Msb.) ___ See also 1, in three places.

4 **آخَوَ** see 2, in three places.

5 **تَأَخَّيْتَ** , and the inf.n. تَأَخٍّ: see 1, in three places. تَأَخَّيْتُ أَخًا *I adopted a brother:* (S, K:) or [تَأَخَّيْتُهُ signifies] *I called him brother.* (K.) ___ تَأَخَّيْتُ الشَّىْءَ, (S, K, TA,) or بِالشَّىْءِ, (Msb,) *I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing;* (S, Msb, K, TA;) *as the brother does the brother;* and in the same manner the verb is used with a man for its object: but تَوَخَّيْتُ, in the same sense, is more common. (TA.) You say, تَأَخَّيْتُ مَحَبَّتَكَ *I sought*, &c., *thy love*, or *affection.* (TA in art. وخى.)

6 **تَآخَيَا** *They became brothers, or friends or companions or the like, to each other.* (S,* TA.)

أَخٌ , (S, Msb, K,) originally أَخَوٌ, (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like آبَاءٌ, (S,) and أَخٌّ, (K,) with the second letter doubled to compensate for the و suppressed, as is the case in أَبٌّ, (TA,) and أَخًا , [like أَبًا,] and أَخُو , (IAar, K, TA, [the last, with the article prefixed to it, erroneously written in the CK الأُخُوُّ,]) and أَخْوٌ , like دَلْوٌ, (Kr, K,) a well-known term of relationship, (K, TA,) i. e. *A brother; the son of one's father and mother, or of either of them:* and also applied to *a foster-brother:* (TA:) and *a friend; and a companion, an associate, or a fellow:* (K:) derived from آخِيَّةٌ [q. v.]; as though one أَخ were tied and attached to another like as the horse is tied to the آخِيَّة: (Har p. 42 :) or, accord. to some of the grammarians, it is from وَخَى meaning قَصَدَ; because the أَخ has the same aim, endeavour, or desire, as his أَخ: (TA:) when أَخ is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, هٰذَا أَخُوكَ [*This is thy brother*, &c.],

and مررتُ بأَخيكَ [*I passed by thy brother*, &c.], and رأَيتُ أَخاكَ [*I saw thy brother*, &c.] : (S: [in which it is also asserted that one does not say أَخُو without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that الأَخُو is a syn. of الأَخُ:]) the dual is أَخَوانِ, (S, Msb, Kur xlix. 10, Ham p. 434,) or أَخْوانِ, with the خ quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say أَخانِ, (S, Msb,) and Kr mentions أَخُوانِ, with damm to the خ, said by IB to occur in poetry, and held by ISd to be dual of أَخُو, with damm to the خ: (TA:) the pl. is إِخْوَةٌ and إِخْوانٌ, (S, Msb, K, &c.,) the former generally applied to *brothers*, and the latter to *friends* [or *the like*], (T, S,*) but not always, as in the Kur xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kur iv. 12, (S,) and أُخْوَةٌ, (Fr, S, Msb, K, [in the CK اَخْوَةٌ,]) or this is a quasi-pl. n., (Sb, TA,) and أُخْوانٌ, (Kr, Msb, K,) and آخَآءٌ, (S, K,) like آبَآءٌ, (S,) and أُخُوٌّ, and أُخُوَّةٌ, (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of ة characterizing the pl. as fem., (TA,) and أَخُونَ, (S, Msb, K,) and اخاوون. (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of أَخٌ is أُخْتٌ [meaning *A sister:* and *a female friend*, &c.]: (S, Msb, K, &c. :) written with damm to show that the letter which has gone from it is و; (S;) the ت being a substitute for the و; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its ت is [originally] ه [meaning ة]: and Lth, that أُخْتٌ is originally أَخَةٌ: and some say that it is originally أَخْوَةٌ: (TA:) the dual. is أُخْتانِ: (Kh:) and the pl. is أَخَواتٌ. (Kh, S, Msb, K.) The saying لا أَخالَكَ بفُلانٍ [*Thou hast no brother*, or *friend, in such a one*] means لَيْسَ لَكَ بأَخٍ [*such a one is not a brother*, or *friend, to thee*]. (S, K.) It is said in a prov., مَنْ لَكَ بأَخيكَ كُلِّهِ [*Who will be responsible to thee for thy brother*, or *thy friend, altogether?* i. e., for his always acting to thee as a brother, or friend]. (JK.) And in another, رُبَّ أَخٍ لَكَ لَمْ تَلِدْهُ أُمُّكَ [*There is many a brother to thee whom thy mother has not brought forth*]. (TA.) And in another, أَخُوكَ أَمِ الذِّئْبُ [*Is it thy brother*, or *the wolf?*]; said in suspecting a thing: as also

أَخُوكَ أَمِ اللَّيْلُ [*Is it thy brother, or is it the night* that deceives thee?]. (Har p. 554.) And another saying is, الرُّمْحُ أَخُوكَ وَرُبَّمَا خَانَكَ [*The spear is thy brother, but sometimes, or often, it is unfaithful to thee*]. (TA.) ___ Ibn-'Arafeh says that when أُخُوَّةٌ does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, هٰذَا الثَّوْبُ أَخُو هٰذَا [*This garment, or piece of cloth, is the like, or fellow, of this*] : and hence the saying in the Kur [xvii. 29], كَانُوا إِخْوَانَ الشَّيَاطِينِ *They are the likes, or fellows, of the devils:* and in the same [xliii. 47], إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا *But it was greater than its like, or fellow;* i. e., than what was like to it in truth &c. (TA.) It is said in a trad., النَّوْمُ أَخُ الْمَوْتِ [*Sleep is the like of death*]. (El-Jámi' es-Sagheer.) One says also, لَقِيَ فُلَانٌ أَخَا الْمَوْتِ *Such a one met with the like of death.* (Msb, TA.) And they said, وَمَاهُ اللّٰهُ بِلَيْلَةٍ لَا أُخْتَ لَهَا [*God afflicted him with a night having none like to it*], i. e., a night in which he should die. (TA.) And لَا أُكَلِّمُهُ إِلَّا أَخَا السِّرَارِ *I will not speak to him save the like of secret discourse.* (As, TA.) [And hence,] أُخْتَا سُهَيْلٍ [*The two sisters of Canopus;] the two stars called* الشِّعْرَى الْعَبُورُ and الشِّعْرَى الْغُمَيْصَآءُ. (S and K in art. شعر, q. v.) ___ يَا أَخَا بَكْرٍ, or تَمِيمٍ, means *O thou of* [the tribe of] *Bekr*, or *Temeem*. (Ham p. 284.) ___ Lh mentions, on the authority of Abu-d-Deenár and Ibn-Ziyád, the saying, الْقَمْمُ بِأَخِي الشَّرِّ, as meaning *The people, or company of men, are in an evil state or condition.* (TA.) [But accord. to others,] one says, تَرَكْتُهُ بِأَخِي الْخَيْرِ, meaning *I left him in an evil state or condition:* (JK, * Msb, K, TA:) and بِأَخِي الشَّرِّ *in a good state or condition.* (TA.) ___ You say also, هُوَ أَخُو الصِّدْقِ *He is one who cleaves*, or *keeps, to veracity.* (Msb.) ___ [أَخُو, as a prefixed noun, is also used in the sense of أَهْلُ, meaning *Worthy, or deserving*, of a thing: and *meet, fit*, or *fitted*, for it. So in the phrase أَخُو ثِقَةٍ *Worthy*, or *deserving, of trust*, or *confidence;* expl. by W (p. 91) as meaning *a person in whom one trusts*, or *confides.* And so in the prov., لَيْسَ أَخُو الْكِظَاظِ مَنْ يَسْأَمُهُ *He who is fit*, or *fitted, for vehement striving for the mastery is not he who turns away from it with disgust:* see art. كظ.] ___ It is also used in the sense of ذُو: as in the phrase, هُوَ أَخُو الْغِنَى [*He is possessed*, or *a possessor, of wealth*, or *competence*, or *sufficiency*]. (Msb.) [So too in the phrase, أَخُو الْخَيْرِ *Possessed*, or *a possessor, of good*, or *of what is good.* And in like manner,] أَخُو الْخَنَعِ means [ذُو الْخَنَعِ, i. e. ذُو الذِّلَّةِ, i. e.] الذَّلِيلُ [*The*

low, base, or *abject*]. (Ham p. 44.) [So too] سَيْرُنَا أَخُو الجَيْدِ means [سَيْرُنَا ذُوالجَيْدِ, i. e.] سَيْرُنَا جَاهِدٌ

[*Our journeying is laborious:* see an ex. in the first paragraph of art. غدر]. (TA.) ___ حُمَّى الأَخَوَيْنِ *A fever that affects the patient two days, and quits him two days; or that attacks on Saturday, and quits for three days, and comes [again] on Thursday; and so on.* (Msb.) ___ دَمُ الأَخَوَيْنِ: see دَمٌ, in art. دمى.

أَخَا :see أَخٌ.

أَخْوٌ :see أَخٌ.

أَخُو :see أَخٌ.

أُخْتٌ : see أَخٌ, in four places.

أُخَيٌّ [and أُخَيَّةٌ dims. of أَخٌ and أُخْتٌ.]

أَخَوِيٌّ *Brotherly; fraternal; of,* or *relating to, a brother,* and *a friend* or *companion:* and also, *sisterly; of, or relating to, a sister;* because you say أَخَوَاتٌ [meaning sisters]; but Yoo used to say أُخْتِيٌّ , which is not agreeable with analogy. (S, TA.)

أُخْتِيٌّ : see أَخَوِيٌّ.

إِخْوَانٌ , besides being a pl. of أَخٌ, q. v., is a dial. var. of خَوَانٌ. (TA. [See art. خون.])

إِخَاوَةٌ : see 3.

أُخُوَّةٌ an inf. n. of 1: and also [used as] a simple subst. (TA.) See 1. ___ When it does not relate to birth, it means *Conformity,* or *similarity;* and *combination, agreement,* or *unison, in action.* (Ibn-'Arafeh, TA.)

آخِيَّةٌ , (Lth, S, Msb, K, &c.,) originally of the measure فَاعُولَةٌ, [i. e. آخُوِيَةٌ,] (Msb,) and آخِيَةٌ, (Lth, Msb, K,) and أَخِيَّةٌ, (JK, K, TA, [but in the K the orthography of these three words is differently expressed in different copies, and somewhat obscurely in all that I have seen,]) *A piece of rope of which the two ends are buried in the ground,* (ISk, JK, S,) *with a small staff* or *stick, or a small stone, attached thereto,* (ISK, S,) *a portion thereof, resembling a loop, being apparent, or exposed, to which the beast is tied;* (ISk, JK, S;) it is made in soft ground, as being more commodious to horses than pegs, or stakes, protruding from the ground, and more firm in soft ground than the peg, or stake: (TA:) or *a loop tied to a peg,* or *stake, driven* [*into the ground*], *to which the beast is attached:* (Msb:) or *a stick, or piece of wood,* (K, TA,) *placed crosswise* (TA) *in a wall,* or *in a rope of which the two ends are buried in the ground, the [other] end [or portion] protruding, like a ring, to which the beast is tied:* (K, TA:) or *a peg, or stake, to which horses are tied:* (Har p. 42:) [see also آرِىٌّ:] the pl. of the first is أَوَاخِىُّ; (JK, S, Msb, K;*) and of the second, أَوَاخٍ; (Msb;) and of the third, أَخَايَا, (JK, K,*) like as خَطَايَا is pl. of خَطِيَّةٌ. (TA.) In a trad., the believer and belief are likened to a horse attached to his آخِيَّة; because the horse wheels about, and then returns to his آخِيَّة; and the believer is heedless, and then returns to believe. (TA.) And in another, men are forbidden to make their backs like the أَخَايَا of beasts; i. e., in prayer; meaning that they should not arch them therein, so as to make them like the loops thus called. (TA.) ___ Also *i. q.* طُنُبٌ; (K;) i. e. The *kind of tent-rope thus called.* (TA in art. طنب, q. v.) ___ And *A sacred, or an inviolable, right* or *the like;* syn. حُرْمَةٌ and ذِمَّةٌ. (S, K.) You say, لِفُلَانٍ أَوَاخِىُّ وَأَسْبَابٌ تُرْعَى [*To such a one belong sacred, or inviolable, rights, and ties of relationship and love, to be regarded*]. (S.) And لَهُ عِنْدِى آجِيَّةٌ *He has, with me,* or *in my estimation, a strong, sacred, or inviolable, right;* and *a near tie* or *connexion,* or *means of access* or *intimacy* or *ingratiation.* (TA.) ___ In a trad. of 'Omar, in which it is related that he said to El-'Abbás, أَنْتَ آخِيَّةُ آبَآءِ رَسُولِ اللّٰهِ, it is used in the sense of بَقِيَّةٌ; [and the words may therefore be rendered *Thou art the most excellent of the ancestors of the Apostle of God;*] as though he meant, thou art he upon whom one stays himself, and to whom one clings, of the stock of the Apostle of God. (TA.)

اد

1 أَدَّتْهُ دَاهِيَةٌ , aor ـُ (T, S; M, K) and ـِ , (M, K,) but this latter is strange, [anomalous,] and unknown, (TA,) and ـَ , (M, K,) mentioned by Lh, whence it seems that he made the pret. to be of the measure فَعَلَ, or that it is co-ordinate to أَبَى, aor يَأْبَى, (M,) inf. n. أَدٌّ, (T, S, M,) *A calamity befell him.* (M, K.) And in like manner, أَدَّهُ أَمْرٌ, aor. and inf. n. as above, *An event befell him:* (M:) or *oppressed him, distressed him,* or *afflicted him.* (Bd in xix. 91.) See also 5.

5 تأدّد ; (T, K;) and أَدَّ , inf. n. أَدٌّ; (TA;) *i. q.* تَشَدَّدَ [*He acted,* or *behaved, with forced hardness, firmness, strength, vigour, &c.*]. (T, K.)

أَدٌّ (S, M, K) and إِدٌّ (T, K) and آدٌّ (K) *Strength; power; force:* (S, M, K:) *superior power or force or influence; mastery; conquest; predominance.* (M, K, TA.) ___ See also إِدٌّ, in two places. ___ Also, the first, The *sound of treading.* (T.)

إِدٌّ : see أَدٌّ. ___ Also, and إِدَّةٌ , *A wonder,* or *wonderful thing:* (M, L, K:) *a very evil, abominable, severe, thing,* or *affair:* (S, M, A, L, K:) *a calamity;* (S, A, L, K,) or thus the former word signifies; (M;) as also أَدٌّ , (as in the copies of the K,) or آدٌّ , [originally آدد] of the measure فَاعِلٌ: (so in the S and L:) pl. (of إِدٌّ M, TA) إِدَادٌ (K, TA,) or أَدَادٌ (T, CK, [but this, if correct, is a quasi-pl. n.,]) or آدَادٌ (M,) and (of إِدَّةٌ, S, M) إِدَدٌ (T, S, M, K.) You say also أَمْرٌ إِدٌّ [meaning as above], using إِدٌّ as an epithet, accord. to Lh. (M.) And إِدَّةٌ دَاهِيَةٌ [*A very evil, abominable,* or *severe, calamity*]. (A.) Hence the saying in the Kur [xix. 91], لَقَدْ جِئْتُمْ شَيْئًا إِدًّا *Verily ye have done a very evil,* or *abominable, thing:* (S, M: *) or, accord. to one reading, أَدًّا ; both meaning *great,* or *grievous:* and some of the Arabs say, بِشَيْءٍ آدٍّ , which means the same. (T, TA.)

إِدَّةٌ : see إِدٌّ in two places.

آدٌّ : see أَدٌّ: ___ and see إِدٌّ in two places.

ادب

1 **أَدَبَ** , aor. ـِ , inf. n. أَدْبٌ, *He invited* (people, S, or a man, K) *to his repast*, or *banquet;* (S, K;) as also آدَبَ , (K,) or آدَبَ إِلَى طَعَامِهِ aor يُودِبُ [or يُؤْدِبُ], (AZ, S,) inf. n. إِيدَابٌ [originally إِئْدَابٌ]. (AZ, S, K.) You say, أَدَبَ القَوْمَ, (S,) or أَدَبَ عَلَى القَوْمِ, aor. as above, (T,) *He invited the people to his repast*. (T, S.) And أَدَبَهُمْ عَلَى الأَمْرِ *He collected them together for the affair*. (A.) And أُودِبُ جِيرَانَكَ لِتُشَاوِرَهُمْ [*I will collect thy neighbours in order that thou mayest consult with them*]. (A.) The primary signification of أَدْبٌ is The act of *inviting*. (T.) ___ [Hence,] أَدَبَ, aor. ـِ ; (Msb, K;) or أَدَبَ, aor. ـَ ; (so in a copy of the M;) inf. n. أَدْبٌ, (M, Mgh, Msb,) or أَدَبٌ; (K;) *He made a repast*, or *banquet*, (M, Msb, K,) *and invited people to it;* (Msb;) as also آدَبَ , (M,) aor. and inf. n. as above: (TA:) or *he collected and invited people to his repast*. (Mgh.) ___ [Hence also, as will be seen below, voce أَدَبَهُ] أَدَبَ, aor. ـِ , inf. n. أَدْبٌ, *He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind* or *soul;* (Msb;) and أَدَّبَهُ , [inf. n. تَأْدِيبٌ, signifies *the same;*] *he taught him what is termed* أَدَبٌ [or *good discipline of the mind and manners*, &c.; i. e. *he disciplined him*, or *educated him, well; rendered him well-bred, wellmannered, polite; instructed him in polite accomplishments;* &c.]: (S, M, A, Mgh, K:) or the latter verb, inf. n. تَأْدِيبٌ, signifies *he taught him well*, or *much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind* or *soul:* and hence, this latter also signifies *he disciplined him, chastised him, corrected him*, or *punished him, for his evil conduct;* because discipline, or chastisement, is a means of inviting a person to what is properly termed الأَدَبُ. (Msb.) أَدُبَ, aor. ـُ , (AZ, T, S, M, K,) inf. n. أَدَبٌ, (M, K,) *He was* or *became, characterized by what is termed* أَدَبٌ [or *good discipline of the mind and manners*, &c.; i. e., *well disciplined, well-educated, well-bred*, or *well-mannered, polite, instructed in polite accomplishments*, &c.]. (AZ, T, S, M, K.)

2 **اَدَّبَ** see 1.

4 **آدَبَ** see 1, in three places. ___ آدَبَ البِلَادَ, aor. and inf. n. as above, *He filled the provinces*, or *country, with justice*, or *equity.* (K * TA.)

5 **تأدّب** *He learned*, or *was taught, what is termed* أَدَب [or *good discipline of the mind and manners*, &c.; i. e. *he became*, or *was rendered, well-disciplined, well-educated, well-bred, wellmannered, polite, instructed in polite accomplishments*, &c.]; as also استأدب . (S, Mgh, K.)

10 **إِسْتَأْدَبَ** see 5.

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أَدْبٌ , (S, M, K,) or, accord. to some, إِدْبٌ , (TA,) *Wonderful;* or *a wonderful thing;* syn. عَجَبٌ; (S, M, K;) as also أُدْبَةٌ [used in the latter sense]. (K.) You say, جَآءَ فُلَانٌ بِأَمْرٍ إِدْبٍ *Such a one did a wonderful thing.* (As, T. *) See also أَدَبٌ, last sentence.

إِدْبٌ : see أَدَبٌ, in two places.

أَدَبٌ , so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies *Discipline of the mind;* and *good qualities and attributes of the mind* or *soul:* (Msb:) or *every praiseworthy discipline by which a man is trained in any excellence:* (AZ, Mgh, Msb:) [*good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments:*] *i. q.* ظَرْفٌ [as meaning *excellence*, or *elegance, of mind, manners, address, and speech*]: and *a good manner of taking* or *receiving* [what is given or offered or imparted, or what is to be acquired]: (M, A, K:) or

good qualities and attributes of the mind or *soul*, and the *doing of generous* or *honourable actions:* (El-Jawáleekee:) or the *practice of what is praiseworthy both in words and actions:* or the *holding*, or *keeping, to those things which are approved*, or *deemed good:* or the *honouring of those who are above one, and being gentle, courteous*, or *civil, to those who are below one:* (Towsheeh:) or *a faculty which preserves him in whom it exists from what would disgrace him:* (MF:) it is of two kinds, أَدَبُ النَّفْسِ [which embraces all the significations explained above], and أَدَبُ الدَّرْسِ [which signifies *the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple:* see Haji Khalfæ Lexicon, Vol. I. p. 212]: (S, Btl, Mgh:) [also *deportment*, or *a mode of conduct* or *behaviour*, absolutely; for one speaks of good أَدَب and bad أَدَب:] the pl. is آدَابٌ [which is often employed, and so is the sing. also, as signifying the *rules of discipline to be observed in the exercise of a function*, such as that of a judge, and of a governor; and *in the exercise of an art*, such as that of the disputer, and the orator, and the poet, and the scribe; &c.]. (Msb.) ___ عِلْمُ الأَدَبِ signifies [*The science of philology;* or] *the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing;* (Haji Khalfæ Lexicon, Vol. I. p. 215;) [and so, simply, الأَدَبُ: which is also used to signify *polite literature:* but in this sense, and like wise] as applied to *the sciences relating to the Arabic language*, [or *the philological sciences*, which are also termed الأَدَبُ,] العُلُومُ الأَدَبِيَّاتُ is a post-classical term, innovated in the time of El-Islám. (El-Jawá- leekee.) أَدَبُ البَحْرِ, (A, K,) or أَدْبُ البَحْرِ, (T, L,) *The abundance of the water of the sea.* (T, A, L, K.)

أُدْبَةٌ : see مَأْدُبَةٌ: and see also أَدْبٌ.

أَدَبِيٌّ *Of*, or *relating to, what is termed* أَدَب, or الأَدَب. Hence, العُلُومُ الأَدَبِيَّاتُ: see إِدَبٌ, last sentence but one.]

أَدِيبٌ *Characterized by what is termed* أَدَب [or *good discipline of the mind and manners*, &c.; i. e. *well-disciplined, well-educated, well-bred*, or *well-mannered; polite; instructed in polite accomplishments,*

or *an elegant scholar;* &c.]: (T, S, M, Mgh, K:) pl. أُدَبَآءُ. (M, K.) ___ See also مُؤَدَّبٌ.

آدَبُ [originally أَأْدَبُ, *More*, or *most*, *characterized by what is termed* أَدَب; i. e. *better*, or *best*, *disciplined*, *educated*, *bred*, or *mannered; more*, or *most*, *polite;* &c.]. You say, هُوَ مِنْ آدَبِ النَّاسِ [*He is of the best disciplined*, &c., *of men*]. (A.)

آدِبٌ One *who invites people to a repast*, or *banquet:* (T, S, Msb:) pl. أَدَبَةٌ. (TA.)

مَأْدَبَةٌ : see what next follows, in two places.

مَأْدُبَةٌ *A repast*, or *banquet*, *to which guests are invited;* (A 'Obeyd, T, S, M, Mgh, Msb, K;) or *made on account of a wedding:* (M, K:) as also مَأْدِبَةٌ , (S, M, Msb, K,) or, accord. to A 'Obeyd, this latter has a different signification, as will be seen below, (TA,) and مَأْدُبَةٌ , (IJ,) and أُدْبَةٌ : (M, K:) pl. مَآدِبُ. (S.) In a trad., the Kur-án is called مَأْدُبَةُ اللّٰهِ فِى الأَرْضِ, or مَأْدَبَةٌ ; and A 'Obeyd says that, if we read مَأْدُبَة, the meaning is, *God's repast which He has made in the earth*, *and to which He has invited mankind;* but if we read مَأْدَبَة, this word is of the measure مَفْعَلَةٌ from الأَدَبُ, [and the meaning is, *a means which God has prepared in the earth for men's learning good discipline of the mind*, &c.; it being a noun similar to مَثْرَاةٌ and مَكْثَرَةٌ &c.:] El-Ahmar, however, makes both words synonymous. (T, M, * TA.)

مَأْدِبَةٌ : see what next precedes.

مُؤَدَّبٌ أَدِيبٌ A camel *well-trained and broken.* (T, L.)

مَأْدُوبَةٌ , occurring in a verse of 'Adee, [which I do not anywhere find quoted,] She [app. a bride] *for whom a repast*, or *banquet*, *has been made.* (TA.)

ادر

1 **أَدَرَ** , aor. ـَـ , (T, M, Msb, K,) inf. n. أَدَرٌ (Lth, T, S, Mgh) and أَدَرَةٌ, (Lth, TA,) or أُدْرَةٌ, (as in the TT,) or أُدْرَةٌ is a simple subst., (M, K,) and so is أُدْرَةٌ, (K,) *He* (a man, S) *had the disorder termed* أُدْرَةٌ. (T, S, M, &c.)

أُدْرَةٌ a subst. from أَدَرَ; [see آدَرُ, below;] (K;) as also أَدَرَةٌ : (M, K:) the former signifies [*A scrotal hernia;*] *an inflation in the* [or the *testicle*, or the *scrotum*]: (T, * S:) or *an inflation of the* خُصْيَةٌ: (Msb:) or *a disorder consisting in an inflation*, or *a swelling, of the* خُصْيَتَانِ, *and their becoming greatly enlarged with matter* or *wind therein:* (Esh-Shiháb, on the Soorat el-Ahzáb:) or *a largeness of the* خُصَى: (Mgh:) and أَدَرَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day *a scrotal hernia*]: or, accord. to some, *i. q.* خُصْيَةٌ. (TA.) [See also 1.]

أَدَرَةٌ : see أُدْرَةٌ, in two places. [See also 1.]

آدَرُ (T, S, M, Mgh, Msb, K) and مَأْدُورٌ (M, K) A man (S) [*having a scrotal hernia;* or] *having an inflation in the* خُصْيَةٌ [or the *testicle*, or the *scrotum*]: (T, * S:) or *having an inflation of the* خُصْيَةٌ: (Msb:) or *having his* صِفَاقٌ [or *inner skin*] *ruptured, so that* [*some of*] *his intestines fall into his scrotum; the rupture being in every instance only in the left side:* or *afflicted by a rupture in one of his* خُصْيَانِ [or *in either half of the scrotum*]: (M, K:) or *having a largeness of the* خُصَى (Mgh:) pl. of the former, أُدْرٌ; (Msb, K;) and of the latter, مَآدِيرُ. (K.) Accord. to some, (M,) أَدْرَآءُ خُصْيَةٌ signifies [*A testicle*, or *scrotum*,] *large, without rupture.* (M, K.)

مَأْدُورٌ : see آدَرُ.

ادم

1 أَدَمَ الخُبْزَ , aor. ـِ , (M, Msb, K,) inf. n. أَدْمٌ; (M, Msb;) and آدمهُ , (Msb, K,) inf. n. إِيدَامٌ; (TK;) *He mixed the bread with* أُدْمٌ [or *seasoning;* i. e. *he seasoned it*]; (M, K;) *he made the swallowing of the bread to be good,* or *agreeable, by means of* إِدَامٌ [or *seasoning*]. (Msb.) You say also, أَدَمَ الخُبْزَ بالَّلحْمِ, aor. ـِ , [*he seasoned the bread,* or *rendered it savoury, with flesh-meat,*] from أُدْمٌ and إِدَامٌ, signifying ما يُؤْتَدَمُ به. (S.) ___ أَدَمَ القَوْمَ, aor. ـِ , (K,) inf. n. أَدْمٌ; (TA;) or آدَمَهُمْ ; (M;) or both; (TA;) *He seasoned for the people,* or *company of men,* (أَدَمَ لَهُمْ, [in the CK, erroneously, أدام لهم,]) *their bread;* (M, K, TA;) i. e., *mixed it* [*for them*] *with* إِدَامٌ (TA.) ___ [From أَدَمَ in the first of the senses explained above, is app. derived the phrase,] أَدَمَهُ بأَهْلِهِ *He mixed him, associated him,* or *united him in company, with his family.* (M.) [And in like manner,] أَدَمَ بينَهُمَا, (T, S,) or بينَهُمْ, (M, Msb, * K,) aor. ـِ , (T, M, Msb, K,) inf. n. أَدْمٌ; (T, M, M$sudot;b;) and آدَمَ , (T, S, M, Msb, K,) inf. n. إِيدَامٌ; (T, TA;) *He* (God, T, S, M, or a man, Msb) *effected a reconciliation between them; brought them together;* (S, M, Msb, K; [expl. in the M and K by لَاءَمَ, for which we find in the CK لَأَمَ;]) *made them sociable,* or *familiar, one with another;* (S, Msb, TA;) *and made them to agree:* (TA:) or *induced love and agreement between them:* held by A "Obeyd to be from أُدْمٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بينَكُمَا, meaning *For it is most fit,* or *meet, that there should be, between you two, love and agreement:* (T, S:) or, *that peace,* or *reconciliation, and friendship, should continue between you two.* (Msb.) And a poet says,

* وَالبِيضُ لَا يُؤْدِمْنَ إِلَّا *

i. e. [*And the pure,* or *free from faults,* among

women,] *do not love* any *save one who is made an object of love* [by his good qualities], (T, S,) *a proper object of love.* (T.) أَدَمَهُمْ, (T, M, K,) aor. ـِ , (T,) or ـُ , (M, K,) inf. n. أَدْمٌ, (M,) *He was,* or *became, to them, what is termed* أَدَمَة; (T, M, K;) i. e., *one who made people to know them;* (T;) or *a pattern, an exemplar, an example,* or *one who was imitated,* or *to be imitated; and one by means of whom they were known:* (M, K:) so says IAar. (M.) أَدَمَ الأَدِيمَ *He pared,* or *removed the superficial part of, the hide:* (T, * TA:) and آدَمَ الأَدِيمَ, with medd, *he pared off the* أَدَمَة [q. v.] *of the hide:* (TA:) or the latter signifies *he exposed to view the* أَدَمَة [in the CK, erroneously, the ادْمَة] *of the hide.* (M, K.) أَدَمَ, aor. ـَ , (M, K,) inf. n. أَدْمٌ; (TK;) and أَدُمَ, aor. ـُ , (M, K,) inf. n. أُدُومَةٌ (T, K) [or, more probably, أُدْمَةٌ, like سُمْرَةٌ &c.]; *He* (a camel, and a gazelle, and a man,) *was,* or *became, of the colour termed* أُدْمَة, q. v. infrà. (M, K.)

2 **أَدَّمَهُ** , inf. n. تَأْدِيمٌ, *He put much* إِدَام [or *seasoning*] *into it.* (TA.)

4 **آدَمَ** see 1, in five places.

8 **ائتدم به** [written with the disjunctive alif ايتدم] *He made use of it* [*to render his bread pleasant,* or *savoury*]; namely أُدْم, (M, * TA,) or إِدَام. (M.) [إِدَام is explained in the T and S &c. by the words ما يُؤْتَدَمُ به, meaning *That which is used for seasoning* bread.] ___ ائتدم العُودُ *The wood,* or *branch, had the sap* (المآء) *flowing in it.* (Z, K.)

10 **استأدمه** *He sought,* or *demanded, of him* إِدَام [or *seasoning*]. (Z, TA.)

أَدْم : see أَدْمُ أَهْلِه هو أُدْمَةٌ: see أَدَمَةٌ.

أُدْم : see أُدْمُ أَهْلِه هو ___. إِدَامٌ: and أُدْمُ بَنِى أَبِيه: see أَدَمَةٌ.

أَدَمٌ : see أَدِيمٌ, in two places: ___ and أَدُمٌ. أَدَمَةٌ: see آدُمٌ.

هُوَ أَدْمَةُ أَهْلِهِ : see أَدَمَةٌ.

أُدْمَةٌ *A state of mixing*, or *mingling, together* [*in familiar*, or *social, intercourse*]. (Lth, T, M, K.) You say, بَيْنَهُمَا أُدْمَةٌ *Between them two is a mixing*, &c. (Lth, T.) ___ Also, (M, K,) or أَدْمٌ , (S,) *Agreement:* (S, M, K, TA:) and *familiarity, sociableness, companionship*, or *friendship*. (S, TA. [The meanings in this sentence are assigned in the S only to the latter word: in the TA, only to the former.]) ___ And the former, *Relationship*. (M, K.) ___ And *A means of access* (وَسِيلَةٌ, Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; (Fr, T;) as also أَدَمَةٌ . (K.) You say, فُلَانٌ أُدْمَتِي إِلَيْكَ *Such a one is my means of access to thee*. (Fr, T.) ___ And [hence,] *A present which one takes with him in visiting a friend or a great man;* in Peraian دَسْت آوِيز. (K, L.) ___ هُوَ أُدْمَةُ أَهْلِهِ: and هُوَ أُدْمَةٌ لِفُلَانٍ: see أَدَمَةٌ. In camels, *A colour intermixed*, or *tinged, with blackness*, or *with whiteness;* or *clear whiteness;* (M, K;) or, as some say, (TA,) *intense whiteness;* (S, TA;) or *whiteness, with blackness of the eyeballs:* (Nh, TA:) and in gazelles, *a colour intermixed*, or *tinged, with whiteness:* (M, K:) or in gazelles and in camels, *whiteness:* (T:) and in human beings, (M, K,) *a tawny colour;* or *darkness of complexion;* syn. سُمْرَةٌ [q. v.]; (S, M, K;) or *an intermixture*, or *a tinge, of blackness;* (Lth, T;) or *intense* سُمْرَةٌ [or *tawniness*]; and it is said to be from أُدْمَةُ الأَرْضِ, meaning *the colour of the earth:* (Nh, TA:) or [in men,] *i. q.* حُمْرَةٌ [which, in this case, signifies *whiteness* of complexion]: (TA:) accord. to AHn, it signifies *whiteness;* syn. بَيَاضٌ. (M.) [See also آدَمُ.]

أَدَمَةٌ : see هُوَ أَدَمَةُ أَهْلِهِ ___. أُدْمَةٌ, (M, K,) and أُدْمَتُهُمْ , (M,) or أَدْمَتُهُمْ , (K,) and أُدْمُهُمْ , (M,) or أَدْمُهُمْ , and إِدَامُهُمْ , (K,) *He is the pattern, exemplar, example*, or *object of imitation, of his people*, or *family, by means of whom they are known:* (M, K:) so says IAar. (M.) And جَعَلْتُ فُلَانًا أَدَمَةَ أَهْلِي *I made such a one to be the pattern, exemplar, example*, or *object of imitation, of my people*, or *family*. (T, S.) And هُوَ أَدَمَةٌ لِفُلَانٍ, and أُدْمَةٌ , *He is a pattern*, &c., *to such a one*. (Fr, TA.) And فُلَانٌ أَدَمَةُ بَنِي فُلَانٍ *Such a one is he who makes people to know the sons of such a one*. (T.) And هُوَ أَدَمَةُ قَوْمِهِ *He is the chief*, and *provost, of his people*. (A, TA.) And فُلَانٌ إِدَامُ قَوْمِهِ, and أُدْمُ

بنى أَبيه, *Such a one is the aider, and manager of the affairs,* and *the support,* and *right orderer of the affairs, of his people,* and *of the sons of his father.* (A, TA.) [The *inner skin;* the *cutis,* or *derma;*] the *interior of the skin, which is next to the flesh;* (S, M, K;) the exterior thereof being called the بَشَرَة: (S:) or (as some say, M) the *exterior thereof, upon which is the hair;* the interior thereof being called the بَشَرَة: (M, K:) and أَدَمٌ may be its pl.; [or rather, a coll. gen. n.;] or, accord. to Sb, it is a quasi-pl. n. (M.) ___ Accord. to some, (M,) *What appears of the skin of the head.* (M, K. [See بَشَرَةٌ.]) ___ And The *interior* of the earth or ground; (M, K;) the surface thereof being called its أَدِيم: (M, TA:) or, as some say, its *surface.* (TA.)

أَدَمِىٌّ *A seller of* [أَدَم, or] *skins,* or *hides:* (TA:) and أَدَّامٌ signifies the same; and particularly *a seller of goats' skins.* (Golius, from the larger work entitled Mirkát el-Loghah.)

أُدْمَانٌ and أُدْمَانَةٌ: see آدَمُ.

إِدَامٌ (T, S, M, Mgh, Msb, K) and أُدْمٌ (the same except the K) [*Seasoning,* or *condiment,* for bread; and *any savoury food;*] *what is used for seasoniny* (ما يُؤْتَدَمُ به, T, S, M, * Mgh, Msb, K) *with bread;* (T, TA;) *that which renders bread pleasant and good and savoury;* (IAmb, Mgh;) *whether fluid or not fluid;* (Mgh, Msb;) صِبْغٌ and صِبَاغٌ being peculiarly applied to that which is fluid: (Mgh:) or أُدْمٌ is *anything that is eaten with bread:* (TA:) the pl. [of mult.] of إِدَامٌ is أُدُمٌ, (Mgh, Msb,) and, by contraction, أُدْمٌ, which is also used as the sing., (Msb,) and [pl. of pauc.] آدِمَةٌ (M, K) and آدَامٌ; (K;) or this last is pl. of أُدْمٌ. (M, Mgh, Msb, TA.) It is said in a trad., نِعْمَ الإِدَامُ الخَلُّ [*Excellent,* or *most excel-lent, is the seasoning, vinegar!*]. (T, TA.) And in another, سَيِّدُ آدَامِ الدُّنْيَا والآخِرَةِ اللَّحْمُ [*The prince of the seasonings of the present world and of the world to come is flesh-meat*]. (TA.) ___ هُوَ إِدَامُ أَهْلِه, and إِدَامُ قَوْمِه: see أَدَمَةٌ. ___ Anything *conforming,* or *conformable; agreeing,* or *agreeable; suiting,* or *suitable.* (M, K.) [Used also as a pl.: thus,] 'Ádiyeh Ed-Dubeyreeyeh says,

* كَانُوا لِمَنْ خَالَطَهُمْ إِدَامَا *

[*They were, to those who mixed with them in social intercourse, conformable,* or *agreeable.*] (M.)

أَدِيمٌ *i. q.* مَأْدُومٌ [*Seasoned*]: (T:) or مَأْدُومٌ طَعَامٌ [*seasoned food*]; (M, K;) *food in which is* إِدَامٌ. (TA.) Hence the prov., سَمْنُكُمْ هُرِيقَ فِى أَدِيمِكُمْ [*Your clarified butter is poured into your seasoned food*]; (T, TA;) applied to a niggardly man; (Har p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, *into your* سِقَآء [or *skin*]: (T, Har * ubi suprà:) and the vulgar say, فِى دَقِيقِكُمْ [*into your flour*]. (TA.) And the saying, سَمْنُهُمْ فِى أَدِيمِهِمْ [*Their clarified butter is in their seasoned food*]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, إِنَّكَ لَتَكْسِبُ الْمَعْدُومَ وَ تُطْعِمُ الْمَأْدُومَ (M, TA) *Verily thou gainest what is denied to others,* or *makest* others *to gain what they have not, of the things they want,* or *makest the poor to gain,* (TA in art. عدم,) *and givest to eat food in which is* إِدَامٌ. (TA in the present art.) [Hence also,] مَأْدُومِى أَطْعَمْتُكَ (M, K) meaning أَتَيْتُكَ بِعُذْرِى [*I gave thee my excuse;* or, perhaps, *my virginity;* see عُذْرَةٌ]: (K:) [or,] as some say, the meaning is, *my good manners:* said by the wife of Dureyd Ibn-Es-Simmeh, on the occasion of his divorcing her. (M, TA.) ___ And hence, (Ham p. 205, Mgh,) *Tanned skin* or *hide; leather:* (M, Ham, Mgh, Msb:) or *skin,* or *hide,* (M, K,) *in whatever state it be:* (M:) or *red skin* or *hide:* (M, K:) or *skin,* or *hide, in the state after that in which it is termed* أَفِيقٌ; *that is, when it is complete* [*in its tanning*] *and has become red:* (M:) or the *exterior of the skin* of anything: (T:) pl. [of pauc.] آدِمَةٌ (S, M, K) and آدَامٌ and [of mult.] أُدُمٌ, (M, K,) the last from Lh, and [says ISd] I hold that he who says رُسُلٌ says أُدُمٌ, (M,) and أَدَمٌ, (T, S, Msb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which آدَامٌ may be pl. (M.) ___ ابْنِ أَدِيمٍ and ابْنِ أَدِيمَيْنِ and ابْنُ ثَلَاثَةِ آدِمَةٍ: see ابْنٌ in art. بنى. One says, إِنَّمَا يُعَاتَبُ الْأَدِيمُ ذُو الْبَشَرَةِ [lit.] *Only the hide that has the exterior part, upon which the hair grows, is put again into the tan:* (T:) a prov.; (TA;) meaning, only he is disciplined, or

reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AHn in TA, art. بشر [where, however, in

the TA, دُونَ is erroneously put for ذو];) and only he is disputed with in whom is place for dispute. (TA.) ___ أَدِيمُ الحَرْبِ is used metaphorically for أَدِيمُ أَهْلِ الحَرْبِ [*The skin of the warriors*, or *of the people engaged in war* or *fight*]. (M.) ___ فُلَانٌ صَحِيحُ الأَدِيمِ [lit. *Such a one is sound of skin*] means *such a one is sound in respect of origin*, and *of honour*, or *reputation*. (Har p. 135.) You say also, فُلَانٌ بَرِىءُ الأَدِيمِ مِمَّا لُطِخَ بِهِ [meaning *Such a one is clear in honour*, or *reputation*, *of that with which he has been aspersed*]. (M, * TA.) And مَزَّقَ أَدَمِى *He rent my honour*, or *reputation*. (Har ubi suprà.) ___ أَدِيمٌ also signifies The *surface* of the earth or ground: (S, M:) [see also أَدَمَةٌ, last sentence:] or *what appears* thereof, (K,) and of the sky. (M, K.) ___ And The *first part* of the period called الضُّحَى. (M, K, TA.) You say, جِئْتُكَ أَدِيمَ الضُّحَى *I came to thee in the first part of the* ضحى; (Lh, M;) app. meaning, عِنْدَ ٱرْتِفَاعِ الضُّحَى [*when the morning was becoming advanced; when the sun was becoming high*]. (M.) ___ And The *whiteness* of day: (IAar, M, K, TA:) and the *darkness* of night: (IAar, M, TA:) or the *whole* of the day, (M, A, K, TA,) and of the night. (A, TA.) You say, ظَلَّ أَدِيمَ النَّهَارِ صَائِمًا وَأَدِيمَ اللَّيْلِ قَائِمًا *He continued the whole of the day fasting, and the whole of the night standing* [in prayer, &c.]. (A, TA.)

أَدَّامٌ : see أَدَمِىٌّ.

آدَمُ *Of the colour termed* أُدْمَةٌ: pl. أُدْمٌ and أُدْمَانٌ ; (S, M, K;) the latter like حُمْرَانٌ as a pl. of أَحْمَرُ: (M:) the fem. sing. is أَدْمَآءُ and أُدْمَانَةٌ ; (S M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by As; (S;) said by Aboo-'Alee to be like خُمْصَانَةٌ; (M;) and the fem. pl. is أُدْمٌ: (S, M, K:) applied to a camel, *of a colour intermixed*, or *tinged*, *with blackness*, or *with whiteness;* or *of a clear white;* (M, K;) or, as some say, *intensely white;* (TA;) or *white*, *and black in the eyeballs;* (S;) or *white;* (As, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, *of a colour intermixed*, or *tinged*, *with whiteness;* (M, K;) Lth, however, says that أَدْمَآءُ is applied to a female gazelle, but he had not heard آدَمُ applied to the male gazelle; (TA;) and As says, (S,) أُدْمٌ applied to gazelles signifies *white*, *having upon them streaks in which is a dust-colour*, (S, M,) *inhabiting the mountains*, and *of the colour of the mountains;* (S;) if of a pure white colour,

they are termed آرامٌ: (T, TA:) or, accord. to ISk, *white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of musk;* and in like manner explained by IAar: (T:) applied to a human being, آدمُ signifies *tawny;* or *dark-complexioned;* syn. أَسْمَرُ; (S, M, K;) or, thus applied, it signifies أَحْمَرُ اللَّوْن [which, in this case, means *white of complexion*]; (TA;) and the pl. is أُدْمانٌ. (S.) The Arabs say, قُرَيْشُ الإبلِ أُدْمُها وصُهْبُها, meaning *The best of camels are those of them which are* أُدْمٌ *and those of them which are* صُهْبٌ; [see أَصْهَبُ;] like as Kureysh are the best of men. (M.) ___ Also [*Adam,*] *the father of mankind;* (S, M, K;) and likewise أَدَمُ ; but this is extr.: (K:) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure فَاعَلُ, like آزَرُ: (MF:) and [therefore] its pl. is أَوادِمُ. (S, M, K.)

آدَمِىٌّ [*Of,* or *relating to, Adam:* and hence, *human:* and *a human being:*] a rel. n. from آدَمُ. (TA.)

إِيدامَةٌ *Level, hard, but not rugged, ground:* (As:) or *hard ground without stones;* (K;) from أَدِيمٌ signifying the surface of the earth or ground: (TA:) or *ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it:* (ISh:) pl. أَيادِيمُ, (As, Esh-Sheybánee, IB, K,) which J erroneously says has no sing.: (K:) for he says, [in the S,] أَيادِيمُ signifies *hard and elevated tracts* (مُتُون) *of ground;* and has no sing. (TA.)

مُؤْدَمٌ , as in an ex. cited above, (see 1,) *Made an object of love;* (T, S;) *a proper object of love.* (T.) رَجُلٌ مُؤْدَمٌ مُبْشَرٌ *A man who is skilful, and experienced in affairs,* (M, K,) *who combines* [*qualities like*] *softness of the interior skin and roughness of the exterior skin:* (T, S, M, K:) or *who combines softness and hardness,* or *gentleness and force, with knowledge of affairs:* (T:) or *who combines such qualities that he is suited to hardship and to easiness of circumstances:* (As, T:) or, accord. to IAar, *having a thick and good skin:* (M:) or *beloved:* (TA:) the fem. is with ة: (M, K:) you say, امْرَأَةٌ مُؤْدَمَةٌ مُبْشَرَةٌ, meaning *a woman goodly in her aspect and faultless in her intrinsic qualities:* and sometimes the former epithet, with and without ة, as applied to a woman and to a

man respectively, is put after the latter. (M.) See also art. بشر.

مَأْدُومٌ : see أَدِيمٌ, in four places.

ادو

4 آدى *He took his* أَدَاةٌ [q. v.]; (M;) *he prepared himself;* (M, K; [mentioned in the latter in art. ادى;]) or *equipped*, or *accoutred, himself;* or *furnished*, or *provided himself with proper*, or *necessary, apparatus, equipments*, or *the like;* (M;) or *he was*, or *became, in a state of preparation;* (Yaakoob, T, S;) للسَّفَرِ *for journeying*, or *the journey:* (Yaakoob, T, S, M, K:) part. n. مُؤْدٍ. (Yaakoob, T, S.) And تأدّى *He took his* أَدَاة, [or *prepared himself*, &c.,] لِلْأَمْرِ *for the affair:* (M:) or تآدى *he prepared, furnished, equipped*, or *accoutred, himself* for the affair; (Ibn-Buzurj, Az, TA;) from الأَدَاةُ: (Az, TA:) or ↓ the former of these two verbs, (so in some copies of the S and K,) or ↓ the latter of them, (so in other copies of the S and K, and in the TA,) *he took his* أَدَاة [or *equipments*, &c., i. e. *he prepared himself*,] *for* [*the vicissitudes of*] *fortune:* (S, K:) and تَآدَوْا , inf. n. تَآدٍ, *they took the apparatus, equipments*, or *the like, that should strengthen*, or *fortify, them against* [*the vicissitudes of*] *fortune &c.:* (T:) [accord. to some,] التَّآدى is [irregularly derived] from الآدُ, meaning strength. (TA.) ___ *He was*, or *became, completely armed;* (T, TA;) part. n. as above; (T, S, M, Msb;) from الأَدَاةُ: (T, TA:) or *he was*, or *became, strong by means of weapons and the like;* part. n. as above: (Msb:) or *he was*, or *became, strong* [in an absolute sense]; (S, K; [mentioned in the latter in art. ادى;]) said of a man; from الأَدَاةُ; (S;) part. n. as above. (K.) آداه is originally أَعْدَاه; the second ا [in آ, for أَا,] being hemzeh substituted for ع in the original; meaning *He aided*, or *assisted, him:* [or *he avenged him:*] or it may be from الأَدَاةُ; meaning *he made him to have*, or *gave him*, or *assigned to him, weapons*, or *arms.* (Ham p. 387.) [In either case, it should be mentioned in the present art.; as اعدى belongs to art. عدو, and الاداة has for its pl. الأَدَوَاتُ.] You say, آداهُ عَلَى كَذَا, aor. يُؤْدِيه, inf. n. إِيدَآءٌ, *He strengthened him*, and *aided him*, or *assisted him, against such a thing*, or *to do such a thing.* (S.) And آداهُ عَلَى فُلَانٍ, meaning أَعْدَاهُ and أَعَانَهُ [*He avenged him of such a one;* or *he aided*, or *assisted, him against such a one*]. (M and K in art. عدى.) And مَنْ يُؤْدِينِي عَلَى فُلَانٍ *Who will aid me*, or *assist me, against such a one?* (S.) The

people of El-Hijáz say, استأديته على فلان فآدانى عليه, meaning استعديته فأعدانى (T, S) and أعانني (T) [*I asked of him* (namely the Sultá, T, or the Emeer, S) *vengeance of such a one*, or *aid against such a one, and he avenged me of him*, or *aided me against him*].

5 تآدَّو see 4, in two places.

6 تآدو see 4, in three places.

10 استأداه عليه *i. q.* استعداه [*He asked of him aid*, or *assistance, against him;* or *vengeance of him*]: (T, S, M, K: *) or *he complained to him of his* (another's) *deed to him, in order that he might exact his* (the complainant's) *right*, or *due, from him*. (TA.) See also 4, last sentence.

أَدَاةٌ *An instrument; a tool; an implement; a utensil:* and *instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling:* syn. آلَةٌ: (T, S, M, Msb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; أَدَاةُ الحَرْب signifying *weapons*, or *arms:* (Lth, T:) and for an affair [of any kind]: (M:) [applied also to the *apparatus* of a camel, or of a camel's saddle, &c.: (see حِدْجٌ:)] and إِدَاوَةٌ signifies the same; (M, TA;) and أَدَاوَةٌ : (TA:) and أَدِىٌّ , (S, TA,) like غَنِىٌّ, (TA,) [in some copies of the S آدِىٌّ,] signifies *apparatus*,

equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or *the like;* syn. أُهْبَةٌ: (S, TA:) the pl. of أَدَاةٌ is أَدَوَاتٌ. (T, S, Msb, K.) You say, أَخَذَ أَدَاتَهُ [*He took his apparatus*, &c.; or *prepared, furnished, equipped*, or *accoutred, himself*]; (S, M, K;) لِلْأَمْرِ [*for the affair*], and لِلسَّفَرِ [*for journeying*, or *the journey*], (M,) and لِلدَّهْرِ [*for* the vicissitudes of *fortune*]: (T, S, K:) and it is related on the authority of Ks, that they said أَخَذَ هَدَاتَهُ; substituting هـ for أ. (Lh, M). And الأَمْرَ أَدِيَّهُ أَخَذْتُ لِذٰلِكَ i. e. أُهْبَتَهُ [*I took for that affair its apparatus*, &c.]. (S, TA.)

And نَحْنُ عَلَى أَدِىٍّ لِلصَّلَاةِ *We are in a state of preparation for prayer.* (S, TA.) ___ [Hence, in grammar, *A particle;* as being a kind of auxiliary; including the article ال, the preposition, the conjunction, and the interjection; but not the adverbial noun.]

أَدِىٌّ : see أَدَاةٌ, in three places. Also *A journey;* or *a journeying:* from آدَى لِلسَّفَرِ. (M.)

أَدَاوَةٌ : see أَدَاةٌ.

إِدَاوَةٌ *i. q.* مَطْهَرَةٌ; (S, M, Mgh, Msb, K;) i. e. *A small vessel* [or *bag*] *of skin, made for water, like the* سَطِيحَة: (TA:) or, as some say, only *of two skins put face to face:* (M, TA:) pl. أَدَاوَى; (S, Mgh, Msb, K;) originally, by rule, أَدَائِىُ; which is changed, as in the cases of مَطَايَا and خَطَايَا, from the measure فَعَائِلُ to the measure فَعَالَى, so that the و in أَدَاوَى is a substitute for the augmentative ا in the sing., and the final alif [written ى] in أَدَاوَى is a substitute for the و in the sing. (S.) ___ See also أَدَاةٌ.

آدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb آدَى; like as the noun آدَى in art. ادى is irregularly formed from the verb أَدَّى in that art.]. You say, هُوَ آدَى شَىْءٍ, meaning أَقْوَاهُ and أَعْدَاهُ [*It is the strongest kind of thing*, and, app., *the most effectual to aid* or *assist*, or *to avenge*]. (TA.) See also art. ادى.

مُؤْدٍ part. n. of the intrans. verb آدَى [q. v.]. (T, S, M, &c.) [And act. part. n. of مُودٍ.] آدَاهُ, without ء, is from أَوْدَى signifying he perished [&c.]. (S.)

ادى

2 **أدّاهُ** , (T, S, M, &c.,) inf. n. تَأْدِيَةٌ (T, S, K) and أَدَآءٌ, (T,) or the latter is a simple subst., (S, M, Msb, K,) [and so, accord. to the Msb, is the former also, but this is a mistake,] *He made it*, or *caused it, to reach, arrive*, or *come* [to the appointed person or place &c.]; *he brought, conveyed*, or *delivered, it;* syn. أَوْصَلَهُ; (M, Msb, K;) namely, a thing; (M;) as, for instance, الأَمَانَةَ إِلَى أَهْلِهَا [*the thing committed to his trust and care, to its owner*]: (Msb:) *he delivered it, gave it up*, or *surrendered it:* (T:) *he payed it*, or *discharged it;* (S, K;) namely, his debt, (S,) a bloodwit, a responsibility, and the like; (Msb in art. غرم;) [and hence,] أَدَّى مَا عَلَيْهِ [*he acquitted himself of that which was incumbent on him;* or *payed*, or *discharged, what he owed*]: (T:) *he performed, fulfilled*, or *accomplished, it;* namely, [for instance,] الحَجَّ [*the pilgrimage*]; (Msb in art. قضى;) and in like manner, المَنَاسِكَ [*the religious rites and ceremonies of the pilgrimage*]. (Jel in ii. 196, and Msb ubi suprà.) It is said in the Kur [xliv. 17], أَنْ أَدُّوا إِلَيَّ عِبَادَ ٱللّهِ, meaning *Deliver ye to me* [*the servants of God*,] the children of Israel: or, as some say, the meaning is, أَدُّوا إِلَيَّ مَا أَمَرَكُمُ ٱللّهُ بِهِ يَا عِبَادَ ٱللّهِ [*perform ye to me that which God hath commanded you* to do, *O servants of God*]: or it may mean *listen ye*, or *give ye ear, to me;* as though the speaker said, أَدُّوا إِلَيَّ سَمْعَكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, تَأَدَّيْتُ لَهُ مِنْ حَقِّهِ, (K, TA,) and إِلَيْهِ, in the place of لَهُ, meaning أَدَّيْتُهُ; (TA;) i. e. *I payed him his due*, or *right*. (K, TA.) And a man says, مَا أَدْرِى كَيْفَ أَتَأَدَّى [*I know not how to pay*]. (TA.) One says also, أَدَّى عَنْهُ [meaning *He payed*, or *made satisfaction, for him*]: and أَدَّى عَنْهُ الخَرَاجَ [*He payed for him*, or *in his stead, the land-tax*]. (Mgh in art. جزأ.)

[Hence,] El-Akhnas says,

* فَأَدَّيْتُ عَنِّى مَا ٱسْتَعَرْتُ مِنَ الصِّبَا *
* وَ لِلْمَالِ عِنْدِى اليَوْمَ رَاعٍ وَ كَاسِبُ *

i. e. *But I have put away from me* [*what I had borrowed*, or *assumed, of the folishness of youth, and*

amorous dalliance,] *and now I am* [or *there is at my abode*] *a keeper and collector to the camels,* or *cattle,* or *property.* (Ham p. 346.) ___ [أَدَّى إِلَى كَذَا is a phrase often used as meaning *It brought, conducted, led,* or *conduced, to such a thing* or *state;* as, for instance, crime to punishment or to ignominy.]

4 **آدى** , intrans. and trans.: see art. ادو.

5 **تأدّى إِلَيْهِ الخَبَرُ** *The information,* or *news, reached him.* (S.) See also 2, in two places.

10 **استأداهُ مالًا** *He desired,* or *sought, to obtain from him property,* or *sued,* or *prosecuted, him for it,* or *demanded it of him,* (S, K,) *and extracted it,* (S,) or *took it,* or *received it,* (K,) *from him.* (S, K.) See also art. ادو.

أَدَآءٌ a subst. from 2 [signifying The *act of making,* or *causing, to reach, arrive,* or *come* to the appointed person or place &c.; *of bringing, conveying,* or *delivering; of giving up,* or *surrendering; payment,* or *discharge,* of a debt &c.; the *act of acquitting oneself* of that which is incumbent on him; *performance, fulfilment,* or *accomplishment*]. (S, M, Msb, K.) ___ [Hence,] هُوَ حَسَنُ الأَدَآءِ *He has a good manner of pronouncing,* or *uttering, the letters.* (TA.) ___ أَدَآءٌ as a term of the law signifies The *performance* of an act of religious service [such as prayer &c.] *at the appointed time:* opposed to قَضَآءٌ, performance at a time other than that which is appointed. (Msb and TA in art. قضى.)

أَدِىٌّ : see art. ادو.

آدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدّى; like as the noun آدَى mentioned in art. ادو is irregularly formed from the verb آدَى]. You say, هُوَ آدَى لِلأَمَانَةِ [*He is more,* or *better, disposed to deliver, give up,* or *surrender, the thing committed to his trust and care*] (T, S, M, K) مِنْكَ [*than thou*], (S,) or مِنْ غَيْرِهِ [*than another than he*]. (M, * K.) [Az says,] the vulgar say, أَدَّى لِلْأَمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow آدَى, because أَفْعَل denoting wonder [and the comparative and superlative

degrees] is not formed but from the triliteral [verb], and one does not say, أَدَى in the sense of أَدَّى: the proper phrase is أَحْسَنُ أَدَآءً.

(T.) See also art. ادو.

مُؤْدٍ : see art. ادو.

اذ

إِذْ a word denoting past time: (Lth, T, S, M, L, Mughnee, K:) it is a noun, (S, L, Mughnee, K,) indecl., with its last letter quiescent; and properly is prefixed to a proposition; (S, L, K;) as in جِئْتُكَ إِذْ قَامَ زَيْدٌ [*I came to thee when Zeyd stood*], and إِذْ زَيْدٌ قَائِمٌ and إِذْ زَيْدٌ يَقُومُ [*When Zeyd was standing*]. (S, L.) The proposition to which it is prefixed is either nominal, as in [the words of the Kur viii. 26,] وَٱذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ [*And remember ye when ye were few*]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the Kur ii. 28, &c.,] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [*And when thy Lord said unto the angels*]; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the Kur ii. 121,] وَإِذْ يَرْفَعُ إِبْرٰهِيمُ الْقَوَاعِدَ [*And when Abraham was rearing the foundations*]; all three of which kinds are comprised in the Kur where it is said, [ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ ٱللّٰهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِى الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ ٱللّٰهَ مَعَنَا [*If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us*]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in إِذْ ذَاكَ, [also written إِذَّاكَ,] meaning إِذْ ذَاكَ كَذٰلِكَ [*When that was so*], or إِذْ ذَاكَ كَائِنٌ [*When that was*, i. e. *then, at that time*]. (Mughnee.) And sometimes the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the ذ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ذ and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ذ not being, as Akh holds it to be, the kesreh of declension, although اذ here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition

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to be understood after it, (Mughnee,) and is held to be indecl. (M, Mughnee) by general consent, like كَمْ and مَنْ, (M,) as being

composed of two letters. (Mughnee.) [J says,] when إِذْ is not prefixed to a proposition, it has tenween: (S:) and hence Aboo-Dhu-eyb says, (S, M,)

* نَهَيْتُكَ عَنْ طَلَابِكَ أُمَّ عَمْرٍو *

* بِعَافِيَةٍ وَأَنْتَ إِذٍ صَحِيحُ *

[*I forbade thy suing Umm-'Amr in health, thou being then sound*]; (S, M, L, Mughnee, TA; [but in two copies of the S, for بِعَافِيَةٍ, I find بِعَاقِبَةٍ; and in the L it is without any point;]) in which [J says] the poet means حِينَئِذٍ, like as one says يَوْمَئِذٍ and لَيْلَتَئِذٍ: (S:) and Fr says that some of the Arabs say, كَانَ كَذَا وَكَذَا وَهُوَ إِذٍ صَبِيٌّ, meaning هُوَ إِذْ ذَاكَ صَبِيٌّ [*Such and such things were, he being then a boy*]. (T.) إِذِى also occurs for اذ [app. إِذٍ, but whether this or إِذْ is not clear in the MS. from which I take this]. (M.) When إِذٍ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely حِينَئِذٍ [*At that time*, or *then*], and يَوْمَئِذٍ [*In*, or *on*, or *at*, *that day*], and لَيْلَتَئِذٍ [*In*, or *on*, or *at*, *that night*], and غَدَاتَئِذٍ [*In*, or *on*, *that morning*], and عَشِيَّتَئِذٍ [*In*, or *on*, *that evening*], and سَاعَتَئِذٍ [*In that hour:* or *at that time; then*], and عَامَئِذٍ [*In that year*], [and وَقْتَئِذٍ *At that time; then*]; but they did not say الآنَئِذٍ, because الآنَ denotes the nearest present time, except in the dial. of Hudheyl, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article ال prefixed to it, or [rather] by any movent letter, the ذ of إِذْ is quieseent; but when it is followed by a noun with ال, [or by any اً,] the ذ is mejroorah, as in the saying,

* إِذِ القَوْمُ كَانُوا نَازِلِينَ بِكَاظِمَهْ *

[*When the people*, or *company of men*, *were alighting*, or *taking up their abode*, *at Kádhimeh*]. (T.) ___

In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [explained above], (M,) and in فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-hák says that this is a bold assertion of his; (M;) [and IHsh says,] this assertion is of no account, and so is that

of him who says that it here denotes certainty, like قَدْ: (Mughnee:) [J holds the opinion of AO on this point; for he says,] إِذْ is sometimes redundant, like إِذَا, as in the saying in the Kur [ii. 48], وإِذْ واعدنا موسى, meaning وواعدنا موسى [*And We appointed a time with Moses;* but instances of this kind are most probably elliptical: see the next sentence]. (S.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the Kur vii. 84,] وَٱذْكُرُوا إِذْ كُنتُمْ قَلِيلاً [*And remember ye when ye were few*]: (Mughnee, K:) and generally in the commencements of narratives in the Kur, it may be an objective complement of أُذْكُرْ understood, as in وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the Kur xix. 16,] وَ ٱذْكُرْ فِى ٱلْكِتَابِ مَرْيَمَ إِذِ ٱنْتَبَذَتْ [*And mention thou*, or *remember thou, in the Scripture, Mary, the time when she withdrew aside*], where اذ is a substitute of implication for مريم. (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in يومئذ, or not of such a kind that it is without need thereof, as in [the Kur iii. 6,] بَعْدَ إِذْ هَدَيْتَنَا [*After the time when Thou hast directed us aright*]. (Mughnee, K.) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of وَٱذْكُرُوا إِذْ كُنتُمْ قَلِيلاً, it is an adverbial noun relating to an objective complement suppressed, i. e. وَ ٱذْكُرُوا نِعْمَةَ ٱللّهِ عَلَيْكُمْ إِذْ كُنتُمْ قَلِيلاً [*And remember ye the grace of God towards you when ye were few*]; and in the like of إِذِ ٱنْتَبَذَتْ, that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] وَ ٱذْكُرْ قِصَّةَ مَرْيَمَ [*And mention thou*, or *remember thou, the case of Mary*]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the Kur iii. 98,] وَ ٱذْكُرُوا نِعْمَةَ ٱللّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً [*And remember ye the grace of God towards you when ye were enemies*]. (Mughnee.) ___ Also, (Mughnee, K,) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and إِذَا is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the Kur [xxxiv. 50], where it is said, وَلَوْ تَرَى إِذْ فَزِعُوا [*And couldst thou see the time when they shall be terrified*], meaning the day of resurrection; this usage being allowable,

says Fr, only because the proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the Kur xcix. 4,] يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا [*On that day, she* (the earth) *shall tell her tidings*]; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened; but it may be urged in favour of those who hold a different opinion that it is said in the Kur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ إِذِ الأَغْلَالُ فِى أَعْنَاقِهِمْ [*They shall hereafter know, when the collars* shall be *on their necks*]; for يعلمون is a future as to the letter and the meaning because of its having سوف conjoined with it, and it governs اذ, which is therefore in the place of إِذَا. (Mughnee.) ___ It also indicates a cause, as in [the Kur xliii. 38,] لَنْ يَنْفَعَكُمُ ٱلْيَوْمَ إِذْ ظَلَمْتُمْ [*It will not profit you this day, since*, or *because, ye have acted wrongfully*], (Mughnee, K,) i. e. because of your having acted wrongfully in the sublunary state of existence; (Bd, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative ل, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that اذ ظلمتم [as meaning *when ye have acted wrongfully*] is a substitute for, or a kind of repetition of, اليوم; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (IJ, M, L, Mughnee.) You say also, الحَمْدُ للّه إِذْ جِئْتَ [*Praise be to God because*, or *that, thou camest*, or *hast come*]. (S in art. جيأ.) ___ It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (S, L;) or to denote a thing's happening suddenly, or unexpectedly; (S, Mughnee, K;) like إِذَا; (S;) and in this case is only followed by a verb expressing an event as a positive fact, (S, L,) and occurs after بَيْنَا and بَيْنَمَا; (Mughnee, K;) as [in exs. voce بَيْنَ; and] in بَيْنَمَا أَنَا كَذَا إِذْ جَآءَ زَيْدٌ [*While I was thus*, or *in this state, lo*, or *behold*, or *there*, or *then, at that time*, (accord. to different authorities, as will be seen below,) *Zeyd came*]; (S, L;) and as in the saying of a poet,

* اسْتَقْدِرِ ٱللّهَ خَيْرًا وَٱرْضَيَنَّ بِهِ *
* فَبَيْنَمَا ٱلْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ *

[*Beg thou God to appoint for thee good, and do thou be content therewith; for while* there has been

difficulty, lo, easy circumstances have come about]: (Mughnee, K: *) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málik hold; (TA;) or a corroborative, i. e. [grammatically] redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya'eesh holds, and to which Er-Radee inclines. (TA.) ___ It is also a conditional particle, but only used as such coupled with ما, (S, L, Mughnee, *) and causes two aorists to assume the mejzoom form, (Mughnee,) as when you say, إِذْمَا تَأْتِنِى آتكَ [*When*, or *whenever, thou shalt come to me, I will come to thee*], like as you say, إِنْ تَأْتِنِى وَقْتًا آتكَ [If thou come to me at some, or any, time, I will come to thee]; and you say also إِذْمَا أَتَيْتَ [like as you say, إِنْ أَتَيْتَ, using the pret. in the sense of the future]: (S, L:) it is a particle accord. to Sb, used in the manner of the conditional إِنْ; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.) ___ [What I have translated from the S, L, K, and TA, in this art., is mostly from فصل الهمزة of باب الذال: the rest, from باب الالف اللينّة.]

اذا

إِذَا denotes a thing's happening suddenly, or unexpectedly; (Mughnee, K;) or one's experiencing the occurrence of a thing when he is in a particular state; (S;) like إِذْ: (S voce إِذْ:) it pertains only to nominal phrases; does not require to

be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the present time, (Mughnee, K,) not the future; (Mughnee;) as in خَرَجْتُ فَإِذَا الأَسَدُ بِالبَابِ [*I went forth, and lo,* or *behold,* or *there,* or *then, at that present time,* (accord. to different authorities, as will be seen below,) *the lion was at the door*]; and (in the saying in the Kur [xx. 21], TA,) فَإِذَا هِىَ حَيَّةٌ تَسْعَى [*And lo,* or *behold,* &c., *it was a serpent running*]; (Mughnee, K;) and in the saying, خَرَجْتُ فَإِذَا زَيْدٌ قَائِمٌ, which means *I went forth, and Zeyd presented himself to me suddenly,* or *unexpectedly, at the time, by standing.* (S, TA.) Accord. to Akh, it is a particle, (Mughnee, K,) and his opinion is rendered preferable by their saying, خَرَجْتُ فَإِذَا إِنَّ زَيْدًا بِالبَابِ [*I went forth, and lo,* or *behold, verily Zeyd was at the door*]; for [اذا cannot here be a noun governed in the accus. case, as] what follows إِنَّ, which is with kesr, does not govern what precedes it: (Mughnee:) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an adverbial noun of time. (Mughnee, K.) Ibn-Málik adopts the first of these opinions; Ibn-'Osfoor, the second; (Mughnee;) and so El-Fenjedeehee; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from المُفَاجَأَةُ; [agreeably with the explanation cited above from the S;] but others hold that the word which governs it in the accus. case is the enunciative, which is either expressed, as in خَرَجْتُ فَإِذَا زَيْدٌ جَالِسٌ [*I went forth, and there, in that place,* or *then, at that time, Zeyd was sitting*], or meant to be understood, as in فَإِذَا الأَسَدُ, i. e. حَاضِرٌ [*And there,* or *then, the lion was present*]; or if it be supposed to be [itself] the enunciative, its governing word is مُسْتَقِرٌّ or اسْتَقَرَّ [understood]: and in the last of the phrases

here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being فَبِٱلْحَاضِرَةِ الأَسَدُ [*And among the things present was the lion*]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord to the opinion of Akh, because a particle cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of فَإِذَا الأَسَدُ being فَإِذَا حُضُورُ الأَسَدِ [*And then was the presence of the lion*]. (Mughnee.) You may say either خَرَجْتُ فَإِذَا زَيْدٌ جَالِسٌ or جَالِسًا [*I went forth, and lo,* or *behold,* &c., *Zeyd was sitting* or *Zeyd* was there *sitting*], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, قَدْ كُنْتُ أَظُنُّ أَنَّ العَقْرَبَ أَشَدُّ لَسْعَةً مِنَ الزُّنْبُورِ فَإِذَا هُوَ هِيَ [*I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is* (as vehement as) *she*], and also, فَإِذَا هُوَ إِيَّاهَا, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour; but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) ___ It also denotes the complement of a condition, like فَ, (S, Msb,) with which it is in this case syn., (Msb,) as in the words of the Kur [xxx. 35], وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ [*And if an evil befall them for that which their hands have sent before,* (i. e. for sins which they have committed,) *then they despair*]. (S, Msb.) ___ It is also an adverbial noun denoting future time, (S, Msb, Mughnee, K, *) and implying the meaning of a condition, (Msb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (S, Mughnee,) which is always verbal, as in the words of the Kur [xxx. 24], ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ [*Then, when He shall call you,* or *when He calleth you,* (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) *with a single call from out the earth, lo,* or *behold,* or *then, ye shall come forth*], in which occur both the usages of اذا here mentioned; (Mughnee;) and in the phrase, إِذَا جِئْتَ أَكْرَمْتُكَ [*When thou shalt come, I will treat thee with honour*]; (Msb;) and in the phrase, أَجِيئُكَ إِذَا ٱحْمَرَّ البُسْرُ [*I will come to thee when the fullgrown unripe dates shall become red*], and

إِذَا قَدِمَ فُلَانٌ [*when such a one shall arrive*], which shows it to be a noun because this is equivalent to يَوْمَ يَقْدَمُ فُلَانٌ [on the day when such a one shall arrive]: (S:) or in the phrase قُمْ إِذَا ٱحْمَرَّ ٱلْبُسْرُ [and in many other cases] it denotes time divested of any accessory idea, the meaning being [*Arise thou*] *at the time of the full-grown unripe dates' becoming red:* and so in the saying of EshSháfi'ee, If a man were to say, أَنْتِ طَالِقٌ إِذَا لَمْ أُطَلِّقْكِ, or مَتَى لَمْ اطلّقك, [*Thou art divorced when I do not divorce thee,*] and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, اذا احمرّ البسر [using it in the sense first assigned to this phrase above]. (Msb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboo-Dhu-eyb,

* وَ النَّفْسُ رَاغِبَةٌ إِذَا رَغَّبْتَهَا *
* وَإِذَا تُرَدُّ إِلَى قَلِيلٍ تَقْنَعُ *

[*And the soul is desirous when thou makest it desirous; and when thou reducest it,* or *restrictest it, to little, it is content*]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the Kur lxxxiv. 1,] إِذَا ٱلسَّمَآءُ ٱنْشَقَّتْ, the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being إِذَا ٱنْشَقَّتِ السَّمَآءُ ٱنْشَقَّتْ [*When the heaven shall be cleft,* (when) *it shall be cleft*]; and in like manner, إِنْ, as in the saying, in the Kur [ix. 6], وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ ٱسْتَجَارَكَ. (I 'Akp. 123.) And in the saying of the poet,

* إِذَا بَاهِلِيٌّ تَحْتَهُ حَنْظَلِيَّةٌ *
* لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمُدَرَّعُ *

كَانَ is meant to be understood after اذا [so that the meaning is, *When a Báhilee* (a man of the tribe of Báhileh) *has,* or *shall have, as his wife a Handhaleeyeh* (a woman of the tribe of Handhaleh, who were renowned for generosity), *he having offspring from her, that* (offspring) *is,* or *will be, the mail-clad*]. (Mughnee.) ___ Sometimes it denotes past time, (Mughnee, K,) like as إِذْ sometimes denotes future time, (Mughnee,) as in [the saying in the Kur lxii. 11,] وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا ٱنْفَضُّوا

إِلَيْهَا [*And when they saw merchandise or sport, they dispersed themselves to it*]. (Mughnee, K.) [Thus] it occurs in the place of إِذْ, like as إِذْ occurs in the place of إِذَا. (TA.) ___ And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the Kur xcii. 1,] وَاللَّيْلِ إِذَا يَغْشَى [*By the night when it covereth* with its darkness]. (Mughnee, K.) ___ It also occurs in the sense of the conditional إِنْ, as in the saying, أُكْرِمُكَ إِذَا أَكْرَمْتَنِى, meaning إِنْ أَكْرَمْتَنِى [*I will treat thee with honour if thou treat me with honour*]: (T:) [for] what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, إِذَا جَآءَ زَيْدٌ [*If Zeyd come*] and إِذَا جَآءَ رَأْسُ الشَّهْرِ [*When the beginning of the month shall come*]; or, accord. to Th, there is a difference between إِذَا and إِنْ; (Msb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, إِنْ جَآءَ زَيْدٌ and إِذَا جَآءَ رَأْسُ الشَّهْرِ. (Msb in art. ان.) ___ When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by تَقُولُ, [إِذَا is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in لُجْتُهُ إِذَا أَدَرْتَهُ فِى فِيكَ [meaning Thou sayest (of a thing) لُجْتُهُ *when*, or *if, thou hast turned it about in thy mouth*]. (MF in art. لوج. See also أَىْ; last sentence but one.) ___ It is sometimes redundant, like as إِذْ is sometimes [accord. to some], as in the saying of 'Abd-Menáf Ibn-Riba El-Hudhalee,

* حَتَّى إِذَا أَسْلَكُوهُم فِى قُتَائِدَةٍ *
* شَلًّا كَمَا تَطْرُدُ الجَمَّالَةُ الشُّرُدَا *

[*Until they made them to pass along Kutáīdeh,* (here meaning a certain mountain-road so named, S in art. قتد,) *urging on, like as the owners,* or *attendants, of camels drive those that take fright and run away*]; for it is the end of the poem: or he may have abstained from mentioning the enunciative because of its being known to the hearer. (S.) When إِذَا is preceded by حَتَّى, [as in this instance,] it is generally held that اذا is not

governed by حتّى in the gen. case, but is still an adverbial noun, حتّى being an inceptive particle without government. (Mughnee.) ___ As to what it is that governs إِذَا in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, K:) the former is the opinion of the critical judges; so that it is in the predicament of مَتَى and حَيْثُمَا and أَيَّانَ. (Mughnee.) ___ Sometimes it is used so as not to denote a condition, as in the words of the Kur [xlii. 35], وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ [*And when,* or *whenever, they are angry, they forgive*], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by فَ: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) ___ See also what follows.

إِذًا , (Msb, TA, the latter as on the authority of Lth,) with tenween, (TA,) or إِذَنْ, (T, S, M, Msb, Mughnee, K, the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written إِذًا , (T, S, M, Msb, Mughnee, K, TA,) and therefore the Basrees hold that in other cases it should be written إِذًا, (Msb,) though El-Má- zinee and Mbr hold that it should be in this case also with ن, while Fr holds that it should be written with ا; when it governs, and otherwise with ن, in order to distinguish between it and [the adverbial noun] إِذَا: (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of إِذْ and أَنْ; and as being simple, it is that which renders an aor. mansoob, not أَنْ suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA;) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, K,) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) though not always: (Mughnee, TA:) and its virtual meaning is [*Then;* i. e., *in that case;* or] *if the case,* or *affair, be as thou hast mentioned,* (M, K, TA,) or *as has happened:* (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase إِذَنْ أُكْرِمَكَ [*Then,* or *in that case,* or *if the case be so, I will treat*

thee with honour, said in reply to one who says I will come to thee,] is إِذَا جِئْتَنِي أُكْرِمُكَ [*When thou shalt come to me, I will treat thee with honour*]; then the proposition [جئتنى] is thrown out, and tenween [or ن] is substituted for it, (Mughnee,) for which reason, and to distinguish between it and [the adverbial] ن, the Koofees hold that it should be written with إِذَا, (Msb,) and أَنْ [preceded by يَجِبُ عَلَيَّ or the like] is suppressed and meant to be understood [as that which renders the aor. mansoob; so that when one says إِذَنْ أُكْرِمَكَ, it is as though he said إِذَا جِئْتَنِي *When thou shalt come to me, it will be incumbent,* or *obligatory, on me to treat thee with honour*]. (Mughnee.) It renders an aor. following it mansoob on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) يَجِبُ عَلَيَّ أَنْ أُكْرِمَكَ must commence the phrase in which the aor. occurs; (Mughnee, TA;) [or, in other words,] the aor. must not be syntactically dependent upon what precedes اذا: (TA:) and there must be nothing intervening between اذا and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative لَا: (Mughnee:) therefore, to a person who says, To-night I will visit thee, (S,) or who says, I will come to thee, (Mughnee,) you say, إِذَنْ أُكْرِمَكَ [*Then,* or *in that case, &c., I will treat thee with honour*]; (T, S, Mughnee;) and to one who says, I will treat thee with honour, you say, إِذًا أَجِيئَكَ [*Then,* or *if the case be so, I will come to thee*]. (TA.) When the verb after اذن has the present signification, it does not govern: (S, Mughnee, TA:) therefore, to a person who says, I love thee, you say, إِذَنْ أَظُنُّكَ [*Then,* or *if the case be so, I think thee veracious*]; for this is a mere reply: (Mughnee:) and to one talking to thee, إِذًا أَظُنُّكَ كَاذِبًا [*Then I think thee to be lying*]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, I will come to thee, (Mughnee, TA,) you say, أَنَا إِذَنْ أُكْرِمُكَ [*I, in that case, will treat thee with honour*]: (S, Mughnee, TA:) for اذن among the words which govern verbs is likened to الظَّنُّ among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, أُكْرِمُكَ [*I will treat thee with honour in that case*]. (S.) The saying [of the poet, or rájiz],

* لَا تَتْرُكَنِّي فِيهِمُ شَطِيرَا *

* إِنِّى إِذًا أَهْلَكَ أَوْ أَطِيرَا *

is explained by regarding it as an instance of the suppression of the enunciative of إِنَّ, so that the meaning is, إِنِّى لَا أَقْدِرُ عَلَى ذٰلِكَ, and then a new phrase commences [wherefore the verse means *Do not thou leave me among them remote,* or *a stranger: verily* I cannot endure that: *in that case I should perish, or I should flee*]. (Mughnee.) When it is immediately preceded by a conjunction such as وَ or فَ, the aor. may be either marfooa or mansoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooa, (T, Mughnee,) as in the saying, إِذَنْ أَخُوكَ يُكْرِمُكَ [*Then,* or *in that case, thy brother will treat thee with honour*], (T,) or إِذًا يَا عَبْدَ ٱللّٰهِ أُكْرِمُكَ [*Then,* or *in that case, O Abd-Allah, I will treat thee with honour*]; but Ibn-Osfoor allows the intervention of an adverbial noun [without annulling the government]; and Ibn-Bábshádh, that of the vocative, and of a prayer; and Ks and Hishám, that of a word governed by the verb; but Ks in this case prefers nasb; and Hishám, refa. (Mughnee.) When you put an oath in the place of the noun, you make the aor. mansoob, as in the saying, إِذًا وَٱللّٰهِ تَنَامَ [*Then,* or *if the case be so, by God, thou wilt sleep*]: but if you prefix لَ to the verb with the oath, you make the aor. marfooa, saying, إِذَنْ وَٱللّٰهِ لَتَنْدَمُ [*Then,* or *if the case be so, by God, assuredly thou wilt regret,* or *repent*]. (T.) When you introduce a particle between it and the aor., you make the latter either marfooa or mansoob, saying, إِذَنْ لَا أُكْرِمُكَ and لَا أُكْرِمُكَ [*Then, or in that case, I will not treat thee with honour*]. (T.) ___ Sometimes the ا is rejected, and they say, ذَنْ لَا أَفْعَلُ [*Then,* (a word exactly agreeing with ذَنْ in sound as well as in meaning,) or *in that case, I will not do* such a thing]. (M, K, * TA.) ___ IJ relates, on the authority of Khálid, that إِذًا is used in the dial. of Hudheyl for إِذًا. (M.) ___ إِذَنْ or إِذًا is mentioned and explained in the S and K and TA in art. اذن, and in the TA in باب الالف اللّينة also.]

اذر

آذَارُ *The sixth of the Greek* [or *Syrian] months [corresponding to March O. S.*]. (K.) [This is not to be confounded with آذَرْ or آذُرْ, which is the ninth month of the Persian calendar.]

اذن

1 أَذِنَ لَهُ (T, S, M, Msb, K) and إِلَيْهِ, (M, K,) aor. ـَـ , (T, Msb, K,) inf. n. أَذَنٌ, (T, S, Msb, K,) *He [gave ear* or] *listened to it*, (T, S, M, Msb, K,) or *him:* (T, S, M, K: *) or it signifies, (K,) or signifies also, (M,) *he listened to it*, or *him*, *pleased*, or *being pleased*. (M, K.) It is said in a trad., (T,) مَا أَذِنَ ٱللّٰهُ لِشَىْءٍ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ (T, S) *God hath not listened to anything* [in a manner] *like his listening [to a prophet chanting the Kur-án*]. (T.) And in the Kur [lxxxiv. 2 and 5], وَأَذِنَتْ لِرَبِّهَا *And shall listen to its Lord*, (M, Bd, Jel,) *and obey;* (Jel;) i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.) And you say, أَذِنَ لِلَّهْوِ *He listened and inclined to sport*, or *play*. (M.) ___ [Hence, perhaps,] أَذِنَ لِرَائِحَةِ الطَّعَامِ *He desired eagerly*, or *longed for, the food, [perceiving its odour,]* (ISh, K,) and *inclined to it*. (ISh, TA.) ___ [Hence also, app.,] أَذِنَ لَهُ فِى الشَّىْءِ, (S, M, K,) or فِى أَمْرِ كَذَا, (T,) or فِى كَذَا, (Msb,) aor. , (T, K,) inf. n. إِذْنٌ, (T, S, M, K,) or this is a simple subst., (Msb,) and أَذِينٌ, (K,) [as though originally signifying *He gave ear to him in respect of such a thing;* and then] *he permitted him*, *allowed him*, or *gave him permission* or *leave*, *to do the thing*, *or such a thing*. (M, Msb, K.) [See also إِذْنٌ, below.] You say, أَذِنْتُ لِلْعَبْدِ فِى التِّجَارَةِ [*I gave permission*, or *leave*, *to the slave to traffic*]. (Msb.) ___ أَذِنَ

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لَهُ عَلَيْهِ *He took*, or *got*, *permission*, or *leave*, *for him from him*. (M.) You say, ايذَنْ لِى عَلَى الأَمِيرِ (S, TA) *Take thou*, or *get thou*, *permission for me from the commander*, or *governor*, or *prince*. (TA.) El-A'azz Ibn-'AbdAllah says,

* وَ إِنِّى إِذَا ضَنَّ الأَمِيرُ بِإِذْنِهِ *

* عَلَي الإِذْنِ مِنْ نَفْسِى إِذَا شِئْتُ قَادِرٌ *

[*And verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will*]. (TA.) And a poet says,

* قُلْتُ لبَوَّاب لَدَيْه دَارُهَا *
* تئذَنْ فإنّى حيؤُهَا وجارُهَا *

[*I said to a door-keeper, near by whom was her house, take thou*, or *get thou, permission* for me to enter, *for I am her husband's father, and her neighbour*]: meaning, says Aboo-Jaafar, لتأْذَنْ; for the suppression of the ل is allowable in poetry, and the pronunciation with kesr to the ت is accord. to the dial. of him who says أَنْتَ تعلَمُ. (S.) ___ أَذِنَ بالشَّىء, (S, * M, Msb, K,) aor. ـَـ , (S, M, K,) inf. n. إِذْنٌ and أَذَنٌ and أَذَانٌ and أَذَانَةٌ, (M, K,) *He knew the thing; knew of it; had knowledge of it; became informed*, or *apprized, of it*. (S, M, Msb, K.) It is said in the Kur [ii. 279], فَأْذَنُوا بحَرْب منَ ٱللّه ورسُوله (S, M, K) *Then be ye informed*, or *apprized, of war* [that shall come upon you] *from God and his apostle:* (M, K:) or *then be ye sure*, or *assured*, &c. (T.) [See also إِذْنٌ, below.] أَذَنَهُ, (T, S, M, K,) inf. n. أَذْنٌ, (T,) *He hit*, or *hurt, his ear;* (T, S, M, K;) or *struck his ear;* (so in some copies of the S;) and آذَنَهُ signifies the same, (M, K,) inf. n. إِيذَانٌ. (TA.) [See also 2.] ___ أُذِنَ [as though originally signifying *He had his ear hit* or *hurt;*] *he complained*, or *had a complaint, of his ear;* (K;) said of a man. (TA.)

2 **أذّنهُ** , (S, M, K,) inf. n. تَأْذِينٌ, (K,) *He wrung*, or *twisted*, (عَرَكَ,) *his* (a boy's, S) *ear:* (S, K:) or *he struck*, (ضَرَبَ, TA,) or *struck with his finger*, or *fillipped*, (نَقَرَ, M, TA,) *his ear*. (M, TA.) [See also أَذَنَهُ.] They say, (in a prov., TA in art. جوز,) لكُلِّ جَابه جَوْزَةٌ ثُمَّ يُؤْذَنُ, (M, TA,) i. e. *For every one that comes to water is a single watering* for his family and his cattle; *then his ear is struck*, to apprize him that he has nothing more to receive from them: (TA in the present art., and the like is said in the same in art. جوز:) or, *then he is repelled from the water:* (TA in art. جوز:) [for أَذّنهُ signifies also] ___ *He repelled him*, (IAar, T, M, K,) namely, a man, (IAar, T, M,) *from drinking*, (K,) *and did not give him to drink*. (M, K.) You say also, أَذّنُوا عنّى أُولَهَا, [in which the pronoun appears, from the context, to relate to camels,] *Send ye away from me*

the first ones of them. (En-Nadr, T.) أَذَّنَ النَّعْلَ, (inf. n. as above, S,) *He put to the sandal what is termed* أُذُنٌ, q. v. infrà: (S, M, K:) and in like manner one says with respect to other things. (S, K.) أَذَّنَ, (M, K,) inf. n. as above, (K,) also signifies *He made known*, or *notified*, a thing (بِشَىْءٍ) *much;* (M, K; *) *he proclaimed*, or *made proclamation;* syn. نَادَى: (Jel in vii. 42, and Bd and Jel in xii. 70 and xxii. 28:) Sb says that some of the Arabs make أَذَّنَ and آذَنَ to be syn.: but some say that the former signifies *he called out publickly;* and the latter, *i. q.* أَعْلَمَ [*he made to know*, &c.: see 4]. (M, TA.) It is said in the Kur [xxii. 28], وَأَذِّنْ فِى النَّاسِ بِالْحَجِّ (M) *And proclaim thou, among the people, the pilgrimage.* (Bd, Jel.) ___ Also, (S, K,) or أَذَّنَ بِالصَّلَاةِ, (Msb,) inf. n. as above, (M, K,) or أَذَانٌ, (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of وَدَّعَ وَدَاعًا and سَلَّمَ سَلَامًا and كَلَّمَ كَلَامًا &c., (Msb,) *He called to prayer;* (M, K;) *he notified*, or *made known*, or *proclaimed*, [i. e., *chanted*, from the مِئْذَنَة,] *the time of prayer;* (S, * Msb, * TA;) and آذَنَ signifies the same, (K,) inf. n. إِيذَانٌ. (TA.) IB says, the phrase أَذَّنَ العَصْرُ, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being أُذِّنَ بِالعَصْرِ [*The time of the prayer of afternoon was proclaimed*, i. e., *chanted*], with the verb in the pass. form, and with the preposition to connect it with its subject. (Msb.) ___ You say also, أَذَّنَ بِإِرْسَالِ إِبِلِهِ *He spoke of sending away his camels.* (En-Nadr, T.)

4 **آذُنَهُ** : see 1, last sentence but one. ___ [Hence, app.,] inf. n. إِيذَانٌ, *He prevented him*, or *forbade him;* (K;) and *repelled him.* (TA.) [See also 2.] ___ And *It* (a thing, M) *pleased*, or *rejoiced, him*, (M, K,) *and he therefore listened to it.* (M.) آذَنْتُهُ, inf. n. إِيذَانٌ, (T, Msb,) in the place of which the subst. أَذَانٌ is also used, (T,) signifies أَعْلَمْتُهُ [*I made him to know*, or *have knowledge; informed, apprized, advertised*, or *advised, him; gave him information, intelligence, notice*, or *advice:* and *I made it known, notified it*, or *announced it*]: (T, Msb:) and تَأَذَّنْتُ , also, signifies أَعْلَمْتُ [as meaning *I made to know*, &c.: and *I made known*, &c.]. (Msb.) You say, آذَنَهُ بِالأَمْرِ, (T, K, [in the CK, erroneously, اذَنَهُ,]) or بِالشَّىْءِ, (S,) and آذَنَهُ الأَمْرَ, (M, K,) inf. n. إِيذَانٌ, (T,) meaning أَعْلَمَهُ [*He made him to know*, or *have knowledge of, the thing; informed, apprized, advertised*, or *advised, him of it; gave him information,*

intelligence, notice, or *advice, of it; made it known, notified it,* or *announced it, to him*]; (T, S, M, K;) as also تأذّنه الأَمر. (M.) So, accord. to one reading, in the Kur [ii. 279], فَآذَنُوا بِحَرْبٍ مِنَ اللّهِ *Then make ye known,* or *notify ye,* or *announce ye, war from God.* (M. [For the more common reading, see 1, latter part.]) And so in the Kur [vii. 166], وَإِذْ تَأَذَّنَ رَبُّكَ *And when thy Lord made known,* or *notified,* or *announced:* (Zj, S, M, K: *) or the meaning here is, *swore:* (M, K: *) [for] you say, تَأَذَّنَ لَيَفْعَدَنَّ, meaning *he swore that he would assuredly do* [such a thing]: (M:) Lth says that تَأَذَّنْتُ لَأَفْعَلَنَّ كَذَا وَكَذَا signifies the making the action obligatory. (T.) You say also, تَأَذَّنَ الأَمِيرُ فِى النَّاسِ *The commander,* or *governor,* or *prince, proclaimed* (نادى) *among the people, with threatening* (S, K) *and prohibition;* i. e. تَقَدَّمَ and أَعْلَمَ. (S.) And you say of a building that has cracked in its sides, آذَنَ بِالانْهِدَامِ وَالسُّقُوطِ [*It gave notice of becoming a ruin and of falling down*]. (Msb in art. دعو.) [See also a similar ex. in a verse cited voce أَلَا. And hence,] آذَنَ العُشْبُ [in the CK (erroneously) اذَنَ] *The herbage began to dry up; part of it being still succulent, and part already dried up.* (M, K, TA.) And آذَنَ الحُبُّ *The grain put forth its* أَذَنَة, or *leaves.* (TA.) See also 2, latter half, in two places. آذَنَ and تأذّن are [also] used in one and the same sense [as meaning *He knew; had knowledge;* or *became informed, apprized, advertised,* or *advised,* of a thing]; like as one says أَيْقَنَ and تَيَقَّنَ. (S, TA.) You say, تَأَذَّنْ, meaning اعْلَمْ [*Know thou*]; like as you say تَعَلَّمْ, meaning اعْلَمْ. (M.)

5 **تَأَذَّنَ** see 4, in eight places.

10 **استأذنه** *He asked,* or *demanded, of him permission,* or *leave,* (M, Msb, K,) فِى كَذَا *to do such a thing.* (Msb.) [You say, استأذن meaning *He asked,* or *demanded, permission,* or *leave, to enter,* or *to come into the presence of another;* and *to go.* And استأذن فِى الدُّخُولِ عليه, and, elliptically, استأذن عليه, *He asked,* or *demanded, permission,* or *leave, to go in to him.*]

أُذْنٌ : see أُذُنٌ.

إِذْنٌ [is held by some to be an inf. n., like أَذِينٌ : (see 1:) by others, to be] a simple subst.; (Msb;) signifying *Permission; leave;*

or *concession of liberty,* to do a thing: and sometimes *command:* and likewise *will;* (Msb, TA;) as in the phrase بِإِذْنِ ٱللّٰهِ *by the will of God:* (Msb:) or, accord. to El-Haállee, the *withdrawal,* or *removal, of prevention* or *prohibition,* and the *giving of power* or *ability, in respect of being and creation:* or, accord. to Ibn-El-Kemál, the *rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law:* or, accord. to Er-Rághib, the *notification of the allowance* or *permission of a thing, and of indulgence in respect of it;* as in إِلَّا لِيُطَاعَ بِإِذْنِ ٱللّٰهِ, [in the Kur iv. 67,] meaning [*but that he may be obeyed*] *by the will of God,* and [also] *by his command:* (TA:) or, as explained in the Ksh, *facilitation;* an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shiháb regards it as a metaphor, or a non-metaphorical trope: (MF:) and *accommodation;* syn. تَوْفِيقٌ; (Hr in explanation of a clause of iii. 139 of the Kur [which see below];) but Es-Semeen says that this requires consideration. (TA.) ___ Also *Knowledge;* syn. عِلْمٌ; (T, M, K;) and so أَذِينٌ ; (M, K;) as in the saying فَعَلَهُ بِإِذْنِى (T, * M, K) and بِأَذِينِى (M, K) [*He did it with my knowledge*]: or إِذْنٌ has a

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more particular signification than عِلْمٌ, being scarcely ever, or never, used save of that [*knowledge*] *wherein is will, conjoined with command* or *not conjoined therewith;* for in the saying [in the Kur iii. 139, referred to above,] وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ ٱللّٰهِ [*And it is not for a soul to die save with the knowledge of God*], it is known that there are will and command; and in the saying [in the Kur ii. 96], وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللّٰهِ [*But they do not injure thereby any one save with the knowledge of God*], there is will in one respect, for there is no difference of opinion as to the fact that God hath made to exist in man a faculty wherein is the power of injuring another: (Er-Rághib:) but Es-Semeen says that this plea is adduced by Er-Rághib because of his inclining to the persuasion of the Moatezileh. (TA.) You say also, فَعَلْتُ كَذَا بِإِذْنِهِ meaning *I did thus by his command.* (T.)

أَذَنٌ : see أَذَنَةٌ

أُذُنٌ and أُذْنٌ , (S, M, Msb, K,) the latter a contraction of the former, [which is the more common,] (Msb,) [The *ear;*] *one of the organs of sense;* (M, TA;) *well known:* (M:) of the fem. gender: (S, M, Msb, K:) as also أَذِينٌ : (K:) pl. آذَانٌ, (S, M, Msb, K,) its only pl. form: (M:) dim. أُذَيْنَةٌ ; but when used as a proper name of a man, أُذَيْنٌ, though أُذَيْنَةُ has been heard. (S.) You say, جَآءَ نَاشِرًا أُذُنَيْهِ [*He came spreading*, or, as we say, *pricking up, his ears:* meaning] *he came in a state of covetousness*, or *eagerness.* (T, K, TA. [See also نَشَرَ.]) And وَجَدْتُ فُلَانًا لَا بِسًا أُذُنَيْهِ *I found such a one feigning himself inattentive*, or *heedless.* (T, TA.) And لَبِسْتُ أُذُنَيَّ لَهُ *I turned away from him, avoided him*, or *shunned him:* or *I feigned myself inattentive*, or *heedless, to him.* (K, TA. [See also لَبِسَ.]) ___ A man *who listens to what is said to him:* (M, K, TA:) or a man *who hears the speech of every one:* (S:) or *who relies upon what is said to him;* as also وَابِصَةُ السَّمْعِ: (M in art. وبص:) applied as an epithet to one and to a pl. number, (S, M, K,) alike, (S, M,) and to two, and to a woman; not being pluralized nor dualized [nor having the fem. form given to it]: (IB:) you say رَجُلٌ أُذْنٌ (AZ, S, M) and أُذْنٌ, and رِجَالٌ أُذُنٌ and أُذْنٌ [&c.]: (AZ, M:) and sometimes it is applied to a man as a name of evil import. (M.) It is said in the Kur [ix. 61], وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ (T, M) *And they say, He is one who hears and believes everything that is said to him:* as though, by reason of the excess of his listening, he were altogether the organ of hearing; like as a spy is termed عَيْنٌ; or أُذُنٌ is here from أَذَنَ he listened, and is like أُنُفٌ and شُلُلٌ in its derivation: (Bd:) for among the hypocrites was he who found fault with the Prophet, saying, If anything be told him from me, I swear to him, and he receives it from me, because he is an أُذُنٌ: (M:) therefore he is commanded to answer, *Say, A hearer of good for you.* (T, M, Bd.) ___ *A sincere*, or *faithful, adviser* of a people, *who counsels to obedience:* (Msb:) a man's *intimate, and special*, or *particular, friend.* (TA.) ___ *A certain appertenance* of the heart; (M;) [i. e. either *auricle* thereof;] أُذُنَا القَلْبِ signifying *two appendages* (زَنَمَتَانِ) *in the upper part of the heart:* (K:) and of a نَصْلٌ [or arrow-head or the like; i. e. either *wing* thereof]: and of an arrow; آذَانُ السَّهْمِ signifying *the feathers of the arrow*, as AHn says, when they are attached thereon; and ذُو ثَلَاثِ آذَانٍ [*a thing*

having three such feathers] meaning *an arrow:* all so called by way of comparison: (M:) and of a sandal; (S, M, K;) i. e. the *part* thereof *that surrounds the* قِبَال [q. v.]: (M:) or أُذُنَا النَّعْلِ signifies *the two parts,* [or *loops,*] *of the sandal, to which are tied the* عَضُدَان *of the* شِرَاك, [or *two branches of the thong that is attached to another thong between two of the toes, which two branches, however, sometimes pass through the* أُذُنَان, *encompassing the heel,*] *behind the narrow part (* (AO in an anonymous MS in my possession. See also خصر.) ___ *A handle,* (M,) or [*a loopshaped,* or *an ear-shaped, handle, such as is termed*] عُرْوَة, (T, K,) of anything; (M, K) as, for instance, (M,) of a كُوز [or mug]; (T, M;) and of a دَلْو [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) ___ *What becomes sharp,* or *pointed, and then falls off,* or *out,* of the plants called عَرْفَج and ثُمَام when they put forth their خُوص [q. v.], or when their خوص become perfect; because it has the shape of an ear. (AHn, M.)

إِذَنْ , also written إِذًا: see art. اذا.

أَذَنَةٌ The *leaves of trees,* (En-Nadr, T,) or *of grain.* (K.) ___ [The *kind of leaf called* خُوصَة of the ثُمَام.] ___ The *young ones of camels* and *of sheep* or *goats;* (En-Nadr, T, K;) as being likened to the خُوصَة of the ثُمَام. (TA.) ___ *A piece of straw:* pl. [or rather coll. gen. n.] أَذَنٌ [in the CK أُذُنٌ]. (IAar, T, K.) *Appetite, appetency, longing, yearning,* or *strong desire.* (En-Nadr, T.) You say, هٰذه بَقْلَةٌ تَجِدُ بِهَا الإِبِلُ أَذَنَةً شَدِيدَةً *This is a herb for which the camels feel a strong appetite &c.* (En-Nadr, T.) And هٰذَا طَعَامٌ لَا أَذَنَةَ لَهُ *This is food for the odour of which there is no appetite.* (K, * TA.)

أَذَانٌ *A making known; a notification; an announcement.* (T, S, Mgh.) [See 4.] So in the Kur [ix. 3], وَأَذَانٌ مِنَ ٱللّٰهِ وَرَسُولِهِ إِلَى النَّاسِ [*And a notification,* or *an announcement, from God and his apostle to men,* or *the people*]. (T, Mgh.) ___ Also, and أَذِينٌ , (T, S, M, K,) and تَأْذِينٌ, [the last an inf. n. of 2, and the second a quasi-inf. n. of the same, which see,] (M, K,) The *notification,* or *announcement, of prayer,* and *of the time thereof;* (T, S;) the *call to prayer.* (M, K.) [The words of this call (which is usually chanted from the مِئْذَنَة, or turret of the mosque,) are اللّٰهُ أَكْبَرُ (four times)

اللّٰهُ أَكْبَرُ (twice) حَىَّ عَلَى الفَلَاحْ (twice) حَيَّ عَلَى الصَّلَاهْ (twice) أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ ٱللّٰهِ (twice) أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللّٰهُ (twice) الأَذَانُ ___.] لَا إِلٰهَ إِلَّا ٱللّٰهُ also signifies *The [notification*, or *announcement*, *called*] إِقَامَة; (M, K;) because it is a notification to be present at the performance of the divinelyordained prayers. (TA.) [This (which is chanted in the mosque) consists of the words of the former أَذَان with the addition of قَدْ قَامَتِ الصَّلَاهْ pronounced twice after الأَذَانَان ___.] حَىَّ عَلَى الفَلَاحْ signifies *The* أَذَان [*more commonly so called*] *and the* إِقَامَة. (TA.)

أَذُونٌ [An animal *having an ear;* as distinguished from صَمُوخٌ, which means having merely an ear-hole]. (Msb in art. بيض.)

أَذِينٌ : see أُذُنٌ. See also إِذْنٌ, in three places. ___ And see أَذَانٌ. *I. q.* مُؤْذِنٌ [*Making to know* or *have knowledge*, or *advising; giving information, intelligence, notice*, or *advice; making known, notifying*, or *announcing*]: like أَلِيمٌ and وَجِيعٌ as meaning مُؤْلِمٌ and مُوجِعٌ. (M.) ___ See also مُؤَذِّنٌ. One who is *responsible, answerable, amenable*, or *a surety;* [بِأَمْرٍ *for a thing;* and perhaps also بِغَيْرِهِ *for another person;*] syn. كَفِيلٌ (S, M, K) and زَعِيمٌ [which signifies the same as كَفِيلٌ, and is plainly shown in the M to be here used as a syn. of this latter; but SM assigns to it here another meaning, namely رَئِيسٌ, in which sense I find no instance of the use of أَذِينٌ]; (AO, M;) and آذِنٌ also is syn. with أَذِينٌ in the sense of كَفِيلٌ. (K.) Also *A place to which the* أَذَان [or *call to prayer*] *comes* [or *reaches*] *from* [or *on*] *every side.* (S, K.)

أُذَيْنَةٌ dim. of أُذُنٌ, q. v. (S.)

أُذَانِىٌّ (S, M, Mgh, K) and آذُنٌ (M, K) *Largeeared;* (S, M, Mgh, K;) *long-eared;* (M;) applied to a man, (S, M, K,) and to a camel, and to a sheep or goat: (M:) [or] the latter epithet is applied to a ram; and its fem. أَذْنَآءُ to a ewe. (T, S, M.)

أُذَيْنِىٌّ One *who hears everything that is said:* but this is a vulgar word. (TA.) [See أُذُنٌ.]

آذُنٌ : see أُذَانِىٌّ.

آذِنٌ [act. part. n. of 1. As such, *Permitting*, or *allowing;* one *who permits*, or *allows.* And hence,] *A doorkeeper*, or *chamberlain.* (S, K.) ___ See also أَذِينٌ.

مُؤْذَنٌ : see مَأْذُونٌ.

مُؤْذِنٌ : see أَذِينٌ. You say, سِيمَاهُ بِالْخَيْرِ مُؤْذِنَةٌ *His impress notifies* [or *is indicative of*] *goodness.* (TA.) ___ مُؤْذِنَاتٌ, signifying The *women who notify,* or *announce, the times of festivity and rejoicing,* [*particularly on the occasions of weddings,*] is a vulgar word. (TA.) Herbage *beginning to dry up; part of it being still succulent, and part already dried up:* and a branch, or wood, *that has dried, but has in it some succulency.* (TA.)

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مَأْذَنَةٌ : see what next follows.

مُؤْذَنَةٌ : see what next follows.

مِئْذَنَةٌ (which may also be pronounced مِيذَنَةٌ, Msb) The *place* [generally *a turret of a mosque*] *upon which the time of prayer is notified, made known,* or *proclaimed;* (T, M, * K; *) *i. q.* مَنَارَةٌ [which has this meaning and others also]; (AZ, T, S, Msb;) as also مُؤْذَنَةٌ : (AZ, T:) or it signifies, (as in some copies of the K,) or signifies also, (as in other copies of the same,) *i. q.* مَنَارَةٌ: and صَوْمَعَةٌ: [see these two words:] (K:) or *i. q.* مَنَارَةٌ, meaning صَوْمَعَةٌ; (Lh, M, TA;) by way of comparison [to the turret first mentioned]: but as to مَأْذَنَةٌ , it is a vulgar word: (TA:) the pl. is مَآذِنُ, agreeably with the original form of the sing. (Msb.)

مُؤَذِّنٌ *One who notifies, makes known,* or *proclaims,* [by a chant,] *the time of prayer;* (M, * Msb, K; *) [i. e., *who chants the call to prayer;*] as also أَذِينٌ . (M, K.)

مَأْذُونٌ , as meaning A slave *permitted,* or *having leave given him, by his master, to traffic,* is used for مَأْذُونٌ لَهُ, (Msb, TA,) by the lawyers. (Msb.) Also *Having his ear hit,* or *hurt;* and so مُؤْذَنٌ . (TA.)

اذى

1 **أَذِىَ** , aor. ـَـ , inf. n. أَذًى, (T, M, Msb, K,) in [some of] the copies of the K written أَذًا, and so by IB, (TA,) and أَذَآءٌ, (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, أَذَاةٌ and أَذِيَّةٌ, (TA,) or these two are simple substs.; (M, K;) and تأذّى ; (T, S, M, Msb, K;) [*He was*, or *became*, *annoyed*, *molested*, *harmed*, or *hurt;*] *he experienced*, or *suffered*, *slight evil*, [i. e., *annoyance*, *molestation*, *harm*, or *hurt*,] *less than what is termed* ضَرَر; (El-Khattábee;) or *he experienced*, or *suffered*, *what was disagreeable*, or *hateful*, or *evil*, (Msb, K,) *in a small degree;* (K;) به [*by him*, or *it*]; (T, S, M, K;) [and منه *from him*, or *it:*] التَّأَذّى signifies *the being affected by what is termed* الأَذَى [i. e. *what annoys*, *molests*, *harms*, or *hurts*, *one*]: and also *the showing the effect thereof;* which is forbidden by the saying of 'Omar, إِيَّاكَ والتَّأَذّى بالنَّاسِ [*Avoid thou*, or *beware thou of*, *showing the being annoyed*, *molested*, *harmed*, or *hurt*, *by men*]; for this is what is within one's power. (Mgh.) ___ Also, aor. and inf. n. as above, *It* (a thing) *was unclean*, *dirty*, or *filthy.* (Msb.)

4 **آذى** signifies فَعَلَ الأَذَى [*He did what annoyed*, *molested*, *harmed*, or *hurt*]. (M, K.) ___ And آذاهُ, (T, S, M, Msb, K,) aor. يُؤْذِيه, (S,) inf. n. إِيذَآءٌ (T, IB, Msb) and [quasi-inf. n.] أَذِيَّةٌ, (T,) or أَذًى and أَذَاةٌ and أَذِيَّةٌ, (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of أَذِىَ, and MF says of إِيذَآءٌ, which is expressly disallowed by the author of the K, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by rule, but he adds that he had searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA;) [*He*, or *it*, *annoyed him*, *molested him*, *harmed him*, or *hurt him;* or] *he did what was disagreeable*, or *hateful*, or *evil*, *to him.* (Bd in xxxiii. 53, Msb.) It is said in the Kur [xxxiii. 47], وَدَعْ أَذَاهُمْ, meaning *And leave thou the requiting of them* until thou receive a command respecting them; (M, Bd, Jel;) namely, the hypocrites: (M:) or *leave thou unregarded their doing to thee what is [annoying*, *molesting*, *harmful*, *hurtful*, or] *disagreeable*, &c., *to thee.* (Bd.)

5 **تَأَذَّى** see 1, in three places.

أَذًى inf. n. of 1. (T, M, Msb, K.) [As a simple subst., *A state of annoyance* or *molestation.*] ___ And [*Annoyance, molestation, harm,* or *hurt:* quasi-] inf. n. of آذَاهُ. (S, K.) ___ It signifies also, [like أَذِيَّةٌ and كُلُّ مَا تَأَذَّيْتَ,] أَذَاةٌ [*Anything by which thou art annoyed, molested, harmed,* or *hurt*]; (T;) or مَا يُؤْذِيكَ [*a thing that annoys, molests, harms,* or *hurts thee*]: (Mgh:) or *a slight evil; less than what is termed* ضَرَر. (El-Khattábee.) You say, أَمَاطَ الأَذَى عَنِ الطَّرِيقِ *He removed,* or *put away,* or *put at a distance, what was hurtful from the road,* or *way.* (Mgh and TA in art. ميط.) ___ Also *A thing held to be unclean, dirty,* or *filthy:* so in the Kur ii. 222. (Mgh, Msb.) [*Filth; impurity:* often used in this sense in books on practical law.]

أَذٍ *Experiencing,* or *suffering,* [*annoyance, molestation, harm, hurt,* or] *what is disagreeable,* or *hateful,* or *evil,* (M, * K, * Msb,) *in a great,* or *vehement, degree;* (M, K;) applied to a man; (M, Msb;) as also أَذًى : (M, K:) and both signify *the contr.;* i. e. *doing what is disagreeable,* or *hateful,* or *evil, in a great,* or *vehement, degree.* (K.) ___ Also, applied to a camel, *That will not remain still in one place, by reason of a natural disposition, not from pain,* (El-Umawee, A'Obeyd, S, M, K,) *nor disease;* (K;) as also أَذًى : (M:) fem. of the former أَذِيَةٌ; (El-Umawee &c.;) and of the latter أَذِيَّةٌ . (TA.)

إِذَا : and إِذًا: see art. اذا.

أَذَاةٌ an inf. n. of 1. (IB.) ___ And [quasi-] inf. n. of آذَاهُ. (S, K.) ___ See also أَذًى and أَذِيَّةٌ.

أَذِيٌّ , and أَذِيَّةٌ as its fem.: see أَذٍ, in three places.

أَذِيَّةٌ an inf. n. of 1. (IB.) ___ And [quasi-] inf. n. of آذَاهُ. (S, K.) ___ And a subst. from آذَاهُ; (Msb;) or, as also أَذَاةٌ , a subst. from أَذَى and تَأَذَّى; (M, K;) signifying *A thing that is disagreeable,* or *hateful,* or *evil, in a small degree.* (K.) See also أَذًى.

آذِىٌّ , (S, M, K, &c.,) with medd and teshdeed, (TA, [in the CK, erroneously, اَذِىّ,]) *Waves* (S, M, K) *of the sea:* (S:) or *vehement waves:* (TA:) or the أَطْبَاق [app. meaning *rollers*, because they fall over like folds,] *which the wind raises from the surface of the water, less than* (دُونَ [but this sometimes signifies *above*]) *what are termed* مَوْج: (ISh, TA:) pl. أَوَاذِىٌّ. (S.)

ار

1 **أَرَّهَا** , aor. يَؤُرُّ (S,) inf. n. أَرٌّ, (S, K,) *Inivit eam; he compressed her.* (S, K.)

أَرَّ إِرَّ , (M, TT, L, [and so in the present day,]) or أَرْ أَرْ, (K,) *A cry by which sheep or goats are called.* (M, L, K.)

مِئْرٌ A man (S,) *much addicted to venery:* (S, K:) so accord. to A'Obeyd, as related by Sh and El-Iyádee, but thought by Az to be مَئِيرٌ, of the same measure as مَعِيرٌ, i. e., مَفْعِلٌ, [originally مَأْيِرٌ,] from آرَهَا. (T.)

ارب

1 أَرُبَ , aor. ـُ , (T, S, M, K,) inf. n. أَرَابَةٌ (AZ, T, S, M, K) and إِرْبٌ, like صِغَرٌ, (S, K,) *He was*, or *became, cunning, characterized by intelligence with craft and forecast*, or simply *intelligent, excellent in judgment, sagacious*, (T, [in which it is said that As is related to have assigned this signification to أَرِبَ, aor. ـَ , inf. n. أَرَبٌ,] S, M, K,) *and knowing in affairs*. (M.) [The TA assigns the former inf. n. to it when it signifies simply intelligence, and the latter when it has the more comprehensive signification of cunning.] ___ أَرِبَ بِالشَّىْءِ, [aor. ـَ ,] *He became expert*, or *skilful, in the thing:* (M:) or *he became accustomed to*, or *practised* or *exercised in, the thing*, (S, K, *) *and became knowing*, or *skilful* [*therein*]. (S.) ___ أَرِبَ, inf. n. أَرَبٌ, is also *syn. with* أَنِسَ [app. as meaning *He became familiar* with a person or thing]. (M.) ___ And أَرِبَ بِالشَّىْءِ also signifies *He devoted*, or *addicted, himself*, or *clave*, or *kept, to the thing:* (T, K:) and *he was*, or *became, niggardly, avaricious*, or *tenacious, of the thing*. (T, M, TA.) ___ And أَرِبَ فِى الأَمْرِ, and فيه تأرّب, *He exerted*, or *employed, his power and ability in the affair, and understood it:* (ISh, T:) or تأرّب signifies *he exerted his strength, force*, or *energy;* or *strained himself;* (As, S, M;) فِي الشَّىْءِ [*in the thing*]; (As, S;) and فى حاجته [*in his needful affair*, or *in the accomplishment of his want*]. (As, S, M.) ___ أَرِبَ عَلَيْهِ *He had*, or *obtained, power over him*, or *it*. (M.) أَرِبَ, aor. ـَ , (T, S, K,) inf. n. أَرَبٌ, (T, S,) *He was*, or *became, in want*, or *need*. (T, S, K.) [See أَرِبْتَ عَنْ ذِى يَدَيْكَ, and two other phrases following it, in a later part of this paragraph.] ___ أَرِبَ إِلَيْهِ, (M, Msb,) or به (T,) aor. and inf. n. as above, *He wanted it; was*, or *became, in want*, or *need, of it;* (T, M, Msb;) and *sought it*, or *desired it;* (T;) namely, a thing. (T, Msb.) ___ أَرِبَ الدَّهْرُ *Fortune was*, or *became, hard*, or *adverse:* (T, S, K:) as though it wanted something of us, for which it pressed hard. (M, TA.) And أَرِبَ عَلَيْهِ *He was*, or *became, hard upon him* in his demand. (TA, from a trad.) أَرَبُهُ, [from إِرْبٌ,] *He struck upon a member*, or *limb, belonging to him*. (K, *

TA.) ___ أَرِبَ, (T, S, K, TA,) *His member*, or *limb*, (generally meaning the *arm*, or *hand*, M,) *was cut off:* (M, K:) or *dropped off:* (T:) and *his members*, or *limbs*, (generally relating to [the *members*, or *fingers, of] the arm*, or *hand*, TA,) *dropped off, one after another*, (S, K, TA,) *in consequence of his being affected by the disease termed* جُذَام: (TA:) and *it* (said of a member, or limb,) *dropped off*. (TA.) The phrase, أَرِبَتْ عَنْ ذِى يَدَيْكَ, (T, TA,) or مِنْ ذِى يديك, (S, TA, [and said in the latter to be likewise found in the T, but I have consulted two copies of the T and found only عن,]) or فِى ذى يديك, (IAar, as related by Sh,) or مِنْ يَدَيْكَ, (K,) but MF says that من in this phrase is a mistranscription, (TA,) means, *May the members* [or *fingers] of thy hands*, or *arms, drop off:* (S, K, TA:) or it means, *may what is in thy hands depart from thee, so that thou shalt be in want:* occurring in a trad. (IAar, T, TA.) And أَرِبَ مَا لَهُ, said by Mohammad on the occasion of a man's coming to him and asking him to acquaint him with some work that should introduce him into Paradise, means, accord. to Kt, *May his members*, or *limbs, drop off*, or *be cut off: what aileth him?* (TA:) or, accord. to IAar, *may he become in want: what aileth him?* (T, TA:) but IAth says that this has been related in three different ways: first, أَرِبَ, signifying an imprecation, [as rendered above,] and used as expressive of wonder: secondly, أَرِبٌ مَّا لَهُ; i. e. مَا; حَاجَةٌ لَهُ being [syntactically] redundant, denoting littleness; the meaning being, *he has some little want:* or, as some say, *a want hath brought him: what aileth him?* thirdly, أَرِبٌ ; i. e. هُوَ أَرِبٌ; meaning *he is intelligent*, or *sagacious*, or *skilful*, [as is said in the T,] *and perfect: what aileth him?* or *what is his affair?* the inchoative being suppressed. (TA.) مَا لَهُ أَرِبَتْ يَدُهُ, (M, K, *) another form of imprecation, (M,) means *What aileth him? may his arm*, or *hand, be cut off:* or, *may he become poor, and want what is in the hands of others*. (M, K. *) ___ [Hence, perhaps,] أَرِبَتْ مَعِدَتُهُ *His stomach became vitiated, disordered*, or *in an unsound state*. (K.) ___ أَرِبَ also signifies *He prostrated himself firmly*, or *fixedly, upon his [seven] members [mentioned in the explanations of the word* إِرْبٌ]. (T.)

2 **أرّب** , inf. n. تَأْرِيبٌ, *He*, or *it*, *[made*, or *rendered*, *cunning*, or *intelligent*, *excellent in judgment*, *sagacious*, *and knowing in affairs;* (see أُرْبَ;)] *made to have knowledge*, or *skill;* or *made to understand.* (M, TA.) *He was*, or *became*, *avaricious; [in a state of vehement want* of a thing;] *eagerly desirous.* (A'Obeyd, TA.) [See also 1.] *He cut up*, or *cut into pieces*, (T, A, Mgh,) a sheep, or goat, (A, Mgh,) *limb by limb.* (T, A, Mgh.) ___ *He cut off* a member, or limb, *entire.* (M, TA.) ___ *He made entire*, or *complete*, (T, S, M, K,) a thing, (S,) a lot, or portion, (T, TA,) or anything. (M.)

3 **آربه** , (S, A,) inf. n. مُؤَارَبَةٌ, (M, A,) *He strove*, or *endeavoured*, *to outwit*, *deceive*, *beguile*, or *circumvent*, *him;* syn. دَاهَاهُ. (S, M, * A. *) It is said in a trad., (TA,) مُؤَارَبَةُ الأَرِيبِ جَهْلٌ وَعَنَآءٌ [*The striving to outwit the cunning*, or *intelligent*, or *sagacious*, *is ignorance*, *and labour* without profit]: (A, TA:) i. e., the intelligent is not to be outwitted. (TA.) And آرب بِهِ signifies *He practised an artifice*, *a stratagem*, or *a fraud*, *upon him.* (TA, from a trad.)

4 **آرب عَلَيْهِمْ** , (T, S, M, K,) of the measure أَفْعَلَ, (T,) inf. n. إِيرَابٌ [originally إِئْرَابٌ], (K,) *He was successful against them*, *and overcame them.* (T, S, M, K.)

5 **تأرّب** *He affected*, or *endeavoured to acquire*, (تَكَلَّفَ,) *cunning*, or *intelligence*, *and excellence of judgment*, (K, TA,) *and deceit*, *guile*, or *artifice*, *and wickedness*, *mischievousness*, or *malignity.* (TA.) [See تأرّب فِي الأَمْرِ ___.] إِرْبٌ: see 1.

أَرْبٌ : see what next follows, in two places.

إِرْبٌ *Cunning*, *intelligence with craft and forecast*, or simply *intelligence*, *excellence of judgment*, *sagacity*, (T, S, M, L, K,) *and knowledge in affairs;* (M, L;) as also إِرْبَةٌ and أُرْبَةٌ (M, K) and أَرَبٌ , (M, A,) or أَرْبٌ . (L.) You say, هُوَ ذُو إِرْبٍ [*He is a possessor of cunning*, or *intelligence*, &c.]. (S.) ___ *Intelligence and religion.* (Th, M, K.) ___ *Deceit*, *guile*, *artifice*, or *fraud;* syn. مَكْرٌ: so in the L and other lexicons: in the K, نُكْرٌ [i. e. cunning, &c., as above]:

(TA:) and so إِرْبَةٌ ; syn. حِيلَةٌ. (K.) ___ *Wickedness, mischievousness,* or *malignity; hidden rancour, malevolence,* or *malice.* (K, TA.) [In a trad. it occurs in this sense written, in the TA, أَرْب .] See also أَرَبٌ, in four places. Also *A member; a distinct and complete part of an animal body; a limb;* (T, S, M, Mgh, Msb, K;) or *such as is made complete,* or *entire, not wanting anything:* (M:) pl. آرَابٌ (S, M, Mgh, Msb) and أَرْآبٌ; (S, Mgh;) the latter formed by transposition. (Mgh.) You say, قَطَّعَتْهُ إِرَبًا إِرَبًا *I cut him up, member by member,* or *limb by limb.* (TA.) And السُّجُودُ عَلَى سَبْعَةِ آرَابٍ or أَرْآبٍ *Prostration* [in prayer] *is* [performed] *on seven members;* (S, Mgh;) namely, the. forehead, the hands, the knees, and the feet. (TA.) ___ Also The *membrum genitale;* the *pudendum;* syn. فَرْجٌ: (M, K:) but some say that this signification is not known: [see أَرَبٌ:] in some copies of the K, the explanation is written فَرَحٌ, with the unpointed ح . (TA.) ___ آرَابٌ [the pl.] also signifies *Pieces of flesh,* or *of flesh-meat.* (M.)

أَرَبٌ : see إِرْبٌ. *Want,* or *need;* (T, S, M, Mgh, Msb, K;) as also إِرْبٌ and إِرْبَةٌ (the same, and A) and أُرْبَةٌ (K) and مَأْرَبَةٌ and مَأْرُبَةٌ (T, S, M, A, Msb, K) and مَأْرِبَةٌ (K) and مَأْرَبٌ : (M, A:) the pl. [of أَرَبٌ or إِرْبٌ] is آرَابٌ, and [of إِرْبَةٌ, and perhaps of the other sings. commencing with إِرْبٌ] ا; (M;) and the pl. of مأربة is مَآرِبُ. (T, Msb.) It is said in a trad., respecting Mo- hammad, كَانَ أَمْلَكَكُمْ لاربه *He had the most power, of you, over his want, and desire:* (M, * Mgh, * Msb, * TA:) IAth says that the most common reading is لِأَرَبِهِ, meaning لِحَاجَتِهِ: but some read لِأَرْبِهِ , [as in the M and Mgh,] i. e., either the same as above, [and so in the Mgh,] or لِعُضْوِهِ, by which is specially meant the membrum genitale: (TA:) but this is not known. (M.) Respecting the phrase أَرَبَ مَّا لَهُ, see 1. You say also, مَا إِرْبُكَ أَلِي هٰذَا *What is* [the reason of] *thy want of this?* (A.) And فِيهِ إِرْبٌ مَا لِي *I have no want of it.* (A.) By أُولِي الأَرْبَةِ غَيْرِ, in the Kur [xxiv. 31], are meant *Idiots;* or *persons deficient in intellect:* [from إِرْبَةٌ as meaning intelligence:] (Sa'eed Ibn-Jubeyr, S:) or *not such as have need of women.* (Jel.) مَأْرَبَةٌ لَا حَفَاوَةٌ, (S, A,) or مَأْرَبٌ لَا حَفَاوَةٌ, (M,) is a proverb, (S, A,) meaning He only honours thee *for the sake of something which he wants* of thee; *not for love* of thee: (A, Meyd:) or only thy *want* brought thee; *not* the object of *paying extraordinary honour* to me. (M.) [See also Freytag's Arab. Prov., ii. 690.] You say also, أَلْحِقْ بِمَأْرَبِكَ مِنَ الأَرْضِ, meaning, *Go thou whither thou wilt*

[so as to attain thy want]. (A.)

أَرِبٌ : see أَرِيبٌ. ___ Also [*Expert; skilful:* (see أَرِبَ, of which it is the part. n.:) or] *accustomed to*, or *practised* or *exercised in, a thing, and knowing*, or *skilful.* (S, TA.) See also 1, in the latter part of the paragraph. أَرِبٌ بِشَىْءٍ, [or إِلَى شَىْءٍ, (see أَرِبَ,)] or آرِبٌ , of the measure فَاعِلٌ, (Msb,) *Wanting, needing*, or *desiring, a thing.* (Msb, * TA in art. مهر, &c.)

أُرْبَةٌ : see إِرْبٌ: and أَرَبٌ.

إِرْبَةٌ : see إِرْبٌ, in two places: and أَرَبٌ, in two places.

أُرَبَى *Calamity; misfortune:* (T, S, M, A, K:) [said to be] the only word of this measure except أُرَمَى and شُعَبَى [names of two places]. (TA.)

أُرْبَانٌ (M, K): dial. vars. of عُرْبَانٌ and عُرْبُونٌ and عَرَبُونٌ. (M, * K, * TA.)

أُرْبُونٌ (TA): dial. vars. of عُرْبَانٌ and عُرْبُونٌ and عَرَبُونٌ. (M, * K, * TA.

أَرَبُونٌ (TA): عُرْبَانٌ (TA): dial. vars. of عُرْبُونٌ and عَرَبُونٌ. (M, * K, * TA.

أَرِيبٌ *Cunning, characterized by intelligence with craft and forecast*, or simply *intelligent* [as in the S], *excellent in judgment, sagacious*, (T, S, * M, K,) *and knowing in affairs;* (M;) as also أَرِبٌ : (K:) pl. of the former أَرَبَآءُ. (T, M.) آرَبٌ *A wide, an ample*, or *a capacious, cooking-pot.* (K.)

قِدْرٌ أَرِيبَةٌ *More*, or *most, cunning*, or *intelligent, excellent in judgment*, or *sagacious.* (A.) [See أَرِيبٌ.]

آرِبٌ : see أَرِبٌ.

مَأْرَبٌ : see أَرَبٌ, in three places.

مَأْرَبَةٌ and مَأْرُبَةٌ and مَأْرِبَةٌ: see أَرَبٌ, in four places.

مُؤَرَّبٌ A member, or limb, *cut off entire:* (T:)

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or an *entire*, *unbroken*, member, or limb: (S:) and anything *made entire*, *complete*, or *perfect*. (S, K.) You say, كَتِفٌ مُؤَرَّبَةٌ *A shoulder cut off entire*, (Mgh, TA,) *having none of its flesh taken from it*, (Mgh,) *without any deficiency.* (TA.)

ارث

1 أَرَثَ : see 2.

2 أرّث , (M, A,) inf. n. تَأْرِيثٌ, (T, S, K,) *He kindled*, or *lighted*, a fire; or *made* it *to burn, burn up, burn brightly* or *fiercely, blaze*, or *flame;* (T, S, M, A, K;) as also أَرَثَ , aor. ـُ , (T, K,) inf. n. أَرْثٌ; (K; in a copy of the A إِرْثٌ;) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also وَرَّثَ.] ___ [Hence,] تأريث also signifies The *exciting discord, dissension, disorder, strife, quarrelling*, or *animosity, between a people.* (S, K.) You say, أَرَثَ بَيْنَ القَوْمِ, (M, A,) and أَرَّثَ بَيْنَهُمُ الشَّرَّ والحَرْبَ, (T, TA,) *He excited discord, dissension, disorder, strife, quarrelling*, or *animosity, between*, or *among, the people*, or *company of men;* (T, M, A;) *kindled the fire of discord, dissension*, &c., [or *evil*, and *war*,] *between them*, or *among them.* (T, * TA.)

5 تَأَرَّثَت النَّارُ *The fire became kindled*, or *lighted;* or *it burned, burned up, burned brightly* or *fiercely, blazed*, or *flamed.* (S, M, K.)

إِرْثٌ , originally وِرْثٌ, (T, S,) *Inheritance;* or a person's *obtaining possession of property left to* him *by one who has died.* (MF.) ___ *An inheritance*, or *a heritage; what is inherited.* (S, A, K.) ___ *An old condition, case*, or *state of things, which the last has inherited from the first.* (S, A, K.) So in the phrase, هُوَ عَلَى إِرْثٍ مِنْ كَذَا [*He is conforming, in respect of such a thing, with an old state of things*, or *an old usage, which he has inherited from his ancestors*]. (S.) And in the following ex., from a trad., إِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ [*Verily ye are conforming with an old state of things*, or *an old usage, which ye have inherited from your father Abraham*], the meaning is, that his religion was their heritage. (T, * TA.) [See also وِرْثٌ.] ___ *A remainder*, or *what remains*, (M, L, K,) of a thing, (K,) or *of the original* of a thing: (M, L:) pl. إِرَاثٌ. (L.) ___ And [hence, app.,] *Ashes.* (M, K.)

___ Also *Origin*, *race*, or *stock*. (S, M, A, K.) You say, هُوَ فِى إِرْثٍ صِدْقٍ *He is of an excellent origin*, *race*, or *stock*. (S.) And إِنَّهُ لَفِى إِرْثِ مَجْدٍ [*Verily he is of a glorious origin*, *race*, or *stock*]; as also إِرْفِ مَجْدٍ, by a change of letters. (Yaa- koob, M.) Accord. to IAar, إِرْثٌ relates to حَسَبٌ [or grounds of pretension to respect or honour, on account of one's ancestors' or one's own deeds or qualities, &c.]; and وِرْثٌ, to property, or wealth. (M.) [See art. ورث.]

أُرْثَةٌ : see إِرَاتٌ, in three places.

إِرَاتٌ *Fire;* (T, M, L, K;) as also إِرَاثَةٌ and أَرِيثٌ : (TA:) or (so accord. to the M and *L*, but in the K and) *tinder*, and *the like*, *prepared for fire;* (M, L, K;) [as also إِرَاثَةٌ and أُرْثَةٌ ; *or* these two words signify *a means of kindling* or *inflaming;* as will be seen from what follows:] or *a lump of the dung of a horse or the like*, or *a similar thing*, *with which one kindles a fire;* as also أُرْثَةٌ : (A:) or this last signifies *dung of camels or horses or the like*, (S, K,) or *wood*, or *a stick*, (T,) *that is prepared*, or *put in readiness*, *by the ashes*, (S, K,) or *buried in them*, (T,) *for the time when it may be wanted* (T, S, K) *for fuel.* (T.) It is said in a prov., mentioned in the collection of Meyd, النَّمِيمَةُ العَدَاوَةُ [*Calumny*, or *slander*, *is a means of kindling*, or *inflaming*, *enmity*]. (TA: but in Freytag's Arab. Prov., ii. 773, in the place of اراثة, we find أُرْثَة .)

أَرِيثٌ : see the paragraph next preceding.

إِرَاثَةٌ : see إِرَاثٌ, in three places.

ارج

1 **أَرِجَ** , aor. ـَـ , inf. n. أَرَجٌ (S, A, Msb, K) and أَرِيجٌ (S, A, K) and أَرِيجَةٌ, (K, [in which it is only mentioned as syn. with the first and second of these ns., so that it may be a simple subst.,]) *It* (perfume) *diffused*, or *exhaled, its odour;* (S, A;) as also تَأَرَّجَ : (A:) *it had a hot*, or *strong, odour;* syn. تَوَهَّجَ رِيحُهُ. (S, A, K.) ___ *It* (a place) *was*, or *became, strongly fragrant.* (Msb.) أَرَجَ: see 2, in three places.

2 **أَرَّجَ** , [and app. أَرَجَ also,] *He perfumed* a thing; *made* it *fragrant.* (Ham p. 135.) ___ [Both also app. signify *He made* perfume *to diffuse*, or *exhale, its odour:* or *made* it *to have a hot*, or *strong, odour.* ___ And hence,] أَرَّجَ, inf. n. تَأْرِيجٌ; (S, K) and أَرَجَ , (TA,) aor. ـُـ , (TK,) inf. n. أَرْجٌ; (K, TA;) *He excited discord, dissension, disorder, strife, quarrelling*, or *animosity*, (S, K, TA,) بَيْنَ القَوْمِ *between*, or *among, the people*, or *company of men*, like أَرَّشَ, (S, TA,) and فِي الحَرْبِ *in war.* (TA.) And أَرَّجَ الحَرْبَ, (S, K, TA, and Ham ubi suprà,) and أَرَّجَهَا , (TA,) *He kindled war*, or *the war;* (S, TA, and Ham ubi suprà;) and in like manner, النَّارَ *the fire.* (IAar, Ham.)

5 **تَأَرَّجَ** see 1.

أَرَجٌ (L) and أَرِيجٌ and أَرِيجَةٌ (ISd, TA) *A sweet odour:* (ISd, L, TA:) pl. of the last, أَرَائِجُ. (ISd, TA.) [See also 1.]

أَرِجٌ Perfume *diffusing*, or *exhaling, its odour: having a hot*, or *strong, odour.* (TA.) ___ Applied also to a place: you say, مَكَانٌ أَرِجٌ *A strongly fragrant place:* (Msb:) and بَيْتٌ أَرِجٌ بِالطِّيبِ [*a house*, or *chamber, fragrant*, or *strongly fragrant, with perfume*]. (A.)

أَرِيجٌ : see أَرَجٌ.

أَرِيجَةٌ : see أَرَجٌ.

أَرَّاجٌ (K) and مِئْرَجٌ (TA) *A liar:* and one *who excites discord, dissension, disorder, strife, quarrelling,* or *animosity, among people.* (K, * TA.)

مِئْرَجٌ : see what next precedes.

المُؤَرَّجُ *The lion.* (K.)

ارخ

1 أَرَخَ الكِتَابَ : see 2.

2 أَرَّخَ الكِتَابَ , (S, Mgh, Msb, K,) inf. n. تَأْرِيخٌ; (S, Mgh;) and أَرَخَهُ , (IKtt, Msb, K,) inf. n. أَرْخٌ; (TA;) but the former is the more common, (Msb,) and the latter is by some rejected, though correct accord. to IKtt and others; (MF;) and آرَخَهُ , (K,) inf. n. مُؤَارَخَةٌ; (TA;) as also وَرَّخَهُ, inf. n. تَوْرِيخٌ; (S, Mgh, * Msb;) in which the و is a substitute for the ء; (Yaakoob, Msb;) a form seldom used; (Msb;) *He dated the writing*, or *letter; inscribed it with a date*, or *note of the time when it was written.* (S, Mgh, Msb, K.) You say also, أَرَّخَ الكِتَابَ بِيَوْمِ كَذَا *He inscribed the writing*, or *letter, with the date of such a day.* (S, L.) And أَرَّخَ البَيِّنَةَ *He dated*, or *mentioned the date of, the evidence, proof*, or *voucher:* in the contr. case saying, أَطْلَقَ. (Msb.) Some say that تأريخ is an arabicized word, (L, Msb,) borrowed by the Muslims from the people of the Bible: [i. e., from the Jews or Christians; app. from the Hebr. יָרֵחַ the moon, or יָרֶח a month; or from the Chald. יְרַח a month; as observed by Golius:] (L:) others say that it is [pure] Arabic: (Msb, TA:) some, that it is formed by transposition from تَأْخِيرٌ. (TA.)

3 اَرْخَ see 2.

أُرْخَةٌ : see what next follows.

تَأْرِيخٌ inf. n. of 2. ___ Also, [as a subst., generally pronounced without ء,] *A date; an era; an epoch;* (Msb;) and أُرْخَةٌ is a subst. [signifying the same,] from أَرَخَ. (K.) تَأْرِيخُ الهِجْرَةِ is *The era*, or *epoch, of the Emigration* [or *Flight* (for such it really was)] of Mohammad [from Mekkeh to El-Medeeneh], (L, Msb,) which his companions, in the time of 'Omar, agreed to make their era, commencing the year from the first appearance of the new moon of [the month] ElMoharram, [two months before the Flight itself,] and making the day to commence from sunset: (Msb:) it is also called تَأْرِيخُ المُسْلِمِينَ *the era*, or *epoch, of the Muslims.* (L.) ___ Also The *utmost limit, term*, or *time*, of anything: whence the saying, فُلَانٌ تَأْرِيخُ قَوْمِهِ *Such a one is*

the person from whom date the nobility, or *eminence, and dominion*, or *authority, of his people*. (Es-Soolee, Mgh, TA.) ___ [Also, *A chronicle; a book of annals; a history:* pl. تَوَارِيخُ, from تَوْرِيخٌ.]

مُؤَرِّخٌ [*A chronicler; a writer of annals; a historian.*.]

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ارز

أَرز and أُرز The *pine-tree;* syn. شَجَرُ الصَّنَوْبَرِ: (K:) or this is called أَرَزة , and أَرز is the pl.: (A 'Obeyd, S:) [or rather أَرز is a coll. gen. n., and أَرَزة is the n. un.:] or the *male of that kind of tree;* (AHn, K;) as also أَرَزة ; (K;) and the author of the Minháj adds, it is *that which does not produce fruit; but pitch* (زِفْت) *is extracted from its trunks and roots, and its wood is employed as a means of light, like as candles are employed; and it grows not in the land of the Arabs:* A 'Obeyd says, أَرَزة is the *name of a tree well known in Syria, called with us* صَنَوْبَر, *because of its fruit:* he says also, I have seen this kind of tree, called أَرَزة, and it is called in El-'Irák صَنَوْبَر, but this last is the name of the fruit of the أَرز: (TA:) or *i. q.* عَرْعَر [a name given to the *cypress* and to the *juniper-tree*]. (K.) It is said in a trad., مَثَلُ الكَافِرِ مَثَلُ الأَرْزَةِ المُجْذِيَةِ عَلَى الأَرْضِ حَتَّى يَكُونَ آنْجِعَافُهَا بَمَرَّةٍ وَاحِدَةٍ [*The similitude of the unbeliever is the similitude of the pine-tree standing firmly upon the ground until it is pulled up at once*]: respecting which AA and AO say that it is الأَرَزة , with fet-h to the ر; meaning the tree called الأَرْزَن: but A 'Obeyd thinks this to be a mistake, and that it is الأَرْزة , with the ر quiescent. (L.)

أُرز : see أَرز: and see also أَرُزٌّ.

أَرُز : see أَرُزٌّ.

أُرُز : see أَرُزٌّ.

أَرَزة : see أَرز, in five places.

أَرَزة The *tree called* أَرَزَن [which is *a hard kind, from which staves are made*]: (AA, S, K:) some say that it is آرِزة , of the measure فَاعِلَة; but A 'Obeyd disapproves of this. (TA.) See also أرز.

أَرُزٌّ and أُرُزٌّ and أُرْزٌ and أُرُزٌّ (S, Msb, K) and أَرُزٌّ and آرُزٌّ (Kr, K) and رُزٌّ (S, Msb, K) and رُنْزٌ, (S, K,) the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; (TA;) and the last, of the dial. of 'AbdEl-Keys; (S, TA;) [*Rice;*] *a certain grain*, (S, K,) *well known:* (K:) [said in the TA to be a species of بُرّ; but this is an improper explanation:] *there are several kinds; Egyptian and Persian and Indian; and the best kind is the* جوهرى [perhaps a mistake for مِصْرِىّ, or Egyptian]: *it is cold and dry in the second degree;* or, as some say, *moderate;* or, as some say, *hot in the first degree; and its husk is poisonous.* (El-Minháj, TA.)

أُرُزٌّ : see أَرُزٌّ.

آرُزٌّ : see أَرُزٌّ.

آرِزَةٌ : see أَرَزَةٌ.

ارش

1 **أَرَشَهُ** , (TA,) aor. ـُ , (TK,) inf. n. أَرْشٌ, (K, TA,) *He scratched with the nails*, or *lacerated, him*, [a man,] or *it*, [the skin, or (as in the TK) the face,] *little* or *much, so as to bring blood* or *not;* syn. خَدَشَهُ. (K, * TA.) [This signification is probably derived from أَرْشٌ as syn. with تَأْرِيشٌ, in which sense it seems to be the inf. n. of an obsolete verb.] أَرَشَهُ, (TA,) inf. n. as above, (K, TA,) *He gave him* (K, * TA) *the fine*, or *mulct, for a wound.* (TA.) ___ أَرَشُوهُ, inf. n. as above, *They sold the milk of their camels for the water of his well.* (Sgh.) أُرِشَ, like عُنِيَ, (Sgh,) inf. n. as above, (Sgh, K,) *He sought to obtain*, or *demanded, the fine*, or *mulct, for a wound.* Sgh, K. *)

2 **أَرَّشَ بَيْنَ القَوْمِ** , (S, L, Msb,) and بَيْنَ الرَّجُلَيْنِ, (TA,) inf. n. تَأْرِيشٌ, (S, Msb,) *He made mischief;* or *excited disorder, disturbance, disagreement, discord, dissension, strife*, or *quarrelling;* (S, L, Msb, TA;) *between*, or *among, the people*, or *company of men*, (S, L, Msb,) and *between the two men:* (TA:) accord. to some, its original is حَرَّشَ. (Msb.) ___ And أَرَّشَ النَّارَ, inf. n. as above, *He kindled the fire;* or *made it to burn:* (S, K:) and in like manner, الحَرْبَ *war*, or *the war.* (S.)

8 **آئْتَرَشَ** [written with the disjunctive alif ايترش] *Take thou from him the fine*, or *mulct, for thy* خُمَاشَة, q. v. (K.) ___ آئْتَرَشَ لِلْخُمَاشَةِ [*He surrendered himself to pay the fine*, or *mulct, for the injury termed* خُمَاشَة,] is like اسْتَسْلَمَ لِلْقِصَاصِ. (K.)

أَرْشٌ The *making mischief;* or *exciting disorder, disturbance, disagreement, discord, dissension, strife*, or *quarrelling;* [like تَأْرِيشٌ; see 2, and see also 1;] syn. فَسَادٌ [in the sense of إِفْسَادٌ]; (Msb;) and إِغْرَآءٌ. (K.) ___ *Disagreement, discord*, or *dissension; and contention*, or *altercation:* you say, بَيْنَهُمَا أَرْشٌ *Between them two is disagreement*, &c. (K.) *A fine*, or *mulct, for a wound:* (S, Mgh, Msb, K:) from the first of the significations in this

paragraph; (Msb;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of أَرُوشٌ in the first of the senses explained in this art.; accord. to IF, originally هَرْشٌ: (TA:) pl. أُرُوشٌ. (Mgh, Msb.) Hence the saying mentioned by IAar, انْتَظِرْنِى حَتَّى تَعْقِلَ فَلَيْسَ لَكَ عِنْدَنَا أَرْشٌ إِلَّا الأَسِنَّةُ [*Wait thou for me until thou accept a fine for a wound in lieu of retaliation; for thou hast no compensation for a wound to receive from us except the spearheads*]: meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) ___ *What is diminished* [*of the price*] *by reason of a defect in a garment* or *piece of cloth:* as being a cause of contention, or altercation. (K, * TA.) ___ *What is payed* [*by way of adjustment of the difference*] *between freedom from defect and defect in an article of merchandise:* (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) ___ *A bribe.* (Aboo-Nahshal, Sh, K.)

مَأْرُوشٌ *Scratched with the nails*, or *lacerated*, *little* or *much*, *so as to bleed* or *not*. Ru-beh says,

* فَقُلْ لِذَاكَ المُزْعَجِ المَحْنُوشِ *
* أَصْبِحْ فَمَا مِنْ بَشَرٍ مَأْرُوشِ *

Then say thou to that man who is *disquieted* by envy, and as though he were *stung*, *Act thou gently, for* [*there is no scarf-skin scratched;* meaning,] my honour is uninjured, having in it no defect nor scratch. (L, * TA.)

ارض

1 **أَرُضَتِ الأَرْضُ** , (S, K, [in two copies of the S أُرِضَتْ, but this is evidently a mistake,]) with damm, (S,) like كَرُمَتْ, (K,) inf. n. أَرَاضَةٌ, (S, M, K,) *The land became thriving*, or *productive;* (S, K;) as also استأرضت ; (TA;) *it became pleasing to the eye, and disposed by nature to yield good produce;* (K, TA;) *it became fruitful, and in good condition;* (M;) *it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage* or *vegetation:* (AHn:) and أَرَضَتِ الأَرْضُ, (K,) aor. , (TA,) *the land became abundant in herbage*, or *pasture.* (K.) ___ أَرُضَ, inf. n. أَرَاضَةٌ, is also said of a man, meaning *He was*, or *became, lowly*, or *submissive, and naturally disposed to good*, or *to do good.* (L, TA,) أَرَضَ الأَرْضَ *He found the land to be abundant in herbage*, or *pasture.* (K.) أُرِضَتِ الخَشَبَةُ, (S, A, Msb, TA,) in the pass. form, (Msb,) like عُنِيَ, (TA,) aor. تُؤْرَضُ, (S, TA,) inf. n. أَرْضٌ, (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add أَرِضَتْ, aor. تَأْرَضُ, inf. n. as above; (TA; [and so in a copy of the S in the place of what here precedes;]) *The piece of wood was*, or *became, eaten by the* أَرَضَة, q. v. (S, A, Msb, TA.) أَرِضَتِ القَرْحَةُ, (S, M. K,) aor. ـَـ , (S, K,) inf. n. أَرَضٌ, (S, M,) *The ulcer*, or *sore, became blistered*, (S, M, K,) *and wide*, (M,) *and corrupt* (S, M, K) *by reason of thick purulent matter*, (S,) *and dissundered;* (M;) so says As; (TA;) as also استأرضت . (Sgh, K.) أُرِضَ, like عُنِيَ, (K,) inf. n. أَرْضٌ; (TA;) or أَرِضَ, like سَمِعَ, aor. ـَـ , inf. n. أَرْضٌ; (L;) *He was*, or *became, affected with* زُكَام [or *rheum*]. (L, K.)

2 **ارّض** , (TK,) inf. n. تَأْرِيضٌ, (K,) *He depastured the herbage of the earth*, or *land:* and *he sought after it:* (K:) or, accord. to some, تَأْرِيضٌ denotes this latter signification with respect to a place of alighting, or abiding: (TA:) and you say [also], تأرّض المنزلَ *he sought after, and chose, the place for alighting*, or *abiding:* (M, TA:) and تَرَكْتُ الحَىَّ يَتَأَرَّضُونَ لِلْمَنْزِلِ *I left the tribe seeking after a tract of country in which to alight*, or *abide.* (TA.) *He*, or *it, rendered heavy;* [app. meaning *slow*, or *sluggish;* see 5;] syn. ثَقَّلَ. (Ibn-'Abbád, K.) ___ *He made to tarry; to tarry and*

wait, or *expect;* or *to be patient, and tarry, and wait*, or *expect*. (Ibn- 'Abbád, K.)

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4 **آرض** , inf. n. إِيرَاضٌ: see 5. مَا آرَضَ هٰذَا المَكَانَ *How abundant is the herbage* (عُشْب) *of this place!* or, as some say, مَا آرَضَ هٰذِهِ الأَرْضَ *How level*, or *soft, and productive, and good, is this land!* (Lh, AHn.) آرَضَهُ, (S, K, [in the CK, incorrectly, اَرَضَهُ,]) inf. n. as above, (S,) *He* (God) *caused him to be affected with* زُكَام [or *rheum*]. (S, K.)

5 **تأرّض** *It* (herbage) *became in such a state that it might be cut*. (S, K.) *He clave*, or *kept, to the ground, not quitting it:* (A:) and آرض , inf. n. إِيرَاضٌ, *he remained upon the ground:* and تأرّض بالمكان *he remained fixed in the place, not quitting it:* or *he waited*, or *expected, and stood upon the ground:* and, as also استأرض بالمكان, *he remained, and tarried*, or *tarried in expectation, in the place:* or *he remained fixed therein:* (TA:) and تأرّض alone, *he tarried, loitered, stayed, waited*, or *paused in expectation:* (S, TA:) and *he was*, or *became, heavy, slow*, or *sluggish, inclining*, or *propending, to the ground;* (S, K;) [as also استأرض , accord. to IB's explanation of its act. part. n.] You say, فُلَانٌ إِنْ رَأَى مَطْعَمًا تَأَرَّضَ وَإِنْ أَصَابَ مَطْعَمًا أَعْرَضَ [*Such a one, if he see food, cleaves*, or *keeps, to the ground, not quitting it; and if he obtain food, turns away:* or تأرّض may here be rendered agreeably with the explanation next following]. (A, TA.) ___ جَآءَ فُلَانٌ يَتَأَرَّضُ لِى (S, K, * TA) *Such a one came asking*, or *petitioning, for a thing that he wanted, to me;* syn. يَتَصَدَّى, and يَتَعَرَّضُ; (S, K, TA;) and تَضَرَّعَ is also a syn. of تَأَرَّضَ, used in this manner. (TA.) See also 2, in two places.

10 **إِسْتَأْرَضَ** see 5, in two places. ___ استأرض السَّحَابُ *The clouds expanded*, or *spread:* or, as some say, *became fixed*, or *stationary.* (M, TA.) See also 1, first signification: and see 1 again, last signification but one.

الأَرْضُ [*The earth;*] *that whereon are mankind:* (TA:) [and *earth, as opposed to heaven:* and *the ground*, as

meaning *the surface of the earth, on which we tread and sit and lie;* and *the floor:* without ال signifying *a land,* or *country:* and *a piece of land* or *ground:* and *land,* or *soil,* or *ground, considered in relation to its quality:*] it is fem.: (S, A, Msb, K:) and is a coll. gen. n.; (S, A, K;) of which the n. un. should be أَرْضَةٌ, but this they did not say: (S:) or a pl. having no sing.; (A, K;) for أَرْضَةٌ has not been heard: (K:) its pl. is أَرَضَاتٌ, (S, K,) in [some of] the copies of the K أَرْضَاتٌ, (TA,) for they sometimes form the pl. of a word which has not the fem. ة with ا and ت, as in the instance of عُرُسَاتٌ; (S;) and أَرَضُونَ, [which is more common,] (AZ, AHn, S, Mgh, Msb, K,) with fet-h to the ر, (AZ, AHn, Mgh, Msb,) and with و and ن, though a fem. has not its pl. formed [regularly] with و and ن unless it is of the defective kind, like ثُبَةٌ and ظُبَةٌ, but they have made the و and ن [in this instance] a substitute for the ا and ت which they have elided [from أَرَضَاتٌ], and have left the fet-hah of the ر as it was; (S;) but they also said أَرْضُونَ, (AZ, AHn, S,) sometimes, making the ر quiescent; (S;) and أُرُوضٌ (AZ, AHn, Msb, K) is sometimes used as a pl., as in the saying مَا أَكْثَرَ أُرُوضَ بَنِي فُلَانٍ [*How many are the lands of the sons of such a one!*]; (TA;) and another [and very common] pl. is [أَرَاضٍ, with the article written] الأَرَاضِي, contr. to rule, (S, Msb, K,) as though they had formed a pl. from آرُضٌ; (S;) thus written in all the copies of the S; [accord. to SM; but in one copy of the S, I find كَأَنَّهُمْ جَمَعُوا اراضًا; and in another, ارضًا;] and in one copy [is added], thus it is found in his [J's] handwriting; but IB says that correctly he should have said أَرْضَى, like أَرْطَى; for as to آرُضٌ, its regular pl. would be أَوَارِضُ; and [SM says] I have found it observed in a marginal note to the S that the pl. of آرُضٌ would be أَآرِضُ, like as أَكَالِبُ is pl. of أَكْلُبٌ; and wherefore did he not say that الاراضى is a pl. of an unused sing., like لَيَالٍ and أَهَالٍ, so that it is as though it were pl. of أَرْضَاةٌ, like as لَيَالٍ is pl. of لَيْلَاةٌ? yet if any one should propose the plea that it may be formed by transposition from أَآرِضُ, he would not say what is improbable; its measure being in this case أَعَالِفُ; the word being أَرَاضِئُ, and the ء being changed into ى: (TA:) accord. to Abu-l-Khattáb, (S,) آرَاضٌ is also a pl. of أَرْضٌ, (S, K,) like as آهَالٌ is a pl. of أَهْلٌ; (S;) but IB says that, in the opinion of the critics, the truth with respect to what is related on the authority of Abu-l-Khattáb is, that from أَرْضٌ and أَهْلٌ are formed أَرَاضٍ and أَهَالٍ, as though they were pls. of أَرْضَاةٌ and أَهْلَاةٌ; like as they said لَيْلَةٌ and لَيَالٍ, as though this were pl. of لَيْلَاةٌ. (TA.) It is said in proverbs, أَجْمَعُ مِنَ الأَرْضِ [*More comprehensive than the earth*]: (TA:) and آمَنُ مِنَ الأَرْضِ [*More trustworthy than the earth,* in which treasures are securely buried]: and أَشَدُّ مِنَ الأَرْضِ [*Harder*

than the earth, or *ground*]: (A, TA:) and أَذَلُّ مِنَ الأَرْضِ [*More vile*, or *more submissive, than the earth*, or *ground*]. (TA.) And you say, مَنْ أَطَاعَنِى كُنْتُ لَهُ أَرْضًا [*Whoso obeyeth me, I will be to him* as *ground* whereon one treads]; denoting submissiveness. (A, TA.) And فُلَانٌ إِنْ ضُرِبَ فَأَرْضٌ [*Such one, if he be beaten, is* like *ground*]; i. e. he cares not for beating. (A, TA.) One says also, لَا أَرْضَ لَكَ [*Mayest thou have no land*, or *country!* or *thou hast no land*, or *country*]; like as one says, لَا أُمَّ لَكَ. (S, K,) ___ [And hence,] هُوَ ابْنُ أَرْضٍ *He is a stranger*, (A, K, TA,) *of whom neither father nor mother is known.* (TA.) ___ ابْنُ الأَرْضِ [with the art. ال prefixed to the latter word] is *A certain plant*, (AHn, K,) *which comes forth upon the summits of the* [*hills called*] آكَام, *having a stem* (أَصْل), *but not growing tall*, (AHn,) *which resembles hair, and is eaten*, (AHn, K,) *and quickly dries up;* (AHn;) *a species of* بَقْل, as also بِنْتُ الأَرْضِ: (S in art. بنى:) and بَنَاتُ الأَرْضِ *plants:* (M in art. بسر:) and *the places which are concealed from the pastor.* (S in that art.) Also *The pool that is left by a torrent:* (T in art. بنى:) and بَنَاتُ الأَرْضِ *pools in which are remains of water:* (IAar in TA art. بسر:) and *rivulets.* (T in art. ___.) بنى is also used to signify *A carpet;* or *anything that is spread:* and in this sense, in poetry, it is sometimes made masc. (Msb.) ___ And *Anything that is low.* (S, K.) And The *lower*, or *lowest, part of the legs* of a horse or the like: (S, K:) or the *legs* of a camel or of a horse or the like: and the *part that is next to the ground thereof.* (TA.) You say بَعِيرٌ شَدِيدُ الأَرْضِ *A camel strong in the legs.* (TA.) And فَرَسٌ بَعِيدٌ مَا بَيْنَ أَرْضِهِ وَسَمَائِهِ *A horse that is large and tall.* (A, TA.) ___ Also, of a man, The *knees and what is beneath*, or *below*, (lit. *after*,) *them.* (TA.) ___ And of a sandal, [The *lower surface of the sole;*] the *part that touches the ground.* (TA.) *A febrile shivering; a tremor:* (S, K:) or *vertigo:* or it signifies also *vertigo arising from a relaxed state, and occasioning a defluxion from the nose and eyes.* (TA.) I'Ab is related to have said, on the occasion of an earthquake, أَزُلْزِلَتِ الأَرْضُ أَمْ بِى أَرْضٌ, (S,) i. e. [*Hath the earth been made to quake, or is there in me*] *a tremor?* or *a vertigo?* (TA.) [أَهْلُ الأَرْضِ signifies *A certain class of the jinn*, or *genii;* by whom human beings are believed to be possessed, and affected by an involuntary tremor; whence it seems that this appellation may perhaps be from أَرْضٌ as signifying a tremor. See مَأْرُوضٌ: and see خَبَلٌ, as explained in the S.] ___ Also

Rheum; syn. زُكَامٌ: (S, K:) in this sense masc.; or, accord. to Kr, fem., on the authority of Ibn-Ahmar. (TA.) See also مَأْرُوضٌ.

أَرَضٌ : see أَرَضَةٌ.

أُرْضَةٌ : see what next follows.

إِرْضَةٌ of herbage, *What suffices the camels*, or *other pasturing animals, for a year:* (IAar, AHn, M:) or *abundant herbage* or *pasture;* as also أُرْضَةٌ and إِرَضَةٌ . (K.)

أَرَضَةٌ [The *wood-fretter;*] *a certain insect that eats wood*, (S A, Msb, K,) *well known;* (A, K;) it is *a white worm, resembling the ant, appearing in the days of the* [*season called*] رَبِيع: (TA:) there are two kinds: *one kind is small, like the large of the* ذَرّ [or *grubs of ants*]; *and this is the bane of wood in particular:* (AHn, TA:) or *this kind is the bane of wood and of other things, and is a white worm with a black head, not having wings, and it penetrates into the earth, and builds for itself a habitation of clay,* or *soil; and this is said to be that which ate the staff of Solomon* [as is related in the Kur xxxiv. 13, where it is called دَابَّةُ الأَرْضِ, as is said in the A]: (TA:) the other kind [*is the termite*, or *white ant; termes fatale* of Linn.; called by Forskål (in his Descr. Animalium &c., p. 96,) *termes arda, destructor; and this*] *is like a large common ant, having wings; it is the bane of everything that is of wood, and of plants; except that it does not attack what is moist, or succulent; and it has legs:* (AHn, TA:)

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the pl. is أَرَضٌ (AHn, Msb, TA) and أَرَضَاتٌ; (Msb;) or, as some [more properly] say, أَرَضٌ is a quasi-pl. [or coll. gen.] n. (AHn, TA.) It is said in a prov., آكَلُ مِنَ الأَرَضَةِ [*More consuming than the wood-fretter*, or *the termite*]. (TA.) And in another, أَفْسَدُ مِنَ الأَرَضَةِ [*More marring*, or *injuring*, or *destructive, than the wood-fretter*, or *the termite.*] (A, TA.)

أَرِضَةٌ : see أَرِيضٌ.

إِرَضَةٌ : see إِرْضَةٌ.

أَرُوضٌ : see أَرِيضٌ.

أَرِيضٌ part. n. of أَرُضَ. ___ You say أَرْضٌ أَرِيضَةٌ (S, A, K) and أَرِضَةٌ (TA) *Land that is thriving*, or *productive;* (S, A, K;) *pleasing to the eye;* (AA, S, A, K;) *and disposed by nature to yield good produce:* (A, K, TA:) or *fruitful; increasing in plants* or *herbage:* (IAar:) or *level*, or *soft:* (ISh:) or *that collects moisture, and becomes luxuriant with herbage; that is soft to tread upon, pleasant to sit upon, productive, and good in its herbage* or *vegetation:* (AHn:) it also signifies *a wide land;* syn. عَرِيضَةٌ: (TA:) and إِرَاضٌ [as pl. of أَرِيضٌ] is syn. with عِرَاضٌ and وِسَاعٌ; (AA, K, TA;) as though the ء were a substitute for the ع. (TA.) ___ أَرِيضٌ is also an imitative sequent to عَرِيضٌ; (S, K;) as in the phrase أَرِيضٌ شَيْءٌ عَرِيضٌ [*A very wide thing*]: (S:) or it signifies *fat*, as an epithet: (K:) some use it in this sense without عَرِيضٌ, applied to a kid. (S.) And you say, امْرَأَةٌ عَرِيضَةٌ أَرِيضَةٌ [*A very wide*, or *wide and fat, woman;* or, as seems to be indicated in the TA in art. عرض, *prolific and perfect*]; and in like manner, مُؤْرِضَةٌ. (TA.) You say also رَجُلٌ أَرِيضٌ, (S,) and أَرُوضٌ لِلْخَيْرِ, (A,) *A man lowly*, or *submissive;* (S;) *naturally disposed to good*, or *to do good.* (S, A.) And نَفْسٌ وَاسِعٌ أَرِيضٌ: see رَابِطٌ.

هو آرَضُهُمْ به *He is the most adapted, meet, suited, fitted*, or *fit, of them, for it;* or *most worthy of them of it.* (K.) And هو آرَضُهُمْ أَنْ يَفْعَلَ ذلك *He is the most adapted*, &c., or *most worthy, of them to do that.* (As, S.)

مُؤْرِضَةٌ : see أَرِيضٌ.

مَأْرُوضٌ Wood *eaten by the* أَرَضَةٌ [or *woodfretter*, or *termite*, but generally meaning the former]; (S, A, Msb, K;) as also أَرْضٌ. (TA.) A person *affected with* خَبَلٌ [q. v.] *from the jinn*, or *genii, and* [*what are called*] أَهْلُ الأَرْضِ, (S, K,) i. e. (so accord. to the S and TA, but in the K and) *he who moves about his head and body involuntarily.* (S, K.) ___ A

person *affected with* زُكَام [or *rheum*]: (S, K:) accord. to Sgh, [who seems, like J, not to have known أُرِضَ,] from آرَضَهُ; (Sgh, TA;) whereas by rule, [if from آرِضَهُ,] it should be مُؤْرَضٌ. (TA.)

فَسِيلٌ مُسْتَأْرِضٌ, and وَدِيَّةٌ مُسْتَأْرِضَةٌ, *A young palm-tree*, and *a small young palm-tree, having a root in the ground:* such as grows forth from the trunk of the mother-tree is called رَاكِبٌ. (S, K.) ___ مُسْتَأْرِضٌ also signifies *Heavy, slow,* or *sluggish, inclining,* or *propending, to the ground.* (IB.)

ارط

1 اَرِقْطَ [The unaugmented verb from this root seems to be unknown, if it were ever in use, for it is not mentioned, though the pass. part. n., مَأْرُوطٌ, is mentioned as having three significations, which see below.]

2 اَرَّطَ see 4.

4 آرَطَتِ الأَرْضُ , (AHeyth, K,) of the measure أَفْعَلَتْ, [originally] with two alifs, (TA,) [aor. يُؤْرِطُ, inf. n. إِيرَاطٌ,] *The land produced the kind of trees called* أَرْطًى [or أَرْطَى]; (AHeyth, K;) as also أَرْطَتْ, inf. n. إِرْطَآءٌ; or this is a corruption, attributable to J: so says the author of the K, following AHeyth: but it is no corruption, for it is mentioned by the authors on verbs and by ISd and others; (MF, TA;) for instance, by AHn, in his book on plants, and by IF, in the Mj: (TA:) [and J mentions it in its proper place, in art. رطى, as well as in the present art.:] أَرَّطَتْ , with the ر musheddedeh, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.)

أَرِطٌ *A colour like that of the* أَرْطًى [or أَرْطَى]. (Sgh, K.)

أَرْطًى , (Mbr, S, K,) of the measure فَعْلًى, because you say أَدِيمٌ مَأْرُوطٌ, [explained below,] (Mbr, S,) the alif (Mbr, S, K) ending it (Mbr) [written ى] being a letter of quasi-coordination, (S, K,) not to denote the fem. gender, (Mbr, S,) its n. un. being أَرْطَاةٌ, (Mbr, S, K,) wherefore it is with tenween when indeterminate, but not when determinate: (S, K:) or it is of the measure أَفْعَلٌ, (Mbr, * S,) the last letter being radical, (Mbr,) because you say أَدِيمٌ مَرْطِيٌّ, (Mbr, S,) and in this case it should be mentioned among words with an infirm letter [for the last radical], and is with tenween both when determinate and when indeterminate; (S;) [but this is a mistake, for when it is determinate, it can be with tenween only if used as a proper name; therefore,] IB observes, that if you make its last letter radical, its measure is أَفْعَلُ, and a word of this measure, if a subst., is imperfectly decl. when determinate, but perfectly decl. when indeterminate: (TA:) [the author of the K copies the error of the S, saying, or its alif is radical, (meaning its last letter,) and in this case

it is always with tenween; and he adds, or, (for which he should have said and,) its measure is أَفْعَل: to all which it is necessary to add, that some of the grammarians hold it to be also of the measure فَعْلَى, ending with a fem. alif, and therefore assign to it no n. un.:] *A kind of tree,* (S, K,) *of those growing in sands,* (S, TA,) *resembling the kind called* عِضَاه, *growing as a branch* [in the TA عَصَبًا, for which I read غُصْنًا,] *from a single stem, to the height of the stature of a man, the leaves whereof are what are termed* هَدَب [q. v., and are included among those termed خُوص], (AHn, TA,) *and its flower is like that of the* خِلَاف [or *salix ægyptia*], (AHn, K,) *save in being smaller, the colour being one; and the odour thereof is pleasant: it grows in sands, and therefore the poets make frequent mention of the wild bulls' and cows' taking refuge among this and other trees of the sands, burrowing at their roots to hide themselves there, and to protect themselves from the heat and cold and rain, but not among the trees in hard ground, for burrowing in the sand is easy:* (AHn, TA:) *its fruit is like the* عُنَّاب [or *jujube*], *bitter, and is eaten by camels in its fresh moist state, and its roots are red,* (AHn, K,) *intensely red:* (AHn, TA:) AHn adds, a man of the Benoo-Asad informed me, that *the leaves* (هَدَب) *of the* ارطي *are red like the red pomegranate: its fruit also is red:* (TA:) the dual is أَرْطَيَانِ: (AHn, TA:) and the pl. أَرْطَيَاتٌ and أَرَاطِي and أَرَاطٍ, (AHn, K,) in the accus. case أَرَاطِي. (TA.)

أَرْطَوِىٌّ : see what next follows.

أَرْطَاوِىٌّ : see what next follows.

مَأْرُوطٌ A hide *tanned with* أَرْطًى; (S, K;) i. e. *with the leaves thereof;* (S in art. رطي;) as also مُؤَرْطًى ; (TA;) and so مَرْطِيٌّ. (S.) ___ A camel *having a complaint from eating* أَرْطًى: (L, K: *) and a camel *that eats* أَرْطًى, (AZ, S, K,) *and keeps to it;* (K;) as also أَرْطَوِىٌّ (AZ, S, K) and أَرْطَاوِىٌّ . (Ibn-'Abbád, Sgh, L, K.)

مُؤَرْطًى : see what next precedes.

ارف

2 **أَرَّفَهَا** , (T, M, Mgh,) namely الدَّارَ, and الأَرْضَ, (T, M,) inf. n. تَأْرِيفٌ, (T,) *He set*, or *put*, *limits*, or *boundaries*, [أُرَفٍ,] *to it;* (M, Mgh;) *and marked it out:* (Mgh:) or *he divided it; and set*, or *put*, *limits*, or *boundaries*, *to it:* (T:) namely *the house*, and *the land*. (T, M.) And أُرِّفَ عَلَى المَالِ, (S, Mgh, Msb,) or على الأَرْضِ, inf. n. as above, (K,) *The property*, (S, Mgh, Msb,) or *the land*, (K,) *had limits*, or *boundaries*, *set*, or *put*, *to it*, (S, Msb, K,) or *around it;* (Mgh;) and *was divided*. (K.) When this is done, it is said that there is no شُفْعَة [or right of preemption] with respect to the property. (S, Mgh, Msb.)

___ تَأْرِيفٌ also signifies The *tying* a rope, or cord, *so as to form a knot* or *knots*. (K.)

إِنَّهُ لَغِى إِرْفِ مَجْدٍ *i. q.* إِرْثِ مَجْدٍ [*Verily he is of a glorious origin*, *race*, or *stock*]: mentioned by Yaakoob as an instance of a change of letters. (M.)

أُرْفَةٌ *A limit*, or *boundary*, (As, T, S, M, Mgh, Msb, K,) *making a separation* (Msb) *between two pieces of land;* (Msb, K;) *a sign*, or *mark*, (As, T, S, Mgh,) *of the limits*, or *boundaries*, *between two pieces of land:* (S:) and *a separation between houses and estates:* (M:) and *a dam between two pieces of land sown or for sowing:* (Th, M:) Yaakoob asserts that its ف is a substitute for the ث of أُرْثَةٌ [which is, however, less com-

mon]: (M:) the pl. is أُرَفٌ, (T, S, M, &c.,) signifying, accord. to Lh, like أُرَثٌ, *limits*, or *boundaries*, *between two pieces of land* [&c.]; (T;) and it is said in a trad., that these cut off الشُّفْعَة [i. e. the right of preemption]; (T, S, Mgh;) meaning, in the language of the people of El- Hijáz, *signs*, or *marks*, and *limits*, or *boundaries*. (T.) Th relates that an Arab woman said, جَعَلَ عَلَيَّ زَوْجِى أُرْفَةً لَا أَجُوزُهَا, i. e. *My husband set me a sign*, or *mark*, [or *limit*,] *beyond which I should not pass.*

(M.) And أُرْفَةُ أَجَلٍ signifies *An extreme limit of a period of existence.* (TA, from a trad.) ___ Also *A knot.* (Sgh, K.)

أُرْفِىٌّ *A measurer of land,* (K, * TA,) *who marks it with limits,* or *boundaries.* (TA.)

هُوَ مُؤَارِفِى *He has his limit,* or *boundary, next to mine, in dwelling,* and *in place:* (K:) a phrase like هُوَ مُتَاخِمِى. (TA.)

ارق

1 أَرِقَ , aor. ـَـ , inf. n. أَرَقٌ, (T, S, K, &c.,) *He was sleepless*, or *wakeful*, or *sleep departed from him*, (JK, T,) *by night;* (T;) *i. q.* سَهِرَ (S, Mgh, Sgh, K) بِاللَّيْلِ; (Sgh, K;) or *i. q.* سَهِدَ: (S, and L and K in art. سهد:) or *sleep departed from him by reason of a malady*, or *a distracting accident* or *event:* (M:) or *he was sleepless* or *wakeful* (سَهِرَ) *in a case that was disliked*, or *evil;* سَهِرَ having a general sense: (M, F:) or *he shut his eyes one while and opened them another*, [*being unable to continue sleeping*,] whereas سَهِرَ signifies he did not sleep at all: (Deewán of the Hudhalees, cited by Freytag in his Lex.:) or أَرَقٌ signifies *sleeplessness*, or *wakefulness, engendered by anxiety and grief:* (Har p. 162:) and ائترق [with the disjunctive alif written ايترق] signifies the same as أَرِقَ. (S, K.) أُرِقَتِ النَّخْلَةُ [and أُرِقَ الزَّرْعُ] *The palm-tree* [and *the seed-produce*] *was affected*, or *smitten, by what is termed* أَرَقَان. (JK.)

2 أَرَّقَنِى كَذَا , (JK, S, K, *) inf. n. تَأْرِيقٌ. (S, Mgh,) *Such a thing rendered me*, or *caused me to be, sleepless* or *wakeful;* (JK, S, Mgh, * K; *) as also آرقنى , (K,) inf. n. إِيرَاقٌ. (TA.)

4 آرَقَ see 2.

8 إِاْتَرَقَ see 1.

أَرْقٌ : see أَرَقَانٌ.

أُرُقٌ : see what next follows.

أَرِقٌ *Sleepless* or *wakeful* (S, K) *by night* (K) [*by reason of a malady*, or *a distracting accident* or *event*, &c. (see 1)]; as also آرِقٌ (IF, K) and أُرُقٌ and أُرُقٌ ; or the last signifies *habitually so.* (TA.)

أُرُقٌ : see what next precedes.

أَرَقَانٌ (JK, S, K) and أَرُقَانٌ and أَرْقَانٌ and إِرَقَانٌ and إِرْقَانٌ and أَرْقٌ and أُرَاقٌ (K) *i. q.* يَرَقَانٌ; (JK, S, K;) أَرَقَانٌ being a dial. var. of this last; (S;) or the hemzeh is a substitute for the ى; (L;) and يرقان is the word most commonly known; (K;) *A blight*, or *disease, which affects*, or *smites, seed-produce:* (JK, S, K:) and *a disease* [namely *jaundice*] *which affects*, or *smites, man*, (S, K,) *causing the person to become yellow* [or *blackish*]; (TA;) it is *a disease which changes the colour of the person excessively to yellowness or blackness, by the flowing of the yellow or black humour to the skin and the part next thereto, without putridity.* (Ibn-Seenà [Avicenna], K.)

أُرَاقٌ : see أَرَقَانٌ.

آرِقٌ : see أَرِقٌ.

زَرْعٌ مَأْرُوقٌ *Seed-produce affected*, or *smitten, with a blight*, or *disease*, (JK, S, K,) *such as is termed* أَرَقَان; (JK, S;) as also مَيْرُوقٌ [from يَرَقَان]: (S, K:) and نَخْلَةٌ مَأْرُوقَةٌ *a palm-tree affected*, or *smitten, therewith.* (JK, TA.)

ارك

1 أَرَكَتِ الإِبِلُ , aor. ـُ and ـِ , inf. n. أُرُوكٌ, *The camels fed upon the kind of tree called* أَرَاكٌ: (S, Msb, K:) or *remained*, or *continued, among trees of that kind*, (ISk, S, K,) i. e., *what are termed* حَمْض, (ISk, S,) *eating them:* (K:) or *found*, or *lighted on, any trees whatever, and remained*, or *continued. among them:* (K:) or, accord. to As, *kept* in a place (بِمَكَانٍ), *not removing* therefrom: (ISk, S:) or *remained*, or *continued*, in a place *for the purpose of feeding upon the* اراك: and hence the signification next following, which is tropical. (Er-Rághib.) ___ أَرَكَ بِالمَكَانِ, (S, Msb, K,) aor. and inf. n. as above, (Msb, TA,) *He* (a man, S) *remained, continued*, or *abode, in the place*, (S, Msb, K,) *not quitting it;* (TA;) as also أَرِكَ, aor. ـَ , (K,) inf. n. أَرَكٌ. (TA.) ___ And أَرَكَ, (K,) inf. n. أَرْكٌ and أُرُوكٌ (TA,) *He persisted*, or *persevered*, syn. لَجَّ, (K,) i. e. أَصَرَّ, (T, K,) in an affair. (T, K.) ___ And, (K,) inf. n. أُرُوكٌ, (TA,) *He held back*, or *drew back*, (تَأَخَّرَ,) in an affair. (K.) أَرَكَ الإِبِلَ, (K,) aor. ـُ , (TA,) inf. n. أَرْكٌ, (K,) *He fed the camels*, or *made them to feed, upon the kind of the tree called* أَرَاكٌ: or *made them to remain*, or *continue, among trees of that kind:* or *brought them to any trees whatever, and made them to remain*, or *continue, among them*. (K.) ___ أَرَكَ الأَمْرَ فِى عُنُقِهِ, (L, K,) inf. n. أُرُوكٌ, so in the L, (TA,) *He compelled him*, or *constrained him, to do the thing*, or *affair;* or *made him to keep*, or *cleave, to it*. (L, K.) أَرَكَتِ الإِبِلُ, aor. ـَ , (S, K,) inf. n. أَرَكٌ; (S;) and أَرِكَتْ, aor. ـُ ; and أُرِكَتْ; (K;) *The camels had a complaint*, or *suffered pain*, (S, K,) *of*, or *in, their bellies*, (S,) *from eating the* أَرَاكٌ. (S, K.)

2 أَرَّكَهَا , inf. n. تَأْرِيكٌ, *He concealed her* (namely a woman, TA) *by means of an* أَرِيكَةٌ, q. v. (K.)

8 ائترك [written with the disjunctive alif ايترك] *It* (the kind of tree called أَرَاكٌ) *became firm, strong*, or *compact, and big:* (O, K:) or *attained to maturity:* (K:) or *became tangled*, or *luxuriant, and abundant*. (TA.)

إِرْكٌ : see عُشْبٌ لَهُ إِرْكٌ ___. أَرَاكٌ *Herbage in which the camels remain*, or *continue*. (Ibn-'Abbád, K.)

أَرِكٌ أَرَاكٌ *Abundant, and tangled*, or *luxuriant, trees of the kind called* اراك; (K, TA; [in the CK آرِكٌ, but said in the TA to be like كَتِفٌ;]) as also مُؤْتَرِكٌ . (K.) ___ أَرْضٌ أَرِكَةٌ *Land abounding with the kind of trees called* اراك. (K.) ___ إِبِلٌ أَرِكَةٌ and أَرَاكِي, [the latter being the pl.,] *Camels having a complaint*, or *suffering pain*, (S, K,) *of*, or *in, their bellies*, (S,) *from eating the* اراك. (S, K.)

أَرَاكٌ The [*kind of trees termed*] حَمْض; (AHn, K;) as also إِرْكٌ : (Ibn-'Abbád, K:) and (K) *certain trees of the kind termed* حَيْض, (T, S, Msb, K,) *well known, bearing what resemble bunches of grapes*, (T, TA,) *and of which sticks for cleaning the teeth are made*, (AHn, Aboo-Ziyád, Msb, K,) *that is, of its branches*, (AHn, Aboo-Ziyád, Msb,) *and of its roots, which latter are more esteemed for this purpose:* (Aboo-Ziyád:) *it is the best of the trees of which the branches are used for this purpose, and the best of those upon which beasts feed with respect to the odour of the milk* [*yielded by those beasts*]: (AHn:) or *one of the large thorny trees, upon which camels feed: the milk of* [*the camels that feed upon*] *it is the best of milk: and it is not allowable to prohibit the public from feeding their beasts upon it:* (Mgh:) or *a kind of tall, smooth*, or *soft, tree, abounding with leaves and branches, the wood of which is weak, and which has a fruit in bunches, or racemes, called* بَرِير, *one* [*bunch*] *of which will fill the hand:* (Msb:) n. un. with ة: (S, Msb:) pl. (of the n. un., T) أُرُكٌ (T, K) and أَرَائِكُ, (IB, K,) which is a form sometimes used, and is also pl. of the n. un. (IB.) ___ *A piece of land* (K, TA) *in which are trees of the kind thus called.* (TA.)

أَرِيكٌ : see the end of the next paragraph.

أَرِيكَةٌ *A raised couch* (سَرِير) *in a* حَجَلَة, (K, and Jel in xviii. 30,) *which is a tent*, or *pavilion*, or *chamber*, (بيت,) *adorned with cloths and curtains*, [or *a kind of curtained canopy* or *alcove* or *the like*,] *for a bride;* (Jel ubi suprà;) *a raised couch* (سرير) *in a* حَجَلَة, *and having before it a curtain;* when alone, not thus called: (TA:) or *a*

bed, or *thing spread upon the ground to sit or lie upon, in a* حَجَلَة: (Zj, TA:) or *a raised couch* (سرير), *absolutely, whether in a* حجلة or *not:* (TA:) or [in the CK and] *anything upon which one reclines such as is termed* سَرِير *or* مَنَصَّة *or* فِرَاش: (K, TA:) or [in some copies of the K and] *a raised couch* (سرير) *ornamentally furnished and decorated, in a* [*tent*, or *pavilion*, or *the like, such as is termed*] قُبَّة, or *in a chamber*, or *an apartment*, بَيْت, [or by this may be meant here *a tent of any kind*, though I think that in this instance it more probably denotes *an inner apartment*, or *an alcove*,]) *which, when there is not in it a* سرير, *is termed* حَجَلَة: (S, Sgh, K:) accord. to Er-Rághib, so named because

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originally made of [the wood of] the أَرَاك; or because it is a place of abode; from أَرَكَ بِالمَكَانِ be abode in the place: (TA:) pl أَرَائِكُ (S, K) and [coll. gen. n.] أَرِيكٌ . (K.)

إِبِلٌ أَرَاكِيَّةٌ : see what next follows.

إِبِلٌ أَرِكَةٌ *Camels feeding upon the kind of tree called* أَرَاك; (S, Msb;) as also أَرَاكِيَّةٌ : (K:) or *remaining*, or *continuing, among trees of that kind*, i. e., *what are termed* حَمْض: or *keeping* in a place, *not removing* therefrom: (S:) pl. أَوَارِكُ. (S, Msb.) Their milk is said to be the best of milk. (TA.)

قَوْمٌ مُؤْرِكُونَ *A people*, or *company of men, alighting and abiding by trees of the kind called* أَرَاك, (K,) *feeding their camels upon those trees.* (AHn, K. *)

أَرَاكٌ مُؤْتَرِكٌ : see أَرِكٌ

ارم

1 **أَرَمَهُ** , (S, Har p. 99,) aor. ـِ , inf. n. أَرْمٌ, (S,) *He took away*, or *removed, its* أُرُومَةٌ, or أَصْل: (Har ubi suprà:) [*he extirpated it; eradicated it:*] *he ate it*. (S.) You say, أَرَمَتِ السَّائِمَةُ المَرْعَى, aor. as above, *The pasturing beasts consumed*, or *made an end of, the pasturage, not leaving of it anything*. (AHn, M.) And أَرَمَ مَا عَلَى الخِوَانِ, (T,) or المَائِدَة, (Th, M, K,) aor. as above, (M,) *He ate what was on the table*, (Th, T, M, K,) *not leaving anything*. (K.) And أَرَمَتْهُمُ السَّنَةُ, (AHeyth, T, M, K,) aor. ـُ , (so in the T, as on the authority of AHeyth,) inf. n. as above, (M,) *The year of dearth*, or *drought*, or *sterility, extirpated them;* (T;) or *devoured them;* (AHeyth, T;) or *cut them off*. (M, K.) And أَرَمَتِ السَّنَةُ بِأَمْوَالِنَا *The year of dearth*, or *drought*, or *sterility, devoured everything* [*of our property* or *cattle*]. (S.) And أَرَمَتِ الأَرْضُ المَيِّتَ *The earth consumed the dead body*. (T.) أَرِمَ المَالُ, aor. ـَ , *The property*, or *cattle, perished*, or *came to nought*. (TA.)

إِرْمٌ : see إِرَمٌ.

أَرِمٌ [part. n. of أَرِمَ]. You say أَرْضٌ أَرِمَةٌ, meaning *Land upon which rain has not fallen for a long time:* (T:) or *land which does not give growth to anything*. (TA.) [Not to be confounded with آرِمَة, q. v.] See also what next follows.

إِرَمٌ (T, S, M, K) and أَرِمٌ , (M, K,) like كَتِفٌ, (K,) or إِرْمٌ , (so in a copy of the M,) and إِرَمِىٌّ and أَرَمِىٌّ , (M, K,) from Lh, (TA,) or أَرْمِىٌّ , from Lh, (so in a copy of the M,) and إِرْمِىٌّ , from Lh, (TA,) and يَرَمِىٌّ, (M, K,) from Lh, (TA,) and أَيْرَمِىٌّ, (T, K,) *A sign*, or *mark, set up to show the way;* (M, K;) *stones set up as a sign*, or *mark, to show the way in the desert:* (S:) or particularly *one belonging to* [*the tribe of*]' *Ád:* (M, K:) accord. to ISh, the إِرَمٌ is [*a thing*] *like a man in a standing posture upon the head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is*

made by people in the present day, upon the road: (T:) or *such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it:* (TA:) the pl. [of pauc.] is آرَامٌ and [of mult.] أُرُومٌ (ISh, T, S, M, K:) or أُرُومٌ signifies the *graves*, or *sepulchres, of* [*the tribe of*] *'Ád.* (M, K.) [إِرَمٌ in the phrase إِرَمُ ذَاتُ العِمَادِ (see art. عمد) is a proper name; but whether of a place, or a tribe, or an individual, is disputed: it is commonly believed to be the name of *The terrestrial paradise of Sheddád the son of 'Ád:* see Bd lxxxix. 6.]

أَرْضٌ أَرْمَآءُ *Land in which there is not a root*, or *stock, of a tree; as though it were* مَأْرُومَة [or *extirpated*]: (O:) or *land in which neither root nor branch is left;* as also مَأْرُومَةٌ . (M, K.)

أَرْمِىٌّ and إِرْمِىٌّ and أَرَمِىٌّ and إِرَمِىٌّ: see إِرَمٌ.

أَرُومٌ : see what next follows.

أَرُومَةٌ (T, M, K) and أُرُومَةٌ, (M, K,) the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or أَرُومٌ , (S,) or this is the pl., (M, K,) [or a coll. gen. n.,] The *root*, or *base*, or *lowest part*, syn. أَصْلٌ, (T, S, M, K,) of a tree (T, S) of any kind; (T;) and of a horn: (S:) or, of a tree, [or plant, the *root-stock*, or *rhizoma*, or] the *part from which branch off the* عُرُوقٌ [or *roots properly so called*]. (K in art. عرق. [See an instance of its use voce جَنَبَةٌ; another, voce جِنْثٌ; and another, voce جَزَرٌ.]) ___ And [hence,] The *origin*, or *stock*, of a man: (TA:) The *origin* of حَسَبٌ [or grounds of pretension to respect or honour, &c.]. (Har p. 99.)

سَنَةٌ آرِمَةٌ (S, K, TA [in the CK, erroneously, اَرِمَةٌ]) *An extirpating year of dearth* or *drought* or *sterility:* (S:) or *a year of dearth* &c. *cutting off people.* (K.)

أَرْضٌ مَأْرُومَةٌ : see أَرْمَآءُ, in two places.

ارى

1 **أَرَت الدَّابَّةُ مربطَهَا** , (M, K,) and معْلَفَهَا, [aor. تَأْرِى,] inf. n. أَرْىٌ, (M,) *The beast kept to its place where it was tied,* (M, K,) and *to its manger.* (M.) ___ أَرَت الدَّابَّةُ إِلَى الدَّابَّة, (K,) aor. as above, (S,) and so the inf. n., (TA,) *The beast joined itself,* or *became joined, to the beast, and kept with it to one manger.* (S, K.)

2 **أَرَّيْتُ للدَّابَّة** , (S, M, K,) and الدَّابَّةَ, (M, K,) inf. n. تَأْرِيَةٌ, (S, M, K,) *I made for the beast an* آرِىّ [q. v.], (S, * M,) or *an* آرِيَّة. (K: [in the CK اَرِيَّة; but this and آرِيَّة are probably mistakes of copyists.]) ___ أَرَّى الشَّىْءَ, inf. n. as above, *He rendered the thing permanent,* or *steadfast; confirmed it; established it.* (M, K.) Hence, in a trad., اَللّٰهُمَّ أَرِّمَا بينَهُمْ, i. e. *O God, make permanent,* or *confirm,* or *establish, what is between them, of love,* or *affection;* said in praying for a man and his wife. (M, TA.) Mohammad is also related to have said, with this intention, اَللّٰهُمَّ أَرِّبينَهُمَا, meaning *O God, render permanent,* or *confirm, the union,* or *concord,* or *love, of them tow;* (A'Obeyd, TA;) or *cause union to subsist, and render permanent,* or *confirm, love,* or *affection, between them two:* (IAth, TA:) or اَللّٰهُمَّ أَرِّ كُلَّ واحدٍ منهُمَا صَاحبَهُ, meaning *O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other:* the correct form of speech, however, is عَلَي صَاحبه, unless it be like تَعَلَّقْتُ فُلَانًا for تعلّقت بفُلَانٍ. (IAmb, TA.)

4 **آرَيْتُ الدَّابَّةَ** *I joined the beast to another beast, and made it to keep with the other to one manger:* (S, in the present art.; and K:) or آرَيْتُ الدَّابَّتَيْنِ *I joined the two beasts together, and made them both keep to one manger.* (So accord. to the S in art. وأر.)

5 **تأري بالمَكَان** *He remained, stayed,* or *abode, in the place:* (S, Mgh, Msb:) or *he became confined,* or *he confined himself, therein;* (T, M, K;) as also ائتري [written with the disjunctive alif ايترى]. (M, K.) ___ تأرّيعنه *He remained*

behind him, not going with him; held back, or *hung back, from him*. (M, K.)

8 إِاْتَرَى see 5.

أَرِىٌّ : see what next follows.

أَرِيَّةٌ : see what next follows.

آرٍ : see what next follows.

آرِىٌّ , (T, S, M, Mgh, Msb, K,) with medd and teshdeed, (TA,) [originally آرُوىٌّ,] of the measure فَاعُولٌ, (T, S, Mgh, Msb,) from تَأَرَّى بالمكَان as explained above, (Mgh,) or hence this verb, (Msb,) and أَرِىٌّ , (M, K, * [but accord. to the latter, the second form may be either thus (as it is written in the M) or آرٍ , (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by الآرِىُّ و يُخَفَّفُ, (in the CK, erroneously, الاَرِىُّ و يُخَفَّفُ,) and in another place in the K we find it written آرِيَّة , or, as in the CK, اَرِيَّة ,]) The *place of confinement of a beast:* (ISk, T, S:) or *i. q.* آخِيَّةٌ; (M, Mgh, Msb, K;) used in this sense by the Arabs; (Mgh, Msb,;) or sometimes having this application; meaning *a rope to which a beast is tied in its place of confinement;*; (S;) or *a loop of a rope to which a beast is tied in that place:* (Mgh:) so called because it withholds beasts from escaping: (TA:) sometimes, (Msb,) improperly, (ISK, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to *a manger:*:(ISk, T, S, Mgh, Msb:) pl. أَوَارِىُّ (T, S, Mgh, Msb) and أَوَارٍ (S.) Hence, أَوَارِىُّ is metaphorically applied to The *places* (أَحْيَاز) *that are made, in shops, for grain and other things:* and to the *water-tanks*, or *troughs*,

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in a bath. (Mgh.) El-'Ajjáj says, describing a [wild] bull, and his covert,

* وَٱعْتَادَ أَرْبَاضًا لَهَا آرِىُّ *

meaning [*And he frequented lodging-places*] *having a firm foundation for the quiet of the wild animals*

therein [as having been from the first occupied by such animals and unfrequented by men]. (S.) آرِىٌّ is also said to signify *Land of a kind between even and rugged.* (M.)

آرِيَّةٌ : see آرِىٌّ.

از

1 أَزَّت القدْرُ , (S, K,) or البرمةُ, (A,) aor ـُ (S, K) and ـِ , (K,) inf. n. أَزِيزٌ (S, A, K) and أَزٌّ and أَزَازٌ, (K,) *The cooking-pot made a sound in boiling:* (S, accord. to an explanation there given of the inf. n.; and A:) or *boiled:* (S:) or *boiled vehemently;* (K;) as also ائتزّت [written with the disjunctive alif ايتَّزَّت], (S, K,) inf. n. ٱئْتِزَازٌ; (S;) and تأزّت , (K,) inf. N. تَأَزُّزٌ: (TA:) or all signify *it boiled not vehemently.* (K.) It is said in a trad., كَانَ يُصَلِّى وَ لِجَوْفِهِ أَزِيزٌ كَأَزِيزِ ٱلْمِرْجَلِ مِنَ ٱلْبُكَآءِ [*He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of weeping*]: (S, A, Mgh:) this is said of Mohammad: ازيز meaning *boiling*, or the *sound thereof.* (Mgh.) ___ أَزَّت السَّحَابَةُ *The cloud made a sound from afar.* (K.) [In this instance, the TA assigns only one form to the aor., namely ـِ , and gives only أَزٌّ and أَزِيزٌ as inf. ns.] أَزِيزٌ signifies The *sounding* of thunder; (S, A;*) and of a millstone. (A.) You say, هَالَنِى أَزِيزُ الرَّعْدِ [*The sounding of the thunder terrified me*]: and صَدَّعَنِى أَزِيزُ الرَّحَى [*The sounding of the mill-stone made my head to ache*]. (A, TA.) ___ Also, inf. n. أَزِيزٌ, *It flamed*, or *blazed, like fire in firewood, and was in motion, or in a state of commotion.* (AO.) أَزَّبالقدْرِ, [aor. ـُ ,] inf. n. أَزٌّ, *He kindled a fire*, or *made it to burn* or *to burn fiercely, beneath the cooking-pot, in order that it might boil:* or you say, أَزَّ القدْرَ, inf. n. as above, meaning *he collected firewood beneath the cooking-pot so that the fire flamed*, or *blazed:* and *he made the fire to flame*, or *blaze, beneath the cooking-pot.* (TA.) And أَزَّ النَّارَ, (K,) aor. ـُ , inf. n. أَزٌّ, (TA,) *He kindled the fire*, or *made it to burn* or *to burn fiercely.* (K, TA.) ___ أَزَّ الشَّىْءَ, (K,) aor. ـُ , inf. n. أَزٌّ and أَزِيزٌ, (TA,) *He put the thing into a state of violent motion* or *commotion:* (ISd, K:) so accord. to IDrd: (ISd:) but Ibráheem El-Harbee explains أَزٌّ only as signifying the act of *moving.* (TA.) ___ أَزَّهُ, (A, TA,) aor. ـُ , (TA,) inf. n. أَزٌّ, (S, TA,) *He put him in motion; disquieted him;* (A,* TA;) *stirred up, roused*, or *provoked, him;* and *incited, urged*, or *instigated, him;* (S,* A,* TA;) عَلَى كَذَا *to do such a thing.* (A, TA.*) It is said in the Kur [xix. 86], أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الكَافِرِينَ تَؤُزُّهُمْ أَزًّا

Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of disobedience? (S, TA.) Or أَزٌّ signifies The *inciting* a man to do a thing *by artifice*, or *cunning*, and *gentleness*. (El-Harbee.)

5 تأزّت القِدْرُ : see 1.

8 ائتزّت القِدْرُ : see 1. ___ هُوَ يأْتَزُّ مِنْ كَذَا *He becomes angry, and distressed, and disquieted* or *disturbed, by reason of such a thing*. (A, TA.)

أَزَّةٌ *A sound*, or *noise*. (TA.)

أَزِيزٌ inf. n. of 1. ___ *Sharpness;* syn. حِدَّةٌ. (TA.)

ازب

1 **أَزَبَ** , aor. ـِ , (A, K,) inf. n. أَزْبٌ, (TK,) *It* (water) *flowed* or *ran;* (A, K;) like وَزَبَ. (TA.)

مِئْزَابٌ , (S, A, Mgh, Msb, K,) and مِيزَابٌ, (S, Msb,) *A water-spout; a pipe,* or *channel, that spouts forth water:* (Mgh, TA:) or *that by which water pours down from a high place:* (Towsheeh:) or *a water-spout of wood,* or *the like, to convey away the water from the roof of a house:* (MF in art. زوب:) the former is from the verb above mentioned: (A, K:) or it is arabicized, (A, Mgh, K,) from the Persian, (Mgh, K,) signifying make water: (K:) its pl. is مَآزِيبُ: (ISk, S, Mgh, Msb:) and the pl. of ميزاب is مَيَازِيبُ and مَوَازِيبُ, from وَزَبَ, said of water, meaning it flowed, (Mgh, Msb,) accord. to IAar; (Mgh;) or this is arabicized; or postclassical: (Msb:) but ميزاب, without ء, is altogether disallowed by Yaakoob [i. e. ISk]: (Mgh:) it is also called مِرْزَابٌ, (T, S, Msb,) accord. to IAar; (T, Msb;) but this is disallowed by ISk, Fr, and AHát, (Msb,) and by Az [the author of the T]; (Mgh;) and مِزْرَابٌ also, accord. to IAar and Lth and others, as is mentioned in the T. (Msb.)

ازج

2 أزّج , inf. n. تَأْزِيجٌ, (Msb, K,) *He built* a structure of the kind called أَزَجٌ, *and made* it *long:* (K:) or *he built* a house, or chamber, *in the form of what is so called.* (Msb.)

أَزَجٌ *A certain kind of structure;* (S, K;) or *a house*, or *chamber, built in a long*, or *an oblong, form;* (Mgh, L, Msb;) *called in Persian* أُوسْتَانٌ, (Mgh, L,) *and also, in the same language*, سَغْ, *and* كَمَرْ: (Mgh:) [i. e. *an oblong, arched*, or *vaulted, structure* or *edifice;* (*such as a bridge;* see قَنْطَرَةٌ;) *a portico, gallery*, or *piazza;* accord. to Golius and Freytag, *ædificii genus oblongum et fornicatum, porticus instar;* to which Freytag adds, *portæ arcus superior:*] or, accord. to some, *a roof:* (Msb:) pl. [of pauc.] آزَاجٌ (S, Msb, K) and آزُجٌ (S, K) and [of mult.] إِزَجَةٌ. (K.)

ازر

1 **أَزَرَهُ** , aor. ـِ , (TK,) inf. n. أَزْرٌ. (IAar, K,) *It surrounded*, or *encompassed, it*, (IAar,* K,* TA,) namely, a thing. (TK.) ___

See also 2, in two places: and see 3.

2 **أَزَّرَهُ** , inf. n. تَأْزِيرٌ, *He put on him*, or *clad him with, an* إِزَارٌ; (S;) as also أَزَرَهُ . (TA.) ___ *It covered it:* (K,* TA:) as in the phrase, أَزَّرَ النَّبْتُ الأَرْضَ *The herbage covered the ground*, or *land.* (TA.) ___ *He repaired the lower part of it*, (namely, a wall,) *and thus made that part like an* إِزَارٌ: (Mgh, Msb:*) *he cased* [*the lower part of*] *it*, (namely, a wall,) *and thus strengthened it.* (A.) ___ *He strengthened him*, or *it;* (K, TA;) as also أَزَرَهُ , (Fr,) inf. n. أَزْرٌ (Fr, K.)

[See also 3.]

3 **آزَرَهُ** , (Fr, S, A, Msb,) for which the vulgar say وَازَرَهُ, (Fr, S,) the latter an extr. form, (K,) inf. n. مُؤَازَرَةٌ; (Msb, K;) and أَزَرَهُ ; (TA;) *He aided, assisted*, or *helped, him;* (Fr, S, A, Msb, K;*) *and strengthened him.* (Msb.) [See also 2.] You say, آزَرْتُ الرَّجُلَ عَلَى فُلَانٍ *I aided, assisted*, or *helped, and strengthened, the man against such a one.* (Zj.) And أَرَدْتُ كَذَا فَآزَرَنِى عَلَيْهِ فُلَانٌ *I desired to do such a thing, and such a one aided, assisted*, or *helped, me to do it.* (A, TA.) ___ آزَرَ الزَّرْعُ بَعْضُهُ بَعْضًا, (A,) inf. n. as above, (K,) *The seed-produce became tangled*, or *luxuriant*, (A, K,) *one part reaching to another*, (A,) *and one part strengthening another;* (K;) as also تَأَزَّرَ الزَّرْعُ: (TA:) or تَأَزَّرَ النَّبْتُ signifies *the herbage became tangled*, or *luxuriant, and strong.* (S.) ___ آزَرَ الشَّىْءُ الشَّىْءَ, (TA,) inf. n. as above, (K,) *The thing equalled*, or *was equal to, the thing: the thing matched*, or *corresponded to, the thing.* (K,* TA.) In some copies of the K, in the place of المُسَاوَاةُ, is found المُؤَاسَاةُ: the former is the correct reading. (TA.)

5 **تَآزَّرَ** see 8, in two places: ___ and see also 3, in two places.

8 **ايتزر** , (S, Mgh, Msb,) originally ائْتَزَرَ, (Mgh, Msb,) and تَأَزَّرَ , (S,) or ايتزر بالإِزَارِ, and تَأَزَّرَ بِهِ, (K,) *He put on*, or *wore, the*

إِزَار: (S, Mgh, Msb, K:) اتَّزَر is wrong, (Nh,) or vulgar, (Mgh,) and should not be said: it occurs in certain of the trads., but is probably a corruption of the relaters: (K:) or it is a correct form, [like اتَّخَذَ &c., (see art. اخذ,)] (Msb, MF,) accord. to ElKarmánee and Sgh and others. (MF.)

أَزْر *Strength.* (IAar, S, A, K.) ___ And (or as some say, TA) *Weakness:* thus bearing two contr. significations. (IAar, K.) ___ And The *back*. (IAar, S, K.) اشْدُدْ بِهِ أَزْرِى, in the Kur [xx. 32], means *Strengthen Thou by him my back:* (IAar, S:) or *confirm Thou by him my strength:* or *strengthen Thou by him my weakness.* (IAar.) ___ *Aid, assistance,* or *help.* (Msb.) ___ Also, (S,) or أُزْر, (K,) The *place,* (K,) or *part of* [*each of*] *the two flanks,* (S,) *where the* إِزَار *is tied in a knot.* (S, K.)

أُزْر : see أَزْر.

إِزْر : see إِزَار.

إِزْرَة *Any particular mode,* or *manner, of putting on,* or *wearing, the* إِزَار. (S, K.) You say, إِنَّهُ لَحَسَنُ الإِزْرَةِ [*Verily he has a good manner of putting on,* or *wearing, the* ازار]. (A.) And ايتزر إِزْرَةً حَسَنَةً *He put on,* or *wore, the* ازار *in*

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a good manner. (S.) And it is said in a trad., إِزْرَةُ المُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الكَعْبَيْنِ [*The believer's mode of wearing the* ازار *is* to have it reaching *to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles*]. (TA.)

إِزَار, masc. and fem., and إِزَارَة, and مِئْزَر, (S, Msb, K,) and مِئْزَرَة, (Lh,) and إِزْر, (K,) *A thing well known;* (S, Msb;) [*a waist-wrapper;*] *a wrapper for covering,* or *which covers, the lower part of the body,* [*from the waist*

downwards, concealing the thighs, and generally the upper half, or more, of the shanks, (see أَزْر, or أُزْر, and إِزْرَة,)] *not sewed:* or *such as is beneath the shoulders,* or *on the lower half of the body:* the رِدَآء is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or *i. q.* مِلْحَفَة: (K:) [in the present day, إِزَار, vulgarly pronounced إِيزَار, is also applied to *a woman's outer covering,* or *wrapper, of white calico;* described in my Modern Egyptians: and مِئْزَر, to *a pair of drawers:* and app., in post-classical writings, to *anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:*] and إِزَار also signifies *anything with which one is veiled, concealed,* or *covered:* (Th, K:) its pl. is آزِرَة, (S, Msb, K,) a pl. of pauc., (S, Msb,) and (of mult., S, Msb) أُزُر (S, Msb, K) and أُزْر, (K,) which is of the dial. of Temeem, or, accord. to MF, a contraction of أُزُر: (TA:) and the pl. of مِئْزَر is مَآزِر (Msb.) You say, شَدَّ مِئْزَرَهُ لِلْأَمْرِ *He prepared himself for the thing, affair,* or *business.* (A.) And شَدَّ المِئْزَرَ *He abstained from sexual intercourse:* or *he prepared himself for religious service.* (TA, from a trad.) And اخْضَرَّ إِزَارِى (*The place of*) *my* ازار *became black:* or, rather, *became of a* [*blackish*] *hue inclining to green:* because the hair when it first grows is of that hue. (Har p. 494.) And دَارِى إِزَارِى [*My house is my covering*]: said by Es-Sarawee to IAar, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) ___ *Continence; chastity.* (K, TA.) You say, فُلَانٌ عَفِيفُ الإِزَارِ, and المِئْزَر *Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce:* (A 'Obeyd:) and in like manner, فُلَانٌ طَيِّبُ الإِزَارِ. (TA in art. حجز.) ___ One's *wife:* (S, M, K:) or one's *self:* (IKt, Suh:) or one's *wife and family:* or one's *family and self.* (TA.) One says, فِدًى لَكَ إِزَارِى *May my wife be a ransom for thee:* (Aboo-'Omar El-Jarmee, S:) or *myself.* (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, لَنَمْنَعَنَّكَ مِمَّا نَمْنَعُ مِنْهُ أُزُرَنَا *We will assuredly defend thee from that from which we defend our wives and our families:* or *ourselves.* (TA.) ___ *A ewe.* (K, TA.) [But see شَاةٌ مُؤَزَّرَةٌ.] And إِزَارِ إِزَارِ is *A cry by which a ewe is called to be milked.* (K.)

إِزَارَةٌ : see إِزَارٌ.

فَرَسٌ آزَرُ, and أَزْرَآءُ, [which is the fem.,] *A horse*, and *a mare, white in the hinder part*, (A, TA,) which is the place of the إِزَارٌ of a man; (TA;) [i. e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet مَسْرُولٌ is employed: (A:) or the former signifies *a horse white in the thighs, and having his fore parts black*, or *of any colour:* (AO, K:) pl. أُزْرٌ (A.)

مِئْزَرٌ : see إِزَارٌ, in five places.

مِئْزَرَةٌ : see إِزَارٌ.

شَاةٌ مُؤَزَّرَةٌ *A ewe*, or *she-goat, that is* [*black in the hinder part*] *as though attired with a black* إِزَارٌ. (A; [in which is added, وَيُقَالُ لَهَا إِزَارٌ, which may mean, and one says, She has an ازار; or and one calls her ازار; but more probably the former is meant thereby;] and K; [in which نَعْجَةٌ, a ewe, is put in the place of مُؤَزَّرٌ نَصْرٌ ___.]) شَاةٌ *Aid* [*made*] *effective and powerful:* (K, TA:) occurring in a trad. (TA.)

مَأْزُورَاتٌ for مَوْزُورَاتٌ: see art. وزر.

ازف

1 أَزِفَ , aor. ـَـ , inf. n. أَزَفٌ (S, Msb, K) and أُزُوفٌ, (Msb, K,) *It* (departure) *was*, or *became*, or *drew, near:* (S, Msb, K:) and in like manner, a time. (TA.) Hence, in the Kur [liii. 58], أَزِفَتِ الآزِفَةُ *The resurrection draweth near.* (S, (Msb.) ___ *He* (a man) *hastened*, or *was quick:* (S, K:) or *he drew near, and hastened*, or *was quick*. (A, TA.)

4 آزَفَنِى *He* (a man, TA) *incited me*, or *urged me, to hasten*, or *be quick:* (K, TA:) it is of the measure أَفْعَلَنِى. (TA.)

5 تَأَزَّفَ The *stepping with contracted steps.* (K.) But see خَطْوٌ مُتَآزِفٌ, below. (TA.)

6 تآزفوا *They drew near together, one to another.* (IF, K.)

آزِفٌ , applied to a man, *Hastening*, or *quick:* (S, TA:) and *endeavouring to hasten*, or *be quick*. (TA.)

الآزِفَةُ *The resurrection:* so in the Kur liii. 58, (S, Msb,) and xl. 18: (Bd:) or in the latter place it means *the near event*, or *case, of being on the brink of the fire* [*of Hell*]: or, as some say, *death*. (Bd.)

مُتَآزِفٌ , of the measure مُتَفَاعِلٌ, applied to a man, (TA,) *Short;* (S, A, K;) as being contracted in make; (A, TA;) *having his several parts near together.* (S, K.) [In the CK it is written مُتَأَزِّفٌ, in this sense and others, following.] ___ A *strait*, or *narrow*, place. (O, L, K.) ___ A *contracted* stepping: you say, خَطْوٌ مُتَآزِفٌ: so in the O and L. (TA.) ___ A man (Sgh, TA) *evil in disposition; narrow-minded:* (Sgh, K, TA:) *weak; cowardly.* (TA.)

ازق

1 أَزَقَ , aor. ـِ ; (K;) and أَزِقَ, aor. ـَ ; (IDrd, K;) inf. n. (of the former, TA) أَزْقٌ, (S, O, K,) and (of the latter, TA) أَزَقٌ, (IDrd, K,) or the latter is used by poetic licence for the former; (As, Sgh;) *He*, or *it*, (said of a man, MF, or of a man's bosom or mind, K,) *became strait*, or *straitened;* (IDrd, S,* O,* K, MF;) أَزْقٌ being thus *syn. with* أَزْلٌ: (S, O:) or *it* (a man's bosom or mind) *became straitened in war* or *fight;* (K;) or *he* (a man) *became straitened in his bosom* or *mind, in war* or *fight:* (TA:) as also تأزّق , with respect to both these significations; (K;) or this signifies *it* (a man's bosom or mind) *became strait*, or *straitened;* like تأزّل; (Fr, S;) and تآزق signifies the same as تأزّق. (Z, in Golius.) [See also 10.] أَزَقَهُ, inf. n. أَزْقٌ, *He straitened him:* the verb being trans. and intrans. (MF.)

5 تَأَزَّقَ and 6: see 1.

10 اُسْتُؤْزِقَ عَلَى فُلَانٍ *The place became strait to such a one*, (K, TA,) *so that he was unable to go forth* [*into it, to war* or *fight*]. (TA.)

مَأْزِقٌ *A place of straitness*, or *a strait place*, (S, K, TA,) *in which people fight*. (TA.) And hence, *A place of war* or *fight*. (S.) And مَأْزِقُ العَيْشِ *The place of straitness of life*, or *living*. (Lh.) Pl. مَآزِقُ. (TA.)

ازل

1 أَزَلَ , (S, K,) aor. ـِ , inf. n. أَزْلٌ, (S,) *He* (a man) *became in a state of straitness*, or *narrowness, and suffering from dearth* or *drought* or *sterility.* (S, K.) [See also the pass. form of the verb here following; and see 5.] أَزَلَهُ, aor. as above, (K,) and so the inf. n., (TA,) *He confined, restricted, restrained, withheld, debarred, hindered*, or *prevented, him;* (K,* TA;) and *straitened him; in consequence of distress*, or *adversity*, and *fear.* (TA.) ___ *He shortened his* (a horse's) *rope*, [or *tether*,] *and then left him to pasture at pleasure* (Lth, K, [in the CK, شَيَّبَهُ is put for سَيَّبَهُ,]) *in the place of pasturage.* (Lth.) ___ أَزَلُوا مَالَهُمْ, (S,) or أَمْوَالَهُمْ, (K,) aor. as above, (S,) *They confined, restricted*, or *debarred, their cattle from the place of pasturage*, (S,) or *did not take*, or *send, them forth thereto*, (K,) *in consequence of fear*, (S, K,) or *dearth* or *drought* or *sterility.* (K.) ___ It is said in a trad. respecting Ed-Dejjál, and his besieging the Muslims in Beytel-Makdis, [or Jerusalem,] فَيُؤْزَلُونَ أَزْلًا شَدِيدًا *And they will be straitened with a vehement straitening.* (TA.) And أُزِلَ النَّاسُ signifies *The people suffered*, or *were afflicted with, drought*, or *want of rain.* (TA.)

4 آزَلَتِ السَّنَةُ *The year became severe, distressful, calamitous*, or *adverse.* (TA.) آزَلَهُمُ ٱللّٰهُ *God afflicted them with drought*, or *want of rain.* (TA.)

5 تأزّل *It* (a man's bosom or mind) *became*

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strait, or *straitened;* (Fr, S, K;) as also تأزّق. (Fr, S.)

أَزْلٌ *Straitness; distress; difficulty;* (S,* K;) and *drought*, or *want of rain.* (TA.) ___ *Vehemence of might*, or *of*

strength, in war, or *fight; of courage, valour,* or *prowess:* or *of war,* or *fight:* or *of fear:* or *of punishment:* syn. شِدَّةُ بَأْسٍ. (TA.) It is also used as an epithet, meaning *Strait; narrow; confined.* (Ham p. 339.)

إِزْلٌ *A calamity;* (K;) because of its distressing character. (TA.) ___ *Lying,* or *falsehood.* (Yaa- koob, S, K.)

أَزَلٌ *i. q.* قِدَمٌ [i. e. *Eternity, with respect to past time,* or *considered retrospectively; existence from eternity;* or *ancientness*] (S, K, TA) *that is without beginning;* (TA;) or the *continuance of existence in decreed times interminable in respect of the past;* like as أَبَدٌ is the continuance of existence in decreed times interminable in respect of the future; (KT;) or *that* [*existence,* or *time,*] *which has no extremity in its beginning;* like قِدَمٌ; and أَبَدٌ is that which has no extremity in its latter part; like بَقَآءٌ: the former is *existence without any beginning:* (Kull p. 31:) said to be from the phrase لَمْ يَزَلْ [he, or it, has not ceased to be &c.; i. e. has ever been &c. (see أَزَلِىٌّ)]: or, accord. to some, from أَزْلٌ signifying narrowness; because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) ازل is a name for *that of which the mind is prevented by its narrowness from determining the limit of the beginning;* from أَزْلٌ meaning narrowness;; and ابد is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from أُبُودٌ meaning the act of shrinking from a thing, or shunning it. (Kull pp. 30 and 31.) Hence the saying, كَانَ فِى الأَزَلِ قَادِرًا عَالِمًا [*He was,* or *has been, ever, powerful, knowing*]. (A, TA.) The phrase أَزَلَ الآزَالِ [*During the space, without beginning, of all past times;* or *ever, in all past times;*] is like the phrase أَبَدَ الآبَادِ; said to be no evidence of the use of آزَالٌ as a pl. of أَزَلٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. ابد.) [See also أَزَلِىٌّ.]

أَزِلٌ : see آزِلٌ.

أَزَلِىٌّ [*Eternal, with respect to past time; existing from eternity;* or *ancient without beginning;* as is implied in the S and K &c.;] a thing, or being, *which has not been preceded by non-existence:* it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: أَزَلِىٌّ أَبَدِىٌّ [*existing from eternity,* and consequently *existing*

to eternity]; and this is God [who is also called القَدِيمُ الأَزَلِىُّ *the Ancient without beginning*]: and لَا أَزَلِىٌّ وَ لَا أَبَدِىٌّ [*not existing from eternity nor existing to eternity*]; and such is the present world: and أَبَدِىٌّ غَيْرُ أَزَلِىٍّ [*existing to eternity without existing from eternity*]; and such is the world to come; the reverse of which [last] is impossible: (TA:) it is a rel. n. from أَزَلٌ: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally يَزَلِىٌّ, a rel. n. from لَمْ يَزَلْ, (S, K,) a phrase applied to that which is قَدِيم; and is formed by contraction; (S;) then, the ى is changed into ا, as being easier of pronunciation; as in أَزَنِىٌّ, applied to a spear, in relation to ذُو يَزَن; (S, K,* Sgh, TA;) and as in أَثْرَبِىٌّ, applied to a blade, (S, Sgh, TA,) in relation to يَثْرِب: (TA:) so say some of the learned. (S.)

أَزَلِيَّةٌ The *quality*, or *attribute*, *of* أَزَلٌ [*eternity, with respect to past time*, &c.]: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.)

سَنَةٌ أَزُولٌ *A severe, distressful, calamitous*, or *adverse, year:* pl. أُزُلٌ. (K.)

آزِلٌ A man *in a state of straitness, distress, adversity*, or *difficulty.* (TA.) ___ A man *in a state of straitness in consequence of fever:* or *who is unable to go forth in consequence of pain:* or *confined, restricted, withheld*, or *prevented* [*from going forth*]. (TA.) ___ لَبُونٌ آزِلَةٌ [*A milch camel*] *confined*, or *restricted, not pasturing at pleasure, having her shank tied up to her arm, on account of her owner's fear of a hostile incursion:* occurring in a poem of El-Aashà. (TA.) ___ أَزْلٌ آزِلٌ, in the K, erroneously, أَزِلٌ , *Severe*, or *vehement, straitness, distress*, or *difficulty.* (K, * TA.)

مَأْزِلٌ *A place of straitness*, or *a strait place;* (S, K;) like مَأْزِقٌ: (S:) or *a place of war* or *fight, when strait.* (Lh.) And مَأْزِلُ العَيْشِ *The place where the means of subsistence are strait*, or *narrow.* (Lh.)

سَنَةٌ حَمْرَآءُ مُؤْزِلَةٌ [*A severe year of dearth*, or *sterility*,] *afflicting with drought.* (TA, from a trad.)

مَأْزُولٌ A horse *having his rope* [or *tether*] *shortened, and then left to feed at pleasure in the place of*

pasturage. (Lth.)

ازم

1 أَزَمَ , aor. ـِ , inf. n. أَزْمٌ and أُزُومٌ, *He bit with the whole mouth, vehemently:* (K:) or *with the canine teeth:* or you say, أَزَمَهُ, and أَزَمَ عَلَيْهِ, meaning *he bit it, and then repeated* [*the action*] *upon it, not letting it go:* or *he seized upon it with his mouth:* (TA:) or أَزَمَهُ signifies [simply] *he bit it:* (S:) and أَزَمَ عَلَيْهِ, aor. ـِ , inf. n. أَزْمٌ; and أَزِمَ, aor. , inf. n. أَزَمٌ; *the same;* or *he seized,* or *took hold, upon it with his teeth:* (Msb:) and أَزَمْتُ يَدَ الرَّجُلِ *I bit the arm,* or *hand, of the man most vehemently.* (TA.) أَزَمَ بِهَا occurs in a trad. as meaning *He bit it,* (referring to a ring of a coat of mail,) *and held it between two of his central teeth.* (AO.) And in another trad., أَزَمَ فِي يَدِهِ, meaning *He bit his arm,* or *hand.* (TA.) And you say, أَزَمَ الفَرَسُ عَلَى فَأْسِ اللِّجَامِ *The horse seized* [*with his teeth,* or *champed,*] *upon the* فأس [q. v.] *of the bit.* (K.) And أَزْمٌ signifies also The *cutting with the canine tooth,* and *with a knife,* (K,) and *with other things.* (TA.) ___ [And hence,] أَزَمَ عَلَيْنَا, (S, Msb, * K, *) aor. ـِ , inf. n. أَزْمٌ (S) and أُزُومٌ, (TA,) said of a time, (S, Msb,) or a year, (K,) *It was,* or *became, distressful,* or *afflictive, to us,* [*as though it bit us,*] *by drought, dearth,* or *scarcity;* (S, Msb, K;) *and scant in its good things;* (S;) as also أَزِمَ, aor. ـَ , inf. n. أَزَمٌ. (Msb.) And أَصَابَتْهُمْ سَنَةٌ أَزَمَتْهُمْ, (S, K, *) inf. n. أَزْمٌ, (S,) *A year,* or *year of dearth* or *drought* or *sterility, befell them, which extirpated them:* (S, K: *) or, accord. to Sh, the verb in this sense is only with و. (TA. [See art. ارم.]) ___ [Hence also,] أَزَمَ بِهِ, (AZ, S, K,) inf. n. أَزْمٌ, (TA,) *He clave to him,* namely, his companion; (AZ, S, K;) and *to it,* namely, a place. (K.) And أَزَمَ عَلَيْهِ, (K,) aor. ـِ , inf. n. أَزْمٌ, (TA,) *He kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to it;* (K;) *he clave to it.* (TA.) And أَزَمَ بِضَيْعَتِهِ, or لَهَا, (accord. to different copies of the K, the former being the reading in the TA,) and عَلَيْهَا, (TA,) inf. n. أُزُومٌ, (AZ, TA,) *He kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to his* ضيعة [or *land,* &c.]. (AZ, K, TA.) ___ أَزَمَ, (Nh, K,) inf. n. أَزْمٌ, (Nh, TA,) also signifies *He held his teeth together, one upon another:* (Nh:) [and *he compressed,* or *put together, his lips:* (see آزِمٌ:)] and *he closed,* or

locked, a door. (K, TA.) It is said in a trad., السِّوَاكُ تَسْتَعْمِلُهُ عِنْدَ تَغَيُّرِ الفَمِ مِنَ الأَزْمِ *The stick for cleaning the teeth, thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the teeth together.* (Nh.) ___ [And hence,] أَزَمَ, (S, Nh, Msb,) inf. n. أَزْمٌ, (Msb, K,) *He held, refrained*, or *abstained*, (S, K, *) عَنِ الشَّىْءِ *from the thing:* (S, TA:) and *he held, refrained*, or *abstained, from desiring much:* (TA:) and *from food* (Msb, K *) *and drink;* (Msb;) as also أَزِمَ, aor. ـَ , inf. n. أَزَمٌ: (Msb:) and *from speech;* (Nh, K; *) *like as does the faster from food:* and hence, (Nh,) or from the next preceding signification, (Msb,) حَمْيَةٌ [meaning as explained in what follows] is termed أَزْمٌ: (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which أَزَمَ is said to occur in the last of the senses explained above, the word is أَرَمَّ, with ر and with teshdeed in the case of the م. (Nh.) It is related in a trad., that 'Omar having asked El-Hárith Ibn-Keledeh, the طَبِيب of the Arabs, What is the [best] remedy? (S,) or having asked him respecting [the best] medical, or curative, treatment, (Msb,) the latter said, الأَزْمُ, meaning الحَمْيَةُ; (S, Msb;) both these words here meaning *The practising abstinence;* (PS;) or *the abstaining*, or *desisting, from eating:* (TA:) or, in this instance, (TA,) الأَزْمُ signifies *the not putting in food upon food:* and (some say, TA) *the being silent:* (K, TA:) and it signifies also *strength.* (TA.) ___ أَزَمَ الشَّىْءُ *The thing became contracted; became drawn together*, or *compressed;* as also أَزِمَ, aor. ـَ . (K.)

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5 **تأزّم القَوْمُ** , (TA,) or تأزّم القَوْمُ دارَهُمْ, (S,) *The people*, or *company of men, stayed, remained*, or *dwelt, long in their abode.* (S, TA.)

أَزْمٌ : see أَزْمَةٌ.

أَزِمٌ [part. n. of أَزِمَ; fem. with ة]: see أَزْمَةٌ.

أَزْمَةٌ [inf. n. of un. of 1: and hence,] *A single act of eating;* (K, TA;) i. e. *an eating but once in the course of the*

day; like وَجْبَةٌ [q. v.]. (TA.) ___ Also, (Fr, S, Msb, K,) and أَزَمَةٌ and آزِمَةٌ , (Fr, K, [the last in the CK like the first,]) *Straitness, hardness,* or *distress;* (S, Msb, K;) *drought, dearth,* or *sterility:* (S, Msb:) pl. (of the first, TA) أَزْمٌ , (K,) [or rather this is a coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَزَمَ. q. v.,] and إِزْمٌ, (K,) like as بَدْرٌ is of بَدْرَةٌ. (TA.) Hence the trad., اشْتَدِّى أَزْمَةُ تَنْفَرِجِى, meaning *Become severe, O year of drought,* or *dearth,* or *sterility:* then *thou wilt pass away:* though it has been strangely asserted that ازمة is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet. (TA.) You also say سَنَةٌ أَزْمَةٌ and أَزِمَةٌ , (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly آزِمَةٌ , as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَزِمَ and أَزَمَ,] and أَزُومَةٌ , meaning *A distressful,* or *an afflictive, year;* (K;) *a year of vehement drought* or *dearth* or *sterility.* (TA.) And أَوَازِمُ [pl. of آزِمَةٌ , used as a subst.,] signifies *Distressful,* or *afflictive, years.* (TA.) أَزَامِ , also, (K,) or, accord. to Aboo-'Alee, أَزُومُ , (IB,) [each a proper name, as denoting a kind of personification,] signifies *The year of drought* or *dearth* or *sterility.* (K.) And you say, نَزَلَتْ بِهِمْ أَزَامِ and أَزُومُ *Severe straitness,* or *distress, befell them.* (S, TA. *)

أَزِمَةٌ : see أَزْمَةٌ.

أَزَمَةٌ : see أَزْمَةٌ.

أَزَامِ : see أَزْمَةٌ, in two places.

أُزَامٌ : see what next follows.

أَزُومٌ : see آزِمٌ, in three places. ___ أَزُومُ: see أَزْمَةٌ, in two places. ___ Also, the former, *Cleaving* to a thing; (K;) and so أُزَامٌ . (Sgh, K.)

أَزُومَةٌ : see أَزْمَةٌ.

آزِمٌ act. part. n. of أَزَمَ *Biting with the whole mouth, vehemently:* [&c.:] as also أَزُومٌ : (K: [in the CK the former is erroneously written ازِمٌ:]) or the latter signifies *that has a habit of biting;* or *that bites much;* syn. عَضُوضٌ: (Ham p.

532:) pl. of the former أُزُومٌ: (Ham p. 360:) and of the latter أُزْمٌ. (Ham p. 609.) [Hence,] الأَزُومُ *The biting lion;* or *the lion that bites much,* or *vehemently;* الأَسَدُ العَضُوضُ. (TA.) ___ [Hence also,] The *canine tooth;* syn. نَابٌ; and so آزِمَةٌ ; and أَزُومٌ : pl. of the first أُزَّمٌ; and of the second آوازِمُ; and of the third أُزُمٌ. (M, K.) ___ Also *Having his lips compressed,* or *put together.* (AZ, S.)

آزِمَةٌ : see آزِمٌ: ___ and see also أَزْمَةٌ, in three places.

مَأْزِمٌ *A narrow,* or *strait, place; a place of narrowness* or *straitness;* (S, K;) like مَأْزِلٌ; (S;) of a land, and of the pudendum muliebre, and of life, (K,) or of the means of subsistence; (Lh, K;) or *of any kind:* (TA:) *any narrow road between two mountains:* (S, Msb:) *a narrow place in mountains, such that one part meets another, and the place beyond widens:* (TA:) pl. مَآزِمُ. (S, K.) ___ And hence, (Msb,) *A place of war* or *fight;* (S, Msb;) because of the straitness of the state thereof, and the difficulty of escape from it. (Msb.)

مُتَأَزِّمٌ *Smitten,* or *afflicted, by* أُزْمَةٌ [or *straitness,* &c.]: (K:) or *expressing pain* or *grief,* or *lamenting,* or *complaining, on account of the straitness,* or *distressfulness,* or *afflictiveness,* (أَزْمَةٌ and شِدَّةٌ,) *of time,* or *fortune.* (TA.)

ازى

2 أزّى الحَوْضَ , inf. n. تَأْزِيَةٌ (S, K) and تَأْزِىءٌ, or تَوْزِىءٌ, (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) *He put*, or *made*, *an* إِزَآء [q. v.], *to the watering-trough* or *tank;* (S, K;) i. e. *he put upon its mouth a stone*, or *a* جُلَّة [explained below, voce إِزَآء], or *the like;* (TA;) as also آزاهُ , inf. n. إِيزَآءٌ; (S, TA;) or تأزّاهُ . (K.)

3 آزاهُ , (S, K,) inf. n. مُؤَازَاةٌ, (Msb in art. حذو, and TA in art. وزى, &c., [though it would seem from the K to be إِيزَآءٌ,]) *He* (a man, S) *was*, or *became*, *over against it*, or *opposite to it; he faced*, or *fronted*, *him*, or *it*. (S, * K, * TA in art. وزى.) Accord. to the S, one should not say, وازاهُ: but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا العَدُوَّ, i. e. *And we faced*, or *fronted*, *the enemy:* (TA:) and the inf. n. is مُوَازَاةٌ. (TA in art. وزى.) [Its syn. حَاذَاهُ is more common.] [Hence مُؤَازَأَةٌ signifying *A conformity, a mutual resemblance*, or *a correspondence, with regard to sound, of two words occurring near together;* like ازْدِوَاجٌ &c.: see art. زوج.] [Hence, likewise,] آزاهُ also signifies *He contended with him*, syn. جَارَاهُ; (K, TA;) and *opposed*, or *withstood*, *him*, syn. قَاوَمَهُ. (TA.) Whence the saying in a trad., وفِرْقَةٌ آزَتِ ٱلْمُلُوكَ فَقَاتَلَتْهُمْ عَلَى دِينِ ٱللّهِ [*And a party contended with, and opposed*, or *withstood*, *the kings, and fought with them for the religion of God*]. (TA.)

4 آزى الحَوْضَ *i. q.* أَزَّاهُ, q. v. (S, TA.) ___ And *He repaired*, or *put into a right* or *proper state*, *the* إِزَآء [q. v.] *of the watering-trough* or *tank*. (IAar, TA.) ___ And *He poured forth the water from its* إِزَآء. (TA.) ___ And آزى فيه *He poured forth upon its* إِزَاء. (TA.)

5 تَآزَّى see 2.

نَاقَةٌ أَزِيَةٌ , (accord. to some copies of the S,) or آزِيَةٌ , (accord. to other copies of the S,) or both, (IAar, TA,) each after the manner of a relative noun, [having no verb,] (TA,) *A she-camel that drinks from the* إِزَآء [q. v.]: (TA:) or *that will not drink*

save from the إِزَآء *of the trough* or *tank;* and عَقِرَةٌ signifies one that will not drink save from the عُقْر [thereof]: (S, TA, and IAar in art. عقر in the TA:) or, accord. to IAar, *that will not come to the watering-trough* or *tank, to drink, until they leave it unoccupied for her;* as also قَذُورٌ. (TA in the present art.)

الإِزَآءُ *i. q.* الحِذَآءُ [*The front*, as meaning the *part, place*, or *location, that is over against, opposite, facing, fronting*, or *in front*]. (Msb, and K &c. in art. حذو.) You say, هُوَ بِإِزَائِهِ *He is over against, opposite to, facing, fronting*, or *in front of, him;* syn. بِحِذَائِهِ, (S,) or مُحَاذِيهِ. (Msb.) ___ [Hence, بِإِزَآئِهِ signifies also *Corresponding to it;* as when one says,] الأَبْجَلُ عِرْقٌ مِنَ الفَرَسِ وَ البَعِيرِ بِإِزَآءِ الأَكْحَلِ مِنَ الإِنْسَانِ [*The* ابجل *is a vein of the horse and the camel, corresponding to the* اكحل *of man*]. (TA in art. بجل.) [You say also, وَضَعَ لَفْظًا بِإِزَآءِ مَعْنًى *He applied a word*, or *phrase, as correspondent to an idea*, or *a meaning*.] إِزَآءٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزَآءُ الأَمْرِ *He is the manager, conductor, orderer, regulator*, or *superintendent, of the affair.* (S, Msb, TA.) And in the same sense the word is used by Homeyd, in the phrase إِزَآءُ مَعَاشٍ [*The manager*, or *orderer, of the means of subsistence*], applied to a woman. (TA.) And in an instance in which a poet likens the إِزَآء of a watering-trough or tank to the [stinking animal called] ظَرِبَانٌ: (S, TA:) in this case it means The *water-drawer* [of the trough or tank]. (As, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فُلَانٌ إِزَآءُ مَالٍ (S) [*Such a one is*] *a manager, tender*, or *superintendent, of cattle*, or *camels* &c.; (K, * TA;) *a good pastor thereof.* (TA.) And إِزَآءُ الحَرْبِ *The vigorous wager*, or *prosecutor, of war.* (K.) And فُلَانٌ إِزَآءُ فُلَانٍ *Such a one is the fellow and assistant of such a one.* (TA.) And هُمْ إِزَاؤُهُمْ *They are their fellows*, (K, TA,) *who assist them, and order*, or *set in order, their affairs:* (TA:) or *they are those who order*, or *set in order, their affairs.* (Msb.) And إِنَّهُ لَإِزَآءُ خَيْرٍ, and شَرٍّ, *Verily he is a possessor of goodness*, and *of evilness.* (TA.) ___ Also, الإِزَآءُ, (K,) or إِزَآءُ العَيْشِ, (TK,) *The means of sustenance:* or *what has been caused*, or *occasioned, of plentifulness and easiness, and of superabundance, of sustenance.* (K.) Also The *place*

where the water is poured into the wateringtrough or *tank;* (As, S, K;) i. e. *its fore part;* [the *part next to the well or other source whence it is filled;*] the hinder part, where the camels stand when they come to water, being called the عُقْر: (S in art. عقر:) or, accord. to AZ, *a mass of stone, and what is put for protection* [*of the brink of the trough* or *tank* (as it is generally constructed of stones cemented and plastered with

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mud)] *upon the place where the water is poured when the bucket is emptied:* (S in the present art.:) or the *whole* (جَمِيع [said in the TA to be a mistake for جمع, but this I think extremely improbable,]) *of what is between the wateringtrough* or *tank and the cavity of the well,* [namely,] *of the* [*casing of stones,* or *bricks, called*] طًى: (K:) or *a stone,* or *skin,* or جُلَّة [i. e. a *thing made of palm-leaves woven together,* generally used as a receptacle for dates], *put* [*for protection*] *upon the mouth* [or *part of the border where the water is poured in*] *of the wateringtrough* or *tank:* (K, * TA:) in the K, يُوضَعُ عَلَيْهَا الحَوْضُ is erroneously put for يوضع عَلَى فَمِ الحَوْضِ. (TA.)

نَاقَةٌ آزِيَةٌ : see أَزِيَةٌ.

اس

1 **اَسَسَ** see 2, in two places.

2 **أَسَّسَهُ** , (S, M, Msb,) inf. n. تَأْسِيسٌ, (S, Msb, K,) *He founded it;* or *made*, or *laid, a foundation*, or *basis, for it;* (S, * Msb;) namely, a building, (S,) or a wall: (Msb:) *he marked out the limits of it*, (namely, of a house,) *and raised its foundations: he built its foundation*, or *basis:* (K:) *he commenced it;* namely, a building; as also أَسَّهُ , aor. يَؤُسُّهُ, inf. n. أَسٌّ: (M:) *he built it;* namely, a house; (TA;) as also أَسَّهُ . (K.) You say, هٰذَا تَأْسِيسٌ حَسَنٌ [*This is a good founding*, or *foundation*]. (TA.) And مَنْ لَمْ يُؤَسِّسْ مُلْكَهُ بِالعَدْلِ هَدَمَهُ [*He who does not lay the foundation of his property with equity*, or *justice, destroys it*]. (A, TA.) ___ أَسَّسَ زَادًا: see زَادَ in art. زود.

أَسٌّ : see what next follows, in six places.

أُسٌّ The *foundation*, *basis*, or *lowest part*, (S, A, Mgh, Msb, K,) of a building, (S, A, K,) or of a wall; (Mgh, Msb;) as also أَسٌّ and إِسٌّ (A, K) and أَسَاسٌ (S, A, Mgh, Msb, K) and أَسَسٌ , (S, K,) which is a contraction of أَسَاسٌ: (S:) or the *commencement* of a building: and *any commencement* of a thing; as also أَسٌّ and أَسَاسٌ and أَسَسٌ : (M:) and the *origin*, *source*, *stock*, or *root*, (أَصْل,) of a man; as also أَسٌّ : or of anything; (M, K;) as also أَسٌّ (M, K) and إِسٌّ and أَسِيسٌ : (K:) and the *heart* of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. آسَاسٌ (S, M, Mgh, Msb, K) and إِسَاسٌ (M, Msb, K) and أُسُسٌ; (M, Mgh, Msb, K;) the first of which is pl. of أُسٌّ, (Mgh, Msb,) like as أَقْفَالٌ is of قُفْلٌ; (Msb;) or of أَسَسٌ, like as أَسْبَابٌ is of سَبَبٌ; (S;) or, as some say, of أُسُسٌ, [like as أَعْنَاقٌ is of عُنُقٌ,] so that it is a pl. pl.; (TA;) and the second, of أَسٌّ, like as عِسَاسٌ is of عُسٌّ; (Msb;) and the third, of أَسَاسٌ, (Mgh, Msb,) like as عُنُقٌ is of عِنَاقٌ. (Msb.) You say, بَنَى بَيْتَهُ عَلَى أَسَاسِهِ الأَوَّلِ [*He built his house upon its first foundation.*] (A.) And قَلَعَهُ مِنْ أُسِّهِ [*He uprooted it from its foundation*]. (A.) And فُلَانٌ أَسَاسُ أَمْرِهِ الكَذِبُ [*Such a one, the foundation of his affair*, or *case, is falsehood*].

(A, TA.) And كَانَ ذٰلِكَ عَلَى أُسِّ الدَّهْرِ, (S, M, A, K,) and أَسِه , and إِسِه , (S, M, K,) *That was in old*, or *ancient*, *time;* (S, M, K;) *at the beginning of time;* (S, A, * K;) and in like manner, عَلَي آسْتِ الدَّهْرِ. (A.) ___ Also *A remain*, *relic*, *trace*, *vestige*, *sign*, *mark*, or *track*, of anything. (K.) You say, خُذْ أُسَّ الطَّرِيقِ, or أَسَّ الطَّرِيقِ, [accord. to different copies of the K, meaning, *Take thou to the track of the way*,] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, خُذْ شَرَكَ الطَّرِيقِ. (K.) أُسٌّ also signifies The *remains of ashes* (M, K) *between the* أَثَافِى, q.v.: (M:) occurring in a verse of En-Nábighah Edh-Dhubyánee; but accord. to most relates of this verse, it is آسٌ. (TA.)

إِسٌّ : see أُسٌّ, in several places.

أَسَسٌ : see أُسٌّ, in several places.

أَسَاسٌ : see أُسٌّ, in several places.

أَسِيسٌ : see أُسٌّ, in several places.

اسب

4 آسبت الأَرْضُ *The land produced* [*herbage such as is termed*] عُشْب; syn. أَعْشَبَت. (K.)

إِسْبٌ The *hair of the pubes:* (M, K:) or *of the pudendum:* (Th, M, K:) or *of the podex:* (S, K:) it may be, (S,) or is said to be, (M,) from وِسْبٌ, (S, M,) which signifies herbage, or plants, (S,) or abundance of herbage: (M:) the و being changed into ء, as in the case of إِرْتِق and وِرْثٌ: (S:) pl. أُسُوبٌ, and, accord. to IJ, آسَابٌ. (M.)

مُؤَسَّبٌ A ram *having much wool.* (M, K.)

است

اسْتٌ , signifying The *podex*, or the *anus*, (K,) or signifying the former, and sometimes used as meaning the latter, (S in art. سته,) is with a conjunctive hemzeh, [written ٱسْتٌ, when not immediately preceded by a quiescence,] and its final radical letter is clided; for the original form is سَتَهٌ; (Msb;) and it is mentioned in art. سته. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, أَخْطَأَت ٱسْتُهُ الحُفْرَةَ [*His anus missed the hole in the ground*]. (Meyd.) [Hence,] اسْتُ الدَّهْرِ *The first*, or *beginning, of time;* (A;) *old*, or *ancient, time.* (IB, A, * K. *) One says, مَا زَالَ عَلَى ٱسْتِ الدَّهْرِ مَجْنُونًا [*He ceased not*, or *has not ceased, from the beginning of time*, or *from old time, to be insane*, or *mad;* or] *he always was*, or *always has been, known as being insane*, or *mad:* like as one says, عَلَى إِسِّ الدَّهْرِ. (AZ, S.) And Aboo-Nukheyleh says,

* مَا زَالَ مُذْ كَانَ عَلَى ٱسْتِ الدَّهْرِ *
* ذَا حُمُقٍ يَنْمِى وَعَقْلٍ يَحْرَشِى *

[*He ceased not*, or *has not ceased, to be, since he was in the beginning of time*, or *in old time*, i. e., *from the first of his existence, a person of increasing foolishness, and of decreasing intellect*]. (AZ, S.) IB says, J has erred in mentioning است in this section [of the S]; its proper place being in art. سته, where he has also mentioned it; for its hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س in إِسٌّ into ت, like as they have changed the [final] س of طَسٌّ into ت, making this word طَسْتٌ, is a mistake; for, were it so, the hemzeh of است would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kesr]: moreover, he has attributed this assertion to AZ, who never made it, but only mentioned است الدهر with اسّ الدهر because of their agreement in meaning. (TA.) ___ [Hence also,] اسْتُ الكَلْبَةِ *Calamity*, or *misfortune:* (K:) *adversity; difficulty; distress; affliction:* (TA:) *what is hated, disliked, disapproved, foul, abominable*, or *evil.* (K.)

___ And اسْتُ المَتْنِ *The desert:* (K:) or *the wide desert*. (TA.) ___ See also art. سته.

أُسْتِىٌّ The *warp* of cloth; (K;) as also أُسْدِىٌّ and أُزْدِىٌّ: (TA:) but it is improperly mentioned in this art.; for it is [originally أُسْتُوِىٌّ,] of the measure أُفْعُولٌ. (K.)

اسْتِىٌّ *Of*, or *relating to, the* اسْتِ. (TA in art. سته.)

استاذ

أُسْتَاذٌ a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Msb,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. ستذ,) nor in the language of those times, (Shifá el-Ghaleel, ibid.,) [arabicized from the Persian أُسْتَادْ,] *A master:* (MF:) *a skilful man, who is held in high estimation:* (Msb:) *a preceptor; a tutor; a teacher: a craftmaster:* (Ibn-Dihyeh; and Golius on the authority of Meyd:) [and so in the present day; as also أُسْتَا and أُسْطَا:] also applied by the vulgar to *a eunuch;* because he generally tutors children: (Shifá el-Ghaleel, and Ibn-Dihyeh:) pl. أُسْتَاذُونَ (Har p. 377) [and أَسَاتِيذُ and أَسَاتِذَةٌ; and vulgarly, in the present day, أُسْتَوَاتٌ and أُسْطَوَاتٌ].

استبرق

إِسْتَبْرَقٌ : see art. برق, in which, and in art. سرق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. ستبرق.

اسد

1 **أَسِدَ** , (S, M, A, K,) aor. ـَـ , (K,) inf. n. أَسَدٌ, (TA,) *He* (a man, M) *was*, or *became, like a lion*, (S, M, A, K,) *in his boldness*, (A,) *and his*

other dispositions; (S, A, TA;) as also استأسد ; (M, A, K;) [and تأسّد ; (see عَلَيْه;)] أَسِدٌ *towards him*, or *against him*. (A.) You say أَسَدٌ بَيِّنُ الأَسَد [*A lion bearing evidence of being like a lion in boldness*]: an extr. phrase, like حقَّةٌ بيِّنَةٌ الحقّة; (TA;) which is [said to be] the only other instance of the kind. (TA in art. حق.) [Hence the saying,] إذا دخل فهِدَ و إذا خرج أَسِدَ [*When he comes in, he is like a lynx; and when he goes out, he is like a lion:* see فهِدَ]. (S, from a trad.) You say also, أَسِدَ عَلَيْه meaning *He became emboldened against him;* (TA;) as also استأسد . (S, Msb, K.) And *He was*, or *became, angry with him:* (M, L, K: *) or (so accord. to the M and L, but in the K, and,) *behaved in a light and hasty manner*, or *foolishly*, or *ignorantly, towards him*. (M, L, K.*) ___ أَسِدَ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) also signifies *He* (a man, S) *became stupified* (S, K) *by fear* (S) *at seeing a lion*. (S, K.) Thus it has two contr. meanings. (K.) أَسَدَ, aor. ـِـ , *i. q.* سَبَعَ [*He bit* another *with his teeth, like as does the beast of prey:* or *he reviled, vilified*, or *vituperated*, another; *charged* him *with a vice* or *fault* or *the like;* or *assailed* him *with foul language, such as displeased* him]. (K.) ___ See also 4.

2 **اَسَّدَ** see 4.

4 **آسدهُ** , (S, M, Msb, K,) or آسدهُ بالصَّيْد, (A,) inf. n. إِيسَادٌ; (TA;) and اوسدهُ, (S, K,) in which the أ [i. e. the second أ, for آسدهُ is originally أَأْسدهُ,] is changed into و; (S;) and أسّدهُ ; (K;) *He incited him* (namely a dog) *to the chase*. (S, M, A, Msb, K.*) ___

آسد بين الكلاب *He incited the dogs to attack one another.* (A.) And آسد بين القوم, (S, M, A, L, Msb,) inf. n. إِيسَادٌ; (Msb;) or أَسَدَ, aor. ـِ; (K;) *He excited discord, dissension, disorder, strife, quarrelling,* or *animosity, between,* or *among, the people,* or *company of men.* (S, M, A, L, Msb, K.) آسد السَّيْرَ *He journeyed with energy;* syn. أَسْأَدَهُ; (IJ, M;) from which it is probably formed by transposition. (M.)

5 **تَأَسَّدَ** see 1.

10 **استأسد** *He called* a lion. (M.) See 1, in two places. ___ *He became accustomed,* or *habituated,* [to a thing, as a dog to the chase,] *and emboldened;* syn. ضَرِىَ (Msb.) ___ *It* (a plant, or herbage,) *became strong, and tangled, or luxuriant:* (S:) or *became tall and large:* or *grew to its utmost height:* (M:) or *attained its full growth, and became tangled,* or *luxuriant,* (M,) *and strong:* (TA:) or *became tall, and dry* (جَفَّ [perhaps a mistake for الْتَفَّ, as in the S and M,]) *and large,* (A, TA,) *and spread every way:* (A:) or *became tall, and attained its full growth.* (K.) استوسد (K, TA, [or استؤسد,] in the CK استوسد) *He* (a man, TA) *was,* or *became, excited, roused, provoked,* (هُيِّجَ, K, TA, in the CK هَيَّجَ,) or *incited.* (TA.)

أَسَدٌ [The *lion;*] *a certain beast of prey,* (M, TA,) *well known:* (M, A, Msb, K:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as substs.]: (TA:) pl. [of pauc.] آسُدٌ (S, K [in the TA with two hemzehs, أَأْسُدٌ, which is the original form, but deviating from the regular pronunciation,]) and آسَادٌ (S, M, K) and [of mult.] أُسُودٌ (S, M, Msb, K) and أُسُدٌ (S) and أُسْدٌ, (S, M, Msb, K,) the last two of which are contractions of the form next preceding them, (S) and أُسْدَانٌ (K) and مَأْسَدَةٌ, (Msb, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called أَسَدَةٌ; (AZ, Ks, S, M, A, Msb, K;) or أَسَدٌ is applied to the male and the female, and sometimes the female is called أَسَدَةٌ. (Msb.) ___ لَقِيتُ مِنْهُ أَسَدًا is a phrase [meaning *I found him to be a man of exceeding boldness;* being] expressive of an intensive degree of boldness. (Mughnee in art. ب ___.) الأَسَدُ *The constellation Leo.* (Kzw, &c.) [See الذِّرَاعُ.] ___ And *The star Cor Leonis,* or *Regulus.* (Kzw, &c.) [See الجَبْهَةُ.]

أَسَدٌ [*Like a lion;*] *bold; daring;* as also أَسِيدٌ and مُتَأَسِّدٌ [and مُسْتَأْسِدٌ (see 10)]. (Msb.) You say أَسَدٌ أَسَدٌ [*A bold,* or *fierce, lion*], adding the latter word to give intensiveness of signification. (IAar, M.) ___ [Its fem.] أَسَدَةٌ [app. applied to a bitch] signifies *Accustomed,* or *habituated,* [to the chase,] *and emboldened;* syn. ضَارِيَةٌ. (K, TA, in the CK صَارِيَةٌ.) [See also 10.]

أَسَدَةٌ *A* [*kind of enclosure for the protection of camels, sheep,* or *goats, such as is called*] حَظِيرَةٌ. (K.) [Like أَصِيدَةٌ.] [See also أَسَدٌ, of which it is the fem.]

أُسْدِىٌّ , with damm, (IB, K,) thus correctly written, (IB,) in the L [and S] أَسْدِىٌّ, (TA,) *A kind of garments* or *cloths* (ثِيَابٌ, S, for which is put, in the K, erroneously, نَبَاتٌ, TA): occurring in a poem of El-Hoteiäh, (S,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Aboo-' Alee says that أُسْدِىٌّ and أُسْتِىٌّ are quasi-pls. of سَدًّى and سَتًى as signifying ثَوْبٌ مَسْدِىٌّ, and originally أُسْدُوِىٌّ and أُسْتُوِىٌّ; like as سدو is a quasi-pl. of سدى. (L.) [But see art. أَسِيدٌ and أَسَدٌ.]

أَسِيدٌ : see أَسَدٌ.

إِسَادَةٌ (S, K) and أُسَادَةٌ (K) *i. q.* وِسَادَةٌ [*A pillow,* &c.]: (S, K:) like إِشَاحٌ for وِشَاحٌ. (TA.)

مُؤْسِدٌ One *who trains a dog,* or *dogs, to the chase.* (L, Msb.)

مَأْسَدَةٌ *A place in which are lions:* (Msb, K:) or أَرْضٌ مَأْسَدَةٌ *a land having lions in it:* (S, A:) or *a land abounding with lions:* (M, R:) pl. مَآسِدُ. (A.) ___ See also أَسَدٌ.

مُتَأَسِّدٌ : see أَسَدٌ.

مُسْتَأْسِدٌ : see أَسَدٌ.

اسر

1 **أَسَرَهُ** (S, M, A,) aor. ـِ , inf. n. أَسْرٌ (S, M, K) and إِسَارٌ, (M, TA,) *He bound, braced,* or *tied, him,* [namely, his captive,] or *it,* (S, M, A, K,) namely, his قَتَب [or camel's saddle], (S, A,) or his horse's saddle, (A,) *with an* إِسَار, i. e. *a thong of untanned hide,* (S, A,) *by tying the two extremities of the* عَرْقُوَتَانِ *of the camel's saddle, or of the curved pieces of wood of the horse's saddle.* (A.) ___ Also, aor. as above, and so the inf. n., i. e. أَسْرٌ (S, Msb) and إِسَارٌ, (Lth, S,) *He made him a captive; captived him;* or *took him a prisoner; whether he bound him with an* إِسَار or *did not;* (S;) as also آسَرَهُ , of the same form as أَكْرَمَ; (Msb;) and استأسرهُ , accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and *he imprisoned him.* (TA, from a trad.) ___ Also, (S, Msb,) inf. n. أَسْرٌ, (Msb,) *He* (God) *created him,* or *formed him,* (S, Msb,) *in a goodly manner.* (Msb.) You say, أَسَرَهُ ٱللّٰهُ أَحْسَنَ الأَسْرِ *God created him,* or *formed him, in the best manner.* (Fr, TA.) ___ أُسِرَ, (S, A,) aor. يُؤْسَرُ; (S;) or أَسِرَ, aor. يَأْسَرُ; (IKtt;) or أُسِرَ بَوْلُهُ; (M;) inf. n. أَسْرٌ, (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IKtt;) *He* (a man, S, A) *suffered suppression of his urine.* (S, M, IKtt, A.) [See أُسْرٌ, below.]

2 **أَسَّرَ** *He bound,* or *tied, tight, fast,* or *firmly.* (So accord. to Golius; but for this he names no authority.)]

4 **آسَرَ** see 1.

5 **تَأَسَّرَ عَلَيْهِ فُلَانٌ** *Such a one excused himself to him, and was slow,* or *tardy:* (AZ, T, K:*) thus as related by Ibn-Hánee from AZ: as A'Obeyd relates it from him, تأسن; but this is a mistake: it is correctly with ر. (T.)

8 **يَأْتَسِرُ** , inf. n. ٱئْتِسَارٌ [written with the disjunctive alif ايتسار]; for يَتَّسِرُ, inf. N. ٱتِّسَارٌ: see art. يسر.

10 **استأسر للْعَدُوِّ** *He submitted himself as a captive to the enemy.* (Mgh.) You say, اسْتَأْسِرْ, meaning *Be thou a*

captive to me. (S,) See also 1.

أَسْرٌ *i. q.* إِسَارٌ, q. v. (S.) Hence the saying, هٰذَا الشَّىْءُ لَكَ بِأَسْرِهِ *This thing is for thee,* or *is thine,*[lit.] *with its thong of untanned hide* [wherewith it is bound]; meaning, *altogether;* like as one says, بِرُمَّتِهِ. (S.) And خُذْهُ بِأَسْرِهِ *Take thou it all,* or *altogether.* (Msb.) And جَآءَ القَوْمُ بِأَسْرِهِمْ *The people came altogether.* (Aboo-Bekr.) ___ *Strength of make,* or *form.* (M, K.) [Accord. to the copies of the K in my hands, it also signifies *Strength of natural disposition;* but instead of وَالخُلُقُ, in those copies,

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we should read وَالخَلْقُ, agreeably with other lexicons, as is implied in the TA: see 1.] You say, فُلَانٌ شَدِيدُ أَسْرِ الخَلْقِ *Such a one is of strong, firm,* or *compact, make,* or *form.* (TA.) ___ شَدَدْنَا أَسْرَهُمْ, in the Kur [lxxvi. 28], means *We have strengthened their make,* or *form:* (S, A, Msb:) or, *their joints:* or, *their two sphincters which serve as repressers of the urine and feces* (مَصَرَّتَىِ البَوْلِ وَ الغَائِطِ), which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAar, K.)

أُسْرٌ, (S, M, IKtt, A,) a subst., (M, IKtt,) as also أُسْرٌ, (M, Lb,) meaning *Suppression of the urine:* (S, M, &c.:) suppression of the feces is termed حُصْرٌ: (S:) or *a dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition.* (IAar.) You say, أَخَذَهُ الأُسْرُ [*Suppression of urine,* &c., *took him,* or *affected him*]. (A.) And أَنَالَهُ ٱللّٰهُ أُسْرًا [*May God give him a suppression of urine,* &c.]: a form of imprecation. (A.) ___ Hence, (M,) عُودُ أُسْرٍ (IAar, S, M, A, K) and عُودُ أُسْرٌ and عُودُ الأُسْرِ (Expositions of the Fs) and عُودُ يُسْرٍ, (IAar, K,) or this is a corruption, (K,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A,) *A stick,* or *piece of wood, which is put upon the belly of a man affected by a suppression of his urine,* (S, A, K, &c.,) *and which cures him.* (A.)

أُسُر : see أُسْر.

أُسْرَة A man's *kinsmen that are more*, or *most, nearly related to him;* his *near kinsmen:* (S, * M, A, * Msb, * K:) or a man's *nearer*, or *nearest, relations on his father's side:* (Aboo-Jaafar En-Nahhás:) so called because he is strengthened by them. (S, A.)

إِسَار *A thing with which one binds;* (M, K;) *a thong of untanned hide*, (S, A, Msb,) *with which one binds a camel's saddle*, (As, S,) [as also إِصَار,] *and a captive;* and so أَسْر, q. v.: (S:) and *a rope*, or *cord, with which a captive is bound:* and *a pair of shackles:* (TA:) pl. أُسُر. (M, K.) [See also 1.] You say, حَلَّ إِسَارَهُ فَأَطْلَقَهُ *He untied his thong of untanned hide wherewith he was bound, and released him.* (A.) See also أَسِير.

أَسِير *i. q.* مَأْسُور ; (S, TA;) *Bound with an* إِسَار: (M, TA:) *shackled:* (K:) *imprisoned:* (Mujáhid, M, K:) *captived*, or *a captive;* (S, M, K;) *absolutely*, (TA,) *although not bound with an* اسار: (S:) and إِسَار is sometimes used in the same sense. (Msb.) اسير is also applied as an epithet to a woman, (Mgh, Msb,) when the woman is mentioned; but otherwise أَسِيرَة is used as the fem.: you say, قَتَلْتُ الأَسِيرَةَ [*I slew the female captive*], like as you say, رَأَيْتُ القَتِيلَةَ. (Msb.) The pl. is أَسْرَى (S, M, Msb, K) and أَسَارَآءُ (M, K) and (accord. to several authors, pls. of أَسْرَى, TA) أُسَارَى (S, M, Msb, K) and أَسَارَى: (M, K:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Aboo-Is-hák:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

تَآسِيرُ السَّرْجِ [in the CK, erroneously, تَأْسِير] *The thongs of the horse's saddle, whereby it is bound:* (K:) accord. to the more correct opinion, a pl. without a sing. (MF.)

مَأْسُور : see أَسِير. A camel's saddle *bound with an* إِسَار: pl. مَآسِير. (TA.) ___ A man, and a beast, *having strongly-knit joints.* (M.) ___ A man *suffering suppression of his urine.* (S.)

اسطرلاب

أَسْطُرْلَابٌ or أُسْطُرْلَابٌ, [accord. to different copies of the K,] and with ص in the place of س, [from the Greek ἀστρολαβόν, *An astrolabe:* a word of which F gives the following fanciful derivation:] لاب was a man who traced some lines, and founded upon them calculations; whence أَسْطُرُلَابٍ [the lines of Láb], from which was formed the compound word اسطرلاب, and اصطرلاب, the س being changed into ص because of the ط following. (K in art. لوب.) It is either an arabicized or a post-classical word: accord. to the Niháyet el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)

اسف

1 **أَسِفَ** , aor. ـَ , inf. n. أَسَفٌ, (M, Msb, K,) *He grieved, lamented,* or *regretted:* and *he was angry:* (Msb:) or *he grieved exceedingly:* and *he was exceedingly angry:* (M:) or *he grieved most intensely:* (K:) some say that أَسَفٌ signifies the *grieving* for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the *rising,* or *swelling,* or *mantling, of the blood of the heart,* from desire of vengeance; and when this is against an inferior, it is *anger;* but when against a superior, it is *grief.* (Er-Rághib.) Mo- hammad, being asked respecting sudden death, answered, saying, رَاحَةٌ لِلْمُؤْمِنِ وَأَخْذَةُ أَسَفٍ لِلْكَافِرِ, or accord. to one recital, أَسَفٍ , i. e. [*Rest,* or *ease, to the believer, and an act of punishment*] *of anger* [*to the unbeliever*], or *of one who is angry.* (K.) You say, أَسِفَ عَلَى مَا فَاتَهُ, inf. n. as above; (S;) and تَأَسَّفَ ; (S, M, * K; *) *He grieved,* or *lamented, for,* or *at,* or *regretted, most intensely, what had escaped him:* (S, M, * K:) and أَسِفَ عَلَيْهِ, (S, K,) inf. n. as above, (S,) *he was angry with him,* or *at it:* (S, K:) or أَسِفَ فُلَانٌ عَلَى كَذَا وَكَذَا and تَأَسَّفَ , signify, accord. to some, *such a one grieved,* or *lamented, for,* or *at, such and such things* which had escaped him: or, accord. to others, *grieved,* or *lamented, most intensely.* (IAmb.) أَسَفًا in the Kur xviii. 5 means, accord. to Ed-Dahhák, جَزَعًا [i.e. *In grief,* or *in most violent grief,* &c.]: or, accord. to Katádeh, *in anger.* (TA.) And يَا أَسَفَا عَلَى يُوسُفَ, in the Kur [xii. 84], means يَا جَزَعَاهُ [*O my grief for Joseph:* or *O my most violent grief*]. (TA.)

4 **آسفهُ** (in [some of] the copies of the K, erroneously, أَسَفَهُ, TA) *He angered him; made him angry:* (S, M, * O, L, Msb, K:) and *he grieved him; made him to grieve,* or *lament.* (M,* TA.)

5 **تَأَسَّفَ** see 1, in two places. ___ تَأَسَّفَتْ يَدُهُ *i. q.* تَشَعَّثَتْ [app. meaning *His hand became bruised,* or *mangled;* or *became cracked,* or *chapped*]. (M, TA.)

أَسَفٌ inf. n. of 1, which see throughout. [Used as a subst., *i. q.* أَسَافَةٌ.]

أَسِفٌ (M, Mgh, Msb) and اسِفٌ and أَسْفَانُ and أَسِيفٌ (M, TA) and أَسُوفٌ (M) *Angry:* (Mgh, Msb, TA:) or *exceedingly angry.* (M.) For an ex. of the first, see 1. See also أَسِيفٌ, in two places.

أَسْفَانُ : see أَسِفٌ: and أَسِيفٌ.

إِسَافٌ (S, M, Sgh, &c.) and أَسَافٌ (IAth, K) *A certain idol,* (S, M, K,) *belonging to Kureysh,* (S, M,) *as was also* نَائِلَةُ; (S;) *the former of which was placed, by 'Amr Ibn-Loheí, upon Es-Safà, and the latter upon El-Marweh; and he used to sacrifice to them, in front of the Kaabeh:* (S, K:) or, (S, M, K,) as some assert, (S,) *these two were two persons of Jurhum,* (S, K,) *a man and a woman,* (M,) اساف *the son of 'Amr, and* نائلة *the daughter of Sahl,* (S, K,) *who committed fornication in the Kaabeh, and were therefore changed into two stones,* (S, M, K,) *which Kureysh afterwards worshipped.* (S, K.) [Other accounts of them are also given, slightly differing from the latter above.]

أَسُوفٌ : see أَسِيفٌ, in two places: and see أَسِفٌ.

أَسِيفٌ *Grieving, lamenting,* or *regretting,* (K, * TA,) *most intensely, on account of a thing that has escaped:* (M, TA:) and *quickly affected with grief,* (S, Mgh, K,) *and tender-hearted;* as also أَسُوفٌ : (S, K:) or, as also أَسُوفٌ (M) and أَسْفَانُ and آسِفٌ (M, TA) and أَسَفٌ , (M,) *grieving exceedingly:* (M:) or *grieved:* (TA:) and sometimes the first signifies *angry, and at the same time grieving,* or *lamenting:* (S:) pl. أُسَفَآءُ. (M.) See also أَسِفٌ. ___ *A slave:* (ISk, S, M, K:) and *a hired man:* (ISk, M, K:) because of their state of abasement and subjection: fem. with ة: (M:) and pl. as above. (S, M.) ___ *A captive.* (TA.) ___ *A very old man:* (K:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) ___ One *who scarcely,* or *never, becomes fat.* (K.) ___ *A region,* or *country, that does not give growth to anything,* or *produce any vegetation;* as also أَسِيفَةٌ and أُسَافَةٌ and أَسَافَةٌ : (M:) and أَسَافَةٌ also signifies *thin,*

or *shallow, earth:* (AHn, M:) and أَرْضٌ أَسِيفَةٌ, *thin,* or *shallow, earth, which scarcely,* or *never, gives growth to anything,* or *produces any vegetation:* (S:) or *which is not commended for its vegetation:* (A, TA:) or, as also أُسَافَةٌ and أَسَافَةٌ , *thin,* or *shallow, earth:* or *such as does*

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not produce vegetation: and ↓ أَرْضٌ أَسَفَةٌ *land which scarcely,* or *never, produces vegetation.* (K.)

أَسَافَةٌ [*Grief, lamentation,* or *regret:* and *anger:* (see 1:) or] *excessive grief:* and *excessive anger:* (M:) or *most intense grief:* (K:) a subst. from أَسِفَ. (M, K.) ___ The *state,* or *condition, of a slave:* (M, K:) and, *of a hired man.* (M.) ___ The *state,* or *condition, of land which scarcely,* or *never, produces vegetation.* (K, TA.) See أَسِيفٌ, in three places.

أَسَافَةٌ : see أَسِيفٌ, in two places.

آسِفٌ : see أَسِيفٌ: and أَسِفٌ.

اسفيداج

إِسْفِيدَاجٌ [*Ceruse; or white lead;*] *ashes of lead* (رَمَادُ الرَّصَاصِ والآنُكِ, K, which last word is as though it were added to explain that immediately preceding, TA): when subjected to a fierce heat, it becomes what is termed إِسْرَنْجٌ: [so in the CK: more probably إِسْرِنْجٌ:] it has clearing and mitigating properties, (K,) and other useful qualities: (TA:) an arabicized word [from the Persian اسفيداج isfédáj]. (K.)

اسك

1 **أَسَكَهَا** , aor. ـِ , inf. n. أَسْكٌ, *He hit, hurt,* or *wounded, her* (a woman's) إِسْكَتَان. (TA.) And أُسِكَتْ *She* (a woman) *was hurt,* or *wounded, in a place not that of circumcision,* [i.e., *in her* إِسْكَتَان,] *by the circumcising woman's missing the proper place.* (Msb.) [See بَظْرَق.]

أَسْكٌ : see الإِسْكَتَان.

إِسْكٌ see الإِسْكَتَان. ___ Also The *side of the* اسْت [i. e., of the *podex*, or of the *anus*]. (Sh, TA.) [Hence,] one says of a man, إِنَّمَا هُوَ إِسْكُ أَمَةٍ, meaning *He is but a stinking fellow.* (TA.)

الإِسْكَتَان (T, S, M, Mgh, Sgh, Msb, K) and الأَسْكَتَان, (M, K,) The *two sides* [or *labia majora*] *of the vulva,* or *external portion of the female organs of generation,* (T, S, Mgh, Msb,) i. e., *of a woman, above* [or rather *within*] *the* شُفْرَان; (Mgh; the شُفْرَان being the two borders thereof; T, Msb;) i. e. the قُدَّتَان *thereof;* (S and M and L in art. قذ;) the *two sides, on the right and left, of the vulva,* or *external portion of the organs of generation, of a woman, between which is the* مَشَقّ: (Zj in his Khalk el-Insán) or [accord. to some, but incorrectly,] the شُفْرَان [in the CK the شَفْر] *of the* رَحِم [here meaning, as in many other instances, the *vulva,* i. e. فَرْج], (M, K,) or *of the* حَيَآء [which also means the vulva, but seldom that of a woman]: (El-Khárzenjee:) or [agreeably with general usage, and with the explanations given before this last,] *its two sides, next to its* شُفْرَان: (M, K:) or, [what is the same,] *its* قُدَّتَان: (K:) pl. إِسَكٌ (El-Khárzenjee, K) and [quasi-pl. ns.] إِسْكٌ and أَسْكٌ . (M, K.)

مَأْسُوكَةٌ A woman *hit, hurt,* or *wounded, in her* إِسْكَتَان: (TA:) a woman (Msb) *hurt,* or *wounded, in a place not that of circumcision, by the circumcising woman's missing the proper place;* (S Msb, K;) [i. e.,] *hurt,* or *wounded, by that cause, in her* إِسْكَتَان. (T, TA.)

اسل

أَسُلَ , aor. ـُ , (S, M, K,) inf. n. أَسَالَةٌ, (S, M, IAth,) *It was smooth and even:* (M:) *it* (anything) *was lank:* (S:) *it* (a cheek, M, IAth, K) *was smooth and long:* (M:) or *long*, or *oblong, and not high in its ball:* (IAth:) or *long*, (K, TA,) *soft in make*, (TA,) *and lank*. (K, TA.) أَسَالَةٌ in the cheek of a horse is approved, and is an indication of generous quality: you say, تُنْبِئُ أَسَالَةُ خَدِّهِ عَنْ أَصَالَةِ جَدِّهِ [*The smoothness and longness*, &c., *of his cheek tells of the generous origin of his ancestor*]. (AO, Z.) See also 2.

2 **أَسَّلَهُ** *He made it* (an iron thing) *thin*. (TA.) [*He made it* (anything) *sharp*, or *pointed*. (See the pass. part. n., below.)] ___ أَسَّلَ المَطَرُ, inf. n. تَأْسِيلٌ, *The rain moistened to the measure of the* أَسَلَة [or *thin part*] *of the arm*. (K.) When it has moistened to the measure of the عَظَمَة [or thick part] of the arm, you say of it عَظَّمَ, inf. n. تَعْظِيمٌ: one says, كَيْفَ كَانَتْ مَطْرَتُكُمْ أَسَّلَتْ أَمْ عَظَّمَتْ [*How was your rain? Did it moisten to the measure of the thin part of the arm, or did it moisten to the measure of the thick part thereof?*]. (TA.) And أَسَّلَ الثَّرَى, (TA,) or أَسَلَ , (M, [so in a copy of that work, but probably a mistranscription,]) *The moisture reached to the measure of the* أَسَلَة. (M, TA.)

5 **تَأَسَّلَ أَبَاهُ** , (M, K,) as also تَأَسَّنَهُ, (M, TA,) *He resembled his father*, (M, K, TA,) *and assumed his natural dispositions;* and so تَقَيَّلَهُ. (TA.) [See آسَالُ, below.]

أَسَلٌ [*Rush*, or *rushes:* so called in the present day:] *a kind of trees:* (S:) or [rather] *a kind of plant*, (M, Mgh, TA,) *having shoots* (M, Mgh) *which are slender*, (Mgh,) *without leaves;* (M, Mgh;) or *of which the shoot is slender, and of which sieves are made;* as is said in the A; and Sgh adds, [*growing*] *in El-' Irák:* (TA:) AHn says, (TA,) accord. to Aboo-Ziyád, *it is of the kind called* أَغْلَاث, *and comes forth in slender shoots, not having branches growing out from them, nor wood*, (M, TA,) *and sometimes men beat them, and make of them well-*

ropes and other cords, (TA,) *and it seldom or never grows but in a place wherein is water, or near to water:* (M, TA:) AHn says [also], it signifies *shoots, or twigs, growing* (M, K) *long and slender and straight,* (M,) *without leaves; of which mats are made:* (M, K:) or أَسَلَةٌ, (K,) which is the n. un. of أَسَلٌ applied to the plant mentioned above, (M, K,) signifies *any shoot, or twig, in which is no crookedness.* (K.) ___ Hence, (M,) *Spears;* (S, M, K;) as being likened to the plant mentioned above, in respect of its evenness and length and straightness and the slenderness of its extremities: n. un. as above: (M:) and *arrows, or Arabian arrows;* syn. نَبْلٌ; (M, K:) applied to both of these in a trad. of 'Omar, which refutes an assertion that it is peculiarly applied to spears, or long spears, and not to نبل: (A'Obeyd, TA:) Sh says that it is applied to spears because of the points of the heads fixed upon them. (TA.) ___ *Any thin thing of iron, such as a spear-head,* and *a sword,* and *a knife.* (TA.) ___ The *prickles of palm-trees:* (M, K:) n. un. as above: (M:) by way of comparison [to the plant mentioned above]: (TA:) or *any long thorns,* or *prickles, of a tree.* (S.) ___ [See also what next follows.]

أَسَلَةٌ n. un. of أَسَلٌ, q. v. (M, K.) ___ Hence, by way of comparison, the significations here following from the K. (TA.) ___ *Anything in which is no crookedness.* (M.) ___ The *thin part of* a blade of iron, such as that of an arrow &c.: (M, K:) and of the fore arm; (S, M, K;) i. e. the *half* thereof *next the hand;* the half next the elbow being called the عَظَمَة. (K in art. عظم.) ___ The *thin part,,* (S,) or *extremity,* or *tip,* (M, K,) of the tongue; (S, M, K;) the thick part thereof being called the عَظَمَة. (K in art. عظم.) One says, أَسَلَاتُ أَلْسِنَتِهِمْ أَمْضَى مِنْ أَسِنَّةِ أَسَلِهِمْ [*The tips of their tongues are sharper than the heads of their spears*]. (A, TA.) ___ The *nervus,* (K,) or the *extremity thereof,* (M,) of a camel. (M, K.) ___ The *head,* [or what we tern the *toe,* or *foremost extremity,* also called أَنْفٌ and ذُنَابَةٌ,] of a sandal; (M, K;) *which is tapering.* (M.)

أَسَلِيَّةٌ an epithet applied to the letters ز and س and ص because *Pronounced with the tip of the tongue.* (TA.)

أَسِيلٌ *Smooth and even:* (M, K:) anything *lank;* (S, A;) syn. سَبْطٌ, (A,) [i. e.] مُسْتَرْسِلٌ: (S, A:) applied to a cheek, (AZ, K, TA,)

[*smooth and long:* or *long*, or *oblong, and not high in its ball:* (see 1:) or] *soft, tender, thin, and even:* (AZ:) or *long*, (K, TA,) *soft in make*, (TA,) *and lank*. (K, TA.) You say رَجُلٌ أَسِيلُ الخَدِّ *A man having the cheek soft and long:* (S:) and in like manner, فَرَسٌ *a horse.* (TA.) And كَفٌّ أَسِيلَةُ الأَصَابِعِ *A hand small and slender, and lank*, or *long, in the fingers.* (TA.)

آسَالٌ a pl. having no sing.: (K:) mentioned by ISk as a word of which he had not heard any sing. (S.) You say, هُوَ عَلَى آسَالٍ مِنْ أَبِيهِ [in the CK, erroneously, اَسالٍ,] *He is of a semblance and of characteristics and natural dispositions which are those of his father;* (S, K;) like آسَانٍ. (S.)

مُؤَسَّلٌ Anything *sharpened*, or *pointed*. (M, K.) You say أُذُنٌ مُؤَسَّلَةٌ *An ear* [of a horse or the like] *slender, pointed, and erect*. (M.)

اسم

1 أَسَمَهُ a dial. var. of وَسَمَهُ, q. v. (TA.)

اسْمٌ : see art. سمو.

أُسَامَةُ , determinate, (S, M, K,) and imperfectly decl., (M, Msb,) as a proper name, (Msb, K,)

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The lion; (S, M, Msb, K;) as also الأُسَامَةُ. (Sgh, K.)

اسن

1 **أَسَنَ** , aor. ـُ (S, M, Mgh, Msb, K) and ـِ , (S, M, K,) inf. n. أُسُونٌ (S, M, Msb) and أَسْنٌ; (M;) and أَسِنَ, aor. ـَ , (S, M, &c.,) inf. n. أَسَنٌ; (S, M, Msb;) said of water, *i. q.* أَجَنَ *and* أَجِنَ; (S, K;) [i. e.] *It became altered for the worse* (M, Mgh, Msb) *in odour,* (M,) [or *in taste and colour, from some such cause as long standing,* (see أَجَنَ,)] *but was drinkable;* (M;) or *so as not to be drunk,* (Msb, TA,) thus differing from أَجَنَ and أَجِنَ. (TA.) [See also أَصِلَ.]

أَسِنٌ : see what follows.

آسِنٌ (S, Mgh, Msb, K) and أَسِنٌ , (S, Mgh, Msb,) applied to water, (S, Mgh, &c.,) *i. q.* آجِنٌ [and أَجِنٌ]; (S, K;) [i. e.] *Altered for the worse* (Mgh, Msb) *in odour,* (Mgh,) [or *in taste and colour, from some such cause as long standing but drinkable;* (see above, and see آجِنٌ;)] or *so as not to be drunk,* (Msb, TA,) thus differing from آجِنٌ and أَجِنٌ: (TA:) pl. [of the former] آسَانٌ [like as أَطْهَارٌ is pl. of طَاهِرٌ, or perhaps it may have for its sing. أَسْنٌ, like أَجْنٌ]. (M, TA.) مِنْ مَآءٍ غَيْرِ آسِنٍ, in the Kur [xlvii. 16], is explained by Fr as meaning *Of water not altered for the worse; not* آجِنٍ. (TA.)

اسو

1 **أَسَا الجُرْحَ** , (aor. يَأْسُو S,) inf. n. أَسْوٌ and أَسًا, [but in the S, the latter seems to be mentioned as a simple subst.,] *He dressed the wound; treated it curatively*, or *surgically.* (S, M, K.) ___ [Hence,] هٰذَا أَمْرٌ لَا يُؤْسَى كَلْمُهُ [*This is an affair of which the evil* (lit. *the wound*) *will not be remedied*]. (S.) ___ [Hence also,] أَسَا بَيْنَهُمْ, (first pers. أَسَوْتُ, S, Msb, inf. n. أَسْوٌ, S, M,) *He made peace, effected a reconciliation*, or *adjusted a difference, between them;* (S, M, Msb, K;) as also أَسَّى بينهم. (El-Muärrij, TA.) أَسِيَ aor. يَأْسَى, inf. n. أَسًا or أَسًى, *He grieved*, or *mourned*, (S, M, Msb, K,) عَلَيْهِ [*for him*, or *it*], (M, K,) and عَلَى مُصِيبَةٍ [*for an affliction*], and لِفُلَانٍ [*for such a one*]. (S.) [This belongs to the present art. and to art. اسى; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, الإِسَآءُ يَدْفَعُ الأَسَا [*Medicine dispels grief*, or *mourning*] (TA.)

2 **أَسَّى بَيْنَهُمْ** : see 1. أَسَّاهُ, (S, M, K,) inf. n. تَأْسِيَةٌ, (S, K,) *i. q.* عَزَّاهُ [*He exhorted him*, or *enjoined him, to be patient; to take patience;* or *to take example by*, or *console himself by the example of, him who had suffered the like affliction*]; (S, M, K, TA;) *saying to him, Wherefore dost thou grieve*, or *mourn, when such a one is thine example* (إِسْوَتُكَ) ? i. e. *what has befallen thee befell him, and he was patient; therefore take thou example by him and so be consoled* (تَأَسَّ بِهِ). (TA.) You say, أَسَّاهُ بِمُصِيبَةٍ i. e. عَزَّاهُ [*He exhorted him*, or *enjoined him, to be patient*, &c., *by* mentioning *an affliction* that had befallen another; unless بمصيبة be a mistranscription for لِمُصِيبَةٍ *on account of an affliction*]; as also آسَاهُ , with medd. (TA.)

3 **آسَيْتُهُ بِمَالِي** , (S, Mgh,) inf. n. مُؤَاسَاةٌ, (S, M, K,) *I made him my object of imitation* (إِسْوَتِي), [meaning *I made myself like him*,] *in respect of my property:* (S:) or *I made him an object of imitation* [*with*, or *in respect of, my property*], *I imitating his example, and he imitating my example:* (Mgh:) and واسيته is a dial. var., but of

weak authority: (S, Mgh:) and آسَانِى [alone] *he made me an object of imitation to him by giving me of his property* [*and thus reducing himself to my condition in some degree while in the same degree raising me to his*]; (Ham p. 696;) and أُوَاسِيه [thus without a second ء] *I make him the object of my own imitation and so share with him my property:* (Id p. 198:) or آسَاهُ بِمَالِه signifies *he gave him of his property, and made him an object of imitation in respect of it:* or only, *of food sufficient for his want;* not of what is superabundant: (M, K:) whence the saying, رَحِمَ ٱللّٰهُ رَجُلًا أَعْطَى مِنْ فَضْلٍ وَوَاسَى مِنْ كَفَافٍ [*May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food*]: (TA:) [and آسَاهُ signifies *he shared with him:* and *he was,* or *became, equal with him:* for] المُوَاسَاةُ occurs often in trads., signifying the *sharing with another,* or *making another to share with one, in the means of subsistence* [*&c.*]; and is originally [المُؤَاسَاةُ,] with ء: also, the *being,* or *becoming, equal with another:* (TA:) and you say, آسَيْتُهُ بِنَفْسِي, meaning *I made him equal with myself;* in the dial. of El-Yemen وَاسَيْتُهُ. (Msb.) آسِ بَيْنَ النَّاسِ فِى وَجْهِكَ, in a letter of 'Omar, means *Make thou the people to share* [*alike*], *one with another, in thy consideration and regard:* or, as some say, *make thou them equal* [*in respect thereof*]. (Mgh.) The saying مَا يُؤَاسِي فُلَانٌ فُلَانًا is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means *Such a one does not make such a one to share with him:* accord. to El-Muärraj, *does not good to such a one;* from the saying of the Arabs, آسِ فُلَانًا بِخَيْرٍ *Do thou good to such a one:* or, as some say, *does not give such a one any compensation for his love,* or *affection, nor for his relationship;* from الأَوْسُ, meaning العِوَضُ; being originally يُؤَاوِسُه, then يُؤَاسُوه, and then يُؤَاسِيه: or it may be from أَسْوَتُ الجُرْحِ. (IDrd, TA.) [See also an ex. voce أَثَرَةٌ].

4 **آسَاهُ** : see 2.

5 **تَأَسَّى** : see 8. ___ *I. q.* تَعَزَّى [*He took patience;* or *constrained himself to be patient;* or *he took example*

by, or *became consoled by the example of, another who had suffered in like manner and had been patient*]. (S, M, K.) You say, تأسّى به, i. e. تعزّى به [*He took patience,* or *constrained himself to be patient, by reflecting upon him,* or *it;* or *he took example by him,* or *became consoled by his example,* meaning the example of a person who had suffered in like manner and had been patient]. (S.) [See 2.]

6 **تآسَوْا** signifies آسى بعضهم بعضًا [*They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were,* or *became, equal, one with another:* see 3]. (S, K.) A poet says,

* وَإِنَّ الأُولَى بالطُّفِّ منْ آل هَاشِمٍ *
* تَآسَوْا فَسَنُّوا لِلْكِرَامِ التَّآسِيا *

(S,) in which تآسوا is from المُؤَاساةُ; not from التَّأَسّي, as it is stated to be by Mbr, who says that تآسوا means تواسوا and تعزّوا. (IB, TA.) [This verse cited and translated in art. الى, voce أُلَى, q. v.]

8 **ائتسى به** [written with the disjunctive alif ايتسى] *He imitated him; followed his example; did as he did, following his example,* or *taking him as an example, an exemplar, a pattern,* or *an object of imitation; he took example by him;* (S, Mgh, Msb, TA;) as also تأسّى به: (Msb, TA:) *he made him an object of imitation* (إِسْوَة) [*to himself*]. (M, K.) One says لَا تَأْتَسِ بِمَنْ لَيْسَ لَكَ بِإِسْوَةٍ *Do not thou imitate him who is not for thee a* [*fit*] *object of imitation.* (S, M. *)

Q. Q. 1 **أَسْوَيْتُهُ به** [*I made him to imitate him, to follow his example,* or *to take example by him;*] *I made him an example, an exemplar, a pattern,* or *an object of imitation, to him:* (M, K:) from IAar: and if from الإِسْوَةُ, as he asserts it be, the measure of this verb is فَعْلَيْتُ, like دَرْبَيْتُ and جَعْبَيْتُ. (M.)

أَسًا or أَسًى *Curative*, or *surgical, treatment*. (S.) [See the verb أَسَا.] *Grief*, or *mourning*. (S, K.) [See the verb أَسِىَ.]

أَسٍ : see أَسْوَانُ.

أُسًى *Patience*. (S.) Also pl. of أُسْوَةٌ, like as إِسًى is pl. of إِسْوَةٌ. (S * K, * TA.)

أَسْوَةٌ : see what next follows.

أُسْوَةٌ : see what next follows.

إِسْوَةٌ and أُسْوَةٌ (S, M, Mgh, Msb, K) and ↓, أَسْوَةٌ, mentioned by Er-Rághib in one of his works, (MF,) *An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example;* syn. قُدْوَةٌ or قَدْوَةٌ; (S, M, Msb, K;) each a subst. from ايتسى به; (Mgh;) i. e. ما يؤتسى به: (TA:) explained by Er-Rághib as meaning the *condition in which is a man in respect of another's imitating* [*him*], *whether good or bad, pleasing or hurtful:* (TA:) also *a thing* [or *person*] *by which one who is*

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in grief, or *mourning*, *takes example*, (S, K,) *for the being consoled* (للتَّعَزِّى) *thereby:* (S:) pl. إِسًى and أُسًى; (S, K;) the former of the first sing., and the latter of the second. (TA.) The first of these meanings is intended in the saying, لِى فِى فُلَانٍ إِسْوَةٌ and أُسْوَةٌ [*I have in such a one an example*, &c.]. (S.) The saying, مَا سِوَى التُّرَابِ مِنَ الأَرْضِ إِسْوَةُ التُّرَابِ is tropical, meaning *There is nothing but the dust of the earth*, or *ground*, *that follows the dust*. (Mgh.) ___ Also an inf. n., [or rather a quasi-inf. n.,] syn. with ايتسآء [inf. n. of 8]. (TA.)

أَسْوَانُ *Grieving*, *mourning*, or *sorrowful;* (M, K;) as also أَسْيَانُ and أَسٍ , (M in art. اسى,) or آسٍ (K in art. اسى [to which alone the first of these three belongs, but the second and third may be regarded as belonging either to that art. or to the present,]) or أَسِىٌّ (Msb.) [See art. اسى] It is [sometimes] followed by أَتْوَانُ [as an imitative sequent corroborating its meaning]. (M.)

إِسَآءٌ and **أَسُوٌّ** *A medicine*, or *remedy;* (S, M, K;) the latter, (S,) or each, (TA,) particularly *a vulnerary:* (S, TA:) pl. [of each, as is indicated in the TA,] آسِيَةٌ. (M, K.) ___ The former is also a pl. of آسٍ. (S, M, K.)

أَسُوٌّ : see what next precedes.

أَسِىٌّ *i. q.* مَأْسُوٌّ ; (S, M, K;) i. e., *Dressed;* or *treated curatively*, or *surgically;* applied to a wound. (S, M. *) See also أَسْوَانُ

أُسَاوَةٌ *Medical, curative, therapeutical,* [or *surgical,] treatment*. (Ibn-El-Kelbee, Sgh, K.) By rule it should be [إِسَاوَةٌ,] with kesr. (Sgh, TA.)

آسٍ *A physician; one skilled in medical, curative, therapeutical,* [or *surgical,] treatment [particularly of wounds*]: pl. أُسَاةٌ and إِسَآءٌ; (S, M, K;) said by IJ to be the only instance of فُعْلَةٌ and فَعَالٌ interchangeable except رُعَاةٌ and رِعَآءٌ pls. of رَاعٍ: (M:) and آسُونَ occurs [as its pl.] in a verse of Hoteiäh. (S, TA.) ___ With the people of the desert, (S,) [its fem.] آسِيَةٌ signifies *A female circumciser [of girls*]. (S, K: [mentioned in the latter in art. اسى.]) See also أَسْوَانُ.

مَأْسُوٌّ : see أَسِىٌّ.

اسى

1 **أَسِىَ** , aor. يَأْسَى, inf. n. أَسًى or أَسًا, *He grieved*, or *mourned*, (S, M, Msb, K,) عَلَيْهِ [*for him* or *it*]. (M, K.) See art. اسو.

أَسٍ , [agreeably with analogy, as part. n. of أَسِىَ,] (M,) or آسٍ (K,) or أَسِىٌّ (Msb,) and أَسْيَانُ , (M, K,) a dial. var. of أَسْوَانُ, (TA, [see art. اسو]) *Grieving*, *mourning*, or *sorrowful:* (M, Msb, K:) fem. [of the first, or second,] أَسِيَةٌ (M,) or آسِيَةٌ, (K,) and [of أَسْيَانَةٌ] اسيان (M, K) and أَسْيَى: (TA:) pl. [of أَسْيَانُونَ] اسيان (M, K) and أَسَايُونَ [which is extr. and somewhat doubtful] (K) and [of أَسْيَانَاتٌ] اسيانة and [of اسيى or of أَسَايَا] أَسِيَةٌ (M, K) and [of أَسْيِيَاتٌ] اسيى. (K.)

أَسْيَانُ see above.

أَسِىٌّ see above.

آسٍ see above.

آسِيَةٌ mentioned in this art. in the K: see آسٍ in art. اسو.

اشب

1 **أَشَبَهُ** , aor. ـِ (M, K,) inf. n. أَشْبٌ, (M, TA,) *He mixed it.* (M, K.) And أَشَبْتُ القَوْمَ; (S;) or أَشَّبْتُهُمْ , inf. n. تَأْشِيبٌ; (TA;) *I mixed the peogle together.* (S, TA.) ___ Also, aor. as above, (S, K,) and ـُ , (K,) inf. n. as above, (S,) *He charged him with a vice, fault,* or *the like; blamed, censured,* or *reprehended, him:* (S, K:) or *he aspersed, reviled,* or *reproached, him, and mixed up falsehood in his aspersion of him.* (TA.) You say also, أَشَبَهُ بِشَرٍّ [i. e. بِشَرٍّ or بُشَرٍّ] *He cast upon him a stigma,* or *mark of dishonour, by which he became known:* (Lh, TA:) or *he cast a censure,* or *reproach, upon him, and involved him in it.* (TA.) أَشِبَ الشَّجَرُ, aor. ـَ , (A, K,) inf. n. أَشَبٌ; (TA;) and تأشّب ; (K;) or أَشِبَتِ الغَيْضَةُ; (S;) *The collection of trees,* or *the thicket, was,* or *became, dense, tangled, confused, intertwined,* or *complicated:* (S, K:) or *very dense,* or *much tangled* or *confused, so as to be impassable.* (AHn, A.) ___ [Hence,] أَشِبَ الكَلَامُ بَيْنَهُمْ *Their speech, one with another, became confused,* or *intricate.* (TA.) ___ And أَشِبَ الشَّرُّ لِلَّئِيمِ *Evil clave to the ignoble.* (A.)

2 **أَشَّبَهُ** , inf. n. تَأْشِيبٌ, *He rendered it* (a collection of trees) *dense, tangled, confused, intertwined,* or *complicated.* (K.) ___ أَشَبْتُ القَوْمَ: see 1. ___ أَشَّبَ الكَلَامَ بَيْنَهُمْ *He made their speech, one with another, confused,* or *intricate.* (TA.) ___ أَشَّبَ الشَّرَّ بَيْنَهُمْ *He occasioned confusion, discord,* or *mischief, between them.* (Lth.) And hence, (TA,) تَأْشِيبٌ signifies also The *exciting discord, dissension, disorder, strife, quarrelling,* or *animosity,* (S, K, TA,) بَيْنَ قَوْمٍ *between,* or *among, a people.* (S, TA.)

5 **تأشّب** : see 1. ___ تأشّبوا *They were,* or *became, mixed,* or *confounded together;* as also ائتشبوا [written with the disjunctive alif ايتشبوا]. (S, K.) ___ *They assembled,* or *congregated, themselves* (A, K) *from different parts;* (TA;) as also ائتشبوا (K.) And تأشّبوا إِلَيْهِ *They drew themselves together to him,* (K, TA,) *and crowded densely upon*

him; or *collected themselves together to him, and surrounded him.* (TA.)

8 **إِاتْشَبَ** see 5, in two places.

أَشَبٌ inf. n. of أَشِبَ. (TA.) ___ [Hence,] *Confusedness; dubiousness:* so in the saying, ضَرَبَتْ فِيهِ فُلَانَةُ بِعِرْقٍ ذِى أَشَبٍ i. e. ذِى ٱلْتِبَاسٍ. (S.) See art. ضرب ___ Also *An abundance of trees.* (TA.) In a trad. of Ibn-Umm-Mektoom, إِنِّى رَجُلٌ ضَرِيرٌ بَيْنِى وَ بَيْنَكَ أَشَبٌ فَرَخِّصْ لِى فِى العِشَآءِ والفَجْرِ means *Verily I am a blind man,* [and] *between me and thee are palm-trees confusedly disposed; therefore grant thou me indulgence with respect to* [coming to thee to perform the prayers of] *the nightfall and the daybreak.* (K, * MF, TA.)

أَشِبٌ *Dense, tangled, confused, intertwined,* or *complicated;* applied to a collection of trees: (S, TA:) or *so dense,* or *so much tangled* or *confused, as to be impassable;* applied to a thicket: (A:) and a place *abounding with trees:* (TA:) applied also to a collection of clouds, meaning *commingled:* (A:) and to a number, meaning *intricate,* or *confused.* (S, TA.) It is said in a prov., عِيصُكَ مِنْكَ وَ إِنْ كَانَ أَشِبًا (A,) meaning [*Thy stock is an appertenance of thine] although it be thorny and intricate* or *confused.* (TA. [See art. عيص])

أُشَابَةٌ *A medley,* or *mixed* or *promiscuous multitude* or *assemblage,* of men, or people; (S, A, L, K) *congregated from every quarter:* (L:) pl. أَشَائِبُ. (S, K. *) You say, هٰؤُلَآءِ أُشَابَةٌ *These are a collection* [of people] *from different places.* (TA.) ___ Also *Mixtures of unlawful and lawful kinds* of property: (A:) or *what is mixed with that which has been unlawfully acquired;* (K, TA;) *that in which is no good;* (TA;) of gains: pl. as above. (K, TA.)

مَأْشُوبُ الحَسَبِ *Not pure in his grounds of pretension to respect.* (ISd, TA.) [See also what follows.]

جمع مُؤْتَشِبٌ and مُؤْتَشَبٌ [*A mixed collection of people*]. (A.) ___ فُلَانٌ مُؤْتَشَبٌ, (S, K, *) with fet-h [to the ش], (K,) in one copy of the K, مُؤَشَّبٌ, (TA,) *Such a one is of mixed, not of pure, race,* or *lineage.* (S, K.)

اشر

1 **أَشَرَ** , (S, Msb, K,) aor. ـِ (ISk, MS,) or ـَ (Msb,) inf. n. أَشْرٌ, (Msb,) *He divided* [or *sawed*] a piece of wood (ISk, Msb, K) with the مِئْشَار; (S, Msb, K;) as also وَشَرَ and نَشَرَ. (Msb, TA.) ___ أَشَرَتْ أَسْنَانَهَا, aor. ـِ [or, accord. to the Msb, it seems to be ,] inf. n. أَشْرٌ; (K;) and أَشَّرَتْهَا (K,) inf. n. تَأْشِيرٌ; (S;) *She* (a woman, TA) *made her teeth serrated,* (S, K,) *and sharpened their extremities,* (S,) to render them like those of a young person: but a curse is denounced in a trad. against her who does this. (TA.) [See also art. أَشِرَ] , وشر aor. ـَ , (S, Msb, K,) inf. n. أَشَرٌ (S, A, Msb,) *He exulted,* or *exulted greatly,* or *excessively; and behaved insolently and unthankfully,* or *ungratefully:* (S,* A,* Msb, K,* TA:) or *he exulted by reason of wealth, and behaved with pride, and self-conceitedness, and boastfulness, and want of thankfulness:* or *he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire.* (TA.) [See بَطِرَ]

2 **أَشَّرَ** see 1.

8 **ٱئْتَشَرَتْ** , written with the disjunctive alif ايتشرت *She invited another to make her teeth*

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serrated and to sharpen their extremities; as also استأشرت See the act. part. ns. below: and see also استوشرت]

10 **إِسْتَأْشَرَ** see 8.

أَشْرٌ see أَشِرٌ

أَشَرٌ see أَشِرٌ

أَشُرٌ see أَشِرٌ

أَشِرٌ (S, A, Msb, K) and أَشُرٌ and أَشْرٌ and أَشَرٌ (K) and أَشْرَانُ (S, K) *Exulting*, or *exulting greatly*, or *excessively; and behaving insolently and unthankfully*, or *ungratefully:* (S,* A, * Msb, K,* TA:) or *exulting by reason of wealth, and behaving with pride, and self-conceitedness, and boastfulness, and want of thankfulness:* or *behaving with the utmost exultation, &c.:* or *rejoicing, and resting the mind upon things agreeable with natural desire:* (TA:) pl. [of the first] أَشِرُونَ and [of the second] أَشُرُونَ (L, K) and [of the first four] أُشُرٌ (K [accord. to the TA, but not in the copies of the K in my hands,]) and (of أَشْرَانُ TA) أَشْرَى (K) and أُشَارَى (S, K) and أَشَارَى (K.) One says, أَشِرٌ أَفِرٌ and أَشْرَانُ أَفْرَانُ, using the latter word in each instance as an imitative sequent. (TA.) ___ بَرْقٌ أَشِرٌ *Lightning flashing repeatedly to and fro.* (A.) ___ نَبْتٌ أَشِرٌ *A plant*, or *herbage, extending beyond its proper bounds.* (A.)

أُشَرٌ : see what next follows.

بِأَسْنَانِهِ أُشُرٌ and أُشَرٌ and أُشُورٌ (S, K,) which last is a pl., (K,) *In his teeth is a serration,* (S, K,) *and a sharpness of the extremities* [such as is seen in the teeth of young persons]; (S;) which is sometimes natural and sometimes artificial; (K;) and [naturally] only in the teeth of young persons. (TA.) Hence the prov., أَعْيَيْتَنِي بِأُشُرِ فَكَيْفَ بِدُرْدُرٍ. (S.) [See art. در] ___ أُشُرُ المِنْجَلِ *The teeth of the reaping-hook*, or *sickle.* (K.)

أُشْرَةٌ and its dual: see آشِرٌ

أُمْنِيَّةٌ أَشْرَآءُ *A very exulting wish:* occurring in the Mo'allakah of El-Hárith Ibn-Hillizeh. (EM p. 272.)

أَشْرَانُ : see أَشِرٌ, in two places.

أُشُورٌ see أُشُرٌ

آشِرٌ *Dividing* [or *sawing*], or one *who divides* [or *saws*], wood, with the مِئْشَارٌ (Msb.) ___ [Hence,] The *prickles* [or

serrated parts] of the shanks of the locust; (K;) as also تَآشِيرُ (TA.) ___ Also, and أُشْرَةٌ and عُقْدَةٌ) *at the extremity of the tail of the locust, like two claws;* (K;) which two things are also called أُشْرَتَانِ and مِئْشَارَانِ (TA.) ___ آشِرَةٌ A woman *who sharpens the extremities of her teeth [and makes them serrated:* see 1]. (Msb.) يَدٌ آشِرَةٌ *An arm*, or *a hand, sawn off; i. q.* مَأْشُورَةٌ : (ISk, S, Msb, K:*) like عِيشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَةٌ. (S.)

تَأْشِيرٌ or تَأْشِيرَةٌ, as in different Lexicons, (TA,) [the former in the K,] The *thing with which the locust bites:* pl. تَآشِيرُ (K.) ___ See also the pl. voce آشِرٌ.

مُؤَشَّرٌ Anything (TA) *made thin [and serrated].* (K.) [Hence,] ثَغْرٌ مُؤَشَّرٌ *A front tooth serrated and sharpened at the extremity.* (TA.) And hence, (TA,) مُؤَشَّرُ العَضُدَيْنِ is applied to the beetle [as meaning *Having the fore shanks formed thin, and serrated*]. (S, TA.)

مِئْشَارٌ (S, Msb, K, &c.) [*A saw;*] *an instrument with which wood is divided;* (Msb, K) as also مِيشَارٌ, from وَشَرَ; (Msb, TA;) and مِنْشَارٌ: (TA:) pl. مَآشِيرُ. (ISk, Msb, TA.) ___ See also this word and its dual voce آشِرٌ.

مَأْشُورٌ Wood *divided* [or *sawn*] with the مِئْشَارٌ (Msb.) See also مَأْشُورَةٌ ___ آشِرٌ A woman *who has the extremities of her teeth sharpened [and serrated artificially:* see 1]. (Msb.)

مِئْشِيرٌ , applied alike to the male and the female, (S,) to a she-camel and a courser, (S, K,) and a man and a woman, (TA,) *Brisk; lively; sprightly.* (S,* K.)

مُؤْتَشِرَةٌ and مُسْتَأْشِرَةٌ A woman *who invites [another] to make her teeth serrated [and to sharpen their extremities:* see 1]. (K.)

مُسْتَأْشِرَةٌ : see what next precedes.

اشف

إِشْفَى , of the measure فِعْلَى, [and therefore fem., and imperfectly decl.,] (S, Msb,) accord. to some; but accord. to others, of the measure إِفْعَلٌ like إِصْبَعٌ as Kh is related to have said, (Msb,) which latter is said by IB to be the correct measure, the [incipient] ا being augmentative, and the word [masc.,] with tenween, [i. e. إِشْفًى,] perfectly decl.: (TA:) The *instrument belonging to the* إِسْكَاف [or *sewer of skins* or *leather*]; (S,* Msb, TA;) i. e., *with which he sews;* and the *instrument with which he bores*, or *perforates:* (TA:) the *instrument for boring*, or *perforating*, (K in art. شفى) *belonging to the* أَسَاكِفَة; said by ISk to be that *which is used for water-skins*, or *milk-skins, and leather water-bags, and the like;* that used for sandals, or shoes, being called مِخْصَفٌ: (S and TA in art. شفى:) and the [*instrument called*] سِرَاد *with which skin*, or *leather, is sewed:* (K in art. شفى:) *i. q.* مِخْرَزٌ: (Mgh in art. شفى:) pl. أَشَافٍ (S, Mgh, Msb, K: [in the CK, erroneously, اَشَافٌ]) In the K, in the present art., الإِسْكَافُ is put, by a mistake of the copyists, for لِلْإِسْكَافِ (TA.) See also art.

شفى

اشك

1 **أَشُكَ ذَا خُرُوجًا** *i. q.* وَشُكَ, q. v. (TA.)

اشن

5 **تأشّن** *He washed his hands with* أُشْنَان [q. v. infrà]. (Msb, K.)

أُشْنَةٌ [applied in the present day to *Moss:* and particularly, *tree-moss:* in Persian أُشْنَه: but] Lth says, (TA,) it is *a thing that winds itself upon the trees called* بَلُّوط *and* صَنَوْبَر [*oak and pine] as though it were pared off from a root* (كَأَنَّهُ مَقْشُورٌ مِنْ عِرْقٍ); and it is *sweet in odour, and white:* (K, TA:) Az says, I do not think it to be [genuine] Arabic. (TA.)

أُشْنَانٌ and إِشْنَانٌ, (Msb, K,) but the former is of higher authority than the latter, (TA,) *i. q.* حُرْضٌ [*Kali*, or *glasswort*]: (Msb in the present art.; and S, A, Mgh, Msb, K, in art. حرض:) [and also *potash*, which is thence prepared;] *a thing*, or *substance, well known*, (K, TA,) *with which clothes and the hands are washed;* (TA; [see قِلْيٌ;]) *good*, or *profitable, [as a remedy] for the mange*, or *scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive.* (K.)

أُشْنَانَةٌ *A vessel for* حُرْضٌ [or *for* أُشْنَان as meaning *potash*]; syn. مِحْرَضَةٌ. (A in art. حرض)

أُشْنَانِيٌّ *A seller of* أُشْنَان. (TA.)

اصد

2 **أصّدهُ** , inf. n. تَأْصِيدٌ, is from أُصْدَةٌ: (S, K:) [app. meaning *He made it an* أُصْدَة: or *he wore it as an* أُصْدَة: and hence مُؤَصَّدٌ or مُؤَصَّدَةٌ as explained below: or] *he clad him with an* أُصْدَة. (TK.)

4 **آصد** [in some copies of the K أَصَدَ, which is a mistake, (see the pass. part. n. مُؤْصَدٌ, below,)] *He closed* (أَغْلَقَ, S, A, K, and so in the M in art. وصد, or أَطْبَقَ, as in the M in the present art.) a door, or an entrance; as also اوصد; (S, M, A, K;) of which it is a dial. var. (S.) And *He covered*, or *covered over*, a cooking-pot. (M.)

أُصْدَةٌ (S, M, K, and Ham p. 223) and أَصِيدَةٌ (M, K) and مُؤَصَّدٌ (S* M,) or مُؤَصَّدَةٌ , (K,) *A garment of the kind called* when a girl attains to the age of puberty, she is clad with a دِرْع: (M:) or *a small shirt for a little girl:* or *worn beneath the* ثَوْب; (K:) or the أُصْدَة is *a garment without sleeves, worn by a bride and by a little girl:* (M:) or *a small shirt* or *shift, worn beneath the* ثوب; and *also worn by little girls:* (S:) or *a garment of which the sewing is not complete:* or *i. q.* بَقِيرَةٌ: or *i. q.* صُدْرَةٌ. (Ham ubi suprà.) Kutheiyir says,

* وَقَدْ دَرَّعُوهَا وَهْىَ ذَاتُ مُؤَصَّدٍ *
* مَجُوبٍ وَ لَمَّا يَلْبَسِ الدِّرْعَ رِيدُهَا *

[*They clad her with a*]. (S, M.)

أَصِيدٌ *A court;* or *an open or a wide space in front of a house, or extending from its sides;* (S, M, K;) a dial. var. of وَصِيدٌ, (S,) which is the more common form: (M:) or the *extreme*

and exterior part of a house: (Mirkát el-Loghah, and Meyd, as rendered by Golius:) or *an intermediate place*

between the threshold or door and the house; a place which looks neither upon the public nor upon the interior parts, whether it be an area or a vestibule. (Ibn-Maaroof, as rendered by Golius.)

أَصِيدَةٌ : see أُصْدَةٌ *A [hind of enclosure for the protection of camels, sheep,* or *goats, such as is called]* حَظِيرَةٌ: (M, K:) or *like a* حظيرة, (S, and Ham p.223,) *[but made] of rocks, or great masses of stone:* (Ham:) a dial. var. of وَصِيدَةٌ [q. v.]: (S:) pl. إِصَادٌ (Ham.)

مُؤْصَدٌ *Closed; closed over,* or *covered:* occurring in the Kur [xc. 20 and] civ. 8; (L;) in which AA reads مُؤْصَدَةٌ [with hemz; others reading this word without hemz]. (S, L.) You say بَابٌ مُؤْصَدٌ [*A closed door*]. (A.) And قِدْرٌ مُؤْصَدَةٌ *A covered cooking-pot*. (A.) And بَابُ العَفْوِ عَنْهُ مُؤْصَدٌ [*The door of forgiveness is closed from him; i. e., against him*]. (A.)

مُؤَصَّدٌ , or مُؤَصَّدَةٌ: see أُصْدَةٌ, in three places.

اصر

1 **أَصَرَهُ** , aor. ـِ , inf. n. أَصْرٌ, *He*, or *it*, (a thing, Ks,) *confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained, withheld, debarred, hindered, impeded*, or *prevented, him* or *it:* (Ks, S, M, A, * K:) *it straitened him*. (TA.) You say, أَصَرْتُ الرَّجُلَ عَلَى ذٰلِكَ *I confined*, or *restricted, the man to that thing*, or *affair*. (Ks.) And أَصَرْتُهُ عَنْ حَاجَتِهِ, and عَمَّا أَرَادَهُ, *I withheld, restrained*, or *debarred, him from the thing that he wanted*, and *from the thing that he desired*. (IAar.) ___ أَصَرَ البَيْتَ, aor. and inf. n. as above, *He made*, or *put, to the tent an* إِصَارٌ. (K,* TK.) Also, aor. and inf. n. as above, *He broke it*. (ElUmawee, S, M, K.*) ___ *He inclined*, or *bent, it*. (M, K* TA.) ___ *It inclined him*, (As, S, K,) عَلَى فُلَانٍ *to such a one*. (As, S.) See an ex. voce آصِرَةٌ.

3 **آصَرَهُ** , inf. n. مُؤَاصَرَةٌ, *He was his neighbour, having the* إِصَارٌ *of his tent by the side of the* إِصَارٌ *of the tent of the other*. See the act. part. n. below.]

6 **تَآصَرُوا** *They were neighbours; they dwelt*, or *abode, near together*. See the act. part. n. below.]

أَصْرٌ see إِصْرٌ; each in three places.

أُصْرٌ see إِصْرٌ; each in three places.

إِصْرٌ *A covenant, compact*, or *contract;* (S, K;) as also أُصْرٌ and أَصْرٌ : (K:) [see also وصر:] *any bond arising from relationship*, or *from a covenant* or *compact* or *contract*, (Aboo-Is-hák,) and *from an oath:* (ISh:) *a covenant, compact*, or *contract, which one does not fulfil, and for the neglecting and breaking of which one is punished:* so in the Kur ii. 286: (I' Ab:) [see also what follows, in two places:] or *a heavy*, or *burdensome, covenant,*

compact, or *contract:* so in the Kur iii. 75: (ISh, M:) so, too, in the same vii. 156: (T, M:) pl. آصَارٌ, a pl. of pauc.: (M:) or *a heavy*, or *burdensome, command;* such as was given to the Children of Israel to slay one another: so in the Kur ii. 286, accord. to Zj. (TA.) ___ *A weight*, or *burden;* (S, M, K;) as also أُصْرٌ and أَصْرٌ : (K:) so called because it restrains one from motion: (TA:) pl. as above. (M.) ___ *A sin; a crime; an offence;* (S, M, K;) as also أُصْرٌ and أَصْرٌ : (K:) so called because of its weight, or burdensomeness: (TA:) or the *sin of breaking a compact*, or *covenant:* (Fr, Sh:) or *a grievous punishment of a sin:* so accord. to AM in the Kur ii. 286. (TA.) ___ *A thing that inclines one to a thing.* (M, K.) [See also آصِرَةٌ. It is said in the Ham (p. 321) that أَوَاصِرُ is pl. of the former word: but it is evidently pl. of the latter.] ___ *A swearing by an oath which obliges one to divorce* or *emancipate* or *to pay a vow.* (K, TA.) So in a trad., in which it is said, مَنْ حَلَفَ عَلَى يَمِينٍ إِصْرٌ فَلَا كَفَّارَةَ لَهَا [*Whoso sweareth an oath in which is an obligation to divorce* or *emancipate* or *to pay a vow, for it there is no expiation*]: for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait: the original meaning of اصر being *a burden*, and *a binding.* (TA.) The *ear-hole:* pl. آصَارٌ (IAar, K) and إِصْرَانٌ. (K.)

إِصَارٌ and أَيْصَرٌ (S, M, K) and إِصَارَةٌ and آصِرَةٌ (M, K) *A short rope*, (S,) or *small rope*, (K,) *by which the lower part of the* [*kind of tent called*] خِبَآء *is tied*, or *bound*, (S, K,) *to the peg:* (S:) or *a short peg, for the* [*ropes called*] أَطْنَاب, *with which the lower part of the* [*kind of tent called*] خِبَآء *is fastened:* (M:) [or] إِصَارٌ signifies also the *peg*, (K,) or *short peg*, (TA,) *of the* [*kind of tent-rope called*] طُنُب: (K:) or *a peg of the* خِبَآء: (Ibn-Es-Seed, TA:) pl. of the first أُصُرٌ (S, M) and آصِرَةٌ; (M;) and of the second أَيَاصِرُ. (S.) ISd thinks that آصِرَات is the pl. of آصِرَةٌ used in the first of the senses explained above in in the following verse:

* لَعَمْرُكَ لَا أَدْنُو لِوَصْلٍ دَنِيَّةً *
* وَ لَا أَتَصَبَّى آصِرَاتٍ خَلِيلِى *

the poet meaning [*By thy life, I will not approach to hold loving communion*, or *intercourse, with an*

ignoble, or *a low, female;*] *nor will I direct my regard to the short ropes which bind* [*to the pegs*] *the lower part of the tent of my friend*, coveting his wife, and the like: or he may mean *nor will I direct my regard to the female relations of my friend*, such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See آصِرَةٌ, below.] ___ Also, the first, *A thing by which things are tied firmly*, or *made firm* or *fast*. (TA.) ___ *A thong of untanned hide which binds together the* عُضْدَانَ *of a camel's saddle:* and إِسَارٌ is a dial. var. thereof. (M.) ___ Also, (M, K,) and أَيْصَرٌ, (AZ, As, K,) *A* [*garment of the kind called*] كِسَآء *in which dry herbage*, or *fodder, is collected:* (M, K:) or *a* كِسَآء *filled with herbage, and tied:* (AZ:) or *a* كِسَآء *in which is dry herbage*, or *fodder:* otherwise it is not thus called: (As:) pl. [of the former] أُصُرٌ and آصِرَةٌ; (K;) and of the latter أَيَاصِرُ. (AZ.) ___ And both words, (the former accord. to the S and M and K, and the latter accord. to As and the S and M and K,) *Dry herbage*, or *fodder:* (S, K:) or *dry herbage*, or *fodder, collected together:* (TA:) or *dry herbage*, or *fodder, in a* [*garment of the kind called*] كِسَآء: otherwise it is not thus called: (As:) or *dry herbage*, or *fodder, contained in a* مَحَشّ. (M.) [The following saying is cited as an ex. of the first of these significations:] أَيْصَرُهُ لِفُلَانٍ مَحَشٌّ لَا يُجَزُّ [*To such a one belongs a place*, or *land, abounding with dry herbage,*] *the dry herbage whereof will not be cut;* (S;) meaning, because of its abundance. (TA.) ___ Also, the former, *A basket* (زَبِيل or زَنْبِيل, as in different copies of the K) *in which goods*, or *commodities*, (مَتَاع,) *are carried:* so called as being likened to the thing in which dry herbage is put. (TA.)

إِصَارَةٌ : see إِصَارٌ.

كَلَأٌ آصِرٌ *Pasturage that detains those that are on it* [*by reason of its abundance*]: (M, TA:) or, *to which one goes because of its abundance.* (TA.)

آصِرَةٌ , and its pl. آصِرَاتٌ: see إِصَارٌ, in three places: of which last word, the first is also a pl. ___ *The thing termed* آخِيَّة *and* آرِىّ [*to which a beast is tied*]. (TA.) ___ *A tie of kindred*, or *relationship*, (S, M, K,) or *affinity*, (S,) or *a favour*, or *benefit*, (S, K,) *that inclines one to a man;* (S;) or because it inclines one: (M:) pl. أَوَاصِرُ. (K.) One says, مَا تَأْصِرُنِى عَلَى

فُلَان آصِرَةٌ *No tie of relationship, nor any favour,* or *benefit, inclines me to such a one.* (S.) And عَطَفَ عَلَىَّ بغَيْرِ آصِرَةٍ ونَظَرَ فى أَمْرِى بغَيْرِ بَاصِرَةٍ [*He inclined to me without any tie of relationship, &c., and examined my case without eye*]. (A.) [See also إِصْرٌ.]

أَيْصَرُ : see إِصَارٌ, in three places.

مَأْصَرٌ and مَأْصَرٌ *A place in which a person or thing is confined, shut up,* or *imprisoned:* pl. مَآصِرُ; for which the vulgar say, مَعَاصِرُ. (S, K.) ___ Also, the former, (M, A,) or مَاصِرٌ; (TA;) either of the measure مَفْعَلٌ from الأَصْرُ, or of the measure فَاعِلٌ from المَصْرُ; *A thing intervening between two other things and preventing the passage from one to the other; a barrier:* (A:) *a rope across a road or river, preventing the passage of travellers and ships* or *boats,* (M, L,) *for the taking of the tithes from them.* (L.)

مُؤَاصِرٌ *A neighbour:* (K:) [or *a close,* or *near, neighbour:* as in the saying,] هُوَ جَارِى مُؤَاصِرِى *He is my neighbour, having the* إِصَارٌ *of his tent by the side of the* إِصَارٌ *of my tent.* (El-Ahmar, S.)

حَىٌّ مُتَآصِرُونَ *A tribe dwelling,* or *abiding, near together.* (S, K. *)

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اصطبل

إِصْطَبْلٌ *A stable* (K) *for* دَوَابّ [i. e. *horses* or *mules* or *asses*]: (S [in some copies of which it is omitted] and K:) the ا is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (S:) [probably from the barbarous Greek σταβλὶον:] AA says that it is not of the [genuine] language of the Arabs: (S:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA,) it is of the dial. of Syria: (K, TA:) the pl. is أَصَاطِبُ: and the dim. أُصَيْطِبٌ. (TA.)

اصطرلاب

أَصْطُرْلَابٌ or أُصْطُرْلَابٌ: see اسطرلاب.

اصل

1 **أَصُلَ** , (K,) inf. n. أَصَالَةٌ; (TA;) or أَصِلَ; (M;) *It* (a thing, M) *had*, or *came to have, root*, or *a foundation;* (M, K;) as also تأصّل : (M:) or *it was*, or *became, firm*, or *established*, and *firmly rooted* or *founded;* as also تأصّل : (K:) and [in like manner] استأصل *it* (a thing) *was*, or *became, firm in its root* or *foundation, and strong.* (Msb.) You say, اسْتَأْصَلَتِ الشَّجَرَةُ *The tree* [*took root;* or] *grew, and became firm in its root.* (TA.) ___ [Hence,] أَصُلَ, (S, M, K,) inf. n. as above, (S, M,) *He* (a man, S, * M) *was*, or *became, firm*, (S, M, K;) or *sound*, (S,) *of judgment;* (S, M, K;) *intelligent.* (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK; and TA, instead of عاقل, the reading in the M, I find عاقب.]) ___ Also, (S, * K,) inf. n. as above, (S, TA,) *It* (judgment, or opinion,) *was*, or *became, firm*, or *sound*, (S, * TA,) or *good.* (K.) ___ And, inf. n. as above, *It* (a thing) *was*, or *became, eminent, noble*, or *honourable.* (Msb.) أَصَلَهُ, [aor. and inf. n. as in what follows next after this sentence,] *He hit*, or *struck, its root*, or *foundation; that by being which it was what it was*, or *in being which it consisted;* or *its ultimate constituent.* (A, TA.) ___ And hence, (A, TA,) أَصَلَهُ عِلْمًا, (A, K, TA,) aor. ـُ , inf. n. أَصْلٌ: (TA;) or آصَلَهُ [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without علما]; (so in a copy of the M;) *He knew it completely*, or *thoroughly*, or *superlatively well*, syn. قَتَلَهُ, (K,) [i. e.] قَتَلَهُ عِلْمًا, *so that he was acquainted with its* أَصْلٌ [or *root*, or *foundation*, or its *ultimate constituent*, as is indicated in the A and TA]: (M:) or this is from أَصَلَةٌ, as meaning a certain very deadly serpent; (A, TA;) [whence the phrase,] ___ أَصَلَتْهُ الأَصَلَةُ, (K,) inf. n. أَصْلٌ, (TA,) *The* [*serpent called*] اصلة *sprang upon him* (K, TA) *and slew him.* (TA.) أَصِلَ, aor. ـَ , (M, K,) inf. n. أَصَلٌ, (M,) said of water, *i. q.* أَسِنَ; (M, K;) i. e. *It became altered for the worse* (M, TA) *in its taste and odour,* (TA,) *from fetid black mud* (K, TA) *therein:* so says Ibn-'Abbád: (TA:) and said of flesh-meat, *it became altered* (K, TA) *in like manner.* (TA.) أَصِلَ فُلَانٌ يَفْعَلُ كَذَا وَ كَذَا *Such a one set about*, or *commenced, doing thus and thus*, or *such and such things.* (TA.)

2 **أصلّهُ** , inf. n. تَأْصِيلٌ, *He made it to have a firm*, or *fixed, root*, or *foundation, whereon to build*, (Msb, TA,) i. e., *whereon another thing might be built*. (El-Munáwee, TA.) [Hence,] أَصّل مالَهُ *i. q.* أَثَّلَهُ [*He made his wealth*, or *property, to have root*, or *a foundation;* or *to become firm*, or *established*, and *firmly rooted* or *founded:* see, below, أَصْلُ مالٍ, and مالٌ لَهُ أَصْلٌ]. (M and K in art. اثل.) أصّل الأُصُولَ ___ [*He disposed, arranged, distributed, classified*, or *set in order, the fundamentals, fundamental articles, principles, elements*, or *rudiments*, of a science, &c.,] is a phrase similar to بَوَّبَ الأَبْوابَ and رَتَّبَ الرُّتَبَ. (TA.)

4 **آصل** , (inf. n. إِيصَالٌ, TA,) *He entered upon the time called* أَصِيل, q. v. (S, M, K.) See also أَصَلَهُ عِلْمًا.

5 **تأصّل** : see 1, first sentence, in two places.

10 **استأصل** : see 1, in two places, first and second sentences. استأصلهُ *He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up*, or *out*, or *off, from its root*, or *foundation*, or *lowest part*, (S, TA,) or *with its roots*, or *foundations*, or *lowest parts;;* (TA;) *he cut it off* (M, Msb) *from its root*, or *lowest part*, (M,) or *with its roots*, or *lowest parts*. (Msb.) You say, اِسْتَأْصَلَ ٱللّٰهُ شَأْفَتَهُمْ, a precative phrase, meaning *May God [extirpate* or] *remove (from them) their* شأفة; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M:) or استأصل شأفتهم [in general usage] means *he extirpated them*, or *may he extirpate them;* or *he cut off*, or *may he cut off, the last remaining of them*. (TA. [See also art. شأف.]) And استأصل القَوْمَ, i. e. قَطَعَ أَصْلَهُمْ [*He cut off the root, race*, or *stock, of the people;* i. e. *he extirpated them*]. (M.) And استأصل ٱللّٰهُ الكُفَّارَ *God destroyed altogether* or *entirely*, or *may God destroy altogether* or *entirely, the unbelievers*. (Msb.) And استأصل الخِتَانَ *He performed the circumcision so as to remove the prepuce utterly.* (TA in art. سحت.)

أَصْلٌ The *lower*, or *lowest, part* of a thing; [i. e. its *root, bottom*, or *foot;*] (M, Msb, K;) as also يَأْصُولٌ : (M, K:) so of a mountain: and of a wall; (TA;) i. e. its *foundation*, or *base:* (Msb:) and of a tree [or plant]; (TA;) i. e. [its *stem*, or *trunk*, or

stock, or] the *part from which the branches are broken off:* (TA in art. كسر:) [and also its *root*, or *foot;* for] the سَاق of a tree is said to be the part between its أَصْل and the place where its branches shoot out: (TA in art. سوق:) [and *a stump* of a tree: and hence, *a block* of wood: (see exs. voce نَقِير:)] pl. أُصُولٌ (S, M, Msb, K) and [pl. of pauc.] آصُلٌ: (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AHn. (TA.) You say, قَعَدَ فِى أَصْلِ جَبَلٍ *He sat upon*, or *at, the lowest part* [&c.] *of the mountain;* and فِى أَصْلِ الحَائِط *at the lowest part* [&c.] *of the wall.* (TA.) And قَلَعَهُ مِنْ أَصْلِهِ [*He pulled it up*, or *out*, or *off, from its root*, or *foundation*, or *lowest part*]; and بِأُصُولِهِ [*with its roots*, or *foundations*, or *lowest parts;* both meaning, *utterly, entirely*, or *altogether*]. (TA in explanation of استأصله, q. v.) And قَلَعَ أَصْلَ الشَّجَرَةِ *He pulled up*, or *out, the lowest part*, [or *stem* or *stock* or *root* or *foot* or *stump*,] *of the tree.* (TA.) Lebeed says, [of a wild cow,]

* تَجْتَافُ آصُلَ قَالِصٍ مُتَنَبِّذٍ *

* بِعُجُوبِ أَنْقَآءٍ يَمِيلُ هَيَامُهَا *

[*She enters into the midst of the stems of trees with high branches, apart from others*, i. e. from other trees, *in the hinder parts of sand-hills, the fine loose sand thereof inclining* upon her]: (AHn, TA:) but as some relate it, أَصْلًا قَالِصًا. (TA. [See EM, p. 161.]) ___ *A thing upon which another thing is built* or *founded* [either properly or tropically]: (KT, Kull p. 50, TA:) the *foundation*, or *basis*, of a thing, [either properly or tropically,] *which being imagined to be taken away*, or *abstracted, by its being taken away*, or *abstracted, the rest thereof becomes also taken away*, or *abstracted:* (Er-Rághib, TA:) *that upon which the existence* of anything *rests* [or *depends*]; so the father is اصل to the offspring, and the river is اصل to the streamlet that branches off from it: (Msb:) or *a thing upon which another thing depends as a branch;* as the father in relation to the son: (Kull:) [i. e. the *origin, source, beginning*, or *commencement*, of a thing: the *origin, original, root, race*, or *stock*, from which a man springs. Hence شَىْءٌ لَهُ أَصْلٌ *A thing having root*, or *a foundation;* and consequently, *having rootedness, fixedness, im-*

mobility, stability, or *permanence; rooted, fixed, immoveable, stable,* or *permanent.* Whence,] مَالٌ لَهُ أَصْلٌ, (Mgh voce عَقَارٌ,) and مِلْكٌ ثَابِتٌ لَهُ أَصْلٌ, (Msb in explanation of that word,) and مَا لَهُ أَصْلٌ, (KT in explanation of the same,) [*Real,* or *immoveable, property;] property such as consists in a house or land yielding a revenue;* (Mgh;) or *such as a house and palm-trees;* (Msb;) or *such as land and a house.* (KT.) [Hence, also, أَصْلٌ مَالٍ signifying *A source of wealth* or *profit; a stock, fund, capital,* or *principal.* You say,] اتَّخَذْتُهُ لِنَفْسِى أَصْلَ مَالٍ لِلنَّسْلِ لَا لِلتِّجَارَةِ [*I took it for myself as a source of wealth* or *profit, for breeding, not for traffic*]. (Mgh in art. قنو.) You say also, بَاعَ أَصْلَ أَرْضِهِ [meaning *He sold the fundamental property, i. e. the property itself, of his land*]. (S voce عِكْرٌ.) [See also an ex. in conjugation 4 in art. بقى: and another in the first paragraph of art. حبس.] And أَخَذَهُ بِأَصْلِهِ [*He took it as it were with its root,* or *the like;* meaning, *entirely*]. (K. [See أَصِيلَةٌ.]) And قَطَعَ أَصْلَهُمْ [*He cut off their root, race,* or *stock; i. e. he extirpated them*]. (M.) And فُلَانٌ فِى أَصْلِ صِدْقٍ, (S and L in art. ضنأ,) and

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فِى أَصْلِ سُوْءٍ, (L ibid.,) *Such a one is of an excel-lent origin,* or *race,* or *stock,* (S, L,) and *of a bad origin,* or *race,* or *stock;* (L;) اصل being here syn. with ضِنْءٌ (S, L) and مَعْدِنٌ. (S.) And فُلَانٌ فِى أَصْلِ الكَرَمِ *Such a one is of* [a race] *the source of generosity,* or *nobleness;* اصل being here syn. with بُؤْبُؤٌ. (S in art. بأ.) And لَا أَصْلَ لَهُ وَ لَا فَصْلَ *He has no* حَسَبٌ [i. e. *grounds of pretension to respect* or *honour;* or *rank,* or *nobility,* or *the like]; nor tongue [i. e. eloquence]:* (Ks, S, O, Msb:) or *he has no intellect,* (IAar, Msb, El-Munáwee,) *nor eloquence:* (El-Munáwee, TA:) or *he has no lineage, nor tongue:* (L:) or *he has no father, nor child:* (Kull p. 53:) [or *he has no* known *stock nor branch;* for] فَصْلٌ is the contr. of أَصْلٌ, and in relationship signifies *a branch.* (Msb in art. فصل.) You say also, مَا فَعَلْتُهُ أَصْلًا, meaning *I have not done it ever;* and *I will not do it ever;* the last word being in the accus. case as an adverbial noun; i. e. *I have not done it at any time;* and *I will not do it at any time.* (Msb, El-Munáwee, TA.) ___ [It also signifies The *original,* or *elemental, matter, material, substance,* or *part,* of a thing; syn. with عُنْصُرٌ;] *that from which a*

thing is taken [or *made*]. (KT voce دَاخِلٌ.) ___ [The *fundamental*, or *essential, part* of a thing. Hence, sing. of أُصُولٌ as signifying The *fundamentals, fundamental articles* or *dogmas, principles, elements*, or *rudiments*, of a science &c. Whence,] عِلْمُ الأُصُولِ, (TA,) [meaning] عِلْمُ أُصُولِ الدِّينِ [*The science of the fundamentals, fundamental articles* or *dogmas*, or *principles, of religion; the science of theology*, or *divinity; according to the system of the Muslims, as distinguished from that of the philosophers;*] *the science of the articles*, or *tenets, of belief;* also called الفِقْهُ الأَكْبَرُ; (Kull. voce فقه;) and [more commonly] عِلْمُ الكَلَامِ. (Hájjee Khaleefeh.) [See also 2.] ___ *A radical* (as opposed to an augmentative) *letter;* as being an essential element of a word. (The Lexicons passim.) ___ The *original form* of a word. (The same passim.) ___ The *original*, or *primary, signification* of a word. (The same passim.) ___ *An original copy* of a book: and *a copy* of a book *from which one quotes, or transcribes, any portion.* (TA, &c., passim.) ___ [The *original*, or *primary, state*, or *condition:* or] the *old state*, or *condition.* (Kull p. 50.) You say, الأَصْلُ فِى الأَشْيَآءِ الإِبَاحَةُ وَ الطَّهَارَةُ *The old state*, or *condition, of things is that of being allowable*, or *lawful, and that of being pure*, or *clean.* (Kull ubi suprà.) And رَجَعَتْ إِلَى أَصْلِهَا *She returned*, or *reverted*, [*to her original*, or *old, state*, or *condition;* or *to her natural disposition;*] *to a natural disposition which she had relinquished.* (S voce عتر.) ___ [The *utmost point*, or *degree, to which a person*, or *thing, can go*, or *be brought* or *reduced:* and, app., the *utmost that one can do.* Hence the saying,] لَأَضْطَرَّنَّكَ إِلَى أَصْلِكَ [*I will assuredly impel thee*, or *drive thee, against thy will, to the utmost point to which thou canst go*, or *be brought* or *reduced:* or, *constrain thee to do thine utmost*]. (IAar in L, art. قح [where it is given in explanation of the phrases لَأَضْطَرَّنَّكَ and قُحَاحِكَ; and so in the T in art. تر in explanation of the former of these two phrases; which is said in the M, in art. تر, to mean *I will assuredly make thee to have recourse to thine utmost effort*, or *endeavour;* and in the L in art. قح this is given as another explanation of the latter of the same two phrases. See also the saying, لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ, explained voce قَرَارٌ.]) ___ [*That by being which a thing is what it is*, or *in being which it consists;* or its *ultimate constituent;* syn. حَقِيقَةٌ; a meaning well known; and indicated, in the A and TA, by the coupling of حَقِيقَة with أَصْل,

evidently as an explicative adjunct.] ___ [The *prime* of a thing; the *principal, purest, best,* or *choicest, part thereof; what is,* or *constitutes, the most essential part* thereof; its *very essence.* Hence,] أَصْلُ دارٍ [*The principal part of a country*]; (As, S, Msb, K, voce عَقْرٌ;) [which is] *the place where the people dwell,* or *abide.* (As and S ibid. [See عَقْرٌ.]) And أَصْلُ قَوْمٍ [*The principal place of abode of a people*]. (S and K voce بَيْضَةٌ. [See this word.]) And هُوَ فِى أَصْلِ قَوْمِهِ *He is of the prime,* or *of the purest in race, the best,* or *the choicest, of his people;* i. q. صُيَّابَتُهُمْ, and صُيَّابَهُمْ. (TA in art. صيب.) ___ *What is most fit,* or *proper:* as when one says, الأَصْلُ فِى الإِنْسَانِ العِلْمُ [*What is most fit,* or *proper, in man, is knowledge*]; i. e., knowledge is more fit, or proper, than ignorance: and الأَصْلُ فِى المُبْتَدَإِ التَّقْدِيمُ *What is* [*most*] *fit,* or *proper, in the case of the inchoative, is the putting* [it] *before* [the enunciative], whenever there is no obstacle. (Kull p.50.) ___ *What is preponderant in relation to what is preponderated:* as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull ibid.) ___ *What is* [*essential,* or] *requisite,* or *needful:* as when one says الأَصْلُ فِى الحَيَوَانِ الغِذَآءُ [*What is essential,* or *requisite,* or *needful, in the case of the animal, is food*]. (Kull ibid.) ___ *A* [*primary,* or] *universal,* or *general, rule,* or *canon.* (Kull ibid.) ___ *An indication, an evidence,* or *a proof, in relation to that which is indicated,* or *evidenced,* or *proved.* (Kull ibid.)

أَصَلٌ : see its n. un., أَصَلَةٌ

أَصِلٌ , (K,) or أَصِيلٌ , (M,) i. q. مُسْتَأْصِلٌ . (M, K.) You say قَلْعٌ أَصِلٌ *Eradicating,* or *extirpating, evulsion:* (TA:) or قَطْعٌ أَصِيلٌ *extirpating excision.* (M.)

أُصُلٌ , said by some to be a pl., and by others to be a dial. var., of أَصِيلٌ: see the latter word, in two places.

أَصَلَةٌ : see أَصِيلَةٌ. Also *A kind of serpent, the most malignant,* or *noxious, of serpents:* (S:) or *a serpent,* (M, K,) *short,* (M, [where, in the only copy to which I have access, I find added, كَالرِّئَةِ, app. a mistranscription, for كَالرُّمَّةِ, *like the fragment of a rope,*]) or *small,* (K,) *red, but not intensely red,* (M,) *very deadly, of the most malignant,* or

noxious, kind, (TA,) *having one leg, upon which it stands,* (M, TA,) *then turns round, then springs,* (TA,) *that springs upon a man, and blows, killing everything upon which it blows:* (M:) or, as some say, *a great serpent,* (M, K,) *that kills by its blowing:* (K:) or *one of the very crafty kinds of serpents, short and broad, said to be like the shaft of an arrow, and it springs upon the horseman:* (Msb:) pl. أَصَلٌ, (S, M. Msb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] آصَالٌ. (Msb.) ___ [Hence, app.,] *Short and broad:* applied to a man and to a woman. (TA.)

أَصْلِىٌّ [*Radical; fundamental; primitive; original; underived:* an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. passim.)

أَصْلِيَّةٌ [The *quality denoted by the epithet* أَصْلِىٌّ; *radicalness,* &c.:] a term used by IJ [and others] in the place of تَأَصُّلٌ: see 5. (M.)

أَصِيلٌ [*Having root,* or *a foundation;* and consequently, *having rootedness, fixedness, immobility, stability,* or *permanence; rooted, fixed, immoveable, stable,* or *permanent*]. You say, إِنَّ النَّخْلَ فِى أَرْضِنَا لَأَصِيلٌ *Verily the palm-trees in our land remain permanently, not perishing.* (A, TA.) ___ A man *having* أَصْلٌ, (K, TA,) i. e., *lineage,* or *pedigree:* (TA:) or *established in his* أَصْلٌ: (Abu-l-BaKà, TA:) or *noble,* or *generous.* (Msb.) ___ A man *firm of judgment, and intelligent.* (M, K.* [Accord. to the copies of the latter, the signification is عَاقِبٌ ثَابِتُ الرَّأْىِ: but I think that the right reading of the first word is عَاقِلٌ, as in the M, in which this word occupies the last place in the explanation.]) And أَصِيلُ الرَّأْىِ A man *firm,* or *sound, of judgment.* (S.) And رَأْىٌ أَصِيلٌ *Judgment having* أَصْلٌ [i. e. *firmness*]. (M.) And مَجْدٌ أَصِيلٌ *Glory, honour, dignity,* or *nobility, having a firm root* or *foundation.* (S.) And شَرٌّ أَصِيلٌ *Vehement evil* or *mischief.* (Ibn-'Abbád.) See also أَصْلٌ, in two places. ___ [Hence, app.,] الأَصِيلُ *Destruction:* and *death:* as also, in both senses, الأَصِيلَةُ. (K.) [The *evening;* or] i. q. عَشِىٌّ; (M, K, Msb, TA;) i. e. (Msb, TA) the *time from the* عَصْرٌ, (S, TA,) *from the prayer of the* عصر, (Msb,) *to sunset;* (Sudot;, Msb, TA;) as also أَصِيلَةٌ: (R, TA:) the pl. is أُصُلٌ, (S, M, R, Msb, K,)

or ↓ this is a sing., (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and أُصْلَانٌ, (S, M, K,) and آصَالٌ, (S, M, Sgh, K,) [a pl. of pauc.,] or, accord. to Es- Saláh Es-Safadee, this is a pl. of أُصُلٌ, the sing., not the pl., (TA,) or it is pl. of أُصُلٌ, (Zj, M,) which may be a pl. or a sing., (M,) and أَصَائِلُ, (S, M, K,) as though pl. of أَصِيلَةٌ, (S,) or it is pl. of this last word. (R, TA.) You say, لَقِيتُهُ أَصِيلًا and أُصُلًا , i. e. [*I met him in the evening*,] عَشِيًّا. (A, TA.) From the pl. أُصْلَانٌ is formed the dim. أُصَيْلَانٌ , (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which اصلان is not; or, if اصلان be a sing., like رُمَّانٌ and قُرْبَانٌ, this

dim. is regular: (M:) sometimes, (K,) one says also أُصَيْلَالٌ , (S, M, K,) substituting ل for the [final] ن (S, M.*) You say, لَقِيتُهُ أُصَيْلَانًا↓ and أُصَيْلَالًا , meaning, as above, عَشِيًّا: (A, TA:) and Lh mentions لقيته أُصَيَّالًا . (So in two copies of the S.)

أَصِيلَةٌ A man's *whole property:* (M, K:) or his *palm-trees:* (K, TA: in the CK his *palmtree:*) thus in the dial. of El-Hijáz. (O, TA.) ___ أَخَذَهُ بِأَصِيلَتِهِ, (S, M, K,) and بِأَصْلَتِهِ , (IAar, M, K,) *He took it altogether,* (S, M, K,) [as it were] *with its root,* (S, M,) *not leaving aught of it.* (TA.) And جَاؤُوا بِأَصِيلَتِهِمْ *They came altogether; the whole of them.* (S, Z.) لِفُلَانٍ أَرْضٌ أَصِيلَةٌ *To such a one belongs land long possessed, or inherited from his parents, by means of which he has his living:* a phrase of the people of Et-Táïf. (TA.) See also أَصِيلٌ, in two places.

أُصُولِىٌّ One *skilled in the science termed* عِلْمُ الأُصُولِ: see أَصْلٌ. (TA.)

لَقِيتُهُ أُصَيَّالًا : see أَصِيلٌ, last sentence.

أُصَيْلَانٌ and أُصَيْلَالٌ: see أَصِيلٌ, in four places, last two sentences.

لَقِيتُهُ مُؤْصِلًا *I met him entering upon the time called the* أَصِيل. (TA.) And أَتَيْنَا مُؤْصِلِينَ *We came entering upon the time so called.* (S.)

أَصْلٌ مُؤَصَّلٌ [*A root*, or *foundation*, or *the like, made firm*, or *fixed*, or *established*]. (S.) [See also أَصِيلٌ.]

شَاةٌ مُسْتَأْصَلَةٌ *A sheep*, or *goat*, *whose horn has been taken from its root*. (TA.)

مُسْتَأْصِلٌ : see أَصِلٌ.

يَأْصُولٌ : see أَصْلٌ, first sentence.

اط

1 أَطَّ , (S, K,) aor. ـِ , (K,) inf. n. أَطِيطٌ (S, K) and أَطٌّ, (TA,) *It produced, made, gave, emitted,* or *uttered, a sound, noise, voice,* or *cry;* (S, K;) [and particularly, *it creaked;* and *it moaned;*] said of a camel's saddle, (S, * K, [in the CK, الرَّجُل is put by mistake for الرَّحْل]) [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] نِسْع and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called سِدْر, (S TA,) or of the kind called سَرْح, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S,* TA,) and, in a trad. of Aboo-Dharr, of heaven, or the sky, notwithstanding there being [really] no أَطِيط in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by explanations of أَطِيطٌ below.] You also say, أَطَّت الإِبِلُ, (K,) aor. as above, inf. n. أَطِيطٌ, (TA,) *The camels moaned by reason of fatigue,* or *uttering their yearning cry to their young,* (K, TA,) and sometimes *by reason of fulness of their udders with milk.* (TA.) And لَا آتِيكَ مَا أَطَّت الإِبِلُ *I will not come to thee as long as camels utter cries* [or *moan*] *by reason of the heaviness of their loads.* (S.) And لَا أَفْعَلُ ذٰلِكَ مَا أَطَّت الإِبِلُ, meaning *I will not do that ever.* (TA.) And مَا لَنَا بَعِيرٌ يَئِطُّ *We have not a camel that moans,* or *cries;* meaning *we have not any camel;* for the camel cannot but do so. (TA, from a trad.) [See also أَطِيطٌ, below.] And أَطَّتْ لَهُ رَحِمِى [*My feeling of relationship,* or *sympathy of blood,*] *became affected with tenderness,* or *compassion,* and *became moved,* [or rather *pleaded,*] *for him* [or *in his favour*]: (K, TA:) and hence ↓التَّأَطُّطُ [inf. n. of the verb in the syn. phrase تَأَطَّطَتْ لَهُ رَحِمِى]. (Sgh, TA.) And أَطَّتْ بِكَ الرَّحِمُ [*The feeling of relationship,* or *sympathy of blood, pleaded,* or *hath pleaded, in thee;*] i. e., *inclined thee to favour.* (Ham p. 765.) [See another ex. voce حَاسَّةٌ.]

5 تَأَطَّطَ see 1, near the end.

أَطٌّ : see أَطِيطٌ, below.

نُسُوعٌ أُطُطٌ [pl. of آطٌّ, part. n. of 1,] *Creaking* [*plaited*, or *woven*, *thongs*]. (K.)

أَطِيطٌ [as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] The *sounding*, or *the like*, or the *sound*, or *the like*, [and particularly the *creaking*, or *creaking sound*, and the *moaning*, or *moaning sound*,] of a camel's saddle (S, K, TA) when new; (TA;) and so ↓أَطٌّ of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA,) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the *prolonging of the cries* of camels: (TA:) but 'Alee Ibn- Hamzeh says that the cry of camels is termed رُغَآءٌ, and that أَطِيطٌ signifies the *sounding*, or *sound*, of their bellies, or insides, *by reason of repletion from drinking*. (IB, TA.) أَهْلُ صَهِيلٍ وَأَطِيطٍ, occurring in a trad., means *Possessors of horses and of camels*. (TA.) ___ Also *Hunger*, (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from EzZejjájee. (TA.)

أَطَّاطٌ *Sounding much; noisy;* (K, TA;) *having a sound:* applied [to any of the things mentioned above in the explanations of أَطٌّ and أَطِيطٌ; and] to a hide; and to a camel repleted with drink; and to a road: fem. with ة: which, applied to a woman, signifies one *whose* فَرْجُ *has a sound* جُومِعَتْ إِذَا. (TA.)

اطر

1 **أَطَرَهُ** , aor. ـِ (S, Msb, K) and ـُ , (K,) inf. n. أَطْرٌ; (S, Msb, K;) and ↓أطّره inf. n. تَأْطِيرٌ; (K;) *He bent it*, or *curved it;* (S, Msb, K, &c.;) namely, a bow, (S, A,) and a twig, or the like: (A:) *he laid hold upon one of its two extremities, and curved it: he bent it, or curved it;* namely, anything; عَلَى شَىْءٍ *upon a thing:* and the latter verb, [or both,] *he bent it into the form of a hoop, bringing its two extremities together.* (TA.) ___ It is said of Adam, ↓ٱللّٰهُ كَانَ طُوَالًا فَأَطَّرَهُ *He was tall, and God bent him, and diminished his height.* (TA.) ___ And one says, أَخَذَ عَلَى يَدَىِ الظَّالِمِ وَأَطَرَهُ عَلَى الحَقِّ [*He laid hold upon the two hands*, or *arms, of the wrongdoer*, or *prevented, restrained*, or *withheld, him from doing that which he desired*,] *and bent him to* [*conformity with*] *what was right.* (AA, from a trad.) And أَطَرْتَ فُلَانًا عَلَى مَوَدَّتِكَ [*Thou hast bent such a one to love thee*]. (A.) ___ أَطَرَ السَّهْمَ (S, K,) aor. ـِ and ـُ , (K,) inf. n. as above, (S, K,) *He wound an* (S, K.) ___ أَطَرَ البَيْتَ, (TK,) inf. n. as above, (K,) *He made an* إِطَار, which is a *thing resembling a zone* or *belt, to the tent* or *house.* (K, TK.)

2 **اَطَّرَ** see 1, in two places. أَطَّرَتْ, inf. n. تَأْطِيرٌ *She* (a girl, IAar) *remained in the house*, or *tent, of her father, some time*, or *long*, (IAar, K,) *without marrying.* (IAar.) [See also 5.]

5 **تأطّر** *It* (a spear) *bent:* (S, K:) *it* (a thing) *became crooked, curved*, or *bent;* as also انأطر : (K, TA:) *it became bent into the form of a hoop, its two extremities being brought together.* (TA.) ___ تَأَطَّرَتْ *She affected a bending of her person, body*, or *limbs, in her gait.* (A.) *He confined himself* (K, TA) in a place. (TA.) ___ تَأَطَّرَتْ *She* (a woman) *remained*, or *stayed, in her house*, or *tent;* (S, K;) *she kept to it.* (TA.) [See also 2.]

7 **إِنْاَطَرَ** see 5.

أَطْرٌ The *place of curvature* (مُنْحَنًى) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting

the dual form: or the *bent*, or *curved, part of the extremity* of a bow; to which Tarafeh likens the curving of the ribs of a she-camel: (TA:) and *what resembles a curvature, seen in the clouds:* an inf. n. in the sense of a pass. part. n. (Skr, TA.)

أُطْرَةٌ The *sinew that is wound immediately above the notch* of an arrow; (S, K;) as also إِطَارٌ . (K.) ___ The *edge of the glans* of the penis; (K, * TA;) as also ↓ the latter word. (K, TA.) ___ The *flesh surrounding the nail:* (K:) pl. أُطَرٌ and إِطَارٌ. (TA.) ___ *A mixture of ashes and blood with which a fracture in a cooking-pot is smeared* (S, K) *and repaired.* (TA.)

إِطَارٌ *Anything that surrounds another thing:* (S, A, Msb, K:) as the *hoop* of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.) ___ *A ring of hair surrounding the head, the*

middle of it being bald. (TA.) ___ ___ The *branches of a vine, bent,* or *wreathed, so as to form a covering over-head.* (K.) ___ See also أُطْرَةٌ, in two places. ___ إِطَارُ الحَافِرِ *The part of the hoof of a horse or the like which surrounds,* or *extends around, the* أَشْعَر [q.v.]. (S.) ___ إِطَارُ الشَّفَةِ (S, K, &c.) *The part,* (A,) or *flesh,* (Msb,) *surrounding the lip:* (A, Msb:) or *the part that separates between the lip and the hairs of the mustache:* (K:) or *the edge of the upper lip, between the lip itself and the parts where the hair grows:* (IAth:) or *the rising edge,* or *ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth.* (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Msb, TA.) ___ إِطَارُ بَيْتٍ *A thing resembling a zone,* or *belt, of a tent* or *house.* (K.) ___ إِطَارٌ مِنَ النَّاسِ *A ring,* or *circle, of men.* (K.) One says, هُمْ إِطَارٌ لِبَنِي فُلَانٍ *They have alighted and taken up their abode* [*so that they form a ring*] *around the sons of such a one.* (A, Msb.)

أَطِيرٌ *A sin; a crime; an offence.* (S, K.) One says, أَخَذَنِى بِأَطِيرِ غَيْرِى *He punished me for the sin, crime,* or *offence, of another than myself.* (S.)

مَأْطُورَةٌ *A bow.* (A.) ___ *A milking-vessel of skin* (عُلْبَةٌ) *for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered;* (K, TA;) or, *sometimes, the edges of the skin of the* علبة *are folded upon the hoop-formed twig, and dry upon it.* (TA.)

اطم

أُطُمٌ and **أُطْمٌ**, (S, K,) like **أُجُمٌ** and **أُجْمٌ**, (S, and Mgh in art. اجم) *A fortress:* or, as some say, *any lofty building:* (Mgh:) or *a* [*building such as is termed*] قَصْر [q. v.]: (IAar, K:) and *any fortress built of stones:* and *any square, roofed, house:* (K:) pl. (of pauc., TA) آطَامٌ (S, Mgh. K) and (of mult., TA) أُطُومٌ: (K:) آطَامٌ signifies *fortresses of the people of El-Medeeneh:* and one of these is termed أَطَمَةٌ : (S:) or this signifies [simply] *a fortress;* and its pl. is آطَامٌ (TA.)

أَطَمَةٌ : see above.

آطَامٌ مُؤَطَّمَةٌ *Lofty* [*fortresses*, &c.]: (A, TA:) [or it may signify *fortresses*, &c., *disposed in order*, or *grouped together;* for it is said to be] a phrase like أَبْوَابٌ مُبَوَّبَةٌ, (O, TA,) or like أَجْنَادٌ مُجَنَّدَةٌ. (K.)

اف

1 **أَفَّ** , aor. يَؤُفُّ (IDrd, M, Mgh, K,) and يَئِفُّ, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. أَفٌّ; (M, Mgh;) and أَفَّفَ , inf. n. تَأْفِيفٌ; (S, Mgh, K;) and تأفّف ; (M, K;) *He said* أُفّ [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the same class as سَبَّحَ and هَلَّلَ meaning he said سُبْحَانَ ٱللّٰه and he said لَا إِلٰهَ إِلَّا ٱللّٰه. (M.) You say also, أَفَّفَهُ , and به أَفَّفَ, and به تَأَفَّفَ, meaning *He said to him* أُفّ. (M.) And جَعَلَ فُلَانٌ يَتَأَفَّفُ مِنْ رِيحٍ وَجَدَهَا *Such a one began to say* أُفّ أُفّ *by reason of a smell which he perceived.* (T.) And إِنَّهُ يَتَأَفَّفُ عَلَيْهِ *Verily he is angry with him*, or *enraged against him*. (TA.)

2 **أَفَّفَ** see 1, in three places.

5 **تَأَفَّفَ** see 2, in four places.

أَفْ and أَفّ and أَفٍّ, or أَفٍ: see أُفٌّ.

إِفْ and its vars. (differing only in having the ف movent): see the next paragraph.

أُفٌّ *Dirt*, or *filth;* as also أُفَّةٌ : (S:) you say, أُفًّا لَهُ, and أُفَّةً , *Dirt*, or *filth, to him;* in which the tenween is for the purpose of rendering them indeterminate; (S;) and أُفٌّ لَهُ وَتُفٌّ; (T;) and أُفَّةً وَتُفَّةً; and أُفًّا وَتُفًّا; (T, S;) the latter of which is an imitative sequent: (S:) or أُفٌّ signifies the *dirt of the ear;* and تُفٌّ, the *dirt of the nails;* (As, T, M, K; but in the last, *of the nail;*) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (As, T, M,* TA;) and أَفَفٌ , also, has the former of these two meanings: (TA:) or أُفٌّ signifies the *dirt around the nail;* (M;) or the *dirt of the nail;* (K;) and تُفٌّ, the *dirt in the nail:* (M:) or the former, *a*

paring of the nail: and *a piece of stick*, or *a reed, which one takes up from the ground:* (K:) in these various senses they are explained as used in the saying, أُفًّا لَهُ وَتُفًّا: (TA:) or the former signifies *stink:* (Zj, TA:) or *paucity;* (T, M, K) as also أَفَفٌ ; (M;) or from أَفَفٌ signifying *a thing little in quantity;* (T; and the same meaning is assigned to this word in the K;) and تُفٌّ is an imitative sequent, (T, M, K,) of the same meaning. (M.) ___ أُفٍّ, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: أُفٍّ and أُفَّ and أُفُّ and أُفِّ and أُفًّا and أُفٌّ (T, S, M, K) and أُفٍّ and أُفَ and أُفُ and أُفٍ and أُفًا and أُفٌ (K) and أُفْ (M, K) and أُفَّ and أُفَّى , pronounced with imáleh, (M, K,) i. e. with pure imáleh, and أُفَّى with intermediate imáleh, and أُفَّى without imáleh, the alif [written ى] in these three denoting the fem. gender, and أُفِّى , with kesr to the ف, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and أُفُّوه , (K,) with damm to the أ and ف, which latter is with teshdeed, and with the و and ه quiescent, (TA,) and أُفَّةْ [in a copy of the M أُفَّةً] and أُفْه and أُفُّهْ (K) and إِفْ and إِفٍّ and إِفٍ and إِفَ and إِفًا and إِفٌ and إِفِّ and إِفًّ and إِفٌّ and إِفُّ , with damm to the ف, which is with teshdeed, [in a copy of the M إِفَّ ,] and إِفَّا , like إِنَّا, and إِفَّى , pronounced with imáleh, and إِفِّى , with kesr, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and أَفْ and أَفِّ (K) and أَفٍّ or أَفٍ and آفٍ , or آفِّ , and آفٍ , or آفٍّ , (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and أَفَهْ and أَفُوهْ and أَفَّهْ , the last mentioned by IB on the authority of IKtt. (TA.) أُفٍّ, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, أُفٍّ لَهُ [as though meaning *A puff*, or *blast of breath, to it*]: (Kt, T:) or [rather] it is a word imitative of a sound; [like *ugh* in English, both in sound and meaning; and in meaning like our interjections *foh* and *faugh;*] (Bd on the ex. in the Kur which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bd ubi suprà) or denoting contempt: (TA:) or it is a verbal noun, meaning *I am vexed*, or *distressed in mind*, or *disgusted:* (Bd ubi suprà:) or it is an imperative verbal noun [denoting disgust or

abhorrence, like *out*, and *away*]: (IJ, M:) or he who says أُفًّا لَكَ uses it in the manner of an imprecation, like as one says وَيْلًا لِلْكَافِرِينَ; and he who says أُفٌّ لَكَ puts it in the nom. case because of the ل, like as one says وَيْلٌ لِلْكَافِرِينَ; and he who says أُفٍّ لَكَ puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Kur [xvii. 24], وَلَا تَقُلْ لَهُمَا أُفٍّ, (T, S, TA,) or أُفٍّ, (TA, [in which other readings also are mentioned,]) [*And say not thou to them* (i. e. to thy father and mother) *Ugh*, &c.,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; أُفٍّ signifying *stink*. (Zj, T.)

إِفْ and its vars. (differing only in having the ف movent): see أُفٌّ. For إِفٌّ, see also إِفَّانٌ, in three places.

أَفَةٌ : see إِفَّانٌ, in two places.

أُفَةٌ : see أُفٌّ, in four places. Also A *dirty, a filthy, an unclean*, man: (K:) from أُفٌّ signifying the dirt of the nail. (TA.) ___ One *in want; poor; possessing little:* (K:) from أَفَفٌ signifying a thing little in quantity. (TA.) ___

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A coward: (K:) as though originally ذُو أُفَّةٍ, i. e. *holding back*, *by reason of disgust*, (مُتَأَفِّفٌ,) *from fight:* (TA:) or *experiencing vexation* or *disgust*, and *languid* or *sluggish, in war:* (IAar:) also *heavy*, or *sluggish*. (IAth.)

إِفَةٌ : see إِفَّانٌ in three places.

أَفَفٌ *Vexation, distress of mind*, or *disgust*. (T, IAth, K.) ___ See also أُفٌّ, in three places. And see إِفَّانٌ, in three places.

أَفَهْ and أَفَّهْ and أُفَّهْ and أُفِّهْ and أُفُّهْ: see أُفٌّ.

أُفْ , pronounced in three different ways; and

أُفِّى : see أُفٌّ.

إِفَّا : and إِفَّى and إِفِّى: see أُفٌّ.

أَفُوهْ : see أُفٌّ.

أُفُوفَةٌ : see what next follows.

أَفَافٌ A man *who says* أُفّ *much* or *often;* (M, TA;) as also أُوفُوفَةٌ , accord. to the copies of the O and TS and K; but in other lexicons أُوفُوفَةٌ : in the O, one *who ceases not to say to another* أُفّ لَكَ: in the Jm, the last of these three words is explained as meaning one *who ceases no to say this at some of his affairs.* (TA.)

إِفَّانٌ (T, S, M, K) and أَفَّانٌ (T, TS, L, K) and إِفٌّ (S, M, K) and أَفَفٌ (T, L, K) and إِفَّقٌ (L, M) and أَفَّةٌ (M) and تَئِفَّةٌ , (T, M, S, K, &c.,) of the measure تَفْعَلَةٌ, [being originally تَأْفَفَةٌ,] accord. to J, who appears to be right in saying so, (IB,) and so accord. to Aboo-'Alee, who states, on authority of Aboo-Bekr, that it is thus in some of the copies of the Book of Sb, (L,) though in other copies of that book said to be of the measure فَعَلَّةٌ, (IB, L,) *A time;* (T, S, M, K;) as in the sayings, كَانَ ذٰلِكَ عَلَى إِفّ ذٰلِكَ, and إِفَّانه (S, TA) and أَفَفه , and إِفَّته , and تَئِفَّته , (TA,) *That was at the time of that;* (S, TA;) and أَتَانِى فِى إِفَّانِ ذٰلِكَ, (IAar, L,) and عَلَى إِفَّانِ ذٰلِكَ, (IAar, T, M, L,) and أَفَّانه, (T, L,) and إِفّه , (M, L,) and أَفَفه , (IAar, T, L,) and إِفَّته , (M, L,) and أَفَّته , (M,) and تَئِفَّته , (IAar, T, S, M, L,) preceded by على, (IAar, T, S, &c.,) and by فى, (L,) *He came to me at the time of that.* (IAar, T, &c.)

أُفُوهْ : see أُفٌّ.

آف and آفّ and آف and آفّ: see أُفٌّ.

أُوفُوفَةٌ : see أَفَّافٌ.

تَئِفَّةٌ : see إِفَّانٌ, in three places.

مُتَأَفِّفٌ عَنِ القِتَالِ [app. *Holding back, by reason of disgust, from fight;* as though saying أُفّ at the mention thereof:

see أُفَّةٌ]. (TA.)

افخ

1 أَفَخَهُ , (A'Obeyd, S, L, &c.,) aor. ـِ , inf. n.

أَفْخٌ , (L,) *He,* [or *it*] *struck him,* or *hit him,* [or *hurt him,*] *on the part of his head called the* يَأْفُوخ. (A'Obeyd, S, L, Msb, K.) He who pronounces يافوخ without ء says يَفَخَهُ. (Msb.)

مَأْفُوخٌ A man *having his head broken in the part called the* يَأْفُوخ. (L.)

يَأْفُوخٌ , (Lth, Az, S, Msb, K,) as also يَافُوخٌ, without ء, but the former is the more correct and the better, (Lth, Az, Msb,) and is of the measure يَفْعُولٌ, (Lth, Az, S, Msb,) whereas the latter is of the measure فَاعُولٌ, (Lth, Az, Msb,) [The *top, vertex,* or *crown, of the head;* or the *part of the top of the head which is crossed by the coronal suture, and comprises a portion of the sagittal suture;*] the *part where the anterior and posterior bones of the head meet;* (K;) the *place that is in a state of commotion in the head of an infant;* (S;) the *place which, in the head of a child, does not close up until after some years;* or *does not become knit together in its several parts;* and this is *where the bone of the anterior part of the head and that of its posterior part meet;* (Zj in his Khalk el-Insán;) the *place that is soft, in a child's head, before the two bones called the* تَمَّاغَة *and* رَمَّاعَة *meet, between the* هَامَة [or *middle of the head*] *and the forehead:* (L:) or the *middle of the head when it has become hard and strong;* before which it is not thus called: (Msb:) pl. يَآفِيخُ; (S;) so in the old lexicons [in general]; but in the T and K يَوَافِيخُ [which is pl. of يافوخ without ء; or, as pl. of يأفوخ, is like تَوَارِيخُ as pl. of تَأْرِيخٌ]; and because of this form of the pl., F says that J is in error in mentioning the word in the present art.: it has been shown, however, that J is not in error in this case. (TA.) [Hence the saying,] أَنْتُمْ يَآفِيخُ الشَّرَف *Ye are the centres and summits of the heads of nobility.* (L, from a trad.) And يَأْفُوخُ اللَّيْلِ *The main* [or *middle*] *part of the night.* (S, K.) [See also art. يفخ.]

افق

1 أَفَقَ , (JK, S, K,) aor. ـِ , (JK, K,) inf. n. أَفْقٌ, (TK,) *He went his own way, at random*, or *heedlessly*, (رَكِبَ رَأْسَهُ,) *and went away in the* آفَاق [or *regions*, &c., *of the land*]: (Lth, JK, K:) or *he went away in*, or *into, the land*, or *country:* (S:) and *he took his way into the* آفاق [or *regions*, &c.,] *of the land.* (JK.) ___ [Hence, app.,] أَفَقَ, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) [see آفَقٌ;] or أَفِقَ, aor. ـَ , (S, O, K,) inf. n. أَفَقٌ; (S;) *He attained the utmost degree*, [as though he reached the أُفُقٌ (or horizon, or furthest point of view,)] *in generosity;* (S, O, K;) or *in knowledge*, or *science;* or *in chasteness of speech*, or *eloquence, and in the combination of excellent qualities.* (K.) ___ Also, أَفَقَ, aor. ـِ , (Kr, Ibn-'Abbád, JK, K,) inf. n. أَفْقٌ, (JK, TA,) *He overcame*, or *surpassed.* (Kr, Ibn-'Abbád, JK, K.) ___ And, inf. n, أُفُوقٌ, *He was goodly*, or *beautiful; he possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect;* said of a camel, and of a horse. (JK.) ___ أَفَقَ عَلَيْهِ (JK, TA) *He* (a man) *excelled him;* namely, another man: (JK:) or *he preceded him in excellence;* or *outwent him therein;* as also أَفَقَهُ, aor. ـِ . (TA.) [It is like ___ أَفَقَ فِى العَطَآءِ.] فَاقَهُ, aor. ـِ , (S, K,) inf. n. أَفْقٌ, (TA,) *He gave to some more than to others.* (S, K.) So in the saying of El-Aashà,

* وَلَا المَلِكَ النُّعْمَانُ يَوْمَ لَقِيتُهُ *
* بِغِبْطَتِهِ يُعْطِى القُطُوطَ وَ يَأْفِقُ *

[*Nor the King En-Noamán, on the day that I met him, in his goodly*, or *happy, condition, giving gifts*, or *stipends*, or *written obligations conferring gifts, and giving to some more than to others*]: (S:) or the meaning is, *writing* [*writs of*] *gifts, and sealing* them: or, as some say, *taking his way into the* آفاق [or *regions*, &c.,] *of the land.* (JK.) أَفَقَهُ, aor. ـِ , (S, Msb, K,) inf. n. أَفْقٌ, (S, Msb,) *He tanned it* (namely a hide) *until it became what is termed* أَفِيق. (S, Msb, * K.)

5 **تأفّق بنا** *He* (a man, As, TA) *came to us* من أُفُقٍ [*from a region*, &c., *of the land*]: (As, K:) or *came to us, and alighted at our abode as a guest:* and in the Nawádir el-Aaráb, تأفّق به is said to signify *he reached him*, or *overtook him;* as also تلّفق به (TA.)

أُفْقٌ : see أُفُقٌ.

أَفَقٌ The *main and middle part* (سَنَن) of a road; (K;) the *face*, or *surface*, thereof: (IAar, K:) pl. آفَاقٌ. (K.) Hence the saying, قَعَدَ فُلَانٌ عَلَى أَفَقِ الطَّرِيقِ [*Such a one sat upon the main and middle part*, or *face*, or *surface, of the road*]. (TA.) ___ The *flanks*, or *ilia:* or, as some say, *skins;* or *skin;* as in the saying, شَرِبْتُ حَتَّى مَلَأْتُ أَفَقِي *I drank until I filled my skin:* (JK:) pl. [or rather coll. gen. n.] of أَفَقَةٌ ; (IAar;) which signifies the *flank;* (IAar, K;) as does also آفِقَةٌ . (Th, K.) ___ Also pl., (S, K,) or [rather] quasi-pl. n., (M, K,) of أَفِيقٌ, q. v. (S, M, K.)

أَفِقٌ : see أَفِيقٌ, in two places.

أُفُقٌ (JK, S, Mgh, Msb, K, &c.) and أُفْقٌ (S, K) *A side;* meaning *a lateral*, or *an outward* or *adjacent*, *part* or *portion;* or *a part*, *region*, *quarter*, or *tract*, *considered with respect to its collocation* or *juxtaposition* or *direction*, or *considered as belonging to a whole;* or *a remote side;* syn. نَاحِيَةٌ; (JK, S, Mgh, Msb, K;) and *a border*, or *an extremity;* (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Msb:) [or the *horizon*, or *part next to the horizon, of the sky* and *of the earth;*] or *what appears of the sides* (النَّوَاحِى) *of the celestial sphere*, (K, TA,) and *of the borders*, or *extremities, of the earth:* (TA:) or the *place whence blows the south wind*, and *the north wind*, and *the west wind*, and *the east wind:* (K, * TA:) pl. آفَاقٌ: (JK, S, Mgh, Msb, K:) and the sing. also is used as a pl.; like فُلْكٌ, as is said in

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the Nh: (MF:) thus in the verse of El-'Abbás, in praise of the Prophet:

* أَنْتَ لَمَّ وُلِدْتَ أَشْرَقَتِ الأَرْ *
* ضُوضَآءَ تْ بِنُورِكَ الأُفُقُ *

[*When thou wast born, the earth became bright, and the tracts of the horizon*, or *the regions, shone with thy light*]: or, as some say, الافق is made fem. by him as meaning النَّاحِيَةُ. (TA.) The phrase حِينَ يَغِيبُ الأُفُقُ means *When the redness*, or *whiteness, in the* أُفُق [or *horizon*] *disappears.* (Mgh.) ___ Also, in like manner, The *side*, or *lateral part*, of a tent: (JK:) or the *part between the* [*two*] *anterior* [*pieces of wood called the*] زِرَّان, *in the* [*fore part called the*] رِوَاق, of a tent: (K:) and the *sides*, or *lateral parts*, of a tent of the kind belonging to the Arabs of the desert. (TA.) أُفُقٌ is also said to be a pl. of أَفِيقٌ; but this is disallowed by Lh. (TA.) See also آفِقٌ.

أَفَقَةٌ : see أَفَقٌ. Also *A burying of a skin*, or *hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Lth, K,* TA.) [See أَفِيقٌ.]

أَفَقِىٌّ , (ISk, JK, T, S, Mgh, Msb, K,) contr. to rule, (T, Msb,) and أُفُقِىٌّ , (As, ISk, S, Mgh, Msb, K,) agreeably with rule, (S,) being a rel. n. from أُفُقٌ, (Msb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say آفَاقِىٌّ , (Mgh, MF,) which is incorrect, (Mgh, Msb,) or whether it be correct, after the manner of أَنْصَارِىٌّ and the like, requires consideration, (MF,) an epthet applied to a man, (ISk, S, Msb,) meaning One *who is from the* آفَاق [or *lateral parts*, or *regions*,] *of the land;* (ISk,* S, Msb;*) mentioned by Aboo-Nasr: (S, referring to the first form of the word:) or one *who goes about in the* آفَاق: (JK:) or one *who goes through the* آفاق *of the land in search of sustenance:* (K,* TA:) as also أَفَّاقٌ . (K, TA.) أُفُقِىُّ مَكَّةَ or أَفَقِىُّ مَكَّةَ means *He who is without the places where the pilgrims coming to Mekkeh enter upon the state of* إِحْرَام. (Mgh.)

أُفُقِىٌّ : see أَفَقِىٌّ.

أَفِيقٌ : see آفِقٌ. ___ Applied also to a bucket (دَلْو), meaning *Excelling other buckets.* (AA, K.) Also, (As, Th, JK, S, Mgh, Msb, K,) and أَفِيقَةٌ , (K,) or the latter is a more particular term than the former, like as جِلْدَةٌ is more so than جِلْدٌ, (Mgh,) and أَفِقٌ , (K, [but

see what follows,]) The *skin*, or *hide, that is not completely tanned,* (S, Mgh, Msb, K,) *so that it is unsubstantial, not firm*, or *strong*, or *tough:* (Mgh:) when its tanning is complete, and it becomes red, it is termed أَديم: therefore أَفيق is of the measure فَعيل in the sense of the measure مَفْعُول: (Msb:) or *in the second stage of its tanning;* for in the first stage it is termed مَنيئة; then, افيق; and then, اديم: (TA:) or *that is tanned, but before it is sewed:* (As, S, K:) or *before it is cut*, or *slit:* (K:) or *when it comes forth from the tan, its tanning being finished,* (JK, TA,) *its* [*original*] *odour being* [*still*] *in it:* (TA:) or *after it is tanned:* (Msb:) or *not tanned:* (Th, TA:) or *that is tanned without* قَرَظ *or* أَرْطَى *or any of the tans of the people of Nejd:* (TA:) ISd says, I think that Th has mentioned أَفَق as syn. with أَفيق, and explained it as signifying the *skin*, or *hide, that is not tanned;* but I am not sure of it: (TA:) the pl. is أَفَق, (Lh, JK, S, Msb, K,) like as أَدَم is pl. of أَديم, (S,) or this is a quasi-pl. n., (M, K,) and أُفُق (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] آفقة, (As, S, K,) like as آدمة and أَرْغفة are pls. of أَديم and رَغيف. (As, S.) أَفيقة signifies also *A* سِقَآء [or *skin for water or milk* &c.] *made of a hide of the kind termed* أَفيق. (Mgh.) And أَفيق also signifies The *skin* of a man, and of any beast. (TA.)

أَفيقَة : see أَفيق, in two places.

أَفَاقٌ : see أَفَقِىٌّ.

آفق , (S, K, &c.,) of the measure فَاعِل, (S, Kz, TA, [in the CK افق, and in like manner in a copy of the JK,]) from أَفَق, (S, K,) or, as IB says, accord. to Kz, from أَفَق, aor. ـِ , and so accord. to Kr, and shown to be of the measure فَاعِل by several verses in which it occurs, (TA,) One *who has attained the utmost degree in generosity;* (S, K;) or *in knowledge*, or *science;* or *in chasteness of speech*, or *eloquence, and in the combination of excellent qualities;* (K;) as also أَفيق : (K:) fem. with ة. (IF, K.) Also applied to a horse, *Generous with respect to both parents:* fem. with ة. (S.) And applied to a camel, *That excites admiration and approval by his generousness, excellence, high blood*, or *the like;* (JK;) and so أُفُق , (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.).

آفِقَةٌ : see أَفَقٌ.

آفَاقِيٌّ : see أَفَقِيٌّ.

افك

1 أَفَكَهُ , aor. ـِ , inf. n. أَفْكٌ, (with fet-h, S, TA, its only form, TA, [in the CK افْك,]) *He changed his*, or *its, manner of being*, or *state;* (S, K;) and *he turned him*, or *it*, (i. e., anything, Msb,) *away*, or *back;* (S, Msb, K;) عَنِ الشَّىْءِ [*from the thing*]; (S;) or عَنْ وَجْهِهِ [*from his*, or *its, mode*, or *manner, of being*, &c.]: (Msb:) so in the Kur xlvi. 21, أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا *Hast thou come to us to turn us away*, or *back, from our gods?* (Bd:) or *he turned him away*, or *back, by lying:* (TA:) or *he changed*, or *perverted, his judgment*, or *opinion:* (K:) or *he deceived him*, or *beguiled him, and so turned him away*, or *back:* and simply *he deceived him*, or *beguiled him:* and أُفِكَ signifies *he was turned from his judgment*, or *opinion, by deceit*, or *guile.* (TA.) It is said in the Kur [li. 9], يُؤْفَكُ عَنْهُ مَنْ أُفِكَ, i. e., *He will be turned away from it* (namely, the truth,) *who is turned away* in the foreknowledge of God: (TA:) or, accord. to Mujáhid, يُؤْفَنُ عَنْهُ مَنْ أُفِنَ [*he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment*]. (S, TA.) You say also, أُفِكَ الرَّجُلُ عَنِ الخَيْرِ *The man was turned away*, or *back, from good*, or *prosperity.* (Sh.) And أَفَكَهُ, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished*, (K, TA,) *and turned him away*, or *back, from it.* (TA.) ___ أَفَكَ, aor. ـِ ; (Msb, K;) and أَفِكَ, aor. ـَ ; (IAar, K;) inf. n. إِفْكٌ (Msb, K) and أَفْكٌ and أَفَكٌ and أُفُوكٌ; (K;) *He lied; uttered a falsehood; said what was untrue;* (Msb, K;) as also أَفَّكَ , (K,) inf. n. تَأْفِيكٌ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) ___ أَفَكَ النَّاسَ, aor. ـِ , inf. n. أَفْكٌ, *He told the people what was false;* أَفَكَ and أَفَكْتُهُ being like كَذَبَ and كَذَبْتُهُ. (Az, TA.) ___ أَفَكَ فُلَانًا, (K,) inf. n. أَفْكٌ; (TA;) or the verb is آفَكَ ; (so in the printed edition of Bd, xlvi. 27;) *He*, or *it, made such a one to lie*, or *say what was untrue.* (K.) ___ أُفِكَ *He was weak* [*as though perverted*] *in his intellect and judgment* or *opinion.* (K,* TA.) But أَفَكَهُ ٱللّٰهُ as meaning *God rendered weak his intellect* is not used. (L, TA.) ___ *It* (a place) *was not rained upon, and had no vegetation*, or *herbage.* (K, TA.)

2 **افَكَ** see 1.

4 **آفَكَ** see 1.

8 **ٱئْتَفَكَتِ البَلْدَةُ** [written with the disjunctive alif ايتفكت], (S, K,) بِأَهْلِهَا, (S,) *The land*, or *district*, or *the town*, or *the like*, *was*, or *became*, *overturned*, or *subverted*, (S, K,) *with its inhabitants:* (S:) as were the towns of the people of Lot. (TA.) ___ Hence it is said of El-Basrah, قَدِ ٱئْتَفَكَتْ بِأَهْلِهَا مَرَّتَيْنِ, meaning *It has been submerged with its inhabitants twice;* as though subverted. (Sh.) ___ You say also, ايتفكت تِلْكَ الأَرْضُ *That land has been burnt up by drought*. (IAar.)

إِفْكٌ [an inf. n. used as a subst.;] *A lie; a falsehood;* (S, TA;) as also أَفِيكَةٌ : pl. (of the latter, K) أَفَائِكُ. (S, K.) You say, يَا لَلْأَفِيكَةِ , and يَا لِلْأَفِيكَةِ ; [and لَلْأَفَيِّكَةِ , using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the ل with fet-h denoting calling to aid; and with kesr denoting wonder, as though the meaning were, O man, wonder thou at this great lie. (TA.)

افكة [so in the TA, without any syll. signs; app. either أَفْكَةٌ, an inf. n. of un., or آفِكَةٌ , like دَاهِيَةٌ;] *A punishment sent by God, whereby the dwellings of a people are overturned:* occurring in a trad. relating to the story of the people of Lot. (TA.)

سَنَةٌ أَفِكَةٌ *A year of drought* or *sterility:* (K,

TA:) pl. أَوَافِكُ [contr. to rule, as though the sing. were آفِكَةٌ]. (Z, TA.)

أَفُوكٌ : see أَفَّاكٌ.

أَفِيكٌ One who is *turned from his judgment*, or *opinion*, *by deceit*, or *guile;* as also مَأْفُوكٌ . (K.) ___ *Lacking*

strength or *power* or *ability, and having little prudence and artifice.* (Lth, K.) See also أَفَّاكٌ.

أُفَيِّكَةٌ : see إِفْكٌ, in three places. ___ Also *A severe*, or *distressing, calamity.* (Ibn-Abbád.)

أُفَيِّكَةٌ : see إِفْكٌ.

أَفَّاكٌ *A great*, or *habitual, liar;* (S, Msb, K;) as also أَفُوكٌ , (Msb, K,) and أَفِيكٌ : (K:) fem. of the first [and last] with ة: but the second is both masc. and fem.: (Msb:) the pl. of the second is افك with damm [i. e. أُفْكٌ, accord. to the rule of the K, but the TA seems to indicate that it is أُفُكٌ, by likening it to the pl. of صَبُورٌ]. (K.)

آفِكَةٌ : see افكة: ___ and see سَنَةٌ أَفِكَةٌ.

أَفِيكٌ [*Changed in his*, or *its, manner of being*, or *state: turned away*, or *back, from a thing:* &c.]: see مَأْفُونٌ. ___ *Weak* [*as though perverted*] *in his intellect* (AZ, S, K) *and judgment* or *opinion;* as also ة: (AZ, S:) accord. to A'Obeyd, (or AA, as in one copy of the S,) a man *who does not attain*, or *obtain, good*, or *prosperity.* (S.) ___ Also, (K,) fem. with مَأْفُونٌ, (S, K,) A place, (K,) or land, (أَرْضٌ, S, Z,) *not rained upon, and having no vegetation*, or *herbage.* (S, Z, K.)

المُؤْتَفِكَاتُ (S, K) and المُوتَفِكَةٌ, (TA,) both occurring in the Kur, [the former in ix. 71 and lxix. 9, and the latter in liii. 54,] *The cities overthrown*, or *subverted, by God, upon the people of Lot.* (S, K.) ___ The former also signifies *The winds that turn over* [*the surface of*] *the earth*, or *ground:* (K:) or *the winds that blow from different quarters:* it is said (by the Arabs, S) that when these winds blow much, the earth (i. e. its seed-produce, TA) thrives, or yields increase. (S, K, TA.)

افل

1 **أَفَلَ** , (T, S, Msb, K,) said of a thing, (Msb,) or of the moon, (T,) and **أَفَلَتْ**, said of the sun, (T, S, M,) and of the stars, (M,) aor. and ـُ , inf. n. أُفُولٌ (T, S, M, Msb, K) and أَفْلٌ, (M, Msb,) *It was*, or *became*, *absent*, or *hidden*, or *concealed;* (T, S, Msb, K;) *it set;* (T, S, M, &c.;) and so أَفِلَ, aor. ـَ . (K.) ___ Hence, أَفَلَ فُلَانٌ عَنِ البَلَدِ *Such a one became absent*, or *went away*, *from the country*, or *town*. (Msb.)

أَفِيلٌ *A young camel such as is termed* ابْنُ مَخَاضٍ [i. e. *that has entered its second year*]; (As, ElFárábee, S, M, Msb, K;) and *the like;* (S;) or, and also *such as is above this* [*in age*]; (ElFárábee, M, Msb, K;) or, and also *such as is termed* ابْنُ لَبُونٍ [i. e. *that has entered the third year*]; beyond which it is not so called: (As, TA:) or *that is seven months old*, or *eight:* (As, Msb:) or *a youthful camel:* (AZ, Msb:) and also (M, K) *a young weaned camel;* syn. فَصِيلٌ: (T, M, Msb, K:) fem. with ة: (As, S:) pl. إِفَالٌ (T, S, M, K) and أَفَائِلُ, (Sb, S, M, K,) which latter they liken to ذَنَائِبُ as pl. of ذُنُوبٌ. (M.) [In my copy of the Msb, the pl. is said to be إفالة: and it is also there said, on the authority of IF, that افالة signifies the *young ones of sheep*.] It is said in a prov., إِنَّمَا القَرْمُ مِنَ الأَفِيلِ [*The stallion-camel is only* that which has increased in growth *from the young one in its second year*, &c.]; i. e. what is great has begun small. (TA.)

آفِلٌ part. n. of 1, (T, TA,) applied to the moon, and to any star: (TA:) fem. with ة: (T, TA:) pl. آفِلُونَ (Kur vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and أُفَّلٌ and أُفُولٌ. (TA.)

أَفَهْ and أَفَّهْ and أُفَّهْ and أُفِّهْ and أُفُّهْ and أَفُوهْ and أُفُّوهْ: see أُفٌّ.

افيون

أَفْيُونٌ , [like صَعْفُوقٌ, but this is of a very extr. measure; or, as some write it, أُفْيُونٌ, like عُصْفُورٌ &c.;] or إِفِيَوْنٌ, [like بِرْذَوْنٌ;] (accord. to different copies of the K, art. فين;) [an arabicized word, from the Greek أَپِيُونْ, either immediately or through the Persian خَشْخَاش; meaning *Opium:*] the *milk* [or *juice*] *of the black Egyptian* خشخاش [or *poppy*, or *papaver somniferum*]; (K;) or the *milk of the* خشخاش, *the best of which is the black Egyptian;* (TA;) or the *expressed juice of the black Egyptian* خشخاش, *dried in the sun: cold and dry in the fourth degree:* (Ibn-Seenà, or Avicenna, i. 133:) *beneficial for hot tumours, especially in the eye; torporific (to the intellect*, TA): *in a small quantity, beneficial, and soporific: in a large quantity, a poison:* (K:) [the lexicographers regard the word as Arabic:] some, among whom is the author of the K, hold that it belongs to art. فين: others, that it belongs to art. افن. (TA.)

اقحوان

أُقْحُوَانٌ : see art. قحو

اقط

1 **أَقَطَهُ** , aor ـِ (S, K,) inf. n. أَقْطٌ, (S,) *He made it* (namely food) *with* أَقِط q. v. infrà. (S, K.) ___ Also, (aor. and inf. n. as above, TA,) *He fed him with* أَقِط: (A'Obeyd, K:) like لَبَنَهُ from لَبَنٌ and لَبَأَهُ from لَبَأٌ Lh mentions the verb in this sense as used without its being made transitive. (TA.) ___ [أَقَطَ in the CK is a mistake for آقَطَ q. v.]

4 **آقَطَ** , (Lh, K, [in the CK, incorrectly, أَقَطَ,]) of the measure أَفْعَلَ, agreeably with a common rule, applying to anything, (Lh, TA,) *He had much* أَقِط; *his* أَقِط *became much*, or *abundant*. (Lh, K.)

8 **ائتقط** [written with the disjunctive alif ايتقط] *He made*, or *prepared*, أَقِط: (S:) strangely omitted in the O and in the K. (TA.)

أَقِطٌ (Fr, Az, S, Msb, K) and إِقِطٌ (Fr, O, K) and أَقَطٌ (Fr, K) and إِقْطٌ, (S, O, Msb, K,) the last sometimes occurring in poetry, and formed from the first, by transferring the vowel of the ق to the preceding letter, (S,) or a contraction of the second, accord. to a common usage of [the tribe of] Temeem in the cases of words of this measure, (O,) and أَقْطٌ (K) and أُقْطٌ, (As, K,) of all which the first is the most chaste, and the last is strange, (TA,) [*A preparation of dried curd;*] *a preparation of*, or *thing made from, milk* (Az, Msb, K) *of sheep* or *goats*, (K,) *which has been churned, and of which the butter has been taken*, (Az, Msb, K,) *cooked, and then left until it becomes concrete:* (Az, Msb:) or *made from the milk of camels*, in particular: (IAar:) or *milk which is dried, and has become hard, like stone; with which one cooks;* repeatedly mentioned in trads.: (TA:) or *a thing made from milk; being a kind of cheese:* (Har p. 587:) pl. أُقْطَانٌ. (K.)

أَقَّاطٌ *A maker of* أَقِط. (TA.)

مَأْقُوطٌ Food *made with* أَقِط. (S.)

اكد

1 أَكَدَ *He trod* wheat. (IAar, K.)

2 أكّد , inf. n. تَأْكِيدٌ, *i. q.* وَكَّدَ, (S, Msb, K,) of which it is a dial. var.; (S;) but it is not so chaste as the latter, and by some is disallowed. (TA.)

4 آكد *i. q.* أَوْكَدَ. (S in art. وكد.)

5 تأكّد *i. q.* تَوَكَّدَ. (S and K in art. وكد.)

إِكَادٌ sing. of أَكَائِدُ and تَآكِيدُ, (K,) both of which are irreg. in relation to their sing., (TA,) signifying (i. e. the pls.) *Thongs*, or *straps, by which the* قَرَبُوس *is bound to the two side-boards of a horse's saddle.* (K.) [See also وِكَادٌ.]

اكر *Firm;* (K, TA;) applied to a covenant, or compact. (TA.)

اكر

1 **اكر** , aor. ـِ , inf. n. أَكْرٌ, *He tilled* the ground; *ploughed* it *up for sowing.* (Msb.) ___ *He dug* the ground. (TA.) ___ *He cut*, or *dug*, a river, or canal, or rivulet. (Msb.) ___ And أَكَرَ, aor ـُ , (TA,) inf. n. as above; (K;) and تأكّر ; (K;) *He dug a hollow*, or *cavity, in the ground, for water to collect therein and to be baled out therefrom clear:* (K, TA:) or تأكّر أُكَرًا signifies *he dug hollows*, or *cavities, in the ground.* (S.)

3 **آكره** , (TK.) inf. n. مُؤَاكَرَةٌ, (S, K,) *He made a contract*, or *bargain, with him to till and sow and cultivate land for a share of its produce;* syn. of the inf. n. مُخَابَرَةٌ. (S, K, TA.) The doing of this is forbidden. (TA.)

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5 **تأكّر** see 1, in two places.

أُكْرَةٌ *A hollow*, or *cavity, dug in the ground*, (S, Msb, K,) *in which water collects, and from which it is baled out clear:* (K:) pl. أُكَرٌ. (S, Msb.) Also a dial. var. of كُرَةٌ, (K,) [*A ball*] *with which one plays:* (TA:) [and *a sphere*, or *globe:*] but it is of weak authority. (K.)

إِكَارَةٌ , as used in practical law, *Land which is given by its owners to men who sow and cultivate it* [app. *for a certain share of its produce:* see 3]. (Mgh.)

أَكَّارٌ *A tiller*, or *cultivator, of land:* (Msb, K:) pl. أَكَرَةٌ; as though it were pl. of آكِرٌ, (S, Msb, K,) like as كَفَرَةٌ is pl. of كَافِرٌ. (Msb.)

اكف

2 **اكّف الإِكَافَ** , inf. n. تَأْكِيفٌ, *He made the* اكاف; (K;) as also وكّفهُ, inf. n. تَوْكِيفٌ; which latter, accord. to IF, is the original form. (TA.) ___ See also 4.

4 **آكف الحِمَارَ** , (S, Mgh, Msb, K,) inf. n. إِيكَافٌ, (K,) *He bound,* (S, K, TA,) or *put,* (Msb, TA,) *the* إِكَاف *upon the ass;* (S, Msb, K;) as also أَكّفهُ ; (Sgh, K;) and اوكفهُ; (S, Mgh, K;) which is of the dial. of the people of El-Hijáz; the first being of the dial. of Benoo-Temeem: and in like manner, البَغْلَ *the mule.* (Lh.)

إِكَافٌ (S, Mgh, Msb, K) and أُكَافٌ, (K,) as also وِكَافٌ (S, Mgh, Msb, K) and وُكَافٌ, (K in art. وكف,) The بَرْذَعَة, [i. e. *pad,* or *stuffed saddle, generally stuffed with straw,*] (K,) of the ass, (S, Mgh, Msb, K,) and also used for the mule, and for the camel; (TA in art. وكف;) a saddle like the رَحْل and قَتَب: (TA:) and *a saddle* of a horse *made in the form of the ass's* اكاف, *having at its fore part* [or *pommel*] *a thing resembling a pomegranate:* (Mgh:) [see also قَتَبٌ:] pl. [of pauc.] آكِفَةٌ (TA) and [of mult.] أُكُفٌ. (S, Mgh, Msb, TA.) Yaakoob asserts that the ا in إِكَافٌ is a substitute for the و in وِكَافٌ. (TA.) A rájiz says,

* إِنَّ لَنَا أَحْمِرَةً عِجَافَا *
* يَأْكُلْنَ كُلَّ لَيْلَةٍ إِكَافَا *

meaning [*Verily we have some lean asses*] *which eat every night* the price of *an* اكاف. (TA.)

أَكَافٌ The *maker of the kind of saddle called* إِكَاف. (K.)

اكل

1 أَكَلَهُ , [aor. ـُـ ,] inf. n. أَكْلٌ and مَأْكَلٌ, [*He ate it*,] (S, K,) namely, food. (S.) Er-Rummánee says that أَكْلٌ properly signifies The *swallowing* food *after chewing* it; so that the swallowing of pebbles is not properly thus termed: (Msb:) or, accord. to Ibn-El-Kemál, the *conveying*, or *transmitting, to the belly* what may be chewed, *whether* [*the thing be*] *chewed or not;* so that it does not apply to milk, nor to سَوِيق: and as to the saying of the poet,

* مِنَ الآكِلِينَ المَآءَ ظُلْماً فَمَا أَرَى *

* يَنَالُونَ خَيْراً بَعْدَ أَكْلِهِمُ المَآءَ *

[*Of the eaters of* what they purchase with the price of *water, wrongfully, I do not see* any *attain good after their eating of* what they have purchased with the price of *the water*,] he means a people who used to sell water and purchase with the price thereof what they would eat: (TA:) [for you say, أَكَلَ كَذَا as meaning *He ate the price of such a thing:* see another ex. voce إِكَافٌ; and another voce ثَدْىٌ.] ___ The saying, in the Kur [v. 70], لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ [*They should eat* things *above them and* things *beneath their feet*] means, their means of subsistence should be made ample; (Bd, TA;) by the pouring of the blessings of the heaven and the earth upon them; or by the abundance of the fruit of the trees, and the produce of the grains sown; or by their being blessed with gardens of ripe fruits, so that they should gather them from the upper part of each tree, and pick up what should have fallen upon the ground. (Bd.) ___ انْقَطَعَ أَكْلُهُ [lit. *His eating became cut off,* or *stopped*,] means *he died;* [see also أُكُلٌ;] and so اسْتَوْفَى أَكْلَهُ [lit. *he completed his eating*]. (TA.) ___ أَكَلَ رَوْقَهُ [lit. *He ate his life*,] means *he became extremely aged, and his teeth fell out, one after another.* (TA.) ___ هُوَ يَأْكُلُ النَّاسَ, and يَأْكُلُ لُحُومَ النَّاسِ [*He eats men*, and *eats the flesh of men*,] means *he defames men;* or *does so in their absence:* (TA:) and the action thus signified may be [*with words, or by making signs*] *with the side of the mouth*, and *with the eye*, and *with the head.* (TA in art. همز.) It is said in the Kur [xlix. 12], أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ

مَيْتًا [lit. *Would any one of you like to eat the flesh of his brother when dead?*]; defamation, or defamation of the absent, being meant thereby. (S, * Ibn-' Arafeh, Bd, Jel.) ___ أَكَلَ غَنَمِى وَ شَرِبَهَا [*He ate* the flesh of *my sheep, and drank* the milk of *them*, means, like أَكَلَ مالِى, *he ate, fed upon, devoured*, or *consumed, my wealth*, or *property:* see 2]. (TA.) ___ أَكَلَتِ النَّارُ الحَطَبَ *The fire devoured*, or *consumed, the firewood.* (S, Mgh.) ___ أَكَلَتْ أَظْفَارَهُ الحِجَارَةُ [*The stones wore away his nails*]. (TA.) ___ الوَاوُ فِى مَرْئِىٍّ أَكَلَتْهَا اليَآءُ [*The* و *in* مَرْئِىّ, *the* ى *has swallowed it up*]; because it is originally مَرْؤُوىٌ: a phrase occurring in the 'Eyn. (TA.) ___ أَكَلَ عُمُرَهُ *He consumed his life.* (Mgh.) ___ It is said in a trad., (TA,) أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ القُرَى [*I have been commanded to have given unto me a town which shall devour the* other *towns*]; (K, TA;) said to be Yethrib [afterwards called El-Medeeneh]; (TA;) i. e., the people of which shall conquer the [other] towns and make spoil of their possessions: or it denotes the superior excellence of that town; and is like the saying, هٰذَا حَدِيثٌ يَأْكُلُ الأَحَادِيثَ [*This is a tradition which does away with*, or *overrules, the* other *traditions*]. (Sgh. K, TA.) ___ أَكْلُ السِّكِّينِ اللَّحْمَ means *The knife's cutting the flesh.* (TA.) ___ أَكَلَنِي رَأْسِى, inf. n. إِكْلَةٌ and أُكَالٌ and أَكَالٌ, *My head itched.* (K, TA.) An Arab was heard to say, [as is often said in the present day,] جِلْدِى يَأْكُلُنِى *My skin itches.* (TA.) أَكِلَ, aor. ـَـ , (K,) inf. n. أَكَلٌ, (TA,) *It* (a limb, or member, [and a sore,] and a piece of stick, or wood,) *became corroded* or *cankered*, or *decayed, by the mutual eating away of its several parts;* as also ائتكل [written with the disjunctive alif ايتكل], and تأكّل . (K, TA.) ___ أَكَلَتِ الأَسْنَانُ, (S, Msb, K,) aor. and inf. n. as in the next preceding sentence, (Msb,) *The teeth rubbed together and wasted away;* by reason of age; (S;) or *fell out, one after another:* (Msb:) or *broke in pieces*, or *became much broken:* (K:) and تأكّلت signifies the same; (S, Msb;) and so ائتكلت . (S.) ___ أَكَلَتِ النَّاقَةُ, aor. ـَـ , inf. n. أَكَالٌ, *The she-camel experienced an itching and annoyance in her belly,* (S, O, K,) *from the growth of the hair,* (S, O,) or *from the growth of the fur,* (K,) *of her fœtus.* (S, O, K.)

2 أَكَّلَهُ [**اَكَّلَ**, inf. n. تَأْكِيلٌ, *He made him to eat* a thing.] ___ أَكَّلَ مالِى وَ شَرَّبَهُ, (S, K,) inf. n. as above, (K,) [lit. *He made*

people *to eat my property, and made* them *to drink it*,] means *he fed men*, or *the people, with my property,* or *cattle*. (S, K, TA.) ___ ظَلَّ مالِى يُؤَكَّلُ و يُشَرَّبُ, (so in some copies of the K and in the TA,) or يُؤَكِّلُ ويُشَرِّبُ, (so in two copies of the S and in a copy of the K,) [of which the former is app. the right reading, as the lit. meaning seems to be *My cattle passed the day made to eat and made to drink*,] i. e., *pasturing as they pleased*. (S, K, TA.) ___ أَكَّلَهُ الشَّىْءَ, inf. n. as above, *He charged against him*, or *accused him of doing, the thing;* as also آكَلَهُ , (K, TA,) inf. n. إِيكَالٌ. (TA.) In [some of] the copies of the K, for ادَّعَاهُ, we here find, erroneously, دَعَاهُ. (TA.) You say, أَكَّلْتَنِى مَا لَمْ آكُلْ [lit. *Thou hast made me to eat what I have not eaten*,] meaning *thou hast charged against me*, or *accused me of doing, what I have not done;* as also آكَلْتَنِى . (S, TA.) So too, أَشْرَبْتَنِى مَا لَمْ أَشْرَبْ. (S and K in art. شرب.)

3 **آكلهُ** , inf. n. مُؤَاكَلَةٌ (S, K) and إِكَالٌ, (K,) *He ate with him;* (S, K;) as also وَاكَلَهُ, though of weak authority; (K;) or this latter is not allowable. (S, Sgh.) ___ مُؤَاكَلَةٌ which is forbidden in a trad. is *A debtor's giving a thing to his creditor in order that he may abstain from taking the debt*. (TA.)

4 **آكل** , [inf. n. إِيكَالٌ,] said of the palm-tree, and of seed-produce, (S, K,) and of anything, (S,) *It had ripe fruit; it supplied food*. (S, K.) ___ آكَلَهُ الشَّىْءَ, (S, K,) inf. n. as above, (S,) *He gave him to eat the thing; he fed him with the thing*. (S, * K.) ___ See also 2, in two places. ___ آكَلَ النَّارَ *He fed*, or *supplied, the fire with fuel*. (S.) ___ آكَلَ بَيْنَ النَّاسِ, (A, K,) inf. n. as above, (S, O,) *He busied himself among the people with propagating calumnies:* (S, O, TA:) or *he created*, or *excited, disagreement, dissension*, or

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strife, among them; or *made*, or *did, mischief among them:* (A, TA:) or *he incited them, one against another*. (K.) ___ آكَلْتُكَ فُلَانًا, (S,) or آكَلَ فُلَانٌ فُلَانًا, (K, [in the CK, erroneously, فُلَانٌ فُلَانًا,]) *I made thee*, (S,) or *he made such a one*, (K,) *to have dominion*, or *authority*, or *power, over such a one*. (S, K.)

5 **تأكّل** : see 1, latter part, in two places: ___ and see also 8. ___ Also, said of a sword, (S, K,) and of silver (K, TA) molten, (TA,) and of lightning, and of collyrium, and of aloes, (K,) and of anything shiny, (TA,) *It shone, gleamed,* or *glistened,* (S, K, TA,) *much,* or *intensely;* (K;) when said of a sword, *by reason of its sharpness.* (S, TA.)

8 **ائتكل** [with the disjunctive alif ايتكَل]: see 1, latter part, in two places. ___ أَمَا تَنْفَكُّ تَأْتَكِلُ *Dost thou not cease to eat our flesh,* [i. e., *to wound our reputations,* (see 1,)] *and to defame us?* (Aboo-Nasr, TA.) But see below. ___ ائتكلت النَّارُ *The fire flamed,* or *blazed, vehemently; as though one part thereof devoured another.* (TA.) ___ ائتكل غَضَبًا, (K,) or مِنَ الغَضَبِ, (S,) *He burned,* or *burned fiercely, with,* or *by reason of, anger.* (S, K.) The phrase mentioned above, اما تنفكّ تأتكل, is also cited as an ex. of this meaning. (S, TA.) You say likewise, ائتكل مِنْهُ *He was,* or *became, angry with him, and excited,* or *provoked, against him,* (K, TA,) *and vehement,* or *severe;* (TA;) as also تأكل منه. (K.)

10 **استأكله الشَّىْءَ** *He asked,* or *begged, of him to assign to him the thing,* or *to make it be to him, as a means of subsistence,* or *a thing to be eaten.* (K, TA.) ___ يَسْتَأْكِلُ الضُّعَفَآءَ *He takes* (S, K, TA) *and devours* (TA) *the possessions of the weak ones.* (S, K, TA.)

أُكْلٌ : see أُكُلٌ.

أَكَلٌ inf. n. of أَكَلَ [q. v.]. ___ فِى أَسْنَانِهِ أَكَلٌ *In his teeth is a rubbing together and wasting away;* by reason of age. (S, TA.) See also أُكُلٌ

أَكِلٌ [part. n. of أَكِلَةٌ ناقَةٌ ___]. أَكِلَ *A she-camel experiencing an itching and annoyance in her belly,* (S, K,) *from the growth of the hair,* (S,) or *from the growth of the fur,* (K,) *of her fœtus.* (S, K.) ___ [الأَكُلُ is erroneously put, in the CK, for الآكِلُ, in a sense explained below.]

أُكُلٌ and أُكْلٌ ; (S, Msb, K, &c.;) the latter a contraction of the former; (Msb;) *What is eaten;* (S, Msb, TA;) as also أُكْلَةٌ and أَكْلَةٌ

(Lh, TA) and مَأْكَلَةٌ and مَأْكُلَةٌ (Msb, K) and مَأْكُولٌ ; (Lh, Msb;) *any eatable;* i. e. *anything that is eaten;* (S;) and أَكَالٌ signifies [*the same, an eatable,* or] *food.* (S, TA.) You say of one who is dead, انْقَطَعَ أُكُلُهُ [*His food has become cut off,* or *stopped:* in the TA, أَكْلُهُ: see 1]. (S.) And مَا ذُقْتُ أَكَالًا *I have not tasted food.* (S, TA.) ___ *Fruit* (S, K [in the latter of which, in some copies, التَّمر is put for الثَّمر, erroneously, as is said in the TA]) of palmtrees and other trees [&c.]. (S.) So in the Kur [xiii. 35], أُكُلُهَا دَائِمٌ [*Its fruit* shall be *perpetual*]: (S, TA:) meaning that the fruits thereof shall be not as those of the present world, which come to one at one time and not at another. (TA.) [Pl. آكَالٌ; occurring in the M and K in art. اتو.] ___ *Means of subsistence:* (K:) *worldly good fortune,* (S, K,) *and ample means of subsistence.* (S.) You say, فُلَانٌ ذُو أُكُلٍ *Such a one is possessed of worldly good fortune, and ample means of subsistence:* (S:) and عَظِيمُ الأُكُلِ *possessed of [great] good fortune;* or *of a [great and] good share of the means of subsistence.* (TA.) ___ *Thickness, substantialness,* or *closeness* or *compactness of texture,* of a garment, or piece of cloth; (S, K, TA;) and *strength* thereof. (K.) You say ثَوْبٌ ذُو أُكُلٍ *A garment,* or *piece of cloth, having thickness,* &c.: and قِرْطَاسٌ ذُو أُكُلٍ *paper having thickness,* &c. (S, TA.) ___ *Intelligence; judgment;* (Aboo-Nasr, S, K;) *firmness of intellect.* (K, TA.) You say رَجُلٌ ذُو أُكُلٍ *A man possessing intelligence and judgment.* (Aboo-Nasr, S, TA.)

أَكْلَةٌ *A single act of eating* (S, Mgh, Msb, K) *until one is satisfied.* (S.) Hence the saying, المُعْتَادُ أَكْلَتَانِ الغَدَآءُ وَالعَشَآءُ, meaning *That to which people are accustomed is two acts of eating,* the eating of *the morning-meal and* that of *the evening-meal.* (Mgh.) ___ See also أُكْلَةٌ, in two places. ___ And see أُكُلٌ, first sentence.

أُكْلَةٌ *A morsel,* or *small mouthful,* of food. (S, Mgh, Msb, K.) [For the pl., see below.] You say, أَكَلْتُ أُكْلَةً وَاحِدَةً *I ate one morsel.* (S.) And أَكَلَ بِأَخِيهِ أُكْلَةً [*He ate a morsel by means of* defaming *his brother*] is said, in a trad., of a man who is on terms of brotherhood with another, and then goes to his enemy, and speaks of him in a manner not good, in order that he may give him a present for doing so. (TA.) ___ *A small round cake of bread;* syn. قُرْصَةٌ; (S, K;) *a single* قُرْصٌ: (Mgh:) pl. أُكَلٌ, as below. (TA.) ___ See also أُكُلٌ. ___ Also *i. q.* طُعْمَةٌ; (S, K;) which is also syn. with مَأْكَلَةٌ ; (S, Msb, K, in art. طعم;) i. e.

An assigned, or *appointed, means of subsistence; such as a grant of a tract of land; and a tax*, or *portion of a tax* or *taxes; and the like;* (Mgh in explanation of طُعْمَةٌ, and TA in explanation of the same and of مَأْكَلَةٌ in art. طعم;) and [it is also said that] مَأْكَلَةٌ signifies *a thing that is assigned*, or *appointed*, or *granted, to a man, so that he is not to be reckoned with*, or *called to account, for it:* (TA in the present art.:) [thus it applies to *any absolute grant, either of land, (as an allodium, an appanage, &c.,) or of revenue:*] pl. أُكَلٌ (K) [and app. also آكَالٌ, which see below]. You say, هٰذَا الشَّىْءُ أُكَلَةٌ لَكَ *This thing is a* طُعْمَةٌ *to thee*, or *for thee.* (S.) ___ See also أَكِيلَةٌ. Also, and إِكْلَةٌ (S, Z, Sgh, K) and أَكْلَةٌ , (Kr, K,) *Defamation;* or *defamation of the absent.* (S, Z, Sgh, K.) You say, إِنَّهُ لَذُو أُكْلَةٍ and إِكْلَةٍ (S, TA) and أَكْلَةٍ (TA) *Verily he is one who defames men;* or, *who does so in their absence.* (S, TA.)

إِكْلَةٌ *A mode*, or *manner*, (K,) or *state*, or *condition*, (S, K,) *in which one eats:* (S, K: *) like جِلْسَةٌ and رِكْبَةٌ: (S, TA:) and the *posture of the eater, reclining or sitting.* (TA.) You say, إِنَّهُ لَحَسَنُ الإِكْلَةِ [*Verily he has a good mode*, &c., *of eating*]. (S.) ___ See also أُكْلَةٌ, last two sentences. ___ The *itch:* or *an itching:* (S, K:) as also أُكَالٌ , (As, S, K,) [see أَكَلَنِى رَأْسِى, of which both are said to be inf. ns.,] and أَكَلَةٌ : (K:) so the last is written accord. to the correct copies of the K: accord. to Esh-Shiháb, in the Shifá el-Ghaleel, it would seem to be أُكْلَةٌ; but this is at variance with the authority of the leading lexicologists: the same word, أَكَلَةٌ, is also explained in the K as signifying *a disease in a limb*, or *member, in consequence of which one part is [as it were] eaten by another;* [a meaning which I believe to be correct, (see أُكَالٌ,) although SM says,] but this is identical with the *itch*, or *an itching:* and أَكَلَانٌ is a vulgar term for the same; and so is آكَلَةٌ , with medd, given as correct by Eth-Tha'álibee, in [his book entitled] the Mudáf and Mensoob, but disallowed by ElKhafájee. (TA.) One says, إِنِّى لَأَجِدُ فِى جَسَدِى إِكْلَةً [*Verily I experience in my body an itching.*] (S.)

أَكَلَةٌ : see إِكْلَةٌ.

أُكَلَةٌ : see أَكُولٌ.

أَكَلَانٌ : see إِكْلَةٌ.

أَكَالٌ : see أُكُلٌ, first and second sentences.

أُكَالٌ *A corrosion*, or *cankering*, or *decaying*, of a limb, or member, [and of a sore,] *from the mutual eating away of its several parts;* as also إِكَالٌ . (K, TA.) [See also أَكَلَةٌ, voce إِكْلَةٌ, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Msb.] ___ See also another signification voce إِكْلَةٌ. ___ بِهَا أُكَالٌ, said of a she-camel, *She has an itching and annoyance in her belly,* (S, K,) *from the growth of the hair,* (S,) or *of the fur,* (K,) *of her fœtus.* (S, K.)

إِكَالٌ : see أُكَالٌ.

رَجُلٌ أَكُولٌ and أُكَلَةٌ and أَكِيلٌ all signify the same; (K;) i. e. *A man who eats much; [who is a great eater; edacious; voracious;]* as also أَكَّالٌ . (TA.)

أَكِيلٌ *One who eats with another.* (S, TA.) ___ See also آكِلٌ: ___ and see أَكُولٌ. *I. q.* مَأْكُولٌ [*as signifying Eaten*]. (TA.) ___ See also أَكِيلَةٌ.

أَكُولَةٌ *A sheep*, or *goat, which is set apart* (S, Msb, K) *to be eaten,* (S, Mgh, K,) [i. e.] *to be slaughtered,* (Msb,) *and which is fattened,* (S, Mgh,) *and the taking of which by the collector of the poor-rate is disapproved;* (S;) *not left to pasture by itself, being of the best of the beasts:* (Msb:) and أَكِيلَةٌ occurs in the same sense,

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applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., مَرْعًى وَلَا أَكُولَةً [lit. *Pasturage, and no* اكولة]; meaning *wealth collected together, and none expended.* (TA.) ___ Also *Barren;* applied to a sheep or goat [app.

because such is generally eaten]. (K.)

أُكُولَةٌ : see what next follows.

أَكِيلَةٌ and أَكِيلٌ and أُكُولَةٌ , with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for أُكْلَةٌ , (TA,) a word of a bad dial., (K, * TA,) and مَأْكُولٌ and مُؤَاكِلٌ , (K, TA, [in some copies of the former of which, instead of وَهِىَ قَبِيحَةٌ وَ المَأْكُولِ وَ المُؤَاكِلِ, meaning, as is said in the TA, وَهِىَ لُغَةٌ قَبِيحَةٌ &c., we find وَهِىَ قَبِيحَةٌ المَأْكُولِ وَ المُؤَاكِلِ,]) *A sheep*, or *goat, which is set* (K, TA) *in the lurking-place of a hunter* (TA) *for the purpose of catching thereby the wolf and the like.* (K, TA.) ___ And the first two words, (K,) or أَكِيلَةُ سَبُعٍ, (S, Mgh, Msb,) *A beast which has been eaten*, (S, * K,) or *partly eaten*, (Mgh, Msb,) *by a beast or bird of prey*, (S, Mgh, Msb, K,) *and then rescued from it:* (Mgh, TA:) the ة in اكيلة being added because the quality of a subst. is predominant in it. (S.) ___ See also أَكُولَةٌ.

أَكَالٌ : see أَكُولٌ.

آكِلٌ *Eating;* or *an eater;* as also أَكِيلٌ : pl. أَكَلَةٌ. (S, K.) You say, هُمْ أَكَلَةُ رَأْسٍ [lit. *They are eaters of a head*]; meaning *they are few; one head satisfying their stomachs.* (S.) ___ آكِلَةٌ *Pasturing beasts.* (K, TA.) ___ آكِلَةُ اللَّحْمِ *The knife;* (K, TA;) because it cuts the flesh: (TA:) and *the pointed staff* or *stick;* (K, TA;) as being likened thereto: (TA:) and *fire:* (K:) and *whips;* (Sh, K;) because they burn the skin. (TA.) ___ الآكِلُ, [in the CK, erroneously, الاَكُلُ,] *The king.* (K, TA.) [Opposed to المَأْكُولُ, q. v.] ___ آكِلُ الرِّبَا [*The receiver of usury*]: occurring in a trad., in which it is said, الرِّبَا وَ مُؤْكِلُهُ لُعِنَ آكِلُ [*The receiver of usury is cursed, and the giver thereof*]. (TA.)

آكِلَةٌ fem. of آكِلٌ, q. v. ___ See also إِكْلَةٌ.

آكَالٌ [app. a pl. of pauc. of أُكُلٌ, q. v., and of أُكْلٌ, agreeably with analogy,] The [*grants termed*] مَآكِلُ of kings; (K;) their طُعَمُ [pl. of طُعْمَةٌ, explained above, voce أُكْلَةٌ]. (TA.) ___ The *stipends* of soldiers. (K.) ___ ذَوُوالآكَالِ, for which J has erroneously put الآكَالِ, [in the S,] (TS, K,) without ذوو, (TA,) *The lords*, or *chiefs, of the tribes, who take the* مِرْبَاع [or *fourth*

part of the spoil, which was the chief's portion in the time of ignorance] (S, TS, K, TA) *&c.* (TA.)

مَأْكَلٌ , (S,) [in measure] like مَقْعَدٌ, (TA,) [an inf. n. of أَكَلَ, q. v. : ___ and also signifying] *Gain.* (S, TA.) ___ Also *A place, and a time, of eating:* pl. مَآكِلُ.]

مُؤْكَلٌ *Fortunate; possessed of good fortune; prosperous.* (Aboo-Sa'eed, K.)

مُؤْكِلُ الرِّبَا [*The giver of usury:* see آكِلٌ, last sentence]. (TA.)

مَأْكَلَةٌ and مَأْكُلَةٌ : see أُكُلٌ: ___ and for the former, see also أُكْلَةٌ, in two places. ___ Also, both words, i. q. مِيرَةٌ i. e. *Corn*, or *any provision, which a man brings*, or *purveys, for himself* or *his family*, or *for sale*]. (K.) ___ Also used in the sense explained above, voce أُكُلٌ, [as a subst.,] and likewise as an epithet, so that one says شَاةٌ مأكلة [as meaning *A sheep*, or *goat, that is eaten*]. (K.) ___ Both words signify [also] *A place whence one eats.* (S, O.) ___ [And hence] one says, اتَّخَذْتُ فُلَانًا مَأْكَلَةً and مَأْكَلَةً [*I took for myself such a one as a person from whom to obtain what to eat*]. (S, O.) ___ [The pl. is مَآكِلُ: of which see an ex. voce آكَالٌ.]

مَأْكُلَةٌ : see the paragraph next preceding, throughout.

مِئْكَلَةٌ *Anything in* [i. e. *out of] which one eats:* (Lh, K:) or [*bowls of the kind called*] صِحَاف, (S,) or *a [bowl of the kind called*] صَحْفَة, (TA,) *in which the tribe find it easy to cook*, (so in a copy of the S and in the TA,) or *to put*, (so in another copy of the S,) *flesh-meat and [the kind of porridge called*] عَصِيدَة: (S, TA:) or *a bowl not so large as a* (S voce صَحْفَة:) [or] *a small [bowl of the kind called*] قَصْعَةٌ, *that satisfies the stomachs of three:* and *a small [cooking-pot such as is called*] بُرْمَة. (K.)

مَأْكُولٌ : see أَكِيلٌ: ___ and أُكُلٌ: ___ and أَكِيلَةٌ. ___ The *subjects* of a king. (Z, K, TA.) Hence the trad., مَأْكُولٌ حِمْيَرَ خَيْرٌ مِنْ آكِلِهَا *The subjects of Himyer are better than their king*, or *ruler.* (Z, TA.)

مِئْكَالٌ *A spoon:* (K:) because one eats with it. (TA.)

مُؤَاكِلٌ : see أَكِيلَةٌ. ___ Also, [like مُسْتَأْكِلٌ ,] *One who takes and devours the possessions of men.* (TA.)

مُسْتَأْكِلٌ : see what next precedes.

اكم

2 **تَأْكِيمٌ** The *being big in the* كَفَل [i. e. the *hinder parts*, or *posteriors*, also termed مَأْكَمَةٌ]. (O, K.) You say, أَكَّمَتِ المَرْأَةُ *The woman was large in the* كَفَل. (TK.)

10 **استأكم** *It* (a place) *became what are termed* أَكَم, q. v. (K.) استأكم مَجْلِسُهُ *He* (a man, TA) *found his sitting-place to be plain, smooth, soft,* or *easy to sit upon.* (K.)

أَكَمٌ : see what next follows.

أَكَمَةٌ *A hill,* or *mound,* syn. تَلٌّ, (Msb, K,) [in an absolute sense, or] *of what is termed* قُفّ [q. v.], (K,) or, as in the M, (TA,) *of a single collection of stones:* or it is *inferior to mountains:* or *a place that is more elevated than what is around it, and is rugged, not to the degree of being stone:* (K:) or *an isolated mountain:* (K voce جبل:) or *an eminence like what is termed* رابية: *a collection of stones in one place, sometimes rugged and sometimes not rugged:* (Msb:) or *i. q.* قُفٌّ, *except that the* اكمة *is higher and greater:* (ISh, TA:) or *what is higher than the* قُفّ, *compact and round, rising into the sky, abounding with stones:* (TA:) pl. أَكَمَاتٌ (S, Msb) and أَكَمٌ , [or this is rather a coll. gen. n. of which أَكَمَةٌ is the n. un.,] (S, Msb, K,) and إِكَامٌ, (K, TA,) or this is pl. of أَكَمٌ, (S, Msb, TA,) and أُكُمٌ, (K, TA,) or this is pl. of إِكَامٌ, (S, Msb, TA,) and آكَامٌ [a pl. of pauc.], (K,) or this is pl. of أُكُمٌ, (S, Msb, TA,) and آكُمٌ [which is also a pl. of pauc.], (IJ, K,) or this is a pl. of أَكَمٌ: (TA:) IHsh says that أَكَمٌ is the only word like ثَمَرٌ in its series of pls.; for its sing. [or n. un.] is أَكَمَةٌ, and the pl. of this [or the coll. gen. n.] is أَكَمٌ, and the pl. of this is إِكَامٌ, and the pl. of this is أُكُمٌ, and the pl. of this is آكَامٌ, and the pl. of this is أَكَامِيمُ [or أَوَاكِيمُ?]. (MF in art. ثمر.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, جِسْتُمُونِى وَوَرَآءَ الأَكَمَةِ مَا وَرَآءَهَا [in which I think the first word to be a mistranscription, for جِئْتُمُونِى, and the literal meaning to be, *Ye have come to me; but behind the hill is what is*

behind it]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, لَا تَبُلْ عَلَى أَكَمَةٍ, meaning *Publish not what is secret of thine affair.* (TA.)

مَأْكَمٌ and مَأْكِمٌ: see what next follows.

مَأْكَمَةٌ , (El-Fárábee,) or مَأْكِمَةٌ, (S,) or both, and مَأْكَمٌ and مَأْكِمٌ , (IAth, K,) The *hinder part, posteriors, buttocks,* or *rump,* of a woman; syn. عَجِيزَةٌ: (S:) or *a portion of flesh on the head of the* وَرِك [or *haunch*]; *one of two such portions:* (Zj in his Khalk el-Insán, and K:) or these are *two protuberances of flesh on the heads of the upper parts of the* وَرِكَان [or *haunches*]; *on the right and left:* (TA:) or they are *two portions of flesh conjoining the* عَجُز [or *buttocks*] *and the* مَتْنَان [or *two portions of flesh and sinew next the back-bone, on each side*]; (K, TA;) or, as in the Nh, *conjoining the* عَجْب [or rump-bone] *and the* متنان: or *two portions of flesh at the root of the* وَرِكَا: (TA:) pl. مَآكِمُ. (S, K.) Lh mentions the saying, إِنَّهُ لَعَظِيمُ المَآكِمِ [*Verily he is big in the hinder parts*]; as though they called every portion thereof مأكم. (TA.) And one says in reviling a person, يَا ٱبْنَ أَحْمَرِ المَأْكَمَةِ, meaning *O son of him who is red in the* سَفِلَة. (TA.)

مُؤَكَّمَةٌ : see what follows.

مُؤَاكَمَةٌ [in the CK, erroneously, مُؤَاكَمَة] and مُؤَكَّمَةٌ She *who is large in the* مَأْكَمَتَان. (K.)

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اَلْ is a particle of determination: (Mughnee &c.:) or, accord. to some, it is a conjunct noun, and this is the correct opinion; but some say it is a conjunct particle; and some, a particle of determination: (I 'AK p. 40:) [it is equivalent to our article *The*;] as in الرَّجُلُ [*The man*]: (S and K in art. لوم, and I 'Ak p. 48:) accord. to Kh, [what is termed] the determinative is اَلْ [altogether, and therefore it is called by some the determinative alif and lám]; but accord. to Sb, it is the ل alone; [wherefore it is called by some, as in the S &c., the lám of determination;;] so that accord. to Kh, the hemzeh is a hemzeh of disjunction; but accord. to Sb, it is a hemzeh of conjunction: (I 'Ak ubi suprà:) [J says,] the ل being quiescent, the conjunctive ا is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ا is dropped, as in لِلرَّجُلِ. (S in art. لوم.) Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ا of the article itself: thus, for الأَحْمَرُ, they say الحَمَرُ, and لَحْمَرُ. (Zj, cited in TA in art. ايك.) In the dial. of some of the people of El-Yemen, (TA in art. ام, q. v.,) or in the dial. of Himyer, (TA in art. ام,) طيب is used in the sense of ال. (TA.) ___ It is used to distinguish a noun as known [to the hearer or reader in a particular and definite sense]: (Mughnee, I 'Ak ubi suprà:) first, by its being mentioned [before]; (Mughnee;) as in [the words of the Kur lxxiii. 15 and 16,] كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا فَعَصَى فِرْعَوْنُ الرَّسُولَ [*Like as we sent unto Pharaoh an apostle, and Pharaoh disobeyed the apostle*]; (Mughnee, I 'Ak;) in which case, the pronoun may supply the place which it and the noun that it accompanies occupies: secondly, by its being conceived in the mind; as in [the Kur ix. 40,] إِذْ هُمَا فِى الغَارِ [*When they two were in the cave*]: and thirdly, by its being applied to a thing present; and accord. to Ibn-'Osfoor, this does not occur except after nouns of indication, as in جَآءَنِى هٰذَا الرَّجُلُ [*This man* (lit. *this, the man,*) *came to me*]; or after أَىّ in calling, as in يَا أَيُّهَا الرَّجُلُ [*O man*]; or after إِذَا denoting a thing's happening suddenly, or unexpectedly, as in خَرَجْتُ فَإِذَا الأَسَدُ [*I went forth, and lo, there was the lion*]; or after the noun denoting the present time, as اَلْآنَ [*Now*]: but this requires consideration; for you say to the reviler of a man in you presence, لَا تَشْتِمِ الرَّجُلَ [*Revile not thou the man*]; and because that which is after إِذَا does not render determinate anything

present at the time of speaking; and because that in الآن is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the Kur [v. 5], اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [*This day I have completed for you your religion*]. (Mughnee.) ___ It is also used to denote the species: first, to denote the totality of the individuals of the species; and this may have its place supplied by كُلّ used in its proper sense; (Mughnee, I 'Ak * ubi suprà;) as in [the Kur iv. 32,] وَخُلِقَ الإِنْسَانُ ضَعِيفًا [*For man was created weak*]: secondly, to denote the totality of the properties of the individuals, or the combination of all those properties in one thing; and this may have its place supplied by كُلّ used in a tropical sense; as in زَيْدٌ الرَّجُلُ عِلْمًا [*Zeyd is the man in respect of knowledge;* as though he combined in himself the knowledge of all the individuals of his species]; i. e., he is the complete, or perfect, [or we would rather say, preeminent,] in knowledge; and hence, [in the Kur ii. 1,] ذٰلِكَ الكِتَابُ [*That is the book*, or *scripture;* as though combining in itself the excellences of all other books or scriptures; or meaning that is preeminently the book, or scripture]: and thirdly, to denote the quiddity, or essence; and this may not have its place supplied by كُلّ used either properly or tropically; as in the saying, [in the Kur xxi. 31,] وَجَعَلْنَا مِنَ المَآءِ كُلَّ شَيْءٍ حَيٍّ [*And we have made of water* (meaning, accord. to common opinion, sperma genitale,) *everything living*]; or, accord. to some, it is used in this case to distinguish a thing as known [in a particular sense] by its being conceived in the mind. (Mughnee.) ___ It is also used to denote predominance of application; as in المَدِينَةُ [*The city*], meaning the city of the Apostle; and الكِتَابُ [*The book*], meaning the book of Seebaweyh: and in this case, it may not be suppressed, except when the noun is used vocatively, or when it is prefixed to another noun which it governs in the gen. case; and in some anomalous instances, as in هٰذَا عَيُّوقٌ طَالِعًا [*This is the star Capella, rising*], originally العَيُّوقُ. (I 'Ak p. 51.) [In a case of this kind, it is said in the Mughnee to be redundant; but I think it is clearly not so in any of the instances here mentioned, except the last; and this I would rather assign to a category yet to be noticed, in which ال is certainly redundant, and, by rule, inseparable.] ___ It is also prefixed to a noun transferred from its original application to that of a proper name; it being so prefixed to convey an allusion to the original signification; and such noun being generally an epithet, as حَارِثٌ; but sometimes an inf. n., as فَضْلٌ; and sometimes a generic noun, as نُعْمَانٌ; so that in any of these cases you may prefix ال, saying الحَارِثُ and الفَضْلُ and النُّعْمَانُ, with a view to the original signification; and you may suppress it,

with a view to the actual state [which is that of a proper name]: for when you mean that a name of this kind is given as one ominous of good, you prefix the ال in order to indicate this; as when you say الحَارِثُ with a view to a person's being thus named to prognosticate that he will live and be a tiller, or cultivator; but when you only consider it as a proper name, you do not prefix the ال: thus the prefix ال conveys a meaning not obtained without it; and therefore it is not redundant, as some assert it to be. (I 'Ak p. 50.) [The author of the Mughnee is one of those who consider ال redundant in this case.] ___ It is in some cases redundant: and in some of these, it is inseparable; as in [a proper name which cannot be used with a view to an original application from which it has been transferred to that of a proper name though it may have been so transferred, such as] اللَّاتُ, which is the name of a certain idol that was at Mekkeh [so called because a man used to moisten سَوِيق with clarified butter, for the pilgrims, at the place thereof]; and, accord. to some, [as before mentioned,] in الآنَ; and in the conjunct nouns الَّذِى and its variations, accord. to those who hold that a noun of this kind is rendered determinate by its complement: in other cases, where it is redundant, it is separable; and this is when it is prefixed to a proper name by poetic licence, as in بَنَاتُ الأَوْبَرِ for بَنَاتُ أَوْبَرَ, a species of truffle; or, accord. to Mbr, this is not a proper name, and the ال is not redundant; and when it is prefixed to a specificative, as in طِبْتَ النَّفْسَ for طِبْتَ نَفْسًا, accord. to the Basrees, who hold, in opposition to the Koofees, that the specificative may only be indeterminate; (I 'Ak p. 49;) [and, in like manner, as redundant and separable,] it is irregularly prefixed [by poetic licence] in الأَمْسِ [q. v.], when it is left in its original form with kesr. (T.) ___ Accord. to the Koofees, and some of the Basrees, and many of the later authors, it may also supply the place of the affixed pronoun; and such they hold to be the case in the saying in the Kur [lxxix. 41], فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَى [*Verily Paradise, it shall be his place of abode*]; and in مررت بِرَجُلٍ حَسَنٍ الوَجْهُ [*I passed by a man beautiful in his face*]; and ضُرِبَ زَيْدٌ الظَّهْرُ والبَطْنُ [*Zeyd was beaten, his back and his belly*]; when الوجه and الظهر and البطن are thus in the nom. case: but those who deny its being used in this manner hold that لَهُ is to be understood in the verse of the Kur, and مِنْهُ in the other examples: and Ibn-Málik restricts the licence to cases not including the صِلَة [or complement of ال used in the manner which is here next to be explained]. (Mughnee.) ___ It is also a conjunct noun in the sense of الَّذِى and its variations; and as such is prefixed to an act. part. n., and to a pass. part. n., and, as some say, to a simple epithet; (Mughnee, and I' Ak p. 43;) as الضَّارِبُ [which is equivalent to الَّذِى يَضْرِبُ],

and المَضْرُوبُ [which is equivalent to الَّذى ضُرِبَ], and الحَسَنُ الوَجْهِ: (I 'Ak:) but this last not to be regarded, as it cannot be rendered by means of a verb. (Mughnee.) As such, also, it is sometimes prefixed to an adverbial noun, (Mughnee and I 'Ak,) extraordinarily; (I 'Ak;) as in the saying,

* مَنْ لَا يَزَالُ شَاكِرًا عَلَى يِلْمَعَهْ *
* فَهْوَ حَرٍ بِعَيْشَةٍ ذَاتِ سَعَهْ *

[*Whoso ceases not to be grateful,* or *thankful, for what is with him,* or *what he has, he is worthy of a state of life such as is attended with plenty.*] (Mughnee and I 'Ak.) As such it is also sometimes prefixed to a nominal proposition; as in the saying,

* مِنَ القَوْمِ الرَّسُولُ ٱللّٰهِ مِنْهُمْ *
* لَهُمْ دَانَتْ رِقَابُ بَنِي مَعَدِّ *

[*Of the people of whom is the apostle of God,* of those *to whom the necks of the sons of Ma' add*]. (Mughnee and I 'Ak.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, صَوْتُ الحِمَارِ اليُجَدَّعُ [*The voice of the ass that has his ear,* or *ears, cut off*]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Málik. (Mughnee.) [Respecting the last instance, see also art. جدع.] Another instance of its usage prefixed in this sense to an aor. is the saying,

* مَا أَنْتَ بِالْحَكَمِ التُرْضَى حُكُومَتُهُ *

[*Thou art not the judge whose judgment is approved*]; (IAmb, T, I 'Ak) a saying of ElFarezdak: (IAmb, T:) it is an extraordinary case; (I 'Ak;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ, هٰذَا اليَضْرِبُكَ, meaning *This is he who beats thee;* and رَأَيْتُ اليَضْرِبُكَ *I saw him who beats thee;* and هٰذَا الوُضِعَ لِلشِّعْرِ *This is what is*

appropriated to poetry. (T: [in which this last ex. is perhaps intended to intimate that the prefixing of ال in this manner to a verb is allowable only in poetry.]) ___ The Arabs also say, هو الحَصِينُ أَنْ يُرَامَ و هو العزيزُ أَنْ يُضَامَ, meaning أَحْصَنُ مِنْ أَنْ يُرَامَ وأَعَزُّ مِنْ ذَنْ يُضَامَ [*He is more strongly fortified*, or *protected against attack, than that he will be sought*, or *desired, and he is more mighty than that he will be injured;* i. e., *too strongly fortified*, or *protected against attack, to be sought*, or *desired, and too mighty to be injured:* see من.] (TA in art. لوم. [But الحصْنُ is there erroneously put for الحَصِينُ.]) Among strange usages, is that of أَلْ as an interrogative, mentioned by Ktr; as in أَلْ فَعَلْتَ in the sense of هَلْ فَعَلْتَ [*Didst thou do?* or *hast thou done?*]. (Mughnee.)

إِلٌّ *Anything which has a quality requiring it to be regarded as sacred*, or *inviolable; which has some right pertaining to it:* and thus used in particular senses here following. (R, TA.) ___ *Relationship;* or *nearness with respect to kindred;* (Fr, T, S, M, R, K;) as also إِلَّةٌ , (Fr, T, K,) of which the pl. is إِلَلٌ. (K.) So in the Kur [ix. 8], لَا يَرْقُبُوا فِيكُمْ إِلًّا (Fr, T) *They will not regard, with respect to you, relationship;* (Bd, Jel;) accord. to some. (Bd.) And so in a trad. of 'Alee, يَخُونُ العَهْدَ و يَقْطَعُ الإِلَّ [*He is unfaithful to the covenant, and cuts the tie of relationship*]. (TA.) Hassán Ibn-Thábit says,

* لَعَمْرُكَ إِنَّ إِلْكَ مِنْ قُرَيْشٍ *
* كَإِلِّ السَّقْبِ مِنْ رَأْلِ النَّعَامِ *

[*By thy life, thy relationship to Kureysh is like the relationship of the young camel to the young of the ostrich*]. (S.) ___ *Good origin.* (K.) So, accord. to some, in a saying of Aboo-Bekr, which see below. (TA.) ___ *I. q.* مَعْدِنٌ, (K,) or مَعْدِنٌ صَحِيحٌ [as meaning *A place*, or *person, whence a thing*, or *person, originates, free from imperfection*, or *from everything that would induce doubt or suspicion or evil opinion*]. (El-Muärrij, TA: [in which the verse of Hassán cited above is given as an ex. of this signification.]) ___ *A compact*, or *covenant;* or *one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing;* syn. عَهْدٌ: (AO,

Aboo-Is- hák, T, S, M, R, K:) *a confederacy*, or *league;* syn. حِلْفٌ; (Aboo-Is-hák, T, M, K;) and so, accord. to some, in the Kur ubi suprà: (Bd:) *a covenant between two parties by which either is bound to protect the other;* syn. جُوَارٌ: (Aboo-Is-hák, T, R:) *a promise*, or *an assurance, of security* or *safety;* or *indemnity;* syn. أَمَانٌ; (K;) a meaning which it has, accord. to some, in the verse of the Kur cited above. (TA.) Hence, وَفِىُّ الإِلِّ *A fulfiller, performer*, or *keeper, of the compact*, or *covenant*. (TA, from a trad.) ___ *Lordship;* syn. رُبُوبِيَّةٌ. (M, K.) So in the Kur ubi suprà, accord. to some. (Bd.) And so in the saying of Aboo-Bekr, above referred to, when he heard the rhyming prose of Museylimeh, هٰذَا كَلَامٌ لَمْ يَخْرُجْ مِنْ إِلٍّ [*This is language which did not proceed from lordship*]: so explained by A 'Obeyd: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Kur-án: or, accord. to some, it has here the signification next following. (TA.) ___ *Revelation*, or *inspiration*. (K, TA.) ___ الإِلُّ also signifies *God:* [like the word אֵל or rather as used in Hebrew:] (T, S, M, K:) so say Mujáhid and Esh-Shaabee: (T:) and so it is said to signify in the verse of the Kur cited above: (T, TA:) [and so it seems to signify in the saying of Aboo-Bekr, also cited above, accord. to the M:] but Aboo-Is- hák disallows this; and so does Suh, in the R. (TA.) Ibn-El-Kelbee says, (M,) when إِلٌّ ends any name, it has this meaning, and is the complement of a prefixed noun; and so إِيلُ; (M, K;) as in جَبْرَئِلُّ [and جَبْرَئِيلُ &c.]; and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, جَبْرَئِلُّ and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ajam; ال and ايل meaning *servant*, and the first part of the name being a name of God. (Suh, TA.) *I. q.* شَخْصٌ [used in a pl. sense]. (Mughnee in art. إِلَّا. [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. الا in the present work.]) ___ [It is said that] إِلٌّ is also *syn. with* جَارٌ [*A neighbour;* &c.]. (K: [and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mistranscription for جُوَارٌ, (see above,) as in the T and R.])

إِلَّةٌ : see إِلٌّ.

أَمْرٌ إِلِّىٌّ *A thing*, or *an affair, relating*, or *attributable, to* الإِلِّ, meaning either *God*, or *revelation* or *inspiration*.

(TA.)

الا

أَلَا [in its primitive acceptation, being composed of the interrogative hemzeh and the negative لا,] denotes an interrogation respecting a negative, as in the saying [of the poet],

* أَلَا ٱصْطِبَارَ لِسَلْمَى أَمْ لَهَا جَلَدٌ *
* إِذَا أُلَاقِى ٱلَّذِى لَاقَاهُ أَمْثَالِى *

[*Is there not any patience* belonging *to Selmà, or has she hardiness, when I experience what persons like me have experienced?*]: (Mughnee, K:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لا [when used without the interrogative hemzeh]. (Mughnee.) ___ It also denotes a wish; as in the saying [of the poet],

* أَلَا عُمْرَ وَلَّى مُسْتَطَاعٌ رُجُوعُهُ *
* فَيَرْأَبَ مَا أَثْأَتْ يَدُ الغَفَلَاتِ *

[*May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?*]; for which reason يرأب is mansoob, because it is the complement of a wish, coupled with فَ: and used in this manner, also, it is put before a nominal proposition only, [ولّى in the verse above being a qualificative, like an epithet,] and it governs like the negative لا [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.) ___ It also denotes reproof, or reproach, (T, Mughnee, K,) and disapproval; as in the saying [of the poet],

* أَلَا ٱرْعَوَآءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ *
* وَآذَنَتْ بِمَشِيبٍ بَعْدَهُ هَرَمُ *

[*Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which* is to follow *decrepitude?*]: (Mughnee, K:) and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, (Mughnee,) or before a verb [also], which is always marfooa; as in the phrase أَلَا تَنَدَّمَ عَلَى فِعَالِكَ [*Dost not thou repent of thine actions?*] and أَلَا تَسْتَحْيِي مِنْ جِيرَانِكَ [*Art not thou ashamed for thyself*, or *of thyself, with respect to thy neighbours?*] and أَلَا تَخَافُ رَبَّكَ [*Dost not thou fear thy Lord?*]. (T.) ___ It also denotes عَرْضٌ, (T,) or العَرْضُ, and التَّحْضِيضُ, both of which signify the asking, or requiring, a thing; (Mughnee, K; *) but the former means the doing so with gentleness; (Mughnee, K;) and the latter, the doing so with urgency: (Mughnee:) and when used in this manner, [also,] it is said to be composed of لا with the interrogative hemzeh; (TA;) and is put before a verbal proposition only; (Mughnee;) as in the saying [in the Kur xxiv. 22], أَلَا تُحِبُّونَ أَنْ يَغْفِرَ ٱللّٰهُ لَكُمْ [*Do not ye*, or *wherefore do not ye*, (see أَمَا,) *like that God should forgive you?*] (Mughnee, K,) and [in the same, ix. 13,] أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ [*Will not ye*, or *wherefore will not ye, fight a people who have broken their oaths?*]; (Mughnee;) or

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before a mejzoom or marfooa aor., both of these forms being mentioned on the authority of the Arabs, as in أَلَا تَنْزِلْ تَأْكُلْ and أَلَا تَنْزِلُ تَأْكُلُ [*Wilt not thou*, or *wherefore wilt not thou, alight* and *eat?*]. (Ks, T.) ___ It is also an inceptive particle, (S, Mughnee, K,) of which those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as *Now*, and *why*, (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as ἀλλὰ (which is remarkable for its near agreement with it in sound) is often used in Greek,] (S, Mughnee, K,) and importing averment, because it is composed of the interrogative hemzeh and the negative لا which, when thus composed, have this import, (Mughnee, K,) like أَلَمْ, and أَلَيْسَ, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ham p. 589,) and like أَمَا before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word *surely;*; for this word (as Dr. Johnson says in his Dictionary) "is often used rather to intend and strengthen the meaning of the

sentence, than with any distinct and explicable meaning:"] or it signifies حَقًّا [*verily*, or *truly*]: (M voce أَمَا:) it is put before both the [kinds of] propositions, [the nominal and the verbal;] (Mughnee;) as in the saying [in the Kur ii. 12], أَلَا إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ [meaning *Now surely it is they who are the lightwitted*], (Mughnee, K,) and [in the same, xi. 11,] أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ [meaning *Now surely, on the day of its coming to them, it shall not be averted from them*], (Mughnee,) in which يَوْمَ يَأْتِيهِمْ appears to be the object of government of مَصْرُوفًا, which is the enunciative of لَيْسَ whence it has been argued that, as the object of government of the enunciative of ليس precedes that verb, the enunciative itself may precede it: (I 'Ak pp. 74 and 75:) [J says,] you say, أَلَا إِنَّ زَيْدًا خَارِجٌ [*Now surely Zeyd is going forth*], like as you say, إِعْلَمْ أَنَّ زَيْدًا خَارِجٌ [*Know thou that Zeyd is going forth*]: (S:) Ks says, أَلَا is used to give notice of what is about to be said, and is followed by a command and a prohibition and an enunciation, as in أَلَا قُمْ [*Now stand thou*], and أَلَا لَا تَقُمْ [*Now stand not thou*], and أَلَا إِنَّ زَيْدًا قَدْ قَامَ [*Now surely Zeyd has stood*, or *has just now stood*]. (T.) When it is put before the particle [يَا] used to give notice of what is about to be said, it is merely an inceptive, as in the saying. [of the poet],

* أَلَا يَا ٱسْلَمِى يَا دَارَ مَىَّ عَلَى البِلَى *

[*Now be thou free from evil, O abode of Meiyà, during wear and tear*]. (AAF, M.) ___ Lth says, sometimes أَلَا is immediately followed by another لا; and he cites the following ex.:

* فَقَامَ يَذُودُ النَّاسَ عَنَّا بِسَيْفِهِ *
* يَقُولُ أَلَا لَا مِنْ سَبِيلٍ إِلَى هِنْدِ *

[*Then he began to drive away the people from us, saying, Now is there no way to Hind?*]: and one says to a man, "Did such and such things happen?" and he answers, أَلَا لَا [*Why no*]: he holds الا to be used to give notice of what is about to be said, and لا to be a negative. (T.)

أُلَا and الأُلَا, and أُلَآءُ &c.: see art. الى.

أَلَّا is a particle denoting تَحْضِيض; (Msb in art. حض, Mughnee, K;) i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Msb ubi suprà;) syn. with هَلَّا; (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, K,) like the other particles used for the same purpose. (Mughnee.) You say, [أَلَّا تَفْعَلُ كَذَا *Wherefore wilt not thou do such a thing?* and] أَلَّا . فَعَلْتَ كَذَا [*Wherefore didst not thou such a thing?*] (T, TA,) meaning, (TA,) or as though meaning, (T,) لِمَ لَمْ تَفْعَلْ كَذَا. (T, TA.) It also means أَنْ لَا; the ن being incorporated into the ل, which is written with teshdeed: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, أَمَرْتُهُ أَلَّا يَفْعَلَ ذَاكَ [*I commanded him that he should not do that*]; and you may say, أَمَرْتُهُ أَنْ لَا يَفْعَلَ ذَاكَ: it occurs in the old copies of the Kur written in the former manner in some places, and in the latter manner in other places. (T, TA.) In the saying in the Kur [xxvii. 31], أَلَّا تَعْلُوا عَلَيَّ, [which may mean *That ye exalt not yourselves against me*, or *exalt ye not yourselves against me*,] it may be a compound of أَنْ governing a mansoob aor. and the negative لَا, or of the explicative أَنْ and the prohibitive لا. (Mughnee.) [It often has ل prefixed to it, forming the compound لِئَلَّا, which signifies *That*, or *in order that,... not;* and may frequently be rendered by *lest;* as in the Kur ii. 145, لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ *That*, or *in order that, there may not be*, or *lest there should be, to men, against you, any allegation*.]

إِلَّا, [regarded as a simple word,] not to be confounded with the compound of the conditional إِنْ and the negative لَا, (Mughnee at the end of the article on this word,) is used in four manners. (The same in the beginning of the art.) First, (Mughnee,) it is used (as a particle, S, Msb,) to denote exception; [meaning *Except, save*, or *saving;* and sometimes *but;* and sometimes *but not;* as will be seen below;] (T, S, Msb, Mughnee, K; [in which last it is mentioned in art. ال, and again, as in the S, in the last division of the work;]) and to denote exception, it is used in five manners; after an affirmation, and a negation, and a portion of a sentence devoid of the mention of that from which the exception is made, and when the thing excepted precedes that from which the exception is made, and when these two are disunited in kind, in which last case it has the meaning of لٰكِنَّ [*but* when the sentence is negative, and *but*

not when the sentence is affirmative]. (S, TA.) You say, قَامَ القَوْمُ إِلَّا زَيْدًا [*The people*, or *company of men*, *stood*, *except Zeyd*]; i. e., Zeyd was not included in the predicament of the people, or company of men: (Msb:) and it is said in the Kur [ii. 250], (T,) فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ [*And they drank of it*, *except a few of them*]: (T, Mughnee, K:) here قليلا is governed in the accus. case by الّا, (Mughnee, K,) accord. to the most correct opinion: (Mughnee:) accord. to Th, it is so because there is no negation in the beginning of the sentence. (T.) And it is also said in the Kur [iv. 69], (T,) مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ [*They had not done it*, or *they would not do it*, *except a few of them*]: (T, Mughnee, K:) here قليل is in the nom. case as being a partial substitute, (Mughnee, K,) accord. to the Basrees, (Mughnee,) i. e., as being a [partial] substitute for the [pronoun] و [in فعلوه], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the Koofees, الّا is a conjunction, like the conjunctive لَا: (Mughnee:) accord. to Th, قليل is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [*There stood not any one*, *except Zeyd*]: and the same is the case in a prohibitive sentence; as in لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [*Let not any one stand*, *except Zeyd*]; and in an interrogative sentence; as in هَلْ قَامَ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [*Did any one stand*, *except Zeyd?*]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Ak p. 162.) You say also, مَا جَآءَنِى إِلَّا زَيْدٌ [*There came not to me* any, *save Zeyd*], without mentioning that from which the exception is made; (TA;) and مَا ضَرَبْتُ إِلَّا زَيْدًا [*I beat not* any, *save Zeyd*]; and مَا مَرَرْتُ إِلَّا بِزَيْدٍ [*I passed not* by any, *save by Zeyd*]; (I' Ak p. 164;) the case of the noun signifying the thing excepted being the same as if الّا were not mentioned: (I' Ak ubi suprà, and TA:*) but you may not say, affirmatively, ضَرَبْتُ إِلَّا زَيْدًا, or the like. (I 'Ak ubi suprà.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in قَامَ إِلَّا زَيْدًا القَوْمُ [*Except Zeyd*, *the people*, or *company of*

men, *stood*]: and so, accord. to the usage generally preferred, when the sentence is not affirmative; as in ماقَامَ إِلَّا زَيْدًا القَوْمُ [*Except Zeyd*, *the people*, or *company of men*, *stood not*]; but recorded instances allow one's saying also, مَا قَامَ إِلَّا زَيْدٌ القَوْمُ. (I 'Ak p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in قَامَ القَوْمُ إِلَّا حِمَارًا [*The people*, or *company of men*, *stood*, *but*

not an ass], and ضَرَبْتُ القَوْمَ إِلَّا حِمَارًا [*I beat the people*, *but not an ass*], &c.: (I' Ak p. 162:) and so, accord. to the generality of the Arabs, when the sentence is negative; as in مَا قَامَ القَوْمُ إِلَّا حِمَارًا [*The people stood not*, *but an ass*]; (I' Ak p. 163;) and مَا رَأَيْتُ القَوْمَ إِلَّا حِمَارًا [*I saw not the people*, *but an ass*]; الّا being here syn. with لكنَّ; as also in the Kur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَى [*I ask not of you a recompense for it*, *but affection in respect of relationship*]; (Msb;) and in the same xx. 1 and 2, مَا أَنْزَلْنَا عَلَيْكَ ٱلْقُرْآنَ لِتَشْقَى إِلَّا تَذْكِرَةً [*We have not sent down unto thee the Kur-án that thou shouldest suffer fatigue*, *but as an admonition*]; (Bd, Jel;) or it is here syn. with بَلْ [which in this case means the same as لكنّ]: (S:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I' Ak p. 163, explained in p. 162;) [thus, لَا تَضْرِبِ القَوْمَ إِلَّا حِمَارًا means *Beat not thou the people*, *but an ass;* and] فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ [in the Kur x. 98] means *And wherefore did not any* inhabitants of a *town believe*, before the punishment befell them, *and their belief profit them*, *but the people of Jonas?* for these were different from the former. (T.) When إِلَّا is repeated for the purpose of corroboration, it has no effect upon what follows it, except that of corroborating the first exception; as in مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ [*I passed not by any one*, *except Zeyd*, *except thy brother*], in which اخيك is a substitute for زيد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ أَخِيكَ; and as in قَامَ القَوْمُ إِلَّا زَيْدًا وَ إِلَّا عَمْرًا [*The people stood*, *except Zeyd*, *and except' Amr*], originally إِلَّا زَيْدًا وَ عَمْرًا. When the repetition is not for that purpose, if the sentence is devoid of the mention of that from which the

exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [*There stood not* any, *save Zeyd*, *save' Amr*, *save Bekr*]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirmative or not affirmative; as in قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [*Except Zeyd*, *except' Amr*, *except Bekr*, *the people stood*], and مَاقَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [*Except Zeyd*, *except' Amr*, *except Bekr*, *the people stood not*]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, قَامَ القَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [*The people stood*, *except Zeyd*, *except' Amr*, *except Bekr*]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be put in the accus., so that you say, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [*There stood not any one*, *except Zeyd*, *except' Amr*, *except Bekr*, accord. to the more approved usage], زيد being a substitute for احد, or you may make the other nouns which remain to be substitutes. (I' Ak pp. 164 166.) ___ Secondly, (Mughnee,) it is used as a qualificative, (S, Msb, Mughnee, K,) in the manner of غَيْرُ, (Mughnee, K,) [i. e.] in the place of غَيْرُ, (S,) [i. e.] as *syn. with* غَيْرُ, (T, Msb,) *and* سِوَى; (T;) [both meaning the same, i. e. *Other than;* or *not*, as used before a subst. or an adjective;] but its primary application is to denote exception, and its use as a qualificative is adventitious; whereas the primary application of غَيْرُ is as a qualificative, and its use to denote exception is adventitious. (S.) It [generally] follows an indeterminate, unrestricted pl.; (Msb;) or an indeterminate pl., or the like thereof, is qualified by it and by that which follows it; (Mughnee, K;) the noun which follows it being put in the same case as that which precedes it. (S.) The following is an ex. of the indeterminate pl.: (Mughnee, K:) لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا [*If there had been in them* (namely the heavens and the earth) *deities other than God*, or *not God*, *assuredly they would have become in a state of disorder*, or *ruin;* occurring in the Kur xxi. 22]; (Fr, T, S, Msb, Mughnee, K;) الّا here meaning سِوَى, (Fr, T,) or غَيْرُ, (Msb, TA,) and الّا الله being a qualificative of آلهة. (TA.) And the following is an ex. of the like of an

indeterminate pl.:

* أُنيخَتْ فَأَلْقَتْ بَلْدَةً فَوقَ بَلْدَةٍ	*
* قَلِيلٍ بِهَا الأَصْوَاتُ إِلَّا بُغَامُهَا	*

[*She* (the camel) *was made to lie down, and threw* her *breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one*]; for the determination of الاصوات [by the article ال] is generical: (Mughnee, K:) this verse is by Dhu-r-Rummeh. (S in art. بلد.) The following is an ex. of the like of a pl..: (Mughnee:) it is by Lebeed: (T:)

* لَوْ كَانَ غَيْرِى سُلَيْمَى اليَوْمَ غَيَّرَهُ	*
* وَقْعُ الحَوَادِثِ إِلَّا الصَّارِمُ الذَّكَرُ	*

[*If it had been other than I,* (O) *Suleymà, today, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks* or *streaks* or *grain*, or *of which the edge is of steel and the middle of the broad side of soft iron*]. (T, Mughnee. [But in the latter, in the place of اليوم, I find الدَّهْرَ, i. e. *ever*.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., لَوْ كَانَ مَعَنَا رَجُلٌ إِلَّكَ [*If there had been with us a man other than Zeyd, we should have been overcome*]. (Mughnee.) Another ex. of the same usage of إِلَّا is the following: جَآءَنِى القَوْمُ إِلَّا زَيْدٌ [*The people came to me, others than Zeyd*, or *not Zeyd*]. (S.) [And مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا Ye *are no other than human beings like us.* (Kur xxxvi. 14.)] And the saying [in the Kur xliv. 56], لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَى [*They shall not taste therein death, other than the first death*]; الّا here meaning سوى: (T:) or, accord. to some, it here means بَعْدَ [*after*]. (Jel.) And the saying of 'Amr Ibn-Maadee-kerib,

* وَ كُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ	*
* لَعَمْرُ أَبِيكَ إِلَّا الفَرْقَدَانِ	*

[*And every brother, his brother forsakes him*, or *separates himself from him, by the life of thy father, other than the Farhadán;* which is the name of the two stars *b* and *r* of Ursa Minor]; as though he said غَيْرُ الفَرْقَدَيْنِ: (S:) but Ibn-El-Hájib regards this instance as a deviation from a general rule; for he makes it a condition of the use of الّا as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore الّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farkadán. (T.) When it is used as a qualificative, it differs from غَيْرُ inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جَآءَنِى إِلَّا زَيْدٌ [meaning *There came to me not Zeyd*]; whereas one says, جَآئَنِى غَيْرُ زَيْدٍ: and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, عِنْدِى دِرْهَمٌ إِلَّا دَانِقٌ [*I have a dirhem, not a dánik*], because one may say إِلَّا دَانِقًا [*except a dánik*]; but not إِلَّا جَيِّدٌ [*not a good one*], because one may not say إِلَّا جَيِّدًا [*except a good one*]; but it may be said that this is at variance with what they assert respecting the phrase لَوْ كَانَ فِيهِمَا آلِهَةٌ, and with the ex. given by Sb, and with the saying of Ibn-El-Hájib mentioned above. (Mughnee.) ___ Thirdly, (Mughnee,) sometimes, (S, Msb,) it is used as a conjunction, (Mughnee, K,) in the manner of وَ (S, Mughnee, K,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i. e.] as *syn. with* وَ [*And*]. (Msb.) Thus in the saying, لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا [*That there may not be to men, against you, any allegation, and* (meaning *nor*) to *those who have acted wrongfully*]; (Msb, Mughnee, K;) occurring in the Kur [ii. 145]; (Msb;) so accord. to Akh and Fr and AO; (Mughnee;) i. e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Msb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Kur xxvii. 10 and 11], لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ [*The apostles shall not fear in my presence, and* neither shall *he who hath acted wrongfully, then hath done good instead, after evil;* as some explain it; but others say that وَلَا مَنْ ظَلَمَ here denotes exception]. (Mughnee, in which it is explained as meaning ; and K.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Saadee, (S in art. خلد,)]

* وَأَرَى لَهَا دَارًا بِأَغْدِرَةِ السْ *
* سِيدَانِ لَمْ يَدْرُسْ لَهَا رَسْمُ *
* إِلَّا رَمَادًا هَامِدًا دَفَعَتْ *
* عَنْهُ الرِّيَاحَ خَوَالِدٌ سُحْمُ *

[*And I see a dwelling* formerly *belonging to her, at the pools of Es-Seedán*, (a hill so called,) *the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds*]: he means, أَرَى لَهَا دَارًا وَ رَمَادًا. (S.) ___ Fourthly, (Mughnee,) it is redundant, as in the following verse, (S in art. فك, Mughnee, K,) of Dhu-rRummeh, (S ubi suprà, Mughnee,) accord. to As and IJ: (Mughnee:)

* حَرَاجِيجُ مَا تَنْفَكُّ إِلَّا مُنَاخَةً *
* عَلَى الخَسْفِ أَوْ نَرْمِي بِهَا بَلَدًا قَفْرَا *

[She-camels *long-bodied*, or *lean*, (but other meanings are assigned to the word which I thus render,) *that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region*]; (S ubi suprà, Mughnee; [but in one copy of the former, in the place of نَرْمِي, I find يَرْمِي; and in my copy of the latter, تَرْمِي;]) meaning, ما تنفكّ مناخةً: (S ubi suprà:) but it is said that this is a mistake of the poet: (Mughnee:) so says Aboo-'Amr Ibn-El-'Alà; for, he says, الّا is not to be introduced after تَنْفَكُّ and تَزَالُ: (TA:) and some say that the right reading is إِلَّا, with tenween, [perhaps a mistranscription, for آلًا,] meaning شَخْصًا [in a pl. sense]: and some, that تنفكّ is a complete [or an attributive] verb, and مناخة is a denotative of state; [consequently, that إِلَّا is a compound of إِنْ and لَا, as in some other instances hereafter to be mentioned;] the

meaning being, *that are not disengaged*, or *not free, from fatigue [unless when made to lie down*].

(Mughnee.) The following is also given as an ex. of the same kind:

* أَرَى الدَّهْرَ إِلَّا مَنْجَنُونًا بِأَهْلِهِ *

[*I see fortune*, or *time*, to be like *a water-wheel, with its people*]: but the reading which is remembered to have been heard is وَمَا الدَّهْرُ: and if the former be correct, it may be explained on the supposition that ارى is the complement of an oath meant to be understood, and that لا is suppressed, as in [the saying in the Kur xii. 85,] تَاللّٰهِ تَفْتَأُ تَذْكُرُ يُوسُفَ; [so that the meaning is, *I see not fortune*, or *time*, to be aught *save a water-wheel, with its people;*] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.) ___ [Fifthly,] it occurs as *syn. with* لَضَا [as a particle denoting exception, equivalent to our *But;* meaning both *except* and (after an oath or the like) *only*, or *nothing more than*]; as in the saying in the Kur [xxxviii. 13], إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ [*There was not any one but* such as *accused the apostles of lying*], in which 'Abd-Allah reads, in its place, لَمَّا; and for كُلٌّ he reads كُلُّهُمْ; and as in the saying, أَسْأَلُكَ بِاللّٰهِ إِلَّا أَعْطَيْتَنِى [*I ask*, or *beg*, or *beseech, thee by God but that thou give me;* i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by لَمَّا (q. v.), not being a preterite in meaning]; for which one says also لَمَّا اعطيتنى. (T.) It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally إِنْ لَا, which form a compound that does not admit of [the pronunciation termed] imáleh, because إِنْ and لَا are particles. (T.) [It signifies, lit., *If not*.] It is followed by a fut., which it renders mejzoom; [and in this case it may be rendered as above, or by *unless;*] as in the saying in the Kur [viii. 74], إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الْأَرْضِ [*If ye do it not*, or *unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth*]. (T.) [In like manner,] in a saying such as the following, [in the Kur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ [*If ye do not*, or *will not, aid him, certainly God aided him*], it is only a compound of two words, the conditional إِنْ and the negative لَا, and is distinct from إِلَّا of which the usages have been mentioned before, though Ibn-Málik has included it therewith. (Mughnee.) [Often in post-classical works,

and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, إِنْ فَعَلْتَ كَذَا عَفَوْتُ عَنْكَ وَ إِلَّا قَتَلْتُكَ *If thou do such a thing, I forgive thee,* or *cancel thine offence; but if* thou wilt *not* do it (i. e., إِلَّا تَفْعَلْهُ,) *I kill thee:* sometimes also it ends a sentence, by an aposiopesis; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, إِنْ فَعَلْتَ كَذَا وَ إِلَّا قَتَلْتُكَ *If thou do such a thing,* excellent will it be, or the like, فَنِعِمَّا هُوَ, or the like, being understood,) *but if not, I kill thee.* Hence,] it sometimes has the meaning of إِمَّا, [signifying *Or,* denoting an alternative, corresponding to a preceding إِمَّا, which signifies either,] as in the saying, إِمَّا أَنْ تُكَلِّمَنِي وَ إِلَّا فَٱسْكُتْ [*Either do thou speak to me or else* (meaning وَ إِلَّا تُكَلِّمَنِي *or if thou wilt not speak to me*) *be silent*], i. e., وَ إِمَّا أَنْ تَسْكُتَ. (S.) [It is also followed by أَنْ, as in إِلَّا أَنْ يَشَآءَ ٱللّٰهُ *Unless God should please;* in the Kur vi. 111, &c. And by وَ as a denotative of state, as in لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ *Do not ye die unless ye be Muslims;* in the Kur ii. 126 and iii. 97. And sometimes it is preceded by اَللّٰهُمَّ; for the effect of which, in this case, see art. اله.]

الب

1 **أَلَبَ** , (Th, M, K,) aor. ـِ , and ـُ , inf. n. أَلْبٌ, (M,) *It* (a thing, Th, M) *was*, or *became, collected;* or *compact;* syn. اجتمع; (Th, K;) or تَجَمَّعَ. (M.) ___ أَلَبَ إِلَيْهِ القَوْمُ *The people came to him from every direction:* (M, K:) or أَلَبَ القَوْمُ [signifies *the people multiplied themselves, and hastened;* for it] denotes الإِكْثَارُ and الإِسْرَاعُ: (T in art. ضهب:) and أَلَبَ, (T, K,) aor. as above, (T,) signifies *he hastened*, or *went quickly.* (T, K.) ___ أَلَبَتِ الإِبِلُ *The camels obeyed the driver, and collected themselves together.* (M, K.) [See also 5.] ___ أَلَبَ إِلَيْهِ *He returned to him*, or *it.* (K, * TA.) ___ أَلَبَتِ السَّمَآءُ, (M, K,) aor. ـِ , (M,) *The sky rained with long continuance.* (M, K.) أَلَبَ, (S Msb, K,) aor. ـِ , inf. n. أَلْبٌ, (Msb,) *He collected* (S Msb, K) an army, (S,) or a people; (Msb;) as also أَلَّبَ , (M,) inf. n. تَأْلِيبٌ: (TA:) and camels also: (TA:) or أَلَبَ الإِبِلَ aor. ـِ (T, * S, M, K) and ـُ , (S, M, K,) inf. n. أَلْبٌ, (T, S,) signifies *he collected the camels, and drove them* (S, TA) *vehemently:* (TA:) or *he drove them:* (T, * K:) or *he drove them vehemently.* (M.) ___ أَلَبَ, (TA,) inf. n. as above, (K, TA,) also signifies *He drove, pursued, chased*, or *hunted, with vehemence:* (K, TA:) and *he drove away* a people. (Msb.) You say, أَلَبَ الحِمَارُ طَرِيدَتَهُ *The* [wild] *ass chased*, or *pursued, the object of his chase* [i. e. his female, as is shown by MF,] *with vehemence;* (M, K;) as also أَلَّبَهَا (K.)

2 **أَلَّبَ** see 1, in two places. ___ تَأْلِيبٌ also signifies The act of *exciting, instigating;* or *rousing to ardour:* (S, K:) and the *exciting of discord*, or *strife*, or the *making of mischief.* (K.) you say, أَلَّبَ بَيْنَهُمْ *He excited discord* or *strife*, or *made mischief, between them.* (M.)

5 **تأَلَّبوا** *They collected themselves together.* (S, A, Msb.) [See also 1.] You say also, تأَلَّبوا عَلَيْهِ *They leagued together*, or *collected themselves. together, and aided one another, against him.* (T.)

أَلْبٌ (T, S, Msb) and إِلْبٌ (S, Msb) *Persons, or people, collected together;* (S;) *an assembly; a collected body:*

(Msb:) or *a collection of many people:* (T:) and أَلْبٌ أَلُوبٌ a *great assembly* or *congregation.* (M.) ___ Also *A people*, or *company of men, combining in hostility* against a man. (TA, from a trad.) You say, هُمْ عَلَيْهِ أَلْبٌ وَاحِدٌ, and إِلْبٌ , (but the former is the better known, M,) *They are [one body of men] assembled against him with injustice and enmity* or *hostility:* (Lth, T, M, K:) like وَعْلٌ وَاحِدٌ and صَدْعٌ وَاحِدٌ and ضِلَعٌ وَاحِدٌ. (T, TA.)

إِلْبٌ : see أَلْبٌ, in two places.

أَلَبٌ a dial. var. of يَلَبٌ; (M;) *Helmets of camels' shins:* or, as some say, it signifies *steel:* (T:) أَلَبَةٌ is [its n. un., being] a dial. var. of يَلَبَةٌ. (K, * TA.) [See also يَلَبٌ.]

أَلُوبٌ : see أَلْبٌ. ___ Also One *who hastens*, or *is quick;* (T;) and مِئْلَبٌ likewise signifies [the same; or] *quick*, or *swift:* (Ibn-Buzurj, T, K:) or the former signifies *quick in drawing forth the bucket:* (IAar, M, K:) or *brisk, lively, sprightly, active, agile*, or *prompt, and quick;* (K, TA;)

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applied to a man. (TA.) ___ رِيحٌ أَلُوبٌ *A cold wind,* (M,) *that raises and scatters the dust.* (M, K.) ___ سَمَآءٌ أَلُوبٌ *A sky raining with long continuance.* (M.)

مِئْلَبٌ : see أَلُوبٌ.

حَسُودٌ مُؤَلِّبٌ [An *envious* man,] *who excites discord* or *strife*, or *makes mischief.* (S, * TA.)

الت

1 أَلَتَ ,aor. ـِ , inf. n. أَلْتٌ, *It* (a thing) *decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect.* (Msb.) أَلَتَهُ حَقَّهُ, (S, M, A, K,) aor. ـِ , (S, M, K,) inf. n. أَلْتٌ (S, M) and إِلَاتَهُ; (M;) and أَلَتَهُ, aor. ; (Fr;) and آلَتَهُ (M, K,) inf. n. إِيلَاتٌ; (K;) as also أَلَاتَهُ, inf. n. إِلَاتٌ, (so in a MS. copy of the K,) or إِلَاتَةٌ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. ليت, to which it belongs: in SM's copy of the K, and in the CK, the verb is written أَلْأَتَهُ, and the inf. n. إِلْآتٌ: by MF, the verb is written آلَتَهُ , of the measure فَاعَلَ and the inf. n. إِلَاتٌ like قِتَالٌ:]) [and لَاتَهُ, aor. يَلِيتُ; and وَلَتَهُ; and أَوْلَتَهُ;] *He diminished to him his right, or due; abridged him, or defrauded him, of a portion of it:* (Fr, S, M, A, K:) and in like manner, أَلَتَهُ مَالَهُ and آلَتَهُ , &c., *he diminished to him his property; or abridged him, or defrauded him, of a portion of it:* (M, TA:) and أَلَتَ الشَّيْءَ *he diminished the thing.* (Msb.) [Hence,] مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ [in the Kur lii. 21, *We will not diminish to them aught of* the reward *of their work]:* (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) مَا أَلَتْنَاهُمْ. (T, TA.) [See also art. أَلَتَهُ.] ليت, (T, S, K,) or أَلَتَهُ عَنْ وَجْهِهِ, (TA,) aor. ـِ (T;) as also لَاتَهُ; these being two dial. vars. one of the other, mentioned by Yz, on the authority of AA; (S;) [and أَلَاتَهُ; (see art. ليت;)] *He withheld him, or restrained him,* (S, K,) and *turned him, or averted him,* (T, S, K,) *from his course, purpose, or object.* (S, TA.) أَلَتَهُ, (M, K,) or أَلَتَهُ يَمِينًا, (As, T, S,) aor. ـِ inf. n. أَلْتٌ, *He made him to swear, or take an oath:* (As, T, S, K:) or *he desired of him that he should swear, or give his testimony, for him.* (M, K.) And أَلَتَهُ بِيَمِينٍ, inf. n. as above, *He pressed him,* or *pressed hard upon him, with an oath.* (M.) It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَتَأْلُتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ, meaning *Dost thou lower the dignity of the prince of the faithful? or dost thou diminish to him [the respect that is due to him]*? accord. to IAar.: or rather, *dost thou conjure the prince of the faithful?* his saying "Fear God" being as though he conjured him by God: for the Arabs say, أَلَتُّكَ بِاللّٰهِ لَمَّا فَعَلْتَ كَذَا, meaning *I conjure thee by*

God but that thou do thus, or such a thing. (T.)

3 **اٰلَتَ** see 1.

4 **آلَتَ** see 1, in two places.

أَلْتٌ *Deficiency:* as in the saying, مَا فِى مَزَاوِدِهِمْ أَلْتٌ [*There is not, in their provision-bags, any deficiency*]. (A.) *A swearing;* syn. حَلِفٌ (M, TA.) [Perhaps an inf. n. in this sense.] ___ *An oath:* as in the saying, when one has not given thee thy right, or due, قَيِّدْهُ بِالْأَلْتِ [*Bind thou him by oath*]. (T.) *Calumny, slander,* or *false accusation.* (Kr, M, K.) [Perhaps an inf. n. in this sense also.]

أُلْتَةٌ *A small gift.* (AA, T, K.) *An oath such as is termed* غَمُوس, q. v. (AA, T, K.)

الد

إِلَادَةٌ &c. for وِلَادَةٌ &c. : see art. ولد.

الف

1 **أَلَفَهُ** , (T, S, M, Msb, K,) aor. ـَـ , (S, Msb, K,) inf. n. إِلْفٌ (S, M, Msb, K) and أَلْفٌ (K) and إِلَافٌ and وِلَافٌ, which is anomalous, and أَلَفَانٌ, (M, TA,) *He kept*, or *clave, to it;* (A'Obeyd, T, M, Msb, * TA;) namely, a thing, (A'Obeyd, T, M, TA,) or a place; (S, Msb, TA;) as also أَلَفَهُ, aor. ـِـ ; (TA;) and آلَفَهُ , (A'Obeyd, T, S, M, Msb,) aor. يُؤْلِفُ (S, TA,) inf. n. إِيلَافٌ; (S, Msb, TA;) and آلَفَهُ , aor. يُؤَالِفُ, inf. n. مُؤَالَفَةٌ and إِلَافٌ: (S, Msb, TA:) [*he frequented it, or resorted to it habitually;* namely, a place:] *he became familiar with it; or accustomed*, or *habituated, to it;* namely, a thing: (AZ, T:) *he became familiar, sociable, companionable, friendly*, or *amicable, with him:* (AZ, T, Msb:) *he loved*, or *affected, him; liked, approved*, or *took pleasure in, him*. (Msb.) You say, أَلِفَتِ الطَّيْرُ الحَرَمَ [*The birds kept to the sacred territory*], and البُيُوتَ [*the houses*]: and آلَفَتِ الظِّبَآءُ الرَّمْلَ *The gazelles kept to the sands*. (T.) ___ There are three manners of reading the passage in the Kur [evi. 1 and 2], لِإِيلَافِ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَآءِ وَ الصَّيْفِ; the second and third being لِإِلَافِ and لِإِلْفِ; the first and second of which have been adopted; (Aboo-Is-hák, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, *For the keeping of Kureysh, for their keeping to the journey of the winter and of the summer*, or *spring;* the chapter going on to say, for this reason "let them worship the Lord of this House," &c. : or] the second and third readings are from أَلِفَ, aor. يَأْلَفُ; [and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, *for the preparing and fitting out* [&c.; i. e., *preparing and fitting out men and beasts in the journey of the winter* &c.]: so says IAmb; and Fr explains in the same manner the third reading: but IAar says that, accord. to this reading, the meaning is, *the protecting* [&c.]: he says that the persons who protected were four brothers, Háshim and 'Abd-Shems and El-Muttalib and Nowfal, the sons of 'Abd-Menáf: these gave protection to Kureysh in their procuring of corn: (T:) Háshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrà, and 'Abd-Shems from the Nejáshee, and ElMuttalib from the kings of Himyer; and the

merchants of Kureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Háshim used to give protection (يُؤْلِفُ [in the copies of the K يُؤَلِّفُ]) [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and ElMuttalib to El-Yemen, and Nowfal to Persia: (T, K: *) or إِيلَافٌ in the Kur signifies *a covenant*, or *an obligation;* and *what resembles permission*, (إِجَازَةٌ, as in some copies of the K and in the TA,) or *protection*, (إِجَارَةٌ, as in the CK,) *with an obligation involving responsibility for safety;* first obtained by Háshim, from the kings of Syria; (K, * TA;) and the explanation is, that Kureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the لِ is to denote wonder; and the meaning is, *wonder ye at the* ايلاف *of Kureysh* [&c.]: (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ايلاف [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, I have destroyed the masters of the elephant *to make Kureysh remain* at Mekkeh, and *for their uniting the journey of the winter and of the summer*, or *spring;* that when they finished one, they should commence the other; (T, S;) and this is like the saying, ضَرَبْتُهُ لِكَذَا ضَرَبْتُهُ لِكَذَا لِكَذَا, with suppression of the [conjunctive] وَ: (S:) but Ibn-'Arafeh disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bd, however, mentions that in Ubeí's copy, the two compose one chapter:] secondly, because ايلاف signifies the *covenants*, or *obligations*, *which they obtained when they went forth on mercantile expeditions, and whereby they became secure.* (TA.) إِلَافٌ [in like manner] signifies *A writing of security, written by the king for people, that they may be secure in his territory:* and is used by Musáwir Ibn-Hind in the sense of ايتلافٌ [as is also إِلْفٌ,] when he says, in satirizing Benoo-Asad,

* زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ *

* لَهُمْ إِلْفٌ وَ لَيْسَ لَكُمْ إِلَافُ *

meaning *Ye asserted [that your brothers are Kureysh;* i. e.,] *that ye are like Kureysh:* but how should ye be like them? for *they have* [an *alliance whereby they are protected in*] the *trade* of El-Yemen and Syria; *and ye have not* that [*alliance*]. (Ham p. 636.) [Hence,] إِلَافُ ٱللّٰهِ [a phrase used in the manner of an oath,] accord. to some, signifies *The safeguard*, or *protection*, *of God:* or, accord. to others, *an honourable station from God.* (TA.) أَلَفَهُ, aor. ـِ , *He gave him* (S, K) of articles of property, and of camels. (TA.)

2 **ألّف بينهم** , inf. n. تَأْلِيفٌ, (T, Msb, K,) *He united them*, or *brought them together*, (T, Msb, TA,) *after separation;* (T, TA;) *and made them to love one another;* (Msb;) *he caused union*, or *companionship*, (أُلْفَةٌ,) *to take place between them.* (K.) And أَلَّفْتُ بَيْنَ الشَّيْئَيْنِ, inf. n. as above, [*I united*, or *put together, the two things.*] (S.) And أَلَّفَ الشَّىْءَ *He united*, or *connected*, (T,) or *gathered* or *collected* or *brought together*, (M,) *the several parts of the thing.* (T, M.) ___ Hence, تَأْلِيفُ الكُتُبِ [*The composition of books*]. (T, TA.) ___ تَأْلِيفٌ is The *putting many things into such a state that one name becomes applicable to them, whether there be to some of the parts a relation to others by precedence and sequence, or not:* so that it is a more general term than تَرْتِيبٌ: (KT:) or the *collecting together*, or *putting together, suitable things;* from الالفة [i. e. الأُلْفَةُ]; and is a more particular term than تَرْكِيبٌ, which is the putting together things, whether suitable or not, or placed in order or not. (Kull p. 118.) أَلِّفُوا إِلَى كَذَا: see 5. أَلَّفَ أَلِفًا *He wrote an alif;* (K;) like as one says جَيَّمَ جِيمًا. (TA.) See also 4, in three places.

3 **آلفه** : see 1, first sentence. آلف, (M, TA,) inf. n. مُؤَالَفَةٌ, (TA,) [app., *He made a covenant with another to be protected during a journey for the purpose of trade*, or *traffic:* (see 1:) and hence,] *he* (a man) *traded*, or *trafficked.* (M, TA.) شَارَطَهُ مُؤَالَفَةً *He made a condition with him for a thousand:* (IAar, M:) like as one says, شَارَطَهُ مُمَاآةً, meaning, for a hundred. (IAar, M, K, in art. مأى.)

4 **آلفه** , inf. n. إِيلَافٌ: see 1, in three places. آلفه الشَّىْءَ, (T, M,) or المَوْضِعَ, (S,) or مَكَانَ كَذَا, (K,) inf. n. as above, (T,) *He made him to keep*, or *cleave*, *to the thing*, or *to the place*, or *to such a place.* (T, S, * M, K. *) ___ آلَفْتُ الشَّىْءَ

I joined, conjoined or *united, the thing.* (T.) آلَفْتُ القَوْمَ, (T, * S, K, *) inf. n. as above, (S,) *I made the people,* or *company of men, to be a thousand complete [by adding to them myself*]; (T, S, K, TA;) they being before nine hundred and ninety-nine. (T, TA.) And آلف العَدَدَ *He made the number to be a thousand;* as also أَلَّفَهُ : (M:) or أَلَّفَ الأَلْفَ *he completed the thousand.* (K.) And in like manner, (S,) آلَفْتُ الدَّرَاهِمَ *I made the dirhems to be a thousand* (S, K) *complete.* (S.) And أَلَّفُوا لَهُمُ الأَعْمَارَ *They said to them, May you live a thousand years.* (A in art. آلَفُوا.) عمر *They became a thousand* (T, S, M) *complete.* (S.) And آلَفَتِ الدَّارِهِمُ *The dirhems became a thousand* (S K) *complete.* (S.)

5 **تألّف القَوْمُ** , (Msb, K,) and ٱئْتَلَفُوا [written with the disjunctive alif ٱيتَلَفُوا], (T, K,) *The people,* or *party, became united,* or *came together,* (Msb, K,) [*after separation,* (see 2, of which each is said in the TA to be quasi-pass.,)] *and loved one another:* (Msb:) or the meaning of ٱئْتِلَافٌ [and تَأَلُّفٌ also] is the *being in a state of union, alliance, agreement, congruity,* or *congregation:* (Msb:) and the *being familiar, sociable, companionable, friendly,* or *amicable, one with another.* (TA.) And تَأَلَّفَا is said of two things; [meaning *They became united,* or *put together;* (see 2;)] as also ائتلفا . (S.) And ائتلف الشَّىْءُ signifies *The several parts of the thing kept,* or *clave, together.* (M.) And تألّف *It became put together in order.* (M.) ___ تألّفوا *They sought, desired,* or *asked,* [*a covenant to ensure them] protection,* (IAar, T, M,) إِلَى كَذَا [meaning in a journey for the purpose of trade, or traffic, *to such a place,* as is shown in the T by an explanation of the words of IAar, كَانَ هَاشِمٌ يُؤْلِفُ إِلَى الشَّامِ, in a passage in which the foregoing signification is assigned to تألّفوا]; (M;) as also أَلَّفُوا الى كذا. (M.) تألّفه *He treated him with gentleness* or *blandishment, coaxed him,* or *wheedled him;* (K;) *behaved in a sociable, friendly, or familiar, manner with him;* (TA;) *attracted him,* or *allured him; and gave him a gift,* or *gifts;* (T, K; *) *in order to incline him to him:* (K:) or *he affected sociableness, friendliness,* or *familiarity, with him.* (Mgh.) You say, تَأَلَّفْتُهُ عَلَى الإِسْلَامِ [*I attracted him,* or *allured him; and gave him a gift,* or *gifts, in order to incline him; to embrace ElIslám*]. (S.)

8 إِاْتَلَفَ see 5, in four places.

أَلْفٌ , meaning *A certain number,* (S, M, K,) *well known,* (M,) i. e. *a certain round number,* (Msb,) [namely *a thousand,*] is of the masc. gender: (T, S, Msb, K:) you say ثَلَاثَةُ آلَافٍ [*Three thousand*], not ثَلَاثَ آلَافٍ; (TA;) and هٰذَا أَلْفٌ وَاحِدٌ [*This is one thousand*], not وَاحِدَةٌ; (S;) and أَلْفٌ أَقْرَعُ, [*A complete thousand*], (T, S,) not قَرْعَآءُ: (S:) it is not allowable to make it fem.: so say IAmb and others: (Msb:) or it is allowable to make it fem. as being a pl.: (T:) or, accord. to ISK, it is allowable to say, هٰذِهِ أَلْفٌ as meaning هٰذِهِ الدَّرَاهِمُ أَلْفٌ [*These dirhems are a thousand*]; (S, K; *) and Fr and Zj say the like: (Msb:) the pl. is آلُفٌ, applied to three, (M,) and آلَافٌ, (T, S, M, Msb, K,) applied to a number from three to ten, inclusively, (TA,) and أُلُوفٌ, (T, S, M, Msb, K,) used to denote more than ten; (T;) and الأَافُ [in the TA الأَلَفُ] is used by poetic licence for الآلَافُ, by suppression of the [radical] ل (M.)

إِلْفٌ [originally an inf. n. of أَلِفَهُ, q. v.,] He *with whom one is familiar, sociable, companionable, friendly,* or *amicable;* he *to whom one keeps or cleaves;* [*a constant companion* or *associate; a mate; a fellow; a yoke-fellow; one who is familiar, &c., with another* or *others;* (see مُؤَلَّفٌ;)] (M;) *i. q.* أَلِيفٌ ; (T, S, M, K;) which is an act. part. n. of أَلِفَهُ; (Msb;) as is also آلِفٌ ; (Msb, K;) and أَلَفٌ also is syn. with أَلِيفٌ: (K:) the female is termed إِلْفَةٌ and إِلْفٌ; (M;) both of these signifying a woman *with whom thou art familiar, &c., and who is familiar, &c., with thee:* (K:) and the fem. of آلِفٌ is آلِفَةٌ: (K:) the pl. of إِلْفٌ is آلَافٌ; (T, M;) which is also pl. of أَلَفٌ : (TA:) and that of أَلِيفٌ is أَلَائِفُ (S, K, TA) and أُلَفَآءُ: (M, TA:) and that of آلِفٌ is أُلَّافٌ (T, S, Msb, K) and آلَافٌ, like as أَنْصَارٌ is pl. of نَاصِرٌ, (TA,) and so, (M, TA,) in my opinion, [says ISd,] (M,) is أُلُوفٌ, like as شُهُودٌ is pl. of شَاهِدٌ, (M, TA,) though some say that it is pl. of إِلْفٌ: (M:) and the pl. of آلِفَةٌ is أَوَالِفُ and آلِفَاتٌ. (K.) You say, فُلَانٌ إِلْفِى and أَلِيفِى [*Such a one is my constant companion or associate,* &c.] (T.) And حَنَّتِ الإِلْفُ إِلَى إِلْفِ [*The female mate yearned towards the mate*]. (S.) And نَزَعَ البَعِيرُ إِلَى آلَافِهِ [*The camel yearned towards his mates*]. (T.) أُلَّافٌ, (T,) or آلَافٌ (TA,) is said by IAar to mean Persons *who keep to the large towns,* or *cities.* (T, TA.) أُلُوفٌ in the Kur ii. 244 is said by some to be pl. of إِلْفٌ or of آلِفٌ : but by others, to signify "thousands."

(Bd, L, TA.) أَوالِفُ الطَّيْرِ signifies *The birds that keep to Mekkeh and the sacred territory:* and أَوالِفُ الحَمَامِ *Domestic pigeons.* (T.)

أَلْفٌ : see إِلْفٌ, in two places. ___ As some say, (O,) it also signifies A man *having no wife.* (O, K.) *One of the letters of the alphabet;* (M;) the *first thereof;* (K;) as also أَلِيفٌ : (M:) Ks says that, accord. to the usage of the Arabs, it is fem., and so are all the other letters of the alphabet; [and hence its pl. is أَلِفَاتٌ;] but it is allowable to make it masc.: Sb says that every one of them is masc. and fem., like as is لِسَانٌ. (M.) See art. ا. ___ *A certain vein lying in the interior of the upper arm,* [*extending*] *to the fore arm:* (K, TA:) so called as being likened to an ا: (TA:) the two are called الأَلِفَانِ. (K.) ___ *One* of any kind of things: (K, TA:) as being likened to the ا; for it denotes the *number one.* (TA.)

أُلْفَةٌ *A state of keeping* or *cleaving* [to a person or thing]: (M:) *a state of union, alliance, agreement, congruity,* or *congregation;* (Msb;) a subst. from الائْتِلَافُ: (Msb, K, TA:) and, as such, (TA,) signifying also *familiarity, sociableness, socialness, companionableness, friendliness, fellowship, companionship, friendship,* and *amity.* (Msb, TA. *)

أَلْفِىٌّ *Of,* or *relating to,* or *belonging to, the number termed* أَلْفٌ [*a thousand*]. (TA.)

قَامَةٌ أَلِفِيَّةٌ [*A stature resembling the letter alif.* Often occurring in late works.]

إِلَافٌ an inf. n. of أَلَفَهُ: and used as a subst.: see 1. ___ بَرْقٌ إِلَافٌ *Lightning of which the flashes are consecutive* or *continuous.* (TA.)

أَلُوفٌ *Having much* أُلْفَةٌ [meaning *familiarity, sociableness,* &c.]: pl. أُلُفٌ. (K.)

أَلِيفٌ : see إِلْفٌ, in three places: and see أَلَفٌ.

آلِفٌ and آلِفَةٌ; and أَوالِفُ, the pl. of the latter: see إِلْفٌ, in seven places.

إِيلَافٌ an inf. n.: and used as a subst.: see 1.

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مَأْلَفٌ [*An accustomed place;*] *a place to which a man keeps* or *cleaves;* [*which he frequents,* or *to which he habitually resorts;*] *with which he is familiar,* or *to which he is accustomed;* (Msb;) *a place with which men* or *camels* [or *birds* and *the like*] *are familiar,* &c. (K, * TA.) ___ And hence, *Leafy trees to which animals of the chase draw near.* (AZ, K.)

مؤلفون , with fet-h, [i. e. مُؤْلَفُونَ or مُؤَلَّفُونَ ,] *Possessors of thousands;* or *men whose camels have become, to each, a thousand.* (TA.)

مُؤَلَّفٌ and مَأْلُوفٌ *Kept to,* or *clove to;* applied to a thing [and to a person; and meaning when applied to the latter, *with whom one is familiar, sociable,* &c.]. (T.) It is said in a trad., إِلْفٌ مَأْلُوفٌ المُؤْمِنُ [*The believer is one who is familiar,* or *sociable,* &c., *with others,* and *with whom others are familiar,* &c.]. (TA.) ___ المُؤَلَّفَةُ قُلُوبُهُمْ *Those whose hearts are made to incline,* or *are conciliated, by beneficence and love* or *affection:* (S, * Msb:) as used in the Kur [ix. 60], it is applied to *certain chief persons of the Arabs, whom the Prophet was commanded to attract,* or *allure, and to present with gifts,* (T, K,) *from the poor-rates,* (TA,) *in order that they might make those after them desirous of becoming Muslims,* (T, K,) *and lest care for things which they deemed sacred,* or *inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Honeyn, eighty* [in the TA *two hundred*] *camels:* (T:) they were *certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their*

acting injuriously; and to some, from a desire of their becoming Muslims, (Mgh, Msb,) *and their followers also;* (Msb;) *and to some, in order that they might remain stedfast as Muslims, because of their having recently become such;* but when Aboo-Bekr became appointed to the government, he forbade this practice. (Mgh, Msb.) أَلْفٌ مُؤَلَّفَةٌ [These are *a thousand*] *made complete.* (S.) ___ See also مؤلفون.

مُؤَلِّفٌ [*A composer of a book* or *books; an author.*]

مَأْلُوفٌ : see مُؤَلَّفٌ, in two places.

الق

1 أَلَقَ , (JK, K, TA,) aor. ـِـ ; (K, TA;) or أَلِقَ, aor. ـَـ ; (CK; [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;]) inf. n. أَلْقٌ and إِلَاقٌ; (JK, K;) *It* (lightning) *lied;* (AHeyth, K;) [i. e.] *it was without rain.* (JK.) ___ See also 5. ___ Also, أَلَقَ, aor. ـَـ , inf. n. أَلْقٌ, *He lied; spoke falsely:* whence the reading of Aboo-Jaafar and Zeyd Ibn-Aslam, [in the Kur xxiv. 14,] إِذْ تَأْلَقُونَهُ تأَلّق [*When ye spoke it falsely with your tongues*]. (TA.)

5 تأَلّق *It* (lightning) *shone, gleamed,* or *glistened;* as also ائتلق [written with the disjunctive alif ايتلق]; (JK, S, IJ, K;) and so أَلَقَ , aor. ـَـ . (TA.) Ibn-Ahmar has made the second trans., using the phrase تَأْتَلِقُ العيونَ, either by suppressing a prep., [meaning *She shines to the eyes,*] or meaning thereby *she ravishes the eyes.* (TA.) ___ And تَأَلَّقَتْ, said of a woman, *She adorned herself:* (Sgh, K:) or *she became active and quick to engage in contention* or *altercation, and prepared herself for evil* or *mischief, and raised her head:* (IF, K:) or *she became like the* إِلْقَة [fem. of إِلْقٌ, q. v.]. (IAar.)

8 إِاْتَلَقَ see 5, in two places.

إِلْقٌ *A he-wolf:* fem. with ة: (IAar, S, K:) and the fem. is also applied to *a she-ape* or *monkey;* the male of which is not called إِلْقٌ, but قِرْدٌ, (S, K,) and رُبَّاحٌ. (S.) ___ *Evil in disposition,* applied to a man; and so with ة applied to a woman: and the latter, *a* [*demon of the kind called*] سِعْلَاة; because of its evil, or malignant, nature: (TA:) and a *bold* woman; (Lth, K;) for the same reason. (TA.)

إِلَاقٌ [an inf. n. (see 1) used as an epithet;] *Lying,* or *fallacious,* lightning; (K;) *that has no rain;* (JK, K;) as also أَلَّاقٌ : (K, * TA:) آلِقٌ , likewise, is an epithet applied to lightning [in the same sense; or as signifying *shining, gleaming,* or *glistening:*

see 1 and 5]: and so is أُلُقٌ , as *syn. with* خُلَّبٌ [*that excites hope of rain, but deceives the expectation*]. (TA.)

___ Also, applied to a man, *Lying:* (JK:) or *lying much*, or *often*, or *habitually:* (TA:) and *very deceitful, and variable in disposition.* (TA.)

أَلِيقٌ [app. an inf. n. of أَلَقَ; (see 5;)] The *shining*, *gleaming*, or *glistening*, of lightning. (TA.)

أُلُقٌ : see إِلَاقٌ.

إِلُقٌ , like إِمَّعٌ, [in a copy of the JK incorrectly written أَلَقٌ,] *i. q.* مُتَأَلِّقٌ [*Shining*, *gleaming*, or *glistening*]; (S, K;) applied to lightning. (JK.) ___ Also An *inconstant* man; from التَّأَلُّقُ as relating to lightning. (JK: there, in this instance, written إِلُقٌ.)

أَلَاقٌ : see إِلَاقٌ.

آلِقٌ : see إِلَقٌ.

الك

1 **أَلَكَ اللِّجَامَ** , (ISd, K,) [aor. ـُ or ـِ ,] inf. n. أَلْكٌ, (ISd, TA,) *He* (a horse) *chewed*, or *champed, the bit;* syn. عَلَكَهُ. (ISd, K.) One says, of a horse, يَأْلُكُ اللُّجُمَ *He chews*, or *champs, the bits:* but the verb commonly known is يَلُوكُ, or يَعْلُكُ. (Lth.) ___ [Hence, accord. to some, (see أَلَكَ بَيْنَ القَوْمِ,)] أُلُوكٌ, (Msb, TA,) aor. ـِ , inf. n. أَلْكٌ and أُلُوكٌ, (Msb,) *He acted as a messenger* (تَرَسَّلَ) *between the people.* (Msb, TA.) ___ And أَلَكَهُ, aor. ـِ , inf. n. أَلْكٌ, *He conveyed*, or *communicated, to him a message.* (Kr.) ___ And أَلَكَ *He sent.* (IB in art. لوك.)

4 **أَلْكِنِى** is from أَلَكَ signifying he sent; and is originally أَأْلِكْنِى; the [second] hemzeh being transposed and placed after the ل, it becomes أَلْئِكْنِى; then the hemzeh has its vowel transferred to the ل and is thrown out; as is done in the case of مَلَكٌ, which is originally مَأْلَكٌ, then مَلْأَكٌ, and then مَلَكٌ: (IB in art. لوك:) it means *Be thou my messenger;* and *bear thou my message;* and is often used by the poets. (S in art. لوك.) Accord. to IAmb, one says, أَلْكِنِى إِلَى فُلَانٍ, meaning *send thou me to such a one:* [but I do not know any instance in which this meaning is applicable:] and the original form is أَلْئِكْنِى; or, if from الأُلُوكُ, the original form is أَأْلِكْنِى: and he also says that it means *be thou my messenger to such a one.* (TA.) One says also, أَلْكِنِى إِلَيْهَا بِرِسَالَةٍ, which should properly mean *Send thou me to her with a message:* but it is an inverted phrase; since the meaning is, *be thou my messenger to her with this message* [or *rather with a message*]: and أَلْكِنِى إِلَيْهَا بِالسَّلَامِ i. e. *convey thou*, or *communicate thou, to her my salutation;* or *be thou my messenger to her* [*with salutation*]: and sometimes this [prep.] ب is suppressed, so that one says, أَلْكِنِى إِلَيْهَا السَّلَامَ: sometimes, also, the person sent is he to whom the message is sent; as in the saying, أَلْكِنِى إِلَيْكَ السَّلَامَ [virtually meaning *receive thou my salutation;* but literally] *be thou my messenger to thyself with salutation.* (TA.) Lh mentions the phrase أَلَكْتُهُ إِلَيْهِ, with respect to a message, aor. أُلِيكُهُ, inf. n. إِلَاكَةٌ; in which case, the hemzeh [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. لأك.)

5 **تَأَلَّكَ** see أَلُوكٌ.

10 **استألك مَأْلُكَتَهُ** *He bore*, or *conveyed*, *his message;* (K;) as also استلأك. (TA.)

أَلُوكٌ *A thing that is eaten* [or rather *chewed*, as will be seen below]: so in the phrases, هذَا أَلُوكُ صِدْقٍ like عَلُوجُ صِدْقٍ and عَلُوكُ صِدْقٍ [*This is an excellent thing that is chewed*], and مَا تَلَوَّكْتُ بِأَلُوكٍ [or مَا تَأَلَّكْتُ بِأَلُوكٍ (K in art. **علج**)] like مَا تَعَلَّجْتُ بِعَلُوجٍ [app. meaning *I have not occupied myself in chewing with anything that is chewed*]. (TA.) ___ [And hence, accord. to some,] *A message*, or *communication sent from one person or party to another;* (Lth, S, M, K, &c.; [in the CK, after الرِّسَالَةُ, by which الأَلُوكُ is explained in the K &c., we find قِيلَ المَلِكُ مُشْتَقٌّ مِنْهُ, in which the first two words should be قِيلَ المَلَكُ, as in other copies of the K and in the TA; and الأُلُوكُ is erroneously put, in the CK, for الأَلُوكُ;]) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also أَلُوكَةٌ (ISd, Sgh, K) and مَأْلُكَةٌ (Lth, S, Msb, K, &c.) and مَأْلَكَةٌ (Msb, K) and مَأْلُكٌ : (S, M, Msb. K, &c.:) accord. to Kr, (TA,) this last is the only word of the measure مَفْعُلٌ: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally

of this measure:] other instances have been mentioned; namely, مَكْرُمٌ and مَعُونٌ [originally مَعْوُنٌ] and مَقْبُرٌ and مَهْلُكٌ and مَيْسُرٌ, which last occurs in the Kur [ii. 280], accord. to one reading, in the words فَنَظِرَةٌ إِلَى مَيْسُرِهِ; but it is said that each of these, and مَأْلُكٌ also, may be regarded as originally with ة; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with ة; (MF, TA;) and Akh says the same with respect to مَكْرُمٌ and مَعُونٌ: (TA:) Seer says that each is curtailed of ة by poetic licence; but this assertion will not apply to مَيْسُرٌ, as it occurs in the Kur. (MF, TA.) ___ أَلُوكٌ also signifies *A messenger.* (Ibn-'Abbád, K. [In the CK here follows, والمَأْلُوكُ والمَأْلُقُ: but the right reading is والمَأْلُوكُ المَأْلُوقُ, as in other copies and in the TA.])

أَلُوكَةٌ : see أَلُوكٌ.

مَأْلَكٌ is said to be the original form of مَلَكٌ [*An angel;* so called because he conveys, or communicates, the message from God; (K, * TA, in art. لأك;)] derived from أَلُوكٌ; (Msb, K, TA; [but in the CK is a mistake here, pointed out above, voce أَلُوكٌ;]) so that the measure of مَلَكٌ is مَعَلٌ: (Msb:) مَلَكٌ is both sing. and pl.: Ks says that it is originally مَأْلَكٌ, from أَلُوكٌ signifying a message; then, by transposition, مَلْأَكٌ, a form also in use; and then, in consequence of frequency of usage, the hemzeh is suppressed, so that it becomes مَلَكٌ; but in forming the pl., they restore it to مَلْأَكٌ, saying مَلَائِكَةٌ, and مَلَائِكُ also: (S in art. ملك:) or, accord. to some, it is from لَأَكَ he sent; so that the measure of مَلَكٌ is مَفَلٌ: and there are other opinions respecting it: (Msb:) some say that its م is a radical: see art. ملك. (TA in art. لأك.)

مَأْلُكٌ : see أَلُوكٌ.

مَأْلَكَةٌ : see أَلُوكٌ.

مَأْلَكَةٌ : see أَلُوكٌ.

الم

1 أَلَمَ , aor. ـَـ , inf. n. أَلَمٌ, *It*, (as, for instance, the belly, T, S, or the head, Msb,) or *he*, (a man, T, S, Msb,) *was in pain; had*, or *suffered, pain; ached.* (T, S, M, Msb, K.) أَلَمَ بَطْنُهُ [*He was in pain*, or *had pain, in his belly*] (M) and أَلِمْتَ بَطْنَكَ [*thou wast in pain*, or *hadst pain, in thy belly*] (T, S) or رَأْسَكَ [*in thy head*] (Msb) are like سَفِهَ رَأْيُهُ (M) and رَشِدْتَ أَمْرَكَ (S, T) and وَجِعْتَ رَأْسَكَ; (Msb;) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in قَرِرْتُ بِهِ عَيْنًا and ضَقْتُ بِهِ ذَرْعًا; (T;) the regular form being [أَلَمَ بَطْنُهُ and] أَلَمَ بَطْنُكَ, (T, S,) as the verb is intrans. (T.)

4 آلَمْتُهُ , (S, M, Msb, K,) inf. n. إِيلَامٌ, (S, Msb,) *I caused him pain* or *aching.* (S, * M, Msb, K.)

5 تَأَلَّمَ *He was*, or *became, pained:* (M, * Msb, K: *) or *he expressed pain, grief*, or *sorrow; lamented; complained; made lamentation* or *complaint; moaned;* syn. تَوَجَّعَ, (T, S,) and شَكَى. (T.) You say, تَأَلَّمَ فُلَانٌ مِنْ فُلَانٍ [*Such a one expressed pain*, &c., *on account of* the conduct or the like of *such a one; complained of such a one*]: (T:) and لِأَزْمَةِ الزَّمَانِ [*on account of the hardness of the time*]. (TA in art. ازم.)

أَلَمٌ : see لَمْ.

أَلَمٌ *Pain; ache;* (T, S, M, K;) as also أَيْلَمَةٌ : (T, M, K:) pl. (of the former, T, M) آلَامٌ. (T, M, K.) You say, مَا أَجِدُ أَيْلَمَةً وَلَا أَلَمًا *I do not find pain nor ache;* i. e. وَجَعًا: so says AZ: and IAar says, أَيْلَمَةً وَلَا أَلَمَةً as meaning the same. (T.) And the Arabs say, أَيْلَمَةً لَأُبِيتَنَّكَ عَلَى, meaning *I will assuredly bring upon thee* [lit. *make thee to pass the night in*] *distress*, or *difficulty.* (Sh.)

أَلِمٌ *Being in pain; having*, or *suffering, pain; aching.* (M, K.)

أَلَمَةٌ : see أَلَمٌ.

إِلَامَ a contraction of إِلَى مَا: see إِلَى, last sentence.

أَلِيمٌ *Causing pain* or *aching; painful;* (S, K;) *i. q.* مُؤْلِمٌ ; (T, M, Msb;) like سَمِيعٌ as syn. with مُسْمِعٌ: (S:) so when applied to punishment [or torment or torture]: (T, Msb:) or, thus applied, *painful*, or *causing pain* or *aching, in the utmost degree.* (M, K.)

أَلُومَةٌ *Lowness, ignobleness, baseness, vileness,* or *meanness.* (O, K.)

أَيْلَمَةٌ : see أَلَمٌ, in three places. ___ Accord. to IAar, (T,) *A sound,* or *voice.* (T, K.) You say, مَا سَمِعْتُ لَهُ أَيْلَمَةً *I heard not any sound,* or *voice, of,* or *belonging to, him,* or *it.* (IAar, T.) ___ Accord. to AA, (T,) *Motion.* (T, K.)

مُؤْلِمٌ : see أَلِيمٌ.

المس

أَلْمَاسٌ , or الْمَاسُ: see art. موس.

اله

1 **أَلَهَ** , (S, and so in some copies of the K,) with fet-h, (S,) or أَلِهَ, (Mgh, Msb, and so in some copies of the K,) like تَعِبَ, aor. ـَـ , (Msb,) inf. n. **إِلَاهَةٌ** (S, Msb, K) and أُلُوهَةٌ and أُلُوهِيَّةٌ, (K,) *He served, worshipped,* or *adored;* syn. عَبَدَ. (S, Msb, K.) Hence the reading of I'Ab, [in the Kur vii. 124,] وَيَذَرَكَ وَإِلَاهَتَكَ [*And leave thee, and the service,* or *worship,* or *adoration, of thee;* instead of وَآلِهَتَكَ *and thy gods,* which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (S:) so, too, says, Th: and IB says that the opinion of I'Ab is strengthened by the sayings of Pharaoh [mentioned in the Kur lxxix. 24 and xxviii. 38], I am your lord the most high, and I did not know any god of yours beside me. (TA.) أَلِهَ, aor. ـَـ , (S, K,) inf. n. أَلَهٌ, (S,) *He was,* or *became, confounded,* or *perplexed, and unable to see his right course;* (S, K;) originally وَلِهَ. (S.) ___ أَلِهَ عَلَى فُلَانٍ *He was,* or *became, vehemently impatient,* or *affected with vehement grief,* or *he manifested vehement grief and agitation, on account of such a one;* (S, K;) like وَلِهَ. (S.) ___ أَلِهَ إِلَيْهِ *He betook himself to him by reason of fright* or *fear, seeking protection;* or *sought,* or *asked, aid,* or *succour, of him: he had recourse,* or *betook himself, to him for refuge, protection,* or *preservation.* (K.) ___ أَلِهَ بِالمَكَانِ *He remained, stayed, abode,* or *dwelt, in the place.* (MF.) أَلَهَهُ, (K,) like مَنَعَهُ, (TA,) [in the CK أَلْهَهُ,] *He protected him; granted him refuge; preserved, saved, rescued,* or *liberated, him; aided,* or *succoured, him;* or *delivered him from evil: he rendered him secure,* or *safe.* (K.)

2 **تَأْلِيهٌ** [inf. n. of أَلَّهَهُ *He made him,* or *took him as, a slave; he enslaved him;*] *i. q.* تَعْبِيدٌ. (S, K.) ___ [The primary signification of أَلَّهَهُ seems to be, *He made him to serve, worship,* or *adore.* ___ Accord. to Freytag, besides having the former of the two meanings explained above, it signifies *He reckoned him among gods; held him to be a god; made*

him a god: but he does not mention his authority.]

5 **تألّه** *He devoted himself to religious services* or *exercises; applied himself to acts of devotion.* (JK, S, Msb, K.)

أُلْهَانِيَّةٌ : see إِلَاهَةٌ.

إِلَهٌ , or إِلَاهٌ, [the former of which is the more common mode of writing the word,] is of the measure فَعَالٌ (S, Msb, K) in the sense of the measure مَفْعُولٌ, (S, Msb,) like كِتَابٌ in the sense of مَكْتُوبٌ, and بِسَاطٌ in the sense of مَبْسُوطٌ, (Msb,) meaning مَأْلُوهٌ [*An object of worship* or *adoration;* i. e. *a god, a deity*]; (S, Msb, K) *anything that is taken as an object of worship* or *adoration, accord. to him who takes it as such:* (K:) with the article ال, properly, *i. q.* اللّٰهُ; [sec this word below;] but applied by the believers in a plurality of gods to *what is worshipped* by them *to the exclusion of* اللّٰه: (Msb:) pl. آلِهَةٌ: (Msb, TA:) which signifies *idols:* (JK, S, TA:) in the K, this meaning is erroneously assigned to إِلَاهَةٌ: (TA:) [not so in the CK; but there, الآلِهَةُ is put in a place where we should read الإِلَاهَةُ, or إِلَاهَةُ without the article:] الإِلَاهَةُ [is the fem. of الإِلَاهُ, and] signifies [the *goddess:* and particularly] *the serpent:* [(a meaning erroneously assigned in the CK to الآلِهَةُ; as also other meanings here following:) because it was a special object of the worship of some of the ancient Arabs:] (K:) or *the great serpent:* (Th:) and *the [new moon;* or *the moon when it is termed*] هِلَال: (Th, K:) and, (S, K,) as also إِلَاهَةُ , without ال, the former perfectly decl., and the latter imperfectly decl., (S,) and الأُلَاهَةُ , (IAar, K,) and أُلَاهَةُ , (IAar, TA,) and الأَلَاهَةُ , (K,)

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[and app. أَلَاهَةُ ,] and الأَلِيهَةُ , (K,) *the sun;* (S, K;) app. so called because of the honour and worship which they paid to it: (S:) or *the hot sun.* (Th, TA.) [إِلَهٌ is the same as the Hebrew אֱלוֹהַּ and The Chaldee XXX; and is of uncertain derivaTion: accord. To some,] it is originally وِلَاهٌ, like as إِشَاحٌ is originally وِشَاحٌ; meaning that mankind yearn towards him who is thus called, [seeking protection or aid,] in their wants, and humble themselves to him in their afflictions, like as every infant yearns towards its mother. (TA.) [See also

the opinions, cited below, on the derivation of اللّٰه.]

أَلَهَةٌ and الأَلَاهَةُ: see إِلٰهٌ.

أُلَاهَةٌ and الأُلَاهَةُ: see أُلَاهَةٌ. إِلٰهٌ: see إِلَاهَةٌ.

إِلَاهَةٌ inf. n. of 1, q. v. (S, Msb, K.) *Godship; divinity;* (K;) as also أُلَاهَةٌ (CK [not found by me in any MS. copy of the K) and أُلْهَانِيَّةٌ . (K.) إِلَاهَةٌ and الإِلَاهَةُ: see إِلٰهٌ.

الأَلِيهَةُ : see إِلٰهٌ.

إِلٰهِىٌّ [, or إِلَاهِىٌّ, *Of,* or *relating to, God* or *a god; divine; theological:* Hence, العِلْمُ الإِلٰهِىُّ or الإِلَاهِىُّ: see what next follows.]

الإِلٰهِيَّةُ [, or الإِلَاهِيَّةُ, *Theology; the science of the being and attributes of God, and of the articles of religious belief;* also termed عِلْمُ الإِلٰهِيَّاتِ or الإِلَاهِيَّاتِ, and العِلْمُ الإِلٰهِىُّ or الإِلَاهِىُّ.]

اللّٰه , [written with the disjunctive alif اللّٰه, meaning *God,* i. e. *the only true god,*] accord. to the most correct of the opinions respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Msb, K,) applied to *the Being who exists necessarily, by Himself, comprising all the attributes of perfection;* (TA;) a proper name denoting *the true god,* comprising all the excellent divine names; a unity comprising all the essences of existing things; (Ibn-El- 'Arabee, TA;) the ال being inseparable from it: (Msb:) not derived: (Lth, Msb, K:) or it is originally إِلٰهٌ, or إِلَاهٌ, (Sb, A Heyth, S, Msb, K,) of the measure فَعَالٌ in the sense of the measure مَفْعُولٌ, meaning مَأْلُوهٌ, (S, K, *) with [the article] ال prefixed to it, (Sb, A Heyth, S, Msb,) so that it becomes الإِلَاهُ, (Sb, A Heyth, Msb,) then the vowel of the hemzeh is transferred to the ل [before it], (Msb,) and the hemzeh is suppressed, (Sb, A Heyth, S, Msb,) so that there remains اللّٰه, or اللَاهُ, after which the former ل is made quiescent, and incorporated into the other: (Sb, A Heyth, Msb:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on account of the frequency of its occurrence: and the ال is not a substitute for the hemzeh; for were it so, it would not occur therewith

in الإِلَاهُ: (S:) so says J; but IB says that this is not a necessary inference, because الإِلَاهُ applies to God (اللهُ) and also to the idol that is worshipped; whereas اللهُ applies only to God; and therefore, in using the vocative form of address, one may say, يَا اللهُ [*O God*], with the article ال and with the disjunctive hemzeh; but one may not say, يَا الإِلَاهُ either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally لَاهٌ: see art. ليه: (S:) some say that it is from أَلِهَ, either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from أَلَهَهُ, meaning he protected him, &c., as explained above: see 1, last sentence. (TA.) The ال is pronounced with the disjunctive hemzeh in using the vocative form of address [يَا اللهُ] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. ليه;) and AAF says that it is also thus pronounced in a form of swearing; as in أَفَاللهِ لَتَفْعَلَنَّ [an elliptical phrase, as will be shown below, meaning *Then, by God, wilt thou indeed do* such a thing?]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of الإِلَاهُ: (S in the present art.:) Sb mentions this pronunciation in يَا اللهُ; and Th mentions the pronunciation of يَا اللهُ also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase يَلَهْ اغْفِرْلِى [*O God, forgive me*], for يَا اللهُ; but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed تَفْخِيم, [i. e., with the broad sound of the lengthened fet-h, and with a full sound of the letter ل,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in بِاللّٰهِ *By God*, and بِسْمِ اللّٰهِ *In the name of God*,] it is pronounced in the [contr.] manner termed تَرْقِيق: AHát says that some of the vulgar say, لَاوَاللّٰهْ [*No, by God*], suppressing the alif, which should necessarily be uttered, as in الرَّحْمٰن, which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Msb.) You say, اَللّٰهَ اللّٰهَ فِى كَذَا, [a verb being understood,] meaning *Fear ye God, fear ye God, with respect to such a thing*. (Marginal note in a copy of the Jámi' es-Sagheer. [See another ex. voce كَرَّةٌ.]) And اَللّٰهِ لَأَفْعَلَنَّ and اَللّٰهِ لَأَفْعَلَنَّ [*By God, I will assuredly do* such a thing]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as بِ or وَ] denoting an oath. (Bd in ii. 1.) And لله مَا فَعَلْتُ, meaning وَاللّٰهِ مَا فَعَلْتُ [*By God, I did not*, or *have not done*, such a thing].

(JK.) And لِلّٰهِ دَرُّكَ *To God be attributed thy deed!* (A in art. در:) or *the good that hath proceeded from thee!* or *thy good deed!* or *thy gift!* and *what is received from thee!* [and *thy flow of eloquence!* and *the like*]: a phrase expressive of admiration of anything: (TA in art. در:) [when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*]. And لِلّٰهِ دَرُّهُ *To God be attributed his deed!* [&c.]. (S and K in art. در.) And لِلّٰهِ القَائِلُ [meaning *To God be attributed* (*the eloquence of*) *the sayer!* or] *how good*, or *beautiful, is the saying of the sayer*, or *of him who says* [such and such words]! or it is like the phrase لِلّٰهِ دَرُّهُ, meaning *To God be attributed his goodness!* and *his pure action!* (Har p. 11.) And لِلّٰهِ فُلَانٌ [*To God be attributed* (*the excel-lence*, or *goodness*, or *deed*, &c., *of*) *such a one!*] explained by Az as meaning *wonder ye at such a one: how perfect is he!* (Har ibid.) [And لِلّٰهِ أَبُوكَ: see art. ابو.] And لَاهِ أَنْتَ, meaning لِلّٰهِ أَنْتَ [lit. *To God be thou attributed!* i. e. *to God be attributed thine excellence!* or *thy goodness!* or *thy deed!* &c.]. (JK.) [Similar to لِلّٰهِ, thus used, is the Hebrew expression לֵאלֹהִים after an epithet signifying great or the like.] إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, in the Kur [ii. 151], said on the occasion of an affliction, means *Verily to God we belong*, as property and servants, He doing with us what He willeth, *and verily unto Him we return* in the ultimate state of existence, and He will recompense us. (Jel.) AZ mentions the phrase الحَمْدُلَاهِ [meaning الحَمْدُ لِلّٰهِ *Praise be to God*]: but this is not allowable in the Kur-án: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Kur-án. (Az, TA.) ___ اَللّٰهُمَّ is an expression used in prayer; as also لَاهُمَّ; (JK, Msb;) meaning يَا اَللّٰهُ [*O God*]; the م being a substitute for [the suppressed vocative particle] يا; (S in art. ليه, and Bd in iii. 25;) but one says also, يَا اَللّٰهُمَّ, (JK, and S ibid,) by poetic licence: (S ibid:) or the meaning, accord. to some, is يَا اَللّٰهُ أُمَّنَا بِخَيْرٍ [*O God, bring us good*]; (JK, and Bd ubi suprà;) and hence the origin of the expression. (Bd.) You say also اَللّٰهُمَّ إِلَّا [which may be rendered, inversely, *Unless, indeed;* or *unless, possibly*]: the former word being thus used to denote that the exception is something very rare. (Mtr in the commencement of his Expos. of the Makámát of El-Hareeree, and Har pp. 52 and 53.) And اَللّٰهُمَّ نَعَمْ [which may be rendered, inversely, *Yes, indeed;* or *yea, verily*]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Har p. 563.)

اَللّٰهُمَّ : see what next precedes.

مَأْلُوهٌ : see إِلٰهٌ.

الو

1 أَلَا , (S, M, Mgh, K,) aor. يَأْلُو, (S, Mgh,) inf. n. أَلْوٌ (T, M, Mgh, K) and أُلُوٌّ (K, TA [in a copy of the M أَلُوٌّ]) and أُلِىٌّ; (K, TA; [in a copy of the M أَلِىٌّ, and in a copy of the Mgh written with fet-h and damm to the أ;]) and أَلَّى , (S, M, K,) aor. يُؤَلِّى, inf. n. تَأْلِيَةٌ; (S;) and ائتلى [written with the disjunctive alif ايتلى]; (S, M, K;) [and تَأَلَّى , as appears from an ex. in a verse cited in art. نشب, q. v.;] *He fell short;* or *he fell short of doing what was requisite*, or *what he ought to have done;* or *he*

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flagged, or *was remiss;* syn. قَصَّرَ: (S, M, K; and Fr, IAar, T, Mgh, in explanation of the first of these verbs:) and *he was slow*, or *tardy:* (M, K; and AA, T, S, in explanation of the second verb:) or *he flagged*, or *was remiss*, or *languid, and weak*. (A Heyth and T in explanation of all of the above-mentioned verbs except the last.) You say, أَلَا فِى الأَمْرِ, (Mgh,) and ائتلى فيه, (S,) *He fell short*, &c., (قَصَّرَ,) *in the affair.* (S, Mgh.) In the saying, لَمْ يَأْلُ أَنْ يَعْدِلَ فِى ذلكَ, i. e. *He did not fall short*, &c., (لَمْ يُقَصِّرْ,) *in acting equitably and equally in that*, فِى is suppressed before ان: but in the phrase, لَمْ يَأْلُو مِنَ العَدْلِ, as some relate it, [the meaning intended seems to be, *They did not hold back*, or the like, *from acting equitably;* for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لَا آلُوكَ نُصْحًا, meaning *I will not refuse to thee, nor partially* or *wholly deprive thee of, sincere, honest*, or *faithful, advice:* (Mgh:) or this last signifies *I will not flag*, or *be remiss, nor fall short, to thee in giving sincere, honest*, or *faithful, advice.* (T, S. *) It is said in the Kur [iii. 114], لَا يَأْلُونَكُمْ خَبَالًا, meaning *They will not fall short*, or *flag*, or *be remiss, in corrupting you.* (IAar, T.) And the same meaning is assigned to the verb in the saying وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ, in the Kur [xxiv. 22], by A'Obeyd: but the preferable rendering in this case is that of A Heyth, which will be found below: see 4. (T.) Ks mentions the phrase, أَقْبَلَ بِضَرْبَةٍ لَا يَأْلُ [*He came with a blow, not falling short*, &c.], for لا يَأْلُو; like لَا أَدْرِ [for لا أَدْرِى]. (S, M:

[but in the copies of the former in my hands, for بِضَرْبَةٍ, I find يَضْرِبُهُ.]) ـــ أَلَّى [with teshdeed] is also said of a dog, and of a hawk, meaning *He fell short of attaining the game that he pursued.* (TA.) And of a cake of bread, meaning *It was slow in becoming thoroughly baked.* (IAar, IB.) [See also the phrase لَا دَرَيْتَ وَلَا ائْتَلَيْتَ in a later part of this paragraph.] ___ You say also, مَا أَلَوْتُ الشَّيْءَ, (K,) or مَا أَلَوْتُ أَنْ أَفْعَلَهُ, (M,) inf. n أَلْوٌ (M, K) and أُلُوٌّ, (K, TA, [in a copy of the M أُلْوٌ,]) meaning *I did not leave, quit, cease from, omit,* or *neglect,* (M, K,) *the thing,* (K,) or *doing it.* (M.) And فُلَانٌ لَا يَأْلُو خَيْرًا *Such a one does not leave, quit,* or *cease from, doing good.* (M.) And مَا أَلَوْتُ جَهْدًا *I did not leave, omit,* or *neglect, labour, exertion, effort,* or *endeavour:* and the vulgar say, مَا آلُوكَ جَهْدًا; but this is wrong: so says As. (T. [See, however, similar phrases mentioned above.]) أَلَا, aor. as above, (TA,) inf. n. أَلْوٌ, (IAar, T, TA,) also signifies *He strove,* or *laboured; he exerted himself,* or *his power* or *ability;* (IAar, T, TA;) as also تَأَلَّى : (T, TA:) the contr. of a signification before mentioned; i. e. he flagged;, or was remiss, or languid, and weak. (TA.) You say, أَتَانِى فِى حَاجَةٍ فَأَلَوْتُ فِيهَا *He came to me respecting a want, and I strove,* or *laboured,* &c., *to accomplish it.* (T.) ___ And أَلَاهُ, aor. as above, (T, S,) inf. n. أَلْوٌ, (IAar, T, S,) *He was,* or *became, able to do it:* (IAar, T, S:) and أَلَّى , inf. n. تَأْلِيَةٌ, also signifies *he was,* or *became, able;* (TA;) and so ائتلى . (ISk, S, TA.) You say, هُوَ يَأْلُو هٰذَا الأَمْرَ *He is able to perform,* or *accomplish, this affair.* (T.) And مَا أَلَوْتُهُ *I was not able to do it.* (T, M, K.) And أَتَانِى فُلَانٌ فِى حَاجَةٍ فَمَا أَلَوْتُ رَدَّهُ *Such a one came to me respecting a want, and I was not able to rebuff him.* (T.) It is said in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَلَا أَلَّى [*He who fasts ever,* or *always, may he neither fast*] *nor be able* to fast: as though it were an imprecation: or it may be enunciative: another reading is وَلَا آلَ, explained as meaning وَلَا رَجَعَ: [See art. اول:] but El-Khattábee says that it is correctly أَلَّى and أَلَا. (TA.) And the Arabs used to say, (S, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Mohammad and what he brought, and answering I know not, (T in art. تلو,) لَا دَرَيْتَ وَلَا ائْتَلَيْتَ, (T, S, M, K,) meaning, accord. to As, (T,) or ISk, (S,) *Mayest thou not know, nor be able* to know: (T, S: *) or, accord. to Fr, *nor fall short,* or *flag,* in seeking to know; that the case may be the more miserable to thee: (T:) or وَلَا أَلَيْتَ, as an imitative sequent [for وَلَا أَلَوْتَ, to which the same explanations are applicable]: (MK:) or لَا دَرَيْتَ وَلَا تَلَيْتَ, the latter verb being assimilated to the

former, (ISk, T in art. تلو, S,) said to mean وَلَا تَلَوْتَ, i. e. *nor mayest thou read nor study:* (T in art. تلو :) or لَا دَرَيْتَ وَلَا أَتْلَيْتَ, i. e. [*mayest thou not know,*] *nor mayest thou have camels followed by young ones.* (Yoo, ISk, T, S, M, K.) ___ Also, (IAar, T,) inf. n. أَلْوٌ, (IAar, T, K,) *He gave him* a thing: (IAar, T, K: *) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAar, T and TA,) which is that of refusing [a person anything: see, above, لَا آلُوكَ نُصْحًا]. (TA.)

2 **أَلَّوَ** see 1, in four places.

4 **آلَى**, (T, S, M, &c.,) aor. يُؤْلِى, inf. n. إِيلَآءٌ, (T, S, Mgh,) [and in poetry إِلَآءٌ, (see a reading of a verse cited voce أَلِّيَةٌ,)] *He swore;* (T, S, M, Mgh, K;) as also تَأَلَّى, and ائتلى. (T, S, M, K.) You say, آلَيْتُ عَلَى الشَّىْءِ and آلَيْتُهُ [*I swore to do the thing*]. (M.) [And آلَيْتُ لَا أَفْعَلُ كَذَا *I swore that I would not do such a thing;* and, emphatically, *I swear that I will not do such a thing.* And آلَى يَمِينًا *He swore an oath.*] It is said in the Kur [xxiv. 22], وَلَا يَأْتَلِ أُولُو ٱلْفَضْلِ مِنكُمْ, meaning, accord. to A Heyth and Fr, *And let not those of you who possess superabundance swear* [that they will not give to relations &c.]; for Aboo-Bekr [is particularly alluded to thereby, because he] had sworn that he would not expend upon Mistah and his relations who had made mention of [the scandal respecting] 'Áïsheh: and some of the people of El-Medeeneh read وَلَا يَتَأَلَّ, but this disagrees with the written text: A'Obeyd explains it differently: see 1: but the preferable meaning is that here given. (T.) And it is said in a trad., آلَى مِنْ نِسَائِهِ شَهْرًا *He swore that he would not go in to his wives for a month:* the verb being here made trans. by means of من because it implies the meaning of امْتَنَاعَ, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Kur ii. 226.] التَّأَلِّى عَلَى اللّٰهِ is said to mean One's *saying, By God, such a one will assuredly enter the fire* [*of Hell*], *and God will assuredly make to have a good issue the work of such a one:* but see the act. part. n. below. (TA.) آلَتْ, inf. n. as above, *She* (a woman) *took for herself*, or *made*, or *prepared*, *a* مِئْلَاةٌ, q. v. (TA.)

5 **تَأَلَّوَ** see 1, in two places: and see 4, in three places.

8 **إِتَّلَوَ** see 1, in five places: and see 4, in two places.

أَلْوٌ , or إِلْوٌ: see إِلًى in art. الى.

أُلُو , (so in some copies of the S, and so in the K in the last division of that work, and in the CK in art. ال, [and thus it is always pronounced,] but in some copies of the K in art. ال it is written أُلُونَ, [as though to show the original form of its termination,]) or أُولُو, (so in the M, and in some copies of the S, [and thus it is generally written,]) *i. q.* ذَوُو [*Possessors* of; *possessed* of; *possessing; having*]; a pl. which has no sing. (S, M, K) of its own proper letters, (S, K,) its sing. being ذُو: (S:) or, as some say, a quasi-pl. n., of which the sing. is ذُو: (K:) the fem. is أُلَاتُ, (so in some copies of the S and K, [and thus it is always pronounced,]) or أُولَاتُ, (so in other copies of the S and K, [and thus it is generally written,]) of which the sing. is ذَاتُ: (S, K:) it is as though its sing. were أُلٌ, (M, K, [in the CK الٌ,]) the [final] و [in the masc.] being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ى in the accus. and gen. (M, K.) It is never used but as a prefixed noun. (M, K.) The following are exs. of the nom. case: نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ [*We are possessors of strength, and possessors of vehement courage*], in the Kur [xxvii. 23]; and أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ [*The possessors of relationships, these have the best title* to inheritance, *one with respect to another*], in the same [viii. last verse and xxxiii. 6]; (TA;) and جَآءَنِى أُولُو الْأَلْبَابِ [*The persons of understandings came to me*]; and أُولَاتُ الْأَحْمَالِ [*Those who are with child;* occurring in the Kur lxv. 4]: (S:) and the following are exs. of the accus. and gen. cases: وَذَرْنِى وَالْمُكَذِّبِينَ أُولِى النَّعْمَةِ [*And leave thou me*, or *let me alone, with the beliers*, or *discrediters*, (i. e., commit their case to me,) *the possessors of ease and plenty*], in the Kur [lxxiii. 11]; and لَتَنُوءُ بِالْعُصْبَةِ أُولِى الْقُوَّةِ [*Would weigh down the company of men possessing strength*], in the same [xxviii. 76]. (TA.) وَأُولِى الْأَمْرِ مِنْكُمْ, in the Kur [iv. 62], [*And those, of you, who are possessors of command*], (M, K, *) accord. to Aboo-Is-hák, (M,)

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means *the companions of the Prophet, and the men of knowledge their followers,* (M, K,) *and the*

possessors of command, who are their followers, when also possessors of knowledge and religion: (K:) or, as some say, [simply] *the possessors of command;* for when these are possessors of knowledge and religion, and take, or adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are termed أُولُو الأَمْرِ, of the Muslims, are *those who superintend the affairs* of such *with respect to religion, and everything conducing to the right disposal of* their *affairs.* (M.)

إِلَى, accord. to Sb, is originally with و in the place of the [ى, i. e. the final] alif; and so is عَلَى; for the alifs [in these two particles] are not susceptible of imáleh; [i. e., they may not be pronounced ilè and 'alè;] and if either be used as the proper name of a man, the dual [of the former] is إِلَوَانِ and [that of the latter] عَلَوَانِ; but when a pronoun is affixed to it, the alif is changed into yé, so that you say إِلَيْكَ and عَلَيْكَ; though some of the Arabs leave it as it was, saying إِلَاكَ and عَلَاكَ. (S.) It is a prep., or particle governing a noun in the gen. case, (S, Mughnee, K,) and denotes the end, as opposed to [مِنْ, which denotes] the beginning, of an extent, or of the space between two points or limits; (S, M;) or the end of an extent (T, Mughnee, K) of place; [signifying *To*, or *as far as;*] as in the phrase [in the Kur xvii. 1], مِنَ المَسْجِدِ الحَرَامِ إِلَى المَسْجِدِ الأَقْصَى [*From the Sacred Mosque to*, or *as far as, the Furthest Mosque;* meaning from the mosque of Mekkeh to that of Jerusalem]; (Mughnee, K;) or in the saying, خَرَجْتُ مِنَ الكُوفَةِ إِلَى مَكَّةَ [*I went forth from El-Koofeh to Mekkeh*], which may mean that you entered it, [namely, the latter place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does not extend beyond it. (S.) [In some respects it agrees with حَتَّى, q. v. And sometimes it signifies *Towards;* as in نَظَرَ إِلَيَّ *He looked towards me;* and مَالَ إِلَيْهِ *He*, or *it, inclined towards him*, or *it*. ___ It also denotes the end of a space of time; [signifying *To, till*, or *until;*] as in the saying [in the Kur ii. 183], ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ [*Then complets ye the fasting to*, or *till*, or *until, the night*]. (Mughnee, K.) [Hence, إِلَى أَنْ (followed by a mansoob aor.) *Till*, or *until:* and إِلَى مَتَى *Till*, or *until, what time*, or *when?* i. e. *how long?* and also *to, till*, or *until, the time when.* See also the last sentence in this paragraph.] ___ [In like manner it is used in the phrases إِلَى غَيْرِ ذَلِكَ, and إِلَى آخِرِهِ, meaning, (*And so on,*) *to other things,*

and *to the end thereof;* equivalent to *et cœtera.*] ___ Sometimes, (S,) it occurs in the sense of مَعَ, (T, S, M, Mughnee, K,) when a thing is joined to another thing; (Mughnee, K;) as in the phrase [in the Kur iii. 45 and lxi. 14], مَنْ أَنْصَارِى إِلَى اللّٰهِ [*Who will be my aiders with*, or *in addition to, God?*], (S, Mughnee, K,) accord. to the Koofees and some of the Basrees; (Mughnee;) i. e. *who will be joined to God in aiding me?* (M, TA;) and as in the saying [in the Kur iv. 2], وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ [*And devour not ye their possessions with*, or *in addition to, your possessions*]; (T, S;) and [in the same, ii. 13,] وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ [*And when they are alone with their devils*]; (S;) and in the saying, الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [*A few she-camels with*, or *added to, a few she-camels are a herd of camels*], (S, Mughnee, K,) a prov., meaning *a little with a little makes much;* (S and A in art. ذود, q. v.;) though one may not say, إِلَى زَيْدٍ مَالٌ meaning مَعَ زَيْدٍ مَالٌ: (Mughnee:) so too in the saying, فُلَانٌ حَلِيمٌ إِلَى أَدَبٍ وَفِقْهٍ [*Such a one is clement*, or *forbearing, with good education*, or *polite accomplishments, and intelligence*, or *knowledge of the law*]; (M, TA;) and so, accord. to Kh, in the phrase, أَحْمَدُ اللّٰهَ إِلَيْكَ [*I praise God with thee:* but see another rendering of this phrase below]. (ISh.) In the saying in the Kur [v. 8], فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ, it is disputed whether [the meaning be *Then wash ye your faces, and your arms with the elbows*, or, *and your arms as far as the elbows;* i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ [*I read*, or *recited, the Kurán, from the beginning thereof to the end thereof*]: or that it is excluded; as in ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) ___ It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in مَا أَحَبَّهُ إِلَيَّ *How lovely*, or *pleasing, is he to me!* (TA in art. حب,) and مَا أَبْغَضَهُ إِلَيَّ *How hateful*, or *odious, is he to me!* (S in art. بغض;) and] as in the saying [in the Kur xii. 33], رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ [*O my Lord, the prison is more pleasing to me*]. (Mughnee, K.) [This usage is similar to that explained in the next sentence.] ___ It is *syn.*

with عِنْدَ; (S, M, Mughnee, Msb, K;) as in the phrase, هُوَ أَشْهَى إِلَيَّ مِنْ كَذَا [*It is more desirable*, or *pleasant, in my estimation than such a thing*]; (Msb;) and in the saying of the poet,

* أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرُهُ *
* أَشْهَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْسَلِ *

[*Is there no way* of return *to youth, seeing that the remembrance thereof is more pleasant to me*, or *in my estimation, than mellow wine?*] (Mughnee, K:) and accord. to this usage of إِلَى in the sense of عِنْدَ may be explained the saying, أَنْتِ طَالِقٌ إِلَى سَنَةٍ, meaning *Thou art divorced at* the commencement of *a year.* (Msb.) ___ It is also *syn.* with لِ; as in the phrase, وَالْأَمْرُ إِلَيْكَ [*And command*, or *to command, belongeth unto Thee*, meaning God, as in the Kur xiii. 30, and xxx. 3], (Mughnee, K,) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, *is ultimately referrible to Thee:* and they say, أَحْمَدُ اللّٰهَ إِلَيْكَ, meaning, *I tell the praise of God unto thee:* (Mughnee:) [but see another rendering of this last phrase above:] you say also, ذَاكَ إِلَيْكَ *That is committed to thee*, or *to thy arbitration.* (Har p. 329.) ___ It also occurs as *syn. with* عَلَى; as in the saying in the Kur [xvii. 4], وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ [*And we decreed against the children of Israel*]: (Msb:) or this means *and we revealed to the children of Israel* (Bd, Jel) *decisively.* (Bd.) ___ It is also syn. with فِي; (M, Mughnee, K;) as in the saying [in the Kur iv. 89 and vi. 12], لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ [*He will assuredly collect you together on the day of resurrection*]: (K:) thus it may be used in this instance accord. to Ibn-Málik: (Mughnee:) and it is said to be so used in the saying [of En-Nábighah, (M, TA,)]

* فَلَا تَتْرُكَنِّي بِالْوَعِيدِ كَأَنَّنِي *
* إِلَى النَّاسِ مَطْلِيٌّ بِهِ الْقَارُ أَجْرَبُ *

[*Then do not thou leave me with threatening, as though I were, among men, smeared with tar*, being like a *mangy* camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; الى being here in dependence

upon a word suppressed, and the meaning being, *smeared with pitch,* [like a camel,] *yet being united to men:* or, accord. to Ibn-'Osfoor, مطلىّ is here considered as made to import the meaning of *rendered hateful,* or *odious;* for he says that if الى were correctly used in the sense of فى, it it would be allowable to say, زيدٌ إلَى الكُوفَة: (Mughnee:) [or the meaning may be, *as though I were, compared to men, a mangy* camel, *smeared with pitch:* for] I'Ab said, after mentioning 'Alee, عِلْمِى إلَى عِلْمِه كَالقَرارَةِ فى المُثْعَنْجِر, meaning *My knowledge compared to his knowledge is like the* قرارة [or *small pool of water left by a torrent*] *placed by the side of the middle of the sea* [or *the main deep*]. (K in art. ثعجر.) It is also [said to be] used in the sense of فى in the saying in the Kur [1xxix. 18], هَلْ لَكَ إلَى أَنْ تَزَكَّى [*Wilt thou purify thyself* from infidelity?] because it imports the meaning of invitation. (TA.) ___ It is also used [in a manner contr. to its primitive application, i. e.,] to denote beginning, [or origination,] being *syn. with* مِنْ; as in the saying [of a poet],

* تَقُولُ وَقَدْ عَالَيْتُ بالكُورِ فَوْقَهَا *
* أَيُسْقَي فَلَا يَرْوَى إلَيَّ ابنُ أَحْمَرا *

[*She says,* (namely my camel,) *when I have raised the saddle upon her, Will Ibn-Ahmar be supplied with drink and not satisfy his thirst from me?* i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, K.) ___ It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the Kur [xiv. 40], فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوَى إلَيْهِمْ, with fet-h to the و [in تهوى], (Mughnee, K,) accord.

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to one reading, (Mughnee,) meaning تَهْوِاهُمْ [i. e. *And make Thou hearts of men to love them*]: (K:) so says Fr: but some explain it by saying that تهوى imports the meaning of تَمِيلُ; or that it is originally تَهْوِى, with kesr, the kesreh being changed to a fet-hah, and the yé to an alif, as when one says رَضَا for رَضِى, and نَاصَاةٌ for نَاصِيَةٌ: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the ى in the original form must be movent. (Mughnee.) [See art. هوى ___.] اَللّٰهُمَّ

إِلَيْكَ, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee:* or *take Thou me unto Thee.* (TA.) ___ And أَنَا مِنْكَ وَإِلَيْكَ means *I am of thee, and related to thee.* (TA.) ___ You say also, اذْهَبْ إِلَيْكَ, meaning *Betake,* or *apply, thyself to,* or *occupy thyself with, thine own affairs.* (T, K. *) And similar to this is the phrase used by El-Aashà, فَاذْهَبِي مَا إِلَيْكَ. (TA.) And إِلَيْكُمْ [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means *Betake,* or *apply, yourselves to,* or *occupy yourselves with, your own affairs,* (اذْهَبُوا إِلَيْكُمْ,) *and retire ye,* or *withdraw ye, to a distance,* or *far away, from us.* (ISk.) And إِلَيْكَ عَنِّي means *Hold,* or *refrain, thou from me:* (T, K:) or *remove, withdraw,* or *retire, thou to a distance from me:* اليك used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him إِلَيْكَ, reply, إِلَىَّ; as though it were said to him *Remove, withdraw,* or *retire, thou to a distance,* and he replied, *I will remove,* &c. (M.) Aboo-Fir' own says, satirizing a Nabathæan woman of whom he asked for water to drink,

* إِذَا طَلَبْتَ المَآءَ قَالَتْ لَيْكَا *

[*When thou shalt demand water, she will say, Retire thou to a distance*]; meaning, [by ليكا, i. e. لَيْكَ with an adjunct alif for the sake of the rhyme,] إِلَيْكَ, in the sense last explained above. (M.) ___ One also says, إِلَيْكَ كَذَا, meaning, *Take thou such a thing.* (T, K.) ___ When إِلَى is immediately followed by the interrogative مَا, both together are written إِلَامَ [meaning, *To what? whither?* and *till,* or *until, what time,* or *when?* i. e. *how long?*]; and in like manner one writes عَلَامَ for عَلَى مَا, (S * and K voce ما,) and حَتَّامَ for حَتَّى. (S voce حَتَّى.)

أَلْوَةٌ and أُلْوَةٌ and إِلْوَةٌ: see أَلِيَّةٌ.

أَلًّى One *who swears much; who utters many oaths:* (IAar, T, K:) mentioned in the K in art. الى; but the present is its proper art. (TA.)

أَلِيَّةٌ [*A falling short;* or *a falling short of what is requisite,* or *what one ought to do;* or *a flagging,* or

remissness; and *slowness*, or *tardiness:*] a subst. from أَلَا as signifying قَصَّرَ and أَلِيَّةً. (M.) Hence the prov., (M,) إِلَّا حَضِيَّةً فَلَا أَلِيَّةً, i. e. *If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so:* (M, K: *) or *if thou fail of good fortune in that which thou seekest, fall not short*, or *flag not*, or *be not remiss, in showing love*, or *affection, to men;* may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (S in art. حظو:) it is one of the proverbs of women: one says, *if I be not in favour, and high estimation, with my husband, I will not fall short*, or *flag*, or *be remiss, in that which may render me so, by betaking myself to that which he loveth:* (T and TA in art. حظو:) Meyd says that the two nouns are in the accus. case because the implied meaning is إِلَّا أَكُنْ حَظِيَّةً فَلَا أَكُنْ أَلِيَّةً; the latter noun being [accord. to him] for آلِيَةٌ , for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of أَحْظَى, or that of the part. n. of حَظِيَ [or حَظِيَتْ]. (Har p. 78.) *An oath;* (T, S, M, Mgh, K;) as also أَلِيًّا (M, K) and أُلْوَةٌ (T, S, M, K) and أُلْوَةٌ and إِلِيوَةٌ : (S, M, K: [in the CK, والأُلُوَّةُ مُثَلَّثَةً is erroneously put for والأَلْوَةُ مُثَلَّثَةً:]) it is [originally أَلِيوَةٌ,] of the measure فَعِيلَةٌ: (S:) pl. أَلَايَا. (S, Mgh.) A poet says, (namely, Kutheiyir, TA,)

* قَلِيلُ الأَلَايَا حَافِظٌ لِيَمِينِهِ *

* وَإِنْ سَبَقَتْ مِنْهُ الأَلِيَّةُ بَرَّتِ *

[*A person of few oaths, who keeps his oath from being uttered on ordinary* or *mean occasions; but if the oath has proceeded from him at any former time*, or *hastily, it proves true*]: (S, TA:) or, as IKh relates it, قَلِيلُ الإِلَآءِ; meaning, he says, قَلِيلُ الإِيلَآءِ; the ى being suppressed: see 4. (TA.)

أَلِيًّا : see the latter part of the paragraph next preceding.

آلٍ *Falling short;* or *falling short of what is requisite*, or *what one ought to do;* or *flagging*, or *remiss:* [and *slow*, or *tardy:* &c.: see 1:] fem. with ة: and pl. of this latter أَوَالٍ. (S, TA.) See أَلِيَّةٌ, used, accord. to Meyd, for آلِيَةٌ. ___ *Niggardly, penurious*, or *avaricious; impotent to fulfil duties* or *obligations*, or *to pay debts.* (Har p. 78.)

مِئْلَاةٌ The *piece of rag which a woman holds in wailing,* (S, TA,) *and with which she makes signs:* (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. مَآلٍ: (S, TA:) which also signifies *rags used for the menses.* (TA in art. غبر.)

مُتَأَلٍّ [part. n. of 5]. It is said in a trad., وَيْلٌ لِلْمُتَأَلِّينَ مِنْ أُمَّتِي, explained as meaning *Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire* [*of Hell*]: but see the verb. (TA.)

الى

1 **أَلِىَ** , (S, K,) aor. يَأْلَى, inf. n. أَلًى, (S,) *He* (a man, S) *was*, or *became*, *large in the* أُلْيَة, q. v. (S, K. *) أَلَيْتَ: see 1 in art. الو.

أَلْىٌ : see إِلًى: and see also أَلَيَانٌ.

أَلًى : see إِلًى: and see also أَلَيَانٌ.

أُلْىٌ : see إِلًى.

أُلَى , (so in some copies of the S and in the M,) accord. to Sb, or أُلَا, (so likewise in the M, in which it is mentioned in art. الى, [and thus it is always pronounced,]) or أُولَى; (so in several copies of the S and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened ا, [and this is the more common form of the word, i. e. أُلَآء , as it is always pronounced, or أُولَآء, as it is generally written, both of which modes of writing it I find in the M.,] (S, M, K,) of the same measure as غُرَاب, (M,) indecl., with a kesreh for its termination; (S;) [*These* and *those*,] a pl. having no proper sing., (S, K,) or a noun denoting a pl., (M,) or its sing. is ذَا for the masc. and ذِهْ for the fem., (S, K,) for it is both masc. and fem., (S,) and is applied to rational beings and to irrational things. (M.) [Thus,] هُمْ أُولَآءِ عَلَى أَثَرِى, in the Kur xx. 86, means [*They are these, following near after me;* or] *they are near me, coming near after me.* (Jel, and Bd says the like.) And in the same, iii. 115, هَاأَنْتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ *Now ye*, O ye *these* believers, *love them, and they love not you.* (Jel.) ___ The particle (M) هَا (S, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened ا,] (S, M, K,) so that you say, هٰؤُلَآءِ [meaning *These*, like as هٰذَا means this]. (S, K.) And AZ says that some of the Arabs say, هٰؤُلَآءِ قَوْمُكَ [*These are thy people*], (S, M, *) and رَأَيْتُ هٰؤُلَآءِ [*I saw these*], (M,) with tenween and kesr (S, M) to the hemzeh; (S;) and this, says IJ, is of the dial. of Benoo-'Okeyl. (M.) ___ And the ك of allocution is added to it, so that you say, أُولٰئِكَ, [or أُولَآئِكَ, which is the same, and أُولٰئِكُمْ, or أُولَآئِكُمْ, &c.,] and أُولَاكَ, (S, K,) and أُولَالِكَ, (so in some copies of the S and in the K,) or أُلَالِكَ, (so in some copies of

the S and in the M,) in which the [second] ل is augmentative, (M,) and أُلَاكَ , with teshdeed, (K,) [all meaning *Those*, like as ذَاكَ and ذلكَ mean that and hence] Ks says that when one says أُولَآئكَ, the sing. is ذلكَ; and when one says أُولَاكَ, the sing. is ذَاكَ; (S;) or أُلَالكَ [or أُولَالكَ, each with an augmentative ل, like ذلكَ, (and this, I doubt not, is the correct statement,)] is as though it were pl. of ذلكَ: (M:) but one does not say هَاؤُلَالكَ, or هأُولَالكَ, (M,) [nor هَؤُلَائكَ, or the like.] [Thus it is said in the Kur ii. 4, أُولَآئكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَآئكَ هُمُ المُفْلِحُونَ *Those follow a right direction from their Lord, and those are they who shall prosper.*] And sometimes أُولَآئكَ is applied to irrational

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things, as in the phrase بَعْدَ أُولَآئكَ الأَيَّامِ [*After those days*]; and in the Kur [xvii. 38], where it is said, إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَآئكَ كَانَ عَنْهُ مَسْؤُولًا [*Verily the ears and the eyes and the heart, all of those shall be inquired of*]. (S.)

___ The dims. are إُلَيَّا and أُلَيَّآء (S, M) and هؤُلَيَّآء : (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-h or damm, [as the case may be,] and the ى which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of ذَيَّا, dim. of ذَا,] and in the third place if it is a word of three letters. (S.) الأُلَى, (as in some copies of the S and T,) of the same measure as العُلَى; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or الأُلَا; (ISd, TA;) or الأُولَى; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning *They who, those which*, and simply *who*, and *which*,] its sing. being الَّذى; (S;) or is changed from being a noun of indication so as to have the meaning of الَّذين; as also الأُلَآء ; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says,

* وَإِنَّ الإُولَى بالطُّفِّ مِنْ آلِ هَاشِمٍ *
* تَآسَوْا فَسَنُّوا لِلْكِرَامِ التَّآسِيا *

[*And they who are in Et-Taff, of the family of Háshim, shared their property, one with another, and so set the example, to the generous, of the sharing of property*]. (T, and S in art.

اسو , where, in one copy, I find الأُلَى in the place of الأُولَى.) And another poet says,

* وَإِنَّ الإُلَآءِ يَعْلَمُونَكَ مِنْهُمُ *

[*And verily they who know thee, of them*]: which shows what has been said above, respecting the change of meaning. (ISd.) Ziyád El-Aajam uses the former of the two words without ال, saying,

* فَأَنْتُمْ أُولَى جِئْتُمْ مَعَ البَقْلِ وَالدَّبَى *

* فَطَارَ وَهذَا شَخْصُكُمْ غَيْرُ طَائِرِ *

[*For ye are they who came with the herbs*, or *leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away*]: (T:) he means that their nobility is recent. (Ham p. 678; where, instead of فأنتم and اولى, we find وَأَنْتُمُ and أُلَا.) ___ In the phrase العَرَبُ الأُولَى, (as in the L, and in some copies of the S and K,) or الأُلَى, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) الاولى or الالى may also signify الَّذِينَ, the verb سَلَفُوا being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded*, or *passed away;*] so says Ibn-EshShejeree: (L:) or it is formed by transposition from الأُوَلُ, being pl. of أُولَى [fem. of أَوَّلُ], like as أُخَرُ is pl. of آخَ: and it is thus in the phrase, ذَهَبَتِ العَرَبُ الأُولَى or الأُلَى [*The first Arabs have passed away*]. (S, K.) 'Obeyd Ibn-ElAbras uses the phrase, نَحْنُ الأُلَى [as meaning *We are the first*]. (TA.)

إِلْىٌ : see إِلًى.

إِلَى : see إِلًى: and see also art. الو.

إِلَى (T, S, M, K) and أَلًى , (S, M, K,) the latter said by Zekereeyà to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and إِلْوٌ , (T,) or أَلْوٌ , (Es-Semeen, K,) like دَلْوٌ, (Es-Semeen, TA,) [belonging to art. الو,] and إِلْىٌ (T, M, K)

and أَلْىٌ (M, K) and أُلْيٌ (Es-Sakháwee, Zekereeyà, TA) and إِلَى , (the same,) or إِلَا, occurring at the end of a verse, but it may be a contraction of إِلًّا, meaning عَهْدًا, (M,) *A benefit, benefaction, favour, boon,* or *blessing:* pl. آلَآءٌ. (T, S, M, K, &c.) IAmb says that إِلًى and أَلًى are originally وِلًا and وَلًا. (TA.)

أَلْيَةٌ The *buttock,* or *buttocks, rump,* or *posteriors,* syn. عَجِيزَةٌ, (K,) or [more properly] عَجُزٌ, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the *flesh and fat thereon:* (M, K:) you should not say إِلْيَةٌ , (T, S, K,) a form mentioned by the expositors of the Fs, but said to be vulgar and low; (TA;) nor لِيَّةٌ, (T, S, K,) with kesr to the ل, and with teshdeed to the ى, as in the S, [but in a copy of the S, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than إِلْيَةٌ, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is أَلْيَانِ , (AZ, T, S,) without ت; (S;) but أَلْيَتَانِ sometimes occurs: (IB:) أَلَصُّ الأَلْيَتَيْنِ is an epithet applied to the Zenjee, (K in art. لص,) meaning *having the buttocks cleaving together:* (TA in that art.:) the pl. is أَلْيَاتٌ (T, M, K) and أَلَايَا; (M, K;) the latter anomalous. (M.) Lh mentions the phrase, إِنَّهُ لَذُو أَلْيَاتٍ [*Verily he has* large *buttocks*]; as though the term إِلْيَةٌ applied to every part of what is thus called. (M.) ___ *Fat,* as a subst.: (M:) and *a piece of fat.* (M, K.) ___ The *tail,* or *fat of the tail,* (Pers. دُنْبَهٌ,) of a sheep. (KL.) [Both of these significations (the tail, and fat of the tail, of a sheep) are now commonly given to لِيَّة, a corruption of أَلْيَةٌ mentioned above: and in the K, voce طُنْبُورٌ, it is said that the Pers. دُنْبَه بَرَّه signifies أَلْيَةُ السَّاقِ ___.] أَلْيَةُ الحَمَلِ *The muscle of the shank;* syn. حَمَاةُ السَّاقِ [which see, in art. حمو]. (AAF, M, K.) ___ أَلْيَةُ الإِبْهَامِ *The portion of flesh that is at the root of the thumb;* (S, M;) *and which is also called its* ضَرَّة; (M;) or *the part to which corresponds the* ضَرَّة; (S;) *and which is also called* أَلْيَةُ الكَفِّ; the ضَرَّة being the portion of flesh in فِى, [app. a mistranscription for مِنْ *from*]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or *the portion of flesh in the* ضَرَّة *of the thumb.* (K.) ___ أَلْيَةُ الخِنْصِرِ *The portion of flesh that is beneath the little finger;* [app. *what is described above, as called the* ضَرَّة, *extending from that finger to the prominent extremity of the ulna, at the wrist;*] *also called* أَلْيَةُ اليَدِ. (Lth, T.) ___ أَلْيَتَا الكَفِّ *The* أَلْيَة *of the thumb*

[*described above as also called by itself* أَلْيَةُ الكَفِّ] *and the* ضَرَّة *of the little finger* [respecting which see the next preceding sentence]. (TA, from a trad.) ___ أَلْيَةُ القَدَمِ *The part of the human foot upon which one treads, which is the portion of flesh beneath* [or *next to*] *the little toe.* (M.) ___ أَلْيَةُ الحَافِرِ *The hinder part of the solid hoof.* (S, M.)

إِلْيَةٌ : see أَلْيَةٌ.

أَلْيَانُ : see أَلْيَانٌ.

أَلْيَانِ an irreg. dual of أَلْيَانٌ, q. v.

أَلْيَانٌ (T, S, M, K) and أَلْيَانُ (M, K) and آلَى , (T, S, K,) of the measure أَفْعَلُ, (S,) and آلٌ , (M,) or أَلًى , (so in some copies of the K, and so accord. to the TA,) or أَلْىٌ , (so in a copy of the K,) or أَلِىٌ , (accord. to the CK,) and آل , (M, K,) applied to a ram, *Large in the* أَلْيَة, q. v.: (T, * S, M, * K, * TA:) and so, applied to a ewe, أَلْيَانَةٌ, (T, M, K, [in the CK أَلْيَانَةٌ,]) fem. of أَلْيَانٌ; (T;) and أَلْيَآءُ , (T, S, M, K,) fem. of آلَى: (T, S:) and in like manner these epithets [masc. and fem. respectively, آلَى, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to Aboo-Is-hák, (M,) آلَى is applied to a man, and عَجْزَآءُ to a woman, but not أَلْيَآءُ, (S, M,) though [it is asserted that] some say this, (S,) Yz saying so, accord. to A 'Obeyd, (IB,) but A 'Obeyd has erred in this matter: (M:) the pl. is أُلْىٌ, (T, S, M, K, [in the CK erroneously written with fet-h to the ا,]) pl. of آلَى, (T, S, M,) or of آل; of the former because an epithet of this kind is generally of the measure أَفْعَلُ, or of the latter after the manner of بُزْلٌ as pl. of بَازِلٌ, and عُودٌ as pl. of عَائِدٌ; (M;) applied to rams (T, S M) and to ewes, (T, S,) and to men and to women; (M, K) and أَلْيَانَاتٌ, (S, M, K, [in the CK أَلْيَانَاتٌ,]) pl. of أَلْيَانَةٌ, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, إِلَآءٌ, (M, and so in a copy of the K, [in the CK آلَآءٌ,]) or آلَآءٌ, (so in some copies of the K, and in the TA,) with medd, pl. of أَلًى, (TA,) and أَلَايَا, (K,) pl. of أَلْيَانُ. (TA.)

أُلَآءُ and هُؤُلَآءُ and هُؤُلَآءِ and الأُلَآءُ: see أُلَى.

أَلِىٌ , mentioned in this art. in the K: see art.

الو : and see also أَلَيَانٌ.

أُلَيَّا and أُلَيَّآءِ and هؤُلَيَّآءِ: see أُلَى.

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أَلَّآءٌ A man *who sells fat, which is termed* الأَلْيَةُ. (M.)

أُلَاكَ : see أُلَى.

آلٌ : see أَلَيَانٌ.

آلٍ : see أَلَيَانٌ.

آلَى , and its fem. أَلْيَآءُ: see أَلَيَانٌ, in two places.

ام

1 **أَمَّهُ** , (T, S, M, &c.,) aor ـُ , (T, M, Msb,) inf. n. أَمٌّ, (T, S, M, Msb,) *He tended, repaired, betook himself,* or *directed his course, to,* or *towards, him,* or *it; aimed at, sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain* or *obtain, him,* or *it; intended it,* or *purposed it;* syn. قَصَدَهُ, (Lth, T, S, M, Mgh, Msb, K,) and تَوَخَّاهُ, (T,) and تَعَمَّدَهُ, (Mgh,) and تَوَجَّهَ إِلَيْهِ; (TA;) as also أَمَّمَهُ , and تَأَمَّمَهُ , (T, S, M, Mgh, Msb, K,) and ائتمّهُ , (M, K,) and يَمَّمَهُ , (T, M, K,) and تَيَمَّمَهُ ; (T, M, Mgh, K;) the last two being formed by substitution [of ى for أ]. (M.) Hence, يَااللهُ أُمَّنَا بِخَيْرٍ [*O God, bring us good*]. (JK in art. اله, and Bd in iii. 25.) And لَأَمَّ مَا هُوَ, occurring in a trad., meaning *He has indeed betaken himself to,* or *pursued, the right way:* or it is used in a pass. sense, as meaning *he is in the way which ought to be pursued.* (TA.) And انْطَلَقْتُ أَتَأَمَّمُ رَسُولَ اللّهِ, in another trad., *I went away, betaking myself to the Apostle of God.* (TA.) Hence, also, تَيَمَّمَ الصَّعِيدَ لِلصَّلَاهِ [*He betook himself to dust,* or *pure dust,* to wipe his face and his hands and arms therewith, *for prayer*]: (T, * M, * Mgh, TA:) as in the Kur iv. 46 and v. 9: (ISk, M, TA:) whence التَّيَمُّمُ as meaning *the wiping the face and the hands and arms with dust;* (ISk, T, * M, * Mgh, TA;) i. e. *the performing the act termed* تَوَضُّؤٌ *with dust:* formed by substitution [of ى for آ]: (M, K:) originally التَّأَمُّمُ. (K.) ___ See also 8. أَمَّهُ, (S, M, Mgh, &c.,) aor. ـُ , (M, Mgh,) inf. n. أَمٌّ, (M, Mgh, K,) *He broke his head, so as to cleave the skin,* (S, Msb,) *inflicting a wound such as is termed* آمَّة [q. v.]; (S;) [i. e.] *he struck,* (M, Mgh, K,) or *wounded,* (M, K,) the أُمّ [q. v.] *of his head,* (M, Mgh, K,) with a staff, or stick. (Mgh.) أَمَّهُمْ (S, M, K) and أَمَّ بِهِمْ, (M, K,) [aor. ـُ ,] inf. n. إِمَامَةٌ, (S, [but in the M and K it seems to be indicated that this is a simple subst.,]) *He preceded them; went before them; took precedence of them;* or *led them, so as to serve as an example,* or *object of imitation;* syn.

تَقَدَّمَهُمْ ; (M, K;) [and particularly] فِى الصَّلَاةِ [*in prayer*]. (S.) And أَمَّهُ and أَمَّ بِهِ *He prayed as* إِمَامٌ [q. v.] *with him.* (Msb.) And أَمَّ الصُّفُوفَ *He became* [or *acted as*] إِمَامٌ *to the people composing the ranks* [in a mosque &c.]. (Har p. 680.)

You say also, لَا يَؤُمُّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهِ [*A man shall not take precedence of a man in his authority*]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh in art. أَمَّتْ.) سلط, (S, M, K,) [first pers. أَمُمْتُ,] aor. ـُ, (M,) inf. n. أُمُومَةٌ, (M, K,) *She* (a woman, S) *became a mother;* (S, M, K;) [as also أَمَّتْ having for its first pers. أَمْتُ, aor. ـَ; for] you say, مَا كُنْتِ أُمًّا وَلَقَدْ أَمْتِ [*Thou wast not a mother, and thou hast become a mother*], (S, M, K, [in the last فَأَمْتِ,]) with kesr, (K,) inf. n. أُمُومَةٌ. (S, M, K.) ___ أَمْتُهُ *I was to him a mother.* (A in art. ربض.) IAar, speaking of a woman, said, كَانَتْ لَهَا عَمَّةٌ تَؤُمُّهَا, meaning [*She had*, lit. *there was to her, a paternal aunt*] *who was to her like the mother.* (M.)

2 **أَمَّهُ** : see 1, first sentence, in two places.

3 **آمَّهُ** *It agreed with it, neither exceeding nor falling short.* (M.) ___ [See also the part. n. مُؤَامٌّ, voce أَمَمٌ; whence it seems that there are other senses in which آمَّ may be used, intransitively.]

5 **تَأَمَّمَ** : see 1, former part, in four places. تأمّم به: see 8. تَمَّمْتُ *I took for myself*, or *adopted, a mother.* (S.) And تَأَمَّمَهَا *He took her for himself*, or *adopted her, as a mother;* (S, * M, K;) as also استآمّها, (M, K,) and تَأَمَّهَا. (M.)

8 **ائتمّهُ** [written with the disjunctive alif ايتمّهُ]: see 1, first sentence. ائتمّ به *He followed his example; he imitated him; he did as he did, following his example;* or *taking him as an example, an exemplar, a pattern*, or *an object of imitation;* (S, Mgh, Msb;) as also أَمَّهُ: (Bd in xvi. 121:) the object of the verb is termed إِمَامٌ; (S, M, Mgh, Msb, K;) applied to a learned man, (Msb,) or a head, chief, or leader, or some other person. (M, K.) *He made it an* أُمَّة or إِمَّة [i. e. *a way, course*, or *rule, of life* or *conduct;* as explained immediately before in the work whence this is taken]; as also تأمّم به. (M.) You say, ائتمّ بالشَّيْءِ and ائتمى به, by substitution [of ى for م], (M, K,) disapproving of the doubling [of the م]. (M.)

10 **إِسْتَأْمَمَ** see 5.

أَمْ is a conjunction, (S, M, K,) connected with what precedes it (Msb, Mughnee) so that neither what precedes it nor what follows it is

independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Msb,) corresponding to the interrogative أَ, and meaning أَىّ, (S,) or, as Z says, أَىُّ الأَمْرَيْنِ كَائِنٌ; [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative أَ, whereby, and by أَمْ, one seeks, or desires, particularization: (Mughnee:) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, أَزَيْدٌ فِى الدَّارِ أَمْ عَمْرٌو [*Is Zeyd in the house, or 'Amr?*]; (S, Mughnee;) i. e. which of them two (أَيُّهُمَا) is in the house? (S;) therefore what follows ام and what precedes it compose one sentence; and it is not used in commanding nor in forbidding; and what follows it must correspond to what precedes it in the quality of noun and of verb; so that you say, أَزَيْدٌ قَائِمٌ أَمْ قَاعِدٌ [*Is Zeyd standing, or sitting?*] and أَقَامَ زَيْدٌ أَمْ قَعَدَ [*Did Zeyd stand, or sit?*]. (Msb.) It is not to be coupled with أَ after it: you may not say, أَعِنْدَكَ زَيْدٌ أَمْ أَعِنْدَكَ عَمْرٌو. (S.) ___ As connected in like manner with what goes before, it is preceded by أَ denoting equality [by occurring after سَوَآءٌ &c.], and corresponds thereto, as in [the Kur lxiii. 6,] سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be *equal to them whether thou beg forgiveness for them or do not beg forgiveness for them*]. (Mughnee.) ___ It is also unconnected with what precedes it, (S, Msb, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Msb, Mughnee,) other than أَ, (Mughnee,) or by أَ not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies بَلْ, (Lth, Zj, T, S, M, Mughnee, K,) or بَلْ and أَ together, (Msb,) and this is its meaning always accord. to all the Basrees, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, إِنَّهَا لَإِبِلٌ أَمْ شَآءٌ [*Verily they are camels: nay*, or *nay but, they are sheep*, or *goats:* or *nay, are they sheep*, or *goats?*]: (S Msb, Mughnee:) this being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then the opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says, أَمْ شَآءٌ, meaning بَلْ, because it is a digression from what precedes it; though what follows بل is [properly] a thing known certainly, and what follows ام is opined. (S, TA.) And using it after an interrogative in this case, you say, هَلْ زَيْدٌ مُنْطَلِقٌ أَمْ عَمْرٌو [*Is Zeyd going away? Nay rather*, or, *or rather, is 'Amr?*]: you digress from the question respecting Zeyd's going away, and make the question to relate to 'Amr; so that ام implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say, هَلْ زَيْدٌ قَامَ أَمْ عَمْرٌو

[*Did Zeyd stand? Nay rather,* or *or rather, did 'Amr?*]. (Msb.) And an ex. of the same is the saying [in the Kur xiii. 17], هَلْ يَسْتَوِى الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِى الظُّلُمَاتُ وَالنُّورُ [*Are the blind and the seeing equal? Or rather are darkness and light equal?*]. (Mughnee.) And an ex. of it preceded by أَ used to denote disapproval is the saying [in the Kur vii. 194], أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا [*Have they feet, to walk therewith? Or have they hands to assault therewith?*]: for أَ is here equivalent to a negation. (Mughnee.) [It has been shown above that] أَمْ is sometimes introduced immediately before هَلْ: (S, K:) but IB says that this is when هل occurs in a phrase next before it; [as in the ex. from the Kur xiii. 17, cited above;] and in this case, the interrogative meaning of ام is annulled; it being introduced only to denote a digression. (TA.) ___ It is also used as a simple interrogative; accord. to the assertion of AO; in

the sense of هَلْ; (Mughnee;) or in the sense of the interrogative أَ; (Lth, T, K) as in the saying, أَمْ عِنْدَكَ غَدَآءٌ حَاضِرٌ, meaning *Hast thou a morning-meal ready?* a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) ___ And sometimes it is redundant; (AZ, T, S, Mughnee, K) in the dial. of the people of El-Yemen; (T;) as in the saying,

* يَا دَهْنَ أَمْ مَا كَانَ مَشْيِى رَقَصَا *
* بَلْ قَدْ تَكُونُ مَشْيَتِى تَوَقُّصَا *

(T, S, * [in the latter, يا هندُ, and only the former hemistich is given,]) meaning *O Dahnà,* (the curtailed form دَهْنَ being used for دَهْنَآء,) *my walking was not,* as now in my age, [a feeble movement like] *dancing: but* in my youth, *my manner of walking used to be a bounding:* (T:) this is accord. to the opinion of AZ: but accord. to another opinion, ام is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, يَا دَهْنَ أَكَانَ مَشْيِى رَقَصًّا أَمْ مَا كَانَ كَذَلِكَ. (A 'Hát, TA.) It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T,) or of Teiyi and Himyer, (Mughnee,) in the sense of

ال, (T,) to render a noun determinate. (Mughnee.) So in the trad., لَيْسَ مِنَ امْبِرِّ امْصِيامُ فِى امْسَفَرِ, (T, Mughnee,) i. e. اَلْيَسَ مِنَ الْبِرِّ الصِّيَامُ فِى السَّفَرِ [*Fasting in journeying is not* an act *of obedience* to God]. (T, and M in art. بر.) So too in the trad., اَلْآنَ طَابَ امْضَرْبُ *Now fighting has become lawful;* as related accord. to the dial. of Himyer, for الضَّرْبُ. (TA in art. طيب.) It has been said that this form ام is only used in those cases in which the ل of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, خُذِ الرُّمْحَ وَارْكَبِ امْفَرَسَ [*Take thou the spear, and mount the mare,* or *horse*], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) أَمَ for أَمَا, before an oath: see art. اما. And أَمَ اللّٰهِ and أُمُ اللّٰهِ &c.: see أَيْمُنُ اللّٰهِ, in art. يمن.

أُمٌّ *A mother* (T, S, M, Msb, K, &c.) [of a human being and] of any animal; (IAar, T;) as also ↓إِمٌّ, (Sb, M, Msb, K) and ↓إِمَّةٌ, (T, M, Msb, K,) and ↓أُمَّهَةٌ, (S, M, Msb, K,) which last is the original form (S, Msb) accord. to some, (Msb,) or the ه in this is augmentative (M, Msb) accord. to others: (Msb:) the pl. is أُمَّهَاتٌ (Lth, T, S, M, Msb, K) and أُمَّاتٌ; (S, M, Msb, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Msb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of أُمٌّ is أُمَيْمَةٌ (T, S, K) accord. to some of the Arabs; but correctly, [accord. to those who hold the original form of أُمٌّ to be أُمَّهَةٌ,] it is أُمَيْمِهَةٌ . (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written أُمَّ لَكَ ___.]) اميهة denotes dispraise; (S;) being used by the Arabs as meaning *Thou hast no* free, or ingenuous, *mother;* because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (A Heyth, T:) or, as some say, it means *thou art one* who has been picked up as a foundling, *having no* Known *mother:* (TA:) [or] it is also sometimes used in praise; (A 'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love; [lit. meaning *mayest thou have no mother!*], like ثَكِلَتْكَ أُمُّكَ, and لَا أَبَا لَكَ, [and قَاتَلَكَ اللّٰهُ,] &c. (Har p. 165.) ___ Some elide the ا of أُمّ; as in the saying of 'Adee IbnZeyd.

* أَيُّهَا العَائِبُ عِنْدَمَّ زَيْدٍ *

[*O thou who art blaming in my presence the mother of Zeyd*]; meaning, عِنْدَى أُمَّ زَيْدٍ; the ى of عندى being also elided on account of the occurrence of two quiescent letters [after the elision of the ا of أُمّ]: (Lth, T, S:) and as in the phrase وَيْلُمِّه, (S,) which means وَيْلٌ لأُمِّه. (S, and K in art. ويل, q. v.) ___ هُمَا أُمَّاكَ means *They two are thy two parents:* or *thy mother and thy maternal aunt*. (K.) [But] فَدَّاهُ بِأُمَّيْه is said to mean [*He expressed a wish that he* (another) *might be ransomed with*] *his mother and his grandmother.* (TA.) ___ One says also, يَا أُمَّتِ لَا تَفْعَلِى [*O my mother, do not thou* such a thing], and [in like manner] يَا أَبَتِ افْعَلْ; making the sign of the fem. gender a substitute for the [pronominal] affix ى; and in a case of pause, you say يَا أُمَّهْ. (S.) ___ And one says, مَا أُمِّى وَأُمُّهُ, and مَا شَكْلِى وَشَكْلُهُ, meaning [*What relationship have I to him*, or *it?* or *what concern have I with him*, or *it?* or] *what is my case and* [what is] *his* or *its*, *case?* because of his, or its, remoteness from me: whence, (T,)

* وَمَا أُمِّى وَأُمُّ الوَحْشِ لَمَّا *
* تَفَرَّعَ فِى مَفَارِقِى الْمَشِيبُ *

[*And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?*]; (T, S;) i. e. مَا أَنَا وَطَلَبُ الوَحْشِ بَعْدَ مَا كَبِرْتُ [i. e. مَا أَمْرِي وَطَلَبُ الوَحْشِ: in one copy of the S, وَطَلَبَ, i. e. with وَ as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning *what concern have I with the pursuing of the wild animals after I have grown old?*]: he means, the girls: and the mention of أُمّ in the verse is superfluous. (S.) ___ أُمٌّ also relates to inanimate things that have growth; as in أُمُّ الشَّجَرَةِ [*The mother of the tree*]; and أُمُّ النَّخْلَةِ [*the mother of the palm-tree*]; and أُمُّ المَوْزَةِ [*the mother of the banana-tree;* of which see an ex. in art. موز]; and the like. (M, TA.) ___ And it signifies also The *source*, *origin*, *foundation*, or *basis*, (S, M, Msb, K,) of a thing, (S, Msb, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, K) its *stay*, *support*, or *efficient cause of subsistence*. (M, K.) ___ *Anything to which other things are collected*

together, or *adjoined:* (IDrd, M, K:) *anything to which the other things that are next thereto are collected together*, or *adjoined:* (Lth, T:) the *main*, or *chief*, *part* of a thing; the *main body* thereof: and that which is *a compriser*, or *comprehender*, of [other] things: (Ham p. 44:) the *place of collection*, *comprisal*, or *comprehension*, of a thing; the *place of combination* thereof. (En-Nadr, T.) ___ And hence, (IDrd, M,) The *head*, or *chief*, of a people, or company of men; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the phrase أُمُّ عِيَالٍ [lit. *the mother of a household*], in a poem of Esh-Shenfarà: (IDrd, M:) or in this instance, it has the signification next following, accord. to Esh-Sháfi'ee. (T.) ___ *A man who has the charge of the food and service* of a people, or company of men; accord. to EshSháfi'ee: (T:) or their *servant*. (K.) ___ A man's *aged wife*. (IAar, T, K.) ___ *A place of habitation* or *abode*. (K.) So in the Kur [ci. 6], فَأُمُّهُ هَاوِيَةٌ *His place of habitation* or *abode* [shall be] *the fire* [of Hell]: (Bd, Jel, TA:) or, as some say, the meaning is أُمُّ رَأْسِهِ هَاوِيَةٌ فِيهَا [*his brain shall fall into it*, namely, the fire of Hell]. (TA.) ___ The *ensign*, or *standard*, *which an army follows*. (S.) [See أُمُّ الرُّمْحِ, below.] ___ It is said in a trad., respecting the prophets, أُمَّهَاتُهُمْ شَتَّى, meaning that, though their religion is one, *their laws*, or *ordinances*, or *statutes*, *are various*, or *different:* or the meaning is, *their times are various*, or *different*. (TA in art. شت.) ___ See also أُمَّةٌ, in two places. ___ أُمٌّ is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] ___ أُمُّ الرَّجُلِ *The man's wife;* and *the person who manages the affairs of his house* or *tent*. (TA.) And أُمُّ مَثْوَى الرَّجُلِ *The man's wife, to whom he betakes himself for lodging*, or *abode:* (T:) *the mistress of the man's place of abode*. (S, M.) ___ أُمُّ عَامِرٍ *The hyena*, or *female hyena;* as also أُمُّ عَمْرٍو; (TA;) and أُمُّ الطَّرِيقِ. (S, TA. [See also other significations of the first and last below.]) أُمُّ حِلْسٍ [or أُمُّ الحِلْسِ (as in the S and K in art. حلس)] *The she-ass*. (TA.) أُمُّ البَيْضِ *The female ostrich*. (S, K.) ___ أُمُّ الرَّأْسِ *The brain:* (T, M, K:) or *the thin skin that is upon it:* (IDrd, M, K:) or *the bag in which is the brain:* (T:) or *the skin that comprises the brain;* [*the meninx*, or *dura mater and pia*

mater;] (S, Mgh;) which is called

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أُمُّ الدِّمَاغِ (S, Msb) likewise. (S.) ___ أُمُّ النُّجُومِ *The Milky way;* (S, M, K) because it is the place where the stars are collected together [in great multitude]: (M:) or, as some say, *the sun;* which is the greatest of the stars. (Ham pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, مَا أَشْبَهَ مَجْلِسَكَ بِأُمِّ النُّجُومِ [*How like is thine assembly to the Milky way!*]. (TA.) ___ أُمُّ القُرَى [*The mother of the towns; the metropolis:* particularly] *Mekkeh;* (T, S, M, K) because asserted to be in the middle of the earth; (M, K;) or because it is the Kibleh of all men, and thither they repair; (M, K; *) or because it is the greatest of towns in dignity: (M, K:) and every city is the أُمّ of the towns around it. (T.) أُمُّ التَّنَائِفِ *The most difficult of deserts* or *of waterless deserts:* (T:) or *a desert*, or *waterless desert*, (S, K,) *far extending.* (S.) أُمُّ الطَّرِيقِ (T, S, M) and أُمَّةُ الطَّرِيقِ (M, K) *The main part* [or *track*] *of the road:* (T, S, M, K:) *when it is a great road* or *track*, *with small roads* or *tracks around it* [or *on either side*], *the greatest is so called.* (T. [The former has also another signification, mentioned above.]) أُمُّ عَامِرٍ *The cemetery*, or *place of graves.* (T. [This, also, has another signification, mentioned before.]) أُمُّ الرُّمْحِ *The ensign*, or *standard;* (M, K;) also called أُمُّ الحَرْبِ; (TA;) [and simply الأُمُّ, as shown above;] and *the piece of cloth which is wound upon the spear.* (T, M. *) أُمُّ جَابِرٍ *Bread:* and also *the ear of corn.* (T.) أُمُّ الخَبَائِثِ [*The mother of evil qualities* or *dispositions;* i. e.] *wine.* (T.) أُمُّ الكِتَابِ [in the Kur iii. 5 and xiii. 39] (S, M, &c.) *The original of the book* or *scripture* [i. e. *of the Kur-án*]: (Zj, M, K:) or *the Preserved Tablet*, اللَّوْحُ المَحْفُوظُ: (M, Msb, K:) or it signifies, (M, K,) or signifies also, (Msb,) *the opening chapter of the Kur-án; the* فَاتِحَةُ; (M, Msb, K;) because every prayer begins therewith; (M;) as also أُمُّ القُرْآنِ: (Msb, K:) or the former, *the whole of the Kur-án*, (I'Ab, K,) *from its beginning to its end:* (TA:) and the latter, *every plain*, or *explicit*, *verse of the Kur-án*, *of those which relate to laws and statutes and obligatory ordinances.* (T, K.) أُمُّ الشَّرِّ *Every evil upon the face of the earth:* and أُمُّ الخَيْرِ *every good upon the face of the earth.* (T.)

إِمٌّ : see أُمٌّ, first sentence.

أَمَّةٌ : see آمَّةٌ.

أُمَّةٌ *A way, course, mode,* or *manner, of acting,* or *conduct,* or *the like;* (AZ, S;) as also إِمَّةٌ : (AZ, S, K:) Fr assigns this meaning to the latter, and that next following to the former: (T:) *a way, course,* or *rule, of life,* or *conduct;* (Fr, T, M, K;) as also إِمَّةٌ . (M, K.) ___ *Religion;* as also إِمَّةٌ : (AZ, S, M, K: [one of the words by which this meaning is expressed in the M and K is شِرْعَة; for which Golius found in the K سرعة:]) *one course, which people follow, in religion.* (T.) You say, فُلَانٌ لَا أُمَّةَ لَهُ *Such a one has no religion; no religious persuasion.* (S.) And a poet says,

* وَهَلْ يَسْتَوِى ذُو أُمَّةٍ وَكَفُورُ *

[*And are one who has religion and one who is an infidel equal?*]. (S.) ___ *Obedience* [app. *to God*]. (T, M, K.) The *people of a* [*particular*] *religion:* (Akh, S:) *a people to whom an apostle is sent,* (M, K,) *unbelievers and believers;* such being called his أُمَّة: (M:) *any people called after a prophet* are said to be his أُمَّة: (Lth, T:) the *followers of the prophet:* pl. أُمَمٌ. (T, Msb.) It is said in the Kur [ii. 209], كَانَ النَّاسُ أُمَّةً وَاحِدَةً, meaning *Mankind was* [*a people*] *of one religion.* (Zj, T, TA.) ___ *A nation; a people; a race; a tribe, distinct body,* or *family;* (Lth, T, M, K;) of mankind; (Lth, T;) or of any living beings; as also أُمٌّ : (M, K:) *a collective body* [of men or other living beings]; (T, S;) a sing. word with a pl. meaning: (Akh, S:) *a kind, genus,* or *generical class,* (T, S, M, K,) *by itself,* (T,) of any animals, or living beings, (T, S, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, S, M,) and of other beasts, and of birds; (T, M, * TA;) as also أُمٌّ ; (M, K;) pl. of the former أُمَمٌ; (S, M;) which occurs in a trad. as relating to dogs; (S;) and in the Kur vi. 38, as relating to beasts and birds. (T, M, * TA.) ___ A man's *people, community, tribe, kinsfolk,* or *party;* (M, K, TA;) his *company.* (TA.) ___ *A generation of men;* or *people of one time:* pl. أُمَمٌ: as in the saying, قَدْ مَضَتْ أُمَمٌ *Generations of men have passed away.* (T.) ___ The *creatures* of God. (M, K.) You say, مَا رَأَيْتُ مِنْ أُمَّةِ اللّٰهِ أَحْسَنَ مِنْهُ [*I have not seen, of the creatures of God, one more beautiful than he*]. (M.) *I. q.* إِمَامٌ; (T, M, K;) accord. to A 'Obeyd, applied in this

sense to Abraham, in the Kur xvi. 121. (T.) ___ *A righteous man who is an object of imitation.* (T.) ___ *One who follows the true religion, holding,* or *doing, what is different from,* or *contrary to, all other religions:* (M, K:) [said to be] thus applied to Abraham, ubi suprà. (M.) ___ *One who is known for goodness:* (Fr, T:) and so explained by Ibn-Mes'ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) *a man combining all kinds of good qualities:* (T, M, K:) or, as some say, *repaired to:* or *imitated.* (Bd:) ___ *A learned man:* (T, M, K:) *one who has no equal:* (T:) the *learned man of his age,* or *time, who is singular in his learning:* (Msb:) and *one who is alone in respect of religion.* (T.) See also إِمٌّ, first sentence. Hence, يَاأُمَّتَ which see in the same paragraph. The *stature of a man; tallness, and beauty of stature;* or *justness of stature;* syn. قَامَةٌ; (T, S, M, Msb, K;) and شَطَاطٌ: (M, TA: [in the K, the signification of نَشَاطٌ is assigned to it; but this is evidently a mistake for شَطَاطٌ; for the next three significations before the former of these words in the K are the same as the next three before the latter of them in the M; and the next five after the former word in the K are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the K:]) pl. أُمَمٌ. (T, S, M. *) You say, إِنَّهُ لَحَسَنُ الأُمَّةِ, i. e. الشَّطَاطِ [*Verily he is beautiful in justness of stature*]. (M.) And El-Aashà says,

* حِسَانُ الوُجُوهِ طِوَالُ الأُمَمْ *

[*Beautiful in respect of the faces,*] *tall in respect of the statures.* (T, S, M. * [In the last, بِيضُ الوُجُوهِ.]) ___ The *face.* (T, M, K.) ___ أُمَّةُ الآوَجْهِ *The form of the face:* (AZ, T:) or *the principal part thereof;* (M, K;) *the part thereof in which beauty is usually known to lie.* (M) You say, إِنَّهُ لَحَسَنُ أُمَّةِ الآوَجْهِ *Verily he is beautiful in the form of the face:* and إِنَّهُ لَآقَبِيحُ أُمَّةِ الآوَجْهِ *verily he is ugly in the form of the face.* (AZ, T.) ___ أُمَّةُ الطَّرِيقِ: see أُمٌّ. *A time; a period of time; a while.* (T, S, M, K.) So in the Kur [xii. 45], وَادَّكَرَ بَعْدَ أُمَّةٍ [*And he remembered,* or *became reminded, after a time*]: (S, M:) or, *after a long period of time:* but some read إِمَّةٍ , i. e., after *favour* had been shown him, in his escape: and some read أَمَةٍ, i. e., forgetting. (Bd.) And so in the same [xi. 11], وَلَئِنْ أَخَّرْنَا عَنْهُمُ العَذَابَ

إِلَآى أُمَّةٍ مَعْدُودَةٍ [*And verily, if we kept back from them the punishment*] *until a short period of time.* (S * Bd.)

إِمَّةٌ : see أُمَّةٌ, in three places; first and second sentences. ___ *I. q.* إِمَامَةٌ (K) [i. e. The *office of* إِمَامٌ, q. v. : or] the *acting as,* or *performing the office of,* إِمَامٌ: (T in explanation of إِمَّةٌ, and M and Msb in explanation of إِمَامَةٌ:) and the *mode,* or *manner, of performing that office.* (T.) ___ *I. q.* هَيْئَةٌ (Lh, M, K) and شَأْنٌ (M, K) and حَالٌ (M) and حَالَةٌ (M, K) [all as meaning *State, condition,* or *case:* or by the first may be here meant *external state* or *condition; form,* or *appearance;* or *state with respect to apparel and the like*]. ___ *An easy and ample state of life;* (T;) *easiness,* or *pleasantness of life; ampleness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare.* (IAar, M, K. *) You say of an old man when he has strength remaining, فُلَانٌ بِإِمَّةٍ, meaning *Such a one is returning to a state of well-being and ease and enjoyment.* (TA.) ___ *Dominion; mastership; authority.* (Fr, T, IKtt.) ___ *A blessing,* or *what God bestows upon one; a benefit, benefaction, favour,* or *boon; a cause of happiness;* (T, S, M, Msb, K;) as being that which men aim at, pursue, or endeavour to obtain, (T.) See أُمَّةٌ, last sentence but one. Accord. to IKtt, it signifies also *i. q.* أَمَمٌ [but in what sense is not said]. (TA.)

أَمَمٌ *Nearness.* (S, M, K.) ___ [*Near; nigh.*] You say, أَخَذْتُ ذٰلِكَ مِنْ أَمَمٍ *I took that from near; from nigh.* (S, TA.) And دَارُكُمْ أَمَمٌ *Your house is near,* or *nigh.* (M, TA.) And هُوَ أَمَمٌ مِنْكَ *He,* or *it, is near to thee:* and in like manner you say of two: (M, TA:) and of

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a pl. number. (S, M, TA.) And دَارِى أَمَمَ دَارِهِ *My house is opposite to, facing,* or *in front of, his house.* (S.) ___ *Easy:* (S, M, K:) *near at hand; near to be reached,* or *laid hold of.* (T, TA.) ___ *Between near and distant.*

(ISk, T, S.) ___ *Conforming*, or *conformable, to the just mean:* (M, K: *) and مُؤَامٌ , (AA, T, S, M, K,) [in form] like مُضَارٌ, (S,) originally مُؤَامِمٌ, (TA,) *the same;* (T;) *of a middle*, or *middling, kind* or *sort; neither exceeding, nor falling short of, what is right;* (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also مُؤَمٌّ ; (TA;) and *convenient*, or *suitable:* (M, K:) and أَمَمٌ and مُؤَامٌّ both signify an affair, or a case, that is *manifest, clear*, or *plain*, (M, K,) *not exceeding the due bounds* or *limits.* (M.)

الأَمَامُ *The location that is before;* (M, Msb, * K;) *contr. of* الوَرَآءُ. (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Msb, * K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes mase.: (M, K:) or it is mase., and sometimes fem. as meaning the جَهَةٌ: or, as Zj says, they differ as to making it masc. and making it fem. (Msb.) You say, كُنْتُ أَمَامَهُ *I was before him, in respect of place.* (S.) In the saying of Mohammad, to Usámeh, الصَّلَاةُ أَمَامَكَ, the meaning is *The time of prayer* [*is before thee*], or *the place thereof;* and by the prayer is meant the prayer of sunset. (Mgh.) You also say, أَمَامَكَ [i. c. Look *before thee;* meaning *beware thou;* or *take thou note;*] when you caution another, (M, K,) or notify him, of a thing. (M.)

إِمَامٌ *A person*, (S, Mgh,) or *learned man*, (Msb,) *whose example is followed*, or *who is imitated;* (S, Mgh, Msb;) *any exemplar*, or *object of imitation*, (T, M, K,) *to a people*, or *company of men*, (T,) *such as a head, chief*, or *leader*, or *some other person*, (M, K,) *whether they be following the right way or be erring therefrom:* (T:) applied alike to a male and to a female: (Mgh, Msb:) applied to a female, it occurs in a phrase in which it is written by some with ة: (Mgh:) but this is said to be a mistake: (Msb:) it is correctly without ة, because it is a subst., not an epithet: (Mgh, Msb:) or it is allowable with ة, because it implies the meaning of an epithet: (Msb:) and أُمَّةٌ signifies the same: (T, M, K:) the pl. of the former is أَئِمَّةٌ, (T, S, M, K, [but omitted in the CK,]) originally أَأْمِمَةٌ, (T, S,) of the measure أَفْعِلَةٌ, like أَمْثِلَةٌ, pl. of مِثَالٌ, (T,) but as two meems come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with kesr, is changed into ى; (T, S; *) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because

it is with kesr and is preceded by another hemzeh with fet-h: (S:) but some pronounce it أَئِمَّةٌ, (Akh, T, S, M, K,) namely, those who hold that two hemzehs may occur together; (Akh, S;) the Koofees reading it thus in the Kur ix. 12; (M;) but this is anomalous: (M, K:) it is mentioned as on the authority of Aboo-Is-hák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is أَئِمَّةٌ, originally أَأْمِمَةٌ like أَمْثِلَةٌ: one of the two meems being incorporated into the other after the transfer of its vowel to the hemzeh [next before it]; some of the readers of the Kur pronouncing the [said] hemzeh with its true sound; some softening it, agreeably with analogy, in the manner termed بَيْنَ بَيْنَ; and some of the grammarians changing it into ى; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Msb:) and accord. to some, (M,) its pl. is also إِمَامٌ, (M, K,) like the sing., (K,) occurring in the Kur xxv. 74; (M;) not of the same category as عَدْلٌ (M, K) and رِضًى, (M,) because they sometimes said إِمَامَانِ, but a broken pl.: (M, K: *) or, accord. to A 'Obeyd, it is in this instance a sing. denoting a pl.: (M, S: *) or it is pl. of آمٌّ, [which is originally آمِمٌ,] like as صَحَابٌ is pl. of صَاحِبٌ: (M:) the dim. of أَيِمَّةٌ is أُوَيْمَّةٌ ; or, as El-Mázinee says, أُيَيْمَّةٌ . (S.) ___ الإِمَامُ also signifies *The Prophet:* (K:) he is called إِمَامٌ [*the exemplar, object of imitation, leader,* or *head, of his nation,* or *people*]; (T;) or إِمَامُ الأُمَّةِ [*the exemplar,* &c., *of the nation,* or *people*]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.) ___ *The Khaleefeh:* (Msb, K:) he is called إِمَامُ الرَّعِيَّةِ [*the exemplar,* &c., *of the people,* or *subjects*]. (M.) The title of الإِمَامُ is still applied to the Kings of El-Yemen: Aboo-Bekr says, you say, فُلَانٌ إِمَامُ القَوْمِ, meaning *such a one is the first in authority over the people,* or *company of men:* and إِمَامُ المُسْلِمِينَ means *the head, chief,* or *leader, of the Muslims.* (TA.) ___ *The person whose example is followed,* or *who is imitated,* [i. e. *the leader,*] *in prayer.* (Msb.) ___ [*The leading authority,* or *head, of a persuasion,* or *sect.* The four أَئِمَّة or أَيِمَّة are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Hanafees, Sháfi'ees, Málikees, and Hambelees. And the Hanafees call the two chief doctors of their persuasion, after Aboo- Haneefeh, namely, Aboo-Yoosuf and Mohammad, الإِمَامَانِ *The two Imáms.*] ___ *The leader* of an army. (M, K.) ___ *The guide:* (K:) he is called إِمَامُ الإِبِلِ [*the leader of the travellers*]. (M.) ___ *The conductor,* or *driver, of camels* (M, K) is called إِمَامُ الإِبِلِ, though he be behind them, because he guides them. (M.) ___ *The manager,* or *conductor,* and *right disposer, orderer,* or *rectifier,* of anything. (M, K. *) ___ *The Kur-án* (M, K)

is called إِمَامُ المُسْلِمِينَ [*the guide of the Muslims*]; (M;) because it is an exemplar. (TA.) [*The model-copy*, or *standard-copy, of the Kur-án*, namely the copy of the Khaleefeh 'Othmán, is particularly called الإِمَامُ.] ___ [*The scripture* of any people: and, without the article, *a book*, or *written record*.] It is said in the Kur [xvii. 73], يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ *The day when we shall call every one of mankind with their scripture:* or, as some say, *with their prophet and their law:* or, as some say, *with their book in which their deeds are recorded.* (T.) It is also said in the Kur [xxxvi. 11], كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِى إِمَامٍ مُبِينٍ, meaning, says El-Hasan, [*And everything have we recorded*] *in a perspicuous book*, or *writing;* (S, Jel;) i. e., *on the Preserved Tablet*. (Bd, Jel.) ___ *The lesson* of a boy, *that is learned each day* (T, M, K) *in the school:* (T:) also called السَّبَقُ. (TA.) ___ *The model*, or *pattern*, of a semblance, or shape. (M, K.) ___ *The builder's wooden instrument* [or *rule*] *whereby he makes the building even.* (S, K. *) ___ *The cord which the builder extends to make even, thereby, the row of stones or bricks of the building;* also called التُّرُّ and المِطْهَرُ; (T;) *the string which is extended upon*, or *against, a building, and according to which one builds.* (M, K. *) ___ إِمَامٌ signifies also *A road*, or *way:* (S, [but omitted in some copies,] M, K:) or *a manifest road*, or *way.* (TA.) It is said in the Kur [xv. 79], وَإِنَّهُمَا لَبِإِمَامٍ مُبِينٍ (S, M) *And they were both, indeed, in a way pursued and manifest:* (M:) or *in a way which they travelled in their journeys.* (Fr.) ___ The *direction* (تِلْقَآءُ) of the Kibleh. (M, K. *) ___ *A tract, quarter*, or *region, of land*, or *of the earth.* (S.) ___ *A string* [of a bow or lute &c.]; syn. وَتَرٌ. (Sgh, K.)

أَمِيمٌ *Beautiful in stature;* (K;) applied to a man. (TA.) *I. q.* مَأْمُومٌ ; (S, M, Msb, K;) i. e. one *who raves*, or *is delirious*, (يَهْذِى, [in two copies of the S يَهْدِى, but the former appears, from a remark made voce آمَّةٌ, to be the right reading,]) *from* [*a wound in*] *what is termed* أُمُّ رَأْسِهِ [see أُمٌّ]: (S:) or *wounded in what is so termed;* (M, K;) *having a wound such as is termed* آمَّةٌ, q. v. (Msb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

* وَ حَشَاىَ مِنْ حَرِّ الفِرَاقِ أَمِيمُ *

[*And my bowels are wounded by reason of the burning pain of separation*]. (M.) *A stone with which the head is broken:* (S, O:) but in the M and K أُمَيْمَةٌ , [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be أَمِيمَةٌ ,] explained as signifying *stones with which heads are broken*: (TA:) pl. أَمَائِمُ. (S, TA.)

أُمَائِمُ *Three hundred camels:* (M, K:) so explained by Abu-l-'Alà. (M.) إِمَامَةٌ: see أَمِيمَةٌ. إِمَّةٌ: see أَمِيمٌ ___ Also, (Sgh,) or أُمَيْمَةٌ , (K,) *A blacksmith's hammer.* (Sgh, K.)

أُمَيْمَةٌ dim. of أُمٌّ, q. v. (T, S, K.) See also أَمِيمٌ: ___ and أَمِيمَةٌ.

الإِمَامِيَّةُ *One of the exorbitant sects of the Shee'ah,* (TA,) *who asserted that 'Alee was expressly appointed by Mohammad to be his successor.* (Esh-Shahrastánee p. 122, and KT.)

أُمَيْمِهَةٌ [dim. of أُمَّهَةٌ] : see أُمٌّ, first sentence.

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أُمِّيٌّ (T, M, Mgh, Msb, K) and أُمَّانٌ (K) [the former a rel. n. from أُمَّةٌ, and thus properly meaning *Gentile:* whence, in a secondary, or tropical, sense, *a heathen;*] one *not having a revealed scripture;* (Bd in iii. 19 and 69;) so applied by those having a revealed scripture: (Bd in iii.69:) [and particularly] an *Arab:* (Jel in iii. 69, and Bd and Jel in lxii. 2:) [or] in the proper language [of the Arabs], *of,* or *belonging to,* or *relating to, the nation* (أُمَّة) *of the Arabs,* who did not write nor read: and therefore metaphorically applied to any one *not knowing the art of writing nor that of reading:* (Mgh:) or one *who does not write;* (T, M, K;) because the art of writing is acquired; as though he were thus called in relation to the condition in which his mother (أُمُّه) brought him forth: (T:) or one *who is in the natural condition of the nation* (الأُمَّة) *to which he belongs,* (Zj,

* T, M, * K, *) *in respect of not writing,* (T,) or *not having learned writing; thus remaining in his natural state:* (M, K:) or one *who does not write well;* said to be a rel. n. from أُمٌّ; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from أُمَّةُ العَرَبِ; because most of the Arabs were of this description: (Msb:) the art of writing was known among the Arabs [in the time of Mohammad] by the people of Et-Táïf, who learned it from a man of the people of El-Heereh, and these had it from the people of El-Ambár. (T.) أُمِّيُّونَ لَا يَعْلَمُونَ الكِتَابَ, in the Kur ii. 73, means *Vulgar persons,* [or *heathen,*] *who know not the Book of the Law revealed to Moses:* (Jel:) or *ignorant persons, who know not writing,* so that they may read that book; or, *who know not the Book of the Law revealed to Moses.* (Bd.) Mohammad was termed أُمِّىّ [meaning *A Gentile,* as distinguished from an Israelite: or, accord. to most of his followers, meaning *illiterate;*] because the nation (أُمَّة) of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Kur [xxix. 47], where it is said, thou didst not read, before it, from a book, nor didst thou write it with thy right hand: (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression before it in the verse of the Kur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being أُمِّيُّونَ, write their signs, or marks: (TA:) or, accord. to Jaafar Es-Sádik, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger's Life of Mohammad (pp. 101-2); a work which, in the portion already published (Part I.), contains much very valuable information.] ___ Also, (K,) or [only] أُمِّىٌّ, (AZ, T, M,) applied to a man, (AZ, T,) *Impotent in speech,* (عِىّ, in the K incorrectly written غِبِىّ, TA,) *of few words, and rude, churlish, uncivil,* or *surly.* (AZ, T, M, K.)

أُمِّيَّةٌ The *quality denoted by the epithet* أُمِّىٌّ: (TA:) [*gentilism:* &c.:] the *quality of being* [*in the natural*

condition of the nation to which one belongs, or] *as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof.* (Kull p. 73.) أُمَّانٌ: see أُمِّىٌّ; and see also art. امن أُمَّهَدٌ: see أُمٌّ.

آمٌّ [act. part. n. of 1;] *i. q.* قَاصِدٌ: [see 1, first sentence:] (TA:) pl. إِمَامٌ, like as صِحَابٌ is pl. of صَاحِبٌ, (M, K,) accord. to some, but others say that this is pl. of إِمَامٌ [q. v.; the sing. and pl. being alike]; (M;) and آمُّونَ. (TA.) Hence, in the Kur [v. 2], وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ [*Nor those repairing to the Sacred House*]. (TA.)

آمَّةٌ (S, Msb) and مَأْمُومَةٌ, as some of the Arabs say, (IB, Msb,) because it implies the meaning of a pass. part. n., originally; (Msb;) but 'Alee Ibn-Hamzeh says that this is a mistake; for the latter word is an epithet applied to the part called أُمُّ الدِّمَاغِ when it is broken; (IB;) or شَجَّةٌ آمَّةٌ and مَأْمُومَةٌ; (M, Mgh, K;) *A wound by which the head is broken,* (S, M, Msb, K,) *reaching to the part called* أُمُّ الدِّمَاغِ, (S, Msb,) or, [which means the same,] أُمُّ الرَّأْسِ, (M, K,) *so that there remains between it and the brain [only] a thin skin:* (S:) it is the most severe of شِجَاجٌ [except that which reaches the brain (see شَجَّةٌ)]: ISk says that the person suffering from it roars, or bellows, (يَصْعَقُ,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Msb:) the mulct for it is one third of the whole price of blood: (TA:) IAar assigns the meaning of [this kind of] شَجَّةٌ to أَمَّةٌ; which seems, therefore, to be either a dial. var. or a contraction of آمَّةٌ: (Msb:) the pl. of آمَّةٌ is أَوَامُّ (Mgh, Msb) and مَآئِمُ; or this latter has no proper sing.: (M, TA:) the pl. of مَأْمُومَةٌ is مَأْمُومَاتٌ. (Mgh, Msb.)

أَوَمُّ and أَيَمُّ *Better in the performance of the office termed* إِمَامَةٌ; followed by مِنْ: (Zj, T, M, K:) originally أَأَمُّ: the second hemzeh being changed by some into و and by some *into* ى. (Zj, T, M.)

أُيَيْمَّةٌ, or أُيَيْمَّةٌ, dim. of أَيِمَّةٌ, pl. of إِمَامٌ, q. v. (S.) مُؤَمٌّ: see أَمَمٌ.

مَئِمٌّ A camel *that leads and guides:* (M:) or *a guide that shows the right way:* and a camel *that goes before the other camels:* (K:) fem. with ة; (M, K;) applied to a she-camel (M, TA) *that goes before the other she-camels, and is*

followed by them. (TA.)

مَأْمُومٌ : see أَمِيمٌ. ___ Also A camel *having his hump bruised internally by his being much ridden*, or *having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded:* (S:) or *whose fur has gone from his back in consequence of beating*, or *of galls*, or *sores, produced by the saddle or the like*. (M, K.) ___ مَأْمُومَةٌ: see آمَّةٌ, in three places. مُؤَامٌّ: see أَمَمٌ, in two places. مُؤْتَمٌّ act. part. n. of ائْتَمَّ بِهِ; *Following as an example; imitating; taking as an example, an exemplar, a pattern*, or *an object of imitation*. (Msb.) ___ مُؤْتَمٌّ بِهِ pass. part. n. of the same; *Followed as an example; imitated;* &c.: thus distinguished from the former by the preposition with the object of its government. (Msb.)

مَآئِمُ : see آمَّةٌ.

اما

أَمَا , used to denote an interrogation, is a compound of the interrogative hemzeh and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَا تَسْتَحْيِي مِنَ اللّٰهِ [*Art not thou ashamed for thyself*, or *of thyself, with respect to God?*]. (Lth, T.) ___ [IHsh says, after explaining two other usages of أَمَا which we have yet to mention,] El-Málakee adds a third meaning of أَمَا, saying that it is a particle denoting عَرْضٌ [or the asking, or requiring, a thing in a gentle manner], like [أَلَا (q. v.) and] لَوْلَا; and is connected peculiarly with a verb; as in أَمَا تَقُومُ [*Wherefore wilt not thou do stand?*], and أَمَا تَفْعَلُ [*Wherefore wilt not thou do* such a thing?]; which may be explained by saying that the hemzeh is used as an interrogative to make one confess, or acknowledge, a thing, as it is in أَلَمْ and أَلَا, and that مَا is a negative. (Mughnee.) ___ It is also an inceptive word, used in the manner of أَلَا: (M:) followed by أَلَا, it is *syn. with* أَلَا: (S:) [meaning *Now:* or *now surely:* or] both of these meaning *verily*, or *truly;* i. c. حَقًّا: and for this reason Sb allows one's saying, أَمَا إِنَّهُ مُنْطَلِقٌ and أَمَا أَنَّهُ مُنْطَلِقٌ [*Verily*, or *truly, he is going away*]; with kesr after the manner of أَلَا إِنَّهُ, and with fet-h after the manner of حَقًّا أَنَّهُ: and هَمَا وَاللّٰهِ لَقَدْ كَانَ كَذَا is mentioned as meaning أَمَا وَ اللّٰهِ [&c., i. e. *Verily*, or *truly, by God, such a thing did indeed happen*]; the هـ being a substitute for the hemzeh: (M:) so too حَمَى وَاللّٰهِ [or حَمَا وَاللّٰهِ]: (Sgh and K in art. حمى:) it denotes the truth of the words which follow it; as when you say, أَمَا إِنَّ زَيْدًا عَاقِلٌ, meaning *Truly*, or *properly speaking*, not tropically, *Zeyd is intelligent;* and أَمَّا وَ اللّٰهِ قَدْ ضَرَبَ زَيْدٌ عَمْرًا [*Truly*, &c., *by God, Zeyd beat*, or *struck, Amr*]: (S in art. امو:) [in other words,] it corroborates an oath and a sentence; as in

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أَمَا وَ اللّٰهِ لَئِنْ سَهِرْتُ لَكَ لَيْلَةً لَأَدَعَنَّكَ نَادِمًا [*Verily*, or *now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting*]; and أَمَا لَوْ عَلِمْتُ مَكَانَكَ لَأَزْعَجْتُكَ مِنْهُ [*Verily*, or *now surely, if I had*

known thy place of being, then had I unsettled thee, or *removed thee, from it*]; and أَمَا إِنَّهُ لَرَجُلٌ كَرِيمٌ [*Verily,* or *now surely, he is* (emphatically) *a generous man*]: (T:) or it is an inceptive particle, used in the manner of أَلَا; [meaning *now:* or *now surely:*] (Mughnee:) or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into هـ or ع, before the oath; each with the ا remaining; [written هَمَا or عَمَا;] and with the ا elided; [written هَمْ or عَمْ;] or with the ا elided, but without the substitution; [written أَمْ;] and when انَّ occurs after أَمَا, it is with kesr, as it is after أَلَا: and it also means حَقًّا [*verily,* or *truly*]: or أَحَقًّا [*verily?* or *truly?*]: accord. to different opinions: and in this case, انَّ after it is with fet-h, as it is after حَقًّا: accord. to Ibn-Kharoof, this is a particle: but some say that it is a noun in the sense of حَقًّا: and others, that it consists of two words, namely, the interrogative hemzeh and مَا as a noun in the sense of شَىْءٌ; i. e. أَذَالِكَ الشَّىْءُ حَقٌّ [*is that thing ture?*]; so that the meaning is أَحَقًّا: [if so, أَمَا أَنَّهُ مُنْطَلِقٌ means *Verily,* or *truly, is he going away?*] and this, which is what Sb says, is the correct opinion: مَا is virtually in the accus. case, as an adverbial noun, like as حَقًّا is literally: and أَنَّ with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that حَقًّا is the inf. n. of يَحِقُّ, which is suppressed, and that أَنَّ with its complement is an agent. (Mughnee.)

أَمَّا is a conditional and partitive and corroborative particle; and is sometimes written أَيْمَا, by the change of the first م into ى. (Mughnee, K.) ___ It is used as a conditional particle in the words of the Kur [ii. 24], فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا [*For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable*?]. (Mughnee,* K,* TA.) That it denotes a condition is shown by the necessary occurrence of ف after it; for if this ف were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. ___ In most cases, (Mughnee, K,) it is used as a partitive, (S, Mughnee, K,) implying the meaning of a condition; (S; [in which it is mentioned with أَمَا;]) and thus it is used in the

passage of the Kur cited above; (Mughnee;) and in the following exs. [in the Kur xviii. 78 and 79 and 81], أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِى البَحْرِ and وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ and وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ [*As for the ship, it belonged to poor men who worked on the sea . . . and as for the boy, his two parents were believers . . . and as for the wall, it belonged to two orphan boys*]. (Mughnee, * K, * TA.) [It is a partitive also in the phrase أَمَّا بَعْدُ, which see in art. بعد.] ___ Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase أَمَّا زَيْدٌ فَذَاهِبٌ [*Whatever be the case*, or *happen what will* or *what may*, or *at all events, Zeyd is going away*], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, مَهْمَا يَكُنْ مِنْ شَىْءٍ [*whatever be the case*, &c., as above, or, in some instances, *happen what would* or *what might*]; thereby showing it to be a corroborative, and to have a conditional meaning: (Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. امو:]) the فَ, in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I 'AK p. 306.) Ks says that أَمَّا is used in commanding and forbidding and announcing: you say, أَمَّا اللّٰهَ فَاعْبُدْ [*Whatever be the case*, or *happen what will*, &c., *God worship thou*]: and أَمَّا الخَمْرَ فَلَا تَشْرَبْهَا [i. e. أَمَّا الخَمْرَ فَلَا تَشْرَبْهَا (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَّا الخَمْرَ فَلَا تَشْرَبْهَا, without an ellipsis, like as you say أَمَّا ثَمُودُ فَهَدَيْنَاهُمْ as well as أَمَّا ثَمُودَ, in the Kur xli. 16, accord. to different readers,) *Whatever be the case*, &c., *wine (drink not), drink not thou it*]: and أَمَّا زَيْدٌ فَخَرَجَ [*Whatever be the case*, &c., *with respect to other things, Zeyd has gone forth;* or *whatever be the case with respect to others, as for Zeyd, he has gone forth*]: whereas إِمَّا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) ___ [IHsh says that in his opinion,] in the phrase أَمَّا العَبِيدَ فَذُو عَبِيدٍ, thus heard, with العبيد in the accus. case, the meaning is, مَهْمَا ذَكَرْتَ [&c., i. e. *Whenever thou mentionest the slaves, he is a possessor of slaves:* but I would rather say that the meaning is, أَمَّا ذِكْرُكَ العَبِيدَ, &c., i. e. *as for thy mentioning the slaves*, &c.]: and so in similar phrases which have been heard. (Mughnee.) Distinct from the foregoing is أَمَّا in the saying in the Kur [xxvii. 86], أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ [*Or rather, what is it that ye were*

doing?]: for here it is a compound of the unconnected أَمْ and the interrogative مَا (Mughnee.) So too in the saying of the poet,

* أَبَا خُرَاشَةَ أَمَّا أَنْتَ ذَا نَسَفَرٍ *
* فَإِنَّ قَوْمِى لَمْ تَأْكُلْهُمُ الضَّبُعُ *

[*O Aboo-Khurásheh, because thou wast possessor of a number of men* dost thou boast? *Verily, my people, the year of dearth,* or *of sterility, hath not consumed them*]: for here it is a compound of the أَنْ termed مَصْدَرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant مَا: أَمَّا أَنْتَ is for لأَنْ كُنْتَ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [تَ in كُنْتَ] becomes separate; and مَا is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of ان] is incorporated into the م [of ما]. (Mughnee.) [See another reading of this verse voce إِمَّا; and there also, immediately after, another ex. (accord. to the Mughnee) of أَمَّا used in the manner explained above. See also أَنْ as a conditional particle, like إِنْ.] Also *i. q.* إِمَّا, q. v. (Mughnee, K.)

إِمَّا is sometimes written أَمَّا, and sometimes its first م is changed into ى, [forming أَيْمَا or إِيْمَا or both, as will be shown below,] (Mughnee, [in my copy of which it is written أَيْمَا, and so in some copies of the K,] and K, [in some copies of which it is written إِيمَا,]) and it is held by Sb to be a compound of إِنْ and مَا, (Mughnee,) or as denoting the complement of a condition it is a compound of إِنْ and مَا. (M, K.) ___ It denotes doubt; (Ks, T, Mughnee, K;) as in مَا أَدْرِى مَنْ قَامَ إِمَّا زَيْدٌ وإِمَّا عَمْرٌو [*I know not who stood: either Zeyd or 'Amr*]: (Ks, T:) and جَآءَنِى إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو [*There came to me either Zeyd or 'Amr*], said when one knows not which of them came. (Mughnee, K.) ___ It also denotes vagueness of meaning; as in [the Kur ix. 107,] إِمَّا يُعَذِّبُهُمْ وأَمَّا يَتُوبُ عَلَيْهِمْ [*Either He will punish them or He will turn unto them with forgiveness*]. (Mughnee, K.) ___ It also denotes giving option; as in [the Kur xviii. 85,] إِمَّا أَن تُعَذِّبَ وإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا [*Either do thou punish, or do thou what is good to them*]. (Mughnee, K.) ___ It also denotes the making a thing allowable; as in تَعَلَّمْ إِمَّا فِقْهًا وإِمَّا نَحْوًا [*Learn thou either low or syntax;* (an ex. given in the T, on the authority of Ks, as an instance of the usage of إِمَّا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أَوْ. (Mughnee.) ___ It is also used as a partitive;

as in [the Kur lxxvi. 3,] إِمَّا شَاكِرًا وَ إِمَّا كَفُورًا [*Either*, or *whether, being thankful or being unthankful*]; (Mughnee, K;) the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, إِمَّا may be here [a compound of] the conditional إِنْ and the redundant مَا; كَانَ, accord. to Ibn-EshShejeree, being understood after it: (Mughnee:) and Fr says that the meaning is, إِنْ شَكَرَ وَإِنْ كَفَرَ [*if he be thankful and if he be unthankful*]. (T.) ___ It also denotes taking option; as in the saying, لِى دَارٌ بِالكُوفَةِ فَأَنَا خَارِجٌ إِلَيْهَا فَإِمَّا أَنْ أَسْكُنَهَا وَإِمَّا أَنْ أَبِيعَهَا [*I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it:* but this is similar to the usage first mentioned above]. (Ks, T.) ___ It is a conjunction, (S in art. امو, and Mughnee,) accord. to most authorities, i. e., the second إِمَّا in the like of the saying, جَاءَنِى إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو [mentioned

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above]; (Mughnee;) used in the manner of أَوْ in all its cases except this one, that in the use of او you begin with assurance, and then doubt comes upon you; whereas you begin with إِمَّا in doubt, and must repeat it; as in the saying last mentioned: (S: [and the like is said in the Mughnee, after the explanations of the meanings:]) but some assert that it is like the first إِمَّا, not a conjunction; because it is generally preceded by the conjunction و: and some assert that إِمَّا conjoins the noun with the noun, and the و conjoins إِمَّا with إِمَّا; but the conjoining of a particle with a particle is strange. (Mughnee.) ___ Sometimes the و is suppressed; as in the following verse, (Mughnee,) of El-Ahwas; (S;)

* يَا لَيْتَمَا أُمُّنَا شَالَتْ نَعَامَتُهَا *

* أَيْمَا إِلَى جَنَّةٍ أَيْمَا إِلَى نَارِ *

[*O, would that our mother took her departure, either to Paradise or Hell-fire!*]; (S,* Mughnee, K;) cited by Ks, with ايما for إِمَّا: (T:) and sometimes it is with kesr [i. e. إِيمَا]: (S:) IB says that it is correctly إِمَّا, with kesr; asserting the original to be إِمَّا, with kesr, only. (TA.) ___ And sometimes the former مَا is dispensed with; as in the following verse, (Mughnee,) which shows also

that مَا is sometimes suppressed;

* سَقَتْهُ ارَّوَاعِدُ مِنْ صَيِّفٍ *
* وَإِنْ مِنْ خَرِيفٍ فَلَنْ يَعْدَمَا *

[*The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want* sufficient drink]: i. e. إِمَّا مِنْ صَيِّفٍ وَإِمَّا مِنْ خَرِيفٍ. (Mughnee, K.) Mbr and As say that إِنْ is here conditional, and that the فَ is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that إِنْ in this verse is redundant. (Mughnee.) ___ Sometimes, also, one does not require to mention the second إِمَّا, by mentioning what supplies its place; as in the saying, إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ [*Either do thou speak what is good or else be silent*]. (Mughnee.) [See art. الا, near its end.] Distinct from the foregoing is إِمَّا in the saying in the Kur [xix. 26], فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا [*And if thou see, of mankind, any one*]: for this is [a compound of] the conditional إِنْ and the redundant مَا. (S * in art. امو, and Mughnee.) [In like manner,] you say, in expressing a condition, إِمَّا تَشْتِمَنَّ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ [*If thou revile Zeyd, he will treat thee with forbearance*]. (Ks, T.) And إِمَّا تَأْتِنِي أُكْرِمْكَ [*If thou come to me, I will treat thee with honour*]. (S.) ___ In the following saying, إِمَّا أَنْتَ مُنْطَلِقًا انْطَلَقْتُ [*If thou be going away, I go away*], the مَا is not that which restrains the particle to which it is subjoined from governing, but is a substitute for a verb; (K and TA in art. مَا;) as though the speaker said, إِذَا صِرْتَ مُنْطَلِقًا [or rather إِنْ صِرْتَ]. (TA in that art.) And hence the saying of the poet, [of which a reading different from that here following has been given voce أَمَّا,]

* أَبَا خُرَاشَةَ إِمَّا أَنْتَ ذَا نَفَرٍ *
* فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ الضَّبُعُ *

[*O Aboo-Khurásheh, if thou be possessor of a number of men, verily, my people, the year of dearth,* or *of sterility, hath not consumed them*]; as though he said, إِنْ كُنْتَ ذَا نَفَرٍ. (TA in that art.) [But IHsh states the case differently; saying,] An instance of أَمَّا أَنْتَ مُنْطَلِقًا انْطَلَقْتُ not used to restrain from governing, but as a substitute for a verb,

occurs in the saying, أَمَّا أَنْتَ مُنطَلِقًا انْطَلَقْتُ [*Because thou wast going away, I went away*]; originally, انْطَلَقْتُ لأَنْ كُنْتَ مُنطَلِقًا: [for an explanation of which, see what is said of أَمَّا أَنْتَ in a reading of the verse commencing with أَبَا خُرَاشَةَ voce أَمَّا:] but accord. to El-Fárisee and IJ, the government belongs to مَا; not to كَانَ [or كُنْتَ]. (Mughnee in art. مَا.) ___ So too in the saying, افْعَلْ هٰذَا إِمَّالَا, meaning إِنْ كُنْتَ لَاتَفْعَلُ غَيْرَهُ [i. e. *Do thou this if thou wilt not do another thing;* or *do thou this at least*]; (Mughnee and K, each in art. مَا;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or إِمَّالَا فَافْعَلْ كَذَا, meaning *if thou wilt not do that, then do thou this;* the three particles [إِنْ and مَا and لَا] being made as one word: so says Lth: (T:) [J says,] إِمَّالَا فَافْعَلْ كَذَا is pronounced with imáleh, [i. e. immá-lè,] and is originally إِنْ لَا with مَا as a connective; and the meaning is, *if that thing will not be, then do thou thus:* (S in art. لَا:) [but] AHát [disallows this pronunciation, and] says, sometimes the vulgar, in the place of افْعَلْ ذٰلِكَ إِمَّالَا, say, افْعَلْ ذٰلِكَ بَارِى [*Do thou that at least*]; but this is Persian, and is rejected as wrong: and they say also, أُمَّالَى, with damm to the ا [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly إِمَّالَا, [with kesr, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into ه with damm [saying هُمَّالَى]. (TA in art. مَا.) [Fei says,] لَا is a substitute for the verb in the saying, إِمَّالَا فَافْعَلْ هٰذَا, the meaning being *If thou do not that, then* [*at least*] *do thou this:* the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and then one is content with his doing some, or a part, of them, and says to him thus: i. e., *if thou wilt not do all, then do thou this:* then the verb is suppressed, on account of the frequency of the usage of the phrase, and مَا is added to give force to the meaning: and some say that it is for this reason that لَا is here pronounced with imáleh; because it serves for the verb; like as بَلَى is, and the vocative يَا: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Msb in art. لَا.) [El-Hareeree says that] إِمَّالَا is properly [a compound of] three particles, which are إِنْ and مَا and لَا, made as one word, and the ا at the end thereof is like the ا of حُبَارَى [in which it is written ى, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the ا of this latter word. (Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that لَا is used as a negative of the future, as

in لَا تَفْعَلْ; and the verb [in إِمَّالَا] is suppressed; so it [لا] serves as a substitute in the saying, اِفْعَلْ هٰذَا إِمَّالَا; therefore they pronounce its ا with imáleh: and IAth says that the Arabs sometimes pronounced لَا with a slight imáleh; and the vulgar make the imáleh thereof full, so that its ا becomes ى; but this is wrong. (TA.) You say also, خُذْ هٰذَا إِمَّالَا, meaning *Take thou this if thou take not that*. (T.) It is related that the Prophet saw a runaway camel, and said, To whom belongeth this camel? when, lo, some young men of the Ansár said, We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us. He said, Will ye sell him? They answered, No: but he is thine. And he said, إِمَّالَا فَأَحْسِنُوا إِلَيْهِ حَتَّى يَأْتِيَهُ أَجَلُهُ, meaning *If ye will not sell him, act well to him until his term of life come to him*. (T.)

امت

1 أَمَتَهُ , (T, S, M, K,) aor. ـِ , (T, M, K,) inf. N. أَمْتٌ, (T, S, M,) *He measured it; determined its measure, quantity,* or *the like; computed,* or *conjectured, its measure, quantity,* &c.; (T, S, * M, K;) as also امّتهُ , (M, K,) inf. n. تَأْمِيتٌ. (TA.) You say, ايمتْ يَا فُلَانُ هٰذَا لِى كَمْ هُوَ *Compute thou, O such a one, this, for me, how many it is.* (T.) And أَمَتَ القَوْمَ *He computer,* or *conjectured, the number of the people,* or *company of men.* (T.) And أَمَتَ المآءَ *He measured,* or *computed, the distance between him and the water.* (T.) ___ Also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) *i. q.* قَصَدَهُ [*He tended, repaired, betook himself,* or *directed his course, to it,* or *towards it; aimed at it; sought after it;* or *intended,* or *purposed, it*]; (S, K;) namely, a thing. (S.)

2 أَمَّتَهُ : see 1. ___ أُمِّتَ بِالشَّرِّ *He was suspected of evil.* (M, TA.)

أَمْتٌ *A measure of distance* [&c.]; as in the saying, كَمْ أَمْتُ بَيْنَكَ مَا بَيْنَ الكُوفَةِ *What is the measure of the distance between thee and El-Koofeh?* (T, TA.) *Doubt:* (Th, T, M:) said to be so termed because this word signifies the computing, or conjecturing, measure, quantity, and the like, in which there is doubt. (T, TA.) [See 1.] So in the following ex.: الخَمْرُ حُرِّمَتْ لَا أَمْتَ فِيهَا *Wine is unlawful: there is no doubt respecting* the unlawfulness of *it:* (Sh, Th, T, K:) or the meaning is, *there is no indulgence,* or *lenity, with respect to it;* from أَمْتٌ as signifying feebleness, or weakness, in a journey, or pace. (T, TA.) And in the saying, لَيْسَ فِى الخَمْرِ أَمْتٌ

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There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies] *Disagreement,* or *diversity of opinion,* (اِخْتِلَافٌ,) respecting a thing (فِى شَىْءٍ). (M, K.) *Curvity, crookedness,*

distortion, or *unevenness:* (M, K:) *ruggedness in one place and smoothness in another;* (K;) [*inequality of surface;*] *one part being higher*, or *more prominent, than another:* (TA:) *an elevated place:* (T, S, K:) *small mounds:* (Fr, Th, T, S, M, K:) or *what is elevated, of ground:* or, as some say, *water-courses of valleys, such as are low*, or *depressed:* (Fr, T, TA:) *small hills; hillocks:* (M, TA:) *a hollow*, or *depressed place, between any two elevated portions of ground* &c.: (IAar, T, M:) *depression and elevation*, or *lowness and highness*, (S, M, A, K,) in the ground; (A;) used in this sense in the Kur xx. 106; (S;) and the same in a water-skin not completely filled: (S, A: *) or *laxity in a water-skin when it is not well filled so as to overflow:* (T, * TA:) or *a* [*consequence of*] *pouring* [*water*] *into a skin until it doubles*, or *creases, and not filling it; so that one part of it is higher*, or *more prominent, than another:* (M, TA:) pl. إِمَاتٌ (M, K, TA, but in some copies of the K آمَاتٌ, and in the CK اَمَاتٌ,) and أُمُوتٌ. (M, K.) You say, اسْتَوَتِ الأَرْضُ فَمَا بِهَا أَمْتٌ *The earth*, or *ground, was even, so that there was not in it any depression and elevation.* (A, TA.) And امْتَلأَ السِّقَآءُ فَمَا بِهِ أَمْتٌ *The skin became full, so that there was not in it any depression* [*of one part of its surface*] *and elevation* [*of another part*]. (S, A. *) Az says, (TA,) I have heard the Arabs say, قَدْ مَلأَ القِرْبَةَ مَلْأً لَا أَمْتَ فِيهِ *He had filled the water-skin so full that there was no laxity in it.* (T, TA.) ___ *A fault, a defect, an imperfection, a blemish*, or *the like*, (T, M, K,) in the mouth, and in a garment, or piece of cloth, and in a stone. (M, K.) [Hence the saying,] أَمْتٌ فِى الحَجَرِ لَا فِيكَ i. e. [*May there be a defect*, or *the like*,] *in stones; not in thee:* meaning, may God preserve thee when the stones shall have perished: (Sb, M:) امت is here put in the nom. case, though the phrase is significant of a prayer, because it is not a verbal word: the phrase is like التُّرَابُ لَهُ: and the commencing the sentence with an indeterminate noun is approvable because it is virtually a prayer. (M.) This prov. is mentioned by the expositors of the Tes-heel: not by Meyd. (TA.) ___ *Weakness; feebleness;* (T, K;) *langour; remissness.* (TA.) You say, سِرْنَا سَيْرًا لَا أَمْتَ فِيهِ *We performed a journey*, or *went a pace, in which was no weakness*, or *feebleness* [&c.]. (T, TA.) *A good way, course, mode*, or *manner, of acting*, or *conduct*, or *the like.* (T, K.)

مُؤَمَّتٌ *Suspected* of evil and the like. (K.) [See 2.] [A water-skin] *filled* [*so as to be equally distended:* see أَمْتٌ]. (K.)

مَآءٌ مَأْمُوتٌ *A water of which the distance is computed,* or *conjectured.* (TA.) ___ هُوَ إِلَى أَجَلٍ مَأْمُوتٍ *It is until a determined, defined,* or *definite, period.* (S, K. *) ___ شَىْءٌ مَأْمُوتٌ *A thing that is known.* (M, TA.) [And so مَوْمُوتٌ.]

امد

1 **أَمِدَ عَلَيْهِ** , aor. ـَـ , inf. n. أَمَدٌ, *He was angry with him:* (S, M, Msb, * K:) like أَبِدَ (S) and وَمِدَ and وَبِدَ and عَبِدَ. (T in art. ابد.)

2 **أمّد** , inf. n. تَأْمِيدٌ, *He declared the time, considered with regard to its end;* or *the utmost*, or *extreme, extent, term, limit, point*, or *reach;* expl. by بَيَّنَ الأَمَدَ. (K.)

أَمَدٌ *Time, considered with regard to its end:* زَمَانٌ being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with زَمَانٌ, as will be seen in what follows:] or the *utmost*, or *extreme, extent, term, limit, point*, or *reach.* (S, M, A, Msb, K.) You say, بَلَغَ أَمَدَهُ *He*, or *it, reached*, or *attained, his*, or *its, utmost*, or *extreme, extent, term*, &c. (Msb.) And ضَرَبَ لَهُ أَمَدًا [*He assigned*, or *appointed, for him*, or *it, a term*, or *limit*]. (A.) And هُوَ بَعِيدُ الآمَادِ [*He is one whose limits are remote:* آمَادٌ being the pl.]. (A.) ___ The *period of life which one has reached;* as in the saying, مَا أَمَدُكَ *What is thy period of life which thou hast reached?* (S.) ___ *Each of the two terms of the life* of a man; i. e. the *time of* his *birth*, and the *time of* his *death.* (Sh, T.) El-Hasan [El-Basree], being asked by El-Hajjáj, مَا أَمَدُكَ, meaning *What was the time of thy birth?* answered by saying that it was two years before the expiration of 'Omar's reign as Khaleefeh. (T, L, from a trad.) ___ The *startingplace*, and the *goal*, of horses in a race. (Sh, T, L.) ___ *Any space of time:* (Er-Rághib:) *a space of time of unknown limit.* (Kull pp. 9 and 10.) ___ Sometimes, *A particular time;* as in the phrase أَمَدُ كَذَا *The time of such a thing;* like زَمَانُ أَمَدٍ. (Kull p. 10.) ___ [It is also used for ذُو أَمَدٍ, and (applied to a fem. n.) ذَاتُ أَمَدٍ, *Having a term*, or *limit; limited in duration;* as in the saying,] الدُّنْيَا أَمَدٌ والآخِرَةُ أَبَدٌ [*The present state of existence is limited in duration, but the final state of existence is everlasting*]. (Obeyd Ibn-'Omeyr, L in art. ابد.)

أُمْدَةٌ *A remainder,* or *what remains,* (K,) of anything. (TA)

سِقَآءٌ مُؤَمَّدٌ *A skin* [*exhausted;*] *in which there remains not a gulp,* or *as much as is swallowed at once, of water.* (K.)

أَمَدُهُ *An extreme term, limit,* or *point, reached,* or *attained.* (K.)

امر

1 **أَمَرَهُ** , (T, S, M, &c.,) aor. ـُ , (M, &c.,) inf. n. أَمْرٌ (T, S, M, Msb, K) and إِمَارٌ, (M, L, K,) which latter, however, is disapproved by MF, (TA,) and إِيمَارٌ is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of آمَرَهُ , respecting which see what follows,] (TA,) and آمَرَةٌ, (M, K,) which is one of the inf. ns. [or quasiinf. ns.] of the measure فَاعَلَةٌ, like عَافِيَةٌ and عَاقِبَةٌ, (M,) *He commanded him; ordered him; bade him; enjoined him;* the inf. n. signifying the *contr. of* نَهْيٌ; (T, M, K;) as also آمَرَهُ , (Kr, M, K,) mentioned by A'Obeyd also as a dial. var. of أَمَرَهُ: (Msb:) but A'Obeyd says that آمَرْتُهُ and أَمَرْتُهُ are syn. [in a sense different from that explained above, i. e.] as meaning كَثَّرْتُهُ. (TA.) You say, أَمَرَهُ بِهِ, (S, M, K,) and أَمَرَهُ إِيَّاهُ, suppressing the prep., (M,) *He commanded, ordered, bade,* or *enjoined, him to do it.* (M, K.) And أَمَرْتُكَ أَنْ تَفْعَلَ, and لِتَفْعَلَ, and بِأَنْ تَفْعَلَ, *I commanded, ordered, bade,* or *enjoined, thee to do* [such a thing]. (M.) [And أَمَرَهُ بِكَذَا as meaning *He commanded him,* or *ordered him, to make use of such a thing; or the like:* whence, in a trad.,] أُمِرْتُ بِالسِّوَاكِ [*I have been commanded to make use of the tooth-stick*]. (El-Jámi' es- Sagheer.) [And *He enjoined him such a thing;* as, for instance, patience.] The imperative of أَمَرَ is مُرْ; originally اؤْمُرْ; which also occurs [with وَ in the place of ؤ when the ا is pronounced with damm]: (M:) but [generally] when it is not preceded by a conjunction, (Msb,) i. e., by وَ or فَ, (T,) you suppress the ء, [i. e. the radical ء, and with it the conjunctive ا preceding it,] contr. to rule, and say, مُرْهُ بِكَذَا [*Command,* or *order,* or *bid,* or *enjoin, thou him to do such a thing*]; like as you say, كُلْ and خُذْ: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the وَأْمُرْ بِكَذَا, agreeably with analogy, and thus to say, وَأْمُرْ بِكَذَا. (Msb.) ___ [You say also, أَمَرَ بِهِ فَقُتِلَ *He gave an order respecting him, and accordingly he was slain.* And أَمَرَ لَهُ بِكَذَا *He ordered that such a thing should be done, or given, to him.*] ___ In the Kur [xvii. 17], أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا, so accord. to most of the readers, (T, &c.,) means *We commanded* [*its luxurious inhabitants*] to obey, *but they transgressed therein,* or *departed from the right way,* or *disobeyed:* (Fr, T, S, &c.:) so says Aboo-

Is-hák; adding that, although one says, أَمَرْتُ زَيْدًا فَضَرَبَ عَمْرًا, meaning *I commanded Zeyd to beat 'Amr, and he beat him*, yet one also says, أَمَرْتُكَ فَعَصَيْتَنِى [*I commanded thee, but thou disobeyedst me*]: or, accord. to some, the meaning is, *We multiplied its luxurious inhabitants;* (T;) and this is agreeable with another reading, namely, آمَرْنَا ; (TA;) and a reading of El-Hasan, namely, أَمَرْنَا, like عَلِمْنَا, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from الإِمَارَةُ; (S, TA;) [in which case it seems that we should read أَمَّرْنَا ; or, perhaps, أَمَرْنَا: see 2:] Abu-l-'Áliyeh reads أَمَّرْنَا , and this is agreeable with the explanation of I'Ab, who says that the meaning is, *We made its chiefs to have authority, power,* or *dominion.* (TA.) ___ أَمَرَهُ, aor. ـُ , also signifies *He commanded, ordered, bade,* or *enjoined, him to do that which it behooved him to do.* (A.) [*He counselled,* or *advised, him.*] One says, مُرْنِى, meaning *Counsel thou me; advise thou me.* (A.) ___ أَمَرَ بِاقْتِنَاصٍ, said

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of a wild animal, means *He rendered* the beholder *desirous of capturing* him. (M.) أَمَرَ, (As, Fr, Th, T, S, M, Msb, K,) aor. ; (Msb, TA;) and أَمُرَ, aor. ـُ ; (S, M, IKtt, K;) and أَمِرَ, aor. ـَ ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. أَمْرٌ (K) and إِمْرَةٌ (S) and إِمَارَةٌ; (As, T, S;) or the second is a simple subst.; (K;) or perhaps it is meant in the S that this and the third are quasi-inf. ns.; (MF;) *He had,* or *held, command; he presided as a commander, governor, lord, prince,* or *king;* (M, Msb, K;) *he became an* أَمِير; (As, T, S;) عَلَى القَوْمِ *over the people.* (M, * Msb, K.) [See also 5.] أَمَرَ فُلَانٌ وَأُمِرَ عَلَيْهِ, or وَأُمِّرَ عليه, (as in different copies of the S,) [*Such a one has held command and been commanded,*] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning *such a one is a person of experience;* or *one who has been tried,* or *proved and strengthened, by experience.* (S.) أَمَرَهُ as syn. with آمَرَهُ: see 4. أَمَرَ, (S, M, Msb, K,) aor. ـَ , (Msb, K,) inf. n. أَمَرٌ and أَمْرَةٌ; (M, K, TA; the latter written in the CK إِمْرَةٌ;) and أَمُرَ, aor. ـَ ; (IKtt;) *It* (a thing, M, Msb, or a man's property, or camels or the like, Abu-l-Hasan and S, and a people, T, S) *multiplied;* or *became many,* or *much,* or *abundant;* (T, S, M, Msb, K;) and *became complete.*

(M, K.) ___ And the former, *His beasts multiplied;* or *became many;* (M, K;) [as also آمر ; for you say,] آمر بَنُو فُلَانٍ, inf. n. إِيمَار, *The property*, or *camels* or *the like, of the sons of such a one multiplied;* or *became many*, or *abundant*. (M.) أَمَرَ الأَمْرُ, (Akh, S, K,) aor. ـَـ , inf. n. أَمَرٌ, (Akh, S,) *The affair*, or *case*, (i. e., a man's affair, or case, Akh, S,) *became severe, distressful, grievous*, or *afflictive*. (Akh, S, K.)

2 **أَمَّرَهُ** , inf. n. تَأْمِيرٌ, *He made him*, or *appointed him, commander, governor, lord, prince*, or *king*. (S, * Mgh, Msb.) [And it seems to be indicated in the S that أَمَرَهُ , without teshdeed, signifies the same.] See 1, in three places. You say also, أُمِّرَ عَلَيْنَا (A, TA) *He was made*, or *appointed, commander*, &c., *over us*. (TA.) ___ Also *He appointed him judge*, or *umpire*. (Mgh.) ___ أَمَّرَ القَنَاةَ *He affixed a spear-head to the cane* or *spear*. (T, M.) [See also the pass. part. n., below.] ___ أَمَّرَ أَمَارَةً *He made* [a thing] *a sign*, or *mark, to show the way*. (T.)

3 **آمَرَهُ فِي أَمْرِهِ** , (T, * S, M, Msb,) inf. n. مُؤَامَرَةٌ, (S, K,) *He consulted him respecting his affair*, or *case;* (T, * S, M, Msb, K, * TA;) as also وَامَرَهُ; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (S, TA;) and اِسْتَأْمَرَهُ , (M,) inf. n. اِسْتِئْمَارٌ; (S, K;) and ائْتَمَرَهُ , (T,) inf. n. ائْتِمَارٌ. (S, K.) It is said in a trad., آمِرُوا النِّسَآءَ فِى أَنْفُسِهِنَّ *Consult ye women respecting themselves*, as to marrying them. (TA.) And in another trad., آمَرَتْ نَفْسَهَا, meaning *She consulted herself*, or *her mind;* as also اِسْتَأْمَرَتْ نَفْسَهَا. (TA.) [See another ex. voce نَفْسٌ. And see also 8.]

4 **آمَرَ** , inf. n. إِيمَارٌ: see 1, last sentence but one, in two places. آمَرَ; (S, M, Msb, K;) and أَمَرَهُ , (S, M, Msb, K,) accord. to some, (M,) aor. ـُـ , (Msb, K,) inf. n. أَمْرٌ; (Msb;) both signifying the same accord. to AO, (S,) or A 'Obeyd, (TA,) but the latter is of weak authority, (K,) or is not allowable; (M;) and, accord. to El-Hasan's reading of xvii. 17 of the Kur, (see 1,) أَمَرَهُ also; (M;) *He* (a man) *multiplied it;* or *made it many*, or *much*, or *abundant:* (S, Msb:) *He* (God) *multiplied*, or *made many* or *much* or *abundant, his progeny*, and *his beasts:* (M, K:) and آمَرَ مَالَهُ *He* (God) *multiplied*, &c., *his property*, or *camels* or *the like*. (S.) See also 1, first sentence, in two places.

5 **تَأَمَّرَ** *He became made*, or *appointed, commander, governor, lord, prince*, or *king;* (Msb;) *he received*

authority, power, or *dominion;* عَلَيْهِمْ *over them.* (S, K.) [See also أَمَرَ.] ___ See also 8.

6 تَآمَرَ see 8, in three places.

8 ائتمر [written with the disjunctive alif ايتمر] *He obeyed,* or *conformed to, a command;* (S, * M, Mgh, K; *) *he heard and obeyed.* (Msb.) You say, ائتمر بخيرٍ, meaning *He was as though his mind commanded him to do good and he obeyed the command.* (M.) And [you use it transitively, saying,] ائتمر الأَمْرَ *He obeyed,* or *conformed to, the command.* (S.) And لَا يَأْتَمِرُ رُشْدًا *He will not do right of his own accord.* (A.) Imra el-Keys says, (S,) or En-Nemir Ibn-Towlab, (T,)

* وَيَعْدُو عَلَى المَرْءِ مَا يَأْتَمِرْ *

[*And that which man obeys wrongs him,* or *injures him*]; meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (S:) or, accord. to Kt, *that* evil *which man purposes to do:* (T:) or *that which man does without consideration, and without looking to its result.* (A 'Obeyd, T.) [See what follows.] ___ *He undertook a thing without consulting;* (Kt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA:) *he followed his own opinion only.* (Mgh.) One says, أَمَرْتُهُ فَأْتَمَرَ وَأَبَى أَنْ يَأْتَمِرَ, (A, Mgh,) meaning *I commanded him, but he followed his own opinion only, and refused to obey.* (Mgh.) ___ *He formed an opinion, and consulted his own mind, and determined upon it.* (Sh, T.) And ائتمر رَأْيَهُ *He consulted his own mind,* or *judgment,* respecting what was right for him to do. (Sh, T.) ___ ائتمروا, (A, Msb,) inf. n. ائْتِمَارٌ; (S, K;) and تآمروا, (A,) inf. n. تَآمُرٌ, of the measure تَفَاعُلٌ; (S;) and تأمّروا, (TA,) inf. n. تَأَمُّرٌ; (K;) *They consulted together:* (S, * A, Msb, K: *) or ائتمروا and تآمروا signify *they commanded, ordered, bade,* or *enjoined, one another;* like as one says, اقتتلوا and تقاتلوا, and اختصموا and تخاصموا: (T:) or ائتمروا عَلَى الأَمْرِ and تآمروا عَلَيْهِ, *they determined,* or *settled, their opinions respecting the affair,* or *case:* (M:) and ائتمروا به, (S, Msb,) inf. n. as above, (K,) signifies *they purposed it,* (S, Msb, K, *) namely, a thing, (Msb, K,) *and consulted one another respecting it.* (S.) It is said in the Kur [lxv. 6], وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ

And command ye, or *enjoin ye, one another to do good:* [such is app. the meaning,] but God best knoweth: (T:) or, accord. to Kt, *purpose ye among yourselves to do good.* (TA.) And in the same [xxviii. 19], إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ, meaning *Verily the chiefs command one another respecting thee, to slay thee:* (Zj, T:) or *consult together against thee, to slay thee:* (AO, T:) or *purpose against thee, to slay thee:* (Kt, T:) but the last but one of these explanations is better than the last. (T.) ___ See also 3. ___ Accord. to El-Bushtee, ائتمره also signifies *He gave him permission:* but this has not been heard from an Arab. (Az, TA.)

10 **إِسْتَأْمَرَ** see 3, in two places.

أَمْرٌ *A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript:* (S, * Msb, * TA, &c.:) pl. أَوَامِرُ: (S, Msb, &c.:) so accord. to common usage; and some writers of authority justify and explain it by saying that أَمْرٌ is [originally] مَأْمُورٌ به; that it is then changed to the measure فَاعِلٌ; [i. e., to آمِرٌ;] like أَمْرٌ عَارِفٌ, which is originally مَعْرُوفٌ; and عِيشَةٌ راضِيَةٌ, originally مَرْضِيَّةٌ; &c.; [and then, to أَمْرٌ;] and that فَاعِلٌ becomes in the pl. فَوَاعِلُ; so that أَوَامِرُ is the pl. of مَأْمُورٌ: others say that it has this form of pl. to distinguish it from أَمْرٌ in the sense of حَالٌ [&c.], in which sense it has for its pl. أُمُورٌ. (Msb, TA.) [But I think that أَوَامِرُ may be properly and originally pl. of آمِرَةٌ, for آمِرَةٌ آيَةٌ, or the like. MF says that, accord. to the T and M, the pl. of أَمْرٌ in the sense explained in the beginning of this paragraph is أُمُورٌ: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, الأَمْرُ ضِدُّ النَّهْيِ وَاحِدُ الأُمُورِ, but قَالَ اللَّيْثُ الأَمْرُ مَعْرُوفٌ نَقِيضُ النَّهْيِ وَاحِدُ الأُمُورِ, evidently meaning that أَمْرٌ signifies the contr. of نَهْيٌ, and is also, in another sense, the sing. of أُمُورٌ.] [Hence,] أُولُو الأَمْرِ *Those who hold command* or *rule*, and *the learned men.* (M, K. [See Kur iv. 62.]) And أَمْرُ اللّٰهِ *The threatened punishment of God:* so in the Kur x. 25, and xi. 42, and xvi. 1; in which last place occur the words, أَتَى أَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوهُ, meaning *The threatened punishment ordained of God hath, as it were, come:* so near is it, that it is as though it had already come: *therefore desire not ye to hasten it.* (Zj, M, TA.) And *The purpose of God.* (Bd and Jel in lxv. 3; &c.) And الأَمْرُ قَرِيبٌ *The resurrection*, or *the time thereof, is near.* (Mgh, from a trad.) And مَا فَعَلْتَهُ

عَنْ أَمْرِى, in the Kur xviii. 81, *I did it not of my own judgment:* (Bd:) or, *of my own choice.* (Jel.) [Hence also الأَمْرُ, in grammar, signifies *The imperative form* of a verb.] ___ Also *A thing; an affair; a business; a matter; a concern: a state, of a person* or *thing*, or *of persons* or *things*

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or *affairs or circumstances; a condition; a case: an accident; an event: an action:* syn. شَأْنٌ: (M, F, TA:) and حَالٌ, (Msb, TA,) and حَالَةٌ: (Msb:) and حَادِثَةٌ: (K:) and فِعْلٌ: (MF, TA:) and *a thing that is said; a saying:* (TA voce أُولُو, at the end of art. ال:) pl. أُمُورٌ; (S, M, K, &c.;) its only pl. in the senses here explained. (TA.) You say, أَمْرُ فُلَانٍ مُسْتَقِيمٌ [*The affair,* or *the like, of such a one is in a right state*]: and اُمُورُهُ مُسْتَقِيمَةٌ [*His affairs are in a right state*]. (S, A.) And شَتَّتَ أَمْرَهُ *He dissipated, disorganized, disordered, unsettled,* or *broke up, his state of things,* or *affairs.* (As, TA in art. امر.) [شعب seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.] ___ أَمْرٌ كُلِّىٌّ [*A universal,* or *general, prescript, rule,* or *canon*]. (Msb voce قَاعِدَةٌ, KT voce قَانُونٌ, &c.)

إِمْرٌ a subst. from أَمِرَ الأَمْرُ in the sense of اشْتَدَّ; (S;) or a subst. from أَمَرَ as signifying كَثُرَ and تَمَّ; (M;) [*A severe, a distressful, a grievous,* or *an afflictive, thing:* or] *a terrible, and foul,* or *very foul, thing:* or *a wonderful thing.* (TA,) Hence, [used as an epithet, like أَمْرٌ, q. v.,] in the Kur [xviii. 70], لَقَدْ جِئْتَ شَيْئًا إِمْرًا *Verily thou hast done a severe, a distressful, a grievous,* or *an afflictive, thing:* (S:) or *a terrible, and foul,* or *very foul, thing:* (TA:) or *a wonderful thing:* (S:) or *an abominable, a foul,* or *an evil, and a wonderful, thing:* (Ks, M, K: *) or *a terrible and an abominable thing;* signifying more than نُكْرًا, [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or *a crafty, and an abominable,* or *a foul,* or *an evil, and a wonderful, thing;* and derived from أَمَرَ القَوْمُ as meaning كَثُرُوا. (Ks.)

أَمْرٌ a coll. gen. n. of which أَمْرَةٌ (q. v.) is the n. un. See also تَأْمُورٌ.

أَمِرٌ : see إِمَّرٌ. *Multiplied;* or *become many*, or *much*, or *abundant*. (M, K.) [See أَمِرَ.] You say زَرْعٌ أَمِرٌ *Abundant seed-produce*. (Lh, M.) ___ A man *whose beasts have multiplied*, or *become many* or *abundant*. (M.) A man *blessed*, or *prospered*, (Ibn-Buzurj, M, K, *) *in his property:* (M:) fem. with ة. (Ibn-Buzurj.) And with ة, A woman *blessed to her husband* [*by her being prolific*]: from the signification of كَثْرَةٌ. (M.) *Severe; distressful; afflictive*. (TA.) [See also إِمْرٌ.]

أَمْرَةٌ *A single command, order, bidding*, or *injunction:* as in the saying, لَكَ عَلَيَّ أَمْرَةٌ مُطَاعَةٌ *Thou hast authority to give me one command, order, bidding*, or *injunction*, which shall be *obeyed* by me. (S, M, * A, Msb, K.) You should not say, [in this sense,] إِمْرَةٌ, with kesr. (T, S.) See also إِمْرَةٌ.

إِمْرَةٌ a subst. from أَمَرَ [q. v.]; *Possession of command;* the *office*, and *authority, of a commander, governor, lord, prince*, or *king;* (M, * Msb, K;) as also إِمَارَةٌ (Mgh, Msb, K) and أَمَارَةٌ ; (L, K;) but this last is by some disallowed, and is said in the Fs and its Expositions to be unknown. (MF.) It is said in a trad., لَعَلَّكَ سَآءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ *Perhaps thy paternal uncle's son's possession of command hath displeased thee*. (TA.) ___ [And hence, *Increase*, or *abundance*, or *the like;* as also other forms mentioned in what follows.] You say, فِى وَجْهِ مَالِكَ تَعْرِفُ إِمْرَتَهُ *In the face of thy property*, [meaning such as consists in camels or the like, and also money,] *thou knowest its increase and abundance*, and *its expense:* (S:) or إِمَّرَتُهُ , and إِمْرَتُهُ , which latter is a dial. var. of weak authority, and أَمَّرَتُهُ , i. e., *its increase and abundance:* (M:) or إِمَّرَتُهُ as meaning *its prosperous state;* as also أَمَارَتُهُ , and أَمْرَتُهُ : (Ibn-Buzurj:) accord. to AHeyth, who reads تُعْرَفُ إِمَّرَتُهُ , the meaning is, *its decrease;* but the correct meaning is, *its increase*, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lh, M:) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, مَأْحْسَنَ أَمَارَتَهُمْ *How good is their multiplying, and the multiplying of their offspring and of their number!* (M.) And لَا جَعَلَ اللّٰهُ فِيهِ إِمَّرَةً *May God not make an increase to be therein*. (T.)

أَمَرَةٌ *Stones:* (K:) [or *a heap of stones:*] or it is the n. un. of أَمَرٌ, which signifies *stones:* (M:) or the latter signifies *stones set up in order that one may be directed thereby to the right way:* (Ham p. 409:) and the former also signifies *a hill;* (M, K;) and أَمَرٌ is [used as] its pl.: (M:) and *a sign*, or *mark, by which anything is known;* (M, K;) as also أَمَارٌ and أَمَارَةٌ ; (As, S;) and أَمَرٌ is [used as] its pl. in this sense also: (M:) or *a sign*, or *mark, set up to show the way;* (AA, Fr;) as also أَمَارٌ and أَمَارَهٌ : (K:) or *a small sign*, or *mark, of stones, to show the way, in a waterless desert;* (S;) as also أَمَارٌ [and أَمَارَةٌ]; and *any sign*, or *mark, that is prepared:* (TA:) or *a structure like a* مَنَارَة [here app. meaning a *tower of a mosque*], *upon a mountain, wide like a house* or *tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ád and Irem; in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation:* (ISh, T:) the pl. (in all the senses above, K) [or rather the coll. gen. n.,] is أَمَرٌ. (S, K.) See also إِمْرَةٌ.

أَمَارٌ and أَمَارَةٌ *A sign, mark*, or *token.* (As, S Mgh.) See also each voce أَمَرَةٌ, in three places. You say, هِى أَمَارَةُ مَا بَيْنِى وَبَيْنَكَ *It is a sign*, or *token, of what is between me and thee.* (T, * TA.) And a poet says,

* إِذَا طَلَعَتْ شَمْسُ النَّهَارِ فَإِنَّهَا *
* أَمَارَةُ تَسْلِيمِى عَلَيْكِ فَسَلِّمِى *

[*When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute*]. (TA.) ___ Also *A time:* (As, S, K:) so IAar explains the latter word, not particularizing the time as definite or otherwise: (M:) or *a definite time:* (TA:) or *a time*, or *place, of promise* or *appointment; an appointed time* or *place;* syn. مَوْعِدٌ: (M, Mgh, K:) or, accord. to some, the former word is pl. [or rather col. gen. n.] of the latter. (TA.) El- 'Ajjáj says,

* إِذْ رَدَّهَا بِكَيْدِهِ فَارْتَدَّتِ *
* إِلَى أَمَارٍ وَأَمَارٍ مُدَّتِى *

When He (meaning God) *brings it*, (namely my soul,) *by his skilful ordering*, and his power, [*and it is thus brought*, or *it thus comes, to a set time, and*] *to the time of the end of my appointed period:* امارمدّتى being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find وأَمارٌ مُدَّتى.])

أَمُورٌ [an intensive epithet from أَمَرَهُ]. You say, إِنَّهُ لَأَمُورٌ بِالْمَعْرُوفِ وَنَهُوٌّ عَنِ الْمُنْكَرِ *Verily he is one who strongly commands*, or *enjoins, good conduct, and who strongly forbids evil conduct*. (S in art. نهى, and A. *)

أَمِيرٌ *One having, holding*, or *possessing, command;* (S;) *a commander; a governor; a lord;* (M, * Msb;) *a prince*, or *king:* (M, K:) fem. with ة: (S, K:) pl. إِمْرَآءُ. (M, Msb, K.) ___ *A leader of the blind*. (M, K.) So in the saying of El-Aashà:

* إِذَا كَانَ هَادِى الفَتَى فِى البِلَا *
* دَصَدْرَ القَنَاةِ أَطَاعَ الأَمِيرَا *

[*When the young man's guide in the countries*, or *lands*, or *the like, is the top of the cane, he obeys the leader of the blind*]. (M.) ___ A woman's *husband*. (A.) ___ *A neighbour*. (K.) ___ *A person with whom one consults:* (A, K:) *any one of whom one begs counsel*, or *advice, in a case of fear*. (TA.) You say, هُوَ أَمِيرِى *He is the person with whom I consult*. (A.)

أَمَارَةٌ : see إِمْرَةٌ, in three places: ___ and see also أَمَرَةٌ, in three places; and أَمَارٌ.

إِمَارَةٌ : see الإِمَارَةُ ___. إِمْرَةٌ is also used for صَاحِبُ الإِمَارَةِ, i. e. الأَمِيرُ. (Mgh.)

أَمَّرٌ : see the next paragraph, in two places.

إِمَّرٌ A man *who consults every one respecting his case;* as also أَمَرٌ and أَمَّارَةٌ : (M:) or a man *resembling* [*in stupidity*] *a kid:* [see the latter part of this paragraph:] (Th, M:) or, as also إِمَّرَةٌ (S, M, K, &c.) and أَمَّرٌ and أَمَّرَةٌ , (K,) a man *having weak judgment*, (S, K,) *stupid*, (T, M,) or *weak, without judgment*, (M, L,) or *without intellect*, or

intelligence, (T,) *who obeys the command of every one*, (T, S,) *who complies with what every one desires to do in all his affairs;* (K;) a *stupid* man, *of weak judgment, who says to another, Command me to execute thine affair.* (IAth.) It is said in a trad., مَنْ يُطِعْ إِمَّرَةً لَا يَأْكُلْ ثَمَرَةً [*He who obeys a stupid man*, &c., *shall not eat fruit:* or the meaning is]

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he who obeys a stupid woman shall be debarred from good. (IAth.) إِمَّرَةٌ is applied to a woman and to a man: when it is applied to a man, the ة is added to give intensiveness to the signification. (ISh.) The following saying, إِذَا طَلَعَتِ الشِّعْرَى وَلَا إِمَّرًا, إِمَّرَةً سَفْرًا فَلَا تُرْسِلْ فِيهَا , in rhyming prose, means [*When Sirius rises in the clear twilight*,] *send not thou among them* (*meaning the camels*) *a man without intelligence* [*in a great degree, nor one who is so in a less degree;* or *a woman without intelligence, nor a man without intelligence;*] to manage them. (Sh.) ___ Also, (M, K,) and إِمَّرَةٌ and أَمَّرَ and أُمَّرٌ , (K,) *A young lamb:* (M, K:) or the first (إِمَّرٌ) and the second, *a young kid:* (M, TA:) or the former of these two, *a male lamb:* (M, TA:) or *a young male lamb:* (S:) and the latter of them, *a female lamb:* (M, TA:) or *a young female lamb.* (S, M.) One says, مَا لَهُ إِمَّرٌ وَلَا إِمَّرَةٌ , meaning *He has not a male lamb nor a female lamb:* (M, TA:) or *he has not anything.* (T, S, M.)

أَمَّرَةٌ : see إِمَّرٌ, in two places.

إِمَّرَةٌ : see إِمَّرٌ, in six places: and see إِمْرَةٌ, in four places.

إِمَّرَةٌ : see إِمْرَةٌ.

أَمَّارٌ [*Wont to command*]. [Hence,] النَّفْسُ الأَمَّارَةُ [*The soul that is wont to command*]; (A;) *the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable*

dispositions. (KT.) [See نَفْسٌ.]

أَمَّارَةٌ fem. of أَمَّارٌ [q. v.]. ___ See also إِمَّرٌ.

آمِرٌ [act. part. n. of آمِرٌ ___.] أَمَرَهُ and مُؤْتَمِرٌ *Two days,* (S,) *the last,* (K,) *the former being the sixth, and the latter the seventh,* (M,) *of the days called* أَيَّامُ الجُوزِ: (S, M, K: [but see عَجُوزٌ:]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning يُؤْتَمَرُ فِيهِ. (TA.)

تَأْمُرِىٌّ : see تَأْمُورٌ, in two places.

تُؤْمُرِىٌّ , and without ء: see تَأْمُورٌ, in six places.

تَأْمُورٌ and تَأْمُورَةٌ are properly mentioned in this art.; the measure of the former being تَفْعُولٌ; (K;) and that of the latter, تَفْعَلُولَةٌ: (TA:) not as J has imagined; [who writes them without ء, and mentions them in art. تمر;] (K;) their measures accord. to him being فَاعُولٌ and فَاعُولَةٌ. (TA.) [But in all the senses here explained, they appear to be with and without ء.] ___ The former signifies The *soul:* (S in art. تمر, where it is written without ء; and M, A, K:) because it is that which is wont to command. (A.) One says, قَدْ عَلِمَ تَأْمُورُكَ ذلكَ *Thy soul,* or *self, hath known that.* (AZ, and T in art. تمر.) ___ The *intellect:* (M:) as in the saying, عَرَفْتُهُ بِتَأْمُورِي *I knew it by my intellect.* (M in art. تمر, without ء; and TA.) You say also, هُوَ ابْنُ تَأْمُورِهَا, meaning *He is the knowing with respect to it.* (TA in art. بني.) ___ The *heart,* (T in art. تمر without ء, and M, A, K,) *itself.* (M, TA.) Hence the saying, حَرْفٌ فِى تَأْمُورِى خَيْرٌ مِنْ عَشَرَةٍ فِى وِعَائِكَ [*One word in my heart is better than ten in thy receptacle*]. (T in art. تمر, and TA.) ___ The *pericardium.* (M in art. تمر, without ء.) ___ The *core,* or *black* or *inner part,* or *clot of blood,* (حَبَّةٌ, M, K, or عَلَقَةٌ, TA,) and *life,* and *blood, of the heart:* (M, K:) or *blood,* (As, S, M, in art. تمر, and K,) absolutely: (TA:) and تَأْمُورُ النَّفْسِ signifies *the life-blood:* (As, S:) or *the blood of the body:* (S in art. نفس:) and *the life of the soul.* (M, K.) ___ Also, as being likened to blood, (TA,) *Wine;* and so تَأْمُورَةٌ : (M, K:) and ___ *A dye:* (M, TA:) and ___ *Saffron.* (As,

K.) ___ [Hence also,] *Water.* (M, K.) You say, مَا فِى الرَّكِيَّةِ تَامُورٌ, (T, S in art. تمر, and M,) or تَأْمُورٌ, (A,) *There is not in the well any water.* (T, S, M, A.) The *wezeer* (وزير) *of a king:* (M, K:) because his command is effectual. (TA.) *Any one:* as in the saying, مَابِهَا تَأْمُورٌ, (T in art. تمر, A, K,) as also تُؤْمُورٌ, (T in art. تمر, and K,) each with an augmentative ت, and without ء as well as with it, accord. to Er-Radee and others, (TA,) and تَأْمُرِىٌّ, and تَأْمُورِىٌّ, (M,) and تُؤْمُرِىٌّ, (T in art. تمر, M, TA,) or without ء, (S, M, K, in art. تمر,) and أَمَرٌ, (M, K,) *There is not in it* (i. e. in the house, الدار, M, A, TA) *any one.* (M, A, K, and T and S in art. تمر.) You say also, بِلَادٌ خَلَآءٌ لَيْسَ فِيهَا تُومُرِىٌّ *Vacant regions wherein is not any one.* (S in art. تمر.) تُؤْمُرِىٌّ (M, K) and تُومُرِىٌّ (S in art. تمر) and تَأْمُورِىٌّ and تَأْمُرِيٌّ (M, K) also signify *A man*, or *human being.* (S, * M, K.) You say, speaking of a beautiful woman, مَا رَأَيْتُ تُومُرِيًّا أَحْسَنَ مِنْهَا *I have not seen a human being*, or *creature, more beautiful than she:* (S and M in art. تمر:) and مَا رَأَيْتُ تُومُرِيًّا أَحْسَنَ مِنْهُ [*I have not seen a man more beautiful than he*]. (T and S in art. تمر.) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) ___ Also *Anything:* as in the saying أَكَلَ الذِّئْبُ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَامُورًا [*The wolf ate the sheep*, or *goat, and left not of it anything*]. (T and S in art. تمر.) *A child, young one*, or *fœtus* syn. وَلَدٌ. (M, K.) The *receptacle* (وِعَآء) *of the child, young one*, or *fœtus.* (M in art. تمر, without ء; and K.) ___ *A* وِعَآء [*in the ordinary sense;* i. e. *a bag*, or *receptacle, for travelling-provisions and for goods or utensils &c.*]. (M, K.) Hence the saying, أَنْتَ أَعْلَمُ بِتَأْمُورِكَ *Thou art best acquainted with what thou hast with thee;* and *with thine own mind.* (M.) ___ Also, (K,) and تَأْمُورَةٌ, (M, [in which the former is not given in the following senses,] and K,) or تَامُورَةٌ, (S in art. تمر,) *A ewer*, syn. إِبْرِيقٌ, (S, M, K,) *for wine:* (S:) and, (M, K,) or, as some say, (TA,) *a* حُقَّةٌ (M, K, TA) *in which wine is put.* (TA.) ___ Also the first, (M, K,) or ↓ third, (T and S in art. تمر,) The *chamber*, or *cell*, (صَوْمَعَةٌ, T and M in art. تمر, without ء, and S and K, and نَامُوسٌ, M, K,) *of a monk.* (M, K.) ___ And hence, (TA,) the first, (K,) and ↓ second, (M, K,) or ↓ third, of these three words, (T and S, in art. تمر,) The *covert*, or *retreat, of a lion.* (T, S, M, K.) Whence, فُلَانٌ أَسَدٌ فِى تَامُورَتِهِ *Such a one is a lion in his covert:* (T and S in art. تمر:) a saying borrowed from 'Amr Ibn-Maadee-Kerib: (T and S ibid:) or, accord. to some, it means, *a lion in the greatness of his courage*, and *in his heart.* (TA.) Also (i. e. the first only) *Play*, or *sport, of girls* or *of boys.* (Th, M in art. تمر

without ء, and K.) See also يَأْمُورٌ.

تُؤْمُورٌ *A sign*, or *mark*, *set up to show the way in a waterless desert;* (K, TA;) *consisting of stones piled up, one upon another:* (TA:) pl. تَآمِيرُ. (K.) [See أَمَرَةٌ.] See also تَأْمُورٌ.

تَأْمُورَةٌ , and without ء: see تَأْمُورٌ, in eight places. ___ Also The *pericardium;* the *integument* (غِلَاف) *of the heart*. (S in art. تمر: there written without ء.)

تَأْمُورِىٌّ : see تَأْمُورٌ, in two places.

مِئْمَرٌ *Counsel; advice:* as in the saying, فُلَانٌ بَعِيدٌ مِنَ المِئْمَرِ قَرِيبٌ مِنَ المِئْبَرِ *Such a one is far from counsel*, or *advice: near to calumny*, or *slander*. (A.)

مُؤَمَّرٌ *Made*, or *appointed*, *commander*, *governor*, *lord*, *prince*, or *king:* (S, M, K: *) *made to have authority, power*, or *dominion:* (T, M, K:) in which latter sense it is explained by Khálid, as applied by Ibn-Mukbil to a spear. (T.) ___ A cane, or spear-shaft, *having a spearhead affixed to it*. (K.) ___ A spear-head (T, TA) *sharpened;* syn. مُحَدَّدٌ. (T, M, K, TA.) ___ *Distinguished*, or *defined*, (مُحَدَّدٌ,) *by signs*, or *marks:* (TA:) or, as some say, (TA,) *marked with a hot iron;* syn. مُوسُومٌ. (K, TA.)

مَأْمُورٌ [pass. part. n. of أَمَرَهُ, q. v.]. ___ It is said in a trad., (S, &c.,) خَيْرُ المَالِ مُهْرَةٌ مَأْمُورَةٌ وَسِكَّةٌ مَأْبُورَةٌ *The best of property are a prolific filly* [*and a row of palm-trees*, or perhaps *a tall palmtree*, *fecundated*]; (AZ, A 'Obeyd, T, S, A, K;) as though the filly were commanded [by God] to be so: (A, in which the epithet مأمورة thus used is said to be tropical:) [or] مأمورة is thus for the sake of conformity to مأبورة, and is originally مُؤْمَرَةٌ, (S, M, * K,) from آمَرَهَا اللّٰهُ: (TA:) or it is a dial. var. of weak authority; (K;) though, accord. to AZ, it signifies *made to have abundant offspring*, from أَمَرَ اللّٰهُ المُهْرَةَ, meaning God made the filly to have abundant offspring, a dial. var. of آمَرَهَا, as A 'Obeyd also asserts it to be. (TA.)

مَآمِرُ and مَآمِيرُ: see what next follows.

مُؤْتَمِرٌ [*Obeying*, or *conforming to, a command;* &c.: see 8. ___] One *who acts according to his own opinion;* (T;) *who follows his own opinion*

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only: or *who hastes to speak*. (M.) See also آمِرٌ. ___ Also, and المُؤْتَمِرُ, [*The month which is now commonly called*] المُحَرَّمُ: (M, K:) the former appellation (مؤتمر) is that by which the tribe of 'Ád called it: (Ibn-El-Kelbee:) pl. مَآمِرُ and مَآمِيرُ [both anomalous]. (M, K.) [See شَهْرٌ.]

يَأْمُورٌ ; (M, K;) so in all the copies of the K but in the L and other lexicons, تَأْمُورٌ ; (TA;) *A certain beast of the sea:* or, as some say, *a small beast:* (M:) and *a kind of mountain-goat:* (M, K:) or *a certain wild beast*, (K, TA,) or *a beast resembling the mountain-goat*, (M,) *having a single branching horn in the middle of his head.* (M, TA.) [See يَحْمُورٌ, the *oryx*.]

امس

إِمْسِ , meaning *Yesterday*, or *the day before the present day* (Msb, K) *by one night*, (K,) and tropically applied to *what is before that*, (Msb,) or *a short time before*, (Bd in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written أَمْسِ and أَمْسَ and أَمْسُ:] or it is an adv. n., indecl., with kesr for its termination, unless made indeterminate, or made determinate [be the article ال]; and sometimes indecl. with fet-h: (EzZejjájee, M, TA:) or, accord. to I Hsh, the termination with fet-h is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but مُذْ أَمْسَ [*Since yesterday*] occurs, used by poetic licence: (Sb, S:) أَمْسِ is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kesr for its termination, when it is determinate [without the article ال]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K: *) [accord. to the most approved usage,] you say, [رَأَيْتُهُ أَمْسِ, and بِالأَمْسِ, which is more common, and الأَمْسَ, *I saw him yesterday;* and] مَا رَأَيْتُهُ مُذْ أَمْسِ [*I have not seen him since yesterday*]; and if you have not seen him [since the day next] before that, you say, مَا رَأَيْتُهُ مُذْ أَوَّلُ مِنْ أَمْسِ [*I have not seen him since the day before yesterday*]; and if you have not seen him [since] two days before that, you say, مَا رَأَيْتُهُ مُذْ أَوَّلُ مِنْ أَوَّلَ مِنْ أَمْسِ [*I have not seen him since the day before the day before yesterday*]. (ISk, TA.) The phrase رَأَيْتُهُ أَمْسٍ [*I saw him yesterday*] has also been heard, but it is extr. (K.) The people of El-Hijáz make أَمْسِ indecl., with kesr for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, ذَهَبَ أَمْسُ بِمَا فِيهِ [*Yesterday has gone with what* happened *during it*]; whereas the people of El-Hijáz say, ذَهَبَ أَمْسِ بِمَا فِيهِ, because it is [held by them to be] indecl. on account of its implying that it has the determinative article ال [understood as prefixed to it], the kesreh being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from الإِمْسُ, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its

deviation from the original form, like سَحَرُ in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article ال is prefixed to it, (S, K, *) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, كُلُّ غَدٍ صَائِرٌ أَمْسا [*Every morrow becomes a yesterday*]; (S, * IB;) and making it determinate by the article ال, they say, كَانَ الأَمْسُ طَيِّبًا [*The yesterday was good*], (IB,) and مَضَى الأَمْسُ المُبَارَكُ [*The blessed yesterday has past*]; (S;) and prefixing it to another noun, كُلُّ أَمْسِنَا كَانَ طَيِّبًا [*All of our yesterday was good*], (IB,) and مَضَى أَمْسُنَا [*Our yesterday has past*]: (S:) [therefore,] in the following verse,

* وَإِنِّى وَقَفْتُ اليَوْمَ وَالأَمْسِ قَبْلَهُ *
* بِبَابِكَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ *

[*And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting*], (thus related by IAar in two different ways, الأَمْسِ and الأَمْسَ,) if we read الأَمْسِ, the ال is redundant, because it is implied in the word أَمْسِ; but if we read الأَمْسَ, the ال is not implied in أَمْسَ, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is آمُسٌ and آمَاسٌ, (Zj, K,) both pls. of pauc., (Zj, TA,) and أُمُوسٌ, (Zj, K, TA, [in the CK, incorrectly, اموس,]) which is a pl. of mult. (Zj, TA.) There is no dim. form of أَمْسَ; like as there is none of غَدٌ and البَارِحَةُ and كَيْفَ and أَيْنَ and مَتَى and أَىٌّ and مَا and عِنْدَ and the names of the months and those of the days of the week, except الجُمُعَةُ. (Sb, S.)

إِمْسِىٌّ, contr. to analogy, (M, TA,) and أَمْسِىٌّ [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more chaste, (TA,) *Of*, or *relating to*, or *belonging to*, *yesterday*. (M, TA.)

امل

1 أَمَلَهُ , (T, S, M, &c.,) aor. ـُ , (T, S, M, Msb,) and ـِ , (so in the M accord. to the TT,) inf. n. أَمْلٌ, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from أَمْلٌ and إِمْلٌ,] (M,) *He hoped it;* or *hoped for it;* syn. رَجَاهُ; (S, * M, * [see أَمْلٌ below,] K;) meaning, what was good for him; (S;) as also أَمَلَهُ , (T, * M, K,) inf. n. تَأْمِيلٌ: (S, T:) or *he expected it;* [or *had a distant*, or *remote, expectation of it;* for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,

* أَرْجُو وَآمُلُ أَنْ تَدْنُو مَوَدَّتُهَا *

[*I hope, and have a distant expectation, that her love may approach*]: he who has determined upon a journey to a distant town or country says, أَمَلْتُ الوُصُولَ [*I have formed an expectation*, or *a distant expectation, of arriving*]; but he does not say, طَمِعْتُ until he has become near thereto; for طَمَعٌ relates only to that of which the occurrence, or coming to pass, is [deemed] near: and الرَّجَآءُ is between الأَمَلُ and الطَّمَعُ; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of الأَمَلُ; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of الطَّمَعُ: (Msb:) or الرجاء signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harállee: or it is properly syn. with الأَمَلُ; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemál: or, accord. to Er-Rághib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and أَمَّلَهُ , inf. n. تَأْمِيلٌ, signifies *he expected it much;* and is more commonly used than the form without teshdeed. (Msb.)

2 أَمَّلَ see 1, in two places. تَأْمِيلٌ also signifies The *inducing* [one] *to hope* or *expect*. (KL.)

5 **تأملالشَّىءِ** [*He considered the thing*, or *studied it*, or *contemplated it, carefully*, or *attentively, with investigation;*] *he looked at the thing endeavouring to obtain a clear knowledge of it:* (S:) or *i. q.* تَدَبَّرَهُ; (Msb, TA;) i. e., (Msb,) *he looked into the thing, considered it, examined it*, or *studied it, repeatedly*, (Msb, TA,) *in order to know it*, or *until he knew it*, (Msb,) or *in order to ascertain its real case:* (TA:) or *he looked intently*, or *hardly, at*, or *towards, the thing:* (TA:) or تأمّل signifies *he acted*, or *proceeded, deliberately, not hastily*, syn. تَثَبَّتَ, (T, M,) or *he paused*, or *waited*, syn. تَلَبَّثَ, (K,) *in an affair*, and *in consideration;* (M, K, TA;) *he paused, and acted with deliberation.* (TA.) فيه تَأَمُّلٌ [meaning *It requires careful*, or *attentive, consideration*, or simply *it requires consideration*,] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like فيه نَظَرٌ [q. v.]. (MF in art. صفح.)

أَمْلٌ : see أَمَلٌ.

إِمْلٌ : see أَمَلٌ.

أَمَلٌ (T, S, M, Msb, K) and إِمْلٌ (IJ, M, K) and أَمْلٌ , (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) *Hope;* syn. رَجَآءٌ: (S, M, K:) or *expectation;* [or *distant*, or *remote, expectation;* being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to *an affection of the heart from some good to be attained:* (Msb, TA: [in both of which are further explanations, for which see 1:]) إِمْلَةٌ , also, signifies the same as أَمَلٌ,

(S, M, K,) or تَأْمِيلٌ; (Lh, M, K;) [or *a manner of hoping* or *expecting;* for J adds,] and it is like جِلْسَةٌ and رِكْبَةٌ: (S:) and مُؤَمَّلٌ , likewise, signifies the same as إِمَلٌ: (TA:) the pl. of أَمَلٌ and إِمْلٌ and أَمْلٌ is آمَالٌ. (M, * K, TA.) You say, خَابَ سَعْيُهُ وَأَمَلُهُ [*His labour, and his hope*, or *expectation, were disappointed, frustrated*, or *balked*]. (A and TA in art. خيب.) And ما

أَطْوَلَ إِمْلَتَهُ *How far-reaching is his hope*, or *expectation!* (T, * S, M, K:) [or *his manner of hoping* or *expecting!*] from الأَمَلُ. (T.) ___ Also, the first, *An object of hope.* (Jel in xviii. 44.)

إِمْلَةٌ : see أَمَلٌ, in two places.

آمِلٌ act. part. n. of 1; [*Hoping:* or] *expecting.* (Msb.) [See 1.]

مُؤَمَّلٌ One *whose beneficence may be hoped for.* (Har p. 183.) ___ المُؤَمَّلُ *The eighth of the horses that are started together in a race;* (K;) these being ten: (TA:) or *the ninth thereof:* (TA in explanation of السُّكَيْتُ:) or *the seventh thereof.* (Ham p. 46.) See also أَمَلٌ.

مَأْمُولٌ pass. part. n. of 1; [*Hoped:* or] *expected.* (Msb.)

امن

1 أَمِنَ , (T, S, M, &c.,) aor. ـَـ , (T, Msb, K,) inf. n. أَمْنٌ (T, S, M, Msb, K) and إِمْنٌ (Zj, M, K) and أَمَنٌ (M, K) and أَمَنَةٌ (T, S, M, K) and إِمْنَةٌ (T) and أَمَانٌ (M, K) [and app. أَمَانَةٌ, for it is said in the S that this is syn. with أَمَانٌ,] and آمِنٌ, an instance of an inf. n. of the measure فَاعِلٌ, which is strange, (MF,) or this is a subst. like فَالِجٌ, (M,) *He was*, or *became*, or *felt, secure, safe*, or *in a state of security* or *safety;* originally, *he was*, or *became, quiet*, or *tranquil, in heart*, or *mind;* (Msb;) *he was*, or *became, secure*, or *free from fear;* أَمْنٌ signifying the *contr. of* خَوْفٌ, (S, M, K,) and so أَمَنَةٌ (S) and آمِنٌ [&c.]: (M, K:) *he was*, or *became*, or *felt, free from expectation of evil*, or *of an object of dislike* or *hatred, in the coming time;* originally, *he was*, or *became, easy in mind, and free from fear.* (El-Munáwee, TA.) [See أَمْنٌ, below.] You say also, يَأْمَنُ عَلَى نَفْسِهِ [*He is secure*, or *safe*, or *free from fear, for himself*]. (M.) And أَمِنَ البَلَدُ, meaning *The inhabitants of the country* or *district*, or *town, were in a state of security*, or *confidence, therein.* (Msb.) The verb is trans. by itself, and by means of the particle مِنْ; as in أَمِنَ زَيْدٌ الأَسَدَ and أَمِنَ مِنَ الأَسَدِ, meaning *Zeyd was*, or *became*, or *felt, secure from, safe from*, [or *free from fear of*,] *the lion.* (Msb.) You say also, أَمِنَ كَذِبَ مَنْ أَخْبَرَهُ [*He was secure from*, or *free from fear of, the lying of him who informed him*]. (M.) And لَا آمَنُ أَنْ يَكُونَ كَذَلِكَ [*I am not free from fear of its being so; I am not sure but that it may be so*]. (Mgh in art. نبذ; and other lexicons passim.) And, of a strong-made she camel, أَمِنَتْ أَنْ تَكُونَ ضَعِيفَةً [*She was secure from*, or *free from fear of, being weak*]: (M: [in a copy of the S أُمِنَتْ:]) and أَمِنَتِ العِثَارَ والإِعْيَآءَ [*She was secure from*, or *free from fear of, stumbling, and becoming jaded*]: (M:) and أُمِنَ عِثَارُهَا [*Her stumbling was not feared*]. (So in a copy of the S.) And, of a highly-prized camel, أُمِنَ أَنْ يُنْحَرَ [*It was not feared that he would be slaughtered;* or *his being slaughtered was not feared*]. (M.) [أَمِنَهُ sometimes means *He was*, or *became, free from fear, though having cause for fear, of him*, or *it*. i. e. *he thought himself secure*, or *safe, from him* or *it*. (See Kur vii. 97.)] ___ أَمِنَهُ

(inf. n. أَمْنٌ TK) [and accord. to some copies of the K آمَنَهُ] and أَمَّنَهُ (inf. n. تَأْمِينٌ K) and ائتمنه ([written with the disjunctive alif ايتمنه, and] also written أَتْمَنَهُ, on the authority of Th, which is extr., like اتَّهَلَ [&c.], M) and استأمنه all signify the same (M, K, TA) [*He trusted*, or *confided, in him;* (as also آمن به, q. v.;) *he intrusted him with*, or *confided to him, power, authority, control*, or *a charge; he gave him charge* over a thing or person: these meanings are vaguely indicated in the M and K and TA.]. You say, يَأْمَنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِلَتَهُ [*Men*, or *people, trust*, or *confide, in him, and do not fear his malevolence*, or *mischievousness*]. (T, M.) And أَمَنَهُ عَلَى كَذَا (S, Mgh, * Msb *) and ائتمنه عَلَيْهِ, (S, Msb, K,) [*He trusted*, or *confided, in him with respect to such a thing; he intrusted him with*, or *confided to him, power, authority, control*, or *a charge, over it; he gave him charge over it;*] *he made him*, or *took him as*, أَمِين *over such a thing*. (Mgh.) Hence, in a trad., the مُؤَذِّن is said to be مُؤْتَمَنٌ; i. e. يَأْتَمِنُهُ النَّاسُ عَلَى الأَوْقَاتِ الَّتِى يُؤَذِّنُ فِيهَا [*Men trust*, or *confide, in him with respect to the times in which he calls to prayer*], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], مَا لَكَ لَا تَأْمَنُنَا عَلَى يُوسُفَ and [تَأْمَنَّا] with idghám [i. e. *What aileth thee that thou dost not trust*, or *confide, in us with respect to Joseph?* or, *that thou dost not give us charge over Joseph?*]; (S;) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S:) some read تِيمَنَّا. (Bd.) You say also, اُوتُمِنَ فُلَانٌ [*Such a one was trusted*, or *confided, in* &c.;] when it begins a sentence, changing the second ء into و; in like manner as you change it into ى when the first is with kesr, as in ايتمنه; and into ا when the first is with fet-h, as in آمَنَ. (S.) The phrase اُوتُمِنَ أَمَانَةً, in a saying of Mohammad, if it be not correctly عَلَى أَمَانَةٍ, may be explained as implying the meaning of اُسْتُحْفِظَ أَمَانَةً [*He was asked to take care of a deposite;* or *he was intrusted with it*]. (Mgh.) [You also say, أَمَنَهُ بِكَذَا, meaning *He intrusted him with such a thing;* as, for instance, money or other property: see two exs. in the Kur iii. 68.] أَمُنَ, (M, Mgh, K,) or أَمِنَ, (Msb,) inf. n. أَمَانَةٌ, (M, Mgh, Msb,) *He was*, or *became, trusted in*, or *confided in:* (M, K:) or *he was*, or *became, trusty, trustworthy, trustful, confidential*, or *faithful:* said of a man. (Mgh.)

2 **أمّنه** , inf. n. تَأْمِينٌ: see 4: ___ and see also أَمَّنَهُ. أَمَّنَهُ, inf. n. as above, also signifies *He said* آمِينَ or أَمِينَ, (T, S, Msb,) after finishing the Fátihah, (T,) or عَلَي الدُّعَآءِ *on the occasion of the prayer*, or *supplication*. (Msb.)

4 **آمن** is originally أَأْمَنَ; the second ء being softened. (S.) You say, آمنهُ, [inf. n. إِيمَانٌ;] (S, M, Msb;) and أَمَّنَهُ , [inf. n. تَأْمِينٌ;] (M, TA;) meaning *He rendered him secure*, or *safe;* (Msb;) *he rendered him secure*, or *free from fear;* (S, M, TA;) *contr. of* أَخَافَهُ: (TA:) so in آمَنْتُهُ مِنْهُ *I rendered him secure*, or *safe, from him*, or *it*. (Msb.) And of God you say, آمَنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ [*He hath rendered his servants secure from his wronging them*]. (S.) And يُؤْمِنُ عِبَادَهُ مِنْ عَذَابِهِ [*He rendereth his servants secure from his punishment*]. (M.) You say also, آمَنْتُ الأَسِيرَ, meaning *I gave*, or *granted*, الأَمَانَ [i. e. *security* or *safety*, or *protection* or *safeguard*, or *the promise* or *assurance of security* or *safety*, or *indemnity*, or *quarter*,] *to the captive*. (Msb.) And آمَنَ فُلَانٌ العَدُوَّ [*Such a one granted security*, &c., *to the enemy*], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, لَا إِيمَانَ لَهُمْ *They have not the attribute of granting protection;* meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) إِيمَانٌ also signifies The *believing* [a thing, or in a thing, and particularly in God]; syn. تَصْدِيقٌ; (T, S, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the *becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart;* for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Mutowwal.) You say, آمَنَ, meaning *He believed*. (T.) And it is said to be trans. by itself, like صَدَّقَ; and by means of ب, considered as meaning اعْتِرَافٌ [or *acknowledgment*]; and by means of ل, considered as meaning إِذْعَانٌ [or *submission*]. (TA.) [Thus] you say, [آمنهُ and] آمن به, (inf. n. إِيمَانٌ, T, K,) namely, a thing. (T, M.) And آمن بالله *He believed in God*. (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that آمن به [or آمنهُ] properly signifies آمَنَهُ التَّكْذِيبَ [*He rendered him secure from being charged with lying*, or *falsehood*]; and that the meaning *he believed him* or *in him*, is tropical; but this is at variance with what its

author says in the A; and Es-Saad says that this latter meaning is proper. (TA.)

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The phrase in the Kur [ix. 61], وَيُؤْمِنُ لِلْمُؤْمِنِينَ, accord. to Th, means *And he believeth the believers; giveth credit to them.* (M.) ___ Sometimes it is employed to signify The *acknowledging with the tongue* only; and hence, in the Kur [lxiii. 3], ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا *That is because they acknowledged with the tongue, then disacknowledged with the heart.* (TA.) ___ Also The *trusting*, or *confiding*, or *having trust* or *confidence.* (M, K.) [You say, آمَنَ بِهِ, meaning *He trusted*, or *confided, in him*, or *it:* for] the verb of ايمان in this sense is trans. by means of بِ without implication; as Bd says. (TA.) [And it is also trans. by itself: for] you say, مَا آمَنَ أَنْ يَجِدَ صَحَابَةً, meaning *He trusted not that he would find companions;* (M, * K, * TA;) said of one who has formed the intention of journeying: or the meaning is مَا كَادَ [i. e. *he hardly*, or *scarcely, found* &c.; or *he was not near to finding* &c.]. (M, K.) See also أَمِنَهُ. ___ Also The *manifesting humility* or *submission, and the accepting the Law,* (Zj, T, * K,) *and that which the Prophet has said* or *done, and the firm believing thereof with the heart;* (Zj, T, M;) without which firm belief, the manifesting of humility or submission, and the accepting that which the Prophet has said or done, is termed إِسْلَامٌ, for which one's blood is to be spared. (T.) [In this sense, it is trans. by means of لِ, accord. to some, as shown above; or by means of بِ, for, accord. to Fei,] you say, آمَنْتُ بِاللّٰهِ, inf. n. as above, meaning *I submitted*, or *resigned, myself to God.* (Msb.) [There are numerous other explanations which it is needless to give, differing according to different persuasions. ___ See also إِيمَانٌ below.]

8 **إِائْتَمَنَ** see 1, in five places.

10 **استأمنهُ** *He asked*, or *demanded, of him* الأَمَانَ [i. e. *security* or *safety*, or *protection* or *safeguard*, or *the promise* or *assurance of security* or *safety*, or *indemnity*, or *quarter*]. (T, * Msb, TA.) ___ See also استأمن ___. أَمِنَهُ إِلَيْهِ *He entered within the pale of his* أَمَانٌ [or *protection*, or *safeguard*]. (S, Msb.)

أَمْن [an inf. n. of أَمِنَ: as a simple subst. it signifies *Security*, or *safety:* (see أَمِنَ:) or] *security* as meaning *freedom from fear;* contr. of خَوْف; (S, M, K;) as also إِمْن (Zj, M, K) and أَمَن (M, K) and أَمْنَه (S, M, K) [and إِمْنَة (see أَمِنَ)] and أَمَان and آمَن, (M, K,) which last is an inf. n. of أَمِنَ [like the rest], (MF,) or a subst. like فَالِج; (M;) and أَمَانَة is syn. with أَمَان, (S,) both of these signifying *security*, or *safety*, and *freedom from fear:* (PS:) or أَمْن signifies *freedom from expectation of evil*, or *of an object of dislike* or *hatred, in the coming time;* originally, *ease of mind, and freedom from fear.* (El-Munáwee, TA.) You say, أَنْتَ فِى أَمْنٍ [*Thou art in a state of security*], (T, M,) مِنْ ذَاكَ [*from that*]; and فِى أَمَانٍ signifies the same; (T;) and so فِى آمِنٍ. (M.) And أَمْنَةً نُعَاسًا, in the Kur [iii. 148], means *Security* (أَمْنًا) [and *slumber*]. (S.) أَمَانٌ also signifies *Protection*, or *safeguard:* and [very frequently] *a promise*, or *an assurance, of security* or *safety; indemnity;* or *quarter:* in Pers. پَنَاه and زِنْهَار: (KL:) syn. إِلٌّ. (K in art. ال.) You say, دَخَلَ فِى أَمَانِهِ [*He entered within the pale of his protection*, or *safeguard*]. (S, Msb.) [And كُنْ فِى أَمَانِ اللّٰهِ *Be thou in the protection*, or *safeguard, of God.*] And أَعْطَيْتُهُ الأَمَانَ [*I gave*, or *granted, to him security* or *safety*, or *protection* or *safeguard*, or *the promise* or *assurance of security* or *safety*, or *indemnity*, or *quarter*]; namely, a captive. (Msb.) And طَلَبَ مِنْهُ الأَمَانَ [*He asked*, or *demanded, of him security* or *safety*, or *protection* or *safeguard*, &c., as in the next preceding ex.]. (Msb, TA.) ___ أَمْنًا in the Kur ii. 119 means ذَا أَمْنٍ [*Possessed of security* or *safety*]: (Aboo-Is-hák, M:) or مَوْضِعَ أَمْنٍ [*a place of security* or *safety;* like مَأْمَنًا]. (Bd.) ___ See also آمِن. ___ You say also, مَا أَحْسَنَ أَمْنَكَ, and أَمَنَكَ, meaning *How good is thy religion!* and *thy natural disposition!* (M, K.)

إِمْن : see أَمْن.

أَمَن : see أَمْن, first and last sentences.

أَمَن : see آمِن. ___ Also, (K, [there said to be like كَتِف,]) or آمِن, (M, [so written in a copy of that work,)] *Asking*, or *demanding*, or *seeking, protection, in order to be secure*, or *safe*, or *free from fear, for himself:* (M, K:) so says IAar. (M.)

إِمْنَةٌ : see أَمْنٌ.

أَمَنَةٌ : see أَمْنٌ, in two places: ___ and see also أَمَانَةٌ. Also A man *who trusts*, or *confides, in every one;* (T, S, M;) and so أُمَنَةٌ : (S:) and *who believes in everything that he hears; who disbelieves in nothing:* (Lh, T:) or *in whom men*, or *people, trust*, or *confide, and whose malevolence*, or *mischievousness, they do not fear:* (T, M:) and أُمَنَةٌ signifies *trusted in*, or *confided in;* [like أَمِينٌ;] and by rule should be أُمْنَةٌ, because it has the meaning of a pass. part. n. [like لُعْنَةٌ and ضُحْكَةٌ and لُقْطَةٌ &c. (see لَقَطٌ)]: (M:) or both signify one *in whom every one trusts*, or *confides, in*, or *with respect to, everything.* (K.) ___ See also أَمِينٌ.

أُمَنَةٌ : see أَمَنَةٌ, in two places.

أَمَانٌ : see أَمْنٌ, in seven places.

أَمُونٌ , applied to a she camel, of the measure فَعُولٌ in the sense of the measure مَفْعُولَةٌ, like عَصُوبٌ and حَلُوبٌ, *Trusted*, or *confided, in;* (T;) *firmly, compactly*, or *strongly, made;* (T, S, M, K;) *secure from*, or *free from fear of, being weak:* (S, M:) also, that is *secure from*, or *free from fear of, stumbling, and becoming jaded:* (M:) or *strong, so that her becoming languid is not feared:* (A, TA:) pl. أُمُنٌ. (M, K.) [See also what next follows.]

أَمِينٌ *Trusted; trusted in; confided in;* (T, * S, * M, Msb, * K;) as also أُمَّانٌ ; (S, M, K;) *i. q.* مَأْمُونٌ (S, M, K) and مُؤْتَمَنٌ : (ISk, T, K:) [*a person in whom one trusts* or *confides; a confidant; a person intrusted with*, or *to whom is confided, power, authority, control*, or *a charge*, عَلَى شَىْءٍ *over a thing; a person intrusted with an affair*, or *with affairs*, i. e., *with the management*, or *disposal, thereof; a confidential agent*, or *superintendent; a commissioner; a commissary; a trustee; a depositary;*] *a guardian:* (TA:) *trusty; trustworthy; trustful; confidential; faithful:* (Mgh, Msb: *) pl. أُمَنَآءُ, and, accord. to some, أَمَنَةٌ , as in a trad. in which it is said, أَصْحَابِى أَمَنَةٌ لِأُمَّتِى, meaning *My companions are guardians to my people:* or, accord. to others, this is pl. of

آمِنٌ [app. in a sense mentioned below in this paragraph, so that the meaning in this trad. is *my companions are persons who accord trust*, or *confidence, to my people*]. (TA.) Hence,

* أَلَمْ تَعْلَمِى يَا أَسْمَ وَيْحَكِ أَنَّنِى *
* حَلَفْتُ يَمِينًا لَا أَخُونُ أَمِينِى *

[*Knowest thou not, O Asmà* (أَسْمَآء, curtailed for the sake of the metre), *mercy on thee!* or *woe to thee! that I have sworn an oath that I will not act treacherously to him in whom I trust?*] i. e. مَأْمُونِى : (S:) or the meaning here is, *him who trusts*, or *confides, in me;* (ISk, T;) [i. e.] it is here *syn. with* آمِنِى . (M.) [Hence also,] الأَمِينُ فِى القِمَارِ, (K voce مُحَمَّدٌ, &c.,) or أَمِينُ القِمَارِ, [*The person who is intrusted, as deputy, with the disposal of the arrows in the game called* المَيْسِر; or] *he who shuffles the arrows;* يَضْرِبُ بِالقِدَاحِ. الَّذِى. (EM p. 105.) [Hence also,] الرُّوحُ الأَمِينُ [*The Trusted*, or *Trusty, Spirit*]; (Kur xxvi. 193;) applied to Gabriel, because he is intrusted with the revelation of God. (Bd.) أُمَّانٌ , mentioned above, and occurring in a verse of El-Aashà, applied to a merchant, is said by some to mean *Possessed of religion and excellence.* (M.) مُؤْتَمَنٌ is applied, in a trad., to the مُؤَذِّن, as meaning that men trust, or confide, in him with respect to the times in which he calls to prayer, and know by his call what they are commanded to do as to praying and fasting and breaking fast. (Mgh.) هُوَ مَأْمُونُ المُعَامَلَةِ means *He is* [*trusty*, or *trustworthy, in dealing with others;* or] *free from exorbitance and deceit* or *artifice* or *craft to be feared.* (Msb.) ___ *An aid*, or *assistant;* syn. عَوْنٌ [here app. meaning, as it often does, *an armed attendant*, or *a guard*]; because one trusts in his strength, and is without fear of his being weak. (M.) ___ The *strong;* syn. قَوِىٌّ. (K, TA: [in the latter of which is given the same reason for this signification as is given in the M for that of عون; for which قوى may be a mistranscription; but see أَمُونٌ.]) ___ One *who trusts*, or *confides, in* another; (ISk, T, K;) [as also آمِنٌ , of which see an ex. voce حَذِرٌ;] so accord. to ISk in the verse cited above in this paragraph: (T:) thus it bears two contr. significations. (K.) ___ See also آمِنٌ, in five places. And see آمِينَ.

أَمَانَةٌ : see أَمْنٌ, first sentence. ___ *Trustiness; trustworthiness; trustfulness; faithfulness; fidelity;* (M, Mgh, K;) as also أَمَنَةٌ . (M, K.) أَمَانَةُ اللّٰهِ [for أَمَانَةُ اللّٰهِ قَسَمِي or مَا أُقْسِمُ *The faithfulness of God is my oath* or *that by which I swear*] is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like لَعَمْرُ اللّٰهِ, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, أَمَانَةَ اللّٰهِ [app. for نَشَدْتُكَ أَمَانَةَ اللّٰهِ *I adjure thee*, or *conjure thee, by the faithfulness of God*, or *the like*], making it to be governed in the accus. case by the verb which is to be understood: and some correctly say, وَأَمَانَةِ اللّٰهِ [*By the faithfulness of God*], with the و which denotes an oath: (Mgh:) or this last is an oath accord. to Aboo-Haneefeh; but Esh-Sháfi'ee does not reckon it as such: and it is forbidden in a trad. to swear by الأَمَانَة; app. because it is not one of the names of God. (TA.) [Or these phrases may have been used, in the manner of an oath, agreeably with explanations here following.] *A thing committed to the trust and care of a person; a trust; a deposite;* (Mgh, Msb;) and *the like:* (Msb:) *property committed to trust and care:* (TA:) pl. أَمَانَاتٌ. (Mgh, Msb.) It is said in the Kur [viii. 27], وَتَخُونُوا أَمَانَاتِكُمْ [*Nor be ye unfaithful to the trusts committed to you*]. (Mgh.) And in the same [xxxiii. 72], إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمٰوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ [*Verily we proposed*, or *offered, the trust* which we have committed to man *to the heavens and the earth and the mountains, and* (accord. to explanations of Bd and others) *they refused to take it upon themselves*, or *to accept it, and they feared it, but man took it upon himself*, or *accepted it:* or, (accord. to another explanation of Bd, also given in the T, and in the K in art. حمل, &c.,) *they refused to be unfaithful to it, and they feared it, but man was unfaithful to it:* but in explaining what this trust was, authors greatly differ: accord. to some,] الامانة here means *obedience;* so called because the rendering thereof is incumbent: or *the obedience which includes that which is natural and that which depends upon the will:* [for] it is said that when God created these

[celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean *reason*, or *intellect:* [and *the faculty of volition:* and app. *conscience:* these being trusts committed to us by God, to be faithfully employed: (see an ex. voce جَذْرٌ:)] and *the imposition of a task* or *duty* or *of tasks* or *duties* [app. *combined with reason* or *intellect, which is necessary for the performance thereof*]: (Bd:) or it here means *prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment:* (Jel:) or, accord. to I'Ab and Sa'eed Ibn-Jubeyr, (T,) *the obligatory statutes which God has imposed upon his servants:* (T, K: *) or, (T, K,) accord. to Ibn-'Omar, [*the choice between*] *obedience and disobedience* was offered to Adam, and he was informed of the recompense of obedience and the punishment of disobedience: but, in my opinion, he says, (T,) it here means *the intention which one holds in the heart*, (T, K,) *with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils;* (K;) because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, K,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the امانة [or trust], (T, K,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] حَامِلٌ, (T,) or حَامِلُ الأَمَانَةِ, and مُحْتَمِلُهَا: (Bd:) and by الإِنْسَانُ is here meant the doubting disbeliever. (T.) ___ Also, [as being a trust committed to him by God, A man's] *family*, or *household;* syn. أَهْلٌ. (TA.)

أُمَّانٌ : see أَمِينٌ, in two places. Also One *who does not write;* as though he were (كَأَنَّهُ [in the CK لأَنَّهُ because he is]) an أُمِّىٌّ. (K, TA.) [But this belongs to art. ام; being of the measure فُعْلَانٌ, like عُرْيَانٌ.] ___ And *A sower*, or *cultivator of land;* [perhaps meaning *a clown*, or *boor;*] syn. زَرَّاعٌ: (CK:) or *sowers*, or *cultivators of land;* syn. زُرَّاعٌ: (K, TA:) in one copy of the K زِرَاعٌ. (TA.)

آمِنٌ *Secure, safe*, or *free from fear;* as also أَمِينٌ (Lh, T, * S, * M, Msb, K) and أَمْنٌ . (M, K.) Hence, in the Kur [xcv. 3], وَهٰذَا

الْبَلَد الْأَمين [*And this secure town*]; (Akh, Lh, T, S, M;) meaning Mekkeh. (M.) بَلَدٌ آمِنٌ and أَمِينٌ means *A town*, or *country*, or *district, of which the inhabitants are in a state of security*, or *confidence, therein*. (Msb.) It is also said in the Kur [xliv. 51], إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ, meaning [*Verily the pious* shall be *in an abode*] *wherein they shall be secure from the accidents*, or *casualties, of fortune*. (M.) [And hence,] الأَمِينُ is one of the epithets applied to God, (Mgh, K,) on the authority of El-Hasan; (Mgh;) an assertion requiring consideration: it may mean *He who is secure with respect to the accidents*, or *casualties, of fortune:* but see المُؤْمِنُ, which is [well known as] an epithet applied to God. (TA.) آمِنُ المالِ means *What is secure from being slaughtered, of the camels, because of its being highly prized;* by المال being meant الإبل: or, as some say, *what is highly esteemed, of property* of any kind; as though, if it had intellect, it would feel secure from being exchanged. (M.) You say, أَعْطَيْتُهُ مِنْ آمِنِ مالِي, (K, TA, [in the CK آمِنِ,]) meaning *I gave him of the choice*, or *best, of my property; of what was highly esteemed thereof;* (K, TA;) and مِنْ أَمْنِ مالِى which Az explains as meaning *of the choice*, or *best, of my property*. (TA: [in which is given a verse cited by ISk showing that أَمْن, thus used, is not a mistranscription for آمِن.]) And آمِنُ الحِلْمِ means *Steadfast in forbearance* or *clemency; of whose becoming disordered in temper, and free from self-restraint, there is no fear*. (M.) ___ See also أَمِينٌ, in three places: ___ and see امِنٌ. See also أَمِينٌ, in two places.

آمِين [in the CK, erroneously, آمِينُ] and أَمِينَ ; (Th, T, S, M, Mgh, Msb, K;) both chaste and well known, (TA,) the latter of the dial. of El-Hijáz, (Msb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fulness of sound to the fet-hah of the أ, (Th, M, Msb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure فَاعِيلٌ; (Msb, TA;) and some pronounce the former آمِّينَ, (K,) which is said by some of the learned to be a dial. var., (Msb,) but this is a mistake, (S, Msb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Ahmad Ibn-Yahyà, [i. e. Th,] that آمِينَ is like عَاصِينَ, by which he was falsely supposed to mean its having the form of a pl., [and being consequently آمِّينَ,] (Msb, [and part of this is said in the M,]) whereas he thereby only meant that the م is without teshdeed, like

the ص in عَاصِينَ; (M;) beside that the sense of قَاصِدِينَ [which is that of آمِّينَ, from أَمَّ,] would be inconsistent after the last phrase of the first chapter of the Kur [where آمِينَ is usually added]; (Msb;) and sometimes it is pronounced with imáleh, [i. e. émeena,] as is said by ElWáhidee in the Beseet; (K;) but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:) each form is indecl., (S,) with fet-h for its termination, like أَيْنَ and كَيْفَ, to prevent the occurrence of two quiescent letters together: (T, S, TA:) it is a word used immediately after a prayer, or supplication: (S, * M:) [it is best expressed, when occurring in a translation, by the familiar Hebrew equivalent *Amen:*] El-Fárisee says that it is a compound of a verb and a noun; (M;) meaning *answer Thou me;* [i. e. *answer Thou my prayer;*] (M, Mgh;*) or *O God, answer Thou:* (Zj, T, Msb, K:) or *so be it:* (AHát, S, Msb, K:) or *so do Thou,* (K, TA,) *O Lord:* (TA:) it is strangely asserted by some of the learned, that, after the Fátihah, [or Opening Chapter of the Kur-án,] it is a prayer which implies all that is prayed for in detail in the Fátihah: so in the Towsheeh: (MF:) or it is *one of the names of God:* (M, Msb, K:) so says El-Hasan (M, Msb) El-Basree: (Msb:) but the assertion that it is for يَا اللّٰهُ [*O God*], and that اسْتَجِبْ [*answer Thou*] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with refa, not nasb. (T.)

إِيمَانٌ [inf. n. of 4, q. v. ___ Used as a simple subst., *Belief;* particularly *in God, and in his word and apostles &c.: faith: trust,* or *confidence:* &c.] ___ Sometimes it means *Prayer;* syn. صَلَاةٌ: as in the Kur [ii. 138], where it is said, وَمَا كَانَ اللّٰهُ لِيُضِيعَ إِيمَانَكُمْ, (Bd, Jel, TA,) i. e. [*God will not make to be lost*] *your prayer*

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towards Jerusalem, (Bd, * Jel,) as some explain it. (Bd.) ___ Sometimes, also, it is used as meaning *The law brought by the Prophet.* (Er-Rághib, TA.)

مَأْمَنٌ *A place of security* or *safety* or *freedom from fear;* or *where one feels secure.* (M, TA.)

مُؤْمَنٌ pass. part. n. of آمَنَهُ. (T.) It is said in the Kur [iv. 96], accord. to one reading, (T, M,) that of Aboo-Jaafar El-Medenee, (T,)

لَسْتَ مُؤْمَنًا [*Thou art not granted security,* or *safety,* &c.; or] *we will not grant thee security,* &c. (T, M.)

مُؤْمِنٌ [act. part. n. of 4; *Rendering secure,* &c.]. المُؤْمِنُ is an epithet applied to God; meaning *He who rendereth mankind secure from his wronging them:* (T, S:) or *He who rendereth his servants secure from his punishment:* (M, IAth:) *i. q.* المُهَيْمِنُ, (M,) which is originally المُؤَأْمِنُ; [for the form مُفْعِلٌ is originally مُؤَفْعِلٌ;] the second ء being softened, and changed into ى, and the first being changed into هـ: (S:) or *the Believer of his servants* (Th, M, TA) *the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles:* (TA:) or *He who will faithfully perform to his servants what He hath promised them:* (T, TA:) or *He who hath declared in his word the truth of his unity.* (T.) ___ [Also *Believing,* or *a believer;* particularly *in God, and in his word and apostles &c.: faithful: trusting,* or *confiding:* &c.: see 4.]

مَأْمُونٌ : see أَمِينٌ, in three places. ___ مَأْمُونَةٌ A woman *whose like is sought after and eagerly retained because of her valuable qualities.* (M.)

مَأْمُونِيَّةٌ *A certain kind of food; so called in relation to El-Ma-moon.* (TA.)

مُؤْتَمَنٌ : see أَمِينٌ, in two places.

امه

1 **أَمِهَ** , aor. ـَـ , inf. n. أَمَهٌ, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the Kur xii. 45,] وَادَّكَرَ بَعْدَ أَمَهٍ [*And he remembered*, or *became reminded, after forgetting*]. (S.) AHeyth is said to have read بَعْدَ أَمْهٍ; and accord. to AO, أَمْهٌ signifies نِسْيَانٌ [like أَمَهٌ]; but this is not correct. (Az, TA.) ___ *He confessed*, or *acknowledged:* (S, K:) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (S.) The reading of I'Ab, mentioned above, بَعْدَ أَمَهٍ, is explained by A'Obeyd as meaning *after confessing*, or *acknowledging.* (TA.)

5 **تأمّه أُمًّا** *He adopted a mother;* (M, K;) as also تَأَمَّمَهَا. (M in art. ام.)

أُمَّهَةٌ *i. q.* أُمٌّ [*A mother* of a human being and of any animal]: (M, K:) the former is [said by some to be] the original of the latter: (S:) Aboo-Bekr says that the ه in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (K:) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational: (TA:) the former sing. sometimes applies to an irrational creature: (IJ, TA:) [for some further remarks on both of these words and their pls., see the latter of them:] the pl. [of the former] is أُمَّهَاتٌ and [that of the latter is] أُمَّاتٌ: (T, S:) Az says that the امو is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.)

امو

1 **آمَتْ** , (S, * M, K, [in the CK, erroneously, آمَتْ,]) second pers. أَمَوْتَ; (S;) and أَمَيْتَ, (M, K,) like سَمِعْتَ; (K;) and أَمُوتَ, (Lh, M, K,) like كَرُمْتَ; (K;) inf. n. أُمُوَّةٌ; (S, M, K;) *She* (a woman) *became a slave;* (S, * M, K;) as also تَأَمَّتْ . (Msb.) أَمَتِ السَّنَّوْرُ, aor. تَأْمُو, inf. n. أُمَآءٌ, *The cat* [*mewed*, or] *uttered a cry;* (S, K;) like مَآءَتْ, aor. تَمُوءُ, inf. n. مُوآءٌ. (S.)

2 **أَمَّاهَا** , (M, K,) inf. n. تَأْمِيَةٌ, (K,) *He made her a slave.* (M, K.)

5 **تَأَمَّتُ** : see 1. تأمّى أَمَةً *He took for himself a female slave;* (S, M, Msb, K;) as also اسْتَأْمَاهَا . (S, K.)

8 **هُوَ يَأْتَمِى بِهِ** *He follows his* (another person's) *example; imitates him; i. q.* يَأْتَمُّ بِهِ (TA in the present art.) And ائتمى بالشَّىْءِ [written with the disjunctive alif ايتمى] is used for ائتمّ به [*He made the thing to be a rule of life* or *conduct*], by substitution [of ى for م], (M and K in art. ام,) the doubling [of the م] being disapproved. (M in that art.)

10 **إِسْتَأَمَ** see 5.

أَمَةٌ , originally اموة, (Msb,) [but whether أَمَوَةٌ or أَمْوَةٌ is disputed, as will be seen in what follows,] *A female slave;* (M, K;) *a woman whose condition is that of slavery;* (T;) *contr. of* حُرَّةٌ: (S:) [in relation to God, best rendered *a handmaid:*] dual أَمَتَانِ: (Msb:) pl. آمٌ, (Lth, T, S, M, Msb, K, &c.,) like قَاضٍ, (Msb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and إِمَآءٌ [the most common form] (T, S, M, Mgh, Msb, K) and إِمْوَانٌ (T, S, M, Msb, K) and أُمْوَانٌ (K, and so in some copies of the M) and أَمْوَانٌ (K, and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lh,] and أَمَوَاتٌ, (M, Msb, K,) for which one may say أَمَاتٌ. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally أَمَوَةٌ, (S, M, K,) because it has for a pl. آمٌ, (S, M,) which is [originally أَأْمُوٌ,] of the measure أَفْعُلٌ, (Lth, T, S,) like آكُمٌ, pl. of أَكَمَةٌ, (Sb, M,) and like أَيْنُقٌ, [pl. of نَاقَةٌ, which is originally نَوَقَةٌ,] for a sing. of the measure فَعَلَةٌ has not a pl. of this form; (S;) and

Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom: (TA:) or it is originally فَعْلَةٌ: (AHeyth, T, K:) AHeyth says that they suppressed its final radical letter, and, forming a pl. from it after the manner of نَخْلَةٌ and نَخْلٌ, instead of saying أَمٌ, which they disliked as being of only two letters, they transposed the suppressed و, changing it into ا, and placing it between the ا and م. (T: [in which this opinion, though it does not account for the termination of the pl. آم, is said to be preferable.]) One says, جَآءَتْنِى أَمَةُ اللّٰهِ [*The handmaid of God came to me*]: and in the dual, جَآءَتْنِى أَمَتَا اللّٰهِ: and in the pl., جَآءَ نِى إِمَآءُ اللّٰهِ and إِمْوَانُ اللّٰهِ and أَمْوَاتُ اللّٰهِ; and one may also say, أَمَاتُ اللّٰهِ. (Ibn-Keysán, TA.) [ISd says,] وَمَاهُ اللّٰهُ مِنْ كُلِّ أَمَةٍ بِحَجَرٍ is mentioned by IAar as said in imprecating evil on a man; but I think it is مِنْ كُلِّ أَمْتٍ [*May God cast a stone at him from every elevated place*, or the like]. (M.)

أَمَوِىٌّ *Of*, or *relating* or *belonging to*, *a female slave*. (S.)

أُمَيَّةٌ dim. of أَمَةٌ; (S, Msb;) originally أُمَيْوَةٌ. (Msb.)

ان

1 **أَنَّ** , aor. يَئِنُّ, inf. n. أَنِينٌ and أُنَانٌ (S, M, Msb, K) and تَأْنَانٌ (S, K) and أَنٌّ, (M, K,) *He moaned;* or *uttered a moan*, or *moaning*, or *prolonged voice of complaint;* or *said, Ah!* syn.

تَأَوَّهَ ; (M, K;) by reason of pain: (S, TA:) *he complained* by reason of disease or pain: (TA:) *he uttered a cry* or *cries:* (Msb:) said of a man. (S, Msb.) ___ أَنَّت القَوْسُ, aor. تَئِنُّ, inf. n. أَنِينٌ, *The bow made a gentle and prolonged sound.* (AHn, M.) لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ نَجْمٌ means *I will not do it as long as there is a star in the heaven:* (S, M, K:) أَنَّ being here a dial. var. of عَنَّ. (S.) You say also, مَا أَنَّ فِي الفُرَاتِ قَطْرَةٌ *As long as there is a drop in the Euphrates.* (T, S.) And لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ [*I will not do it as long as there is rain in the heaven*]. (S.) [It is said in the M that Lh mentions the last two sayings; but it is there indicated that he read قَطْرَةً and سَمَآءً: and] ISk mentions the saying, لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ نَجْمًا, (T, M,) and مَا عَنَّ فِى السَّمَآءِ نَجْمٌ; (T;) [in the former of which, أَنَّ must be a particle (which see below); but it seems that it should rather be إِنَّ, in this case, as ISd thinks; for he says,] I know not for what reason انّ is here with fet-h, unless a verb be understood before it, as ثَبَتَ or وُجِدَ: [and he adds,] Lh mentions مَا أَنَّ ذلكَ الجَبَلَ مَكَانَهُ [*as long as that mountain is in its place*]: and مَا أَنَّ حِرَآءً مَكَانَهُ [*as long as* Mount *Hirà is in its place*]: but he does not explain these sayings. (M.)

أَنْ is a pronoun, denoting the speaker, [*I*, masc. and fem.,] in the language of some of the Arabs: they say, أَنْ فَعَلْتُ [*I did*], with the ن quiescent: but most of them pronounce it [أَنَ] with fet-h when conjoined with a following word; (Mughnee, K;) saying, أَنَ فَعَلْتُ: (TA:) and [أَنَا] with ا in a case of pause: (Mughnee, K:) and

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some pronounce it with ا also when it is conjoined with a following word; saying, أَنَا فَعَلْتُ; [as we generally find it written in books;]

but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of Temeem, accord. to what here follows:] the Basrees hold that the pronoun consists of the ء and the ن, and that the [final] ا is redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the ا is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note in a copy of the Mughnee.) [Accord. to Az,] it is best to say أَنَا in a case of pause; and أَنَ in a case of conjunction with a following word, as in أَنَ فَعَلْتُ ذَاكَ [*I did that*]; but some of the Arabs say, أَنَا فَعَلْتُ ذَاكَ; and some make the ن quiescent in a case of this kind, though this is rare, saying, أَنْ قُلْتُ ذَاكَ [*I said that*]; and Kudá'ah prolong the former ا, saying, آنَ قُلْتُهُ. (T.) [Accord. to J,] أَنَا is a pronoun denoting the speaker alone, and is made to end invariably with fet-h to distinguish it from the particle أَنْ which renders the aor. mansoob; the final ا being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle [or beginning] of a sentence, it is dropped, except in a bad dialect. (S.) [Accord. to ISd,] أَنَ is a noun denoting the speaker; and in a case of pause, you add ا at the end, [saying أَنَا ,] to denote quiescence; (M;) [or] it is better to do this, though it is not always done: (TA:) but it is said, on the authority of Ktr, that there are five dial. vars. of this word; namely, أَنَ فَعَلْتُ, and أَنَا , and آنَ , and أَنٌ, and أَنَهْ , all mentioned by IJ; but there is some weakness in this: IJ says that the هـ in أَنَهْ may be a substitute for the ا in أَنَا, because the latter is the more usual, and the former is rare; or it may be added to show what is the vowel, like the هـ, and be like the هـ in كتابيهْ and حسابيهْ. (M.) For the dual, as well as the pl., only نَحْنُ is used. (Az, TA.) ___ It is also a pronoun denoting the person addressed, or spoken to, by assuming the form أَنْتَ [*Thou*, masc.]; ت being added to it as the sign of the person addressed, (S, M, Mughnee, K,) and أَنْ being the pronoun, (M, Mughnee, K,) accord. to the general opinion; (Mughnee, K;) the two becoming as one; not that one is prefixed to the other as governing it in the gen. case: (S:) and so أَنْتِ , (S, M, Mughnee, K,) addressed to the female: (S, M:) and أَنْتُمَا , (M, Mughnee, K,) addressed to two; not a regular dual, for were it so it would be أَنْتَانِ; but like كُمَا in ضَرَبْتُكُمَا: (M:) and أَنْتُمْ and أَنْتُنَّ , (S, Mughnee, K,) which are [respectively] the masc. and fem. pls. (TA.) ___ To each of these the ك of comparison is sometimes prefixed; so that you say, أَنْتَ كَأَنَا [*Thou art like me*, or *as I*], and أَنَا كَأَنْتَ [or أَنَ كَأَنْتَ *I am like thee*, or *as thou*]; as is related on the authority of the Arabs; for though the ك of comparison is not prefixed to the [affixed]

pronoun, and you say, أَنْتَ كَزَيْدٍ but not أَنْتَ كَيِ, yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (S.) It is said in the Book of لَيْسَ, by IKh, that there is no such phrase, in the language of the Arabs, as أَنْتَ كَى, nor as أَنَا كَكَ, except in two forged verses; wherefore Sb says that the Arabs, by saying أَنْتَ مِثْلِى and أَنَا مِثْلُكَ, have no need of saying أَنْتَ كَى and أَنَا كَكَ: and the two verses are these:

* وَلَوْلَا البَلَآءُ لَكَانُوا كَنَا *

* فَلَوْلَا الحَيَآءُ لَكُنَّا كَهُمْ *

[*And but for the sense of shame, we had been like them*, or *as they: and but for trial*, or *affliction, they had been like us*, or *as we*]: and

* إِنْ تَكُنْ كَى فَإِنَّنِي كَكَ فِيهَا *

* إِنَّنَا فِى المَلَامِ مُصْطَحِبَانِ *

[*If thou art like me*, or *as I, verily I am like thee*, or *as thou, in respect of her*, or *it*, or *them: verily we, in respect of blame, are companions*]. (TA.) Az mentions his having heard some of the Benoo-Suleym say, كَمَا أَنْتَنِي, [the latter word being a compound of the pronoun أَنْتَ, regularly written separately, and the affixed pronoun نِى,] meaning *Wait thou for me in thy place*. (TA.) It is also a particle: and as such, it isFirst, a particle of the kind called مَصْدَرِىٌّ, rendering the aor. mansoob: (Mughnee, K:) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it mansoob: (S, TA:) you say, أُرِيدُ أَنْ تَقُومَ [*I desire that thou stand*, or *that thou wouldst stand*, or *that thou mayest stand*]; meaning أُرِيدُ قِيَامَكَ [*I desire thy standing*]. (S.) It occurs in two places: first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the Kur ii. 180], وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ [*And that ye fast is better for you*]; (Mughnee, K;) i. e. صِيَامُكُمْ [*your fasting*]. (TA.) And, secondly, after a word denoting a meaning which is not that of certainty: and thus it is the place of a nom. case; as in the saying [in the Kur lvii. 15], أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ [*Hath not the time that their hearts should become*

submissive, i. e. *the time of their hearts' becoming submissive, yet come unto those who have believed?*]: and in the place of an accus. case; as in the saying [in the Kur x. 38], وَمَا كَانَ هٰذَا الْقُرْآنُ أَنْ يُفْتَرَى [*And this Kur-án is not* such *that it might be forged;* i. e., افْتِرَآءٌ; so in Bd and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning مُفْتَرًى *forged*]: and in the place of a gen. case; as in the saying [in the Kur lxiii. 10], مِنْ قَبْلِ أَنْ يَأْتِىَ أَحَدَكُمُ الْمَوْتُ [*Before that death come unto any one of you;* i. e. *before death's coming unto any one of you*]. (Mughnee, K.) Sometimes it makes the aor. to be of the mejzoom form, (Mughnee, K,) as some of the Koofees and AO have mentioned, and as Lh has stated on the authority of certain of the Benoo-Sabbáh of Dabbeh; (Mughnee;) as in this verse:

* إِذَا مَا غَدَوْنَا قَالَ وِلْدَانُ أَهْلِنَا *
* تَعَالَوْا إِلَى أَنْ يَأْتِنَا الصَّيْدُ نَحْطَبِ *

[*When we went away in the morning, the youths of our family,* or *people, said, Come ye, until that the chase come to us,* (i. e. *until the coming of the chase to us,*) *let us collect firewood*]. (Mughnee, K.) And sometimes it is followed by an aor. of the marfooa form; as in the saying [in the Kur ii. 233], accord. to the reading of Ibn-Moheysin, لِمَنْ أَرَادَ أَنْ يُتِمُّ الرَّضَاعَةَ [*For him who desireth that he may complete the* time of *sucking;* i. e. *the completing thereof*]; (Mughnee, K;) but this is anomalous, (I 'Ak p. 101, and TA,) or أَنْ is here a contraction of أَنَّ [for أَنَّهُ]: (I 'Ak:) and in the saying of the poet,

* أَنْ تَقْرَآنِ عَلَى أَسْمَآءَ وَيْحَكُمَا *
* مِنِّى السَّلَامَ وَأَنْ لَا تُخْبِرَا أَحَدَا *

[*That ye two convey,* or *communicate, to Asmà,* (*mercy on you!* or *woe to you!*) *from me, salutation, and that ye inform not any one*]; but the Koofees assert that أَنْ is here [in the beginning of the verse] a contraction of أَنَّ, and anomalously conjoined with the verb; whereas the Basrees correctly say that it is أَنْ which renders the aor. mansoob, but is deprived of government by its being made to accord with its co-ordinate مَا, termed مَصْدَرِيَّة; (Mughnee;) or, as IJ says, on the authority of

Aboo-'Alee, أَنْ is here used by poetic licence for أَنَّكُمَا; and the opinion of the Baghdádees [and Basrees], that it is likened to مَا, and therefore without government, is improbable, because أَنْ is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either mansoob or marfooa; but the latter is the better; as in the saying in the Kur [xxxix. 64], أَفَغَيْرَ اللّٰهِ تَأْمُرُونِّى أَعْبُدُ [*Other than God do ye bid me worship?*]. (S.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, أَعْجَبَنِيأَنْ قُمْتَ [*It pleased me that thou stoodest*]; meaning *thy standing that is past pleased me:* (S:) and thus it is used in the saying [in the Kur xxviii. 82], لَوْلَا أَنْ مَنَّ اللّٰهُ عَلَيْنَا [*Were it not for that God conferred favour upon us;* i. e., *for God's having conferred favour upon us*]. (Mughnee.) It is also conjoined with an imperative; as in the phrase mentioned by Sb, كَتَبْتُ إِلَيْهِ بِأَنْ قُمْ [*I wrote to him, Stand;* i. e. *I wrote to him the command to stand*]; which shows that AHei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of أَيْ], and that in this particular instance the ب may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun or what may be rendered by a noun. (Mughnee.) ___ Secondly, it is a con-

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traction of أَنَّ; (Mughnee, K;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee:) so in the saying [in the Kur lxxiii. 20], عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى [*He knoweth that* (*the case will be* this:) *there will be among you some diseased;* the affixed pronoun هُ, meaning الشَّأْنَ, being understood after أَنْ, which therefore stands for أَنَّهُ, i. e.

أَنَّ الشَّأْنَ]: (Mughnee, K: *) and in the phrase, بَلَغَنِى أَنْ قَدْ كَانَ كَذَا وَكَذَا [*It has come to my knowledge,* or *been related to me, or been told to me,* or *it came to my knowledge,* &c., *that* (*the case* is this:) *such and such things have been*]; a phrase of this kind, in which أَنْ occurs with a verb, not being approved without قَدْ, unless you say, بَلَغَنِى

أَنَّهُ كَانَ كَذَا وَكَذَا: (Lth, T:) [for] when the contracted أَنْ has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like لَيْسَ and عَسَى, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by قَدْ, or the prefix سَ, or سَوْفَ, or a negative, as لَا &c., or لَوْ: (I 'Ak pp. 100 and 101:) but when its predicate is a nominal proposition, it requires not a separation; so that you say, عَلِمْتُ أَنْ زَيْدٌ قَائِمٌ [*I knew that* (*the case was this:*) *Zeyd was standing*]; (I 'Ak p. 100;) and بَلَغَنِي أَنْ زَيْدٌ خَارِجٌ [*It has come to my knowledge*, or *been related to me*, or *been told to me*, &c., *that* (*the case is* this:) *Zeyd is going*, or *coming*, *out*, or *forth*]; (TA;) except in the case of a negation, as in the saying in the Kur [xi. 17], وَأَنْ لَا إِلَهَ إِلَّا هُوَ [*And that* (*the case is* this:) *there is no deity but He*]. (I 'Ak p. 100.) Thus used, it is originally triliteral, and is also what is termed مَصْدَرِيَّة, in the first of the exs. above, for instance, meaning عَلِمَ أَنَّهُ, i. e. عَلِمَ أَنَّ الشَّأْنَ, which is equivalent to عَلِمَ كَوْنَ الشَّأْنِ;] and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means الشَّأْنَ, and in a verse cited before, commencing أَنْ تَقْرَآنِ, accord. to A'boo-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]:

* بِأَنْكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ *

* وَأَنْكَ هُنَاكَ تَكُونَ الثِّمَالَا *

[he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T,) and he says, They know *that thou art* like *rain that produces spring-herbage*, *and* like *plenteous rain*, *and that thou*, *there*, *art the aider and the manager of the affairs of people*]. (Mughnee. [In the T, for رَبِيعٌ, I find الرَّبِيعُ; and for وَأَنْكَ, I there find وَقَدْمَا: but the reading in the Mughnee is that which is the more known.]) [J says,] أَنْ is sometimes a contraction of أَنَّ and does not govern [anything]: you say, بَلَغَنِي أَنْ زَيْدٌ خَارِجٌ [explained above]; and it is said in the Kur [vii. 41], وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ

[*And it shall be proclaimed to them that* (*the case is* this:) *that is Paradise*]: (S:) [here, however, أَنة is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being أَنَّهُ تِلْكُمُ الجَنَّةُ. (IB.) [In another place, J says,] You may make the contracted أَنْ to govern or not, as you please. (S.) Aboo-Tálib the Grammarian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom],

* كَأَنْ ثَدْيَيْهِ حُقَّانِ *

[*As though its two breasts were two small round boxes*]: but [the reading commonly known is

* كَأَنْ ثَدْيَاهُ حُقَّانِ *

(this latter reading is given in De Sacy's Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the S;) كَأَنْ here meaning كَأَنَّهُ; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T.) The author of the K says in the B that you say, عَلِمْتُ أَنْ زَيْدًا لَمُنْطَلِقٌ [*I knew that Zeyd was indeed going away*], with ل when it is made to govern; and عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ [*I knew that* (*the case was* this:) *Zeyd was going away*], without ل when it is made to have no government. (TA. [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase وَكَأَنْ قَدْ cited voce قَدْ, where كَأَنْ is for كَأَنَّهُ, meaning كَأَنَّ الشَّأْنَ, and a verb is understood after قد. And see also أَنَّ, below.] ___ Thirdly, it is an explicative, (Mughnee, K,) meaning أَيْ (S, M, and so in some copies of the K,) or [rather] used in the manner of أَيْ; (Mughnee, and so in some copies of the K;) [meaning قَائِلًا, or قَائِلِينَ; or يَقُولُ, or يَقُولُونَ; or some other form of the verb قَالَ; i. e. *Saying ;* &c.;] as in the saying [in the Kur xxiii. 27], فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ [*And we revealed, or spake by revelation, unto him, saying, Make thou the ark*]; (Mughnee, K) and [in the Kur vii. 41,] وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ [*And it shall be proclaimed to them, being said, That is Paradise*]; or in these two instances it may be regarded as what is termed مَصْدَرِيَّة, by supposing the preposition [ب] understood before it, so that in the former instance it is the biliteral, because it is put before the

imperative, and in the second it is the contraction of أَنَّ because it is put before a nominal proposition; (Mughnee;) and [in the Kur xxxviii. 5,] وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا (S, M, Mughnee) i. e. [*And the chief persons of them*] broke forth, or launched forth, with their tongues, or in speech, [saying,] Go ye on, or continue ye, in your course of action &c. (Mughnee.) For this usage of أَنْ certain conditions are requisite : first, that it be preceded by a proposition : secondly, that it be followed by a proposition; so that you may not say, ذَكَرْتُ عَسْجَدًا أَنْ ذَهَبًا, but you must say أَىٌّ in this case, or must omit the explicative : thirdly, that the preceding proposition convey the meaning of القَوْلُ, as in the exs. above; in the last of which, انطلق has the meaning assigned to it above; not that of walking or going away : fourthly, that there be not in the preceding proposition the letters of القَوْلُ; so that one may not say, قُلْتُ لَهُ أَنِ افْعَلْ; or, if there be in it those letters, that the word which they compose shall be interpreted by another word; as in the saying, in the Kur [v, 117], مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِى بِهِ أَنِ اعْبُدُوا اللّٰهَ which may mean, as Z says, *I have not commanded them* [aught *save that which Thou commandedst me, saying, Worship ye God*]; (Mughnee;) in which instance Fr says that it is an explicative : (T :) fifthly, that there be not a preposition immediately before it; for if you say, كَتَبْتُ إِلَيْهِ بِأَنِ افْعَلْ كَذَا, it is what is termed مَصْدَرِيَّة [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with لا as in أَشَرْتُ إِلَيْهِ أَنْ لَا تَفْعَلْ كَذَا, it may be marfooa, [namely, the aor.,] on the supposition that لا is a negative ; or mejzoom, on the supposition that it is a prohibitive; and in both cases ان is an explicative ; [so that the meaning is, *I made a sign to him*, as though *saying, Thou wilt not do such a thing*, in the former case ; or, in the latter, *Do not thou such a thing ;*] or mansoob, on the supposition that لا is a negative and that ان is what is termed مَصْدَرِيَّة: but if لا is wanting, it may not be mejzoom, but may be marfooa [if we use ان as an explicative] or mansoob [if ان be what is termed مَصْدَرِيَّة]. (Mughnee.)

___ Fourthly, it is redundant, as a corroborative, (Mughnee, K,) like whatever else is redundant : and thus it is in four cases : one of these, which is the most common, being when it occurs after لَمَّا denoting time; [and this is mentioned in the M ;] as in the saying [in the Kur xxix. 32], وَلَمَّا أَنْ جَآءَتْ رُسُلُنَا لُوطًا [*And when our apostles came to Lot*]: (Mughnee:) [or,] accord. to J, (TA,) it is sometimes a connective to لَمَّا; as in the saying in the Kur [xii. 96], فَلَمَّا أَنْ جَآءَ الْبَشِيرُ [*And when that* (like as we say, " now that,") *the announcer of good tidings came*] : and sometimes it is redundant ; as in the saying in the Kur [viii. 34], وَمَا لَهُمْ

أَنْ لَا يُعَذِّبَهُمُ اللّٰهُ [as though it might be rendered *But what reason have they, God should not punish them?*] : (S, TA:) but IB says that the connective is redundant ; and [that ان is not redundant in the latter instance, for] if it were redundant in this verse of the Kur it would not render the [aor.] verb mansoob. (TA. [The author of the Mughnee, like IB, disallows that ان is redundant in a case of this kind, which Kh asserts it to be ; and says that فى is under-

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stood before it.]) The second case is when it occurs between لَوْ and a verb signifying swearing, the latter being expressed; as in this verse:

* فَأُقْسِمُ أَنْ لَوِ ٱلْتَقَيْنَا وَأَنْتُمُ *
* لَكَانَ لَنَا يَوْمٌ مِنَ الشَّرِّ مُظْلِمُ *

[*And I swear, had we and you met, there had been to us a dark day of evil*]: and when that verb is omitted; as in the following ex.:

* أَمَا وَٱللّٰهِ أَنْ لَوْ كُنْتَ حُرًّا *
* وَمَا بِٱلْحُرِّ أَنْتَ وَلَا الْعَتِيقِ *

[*Verily,* or *now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated*]: so say Sb and others: Ibn-'Os- foor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Mughnee.) The third case, which is extr., is when it occurs between the ك [of comparison] and the noun governed by it in the genitive case; as in the saying,

* وَيَوْمًا تُوَافِينَا بِوَجْهٍ مُقَسَّمٍ *
* كَأَنْ ظَبْيَةٌ تَعْطُو إِلَى وَارِقِ السَّلَمْ *

[*And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the goodly green-leaved tree of the selem kind*], accord. to the reading of him who makes طبيةْ to be governed in the genitive case [instead of the accus. or the nom.; for if we read it in the accus. or the nom., أَنْ is a contraction of أَنَّ; in the former case, ظبية being its subject, and its predicate being suppressed; and in the latter case, the meaning being كَأَنَّهَا ظَبْيَةٌ, so that the subject of ان is suppressed]. (Mughnee.) The fourth case is when it occurs after إِذَا; as in the following ex.:

* فَأُمْهِلُهُ حَتَّى إِذَا أَنْ كَأَنَّهُ *
* مُعَاطِى يَدٍ فِي لُجَّةِ المَآءِ غَامِرُ *

[*And I leave him alone until when he is as though he were a giver of a hand* to be laid hold upon, *in the fathomless deep of the water immerged*]. (Mughnee.) ___ [Fifthly,] among other meanings which have been assigned to it, (Mughnee,) it has a conditional meaning, like إِنْ: (Mughnee, K:) so the Koofees hold; and it seems to be most probably correct, for several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the Kur; as in [ii. 282,] أَنْ تَضِلَّ إِحْدَاهُمَا [*If one of them twain* (namely, women,) *err*]; &c.: secondly, because [the prefix] فَ often occurs after it; as in a verse commencing with أَبَا خُرَاشَةَ [as cited voce أَمَّا, accord. to some who hold that أَمَّا in that verse is a compound of the conditional أَنْ and the redundant مَا; and as in the Kur ii. 282, where the words quoted above are immediately followed by فَتُذَكِّرَ إِحْدَاهُمَا ٱلْأُخْرَى]: thirdly, because it is conjoined with إِنْ [which forms a part of the compound إِمَّا] in this ex.:

* إِمَّا أَقَمْتَ وَأَمَّا أَنْتَ مُرْتَحِلًا *
* فَٱللّٰهُ يَكْلَأُ مَا تَأْتِى وَمَا تَذَرُ *

[*If thou remain, and if thou be going away* (أَمَّا meaning أَنْ كُنْتَ, as syn. with إِنْ كُنْتَ), *may God guard* thee (يَكْلَأُ being marfooa because of the فَ) *as long as thou doest and as long as thou leavest undone*]: thus related, with kesr to the former ان [in إِنَّا] and with fet-h to the latter [in أَمَّا]. (Mughnee.) ___ [Sixthly,] it is a negative, like إِنْ: (Mughnee, K:) so, as some say, in [the Kur iii. 66,] أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ [meaning accord. to them *Not any one is given the like of*

that scripture *which ye have been given*]: but it is said [by others] that the meaning is, [taken with what precedes it,] And believe not ye *that* (بِأَنْ) *any one is given the like of that* scripture *which ye have been given*, except it be given to him who followeth your religion; and that the phrase say thou, Verily the direction is the direction of God, is parenthetic. (Mughnee.) ___ [Seventhly,] it is syn. with إِذْ, (AZ, T, Mughnee, K, [in Freytag's Lex., from the K, إِذْ قِيلَ, but قيل in the K relates to what there follows,]) as some say, in [the Kur l. 2,] بَلْ عَجِبُوا أَنْ جَآءَهُمْ مُنْذِرٌ مِنْهُمْ [*Verily they wonder because a warner from among themselves hath come unto them*]; (Mughnee, K;) and in other instances; but correctly, in all these instances, ان is what is termed مَصْدَرِيَّة, and ل denoting cause is understood before it. (Mughnee.) [See also أَمَّا and إِمَّا.] ___ [Eighthly,] it is *syn. with* لِئَلَّا, accord. to some, in [the Kur iv. last verse,] يُبَيِّنُ ٱللَّهُ لَكُمْ أَنْ تَضِلُّوا [*God explaineth to you* (the ordinances of your religion, Jel), *lest ye should err*, or *in order that ye may not err*]; (Mughnee, K;) and in the saying,

* نَزَلْتُمْ مَنْزِلَ الأَضْيَافِ مِنَّا *
* فَعَجَّلْنَا القِرَى أَنْ تَشْتِمُونَا *

[*Ye became*, or *have become, in the condition of our guests; so we hastened*, or *have hastened, the entertainment, lest ye should revile us*, or *in order that ye should not revile us*]: (Mughnee:) but correctly, in such a case [likewise], ان is what is termed مَصْدَرِيَّة, and the original wording is كَرَاهَةَ أَنْ تَضِلُّوا [*from a motive of dislike that ye should err*], (Mughnee, K,) and مَخَافَةَ أَنْ تَشْتِمُونَا [*from a motive of fear that ye should revile us*]: so say the Basrees: some say, extravagantly, that ل is meant to be understood before it, and الَّذِى after it. (Mughnee.) ___ [Ninthly,] it occurs in the sense of الَّذِى; as in the saying, زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ [*Zeyd is more reasonable than he who lies;* which is equivalent to saying, *Zeyd is too reasonable to lie:* but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see مِنْ]. (Kull p. 78.) ___ By a peculiarity of pronunciation termed عَنْعَنَةٌ, the tribe of Temeem say عَنْ instead of أَنْ. (M.)

إِنْ is used in various ways: first, as a conditional particle, (S, M, Msb, Mughnee, K,) denoting the happening of the second of two

events in consequence of the happening of the first, (S, Msb, *) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (Msb;) [and as such it is followed by a mejzoom aor., or by a pret. having the signification of an aor.;] as in the saying, [إِنْ تَفْعَلْ أَفْعَلْ *If thou do* such a thing, *I will do* it; and] إِنْ تَأْتِنِى آتِكَ [*If thou come to me, I will come to thee*]; and إِنْ جِئْتَنِى أَكْرَمْتُكَ [*If thou come to me, I will treat thee with honour*]; (S;) and إِنْ فَعَلْتَ فَعَلْتُ [*If thou do, I will do*] for which the tribe of Teiyi say, as IJ relates on the authority of Ktr, هِنْ فَعَلْتَ فَعَلْتُ; (M;) and إِنْ دَخَلْتَ الدَّارَ أَوْ دَخَلْتُ الدَّارَ أَوْ [*If thou stand, I will stand*]; and إِنْ دَخَلْتِ الدَّارَ أَوْ لَمْ تَدْخُلِى الدَّارَ فَأَنْتِ طَالِقٌ [*If thou enter the house*, or *if thou enter not the house, thou shalt be divorced*]; (Msb;) and [in the Kur viii. 39,] إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ [*If they desist, what hath already past shall be forgiven them*]; and [in verse 19 of the same ch.,] وَإِنْ تَعُودُوا نَعُدْ [*But if ye return* to attacking the Apostle, *we will return* to assisting him]. (Mughnee, K.) [On the difference between it and إِذَا, see the latter.] When either it or إِذَا is immediately followed by a noun in the nom. case, the said noun is governed in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the Kur [ix. 6], وَإِنْ أَحَدٌ مِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ; the complete phrase being وَإِنِ اسْتَجَارَكَ أَحَدٌ مِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ [*And if any one of the believers in a plurality of gods demand protection of thee*, (if) *he demand protection of thee*]: so accord. to the generality of the grammarians. (I 'Ak p. 123.) Sometimes it is conjoined with the negative لَا, and the ignorant may imagine it to be the exceptive إِلَّا; as in [the saying in the Kur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ [*If ye will not aid him, certainly God did aid him*]; and [in the next preceding verse,] إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ [*If ye will not go forth to war, He will punish you*]. (Mughnee, K. *) It is sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, Is thy child in the house? and thou hast knowledge thereof, إِنْ كَانَ فِى الدَّارِ أَعْلَمْتُكَ بِهِ [*If he be in the house, I will inform thee thereof*]. (Msb.) And to denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when you say, إِنْ كُنْتَ ٱبْنِى فَأَطِعْنِى [*If thou be my son, obey me*]; as though you said, Thou knowest that thou art my son, and it is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do. (Msb.) And sometimes it is divested of the conditional meaning, and becomes *syn. with* لَوْ; as in the saying, صَلِّ وَإِنْ عَجَزْتَ عَنِ القِيَامِ [*Pray*

thou though thou be unable to stand;] i. e. *pray*

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thou whether thou be able to stand or *unable to do so;* and in the saying, أَكْرِمْ زَيْدًا وَإِنْ قَعَدَ i. e. [*Treat thou Zeyd with honour*] *though he be sitting;* or, *whether he sit or not*. (Msb.) [إِمَّا as a compound of the conditional إِنْ and the redundant مَا, see in an art. of which اما is the heading.] ___ [Secondly,] it is a negative, (S, Mughnee, K,) *syn. with* مَا; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the Kur lxvii. 20], إِنِ ٱلْكَافِرُونَ إِلَّا فِى غُرُورٍ [*The unbelievers are not* in aught *save in a deception*]; (S, Mughnee, K;) and before a verbal proposition; as in [the Kur ix. 108,] إِنْ أَرَدْنَا إِلَّا ٱلْحُسْنَى [*We desired not*, or *meant not*, aught *save that which is best*]. (Mughnee, K.) The assertion of some, that the negative إِنْ does not occur except where it is followed by إِلَّا, as in the instances cited above, or by لَمَّا, with tesh-deed, which is syn. therewith, as, accord. to a reading of some of the Seven [Readers], in the saying [in the Kur lxxxvi. 4], إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ, i. e., مَا كُلُّ نَفْسٍ إِلَّا عَلَيْهَا حَافِظٌ [*There is not any soul but over it is a guardian*], is refuted by the sayings in the Kur [x. 69 and lxxii. 26], إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهٰذَا [meaning, accord. to the Jel., *Ye have no proof of this that* ye say], and إِنْ أَدْرِى أَقَرِيبٌ مَا تُوعَدُونَ [*I know not whether that with which ye are threatened be nigh*]. (Mughnee, K. *) The conditional and the negative both occur in the saying in the Kur [xxxv. 39], وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ [*And* I swear that, *if they should quit their place, not any one should withhold them after Him*]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the لَ prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of لَيْسَ; and Sa'eed Ibn-Jubeyr reads, [in the Kur vii. 193,] إِنَّ ٱلَّذِينَ تَدْعُونَ مِنْ دُونِ ٱللّٰهِ عِبَادًا أَمْثَالُكُمْ [*Those whom ye invoke beside God*, or *others than God, are not men like you*]: also, the people of El-'Áliyeh have been heard to say, إِنْ أَحَدٌ خَيْرًا مِنْ أَحَدٍ إِلَّا بِالْعَافِيَةِ [*Any one is not better than any other one, except by means of health*, or *soundness*]; and إِنْ ذٰلِكَ

نَافِعُكَ وَلَا ضَارُّكَ [*That is not profitable to thee nor injurious to thee*]: as an ex. of its occurrence without government, which is mostly the case, the saying of some, إِنَّ قَائِمٌ may be explained as originally إِنْ أَنَا قَائِمٌ [*I am not standing*]; the أ of أَنَا being elided for no reason in itself, and the ن of إِنْ being incorporated into the ن of أَنَا, and the ا of this latter being elided in its conjunction with the following word; but إِنَّ قَائِمًا has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the complement of an oath: you say, وَٱللّٰهِ إِنْ فَعَلْتُ, meaning مَا فَعَلْتُ [*By God, I did not*]. (S.) ___ [Thirdly,] it is a contraction of إِنَّ, and is put before a nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to have no government: (S, * K:) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth says that he who uses the contracted form of إِنَّ uses the nom. case with it, except that some of the people of El-Hijáz use the accus. case with it: (T:) thus it is said, accord. to one reading, [in the Kur xi. 113,] إِنْ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ [*Verily all* of them, *thy Lord will indeed fully render them* the recompense of *their works*]: (T, Mughnee:) Fr says, We have not heard the Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and he adds that in the instance cited above, they make كُلًّا to be governed in the accus. case by لَيُوَفِّيَنَّهُمْ; as though the phrase were لَيُوَفِّيَنَّهُمْ كُلًّا; and that كُلٌّ would be proper; for you say, إِنْ زَيْدٌ لَقَائِمٌ [*Verily Zeyd is standing*]: (T:) the ex. given by Sb is, إِنْ عَمْرًا لَمُنْطَلِقٌ [*Verily 'Amr is going away*]. (Mughnee.) But it is [most] frequently made to have no government; as in the saying [in the Kur xliii. 34 accord. to one reading], وَإِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ ٱلْحَيَاةِ ٱلدُّنْيَا [*And verily all that is the furniture of the present life*]; and, accord. to the reading of Hafs, [and of 'Ásim and Kh, in the Kur xx. 66, respecting which see إِنْ,] إِنَّ هٰذَانِ لَسَاحِرَانِ [*Verily these two are enchanters*]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called نَاسِخ [which effects a change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the Kur ii. 138], وَإِنْ كَانَتْ لَكَبِيرَةً [*And verily it was a great matter*]; and [in the Kur xvii. 75,] وَإِنْ كَادُوا لَيَفْتِنُونَكَ [*And verily they were near to seducing thee*]; (Mughnee;) in which last ex. AZ says, it means لَقَدْ, i. e. *without doubt;* and so in the same ch. vv. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the Kur xxvi. 186], وَإِنْ نَظُنُّكَ

لَمِنَ ٱلْكَاذِبِينَ [*And verily we think thee to be of the number of the liars*]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed نَسخ; as in the saying [of a poet],

* شَلَّتْ يَمِينُكَ إِنْ قَتَلْتَ لَمُسْلِمًا *

[*May thy right arm*, or *hand, dry up*, or *become unsound! verily thou hast slain a Muslim*]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, إِنْ قامَ لَأَنَا [*Verily I stood*], and إِنْ قَعَدَ لأَنْتَ [*Verily thou sattest*]: and less frequently than this it is an aor. of a verb not of the kind termed ناسخ; as in the saying, إِنْ يَزِينُكَ لَنَفْسُكَ وإِنْ يَشِينُكَ لَهِيَهْ [*Verily thy soul* is that which *beautifies thee, and it* is that which *deforms thee*]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find إِنْ with لَ after it, decide that it is originally إِنَّ; (Mughnee, K;) as in the exs. above: but respecting this ل there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) إِنْ is sometimes a contraction of إِنَّ, and this must have ل put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the Kur [lxxxvi. 4, accord. to him who reads لَمَا instead of لَمَّا], إِنْ كُلُّ نَفْسٍ لَمَا عَلَيْهَا حَافِظٌ [*Verily every soul hath over it a guardian*]; and in the saying, إِنْ زَيدٌ لَأَخُوكَ [*Verily Zeyd is thy brother*]; in order that it may not be confounded with إِنْ which is syn. with the negative ما: (S, TA:) but IB says, ل is here introduced to distinguish between negation and affirmation, and this إِنْ has neither subject nor predicate; so J's saying that the ل is put before its predicate is without meaning: and this ل is sometimes introduced with the objective complement of a verb; as in إِنْ ضَرَبْتُ لَزَيْدًا [*Verily I struck*, or *beat, Zeyd*]; and with the agent; as in إِنْ قَامَ لَزَيْدٌ [*Verily Zeyd stood*]. (TA.) When the contracted إِنْ governs, this ل is not necessary; so you may say, إِنْ زَيْدًا قَائِمٌ [*Verily Zeyd is standing*]; because in this case it cannot be confounded with the negative; for the negative does not render the subject mansoob and the predicate marfooa: and when it does not govern, if the meaning is apparent, the ل is not needed; as in

* وَنَحْنُ أُبَاةُ الضَّيْمِ مِنْ آلِ مَالِكٍ *

* وَإِنْ مَالِكٌ كَانَتْ كِرَامَ المَعَادِنِ *

[*And we are persons who refuse to submit to injury, of the family of Málik: and verily* the family of *Málik are generous in respect of* their *origins*]; كَانَتْ being here for لَكَانَتْ. (I 'Ak p. 99.) ___ [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with مَا; as in the saying, مَا إِنْ يَقُومُ زَيْدٌ [*Zeyd does not stand*]; (S;) and in the saying [of a poet],

* كَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ *

[*Thou didst not a thing which thou dislikest*]. (Mughnee, K: in the CK اَتْتُ.) It is mostly thus used after the negative مَا, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,

* مَنَايَانَا وَدَوْلَةُ آخَرِينَا *
* وَمَا إِنْ طِبُّنَا جُبْنٌ وَلَكِنْ *

[*And our habit is not cowardice; but our destinies and the good fortune of others* caused our being defeated]: and in this case it prevents the government of مَا, as in this verse: but in the saying,

* بَنِي غُدَانَةَ مَا إِنْ أَنْتُمُ ذَهَبًا *
* وَلَا صَرِيفًا وَلَكِنْ أَنْتُمُ الخَزَفُ *

[*Sons of Ghudáneh, ye are not indeed gold, nor silver*, or *pure silver, but ye are pottery*], accord. to him who relates it thus, saying ذَهَبًا and صَرِيفًا, in the accus. case, it is explained as a negative, corroborative of مَا: (Mughnee:) and accord. to J,

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(TA,) the negatives مَا and إِنْ are sometimes thus combined for corroboration; as in the saying of the rájiz, (El-Aghlab El-'Ijlee, TA,)

* أَكْثَرَ مِنْهُ قِرَةً وَقَارَا *

* مَا إِنٌ رَأَيْنَا مَلِكًا أَغَارَا *

[*We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep,* or *goats, and camels, than he*]; (S, TA;) but IB says that ان is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun مَا; as in the saying,

* يُرَجِّى المَرْءُ مَا إِنٌ لَا يَرَاهُ *
* وَتَعْرِضُ دُونَ أَدْنَاهُ الخُطُوبُ *

[*Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof*]. (Mughnee.) And after the مَا termed مَصْدَرِيَّة, (Mughnee,) [i. e.,] after the adverbial مَا [which is of the kind termed مصدرية]; (TA;) as in the saying (of Maaloot El-Kurey'ee, cited by Sb, TA),

* وَرَجِّ الفَتَى لِلْخَيْرِ مَا إِنْ رَأَيْتَهُ *
* عَلَي السِّنِّ خَيْرًا لَايَزَالُ يَزِيدُ *

[*And hope thou that the youth is* destined *for good as long as thou hast seen him not ceasing to increase in good with age*]. (Mughnee.) And after the inceptive أَلَا; as in the saying,

* أَلَا إِنْ سَرَى لَيْلِى فبِتُّ كَئِيبَا *
* أُحَاذِرُ أَنْ تَنْأَى النَّوَى بِغَضُوبَا *

[*Now he journeyed on,* or *during,* that *my night, and I passed the night in an evil state, broken in spirit by grief, being fearful that the distance* to which he was going *with Ghadoob* (a woman so named) *would become far*]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, Wilt thou go forth if the desert become plentiful in herbage? reply, أَأَنَا إِنيهِ [*What, I, indeed?*] disapproving that he should think otherwise than that. (Mughnee. [See also art. انى.]) ___ [Fifthly,] it is *syn. with* قَدْ: so it is said to be in the saying [in the Kur lxxxvii. 9], إِنْ نَفَعَتِ ٱلذِّكْرَى [*Admonition hath profited*], (T, Mughnee, K,) by IAar (T) and by Ktr: (Mughnee:) and Abu-l-' Abbás relates that the

Arabs say, إِنْ نَفَعَتِ ٱلذِّكْرَى meaning قَدْقَامَ زَيْدٌ [*Zeyd has stood*]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant قَدْقَامَ زَيْدٌ, and not مَا قَامَ زَيْدٌ. (T.) [So too, accord. to the K, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.] ___ [Sixthly,] it is asserted also by the Koofees, that it is *syn. with* إِذْ, in the following exs.: in the Kur [v. 62], وَٱتَّقُوا ٱللّٰهَ إِنْ كُنْتُمْ مُؤْمِنِينَ [*And fear ye God, because ye are believers:* and so, accord. to AZ, as is said in the T, in a similar instance in the Kur ii. 278: and in the same, iv. 62]: and [in the Kur xlviii. 27,] لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِنْ شَآءَ آمِنِينَ [*Ye shall assuredly enter the sacred mosque, because God hath willed, in security*]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying,

* أَتَغْضَبُ إِنْ أُدْنَا قُتَيْبَةَ حُزَّتَا *
* جِهَارًا وَلَمْ تَغْضَبْ لِقَتْلِ ٱبْنِ حَازِمِ *

[*Art thou angry because the ears of Kuteybeh have been cut, openly,* or *publicly, and wast not angry for the slaughter of Ibn-Házim?*]: (Mughnee:) but in all these instances [it is sufficiently obvious that] ان may be otherwise explained. (Mughnee, K.) ___ [Seventhly,] it is sometimes *syn. with* إِذَا; as in the Kur [ix. 23], لَا تَتَّخِذُوا آبَآءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا ٱلْكُفْرَ عَلَى ٱلْإِيمَانِ [*Take not ye your fathers and your brethren as friends when they love unbelief above belief*]; and in the same [xxxiii. 49], وَٱمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ [*And a believing woman when she giveth herself to the Prophet*]: so says AZ. (T.) ___ [Eighthly,] it is used for إِمَّا, (Mughnee and K, voce إِمَّا,) distinct from إِمَّا which is a compound of the conditional إِنْ and the redundant مَا. (Mughnee ibid.) [See an ex. in a verse cited voce إِمَّا in the present work, commencing with the words سَقَتْهُ ٱلرَّوَاعِدُ.]

أَنَ : see أَنْ, in four places.

أَنَّ is one of the particles which annul the quality of the inchoative; and is originally إِنَّ; therefore Sb has not mentioned it among those particles [as distinct from إِنَّ, from which, however, it is distinguished in meaning]: (I 'Ak p. 90:) it is a corroborative particle; (I 'Ak,

Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (S, I 'Ak, Mughnee, K,) combining with what follows it to form an equivalent to an inf. n., (S,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of بَلَغَنِي أَنَّكَ تَنْطَلِقُ [*It has come to my knowledge*, or *been related to me*, or *been told to me*, or *it came to my knowledge*, &c., *that thou goest away*], or أَنَّكَ مُنْطَلِقٌ [*that thou art going away*], is بَلَغَنِي الانْطِلَاقُ [or rather ٱنْطِلَاقُكَ *thy going away has come to my knowledge*, &c.]; and hence, the implied meaning of بَلَغَنِي أَنَّكَ فِي الدَّارِ [*It has come to my knowledge*, &c., *that thou art in the house*] is بَلَغَنِي ٱسْتِقْرَارُكَ فِي الدَّارِ [*thy remaining in the house has come to my knowledge*, &c.], because thea predicate is properly a word suppressed from اسْتَقَرَّ or مُسْتَقِرٌّ: and if the predicate is underived, the implied meaning is explained by the word كَوْن; so that the implied meaning of بَلَغَنِي أَنَّ هٰذَا زَيْدٌ [*It has come to my knowledge*, &c., *that this is Zeyd*] is بَلَغَنِي كَوْنُهُ زَيْدًا [*his being Zeyd has come to my knowledge*, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying being; so that you say, هٰذَا زَيْدٌ and, if you will, هٰذَا كَائِنٌ زَيْدًا; both signifying the same. (Mughnee.) There are cases in which either أَنَّ or إِنَّ may be used: [see the latter, in twelve places:] other cases in which only the former may be used: and others in which only the latter. (I 'Ak p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I 'Ak, K.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in يُعْجِبُنِي أَنَّكَ قَائِمٌ [*It pleases me that thou art standing*], i. e. قِيَامُكَ [*thy standing* pleases me]: or in the place of a noun governed by a verb in the accus. case; as in عَرَفْتُ أَنَّكَ قَائِمٌ [*I knew that thou wast standing*], i. e. قِيَامَكَ [*thy standing*]: or in the place of a noun governed in the gen. case by a particle; as in عَجِبْتُ مِنْ أَنَّكَ قَائِمٌ [*I wondered that thou wast standing*], i. e. مِنْ قِيَامِكَ [*at*, or *by reason of*, *thy standing*]: (I 'Ak p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ أَنَّهُ كَذَا, for لَا شَكَّ فِى أَنَّهُ كَذَا *There is no doubt that it is thus*, i. e. لَا شَكَّ فِى كَوْنِهِ كَذَا *There is no doubt of its being thus*:] and أَنَّ must be used after لَوْ; as in لَوْ أَنَّكَ قَائِمٌ لَقُمْتُ [*If that thou wert standing, I had stood*, or *would have stood*, i. e. لَوْ ثَبَتَ قِيَامُكَ, or لَوْ قِيَامُكَ

ثَابِتٌ, accord. to different opinions, both meaning *if thy standing were a fact:* see I 'Ak pp. 305 and 306]. (K.) Sometimes its أ is changed into ع; so that you say, عَلِمْتُ عَنَّكَ مُنْطَلِقٌ [meaning *I knew that thou wast going away*]. (M.) ___ With ك prefixed to it, it is a particle of comparison, (S, * M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, كَأَنَّ زَيْدًا عَمْرٌو [It is *as though Zeyd were 'Amr*], meaning that Zeyd is like 'Amr; as though you said, إِنَّ زَيْدًا كَائِنٌ كَعَمْرٍو [*verily, Zeyd is like 'Amr*]: [it is to be accounted for by an ellipsis: or] the ك is taken away from the middle of this proposition, and put at its commencement, and then the kesreh of إِنَّ necessarily becomes changed to a fet-hah, because إِنَّ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كَأَنَّ denotes denial; as in the saying, كَأَنَّكَ أَمِيرُنَا فَتَأْمُرَنَا [*As though thou wert our commander so that thou shouldst command us*], meaning *thou art not our commander* [*that thou shouldst command us*]. (TA.) It also denotes wishing; as in the saying, كَأَنَّكَ بِي قَدْ قُلْتُ الشِّعْرَ فَأُجِيدُهُ, meaning *Would that I had poetized*, or *versified, so that I might do it well:* (TA:) [an elliptical form of speech, of which the implied meaning seems to be, *would that I were as though thou sawest me that I had poetized*, &c.; or the like: for] you say [also], كَأَنِّي بِكَ meaning كَأَنِّي أُبْصِرُ بِكَ [It is *as though I saw thee*]; i. e. I know from what I witness of thy condition to-day how thy condition will be tomorrow; so that it is as though I saw thee in that condition: (Har p. 126: [see also ب; near

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the end of the paragraph:]) [thus,] كَأَنَّ also denotes knowing; and also thinking; [the former as in the saying immediately preceding, and] as when you say, كَأَنَّ ٱللّٰهَ يَفْعَلُ مَا يَشَآءُ [*I know*, or rather *it appears, as though seen, that God does what He wills*]; and [the latter as when you say,] كَأَنَّكَ خَارِجٌ [*I think*, or rather *it seems, that Thou art going forth*]. (TA.) ___ [When it has The affixed pronoun of the first person, sing. Or Pl., you say, أَنِّي and أَنَّنِي, and أَنَّا and أَنَّنَا: and When it has also the ك of comparison prefixed to It,] you say, كَأَنِّي and كَأَنَّنِي, [and كَأَنَّا and كَأَنَّنَا,] like as you say, لَكِنِّي and لَكِنَّنِي [&c.]. (S.) ___ As أَنَّ is a derivative from إِنَّ, it is correctly asserted by Z that أَنَّمَا imports restriction, like إِنَّمَا ; both of which occur in the saying in the Kur

[xxi. 108], يُوحَى إِلَيَّ أَنَّمَا إِنَّمَا قُلْ إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ [*Say thou, It is only revealed to me that your God is only one God*]: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, K:) i. e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of your God to unity: (Marginal note in a copy of the Mughnee:) but these words of the Kur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [aught], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) [أَنَّمَا, however, does not always import restriction; nor does always even إِنَّمَا : in each of these, ما is what is termed كَافَّةٌ; i. e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. مَا; and see إِنَّمَا, below, voce إِنَّ:) thus, for instance, in the Kur viii. 28, وَٱعْلَمُوا أَنَّمَا أَمْوَالُكُمْ فِتْنَةٌ means *And know ye that your possessions and your children are a trial;* not that they are *only a trial.* When it has the ك of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says,

* كَأَنَّمَا يَخْتَطِينَ عَشَلَى قَتَادٍ *
* وَيَسْتَضْحِكْنَ عَنْ حَبِّ الغَمَامِ *

[*As though*, by reason of their mincing gait, *they were walking upon tragacanthas; and they were laughing so as to discover teeth like hailstones*: كَأَنَّمَا being for كَأَنَّمَا. (IAar.) ___ أَنَّ is someTimes contracted into أَنْ; (S, Mughnee;) and in This case, it governs in the manner already exPlained, voce أَنْ. (Mughnee.) ___ It is also *syn. with* لَعَلَّ; (Sb, S, M, Mughnee, K;) as in the saying, ايت السُّوقَ أَنَّكَ تَشْتَرِى لَنَا شَيْئًا [*Come thou to the market; may-be thou wilt buy for us something;* ايت being originally ائْتِ]; i. e. لَعَلَّكَ: (Sb, M, Mughnee, K: *) and, accord. to some, (M, Mughnee, K,) so in the Kur [vi. 109], where it is said, وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَآءَتْ لَا يُؤْمِنُونَ [*And what maketh you to know?* (meaning, maketh you to know that they will believe when it cometh? i. e. ye do not know that: Jel:) *Maybe, when it cometh, they will not believe*]: (S, M, Mughnee, K:) thus accord. to this reading: (Mughnee, K:) and Ubeí here reads لَعَلَّهَا. (S.) أَنَّ and لَأَنَّ and لَوْ أَنَّ are

all *syn. with* عَلَّ and لَعَلَّ; and أَنِّى and أَنَّنِى, and لَأَنِّى and لَأَنَّنِى, and لُوْ أَنِّى and لَوْ أَنَّنِى, with عَلَّى and لَعَلَّى. (K voce لَعَلَّ.) ___ It is also syn. with أَجَلْ [*Yes*, or *yea;* or *it is as thou sayest*]. (M, TA.) [See also إِنَّ as exemplified by a verse commencing with وَيَقُلْنَ and by a saying of Ibn-Ez-Zubeyr.]

إِنَّ is one of the particles which annul the quality of the inchoative, like أَنَّ, of which it is the original: (I 'Ak p. 90:) it is a corroborative particle, (I 'Ak, Mughnee,) corroborating the predicate; (S, K;) governing the subject in the accus. case and the predicate in the nom. case; (S, I 'Ak, Mughnee, K;) [and may generally be rendered by *Verily*, or *certainly*, or the like; exactly agreeing with the Greek ὅτι, as used in Luke vii. 16 and in many other passages in the New Testament; though it often seems to be nothing more than a sign of inception, which can hardly be rendered at all in English; unless in pronunciation, by laying a stress upon the predicate, or upon the copula;] as in the saying, إِنَّ زَيْدًا قَائِمٌ [*Verily*, or *certainly, Zeyd is standing;* or simply, *Zeyd is standing*, if we lay a stress upon *standing*, or upon is]. (I 'Ak p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

* إِذَا ٱشْتَدَّ جُنْحُ اللَّيْلِ فَلْتَأْتِ وَلْتَكُنْ *
* خُطَاكَ خِفَافًا إِنَّ حُرَّاسَنَا أُسْدَا *

[*When the darkness of night becomes*, or *shall become, intense, then do thou come, and let thy steps be light: verily our guardians are lions*]; (Mughnee, K; [but in the latter, for ٱشْتَدَّ, we find ٱسْوَدَّ, so that the meaning is, *when the first portion of the night becomes*, or *shall become, black*, &c.;]) and as in a trad. in which it is said, انَّ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيفًا [*Verily the bottom of Hell is* a distance of *seventy years* of journeying]: (Mughnee, K:) the verse, however, is explained by the supposition that it presents a denotative of state [in the last word, which is equivalent to شُجْعَانًا or the like], and that the predicate is suppressed, the meaning being, تَلْقَاهُمْ أُسْدًا [*thou wilt find them lions*]; and the trad. by the supposition that قَعْرَ is an inf. n., and سَبْعِينَ is an adverbial noun, so that the meaning is, *the reaching the bottom of hell is* [to be accomplished in no less time than] *in seventy years*. (Mughnee.) And sometimes the inchoative [of a proposition]

after it is in the nom. case, and its subject is what is termed ضَمِيرُ شَأْنٍ, suppressed; as in the saying of Mohammad, إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيٰمَةِ الْمُصَوِّرُونَ [*Verily, (the case is* this:) *of the men most severely to be punished, on the day of resurrection, are the makers of images*], originally إِنَّهُ, i. e. إِنَّ الشَّأْنَ; (Mughnee, K; *) and as in the saying in the Kur [xx. 66], إِنَّ هٰذَانِ لَسَاحِرَانِ, [accord. to some,] as will be seen in what follows. (TA.) ___ Of the two particles إِنَّ and أَنَّ , in certain cases only the former may be used; and in certain other cases either of them may be used. (I' Ak p. 91.) The former must be used when it occurs inceptively, (Kh, T, I' Ak p. 92, Mughnee, K,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (K;) as in إِنَّ زَيْدًا قَائِمٌ [*Verily Zeyd is standing*]. (I' Ak, K.) It is used after أَلَا, (I' Ak, K,) the inceptive particle, (I' Ak,) or the particle which is employed to give notice [of something about to be said]; (K;) as in أَلَا إِنَّ زَيْدًا قَائِمٌ [*Now surely Zeyd is standing*]. (I' Ak K.) And when it occurs at the commencement of the complement of a conjunct noun; (I' Ak, K; *) as in جَآءَ الَّذِى إِنَّهُ قَائِمٌ [*He who is standing came*]; (I' Ak;) and in the Kur [xxviii. 76], وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِى الْقُوَّةِ [*And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength*]. (I' Ak, * K, * TA.) And in the complement of an oath, (I' Ak, K,) when its predicate has لَ, (I' Ak,) or whether its subject or its predicate has لَ or has it not; (K;) as in وَاللّٰهِ إِنَّ زَيْدًا لَقَائِمٌ [*By Allah, verily Zeyd is standing*], (I' Ak,) and إِنَّهُ قَائِمٌ: or, as some say, when you do not employ the ل, the particle is with fet-h; as in وَاللّٰهِ أَنَّكَ قَائِمٌ [I swear *by Allah that thou art standing*]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I' Ak.) And when it occurs after the word قَوْلٌ or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I' Ak, * K; *) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ [*And their saying, Verily we have slain the Messiah*]; (Fr, T;) and قُلْتُ إِنَّ زَيْدًا قَائِمٌ [*I said, Verily Zeyd is standing*]; (I' Ak;) and [in the Kur v. 115,] قَالَ اللّٰهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ [*God said, Verily I will cause it to descend unto you*]; accord. to the dial. of him who does not pronounce it with fet-h: (K:) but when it occurs in explaining what is said, you use أَنَّ ; as in the saying, قَدْ قُلْتُ لَكَ كَلَامًا حَسَنًا أَنَّ أَبَاكَ شَرِيفٌ وَأَنَّكَ عَاقِلٌ [*I have said to thee a good saying; that thy father is noble and that thou art intelligent*]; (Fr, T;) or when the word signifying saying is used as meaning thinking; as

in أَتَقُولُ أَنَّ زَيْدًا قَائِمٌ [*Dost thou say that Zeyd is standing?*], meaning أَتَظُنُّ [*Dost thou think?*]. (I' Ak.) Also, when it occurs in a phrase denotative of state; (I' Ak;) [i. e.,] after the و denotative of state; (K;) as in زُرْتُهُ وَإِنِّى ذُوأَمَلٍ [*I visited him, I verily having hope*, or *expectation*]; (I' Ak;) and in جَآءَ زَيْدٌ وَ إِنَّ يَدَهُ عَلَى رَأْسِهِ [*Zeyd came, he verily having his hand upon his head*]. (K.) And when it occurs in a phrase which is the predicate of a proper (as

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opposed to an ideal) substantive; (I' Ak, K; *) as in زَيْدٌ إِنَّهُ قَائِمٌ [*Zeyd, verily he is standing*], (I' Ak,) or ذَاهِبٌ [*going away*]; contr. to the assertion of Fr. (K.) And when it occurs before the ل which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I' Ak, K; *) as in عَلِمْتُ إِنَّ زَيْدًا لَقَائِمٌ [*I knew Zeyd verily was standing*]; (I' Ak;) and in [the Kur lxiii. 1,] وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ [*And God knoweth thou verily art his apostle*]: (K:) but if the ل is not in its predicate, you say, أَنَّ ; as in عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ [*I knew that Zeyd was standing*]. (I' Ak.) And in the like of the saying in the Kur [ii. 171], وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا فِى ٱلْكِتَابِ لَفِى شِقَاقٍ بَعِيدٍ [*And verily they who differ among themselves respecting the book are in an opposition remote* from the truth]; because of the ل [of inception] which occurs after it, in لَفِى: (Ks, A 'Obeyd:) the ل of inception which occurs before the predicate of إِنَّ should properly commence the sentence; so that إِنَّ زَيْدًا لَقَائِمٌ [*Verily Zeyd is standing*] should properly be لَإِنَّ زَيْدًا قَائِمٌ; but as the ل is a corroborative and إِنَّ is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the ل later, transferring it to the predicate: Mbr allows its being put before the predicate of أَنَّ ; and thus it occurs in an unusual reading of the saying [in the Kur xxv. 22], إِلَّا أَنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ [*But they ate food*]; but this is explained by the supposition that the ل is here redundant: (I' Ak p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, إِلَّا إِنَّهُمْ لَيَأْكُلُنَ الطَّعَامَ [*but verily they ate food*]: and إِنَّ [as well as أَنَّ] is used after the exceptive إِلَّا when it is not followed by the ل [of inception]. (TA.) Also, When it occurs after حَيْثُ; as in اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [*Sit thou where Zeyd is sitting*]. (I' Ak p. 92, and k) And after حَتَّى; as in مَرِضَ زَيْدٌ حَتَّى إِنَّهُمْ لَا يَرْجُونَهُ [*Zeyd has fallen sick, so that verily they have no hope for him*: whereas after a

particle governing the gen. case, [i. e. a preposition,] you say, أَنَّ . (IHsh in De Sacy's Anthol. Gr. Ar. P. 76.) ___ Either of these two forms may be used after إِذَا denoting a thing's happening suddenly, or unexpectedly; as in خَرَجْتُ فَإِذَا إِنَّ زَيْدًا قَائِمٌ [*I went forth, and lo, verily Zeyd was standing*], and فَإِذَا أَنَّ زَيْدًا قَائِمٌ [*and lo*, or *at that present time, Zeyd's standing*]; in which latter case, أَنَّ with its complement is [properly] an inchoative, and its enunciative is إِذَا; the implied meaning being, *and at that present time* was *the standing of Zeyd:* or it may be that the enunciative is suppressed, and that the implied meaning is, [*and lo*, or *at that present time*,] *the standing of Zeyd* was an event come to pass. (I' Ak p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without لَ: (I' Ak:) [see exs. given above:] or, as some say, only أَنَّ is used in this case. (TA.) Also, when occurring after فَ denoting the complement of a condition; as in مَنْ يَأْتِنِي فَإِنَّهُ مُكْرَمٌ [*He who cometh to me, verily he shall be treated with honour*], and أَنَّهُ مُكْرَمٌ; in which latter case, أَنَّ with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, *honourable treatment of him* shall be an event come to pass: or it may be an enunciative to an inchoative suppressed; the implied meaning being, his recompense shall be *honourable treatment*. (I' Ak p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in خَيْرُ القَوْلِ إِنِّي أَحْمَدُ [*The best saying is, Verily I praise* God], and أَنِّي أَحْمَدُ; in which latter case, أَنَّ with its complement is an enunciative of خَيْرُ; the implied meaning being, *the best saying is the praising* of God [or *my praising* of God]. (I' Ak ubi suprà.) You also say, لَبَّيْكَ إِنَّ الحَمْدَ لَكَ [*At thy service ! Verily praise belongeth to Thee!* O God]; commencing [with إِنَّ] a new proposition: and sometimes one says, أَنَّ ; meaning بِأَنَّ الحَمْدَ لَكَ [*because praise belongeth to Thee*]. (Msb.) ___ The cases in which إِنْ may not be used in the place of أَنَّ have been mentioned above, voce أَنَّ. ___ [When it has the affixed pronoun of the first person, sing. or pl.,] you say, إِنِّي and إِنَّنِي, (S,) and إِنَّا and إِنَّنَا, (TA,) like as you say لَكِنِّي and لَكِنَّنِي [&c.]. (S.) إِنَّ as a contraction of إِنَّ أَنَا has been mentioned above, as occurring in the phrase إِنَّ قَائِمٌ, voce إِنْ, q. v. ___ Accord. to the grammarians, (T,) إِنَّمَا is a compound of إِنَّ and مَا, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like أَنَّمَا, which see above, voce أَنَّ, in three places: (Mughnee, K:) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in إِنَّمَا زَيْدٌ مُنْطَلِقٌ [*Zeyd is only going away*], and إِنَّمَا

يَنْطَلِقُ زَيْدٌ [*Only Zeyd goes away*]: (Bd in ii. 10:) [in other words,] it is used to particularize, or specify, or distinguish a thing from other things: (S:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, S;) as in the saying in the Kur [ix. 60], إِنَّمَا ٱلصَّدَقَاتُ لِلْفُقَرَآءِ [*The contributions levied for pious uses are only*, or *but*, *for the poor*]: (S:) but El- Ámidee and AHei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative إِنَّ and the redundant مَا which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., إِنَّمَا الرِّبَا فِى النَّسِيئَةِ [which must mean, *Verily usury is in the delay of payment*], for usury is in other things beside that here mentioned, as رِبَا الفَضْلِ [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the S: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse of this: El-Ámidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Msb.) إِنَّمَا is to be distinguished from إِنَّ with the conjunct [noun] مَا, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in إِنَّ مَا عِنْدَكَ حَسَنٌ meaning *Verily what is with thee is good*, and in إِنَّ مَا فَعَلْتَ حَسَنٌ meaning *Verily thy deed is good*. (I' Ak pp. 97 and 98.) ___ إِنَّ is sometimes contracted into إِنْ; (S, Mughnee, K;) and in this case, it is made to govern and is made to have no government: (S:) it is seldom made to govern in this case; often made to have no government: the Koofees say that it is not contracted; (Mughnee, K;) and that when one says, إِنْ زَيْدٌ لَمُنْطَلِقٌ [the meaning is virtually *Verily Zeyd is going away*, but] إِنْ is a negative and the لَ is syn. with إِلَّا; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce إِنْ, q. v. (Mughnee.) ___ It is also *syn. with* نَعَمْ [*Even so; yes; yea*]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also أَنَّ, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K *) of 'Obeyd-Allah Ibn-Keys-er-Rukeiyát: (S, * TA:)

كَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهْ * * *

وَيَقُلْنَ شَيْبٌ قَدْ عَلَا * * *

[*And they say,* (namely, the women,) *Hoariness hath come upon thee, and thou hast become old:* and I say, *Even so*, or *yes*, or *yea*]: (Mughnee, K:) but this has been rebutted by the saying, We do not concede that the هـ is here added to denote the pause, but assert that it is a pronoun, governed by إِنَّ in the accus. case, and the predicate is suppressed; the meaning being, إِنَّهُ كَذٰلِكَ [*Verily it*, i. e. *the case, is thus*]. (Mughnee.) [J says,] The meaning is, إِنَّهُ قَدْ كَانَ كَمَا تَقُلْنَ [*Verily it*, i. e. *the case, hath been as ye say*]: A 'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies نَعَمْ, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the هـ is here added to denote the pause. (S.) There is, however, a good ex. of إِنَّ in the sense of نَعَمْ in the saying of Ibn-Ez-Zubeyr, to him who said to him, May God curse a she camel which carried me to thee, إِنَّ وَرَاكِبَهَا, i. e. *Even so*, or *yes*, or *yea;* and may God curse *her rider:* for the suppression of both the subject and the predicate is not allowable. (Mughnee.) And hence, accord. to Mbr, the saying in the Kur [xx. 66], as thus read, إِنَّ هٰذَانِ لَسَاحِرَانِ [meaning, if so, *Yes, these two are*

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enchanters]. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] A booIs-hák says that the people of El-Medeeneh and El-Koofeh read as above, except 'Ásim, who is reported to have read, إِنٌّ هٰذَانِ, without tesh-deed, and so is Kh; [so too is Hafs, as is said above, voce إِنْ;] and that AA read إِنَّ هٰذَيْنِ, the former word with teshdeed, and the latter in the accus. case: that the argument for إِنَّ هٰذَانِ, with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kináneh, in which the dual is formed by the termination ان in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Hárith Ibn-Kaab: but that the old grammarians say that هـ is here suppressed; the meaning being, إِنَّهُ هٰذَانِ: (T:) this

last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of أَنَّ, with fet-h, contracted into أَنْ: (Mughnee:) Aboo-Is-hák then adds, that some say, إِنَّ is here syn. with نَعَمْ: this last opinion he holds to be the best; the meaning being, نَعَمْ هٰذَانِ لَهُمَا سَاحِرَانِ [*Yes, these two, verily they are two enchanters:* for this is not a case in which the ل (which is the ل of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative ل and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the ل is redundant, because the redundant ل prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of A booIs-hák, is, that it is of the dial. of Kináneh and Benu-l-Hárith Ibn-Kaab: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Ásim and Kh. (T.) إِنَّ also occurs as a verb: it is the third person pl. fem. of the pret. from الأَيْنُ, syn. with التَّعَبُ; or from آنَ syn. with قَرُبَ: or the third person sing. masc. of the pret. passive from الأَنِينُ, in the dial. of those who, for رُدَّ and حُبَّ, say رِدَّ and حِبَّ, likening these verbs to قِيلَ and بِيعَ: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from الأَيْنُ; or from آنَ syn. with قَرُبَ: or the sing. fem. of the corroborated form of the imperative from وَأَى, syn. with وَعَدَ. (Mughnee.) أَنَا, signifying *I:* see أَنْ, in seven places.

أَنَهٌ , signifying *I:* see أَنْ, in two places.

أَنَّةٌ *i. q.* أَنِينٌ [inf. n. of أَنَّ, but app. a simple subst., signifying *A moan, moaning,* or *prolonged voice of complaint;* or *a saying Ah:* or *a complaint:* or *a cry*]. (TA.)

أَنْتَ , signifying *Thou:* fem. أَنْتِ; dual أَنْتُمَا; pl. masc. أَنْتُمْ, and pl. fem. أَنْتُنَّ: see أَنْ, in six places.

أُنَنَةٌ see أَنَّانٌ

أُنَانٌ see أَنَّانٌ

أَنَّانٌ One *who moans; who utters a moaning*, or *prolonged voice of complaint;* or *who says Ah; much*, or *frequently;* as also أُنَانٌ and أُنَنَةٌ : (M, K:) or this last signifies one *who publishes complaint*, or *makes it public, much*, or *frequently:* (M:) or one *who talks and grieves and complains much*, or *frequently;* and it has no verb derived from it: (T:) and you say, رَجُلٌ أُنَنَةٌ قُنَنَةٌ, [in which the latter epithet is app. an imitative sequent to the former,] meaning *an eloquent man.* (TA.) The fem. of أَنَّانٌ is with ة: (M, K:) and is said to be applied to a woman *who moans*, or *says Ah, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former.* (MF.) [See also حَنَّانَةٌ, voce حَنَّانٌ.]

آنَ , signifying *I:* see أَنْ, in two places.

آنٌّ part. n. of أَنَّ, [*Moaning;* or *uttering a moan* or *moaning* or *a prolonged voice of complaint;* or *saying Ah;* by reason of pain: *complaining* by reason of disease or pain: or] *uttering a cry* or *cries:* fem. with ة. (Msb.) [Hence,] you say, مَا لَهُ حَائَّةٌ وَلَا آنَّةٌ *He has not a she camel nor a sheep*, or *goat:* (S, M, A, K:) or *he has not a she camel nor a female slave* (M, K) *that moans by reason of fatigue.* (M.)

مَئِنَّةٌ , occurring in a trad., (S, Mgh, K, &c., in the first and last in art. مأن, and in the second in the present art.,) where it is said, إِنَّ طُولَ الصَّلَاةِ وَقِصَرَ الخُطْبَةِ مَئِنَّةٌ مِنْ فِقْهِ الرَّجُلِ, (S, Mgh, TA, &c.,) is of the measure مَفْعَلَةٌ, [originally مَأْنَنَةٌ,] from إِنَّ, (S, Z in the Fáïk, IAth, Mgh, K,) the corroborative particle; (Z, IAth, Mgh;) like مَعْسَاةٌ from عَسَى; (S, K;) but not regularly derived from إِنَّ, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IAth;) or neither of these modes of derivation is regular: (MF:) the meaning is, [*Verily the longness of the prayer and the shortness of the oration from the pulpit are* (together)] *a proper ground for one's saying, Verily the man is a person of knowledge* or *intelligence:* (Z, * Mgh, K in art. مأن:) this is the proper signification: accord. to AO, the meaning is, *a thing whereby one learns the knowledge*, or *intelligence, of*

the man: (Mgh:) or it means *a thing suitable to,* (S, Mgh,) *and whereby one knows,* (S,) *the knowledge,* or *intelligence, of the man:* (S, Mgh:) or *a sign* (As, S, K) *of the knowledge,* or *intelligence, of the man;* and *suitable thereto:* (As, S:) or *an evidence thereof:* (M:) or *an indication,* or *a symptom, thereof;* everything that indicates a thing being said to be مَئِنَّةٌ لَهُ: [so that مَئِنَّةٌ لِكَذَا may be well rendered *a thing that occasions one's knowing,* or *inferring,* or *suspecting, such a thing;* and in like manner, *a person that occasions one's doing so:* or, more properly, *a thing, &c., in which such a thing is usually known to take place,* or *have place,* or *be,* or *exist,* like مَظِنَّةٌ:] one of the strangest of the things said of it is, that the ء is a substitute for the ظ of مَظِنَّةٌ: (IAth:) this seems to have been the opinion of Lh: (Az, L:) accord. to AA, it is *syn. with* آيَةٌ [*a sign,* &c.]. (TA.) As says (S, * K, TA, all in art. مأن) that the word is thus, with teshdeed to the ن, in the trad. and in a verse of poetry, as these are related; (S, TA;) but correctly, in his opinion, it should be مَئِينَةٌ of the measure فَعِيلَةٌ, (S, K, * TA,) unless it be from إِنَّ, as first stated above: (S, TA:) AZ used to say that it is مَئِتَّةٌ, with ت, (S, K, * TA,) meaning *a thing* (lit. *a place*) *meet, fit,* or *proper,* or *worthy* or *deserving,* and *the like;* of the measure مَفْعَلَةٌ, [originally مَأْتَتَةٌ,] from أَتَّهُ meaning he overcame him with an argument or the like: (S, K, TA:) but some say that it is of the measure فَعَلَّةٌ, from مَأَنَ meaning احْتَمَلَ: see art. مأن. (K in that art.) You say also, هُوَ مَئِنَّةٌ لِلْخَيْرِ, from إِنَّ, *He is a person fit,* or *proper, for one's saying of him, Verily he is good;* and in like manner, مَعْسَاةٌ, from عَسَى, as meaning a person fit, or proper, for one's saying of him, May-be he will do good. (A, TA.) And إِنَّهُ لَمَئِنَّةٌ أَنْ يَكُونَ كَذَا *Verily it is meet, fit,* or *proper, for one's saying of it, Verily it is thus;* or *is worthy,* or *deserving, of one's saying* &c.: or *verily it is a thing meet, fit,* or *proper, for one's saying* &c.; or *is a thing worthy,* or *deserving, of one's saying* &c.: of the measure مَفْعَلَةٌ, from إِنَّ. (K in the present art.) And إِنَّهُ لَمَئِنَّةٌ أَنْ يَفْعَلَ ذَاكَ *Verily he is meet, fit,* or *proper, for doing that;* or *is worthy,* or *deserving, of doing that:* or *verily he is a person meet, fit,* or *proper, for doing that;* or *is a person worthy,* or *deserving, of doing that:* and in like manner you say of two, and of more, and of a female: but مَئِنَّةٌ may be of the measure فَعَلَّةٌ [from مأن], i. e. a triliteral-radical word. (M.) ___ You also say, أَتَاهُ عَلَى مَئِنَّةِ ذَاكَ, meaning *He came to him at the time,* or *season,* [or *fit* or *proper time,*] *of that;* and *at the first thereof.* (M.)

انا

أَنَا (pronoun of the first person sing.): see art. ان.

انب

2 أَنَّبَهُ , inf. n. تَأْنِيبٌ, *He blamed, reproved, reprehended, chid,* or *reproached, him:* (S, M, A, K:) or *he did so severely,* or *angrily:* (ISk, T, S, M, A, K:) or, *with the utmost severity* or *harshness:* (T, M, TA:) or *he repulsed him,* meaning a person who asked something of him, *in the most abominable manner.* (M, * K, * TA.)

أُنْبُوبٌ *An internodal portion,* or the *portion between any two joints,* or *knots,* of a cane, or reed, and of a spear-shaft: (T:) [and] *a spear,*

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or *lance:* pl. أَنَابِيبُ: mentioned in this art. [in the T, and] by Ibn-El-Mukarram [in the L]. (TA.) [See also art. نب.]

انت

أَنْتُمْ,أَنْتُمَا,أَنْتِ,أَنْتَ, and أَنْتُنَّ: see أَنْ, in art. ان.

انث

1 أَنُثَ [**انَثَ**, aor. ـُـ , inf. n. أَنَاثَةٌ and أُنُوثَةٌ, (see the former of these two ns. below,) *It was*, or *became, female, feminine*, or *of the feminine gender.* ___ And hence, أَنُثَتْ, said of land (أَرْض), *It was*, or *became, such as is termed* أَنِيثَة. ___ Hence also,] أَنُثَ, said of iron, *It was*, or *became, soft.* (Golius, from the larger of two editions of the lexicon entitled مرقاة اللغة.) Accord. to IAar, softness is the primary signification. (M.) [But accord. to the A, the second and third of the meanings given above are tropical: (see أَنِيثٌ:) and the verb in the first of the senses here assigned to it, if not proper, is certainly what is termed حَقِيقَة عُرْفِيَّة, i. e., conventionally regarded as proper.]

2 **أَنَّثَهُ** , inf. n. تَأْنِيثٌ, *He made it* (namely, a noun [&c.], S and Msb) *feminine;* (S, M, L, Msb;) *he attached to it*, or *to that which was syntactically dependent upon it, the sign of the feminine gender.* (Msb.) ___ *He*, or *it, rendered him effeminate.* (KL.) [See the pass. part. n., below.] أَنَّثَ لَهُ, inf. n. as above, *He acted gently,* [or *effeminately*] *towards him;* as also تأَنَّث له. (K, TA.) And أَنَّثَ فِى أَمْرِهِ, inf. n. as above, (T, A,) *He acted gently in his affair:* (A:) or *he applied himself gently to his affair:* (T:) and some say, تأَنَّث فى امره, meaning *he acted effeminately in his affair.* (T, TA.)

4 **آنَثَتْ** , (S, M, A, K,) inf. n. إِينَاثٌ, (K,) *She* (a woman) *brought forth a female*, (S, A, K,) or *females.* (M.) ___ [And hence,] *It* (land, أَرْض,) *was*, or *became, such as is termed* مِئْنَاث. (A.)

5 **تأَنَّث** *It* (a noun [&c.]) *was*, or *became*, or *was made, feminine.* (S, L.) ___ See also 2, in two places.

أُنْثَي *Female; feminine; of the female*, or *feminine, sex*, or *gender; contr.* of ذَكَرٌ: (T, S, M:) an epithet applied to anything of that sex or gender: (T:) IAar asserts, that a woman is termed انثي from the phrase بَلَدٌ أَنِيثٌ, q. v, because of her softness; she being more soft than a man: (M, L:) [but see the observation at the end of the first paragraph of this art.:] the pl. is

إِنَاثٌ; (T, S, M, A, Msb, K;) and sometimes one says أُنُثٌ, as though it were pl. of إِنَاثٌ; (S;) or it is [truly] pl. of إِنَاثٌ, like as نُمُرٌ is of نِمَارٌ; (T;) and أَنَاثَى, (T, A, Msb, K,) which last occurs in poetry. (T.) You say, هٰذَا طَائِرٌ وَ أُنْثَاهُ [*This is a* (*male*) *bird and his female*]: not أُنْثَاتُهُ. (ISk, T.) In the Kur iv. 117, I'Ab reads أُثُنًا [in the place of أُنُثًا or إِنَاثًا]; and Fr says that it is pl. of وَثَنٌ, the و in وُثُنٌ being changed into أ as in أُقِّتَتْ [for وُقِّتَتْ]. (T, L.) ___ امْرَأَةٌ أُنْثَى [*A feminine woman,*] means *a perfect woman;* (T, A, K;) a woman being thus termed in praise; like as a man is termed رَجُلٌ ذَكَرٌ. (T, A.) ___ [The pl.]

إِنَاثٌ also signifies *Inanimate things;* (Lh, T, M, K;) as trees and stones (T, K) and wood. (T.) In the passage of the Kur mentioned above, إِنَاثًا is said to have this meaning: (T, M:) [or it there means *females;* for] Fr says that El-Lát and El-'Ozzà and the like were said by the Arabs to be feminine divinities. (T, TA.) ___ Also *Small stars.* (K.) ___ And [the dual] الأُنْثَيَانِ *The two testicles;* syn. الخُصْيَتَانِ; (S, K;) or الخُصْيَانِ [which is said by some to mean *the scrotum;* but the former is generally, though app. not always, meant by الانثيان]. (M, Mgh, Msb.) ___ And *The two ears:* (As, T, S, M, A, Mgh, K:) because they are of the fem. gender. (TA.) ___ And *The two tribes of Bejeeleh and Kudá'ah.* (K) ___ And أُنْثَيَا الفَرَسِ *The inner parts* (الرَّبَلَتَانِ) *of the thighs of the horse.* (M, L.) ___ And الأُنْثَي is also used to signify *The* [*engine of war called*] مَنْجَنِيق; because the latter word is [generally] of the feminine gender. (M.)

أَنِيثٌ : see أَنِيثَةٌ ___ أَرْضٌ أَنِيثَةٌ, (AA, * IAar, T, S, M, K,) and مُؤَنَّثٌ, (ISh, T, M, K,) مِئْنَاثٌ *Plain, even,* or *soft, land,* or *ground,* (ISh, IAar, T, M, K,) *that produces many plants,* or *much herbage;* (AA, T, M, K;) or *that produces herbs,* or *leguminous plants, and is plain, even,* or *soft;* (El-Kilábee, S;) or *fitted for producing plants,* or *herbage; not rugged.* (ISh, T, L.) And مَكَانٌ أَنِيثٌ *A place in which the herbage grows quickly, and becomes abundant.* (T, L.) And بَلَدٌ أَنِيثٌ *A country,* or *district, of which the soil is soft, and plain,* or *even.* (IAar, M, L.) ___ حَدِيدٌ أَنِيثٌ *Female iron; that which is not what is termed* ذَكَرٌ: (S, M, L, K:) *soft iron.* (T and K in art. انف.) And سَيْفٌ أَنِيثٌ *A sword of female iron:* (M, L:) or *a sword that is not sharp,* or *cutting; a blunt sword:* (T, M, * L:) and سَيْفٌ مِئْنَاثٌ, and مِئْنَاثَةٌ, (T, M, L, K,) mentioned by Lh, (T, L,) *a blunt sword;* (K;) as also مُؤَنَّثٌ : (TA:) or *a*

sword of soft iron. (T, L.)

أَنَاثَةٌ [inf. n. of أَنُثَ, q. v.:] The *female*, or *feminine*, *nature*, or *quality*, or *gender;* (M;) as also أُنُوثَةٌ . (A.) ___ The *quality of land which is termed* أَنِيثَةٌ. (A.) ___ [*Softness* of iron: see أَنِيثٌ.]

أُنُوثَةٌ : see the paragraph next preceding.

مُؤْنِثٌ A woman *bringing forth*, or *who brings forth*, *a female*, (S, K,) or *females.* (M.)

مِئْنَاثٌ A woman *who usually brings forth females:* (S, M, K:) and a man *who usually begets female children;* for the measure مِفْعَالٌ applies equally to both sexes: (S:) the contr. epithet is مِذْكَارٌ. (TA.) ___ See also مُؤَنَّثٌ, in two places. ___ أَرْضٌ مِئْنَاثٌ: see مِئْنَاثٌ سَيْفٌ ___. أَنِيثٌ, and مِئْنَاثَةٌ: see أَنِيثٌ.

مُؤَنَّثٌ [A *feminine* word; a word *made feminine.* ___ Also,] (T, A, K,) and أَنِيثٌ , (AA, T,) and مِئْنَاثٌ , (K,) and مِئْنَاثَةٌ , (TA,) *i. q.* مُخَنَّثٌ, (AA, T, A, K,) i. e. An *effeminate* man; one *who resembles a woman* (AA, T, TA) *in gentleness, and in softness of speech, and in an affectation of languor of the limbs:* (TA:) or a man *in the form*, or *make*, *of a female.* (T.) ___ سَيْفٌ مُؤَنَّثٌ: see طِيبٌ مُؤَنَّثٌ ___. أَنِيثٌ *Perfume that is used by women; such as* خَلُوق *and* زَعْفَرَان, (Sh, T, L,) *and what colours the clothes:* (L:) ذُكُورَةُ الطِّيبِ being such perfumes as have no colour; such as غَالِيَة and كَافُور and مِسْك and عُود and عَنْبَر and the like, which leave no mark. (T, L.)

انح

1 **أَنَحَ** , aor. ـِ , inf. n. أَنْحٌ and أَنِيحٌ and أَنُوحٌ, *He* (a man, S) *breathed hard*, or *violently, in consequence of heaviness*, or *oppression, experienced by him as an effect of disease*, or *of being out of breath*, (S, K, TA,) *as though he made a reiterated hemming in his throat*, (كَأَنَّهُ يَتَنَحْنَحُ,) *and did not speak clearly*, or *plainly:* (S, TA:) or *he made a reiterated hemming in his throat* (تَنَحْنَحَ), when asked for a thing, *by reason of niggardliness:* (L:) or *he uttered a long*, or *vehement, sigh*, or *a kind of groaning sound*, (زَفَرَ,) when asked for a thing. (A.) You say, يَأْنِحُ عَلَى مَالِهِ *He utters a long*, or *vehement, sigh*, or *a kind of groaning sound, over his property* [from unwillingness to part with it]. (A.) ___ It is said in a trad. of Ibn-'Omar, رَأَى رَجُلًا يَأْنِحُ بِبَطْنِهِ, meaning, [it is asserted, though this seems doubtful, *He saw a man*] *raising*, or *lifting, his belly with an effort, oppressed by its weight:* from أُنُوحٌ in the last of the senses assigned to it below. (TA.)

أُنَّحٌ : see آنِحٌ, with which it is syn., and of which it is also pl.

أَنُوحٌ : see آنِحٌ, in two places.

أُنُوحٌ : [see 1:] it is also explained as signifying *A sound like that which is termed* زَفِيرٌ, *arising from grief*, or *anger*, or *repletion of the belly*, or *jealousy:* (L:) *a sound accompanied by a reiterated hemming in the throat* (صَوْتٌ مَعَ تَنَحْنُحٍ): (As:) and *a sound that is heard from a man's inside, with breathing, and a shortness of breath*, or *panting for breath, which affects fat men;* as also أَنِيحٌ . (L.)

أَنِيحٌ : see أُنُوحٌ. [See also 1.]

أَنَّاحٌ : see آنِحٌ.

آنِحٌ act. part. n. of 1; A man *breathing hard*, or *violently*, &c.: and a man *who, when he is asked for a thing, makes a reiterated hemming in his throat* (يَتَنَحْنَحُ), *by reason of niggardliness;* as

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also أَنُوحٌ , and أُنَّحٌ , (S, K,) and أَنَّاحٌ : (Lh:) or أَنُوحٌ signifies a man *who hangs back from*, or *falls short of, doing generous deeds;* as also أَزُوحٌ: (El-Ghanawee and S in art. ازح, and TA in the present art.:) and is also applied to a horse, meaning *that runs, and makes a kind of groaning noise;* إِذَا جَرَى فَزَفَرَ: this is the right reading in the K: in some copies اذا جرى قَرْقَرَ [*that makes a rumbling sound in his belly when he runs*]: (TA:) the pl. of آنِحٌ is أُنَّحٌ. (S, K.) ___ آنِحَةٌ, applied to a female, signifies *Short*. (K.)

انس

1 **أَنِسَ به** , (AZ, S, M, A, Msb, K,) and إِلَيْه, (A,) aor. ـَـ ; (Msb, TA;) and أَنَسَ, (S, M, A, Msb, K,) aor. ـِـ (M, Msb, TA) and ـُـ ; (M;) and أَنُسَ, aor. ـُـ ; (M, Sgh, K;) inf. n. أَنَسٌ and أَنَسَةٌ, (S, K,) both of أَنَسَ, (S,) or إِنَسٌ, (AZ, AHát, T, M, Msb,) also of أَنَسَ, (AZ, AHát, Msb, TA,) but this is rare, (T, TA,) and أُنْسٌ, (T, S, M, A, K,) which is the more common, (T, TA,) and is of أَنَسَ, (S,) or أُنْسٌ has a different signification from إِنْسٌ the inf. n. of أَنَسَ, [see أُنْسٌ below,] (AZ, AHát,) or it is a subst. from أَنِسَ به, (Msb,) and أُنْسَةٌ; (M;) [but this also is probably a subst.;] one says أُنْسٌ and أُنْسَةٌ, like as one says بُعْدٌ and بُعْدَةٌ; (Ham p. 768;) *He was*, or *became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable*, or *familiar, with him*, or *by means of him*, and *to him:* and [انس به] *he was*, or *became, cheered*, or *gladdened, by his company* or *converse*, or *by his*, or *its, presence;* or *cheerful, gay*, or *gladsome:* the inf. n. signifying the *contr. of* وَحْشَةٌ: (T, S, A, K:) or *he was*, or *became, at ease*, or *tranquil, with him:* (M:) or *his heart was*, or *became, at ease*, or *tranquil, with him; without shrinking*, or *aversion:* (Msb:) and استأنس به, (S, M, A, Msb,) and إِلَيْه, (A,) and تأنّس به, signify the same, (S, M, Msb,) i. e., the same as أَنِسَ (M, A, Msb, TA) and أَنَسَ (M, Msb) and أُنُسَ: (M:) أَنِسَ بفُلَانٍ is likewise explained as signifying *he delighted*, or *rejoiced, in such a one; he was happy*, or *pleased, with him:* (IAar, TA:) [and آنسه , a form of frequent occurrence, inf. n. مُؤَانَسَةٌ, which occurs in this art. in the TA, also signifies *he was*, or *became, sociable*, &c., *with him;* like أَنِسَ به &c.: it is also said in the TA that أَنِسَ به and آنَسَ به are syn., meaning, app., like استأنس and تأنّس به, and that آنس in this case is therefore of the measure فَاعَلَ; but this admits of some doubt, as it is said immediately after آنسه as meaning the contr. of أَوْحَشَه:] and استأنس , (K, TA,) said of a wild animal, (TA,) signifies [*he became familiar*, or *tame*, or *domesticated;* or] *his wildness* (تَوَحُّشُه) *departed:* (K, TA:) you say إِذَا جَآءَ اللَّيْلُ ٱسْتَأْنَسَ كُلُّ وَحْشِيٍّ وَٱسْتَوْحَشَ كُلُّ إِنْسِىٍّ [*When the night comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind*, i. e., of such thereof as he does not

know, when meeting them in the dark]. (A, TA, Msb in art. وحش.)

2 **اَنَّس** أَنَّسهُ, inf. n. تَأْنِيسٌ, *He rendered him familiar;* or *tame.* (KL.) See also 4, in three places.

3 **اٰنَسَ** see 1, in two places.

4 **آنسهُ** , (M, K,) inf. n. إِيناسٌ, (S,) *He behaved in a sociable, friendly,* or *familiar, manner with him;* [see 1, in two places;] *he,* or *it, cheered him,* or *gladdened him, by his company or converse,* or *by his,* or *its, presence; he,* or *it, solaced,* or *consoled, him; contr. of* أَوْحَشَهُ; (S, * K;) as also أَنَّسهُ , (K,) inf. n. تَأْنِيسٌ: (S, K:) or *he,* or *it, rendered him easy, at ease,* or *tranquil;* as also ↓ the latter verb, occurring in the following ex.: سَمَّاهَا بِٱلْمُؤْنِسَاتِ لِأَنَّهُنَّ يُؤَنِّسْنَهُ بِأَقْرَانِهِ فَيُؤَمِّنَّهُ أَوْيُحْسِنَّ ظَنَّهُ [*He has called them* (referring to weapons) المؤنسات *because they render him at ease with his adversaries, and secure, or cause him to have a good opinion* of his safety, and thus, cheer him, or solace him, by their presence]. (M: [and the like is said in the A.]) *He perceived it;* syn. of the inf. n. إِدْرَاكٌ. (TA.) ___ *He saw him,* or *it,* (S, M, A, * Msb, K,) and *looked at him,* or *it;* (M, TA;) as also أَنَّسهُ , inf. n. **تَأْنِيسٌ** ; (K;) and استأنسهُ : (M:) or *he saw it so that there was no doubt or uncertainty in it:* or *he saw it,* meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled; إِيناسٌ signifying إِبْصَارُ مَا يُؤْنَسُ بِهِ: (Bd in xx. 9:) or *he saw it, not having before known it,* or *been acquainted with it.* (TA.) ___ *He heard it;* namely, a sound or voice. (S, K.) ___ *He felt it; was sensible of it;* (M, K, TA;) *experienced it in himself;* (TA;) namely, [for instance,] fright, or fear. (A, TA.) ___ *He knew it:* (S, M, Msb, K:) *he was acquainted with it:* (TA:) *he had certain knowledge of it; was certain of it.* (M, TA.) You say, آنَسْتُ مِنْهُ رُشْدًا (S, A, TA) *I knew him to be characterized by* رُشْدٌ, (S, TA,) i. e., *maturity of intel-lect, and rectitude of actions, and good management of affairs.* (TA.) [See Kur iv. 5.] And it is said in a prov., بَعْدَ ٱطِّلَاعٍ إِيناسٌ, i. e. *After appearance* [*is knowledge,* or *certain knowledge*]. (Fr, TA.)

5 **تأنّس به** : see 1. تأنّس البازي *The falcon looked, raising his head* (M, A, K) *and his eyes.* (A.) ___ تأنّس له: see 10.

10 **استأنس** , and استأنس به and إليه: see 1. استأنس signifies also *He* (a wild animal) *became sensible of the presence or nearness of a human being.* (S, K.) *He looked;* as in the phrase اذهب فاستأنس هل ترى أحدًا [*Go thou and look if thou see any one*]: (Fr, TA:) *he considered,* or *examined, endeavouring to obtain a clear knowledge of a thing;* (K, TA;) *and looked aside,* or *about, to ascertain if he could see any one:* (TA:) *he sought,* or *asked for, knowledge,* or *information; he inquired:* (M, TA:) and hence, (Bd in xxiv. 27,) *he asked permission.* (Fr, Zj, K, TA, and Bd ubi suprà.) It is said in the Kur [xxiv. 27], لا تدخلوا بيوتًا غير بيوتكم حتّي تستأنسوا وتسلّموا [*Enter ye not houses other than your own houses*] *until ye inquire* whether its inhabitants desire that ye should enter or not; [*and salute:*] (M:) or (which is essentially the same, M) *until ye ask permission:* (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, *until ye salute, and ask if ye shall enter or not:* (TA:) I'Ab says that تستأنسوا is a mistranscription; and he and Ubeí and Ibn-Mes'ood read تستأذنوا, which signifies the same: (Az, TA:) [it is said that] استأنس also signifies *he made a reiterated hemming, like a slight coughing;* [as a man does to notify his nearness;] syn. تنحنح: and so some explain it in the text of the Kur quoted above. (TA.) ___ استأنس له *He listened to,* or *endeavoured* or *sought to hear, him,* or *it;* as also تأنّس . (A.) [See the Kur xxxiii. 53.] استأنسه: see 4.

أُنْس *Sociableness; companionableness; conversableness; inclination to company* or *converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladsomeness: contr. of* وحشة: (T, S, A, K:) *joy; gladness; happiness:* (Har p. 652:) or *ease,* or *tranquillity:* (M:) or *ease,* or *tranquillity, of heart, and freedom from shrinking,* or *from aversion:* (Msb:) an inf. n. of 1, (S, M,) as are also أَنَس and أَنَسة (S, K) and إِنْس , (M,) but this is rare as signifying the contr. of وحشة: (T, TA:) or إِنْس is the inf. n. of أَنِس به; but أُنْس is not: (AZ, AHát, Msb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Msb:) or only signifying *converse, and companionship,* or *familiarity, with women;* (AZ, AHát, TA;) or *amatory conversation and conduct;* or the

talk of young men and young women: (Fr, TA:) [but of all the forms above, أُنْسٌ is that which is most commonly used, at least in post-classical works, as signifying the contr. of وَحْشَةٌ.] ___ [Also *Delight*, as meaning *a cause of delight*, or *thing that gives delight*.] A poet says,

* يَا سَاكِنِى مَكَّةَ لَا زِلْتُمُ	*
* أُنْسًا لَنَا إِنِّى لَمْ أَنْسَكُمْ	*
* مَا فِيكُمُ عَيْبٌ سِوَى قَوْلِكُمْ	*
* عِنْدَ اللِّقَا أَوْحَشْنَا أُنْسُكُمْ	*

[*O inhabitants of Mekkeh, may ye not cease to be a delight to us: verily I have not forgotten you: there is in you no fault beside your saying, at meeting, Your sociableness*, or *companiableness*, &c., *has made us feel lonely and sad;* meaning, in your absence]. (TA in art. وحش.) [See أَوْحَشَ. But this signification, though allowable as tropical, is perhaps post-classical.] ___ ابْنُ أُنْسٍ: and فُلَانٌ ٱبْنُ أُنْسِ فُلَانٍ: and كَيْفَ ٱبْنُ أُنْسِكَ: and كَيْفَ تَرَى ٱبْنَ أُنْسِكَ: see إِنْسٌ.

إِنْسٌ : see أُنْسٌ, in two places. *A chosen, select, particular*, or *special, friend* or *companion;* (S, K;) as also ابْنُ إِنْسٍ (S, K,) or ابْنُ أُنْسٍ . (So in a copy of the A.) You say, هٰذَا إِنْسِى; (S;) and إِنْسُكَ, and ٱبْنُ إِنْسِكَ; (K;) *This is my chosen*, or *particular, friend;* (S;) and *thy chosen*, or *particular, friend*. (K.) And فُلَانٌ ٱبْنُ إِنْسِ فُلَانٍ (S,) or ابن أُنْسِ فلان (A,) *Such a one is the chosen*, or *particular, friend of such a one*. (S, A.) One also says, كَيْفَ ٱبْنُ إِنْسِكَ and أُنْسِكَ , (S, M,) or كَيْفَ تَرَي ٱبْنَ إِنْسِكَ (AZ, Fr, A) and أُنْسِكَ , (A,) meaning himself, (AZ, Fr, S, S TA,) i. e., *How dost thou regard me in my companionship with thee?* (S:) or the meaning is, *how dost thou find thyself?* (A:) or *how is thyself?* (M, TA.) *Mankind;* (S, M, A, K;) the *opposite of* جِنٌّ; (Msb;) as also أَنَسٌ , (Akh, S, TA,) and إِنْسَانٌ ; (A, K;) the last being a

gen. n., (Msb,) but applied to the male (S, * Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed إِنْسِىٌّ and أَنَسِىٌّ ; (S, K;) the former of which is a rel. n. from إِنْسٌ; (M;) [and the latter, from أَنَسٌ: the fem. of each is with ة:] the vulgar apply to a woman, instead of إِنْسَانٌ , [which is the more approved,] إِنْسَانَةٌ : (S, K:) this latter [accord. to some] should not be used: (S:) but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of إِنْسٌ, M, TA) is آنَاسٌ; (M, K, TA;) and (of the same, K in art. نوس, or of إِنْسَانٌ , M) أُنَاسٌ, (M, K ubi suprà,) with which نَاسٌ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of إِنْسِىٌّ , S, M, or أَنَسِىٌّ , S, or of إِنْسَانٌ , Lh, S, M, Msb) أَنَاسِىٌّ, (Lh, S, M, Msb, K,) like as كَرَاسِىُّ is pl. of كُرْسِىٌّ, or like as سَرَاحِينُ is pl. of سِرْحَانٌ, but ى being substituted for ن, (M, TA,) after the same manner as they say أَرَانٍ for أَرَانِبُ; (Fr, TA;) and أَنَاسٍ, (Lh, M,) in the accus. case أَنَاسِى, as the word is read in the Kur xxv. 51, by Ks, (TA,) and by Yahyà Ibn-El-Hárith, (K, TA,) dropping the ى between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نسى,] (TA,) and أَنَاسِيَةٌ, (S, M, K,) in which the ة is a substitute for one of the two yás in أَنَاسِىُّ, a pl. of إِنْسَانٌ; or, accord. to Mbr, أَنَاسِيَةٌ is pl. of إِنْسِىٌّ, [in the TA, of إِنْسِيَّةٌ, which I regard as a mistranscription,] and is like زَنَادِقَةٌ for زَنَادِيقُ, and فَرَازِنَةٌ for فَرَازِينُ; (M, TA;) and you say also إِنْسِيُّونَ. (TA.) نَاسٌ is masc., as in the Kur ii. 19, &c.; and sometimes fem., as meaning *A tribe*, or *a body of men*, قَبِيلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَآءَتْكَ النَّاسُ, meaning, *The tribe*, or *portion of people* (قِطْعَةٌ), *came to thee*. (M, TA.) بَنُو الإِنْسَانِ means *The sons of Adam*. (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, *Men in every place and in every state are men:* a poet says,

* بِلَادٌ بِهَا كُنَّا وَكُنَّا نُحِبُّهَا *
* إِذِ النَّاسُ نَاسٌ وَالبِلَادُ بِلَادُ *

meaning [*A country in which we were, and which we used to love,] since the men were ingenuous men, and the country was a fruitful country.* (M.) The following trad., لَوْ أَطَاعَ ٱللّٰهُ النَّاسَ فِى النَّاسِ لَمْ يَكُنْ نَاسٌ, *If God complied with the prayer of men with respect to men there would be no men*, is said to mean, that men love

to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَاسٌ مِنَ الجِنِّ [*A people of the jinn*], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَاسٌ مِنْ بَنِي فُلَانٍ [*Men of the sons of such a one*]. (IJ, M, L: but in the L, for ناس, in both instances, we find أُنَاسٌ.) [See also نَاسٌ in art. نوس.] Respecting the derivation of إِنْسَانٌ, authors differ, though they agree that the final ن is augmentative: the Basrees say that it is from الإِنْسُ; (Msb;) and its measure is فِعْلَانٌ; (S, Msb;) but an addition, of ى, is made in its dim., [which is أُنَيْسِيَانٌ,] like as an addition is made in رُوَيْجِلٌ, the dim. of رَجُلٌ: (S:) [but it should be observed that رُوَيْجِلٌ is more probably the dim. of رَاجِلٌ:] some say that it is from إِينَاسٌ, signifying perception, or sight, and knowledge, and sensation; because man uses these faculties: (TA:) and Mohammad Ibn-'Arafeh El-Wásitee says that men are called إِنْسِيُّونَ because they are seen (يُؤْنَسُونَ, i. e. يُرَوْنَ), and that the jinn are called جِنّ because they are [ordinarily] concealed (مُجْتَنُّونَ, i. e. مُتَوَارُونَ,) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form أَنَسَانِ is also used for إِنْسَانٌ; as though it were a dual, meaning a double associate, i. e., an associate with the jinn and with his own kind; for it is added, أَنِسَ بِالْأَجِنِّ وَأَنِسَ بِالْأَخْلَقِ:] some derive the word from النَّوْسُ, signifying motion: (TA:) some (namely, the Koofees, Msb) say that it is originally إِنْسِيَانٌ, (S, Msb, TA,) of the measure إِفْعِلَانٌ, (S, Msb,) from النِّسْيَانُ [forgetfulness], (Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is أُنَيْسِيَانٌ: (Msb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I'Ab, إِنَّمَا سُمِّيَ إِنْسَانًا لِأَنَّهُ عُهِدَ إِلَيْهِ فَنَسِيَ [*He* (meaning the first man) *was only named* انسان *because he was commanded and he forgot*]: (S, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِي; the former of these, accord. to one reading, and the latter accord. to another, occurs in the Kur ii. 195; the latter referring to Adam, and to the words of the Kur in xx. 114: (TA:) but Az holds that إِنْسِيَانٌ is of the measure فِعْلِيَانٌ, from الإِنْسُ, and similar to خِرْصِيَانٌ. (L, TA. *)

أَنَسٌ *i. q.* أُنْسٌ, q. v. (S, K.) Also *i. q.* إِنْسٌ, q. v. (Akh, S, TA.) ___ Also *A numerous company of men;* (K, * TA;) *many men.* (TA.) ___ *A tribe* (حَىٌّ) *staying, residing, dwelling,* or *abiding:* (S, K:) the *people of a place of alighting or abode:* (M, TA: [but in the latter, in one place, said to be إِنْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَنَسٌ:]) the *inhabitants of a house:* (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) آنَاسٌ. (M, TA.) ___ *One with whom a person is sociable.* (Ham p. 136.) You say also, هُمْ أَنَسُ فُلَانٍ *They are they with whom such a one is sociable* (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَنَسُ فُلَانٍ *He is much accustomed to the serving of him.* (Har p. 472.)

أَنَسَةٌ *i. q.* أُنْسٌ, q. v. (S, K.)

إِنْسِىٌّ *Of,* or *belonging to, mankind; human;* [as also أَنَسِىٌّ , and إِنْسَانِىٌّ ;] a rel. n. from إِنْسٌ. (M.) ___ *A human being; a man;* as also أَنَسِىٌّ , (S, K,) and إِنْسَانٌ . (S, A, Msb, K.) See إِنْسٌ, in two places. ___ [*Domestic, as opposed to wild.* Ex.] حُمُرٌ إِنْسِيَّةٌ *Domestic asses; asses that are accustomed to the houses:* commonly known as written with kesr to the أُنْسِيَّةٌ: but in the book of Aboo-Moosà is an indication of its being with damm to the أَنَسِيَّةٌ [ء]: and as some relate a trad. in which it occurs, أَنَسِيَّةٌ, which is said to be of no account. (TA.) ___ The *left* side (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K:) or the *right* side: (As, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِىٌّ, saying that the latter is the right side of every beast; and the former, the *left* side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaddal and As and AO, that all of them asserted the latter to be, of every animal except man, [the far side, or off side,] the side on which it is not milked nor mounted; and the former, [the *near* side,] the side *on which the rider mounts and the milker milks:* (TA in art.

وحش :) [and the like is said, as a citation from Az, in the Msb in art. وحش: but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, But Az says, This is not correct in my opinion:] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from

the place of fear, which is the left side, to the place of safety, which is the right side: (S, * IAmb in Msb; both in art. وحش:)

[accordingly,] Er-Rá'ee describes a beast as declining to the side termed الوحشى because frightened on the left side: (S and Msb in art. وحش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. وحش:) but Abu-l-'Abbás says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses

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and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the *part next the arm-pit*. (TA in art.

وحش .) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means *That* [side] *which is towards the man;* and وحشىّ, that which turns away from him: (As, S:) or, of the foot, the former means *that* [side] *which is towards the other foot;* [i. e., the *inner* side;] and the latter, the contrary of the former. (TA in art. وحش.) Of a bow, (S, M, K,) or of a Persian bow, (TA in art. وحش,) *That* [side] *which is towards thee;* (S, K;) and وحشىّ, the back: (S and K in art.

وحش :) or the former, *that* [side] *which is next to the archer;* and the latter, that which is next to the animal shot at: (M, TA:) or of a bow, whether Persian or not is not said, [the former means the side *against which the arrow lies;* and] the latter, the side against which the arrow does not lie. (TA in art. وحش.) أَنَسِىٌّ: see إِنْسٌ and إِنْسِىٌّ, each in two places.

إِنْسَانٌ and إِنْسَانَةٌ: see إِنْسٌ, passim; and إِنْسَانُ العَيْنِ ___. إِنْسِىٌّ *The image that is seen [reflected] in the black of the eye;* (S, K;) *what is seen in the eye, like as is seen in a mirror, when a thing faces it:* (Zj in his Khalk el-Insán:) or *the pupil*, or *apple*, (نَاظِر,) *of the eye:* (M:) or *the black* (حَدَقَة) *of the eye:* (Msb:) pl. أَنَاسِىُّ, (S, Msb, K,) but not أُنَاسٌ. (S.)

إِنْسَانِىٌّ : see إِنْسِىٌّ, first signification.

إِنْسَانِيَّةٌ [*Human nature; humanity;* as also نَاسُوتٌ, which is probably post-classical, opposed to لَاهُوتٌ, q. v., in art. ليه.]

أَنُوسٌ A *tame*, or *gentle*, dog; *contr. of* عَقُورٌ: pl. أُنُسٌ. (M, A, K.) ___ See also آنِسَةٌ.

أَنِيسٌ *i. q.* مُؤَانِسٌ [generally used as an epithet in which the quality of a subst. is predominant, meaning, *A sociable, companionable, conversable, friendly,* or *familiar, person; a cheerful companion*]: (S, K:) *one with whom one is sociable, companionable, conversable, friendly, familiar,* or *cheerful:* (K:) *a person,* (A,) or *anything,* (S,) *by whose company,* or *converse,* or *presence, one is cheered, gladdened, solaced,* or *consoled.* (S, A.) You say, مَا بِالدَّارِ أَنِيسٌ (or, as in some copies of the K, مِنْ أَنِيسٍ,) *There is not in the house any one by whose company,* or *converse,* or *presence, one is cheered, gladdened, solaced,* or *consoled:* (A:) or *there is not in the house any one.* (S, M, K.) [See also الأَنِيسُ ___.] آنِسَةٌ *The domestic cock;* (AA, K;) also called الشُّقَرُ. (TA.) ___ الأَنِيسَةُ *The fire;* (IAar, A, K;) as also مَأْنُوسَةٌ , [imperfectly decl., being a proper name and of the fem. gender,] (M,) and المَأْنُوسَةُ , (M, K,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, بَاتَتِ الأَنِيسَةُ أَنِيسَتَهُ [*The fire was during night his cheerful companion,* or *his cheerer by its presence*]. (A, TA.)

آنَسُ [*More,* and *most, sociable,* &c.]. Hence, آنَسُ مِنَ الحُمَّى [*A closer companion than fever*]: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.)

جَارِيَةٌ آنِسَةٌ *A girl of cheerful mind,* (Lth, A, K, TA,) *whose nearness,* and *conversation,* or *discourse, thou lovest,* (Lth, TA,) or *whose conversation,* or *discourse, and nearness, are loved:* (A:) or *a girl of pleasant conversation* or *discourse;* as also أَنُوسٌ : (M:) and آنِسَةُ الحَدِيثِ *who becomes sociable, companionable, conversable, friendly, familiar,* or *cheerful, by means of thy conversation* or *discourse:* it does not mean who

cheers thee [by conversation or discourse]: (S:) pl. أَوَانِسُ (Lth, A, TA) and آنِسَاتٌ: (Lth, TA:) and the pl. of أَنُوسٌ is أُنُسٌ. (M, TA.) [See also أَنِيسٌ.]

مَأْنَسٌ [app. *i. q.* مَكَانٌ مَأْنُوسٌ, q. v.] (A.)

مُؤْنِسٌ A name which the Arabs, (S, M,) and the ancients, (M,) used to give to *Thursday;* (S, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created *Paradise* on Thursday, and named it thus. (M, TA.) ___ المُؤْنِسَاتُ *Weapons:* (M, A:) or *all weapons:* (K:) or *the spear and the* مِغْفَرُ *and the* تِجْفَافُ *and the* تَسْبِغَةُ *and the* تُرْسُ (Fr, K) *and the sword and the helmet:* (IKtt, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A. *) ___ See also بَابُونَجٌ.

مَكَانٌ مَأْنُوسٌ, (M,) and مَحَلٌّ مَأْنُوسٌ, (A,) [*A place*, and] *a place of alighting* or *abode, in which is* أُنْسٌ [i. e. *sociableness*, &c.]: (A:) مأنوس is a kind of possessive noun, because they did not say أَنَسْتُ المَكَانَ, nor أَنَسْتُهُ. (M, L.) ___ مَأْنُوسَةٌ and المَأْنُوسَةُ: see أَنِيسٌ.

مُؤَانِسٌ : see أَنِيسٌ.

المُتَأَنِّسُ *The lion;* (TS, K;) as also المُسْتَأْنِسُ : (TS, TA:) or *he that is sensible of the prey from afar,* (K, TA,) *and examines and looks about for it.* (TA.)

المُسْتَأْنِسُ : see what next precedes.

انف

1 **أَنَفَهُ** , (T, S, M, K,) aor. ـِ (M, K) and ـُ , (K,) inf. n. أَنْفٌ, (M,) *He struck*, (T, S, K,) or *hit*, or *hurt*, (M,) *his nose;* (T, S, M, K;) namely, a man's. (S.) ___ *It* (the water) *reached his nose*, (T, S, K,) on the occasion of his descending into a river; (S;) as also آنفهُ , (K, [but in some copies written again أَنَفَهُ,]) inf. n. إِيناَفٌ. (TK.) أَنَفَت الإِبلُ, (inf. n. as above, TA,) *The camels trod herbage*, or *pasture*, *such as is termed* أُنُف, (ISk, S, K,) i. e., *which had not been pastured upon.* (S.) [But in the TT, as from the M, I find آانَفَ , (which should rather be written أَأَنَفَ, or, accord. to the more usual mode, آنَفَ,) *He trod such herbage*, or *pasture.*] أَنَفَ, aor. ـَ , (S, M, K,) inf. n. أَنَفٌ, (M,) *He* (a camel) *had a complaint of*, or *suffered pain in*, *his nose*, *from the* بُرَة [or *nose-ring*]: (S, M, K:) from ISk. (S.) ___ أَنَفَت الإِبلُ, accord. to certain of the Kilábees, means *The flies alighted upon the noses of the camels, and they sought places which they did not seek before.* (T.) ___ أَنَفَ مِنْهُ, aor. ـَ , inf. n. أَنَفٌ (S, M, Msb, K) and أَنَفَةٌ, (S, M, K,) or the latter is a simple subst., (Msb,) [*He turned up his nose at it;*] *he disdained it; scorned it; abstained from it*, or *refused to do it*, *by reason of disdain and pride;* (S, M, Msb, K;) *he disliked it*, or *hated it*, *and his soul was above it;* (L;) namely, a thing: (S, M, L, Msb:) and *he shunned it*, *avoided it*, or *kept himself far from it:* (Msb:) and *he disliked it*, or *hated it;* namely, a saying. (AZ, T, Msb.) You say, مارَأَيْتُ أَحْمَى أَنَفًا مِنْ فُلَانٍ [*I have not seen any one more vehemently disdainful*, or *scornful*, *than such a one*]. (S.) And حَمِلَ مِنْ ذٰلِكَ أَنَفًا *He conceived*, *in consequence of that*, *disdain*, or *scorn*, *arising from indignation and anger.* (TA, from a trad.) [The verb is also trans. without مِن: you say,] يَأْنَفُ أَنْ يُضَامَ [*He disdains*, or *scorns*, or *refuses to bear*, or *to submit to*, *being injured*]. (K.) [When immediately trans.,] أَنَفَ also signifies *He loathed*, *disliked*, or *regarded with disgust.* (IAar, T.) You say, أَنَفَ البَعِيرُ الكَلَأَ *The camel loathed*, *disliked*, or *regarded with disgust*, *the herbage*, or *pasture.* (T.) And أَنَفَ الطَّعَامَ وغَيْرَهُ *He disliked the food* &c. (M.) And أَنَفَتْ فَرَسِى هٰذِهِ هٰذَا البَلَدَ *This my mare disliked this region.* (T, as heard from an

Arab of the desert.) And تَأْنَفُ فَحْلَهَا *She* (a woman, and a mare, and a camel, being pregnant,) *dislikes her male*, or *stallion*. (T.) And أَنِفَتْ, said of a woman, signifies *She, being pregnant, had no appetite for anything*. (Ibn-Abbád, K.)

2 **اَنَّفَ** see 4. تَأْنِيفٌ also signifies The *sharpening*, or *making pointed, the extremity* of a thing. (S.) You say of a spear-head, or an arrow-head, or a blade, أُنِّفَ, inf. n. تَأْنِيفٌ, (K,) *It was sharpened* or *pointed* [*at its extremity*]. (TA.) ___ [Used as a subst.,] *Sharpness of the extremity* of the hock; which, in a horse, is approved. (TA.) ___ أُنِّفَ تَأْنِيفَ السَّيْرِ, said by an Arab of the desert in describing a horse, means *He was made even, like as is made even the cut thong* or *strap*. (M.) The *seeking after herbage*, or *pasture*, (K, TA,) *such as is termed* أُنُف. (TA.) ___ أَنَّفَ مَالَهُ, (T,) or الإِبِلَ, (K,) inf. n. as above; and آنَفَهَا, (T, S, K,) inf. n. إِيْنَافٌ; (T;) *He pastured his beasts upon the first of the herbage:* (T:) or *he pursued, with the camels, repeatedly*, or *gradually*, or *step by step*, (S, K, TA,) *after the first of the herbage*, (S,) or *after the herbage*

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which had not been pastured upon: (K, * TA:) or *he went with them thereto*. (L.)

4 **آنفهُ**, (S, M, K,) inf. n. إِيْنَافٌ, (S,) *He*, (S,) or *it*, (M,) *made him to have a complaint of*, or *to suffer pain in, his nose*. (S, M, K.) ___ See also أَنَفَهُ. ___ *He*, or *it, induced him to feel disdain, scorn, indignation, and anger;* (IF, M, K, TA;) as also انَّفَهُ, inf. n. تَأْنِيفٌ: (K:) or *caused him to dislike*, or *hate*, or *to loath*, or *feel disgust*. (T.) *He hastened it;* namely, his affair. (Ibn-'Abbád, K.) See also 2. آنف as an intrans. verb: see 1.

5 **تَتَأَنَّفُ الشَّهَوَاتِ** *She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy*. (T, the Moheet, L, K. *) ___ يَتَأَنَّفُ الإِخْوَانَ *He seeks the brethren, they disdaining*, or *scorning*, or *disliking; not holding social intercourse with any one*. (TA.)

8 **إِتَّنَفَ** see 10.

10 **استأنفه** and ائتنفه [written with the disjunctive alif ايتنفه] *He took* [*its* أَنْف, i. e.,] *the first of it:* (M:) *he began it*, or *commenced it:* (S, ↓ M, Msb, K: *) or *i. q.* استقبله [which has also the latter of the two significations mentioned above, (Mgh in art. قبل,) and moreover signifies *he anticipated it;* and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance]: (T, M:) namely, a thing, (M, Msb,) or an affair. (T.) You say, استأنفه بوعد *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, اُسْتُؤْنِفَتْ بالنِّكَاحِ أَوَّلًا [*She was just married*, or *bedded, for the first time*]. (M.) See also أُنُف, last sentence. ___ [Hence, حرف اسْتِئْنَاف, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]

أَنْف a word of well-known meaning; (Lth, T, K;) The *nose;* syn. مَعْطِس; (Msb;) the *aggregate composed of the two nostrils and the septum and the* [*bone called*] قَصَبَة, which is the hard part of the انف; (MF;) *i. q.* مَنْخِر [which is evidently an explanation by a synecdoche, as this word properly signifies *nostril*]: (M:) it pertains to man and to others: (S:) أُنْف is a dial. var. of the same; (MF, TA;) and so is إِنْف, which is a form used by the vulgar peculiarly: (TA:) the pl. [of pauc.] is آنُف and آنَاف (S, M, Msb, K) and [of mult.] أُنُوف. (T, S, M, Msb, K.) The dual is applied to The *two nostrils;* as in the saying of Muzáhim El-'Okeylee, يَسُوفُ بأَنْفَيْهِ النَّقَاعَ [*He scents with his two nostrils the dust*]. (TA.) You say also, هو يَتَتَبَّعُ أَنْفَهُ *He scents*, or *sniffs, the odour, and follows it.* (T, [in which, however, I find يتبع in the place of يتتبّع] O, L, K, TA.) And, of a she-camel, تَرْأَمُ بأَنْفِهَا [*She makes a show of affection with her nose, by smelling her young one;* not having true love]. (S, M, K, voce مُذَائِر; &c.: see also مُعَارِض.) And مَاتَ حَتْفَ أَنْفِهِ (S, K, &c., in art. حتف,) and حَتْفَ أَنْفِهِ, (K ibid.,) *He died* [*a natural death,*] *on his bed*, (K,) *without being slain or beaten* (S, K) *or drowned or burned.* (K. [See art. حتف]) And حَمِيَ أَنْفُهُ *He became vehemently angry*, or *enraged;* as also وَرِمَ أَنْفُهُ. (IAth. [See also art. حمي]) And رَجُلٌ حَمِيُّ الأَنْفِ *A disdainful*, or *scornful, man; who disdains*, or *scorns, being injured.* (T, K, TA. [See,

again, art. حمي.]) And سَمِىُّ الأَنْفِ [lit. *Highnosed*, signifies the same;] *i. q.* أَنْفَانُ. (T, K.) And أَنْفٌ فِي السَّمَآءِ وَأَسْتٌ فِى المَآءِ [*A nose in the sky and a rump in the water*]; a prov., applied to him who magnifies himself in words and is little in actions. (Har p. 641.) And جَعَلَ أَنْفَهُ فِى قَفَاهُ [lit. *He put his nose in the back of his neck*]; meaning *he turned away from the truth*, or *what was right, and betook himself to what was false*, or *vain:* (K, TA:) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And أَضَاعَ مَطْلَبَ أَنْفِهِ, (M, K,) and مَوْضِعَ أَنْفِهِ, (M,) [*He neglected*, or *left unprotected*,] *the womb from which he had come forth:* (Th, M:) or *the* فَرْج *of his mother.* (Ibn-'Abbád, K.) And هُوَ الفَحْلُ لَا يُقْرَعُ أَنْفُهُ, and لَا يُقْدَعُ, *He is the speaker*, or *orator, who is not to be rebutted.* (TA.) الأَسَد أَنْفُ [*The nose of the lion*] is *the asterism called* النَّثْرَة, q. v. (Kzw in his Description of the Mansions of the Moon.) ___ [*A prominent part* of anything, as being likened to a nose;] the *extremity* of anything. (M.) [Thus,] أَنْفُ جَبَلٍ *A prominence*, or *projecting part, of a mountain.* (T, S, M, Msb, TA.) أَنْفُ النَّاب, (S, M. K, TA,) in [some of] the copies of the K erroneously, البَاب, (TA,) *The extremity*, (S, M, K, TA,) or *edge*, (M, TA,) *of the canine tooth*, or *tush, when it comes forth.* (S, M, K, TA.) أَنْفُ خُفِّ البَعِير *The extremity of the* مَنْسِم [i. e. *toe*, or *each of the two nails of the foot*,] *of the camel.* (T, K.) أَنْفُ اللِّحْيَة *The fore part*, (M, TA,) or *side*, (K,) *of the beard.* (M, K, TA.) أَنْفُ النَّعْلِ *The toe*, or *foremost extremity, of the sandal* [also called its أَسَلَة and its ذُنَابَة]. (M.) أَنْفَا القَوْسِ *The two extremities which are in the inner sides of the two curved ends of the bow.* (M.) ___ The *first*, or *first part*, of anything; (S, M, K;) relating also to times; (M;) as also مُسْتَأْنَفٌ (M, TA.) Thus, أَنْفُ المَرْعَى *The first of the herbage*, or *pasture.* (S, * M.) أَنْفُ المَطَرِ *The first vegetation produced by the rain.* (T, K.) جَآءَ فِى أَنْفِ الخَيْلِ [*He came among the first of the horses*, or *horsemen*]. (TA.) سَارَ فِى أَنْفِ النَّهَارِ [*He journeyed in the first part of the day*]. (TA.) هٰذَا أَنْفُ عَمَلِ فُلَانٍ *This is the first of the things which such a one has begun to do.* (T, TA.) أَنْفُ الشَّدِّ, (T, S, M,) and العَدْوِ, (M,) *The first of the run*, or *running:* (T:) *the most vehement thereof.* (T, S, M, K. *) أَنْفُ البَرْدِ *The first of the cold:* (T:) *the most vehement thereof;* (T, S, M;) so says Yaákoob. (S.) ___ *A lord*, or *chief.* (IAar, T, K.) You say, هُوَ أَنْفُ قَوْمِهِ *He is the lord*, or *chief, of his people.* (TA.) ___ *A piece broken off* of a cake of bread. (K, TA.) ___ *A*

part of ground, or land, *that is hard, and lying open, exposed to the sun.* (IF, K.)

أُنْفٌ : see أَنْفٌ, first sentence: and see أُنُفٌ.

إِنْفٌ : see أَنْفٌ, first sentence.

أَنَفٌ A camel *having a complaint of,* or *suffering pain in, his nose, from the* بُرَة [or *nose-ring*]: (ISk, S, M, K:) or *wounded by the nose-rein, whether it be with a* خِشَاش *or* بُرَة (A 'Obeyd, T, M) *or* خِزَامَة [all of which are different kinds of nose-rings]. (A' Obeyd, T.) And consequently, *Submissive, and tractable:* (S, TA:) or *submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily:* (Aboo-Sa'eed, TA:) and آنِفٌ signifies the same; (A 'Obeyd, M, K;) but the former is the more correct and the more chaste: (Sgh, K:) by rule, it should be مَأْنُوفٌ, like مَصْدُورٌ, (T, S, M,) and مَبْطُونٌ. (T, S.) To such a camel, the believer is likened in a trad.; (T, S, M;) because he ceases not to complain, or suffer pain; (M;) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.) ___ *Disdaining,* or *disdainful; scorning,* or *scornful; i. q.* حَمِىُّ الأَنْفِ: and أَنْفَانُ [signifies the same;] *i. q.* سَمِىُّ الأَنْفِ. (T, K.) See also آنِفٌ.

رَوْضَةٌ أُنُفٌ *A meadow of new herbage,* (Msb,) *not pastured upon* (S, Msb, K) *by any one;* (S;) as also مُؤْنَفٌ : (Ibn-'Abbád, K:) or *untrodden:* contracted, by poetic licence, into أُنْفٌ , in a verse of Abu-n-Nejm. (M.) And كَلَأٌ أُنُفٌ *Herbage not pastured upon* (S, M) *by any one.* (M.) ___ كَأْسٌ أُنُفٌ *A cup of wine not drunk:* (K:) or *from which one has not drunk before;* as though the drinking thereof were [but just] begun; like رَوْضَةٌ أُنُفٌ: (S) or *full:* and in like manner, مَنْهَلٌ أُنُفٌ [*a full watering-place*]; (M;) or *not before drunk from.* (TA.) And خَمْرٌ أُنُفٌ *Wine of which none has before been taken from its jar.* (M, TA. *) ___ أَرْضٌ أُنُفٌ *i. q.* أَنِيغَةٌ, q. v. (M, TA.) ___ نَقِيذَةٌ أُنْفٌ *A long* [as though *new and undiminished*] *coat of mail.* (L in art.

نقذ , from El-Mufaddal.) ___ أَمْرٌ أُنُفٌ *An event brought to pass at the first, not being before decreed:* (K, TA:)

accord. to those who assert that there is no decreeing [by God]. (TA.) ___ مشْيَةٌ أُنُفٌ *A goodly* [as though *novel*] *gait*, or *manner of walking*. (Ibn-'Abbád, K.) ___ آتيكَ من ذى أُنُفٍ is like the phrase من ذى قَبَلٍ; i. e., فيما يُسْتَقْبَلُ [*I will come to thee in what is* (*now*) *to be begun* (*of time*); meaning, *immediately;* nearly the same as آنفًا, but relating to the nearest future time, whereas this latter relates to the nearest past time]. (S, K.) And أَفْعَلُ ذاكَ من ذى أُنُفٍ:

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i. e., فيما يُسْتَأْنَفُ [*I will do that in what is* (*now*) *to begun* &c.]; like من ذى عَوْضٍ. (K in art. عوض.)

أَنْفَةُ الصَّلَاة *The beginning*, or *commencement*, *of prayer;* (K;) i. e. *the first saying of* اللّٰهُ أَكْبَرُ: (TA:) accord. to a relation of a trad., in which it occurs, with damm, [أُنْفَةُ,] (IAth, K,) but correctly with fet-h. (Hr, IAth, K.) The ة seems to be here added to أَنْف as it is in ذَنَبَةٌ for ذَنَبٌ. (Sgh.)

أَنَفَةٌ *Disdain; scorn; disdainful and proud incompliance or refusal;* (Msb;) *indignation;* and *anger:* (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from أَنِفَ منه. (Msb.)

أَنْفَانُ : see أَنَفٌ.

أَنْفِيَّةٌ *Snuff, for the nose:* but this is postclassical. (TA.)

أَنُوفٌ A man *very disdainful, scornful,* or *indignant; very disdainfully and proudly incompliant* or *refusing;* (M;) *who disdains,* or *scorns, exceedingly, to do ignoble deeds:* (Har p. 312:) pl. أُنُفٌ. (M.) ___ A woman *whose nose has a pleasant odour:* (S, M, K:) or *whom one likes to smell:* (IAar, M:) or *who disdains, scorns, abstains from, shuns,* or *dislikes, that in which is no good.* (Ibn-'Abbád, Sgh, K.)

أَنِيفٌ A mountain *which produces vegetation before other regions.* (Ibn-'Abbád, K.) And أَرْضٌ أَنِيفَةٌ, (T, M,) or أَنِيفَةُ النَّبْتِ, (S, K,) *Land that produces its vegetation early:* (T:) or *that produces vegetation quickly:* (Et-Táee, ISk,

S, K:) or *that produces vegetation;* as also أُنُفٌ . (M.) Applied to iron, *i. q.* أَنِيثٌ; i. e. *Soft.* (Aboo-Turáb, T, K.)

أُنَافٌ (with damm, K) *Having a large nose;* (Yaakoob, S, M, K;) applied to a man: (M, K:) similar to عُضَادِىٌّ and أُذَانِىٌّ. (TA.)

آنَفُ [*More*, and *most*, *disdainful*, &c.]. You say, مَا رَأَيْتُ آنَفَ مِنْ فُلَانٍ *I have not seen any one more disdainful*, or *scornful*, or *indignant*, *than such a one.* (S, TA.) هٰذِهِ آنَفُ بِلَادِ ٱللّٰهِ *This is the speediest*, *in producing vegetation*, *of the countries of God.* (T, S, * M, * K. *)

آنِفٌ : see آنِفًا. أَنِفٌ means *In the beginning*, or *first part*, *of this present time in which we are;* from أَنْفٌ as meaning the first, or first part, of a thing: and hence what here immediately follows. (Ham p. 348.) مَا ذَا قَالَ آنِفًا, (T, S, * M, K, * &c.,) and أَنِفًا , (IAar, Bd, K, Jel,) in the Kur [xlvii. 18], (M, &c.,) means *What was this that he said just now?* (Zj, T, M, Bd, Jel:) or, *a little while ago?* (IAar, T, K:) i. e., *in the first time near to us?* (Zj, T, M:) from اسْتَأْنَفْتُ الشَّىْءَ I began the thing. (Zj, T, M.) You say also, أَتَيْتُ فُلَانًا آنِفًا [*I came to such a one a little while ago*]; like as you say, مِنْ ذِى قَبْلٍ. (Lth, T.) And جَآءَ آنِفًا *He came a little while ago;* syn. قُبَيْلَ. (M.) And فَعَلَهُ بِآنِفَةٍ , mentioned by IAar, but not explained by him; in my opinion, [says ISd,] like فَعَلَهُ آنِفًا [*He did it a little while ago:* or *just now*]. (M.) And it is said in a trad., أُنْزِلَتْ عَلَيَّ سُورَةٌ آنِفًا *A chapter of the Kur-án has been sent down to me now.* (TA.)

آنِفَةٌ The *first part of life* (مِيعَةٌ and أَوَّلِيَّةٌ) of a boy. (Ks, K, TA.) ___ See also آنِفٌ.

مُؤْنِفٌ : its fem., with ة, see voce مُؤَنَّفٌ.

مُؤْنَفٌ : see أُنُفٌ.

مُؤَنَّفٌ *Sharpened at its extremity;* or *pointed;* (M, K;) applied to a spear-head, or an arrowhead, or a blade, (K,) or anything. (M.) ___ *Made even:* a thong, or strap, *made of a certain measure, and evenly.* (M.) إِبِلٌ مُؤَنَّفَةٌ *Camels with which one pursues repeatedly*, or *gradually*, or *step by step*, *after the first of the herbage;* and so مُؤْنَفَةٌ : (M:) and the former epithet is applied to sheep or goats. (K.) ___ The former of these two epithets, applied to a woman,

signifies *Just married* or *bedded,* (الَّتِى ٱسْتُؤْنِفَتْ بِالنِّكَاحِ,) *for the first time.* (M.)

مِأْنُوفٌ A camel *that is urged on by* [*means of the rein attached to*] *his nose.* (M.)

مِئْنَافٌ A man *who begins to make use of the places of pasturing and alighting;* (M;) *who pastures his beasts upon the first of the herbage.* (As, T, K. * [In the CK, أُنُفُ الكَلَأِ is put for أَنْفَ الكَلَأِ.]) ___ A man (TA) *journeying in the beginning,* or *first part, of the night:* (K:) so in all the copies of the K; but correctly, as in the Moheet and the O, *in the beginning,* or *first part, of the day.* (TA.)

مُؤْتَنَفٌ [A place] *from which nothing has been eaten;* as also مُتَأَنِّفٌ ; (K;) which latter is explained by Ibn-'Abbád as signifying a place *not eaten* [*from*] *before.* (TA.) ___ جَارِيَةٌ مُؤْتَنَفَةُ الشَّبَابِ A girl [*in the prime of youth;*] *in whom no trace of agedness appears.* (Sgh, K.)

مُتَأَنِّفٌ : see مُؤْتَنَفٌ.

مُسْتَأْنَفٌ : see أَنْفٌ, in the latter part of the paragraph.

انق

1 أَنَقَ , aor. ـَـ , inf. n. أَنَقٌ, *It excited admiration and approval by its beauty* or *goodliness; it pleased*, or *rejoiced*. (Msb.) ___ Also, aor. and inf. n. as above, *He rejoiced; was joyful, happy*, or *pleased*. (S, K.) You say, أَنِقْتُ به, (Lth, JK, Msb, K,) aor. and inf. n. as above, (Lth, JK,) *I was pleased with it*, or *by it;* or *was rejoiced by it*. (Lth, JK, Msb, K. [In the CK اعْجَبَ is erroneously put for أُعْجِبَ] It is said in a trad., مَا مِنْ عَاشِيَةٍ أَشَدُّ أَنَقًا وَلَا أَبْعَدُ شِبَعًا مِنْ طَالِبِ عِلْمٍ *There is not any eater by night* [i. e. any man] *who hath more pleasure and approval and desire and love* [in his pursuit, *nor any who is further from satiation* therein, *than the student*, or *pursuer, of science*]; meaning that the man of learning is excessively greedy and insatiable, persevering in vehement desire. (L.) ___ And أَنَقَ الشَّىْءَ, (AZ, K,) inf. n. as above, (AZ,) *He loved the thing*. (AZ, K.)

2 أَنَّقَ , inf. n. تَأْنِيقٌ, *He made*, or *caused, to wonder*. (K, TA.)

4 آنَقَنِى , (S, Msb, K,) inf. n. إِيْنَاقٌ and نِيقٌ, (K,) [but the latter is properly a quasi-inf. n.,] *It excited my admiration and approval; pleased me;* or *rejoiced me*. (S, Msb, K.) ___ مَا آنَقَهُ فِى كَذَا *How vehemently does he seek*, or *pursue*, or *desire, such a thing!* or *how vehement is he in seeking, pursuit*, or *desire, with respect to such a thing!* (JK, K.)

5 تَأَنَّقَ *He sought, pursued*, or *desired, the most pleasing of things;* (TA;) [*he affected nicety*, or *refinement; he was dainty, nice, exquisite, refined*, or *scrupulously nice and exact;* or *chose what was excellent*, or *best;* and *he exceeded the usual bounds;* as also تَنَوَّقَ and تَنَيَّقَ, in all these senses;] فِى الْمَطْعَمِ, *in respect of food, never eating anything but what was clean* [*and choice*]; and فِى الْمَلْبَسِ, *in respect of apparel, never dressing otherwise than well;* and فِى الْكَلَامِ, *in respect of speech, never speaking otherwise than*

chastely; and فِى جَمِيعِ الأُمُورِ, *in respect of all affairs.* (TA in art. نطس.) تأنّق فيه is like تَنَوَّقَ; (JK, S, K;) i. e. *He did it*, or *performed it* (namely, a thing, or an affair,) *with* نِيقَة [i. e. *daintiness, nicety, exquisiteness, refinement, neatness*, or *scrupulous nicety and exactness;* or *in a manner exceeding what is usual*]: (S:) or *he chose what was excellent*, or *best, to be done in it, and did it admirably:* (TA:) or *he did it* (namely, his work, Msb) *firmly, solidly, soundly*, or *thoroughly*, (Msb, K,) *and skilfully.* (K: [but in this last sense, 'Alee Ibn-Hamzeh allows only the latter of these two verbs. TA in art. نوق.]) You say also, تأنّق فُلَانٌ فِى الرَّوْضَةِ *Such a one found himself in the meadow*, or *garden*, (وَقَعَ فِيهَا,) *pleased*, or *rejoiced, therewith:* (S:) or *he found it pleasant* or *delightful, delighted in it*, or *took pleasure or delight in it, and enjoyed its beauties:* and *he sought after its beauties, step by step, and was pleased*, or *rejoiced, therewith, and enjoyed it.* (TA.) And تأنّق المَكَانَ *He was pleased*, or *rejoiced, with the place, and attached to it, not quitting it:* (L:) *he loved the place.* (Fr, K.) It is said in a trad. of Ibn-Mes'ood, إِذَا وَقَعْتُ فِى آلِ حَمٓ وَقَعْتُ فِي رَوْضَاتٍ أَتَأَنَّقُهُنَّ, or, as in the T, أَتَأَنَّقُ فِيهِنَّ, meaning [*When I find myself in the chapters of the Kur-án commencing with Há Meem,*] *I find myself in meadows*, or *gardens, the beauties of which I seek after step by step, and with which I am pleased*, or *rejoiced, and which I enjoy:* i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.)

أَنَقٌ inf. n. of 1 [q. v.] (Lth, JK, &c.) ___ [Hence, *A pleasing*, or *rejoicing, state*, or *condition.*] You say, هُوَ فِى أَنَقٍ مِنْ عَيْشِهِ وَخِصْبٍ [*He is in a pleasing*, or *rejoicing, state*, or *condition, in respect of his life, and in a state of plenty*]. (JK.) ___ *Goodliness, or beauty, and*

pleasingness, of aspect, or *outward appearance:* or, as some say, *a uniform and uninterrupted state of verdure before the eye;* because it pleases, or rejoices, its beholder. (TA.) ___ *Herbage*, or *pasturage*, (K, TA,) *that is*

goodly, or beautiful, and pleasing, or *rejoicing:* an inf. n. used as a subst. (TA.)

أَنَقٌ : see أَنِيقٌ.

مَا لَهُ فِى الشَّىْءِ أَنَقَةٌ *He has no pleasure,* or *pride, in the thing.* (JK.)

أَنُوقٌ *A certain bird;* (S;) i. e. the رَخَمَة [or *female of the vultur percnopterus*]; (IAar, S;) called by Kumeyt ذَاتُ ٱسْمَيْنِ [*possessor of two names*] because having these two appellations: (S:) or the *eagle:* and also the *former bird:* (K:) ISk cites 'Omárah as saying that it is in his opinion the eagle; but that people say it is the رخمة; and he adds, [alluding to a prov., which see below,] that the eggs of the رخمة are found in ruins, and in plain country: (TA:) or the *male of the* رَخَم: (JK, TA:) or *a certain black bird, having what resembles the* عُرْف [or *comb of the cock*], (AA, K,) *that deposits its eggs in remote places:* (AA:) or *a certain black bird,* (AA, K,) *like a great hen,* (AA,) *bald in the fore part of the head,* (AA, K,) *having a yellow bill,* (K,) or *having a long bill:* (AA:) she guards her eggs, and defends her young one, and keeps with her offspring, and submits not herself to any but her mate, and migrates among the first of the migrating birds, and returns among the first of the returning birds, and will not fly while moulting, and will not be deceived by her small feathers but waits until they become quills and then flies, and will not remain constantly in the nests, and will not alight upon the quiver (K) knowing it to contain arrows: (TA:) the word is sing. and pl.: (TA:) or its pl. is أُنُقٌ. (JK.) Hence the prov., (JK, S,) أَعَزُّ مِنْ بَيْضِ الأَنُوقِ [*More rare than the eggs of the anook*]: (JK, S, K:) because this bird guards its eggs, so that they are hardly ever, or never, found; for its nests are on the tops of mountains, and in difficult and distant places; (S, K;) notwithstanding which, it is said to be stupid: (S:) ISd says that the female bird called رخمة may be meant thereby; or the male, because the eggs of the male exist not; or the eggs of the latter may be meant because he often guards them, like as does the male ostrich. (TA.)

أَنِيقٌ *Goodly,* or *beautiful;* (S, K;) *pleasing,* or *rejoicing;* (JK, S, Msb, K;) as also أَنَقٌ : (JK, TA:) and *loved.* (TA.) You say, رَوْضَةٌ أَنِيقٌ *A meadow,* or *garden, that is loved:* and رَوْضَةٌ أَنِيقَةٌ *a meadow,* or *garden, that is pleasing,* or *rejoicing.* (TA.)

لَهُ إِنَاقَةٌ and أَنَاقَةٌ (K, and so in some copies of the S,) *He has goodliness*, or *beauty*, and *pleasingness:* but in the L, [and in some copies of the S,] لَهُ إِنَاقَةٌ وَلَبَاقَةٌ; and what precedes it indicates that the meaning is *he has a faculty of doing well* or *excellently* [*and of nice* or *refined skilfulness*]. (TA.)

آنَقُ [originally أَأْنَقُ] *More*, or *most*, *pleasing* or *rejoicing*. (TA.)

مُتَأَنِّقٌ [part. n. of 5; *Seeking*, *pursuing*, or *desiring*, *the most pleasing of things; affecting nicety*, or *refinement; dainty*, *nice*, *exquisite*, *refined*, &c.; in respect of food, apparel, speech, &c.:] one *who is in a pleasing condition* (فِى أَنَقٍ) *in respect of his life, and in a state of plenty*. (JK.) It is said in a prov., لَيْسَ المُتَعَلِّقُ كَالمُتَأَنِّقِ, (JK, TA,) i. e. *He who is content with what is little*, (S, K, in art. علق,) or *what is barely sufficient*, *of sustenance*, (TA in the present art.,) *is not like him who seeks*, *pursues*, or *desires*, *the most pleasing of things*, or *who is dainty*, &c., (مَنْ يَتَأَنَّقُ,) *and eats what he pleases*, (S, K, in art. علق,) or *him who is not content save with the most pleasing of things*. (TA in the present art.)

انك

آنُكٌ *pure* رَصَاص [or *lead*]: or *black* رِصاص: (Msb:) *i. q.* أُسْرُبٌّ; (S, K;) i. e. رَصَاصٌ قَلْعِىٌّ; so says Kt; and Az says, I think it is an arabicized word: (TA:) or *white* اسرب: or *black* اسرب: or *pure* اسرب: (K:) or *i. q.* قِزْدِيرٌ [which is applied in the present day to *tin*, and *pewter*]: (Kr:) El-Kásim Ibn-Maan says, I heard an Arab of the desert say, هٰذَا رَصَاصٌ آنُكٌ, i. e. [*this is*] *pure* [*lead*]: (TA:) it is of the measure أَفْعُلٌ, [originally أَأْنُكٌ,] (S, K,) which is one of the forms of pls., (S,) like أَفْلُسٌ; (Msb;) and there is no other word of this measure, (Az, S, K,) among sing. nouns, (Az, S,) except أَشُدٌّ [originally أَشْدُدٌ], (S, Sgh, K,) and آجُرٌ in the dial. of those who pronounce it without teshdeed: (Sgh:) it is disputed, however, whether أَشُدٌّ be a sing. or a pl.: (Az, TA:) [and as to آجُرٌ, see what follows:] or, accord. to some, (Msb,) آنُكٌ is of the measure فَاعُلٌ, (Kr, Msb,) and is the only word of that measure in Arabic: (Kr:) or it is a foreign word; and so are آجُرٌ and [the proper names] آمُلُ and كَابُلُ. (Msb.) It is said, in a trad., that he who listens to a singing female slave, آنُكٌ shall be poured into his ears (S, TA) on the day of resurrection. (TA.)

انم

الأَنَامُ (T, M, Msb, K) and الآنَامُ (K) and الأَنِيمُ , (M, K,) the last allowable in poetry, (M,) *i. q.* الخَلْقُ; (M, K, and Bd and Jel in lv. 9;) i. e. [*Mankind;* for such is the general meaning of الخَلْقُ, or] *mankind and the jinn* (or *genii*) *and others:* (Jel ubi suprà:) or *the jinn and mankind:* (T, Msb, K:) or *what are on the face of the earth of all that are termed* الخَلْق [or *created beings*]: (Lth, T, Msb:) or *all that is on the face of the earth:* (K:) or *everything having a* رُوح [i. e. *soul*, or *spirit*]: (Bd ubi suprà:) or *every one who is subject to sleep.* (TA [as though it were derived from الانام.]) النَّوْمُ is not mentioned by J, though occurring in the Kur-án. (TA.)

الأَنِيمُ : see above.

الآنَامُ : see above.

انما

إِنَّمَا : see إِنَّ, in art. ان

انو

إِنْوٌ : see إِنْىٌ in two places.

انى

1 **أَنَى** , (S, M, K,) aor. يَأْنِى, (S,) inf. n. إِنًى (S, M, K) and أَنْىٌ and أَنَآءٌ, (M, K,) or, accord. to [some of the copies of] the M, أَنًى, (TA, [in which this is said to be the right form,]) or أَنًا, (as written in the CK,) said of a thing, *Its time came;* or *it was*, or *became*, or *drew, near;* syn. أَتَى وَقْتُهُ, and جَآءَ أَنَاهُ; (Bd lvii. 15 [in explanation of a passage cited voce أَنْ];) or حَانَ: (S, M, K:) or أَنَى, aor. يَأْنِى, inf. n. أَنْىٌ, signifies *it was*, or *became*, or *drew, near;* and *it was*, or *became, present*. (Msb.) You say, أَنَى لَكَ أَنْ تَفْعَلَ, aor. يَأْنِى; and آنَ, aor. يَئِينُ; and نَالَ لك, aor. يَنِيلُ; and أَنَالَ; all meaning حَانَ لَكَ [*The time has come*, or *has drawn near, for thee that thou shouldst do* such a thing: or *the time of thy doing* such a thing *has come to thee:* or *thy doing* such a thing *has drawn near*]: so says Zj; and Fr says the like: but the best of these is أَنَى لَكَ. (T.) And أَنَى الرَّحِيلُ *The time of departure came*, or *drew near;* syn. حَانَ وَقْتُهُ. (TA, from a trad.) ___ *It came*, or *attained, to its time; to its full*, or *final, time* or *state; to maturity*, or *ripeness; it became mature*, or *ripe;* (T, S, M, IAmb, * Msb, * K;) or, accord. to some, only when said of a plant; (M, K;) [or it signifies also] *it became thoroughly cooked.* (T, Msb. *) Hence, in the Kur [xxxiii. 53], غَيْرَ نَاظِرِينَ إِنَاهُ *Not waiting*, or *watching, for its becoming thoroughly cooked;* or *for its cooking becoming finished.* (T, S, * M.) [See also إِنًى, below.] You say also, أَنَى الحَمِيمُ, (inf. n. أَنْىٌ, TA,) *The hot water became heated to the utmost degree.* (S, K.) And أَنَى المَآءُ *The water became hot to the utmost degree.* (M.) أَنَى, aor. أُنِىٌّ, inf. n. أَنْىٌ, *It* (a thing) *was*, or *became, behind*, or *after, its time:* (Lth, T:) or أَنَى, inf. n. أُنِىٌّ, *it*, or *he*, (a man, TA,) *was*, or *became, behind, backward*, or *late; it*, or *he, delayed*, or *held back;* (M, K;) as also أَنِىَ, aor. يَأْنَى, inf. n.

إِنًى ; and أَنَّى , inf. n. تَأْنِيَةٌ. (K.) ___ See also 5, in two places.

2 **أَنَّى** see 4, in two places: and see 1. ___ You say also, أَنَّيْتُ فِى الشَّىْءِ *I fell short*, or *fell short of what was requisite*

or *what I ought to have done*, or *flagged*, or *was remiss, in*, or *in respect of, the thing.* (TA. [The verb is there written without any syll. signs; but the context seems to indicate that it is as above.])

4 **آنى** and أنّى signify the same. (IAar, T, M.) You say, آناهُ, (T, S, M, Msb, K,) with medd, (Msb,) aor. يُؤْنيه, (S,) inf. n. إيناءٌ, (S, K,) [in the CK, انيتهُ انياءً is erroneously put for آنيتهُ إيناءً,] *He postponed it, put it off, deferred it, delayed it, retarded it;* (T, S, M, Msb, K;) *retrained*

it, withheld it, impeded it; (S, TA;) whatever the thing be. (T.) And أَنَّيْتُ الطَّعامَ فى النَّارِ *I kept the food long upon the fire.* (TA.) And لَا تُؤْنِ فُرْصَتَكَ *Postpone not thou*, or *defer not, thine opportunity*, or *the time when thou art able to do a thing.* (T.) And it is said in a trad., respecting the prayer of Friday, رَأَيْتُكَ آنَيْتَ وآذَيْتَ (M, * Mgh, * TA) *I see thee to have delayed* coming, *and to have done what is annoying* to others by stepping over the necks [of those already in their places in the mosque]: (As, Mgh, * TA:) a saying of 'Omar. (Mgh.) آناهُ also signifies *He made him*, or *it, to be distant, remote*, or *far off; removed far away, alienated*, or *estranged, him*, or *it;* like أَنْآهُ [from which it is formed by transposition]. (TA.) [Hence,] يُؤْنيكَ occurs in a verse of Es-Sulameeyeh; (M, TA;) meaning يُنْئيكَ; the ء being put before the ن (M.)

5 **تأنّى** *He acted deliberately*, or *leisurely, not hastily;* as also استأنى ; and أَنِىَ , (M, K,) aor. يَأْنَى, (K,) inf. n. أَنْىٌ: (TA:) *he acted with moderation, gently, deliberately*, or *leisurely; without haste;* and *with gravity, staidness, sedateness*, or *calmness;* فى الأَمْرِ *in the affair;* as also استأنى : (Mgh:) or *he acted gently;* (IAar, T, TA;) as also أَنِىَ , aor. and inf. n. as above: (TA:) or *he acted gently, and waited;* فى الأَمْرِ *in the affair:* (S:) or *he waited*, or *was patient*, or *waited with patience*, (T, Msb,) *and did not hasten*, in an affair. (Msb.) التَّأَنّى and التَّأَتّى are nearly syn.: you say, تأنّى لَهُ *He acted gently with him*, [or *to him*,] *and did not hasten in his affair.* (Mgh.) You say also, استأنى به

He waited patiently with him; or *waited, and had patience, with him;* (S, TA;) *he did not hasten him;* (Lth, T;) as also استأناه . ('Eyn, Har p. 67.) And استؤنى به حولًا [*He was waited patiently with for a year*]. (S.) And استأن فى أمرك *Hasten not in thine affair.* (Lth, T.) And استأنيت فى الطّعام *I waited for the food to become perfectly prepared* or *cooked.* (Har p. 67.) And تأنّيت الرّجل (and عليه, M and K in art. نظر, [see انتظره,]) *I waited for the man;* as also استأنيت به: whence, يستأنى بالجراحات *One should wait for the issues,* or *consequences,* or *results, of wounds.* (Mgh.) And تأنّيتك حتّى لا أناة بى [*I have waited patiently for thee until there is no disposition to wait patiently in me*]. (S.)

10 **إستانى** see 5, passim.

أنى : see what next follows.

إنى (AO, T, S, M, Msb, K) and إنًى , (Akh, T, S, Msb,) the latter in [some of] the copies of the K erroneously written أنآء, (TA,) [and in other copies of the same omitted,] and إنو , (Akh, Th, T, S, M, K,) with و substituted for ى, (AAF, M,) and أنى (K) and أنًى , (M, I Amb,) *An hour,* or *a short portion,* or *a time,* or *an indefinite time,* (ساعة,) of the night: (Zj, T, S, M, K:) or *a time* or *season* (وقت) of the night: (M in art. انو:) or *i. q.* وهن [the *period about midnight;* or the *time after an hour,* or *a short period, of the night;* or *when the night is departing*]: (M, K:) or *any* ساعة [i. e. *hour,* or *short portion,* or *time,*] (M, K) of the night: (M:) [and *any period of time;* as will be seen below:] or, accord. to some, (M,) إنًى signifies the *whole day;* (M, K;) as also أنًى : (K:) the pl. is آنآء (T, S, M, Msb, K) and أُنىٌّ and إنىٌّ. (M, K.) You say, مضى إنىٌ من اللّيل and إنْوٌ [&c.] *A time,* or *season,* [&c.,] (وقت, [&c.,]) *of the night passed:* (M in art. انو:) dual إنيان and إنوان. (S.) And a poet says,

أَتَمَّتْ حَمْلَهَا فى بعضِ شَهْرٍ *	*
وحَمْلُ الحاملاتِ إنًى طَويلُ *	*

[*She completed her gestation in a portion of a month; but the gestation of the pregnant* in general *is a long period of time*]. (IAar, T.) Another uses the phrase ضَحَّاكُ الأُنى, occurring at the end of a verse, [for ضحّاك الأُنىّ,]

meaning *Found to be laughing whenever one comes to him.* (M.)

أَنًى : see إِنًى, in two places. ___ The *utmost point, reach,* or *degree,* (M, K,) of a thing; (M;) as also إِنًى : so in the phrase, بَلَغَ أَنَاهُ and إِنَاهُ *It* (a thing, M) *attained its utmost point, reach,* or *degree:* (M, K:) or this means, [or, accord. to the CK, and it means,] *its state of being thoroughly cooked; its state of maturity;* or *its full,* or *final, time* or *state.* (K.) [See 1, where an ex. from the Kur xxxiii. 53 is cited. Both words are said to be inf. ns.] See also أَنَاةٌ.

إِنًى : see إِنًى, in two places: ___ and see أَنًى.

أَنَآءٌ [*Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:*] a subst. from آنَاهُ, aor. يُؤْنِيهِ, inf. n. إِينَآءٌ, meaning he postponed it, &c.: (S, Msb, * TA:) the context of the K erroneously requires it to be understood as a subst. from أَنَى, aor. يَأْنِى. (TA.)

إِنَآءٌ *A certain thing of which one makes use,* (M,) *well known;* (S, K;) namely, *a vessel,* or *receptacle,* (Mgh, Msb,) *for water* [*&c.*]: (Mgh:) pl. آنِيَةٌ, (T, S, M, Mgh, Msb, K,) originally أَأْنِيَةٌ; (M;) and أَوَانٍ; (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of آنِيَةٌ. (T, S, M.)

أَنَاةٌ *Moderation; gentleness; deliberateness; a leisurely manner of proceeding,* or *of deportment,* &c.; *patience,* as meaning *contr. of hastiness:* and *gravity; staidness; sedateness; calmness:* a subst. from تَأَنَّى; (S, Msb;) syn. تُؤَدَةٌ; (T;) and رِفْقٌ; (Ham p. 317;) and حِلْمٌ and وَقَارٌ; (M, Mgh, K;) as also أَنًى . (M, K, TA. [In the CK, كَالأَنِى is erroneously put for كَالأَنَى.]) ___ Also *Hope:* [in this sense, accord. to the TA, written with kesr; but this is doubtless a mistake, probably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; يَا بَنِىَّ إِذَا رَأَيْتُمْ خَلَّةً رَائِعَةً مِنْ رَجُلٍ فَلَا تَقْطَعُوا أَنَاتَكُمْ مِنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلَ سَوْءٍ [*O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man*]. (M.) A woman *in whom is a languor on the occasion of rising,* or *standing up;* (T, S, K;) *and a gentle,* or *grave,*

deportment: (S:) or *in whom is a languor impeding from rising*, or *standing up:* (As:) and وَهْنَانَةٌ signifies the like: (T:) Sb says that it is originally وَنَاةٌ, like as أَحَدٌ is originally وَحَدٌ; from الوَنَى: (S:) the people of El-Koofeh say that it is only وَنَاةٌ: so says Lth: and he says that أَنَاةٌ signifies, as applied to a woman, *blessed, prospered*, or *abounding in good*, as it is explained also by ADk, and *forbearing, gentle, grave, staid, sedate*, or *calm*, and *compliant*, or *agreeing with another in mind* or *opinion:* and the pl. is أَنَوَاتٌ: or, as some say, it signifies a *grave, staid, sedate*, or *calm*, woman, *who does not clamour, nor utter foul language.* (T.)

أَنِىٌّ, as part. n. of 1, A thing *of which the time has come*, or *drawn near:* and *which has come*, or *attained, to its time; to its full*, or *final, time* or *state; to maturity*, or *ripeness:* but accord. to some, only applied to a plant. (M, K.) [Compare آنٍ.] *Behind*, or *after, the time; backward*, or *late; delayed*, or *held back;* (K, TA; [but wanting in a MS. copy of the former in my possession, and in the CK;]) as also آنٍ . (TA.)

إِنِيهْ a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, Wilt thou go forth when the desert shall have become plentiful in herbage? and he said, أَأَنَا إِنِيهْ [*What, I, indeed?*], meaning Do ye say this to me when I am know to do thus? as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant إِنْ and the meddeh denoting disapproval [followed by the هـ of silence]. (Mughnee voce إِنَّ.) [See what is said of the redundant انْ in the present work.]

أَنَّى signifies *Whence?* syn. مِنْ أَيْنَ; (T, S, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msb:) and *whence* [used to denote a condition]: (TA:) and *where?* and *where* [used to denote a condition]; syn. أَيْنَ: (T, K: [in which latter the first signification is not mentioned:]) and as one of the adverbial nouns used to denote a condition, *whencesoever; from whatever direction* or *quarter:* (S:) and *wherever; wheresoever:* (Lth, T:) and *when?* and *when* [used to den a condition]; syn. مَتَى: (T, K: [but in the latter of these, in art. ان, in the place of مَتَى we find حَيْثُ, which I regard as a mistake:])

and *how?* syn. كَيْفَ: (Lth, T, S, M, K:) and *however.* (Lth, TA.) [I mention all these significations together because

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one of them is assigned by some authorities and another by others to انّى in one and the same instance.] You say, أَنَّى يَكُونُ هٰذَا *Whence, from what direction* or *quarter, from what way, will,* or *should, be this?* (Msb.) And أَنَّى لَكَ هٰذَا *Whence* [came, or cometh,] *to thee this?* (S.) It is said in the Kur [iii. 32], يَا مَرْيَمُ أَنَّى لَكِ هٰذَا *O Mary, whence* [came] *to thee this?* (T.) And in the same [xxxiv. 51], وَأَنَّى لَهُمُ ٱلتَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ, meaning [*But*] *whence* [*shall the attaining* of belief *be possible to them from a distant place,* i. e., (as explained in the S in art.

نوش ,) in the world to come, when they have disbelieved in the present world? or *but how &c.?*]. (T.) And in the same [1xxx. 25], accord. to one reading, أَنَّى صَبَبْنَا المَآءَ صَبًّا, meaning *Where have we poured forth the water, pouring?* but in this is an allusion to the direction [whence the rain comes]; and it may be rendered *whence?* &c.; and accord. to this reading, the pause upon طَعَامُهُ [immediately preceding] is complete. (IAmb, T.) And you say, أَنَّى تَأْتِنِى آتِكَ, (S, K,) meaning *Whencesoever,* or *from whatever direction* or *quarter, thou shalt come to me, I will come to thee.* (S.) In the saying of 'Alkameh,

* وَمُطْعَمُ الغُنْمِ يَوْمَ الغُنْمِ مُطْعَمُهُ *

* أَنَّى تَوَجَّهَ والمَحْرُومُ مَحْرُومُ *

the meaning is, [*And he who is given spoil to enjoy,* (lit., who is fed therewith,) *on the day of spoil, is given it to enjoy*] *wherever he repairs,* or *however he repairs,* [*and the prohibited is prohibited.*] (Lth, T, TA.) The saying in the Kur [iii. 159], قُلْتُمْ أَنَّى هٰذَا means *Ye say, When is this?* or *How is this?* (T,) or *Whence is this?* (T, Bd, Jel.) And أَنَّى شِئْتُمْ, in the same, [ii. 223,] may mean *Whence,* or *when,* or *how, ye will.* (TA.) You say also, أَنَّى لَكَ أَنْ تَفْتَحَ الحِصْنَ, meaning *How* [*is it,* or *will it be, possible for thee to open,* or *conquer, the fortress*]? (S.)

آن *Hot,* or *heated, to the utmost degree:* applied to hot water, (S, M, K,) in the Kur lv. 44: (S, M:) fem. آنِيَةٌ; occurring in the

Kur lxxxviii. 5. M.) See also أَنِىٌّ. Also A man *much characterized by moderation, gentleness,* or *deliberateness; by a leisurely manner of proceeding,* or *of deportment, &c.; by patience,* as meaning *contr. of hastiness; by gravity, staidness, sedateness,* or *calmness.* (S, K. *)

أَتَيْتُهُ آنِيَةً بَعْدَ آنِيَةٍ is a phrase mentioned by AAF, meaning *I came to him time after time:* in which, [says ISd,] I am of opinion that آنية is of the measure فَاعِلَةٌ from الإِنَى: but the word commonly known is آوِنَة [pl. of أَوَانٌ; or آيِنَة, which is syn. with آوِنَة: see أَوَانٌ]. (M.)

انيه

إنيه : see art. انى.

اه

1 **أَهَّ** , (S in art. اوه, and K,) inf. n. أَهٌّ (K) and أَهَّةٌ (S, * K) and the same without teshdeed; (K, * TA; [app. meaning آهَةٌ, which, however, belongs to art. اوه, q. v.;]) or إِهَّةٌ; (so in the CK; [but in some copies of the K, and أَهَّهُ , as in the TK, where it is said that the inf. n. of this form of the verb is تَأْهِيهٌ;]) and تأهّه ; (K;) [*i. q.* آه *and* أَوَّه *and* تَأَهِّيهٌ; or] *He expressed pain* or *grief* or *sorrow*, or *he lamented* or *complained* or *moaned*, (S, K,) *as one in an evil state, and broken in spirit by grief* or *mourning, and said* آه, or هَاهْ. (K.) [See a verse cited in art. اوه, voce آهَةٌ.]

2 **اَهَّهَ** and 5: see above.

إِهْ , i. e. إِ with the ه of pausation; imperative of وأَي, q. v. (Mughnee in art. الف)

آه and آهٍ and آهًا &c.: see art. اوه.

اهب

2 **أهّبه للأَمْرِ** , [inf. n. تَأْهِيبٌ,] *He furnished, prepared, equipped,* or *accoutred, him, for the thing,* or *affair; he furnished him,* or *provided him, with the apparatus, gear, tackling, implements, instruments, tools,* or *the like, proper,* or *necessary, for it.* (MF.) ___ أهّب الأَمْرَ *He prepared the thing,* or *affair.* (MF.) ___ See also 5.

5 **تأهّب** *He furnished, prepared, equipped,* or *accoutred, himself; furnished,* or *provided, himself with proper,* or *necessary, apparatus, gear, tackling, implements, instruments, tools,* or *the like;* (S, A, Msb, K;) للسَّفَرِ *for journeying;* (Msb;) or للأَمْرِ *for the thing,* or *affair;* as also أهّب . (K.)

أَهَبٌ : see إِهَابٌ.

أُهْبَةٌ *Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools,* or *the like;* (S, A, Msb, K;) as in أُهْبَةُ الحَرْبِ [*the apparatus, arms, weapons, equipage,* or *accoutrements, of war*]; (S;) as also هُبَةٌ: (K:) pl. of the former, أُهَبٌ. (S, Msb.) You say, أَخَذَ لذلكَ الأَمْرِ أُهْبَتَهُ [*He took his apparatus, &c., for that thing,* or *affair;* also meaning, *he made his preparation,* or *he prepared himself, for it*]. (TA.)

إِهَابٌ *A skin,* or *hide,* (A, Msb, K,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or *a skin,* or *hide, not yet tanned:* (S, A, Mgh, Msb, K:) and sometimes applied to the *skin* of a man: (Msb:) pl. (of pauc., TA) آهِبَةٌ (IAar, K) and (of mult., TA) أُهُبٌ, (S, A, Mgh, Msb, Msb, K,) with two dammehs, (Mgh, Msb,) and أَهَبٌ , (S, Msb, K,) contr. to rule, (S, Msb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written آهُب. (TA.) You say, جَاعُوا حَتَّى أَكَلُوا الأُهُبَ [*They hungered so that they ate the skins,* or *hides*]. (A.) And كَادَ يَخْرُجُ مِنْ إِهَابِهِ فِى عَدْوِهِ [*He almost*

issued from his skin in his running]. (A.) And حَقَنَ الدِّمَآءَ فِى أُهُبِهَا [*He spared the people's blood in their bodies*]. (TA, from a trad.)

اهل

1 **أَهَلَ** , aor. ـُ , inf. n. أُهُولٌ; (Msb;) or أُهِلَ, like عُنِيَ; (K, TA;) *It* (a place, Msb, TA) *was*, or *became, peopled*, or *inhabited.* (Msb, K, TA.) ___ أَهِلَ, aor. ـُ and ـِ , inf. n. as above, *He married*, or *took a wife;* (Yoo, S, Msb, K;) as also تأهّل ; (S, Mgh, Msb, K;) and ٱتَّهَلَ , [written with the disjunctive alif اتَّهَلَ, like ٱتَّخَذَ and ٱتَّزَرَ and ٱتَّمَنَ &c.], (K,) of the measure افتعل. (TA.) ___ أَهَلَ; (Ks, S, Msb;) or أَهِلَ, aor. ـَ ; (K;) or both; (JK;) به, (JK,) i. e. بالرَّجُلِ, (Ks, S,) or بالشَّىءِ; (Msb;) *i. q.* أَنِسَ [*He was*, or *became, sociable, companionable, friendly, amicable*, or *familiar, with him*, i. e. *the man;* or *he was*, or *became, cheered*, or *gladdened, by his company* or *converse*, or *by his*, or *its* (*the thing's*) *presence*]. (JK, S, Msb, K.)

2 **أهّل به** , (K,) or أهّلهُ, (Ham p. 184,) inf. n. **تَأْهِيلٌ** , (Ham, K,) *He said to him* أَهْلًا: (Ham:) or *he said to him* مَرْحَبًا وَأَهْلًا: (K:) like رَحَّبَ به: (TA:) [see أَهْلٌ:] IB says that [the first pers. of] the aor. of this verb is with fet-h to the ه [contr. to rule: a strange assertion]. (TA.) ___ أهّلهُ لذلك, inf. n. as above; and آهلهُ ; *He saw him, judged him, thought him*, or *held him, to be worthy*, or *deserving, of that; to merit it; to have a right*, or *just title* or *claim, to it:* (K, * TA:) or *he made him to be worthy*, or *deserving, of that;* &c. (TA.) You say, أَهَّلَكَ ٱللّٰهُ لِلْخَيْرِ [*May God make thee worthy*, or *deserving, of good, good fortune, prosperity*, or *the like*]. (S.)

4 **آهَلَكَ ٱللّٰهُ فِى الجَنَّةِ** , inf. n. إِيهَالٌ, *May God make thee to enter with thy wife into Paradise:* (AZ, S, TA:) or *may God make thee to have a family in Paradise, and unite thee with them* [*therein*]. (TA.) ___ See also 2.

5 **تَاهَّلَ** see 1.

8 إِاْتَهَلَ see 1.

10 استأهله as signifying *He was*, or *became, worthy*, or *deserving, of it*, or *he merited it*, or *he had a right*, or *just title* or *claim, to it*, is not allowable: (Msb, * MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fs it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Hareeree asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the T, some have asserted the saying فُلَانٌ يَسْتَأْهِلُ أَنْ يُكْرَمَ أَوْ يُهَانَ, as meaning [*Such a one*] *is worthy*, or *deserving*, [*of being treated with honour, or of being held in light estimation*,] to be erroneous; and الاِسْتِئْهَالُ to be only from الإِهَالَةُ; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the BenooAsad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the Kur

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[lxxiv. 55], هُوَ أَهْلُ التَّقْوَي وَ أَهْلُ المَغْفِرَة [explained below: see أَهْلُ]. (T.) استأهل, (JK, K,) or استأهل الأَهَالَةَ, (Msb,) *He took the* إِهَالَةَ: (JK, K:) or *he ate the* اهالة: see this word below. (Msb, TA.)

أَهْلٌ [The *people* of a house or dwelling, and of a town or village, and of a country: and the *family* of a man:] a man's *cohabitants of one dwelling* or *place of abode*, (Er-Rághib, Kull p. 84,) and *of one town* or *country:* (Er-Rághib:) afterwards applied to a man's *fellow-members of one family* or *race*, and *of one religion*, and *of one craft* or *art* or *the like:* (Er-Rághib, Kull:) or, as some say, *relations, whether they have followers* or *dependents, or not;* whereas آلٌ signifies relations with their followers or dependents: (Kull:) or it originally signifies *relations:* and sometimes is applied to *followers* or *dependents:* and signifies also the أَهْل [i. e. *people*, or *inhabitants*, or *family,] of a house* or *tent:*

(Msb:) or a man's *nearer*, or *nearest*, *relations by descent from the same father or ancestor;* or his *kinsfolk;* his *relations:* (K:) or, accord. to [the Imám] Mohammad, a man's *wife* [or *wives] and* his *children and household who are the objects of* his *expenditure;* and thus, *any brother and sister*, or *paternal uncle and son of a paternal uncle*, or *strange* or *distantly-related child, whom a man feeds or sustains in his abode:* the *most particular*, or *most special, dependents*, or *the like*, of a man: on the authority of El-Ghooree: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the أَهْل of a man, and the أَهْل of a house; as also أَهْلَةٌ : (S:) [see also آلٌ; in the explanations of which, certain distinctions between it and أَهْلٌ will be found mentioned:] the pl. is أَهْلُونَ, [like أَرْضُونَ, a form sometimes used for أَرَضُونَ] (Mgh, Msb, K,) and أَهَالٍ, (S, Mgh, Msb, K,) with an additional ى [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in الأَهَالِى,] (S,) contr. to rule, (S, Mgh,) like لَيَالٍ, pl. of لَيْلٌ, (S,) [and like أَرَاضٍ, respecting which and لَيَالٍ and أَهَالٍ, see أَرْضٌ,] and آهَالٌ, (S, K,) a pl. [of pauc.] sometimes occurring in poetry, (S,) [like آرَاضٌ,] and أَهْلَاتٌ and أَهَلَاتٌ [as though pls. of أَهْلَةٌ]. (S, K.) ___ أَهْلُ البَيْتِ The [*people* or] *inhabitants* [or *family] of the house* or *tent*. (Mgh, K.) But أَوْصَى لأَهْلِ بَيْتِه means the same as اوصى لجِنْسِه, i. e. *He left by will*, of his property, *to the children of his father*, [or *his kindred by the father's side,] exclusively of all relations of the mother.* (Mgh in art. جنس.) [See also أَهْلُ الرَّجُلِ, below.] ___ أَهْلُ القُرَى *The [people* or] *inhabitants of the towns* or *villages.* (TA.) And أَهْلُ البَلَدِ *The settled*, or *constant, inhabitants of the country* or *town*. (Msb.) And أَهْلُ الحَضَرِ *The people of the region*, or *regions, of cities, towns*, or *villages, and of cultivated land.* (A in art. حضر.) And أَهْلُ المَدَرِ وَ الوَبَرِ (S in art. مدر, &c.) [*The people of the towns* or *villages*, or] *the inhabitants of the buildings, and of the tents*, (Kull,) or *deserts*. (TA in art. وبر) [___ أَهْلُ القُبُورِ, and المَقَابِرِ, *The people of the graces*, and *of the places of graves;* i. e., *those buried therein.*] ___ [أَهْلُ الجَنَّةِ *The people of Paradise.*] ___ [أَهْلُ النَّارِ *The people of the fire*, i. e., *of Hell.*] ___ See also أَهْلَةٌ. ___ The following is an ex. of اهل as explained above in the first sentence on the authority of the K: الأَهْلُ إِلَى الأَهْلِ أَسْرَعُ مِنَ السَّيْلِ إِلَى السَّهْلِ a prov. [meaning *Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain*]. (TA.) So, too, a saying of a poet cited voce خَفْضٌ. (TA.) [And]

أَهْلَكَ والنَّيلَ a prov. meaning بادر أَهْلَكَ وٱحْذَرِ النَّيلَ و ظُلْمَتَهُ [*Betake thyself early to thy family, and beware of the night and its darkness*]. (Har p. 175.) [And] مَرْحَبًا وأَهْلًا (S, K) a saying meaning *Thou hast come to an ample*, or *a spacious*, or *roomy, place, and to* [people like thine own] *kinsfolk;* therefore be cheerful, or sociable, not sad, or shy: (S:) or *thou hast found*, or *met with, [an ample*, or *a spacious*, or *roomy, place, and] kinsfolk, not strangers.* (K.) [And] أَهْلًا و سَهْلًا ومَرْحَبًا *Thou hast come to a people who are* [like] *kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious*, or *roomy;* therefore rejoice thyself, and be not sad, or shy. (Msb.) ___ أَهْلُ النَّبِيِّ *The [family* or] *wives and daughters of the Prophet, and his son-in-law 'Alee:* or *his women; and* (as some say, TA) *the men who are his* آل; (K, TA;) *comprising the grandchildren* (أَحْفَاد) *and [other] progeny:* and so أَهْلُ البَيْتِ as used in the Kur xxxiii. 33, occurring also [in a like sense] in xi. 76: (TA:) and الأَهْلُ is conventionally applied to *the nearer*, or *nearest, kinsfolk of the Prophet.* (Er-Rághib.) ___ أَهْلُ كُلِّ نَبِيٍّ also means *The people to whom any prophet is sent;* (K, TA;) and *those who are of his religion.* (TA.) ___ In the phrase آلُ ٱللّٰهِ وَرَسُولِهِ, meaning *The friends*, or *the like*, (أَوْلِيَآء K, TA,) and *the assistants*, (TA,) *of God and of his apostle*, the first word is originally أَهْل. (K, TA.) ___ أَهْلُ ٱللّٰهِ is also an appellation which used to be applied to *The readers* or *reciters [of the Kur-án*]. (TA.) ___ أَهْلُ الرَّجُلِ also signifies *The man's wife;* (Mgh, * Msb, * K;) as well as *his wife and children;* (TA;) [so, too, in the present day, أَهْلُ بَيْتِ الرَّجُلِ;] and so, too, أَهْلَتُهُ . (K.) Hence the phrase بَنَى عَلَى أَهْلِهِ [see art. بنى]: (Kull:) and دَخَلَ بِأَهْلِهِ and دَخَلَ عَلَى أَهْلِهِ [see art. دخل]. (Har p. 502; &c.) ___ أَهْلُ مَذْهَبٍ [*The people of*, or] *those who follow*, (K, TA,) *and believe*, (TA,) *a certain persuasion*, or *body of tenets.* (K, TA.) [Hence,] أَهْلُ السُّنَّةِ [*Those who conform to the institutes of Mohammad*]. (TA.) [And] أَهْلُ الأَهْوَآءِ [*The people of erroneous opinions;] those whose belief is not that of the class termed* أَهْلُ السُّنَّةِ, *but who hare the same* قِبْلَة. (TA.) [And] أَهْلُ الإِسْلَامِ *Those who follow the religion of El-Islám.* (Mgh.) [And] أَهْلُ القُرْآنِ *Those who read*, or *recite, the Kur-án, and perform the duties enjoined thereby.* (Mgh.) [And] أَهْلُ الكِتَابِ [*The people of the Scripture*, or *Bible:* and] *the readers*, or *reciters, of the Mosaic Law, and of the Gospel.* (TA.) ___ أَهْلُ العِلْمِ [*The people*

of knowledge, or *science;] those who are characterized by knowledge*, or *science*. (Msb.) ___ أَهْلُ الأَمْرِ [*The possessors of command:* or] *those who superintend the affairs [of others*]; (K, TA;) like أُلُوالأَمرِ, q. v. (TA.) ___ أَهْلُ المَرَاتِبِ [*The people of exalted stations, posts of honour*, or *dignities*]. (TA in art. رتب) ___ أَهْلُ الذِّمَّةِ (Mgh in art. ذم) and أَهْلُ العَهْدِ (TA in art. عهد) *Those persons*, (Mgh, TA,) *of the unbelievers*, (Mgh,) [namely, *Christians, Jews*, and *Sabians*, but no others,] *who have a compact*, or *covenant, with the Muslims*, (Mgh, TA,) *paying a poll-tax, whereby they are secure of their property and blood*, (Mgh,) or *whereby the Muslims are responsible for their security [and freedom and toleration] as long as they act agreeably to the compact*. (TA.) ___ أَهْلٌ also signifies The *possessors*, or *owners*, of property: as in the Kur iv. 61. (TA.) ___ أَهْلٌ لِكَذَا A person, (S, K,) and persons, for it is used as a sing. and as a pl., (K,) *having a right*, or *just title, to such a thing; entitled thereto; worthy*, or *deserving, thereof; meet*, or *fit, for it:* (S, K:) the vulgar say مُسْتَأْهِلٌ, which is not allowable: (S:) or this assertion of J's is of no account. (K: see 10.) You say, هُوَ أَهْلٌ لِإِكْرَامٍ *He is entitled to be*, or *worthy of being, treated with honour*. (Msb.) And هُوَ أَهْلَةٌ لِكُلِّ خَيْرٍ [*He is entitled to*, or *worthy of, all that is good*]. (Ibn- 'Abbád.) And أَهْلَةٌ وُدٍّ *He who is*, or *they who are, entitled to*, or *worthy of, love*, or *affection*. (S, Sgh.) And hence, in the Kur [lxxiv. last verse], هُوَ أَهْلُ التَّقْوَى وَأَهْلُ المَغْفِرَةِ (TA) *He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive* those who so regard Him. (Jel.) In the phrase *0* [أَهْلَ الثَّنَآءِ وَالمَجْدِ *Thou who art the Being entitled to praise and glory*], occurring in a form of prayer, the first word is mansoob as a vocative: and it may be marfooa, as the enunciative of an inchoative suppressed; i. e. أَنْتَ أَهْلُ [*Thou art the Being entitled* &c.]. (Msb.) ___ [Frequently, also, أَهْلٌ signifies The *author*, or, more commonly, *authors*, of a thing; like صَاحِبٌ and أَصْحَابٌ; as in أَهْلُ البِدَعِ *The author*, or *authors, of innovations;* and أَهْلُ الظُّلْمِ *The author*, or *authors, of wrong*.]

أَهِلَ : see أَهْلِيَ.

أَهْلَةٌ : see أَهْلٌ, in four places: and see أَهَلَةٌ.

أَهلَةٌ *i. q.* مالٌ [*Property;* or *cattle*]: so in the saying إِنَّهُمْ لَأَهْلُ أَهلَةٍ (JK, K) [app. meaning *Verily they are sojourners,* or *settlers, possessed of property,* or *cattle*]: أَهْلٌ here signifying حُلُولٌ [pl. of حَالٌّ]. (JK, TA.) [But] Yoo says that هُمْ أَهْلُ أَهْلَةٍ and أَهلَةٍ means *They are people of the distinguished sort.* (TA.)

أَهْلِىٌّ A *domestic* beast [or bird]; a beast [or bird] *that keeps to the dwelling* [*of its owner*];

(JK, Msb, K, TA;) *contr. of* وَحْشِىٌّ; (TA;) as also أَهِلٌ. (K.) You say حُمُرٌ أَهْلِيَّةٌ [*Domestic asses*]: (JK, TA:) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

أَهْلِيَّةٌ The *quality of having a right,* or *just title,* to a thing; *worthiness,* or *desert; meetness,* or *fitness;* in Pers. سزوارى: (Golius, app. from a gloss. in a copy of the KL:) the *state,* or *quality, of meetness,* or *fitness,* [of a person,] *for the bindingness of the rights which the law imposes for one* or *upon him.* (TA.)

إِهَالَةٌ *Grease:* (S:) or *melted grease:* (Msb:) or *fat:* or *melted fat:* or *olive-oil:* and *anything that is used as a seasoning* or *condiment:* (K:) *such as fresh butter,* and *fat,* and *oil of sesame:* (TA:) or *melted fat of a sheep's tail* and *the like.* (JK.) Hence, سَرْعَانَ ذَا إِهَالَةٌ, a prov., mentioned in art. سرع; (K, * TA;) or, as some say, وَشْكَانَ. (TA.)

آهِلٌ, (JK, S, Msb, K,) [said by those unacquainted with the verb أَهَلَ in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and مَأْهُولٌ, (JK, K,) A place *peopled,* or *inhabited:* (Msb:) or a place *having people:* (JK:) or the former has this signification; and the latter signifies *having its people in it:* (ISk, K:) or the former has this last signification: (Yoo, S:) pl. of the latter مَآهِلُ, occurring in a poem of Ru-beh [app. by poetic licence for مَآهِيلُ]. (TA.) You say قَرْيَةٌ آهِلَةٌ *A peopled,* or *inhabited, town* or *village.* (Msb.) And أَمْسَتْ نِيرَانُهُمْ آهِلَةً *Their fires became in the evening attended by many people.* (TA.)

مَأْهُولٌ : see مَأْهُولَةٌ ثَرِيدَةٌ. آهِلٌ [*A mess of crumbled bread] having much* إِهَالَةٌ, q. v. (A, TA.)

مُتَأَهِّلٌ *Having a wife.* (Har p. 571.)

مُسْتَأْهِلٌ : see أَهْلٌ; latter part of the paragraph. Also *Taking*, or *eating*, إِهَالَةٌ, q. v. (S.)

او

أَوْ a conjunction, (M, Mughnee, K,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable. (S.) ___ First, (Mughnee,) it denotes doubt. (T, S, M, Msb, Mughnee, K.) So in the saying, رَأَيْتُ زَيْدًا أَوْ عَمْرًا [*I saw Zeyd or 'Amr*]. (T, * S, Msb.) And جَآنِى رَجُلٌ أَوِ ٱمْرَأَةٌ [*A man or a woman came to me*]. (Mbr, T.) And لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [in the Kur xviii. 18 and xxiii. 115, *We have remained a day or part of a day*]. (Mughnee.) ___ Secondly, (Mughnee,) it denotes vagueness of meaning. (S, Msb, Mughnee, K.) S [it may be used] in the first of the .exs. given above. (Msb.) And so in the saying, وَأَنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِى ضَلَالٍ مُبِينٍ [*And verily we or ye are following a right direction or in manifest error*], (S, Mughnee,) in the Kur [xxxiv. 23]; (S;) the ex. being in the former او. (Mughnee.) ___ Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, كُلِ السَّمَكَ أَوِ ٱشْرَبِ اللَّبَنَ [*Eat thou the fish, or drink thou the milk*]; i. e. do not thou both of these actions; (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And تَزَوَّجْ هِنْدًا أَوْ أُخْتَهَا [*Take thou as wife Hind or her sister*]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, سَأَتَزَوَّجُ هِنْدًا أَوْ أُخْتَهَا, meaning *I will take as wife Hind or her sister;* whichever of them I choose.] ___ Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, S, Msb, Mughnee, K.) So in the saying, جَالِسِ حَسَنًا أَوِ ٱبْنَ سِيرِينَ [*Sit thou with El- Hasan or Ibn-Seereen*]. (Mbr, T, S.) And قُمْ أَوِ ٱقْعُدْ [*Stand thou or sit*]: and the person to whom this is said may do [one or] both of the se actions. (Msb.) [And similar exs. are given in the Mughnee.]) But وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا [in the Kur lxxvi. 24, *And obey not thou, of them, a sinner or a person very ungrateful to God,*] means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case او is more forcible than وَ; for when you say to a person, لَا تُطِعْ زَيْدًا وَعَمْرًا [*Obey not thou Zeyd and 'Amr*], he may obey one of them, since

the command is that he shall not obey the two. (Zj, T.) ___ Fifthly, (Mughnee,) it denotes unrestricted conjunction. (Mughnee, K.) So in the saying, in the Kur [iv. 46 and v. 9], أَوْ جَآءَ أَحَدٌ مِنْكُمْ مِنَ الغَائِطِ [*And* if *any one of you cometh from the privy*]; (TA;) [where, however, it may also be rendered *or*, though] meaning وجآء; (T, TA;) the و in this explanation being what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression أَوْ يَزِيدُونَ [*And they exceeded* that number], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, أَوْ أَنْ نَفْعَلَ فِى أَمْوَالِنَا مَا نَشَآءُ [*And our doing, in respect of our possessions, what we will*], in the Kur [xi. 89]. (T, TA.) ___ Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] بَلْ, (T, S, M, Mughnee, K,) in a case of amplification of speech; (S;) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in مَا قَامَ زَيْدٌ أَوْ مَا قَامَ عَمْرٌو [*Zeyd did not stand: nay, rather 'Amr did not stand*]; and لَا يَقُمْ زَيْدٌ أَوْ لَا يَقُمْ عَمْرٌو [*Let not Zeyd stand: nay, rather let not 'Amr stand*]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in أَوْ يَزِيدُونَ [*Nay, rather they exceeded* that number], (Th, S, M, Mughnee,) in the Kur [xxxvii. 147, cited above]: (S:) or the meaning is, *or they would exceed* [that number] in your estimation: or these words with those preceding them in the same verse mean, we sent him to a multitude of whom, if ye saw them, ye would say, They are a hundred thousand, *or they exceed* [that number]; (M, Mughnee; *) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, *or they exceeded* [that number] in the estimation of men; for God does not doubt: (S:) or او is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote that a person might choose between saying, they are a hundred thousand, and saying, they are more; but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of وَ: and each of these meanings, except the last, has been assigned to او as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.) ___ Seventhly, it denotes division; (Mughnee, K; *) as in the saying, الكَلِمَةُ ٱسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ [*The word is a noun or a verb or a particle*]: so said Ibn-Málik: or, as he afterwards said, in preference, it denotes separation (التَّفْرِيق) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى [in the Kur ii. 129, *And they said, Be ye Jews or*

Christians]; because the use of و in division is better; as when you say, الكَلِمَةُ اسْمٌ وفِعْلٌ وحَرْفٌ: or it denotes, accord. to some, distinction (التَّفْصِيل); and the meaning of the ex. last cited, say they, is, *and the Jews said, Be ye Jews, and the Christians said, Be ye Christians.* (Mughnee.) It is [said to be] used in this last sense (that of التفضيل) in the saying, كُنْتُ آكُلُ اللَّحْمَ أَوِ العَسَلَ [*I used to eat flesh-meat or honey*]; i. e. *I used to eat flesh-meat one time and honey another time:* and so in the Kur vii. 3 and x. 13. ___ Eighthly, (Mughnee,) it is used in the sense of the exceptive إِلَّا, (Mughnee, K,) or إِلَّا أَنْ (M;) and in this case the aor. after it is mansoob, because of أَنْ suppressed. (Mughnee, K.) So in the saying, لَأَقْتُلَنَّهُ أَوْ يُسْلِمَ [*I will assuredly slay him or he shall become a Muslim;* i. e., *unless he become a Muslim*]. (Mughnee. [And a similar ex. is given in the M.]) So, too, in the saying,

* وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ *
* كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا *

[*And I used, when I pinched and pressed the spear of a people, to break its knots,* or *joints,* or *its internodal portions,* (the shaft being a cane,) *or,* i. e. *unless, it became straight*]: (Mughnee, K: *) a prov., of which the author is Ziyád ElAajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. غمز:) thus related by Sb, the verb ending it being rendered mansoob by او; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is تَسْتَقِيمُ, with refa. (IB and TA in art. غمز.) [And similar to these above are the sayings,] إِنَّهُ لَفُلَانٌ أَوْمَا بِنَجْدٍ قَرَظَةٌ [*Verily it belongs to such a one or there is not,* i. e. *unless there be not, in Nejd, a قَرَظَة* (see art. قرظ)]: and لَآتِيَنَّكَ أَوْ مَا بِنَجْدٍ قَرَظَةٌ [*I will assuredly come to thee or there*

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is not, i. e. *unless there be not, in Nejd, a* قَرَظَة]; meaning *I will assuredly come to thee, in truth.* (T.) ___ Ninthly, (Mughnee,) it is used in the sense of إِلَى, (Mughnee, K,) or إِلَى أَنْ; (S;) in which case also the aor. after it is mansoob, because

of أَنْ suppressed: (Mughnee:) and in the sense of حَتَّى [which is also syn. with إِتَى]. (Fr, T, M, K.) So in the saying, لَأَضْرِبَنَّهُ أَوْ يَتُوبَ [*I will assuredly beat him until he repent*]. (S. [And similar exs. of او as explained by حَتَّي are given in the T (from Fr) and in the M and in the Mughnee.]) And so in the saying of the poet,

* لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ المُنَى *

* فَمَا ٱنْقَادَتِ الآمَالُ إِلَّا لِصَابِرِ *

[*I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient*]. (Mughnee.) ___ Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, مَا أَدْرِى أَسَلَّمَ أَوْ وَدَّعَ [*I know not whether he saluted or bade farewell*]: (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; او being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.) ___ Eleventhly, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; وَإِنْ being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [إِنْ] is meant to be understood [before that verb], and او retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, لَأَضْرِبَنَّهُ عَاشَ أَوْ مَاتَ, (Mughnee, K,) i. e., إِنْ عَاشَ بَعْدَ الضَّرْبِ وَ إِنْ مَاتَ [*I will assuredly beat him if he live* (after the beating) *or if he die*]: so says Ibn-Esh-Shejeree. (Mughnee.) ___ Twelfthly, accord. to Ibn-Esh-Shejeree, on the authority of some one or more of the Koofees, (Mughnee,) it denotes division into parts, or portions; as in the saying [in the Kur ii. 129, before cited,] وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى, (Mughnee, K,) i. e. *And they said, Be ye, some of you, Jews, and, some of you, Christians:* (TA:) but [IHsh says,] it appears to me that the meaning here is that of التَّفْصِيل mentioned before. (Mughnee.) ___ [In the K it is said to occur also in the sense of أَنْ: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is

exemplified by a phrase in which it is explained by إِلَّا أَنْ, the eighth of the meanings of أَوْ mentioned above.] ___ See also أَوٌّ below.

أَوَ in أَوَ لَمْ يَرَوْا &c. is [the conjunction] وَ with the interrogative ا prefixed to it. (Fr, T.)

أَوِّ مِنْ كَذَا (T, M) and أَوَّ (M) [*Alas, on account of*, or *for, such a thing!*] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T;) or an expression of grief or sorrow; (M;) like آوِ and آوٍ and أَوَتَاه (K and TA in art. اوه,) or أَوَتَاهُ (CK in that art.,) or أَوَّتَاه , or آوَّتَاه , (S in that art., [the ه in one copy of which is marked as quiescent,]) and like آه and أَوْه &c. (S and Msb and K in art. اوه: see آه in that art.) AZ says, one says, أَوْهِ عَلَى زَيْدٍ [meaning *Alas, for Zeyd!*] with kesr to the ه, and أَوَّتَا عَلَيْكَ [thus without ه, meaning *Alas, for thee!*] with ت; an expression of regret for a thing, whether of great or mean account. (T.)

أَوٌّ The *word* أَوْ *when made a noun.* (T, K.) So say the grammarians. (T.) You say, هٰذِهِ أَوٌّ حَسَنَةٌ [*This is a good* أَوْ]. (T.) And to one who uses the phrase أَفْعَلُ كَذَا أَوْ كَذَا, (T,) you say, دَعِ الأَوَّ جَانِبًا [*Let thou*, or *leave thou, the word* أَوْ *alone*]. (T, K.)

أَوَّةٌ [*A moaning* (see its syn. آهَةٌ in art. اوه)] is said by some to be of the measure فَعْلَةٌ, in which the ة is the sign of the fem. gender; for they say, سَمِعْتُ أَوَّتَكَ [*I heard thy moaning*], making it ت: and so says Lth; أَوَّةٌ is after the manner of فَعْلَةٌ: (T:) you say, أَوَّةً لَكَ [May God cause *moaning to thee!*], (Lth, T, and S in art. اوه,) and آهَةً لَكَ: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the ه suppressed, and with teshdeed to the و. (S in art. اوه, where see أَوَّتَا عَلَيْكَ ___.) آهَةٌ; and أَوَّتَاه, or آوَّتَاه, or أَوَتَاه, or أَوَتَاهُ: see أَوِّ مِنْ كَذَا.

أُوَّةٌ *i. q.* دَاهِيَةٌ [*A calamity, a misfortune*, &c.: or, perhaps, *very cunning*, applied to a man]: pl. **أُوْوٌ** ; (AA, T, K, TA; [but in copies of the K, written أُوُوٌ;]) which is one of the strangest of the things transmitted from the Arabs; the regular form being أُوًى, like قُوًّي, pl. of قُوَّةٌ; but the word occurring as above in the saying of the Arabs, مَا هُوَ إِلَّا أُوَّةٌ مِنَ الأُوْوِ [*It is no other thing than a calamity of the calamities:* or, perhaps, *he is no other than a very cunning man of*

the very cunning]. (AA, T, TA.)

آوِ and آوٍ: see أَوِّ: and see آهِ in art. اوه.

أَوَوِىٌّ and آوِىٌّ: see آيَةٌ, in art. اى.

آوَّتَاه : see أَوِّ.

اوب

1 **آبَ** , aor. يَؤُوبُ, (T, S, &c.,) inf. n. أَوْبٌ (S, M, Msb, K) and إِيَابٌ and أَوْبَةٌ (T, S, M, K) and أَيْبَةٌ, (M, K,) ى taking the place of و, (M,) and إِيبَةٌ (Lh, M, K) and مَآبٌ [like مَآلٌ], (Msb, TA,) *He* (an absent person, T) *returned* (T, S, M, A, Mgh, Msb, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Msb;) as also أَوَّبَ , (M,) inf. n. تَأْوِيبٌ and تَأْيِيبٌ; (K;) and تأوّب ; (M, K;) and ائتاب [written with the disjunctive alif ايتاب]; (S;) and أَيَّبَ , [a quasi-quadriliteralradical verb, originally أَيْوَبَ,] of the measure فَيْعَلَ, (M,) inf. n. إِيَّابٌ, (M, K,) originally إِيْوَابٌ, of the measure فِيعَالٌ, (M, TA,) or, accord. to Fr, إِيَّابٌ is incorrect, and the right word is إِيَابٌ: (TA:) [and if so, أَيَّبَ is perhaps changed from أَوَّبَ, like as أَيْبَةٌ is from أَوْبَةٌ; and تَأْيِيبٌ is perhaps its inf. n., changed from تَأْوِيبٌ:] or, as some say, إِيَابٌ signifies only the *returning* to one's family *at night:* (M, TA:) and تأوّب أَهْلَهُ and ائتاب اهله [as well as آبَ إِلَى أَهْلِهِ] signify *he returned to his family at*, or *in, the night:* (T, TA:) or آبَ إِلَيْهِمْ, (S,) [or آبَهُمْ, accord. to a copy of the A, where we find أُبْتُ بَنِي فُلَانٍ,] aor. as above; (TA;) and تَأَوَّبَهُمْ (S, A, K) and ↓, تَأَيَّبَهُمْ, (K,) ى taking the place of و, (TA,) inf. n. مُتَأَوَّبٌ and مُتَأَيَّبٌ, (M, * [in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.,] and K,) each in the form of a pass. part. n.; (TA;) *he came to them at night:* (S, M, * A, K:) and آبَ المَآءَ, (M,) inf. n. أَوْبٌ, (K,) signifies *he came to the water, to drink, at night;* as also ائتابه ; (M, K;) and تأوّبه : (M:) or, accord. to AZ, تَأَوَّبْتُ signifies *I came in the beginning of the night.* (S.) You say also, آبَتِ الشَّمْسُ, (T, S, &c.,) aor. تَؤُوبُ, (M,) inf. n. مَآبٌ, (T,) or إِيَابٌ [in the CK اَيَاب] and أُيُوبٌ, (M, K,) *The sun returned from its place of rising, and set:* (Msb:) or *the sun set;* (T, S, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of غَابَتْ. (S.) And آبَ إِلَيْهِ *People came to him from every direction*, or *quarter.* (TA, from a trad.) The poet Sáideh Ibn-El-'Ajlán uses the expression, لَآبَكَ مُرْهَفٌ, meaning *A thin sword would have come to thee;* in which the verb may be trans. by itself, or the prep. إِلَى may be understood. (M, TA.) ___ *He returned from disobedience to obedience; he repented.* (TA.) And آبَ إِلَى ٱللّٰهِ *He returned unto God from his sin*, or *offence, and repented.* (Msb.) ___ آبَ بِهِ إِلَيْهِ *He*

made him to return to him, or *it;* as also اوّبه إليه. (M.) And آب يده إلى سيفه, (as in a copy of the T,) or بيده, (as in a copy of the A, [which is probably here the more correct],) *He put back his hand to his sword* to draw it: (Lth, T, A:) and الى قوسه [*to his bow*] to draw it: and الى سهمه [*to his arrow*] to shoot it. (A.) ___ See also 2.

2 **أوّب** : see 1, first sentence: ___ and the same again, near the end. ___ *He repeated*, or *echoed, the praises of God:* thus in the saying [in the Kur xxxiv. 10], *0* يا جبالُ أَوِّبِى معه *mountains, repeat ye*, or *echo ye, the praises of God with him;* [i. e., with David;] (S, * M, TA;) but some read اُوبِى معه, meaning *return ye with him in praising as often as he returneth therein:* (M, TA:) or, accord. to the former reading, the meaning is, *0 mountains, labour ye with him in praising God all the day, until the night:* (T:)

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for ___ أوّب, (T, A,) inf. n. تأْوِيبٌ, (T, A, K) also signifies *It* (a company of men) *journeyed by day:* (Aboo-Málik, T:) or *all the day*, (T, A, K,) *to the night*, (T,) *without alighting to rest:* (TA:) تأويب being the same kind of day-journeying as إِسْآدٌ is of night-journeying: (T, M:) or *he journeyed all the day, and alighted at night:* (T, S:) or *he journeyed by night:* (Msb:) or تأويب (M, L, K) and مُؤَاوَبَةٌ (Lth, T, L, K) signify the *vying, one with another*, of travellingcamels, *in pace*, or *going*. (Lth, T, M, L, K.) A poet says,

* وَإِنْ تُؤَاوِبْهُ تَجِدْهُ *

[*And if thou*, or *they*, (meaning camels,) *vie with him in pace*, or *going, thou wilt*, or *they will, find him to be one that overcomes therein*]: so as related by Lth: but as related by others, تُؤَوِّبُهُ. (T.)

3 **آوب** , inf. n. مُؤَاوَبَةٌ: see 2, in two places.

5 **تأوّب** : see 1, in five places.

8 **ائتاب** : see 1, in three places.

Q. Q. 1 **أَيَّب** , originally أَيْوَب: see 1, first sentence.

آب *The name of a [Syrian] month [corresponding to August, O. S.*]: an arabicized word. (IAar, M, K.)

أَوْبٌ an inf. n. of 1. (S, M, Msb, K.) ___ Also The *returning of the fore and hind legs* of a beast *in going along:* (T, M, A, * K:) or *quickness in the changing*, or *shifting, of the fore and hind legs in going along:* (S:) and simply *quickness*, or *swiftness.* (M, K.) One says, مَا أَعْجَبَ أَوْبَ يَدَيْهَا *How wonderful is the returning* [or *quick shifting] of her fore legs!* (A.) And to one going at a quick pace, one says, الأَوْبَ الأَوْبَ [meaning *Keep to the quick changing*, or *shifting, of the legs;* a verb being understood: or *Trot on! Trot on!*]. (A.) ___ *A right*, or *direct, way, course*, or *tendency;* syn. قَصْدٌ and اسْتِقَامَةٌ. (M [in which these two syns. are mentioned together] and K [in which another explanation intervenes between them, namely عادة, as though they were meant to be understood in different senses, which I do not think to be the case].) ___ *A direction:* as in the saying, رَمَى أَوْبًا أَوْ أَوْبَيْنِ [*He shot*, or *cast, in one direction, or in two directions*]. (M, A.) ___ *A course, way, mode*, or *manner, of acting*, or *conduct*, or *the like:* (A:) *custom.* (Lh, M, A, K.) You say, كُنْتُ عَلَى صَوْبِ فُلَانٍ وَأَوْبِهِ *I was* [proceeding] *in the course, way, mode*, or *manner, of acting, &c., of such a one.* (A.) And مَا زَالَ هٰذَا أَوْبَهُ *This ceased not to be his course, way, mode*, or *manner*, &c.: (A:) or *his custom.* (Lh, M, A.) ___ *A way*, or *road:* (M, Msb, K:) *a quarter:* ('Eyn, M, A, K:) *a tract*, or *side:* ('Eyn, S:) *a place:* (S:) *a place to which one returns* [like مَآبٌ]. (A, Msb.) You say, جَاؤُوا مِنْ كُلِّ أَوْبٍ *They came from every way*, or *road*, (M, Msb,) or *quarter*, ('Eyn, M, A,) or *tract*, or *side*, ('Eyn, S,) *and place*, (S,) or *place to which one returns.* (A, Msb.) And أَوْبَا الوَادِى signifies *The two sides of the valley.* (A.) *Bees:* (M, K:) a quasi-pl. n.: as though the sing. were آئِبٌ: AHn says that they are so called because of their returning to the مَبْآءَة, i. e. the place where they hive for the night. (M, TA.) See آئِبٌ. ___ The *clouds.* (K.) ___ The *wind.* (K.)

أَوْبَةٌ and أَيْبَةٌ *Return;* (T, A, K;) as also إِيَابَةٌ , a subst. from آبَ. (Msb.) You say, لَيُهْنِئْكَ أَوْبَةُ الغَائِبِ [*May the return of*

the absent give thee joy]. (TA.) And فُلَانٌ سَرِيعُ الأَوْبَةِ and الأَيْبَةِ *Such a one is quick in return.* (A 'Obeyd, T, S. *)

___ *Return from disobedience to obedience; repentance.* (TA in art. ايب.) كَلَامٌ لَا أَوْبَةَ لَهُ ___ *Speech*, or *language, without profit.* (A.) أَوْبَةٌ is also the sing. of أَوْبَاتٌ, which signifies The *legs* of a beast. (K, TA.)

أَيْبَةٌ : see أَوْبَةٌ, in two places. Also, (as in some copies of the K,) or إِيبَةٌ , (accord. to the CK,) or آئِبَةٌ , (accord. to the TK,) *A noon-day draught* or *drink*. (K.)

إِيبَةٌ : see what next precedes.

أَوُوبٌ A she-camel *quick in the changing*, or *shifting, of her fore and kind legs in going along.* (S.)

إِيَابَةٌ : see أَوْبَةٌ.

أَوَّابٌ *Frequent in returning.* (T.) ___ *Frequent in returning unto God, from one's sins;* (M, TA;) *wont to repent*, or *frequent in repenting:* (Zj, T, A, Mgh, Msb:) or *turning from disobedience to obedience:* or (S, L:) or *a praiser of God;* (Sa'eed Ibn-Jubeyr, TA;) by which is here meant, in the prayer of the period of the forenoon called الضُّحَى, when the sun is high, and the heat violent; hence termed صَلَاةُ الأَوَّابِينَ; which is performed when the young camels feel the heat of the sun from the parched ground: (TA:) or *obedient:* (Katádeh, TA:) or *one who reflects upon his sins in solitude, and prays God to forgive them:* (TA:) or one *who keeps*, or *is mindful of, the ordinances prescribed by God*, (حَفِيظٌ, [which is thus explained by Bd and Jel as occurring in the Kur l. 31,]) *and does not rise from his sitting-place until he begs forgiveness of God:* ('Obeyd Ibn-'Omeyr, T, TA: * [but this is evidently meant as an explanation of أَوَّابٌ together with حَفِيظٌ: see the Kur ubi suprà:]) or one *who sins, and then returns to obedience, and then sins, and then returns to obedience.* (TA.)

آئِبٌ act. part. n. of آبَ; *Returning:* [&c.:] (M, Msb:) pl. أُوَّابٌ and أُيَّابٌ and أَوْبٌ [q. v.]: (M, K:) or, accord. to some, the last is a quasipl. n. (M, TA.)

آئِبَةٌ The *coming* of camels *to water, to drink, every night:* whence the saying,

* لَا تَرِدَنَّ المَآءَ إِلَّا آئِبَهْ *

[*Do not thou come to the water, to drink, unless coming to it every night*]. (IAar, M.) ___ See also أَيْبَةٌ.

مَآبٌ *A place to which one returns:* (T, S, K:) *a settled,* or *fixed, abode,* or *dwelling-place:* (TA:) the *place to which one is translated,* or *removed, by death:* (K, TA:) the *goal to which the course of life ultimately leads one;* or *place to which one returns in the ultimate state,* or *world to come.* (T, TA.) ___ The *place where the sun sets.* (TA.) ___ [*A day-journey:* pl. مَآوِبُ; as in the saying,] بَيْنَهُمَ ثَلَاثُ مَآوِبَ *Between them two are three day-journeys.* (K.)

مِئْوَبٌ [A camel *that overcomes in vying with another,* or *others, in pace,* or *going*]: see an ex. voce أَوَّبَ. (T.)

مَآبَةُ البِئْرِ [*The place where the water flows again into the well to supply the deficiency occasioned by drawing;*] *the* i. e. *the place where the water collects in the well.* (TA.)

رِيحٌ مُؤَوِبَةٌ, (IB, CK,) or مُؤَوَّبَةٌ, (as in a copy of the M, and in some copies of the K,) *A wind blowing throughout the whole day:* (M, K:) or *a wind that comes at night.* (IB.)

مُؤْتَابٌ : see مُتَأَوِّبٌ, in two places.

مُتَأَوَّبٌ an inf. n. of 5, q. v.; as also مُتَأَيَّبٌ. (M, * K.)

مُتَأَوِّبٌ *Returning to one's family at,* or *in, the night;* as also مُؤْتَابٌ : (TA:) or, as also مُتَأَيِّبٌ, *coming at night:* or *coming in the beginning of the night:* (S:) [and so مُؤْتَابٌ, as in the following ex.:]

* وَمَنْ يَتَّقِ فَإِنَّ ٱللّٰهَ مَعَهُ وَرِزْقُ ٱللّٰهِ مُؤْتَابٌ وَغَادِ *

[*And whoso feareth God, verily God is with him; and the supply of God cometh* to him *at night,* or *in the*

beginning of the night, and cometh early in the morning: يَتَّقْ being here put for يَتَّقِ, by a necessary poetical licence: see art. وقى]. (S.)

مُتَأَيَّبٌ : see مُتَأَوَّبٌ.

مُتَأَيِّبٌ : see مُتَأَوِّبٌ.

اود

1 أَوَدَ , aor. يَأْوَدُ, inf. n. أَوَدٌ, *It* (a thing, T, S, M, or an arrow, AHn, M) *was*, or *became, of itself, crooked, curved*, or *bent*. (T, S, M, A, * K.) [See also 5.] آدَ, aor. يَؤُودُ, inf. n. أَوْدٌ, *It* (the day) *receded*, in the evening. (T, L.) ___ *It* (the evening, T, S) *declined*. (T, S, K.) ___ *It* (a thing, L) *returned*. (M, L, K.) ___ آدَتِ الظِّلَالُ *The shadows returned, and inclined towards the east*. (L.) ___ آدَ عَلَيْهِ *He inclined towards him;* or *pitied him*. (M.) آدَهُ, (T, S, Msb,) first pers. أُدْتُهُ, (M,) or أُدْتُّهُ, (K, TA, [in the CK, erroneously, ادتُّهُ,]) aor. يَؤُودُ, inf. n. أَوْدٌ, (As, T, M, Msb,) *He crooked, curved*, or *bent, it;* (As, T, S, L, Msb, K;) i. e., a stick, (As, T, L,) or other thing; (L;) as also أَوَّدَهُ . (L, K.) ___ آدَهُ, aor. يَؤُودُ, (T, S, M, &c.,) inf. n. أَوْدٌ (S, M, K) and أُوُودٌ, (M, K,) *It* (a load) *oppressed him by its weight; pressed heavily upon him; burdened him*. (AZ, T, S, A, Msb.) And *It* (a thing, or an affair,) *oppressed, distressed*, or *afflicted, him:* (M, L, K:) and [in like manner] تَأَوَّدَهُ , (L, K,)

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or تَآوَدَهُ , (T,) as also تَآدَاهُ, (L, K,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, *it pressed heavily upon him; oppressed him*. (T, L, K.) You say, مَا آدَكَ فَهُوَ لِى آئِدٌ *What hath burdened* [or *distressed] thee, it* (that thing) *is burdening* [or *distressing*] *to me*. (S.)

2 أَوَّدَ see 1.

5 تأوّد *It* (a stick, T, L, or some other thing, L) *became, by an extraneous operation, crooked, curved*, or *bent;* (T, S, M, A, L, K;) as also اتآد . (T, S, M, L, K: [in the CK فَأْتَادَ is erroneously put for فَأْتَآدَ.]) El-'Ajjáj says,

* لَمْ يَكُ يَنْآدُ فَأَمْسَى ٱتْآدَا *

[*He used not to become bent, and he has become bent*], making the pret. to be a denotative of state because قَدْ is

meant to be understood, as in the saying in the Kur [iv. 92], أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ. (S.) You say also, تَأَوَّدَتْ فِى قِيَامِهَا *She* (a woman) *bent in her rising, by reason of her heaviness.* (T and L in art. وأد.) : see آدَهُ.

6 **تَآوَدَهُ** : see آدَهُ.

7 **اِنْآدَ** : see 5, in two places. ___ Also *He became oppressed*, or *burdened* [by a load]. (Msb.)

أَوِدٌ ; (T, M;) or آوَدُ ; fem. أَوْدَآءُ; (K;) *Crooked, curved*, or *bent*. (T, M, K.)

آوَدُ ; fem. أَوْدَآءُ: see what next precedes.

آئِدٌ *Burdening* [or *distressing*]. (S.) See 1, last sentence.

مَؤُودٌ *Oppressed, pressed heavily upon*, or *burdened*, by a load. (S.)

مَآوِدُ *Calamities:* (IAar, M, L, K:) as also مَوَائِدُ, which is app. formed by transposition. (M, L.) Some say that مآود is pl. of مُؤْيِدٌ, and derive this word [which see in art. ايد] from آدَهُ, aor. يَؤُودُ, meaning it oppressed him by its weight: (T, L:) or it has no sing. (IAar, M.)

اوز

إِوَزٌّ (S, Msb, K) and إِوَزَّةٌ, (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.,] (Msb,) *i. q.* بَطٌّ [The *goose*, or *geese;* and the *duck*, or *ducks;* but اوزّ is generally applied to the former of these birds; and بطّ, to the latter; agreeably with a statement in the Jm, that بَطٌّ is applied by the Arabs to the *small*, and إِوَزٌّ to the *large*]; (S, K;) as also وَزٌّ, of which the n. un. is وَزَّةٌ: (Msb:) إِوَزٌّ is of the measure فَعَلٌّ: (Msb:) [but see what follows:] the pl. is إِوَزُّونَ, (S, Msb, K,) a form which is sometimes used, (S, Msb,) and which is anomalous. (Msb.) [See also كُرْكِىٌّ.] ___ [Hence,] إِوَزٌّ also signifies *Short and thick:* (K:) *fleshy without being tall:* (Lth, TA:) fem. with ة. (TA.) El-'Okberee asserts that the أ is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says that it is of the measure فَعَلٌّ, and may not be of the measure إِفْعَلٌّ, [i. e., originally إِوْزَزٌّ,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that اوزّ is in this case a subst. used tropically as an epithet, after the manner of many nicknames.] ___ Also, applied to a man, and to a horse, and to a camel, *Firm in make:* (AHei in the Expos. of the Tes-heel, and TA:) or, applied to a horse, *compact and strong in make.* (TA.)

إِوَزَّي *A manner of walking in which is a moving up and down:* or *leaning on one side;* (K;) [the latter omitted in the CK;] *at one time on the right and at another on the left [like a goose or duck*]: (TA:) and the *walk of a sprightly horse.* (TA.) Az says that it may be of the measure إِفْعَلَى, [i. e., originally إِوْزَزَّى,] or فَعَلَّى; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as جَيَضَّى, and دَفَقَّى. (TA.)

أَرْضٌ مَأْوَزَةٌ *A land abounding with the birds called* إِوَزّ. (Sgh, K.)

اوس

آسٌ [*The myrtle;*] *a certain kind of tree,* (S, Msb, K,) *well known,* (S, K,) *fragrant,* (IDrd, M, Msb,) *and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree:* (AHn, M, TA:) n. un. with ةٌ: (AHn, M, Msb, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

اوف

1 **آفَت البلَادُ** , aor. تَؤُوفُ, inf. n. أَوْفٌ and آفَةٌ (M, TA) and أُووفٌ, (M,) or أُؤُوفٌ, (TA,) *The country*, or *countries, had therein what is termed* آفَة [i. e. *a blight* or *blast* or *the like*, or *a pest* or *plague* or *the like*]. (M, TA.) And إِيفَ الطَّعَامُ, (Ibn Buzurj, T,) or الزَّرْعُ, (K,) or البَّشْىءُ, with the verb in the pass. form, (Msb,) like قِيلَ, (K,) *The wheat*, or *seed-produce*, or *thing, became affected*, or *smitten, with what is termed* آفَة [i. e. *a blight, blast, taint, canker*, or *the like*]. (T, K, Msb.) And آفَ القَوْمُ, (M, TA,) and أُوفُوا, (K,) thus in a correct copy of the 'Eyn, (TA,) and إِيفُوا, (Lth, T, K,) and أُفُوا, (K, TA,) [in the CK افُّفُوا,]) and إِفُوا, (Lth, T, K, [in the CK افُوا,]) the last, namely, إِفُوا, with the ا termed مُمَالَة, having a quiescent letter [i. e. ى] rendered apparent by utterance but not by writing, between it and the ف, (T, K, * [in which is a strange omission, of the words سَاكِنٌ بَيَّنَه اللَّفْظُ لَا الخَطُّ as in the T, or سَاكِنَةٌ يُبَيِّنُهَا الخ as in the TA,] TA,) *The people became affected*, or *smitten, with what is termed* آفَة [i. e. *a pest* or *plague* or *the like*]. (Lth, T, M, K.) Lth says, in this case one says إِفُوا, and in one dial. إِيفُوا: (T:) in several copies of his book, in one dial. أُفِّفُوا, with two distinct ف s, of which the former is with teshdeed: but in some copies as mentioned just before. (Sgh, TA.)

آفَةٌ [*A blight, blast, taint, canker, disease, bane, pest, plague*, or *the like; any evil affection; an evil; a cause of mischief* or *harm* or *injury; anything that is noxious* or *destructive; a calamity;] i. q.* عَاهَةٌ; (S, Msb, K;) i. e. (Msb, [in the K or,]) *an accident that mars*, or *corrupts, that which it affects*, or *befalls*, or *smites:* (T, M, O, Msb, K:) pl. آفَاتٌ. (Msb, K.) [See 1.] One says, آفَةُ الظَّرْفِ الصَّلَفُ وَ آفَةُ العِلْمِ النِّسْيَانُ [*The bane of elegance in manners*, or *the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness*]. (T.) And it is said in a trad., آفَةُ الحَدِيثِ الكَذِبُ وَ آفَةُ العِلْمِ النِّسْيَانُ [*The bane of discourse is lying; and the bane of science is forgetfulness*]. (TA.) And hence the saying, لِكُلِّ شَىْءٍ آفَةٌ وَ لِلْعِلْمِ آفَاتٌ [*To everything there is a bane; and to science there are banes*]. (TA.)

مَؤُوفٌ , (Ks, T, S, M, Msb, K,) originally مَأْوُوفٌ, (Msb,) and مَئِيفٌ , (Ibn-Buzurj, T, K,) *Affected*, or *smitten*, *with what is termed* آفَة; (T, S, M, &c.;) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (S, K,) &c. (Msb.)

مَئِيفٌ : see مَؤُوفٌ.

اوق

أُوقِيَّةٌ : see art. وقى.

اول

1 آلَ , aor. يَؤُولُ, (T, S, M, &c.,) inf. n. أَوْلٌ (T, M, Mgh, Msb, K) and مَآلٌ (M, K) and إِيَالٌ, which last is used as a subst. in relation to objects of the mind, (Msb,) and أَيْلُولَةٌ [like دَيْمُومَةٌ], (TA,) *He*, or *it*, *returned;* syn. رَجَعَ; (T, S, M, Mgh, Msb, K;) and عَادَ; (T;) [and *he resorted;* (see an instance voce إِلَيْهِ;)] إِيَّلٌ *to it;* (M, K;) namely a thing [of any kind; the thing, or place, whence he, or it, originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see رَجَعَ, by which, as the explanation of آلَ, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and آلَ عَنْهُ *he* (a man, M) *returned*, or *reverted*, *from it*. (M, K.) ___ From آلَ as syn. with رَجَعَ is the phrase, فُلَانٌ يَؤُولُ إِلَى كَرَمٍ [meaning either *Such a one returns to generosity*, or, as كَرَمٌ is used in the sense of كِرَامٌ, *is referable to generous*, or *noble*, *ancestors*]. (TA.) [And hence the phrase,] آلَ إِلَيْهِ بِنَسَبٍ [*He bore a relation to him*, *as a member to a head*, *by kindred*], and بِدِينٍ [*by religion*]. (Ibn-'Arafeh.) And the saying, in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَلَا آلَ, i. e. [*He who fasts ever*, or *always*, *may he neither fast] nor return to what is good*. (TA.) [In the Mgh, art. دهر, for آل I find أَفْطَرَ; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe

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this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce أَلَا in art. الو.]) ___ Hence also the saying, آلَتِ الضَّرْبَةُ إِلَى النَّفْسِ, meaning *The blow*, or *stroke*, *resulted in destroying life; in slaying*, or *killing*. (Mgh.) ___ Hence also, آلَ الأَمْرُ إِلَى كَذَا [*The affair*, or *case*, *became ultimately reduced to such a state*, or *condition; came to such a result; came to be thus*]. (Msb.) ___ Hence also, طَبَخْتُ الشَّرَابَ فَآلَ إِلَى قَدْرِ كَذَا *I cooked the*

wine, or *beverage, and it became reduced* (رَجَعَ) *to such a quantity.* (S.) And طَبَخَهُ حَتَّى آلَ إِلَى الثُّلُثِ أَوِالرُّبُعِ *He cooked it* (namely نَبِيذ [i. e. must, or mead, or wort,]) *until it became reduced* (رَجَعَ) *to the third, or to the fourth:* (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حَتَّى آلَ المَنَّانِ مَنًّا وَاحِدًا, (Mgh,) or إِلَى مَنٍّ وَاحِدٍ, (TA,) *until twice the quantity*, or *weight, of a* مَنّ *became* [*reduced to*] (صَارَ) *one* مَنّ. (Mgh.) ___ [Hence also, مَجَازُ الأَوْلِ *The proleptic*, or *anticipative, trope;* as فَصِيلٌ applied to a young camel before it is weaned, because it is to be weaned.] ___ [And hence also, app.,] آلَ الشَّىْءُ, inf. n. مَآلٌ, *The thing* [*became reduced in quantity* or *size;*] *decreased; diminished;* or *became defective*, or *deficient*. (M, K.) And آلَ لَحْمُ النَّاقَةِ *The flesh of the she-camel went away, so that she became lean*, or *slender and lean*, or *lean and lank in the belly.* (T, K.) ___ آلَ, (T, S, M, K,) inf. n. أَوْلٌ (T, M, K) and إِيَالٌ, (M, K,) is also said of tar, (T, S, M,) and of honey, (S,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning *It became thick:* (T, S, M, K:) said of milk, *it thickened and coagulated:* (M:) said of wine, or beverage, *it thickened, and became intoxicating in its utmost degree:* (Az, TA:) and said of oil, *it attained its full perfume*, or *sweetness of odour, by being well prepared* or *compounded.* (T.) ___ مَا لَكَ تَؤُولُ إِلَى كَتِفَيْكَ [written in the TA without any vowel-signs, app. meaning *What aileth thee that thou shruggest thy shoulders?* lit., *drawest thyself together to thy two shoulder-blades?*] is said [to a man] إِذَا ٱنْضَمَّ إِلَيْهِمَا وَٱجْتَمَعَ [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA.) ___ آلَ مِنْ فُلَانٍ *He escaped*, or *became safe* or *secure, from such a one:* a dial. var. of وَأَلَ: (T, K:) of the dial. of the Ansár. (TA.) ___ You say also, آلَ, aor. يَؤُولُ; (T, Msb;) or أَوِلَ, aor. يَأْوَلُ; (K;) meaning *He*, or *it, preceded; went before; was*, or *became, before, beforehand, first*, or *foremost;* (T, Msb, K;) *and came:* (Msb:) with this, also, وَأَلَ is syn.; and from it [says Az] is most probably derived أَوَّلُ, so that its original form is أَأْوَلُ: [or, as Fei says,] hence is derived the phrase, used by the vulgar, العَشْرُ الأَوَّلُ with fet-h to the hemzeh [as meaning the first, or preceding, ten (nights of the month), for الأُوَلُ, pl. of الأُولَى, fem. of الأَوَّلُ; but this is generally regarded as being originally الأَوْأَلُ, from وَأَلَ]. (Msb.) آلَهُ: see 2. ___ Accord. to Lth, (TA,) أُلْتُهُ, (M, K,) aor. أَؤُولُهُ,

inf. n. أَوْلٌ, (TA,) signifies *I made it* (namely, milk, M, or oil &c., K) *to thicken,* (M, K,) *and to coagulate;* (M;) the verb being both intrans. and trans.: (K:) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.) آلَ رَعِيَّتَهُ, (S, M, Msb, K,) aor. يَؤُولُ, inf. n. أَوْلٌ (S) and إِيَالٌ, (S, M, K,) of which the simple subst. is إِيَالَةٌ, (S, * Msb,) *He* (a prince or commander, S, or a king, M, K) *ruled,* or *governed, his subjects; presided over their affairs, as commander* or *governor;* (S, M, Msb, K;) *and did so well:* (S:) and آلَ عَلَيْهِمْ, inf. n. أَوْلٌ and إِيَالٌ and إِيَالَةٌ, [or this last, as said above, is a simple subst.,] *he presided over them; held command,* or *authority, over them;* (M, K;) namely, a people, or company of men; (K;) or, *over their affairs.* (TA.) It is said in a prov., (M,) قَدْ أُلْنَا وَإِيلَ عَلَيْنَا (T, S, M) *We have ruled and been ruled;* (T;) *we have presided and been presided over.* (M.) ___ آلَ مَالَهُ, (T, S, M, * Msb, K,) inf. n. إِيَالَةٌ, (T, Msb,) *He put into a good,* or *right, state,* or *condition, and managed,* or *tended, his* مال [meaning *cattle*]; (T, S, M, * K;) as also ائتالَهُ [written with the disjunctive alif ايتالَهُ], (K,) inf. n. ايتيالٌ: (S:) or *he managed his camels, and his sheep* or *goats, in such a manner that they throve,* or *became in a good state* or *condition, by his management.* (Msb.) Lebeed describes a female singer

* بِمُوَتَّرٍ تَأْتَالُهُ إِبْهَامُهَا *

(T, S,) meaning *with a stringed lute,* (EM p. 169,) *which her thumb adjusts;* (S, EM;) from أُلْتُ, (T, S,) signifying *I put into a good, right,* or *proper, state,* or *condition.* (T. [But see another reading in the first paragraph of art. اوي.]) You say also, أُلْتُ الشَّىْءَ meaning *I composed,* or *collected together, the thing, and put it into a good, right,* or *proper, state,* or *condition:* and some of the Arabs say, أَوَّلَ ٱللّٰهُ عَلَيْكَ أَمْرَكَ, i. e. *May God compose for thee thine affair:* and, by way of imprecation, لَا أَوَّلَ ٱللّٰهُ عَلَيْهِ شَمْلَهُ [*May God not compose for him his discomposed, disorganized, deranged,* or *unsettled, affair,* or *affairs*]. (T.) ___ أُلْتُ الإِبِلَ, inf. n. أَوْلٌ and إِيَالٌ, also signifies *I drove the camels:* (M:) or, accord. to the T, *I bound the camels' udders with the* صُرَّتَهَا (أَصُرَّة) *until the time of milking, when I loosed them.* (TA.)

2 **أوّله إلَيْه** , (M, K,) inf. n. تَأْوِيلٌ, (TA,) *He returned it* (namely, a thing, M) *to him*, or *it; he made it*, or *caused it, to return to him*, or *it;* syn. رجعه: (M, K: in the CK رَجَّعَه:) and آلَه also signifies the same; syn. رَدَّهُ. (TA.) You say, أَوَّلَ ٱللّٰهُ عَلَيْكَ ضَالَّتَكَ *May God restore to thee thy stray;* (T, * TA;) *cause it to return to thee;* (TA;) *bring together thee and it*. (T.) And أَوَّلْتُهُ إِلَى كَذَا *I caused him*, or *it, to come to such a state* or *condition; brought*, or *reduced, him*, or *it, thereto;* syn. صَيَّرْتُهُ إِلَيْه. (T.) ___ See also 1, near the end of the paragraph, in two places. ___ تَأْوِيلٌ also signifies The *discovering, detecting, revealing, developing*, or *disclosing*, or the *explaining, expounding*, or *interpreting, that to which a thing is*, or *may be, reduced*, or *that which it comes*, or *may come, to be:* (S, O, TA:) you say, أَوَّلْتُهُ, inf. n. تَأْوِيلٌ; and تَأَوَّلْتُهُ , inf. n. تَأَوُّلٌ; in one and the same sense: and hence the saying of El-Aashà:

* عَلَى أَنَّهَا كَانَتْ تَأَوُّلُ حُبِّهَا *

* تَأَوُّلَ رِبْعِيِّ السِّقَابِ فَأَصْحَبَا *

(S:) or تأوَّل حُبَّها: (so in a copy of the T: [the former word being, accord. to this reading, a contraction of تَتَأَوَّلُ; but this does not altogether agree with what here follows:]) AO says, تَأَوُّلُ حُبِّهَا means تَفْسِيرُهُ وَمَرْجِعُهُ: [i. e., the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (S:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called ربيع, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T, * S,) and has a son accompanying him: (S:) [or] أوّله and تأوّله , (M, K,) inf. n. of the former as above, (K,) when said of language, signify دَبَّرَهُ وَقَدَّرَهُ وَفَسَّرَهُ [*he considered its end*, or *what it might be to which it led or pointed, and compared one part of it with another, and* then *explained*, or *expounded*, or *interpreted, it*]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though تَأْوِيلٌ and تَفْسِيرٌ were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Ahmad Ibn-Yahyà, these two words and معنًى are all one: but تأويل seems to me to signify the *collecting the meanings of dubious expressions by such expression as is clear*, or *plain, without*

dubiousness: or, accord. to Lth, it is the *interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression;* as also تَأَوُّلٌ : (T:) or the *turning a verse of the Kur-án from its apparent meaning to a meaning which it bears,* or *admits, when the latter is agreeable with the Scripture and the Sunneh:* for instance, in the words of the Kur [vi. 95, &c.], يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ, if the meaning be [thus explained] He produceth the bird from the egg, this is تفسير: and if [it be explained as meaning] He produceth the believer from the unbeliever, or the knowing from the ignorant, this is تأويل: so says Ibn-El-Kemál: (TA:) [hence, although it may often be rendered by *interpretation,* like تفسير, it more properly signifies the *rendering in a manner not according to the letter,* or *overt sense; explaining the covert,* or *virtual,*

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meaning; interpreting in a manner not according to the obvious meaning:] or the *reducing a thing to its ultimate intent, whether it be a saying or an action:* (Er-Rághib, TA:) or تفسير signifies the discovering, detecting, revealing, or disclosing, what is meant by a dubious expression; and تأويل, the *reducing one of two senses,* or *interpretations, which an expression bears,* or *admits, to that which suits the apparent meaning:* (L and K in art. فسر, and TA in that and in the present art.:) or the former signifies the expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and the latter, the *explaining the meaning of that which is* مُتَشَابِهٌ, [or *what is equivocal,* or *ambiguous,*] i. e., *what is not understood without repeated consideration.* (TA: [in which are some further explanations; but these add nothing of importance.]) ___ [Hence, أَوَّلَ لَفْظًا, in grammar, *He rendered a word,* or *an expression,* or *a phrase, in grammatical analysis, by another word,* or *expression,* or *phrase.*] ___ And [hence likewise,] تَأْوِيلٌ signifies also The *interpretation,* or *explanation,* of a dream; the *telling the final sequel,* or *result,* thereof: (M, K:) as in the Kur xii. 101. (M.) ___ It is also used [as a simple subst.] to

signify The *end, issue, result*, or *final sequel*, of a thing; syn. عَاقِبَةٌ; (Bd in iv. 62 and xvii. 37;) or مَآلٌ ; (Jel in the same places;) or مَرْجِعٌ, and مَصِيرٌ; as in the Kur [iii. 5], وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا ٱللّٰهُ [*But none knoweth the end*, &c., *thereof, except God*]: (A'Obeyd, T:) or this phrase means, *but none knoweth when will be the resurrection, and to what the case will eventually come*, (T, M,) *when the hour shall arrive*, (TA,) *except God:* (T, M:) so says Aboo-Is-hák: (T:) and in like manner, [in the Kur vii. 51,] هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ means *Do they wait for aught save the result to which their case will come by the resurrection?* (Aboo-Is-hák, T, M:) or, *the result to which it will come* (Bd, Jel) *in the manifestation of its truth by the appearance of the promises and threats of which it has told?* (Bd:) in like manner, also, the saying, تَقْوِي ٱللّٰهِ أَحْسَنُ تَأْوِيلًا means *The fear of God is best in respect of result;* syn. عَاقِبَةً. (TA.)

5 **تَأَوَّلَ** see 2, in the former half of the paragraph, in six places. ___ تأوّل فيه الخَيْرَ *He discovered in him the existence of good*, or *goodness, from its outward signs:* and *he sought*, or *looked for, good*, or *goodness, in him*. (TA.) You say also, تَأَوَّلْتُ فِى فُلَانٍ الأَجْرَ *I sought*, or *looked for, recompense in* (or *of* or *from*) *such a one*. (T.)

8 **إِتْوَلَ** see 1, near the end of the paragraph, in two places.

10 **استآل الرُّؤْيَا** *He sought the interpretation of the dream, by consideration*. (TA in art. سوأ.)

آلٌ A man's أَهْل [or *family*]; (T, S, M, Msb, K;) i. e. his *relations:* (Msb:) his عَشِيرَة [or *kinsfolk;* or *nearer*, or *nearest*, *relations by descent from the same father or ancestor;* &c.]; from أَوْلٌ as signifying رُجُوعٌ, because recourse is had to them in all affairs: (Har p. 578:) and his *household;* (S, TA;) the *people of* his *house:* (Msb:) and his *followers;* (S, Msb, K;) including *soldiers:* (S, TA:) and his أَوْلِيَآء [i. e. *friends*, and *the like*]: (K:) *those who bear a relation* to him, *as members to a head*, (مِنْ آلَ إِلَيْهِ,) *by religion* or *persuasion* or *kindred;* as in the Kur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafeh:) [or in these and many other instances, it may be rendered *people:*] but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, آلُ الإِسْكَافِ, like as one says أَهْلُهُ: (K:) and it is peculiarly used as a

prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, آلُ فُلَانٍ; but not آلُ رَجُلٍ, nor آلُ زَمَانٍ كَذَا, nor آلُ مَوْضِعٍ كَذَا, like as one says, [أَهْلُ رَجُلٍ, and أَهْلُ زَمَانٍ كَذَا, and] أَهْلُ بَلَدٍ كَذَا and مَوْضِعٍ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, آلُهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally أَوَلٌ; the و being changed into ا, (M, * Msb,) as in قَالَ [which is originally قَوَلَ]: so say some: (Msb:) or it is originally أَهْلٌ, (T, M, Msb, K,) then أَأْلٌ, and then آلٌ: (K:) so say some, arguing thus from its having أُهَيْلٌ for its dim.: (T, Msb:) but accord. to Ks, it assumes the form أُوَيْلٌ as a dim.: (T:) or each of these is its dim. (M, K.) By the آل of the Prophet are meant, accord. to some persons, *His followers, whether relations or others:* and *his relations, whether followers or not:* (Ahmad Ibn-Yahyà, T:) or, as some say, *his family* (أَهْلُهُ [q. v.]) *and his wives:* [but it seems to be indicated that what I have rendered and his wives is meant as an explicative adjunct to اهله:] or, as some say, *the people of his religion:* (Esh-Sháfi'ee, T:) being himself asked who were his آل, he answered *all pious persons:* (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his آل, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Háshim and El-Muttalib. (Esh-Sháfi'ee, T.) ___ يَا لَزَيْدٍ and يَالَ زَيْدٍ, accord. to the Koofees, are contractions of يَا آلَ زَيْدٍ [*O family of Zeyd*]. (Mughnee, on the letter ل; and El-Ashmoonee on the Alfeeyeh of Ibn-Málik, section الاستغاثة. [See the letter ل.]) ___ [See also إِيلَةٌ.] *I. q.* شَخْصٌ [meaning The *body*, or *corporeal form* or *figure* or *substance*, (of anything, as is said in the T,) *which one sees from a distance;* or, in this case, often, though not always, the *person*, or *self*]; (AA, T, S, M, K;) of a man: a metaphorical application, from آلٌ as signifying أَهْلٌ and عَشِيرَةٌ; because comprising the members and the senses. (Har p. 578.) ___ Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to give more force to an expression;] as in the following instance:

* أُلَاقِى مِنْ تَذَكُّرِ آلِ لَيْلَى *
* كَمَا يَلْقَى السَّلِيمُ مِنَ العِدَادِ *

[*I experience, from remembrance of Leylà*, or *of Leylà's person* or *self, the like of what the person*

bitten or *stung* by a venomous reptile *experiences from the paroxysm of pain occasioned by the bits* or *sting*]. (TA.) [See also another ex., voce جَأْبٌ; and another, voce مِزْمَارٌ.] ___ [Like شَخْصٌ, it seems to be sometimes applied to *Any material thing that is somewhat high, and conspicuous:* and hence, perhaps, the signification next following.] ___ مَا أَشْرَفَ مِنَ البَعِيرِ [app. meaning The *overtopping*, or *higher, part*, or *parts, of the camel*]. (M, K.) ___ *A* [*tent of the kind called*] خَيْمَة. (M.) ___ The *poles of the* خَيْمَة; (M, K;) as also آلَةٌ ; of which the pl. is آلاتٌ: (K:) or آلَةٌ is the sing. of آلٌ and آلَاتٌ, [or n. un. of the former and pl. of the latter,] which signify the *pieces of wood* (خَشَبَات) *upon which the* خيمة *is raised*, or *constructed:* and hence Kutheiyir likens the legs of his she-camel to four آلات of the [wood of the tree called] طَلْح. (S.) ___ The *pieces of wood* (خَشَب, T, M, K) of خَيْم [or tents], (M,) *stripped* [*of the tent-cloths*]. (T, TA.) ___ Also, [app. because rising from the general surface of the ground,] The *extremities and sides* of a mountain. (M, K. *) The سَرَاب [or *mirage*]: (As, T, M, K:) or peculiarly applied to *that which is in the first part of the day,* (K,) *as though raising figures seen from a distance* (شُخُوص), *and making them to quiver:* (TA:) or *that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance* (شخوص); *not the same as the* سراب: (S:) or *what resembles the* سراب: (Msb:) or, as some say, *that which is in the* ضُحَى [or *early part of the day when the sun is yet low*], *like water between the sky and the earth,* [*in appearance*] *raising figures seen from a distance* (شخوص), *and making them to quiver;* whereas the سراب is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, *the* آل *is in the first part of the day:* (M:) As says that *the* آل *and the* سراب *are one:* but others say that *the former is from the* ضُحَى [see above] *to the declining of the sun from the meridian;* whereas the سراب is after the declining of the sun from the meridian to the prayer of the عَصْر; and in favour of their assertion they urge, that *the former* [*in appearance*] *raises everything so that it becomes what is termed* آل, *i. e.* شَخْص; for the آل of everything is its شخص; and that the سراب [in appearance] lowers every شخص in it so that it becomes [as though it were] cleaving to the ground, having no شخص: Yoo says, the Arabs say that *the* آل *is from the* غُدْوَة [or *period between the prayer of daybreak and*

sunrise] *to the time when the sun is very high*, or *near the meridian;* then it is called سراب for the rest of the day: ISk says, *the* آل *is that which* [*in appearance*] *raises figures seen from a distance* (شخوص),

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and is in the ضُحَى [explained above]; and the سراب is that which is upon the surface of the ground, as though it were water, and is at midday: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El- Hareeree speaks of the glistening of the آل; app. using this word in the sense of سراب; for it is the latter that glistens; not the former: (Har p. 363:) the word is masc. and fem. (Msb, K.) The phrase يَرْفَعُ ٱلْآلَا, ending a verse (S, M) of En-Nábighah, (M, TA,) i. e. Edh-Dhubyánee, (TA,) or El-Jaadee, (S,) [variously cited in the S and M and TA,] is an instance of inversion; the meaning being يَرْفَعُهُ ٱلْآلُ [*The* آل *raising it*]: (S, TA:) or the meaning is, *making the* آل *conspicuous* more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the آل, has the effect of doing this. (M.) See also the next paragraph. And see أَلْيَانٌ, in art. الي.

آلَةٌ *i. q.* أَدَاةٌ [i. e. *An instrument; a tool; an implement; a utensil:* and *instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling;*] (S, M, K) *with which one works, for himself* or *for another:* it is both sing. and pl.: (M, K:) or, (K,) as some say, (M,) it is a pl. having no sing. (M, K) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is آلَاتٌ. (S, K.) In the saying of 'Alee, يَسْتَعْمِلُ آلَةَ الدِّينِ فِى طَلَبِ الدُّنيَا [lit. *He makes use of the instrument of religion in seeking the goods of the present world*], *science*, or *knowledge*, is meant; because thereby only is religion. (M.) ___ [*A musical instrument;*] *a lute; a musical reed*, or *pipe;* the [*kind of mandoline called*] طُنْبُورٌ. (TA.) ___ The *male organ of generation.* (TA.) ___ The *bier of a corpse.* (Abu-l-'Omeythil, S, M, K.) Thus, accord. to some, in the following verse, (S, * M,) of Kaab Ibn-Zuheyr:

* كُلُّ ٱبْنِ أُنْثَى وَإِنْ طَالَتْ سَلَامَتُهُ *

* يَوْمًا عَلَى آلَةِ حَدْبَآءَ مَحْمُولُ *

[*Every son of a female, though his health,* or *safety, long continue, is one day borne upon a gibbous bier:* for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed]: (S, M:) or, as some say, [*in a distressing state,* or *condition;* for, they say,] آلَة here signifies حَلَة. (TA.) ___ See also آلٌ, in two places, near the middle of the paragraph. *A state,* or *condition; i. q.* حَالَةٌ [as mentioned above]: (T, S, M, K:) pl. [or rather coll. gen. n.] آلٌ . (T, S.) You say, هُوَ بِآلَةِ سُوْءٍ [*He is in an evil state* or *condition*]. (S.) ___ *I. q.* شِدَّةٌ [*Straitness; difficulty; distress;* &c.]. (M, K.)

إِيلَةٌ sometimes signifies The *relations to whom one goes* [or *is traced*] *back in genealogy.* (Ibn- 'Abbád.) [See also آلٌ.] ___ You say also, رَدَدْتُهُ إِلَى إِيلَتِهِ *I made him to go back,* or *revert, to his natural disposition:* or, *to his* [*original*] *state* or *condition.* (Ibn-'Abbád.)

أُولُو , in the gen. and accus. أُولِى: see أُلُو, in art. أُولَى.

أُولَى fem. of أَوَّلُ: see the latter in art. أُولَى. وأل as a pl., and its var. أُولَآءُ; and أُولئكَ, or أُولَآئكَ; &c.: see أُلَى, in art. الى.

أَوَالٌ *A certain idol of* [*the tribes of*] *Bekr and Teghlib,* (K, TA,) *the two sons of Wáïl.* (TA.)

أُوَيْلٌ dim. of آلٌ, q. v. (Ks, T, M, K.)

إِيَالٌ The *vessel,* or *receptacle, of thickening,* or *thick, milk:* (M:) [or, accord. to the K, this seems to be termed أُيَّلٌ : see آئل:] or, *in which wine* (شَرَاب), or *expressed juice,* or *what is pressed,* or *squeezed, so that its juice is forced out,* or *the like thereof, is made to thicken.* (TA.) [Also an inf. n. of 1, which see throughout.]

إِيَالَةٌ *Rule,* or *government:* (S, Msb:) [accord. to some, an inf. n. of آلَ as a trans. verb: accord. to others,] a simple subst. (Msb.)

أَوَّلُ and its variations &c., see art. وأل: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

أَيِّلٌ : see إِيَّلٌ: and see also آئِلٌ, last sentence.

أُيَّلٌ : see إِيَّلٌ: and see also آئِلٌ, in four places; and إِيَالٌ.

إِيَّلٌ and أُيَّلٌ (T, S, Mgh, Msb, K, the first and third and fourth in art. ايل) and أَيِّلٌ , (T, K,) the last on the authority of IAar, (TA,) but A'Obeyd says that it is إِيَّلٌ, with kesr, (T,) and this is the approved form, (TA,) The [*animal called*] وَعْل: (K:) or the *male* وَعْل; (ISh, T, S, Mgh, Msb;) i. e. the *mountain-goat:* (Msb:) accord. to some, (S,) what is called in Persian كَوَزْن; (S, Mgh;) by which word Sh explains the word إِيَّلٌ: ISh says, it is the *animal that is very wide between the horns, and bulky, like the domestic bull:* (T:) [see بَقَرُ الوَحْشِ in art. بقر:] and Lth says, it is called thus because it resorts (يَؤُولُ) to the mountains: sometimes the ى is changed into ج : the fem. is of the same three forms with ة: (TA:) and the pl. is أَيَائِلُ [like سَيَائِدُ pl. of سَيِّدٌ]. (Lth, T, Mgh, Msb.) ___ See also آئِلٌ, in two places.

آئِلٌ [act. part. n. of 1 in all its senses: and thus, particularly,] *Thickening*, or *thick;* (T, S, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (S, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. أُيَّلٌ : (S, M:) which last word [in one copy of the M written إِيَلٌ, but this I think a mistranscription,] signifies also the *remains of thickening*, or *thick, milk;* or, as some say, the [*seminal*] *water in the womb:* (M:) or this same word (أُيَّلٌ) has the last of these significations; and also, [as a sing. epithet,] the first of the meanings explained in this paragraph; as also آئِلٌ, applied to milk; (K;) or to milk *thickening*, or *thick, and mixed; not excessively thick, but in a somewhat good degree, and changed in its flavour:* (AHát, TA:) or it [app. أُيَّلٌ, as in the TK,] signifies the *vessel*, or *receptacle, thereof;* (K;) [a meaning assigned in the M to إِيَالٌ;] *in which milk thickens:* (TA:) Sh says that إِيَّلٌ signifies the *milk of the* أَيَائِل [pl. of إِيَّلٌ]; and so says AA: but AHeyth says that this is absurd; and that the right word is أُيَّلٌ , having the signification first explained in this paragraph, i. e. *thickening*, or *thick*, milk:

En-Nadr says that إِيَّلٌ signifies *thick urine of she-goats of the mountain;* which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify *milk of an* إِيَّلٌ, which is said to strengthen in the venereal faculty, and to fatten, as Ibn-Habeeb asserts; and أُيَّلٌ , which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of آئِلٌ], applied to milk, أُيَّلٌ is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly أُوَّلٌ. (IJ, M.) إِنَّهُ لَآئِلُ مَالٍ and أَيِّلُ مَالٍ *Verily he is a good manager,* or *tender, of cattle,* or *camels,* or *the like.* (M, TA.)

تَأْوِيلٌ used as a simple subst. in the sense of عَاقِبَةٌ &c.: see 2, last sentence.

مَآلٌ inf. n. of آلَ, in two senses pointed out above. (M, K, TA.) ___ [Hence, مَآلُهُ إِلَى كَذَا *His,* or *its, return,* or *course,* or *transition, is to such a state* or *condition.*] Also, [as a noun of place &c.,] *i. q.* مَرْجِعٌ [as signifying *A place,* and *a state,* or *condition, to which a person,* or *thing, returns;* and, *to which he,* or *it, ultimately,* or *eventually, comes*]. (TA, [where this is given as a signification not mentioned in the K; so that مرجع is not here used as an inf. n.: it is, moreover, a signification well known.]) See also 2, last sentence. ___ *A refuge:* applied in this sense to God. (Har p. 361.)

هُوَ مُؤْتَالٌ لِقَوْمِهِ مُقْتَالٌ عَلَيْهِمْ *He is ruler,* or *governor, of his people; a possessor of dictatorship over them,* or *of authority over them to judge* or *give judgment* or *pass sentence* or *decide judicially.* (A, TA.)

هٰذَا مُتَأَوَّلٌ حَسَنٌ [app. *This is a good discovery made from outward signs*]. (TA, where it immediately follows تَأَوَّلَ فِيهِ الْخَيْرَ with its explanations given above.)

مُتَأَوِّلٌ : see its verb. ___ [Sometimes it signifies] *Veracious:* opposed to مُتَقَوِّلٌ. (Har p. 256.)

اولو

أُولُو , in the gen. and accus. أُولِى: see أُلُو in art. الو.

اولى

أُولَى fem. of أَوَّلُ: see the latter in art. وأل.

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أُولَى as a pl., and its var. أُولَآءَ; and أُولئكَ, or أُولَآئكَ; &c.: see أُلَى, in art. الى.

اوم

أَوَمٌ for أَأَمٌ: see art. ام.

اون

1 آنَ , aor. يَؤُونُ, inf. n. أَوْنٌ, *He was*, or *became, at rest*, or *at ease; he rested* in a journey. (IAar, T.) ___ أُنْتُ, aor. and inf. n. as above, *I enjoyed a life of ease and plenty; a state of freedom from trouble* or *inconvenience, and toil* or *fatigue; a state of ease, repose*, or *tranquillity*. (AZ, T, S, M, K.) ___ *I was*, or *became, grave, staid, steady, sedate*, or *calm*. (S, K.) ___ *I was*, or *became, gentle;* or *I acted gently:* (T, S, M, Msb, K:) and *I acted*, or *proceeded, with moderation, without haste* or *hurry*, in pace or journeying: (M:) *I went gently, softly*, or *in a leisurely manner:* (S, K:) أَوْنٌ [the inf. n.] is formed by substitution [of أ for هـ] from هَوْنٌ. (S.) You say, أُنْتُ بِالشَّىْءِ, and عَلَى الشَّىْءِ, *I was gentle*, or *I acted gently, with the thing;* (M;) and فِى الأَمْرِ *in the affair*. (Msb.) And أُنْ عَلَى نَفْسِكَ *Act thou gently with thyself*, or *be thou gentle, in pace* or *journeying:* and *proceed thou with moderation, without haste* or *hurry:* (T, S:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, أَوِّنْ عَلَى قَدْرِكَ, meaning اتَّئِدْ عَلَى نَحْوِكَ [app. *Act thou with moderation, gentleness, deliberation*, or *in a leisurely manner, according to thine ability*, or *to the measure of thine ability;* for قَدْرٌ and نَحْوٌ are both syn. with مِقْدَارٌ]. (T, K.) And أَوِّنُوا فِى سَيْرِكُمْ *Proceed ye with moderation in your course* or *pace* or *journeying*. (ISk, T.) And تَأَوَّنَ فِى الأَمْرِ *He paused*, or *was patient, in the affair*. (M.) أَوْنٌ also signifies The *being weary*, or *fatigued;* like أَيْنٌ. (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] ___ Also The *putting oneself to trouble*, or *inconvenience, for the sake of what one may expend upon himself and his family*. (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word مَؤُونَةٌ , [as being originally مَأْوُنَةٌ,] of the measure مَفْعُلَةٌ: but others say that it is of the measure فَعُولَةٌ, from مَأَنْتُ. (TA.) آنَ أَوْنُكَ and أَوَانُكَ [and أَيْنُكَ] signify the same. (M.) [See art. اين.]

2 أَوَّنَ see 1, in two places.

5 تَأَوَّنَ see 1.

الآنَ and its vars.: see art. اين. [Accord. to some, it belongs to the present art., in which it is mentioned in the Msb.]

أَوْنٌ : see 1 [of which it is the inf. n.]: and see also what next follows.

أَوَانٌ (T, S, M, Msb, K) and إِوَانٌ , (T, M, Msb, K,) the latter mentioned by Ks on the authority of Aboo-Jámi', but the former is the usual mode of pronouncing it, (T,) and أَوْنٌ , (M,) *A time; a season:* pl. آوِنَةٌ; (T, S, M, Msb, K;) but Sb says آوَناتٌ; (M; [so in a copy of that work; app. آوِنَاتٌ, as though pl. of آوِنَةٌ;]) and آيِنَةٌ is syn. with آوِنَةٌ. (AA, T, K.) You say, جَآءَ أَوَانُ البَرْدِ [*The time*, or *season, of cold came*]. (T.) And فُلَانٌ يَصْنَعُ ذٰلِكَ الأَمْرَ آوِنَةً, (S, K, *) and آيِنَةً, (K, [in the CK آئِنَةً,]) *Such a one does that thing sometimes, leaving it undone sometimes.* (S, K. *) And أَتَيْتُهُ آيِنَةً بَعْدَ آيِنَةٍ *I came to him times after times.* (AA, T.) And آوِنَةً signifies *Time after time.* (TA, from a trad.) In the saying (of Aboo-Zubeyd, L),

* طَلَبُوا صُلْحَنَا وَلَاتَ أَوَانِ *

(M,) or إِوَانِ, (L,) [*They sought our reconciliation* with them, *but it was not the time* that reconciliation should be sought], accord. to Abu-l- 'Abbás, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of إِذٍ, because of the suppression of a proposition to which the word should be prefixed, as when you say, جِئْتُ أَوَانَ قَامَ زَيْدٌ *I came at the time that Zeyd stood.* (M, L.) ___ [Hence, أَوَانَئِذٍ *At that time* or *season; then;* like حِينَئِذٍ.]

إِوَانٌ : see أَوَانٌ: and see also إِيوَانٌ.

آئِنٌ [part. n. of 1:] A man *enjoying a life of ease and plenty; a state of freedom from trouble* or *inconvenience, and toil* or *fatigue; a state of ease, repose,* or *tranquillity.* (AZ, T, S, K.) ___ [Hence the saying,] رِبْعٌ آئِنٌ خَيْرٌ مِنْ غَبٍّ حَصْحَاصٍ [*An easy,* or *a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious,* or *quick, journey in which they are watered only on the first and third days*]. (TA.) [The fem. is آئِنَةٌ: the pl. of which is أَوَائِنُ and آئِنَاتٌ.] You say, بَيْنَنَا وَبَيْنَ مَكَّةَ ثَلَاثُ لَيَالٍ

أَوائِنُ *Between us and Mekkeh are three nights of easy,* or *gentle, journeying:* (S, K: *) and عَشْرُ لَيالٍ آئِنَاتٌ *ten nights of easy journeying.* (S, M, K.)

إِيوَانٌ and إِوَانٌ (T, S, M, Msb, K) [each] a foreign word, [i. e. Persian,] (M,) *A chamber,* or *an apartment,* (T, Msb,) or *a large* صُفَّة [i. e. *porch,* or *roofed vestibule,* or *the like*], (S, K,) *similar to an* أَزَج [or *oblong arched* or *vaulted structure,* or *a portico*], (T, S, M, K,) or *built in the form of an* أَزَج, (Msb,) *not closed in the front,* or *face:* (T, M, Msb: *) [and *a palace;* often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly لِيوَان, which is Persian, is also applied to *an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end,* or *to each end, of a room:*] pl. of the former, أَوَاوِينُ, (T, S, K,) because the sing. is originally إِوْوَانٌ, (S,) and إِيوَانَاتٌ; and pl. of the latter, أُونٌ. (T, S, K.) Hence, إِيوَانُ كِسْرَى [*The great porch,* or *the palace, of Kisrà,* or *Chosroes,* who is called صَاحِبُ الإِيوَانِ]. (T, S, Msb.) ___ Also the latter, [and app., accord. to the Msb, the former also,] *Any prop,* or *support,* of a thing: (T, Msb:) particularly, *a pole of a* [*tent of the kind called*] خِبَآء. (T.) ___ The إِيوَان of the لِجَام [is The *headstall of the bridle;* and] has for its pl. إِيوَانَاتٌ. (T, K.)

مَؤُونَةٌ : see 1, and see art. مأن.

اوه

1 **اوقه** and 2: see 5.

5 **تأوّه** ; (S, Mgh, Msb, K;) and أوّه , (S, Mgh, K,) inf. n. تأْوِيةٌ; (S, K;) and آه , inf. n. أَوْهٌ; (K;) *He said* آه or أَوْه &c. [i. e. *Ah!* or *alas!*]; (S, Mgh, K;) *he moaned;* or *uttered a moan*, or *moaning*, or *prolonged voice of complaint;* (S, TA;) *i. q.* تَوَجَّعَ. (Msb.)

آه , (Az, S, Msb, K, &c.,) as also آه, (IAmb, K,) and آهًا, and آهَةً , (TA,) and أَوْه , (S, Msb, K,) and أَوَه , (ISd, K,) and أَوُه , (K,) and أَوَّهَ , (S,) or أَوِّه , (K,) and أَوَّهْ , (Hr, Mgh, Msb, K,) so in some copies of the S, but in a copy in the author's handwriting آوَّهْ , there said to be with medd, and with teshdeed and fet-h to the و, and with the ه quiescent, (TA,) [or,] accord. to Aboo- Tálib, آوَّهْ, with medd, thus pronounced by the vulgar, is wrong, (T in art. او,) and أَوَّاه , and أَوُّوه , [in both of which, and in some other forms which follow, it is doubtful whether the ه be quiescent or movent, and if movent, with what vowel,] (TA,) and آووه , (K, TA,) or أُووه , but said by ISd to be with medd, and mentioned by AHát as heard from the Arabs, (TA,) and أَوَتَاه , (K, TA,) or أَوَتَاه , (CK,) or أَوَّتَاه , and آوَّتَاه , (S, [in one copy of which the ه is marked as quiescent,]) and آوَيَّاه , (K, TA,) with medd, (TA,) or أَوِيَّاه , (CK,) and أَوِّ (S, Msb, K,) and آوِ, and آوٍ, (K, TA,) and واهًا, and هَاهٌ or هَاهُ, (TA,) [*Ah!* or *alas!*] a word imitative of the voice, cry, or exclamation, of the مُتَأَوِّه; (Az and TA in explanation of آه;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Msb, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after أَوَّهْ or آوَّهْ:) sometimes, also, a man says آه from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] آهًا is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzeh is originally و: but IAth says, آهًا is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as واهًا is used in relation to good: (TA in art. اه:) and آوَّهْ and آوِ and آوٍ are cries uttered to horses, to make them

return. (ISh and TA in art. اوى. See 2 in that art. in the present work.) You say, آه مِنْ كَذَا [*Ah*, or *alas, on account of*, or *for, such a thing!*]; (S, Msb;) and in like manner, أَوْه [&c.], followed by مِنْ, and by لِ, (S, TA,) and by عَلَى. (TA.) [See also أَوِّ in art. او.]

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آهَةٌ a subst. from تَأَوَّهَ; occurring in the saying of El-Muthakkib El-'Abdee,

* إِذَا مَاقُمْتُ أَرْحَلُهَا بِلَيْلٍ *
* تَأَوَّهُ آهَةَ الرَّجُلِ الحَزِينِ *

[*When I arise to saddle her, by night, she moans with the moaning of the sorrowful man*]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوُّه: (TA:) but some recite the verse differently, saying, أَهَّةَ, from أَهَّ meaning تَوَجَّعَ: (S:) and some say, تَهَوَّهُ هَاهَةً. (TA.) And hence the saying, in imprecating evil on a man, آهَةً لَكَ [May God cause *moaning to thee!*], and أَوَّةً لَكَ, with the هـ suppressed, and with teshdeed to the و. (S.) [See also أَوَّةٌ in art. او.] And see آه above. [Also] *Measles:* thus in the phrase, used in imprecating evil on a man, آهَةً وَمَاهَةً [May God cause] *measles and small-pox* [to befall thee]! (K, * TA,) mentioned by Lh on the authority of Aboo-Khálid. (TA.)

أَوْه and أَوْهَا and أَوْهُ and أَوِّه &c.: see آه.

أَوَّاهٌ A man *often saying Ah!* or *alas!* or *often moaning:* (Mgh:) or one *who says Ah!* or *alas! from a motive of affection*, or *pity*, or *compassion*, and *fear:* or *mourning*, or *sorrowing, much*, or *often:* (TA:) or *compassionate; tender-hearted:* or *often praying*, or *frequent in prayer:* (K, * TA:) or one *who celebrates the praises of God*, or *praises Him greatly*, or *glorifies Him:* or *who praises much*, or *often:* or *who abases himself*, or *addresses himself with earnest supplication*, [*to God*], *confident of his prayer's being*

answered: (TA:) or one *having certain knowledge* (K, TA) *of his prayer's being answered:* (TA:) or *inviting much,* or *often, to what is good:* (TA:) or *skilled in the law:* or *a believer;* so in the Abyssinian language: (K:) occurring in the Kur [ix. 115 and xi. 77]. (TA.) See also آه.

أَوُوه , or آوُوه, and أَوُّوه: see آه.

أَوَتَاه , or أَوَتَاه, or أَوَّتَاه, and آوَّتَاه: see آه.

أَوِيَّاه , or آوِيَّاه: see آه.

مُتَأَوِّه [*Saying Ah!* &c.: (see the verb:) and] *abasing himself;* or *addressing himself with earnest supplication* [*to God*]. (TA.) [See also أَوَّاه.]

اوى

1 **أَوَى إِلَيْهِ** , (T, S, M, Mgh, Msb, K,) and أَوَاهُ, (M, Msb, K,) aor. يَأْوِى, (T, S, Msb,) imperative اِيوِ (T,) inf. n. أُوِىٌّ, (T, S, M, Mgh, Msb, K,) with damm, (K,) of the measure فُعُولٌ, [originally أُوُوىٌ,] (S,) and إِوِىٌّ, (Fr, M, K,) with kesr, (K,) and إِوَآءٌ; (S;) and أَوَى اليه, (M, K,) inf. n. تَأْوِيَةٌ; (K;) and تَأَوَّى ; (M, K;) and ٱتَّأْوَى , (thus [more commonly ائتوى] accord. to a copy of the M,) or ٱتَّوَى , (K,) like ٱتَّخَذَ, (TK,) and ايتوى , (M, K,) both of the measure افتعل; (TA;) and آوَى is used by some in the same sense, but rejected, in this sense, by several; (Msb;) the pronoun relating to a place of abode; (T, S, M, Msb, K;) *He betook himself to it*, or *repaired to it, for lodging, covert*, or *refuge;* (Mgh;) and [simply] *he got him* or *got himself, betook himself, repaired*, or *resorted, to it;* (T, Mgh;) *he returned to it;* (M;) *he took up his abode in it; he lodged*, or *abode*, or *dwelt, in it*. (Msb, K.) Hence, in the Kur [xi. 45], سَآوِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ المَآءِ [*I will betake myself for refuge to a mountain that shall preserve me from the water*]. (S.) الأُوِىُّ properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

* بِصَبُوحٍ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ *
* بِمُوَتَّرٍ تَأْتَى لَهُ إِبْهَامُهَا *

[*With a morning-potation of clear wine* (خَمْرٍ being understood), *and a female singer's straining* of her chords, *with a stringed instrument to which her thumb returns* after the straining], he means تَأَتَّوَى لَهُ, of the measure تَفَتْعَلُ, from أَوَيْتُ إِلَيْهِ signifying عُدْتُ; the و being changed into ا [written ى], and the ى, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. أَوَى.]) اول, aor. as above, inf. n. أُوِىٌّ, also signifies *He turned away:* and hence, [it is said,] إِذْ أَوَى الفِتْيَةُ إِلَى الكَهْفِ [*When the young men turned away to the cave:* though the verb may be here well rendered *betook themselves for refuge*]. (Har p. 246.) You say also, أَوَيْتُ إِلَى فُلَانٍ, (A'Obeyd, T,) or لَهُ, (as afterwards written in a copy of the T,) [*I betook myself to such a one*, or *repaired to him, for lodging,*

covert, or *refuge;* or] *I joined myself, got myself, betook myself, repaired*, or *resorted, to such a one:* and accord. to AHeyth, أَوَيْتُ فُلَانًا signifies the same; but he did not know أَوَيْتُ to be syn. with آوَيْتُ as explained below. (T.) And أَوَى إِلَى ٱللّٰهِ *He returned unto God.* (TA, from a trad.) ___ أَوَى said of a wound: see 5. See also 4, in seven places. أَوَى لَهُ, (T, S, M, Mgh, K,) like رَوَى, (K, TA,) but it would have been more explicit if the author of the K had said like رَمَى, (TA,) [as is shown by the false reading in the CK, أَوِى لَهُ كَرَوِىَ,] aor. يَأْوِى, (T, S, Mgh,) inf. n. أَوْيَةٌ (S, K) and إِيَّةٌ, (S, Mgh, K,) with kesr, (TA,) [originally إِوْيَةٌ,] the و being changed into ى because of the kesreh before it, (S,) or because combined with ى and preceded by sukoon [a mistake for kesreh], (IB as cited in the TA,) [in a copy of the T written اَيَّة, and in a copy of the M and in the CK اَيَّة,] and مَأْوِيَةٌ, (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with tesh-deed,] and مَأْوَاةٌ, (S, M, K,) *He compassionated him; felt compassion*, or *pity, for him;* (T, S, M, Mgh, K;) as also ائتوى , (T, K,) of the measure افتعل. (TA.) In using the imperative form, you say, اِوِ لَهُ, [unless this be a mistranscription for اِيوِ لَهُ,] meaning *Be thou compassionate to him.* (T, TA.)

2 **اَوَّى** see 1, first sentence: and see 4. أَوَّيْتُ بِالْخَيْلِ (ISh, T) [*I drew together the horses:* this meaning seems to be indicated in the T, by the context: or] *I called out to the horses* آوِّهْ, *in order that they should return at hearing my voice:* (ISh:) and in like manner one says to them آوِ or آوٍ; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes آى, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.]

4 **آوَاهُ** , (T, S, M, Mgh, Msb, K,) inf. n. إِيوَآءٌ; (T, S, Mgh;) and أَوَّاهُ ; (K;) and أَوَاهُ ; (T, S, M, Mgh, Msb, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Msb;) both given on the authority of AZ, (S,) and of A'Obeyd, accord. to whom you say, أَوَيْتُ إِلَيْهِ, with the short ا only; (T, M;) *He*, or *it, gave him*, or *afforded him, lodging, covert*, or *refuge; harboured him; sheltered him; protected him;* (Mgh;) *he lodged him*, or *lodged him with himself; made him his guest;* or *gave him refuge* or *asylum*, absolutely, or *with himself;* syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ. (T, S, TA.) You say also, أَوَيْتُ الرَّجُلَ إِلَىَّ and آوَيْتُهُ [*I took the man to me to lodge, to be my guest*, or *to give him refuge* or *asylum*]. (M.) And آوَاهُ سَقْفٌ [*A roof shel-tered him*]. (Mgh.) And أَوَيْتُ الإِبِلَ and آوَيْتُهَا [*I lodged the camels in*

their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الحمدُ للهِ الّذى كَفَانَا وآوَانَا i. e. [*Praise be to God who hath sufficed us and*] *hath brought us to a place of abode for us*, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed أَوَيْتُ as syn. with آوَيْتُ; but it is correct. (T.) It is said in a form of divorce, لَا يَأْوِينِى وإِيَّاكَ بَيْتٌ [*A house*, or *tent*, *shall not lodge*, or *comprise*, *me with thee*]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِى الضَّالَّةَ إِلَّا ضَالٌّ [*No one will harbour the stray beast but a person straying from the right course of conduct*]. (T, Mgh.) And his saying, لَا قَطْعَ فِى ثَمَرٍ حَتَّى يَأْوِيَه الجَرِينُ i. e. [*There shall be no cutting off* of the hand *in the case of* stealing *fruit*] *unless the place where the fruit is dried contain it* [at the time of the stealing thereof]. (TA.) ___ Hence, إِيوَآءُ خَشَبِ الفَحْمِ *The throwing of dust*, or *earth*, *upon the wood of which charcoal is made*, *and covering it therewith*. (Mgh.) See also 1, first sentence.

5 **تَأَوَّى** see 1, first sentence. ___ تَأَوَّتِ الطَّيْرُ *The birds collected*, or *flocked*, *together;* (Lth, T, S, M, K;) as also تَآوَتْ: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الخَيْلُ *The horses drew*, or *gathered*, *themselves together:* and تأوّى النَّاسُ *The men did so*. (T.) You say also, of a wound, تآوى, and أَوَى, meaning *It drew together*, *for healing;* and so تآزى, and أَزَى: so in the Nawádir el-Aaráb. (T.) One may also say, يتأَوَّى, without saying it with ه, [i. e. يتأَوَّوه,] meaning *He says* أَوْه. (Fr and T in art. او.) [See also 2; and see art. اوه.]

6 **تَاوَى** see 5, in two places.

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8 **ٱأْتَوَى**, or ائتوى, or ٱتَّوَى, and ايتوى, and تَأْتَى for تَأْتَوَى: see 1, first part of the paragraph, in four places. See also the last sentence but one of the same paragraph.

10 **ٱسْتَأْوَيْتُه** *I asked him*, or *desired him*, *to compassionate me*, or *have mercy on me;* syn. ٱسْتَرْحَمْتُه. (T.) A poet

(namely, Dhu-r-Rummeh, TA) says,

* وَلَوْ أَنَّنِى ٱسْتَأْوَيْتُهُ مَا أَوَى لِيَا *

[*And if I had asked him*, or *desired him*, *to compassionate me*, *he would not have compassionated me*]. (T, S.)

أُوَيَّةٌ dim. of آءٌ: see the letter ا.

آوٍ or آوٍ: see 2. آوٍ [the part. n. of 1] has for its pl. أُوِىٌّ [like one of the inf. ns. of 1]. (T, S.) The latter is applied to birds, signifying *Collecting*, or *flocking*, *together;* (T, S, M, * K; *) syn. مُتَأَوِّيَةٌ (Lth, T) and مُتَأَوِّيَاتٌ. (Lth, T, S, M, K.)

ابْنُ آوَى, a determinate noun, (S, M,) [*The jackal;* vulgarly called in the present day وَاوِى;] *a certain small beast*, (M, K,) *called in Persian* شَغَالْ, (S,) or *in that language* [or *in Turkish*] چَقَالْ: (TA:) it has been said to be *the offspring of the wolf;* but is well known to be not of the wolf-kind: (Msb;) آوَى is inseparable from ابن: (M:) it is imperfectly decl., (T, S, Msb,) being of the measure أَفْعَلُ, (S,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb : (Msb :) the pl. is بَنَاتُ آوَى, (T, S, Msb, K,) though applying to males [as well as females], like بَنَاتُ أَعْوَجَ and بَنَاتُ لَبُونٍ. (AHeyth, T.)

آوِىٌّ and أَوَوِىٌّ, said to be rel. ns. of آيَةٌ; which see, in, art. اى.

آيَةٌ, said by some to be originally أَوَيَةٌ:see art. ا ى.

مَأْوًى (S, M, Msb, K) and مَأْوٍ and مَأْوَاةٌ (M, K [but respecting these two forms see what follows]) nouns of place from the first of the verbs in this art.; (M, K;) [*A place to which one betakes himself*, or *repairs*, *for lodging*, *covert*, or *refuge; a refuge; an asylum; a place of resort;* (see 1;)] *any place to which a thing betakes itself*, &c., (يَأْوِى إِلَيْهِ,) *by night or. by day;* (S;) the *lodging-place*, or *abode*, of any animal; the *nightly resting-place* of sheep or goats; (Msb;)

and of camels: (Idem in art. روح مَأْوٍ is used peculiarly in relation to camels: (S;) مَأْوِى الإِبِلِ being a dial. var. of مَأْوَى الإِبِلِ, but anomalous, (Fr, T, S, Msb,) and the only instance of the kind except مَأْقِى العَيْنِ: (Fr, T, M: [but see art. مأوى:]) مأق and مُؤْق and مَأْق are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for مَأْوَى الإِبِلِ, the word مَأْوَاة . (T.) جَنَّةُ المَأْوَى, in the Kur [liii. 15], is said to mean *The paradise to which repair the souls of the martyrs*, (M, Bd, Jel, TA,) or *the pious*, (Bd, Jel,) or *the angels:* (Jel:) or *that in which the night is passed.* (TA.)

مَأْوٍ : see مَأْوًى, in four places.

مَأْوَاةٌ : see مَأْوًى, in four places.

مَاوِيَّةٌ : see art. موه.

مُتَأَوِّيَةٌ : see آوٍ.

2 **أَيَّا آيَةً** , [inf. n., by rule, as below,] *He put*, or *set*, *a sign*, *token*, or *mark*, *by which a person or thing might be known.* (M.) أَيَّا بِالإِبِلِ, (inf. n. تَأْيِيَةٌ, Lth, T,) *He chid the camels, saying to them* أَيَايَا, (Lth, T, M, and K in art. أَيَا,) or أَيَايَهْ, (M,) or يَايَا, (K,) or يَايَهْ. (M, K.)

5 **تأيّا** , as a trans. verb: see 6. *He paused, stopped, stayed, remained,* or *tarried,* (T, S, M, K, *) بِالمَكَانِ *in the place;* (M, K; * [in the latter explained by تَلَبَّثَ عَلَيْهِ; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the K,) running thus; تَأَيَّا بِالمَكَانِ تَلَبَّثَ وَتَمَكَّثَ وَتَأَيَّا عَلَيْهِ ٱنْصَرَفَ فِى تُؤَدَةٍ;]) and *confined, restricted, limited, restrained,* or *withheld, himself.* (T.) In the sense of its inf. n., [by rule تَأًى, originally تَأَيُّى,] they said تَأَيَّةٌ , or تِئِيَّةٌ or تَئِيَّةٌ; [thus differently written in different places in copies of the T and S;] as in the ex. لَيْسَ مَنْزِلُكُمْ بِدَارِ تَأَيَّةٍ or تِئِيَّةٍ, (IAar, T,) or لَيْسَ مَنْزِلُكُمْ هٰذَا بِمَنْزِلِ تَأَيَّةٍ or تِئِيَّةٍ, (S,) i. e. *Your abode,* or *this your abode, is not an abode of tarriance and confinement.* (IAar, T, S.) ___ *He expected,* or *waited for, a thing:* (Lth, T:) and *he acted with moderation, gently, deliberately,* or *leisurely; without haste;* or *with gravity, staidness, sedateness,* or *calmness;* (Lth, T, K;) فِى الأَمْرِ *in the affair;* inf. n. تَأًى. (Lth, T.) تَأَيَّيْتُ عَلَيْهِ, in a verse of Lebeed, means *I acted with moderation,* &c., as above, *and paused, stopped, stayed, remained,* or *tarried, upon him,* i. e., upon my horse: (T:) or *I remained firm upon him:* (TA, as on the authority of Az:) but it is explained by Lth as meaning *I turned away,* or *back, deliberately,* or *leisurely, upon him.* (T: and the like is said in the M.)

6 **تَآيِيتُهُ** , (T, S, M, * K,) and تَأَيَّيْتُهُ , (S, K,) *I directed my course,* or *aim, to,* or *towards,* (T, S, M, * K,) *his* آيَةَ, (S, M,) i. e., (M,) *his* شَخْصَ [or *body,* or *corporeal form* or *figure* or *substance, seen from a distance;* or *person*]. (T, M, K.) The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter:

* اَلْحُصْنُ أَوْلَى لَوْ تَآيَيْتِه *

* مِنْ حَثْيِكِ التُّرْبَ عَلَى الرَّاكِبِ *

[*Modest behaviour were more proper, if thou directedst thy course towards his person, than thy throwing dust upon the rider*]: (S, TA: [in two copies of the former of which, for أَوْلَى, I find أَدْنَى:]) said by a woman to her daughter, on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

أَىْ a vocative particle, (S, M, Mughnee, K,) addressed to the near, (S, K,) not to the distant: (S:) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, أَىْ زَيْدُ أَقْبِلْ [*O Zeyd, advance:* or, if it may be used in addressing one who is distant, *ho there, soho,* or *holla:* and if used in addressing one who is between near and distant, *ho,* or *what ho*]: (S:) and أَىْ رَبِّ [*O my Lord*]; occurring in a trad.: and sometimes it is pronounced آىْ . (Mughnee.) Also an explicative particle. (S, M, Mughnee, K.) You say, أَىْ كَذَا in the sense of يُرِيدُ كَذَا [*He means such a thing,* or يَعْنِى كَذَا, which has the same signification; or أُرِيدُ, or أَعْنِى, *I mean;* or the like; for all of which, we may say, *meaning;* or *that is*]; (S;) as in عِنْدِى عَسْجَدٌ أَىْ ذَهَبٌ [*I have* عَسْجَد, *that is,* (I have) ذَهَب, or *gold*]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it, and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, جَآءَنِى أَخُوكَ أَىْ زَيْدٌ [*Thy brother came to me; that is, Zeyd*]; and you may say, أَىْ زَيْدًا [*I mean Zeyd*]: and رَأَيْتُ أَخَاكَ أَىْ زَيْدًا [*I saw thy brother; I mean,* or *that is, Zeyd*]; and you may say, أَىْ زَيْدٌ [*that is, Zeyd*]: and مَرَرْتُ بِأَخِيكَ أَىْ زَيْدٍ [*I passed by thy brother; that is,* by *Zeyd*]; and you may say, أَىْ زَيْدًا [*I mean, Zeyd*]; and أَىْ زَيْدٌ [*that is, Zeyd*]. (T, TA.) When it occurs after تَقُولُ, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, تَقُولُ اسْتَكْتَمْتُهُ الحَدِيثَ أَىْ سَأَلْتُهُ كِتْمَانَهُ [*Thou sayest,* استكتمته

الحديث, *meaning* سألته كتمانه *I asked of him the concealment of it*, namely, the discourse, or story; and so when تَقُولُ is understood, as is often, or generally, the case in lexicons]; with damm to the ت: but if you put إِذَا in the place of أَىْ, you say, إِذَا سَأَلْتَهُ, with fet-h, because أَذَا is an adverbial noun relating to تَقُولُ. (Mughnee.) See also أَىٌّ, near the beginning of the paragraph, in three places.

إِىْ is a particle denoting a reply, meaning نَعَمْ [*Yes*, or *yea*]; importing acknowledgment of the truth of an enunciation; and the making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such sayings as Zeyd stood and Did Zeyd stand.? and Beat thou Zeyd, and the like; as does نَعَمْ: Ibn-El-Hájib asserts that it occurs only after an interrogation; as in the

saying [in the Kur x. 54], وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِىْ وَرَبِّى [*And they will ask thee to inform them*, saying, *Is it true? Say, Yea, by my Lord!*]: but accord. to all, it does not occur otherwise than before an oath: and when one says, إِىْ وَٱللّٰهِ [*Yea, by God!*], and then drops the و the ى may be quiescent, and with fet-h, and elided; [so that you say, إِىْ ٱللّٰهِ, and إِىَ ٱللّٰهِ, and إِىَّ ٱللّٰهِ;] in the first of which cases, two quiescent letters occur together, irregularly. (Mughnee.) Lth says, إِىْ is an oath, as in إِىْ وَرَبِّى meaning, says Zj, نَعَمْ وَرَبِّى: IAar is also related to have said the like; and this is the correct explanation. (T.) [J says,] It is a word preceding an oath, meaning بَلَى [q. v.]; as in إِىْ وَرَبِّى and إِىْ وَٱللّٰهِ. (S.) [ISd and F say,] It is syn. with نَعَمْ, and is conjoined with an oath: and one says also هِىْ. (M, K.)

أَىٌّ is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, S, M, Mughnee, K,) relating to intellectual beings and to non-intellectual things; [meaning *Who? which?* and *what?*] (S, M, K;) and as such, it is a decl. noun: (S:) it is said in the K to be a particle; (MF;) and so in the M; (TA;) but this is wrong: (MF:) and it is added in the K that it is indecl.; (MF;) and it is said to be so in the M, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a

conjunct noun [like الَّذى], or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, أَيُّهُمْ أَخُوكَ [*Who*, or *which, of them, is thy brother?*]. (S.) Another ex. is the saying [in the Kur vii. 184, and last verse of lxxvii.], فَبِأَىِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ [*And in what announcement, after it, will they believe?*]. (Mughnee.) Sometimes it is without teshdeed; as in the saying (of El-Farezdak, M),

* تَنَظَّرْتُ نَصْرًا وَالسِّمَاكَيْنِ أَيُّهُمَا *

* عَلَىَّ مِنَ الغَيْثِ ٱسْتَهَلَّتْ مَوَاطِرُهْ *

[*I looked for rain*, or *aid from the clouds, and the two Simáks* (stars so called). *Of which of them two did the rains pour vehemently upon me from the clouds?*]: (M, Mughnee, K: * [in the last of which, only the former hemistich is given, with نَسْرًا (meaning the star or asterism so called) instead of نَصْرًا:]) so by poetic licence: (M:) IJ says that for this reason the poet has elided the second ى, but should have restored the first ى to و, because it is originally و. (TA. [But this assertion, respecting the first ى, I regard as improbable.]) أَيْمَ , also, is a contraction of أَىُّ مَا, meaning أَىُّ شَىْءٍ: so in the saying, أَيْمَ هُوَ يَا فُلَانُ [*What thing is it, O such a one?*]: and أَيْمَ تَقُولُ [*What thing sayest thou?*]. (TA in art. ايم.) In like manner, also, أَيْشَ is used as a contraction of أَىُّ شَىْءٍ. (Ks, TA in art. جرم.) A poet speaks of his companions as being بِأَىَ وَأَيْنَمَا; making أَىّ the name of the quarter (جِهَة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M. [See أَيْنٌ; under which head two other readings are given; and where it is said that the verse in which this occurs is by Homeyd Ibn-Thowr.]) أَىّ is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnee.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (S.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the Kur [xviii. 11], لِنَعْلَمَ أَىُّ الحِزْبَيْنِ أَحْصَى [*That we might know which of the two parties was able to compute*]; and in the same [xxvi. last verse], وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوا أَىَّ مُنْقَلَبٍ يَنْقَلِبُونَ [*And they who have acted*

wrongly shall know with what a translating they shall be translated]: (Fr, * Th, Mbr, T, S: *) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet,

* تَصيحُ بنا حَنيفَةُ إذْ رأَتْنا *
* وأَيَّ الأَرْضِ تَذْهَبُ للصِّياحِ *

[*Haneefeh* (the tribe so named) *shout to us when they see us. And to what* place *of the earth*, or *land, will they go for the shouting?*], أَىّ is in the accus. case because the prep. إِلَى is suppressed before it. (S.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say أَىٌّ, and in the dual أَيَّانِ, and in the pl. أَيُّونَ; and they make it fem., saying أَيَّةٌ, and [in the dual] أَيَّتَانِ, and [in the pl.] أَيَّاتٌ: but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying أَىُّ الرَّجُلَيْنِ [*Who*, or *which, of the two men?*], and أَىُّ المرأَتَيْنِ [*Who*, or *which, of the two women?*], and أَىُّ الرِّجالِ [*Who*, or *which, of the men?*], and أَىُّ النِّسآءِ [*Who*, or *which, of the women?*]: and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying أَيُّهُما and أَيَّتُهُما [*Who*, or *which, of them two?*], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said أَيُّهُنَّ [*Who*, or *which, of them?* referring to women], meaning أَيَّتُهُنَّ. (M.) It is said in the Kur [xxxi. last verse], وَما تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ [*And a person knoweth not in what land he will die*]: (S:) but some read بِأَيَّةِ أَرْضٍ; and Sb compares this fem. form to كُلَّتُهُنَّ. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, أَىّ is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some,] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to him who says, جآءنى رجلٌ [A man came to me], you say, [accord. to the authorities alluded to above,] أَىٌّ [*Who?*]; and to him who says, رأَيْتُ رجلاً [I saw a man], أَيًّا [*Whom?*]; and to him who says, مررتُ برجلٍ [I passed by a man], أَىٍّ [*Whom?*]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as أَىُّ يا فَتَى [*Who, O young man?*], and أَيًّا يا فَتَى [*Whom, O young man?*], and أَىٍّ يا فَتَى [*Whom, O young man?*]: and in

the case of the fem. you say, أَيَّةٌ and أَيَّةً and أَيَّةٍ [in the nom. and accus. and gen. respectively]; and in the dual, أَيَّانِ and أَيَّتَانِ in the nom. case [masc. and fem. respectively], and أَيَّيْنِ and أَيَّتَيْنِ in the accus. and gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] أَيُّونَ and أَيَّاتٌ in the nom. case, and أَيِّينَ and أَيَّاتٍ in the accus. and gen. cases. (I' Ak p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnee: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the S, أَىّ is made to conform with indeterminate nouns significant of intellectual beings and of nonintellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a caseending like that of the noun respecting which it demands positive information; so that when it is said to you, مَرَّ بِى رَجُلٌ [A man passed by me], you say, أَىٌّ يَا فَتَى [*Who, O young man?*], thus giving it a case-ending [like that of رَجُلٌ] when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed الرَّوْمُ, saying أَىُّ, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, رَأَيْتُ رَجُلًا [I saw a man], you say, أَيًّا يَافَتَى [*Whom, O young man?*], giving it a case-ending [like that of رَجُلًا], with tenween, when it is [thus] in connexion with a following word; and you pause upon the ا, saying أَيًّا; and when one says, مَرَرْتُ بِرَجُلٍ [I passed by a man], you say, أَىٍّ يَافَتَى [*Whom, O young man?* in a case of connexion with a following word; and أَىِّ in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only أَىّْ, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the S, you say in the cases of the dual and pl. and fem. like as we have said respecting مَنْ: when one says, جَآءَنِى رِجَالٌ [Men came to me], you say, أَيُّونْ [*Who?*], with the ن quiescent; and أَيِينْ in the accus. and gen.: but IB says, the correct

mode is to say, أَيُّونَ and أَيِّنَ, with fet-h to the ن in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent ن being allowable only in the case of a pause, and with respect to مَنْ, for you say مَنُونْ and مَنِينْ with the quiescent ن only: it is then added in the S, you say, also, أَيَّهْ [*Who?* and *whom?*] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, أَيَّةً يَا هٰذَا [*Whom, O thou?* in the sing.], and أَيَّاتٍ [in the pl.; and in like manner, أَيَّةٌ in the nom. sing., and أَيَّةٍ in the gen. sing.; and أَيَّاتٌ in the nom. pl., and أَيَّاتٍ in the gen. pl.]: but when the interrogation refers to a determinate noun, أَىٌّ is in the nom. case (with refa) only. (TA.) [See also أَيَّانَ, below.] ___ [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.] ___ It also denotes a condition; (T, S, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (S.) So in the saying, أَيُّهُمْ يُكْرِمْنِى أُكْرِمْهُ [*Whichever of them treats me with honour, I will treat him with honour*]. (S.) So, too, in the saying [in the Kur xvii. 110], أَيًّا مَا تَدْعُوا فَلَهُ الأَسْمَآءُ الحُسْنَى [*Whichever ye call* Him, *He hath the best names*]. (T, * Mughnee.) And in the saying [in the same, xxviii. 28], أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَىَّ [*Whichever of the two terms I fulfil, there shall be no wrongdoing to me*]. (Mughnee.) One says also, صَحِبَهُ ٱللّٰهُ أَيًّا مَا تَوَجَّهَ, meaning أَيْنَمَا تَوَجَّهَ [*May God accompany him wherever he goeth*]. (AZ, T.) And Zuheyr uses the expression أَيَّةً سَلَكُوا for أَيَّةَ وِجْهَةٍ سَلَكُوا [*Whatever tract they travelled*, or *travel*]. (T.) The saying, أَبِى وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ ٱللّٰهُ [*Whichever of me and thee be evil, may God abase him !*] was explained by Kh to Sb as meaning أَيُّنَا كَانَ شَرًّا [*whichever of us two be evil*]; and as being like the saying, أَخْزَى ٱللّٰهُ الكَاذِبَ مِنِّى وَمِنْكَ, meaning مِنَّا. (M. [And in a similar manner, the former clause of that saying, occurring in a verse, with مَا after أَبِى, is said in the T to have been explained by Kh to Sb.]) ___ It is also a conjunct noun; (Mughnee;) [i. e.] it is sometimes used in the manner of الَّذِى, and therefore requires a complement; as in the saying, أَيُّهُمْ فِى الدَّارِ أَخُوكَ [*He, of them, who is in the house is thy brother*]: (S:) [i. e.] it is syn. with الَّذِى. (M, Mughnee.) So in the saying [in the Kur xix. 70], ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا [*Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate*]: so says Sb: but the Koofees and a number of the Basrees

disagree with him, holding that the conjunct noun أَىّ is always decl., like the conditional and the interrogative: Zj says, It has not appeared to me that Sb has erred except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is a prefixed noun? and El-Jarmee says, I have gone forth from El-Basrah, and have not heard, from my leaving the Khandak to Mekkeh, any one say, لَأَضْرِبَنَّ أَيُّهُمْ قَائِمٌ [as meaning *I will assuredly beat him, of them, who is standing*], with damm: these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and اشد is an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, *we will assuredly draw forth those of whom it will be said, Which of them is most* &c.? and Yoo says that it is the proposition [ايهم &c.], and that the verb is suspended from governing, as in the instance in the Kur xviii. 11, cited above: and Ks and Akh say that it is كلّ شيعة, that من is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundance of مِنْ is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, لَأَضْرِبَنَّ الفَاسِقُ, with refa, as meaning by implication I will assuredly beat him of whom it is said, He is the transgressor; and that the redundance of مِنْ in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Kur cited above (xix. 70) will be found in what here follows.]) [ISd states that] they said, لَأَضْرِبَنَّ أَيُّهُمْ أَفْضَلُ [*I will assuredly beat him, of them, who is most excellent*], and أَىٌّ أَفْضَلُ [*him who is most excel-lent*]; اىّ being indecl., accord. to Sb, and therefore the verb does not govern it [save as to the meaning]. (M.) And [that] you say, اضْرِبْ أَيُّهُمْ أَفْضَلُ [*Beat thou him, of them, who is most excellent*], and أَيَّهُمْ أَفْضَلُ [meaning the same, or *whichever of them*, &c.]; suppressing the relative هُوَ after ايّهم. (M in a later part of the same art.) Fr says that when أَىّ is governed by the verb before it, it has not the interrogative meaning; and you may say, لَأَضْرِبَنَّ أَيَّهُمْ يَقُولُ ذٰلِكَ [*I will assuredly beat him, of them*, or *whichever of them, says that*]: and he says that he who reads أَيَّهُمْ, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by لَنَنْزِعَنَّ. (T.) Ks says, you say, لَأَضْرِبَنَّ أَيَّهُمْ فِى الدَّارِ [*I will assuredly beat him, of them*, or *whichever of*

them, is in the house]; but you may not say, ضَرَبْتُ أَيَّهُمْ فِى الدَّارِ: thus he distinguishes between the actual occurrence and that which is expected. (S.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, مَرَرْتُ بِأَىٍّ مُعْجَبٍ لَكَ, like as one says, بِمَنْ مُعْجَبٍ لَكَ [*I passed by one pleasing to thee*]: but this has not been heard [from the Arabs]. (Mughnee.) ___ It also denotes perfection, or consummateness: and in this case it is an epithet applying to an indeterminate noun; as in زَيْدٌ رَجُلٌ أَىُّ رَجُلٍ [*Zeyd is a man; what a man!*], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in مَرَرْتُ بِعَبْدِ ٱللّٰهِ أَىَّ رَجُلٍ [*I passed by 'Abd-Allah; what a man was he!*]: (Mughnee:) and used in this sense, it is tropical. (Har p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, مَرَرْتُ بِرَجُلٍ أَىِّ رَجُلٍ and أَيِّمَا رَجُلٍ [*I passed by a man; what a man!*]; and مَرَرْتُ بِٱمْرَأَةٍ أَيَّةِ ٱمْرَأَةٍ [*I passed by a woman; what a woman!*], and بِٱمْرَأَتَيْنِ أَيَّتَمَا ٱمْرَأَتَيْنِ [*by two women; what two women!*]; and هٰذِهِ ٱمْرَأَةٌ أَيَّةُ ٱمْرَأَةٍ [*This is a woman; what a woman!*]: and أَيَّتُمَا ٱمْرَأَ أَيَّةُ ٱمْرَأَةٍ [*What two women!*]; ما being redundant: and in the case of a determinate noun, you say, هٰذَا زَيْدٌ أَيَّمَا رَجُلٍ [*This is Zeyd; what a man is he!*]; putting it in the accus. case as a denotative of state; and هٰذِهِ أَمَةُ ٱللّٰهِ أَيَّتَمَا جَارِيَةٍ [*This is the handmaid of God; what a girl*, or *young woman, is she!*]: you say, also, [in using an indeterminate noun,] أَىُّ ٱمْرَأَةٍ جَآءَتْكَ and جَآءَكَ, and أَيَّةُ ٱمْرَأَةٍ جَآءَتْكَ [*What a woman came to thee!*]; and مَرَرْتُ بِجَارِيَةٍ أَىِّ جَارِيَةٍ [*I passed by a girl*, or *young woman; what a girl*, or *young woman!*]; and جِئْتُكَ بِمُلَآءَةٍ أَىِّ مُلَآءَةٍ and أَيَّةِ مُلَآءَةٍ [*I brought thee a body-wrapper; what a body-wrapper!*]: all are allowable. (S.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel,

* بُثَيْنَ ٱلْزَمِى لَا إِنَّ لَا إِنْ لَزِمْتِهِ *
* عَلَى كَثْرَةِ الْوَاشِينَ أَىُّ مَعُونِ *

[*O Butheyneh*, (بُثَيْنَ being a curtailed form of بُثَيْنَةُ, a woman's name,) *adhere thou to No: verily No, if thou adhere*

to it, notwithstanding the numbers of the slanderers, what a help will it be!]: (S:) i. e., an excellent help will be thy saying No in repelling, or rebutting, the slanderers, though they be many. (TA in art. عون.) Fr gives as exs. of its use to denote wonder the sayings, أَىُّ رَجُلٍ زَيْدٌ [*What a man is Zeyd!*], and أَىُّ جَارِيَةٍ زَيْنَبُ [*What a girl*, or *young woman, is Zeyneb!*]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Kattál El-Kilábee says,

* وَلَمَّا رَأَيْتُ أَنَّنِى قَدْ قَتَلْتُهُ *

* نَدِمْتُ عَلَيْهِ أَىَّ سَاعَةِ مَنْدَمِ *

[*And when I saw that I had slain him, I repented of it; in what an hour*, or *time, of repentance!*]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: اىّ being here in

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the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ham p. 95.) ___ It also has كَ prefixed to it; and thus it becomes changed in signification so as to denote numerousness, being *syn. with the enunciative* كَمْ [*How many!*]; (S, K;) or *syn. with* رُبَّ [as meaning *many*]: (Sb, M:) [and sometimes it is syn. with the interrogative كَمْ, meaning *how many?* or *how much?* as will be shown below:] thus it is written كَأَىٍّ, (M,) or كَأَيِّنْ, (S, M, K,) its tenween being written نْ; (S, K;) and كَآءٍ, (M,) or [more commonly] كَائِنْ, (S, M, K, [in some copies of the S and K كَاينْ,]) like كَاعِنْ, (S,) said by IJ, on the authority of Aboo-'Alee, to be formed from كَأَيِّنْ, by putting the double ى before the ء, after the manner of the transposition in قَسِىٌّ and a number of other words, so that it becomes كَيَّأٍ [or كَيَّئِنْ], then suppressing the second ى, as is done in مَيِّتٌ and هَيِّنٌ and لَيِّنٌ, so that it becomes كَىْءٍ [or كَىْءِنْ], and then changing the [remaining] ى into ا, as in [طَيْئِىٌّ, which becomes] طَادِىٌّ, and in [حَيْرِىٌّ, which becomes] حَارِىٌّ, so that it becomes كَآءٍ [or كَائِنْ]; (M;) and it has other dial. vars.; namely كَيْئِنْ [one of the intermediate forms between كَأَيِّنْ and كَائِنْ mentioned above];

(K; [in one copy of the K written كَيِّينْ, and so accord. to the TK;]) and كَأْى, (M, K,) of the measure of رَمْيٍ, and most probably formed by transposition from كَىْءٍ, mentioned above; (M;) and كَأٍ, of the measure of عَمٍ, (M, TA,) incorrectly written in the copies of the K كَاءٍ, i. e. like كَاعٍ, (TA,) formed by the suppression of ى in كَىْءٍ; a change not greater than that from أَيْمُنُ ٱللّٰهِ to مُ ٱللّٰهِ and مِ ٱللّٰهِ. (M.) You say, كَأَيِّنْ رَجُلًا لَقِيتُ [*How many a man have I met!* or *many a man* &c.], (S, K, *) putting the noun following كَأَيِّنْ in the accus. case as a specificative; (S;) and كَأَيِّنْ مِنْ رَجُلٍ لَقِيتُ; (S, K; *) and the introduction of مِنْ after كَأَيِّنْ is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, كَأَيِّنْ قَدْ أَتَانِى رَجُلًا [*How many a man has come to me!* or *many a man* &c.]. (Sb, M.) And بِكَأَيِّنْ تَبِيعُ هٰذَا الثَّوْبَ, i. e. بِكَمْ تَبِيعُ [*For how much wilt thou sell this garment*, or *piece of cloth?*]. (S.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making مِنْ to be implied, as is allowable with كَمْ: (M:) [so that you may say, بِكَأَيِّنْ دِرْهَمٍ ٱشْتَرَيْتَ هٰذَا *For how many a dirhem didst thou buy this?* for] it is allowable to make the noun that follows كَمْ to be governed in the gen. case by مِنْ implied, when كَمْ immediately follows a preposition; as in بِكَضْمِ دِرْهَمٍ ٱشْتَرَيْتَ هٰذَا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I 'Ak p. 317.) It always holds the first place in a proposition, like كَمْ. (Idem, next p.) ___ It is also a connective of the vocative يَا with the noun signifying the person or persons or thing called, when this noun has the article ال prefixed to it; (S, M, Mughnee, K;) and with a noun of indication, as ذَا; and with a conjunct noun having ال prefixed to it, as الَّذِى: (I 'Ak p. 268:) it is a noun formed for serving as such a connective; (M, K;) and has هَا affixed to it. (S, M, &c.) You say, يَا أَيُّهَا الرَّجُلُ [which seems to be best rendered *O thou man;* more agreeably with the original, *O thou, the man;* or, accord. to Akh, *O thou who art the man;* lit., *O he who is the man;* often written يَأَيُّهَا]; (T, S, M, Mughnee, K;) and يَاأَيُّهَا الرَّجُلَانِ [*O ye two men*]; and يَاأَيُّهَا الرِّجَالُ [*O ye men*]; (M;) and يَاأَيَّتُهَا المَرْأَةُ [*O thou woman*]; (S, M;) and يَا أَيَّتُهَا المَرْأَتَانِ [*O ye two women*]; and أَيَّتُهَا النِّسْوَةُ [*O ye women*]; and يَاأَيُّهَا المَرْأَةُ, and المَرْأَتَانِ, and النِّسْوَةُ; (M;) and يَاأَيُّهَا ذَا [*O thou, this* person or thing]; and يَا أَيُّهَا الَّذِى فَعَلَ كَذَا [*O thou who didst*, or *hast done, thus*]. (I 'Ak p. 267.) In the first of the exs. here given, أَىّ is a noun of vague signification, (Zj, T, S,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, S,) rendered determinate by the vocative [يا], (S,) indecl., with damm for its termination; (Zj, T, S;) and هَا is a particle employed to rouse

attention, or to give notice, a substitute for the noun to which أَىّ is in other cases prefixed; and الرَّجُلُ is a qualificative to أَىّ, (Zj, T, S,) wherefore it is in the nom. case. (S.) Akh asserts, [as we have indicated above,] that أَىّ is here the conjunct noun, and that the first member of its complement, namely the relative هُوَ, is suppressed; the meaning being, يَا مَنْ هُوَ الرَّجُلُ: but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that ما in the saying لَا سِيَّمَا زَيْدٌ is in like manner [virtually] in the nom. case [as a conjunct noun syn. with الَّذِى, and that the first member of its complement, namely هُوَ, an inchoative of which زَيْدٌ is the enunciative, is suppressed]. (Mughnee.) The putting of the qualificative of أَىّ in the accus. case, as in the saying يَا أَيُّهَا الرَّجُلَ أَقْبِلْ [*O thou man, advance*], is allowed (M, K) by El-Mázinee; but it is not known [as heard from the Arabs]. (M.) أَيُّهَا and أَيَّتُهَا are also used for the purpose of particularizing; [in which case they are not preceded by يا;] as when one says, أَمَّا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا الرَّجُلُ [*As for me, I will do thus*, or *such a thing, thou man*], meaning himself; and as in the saying of Kaab Ibn-Málik, related in a trad., فَتَخَلَّفْنَا أَيَّتُهَا الثَّلَاثَةُ [*And we remained behind*, or *held back, ye three*], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.)

أَيَا : see art. أَيًا. ايا: see the next paragraph.

إِيَا الشَّمْسِ , [the former word, when alone and indeterminate, perhaps (as when determinate) without tenween, for it is-explained (with its dial. vars.) in the S and K in باب الالف اللّينة, though it is also explained in some copies of the S in the present art.,] and أَيَاةُ الشمس, (T, S, M, Mgh, K,) and أَيَاةُ الشمس, (S, M, K,) and أَيَآءُ الشمس, (T, M, Mgh, K, and in a copy of the S,) with fet-h and medd, (T, Mgh, K, and so in a copy of the S,) *The light of the sun*, (S, M, Mgh, K,) and *its beauty:* (M, K:) or *its rays*, and *its light:* (T:) or, as some say, اياة الشمس signifies *the halo of the sun; that, with respect to the sun, which is like the* هَالَة *with respect to the moon;* i. e. *the* دَارَة *around the sun:* (S:) the pl. [of أَيَاةٌ] is أَيًا and إِيَآءٌ; [or rather the former is a coll. gen. n.;] like أَكَمٌ and إِكَامٌ in relation to أَكَمَةٌ. (M.) Tarafeh says, (T, S, Mgh,) describing the fore teeth (ثَغْر) of his beloved, (EM p. 62,)

* سَقَتْهُ إِيَاةُ الشَّمْسِ إِلَّا لِثَاتِهِ *

[*The light of the sun has shed its lustre upon them, except their gums*]. (T, S, Mgh.) ___ And hence, by way of comparison, (M,) إِيَا النَّبَاتِ, and أَيَاؤُهُ , (M, K,) and إِيَاتُهُ , and أَيَاتُهُ , (K,) *The beauty of herbage*, (M, K,) and *its blossoms*, (M,) and *brightness*, (K, TA,) *in its verdure and growth*. (TA.) أَيَا إِيَاهُ أَقْبَلْ: see أَيَا, in art. ايا.

أَيَآءٌ : see the next preceding paragraph, throughout.

أَيَاةٌ : se the next preceding paragraph, throughout.

إِيَاةٌ : see the next preceding paragraph, throughout.

أُيَيَّةٌ dim. of آءٌ: see the letter ا.

إِيَيَّةٌ dim. of آيَةٌ, q. v. (T.)

أَيَّا : see إِيَّا, in art. ايا.

إِيَّا : see art. ايا. [Az says,] I have not heard any derivation of إِيَّا; but I think, without being certain, that it is from تَآيِيتُهُ as explained above; as though it were a noun from that verb, of the measure فِعْلَى, like ذِكْرَى from ذَكَرْتُ; so that the meaning of إِيَّاكَ is *I direct myself*, or *my aim*, *to*, or *towards*, *thee*, and *thy person*. (T.)

أَيِّيٌّ [a rel. n. of أَيٌّ]. When you ask a man respecting his كُورَة [i. e. district, or city, or town], you say, الْأَيِّيُّ [*The person of what district*, &c., art thou?]; like as you say, in asking him respecting his قَبِيلَة [or tribe], الْمَنِيُّ [from مَنْ]: and you say also, أَيِّيٌّ أَنْتَ [*A person of what district*, &c., *art thou?*]; and مَنِيٌّ (T.) [See also مَنِيٌّ, in art. من.]

أَيَّانَ : see art. اين. Lth says that it is used in the manner of مَتَى; [signifying *When?*]; and that some say its ن is radical; others, that it is augmentative: (T:) IJ says, it must be from أَيٌّ, not from أَيْنَ, for two reasons: first, because أَيْنَ denotes place; and أَيَّانَ, time: and secondly, because nouns of the measure فَعَّال are few; and those of the measure فَعْلَان, many: so that if you

name a man أَيَّان, it is imperfectly decl.: and he adds, that أَىٌّ means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally أَىَّ أَوَانٍ [*at what time?*]. (T.) One says, of a stupid, or foolish, person, لَا يَعْرِفُ أَيَّانَ [*He knows not when*]. (IB.)

آى : see أَىْ: and see also 2 in art. ى. اوى: see what next follows, in two places.

آيَةٌ *A sign, token,* or *mark, by which a person or thing is known;* syn. عَلَامَةٌ (IAar, T, S, M, Msb, K) and أَمَارَةٌ: (M, K:) it properly signifies *any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect:* (Er-Rághib, TA:) it is of the measure فَعْلَةٌ, (M, K,) originally أَيَّةٌ; the [former] ى being changed to ا because the letter before it is with fet-h, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure فَعَلَةٌ, (M, K,) accord. to Kh; (M;) originally أَوَيَةٌ; (S;) [for, accord. to J and Fei,] Sb said that its medial radical letter is و, and that the final is ى, because words of this class are more common than those of which the medial and final radical letters are both ى; (S, Msb;) and the rel. n. is أَوَوِىٌّ: (S:) but IB says, Sb did not state that the medial radical letter of آيَةٌ is و, as J states; but he said that it is originally أَيَةٌ, and that the quiescent و is changed into ا; and he relates of Kh, that he allowed the rel. n. of آيَةٌ to be آئِىٌّ and آيِىٌّ and آوِىٌّ; but as to أَوَوِىٌّ, he says, I know not any one who has said it except J: (TA:) or it is of the measure فَاعِلَةٌ, (S, Msb, K,) originally آيِيَةٌ, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Msb:) the pl. is آيَاتٌ and آىٌ , (S, M, Msb, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. آيَآءُ: (M, K:) J says that one of its pls. is آيَاىٌ; [and we find the same also in some copies of the K;] but this is a mistake for آيَآءُ, which is pl. of آىٌ, not of آيَةٌ: (IB, TA:) and this pl., being of the measure أَفْعَالٌ, has

been adduced as evidence that the medial radical letter is ى, not و: (TA:) the dim. is إِيَيَّةٌ , [of the measure فُعَيْلَةٌ changed to فُعَيَلَةٌ because of the medial radical ى,] which, accord. to Fr, shows the opinion of Ks, that آيَةٌ is of the measure فَاعِلَةٌ rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure فُعَيْلَةٌ unless it is a proper name. (T.) They said, افْعَلْهُ بِآيَةِ كَذَا [*Do thou it at the sign of such a thing*]; like as you say, بِعَلَامَةِ كَذَا and بِأَمَارَةِ. (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are prefixed to verbs [as virtually governing the gen. case], (M, K, *) because of the nearness of its meaning to the meaning of *time:* (K:) as in the saying [of a poet],

* بِآيَةِ تُقْدِمُونَ الْخَيْلَ شُعْثًا *

[*At the sign of your urging forward the horses, unsmoothed in their coats,* or *not curried;* which means nearly the same as at the time of your urging &c.]. (M.) ___ *A sign* as meaning *an indication, an evidence,* or *a proof.* (TA.) ___ *A sign* as meaning *a miracle;* [and *a wonder;* for] آيَاتُ ٱللّٰهِ means *the wonders of God.* (TA.) ___ *An example,* or *a warning;* (Fr, T, M, Msb, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. آىٌ (M, K) and آيَاتٌ. (Fr, T.) ___ *A message,* or *communication sent from one person or party to another;* syn. رِسَالَةٌ. (TA.) ___ The *body,* or *corporeal form* or *figure* or *substance,* (S, M, K,) of a man, (S,) *which one sees from a distance;* [as being a kind of sign;] or *a person,* or *an individual;* syn. شَخْصٌ. (S, M, K.) ___ *A whole company* of people: as in the saying, خَرَجَ القَوْمُ بِآيَتِهِمْ *The people,* or *party, went forth with their whole company, not leaving behind them anything.* (AA, S, M.) ___ [Hence, accord. to some, *A verse* of the Kur-án; as being] *a collection of words* of the Book of God: (S:) or *a connected form of words* of the Kur-án *continued to its breaking off;* (K, TA;) accord. to Aboo-Bekr, so called because it is a sign of the breaking off: (TA:) or *a portion* of the Kur-án *after which a suspension of speech is approvable:* (Msb:) or *a portion* of the Kur-án *denoting any statute,* or *ordinance, of God, whether it be* [*what is generally termed*] *an* آيَةٌ, [i. e. *a verse,*] *or a chapter* (سُورَةٌ), *or*

an aggregate [*and distinct*] *portion of the latter.* (Er-Rághib, Kull, TA. *) [الآيَةَ, written after a quotation of a part of a verse of the Kur-án, means اقْرَأْ الآيَةَض *Read thou the verse.*]

آيَا : see أَيَا, in art. ايا.

آئِىٌّ and آيِىٌّ, accord. to Kh, rel. ns. of آيَةٌ, q. v. (IB.)

تَأَيَّةٌ , or تَإِيَّةٌ or تَئِيَّةٌ: see 5.

ايا

أَيَا a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like *O:* in the latter, like *ho there*, or *soho*, or *holla:*] you say, أَيَا زَيْدُ أَقْبِلْ [*O Zeyd, advance:* or *ho there*, or *soho*, or *holla*, &c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Hájib, in the Káfiyeh, and ElFakhr El-Járabardee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and هـ is substituted for its hemzeh; (M, K;) so that one says, هَيَا. (M.) AZ says, I have heard them say, أَيَا إِيَاهُ أَقْبِلْ. (T in بَابُ الأَلِفَاتِ.) [Accord. to the TA, (art. ا,) one says also آيَا.]

إِيَا الشَّمْسِ, and النَّبَاتِ; and إِيَاةٍ, and أَيَاةٍ, and أَيَّا: see art. اى.

إِيَّا (S, M, K, &c.) and أَيَّا, (M, K,) the latter form used by some, as related on the authority of Ktr; (M;) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say إِيَّانَا [*Thee*] and إِيَّاهُ [*him*] and إِيَّاىَ [*me*] (S, K) and إِيَّانَا [*us*, &c.]: (S:) and the hemzeh is changed into و, so that you say وِيَّاكَ (S, M, K *) and وَيَّاكَ; (Ktr, IJ, M, K; *) and sometimes into و, so that you say وِيَّاكَ [and app. وَيَّاكَ also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for وَإِيَّاكَ as meaning مَعَكَ; like as one says وَزَيْدًا, meaning مَعَ زَيْدٍ]: (K:) the ك and هـ and ى [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the ك in ذَلِكَ and أَرَأَيْتَكَ: (S, M: in the former of which is added, and like the ا and ن in أَنْتَ:) and this is identical with the opinion of Akh: (M, TA:) thus ايّا is the noun, and what follows it is to denote allocution, [&c.,] and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S,

M,) some of the grammarians say that إِيَّاكَ, altogether, is a noun; and he adds, but some say (M) that the ك and ه &c. are the nouns, and that ايّا is a support thereto, because they cannot stand by themselves, (S, M,) like the ك &c. which occupy the latter place in يَضْرِبُكَ &c.; so when the ك &c. are put first, [as in إِيَّاكَ ضَرَبْتُ *Thee I beat*, or *struck*,] they are supported by ايا, and the whole becomes as one thing: (S:) and you may also say, إِيَّاىَ ضَرَبْتُ [*I beat*, or *struck*, *me*]; because it is not allowable to say, ضَرَبْتُنِى: (S as corrected by IB:) but you may not say, إِيَّاكَ ضَرَبْتُ [*I beat*, or *struck*, *thee*]; because you only require ايّاك when you cannot use the ك [alone]; though you may say, إِيَّاكَ ضَرَبْتُكَ [*I beat*, or *struck*, *thee*, *thee*]; because the ك is made to be syntactically dependent upon the verb, so when you repeat it you require ايّا. (S.) In the saying of the poet, (S,) Dhu-l-Isba' El-'Adwánee, (TA,)

* كَأَنَّا يَوْمَ قُرَّى إِنَّمَا نَقْتُلُ إِيَّانَا *

[*As though we, on the day of Kurrà, only killed ourselves*], he has separated it from the verb only because the Arabs do not make the action of the agent to fall upon the agent itself by the adjunction of the pronoun: they do not say, قَتَلْتُنِى, but only قَتَلْتُ نَفْسِى: so the poet has used ايّانا in the same manner as أَنْفُسَنَا. (S, TA.) Some of the grammarians say that إِيَّا is prefixed to what follows it, governing it in the gen. case; and adduce as an evidence thereof a saying which see below, commencing with إِذَا بَلَغَ الرَّجُلُ. (S.)

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Zj says that it is an explicit noun, [not a pronoun,] which is prefixed to all the pronouns, governing them in the gen. case; but only to pronouns; so that if one said, إِيَّا زَيْدٍ حَدَّثْتُ, it would be bad. (M.) Kh holds that it is a pronoun prefixed to the ك [&c.], governing it in the gen. case; (M, K;) and the like is related to have been the opinion of El-Mázinee: and Sb relates of Kh that he said, if any one were to say إِيَّاكَ نَفْسَكَ [*Thee, thyself*], I would not severely blame him, for this ك is [virtually] governed in the gen. case. (M.) But accord. to Akh, it is a simple, or uncompounded, pronoun, the ending of which becomes altered, as the endings of pronouns are

wont to become, because of the varying of the numbers of the persons using them; (M, K; [in both of which the last of the word thus rendered is المضمرين; accord. to a copy of the M, المضمرين, i. e. المُضْمَرِين; in a copy of the K, without any syll. signs; and in the CK, المُضْمَرِينِ; of which readings, I have followed that found in the M; supposing the meaning to be, that ايّا has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;]) and the ك of ايَّاك is like the ك of ذٰلكَ, inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the begining of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocution]. (M, TA.) Zj, being asked to explain the meaning of the phrase إِيَّاكَ نَعْبُدُ, [in the Kur i. 4,] answered, حَقِيقَتَكَ نَعْبُدُ [*Thine essence we worship*]; and said that it is derived from آيَةٌ, meaning a sign by which a thing is known: but IJ does not approve of this. (M.) [Respecting the phrase, فَإِذَا هُوَ إِيَّاهَا, in which ايّاها is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see إِذَا.] ____ It is also used for the purpose of cautioning, or putting one on his guard. (T, S.) You say, إِيَّاكَ والأَسَدَ [*Beware thou of*, or *avoid thou*, or *remove thyself far from, the lion*]: it is a substitute for a verb; as thou you said, بَاعِدْ: and you say also, هَيَّاكَ; like as you say أَرَاقَ and هَرَاقَ: (S:) [or ايّاك in this case is governed by a verb understood: for] Ibn-Keysán says, when you say, إِيَّاكَ وزَيْدًا [*Beware thou of*, or *avoid thou*, or *remove thyself far from, Zeyd*], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, أُحَذِّرُكَ زَيْدًا [*I caution thee against Zeyd*]; as though you said, أُحَذِّرُكَ إِيَّاكَ وزَيْدًا [*I caution thee, thee with Zeyd*]; or as though you said, بَاعِدْ نَفْسَكَ عن زَيْدٍ وبَاعِدْ زَيْدًا عَنْكَ [*Remove thyself far from Zeyd, and remove Zeyd far from thee*]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, إِيَّاكَ ورُكُوبَ الفَاحِشَةَ, the verb is suppressed: it is as though you said, أُحَذِّرُكَ رُكُوبَ الفَاحِشَةَ [*I caution thee against the committing of that which exceeds the bounds of rectitude*]. (T.) Kh is related to have heard an Arab of the desert say, (T, * M, the latter on the authority of Sb.,) إِذَا بَلَغَ الرَّجُلُ السِّتِّينَ فَإِيَّاهُ وإِيَّا الشَّوَابِّ [*When the man attains to sixty years, I caution him*

against, or *let him avoid, the young women*]; (T, S, M;) prefixing ايّا to الشوابّ, and putting the latter in the gen. case: (S:) but accord. to Akh, it is not allowable to say [thus, or] إِيَّاكَ وَإِيَّا زَيْدٍ. (M.) Sometimes the و is suppressed, as in the saying of the poet,

* فَإِيَّاكَ إِيَّاكَ المِرَآءَ فَإِنَّهُ *
* إِلَى الشَّرِّ دَعَّآءٌ وَلِلشَّرِّ جَالِبُ *

[*Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil*]; meaning, إِيَّاكَ والمِرَآءَ: i. e., إِيَّاكَ وَأَنْ تُمَارِيَ. (TA.) You say [properly], إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا [*Beware thou of*, or *avoid thou, doing such a thing*]: but [in strict propriety] you should not say, إِيَّاكَ أَنْ تَفْعَلَ كَذَا, without و. (S.) See also art. اي.

أَيَايَا (Lth, T, S, M, K) and أَيَايَهْ, (M,) or يَايَا, (K,) and يَايَهْ, (M, K,) *A cry by which camels are chidden.* (Lth, T, S, M, K.) [See 2 in art. اي.]

ايد

1 **آدَ** , aor. يَئِيدُ, inf. n. أَيْدٌ, *He*, (a man, AZ, T, &c.,) or *it*, (a thing, L,) *was*, or *became*, *strong:* (AZ, T, S, M, K, &c.:) and آيد , inf. n. إِيَادٌ, *he became possessed of strength.* (AHeyth, T, L.) ___ آدَتْ ضِيَافَتُهُ *His coming as a guest was*, or *became*, *frequent*. (A.) [See أَيِّدٌ.]

2 **أيّد** , inf. n. تَأْيِيدٌ; (T, S, M, &c.;) and آيد , (T, S, K,) of the measure فَاعَلَ, (S,) inf. n. مُؤَايَدَةٌ; (K;) or *He strengthened:* (S, M, L, Msb, K:) *he aided*, or *rendered victorious.* (L.) You say, أَيَّدَهُ عَلَى الأَمْرِ *He strengthened him to accomplish the affair.* (M, L.)

3 **اٰيَدَ** see 2.

4 **آيَدَ** see 1.

5 **تأيّد** *He*, or *it*, (a thing, S,) *became strengthened.* (T, S, K.)

آدٌ *Strength;* syn. صُلْبٌ, (M, L, K,) and قُوَّةٌ [which is one of the significations of صُلْبٌ, and that which is here meant]; as also أَيْدٌ [which is an inf. n.: see 1]. (S, M, K.)

أَيْدٌ : see آدٌ.

أَيِّدٌ *Strong:* (S, A, Mgh, Msb, K:) an epithet applied [to God, and] to a man. (S.) A poet says,

* رَمَى فَأَصَابَ الكُلَى وَالدُّرَى *
* إِذَا القَوْسُ وَتَّرَهَا أَيِّدٌ *

[lit. *When a strong one strings the bow, he shoots, and hits the kidneys, and the tops of the humps of the camels*]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the

camels, by means of the herbage that is produced by the rain. (S.) ___ إِنَّهُ لَأَيِّدُ الغَدَآءِ والعَشَآءِ means *Verily he is often present at the morning and evening meals.* (A.)

إِيَادٌ *Anything by which a person or thing is strengthened,* (M, L, K,) or *guarded, defended,* or *protected:* (T, L:) *a thing by which one is protected,* or *veiled,* or *concealed:* the *side; shade,* or *shadow;* or *protection: a place of refuge:* (M, L, K:) *either side* of anything, *that strengthens* it: (Lth, T:) *anything that is in the vicinity* of a thing: (T:) *each wing* of an army: (S, M, L, K:) *earth that is put round a watering-trough* or *tank,* or *round a tent,* (S, M, L, K,) *to strengthen it,* or *to keep away from it the rain-water:* (S, L:) *any fortification: a fortified mountain:* (M, L, K:) *a mountain that is inaccessible,* or *difficult of access.* (IAar, T.) [In the place of one signification, Golius gives cortex; having found لحاه in the place of لَجَأَ.] ___ *An elevated tract,* or *a heap, of sand.* (M, K.) ___ *Abundance of camels* [because they strengthen their owner]. (K.) ___ The *air;* syn. هَوَآءٌ. (K.)

مُؤَيْدٌ : see مُؤَيَّدٌ: and see what next follows.

مُؤْيِدٌ , of the same measure as مُؤْمِنٌ, *A great, mighty,* or *severe, thing;* (S, L, K;) *a calamity:* (T, S, M, L, K:) or, accord. to As, it is مُؤَيْدٌ , with fet-h to the ى, and signifies *anything rendered strong,* or *hard,* or *severe.* (L.) [See مَآوِدُ, in art. اود.)

مُؤَيَّدٌ and مُؤَيْدٌ (the latter irreg., by rule being مُؤَايِدٌ, TK,) *Strengthened:* (S, L, K:) *aided;* or *rendered victorious:* (L:) and the former, *strong,* applied to a building. (M.)

مُؤَيِّدٌ *Strengthening:* (S, L:) *aiding;* or *rendering victorious.* (L.) The dim. also has this form. (S.)

اير

1 **آرها** , aor. يئير, (T, S, and K in art. اور,) inf. n. أَير; (T, TA;) or آرها, aor. يؤور; (ISk, T;) or *both;* (K ubi suprà;) *Inivit eam; he compressed her.* (ISk, T, S, K.)

أَير The *membrum virile; penis; veretrum:* (TA:) pl. [of pauc.] آير and آيار (S, M, K) and [of mult.] أُيور (S, K) and أُير. (L.)

___ كَانَ أَيره طَويلًا is a phrase meaning *He had many male children.* (T, TA.)

أُيارِىٌّ *Having a large membrum virile,* or *penis;* (T, S, M, K;) like أُنَافِىٌّ signifying having a large nose. (T.)

أَيَّار *The* [*Syrian*] *month* [*corresponding to May, O. S.;*] preceding حزيران, or (as written by Saadee Efendee, TA) حزيران. (So in different copies of the K.)

آئر *Iniens.* (T, S, TA.)

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مئير pass. part. n. of 1, (T, S, TA,) of the same measure as مصير; *i. q.* منيوك. (TA.)

مئير (K, TA, [in the CK مئير, and in Gol. Lex. مئير,]) *Qui multum coit.* (K.)

ايس

1 **أَيِسَ مِنْهُ** , (S, M, Mgh, Msb, K,) aor. يَأْيَسُ (S, Msb, K) and يَأْيِسُ, (Msb,) inf. n. أَيَسٌ, (Msb,) or إِيَاسٌ, (K,) or it has the same inf. n. as يَئِسَ, namely يَأْسٌ, (S,) with which إِيَاسٌ is syn., (Mgh,) but this last is a contraction of إِيآسٌ, of the measure إِيعَاسٌ, as determined by Az, and is not an inf. n. of أَيَسٌ as some think it to be, (Mgh, art. يئس,) *He despaired of it;* syn. قَنِطَ: (K:) a dial. var. of يَئِسَ: (ISk, S, TA:) or it is not so, but is formed by transposition from يَئِسَ, because it has no [proper] inf. n.; and إِيَاسٌ, the proper name of a man, is not to be adduced in evidence, for it is of the measure فَعَالٌ from الأَوْسُ, the act of giving: (Preface to the M, quoted in the TA:) if it were a dial. var. of يَئِسَ, they would say إِسْتُ for أَيِسْتُ: (M, TA:) and أُيِسَ, incorrectly written أُوِيسَ, also signifies the same. (Mgh.) أَيْسَ: see لَيْسَ.

2 **أَيَّسَ** see 4.

4 **آيَسَهُ** *He made him to despair;* (K;) like أَيْأَسَهُ; (S, Mgh;) and so أَيَّسَهُ , (S * K,) inf. n. تَأْيِيسٌ. (S.)

أَيِسٌ and آيِسٌ [*Despairing*]; part. ns. of أَيِسَ. (Msb.) ___ [Hence,] آيِسَةٌ [and accord. to Golius أَيْسَآءُ , both properly meaning *Despairing* of the recurrence of the menstrual flux;] *who has not menstruated in a period of five and fifty years.* (KT.)

أَيْسَآءُ : see أَيِسٌ.

إِيَاسٌ : see 1.

آيِسٌ : see أَيِسٌ.

ايش

أَيْشَ , for أَىُّ شَىْءٍ: see أَىٌّ, in art. اى.

ايض

1 **آضَ** , aor. يَئِيضُ, inf. n. أَيْضٌ, *i. q.* عَادَ; (ISk, S, M, Msb, * K;) as in the phrase آضَ إِلَى الشَّىْءِ [*He returned to the thing,* i. e. *to the doing of the thing; he did the thing again,* or *a second time*]. (K.) ___ And *i. q.* رَجَعَ; (S, M, Msb, K;) as in the phrase آضَ إِلَى أَهْلِهِ [*He returned to his family*]. (S, M.) ___ In the phrase أَيْضًا فَعَلْتُ كَذَا, the last word is the inf. n. of آضَ in the sense of عَادَ, (ISK, IDrd, S, M, Msb, *) and in the sense of رَجَعَ: (IDrd, M:) and the meaning is, [*I did such a thing again,* or *a second time;*] *I returned to the doing of such a thing:* (IDrd, M:) or *I did such a thing returning to what had preceded.* (Msb, K. *) [It also, and more commonly, signifies *I did such a thing also.*] When one says, فَعَلْتُ ذٰلِكَ أَيْضًا [*I did that again,* &c.], you say, قَدْ أَكْثَرْتَ مِنْ أَيْضٍ [*Thou hast made much use of the expression* أَيْضًا], and دَعْنِى مِنْ أَيْضٍ [*Let me alone and cease from using the expression* أَيْضًا]. (ISk, S.) ___ أَيْضٌ also signifies A thing's *becoming another,* or *a different, thing;* and *being changed from its state* or *condition* [*to another and a different state* or *condition*]: (Lth, K: *) so says Kh. (Ham p. 356.) And آضَ كَذَا *He,* or *it, became such a thing.* (Lth, S, M, * K.) You say, آضَ سَوَادُ شَعَرِهِ بَيَاضًا (A, TA) *The blackness of his hair became whiteness.* (TA.) And Zuheyr says, speaking of a land which he traversed,

* قَطَعْتُ إِذَا مَا الآلُ آضَ كَأَنَّهُ *
* سُيُوفٌ تُنُحِّى سَاعَةً ثُمَّ تَلْتَقِى *

[*I traversed, when the mirage,* or *the mirage of the morning, became as though it were swords which were removed a while, then met*]. (S.)

أَيْضٌ and أَيْضًا: see above, in four places.

ايض

1 **آضَ** , aor. يَئِيضُ, inf. n. أَيْضٌ, *i. q.* عَادَ; (ISk, S, M, Msb, * K;) as in the phrase آضَ إِلَى الشَّىْءِ [*He returned to the thing,* i. e. *to the doing of the thing; he did the thing again,* or *a second time*]. (K.) ___ And *i. q.* رَجَعَ; (S, M, Msb, K;) as in the phrase آضَ إِلَى أَهْلِهِ [*He returned to his family*]. (S, M.) ___ In the phrase أَيْضًا فَعَلْتُ كَذَا, the last word is the inf. n. of آضَ in the sense of عَادَ, (ISK, IDrd, S, M, Msb, *) and in the sense of رَجَعَ: (IDrd, M:) and the meaning is, [*I did such a thing again,* or *a second time;*] *I returned to the doing of such a thing:* (IDrd, M:) or *I did such a thing returning to what had preceded.* (Msb, K. *) [It also, and more commonly, signifies *I did such a thing also.*] When one says, فَعَلْتُ ذٰلِكَ أَيْضًا [*I did that again,* &c.], you say, قَدْ أَكْثَرْتَ مِنْ أَيْضٍ [*Thou hast made much use of the expression* أَيْضًا], and دَعْنِى مِنْ أَيْضٍ [*Let me alone and cease from using the expression* أَيْضًا]. (ISk, S.) ___ أَيْضٌ also signifies A thing's *becoming another,* or *a different, thing;* and *being changed from its state* or *condition* [*to another and a different state* or *condition*]: (Lth, K: *) so says Kh. (Ham p. 356.) And آضَ كَذَا *He,* or *it, became such a thing.* (Lth, S, M, * K.) You say, آضَ سَوَادُ شَعَرِهِ بَيَاضًا (A, TA) *The blackness of his hair became whiteness.* (TA.) And Zuheyr says, speaking of a land which he traversed,

* قَطَعْتُ إِذَا مَا الآلُ آضَ كَأَنَّهُ *
* سُيُوفٌ تُنُحِّى سَاعَةً ثُمَّ تَلْتَقِى *

[*I traversed, when the mirage,* or *the mirage of the morning, became as though it were swords which were removed a while, then met*]. (S.)

أَيْضٌ and أَيْضًا: see above, in four places.

ايك

1 **أَيَكَ الأَرَاكُ** , aor. ـَـ , *The* [*trees called*] اراك *became what is termed* أَيْكَة [n. un. of أَيْكٌ, q. v.]; as also استأيك . (K.) The former occurs in poetry contracted into أَيْكَ. (ISd, Sgh.)

10 **إِسْتَأْيَكَ** see 1.

أَيْكٌ *Numerous, luxuriant* or *tangled* or *dense, trees:* (S, K:) or *a place where water collects and sinks into the ground* (غَيْضَةٌ) *producing* [*trees of the kinds called*] سِدْر and أَرَاك (Lth, K) *and similar soft trees:* (Lth:) or *a collection of any trees;* even, *of palm-trees:* (K:) or, as some say, *a place where* [*trees of the kind called*] أَثْل *grow, and where is a collection of them:* or, accord. to AHn, *an abundant collection of* أَرَاك *in one place:* (TA:) or *trees;* said to be *of the* [*kind called*] أَرَاك: (Msb:) n. un. with ة: (S, Msb, K, &c.:) IAar says, [you say,] أَيْكَةٌ أَثْلٍ and رَهْطٌ, and قَصِيمَةٌ. (Sh.) أَصْحَابُ ٱلْأَيْكَة occurs in the Kur in four chapters: [xv. 78 and xxvi. 176 and xxxviii. 12 and 1.13:] (Sgh:) he who reads thus means, by the latter word, الغَيْضَة [explained above, and also signifying *the thicket*, or *collection of tangled trees*, &c.]; (S, K;) or *the tangled*, or *luxuriant*, or *abundant and dense, trees:* (TA:) another reading is لَيْكَة; accord. to which, this is the name of the town [in which the people here mentioned dwelt]: (S, K:) or, as some say, the two words are [applied to the same place,] like بَكَّةُ and مَكَّةُ: (S:) but Zj says that another reading is allowable, and very good; i. e. أَصْحَابُ لَيْكَة, as being originally الأَيْكَة; for the Arabs say, الحَمْرُ قَدْ جَآءَنِى and لَحْمَرُ جَآءَنِى for الأَحْمَرُ; so that لَيْكَة is like لَحْمَر. (TA.)

أَيْكٌ أَيْكٌ , (K, TA,) like كَتِفْ, (TA, [agreeably with the verb, but in the CK ايكٌ,]) is a phrase in which the latter word signifies مُثْمِرٌ [*Putting forth fruit;* &c.]: (K, TA:) or, as some say, it is an intensive epithet [signifying *very abundant* or *luxuriant* or *tangled* &c.]. (M, TA.)

ايل

إِيلُ a name of *God;* (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of إِلٌ [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that جَبْرَئِيلُ and مِيكَائِيلُ and the like are similar to عَبْدُ ٱللّٰهِ and عَبْدَ الرَّحْمَانِ; (M;) [and J says,] they are like عَبْدُ ٱللّٰهِ and تَيْمُ ٱللّٰهِ: (S:) so that جَبْرَ signifies servant, and is prefixed to ايل, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. ال:) Suh says, in the R, that جبرئيل is Syriac, and means عَبْدُ الرَّحْمَانِ, or عَبْدُ العَزِيزِ, as is related on the anthority of I'Ab: that most persons hold ايل in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; ايل meaning *servant*. (TA. [See what is said of إِلٌ.])

إِيلَةٌ : see art. اول.

أَيْلُولُ [written by some إِيلُولُ] *One of the Greek* [or *Syrian*] *months;* (T, * M, Kzw;) *the last thereof* [*corresponding with September, O. S.*]. (Kzw.)

إِيَالٌ : see art. إِيَالَةٌ.

ايم

1 **آمَتْ** , (T, M, Mgh, K,) aor. تَئِيمُ, (T, K,) inf. n. أَيْمَةٌ, (T, M, Mgh, K,) or this is a simple subst., (Msb,) and إِيمَةٌ and أَيْمٌ and أُيُومٌ, (M, K,) *She had no husband;* said of a virgin and of one who is not a virgin; (IAar, T, M, Mgh, K;) as also تَأَيَّمَت (Lth, T, M) and ائتامت : (M:) or, as some say, تَأَيَّمَت signifies *she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth:* (T:) and you say, آمَتْ مِنْ زَوْجِهَا, aor. تَئِيمُ, inf. n. أَيْمَةٌ and أَيْمٌ and أُيُومٌ, (S, TA, [accord. to the former app. signifying the same as آمَتْ alone as explained above: or]) meaning *she became bereft of her husband by his death, or by his being slain, and remained without marrying.* (TA.) And آمَ, (T, S, Msb,) aor. يَئِيمُ, (T, Msb,) inf. n. أَيْمَةٌ, (T,) *He had no wife:* (T, Msb:) or *he lost his wife by her death:* (S, * K, * and Ham p. 650:) and *he did not marry;* as also تَأَيَّمَ . (Ham ubi suprà.) It is said of the Prophet, in a trad., كَانَ يَتَعَوَّذُ مِنَ الأَيْمَةِ (T, S) *He used to pray for preservation from remaining long without a wife.* (T.) And Yezeed Ibn-El-Hakam Eth-Thakafee says,

* كُلُّ ٱمْرِىءٍ سَتَئِيمُ مِنْهُ العِرْسُ أَوْمِنْهَا يَئِيمُ *

(S) i. e. *Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death.* (Ham p. 531.) One says also,

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مَا لَهُ آمَ وَعَامَ, meaning [*What aileth him?*] *May his wife and his cattle die,* or *perish, so that he shall have no wife* (حَتَّى يَئِيمَ) *and be vehemently desirous of milk* (يَعِيمَ). (S, K: [in the CK, erroneously, أُمٌّ و عَامٌّ; and in a MS. copy of the K آمٌ ولاعامٌ.])

2 **أَيَّمَهُ ٱللّٰهُ** inf. n. تَأْيِيمٌ, *God made him to have no wife.* (K, * TK.) And أَيَّمْتُ المَرْأَةَ, inf. n. as above; (Ham p. 11, and TA; *)

or أَأَمْتُهَا , like أَعْمَتُهَا; (T, S;) *I made the woman to be a widow, by slaying her husband.* (T, * S, and Ham ubi suprà.) Taäbata-sharrà says,

* فَأَيَّمْتُ نِسْوَانًا وَأَيْتَمْتُ إِلْدَةً *

[*And I have made women widows, by slaying their husbands; and children fatherless*]. (TA.)

4 **أَأَمْتُ الْمَرْأَةَ** : see 2.

5 **تَأَيَّمَتْ** : see 1, in three places. The former is also explained as signifying *She became forlorn* (تَحَوَّشَتْ) *of her husband.* (K in art. حوش.) And also, (TA,) or تَأَيَّمَتْ زَمَانًا, (ISk, T, S,) *She remained some time without marrying.* (ISk, T, S, TA.) And تأيّم, (Msb, K,) or تأيّم زَمَانًا, (ISk, T, S,) *He remained some time without marrying.* (ISk, T, S Msb, K.)

8 **ٱئْتَامَتْ** , written with the disjunctive alif ايتامت: see 1. ٱئْتَمَتْهَا, (M, K,) like ٱعْتَمَتْهَا, (TA,) *I took her as my wife, she being what is termed* أَيِّم [*without a husband*]. (M, K.)

أَيْمَ is a contraction of أَىُّ مَا, meaning أَىُّ شَىْءٍ: it is thus in the saying, أَيْمَ هُوَيَا فُلَانُ [*What thing is it, O such a one?*]: and أَيْمَ تَقُولُ [*What thing sayest thou?*]. (TA.) ايم ٱللّٰه [for ايمن ٱللّٰه]: see in art. يمن. (K.)

أَيَمُّ , for أَأَمُّ: see art. ام.

أَيْمَا : see أَمَّا: and إِمَّا.

إِيمَا : see إِمَّا.

أَيْمَانُ A man *whose wife has died:* and أَيْمَى A woman *whose husband has died:* pl. أَيَامَى, of both; like as سَكَارَى is pl. of سَكْرَانُ: accord. to ISk, أَيَامَى is originally أَيَائِمُ. (Msb.) [See also أَيْمَانُ عَيْمَانُ.] أَيِّمٌ are epithets applied to a man, (M, K, TA,) meaning *Whose wife* [*and cattle*] *have died* or *perished* [*so that he has no wife and is vehemently desirous of milk;* as shown above; see 1, last signification]: (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. أَيْمَى

عَيْمَى, applied to a woman. (M, K.)

أَيِّمٌ A woman *having no husband;* (Lth, T, S, M, Mgh, Msb, K;) *whether she be a virgin or not;* (IAar, T, S, M, Mgh, K;) or *whether she have married before or not;* (Sgh, Msb;) as also أَيِّمَةٌ; (Msb;) [said to be] applied to one *who has not married:* (IAar, T:) or *if not a virgin;* accord. to [the Imám] Mohammad; agreeably with a reading of a trad. by which the أَيِّم is distinguished from the virgin: (Mgh:) also, the former, a man *having no wife;* (S, M, Mgh, Msb, K;) *whether he have married before or not:* (S, Sgh, K:) or *who has not married:* (IAar, T:) pl. أَيَامَى (S, M, K) and أَيَائِمُ; (M, K;) the latter of which is the original form: (S, M:) [or both, accord. to the Msb, are pls. of أَيْمَانٌ, q. v.:] and أَيِّمُونَ is a pl. applied to men, and أَيِّمَاتٌ applied to women: and آمَةٌ, also, signifying men *having no wives,* is pl. of آئِمٌ for أَيِّمٌ. (TA.) ___ Also A *free* woman: (K:) pl., in this sense also, أَيَامَى, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) ___ And *A female relation;* (K;) in which sense also أَيَامَى is pl.; (T, TA;) meaning *such as the daughter and the sister and the maternal aunt.* (T, K.)

آئِمٌ : see أَيِّمٌ.

الحَرْبُ مَأْيَمَةٌ (T, S, M, Msb, K) لِلنِّسَآءِ (M, K) *War is a cause of widowing to women; it slays the men, and leaves the wives without husbands.* (T, S, M, Msb.)

مُؤْيِمَةٌ A *rich,* or *wealthy, woman,* or one *possessing competence* or *sufficiency, having no husband.* (Sgh, K.)

مَآئِمُ : see آمَّةٌ, in art. ام.

اين

1 آنَ , [aor. يئِينُ,] inf. n. أَيْنٌ, [in a copy of the Msb, أَينَ, aor. ياءَنُ, inf. n. أَينٌ, but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] *He was*, or *became, fatigued*, or *tired:* (T, M:) so says IAar: (T:) and As says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Mughnee voce إِنَّ, last sentence:] in proof of this, IAar cites the following ex., from a poet:

* إِنَّا وَرَبِّ القُلُصِ الضَّوَامِرِ *

[*We were*, or *have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels*]: but Lth says that there is no verb derived from أَيْنٌ, in this sense, except in poetry: (T:) Aboo-Mohammad says that the only instance is that cited above: (TA:) [it is not disputed that] أَيْنٌ signifies *fatigue*, or the *being fatigued* or *tired:* (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A 'Obeyd also says that it has no verb. (M.) آنَ, aor. يئِينُ, inf. n. أَيْنٌ, (S, M, Msb, K, &c., [but see what follows,]) also signifies *Its time came;* (أَتَى وَقْتُهُ;) as also أَنَى: (Bd lvii. 15:) *it was*, or *became, present: it came*, or *attained, to its time; to its full*, or *final, time*, or *state; to maturity: it was*, or *became*, or *drew, near:* syn. أَنَى: (M:) and أَدْرَكَ; like أَنَى: (Ham p. 455:) and حَانَ: (S, M, Msb, K:) and قَرُبَ. (Mughnee voce إِنَّ.) You say, آنَ لَكَ أَنْ تَفْعَلَ كَذَا, aor. and inf. n. as above, (AZ, S,) i. e. حَانَ [*The time has come*, or *has drawn near, for thee to do*, or *that thou shouldst do, such a thing*]; like أَنَى: and it is formed from it by transposition: (S:) [i. e.] أَنَى is formed by transposition from آنَ: (Msb:) or آنَ is a dial. var. of أَنَى; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or آنَ is formed by transposition from أَنَى, because the latter has an inf. n. and the former has not: so says As: for أَيْنٌ does not belong to this; its meaning being only إِعْيَآءٌ and تَعَبٌ: or, accord. to AZ, آنَ has an inf. n., namely أَيْنٌ; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasáïs:) Suh, in

the R, asserts that آنَ is formed by transposition from أَنَى: (TA:) the assertion of El-Bekree, that آنَ is originally with و [for its medial radical letter], and that it is of the class of وَلِىَ, aor. يَلِى, requires consideration, and involves what is contrary to rule. (MF.) You say also, آنَ أَيْنُكَ, (S, M, K,) and إِينُكَ, (M, K,) and آنُكَ, (S, K,) i. e. حَانَ حِينُكَ [*Thy time*, or *season*, *came*, or *hath come:* or *drew near*, or *hath drawn near*]. (S, M, K.)

آنٌ : see ٱلْآنَ ___. أَيْنٌ is a noun denoting the present time; (S, M, Msb, K;) [signifying *At the present time; now;* for] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the ال being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K:) as Ibn-Es-Sarráj says, there is not one آن and another آن: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the ال which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another ال, which is understood, as in the case of أَمْسِ: so says IJ, following Aboo-'Alee; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with ال, which is inseparable from it; and that it is originally أَوَانَ [or ٱلْأَوَانَ]: or that it may have originated from the phrase آنَ لَكَ أَنْ تَفْعَلَ [explained above], and is therefore mansoob, like قِيلَ and قَالَ when used as nouns: but Zj disallows its originating from آنَ; and says that the right opinion is that of Kh, that ٱلْآنَ is indecl. with fet-h for its termination, and that the ال is prefixed because the meaning is هٰذَا الوَقْتَ; and this is the opinion of Sb. (T.) You say, أَنَا ٱلْآنَ أَفْعَلُ كَذَا [*I, at the present time*, or *now*, *do*, or *will do*, *thus*, or *such a thing*]. (M.) And كُنْتُ ٱلْآنَ عِنْدَهُ, meaning *I was*, *in this time*, *of which part is present and some portions have passed*, *with him*, or *in his presence*. (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, اَلْآنُ حَدُّ الزَّمَانَيْنِ [*The term now is the limit of the two times;* namely the past and the future]; thus pronounced, marfooa: so says IJ: but in the Book of Sb we read, الآنَ حَدُّ الزَّمَانَيْنِ, with nasb: and in like manner, in the same, الآنَ آنُكَ [*Now is thy time*]; the former with nasb and the

latter with refa. (M.) You say also, هٰذَا أَوَانُ ٱلْآنَ [*This is the present time*]: and مَا جِئْتُ إِلَّا أَوَانَ ٱلْآنَ, meaning *I came not save at the present time*, or *now:* with the last word mansoob in both instances. (ISh, T.) [And إِلَى ٱلْآنَ and حَتَّى ٱلْآنَ *To the present time* and *until the present time;* i. e. *hitherto.* And مِنَ ٱلْآنَ *From the present time; henceforward.*] Sometimes the hemzeh [after the ل] is suppressed, and its vowel is transferred to the ل; so that you say الَانَ. (Bd ii. 66.) And sometimes also the ل is pronounced with fet-h and both the hemzehs are suppressed; so that you say لَانَ. (S, K.) And sometimes تَ is prefixed to it, like as it is to حِينَ; so that you say تَلَانَ, like as you say تَحِينَ. (El-Umawee, A 'Obeyd. [See art. تلن.])

أَيْنٌ *Fatigue.* (S, K, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of آنَ only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] *A time; a season;* syn. حِينٌ; (S, M, K;) as also إِينٌ (M, K) and آنٌ . (S, K.) [See 1, last sentence.]

أَيْنَ is an adverbial noun, (Msb,) an interrogative respecting a place: (S, M, Msb, K:) [signifying *Where? in what place?*]: Zj says that it is an interrogative particle, like كَيْفَ: (T:) [ISd says,] it is a noun, because you say, مِنْ أَيْنَ [meaning *From what place? whence?*]: (M:) [and you say also, إِلَى أَيْنَ *To what place? whither?*]: it is always mansoob, unless you prefix the article to it, saying الأَيْنُ [which means *The place where*]: (Lth, T:) it is fem.; but may be made masc. (Lh, M.) You say, أَيْنَ زَيْدٌ *Where,* or *in what place, is Zeyd?* (S, Msb.) And أَيْنَ بَيْتُكَ [*Where is thy house,* or *tent?*]. (M.) And أَيْنَ يُذْهَبُ بِكَ, which may mean *Where,* or *whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee,* if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يُذْهَبُ بِعَقْلِكَ [*Where,* or *whither, is thine intellect taken away?*]. (Har p. 574.) [And أَيْنَ هٰذَا مِنْ ذَاكَ and عَنْ ذَاكَ and وَ ذَاكَ *What place does this hold in relation to that,* or *in comparison with that? what is this in relation to that,* or *in comparison with that? what has this to do with that? what has this in common with that?*] ___ It also denotes a condition: when you say, أَيْنَ

أَيْنَمَا تَقُمْ أَقُمْ [*Wherever thou standest, I will stand*]. (Msb.) ___ It also occurs used as a proper name of a particular place: thus the poet Homeyd Ibn-Thowr speaks of his companions as being بِأَيْنَ وَ أَيْنَمَا [app. meaning *In certain places: where and wherever those places were,* there were my companions]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because determinate and of the fem. gender. (M, L. [In one copy of the former, بِأَيِّ وَ أَيْنَمَا, which may mean the same; and voce أَيٌّ, q. v., بِأَيِّ وَ أَيْنَمَا.])

إِينٌ : see أَيْنٌ.

أَيَّانَ , (T, S, M, &c.,) of the measure فَعَّال, or it may be of the measure فَعْلَان, (Msb,) also pronounced إِيَّانَ , (T, S, M, K,) the latter of the dial. of Suleym, mentioned by Fr, (T, S,) and by Zj, (M,) is an interrogative respecting a time, (T, S, Msb,) but only respecting a time not come: (T:) signifying *When?* (S, M, Msb;) *at what time?* (Msb, K:) it is fem.; but may be made masc.: (Lh, M:) and it may be pronounced with imáleh, though not belonging to a class of words regularly subject to imáleh. (TA.) It is said in the Kur [xvi. 22 and xxvii. 67], accord. to different readings, أَيَّانَ يُبْعَثُونَ or إِيَّانَ [*When they shall be raised to life*]; (T, S, M;) i. e. when shall be the resurrection. (Aboo-Is-hák, T.) But you may not say, أَيَّانَ فَعَلْتَ ذَاكَ as meaning *When didst thou that?* (T.) ___ IJ says that, were it syn. with مَتَى, it would be conditional; whereas it was not mentioned by his colleagues among the adverbs used conditionally, as مَتَى and أَيْنَ &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

* أَيَّانَ نُؤْمِنْكَ تَأْمَنْ غَيْرَنَا وَ إِذَا *
* لَمْ تُدْرِكِ الأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرَا *

[*When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear*]. (I 'Ak p. 300.)

إِيَّانَ : see أَيَّانَ, in two places.

آئِنٌ part. n. of آنَ in both its senses. آيِنَةٌ: see أَوانٌ.

ايه

2 **ايّه بها** , (S, TA,) and, accord. to some, بهم (TA,) and به, (K, * TA,) inf. n. تأْييهٌ, (S, K,) *He cried out to*, or *shouted to, and called*, (S, K, TA,) *them*, namely, camels, (S, TA,) and, accord. to some, horses, and men, (TA,) and *him*, (K, TA,) namely, a camel: (TA:) or ايّه به signifies *he said to him*, namely, a man, and a horse, يا ويهاه [*Ho! On!*]: (A 'Obeyd:) and *he said to him*, namely, a man, يا أَيُّهَا الرَّجُلُ [*O thou man*]: (K:) or *he called him*, يا ايّها الرجل: (IAth:) and *he cried out to him*, or *at him;* or *drove him away with crying* or *a cry;* namely, an object of the chase. (TA.)

أَيْهَ [would seem to be a dial. var. of ويه; for it is said that] أَيْهَكَ is syn. with ويْهَكَ. (K: [but see أَيْهًا.]) ويه: see أَيْهَاتَ.

إِيهْ , with the هـ quiescent, is a word used in chiding, or checking; meaning حسبُكَ [*Sufficient for thee* is such a thing; &c.]. (ISd, K.) ___ إِيهًا signifies, (S, K,) as also ايه, (K,) a command to be silent, (S, K,) and to abstain; (S, TA;) i. e. *Be silent;* and *abstain*, or *desist:* (TA:) both are used in chiding, or checking: and هيه is used in the place of إِيه. (Lth, TA.) You say [also,] إِيهًا عنَّا *Be silent*, and *abstain from* [*troubling*] *us.* (S, TA.) And إِيهًا عنِّى ٱلْآنَ *Abstain thou from* [*Troubling*] me now. (AZ, TA.) ___ إِيهًا also occurs as meaning *I hold that to be true, and approve it.* (IAth, TA.) إِيه, as also إِيهِ and إِيهٍ, is a word denoting a desire, or demand, for one to add, or to give, or do, more; (Lth, K;) and a desire for one to speak: (K:) it (i. e. إِيه) is an imperative verbal noun, (S,) indecl., with kesr for its termination: (K:) you say to a man, when you desire, or demand, his telling or saying more of a [certain] story or subject of discourse, or his doing more of a [certain] deed, إِيه, with kesr. to the هـ; (S;) [i. e. *Tell me*, or *say, more of this; say on; go on*, or *proceed, with this;* or *do more of this;*] and إِيه ٱفْعَلْ [*Go on*, or *proceed, with this; do it*]; (AZ;) and for إِيه, you say, هيه: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say إِيهٍ, (ISk, S,) which means حَدِّثْنَا [i. e. *Tell us*, or *relate to us, something*]; (Ks, Lh, (ISk, * S; *) and for this one says هيهٍ, by substitution of one letter for another: (Ks, Lh:) or it means زِدْ [i. e. *tell*, or *say*, or *do*,

something more]; and هَاتِ [i. e. *give*, or *relate*, *something*]; (Har p. 592;) and تَكَلَّمْ [i. e. *speak*]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

* وَقَفْنَا وَ قُلْنَا إِيهِ عَنْ أُمِّ سَالِمٍ *

* وَ مَا بَالُ تَكْلِيمِ الدِّيَارِ البَلَاقِعِ *

[*We stopped, and we said, Tell us some tidings:* inform us (أَخْبِرِينَا being app. understood) *respecting Umm-Sálim: but what is the case* (meaning what is the use) *of speaking to the vacant dwellings?*], he has used the word without tenween, though making no interruption after it, because he intended a pause. (ISk, S.) Ibn-Es-Seree says, When you say, إِيهِ يَا رَجُلُ, you only command him to tell you more of the subject of discourse known to you and him, as though you said, هَاتِ الحَدِيثَ [*Give*, or *relate*, *the story*, or *narrative*, *O man*]: but if you say, إِيهٍ, with tenween, it is as though you said, هَاتِ حَدِيثًا مَّا [*Give*, or *relate*, *some story* or *narrative*], because the tenween renders indeterminate: and Dhu-rRummeh meant the tenween, but omitted it through necessity. (S.) As says that Dhu-rRummeh has committed a mistake; the expression of the Arabs being only إِيهٍ [in a case of this kind]: ISd says, the truth is, that it is without tenween when determinate, and with tenween when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, *Relate to us the story*, or *tell us the tidings:* (TA:) Aboo-Bekr Ibn-Es-Sarráj says, citing this verse, that ايه is not known in a case of this kind without tenween in any of the dialects; meaning that it is never conjoined with a following word unless it be with tenween. (IB, TA.)

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أَيْهَا : see what next follows.

أَيْهَاتَ *i. q.* هَيْهَاتَ [*Far*, or *far from being believed* or *from the truth*, is such a thing: or *remoteness*, or *remoteness from being believed* or *from the truth, is to be attributed to such a thing.*]: as also أَيْهَانَ , (S,

K,) and أَيْهَانَ , (K, TA, in the CK ايْهَانُ,) [and several other dial. vars., for which see هَيْهَاتَ,] and أَيْهَا , (TA; and so in some copies of the S and K; in other copies of these, أَيْهًا ; [but the former is app. the right;]) with the ن [or the ت] suppressed, (TA,) which is said in pronouncing [a thing] to be remote [whether in a proper or a tropical sense]: (S, TA:) Th explains أَيْهَانَ as meaning بَعِيدٌ ذٰلِكَ AA explains it as meaning بُعْدَ ذٰلِكَ, making it a verbal noun; and this is the correct explanation: (TA:) or the meaning is البُعْدُ, [as I have indicated above,] (K in art. هيه,) but this is only when لِ is prefixed to what follows it, as Sb says. (TA. [See هَيْهَاتَ.])

أَيْهَانَ and أَيْهَانِ: see أَيْهَاتَ, in three places.

أَيِّهٌ *Having a strong,* or *loud, voice; and vigilant,* or *wary.* (Ham p. 675.)

أَيُّهَا : see أَىٌّ; last portion of the paragraph.

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ب

The second letter of the alphabet: called بَآءٌ and بَا; (TA in باب الالف اللّينة;) the latter of which forms is used in spelling; like as are its analogues, as تا [and ثا] and حا [and خا and را] and طا [and ظا and فا and ها] and يا; because in this case they are not generally regarded as nouns, but as mere sounds: (Sb, M:) [these are generally pronounced with imáleh, i. e. bé, té, &c., with the exception of طا, خا, حا, and ظا; and when they are regarded as nouns, their duals are تَيَانِ, بَيَانِ, &c.:] the pl. of بَآءٌ is بَآءَاتٌ; and that of بَا is أَبْوَآءٌ (TA ubi suprà.) It is one of the letters termed مَجْهُورَه [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed شَفَهِيَّة [or labial]; and of those termed ذُلْق [or pronounced with the extremity of the tongue or the lips]: Kh says that the letters of the second and third classes above mentioned [the latter of which comprises the former] are those composing the words رُبَّ مَنْ لَفَّ; and on account of their easiness of utterance, they abound in the composition of words, so that no perfect quinqueliteral-radical word is without one or more of them, unless it is of the class termed مُوَلَّد, not of the classical language of the Arabs. (TA at the commencement of باب البآء.) ___ In the dial. of Mázin, it is changed into م; (TA ubi suprà;) as in بَكَّةُ, which thus becomes مَكَّةُ [the town of Mekkeh]. (TA in ب.) باب الالف اللّينة بِ is a preposition, or particle governing the gen. case; (S, Mughnee, K;) having kesr for its invariable termination because it is impossible to begin with a letter after which one makes a pause; (S;) or, correctly speaking, having a vowel for its invariable termination because it is impossible to begin with a quiescent letter; and having kesr, not fet-h, to make it accord with its government [of the gen. case], and to distinguish between it and that which is both a noun and a particle. (IB.) It is used to denote adhesion (Sb, T, S, M, Mughnee, K) of the verb to its objective complement, (S,) or of a noun or verb to that to which it is itself prefixed; (TA;) and adjunction, or association: (Sb, T:) and some say that its meaning of denoting adhesion is inseparable from it; and therefore Sb restricted himself to the mention of this meaning: (Mughnee:) or Sb says that its primary meaning is that of denoting adhesion and mixture. (Ibn-Es-Sáïgh, quoted in a marginal note in a copy of the Mughnee.) It denotes adhesion [&c.] in the proper sense; (Mughnee, K;) as in أَمْسَكْتُ بِزَيْدٍ, (M, Mughnee, K,) meaning *I laid hold upon*, or

seized, [Zeyd, or] *somewhat of the body of Zeyd,* or *what might detain him, as an arm or a hand, or a garment, and the like;* whereas أَمْسَكْتُهُ may mean I withheld him, or restrained him, from acting according to his own free will: (Mughnee:) and it denotes the same in a tropical sense; (Mughnee, K;) as in مَرَرْتُ بِزَيْدٍ [*I passed by Zeyd*]; (S, Mughnee, K;) as though meaning *I made my passing to adhere to Zeyd;* (S;) or *I made my passing to adhere to a place near to Zeyd:* accord. to Akh, it is for مَرَرْتُ عَلَى زَيْدٍ; but مَرَرْتُ بِهِ is more common than مَرَرْتُ عَلَيْهِ, and is therefore more properly regarded as the original form of expression: (Mughnee:) accord. to F, the vowel of this preposition is kesr [when it is prefixed to a noun or a pronoun]; or, as some say, it is fet-h when it is with a noun properly so called; as in مَرَّ بِزَيْدٍ: so in the K; this being the reverse of what they have prescribed in the case of [the preposition] لِ: but in the case of بِ, no vowel but kesr is known. (MF.) It denotes the same in the saying بِهِ دَآءٌ [*In him is a disease;* i. e. a *disease is cleaving to him*]: and so [accord. to some] in أَقْسَمْتُ بِاللّٰهِ [*I swore,* or, emphatically, *I swear, by God;* and similar phrases, respecting which see a later division of this paragraph]. (L.) So, too, in أَشْرَكَ بِاللّٰهِ, because meaning *He associated another with God:* and in وَكَّلْتُ بِفُلَانٍ, meaning *I associated a* وَكِيل [or *factor* &c.] *with such a one.* (T.) [And so in other phrases here following.] عَلَيْكَ بِزَيْدٍ *Keep thou to Zeyd:* or *take thou Zeyd.* (TA voce عَلَيْكَ بِكَذَا.) عَلَى *Keep thou to such a thing:* (El-Munáwee:) or *take thou such a thing.* (Ham p. 216.) فَبِهَا وَنِعْمَتْ *Keep thou to it,* فبها meaning فَعَلَيْكَ بِهَا, (Mgh in art. نعم,) [or *let him keep to it,* i. e. فَعَلَيْهِ بِهَا,] or *thou hast taken to,* or *adopted and followed,* or *adhered to, the established way,* or *the way established by the Prophet,* i. e. فَبِالسُّنَّةِ أَخَذْتَ, (Mgh,) or *he hath taken to,* &c., i. e. فَبِالسُّنَّةِ أَخَذَ, (IAth, TA in art. نعم,) or *by this practice,* or *action, is excellence attained,* or *he will attain excellence,* i. e. فَبِهٰذِهِ الخَصْلَةِ يُنَالُ الفَضْلُ, أَوِ الفَعْلَةِ يُنَالُ الفَضْلُ; (IAth ubi suprà;) *and excellent is the practise, the established way,* or *the way established by the Prophet,* ونعمت meaning وَنِعْمَتِ الخَصْلَةُ السُّنَّةُ, (Mgh,) or *and excellent is the practice,* or *the action,* i. e. وَنِعْمَتِ الخَصْلَةُ, (S and K in art. نعم,) or وَنِعْمَتِ الخَصْلَةُ أَوِ الفَعْلَةُ: (IAth ubi suprà:) and it also occurs in a trad., where the meaning is [He who hath done such a thing *hath adhered to the ordinance of indulgence; and excellent is the practice,* or *action,* &c.: for here فبها is meant to imply] فَبِالرُّخْصَةِ أَخَذَ. (TA in the present art. See also art. نعم.) ___ It

is also used to render a verb transitive; (Mughnee, K;) having the same effect as hemzeh [prefixed], in causing [what would otherwise be] the agent to become an objective complement; as in ذَهَبْتُ بِزَيْدٍ syn. with أَذْهَبْتُهُ [*I made Zeyd to go away;* or *I took him away*]; (Mughnee;) and hence, [in the Kur ii. 16,] ذَهَبَ ٱللّٰهُ بِنُورِهِمْ [*God taketh away their light*]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that ذَهَبْتُ بِزَيْدٍ means [*I went away with Zeyd;* i. e.] *I accompanied Zeyd in going away.* (Mughnee.) J says that any verb that is not trans. you may render so by means of ب and ا [prefixed] and reduplication [of the medial radical letter]: you say, طَارَ بِهِ and أَطَارَهُ and طَيَّرَهُ [as meaning *He made him to fly*, or *to fly away*]: but IB says that this is not correct as of common application; for some verbs are rendered trans. by means of hemzeh, but not by reduplication; and some by reduplication, but not by hemzeh; and some by ب, but not by hemzeh nor by reduplication: you say, دَفَعْتُ زَيْدًا بِعَمْرٍو [as meaning *I made 'Amr to repel Zeyd*, lit. *I repelled Zeyd by 'Amr*], but not أَدْفَعْتُهُ nor دَفَّعْتُهُ. (TA.) ___ It also denotes the employing a thing as an aid or instrument; (S, M, * Mughnee, K; *) as in كَتَبْتُ بِالْقَلَمِ [*I wrote with the reed-pen*]; (S, Mughnee, K;) and نَجَرْتُ بِالْقَدُومِ [*I worked as a carpenter with the adz*]; (Mughnee, K;) and ضَرَبْتُ بِالسَّيْفِ [*I struck with the sword*]. (M.) And hence the ب in بِسْمِ ٱللّٰهِ, (Mughnee, K,) accord. to some, because the action [before which it is pronounced] is not practicable in the most perfect manner but by means of it: (Mughnee:) but others disallow this, because the name of God should not be regarded as an instrument: (MF, TA:) and some say that the ب here is to denote beginning, as though one said, أَبْتَدِأُ بِسْمِ ٱللّٰهِ [*I begin with the name of God*]. (TA.) ___ It also denotes a cause; as in إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِٱتِّخَاذِكُمُ ٱلْعِجْلَ [*Verily ye have wronged yourselves by*, i. e. *because of, your taking to yourselves the calf as a god* (Kur ii. 51)]; and in فَكُلًّا أَخَذْنَا بِذَنْبِهِ [*And every one of these we have punished for*, i. e. *because of, his sin* (Kur xxix. 39)]; (Mughnee, K) and in لَنْ يَدْخُلَ أَحَدُكُمُ الْجَنَّةَ بِعَمَلِهِ [*Not any of you shall enter Paradise by*, or *for*, or *because of, his works*]. (TA from a trad.) And so in لَقِيتُ بِزَيْدٍ الْأَسَدَ *I met*, or *found, by reason of* my meeting, or finding, *Zeyd, the lion:* (Mughnee:) or the ب in this instance denotes comparison; [i. e. *I met*, or *found, in Zeyd* the like of *the lion;*] as also in رَأَيْتُ بِفُلَانٍ الْقَمَرَ [*I saw in such a one the*

like of *the moon*]. (TA.) Another ex. of the same usage is the saying [of a poet],

* قَدْ سُقِيَتْ آبَالُهُمْ بِالنَّارِ *
* وَالنَّارُ قَدْ تَشْفِى مِنَ الأُوَارِ *

[*Their camels had been watered because of the brand* that they bore: *for fire*, or *the brand, sometimes cures of the heat of thirst*]; i. e., because of their being branded with the names [or marks] of their owners, they had free access left them to the water. (Mughnee. See also another reading of this verse voce نَارٌ.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Msb in art. اجل)] in the saying of Lebeed,

* غُلْبٌ تَشَدَّرَ بِالدُّحُولِ كَأَنَّهَا *
* جِنُّ البَدِىِّ رَوَاسِيًا أَقْدَامُهَا *

(S) *Thick-necked* men, like lions, *who threatened* one another *because of rancorous feelings, as though they were the Jinn of* the valley *El-Bedee*, [or *of the desert*, (TA in art. بدو,)] *their feet standing firm* in contention and obstinate altercation. (EM pp. 174 and 175.) It is also used to denote a cause when prefixed to أَنَّ and to مَا as in ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ ٱللّٰهِ [*That was because they used to disbelieve in the signs of God*]; and in ذٰلِكَ بِمَا عَصَوْا [*That was because they disobeyed*]: both instances in the Kur ii. 58. (Bd.) ___ It is also used to denote concomitance, as *syn. with* مَعَ; (Mughnee, K;) as in اشْتَرَيْتُ الفَرَسَ بِلِجَامِهِ وَسَرْجِهِ [*I bought the horse with his bit and bridle and his saddle*]; (TA;) and in لَمَّا رَآنِى بِالسِّلَاحِ هَرَبَ, i. e. *When he saw me* advancing *with the weapon*, [he fled;] or *when he saw me possessor of a weapon;* (Sh, T;) and in اهْبِطْ بِسَلَامٍ [*Descend thou with security*, or *with greeting* (Kur xi. 50)]; and in وَقَدْ دَخَلُوا بِٱلْكُفْرِ [*They having entered with unbelief* (Kur v. 66)]; (Mughnee, K;) بالكفر being a denotative of state. (Bd.) Authors differ respecting the ب in the saying, فَسَبِّحْ بِحَمْدِ رَبِّكَ, in the Kur [xv. 98 and ex. 3]; some saying that it denotes concomitance, and that حمد is prefixed to the objective complement, so that the meaning is, سَبِّحْهُ حَامِدًا لَهُ

[*Declare thou his (thy Lord's) freedom from everything derogatory from his glory, praising Him*], i. e. declare thou his freedom from that which is not suitable to Him, and ascribe to Him that which is suitable to Him; but others say that it denotes the employing a thing as an aid or instrument, and that حمد is prefixed to the agent, so that the meaning is, سَبِّحْهُ بِمَا حَمِدَ بِهِ نَفْسَهُ [*declare thou his (thy Lord's) freedom from everything derogatory from his glory by means of* ascribing to Him *that wherewith He hath praised himself*]: and so, too, respecting the saying, سُبْحَانَكَ ٱللّٰهُمَّ وَبِحَمْدِكَ; some asserting that it is one proposition, the, being redundant; but others saying, it is two propositions, the و being a conjunction, and the verb upon which the ب is dependent being suppressed, so that the meaning is, [*I declare thy freedom from everything derogatory from thy glory, 0 God,*] سَبَّحْتُكَ وَبِحَمْدِكَ [*and with the praising of Thee,* or *by means of the praise that belongeth to Thee, I declare thy freedom* &c.]. (Mughnee. [Other explanations of these two phrases have been proposed; but those given above are the most approved.]) You also say, عَلَّى بِهِ, meaning *Bring thou him,* [i. e.] *come with him, to me.* (Har p. 109.) ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ, in the Kur ix. 119, means بِرُحْبِهَا [i. e. *The earth became strait to them, with,* meaning *notwithstanding, its amplitude,* or *spaciousness*]. (Bd.) Sometimes the negative لا intervenes between ب [denoting concomitance] and the noun governed by it in the gen. case; [so that بِلَا signifies *Without;*] as in جِئْتُ بِلَا زَادٍ [*I came without travelling-provision*]. (Mughnee and K in art. لا.) ___ It is also *syn. with* فى before a noun signifying a place or a time; (Mughnee, * K, * TA;) as in جَلَسْتُ بِالْمَسْجِدِ [*I sat in the mosque*]; (TA;) and وَلَقَدْ نَصَرَكُمُ ٱللّٰهُ بِبَدْرٍ [*And verily God aided you against your enemies at Bedr* (Kur iii. 119)]; and نَجَّيْنَاهُمْ بِسَحَرٍ [*We saved them a little before daybreak* (Kur liv. 34)]: (Mughnee, K, TA:) and so in بِأَيِّكُمُ ٱلْمَفْتُونُ (T, K,) in the Kur [lxviii. 6], (TA,) accord. to some, (T, Mughnee,) i. e. *In which of you is madness;* or *in which* of the two parties *of you is the mad:* (Bd:) or the ب is here redundant; (Sb, Bd, Mughnee;) the meaning being *which of you is he who is afflicted with madness.* (Bd. [See also a later division of this paragraph.]) ___ It also denotes substitution; [meaning *Instead of,* or *in place of;*] as in the saying [of the Hamásee (Mughnee)],

* فَلَيْتَ لِى بِهِمْ قَوْمًا إِذَا رَكِبُوا *

* شَنُّوا الإِغَارَةَ فُرْسَانًا وَرُكْبَانَا *

[*Then would that I had, instead of them, a people who, when they mounted* their beasts, *poured the sudden attack, they being horsemen and camel-riders*]; (Ham p. 8, Mughnee, K;) i. e., بَدَلًا بِهِمْ (TA:) but some read شَدُّوا الإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for شَدُّوا لِلْإِغَارَةِ [*hastened for the making a sudden attack*]. (Ham, Mughnee.) So, too, in the saying, اعْتَضْتُ بِهٰذَا الثَّوْبِ خَيْرًا مِنْهُ [*I received, in the place of this garment*, or *piece of cloth, one better than it*]; and لَقِيتُ بِزَيْدٍ بَحْرًا [*I found, in the place of Zeyd, a man of abundant generosity* or *beneficence*]; and هٰذَا بِذَاكَ [*This is instead*, or *in the place, of that;* but see another explanation of this last phrase in what follows]. (The Lubáb, TA.) ____ It also denotes requital; or the giving, or doing, in return; (Mughnee, K;) and in this case is prefixed to the word signifying the substitute, or thing given or done in exchange [or return; or to the word signifying that for which a substitute is given, or for which a thing is given or done in exchange or return]; (Mughnee;) as in the saying, اشْتَرَيْتُهُ بِأَلْفِ دِرْهَمٍ [*I purchased it for a thousand dirhems*]; (Mughnee, K; *) [and in the saying in the Kur ix. 112, إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ *Verily God hath purchased of the believers their souls and their possessions for* the price of *their having Paradise;*] and كَافَأْتُ إِحْسَانَهُ بِضِعْفٍ [*I requited his beneficence with a like* beneficence, or *with double*, or *more*], (Mughnee,) or كَافَأْتُهُ بِضِعْفِ إِحْسَانِهِ [*I requited him with the like*, or *with double the amount*, or *with more than double the amount, of his beneficence*], (K,) but the former is preferable; (TA;) [and خَدَمَ بِطَعَامِ بَطْنِهِ (S and A &c. in art. وغد) *He served for*, meaning *in return for, the food of his belly;*] and

* هٰذَا بِذَاكَ وَلَا عَتْبٌ عَلَى الزَّمَنِ *

[*This is in return for that*, (an explanation somewhat differing from one in the next preceding division of this paragraph,) *and no blame is imputable to fortune*]: and hence, ادْخُلُوا ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ [*Enter ye Paradise in return for that which ye wrought* (Kur xvi. 34)]; for the ب here is not that which denotes a cause, as the Moatezileh assert it to be, and

as all [of the Sunnees] hold it to be in the saying of the Prophet, لَنْ يَدْخُلَ أَحَدُكُمُ الجَنَّةَ بِعَمَلِهِ [before cited and explained]; because what is given instead of something is sometimes given gratuitously; and it is evident that there is no mutual opposition between the trad. and the verse of the Kur-án. (Mughnee.) ___ It is also *syn. with* عَنْ; and is said to be peculiar to interrogation; as in فَٱسْأَلْ بِهِ خَبِيرًا [*And ask thou respecting Him*, or *it, one possessing knowledge* (Kur xxv. 60)]; (Mughnee, K;) and accord. to IAar in the Kur lxx. 1; (T;) and in the saying of ' Alkameh,

* فَإِنْ تَسْأَلُونِى بِالنِّسَآءِ فَإِنَّنِي *
* بَصِيرٌ بِأَدْوَآءِ النِّسَآءِ خَبِيرُ *

[*And if ye ask me respecting* the diseases of *women, verily I am knowing in the diseases of women, skilful*]: (A' Obeyd, TA:) or it is not peculiar to interrogation; as in وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَامِ [*And the day when the heavens shall be rent asunder from the clouds* (Kur xxv. 27)]; (Mughnee, K) and مَا غَرَّكَ بِرَبِّكَ (K) i. e. *What hath beguiled thee from thy Lord*, and from believing in him? in the Kur lxxxii. 6; and so in the same, lvii. 13: (TA: [but see art. غر:]) or, accord. to Z, the ب in بالغمام means *by, as by an instrument;* (Mughnee;) or it means *because of*, or *by means of*, the rising of the clouds therefrom: (Bd:) and in like manner the Basrees explain it as occurring in فَٱسْأَلْ بِهِ خَبِيرًا, as denoting the cause; and they assert that it is never syn. with عَنْ; but their explanation is improbable. (Mughnee.) ___ It is also *syn. with* عَلَى; as in إِنْ تَأْمَنْهُ بِقِنْطَارٍ (Mughnee, K *) or بِدِينَارٍ (S) [*If thou give him charge over a hundredweight* or *over a deenár* (Kur iii. 68)]; like as عَلَى is sometimes put in the place of بِ as after the verb رَضِىَ: (S, TA:) and so in لَوْ تُسَوَّى بِهِمُ ٱلْأَرْضُ [*That the ground were made even over them*], in the Kur [iv. 45], (TA,) i. e. *that*

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they were buried; (Bd) and in مَرَرْتُ بِزَيْدٍ [*I passed by Zeyd*], accord. to Akh, as before mentioned; (Mughnee, in the first division of the art. on this preposition;) and in زَيْدٌ بِالسَّطْحِ [*Zeyd is on the roof*]; (TA;) and in a verse cited in this Lex. voce

ثَعْلَبٌ. (Mughnee.) ___ It also denotes part of a whole; (Msb in art. بعض Mughnee, K;) so accord. to As and AAF and others; (Msb, Mughnee;) as *syn. with* مِنْ (Msb, TA:) IKt says; the Arabs say, شَرِبْتُ بِمَآءٍ كَذَا, meaning مِنْهُ [*I drank of such a water*]; and AZ mentions, as a saying of the Arabs, سَقَاكَ ٱللّٰهُ مِنْ مَآءٍ كَذَا, meaning بِهِ [*May God give thee to drink of such a water*], thus making the two prepositions syn.: (Msb: [in which five similar instances are cited from poets; and two of these are cited also in the Mughnee:]) and thus it signifies in عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللّٰهِ [*A fountain from which the servants of God shall drink*, in the Kur lxxvi. 6; and the like occurs in lxxxiii. 28]; (Msb, Mughnee, K;) accord. to the authorities mentioned above; (Mughnee;) or the meaning is, *with which the servants of God shall satisfy their thirst* (يَرْوَى بِهَا); (T, Mughnee;) or, accord. to Z, *with which the servants of God shall drink* wine: (Mughnee:) if the ب were redundant, [as some assert it to be, (Bd,)] the meaning would be, that they shall drink the whole of it; which is not right: (Msb:) thus, also, it is used in وَٱمْسَحُوا بِرُؤُوسِكُمْ [in the Kur v. 8], (Msb, Mughnee, K,) accord. to some; (Mughnee;) i. e. [*And wipe ye] a part of your heads;* and this explanation has been given as on the authority of EshSháfi'ee; but he is said to have disapproved it, and to have held that the ب here denotes adhesion: (TA:) this latter is its apparent meaning in this and the other instances: or, as some say, in this last instance it is used to denote the employing a thing as an aid or instrument, and there is an ellipsis in the phrase, and an inversion; the meaning being, امْسَحُوا رُؤُوسَكُمْ بِالْمَآءِ [*wipe ye your heads with water*]. (Mughnee.) ___ It is also used to denote swearing; (Mughnee, K;) and is the primary one of the particles used for this purpose; therefore it is peculiarly distinguished by its being allowable to mention the verb with it, (Mughnee,) as أُقْسِمُ بِٱللّٰهِ لَأَفْعَلَنَّ [*I swear by God I will assuredly do* such a thing]; (Mughnee, K) and by its being prefixed to a pronoun, as in بِكَ لَأَفْعَلَنَّ [*By thee I will assuredly do* such a thing]; and by its being used in adjuring, or conjuring, for the purpose of inducing one to incline to that which is desired of him, as in بِٱللّٰهِ هَلْ قَامَ زَيْدٌ, meaning I adjure thee, or conjure thee, *by God*, to tell me, *did Zeyd stand?* (Mughnee.) [See also the first explanation of this particle, where it is said, on the authority of the L, that, when thus used, it denotes adhesion.] ___ It is also *syn. with* إِلَى as denoting the end of an extent or interval; as in أَحْسَنَ بِي, meaning *He did good*, or *acted well, to me:* (Mughnee, K:) but some say that the verb here imports the meaning of لَطَفَ [which is trans. by means of ب, i. e. *he acted graciously*, or *courteously, with*

me]. (Mughnee.) ___ It is also redundant, (S, Mughnee, K,) to denote corroboration: (Mughnee, K:) and is prefixed to the agent: (Mughnee:) first, necessarily; as in أَحْسَنَ بزيد; (Mughnee, K;) accord. to general opinion (Mughnee) originally أَحْسَنَ زيدٌ, i. e. صار ذا حُسْنٍ [*Zeyd became possessed of goodness*, or *goodliness*, or *beauty*]; (Mughnee, K; *) or the correct meaning is حَسُنَ زيدٌ [*Good*, or *goodly*, or *beautiful*, or *very good* &c., is *Zeyd! or how good*, or *goodly*, or *beautiful, is Zeyd!*], as in the B: (TA:) secondly, in most instances; and this is in the case of the agent of كَفَى; as in كَفَى بٱللّٰه شَهِيدًا [*God sufficeth, being witness*, or *as a witness* (Kur xiii., last verse; &c.)]; (Mughnee, K [and a similar ex. is given in the S, from the Kur xxv. 33;]) the ب here denoting emphatic praise; but you may drop it, saying, كَفَى ٱللّٰهُ شَهِيدًا: (Fr, TA:) thirdly, in a case of necessity, by poetic licence; as in the saying,

* أَلَمْ يَأْتِيكَ وَالأَنْبَآءُ تَنْمِى *
* بِمَا لَاقَتْ لَبُونُ بَنِى زِيَادِ *

[*Did not what the milch camel of the sons of Ziyád experienced come to thee* (يَأْتِيكَ being in like manner put for يَأْتَكَ) *when the tidings were increasing?*]. (Mughnee, K.) It is also redundantly prefixed to the objective complement of a verb; as in وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ [*And cast ye not yourselves* (بأيديكم meaning بِأَنْفُسِكُمْ) *to perdition* (Kur ii. 191)]; and in وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ [*And shake thou towards thee the trunk of the palm-tree* (Kur xix. 25)]: but some say that the former means *and cast ye not yourselves* (أَنْفُسَكُمْ being understood) *with your hands to perdition;* or that the meaning is, *by means*, or *because*, *of your hands:* (Mughnee:) and ISd says that هُزِّى, in the latter, is made trans. by means of ب because it is used in the sense of جُزِّى: (TA in art هز:) so, too, in the saying,

* نَضْرِبُ بِالسَّيْفِ وَ نَرْجُو بِالفَرَجْ *

[*We smite with the sword, and we hope for the removal of grief*]: (S, Mughnee:) and in the trad., كَفَي بِالمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ [*It suffices the man in respect of lying that he relate all that he has heard*]. (Mughnee.) It is also redundantly prefixed to the inchoative; as in بِحَسْبِكَ [when you say, بِحَسْبِكَ دِرْهَمٌ, meaning *A thing sufficing thee is*

a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بحسبك is an enunciative put before its inchoative, so that the meaning is, *a dirhem is a thing sufficing thee*, i. e. *a dirhem is sufficient for thee;* as is shown in a marginal note in my copy of the Mughnee: in the latter way is used the saying, mentioned in the S, بحسبك قولُ السُّوءِ *A thing sufficing thee is the saying what is evil:* and so, app., each of the following sayings, mentioned in the TA on the authority of Fr; حسبكَ بصديقنا *A person sufficing thee is our friend;* and ناهيكَ بأخينا *A person sufficing thee is our brother:* the ب is added, as Fr says, to denote emphatic praise]: so too in خرجتُ فإذا بزيدٍ [*I went forth, and lo, there*, or *then, was Zeyd*]; and in كيفَ بكَ إذا كانَ كذا [*How art thou*, or *how wilt thou be, when it is thus*, or *when such a thing is the case?*]; and so, accord. to Sb, in بأيّكُم المفتونُ [mentioned before, in explanation of ب as syn. with فى]; but Abu-l-Hasan says that بأيّكم is dependent upon استقرار suppressed, denoting the predicate of المفتون; and some say that this is an inf. n. in the sense of فتنةٌ; [so that the meaning may be, بأيّكُم المفتونُ مستقرٌّ *In which of you is madness residing?*]; or, as some say, ب is here syn. with فى [as I have before mentioned], (Mughnee.) A strange case is that of its being added before that which is originally an inchoative, namely, the noun, or subject, of ليس, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, وجوهكُم [ليس البرَّ بأنْ تولُّوا] قبلَ المشرقِ و المغربِ [*Your turning your faces towards the east and the west is not obedience* (Kur ii. 172)]; with البر in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciative; and this is in two kinds of cases: first, when the phrase is not affirmative; and cases of this kind may be followed as exs.; as ليس زيدٌ بقائمٍ [*Zeyd is not standing*]; and وما اللهُ بغافلٍ عمَّا تعملونَ [*And God is not heedless of that which ye do* (Kur ii. 69, &c.)]: secondly, when the phrase is affirmative; and in cases of this kind, one limits himself to what has been heard [from the Arabs]: so say Akh and his followers; and they hold to be an instance of this kind the phrase, جزآءُ سيّئةٍ بمثلها [*The recompense of an evil action is the like thereof* (Kur x. 28)]; and the saying of the Hamásee,

* ومنعُكَها بشيءٍ يُستطاعُ *

[*And the preventing thee from having her* (referring to a mare) *is a thing that is possible*]: but it is more proper to make بمثلها dependent upon استقرار suppressed, as the enunciative; [the meaning being, جزآءُ سيِّئةٍ مستقرٌّ بمثلها, or يستقرُّ بمثلها, i. e. *the recompense of an evil action is a thing consisting in the like thereof*]; and to make بشىء dependent upon منعكها; the meaning being, و منعكها بشىءٍ مّا يستطاعُ [i. e. *and the preventing thee from having her, by something, is possible:* see Ham p. 102]: Ibn-Málik also [holds, like Akh and his followers, that ب may be redundant when prefixed to the enunciative in an affirmative proposition; for he] says, respecting بحسبك زيدٌ, that زيد is an inchoative placed after its enunciative, [so that the meaning is, *Zeyd is a person sufficing thee*,] because زيدٌ is determinate and حسبك is indeterminate. (Mughnee. [See also what has been said above respecting the phrase بحسبك درهمٌ, in treating of ب as added before the inchoative.]) It is also redundantly

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prefixed to the denotative of state of which the governing word is made negative; as in

* فَمَا رجعتْ بخائبةٍ ركَابٌ *
* حَكيمُ بنُ المُسيَّبِ منتهاها *

[*And travelling-camels* (meaning their riders) *returned not disappointed, whose goal*, or *ultimate object, was Hakeem the son of El-Museiyab*]; and in

* فَمَا انْبعثْتَ بمزؤُدٍ و لَا وَكِلٍ *

[*And thou didst not, being sent*, or *roused, go away frightened, nor impotent, committing thine affair to another*]: so says Ibn-Málik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بحاجةٍ خائبةٍ [*with an object of want disappointed*, or *frustrated*]; and in the second, بشخصٍ مزؤودٍ, i. e. مذعورٍ [*with a person frightened*]; the poet meaning, by the مزؤود, himself, after the manner of the saying, رأَيتُ منه أَسدًا;

and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, لَقِيتُ مِنْهُ أَسَدًا, or بَحْرًا, [or رَأَيْتُ مِنْهُ أَسَدًا, as above, or بَحْرًا,] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٌ and عَيْنٌ: and some hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [as meaning *Shall themselves wait* (Kur ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نَ, or implied in the verb,] when corroborated by نَفْس, should properly be corroborated first by the separate [pronoun], as in قُمْتُمْ أَنْتُمْ أَنْفُسُكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, *shall wait to see what may take place with themselves:*] بأنفسهنّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the men. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in

* فَأَصْبَحْنَ لَا يَسْأَلْنَهُ عَنْ بِأَبِهِ *

And they became in a condition in which they asked him not respecting his father; which may perhaps be regarded by some as similar to the saying,

* يَضْحَكْنَ عَنْ كَالبَرَدِ المُنْهَمِّ *

but in this instance, كَ is generally held to be a noun, syn. with مِثْل]. (The Lubáb, TA.) ___ Sometimes it is understood; as in اللّه لافعلنّ [i. e. اللّه لَأَفْعَلَنَّ and اللّه لَأَفْعَلَنَّ *By God, I will assuredly do* such a thing; in the latter as well as the former, for a noun is often put in the accus. case because of a preposition understood; or, accord. to Bd, in ii. 1, a verb significant of swearing is understood]: and in خَيْرٍ [for بِخَيْرٍ *In a good state*], addressed to him who says, كَيْفَ أَصْبَحْتَ [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) ___ [It occurs also in several elliptical phrases; one of which (فَبِهَا وَ نَعِمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بِأَبِي and بِنَفْسِي, in arts. ابو and نفس:

and there are many others, of which exs. here follow.] Mohammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [*I am the doer of it! I am the doer of it!*]. (Sh, T.) And in another trad., Mohammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ بِذٰلِكَ, meaning لَعَلَّكَ صَاحِبُ الأَمْرِ [*May-be thou art the doer of that thing*]. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, مَنْ بِكِ, meaning مَنْ صَاحِبُكِ [*Who was thine accomplice?*]: (T:) or مَنِ الفَاعِلُ بِكِ [*Who was the agent with thee?*]. (TA.) أَنَا بِكَ وَلَكَ, occurring in a form of prayer, means *I seek*, or *take, refuge in Thee;* or *by thy right disposal and facilitation I worship; and to Thee*, not to any other, *I humble myself*. (Mgh in art. بوا.) One says also, مَنْ لِى بِكَذَا, meaning *Who will be responsible, answerable, amenable*, or *surety, to me for such a thing?* (Har p. 126: and the like is said in p. 191.) And similar to this is the saying, كَأَنِّى بِكَ, meaning كَأَنِّي أَبْصُرُ بِكَ [It is *as though I saw thee*]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, كَأَنَّكَ بِهِ, meaning Thou art so near to him that it is *as though thou sawest him:* or it is *as though thou wert with him:* i. e. thou art almost in his presence.] ___ The Basrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in شَرِبْنَ بِمَآءِ البَحْرِ meaning رَوِينَ, and in أَحْسَنَ بِى meaning لَطَفَ; or else because they do so anomalously. (Mughnee.) [As a numeral, ب denotes *Two*.]

بأ

R. Q. 1 **بَأْبَأَهُ** , (Lth, T, S, M, K,) and بأبأ به, (Fr, M, K,) inf. n. بَأْبَآةٌ (Lth, T, M) and بَئْبَآءٌ; (Fr, M;) [as also بأَبِي; see art. بأَبِي أَنْتَ;] *He said to him*, بأَبِي, (Fr, M,) or بأَبَا, (M,) or بأَبِي أَنْتَ, (Lth, T, K,) [all meaning *With my father mayest thou be ransomed!* or] meaning أَفْدِيكَ بأَبِي [*I will ransom thee with my father*]; (Lth, T;) or *he said to him*, بأَبِي أَنْتَ وأُمِّي [*With my father mayest thou be ransomed, and* with *my mother!* or *I will ransom thee* &c.; see art. ابو]; (S;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, S, M;) and in like manner to his horse, for having saved him from some accident: (IAar, T:) the verb is derived from بأَبِي. (Lth, T, M.) Hence البَأْبُ, in an ex. cited voce أَبٌّ, in art. ابو, q. v.; (M;) or البَئْبُ; (TA in art. ابو;) or البَيْبُ. (S in that art.) ___ And [hence,] بأَبْؤُوهُ *They made a show of treating him with graciousness, courtesy,* or *blandishment;* as also تَبَأْبَؤُوا عَلَيْهِ. (M.) ___ [Hence also,] بَأْبَآءٌ , with medd, [used as an inf. n.,] A woman's *dandling*, or *dancing*, of her child. (AA, T.) بَأْبَأَ also signifies *He* (a child) *said* بَأْبَأْ (M, K) [in some copies of the K written بابا, both meaning *Papa*, or *Father*,] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that بَأْبَأَهُ has been there erroneously put for بَأْبَأَ.] ___ And *He* (a stallion [meaning a stallion-camel]) *reiterated the sound of the letter* ب [or *b*] *in his braying*. (M.) ___ [And hence, perhaps,] بَأْبَأٌ [or, more probably, بَأْبَآءٌ , with medd, agreeably with analogy, used as an inf. n.,] The *chiding of the cat*, or *act of chiding the cat;* (AA, T, Sgh;) also termed غَسٌّ. (AA, T.) Also *He hastened, made haste*, or *sped:* and تَبَأْبَأْنَا *we hastened*, &c.: (marginal note in a copy of the S:) or تَبَأْبَأَ signifies *he ran*. (ElUmawee, T, K.)

بَأْبَأٌ and بَأْبَأٌ: see R. Q. 1, in two places.

بُؤْبُؤٌ The *source, origin, race, root*, or *stock*, syn. أَصْلٌ, (AA, Sh, T, S, M, K,) of a man, (Sh, T,) *whether noble* or

base. (AA, T.) You say, هُوَ كَرِيمُ البُؤْبُؤِ *He is of generous,* or *noble, origin;* lit., *generous,* or *noble, of origin.* (TK.) And فُلَانٌ فِى بُؤْبُؤِ الكَرَمِ *Such a one is of* [a race] *the source* (أَصْل) *of generosity,* or *nobleness.* (S. [In the PS, مِن is here put in the place of فِى: but فِى is often used in phrases of the same kind and meaning as that above, in the sense of مِنْ.]) IKh cites from Jereer,

* فِى يُؤْبُؤِ المَجْدِ وَبُحْبُوحِ الكَرَمْ *

[*Of* a race *the source of glory, and the very heart of generosity,* or *nobleness*]: but Aboo-'Alee El- Kálee quotes the words thus;

* فِى ضِئْضِئِ المَجْدِ وَ بُؤْبُوءِ الكَرَمْ *

[which may be rendered, *of* a race *the source of glory, and the very root of generosity*]; whence it appears that بُؤْبُوء is a dial. var. of بُؤْبُؤ in the sense here given. (TA.) ___ The *middle* of a thing; (K;) [and app. the *heart,* or *very heart,* thereof; the *middle as being* the *best part* of a thing;] like بُحْبُوح. (TA.) ___ [Hence, perhaps,]

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The *pupil,* or *apple,* or the *image that is seen reflected in the black,* (عَيْر AA, T, or إِنْسَان K,) of the eye. (AA, T, K.) Whence the saying, هُوَ أَعَزُّ عَلَيَّ مِنْ بُؤْبُؤِ عَيْنِى [*He is dearer to me than the apple of my eye;* a saying common in the present day, with the substitution of إِنْسَان for بُؤْبُؤ]. (TA.) ___ *A generous,* or *noble,* (ISk, T,) or *a clever, an ingenious,* or *an accomplished,* or *a well-bred,* or *an elegant,* (M, K,) *and a light, an active,* or *a sprightly,* (M,) *lord, master, chief,* or *personage:* (ISk, T, M, K:) fem. with ة. (IKh, TA.) ___ Also, (AA, T, S, * [but I find it only in one of three copies of the S,]) or بُؤْبُؤ , and بَأْبَآء , (K,) the last from the M, (TA, [but it is not in the M as transcribed in the TT,]) A *learned* man (AA, T, S, K) *who teaches;* (AA, T;) but the teaching of others is not a condition required in the application of the epithet; (TA;) like سَرْسُور. (S [in which this last word is evidently given as a syn.: but in the K it is given to show the form, only, of بُؤْبُوء].) ___ Also The

body of a locust, (K,) *without the head and legs.* (TA.) ___ And, accord. to the K, The *head,* or *uppermost part, of a vessel in which [the collyrium called]* كُحْل *is kept:* but it will appear, in art. يأ, that this is [perhaps] a mistranscription for يؤيؤ. (TA.)

بأْبَآء : see R. Q. 1, in two places: and see بؤبؤ.

بؤبوء : see بؤبؤ, in two places.

بأب

البِئَبْ : see أَبٌ, in art. ابو.

بأر

1 **بَأَرَ** , (S, M, K,) aor. ـَـ , (M, K,) *He sunk*, or *dug*, (S, M, K,) a well; (S, M;) as also ابتأر . (M, K.) ___ Also, aor. as above, inf. n. بَأْرٌ, *He dug a* [*hollow such as is termed*] بُؤْرَة, (AZ, S, M,) *in which to cook*. (AZ, S.) ___ Also, (T, S, M, K,) aor. as above, (M, K,) and so the inf. n.; (M;) and ابتأر ; (T, S, M, K;) *He hid*, or *concealed*, a thing: (T, M, K:) and *he stored* it, or *laid* it *up*, *for a time of need*. (T, S, K.) Hence a hollow dug in the ground is termed بُؤْرَة. (T.) ___ You say also, ابتأر خيرًا, (T, M, K,) and بَأَرَهُ, (M, K,) *He did good beforehand:* (T, M, K:) or, accord. to some, *he*, *as it were*, *did good beforehand for himself*, *having laid it up*, or *concealed it*, *for himself:* (T, TA:) so says El-Umawee: or *he laid up for himself in store concealed good:* (TA:) or *he did good concealedly:* (M, K:) and ائتبر signifies the same. (T, TA.)

4 **ابأر فُلَانًا** *He made*, or *he assigned*, or *appointed*, (جَعَلَ,) *for such a one*, *a well*. (K.)

8 **إِبْتَأَ** see 1, in three places.

بِئْر (T, S, M, &c.) and بِيْر, (Msb,) of the fem. gender, (S, M, Msb, K,) and بِئْرَة , (M,) *A well:* (M, TA:) pl. (of pauc., S, Msb) أَبْؤُر (S, M, Msb, K) and (by transposition, Fr, Msb) آبُر (Fr, Msb, K) and أَبْآر and (by transposition, Yaakoob, T, S, M) آبَار and (of mult., S, Msb) بِئَار; (T, S, M, Msb, K;) and pl. of pauc. [of أَبْيَار] بِيَر. (Msb.) The dim. is بُؤَيْرَة . (Msb.)

بُؤْرَة *A hollow*, or *hole*, *dug in the ground*, (AZ, S, M, K,) *in which to cook;* also called إِرَة: (AZ, S:) or (M) *a place in which fire is lighted*. (M, K.) [See 1.] See also بَئِيرَة.

بِئْرَة : see بِئْر: and see بَئِيرَة.

بُؤَيْرَة : see بِئْر.

بَئِيرَةٌ (T, S, M, K) and بِئْرَةٌ and بُؤْرَةٌ (M, K) *A thing stored*, or *laid up, for a time of need.* (T, S, M, K.)

بَئَّارٌ , (T, TA, and so in some copies of the K,) or أَبَّارٌ, (as in other copies of the K and so in the CK,) the latter formed by transposition, and the former [said to have been] not heard, (M,) *A well-sinker*, or *well-digger.* (T, M, K.)

بأز

بَأْزٌ *i. q.* بَازٍ [which see in art. بزو; and بَازٌ]: pl. [of pauc.] أَبْؤُزٌ, and [of mult.] بُؤُوزٌ and بِئْزَانٌ. (K.) IJ holds that the أ is substituted for ا, and that it remains in ابؤز and بئزان like as is the case in أَعْيَادٌ [in which the ى is substituted for و

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and remains in the pl. because it is substituted for و in the sing. عِيدٌ]. (TA.)

بأس

1 **بَؤُسَ** , aor. يَبْؤُسُ, (S, M, Msb, K,) inf. n. بَأْسٌ, (S, Msb, K,) or بَأْسَةٌ; (M; [so I find in a copy of the M, but perhaps it is a mistranscription for بَآسَةٌ;]) and بَئِسَ, [aor. يَبْأَسُ,] inf. n. بَأْسٌ; (M;) *He was*, or *became*, *mighty*, or *strong*, *in war* or *fight;* (K;) *courageous*, or *valiant:* (M, Msb, K:) or *very mighty* or *strong in war* or *fight*. (AZ, S.) بَئِسَ, (S, M, Msb, K,) aor. يَبْأَسُ (S, M, K) and يَبْئَسُ, the latter extr., like يَنْعَمُ aor. of نَعِمَ, (M,) [and some other instances, (see حَسِبَ,)] inf. n. بُؤْسٌ (S, Msb, * K) and بُؤُوسٌ and بُؤْسَى (K) and بَأْسٌ (TA) and بَئِيسٌ, (S, K,) [in measure] like أَمِيرٌ, (TA,) [accord. to the CK بَئْسٌ, which is a mistake,] and بَئِيسَى, (TS, TA,) incorrectly written in the copies of the K بَئْسِي; (TA;) or بَؤُسَ; (A;) or both these forms; (M;) *He was*, or *became*, *in a state of distress; straitened in his means of subsistence*, or *in the conveniences of life;* (M, Msb;) *in a state of poverty:* (M, A, Msb, * TA:) or *in a state of pressing want:* (S, K, TA:) and بَؤُسَ, inf. n. بَآسَةٌ and بَئِيسٌ, whence the subst. بَؤْسَى, *he was*, or *became*, *in a state of trial*, or *affliction:* (M:) and [in like manner,] أَبْأَسَ , (inf. n. إِبْآسٌ,S,) *distress*, or *poverty*, or *misfortune*, or *calamity*, (الْبَأْسَآءُ,) *befell him*. (IAar, S, * M, TA.) بِئْسَ, also written بِئَسَ and بِئِسَ and بَأْسَ, (S, K,) is a word of dispraise or blame, (S,) implying all kinds of dispraise or blame, (TA,) [or superlative dispraise or blame; signifying, *Very evil* or *bad is he*, or *it:* or *superlatively evil* or *bad is he*, or *it:*] *contr. of* نَعِمَ: (S, M, TA:) a pret. verb, imperfectly inflected, (S, K,) like نَعِمَ, (S,) [having only one variation of form, namely, the fem. بِئْسَتْ, though the masc. is more commonly used even when the agent is fem. or pl.,] because it is translated from its original application, (S, K,) i. e. from بِئْسَ فُلَانٌ signifying أَصَابَ بُؤْسًا [he found, met with, or experienced, distress, &c.], to signify dispraise or blame. (S, TA.) When it is accompanied by a gen. n. without the article ال, this is always in the accus. case: but when the n. has the article ال, it is always in the nom. case: (TA:) you say, بِئْسَ رَجُلًا زَيْدٌ [*Very evil* or *bad*, or *superlatively evil* or *bad*, *as a man*, *is Zeyd;* رجلا being a specificative]: (K:) and بِئْسَ الرَّجُلُ زَيْدٌ [*Very evil*, &c., *is the man*, *Zeyd*]; and بِئْسَتِ الْمَرْأَةُ هِنْدٌ [or more commonly بِئْسَ الْعِيرُ in this case also, *Very evil*, &c., *is the woman*, *Hind*]. (S.) Some argue that it is a noun,

from the saying, نِعْمَ السَّيْرُ عَلَى بِئْسَ العِيرُ, because it has a prep.; but this is explained as elliptical, and meaning, نِعْمَ السَّيْرُ عَلَى عِيرٍ مَقُولٍ فِيهِ بِئْسَ العِيرُ [*Excellent is the journeying upon an ass of which it is said Very evil*, &c., *is the ass*]. (I 'Ak p. 232.) Zj says that when it is followed by مَا, then مَا, with it, is regarded as occupying the place of an indeterminate noun; [namely, شَيْئًا, as a specificative; as in the Kur ii. 84, بِئْسَ مَا ٱشْتَرَوْا بِهِ أَنْفُسَهُمْ, or بِئْسَمَا, &c., *Very evil*, &c., *as a thing, is that for which they have sold*, or *exchanged, themselves:*] (TA:) but some say that it is the agent, and is a determinate noun; and this is the opinion of Ibn-Kharoof, which he ascribes to Sb. (I 'Ak ubi suprà.) [For further illustration, see نِعْمَ.]

4 **أَبَأَ** see بَئِسَ

5 **تَبَأَّ** see 6.

6 **تَبَآءَسَ** *He feigned the lowliness*, or *submissiveness, of poverty, humbling*, or *abasing, himself*, (K,* TA,) with men; and تَبَأَّسَ is allowable in the same sense. (TA.)

8 **ابتأس به** , (M, A,) and مِنْهُ, (S, TA,) *He was distressed by it*, or *at it;* it does not signify dislike: (IB, TA:) or *he grieved at it*, (S, M, A,) *and humbled and abased himself:* so in the Kur xi. 38 and xii. 69. (M, A, TA.) It is said of a man when a thing that he dislikes becomes known to him. (AZ, TA.)

بَأْسٌ *Might*, or *strength*, (S, A, Msb, K,) *in war* or *fight:* (S, A, K:) *courage; valour*, or *valiantness; prowess.* (M, K.) ___ *War*, or *fight;* (M, Msb;) as also بَئِيسٌ (M) and بَأْسَآءُ : (TA:) pl. of the first, أَبْؤُسٌ. (Msb.) ___ Hence, (M,) *Fear*, (M, TA,) in the saying, لَا بَأْسَ عَلَيْكَ, (M, TA, *) and بِكَ, (M,) [*There is no fear for thee:* lit., *there is no war against thee*, or *with thee*]: the saying of which to an enemy implies the granting him security, or protection: and in the same sense it is used in a trad., in the phrase اشْتَدَّ البَأْسُ [*Fear became vehement*]. (TA.) ___ *I. q.* ضَرَرٌ [*Harm, injury*, &c.]: so in the phrase لَا بَأْسَ [*There is*, or *will be, no harm*, &c.; and لَا بَأْسَ بِكَذَا, and فِى كَذَا, *There is*, or *will be, no harm in such a thing*]. (Har p. 311.) It is said in a trad., لَا بَأْسَ بِالْغِنَى لِمَنِ ٱتَّقَى [*There is no harm in wealth to him who is pious*].

(El-Jámi' es-Sagheer of Es-Suyootee.) باس also occurs for بأْس; the being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) ___ *Punishment:* (S, A, K:) or *severe punishment;* (TA;) as also بئس, in measure like كتف. (IAar, TA.) ___ See also بؤس, in two places.

بؤس (also written بوس, with the suppressed, Msb) *Distress; straitness of the means of subsistence,* or *of the conveniences of life; poverty:* (M, Msb,* TA:*) or *a state of pressing want:* (S, K:) or *misfortune; calamity:* (A:) and بؤوس and بؤسى (K, TA) and بأْساء (M, A) and بأْس (TA) and بئيس (S, K) and بئيسى (TA) and مبأْسة (M, TA) [all of which, except بأْساء and مبأْسة, are said to be inf. ns. (see بئس)] signify the same as بؤس: (S, M, A, K, TA:) بؤسى and بأْساء are both from بؤس [with which they are syn. accord. to authorities indicated above]; (Zj, IDrd, TA;) the former is *contr. of* نعمى, (S, TA,) and in like manner the latter is *contr. of* نعماء: (TA:) the latter is of the measure فعلاء without any أفعل, because it is a subst.; like as أفعل occurs among substs. without any فعلاء, as in the instance of أحمد: (Akh, S:) or بؤسى signifies *a state of trial* or *affliction,* and is a subst.; and بئيس and بآسة signify the same, but are inf. ns.: (M:) and بأْساء is syn. with شدّة [like بؤس in the first of the senses explained above]; (S, TA;) and مشقّة [meaning *distress,* or *difficulty*]: (TA:) or it signifies *misfortune,* or *calamity,* (A, K,) like بؤس; (A;) and so أبؤس: (S, K:) or rather this last signifies *misfortunes,* or *calamities;* for it is pl. of بأْس, i. e., a pl. of pauc.; not of بؤس, as J asserts it to be; for the pl. of pauc. of بؤس is أبآس: (IB, TA:) but أبؤس may be used as pl. of بأْساء. (Fr, in S, voce ضرّاء, q. v.) [See exs. of these two pls. in what follows.] You say يوم بؤسٍ ويوم نعمٍ [*A day of distress,* or *poverty,* &c., *and a day of ease and plenty*]. (S, TA.) And بؤسا له [*May distress,* or *poverty,* &c., *befall him*]: a form of imprecation. (Sb, M, TA.) And بؤس ابن سمّية, app. an expression of pity [meaning *Alas for the distress,* &c., *of Ibn-Sumeiyeh!*]. (TA, from a trad.) And عسى الغوير أبؤسا *Perhaps the little cave* [*may be attended with*] *calamities;* not calamity, as in the S [and K]: (IB:) a prov.; (S;) originating from a cave's having collapsed upon some men in it; or from an enemy's having come to some men in a cave, and slain them; wherefore it is applied to anything whence evil is feared: (As, S, K, in art. غور:) or it is applied to him who is suspected of a thing: (IAar, TA:) or الغوير was the name of a certain

water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebbà, when Kaseer turned aside from the plain road, and took the way to الغُوَيْرُ: (Ibn-El-Kelbee, S, K, in art. ابؤسا:) غور is in the accus. case by reason of يَكُونُ understood. (Mughnee.) [See Freytag's Arab. Prov. ii. 94.] ElKumeyt also says,

* قَالُوا أَسَآءَ بَنُو كُرْزٍ فَقُلْتُ لَهُمْ *
* عَسَى الغُوَيْرُ بِأَبْآسٍ وَأَغْوَارِ *

[*They said, Benoo-Kurz have done evil: and I said to them, Perhaps the little cave may be* attended *with calamities and* connected with other *caves*]: أَبْآس is here pl. of بُؤْس. (IB, TA.) [In the S, the last words are written بِإِبْآسٍ وَإِعْوَارٍ, in one copy: in another, وَإِغْوَارٍ: both of which are app. wrong.] ___ See also بَائِس.

بئس and بيس and بيس and بيس: see بَئِسَ بنات ___. بَئِيس *Calamities; misfortunes.* (K.)

بَئِس : see بَأْس, last signification: and see بَئِيس.

بُؤْسَى : see بُؤْس, in three places.

بَأْسَآءُ : see بَأْس: and بُؤْس: the latter, in five

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places. ___ Zj explains it as signifying, in the Kur vi. 42, *Hunger.* (M, TA. *) ___ Also The *act of beating*, or *striking.* (Lth, TA.)

بُؤُوس One *in whom* بُؤْس [i. e. *distress* &c.] *is apparent*, or *manifest.* (M, TA.)

بُؤُوس : see بُؤْس

بَئِيس : see بَأْس: and بُؤْس: the latter, in two places. *Mighty*, or *strong, in war* or *fight;* (A;) *courageous*, or *valiant.* (S,

M, Msb, K.) ___ عذاب بئيس, (S, M, K,) and بئيس , agreeably with a general rule applying to words of this description, (M,) and بئس , (M, K,) and بئس , (M,) and بيئس , (M, K,) and بئئس , (M,) and بيس , and بيس , which last, however, is of no authority, (M,) or بيس , and بييس, with the changed into ى, (TA,) *A vehement punishment:* (S, M, K:) so in the Kur vii. 165. (TA.)

بئيس : see بئيس.

بآسة : see بؤس.

بئيسي : see بؤس.

بائس *Distressed; straitened in his means of subsistence,* or *in the conveniences of life;* (Msb;) or *poor:* (A, Msb: *) or one *who is in want, and an object of pity for what he suffers:* (TA:) or *in a state of pressing want:* (S:) or *in a state of trial,* or *affliction:* (M, TA:) or one *who is crippled,* or *deprived of the power of motion, by disease,* or *who suffers from a protracted disease, and is in need:* (Mgh:) an epithet denoting pity, (Sb, M, TA,) or grief: (Mgh:) بؤس occurs as its pl.; (M, TA;) or is for ذووبؤس. (M.)

بيئس and بيئس: see بئيس. ___ The former also signifies *Strong.* (K, TA.) ___ And hence, (TA,) البيئس *The lion.* (K, TA.)

الإِبَآءُ الأَبْأَسُ *The most vehement refusal.* (Th, M.)

مبأَسة : see بؤس, in two places.

مبتئس *Disliking,* or *hating:* (S, M, K:) and *grieving:* (S, K:) or rather, *distressed,* by, or at, a thing; not disliking, or hating: (IB, TA:) or *grieving, and humbling and abasing himself.* (Zj, M, TA.)

بأه

مَا بَأَهْتُ لَهُ : see بَهَأَ.

با

با and بآءٌ: see the letter ب, and arts. بوأ and بى

بابل

بَابِلِىٌّ *Of*, or *belonging to*, or *relating to*, بَابِل [i. e. *Babel*], *a place* [*well known*] *in El-'Irák:* it is an epithet applied to enchantment, [which is said to have been there taught by two fallen angels, Hároot and Mároot, (see the Kur ii. 96,)] and to wine. (S, K, TA.) ___ And hence, (TA,) *Poison:* [and, accord to the CK, *wine;*] as also بَابِلِيَّةٌ . (K, TA.) ___ In the original language of the place above mentioned, البَابِلِىُّ is a name of المُشْتَرِى [*The planet Jupiter*]. (TA.)

بَابِلِيَّةٌ : see above.

بابونج

بَابُونَجٌ [from the Persian بَابُونَهْ *Chamomile;* or *chamomile-flowers:* both called by these names in the present day]: *a certain herb, of several different colours; yellow-flowered,* and *whiteflowered,* and *purple-flowered:* (Avicenna [Ibn-Seenà] i. 139:) *i. q.* أُقْحُوَانٌ: (S, Msb, K, all in art قحو:) i. e. the اقحوان is the بابونج with the Persians: (Msb in that art.:) or the *flower of the* اقحوان: (S in art. قرص:) or *of the yellow* اقحوان, (TA in art. قرص,) *when it has become dry:* (S, TA, both in art. قرص:) *a well-known flower, of great utility,* (K, TA,) or *of which the oil is of great utility:* (CK:) *commonly known in El-Yemen by the name of* مونس [app. مُؤْنِسٌ, because of its pleasant odour, or its medical properties]. (TA.)

باج

بَأْجٌ, also pronounced بَاجٌ, without ء, (IAar, S, Msb, K,) but the former alone is mentioned by Th in the Fs, and is the chaste word, (TA,) arabicized, from the Persian باها, (S,) *A sort*, or *species*, (S, K,) of food, or viands. (S.) Hence the saying, اجْعَلِ البَأْجَاتِ بِأْجاً وَاحِدًا [*Make thou the sorts*, or *species*, of food, or viands, to be *one sort*, or *species*]: (S, K:) occurring in a trad., in which it is without ء in each case, accord. to IDrst: several different sorts of food being brought to 'Omar, he asked respecting them, and it was said, [They are] سِكْبَاج and زِرْبَاج and إِسْفِيدْبَاج; whereupon he ordered that the bowls should be brought, and their contents were emptied into one; he saying the words above. (Marginal note in a copy of the S.) IKh says that a man would bring various sorts [of food], and one would say, اجْعَلْهَا بَأْجاً وَاحِدا [*Make thou them* to be *one sort*]. (TA.) The pl. is [بَأْجَاتٌ, as shown above, as though the sing. were بَأْجَةٌ, and] أَبْوَاجٌ. (Msb, TA.) لَأَجْعَلَنَّ النَّاسَ كُلَّهُمْ بَأْجًا وَاحِدًا is [likewise] a saying of 'Omar, (Msb, TA,) meaning [*I will assuredly make the people, all of them, to be*] *one body* or *assemblage;* بَأْجٌ signifying *a state of assembling*, or *collecting together:* (Kz, TA:) or [*of*] *one uniform way* or *mode* or *manner*, (Msb, TA,) as El-Fihree says in the Expos. of the Fs, on the authority of ISd in the book entitled El-'Awees; (TA;) i. e., in respect of gifts, or allowances: (Msb:) accord. to IAar, it is from بَأْجٌ or بَاجٌ signifying *a uniform line of road*. (TA.) You say also, النَّاسُ بَأْجٌ وَاحِدٌ *The people are* [*as*] *one thing*. (TA.) And هُمْ فِى أَمْرٍ بَأْجٍ *They are* [*in one and the same*, or] *in an equal*, or *a uniform, case*. (K.) And جَعَلَ الكَلَامَ بَأْجًا وَاحِدًا *He made the speech*, or *language, to be* [*uniform*, or] *of one mode*, or *manner*. (TA.) And اجْعَلْ هٰذا الشَّىءَ بَأْجًا وَاحِدًا *Make thou this thing to be* [*uniform*, or] *of one way*, or *mode*, or *manner*. (ISk.) And اجْعَلِ الأَمْرَ بَأْجًا وَاحِدًا *Make thou the affair*, or *case*, [*uniform*, or] *one uniform thing*. (Fr.)

باذنجان

بَاذَنْجَانٌ , [or بَاذِنْجَانٌ, commonly pronounced in the present day بَادِنْجَان and بَيْدِنْجَان and بِيدِنْجَان, from the Persian بَادِنْكَانْ,] a word of well-known meaning, often mentioned by the author of the K, [in explaining the words أَنَبٌ and حَدَقٌ and مَغْدٌ and وَغْدٌ,] but not in its proper place in the lexicon. (TA.) [It signifies The *solanum melongena*, *mad-apple*, or *egg-plant;* both the *black*, distinguished by the epithet أَسْوَدُ, and the *white*, distinguished by the epithet أَبْيَضُ. And the *solanum lycopersicum*, or *solanum Aethiopicum;* also called *love-apple*, and so by the Arabs, تُفَّاحُ الحُبِّ; and *golden apple*, تُفَّاحٌ ذَهَبِيٌّ; and *tomato;* and distinguished from the former species by the epithet أَحْمَرُ, and by the appellation بَاذَنْجَانٌ تِرْيَاقِيٌّ [____.] باذنجان قُوطَة *Xanthium*.]

ببر

ببرٌ *A certain beast of prey,* (M, K,) *well known;* (K;) *a certain animal,* (Msb,) namely, the فُرَانِق [or *lion's provider*], (S,) *that emulates,* or *vies with, the lion in running,* or *that is hostile to the lion:* [so may be rendered the words يُعَادِى الأَسَدَ; and in the uncertainty that exists respecting the animal in question, the meaning of this expression is doubtful: an animal may be called (as the jackal is) the lion's provider merely because the lion follows it and deprives it of its prey:] (S, Msb:) or *a certain Indian animal, stronger than the lion, between which and the lion and leopard,* or *panther,* (نَمِر,) *exists hostility* (مُعَادَاةٌ); *when it attacks the leopard,* or *panther,* (نمر,), *the lion aids the latter; but the scorpion is on friendly terms with it, and sometimes makes its abode in its hair:* (Kzw:) the word is foreign, or Persian, (أَعْجَمِىٌّ,) [app. the Persian ببر, which is said to be applied to the *tiger, leopard,* and *lion,*] arabicized: (M, K:) Az thinks it to be a foreign word introduced into the Arabic language: (Msb:) pl. ببورٌ. (S, Msb, K.)

ببغ

بَبْغَآءُ (Msb, K) and بَبَّغَآءُ (K, Kzw) [in modern vulgar Arabic ببغان, The *parrot;*] *a certain well-known bird;* (Msb;) *a certain green bird*, (Sgh, K, TA,) *well known;* (TA;) the *bird called in Persian* طُوطِي, *beautiful in colour and form*, *mostly green*, *but in some instances red*, *and yellow*, *and white; having a thick bill and tongue: it hears the speech of men and repeats it*, *without knowing its meaning; and utters letters rightly:* when they desire to teach it, they put a mirror in its cage, so that it sees therein its own form, and they speak to it from behind the mirror, and when it hears, it repeats, desiring to do as its like; and thus it learns quickly: one of the wonders relating to it is [said to be this], that it never drinks water; for if it drank, it would die: (Kzw:) the affix renders fem. the word, but not the thing named thereby, like the ة in حَمَامَةٌ and نَعَامَةٌ; for the word applies to the male and the female, so that one says, بَبْغَآءُ ذَكَرٌ [*a male parrot*] and بَبْغَآءُ أُنْثَى [*a female parrot*]: and the pl. is بَبْغَاوَاتٌ [or بَبَّغَاوَاتٌ], like as صَحْرَاوَاتٌ is pl. of صَحْرَآءُ. (Msb.)

بت

1 **بَتَّهُ** , (Lth, T, S, M, &c.,) aor. ـُ and ـِ , (S, M, Msb,) the latter anomalous, because a reduplicative verb [of this kind] having the aor. with kesr is not trans., except in certain instances, of which this is one; the other instances being عَلَّهُ, in relation to drinking, aor. and ـِ , and نَمَّ الحَدِيثَ, aor. ـُ and ـِ , and شَدَّهُ, aor. ـُ and ـِ , and حَبَّهُ, aor. ـِ ; the last having but one form [of aor.]; (S;) inf. n. بَتٌّ: (Lth, T, S, M, A, &c.:) and ابَتَّهُ , (M,) inf. n. إِبْتَاتٌ: (Mgh, K:) *He cut it off, severed it, separated it,* or *disunited it,* (Lth, T, S, M, A, * Mgh, * Msb, K, *) *entirely,* or *utterly;* (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons. (M.) ___ [بَتَّهُ and ابَتَّهُ , accord. to the TA, app. signify also *He,* or *it, caused him* (a man) *to become unable to proceed in his journey, his camel that bore him breaking down,* or *stopping from fatigue,* or *perishing:* for انبتّ as signifying he became so is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بَتَّهُ السَّفَرُ [*The journey caused him to become cut off,* &c.]. (A.) And سَاقَ دَابَّتَهُ حَتَّي بَتَّهَا [*He urged on his beast so that,* or *until, he caused it to become cut off,* &c.]: (A:) and أَبَتَّ بَعِيرَهُ *He caused his camel to become cut off,* &c., (قَطَعَهُ,) *by travel:* (M, TA:) this is not said but of a man who has forced on his camel at a hard pace, or by laborious journeying. (TA.) ___ بَتَّ طَلَاقَ ٱمْرَأَتِهِ, (T, Msb, TA,) or طَلَاقَ المَرْأَةِ, (Mgh,) and أَبَتَّهُ , (Lth, T, Mgh, Msb,) *He made the divorce of his wife,* or *of the woman, to be absolutely separating,* (Lth, T, Mgh, Msb, TA,) *so as to cut her off from return.* (Msb.) Lth, with whom AZ agrees, has erred in asserting that بَتَّ is intrans. and أَبَتَّ trans.: (T, TA:) both are trans. and intrans., (T, Msb, TA,) as En-Nawawee asserts in the Tahdheeb el-Asmà wa-1-Loghát. (TA.) You say, الطَّلْقَةُ الوَاحِدَةُ تَبُتُّ, and تُبِتُّ , i. e. *The single divorce cuts the matrimonial tie,* or *bond, of the woman,* (تَقْطَعُ عِصْمَةَ النِّكَاحِ, T, Mgh, *) *when the period during which she must wait before contracting a new marriage has ended.* (T.) [See also بَتَّ عَلَيْهِ القَضَآءَ ___.] بَتٌّ, (T, S, M, A,) inf. n. بَتٌّ; (M;) and أَبَتَّهُ ; (T, S, M;) *He* (the judge, T) *decided the judgment,* or *sentence, against him.* (T, S, * M.) ___ بَتَّ عَلَيْهِ الشَّهَادَةَ, and أَبَتَّهَا , *He*

decided against him by the testimony, [or *pronounced the testimony decisive against him,] and compelled,* or *constrained, him to admit it.* (M.) ___ بَتَّ شَهَادَتَهُ, and أَبَتَّهَا, *He gave his testimony decisively.* (Msb.) ___ أَبُتُّ أَنَّهُ قَالَ *I know,* or *declare, decidedly,* not [merely] thinking it, *that he said* thus. (Saheeh of Muslim.) ___ بَتَّ النِّيَّةَ *He made the intention decided;* or *fixed it decidedly.* (A.) It is said in a trad., لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ الصِّيَامَ مِنَ اللَّيْلِ, (T, S, Mgh,) or لَمْ يُبَيِّتْ, accord. to different recitals, (Mgh,) i. e. *There is no fasting to him* [meaning *his fasting is null] who does not decisively impose it upon himself, by intention, from the night:* (S, * Mgh:) or, *who does not form the intention of fasting before daybreak, and thus cut it off from the time in which there is no fasting, namely, the night:* the intention is termed بَتٌّ [and إِبْتَاتٌ] because it makes a division between non-fasting and fasting: (T, TA:) لَمْ يُبِتْ, from الإِبَاتَةُ, is a mistake; but لَمْ يُبَيِّتْ, from التَّبْيِيتُ, [see بَيَّتَ,] is correct. (Mgh.) And it is said in another trad., أَبِتُّوا نِكَاحَ هٰذِهِ النِّسَآءِ, i. e. *Decide ye the affair respecting the marriage of these women, and confirm it by its [proper] conditions:* an oblique prohibition of the kind of marriage termed نِكَاحُ المُتْعَةِ, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) ___ بَتَّ also signifies *He made to have,* or *take, effect; he executed,* or *performed;* (Har p. 210;) and so ابتّ, as in the phrase, ابتّ يَمِينَهُ *He made his oath to have,* or *take, effect; he executed,* or *performed, it.* (M.) ___ سَكْرَانُ مَا يَبُتُّ كَلَامًا, (Ks, T, M,) and مَا يَبِتُّ, (M,) and مَا يُبِتُّ, (Ks, T, M,) *One who is drunk, who does not speak plainly,* or *distinctly;* lit., *who does not make speech plain,* or *distinct;* (Ks, T;) or *who does not articulate speech;* syn. مَا يَقْطَعُهُ: (M:) or,

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as As says, (T,) سَكْرَانُ مَا يَبُتُّ, (T, A,) or لَا يَبُتُّ, (S, K,) and لَا يَبِتُّ, and لَا يُبَتُّ, (K,) which last form of the verb is disallowed by As, but both are correct accord. to Fr, (T, S,) meaning *one who is drunk, who does not,* or *will not,* [i. e. *cannot,] decide an affair.* (As, T, S, K.) [See also بَاتٌّ.] See also 7. ___ [Hence,] بَتَّتْ يَمِينُهُ, (M, Msb,) aor. ـِ only, inf. n. بُتُوتٌ, (Msb,) *His oath bad,* or *took, effect; was executed,* or *performed;* syn. وَجَبَتْ: (M:) *it was,* or *proved, true:*

(Msb:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See ابتّ يمينه, above.] بَتَّ, aor. ـِ , inf. n. بُتُوتٌ, *He was*, or *became, lean*, or *meagre*. (M, K.) [See بَتٌّ.] بَاتٌ [inf. n. of بَتَّ] also signifies The *selling*, and the *weaving, a* [*garment of the kind called*] طَيْلَسَان [or بَتّ, q. v.]. (KL.)

2 **بتّته** , inf. n. تَبْتِيتٌ, *He cut it off*, or *severed it, [entirely*, or *utterly, and] much*, or *with extraordinary energy* or *effectiveness;* the teshdeed denoting intensiveness of signification. (S.) بَتَّتُوهُ *They furnished him with* [بَتَات, or] *travel-ling-provisions.* (M, K.) بَتِّتْهُمْ *Give thou to them [garments called]* بُتُوت [pl. of بَتٌّ, q. v.]. (TA, from a trad.)

4 **أَبْتَتَ** see 1, passim: and see 7.

5 **تبتّت** *He became furnished with* [بَتَات, or] *travelling provisions:* and *he became provided with* [بَتَات, or] *utensils and furniture of the house* or *tent;* or *household goods.* (M, K, TA.)

7 **انبتّ** *It was*, or *became, cut off, severed, separated*, or *disunited*, (Lth, T, S, M, Msb, K,) *entirely*, or *utterly;* (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons: (T, M: *) as also بَتَّ , (Lth, AZ, T, M, Msb,) aor. ـِ and ـُ , (M, [so accord. to a copy of that work, but it seems to be indicated in the Msb (see 1, near the close of the paragraph,) that it is ـِ only, in this case,]) inf. n. بَتٌّ; (Lth, AZ, T, M, K;) and ابتّ , (T, Msb, TA,) inf. n. إِبْتَاتٌ; (T, TA;) the last said by Lth and AZ to be trans. only; (T, TA;) but it is both trans. and intrans., like the second: (T, Msb, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, انْقَطَعَ فُلَانٍ فَٱنْبَتَّ حَبْلُهُ عَنْهُ [*Such a one broke off*, or *disunited himself, from such a one, and his tie*, or *bond, of union became severed from him*]. (T, TA, [but in a copy of the former, for عن فلان, is put عن ماله *from his property.*]) ___ *He became unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing:* (A, * Mgh, * TA:) quasi-pass. of بَتَّهُ and أَبَتَّهُ. (TA.) You say, سَارَ حَتَّى ٱنْبَتَّ *He journeyed until he was unable to proceed* &c. (A, Mgh, TA.) [See also مُنْبَتٌّ.] ___ *His* مَآء, (A,) *the* مآء *of his back*, (Ks, T, K,) [i. e. *his seminal fluid,] became cut off*, or *stopped*,

or *ceased*, (Ks, T, A, K,) *by reason of age:* (A:) said of a man. (Ks, T, A.)

بَتٌّ inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It is sometimes used as an inf. n.; as also بَتَةٌ and بَتَاتٌ, explained in the M as syn. with قَطْعٌ: and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely بَاتٌّ, trans. and intrans.; as also بَتَاتٌ; both of which are masc. and fem., because originally inf. ns.; but بَتٌّ has also بَتَّةٌ for its fem. The following are exs.] ___ أَعْطَيْتُهُ هٰذِهِ العَطِيَّةَ بَتًّا بَتْلًا [*I gave him this gift, cutting it off from my property so as to make it irrevocable;* or, *it being cut off* &c.]. (Lth, T.) And فُلَانٌ صَدَقَةً بَتَاتًا تَصَدَّقَ, and صَدَقَةً بَتَّةً بَتْلَةً, (T, S,) *Such a one bestowed an alms,* or *a gift for the sake of God, cut off from his property;* (T, TA;) and therefore, (TA,) *parted from himself.* (S, TA.) Such a gift is termed صَدَقَةٌ بَتَّةٌ, (A, * Nh,) and صدقة بَتَّةٌ بَتْلَةٌ. (M.) ___ طَلَّقَهَا, (Mgh, K,) and بَتَاتًا, (K,) and البَتَّةَ, (T,) and طَلْقَةً بَتَّةً, (Msb,) and طَلَاقًا بَاتًّا, (Lth, T, Msb, * TA, [in one copy of the T simply بَاتًّا,]) *He divorced her by a separating divorce;* (K;) *by a divorce cutting her off from returning:* and such a divorce is also termed طلاق مُبِتٌّ: (Msb:) or the first of these phrases signifies *he divorced her by a divorce* either *cut off,* [*meaning decided and irrevocable,*] or *cutting off.* (Mgh.) And طَلَّقَهَا ثَلَاثًا بَتَّةً, (As, T, S, M, Msb,) and بَتَاتًا, (M,) *He divorced her by three divorces so as to cut her off from returning:* (M, Msb:) or *by three divorces cut off from himself [so as to be irrevocable*]: (S:) or *by three divorces cutting off* [*from returning*]. (TA.) ___ حَلَفَ بَتًّا, and بَتَّةً, and بَتَاتًا, [may mean *He swore decidedly,* or *decisively;* or *irrevocably:* or] *he swore with effect,* or *execution,* or *performance;* [see 1, near the end of the paragraph;] from the signification of cutting, or cutting off, &c.: (M:) [or, as also] حَلَفَ يَمِينًا بَتًّا, and بَتَّةً, (Msb, TA,) and بَاتَّةً, (Mgh, * Msb,) and بَتَاتًا, (TA,) *he swore an oath that was,* or *proved, true.* (Msb.) ___ طَحَنَ بِالرَّحَى بَتًّا *He ground with the mill, turning it,* (AZ, T,) or *beginning the turning,* (S,) *from his left:* (AZ, T, S:) [i. e., making it to turn in the contrary way of the hands of a watch: the last word is app. an inf. n.; as though meaning *effectually;* for this is the general and easier or more powerful way of turning the handmill:] the contrary way is termed شَزْرًا: (AZ, T, S: *) or طَحَنَ بَتًّا signifies *he began in the turning* [*of the mill*] *with the left*

[hand]. (K: [but بِالْيَسَارِ is here evidently put by mistake for عَنِ الْيَسَارِ.]) *A kind of* طَيْلَسَان [q. v.] *called* سَاج, (Lth, T,) or *a* [*garment of the kind called*] كِسَآء, (M, Mgh,) *square*, or *four-sided*, (Lth, T, M,) *thick*, (Lth, T, M, Mgh,) *loose*, or *uncompact*, *in texture*, (M,) *and green* [or rather *of a dingy ash-colour*, or *dark dust-colour*, for such is the general meaning of أَخْضَرُ, the term here used, when applied to a garment of this kind]; (Lth, T, M;) or, as some say, (M,) *of [the soft hair termed*] وَبَر, and *of wool;* (M, Mgh;) and thus described in the Kifáyet el-Mutahaffidh: (TA:) or *a* طيلسان *of* [*the material termed*] خَزّ, (S Mgh, K,) and *the like:* (S, K:) pl. بُتُوتٌ, (Lth, T, S, Mgh,) or بَتَاتٌ, (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] أَبُتٌّ. (M.)

بَتَّةٌ : see لَا أَفْعَلُهُ ٱلْبَتَّةَ ___. بَتٌّ, (S, M, K,) as also بَتَّةً, (S, K,) the latter mentioned by IF, (Msb,) but IB says that Sb and his companions allow only the former, and that only Fr allows the latter, (TA,) and some say that the former has been heard pronounced with the disjunctive. [ٱلْبَتَّةَ], (MF,) and thus it is written in a copy of the K, (TA,) but others greatly disapprove of this, (MF,) [meaning *I will not do it*, *decidedly*, or *absolutely*,] is said of anything in respect of which there is no returning, or revoking; (S, IF, M, Msb, K;) البَتَّةَ being said of a thing to be done, or performed, irrevocably, and from which there is no abstaining by reason of sluggishness; (T;) as though the speaker cut off the doing of the thing: (M:) the last word is in the accus. case as an inf. n.: (S:) Sb says, it is a corroborative inf. n., and is not used without ال. (M.) It is said in a trad., أَحْسِبُهُ قَالَ جُوَيْرِيَةَ أَوِ ٱلْبَةَ قَالَ [*I think he said Juweyriyeh*, *or decidedly he said so*]; as though the speaker doubted of the female's name, and said, I think it was Juweyriyeh; then corrected, and said, or I know, or declare, decidedly, (أَبُتُّ, i. e. أَقْطَعُ,) that he said Juweyriyeh: I do not [merely] think. (Saheeh of Muslim.)

بَتَاتٌ : see بَتٌّ, in seven places. ___ A man is said to be عَلَى بَتَاتِ أَمْرٍ, meaning *On the point of [accomplishing*, or *deciding*,] *an affair*. (S, A, K.) A rájiz says,

* وَحَاجَةٍ كُنْتُ عَلَى بَتَاتِهَا *

[*Many a needful affair I was on the point of accomplishing*]. (S.) *Travelling provisions:* (S, M, A, K:) and

requisites, equipments, or *furniture;* syn. جَهَازٌ: (S, K:) pl. أَبِتَّةٌ. (S.) A verse of Tarafeh cited voce بَاعَ exhibits an ex. of the former signification. (TA.) ___ Also The *utensils and furniture of the house* or *tent;* or *household goods:* (S, M, K:) pl. as above. (K.) It is said in a trad., لَا يُؤْخَذُ مِنْكُمْ عُشْرُ البَتَاتِ [*The tithe of the utensils* &c. *of the house or tent shall not be taken from you*]: (S:) i. e., no poor-rate shall be levied upon such utensils &c. that are not for traffic. (A 'Obeyd.)

بَتَّىٌّ : see what next follows.

بَتَّاتٌ (S, Mgh, K) and بَتِّيٌّ (S, K) *A maker,* (S,) or *seller, of the kind of garment called* بَتّ. (S, Mgh, K.)

بَاتٌّ : see بَتٌّ, in three places. ___ *Cut off from [the possession of] reason,* or *intellect, by drunkenness:* (AHn, M:) or *drunken:* (K:) and *stupid,* or *foolish:* (S, K:) and أَحْمَقُ بَاتٌّ signifies *very stupid* or *foolish,* (T, M,) accord. to Lth; but [Az adds,] what we remember to have heard from those deserving of confidence is تَابٌّ, from التَّبَابُ, meaning الخَسَارُ; like as one says, أَحْمَقُ

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خَاسِرٌ دَابِرٌ دَامِرٌ [explained in art. خسر]. (T.) [See also 1, near the end of the paragraph.] ___ Also *Lean,* or *meagre,* (S, M, K,) *and unable to rise,* or *stand.* (TA.)

طَلَاقٌ مُبِتٌّ : see بَتٌّ.

مَبْتُوتَةٌ A woman *absolutely separated by divorce, so as to be cut off from return:* originally مَبْتُوتٌ طَلَاقُهَا. (Mgh, Msb.)

مُنْبَتٌّ A man *unable to proceed in his journey, his camel that bore him having broken down, or stopped from fatigue, or perished;* (T, M, * TA;) syn. مُنْقَطَعٌ بِهِ: (S, Mgh, TA:) or *who remains on his road unable to attain the place to which he is directing his course, the beast* or *camel that bore him* (ظَهْرُهُ) *having*

broken down, or stopped from fatigue, or perished. (TA.)

بتر

1 **بَتَرَ** , (T, S, M, &c.,) aor ـُ , (M, Mgh, Msb,) inf. n. بَتْرٌ; (T, S, M, &c.;) and ابتر ; (T;) *He cut*, or *cut off*, a thing *before it was complete:* (S, A, L, Msb:) or *he cut*, or *cut off*, (M, Mgh, K,) *in any manner:* (M:) or *he cut off* (a tail or the like, T) *entirely*, or *utterly.* (Aboo-Is-hák, T, M, K.) ___ بَتَرَهُ, (K,) aor. and inf. n. as above; (TA;) or ابتره ; (M, L;) *He cut off his tail:* (K:) or *he cut*, or *amputated, his tail in any place.* (M, L.) ___ بَتَرَ رَحِمَهُ, (M,) aor. as above, (M, K,) and so the inf. n., (M,) *He cut*, or *severed, the ties*, or *bonds, of his relationship; he disunited himself from his relations.* (M, K. *) بَتَرَ, aor. ـَ , (S, Msb, K,) inf. n. بَتْرٌ, (S, Msb,) *He* (any beast, M) *had his tail cut off:* (S, Msb, K:) or [*had either the whole* or *a part of his tail cut off;] had his tail cut*, or *amputated, in any place.* (M.)

4 **أَبْتَرَ** see 1, in two places. ___ [Hence,] ابتره said of God, *He made him to be.* or *become*, أَبْتَرُ, (S, K,) i. e., *without offspring*, or *progeny.* (TA.)

5 **تَبَتَّرَ** see 7.

7 **انبتر** *It* (a tail or the like, T) *became cut*, or *cut off*, (T, S, M, K, TA,) *in any place*, (M,) or *entirely;* (T, M;) and تبتّر signifies the same. (TA.)

بتار : see باتِر

بتور : see باتِر

بتيرآء : see أَبتر.

بتّار : see باتِر

باتِر A *cutting*, or *sharp*, sword; (T, S, M, K;) as also بَتَّارٌ (T, M, K) and بَتُورٌ (M) and بَتَّارٌ . (K.) [But all of these except the first

are app. intensive epithets, signifying *very sharp.*] ___ See also أُبَاتِرٌ.

أَبْتَرُ A tail *cut off entirely.* (T, L.) ___ Any beast (M) *having the tail cut off:* (T, S, A, Msb, K:) or [*having* either *the whole* or *a part of the tail cut off;] having the tail cut*, or *amputated, in any place:* (M:) fem. بَتْرَآءُ; with which مَبْتُورَةٌ is syn.: (Mgh, Msb:) pl. بُتْرٌ. (A, Msb.) ___ *A certain malignant*, or *noxious, serpent:* (K:) or *a short-tailed serpent:* (Mgh; and EdDurr en-Netheer, an abridgment of the Nh of IAth, by El-Jelál:) or *a certain species of blue serpent, having its tail [as it were] cut off, which none in a state of pregnancy sees without casting her burden:* (ISh:) or the *kind of serpent called* شَيْطَان, *having a short tail: no one sees it without fleeing from it, and no one in a state of pregnancy beholds it without casting her young:* it is thus called only because of the shortness of its tail, as thought its tail were cut off. (M.) ___ A leathern water-bag, and a bucket, *having no loop.* (M, K.) ___ *Defective, deficient, incomplete*, or *imperfect.* (Mgh.) ___ *In want*, or *poor.* (M, K.) ___ *Suffering loss;* syn. خَاسِرٌ. (M, K.) ___ One *from whom all good*, or *prosperity, is cut off.* (M.) ___ *Having no offspring*, or *progeny;* (Aboo-Is-hák, T, S, M, IAth, K;) as also أُبَاتِرٌ (M, K) and مُنْبَتِرٌ . (IAth.) [The dim., أُبَيْتِرٌ , occurs in a trad., in this sense, or in some other sense implying contempt.] ___ Anything *cut off*, (K,) or anything *of which the effect is cut off*, (S,) *from good*, or *prosperity.* (S, K.) [See an ex. in a trad. cited voce بَتْرَآءُ خُطْبَةٌ ___.] بَالٌ *A* خطبة [q. v.] *in which the speaker does not praise God nor bless the Prophet:* (S, A, K:) particularly applied to a certain خطبة of Ziyád. (S, A.) ___ رَكْعَةٌ بَتْرَآءُ, (TA,) and [its dim.] بُتَيْرَآءُ , (S, TA,) *A single* ركعة [q. v.] *performed instead of the complete performance of the prayer called* الوِتْر: or a ركعة *cut short*, or *cut off, after the completion of one* ركعة, *when both were to have been performed.* (TA.) ___ الأَبْتَرَانِ *The ass* (العِيرُ) *and the slave:* (ISK, S, A, K:) so called because of the little good that is in them: (ISk, S:) each is called الأَبْتَرُ. (K.)

أُبَاتِرٌ *Short;* (M, K;) as though cut off from completion. (M.) ___ See also أَبْتَرُ. ___ Also A man *who cuts*, or *severs, the ties*, or *bonds, of his relationship; who disunites himself from his relations;* (S, M, K;) as also بَاتِرٌ ; (A:) or *quick to*

cut, or *sever, the ties*, or *bonds, between him and his friend.* (IAar.)

أُبَيْتِرُ : see أَبْتَرُ.

مَبْتُورَةٌ : see أَبْتَرُ.

مُنْبَتِرٌ : see أَبْتَرُ.

بتع

1 **بَتِعَ** , (S, K,) aor. ـَـ , (K,) inf. n. بَتَعٌ, (ISh, S, K,) *He* (a horse, K) *was*, or *became*, *long in the neck*, *and at the same time strong in its base:* (S, K:) or *thick and fleshy in the neck:* or *strong in the neck*. (ISh.) ___ *It*, (the body,) and *he*, (a man,) *was*, or *became*, *strong in the joints*. (K, TA.) بَتَعَ, aor. ـِـ , *He prepared*, and *made*, the beverage called نَبِيذ. (Ibn-'Abbád, K.) [See بِتْعٌ.]

بَتَعٌ , with fet-h, [perhaps a mistake for بَتَعٌ, (see 1,)] *Strength*. (TA.)

بِتْعٌ (S, Mgh, K) and بَتْعٌ (S, K) [*Hydromel*, or] نَبِيذ *of honey*, (S, K,) *that has become strong;* (K;) نبيذ *made of honey, as though it were wine in strength, the drinking of which is disapproved;* (El-'Eyn;) *an intoxicating beverage made of honey, in El-Y emen:* (Mgh:) or *wine made of fresh dates:* (Ibn-El-Beytár, cited by Golius:) or the *pure juice of grapes;* (Ibn-' Abbád, K;) said by some to be so called by reason of the strength therein, from بَتَعٌ, [inf. n. of بَتَعَ,] meaning strength of the neck: (TA:) or the former signifies *wine:* (K:) or *wine made of honey:* (AHn:) a word of the dial. of El-Yemen: (TA:) the wine of El-Medeeneh is from unripe dates, and from ripe dates; that of the Persians, from grapes; that of the people of El-Yemen is بِتْعٌ, and is from honey; and that of the Abyssinians is سُكُرْكَة. (Aboo-Moosà El-Ash'aree.) [See مِزْرٌ.] See also بَتَعٌ.

بَتِعٌ A horse *long in the neck*, *and at the same time strong in its base:* fem. with ة: (As, S, K:) or *long in the neck*. (IAar.) You say also عُنُقٌ بَتِعٌ (ISh, TA) and بَتَعَةٌ (TA) *A strong neck:* or *an excessively long neck:* (TA:) or *a thick and fleshy neck:* (ISh:) and أَبْتَعُ [in like manner] signifies *full*, applied to a رُسْغٌ, [app. here meaning a pastern], (K,) accord. to Lth, who cites, from Ru-beh, the phrase رُسْغًا أَبْتَعَ: but IB thinks that the right reading is جِيدًا أَبْتَعَ [*a full neck*]. (TA.) ___ Also A *tall* man: (L, TA:) in this sense, accord. to the K, بِتْعٌ , which is a mistake: (TA:) fem. with ة. (L, TA.) ___ And *Strong*

in the joints, applied to a body, (Lth, K,) and to a man; as also أَبْتَعُ : (K:) fem. of the former with ة: (TA:) and of ↓ the latter, بَتْعَآءُ: and pl. of the latter, بُتْعٌ. (K.)

بُتْعٌ pl. of بَتْعَآءُ, fem. of أَبْتَعُ, q. v.

بَتْعٌ : see بُتْعٌ.

بَتَّاعٌ *A vintner*, in the dial. of El-Yemen. (TA.) [See بِتْعٌ.]

بَاتِعٌ : *Strong*. (TA.)

أَبْتَعُ : see بَتْعٌ, in three places. It is also a word used as a corroborative: you say, جَاؤُوا أَجْمَعُونَ أَكْتَعُونَ أَبْتَعُونَ [*They came, all of them*, or *all together*]: (S:) and جَآءَ القَوْمُ أَكْتَعُونَ أَبْتَعُونَ أَبْصَعُونَ [*the people*, or *company of men, came, all of them*, or *all together*]: (AHeyth:) and جَاؤُوا كُلُّهُمْ أَجْمَعُونَ أَكْتَعُونَ أَبْتَعُونَ [*they came, all of them, all together*]: these words which follow اجمعون being imitative sequents to it, not occurring save after it [in the order above]: (O, K:) or one may begin with whichsoever of them he will, after it. (Ibn-Keysán, K.) And [the fem. is بَتْعَآءُ:] you say القَبِيلَةُ كُلُّهَا جَمْعَآءُ كَتْعَآءُ بَصْعَآءُ بَتْعَآءُ [*The tribe, all of it, all together:* in the CK, erroneously, كُثْعَآءُ (with damm and ث) and بُصْعَاءُ and بُتْعَاءُ]. (K.) And [the pl. of بَتْعَآءُ is بُتْعٌ , originally بَتْعَاوَاتٌ:] you say النِّسَآءُ

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كُلُّهُنَّ جُمْعٌ كُتْعٌ بُصْعٌ بُتْعٌ [*The women, all of them, all together:* in the CK, erroneously, جُمْعٌ كُتْعٌ بُصْعٌ بُتْعٌ, though it is well known that each of these is determinate, and imperfectly declinable]. (K.) It is only necessary that he who mentions all these words should mention first كُلّ, and follow it with the word formed from ج م ع, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from ك ت ع before the rest. (TA.) Fr mentions the phrases أَعْجَبَنِي القَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعَآءُ [the house, all of it, or altogether], with the accus. case, as denotative of

state; but does not allow أَجْمَعُونَ nor جُمَعُ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and أَجْمَعُونَ [And pray ye sitting, all of you, or all together]; though some make اجمعين [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَعْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

بتك

1 بَتَكَهُ , aor. ـِ and ـُ , (S, K,) inf. n. بَتْكٌ, (S,) *He cut it;* or *severed it*, or *cut it off*, (S, K,) *entirely*, or *from its root;* (TA;) and in like manner, بَتَّكَهُ , (K,) inf. n. تَبْتِيكٌ; (TA;) but بَتَكَ is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) آذَانَ الأَنْعَامِ, in the Kur [iv. 118], accord. to Abu-l-'Abbás, (TA,) means *And they shall assuredly cut*, or *cut off, the ears of the cattle:* (S, * TA:) or, as Az thinks, *slit the ears of the cattle*, as they did in the time of ignorance. (TA.) ___ Also *He plucked it out; he laid hold upon it and pulled it towards him so that it became severed from its root and plucked out;* (Lth, S, * TA;) namely, a hair, or feather, or the like. (Lth, TA.)

2 بَتَّكَ see 1, in two places.

5 تَبَتَّكَ see 7.

7 انبتك *It became cut;* or *became severed, or cut off*, (S, * K,) *entirely*, or *from its root;* (TA;) and in like manner, تبتّك . (K.) ___ Also *It became plucked out*. (Lth, TA.)

بَتْكَةٌ (S, K) and بَتَكَةٌ (K) *A piece*, or *portion*, of a thing, *cut off*, or *severed:* pl. بَتَكٌ. (S, K.) Hence the saying of the poet, (S,) namely, Zuheyr, (TA,)

* حَتَّى إِذَا مَا هَوَتع كَفُّ الغُلَامِ لَهَا *
* طَارَتْ وَفِي كَفِّه مِنْ رِيشِهَا بَتَكُ *

[*Until, when the hand of the boy descends to her, she flies, while portions of her feathers, plucked out, are in his hand*]. (S, TA.) ___ And [hence,] *i. q.* جُهْمَةٌ مِنَ اللَّيْلِ [i. e. *A portion at the commencement of the*

latter parts of the night, accord. to the S and K in art. جهم; or *a remaining portion of darkness in the latter part of the night*, accord. to the K in that art.]: (S, K:) as though it were a division [or portion cut off] of the night. (TA.)

بَتُوكٌ : see what next follows.

بَاتِكٌ (applied to a sword, S) *Sharp*, or *cutting;* (S, K;) as also بَتُوكٌ : (K:) [but the latter is an intensive epithet, signifying *very sharp;* or *cutting much*, or *keenly*]: the pl. [of the former] is بَوَاتِكُ. (TA.)

بتل

1 **بَتَلَهُ** , (T, S, M, &c.,) aor. ـِ , (S,) or ـُ , (Msb,) or both, (M, K,) inf. n. بَتْلٌ, (Lth, T, S, &c.,) *He cut it off*, or *severed it;* (M, Msb, K;) as also بَتَّلَهُ , (M, K,) inf. n. تَبْتِيلٌ: (TA:) *he separated it* (Lth, T, S, M, Msb, K) from another thing. (Lth, T, S, M, K.) ___ [Hence,] بَتَلَ العُمْرَةَ *He made the performance of the* عمرة [or *minor pilgrimage*] *to be obligatory, by itself.* (A, TA.) And بَتَّلَ العُمْرَى *He made the* عمرى *to be obligatory [upon himself*]; i. e., *the saying, I have assigned to thee my house that thou mayest inhabit it to the end of my life.* (TA.) بَتَلَ, aor. ـَ , inf. n. بَتْلٌ, [but accord. to analogy, this should rather be بَتَلٌ,] *He* (a man) *was*, or *became, wide between the shoulders.* (T.)

2 **بَتَّلَ** see 1, in two places: and see also 5: and مُبَتَّلٌ.

5 **تبتّلا** : see 7, in two places. ___ [Hence,] *He was*, or *became, alone.* (TA.) ___ Also, (S,) or تبتّلا إِلَى اللّٰه, (M, K,) and بتّل , (S, * K,) inf. n. تَبْتِيلٌ, (S,) *He detached himself from worldly things, and devoted himself to God:* (S:) or *he devoted himself to God exclusively, and was sincere*, or *without hypocrisy, towards Him:* (M, K:) *he forsook every other thing, and applied himself to the service of God:* (Fr, T:) *he devoted himself exclusively to the service of God:* (Aboo-Is-hák, T:) or *he abstained from sexual intercourse:* (K:) or تبتّل [alone] has this signification; (M, TA;) or *he separated himself from women, and abstained from sexual intercourse:* and hence, is metaphorically employed to denote exclusive devotion to God. (TA.) Hence, in the Kur [lxxiii. 8], وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا, (T, S, M,) for تَبَتُّلًا. تبتّل اليه. (T.) You say also, تبتّلا إِلَى العِبَادَةِ *He applied himself exclusively to the service of God.* (Msb.) ___ تَبَتَّلَتْ, said of a woman, *She adorned and beautified herself.* (TA.)

7 **انبتل** *It was*, or *became, cut off*, or *severed;* (S, M, K;) as also تبتّل . (M, K.) You say, انبتلت الفَسِيلَةُ, (K, [in a copy of the M ابتتلت , probably a mistranscription,]) *The shoot*, or *offset, of the palm-tree was cut off*, or *severed*, مِنْ أُمِّهَا

[*from its mother-tree*]; as also تبتّلت and استبتلت . (M, K.) ___ انبتل فى سيره *He strove, laboured,* or *exerted himself, and made much progress, in his journeying,* or *pace.* (TA.)

8 إِبْتَتَلَ see 7.

10 إِسْتَبْتَلَ see 7.

عَطَآءٌ بَتْلٌ *A gift that is* [*as it were*] *cut off;* i. e., *of which there is not the like;* or *after which another is not given.* (M, K.) And صَدَقَةٌ بَتْلَةٌ, (M, K,) and صدقة بَتَّةٌ بَتْلَةٌ, (TA,) *An alms,* or *a gift for the sake of God, cut off from its giver:* (M, K:) or *cut off from all the property* [*irrevocably*], *to be devoted to the cause of God.* (O, TA. [See also art. بت.]) You say also, أَعْطَيْتُهُ هٰذِهِ العَطِيَّةَ بَتًّا بَتْلًا: see art. بت. And طَلَّقَهَا بَتَّةً بَتْلَةً; (S;) or طلّقها طَلْقَةً بَتَّةً بَتْلَةً; (Msb;) [*He divorced her by a separating divorce;* or *by a decided and irrevocable divorce;* (see art. بت;)] the last word being a corroborative of that next preceding it. (TA.) And حَلَفَ يَمِينًا بَتْلَةً *He swore a decided* [or *an irrevocable*] *oath.* (M, TA. [See also a similar phrase voce بَتٌّ.]) ___ Also *Truth;* or *true:* whence بَتْلًا *in truth;* or *truly.* (TA.)

بَتُولٌ *A shoot,* or *an offset, of a palm-tree, cut off from its mother-tree, and independent thereof;* as also بَتِيلَةٌ, (As, T, S, M, K,) and بَتِيلٌ. (M, K.) ___ *A virgin, that is cut off from husbands:* (S:) *a woman that withholds herself from men,* (T,) or *that is cut off from men,* (M, K,) *having no desire for them,* (T, M, TA,) *nor need of them;* (T;) and, with the art. ال, applied to the Virgin Mary; (M, K;) as also بَتِيلٌ: (M, K:) with the art. ال, it is applied also to Fátimeh, the daughter of Mohammad, because she was separated from the [other] women of her age and nation by chasteness and excel-lence and religion and [other] grounds of pretension to respect: (Ahmad Ibn-Yahyà, T, K: *) or it signifies, (S,) or signifies also, (K,) *a woman detached from worldly things, and devoted to God;* (S, K;) as also بَتِيلٌ and بَتِيلَةٌ. (Ibn- 'Abbád, K.)

بَتِيلٌ : see بَتُولٌ, in three places. ___ Also *Slender;* (Ham p. 589;) applied to a waist; (Ham, TA;) as also مُبَتَّلٌ . (TA.) ___ A tree *having its racemes pendulous.* (K. [See also مُبْتَلٌ.]) ___ *A watercourse* (Ibn-'Abbád, M, K) *in the lower part of a valley:* pl. بُتُلٌ. (M, K.)

بَتِيلَةٌ : see بَتُولٌ, in two places. ___ Also *Any limb,* or *member,* (Lth, T, S, M, K,) *with its flesh,* (Lth, T, S,) *separate from others,* (M, K,) or *by itself:* (Lth, T:) pl. بَتَائِلُ. (Lth, T, S, &c.) ___ In one dial., (M,) The *posteriors;* (M, K;) because divided [or distinct] from the back. (M.) ___ مَرَّ عَلَى بَتِيلَةَ مِنْ رَأْيِهِ, and بَتْلَآءَ من رأيه, [*He proceeded according to] an irrevocable determination* or *resolution.* (Ibn-'Abbád, K.)

أَبْتَلُ ; fem. بَتْلَآءُ: for the latter, see what next precedes. ___ عُمْرَةٌ بَتْلَآءُ [*A minor pilgrimage] not conjoined with another.* (K.) ___ And أَبْتَلُ, applied to a man, *Wide between the shoulders.* (T.)

مُبْتَلٌ , (As, T, S,) or مُبْتَلَةٌ, (M, K, TA, [in the CK, erroneously, مُبْتَلَةٌ,]) the first being [in the opinion of ISd] pl. [or rather coll. gen. n.] of the second, like as تَمْرٌ is of تَمَرَةٌ, (M,) A palmtree (نَخْلَةٌ) *having a shoot,* or *an offset, cut off from it and independent of it;* (As, T, S, M, K;) and used in like manner as a pl. ; i. e., the

first is also used as a pl.: (S:) or the first signifies *solitary,* or *isolated:* (Ibn-Habeeb, TA:) or *of which the racemes are pendulous.* (TA. [See also بَتِيلٌ.])

مُبَتَّلٌ : see مُبَتَّلَةٌ ___. بَتِيلٌ, applied to a woman, *Beautiful, elegant,* or *pretty;* (K;) *as though her beauty were divided into portions* (بُتِّلَ , i. e. قُطِّعَ,) [*and distributed in due proportions*] *upon her limbs:* (M, * K:) or *perfect in make,* (S,) *whose flesh is not accumulated, one portion upon another,* (S, M, K,) *but distinctly disposed;* this latter being said by some to be the meaning: (M:) or, accord. to Lh, (M, TA,) *having a lankness,* or *looseness, in her limbs;* (M, K, TA;) *not having them compressed, one upon another;* (M:) or *as though the*

flesh were cut off from them: (TA:) and in like manner, مُبَتَّلٌ applied to a camel: (M, K:) not applied as an epithet to a man: (S, M, K:) or مُبَتَّلَةُ الخَلْقِ signifies *distinct in make from the generality of women; excelling them* [*therein*]: (Aboo-Sa'eed, T, TA:) or *perfect in make:* or *having every part beautiful in itself; not dependent* [*for its beauty*] *upon another part:* (T:) or *beautiful in make; not with one part falling short of another* [*in beauty*]; *not being beautiful in the eye and ugly in the nose, nor beautiful in the nose and ugly in the eye; but perfect*. (IAar, TA.)

مُنْبَتِلٌ *Cut off*, or *severed*. (S.) ___ [And hence,] عَزِيمَةٌ مُنْبَتِلَةٌ *An irrevocable determination* or *resolution*. (TA.)

بث

1 **بَثَّهُ** , (Lth, T, S, M, A, K,) aor. ـُ (Lth, T, M, L, K) and ـِ , (M, L, K,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding بَثَّ with بَتَّ, he not knowing any authority for it except the K, (TA,) inf. n. بَثٌّ; (Lth, T, M, L;) and ابثه , (S, M, K,) inf. n. إِبْثَاثٌ; (TA;) and بثّه , (K,) or this has an intensive signification; (S;) and بَثْبَثَهُ , (S, K,) inf. n. بَثْبَثَةٌ; (S;) *He spread it;* (S, A, K;) *he dispersed it, scattered it*, or *disseminated it;* (Lth, T, S, * M, A, K;) namely, a thing; (Lth, T, M, A, * L;) or news, tidings, or information. (S, A, L, K.) You say, بَثُّوا الخَيْلَ فى الغَارَةِ *They spread*, or *dispersed, the horses*, or *horseme in the hostile incursion.* (T, M, * A, L.) And بَثَّ الجُنْدَ فِي البِلَادِ *He* (the Sultán) *spread*, or *dispersed, the army in the provinces.* (Msb.) And بَثَّ كِلَابَهُ *He* (the hunter, A, L) *spread*, or *dispersed, his dogs* (T, A, L) عَلَى الصَّيْدِ [*against the chase*, or *game*]. (A.) And بَثَّ ٱللّٰهُ الخَلْقَ, (aor. ـُ , inf. n. بَثٌّ, Msb,) *God spread*, or *dispersed, mankind*, or *the beings whom He created*, فِي الأَرْضِ [*in the earth*]: (T, A:) or *God created them.* (Msb.) وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً, in the Kur [iv. 1.], means *And spread*, or *dispersed, and multiplied, from them two, many men, and women.* (T.) You say also, بُثَّتِ البُسُطُ *The carpets were spread.* (T.) And بَثَّ المَتَاعَ بِنَوَاحِى البَيْتِ *He spread out the furniture*, or *utensils, in the sides of the tent*, or *house*, or *chamber.* (A.) And بَثَّ الغُبَارَ, (K,) and بَثْبَثَهُ , (S, K,) *He*, or *it, raised the dust.* (S, K.) And بَثْبَثَ التُّرَابَ *He*, or *it, raised the dust*, or *earth, and removed it from that which was beneath it.* (M.) And بَثْبَثُوهُ *They uncovered him.* (Hr, M, L, from a trad. respecting a dying Jew.) And بَثَّ الحَدِيثَ *He spread, published*, or *revealed, the discourse, narration*, or *information.* (Msb.) And, accord. to IF, بَثَّ السِّرَّ and ابثّه [*He spread, published*, or *revealed, the secret*]. (Msb.) And بَثَثْتُهُ مَا فِي نَفْسِى, aor. ـُ ; and أَبْثَثْتُهُ إِيَّاهُ; *I revealed*, or *showed, to him what was in my mind.* (A.) And أَبْثَثْتُكَ سِرِّى, (S,) or السِّرَّ; (K;) and بَثَثْتُكَ السِّرَّ, (K,) inf. n. بَثٌّ; (TA;) *I revealed*, or *showed, to him my secret*, or *the secret:* (S, K:) or أَبْثَثْتُهُ سِرِّى (T) and بَاثَثْتُهُ سِرِّى (A) *I acquainted him with my secret:* (T, A:) and ابثّه الحَدِيثَ *he acquainted*

him with the discourse, narration, or *information.* (M.) And بَثَّهُ شُقُورَهُ *He complained to him of his state,* or *condition.* (M, in art. شقر.)

2 بَثَّ الخَبَرَ *He spread,* or *disseminated, the news, tidings,* or *information, much:* (S:) or *i. q.* بَثَّهُ, q. v. (K.)

3 بَاثَثَتْهُ سِرَّى : see 1; last sentence but one. ___ بَيْنَهُمَا مُبَاثَّةٌ [*Between them two is a mutual revealing of secrets:* see 6]. (A.)

4 أَبْثَثَ see 1, in six places. ___ أَبْثَثْتُكَ [without a second objective complement,] *I revealed,* or *showed,* or *have revealed* or *shown, to thee my* بَثِّى, (S, TA,) whence the verb in this sense is derived; (TA;) i. e., my *state,* (S,) or my *grief,* or *sorrow.* (S, TA.)

6 تَبَاثُّوا [*They revealed secrets, one to another:* see 3]. (K, in art. نجث.)

7 انبثّ *It spread;* (S, A, K;) *it became dispersed, scattered,* or *disseminated;* (S, * M, A, K;) namely, a thing; (M, L;) or news, tidings, or information. (S, A, L, K.) You say, انبثّت الخَيْلُ *The horses,* or *horsemen, spread,* or *became dispersed,* or *dispersed themselves,* (M, L,) in a hostile incursion. (L.) And انبثّ الجَرَادُ فِى الأَرْضِ *The locusts spread,* or *became dispersed,* or *dispersed themselves, in the land.* (M, A, L.)

10 استبثّهُ إِيَّاهُ *He asked him,* or *petitioned him, to reveal it to him.* (M, L, K.)

R. Q. 1 بَثْبَثَ , inf. n. بَثْبَثَةٌ: see 1, in four places. ___ بَثْبَثَ الأَمْرَ *He inquired respecting the affair* or *event, scrutinized it, and sought information respecting it.* (T, L.)

بَثٌّ (As, S, M, A, K) and مُنْبَثٌّ , (A, TA,) both applied to dates, (تَمْرٌ, As, S, &c.,) *Scattered, strewn, dispersed, and separate,* (As, S, K,) *one from another:* (As, S:) or *separate,* or *disunited, not being packed,* or *not campact:* (A:) *or not well packed,* (S, M,) *so that they are separated,* or *disunited:* (M:) or *scattered; not in the bag or*

other receptacle; like فَثٌّ: (M:) تَمْرٌ بَثٌّ being a phrase [in which the latter word is an inf. n. used in the sense of a pass. part. n.,] like مَآءٌ غَوْرٌ. (S.) *A state,* or *condition.* (S, K.) ___ *Grief,* or *sorrow,* (T, S, M,) *which one makes known to his companion or friend:* (T:) or *violent,* or *intense, grief* or *sorrow;* and *violent,* or *severe, disease* or *sickness;* as though, in consequence of its violence, one made it known to his companion or friend: (T, TA:) or the *most violent* or *intense grief* or *sorrow.* (K.) حَضَرَنِى بَثِّى, occurring in a trad., means *My grief,* or *sorrow, became violent,* or *intense.* (TA.)

زَرَابِىُّ مَبْثُوثَةٌ [in the Kur lxxxviii. 16] means *Goodly carpets,* or *the like,* (Bd,) *spread:* (A, Bd:) or, accord. to Fr, *many in number.* (T.)

مُنْبَثٌّ : see بَثٌّ. ___ *Scattered* dust: so in the Kur [lvi. 6]. (T.) ___ *Swooning* (K) *from grief,* or *sorrow.* (TA.)

بثق

1 بَثَقَ المَآءَ , (Mgh, Msb,) aor. ـِ and ـُ , (Msb,) inf. n. بَثْقٌ, (Mgh, Msb,) *He made an opening for the water by breaking through the bank*, or *the dam that confined it*. (Mgh, Msb. *) And بَثَقَ النَّهرَ, inf. n. بَثْقٌ (Lth, K) and بَثْقٌ, (K, TA,) in some of the copies of the S [and in the CK] بَثَقَ, but this is wrong, though Ru-beh has used it by poetic license, (TA,) and تَبْثَاقٌ, (K,) *He broke* [*through*] *the bank of the river*, or *rivulet*, *in*

order that the water might pour out, or *flow forth;* (Lth, K, TA;) as also بُثُقٌ , (K,) inf. n. تَبْثِيقٌ; the latter not commonly mentioned. (TA.) And بَثَقَ السَّيْلُ مَوْضِعَ كَذَا, aor. ـُ , inf. n. بَثْقٌ and بَثْقٌ, on the authority of Yaakoob, *The torrent broke through, and clave, such a place.* (S.) See also 7. ___ بَثَقَتِ العَيْنُ, (K,) aor. ـُ , inf. n. بَثْقٌ and تَبْثَاقٌ, (TA,) *The eye shed tears quickly.* (AA, K.) ___ بَثَقَتِ الرَّكِيَّةُ, (AZ, K,) aor. ـُ , (AZ, TA,) inf. n. بُثُوقٌ *The well became full, and abundant in water.* (AZ, K.) بَثِقَ, aor. ـَ , [inf. n., by rule, بَثَقٌ,] *It* (seed-produce) *became affected with the disease termed* بَثْقٌ. (TA.)

2 بَثَّقَ see 1.

7 انبثق *It* (water) *had vent;* or *it poured out*, or *flowed forth:* (S, Msb, * K:) or *it ran*, or *flowed, of itself, without the breaking through of a dam or the like.* (Mgh.) [For انفجر, in the S, Golius appears to have found انفرج, which is a mistake. ___ The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] ___ انبثق السَّيْلُ عَلَيْهِمْ *The torrent came upon them without their expecting it*, or *thinking it.* (K, * TA.) And بَثَقَ المَآءُ عَلَيْهِمْ *The water came upon them.* (TA.) ___ انبثق عَلَيْهِمْ بِالكَلَامِ *He came upon them with speech without*

their expecting it. (K, * TA.) ___ انبثقت الأَرْضُ *The land became abundant in herbage,* or *fruitful.* (TA.)

بَثْقٌ and بَثْقٌ *An opening made for water by breaking through the bank,* or *the dam that confined it:* (Mgh, Msb: *) or the *place where the bank of a river,* or *rivulet, is broken* [*through*] *in order that the water may pour out,* or *flow forth: a place where water has vent,* or *pours out,* or *flows forth:* (K:) or the latter signifies *a place furrowed,* or *hollowed out, by water:* (JK:) pl. بُثُوقٌ. (JK, K.) Also the former, *A disease that affects seed-produce, occasioned by rain.* (TA.)

بِثْقٌ : see بَثْقٌ.

بَاثِقٌ [act. part. n. of 1]. ___ رَكِيَّةٌ بَاثِقَةٌ *A well full, and abundant in water.* (K.) And مِيَاهٌ بُثَّقٌ [pl. of بَاثِقٌ], like رُكَّعٌ [pl. of رَاكِعٌ, app. *Waters flowing forth abundantly*]. (TA.) ___ [Hence,] هُوَ بَاثِقُ الكَرَمِ *He is abundant in generosity.* (K.)

بجح

1 **بَجَحَ**, [aor. and inf. n. as below,] *He rejoiced;* or *was joyful, glad,* or *happy;* (S, A;) as also تبجّح : (S, Mgh, K:) and ↓ the latter signifies also *he magnified himself;* and *gloried,* or *boasted:* (Mgh:) or, accord. to Lh, this verb signifies *he gloried,* or *boasted;* and *vied with others,* or *contended with them for superiority, in beauty,* or *goodliness, in respect of something;* as also تمجح: or, as some say, *he magnified himself:* and بَجِعَ is said to signify *he was,* or *became, great in his own estimation.* (TA.) You say also, بَجِعَ به, (S, Msb, K,) aor. ـَ , (Msb, K,) inf. n. بَجَحٌ; (S, K, TA;) and بَجَحَ, (S, Msb, K,) aor. ـَ ; (Msb, K;) but the latter is of weak authority; (S, K;) *He rejoiced in it,* or *at it;* (S, K;) namely, a thing; (S;) as also تبجّح and ابتجح : (TA:) or *he gloried in it,* or *boasted of it;* and so تبجّح . (Msb.) And فُلَانٌ يتبَجَّحُ عَلَيْنَا, and يتمَجَّحُ علينا, *Such a one talks foolishly,* or *irrationally,* [*to us, assuming superiority over us,*] *by reason of self-conceitedness:* and so one says in speaking of a person in jest. (TA.) See also 2.

2 **بجّحه** *It* (a thing, or an affair, TA) *rejoiced him; made him joyful, glad,* or *happy;* (A, TA;) as also ابجحّه . (TA.) And بَجَّحْتُهُ, (inf. n. تَبْجِيعٌ, S, K,) *I rejoiced him; made him joyful,* &c.: (S, Mgh, K:) or, as some say, *magnified him:* (TA:) and بَجَحْتُهُ , aor. ـِ , *I magnified it;* namely, a thing. (Msb.)

4 **أَبْجَحَ** see 2.

5 **تَبَجَّحَ** see 1, in five places.

6 **النِّسَآءُ يتباجحن** *Women,* or *the women, vie,* or *contend for superiority, one with another, in beauty,* or *goodliness,* and *in glorying,* or *boasting.* (A, TA.)

8 **إِبْتَجَحَ** see 1.

بَجِحٌ *Rejoicing, glad,* or *happy;* as in the phrase, إِنَّا بَجِعٌ بِمَكَانِ كَذَا [*I am rejoicing in such a place*]; and so مُتَبَجِّحٌ بِهِ. (A.)

بَجَّاحٌ *Joyful;* [an intensive epithet] applied to a man. (TA.)

بَاجِحٌ *Great in estimation;* applied to a man: pl. بُجَّعٌ and بُجْحٌ. (TA.)

مَبَاجِحُ [a pl. of which the sing. is app. مَبْجَحَةٌ, meaning, accord. to analogy, *A cause of joy* or *gladness* or *happiness*]. You say, لَقِيتُ مِنْهُ المَنَاجِحَ والمَبَاجِحَ [app. *I experienced from it,* or *him, the causes of success, and the causes of joy* &c.]. (A, TA.)

مُتَبَجِّحٌ : see بَجِعٌ.

بجد

1 **بَجَدَ بالمَكَان** , (S, A, L, K, *) aor. ـُ , (L,) inf. n. بُجُودٌ (S, L, K) and تَبْجِيدٌ; (Kr;) and بَجَدَ , inf. n. تَبْجِيدٌ; (L, K;) *He remained, stayed, abode,* or *dwelt,* (S, A, L, K,) *in the place;* (S, A, L;) *settled,* or *remained fixed, in it; not quitting it.* (A.) ___ بَجَدَتِ الإِبِلُ, (L, K,) inf. n. بُجُودٌ; and بَجَّدَتْ ; (L;) *The camels kept to the place of pasturing.* (L, K.)

2 **بَجَّدَ** see 1, in two places.

بَجْدٌ *A company,* or *an assembly,* of men: and *a hundred,* and *more,* of horses: (L, K:) on the authority of El-Hejeree: (TA:) pl. بُجُودٌ. (L.)

بَجْدَةٌ *i. q.* أَصْلٌ [The *root, basis,* or *foundation;* or the *origin,* or *source;* or the *most essential part,* or *very essence;* of a thing]. (K.) ___ And [hence, app.,] The *inward,* or *intrinsic, state* or *circumstances* of a case or an affair; as also بُجْدَةٌ and بُجُدَةٌ : (S, L, K:) or the *true,* or *real, state* or *circumstances* thereof; the *positive,* or *established, truth* thereof; from بَجَدَ بالمَكَان. (A.) You say, هُوَ عَالِمٌ بِبَجْدَةِ أَمْرِكَ, (S, A, L,) and بِبُجْدَتِهِ , and بِبُجُدَتِهِ , (S, L,) *He is acquainted with the inward,* or *intrinsic, state* or *circumstances of thy case* or *affair:* (S, L:) or, *with the true,* or *real, state* or *circumstances thereof; with the positive,* or *established, truth thereof.* (A.) And عِنْدَهُ بَجْدَةُ ذٰلِكَ, (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.) And hence, (S,) هُوَ ٱبْنُ بَجْدَتِهَا, (S, K,) *contr. of* هو ابن نَجْدَتِهَا, (A in art, نجد,) or, as in the books of proverbs, أَنَا ٱبْنُ بَجْدَتِهَا, the [affixed] pronoun referring to الأَرْض [understood], as is said by Meyd and Z, (TA,) applied to [signify *He is,* or *I am,*] *the person acquainted with the thing;* (S, L, K;) *possessing,* or *exercising, the skill requisite for it;* (S, L;) *the discriminator,* or *discerner, thereof;* (L;) and one says likewise, هُوَ ٱبْنُ مَدِينَتِهَا وَٱبْنُ بَجْدَتِهَا: (TA:) it is also applied to [signify *he is,* or *I am,*] *the skilful guide of the way* [*thereof*]: (L, K:) and hence, [accord. to some,] it is proverbially applied to any one acquainted with an affair; skilful

therein: (TA:) and to [signify *he is*, or *I am*,] *the person who will not quit*, or *depart from*, *his place;* from the saying بَجَدَ بالمكان: (L:) or *the person who will not depart from his saying:* (K: [there explained by the words لِمَنْ لَا يَبْرَحُ مِنْ قَوْلِهِ: but the TA supplies some apparent omissions in this explanation, making it to agree with that which here immediately precedes it, taken from the L; and adds that, in some copies of the K, عن قوله is erroneously put for من قوله: also, that he who remains in a place knows that place:]) or, accord. to some, بَجْدَةٌ signifies *dust*, or *earth;* so that أَنَا ٱبْنُ بَجْدَتِهَا is as though it meant *I am created of its dust*, or *earth*. (TA.) ___ Also *A* [*desert*, *such as is termed*] صَحْرَآء. (K.) Kaab Ibn-Zuheyr uses the phrase ابن بَجْدَتِهَا as meaning *Its male chameleon;* the pronoun referring to a desert (فَلَاة) which he is describing. (TA.) And you say of a land covered with black locusts, أَصْبَحَتِ الأَرْضُ بَجْدَهً وَاحِدَةً [*The land became*, or *has become*, *one desert*, *destitute of vegetable produce*]. (L.)

بَجْدَهٌ and بُجْدَةٌ: see بَجْدَةٌ; each in two places.

بَجَادٌ *A striped garment of the kind called* كَسَآء, (S, A, L, K,) being *one of the kinds of* كَسَآء *worn by the Arabs of the desert:* (S, L:) or, *of which the wool has been spun*, or *twisted*, *in the manner termed* يَسْرَةً [app. a mistranscription for يَسْرًا (see فَتْلٌ يَسْرٌ in art. يسر)], *and woven with the instrument called* صَيِصَة: pl. بُجُدٌ: a single oblong piece thereof is called فَلِيجٌ, of which the pl. is فُلُجٌ. (L, TA.) ___ Also *A kind of tent*, *of* [*the soft hair called*] وَبَر. (Ibn-ElKelbee, TA voce بَيْتٌ, q. v.)

بَاجِدٌ *Remaining*, *staying*, *abiding*, or *dwelling*,

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in a place; (L;) *settled*, or *remaining fixed*, in a land. (A.)

بجر

1 بَجَرَ , aor. ـَـ , (M, K,) inf. n. بَجَرٌ, (S, M,) *He* (a man, S) *had his navel*, or *the part remaining of the navel-string after it had been cut, protruding*, (S, K,) *elevated, and hard*, (TA,) *and thick at the base*, (S, M,) *and fleshy at the neck*, or *slender part, with wind remaining in the enlarged part*. (M.) ___ *He was*, or *became, large in the belly*. (K.) ___ *His* (a man's, TA) *belly became full of milk*, (K,) or *pure milk*, (TA,) and *of water, and he was not satiated;* (K;) as also بَجِرَ: (TA:) or *he drank much milk*, or *water, and was hardly*, or *not at all, satiated*. (Lh, TA.)

بَجِرٌ : see بُجْرٌ, in three places.

بُجْرٌ *A swelling*, or *inflation, of the belly;* as also بَجَرٌ : (Fr, TA:) or *prominence in the belly*. (Har p. 639.) *Evil; mischief: a great, terrible*, or *momentous, thing* or *case;* (AZ, S, K;) as also بَجَرٌ and بُجْرَى : (TA:) *a wonderful thing:* (K:) *a calamity*, or *misfortune;* (S;) as also بَجَرٌ (TA) and بُجْرَى (S, K) and بُجْرِيَّةٌ : (K:) pl. of بُجْرٌ [or pl. pl., being app. pl. of the pl. of pauc. أَبَاجِرُ,] أَبْجُرٌ; and pl. pl. (as though pl. of the pl. أَبْجَارٌ, T) أَبَاجِيرُ: (K:) and pl. of بُجْرَى (S, K) and of بُجْرِيَّةٌ (K) بَجَارَى. (S, K.) You say أَمْرٌ بُجْرٌ *A great, terrible*, or *momentous, thing* or *case*. (TA.) And قَالَ هُجْرًا وبُجْرًا [*He said a foul and*] *a wonderful thing*. (TA.) And إِنَّهُ لَيَجِيءُ بالأَبَاجِرِ *Verily he brings to pass calamities*, or *misfortunes*. (A.) And لَقِيتُ منه البَجَارَى *I experienced from him calamities*, or *misfortunes*. (AZ, S.) And إِنَّمَا هُوَ أَوالبَجْرُ الفَجْرُ or البُجْرُ [*It is only the daybreak or misfortune*]: a saying of Aboo-Bekr; meaning, if thou wait until the daybreak shine, thou wilt see the way; but if thou journey without a guide in the darkness, it will lead thee to evil: but the saying is recited differently; with البحر in the place of البجر. (L. [See بَحَرٌ.]) ___ [See also بُجْلٌ.]

بَجِرٌ inf. n. of 1 [q. v.]. (M.) ___ See also بُجْرٌ.

بَجِر A man (TA) *having his belly full of milk,* (K,) or *pure milk,* (TA,) and *of water, without being satiated:* (K:) or *drinking much milk,* or *water, and being hardly,* or *not at all, satiated.* (Lh, TA.)

بَجْرة *Prominence,* or *protrusion, in the navel:* (Mgh:) or *largeness of the belly:* pl. بَجَرات. (Yákoot, TA.) [See what next follows.]

بُجْرة *A tumour,* or *swelling,* or *an inflation, in the navel;* the like of which in the back is termed عُجْرة: (IAar, IAth:) or the *part of the navel-string which remains after it has been cut, when it is thick at the base, and fleshy at the neck,* or *slender part, with wind remaining in the enlarged part;* as also بَجَرة : (ISd, L:) or the *navel,* (L, K,) of a man and of a camel, (L,) *whether large or not:* (L, K:) and *a knot in the belly:* (L, K:) or *a knotted vein in the belly;* the like of which in the back is termed عُجْرة: (L:) and (as some say, L) *a knot in the face,* and *in the neck:* (L, K:) pl. بُجَر. (L.) [See also عُجْرة.] ___ [Hence,] ذَكَرَ عُجْرَهُ وبُجْرَهُ *He mentioned his vices,* or *faults,* and *his whole state* or *case:* (K:) or *all his affairs; those which were apparent and those which were hidden:* or *his secrets:* or *his vices,* or *faults.* (TA.) And أَفْضَيْتُ إِلَيْكَ بِعُجَرِى وبُجَرِى *I have revealed to thee my vices,* or *faults;* meaning, *my whole state* or *case.* (S.) And أَخْبَرْتُهُ بِعُجَرِى وبُجَرِى *I acquainted him with my vices,* or *faults, which I conceal from others,* by reason of my confidence in him. (As.) And أَشْكُو إِلَى ٱللّٰهِ عُجَرِى وبُجَرِى, said by 'Alee, *I complain unto God of my sorrows and my griefs;* (IAar, IAth;) meaning, *all my affairs* or *circumstances; those which are apparent and those which are hidden.* (IAth.) [See, again, عُجْرة.] ___ It is said in a prov., عَيَّرَ بُجَيْرٌ بُجْرَةَ نَسِىَ بُجَيْرٌ خُبْرَهُ, meaning [*Bujeyr cast reproach upon*] *his vices,* or *faults:* [*Bujeyr forgot his own state* or *condition:*] or, as some say, they were two men: [so that the meaning is, *Bujeyr reproached Bujarah:* &c.:] (S:) accord. to El-Mufaddal, Bujeyr and Bujarah were two brothers, in an ancient age: but accord. to the lexicologists, the meaning is, that *one affected with what is termed a* (Az, TA.)

بَجَرة : see بُجْرة.

بُجْرِىٌّ : see بُجْر, in three places.

بُجْرِيَّةٌ : see بُجْر, in two places.

بَجِيرٌ is an imitative sequent to كَثِيرٌ. (Fr, S, K.) Accord. to AA, it signifies *Abundant*, or *much, wealth:* [or rather this seems to be the meaning of the phrase مَالٌ بَجِيرٌ: for it is added,] and in like manner [it is used in the phrase], مَكَانٌ عَمِيرٌ بَجِيرٌ [*A place inhabited, peopled, well stocked with people and the like*, or *in a flourishing state*, and *large*, or *ample*]. (TA.)

بُجَيْرٌ : see بُجَيْرَةٌ.

بَاجِرٌ : see what follows.

أَبْجَرُ A man (S) *having his navel*, or *the part remaining of the navel-string after its having been cut, protruding*, (S, Mgh, K,) *and elevated, and hard*, (TA,) *and thick at the base*, (S, M,) *and fleshy at the neck*, or *slender part, with wind remaining in the enlarged part:* (M:) fem. بَجْرَآءُ: (S:) pl. بُجْرٌ (S, K) and بُجْرَانٌ. (K.) ___ *Large in the belly:* pl. as above: and بَاجِرٌ signifies the same: (TA:) or this latter, *having a swollen*, or *an inflated, belly:* (IAar, K:) or *having a large belly and a protruding navel:* and its pl. is بَجَرَةٌ, occurring in a trad., in which the tribe of Kureysh are described as أَشِحَّةٌ بَجَرَةٌ: or بجرة may here mean *hoarders and acquirers of wealth.* (L.) ___ One says also حَقِيبَةٌ بَجْرَآءُ *A full* [*receptacle of the kind called*] حقيبة; and صُرَرٌ بُجْرٌ *full purses;* and كِيسٌ أَعْجَزُ [or أَعْجَرُ?]: but they did not say, حَقِيبَةٌ عَجْزَآءُ [or عَجْرَآءُ?]; nor كِيسٌ أَبْجَرُ; though analogy does not disagree to it: it is from بُجْرٌ signifying prominence in the belly. (Har p. 639.) ___ And أَرْضٌ بَجْرَآءُ *Ground*, or *land, that is elevated*, (K, * TA,) *and hard.* (TA.) ___ أَبْجَرُ also signifies The *rope of a ship;* (K;) because of its greatness in relation to ropes in general. (TA.)

بجس

1 **بَجَسَ المَآءَ** , (S, A, Msb, K,) aor. ـُ (S, Msb, K) and ـِ , (A, K,) inf. n. بَجْسٌ, (Msb, TA,) *He opened a way, passage, vent*, or *channel, for the water to flow forth; gave vent to it; made it to flow;* syn. فَجَرَهُ, (S,) or فَتَحَهُ, (Msb,) or شَقَّهُ: (A, K:) [all of which, in this case, signify the same:] and in like manner one says of a wound; (A, K;) but in this case, the phrase is tropical: (TA:) and بَجَّسَ المَآءَ, inf. n. تَبْجِيسٌ, *He* (namely, God, TA) *made the water to flow forth*, or *to flow forth copiously*, syn. فَجَّرَهُ, (K, TA,) from the cloud or clouds, and from the spring. (TA.) See also 7, in two places.

2 **بَجَّسَ** see 1.

5 **تَبَجَّسَ** see 7, in three places.

7 **انبجس** *It* (water) *had a way, passage, vent*, or *channel, opened for it to flow forth; it had vent; it poured forth;* (S, A, Msb, K;) [*it burst forth;*] from a cloud or clouds, and from a spring; (A;) and from a rock; (Kur vii. 160;) as also بَجَسَ , aor. ـُ ; (S, TA;) and تَبَجَّسَ : (S, K:) syn. of the first, (S, A, K, * TA,) and last, (S,) انْفَجَرَ: (S, A, TA:) or of the last, تَفَجَّرَ [properly signifying *it poured forth copiously*]: (A, TA:) انْبِجَاسٌ signifies particularly the *welling forth* [of water] *from a spring:* or it has a general application: (K:) and بَجْسٌ signifies *cracking* in a water-skin, or stone, or earth, *so that water issues* from it. (TA.) You say, السَّحَابُ يَنْبَجِسُ بِالمَطَرِ [*The clouds pour with rain*]. (TA.) And يَتَبَجَّسُ أَتَانَا بِثَرِيدٍ, (A,) or يَتَبَجَّسُ أُدْمًا, (TA,) [*He brought us crumbled bread moistened with broth, which streamed with seasoning*,] meaning, by reason of the abundance of grease [in it]. (A, TA.)

مَآءٌ بَجْسٌ *Water having a way, passage, vent*, or *channel, opened for it to flow forth; having a vent;* or *pouring forth:* (K:) and in like manner, سَحَابٌ بَجْسٌ [*clouds pouring forth rain*]; (TA;) and [so] سَحَائِبُ بُجُّسٌ [pl. of بَاجِسٌ and بَاجِسَةٌ]: (S:) and مَآءٌ بَجِيسٌ *flowing water:* (Kr, TA:) and عَيْنٌ بَجِيسٌ *a copious spring.* (K, * TA.)

بَجِيسٌ : see بِجْسٌ, in two places.

باجِسٌ ; pl. بُجَّسٌ: see بِجْسٌ.

بجل

1 بَجُلَ , aor. ـُ , inf. n. بَجَالَةٌ and بُجُولٌ, *He* (a man) *was*, or *became*, *such as is termed* بَجَال *and*

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بَجِيل [i. e. *magnified*, *honoured*, &c.]. f[g(K.) بَجَلَ, aor. ـَ ; and بَجِلَ, aor. ـَ ; inf. n. بَجَلٌ and بُجُولٌ; *He was*, or *became*, *in a good state* or *condition; having abundance of herbage*, or *of the goods* or *conveniences* or *comforts of life*. (K.) ___ And *He was*, or *became*, *joyful*, *glad*, or *happy*. (K.) [بَجَلَهُ *He bled him* (namely, a horse, or a camel,) *by opening the vein called* الأَبْجَل: so accord. to analogy; like وَدَجَهُ, meaning he bled him by opening the vein called الوَدَج, &c.] لَمْ يُبْجَلْ means *He had not been bled in the* أَبْجَل. (TA.)

2 بَجَّلَهُ , (Msb, K,) inf. n. تَبْجِيلٌ, *He magnified*, *honoured*, *revered*, *venerated*, or *respected*, *him:* (S, Msb, K:) or *he said to him* بَجَلٌ, meaning *Sufficient for thee* (حَسْبُكَ) *is the place* [or *condition* or *rank*] *which thou hast attained*. (K.)

4 ابجله *It sufficed*, or *contented*, *him*. (S, K.) ___ *It rejoiced him*. (TA.)

بُجْلٌ : see بَجَلٌ.

بَجْلٌ is a noun (Mughnee) *syn. with* حَسْبُ: (S, Mughnee, K: *) and is also a verbal noun *syn. with* يَكْفِى. (Mughnee, K. *) You say بَجَلِى (S, Mughnee, K) and بَجْلِى, (S, K,) meaning حَسْبِى [*My sufficiency*, or *a thing sufficing me*, i. e. *sufficient for me*, is such a thing]: (S, Mughnee, K:) [it is said in the Ham, p. 145, as on the authority of Akh, that they do not say بَجْلِى; but this is a mistranscription for بَجَلْنِى, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K,) but this is rare, (Mughnee,) you say بَجَلْنِى, meaning يَكْفِينِى [*It suffices me*, or *will suffice me*]; (Mughnee, K;) and بَجَلْكَ, meaning يَكْفِيكَ [*It*

suffices thee, or *will suffice thee*]: (K:) or, accord. to Akh, they say بَجَلْكَ, like as they say, قَطْكَ; but not بَجَلْنِى, like قَطْنِى: (S:) or the ن in بَجَلْنِى is absolutely necessary accord. to him who says that بَجَلٌ is a verbal noun; and accord. to him who says that this word is syn. with حَسْبُ, the ن is allowable. (MF.) [See, under the words قَدْ and قَطْ, what is said respecting قَدْنِى and قَطْنِى.] In the saying of Jábir Ibn-Ra-lán Es-Simbisee,

* لَمَّا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ *

* قَالَتْ سُعَادُ أَهٰذَا مَالُكُمْ بَجَلَا *

[*When she saw a company whose beasts of burden were few, So'ád said, Is this your property, sufficing* you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alà says that this word may be put in the accus. case as meaning *not exceeding what I see;* or it may be for بَجَلَى, after the manner of some of the Arabs who are related, by Akh and others, to have said غُلَامَا for غُلَامِى. (Ham pp. 299 and 300.) [See also 2: and see بَجَلٌ.] It is also a particle, (Mughnee,) meaning نَعَمْ [*Yes; yea;* or *even so*]. (Mughnee, K.)

بَجَلٌ *Calumny, slander,* or *false accusation:* or this is with damm; (K;) i. e. بُجُلٌ ; (T, TA;) meaning *a great calumny* &c.; (K, * TA;) and Az thinks that this may be a dial. var. of بُجُرٌ, with which it is syn.; because ل and ر are interchanged in many instances. (TA.) ___ A *wonderful* thing; syn. عَجَبٌ. (K.) ___ ذُو البَحَلِ denotes dispraise; meaning *Content with mean things; not desirous of the means of acquiring eminence:* (K:) or *content that another should manage affairs in his stead, and that he should be a burden upon others, saying, Sufficient for me* (حَسْبِى [or بَجَلَى]) *is that* [*state* or *condition*] *wherein I am:* (O, TA:) from a saying of Luk- mán Ibn-'Ád; (O, K;) as is also ذُو البَجْلَةِ, which denotes praise. (O, TA.)

بَجْلَةٌ *A goodly,* or *beautiful, from* or *appearance, figure, person, mien,* or *external state* or *condition:* (Sh, K:) *a pleasing aspect; goodliness,* or *beauty; grounds of pretension to respect;* and *excellence;* or *sharpness,*

or *quickness, of intellect.* (TA.) You say, إِنَّهُ لَذُو بَجْلَةٍ [*Verily he has a goodly,* or *beautiful, form* &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] ___ *A small tree:* pl. بَجَلَاتٌ. (K.)

بَجَالٌ and بَجِيلٌ , applied to a man, *i. q.* مُبَجَّلٌ [*Magnified, honoured, revered, venerated,* or *respected*]: (Sh, K:) or *bulky,* or *corpulent;* (As, S;) applied to a man; (As, TA;) or to an old man: (S:) or the former signifies *an old,* or *aged, lord* or *chief:* (AA, S:) or *a bulky,* or *corpulent, old man:* or, as some say, one *beyond the middle age, in whom one sees goodliness of form* or *appearance, and advancement in years:* (Mgh:) or both signify *an old man, who is a great lord* or *chief, endowed with goodliness, and with excel-lence,* or *sharpness of intellect:* (K:) not applied to a woman; (TA;) i. e., a woman is not termed بَجَالَةٌ. (Mgh.)

بَجِيلٌ : see بَجَالٌ. ___ Also *Gross, big, thick, coarse,* or *rough;* applied to anything. (K.) ___ أَمْرٌ بَجِيلٌ *An affair, an event,* or *a case, deemed strange,* or *evil, and great,* or *formidable.* (TA.) خَيْرٌ بَجِيلٌ *Ample, abundant, good* or *wealth* or *prosperity.* (TA.)

باجِلٌ *Being in a good state* or *condition; having abundance of herbage,* or *of the goods* or *conveniences* or *comforts of life;* (K;) applied to a man and to a camel: (TA:) or, as Yaakoob says, on the authority of Abu-l-Ghamr El-'Okeylee, *having much fat;* applied to a man and a she-camel and a he-camel. (S.) ___ Also *Joyful, glad,* or *happy.* (K.)

أَبْجَلُ *A certain vein,* (S,) *a thick vein,* (K, Ham p. 417,) *of the horse and of the camel,* (S, TA,) *in the thigh and the shank,* (Ham ubi suprà,) or *in the kind leg* or *the fore leg,* (TA,) *corresponding to the* أَكْحَلَ (S, K) *of man:* (S:) pl. أَبَاجِلُ. (Ham ubi suprà, TA.) You say, فَصَدَ أَبْجَلَهُ [*He opened his* ابجل]; i. e., the horse's or the camel's. (TA.) And one says of a swift horse, هُوَ وَاهِى الأَبَاجِلِ [*He is lax in the* اباجل]. (Ham ubi suprà.)

مُبَجَّلٌ : see بَجَالٌ.

بح

1 بَحَّ , (L,) first pers. بَحَحْتُ, aor. يَبِحُّ, (ISk, S, L, K,) and ISd says, I see, or think, that Lh has mentioned يَبْحَحُ, which is extr. with respect to rule, (TA,) inf. n. بَحٌّ; (ISk, S, L, K;) and first pers. بَحَحْتُ, (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. يَبَحُّ (AO, S, K) and يَبِحُّ and يَبُحُّ, [which last is contr. to analogy,] (L,) inf. n. بَحٌّ (AO, S, K) and بَحَحٌ and بَحَاحٌ and بُحُوحٌ and بَحَاحَةٌ and بُحُوحَةٌ; (K;) *He had a hoarse, rough, harsh,* or *gruff, voice;* (L;) *he was taken with a hoarseness, harshness, roughness,* or *gruffness, of the voice.* (K.) ___ It is tropically used in speaking of inanimate things; as in بَحَّ العُودُ, meaning [*The lute*] *was rough* [*in sound:* see أَبَحُّ]. (A.)

4 أبحّه *It* (crying out, or vociferating,) *rendered him hoarse, rough, harsh,* or *gruff, in voice.* (S, * K.)

8 هُمْ فِى ٱبْتِحَاحٍ *They are in a state of amplitude, and of plenty,* or *of abundance of herbage* or *of the goods* or *conveniences* or *comforts of life.* (K.)

R. Q. 1 بَحْبَعَ : see R. Q. 2, in two places.

R. Q. 2 تَبَحْبَعَ الدَّارَ , (K,) and بَحْبَعَهَا , (TA,) *He was,* or *became,* [*established*] *in the middle,* or *midst,* [which is the *best part,*] *of the* دار [i. e. *abode,* or *district,* or *country,* &c.], (K, TA,) *and became possessed of mastery, dominion,* or *authority, and power, over it.* (TA.) Fr, however, makes تبحبح to be from الباحةُ [q. v.], not from a reduplicative root. (TA.) ___ تبحبح also signifies *He was,* or *became, settled,* or *established, in authority and power,* (syn. تَمَكَّنَ,) in alighting, and taking up his abode, or sojourning; (S, K, TA;) and *was,* or *became,* [*established*] *in the middle,* or *midst,* [or *best part,*] *of the place of abode;* (TA;) and so بحبح . (K, TA.) ___ Also *He took a wide, an ample,* or *a large, range.* (A.) ___ [Hence,] تبحبح الحيا *The rain became of wide extent, and had influence upon the land.* (TA, from a trad.) ___ And تَبَحْبَحَتِ العَرَبُ فِى لُغَاتِهَا *The Arabs were copious,* or *took a*

wide range, in their dialects. (A.) ___ And تبحبح فى المجد *He became in an ample state of glory, honour,* or *dignity.* (TA.) ___ An Arab of the desert said, of a woman in labour, تَرَكْتُهَا تَبَحْبَحُ عَلَى أَيْدِى القَوَابِلِ [app. *I left her obtaining delivery by the hands of the midwives*]. (AZ, TA.)

بُحَّةٌ : see أَبَحُّ.

بُحَّةٌ (S, A, L, K) and بُحَاحٌ (L) *Hoarseness, roughness, harshness,* or *gruffness, of the voice;* (E, K;) which is sometimes natural: or the former is applied absolutely, and the latter to that which

arises from disease. (L.) You say, فى صَوْتِه بُحَّةٌ [*In his voice is hoarseness,* &c.]. (S, A.)

بُحَاحٌ : see بُحَّةٌ.

بَحْبَحِىٌّ *Ample in expenditure:* and *having an ample place of abode.* (Fr, K.)

بُحْبُوحٌ : see what next follows.

بُحْبُوحَةٌ The *middle,* or *midst,* [or *best part,*] syn. وَسَطٌ, (A'Obeyd, S, A, K,) of an abode, or a district, or country, (S, A,) or a place, (K,) and of a place where one alights and abides, (TA,) and of Paradise, and of anything, and the *best part* thereof; (A'Obeyd, TA;) [like وَسَطٌ, by which it is explained; because what is between the two extremes is generally the best: it may be well rendered the *heart,* or *very heart,* of a thing;] and بُحْبُوحٌ , also, has the former of these significations [and by implication the other likewise]. (TA, voce بؤبؤ, where see an ex.) Jereer says,

* قَوْمِى تَمِيمٌ هُمُ القَوْمُ الذِّينَ هُمُ *
* يَنْفُونَ تَغْلِبَ عَنْ بُحْبُوحَةِ الدَّارِ *

[*My people are Temeem: they are the people who drive away Teghlib from the middle,* or *best part, of*

the country]. (S.) [It is said in the A, that this word, as syn. with وَسَطٌ, in relation to an abode or the like (دار), is tropical; but I see no reason for this, unless by وسط be meant the best part.]

أَبَحُّ , applied to a man, (S, L, K,) or أَبَحُّ الصَّوْت, (A,) *Having a hoarse, rough, harsh,* or *gruff, voice:* (L, K:) fem. بَحَّآءُ; with which بَحَّةٌ is syn.: (S, K:) pl. بُحٌّ. (S.) بَاحٌّ is not allowable. (S.) ___ And أَبَحُّ applied to a lute (عُودٌ), *Rough* (K, TA) *in sound.* (TA.) ___ Also The *base,* or *thick, chord of a lute;* syn. بَمٌّ; because of its rough sound. (TA.) ___ *A* [*gold coin of the kind called*] دِينَار; (K, TA;) because of its harsh sound [when one rings it]. (TA.) *A* قِدْح [or *gaming-arrow*] (S, K, TA) *by means of which lots,* or *portions, are divided:* (S, TA:) pl. بُحٌّ: (S, K:) or *such an arrow that has no sound.* (TA.) Khufáf Ibn-Nudbeh says,

* قَرَوْا أَضْيَافَهُمْ رِبَحًا بِبُحِّ *
* يَعِيشُ بِفَضْلِهِنَّ الحَيُّ سُمْرِ *

[*They entertained their guests with young weaned she-camels, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots* that determined who should afford the entertainment *were divided:* or, accord. to the TA, رِبَحًا here signifies *fat,* as a subst.; but this is inconsistent with the affixed pronoun relating to it]. (S.) ___ *Fat,* as an epithet, not a subst. (K.) ___ كِسْرٌ أَبَحُّ [*A portion of a limb,* &c.,] *having much fat.* (TA.)

بحت

1 **بَحُتَ** , aor. ـُ , (S, Msb, K,) inf. n. بُحُوتَةٌ, (K,) or بَحْتٌ, (Msb,) *It* (a thing) *was*, or *became, unmixed, free from admixture*, or *pure:* (S, K:) [and] *he was unmixed*, or *pure, in race, lineage*, or *parentage.* (Msb.)

3 **باحت المَآءَ** , (A,) inf. n. مُبَاحَتَةٌ, (TA,) *He drank water*, or *the water, not upon* ثُفْل [i. e. *without having eaten anything such as flesh-meat* or *bread* or *dates* or *grain*]: (A:) or *he drank water*, or *the water, not mixed with honey* or *any other thing.* (TA.) And باحت الشَّرَابَ *He drank the wine*, or *beverage, pure, without any mixture.* (A.) And باحت الرِّمْثَ [*He* (a camel) *ate of the shrub called* رمث *without any other pasture*]. (T in art. طلح.) And باحت دَابَّتَهُ بِالضَّرِيعِ *He fed his beast with* ضريع, (i. e. *dry herbage*, TA,) *and the like, unmixed* [*with other pasture*]. (K.) ___ باحتهُ الوُدَّ *He regarded him*, or *acted towards him, with reciprocal purity*, or *sincerity, of love*, or *affection:* (S, A, K:) or *he was pure*, or *sincere, to him in love*, or *affection.* (M.) And باحت القِتَالَ *He fought with earnestness and energy, unmixed with lenity.* (A, * TA.) And باحت فُلَانًا (inf. n. as above, TA) *He acted openly*, or *undisguisedly, with*, or *towards, such a one.* (K, TA.)

بَحْتٌ *Unmixed, free from admixture*, or *pure;* (S, A, Mgh, K;) applied to anything: (A, K:) anything *that is eaten alone, without seasoning* or *condiment* or *any savoury food:* and in like manner, seasoning, or condiment, or any savoury food, *without bread:* (Ahmad Ibn-Yahyà:) *unmixed*, or *pure, in race, lineage*, or *parentage;* (S, A, Msb;) applied [for instance] to an Arab, (S, A,) and to an Arab of the desert: (TA:) originally an inf. n.; (Msb;) [and therefore] the same as masc. and fem. and dual and pl.: but if you will, you may use بَحْتَةٌ as a fem. epithet, applied [for instance] to an Arab woman; and may use the dual and pl. forms: (S:) or the fem. is [properly] with ة; or, as some say, the word has no dual nor pl. nor dim. form. (K.) You say شَرَابٌ بَحْتٌ *Unmixed wine* or *beverage:* (S:) and خَمْرٌ بَحْتٌ and بَحْتَةٌ and بَحْتَةٌ and خُمُورٌ [*unmixed wine* and *wines*].

(TA.) And خبز بحت *Bread without anything else* [*to season it*]. (S.) And أَكَلَ الخبزَ بَحْتًا, and اللَّحمَ بَحْتًا, *He ate the bread without any seasoning* or *condiment* or *savoury food*, and *the flesh-meat without bread*. (TA.) And قَدَّمَ إِلَيْهِ قَفَارًا بَحْتًا *He presented to him food without any seasoning* or *condiment*. (A.) And ادَّهَنَ بِدُهْنٍ بَحْتٍ *He anointed himself with ointment unmixed with any perfume*. (Mgh.) And مِسْكٌ بَحْنٌ (A, Msb) [*Unmixed*, or *unadulterated, and* therefore] *strong* [*-scented,*] *musk*. (Msb.) And بَرْدٌ بَحْتٌ لَحْتٌ *Vehement*, or *intense, cold;* (TA;) [*as though unmixed with any degree of warmth;*] syn. صَادِقٌ: (K in art. لحت:) the last word is an imitative sequent. (TA in that art.)

بحث

1 **بَحَثَهُ**, aor. ـَـ, inf. n. بَحْثٌ, *He scraped it up;* [as one who seeks to find a thing therein;] namely, the dust, or earth: (L:) and *he searched*, or *sought*, *for it*, or *after it*, (namely, a thing,) *in the dust*, or *earth;* as also ابتحثه : (L, TA:) thus each is made trans. by itself: and authors often say, بَحَثَ فيه [meaning *he searched*, or *inquired*, *into it; investigated*, *scrutinized*, or *examined*, *it*]: (TA:) one says, بَحَثَ فِى الأَرْضِ *he dug up the earth;* and thus it is used in the Kur v. 34: (Msb:) but accord. to the usage commonly known and obtaining, (TA,) you say, بَحَثَ عنه, (S, A, L, Msb, K,) aor. as above, (L, Msb, K,) and so the inf. n.; (L, Msb;) as well as بَحَثَهُ; (L;) and ابتحث عنه; (T, S, L, K;) [in some copies of the K انبحث, which is said in the TA to be a mistake; and ابتحثه ; (see above;)] and تبحّث عنه; (T, L, K;) and استبحث عنه; (L, K;) and استبحثه ; (L;) [*he scraped up the dust*, or *earth*, *from over it:* and hence,] *he searched*, or *sought*, *for it*, *after it*, or *respecting it; he inquired*, *and sought for information*, *respecting it; he searched*, or *inquired*, *into it; investigated*, *scrutinized*, or *examined*, *it; he inquired respecting it*, *and searched to the utmost after it;* (S, * A, * L, Msb, * K; *) namely, a thing, (S, L,) or an affair, or event. (Msb.) You say also, استبحث أَخَاهُ عَنْ سِرِّهِ *He examined his brother respecting his secret*. (A in art. نبث.)

3 باحثه عَنْ أَمْرٍ [**بَاحَثَ**, inf. n. مُبَاحَثَةٌ, *He searched*, or *inquired*, *with him into a thing;* or *investigated*, *scrutinized*, or *examined*, *with him a thing*, or *an affair:* and particularly, *in the way of disputation*.] ___ عادته أَنْ يُبَاحِثَ ويُبَاهِتَ [*His custom is to engage with another in mutual scrutiny* of secrets, or faults, or the like, *and in mutual calumniation*, &c.: see 6]. (A in art. بهت.)

5 **تَبَحَّثَ** see 1.

6 **تَبَاحَثُوا عَنِ الأَسْرَارِ** *They searched*, or *inquired*, *into each other's secrets*. (A in art. نبث.)

8 **إِبْتَحَثَ** see 1, in three places. ___ ابتحث also signifies *He played with the dust*, or *earth, termed* بحاثة; or *at the game called* البحثة. (K.) In a copy of the K, the verb is here incorrectly written انبحث. (TA.)

10 **إِسْتَبْحَثَ** see 1, in three places.

بَحْثٌ, (so in the K,) or بَحِيثٌ, (so in the L,) accord. to Sh, (L,) *A mine* (L, K) *in which one searches for gold and silver.* (L.) Also the former, *A great serpent;* (K;) because it scrapes up the dust or earth. (TA.)

البُحْثَةُ, (as written in the L,) or البَحْثَةُ, (as in the K,) accord. to Sh, (L,) and البُحَيْثَى, (L, K,) accord. to ISh, (L,) *A certain game with* بُحَاثَة, i. e, *dust*, or *earth.* (L, K.) You say, لَعِبَ البُحْثَةَ *He played the game thus called.* (L.)

إِبِلٌ بَحُوثٌ *Camels that scrape up the dust*, or *earth, with their fore feet, backwards,* (AA, T, L, K,) *in going;* i. e., *throwing it behind them;* or, as some say, *with their feet.* (TA.) ___ البَحُوثُ, (K,) or سُورَةُ البَحُوثِ, (L,) thus written in the Fáïk, and if so, بَحُوثٌ is an intensive epithet, applying alike to a masc. and a fem. noun,

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like صَبُورٌ; (TA;) or, accord. to some, سُورَةُ البُحُوثِ, (L,) pl. of بَحْثٌ; (TA;) a name of *The chapter of the Kur-án called* سُورَةُ التَّوْبَةِ, (L, K,) *and* البَرَآءَةِ; (L;) [chap. ix.;] given to it because it inquires respecting the hypocrites and their secrets. (L.)

بَحِيثٌ : see بَحْثٌ. ___ *A secret:* whence the prov., بَدَا بَحِيثُهُمْ [*Their secret became apparent*, or *revealed*]. (TA. [But in the S, in art. نجث, q. v., we find بَدَا نَجِيثُ القَوْمِ; and so in Freytag's Arab. Prov. i. 159.])

بُحَاثَةٌ *Dust*, or *earth*, (Az, K,) *which is scraped up from what is searched for therein.* (Az, TA.) See البُحْثَةُ.

البُحَيْثَى : see البُحْثَةُ.

بَاحِثٌ [act. part. n. of 1; *Scraping up* dust or earth: &c.]. كَالبَاحِثِ عَنِ الشَّفْرَةِ [*Like him who is scraping up the*

dust, or *earth, from over the great knife* with which he is to be slaughtered,] is a prov.: (S, L:) and so كَبَاحِثَةٍ عَنْ حَتْفِهَا بِظِلْفِهَا [*Like one searching for her death with her hoof*]: originating from the fact of a ewe's digging up a knife in the dust, or earth, and then being slaughtered with it. (L.)

بَاحِثَآءُ *Dust*, or *earth*, (L, K,) *of the burrow of the Jerboa*, (L,) *resembling the* [*hole termed*] قَاصِعَآءُ; (L, K;) *but it is not this:* pl. بَاحِثَاوَاتٌ. (L.)

مَبْحَثٌ *A place*, and *a time, of scraping up* or *digging; of searching, inquiring, investigating, scrutinizing,* or *examining:* pl. مَبَاحِثُ. (KL.) You say, تَرَكْتُهُ بِمَبَاحِثِ البَقَرِ (S, K*) [*I left him in the places where the* wild *oxen scrape up the ground*]; meaning, *in a desert place, destitute of herbage, or of human beings;* (S, K;) *in an unknown place;* (K;) i. e., *so that it was not known where he was.* (S.)

بحثر

Q. 1 **بَحْثَرَ** , [inf. n. بَحْثَرَةٌ,] *He took, drew,* or *pulled,* a thing *out,* or *forth;* and *uncovered* it, *laid* it *open,* or *exposed* it; (Abu-l-Jarráh, S, K;) as also بَعْثَرَ. (Abu-l-Jarráh, S.) It is said in the Kur [c. 9], accord. to one reading, بُعْثِرَ بُحْثِرَ مَا فِى الْقُبُورِ, [instead of بُعْثِرَ,] meaning [*When that which is in the graves is taken forth and uncovered;* i. e.,] *when the dead are raised to life;* syn. بُعِثَ; and it is not improbable that بَحْثَرَ may be composed of بَحَثَ and أَثَرَ [app. a mistranscription for أَثَارَ], accord. to the opinion of those who hold that quadriliteral and quinqueliteral words are composed of two. (TA.) ___ *He searched,* or *sought, for,* or *after,* a thing *in the dust* or *earth,* or *the like;* syn. بَحَثَ [which Ibr D thinks may be a mistake for بَعَثَ: but see بَعْثَرَ]. (L, K, and Bd in c. 9.) ___ *He separated, disunited, scattered, dispersed,* or *dissipated,* (S, K,) a thing. (S.) *He scattered,* or *dispersed,* his household goods, or his commodities, *and turned* them *over, one upon another;* as also بَعْثَرَ. (Fr, S.) *It* (milk) *curdled,* or *coagulated, and formed little clots of curd;* syn. تَقَطَّعَ وَ تَحَبَّبَ. (S, K.)

Q. 2 **تَبَحْثَرَ** *It* (a thing, S) *became separated, disunited, scattered, dispersed,* or *dissipated.* (S, K.)

لَبَنٌ مُبَحْثَرٌ *Milk curdling,* or *coagulating, and forming little clots of curd.* (K. [See Q. 1.]) When the upper portion is thick and the lower thin, it is termed هَادِرٌ. (TA.)

بحر

1 بَحَرَ , (TA,) [aor. ـَـ ,] inf. n. بَحْرٌ, (K,) *He slit; cut*, or *divided, lengthwise; split;* or *clave;* (K, TA;) *and enlarged*, or *made wide.* (TA.) Hence the term بَحْرٌ [as meaning a sea or great river] is said to be derived, because what is so called is cleft, or trenched, in the earth, and the trench is made the bed of its water. (TA.) ___ بَحَرَهَا, (M,) or بَحَرَ أُذُنَهَا, (S, A, Msb,) aor. ـَـ , (M, Msb,) inf. n. بَحْرٌ, (S, M, Msb, K,) *He slit her* (a camel's, S, M, A, Msb, and a sheep's or goat's, M) *ear*, (S, M, A, Msb, K,) *in halves*, or *in halves lengthwise*, (M, TA,) *widely;* (B;) and in like manner, بَحَرَهُ *he slit his* (a camel's) *ear widely:* (B:) and بَحَّرَ آذَانَ الأَنْعَامِ, inf. n. تَبْحِيرٌ, *He slit* [&c.] *the ears of the cattle.* (Az, TA in art. بحر.) [بَتَكَ, aor. ـُـ , inf. n. بَحَارَةٌ, *It was*, or *became, wide*, or *spacious.* The inf. n. is mentioned in the A: see بَحْرٌ: and see also 10.]

2 بَحَّرَ see 1.

4 ابحر *He embarked* [or *voyaged*] *upon the sea* or *a great river.* (Yaakoob, S, M, K.) [Opposed to أَبَرَّ.] ___ *It* (water, K, sweet water S, A) *was*, or *became, salt.* (S, A, * K.) ___ أَبْحَرَتِ الأَرْضُ *The land abounded with places where water stagnated.* (T, K. * [In the latter, مَنَافِعُهَا is put by mistake for مَنَاقِعُهَا. See بَحْرَةٌ.]) *He found* water *to be salt; not easy*, or *pleasant, to be drunk.* (K, TA. [In some copies of the K, for لَمْ يَسِغْ, we find لَمْ يَمْتَنِعْ, which is evidently a mistake.]) *He met*, or *met with*, a man *unintentionally:* (M, K:) from the phrase, لَقِيتُهُ صَحْرَةً بَحْرَةً. (TA.)

5 تبحّر : see 10. ___ Also *He* (a pastor) *took a wide range* in abundant pasturage. (TA.) ___ تَبَحَّرَ فِى المَالِ *He enlarged himself*, or *he became*, or *made himself, ample*, or *abundant, in wealth*, or *camels*, or *the like;* (K, * TA;) as also فيه↓استبحر. (TA.) ___ تَبَحَّرَ فِى العِلْمِ *He went deep into science*, or *knowledge, and enlarged himself*, or *took a wide range, therein*, (S, A, K,) *wide as the sea;* (TA;) and in like manner one says with respect to other things: (S:) and so فيه↓ استبحر. (A, TA.)

10 استبحر *It* (a place) *became wide*, or *spacious, like the sea:* (A:) *it spread wide; became expanded;* (K;) as also تبحّر . (TA.) [See also بحُر.] ___ *He* (a poet, A, K, and a خطيب, [i. e. a speaker, an orator, or the like,] A) *expatiated in speech; was*, or *became, diffuse therein.* (M, A, K.) ___ See also 5, in two places.

بَحْر [*A sea:* and *a great river:*] *a spacious place comprising a large quantity of water;* (B;) *a large quantity of water,* (K, TA,) *whether salt or sweet;* (TA;) contr. of بَرّ; (S, A;) so called because of its depth (S, TA) and large extent; (S, Msb, TA;) from البَحَارَة; (A;) or because its bed is trenched in the earth; see 1: (TA:) or *a large quantity of salt water,* only; (K;) and so called because of its saltness: (El-Umawee, TA: [but accord. to the A, this word as an epithet meaning salt is tropical:]) or rather this is its general meaning: (TA:) for it signifies also *any great river;* (S, M, TA;) *any river of which the water does not cease to flow;* (Zj, T, TA;) *such as the Euphrates*, for instance; (S;) or *such as the Tigris, and the Nile, and other similar great rivers of sweet water; of which the great salt* بَحْر *is the place of confluence;* so called because trenched in the earth: (T, TA:) pl. [of pauc.] أَبْحُر and [of mult.] بِحَار and بُحُور. (S, Msb, K.) The dim. is ↓أُبَيْحِر, (K,) which is anomalous; and ↓بُحَيْر, which is the regular form: accord. to the K, the latter is not used; but this is untrue; for it is sometimes used, though rare. (MF.) ___ Hence its application in the saying of the Arabs, يَا هَادِىَ اللَّيْلِ جُرْتَ إِنَّمَا هُوَ البَحْرُ أَوِ الفَجْرُ, which Th explains by saying that the meaning is, [*O guide of the night, thou hast deviated from the right way:*] *it is only destruction or* thou wilt see *the daybreak:* the night is here likened to the sea [and with the night is associated the idea of destruction]: but accord. to one recital, it is البَجْرُ, instead of البَحْرُ. (TA. [See art. بجر.]) ___ Also *Salt;* as an epithet, applied to water. (S, A.) ___ *A fleet*, or *swift, and excellent, horse;* (As, K;) *that runs much;* (As, TA;) *that takes a wide range in his running;* (S, A, Msb, B;) *that runs like the sea*, or *a great river;* or *like the sea*, or *a great river, when it rolls wave over wave.* (Niftaweyh;, TA.) ___ *A generous man;* (K, TA;) *one who takes a wide range in his beneficence, bounty,* or *kindness; who abounds therein.* (TA.) You say, لَقِيتُ بِزَيْدٍ بَحْرًا [*I found, in the place of Zeyd, a man of abundant generosity* or *beneficence*]: ب here denoting substitution. (The

Lubáb cited in the TA voce ب.) And لَقِيتُ مِنْهُ بَحْرًا [*I found him to be a man of exceeding generosity*]; a phrase expressing an intensive degree of generosity: and رَأَيْتُ مِنْهُ بَحْرًا [signifies the same]. (Mughnee in art. ب.) ___ *A man of extensive knowledge* or *science; one who takes a wide range in his knowledge* or *science.* (B.) ___ *Any person,* or *thing, that takes a wide range in a thing.* (B.) ___ *Land of seed-produce and fruitfulness;* or *a tract,* or *region, in which are green herbs* or *leguminous plants, and waters;* or the *part of a country near to water;* syn. رِيفٌ: (Aboo-' Alee, K:) and the dim. بُحَيْرٌ is used in the same sense; or, by poetic licence, for بُحَيْرَةٌ . (TA.) So in the Kur [xxx. 40], ظَهَرَ الفَسَادُ فِى البَرِّ وَ البَحْرِ [*Corruption hath appeared in the desert,* or *deserts,*

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and in the land of seed-produce and fruitfulness; &c.]: (Aboo-'Alee, TA:) or the meaning here is, [*in the desert,* or *deserts, and in the towns,* or *villages, in which is water:* (see بَرٌّ:) or *in the open country and*] *in the cities* [or *towns*] *upon the rivers;* by sterility in the former, and scarcity in the latter: (Zj, TA, and T in art. بر:) or *in the land and the sea;* i. e., the land has become sterile, or unfruitful, and the supply of the sea has become cut off. (Az, TA.) See also بَحْرَةٌ. ___ Also, البَحْرُ, (S, K,) or بَحْرُ الرَّحِمِ, (A, Mgh,) *The bottom* (عُمْقٌ, S, A, Mgh, K, or قَعْرٌ, IAth, TA) *of the womb; fundus uteri:* (S, A, Mgh, K:) whence blood of a pure red colour, (S,) or intensely red, (Mgh,) is termed بَحْرَانِىٌّ (S, Mgh) and بَاحِرٌ. (S.)

بَحْرَةٌ *A wide tract of land:* so accord. to Aboo-Nasr: but in one place he says, *a small valley in rugged land:* pl. بِحَارٌ. (TA.) ___ *A land, country,* or *territory, belonging to,* or *inhabited by, a people;* syn. بَلْدَةٌ. (S, K.) One says, هٰذِهِ بَحْرَتُنَا *This is our land,* &c.; syn. أَرْضُنَا. (S.) It occurs also in the dim. form [بُحَيْرَةٌ], as in the Towsheeh of El-Jelál. (TA.) ___ *Any town,* or *village, that has a running river and wholesome water:* (K:) and [absolutely] *any town,* or *village:* of such the Arabs say, هٰذِهِ بَحْرَتُنَا *This is our town,* or *village:* and the pl. بِحَارٌ they apply to *cities,* as well as *towns,* or *villages.* (TA.) ___ *Low,* or *depressed, land:* (IAar, K:) occurring also in the dim. form [بُحَيْرَةٌ]. (TA.) ___ *A*

meadow; or *a garden;* syn. رَوْضَةٌ: (T, TA:) or *one that is large,* (K,) *and wide.* (TA.) ___ *A place where water stagnates.* (Sh, K.) ___ The pl. is بِحَارٌ, (as in some copies of the K, [or this is a coll. gen. n. of which بِحَرَةٌ is the n. un.,]) or بِحَرٌ, (as in other copies of the K and in the TA,) or بُحُورٌ, (as in the CK,) and بِحَارٌ. (K.) لَقِيتُهُ صَحْرَةَ بَحْرَةَ, (S, K,) and صَحْرَةَ بَحْرَةَ, as in the Expositions of the Tesheel, &c., (MF,) and صَحْرَةَ بَحْرَةَ, (K,) and صُحْرَةَ بُحْرَةَ, (MF,) *I met him out, with nothing intervening between me and him;* (S, L;) *both of us being exposed to open view;* (TA;) *without anything concealing,* or *intervening.* (K, TA.) صَحْرَةَ بَحْرَةَ, without tenween, is a compound denotative of state; not, as some say, consisting of two inf. ns.: and sometimes نَحْرَةً is added; in which case each of the three words is with tenween, decl.; and they do not form a compound. (MF. [But see صَحْرَةَ.])

صُحْرَةَ بُحْرَةَ and صَحْرَةَ بَحْرَةَ: see بِحَرَةٌ.

بَحْرِىٌّ *Of,* or *relating to,* or *belonging to, the sea,* or *a great river;* rel. n. of بِحَرٌ. (S, K.) ___ *A seaman; a sailor;* (TA;) as also بَحَّارٌ: (K:) and [بَحْرِيَّةٌ and] بَحَّارَةٌ *seamen; sailors.* (K, TA.) ___ [In the dial. of Egypt, *North; northern;* because the Mediterranean Sea lies on the north of that country: like as, in Hebrew, יָם signifies west; because that sea lies on the west of Palestine.]

بَحْرِيَّةٌ: see بَحْرِىٌّ.

بُحْرَانٌ, a post-classical word, (S, K,) used by the physicians, signifying The *crisis of a disease;* the *sudden change which happens to a sick person,* (S, TA,) and the *commencement of convalescence,* (TA,) *in acute diseases;* (S, TA;) *at a time fixed by some motion in the heavenly bodies, mostly by a motion of the moon;* being *a change to health or to the contrary:* a word [said to be] of Greek origin. (The Nuzheh of the sheykh Dáwood El-Antákee, cited in the TA.) [Pl. بُحْرَانٌ.] They say, هٰذَا يَوْمُ بُحْرَانٍ and يَوْمٌ بَاحُورِىٌّ [*This is the day of a crisis of a disease*]: باحورى being anomalous: (S, K:) [perhaps from الباحور signifying the moon, because the crisis of a disease is thought to be mostly fixed by a motion of the moon: or] as though it were a rel. n. of بَاحُورٌ and بَاحُورَآءُ meaning the vehemence of heat in [the month of] تَمُّوز. (S.)

دَمٌ بَحْرَانِىٌّ *Blood of the menses;* accord. to El-Kutabee: or *intensely red blood:* (Mgh:) or *intensely red, and thick, and abundant, menstrual blood:* (IAth:) or *black blood:* (A:) or, as also دَمٌ بَاحِرٌ , (S, M, Msb, K,) *blood of the womb:* (K:) or *blood of a pure red colour:* (S, M, K:) or *such blood from the belly*: (M:) or *pure blood of an intensely red colour:* (Msb:) both from البَحْرُ signifying the bottom of the womb: : (S:) the former is a rel. n. therefrom, (A, IAth, Msb,) in which the ا and ن are added to give intensiveness to the signification, (IAth,) or to distinguish it from the rel. n. of البَحْرُ [in its most common sense]: (Msb:) or it is a rel. n. of البَحْرُ [in its most common sense], because of its abundance. (IAth.) ___ أَحْمَرُ بَحْرَانِىٌّ, and بَاحِرٌ , (TA,) and بَاحِرِىٌّ , (IAar, TA,) *Intense red.* (TA.)

بُحَيْرٌ dim. of بَحْرٌ, which see, in two places.

بَحِيرَةٌ A she-camel *having her ear slit:* (S, * A, Msb, K *:) [and, as a subst., or an epithet in which the quality of a subst. is predominant,] *a she-camel of which the mother was a* سَائِبَة; (Fr, S, Mgh, Msb, K;) i. e., *of which the mother had brought forth ten females consecutively before her, and of which the ear was slit;* (Mgh;) or *of which the mother had brought forth five, of which five the last, if a male, was slaughtered and eaten, but if a female, her ear was slit and she was left with her mother;* (Mgh, * Msb;) *the predicament of which was the same as that of her mother;* (Fr, S, K;) i. e., *what was unlawful with respect to her mother was unlawful with respect to herself:* (TA:) or *a she-camel*, or *ewe*, or *she-goat, that had brought forth five young ones, and of which the fifth, if a male, was slaughtered, and its flesh was eaten by the men and women; but if a female, her ear was slit, and it was unlawful to the Arabs to eat her flesh and to drink her milk and to ride her; but when she died, her flesh was lawful to the women:* (K:) so says Az, on the authority of Ibn-'Arafeh: (TA: [but it appears from the explanation in the Msb, quoted above, that it was the slit-eared young she-camel here mentioned, not the mother, that was thus termed:]) or *a she-camel*, or *ewe*, or *she-goat, which, having brought forth ten young ones, had her ear slit,* (K,) *and no use was made of her milk nor of her back,*

(TA,) *and she was left at liberty to pasture,* (K,) *and to go to water,* (TA,) *and her flesh, when she died, was made unlawful to the women of the Arabs, but was eaten by the men:* (K:) or *one that was left at liberty, without a pastor:* (K:) or, as some say, *syn. with* سَائِبَة; i. e., say they, *a she-camel which, having brought forth seven young ones, had her ear slit, and was not ridden, nor used for carrying:* (Msb:) or *a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden and from carrying and from being slaughtered, and not prevented from taking of any water to which she came, nor from any pasturage, nor even ridden by a weary man who, having become unable to proceed in his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, might chance to find her:* (Aboo-Is- hák the Grammarian, TA: [and the like, but less fully, is said in the Mgh:]) or, applied specially to a ewe, or she-goat, *one that, having brought forth five young ones, had her ear slit:* (L, K, TA: [in the CK, for بُحُرَت is put نُحُرَت:]) it also signifies a she-camel (L) *abounding in milk:* (L, K:) the pl. is بَحَائِر and بُحُر; (L, K;) the latter a strange form of pl. of a fem. sing. such as بَحِيرَة; and said to be the only instance of the kind except صُرُم pl. of صَرِيمَة, meaning having her ear cut off. (TA.) It is said in a trad., that the person who instituted the practices relative to the بَحِيرَة and the حَامِى, and the first who altered the religion of Ishmael, was 'Amr the son of Loheí the son of Kama'ah the son of Jundab; and these practices are forbidden in the Kur v. 102. (TA.)

بُحَيْرَة *A small sea; a lake:* as though they imagined the word بَحْرَة [as syn. with بَحْر]: otherwise there is no reason for the ة. (M, TA.) ___ See also بَحْر: and see بَحْرَة, in two places.

بَحَّار : see بَحْرِىٌّ.

بَحَّارَة : see بَحْرِىٌّ.

بَاحِر : see بَحْرَانِىٌّ, in three places.

باحرىٌّ : see بَحْرَانِىٌّ, in three places.

باحور and ↓باحورآء The *vehemence of heat in* [*the Syrian month of*] تَمُّوز or تَمُوز [corresponding to *July, O. S.*]: (S, K:) [pl. of the former بواحير:] both are [said to be] post-classical words: (S:) but they are [classical words,] arabicized; for they occur in verses of the kind called رجز of some of the [early] Arabs. (MF.) الباحور *The moon.* (Aboo-' Alee, K.)

باحورآء : see باحور.

باحورىٌّ : see بَحْرَانٌ.

أُبَيْحِر : dim. of بَحْرٌ, q. v. (K.)

بخ

R. Q. 1 بَخْبَخَ , (S, K,) inf. n. بَخْبَخَةٌ and بَخْبَاخٌ, (TA,) [a verb imitative of the sound

which it signifies,] *He* (a camel [in a state of excitement]) *brayed,* (S, K,) *so that his* شَقْشَقَة [or *faucial bag*] *filled his mouth:* (S:) or, as some say, *began to bray.* (TA.) ___ [Hence, perhaps,] *He* (a man) *said* [بَخْ] or بَخْ بَخْ [&c.]. (TA, and Har p. 556.) ___ And [hence,] بَخْبَخَ بِصُحْبَتِي *He rejoiced in my company.* (Har ubi suprà.) ___ And بَخْبَخَ الرَّجُلَ *He said* بَخْ or بَخْ بَخْ &c. *to the man.* (S.)

بَخْ , (S, A, K, &c.,) [in some copies of the K written بَخَّ, which is wrong, for it is] like بَلْ, (A,) [i. e.] like قَدْ, (TA,) [perhaps, as I have suggested above, from the sound made by a hecamel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Msb, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (AHeyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means نِعْمَ الرَّجُلُ and نِعْمَ الفِعْلُ [*Excellent,* or *most excellent, is the man!* and, *the deed!*]; (Har p. 142;) [or simply, *excellent!* or *most excellent! how good! how goodly! well done! bravo!* and the like;] or عَظُمَ الأَمْرُ and فَخُمَ [*great in estimation is the thing,* or *affair,* or *event,* or *case!*]: (K:) MF observes, [probably from finding بَخَّ in the place of بَخْ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخْ, (K,) and بَخٍ, (Msb, K,) with kesr for its invariable termination, (Msb,) and بَخٍ, and بَخٌ; (K, TA; [but

in the CK, in the place of بَخٍ and بَخٌ, we find بُخٌ;]) without tesh-deed, (T, Msb,) in most cases; (Msb;) but also with teshdeed, (T, S, A,) like a noun; so that one says, بَخٍ لَكَ and بَخٍّ [&c., meaning I say *excel-lent!* &c., *to thee*]: (S:). and one repeats it, (S, A, K, &c.,) for the sake of emphasis; (S, A;) saying, بَخْ بَخْ, (IAmb, S, A, K, &c.,) with the خ quiescent like the ل in هَلْ and بَلْ, (IAmb,) and بَخٍ بَخٍ, (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخٍّ بَخٍّ, (S, * A, * R, K,) and بَخٍ بَخْ, (K,) and بَخٍّ بَخٍّ. (R.)

جَمَلٌ بَخْبَاخُ الهَدِيرِ *A camel that fills his mouth with his* شَقْشَقَة [or *faucial bag*] *when he brays.* (S.)

إِبِلٌ مُبَخْبَخَةٌ *Camels to which one says* بَخْ بَخْ; being pleased with them: (ISd, TA:) or *largebellied camels;* (K;) as also مُبَخْبَخَةٌ, which is formed from the former by transposition; from بَخْ بَخْ, or بَخٍ بَخْ, which is said by the Arabs in praising a thing; as though, by reason of their greatness, the people, seeing them, said, How goodly are they! (TA.)

بخت

1 **بَخَتَهُ** *He beat, struck,* or *smote, him;* (JK, K;) namely, a man. (JK.) [See also بَكَتَهُ.]

2 **تَبْخِيتٌ** [inf. n. of بَخَّتَهُ] The *overcoming* another *with an argument* or *the like;* or *reducing* him *to silence, through inability to reply; i. q.* تَبْكِيتٌ: and the *addressing* an adversary in a dispute or litigation *with speech so as to put a stop to his plea,* or *allegation:* from the author of the Tekmileh. (Mgh.) ___ Also, as a term of the theologians, The *believing at first view, without consideration of a thing:* so in صَلَّى عَلَى التَّبْخِيتِ [*he prayed according to the belief which he formed at first view, without consideration*]; said of a person when the kibleh is doubtful, and he cannot work out a solution of the difficulty. (Mgh.)

Q. Q. 2 **تَبَخْتَى** : see تَبَخْتَرَ.

بَخْتٌ *Fortune;* or particularly *good fortune;* syn. جَدٌّ, (S, A, K,) and حَظٌّ: (Msb, TA:) a foreign, or Persian, word, (Msb,) arabicized: (S, K:) or post-classical: accord. to the 'Ináyeh, not a chaste Arabic word: but in the Shifá el-Ghaleel said to have been used by the Arabs in ancient times; and the like is said in the L: Az says, I know not if it be Arabic or not. (TA.)

بُخْتٌ [a coll. gen. n.] *A species of camels;* (S, * Msb;) the *Khurásánee* [or *Bactrian*] *camels;* (K;) *begot between an Arabian she-camel and a* فَالِجٌ [which is a *large two-humped camel brought from Es-Sind for the purpose of covering*]; (TA;) *long-necked;* (Nh;) [*large and strong,* accord. to Ibn-Maaroof; *and two-humped,* accord. to Leo Africanus: the Mauritanian Arabs call thus all camels promiscuously; but accord. to the more common use of the word are to be understood *hairy camels, fit for winter-work; generally of Turhumán or Bactrian breed;* distinct from the Arabian, which are accustomed to bear bardens in winter and summer: (Golius:)] they are also called بُخْتِيَّةٌ : (K:) n. un. بُخْتِيٌّ ; (S, Msb;) fem. بُخْتِيَّةٌ : (S:) pl. بَخَاتِىُّ, (S, Msb, K,) imperfectly decl., (S,) and بَخَاتَى (K, TA [in the CK بَخَاتِى]) and بَخَاتٍ, (K,) and you

may say [with the article] البَخَاتِى, without tenween: (S, Msb:) it is a foreign, or Persian, word, (TA,) arabicized: but some say, it is Arabic: (S, TA:) some hesitate as to its being Arabic because بَخْتٌ, meaning خَطٌّ, is not. (Msb.)

بُخْتِىٌّ and بُخْتِيَّةٌ: see بُخْتٌ; for the latter, in two places.

بَخِيتٌ , not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune;* (A, K, TA;) as also ↓مَبْخُوتٌ. (S, A, K.)

بَخَّاتٌ One *who acquires, as his permanent property, camels such as are termed* بُخْتٌ: (K:) and one *who makes use of such camels.* (TA.)

مَبْخُوتٌ : see بَخِيتٌ.

بختر

Q. 1 **بَخْتَرَ** : see what next follows.

Q. 2 **تَبَخْتَرَ** , (L,) inf. n. تَبَخْتُرٌ; (JK, S, L, K;) and بَخْتَرَ , (L,) inf. n. بَخْتَرَةٌ; (L, K;) *He walked in a certain manner;* (S;) *with an elegant gait;* (JK, K;) *with an elegant and a proud and self-conceited gait*, (L, TA, TK,) *with an affected inclining of the body from side to side;* (TK;) or *with a twisting of the back*, (Fr, in TA, voce تَمَطَّطَ, and Bd in lxxv. 33,) *and with extended steps.* (Bd ibid.) You say also, فُلَانٌ يَتَبَخْتَرُ فِى مِشْيَتِهِ and يَتَبَخْتَى [*Such a one carries himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait;* or *with a twisting of his back, and with extended steps*]. (L.)

بَخْتَرِىٌّ and بَخْتِيرٌ *Elegant*, or *beautiful, in gait and in body;* (L, K: in [some of] the copies of the K, instead of وَالْجِسْمِ, is erroneously put وَالْجَسِيمِ: TA:) applied to a man: (L:) or (so accord. to the L and TA, but in the K and) *proud and self-conceited:* (L, K:) or *who walks in the manner termed* تَبَخْتُرٌ [see Q. 2.]: (JK, L:) the former epithet is also applied to a camel: (L:) the fem. of the former is with ة. (JK, L.)

بُخْتُرِىٌّ a subst. signifying The *gait denoted by* التَّبَخْتُرُ [inf. n. of Q. 2]: (JK:) [and so بَخْتَرِيَّةٌ : whence the phrase] فُلَانٌ يَمْشِى البَخْتَرِيَّةَ *Such a one walks in the manner termed* تَبَخْتُرٌ. (S, L.)

بَخْتَرِيَّةٌ : see what next precedes.

بَخْتِيرٌ : see بَخْتَرِىٌّ.

بخر

1 بَخَرَتِ القِدْرُ , (Msb, K,) aor. ـُ , (Msb,) or ـَ , (K,) inf. n. بَخْرٌ (Msb, K) and بُخَارٌ, (TA,) *The cooking-pot sent up fume, vapour, steam*, or *an exhalation.* (Msb, K. *) بَخِرَ, (S, K,) aor. ـَ , (K,) inf. n. بَخَرٌ, (TA,) *He had a stinking mouth* [or *breath; he exhaled a stinking*, or *fetid, odour from his mouth*]. (S, L, K.) You say, بَخِرَتْ عَلَيْنَا *She exhaled a stinking*, or *fetid, odour upon us from her mouth.* (A. [But in my copy of that work, and in the TA, it is erroneously written بَخَرَتْ.]) And بَخِرَ الفَمُ, aor. and inf. n. as above, *The mouth stank; exhaled a stinking*, or *fetid, odour.* (Msb.) [See بَخَرٌ, below.]

2 بخّرت *She perfumed* [or rather *fumigated* her own or another's person or clothes &c. with بَخُور]. (A.)

4 ابخره *It* (a thing) *caused him to have a stinking mouth* [or *breath*]. (K, * TA.)

5 تبخّر (S, K, &c.) *He fumigated himself* with perfume or the like; (TA;) with بَخُور. (S, A,

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K.) One says, فُلَانٌ يَتَبَخَّرُ وَ يَبْخَتِرُ [*Such a one fumigates himself* with perfume, *and walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*]. (A.)

بَخَرٌ *Stench*, or *fetor, of the mouth* [or *breath*] (S, A, K) *&c.:* (AHn, K:) and *any odour that rises and diffuses itself*, (K, TA,) *whether stinking or not;* as also بُخَارٌ . (TA.)

بُخَارٌ [*Fume, vapour, steam*, or *exhalation;*] *what rises from water, like smoke;* (S;) *any fume* (K, TA) *that rises and diffuses itself* (TA) *from what is hot*, (K, TA,) or *from hot water;* (TA;) *anything that rises and*

diffuses itself from hot water or *from damp earth:* pl. أَبْخِرَة and بُخَارَات. (Msb.) ___ Also The *stench* of a noiseless emission of wind from the anus. (TA.) ___ See also بَخْر.

بَخُور *Incense,* or *a substance for fumigation;* syn. دُخْنَة; (Msb;) *that with which one fumigates himself:* (S, A, Msb, K:) *aloes-wood used for that purpose.* (TA in art. بخور مريم ___.) قتر [*Arthanita,* or *sow-bread; the common cyclamen;* also called الوَلْف; the latter name, accord. to Golius, on the authority of Zeyn El-'Attár, given to it by the Syrians;] *a certain plant,* (K,) *originally called* عَرْطَنِيثَا; *hot; dry;* (TA;) *having the property of clearing the complexion,* or *skin; aperient; diuretic;* (K;) *laxative;* (TA;) *and very useful:* (K:) it is a laxative when used in the form of a suppository, or applied as a liniment below the navel. (TA.)

أَبْخَر *Having a stinking mouth* [or *breath*]: (S, Msb, K:) fem. بَخْرَآء: and pl. بُخْر. (Msb.)

مَبْخَرَة *A thing that occasions one's knowing,* or *inferring,* or *suspecting, stench,* or *fetor, of the mouth* [or *breath; a cause of stench,* or *fetor, of the mouth* or *breath*]: such is said to be the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

مِبْخَرَة *A vessel for fumigation; a censer;* syn. مِجْمَرَة [q. v.: pl. مَبَاخِر]. (Msb in art. جمر.)

مُبَخَّر A garment *perfumed* [or rather *fumigated* with perfume]. (A.)

مَبْخُور [*Affected by the fumes of wine* &c.; or] *affected with pain and headache occasioned by wine,* or *with the remains of intoxication.* (IAar, K.)

بخس

1 **بَخَسَهُ** , aor. ـَـ , inf. n. بَخْسٌ, *He diminished it; lessened it; made it deficient*, or *defective:* (S, A, Msb, K:) or *he made it faulty.* (Msb.) You say, بَخَسَ الكَيَّالُ [for بَخَسَ الكَيَّالُ الكَيْلَ *The measurer made defective measure*]. (A.) And of a just sale, لَا بَخْسَ فيه وَ لَا شَطَطَ, (S,) or وَلَا شُطُوطَ, (T, TA,) [*There is no deficiency in it nor excess.*] And it is said in the Kur [lxxii. 13], فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *He shall not fear diminution* of the reward of his actions, *nor wrong*, or *injustice.* (TA.) And in this sense, [as also in the next,] the verb is doubly trans. (Msb.) You say, بَخَسَهُ حَقَّهُ *He diminished to him his right*, or *due; deprived him*, or *defrauded him, of a part of it.* (S, A.) And it is said in the Kur [vii. 83 and xi. 86 and xxvi. 183], وَلَا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ [*And ye shall not diminish unto men their things*]: (Msb:) or the verb in this instance has the signification next following. (TA.) ___ *He wronged him; acted wrongfully*, or *unjustly, towards him.* (A, K.) بَخَسَ عَيْنَهُ: see بَخَصَ.

6 **تباخسوا** *They defrauded one another in a sale.* (K.)

بَخْسٌ *Deficient; defective.* (S.) It is said in the Kur [xii. 20], وَشَرَوْهُ بِثَمَنٍ بَخْسٍ *And they sold him for a deficient*, or *defective, price:* (S, * Msb, * TA:) or *for a price less than was incumbent:* or *for an insufficient price:* or *for an unjust price;* accord. to Zj; because the sale of a man that has been found is unlawful. (TA.) *Land that produces herbage without being* [*artificially*] *watered:* (JK, S, K:) or *land which is watered by the rain;* because it has deficient watering: (Mgh:) pl. بُخُوسٌ. (JK, TA.) ___ Also, (TA, as from Ibn-Málik,) or بَخْسِىٌّ , [which is more probably the correct form,] a rel. n. from بَخْسٌ in the sense immediately preceding, explained in the T as signifying, (Mgh,) Seed-produce *that is not irrigated with water from a spring or well or the like, but only by the rain.* (Mgh, and TA from Ibn-Málik.)

بَخْسِىٌّ : see بَخْسٌ.

باخسٌ Any one *who acts wrongfully*, or *unjustly.* (TA.) It is said in a prov., تَحْسَبُهَا حَمْقَآءَ وَهِىَ بَاخِسٌ; (S, A, K;) so runs the prov.; but accord. to Th, (S,) you may also say بَاخِسَةٌ; (S, K;) i. e., [*Thou thinkest her stupid,*] *but she is wrongful,* or *unjust:* applied to him who feigns himself to be of weak understanding when he is crafty and cunning. (K, TA.) The origin of the prov. was this: a man of the Benu-l-' Ambar, of Temeem, mixed his property with that of a woman, coveting the possession of it, and thinking that she was stupid, and that she did not take care of her property nor know it: then he made a division with her, after he had mixed; but she was not content with the division until she took her property: she complained of him to those in authority, so that he released himself from her by giving her what she desired of the property: and the man was reproved for his conduct; it being said to him, Thou cheatest a woman: is not this wrongful conduct (بَخْسٌ)? whereupon he replied in the words above, which became a proverb. (Th, K, * TA.)

بخص

1 **بَخَصَ عَيْنَهُ** , (S, A, Mgh, Msb, K, &c.,) aor. ـَـ , (S, Mgh, K,) inf. n. بَخْصٌ, (S, Mgh,) *He put out his eye;* syn. فَقَأَهَا, (Mgh,) and عَوَّرَهَا: (A, Mgh:) or *he pulled out his eye* [*altogether, i. e.,*] *with its bulb:* (S, K: [in the former, مَعَضَ شَحْمَتَهَا: in the latter, not so well, بِشَحْمِهَا:]) or *he put his finger into his eye:* (Msb:) Yaakoob says that you should not say بَخَسَ; (S;) and so says ISk: (TA in art. بخس:) but accord. to As, as related by Aboo-Turáb, you say بَخَصَ عَيْنَهُ and بَخَزَهَا and بَخَسَهَا, all as meaning *he put out his eye;* syn. فَقَأَهَا: (TA:) and IAar says that بَخَسَهَا and بَخَصَهَا signify alike: (Msb:) the former of these two is a dial. var. of the latter; (TA in art. بخس;) and signifies *he put it out* (فَقَأَهَا) *with his finger* or *some other thing:* (Lth, As, and K in art. بخس:) but بَخَصَ is the better word. (Lh, IAar, Msb.)

بخع

1 بَخَعَ الذَّبِيحَةَ, (Z, in the Fáïk,) or الشَّاةَ, (Z, in the A,) or بِالشَّاةِ, (O, K,) [aor. ـَـ , inf. n. بَخْعٌ,] *He slaughtered the beast for slaughter,* or *the sheep* or *goat, with much,* or *extraordinary, effectiveness,* or *energy,* (Z, K,) *so that he reached the back of the neck,* (Z, in the A,) or *so that he reached the* بَخَاعٌ, (K, TA, [in the CK نُخَاعٌ,]) *cutting the bone of the neck.* (TA.) This is the primary signification; and hence the verb is used to denote the doing anything to a great extent, in a great degree, egregiously, or with much or extraordinary effectiveness or energy or the like. (Z, K.) ___ [Hence you say,] بَخَعَ نَفْسَهُ, (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. بَخْعٌ (S, Msb) and بُخُوعٌ, (TA,) *He killed himself with grief,* (S, Msb, K, TA,) or *with wrath,* or *rage.* (Msb, TA.) ___ And بَالَغُوا فِى بَخْعِ أَنْفُسِهِمْ *They exceeded the ordinary bounds in subduing and abasing themselves by obedience.* (TA.) ___ And بَخَعْتُ لَكَ نَفْسِى وَ نُصْحِى, aor. ـَـ , inf. n. بُخُوعٌ, *I exerted for thee myself and my good advice,* or *counsel, laboriously, earnestly,* or *with energy:* (TA:) and بَخَعَ لَهُ نُصْحَهُ, (K, TA,) inf. n. بَخْعٌ, (TA,) *He acted sincerely towards him, and took extraordinary pains, in giving him good advice,* or *counsel.* (K, TA.) ___ And بَخَعَ لَهُ بِالْحَقِّ, (S, * K, * TA,) inf. n. بُخُوعٌ; and بَخَعَ, inf. n. بُخُوعٌ and بَخَاعَةٌ; *He confessed,* or *acknowledged, to him the right,* or *due, and humbled himself to him:* (S, K, TA:) or you say, بَخَعَنِى بِالْحَقِّ, inf. n. بُخُوعٌ, meaning *he submitted himself to me, and gave the right,* or *due, freely:* (Msb:) and بَخَعْتُ لَهُ *I became submissive and obedient, and made confession,* or *acknowledgment, to him:* or, accord. to the A, بَخَعَ signifies *he made confession,* or *acknowledgment, with the utmost submissiveness.* (TA.) ___ And بَخَعَ فُلَانًا خَبَرَهُ *He related his information,* or *news, truly to such a one.* (K.) ___ Also, بَخَعَ الرَّكِيَّةَ, aor. ـَـ , inf. n. بَخْعٌ, *He dug the well until its water appeared.* (Ks, K.) ___ And hence the saying of 'Áïsheh, speaking of 'Omar, بَخَعَ الْأَرْضَ فَقَآءَتْ أُكُلَهَا, meaning *He subdued and abased* the people of *the earth,* [*so that it disclosed*] and he drew forth *the treasures that it contained,* and *the possessions of the kings.* (TA.) And بَخَعَ الْأَرْضَ بِالزِّرَاعَةِ, (K,) inf.

n. بَخْعٌ, (TA,) *He exhausted the strength of the land by sowing,*

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tilling it continuously, and not giving it rest for a year. (K, TA.)

البَخَاعُ *A certain vein,* or *nerve,* (عِرْق,) *in the* صُلْب [or *back-bone*], (Z in the Fáïk and Ksh, and K,) *lying within the* قَفَا [or *back of the neck*]; (Z in the Ksh, and TA;) Bd says, *lying within the* فَقَار [or *vertebræ*]; but it is said that this is a mistranscription, and that the right reading is the قفا, as in the Ksh; and it is said in the K to be *running into the bone* [or, as in the CK, *bones,*] *of the neck;* but this is a mistake: (TA:) accord. to an assertion of Z, (K,) in his Fáïk and Ksh, (TA,) it is different from the نُخَاع, with ن, which is the white cord in the interior of the bone of the neck, extending to the back-bone: but IA th says, I have searched long in lexicons, and in books of medicine and anatomy, but have not found البخاع, with ب, mentioned in any of them. (TA.)

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ, in the Kur [xviii. 5], (S,) means *And may-be thou wilt hill thyself* (S, K) *with grief,* (S,) being beyond measure eager for their becoming Muslims. (K, TA.) These words imply an incitement to abstain from regret. (B.)

أَبْخَعُ [*More,* and *most, effectual to kill,* and *destroy*]. (K voce أَخْنَعُ, q. v.) ___ هُمْ أَبْخَعُ طَاعَةً *They are more sincere and more energetic in obedience* than others; as though they exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA, from a trad.)

بحق

1 **بَحَقَ**, aor. ـَ ; and بَحَقَ, aor. ـُ ; *He had that affection of an eye which is termed* بَحَقٌ, explained below. (K.) [And,] accord. to ISd, بَحَقَتْ عينه, and بَحَقَتْ, *His eye went away;* or *perished:* and *i. q.* عَارَتْ [*his eye became blind;* or *became wanting;* or *sank in its socket*]: the more approved form is [بَحَقَتْ,] with fet-h [to the medial radical]: and it is also explained as meaning فُقِئَتْ [*it was put out;* or *was blinded;* &c.]: (TA:) or, accord. to the Mj, بَحَقَتِ العَيْنُ signifies *the flesh* [app. meaning *the bulb*, which is also termed the شَحْمَة,] *of the eye disappeared:* and the epithet applied to the eye in this case is بَحْقَآءُ . (Mgh.) بَحَقَ عينه, aor. ـَ , (S, K,) inf. n. بَحَقٌ, (S,) *i. q.* عَوَّرَهَا [*He put out his eye;* or *made it to sink in its socket*]; (Lth, S, K;) as also أَبْحَقَهَا : (TA:) or the former, (Mgh,) and ↓ the latter, (AA, K, TA,) *i. q.* فَقَأَهَا [*he put it out;* or *blinded it;* &c.]. (AA, Mgh, K.)

4 **أَبْحَقَ** see 1, in two places: and see also 7.

7 **انْبَحَقَتِ العَيْنُ**, so in the Moheet; accord. to the K, أَبْحَقَتْ , but this is wrong; *i. q.* نَدَرَتْ [*The eye fell out from its place;* or *became displaced*]; as in the K. (TA.)

بَحَقٌ [app. inf. n. of بَحَقَ: and, as a simple subst.,] The *worst*, or *most unseemly, kind of* عَوَر [or *blindness of one eye*, or *loss thereof*, &c.], *and that in which there is most* [*of the foul matter termed*] غَمَص: [in the CK, for أَكْثَرُهُ غَمَصًا, is erroneously put أَكْثَرُهُ غَمْضًا; and so I find in the JK:] or the *state in which the edge of one's eyelid* (شُفْرُ عَيْنِهِ [in the CK شُفْرُ عَيْنَيْهِ]) *will not meet the black*, or *part surrounded by the white:* (Lth, K:) or *blindness of one eye* (عَوَرٌ) *by the disappearance, in the head, of the black*, or *part surrounded by the white:* (S:) or the *disappearance of that part of the eye, in the head, after blindness of the eye:* (Sh, TA:) or the *having the sight gone, but the eye remaining open, blind*, or *white and blind, but still whole.* (IAar, TA.)

بَخِيقٌ , and with ة: see أَبْخَقُ, in three places.

بَاخِقُ العَيْنِ : and بَاخِقَةٌ عَيْنٌ: see أَبْخَقُ, in two places.

رجل أَبْخَقُ , and بَخِيقٌ and بَاخِقُ العَيْنِ and مَبْخُوقُ العَيْنِ all signify the same; (K;) i. e. *A man blind of one eye; or wanting one eye;* or *having one of his eyes sunk in its socket;* or *having one of his eyes dried up;* syn. أَعْوَرُ: (TA:) [or *having that affection of an eye which is termed* بَخَقٌ:] and in like manner بَخْقَآءُ applied to a sheep or goat for sacrifice on the occasion of the pilgrimage signifies عَوْرَآءُ [*blind of one eye;* &c.]; (Mgh, TA;) or, as some say, *having an eye of which the black*, or *part surrounded by the white, has disappeared in the head.* (Mgh.) And عَيْنٌ بَخْقَآءُ and بَاخِقَةٌ and بَخِيقٌ and بَخِيقَةٌ *i. q.* عَوْرَآءُ [*An eye that is blind;* &c.]: (K:) see also 1.

مَبْخُوقُ العَيْنِ : see أَبْخَقُ.

بخل

1 **بَخَلَ** , (JK, S, Msb, K,) aor. ـَـ , inf. n. بَخَلٌ; (JK, Msb, K;) and بَخُلَ, aor. ـُـ , inf. n. بُخْلٌ; (Msb, K;) *He was*, or *became, niggardly, tenacious, stingy, penurious*, or *avaricious:* see بُخْلٌ, below. (K, TA.) You say, بَخَلَ بِكَذَا, (S, TA,) and بَخُلَ بِهِ, *He was*, or *became, niggardly*, &c., *of such a thing*. (TA.) And بَخَلَ عَنْهُ [*He withheld, with niggardliness, from him*]: and بَخَلَ عَلَيْهِ [*he was niggardly to him*]. (Bd and Jel in xlvii. last verse.)

2 **بخّله** , (S, K,) inf. n. تَبْخِيلٌ, (K,) *He attributed*, or *imputed, to him* بُخْلٌ [or *niggardliness*, &c.]: (S:) or *he accused him thereof:* (K:) or *he called him* بَخِيلٌ [or *niggardly*, &c.]. (TA.)

4 **ابخله** *He found him to be* بَخِيلٌ [or *niggardly*, &c.]. (S, Msb, K.)

بَخْلٌ : see what next follows.

بُخْلٌ and بَخَلٌ , [both of which are properly inf. ns.,] (JK, S, K,) and بَخْلٌ , (Ks, S, Msb, K,) which is a simple subst., (Msb,) and بُخُلٌ (K) and بَخَلٌ and بَخْلٌ (TA) and بُخُولٌ , (K,) of all which, the first is that which commonly obtains, (TA,) are syn., (JK, S,) signifying *Niggardliness, tenaciousness, stinginess, penuriousness*, or *avarice;* contr. of كَرَمٌ (K, TA) and جُودٌ; and its definition is the *withholding of acquired articles of property from that wherefrom it is not lawful to withhold them:* (TA:) or the *debarring the asker*, or *beggar, from what one has that is superabundant:* (Msb:) and in the law, the *refusal of what is incumbent*, or *obligatory*. (Msb, TA.)

بَخْلٌ : see what next precedes.

بَخَلٌ : see بُخْلٌ: ___ and see also بَخِيلٌ.

بَخَلٌ : see بُخْلٌ.

بُخُلٌ : see بُخْلٌ.

بَخْلَةٌ *A single act*, or *instance, of* بُخْلٌ [or *niggardliness* &c.]. (JK, TA.)

بَخَالٌ : see what next follows.

بَخِيلٌ (JK, S, Msb, K) and **بَاخِلٌ** (S, Msb, K) *Niggardly, tenacious, stingy, penurious*, or *avaricious;* (K;) i. e. ذُو بُخْلٍ; (Msb;) epithets from 1: (S, Msb: *) or one *from whom niggardliness is experienced much* or *often:* (TA: [appin explanation of the former:]) and so بَخَلٌ , in inf. n. used as an epithet [and therefore implying more than the possession of the simple attribute of niggardliness &c., being a kind of personification]; (Abu-l-'Omeythil El-Aarábee, K;) and بَخَّالٌ (S, K) and بَخَالٌ (K) and مُبَخَّلٌ (JK, K) i. e. شَدِيدُ البُخْلِ [*very*, or *vehemently, niggardly* &c.]: (S, TA:) pl. of the first, بُخَلَآءُ; (Msb, K;) and of the second, بُخَّلٌ (K) and بُخَّالٌ. (TA.)

بُخُولٌ : see بُخْلٌ.

بَخَّالٌ : see بَخِيلٌ.

بَاخِلٌ : see بَخِيلٌ.

مَبْخَلَةٌ *A cause of*, or *a thing that incites to*, بُخْلٌ [or *niggardliness* &c.]: (K:) a word of the same class as مَجْبَنَةٌ and مَهْلَكَةٌ and مَعْطَشَةٌ and مَفَازَةٌ &c. (TA.) So explained as occurring in the trad., (TA,) الوَلَدُ مَبْخَلَةٌ مَجْبَنَةٌ [*Children are a cause of niggardliness* and *a cause of cowardice*]; (S, TA;) because on account of them one loves property, and continuance of life. (S in art. جبن.)

مُبَخَّلٌ : see بَخِيلٌ.

بد

1 **بَدَّ** , aor. ـُ , inf. n. بَدٌّ: see 2. ___ بَدَّ رِجْلَيْهِ *He parted his legs*, or *straddled*, (S, M, K,) in the stocks, or otherwise. (M.) ___ بَدَّهُ, (M, K,) aor. and inf. n. as above, (M,) *He removed with it, withdrew with it, drew away with it*, [or *drew it away*, from its place,] (M, K,) namely, a thing. (M.) ___ *He made him* (namely, his companion, M) *to retire*, or *withdraw, far away;* and *to refrain, forbear*, or *abstain;* (M, K;) عَنِ الشَّىْءِ *from the thing.* (M.) ___ أَنَا أَبُدُّ بِكَ عَنْ ذٰلِكَ الأَمْرِ *I will defend thee from that thing*, or *event, by repelling it*, or *averting it, from thee.* (M, L.) ___ بُدَّ عَنْ دُبْرِ الدَّابَّةِ *It* (a felt cloth) *was cut*, or *slit, so as to be clear of the galls*, or *sores, on the back of the beast.* (M, TA.) بَدَّ, (M,) second pers. بَدَدْتَ, (S, K,) aor. يَبُدُّ, (M,) inf. n. بَدَدٌ, (T, S, M, K,) *He* (a man) *was*, or *became*,

wide between the thighs, (ISk, T, S, M, K,) *by reason of abundance of flesh:* (ISk, S, M:) *or wide between the arms;* (K;) *having the arms far from the sides:* (M:) or *wide between the shoulder-joints:* (M:) or *large in make, having one part far from another.* (M, K.) ___ Also *He* (a quadruped, ISk, T, S, or a horse, M) *had his fore legs far apart:* (ISk, T, S, M:) or *he* (a horse) *had his fore legs far from his sides:* (Lth, T:) and *he* (a camel) *had his elbows far from his sides.* (T.) بَدَّ قَتَبَهُ, aor. ـُ , *He furnished his camel's saddle with what are called* بِدَادَانِ *and* بَدِيدَانِ (S.) [See بِدَادٌ]

2 **بَدَّدَ** , inf. n. تَبْدِيدٌ, *He separated, disunited, dispersed*, or *dissipated;* (S, M, A, Mgh, L, K;) as also بَدَّ , aor. ـُ , inf. n. بَدٌّ: (S, L:) or the latter has this meaning, and the former signifies *he separated, disunited, dispersed*, or *dissipated, much.* (Msb.) ___ *He* (a man) *gave his equal share of the expenses for a journey.* (IAar, T.) [See also 3.] *He* (a man) *was*, or *became, weary, tired*, or *fatigued:* (IAar, T, M, K:) or *he drowsed*, or *slumbered, while sitting*,

without sleeping. (K.)

3 **بادّ القوم** , (T, K,) inf. n. مُبَادَّةٌ (M, K) and بِدَادٌ, (T, M, K,) with which the subst. بَدَادٌ is syn., (M, and mentioned also in a MS. copy of the K, and in the CK, and in the TA, but not as from the K,) as also بِدَادَةٌ , (TA, as from the K, but not in the CK nor in my MS. copy of the K,) *The people*, or *company of men, contributed what was necessary to be expended (in a journey,* T, M, L), *each man giving something, and then collected the sum, and expended it among themselves.* (T, M, L, K.) In a copy of the K, for يُنْفِقُونَهُ, is erroneously put يُبْقُونَهُ. (TA. [In the CK, يَبْقُونَهُ.]) Accord. to IAar, بِدَادٌ signifies The *contributing equally for the purchasing of corn*, or *food, to eat:* and also a people's *having money*, or *property, divided into lots*, or *portions, and distributed in shares among them:* (L:) [and] accord. to the same, the *dividing property among a people in shares.* (T. [See also 4.]) ___ Also, بَادَّهُ, (M, A, K,) or بَادَّهُ فِى البَيْعِ, (S,) inf. n. مُبَادَّةٌ, (S, A, K,) or مُبَادَدَةٌ, (TA,) and بِدَادٌ; (S, M, A, K;) and so بَايَعَهُ بِدَدًا , (S M, K,) or مُبَادَّةً; (A;) *He bartered*, or *exchanged commodities, with him;* syn. عَارَضَهُ بِالبَيْعِ, (M, A, * L,) and بَاعَهُ مُعَارَضَةً: (S, K:) from the saying, هٰذَا بِدُّهُ, and بِدُّهُ, this is the like of it: (L:) from IAar. (M.) ___ [See also بِدٌّ.]

4 **ابدّ فيهم العطآء** , (As, T,) and ابدّ بينهم العطآء, (S, M, L, K,) and أَبَدَّهُمُ العَطَآءَ, (M, A, Mgh,) *He divided among them the gift, giving to each of them his lot*, or *share*, or *portion*, (S, M, A, Mgh, L, K,) *singly, not giving a portion to be shared by two:* (As, T, M, * Mgh, L:) said with respect to food and property and any other thing. (M.) You say, أَبْدَدْتُهُمُ المَالَ وَ الطَّعَامَ *I divided among them, in shares, the property and the food.* (IAar, T.) [Hence,] أَبَدِّيهِمْ تَمْرَةً تَمْرَةً (T, S, A, Mgh, from a trad.) [*Give thou to each of them a date;* or] *distribute thou among them to each a date:* (T:) said by Umm-Selemeh, (T, A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) إِبْدَادٌ in relation to a gift signifies The *giving* [persons] *one by one;* and قِرَانٌ, the giving two by two. (A 'Obeyd, T.) [See also 3.] ___ يُبِدُّهُمْ is used by a poet, referring to a saying, and is explained by IAar as meaning *It* (the saying) *shall be distributed among them* (يُقَرَّقُ فِيهِمْ); opposed to يَجْمَعُ [i. e. يَجْمَعُهُمْ; which shows that the former means *it shall be addressed to them one by one*, or

separately]. (M, TA. [The author of the former adds, I know not, in discourse, أَبْدَدْتُهُ as meaning فَرَّقْتُهُ: but this is not what I Aar means.]) ___ أَبْدَدْهُمَا نَعْجَتَيْنِ *Allot thou to them* (namely, two lambs,) *two ewes, to each lamb a ewe*, to suckle it: said when one ewe is not sufficient for both the lambs. (T, * S.) ___ ابدّ ضَبْعَيْهِ *He extended his upper arms, separating them from his sides*, in prostrating himself in prayer. (T, A, Mgh, L.) ___ ابدّ يَدَهُ إِلَى الأَرْضِ *He extended his arm*, or *hand, to the ground*, or *earth*, (T, S, Mgh, L,) as one does when he takes up something from it. (L.) ___ ابدّ نَظَرَهُ *He prolonged his look*. (T, L.) And ابدّه بَصَرَهُ (T, A, L) *He prolonged his look at him*, or *it;* as one does when he sees a thing that he dislikes. (T, L.)

5 **تبدّد** *It* (a thing, S, M, L, and a people, or company of men, T, L) *became separated, disunited, dispersed*, or *dissipated;* (T, S, M, L, K;) [as also بَدْبَدَ , for its inf. n.] بَدْبَدَةٌ likewise signifies the *being separated, disunited*, &c. (AA, T.) تبدّدوا شَيْئًا *They divided a thing among themselves in lots, shares*, or *portions*, (K,) *equally*. (TA.) ___ تبدّد صَدْرَ الجَارِيَةِ *It* (an ornament) *occupied the two sides*, (A,) or *the whole*, (K,) *of the bosom of the girl*. (A, K.) [See an ex. voce جَلِيفٌ.]

6 **تبادّوا** *They removed to a distance, one from another*. (Ham p. 823.) ___ *They went*, or *passed, two by two, each one of a pair removing*, or *withdrawing, with the other*, or *making the other to retire*, or *withdraw, far away*. (M.) ___ *They went forth into the field [of battle], one to another:* (A:) or *they took their adversaries*, or *opponents, [with whom to fight,]* (T, S, K,) *each man his man;* as also لَقُوا بَدَادَهُمْ : (K:) or this latter signifies *they met their numbers, to each man a man*. (T, S.)

8 **ابتدّاهُ بِالضَّرْبِ** *They two took him on both sides of him*, (T, S, K,) or *came to him on both sides of him*, (K,) *with beating*. (T, S.) ___ السَّبُعَانِ يَبْتَدَّانِ الرَّجُلَ *The two wild beasts come upon both sides of the man*. (S, A.) ___ الرَّضِيعَانِ يَبْتَدَّانِ أُمَّهُمَا (T, S, A *) *The two sucklings suck their mother on either side, one from one breast and the other from the other breast*. (T, A, * TA.) You do not say, يَبْتَدُّهَا ٱبْنُهَا, but يَبْتَدُّهَا ٱبْنَاهَا. (T, S.)

10 **استبدّ** *He was*, or *became, alone; independent of others;* (S, M, L, Msb, K; in the first and last expl. by تَفَرَّدَ; and in the others, by انْفَرَدَ;) *exclusively of others;* (L;) *without any to share*, or *participate, with him;* or *he had none to share*, or *participate, with him:* (Msb:) به [*in it;* i. e. *he had it*, or *kept it, to himself, exclusively, with none to share with him in it*]: (K:) and بِكَذَا [*in such a thing*]: (S, L:) and بِرَأْيِه [*in his opinion;* i. e. *he followed his own opinion only, with none to agree with him;* or *he was singular in his opinion*]: (M, L:) and بِأَمْرٍ [*in a thing*, or *an affair*]: (L, Msb:) and بِأَمْرِه [*in his affair*]; meaning *he obtained [absolute] predominance*, or *control, over his affair, so that people would not hear* [or *obey] any other.* (A.) It is said in a trad., كُنَّا نَرَي أَنَّ لَنَا فِي هٰذَا الأَمْرِ حَقًّا فَٱسْتَبَدْتُمْ عَلَيْنَا [*We used to opine that we had a right* to act *in this affair, and ye have been alone* the actors, predominant *over us*]. (L.) And you say, اسْتَبَدَّ الأَمْرُ بِفُلَانٍ, meaning *The thing*, or *affair, overcame such a one, so that he could not manage it well*, or *thoroughly.* (A.)

R. Q. 1 **بَدْبَدَ**, inf. n. بَدْبَدَةٌ: see 5.

بُدٌّ as signifying *A separating oneself*, or *an artifice whereby one may avoid* a thing or *escape* from it, (MF,) or *an avoiding* a thing, (Msb,) is not used but in negative phrases, (Msb, MF,) except by post-classical writers. (MF.) You say, لَا بُدَّ مِنْ كَذَا (T, S, M, &c.) *There is no separating oneself from such a thing:* (AA, T, S, A, K:) or *there is no artifice whereby one may avoid it*, or *escape from it:* (M, K:) or *there is no avoiding it:* (Msb:) *it is absolutely necessary: it is not possible to separate oneself from it, nor is there anything that can serve in its stead.* (TA.) And مَا لَكَ مِنْهُ بُدٌّ [*Thou hast not any means*, or *way, of separating thyself from it*, or *avoiding it*]. (M, L.) And لَيْسَ لِهٰذَا الأَمْرِ بُدٌّ *There is no artifice for this affair.* (T.) [It is also said, with reference to the first of these phrases, that] بُدٌّ signifies *Amplitude;* from أَبَدُّ meaning wide between the legs. (Ham p. 348.) Also, (M, K,) and بِدٌّ (M) and بِدَادٌ (IAar, T, M, K) and بُدَادٌ, (K, TA,) or بَدَادٌ, (CK,) and بُدَّةٌ, (IAar, T, M, K,) or بِدَّةٌ, (S, A, IAth, and mentioned also in a copy of the K,) but J has been charged with error in writing it thus, (K,) by Sgh, (TA,) *A lot, share, portion*, or *set portion;* (T, S, M, A,

IAth, K;) of anything: (M, K:) [or] the last signifies *a piece*, or *portion, separated, disunited*, or *dispersed:* (Ham p. 823:) the pl. of بَدَاد is بُدُد; and of بُدَّة بُدَد; (IAar, T, M;) and of بَدَد بَدَّة. (IAth, and Ham p. 823.) ___ Also the first, *A substitute; a thing given*, or *received*, or *put*, or *done, instead of, in the place of*, or *in exchange for, another thing; a compensation;* syn. عَوَض: (S, L, TA:) it is said to have this signification. (S.) [In the copies of the K, البَعُوض is put in the place of العَوُض: but this is said in the TA to be a mistake.] بُدٌّ is also an arabicized word, from بُتْ, (T, S, M, K, [in a copy of the M, بُتّ,]) which is Persian; (T, S;) meaning *An idol;* (IDrd, S, M, K;) pl. بَدَدَة (S, K) and أَبْدَاد: (K:) and (or accord. to some,

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TA) the *house of an idol:* (K:) or *a house in which are idols and images* or *pictures.* (M.)

بُدٌّ : see بُدٌّ. ___ Also, and بَدِيد (T, K) and بَدِيدَة , (K,) *A like; a fellow; an equal.* (T, K.) You say, هُوَ بُدُّهُ and بَدِيدُهُ *He*, or *it, is the like, &c., of him*, or *it.* (T.) And هُمَ بَدَّان *They two are likes*, or *fellows*, or *equals.* (TA.) And مَا أَنْتَ لِى بِبَدِيدٍ فَتُكَلِّمَنِى *Thou art not my like*, or *fellow*, or *equal, that thou shouldst speak to me.* (TA.)

بَدَّة : see بَدَد.

بُدَّة : see بُدٌّ. Also *A distance; a space; an interval; an extent*, or *an extreme extent; a long space*, or *any space, of time.* (M, K, * TA.) So in the saying, بَيْنِى وَ بَيْنَكَ بُدَّة [*Between me and thee is a distance*, &c.]. (M, TA.)

بَدَّة : see بُدٌّ, and بَدَاد: and see also بَدَد.

بَدَد and بَدَدًا: see بَدَاد, in three places: and see also 3. مَا لَكَ بِهِ بَدَد and بَدَّة and بُدَّة *Thou hast not power*, or *ability, to do it*, or *to bear it*, or *to cope with him.* (S, M, K.)

جَآءَت الخَيْلُ بَدَادِ ; (T, S;) in which بَدَاد is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بَدَد; and it is indecl. because it deviates from its original form and is of the fem. gender and has the quality of an epithet; for two of

these causes render it imperfectly decl., and the three render it indecl.; (S;) or بَدَادِ بَدَادِ, and بَدَادَ بَدَادَ, (Lh, M, K,) the last indecl. with fet-h for its termination, (TA,) and بَدَدَ بَدَدَ, (Lh, M, K,) also indecl., with fet-h, (TA,) and composed in the same manner as خَمْسَةَ عَشَرَ, (Lh, M, TA,) and بَدَدًا بَدَدًا; (Lh, M, K;) all of these indecl. except the last, and each virtually in the accus. case as a denotative of state, except the last, (MF,) which is literally in the accus. case, as an inf. n.; (M, MF;) *The horses*, or *horsemen, came in a state of dispersion:* (T, S, M, K:) or *one by one;* or *one after another.* (T, L.) And تَفَرَّقَ القَوْمُ بَدَادِ *The people*, or *company of men, became separated, in a state of dispersion.* (S.) And ذَهَبَ القَوْمُ بَدَادِ بَدَادِ *The people*, or *company of men, went away* [*in a state of dispersion;* or] *one by one;* or *one after another.* (T, L.) [See also أَبَادِيد.] It is said in a form of prayer, اَللّٰهُمَّ اقْتُلْهُمْ بَدَدًا أَحْصِهِمْ عَدَدًا [*O God, slay them one by one, and reckon them by number*]: (M:) or أَحْصِهِمْ عَدَدًا وَاقْتُلْهُمْ بَدَدًا, or, accord. to one recital, وَالْعَنْهُمْ بَدَدًا, pl. of بَدَّةٌ, the meaning being [*reckon them by number, and*] *curse them*, or *slay them, with a cursing*, or *slaughter, distributed among them by shares.* (Mgh.) ___ يَا قَوْمِ بَدَادِ بَدَادِ means *O my people, take each one of you his adversary*, or *opponent* [*with whom to fight*]. (As, T, S, K. *) Here بَدَادِ is indecl., with kesr for its termination, because it is an imperative verbal noun, and the imperative is alike uninfluenced with respect to its termination by any governing word; and it is said to be with kesr because two quiescent letters would otherwise occur together, [and] because it occupies the place of an imperative verb [which in like manner is terminated with kesr when it is necessary to prevent the occurrence of two quiescent letters together]. (S.) ___ With the article, you say, البَدَادُ, (As, T,) which signifies The *going forth to encounter another in fight*, or *to single combat;* as in the saying, لَوْ كَانَ البَدَادُ لَمَا أَطَاقُونَا *Had we gone forth to encounter them in fight*, (As, T, S, K,) *man to man*, [*they had not been able to cope with us;*] (As, T;) or *man by man.* (S, K.) You say also, لَقُوا بَدَادَهُمْ, explained above: see 6. See also بُدٌّ. And see 3.

بُدَادٌ : see بُدٌّ.

بَدَادٌ : see بُدٌّ. Also *A stuffed lining put beneath a* [*camel's saddle of the kind called*] قَتَبٌ, *to defend the*

animal's back from being hurt thereby: there is one such on each side: (T:) or, of a horse's saddle, and of a قَتَب, (S, M, K,) the *stuffed thing*, or *pad, that is placed beneath, in order that it may not gall the animal's back;* (M, K;) as also بَدِيدٌ : (K:) or the بَدَادَان and بَدِيدَان are *two bags* (خَرِيطَتَان), *which are stuffed, and placed under the curved pieces of wood, in order that the wood may not gall the animal's back;* derived from بَدَّ رِجْلَيْهِ he parted his legs: (S:) [see also بَدِيدٌ:] or the بَدَادَان of a قَتَب are *two things like provender-bags, 'which are stuffed, and bound with strings*, or *cords, to the pieces of wood called the* ظَلَفَات *and* أَحْنَآء: (T:) or they are, *to the* قَتَب, *like the* كَرّ *to the* رَحْل, *except that they do not appear before the* ظَلَفَة, *being only within* [*it*]: (M:) [see also حِدْجٌ:] pl. [of pauc.] أَبَدَّةٌ (T, S) and [of mult.] بَدَائِدُ. (S.) ___ Also *A piece of felt cloth, that is bound upon a beast which has a galled*, or *sore, back*, (L, K,) *cut*, or *slit, so as to be clear of the galls*, or *sores.* (L.)

بَدِيدٌ : see بَدٌّ, in three places. Also *A saddlebag;* syn. خُرْجٌ: (K:) [and] بَدِيدَان *a pair of saddle-bags;* syn. خُرْجَان. (S.) ___ See also بَدَادٌ, in two places. Also *A wide* [*desert such as is termed*] مَفَازَة: (S, K:) or فَلَاةٌ بَدِيدٌ [*a desert*, or *waterless desert*,] *in which is no one.* (T, L. [In a copy of the former written بَدْ بَدْ.])

بَدَادَةٌ : see 3.

بَدِيدَةٌ : see بَدٌّ.

بَادٌّ The *inner side of the thigh:* (M, A, K:) or the *part of the horseman's thigh that is next the saddle:* (T, M, A, L:) or the *part between the legs:* (M, L:) the *inner sides of the two thighs are called the* بَادَّان, (S,) because the saddle separates them; (IAar, M;) and if so, بَادٌّ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or it may be a possessive epithet [meaning ذُو بَدٍّ]. (M, L.) You say, هُوَ حَسَنُ الْبَادِّ عَلَى السَّرْجِ, meaning *He is a good rider upon the saddle.* (A.) ___ Also the *part* of a horse's back *upon which the thigh of the rider presses.* (Kt, T, L.)

أَبَدُّ A man *wide between the thighs*, (ISk, S, M, K,) *by reason of abundance of flesh:* (ISk, S, M:) or *wide*

between the arms; (K;) *having the arms far from the sides:* (M:) or *wide between the shoulder-joints:* (M:) or (so in the K; but accord. to the S, and) *large in make,* (T, S, M, K,) *having one part far from another:* (M, K:) and *wide in the breast:* (Aboo-Málik, T:) fem. بَدَّآءُ: (S:) which also signifies a woman (M, L) *large in the* إِسْكَتَانِ [or *labia majora of the vulva*], (M, L, K,) *having their edges far apart:* (M, L:) or *having much flesh in the thighs.* (T, L.) الأَبَدُّ is used to signify *The weaver,* (T, M, K,) because of the distance between his thighs. (M.) The following saying, (K,) quoted by J, from the rájiz Aboo-Nukheyleh Es-Saadee,

* أَلَدُّ يَمْشِى مِشَيَةَ الأَبَدِّ *

is incorrect, and should be thus,

* بَدَّآءُ تَمْشِى مِشْيَةَ الأَبَدِّ *

[*A woman of large make, walking in the manner of the man of large make;* or *a woman wide between the thighs,* &c.]; (K;) for it is descriptive of a woman, as IB and Aboo-Sahl El-Harawee have observed before the author of the K. (TA.) ___ Also A horse [or any quadruped (see بَدَّ)] *having the fore legs far apart:* (M, K:) or *having the fore legs far from the sides:* (TA:) or *wide between the legs:* (Ham p. 348:) and a camel *having the elbows far from the sides:* (TA:) and the fem. بَدَّآءُ, a cow *having her fore legs far apart.* (S.) [Hence,] الأَبَدُّ الزَّنِيمُ [in the CK الرَّثِيمُ] *The lion;* (M, K;) the former epithet being applied to him because his fore legs are far apart, and the latter because he is [often] alone. (M.) ___ كَتِفٌ بَدَّآءُ *A broad shoulder-blade, the sides of which are distant, one from another.* (M, L.)

طَيْرٌ أَبَادِيدُ, (Fr, S, K,) and تَبَادِيدُ, (K, TA,) [in the CK نَبَادِيدُ,] erroneously written by J يَبَادِيدُ, (K,) [but see what follows; like أَنَادِيدُ and يَنَادِيدُ;] *Birds in a state of dispersion.* (S, K.) In the following verse of 'Otárid Ibn-Kurrán, quoted by J,

* كَأَنَّمَا أَهْلُ حَجْرٍ يَنْظُرُونَ مَتَى *

* يَرَوْنَنِى خَارِجًا طَيْرٌ يَبَادِيدُ *

[*As though the people of Hajr, watching when they should see me going forth, were birds in a state of dispersion*], (K,) thus related also by Yaakoob, and thus in the handwriting of Az, (TA,) the last two words should be طَيْرُ اليَنَادِيدِ, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (K:) so says Aboo-Sahl El-Harawee. (TA.)

___ ذَهَبُوا أَبَادِيدُ, (M, K,) and تَبَادِيدُ, (K,) or يَبَادِيدُ, (as in the T, from Fr, and in the M and L, and in some copies of the K, [but see above,]) [as also أَنَادِيدُ, and يَنَادِيدُ, or تَنَادِيدُ,] *They went away in a state of dispersion.* (M, L, K.)

تَبَادِيدُ : see أَبَادِيدُ, in two places.

مُبِدٌّ [act. part. n. of 4, q. v.]. The following words of 'Omar Ibn-Abee-Rabee'ah,

* أَمُبِدٌّ سُؤَالَكَ العَالَمِينَ *

are said to signify *Dost thou distribute thy petition*

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among mankind one by one, so as to include them universally? or *dost thou constrain them by thy petition?* from the saying, مَا لَكَ مِنْهُ بُدٌّ [thou hast no means, or way, of separating thyself from it, or avoiding it]. (M, L.)

شَمْلٌ مُبَدَّدٌ [*A united state of affairs*]. *become disunited* [or *discomposed* or *disorganized*]. (S, L.)

امْرَأَةٌ مُتَبَدِّدَةٌ *An emaciated woman,* [*as though*] *having one part far from another.* (M, L.)

يَبَادِيدُ : see أَبَادِيدُ, in two places.

بدأ

1 **بَدَأَ به** , (T, S, M, &c.,) aor. ـَـ , (Mgh, K,) inf. n. بَدْءٌ, (T, S, M, Msb,) i. q. ابتدأ به; (S, Msb, K;) [*He began with it;*] *he made it to have precedence*, or *to be first; gave precedence to it;* syn. قَدَّمَهُ: (Mgh, Msb:) in the dial. of the Ansár, بَدَئَ به is used in this sense of قدّمه; (M;) or بَدَى به [without ء]; (IKtt, TA; [see بَدْءٌ;]) [and بَدَى به; see art. بدى;] and ابدأ به signifies the same. (Msb.) [So in the Kur xii. 76, فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ *And he began with their bags, before the bags of his brother.* And بَدَأَهُ is sometimes used in the sense of بَدَأَ به; whence, in the Kur ix. 13, وَهُمْ بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ *And they*, it was, *began with you the first time;* i. e., as Bd says, by acting with hostility, and fighting.] You say also, بَدَأَ ثُمَّ عَادَ *He began*, or *did a first time*, or *the first time: then repeated*, or *did a second time.* (Az, TA in art. عود.) And بَدَأَ فِى الأَمْرِ [*He began*, or *made a beginning, in the affair.*] (M.) ___ بَدَأَ also signifies *It* (a thing) *began; began to be; originated;* or *came into existence.* (Msb.) [See also 5.] بَدَأَ الشَّيْءَ, (S, M, K,) aor. and inf. n. as above, (M,) [*He began the thing; commenced it; set about it;* as also ابتدأه : accord. to the Mgh, the latter has this meaning, or, agreeably with the authority of the M and K, the meaning which here next follows:] *he did the thing first, for the first time, by way of beginning*, or *originally;* (S, M, K;) as also ابدأه and ابتدأه ; (M, K;) i. e., *not after the example of anything preceding.* (TA. [But this addition seems rather to belong to another explanation to be mentioned below.]) One does not say, ابتدأ زَيْدًا nor بَدَأَهُ, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanakhkhil El-Hudhalee uses the phrase سَأَبْدَؤُهُمْ بِمَشْمَعَةٍ *I will begin with them* (meaning his guests) *by sporting and jesting;* like the phrase in the Kur ix. 13 cited above: but different from these is the saying in the Kur xxxii. 6, وَبَدَأَ خَلْقَ ٱلْإِنْسَانِ مِنْ طِينٍ *And He began the creation of man from clay.*] The saying, فَإِنْ كَانَ السَّبُعُ ٱبْتَدَأَهُ means ابتدأ أَخْذَهُ أَوْ عَضَّهُ [*But if the beast*, or *bird, of prey has begun the seizing of him, or the biting of him*]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذٰلِكَ فِى ٱبْتِدَآءِ الأَمْرِ *That was in the beginning*, or *first, of*

the affair. (Msb.) [See also بَدْءٌ, below.] ___ *He originated the thing; brought it into being* or *existence; made it*, or *produced it, for the first time, it not having been before;* (Mgh;) [and] so ابدأهُ , said [of God, and] of a man, as the agent; (Msb;) and ابتدأهُ . (Mgh in art. بدع.) [Hence,] بَدَأَ ٱللّٰهُ الخَلْقَ, and أَبْدَأَهُمْ , *God created*, or *brought into existence, mankind*, or *the created beings:* (M, Msb, K:) both signify the same. (S.) مَا يُبْدِئُ الباطِلُ وَمَا يُعِيدُ [in the Kur xxxiv. 48, means *What doth that which is false*, or *the Devil, originate*, or *produce in the first instance? and what doth it*, or *he, reproduce* after it hath perished?]: Zj says that مَا, here, is in the place of an accus., meaning in each Instance أَىَّ شَىْءٍ: or it may be a negative; and الباطل here is Iblees; i. e., *Iblees createth not, nor raiseth to life* after death. (M.) You say also, مَا يُبْدِئُ وَمَا يُعِيدُ, meaning مَا يَتَكَلَّمُ وَلَا عَائِدَةٍ, (S, K,) i. e. *He does not say anything for the first time, nor anything for the second time;* or *anything original, nor anything in the way of repetition;* بَادِئَةُ الكَلَامِ signifying *what is said for the first time;* and عَائِدَةُ الكَلَامِ, *what is said for the second time, afterwards:* (TA:) or *he says not anything:* (A in art. عود:) and *he has no art, artifice*, or *cunning.* (IAar, TA in art. عود; and A in the present art.) ___ بَدَأَ البِئْرَ *He dug the well* [*for the first time:* see بَدْءٌ]. (Msb.) بَدَأَ مِنْ أَرْضٍ إِلَى أَرْضٍ, (T,) or مِنْ أَرْضِهِ, (K,) *He went forth from a land to a land*, or *from his land;* as also ابدأ . (T, K.) بَدِئَ, (inf. n. as above, S, M, K,) *He* (a man, S, M) *had the small-pox:* (AZ, As, T, S, M, K:) or *the* حَصْبَةُ [i. e. *measles*, or *spotted fever*]: (S, M, K:) or, as AZ says, and *the* حصبة: (T:) or, as Lh says, *there came forth upon him pustules resembling the small-pox:* but he adds, some say, *the small-pox itself:* (M:) the epithet applied to a person affected therewith is مَبْدُوءٌ . (AZ, As, Lh, T, S, M.) ___ Also *He fell sick.* (IAth, TA.) In a trad. of 'Áïsheh occur the words, فِى اليَوْمِ الَّذِى بُدِئَ فِيهِ رَسُولُ ٱللّٰهِ [meaning *In the day in which the Apostle of God fell sick*]: and IAth says, مَتَى بُدِئَ فُلَانٌ meaning *When did such a one fall sick?* is a phrase used in inquiring respecting the living [who has been attacked by illness] and respecting the dead. (TA.)

4 **ابدأ** : see 1, in seven places. ___ Also *He did a new thing; a thing unknown before;* or *a strange*, or

wonderful, thing. (S, * TA.) ___ And *He voided excrement*, or *ordure;* or *broke wind;* syn. نَجَا; [as also أَبْدَى;] said of a man. (M.) ___ And *He put forth his second teeth;* said of a child; (M;) and of a colt. (TA voce أَحْفَرَ, q. v.)

5 **تبدّأ** *He*, or *it*, *began*, or *made a beginning.* (KL.) [See also 1. Golius mentions, but without giving the authority, and without the vowel-signs, the saying, هَاتِ القِصَّةَ مِنْ ذِى تُبُدِّئَتْ; but writing the last word تبديت, stating only that it is in the passive form; as meaning *Relate thou the story*, or *history, from the beginning.*]

8 **إِبْتَدَأَ** see 1, in seven places. ___ ابتدأه بوعدٍ *He made him a promise in anticipation; without his asking it of him.* (M in art. انف.)

بَدْءٌ inf.n. of 1; (T, S, M, Msb;) [The act of *beginning;*] or the *doing* a thing *first.* (M.) You say, لَكَ البَدْءُ, (M, K,) and البُدْءُ, (As, TA,) and البَدْأَةُ, (S, M, Msb, K,) and البُدْأَةُ, (S, M, K,) and البِدْأَةُ, (L,) and البَدَآءَةُ, (M, K,) and البُدَآءَةُ, (S, M, K,) and البُدَاهَةُ, with هـ substituted for ء, (M, Mtr,) and البِدَآءَةُ, (Mtr, TA,) and, accord. to IKtt, البِدَايَةُ, but see what follows, (TA,) and البَدِئَةُ, (M, K,) and البُدَّآءَةُ, (AZ, TA,) *It is for thee to begin*, (S, M, Msb, K,) *before any other*, in shooting or casting, &c.: (S:) as to البِدَايَةُ, mentioned above, accord. to Mtr [and Fei], (TA,) it is a vulgar word, (Mgh, Msb, TA,) as IB and several others have stated, (Msb, TA, *) a corruption of البَدَآءَةُ, (Mgh, Msb,) signifying *the first;* as also البُدَآءَةُ; and البَدْأَةُ: (Msb:) but IKtt says that it is a word of the dial. of the Ansár; بَدَأْتُ بِالشَّىْءِ and بَدَيْتُ بِهِ signifying قَدَّمْتُهُ: [see 1:] and he cites the following verse of Ibn-Rawáhah:

* وَلَوْ عَبَدْنَا غَيْرَهُ شَقِينَا *
* بِٱسْمِ ٱلْإِلَاهِ وَ بِهِ بَدَيْنَا *

[*In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable*]: see art. بدى. (TA. [This verse is also cited in the S in art. بدو, where, in one copy I find it as above; in another, with بَدَيْنَا instead of بَدِينَا.]) And you say, فَعَلَهُ عَوْدًا وَبَدْءًا, (T, S,) and عَوْدَهُ عَلَى بَدْئِهِ, (M,) and فِى عَوْدِهِ وَبَدْئِهِ, and فِى عَوْدَتِهِ وَبَدْأَتِهِ, (S, M,) [*He did it returning and beginning* again; or *returning to his beginning;* i. e. *he did it again from the*

beginning; he recommenced it: or you say this] meaning like as is meant by the saying next following. (TA.) رجع عودهُ عَلَى بدئه, (S, K,) and عودًا عَلَى بدءٍ, in both of which [and in the last following] the verb may be trans., and the noun following therefore in the accus. case, (TA,) and فى عودهِ وبدئه, and فى عودتهِ وبدأتهِ , [in both of which, if correct, the verb must be intrans.,] and عودًا وبدءًا, [as though meaning عائدًا وبادئًا, used as a phrase denotative of state,] (K,) [but in this last, and the two next preceding, accord. to the TA, the verb should be فعلهُ, as in the next preceding sentence, instead of رجع, and this is confirmed by what is said in the K in art. عود,] *He returned in the way whence he had come:* (S, K:) [accord. to the TA, the literal meaning of the first and second may be *he made his returning to revert to his beginning*, and *he made a returning to revert to a beginning:*] or the meaning of the first, (Sb, TA in art. عود, and K in that art.,) and of the second, (K in that art.,) is, *he returned without stopping after he had gone away:* (Sb, K:) and sometimes it signifies the stopping in one's coming and then returning: (Sb:) [and *it returned to its first state; it recommenced:*] and you say, رجعتُ عودى عَلَى بدئى, meaning *I returned like as I had come.*

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(Sb ubi suprà.) ___ Also *First, or former; preceding all others*, or *preceding another;* as also البدءُ بدىءٌ ; and البدىءُ being syn. with الأَوَّلُ. (S, K.) Hence the saying, افعلْهُ بادى بدءٍ, and بادى بدىءٍ , meaning *Do thou it the first thing*, or *the first of everything;* [accord. to different copies of the S;] the ى in بادى being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the [altogether], on account of frequent use [of the phrase], as will be stated in art. بدو, (S in the present art.,) saying بادى بد, and بادبدى (S in art. بدو.) You say also, افعلْهُ بدءًا, and أَوَّلَ بدءٍ, (Th, M, K,) and بدءَ بدءٍ, (CK,) and بدا بدءٍ, (M, K,) and بادئ بدءٍ, (A'Obeyd, T, S, M, K,) and بادى بد, (K,) and بادى بدا, (M, K, [in the CK بادى بد,]) and بادى بدا, (M,) and بادئ بدىءٍ, (K,) and بادى بدا, (M, K,) and بادئ , (A'Obeyd, T, S, M, CK,) and بادئ بدى, which is anomalous, (M,) or بادى بدّى, (K,) and بادى بدّي, (Fr, A'Obeyd, T, S, M,) and بادئ , (S, CK,) or بادى بدئ , (K, TA,) and بادى بدأَةَ, (M, K, TA,) the former word being the act. part. n. of بدى, which is of the dial. of the Ansár, as mentioned above, and the

latter being indecl., with fet-h for its termination, (TA, [in the CK the latter word is written بَدْءَة,]) and بَدْأَةَ بَدْءٍ, (CK,) and بَدْأَةَ بَدْأَةَ , (M, K,) and بَدْأَةَ , (S,) and بَدْءَ بَدْءٍ, (S, CK,) and بَدْءَ ذى بَدْءٍ, (Fr, T,) and بَدْأَةَ ذى بَدْءٍ, (Fr, T, S, K,) and بَدْأَةَ ذى بَدْأَةٍ , and بَدْأَةَ ذى , (S, K,) and بَدْأَةَ ذي , (K, TA,) not بداءة [as in the CK], (TA,) and بَدْءَ ذى بَدْءٍ , (S, K, TA, [in the CK the last word is written بَدْءٍ,]) and بَدْآءَةَ ذى , (K,) meaning *Do thou it the first thing;* (Fr, T, K;) so in a correct copy [of the K, and so I find in a MS. copy of the K and in the CK]: accord. to another copy, *the first of everything:* (TA:) or *the first of first;* (S;) thus in the L: (TA:) the words here put in the accus. case [literally or virtually] are so put [in some instances] as adverbial nouns; or, accord. to MF, they may be [in some instances] denotatives of state, with respect to the agent; the meaning being افْعَلْهُ حَالَةَ كَوْنِكَ بَادِئًا, i. e. مُبْتَدِئًا بِهِ [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, بَدْءَ الرَّأْى, and [more commonly] بَادِئَ الرَّأْى, *At first thought;* or *on the first opinion:* (Lh, M:) [بَدْءُ الرَّأْى and] بَادِئُ الرَّأْى signifying *the first*, and *beginning*, *of the idea*, *thought*, *opinion*, or *judgment;* or *what is perceived before considering well* or *thoroughly:* (M:) [and بَدْءٌ alone signifying *a first idea*, *thought*, *opinion*, or *judgment;* as is implied in the A, voce صَيُّورٌ, q. v.:] hence, فَعَلَهُ فِى بَادِئِ الرَّأْيِ [*He did it at first thought*, &c.]: (M:) and أَنْتَ بَادِئَ الرَّأْى تُرِيدُ ظُلْمَنَا, and مُبْتَدَأَ الرأى, i.e. *Thou at first thought*, &c., *desirest to wrong us:* and one says also, بادى الرأى, without; meaning *on the occasion of what appeared of opinion;* i. e. *at the first of what appeared thereof;* [or *at the first opinion's presenting itself;*;] in which case, the phrase does not belong to this art. [but to art. بدو]: it occurs in the Kur xi. 29: (M:) AA alone there read بَادِئَ, with; all the other readers pronounced it without ء (TA.) ___ Also *A chief*, or *lord*, (S, M, Msb, K,) *who occupies the first place in chieftainship* or *lordship:* (S:) or, as some say, *a youth*, or *young man*, *whose judgment*, or *opinion*, *is deemed good*, *and who is consulted:* (M:) or it signifies also *an intelligent youth* or *young man:* (K:) pl. بُدُوءٌ. (M.) A poet (namely, Ows Ibn-Maghrà Es-Saadee, TA) says,

* ثُنْيَانُنَا إِنْ أَتَاهُمْ كَانَ بَدْأَهُمُ *

* وَبَدْؤُهُمْ إِنْ أَتَانَا كَانَ ثُنْيَانَا *

[*Our second chief, if he came to them, would be their first chief; and their first chief, if he came to us, would be a second chief*]. (S.) ___ Also, and بَدْأَةٌ , *A share*, or *portion*, of a slaughtered camel: (S, K:) or the *best share* or *portion* thereof: (T:) or the former word has the latter signification; and the latter word, the former signification: and the former signifies also *a bone with the meat*, or *flesh, that is on it:* (M:) and *a joint;* syn. مَفْصِلٌ; (AA, T, M;) and so بَدًا q.v.: (AA, T:) the pl. [of pauc.] of بَدْءٌ is أَبْدَآءٌ (S, M, K) and [of mult.] بُدُوْءٌ; (S, K;) the former of which is the more common: (TA:) or this is pl. of بَدًا. (AA, T.) The shares abovementioned [as commonly divided for the game called المَيْسِر q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i. e. the tibiæ), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) ___ See also بَدِىءٌ.

بُدُءٌ : see بَدْءٌ; second sentence.

بَدِئٌ : see بَدِئٌ بَادِئٌ, or بَدِئٌ بَادِى, voce بَدْءٌ.

بَدْأَةٌ : see بَدْءٌ, in thirteen places. ___ Also The *beginning*, or *outward course, of a military expedition;* opposed to رَجْعَةٌ, meaning the returning, or homeward course, thereof: occurring in a trad., in which it is said that the Prophet gave, in the case of the former, a fourth [of the spoil], and in the case of the latter, a third; i.e., when a troop went forth from the main body of the army and attacked a party of the enemy, they were to have a fourth of the spoil that they took, and the rest of the army was to share with them the remaining three fourths; and if a troop did so in returning, they were to have a third of all the spoil that they took, because of the greater difficulty and danger attending this case. (T, Mgh.) ___ كَانَ ذٰلِكَ فِى بَدْأَتِنَا, and بُدْأَتِنَا , and بِدْأَتِنَا , (K,) and بَدَآءَتِنَا , (Lh, M, TA,) and بُدَآءَتِنَا , and بِدَآءَتِنَا , (TA,) and بَدْأَتِنَا , (Lh, M, K,) but [ISd says,] I know not how that is, (M,) and مُبْدَئِنَا , and مُبْدِئِنَا , (K,) and مَبْدَأَتِنَا , (Lh, M, and so in some copies of the K,) or مَبْدَاتِنَا, (so in other copies of the K,) thus in the باهِر of Ibn-'Odeys [in the CK Ibn-'Adebbes], (K,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning *That was in the first of our state*, and *in our adolescence*. (TA.) Also, (so in a copy of the M, there written بَدْأَةٌ,) or بُدْأَةٌ , with damm, (K,) *A certain plant;* (M;) *a black thing, resembling a*

truffle (كَمْء), *of which no use is made:* so says AHn. (M.)

بُدْأَةٌ : see بَدْءٌ; second sentence: and see بَدْأَةٌ, in two places.

بِدْأَةٌ : see بَدْءٌ; second sentence: and see بَدْأَةٌ

بَدَأَةٌ : see بَدْأَةٌ.

بَدَآءٌ , with medd; [*Excrement from the anus;* as also بَدًّا;] a subst. from أَبْدَأَ, as meaning نَجَا. (M.)

بَدِىْءٌ : see بَدْءٌ, as signifying *First*, or *former;* in eight places. ___ Also, applied to a thing, or an affair, *i. q* بَدِيعٌ, (S, and so in a copy of the K,) or مُبْدَعٌ: (so in other copies of the K:) [thus it signifies] *Originated; brought into being* or *existence; made*, or *produced, for the first time, not having been before*, or *not after the similitude of any former thing:* (TA:) and *created:* (M, K:) and *wonderful:* (M, Msb, TA:) and *strange*, or *extraordinary, as not being after the similitude of any former thing.* (TA.) ___ [Hence, as is implied in the Mgh,] بِئْرٌ بَدِىْءٌ *A well newly dug;* (T, Mgh, Msb;) *i. q.* بَدِيعٌ; (M;) or *dug since the era of ElIslám* (S, K;) *not ancient;* (S, Mgh, Msb;) as also بَدْءٌ : (S:) the former epithet [in this sense] is generally pronounced [بَدِىٌّ] without ء: (T:) the well thus called is one *dug in a waste land that has no owner:* (TA:) AO says, (TA,) this epithet, and بَدِيعٌ, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed خَفِيَّةٌ; and thus the well of Zemzem is termed خَفِيَّةٌ, because it was Ismá'eel's, and was filled up or covered over [after his time]: (T, TA:) the term قَلِيبٌ is [said to be] applied to an ancient well of which neither the owner nor the digger is known: (TA:) it is said in a trad., that the حَرِيمٌ of a well such as is termed بَدِىْءٌ [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see حَرِيمٌ:]) the pl. is بُدُوْءٌ: (M:) and AO says that بُوْدَانٌ is pl. of بَدِىْءٌ applied to a well, and is syn. with قُلْبَانٌ [a pl. of قَلِيبٌ which I have not found elsewhere] and رَكَايَا, being formed by transposition of letters from بُدْيَانٌ [which is for بُدْآنٌ, as بَدِىٌّ is for بَدِىْءٌ; the د and ى being transposed, the word becomes بُيْدَانٌ, and this, by a rule of permutation, becomes بُوْدَانٌ]. (TA.)

بَدَآءَةٌ : see بَدْءٌ, in three places: and see بَدْأَةٌ: and بَدِئَةٌ, in two places.

بُدَآءَةٌ : see بَدْءٌ, in two places: and see بَدْأَةٌ: and for the former, see also بَدَئَةٌ.

بِدَآءَةٌ : see بَدْءٌ, in two places: and see بَدْأَةٌ: and for the former, see also بَدَئَةٌ.

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بَدِيئَةٌ : see بَدْءٌ; second sentence. ___ Also, (M, K,) and بَدَآءَةٌ , (K,) or بُدَآءَةٌ , (M,) *i. q.* بَدِيهَةٌ, (K,) and بَدَاهَةٌ, (TA,) or بُدَاهَةٌ, i. e. The *first occurrence* of a thing, *that happens to one unexpectedly:* (M:) [or the *first* of anything: and *an occurrence thereof by which one is taken unawares:* accord. to explanations in the K in art. بده:] pl. of the first, بَدَايَا. (TA.) ___ [And all app. signify The *faculty of extemporizing;* like بَدِيهَةٌ (q. v.) &c.] You say, فُلَانٌ ذُو بَدَآءَةٍ جَيِّدَةٍ, i. e. بَدِيهَةٍ حَسَنَةٍ, [meaning] *Such a one has a good faculty of extemporizing;* or *of uttering*, or *relating, things by means of the promptness of his intelligence.* (TA.)

بُدَّآءَةٌ : see بَدْءٌ; second sentence.

بَادِئٌ [act. part. n. of 1]: see بَدْءٌ, in nine places.

بَادِئَةٌ : see 1, in two places.

مَبْدَأٌ [originally noun of place and of time from 1; *A place*, and *a time, of beginning*, &c. ___] See بَدْأَةٌ. ___ [Also *A principle*, or *first rule*, of a science &c.: pl. مَبَادِئُ. ___ And The *primary import* of a word; opposed in this sense to غَايَةٌ.]

مُبْدَأٌ : see بَدْأَةٌ.

المُبْدِئُ , applied to God, *The Creator*, or *Originator, of the things* [*that exist*], *who hath produced them at the*

beginning, not after the similitude of anything pre-existing. (Nh.) And المُبْدِئُ المُعِيدُ, so applied, *He who createth mankind, and who returneth them after life to death in the present world and after death to life on the day of resurrection.* (TA in art. عود) مُبْدِئٌ مُعِيدٌ ___. A man *who has gone on warring,* or *warring and plundering, expeditions, time after time, and is experienced in affairs:* (A 'Obeyd, and K in art. عود:) and a horse *upon which the owner has gone time after time on warring,* or *warring and plundering, expeditions;* (TA in that art.;) or *well trained and exercised,* (K and TA in that art.) *so as to be obedient to his rider.* (TA in that art.) ___ [For other significations of مُبْدِئٌ, see its verb (4); and see أَحْفَرَ.]

مَبْدَأَةٌ : see بَدْأَةٌ

مَبْدُوءٌ [pass. part. n. of 1; *Begun,* &c.] See بُدِئَ.

مُبْتَدَأٌ : see بَدْءٌ. ___ [In grammar, as correlative of خَبَرٌ, *An inchoative.*]

بدر

1 **بدر** , aor. ـُ , inf. n. بَدْر, *It* (the moon) *became full.* (Msb.) ___ *He* (a boy) *became full-grown and round;* implying comparison to the full moon. (TA.) ___ *It* (fruit) *attained to maturity.* (TA, from a trad.) [See also 4.] ___ *It rose like the full moon.* (Er Rághib.) See also 3, in six places. ___ بدرت بوادر الخيل: and بدرت منه بوادر غضب: see بدرت ___. بادرة الإبل *She* (a camel) *brought forth at an earlier period of the year than the other camels.* (TA.) [See بَدْرِيَّة, voce خرجت أَبْدُر ___.] بَدْرِىٌّ *I went forth to make water.* (A.)

3 **بادره** , inf. n. مُبَادَرَة and بِدَار; and ابتدره ; *He hastened,* or *made haste,* or *strove to be first* or *beforehand, in doing* [or *attaining* or *obtaining*] *it;* (M, K, TA, TK;) namely, a thing: (M:) and بدر غيره إليه, (M, K,) aor. ـُ ; and بادره اليه; (M;) *He hastened with another,* or *vied* or *strove with him in hastening, to it* [or *to do* or *attain* or *obtain it*]: syn. عاجله, (M, K, TA,) and أَسْرَعَ إليه. (TA.) بادر [as well as بدر and ابتدر] denotes mutual effort only when it is immediately trans.: when it is trans. by means of إلى [or ب (the former in the TA written by mistake على], there is nothing to show that it denotes this. (MF.) [But it is often immediately trans. without its denoting such effort.] One says, بادره *He hastened to do it* [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and بادربه signifies *the same;* or *he hastened with it:* and the former signifies also *he betook himself early to him* or *it:*] and بادر إليه *he hastened to it;* (S, A;) as also بدر اليه, (S, Mgh, Msb,) aor. ـُ , (S,) inf. n. بُدُور: (S, Msb:) or, accord. to Zj, agreeably with its derivation, [see بَدْر,] *he employed the fulness of his power,* or *force, to hasten* [*to it*]: (TA:) and بدره الأَمْر, and بدر إليه, (aor. ـُ , inf. n. بَدْر, TA, [or بُدُور, as above,]) *the thing,* or *event, came to him,* or *happened to him, hastily, quickly,* or *speedily;* and, *beforehand* [or *before he expected it*]; syn. عجل, (M, K,) and سبق, (M,) or استبق: (K:) [and بدر منه قَوْل, and فِعْل, *a saying,* and *an action, proceeded from him hastily, without premeditation:* see بادرة.] It is said in a trad., بادروا بالْأَعْمال هرما [*Strive ye to be before decrepitude with good works;* i. e., *to perform them*

before decrepitude]. (El-Jámi' es- Sagheer.) And in another, بَادِرُوا الصُّبْحَ بِالْوِتْرِ [*Strive ye to be before daybreak with the prayers termed* وتر; i. e., *to perform them before daybreak*]. (Idem.) And in another, بَادِرُوا بِصَلَاةِ الْمَغْرِبِ قَبْلَ طُلُوعِ النَّجْمِ [*Hasten ye with*, or *to perform*, *the prayer of sunset before the rising of the star*]. (Idem.) You say also, فُلَانٌ يُبَادِرُ فِى أَكْلِ مَالِ الْيَتِيمِ [*Such a one hastens in consuming the property of the orphan* before the latter is of full age]. (A.) And بَادَرَ كِبَرَ الْيَتِيمِ [*He hastened to be before the orphan's attaining to full age in expending his property*]; said of a guardian; *i. q.* أَبْدَرَ فِي مَالِ الْيَتِيمِ: (K:) and thus, بِدَارًا أَنْ يَكْبَرُوا, in the Kur [iv. 5], means *hastening to be before their attaining to full age* in expending their property. (Bd, * Jel.) And بادره الغاية and إِلَى الغاية [*He strove with him in hastening*, or *strove to get before him*, *to the goal*]. (A.) And ابتدر الغاية and إِلَى الغاية [*He strove in hastening*, or *strove to get first*, *to the goal*]. (Ham p. 46.) And بادر بعضهم بعضًا إِلَى أَمْرٍ, and ابتدروا أَمْرًا, and تبادروه, *They vied*, or *strove*, *one with another*, *in hastening to a thing*, or *an affair*, *trying which of them would be first*. (T.)

4 **ابدر** *He had the full moon rising to him*, (S, M, K,) or *upon him:* (A:) a verb similar to أَقْمَرَ and أَشْرَقَ: (A:) or *he journeyed during a night of full moon*. (T, K.) *It* (an unripe date) *became red*. (TA.) [See also 1.] ابدر فى المال اليتيم: see 3.

6 **تبادروا** *They hastened together; vied*, or *strove*, *one with another*, *in hastening; made haste to be*, or *get*, *before one another; strove*, *one with another*, *to be first*, or *beforehand*. (S, TA.) You say, تبادروا إِلَى أَخْذِ السِّلَاحِ, (TA,) and ابتدروا السِّلَاحَ, (S, TA,) *They hastened together*, &c., *to take the weapons*. (S.) And تبادروا الباعَ [*They hastened together;* or *vied*, or *strove*, *one with another*, *in hastening; to attain power*, or *eminence*, or *nobility*] ; as also ابتدروه . (A.) nd تبادروا أَمْرًا: see 3, last sentence. ___ هٰذَا مَا يَتَبَادَرُ مِنْهُ [*This* meaning *is what appears from it* (namely, the phrase, or sentence,) *at first sight*]. (A phrase of frequent occurrence in the TA &c.)

8 **إِبْتَدَرَ** see 3, in four places; and see 6, in two places. ___ ابْتَدَرَتْ عَيْنَاىَ *My eyes flowed with tears*. (TA, from a trad.)

Q. Q. 1 بيدر *He heaped up* wheat. (K.)

بدر , (S, A, Msb, K, &c.,) originally an inf. n., (Msb,) The *full moon;* (M, A, Msb, K;) as also بادر ; (L, K;) the *moon in its fourteenth night:* (S:) or the latter signifies [simply] the *moon:* (IAar, T:) the moon in its fourteenth night is called بدر because it hastens to rise before the sun sets; (S, M;) and to set before the sun rises: (TA:) or because of its fulness; (S, TA;) as being likened to a بدرة: or, as Er-Rághib thinks to be most probable, it is itself a primitive word: (TA:) pl. بدور. (M, A.) Hence, لَيلة البدر [*The night of the full moon;* which is] *the fourteenth night* [*of the lunar month*]. (S.) ___ *A lord, master,* or *chief,* (M, K,) of a people: so called as being likened to the full moon. (M.) ___ Applied to a boy, (Zj, M, K,) *Full of youthful vigour and of flesh:* (Zj:) or *full,* or *plump:* (M:) or *i. q.* مبادر [*precocious*]. (T, K.) [In this sense, an epithet; and so its fem. بدرة (q. v.), applied to an eye.] ___ *A cover;* or *a dish* or *plate;* syn. طَبَق: (Ibn-Wahb, K:) because resembling the full moon, being round: so Az thinks. (TA.) ___ See also بدرة, in two places.

بدرة , applied to an eye (عين), *Quick-sighted;* or *that sees before others:* (As, T, S, K, TA:) or *that sees before* [*the eyes of*] *other horses;* applied to a horse's eye: (IAar, T, M:) or *sharp-sighted:* or *round and large:* (M:) or *full like the full moon:* (S, K:) but the correct meaning is [said to be] that [mentioned above as] given by IAar: (M:) or, accord. to IAar, *full; not defective.* (T.) Also, (S, M, K,) and بدر , (K,) The *skin of a lamb* or *kid* (S, M, K) *when it has been weaned,* (AZ, S, M,) *used for milk:* for [when it is killed] while it continues sucking, its skin, if used for milk, is called شَكْوة; and for clarified

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butter, عُكّة: when it has been weaned, its skin for milk is called بدرة; and for clarified butter, مسأَد: and when it is in its second year, its skin for milk is called وطْب; and for clarified butter, نحْى: (AZ, S:) pl. (of the former, M) بدر and بدور: (M, K:) the former said by El-Fárisee to be the only instance of the kind except هضب pl. of هضبة, and بضع pl. of بضعة [or this may be pl. of بضعة]. (M. [But the assertion of El-Fárisee is incorrect (see حيضة), unless it be meant to apply only to sound words; and in this case, at least one addition

should be made, namely قِصَعٌ pl. of قِصْعَةٌ.]) ___ Hence, (M,) the former word, (S, M, A, K, &c.,) and ↓ the latter also, (K,) The *sum of ten thousand dirhems:* (S, A:) or *a purse containing a thousand,* (T, M, K,) or *ten thousand, dirhems,* (T, M, * A, K,) or *seven thousand deenárs:* (K:) pl. بُدُورٌ, (TA,) and pl. of pauc. بِدَرَاتٌ. (T.)

اسْتَبَقْنَا البَدَرَى *We strove to outrun one another, vying, one with another, in haste.* (M, K.)

بَدْرِىٌّ Rain *that is before* (قَبْلَ), or *a little before* (قُبَيْلَ), or *in the first part of* (قُبُلَ), *winter.* (K, accord. to different copies: the second reading is that followed in the TA.) ___ بَدْرِيَّةٌ A she-camel *whose mother has brought her forth at an earlier period of the year than that when the others brought forth, and therefore more abundant in milk than others, and of a more generous quality.* (M.) ___ And the former, A *fat* young camel weaned from its mother. (K.)

بَدَارِىٌّ A lamb *brought forth a little before winter.* (TA.)

بادر : see بَدْرٌ.

بيدر a word of the dial. of El-'Iráḳ, (A 'Obeyd in art. ربد in the TA,) *A place in which wheat,* (S, Mgh, K,) or *grain,* (Msb,) *is trodden out.* (S, Mgh, Msb, K.) ___ It may also mean, tropically, The *wheat and straw therein:* (Mgh:) or rather, as Az says, on the authority of IAar, it signifies [also] (Mgh) *reaped grain collected together;* or *wheat collected together in the place in which it is trodden out;* syn. كُدْسٌ, (M, Mgh, K,) and عَرَمَةٌ: (Mgh:) Kr restricts it to wheat. (M.) ___ Accord. to the Towsheeh, it is [*A place] for [drying] dates.* (TA in art. جرن.)

بَادِرَةٌ *Hastiness of temper; passionateness:* (S:) or *a hasty saying,* or *action, that suddenly proceeds* (يَبْدُرُ, in the CK يَبْدُو,) *from one in anger:* (M, A, * Mgh, * Msb, * K:) and *a slip; a mistake; an error;* (S, Msb;) *on an occasion of one's being angry:* (S:) or *a bad, an abominable,* or *a foul, word* or *saying:* and *a quick fit of anger:* (IAar, T:) pl. بَوَادِرُ, (S, A.) You say, أَخْشَى عَلَيْكَ بَادِرَتَهُ *I fear for thee his hastiness of temper,* or

passionateness: (S:) or *what may hastily proceed from him in his anger.* (A.) And بَدَرَتْ مِنْهُ بَوَادِرُ غَضَبٍ *Slips, mistakes,* or *errors, on an occasion of his being angry, hastily proceeded from him.* (S.) And بَادِرَةُ الشَّرِّ signifies *What hastily,* or *suddenly, befalls one, of evil,* or *mischief.* (M.) ___ *An intuitive knowledge, notion,* or *idea;* or *a faculty of judging rightly at the first of an unexpected occurrence;* or *a faculty of extemporizing;* syn. بَدِيهَةٌ. (S, K.) You say, فُلَانٌ حَسَنُ البَادِرَةِ *Such a one has a good intuitive knowledge,* &c. (TA.) ___ The *point* of a sword. (M, K.) ___ The *extremity* of an arrow, *next the head.* (A.) ___ The *head* of a plant; (M;) the *first part* thereof *from which the earth cleaves asunder.* (M, K. *) ___ The *first that appears* of the [plant called] حَنَّآء. (M.) ___ The *leaves of the [herb called]* حُوَّآءَة. (K.) ___ The *best, and freshest in growth, of the [plant called]* وَرْس. (M, K. *) ___ Also, (M, K,) or بَوَادِرُ, (S, A,) which is the pl., (K,) of a man &c., (S, M,) The *portion of flesh,* (S, M, K,) or the *portions thereof,* (A,) *between the shoulder-joint and the neck,* (S, M, K,) or *between the necks and the shoulderjoints:* (A:) or the former, (K,) or its dual, (M,) of a man, the *two portions of flesh that are above the* رُغْثَاوَانِ *and below the* ثَنْدُوَة: (M, K:) or the dual, [relating to a camel, signifies] the *two sides of the* كَرْكَرَة [or *callous lump on the breast*]: or *two veins on either side thereof.* (M.) ___ بَدَرَتْ بَوَادِرُ الخَيْلِ *The first,* or *fore parts,* (أَوَائِل,) *of the horses appeared* [or *suddenly came in view*]. (Msb.)

بَدْرَةٌ مُبَدَّرَةٌ [*A sum such as is termed* بدرة *aggregated, made up,* or *completed*]: the latter word is a corroborative; like the latter in قَنَاطِيرُ مُقَنْطَرَةٌ, (Ksh and Bd in iii. 12,) and in أَلْفٌ مُؤَلَّفَةٌ. (Ksh ibid.)

مُبَادِرٌ applied to a boy: see بَدْرٌ.

بدع

1 **بَدُعَ** : see 4, in two places. بَدُعَ, aor. ـُ , inf. n. بَدَاعَةٌ and بُدُوعٌ, *He became superlative in his kind;* or *it became so in its kind;* (Ks, K;) in good or in evil. (Ks.) بَدِعَ, aor. ـَ , *He was,* or *became, fat.* (As, K.)

2 **بَدَّعَهُ** , (S, K,) inf. n. تَبْدِيعٌ, (K,) *He attributed to him, imputed to him, charged him with,* or *accused him of, innovation,* or *what is termed* بِدْعَة; expl. by نَسَبَهُ إِلَى البِدْعَة [which means نَسَبَ إِلَيْهِ البِدْعَة]. (S, K.)

4 **أَبْدَعَهُ** *He originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be* or *exist,* or *brought it into existence, newly, for the first time, it not having been* or *existed before, and not after the similitude of anything pre-existing;* syn. اخْتَرَعَهُ لَا عَلَى مِثَالٍ, (S,) and اسْتَخْرَجَهُ, and أَحْدَثَهُ, (Msb,) and أَبْدَأَهُ; (K, TA; but in both without the pronoun;) as also ابتدعه ; (Msb;) syn. ابْتَدَأَهُ, and أَحْدَثَهُ, (Mgh,) and أَنْشَأَهُ, (K,) and بَدَأَهُ; (TA;) and so بَدَعَهُ , aor. ـَ , (K, TA,) inf. n. بَدْعٌ; (TA;) but أَبْدَعَ is more commonly used than بَدَعَ. (TA.) You say, ابدع ٱللّٰهُ الخَلْقَ *God created the creation, not after any similitude.* (Msb.) And in the Kur [lvii. 27], we find, وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا *And monkery which they originated,* or *innovated.* (TA.) And you say, بَدَعَ الرَّكِيَّةَ, (IDrd, K,) inf. n. بَدْعٌ, (IDrd,) *He produced,* or *fetched out, by his labour in digging, the water of the well;* (IDrd, K;) and *originated it;* or *made it to be for the first time, it not having been before.* (IDrd.) And ابدع الرَّجُلُ *The man introduced an innovation,* or *what is termed a* بِدْعَة; [the object being understood;] as also ابتدع . (TA.) And ابدع الشَّاعِرُ *The poet produced a new saying,* or *new poetry, not after the similitude of anything preceding.* (S, * K, * TA.) ___ ابدعت الرَّاحِلَةُ, (S, K,) or الرِّكَابُ, (Ks, Mgh,) *The ridden camel,* or *travelling camel, became fatigued,* or *jaded, and broke down,* or *perished;* (Ks, S, Mgh, K;) *as though doing a new thing:* (Ks, Mgh:) or the former phrase, (K,) followed by بِهِ, (TA,) *she limped [with him], halted,* or *was slightly lame:* (K, TA:) or *she lay*

down upon her breast in the road, by reason of emaciation or disease: or *she ceased from going on, by reason of fatigue, or of limping, or halting, or slight lameness; as though she did a new and unaccustomed thing:* (TA:) or ابداع is not without limping, or halting, or slight lameness, (K, TA,) accord. to certain of the Arabs of the desert; but, says AO, this is not at variance with the explanations given. (TA.) And أُبْدِعَ بِالرَّجُلِ *The man's camel which he rode became fatigued,* or *jaded:* (S:) or أُبْدِعَ بِفُلَانٍ (Mgh, K) *such a one's camel which he rode ceased from going on, by reason of fatigue or lameness:* (Mgh:) or *broke down,* or *perished,* (K, TA,) or *became fatigued,* or *jaded,* (TA,) *and he became unable to prosecute his journey;* (K, TA;) and *his beast became so fatigued that it was left to remain where it was;* or *stood still with him.* (TA.) [See also أُعْبِدَ بِهِ.] It is said in a proverb, إِذَا طَلَبْتَ الْبَاطِلَ أُبْدِعَ بِكَ [*When thou seekest what is vain,* or *false, thou wilt be prevented from attaining thine object*]. (TA.) ___ أَبْدَعَ فُلَانٌ بِفُلَانٍ *Such a one prevented such a one from attaining his wish,* (قَطَعَ بِهِ,) *and abstained from aiding,* or *assisting, him, and did not undertake the accomplishment of his want,* (Lh, K, TA,) *and was not [at hand] when he thought he would be.* (TA.) ___ أَبْدَعَتْ حُجَّتُهُ *His argument,* or *plea,* or *the like, was,* or *became, vain,* or *false,* or *ineffectual:* (Aboo-Sa'eed, K:) or *was,* or *became, weak.* (A, TA.) And أُبْدِعَتْ حُجَّتُهُ *His argument,* or *plea,* &c., *was rendered vain,* or *ineffectual.* (Aboo-Sa'eed, K, * TA.) أَبْدَعَ بِرُّهُ بِشُكْرِى وَفَضْلُهُ وَإِيجَابُهُ بِوَصْفِى [*His kindness has crippled my power of thanking, and his bounty, and the obligation which he has imposed, my power of description*]: so in the L; but in the O and K, قَصْدُهُ [*his intention*] is put in the place of فضله; and in the K, وايجابه is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) ابدع بِالْحَجِّ, and بِالسَّفَرِ, *He determined,*

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resolved, or *decided, upon pilgrimage,* and *upon journeying.* (TA.) ___ ابدع يَمِينًا *He rendered an both binding,* or *obligatory.* (IAar.) ابدعوا بِهِ *They beat him,* or *struck him.* (TA.)

5 تبدّع *He turned innovator.* (O, K.) Ru-beh says,

* أَنْ كُنْتَ لله التَّقِىَّ الأَطْوَعَا *
* فَلَيْسَ وَجْهَ الحَقِّ أَنْ تَبَدَّعَا *

[*If thou be, towards God, the pious, the very obedient, it is not the right way that thou shouldst turn innovator*]. (TA.)

8 إبتدع see 4, in three places.

10 استبدعهُ *He reckoned it* بَدِيع [i. e. *new, wonderful, unknown before*]. (S, K.)

بِدْع *i. q.* بَدِيع, q. v., and مُبْتَدَع; (S;) [but generally used as an epithet in which the quality of a subst. is predominant; signifying] *A novelty;* or *thing existing for the first time:* (K:) and *i. q.* بَدِيع and مُبْتَدِع, *a first doer;* as though meaning *one who has none among his fellows to share,* or *participate, with him* in a thing, or an affair: (Msb:) pl. أَبْدَاع. (Akh, S.) You say, فُلَانٌ بِدْعٌ فِى هٰذا الأَمْرِ, (S, Msb,) i. e. بَدِيع, (S,) meaning *Such a one is the first doer in this affair; the first who has done it.* (Msb.) And hence the saying in the Kur [xlvi. 8], قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ (S, Msb, TA) *Say thou, I am not the first who has been sent of the apostles:* (Msb, TA:) or the meaning is, *I am not an innovator among the apostles;* inviting you to that to which they do not invite you; or able to do that which they were not able to do: and accord. to one reading, it is بَدَعًا; as being [a sing. epithet] like قَيِّم; or for ذَا بَدَعٍ [in which the latter word is pl. of بِدْعَة]. (Bd.) ___ Applied to a man, (TA,) *Superlative* (Ks, K) *in his kind* (Ks) in anything; (K;) in good and in evil; (Ks;) or in knowledge, or courage, or nobility: (K:) fem. with ة: pl. of the mase. أَبْدَاع [a pl. of pauc., which is also, as is said in the L, applied to women,] and بُدُع [a pl. of mult.]; and pl. of the fem. بِدَع. (K.) ↓ A man *liberal in disposition;* syn. غَمْر. (IAar, K.) ___ A *full* body. (K.)

بَدَع : see بِدْع. ___ It is also pl. of بِدْعَة, [both as a subst. and] as fem. of بِدْع. (K.)

بِدْعَة *An innovation; a novelty; anything originated, invented,* or *innovated; anything made, done,*

produced, caused to be or *exist*, or *brought into existence, newly, for the first time, it not having been* or *existed before, and not after the similitude of anything pre-existing:* (ISK:) *a dissentient state* or *condition:* (Msb:) a subst. from ابتداع, like رفعة from ارتفاع, (Mgh, Msb,) and خلفة from اختلاف: (Mgh:) subsequently and generally applied to *an addition*, or *an impairment, in religion:* (Mgh, Msb:) or *a novelty*, or *an innovation, in religion, after the completion [thereof]*: (S, K:) or *an opinion declining*, or *swerving, from the right way,* and *an action, innovated after [the time of] the Prophet:* (Lth, K:) or *an action at variance with the Sunneh:* (KT:) [generally *a heretical innovation;* or *a new heresy:* but] there is a بدعة not disapproved, termed بدعة مباحة [*an allowed*, or *allowable, innovation*]; which is that whereof the goodness is attested by some principle in the law, or which is required to prevent some cause of evil; such as the Khaleefeh's seclusion of himself from the promiscuous classes of the people: (Msb:) there are two kinds of بدعة; namely بدعة هدى [*an innovation of a right kind*], and بدعة ضلال [*an innovation of an erroneous kind*]. (IAth.)

بديع *i. q.* بدع, which see in three places, (S, Msb,) and مبتدع ; [i. e. *Originated; invented; innovated; made, done, produced, caused to be* or *exist*, or *brought into existence, newly, for the first time, not having been* or *existed before, and not after the similitude of anything pre-existing;*] (S, Msb, K;) *new; wonderful; unknown before.* (TA.) You say, جئت بأمر بديع *Thou hast done a new thing; a wonderful thing; a thing unknown before:* and أمر بادع signifies *the same as* أمر بديع. (TA.) And جآء با لبديع, (S,) or أتى بالبديع, (K,) said of a poet, (S, K,) *He produced a new saying*, or *new poetry, not after the similitude of anything preceding.* (TA.) And حبل بدشيع *A new rope:* (AHn:) or *a rope begun to be twisted, not being yet a rope, but undone, then spun, then twisted again.* (K.) And زمام بديع *A new nose-rein of a camel.* (TA.) And ركيّة بديع *A newly-dug well.* (TA.) [See also بدىء.] And بديع alone, *A skin for wine &c.:* (S:) or *a new skin for wine &c.:* (K:) and *a new skin for water or milk:* an epithet in which the quality of a subst. is predominant. (TA.) Hence the trad., إنّ تهامة كبديع

العسلِ حُلْوٌ أَوَّلُه حُلْوٌ آخِرُه [*Verily Tihámeh is like the skin*, or *new skin, of honey: the first part thereof is sweet: the last part thereof is sweet*]: (S, K *:) because honey does not change in flavour, whereas milk does change. (S.)

___ *Fat;* as an epithet: (As, K:) pl. بُدْعٌ. (K.) Also *i. q.* مُبْتَدِعٌ [*An originator, inventor,* or *innovator; one who makes, does, produces, causes to be* or *exist*, or *brings into existence, newly, for the first time, and not after the similitude of anything pre-existing*]: (S, K:) of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, like قَدِيرٌ in the sense of قَادِرٌ; from بَدَعَ. (TA.) [See also بِدْعٌ.] You say, اللّٰهُ بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ *God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing.* (Aboo-Is-hák, S. *) And hence البَدِيعُ is a name of God, meaning *The Originator of the creation, according to his own will, not after the similitude of anything pre-existing.* (TA.)

بَدِيعَةٌ [*A new,* and *an admirable,* or *a wonderful, thing;* and especially such in speech, or language, in poetry, and in answering, or replying: pl. بَدَائِعُ: see an ex. voce بَدِيهَةٌ.]

بَادِعٌ : see بَدِيعٌ.

مُبْتَدَعٌ : see بِدْعٌ and بَدِيعٌ, each in two places.

مُبْتَدِعٌ : see بِدْعٌ and بَدِيعٌ, each in two places.

بدل

1 **بَدَلَ** , inf. n. بَدَالٌ: see 2, in three places.

2 **تَبْدِيلٌ** properly signifies [The *changing*, or *altering*, a thing; or] the *changing*, or *altering*, *the form*, or *fashion*, or *semblance*, or *the quality*, or *condition*, [of a thing,] *to another form*, &c., *while the substance remains the same;* (Th, T, TA;) or the *changing* a thing *from its state*, or *condition;* (Ibn-'Arafeh, TA;) or the *changing* a thing *without substitution:* (S:) but the Arabs have used it also in the sense of إِبْدَالٌ , (Mbr, T, TA,) which signifies [the *changing* a thing *by substitution; exchanging* it; *replacing* it *with another thing;* or] the *removing*, or *displacing*, *the substance* [of a thing], *and introducing anew another substance.* (Th, T, TA.) You say, بَدَّلْتُهُ, inf. n. تَبْدِيلٌ, (M, * Msb, K,) meaning *I changed it*, or *altered it;* (M, K) or *I changed*, or *altered*, *the form*, or *fashion*, or *semblance*, or *the quality*, or *condition*, *of it;* (Msb;) as in the phrase, بَدَّلْتُ الخَاتَمَ بِالحَلْقَةِ [*I changed*, or *altered*, *the signet-ring into the simple ring*], said when one has melted the former and made of it a simple ring; (Fr, T, TA;) and بَدَّلَ ٱللّٰهُ السَّيِّئَاتِ حَسَنَاتٍ [*God changed the evil deeds into good deeds*]; the verb being doubly trans. by itself because it has the meaning of جَعَلَ and صَيَّرَ. (Msb. [But see what follows.]) أَبْدَلْتُهُ بِكَذَا, [in the S, أَبْدَلْتُ الشَّيْءَ بِغَيْرِهِ, without explanation,] inf. n. إِبْدَالٌ, [*I changed it by substituting for it such a thing*, or *exchanged it for such a thing*, or *replaced it with such a thing*,] is said when one has removed the first, and put the second in its place; (Msb;) as in the phrase, أَبْدَلْتُ الخَاتَمَ بِالحَلْقَةِ [*I changed the signet-ring by substituting for it the simple ring; exchanged the signet-ring for the simple ring;* or *replaced the signet-ring with the simple ring*]; said when one removes the one, and puts the other in its place: (Fr, T, TA:) and this verb is also made doubly trans. by itself, like بَدَّلْتُ, (Msb,) which is used in the sense of أَبْدَلْتُ [as shown above]; (Mbr, T, TA;) for instance, where it is said, [in the Kur lxvi. 5,] عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ [*May-be, his Lord, if he divorce you, will give him in exchange wives better than you*]; accord to one

reading, يُبَدِّلُهُ (Msb.) An ex. of the latter of these two verbs in the sense of the former is the saying in the Kur [xxv. 70], يُبَدِّلُ ٱللّٰهُ سَيِّآتِهِمْ حَسَنَاتٍ [*God will change their evil deeds by substituting for them good deeds*]; i. e. will cancel the evil deeds and put in their place good deeds: but in the saying in the Kur [iv. 59], كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا [*Whenever their skins are thoroughly burned, we will change the condition thereof to them into the condition of other skins*], the meaning is, that the first condition of their skins shall be restored;

so that the substance is one, but the condition is different. (Mbr, T, TA.) You say also, بَدَّلَهُ ٱللّٰهُ مِنَ الخَوْفِ أَمْنًا [*God gave him in exchange for fear,* or *in lieu of fear, security*]. (S.) [And بَدَّلَهُ بِهِ كَذَا *He gave him in exchange for it,* or *in lieu of it, such a thing:* see Kur xxxiv. 15. And بدّل مَكَانَهُ كَذَا *He gave in exchange for it,* or *in lieu of it, such a thing:* see Kur vii. 93 and xvi. 103.] بَدَّلَ حُسْنًا بَعْدَ سُوْءٍ, in the Kur [xxvii. 11], means *He hath done good [by way of exchange after evil*]; i. e., *repented;* (Jel;) or بَدَّلَ ذَنْبَهُ بِالتَّوْبَةِ [*hath exchanged his sin for repentance*]. (Bd.) تَبْدِيلٌ and إِبْدَالٌ both signify The act of *exchanging* [a thing for another thing]; or *making* [a thing] *to be a substitute* [for another thing]; (KL, PS;) and so does بَدَالٌ . (KL.) You say, بدّل الشَّيْءَ مِنَ الشَّيْءِ, (M, K, *) and ابدله مِنْهُ, i. e. اتَّخَذَهُ مِنْهُ بَدَلًا [here meaning *He exchanged the thing for the thing;* or, more literally, *he made the thing a substitute for the thing*]. (M, K. [In the text of the former of these, as given in the TT, instead of اتَّخَذَهُ, I find تَخَذَ (a dial. var. of اتَّخَذَ) without the affixed pronoun, which is meant to be understood or is omitted inadvertently by the transcriber: and here it should be observed, that the explanation which I have rendered as above admits of another meaning, namely, أَخَذَهُ مِنْهُ بَدَلًا he took it as a substitute for it: in the M, immediately before, أَخَذَهُ مِنْهُ بَدَلًا is given as the explanation of the phrases تبدّل الشَّيْءَ and بِالشَّيْءِ, and استبدله and به: see 10.]) You say also, بَدَلْتُ الثَّوْبَ بِغَيْرِهِ, aor. ـُ , [inf. n. بَدَالٌ, mentioned and explained above, *I exchanged the garment,* or *piece of cloth, for another;* or *made it to be a substitute for another;*] and اسْتَبْدَلْتُهُ بِغَيْرِهِ signifies the same. (Msb. [But the latter phrase has more frequently another meaning, explained below: see 10.]) [ابدله in the phrases ابدله

كَذَا as meaning *He changed it into*, or *substituted for it, such a thing*, and ابدلهُ مِنْ كَذَا as meaning *he changed it from*, or *substituted it for, such a thing*, is more common than بدّله, which is used in the same sense; as بَدَلَهُ is also; for] AO applies the term مَبْدُولٌ [in lieu of the more common term مُبْدَلٌ] to a letter that is *changed* from another letter, as in مَدْهَتُهُ for مَدَحْتُهُ; and this shows that بَدَلْتُ is trans. [and signifies *I changed*, &c.]. (Az, TA.)

3 **مُبَادَلَةٌ** and تَبَادُلٌ signify the same, (S,) namely, The act of *exchanging with another* or *others*. (PS.) You say, بادلهُ, inf. n. مُبَادَلَةٌ and بِدَالٌ [in the CK erroneously written with fet-h to the ب], *He exchanged*, or *made an exchange, with him;* or] *he gave him the like of that which he took*, or *received, from him;* (IDrd, * M, K;) for instance, a garment, or piece of cloth, in the place of another; (Lth, T, Msb, * in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And تَبَادَلَا *They exchanged*, or *made an exchange, each with the other;* or *each gave to the other the like of that which he took*, or *received, from him*. (TA.) نُبَادِلُهْ, ending a verse of El-Kulákh, means *for whom we would take a substitute:* El-Marzookee says, it is for نُبَادِلُ بِهِ النَّاسَ [*for whom we would make an exchange with the people*]; the preposition being suppressed. (Ham p. 465.)

4 **ابدلهُ** , inf. n. إِبْدَالٌ: see 2, in five places.

5 **تبدّل** *It* (a thing, M) *became changed*, or *altered*. (M, K.) ___ In the saying of the rájiz,

* **فَبُدِّلَتْ وَالدَّهْرُ ذُو تَبَدُّلِ** *

the meaning is, ذو تَبْدِيلٍ [i. e. the meaning of the whole is, *And*, or *but, she was changed*, or *altered; for time has the property of changing*, or *altering*]. (M.) See also 10, in three places.

6 **تَبَادَلَ** see 3, in two places.

10 **استبدل الشَّىْءَ** , and تبدّلهُ and به, (M, K, *) *He took a substitute*, or *a thing in exchange, for the thing*. (M.) You say, استبدل الشَّىْءَ بغيرهِ, and تبدّلهُ بِهِ, *He took the thing [as a substitute*, or *in exchange, for another;* or] *in*

the place of another. (S.) And استبدل ثَوْبًا مَكَانَ ثَوْبٍ [*He took a garment*, or *piece of cloth, in the place*, or *in lieu, of a garment*, &c.]; and أَخًا مَكَانَ أَخٍ [*a brother in the place*, or *in lieu, of a brother*]. (Lth, T.) It is said in the Kur [ii. 58], أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَى بِٱلَّذِى هُوَ خَيْرٌ *Will ye take in exchange that which is worse for that which is better?* (Jel. [See also other exs. in the Kur ix. 39 and xlvii. last verse.]) And مَنْ يَتَبَدَّلِ الكُفْرَ بِالْإِيمَانِ [*Whoso adopteth infidelity in lieu of faith*]. (Kur ii. 102. [See also other exs. in the Kur iv. 2 and xxxiii. 52.]) ___ See also 2, last sentence but one.

بِدْلٌ : see the next paragraph, in four places.

بَدَلٌ and بِدْلٌ , (Fr, T, S, M, Msb, K,) like مَثَلٌ and مِثْلٌ, and شَبَهٌ and شِبْهٌ, (Fr, T, S,) and نَكَلٌ and نِكْلٌ, the only other instances of the kind, i. e. of words of both these measures, that have been heard, accord. to AO, (S, TA, [but in one copy of the S, I find A'Obeyd,]) and بَدِيلٌ (S, M, Mgh, Msb, K,) all signify the same; (S, M, Msb, K;) namely, *A substitute; a thing given*, or *received*, or *put*, or *done, instead* of, *in place* of, *in lieu* of, or *in exchange* for, another thing; *a compensation;* syn. خَلَفٌ, (M, K,) and عِوَضٌ: (Kull:) بَدَلُ الشَّىْءِ [and البَدَلُ مِنَ الشَّىْءِ] and بَدِيلُهُ meaning الخَلَفُ مِنْهُ [*the substitute for the thing;* &c.]; (M, K;) i. e., another thing: (S:) pl. أَبْدَالٌ, (IDrd, Msb, K,) which, as pl. of بَدِيلٌ , has few parallels. (IDrd, TA.) Sb says, [making a distinction between بَدَلٌ and بَدِيلٌ ,] you say, إِنَّ بَدَلَكَ زَيْدٌ, i. e. *Verily Zeyd is in thy place:* but if you put بَدَلٌ in the place of بَدِيلٌ, you say, إِنَّ بَدِيلَكَ زَيْدٌ, i. e. إِنَّ بَدَلَكَ زَيْدٌ [*Verily thy substitute is Zeyd*]: and a man says to another, Go thou with such a one; and he replies, مَعِى رَجُلٌ بَدَلُهُ, i. e. *With me is a man who stands in his stead*, and is *in his place*, or who will stand &c. (M.) You say also, بَلْ كَذَا [and بَدَلًا مِنْ كَذَا], meaning *Instead of, in the place of, in lieu of,* or *in exchange for, such a thing.* (Kull.) [And بَدَلَ أَنْ تَفْعَلَ كَذَا *Instead of thy doing thus.*] ___ الأَبْدَالُ (IDrd, S, M, K, &c.) and البُدَلَآءُ (TA) [*The Substitutes*, or *Lieutenants;] certain righteous persons, of whom the world is never destitute; when one dies, God substituting another in his place: (S:) certain persons by means of whom God rules the earth;* (M, K;) *consisting of seventy men,* (IDrd, M, K,) *according to their assertion,*

of whom the earth is never destitute; (IDrd, TA;) *forty of whom are in Syria, and thirty in the other countries;* (IDrd, M, K;) *none of them dying without another's supplying his place,* (M, K,) *from the rest of mankind;* (K;) *and therefore they are named* ابدال: (M:) accord. to Abu-lBakà, as stated by El-Munáwee, it seems that they meant [by this appellation] *the substitutes and successors of the prophets;* and accord. to some, they were *seven, neither more nor fewer, by means of whom God takes care of the seven climates; one being successor of Abraham (ElKhaleel), and to him pertains the first climate; the second, of Moses (El-Keleem); the third, of Aaron; the fourth, of Idrees; the fifth, of Joseph; the sixth, of Jesus; and the seventh, of Adam:* (TA: [in which is also mentioned a treatise denying their existence, and disapproving of the assertion that by means of them God takes care of the earth:]) the sing. is بَدَلٌ and بِدْلٌ , (T,) or بَدِيلٌ . (IDrd, S.) ___ حُرُوفُ البَدَلِ (M, K) *The letters of substitution; those which are substituted for other letters; not those which are substituted in consequence of idghám.* (M.) [The letters included under this appellation differ accord. to different authors: see De Sacy's Gram. Ar. 2nd ed. i. 33.] ___ بِدْلٌ (Kr, M, K) and بَدَلٌ (M, K,) applied to a man, also signify *Generous,* and *noble:* (Kr, * M, K:) and used in these senses, [says ISd,] they are, in my opinion, not devoid of implication of the meaning of a substitute: (M:) the pl. is أَبْدَالٌ (M, K.)

بَدِيلٌ : see بَدَلٌ, in six places

بَدَّالٌ *A seller of eatables* (A Heyth, T, K) *of every kind:* thus he is called by the Arabs; (A Heyth, T;) because he changes one sale for another; selling one thing to-day and another to-morrow: (AHát, TA:) the vulgar say, بَقَّالٌ. (A Heyth, T, K.) ___ Also *One who has no more property than is sufficient for his purchasing one thing, and who, when he sells this, buys another thing in exchange for it.* (TA in art. جدل.) [Hence,] هٰذَا رَأْىُ الجَدَّالِينَ والبَدَّالِينَ is a phrase used as meaning *This is flimsy opinion.* (TA in the present art. and in art. جدل, [but in the latter without the و,] on the authority of AHeyth.)

مُبْدَلٌ : see 2.

مَبْدَلٌ : see 2.

بدن

1 **بَدُنَ** , (T, S, M, Mgh, Msb, K,) aor. ـُ ; (T, S;) and بَدَنَ, aor. ـُ ; (T, S, M, Msb, K;) inf. n.

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بَدَانَةٌ (T, S, M, &c.,) of the former, (ISk, T, S, &c.,) and بُدْنٌ, (T, S, M, K,) also of the former, (ISk, T,) or of the latter, (S,) and بَدْنٌ, (M, K,) accord. to AZ, (T,) and بَدَانٌ, (M, K,) or بُدُونٌ is the inf. n. of the latter verb; (Msb;) said of a man, (ISk, T, S,) and of a camel; (Msb;) and بَدُنَتْ and بَدَنَتْ, said of a woman, (AZ, T, M, K,) and of a بَدَنَةٌ, q. v.; (Zj, T, &c.;) *He*, and *she, was*, or *became, big, bulky, big-bodied*, or *corpulent;* (ISk, T, S, M, Mgh, Msb, K;) *abounding in flesh;* (T;) *fat:* (Zj, T, M:) or the former verb has this last signification, that of fatness; and the latter verb is syn. with بَدَّنَ q. v. (Ham p. 158.) [See also بُدْنٌ, below.]

2 **بدّن** , inf. n. تَبْدِينٌ, *He* (a man, T, S, M) *was*, or *became, aged*, (T, S, M, Mgh, Msb, K,) *and weak:* (M, K:) or *he was, or became, heavy by reason of age;* as also ↓بَدَنَ. (Ham p. 158.) *He clad* a man *with a* بَدَنٌ, i. e. a دِرْعٌ [or *coat of mail*]. (K,* TA.)

بُدْنٌ [properly an inf. n.; see 1:] *Fatness and compactness;* as also بُدُنٌ . (S.) ___ And *Fat;* i. e. the *substance termed* شَحْمٌ. (M, TA.) It is also a pl. of بَدَنَةٌ: (T, S, &c.:) ___ and of بَادِنٌ. (M, TA.)

بَدَنٌ The *body, without the head and arms and legs;* (M, Msb, K;) so says Az: (Msb:) or the *body without the arms and legs:* (Mgh:) or [the *part*] *from the shoulder-joint to the posteriors* [*inclusive*]: (TA [as from the Mgh, in my copy of which it is not found]:) or the جَسَدٌ [generally meaning the *body together with the members*] of a man; (S;) often applied. to the *whole of the* جَسَدٌ; (Az, TA;) and in the Kur x. 92 it is said to mean the *body without soul:* (S:) pl. أَبْدَانٌ; (M, Msb;) whence the phrase, mentioned by Lh, إِنَّهَا لَحَسَنَةُ الأَبْدَانِ [meaning *Verily she is beautiful in respect of*

the body], as though the term بَدَنٌ were applied to every portion of her. (M.) شَرِكَةُ الأَبْدَانِ is originally شَرِكَةٌ بِالأَبْدَانِ, meaning *Copartnership in bodily labours for the acquirement of gains.* (Msb.) ___ And hence, The *part* of a shirt, (Mgh, Msb,) and of a [garment of the kind called] جُبَّة, (Mgh,) *that lies against the back and the belly,* [i. e. the *body* thereof,] *without the sleeves and the* دَخَارِيص [or *gores with which it is widened*]: (Mgh, Msb:) pl. as above. (Msb.) ___ Also *A short* دِرْع [or *coat of mail*], (S, M, K,) *of the measure of the body:* (M:) or it is [*a coat of mail*] *like a* دِرْع, *except that it is short, only such as covers the body, with short sleeves:* (T:) or, as some say, *any* دِرْع: (M:) and so it is said to mean in the Kur x. 92 by IAar (T) and by Th; (M;) but Akh says that this assertion is of no account: (S:) pl. as above. (M, K.) ___ And *A small* [*garment of the kind called*] جُبَّة; as being likened to a coat of mail. (TA.) ___ Accord. to Kr, (M,) *A limb,* or *member:* or, specially, the *limbs,* or *members, of a slaughtered camel:* (M, K: [in the latter of which, the former of these two explanations is improperly connected with the first in this paragraph by the conjunction او:]) to these he specially applies it in one instance: pl. as above. (M.) ___ Also *An old,* or *aged, man:* (K:) or so رَجُلٌ بَدَنٌ. (T, S, M.) [In like manner, بَادِنٌ and بَدَنٌ are said by Golius, as on the authority of the S, to signify *annosus et senior,* applied to a man, and also to a woman; but this explanation is wrong; and the latter word I do not find in any lexicon.] ___ And *An old mountain-goat:* (M, K:) or so وَعِلٌ بَدَنٌ: (S:) [in the present day, بَدَن is applied to the *wild goat of the Arabian and Egyptian deserts and mountains;* the *capra jaela* of Hamilton Smith; called by some an *ibex;* as is also تَيْتَل, properly ثَيْتَل:] pl. [of pauc.] أَبْدُنٌ (M, K [in the CK, erroneously, أَبْدَنٌ]) and [of mult.] بُدُونٌ, which is extr. [with respect to rule], on the authority of IAar. (M, TA.) The rájiz says, describing a bitch (S, M) and a mountain-goat, (M, TA,)

قَدْ قُلْتُ لَمَّا بَدَتِ العُقَابُ *	*
وَضَمَّهَا وَالبَدَنَ الحِقَابُ *	*
جِدِّى لِكُلِّ عَامِلٍ ثَوَابُ *	*
اَلرَّأْسُ وَالأَكْرُعُ وَالإِهَابُ *	*

(S, * M, * TA,) [*I had said, when El-' Ikáb appeared, and El-Hikáb comprised her and the old mountain-*

goat, Exert thyself: for every worker there is *a recompense: the head and the shanks and the hide* shall be thine]: العقاب is the name of a bitch, and الحقاب is a certain mountain: he says, Catch thou this goat, and I will make thy recompense to be the head and the shanks and the hide. (TA.) [Hence Golius has been led to mistake الحَقَاب for a signification of البَدَن.] ___ The *lineage*, or *parentage*, of a man, *and* his *grounds of pretension to respect* or *honour.* (M, K.)

بَدْن : see بَدَن

بُدْن : see بُدُن. It is also a pl. of بَدَنة. (M, K, &c.)

بَدَنة *A she-camel*, (T, S, M, Mgh, Msb, K,) and *a male camel*, (T, M, Mgh, K,) and *a cow*, (T, S, M, Mgh, * Msb, K,) and *a bull*, (M, K,) accord. to some, (Msb,) or properly the first of these, (Mgh, Msb,) and the second, (Mgh,) but made by the Sunneh to apply to a cow also, (Mgh, * Msb,) *that is slaughtered at Mekkeh*, (S,) or that is, (M, K,) or may be, (T,) *brought thither for sacrifice;* (T, M, K;) so called because they used to fatten them, (S,) or because of their greatness, or bulkiness: (T, Mgh, Msb:) not applied to a sheep or goat: (T, Msb, TA:) En-Nawawee erroneously cites the T as asserting that it is thus applied; misled, it is said, by an omission in his copy: (MF, TA:) pl. بَدَنات, (T, Mgh, Msb,) a pl. of pauc., (Mgh,) and بُدْن, (T, S, M, Msb,) or بُدُن, (Mgh, K,) or both, (M, Msb, TA,) the former being a contraction of the latter, which seems to be pl. of بَدِين: (Msb:) one should not use بَدَن as a pl. of بَدَنة; though they used to say خَشَب and أَجَم &c. (M, TA.)

بَدَنِىٌّ [*Of*, or *relating to, the* بَدَن, or *body; corporeal.* ___ See also بَادِن.]

بَدِين : see بَادِن, in four places.

بَادِن , applied to a man, *Big, bulky, big-bodied*, or *corpulent;* (ISk, T, S, M, Mgh, Msb, K;) as also بَدِين (Msb, K) and مُبَدَّن (M, K) [and بَدَنِىٌّ]: and *fat;* as also مُبَدَّن : (T, M:) or *heavy in body; heavy by reason of age:* and بَدِين signifies *fat:* (Ham p. 158:) بَادِن is likewise applied to a woman, (S, M, Msb, K,) as are also بَادِنة (M, Mgh, K) and بَدِين (S, K) and مُبَدَّنة : (T, M:) the pl. is بُدَّن (M, Msb, K) and بُدْن (M, TA) and بُدُن; (Msb, K;) the first of these being pl. of بَادِن, (M, Msb,) and so the second; (M;)

and the third being pl. of بَدِينٌ . (Msb.) See also بَدَنٌ.

مُبَدَّنٌ , and with ة: see بَادِنٌ, in three places.

مِبْدَانٌ *That becomes fat quickly, with little fodder* [or *food*]. (M, K.)

بده

1 **بَدَهَ** , (JK, S, Msb, K,) aor. ـَـِ , (S, Msb, K,) inf. n. بَدْهٌ, (JK, S, Msb,) *He*, or *it*, *came upon him*, or *happened to him*, *suddenly*, *unexpectedly*, or *without his being aware of it; surprised him*, or *took him unawares;* (JK, S Msb, K;) as also بَادَهَ , inf. n. مُبَادَهَةٌ: (JK, Msb:) the former verb has this signification said of an affair, or event. (S, K.) And بَدَهَ بِأَمْرٍ, (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies اِسْتَقْبَلَهُ بِهِ, (JK, T, S, K,) i. e. *He met him*, or *encountered him*, *with a thing*, or *an affair*, or *an action*, (TK,) *suddenly*, *unexpectedly*, or *without his being aware of it:* (T, TA:) or *he began with him by it*, or *with it;* syn. بَدَأَهُ بِهِ; (K;) the هـ being a substitute for the ا (TA:) and بَادَهَهُ بِهِ, (S,* K,) inf. n. مُبَادَهَةٌ and بَدَاهٌ, (K,) *he came upon him suddenly*, *unexpectedly*, or *without his being aware of it; surprised him*, or *took him unawares;* (S, K;) *with it*. (K.) ___ See also 2.

2 **بَدَّهَ** , inf. n. تَبْدِيهٌ, *He answered*, or *replied*, *quickly:* (IAar, TA:) and بَدَهَ *he answered*, or *replied*, or *he spoke*, *extempore; without premeditation*. (Har p. 64.)

3 **بَادَهَ** see 1, in two places.

6 **هُمْ يَتَبَادَهَانِ بِالشِّعْرِ** (S, TA) *They two dispute*, or *contend together* [*extemporaneously*, or *extemporizing*, *with verses* or *poetry*]. (TA.) ___ See also 8.

8 **اِبْتَدَهَ الخُطْبَةَ** (K, TA) *He extemporized the discourse*, or *sermon*, or *oration; spoke it*, or *composed it*, *extemporaneously*, *impromptu*, *without premeditation*. (TA.) And هُمْ يَتَبَادَهُونَ الخُطَبَ (K, TA) *They extemporize discourses*, &c.: here the measure تَفَاعُلٌ has not its proper quality [of denoting participation in the manner of contention, though it has in a phrase mentioned before]. (TA.)

بَدْهٌ and بُدْهٌ: see بُدَاهَةٌ.

عَلَى بَدِيَةٍ , and بَدِيًّا: see بَدِيهَةٌ

بَدَاهَةٌ : see بُدَاهَةٌ, in two places.

بُدَاهَةٌ (S, K) and بَدَاهَةٌ (Sgh, K) and بَدِيهَةٌ (JK, S, K) and بَدْهٌ and بُدْهٌ (K) substs. from بَدَهَهُ بِأَمْرٍ, (JK, S,) meaning The *first* of anything; and *an occurrence* thereof *by which one is taken unawares:* (K:) or the *first occurrence* of a thing, *that happens to one unexpectedly.* (M, in explanation of the first word, in art. بدأ.) ___ Also the first (S, TA) and ↓ second (JK) and ↓ third (TA) The *first part of the running* of a horse; (JK, S, TA;) opposed to عُلَالَةٌ, signifying [the remaining part of the running, or an afterrunning, or] a running after a running. (TA.) You say, هُوَ ذُو بَدِيهَةٍ وَعُلَالَةٍ, and بُدَاهَةٍ, [*He has a first running and an after-running*, differing, the one from the other]. (Az, TA.) And لَحِقَهُ فِى بُدَاهَةِ جَرْيِهِ [*He overtook him in the first part of his running*]. (Z, TA.) ISd thinks that in all these cases the ه is a substitute for ء. (TA.) [Hence,] غَمْرٌ البَدِيهَةِ [properly *Fleet in the first part of his running;* meaning] a man *who takes by surprise with large bounty.* (TA, in art. غمر.) ___ See also the next paragraph. in three places.

بَدِيهَةٌ : see بُدَاهَةٌ, in four places. You say, لَكَ البَدِيهَةُ, (K,) in which ISd thinks the ه to be a substitute for ء, (TA,) *It is for thee to begin;* (K;) and so لك البُدَاهَةُ , with ه substituted for ء. (M, Mbr, TA art. بدأ.) And أَجَابَ عَلَى البَدِيهَةِ (K) *He answered*, or *replied*, *on the first of his being taken unawares.* (TA.) [عَلَى بَدِيهٍ is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly,* or *unexpectedly;* and so بَدِيًّا by Golius, as on the authority of J, but I do not find it in the S in the present article.] And رَآهُ بَدِيهَةً, signifies *He saw him suddenly,* or *unexpectedly.* (TA.) And بَدِيهَةُ الرَّأْىِ, *Suddenly formed, unpremeditated, judgment* or *opinion.* (Msb.) ___ بَدِيهَةٌ and بُدَاهَةٌ both signify The

coming, of speech, without premeditation: and the *coming suddenly, unexpectedly,* or *unawares.* (KL.) ___ And ↓ the latter, [and more commonly the former,] *An intuitive knowledge, notion,* or *idea; such as that one is the half of two;* being, *with respect to knowledge, like* بَدِيعٌ *with respect to intellect:* (Kull:) [or] the former signifies the *faculty of judging rightly at the first of an unexpected occurrence:* [*intuition,* or *intuitive perception:*] accord. to ' Alee-Ibn-Dháfir El-Haddád, it signifies primarily اِرْتِجَالٌ فِى الكَلَامِ [i. e. the *faculty of extemporizing:* or *speaking,* or *composing, extemporaneously, impromptu, without premeditation*]: and predominantly, the *poetizing,* or *versifying, impromptu, without premeditation* or *consideration: except that* ارتجال *is quicker than* بديهة. (TA.) You say, هُوَ ذُو بَدِيهَةٍ (K) *He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And فُلَانٌ ذُو بَدِيهَةٍ حَسَنَةٍ *Such a one has a good faculty of extemporizing;* or *of uttering,* or *relating, things by means of the promptness of his intelligence.* (TA, in art. بدأ: see بَدِيَّةٌ.) And هٰذَا مَعْلُومٌ فِى بَدَائِهِ العُقُولِ [*This is known among the intuitive notions of intellects;* i. e., *intuitively*]. (K, * TA.) بَدَائِهُ seems to be pl. of بَدِيهَةٌ, as in the phrase, (TA,) لَهُ بَدَائِهُ, i. e. بَدَائِعُ [*He has new,* or *admirable, things that he utters*], (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the ه may be a substitute for the ع. (TA.)

بَدِيهِىٌّ [*Intuitive* knowledge;] *such that its origination does not rest upon speculation, and acquisition by study, whether it do,* or *do not, require some other thing, as conjecture or experience* &c.; (KT, Kull;) *so that it is* [*sometimes] syn. with* ضَرُورِىٌّ [and opposed to نَظَرِىٌّ]: and sometimes it means *such as does not require anything whatever after the intellect has directed itself; so that it is more particular than* ضَرُورِىٌّ: (KT:) *as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance.* (KT, Kull.) ___ [And hence,] *A mere simpleton* or *fool:* but this is post-classical. (TA.)

رَجُلٌ مُبَدِّهٌ (S) *A man possessing in a large degree the faculty of extemporizing,* or *of judging rightly at the first of an unexpected occurrence; firm,* or *steady, in speech* or *discourse,* or *whose tongue makes no slip in contentions, when he is taken unawares.* (Har p. 64.)

بدو

1 **بَدَا** , (T, S, M, &c.,) aor. يَبْدُو, (S, Msb,) inf. n. بُدُوٌّ (S, M, Msb, K) and بَدْوٌ and بَدَآءٌ (M, K) and بَدَآءَةٌ (K) and بَدًا, (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, بُدُوٌّ, a repetition, (TA,) or بُدُوْءٌ, (so in other copies of the K,) *It appeared; it became apparent, open, manifest, plain,* or *evident:* (T, S, M, Msb, K:) and تبدّى [signifies the same; or *he showed himself,* or *it showed itself;* (see an ex. in art. جيش, voce جَاشَ, last sentence;) or] *he,* or *it, came in sight,* or *within sight.* (KL.) ___ بَدَا لَهُ فِى الأَمْرِ, (T, M, Msb, K, and Har p. 665,) inf. n. بَدْوٌ (M, K) and بَدًا (M, and so in a copy of the K) and بَدَآءٌ, (T, M, and so in the CK,) or بَدَآءَةٌ and بَدَاةٌ; (as in some copies of the K;) or بَدَا لَهُ فِى الأَمْرِ بَدَآءٌ , (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) *An opinion presented itself,* or *occurred, to him,* or *arose in his mind,* syn. نَشَأَ, (S, K, and Har ubi suprà,) or *appeared to him,* (M,) [*respecting the affair,* or *case,*] *different from his first opinion, so that it turned him therefrom:* (Har ubi suprà:) or *there appeared to him, respecting the affair,* or *case, what did not appear at first:* (Msb:) accord. to Fr, بَدَا لِى بَدَآءٌ means *another opinion appeared to me:* accord. to Az, بَدَا لِى بَدًا means *my opinion changed from what it was.* (TA.) Esh-Shemmàkh says,

* لَعَلَّكَ وَ المَوْعُودُ حَقٌّ وَفَاؤُهُ *
* بَدَا لَكَ فِى تِلْكَ القَلُوصِ بَدَآءُ *

[*May-be* (*but it is right that the promise be fulfilled*) *an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel*]. (M, TA.) ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا ٱلْآيَاتِ لَيَسْجُنُنَّهُ, in the Kur [xii.35], means بَدَا لَهُمْ بَدَآءٌ وَقَالُوا لَيَسْجُنُنَّهُ, [i.e. *Then an opinion arose in their minds, after they had seen the signs* of his innocence, *and they said that they should certainly imprison him,*] because ليسجننّه, being a proposition, cannot be the agent: so says Sb. (M.) بَدَا للّهِ أَنْ يَقْتُلُوهُمْ, occurring in a trad., means *God determined that He*

would slay them: for, as IAth says, بَدَآءٌ signifies the *deeming to be right a thing that is known after its having been not known;* and this may not be attributed to God: but as is said by Suh, in the R, one may say, [of God,] بَدَا لَهُ أَنْ يَفْعَلَ كَذَا, [properly signifying *It occurred to him*, or *appeared to him, that he should do such a thing*,] as meaning *He desired to do such a thing;* [as also بَدَا لَهُ فِى فِعْلِ كَذَا;] and thus the phrase in the trad., here mentioned, has been explained. (TA.) [One says also, افْعَلْ كَذَا مَا بَدَا لَكَ *Do thou thus as long as it seems fit to thee:* see, a verse of El-Ahmar cited voce بَدَا القَوْمُ ___.] جَلَّ, (T, S, M, K,) inf. n. بَدْوٌ, (S,) or بَدَآءٌ; (M, K;) [the latter of which is said in the TA to be the right;] or بَدَا إِلَى البَادِيَةِ, inf. n. بَدَاوَةٌ and بَدَاوَةٌ; (Msb;) *The people, or company of men, went forth to the* بَادِيَة [*or desert*]: (M, Msb, K:) or, the former, *went forth to their* بَادِيَة: (S:) or *went forth from the region, or district, of towns or villages or of cultivated land, to the pasturingplaces in the deserts:* (T:) [ISd says,] بَدْوٌ may be used as meaning بَدَاوَةٌ, which is the *contr. of* حَضَارَةٌ: (M:) [J says,] بَدَاوَةٌ and بَدَاوَةٌ signify the *dwelling*, or *abiding, in the* بَادِيَة [or *desert*]; the *contr. of* حَضَارَةٌ: but Th says, I know not بَدَاوَةٌ, with fet-h, except on the authority of AZ alone: (S:) As says that بداوة and حضارة are with kesr to the ب and fet-h to the ح; but AZ says the reverse, i. e. with fet-h to the ب and kesr to the ح: (T:) both are also explained as signifying the *going forth to the* بَادِيَة: and some mention بُدَاوَةٌ, with damm; but this is not known: (TA:) تبدّى like wise signifies *he went forth from the constant sources of water to the places where herbage was to be sought* [*in the desert*]; (T;) or *he dwelt*, or *abode, in the* بَادِيَة. (S, K.) It is said in a trad., مَنْ بَدَا جَفَا, i. e. *He who abides in the desert becomes rude, rough, coarse*, or *uncivil, like the desert-Arabs.* (S.) And in another, كَانَ يَبْدُو إِلَى هٰذِهِ التِّلَاعِ [*He used to go forth to these water-courses in the desert*, or *these high grounds*, or *low grounds*, &c.]. (TA.) ___ [Hence,] بَدَا *He voided his excrement*, or *ordure;* (M, K;) as also ابدى (T, K) [and ابدأ]: because he who does so goes forth from the tents or houses into the open country. (T.) بَدَانِى بِكَذَا, aor. يَبْدُو, is like بَدَأَنِى [i. e. *He began with me by*

doing *such a thing*]. (M, TA.) بَدِيَت الأَرْضُ *The land produced*, or *abounded with*, بَدَاة, i. e. *truffles:* (K, * TA:) or *had in it truffles.* (TK.) ___ And *The land had in it* بَدَاة, meaning *dust*, or *earth.* (K, * TK.)

2 **بدّى** , inf. n. تَبْدِيَةٌ, *He showed*, or *made apparent, a want that occurred*, or *presented itself, to him.* (TA.) [See بَدَآءَةٌ.] ___ *He sent forth* a horse [or beast] *to the place of pasture* [app. *in the* بَادِيَة, or *desert*]. (TA, from a trad.)

3 **مُبَادَاةٌ** The *going*, or *coming, out*, or *forth, in the field, to encounter another in battle*, or *war.* (TA.) ___ And [more commonly] The *showing open enmity*, or *hostility, with any one:* (KL, TA:) [a meaning more fully expressed by the phrase مُبَادَاةٌ بالعَدَاوَة: for you say,] بَادَى بالعَدَاوَة *He showed open enmity*, or *hostility*, [*with another;*] syn. جَاهَرَ بِهَا; (S, K; *) as also تبادى : (K:) or you say, تبادوا بالعدواة *they showed open enmity*, or *hostility, one with another;* syn. تَجَاهَرُوا بِهَا. (S.) You say also, بادى النَّاسَ بِأَمْرِه *He showed*, or *revealed, to the people*, or *to men, his affair*, or *case.* (TA.) [Thus, باداه بالأَمْر and ابدى لَهُ الأَمْرَ signify the same; i. e. *He showed*, or *revealed, to him the affair*, or *case.*] ___ And بادى بينهما *He measured*, or *compared, them both together, each with the other.* (A, TA.)

4 **ابداهُ** *He made it apparent, open, manifest, plain*, or *evident; he showed, exhibited, manifested, evinced, discovered*, or *revealed, it;* (S, M, Msb, K;) and it has been said [correctly, as will be seen below,] that ابدى عنه signifies the same. (MF, TA.) It is said in a trad., مَنْ يُبْدِ لَنَا صَفْحَتَهُ نَقَمْ عَلَيْهِ كِتَابُ ٱللّٰهِ, i. e. *Whoso showeth*, or *revealeth, to us his deed* [or *crime*] *which he was concealing*, [*the book of God shall execute vengeance upon him*, meaning] *we will inflict upon him the punishment ordained by the book of God.* (TA.) ابدى لَهُ صَفْحَتَهُ also means *He showed open enmity*, or *hostility, with him.* (A and TA in art. صفح.) And ابدى عَنْ قَعْرِه, said of water, means *It showed its bottom*, by reason of its clearness. (L in art. مكد.) See also 3. ___ أَبْدَيْتَ فِى مَنْطِقِكَ *Thou deviatedst*, or *hast deviated, from the right way in thy speech.* (S.) ___ See also 1.

5 **تبدّى** : see 1, in two places. In the common dial. of the people of El-Yemen, it signifies *He ate the morning-meal;* syn.

تَغَدَّى. (TA.)

6 **تبادى** : see 3, in two places. ___ Also *He affected to be like*, or *imitated, the people of the* بَادِيَة [or *desert*]. (S, K.)

بَدٍ : see بَدْوٌ, in two places.

بَدًا The *excrement from the anus* (M, K*) of a man. (M.) [And بَدَآءٌ, from أَبْدَأُ, signifies the same.] ___ *A joint* (مَفْصِل) of a man; (AA, M, K;) as also بَدْءٌ: (AA, M:) pl. أَبْدَآءٌ. (AA, M, K.) بَدًا for بَدًا: see بَدْوٌ, in two places.

بَدْوٌ : see بَادِيَةٌ: and see also بَادٍ. Also The *first* of a thing; originally [بَدْءٌ,] with hemzeh: (Har p. 583:) and بَدِئٌ , also, [originally بَدِىءٌ,] signifies the *first:* (TA:) [and بَدٍ and بَدًا , the latter for بَدًا, are used for بَدْءٌ. Hence,] one says, افْعَلْ ذٰلِكَ بَادِىَ بَدٍ , (S,) or بَادِىَ بَدٍ, (M, K,) and بَادِىَ بَدًى , (Fr, S, M,) or بَادِىَ بَدًى, (as in some copies of the K,) or بَادِىَ بَدِىًّا , (as in other copies of the K and in the TA,) and بَادِىَ بَدًا , (M, K,) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M,) meaning *Do thou that first;* (S, TA;) or, *the first thing:* (Fr, TA:) originally [بَادِئَ بَدْءٍ, &c.,] with hemz. (S, K. [See بَدْءٌ.]) Hence also the phrase, الحَمْدُ لِلّٰهِ بَدِيًّا [*Praise be to God in the first place*]. (TA.)

بَدِي for بَدٍ: see بَدْوٌ.

بَدَاةٌ : see بَدَآءٌ: ___ and see also بَادِيَةٌ. Also, (K, TA,) like قَطَاةٌ, (TA, [but in the CK بَدْأَةٌ, q. v.,]) *Truffles;* syn. كَمْأَةٌ. (K.) ___ And *Dust*, or *earth.* (K.)

بَدْوَةٌ Either *side* of a valley. (AHn, M, K.)

بَدَوِىٌّ [*Of*, or *belonging to*, or *relating to, the* بَدْوٌ, or *desert:* and, used as a subst., *a man*, and particularly *an Arab, of the desert:*] a rel. n. from بَدْوٌ, (S, M, K,) extr. [with respect to rule], (M, K,) for by rule it should be بَدْوِىٌّ; (ElTebreezee, TA;) or it is an irregular rel. n. from بَادِيَةٌ: (Msb:) and بَدَاوِىٌّ and بَدَاوِىٌّ are similar rel. ns., (M, K,) from بَدَاوَةٌ and بَدَاوَةٌ, as syn. with بَدْوٌ

and بادية, agreeably with rule; or the former of these two may be a rel. n. from بدو and بادية, and therefore extr. [with respect to rule]; but it is said that when a rel. n. may be regarded as regular or irregular, it is more proper to regard it as regular; (M;) or the former is a rel. n. signifying *of*, or *belonging to*, or *relating to*, البداوة as meaning *the dwelling*, or *abiding*, *in the desert*, (S, TA,) accord. to the opinion of AZ; and the latter is a rel. n. from البداوة accord. to the opinion of As and others; and is held by Th to be the chaste form: (TA:) but بدوىٌّ is the only one of these rel. ns. that is known to the common people: (M:) it is opposed to a townsman or villager. (TA.) [The pl. is بداوى, and vulg. بدْوان. See also باد, often applied to a man as syn. with بدوىٌّ.]

بدوات : see بدآء, in three places.

بدآء [*An opinion that occurs to one*, or *arises in the mind;* and particularly *one that is different from a former opinion;*] a subst. from بدا in the phrase بدا له فى الأمر. (Msb.) See 1, in four places. One says also, هو ذو بدوات *He is one who has various opinions occurring to him*, or *arising in his mind*, (IDrd, S, * K, * and Har p. 665,) *of which he chooses some and rejects others:* (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi suprà,) and sometimes in dispraise: (Kzz in Har ubi suprà:) بدوات is pl. of بداة , [which is therefore syn. with بدآء,] like as قطوات is pl. of قطاة. (IDrd, TA, and Har ubi supra.) One says likewise أبو البدوات , meaning *The father* [i. e. *originator*] *of opinions that present themselves to him*. (IDrd, TA.) And السُّلْطانُ ذو عدوات وذو بدوات (S, [in which the context indicates it to mean *The Sultán is characterized by deviations from the right way:*] but accord. to SM, it is) a trad., meaning *the Sultán ceases not to have some new opinion presenting itself to him*. (TA.)

بدآء , in the common dial. of the people of ElYemen, signifies The *morning-meal;* syn. غدآء. (TA.)

بدى : see بادية: ___ and see بدو, in three places. ___ Also, [or بئر بدىٌّ,] originally بديء, q. v. in art. بدأ, (TA,) *A well:* (T:) or *a well that is not ancient:* (TA:) pl. بودان, formed by transposition from بديان. (T.)

بدآءة *What appears*, or *becomes apparent*, of wants, or needful things: pl. بداآت; for which one may also say, بداوات.

(T.) These two pls. also signify *Wants that appear*, or *become apparent, to one.* (TA.) [The latter of them is likewise pl. of what next follows.]

بَدَاوَةٌ and بَدَاوَةٌ: see بَادِيَةٌ. ___ The former also signifies The *first that appears*, or *becomes apparent*, of a thing. (Lh, M, K.) [See بَدَآءَةٌ.]

بَدَاوِىٌّ and بَدَاوِىٌّ: see بَدَوِىٌّ.

بَادٍ *Appearing*, or *apparent;* or *becoming*, or *being, apparent, open, manifest, plain*, or *evident.* (Msb.) [Hence,] بَادِى الرَّأْىِ *At the* [*first*] *appearance of opinion;* (Fr, Lh, M;) or *according to the appearance of opinion;* (Zj, S, K; *) which may mean either *insincerely* or *inconsiderately:* (Zj, TA:) so in the Kur xi. 29; (Zj, S;) where only AA read it with hemz: (TA:) if with hemz, it is from بَدَأْتُ, and means *at first thought*, or *on the first opinion.* (S; and Lh in M, art. بدأ: see بَدْءٌ.) For بَادِى بَدٍ, or بَادِى بَدٍ, and بَادِى بَدِى, &c., see بَدْوٌ, in four places. ___ بَادِى بَدِى is sometimes used as a name for *Calamity*, or *misfortune:* it consists of two nouns made one, like مَعْدِى كَرِبَ. (S.) ___ بَادٍ also signifies A man *going forth to the* بَادِيَة [or *desert*]: (M, * Msb, K, * TA:) or one *who is in the* بَادِيَة, *dwelling in the tents, and not remaining in his place:* (TA:) pl. بَادُونَ and بُدًّا [in the TA erroneously said to be بُدًى like هُدًى] and بُدَّآءُ: (M, K:) and بَدْوٌ is a quasi-pl. n. of بَادٍ; (M, TA;) or is for أَهْلُ بَدْوٍ, meaning *people who go forth to the desert;* (M;) or it means *dwellers in the desert*, or *people of the desert:* (MF:) بَادِيَةٌ also signifies the same as بَادُونَ, i. e. people *migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage; contr. of* حَاضِرَةٌ; and بَوَادِى [or بَوَادٍ] is pl. of بَادِيَةٌ. (T.)

بَادَاةٌ : see what next follows.

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بادِيَة (T, S, &c.) *A desert;* so called because of its being open, or uncovered; (TA;) *contr. of* حَضَر; (M, K;) as also بَدْو, (S, * M, Msb, K,) and بَاداة, (M, K,) or بَداة, (TA, [thought by SM to be the correct form because found by him in the M, in which I find باداة,]) and بَدًى, said to be used as syn. with بادِيَة in a verse of Lebeed cited among the exs. of the preposition بِ, p. 142, (TA,) and بَداوة (M, K) and بَداوة; (M;) [of which the last two and the second (namely, بَدْو,) seem to be originally inf. ns.; see 1:] or *a land in which are no towns or villages or cultivated soil:* (Lth, T:) or the *places to which people migrate from the constant sources of water, when they go forth to the desert, seeking the vicinity of herbage;* also termed مَبَاد, which is *syn. with* مَناجِع, *contr. of* مَحَاضِر, and pl. of مَبْدًى, (T,) this last signifying the *contr. of* مَحْضَر: (S:) the pl. of بادِيَة is بَواد. (T, Msb.) ___ See also بَاد.

مَبْدًى : pl. مَباد: see بادِيَة.

مُبْدٍ رَكِيٌّ *Wells showing their water; having it uncovered by dust* or *earth; contr. of* رَكِيّ غَامِد. (A in art. غمد.)

بدى

1 **بَدَيْتُ بِالشَّيْءِ** *i. q.* [بَدَأْتُ and] ابْتَدَأْتُ [*I began with the thing;* or *made it to have precedence,* or *to be first*]; (M, K;) of the dial. of the Ansár: (M:) the people of ElMedeeneh say, بَدِيْنَا, or بَدِينَا, [accord. to different copies of the S,] in the sense of بَدَأْنَا: (S:) [the right reading seems to be بَدِيْنَا; for] IKh says, none says بَدَيْتُ in the sense of بَدَأْتُ, except the Ansár: all others say, بَدَيْتُ and بَدَأْتُ; when the hemzeh is suppressed, the د is pronounced with kesr, and therefore the hemzeh is changed into ى. (IB, TA.) [See a verse of Ibn-Rawáhah cited voce بَدْءٌ.]

بَدَايَةٌ, said by Mtr to be a vulgar word, and by IB to be erroneous, but by IKtt to be of the dial. of the Ansár: see art. بدأ [voce بَدْءٌ, second sentence, in two places]. (TA.)

بذ

1 **بَذَّ** , (M,) sec. pers. بَذَذْتَ, (S, Mgh, K,) aor. يَبُذُّ, (L, K,) inf. n. بَذَاذَةٌ (S, M, Mgh, K) and بُذُوذَةٌ (S, M, K) and بَذَذٌ (M, Mgh, K) and بَذَاذٌ, (K,) or بِذَاذٌ, with kesr, (TA,) [of all which, the third is the regular form,] *He* (a man) *was*, or *became, threadbare, and shabby*, or *mean, in the state of his apparel*, (Ks, S, M, Mgh, L,) and *in an evil condition;* (M, L, K;) *slovenly with respect to his person:* (Ks, M, L:) or *he neglected the constant adornment of himself:* or *he adorned himself one day, and another day left his hair in a shaggy* or *dishevelled*, or *matted and dusty, state:* (T, L:) or *he was humble in his apparel, not taking pleasure therein.* (IAth, L.) بَذَاذَة is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The *being humble in dress, and wearing that which is not conducive to self-conceit and pride.* (Mgh.) بَذَّهُ, aor. يَبُذُّ, (T, S, M, L,) inf. n. بَذٌّ (S, M, L, K) and بَذِيذَةٌ , (K,) [or this may be a simple subst.,] *He overcame him;* (T, S, M, L, K;) *he surpassed him* in goodliness or beauty, or in any deed: (T, L:) *he outstripped him.* (M, L.) It is said in a trad., بَذَّ القَائِلِينَ *He outstripped*, or *surpassed, and overcame, the speakers.* (L.)

3 **بَاذَّهُ** *He hastened with him; made haste*, or *strove, to be*, or *get, before him:* (K, * TA:) *he vied with him in glory* or *excellence.* (TA.)

8 **ابتذّ حَقَّهُ** *He took his* (i. e. his own) *right*, or *due.* (K.)

10 **استبذّ بِالأَمْرِ** *He was alone, with none to share*, or *participate, with him, in the affair;* (K, * TA;) *i. q.* استبدّ (K) *and* استقلّ. (TA.)

بَذٌّ [perhaps from the Persian بَدْ] A man *slovenly with respect to his person, and poor.* (IAar, T, L.) And بَذُّ الهَيْئَةِ, and بَاذُّ الهَيْئَةِ, A man *threadbare, and shabby*, or *mean, in the state of his apparel;* (Ks, T, * S, Mgh, L;) and *in an evil*

condition with respect to it; (L, K;) *slovenly with respect to his person:* (Ks, L:) or one *who neglects the constant adornment of his person:* or *who adorns himself one day, and another day leaves his hair in a shaggy* or *dishevelled*, or *matted and dusty, state:* (T, L:) or *humble in his apparel, not taking pleasure therein.* (IAth, L.) ___ بَدُّ البَخْت A man *having evil fortune.* (Kr, M, L.) ___ هَيْئَةٌ بَدَّةٌ *A threadbare, and shabby,* or *mean, state of apparel.* (M.) ___ حَالٌ بَدَّةٌ, (S,) and حَالَةٌ بَدَّةٌ, (TA,) *An evil state* or *condition.* (S, TA.) ___ تَمْرٌ بَدٌّ *Dates that are separate, each one from another, not sticking together;* like فَذٌّ: (IAar, M:) or *that are scattered.* (K.) ___ فَذٌّ بَدٌّ *Single; sole; that is alone,* or *apart from others:* (IAar, K:) and so أَبَدُّ أَحَدٌ. (K.)

فى هيئته بَدَّةٌ , and بَذَاذَةٌ, [the latter an inf. n. (of بَدَّ) used as a simple subst.,] *In his state of apparel is slovenliness, and threadbareness, and shabbiness,* or *meanness.* (T.) بَذِيذَةٌ , also, (sometimes written بَذْبَذَةٌ , TA, and so in the TT but without vowel-signs,) signifies *Slovenliness with respect to one's person;* or *neglect of cleanliness.* (T, L, K.)

بَذِيذَةٌ , or بَذْبَذَةٌ: see بَدَّةٌ. And for the former, see also بَدَّهُ.

بَادٌّ : see بَدٌّ. Also Any one *overcoming*, or *surpassing.* (M, L.)

أَبَدٌّ : see بَدٌّ.

بذأ

1 **بَذُؤَ** , (T, M, K,) with and without ء, (Mgh,) aor. ـُ , (T,) inf. n. بَذَآءٌ and بَذَآءَةٌ, (M, K,) the former written in one copy of the K بَذَأٌ, and the latter in some copies written بَذْأَةٌ; (TA;) and بَذَأَ, and بَذِئَ, (K,) aor. of both ـَ ; (TA;) and some say بَذَى, aor. يَبْذَى, inf. n. بَذَآءٌ; (T;) or, accord. to the Msb, only بَذَأَ is with ء, and the others are properly written بَذَى and بَذُوَ; (TA;) *He* (a man) *was*, or *became, foul, unseemly,* or *obscene,* (T, M, K, TA,) *in tongue;* (TA;) *evil in speech.* (T.) And بَذَأَ عَلَى القَوْمِ, aor. ـَ , inf. n. بَذْءٌ and بَذَآءٌ, *He behaved in a lightwitted, weak, stupid,* or *foolish, manner,* or *ignorantly, towards the people,* or *company of men;* and *uttered foul, unseemly,* or *obscene, language against them;* and *so though with truth.* (Msb.) ___ بَذَأَ also signifies *He was,* or *became, evil in disposition.* (Fr, T.) ___ And, said of a place, *It became devoid of pasture, barren,* or *unfruitful.* (TA.) بَاذَأَهُ فَبَذَأَهُ: see 3. ___ بَذَأَهُ, (T, S, M, K,) aor. ـَ , (T,) inf. n. بَذْءٌ, (T, S,) also signifies *He dispraised it; discommended it;* (T, M, K;) namely, a thing: (M:) and *be despised him:* (T, K:) and *he saw in him* (a man, S) *a state,* or *condition, that he disliked,* or *hated:* (S, K:) *he did not approve him;* and *was not pleased with his aspect.* (TA.) And بَذَأَتْهُ عَيْنِى, (T, S, M, Msb, *) aor. as above, (M,) and so the inf. n., (S, M,) *My eye did not approve him,* or *it;* (T, S;) *I was not pleased with his,* or *its, aspect;* (S;) and *I saw in him,* or *it, a state,* or *condition, that I disliked.* or *hated:* (T:) or *my eye despised,* or *regarded as of light estimation, him,* or *it:* (M, Msb:) accord. to AZ, this is said when a thing has been praised, or greatly praised, to thee, and in thy presence, and then thou dost not see it to be as it has been described: but when thou seest it to be as it has been described, thou sayest, مَا تَبْذَؤُهُ العَيْنُ. (T.) One says also, بَذَأَ الأَرْضَ *He dispraised,* or *discommended, the pasture of the land.* (S, M, K.) And in like manner, بَذَأَ المَوْضِعَ (S) *He did not praise the place.* (TA.)

3 **باذأه** , (T,) inf. n. مُبَاذَأَةٌ, (T, K,) in some copies of the K without ء, (TA,) and بِذَآءٌ, (T, K,) [*He vied with him,* or *strove to surpass him, in foul, unseemly,* or *obscene, speech* or *language:* and *he held such discourse with him:*

these significations being indicated by the following exs., and by the saying that] the inf. ns. are *syn. with* مُفَاحَشَةٌ. (T, K.) You say, بَاذَأَهُ فَبَذَأَهُ [*He vied with him*, or *strove to surpass him, in foul, unseemly*, or *obscene, speech* or *language, and he surpassed him therein:* in this case, the aor. of the latter verb is ـُ , notwithstanding the final faucial letter]. (TA.) And Esh-Shaabee says, إِذَا عَظُمَتِ الحَلْقَةُ فَإِنَّمَا هُوَ بَذَآءٌ وَ نَجَآءٌ [i. e. *When the ring of people becomes large, it is only* an occasion of *holding foul, unseemly*, or *obscene, and secret, discourse*]: it is said that بذآء here signifies مفاحشة: (T:) the meaning is, that there is much بذاء and نجاء, i. e. مُنَاجَاة, therein. (TA in art. نجو. [But there, in the place of فَإِنَّمَا هُوَ, I find فَهِىَ; and in the TA in the present art., فَإِنَّمَا بِهِ.]) ___ Also *He contended with him in an altercation.* (T.)

4 **ابذأ** *He uttered foul, unseemly*, or *obscene, speech* or *language.* (TA.)

بَذِىْءٌ A man *foul, unseemly*, or *obscene*, (T,

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M, K, TA,) *in tongue;* (TA;) *evil in speech.* (T.) [See also art. بذو.] ___ A place *in which is no pasture:* (K:) and أَرْضٌ بَذِيْئَةٌ *a land in which is no pasture.* (S, M.)

بذخ

1 **بَذَخَ** , aor. ـَ , inf. n. بَذَخٌ; (Msb;) and بَذَخَ, [aor. ـَ and ـُ , (see what follows,)] inf. n. بُذُوخٌ; (L;) *It* (a mountain) *was high*, or *lofty*. (L, Msb.) ___ And hence, (Msb,) بَذَخَ, (S, Msb, K,) aor. ـَ , (K,) inf. n. بَذَخٌ; (S, K;) and بَذَخَ, aor. ـَ and ـُ , but the former is the more approved, inf. n. بَذْخٌ and بُذُوخٌ; (L;) *He was*, or *became*, *proud*, and *lofty*, or *haughty;* (S, Msb, * K;) as also تبذّخ : (S, K:) *he exalted himself above others*, (L, TA,) as also تبذّخ , (A,) *by his speech*, *and his glorying*, or *boasting*. (L, TA.) ___ And بَذَخَ, aor. ـَ , inf. n. بَذَخَانٌ, *He* (a camel) *brayed in the most vehement manner*, (L, TA,) *and put forth his* شَقْشَقَة [or *faucial bag*]. (TA.) بَذَخَ, aor. ـَ , inf. n. بَذْخٌ, *He split*, *clave*, *rifted*, *slit*, or *rent*, a thing. (Msb.)

3 **باذخه** *He vied*, or *competed*, or *contended*, *with him in glorying* or *boasting*, or *in glory* or *excellence*, or *for superiority in nobleness*. (L, TA.)

5 **تَبَذَّخَ** see 1, in two places.

بَذْخٌ : see بَاذِخٌ.

بَذْخٌ and بَذَخٌ [for the latter of which, in the CK, we find بَذْخٌ,] *i. q.* بَخٌ [*Excellent!* &c.]; (JK, T, K, TA;) and *wonderful!* (T, TA.) ___ بَذْخٌ بَذْخٌ is also said in chiding a camel that brays in the most vehement manner, (see بَذَخَ,) or in imitating his braying. (L.)

بَذِخٌ : see بَاذِخٌ.

بُذَاخِيٌّ *Great;* syn. عَظِيمٌ. (K.)

بَذَّاخٌ : see what next follows, in four places.

بَاذِخٌ *High*, or *lofty;* (JK, A, Msb;) applied to a mountain: (JK, Msb:) [and] *a high*, or *lofty*, *mountain;* an epithet in which the

quality of a subst. is predominant: (L, TA:) pl. بَوَاذِخُ (JK, S, A, L, Msb) and بَاذِخَاتٌ [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (S, A, K.) ___ [Hence,] رَجُلٌ بَاذِخٌ, (JK, L,) and بَذَّاخٌ , (JK, A, L,) [the latter an intensive epithet,] *A proud*, and *lofty*, or *haughty, man, who exalts himself above others*, (JK, A, L,) *by his speech, and his glorying*, or *boasting:* (JK, L:) pl. of the former بُذَخَآءُ, like as عُلَمَآءُ is pl. of عَالِمٌ, and بُذَّخٌ. (L.) You say, In speech, he is بَذَّاخٌ ; and in poetry, بَاذِخٌ. (L.) ___ And شَرَفٌ بَاذِخٌ *High*, or *exalted, nobility.* (S, K, TA.) ___ بَعِيرٌ بَاذِخٌ, (L,) and بَذَّاخٌ , (L, K,) or بَذَّاخُ الهَدِيرِ, (A,) and بِذْخٌ , and بَذِخٌ , (K,) *A camel that brays much*, (K,) or *in the most vehement manner*, (L,) *and puts forth his* شَقْشَقَةٌ [or *faucial bag*]. (K.)

بَيْذَخٌ A *large-bodied*, or *corpulent*, woman; (S, K;) as also بَيْدَخٌ. (TA.)

بذر

1 **بَذَرَ** , (T, S, A, Msb,) aor. ـُ , (Msb,) inf. n. بَذْرٌ, (T, Msb, K,) *He sowed* seed; (S, TA;) *he cast* grain *upon the ground to sow it;* (Msb;) *he cast* grain upon the ground, *scattering it;* (A;) *he scattered* seed (T, MF) *upon the ground;* as also بذّر , [but app. in an intensive sense,] (MF,) inf. n. تَبْذِيرٌ (T, MF) and تَبْذِرَةٌ: (T:) this is the primary signification. (MF.) ___ Also, (M,) inf. n. as above, (M, K,) *He sowed* land; (M, L, K;) and so بذّر , (M, L,) inf. n. تَبْذِيرٌ. (L, K.) ___ Also, (M,) inf. n. as above, (M, K,) *He scattered*, or *dispersed*, (M, K,) a thing; (M;) and so بذّر , [or rather *he scattered*, or *dispersed*, *much*,] inf. n. تَبْذِيرٌ. (K.) ___ بَذَرَ ٱللّٰهُ الخَلْقَ, (M, A,) inf. n. as above, (M,) *God scattered*, or *dispersed*, *mankind* (M, A) in the earth. (A.) ___ بَذَرَ الكَلَامَ *He disseminated*, *scattered*, or *diffused*, *talk*, or *speech*, (Msb, TA,) بَيْنَ النَّاسِ *among the people*, or *mankind*, like as seed is scattered: (TA:) and بذّره *he did so much.* (Msb.) ___ بَذَرَتِ الأَرْضُ, (M, A,) aor. as above, (M,) and so the inf. n., (M, K,) *The land put forth its plants*, or *herbage*, (As, M, A, K,) *in a scattered state:* (As, M, A:) or *put forth its* بَذْر. (M.) بَذُرَ, aor. ـُ , inf. n. بَذَارَةٌ, *He divulged what was secret; he revealed what he had heard.* (T, L.) بَذَرَ, [aor. ـَ ,] inf. n. بَذَرٌ, *He talked much; was loquacious.* (M.)

2 **بَذَّرَ** see 1, in four places. ___ بذّر, inf. n. تَبْذِيرٌ, also signifies *He was extravagant in expenditure;* and so باذر , inf. n. مُبَاذَرَةٌ: (TA:) or the former, *he dissipated*, or *squandered*, (his wealth, or property, S, M, and any other thing, M, TA,) *by extravagant expenditure*, (S, M, K, TA,) *and destroyed*, *consumed*, *wasted*, or *ruined*, *it:* (M, K, TA: [in the CK, جَرَّبَهُ is here put for خَرَّبَهُ: in the M it is أَفْسَدَهُ:]) or *he expended* his wealth, or property, *so largely as not to leave of it that whereby he might subsist:* or *he expended* it *in acts of disobedience:* (TA:) or *he dissipated*, or *squandered*, his wealth, or property, *in a way that was not right:* (Msb:) or *in a way that did not behoove:* it includes the meaning of أَسْرَفَ in common, or conventional, acceptation, and is used in the proper sense of this latter verb: or, as some say, تَبْذِيرٌ denotes excess in respect of the right objects of expenditure, which is ignorance of the [right] manner, and of things

that should prevent it; and إِسْرَافٌ denotes excess with respect to quantity, and is ignorance of the values of the right objects. (MF.) [See also بَذَارَةٌ.]

3 **بَاذَرَ** see 2.

5 **تبذّر** *It became scattered* or *dispersed;* or *much scattered* or *dispersed.* (A.) ___ *It* (talk, or speech,) *became much disseminated* or *scattered* or *diffused.* (Msb.)

بَذْرٌ (S, M, Msb, K, &c.) and بُذْرٌ , (M,) the former either an inf. n. used as a proper subst. or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Msb,) *Grain that is set apart for sowing;* (Lth, M, K;) *any seed*, or *grain that is sown;* as also بِزْرٌ or بِزَرٌ: (Kh, Msb:) or *grain such as wheat, that is sown;* distinguished from بِزْرٌ, which is applied to the seed of sweet-smelling plants and of leguminous herbs: and this distinction commonly obtains: (Msb:) or [so accord. to the M, but in the K and,] the *first that comes forth, of seed-produce and of leguminous and other plants,* (M, K, *) *as long as it has but two leaves:* (M:) or بَذْرٌ signifies *any plant*, or *herbage, when just come forth from the earth:* (M:) or *such as has assumed a colour,* (M, K,) or *shown its kind* or *species:* (M:) pl. بُذُورٌ and بِذَارٌ. (M, K.) ___ [Hence,] بَذْرٌ signifies also *Progeny;* (T, M, K;) and so بُذَارَةٌ . (M, K.) One says, أَنَّ هٰؤُلَآءِ لَبَذْرُ سَوْءٍ *Verily these are a progeny of evil,* or *an evil progeny.* (T, A. *)

بُذْرٌ : see بَذْرٌ.

تَفَرَّقُوا شَذَرَ بَذَرَ and شَذَرَ بَذَرَ *They dispersed*, or *became dispersed, in every direction:* (S, M, K:) [namely, men: and] the like is said of a man's camels: (S:) بذر is an imitative sequent to شذر: (S:) some say that the ب in the former is a substitute for م [in مَذَرَ or مَذَرَ]; but others hold that in each case the word is an original. (TA.)

بَذْرٌ : see تَبْذَارَةٌ. ___ Also, (M, K,) and بَيْذَارٌ and بَيْذَارَةٌ and تَبْذَارٌ and بَيْذَارَانِيٌّ , (K,) A man *who talks much; loquacious;* (M, K;) and so هُذَرَةٌ بُذَرَةٌ (IDrd, M) and هَيْذَارَةٌ بَيْذَارَةٌ : (M:) *irrationally*, or *vainly*, or *frivolously, loquacious; a great*

babbler. (TA.) ___ See also طَعَامٌ بَذْرٌ ___. بَذُورٌ [*Wheat*, or *food*,] *in which is* بُذَارَةٌ, i. e. *increase, redundance, exuberance, plenty,* or *abundance.* (T, * M, L, K. *)

شَذَرَ بَذَرَ : see شَذَرَ بَذَرَ, above.

هُذَرَةٌ بُذَرَةٌ : see بَذْرٌ.

البُذُرَّى *What is false, vain,* or *ineffectual;* syn. البَاطِلُ: (Seer, M, L, K:) [like الحُذُرَّى:] the radical idea denoted by it is that of dispersion. (M, L.)

بَذُورٌ (S, M, A, K) and بَذِيرٌ (M, K) A man *who divulges secrets;* (S, M, A;) as also بَذْرٌ, of which the fem. is with ة: (L:) or one *who cannot keep his secret:* (T, K:) pl. of the first بُذُرٌ. (T, S, M.) ___ Also, both the first and second, *A calumniator; a slanderer:* (K, TA:) pl. of the former as above. (TA.)

بَذِيرٌ is [said to be] an imitative sequent to كَثِيرٌ; (M, K;) like بَثِيرٌ, of which it is [held to be] a dial. var., or a corruption occasioned by mispronunciation. (Fr, S.) [But I think it is more probably syn. with مَبْذُورٌ, as signifying *Scattered,* or *dispersed,* like نَثِيرٌ in the sense of مَنْثُورٌ, &c.; and that for this reason it is used as a corroborative of كَثِيرٌ.] See also بَذُورٌ.

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بَذَارَةٌ : see بَذَارَّةٌ.

بُذَارَةٌ *Increase, redundance, exuberance, plenty,* or *abundance,* in wheat, or food. (Lh, * T, * M, L, K. *) You say, طَعَامٌ كَثِيرُ البُذَارَةِ *Wheat,* or *food, in which is much increase,* &c. (T, TA.) ___ See also بَذْرٌ.

بَذَارَّةٌ, and sometimes بَذَارَةٌ, (Lh, M, K,) and يَبْذَرَةٌ, (AA,) and نَبْذَرَةٌ, with ن, (T, K,) *i. q.* تَبْذِيرٌ, (M, K,) The *dissipating,* or

squandering, of wealth, or *property, in a way that is not right.* (T, TA.)

بَيْذَرَةٌ : see what next precedes.

بَيْذَرَانِىٌّ : see بَذْرٌ.

بَيْذَارٌ : see بَذْرٌ.

بَيْذَارَةٌ : see تَبْذَارَةٌ: ___ and see also بَذْرٌ, in two places.

تَبْذَارٌ : see بَذْرٌ.

تَبْذَارَةٌ A man *who dissipates,* or *squanders, his wealth,* or *property, by extravagant expenditure, and consumes, destroys, wastes,* or *ruins, it;* (AZ, S, M, K;) as also مُبَذِّرٌ and مُبَاذِرٌ and بَذْرٌ and بَيْذَارَةٌ . (TA.)

مُبَذِّرٌ : see what next precedes.

أَرْضٌ مِبْذَارٌ النَّبَاتَ [or more probably مِبْذَارٌ لِلنَّبَاتِ] *Land that yields increase.* (A.)

مَبْذُورٌ : see بَذِيرٌ. ___ *Many; much; abundant:* (K, TA:) water that is *abundant;* or *blessed with abundance, plenty,* or *increase.* (A.)

مُبَاذِرٌ : see تَبْذَارَةٌ.

نَبْذَرَةٌ : see بَذَارَّةٌ.

بذق

بَذْقٌ : see بَيْذَقٌ, in two places.

بَاذَقٌ (Mgh, K) and بَاذِقٌ (K) [in my copy of the Msb erroneously written باذيق] a Persian word, arabicized; originally بَادَهْ, which signifies *Wine:* (A'Obeyd, TA:) or *juice of grapes cooked in the least degree, so as to be strong* (Mgh, Msb, K) *and intoxicating;* an arabicized word; (Msb;) said to have been introduced by the Benoo-Umeiyeh, (TA,) and to have been unknown to the Prophet; (Mgh;) but there is a trad. of I' Ab which is understood to mean that the Prophet forbade what is thus called: (Mgh, TA:) some assert it to mean that it existed not in his time; (TA;) but this latter assertion is weak. (Mgh.)

بَاذِقٌ : see above. It is also an imitative sequent to حَاذِقٌ. (K.)

بَيْذَقٌ [meaning *A pawn*] *in the game of chess* is from بَيَاذَقَةٌ ; (TA;) which latter signifies *footmen, as opposed to horsemen,* (AO, K, TA,) and is an arabicized word, from the Persian, (AO, TA,) originally پِيَادَهْ: (TA:) the pl. of بيذق is بَيَاذِقُ; for which a poet uses بُذُوقٌ, as though he suppressed the ى [in the sing.], making بيذق to become بَذْقٌ : (Ibn-Buzurj, TA:) or, accord. to El-Khárzenjee, (JK, TA,) بَذْقٌ signifies *a guide in a journey;* as also بَيْذَقٌ: (JK, K, TA:) or [in the CK and] *small and light* or *active:* (K, TA:) or, as in the Tekmileh, (TA,) *short and light* or *active:* (JK, TA:) and its pl. is بُذُوقٌ. (JK, K.)

بَيَاذَقَةٌ : see بَيْذَقٌ.

بذل

1 **بَذَلَهُ** , aor. ـُ (S, M, * Msb, K) and ـِ , (M, K,) inf. n. بَذْلٌ, (S, M, Msb, K,) *He gave it, and was liberal,* or *bountiful, with it; he gave it liberally, bountifully, unsparingly,* or *freely;* (S, Msb, K, TA;) *he gave it willingly, of his own free will* or *good pleasure:* (TA:) and *he made it allowable,* or *lawful, to be taken* or *possessed* or *done, willingly,* or *of his own free will* or *good pleasure:* (Msb:) بَذْلٌ is the *contr. of* مَنْعٌ. (M.) [Hence,] سَأَلْتُه فَأَعْطَانِى بَذْلَ يَمِينِه *I asked him, and he gave me what he was able to give.* (TA.) [And بَذَلَ لَهُ نَفْسَهُ. *He gave up himself to,* or *spent himself for, him* or *it; he gave,* or *applied, himself,* or *his mind, unsparingly to it,* namely, an undertaking &c.: a phrase of frequent occurrence. And بَذَلَ جَهْدَهُ, and مَجْهُودَهُ, *He exerted,* or *put forth,* or *expended, unsparingly,* or *freely, his power,* or *ability,* or *his utmost power* or *ability* or *endeavour:* also of frequent occurrence.] And فَرَسٌ لَهُ صَوْنٌ وَ بَذْلٌ *A horse that reserves a portion of his run, and is unsparing with a portion thereof; not putting forth the whole at once:* (TA:) or *that has a run which he reserves* [*for the time of need*], *and a run which he performs unsparingly:* (A in art. شهد: see شَاهِدٌ:) and فَرَسٌ ذُو صَوْنٍ وَٱبْتِذَالٍ *a horse that has a running pace* (حُضْرٌ) *which he has reserved for the time of need, and a run* (عَدْوٌ) *less quick which he has performed freely,* or *without reservation* (قَدْ ٱبْتَذَلَهُ). (T.) [In the K these phrases are given in a mutilated state, and with a mutilated explanation.]) And صَوْنُهُ خَيْرٌ مِنْ بَذْلِهِ *His interior state,* or *disposition of mind, is better than his apparent state* &c. (TA.) ___ See also 8.

5 **تبذّل** *He neglected the preserving of himself* or *his honour* or *reputation* [from disgrace]; *i. q.* تَرَكَ التَّصَاوُنَ (S) or التَّصَوُّنَ; (TA;) *he was careless of himself* or *his honour* or *reputation; contr. of* تَصَاوَنَ; (Msb in the present art,;) as also ابتذل . (Msb in art. صون.) You say, كَرُمَ وَ لَمْ يَتَبَذَّلْ [*He was generous, and was not careless of his honour* or *reputation*]. (M and L in art. تبذّل ___.) وفر, and ابتذل نَفْسَهُ فِيهِ and به, *He employed his own self in*

the doing of such a thing. (T.)

8 **ابْتِذَالٌ** is the *contr. of* صِيَانَةٌ; (M, K;) [i. e.] ابتذله signifies *He held it in mean estimation;* namely, a garment or other thing; (TA;) [*he was careless of it; he used it*, or *employed it, on*, or *for, ordinary, mean*, or *vile, occasions*, or *purposes;*] *he used it for service and work;* namely, a garment &c.; syn. امتهنه; (S, Msb;) *he wore it* (a garment) *in times of service and work;* as also بَذَلَهُ ; (Msb, TA;) or, as IKoot says, بَذَلَهُ, [aor. ـُ and ـِ ,] inf. n. بَذْلَةٌ and بِذْلَةٌ, signifies *he did not preserve it, lay it up, take care of it*, or *reserve it;* namely, a garment. (Msb.) See also 5, in two places. You say also, ابتذل عدْوَهُ [*He* (a horse) *performed his run freely*, or *without reservation;* opposed to صانه]. (T.) See 1.

10 **استبذله** *He sought*, or *demanded, of him a liberal, free*, or *willing, gift*. (TA.) And اسْتَبْذَلْتُ فُلَانًا شَيْئًا *I asked of such a one that he would liberally, freely*, or *willingly, give me a thing*. (T.)

بَذْلٌ *A thing that is given liberally, freely*, or *willingly:* and inf. n. [or 1, q. v.], used as a proper subst.: pl. بُذُولٌ. (Har p. 206.)

بَذْلَةٌ : see what next follows, in two places.

بِذْلَةٌ *A garment that is worn* (T, S, Msb) *in service*, or *work;* (S, Msb;) *that is not preserved, laid up, taken care of*, or *reserved;* (T, M, K;) as also بَذْلَةٌ (Msb) and مِبْذَلٌ , (T,) or مِبْذَلَةٌ , (S, M, K,) the pl. of which is مَبَاذِلُ: (S:) and *an old and worn-out garment;* (TA;) as also مِبْذَلٌ and مِبْذَلَةٌ ; (M, K;) the last of which is mentioned on the authority of AZ, but is disapproved by 'Alee Ibn-Hamzeh, who asserts it to be without ة: (IB, TA:) بِذْلَةٌ sometimes has بِذَلٌ as pl. (TA.) You say, جَآءَ نَا فُلَانٌ فِى مَبَاذِلِهِ , i. e. فِى ثِيَابِ بِذْلَتِهِ or بِذْلَتِهِ [*Such a one came to us in his garments that he wore in service*, or *work*]. (S, accord. to different copies. [I have shown that بِذْلَةٌ and بَذْلَةٌ are dial. vars., both as inf. ns. (see 8) and as proper substs.]) The word بَدْلَةٌ, with fet-h, and with the unpointed د, applied by the vulgar to [a suit of] new clothes, is a mistake for بِذْلَةٌ,

and this is correctly a name for old and worn-out clothes. (TA. [But this is doubtful; for بَدْلَةٌ commonly signifies, in modern Arabic, a change of clothes; and hence, a suit of clothes, whether new or old.]) ___ IJ uses it metaphorically, in relation to poetry; saying, الرَّجَزُ إِنَّمَا يُسْتَعَانُ بِهِ فِى البِذْلَةِ وَ عِنْدَ الاعْتِمَالِ وَ الحُدَآءِ وَ المِهْنَةِ [*The* metre termed *rejez is only used as an aid in the ordinary*, or *meaner, business of life, and on the occasion of doing one's work, and singing to camels for the purpose of urging them on, and performing service of any kind:* but in this case it may be regarded as an inf. n.: see 8]. (M.)

بَذُولٌ : see بَذَّالٌ.

بَذَالَةٌ *i. q.* بَذْلٌ [inf. n. of 1, The *act of giving liberally*, &c.]. (TA.)

بَذَّالٌ A man *wont to give property liberally, freely*, or *willingly;* or *who so gives it much*, or *frequently;* as also بَذُولٌ (T, TA) [and app. مِبْذَالٌ , (like مِسْمَاحٌ &c.,) of which the pl. occurs in the following saying]. هُمْ مَبَاذِيلُ لِلْمَعْرُوفِ [*They are very liberally disposed to the exercise of beneficence*, or *bounty*]. (TA.)

بَاذِلٌ Any one *who gives* [*liberally,*] *freely*, or *willingly.* (M.)

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مِبْذَلٌ : see بِذْلَةٌ, in two places.

مِبْذَلَةٌ ; and its pl. مَبَاذِلُ: see بِذْلَةٌ, in three places.

مِبْذَالٌ ; pl. مَبَاذِيلُ: see بَذَّالٌ.

مُبْتَذَلٌ *Held in mean estimation:* as in the saying, مَالُهُ مَصُونٌ وَ عِرْضُهُ مُبْتَذَلٌ [*His wealth is preserved*, or *taken*

care of, and his honour, or *reputation, is held in mean estimation*]. (TA.) ___ Language, and a proverb, *which one is wont to speak* or *mention,* or *which one is fond of speaking* or *mentioning.* (TA.) ___ فُلَانٌ صَدْقُ المُبْتَذَلِ *Such a one is strong,* or *sturdy, in the work in which he employs himself:* (T:) or *sharp, vigorous,* or *effective, in nature,* or *disposition; one who, when employed in a work, is found to be strong,* or *sturdy.* (TA.) And سَيْفٌ صَدْقُ المُبْتَذَلِ *A sword sharp,* or *penetrating, in the part with which one strikes.* (K, TA.)

مُبْتَذَلٌ, (K,) or مُتَبَذِّلٌ, (M, [so in a copy of that work, accord. to the TT, but this is probably a mistranscription,]) *Wearing a* مِبْذَلٌ, i. e. [a *garment used in service* or *work,* or] *an old and worn-out garment:* (M, K:) and the latter, [if not a mistranscription for the former,] *neglecting the adorning of himself, by way of humility.* (TA, from a trad.) ___ See also what follows.

مُتَبَذِّلٌ (T, M, K) and مُبْتَذِلٌ (M, K) A man *who employs his own self in doing a thing;* (T;) a man *who performs his own work.* (M, K.) ___ See also what next precedes.

بذو

1 **بَذُوَ** , (T, S, M, &c.,) aor. يَبْذُو, (T, S,) inf. n. بَذَآءٌ (S, M, Msb, K) and بَذَآءَةٌ, (K,) or the latter is the original form, but the ة is elided, as in جَمَالٌ, inf. n. of جَمُلَ, (S,) or بَذَآءَةٌ is an inf. n. of the verb with ء, but that of بذو is بَذَآءٌ; (IB;) and some say, بَذِىَ, (T,) which is a dial. var. of the former, (Msb,) aor. يَبْذَى, inf. n. بَذَآءٌ; (T in art. بذأ;) *He* (a man) *was*, or *became*, *foul*, *unseemly*, or *obscene* [*in tongue*]; (T, S, M, K;) *evil in speech;* (T in art. بذأ;) as also بَذُؤَ, (T, M, K, in that art.,) and بَذَأَ, (Msb and K in art. بذأ,) and بَذِئَ: (K in that art.:) and ابذى *he uttered foul*, *unseemly*, or *obscene*, *speech* or *language*. (TA.) And بَذَوْتُ عَلَى القَوْمِ, (S, M, Msb, * K,) aor. ـُـ , inf. n. بَذَآءٌ; (Msb;) and أَبْذَيْتُ عَلَيْهِمْ, (S, Msb, *) or أَبْذَيْتُهُمْ, (M, IB, K,) or both, (TA,) *I uttered foul*, *unseemly*, or *obscene*, *language against the people*, or *company of men:* (S, M, K, TA:) or *behaved in a lightwitted*, *weak*, *stupid*, or *foolish*, *manner*, or *ignorantly*, *towards them; and uttered foul*, *unseemly*, or *obscene*, *language against them;* and *so though with truth*. (Msb.) And بَذَا also signifies *He* (a man) *was*, or *became*, *evil in disposition*. (TA.)

3 **باذي** , (S, TA,) inf. n. مُبَاذَاةٌ, (TA,) [*He vied with another*, or *strove to surpass him*, *in foul*, *unseemly*, or *obscene*, *speech* or *language:* or *he held such discourse with another:*] the inf. n. is syn. with مُفَاحَشَةٌ. (TA.)

4 **أَبْذَوَ** see 1, in two places.

بَذَآءٌ [inf. n. of 1, used as a subst,] *Foul*, *unseemly*, or *obscene*, *speech* or *language*. (S, M, K.)

بَذِىٌّ , (T, M, Msb, K,) or بَذِىُّ اللِّسَانِ, (S,) A man *foul*, *unseemly*, or *obscene*, *in tongue:* (T, S, M, * K: *) or *lightwitted*, *weak*, *stupid*, or *ignorant*, *in behaviour; and foul*, *unseemly*, or *obscene*, *in speech;* and *so though speaking truth:* (Msb:) fem. with ة: (S, Msb:) and pl. أَبْذِيَآءُ. (T.)

بر

1 **بَرَّ** , [first pers. بَرَرْتُ,] aor. يَبَرُّ, (T, M, Msb,) inf. n. بِرٌّ, (M, Msb, K,) *He was pious* [*towards his father* or *parents*, and *towards God;* (see the explanations of the verb as used transitively;) and *was kind*, or *good and affectionate and gentle in behaviour, towards his kindred;* and *kind*, or *good, in his dealings with strangers*]: (Msb:) *he was good, just, righteous, virtuous*, or *honest:* (T, Msb:) [or *he was amply, largely*, or *extensively, good* or *beneficent:*] and *he was true*, or *veracious.* (M, Msb, K.) [Authorities differ as to the primary signification of this verb, and as to the subordinate meanings: see بِرٌّ below.] You say also, بَرَّ فى قَوْلِه, (Msb, TA,) and فى يَمِينِه, (S, M, Mgh, Msb, K,) first pers. بَرَرْتُ (T, A, Mgh, K) and بَرَرْتُ, (K,) aor. يَبَرُّ (M, Msb) and يَبِرُّ, (M,) inf. n. بِرٌّ (S, M, K) and بَرٌّ, (K,) or بُرُورٌ, (Msb,) *He was true*, or *veracious*, (S, Mgh, Msb, K, TA,) *in his saying*, (Msb, TA,) and *in his oath.* (S, Mgh, Msb, K.) ___ بَرَّ عَمَلُهُ, and بُرَّ, inf. n. بِرٌّ and بُرُورٌ; and أَبَرَّ ; [*His deed*, or *work, was*, or *proved, good;* or *was well*, or *sinlessly, performed;*] all signify the same. (M.) And بُرَّ العَمَلُ, i. e. الحَجُّ, a form of benediction, said to a person come from pilgrimage, *May the deed*, or *work*, i. e. the pilgrimage, *have been sinlessly performed.* (TA.) And بَرَّ حَجُّهُ, (T, S, A, Msb, K,) aor. يَبَرُّ, (T,) inf. n. بِرٌّ (S, Msb,) or بُرُورٌ; (T;) and بُرَّ حَجُّهُ, (Fr, T, S, M, K,) aor. يُبَرُّ, inf. n. بُرٌّ; (T;) *His pilgrimage was sinlessly performed:* (Sh, T:) or *was characterized by the giving of food, and by sweetness of speech;* as explained by Mohammad himself: *was accepted: was rewarded.* (TA.) ___ بَرَّ, (A, Msb, K,) aor. يَبَرُّ (T, M, K) and يَبِرُّ, (M, K,) inf. n. بِرٌّ (M, Msb, K) and بَرٌّ and بُرُورٌ, (M, K,) *It* (a saying, Msb, and an oath, T, A, M, Msb, K) *was*, or *proved, true.* (M, A, * Msb, * K, * TA.) [See an ex. voce أَلِيَّةٌ, in art. الو, inf. n. بِرٌّ, *His commodity*, or *article of merchandise, was easy of sale to me*, (Aboo-Sa'eed, T, A, *) *and procured me gain:* (A:) originally meaning *it recompensed me*, by its high price, for my care of it. (T.) ___ بَرَّتْ بِى سِلْعَتُهُ.] [See also بَرَّهُ, below.] بَرَّ وَالِدَهُ, (M,) [and app. بِوَالِدِهِ, (see بِرٌّ,)] first pers. بَرَرْتُ (S, M, Msb, K) and بَرَرْتُ, (M, K,) aor. يَبَرُّ (S, M, Msb, K) and يَبِرُّ, (M, K,) inf. n. بِرٌّ (S, M, Msb, K) and مَبَرَّةٌ (S, K, Msb *) and بُرُورٌ, (Msb,) *He treated*, or *behaved towards, his*

father with filial piety, duty, or *obedience;* (TA;) or *with ample obedience;* (B;) the inf. ns. signifying the *contr. of* عُقُوقٌ: (S, M, A, K:) *he treated,* or *behaved towards, his father with good obedience, and with gentleness,* or *courtesy, striving to do the things that were pleasing to him, and to avoid what were displeasing to him.* (Msb.) And [hence, app., for accord. to the A it is tropical.] بَرَّ خالقَهُ, (S,) or ربَّهُ, (A,) aor. يَبَرُّ, (S, A,) inf. n. بِرٌّ; (T, S, M, K;) and تبرّرهُ ; (S, K; *) *He obeyed his Creator,* or *his Lord;* (S, M, * A, K; *) [*was pious towards Him;*] *served Him; rendered religious service to Him:* (TA:) or *rendered Him ample obedience:* the obedience here meant is of two kinds; namely, that of belief and that of works; and both these kinds are meant by البِرّ in the Kur ii. 172. (B.) [And app. بَرَّتْ وَلَدَهَا, or بولَدها, *She behaved with maternal affection towards her child,* or *offspring.* (See بَرٌّ.)] And بَرَّهُ, (M,) and بَرَّ رَحِمَهُ, (T,) first pers. بَرَرْتُ, (T, M,) inf. n. بِرٌّ, (T, M, K,) *He behaved towards him,* and *towards his kindred,* or *relations, with kindness,* or *goodness and affection and gentleness, and regard for his,* or *their, circumstances;* syn. وَصَلَهُ [and وَصَلَهُمْ]: (T, M, K:) such is said to be the signification of the verb as use in the Kur lx. 8. (M, B, TA. [See also 3.]) And اللّٰهُ يَبَرُّ عِبادَهُ *God is merciful to his servants:* (M, TA:) or بَرَّهُ, inf. n. بِرٌّ, said of God, means *He recompensed him,* or *rewarded him, for his obedience.* (B, TA.) [بَرَّهُ بِكَذَا (occurring in the S and K in explanation of أَلْطَفَهُ بِكَذَا) may be rendered *He showed kindness,* &c., *to him by such a thing,* or *such an action,* &c.: and also *he presented him with such a thing;* like وَصَلَهُ بِكَذَا, (T, S, Msb,) aor. يَبَرُّ, (Msb,) inf. n. بِرٌّ, (S,) or بُرُورٌ, (Msb,) *God accepted his pilgrimage;* (S, Msb;) as also ابَرَّهُ : (T, S, M, Msb:) the latter alone is allowed by Fr: (M, TA:) [though بَرَّ حَجَّهُ and عَمَلَهُ, mentioned above, are well known; as is the pass. part. n. مَبْرُورٌ, which see below:] and one says, [in like manner,] ابَرَّ اللّٰهُ عَمَلَهُ [*God accepted his deed,* or *work, as good; approved it*]. (M.) ___ See also 4, in three places. بَرَّ, (TK,) inf. n. بِرٌّ, (S, K,) *He drove* sheep or goats: (IAar, S, K:) or *he called* them. (Yoo.) [See also بِرٌّ below.]

3 **بارّهُ** , inf. n. مُبَارَّةٌ, *He behaved towards him with kindness,* or *goodness and affection and gentleness, and regard for his circumstances;* or *he did so, experiencing from him the same behaviour;* syn. of the inf.

n. مُلَاطَفَةٌ. (S and K in art. لطف: but only the inf. n. is there mentioned. [See also 1.])

4 **ابرّ عملُه** : see 1. ابرّ حجَّهُ, and عَمَلَهُ: see 1, near the end of the paragraph. ___ ابرّ القَوْلَ,

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(Msb,) and اليَمِينَ, (T, M, A, Mgh, Msb, K,) *He executed*, or *performed*, *the saying*, and *the oath*, *truly*. (M, A, Mgh, Msb, K.) Accord. to El-Ahmar, one also says, بَرَرْتُ قَسَمِى; but none other asserts this. (T, TA.) ___ ابرّ اللّٰهُ قَسَمَهُ, (T, TA,) inf. n. إِبْرَارٌ; and بَرَّهُ , inf. n. بِرٌّ; *God verified his oath*. (TA.) ___ ابرّ فُلَانٌ قَسَمَ فُلَانٍ *Such a one assented*, or *consented*, *to the conjurement of such a one:* أَحْنَثَهُ signifies he assented not, or consented not, thereto. (T, TA.) ابرّ عَلَيْهِمْ, (S, M, K,) inf. n. as above, (T, TA,) *He overcame them:* (T, S, M, K:) *he subdued them*, or *overcame them*, *by good or other actions;* (TA;) *by actions or sayings;* (TA;) as also بَرَّهُمْ , aor. يَبُرُّ: (T, K, TA:) *he was refractory*, or *stubborn*, *and overcame them*. (TA, from a trad.) You say, ابرّ عَلَى خَصْمِهِ [*He overcame his adversary*]. (A.) And ابرّ عَلَيْهِمْ شَرًّا [*He overcame them in evil*]: and hence ابرّ is used in the sense of فَجَرَ [*he transgressed*, &c.]; as in the saying of a poet,

* فَلَسْتُ أُبَالِى مَنْ أَبَرَّ وَ مَنْ فَجَرْ *

[*Then I care not who acts wickedly and who transgresses*]. (IAar, M.) ابرّ [from بَرٌّ] *He rode*, or *journeyed*, *upon the land*. (ISk, S, A, K.) Opposed to أَبْحَرَ. (A.)

5 **تبرّر** [*He affected*, or *endeavoured to characterize himself by*, بِرّ, i. e. *filial piety*, &c.]. ___ قَدْ تَبَرَّرْتَ فِى أَمْرِنَا *Thou hast abstained from crime*, or *sin*, or *the like*, *in our affair*, or *business*, or *case*. (T, TA.) تبرّر خالقه: see 1.

6 **تبارّوا** *They practised mutual* بِرّ [meaning *kindness*, or *goodness and affection and gentleness*, *and regard*

for each other's circumstances]. (S.)

R. Q. 1 **بربر** , inf. n. بربرة, *He talked much, and raised a clamour,* or *confused noise,* (M, K,) *with his tongue:* (M:) *he cried,* or *cried out,* (S, K,) *and talked in anger,* (S,) or *talked confusedly, with anger and aversion.* (TA.) And بربر فى كلامه *He was profuse and unprofitable in his talk.* (Fr.) ___ Also, inf. n. as above, *He* (a goat) *uttered a cry* or *cries,* [or *rattled,*] (M, K,) *being excited by desire of the female.* (M.)

بَرٌّ [originally بَرِرٌ] (M, Msb, K) and بَارٌّ (Msb) *Pious* [*towards his father* or *parents,* and *towards God; obedient to God, serving God,* or *rendering religious service to God;* (see 1;) and *kind,* or *good and affectionate and gentle in behaviour, towards his kindred;* and *good in his dealings with strangers*]; *good, just, righteous, virtuous,* or *honest:* (Msb:) *true,* or *veracious:* (M, Msb, K:) and both signify also *abounding in* بِرّ [or *filial piety,* &c.]: (K:) the former is [said to be] a stronger epithet than the latter, like as عَدْلٌ is stronger than عَادِلٌ: (B:) [but its pl. shows that it is not, like عَدْلٌ, originally an inf. n.: it is a regular contraction of بَرِرٌ, like as بَارٌّ is of بَارِرٌ:] the fem. of each is with ة: (Lh, M:) the pl. (of the former, S, M, Msb, or of the latter, B) is أَبْرَارٌ; and (of the latter, S, M, Msb, or of the former, B) بَرَرَةٌ: (S, M, Msb, K:) the former pl. is often specially applied to saints, those who abstain from worldly pleasures, and devotees; and the latter, to the recording angels. (B.) You say, أَنَا بَرٌّ بِوَالِدِى, and بَارٌّ , *I am characterized by filial piety, dutifulness,* or *obedience, to my father:* (S, M, A: *) the latter is mentioned on the authority of Kr; but some disallow it. (M, TA.) And الأُمُّ بَرَّةٌ بِوَلَدِهَا [*The mother is maternally affectionate to her child,* or *offspring*]. (S.) And رَجُلٌ بَرٌّ بِذِى قَرَابَتِهِ, and بَارٌّ , *A man who behaves towards his kindred with kindness,* or *goodness and affection and gentleness, and regard for their circumstances.* (T.) And رَجُلٌ بَرٌّ سَرٌّ *A man who treats with goodness and affection and gentleness, and rejoices,* or *gladdens, his brethren:* pl. بَرُّونَ سَرُّونَ. (S, * K, * TA, in art. سر.) And بَرٌّ فِى قَوْلٍ, and فِى يَمِينٍ, and بَارٌّ , *True,* or *veracious, in a saying,* and *in an oath.* (Msb.) And يَمِينٌ بَرَّةٌ and بَارَّةٌ [*A true oath;* or *an oath that proves true*]. (Ham p. 811.) البَرُّ is also a name of God; (M, K;) meaning *The Merciful,* or *Compassionate:* (M:) or *the Very*

Benign to his servants; (IAth;) *the Ample in goodness* or *beneficence:* (B:) البَارُّ is not so used. (IAth.) It is said in a trad., تَمَسَّحُوا بِالأَرْضِ فَإِنَّهَا بَرَّةٌ بِكُمْ *Wipe yourselves with the dust*, or *earth*, [in performing the ceremony termed التَّيَمُّمُ,] *for it is benignant towards you*, like as the mother is to her children; meaning, ye are created from it, and in it are your means of subsistence, and to it ye return after death: (IAth:) or the meaning is, that your tents, or houses, are upon it, and ye are buried in it. (M.) بَرٌّ *Land;* opposed to بَحْرٌ [as meaning sea and the like]: (S, Msb, K:) from بِرٌّ signifying ampleness, largeness, or extensiveness; (Esh-Shiháb [El-Khafájee], MF;) or the former word is the original of the latter. (B, TA. [See the latter word.]) [Hence, بَرًّا وَ بَحْرًا *By land and by sea.*] ___ *A desert*, or *deserts; a waste*, or *wastes.* (T, TA. [See also بَرِّيَّةٌ, voce بَرِّيٌّ.]) So, accord. to Mujáhid [and the Jel] in words of the Kur [vi. 59], وَ يَعْلَمُ مَا فِى البَرِّ وَ البَحْرِ *And He knoweth what is in the desert*, or *deserts, and the towns*, or *villages, in which is water,* (T, TA,) or *which are upon the rivers.* (Jel.) [So too in the phrase نَبَاتُ البَرِّ *The plants*, or *herbage, of the desert* or *waste; the wild plants* or *herbage.* And عَسَلُ البَرِّ *Honey of the desert; wild honey.* And حَيَوَانُ البَرِّ *The animal*, or *animals, of the desert; the wild animal* or *animals.*] ___ *A wide tract of land.* (Bd in ii. 41.) ___ [The *open country;* opposed to بَحْرٌ as meaning the cities, or towns, upon the rivers: see the latter word.] ___ *Elevated ground, open to view.* (T.) ___ The *tract, or part, out of doors*, or *where one is exposed to view; contr. of* كِنٌّ: used by the Arabs indeterminately; [without the article ال;] as in the phrase, جَلَسْتُ بَرًّا (Lth, T) meaning *I sat outside the house;* (A;) and خَرَجْتُ بَرًّا (Lth, T) meaning *I went forth outside the* [*house* or] *town*, (A,) or *into the desert:* (TA:) but [Az says,] these are post-classical phrases, which I have not heard from the chaste-speaking Arabs of the desert. (T.) ___ You say also, أُرِيدُ جَوًّا وَ يُرِيدُ بَرًّا *I desire concealment*, or *secrecy, and he desires publicity.* (A.)

بُرٌّ *Wheat;* and the *grain of wheat;* syn. قَمْحٌ, (S, * Msb,) or حِنْطَةٌ; (M, K;) but it is a more chaste word than قَمْحٌ and حِنْطَةٌ: (M:) pl. of بُرَّةٌ; (S, M;) or [rather] بُرَّةٌ is the n. un. [signifying *a grain of wheat*, like قَمْحَةٌ]: (IDrd, Msb:) the pl. of بُرٌّ is أَبْرَارٌ; (K;) or this pl. is allowable on the ground of analogy, accord. to Mbr, but is disallowed by Sb. (S.) It is said in a prov., (TA,) هُوَ أَقْصَرُ مِنْ

برَّةٍ [*He*, or *it*, *is shorter than a grain of wheat*]. (A, TA.) And you say, أَطْعَمَنَا ٱبْنَ بُرَّةٍ *He fed us with bread.* (A.)

بِرٌّ inf. n. of 1: (T, S, M, &c.:) it is said by some to signify primarily *Ampleness*, *largeness*, or *extensiveness;* whence بَرٌّ as opposed to بَحْرٌ: then, ___ *Benevolent and solicitous regard* or *treatment* or *conduct* [*to parents and others;* i. e. *piety to parents;* and *towards God*]: and *goodness*, or *beneficence:* and *kindness*, or *good and affectionate and gentle behaviour, and regard for the circumstances of another:* (Esh-Shiháb [El-Khafájee], MF:) or بَرٌّ, as opposed to بَحْرٌ, [or as signifying a wide tract of land, (Bd in ii. 41,)] is the original of بِرٌّ, (Bd in ii. 41, B, TA,) which signifies *ample*, *large*, or *extensive*, *goodness* or *beneficence*, (Z, in the Ksh, ii. 41, [but he regards it as the original of بَرٌّ,] and Bd on the same passage, and B, K, TA,) *to men;* (TA;) or comprehending *every kind of goodness:* (Ksh and Bd ubi suprà:) and hence it is said to be in three things: *in the service of God: in paying regard to relations; acting well to them:* and *in dealing with strangers:* (Bd ubi suprà:) or *every deed that is approved:* (Ksh and Bd in ii. 172:) and [particularly] *obedience to God:* (T, S, M, &c.: [see also بَرَّةٌ:]) [and *every incumbent duty:* and hence,] the *pilgrimage to Mekkeh:* (K:) and *fidelity to an engagement:* (TA:) also *a gratuitous gift*, or *favour;* and *a bounty*, or *benefit;* syn. فَضْلٌ; (Msb;) and إِحْسَانٌ; as also مَبَرَّةٌ [an inf. n., but when used as a simple subst. its pl. is مَبَارُّ and مَبَرَّاتٌ]. (Har p. 94.) In the Kur [ii. 172], where it is said, لٰكِنَّ البِرَّ مَنْ آمَنَ بِاللّٰهِ, by البِرّ is meant ذَا البِرّ [i. e. *But the pious*, or *obedient* to God, *is he who believeth in God*]; (T, M, Ksh, Bd, Jel;) and some read البَارَّ: (Ksh, Bd, Jel:) or the meaning is, لكنّ البِرَّ بِرُّ من آمن بالله i. e. *but the obedience* of which it behooveth one to be mindful *is the obedience of him who believeth in God:* (Sb, T, IJ, M, Ksh, Bd:) and this explanation is preferable to the former. (Bd.) It is said in a prov., (T, S,) لَا يَعْرِفُ هِرًّا مِنْ بِرٍّ, (S, A, K, but in the T and M مَا is put in the place of لَا,) meaning *He knows not him who dislikes him*, or *hates him*, *from him who behaves*

towards him with kindness, or *goodness and affection and gentleness, and regard for his circumstances:* (S, M, A, K, * TA:) or *undutiful conduct to a parent from gentleness*, or *courtesy:* (ElFezáree, T, K:) or *altercation*, (T,) or *dislike*, or *hatred*, (K,) *from honourable treatment:* (T, K:) or *the calling of sheep*, or *goats, from the driving of them:* (IAar, S, K:) or *the driving of sheep*, or *goats, from the calling of them:* (Yoo, T:) or *the calling of them to water from the calling of them to fodder;* (K;) which last rendering is agreeable with an explanation of بِرٌّ by IAar [mentioned in the T]; (TA;) and بِرْبِرٌ, also, has the signification here assigned to بِرٌّ: (K, * TA:) or البِرْبِرَة الهِرْهِرَة *from* (A'Obeyd, T, K;) i. e. *the crying of sheep from the crying of goats:* (A'Obeyd, T:) or *the cat from the rat*, or *mouse:* (IAar, T, M, K:) and بِرٌّ also signifies the [*species of rat called*] جُرَذ: (Aboo-Tálib, T, K:) or *a small animal resembling the rat* or *mouse:* (M:) and the *young of the fox*. (K.) ___ Also *Good*, as a subst., not an adj.; syn. خَيْرٌ; (Sh, T, Mgh, Msb, K;) which comprises all that has been said in explanation of بِرٌّ (Sh, T, Mgh) as used in the saying of Mohammad, عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ يَهْدِى إِلَى البِرِّ [*Keep ye to truth; for it guides to good*, or *to a good*, or *right, state*]: some render it in this instance by الخَيْر; and some, by الصَّلَاح. (Sh, T.) It signifies also The *good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise:* so in the Kur iii. 86: (T:) or [simply] *Paradise*. (K.) ___ Also The *heart;* or the *mind*. (K.) So in the saying, هُوَ مُطْمَئِنُّ البِرِّ [*He is quiet*, or *at rest, in heart*, or *mind*]. (TA.)

بَرَّةٌ a subst. in the sense of البِرُّ, (S, M, K,) meaning *Obedience* [&c.]; (K;) determinate, (S, K,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to فَجَار. See a verse of En-Nábighah in the first paragraph of art. حمل.]

بَرِيرٌ [a coll. gen. n.] The *fruit of the* أَرَاك [q. v.], (S, M,) *in a general sense:* (M:) or the *first thereof;* (K;) [i. e.] the *first that appears*, or *when it first appears, and is sweet:* (M:) or *when it has become hard:* (Msb:) or *when it is larger in its berries* (حَبّ) *than such as is termed* كَبَاث, *and smaller in its clusters; having a round,*

small, hard stone, a little larger than the حمَّص; *its cluster filling the hand:* (AHn, M:) n. un. with ة. (AHn, S, M, Msb.)

بُرَّى *A good, sweet,* or *pleasant, word* or *expression* or *saying:* (K:) from بِرٌّ signifying benevolent and solicitous regard or treatment or conduct. (TA.)

بَرِّىٌّ [*Of,* or *belonging to,* or *relating to, the land* as opposed to the sea or a great river. ___ And *Of,* or *belonging to,* or *relating to, the desert* or *waste; growing,* or *living,* or *produced, in the desert* or *waste; wild,* or *in an uncultivated state.* ___ And hence,] أَرْضٌ بَرِّيَّةٌ *Uncultivated land; without seed-produce, and unfruitful; without green herbs* or *leguminous plants and without waters; contr. of* رِيفِيَّةٌ. (IAar, M, K. *) And, simply, بَرِّيَّةٌ , (S, M, A, Msb, K,) and بَرِّيتٌ , (A'Obeyd, IAar, Sh, S, K,) the latter a variation of the former, the ى being made quiescent, and the ة therefore being changed into ت, as in عِفْرِيتٌ, originally عِفْرِيَةٌ, (S,) a rel. n. from بَرٌّ, (Sh, T, Msb,) *A desert; a waste; a spacious tract of ground without herbage;* syn. صَحْرَآءُ: (S, M, A, Msb, K:) [see also بَرٌّ:] or *a tract nearer to the desert* (البَرِّ) *than it is to water:* (Sh, T:) [but some write the latter word بَرِّيتٌ ; and it is said that] بَرِّيتٌ, (T and K in art. برت,) of the same measure as سِكِّيتٌ, (K in that art.,) signifies *flat, even,* or *level, land:* (T, K:) or *a barren, flat, even,* or *level, land:* a poet says,

* بَرِّيتُ أَرْضٍ بَعْدَهَا بَرِّيتُ *

[*A barren, flat land, after which is a* second *barren, flat land*]: (T:) ISd says that بَرِّيتٌ, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure فَعْلِيتٌ from البَرُّ; and that art. برت is not the place in which it should be mentioned: (TA:) Lth says, البَرِّيتُ is a noun derived from البَرِّيَّةُ; the ى becoming quiescent, and the ة becoming an inseparable ت, as though it were a radical letter, as in the case of عِفْرِيَةٌ, which thus becomes عِفْرِيتٌ: (T, TA:) the pl. of بَرِّيَّةٌ is بَرَارِىُّ; and that of بَرِّيتٌ is بَرَارِيتُ. (S.)

بَرِّيَّةٌ and بَرِّيتٌ and بَرِيتٌ: see بَرِّىٌّ.

بَرَّارٌ as signifying *A possessor of* بُرٌّ, i. e. *wheat*, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

بَرَّانِىٌّ *External;* or *outward: apparent; public.* (T.) Hence the saying of Selmán, (T,) مَنْ أَصْلَحَ جَوَّانِيَّهُ أَصْلَحَ ٱللّٰهُ بَرَّانِيَّهُ (T, A, K) *Whoso maketh his inner man* (سَرِيرَتَهُ) *to be good, God will make his outward man* (عَلَانِيَتَهُ) *to be good.* (T.) بَرَّانِىٌّ is a rel. n., irregularly formed, (K,) from بَرٌّ signifying elevated ground, open to view; and جَوَّانِىٌّ, from جَوٌّ signifying any low, or depressed, part of the ground. (T.) You say, افْتَتَحَ البَابَ البَرَّانِىَّ *He opened the outer door.* (A.)

بَرْبَرُ , (S, K,) or البَرْبَرُ, (Mgh, Msb,) [a coll. gen. proper name, of which the n. un., or rel. n., is بَرْبَرِىٌّ ,] a foreign word, (S,) [probably of African origin, the primary form of which is the source of βάρβαρος, &c.,] arabicized; (Msb;) or, as some say, from بَرْبَرَةٌ in speech; (TA; [see R. Q. 1;]) and البَرَابِرَةُ, (S, M, Msb, K,) the pl. of بَرْبَرٌ, (K,) or of البَرْبَرُ, (Msb,) [or of بَرْبَرِىٌّ, agreeably with what follows and with analogy,] the ة being added because the sing. is a foreign word, or [so in the M and TA, but in the S and,] a rel. n., (S, M,) but it may be elided; [so that one may say البَرَابِرُ;] (S;) *A certain people,* (S, M, Mgh, Msb, K,) *of the inhabitants of El-Maghrib* [or *Northern Africa west of Egypt*], (Mgh, * Msb, K, *) *like the Arabs of the desert in hardness, and coarseness,* or *rudeness,* (Mgh, * Msb,) *and in slightness of religion, and littleness of knowledge:* (Mgh:) and *another people,* [*the Colobi* mentioned by Diodorus Siculus and Strabo,] *between the Abyssinians and the Zinj, who amputate* [*the glans of*] *the penis, and make it a dowry for a wife.* (K.) [There are various opinions of the origins of these races. The appellation of البَرَابِرَةُ, sing. بَرْبَرِىٌّ , is also applied by late historians, and in the present day, to *The races inhabiting the portion of the valley of the Nile which we commonly call Nubia.*]

بَرْبَرٌ : see بَرْبَار.

بَرْبَرٌ : see بُرٌّ.

بربرِىٌّ : see بربار: ___ and see also بربر, in two places.

بربار One *who talks much, and raises a clamour,* or *confused noise,* (M, K,) *with his tongue:* (M:) *who cries,* or *cries out,* (S, K,) *and talks in anger,* (S,) or *talks confusedly, with anger and aversion:* (TA:) *who vociferates much;* (TA;) as also بربر : (K:) and بربرِىٌّ signifies one *who talks much and unprofitably.* (Fr.) ___ البربار *The lion;* as also المبربِر : (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) ___ دَلْوٌ بربار *A bucket that makes a noise* (M, K) *in the water.* (M.)

بربور *What is termed* جَشِيش [i. e. *coarselyground flour,* &c.], (M, CK, [in MS. copies of the K, and of the S also, حَشِيش, which is evidently a mistranscription,]) *of wheat.* (S, M, K.)

بَارٌ ; fem. with ة: see بَرٌّ, in five places.

أَبَرُّ [accord. to analogy signifies *More,* and *most, pious* &c.: see بَرٌّ. But the only meaning that I find assigned to it in any of the lexicons is that here following.] *More,* and *most, distant in the desert,* (T, K,) *as to habitation.* (T.) So in the saying, أَفْصَحُ العَرَبِ أَبَرُّهُمْ *The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation.* (T, K. * [In the latter, instead of افصح, we find أَصْلَحُ.])

مُبِرٌّ One *who overcomes.* (TA.) [See 4.] ___ إِنَّهُ لَمُبِرٌّ بِذٰلِكَ means *Verily he is a prudent,* or *sound, manager of that;* syn. ضَابِطٌ لَهُ. (M, K. *)

مَبَرَّةٌ : see بِرٌّ.

مبرور , applied to a pilgrimage, *Sinlessly performed:* (Sh, T, Mgh:) or *characterized by the giving of food and by sweetness of speech;* as explained by Mohammad himself: *accepted: rewarded.* (TA.) مبرور مأْجور [Thou art *accepted,* or *approved, and rewarded*] and مبرورًا مأْجورًا [Go thou *accepted,* or *approved, and rewarded*] are forms of benediction: the former, of the dial.

of Temeem; أَنْتَ being understood: the latter, of the dial. of the people of El-Hijáz; اذْهَبْ being understood. (M.) ___ Applied to a sale, *Truly and honestly executed.* (Sh, T, Mgh.)

المُبَرْبِرُ : see بربار.

برأ

1 **بَرِئَ** , [aor. ـَ , inf. n. generally بُرْءٌ or بَرَآءَةٌ,] *He was*, or *became*, *clear*, or *free*, of, or from, a thing; in the manners which will be explained below: (Bd ii. 51:) *he was*, or *became*, *in a state of freedom* or *immunity*, *secure*, or *safe*. (T.) [Hence,] بَرِئَ مِنَ المَرَضِ, and بَرَأَ, (T, Msb,) aor. ـَ ; and بَرُؤَ, aor. ـُ ; (Msb;) inf. n. بُرْءٌ: (T, Msb:) or بَرِئَ مِنَ المَرَضِ, inf. n. بُرْءٌ, with damm; and the people of El-Hijáz say بَرَأَ, inf. n. بَرْءٌ, with fet-h: (S:) accord. to As, بَرِئَ مِنَ المَرَضِ is of the dial. of Temeem; and بَرَأَ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَأَ; and the rest of the Arabs say بَرِئَ: (T:) or بَرَأَ [alone], said of a sick man, aor. ـُ and ـَ ; and بَرِئَ; and بَرُؤَ; inf. n. بَرْءٌ [probably a mistranscription for بُرْءٌ] and بُرُؤٌ: or, accord. to Lh, the people of El- Hijáz say بَرَأَ, aor. ـُ , inf. n. بُرْءٌ and بُرُؤٌ [i. e. بُرُوءٌ]; and the people of El-'Áliyeh, [بَرَأَ,] aor. ـَ , inf. n. بُرْءٌ and بُرُؤٌ; and Temeem, بَرِئَ, [aor. ـَ ,] inf. n. بُرْءٌ and بُرُؤٌ: (M:) or بَرَأَ, (K,) said by IKtt to be the most chaste form, (TA,) aor. ـَ , (K,) agreeably with analogy, (TA,) and ـُ , (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ء for its last radical letter having its aor. of the measure يَفْعُلُ, [though others mention also قَرَأَ, aor. يَقْرُؤُ, and هَنَأَ, aor. يَهْنُؤُ,] and asserted to be a bad form, (TA,) inf. n. بُرْءٌ and بُرُوءٌ; and بَرُؤَ, (K,) not a chaste form, (TA,) aor. ـُ ; and بَرِئَ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ـَ , inf. n. بَرْءٌ and بُرُؤٌ, (K, TA,) or بُرْءٌ, (CK,) and بُرُوءٌ; (K, TA;) *He became free from the disease*, *sickness*, or *malady:* (T:) or [*he recovered from it:*] *he became convalescent;* or *sound*, or *healthy*, *at the close of disease*, *but was yet weak; or he recovered*, *but not completely*, *his health and strength;* syn. نَقَهَ; (M, K;) i. e., *he acquired that slight degree of soundness*, or *health*, *which comes at the close of disease*, *but with disease remaining in him*. (TA.) [And بَرِئَ الجُرْحُ, or بَرَأَ, *The wound healed;* or *became in a healing state:* of frequent occurrence.] And بَرِئَ مِنَ الأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ـَ and ـُ , the latter extr., (M, K,) or rather it is very strange, for IKoot says that نَعَمَ, aor. يَنْعُمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَآءَةٌ (M, K) and بَرَآءٌ (Lh, M, K) and بُرُؤٌ, (M,) or بُرْءٌ, (K, TA,) or

بروء; (CK;) and تبرّأ ; (S, * M, K, Mgh; *) [*He was*, or *became*, *free from the thing*, or *affair;* or *clear*, or *quit*, *thereof; clear of having* or *taking*, or *of having had* or *taken*, *any part therein; guiltless of it:* and also, *irresponsible for it;* as in an ex. q. v. voce عضاض:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lh, M.) You say, برئ من العيب, (Mgh, Msb,) or العيوب, (S,) inf. n. برآءة, (Mgh,) *He was*, or *became*, *free* (Msb) [*from the fault*, *defect*, *imperfection*, *blemish*, or *vice*], (Mgh, Msb,) [or *faults*, &c.]. (S.) And برئ من الدَّين, (T, Mgh, Msb,) or الدُّيون, (S,) aor. ـَ , (T, Msb,) inf. n. برآءة, (T, Mgh, Msb,) *He was*, or *became*, *clear*, or *quit*, *of the debt;* (or *debts;* S;) *irresponsible for it* [or *them*]: or *in a state of immunity with respect to it* [or *them*]; i. e., *exempt from the demand thereof*. (Msb.) And برئ إليك من حقّك, inf. n. برآءة and برآء (Lh, M) and برؤ, [*He was*, or *became*, *clear*, or *quit*, *to thee*, *of thy claim*, or *due*, or *right;* or *exempt from the demand thereof;*] as also تبرّأ . (M.) And برئت إليك من فلان, inf. n. برآءة, [*I was*, or *became*, or *have become*, *clear*, *to thee*, *of having* or *taking*, or *of having had* or *taken*, *any part with such a one;* or, *irresponsible to thee for such a one:*] (AZ, T, S: * [in one copy of the S, I find the phrase برئت منك, commencing the art.; but not in other copies:]) this is the only form of the verb used in this case, and in relation to debt [and the like]. (AZ, T.) ___ *He removed himself*, or *kept*, *far*, or *aloof*, [from unclean things, or things occasioning blame; followed by من, with which it may be rendered *he shunned*, or *avoided;*] syn. تنزّه and تباعد. (T.) [You say, برئ من الأقذار *He removed himself*, or *kept*, *far*, or *aloof*, *from unclean things*.] ___ *He manifested an excuse*, [or *asserted himself to be clear* or *quit* or *irresponsible*, like تبرّأ ,] *and gave warning;* syn. أعذر and أنذر. (T.) Hence, in the Kur [ix. 1], برآءة من ٱللّه ورسوله *A manifestation of excuse*, *and a warning*, *from God and his apostle*. (T.) برأ ٱللّه الخلق, (Fr, T, S, M, K,) or الخليقة, (Msb,) aor. ـَ , (T, M, &c.,) inf. n. برء (T, S, M, K) and بروء, (AZ, Lh, M, K,) *God created mankind*, or *the beings*, or *things*, *that are created*, syn. خلق, (Fr, T, M, Msb, K,) *after no similitude*, or *model*, (TA,) [*but*, properly, though not always meaning so, *out of pre-existing matter;* for] Bd says [in ii. 51] that the primary meaning of the root برء is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in برئ المريض من مرضه and المديون من دينه [both sufficiently

explained above]; or by production [therefrom], as in بَرَأَ ٱللّٰهُ آدَمَ مِنَ الطِّينِ [*God produced*, or *created*, *Adam*, *from*, or *out of*, *clay*]. (TA.) This verb relates to substances [as in the exs. given above] and to accidents; and hence, [in the Kur lvii. 22,] مِنْ قَبْلِ أَنْ نَبْرَأَهَا [*Before our creating it*, if ها refer to مُصِيبَة, preceding it; but, as Bd says, it may refer to this, or to الأَرْض, or to أَنْفُس]: (M:) but البَرْء has a more particular application than الخَلْق; the former being particularly applied to the creation of animate beings, with few exceptions: you say, بَرَأَ ٱللّٰهُ النَّسَمَةَ وَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ [*God created*, or *produced*, *man*, or *the soul*, *and He created the heavens and the earth*]. (TA.) [To this verb, or perhaps to بَرَى, or to both, בָּרָא is the Hebrew equivalent, properly (though not necessarily always) signifying he created out of pre-existing matter, or he fashioned.]

2 **بَرَّأَهُ** , inf. n. تَبْرِئَةٌ: see 4, in four places. [Hence,] لَا التَّبْرِئَة *The* لا *that denies in a general manner, absolutely*, or *to the uttermost;* i. e. *the* لا *that is a universal negative*. (Mughnee &c.) ___ Also *He verified his being free* [from a thing], *clear*, or *quit*, [of it,] *guiltless* [of it], or *irresponsible* [for it]. (Mgh, TA.)

3 **بَارَأَهُ** , (T, S, M, Mgh, K,) inf. n. مُبَارَأَةٌ (T, M, Mgh) and بِرَآءٌ, (M,) *He made him* (his copartner) *free*, *clear*, *quit*, or *irresponsible*, *the latter doing to him the same:* (Mgh:) *he compounded*, or *made a compromise*, *with him* (his hired man, T, M) *for their mutual separation:* (M:) *he separated himself from him* (his copartner, S, O), *the latter doing the same*. (S, O, K.) And بَارَأْتُ الرَّجُلَ *I became free*, *clear*, *quit*, or *irresponsible*, *to the man*, *he becoming so to me*. (M.) And بَارَأَ المَرْأَةَ, (T, M, K,) or ٱمْرَأَتَهُ, (S,) inf. n. as above, (M,) *He compounded*, or *made a compromise*, *with the woman* (or *his wife*, S) *for their mutual separation;* (M, K;) i. e. *he divorced her for a compensation* [*which she was to make him*, such as her giving up a portion of her dowry remaining due to her, *in order that they might be clear*, *each of the other*]: it occurs also [without ء] in art. برى. (TA.)

4 **أَبْرَأَهُ** *He* (God, S, M, K) [*recovered him*, or] *restored him to convalescence*, (M, K,) مِنَ المَرَضِ [*from the disease*, *sickness*, or *malady*]. (S.) ___ أَبْرَأَكَ مِنَ الأَمْرِ and بَرَّأَكَ (M, K *) *He* (i. e. God, TA) *made thee*, *pronounced thee*, or *held thee*, or *hath made thee*, &c., or *may He make thee*, &c., *to be free from the thing* or *affair*, or *clear* or

quit thereof, or *guiltless thereof*, or *irresponsible for it;* (TA;) [or *He acquitted thee*, or *hath acquitted thee*, or *may He acquit thee, thereof;* or *He showed thee*, or *hath showed thee*, or *may He show thee, to be free from it*, &c.: see also 2, above:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (M.) You say, بَرَّأْتُهُ مِنَ العَيْبِ *I made him, pronounced him*, or *held him, to be free from the fault, defect, imperfection, blemish*, or *vice*. (Msb.) It is said in the Kur [xxxiii. 69], فَبَرَّأَهُ ٱللّٰهُ مِمَّا قَالُوا (M) *But God showed him to be clear of that which they said*. (Bd.) You say also, أَبْرَأْتُهُ مِنَ الدَّيْنِ *I made him, pronounced him*, or *held him, to be clear*, or *quit, of the debt; irresponsible for it;* or *in a state of immunity with respect to it;* i. e., *exempt from the demand thereof:* (Msb:) and أَبْرَأْتُهُ مِمَّا لِى عَلَيْهِ; and بَرَّأْتُهُ , inf. n. تَبْرِئَةٌ; [*I acquitted him of that which he owed me:*] (S:) and أَبْرَأْتُهُ [alone] *I made him, pronounced him*, or *held him, to be clear*, or *quit, of a claim that I had*

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upon him, or *a due* or *right that he owed me*. (Mgh.) ابرأ [in the T (as on the authority of Aboo-'Amr Esh-Sheybánee) أَبْرَى] *He entered upon* [*the night*, or *day, called*] البَرَآءِ, q. v. (K.)

5 **تَبَرَّأَ** see 1, in three places. تبرّأ منه also signifies *He asserted himself to be free from it;* or *clear*, or *quit, of it;* namely, a fault, or the like. (Mgh.) [And *He declared himself to be clear of him; to be not connected*, or *implicated, with him; he renounced him:* see Kur ii. 161 and 162, &c:]

6 **تَبَارَأْنَا** *We separated ourselves, each from the other*. (TA.) [See 3.]

10 **استبرأ** , (T,) or استبرأ مِنَ البَوْلِ, (Msb,) *He took extraordinary pains*, or *the utmost pains, in cleansing the orifice of his penis from the remains of urine, by shaking it and pulling it and the like, until he knew that nothing remained in it:* (T:) or *he purified*, or *cleansed, himself from urine;* syn. تَنَزَّهُ عَنْهُ: (Msb:) or استبرأ, (M,) or استبرأ الذَّكَرَ, (K, TA,) signifies *he took extraordinary pains*, or *the utmost pains, in cleansing the penis*

from urine; or *he cleansed it entirely from urine;* (M, * K, * TA;) and so استبرأ الفرج: and in like manner, استبرأت الفرج said of a woman: (El-Munáwee, TA:) but the lawyers make a distinction between استبرآء and استنقآء [which are made syn. in the M and K]: see the latter word. (TA.) ___ And استبرأ الجارية, (T, S, Mgh,) or المرأة, (M, Msb, K,) *He abstained from sexual intercourse* (T, M, K) *with the girl* whom he had purchased or whom he had taken captive, (T,) or *with the woman,* (M, K,) *until she had menstruated* (T, M, K) *at his abode, once, and then become purified:* (T:) the meaning is, (T,) *he sought to find her free from pregnancy.* (T, Mgh, Msb.) ___ Hence, (Mgh,) استبرأ الشَّيء, (Z, Mgh, Msb,) or الأَمر, (TA,) *He searched, searched out,* or *sought to find* or *discover, the uttermost of the thing,* or *affair,* (Z, Mgh, Msb, TA,) *in order that he might know it,* (Mgh,) *to put an end to his doubt.* (Z, Mgh, Msb, TA.) You say, استبرأْت ما عندك [*I searched,* or *sought to find* or *discover,* or *I have searched,* &c., *the uttermost of what thou hast,* of knowledge &c.]. (S, TA.) And استبرأ أرض كذا فما وجد ضالّته [*He searched the uttermost of such a land and found not his stray beast*]. (TA.) It is said in the Expos. of the Jámi' es-Sagheer that استبرآء is an expression denoting The *seeking,* or *seeking leisurely and repeatedly, to obtain knowledge* of a thing, *until one knows* it; *considering* it *with the endeavour to obtain a clear knowledge* of it; *taking, in doing so, the course prescribed by prudence, precaution, or good judgment.* (Mgh.)

بُرْأَةٌ *A hunter's lurking-place* or *covert:* (T, S, M, K:) pl. بُرْأٌ. (T, S, M.) El-Aashà says,

* بِهَا بُرْأٌ مِثْلُ الفَسِيلِ المُكَمَّمِ *

[*At it* (a source of water mentioned in the context) *were hunters' lurking-places, like young palmtrees covered over:* for tender young palm-trees are often covered over with a kind of coarse matting]. (T, S, M.)

برآء : see برىء, in six places. ___ البرآء *The first night of the* [*lunar*] *month;* (El-Mázinee, T, S, K;) called thus, (S,) or لَيْلَةُ البرآء, (M,) because the moon has then become clear of the sun: (S, M:) or *the first day of the month:* (AA, T, K:) or *the last night thereof:* (As, T, K:) or *the last day thereof;* (IAar, T, K;) *a fortunate day; every event happening*

therein being regarded as a means of obtaining a blessing; (IAar, T;) but most hold that the last day of the month is termed النَّحيرة; (TA;) as also ابن البرآء: (K:) or this is *the first day of the month:* (IAar, T, TA:) pl. أَبْرِئَة. (Th, M.)

برآء : see برىء, in two places.

برىء *Free,* (Msb,) منه *from it;* namely a fault, defect, imperfection, blemish, or vice; (Mgh, Msb;) and, also followed by منه, *clear,* or *quit, of it; irresponsible for it;* or *in a state of immunity with respect to it;* i. e. *exempt from the demand thereof;* namely a debt, (Msb,) or a claim, or due, or right; (Mgh;) as also بارى and برآء . (Msb.) You say, أَنَا برىء منه [*I am free from it*, &c.]; (T, * S, M, K; *) and برآء , used alike as sing. and dual and pl. (Fr, T, S, M, K) and masc. and fem., (Fr, T, M, K,) because it is originally an inf. n.; (Fr, T, S;) and برآء : (S, M:) the pl. of برىء is بريؤون (T, S, K) and برأء (T, S, M, K) and برآء, (T, M, K,) of the measure فُعَالٌ, (T,) like رُخَالٌ, (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of برأء, and has tenween because it resembles [words originally of the measure] فُعَالٌ, and that the rel. n. formed from it is براوىٌّ , (TA,) but it is mentioned by AAF as a pl. of برىء, and as being like رُخَالٌ, and Fr mentions برآء as a pl. of the same, imperfectly decl., with one of the two hemzehs suppressed, (M,) and برآء (S, M, K) and أَبْرَآء (S, K) and أَبْرِئَآء, (T, S, K,) the last two anomalous: (TA:) the fem. of برىء is بريئة; pl. بريآت (T, S, M, K) and بريَّات (Lh, M, K) and برايا. (T, S, M, K.) You say, أَنَا برىء منه and خلىٌّ منه [*I am free from it;* or, more commonly, *I am clear,* or *quit, of it*, or *him*]; and أنا برآء منه and خلآء منه; (S;) and أَنَا البرآء منه: (M:) and نَحْنُ منك البرآء and الخلآء [*We are clear,* or *quit, of you*]; (Fr, T;) i. e., ذوو البرآء: so says Aboo-Is-ták; and As says the like of what Fr says. (T.) It is said in the Kur [xliii. 25], إِنَّنِى برآء مِمَّا تعبدون [*Verily I am clear of that which ye worship*]; (T, M;) or برىء, or برآء ; accord. to different readers. (Bd.) برىء occurs in several places in the Kur. (M.) Accord. to IAar, it signifies *Clear of evil qualities* or *dispositions; shunning what is vain and false; remote from actions that occasion suspicion; pure in heart from associating any with God:* and it signifies *sound in body and intellect.* (T.) See also بارئ, in two places.

برآءة *A writing of* [i. e. *conferring] immunity* or *exemption:* from برئ من الدَّين and العيب, of which it is the inf. n.:

pl. براآت, with medd: براوات is [pl. of براة, and both of these are] vulgar. (Mgh.)

براوىٌّ : see برىء.

البَرِيَّةُ *The creation;* as meaning *the beings*, or *things, that are created;* or, particularly, *mankind;* syn. الخَلْقُ: (T, S, M:) pronounced without ء; (T, S;) originally with ء, like نَبِيٌّ and ذُرِّيَّة; (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with ء: (Yoo, T, M:) Lh says that the Arabs agree in omitting the ء in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure فَعِيلَة in the sense of مَفْعُولَة, (Msb,) from بَرَأَ ٱللّٰهُ الخَلْقَ, meaning خَلَقَهُمْ: (Fr, T:) or, if derived from البَرَى [earth or dust], it is originally without ء: (Fr, T, S:) pl. برايا and بَرِيَّاتٌ. (S in art. برو and برى.)

بَارِئٌ , (K,) or بَارِئٌ مِنْ مَرَضِهِ, (Lh, S, M,) [*Recovering from his disease, sickness*, or *malady:* or] *convalescent;* or *becoming sound*, or *healthy, at the close of his disease, but being yet weak;* or *recovering, but not completely, his health and strength:* [see 1:] (M, K:) as also بَرِئٌ : (Lh, M, K:) but whether the latter be properly used in this sense is disputed; while the former is said to be the act. part. n. of 1 in all its senses: (TA:) pl. بُرَآءُ, (M, K,) like as صُحَاحٌ is pl. of صَحِيحٌ, accord. to Lh, so that he holds it to be pl. of بَرِئٌ; or it may be pl. of بَارِئٌ, like as جِيَاعٌ is pl. of جَائِعٌ, and صِحَابٌ of صَاحِبٌ. (M.) بَرِىءٌ is sometimes written and pronounced بَرِىٌّ [in all its senses]. (Kz.) ___ See also البَارِئُ. بَرِيءٌ, applied to God, *The Creator;* (T, S, Msb;) *He who hath created the things that are created, not after any similitude*, or *model;* (Nh;) or *He who hath created those things free from any incongruity*, or *faultiness*, (Mgh, and Bd in ii. 51,) *and distinguished, one from another, by various forms and outward appearances:* (Bd:) or *the Former*, or *Fashioner;* syn. المُصَوِّرُ [q. v.]. (M.)

بربخ

بَرْبَخٌ The *passage*, or *conduit, of water, called* إِرْدَبَّة *and* بَالُوعَة [q. v.], *made of baked clay:* (K:) or بَرَابِخُ [the pl.] signifies the *baked-clay conduits of privies, which convey* [*the water* &c.] *from the house-top to the ground.* (S, but omitted in some copies.) ___ بَرْبَخُ البَوْلِ *The canal of the urine* [*from the kidney to the bladder;* i. e. *the ureter*]: (L, KL, TA:) of the dial. of Egypt. (TA.)

بربط

بَرْبَطٌ [The *Persian lute;*] *a certain musical instrument* (Lth, Msb) *of the* عَجَم [or *Persians*]; (Msb;) *i. q.* عُودٌ: (Lth, K:) an arabicized word, (K,) from بَرِبَتْ, (IAth,) or بَرِبَطْ; meaning the breast of the duck, or goose; because of its

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resemblance thereto; (K;) for بَرْ in Persian, signifies the breast; (TA;) [and بَتْ and بَطْ or بَطٌّ, like the Arabic بَطٌّ, a duck, or goose;] or because the player upon it places it against his breast: (IAth:) or it is said to be arabicized because it is the name of a musical instrument of the عجم. (Msb.)

برثن

بُرْثُنٌ , of the lion, (AZ, T,) and of any animal of prey, (AZ, As, T, S, M, K,) and of birds, (As, S,) [The *toe;* i. e.] *what corresponds to the* إِصْبَع *of a man;* (AZ, As, T, S, M, K;) [in the Lex. of Golius, as on the authority of the S, and in that of Freytag, *idem quod* انملة *in homine;* but this is a mistake, app. occasioned by a mistranscription in a copy of the S;] and the مِخْلَب is its claw, i. e., nail: (AZ, As, T, S:) or the *paw* (كَفّ), (M, K,) *altogether,* (M,) *with the* أَصَابِع [or *toes*]: (M, K:) or the *claw,* i. e. *nail,* of the lion, (Lth, T, M, K,) likened to the instrument for perforating leather; (Lth, T;) and of [all] animals of prey, and of birds that do not prey, *corresponding to the* ظُفْر *of man:* Th says, of man, it is [termed] the ظُفْر; of animals having the kind of foot called خُفّ, the مُنْسَم; of solidhoofed animals, the حَافِر; of cloven-hoofed animals, the ظِلْف; of beasts and birds of prey, the مِخْلَب; and of birds that do not prey, and of dogs and the like, the بُرْثُن; though it may be also used [in like manner] of all animals of prey: (Msb:) [but properly] it is of birds that do not prey, as the crow-kind, and the pigeon; (M;) and sometimes, of the [lizard called] ضَبّ, (S, M,) and of the rat, or mouse, and of the jerboa: (M:) and is, in the pl. form, (M, TA,) which is بَرَاثِن, (T, S, M, TA,) metaphorically applied, by Sá'ideh Ibn-Jueiyeh, to the *fingers* of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, * TA.) ___ بُرْثُن الأَسَد also signifies *A certain brand,* or *mark made with a hot iron, upon camels,* (K, TA,) *in the form of the claw of the lion.* (TA.) ___ This, also, is the name of a sword of Marthad Ibn-'Alas. (K.) ___ [بُرْثُنَةٌ seems to signify the same as بُرْثُنٌ or بَرَاثِن: for] Temeem are termed in a trad. the بُرْثُمَة and بُرْجُمَة of the tribes of Mudar; and El-Khattábee says that it should be the بُرْثُنَة, i. e. [The *claw,* or] the *claws;* meaning thereby their impetuous valour, and strength: but برثمة may be a dial. var. of برثنة, or the م may be substituted for the ن for the purpose of assimilation [to برجمة]. (TA.)

برجم

بُرْجُمَةٌ (in the Ham p. 352 بُرْجُمٌ) is the sing. of بَرَاجِمُ (S, Mgh, Msb, K) and بُرْجُمَاتٌ; (T, TA;) and signifies [*A knuckle*, or *finger-joint;*] the *outer*, or the *inner, joint*, or *place of division, of the fingers:* and (as some say, TA) the *middle toe of any bird:* (K:) or بَرَاجِمُ signifies all the *finger-joints;* (A'Obeyd, K;) as also رَوَاجِمُ [a mistranscription for رَوَاجِبُ]: (A'Obeyd, TA:) or the *parts of the fingers that are protuberant when one clinches his hand:* (Ham ubi suprà:) or the *backs of the finger-bones:* (K:) or the *finger-joints* (S, Mgh) *that are between the* أَشَاجِعُ *and the* رَوَاجِبُ; (S;) i. e. (S, Mgh) [the *middle knuckles;* (see أَشْجَعُ and رَاجِبَةٌ;)] the *heads of the* سُلَامِيَاتُ, (S, Mgh, Msb, K,) *on the back*, or *outer side, of the hand*, (S, Msb,) *which become protuberant when one clinches his hand:* (S, Mgh, Msb, K:) or, as in the Kf, the *heads of the* سلاميات; and their inner and outer sides are termed the رَوَاجِبُ: (Msb:) accord. to the T, the *wrinkled parts at the joints of the fingers;* the smooth portion between which is called رَاجِبَةٌ: or, as in another place, *in the backs of the fingers;* the parts between them being called the رَوَاجِبُ: *in every finger are three* بُرْجُمَاتٌ, *except the thumb:* or, as in another place, *in every finger are two of what are thus termed:* it is also explained as signifying the *joints in the backs of the fingers, upon which the dirt collects.* (TA.) The phrase الأَخْذُ بِالبَرَاجِمِ, meaning *The seizing*

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with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بُرْثُنٌ.]

برح

1 **بَرِحَ** is *syn. with* زَالَ [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (S, A, Mgh.) [Using it as an attributive verb,] you say, لَا أَبْرَحُ حَتَّى تَقْضِىَ حَاجَتِى *I will not go away,* or *depart,* or *withdraw,* (لَا أَزُولُ, and لَا أَتَنَحَّى,) *until thou accomplish my want:* from بَرِحَ المَكَانُ, inf. n. بَرَاحٌ, *he went away,* or *departed, from the place;* syn. زَالَ مِنْهُ: and to be distinguished from the phrase in the Kur [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, بَرِحَ مَكَانَهُ, (S, A, L, K,) aor. ـَـ, (K,) inf. n. بَرَاحٌ (S, L, K) and بُرُوحٌ (L, TA, and Ham p. 250) and بَرَحٌ, (L,) or بَرْحٌ, (as in a copy of the TA,) *He went away,* or *departed, from his place;* (S, L, K, and Ham ubi suprà;) and *he became in the* بَرَاحٌ [or *wide, uncultivated,* or *uninhabited, tract*]. (S, L, K.) And مَا بَرِحَ مَكَانَهُ *He did not quit his place.* (Msb.) And بَرِحَ [alone], aor. ـَـ, inf. n. بَرَاحٌ, *It* (a thing) *went away,* or *departed,* (زَالَ,) *from its place;* (Msb;) as also تَبَرَّحَ. (L.) In the phrase لَا بَرَاحَ [*There is,* or *shall be, no quitting of place,* or *going away,* or *departing*], the noun is in the accus. case, as in لَا رَيْبَ: but it is allowable to put it in the nom. case, so that لا is used in the manner of لَيْسَ; (S, K;) as in the following saying of Saad Ibn-Málik, [in the TA, in one place, Ibn-Náshib,] in a poem of which the rhyme is with refa, (S, IAth,) alluding to El-Hárith Ibn-'Abbád, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wáïl: (IAth, TA:)

* فَأَنَا ٱبْنُ قَيْسٍ لَا بَرَاحُ مَنْ فَرَّ عَنْ نِيرَانِهَا *

[*Whoso fleeth from its fires,* (i. e. نِيرَانِ الحَرْبِ *the fires of the war,*) let him do so: *but* as for me, *I am the son of Keys:* to me *there is not,* or *shall not be, any quitting of place*]. (S, IAth. [See also Ham p. 250, where, for مَنْ فَرَّ, we find مَنْ صَدَّ *whoso turneth away.*]) [Hence,] بَرِحَتِ الرِّيحُ بِالتُّرَابِ *The wind carried up, raised,* or *swept up and scattered,* [lit. *went away with,*] *the dust.* (Msb.) [Hence also, accord. to some,] بَرِحَ الخَفَآءُ, (T, S, K, &c.,) and بَرَحَ, (Ibn-

ElLihyánee, Z, and TA, [thus written in a copy of the A,]) *The state of concealment departed*, or *ceased:* or *what was in a state of concealment became apparent;* from بَرَاحٌ meaning what is open and apparent of land: or *what I was concealing became apparent:* (T, TA:) or *the affair*, or *case, became manifest*, (S, A, K,) and *its concealment ceased*, (A,) [or] *as though the secret departed, and ceased:* (S:) or, as some say, *the secret became apparent:* (TA in art. خفى:) or, lit., *the low ground became high and apparent;* meaning *what was concealed became revealed:* (Har pp. 1334:) the first who said it was Shikk the Diviner. (IDrd, TA.) ___ [Using it as a non-attributive verb,] you say, لَا أَبْرَحُ أَفْعَلُ ذٰلِكَ *I will not cease*, or *I will continue*, (لَا أَزَالُ,) *to do that:* (S, A: *) and مَا بَرِحَ يَفْعَلُ كَذَا [*he ceased not to do thus;* or] *he persevered in*, or *kept to, doing thus:* (Msb:) and مَا بَرِحَ زَيْدٌ قَائِمًا [*Zeyd ceased not to be*, or *he kept*, or *continued, standing*]: in this case, the verb is of the category of كَانَ; (Mgh;) relates to time; and requires a predicate: and its inf. n. is بَرَاحٌ. (Ham p. 250.) Hence the saying in the Kur [xviii. 59], لَا أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ, but the predicate is suppressed: it may be مَا نَحْنُ فِيهِ كَذٰلِكَ [i. e. *I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas*]: (Mgh:) or it means لَا أَزَالُ أَسِيرُ [*I will not cease journeying*]: (Bd, Jel:) or لا ابرح here may mean *I will not depart* (لَا أَزُولُ) *from that upon which I am intent*, namely journeying and seeking; and *I will not relinquish it;* so that it does not require the predicate. (Bd. [He gives a third explanation, paraphrastic and strained, which I omit.]) بَرَحَ, (S, K,) aor. ـَ, (L, TA, [but it is implied in the K that it is ـُ, which is contr. to rule,]) inf. n. بُرُوحٌ, *It* (a gazelle, S, K, and a bird, and any wild animal, that is hunted or shot, TA) *turned its left side towards the spectator, passing by* (S, K *) *from the direction of his right hand towards that of his left hand:* (S:) or *passed by from the direction of the spectator's left hand towards that of his right hand:* (Aboo-'Amr Esh-Sheybánee, IF, L, Msb, in art. سنح:) [the former appears to be accord. to the usage of the Hijázees; and the latter, accord. to that of the Nejdees, in general: see بَارِحٌ:] contr. of سَنَحَ. (S.) بَرِحَ, aor. ـُ, [contr. to rule,] (K,) inf. n. بَرَحٌ, (TA,) *He was angry.* (K.) When a man has been angry with his companion, one says, مَا أَشَدَّ مَا بَرِحَ عَلَيْهِ [*How violently angry was he with him!*]. (L.)

2 **بَرَّحَتْ بِيَ الحُمَّى** *The fever affected me with its severity, violence,* or *sharpness, termed* بُرَحَآءُ. (TA.) ___ Hence, (TA,) from بُرَحَآءُ, (S, K,) بَرَّحَ بِهِ, inf. n. تَبْرِيحٌ, *It* (an affair, an event, or a case,) *affected him severely; afflicted, distressed,* or *harassed, him:* (S, K:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning *it hurt him severely,* or *greatly.* (Msb.) Also said of a man, meaning *He importuned him,* or *pressed him, with annoyance,* or *molestation:* (A, TA:) *he annoyed him,* or *molested him, by importuning* or *pressing;* as also ابرح : (TA:) *he annoyed him,* or *molested him, by distressing importunity* or *pressing:* (T, TA:) and *he punished, tormented,* or *tortured, him.* (TA.) تَبْرِيحٌ signifies The act of *annoying, molesting,* or *hurting:* (Mgh:) and in a trad., (in which it is forbidden, TA,) the *killing,* or *putting to death, in an evil* [or *a cruel*] *manner; such as throwing live fish, and lice, into the fire.* (Mgh, TA.) بَرَّحَ ٱللّٰهُ عَنْكَ *May God remove from thee* البَرْحَ [i. e. *difficulty, distress, affliction, &c.,* or *the difficulty,* &c.]. (A, TA.)

4 **ابرحهُ** *He made him,* or *caused him, to go away from, depart from,* or *quit, his place.* (A, * L.) *He,* or *it, pleased,* or *rejoiced, him; excited his admiration and approval; induced in him wonder,* or *admiration, and pleasure,* or *joy.* (S, K.) One says also, مَا أَبْرَحَ هٰذَا الأَمْرَ *How greatly does this affair,* or *event, please,* or *rejoice! how greatly does it excite admiration and approval!* or *how greatly does it induce wonder,* or *admiration, and pleasure,* or *joy!* (S.) ___ *He treated him with honour,* or *honoured him,* and *magnified him:* (S, K:) or, as some say, *he found him to be generous,* or *noble.* (TA.) ___ *He judged him,* or *it,* i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) *to be excellent,* or *to excel,* (A, TA,) *and wondered at,* or *admired, him,* or *it.* (A.) ابرح also signifies *He exceeded the usual bounds, degree,* or *mode.* (As, S, * TA.) You say, أَبْرَحْتَ كَرَمًا, and لُؤْمًا, (A, TA,) *Thou hast done a thing exceeding the usual bounds* [*in generosity,* or *nobleness,* and *in meanness,* or *ignobleness*]; or *extravagant;* or *excessive.* (TA.) ___ See also 2.

5 **تَبَرَّحَ** see 1.

بَرْحٌ *Difficulty, distress, affliction,* or *adversity; evil,* or *mischief;* (K, TA;) *annoyance, molestation,* or *hurt; severe punishment; trouble, inconvenience,* or *fatigue;* (TA;) *a difficult, a distressing, an afflictive,* or *adverse, and a wonderful, thing* or *event:* (Ham p. 135:) and *annoyance,* or *molestation, by distressing importunity* or *pressing;* a subst. from 2: (T, TA:) and بِنْتُ بَرْحٍ, [and app. ابْنُ بَرْحٍ also,] *a calamity, misfortune,* or *disaster;* or *a great,* or *terrible, thing, affair,* or *case;* (TA;) as also بِنْتُ بَارِحٍ, and ابْنُ بَرِيحٍ; (K;) pl. بَنَاتُ بَرْحٍ and بَنُو بَرْحٍ. (TA.) [See also تَبْرِيحٌ.] You say, لَقِيتُ مِنْهُ بَرْحًا بَارِحًا *I experienced from him,* or *it,* [*great*] *difficulty, distress, affliction,* or *adversity;* [*great*] *annoyance, molestation,* or *hurt;* (S, A, * K; *) a phrase having an intensive signification, (K, TA,) like لَيْلٌ أَلْيَلُ [and لَيْلٌ لَائِلٌ]; and so مُبَرِّحًا بَرْحًا. (TA.) When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, بَرْحٌ لَعَيْنَكَ بَارِحٌ [*May great difficulty,* &c., *befall thy two eyes!*]. (TA.) You say also, لَقِيتُ مِنْهُ بَنَاتِ بَرْحٍ, (S, A,) and بَنِي بَرْحٍ, (S,) *I experienced from him,* or *it, difficulties, distresses, afflictions,* or *adverse events;* and *calamities, misfortunes,* or *disasters:* (S:) and, in the same sense, لقيت منه البَرَحَيْنِ, and البُرَحَيْنِ, (S, K,) and البَرَحَيْنِ; (K;) or, accord. to some copies of the K, البَرْحَيْنِ, and البُرْحَيْنِ, and البَرْحَيْنِ, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form بَرَحَيْنِ, and it is not mentioned in the

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L; but the dual form بَرْحَيْنِ is there mentioned:] it seems as though the sing. of بَرَحَيْنِ [or بُرَحَيْنِ] were بَرَحَةٌ [or بُرَحَةٌ], and that the pl. is formed by the termination ونَ to compensate for the rejection of the ة, as is virtually the case in أَرَضُونَ; [or because the signification is regarded as that of a personification;] and that the pl. only is used. (L.) It is said in a prov., بِنْتُ بَرْحٍ شَرَكٌ عَلَى رَأْسِكَ [*Calamity is,* or *be, a snare upon thy head*]. (TA.)

بَرِحٌ : see مُبَرِّحٌ.

صَرْحَةَ بَرْحَةَ , or صَرْحَةً بَرْحَةً, &c.: see art. صرح.

بُرْحَةٌ The *best* of anything: (TA:) and [particularly] *one of the best of she-camels:* (S, K:) or, *of he-camels:* (T:) pl. بُرَحٌ. (T, S, K.) You say, هٰذِهِ بُرْحَةٌ مِنَ البُرَحِ, (S, K, *) or هُوَ بُرْحَةٌ مِنَ البُرَحِ, (T,) *This is a she-camel,* (S, K, *) or *he is a camel,* (T,) *of the best of camels.* (T, S, K.)

بَرْحَي a word that is said when one misses the mark in shooting or casting; like as مَرْحَي is said when one hits the mark. (S, ISd, A, K.)

بُرَحَآءُ *Severity, violence,* or *sharpness,* (As, A, TA,) or *vehement molestation,* (S, K,) of a fever (As, A, S, K) &c.: (S, K:) [*a paroxysm;* used in this sense by modern physicians:] and *vehement distress of mind arising from the oppression caused by inspiration or revelation;* such as is said to have affected the Prophet; [but most probably *a paroxysm of that species of catalepsy which physicians term ecstasy;*] occurring in a trad. (TA.) You say of one suffering from fever, when it is intense, أَصَابَتْهُ البُرَحَآءُ [*The paroxysm,* or *severe fit, has befallen him*]. (TA.)

البَرْحَين and البُرَحَين &c.: see بَرْحٌ

بَرَاحٌ inf. n. of بَرِحَ, q. v.; whence the phrase لَا بَرَاحَ, explained above. (S, L, K.) *A wide,* or *spacious, tract of land,* (S, A, K,) *kaving in it no seed-produce nor trees:* (S, K:) or *land having in it no building nor habitation:* (Ham p. 237:) and applied as an epithet to land, signifying *wide,* or *spacious, open,* or *conspicuous, and having in it no herbage nor habitation:* and *what is open, uncovered, and wholly apparent,* of land: (TA:) or *a place having no trees nor other things to cover* or *conceal it;* as though such things had departed; (Mgh;) *a place free from trees &c.:* (Msb:) or *an elevated and open tract of land.* (Har p. 134.) ___ حَبِيلُ بَرَاحٍ is an appellation given to *A lion:* and *a courageous man:* as though each of them were bound with ropes, (K, TA,) and did not quit his place. (TA.) An affair, a thing, or a case, that is *plain, evident,* or *manifest;* (K, TA;) or *open,* or *public.* (TA.) You say, جَآءَنَا بِالأَمْرِ بَرَاحًا [*He told us,* or *did to us, the thing*] *plainly* [or *openly*]. (S.) And جَآءَ بِالكُفْرِ بَرَاحًا وَ بِالشَّرِّ صُرَاحًا [*He uttered,* or

committed an act of, infidelity plainly, or *openly, and evil,* or *mischief, unmixedly*]. (A, TA.) ___ Counsel, or an opinion, that is *disapproved,* or *deemed evil.* (K.) بَرَاحٍ, (El-Mufaddal, S, A, &c.,) and بَرَاحُ, with damm and without tenween, (AZ, El-Mufaddal,) a name of *The sun:* (S, A, &c.:) determinate [and the former indecl.]: the sun is so called because of the spreading of its light, and its conspicuousness; or, being applied to the sun when it sets, براح means بَارِحَةٌ; like as كَسَابِ, a name applied to a hunting-bitch, means كَاسِبَةٌ. (TA.) You say, دَلَكَتْ بَرَاحِ *The sun set* [or *declined from the meridian*]. (A, TA.) For this phrase, occurring at the end of a verse cited by Ktr, Fr reads راح; دَلَكَتْ بَرَاحِ being pl. [or rather a quasi-pl. n.] of رَاحَةٌ, meaning the hand [or palm of the hand]: (S, TA:) accord. to which reading, the poet means *The sun had set,* or *had declined from the meridian, while they put their hands,* or *the palms of their hands, over their eyes,* looking to see if it had set, or had declined from the meridian: or he who says, دَلَكَتِ الشَّمْسُ بَرَاحِ means *the sun had almost set:* the two readings براح and براح are mentioned by A'Obeyd and Az and Hr and Z and others: AZ says, دلكت بَرَاحٍ, with tenween, and بَرَاحُ, without tenween. (TA.) [See also رَاحَةٌ, in art. روح.]

بَرُوحٌ : see بَارِحٌ.

بَرِيحٌ : see بَارِحٌ. Also The *croaking* of the غُرَابِ [or *crow,* of whatever species, as raven, carrion-crow, &c.]. (L.) ___ [Hence,] ابن بَرِيحٍ: so in the K: in the S, أُمُّ بَرِيحٍ; but IB and Aboo-Zekereeyà say that only the former is right: (TA:) [in one copy of the S, however, I find both of these:] *The* غُرَابِ [or *crow, as a generic term,* applying to *the raven, carrion-crow, &c.*]: (S, K, &c.:) so called because of its cry: a determinate appellation: for the pl., the expression used is بَنَاتُ بَرِيحٍ. (TA.) ___ See also بَرْحٌ. قَوْلٌ بَرِيحٌ *A saying by which one pronounces a person to have said,* or *done, right.* (L.)

بَارِحٌ , (S, K, &c.,) as also بَرُوحٌ and بَرِيحٌ , (K,) applied to a gazelle, (S,) or what is hunted or shot, (K, TA,) of gazelles and birds and wild animals [in general], (TA,) *Turning his left side towards the spectator,* (S,) *passing from the direction of the right hand of the latter towards the direction of his left hand:* (S, K:) or *turning his right side towards the spectator, passing from the direction of the latter's left hand towards that of his right:*

(Aboo-'Amr Esh-Sheybánee, IF, A, * L, Msb, * in art. سنح:) contr. of سانِحٌ: (S, * TA:) pl. بَوارِحُ. (L in art. سنح.) The Arabs [who apply the epithet in the latter sense] regard the بارح as an evil omen, and the سانح as a good omen; because one cannot shoot at the former without turning himself: (S:) but some of them hold the reverse: (Aboo-'Amr Esh-Sheybánee and L in art. سنح:) the people of Nejd hold the سانح to be a good omen; but sometimes a Nejdee adopts the opinion of the Hijázee [which is the contrary]. (IB in that art.) The first of these epithets is also applied to a bird as meaning *Inauspicious; ill-omened.* (A.) It is said in a prov., مَنْ لِى بِالسَّانِحِ بَعْدَ البَارِحِ (TA) i. e. [*Who will be responsible to me*] *for a fortunate*, or *lucky, event, after an unfortunate*, or *unlucky?* (K in art. سنح:) applied in the case of a man's doing evil, and its being said, He will at a future time do good to thee: originally said by a man on the occasion of gazelles' passing before him in the manner of such as are termed بَارِحَة, and its being said to him, They will present themselves to thee in the manner of such as are termed سَانِحَة. (TA.) And in another prov. it is said, إِنَّمَا هُوَ كَبَارِحِ الأَرْوَى [*It*, or *he, is only like the mountain-goat passing in the manner of such as is termed* بارح]: for it dwells on the tops of the mountains, and men scarcely ever see it passing with the right or left side towards them save once in the course of ages: (S, K:) applied in the case of an extraordinary occurrence: (K:) [or in the case of a benefit conferred by a man who very rarely confers benefits on others: (Freytag's Arab. Prov. i. 35:)] or when a man has delayed, or been tardy in, visiting [but has come at last]. (TA.) ___ Hence, فَتْلَةٌ بَارِحَةٌ *i. q.* شَزْرَةٌ [i. e. *A manner of twisting contrary to that which is usual:* see شَزَرَ]. (A.) ___ And هٰذِهِ فَعْلَةٌ بَارِحَةٌ *This is an action that has not happened rightly.* (A.) ___ [Hence,] بِنْتُ بَارِحٍ: and [perhaps] لَقِيتُ مِنْهُ بَرْحًا بَارِحًا: and بَرْحٌ لِعَيْنِكَ بَارِحٌ: see بَرْحٌ. ___ [And hence, perhaps, because of its evil effect; or because it comes, accord. to some, from the left, i. e. northerly direction, or, accord. to others, from the right, i. e. southerly direction; or] from بَرْحٌ as signifying a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing, or event; (Ham p. 135;) بَارِحٌ signifies also *A hot wind:* (S:) or *a hot wind in the* صَيْفٌ [i. e. *summer* or *spring*]: (K:) or *a hot wind coming from the direction of El-Yemen:* (Ham p. 135:) or *a wind that carries up, raises*, or *sweeps up and scatters, the dust:* (Msb:) pl. بَوَارِحُ: (S, K, &c.:) or the بوارح are *hot north*, or *northerly, winds in the* صَيْفٌ: (AZ, Az, S:) this Az found to be the sense in which the term was used by the Arabs in his time: (TA:) or *violent winds that carry*

with them the dust by reason of their violence: (TA:) or this name (the pl.) was given by the Arabs to *all winds in the time of the stars of the* قَيْظ [or *summer*]: *they mostly blow in the time of the stars of Libra;* [app. meaning when Libra is on, or near, the meridian at nightfall, agreeably with a statement in modern Arabic almanacs, that the periods of the beginning and end of the winds thus called are the 30th of May and the 9th of July;] *and these winds are what are termed the* سَمَائِم [pl. of سَمُومٌ]. (Ibn-Kunáseh, TA.) ___ البَوَارِحُ is also said by some to signify الأَنْوَآءُ [pl. of نَوْءٌ, q. v.]; as mentioned by AHn; but he repels their assertion. (TA.)

البَارِحَةُ *The next*, or *nearest*, *past*, or *preceding*, *night; yesternight:* (S, A, Mgh, * Msb, * K:) from بَرِحَ signifying زَالَ [he, or it, went away &c.].

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(S, A.) [In modern Arabic, *Yesterday;* as also البَارِح.] It has no dim. formed from it. (Sb, in S, in art. أمس; and TA.) You say, لَقِيتُهُ البَارِحَةَ [*I met*, or *met with*, *him*, or *it*, *last night*, or *yesternight*]: and لَقِيتُهُ البَارِحَةَ الأُولَى [*I met*, or *met with*, *him*, or *it*, *the night before last;* this being the sense in which the phrase is now used by the learned: but the vulgar expression is أَوَّلَ البَارِحَةِ, generally pronounced أَوَّلَ امْبَارِحَهْ or أَوَّلَ امْبَارِحْ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Teiyi and Himyer, by the substitution of امْ for اَلْ: see art. ام]. (S) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِى مَنَامِى [I saw to-night in my sleep (such a thing)]; but when the sun has declined, one says, رَأَيْتُ البَارِحَةَ [*I saw last night*, or *yesternight*]: (AZ, Th: [and the like is said in the Mgh and Msb:]) or one says, كَانَ كَذَا وَ كَذَا اللَّيْلَةَ [*Such and such things happened to-night*] until the sun is somewhat high and the day has become bright; but after this, one says, كَانَ البَارِحَةَ [*It happened last night*, or *yesternight*]. (Yoo, Seer.) The Arabs say,

* **مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَةِ** *

How like is this night wherein we are to the former night that has departed! (TA:) [or, *this night to*

yesternight!]: originally occurring in a poem of Tarafeh: used as meaning how like is the child to the father! and applied to [any] two things resembling each other. (Har p. 667.)

أَبْرَحُ is formed [from بَرَحَ for بَرَّحَ] by the rejection of the added letter: [for a word of this kind is regularly formed only from an unaugmented triliteral-radical verb:] or it is like أَحْنَكُ, having no proper verb. (L.) You say, هٰذَا أَبْرَحُ عَلَيَّ مِنْ ذَاكَ (A, * L, Msb *) *This is more difficult, distressing,* or *afflicting, to me than that.* (L, Msb. *) And هٰذَآ الأَمْرُ أَبْرَحُ مِنْ هٰذَا *This affair, event,* or *case, is more difficult,* or *distressing, than this.* (S.) And قَتَلُوهُمْ أَبْرَحَ قَتْلٍ [*They slew them with a most severe slaughter*]. (S.)

تَبْرِيحٌ [inf. n. of 2, used as a simple subst.,] is said by some to be sing. of تَبَارِيحُ, and has been used as such by post-classical authors, but is not of established authority: accord. to others, the latter has no sing.: (MF:) the pl. signifies *Difficulties, distresses, afflictions,* or *adversities:* [see also بَرْحٌ:] or the *difficulties,* or *obligations, incurred by troublesome,* or *inconvenient, means of obtaining subsistence:* (TA:) and تَبَارِيحُ الشَّوْقِ *the burning,* or *fierce burning,* [or *the burnings,* &c.,] *of the yearning,* or *longing, of the soul,* or *of longing desire.* (S, K.)

أَنَا مُبَرَّحٌ بِي *I am importuned,* or *pressed, with annoyance,* or *molestation.* (A, TA.) [See the verb (2).]

مُبَرِّحٌ and بَرِحٌ , applied to an affair, an event, or a case, signify the same; (K, TA;) i. e. *Severe, afflicting, distressing,* or *harassing:* (TA:) and the former, to a beating, (S, A, Mgh, TA,) meaning *the same;* (TA;) or *hurting* (S, Mgh) *severely:* (S:) and to a man, meaning *annoying,* or *molesting, by importuning,* or *pressing.* (TA.) [See 2.] لَقِيتُ مِنْهُ بَرْحًا مُبَرِّحًا: see بَرْحٌ.

يَبْرُوحٌ , (K,) thus correctly written, with the ى before the ب; [not يَبْرُوح, as in the CK; in Chald. יִבְרוּחַ, the word corresponding to the sing. of the Hebr. דּוּרָאִים in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or يَبْرُوحٌ صَنَمِيٌّ [the *idol-like* يَبْرُوح]; (TA;) The *root,* or *lower part, of the wild* لُفَّاح [or *mandrake,* not to be confounded with another plant to which

the name of لُقَّاح, q. v., is also applied], (K,) *which is known by the names of* فَاوَانِيَا *and* عُودُ الصَّلِيبِ [names now given to the peony], and called by MF تُقَّاحُ البَرِّ, [or *the wild apple*, but perhaps this is a mistranscription for لُقَّاحُ البَرِّ,] said by him to be an appellation used by the vulgar; (TA;) *resembling the form of a man;* (K;) *and of two sorts, male and female; called by the people of Greece* عَبْدُ السَّلَامِ: (TA:) *it torpifies,* (K,) *and strengthens the two appetites* [namely that of the stomach and that of the generative organ): (TA:) *if ivory is cooked with it for six hours, it renders it soft; and if a part affected by* [*the disease termed*] بَرَش *is rubbed with its leaves for a week,* (K,) *without interruption,* (TA,) *it removes it without causing ulcers,* or *sores:* (K:) the root of the wild لُقَّاح is the يَبْرُوح: *it has the form of a human being; the male like the male, and the female like the female; and they pretend that he who pulls it up dies; wherefore, when they desire to do so, they tie a dog or some other animal to it.* (Kzw, voce لُقَّاح.)

برد

1 **بَرُدَ** , aor. ـُ , inf. n. بُرُودَةٌ; (S, M, Mgh, Msb, K;) and بَرَدَ, aor. ـُ , (M, Msb, K,) inf. n. بَرْدٌ; (M, Msb;) *It* (a thing, S, Msb, and the latter said of water, Msb) *was*, or *became*, *cold*, *chill*, or *cool;* [see بَرْدٌ below;] (S, M;) *its heat became allayed.* (Msb.) The latter verb is also used transitively, as will be shown below. (Msb.) ___ [Hence,] بَرُدَ مَضْجَعُهُ [lit. *His bed*, or *place of sleep*, *became cold;* meaning] *he went on a journey.* (A.) ___ بَرَدَ also signifies *He died;* (As, T, S, A, K;) because death is the non-existence of the heat of the soul; (L;) or it is allusive to the extinction of the natural heat; or to the cessation of motion. (MF.) For ___ بَرَدَ, (MF,) aor. ـُ , (Mgh,) inf. n. بَرْدٌ, (MF,) likewise signifies *It was*, or *became*, *still*, *quiet*, or *motionless;* (Mgh, MF;) for instance, a slaughtered sheep or goat [&c.]. (Mgh.) And *It* (beverage of the kind called نَبِيذ) *became still, and without briskness.* (TA, from a trad.) You say, رُعِبَ فَبَرَدَ مَكَانَهُ [*He became frightened, and remained motionless in his place;* مَكَانَهُ meaning فِى مَكَانِهِ: and hence,] *he became amazed*, or *stupified.* (A.) And بَرَدَتْ عَيْنُهُ *The pain in his eye became allayed*, or *stilled.* (L.) And بَرَدَ أَمْرُنَا *Our affair*, or *case*, *became easy.* (TA, from a trad. [See also بَارِدٌ.]) ___ Also, inf. n. بَرْدٌ, [which see below,] *He slept.* (T.) ___ And hence, *It remained*, or *became permanent*, or *fixed*, or *settled.* (T.) So in the saying, لَمْ يَبْرُدْ بِيَدِى مِنْهُ شَيْءٌ *There did not remain*, or *become permanent* or *fixed* or *settled*, *in my hand*, *thereof*, *anything.* (T, L. *) You say also, بَرَدَ أَسِيرًا فِى أَيْدِيهِمْ *He remained safely a captive in their hands.* (A.) And بَرَدَ فِى أَيْدِيهِمْ سَلْمًا *He became a permanent captive*, *remaining in their hands, not to be ransomed nor liberated nor demanded.* (L.) And بَرَدَ الْمَوْتُ عَلَى مَصْطَلَاهُ *Death fixed*, or *settled*, [*upon his face and extremities*, or] *upon his limbs*, or *upon his arms and legs and face and every prominent part*, which become cold at the time of death, and which are warmed at the fire. (AHeyth, L.) And بَرَدَ الْمَوْتُ عَلَيْهِ [*Death became impressed upon him;*] *the marks*, or *signs*, *of death became apparent upon him.* (A.) ___ [And hence, app.,] *It* (a right, or due,) *became incumbent*, or *obligatory*, (M, K, TA,) *and established.*

(TA.) You say, بَرَدَ لِى حَقّى عَلَى فُلَانٍ *My right*, or *due, became incumbent*, or *obligatory, on such a one, and established against him*. (M, * A, * TA.) And مَا بَرَدَ لَكَ عَلَى فُلَانٍ *What hath become incumbent*, or *obligatory, to thee, on such a one, and established against him?* or *what hath become owed*, or *due, to thee, by*, or *from, such a one?* as also مَا ذَابَ لَكَ عَلَيْهِ. (S.) And بَرَدَ لِى عَلَيْهِ كَذَا مِنَ المَالِ *Such an amount of the property*, or *of property, became incumbent*, or *obligatory, to me, on him, and established against him;* or *became owed*, or *due, to me, by*, or *from, him*. (S.) ___ Also, (K,) aor. ـُ , inf. n. بَرْدٌ, (TA, [but see the next sentence,]) *He* (a man) *was*, or *became, weak;* and so بُرِدَ, a verb like عُنِىَ. (K.) And, inf. n. بُرُودٌ and بَرَادٌ, (M, K,) *He was*, or *became, languid*, (K,) or *weak and languid, from leanness* or *disease:* (M:) or *weak in the legs, from hunger* or *fatigue*. (Ibn-Buzurj, T.) And بَرَدَ مُخُّهُ, (A, K,) aor. ـُ , inf. n. بَرْدٌ, (TA,) *He was*, or *became, lean*, or *emaciated;* (A, K;) and so بَرَدَتْ عِظَامُهُ. (A, TA.) ___ *It* (a sword [or the like]) *was*, or *became, blunt*. (M, K.) بَرَدَهُ, (S, Msb, K,) aor. ـُ , (Msb,) inf. n. بَرْدٌ; (K;) and بَرَّدَهُ , (S, M, Msb, K,) inf. n. تَبْرِيدٌ; (S;) *He made it*, or *rendered it*, (for ex., water, M, Msb, K,) *cold, chill*, or *cool:* (S, &c.:) but the latter has an intensive signification [*he made it*, or *rendered it, very cold*, or *very cool*]: (Msb:) or both signify, (K,) or the former signifies, (M, TA,) *he mixed it with snow:* (M, K:) one does not say أَبْرَدَهُ , except in a bad dialect. (S.) بَرَّدَيْهِ, being used by a poet for رَدَيْهِ, has been erroneously supposed to mean Make thou it hot. (M.) You say, بَرَدَنَا اللَّيْلُ, (aor. and inf. n. as above, M,) and بَرَدَ عَلَيْنَا, *The night affected us with its cold*. (M, K.) And سَقَيْتُهُ شَرْبَةً بَرَدَتْ فُؤَادَهُ, (S, M, *) aor. and inf. n. as above, (S,) *I gave him to drink a draught*

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that cooled his heart: (S, M:) or بَرَدَتْ بِهَا فُؤَادُهُ [*with which I cooled his heart*]. (So in the T.) And بَرِّدْ فُؤَادَكَ بِشَرْبَةٍ *Cool thy heart by a draught*. (A.) And اسْقِنِى سَوِيقًا أُبْرِدُ بِهِ كَبِدِى [*Give thou me to drink* سويق *with which I may cool my liver*]. (T.) And بَرَدَ عَيْنَهُ بِالْكُحْلِ, (A'Obeyd, T, M,) or بِالْبُرُودِ, (S, Msb, K,) aor. and inf. n. as above, (M,) [*He cooled his eye with the collyrium*, or] *he applied the cooling collyrium to his eye*, (T, * S, M, * Msb, K, *) *and*

allayed its pain. (M.) The following words, cited by IAar,

* بَرَدُوا غَوَارِبَ أَيْنُقٍ حُدْبِ *

[lit. *They cooled the fore parts of the humps,* or *the backs, of humped she-camels*], mean *they put off from them their saddles, that their backs might become cool.* (M.) You say also, بَرِّدْ ظَهْرَ فَرَسِكَ سَاعَةً *Relieve thy horse from riding* [lit. *cool his back*] *awhile.* (A.) And لَا تُبَرِّدْ عَنْ فُلَانٍ *Do not thou alleviate the punishment* [*in the world to come*] *due to the offence of such a one by thy reviling him,* or *cursing him,* when he has acted injuriously to thee. (T, S, * M, * A, * L.) And بَرَدَ الخُبْزَ, (T, L, K,) بِالْمَآءِ, (T,) *He poured* [*cold*] *water upon the bread,* (T, L, K,) and *moistened it* [*therewith:* see بُرُودٌ]. (T, L.) ___ بُرِدَ (a verb like عُنِيَ, K) *It* (a company of men) *was hailed upon.* (S, M, K.) And بُرِدَتِ الأَرْضُ. *The land,* or *ground, was hailed upon.* (S.) بَرَدَ, (S, M, &c.,) aor ـُ, (TA,) inf. n. بَرْدٌ, (Mgh, TA,) also signifies *He filed* (M, Mgh, K) iron, (S, M, &c.,) and the like, (M,) with a مِبْرَدٌ. (S, M, Mgh, Msb, K.) بَرَدَهُ and أَبْرَدَهُ *He sent him as a* بَرِيدٌ [or *messenger on a postmule* or *post-horse*]. (K.) And بَرَدَ بَرِيدًا, (M,) and أَبْرَدَهُ, (A,) *He sent a* بَرِيدٌ. (M, A.) And أَبْرَدَ إِلَيْهِ, (S,) or أَبْرَدَ إِلَيْهِ بَرِيدًا, (T, TA.) *He sent to him a* بَرِيدٌ. (T, S.)

2 **بَرَّدَ** see بَرَدَهُ, in four places. ___ بَرَّدَهُ عَلَيْهِ *He made it incumbent,* or *obligatory, on him.* (M, A.) ___ And بَرَّدَهُ, (K, TA, but omitted in the CK,) inf. n. تَبْرِيدٌ; (TA;) and أَبْرَدَهُ; (M, K;) *It* (a thing, M) *made him,* or *rendered him, weak; weakened him;* (K;) or *made him,* or *rendered him, weak and languid.* (M.) [بَرَّدَ also signifies, as is indicated in the TA voce حَبَاحِبُ, *It* (a locust) *spread forth its wings;* which are termed its بُرْدَانٌ: see بُرْدٌ.]

4 **أَبْرَدَ** *He entered upon a cold,* or *cool, time:* (Mgh, Msb:) *he entered upon the last part of the day:* (M, K:) *he entered upon the time when the sun had declined:* (Mohammad Ibn-Kaab, T:) and *he entered upon the cool season, at the end of the summer.* (Lth, T.) [Hence,] أَبْرِدُوا بِالطَّعَامِ *Delay ye to eat food until it is cool:* occurring in a trad. (El-Munáwee.) And أَبْرِدُوا بِالظُّهْرِ (T, A, Mgh, Msb) *Defer ye the noon-prayers until the cooler time of the day, when the vehemence of the heat shall have become allayed.* (Mgh, Msb.) And أَبْرِدْ عَنْكَ مِنَ الظَّهِيرَةِ *Stay*

thou until the mid-day heat shall have become assuaged, and the air be cool. (M, and L in art. ___.) فيح ابردله *He gave him to drink what was cold,* or *cool.* (M, K.) You say also, سقيته فأبردت له, meaning *I gave him to drink what was cold,* or *cool.* (A'Obeyd, S.) ___ ابرده *He brought it cold,* or *cool.* (M, K.) ___ See برده, first sentence. ___ And see 2. See also 1, in four places; last three sentences.

5 **تبرّد فيه** *He descended into it,* (i. e., into water, TA,) *and washed himself in it, to refresh himself by its coolness.* (M, K.) See also 8. ___ تبرّد also signifies *He became weakened.* (TA.)

8 **ابترد** *He washed himself with cold water:* (S:) and likewise, (S,) or ابترد الماء, (K,) *he drank water to cool his liver:* (S, K:) or the latter signifies *he poured the water cold upon himself,* (M, K,) meaning, *upon his head:* (M:) and تبرّد بالماء, (T, A,) and ابترد, (A,) *he washed himself with water,* or *with the water.* (T.)

10 **استبرد عليه لسانه** *He let loose his tongue and used it like a file against him.* (A.)

برد and برودة [originally inf. ns.] *Cold; coldness; chill; chilness; cool,* as a subst.; *coolness;* the former, *contr. of* حرّ; (S, M, A, Msb;) and the latter, *of* حرارة. (S.) ___ And [hence] the former, *Pleasantness; enjoyment; ease; comfort:* as in the saying, نسألك الجنّة و بردها *We ask of Thee Paradise and its pleasantness,* &c. (L.) ___ Also *Sleep:* (T, S, M, A, K:) [an inf. n. used as a subst.:] so in the Kur lxxviii. 24: (S, M, K:) for sleep cools a man: (TA:) or, accord. to I'Ab, it there means the *coldness,* or *coolness,* of beverage. (T.) You say, منع البرد البرد *The hail prevented sleep.* (A.) ___ And *Saliva:* (Th, T, M, K:) so, accord. to Th, in the saying of El-'Arjee,

* وَ إِنْ شِئْتِ لَمْ أَطْعَمْ نُقَاخًا وَ لَا بَرْدَا *

And if thou desire, I will not taste sweet water, nor saliva [from any lips but thine]. (T, M, * TA. [But this is cited in the S as an ex. of برد signifying *sleep.*]) ___ See also بارد. ___ [Hence,] البردان: see الأبردان, voce أبرد.

برد *A kind of garment;* (S;) *a kind of striped garment:* (M, K:) accord. to some, *of the description termed* وشى

[or *variegated*]: (M:) or particular kinds thereof are distinguished by such terms as بُرْدٌ عَصْبٌ and بُرْدٌ وَشْيٌ: (Msb:) also, (as a coll. gen. n., TA,) *garments of the kind called* أَكْسِيَةٌ, [pl. of كِسَآءٌ,] *which are wrapped round the body;* (K;) *one of which is called* بُرْدَةٌ : (M, K:) or, as Lth says, the بُرْدٌ is [*a*] *well-known* [*garment*], *of the kind called* بُرُودُ العَصْبِ *and* بُرُودُ الوَشْيِ; (T;) but the بُرْدَةٌ is *a garment of the kind called* كِسَآءٌ, *four-sided, black, and somewhat small, worn by the Arabs of the desert:* (T, S, Mgh, * Msb, * TA:) or this latter (the بردة) is *a striped garment of the kind called* شَمْلَةٌ: (T:) or it is *an oblong piece of woollen cloth, fringed:* (M:) Sh says, I saw an Arab of the desert wearing *a piece of woollen cloth resembling a napkin, wrapped round the body like an apron;* and on my saying to him, What dost thou call it? he answered, بُرْدَةٌ: (T:) [the modern بردة, in every case in which I have seen it, I have observed to be *an oblong piece of thick woollen cloth, generally brown or of a dark or ashy dust-colour, and either plain, or having stripes so narrow and near together as to appear, at a little distance, of one colour; used both to envelop the person by day and as a night-covering:* the بردة of Mohammad is described as about seven feet and a half in length, and four and a half in width, and in colour either أَخْضَرُ or أَحْمَرُ, i. e. of a dark or ashy dust-colour or brown; for such are the significations of these two epithets when applied to a garment of this kind, and in some other cases:] the pl. of بُرْدٌ is أَبْرُدٌ (M, K) and أَبْرَادٌ [both pls. of pauc.] and بُرُودٌ (S, M, K) and بُرَدٌ, (IAar, T,) or this last is pl. of بُرْدَةٌ, (S, M,) and بَرَادٌ, like as قَرَاطٌ is pl. of قُرْطٌ, or this, also, is pl. of بُرْدَةٌ, like as بَرَامٌ is pl. of بُرْمَةٌ. (M.) ___ ذُوبُرْدٍ, as opposed to ذُو كِسَآءٍ, means *A rich man.* (S in art. عج, (so in copies of the K, in the TA يمنة,) or ثَمِينَةٌ بُرُودٌ, (so in a copy of the A,) [*There happened between them two the rending of* بُرُودٌ *of the fabric of El-Yemen*, accord. to the reading in the K, or *of costly* بُرُودٌ, accord. to the reading in the A,] means *they arrived at a great*, or *severe, state of affairs;* (K;) or is said of two men who have contended together in vehement altercation so that they have rent each other's garments; (A;) [accord. to the reading in the K,] because يَمَنٌ [in the CK يَمَنٌ] which are بُرُودٌ of El-Yemen, are not rent save on account of some great, or severe, thing, or affair. (K.) ___ بُرْدَةٌ هُمَا فِى أَخْمَاسٍ means *They two do one deed;* or *act alike;* (IAar, M, K;) *and resemble each other, as though they were in one* بُرْدَةٌ: (IAar, M:) or *they two have become*

near together, and in a state of agreement. (K in art. خمس, q. v.) ___ And سَلَبَ الصَّهْبَآءَ بُرْدَتَهَا *He*, or *it, deprived the wine of its colour.* (A.) ___ And بُرْدَا الجَرَادِ, (T,) or الجُنْدَبِ, (S,) *The two wings* [*of the locust*, or *of the species called* جندب]. (T, S.) ___ And ↓بُرْدَةُ الضَّأْنِ *A certain sort of milk.* (K.)

بَرَدٌ *Hail; what descends from the clouds, resembling pebbles;* (M, Msb;) *frozen rain;* (Lth, T;) *what is called* حَبُّ الغَمَامِ (S, A, Msb, K) *and* حَبُّ المُزْنِ (Msb) [i. e. *the grains*, or *berries, of the clouds:* a coll. gen. n., of which the n. un. is with ة, signifying *a hailstone*].

بَرْدٌ *Possessing coldness* or *coolness:* an epithet applied to the [plant called] صِلِّيَان. (S.) ___ سَحَابٌ بَرْدٌ, (T, S, M, K,) and أَبْرَدُ, (S, K,) *Clouds containing hail* (T, S, M, K *) *and cold.* (T.) You say also سَحَابَةٌ بَرْدَةٌ *A cloud containing hail* (T, S, M, A *) *and cold;* (T;) but not سحابة بَرْدَآءُ. (M.)

بَرْدَةٌ : see بَارِدٌ: and see also هِىَ لَكَ بَرْدَةُ نَفْسِهَا. بَرْدَةٌ *She is purely thine;* (Fr, A'Obeyd, T, S, M;) syn. خَالِصَةٌ: (M:) A'Obeyd explains it by خَالِصًا, (T, S, M,) not in the fem. form, (TA,) on the authority of Fr. (T.) ___ هُوَ لِى بَرْدَةُ يَمِينِى,

(A'Obeyd, M,) or هُوَ لِبَرْدَةِ يَمِينِى, (S,) *He*, or *it, is known to me.* (A'Obeyd, S, M.) بَرْدَةُ a proper name applied to *The ewe.* (K.)

بُرْدَةٌ : see بُرْدٌ, in five places.

بَرَدَةٌ (T, S, M, A, &c.) and بَرْدَةٌ (T, M, K) *Indigestion; a malady arising from unwholesome food:* (S, M, A, L, Msb, K:) or *heaviness of food to the stomach:* (IAar, T, L:) so termed because it makes the stomach cold. (T, L, Msb.) It is said in a trad., أَصْلُ كُلِّ دَآءٍ البَرَدَةُ [*The origin of every disease is indigestion*]. (T, S, M, * A.) Also, the former, The *middle* of the eye. (K.)

بُرَدَآءُ *An ague;* i. e. *a fever attended by a cold fit,* (K,) or *by shivering.* (TA.)

بَرْدِيٌّ *A well-known kind of plant,* (S, M, * K,) *of which the kind of paper termed* قِرْطَاس *is made;* (TA in art. قرطس, q. v. ;) [namely, *papyrus;* and] *of which mats are made;* (Msb;) [app. meaning *rushes* in general: but the former is generally meant by it in the present day, and is probably the proper signification: anciently, mats, as well as ropes and sails &c., were made of the rind of the papyrus; and even small boats were constructed of its stalks bound together; and of such, probably, was the ark in which the infant Moses was exposed: it is a coll. gen. n.:] n. un. بَرْدِيَّةٌ. (M, TA.) Hence, قُطْنُ البَرْدِىِّ *The cotton of the papyrus, which, resembling wool, is gathered from the stalk, and, mixed with lime, composes a very tenacious kind of cement.* (Golius, from Ibn-Maaroof.) ___ [Also, a rel. n. from the same, meaning *Of,* or *belonging to,* or *resembling, the plant so called.* Hence the saying,] لَهَا سَاقٌ بَرْدِيَّةٌ [*She has a shank like a papyrus-stalk*]. (A.)

بُرْدِىٌّ *One of the most excellent sorts of dates:* (S, Msb:) *an excellent sort of dates,* (AHn, M, K,) *resembling the* بَرْنِىّ: (AHn, M:) or *a sort of dates of El-Hijáz.* (TA.)

بَرْدَانٌ [*Feeling cold* or *chilly* or *cool:* fem. with ة: perhaps post-classical; for I have not found it mentioned in any of the lexicons.]

بُرَادٌ : see بَارِدٌ. Also *Weakness of the legs, from hunger or fatigue.* (Ibn-Buzurj, T.) [See also 1.]

بُرُودٌ : see بَارِدٌ. ___ Beverage *that cools the heat of thirst.* (T.) ___ Also, (T, L, K,) and مَبْرُودٌ , (T, M, A, L, K,) Bread *upon which water is poured;* (T, L, K;) *which is moistened with cold water:* (A:) eaten by women to make them fat. (M, A, L.) The subst. applied to such bread is بَرِيدٌ (A.) ___ بُرُودٌ [as an epithet in which the quality of a subst. predominates] also signifies *Cold water which one pours upon his head.* (M.) ___ *Anything with which a thing is rendered cold,* or *cooled.* (S, M.) ___ *A collyrium which cools the eye;* (Lth, T, M, Msb;) also termed بُرُودُ العَيْنِ. (T, S.) ___ بُرُودُ الظِّلِّ *Pleasant in social intercourse:* applied alike to the male and the female. (TA, from a trad.) ___ ثَوْبٌ بُرُودٌ *A garment without nap:* (K:) and *a garment that is not warm nor soft.* (TA.)

بَرِيدٌ : see بَرُودٌ. Also *A mule appointed* [*for the conveyance of messengers*] *in a* رِبَاطٌ [or *public building for the accommodation of travellers and their beasts*, or *in a* سِكَّةٌ, which is a *house* or *the like specially appropriated to messengers and the beasts that carry them:* thus it signifies *a postmule:* afterwards, it was applied also to *a posthorse*, and *any beast appointed for the conveyance of messengers*]: (Mgh:) [this is what is meant by the words in the S and K, البَرِيدُ المُرَتَّبُ:] it is a word of Persian origin, (Z in the Fáïk,) arabicized, from بُرِيدَه دُمْ, (Z in the Fáïk, and Mgh,) i. e. docked, or having the tail cut off; for the post-mules (بِغَالُ البَرِيدِ) had their tails cut off in order that they might be known: (Z in the Fáïk:) [or perhaps it is from the Hebrew פֶּרֶד a mule:] or it is applied to the *beast appointed for the conveyance of messengers* (دَابَّةُ البَرِيدِ) because he traverses the space called بَرِيدٌ [defined below: but the reason before given for this appellation is more probable: it is like the Lat. veredus]: (T, Msb:) pl. بُرُدٌ (Z, Mgh, Msb) and بُرْدٌ, which is a contraction of the former, like as رُسْلٌ is of رُسُلٌ. (Z.) You say, حُمِلَ فُلَانٌ عَلَى البَرِيدِ [*Such a one was borne on the postmule* or *post-horse*]. (S.) Imra-el-Keys speaks of a بريد of the horses of Barbar. (S.) ___ Having been originally used in the sense first explained above, it was afterwards applied to *A messenger borne on a post-mule* [or *post-horse*]: (Z in the Fáïk, and Mgh:) or *messengers on beasts of the post:* (M, K:) or *a messenger that journeys with haste:* (A:) or [simply] *a messenger:* (S, Msb, K:) pl. as above. (M, * Z.) Hence the saying, الحُمَّى بَرِيدُ المَوْتِ *Fever is the messenger of death:* (T, Msb:) because it gives warning thereof. (T.) Hence also البَرِيدُ applied to *The animal called* الفُرَانِقُ, (said to be *the jackal*, but some say otherwise, TA,) because he gives warning before [the approach of] the lion. (T, S, K.) And صَاحِبُ البَرِيدِ [*The master of the messengers that journey on post-mules* or *post-horses*]. (S.) [And خَيْلُ البَرِيدِ, occurring in many histories &c., *The post-horses, that carry messengers and others.*] ___ Also, having been applied to a messenger on a post-mule [or post-horse], it then became applied to The *space*, or *distance, traversed by the messenger thus called;* (Mgh, Msb; *) the *space*, or *distance, between each* سِكَّةٌ *and the* سِكَّةٌ *next to it;* the سِكَّةٌ being a structure of either of the kinds called بَيْتٌ and قُبَّةٌ, or a رِبَاطٌ [explained above], in which the appointed messengers lodge; (Z in the Fáïk;) the *space*, or *distance, between two stations*, or *places of alighting;* or *two parasangs*, or *leagues;* (M, K;) [*six miles;*]

each parasang, or league, being three miles, and each mile being four thousand cubits: (TA:) or *twelve miles;* (S, A, Msb, K;) i. e. *four parasangs*, or *leagues:* (Mgh, TA:) [for] the space, or distance, between each station termed سكة and the next to it is either two parasangs or four: (Z in the Fáïk:) the distance of *twelve miles* is [also] termed سكةُ البَرِيد: (T:) the pl. is as above. (T, Z.) A journey of four بُرُد, or forty-eight miles, renders it allowable to shorten prayers; which miles are of the Háshimee measure, such as are measured on the road to Mekkeh. (T.) ___ Also The *course*, or *pace*, of a camel *along the space thus called:* so in the following verse of Muzarrid, in praise of 'Arábeh El-Owsee:

* فَدَتْكَ عَرَابَ اليَوْمَ أُمِّى وَ خَالَتِى *
* وَ نَاقَتِى النَّاجِى إِلَيْكَ بَرِيدُهَا *

[*May my mother, and my maternal aunt, and my she-camel that is swift in her course to thee from one station to another, be ransoms for thee, O 'Arábeh,* (the name being contracted,) *this day!*]. (S.)

بُرَادَةٌ *Filings;* (M, Mgh, K;) *what falls from iron* [&c.] *when filed.* (S.)

بُرُودَةٌ : see بَرْدٌ.

بَرَّادَةٌ *A vessel which cools water:* (M, K:) or *a* كَوَّازَة [app. meaning either a *stand*, or a *shelf*, *upon which mugs* (كِيزَان, pl. of كُوز,) *are placed;* erroneously in the K, كُوَّارَةٌ, and كُوَارَةٌ, as I find it in different copies;] *upon which water is cooled:* (Lth, T, K: *) but [Az says,] I know not whether it be a classical or a post-classical word. (T.) Hence the saying, بَاتَتْ كِيزَانُهُمْ عَلَى البَرَّادَة *Their mugs passed the night upon the* برّادة. (A, TA.)

بَارِدٌ (S, M, Msb, K) *Cold; chill; cool;* (S, Msb;) applied to water [&c.]; (M, K;) as also بَرْدٌ, [originally an inf. n., like عَدْلٌ, used as an epithet,] (M, K,) and بَرُودٌ, (S, M, K,) and بُرَادٌ; (M, K;) but the last two are intensive forms [signifying *very cold* or *chill* or *cool*]. (TA.) ___ Anything *loved*, *beloved*, *liked*, or *approved*. (TA.) [Hence,] عَيْشٌ بَارِدٌ *An easy and a pleasant life*, or *state of life*. (ISk, * T, * M, A, L, K.) And لَيْلَةٌ بَارِدَةُ العَيْشِ, and بَرْدَةُ العَيْشِ, [the latter written in the TT بَرَدَةُ العَيْشِ,] *A*

night of easy and pleasant life. (M, L.) And غَنِيمَةٌ بَارِدَةٌ: see the latter word. ___ سَمُومٌ بَارِدٌ *A hot wind that is constant, continual, permanent, settled,* or *incessant.* (S, L.) ___ لِى عَلَيْهِ أَلْفٌ بَارِدٌ *A thousand* [pieces of money &c.] *are incumbent,* or *obligatory, on him, to me, and established against him;* or *are owed,* or *due, to me, by,* or *from, him.* (S, M. *) ___ جَآءَ فُلَانٌ بَارِدًا مُخُّهُ, and بَارِدَ العِظَامِ, *Such a one came in a lean,* or *an emaciated, state:* in the contr. case, one says, حَارًّا مُخُّهُ, and حَارَّ العِظَامِ. (A, TA.) ___ [بَارِدٌ also signifies *Blunt;* applied to a sword and the like: see 1. ___ And, contr., *Sharp:* for you say,] مُرْهَفَاتٌ بَوَارِدُ [pl. of بَارِدَةٌ, meaning] *Sharp,* or *cutting, swords:* (TA:) or *slaying swords.* (S.)

بَارِدَةٌ *Spoil acquired without fatigue;* (IAar, T;) also termed غَنِيمَةٌ بَارِدَةٌ; and to this is likened, by the Prophet, fasting in winter. (T.) Also *Gain made by merchandise at the time of one's buying it.* (IAar, T.)

أَبْرَدُ [*More,* and *most, cold,* or *chill,* or *cool*]. ___ [Hence,] الأَبْرَدَانِ and البَرْدَانِ *The morning,*

between daybreak and sunrise, and the evening, between sunset and nightfall; (T, S, M, K;) also called العَصْرَانِ (S, K) and الصَّرْعَانِ and الرَّدْفَانِ: (T:) or (as in the S, but in the M and K and) *the morning-shade and evening-shade:* (S, M, K:) so called because of their coldness, or coolness. (TA.) ___ See also ثَوْرٌ أَبْرَدُ ___. بَرْدٌ *A bull upon which are spots,* or *patches, of white and black:* (S, M:) of the dial. of El-Yemen. (M.) ___ And الأَبْرَدُ *The leopard:* fem. with ة: (T, K: [but in the TT, the fem. is written like the masc.:]) pl. الأَبَارِدُ. (T, K.) The female is also called الخَيْثَمَةُ. (T.)

إِبْرِدَةٌ, (S, M, &c.,) with kesr (S, Mgh, K) to the ء and the ر (Mgh, TA,) [in the CK ابْرِدَةٌ,] *Cold in the belly,* or *inside;* (M, K;) *a well-known malady, arising from the prevalence of cold and humidity, and preventing one, by languor, from performing the act of coition:* (S, Mgh:) and *a dripping of the urine, which prevents a man's taking pleasure in women.* (T, L.) ___ Also *Coldness* of the damp earth, and of rain. (M, L.) An Arab says, إِنَّهَا

لَبَارِدَةٌ اليومَ [*Verily it* (the morning, الغَدَاةُ, L) *is cold to-day*]; and another says to him, لَيْسَتْ بِبَارِدَةٍ إِنَّمَا هِىَ إِبْرِدَةُ الثَّرَى [*It is not cold: it is only the coldness of the damp earth*]. (S, L.)

مُبْرَدٌ [pass. part. n. of 4]. You say, أَرْضٌ مُبْرَدَةٌ: see مَبْرُودٌ.

مُبْرِدٌ [act. part. n. of 4]. You say, جِئْنَاكَ مُبْرِدِينَ *We came to thee when the heat had become allayed.* (T.) Also One *sending*, or *who sends, a* بَرِيدٌ [or بَرْدٌ, i. e., *a messenger on a post-mule* or *posthorse*, or *messengers on post-mules* or *post-horses*]. (S.)

مِبْرَدٌ (S, K, &c.) *A file;* (M;) syn. سُوهَانٌ; (M, K;) which is a Persian word: (M:) pl. مَبَارِدُ. (Msb.) ___ [Hence,] جَعَلَ لِسَانَهُ عَلَيْهِ مِبْرَدًا [*He made his tongue like a file upon him;* i. e.] *he annoyed him*, or *hurt him, with his tongue, and vituperated him.* (A.) [See a saying of Moosà Ibn-Jábir voce جِنٌّ.]

مَبْرَدَةٌ [*A cause of coldness* or *coolness*]. You say, هٰذَا الشَّىْءُ مَبْرَدَةٌ لِلْبَدَنِ [*This thing is a cause of coldness*, or *coolness, to the body*]: and As relates that he said to an Arab of the desert, What induceth thee to take a sleep in the morning while the sun is yet low? and he answered, إِنَّهَا مَبْرَدَةٌ فِى الصَّيْفِ مَسْخَنَةٌ فِى الشِّتَآءِ [*Verily it is a cause of coolness in the summer*, and *a cause of warmth in the winter*]. (S, A.)

مُبَرَّدٌ : see what follows.

مَبْرُودٌ *Made*, or *rendered, cold* or *chill* or *cool:* (S, Msb, K:) [and مُبَرَّدٌ signifies the same in an intensive manner:] applied to water [&c.: or signifying *mixed with snow:* see بَرَدَهُ]. (K.) ___ شَجَرَةٌ مَبْرُودَةٌ *A tree deprived of its leaves by the cold.* (AHn, M.) ___ أَرْضٌ مَبْرُودَةٌ (M, A, K) and مَبْرَدَةٌ (K) *Land*, or *ground, hailed upon:* (M, K:) or *snowed upon.* (A, TA.) ___ See also بَرُودٌ.

بردع

بَرْدَعَةٌ : see بَرْذَعَةٌ.

برذع

بَرْذَعٌ : see what next follows.

بَرْذَعَةٌ (S, Mgh, Msb, K) and بَرْدَعَةٌ (Msb, K) *A* [*cloth of the kind called*] حِلْس *which is put beneath the* [*saddle called*] رَحْل (S, Mgh, Msb, K) *of the camel:* (Mgh:) pl. بَرَاذِعُ (Mgh, Msb) and بَرَادِعُ (Msb.) Ru-beh says, [using the sing. without the ة as a coll. gen. n.,]

* وَ تَحْتَ أَحْنَآءِ الرِّحَالِ البَرْذَعُ *

[*And beneath the curved pieces of wood of the camels' saddles are the bardha'ahs*]. (TA.) ___ This is the primary signification: but in the conventional language of our time, it is applied to *An ass's saddle; the thing upon which one rides on an ass, like the* سَرْج *to the horse;* (Msb;) [i. e. *a pad*, or *stuffed saddle; generally stuffed with straw; and used for a mule as well as for an ass;*] or an ass's برذعة is *a saddle like the* رَحْل *and* قَتَب. (TA voce إِكَافٌ, q. v.) بَرْذَعَةٌ also signifies *Land which is neither hard nor soft:* (K:) pl. as above. (TA.)

بَرَاذَعِىٌّ *A maker of* بَرَاذِعُ, pl. of بَرْذَعَةٌ: a rel. n. similar to أَنْمَاطِىٌّ. (TA.)

برذن

Q. 1 **بَرْذَنَ** , (M, K,) inf. n. بَرْذَنَةٌ, (T,) *He* (a horse) *went in the manner of the* بِرْذَوْنٌ, q. v. (T, M, K.) ___ *He* (a man) *was*, or *became*, *heavy*, or *sluggish:* whence IDrd thinks بِرْذَوْنٌ to be derived: (M, Msb:*) but this opinion is of no account. (M.) ___ *He was unable to reply*, (T, K,) when asked respecting a thing. (T.) ___ *He subdued*, *overpowered*, or *overcame:* (K: [expl. by قَهَرَ and غَلَبَ; but I think that the right reading may be قُهِرَ and غُلِبَ, meaning *he was*, or *became*, *subdued*, &c.:]) said of a man. (TA.)

بِرْذَوْنٌ [*A horse of mean breed*, or *of coarse make; a jade:* but commonly applied to *a hack*, or *hackney; a horse for ordinary use*, and *for journeying*:] *a* دَابَّةٌ, (S, K,) not in an absolute sense, but *of a particular sort*, namely, (MF,) *a horse that is not of Arabian breed:* (T, MF:) or *a heavy*, or *sluggish*, دابّة: (so in a copy of the S:) or *a coarse horse:* (Towsheeh, TA:) or *a horse of coarse make, hardy so as to endure travel upon the mountain-roads and rugged ground, not of Arabian breed, mostly brought from Er-Room* [meaning *Asia Minor* or *Greece*]: (TA, from the Expos. of the 'Irákeeyeh of Es-Sakháwee:) or *a horse of large and coarse make, with thick limbs;* whereas those of Arabian breed are light of flesh, lank in the belly, and more slender in the limbs: (El-Bájee, TA:) or *a Turkish horse; opposed to Arabian:* (Mgh, Msb:) or *a pacinghorse;* syn. رَهْوَانٌ: (TA voce هِمْلَاجٌ:) fem. with ة; (Ks, S, M, Mgh, Msb, K;) sometimes; but without ة it is applied to the female as well as the male: (IAmb, Msb:) pl. بَرَاذِينُ (T, S, Mgh, K.)

مُبَرْذَنٌ *An owner of a* بِرْذَوْنٌ: (K:) or *a rider thereon.* (TA.)

برز

1 **برز** , (S, A, Msb, K,) aor. ـُ , (S, TA,) inf. n. بروز, (S, Msb, TA,) *He* (a man, S) *went*, or *came*, or *passed, out*, or *forth; he issued.* (S, A.) *He* (a man, TA) *went*, or *came*, or *passed, out*, or *forth, into the field, plain*, or *open tract or country:* (K:) or *did so to satisfy a want of nature:* (TS, TA:) as also, in the former sense, (K,) or in the latter, (S,) تبرّز ; (S, K, TA;) and برز; (Sgh, TA;) and so, in the former sense, برّ inf. n. تبريز; (Har p. 510;) [and in the latter sense, بارز accord. to an explanation of its part. n. مبارز in Har p. 566:] or تبرّز signifies *he voided his excrement*, or *ordure.* (Mgh, Msb.) You say, برز إلى القرن فى الحرب *He went*, or *came, out*, or *forth, into the field to his adversary in battle or war.* (TA.) ___ *He*, or *it*, (a man, TA, or thing, Msb, or anything, Fr,) *appeared*, or *became apparent*, (Fr, Sgh, Msb, K,) *after concealment*, (Fr, K,) or *after obscurity;* (Sgh;) as also برز (Sgh, K.) ___ [*It was*, or *became, prominent*, or *projecting:* often used in this sense.] برز, (Msb, K,) inf. n. برازة, (Msb,) *He* (a man) *was*, or *became, such as is termed* برز q. v.: (Msb, K:) and in like manner, برزت, inf. n. as above, *she* (a woman) *was*, or *became, such as is termed* برزة (A.)

2 **برّزه** , (inf. n. تبريز, S, K,) *He made it apparent, manifest, plain*, or *evident; he showed*, or *manifested, it;* (S, A, K;) namely, a writing, or book, (A,) or other thing; (S, A;) as also ابرزه : (A, Msb:) or ابرز الكتاب signifies *he put forth*, or *produced, the writing*, or *book;* syn. أخرجه: (TA:) and [as it often signifies in the present day,] *published, it;* syn. نشره. (K, TA.) [See also 4 below.] It is said in the Kur [xxvi. 91 and lxxix. 36], وبُرِّزَتِ الجحيم, meaning *And Hell shall be uncovered.* (A.) ___ برّز راكبه *He* (a horse) *saved his rider.* (K.) See also 1. ___ [Hence,] برّز الفرس, (S, Msb,) or برّز على الخيل, (K,) inf. n. تبريز, (Msb,) *The horse outstripped* (S, Msb, K) *the* [*other*] *horses* (Msb, K) *in the race-ground:* (Msb:) it is said of a horse that outstrips in a race: and, accord. to some, the like is said of whatever outstrips: (TA:) and برّز على الغاية [*He* (a horse) *passed beyond the goal*]. (A.) ___ Hence, برّز فى العلم, inf. n. as above, *He surpassed*, or *excelled, his fellows in knowledge.* (Msb.) And [simply] برّز *He surpassed his companions* (S, K) *in excellence,*

or *in courage.* (K.) And برّز عَلَى أَقْرانه [*He surpassed,* or *excelled, his fellows,* or *his opponents*]. (A.) See also 4, last signification.

3 **بارزهُ فِى الحَرْب** , (A, Msb,* K*) inf. n.

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مُبَارَزَةٌ and بِرَازٌ (S, A, Msb, K,) *He went,* or *came, out,* or *forth, in the field, to* [*encounter*] *him* (i. e. his adversary) *in battle, or war.* (K,* TA.) See also 1.

4 **ابرزهُ** *He made,* or *caused, him* (a man) *to go,* or *come,* or *pass, out,* or *forth:* (S:) [or *to go,* or *come,* or *pass, out,* or *forth, into the field, plain,* or *open tract or country:* (see 1:)] and *he made,* or *caused, it* (a thing) *to go,* or *come,* or *pass, out,* or *forth;* or *he put it,* or *took it,* or *drew it, out,* or *forth;* syn. أَخْرَجَهُ; as also استبرزهُ . (K.) See also 2, in two places. ابرز *He determined, resolved,* or *decided, upon journeying:* (IAar, K:) the vulgar say برّز (TA.)

5 **تَبَرَّزَ** see 1, in two places.

6 **هُمَا يَتَبَارَزَانِ** *They two* (meaning two adversaries) *go,* or *come, out,* or *forth, into the field, each to* [*encounter*] *the other,* in battle or war. (K,* TA.) ___ تبارزا *They both separated themselves, each from his company, and betook themselves each to the other.* (K.)

10 **إِسْتَبْرَزَ** see 4.

بَرْزٌ A man *characterized by pleasing or goodly aspect, and by intelligence:* fem. with ة: (S, TA:) or a man *of open condition or state:* (TA:) or *pure in disposition;* (TA;) *abstaining from what is unlawful and indecorous;* (S, A, Msb:) *of great dignity* or *estimation:* (Msb:) fem. with ة: (A, Msb:) pl. fem. بَرْزَاتٌ: (A:) or, as also بَرْزِىٌّ

a man *who abstains from what is unlawful and indecorous, and in whose intelligence,* (K,) or, as in some copies of the K, *in whose excellence,* بِفَضْلِهِ, but this is app. a mistranscription, or, as some say, *in whose abstinence from what is unlawful and indecorous,* (TA,) *and his judgment, confidence is placed:* (K:) and بَرْزَةٌ a woman *whose good qualities or actions,* or *whose beauties, are apparent:* (K:) or *open in her converse;* syn. مُتَاجِرَةٌ: or, as in some correct lexicons, *disdainful of mean things;* syn. مُتَجَالَّةٌ: or *of middle age,* (كَهْلَةٌ,) *who is not veiled or concealed like young women:* (TA:) or *of great dignity or estimation:* (AO, TA:) or *who goes or comes forth to people, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent:* (TA:) or *who abstains from what is unlawful and indecorous, and goes or comes forth to men, and talks with them, and is advanced in age beyond those women who are kept concealed:* (Mgh, Msb:) or *open in her converse,* (مُتَجَاهِرَةٌ,) *of middle age,* (كَهْلَةٌ,) *of great dignity or estimation, who goes or comes forth to people, and with whom they sit and talk, and who abstains from what is unlawful and indecorous:* (K:) or *in whose judgment, and her abstaining from what is unlawful and indecorous, confidence is placed:* (TA:) or *who does not veil her face from a man and bend her head down towards the ground.* (IAar, on the authority of Ibn-EzZubeyr.)

بَرْزِىٌّ : see بَرْزَةٌ

بَرَازٌ *A field, plain,* or *wide expanse of land,* (S, Msb, K,) *without trees;* (Msb;) as also بَرَازٍ ; but this latter form is rare: (Msb:) or *an open tract of land destitute of herbage and trees and without hills or mountains:* (Mgh, Msb:) or *a place in which is no covert of trees or other things:* (Fr, S:) *an open place in which is no covert of trees or other things:* (Fr, S:) *an open place in which is no covert.* (TA.) ___ [Hence,] خَرَجَ إِلَى البَرَازِ *He went forth to satisfy a want of nature.* (A.) And إِذَا أَرَادَ البَرَازَ أَبْعَدَ [*When he desired to satisfy a want of nature, he went far off*]: a trad.; respecting which El-Khattábee says that the relaters of traditions err respecting the word, pronouncing it

with kesr, for براز is an inf. n.: but (SM says that) authorities differ as to this point. (TA.) ___ [It is further said,] براز, (Mgh, Msb,) or براز (S, K,) is metonymically applied to *Excrement; human ordure;* (S, Mgh, Msb, K;) the *feces of food.* (S.)

براز : see براز, in three places.

بارز act. part. n. of برز [q. v.]. ___ *Wholly,* or *entirely, apparent* or *manifest.* (TA.) ___ أَرْضٌ بَارِزَةٌ *Land that is apparent, open,* or *uncovered,* (Bd and Jel in xviii. 45, and TA,) *upon which is no mountain nor any other thing,* (Jel,) or *that has no hill nor mountain nor sand.* (TA.)

إِبْرِزٌّ : see what next follows.

إِبْرِيز (Sh, IAar, A, Msb, K) and إِبْرِزٌّ , (Sh, IAar, K,) the latter of which is incorrectly written in [some of] the copies of the K إِبْرِيزٌّ, (TA,) *Pure* gold: (Sh, Msb, K:) or *an ornament of pure gold:* (IAar:) the former an arabicized word [app. from the Greek ὄβρυζον, as also the latter]: (Msb:) of the measure إِفْعِيل; the ء and ى being augmentative. (IJ.)

مبرز [lit. *A place to which one goes forth in the field,* or *plain,* or *open tract or country;*] *a privy,* or *place where one performs ablution;* syn. مُتَوَضَّأٌ; (S;) [as also مُتَبَرَّزٌ , occurring in the TA in art. جوز.]

كِتَابٌ مُبْرَزٌ , (K,) and مَبْرُوزٌ , (S, Msb, K,) *A writing,* or *book, put forth,* or *published;* syn. مَنْشُورٌ: (S, K:) or *made apparent, shown,* or *manifested:* (Msb:) ↓ the latter anomalous; (S, Msb;) being from أَبْرَزَ; (Msb;) and AHát disapproved it; and thought that it might be a mistake for مَزْبُورٌ, meaning written; but it [is said that it] occurs in two poems of Lebeed: (S:) in one of these instances, however, for المَبْرُوزُ, some read المُبْرَزُ; and Sgh says that he found not the other instance in the poems of Lebeed: IJ says that المَبْرُوزُ is for المَبْرُوزُ به. (TA.) You say, قَدْ أَعْطَوْهُ كِتَابًا مَبْرُوزًا *They had given him a writing,* or *book, published;* i. e., مَنْشُورًا. (TA.)

مَبْرُوز : see مُبْرَز, throughout.

مُتَبَرِّزٌ : see مبرز.

برزخ

بَرْزَخٌ *A thing that intervenes between any two things:* (L:) or *a bar, an obstruction,* or *a thing that makes a separation, between two things:* (S, A, L, K:) so in the Kur lv. 20: pl. بَرَازِخُ. (L.) ___ The *interval between the present life and that which is to come,* (S, A,) *from the period of death to the resurrection,* (S, A, K,) *upon which he who dies enters;* (S, K;) the *period,* or *state, from the day of death to the day of resurrection:* so in the Kur xxiii. 102. (Fr.) ___ بَرَازِخُ الإِيمَانِ *What is between the beginning of faith,* (L, K,) which is the acknowledgment, or confession, of God, (L,) *and the end thereof,* (L, K,) which is the removal of what is hurtful from the road: (L:) or *what is between doubt and certainty.* (L, K.)

برسم

Q. 1 **بُرْسِمَ** *He* (a man) *was affected with the disease termed* بِرْسَام; (S, Mgh, Msb, K;) as also بُلْسِمَ. (TA.)

بِرْسَامٌ , (in the T with fet-h, [بَرْسَامٌ,] Mgh,) *A certain malady,* or *disease,* (S, Msb, K,) *well known,* (S, Msb,) *attended by delirium:* (K:) [in the present day, this term is applied to the *pleurisy,* as also ذَاتُ الجَنْبِ; and so it is explained by Golius and Freytag; or, as the latter adds, accord. to Avicenna, *pleurodyne:* but] in some of the books of medicine, it is said to be *a tumour,* (Msb,) or *a hot tumour,* (TA,) *that is incident to the septum which is between the liver and the bowels,* [app. meaning *the upper parts of the greater and lesser omentum,*] *and then reaches to the brain:* (Msb, TA:) also pronounced بِلْسَامٌ: (ISk, Msb:) *i. q.* مُومٌ: (M, TA:) it is an arabicized word; (IDrd, Mgh, Msb;) or seems to be so; composed of بَرْ and سَامْ; the former of these, in Persian, signifying the breast, or chest; and the latter, death [and fire and a swelling; of which three meanings, the second and third are agreeable with the two explanations of برسام given above]: so says Az. (TA.)

بِرْسِيمٌ , with kesr, (K,) vulgarly pronounced with fet-h to the بَرْسِيم, [ب,] (TA,) [*Alexandrian trefoil* or *clover; trifolium Alexandrinum;* described by Forskål in his Flora Aegypt. Arab. p. 139; *the most common and the best kind of succulent food for cattle grown in Egypt: it is sown when the waters of the inundation are leaving the fields; and yields three crops; the second of which is termed* رِبَّةٌ; *and so is the third; but this is generally left for seed: when dry, it is termed* دِرِيسٌ: if his words have not been perverted by copyists, F explains it as] the *grain of the* حَبُّ القُرْطِ, (قُرْط [but I think it probable that this is a mistranscription, for خَيْرُ القُرْطِ, i. e., *the best of the (species of trefoil,* or *clover, called*) قُرْط,] *resembling the* رُطْبَة [or رَطْبَة], *or superior to this latter in size,* or *quality* (أَجَلُّ مِنْهَا): (K:) the قُرْط resembles the رُطْبَة, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (اجلّ منها), and larger in the leaves, and is what is called in Persian شَبْذَر [or شَبْدَر]: (AHn, TA:)

it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.)

إِبْرِيسَم , (M, [and thus written in copies of the K,]) with kesr to the ر [as well as the ء], accord. to IAar, (M,) [and] with fet-h to the س; (K;) or إِبْرَيْسَم; (M;) and [app. إِبْرُيْسَم,] with damm to the س; (K;) or it has three dial. forms; accord. to ISk, it is ابريسم [app. إِبْرِيسَم]; others say that it is ابريسم [app. أَبْرَيْسَم], with fet-h; IAar says that it is إِبْرِيسَم, with kesr to the ء and the ر and with fet-h to the س, and he says that there is not in the language an instance of إِفْعِيلَل, with kesr, but there are instances of إِفْعَيْلَل, as إِهْلِيلَج [q. v.] and إِبْرِيسَم; (S; [but I find that in two copies of that work, and in the L, this passage is mutilated; for it runs thus; ISk says that it is إِبْرِيسَم, with kesr to the ء and ر, and with fet-h to the س, &c.;]) or one of its dial. forms is إِبْرِيسَم, with kesr to the ء and the ر and the س; but ISk disallows this, [or, probably, as appears from what has been said above, we should read here, accord. to ISk, but others disallow this,] saying that there is not in the language an instance of افعليل with kesr to the [former] ل, but with fet-h, as إِهْلَيْلَج and إِطْرَيْفَل; and the second form is أَبْرَيْسَم, with fet-h to those three letters; and the third is إِبْرَيْسَم, with kesr to the ء, and fet-h to the ر and the س; (Msb;) and IB [appears to indicate the second and third of these forms, for he] says that some pronounce ابريسم with fet-h to the ء and the ر, and some pronounce it with kesr to the ء, and with fet-h to the س; (TA;) *Silk;* syn. حَرِير: (M, K:) or, accord. to some, specially, *raw silk:* (TA:) [it is said that] حرير is the same as ابريسم: (Msb in art. حر:) or dressed silk; syn. ابريسم مَطْبُوخ: (Mgh and Msb in that art.:) or stuff wholly composed of silk: or of which the woof is silk: (Mgh in that art., from the Jema et-Tefáreek:) [and it is also said that] قَزّ is the same as ابريسم: (K in art.

قز :) or a kind thereof: (S in that art.:) or that whereof ابريسم is made: (Lth, Az, Msb, TA, all in that art.:) [medicinal properties are ascribed to it: it is said that] *it is exhilarating, warming to the body, moderate in temperament, and strengthening to the sight when used as a collyrium:* (K:) the word is arabicized, (S, Msb, K, [but in the last it is said, after the explanation of the meaning, or it is arabicized,]) from [the Persian] ابريشم [i. e. أَبْرِيشَم]: (TA:) and is perfectly decl., even if

used as a proper name, in the manner of a surname, because it was arabicized in its indeterminate state, not like إِسْحَاقُ &c., which were arabicized in their determinate state, and are not used by the Arabs indeterminately. (S.)

إِبْرَسَمِىٌّ or إِبْرَيْسَمِىٌّ [&c.] *A manufacturer* [or *seller*] *of* ابريسم. (TA.)

مُبْرَسَمٌ A man *affected with the disease termed* بِرْسَام; (Mgh, Msb, K;) as also مُبَلْسَمٌ. (Msb, TA.)

برش

1 **بَرَشَ** , aor. ـَـ , inf. n. بَرْشٌ, *i. q.* بَرِصَ, aor. ـَـ , inf. n. بَرَصٌ: (Msb:) [or rather, used allusively for the latter verb: see أَبْرَشُ. See also بَرَشٌ, below.]

9 **ابرشّ** , inf. n. إِبْرِشَاشٌ, *He* (a horse) *was*, or *became, marked with small specks, called* بَرَشٌ, *differing from the rest of his colour.* (S.)

بَرَشٌ , in the hair of a horse, *Small specks, differing from the rest of the colour;* (S, K;) as also بُرْشَةٌ : (K:) or both signify *a colour in which one speck is red and another black* or *dustcoloured* or *the like.* (TA.) ___ And hence, (T-A,) the former, (A, TA,) or ↓ both (K,) *A whiteness that appears upon the nails.* (Ibráheem El-Harbee, A, K.) ___ And the former, *White specks in the skin.* (A.) ___ [See also 1.]

بُرْشَةٌ : see بَرَشٌ, in two places.

بَرِيشٌ : see أَبْرَشُ.

أَبْرَشُ , applied to a horse, (S, K,) or to one of the sort termed بَرْذَوْن, (Lh,) *Marked with the small speaks termed* بَرَشٌ; (Lh, S, K;) as also بَرِيشٌ . (K.) Also, شَاةٌ بَرْشَآءُ *A ewe*, or *she-goat, marked with specks of various colours.* (TA.) And حَيَّةٌ بَرْشَآءُ *A serpent black speckled with white*, or *white speckled with black.* (TA.) ___ [Hence,] *i. q.* أَبْرَصُ: fem. بَرْشَآءُ: pl. بُرْشٌ: (Msb:) [or rather, used allusively for أَبْرَصُ; for] Jedheemeh (S, A, K) Ibn-Málik (S, TA) Ibn-Fahm, (TA,) the king [of El-Heereh], (K,) was surnamed الأَبْرَشُ in allusion to his being أَبْرَصُ; (S, A, K;) the Arabs fearing to apply to him this latter epithet: (K:) or he was thus called because he was marked with black or red specks caused by a burn. (Kh.) ___ مَكَانٌ أَبْرَشُ *A place of various colours, abounding in plants* or *herbage:* (K:) and أَرْضٌ بَرْشَآءُ, and سَنَةٌ بَرْشَآءُ, *land*, and *a*

year, in which is abundance of herbage (Ks, K) *of various colours;* (Ks;) as also رِبْشَآءُ and رِمْشَآءُ. (TA.)

برص

1 **بَرِصَ** , (S, [so in two copies, in one mentioned by Freytag بُرِصَ, which is a mistake,] M, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. بَرَصٌ, (M, Msb,) *He* (a man, S) *was*, or *became*, *affected with* بَرَص [or *leprosy* (see بَرَصٌ below)]. (S, M, Msb, K.) [See also بَرِشَ.]

2 **برّص رأْسَهُ** , (A,) inf. n. تَبْرِيصٌ, (K,) *He shaved his head.* (Ibn-'Abbád, A, Sgh, K.) ___ برّص المَطَرُ الأَرْضَ, (TK,) inf. n. as above, (K,) *The rain fell upon the land before it was ploughed*, or *tilled.* (Ibn'-Abbád, Sgh, K.)

4 **ابرص** *He begot a child that was* أَبْرَص [or *leprous*]. (K.) ابرصه ٱللّٰهُ *God rendered him*, or *caused him to be* or *become*, أَبْرَص [or *leprous*]. (S, K.)

5 **تبرّص الأَرْضَ** *He* (a camel, A, TA) *found no pasture in the land without depasturing it;* (Sgh, K;) *left no pasture in the land.* (A.)

بَرْصٌ , with fet-h, *A certain small reptile* (دُوَيْبَّةٌ) *that is in the well.* (Ibn-'Abbád, Sgh, K. [In the CK, فى البَعِير is put by mistake for فى البِئْر.]) [Perhaps it is the same as is called بُرْصٌ, (see this word below,) which may be a vulgar pronunciation; and if so, this may be the reason why the author of the K has added, contra. to his usual rule, with fet-h.]

بُرْصٌ *i. q.* وَزَغَةٌ [*A lizard of the species called gecko, of a leprous hue*, as its name برص indicates; so applied in the present day]; (TA;) and أَبُو بَرِيصٍ, (M,) or أَبُو بُرَيْصٍ , (TA,) is *a surname of the same.* (M, TA.) [See also بَرْصٌ; and see سَامٌّ أَبْرَص, voce أَبْرَص; and بَرِيصَةٌ.]

بَرَصٌ [*Leprosy;* particularly the *malignant species thereof termed leuce;*] *a certain disease*, (S, TA,) *well known*, (TA,) *which is a whiteness;* (S;) *a whiteness incident in the skin;* (M;) *a whiteness which appears*

upon the exterior of the body, by reason of a corrupt state of constitution. (A, K.) ___ *What has become white, in a beast, in consequence of his being bitten.* (K, TA.)

بُرْصَةٌ *i. q.* بَلُّوقَةٌ; (ISh;) pl. بَرَاصٌ, (ISh, K,) which signifies *White places,* (ISh,) or *portions distinct from the rest,* (K,) *in sand, which give growth to nothing.* (ISh, K.) ___ The pl. also signifies The *alighting-places of the jinn,* or *genii:* (K:) [reminding us of our fairy-rings:] in which sense, also, it is pl. of بُرْصَةٌ. (TA.) ___ Also, the sing., *An aperture in clouds,* or *mist, through which the face of the sky is seen.* (M, TA.)

بَرَصَةٌ : see سَامُّ أَبْرَصَ, voce أَبْرَصُ.

بَرِيصٌ *A shining,* or *glistening;* syn. بَصِيصٌ (A, K) and بَرِيقٌ. (A.) Also *A certain plant, resembling the* سَعْدٌ [or *cyperus*], (AA, K,) *growing in channels of running water.* (AA.) أَبُو بُرَيْصٍ: see بُرْصٌ.

بُرَيْصٌ dim. of أَبْرَصُ, q. v. أَبُو بُرَيْصٍ: see أَبُو بُرَيْصٍ. بُرْصٌ is also the name of *A certain bird, otherwise called* بلعة, [so written in the TA, without any syll. signs,] accord. to IKh, and mentioned in the K in art. بلص. (TA.)

بَرِيصَةٌ *A certain small reptile* (دَابَّةٌ صَغِيرَةٌ), *smaller than the* وَزَغَةٌ; *when it bites a thing, the latter is not cured.* (M, TA.) [See also بُرْصٌ; and see سَامُّ أَبْرَصَ, voce أَبْرَصُ.]

أَبْرَصُ [*Leprous;*] *having the disease called* بَرَصٌ: (S, M, K:) fem. بَرْصَآءُ: (M, Msb:) pl. بُرْصٌ (Msb, TA) and بُرْصَانٌ. (TA.) ___ سَامُّ أَبْرَصَ, (S, M, Msb, K,) the former word being decl., prefixed to the latter as governing it in the gen. case; (S, Msb;) and سَامُّ أَبْرَصَ, as one word, the former being indecl. with fet-h for its termination, and the latter being imperfectly decl., (S, Msb;) in this and in the former instance; (Msb;) and سَمُّ أَبْرَصَ; (as in some copies of the K in art. سم;) *i. q.* الوَزَغَةُ [*The species of lizard described above, voce* بُرْصٌ]: (M, and so in the JK and K in art.

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وزغ:) or *such as are large, of the* وَزَغ [whereof وَزَغَةٌ is the n. un.]: (A, Msb:) or [*one*] *of the large* [*sorts*] *of the* وَزَغ: (S, K:) determinate, as a generic appellation: (S, TA:) As says, I know not why it is so called: (TA:) [the reason seems to be its leprous hue: see برص:] its blood and its urine have a wonderful effect when put into the orifice of the penis of a child suffering from difficulty in voiding his urine, (K, TA,) relieving him immediately; (TA;) and its head, pounded, when put upon a member, causes to come forth a thing that has entered into it and become concealed therein, such as a thorn and the like: (K:) the dual is سَامَّا أَبْرَص: (S, M, Msb, K:) and the pl. is سَوَامُّ أَبْرَص, (S, M, A, Msb, K,) ابرص having no dual form nor pl.; (M;) or, (K,) or sometimes, (Msb,) or if you will you may say, (S,) السَّوَامُّ, without mentioning ابرص; and البِرْصَةُ ; (S, Msb, K;) and الأَبَارِصُ; (S, M, A, Msb, K;) without mentioning سَامّ; (S, Msb, K;) the last of these pls. being as though formed from a rel. n., [namely, أَبْرَصِىٌّ,] although without [the termination] ة, like as they said المَهَالِبُ [for المَهَالِبَةُ]. (M.) ___ الأَبْرَصُ *The moon.* (A, Sgh, K.) [So called because of its mottled hue.] You say, بِتُّ لَا مُؤْنِسَى إِلَّا الأَبْرَصُ [*I passed the night, none but the moon cheering me by its presence*]. (A, TA.) ___ حَيَّةٌ بِرْصَآءُ *A serpent having in it,* (K,) i. e., *in its skin,* (M, TA,) *white places, distinct from the general colour.* (M, K, TA.) ___ أَرْضٌ بَرْصَآءُ *Land bare of herbage;* (A;) *of which the herbage has been depastured* (K, TA) *in some places, so that it has become bare thereof.* (TA.)

برطل

Q. 1 **بَرْطَلَ** , (inf. n. بَرْطَلَةٌ, TK,) *He placed a long stone* (بُرْطِيلٌ) *in the fore part* (إِزَآءَ, q. v.,) *of his watering-trough.* (Lth, K.) [*He gave* him *a* بُرْطِيل, or *bribe;*] *he bribed* him. (K.) And بُرْطِلَ *He was bribed.* (TA.)

Q. 2 **تَبَرْطَلَ** *He received a* [بُرْطِيل, or] *bribe.* (K.)

بُرْطِيلٌ *A long stone:* pl. بَرَاطِيلُ: (S:) or *a broad stone:* (TA in art. برم:) or *a stone* (Seer, A, K) *of an oblong form* (A, TA) *a cubit in length,* (Seer, TA,) or *an iron, long, broad, and hard by nature,* (K,) *not such as is made long, or sharpened* or *made sharp-pointed, by men,* (TA,) *with which the millstone is pecked* (تُنْقَرُ [i. e., *wrought into shape, and roughened in its surface, by pecking*]): so says Lth: (TA:) to this is sometimes likened the muzzle, or fore part of the nose and mouth, of a she-camel of high breed: (Lth, TA:) [and hence,] it signifies also the *muzzle,* or *fore part of the nose and mouth, of an old bear:* (TA:) some say that the dual signifies *two elongated stones, of the hardest kind, slender, and sharp-pointed, with which the millstone is pecked* (تُنْقَرُ [explained above]). (TA.) Also, (K,) accord. to Sh, (TA,) *A pickaxe,* or *stonecutter's pick;* syn. مَعْوَلٌ: (Sh, Msb, K:) pl. as above: accord. to IAar, *what is called in Persian* اسكنه [app. a mistranscription, or a dial. var., of إِسْكَنْك]. (TA.) *A bribe;* syn. رِشْوَةٌ: (Msb, K:) app. mentioned in the K as an Arabic word; and if so, the pronunciation with fet-h to the ب is a vulgarism, since there is no such measure as فَعْلِيلٌ: Abu-l-'Alà El-Ma'arree says that it is not known in this sense in the [classical] language of the Arabs; and it seems as though it were taken from the same word signifying an oblong stone; as though the bribe were likened to a stone that is thrown: (TA:) or it seems as though it were taken from the same word signifying a مَعْوَل; because therewith a thing is got out; (Msb;) and so El-Munáwee asserts it to be: (TA:) pl. as above. (Msb, K.) Hence the phrase, أَلْقَمَهُ البُرْطِيلَ [*He tipt him the bribe; conveyed it to him in like manner as one puts a morsel into another's mouth;* somewhat like our phrase *he greased his*

fist]. (TA.) And the saying, البَرَاطِيلُ تَنْصُرُ الأَبَاطِيلِ [*Bribes render victorious false allegations*]: (Msb, TA:) a prov.

(Msb.)

مُبَرْطِلُ الرَّأْسِ A man *having a long head.* (A in art. كوز.)

برع

1 برَعَ الجَبَلَ *He ascended*, or *ascended upon, the mountain.* (TA.) ___ And برَعَ صاحِبَهُ *He was*, or *became, superior to his companion; he excelled him;* (IAar;) *he overcame him.* (K.) بَرُعَ, (S, Msb, K,) aor. ـَ ; (Msb, MS, PS, [accord. to the TA, which is followed in the TK, ـُ , which is evidently a mistake,]) and بَرَعَ, aor. ـُ ; (S, Msb, K;) and بَرِعَ, aor. ـَ ; (Sgh, K;) inf. n. بُرُوعٌ, (M, K,) which is of بَرُعَ, (TA,) and بَرَاعَةٌ, (S, M, Msb, K,) which is of بَرَعَ [and is the more common]; (Msb, TA;) *He excelled in knowledge*, or *courage*, or *other qualities:* (Msb:) or *he excelled his companions in knowledge &c.:* (S, K:) or *he was*, or *became, accomplished, perfect*, or *complete, in every excellence*, and *in goodliness.* (M, K.)

5 تبرّع بالعَطَآء *He gave what was not incumbent*, or *obligatory, on him; he gave supererogatorily:* (K:) or *he gave gratuitously, unasked*, or *unbidden:* (TA:) *as though he affected* بَرَاعَة [or *excellence*] *therein, and generosity.* (Z, TA.) And تبرّع بالأَمْرِ *He did*, or *performed, the thing*, or *affair, disinterestedly; not seeking*, or *desiring, a compensation.* (Msb.) And تبرّع بالجِهَاد [*He engaged unbidden*, or *disinterestedly, in war against unbelievers*]. (Msb in art. طوع.)

بَرِيعَةٌ : see بَارِعٌ.

بَارِعٌ Anything *overtopping.* (IAar.) ___ *Excelling in knowledge*, or *courage*, or *other qualities:* (Msb:) or *excelling his companions in knowledge &c.:* (S, K:) or *accomplished, perfect*, or *complete, in every excellence*, and *in goodliness:* (K:) fem. with ة. (K.) And بَرِيعَةٌ , applied to a woman, (IAar,) *Excelling in goodliness*, or *beauty*, and *in intelligence.* (IAar, K.) And بَارِعَةٌ, applied to a girl, *Goodly*, or *beautiful.* (TA.) ___ أَمْرٌ بَارِعٌ *A case, a state*, or *condition*, or *an affair, exalted*, or *of high estimation;* (TA;) *goodly*, or *comely.* (K, TA.) ___ سَعْدٌ البَارِعُ

A certain نَجْم [or *asterism*]. (TA, [in which it is here said to be of the Mansions, i. e., of the Mansions of the Moon; but it seems that لَيْس, or the like, has been omitted by a copyist; for it is said in art. سعد, (q. v.,) on several authorities, to be not of the Mansions of the Moon.])

هٰذَا أَبْرَعُ مِنْهُ *This is larger, bigger,* or *more bulky, than he,* or *it.* (K, TA.)

فَعَلَهُ مُتَبَرِّعًا *He did it without its being incumbent,* or *obligatory, on him; supererogatorily:* or *gratuitously, unasked,* or *unbidden:* or *disinterestedly; not seeking,* or *desiring, a compensation:* syn. مُتَطَوِّعًا. (S, K.)

برعم

Q. 1 **برعمت الشَّجرةُ** *The tree put forth its* براعيم [pl. of برعوم], (S,) or *its* برعمة. (M, K.)

برعم : see what next follows.

برعمة : see what next follows.

برعوم and برعم (S, K) and برعومة and برعمة (K) The *calyx of the fruit*, or *produce, of a tree:* (K:) and *blossoms*, or *white blossoms*, syn. نور, (K TA,) *before they open:* (TA:) or *flowers*, (S, and Msb in explanation of the first word in art. زهر,) or the *flower of a tree*, (K,) *before the opening thereof:* (S, Msb ubi suprà, K:) pl. براعيم. (S, TA.) ___ براعيم also signifies The *heads*, or *tops;* or *round, high, slender tops;* or *peaks;* (شَمَاريخ;) of mountains: (AZ, K:) sing. برعومة . (AZ, TA.)

برعومة : see برعوم, in two places.

برغث

بُرْغُوثٌ , (S, K,) also, accord. to Es-Suyootee, with fet-h and with kesr to the first letter, and Dmr says the like; [so that it is app. written also بَرْغُوثٌ, as it is commonly pronounced by the vulgar, though it is generally said that there is no word of this measure except صَعْفُوقٌ; and بِرْغَوْثٌ, like بِرْذَوْنٌ, for there is no word of the measure فِعْلُولٌ;] but each of these two forms requires proof; (MF;) [like the Hebr. , which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying to spring, to dance; The *flea;*] *a certain insect* (دُوَيْبَّة), *resembling the* حُرْقُوص; (TA;) *well known:* (K:) [a coll. gen. n.: n. un. with ة:] pl. بَرَاغِيثُ. (S.)

برق

1 **بَرَقَ** , (S, Mgh, K,) aor. ـُ , (S, Mgh,) inf. n. بُرُوقٌ, (S,) or بَرِيقٌ, (Mgh, K,) or this is a simple subst., (S,) and بَرْقٌ and بَرَقَانٌ (K, TA, but in

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the CK بُرُوقٌ, as in the S,) *It* (a thing, Mgh, K, a sword, &c., S and the dawn, K, TA) *shone, gleamed,* or *glistened.* (S, Mgh, K, TA.) ___ Also said of a cloud, aor. as above, inf. n. بَرِيقٌ and بَرْقٌ and بَرَقَانٌ, *It gleamed* or *shone* [*with lightning*]; and so ابرق , (JK,) and تبرّق . (K in art. حلج.) And بَرَقَتِ السَّمَآءُ, (S, Msb, K,) aor. as above, (Msb, TA,) inf. n. بَرَقَانٌ (As, S, Msb, K) and بَرْقٌ (Msb, TA) and بُرُوقٌ, (K,) *The sky lightened;* (Msb, K;) as also ابرقت : (AO, AA, K:) or *gleamed* or *shone* [*with lightning*]: (S, K:) or *lightened much* before rain; as also ابرقت . (TA in art. رعد.) And بَرَقَ البَرْقُ *The lightning appeared.* (K.) ___ And [hence] said of a man, (JK, Msb, K,) or رَعَدَ وبَرَقَ, (S,) *He threatened;* (JK, S, K;) or *he threatened with evil;* (Msb;) [or *he threatened and menaced;*] or *he frightened* (S and K in art. رعد) *and threatened;* (S in that art.;) and ابرق signifies the same; (JK, Msb, K;) and so أَرْعَدَ وَ أَبْرَقَ: (K:) or, accord. to As, ارعد and ابرق are not allowable. (TA, and S in art. رعد, q. v.) But بَرُقَتْ, inf. n. بَرْقٌ, said of a woman, (K,) or رَعَدَتْ وَ بَرُقَتْ, (S,) means *She beautified* (S and A in art. رعد, and K) *and adorned herself,* (S, K,) [as also تبرّقت , (occurring in the K in art. الق, coupled with its syn. تَزَيَّنَتْ,)] *and showed,* or *presented, herself,* (A in art. رعد, and TA,) لِى *to me:* (A in art. رعد:) or *she exhibited her beauty intentionally:* (TA:) and برّقت means the same, (Lh, K,) inf. n. تَبْرِيقٌ; (TA;) and so ابرقت : (K:) you say, ابرقت بوجهها وسائر جسمها *She beautified herself in her face and the rest of her person:* (Lh, TA:) and ابرقت عن وجهها *She showed her face.* (JK, Ibn-'Abbád, K.) ___ Also, said of a star, or an asterism, *It rose.* (Lh, K.) One says, لَا أَفْعَلُهُ مَا بَرَقَ النَّجْمُ فِى السَّمَآءِ *I will not do it as long as the star,* or *asterism,* [by which may be meant *the*

asterism of the Pleiades,] *rises in the sky.* (Lh, TA.) ___ برق البصر, (S,) or بصره, (K,) *The eye* or *eyes*, or *his eye* or *eyes, glistened,* (S, K,) *being raised,* or *fixedly open:* (S:) or *became raised,* or *fixedly open:* occurring in the Kur [lxxv. 7], accord. to one reading: (Fr, TA:) or *the eye*, or *his eye, became open by reason of fright.* (TA.) برق has a different meaning, which see below. (S.) ___ برقت, said of a she-camel, *She put her tail between her thighs, making it to cleave to her belly, without being pregnant:* (IAar, TA:) or *she raised her tail, and feigned herself pregnant, not being so;* as also ابرقت , (Lh, S, K,) and ابرقت بذنبها: (TA:) or ابرقت signifies *she smote with her tail at one time upon her vulva and another time upon her buttocks;* and also, *she feigned herself pregnant, not being so.* (JK.) ___ برق *He feared, so that he was astonished* or *amazed* or *stupified, at seeing the gleam of lightning:* (TA voce بحر:) or *his* (a man's) *sight became confused in consequence of his looking at lightning.* (Bd in lxxv. 7.) And hence, (Bd ibid.,) برق البصر, (S, Bd,) or بصره, (K,) aor. ـَ ; (S, K;) and برق, aor. ـُ ; (K;) or the latter has [only] a meaning explained above; (S;) inf. n. برق, which is of the former verb; (S;) accord. to the K, برق; but this is wrong; (TA;) and [of the latter verb,] بروق; (Lh, K;) *The eye* or *eyes*, or *his eye* or *eyes, became dazzled, so as not to close,* or *move, the lid,* or *lids:* (S, K:) or *became confused, so as not to see.* (K.) برق بصره signifies also *His eye* or *eyes,* or *his sight, became weak:* whence برقت قدماه *His two feet became weak.* (TA.) Also برق alone, (TA,) inf. n. برق, (Fr, K, TA,) *He* (a man, TA) *was frightened;* or *he feared,* or *was afraid:* (Fr, K, TA:) and *he became confounded,* or *perplexed, and unable to see his right course.* (K.) ___ برق said of a skin, aor. ـَ , (JK, K,) inf. n. برق, (JK,) so in the O, in which, as in the K, the part. n., being برق, indicates that the verb is like فرح; (TA;) and برق, (K,) so in the L, (TA,) aor. ـُ , (K,) inf. n. برق and بروق; thus in the L, which indicates that the verb is like نصر; (TA;) *It became affected by the heat so that its butter melted and became decomposed,* (As, JK, K,) *and did not become compact.* (K.) برق طعاما, (JK,) or برقه بزيت أو سمن (S, K,) aor. ـُ , (JK,) inf. n. برق (JK, S) and بروق, (L,) *He poured upon the food,* (JK,) or *put into it,* (S, * K,) *somewhat,* (JK,) or *a small quantity,* (S, K,) *of olive-oil* (JK, S, K) or *of clarified butter.* (S, K.) And برقت له *I made his food* [*somewhat*] *greasy for him with clarified butter.* (TA.) And أبرقوا الماء بزيت *Pour ye*

upon the water a little olive-oil. (S.) برقت الغنم, aor. ـَـ , (S, K,) inf. n. برقٌ, (S,) *The sheep*, or *goats, had a complaint in their bellies from eating the* بروق: (S, K:) and in like manner, الإبل *the camels.* (TA.)

2 **برّق بعينيه** , (JK,) or برّق بصره, (TA,) *He glistened with his eyes by reason of looking hard*, or *intently.* (JK, TA. *) And برّق عينيه, inf. n. تبريقٌ, *He opened his eyes wide, and looked sharply*, or *intently.* (Lth, S, K.) ___ برّقت, said of a woman: see 1. ___ And برّق *He decorated*, or *adorned*, his place of abode. (El-Muärrij, K.) ___ برّقتَ و عرّقتَ *Thou madest a sign with a thing, that had nothing to verify it*, [app. meaning *thou madest a false display*, or *a vain promise*,] *and didst little* (IAar.) ___ Also برّق, (inf. n. as above, TA,) *He* (a man) *journeyed far.* (El-Muärrij K.) ___ برّق فى المعاصى *He persisted*, or *persevered, in acts of disobedience.* (El-Muärrij, K.) ___ برّق بى الأمرُ *The affair was unattainable*, or *impracticable, to me.* (K.)

4 **أبرقَ** see 1, in eight places. ___ ابرق, (Aboo-Nasr, S, K,) or ابرق بسيفه, (JK,) said of a man, (Aboo-Nasr, JK, S,) *He made a sign with his sword* [*by waving it about so as to make it glisten*]. (Aboo-Nasr, JK, S, K.) ___ And ابرق *He betook himself*, or *directed his course, towards the lightning.* (TA.) ___ *He entered into* [*a tract wherein was*] *lightning.* (TA.) ___ *He saw lightning.* (TA.) Tufeyl uses the phrase أبرقن الخريفَ as meaning *They* (women borne in vehicles upon camels) *saw the lightning of* [*the season*, or *the rain, called*] *the* خريف. (AAF, TA.) ___ *He was smitten*, or *assailed*, or *affected, by lightning.* (S, K.) ابرقه الفزعُ [app. *Fright*, or *fear, made him to be confounded*, or *perplexed, and unable to see his right way:* see برقٌ]. (TA.) ___ [And hence, perhaps,] ابرق الصَّيدَ *He roused the game*, or *chase.* (K.)

5 **تبرَّقَ** see 1, in two places.

10 **استبرق** *It* (a place, and the horizon,) *shone*, or *gleamed, with lightning.* (TA.)

برقٌ [*Lightning;*] *what gleams in the clouds*, (TA,) or, *from the clouds;* from برقٌ [in the first of the senses explained

above], said of a thing, inf. n. [بَرْقٌ and] بَرِيقٌ: (Bd in ii. 18:) or *an angel's smiting the clouds, and putting them in motion, in order that they may become propelled, so that thou seest the fires* [*issue from them*]: (Mujáhid, K:) or *a whip of light with which the angel drives the clouds:* (I'Ab, TA:) sing. of بُرُوقٌ, i. e., of the بروق of the clouds: (S, K:) or it has no pl., being originally an inf. n. (Bd ubi suprà.) بَرْقٌ خُلَّبٌ and بَرْقٌ خُلَّبٌ الخُلَّبِ and بَرْقٌ signify *That* [*lightning*] *which is without rain.* (S. [See also art. خلب)]

بُرْقٌ [*Lizards of the species called*] ضِبَابٌ, pl. of ضَبٌّ. (IAar, K.) It is app. pl. of بُرُوقٌ or of أَبْرَقُ: more probably, I think, of the former; from the raising of the tail, which is a habit of those lizards.] See also بُرْقَةٌ.

بَرَقٌ *A lamb;* syn. حَمَلٌ [q. v.]: (S, K:) a Persian word, (S,) arabicized; (S, K;) originally بَرَه: (K:) pl. [of mult.] بُرْقَانٌ (S, K) and بِرْقَانٌ and [of pauc.] أَبْرَاقٌ. (K.)

بَرِقٌ [part. n. of بَرِقَ: and particularly explained as meaning] A skin *affected by the heat so that its butter melts and becomes decomposed,* (JK, O, K,) *and does not become compact.* (K.)

بَرْقَةٌ [app. an inf. n. of un., signifying *A flash of lightning*]. (M, TA in art. وبص.) *A fit of confusion,* or *perplexity, affecting one in such a manner that he is unable to see his right course.* (K, * TA.)

بُرْقَةٌ *A quantity of lightning:* (Bd in xxiv. 43, TA:) pl. بُرَقٌ ; (TA;) or [this is a coll. gen. n., of which the former is the n. un.; or, probably, it is a mistranscription, and] the pl. is بُرَقٌ, also pronounced بُرُقٌ. (Bd ubi suprà.) *Rugged ground in which are stones and sand and earth mixed together,* (S, K, TA,) *the stones thereof mostly white, but some being red, and black, and the earth white and of a whitish dust-colour, and sometimes by its side are meadows* (رَوْض); (TA;) as also أَبْرَقُ and بَرْقَآءُ : (S, K, TA:) or *a portion of such land* (أَرْض) *as is termed* بَرْقَآءُ , *which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed* أَبْرَقُ : (JK:) [and] *a mountain mixed with sand;* as also أَبْرَقُ : (IAar, TA:) the pl. of بُرْقَةٌ is بُرَقٌ (K, TA) and بِرَاقٌ;

(JK, S;) and that of ابرق is أَبارِقُ, (JK, S, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;) and that of برقآء is بَرْقَاوَاتٌ. (As, IAar, S, K.) The بُرَق of the

country of the Arabs are more than a hundred; and are distinguished by particular adjuncts, as بُرْقَةُ الأَثْمَادِ and بُرْقَةُ الأَجَاوِلِ &c. (K.) One says قُنْفُذُ بُرْقَةٍ [*A hedge-hog of a* برقة], like as one says ضَبُّ كُدْيَةٍ (S) ___ [The *colour denoted by the epithet* أَبْرَقُ: in a mountain, *a mixture of blackness and whiteness:* see حَقْبَآءُ, voce أَحْقَبُ.] *Paucity of grease* or *gravy* (JK, TA) *in food.* (TA.)

بُرْقَانٌ *Shining much in the body:* (JK, K:) applied to man. (JK.) *Locusts when they become yellow, and have variegated stripes* or streaks: (JK:) or *locusts that are variegated* (K TA) *with white and black:* (TA:) [a coll. gen. n.:] n. un. with ة. (K.) ___ [See also بَرَقٌ of which it is a pl.]

بُرْقُوقٌ , (K,) with damm, (TA,) [vulg. بَرْقُوق, The *plum;* or] *small* إِجَّاص [or *plums*]; (K;) *known in Syria by the name of* جابزك: (TA:) and (as some say, TA) the مِشْمِش [or *apricot*]: a post-classical word [probably arabicized from the Persian بَرْقُوْق, which is applied to both the fruits above mentioned]. (K.)

البُرَاقُ *A certain beast which Mohammad rode on the night of the ascension [to heaven*]; (S, Msb, * K;) or *which the apostles ride in ascending to heaven; resembling a mule;* (Msb;;) or *less than the mule, but greater than the ass:* (K:) so called because of the intense whiteness of his hue, and his great brightness; or because of the quickness of his motion; in respect of both of which he is likened to lightning. (TA.)

بَرُوقٌ a she-camel *raising her tail, and feigning herself pregnant, not being so;* as also مُبْرِقٌ : (S, K:) and بَارِقٌ a she-camel *Putting her tail between her thighs, making it to cleave to her belly, not being pregnant:* (IAar, TA:) pl. of the first بُرْقٌ (TA;) and of the second مَبَارِيقُ. (S, K.) The Arabs say, دَعْنِي مِنْ تَكْذَابِكَ وَ تَأْثَامِكَ شَوْلَانَ البُرُوقِ [*Let me*

alone and cease from they lying and thy sin like the she-camel's raising of her tail and feigning herself pregnant when she is not so]: شولان being in the accus. case as an inf. n. : i. e., thou art in the predicament of the she-camel that raises her tail so as to make one imagine her to be pregnant when she is not so. (TA.) The pl. بُرْقٌ is also applied to scorpions, as meaning *Raising their tails like the she-camel termed* بروق (TA.) ___ Also, applied to a man, *Fearful*, or *timid;* (JK;) or *cowardly*. (TA.)

بَرُوقٌ *A certain kind of plant* (JK, S) *which camels do not feed upon except in cases of necessity;* (JK;) *a small, feeble tree, which, when the sky becomes clouded, grows green:* (K:) n. un. witIh ة: (S, K:) it was described by an Arab of the desert to AHn as follows: *a feeble, juicy plant, having slender branches, at the heads of which are small envelopes* (قَمَاعِيلُ صِغَارٌ) *like chick-peas, in which is a kind of black grain: its feebleness is such that it withers on the spot when the sun becomes hot upon it: and nothing feeds upon it; but men, when they are afflicted with dearth, or drought, express from it a bitter juice, then work it together,* or *knead it, with* هَبِيد [or *colocynths*, or the *pulp*, or *seeds, thereof], or some other thing, and eat it; but it is not eaten alone, because it occasions excitement: it is one of the plants that are plentiful in time of drought and scarce in time of fruitfulness; when copious rain falls upon it, it dies; and when we see it to have become abundant, and coarse,* or *rough, we fear drought:* accord. to another of the Arabs of the desert, the بَرْوَقَة is *a bad kind of herb*, or *leguminous plant, that grows among the first of the herbs*, or *leguminous plants: it has a reed like the* سباط [so I render لها قصبة مثل السباط, but I thing that the right reading is, لَهَا قُضُبٌ مِثْلُ السِّيَاطِ *it has twigs like whips*, agreeably with the description next preceding, in which it is said to have slender branches,] *and a black fruit*, or *produce*. (TA.) Hence, أَشْكَرُ مِنْ بَرْوَقَةٍ [*More grateful than a barwakah*]; (S, K;) because it grows green when it sees the clouds, (S,) or by means of the least moisture falling from the sky: (TA:) a prove. (S.) And أَضْعَفُ مِنْ بَرْوَقَةٍ [*Weaker than a barwakah*]. (TA.)

بَرِيقٌ [accord. to the Mgh and K an inf. n. of بَرَقَ, but accord. to the S a simple subst.,] *A shining, gleaming, glistening, glitter, lustre, brilliancy,* or *splendour.* (S, K, TA.)

بَرِيقَةٌ *Milk upon which is poured a little grease* or *clarified butter:* (ISK, S, K:) or *food in which is milk: and such as has a little clarified butter,* and *grease, put into it:* (TA:) or *food that has a little olive-oil poured upon it:* (JK:) or *condiment in which is put a little olive-oil* or *grease:* (L:) pl. بَرَائِقُ; (JK, S, L, K;) with which تَبَارِيقُ [pl. of تَبْرُوقٌ] is syn., (L, TA,) applied to food (S, TA) in which is put a little olive-oil or clarified butter: (S:) or تَبْرُوقٌ signifies the *grease in a cooking-pot:* and *water with a little olive-oil poured upon it:* and تَبَارِيقُ is its pl. (JK.)

بَرَّاقٌ *Shining, gleaming,* or *glistening, much,* or *intensely.* (TA.) See also إِبْرِيقٌ, and بَارِقٌ ___ فَتًى بَرَّاقُ الثَّنَايَا *A young man whose middle pairs of teeth are beautiful and bright, glistening, when he smiles, like lightning:* meant to imply cheerfulness of countenance. (TA.) ___ بَرَّاقَةٌ A woman *characterized by beauty and splendour* or *brilliancy [of complexion* or *skin*]: (K * TA:) or, as some say, *who shows her beauty intentionally.* (TA.) [See إِبْرِيقٌ.]

بَرْوَاقٌ *A certain plant also called* خُنْثَى [i. e. the *asphodel,* called by both these names in the present day]: *the eating of its fresh, juicy stalk, boiled with olive-oil and vinegar, counteracts jaundice; and the smearing with its root,* or *lower part, removes the two kinds of* بَهَقٌ [q. v.]. (K.)

بَارِقٌ *Shining, gleaming,* or *glistening.* (Mgh.) ___ Clouds (سَحَابٌ) *having,* or *containing,* [or *emitting,] lightning.* (S.) You say also سَحَابَةٌ بَارِقَةٌ [*A cloud having,* or *emitting, lightning*]: (S, TA:) and سحابة بَرَّاقَةٌ signifies the same [but in an intensive manner: see بَرَّاقٌ]. (TA.) ___ بَارِقَةٌ *Swords:* (S, K, TA:) so called because of their shining, or glistening: (TA:) pl. بَوَارِقُ; (JK, Ham p. 306;) applied to *swords* and *other weapons.* (Ham ubi suprà.) Hence the trad. of 'Ammàr, الجَنَّةُ تَحْتَ البَارِقَةِ [*Paradise is beneath the swords*]; (JK, TA;) meaning, in warring in the cause of God. (JK.) You also say, رَأَيْتُ البَارِقَةَ meaning *I saw the shining,* or *glistening, of the weapons.* (Lh, TA.) ___ See also بُرُوقٌ.

بَوْرَقٌ , (JK, Mgh,) with fet-h to the ب (Mgh,) or بُورَقٌ., with damm, (K,) *A certain, thing,* or *substance, that is put into dough,* (JK, Mgh, TA,) *and causes it to become inflated;* (Mgh;) or *into flour;* (TA voce بُورَكٌ;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, *nitrum* and *aphronitrum:* but] *it is of four kinds;* مَائِىٌّ [or the *water-kind*], and جَبَلِىٌّ [or the *mountain-kind*], and أَرْمَنِىٌّ [or *Armenian*], and مِصْرِىٌّ [or *Egyptian], which is the* نَطْرُون [q. v., i. e. *natron*]: (K:) *the best thereof is the* ارمنى; *and this is said to be meant by the term when it is used absolutely: this is called also* بورقُ الصَّاغَة [a term now applied to *borax*, as is بورق alone, and مِلْحُ الصَّاغَة], *because it polishes silver well* [or *because of its use in soldering]: the dust-coloured kind thereof is called* بورقُ الخَبَّازِين [*the* بورق *of the bakers,* or *makers of bread]: the* نطرون *is the red kind thereof: and there is a kind thereof having an oily quality: and a kind consisting of thin butyraceous fragments; and this, if light and hard, is the* إِفْرِيقِى: *and the best thereof is that which is produced in Egypt:* (TA:) *bruised,* or *powdered, the belly is smeared with it, near to a fire, and it expels worms: and moistened with honey or with oil of jasmine, the male organs of generation are anointed with it, for it is excellent for the venereal faculty.* (K.) Also *A man in whom one does not trust,* or *confide:* pl. بَوَارِقُ. (JK.)

بُورَقِىٌّ [or بَوْرَقِىٌّ] *A seller of* بُورَق [or بَوْرَق]. (TA.)

أَبْرَقُ A rope (حَبْل) *having two colours;* (S, O;) *twisted with a black strand and a white strand:* (JK:) and in like manner, (JK,) a mountain (جَبَل, JK, K) *in which are two colours,* (K, TA,) *black and white:* (TA:) and (so in the S , but in the K or,) anything *having blackness and whiteness together.* (S, K.) You say تَيْسٌ أَبْرَقُ and عَنْزٌ بَرْقَآءُ [*A black and white he-goat* and *she-goat*]: (S, K:) and شَاةٌ بَرْقَآءُ *a ewe whose white wool is cleft,* or *divided, by black flocks* [or *streaks*]: (K:) أَبْرَقُ and بَرْقَآءُ applied to sheep or goats are like أَبْلَقُ and بَلْقَآءُ applied to beasts of the equine kind, and أَبْقَعُ and بَقْعَآءُ to dogs. (Lh, TA.) ___ بَرْقَآءُ is also a name given to *An eye;* (S, M;) because it has blackness and whiteness mingled in it: (M, TA:) dual بَرْقَاوَانِ. (TA.) And عَيْنٌ بَرْقَآءُ signifies *An eye black in the iris, with whiteness [of the rest] of the*

bulb. (TA.) ___ روضة برقآء *A meadorc*, or *garden, in*

which are two colours. (TA.) ___ See also برقة. in seven places. ___ أبرق also signifies *A certain bird.* (Tekmileh, K.) ___ And [the pl.] برق is used as a name for The [*locusts*, or *crickets, termed*] جنادب. (IB, TA.) Also *A certain Persian medicine, good for the memory.* (Sgh, K.)

إبريق a Persian word, (S, Msb,) arabicized, (S, Msb, K,) originally آب ريز (CK [in a MS. copy of the K and in the TA, incorrectly, آب ري]) [*A ewer, such as is used for wine*, and also *such as is used for water to be poured on the hands; each having a long and slender spout, and a handle;] a well-known vessel;* (TA;) *a vessel having a spout* (Mgh, and Bd and Jel in lvi. 18) *and a handle:* (Bd and Jel ibid:) accord. to Kr, a كوز; and so says AHn in one place; but in another he says that it is *like a* كوز: (TA:) [it is *somewhat like a* كوز *with the addition of a spout:*] pl. أباريق (S, Msb) [and sometimes أبارقة]. *A sword such as is termed* برّاق ; (K;) i. e. (TA) *a sword that shines, gleams*, or *glistens, much*, or *intensely:* (S, Kr:) or simply a *sword:* or, as some say, *a bow:* (JK:) or it signifies also *a bow in which are* تلاميع [*or places differing in colour from the rest, and*, app., *glistening*]: (K:) thus, accord. to Az, in a verse of ' Amr Ibn-Ahmar: but correctly, accord. to Sgh, it has there the first of the significations explained in this sentence: and it is said, also, that سيف إبريق signifies *a sword having much lustre, and much diversified with wavy marks* or *streaks*, or *in its grain.* (TA.) ___ *A woman who is beautiful, and splendid*, or *brilliant*, (Lh, JK, K, TA,) *in colour* [or *complexion*]: (Lh, TA:) or, as some say, *who shows her beauty intentionally.* (TA.) [See also برّاقة (voce برّاق).]

أُبيرِق dim. of إستبرق, q. v. (S, K.)

إستبرق , (IDrd, S, K, &c.,] sometimes with the conjunctive ا, (TA,) *Thick* ديباج [or *silk brocade*]: (Ed-Dahhak, S, K, and so Bd and Jel in xviii. 30, &c.:) or ديباج *made* [or *interwoven] with gold:* (K:) or *closely-woven, thick, beautiful* ديباج

made [or *interwoven*] *with gold:* (TA:) or *closely- woven cloths, or garments, of silk, like* ديباج: (IDrd, K:) or *thick silk:* (IAth, TA:) or *a red thong cut from an untanned skin* (قِدَّةٌ حَمْرَآءُ), *as though it were [composed of] pieces of bow-strings, or chords:* (Ibn-' Abbád, K:) it is an arabicized word, (IDrd, S, K,) form إِسْتَرْوَهْ, (IDrd, K,) which is Syriac; (IDrd, TA;) or from the Persian, (S, TA,) in which سَتْبَر and إِسْتَبْر signify thick, absolutely, whence سَتَبْرَه and إِسْتَبْرَه are particularly applied to signify thick ديباج, and then the latter is arabicized by substituting ق for the ه: so says Esh-Shiháb El-Khafájee: or the ا and س and ت are augmentative, and it is mentioned in the present art. in the S and K as though this were the case, agreeably with the form of its dim., which is said by J and in the K to be أُبَيْرِقٌ ; for in forming the dim., a word is reduced to its root. (TA.)

تَبْرُوقٌ ; pl. تَبَارِيقُ: see بَرِيقَةٌ, in four places.

مَبْرَقٌ [*A shining, gleaming,* or *glistening:* or *a time thereof*]. You say, جَاءَ عِنْدَ مَبْرَقِ الصُّبْحِ [*He came at the shining,* &c., or *at the time of the shining, &c., of the dawn;* or] *when the dawn shone,* or *gleamed,* or *glistened.* (K, TA. [In the latter, مبرق is said to be here a meemee inf. n.])

مُبْرِقٌ : see بَرُوقٌ.

برقش

Q. 1 **برقَشَهُ** , (S, A, TA,) inf. n. بَرْقَشَةٌ, (TA,) *He variegated it with divers*, or *different*, *colours;* (S, TA;) from أَبُو بَرَاقِش, the bird so called: (S:) or *he adorned him*, or *it*. (A.) [See also بَرْقَشَةٌ, below.] ___ Hence, بَرْقَشَ قَوْلَهُ *He embellished his saying*. (Har p. 235.)

Q. 2 **تَبَرْقَشَ** *He adorned himself* (A, K) *with various colours*. (K.) You say, تَبَرْقَشَ لَنَا *He adorned himself with various colours for us:* (K:) or *with various colours of every kind*. (TA.) And تَبَرْقَشَتْ *She assumed various colours:* or *she varied in dispositions:* syn. تَلَوَّنَتْ. (A.) And تبرقش البَيْتُ *The house*, or *chamber*, or *tent*, *became variegated*. (TA.) And تبرقشت البِلَادُ *The countries became adorned with various colours;* from أَبُو بَرَاقِش. (TA.)

بَرْقَشٌ *A certain bird*, (S, K,) *different from that called* أَبُو بَرَاقِش, (K, accord. to the TA, [for we there read طَائِرٌ آخَرُ; the bird called ابو براقش having been mentioned before; but in the CK, in the place of آخَرُ, we find أَخْضَرُ, i. e., *green;*]) *of small size*, (S, TA,) *that assumes various colours, of the kind called* حُمَّرٌ, (TA,) *like the sparrow*, (S, TA,) *and called* شُرْشُورٌ (S, K) *by the people of El-Hijáz:* (S, TA:) but Az states his having heard certain of the Arabs of the desert call it ابو براقش. (TA.)

بَرْقَشَةٌ The *diversity of colour of that which is termed* أَرْقَشُ. (K.) [See also 1.]

أَبُو بَرَاقِش *A certain bird that assumes various colours;* (S;) *a small wild bird, like the* قُنْفُذ [or *hedge-hog*, but قُنْفُذ is probably a mistranscription for قُنْبُر, or *lark*], *the upper part of whose feathers is dust-coloured* (أَغْبَرُ, as in the K, accord. to the TA), or *white* (أَغَرُّ, as in some copies of the K), *and the middle red, and the lower part black, so that when it is roused*, or *provoked, it ruffles its feathers and becomes variously changed in colour:*

(Lth, K:) *or a certain bird that is found in the trees called* عِضَاه, and the colour of which is *between blackness and whiteness, having six* (IKh:) *a certain variegated bird.* (TA in art. ابو.) ___ .) ___ [Hence,] هُوَ أَبُو بَرَاقِشَ *He is varying,* or *variable, in dispositions.* (A, TA.)

الجَارُ البَرَاقِشِيُّ *The neighbour that is variable in his actions;* like الجَارُ اليَرْبُوعِيُّ. (IAar Ta in art. جور.]

برقع

Q. 1 **برقَعَهُ** , (S, K,) inf. n. بَرْقَعَةٌ, (TA,) *He attired him with a* بُرْقُعٌ: (S, K:) and بَرْقَعَ المَرْأَةَ *he attired the woman with a* بُرْقُعٌ (Msb.) ___ بَرْقَعَ لِحْيَتَهُ [*He veiled his beard with a* بُرْقُعٌ;] *He assumed the guise of such as wear the* بُرْقُعٌ; (TA;) i. e. صَارَ مَأْبُونًا [*he became effeminate*, or *a catamite*]. (K, TA.) A poet says,

أَلَمْ تَرَ قَيْسًا قَيْسَ عَيْلَانَ بَرْقَعَتْ *	*
لِحَاهَا وَبَاعَتْ نَبْلَهَا بِالمَغَازِلِ *	*

[*Dost thou no see that Keys, Keys-'Eylan, have veiled their beards, and sold their arrows for spindles?*]. (TA.) ___ بَرْقَعَ فُلَانًا بِالعَصَا, (K,) inf. n. as above, (TA,) *He struck such a one with the staff*, or *stick, between his ears*, (K, TA,) *so that it became like the* بُرْقُعٌ *upon his head.* (TA.)

Q. 2 **تَبَرْقَعَ** *He attired himself with a* بُرْقُعٌ (S , K:) and تَبَرْقَعَتْ *she* (a women) *attired herself with a* بُرْقُعٌ. (Msb.)

بُرْقَعٌ : see what next follows.

بُرْقُعٌ (IAar, S, Mgh, Msb, K) and بُرْقَعٌ (IAar, S, Msb, K ,) but some disallow this latter, (Msb,) and بُرْقُوعٌ , (IAar, S, K,) but AHát disallows this, as well as the second, (TA,) *A thing pertaining to women and to horses or similar beasts*, (K,) or *to horses or similar beasts and to the women of the Arabs of the desert;* (S;) *a thing with which a woman veils her face;* (Msb;) *having in it two holes for the eyes:* (Lth:) *a small piece of cloth*, or *rag, pierced for the eyes, worn by horses or similar beasts and by the women of the Arabs of the desert:* (Mgh:) [or, accord. to the general fashion of the present time, *a long strip of cotton or other cloth, black, blue, or of some other colour, or white, concealing the whole of the face of the woman wearing it, except the eyes, and reaching nearly to the feet, suspended at the top by a narrow band, or other fastening, which*

passes up the middle of the forehead, and which is sewed, as are also the two upper corners, to a band which is tied round the head, beneath the head-veil: (see my Manners and Customs of the Modern Egyptians, ch. i.:)] برقعة , if correct, is a more particular term: (Mgh:) the pl. is براقع. (Lth, Msb.) [See البرقع [___.] نقاب *The curtain of the door of the Kaabeh.*] ___ See also برقع.

برقَع : see what next follows.

برقَع , (S, K, * TA,) imperfectly decl., (S, TA,) and برقُع , (Fr, Az, Ibn-'Abbád,) of a rare form, like هجرع, (Fr, Az, *) or البرقع and البرقع , (K, * TA,) but perhaps this last is a mistranscription, for برقِع, (TA,) a name of *The heaven*, or *sky:* (Fr:) or *the seventh heaven:* (AAF, S, K:) or *the fourth heaven:* (Lth, Az, K:) or *the first heaven;* (K;) i. e. *the lowest heaven:* IDrd says, so they assert; and in like manner says

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IF; and he says, the ب is augmentative, the radical letters being ر ق ع, for every heaven is termed رقيع, and the heavens [together] are termed أرقعة: (TA:) or the lowest heaven is termed الرَّقيع. (S, TA.) [See an ex. voce برقعة.] سدر: see برقوع. برقع: see برقع.

فرس مبرقَع , (TA,) or فرس أغرّ مبرقَع, (Mgh,) *A horse having what is termed* غرّة مبرقعة: (TA:) or *a horse having the whole of his face white.* (Mgh.) And شاة مبرقعة *A sheep*, or *ewe, having the head white.* (S, K.)

غُرَّة مبرقعة *A blaze*, or *whiteness, on the face of a horse, occupying the whole of his face, except that he looks* (ينظر [for which ينظُر is erroneously substituted in the CK]) *in blackness;* (S, L, K;) [i. e.] *this whiteness passing downwards to the cheeks without reaching to the eyes.* (L, TA.)

برك

1 **بَرَكَ** , (S, Msb, K,) aor. ـُ , (S, TA,) inf. n. بُرُوكٌ (S, Mgh, Msb, K) and تَبْرَاكٌ, (K,) said of a camel, (S, Mgh, Msb,) *i. q.* اسْتَنَاخَ [i. e. *He lay down*, or *kneeled and lay down, upon his breast, with his legs folded*]; (S, K;) *he made his breast to cleave to the ground;* (Mgh;) *he fell upon his* بَرْك, i. e. *breast;* (Msb;) *he threw his* برك, i. e. *breast, upon the ground;* (TA;) and in like manner, برّك , (TA, and so in some copies of the K,) inf. n. تَبْرِيكٌ. (TA.) And بَرَكَت النَّعامةُ *The ostrich lay upon its breast.* (TA.) And بَرَكَ is also said of a lion, and of a man. (K voce ربض.) [Of the latter, one also says, بَرَكَ عَلَى رُكْبَتَيْهِ *He fell*, or *set himself, upon his knees; he kneeled.*] The بُرُوك of a man praying, which is forbidden, is The *putting down the hands before the knees*, after the manner of the camel [when he lies down; for the latter falls first upon his knees, and then upon his stiflejoints]. (Mgh.) ___ Hence, i. e., from the verb said of a camel, inf. n. بُرُوكٌ, (TA,) *He*, or *it*, (i. e. anything, S,) *was*, or *became, firm, steady, steadfast*, or *fixed; continued, remained*, or *stayed;* (S, K;) in a place: (TK:) [and so, app., with ـِ for its aor.; for] you say, بَرَكَ لِلْقِتَالِ, aor. ـِ , [*He was*, or *became, firm*, &c., *for the purpose of fighting*,] and in like manner بَرِكَ, aor. ـَ . (TA. [See also a similar signification of 8.]) ___ *It* (the night) *was*, or *became, long*, or *protracted; as though it did not quit its place.* (A and TA in art. قعس.) ___ See also 8, in two places.

2 **بَرَّكَ** see 1. تَبْرِيكٌ also signifies The *praying for* بَرَكَة, (S, K, TA,) for a man, &c. (TA.) You say, بَرَّكْتُ عَلَيْهِ, inf. n. تَبْرِيكٌ, *I said to him*, بَارَكَ ٱللّٰهُ عَلَيْكَ [or فِيكَ &c., *God bless thee!* &c.]. (TA.) And برّك علي الطَّعَامِ *He prayed for*, or *invoked, a blessing on the food.* (TK.)

3 **بارك عَلَيْهِ** *He kept*, or *applied himself, constantly*, or *perseveringly, to it;* (Lh, K;) namely, an affair, (TA in art. حفظ,) or commerce, or traffic, &c. (Lh, TA.) بارك ٱللّٰهُ فِيكَ, (Fr, S, Msb, K,) and لَكَ, and عَلَيْكَ, (S, K,) and بَارَكَكَ, (Fr, S, K,) inf. n.

مُبَارَكَةٌ, (TK,) [*God bless, beatify, felicitate,* or *prosper, thee;*] *God put in thee,* (TA,) *give thee, make thee to possess,* (T, K,) بَرَكَة [i. e. *a blessing, good of any kind, prosperity* or *good fortune, increase,* &c.]. (TA, TK.) بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ (in a trad., TA,) means *Continue Thou,* or *perpetuate Thou,* (O God,) *to Mohammad and to the family of Mohammad the eminence and honour which Thou hast given them:* (K, TA:) [or *still bless* or *beatify,* or *continue to bless* or *beatify, Mohammad* &c.: though it may well be rendered simply *bless* or *beatify* &c.:] Az says that it is from بَرَكَ said of a camel, meaning he lay down upon his breast in a place and clave thereto. (TA.) And اَللّٰهُمَّ بَارِكْ لَنَا فِى الْمَوْتِ, in another trad., means [*O God, bless us*] *in* the state to which *death* will bring us. (TA.) The Arabs say to the beggar, بُورِكَ فِيكَ [*Mayest thou be blest;* and, in the present day, اللّٰه يُبَارِكُ فِيكَ *God bless thee*]; meaning thereby to repel him; not to pray for him: and by reason of frequency of usage of this phrase, they have made بُورِكَ a noun: a poet [in Har شريش العدوى (app. Sherees, not Shereesh, El-'Adawee), in the TA Aboo-Fir'own,] says,

* تَظُنُّ أَنَّ بُورِكًا يَكْفِينِى *
* إِذَا خَرَجْتُ بَاسِطًا يَمِينِى *

[*She imagines that the saying Mayest thou be blest will suffice me when I go forth stretching out my right hand* for an alms]. (Har p. 378. [This verse is differently cited in the TA; for there, instead of تظنّ and خرجت, we find تُحِبُّ and غَدَوْتُ.]) ___ [You also say of a man, بارك فيه, and لَهُ, &c., meaning *He blessed him;* i. e. *he prayed God to bless him.*] ___ See also 6.

4 **ابركه** *He made him* (namely, a camel,) *to lie down* [or *kneel and lie down*] *upon his breast.* (S, K.) You say, أَبْرَكْتُهُ فَبَرَكَ *I made him to lie down upon his breast, and he lay down upon his breast:* but this is rare: the more common phrase is أَنْخْتُهُ فَٱسْتَنَاخَ. (S.) See also 8. مَا أَبْرَكَهُ [*How blessed is he,* or *it!*] is an instance of a verb of wonder with a passive meaning [and irregularly derived]. (TA.)

5 **تبرّك به** *i. q.* تَيَمَّنَ بِهِ [*He had a blessing;* and *he was,* or *became, blest; by means of him,* or *it:* so accord. to

explanations of تَبَرُّكٌ in the KL: but very often signifying *he looked for a blessing by means of him*, or *it; he regarded him*, or *it, as a means of obtaining a blessing; he augured good from him*, or *it;* تيمّن به being opposed to تَشَأَّمَ به; as in the K in art. طير, and in Bd in xvii. 14, &c.]: (S, K:) and تبارك بالشَّيْءِ *He augured good from the thing.* (Lth, K.) One says so of a man. (K in art. مسح.) And one says, تبرّك بٱسْمِ ٱللّٰه [*He looked for a blessing by means of* uttering *the name of God*, or saying بِسْمِ ٱللّٰه]. (Ksh, on the بسملة; &c.)

6 **تبارك** , accord. to Zj, is an instance of تَفَاعَلَ [as quasi-pass. of فَاعَلَ, i. e., of بَارَكَ, like as تَبَاعَدَ is of بَاعَدَ,] from البَرَكَةُ; and so say the lexicologists [in general]. (TA.) [Hence,] تبارك ٱللّٰهُ means [*Blessed is*, or *be, God;* or] *hallowed is*, or *be, God;* or *far removed is*, or *be, He from every impurity* or *imperfection*, or *from everything derogatory from his glory;* (K) or *highly to be exalted*, or *extolled, is God; or highly exalted*, or *extolled, be He;* (Abu-l-'Abbás, TA;) *greatly to be magnified is God;* or *greatly magnified be He:* (TA:) or *i. q.* بَارَكَ , like قَاتَلَ and تَقَاتَلَ, except that فَاعَلَ is trans. and تَفَاعَلَ is intrans.: (S:) accord. to IAmb, it means [that] one looks for a blessing by means of [uttering] his name (يَتَبَرَّكُ بٱسْمِهِ) in every affair, or case: accord. to Lth, it is a phrase of glorification and magnification: (TA:) or تبارك signifies *He is abundant in good;* from البَرَكَةُ, which is abundance of good: or *He exceeds everything, and is exalted above it, in his attributes and his operations;* because البَرَكَةُ implies the meaning of increase, accession, or redundance: or *He is everlasting;* syn. دَامَ; from بُرُوكُ الطَّيْرِ عَلَى المَآءِ [the continuing of the birds at the water]; whence البِرْكَةُ, because of the continuance of the water therein: the verb is invariable [when thus used, being considered as divested of all signification of time, or used in an optative sense]; and is not employed [in any of the senses above] otherwise than in relation to God: (Bd in xxv. 1:) it is an attributive peculiar to God. (K.) ___ تبارك بالشَّيْءِ: see 5.

8 **ابترك** *He* (a man) *threw his* بَرْك [i. e. *breast* upon the ground (as the camel does in lying down), or upon some other thing]. (S.) ___ *He* (a sword-polisher) *leaned upon the polishing-instrument*, (K,) *on one side.* (TA.) And *He* (a horse) *inclined on one side in his running.* (TA: [accord. to which, this is from what next follows.]) ___ *He hastened*, or *sped*,

and strove, laboured, or *exerted himself, in running:* (S, K:) and بَرَكَ , inf. n. بُرُوكٌ, (K,) or, as some say, this is a subst. from the former verb, (TA,) *He strove, laboured,* or *exerted himself.* (K.) ___ *It* (a cloud) *rained continually,* or *incessantly:* (TA:) and ابتركت السَّمَآءُ *the sky rained continually;* as also بَرَكَت , (K,) and ابركت ; but Sgh says that the first of these three is the most correct. (TA.) And ابتركت السَّحَابَةُ *The cloud rained vehemently.* (K, TA.) ___ ابترك فِى عِرْضِه, and عَلَيْهِ, *He detracted from his reputation, censured him,* or *impugned his character, and reviled him,* (K, TA,) *and laboured in vituperating him.* (TA.) ابتركوا فِى الحَرْب *They fell upon their knees in battle, and so fought one another.* (K, TA. [See بَرَكَآءُ, below.]) ابْتَرَكْتُهُ *I prostrated him,* or *threw him down prostrate, and put him beneath my* بَرْك [i. e. *breast*]. (S.)

بَرْكٌ *Many camels:* (S, K:) or *a herd of camels lying down upon their breasts:* (K:) or *any camels, males and females, lying down upon their breasts by the water or in the desert by reason of the heat of the sun or by reason of* (TA:) or *all the camels of the people of an encampment, that return to them from pasture in the evening,* or *afternoon, to whatever number they may amount, even if they be thousands: (K:) one thereof* is termed بَارِكٌ ; (K;) the two words being like تَجْرٌ and تَاجِرٌ; (TA;) fem. بَارِكَةٌ : (K:) pl. بُرُوكٌ, (S, K,) i. e., pl. of بَرْك. (S.) Also, (S, Msb, K,) and بَرْكَةٌ , which is with kesr, (S, K,) The *breast* (S, Msb, K) of a camel: (Msb, TA:) this is the primary signification: (TA:) as some say, the former signifies the *breast of the camel with which he crushes a thing beneath it:* (TA:) and (K) accord. to Lth, (TA,) the latter is the *part next to the ground of the skin of the breast of the camel;* (or, as in the 'Eyn, *of the skin of the belly of the camel and of the portion of the breast next to it;* TA;) as also the former: (K:) or, as some say, the former is the *middle of the breast, where* [*the two prominences of flesh called*] *the* فَهْدَتَانِ *conjoin at their upper parts:* (Ham p. 66:) or *the latter is pl. of the former,* like as حَلْيَةٌ is of حَلْىٌ: or the former is *of man;* and the latter, *of others:* or the former is the *interior of the breast;* (or, as Yaakoob says, the *middle of the breast;* TA;) and the latter, the *exterior thereof:* (K:) or the former is the *breast,*

primarily *of the camel*, because camels lie down (تبرُّك) upon the breast; and metaphorically *of others*. (Ham p. 145.) ___ Hence, بَرْك الشِّتَآء *The first part of winter;* (L, TA; *) and *the main part thereof*. (L.) ___ And hence, (TA,) البُرُوك is an appellation applied to *The stars composing the constellation of the Scorpion*, of which are الزُّبَانَى and الإِكْلِيل and القَلْب and الشَّوْلَة [the 16th and 17th and 18th and 19th of the Mansions of the Moon], which rise [aurorally] in the time of intense cold; as is also الجُثُوم: (L, TA: *) or, accord. to IF, to *a* نَوْء *of the* أَنْوَآء *of* الجَوْزَآء; because the انواء thereof do not set [aurorally] without there being during their period a day and a night in which the camels lie upon their breasts (تبرُّك) by reason of the vehemence of the cold and rain. (TA.)

بُرْك : see بُرْك.

بِرْك : see بِرْكَة.

بُرْك *Remaining fixed* (بَارِك) at, or by, a thing. (IAar, K.) So in the phrase بُرْك عَلَى جَنْب الإِنَآء [*Remaining fixed at*, or *by, the side of the vessel*], in a verse describing a [gluttonous] man, who swallows closely-consecutive mouthfuls. (IAar.) ___ *Incubus*, or *nightmare;* as also بَارُوك . (K.) ___ *A coward;* and so ↓ the latter word. (K, TA.) Also, [and by contraction بُرْك , as in a verse cited in the M and TA in art. وبص,] *A name of the month* ذُو الحِجَّة; (AA, K;) *one of the ancient names of the months*. (AA.)

بُرْكَة , (S, K,) or بُرَكَة , (Msb,) *A certain aquatic bird, white*, (S, Msb, K,) *and small:* (K:) [the former applied in Barbary, in the present day, to *a duck:*] pl. بُرَك (S, Msb, K) and بُرْكَان and بِرْكَان and [pl. of pauc.] أَبْرَاك; (K;) or, in the opinion of ISd, ابراك and بركان are pls. of the pl. [بُرَك]. (TA.)

بِرْكَة *A mode*, or *manner, of* بُرُوك [i. e. of a camel's *kneeling and lying down upon the breast*]; (S, * O, * K;) a noun like رِكْبَة and جِلْسَة. (S, O.) One says, مَا أَحْسَنَ بِرْكَةَ هٰذِهِ النَّاقَة [*How good is this she-camel's manner of lying down on the breast!*]. (S.) See also بِرْك. *A* حَوْض [i. e. *watering-trough* or *tank*]: (K:) or the *like thereof*, (S, TA,) *dug in*

the ground, not having raised sides constructed for it above the surface of the ground; (TA;) and بِرْكٌ signifies the same: (Lth, K:) said to be so called because of the continuance of the water therein: (S:) pl. بِرَكٌ, (S, Msb, K,) which Az found to be applied by the Arabs to the *tanks*, or *cisterns, that are constructed with baked bricks, and plastered with lime, in the road to Mekkeh, and at its wateringplaces;* sing. بِرْكَةٌ; and sometimes a بركة is a thousand cubits [in length], and less, and more: but the watering-troughs, or tanks, that are made for the rain-water, and not cased with baked bricks, are called أَصْنَاعٌ, sing. صِنْعٌ: (TA:) [بِرْكَةٌ often signifies *a basin; a pool; a pond;* and *a lake:* and in the present day, also *a bay of the sea:* and *a reach of a river:*] also *a place where water remains and collects*, or *collects and stagnates*, or *remains long and becomes altered.* (ISd, K.)

بَرَكَةٌ [*A blessing; any good that is bestowed by God;* and particularly *such as continues and increases and abounds:*] *good*, (Jel in xi. 50,) *or prosperity*, or *good fortune*, (Fr, K,) *that proceeds from God:* (Fr, in explanation of the pl. as used in the Kur xi. 76:) *increase; accession; redundance; abundance*, or *plenty;* (S, Msb, K, Kull;) whether *sensible* or *intellectual:* and the *continuance of divinely-bestowed good, such as is perceived by the intellect, in*, or *upon, a thing:* (Kull:) or *firmness, stability*, or *continuance, coupled with increase:* (Ham p. 587:) or *increasing good:* (Bd in xi. 50:) and *abundance of good; implying the meaning of increase, accession*, or *redundance:* (Bd in xxv. 1:) or *abundant and continual good:* (so in an Expos. of the Jámi' es-Sagheer, cited in the margin of a copy of the MS:) and, accord. to Az, God's *superiority over everything.* (TA.)

بُرَكَةٌ : see بُرْكَةٌ.

بَرَاكِ بَرَاكِ , (S, K, *) like قَطَامِ, (K,) said in war, or battle, (S,) means أُبْرُكُوا [*Be ye firm, steady*, or *steadfast:* in the CK, erroneously, اِبْرُكُوا]. (S, K.)

بَرُوكٌ A woman *that marries having a big son* (S, K) *of the age of puberty.* (S.)

بُرُوكٌ *A hasting, speeding, striving, labouring,* or *exerting oneself, in running;* a subst. from ابترك: and inf. n. of بَرَكَ in a sense in which it is explained above with the former verb. (K: but see 8.)

بَرِيكٌ : see مُبَارَكٌ.

بَرَاكَآءُ (S, K) and بُرَاكَآءُ (TA) *Firmness, steadiness,* or *steadfastness, in war,* or *battle;* (IDrd, S;) and *a striving, labouring,* or *exerting oneself* [*therein*]; from البُرُوكُ [inf. n. of بَرَكَ]: (S:) or *a falling upon the knees in battle, and so fighting;* as also بَرُوكَآءُ . (K.) ___ Also The *field of battle:* or, accord. to Er-Rághib, بَرَآكَاءُ الحَرْبِ and بَرُوكَاؤُهَا signify *the place to which the men of valour cleave.* (TA.)

بَرُوكَآءُ : see what next precedes, in two places.

بَرَّكَانٌ and بَرَّكَانِىٌّ (Fr, Mgh, Msb, K) and بَرْنَكَانٌ , (S, Mgh, Msb, K,) which is the form commonly obtaining, (Msb,) and mentioned by El-Ghooree as well as J, (Mgh,) but disallowed by Fr, (Mgh, TA,) and بَرْنَكَانِىٌّ , (K,) but this also is disallowed by Fr, (Mgh, TA,) or, accord. to IDrd, بَرْنَكَآءُ and كَسَآءٌ بَرْنَكَانِىٌّ , but he says that it is not Arabic, (TA,) *A kind of* [*garment such as is called*] كَسَآءٌ, (S, Mgh, Msb,) [*similar to a* بُرْدَةٌ,] *well-known;* (Msb;) the *black* كَسَآءٌ; (Fr, Mgh, K;) *a woollen* كَسَآءٌ *having two ornamental borders:* (Fr, TA. in art.

برنك :) [in Spanish *barangane:* (Golius:)] pl. [of all except the first two] بَرَانِكُ. (IDrd, K.) بَرَكَانٌ, without teshdeed, is not mentioned by any one. (Mgh.)

بَرْنَكَآءُ and بَرْنَكَانٌ and بَرْنَكَانِىٌّ: see بَرَّكَانٌ, in four places.

بَارِكٌ , fem. with ة: see بَرْكٌ, in two places: ___ and see بُرْكٌ.

بُورَكٌ *i. q.* بُورَقٌ; (K;) *that is put into flour,* (TA,) or *into dough.* (JK and Mgh and TA in explanation of the latter word.)

بُورِكٌ , as a noun: see 3.

بَارُوكٌ : see بُرَكٌ, in two places.

مَبْرَكٌ *A place where camels lie upon their breasts:* pl. مَبَارِكُ. (Msb.) You say, فُلَانٌ لَيْسَ لَهُ مَبْرَكُ جَمَلٍ [*Such a one has not a place in which a camel lies;* meaning *he does not possess a single camel*]. (S.)

مُبَارَكٌ is originally مُبَارَكٌ فِيهِ [or لَهُ or عَلَيْهِ, accord. to those who know not, or disallow, بَارَكَ as trans. without a preposition; and signifies *Blessed, beatified, felicitated,* or *prospered; gifted with,* or *made to possess,* بَرَكَةً, i. e. *a blessing, any good that is bestowed by God, prosperity* or *good fortune, increase,* &c.]; (Msb;) *abounding in good;* (Ksh and Bd in iii. 90;) *abounding in advantage* or *utility:* (Bd in vi. 92 and 156, and xxxviii. 28, and 1. 9:) the pl. applied to irrational things is مُبَارَكَاتٌ. (Msb.) You say also بَرِيكٌ as meaning مُبَارَكٌ فِيهِ: (K:) or طَعَامٌ بَرِيكٌ is as though meaning مُبَارَكٌ [i. e. *Blessed food;* or *food in which is a blessing,* &c.]. (S.)

مُبْتَرِكٌ , [in the CK مُتَبَرِّكٌ,] applied to a man, *Leaning,* or *bearing, upon a thing; applying himself* [*thereto*] *perseveringly, assiduously,* or *constantly.* (K, TA.) ___ Also, applied to a cloud, *Bearing down* [*upon the earth*], *and paring off the surface of the ground* [*by its vehement rain:* see 8]. (TA.)

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مُتَبَارِكٌ [app. applied to God (see its verb)] *High,* or *exalted.* (Th, TA.)

برم

1 **برمه** : see 4, in two places. برِمَ, aor. ـَـ ; and تبرّم ; *He was*, or *became, affected with disgust, loathing*, or *aversion;* (M, * K;) *he was vexed, grieved, disquieted by grief*, or *distressed in mind.* (M.) You say, برِمَ به, inf. n. برَمٌ; (T, S, M, Msb, K;) and تبرّم به; (T, S, Msb, K;) *He was*, or *became, disgusted by it*, or *by reason of it; he loathed it;* (T, *, M, * Msb, * K;) *he was vexed, grieved, disquieted by grief*, or *distressed in mind, by it*, or *by reason of it.* (T, M, Msb, K.) ___ برِمَ بحُجَّته, aor. ـَـ , [*He was unable to adduce, as he had intended, his argument, allegation*, or *evidence*,] is said when one has intended to adduce an argument, allegation, or evidence, and it did not present itself to him. (A, K, TA.)

4 **ابرمه** , (inf. n. إِبرامٌ, T,) *He made it* (a rope, AHn, M, K, or a thread, or string, T) *of two strands*, or *distinct yarns* or *twists, and then twisted it;* (AHn, T, M, K;) as also برمه [aor. ـُـ , inf. n. برْمٌ]: (T:) or *he twisted it well;* namely, a rope. (M.) ___ And hence, (T, TA,) *He made it* (a thing, S, or an affair, T, M, K, or a compact, Msb) *firm, strong, solid*, or *sound; he established it, settled it*, or *arranged it, firmly, strongly, solidly, soundly*, or *thoroughly;* (T, S, M, Msb, K, TA;) as also برمه , (M, K,) [aor. ـُـ ,] inf. n. برْمٌ. (K.) ___ *He thought*, or *meditated, upon it;* (namely, a thing;) or *did so looking to its end, issue*, or *result;* or *he did it, performed it*, or *executed it, with thought*, or *consideration.* (Msb.) *He affected him with disgust, loathing*, or *aversion;* (T, * S, M, * Msb, * K;) *caused him to be vexed, grieved, disquieted by grief*, or *distressed in mind.* (T, S, M, Msb.) You say, لَا تُبْرِمْنِى بِكَثْرَةِ فُضُولِكَ [*Disgust me not*, or *vex me not, by the abundance of thy meddling*, or *impertinent, speech.*]. (T, TA.) ابرم *It* (a vine) *put forth grapes in the state in which they are termed* برِمٌ, q. v. (Th, M, K.)

5 **تبرَّم** see 1, in two places.

7 انبرم [*It* (a rope, or a thread, or string,) *was made of two strands*, or *distinct twists, and then twisted:* or *was twisted well:* see 4, of which it is quasi-pass. ___ And hence,] *It* ([a thing, or an affair, or] compact, Msb) *was*, or *became, firm, strong, solid*, or *sound; it was*, or *became, established, settled*, or *arranged, firmly, strongly, solidly, soundly*, or *thoroughly.* (Msb, KL.)

برم The *fruit of the [trees called]* عضاه: (S, M, K:) n. un. with ة: (S, M:) *in its first stage it is termed* فَتْلَةٌ; *then,* بَلَّةٌ; *then,* بَرَمَةٌ: AHn has erred in saying that the فتلة is above the برمة [in degree]: (M:) *that of every kind of* عضاه *is yellow, except that of the* عُرْفُطٌ, *which is white,* (S, M,) *as though its filaments*, or *fringe-like appertenances, were cotton, and it is like the button of a shirt, or somewhat larger:* (M:) *that of the* سَلَم *is the sweetest in odour,* (S, M,) *and this is yellow, and is eaten, being sweet*, or *pleasant:* (M:) accord. to AA, the *fruit of the* طَلْح [or *acacia gummifera*, which is of the trees called عضاه]: n. un. with ة: (T:) sometimes, also, بَرَمَةٌ is applied to *a fruit of the* أَرَاكٌ (M, * K, * TA) *before it has become ripe and black;* for when ripe, it is called مَرْدٌ; and when black, كَبَاثٌ: (TA:) and the pl. is بَرَامٌ (M, K) and بُرَمٌ, (M,) or بَرَمٌ. (K: [but the last is a coll. gen. n.]) ___ Also *Grapes when they are above*, (M,) or *when they are like*, (K,) *the heads of young ants.* (M, K.) *One who does not take part with others in the game called* المَيْسِر [q. v.], (As, T, S, M, K,) *nor contribute with them anything*, (TA,) *by reason of his avarice*, (Har p. 382,) *though he eats with them of the flesh-meat thereof;* (As, TA;) *but sometimes he shuffles*, or *deals forth*, (يُفِيضُ,) *the gaming-arrows for the players:* (S in art. جمد:) likened to the بَرَم of the أَرَاكٌ, because he is of no use: (Har ubi suprà:) and بَرَمَةٌ occurs in the same sense; [the man so termed being likened to a برمة of the اراك; or] the ة being added to give intensiveness to the meaning: (M:) the pl. is أَبْرَامٌ. (T, S, M, K.) And hence, *Avaricious*, or *niggardly; mean*, or *sordid:* (Har ubi suprà:) or *heavy*, or *sluggish;* (K, TA;) *destitute of good.* (TA.) It is said in a prov., أَبْرَمًا قُرُونًا [*Art thou* (تَكُونُ being understood after) *one taking no part with others in the game of* المَيْسِر, as is implied in the S, or *art thou] heavy*, or *sluggish*, (K, TA,) *destitute of good*, (TA,) yet *eating two dates at once each time?* (S, K, TA.)

برِم part. n. of برِم [and therefore meaning *Affected with disgust, loathing,* or *aversion;* or *vexed, grieved, disquieted by grief,* or *distressed in mind*]. (M, Msb.)

برمة *A cooking-pot* (T, M, &c.) *of stone,* (T, Mgh, Msb,) or *of stones:* [see مبرم:] (M, K:) or [simply] *a cooking-pot,* (S, TA,) as some say, *in a general sense,* so that it may be *of copper,* and *of iron, &c.:* (TA:) pl. برام (T, S, M, Mgh, Msb, K) and برم (T, M, &c.) and [coll. gen. n.] برم. (T, M, K.) Also *A certain thing which women wear upon their arms, like the bracelet.* (TA.)

برمة [originally n. un. of برم]: see برم.

برِيم *A rope composed of two twists twisted together into one;* as also مبرم : (S:) or *a thread,* or *string, twisted of two distinct yarns* or *twists:* (T:) or *a thread,* or *string, twisted of white and black yarns:* (Ham p. 704:) or *a twisted rope in which are two colours,* (A'Obeyd, S,) or *two threads,* or *strings, of different colours,* (IAar, T, M, K,) *red and yellow,* (M,) or *red and white,* (K,) *sometimes* (A'Obeyd, S) *bound by a woman upon her waist, and upon her upper arm:* (A'Obeyd, S, K:) *a rope of two colours, adorned with jewels, so bound by a woman:* (M, K:) or *a thread,* or *string,* (Lth, A'Obeyd, T,) *with beads strung upon it,* (Lth, T,) or *of different colours,* (A'Obeyd, T,) *which a woman binds upon her waist:* (Lth, A'Obeyd, T: [see also حوط]:) or *a string of cowries, which is bound upon the waist of a female slave.* (Aboo-Sahl El-Harawee in art. بزم of the TA.) ___ *Anything in which are two colours* (T, M, K) *mixed together:* (M, K:) and *any two things mixed together and combined.* (M.) ___ *An amulet* (M, K, TA) *that is hung upon a boy;* because of the colours therein. (TA.) ___ *A garment,* or *piece of cloth, in which are silk* (قز) *and flax.* (T.) ___ Also, (K,) or the dual thereof, (AO, T, S,) which latter is the right, (TA,) The *liver and hump [of a camel],* (AO, T, S, K,) *cut lengthwise, and tied round with a string* or *thread, or some other thing,* (S, K,) in some copies of the S, *or with a gut;* (TA;) said to be thus called because of the whiteness of the hump and the blackness of the liver. (S, K.) So in the phrase, اشْوِ لَنَا مِنْ بَرِيمِيهَا [*Roast thou for us*

some of her liver and hump, cut lengthwise, &c.]. (AO, T, S: [in copies of the K, بريمها: and in the CK, بريمتها.]) ___ Also, the sing., *Water mixed with other [water* &c.]. (TA.) ___ *Tears mixed with [the collyrium termed]* إِثْمِد; (M, K;) because having two colours. (TA.) ___ *A mixed company* of people. (M, K.) ___ *An army;* (S, K;) because comprising a mixed multitude of men; (K;) or because of the colours of the banners of the tribes therein: (S, K, TA:) or *an army in which is a mixed multitude of men:* (M:) or *an army having two colours:* (T:) and the dual, *two armies, Arabs and foreigners.* (IAar, T.) ___ *A number of sheep and goats together.* (IAar, T, M, K.) ___ The *light of the sun with the remains of the blackness of night:* (IAar, T:) or the *dawn;* (M, K;) because of its combining the blackness of night and the whiteness of day: or, as some say, بَرِيمُ الصُّبْحِ means *the tint* (خَيْط [q. v.]) *of the dawn that is mixed with two colours.* (M.) ___ *Inducing suspicion,* or *evil opinion;* [as though of two colours;] (IAar, T;) *suspected.* (IAar, T, Sgh, K.)

بَرِّيمَة , with fet-h, and with teshdeed to the ر which is meksoorah, *A* دَائِرَة [or *feather,* or *portion of the hair naturally curled or frizzled, in a spiral manner, or otherwise,] upon a horse, whereby one judges of its goodness or badness:* pl. بَرَارِيمُ. (TA: [and used in this sense in the present day.]) ___ See also بَيْرَم.

بَيْرَم The [*implement called*] عَتَلَة: or particularly the عتلة *of the carpenter:* (M, K:) [i. e.,] *an auger, a wimble,* or *a gimlet;* [called in the present day بَرِّيمَة ; accord. to Mirkát el-Loghah, cited by Golius, who writes the latter word without teshdeed, the former signifies *such an implement* (terebra) *of a large size;] that with which the carpenter perforates:* and also said to signify *that with which the saddler perforates leather:* (KL:) also *a well-known kind of [implement such as is called in Persian]* تَيْشَه [i. e., *a hatchet,* or *the like*]: (PS:) AO said, the بيرم is the عَتَلَة of the carpenter: or he said, the عتلة is the بيرم of the carpenter: (T:) this word, (M,) the بيرم of the carpenter, (S,) is Persian, (S, M,) arabicized. (S.)

مُبْرَم : see بَرِيمٌ. ___ Also A garment, or piece of cloth, *of which the thread is twisted of two yarns,* or *distinct twists.*

(S, K.) And hence, (S,) *A certain kind of garments*, or *cloths*. (S, K.) ___ [A thing, or an affair, or a compact,

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made firm, strong, solid, or *sound; established, settled,* or *arranged, firmly, strongly, solidly, soundly,* or *thoroughly*. See its verb, 4. ___ And hence, قَضَآءٌ مُبْرَمٌ *Ratified destiny; such as is rendered inevitable.*]

مُبْرَمٌ [act. part. n. of 4. And also] *A gatherer of* بَرَم [q. v.]: (M:) or, *of the* بَرَم *of the* عِضَاه: (K:) or, specially, *a gatherer of the* بَرَم *of the* أَرَاك. (M.) *A maker of* بِرَام [or *stone cookingpots*]: (K:) or *one who wrenches out the stones of which they are made from the mountain,* (M, K, TA,) *and fashions them, and hews them out*. (TA.) And hence, (M,) A *heavy,* or *sluggish,* man; as though [in the CK لَأَنَّهُ is erroneously put for كَأَنَّهُ] he cut off for himself something from the persons sitting with him: (M, K: *) or, as some say, [so in the M; but in the K, and] *bad,* or *corrupt, in discourse;* (M, K;) *who discourses to others of that in which is no profit nor meaning;* (TA;) from the same word as signifying a gatherer of the fruit of the اراك, (M, TA,) which has no taste nor sweetness nor sourness nor virtue, or efficacy: (AO, TA:) or one *who is a burden upon his companion, without profit and without good; like the* بَرَم *who takes no part with others in the game of* المَيْسِر, *though he eats of the flesh-meat thereof*. (As, TA.)

مُبْرَمٌ sing. of مَبَارِمُ, (TA,) which signifies The *spindles with which the twisting termed* إِبْرَام *is performed*. (M, K, TA.) [See 4.]

برن

بَرْنِىٌّ *A sort of dates,* (T, S, M, Msb, K,) *well known,* (K,) *the best of dates,* (M,) or *of the best of dates,* (Msb,) *red, intermixed,* or *tinged, with yellow, having much* لَحَآء [i. e. *flesh,* or *pulp*], *and very sweet,* (T,) or *yellow, and round:* (M:) n. un. with ة: (M:) it is an arabicized word, originally بَرْنِيكْ, i. e. good, or excellent, fruit: (K:) accord. to AHn, of Persian origin, i. e., بار; بَارْنِى meaning fruit, and نى denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; بَرٌّ meaning fruit; and هِنِى, good or excellent [or wholesome]: the Arabs introduced it into their language: (Msb:) or, accord. to the Moajam of El-Bekree, it is from بَرْنٌ, the name of a town, or village. (TA.) It is converted by a rájiz into بَرْنَجّ; the double ى being changed into [double] ج. (S, M.) ___ You say also نَخْلٌ بَرْنِىٌّ and نَخْلَةٌ بَرْنِيَّةٌ [*Palm-trees,* and *a palm-tree, of which the dates are of the sort described above*]. (T.)

بَرْنِيَّةٌ n. un. of بَرْنِىٌّ. Also *A kind of vessel,* (S, Mgh, Msb, K,) *well known,* (Msb,) *of baked clay:* (S, Mgh, K:) or, as some say, *of those that are termed* قَوَارِير [i. e. *flasks,* or *bottles,* generally *of glass*]; *such as are used by the seller of perfumes:* (Mgh:) or *a thing like a vessel of baked clay, big,* or *bulky, and green:* and sometimes *of the kind termed* قوارير: (M:) or *a thing like vessels of baked clay, big,* or *bulky, and green; of the kind termed* قوارير *that are thick, with wide mouths:* (Lth, T:) pl. بَرَانِىٌّ. (Mgh.) And *A cock:* (IAar, T:) or *a young cock,* (M, K,) *when it attains to maturity,* (M,) or *when it begins to do so:* (K:) of the dial. of El-'Irák: (M:) pl. as above. (T, M, K.)

برنس

Q. 2 **تبرنس** *He wore*, or *clad himself with, a* برنس. (S.)

برنس *A long* قَلَنسوة, (S, Msb, K,) *which the devotees used to wear in the first age of ElIslám:* (S:) or *any garment of which the head forms a part*, (M, K,) *being joined to it*, (M,) *whether it be a* دُرَّاعَة or *a* مِمْطَر or *a* جُبَّة; (M, K;) and this is said to be the correct explanation: (TA:) [agreeably with the latter explanation, it is applied in the present day to *a hooded cloak*, mostly *of white woollen stuff;* but often, *of cloth of any colour:*] pl. بَرَانُس: (Msb:) [some say] it is from البِرْس, meaning cotton, and the ن is augmentative: or, accord. to some, it is not Arabic. (TA.) ___ برنس الحسنِ *Comely*, or *goodly, hair.* (TA in art. ملأ.)

برنك

بَرْنَكَآءُ and بَرْنَكَانٌ and بَرْنَكَانِىٌّ: see بَرَّكَانٌ, in art. برك.

بره

1 **بَرِهَ** , aor. ـَـــ , inf. n. بَرَهٌ, or, as in some copies of the K, بُرْهَانٌ, (TA, [and so I find in an excellent copy of the K, but in the CK بُرْهَانٌ,]) *His body returned to a healthy state*, or *his health of body returned to him*, or *his bodily condition became good, after having been altered by disease.* (IAar, K. *) [The هـ is perhaps a substitute for ء: see بَرِئَ.] ___ And *He was*, or *became, white in person*, or *body and members.* (K.) ___ See also بَرَهٌ, below.

4 **ابره** *He adduced the evidence* or *proof:* (Msb, K:) but as to بَرْهَنَ , meaning *he manifested the evidence* or *proof*, it is said, on the authority of IAar, to be post-classical; the former being the correct word: (AA, T, Z, Msb, TA:) or the former signifies *he adduced*, or *uttered*, or *did, wonderful things, and overcame men.* (K.) Q. Q., or, as some say, Q., 1. بَرْهَنَ: see 4; and see art. برهن.

بَرَهٌ [perhaps an inf. n., of which the verb is بَرِهَ ,] *Softness, thinness of skin, and plumpness,* (K, TA,) of a woman; as also بَرَهْرَهَةٌ . (TA.)

بَرْهَةٌ : see what next follows.

بُرْهَةٌ and بَرْهَةٌ *A long space* or *period* of time: (JK, S:) or *a long time:* (ISk, K:) or they have a more general sense; (K;) i. e. *a space*, or *period*, of time: pl. of the former بُرَهٌ and بُرْهَاتٌ and بُرَهَاتٌ and بُرَهَاتٌ. (Msb.) You say, أَتَتْ عَلَيْهِ بُرْهَةٌ مِنَ الدَّهْرِ and بَرْهَةٌ [*A long space* or *period of time*, or merely *a space* or *period of time, passed over him*]. (S.)

بُرْهَانٌ : see art. برهن.

بَرَهْرَهَةٌ A *white* (IAar, JK, Msb) girl (IAar, Msb) or female: (JK:) or a woman (S, K,) *white and youthful:* or *soft*, or *tender:* (K:) or *that quivers*, (K,) or *almost quivers*, (S,) *from sappiness, softness*, or *tenderness:* (S,* K:) or *that*

shines, or *glistens, by reason of her clearness* [*of complexion*]: or *thin-skinned; appearing as though water were running upon her, by reason of her softness*, or *tenderness:* (TA:) of the measure فَعْلَعْلَةٌ, (S, TA,) from بَرَهٌ: (TA:) dim. بُرَيْهَةٌ (JK, TA) and بُرَيْرِهَةٌ , (JK,) or بُرَيْرِيهَةٌ ; but بُرَيْهِرَةٌ is bad, and seldom used. (TA.) Imra-el-Keys says,

* بَرْهَرَةٌ رُؤْدَةٌ رَخْصَةٌ كَخُرْعُوبَةِ الْبَانَةِ الْمُنْفَطِرْ *

[*White*, or *white and youthful*, &c., *soft*, or *beautiful, tender, like the shoot of the ben-tree breaking forth with leaves:* the last word being made masc. by poetic license, for the sake of the metre.]. (S.) ___ [Hence, app.,] it is said to signify also *A white knife, of clear, pure*, or *bright, iron.* (TA.) See also بَرَهٌ.

بُرَيْهَةٌ and بُرَيْهِرَةٌ: see بَرْهَرَةٌ.

بُرَيْرِهَةٌ , or بُرَيْرِيهَةٌ: see بَرْهَرَةٌ.

أَبْرَهُ [app.] *Having the body in a healthy state*, or *in good condition, after disease:* and *white in person*, or *body and members:* [but whether it have both these significations, or only the latter of them, is not clear:] fem. بَرْهَآءُ. (K.)

برهن

Q. 1 **برهن** Q., or, as some say, Q. Q., 1. *He adduced*, (T, Z, Msb,) or *established*, (S, K, and Ham p. 7,) *the* برهان, (T, Z, Msb, K,) i. e. the *evidence* or *proof* [&c.]; (T, S, Msb, &c.;) or *he adduced his evidence* or *proof* [&c.]; (T, Msb;) عليه [*against him*, or *it*, or (as in استدلّ عليه) *of it*], (S, K, and Ham p. 7,) and له [*to him*, or *for him*]: (Ham ubi suprà:) but this verb is said by Az and Z, on the authority of IAar, to be post-classical; the correct word, they say, being أبره: (Msb:) this they assert on the ground of the opinion that برهان [q. v.] is of the measure فُعْلَانٌ; but J holds the ن to be a radical. (TA.)

برهانٌ *An evidence*, or a *proof:* (T, S, Msb, K, and Ham p. 7:) and a *demonstration;* i. e. the *manifestation of an evidence* or *proof:* (Msb:) or *a decisive and manifest evidence* or *proof:* (TA:) or the *firmest*, *strongest*, or *most valid*, *evidence* or *proof;* which is *such as ever necessarily implies truth*, or *veracity*, *as its consequence*, or *concomitant;* for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Rághib, TA:) [pl. براهين:] some say that the ن in this word is augmentative; (Msb, and Ham p. 7;) that it is of the measure فُعْلَانٌ, from البره [app. البُرْه] signifying the act of cutting: (Ham ubi suprà:) others, that it is radical: Az mentions both of these opinions: J confines

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himself to the latter opinion: Z, to the former, saying, on the authority of IAar, that the word is derived from برهرهة, meaning white, [or fair in complexion,] applied to a girl: (Msb:) Abu-l-Fet-h [i. e. IJ] says that he holds it to be of the measure فُعْلَالٌ, like قُرْطَاسٌ and قُرْنَاسٌ, the ن not being augmentative, as is shown by the verb above mentioned: (Ham ubi suprà:) but [it has been stated above that] this verb is said, on the authority of IAar, to be post-classical. (Msb, TA.)

برو

1 **بروتها** , i. e. النَّاقة: see 4. بروته, (M, Msb, K,) aor. ـُ , (Lth, T,) inf. n. برو, (M,) *I formed it*, or *fashioned it, by cutting; shaped it out;* or *pared it;* (K;) namely, a reed for writing, (Lth, T, M, Msb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.;] a dial. var. of بريته, (Lth, T, M, Msb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) ___ [Hence, perhaps,] براه, aor. ـُ , inf. n. برو, *He* (i. e. God) *created him*, or *it:* (Fr, S, K:) [but] they affirm that it is originally برأه, with hemz: (MF:) so says IAth: (TA:) or it is from برا or برى, signifying dust, or earth. (Fr, S.) برا, aor. , is also a bad dial. var. of برأ [signifying *He*, or *it*, *recovered* from disease, or *became convalescent*, &c.], aor. يبرؤ. (TA.)

4 **أبريتها** , (S, M, K,) i. e. النَّاقة, (S, M,) *I put a* [*ring such as is termed*] برة *in her* (a camel's) *nose;* (S, M, K;) as also بروتها : (IJ, M, K:) and ابريته, namely, a camel, *I put him a* برة. (Msb.) ابرى *Dust*, or *earth*, *came*, or *lighted*, *upon it*. (K,* TA, in art. برى.)

بُرَةٌ (in which the final radical letter is elided, [and replaced by ة,] Msb) *A ring* (T, S, M, &c.) *of brass*, (Lth, Lh, T, S, M, [in a copy of the Msb, من صوف is erroneously put for من صُفْرٍ,]) or *of silver*, (Lth, T,) or *of some other material*, (Lh, M,) *slender, and bent at the two ends* [lest it should open at the place where the two ends meet], *that is put in the nose of a she-camel*, (Lth, T,) or *put in the nose of the camel*, (M, Msb, K,) or *in the flesh of the nose of the camel*, (Lh, S, M, K,) or, as As says, *in one of the two sides of the two nostrils*, (S,) app. *either for the purpose of ornament or to render the animal obedient;* (MF;) [*generally for the latter purpose, to attach the rein thereto:*] when the ring is of hair, it is termed خزامة; (As, S, Msb;) and when of wood, خشاش: (Msb:) Aboo-' Alee mentions, and explains in like manner, بروة and برى; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the S,] Aboo- 'Alee says that برة is originally بروة, because it has برى for a pl., like as قرية has قرى; but Aboo-' Alee does not say this; he only desires to show that the final radical

letter of برة is و by the fact that بروة is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of برة is بروة, assert that it is correctly بروة : (TA:) برة also signifies *an anklet:* (M, K:) or *any ring; such as a bracelet* and *an earring* and *an anklet* and *the like of these:* (S:) the pl. (in the former and the latter senses, M, TA) is برات, (S, M, K,) in [some of] the copies of the K erroneously written براة, (TA,) and برى, (T, S, M,) and برون, contr. to analogy, (Msb,) or برين (T, S, M, K, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the K, it may be that برون and برين are dial. vars., like سنون and سنين,]) and برين. (M, K: [in a copy of the former of which, accord. to the TT, برىٌّ and برىٌّ are put in the place of the last two of these pls.])

برا , or برى, *Dust*, or *earth:* (Fr, S, M, Msb, K, mentioned in the M and K in art. برى:) whence براه, [if not originally برأه,] meaning He (i. e. God) created him. (Fr, S.) Hence the saying, بفيه البرا, or البرى, [*In his mouth* be *dust*, or *earth*], (S, M,) a form of imprecation against a man. (M.)

بروة *Cuttings, chips, parings,* or *the like,* of a reed for writing, and of a stick, or piece of wood, and of soap, and the like. (TA.) See also برة.

بروة : see برة.

البريَّة *The creation; as meaning the beings,* or *things, that are created;* or, particularly, *mankind;* syn. الخَلْق: originally with ء: (S:) but not pronounced with ء: (IAth, TA in art. برى:) or, accord. to Fr, if from برا, or برى, i. e. dust, or earth, it is originally without ء: pl. برايا and بريَّات. (S.)

مبراة A she-camel (T, S) *having a* [*ring such as is termed*] برة *put in her nose:* (T, S, K:) pl. مبريات. (TA in art. عرف.)

برة مبروَّة (T, M, K) *A* برة *made,* or *manufactured.* (T, TA.)

بری

1 **بَرَى** , (T, M, K,) first pers. بَرَيْتُ, (T, S, Msb,) aor. ـِ , (T, K,) inf. n. بَرْىٌ, (T, S, M, Msb, K,) *He formed*, or *fashioned, by cutting; shaped out;* or *pared;* (As, T, M, K;) a reed for writing, (Lth, As, ISk, T, S, M, Msb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also ابترى : (M, K:) and بَرُوتُ, (Msb,) aor. ـُ . (Lth, T,) is a dial. var., (Msb,) used by some, who say, هُمْ يَقْلُو البُرَّ [instead of يَقْلِى]. (Lth, T.) ___ And hence, (As, T,) aor. and inf. n. as above, (As, T, M, K,) *He* (a man) *fatigued*, or *jaded, and made to lose flesh*, (As, * T, * S,) a she-camel, (As, T,) or a camel: (S:) or *it* (journeying) *rendered* him *lean*, or *emaciated:* (M, K:) and in like manner one says of a year of dearth or drought. (TA.) And بَرَيْتُ سَنَامَهَا بِسَيْرِى عَلَيْهَا [*I wasted her hump by my journeying upon her*]: occurring in a poem of El-Aashà. (M.) See also 3: ___ and see 5, in two places.

3 **باراه** , (T, S, M, &c.,) inf. n. مُبَارَاةٌ, (T, TA,) *He vied, competed*, or *contended for superiority, with him; emulated*, or *rivalled, him;* or *imitated him; i. q.* عَارَضَهُ; (S, M, Msb, K;) i. e., (TA,) *he did the like of what he* (the latter) *did*, (ISk, T, S, Msb, TA, and EM p. 64,) *striving to overcome him* or *surpass him;* (EM ubi suprà;) as also بَرَى لَهُ, aor. ـِ , inf. n. بَرْىٌ; and انبرى له: (As, T:) and *he vied*, or *competed, with him*, or *contended with him for superiority, in glory*, or *excellence*, or *in beauty*, or *goodliness; he emulated*, or *rivalled, him therein;* syn. باهاه: (TA in art. بهج:) and *he vied, competed*, or *contended, with him in running; and strove with him to outstrip him, to be before him, to get before him*, or *to precede him*. (TA.) You say, فُلَانٌ يُبَارِى الرِّيحَ سَخَآءً [*Such a one vies with the wind in bounty*]: (T, S:) [for] the bountiful man whose gifts are common is likened by the Arabs to the wind because it blows upon all in common, not only upon particular persons. (Ham p. 445.) بارى ٱمْرَأَتَهُ *He compounded*, or *made a compromise, with his wife for their mutual separation;* (K;) as also بَارَأَهَا [which is the original]. (TA.)

4 **ابرى** : see art. برو Also *He found*, or *met with*, *sugar-canes*. (K.) See also أَبْرَأَ, in art. برأ, last signification.

5 **التَّبَرِّى** signifies *The coming before* or *forward*, *presenting oneself*, *advancing*, *confronting*, *encountering*, *meeting*, or *opposing;* (KL;) and so الانْبِرَآءُ . (KL, PS.) You say, تبرّى لَهُ *He presented*, *addressed*, *applied*, or *betook*, *himself to him*, i. e., one man to another man; *advanced*, *came forward*, or *went forward*, *to him;* or *opposed himself to him;* syn. تَعَرَّضَ; as also تبرّاه; and بَرَى لَهُ, aor. ـِ : (T:) and انبرى له signifies اعْتَرَضَ لَهُ, (S, K, and Har p. 558,) meaning [as above; or] *he betook himself*, *and advanced*, or *went forward*, *to it*, namely, an action; (Har ubi suprà;) and *it presented itself to it*, as a thought to the heart, or mind, syn. تعرّض: (Ham p. 541:) بَرَى لَهُ, inf. n. بَرْىٌ, is *syn. with* عَرَضَ لَهُ [meaning as above, for it is syn. with تَعَرَّضَ and اعْتَرَضَ; or *it happened to him*, *befell him*, or *occurred to him*]: (M:) and انبرى is also *syn. with* عَرَضَ [meaning *it happened*, *befell*, or *occurred*]. (Har p. 56.) You say also, تبرّى لمعروفه, i. e. تَعَرَّضَ لَهُ (ISk, S, K) or اعْتَرَضَ لَهُ (M) [both of which explanations mean *He presented*, *addressed*, *applied*, or *betook*, *himself*, or *he advanced*, *came forward*, *went forward*, or *attempted*, *to obtain his favour*, or *bounty;* or *he sought it*, or *demanded it*]; as also تبرّى معروفه. (M, TA.) And تَبَرَّيْتُ وُدَّهُمْ [*I addressed*, *applied*, or *betook*, *myself to obtain their love*, or *affection*]. (S, M.) And انبرى لطَلِبِ بساطه, *i. q.* اعترض, meaning, in this instance, *He hastened to cut short his speech*. (Har p. 280.) And انبرى ينشد شعرًا, i. e. تَعَرَّضَ لإنْشآئه [or لإنْشَادِه, meaning *He addressed himself to reciting poetry*, or *verses*]. (Har p. 34.) And انبرى من الجماعة, *i. q.* اعترض [*He presented himself*, or *advanced*, or *came forward*, *from the company*]. (Har p. 647.)

6 **تَبَارَيَا** *They vied*, *competed*, or *contended for superiority*, *each with the other; emulated*, or *rivalled*, *each other; imitated each other;* (S, K,

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TA;) *they did each like as the other did*. (T, S, TA.) [See the part. n., below.]

7 **انبرى** , (K, TA,) or ابترى , (so in a copy of the M,) *It was*, or *became*, *formed*, or *fashioned*, *by cutting; shaped out;* or *pared:* (M, K:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, K,) &c. (M.) See also 3: ___ and see 5, in six places.

8 **إبترى** see 1: and see also 7.

برى , or برا: see art. برو.

براة : see مبراة. See also برآءة, in art. برأ.

برآء : see مبراة.

برآء : see براية.

بَرِىٌّ , applied to an arrow, *i. q.* مَبْرِىٌّ [i. e. *Formed*, or *fashioned*, *by cutting; shaped out;* or *pared*]; (T, M, K;) or (M, K) *completely;* (T, M, K;) *but not feathered*, *nor headed:* for an arrow when first cut is termed قِطْعٌ; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed بَرِىٌّ; and when straightened, and fit to be feathered and headed, it is a قِدْح; and when feathered and headed, it becomes a سَهْم. (T.) It is also sometimes used for بَرِىْءٌ. (Kz, TA in art. برأ.)

البَرِيَّةُ : see art. برو.

براية (T, S, M, K) and برآء , (S, M, K,) in which latter the ء is originally ى, (IJ, M,) *Cuttings*, *chips*, *parings*, or *the like;* (S, M, K;) *what falls from a thing that is formed*, or *fashioned*, *by cutting.* (T, S. *) ___ [Hence,] مَطَرٌ ذُو بَرَايَةٍ *Rain that pares and peels the ground.* (TA.) ___ And هُوَ مِنْ بَرَايَتِهِمْ *He is of the refuse*, or *lowest* or *meanest sort*, *of them.* (M, TA.) ___ But ذُو بَرَايَةٍ, applied to a camel, means *En-during travel:* (T, S, M:) or *having fat and flesh:* (S:) and ذَاتُ بَرَايَةٍ, applied to a she-camel, has the latter meaning: or the former: (M, K:) or *strong when fatigued and emaciated by travel:* (TA:) or, as some say, براية in both cases means the *remains of fatness and compactness*, or

of fat, and of strength. (M, TA.) حَتُّ البُرَايَةِ is said to mean *Fleet*, or *swift, when emaciated by travel;* for the subst. براية is said to be here put for the inf. n. بَرْى. (L in art. حت, q. v.)

بِرَايَةٌ a quasi-inf. n. of 1 in the first of the senses assigned to it above: as when it is said that a reed for writing is not called a قَلَم except after the براية [i. e. the *shaping*, or *paring*]. (Msb.)

بَرَّآءٌ *A maker of arrows, who forms*, or *fashions, them by cutting; who shapes them out*, or *pares them:* or *who does so completely:* (K:) and *a maker of spindles, who forms*, or *fashions, them by cutting:* and *a cutter*, or *parer, of aloes-wood, that is used for fumigation:* (TA:) [and in like manner, بَارِى قِسِيٍّ *a fashioner*, or *shaper, of bows:* whence the saying,] أَعْطِ القَوْسَ بَارِيَهَا [*Give thou the bow to its fashioner*]; meaning *commit thou thine affair to him who will execute it well:* a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.])

بَرَّآءَةٌ : see مِبْرَاةٌ.

بَارِى قِسِىٍّ : see بَرَّآءٌ.

بَارِىٌّ and بَارِيَّةٌ and بَارِيَآءُ: see in art. بور.

مَبْرَى القَلَمِ [*The place where the paring is commenced of the reed for writing*]. (K in art. جلف.)

مِبْرَاةٌ The *iron implement*, (S,) or *knife*, (AHn, M, K,) *with which one forms, fashions, shapes out*, or *pares*, (AHn, S, M, K,) *a bow;* (AHn, M, K;) as also بَرَّآءَةٌ , (K, TA,) with teshdeed and medd, (TA,) or بَرَآءٌ , (so in a copy of the M,) or بَرَاةٌ . (CK, and so in a MS. copy of the K.)

مَبْرِىٌّ : see بَرِىٌّ.

مُتَبَارٍ part. n. of 6. It is said in a trad., المُتَبَارِيَانِ لَا يُجَابَانِ وَ لَا يُؤْكَلُ طَعَامُهُمَا [*The two* persons *who vie with each other* in the expensiveness of their entertainments *shall not have their invitations accepted, nor shall their food be*

eaten]. (El-Jámi' es-Sagheer of Es-Suyootee.) The متباريان whose food is forbidden, in a trad., to be eaten, are They *who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests:* and the doing of this is disliked because of the rivalry and ostentation that are involved in it. (TA.) ___ المتبارِيان is also an appellation of *The night and the day.* (Har p. 377.)

بز

1 **بَزَّهُ** , aor. ـُ , (S, TA,) inf. n. بَزٌّ, (S, K, TA,) *He took it away;* or *seized it*, or *carried it away, by force;* (S, TA;) as also ابتزّه , (S, K,) and بَزْبَزَهُ : (K:) *he took it away unjustly, injuriously, and forcibly;* as also ابتزّه : (K, * TA:) *he gained the mastery over it:* (K, * TA:) *he pulled it up* or *out* or *off; removed it from its place; displaced it;* (K, * TA;) as also ابتزّه , and بَزْبَزَهُ . (TA.) It is said in a prov., مَنْ عَزَّ بَزَّ *He who overcomes takes the spoil.* (S, A.) And you say, بَزَّهُ ثَوْبَهُ, and ابتزّه , *He took away from him*, or *seized* or *carried away from him by force, his garment.* (A.) It is said in a trad., فَيَبْتَزُّ ثِيَابِى وَمَتَاعِى *And he strips me*, or *despoils me, of my clothes and my goods; takes them from me by superior force.* (TA.) You say also, بَزَّهُ ثِيَابَهُ *He pulled off from him his clothes.* (TA.) And ابتزّ الرَّجُلُ جَارِيَتَهُ مِنْ ثِيَابِهَا *The man stripped his slave-girl of her clothes.* (Mgh, * TA.) ___ Also بَزَّثَوْبَهُ, aor. as above, *He pulled his garment towards him*, or *to him:* so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. ريب, but with this difference, that يَجُرُّ is there put in the place of يَبْزُّ]. (S, TA.) ___ [بَزَّهُ is also explained in the TA by حَبَسَهُ; but without any ex.; and I think it probable that حَبَسَهُ is a mistake for جَذَبَهُ].

8 **إِبْتَزَّ** see 1, in six places. ابتزّت مِنْ ثِيَابِهَا *She stripped herself of her clothes.* (A.)

R. Q. 1 **بَزْبَزَهُ** : see 1, in two places. ___ بَزْبَزَةٌ [the inf. n.] also signifies The *being quick and active in wrongful, unjust, injurious*, or *tyrannical, conduct:* and the rel. n. is بَزْبَزِىٌّ . (TA.)

بَزٌّ inf. n. of 1. (S, &c.) ___ [Hence, app.,] جِىءَ بِهِ عَزًّا بَزًّا *He was brought without any means of avoiding it;* (A, TA;) *willingly* or *against his will:* (TA in art. عز:) [as though originally signifying *by being overcome and despoiled.*] *Cloths*, or *stuffs*, or *garments;* syn. ثِيَاب: (IAmb, Mgh, K:) [see also بَزَّةٌ:] or *a kind thereof:* (Lth, Mgh, Msb:) or *such as are the goods of the* بَزَّاز, (S, A,) or *of the merchant:* (Msb:) or the *furniture of a house or tent, consisting of*

cloths or *stuffs* (ثِيَاب, IDrd, Mgh, Msb, K) *and the like:* (K:) in the dial. of the people of El-Koofeh, *cloths*, or *stuffs*, or *garments*, (ثياب,) *of linen* and *of cotton; not of wool nor of* خَزّ: (Mgh:) pl. بُزُوز; (A;) meaning, in conjunction with خُزُوز, (i. e., خُزُوز وَ بُزُوز,) *good cloths* or *stuffs* or *garments.* (A.) [Golius explains it as Chald. בוץ, *Byssus*, seu potius *pannus lineus*, *bombacinus*, etiam *sericus:* as on the authority of the S and K (though he omits the explanations in both those lexicons) and Meyd and Ibn-Maaroof (who explains it only by the Persian word جَامَه, meaning *cotton* or *linen cloth*, or *a garment*,) and the Mirkát el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] *Weapons*, or *arms;* or *a weapon;* syn. سِلَاح; (S, Msb, K;) as also بِزَّة, (S, A, Msb, K,) and بَزَز, (K,) and بَزِيزَى: (TA:) the first of these four words including in its application *coats of mail and the* مِغْفَر *and the sword:* (TA:) or it signifies *a sword:* (IDrd, A, TA:) and بَزَز, accord. to AA, *complete arms.* (TA.) You say, تَقَلَّدَ بِزًّا حَسَنًا *He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck.* (A.) And غَزَا فِى بِزَّةٍ كَامِلَةٍ *He went to war in complete arms.* (A.)

بِزَّة *Constraint*, or *force:* as in the saying, لَنْ يَأْخُذَهُ أَبَدًا بِزَّةً مِنِّى *He will never take it by constraint*, or *force, from me.* (Ks, TA.) *Outward appearance; state with regard to apparel and the like;* syn. هَيْئَة, (S, A, Mgh, Msb, K, TA,) and شَارَة: (TA:) *garb; mode, manner*, or *fashion, of dress:* (TA:) *apparel.* (A, Mgh.) You say, رَجُلٌ حَسَنُ البِزَّةِ *A man of goodly outward appearance*, or *state of apparel and the like:* (Mgh, Msb:) or as some say, *clothes and arms.* (Mgh.) And إِنَّهُ لَذُو بِزَّةٍ حَسَنَةٍ *Verily he has a goodly outward appearance and dress.* (A, TA.) See also بَزٌّ, latter part, in two places.

بَزَز : see بَزٌّ, latter part, in two places.

بَزَازَة The *trade of the* بَزَّاز. (Mgh, Msb, K.)

بَزَازَة The *seller of the cloths or stuffs or the like called* بَزّ. (S, * A, * Mgh, * K.)

بزيزى a subst. from بزّ in the first of the senses explained above; The *act of taking away;* or *spoliation;* or the *act of seizing*, or *carrying away, by force:* (S, TA:) the *act of taking*, or *obtaining, by superior power or force.* (K, * TA.) It is said in a trad., ثُمَّ يَكُونُ بزيزى و أَخْذَ أَموالٍ بغَيْر حقٍّ *Then it shall be by spoliation, and the taking of possessions without right:* or, as some relate this trad., بزبزيًّا ; but accord. to Az, this is naught. (TA.) You say also, رجعت الخلافةُ بزيزى [*The office of Khaleefeh became reduced to be a thing taken by superior power* or *force*]; *was not taken by desert.* (A, TA.) See also بزٌّ, latter part.

بزبزىٌّ : see R. Q. 1, and بزيزى.

بزخ

1 **بَزِخَ** , aor. ـَـ , (L,) inf. n. بَزَخٌ, (S, L, K,) *He had a prominent breast and hollow back:* (S, L, K:) or *he had the lower part of his belly prominent, and the part between the hips,* or *haunches,* [*behind,*] *hollow,* or *depressed:* or *he had the middle of his back hollow,* or *depressed, and the lower part of his belly prominent:* or *he had his back retiring from his belly:* or *he had his belly depressed, and the* ثَنَّة [here app. meaning the *pubes*], *and the part next thereto, prominent:* (L:) بَزَخٌ is similar to قَعَسٌ: [see قَعَسَ:] (A:) and انبزخ signifies the same as بَزِخَ. (IAar, TA.) The epithet applied to a man is أَبْزَخُ ; and to a woman, بَزْخَآءُ. (S, A, L, K.) ___ Also, inf. n. as above, *He* (a horse) [*was saddle-backed;* i. e.,] *had a hollow back, and prominent croup and withers.* (ISd, L.)

6 **تبازخ** *He walked,* or *sat, in the manner of him who is termed* أَبْزَخ. (L.) And تبازخت *She* (a woman) *made her posteriors to stick out:* (S:) or *she had prominent posteriors:* (K:) or *she* (an old woman, in walking,) *erected her backbone, and made the part between her shoulders to recede, and bent the part above it, next her neck:* (L:) or *she had her posteriors prominent, and the upper part of her back, next the neck, bent.* (TA.) ___ *He* (a horse) *bent his hoof towards his belly, because of the shortness of his neck, at the time of drinking.* (TA.) ___ تبازخ عَنِ الأَمْرِ *He drew back, held back,* or *hung back, from the thing,* or *affair; would not go forward in it.* (S, A, K.)

7 **إِنْبَزَخَ** see 1.

أَبْزَخُ A man *having a prominent breast and hollow back:* &c.: (see 1:) fem. بَزْخَآءُ. (S, A, L, K.) ___ A horse *having a depressed croup and backbone:* (S:) or [*saddle-backed;* i. e.] *having a hollow back, and prominent*

croup and withers. (ISd, L.) It is applied to a horse such as is termed بِرْذَوْنٌ. (L.) ___ And the fem., A she-camel *having a plain,* or *even, croup,* or *rump.* (L.)

مَشَى مُتَبَازِخًا *He* (a man) *walked like an old woman affecting,* or *constraining herself, to erect her backbone, so that the part between her shoulders recedes:* (A:) or, *like an old woman having her posteriors prominent, and the upper part of her back, next the neck, bent.* (TA.)

بزر

1 **بَزَرَ القِدْرَ** , (Msb,) [aor. ـُـ or ـِـ , accord. to the rule of the K,] inf. n. بَزْر; (K;) and بَزَّرَها , (A,) inf. n. تَبْزِير; (TA;) *He threw*, or *put*, أَبْزَار, (A,) or إِبْزَار, (Msb,) or أَبَازِير, (A, K,) [i. e. *seeds for seasoning the food*,] *into the cooking-pot*. (A, Msb, K.) ___ [Hence,] بَزَّرَ كَلَامَهُ *He seasoned* (توبل [meaning *he embel-lished*]) *his speech*, or *language*. (A.) ___ بَزَرَ, (TK,) inf. n. بَزْر, (K,) also signifies *He sowed* (K, TK) seeds; (TK;) *i. q.* بَذَرَ. (K, TA.)

2 **بَزَّرَ** see 1, in two places.

بَزْر : see what next follows, in five places.

بَزْر and بَزَر , (S, Msb, K,) the former the more chaste, (T, S, Msb,) or the only form used by persons of chaste speech, (ISk, T, Msb,) The *seed of herbs* or *leguminous plants*, (S, A, Mgh, Msb,) *and of other plants:* (S, A, Msb:) or *small seed* or *grain, such as that of herbs* or *leguminous plants and the like:* (TA:) or *any seed*, or *grain, that is sown* (Kh, Msb, K) *for vegetation;* (K;) as also بَذْر [q. v.]: (Kh, Msb:) pl. بُزُور. (K.) ___ And *Seeds that are used in cooking, for seasoning food;* syn. تَابَل: pl. أَبْزَار and أَبَازِير; (K;) the latter of which is pl. of أَبْزَار; (TA;) or of this word and of إِبْزَار ; both of which are sings.; arabicized [from the Persian أَفْزَار]; the former of them anomalous, being of a pl. form: (Msb:) أَبْزَار and أَبَازِير are *syn. with* تَوَابِل: (S:) or ابزار and توابل both signify *that with which food is seasoned;* but the former of these is applied to *what is moist* and *what is dry;* and the latter, to what is dry only: this distinction, however, appears to be conventional [and modern]; for the [classical] language of the Arabs does not indicate it. (MF.) ___ Hence, أَبَازِير also signifies *Additions* [or *embellishments*] *in speech*. (A.) ___ بَزْر and بَزَر signify also *Oil of* بَزْر [i. e. of *seeds*]. (S.) بَزْر الكَتَّان [commonly meaning *Linseed*] signifies *linseed-oil* in the dial. of the people of Baghdád. (K.) ___ Also بَزْر , (Mgh,) or بَزْر القَزّ, (Msb,) *The eggs of the silk-worm*. (Mgh, Msb.) ___ And ↓ the former of these, *Offspring*. (K, TA.) One says, مَا أَكْثَرَ بَزْرَهُ *How numerous is*

his offspring! (TA.)

بزرآء : see مبزور.

بزْرِىٌّ *One who expresses the oil of* بِزْر. (TA.)

بزَّار *One who sells* بِزْر الكَتَّان, i. e., *linseed-oil,* in the dial. of the people of Baghdád. (K.)

بازُور A man *who induces in one,* or *throws one into, doubt* or *suspicion;* from the phrase بَزَّرَ كَلَامَهُ. (A.)

أَبْزار and إِبْزار: pl. أَبازِيرُ: see بِزْر, in three places.

أَبْزارِىٌّ [*One who sells* أَبْزار or إِبْزار]. (K.)

مُبَزَّر *Seasoned with* أَبازِير, i. e. تَوابِل. (Mgh.) [See بِزْر.]

مَبْزُور *Having many children;* applied to a man: and so بَزْرآء applied to a woman. (K, TA.)

بزغ

1 **بَزَغَ بُزُوغٌ** [inf. n. of بَزَغَ] signifies The *beginning to rise*, or *come forth:* this is the primary meaning: mentioned by Zj. (TA.) ___ Hence, (TA,) بَزَغَ, said of a tush, or tusk, or canine tooth, (A,) or of the tush of a camel, (S, Msb, K,) [aor. ـُ ,] inf. n. بُزُوغٌ, (Msb,) *It came forth;* (S, Msb, K;) *it clave the flesh, and came forth.* (A.) ___ And hence, (A, TA,) بَزَغَتِ الشَّمْسُ, (JK, S, A, Msb, K,) aor. ـُ , (TK,) inf. n. as above (JK, S, K) and بَزْغٌ, (K,) *The sun began to rise;* (JK, TA;) *as though it clave the darkness with its light:* (A, TA:) or *rose*, (S, Msb, K,) *with spreading light:* (TA:) or بُزُوغٌ has the meaning first explained above; the *beginning to rise*, or *come forth.* (K.) And in like manner one says, بَزَغَ القَمَرُ [*The moon began to rise:* or *rose*]. (A, TA.) بَزَغَ, (S, Mgh, Msb, K,) aor. ـُ , (Msb,) inf. n. بَزْغٌ, (JK, Msb,) *He* (a cupper, and a farrier,) *scarified*, (S, Msb, K,) *and made the blood to flow:* (Msb:) *he* (a farrier) *scarified* a beast (JK, Mgh, TA) *in its* أَشْعَر [or *part next the hoof* (in the TA, erroneously, شعر)], (JK,) *with a* مِبْزَع (JK, Mgh, TA) *of iron;* (JK;) as also بَزَّغَ , inf. n. تَبْزِيغٌ: (JK, * TA:) Aboo- 'Adnán says that تَبْزِيغٌ and تَعْرِيبٌ signify the same, namely, the *making a slight incision*, or *stab, such as does not reach the sinews*, or *tendons.* (TA.) ___ And *He made* his blood *to flow.* (TA.)

2 **بَزَّغَ** see 1.

7 **انبزغ الرَّبِيعُ** , (S, and so in a copy of the K,) or ابتزغ , (so in other copies of the K and in the TA,) *The first*, or *beginning, of the* [*season*, or *rain*, or *herbage, called*] ربيع *came.* (S, K.)

8 **إِبْتَزَغَ** see 7.

قَمَرٌ بَازِغٌ , (TA,) and شَمْسٌ بَازِغَةٌ, (Msb,) and نُجُومٌ بَوَازِغُ, (JK, A,) [*A moon*, and *a sun*, and *stars*,] *beginning to rise:* (JK, TA:) or *rising.* (Msb, TA.)

مِبْزَغٌ *A lancet* (S, Mgh, K) *of a cupper* and *of a farrier.* (JK, Mgh, TA.)

بزق

1 **بَزَقَ** , (S, Msb, K,) aor. ـُـ , (Msb, TA,) inf. n. بَزْقٌ, (S, TA,) or بُزَاقٌ, (Msb,) [but see the latter below,] *i. q.* بَصَقَ (S, * Msb) or بَسَقَ (K) [*He spat:* see also 5]: but it is of weak authority, or rare; the most chaste being بصق. (TA in art. بزق.) بسق *He sowed the land:* (Az, K:) of the dial. of El-Yemen. (TA.) بَزَقَتِ الشَّمْسُ *i. q.* بَزَغَتْ; (Az, K;) so in a trad., meaning *The sun rose:* the latter is that which is [commonly] known; but the former may be a dial. var.;

though the right reading seems to be بَزَقَتْ. (Az, TA.)

4 **ابزقت** *She* (namely, a ewe, JK, or a camel, K) *excerned the milk* [or *biestings into her udder before bringing forth*]; (Yz, JK, K, TA;) *i. q.* ابسقت [q. v.]. (TA.)

5 **تبزّق** *He ejected his spittle,* as the faster is commanded to do. (Mgh.)

بُزَاقٌ is well known; (K;) *i. q.* بُصَاقٌ [*Spittle,* or *saliva, when it has gone forth from the mouth*]: (S:) or *saliva that flows.* (TA in art. رضب.) [See also 1.]

مِبْزَقَةٌ *A spittoon,* or *vessel in which to spit;* syn. مِتْفَلَةٌ. (TA in art. تفل.)

بزل

1 **بَزَلَهُ** , (Msb, K,) aor. ـُ , (TA,) inf. n. بَزْلٌ, (Msb, TA,) *He clave it, split it,* or *slit it;* (K;) as also بزّله , (K,) inf. n. تَبْزِيلٌ. (TA. [But the latter verb probably has an intensive or a frequentative sense, or applies to many objects.]) ___ *He broached it,* or *pierced it, and drew forth what was in it.* (Msb.) ___ *He broached,* or *pierced, the vessel containing it,* (IDrd, K, TA,) *and drew it forth;* (IDrd, TA;) namely wine, &c.; (IDrd, K, TA;) as also ابتزله and تبزّله . (K, * TA.) You say, ابْتَزَلْتُ الشَّرَابَ لِنَفْسِى [*I broached its vessel, and drew forth the wine,* or *beverage, for myself*]. (TA.) ___ *He removed it,* or *took it off,* namely, the clay [that closed the mouth,] from the head of the دَنّ [or wine-jar]. (Har p. 140.) ___ *He cleared it,* or *clarified it;* namely, wine, or beverage; (K;) as also ابتزله : but Az says, I know not البَزْلُ as signifying the act of clearing, or clarifying. (TA. [بَزَلْتُ الشَّرَابَ is mentioned, but not explained, in the S. The meaning there intended may be either the third or the last given above.]) ___ ___ *He decided it,* (K, TA,) *and settled it firmly;* (TA;) namely, a case, or an affair; or an opinion: (K, TA:) and *he decided it;* namely, the judicial sentence. (TA.) ___ *He originated it,* or *devised it;* namely, his opinion. (TA.) ___ مَا عِنْدَهُ بُلْغَةٌ تَبْزُلُ حَاجَةً *He has not a sufficiency,* or *a sufficiency of the means of subsistence, that will satisfy a want.* (Z, TA.) بَزَلَ, (S, Msb, K,) aor. ـُ , (S, Msb,) inf. n. بُزُولٌ (S, Msb, K) and بَزْلٌ, (K, TA, [in the CK بُزْلٌ,]) *It* (the ناب [or tush] of a camel) *clave the flesh, and came forth:* (K, * TA:) or *his* (a camel's) ناب [or *tush*] *clave the flesh, and came forth;* (S, Msb;) [or *he became such as is termed* بَازِل; generally] *by his entering the ninth year.* (Msb.) ___ [And hence, as being likened to a camel that has attained his full strength,] inf. n. بزالة [written without any indication of the syll. signs, but most probably بَزَالَةٌ, though the verb seems to be بَزَلَ, not بَزُلَ,] *It* (an opinion, or a judgment,) *was,* or *became, right.* (Msb.)

2 **بَزَّلَ** see 1.

5 **تبزّل** and انبزل , (K, TA,) or ابتزل , (so the latter is written in the CK,) *It clave, split,* or *slit;* intrans.: (K:) or the former signifies *it clave, split,* or *slit, much, in several places,* or *often;* syn. تَشَقَّقَ: and ↓ the second, said of a طَلْع, [app. here meaning a spathe, rather than a spadix, of a palm-tree,] *it clave, split,* or *burst.* (S.) ___ Also, the first, said of the body, *It burst forth,* or *flowed, with blood:* and in like manner one says of a water-skin تبزّل and تبزّل بالمآء [*it burst forth,* or *flowed, with water,* or *the water*]. (TA.) See also 1.

7 **إنْبَزَلَ** see 5, in two places.

8 **إبْتَزَلَ** see 1, in three places and see 5.

10 **استبزله** *He opened it;* namely, a دَنّ [or wine-jar]. (Har p. 140.)

أَمْرٌ ذُو بَزْلٍ *A distressing, an afflictive,* or *a calamitous, affair* or *event* or *case.* (S, K.)

سِقَآءٌ فِيهِ بُزْلٌ *A water-skin that bursts forth,* or *flows, with the water:* pl. بُزُولٌ. (TA.)

بَزْلَآءُ *A great calamity* or *misfortune* or *disaster.* (IDrd, K, TA.) ___ *Difficulties, distresses,* or *afflictions.* (IDrd, K.) You say, هُوَ نَهَّاضٌ بِبَزْلَآءَ *He is one who manages great affairs;* (S, K, TA;) *who has ability and strength to overcome difficulties.* (TA.) ___ *Good judgment* or *opinion* or *counsel.* (S, K.) ___ مَا لِفُلَانٍ بَزْلَآءُ يَعِيشُ بِهَا *Such a one has not determination, resolution,* or *decision, of judgment, whereby to live.* (TA.) ___ هُوَ ذُو بَزْلَآءَ *He has a firm,* or *well-established, way,* or *manner, of acting,* or *conducting himself.* (TA.) ___ خُطَّةٌ بَزْلَآءُ *A great event that distinguishes that which is true and that which is false.* (K, * TA.)

بُزَالٌ The *place that is broached,* or *pierced, in a vessel containing wine* &c.; (K;) the *place whence issues the thing* [or *liquid*] *whereof the containing vessel is broached,* or *pierced.* (IDrd.)

بَزَالٌ *An iron instrument with which the* مِبْزَل [or مِبْزَل?] *of a wine-jar is opened.* (Sgh, K.)

بَزُولٌ : see بَازِلٌ in two places.

بَزِيلٌ , applied to wine or beverage, *i. q.* مُبْتَزَلٌ [which may mean either That *whereof the containing vessel has been broached and which has been drawn forth,* or that *which is cleared* or *clarified;* but more probably the former]. (Ibn- 'Abbád.)

بَازِلٌ , applied to a camel, the male and the female, (S, Mgh, Msb, K,) *That has cut its* ناب [or *tush*]; (S, Msb, K;) *by its entering the ninth year;* (Msb;) or *in its ninth year;* (S, Mgh, K;) for then it cuts that tooth; (S, K;) or, as is sometimes the case, *in the eighth year;* (S;) and after this there is no age named: (IAar, K:) or a she-camel *that has completed her ninth year, and attained her full strength:* (Ham p. 506:) and بَزُولٌ signifies the same, applied to the male and the female: (IDrd, K:) or, accord. to AZ, a she-camel is not termed بَازِلٌ; but the epithet بَزُولٌ is applied to her *that has completed a year after cutting the tooth above mentioned, until she is termed* ناب: (MF, TA:) the pl. (of بازل, S, Msb) is بَوَازِلُ (S, Msb, K) and بُزَّلٌ (S, K) and بُزْلٌ, (S,) or بُزُلٌ, like كُتُبٌ. (K.) بَازِلُ عَامٍ and بَازِلُ عَامَيْنِ signify *That has passed a year,* and *two years, after cutting the tooth above mentioned.* (MF, TA.) ___ Also The *tooth that has come forth at the time above mentioned:* (S, K:) pl. بَوَازِلُ. (IAar, K.) ___ And A man *perfect in his experience and his intellect:* (K, TA:) or *rendered firm,* or *sound, in judgment by age and experience:* so says IDrd: likened to the camel thus termed: (TA:) or *old:* opposed to جَذَعٌ, q. v. (IAar in art. جذع of the TA.) ___ And A case, or an affair, and an opinion, *firmly settled* or *established.* (TA.) ___ خَطْبٌ بَازِلٌ *A difficult, a distressing,* or *an afflicting, thing, affair,* or *business.* (TA.) You say also, بُلِيَ بِأَشْهَبَ بَازِلٍ *He was afflicted with a difficult and distressing thing* or *event.* (TA. [See also art. شهب.]) ___ شَجَّةٌ بَازِلَةٌ *A wound in the head from which the blood flows:* (S:) or *such as is termed* حَارِصَةٌ, (K,) i. e. مُتَلَاحِمَةٌ, (TA,) [but see these two words, and see شَجَّةٌ,] *that cleaves the skin, but does not penetrate beyond it:* (K:) the mulet for which is said to be three camels. (TA.) ___ مَا بَقِيَتْ لَهُمْ بَازِلَةٌ is like the saying مَا بَقِيَتْ لَهُمْ ثَاغِيَةٌ وَلَا رَاغِيَةٌ, i. e. [*There remained not to them*] *one* [*sheep* or *goat*, or *camel*]. (S, TA.) You say also, مَا عِنْدَهُ بَازِلَةٌ, i. e.

There is not in his possession anything of property, or *of camels* &c.: (Yaakoob, S, K:) or, *a sufficiency,* or *a sufficiency of the means of subsistence, that will satisfy a want.* (Z, TA.) And لَا تَرَكَ ٱللّٰهُ عِنْدَهُ بَازِلَةً [*May God not leave in his possession*] *anything.* (S.) And لَمْ يُعْطِهِمْ بَازِلَةً [*He did not give them*] *anything.* (S.)

مَبْزَلٌ [app. The *mouth* of a wine-jar: see بَزَالٌ.]

مِبْزَلٌ *A strainer,* or *thing with which wine,* or *beverage, is cleared,* or *clarified;* (S, K, TA;) as also مِبْزَلَةٌ . (K.) ___ *An instrument for broaching, piercing,* or *perforating.* (Msb.)

مِبْزَلَةٌ : see مِبْزَلٌ.

مُبْتَزَلٌ : see بَزِيلٌ.

بزم

إِبْزَامٌ : see what follows.

إِبْزِيمٌ (S, Mgh, K, &c.) and إِبْزَامٌ (K) [*A buckle;*] the *thing that is at the head* [or *end*] *of the* [*zone*, or *waist-belt*, *called*] مِنْطَقَة (S, K) *and the like, and that has a tongue, into which* [*thing*] *the other extremity* [*of the* منطقة] *enters;* (K;) *a ring with a tongue, which is at the head of the* منطقة *and the like, and with which it is fastened;* (Mgh;) the *ring that has a tongue which enters into the hole in the lowest part of the shoulderbelt of the sword, and upon which the ring then bites*, or *presses;* the ring altogether [with the tongue] being termed ابزيم; (ISh, TA;) the *iron thing that is at the end of the girth of the horse's saddle, which is fastened therewith; and sometimes it is at the end of the* منطقة: (IB, TA:) pl. أَبَازِيمُ. (S.) ___ Also *A lock;* and so إِبْزِينٌ. (TA.) ___ You say, إِنَّ فُلَانًا لَإِبْزِيمٌ, meaning *Verily such a one is a niggard.* (TA.)

بزو

1 **بزا** , aor. يبزو, *i. q.* تطاول [app. as meaning *He stretched out his neck, looking at a thing far*

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off]; and تأنّس [here meaning the same, or *he looked, raising his head;* said of a hawk, or falcon]: (Az, ISd, K:) and hence IJ says that باز is [originally] of the measure فلْع from this verb: (TA: [and it is said in the K that باز seems to be hence derived:]) for [or تطاول may here be used in another sense; for, accord. to Fei,] بزا, aor. as above, signifies *he overcame*, or *subdued;* and hence is derived باز . (Msb.) You say also, بزا عليه, aor. as above, meaning تطاول [i. e., thus followed by عليه, *He held up his head with an assumption of superiority over him; behaved haughtily towards him; exalted himself above him;* or *overpowered, subdued*, or *oppressed, him*]. (S.) And بزى بالقوم *The people*, or *company of men, were overcome*, or *subdued.* (TA.) And بزاه, aor. as above, (K,) inf. n. بزو, (TA,) *He overcame*, or *subdued, him;* and *laid violent hands upon him*, or *assaulted him;* as also ابزى به: (K:) or this last signifies *he overcame him*, and *subdued him:* (S:) and بزاه, *he wronged him;* or *treated him wrongfully*, or *injuriously:* and ابزاه may signify the same; or this may mean *he induced him to become* أبزى, q. v.: (Ham p. 502:) and accord. to Aboo-Riyásh, ابزى signifies *he pressed heavily upon his adversary*, or *imposed on him that which he was unable to do*, or *to bear, in order to treat him wrongfully*, or *injuriously.* (Ham pp. 104 and 105.) [It is said that] بزوان [an inf. n. of which the verb, if it have one, is بزا,] signifies the act of *Leaping;* syn. وثْب. (S: [but I think it not improbable that this may have been taken from a mistranscription of نزوان, an inf. n. of بزى.]) نزا, (K,) aor. ـَـ ; (Ham p. 502;) and بزا, aor. ـُـ ; (K;) inf. n. بزًا (S, * K, * TA) and بزو, (TA,) *He* (a man, TA) *had what is termed* بزًا; (K;) i. e., *prominence of the breast and depression of the back:* (S, K, and Ham ubi suprà:) or *depression of the back and prominence of the belly:* or, as some say,

prominence of the breast and depression of the lower part of the belly: (Ham ubi suprà:) or *depression of the breast and prominence of the lower part of the belly:* (Ham p. 105:) or *a bending in the back next the posteriors:* (K, TA:) or *a projecting of the middle of the back over the posteriors:* or *a backward bulging of the posteriors:* (K:) or *he was as though his posteriors projected over the hinder part of the thighs:* or *he had the breast bulging forward and the posteriors backward, so that he appeared unable to straighten his back.* (T, TA.) [See also 4.] The epithet is أَبْزَى: fem. بَزْوَآءُ. (S, K.)

4 **ابزى** : see 1, in three places. Also, (S, K,) inf. n. إِبْزَآءٌ, (A 'Obeyd, S,) *He* (a man, A 'Obeyd, S) *elevated his posteriors;* (A 'Obeyd, S, K;) as also تبازى : (S, K:) or the latter signifies *he acted in such a manner in his walk as to cause it to be imagined that he was* أَبْزَى; (Ham p. 105;) or *he moved his posteriors in walking, like as does a woman;* or *he bent*, or *bowed, himself to others.* (TA.) Accord. to IAar, البزاء [probably a mistranscription for الإِبْزَآءُ] signifies الصلف [i. e. الصَّلَفُ, app. meaning *An extravagant affecting of elegance of carriage*, such as is common with women]. (TA.)

6 **تبازى** : see 4. ___ Also *He stepped wide.* (K.) ___ And *He made a vain*, or *false, boast of abundance*, or *riches;* or *a boast of more than he possessed;* or *invested himself with that which did not belong to him.* (K.)

بَزْوٌ The *equal, equivalent*, or *like*, of a thing. (S, K.) You say, أَخَذْتُ مِنْهُ بَزْوَ كَذَا [*I took from him*, or *of it, the equal, equivalent*, or *like, of such a thing*]. (S.)

بَازٌ (S, Msb, K) and بَازٌ [mentioned in art. بوز] (Msb, TA, and so in some copies of the K in this art.) and بَازٌ [mentioned in art. بأز] and بَازِىٌّ (TA) [*A name given to several varieties of the hawk*, or *falcon;] a species of* صَقْر, (K,) *that preys*, or *hunts or catches game;* (S;) *the proudest and fiercest of birds of prey, found in the country of the Turks: it is said that this name is only given to the female, and that the male is of another kind, a kite, or a white falcon* (شَاهِين), *and hence the varieties of form &c. in different individuals of the*

species: that of which the prevailing colour is white is the best, and the fullest in body, and the boldest, and the easiest to train: this variety (the أَشْهَب) *is found only in the country of the Turks, and Armenia, and the country of the Khazar:* (Kzw:) [see also بَاشَق:] respecting the derivation, see 1, in two places: the pl. (of بَاز, S, ISd, Msb) is بُزَاة (S, ISd, Msb, K) and بَوَاز; (ISd, K;) and (of بَاز, Msb) بِيزَان (Msb, K) and أَبْوَاز, (Msb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally بُزْيَان [and therefore a pl. of بَاز]; (IKtt, TA in art. ميد;) and (of بَأْز, K in art. أَبْؤُز,) بأز [a pl. of pauc.] and بُؤُوز (K in this art. and in art. بأز) and بِئْزَان. (K in the latter art.)

بَازِىٌّ : see بَاز.

أَبْزَى , applied to a man, (S, Mgh,) *Having what is termed* بَزًا; (S, K;) i. e., *prominence of the breast and depression of the back*, (S, Mgh, K, and Ham p. 105,) or *of the part between the shoulder-blades:* (Ham ubi suprà:) &c.: [see 1, latter part:] fem. بَزْوَآء: (S, K:) the masc. is sometimes coupled with أَبْزَخ; and the fem., with بَزْخَآء, applied to an old woman who, when she walks, is as though she were bowing down her head and body: and the fem. is said by some to signify *sticking out her posteriors to be seen of men.* (TA.)

هُوَ مُبْزٍ بِهٰذَا الأَمْرِ *He is strong*, or *able, to perform this affair; a prudent*, or *sound, manager thereof.* (S.)

بس

1 **بَسٌّ** signifies The *act of breaking:* or *breaking in pieces:* syn. حَطْمٌ. (TA.) ___ [And The *act of mixing:* see بَسِيسَةٌ. This, or the former, is probably the primary signification.] ___ [And hence, app.,] بَسَّهُ, aor. ـُـ , inf. n. بَسٌّ, (M, Msb,) *He broke it, crumbled it,* or *bruised* or *brayed it;* said of wheat, &c.; *thus making it what is termed* بَسِيسَة: (Msb:) or *he mixed it,* namely, سَوِيق [or meal of parched barley or wheat], and flour, &c., *with clarified butter,* or *with olive-oil; thus making it what is termed* بَسِيسَة: (M:) or *he moistened it,* namely, سَوِيق, and flour, *with a little water;* (ISk, Msb;) *but making it more moist than one does in the action termed* لَتٌّ: (Yaakoob, cited in the S; and ISk, in the Msb:) or بَسٌّ signifies the *making,* or *preparing,* بَسِيسَة, *by stirring about,* or *moistening,* سَوِيق, or *flour,* or *ground* أَقِط, *with clarified butter,* or *with olive-oil;* (S, K;) after which it is eaten, without being cooked. (S.) ___ [And hence the saying in the Kur lvi. 5,] وَبُسَّتِ الجِبَالُ بَسًّا *And the mountains shall be crumbled with a* vehement *crumbling,* (Lh, M, A, K,) *like flour, and* سَوِيق, (A,) *and become earth:* (Fr, K:) or *become dust cleaving to the earth:* (AO, M, TA:) or *be levelled:* (M, TA:) or *mixed with the dust:* (Zj, M, TA:) or *reduced to powder and scattered in the wind.* (TA.)

بَسِيسَةٌ *Wheat, &c., broken,* or *crumbled,* or *bruised:* (Msb:) or سَوِيق [or *meal of parched barley or wheat*], and *flour, &c., mixed with clarified butter,* or *with olive-oil:* (M:) or *what is stirred about with olive-oil,* or *with clarified butter, and not wetted [with water*]: (Lh, M:) or سَوِيق, or *flour,* or *ground* أَقِط, *stirred about,* or *moistened, with clarified butter,* or *with oliveoil;* (S, K;) *after which it is eaten, without being cooked:* (S:) or سَوِيق, and *flour, moistened with a little water,* (ISk, Msb,) *but more moist than such as is prepared in the manner termed* لَتٌّ; (Yaakoob, cited in the S; and ISk, in the Msb;) *and used as travelling-provision:* (TA:) and *bread dried and pounded, and* [*mixed with water so that it is*] *drunk like as* سَوِيق *is drunk:* (M, K: *) IDrd

thinks it to be *what is termed* فَتُوتٌ: also *barley mixed with date-stones, for camels:* (M, TA:) or, accord. to As, *anything that one mixes with another thing: such as* سويق *with* اقط, *which one then moistens with fresh butter:* and *such as barley with date-stones, which one then moistens, for camels:* (Msb, * TA:) pl. بُسُسٌ, (IAar, TA,) which is explained in the K as signifying *messes of* سويق *moistened,* or *stirred about with water, &c.* (أَسْوِقَةٌ مَلْتُوتَةٌ). (TA.)

بسأ

1 **بَسَأَ به** , and بَسِئَ; (S, M, K;) aor. ـَـ ; (M, K;) inf. n. بَسْءٌ and بُسُوءٌ (S, M, K) and بَسَآءٌ, (M, K,) all of the former verb; (M;) and بَسُأَ, (M, K,) of the latter; (M;) *He was*, or *became, sociable, friendly*, or *familiar, with him;* (namely, a man, S, TA;) or *cheered*, or *gladdened, by his company* or *converse*, or *by his presence*. (S, M, K.) ___ بَسَأَ بِالأَمْرِ, inf. n. بَسْءٌ and بُسُوءٌ, *He was*, or *became, accustomed*, or *habituated, to the affair*, or *case*. (M, * K, * TA.) ___ [And hence,] بَسَأَ به *He despised*, or *made light of, him*, or *it*. (M, K.)

4 **أَبْسَأْتُهُ** *I made him sociable, friendly*, or *familiar;* or *cheered him*, or *gladdened him, by my company* or *converse*, or *by my presence*. (S, K.)

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بَسُوءٌ A she-camel *that offers no opposition to her milker*, (S, K,) *being of a good disposition, and accustomed to him*. (TA.)

بست accord. to some: بستان accord. to others.

بُسْتَانٌ [accord. to its etymology (which will be explained below) and to general modern usage, *A garden of sweet-scented flowers and trees:* but accord. to the Arabic Lexicons,] *a* [*garden such as is termed*] جَنَّة: (Mgh, Msb:) or *a* [*garden*, or *walled garden, such as is termed*] حَدِيقَة, (M, K, TA,) *of palm-trees;* as in a poem of El-Aashà: (TA:) said by Fr to be an Arabic word; (Msb, TA;) but this is denied by IDrd: (TA:) and said by some to be رُومِىّ [or Greek]: (Msb:) [but correctly] it is an arabicized word, from [the Persian] بُوسْتَانٌ [bóstán]; (K, [in which the ن is regarded as a radical letter,] Shifá el-Ghaleel, MF,) meaning

taking odour, or fragrance, or, as some say, a place where odour, or fragrance, collects, or is collected: (Shifá el-Ghaleel, MF:) its composition from بو and ستان requires the former meaning to be assigned to it: (TA:) [or rather it signifies a place of odour, or fragrance:] afterwards applied to *trees:* (TA:) pl. بَسَاتِينُ (Msb, K) and بَسَاتُونَ, (K,) like شَيَاطِينُ and شَيَاطُونَ. (TA.)

بُسْتَنْبَانٌ [an arabicized word from the Persian بُسْتَانْبَانْ, *i. q.* بُسْتَانِىٌّ , which is the more common; *A gardener,* or] *a keeper of a* بُسْتَان. (TA.)

بُسْتَانِىٌّ : see what next precedes.

بسذ

بُسَّذٌ an arabicized word, [because س and ذ do not occur in any one Arabic word, (Msb, voce أُسْتَاذٌ,)] *Coral;* syn. مَرْجَانٌ. (K.)

بسر

1 **بَسَرَ** *He took* anything *when it was fresh, juicy, moist*, or *not flaccid;* (TA;) as also ابتسر [which is more commonly used]. (M, K, * TA.) [Hence,] بَسَرَ النَّبَاتَ, aor. ـُ , inf. n. بَسْرٌ, *I pastured* [*beasts*] *upon the herbage when it was fresh and juicy, I being the first to do so.* (TA.) ___ Also, (K,) aor. as above, (TA,) and so the inf. n., (M,) *i. q.* أَعْجَلَ [as meaning *He was quick*, or *beforehand*, or *before the proper time, with* a person or thing, or *in doing*, or *seeking*, a thing]. (M, K.) [Hence,] بَسَرَ النَّاقَةَ, (As, S, M, K,) aor. and inf. n. as above; (M;) and ابتسرها , (S, A,) and تبسّرها ; (T;) *He* (the stallion) *covered the she-camel without her desiring it:* (As, S, A:) or *before she desired it.* (M, K.) And in like manner, بَسَرَ and تبسّر *He* (a stallion) *covered* a mare *when she had only begun to feel the excitement of desire.* (TA.) And ابتسر الجَارِيَةَ *He deflowered the girl before she had attained to puberty.* (A, and Msb in art. قض.) And بَسَرَ and ابتسر *He fecundated* a palm-tree *before the proper time for doing so.* (M, K.) And بَسَرَ السِّقَآءَ, (K,) inf. n. as above, (S,) *He drank the milk of the skin*, (K,) or *gave it to be drunk*, (S,) *before it had become thick, and fit for churning.* (S, K.) And بَسَرَ, (M, K,) aor. as above, (M, A,) and so the inf. n., (S, M,) *He broke* a pustule: (A:) or *he squeezed* a pustule, or a boil, *before it was ripe:* (TA:) or *he laid it open by peeling off its crust*, or *scab, before it was ripe;* (S, M, K;) as also ابسر . (K.) And, inf. n. as above, *He dug rivers when water was scarce:* or *sought for*, or *after, water* [*when it was scarce*]: and so, accord. to Az, تبسّر . (L. [But for او اذا عرا الماء طابه, as part of the explanation, I read إِذَا عَزَّ الماءُ أَوْ طَلَبَهُ.]) And بَسَرَ النَّهْرَ *He dug a well in* [*the bed of*] *the river, it being dry.* (L. [But here, for و هو صاف, I read و هو جَافٌّ.]) Also بَسَرَ, (S, M, K,) aor. as above, (M,) and inf. n. as above (S, M) and بِسَارٌ; (M;) and ابتسر (M, A, K) and تبسّر and ابسر ; (M, K;) *He sought, sought for* or *after, demanded*, or *desired*, a thing that he wanted, or needed, *in an improper time:* (M, K:) or *in an improper place:* (S, M:) or *in an improper manner:* (Jm:) or *before its time.* (A.) And the first of these verbs, *He required* a debt *to be paid before*

the time when it was due. (K, TA.) And *He required* his debtor *to pay a debt before the time when it was due:* from النَّاقَةَ بَسَرَ, explained above. (Sh, TA.) ___ Also, inf. n. بَسْرٌ, *He began* a thing; and so ابتسر . (K.) And بَسَرَ بِهِ (TK) and ابتسر به (TA, TK) *He began with it.* (TA, TK.) Also, aor. ـُ , inf. n. بَسْرٌ, *He mixed* بُسْرٌ [or *fullgrown unripe dates*] *with others, in beverage of the kind called* نَبِيذ: the doing of which is forbidden in a trad.: (S:) or *he mixed* بُسْرٌ *with fresh ripe dates,* or *with dry dates, and made with them both together that kind of beverage.* (TA.) And بَسَرَ تَمْرًا, (M, K,) aor. and inf. n. as above; and بَسَّرَهُ (M) and ابسره ; (K;) *He made, of dry dates, that kind of beverage, and mixed* بُسْرٌ *with it.* (M, K.) Also, (M, K,) aor. ـُ , inf. n. بَسْرٌ and بُسُورٌ, (M,) *He frowned; contracted his face;* or *grinned,* or *displayed his teeth, frowning,* or *contracting his face,* or *looking sternly, austerely,* or *morosely;* (M, K;) as also بَسَرَ وَجْهَهُ, inf. n. بُسُورٌ: (S:) or *he did so excessively:* (Jel in lxxiv. 22:) or *he looked with intense dislike* or *hatred.* (TA.)

2 **بَسَّرَ** see 1; last sentence but one.

3 **بَاسَرَتْ** , inf. n. مُبَاسَرَةٌ, *She* (a mare) *desired the stallion when she had only begun to feel the excitement of lust.* (AO.)

4 **ابسر** : see 1, in three places. ___ Also *He dug in ground that had not been dug before.* (K.) ابسرالنَّخْلُ *The palm-trees had dates in the state in which they are called* بُسْرٌ: (S, M: *) or *produced dates that did not ripen.* (TA.)

5 **تبسّر** : see 1, in four places. It signifies also *He sought for,* or *after,* fresh water recently produced by rain. (S. [See بُسْرٌ.]) And *He dug for plants before they came forth:* (M, TA:) [or] تبسّر نَبَاتًا has this meaning. (TA.) And *He* (a [wild] bull) *came to the roots of dry plants, and ate them.* (K.)

8 **ابتسر** : see 1, in seven places. ابتسر لَوْنُهُ *His colour changed,* (K, TA,) *and became like that of* بُسْرٌ [or *full-*

grown unripe dates]. (TA.)

بَسَر : see بُسْر: and see also بَاسِر.

بُسْر Anything *fresh, juicy, moist, not flaccid.* (IF, M, Msb, K.) You say نَبَاتٌ بُسْرٌ *A fresh plant:* (Msb:) or *a plant that has risen from the surface of the ground, but not grown tall;* because it is then fresh and juicy: (TA:) or such is called بُسْرَة [fem. of بُسْر]; as also *what is fresh, juicy, moist,* or *not flaccid, of the plant called* بُهْمَى. (M.) A plant, or herbage, when it first appears in the ground is termed بَارِض; then, جَمِيم; then, بُسْرَة; then, صَمْعَآء; and then, [when it is dry,] بَسَر. (S.) ___ *Fresh water,* (S, M, K,) *recently produced by rain;* (S, M;) as also بَسَر : (M:) or this latter signifies *cold,* or *cool, water:* (K:) pl. of the former بِسَار; (S, K;) like as رِمَاح is pl. of رُمْح. (S.) ___ *A young,* or *youthful,* man, and woman: (K, TA:) or *young,* or *youthful,* and *fresh;* fem. with ة: (M, A:) applied, respectively, to a man and a woman; (M;) or to a boy and a girl. (A.) ___ And, with ة, The sun *when it has just risen,* (S, K, TA,) *and is red, and not yet clear.* (A, * TA.) [Accord. to the A, this meaning seems to be derived from that next following.] ___ بُسْر and بُسُر (S, M, K) [the former, only, mentioned in the A and Msb &c., as the latter is rare; coll. gen. ns., signifying *Fullgrown*] *unripe dates; dates before they have become* رُطَب; (M, K;) *dates that have become coloured, but have not become ripe;* (TA;) *dates that have begun to colour,* i. e., *to become red or yellow;* (Msb in art. بلح;) *dates beginning to ripen:* (IAth, TA in art. بلح:) so called because fresh and juicy, and not flaccid: (M:) n. un. بُسْرَة and بُسُرَة: (S, M, K:) pl. بُسْرَات (S) [or بُسُرَة] and بُسُرَات: (M:) Sb says that بُسُرَة [or بُسْرَة or each of these] has no broken pl.; but he allows بُسْرَان and تَمْرَان, as meaning *two sorts of* بُسْر and *of* تَكْر. (M.) [J says,] بُسْر in their first stage are termed طَلْع; then, خَلَال; then, بَلَح; then, بُسْر; then, رُطَب; then, تَمْر: (S:) but this saying of J is not good: the original thereof is termed طلع; and when they have become organized and compact (إِذَا انْعَقَدَ), they are termed سِيَاب or سَيَّاب [accord. to different copies of the K]; and when they have become green and round, جَدَال and سِرَاد and خَلَال; and when they have become somewhat large, بَغْو; and when they have become large, [or full-grown,] بُسْر; then, مُخَطَّم; then, مُوَكَّت; then, تُذْنُوب; then, جُمْسَة [in the CK جَمِيسَة]; then, ثَعْدَه and خَالِع and خَالِعَة; and when completely ripe, رُطَب

and معو; then, تمر. (K.) ___ [Hence,] بسرة signifies also The *head*, or *extremity, of the penis of a dog.* (K, TA.) ___ And *A kind of bead;* syn. خرزة. (K.)

بسر : see بسر.

بسرة fem. of بسر as an epithet, and n. un. of the same as a subst.: explained with the latter.

بسرة n. un. of بسر, a dial. var. of بسر, q. v.

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باسر and بسر , the latter an inf. n. used as an epithet, A face *frowning;* or *contracted;* or *grinning*, or *displaying the teeth, with a frowning*, or *contraction*, or *a stern, an austere*, or *a morose, look.* (M.) [See 1, last sentence.] ووجوه يومئذ باسرة, in the Kur lxxv. 24, means *And faces on that day* shall be *excessively frowning* or *contracted*, &c.: (Jel:) or *expressive of dislike* or *hatred, and contracted.* (K.) [See also باسل.]

باسور *A well-known disease;* (K;) *a swelling*, or *tumour, which nature drives to every part of the body, from a humour that comes from the anus* (المقعدة), *and the testicles, and the edges of the labia majora of the pudendum muliebre, and other parts; and when in the anus, attended by a swelling of the veins;* (Msb;) sing. of ; (S, K;) which signifies *a certain disease that arises in the anus* (المقعدة), [namely, the *hemorrhoids, or piles*, to which this term generally applies when it is used absolutely,] and also *in the inside of the nose;* (S;) *what resembles boils in the anus:* (Mgh:) sometimes the س is changed into ص: (Mgh, Msb:) and it is said that the word is not Arabic. (Msb.)

مبسر : see what next follows.

نَخْلَةٌ مُبْسَارٌ , (M, K,) and ↓مُبْسَرٌ without ة, as though a possessive epithet, (M,) *A palm-tree of which the dates do not ripen.* (M, K.) [See also 4.]

مَبْسُورٌ *Affected by the disease termed* بَوَاسِير, pl. of بَاسُورٌ. (TA.)

مُبَاسَرَةٌ A mare *desiring the stallion* (AO, K *) *when she has only begun to feel the excitement of lust,* (AO,) or *before she is fully excited by lust.* (K.) [See also مُبَاشَرٌ.]

بسط

1 **بَسَطَهُ** , (M, Msb, K,) aor. ـُ , (M, TA,) inf. n. بَسْطٌ, (S, M, Msb,) contr. of تَبْسِيطٌ; (M, TA;) as also ↓بسّطه, (M,* TA,) inf. n. تَبْسِيطٌ. (TA.) [As such,] *He spread it; spread it out*, or *forth; expanded it; extended it;* (S, Msb, K, B;) as also ↓بسّطه: (K:) and *he made it wide*, or *ample:* these are the primary significations; and sometimes both of them may be conceived; and sometimes, one of them: and the verb is also used, metaphorically, as relating to anything which cannot be conceived as composed or constructed: (B:) and بَصْطٌ is the same as بَسْطٌ, (S, and K in art. بصط,) in all its meanings. (K.) You say, بَسَطَ الثَّوْبَ [*He spread, spread out, expanded*, or *unfolded, the garment*, or *piece of cloth*]. (Msb.) And بَسَطَ رِجْلَهُ [*He stretched forth*, or *extended, his leg*]. (TA.) And بَسَطَ ذِرَاعَيْهِ, and ↓بَسَّطَهُمَا, *He spread his fore arms upon the ground;* the doing of which [in prostrating oneself] in prayer is forbidden. (TA.) And بَسَطَ يَدَهُ (M, Msb, K) *He stretched forth*, or *extended, his arm*, or *hand;* (M, K;) as in the saying بَسَطَ إِلَيَّ يَدَهُ بِمَا أُحِبُّ وَأَكْرَهُ [*He stretched forth*, or *extended, towards me his arm*, or *hand, with*, i. e. *to do to me, what I liked and disliked*]: (M, TA: *) or *he stretched forth his hand opened.* (Msb.) It is said in the Kur [v. 31], لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي [*Assuredly if thou stretch forth towards me thy hand to slay me*]. (M, TA.) بَسْطُ اليَدِ and الكَفِّ is sometimes used to denote assaulting and smiting: [as in the last of the exs. given above; and] as in the words of the Kur [lx. 2], وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ [*And they will stretch forth towards you their hands and their tongues with evil*]; (TA;) i. e., by slaying, (Bd, Jel,) and smiting, (Jel,) and reviling. (Bd, Jel.) And sometimes to denote giving liberally: (TA:) [as in] بَسَطَ يَدَهُ فِى الإِنْفَاقِ *He [stretched forth his hand, opened*, or] *was liberal* or *bountiful* or *munificent* [*in expenditure*]: (Msb:) see بَسِيطٌ, below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, (TA,) بُسِطَتْ يَدُهُ عَلَيْهِ [*His hand was stretched forth against him*]; i. e. *he was made to have dominion over him by absolute force and power.* (K, TA.) And sometimes to denote seeking, or demanding: [as in بَسَطَ كَفَّيْهِ فِى الدُّعَآءِ *He expanded his two*

hands in supplication; a common action, in which the two hands are placed together like an open book upon a desk before the face, in supplicating God:] see بَاسِطٌ, below. (TA.) ___ [And hence,] بَسَطْتُ لَهُ أَمْرِى *I displayed*, or *laid open, to him my state*, or *case*, or *affair;* syn. فَرَشْتُهُ إِيَّاهُ: (A in art. فرش:) and أَمْرُهُ [*his state*, &c.]. (TA in that art.) ___ [Hence also,] اللّٰهُ يَبْسُطُ الأَرْوَاحَ فِى الأَجْسَادِ عِنْدَ الحَيَاةِ [*God diffuses the souls in the bodies at the time of* their *being animated*]. (TA.) ___ [Hence also,] بَسَطَ ٱللّٰهُ الرِّزْقَ *God multiplied*, or *made abundant, and amplified, enlarged*, or *made ample* or *plentiful, the means of subsistence.* (Msb, K. *) It is said in the Kur [ii. 246], وَٱللّٰهُ يَقْبِضُ وَيَبْسُطُ (Msb and TA in art. قبض, q. v.) And you say, بَسَطَ عَلَيْهِمُ العَدْلَ [*He largely extended to them equity*, or *justice*]; as also ↓بَسَّطَهُ. (TA.) ___ [Hence also,] فُلَانٌ يَبْسُطُ عَبِيدَهُ ثُمَّ يَقْبِضُهُمْ [*Such a one enlarges the liberty of his slaves; then abridges their liberty*]. (A in art. قبض.) ___ [Hence also, بَسَطَ وَجْهَهُ *It unwrinkled, as though it dilated, his countenance:* see 7. And بَسَطَ قَلْبَهُ *It dilated his heart:* see remarks on قَبْضٌ and بَسْطٌ, as used by certain of the Soofees, near the end of 1 in art. قبض. And] بَسَطَهُ, alone, [signifies *the same;* or] *it rejoiced him; rendered him joyous*, or *cheerful:* (M, K, TA:) because, when a man is rejoiced, his countenance becomes unwrinkled (يَنْبَسِطُ), and he becomes changed [and cheerful] in [its] complexion: it is wrongly said, by MF, to be not tropical: that it is tropical is asserted by Z, in the A: MF also says that it is not post-classical; and in this he is right; for it occurs in a saying of Mohammad: thus in a trad. respecting Fátimeh, يَبْسُطُنِى مَا يَبْسُطُهَا *What rejoices her rejoices me:* (TA:) [see also قَبَضَهُ, where this saying is cited according to another relation:] ↓أَبْسَطَنِى [as signifying *it rejoiced me*] is a mistake of the vulgar [obtaining in the present day]. (TA.) ___ [Hence also,] الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ [*Wealth makes him closefisted, tenacious*, or *niggardly; and poverty makes him open-handed, liberal*, or *generous*]. (A in art. قبض.) ___ [Hence also,] بَسَطَ مِنْ فُلَانٍ *He rendered such a one free from shyness*, or *aversion:* (S, O, K, TA:) *he emboldened him; incited him to [that kind of presumptuous boldness which is termed]* دَالَّةً. (Har p. 155.) [In the CK, بَسَطَ فُلَانًا مِنْ فُلَانٍ is erroneously put for بَسَطَ فُلَانٌ مِنْ فُلَانٍ ص] ___ [Hence also,] بَسَطَ ٱللّٰهُ فُلَانًا عَلَىَّ *God made*, or *judged, such a one to excel me.* (Z, Sgh, K, TA.) ___ [Hence also,] بَسَطَ المَكَانُ القَوْمَ *The place was sufficiently wide*, or *ample, for the people*, or *company of men.* (K, TA.) And هٰذَا فِرَاشٌ يَبْسُطُكَ *This*

is a bed ample, (S, K,) or *sufficiently wide for thee.* (A.) And فَرَشَ لِى فِرَاشاً لَا يَبْسُطُنِى *He spread for me a bed [not wide enough for me,* or] *that was [too] narrow [for me*], (ISk, S.) ___ [Hence also,] بَسَطَ العُذْرَ, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He accepted,* or *admitted, the excuse.* (S, K, TA.) ___ All these significations of the verb are ramifications of that first mentioned above. (TA.) بَسَطَ, aor. ـُ , (M, K,) inf. n. بَسَاطَةٌ, (M,) *He was,* or *became, free,* or *unconstrained,* (مُنْبَسِطٌ,) *with his tongue.* (M, K.)

2 **بَسَّطَ** see 1, in four places.

3 **باسطهُ** , inf. n. مُبَاسَطَةٌ and بِسَاطٌ [*He conversed,* or *acted, with him without shyness,* or *aversion; boldly; in a free and easy manner;* or *cheerfully*]: (TA:) *he met him laughingly,* or *smilingly, so as to show his teeth.* (So accord. to an expl. of the latter of the two inf. ns. in the TA.) [See كَاشَرَهُ.] You say also, بَيْنَهُمَا مُبَاسَطَةٌ [*Between them two is conversation,* or *behaviour, free from shyness,* or *aversion; bold; free and easy;* or *cheerful*]. (TA.)

4 **أَبْسَطَ** see 1, latter half.

5 **تَبَسَّطَ** see 7. ___ تبسّط فى البلاد *He journeyed far and wide in the countries.* (S, TA.) ___ خَرَجَ يَتَبَسَّطُ *He went forth betaking himself to the gardens and green fields:* from بِسَاطٌ signifying "land having sweet-smelling plants." (TA.)

7 **انبسط** quasi-pass. of بَسَطَهُ; as also ↓تبسّط is of بَسَّطَهُ; both signifying *It became spread* or *spread out* or *forth,* or *it spread* or *spread out* or *forth; it became expanded,* or *it expanded,* or *it expanded itself; it became extended,* or *it extended,* or *it extended itself:* [&c.]. (M, K, TA.) You say, انبسط الشَّيْءُ عَلَى الأَرْضِ [*The thing became spread* or *spread out, &c., upon the ground*]. (S.) And انبسط النَّهَارُ *The day became advanced, the sun being high: it became long:* (M, K, TA:) and in like manner one uses the verb in relation to other things. (M, TA.) ___ [And hence, *He expatiated.* ___ And] انبسط وَجْهُهُ [*His countenance became unwrinkled, as though dilated;* i.

e. *it became open,* or *cheerful;* and so انبسط alone; or *he became open,* or *cheerful, in countenance,* as is said in the KL.]. (TA.) [And انبسط, alone, *He became dilated in heart;* or *he rejoiced;* or

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became joyous, or *cheerful:* see بَسَطَهُ.] ___ [Hence also,] انبسط *He left shyness,* or *aversion; he became free therefrom:* (S, TA:) *he was,* or *became, bold, forward, presumptuous,* or *arrogant:* (KL, PS:) *he became emboldened,* and *incited to* [*that kind of presumptuous boldness which is termed*] دَالَّة. (Har p. 155.) And انبسط إِلَيْهِ [*He was open,* or *unreserved, to him in conversation: and he acted towards him,* or *behaved to him, without shyness* or *aversion;* or *with boldness, forwardness, presumptuousness,* or *arrogance:* and *he applied himself to it* (namely, an affair,) *with boldness, forwardness, presumptuousness,* or *arrogance.*] (TA.)

بَسْطٌ , as signifying *A certain intoxicating thing,* [*a preparation of hemp,*] is post-classical. (TA.) بُسْطٌ: see بَسِيطٌ, in seven places. بَسْطٌ: see بَسِيطٌ, in seven places. بُسْطٌ: see بَسِيطٌ, in seven places.

بَسْطَةٌ *Width,* or *ampleness;* syn. سَعَةٌ: (S, Sgh, Msb:) and *length,* or *height:* (Sgh:) pl. بِسَاطٌ: (Sgh:) and *increase:* or *redundance,* or *excess:* (TA:) and, (M, K,) as also ↓بُسْطَةٌ, (K,) *excel-lence;* (M, K;) in science and in body: (M:) or in science, *expatiation,* or *dilatation:* (K:) or *profit to oneself and others:* (TA:) and *in body, height,* or *tallness;* and *perfection,* or *completeness.* (K.) It is said in the Kur [ii. 24], وَزَادَهُ بَسْطَةً فِى العِلْمِ الجِسْمِ [*And hath increased him in excellence, &c., in respect of science,* or *knowledge, and body*]: (M,TA:) Zeyd Ibn-'Alee here read ↓بُسْطَةً. (TA.) ___ [*An arm's length.*] See امْرَأَةٌ بَسْطَةٌ ___ بَاسِطٌ. *A woman beautiful and sleek in body:* and in like manner, ظَبْيَةٌ *a gazelle* that is so. (M.)

بُسْطَةٌ : see بَسْطَةٌ, in two places.

بَسْطَآءُ أُذُنٌ *A wide and large ear.* (M, K, TA.)

بُسْطِىٌّ *A seller of* بُسْط [or *carpets*, &c.]: pl. بُسْطِيُّونَ. (TA, but only the pl. is there mentioned and explained.)

بَسْطَانُ : see بَسِيطٌ

بُسْطَانٌ : see بَسِيطٌ

بَسَاطٌ Land (أَرْض) *expanded and even;* as also بَسِيطَةٌ : (M, K:) and *wide*, or *spacious;* (AO, S, K;) as also بَسَاطٌ , (Fr, K,) in his explanation of which Fr adds, *in which nothing is obtained;* (TA;) and بَسِيطٌ ; (K;) and بَسِيطَةٌ : (AO, K:) and in like manner, a place; (S, TA;) as also بَسَاطٌ ; (TA;) and بَسِيطٌ : (S, TA;) and *land in which are sweet-smelling plants:* (TA:) or ↓بَسِيطَةٌ is a subst., (IDrd, M,) as some say, (M,) and signifies the *earth*. (IDrd, M, Msb, K.) You say, نَحْنُ فِى بَسَاطٍ وَسَعَةٍ↓ [*We are in an ample and a plentiful state*]. (TA.) And بَيْنَنَا وَبَيْنَ المَآءِ مِيلٌ بَسَاطٌ [the last word thus, without any vowel-sign to the ب] *Between us and the water is a long mile.* (TA.) [See also بَاسِطٌ.] And مِثْلُ فُلَانٍ↓ مَا عَلَى البَسِيطَةِ *There is not upon the earth the like of such a one.* (TA.) And ↓ذَهَبَ فِى بُسَيْطَةٍ, a dim., imperfectly decl., *He* (a man, TA) *went away in the earth*, or *land*. (A, O, L, K.) ___ Also *A great cooking-pot*. (Sgh, K.)

بِسَاطٌ *A thing that is spread* or *spread out* or *forth;* (S, M, K, B;) *whatever it be;* a subst. applied thereto: (B:) [and particularly *a carpet;* which is meant by its being said to be] *a certain thing well known;* the word being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ, like كِتَابٌ in the sense of مَكْتُوبٌ, and فِرَاشٌ in the sense of مَفْرُوشٌ, &c.: (Msb:) pl. [of mult.] بُسُطٌ (M, Msb, K) and بُسْطٌ and [of pauc.] أَبْسِطَةٌ. (TA.) ___ See also بَسِيطٌ; near the middle of the paragraph. ___ انْبَرَى لِطَىِّ بِسَاطِهِ. is a phrase meaning *He hastened to cut short his speech.* (Har p. 280.) Also The *leaves of the tree called* سَمُرٌ *that fall upon a garment*, or *piece of cloth, spread for them, the tree being beaten.* (M, K.) See also بَسَاطٌ, in three places.

بَسِيطٌ , and بَسِيطَةٌ: see بَسَاطٌ, in six places. ___ وَقَعَ الغَيْثُ بَسِيطًا مُتَدَارِكًا *The rain fell spreading widely upon the*

earth, continuously, or *consecutively.* (TA.) ___ فُلَانٌ بَسِيطُ الجِسْمِ [*Such a one is tall of body*]. (S, TA.) ___ بَسِيطُ الوَجْهِ A man (M) *having the countenance* [*unwrinkled,* or] *bright with joy:* (M, K, TA:) pl. بُسُطٌ (M, K. *) ___ بَسِيطُ اليَدَيْنِ A man *large,* or *extensive, in beneficence;* (M, TA;) *liberal, bountiful:* (K, TA:) pl. بُسُطٌ: (M, K:) [and so] بَسِيطُ البَاعِ (S,) [and] مُنْبَسِطُ البَاعِ. (TA.) And يَدُهُ بَسْطٌ (S, K,) like طَحْنٌ in the sense of مَطْحُونٌ, and قَطْفٌ in the sense of مَقْطُوفٌ, (TA,) and بُسُطٌ (Z, K,) like أُنُفٌ and سُجُحٌ, (Z,) and (Z, K) by contraction, (Z,) ↓بُسْطٌ, (Z, K,) and ↓مَبْسُوطَةٌ, (TA,) *His hand is liberal;* syn. مُطْلَقَةٌ, (S, K, TA,) and طَلْقٌ; (TA;) or *he is large in expenditure.* (TA.) It is said in the Kur [v. 69], بَلْ يَدَاهُ مَبْسُوطَتَانِ↓; (TA;) and accord. to one reading, ↓بَسْطَانِ; (S, K;) and accord. to another, with damm, [as though it were بُسْطَانِ,] (Z, K, TA,) [but it is said that] in this case it is used as an inf. n., [and therefore ↓بُسْطَانٌ, for an inf. n. is applied as an epithet to a dual and a pl. subst. without alteration,] like غُفْرَانٌ and رُضْوَانٌ; or, accord. to some, it is most probably [↓بَسْطَانُ,] like رَحْمَانُ; and Talhah Ibn-Musarrif read ↓بَسْطَانِ: (TA:) the meaning is, *Nay, his hands are liberal,* or *bountiful;* the phrase being a simile; for in this case there is no hand, nor any stretching forth. (TA.) And it is said in a trad., لَمُسِيءِ النَّهَارِ حَتَّى يَتُوبَ↓ يَدَا ٱللّٰهِ بُسْطَانِ بِاللَّيْلِ وَلَمُسِيءِ اللَّيْلِ حَتَّى يَتُوبَ بِالنَّهَارِ, (K, * TA,) or, accord. to one relation, بَسْطَانِ, (TA,) meaning *God is liberal* in forgiveness *to the evil-doer of the day-time until he repent* [*in the night, and to the evil-doer of the night-time until he repent in the day*]: for a king is said to be اليَدِ↓مَبْسُوطُ when he is *liberal in his gifts* by command and by sign, although he gives nothing thereof with his hand, nor stretches it forth with them at all. (Sgh. TA.) ___ بَسِيطٌ also signifies اللِّسَانِ↓مُنْبَسِطُ, (Lth,) or مُنْبَسِطٌ بِلِسَانِهِ, (M, K,) [*Free,* or *unconstrained, in tongue, or with his tongue,*] applied to a man: (M:) fem. with ة. (K.) ___ البَسِيطُ is also the name of *A certain kind of metre of verse;* (S, M, * K;) namely, *the third; the measure of which consists of* [a mistake for *four] times:* (K:) so called because of the extension of its أَسْبَابٌ, commencing with a سَبَبٌ immediately followed by another سَبَبٌ, as is said by Aboo-Is-hák. (M.) ___ [بَسِيطٌ is also used in philosophy as signifying *Simple; uncompounded.*]

بَسِيطَةٌ, as an epithet; and as a subst.: see بِسَاطٌ, in four places. ___ [In philosophy, *A simple element:* pl. بَسَائِطُ.]

ذَهَبَ فِى بُسَيْطَةَ : see بَسَاطٌ.

بَاسِطٌ act. part. n. of بَسَطَ. ___ It is said in the Kur [vi. 93], وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ, meaning *The angels being made to have dominion* over them *by absolute force and power* (K, * TA.) And again, in the Kur [xiii. 15], كَبَاسِطِ كَفَّيْهِ إِلَى الْمَآءِ لِيَبْلُغَ *Like the supplicator of water, making a sign to it [with his two hands], in order that it may [reach his mouth*, and so] answer his prayer; (K, * TA;) or, but it will not answer his prayer. (O, TA.) ___ الْبَاسِطُ *God, who amplifies, or enlarges, or makes ample or plentiful, the means of subsistence, to whomsoever He will,* (K, TA,) by his liberality and his mercy: (TA:) *or who diffuses (* (TA.) ___ مَآءٌ بَاسِطٌ *Water that is distant from the herbage*, or *pasturage*, (M, K, TA,) *but less so than what is termed* (M, TA.) And خَمْسٌ بَاسِطٌ *A difficult [journey of the kind termed]* خَمْسٌ [*i. e. of five days, whereof the second and third and fourth are without water*]; syn. بَائِصٌ. (Sgh, K.) And عُقْبَةٌ بَاسِطَةٌ (ISK, S, M, K [in the CK, erroneously, عَقَبَةٌ]) [*A stage of a journey, or march or journey from one halting-place to another,] that is far, or distant*, (ISk, S,) or *long:* (TA:) *or in which are two nights to the water.* (M, K.) You say, سِرْنَا عُقْبَةً بَاسِطَةً [*We journeyed a stage, &c.,] that was far, or distant, or long.* (ISk, S, * TA.) ___ رَكِيَّةٌ قَامَةٌ بَاسِطَةٌ, [in the CK,] and قَامَةٌ بَاسِطَةٌ, as a prefixed n. with its complement imperfectly decl., as though they made it determinate, *i. q.* قَامَةٌ وَبَسْطَةٌ↓ [*A well measuring, or of the depth of, a man's stature and an arm's length*]. (O, K.) AZ says, حَفَرَ الرَّجُلُ قَامَةً بَاسِطَةً *The man dug to the depth of his stature and his arm's length* (L, TA.)

مَبْسَطٌ *Width*, or *extent;* syn. مُتَّسَعٌ: (K:) as in the phrase بَلَدٌ عَرِيضُ الْمَبْسَطِ [*A region wide in extent*]. (TA.) [See also بَسْطَةٌ.]

مَبْسُوطُ اليَدِ : and يدَه مَبْسُوطَةٌ, and يداه مَبْسُوطَتَانِ: see بَسِيطٌ.

مُنْبَسِطُ البَاعِ : and مُنْبَسِطُ اللِّسَانِ: see بَسِيطٌ.

بسق

1 **بَسَقَ النَّخْلُ** , (aor. ـُ , Msb,) inf. n. بُسُوقٌ, *The palm-trees were*, or *became, tall,* (JK, S, Msb, K,) *and full-grown:* (JK:) or *exceedingly tall.* (Msb.) ___ بَسَقَ عَلَيْهِمْ, (inf. n. as above, TA,) *He overcame them, excelled them*, or *was superior to them;* (JK, S, K;) namely, his companions: (S:) *he surpassed them in excellence.* (TA.) And بَسَقَهُمْ *He became exalted above them in fame, or renown.* (TA, from a trad.) ___ بَسَقَ فِى عِلْمِهِ *He was, or became, skilled in his science, knowing its abstrusities and niceties*, or *having learned the whole of it.* (Msb.) بَسَقَ, (JK, S, &c.,) [aor. ـُ ,] inf. n. بَسْقٌ, (S, TA,) or بُسَاقٌ, (Msb,) [but see the latter below,] *i. q.* بَصَقَ (JK, S, * Msb, K) and بَزَقَ (TA) [*He spat*]: but some, as on the authority of Kh, disallow it, saying that it has no other signification than that of excessive tallness, as in the case of a palm-tree: (Msb:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.) بَسَقَتِ الشَّمْسُ *i. q.* بَزَقَتْ [and بَزَغَتْ, i. e. *The sun rose*]. (TA.)

2 **لَا تُبَسِّقْ عَلَيْنَا** , (JK, K,) inf. n. تَبْسِيقٌ, (K,) *Be not thou proliæ, or tedious, to us;* syn. لَا تُطَوِّلْ, (JK, K, TA,) or لَا تَتَطَوَّلْ, (TA,) both of which signify the same. (TK.) [بَسَّقَ and ↓تبسّق are syn.; or] تَبَسُّقٌ signifies The *being proliæ*, or *tedious*, (تَطَوُّلٌ,) *and heavy*, or *sluggish.* (TA.)

4 **ابسقت** *She* (a camel) *excerned the first milk*, or *biestings, into her udder, before bringing forth:* (As, S, K:) or *she* (a ewe, JK, or a camel, Yz, T) *excerned the milk* (Yz, JK, T) *a month before bringing forth*, (JK, T,) *so that it oozed*, or *flowed;*; or, *as is sometimes the case, when she was not pregnant.* (T.) Also *She* (a girl being a بِكْر [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) *had milk in her breast:* so, says Az, I have heard. (TA.) ___ *She* (a ewe) *had a long udder.* (TA.) ___ And *She* (a ewe) *was, or became, pregnant.* (Bd in l. 10.)

5 **تَبَسَّقَ** see 2.

بَسْقَةٌ *A [stony tract such as is termed]* حَرَّةٌ: [or *one that is somewhat elevated;* as also بَصْقَةٌ:] pl. بِسَاقٌ. (K.)

بُسَاقٌ *i. q.* بُصَاقٌ[*Spittle*, or *saliva, when it has gone forth from the mouth:* or *saliva that flows;* see بُزَاقٌ: see also 1]. (S, K.) [بُسَاقَةٌ is app. its n. un. And hence,] ___ بُسَاقَةُ القَمَرِ *Stone of a clear white colour, that glistens;* as also with ص. (TA.)

بَسُوقٌ and ↓مِبْسَاقٌ, both applied to a ewe, (JK, K,) and to a she-camel, (TA,) *Having a long udder:* (JK, K:) or *i. q.* ↓, applied to a ewe. (JK.)

بَاسِقٌ [act. part. n. of 1]. نَخْلَةٌ بَاسِقَةٌ *A tall palm-tree:* [or *an exceedingly tall palm-tree;* see 1:] pl. بَاسِقَاتٌ and بَوَاسِقُ. (Msb.) The former of these pls. occurs in the Kur l. 10, meaning *tall*: (S, Bd, TA:) or *bearing fruit;* from أَبْسَقَتْ said of a ewe, as signifying she was, or became, pregnant; so that it is an instance of a part. n. of the measure فَاعِلٌ from a verb of the measure أَفْعَلَ: accord. to one reading, it is بَاصِقَاتٌ, because of the ق. (Bd.) The latter of the pls. also signifies The *first portions* of clouds: (AHn, TA:) [app. the *portions that first appear above the horizon:*] or *what are elongated of the heads*, or *summits*, (فُرُوعٌ,) of a cloud: and hence, of [the plant called] أُقْحُوَانٌ [or chamomile]. (TA.) And بَاسِقَةٌ signifies *A cloud of a clear white colour* [as being always very high in the sky]. (Sgh, K. *) ___ بَاسِقُ الأَخْلَاقِ *Endowed with elevated*, or *noble, natural dispositions* or *mental qualities.* (Ham p. 369.) *A sweet yellow fruit.* (Sgh, K.) [Golius appears to have found تَمْرَةٌ in the place of ثَمَرَةٌ.]

مِبْسَقٌ A she-camel *excerning the first milk*, or *biestings, into her udder before bringing forth:* (As, S, K: [see 4:] and see also بَسُوقٌ:) pl. مَبَاسِيقُ. (S, K.) And A girl that is a بِكْرٌ [see 4] *having milk flowing into her breast.* (TA.)

مِبْسَاقٌ : see بَسُوقٌ.

بسل

1 **بَسْلٌ** (inf. n. of بَسَلَ, M) is The act of *preventing, hindering, withholding, debarring, forbidding,* or *prohibiting;* syn. مَنْعٌ; the primary meaning; (Bd in vi. 69;) and إِعْجَالٌ (M, K) and حَبْسٌ; (AA, K;) [both syn. with مَنْعٌ;] and إِبْسَالٌ [inf. n. of 4, q. v. infrà,] signifies the same. (Bd ubi suprà.) You say, بَسَلَنِي عَنْ حَاجَتِي, inf. n. as above, *He prevented me from accomplishing my want;* syn. أَعْجَلَنِي. (M.) بَسَلَ, (M, K,) aor. ـُ, (M,) inf. n. بُسُولٌ, *He* (a man, TA) *frowned, contracted his face,* or *looked sternly* or *austerely* or *morosely;* or, doing *so, grinned,* or *displayed his teeth;* or *contracted the part between his eyes;* (عَبَسَ;) *by reason of courage,* or *of anger;* as also تَبَسَّلَ: (M, K:) and [so in the M, but in the K or] تَبَسَّلَ وَجْهُهُ, (M, and so in some copies of the K,) or تَبَسَّلَ [alone], (so in other copies of the K, and in the TA,) *His face,* or *he, was,* or *became, odious, and excessively foul* or *unseemly* or *hideous, in aspect:* (M, K:) and تَبَسَّلَ لِي *He* (a man) *was displeasing,* or *odious, in aspect to me.* (TA.) ___ And [hence], (M, K,) inf. n. بُسُولٌ, (TA,) said of milk, and of نَبِيذ [or must &c.], *It was,* or *became, strong:* (K: [in the CK, بَسَّلَ is here erroneously put for بَسَلَ; and وَبَسَّلَهُ, which should next follow, is omitted:]) or, said of the former, *it was,* or *became, displeasing,* or *odious, in taste, and sour;* and, said of the latter, *it was,* or *became, strong, and sour.* (M, TA.) Also, said of vinegar, *It, having been left long, became altered,* or *corrupted, in flavour.* (Az in art. حذق, TA.) And, said of flesh-meat, *It stank,* or *became stinking.* (AHn, M, TA.) بَسُلَ, [aor. ـُ,] inf. n. بَسَالَةٌ (S, M, Msb, K) and بَسَالٌ, [respecting which latter see what follows in the next sentence,] (M, K,) *He was,* or *became, courageous,* or *strong-hearted, on the occasion of war,* or *fight:* (S, M, Msb, K:) from بَسْلٌ meaning forbidden, or prohibited; because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ham p. 13.) El-Hoteíah says,

* وَأَحْلَى مِنَ التَّمْرِ الجَنِيِّ وَ فِيهِمُ *
* بَسَالَةُ نَفْسٍ إِنْ أُرِيدَ بَسَالُهَا *

[*And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired*]: but بسالها may be here altered by curtailment from بَسَالَتُهَا. (M.) You say, مَا أَبْيَنَ بَسَالَتَهُ [*How manifest is*] *his courage!* (TA.) ___ See also 4.

2 **بسّله** , (M, K,) inf. n. تَبْسِيلٌ, (K,) *He made it* (a thing) *to be an object of dislike, disapprobation*, or *hatred;* syn. كَرَّهَهُ: (M:) or *he disliked it, disapproved of it*, or *hated it;* syn. كَرِهَهُ. (K.)

3 **مُبَاسَلَةٌ** [inf. n. of باسل] The act of *assaulting*, or *assailing, in war.* (S, PS.)

4 **إِبْسَالٌ** [inf. n. of ابسل] *i. q.* بَسْلٌ as explained in the first sentence of this art. ; i. e., The act of *preventing, hindering, withholding, debarring*, (Bd in vi. 69,] *forbidding*, or *prohibiting.* (S, K, and Bd ubi suprà.) ابسله (inf. n. as above, TA) *He pledged*, or *gave in pledge, him*, or *it*, (M, Msb, K,) لِكَذَا [and بِكَذَا, as will be shown below, both meaning *for such a thing*]: and *he gave in exchange*, or *as an equivalent, him*, or *it*, لِكَذَا [and app. بِكَذَا also, as above, *for such a thing*]; syn. عَرَّضَهُ: (M, K:) and *he gave him up, delivered him, delivered him over*, or *consigned him, to destruction*, (S, K,) or *to punishment.* (Az, TA.) 'Owf Ibn-El-Ahwas says,

* وَإِبْسَالِي بَنِيَّ بِغَيْرِ جُرْمٍ بَعَوْنَاهُ وَ لَا بِدَمٍ مُرَاقِ *

[*And my giving in pledge*, or *as an equivalent*, or *giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed* by us]: (S, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) أَنْ تُبْسَلَ بِمَا كَسَبَتْ, in the Kur [vi. 69], means *Lest a soul should be given up*, or *delivered*, &c., (AO, S, Bd, Jel, TA.) *to destruction*, (Bd, Jel, TA,) or *to punishment*, (Az, TA,) *for that which it hath done*, (Az, Bd, Jel, TA,) of evil: (Bd:) or *be given in pledge.* (Bd, TA.) And أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا, in the same [ubi suprà], means, in like manner, *Those who are given up*, or *delivered*, &c., (*to punishment*, Bd) *for their sins:* (El- Hasan, Bd, * TA:) or *who are given in pledge:* (Msb, TA:) or *are destroyed:* or, as Mujáhid says, *are disgraced*, or

put to shame, by the

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exposure of their sins: or, as Katádeh says, *are imprisoned.* (TA.) ___ ابسله لعمله and بعمله *He left him to his work, not interfering with him therein.* (M, K.) ___ ابسل نفسه للموت, (M, K,) as also استبسل [alone], (M, K, and Ham p. 291), and تبسّل , and بسل , [which last may be either بسل or بسل, or perhaps it is a mistranscription for أبسل,] (Ham ibid.,) *He disposed and subjected his mind,* or *himself, to death,* (M, K, Ham,) *and felt certain,* or *sure, of it:* (Ham, TA:) and in like manner, للضَّرب [*to beating,* i. e., *to being beaten*]: (TA:) and ابتسل للموت *He submitted himself to death:* (TA:) and استبسل *He threw himself into war,* or *battle,* or *fight, desiring to slay or be slain,* (S K,) *inevitably.* (S.) ما أبسله *How courageous,* or *stronghearted, is he, on the occasion of war,* or *fight!* (TA.)

5 **تبسّل** *He affected courage,* or *strength of heart, on the occasion of war,* or *fight; emboldened himself;* or *became like a lion in boldness.* (TA.) ___ See 4. See also 1, in four places.

8 **ابتسل للموت** : see 4.

10 **إستبسل** see 4, in two places.

بسل [an inf. n. (see 1) used as an epithet;] *Forbidden; prohibited; unlawful:* (S, M, K:) and *allowed; permitted; lawful:* (AA, IAar, M, K:) thus having two contr. significations: (AA, K:) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, K.) You say, هٰذا بسل عليك *This is forbidden, prohibited,* or *unlawful, to thee.* (Bd in vi. 69.) And دمى لكم بسل *My blood is,* or *shall be, allowed, permitted,* or *lawful, to you.* (M.) See also باسل, in two places.

بسل : see باسل.

بسلَّى [more commonly written in the present day بسلَّة] *A certain kind of grain like the lupine* (ترمس), *or less than this;* [the *pea termed* by Linnæus *pisum arvense:*] a word of the dial. of Egypt. (TA.)

بَسُولٌ : see بَاسِلٌ, in two places.

بَسِيلٌ : see بَاسِلٌ, in three places.

بَسَالَةٌ inf. n. of بَسُلَ, q. v. (S, M, &c.) ___ Also [*i. q.* بَسُولٌ, inf. n. of بَسَلَ, q. v.; meaning] *A frowning, contracting the face,* or *looking sternly* or *austerely* or *morosely;* or *doing so with grinning,* or *displaying the teeth;* or *contracting the part between the eyes; by reason of courage,* or *of anger.* (Ham p. 14.) ___ And *dislike, disapprobation, displeasure,* or *hatred.* (Ham ibid.)

بَاسِلٌ *Courageous,* or *strong-hearted, on the occasion of war,* or *fight;* (S, M, Msb, K;) because he who is so defends himself from his antagonist; (Ham p. 13, and Bd in vi. 69;) as also بَسِيلٌ (Msb) and بَسُولٌ : (Ham ubi suprà:) pl. of the first بُسْلٌ (S, M, K) and بُسَلَآءُ. (M, K.) ___ *Frowning, contracting the face,* or *looking sternly* or *austerely* or *morosely;* or *doing so with grinning,* or *displaying the teeth;* or *contracting the part between the eyes; by reason of courage,* or *of anger;* (M, K;) as also بَسْلٌ , (M, TA,) in the K بَسَلٌ , but this is incorrect, (TA,) and بَسِيلٌ : (M, K:) and بَاسِلٌ بَاسِرٌ *frowning,* &c., *much,* or *vehemently;* applied to the face: (TA:) and بَسْلٌ (IAar, K) and بَسِيلٌ (IAar, S, K) *displeasing,* or *odious,* (IAar, S, K,) *in face,* (IAar, S,) or *aspect.* (K.) ___ The *lion;* (M, K;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bd in vi. 69;) as also بَسُولٌ (TA) and مُتَبَسِّلٌ . (K.) ___ Applied to a saying, *Hard,* or *severe, and displeasing,* or *odious.* (M, K.) ___ Applied to milk, and to نَبِيذٌ [or must &c.] *Strong:* (K:) or, applied to the former, *displeasing,* or *odious, in taste, and sour;* and applied to the latter, *strong and sour.* (M, TA.) And, applied to vinegar, *Altered,* or *corrupted, in flavour, from having been left long;* as also مُبَسَّلٌ (Az in art. حذق, TA.) ___ Applied to a day, *Distressing, afflictive,* or *calamitous.* (M, TA.)

مُبَسَّلٌ : see بَاسِلٌ.

مُتَبَسِّلٌ : see بَاسِلٌ.

مُسْتَبْسَلٌ *Disposing and subjecting one's mind,* or *oneself, to death,* or *to being beaten:* (S: [see also its verb:])

or, as some say, *falling into a displeasing, an odious,* or *an evil, case, from which there is no escape.* (TA.)

بسم

1 **بَسَمَ** : see 5, with which it is syn. ___ [Hence,] مَا بَسَمْتُ فِى الشَّىْءِ *I did not taste the thing.* (K, TA.)

5 **تَبَسَّمَ** ; and ابتسم ; and بَسَمَ , aor. ـِ inf. n. بَسْمٌ (S, M, Msb, K) and مَبْسَمٌ; (K, * TA;) [*He smiled;*] these verbs signify less than ضَحِكَ [so that they are properly explained by the Latin *subrisit*]: (S, Msb:) or *he opened his lips like him who displays to another his teeth:* (Lth, TA:) or *he laughed in the least degree and in the most beautiful manner:* (M, K:) or *he laughed a little without any sound:* (Msb:) or تَبَسُّمٌ is the *beginning of* ضَحِكٌ [or *laughter*]: (Towsheeh, and Neseem er-Riyád, in TA art. ضحك, q. v.:) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) ___ [Hence,] ابتسم السَّحَابُ عَنِ البَرْقِ (M,) or تبسّم عَنْهُ (TA,) *i. q.* انْكَلَّ عنه [i. e. *The clouds displayed a faint flashing of lightning*]. (M, TA.) ___ And تبسّم الطَّلْعُ *The extremities of the* طلع [i. e. the *spadix*, or the *spathe, of the palm-tree,*] *burst asunder.* (TA.)

8 **إِبْتَسَمَ** see 5, in two places.

بَسَّامٌ (S M, K) and مِبْسَامٌ (S, K) epithets from بَسَمَ, (M, K,) applied to a man, (S, M,) meaning كَثِيرُ التَّبَسُّمِ [*That smiles much*]. (S.)

بَاسِمٌ part. n. of بَسَمَ [meaning *Smiling*]. (K, TA.)

مَبْسِمٌ *i. q.* ثَغْرٌ (S, K,) meaning The *front teeth:* (TK:) [and sometimes, perhaps, the *mouth:*] so called as being the place of التَّبَسُّمِ [or smiling: pl. مَبَاسِمُ]. (TA.) One says, [of women or girls,] هُنَّ غُرُّ المَبَاسِمِ [*They are white in the front teeth*]. (TA.)

مِبْسَامٌ : see بَسَّامٌ

بسمل

Q. 1 **بَسْمَلَ** , (T, S, &c.,) inf. n. بَسْمَلَةٌ, (S, Msb,) *He said*, (S, Msb, K, KL,) or *wrote*, (T, Msb,) بِسْمِ ٱللّٰهِ [*In*, or *with*, *the name of God* I recite, or read, or I begin, &c.]: (T, S, Msb, K, KL:) or بِسْمِ ٱللّٰهِ الرَّحْمَانِ الرَّحِيمِ [*In*, or *with*, *the name of God*, *the Compassionate*, *the Merciful*]: (KL:) a verb of the kind termed مَنْحُوت i. e. compounded of two [or more] words; like حَمْدَلَ and حَوْقَلَ and حَسْبَلَ &c.: (Msb, TA:) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as ISk and Mtr; and occurring in the poetry of 'Omar Ibn-Abee-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.)

مُبَسْمَلٌ Discourse, (TA,) or amorous behaviour, and coquettish boldness, (Msb,) *accompanied by the saying* بِسْمِ ٱللّٰهِ: (Msb, TA:) occurring in a verse of 'Omar Ibn-Abee-Rabee'ah [referred to above]. (TA.)

بسن

4 **ابسن** , said of a man, *He was*, or *became good*, or *beautiful, in respect of his* سَجِيَّة [i. e. *natural disposition*], accord. to the copies of the K, but correctly, as explained by IAar, *his* سَحْنَة [i. e. *aspect*, or *colour*, &c.]. (TA.)

بَسْنٌ an imitative sequent to حَسَنٌ: (S, M, K:) [or it may signify *Beautiful in aspect* &c., from the verb above; or the verb may be from this word:] or, in the opinion of Aboo-'Alee El-Kálee, originally بَسٌّ inf. n., used in the sense of the pass. part. n., of بَسَّ السَّوِيقَ, meaning he moistened, or stirred about, the سويق with clarified butter, or with olive-oil, to complete, or perfect, its goodness; one of the two س s being suppressed, and ن being added; so that it means *complete*, or *perfect*. (MF. [But this derivation seems to be extremely far-fetched.])

بش

1 **بَشَّ** , first pers. بَشَشْتُ, aor. يَبَشُّ, (S, K,) and, accord. to a relation of a verse of Ru-beh, يَبِشُّ, so that perhaps بَشَشْتُ was also said, (TA.) inf. n. بَشَاشَةٌ (S, A, K) and بَشٌّ (A, K) and بَشِيشٌ, (TA,) *He was*, or *became, cheerful in countenance.* (S, A, K.) You say, بَشَشْتُ به *I was*, or *became, cheerful in countenance* [*by reason of meeting*] *with him:* (S:) or بَشَّ به (TK,) inf. n. بَشٌّ (Lth, K) and بَشَاشَةٌ, (K,) signifies *he rejoiced in him*, or *was pleased with him*, namely, a friend, (Lth, K,) *at meeting:* (Lth:) or *he showed joy*, or *pleasure, at meeting him.* (TK.) You say

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also, لَقِيتُه فَتَبَشْبَشَ بِى [app. meaning *I met him and he became cheerful in countenance by reason of meeting with me*]; originally تَبَشَّشَ ; the middle ش being changed into ب: (Yaakoob, S:) or تَبَشْبَشَ به signifies *he was*, or *became, sociable*, or *companionable*, or *cheerful, with him; and held loving communion with him:* syn. آنَسَهُ, and وَاصَلَهُ: (K:) but when said of God, it means *He regarded him with favour, and honoured him*, (IAmb, K,) *and received him graciously, and drew him near to Him.* (IAmb.) ___ Also بَشَّ لَهُ, (TK,) inf. n. بَشٌّ (IDrd, K) and بَشَاشَةٌ, (K,) *He presented a favourable aspect to him;* or *met him kindly*, namely, his brother; syn. أَقْبَلَ عَلَيْهِ: (K:) *he behaved laughingly towards him; without shyness*, or *aversion;* or *boldly;* or *in a free and easy manner;* or *cheerfully;* syn. ضَحِكَ إِلَيْهِ, (IDrd, K,) and انْبَسَطَ. (IDrd.) ___ And بَشَّ لَهُ فِى المَسْأَلَةِ, (TK,) inf. n. بَشٌّ (IAar, A, K) and بَشَاشَةٌ, (A, K,) *He was courteous*, or *gracious, to him in asking.* (IAar, A, K.) ___ And بَشَّ لِى بِخَيْرٍ *He gave me* [*something good*]. (A, TA.)

4 **ابشّت الأَرْضُ** *The land had tangled*, or *luxuriant, plants*, or *herbage:* (As, K:) or *produced its first plants*, or *herbage.* (K.)

5 **تَبَشَّشَ** see 1.

رَجُلٌ هَشٌّ بَشٌّ *A man* [*brisk, lively,* or *sprightly;* or *joyful;* and] *cheerful in countenance; pleasant* [*therein*]; (S, TA;) as also بَشَّاشٌ . (TA.) [See also art. هش.]

بَشِيشٌ The *face,* or *countenance.* (Ibn-'Abbád, K.) You say, فُلَانٌ مُضِىءُ البَشِيشِ *Such a one is bright in countenance.* (Ibn-'Abbád.)

بَشَّاشٌ : see بَشٌّ.

أَبَشُّ [*More,* and *most, cheerful in countenance*]. You say, مَا رَأَيْتُ أَبَشَّ مِنْهُ بِاللَّاقِى [*I have not seen any one more cheerful in countenance than he to the meeter*]. (A.)

بشر

1 **بشر** , aor. ـُ , (S, Msb,) inf. n. بَشْرٌ; (S, Msb, K;) and ابشر , (A,) inf. n. إِبْشَارٌ; (K;) *He pared* (S, A, Msb, K) a hide, (S, A, Msb,) *removing its* بَشَرَة, (S,) or *face*, or *surface*, (A, Msb,) or *the skin upon which the hair grew:* (TA:) or, as some say, *removing its inner part with a large knife:* or, accord. to Ibn-Buzurj, some of the Arabs say, بَشَرْتُ الأَدِيمَ, aor. ـِ , meaning *I removed from the hide its* بَشَرَة; and أَبْشَرْتُهُ as meaning *I exposed to view its* بَشَرَة *that was next to the flesh;* and آدَمْتُهُ I exposed to view its أَدَمَة upon which the hair grew. (TA.) [But see أَدَمَةٌ.] ___ Hence the saying in a trad., مَنْ أَحَبَّ القُرْآنَ فَلْيُبَشِّرْ, accord. to him who recites it thus, with damm to the ش; meaning *Whoso loveth the Kur-án, let him make himself light of flesh,* [*by not eating more than will be sufficient*, and so prepare himself] for [reading, or reciting,] it, [like as one prepares a horse for running,] because eating much causes one to forget it. (TA.) ___ Hence also, بَشَرَ الأَرْضَ, (TA,) inf. n. as above, (S, K,) *It* (a swarm of locusts) *stripped the ground;* (TA;) *ate what was upon the ground*, (S, K,) i. e., *upon its surface;* as though the exterior of the ground were its بَشَرَة. (TA.) ___ And بَشَرَ, aor. ـُ , (TA,) inf. n. as above, (K,) *He clipped* his mustache *much, so that the* بَشَرَة (i. e. the *exterior of the skin*, TA) *became apparent*. (K, TA.) This the Muslim is commanded to do. (TA.) ___ بَشَرَنِى فُلَانٌ بِوَجْهٍ حَسَنٍ *Such a one met me with a cheerful countenance.* (S.) See also 2, in two places. ___ And see 3. بَشَرَ, aor. ـَ ; (IAar, S, Msb, K;) and بَشِرَ, aor. ـِ , (IAar, K,) inf. n. بَشْرٌ and بُشُورٌ; (TA;) and ابشر , [which is the most common, though extr. in respect of analogy, as being quasi-pass. of بَشَرَ, like احجم and احنج and اعرض and اقشع and اكبّ and انهج, (mentioned by MF in art. حنج as the only other instances of the kind,) and اخلج, (added in the TA in art. خلج,)] (S, A, Mgh, K,) inf. n. إِبْشَارٌ; (S;) and استبشر ; (S, A, Msb, K;) and تبشّر ; (A;) [originally, *He became changed in his* بَشَرَة (or *complexion*) *by the annunciation of an event:* see بَشَّرَهُ: and hence,] *he rejoiced*, or *became rejoiced;* (IAar, S, A, Msb, K;) بِكَذَا [*at*, or *by, such a thing;* or *at*, or *by, the annunciation of such a thing*]. (IAar, S, K. *) You say, أَتَانِى أَمْرٌ بَشَرْتُ بِهِ *An affair happened to me whereat I*

rejoiced, or *whereby I became rejoiced.* (S.) And أَبْشَرَ بِمَوْلُودٍ *He rejoiced* [*at the annunciation of a new-born child*]. (S.) And أَبْشِرْ بِخَيْرٍ *Rejoice thou* [*at the annunciation of a good event*]. (S, K.) And in the same sense أَبْشِرُوا is used in the Kur xli. 30. (S.)

2 **بَشَّرَهُ** (S, A, Msb, &c.,) the form used by the Arabs in general, (Msb,) inf. n. تَبْشِيرٌ; (S, Msb, K, &c.;) and بَشَرَهُ , aor. ـُ , (S, Mgh, Msb,) of the dial. of Tihámeh and the adjacent parts, (Msb,) inf. n. بَشْرٌ and بُشُورٌ (S, K) and بُشْرٌ, (TA,) or this last is a simple subst.; (Msb;) and ابْشَرَهُ ; (S, A, Mgh, K;) and اسْتَبْشَرَهُ ; (K, TA;) are syn.; (S, K, &c.;) originally signifying *He announced to him an event which produced a change in his* بَشَرَة [or *complexion*]: and hence, (El-Fakhr Er-Rázee,) *he announced to him an event which rejoiced him:* (A, El-Fakhr Er-Rázee:) so in common acceptation [when not restricted by an adjunct that denotes its having a different meaning: see بُشْرَى and an ex. below in this paragraph]: (El-Fakhr Er-Rázee:) or *he rejoiced him* [*by an annunciation*]: (Msb:) and *he announced to him an event which grieved him:* [or *he grieved him by an annunciation:*] both these significations are proper. (El-Fakhr Er-Rázee.) You say, بَشَّرَهُ بِالْأَمْرِ [generally meaning *He rejoiced him by the annunciation of the event*]; and بَشَرَهُ بِهِ, aor. and inf. ns. as above; &c. (TA.) And بَشَّرْتُهُ بِمَوْلُودٍ [*I rejoiced him by the annunciation of a new-born child*]. (S.) And it is said in the Kur [iii. 20, &c.], بَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ [*Grieve thou them by the annunciation*, or *denunciation, of a painful punishment*]. (S.) You say also, of a she-camel, بَشَّرَتْ بِاللِّقَاحِ, meaning *She made it known that she had begun to be pregnant.* (TA. [See also 4.])

3 **بَاشَرَ الْمَرْأَةَ** , (K, &c.,) inf. n. مُبَاشَرَةٌ (S, Mgh, TA) and بِشَارٌ, (TA,) *He was*, or *became, in contact with the woman, skin to skin:* (TA:) *he enjoyed* [*contact with*] *her skin:* (Msb:) *he became in contact with her, skin to skin, both being within one garment* or *piece of cloth:* (K:) *he lay with her,* [*skin to skin;* or *in the sense of*] *inivit eam:* (S, K:) *i. q.* وَطِئَهَا, both فِى الْفَرْجِ and خَارِجًا مِنْهُ: (TA:) [and so بَشَرَهَا inf. n. بَشْرٌ; for] بَشَرَ and مُبَاشَرَةٌ are syn. [in the sense of *congressus venereus*, as is shown by an ex. in the S.]. (S, K.) ___ بَاشَرَهُ النَّعِيمُ [*Enjoyment attended him; as though it clave to his skin*]. (A.) ___ فَبَاشَرُوا رَوْحَ الْيَقِينِ, or رُوحَ الْيَقِينِ, is a metaphorical expression, [app. meaning

And they felt the joy and happiness that arise from certainty,] occurring in a trad. of 'Alee. (TA.) ___ باشر الأَمْرَ, (S, A, &c.,) inf. n. مُبَاشَرَةٌ, (S,) *He superintended, managed,* or *conducted, the affair himself,* or *in his own person:* (S, K, TA:) or *he was present, himself, at the affair:* (A, TA:) or, [properly,] *he managed,* or *conducted, the affair with his* بَشَرَة, i. e., his *own hand:* (Mgh, * Msb:) and hence a later application of the verb in the sense of لَاحَظَ [*He regarded,* or *attended to,* the thing, or affair, &c.]. (Msb.)

4 **ابشر** : see 1, first sentence, in two places. ___ [Hence,] ابشر الأَمْرُ وَجْهَهُ *The affair made his countenance beautiful and bright:* in the K we read, أَبْشَرَ الأَمْرَ حَسَّنَهُ وَ نَضَّرَهُ; but this is a mistake. (TA.) Agreeably with this explanation, AA renders a reading in the Kur [xlii. 22], ذٰلِكَ ٱلَّذِى يُبْشِرُ ٱللّٰهُ عِبَادَهُ, meaning *That is it with which God will make beautiful and bright* the face of *his servants:* so in the L. (TA.) ___ See also 2. ___ [Hence,] أَبْشَرَتِ النَّاقَةُ *The she-camel conceived,* or *became pregnant:* (K:) as though she rejoiced [her owner] by announcing her conception. (TA. [See 2, last sentence.]) ___ And أَبْشَرَتِ الأَرْضُ *The earth put forth its herbage appearing upon its surface.* (S, K.) See also 1, latter part, in four places.

5 **تَبَشَّرَ** see, latter part.

6 **تباشر القَوْمُ** *The people,* or *company of men, announced, one to another, a joyful event,* or *joyful events.* (S.) And هُمْ يَتَبَاشَرُونَ بِذٰلِكَ الأَمْرِ *They rejoice one another by the annunciation of that event.* (TA.)

10 **استبشر** : see 1, latter part. استبشره *He demanded of him a reward for an annunciation of joyful tidings.* (M.) ___ See also 2.

بُشْرٌ : see بُشْرَى. ___ It is also a contraction of بُشُرٌ, which is pl. of بَشُورٌ (TA) or بَشِيرٌ. (TA in art. نشر.)

بِشْرٌ *Cheerfulness,* or *openness and pleasantness,*

of countenance: (Mgh, Msb, K, * TA:) and *happiness, joy,* or *gladness.* (Har p. 192.) You say, هُوَ حَسَنُ البِشْرِ *He is cheerful,* or *open and pleasant, in countenance.* (S.)

بَشَرٌ : see بَشَرَةٌ ___ [Hence,] البَشَرُ *Mankind:* (S, Msb, K:) and *the human being:* (Msb, K:) applied to the male and to the female; and used alike as sing. and pl. (Msb, K, TA) and dual: (TA:) so that you say, هُوَ بَشَرٌ *He is a human being,* and هِىَ بَشَرٌ *She is a human being,* and هُمْ بَشَرٌ *They* (more than two) *are human beings,* and هُمَا بَشَرٌ *They two are human beings:* (TA:) but sometimes it has the dual form; (Msb, K;) as in the Kur xxiii. 49; (Msb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, أَبْشَارٌ. (K.) This is a secondary application of the word: (Msb:) i. e., this signification is tropical; or, as some say, the word is so much used in this sense as to be, so used, conventionally regarded as proper; the sense not depending upon its having another word connected with it: but in the S and K, and by the generality of authors, this signification is given as proper. (MF.) Some say that a human being is thus called because his بَشَرَةٌ is bare of hair and of wool. (MF.) [Hence,] أَبُو البَشَرِ [*The father of mankind;* meaning] *Adam.* (K.)

بَشَرَةٌ (Lth, S, M, A, Mgh, Msb) and بَشَرٌ , (S, K,) or the latter is pl. of the former, (Msb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like قَصَبَةٌ and قَصَبٌ, (Msb,) and أَبْشَارٌ is pl. of بَشَرٌ, (K,) [The *external skin;* the *cuticle,* or *scarf-skin;* the *epidermis;*] the *exterior of the skin* (S, A, Mgh, Msb, K) of a human being; (S, A, K;) and, as some say, of other creatures, (K,) such as the serpent; but this is generally disallowed: (TA:) or بَشَرَةٌ signifies the *exterior of the skin of the head, in which grows the hair;* as also أَدَمَةٌ and شَوَاةٌ: (Aboo-Safwán:) or the *upper skin* (Lth, M) *of the head* (M) *and of the face and body* of a human being; (Lth, M;) *that upon which the hair grows:* (M:) or, as some say, *that which is next the flesh.* (M.) It is said in a prov., إِنَّمَا يُعَاتَبُ الأَدِيمُ ذُو البَشَرَةِ: see بَشَرَةٌ ___. أَدِيمٌ sometimes means The *complexion,* or *hue:* and *fineness,* or *delicacy.* (TA.) بَشَرَةُ الأَرْضِ *The herbage appearing upon the surface of the earth.* (S, A, K.) You say, مَا أَحْسَنَ بَشَرَتَهَا *How goodly is its herbage appearing upon its surface!* (S, A.) And

بَشَرَةٌ [alone] signifies *Leguminous plants; herbs*, or *herbage*. (TA.) ___ بَشَرَةٌ is used also as signifying A man's *hand*. (Msb.) [See 3, last sentence.]

بُشْرَى (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and بِشَارَةٌ and بُشَارَةٌ [but respecting this last see بِشَارَةٌ below] (S, Msb, K) and بُشْرٌ (Msb) are substs. from بَشَّرَهُ (S, Msb, K) [originally signifying *An annunciation which produces a change in the* بَشَرَةٌ (or *complexion*) *of the person to whom it is made:* and hence, *a joyful annunciation; joyful*, or *glad, tidings; good news*]: and تَبَاشِيرُ [q. v. infrà] signifies the same as بُشْرَى: (S, K:) بِشَارَةٌ, when used absolutely, relates only to good; (S, Msb;) not to evil unless when expressly restricted thereto by an adjunct: [see 2:] (S:) its pl. is بِشَارَاتٌ and بَشَائِرُ. (A.)

يَا بُشْرَاىَ, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bd mentions, بُشْرَاىَ, or بُشْرِىَّ, which is a dial. var. of the same, or بُشْرَى, which, as some say, was the name of a man,) meaning *O my joyful annunciation*, or *joyful tidings*, or *good news!*], is like عَصَاىَ: and in the dual you say, يَا بُشْرَيَّ. (S.) You say also, تَتَابَعَتِ البِشَارَاتُ and البَشَائِرُ [*The joyful annunciations followed consecutively*]. (A.) See another ex. voce بَشِيرٌ. ___ See also بِشَارَةٌ.

بَشَرِىٌّ [*Human; of*, or *belonging to*, or *relating to, mankind* or *a human being*.]

بُشَارٌ The *refuse*, or *lowest* or *basest* or *meanest sort*, of mankind, or of people. (IAar, K.)

بَشُورٌ : see what next follows, in three places.

بَشِيرٌ *i. q.* مُبَشِّرٌ, (S, Mgh, K,) [and so بَشُورٌ, as will be seen by an ex. in what follows,] *One who announces to a people* [*or person*] *an event, either good or evil;* (TA;) but meaning the former oftener than the latter: (Msb:) [*an announcer of a joyful event*, or *joyful events: one who rejoices another*, or *others, by an annunciation:*] pl. بُشَرَآءُ (A) and بُشُرٌ, (TA in art. نشر,) or this is pl. of بَشُورٌ. (TA in the present art.) It is said in the Kur [vii. 55], وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَاحَ بُشْرًا, and بُشْرًا, and بُشْرَى, and بَشْرًا; [accord. to different readings, meaning *And He it is who sendeth the winds*

announcing coming rain;] in which بُشْر is pl. of بَشُور , [syn. with بَشِير and مُبَشِّر, but both masc. and fem.,] (TA,) or of بَشِير, (Bd,) or of بَشِيرَة; (TA in art. نشر;) and بُشْرًا is a contraction of the same; and بُشْرَى is syn. with بِشَارَة; and بَشْرًا is the inf. n. of بَشَرَهُ in the sense of بَشَّرَهُ (TA. [But the reading commonly followed in this passage is نُشْرًا, with ن: another reading is نَشْرًا: another, نَشْرًا: and another, نَشْرًا.]) And المُبَشِّرَات , (A,) or مُبَشِّرَات الرِّيَاحِ, (S,) signifies *Winds that announce* [*coming*] *rain:* (S, A:) so in the Kur xxx. 45. (TA.) Also *Goodly; beautiful; elegant in form* or *features;* (S, K;) applied to a man, and to a face: (TA:) fem. with ة; (S, K;) applied to a woman, and to a she-camel; (S;) and meaning, when applied to a she-camel, *neither emaciated nor fat:* or, accord. to Aboo-Hilál, *neither of generous nor of ignoble breed:* or, as some say, *half-fattened:* (TA:) pl. of the fem. بَشَائِر: (S:) and مَبْشُورَة signifies *beautiful in make and colour;* (IAar, K;) applied to a girl. (IAar.)

بَشَارَة *Goodliness; beauty; elegance of form* or *features.* (S, K, TA.)

بُشَارَة *What is pared off from the face of a hide:* what is pared off from its back is called تَحْلِئَة. (Lh.) See also بِشَارَة: ___ and see بُشْرَى.

بِشَارَة ; pl. بِشَارَات and بَشَائِر: see بُشْرَى, in three places; and see also تَبَاشِير. ___ Also *A gift to him who announces a joyful event;* and so بُشَارَة : (K, * TA:) or the latter, which is like the عُمَالَة of the عَامِل, has this signification; (IAth;) and so بُشْرَى ; (M;) and بِشَارَة [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce بُشْرَى. (IAth.) You say, أَعْطَيْتُهُ ثَوْبِي بِشَارَةً *I gave him my garment as a reward for the joyful annunciation.* (TA from a trad.)

هُوَ أَبْشَرُ مِنْهُ *He is more goodly* or *beautiful, more elegant in form* or *features, and more fat, than he.* (K.)

تُبَشِّر , in the hand writing of J تُبَشِّر, [and so in my copies of the S,] a word of which there is not the like except in the instances of تُنُوطَّ [or تُنُوطّ], a certain bird, and وَادِى تُهُلَّك [or تُهَلَّك?] and وَادِى تُضُلَّل [or تُضَلَّل] and وَادِى تُخُيَّب [or تُخَيَّب], (TA,) *A certain bird, called the* صُفَارِيَّة: (S, K:) n. un. with ة. (K.)

تَبَاشِيرُ , as though it were pl. of تَبْشِيرٌ, inf. n. of بَشَّرَ; (A;) a word which has not its like except in the instances of تَعَاشِيبُ and تَعَاجِيبُ and تَفَاطِيرُ [and تَبَاكِيرُ and تَبَارِيحُ, and probably a few others]; (TA;) [*Annunciations; foretokens; foretellers; foreshowers; prognostics; earnests;* of what is good:] the *beginnings* of anything: (S, K:) the *first* of blossoms &c.: (TA:) the *beginnings*, (S, K,) or *first annunciations*, (A,) of daybreak; (S, A, K;) as also بَشَائِرُ : (TA:) it has no verb: (S:) and [is said to have] no sing.: but in a trad. of El-Hajjáj, تَبْشِيرٌ occurs as meaning the *commencement* of rain. (TA.) One says, فِيهِ مَخَايِلُ الرُّشْدِ وَ تَبَاشِيرُهُ [*In him are indications of right conduct*, or *belief, and its earnests*]. (A.) See also بُشْرَى. ___ *Streaks of the light of daybreak in the night*. (TA.) ___ *Streaks that are seen upon the surface of the ground, caused by the winds*. (Lth, K. *) ___ *The colours of palm-trees when their fruit begins to ripen;* (K;) as also تَبَاكِيرُ. (TA.) ___ *Such as bear fruit early*, or *before others*, of palm-trees. (K.) ___ *Marks of galls upon the side of a beast*. (K.)

رَجُلٌ مُؤْدَمٌ مُبْشَرٌ *A perfect man; as though he combined the softness of the* أَدَمَة [or *inner skin*] *with the roughness of the* بَشَرَة [or *outer skin*]: (S:) or *a man who combines softness*, or *gentleness, and strength, with knowledge of affairs:* (As:) and امْرَأَةٌ مُؤْدَمَةٌ مُبْشَرَةٌ *a woman perfect in every respect*. (TA.) [See also art. ادم.]

مُبَشِّرٌ and مُبَشِّرَاتٌ: see بَشِيرٌ.

مَبْشُورَةٌ : see بَشِيرٌ, last sentence.

حَجَرٌ مُبَاشِرٌ [so in two copies of the S: in Golius's Lex. مُبَاشَرَةٌ:] *A mare* [so I render حجر, which Golius renders vulva,] *desiring the stallion*. (S.) [See also مُبَاسَرَةٌ, with س.]

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بشع

1 **بَشِعَ** , aor. ـَ , (K, TA,) inf. n. بَشَاعَةٌ (S, K) and بَشَعٌ, (K,) said of a thing, (S,) or of food, (K, TA,) *It was*, or *became, disagreeable in taste, and choking:* (S:) or *disagreeable*, or *unpleasant, having in it dryness and bitterness.* (K, TA.) ___ بَشِعَ الرَّجُلُ, (K, * TA,) aor. ـَ , (K,) inf. n. بَشَعٌ (S, K) and بَشَاعَةٌ, (K,) *The man was*, or *became, disagreeable in the odour of the mouth,* (S, * K,) *from eating food disagreeable in taste, and choking;* (S;) *not removing the remains of food from between his teeth, nor cleaning them with the tooth-stick.* (K.) You say, بَشِعَ مِنْهُ [*He was*, or *became, disagreeable in the odour of the mouth from it*]; meaning, from eating food such as is described above. (S.) [Or this phrase in the S may have another meaning, which see in what follows.] ___ And [hence,] *The man was*, or *became, evil in his disposition, and in his social intercourse.* (Msb.) You say also, فِى خُلُقِهِ بَشَاعَةٌ *In his disposition is evilness.* (TA.) ___ بَشَعٌ also signifies, in relation to wood, The *abounding in knots.* (TA.) ___ Also The fauces' *being straitened*, or *choked, by coarse*, or *rough, food.*(TA.) [And بَشِعَ مِنْهُ means *He experienced a straitened state*, or *choking, of the fauces from it;* namely coarse, or rough, food; or food disagreeable in taste, and choking: see 4: and see another meaning of this phrase above.] ___ And [hence,] بَشِعَ [or بَشِعَ بِالمَآءِ,] aor. ـَ , *It* (a valley) *was*, or *became, choked, surcharged*, or *overfilled, with the water.* (K.) And بَشِعَ بِالنَّاسِ *It* [a place] *was*, or *became, choked*, or *overfilled, with men*, or *the people.* (Z, TA.) ___ [Hence also,] بَشِعَ بِالأَمْرِ, (K,) inf. n. بَشَعٌ and بَشَاعَةٌ, (TA,) *He was unable to do*, or *accomplish, the thing*, or *affair.* (K, TA.) بَشِعَ بِالشَّىْءِ, and بَشِعَ بِهِ, inf. n. بَشْعٌ, *He seized the thing in a violent and an abominable manner.* (L,TA.)

4 **أَبْشَعَنِى الطَّعَامُ** *The food caused me to experience a straitened state*, or *choking, of the fauces,* (حَمَلَنِى عَلَى البَشَعِ,) *by reason of its coarseness*, or *roughness.* (IAar.) [See 1.]

10 **استشعه** *i. q.* عَدَّهُ بَشِعًا [*He reckoned it disagreeable in taste, and choking;* or *disagreeable*, or *unpleasant, as having in it dryness and bitterness*]; (S, Msb, K;) namely, a thing. (S.) ___ And [hence,] استبشع المُقَامَ فِى مَحَلٍّ كَذَا *He reckoned unpleasant*, or *uncomfortable, the remaining in such a place of abode;* syn. اِسْتَخْشَنَهُ. (TA.) اِسْتِبْشَاعٌ also signifies *The being bad, unpleasant*, or *disapproved.* (KL.)

بَشِعٌ A thing *disagreeable in taste, and choking;* or بَشِيعٌ has this signification : (so accord. to different copies of the S:) or both, applied to food, have the same signification: (TA:) or the former signifies also *disagreeable*, or *unpleasant*, food, *having in it dryness and bitterness;* (Lth, Z, K;) *like the taste of the myrobalan:* (TA:) or *food rough*, or *coarse, and disagreeable in taste:* or *dry food, in which is no seasoning*, or *condiment:* (TA:) or *rough*, or *coarse;* applied to food; (Nh;) and so applied to clothing; (IAar, Nh;) and to speech, or language; (Nh;) and بَشِيعٌ applied to speech, or language, signifies *rough*, or *coarse, and disagreeable.* (IAar.) ___ Applied to a man, (S TA,) as is also بَشِيعٌ , in the same sense, (TA, [but in what sense is not there said,]) it signifies, *Disagreeable in the odour of the mouth*, (Msb,ast; K,) *who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick;* (K;) fem. with ة: (TA:) and one *who has eaten a thing such as is thus termed*, (S K TA,) *and not swallowed it easily*, (TA,) *and has become disagreeable in the odour of the mouth from it*, or *has experienced a straitened state*, or *choking, of the fauces from it.* (S, TA: [the last words of the explanation being فَبَشِعَ مِنْهُ]) ___ Also *One whose soul is heavy*, or *heaving*, or *agitated by a tendency to vomit.* (ISh, K, TA.) ___ And *Evil in disposition*, (K, TA,) *and in social intercourse.* (TA.) You say also, هُوَ بَشِعُ الخُلُقِ *He is evil in disposition.* (TA.) ___ Also, (K, TA,) or بَشِعُ المَنْظَرِ, (Msb,) *Foul*, or *ugly, in aspect;* (Msb; K) *not pleasing to the eyes.* (TA.) ___ Also, (K,) or بَشِعُ الوَجْهِ, (ISh, Msb,) *Having a frowning, a contracted, a stern, an austere*, or *a morose, countenance.* (ISh, Msb, K.) ___ خَشَبَةٌ بَشِعَةٌ *A piece of wood abounding in knots.* (K, TA.)

بَشِيعٌ : see بَشِعٌ, in three places.

بشق

بَشَقَ , aor. ـَـ ; and بَشَقَ, aor ـِـ ; *He struck, smote,* or *beat,* another with a staff or stick. (Nawádir el-Aaráb, K.) *He looked sharply, or intently:* (Ibn-'Abbád, K:) inf. n. بَشْقٌ. (JK.) Also the former verb, *He hastened,* or *was quick;* as also بَشَكَ. (IDrd, TA.) And the former, [but the aor. is not mentioned,] *He cut* a garment, or piece of cloth, *in a light,* or *prompt, manner;* as also بَشَكَ. (TA.) And بَشَقَ, inf. n. بَشْقٌ, *He took,* or *seized.* (Msb.)

نَظَرٌ بَشْقٌ *A sharp,* or *an intent, look.* (JK.)

بَاشَقٌ (JK, Msb, K) and بَاشِقٌ, (Msb, Es-Suyootee, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in خاتم and دانق and طابع and the like; (Msb;) perhaps derived from بَشْقٌ meaning the looking sharply, or intently; (JK;) or from بَشَقَ meaning he took, or seized; (Msb;) or it is arabicized, (Msb, K,) from [the Persian] باشَهْ; (K;) *A certain bird;* (K;) [the *musket,* or *sparrow-hawk; falco nisus;*] *a bird of beautiful form, the smallest of birds of prey, that preys upon sparrows and other birds of their size:* (Kzw:) *it is of the birds called* صُقُور, [pl. of صَقْرٌ,] as are also the بَازِى and the شَاهِين and the زُرَّق and the يُؤَيُؤ: (AHát in the Book of Birds, TA:) pl. بَوَاشِقُ. (Msb.)

بشم

1 **بَشِمَ** , aor. ـَـ , inf. n. بَشَمٌ, *He* (a man, S, TA, or an animal, Msb) *suffered*, or *became affected with, indigestion*, (S, Msb, K,) in consequence of much eating: (Msb:) or *he was heavy* in consequence of food: (Ham p. 363:) or *he became distressed*, or *oppressed, by eating much food.* (TA.) You say, بَشِمْتُ مِنَ الطَّعَامِ *I suffered indigestion from the food:* (S:) or *was heavy in consequence of the food.* (Ham ubi suprà) And بَشِمَ الفَصِيلُ مِنْ كَثْرَةِ شُرْبِ اللَّبَنِ *The young camel suffered indigestion from drinking much milk.* (S.) Accord. to IDrd, بشم specially relates to beasts: accord. to Kh, it specially arises from greasy food. (Har p. 164.) ___ Also *He became affected with disgust, aversion, loathing*, or *nausea.* (S, K, TA.) You say, بَشِمْتُ مِنَ الطَّعَامِ, (S,) or عَنِ الطعام, (TA,) *I turned away with disgust from the food; was averse from it; loathed it; nauseated it.* (S, TA.) And بَشِمَ الفَصِيلُ عَنِ اللَّبَنِ [*The young camel turned away with disgust from the milk; was averse from it;* &c.]. (K in art. دقع.)

4 **ابشمه** *It* (food) *caused him to suffer*, or *be affected with, indigestion:* (S, K, * TA:) or *loathing*, or *nausea.* (K.)

بَشِمٌ part. n. of 1, meaning *Suffering*, or *affected with, indigestion.* (Msb.) ___ [And *Affected with disgust, aversion, loathing*, or *nausea.*]

بَشَامٌ [The *tree of the balsam of Mekkeh; amyris opobalsamum;* mentioned by Forskål in his Flora Aegypt. Arab. p. ex. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabic ابو شام, which is a mistake for بشام;] *a certain odoriferous kind of tree*, (S K,) *of sweet taste*, (TA,) *the leaves of which*, (AHn, K) *pounded, and mixed with* الحِنَّآء [or *the leaves of the Lawsonia inermis*], (AHn,) *blacken the hair;* (AHn, K) it is a *kind of tree having a stem and branches, and small leaves, but larger than the leaves of the* [*species of marjoram called*] صَعْتَر, *and having no fruit;* [*but only*, as Forskål

states, *a blackish seed, which is abortive;*] *when its leaf or its branch is cut, it pours forth a white milk;* (AHn, TA;) *and its twigs are used for cleaning the teeth:* (S, K:) n. un. with ة. (TA.) In a trad., mention is made of persons having no food but the leaves of the بشام. (TA.)

بشنين

بَشْنِينٌ , with fet-h, and then sukoon, and then kesr, *I. q.* نيلوفر [i. e. نِيلُوفَرٌ and نَيْلُوفَرٌ or نَيْلَوْفَرٌ, the *nymphœa lotus,* or *white lotus:* and the *nymphœa cærulea,* or *blue lotus:* see art. نيلوفر]: a word of the dial. of Egypt. (TA.)

بص

بَصَّ , aor. يَبِصُّ, inf. n. بَصِيصٌ (S, A, K) and بَصٌّ, (TA,) *It* (a thing, S, as, for instance, a grain of a pomegranate, TA) *shone*, or *glistened*. (S, A, K.) هُوَ يَبُصُّ لِى ___, [*He looks at me*] is an expression used by the vulgar [in the present day], and is from البَصَّاصَةُ signifying the eye. (TA.) [By rule it should be يَبِصُّ.]

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2 **بصّص بسيفه** *He made a sign with his sword, waving it*, or *moving it about* [*so that it shone*, or *glistened*] (TA.)

R.Q.1 **بَصْبَصَ** , (S, K,) or بَصْبَصَ بِذَنَبِه, (M,) inf. n. بَصْبَصَةٌ, (TA,) *He* (a dog, S, M, K, and a beast of prey, and a gazelle, and a camel when urged on by the driver's singing, TA) *wagged*, or *moved about, his tail;* (S, K;) which a dog does by reason of cupidity, or fear; (TA;) as also تَبَصْبَصَ : (S:) or *he* (a dog) *struck with his tail.* (ISd.) The inf. n. بَصْبَصَةٌ has a pl., namely, بَصَابِصُ; as in the following ex.:

* حَتَّى إِذَا أَبْصَرْنَهُ وَ عَلِمْنَهُ *
* حَيَّيْنَهُ بِبَصَابِصِ الأَذْنَابِ *

[*Until, when they see him and know him, they greet him with waggings of the tails*]. (TA.) It is said in a prov., respecting the flight and submissiveness of the coward,

* بَصْبَصْنَ إِذْ حُدِيْنَ بِالأَذْنَابِ *

[*They wagged the tails when they were urged on by the driver's singing*]. (As.) بَصْبَصَتِ الإِبِلُ قَرِيبَهَا *The*

camels performed quickly their nightjourney to water. (K.) [See بَصْبَاصٌ.]

R. Q. 2 **تَبَصْبَصَ** : see R. Q. 1.

بَصٌّ [, and بَصُّ نَارٍ, *Live coals;* because they shine, or glisten: n. un. with ة: so in the present day; but probably only post-classical: or, accord. to the TA, in art. بصو, the word بَصَّةٌ is used by the vulgar, for بَصْوَةٌ.]

بَصَّاصٌ [*Shining*, or *glistening:* or rather, *shining*, or *glistening*, *much*]. ___ [Hence,] البَصَّاصَةُ *The eye:* (S A, K:) an epithet in which the quality of a subst. predominates: (TA:) said to be so called (TA) because it shines, or glistens. (K, TA.) ___ [And hence بَصَّاصٌ is applied in the present day to *An officer employed as an inspector by a police-magistrate.*]

بُصَّانٌ a name of [*The month afterwards called* رَبِيعٌ الآخِرُ: the former was its name in the Time of Ignorance: thus it is written accord. to the Jm: [or it was called, or was also called, وَبَصَانُ, and وَبُصَانُ: (see art. وبص:) or وَبُصَانٌ, and وَبَصَانٌ: (see art. بصن:)] the author of the K mentions it in art. بصن; [where it is said to be also written بُصَانٌ, i. e., without teshdeed;] but this is its proper place, for it is from البَصِيصُ [inf. n. of بَصَّ]. (TA.)

قَرْبٌ بَصْبَاصٌ , (T, K,) or خَمْسٌ بَصْبَاصٌ, (S,) *A laborious,* (T, S, K,) *fatiguing,* (T,) *nightjourney to water,* (T, K,) or *journey in which the second and third and fourth days are without water; in which is no flagging:* (S:) [as also يَوْمٌ بَصْبَاصٌ ___.] صَبْصَابٌ *A vehemently-hot day.* (TA.)

بصر

1 **بصر** , [aor. ـُ ,] (Sb, M, K,) and بصِر, [aor. ـَ ,] (Lh, K,) inf. n. بَصَرٌ and بَصَارَةٌ and بِصَارَةٌ, (M, K,) [*He saw;* i. e.] *he became seeing;* syn. صَارَ مُبْصِرًا; (Sb, M, K;) with بِ prefixed to the noun following. (K.) But see 4, in four places. بَصُرَ is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.) ___ [Hence,] بَصُرَ, [and بَصِرَ.] inf. n. بَصَارَةٌ [and بَصَرٌ], *He was,* or *became, endowed with mental perception;* or *belief,* or *firm belief;* or *knowledge, understanding, intelligence,* or *skill.* (S, * M, TA.) And بَصُرَ بِهِ, (S Msb, B,) and بَصِرَ بِهِ, and sometimes بَصُرَهُ and بَصِرَهُ, but more chastely with بِ, inf. n. [بَصَارَةٌ and] بَصَرٌ; (Msb;) and * أَبْصَرَهُ; (B;) *He perceived it mentally;* (B;) *he knew it* [or *understood it*]. (S, Msb.) بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ, in the Kur [xx. 96], means *I knew that which they knew not.* (S.) بَصَرَ الأَدِيمَيْنِ, aor. ـُ , (T, K,) inf. n. بَصْرٌ, (S, M, K,) *He put the two hides together, and sewed them, like as the two edges of a garment,* or *piece of cloth, are sewed, one being put upon the other; which* [*mode of sewing*] *is contrary to,* or *different from, that in which a garment,* or *piece of cloth, is sewed before it is sewed the second time:* (S:) or *he put together the two edges of the two hides, when they were being sewed,* (M, K,) *like as a garment,* or *piece of cloth, is sewed.* (M.)

2 **بصّر** *He* (a whelp) *opened his eyes.* (M, K.) بَصَّرَهُ, (S, K,) inf. n. تَبْصِيرٌ; (TA;) or * أَبْصَرَهُ; (accord. to some copies of the K; [see مُبْصِرٌ, as confirmatory of the latter; but both seem to be correct;]) *It* [or *he*] *made him* [or *caused him*] *to see,* or *to have sight:* or *to have mental perception,* or *knowledge,* or *skill:* syn. جَعَلَهُ بَصِيرًا. (S, K.) ___ And the former, (K,) inf. n. as above, (S, K,) *He made him to know.* (S, K) You say, بَصَّرْتُهُ بِهِ, (A, Msb,) inf. n. as above, (Msb,) *I made him to know it; acquainted him with it.* (A, Msb.) And بَصَّرَهُ الأَمْرَ, inf. n. as above and تَبْصِرَةٌ, *He made him to understand the affair,* or *case.* (M.) ___ Also *He rendered it apparent,* or *plainly apparent, conspicuous, manifest,* or *evident.* (S, K.) بُصِّرَتْ بِدَمٍ, said of the feathers of an arrow, *They were besmeared* بِالبَصِيرَةِ, i. e. *with*

blood: (S:) or *were strengthened and fastened with glue.* (M.) Also بصّر, inf. n. تبصِيرٌ; (S, K) and ابصر ; (K;) *He went,* (S,) or *came,* (M, K,) *to the city of El-Basrah* (البَصْرَة). (S, M, K.)

3 **باصره** *He looked with at a thing, trying which of them two would see it before the other.* (M.) And باصَرَا *They two looked, trying which of them would see first.* (K.) ___ *He elevated himself,* or *rose up,* or *stood up, so as to be higher than the surrounding objects,* (أَشْرَفَ,) *looking at him,* or *towards him, from afar.* (S.) ___ See also 4.

4 **ابصره** , (Lh S M, A, &c.,) inf. n. إِبْصَارٌ, (Msb,) *He saw him,* or *it,* (Lh, S, A, Mgh, Msb,) بِرُؤْيَةِ العَيْنِ *by the sight of the eye;* (Msb;) as also بَصُرَ به: (A:) or *he looked* (M, K) *at,* or *towards, him,* or *it,* (M,) *trying whether he could see him,* or *it;* (M, K;) as also بَصَرَ به, inf. n. بَصَرٌ and بَصَارَةٌ and بِصَارَةٌ; (M;) and بَصَرَ ↓به; (Lh, M;) and تبصّره ; (M, K;) and باصره : (M:) or, accord. to Sb, بَصُرَ [is used when no object of sight is mentioned, and] signifies *he* [*saw,* or] *became seeing:* and ابصره is said when one mentions that upon which his eye has fallen. (M.) You say also, أَبْصِرْ إِلَيَّ *Look thou at me:* or *turn thy face towards me.* (Ibn-Buzurj, TA.) ___ See also 1. And see 2. أَبْصِرْ بِهِ وَ أَسْمِعْ, in the Kur [xviii. 25], means مَا أَبْصَرَهُ وَ مَا أَسْمَعَهُ (Jel) *How clear is his sight! and how clear his hearing!* the pronoun relating to God; (Bd, Jel;) and thus used, the phrase is tropical; i. e., nothing escapes his sight and hearing. (Jel.) And أَسْمِعْ بِهِمْ وَ أَبْصِرْ, in the same [xix. 39], means مَا أَسْمَعَهُمْ وَ مَا أَبْصَرَهُمْ (S in art. سمع, and Jel) *How clearly shall they hear!* and *how clearly shall they see!* (S, Bd, Jel:) or the meaning is, *do thou make them to hear, and make them to see,* the threats of that day which is afterwards mentioned, and what shall befall them therein. (Bd.) أَبْصَرَ also signifies *He relinquished infidelity, and adopted the true belief.* (IAar.) See also 10. *He hung upon the door of his dwelling a* بَصِيرَة, i. e. *an oblong piece of cotton* or *other cloth.* (TA.) See also 2, last sentence.

5 **تبصّره** *He looked at it;* namely, a thing: or *looked long at it:* or *glanced lightly at it:* like رَمَقَهُ: (TA:) or *he sought,* or *endeavoured, to see it:* (Mgh:) *or i. q.* أَبْصَرَهُ, in a sense explained above; see 4. (M.) You say also, تَبَصَّرْ لِي

فُلَانًا [*Consider thou,* or *examine thou, for me, such a one, that thou mayest obtain a clear knowledge of him*]. (TA.) And تبصّر فِى شَىْءٍ *He considered a thing, endeavouring to obtain a clear knowledge of it; he looked into it, considered it, examined it,* or *studied it, repeatedly, until he knew it: he sought,* or *sought leisurely,* or *repeatedly, after the knowledge of it, until he knew it.* (S, * K, * TA.) And تبصّر فِى رَأْيِهِ signifies the same as استبصر فيه, i. e. *He sought,* or *endeavoured, to see,* or *discover, what would happen to him, of good and evil.* (M.)

6 **تباصروا** *They saw one another.* (M, K.) ___ [تباصر also signifies *He feigned himself seeing,* either *ocularly* or *mentally; contr. of* تَعَامَى.]

10 **استبصر** [*He sought,* or *endeavoured, to see,* or *to perceive mentally*]. You say, استبصر فِى رَأْيِهِ: see 5, last sentence. ___ *He had,* or *was endowed with,* [*mental perception,* or] *knowledge,* (Msb,) [or *understanding, intelligence,* or *skill:* as in the phrase,] استبصر فِى شَىْءٍ [*He had a mental perception,* or *knowledge,* &c., *of,* or *in relation to, a thing*]. (S.) [See مُسْتَبْصِر.] *It* (a road, TA) *was,* or *became, plain, clear, manifest,* or *conspicuous;* (K, * TA;) as also ابصر . (A.)

بَصَر : see بَصَرَة, in four places: and see بُصْرَة.

بُصْر The *thickness* of anything; (M;) as of the heaven, (TA,) or of each heaven [of the seven heavens], (S, A, TA,) and of the earth, [or of each of the seven earths,] and of the skin of a

man, (TA,) and of a garment, or piece of cloth. (A.) You say ثَوْبٌ جَيِّدُ البُصْرِ *A thick garment* or *piece of cloth.* (M.) صُبْر, formed by transposition, signifies the same. (S in art. صبر.) ___ *A side:* (S, M, K:) the *edge* of anything: (S, K:) formed by transposition from صُبْر. (M.) *Cotton:* (K:) whence بَصِيرَة signifying an oblong piece of cotton cloth. (TA.) See also بَصْرَة.

بصر : see بصرة, in five places.

بصر The *sense of sight*, (Lth, S,) or *of the eye:* (M, K:) or the *light whereby the organ* [*of sight*] (الجارحة) *perceives the things seen* (المبصرات): (Msb:) pl. أبصار. (M, Msb, K.) [Hence,] صلاة البصر *The prayer of sunset:* or, as some say, *of daybreak:* because performed when the darkness becomes mixed with the light: (TA:) or because performed when the stars are seen: also called صلاة الشّاهد: (TA in art. شهد:) or because performed at a time when the eyes see corporeal forms, after the intervention of darkness, or before it. (JM.) And لقيه بصرا *He met him when eyes saw one another:* or *at the beginning of darkness, when there remained enough light for objects to be distinguished thereby:* [accord. to some,] the noun is used [in the sense which it here bears] only as an adv. n. [of time]. (M.) And رأيته بين سمع الأرض وبصرها *I saw him in a vacant tract of land*, or *of the earth, where nothing but it heard or saw me.* (A.) [See also سمع, in two places.] ___ See also بصيرة, first sentence, in four places. ___ Also The *eye;* [and so باصرة ;] syn. عين; but of the masc. gender: (TA:) pl. as above: (Kur ii. 6, &c.:) but the sing. is also used in a pl. sense [like سمع]. (TA in art. سمع.) See two exs. voce بصيرة.

بصرة *Soft stones;* (AA, M, Msb;) *i. q.* كدّان; (AA, M;) as also بصر (M, Msb) and بصر ; or, accord. to Zj, this last is not allowable: (Msb:) or *soft stones in which is whiteness:* (K:) or *in which is some whiteness:* (TA:) or *soft stones inclining to white;* as also بصر , with kesr if without ة: (S:) [i. e. *whitish soft stones:*] or *soft white stone;* as also بصر (M) and بصر : (TA:) or *glistening stones;* as also بصر : (Fr:) pl. بصار: (M:) and *rugged ground:* (K:) or *stones of rugged ground;* (TA;) as also بصر and بصر and بصر : (Kz, TA:) or these three words, without ة, signify *thick*, or *rough*, or *rugged, stone:* (K:) or the same three, *hard*, or *strong, and thick*, or *rough*, or *rugged, stone:* (Lh, M:) and بصرة signifies, also, *land that is as though it were a mountain of gypsum:* (ISh, L:) or *land of which the stones are gypsum;* (M, TA;) as also بصرة and بصرة ; (so in a copy of the M, but accord. to the TA بصرة and بصرة ;) but the last is app. an epithet: (M: [see بصرة, below; and بصرة:]) also *tough clay in which is gypsum;* (TA;) and بصرة signifies *tough clay:* (M,

TA:) or بَصْرَةٌ, (M,) or بَصْرٌ , (TA,) *tough and good clay, containing pebbles.* (Lh, M, TA.)

بُصْرَةٌ [in the TA, as on the authority of ISd, بَصْرَةٌ ,] *Good red land.* (M, K.) See also بَصْرَةٌ.

بِصْرَةٌ : see بَصْرَةٌ.

بَصَرَةٌ : see بَصْرَةٌ.

أَرْضٌ بَصَرَةٌ *Land in which are stones that cut the hoofs of beasts.* (TA.) See also بَصْرَةٌ, in two places.

بَصِيرٌ *Seeing; i. q.* مُبْصِرٌ ; (M, K;) *contr. of* ضَرِيرٌ: (S:) of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ, (M,) or of the measure فَاعِلٌ [i. e. بَاصِرٌ] : (TA:) pl. بُصَرَآءُ. (M, K.) One says, إِنَّهُ لَبَصِيرٌ بِالعَيْنَيْنِ *Verily he is one who sees with the two eyes.* (Lh, M.) [Hence,] البَصِيرُ, as a name of God, *The All-seeing; He who sees all things, both what are apparent thereof and what are occult, without any organ* [*of vision*]. (TA.) And *The dog;* (M;) as also أَبُو بَصِيرٍ: (Msb:) because it is one of the most sharp-sighted of animals. (M.) ___ *Endowed with mental perception;* (B;) *knowing; skilful; possessing understanding, intelligence,* or *skill:* (S, M, A, Msb, K:) pl. as above. (A.) One says, أَنَا بَصِيرٌ بِهِ *I am knowing in it,* or *respecting it.* (Msb.) And إِنَّهُ لَبَصِيرٌ بِالأَشْيَآءِ *Verily he is knowing,* or *skilful, in things.* (Lh, M.) And رَجُلٌ بَصِيرٌ بِالعِلْمِ *A man knowing,* or *skilful, in science.* (M.) And هُوَ مِنَ البُصَرَآءِ بِالتِّجَارَةِ *He is of those who are knowing,* or *skilful, in commerce.* (A.) ___ It is also an epithet applied to A *blind* man; (A'Obeyd, M, B;) and so أَبُو بَصِيرٍ: (TA in art. عور:) so applied as meaning *endowed with mental perception;* (B;) or as meaning *a believer;* (A'Obeyd, M;) or as an epithet of good omen: (M:) and أَبُو بَصِيرٍ is used as meaning الأَعْشَى [*the weaksighted,* &c.,] for this last reason. (M.) See also بَصِيرَةٌ.

بَصِيرَةٌ *Mental perception;* the *perceptive faculty of the mind;* as also بَصَرٌ : (B:) *knowledge;* (Msb;) as also بَصَرٌ (S, Msb) and اسْتِبْصَارٌ: (Msb:) *understanding; intelligence; skill:* (M, K:) البَصِيرَةُ signifies الاِسْتِبْصَارُ فِى الشَّىْءِ [which implies all the meanings above: see 10]: (S:) and بَصَرُ القَلْبِ [in like manner] signifies *mental perception* or *vision* or *view;*

idea, or *opinion, occurring to the mind:* (M, K:) the pl. of بَصِيرَةٌ is بَصَائِرُ; (M, B;) and the pl. of بَصَرٌ, as syn. therewith, أَبْصَارٌ. (B.) [Sometimes it is opposed to بَصَرٌ, as in the first and second of the following exs.] عَمَى الأَبْصَارِ أَهْوَنُ مِنْ عَمَى البَصَائِرِ [*Blindness of the eyes is a lighter thing than blindness of the perceptive faculties of the mind*]. (A.) When Mo'áwiyeh said to Ibn-'Abbás, هَاشِمٍ تُصَابُونَ فِى أَبْصَارِكُمْ يَابَنِى [*O sons of Háshim, ye are afflicted in your eyes*], the latter replied, وَأَنْتُمْ يَا بَنِى أُمَيَّةَ تُصَابُونَ فِى بَصَائِرِكُمْ [*And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind*]. (M.) And the Arabs say, أَعْمَى ٱللّٰهُ بَصَائِرَهُ *May God blind his faculties of understanding!* And one says, لَهُ فِرَاسَةٌ ذَاتُ بَصِيرَةٍ, and بَصَائِرَ, *He possesses true intuitive perception.* (A.) And رَأَيْتُ عَلَيْكَ ذَاتَ البَصَائِرِ [*I saw* impressed *upon thee the signs of perceptive faculties of the mind*]. (A.) ___ Also *Belief*, or *firm belief, of the heart*, or *mind.* (M, K.) And عَلَى بَصِيرَةٍ *According to*, or *agreeably with, knowledge and assurance:* (TA:) and *purposely; intentionally.* (M, TA.) And عَلَى غَيْرِ بَصِيرَةٍ *Without certainty.* (M, TA.) ___ *Constancy*, or *firmness, in religion.* (TA.) ___ *An evidence, a testimony, a proof, an argument*, or *the like;* as also مَبْصَرَةٌ (S, K) and مَبْصَرٌ. (K.) ___ [And hence,] *Blood*, (M,) or *somewhat thereof*, (As, S, K,) *by which one is directed to an animal that has been shot*, or *to the knowledge thereof:* (As, AA, S, M, K:) or *blood upon the ground;* (AZ, S;) *what sticks upon the ground, not upon the body:* (M:) what adheres to the body is termed جَدِيَّةٌ: (AZ, S:) or *a portion of blood of the size of a dirhem:* (TA:) or *what is of a round form, like a shield:* or *what is of an oblong form:* or *what is of the size of the* فِرْسِنٌ [or *foot*] *of the camel:* in all these explanations, blood being meant: or *blood not flowing:* or *what flows thereof at one single time:* (M:) or *a portion of blood that glistens:* (B:) and (as some say, M) the *blood of a virgin:* (M, K:) and *blood-revenge:* and *a fine for homicide:* (TA:) pl. بَصَائِرُ, as above: (S, M:) and بَصِيرٌ, which occurs in a verse cited by AHn, may also be a pl. of بَصِيرَةٌ, applied to blood, [or rather a coll. gen. n., of which بصيرة is the n. un.,] like as شَعِيرٌ is of شَعِيرَةٌ; or it may be for بصيرة, the ة being elided by poetic license; or it may be a dial. var. of بصيرة, like as one says بَيَاضٌ and بَيَاضَةٌ. (M.) ElAs'ar El-Joafee says,

* رَاحُوا بَصَائِرُهُمْ عَلَى أَكْتَافِهِمْ *

* وبَصِيرَتِى يَعْدُو بِهَا عَتَدٌ وَأَى *

[*They went with their blood upon their shoulderblades; but my blood, a ready and swift and strong horse runs with it*]; meaning, they neglected the blood of their father, and left it behind them; i. e., they did not take revenge for it; but I have sought my blood-revenge: (S, M: *) but see another explanation in what follows. (S. [See also Ham p. 59.]) ___ *A witness:* (Lh, S, * M, Mgh, K:) *an observer and a witness.* (A.)

بَلِ الإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ, in the Kur [lxxv. 14], means *Nay, the man* shall be *witness against himself:* (S, Mgh:) or it means that his arms, or hands, and his legs, or feet, and his tongue, shall be witnesses against him on the day of resurrection: (M:) Akh says that it is like the saying to a man, أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ: (S:) the ة is added because the members are meant thereby; (B;) or to give intensiveness to the signification, (Mgh, B,) as in عَلَّامَةٌ and رَاوِيَةٌ; (B;) or because the meaning is عَيْنٌ بَصِيرَةٌ. (Mgh.) You say also, اجْعَلْنِى بَصِيرَةً عَلَيْهِمْ *Make thou me an observer of them and a witness against them.* (Lh, * M, * A.) ___ *An example by which one is admonished:* (K:) pl. بَصَائِرُ; which is said to be used agreeably with this interpretation

in the Kur xxviii. 43. (TA.) You say, أَمَا لَكَ بَصِيرَةٌ فِيهِ *Hast thou not an example whereby thou shouldst be admonished in him?* (TA.) *A shield:* (AO, S, M, K:) or *a glistening shield:* or *an oblong shield:* (TA:) and *a coat of mail:* (AO, S, M, K:) and *any defensive armour:* (M, TA:) and بَصَائِرُ السِّلَاحِ *any arms that are worn:* and بِصَارٌ, as well as بَصَائِرُ, is a pl. thereof. (TA.) Accord. to AO, the verse of El-Joafee cited above commences thus:

* حَمَلُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ *

and the meaning is, [*They bore*] *their shields* [*upon their shoulder-blades*]; or *their coats of mail.* (S.) *An oblong piece of cloth* (K, TA) *of cotton or other material.* (TA.) [See بُصْرٌ.] Such is hung upon the door of a dwelling. (TA.) And you say, رَأَيْتُ عَلَيْهِ بَصِيرَةً, i. e. شُقَّةً مُلَقَّقَةً [app. meaning *I saw upon him a garment composed of two*

oblong pieces of cloth joined and sewed together]. (TA.) ___ *What is between the two oblong pieces of cloth* [i. e. *between any two of such pieces*] *of a* بيت [or *tent*]; (S, K;) and *what is between the two pieces of a* مزادة and *the like; what is sewed, thereof, in the manner termed* بصر [inf. n. of بصر: see 1, last sentence]: (B:) pl. بصائر: (S:) and باصر signifies [in like manner] *what is joined and sewed together* (ملقّق) *between two oblong pieces of cloth* or *two pieces of rag.* (TA.)

باصر : see باصر لمح ___. بصير *An intent*, or *a hard, glance:* (M, K:) or *a very intent* or *hard glance.* (S.) You say, أريته لمحا باصرا *I showed him a very intent* or *hard glance:* (S, M: *) باصرا being here used for the augmented epithet [مبصرا]; (M;) or it is a possessive epithet, (Yaakoob, M,) like لابن and تامر, meaning ذو بصر, from أبصرت, like مائت موت from أمتّ; and it means *I showed him a severe thing.* (S.) And لقى منه لمحا باصرا *He experienced from him a manifest*, or *an evident, thing.* (M. [See also art. لمح.]) And رأى فلان لمحا باصرا *Such a one beheld a terrible thing.* (Lth, TA.) And أرانى الزّمان لمحا باصرا *Fortune showed me a terrifying thing.* (A.) ___ It is said in a prov., خير الغدآء بواكره وخير العشآء بواصره, [the word بواصر being pl. of باصرة,] meaning [*The best kinds of morning-meal are those thereof that are early; and the best kinds of evening-meal are those thereof*] *in which the food is seen*, before the invasion of night. (Meyd. See Freytag's Arab. Prov. i. 442.) ___ باصرة [as an epithet in which the quality of a subst. predominates]: see بصر. See also بصيرة, last sentence.

باصرة : see بصر: and see باصر.

باصور : see باسور.

بنصر : see art. بنصر.

أبصر [*More*, and *most, sharp-sighted* or *clearsighted:* see an ex. voce حيّة].

مبصر : see بصيرة.

مُبْصَرٌ and its fem. مُبْصَرَةٌ: see the next paragraph, in three places.

مُبْصِرٌ : see بَصِيرٌ. ___ [Hence,] *A watcher*, or *guard*, set in a garden. (A.) ___ And المُبْصِرُ *The lion*, which sees his prey from afar, and pursues it. (K.) [*Making*, or *causing, to see*, or *to have sight:* and hence, *giving light; shining; illumining:* and *conspicuous; manifest; evident; apparent:* also *making*, or *causing, to have mental perception*, or *knowledge*, or *skill.*] والنَّهارَ مُبْصِرًا, in the Kur [x. 68, &c. (in the CK والنّهارُ مُبْصِرًا)], means, *And the day* [*causing to see;* or] *in which one sees;* (K;) *giving light; shining;* or *illumining.* (TA.) And فَلَمَّا جَآءَتْهُمْ آيَاتُنَا مُبْصِرَةً, also in the Kur [xxvii. 13], *And when our signs came to them, making them to have sight*, or *to have mental perception*, or *knowledge*, or *skill;* expl. by تَجْعَلُهُمْ بُصَرَآءَ: (Akh, S, K:) or *giving light; shining;* or *illumining:* (S:) or *being conspicuous, manifest*, or *evident:* or we may read مُبْصَرَةً , meaning *having become manifest*, or *evident.* (Zj, M.) And آتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً, also in the Kur [xvii. 61], *And we gave to Thamood the she-camel, by means of which they had sight*, or *mental perception*, or *knowledge*, or *skill:* (Akh:) or *a sign giving light, shining*, or *illumining;* (Fr, T;) and this is the right explanation: (T:) or *a manifest*, or *an evident, sign:* (Zj, L, K:) and some read مُبْصَرَةً , meaning *having become manifest, so as to be seen.* (Zj, L.) And جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً, also in the Kur [xvii. 13], *We have made the sign of the day manifest*, or *apparent.* (K, TA.) One *who hangs upon his door a* بَصِيرَةٌ, i. e. *an oblong piece of cloth* (K, TA) *of cotton or other material.* (TA.)

مَبْصَرَةٌ : see بَصِيرَةٌ.

مُسْتَبْصِرٌ One *who seeks*, or *endeavours, to see a thing plainly* or *clearly* [either *with the eyes* or *with the mind*]. (TA, from a trad.) ___ وَكَانُوا مُسْتَبْصِرِينَ, in the Kur [xxix. 37], means, *And they were endowed with perceptive faculties of the mind*, or *of knowledge*, or *of skill:* (Jel:) or *they clearly perceived*, when they did what they did, that the result thereof would be their punishment. (M.) And you say, هُوَ مُسْتَبْصِرٌ فِى دِينِهِ وَعَمَلِهِ *He is endowed with mental perception*, or *knowledge*, or *understanding, intelligence*, or *skill, in his religion and his actions.* (TA.)

بصط

1 بَصْطٌ, [inf. n. of بَصَطَ,] *i. q.* بَسْطٌ, in all its meanings: (K:) the س, with ط, is changed into ص because of the nearness of the places of utterance. (L.)

بصع

1 **بَصَعَ** , aor. ـَـ , (K,) inf. n. بَصْعٌ, (S,) *He collected:* (K:) [J says,] I have heard from certain of the grammarians that البَصْعُ is syn. with الجَمْعُ, but I know not what is the truth of the matter. (S.) Hence what here follows. (TA.)

أَبْصَعُ is a word used as a corroborative, and is pronounced by some with the pointed ض, but this is not of high authority: you say, أَخَذْتُ حَقِّى أَجْمَعَ أَبْصَعَ [*I took my right*, or *due, altogether*]: and [the pl. is أَبْصَعُونَ:] you say, جَآءَ القَوْمُ أَجْمَعُونَ أَبْصَعُونَ [*The people*, or *company of men, came all together*]: and the fem. is بَصْعَآءُ: you say, جَمْعَآءُ بَصْعَآءُ: and [the pl. of بَصْعَآءُ is بُصُعٌ: you say,] رَأَيْتُ النِّسْوَةَ جُمُعَ بُصُعَ [*I saw the women all together*]: it is a corroborative occurring in a particular order, never before اجمع. (S.) [See أَبْتَعُ.]

بصق

1 **بَصَقَ** , (Lth, JK, S, K,) [aor. ـُـ ,] inf. n. بَصْقٌ, (S,) *i. q.* بَزَقَ (Lth, S, * K) or بَسَقَ (JK) [*He spat*]: it is the most chaste of these three verbs. (TA in art. بسق.) بَصَقَ فِى وَجْهِهِ [lit. *He spat in his face,*] means *he held him in contempt*, or *despised him*. (TA.) *He milked* a ewe *when she was with young*. (K.)

4 **ابصقت** *She* (a ewe) *excerned the milk* [or *biestings into her udder before bringing forth*]; (JK, K;) like ابسقت [q. v.]. (TA.) ___ ابصق is also said of the قَصَد, or small juicy branches, in the [species of mimosa termed] عُرْفُط [app. as meaning *They excerned a matter like spittle*]. (TA.)

بَصْقَةٌ *A* [*stony tract such as is termed*] حَرَّةٌ *somewhat elevated;* [as also بَسْقَةٌ:] pl. بِصَاقٌ. (AA, K.)

بُصَاقٌ *Spittle*, or *saliva, that has gone forth from the mouth:* as long as it is in the mouth, it is termed رِيقٌ: (K:) [or *saliva that flows:* see بُزَاقٌ:] *i. q.* بُزَاقٌ (S, K) and بُسَاقٌ: (K:) but it is more chaste than either of these. (TA.) [بُصَاقَةٌ is app. its n. un. And hence,] ___ بُصَاقَةُ القَمَرِ *White glistening stone:* (S:) or *stone of a clear white colour.* (JK, K.) [Also written with س.] *A species of palm-tree.* (S, K.) The *best of camels:* both sing. and pl. (IDrd, K.)

بَصُوقٌ A ewe *having the least quantity of milk*. (K, TA.)

بصل

2 **تَبْصِيلٌ** The act of *stripping*, or *divesting;* [*like as when one strips an onion* (بَصَلَة) *of its coats;*] (K;) as also تَبَصُّلٌ. (Fr, K.) You say, بَصَّلْتُ الرَّجُلَ عَنْ ثِيَابِهِ [and تَبَصَّلْتُهُ] *I stripped the man of his clothes.* (TA.)

5 **تبصّل** *It* (a thing) *was*, or *became, several fold*, or *many fold, like the coats of the* بَصَل [or *onion*]. (Z, TA.) See also مُتَبَصِّلٌ. It is also trans.: see 2, in two places. ___ [Hence,] تَبَصَّلُوهُ *They begged of him so much that all that he had became exhausted.* (Sgh, K.)

بَصَلٌ [The *onion; allium cepa:* or *onions*, collectively:] what it signifies is *well known:* n. un. with ة. (S, M, Msb, K.) Hence the prov., أَكْسَى مِنَ البَصَلِ [*Having more coats*, or *coverings,*

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than the onion]. (TA.) ___ [Also *Any kind of bulb*, or *bulbous plant.*] بَصَلُ الزَّعْفَرَانِ [*The bulb of the saffron*], which is buried in the ground, is like the بَصَل [or onion] commonly known. (Mgh.) بَصَل الفَأْر is *the same as* الإِسْقِيلُ and الإِسْقَالُ and العُنْصُلُ, (K in art. سقل,) also written العُنْصُلُ, (K in art. عصل,) or بَصَلُ العنصل, (KL voce زِيزٌ, [and so as written by Golius,]) [*Scilla*, or *squill;* particularly *scilla maritima*, or *officinal squill;* called by all these names, except, perhaps, السقال, in the present day;] also called زِيزٌ, and البَصَلُ البَرِّيُّ [*the wild onion;* but from what follows, it seems that there is a confusion here]. (KL ubi suprà.) بَصَلُ الذِّئْبِ, and بصل الزير, (Golius on the authority of Zeyn El-Attár,) or بصل الرند, (so in the TA in art. بلبس,) *i. q.* بلبوس *Bulbus esculentus*, (Golius, from Zeyn El-Attár,) or البَلْبُوس, with fet-h, [thus generally written, though it would seem to be correctly بُلْبُوس,] *the leaves of which resemble those of the* سَذَاب [or *rue*]: (TA in art. بلبس:) the بَلْبُوس is *the wild onion* (in Pers. پِيَازْ صَحْرَائِى). (KL voce بلبوس. [This last assertion suggests that الزير and الرند may be

mistranscriptions for الزِّيز; the زيز mentioned before.]) [بَصَلُ القَىْءِ *Bulbus vomitorius;* mentioned by Golius; and by Dioscorides, (l. ii. c. 201,) as being emetic and diuretic.] ___ Also, (K,) or بَصَلَةٌ, (M,) *A helmet* (M, K) *of iron,* (K,) *pointed in the middle;* so called as being likened to what is first mentioned above. (M.) Lebeed likens helmets to بَصَل. (S.)

مُتَبَصِّلٌ (ISh, K) and ذُو تَبَصُّلٍ (ISh, TA) A covering of any kind (قِشْرٌ) *consisting of many coats; thick;* (ISh, K;) *like the coats of the* بَصَل [or *onion*]. (ISh, TA.)

بصم

بُصْمٌ The *space that is between the extremity of the little finger and that of the third finger* [*when they are extended apart*]: (S, M, * K:) mentioned on the authority of AO, (S,) or on that of Aboo-Málik alone. (M.) The عَتَب is the space between the third finger and the middle finger; the رَتَب, that between the middle finger and the first finger; [but see these two words;] the فَتْر, that between the first finger and the thumb; the شِبْر, that between the thumb and the little finger; and the فِوْت, that between every two fingers, in length. (S.) ___ ذُو بُصْمٍ *Thick*, or *coarse;* applied to a man, (M, K,) or a garment, or piece of cloth: (K:) or you say ثَوْبٌ لَهُ بُصْمٌ, meaning *a garment*, or *piece of cloth, that is dense*, or *compact; close in texture.* (M.)

بصن

بُصَانٌ , (M, K,) so accord. to Ktr, (M,) and بُصَّانٌ, (K,) thus in some of the copies of the Jm of IDrd, (TA,) a name of *The month* رَبِيعٌ الأَخِرُ, (M, K,) in the Time of Ignorance: (M:) pl. [of pauc.] أَبْصِنَةٌ (M, K) and [of mult.] بُصْنَانٌ; (M, TA;) the latter erroneously written in the copies of the K بُصَانَاتٌ: (TA:) so says Ktr; but other lexicologists hold that it is وَبُصَانٌ, like سَبُعَانٌ, and وَبِصَانٌ, like شَقَرَانٌ; and this is the correct opinion: Aboo-Is-hák says that it was so named because of the وَبِيصٌ, i. e. gleaming, of the weapons therein: (M:) but it is said in art. وبص of the K to be وَبْصَانٌ and وُبْصَانٌ: and Sgh holds بُصَّانٌ to be correct because بَصَّ and وَبَصَ signify the same. (TA.)

بض

1 **بَضَضْتَ** , and بَضَضْتَ, (S, TA,) and بَضُضْتَ also, (accord. to one copy of the S,) [third pers., accord. to rule, بَضَّ, (accord. to Golius and Freytag بَضَضَ or بَضِضَ, but these are irregular forms, and not admissible without authority,) aor., accord. to rule, of the first يَبِضُّ, and of the second يَبَضُّ, and of the third يَبُضُّ,] inf. n. بَضَاضَةٌ and بُضُوضَةٌ, (S, TA,) *Thou* (O man) *wast*, or *becamest, such as is termed* بَضٌّ; i. e. *thin-shinned and plump;* &c.: (S:) or *very white* or *fair, with fatness:* or *delicate and clear in complexion, and such that the least thing made a mark*, or *an impression, upon thee.* (TA.) بَضَّ المآءُ, aor.

يَبِضُّ , inf. n. بَضِيضٌ (S, K) and بُضُوضٌ and بَضٌّ, (K,) *The water flowed by little and little:* (S, K:) or *exuded* upon a rock or the ground. (TA.) And بَضَّتِ الرَّكِيَّةُ, and بَضَّتْ بِمَائِهَا, *The well had*, or *yielded, little water;* or *its water became little.* (TA.) It is said in a trad. respecting Tabook, وَالعَيْنُ تَبِضُّ بِشَىْءٍ مِنَ المآءِ [*The source*, or *spring, yielding scantily somewhat of water*]. (TA.) And you say, بَضَّتِ العَيْنُ, aor. as above, inf. n. بَضٌّ and بَضِيضٌ, *The eye shed tears.* (TA.) And, of a man when you characterise him as patient under affliction, مَا تَبِضُّ عَيْنُهُ [*His eye does not shed tears*]. (TA.) And بَضَّتِ الحَلَمَةُ *The nipple streamed with milk.* (TA.) It is said in a trad., مَا تَبِضُّ بِبَلَالٍ *Having no milk dropping from it*, or *her.* (TA.) And in another trad., سَقَطَ مِنَ الفَرَسِ فَإِذَا هُوَ جَالِسٌ وَعَرْضُ وَجْهِهِ يَبِضُّ مَآءً أَصْفَرَ [*He fell from the horse, and lo, he was sitting, with the side of his face exuding yellow water*]. (TA.) One should not say, بَضَّ السَّقَآءُ, nor القَرْبَةُ: but some say so, urging the authority of Ru-beh. (S.) And you say of a stone, and the like, بَضَّ, aor. as above, meaning *Water flowed from it like sweat; water oozed from it.* (TA.) ___ Hence the saying, مَا يَبِضُّ حَجَرُهُ *No good is obtained from him;* (TA;) *i. q.* مَا تَنْدَى صَفَاتُهُ: (S:) a prov. applied to the niggardly. (S, K.) [Hence also,] بَضَّ لَهُ, [aor., accord. to the TA, يَبُضُّ, but this is evidently a mistake,] *He gave him a little;* as also ابَضَّ لَهُ, (Sh, K,) inf. n. إِبْضَاضٌ: (TA:) and بَضَّ لَهُ بِشَىْءٍ *He did him a small benefit;* as also نَضَّ. (As.)

4 **ابضّ لَهُ** : see 1, last sentence.

5 **تَبَضَّضَتْهُ** *I took everything belonging to him.* (Ibn-'Abbád, K.) ___ تَبَضَّضْتُ حَقِّى مِنْهُ *I took the whole of my right*, or *due, from him by little and little:* (S, K:) [as also تَنَضَّضْتُهُ مِنْهُ.]

10 **خُذْ مَا ٱسْتَبَضَّ** *Take thou what is easily attainable; what offers itself without difficulty.* (AA, TA in art. ندب.)

بَضٌّ A man *thin-skinned*, or *fine-skinned, and plump:* (S:) or a man *having a thin*, or *fine, and plump, skin, upon which the least thing makes a mark*, or *an impression:* (Mgh:) or a man (As) *soft*, or *tender, in body;* not particularly implying whiteness: (As, S:) or *soft*, or *tender, in body, thin-skinned*, or *fine-skinned, and plump:* (K:) fem. with ة; (S, K, &c.;) signifying a girl, (S,) or a woman, *thin-skinned*, or *fine-skinned, and soft*, or *tender*, or *delicate*, (TA,) *if tawny* or *white:* (S, TA:) or *soft*, or *tender, in body;* not particularly implying whiteness: (As, S:) or *fleshy and white:* (AA:) or *thin-skinned*, or *fine-skinned, in whom the blood appears* [*through the skin*]: (Lh:) or *soft*, or *tender*, or *delicate, compact in flesh, and very white* or *fair in complexion:* (Lth:) and بَضِيضَةٌ and بَاضَّةٌ and بَضْبَاضَةٌ, applied to a girl, signify the same as بَضَّةٌ; (K, TA;) *compact in flesh, plump*, or *soft and thin-skinned and plump, with a very white* or *fair complexion:* (TA:) and بَضَاضٌ also is syn. with بَضَّةٌ, applied to a woman. (TA.)

بَضَضٌ *Little water.* (S, K.)

بَضَاضٌ : see بَضٌّ, at the end of the paragraph.

بِئْرٌ بَضُوضٌ, (K,) or رَكِيَّةٌ بَضُوضٌ, (S,) *A well having little water:* (S:) or *of which the water comes forth by little and little:* (K:) pl., in some copies of the K, بِضَاضٌ: in others, بَضَائِضُ. (TA.)

مَا فِى السَّقَآءِ بُضَاضَةٌ, (K,) or بُضَاضَةٌ مِنْ مَاءٍ, (TA,) and بَضِيضَةٌ, (K,) *There is not in the skin* [even so much as] *a small quantity of water:* (K, TA:) from Aboo-Sa'eed. (TA.)

بَضِيضَةٌ : see بَضٌّ, near the end of the paragraph. *Rain little in quantity.* (Sgh, K.) ___ See also بُضَاضَةٌ. *A thing which the hand possesses.* (K.) You say, أَخْرَجْتُ لَهُ بَضِيضَتِى *I produced to him what my hand possessed.* (TA.)

بَضْبَاضَةٌ : see بَضٌّ, near the end of the paragraph.

بَاضَّةٌ : see بَضٌّ, near the end of the paragraph.

مَا فِى البِئْرِ بَاضُوضٌ *There is not any moisture in the well.* (Ibn-'Abbád, K.)

هُوَ أَبَضُّ النَّاسِ *He is the most delicate,* or *fine, in complexion, of men, and the most beautiful of them in external skin.* (TA.)

بضع

1 **بَضَعَهُ** , (S, Msb,) aor. ـَـُ , (Msb,) inf. n. بَضْعٌ, (S, Mgh, Msb, K,) *He cut it;* (S, Mgh, Msb, K;) namely, flesh, or flesh-meat: (S, TA:) and *it* (a sword) *cut a piece off from it;* namely, a thing: (As, S:) and *he cut it in pieces;* namely, flesh, or flesh-meat: (K, TA:) and بَضَّعَهُ , inf. n. تَبْضِيعٌ, has the first of these significations: (K: [but only the inf. n. is there mentioned:]) or this latter signifies *he cut it much*, or *in several pieces*, or *in many pieces*. (Msb, TA. *) ___ *He slit it;* or *cut it lengthwise;* (S, Mgh, Msb, K;) namely,

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flesh, or flesh-meat, (Msb,) or a wound, (S, TA,) and a vein, and a hide. (S.) ___ [And hence,] بَضَعَهَا, (Sb, Msb, TA,) aor. ـَـُ , (Msb,) inf. n. بَضْعٌ (K, TA) and بُضْعٌ, like شُكْرٌ and شُغْلٌ and كُفْرٌ, for فُعْلٌ is not rare as a measure of inf. ns., (Sb, TA,) or accord. to some it is an inf. n. of this verb, (Msb,) but accord. to others it is a simple subst., (TA,) *Inivit eam; he lay with her,* or *compressed her;* (Sb, Msb, K, TA;) as also باضعها , (Msb,) inf. n. مُبَاضَعَةٌ (S, Mgh, Msb, K) and بِضَاعٌ: (S, Msb, K:) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلَكَ بُضْعَهَا, i. e. جِمَاعَهَا. (Msb.) And it is said in a prov., كَمُعَلِّمَةِ أُمِّهَا البِضَاعَ [*Like her who teaches her mother* المُجَامَعَةَ]. (S.) ___ بَضْعٌ also signifies The *taking in marriage:* (K, TA:) and بُضْعٌ, as an inf. n., The *making a contract of marriage*. (Msb.)

2 **بَضَّعَ** see 1.

3 **بَاضَعَ** see 1, in two places.

4 **ابضعها** , (Mgh, Msb, K,) inf. n. إِبْضَاعٌ, (Mgh, Msb,) *He gave her in marriage*. (Mgh, Msb, K.) It is said in a trad., (TA,) تُسْتَأْمَرُ النِّسَآءُ فِى إِبْضَاعِهِنَّ *Women shall be consulted respecting the giving them in marriage:* (T, Mgh, Msb,

TA:) or, accord. to one relation, أَبْضَاعِهِنَّ , (Mgh, Msb,) which [virtually] means the same; (Msb;) but this is a pl., namely, of بُضْعٌ.

(Mgh, Msb.) ابضع الشَّىْءَ *He made the thing to be* بِضَاعَةً [i. e. *an article of merchandise*], (S, K, TA,) whatever it was; (TA;) as also استبضعه : (S, K:) or استبضعت الشَّىْءَ signifies *I made* [or *took*] *the thing as* بضاعة [*an article of merchandise*] *for myself:* and you say, أَبْضَعْتُهُ غَيْرِى [*I made it*, or *gave it as, an article of merchandise to another than me*]: (Mgh, Msb:) and ابضعه البِضَاعَةَ *he gave him the article of merchandise.* (TA.) Hence the phrase, in a trad. relating to El-Medeeneh, accord. to one relation, تُبْضِعُ طِيبَهَا, meaning *It gives the good that it possesses* to its inhabitants; as explained by Z; but accord. to the relation commonly known, it is تَنْصَعُ, with ن and with the unpointed ص; [meaning it purifies;; (L in art.

نصع ;)] and there are two other relations, which are تَنْضَخُ and تَنْضَخُ. (TA.)

7 **انبضع** *It was*, or *became, cut*, or *cut off.* (K, TA.)

8 **ابتضع منه** *He took*, or *received*, [*merchandise*] *from him.* (TA: [in which the word بِضَاعَةً requires to be supplied in the explanation, and is indicated by the context.])

10 **استبضاع** denotes a kind of matrimonial connection practised by people in the Time of Ignorance; i. e., A woman's *desiring sexual intercourse with a man only to obtain offspring by him:* a man of them used to say to his female slave or his wife, أَرْسِلِى إِلَى فُلَانٍ فَاسْتَبْضِعِى مِنْهُ [*Send thou to such a one, and demand of him sexual intercourse to obtain offspring*]; and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent: and this he did from a desire of obtaining generous offspring. (IAth, TA.) See also 4, in two places.

بَضْعٌ : see بِضْعٌ, first sentence, and near the end: and see also بَضْعَةٌ.

بُضْعٌ *Initus; sexual intercourse:* (Mgh, Msb, K:) a subst., (Mgh, Msb, TA,) accord. to some; but accord. to others, an inf. n.; (Msb;) held by Sb to be the latter: (TA:) [see 1:] and *marriage;* or the *taking in marriage;* syn. نِكَاحٌ; (ISk, S, Msb, TA;)

[which has also the first of the meanings given above;] as in the phrase مَلَكَ فُلَانٌ بُضْعَ فُلَانَةَ [explained above (see 1)]: (ISk, S:) or, (K,) in this phrase, (Mgh,) the *pudendum muliebre;* the *vulva;* (Az, Mgh, Msb, K, * TA;) and so in the saying, in a trad., عُتِقَ بُضْعُكِ فَاخْتَارِى *Thy vulva hath become freed, therefore choose thou* whether thou wilt remain with thy husband or separate thyself from him; (TA;) and in the saying, تُسْتَأْمَرُ النِّسَآءُ فِى أَبْضَاعِهِنَّ, accord. to those who thus relate it, others saying إِبْضَاعِهِنَّ; (see 4;) أَبْضَاعٌ being pl. of بُضْعٌ. (Mgh, Msb.) ___ Also The *marriage-contract.* (K.) ___ And *A dowry;* or *gift given to,* or *for, a bride:* (K, TA:) pl. بُضُوعٌ. (TA.) So in the saying of 'Amr Ibn-Maadee-Kerib,

* وَفِى كَعْبٍ وَإِخْوَتِهَا كِلَابٌ *

* سَوَامِى الطَّرْفِ غَالِيَةُ الْبُضُوعِ *

[*And among Kaab, and their brethren Kiláb, are females lofty in look,* or] *proud,* and *dear in respect of dowries.* (TA.) ___ Also *Divorce:* (Az, K:) thus having two contr. significations. (K.) ___ And The *authority possessed over a woman by her guardian who affiances her.* (TA.) ___ And *An equal;* particularly as a suitor in a case of marriage: as in the saying, in a trad., هٰذَا الْبُضْعُ لَا يُقْرَعُ أَنْفُهُ *This equals marriage shall not be refused,* nor shall it be desired, or wished for; *he shall not be rejected.* (TA.)

بِضْعٌ (S, Mgh, Msb, K, &c.) and بَضْعٌ, (S, Msb, K,) some of the Arabs pronouncing it with kesr, (S, Msb,) [*A number under ten;* and *an odd number,* meaning] *a number between two round,* or *decimal, numbers;* (AZ, K;) *from one to ten* [*exclusive of the latter*]; and *from eleven to twenty* [*exclusive of the latter*]; so accord. to Mebremán; (K;) i. e. Mohammad Ibn-'Alee Ibn-Ismá'eel the Lexicologist, Mebremán being his surname: (TA:) or *from three to nine;* (S, Msb, K [in the first and last the ns. being in the fem. gender; but in the second, masc.];) so accord. to Katádeh; (Mgh;) *from three to less than ten:* (Fr [the ns. of number in the masc. gender]:) or *not less than three nor more than ten;* (Sh [the first n. of number in the fem. gender, and the second masc.];) *from three to ten:* (Mgh [the ns. of number in the masc. gender]:) or *to seven:* (Mujáhid, Mgh:) or *to five:* (AO, K [the n. of number in the fem. gender]:) or *from one to four:* (AO, O, K [the ns. of number in

the masc. gender]:) or *to five;* an explanation ascribed to AO: (TA:) or *from four to nine;* (ISd, K [the ns. of number fem.];) and this is the signification preferred by Th: (TA:) or it signifies *five:* (Mukátil [this n. of number masc.]:) or *seven;* (Mukátil, K [in the K this n. of number being fem.];) so accord. to some: (AO:) or *ten:* (Ed-Dahhák [this n. of number masc.]:) or *an undefined number;* غير محدود; so says Sgh; [and the like is said in the Msb;] in the K, erroneously, غير معدود; (TA;) because it means *a portion,* (Sgh, K,) which is undefined: (Sgh, TA:) it also signifies, *with ten,* [in like manner; i. e. *ten and a number under ten;* or the like: as] *from thirteen to nineteen.* (Msb.) When used as signifying from three to nine, (Mgh, Msb,) or to ten, or to seven, (Mgh,) [or to signify some number under ten, without another n. of number,] it is masc. and fem. without variation: (Mgh, Msb:) you say بِضْعُ رِجَالٍ *From three to nine* [&c.] *men:* and بِضْعُ نِسْوَةٍ *from three to nine* [&c.] *women:* (Msb:) and بِضْعُ سِنِينَ *from three to nine* [&c.] *years:* (S:) and فِى بِضْعِ سِنِينَ [*in from three to nine,* &c., *years*]: (Kur xxx. 3:) and فَلَبِثَ فِى السِّجْنِ بِضْعَ سِنِينَ [*And he remained in the prison from three to nine,* &c., *years*]. (Kur xii. 42.) But when used to denote a number above ten, (Mgh, Msb,) with a masc. n. it is with بِضْعَةٌ,) and with a fem. n. it is without ة: (ISk, Mgh, Msb, K:) you say بِضْعَةَ عَشَرَ رَجُلًا *From thirteen to nineteen* [&c.] *men:* and بِضْعَ عَشْرَةَ ٱمْرَأَةً *from thirteen to nineteen* [&c.] *women:* (S, Mgh, * TA:) like as you say ثَلَاثَةَ عَشَرَ رَجُلًا and ثَلَاثَ عَشْرَةَ ٱمْرَأَةً. (Mgh.) When you have passed the word denoting ten, (S, K,) [i. e.] to denote a number above twenty, (Msb,) it is not used: (S, Msb, K:) you do not say بِضْعٌ وعشرون, (S, K,) but نَيِّفٌ وعشرون; and so in the cases of the remaining numbers: (S:) or you do say بِضْعٌ وعشرون: (Sgh, K:) accord. to AZ, (Msb,) you say بِضْعَةٌ وعشرون رَجُلًا (Mgh, Msb, K) meaning *Twenty and odd men:* (AZ, TA:) and بِضْعٌ وعشرون ٱمْرَأَةً (Mgh, Msb, K) meaning *twenty and odd women:* (AZ, TA:) but not the reverse: (K:) ISd says, we have not heard this, but there is no objection to it: (TA:) and Fr says, بِضْعٌ is not mentioned save with ten and twenty to ninety; (IB, K;) not with what exceeds this: (IB:) you do not say بِضْعٌ ومائة nor بِضْعٌ وأَلْفٌ, (IB, K,) but مائةٌ ونَيِّفٌ [and أَلْفٌ ونَيِّفٌ]: (IB:) it occurs in trads. with عِشْرُونَ and with ثَلَاثُونَ. (TA.) ___ بِضْعٌ and بَضْعٌ also signify *A part,* or *portion,* of the night: (K:) *a time* thereof. (Lh.) You say, مَضَى بِضْعٌ مِنَ اللَّيْلِ [*A part,* or *portion, of the night passed*]. (TA.) J mentions it with ص [in the place of ض]; and explains it by جوش, q. v. (TA.)

بَضْعَة , (S, Msb, K,) with fet-h, other words of like meaning being with kesr, as قِطْعَة and فِلْذَة and فِدْرَة, (S,) and sometimes with kesr, [بِضْعَة ,]

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(K,) and بُضْعَة also is mentioned, (TA,) of which the first is the most chaste, though EshShiháb asserts the second to be more common, (TA,) *A piece*, or *lump*, or *portion cut off;* (TA;) particularly *of flesh*, or *flesh-meat*, (S, Msb, K,) *in a compact*, or *collective*, *state:* (TA:) pl. بَضْع , [or rather this is a coll. gen. n., of which بَضْعَة is the n. un.,] and بِضْع, (S, Msb, K,) as some say, (S,) but this is disallowed by 'Alee Ibn-Hamzeh, (TA,) [or it may be a correct pl. of بَضْعَة agreeably with analogy,] and بِضَاع, and بَضَعَات, (Msb, K,) and [quasi-pl. n.] بَضِيع, which is extr., like رَهِين and كَلِيب and مَعِيز [&c.]. (TA.) Hence the saying [of Mohammad] in a trad., فَاطِمَةُ بَضْعَةٌ مِنِّى يَرِيبُنِى مَا رَابَهَا وَيُؤْذِينِى مَا آذَاهَا] or, accord. to one relation, he said بُضَيْعَة [*a little part*]. (TA.) One says also, إِنَّ فُلَانًا لَشَدِيدُ الْبَضْعَةِ حَسَنُهَا meaning *Verily such a one is corpulent and fat*. (TA.) ___ See also بَضَعَة.

بُضْعَة : see بَضَعَة.

بَضْعَة : see بَضَعَة: and, as a noun of number, see بِضْع, latter half of the paragraph.

بَضَعَة The *sound of cutting* of swords: occurring in the saying, سَمِعْتُ لِلسِّيَاطِ خَضَعَةً وَلِلسُّيُوفِ بَضَعَةً *I heard a sound of falling of the whips, and a sound of cutting of the swords:* (TA:) but in the S and A in art. خضع, and by IB, خَضَعَة and بَضَعَة are written خَضْعَة and بَضْعَة ; and IB explains the former as signifying the sounds of swords; and the latter, the *sounds of whips*. (TA in art. خضع.) [See also بَاضِع.]

بِضَاع [The *giving and receiving merchandise;*] a subst. from أَبْضَعَهُ الْبِضَاعَةَ and ابْتَضَعَ مِنْهُ; [or rather an inf. n. of which the verb, بَاضَعَ, is not used;] similar to قِرَاض. (TA.)

بَضِيعٌ *Flesh.* (As, S.) You say, دَابَّةٌ كَثِيرَةُ البَضِيعِ (As, S, TA) *A beast abounding in what is distinct from the rest of the flesh of the thigh:* n. un. with ة. (TA.) And رَجُلٌ خَاظِى البَضِيعِ (As, S) *A fat man.* (TA.) And سَاعِدٌ خَاظِى البَضِيعِ [*A fore arm*, or *an upper arm*,] *full of flesh.* (IB.) [See also بَضْعَةٌ, of which is a quasipl. n.]

بِضَاعَةٌ *Merchandise;* or *an article of merchandise;* (TA;) *a portion of one's property which one sends for traffic;* (S;) *a portion of property prepared for traffic,* (Mgh, * Msb,) or *with which one traffics;* from بَضْعٌ signifying the act of cutting, or cutting off; and vulgarly pronounced بُضَاعَةٌ: (TA:) pl. بَضَائِعُ. (Msb, TA.)

بَاضِعٌ A sword *that cuts off a piece of a thing that it strikes:* (S, TA:) or a *sharp*, or *cutting*, sword: (K:) or a sword *that cuts everything:* (TA:) pl. بَضَعَةٌ: (K:) Fr says that بَضَعَةٌ signifies *swords;* and خَضَعَةٌ, whips: but some say the reverse. (TA.) [See also بَضَعَةٌ above.] ___ [See also the next paragraph.] [*A broker who acts as an intermediary between the sellers and buyers of camels;*] the *same with respect to camels as the* دَلَّال *with respect to houses:* (O, L, K:) or *one who carries the articles of merchandise of the tribe, and conveys those articles from place to place for sale:* (Ibn-'Abbád, Sgh, K:) it is said in the A that بَاضِعُ الحَىِّ signifies *the person who carries the articles of merchandise of the tribe.* (TA.)

بَاضِعَةٌ *A wound by which the head is broken,* (S, Mgh, Msb, K,) *which cuts the skin, and cleaves the flesh* (S, K) *in a slight degree,* (K,) *and brings blood, but does not make it to flow:* (S, K:) or *which wounds the skin, and cleaves the flesh:* (Mgh:) or *which cleaves the flesh, but does not reach to the bone, nor cause the blood to flow:* (Msb:) that from which the blood flows is termed دَامِيَةٌ [app. a mistake for دَامِعَةٌ]. (S, Msb.) *A large flock* (فَرْقٌ [in the CK, erroneously, فَرَقٌ,]) of sheep or goats: (S, Sgh, K:) or *a portion separated from the rest* of the sheep or goats: (Lth, K:) pl. بَوَاضِعُ: you say, فَرْقٌ بَوَاضِعُ. (Lth.)

أَبْضَعُ as a corroborative after أَجْمَعُ: see أَبْصَعُ, with the unpointed ص. Az says that it is an evident mistranscription. (TA.)

مِبْضَعٌ *A lancet; an instrument with which a vein is cut:* (S, Mgh, * K, TA:) and [*a currier's knife*] *with which leather is cut:* (S, TA:) [pl. مَبَاضِعُ: accord. to the Mirkát el-Loghah, as cited by Golius, it signifies *a farrier's fleam;* differing from مِشْرَطٌ, which signifies a surgeon's lancet: but this distinction is probably post-classical; for accord. to the TA, these two words signify the same.]

مَبْضُوعَةٌ [used as a subst.] *A bow: a bow cut* from a branch. (TA.)

مُسْتَبْضِعٌ . It is said in a prov., كَمُسْتَبْضِعِ تَمْرٍ إِلَى هَجَرٍ [*Like the taker of dates as merchandise to Hejer*]; because Hejer is [famous as] the place of production (معدن) of dates. (S.) مستبضع is here made trans. by means of الى because it has the meaning of حامل. (TA.)

بط

1 **بَطَّ** , (S, Mgh, Msb, K,) aor. ـُـ , inf. n. بَطٌّ, (Mgh, Msb,) *He slit* a wound, (S, Mgh, Msb, K,) or an ulcer, (S,) and a purse, (K,) &c. (TA.) [See also R. Q. 1.]

2 **بَطَّطَ** , inf. n. تَبْطِيطٌ, *He trafficked in the birds called* بَطّ, q. v. (K.)

4 **ابطّ** , (IAar, K,) inf. n. إِبْطَاطٌ, (IAar,) *He purchased* [or *became possessed of*] *a* بَطَّة [q. v.] *for oil*, or *of oil.* (IAar, K.)

R. Q. 1 **ضَرَبَهُ فَبَطْبَطَهُ** *He struck him and clave his skin*, or *his head.* (TA.) [See 1.] See also بَطْبَطَةٌ, below.

بَطٌّ *A kind of water-fowl;* (S, O, Msb;) [the *duck*, or *ducks;* and the *goose*, or *geese;* but generally the former of these birds; agreeably with a statement in the Jm, that بَطٌّ is applied by the Arabs to the *small*, and إِوَزٌّ to the *large;*] *i. q.* إِوَزٌّ, (K, TA,) both the *small thereof* and the *large:* (TA:) a Persian word (عَجَمِىٌّ), arabicized; [originally بَتْ, or بَطْ, or بَطّ;] or, accord. to IJ, an imitation of its cries: n. un. بَطَّةٌ, (S, Msb, K,) which is applied to the male and to the female, (S, Msb,) like حَمَامَةٌ and دَجَاجَةٌ: (S:) pl. بِطَاطٌ. (TA.)

بَطَّةٌ n. un. of بَطٌّ, q. v. ___ Also *A kind of bottle*, or *pot, of glass;* syn. دَبَّةٌ; (K, TA; [in the CK, erroneously, دُبَّة;]) in the dial. of the people of Mekkeh; so called because made in the form of a living بَطَّة: (Lth, TA:) or *a vessel like the* [*flask*, or *bottle, called*] قَارُورَة; (K;) [*a kind of leathern pot*, or *bottle, of which the body is nearly globular, with a short and wide neck;*] *in which oil &c. are put:* pl. بُطَطٌ. (TA.)

بَطَّاطٌ *A maker of* بُطَط, pl. of بَطَّةٌ. (TA.)

بَطْبَطَةٌ [app. an inf. n., of which the verb is بَطْبَطَ ,] The *crying*, or *cry, of the* بَطّ; (K;) after which it [the bird] is named, accord.

to IJ, as mentioned above: (TA:) or its *diving in water.* (K.)

مِبْضَعٌ The مِبْضَع [or *scarifying instrument*] (K, TA) *with which a wound is slit.* (TA.)

بطأ

1 **بَطُؤَ** , aor. ـُ , inf. n. بُطْءٌ (S, Msb, K) and بَطَآءَةٌ, with fet-h and medd, (Msb,) or بِطَآءٌ, like كِتَابٌ; (K;) and ابطأ ; (S, Msb, K;) *He was*, or *became, slow, tardy, dilatory, late*, or *backward; contr. of* أَسْرَعَ; (K;) in his going or course, and in his gait [&c.]: (TA:) or the latter is said of a man; (S, Msb;) meaning [as above; or] *his coming was late*, or *backward;* (Msb;) [and is app. elliptical, for ابطأ مَشْيُهُ *he made his pace*, or *going, slow*, &c.; or the like; see اسرع:] and بَطُؤَ [denotes what is as it were an innate quality; see, again, أَسْرَعَ; or] is said of one's coming; [meaning *it was*, or *became, slow*, &c.;] (S, Msb;) بُطْءٌ being the *contr. of* سُرْعَةٌ. (S.) One should not say أَبْطَيْتَ for أَبْطَأْتَ. (S.) [See also 6.] ___ بَطُؤَ ذَا خُرُوجًا: see بُطْآنَ.

2 **بطّأه** [and بطّأهُ, inf. n. as below, *It made him slow, tardy, dilatory, late*, or *backward;*] *it kept him*, or *held him, back;* or *put him back*, or *backward*. (TA.) It is said in a trad., مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ *Him whom his* evil *deeds keep*, or *hold, back*, or *put back*, or *backward, his* nobility of *lineage will not profit*, [or *advance*, or *put forward*,] in the life to come, or in the world to come. (TA.) مَا أَبْطَأَ بِكَ and مَا بَطَّأَ signify the same [*What made thee*, or *hath made thee, slow?* &c.]; (S, TA;) and so مَا بَطَّأَكَ. (TA.) And you say, بَطَّأَ عَلَيْهِ بِالأَمْرِ, inf. n. تَبْطِيءٌ; and

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ابطأ بِهِ; *He delayed to him* [*the doing of*] *the thing*, or *affair*. (K.)

4 **أَبْطَأَ** see 1 and 2; each in two places. ___ أَبْطَؤُوا *Their beasts on which they rode were*, or *became, slow*. (AZ, S, K.) ___ مَا أَبْطَأَهُ *How slow*, or *tardy, &c., is* [*he*, or] *it!* (S.)

6 **تباطأ** [accord. to general analogy, *He feigned*, or *affected, to be slow, tardy*, &c.: or] *he was slow*, or *sluggish;* or *he made delay;* in going, or pace: and *he held back* from work, or action. (KL.) You say of a man, تباطأ فِى مَسِيرِهِ [*He*

feigned, or *affected, to be slow, &c., in his going, course*, or *pace*]. (S.)

10 **استبطأه** (S, TA) *He deemed him*, or *reckoned him, slow, tardy*, &c. (KL.) You say, كَتَبَ إِلَيَّ يَسْتَبْطِئُنِي [*He wrote to me, deeming me*, or *reckoning me, slow*, &c.]. (TA.)

بُطْءٌ inf. n. of 1. (S, Msb, K.) ___ One says, in the dial. of Benoo-Yarbooa, (TA,) لَمْ أَفْعَلْهُ بُطْءًا يَاهٰذَا, and بُطْأَى , [*I never did it*, lit.] *I did it not ever, O thou!* i. e. الدَّهْرَ. (K, TA.)

بُطْأَى : see بُطْءٌ.

بُطْآنَ ذَا خُرُوجًا , and بَطْآنَ, (S, K,) but the latter is extr., (TA,) *i. q.* بَطُؤَ ذَا خُرُوجًا [*Slow*, or *very slow*, or *how slow, is this in coming forth!*]; (S, K;) the fet-hah in [the last syllable of] بَطُؤَ is transferred to the ن of بُطْآن, and the dammeh of the ط [in the former] to the ب [in the latter]; the meaning being one of wonder; i. e. مَا أَبْطَأَهُ. (S, TA.) [بطآن is an enunciative placed before its inchoative: and, being originally بَطُؤَ, it may be a simple enunciative, or an enunciative having an intensive signification; as that verb signifies simply it was slow, &c., and may be used as co-ordinate to رَمُوَ, meaning excellent is he in his shooting! &c., and قَضُوَ excellent is he in his judging! &c.: or it may be equivalent to مَا أَبْطَأَ, as it is said to be in the S. See also سَرْعَانَ.]

بَطِيْءٌ *Slow, tardy, dilatory, late*, or *backward;* applied to a man, (S, Msb, TA,) and to a horse or the like: (S, TA:) pl. بَطَآءٌ. (S, K, TA.) ___ Also an imitative sequent to حَطِيْءٌ. (S in art. حطأ.)

أَبْطَأُ *More*, and *most, slow*, &c. (Meyd, &c.)

المَبْطَأُ for المَبْدَأُ is mentioned by AO. (TA on the letter ط.)

بطح

1 **بَطَحَهُ** , aor. ـَـ , (Msb, TA,) inf. n. بَطْحٌ, (Mgh, TA,) *He spread it; spread it out*, or *forth; expanded it; extended it*. (Mgh, * Msb, TA.) ___ Also, (S, A, K,) or بَطَحَهُ عَلَى وَجْهِهِ, (Mgh, Msb,) aor. as above, (K,) and so the inf. n., (TA,) *He threw him down upon his face*. (S, A, Mgh, Msb, K.) ___ See also 2.

2 **بَطَّحَ المَسْجِدَ** , (TA,) inf. n. تَبْطِيحٌ; (K;) and ابطحه ; (TA;) *He strewed pebbles in the mosque, and made it plain*, or *level* [*in its ground*, or *floor*]: (K, TA:) and بَطْحُهُ, [inf. n. of بَطَحَهُ ,] occurring in a trad., also signifies the *making it plain*, or *level*. (TA.)

4 **أَبْطَحَ** see 2.

5 **تبطّح** : see 7. ___ Also *It* (a torrent) *flowed widely:* (ISd, A:) or *spread widely in the* بَطْحَآءِ. (S, K.) ___ Also, [and انبطح ,] *It* (a place &c.) *spread; spread out*, or *forth; became expanded* or *extended*. (TA.) And *i. q.* انْتَصَبَ [*It became set up* or *upright*, *erected*, &c.: thus the verb bears two contr. significations]. (TA.) Also *He* (a man) *took the* أَبْطَحَ *as a place of abode*. (A, TA.)

7 **انبطح** *It* (water) *went to the right and left* in a place. (AA.) ___ See also 5. ___ *He became thrown down upon his face:* (S, A, K:) or *he lay*, or *lay as though thrown down* or *extended*, upon his face: (Mgh, Msb:) or *he stretched himself;* or *lay, and stretched himself; upon his face, extended upon the ground;* as also تبطّح . (TA.) ___ *It* (a valley) *became wide;* (K, TA;) as also استبح . (TA.)

10 **إِسْتَبْطَحَ** see 7.

بَطْحٌ : see أَبْطَحُ, in two places.

بَطْحَةٌ The *stature* of a man [app. in a lying posture]: as in the phrase هُوَ بَطْحَةُ رَجُلٍ [*It is* of *the stature of a man*]. (K.) ___ بَيْنَهُمَا بَطْحَةٌ بَعِيدَةٌ *Between them two is a far-extending distance* or *space* or *interval.* (L.) ___ See also أَبْطَحُ.

بَطْحَآءُ : see أَبْطَحُ, in four places.

بِطَاحٌ بُطُحٌ [*Many wide water-courses in which are fine*, or *minute*, or *broken*, *pebbles:* the former word is pl. of أَبْطَحُ or of بَطْحَآءُ]: a phrase like أَعْوَامٌ عُوَّمٌ. (As, A 'Obeyd, S.)

بَطِيحَةٌ : see أَبْطَحُ.

بَاطِحٌ applied to a man, *i. q.* مُنْبَطِحٌ [part. n. of 7, q. v.]. (Ham p. 244.)

أَبْطَحُ , originally an epithet [and therefore imperfectly decl.], (M, TA,) that is, an epithet converted into a subst., and not used as an epithet, (Ham p. 21,) *A wide water-course*, or *channel of a torrent*, *in which are fine*, or *minute*, or *broken*, *pebbles;* (S, A, K, and Ham ubi suprà;) so called because the water goes in it to the right and left; [i. e. spreads widely; see 7;] (AA;) as also بَطْحَآءُ , (S, A, K, Ham,) fem. of the former, and, like it, an epithet converted into a subst.; (Ham ubi suprà;) and بَطِيحَةٌ , (S, K,) and بَطْحٌ : (K:) or *a water-course*, or *channel of a torrent*, *in which are sand and pebbles;* as also بَطْحَآءُ : (Mgh:) or a *wide place* [app. *in a water-course*]; as also بَطْحَةٌ [app. بَطْحَةٌ, which is explained by Freytag, but without his stating on what authority, as signifying *a depressed place through which water flows, abounding with pebbles;* as is also بِطْحَةٌ; and in like manner Golius explains the former, but mentions the latter as a pl. of بَطِيحَةٌ]: (Msb:) or, accord. to AHn, the *bottom of a water-course*, or *channel of a torrent*, *producing no plants* or *herbage:* (TA:) or بَطْحَآءُ signifies *soft earth* of a valley, *such as has been drawn along by the torrents:* (ISd, TA:) or the *soft pebbles in the bottom of the water-course*, or *channel of a torrent*, of a valley; as also أَبْطَحُ: (IAth, TA:) or the *soft earth*, *such as has been drawn along by the torrents*, *in the bottom of a* تَلْعَةٌ [meaning *a water-*

course &c.] and *of a valley;* and the أَبْطَح and بَطْحَآء of a valley are its *earth and soft pebbles:* (En-Nadr, TA:) and accord. to AA, بَطْحٌ signifies *sand in a* بَطْحَآء: (TA:) the pl. is أَبَاطِحُ and بِطَاحٌ (S, A, K) and بَطَائِحُ; (K;) the first of these, and the second also, contr. to analogy, being pls. of ابطح; (S;) or both are pls. of بطحآء, contr. to analogy; (Ham p. 251;) or the first is pl. of ابطح, formed after the manner of the pl. of a subst. of this measure, though the sing. is originally an epithet; (M, TA;) and the second, as is asserted by more than one, is correctly pl. of بطحآء, as is also بَطْحَاوَاتٌ; (TA;) and the third is pl. of بطيحة. (M, TA.)

مُنْبَطِحٌ [part. n. of 7, q. v.: often applied to anything *Spread out*, *expanded*, or *flat*]: see بَاطِحٌ.

بطخ

4 **أَبْطَخُوا** *They had abundance of* بِطِّيخ [or *melons*, or *water-melons*]. (S, A, L, K.)

5 **تبطّخ** *He ate* بِطِّيخ. (A, TA.)

إِبِلٌ بَطِخَةٌ , and رِجَالٌ بَطِخَةٌ, *Large, big, bulky*, or *corpulent, camels*, and *men:* and رَجُلٌ بُطَاخِىٌّ *a large, big, bulky*, or *corpulent, man.* (K, TA.)

بُطَاخِىٌّ : see what immediately precedes.

بِطِّيخٌ , (S, Msb, K, &c.,) vulgarly and incorrectly pronounced بِطِّيخٌ, (ISk, Msb,) and in the dial. of El-Hijáz called طِبِّيخٌ, (Msb,) *A certain well-known fruit;* (Msb;) [the *melon*, absolutely, as is shown by many passages in the lexicons, and expressly stated in law-books: and, particularly, the *water-melon; cucurbita citrullus:* or *a plant*] *of the kind called* يَقْطِين, *that does not grow tall, but extends itself upon the surface of the ground:* (K, TA:) and also the خِرْبِز [or خَرْبُز, a Persian word, and applied to the *water-melon*, by the Turks termed by this name, and in their own language قَارِپُوز]: (CK: [but not found by me in my MS. copy of the K, nor in the L, nor in the TA:]) or البِطِّيخُ الهِنْدِىُّ [the Indian بِطِّيخ] is *what is called in Persian the* خَرْبُز: (Mgh:) [the term بِطِّيخ is applied to many varieties of the water-melon, distinguished by different epithets; as الأَحْمَرُ *the red*, الأَصْفَرُ *the yellow*, الأَبْيَضُ *the white*, الأَجْرَبُ *the mangy*, النَّمِشُ *the speckled*, البُرُلُّىُّ *that of El-Burullus*, &c.: it is a coll. gen. n.:] n. un. with ة. (S, K.)

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مَبْطَخَةٌ (S, A, Mgh, &c.) and مَبْطُخَةٌ (S, L, K) *A place where* بَطِّيخ *grow:* (S, A, Mgh, &c.:) pl. مَبَاطِخُ. (A, TA.)

بطر

1 بَطَرَ , aor. ـَـ , inf. n. بَطَرٌ, *He exulted;* or *exulted greatly,* or *excessively; and behaved insolently and unthankfully,* or *ungratefully:* or *he exulted by reason of wealth, and behaved with pride and self-conceitedness, and boastfulness, and want of thankfulness:* or *he behaved with the utmost exultation,* &c.: or *he rejoiced, and rested his mind upon things agreeable with natural desire:* syn. of the inf. n. أَشَرٌ, (S, A, L, Msb, TA,) and مَرَحٌ; (L, TA;) the former of which signifies شِدَّةُ المَرَحِ, (S, A,) and مُجَاوَزَةُ الحَدِّ فِى مَرَحٍ: (A:) *he was,* or *became, stupified, deprived of his reason, confounded,* or *amazed,* (S, K, Er-Rághib,) *bearing wealth ill,* or *in an evil manner, performing little of the duty imposed on him by it, and turning it to a wrong purpose:* (Er-Rághib, TA, * TK:) this is said to be the primary signification: (TA:) *he was,* or *became, stupified, or confounded, and knew not what to prefer nor what to postpone:* (TA:) *he was,* or *became, confounded, perplexed,* or *amazed, by reason of fright:* (As, S voce بَحِرَ:) *he behaved exorbitantly,* or *insolently, with wealth,* (K, TA,) or *on the occasion of having wealth:* and this, also, is said to be the primary signification: (TA:) *he had,* or *exercised, little of the quality of bearing wealth* [*in a becoming,* or *proper, manner*]: (K:) *he behaved proudly:* (TA:) *he regarded a thing with hatred,* or *dislike, without its deserving to be so regarded: he was,* or *became, brisk, lively,* or *sprightly:* (K:) accord. to some, *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (TA.) It is said in a trad., لَا يَنْظُرُ ٱللّٰهُ يَوْمَ القِيَامَةِ مَنْ جَرَّ إِزَارَهُ بَطَرًا [*God will not look, on the day of resurrection, upon him who drags along his wrapper of the lower part of the body in exultation and insolence,* or *pride:* meaning one who wears too long a wrapper of the lower part of the body]. (TA.) ___ بَطِرْتَ عَيْشَكَ [*Thou exultedst,* or *exultedst greatly,* or *excessively, and behavedst insolently and unthankfully,* or *ungratefully,* &c., *in thy manner of life,*] is a phrase similar to رَشِدْتَ

أَمْرَكَ; (S, TA;) and in like manner بَطِرَتْ مَعِيشَتَهَا, in the Kur [xxviii. 58]; in which the verb is not trans., but the subst. is put in the accus. case because of فِى understood before it. (Aboo-Is-hák.) ___ لَا أَبْطَرُ الغِنَى *I do not*, or *will not, domineer*, or *assume superiority, over others when I am rich.* (Ham p. 517.) ___ بَطِرَ النِّعْمَةَ *He held wealth*, or *the favour*, or *benefit, in light estimation, and was unthankful*, or *ungrateful, for it.* (A.) ___ بَطِرَ هِدَايَةَ أَمْرِهِ *He refused the right direction as to the management of his affair, and was ignorant of it.* (TA.) ___ It is said in a trad., that pride is بَطَرُ الحَقِّ, which *means* or *vain, what God has pronounced to be the truth*, or *our duty;* namely, the confession of his unity, and the obligation of rendering Him religious service: or *the being confounded at considering truth*, or *duty, and not seeing it to be true*, or *incumbent:* (TA:) or *the disdaining the truth*, or *right, and not accepting it* or *not admitting it.* (K.) بَطَرَهُ, aor. ـُ (S, K) and ـِ, (K,) inf. n. بَطْرٌ, (S, Msb,) *He cut it*, or *divided it, lengthwise; slit it; split it.* (S, Msb, K.) Hence the appellation بَيْطَارٌ. (S, Msb.)

4 **ابطره** *It rendered him such as is termed* بَطِر; *it* (wealth) *caused him to exult*, or *to exult greatly*, or *excessively, and to behave insolently and unthankfully*, or *ungratefully:* &c.: [see بَطِرَ:] (S, A:) *it stupified him, deprived him of his reason, confounded him*, or *amazed him.* (S, K.) You say, مَا أَمْطَرَتْ حَتَّى أَبْطَرَتْ *It* (the sky) *rained not until it caused* [men] *to exult*, or *to exult greatly*, &c. (A.) ___ ابطر حِلْمَهُ *It* (the ignorance of a person) *caused his* (another's) *clemency, moderation*, or *gravity, to become converted into inordinate exultation, and insolence*, or *the like, and levity.* (A.) ___ ابطرهُ حِلْمَهُ *It stupified, confounded*, or *amazed, him, so as to turn him from his clemency, moderation*, or *gravity.* (TA.) ___ ابطرهُ ذَرْعَهُ *He imposed upon him more than he was able to do;* (S;) *what was above his power:* (K:) ذرعه is here a substitute for its antecedent to indicate an implication therein: (A:) you say this when a slow-paced camel has endeavoured in vain to keep pace with another camel; and when any man has imposed upon another a difficulty beyond his power: (TA:) or the meaning is, *he cut off his means of subsistence, and wasted his body:* (IAar, K:) ذرع signifying the body. (IAar.)

Q. Q. 1 **بيطَرَ** , inf. n. بيطَرَةٌ, *He practised* [*farriery, the veterinary art*, or] *the art of the* بيطَار. (Msb.) ___ هُوَ يبيطِرُ الدَّوابَّ *He treats beasts*, or *horses and the like, medically*, or *curatively.* (TA.)

ذَهَبَ دَمُهُ بِطْرًا *His blood went unrevenged*, (Ks, S, A, K,) *being held in light estimation.* (A.)

بَطِرٌ part. n. of بَطِرَ, (Msb, TA,) *Exulting*, or *exulting greatly*, or *excessively, and behaving insolently and unthankfully*, or *ungratefully:* or *exulting by reason of wealth, and behaving with pride and self-conceitedness, and boastfulness, and want of thankfulness:* or *behaving with the utmost exultation*, &c.: see its verb. (A, Msb, TA.)

بَطِيرٌ *Cut*, or *divided, lengthwise; slit; split;* (K;) as also مَبْطُورٌ . (TA.) See also بَيْطَارٌ.

امْرَأَةٌ بَطِيرَةٌ *A woman who behaves with much* بَطَر, i. e. *exultation, and insolence and unthankfulness*, or *ingratitude*, &c.: [see بَطِرَ.] (A.) [See also what next follows.]

بِطْرِيرٌ *Clamorous; long-tongued:* and one *who perseveres in error:* fem. with ة: (K:) but it [the former] is mostly used in relation to women, (TA,) and as signifying a woman *who exults*, or *exults greatly*, or *excessively, and behaves insolently and unthankfully*, or *ungratefully*, (تَبْطُرُ,) *and perseveres in error:* (ADk:) [it is said in the TA that some say بِظْرِيرٌ, and that this is the more approved; but Az says,] Lth cites, from ADk, the phrase امْرَأَةٌ بِطْرِيرٌ as meaning *a clamorous, long-tongued woman;* لأَنَّهَا قَدْ بَطِرَتْ وأَشِرَتْ [because of her insolent behaviour]: and says that, accord. to Aboo-Kheyreh, it is امراة بِظْرِيرٌ; her tongue being likened to the بَظْر: but Lth adds, the saying of ADk is preferable in my opinion, and more correct. (T in art. بظر.)

بَيْطَرٌ : see بَيْطَارٌ.

بَيْطَرٌ : see بَيْطَارٌ. ___ [Hence,] *A tailor.* (Sh, S, * K.) A poet says, (calling a tailor a بيطر, like as one calls a skilful man an إِسْكَاف, Sh, TA,)

* شَقَّ البَيطْرِ مدْرَعَ الهُمَامِ *

[*Like as the tailor cuts lengthwise,* or *slits, the woollen tunic of the valiant chief*]. (Sh, S.)

بَيْطَرَةٌ [*Farriery;* the *veterinary art;*] the *art of the* بَيْطَار. (S, K.) [See Q. Q. 1.]

بَيْطَارٌ (S, Msb, K) and بَيْطَرٌ (S, K) and بَيْطَرٌ and بَطِيرٌ (K) and مُبَيْطِرٌ (S, K) [*A farrier; one who practises the veterinary art;*] *one who treats beasts,* or *horses and the like, medically,* or *curatively:* (K:) from بَطَرَهُ, explained above. (S, Msb. *) أَشْهَرُ مِنْ رَايَةِ البَيْطَارِ [*More commonly known than the sign of the farrier,* app. meaning a sign which, I suppose, the itinerant farrier carried about with him,] (A, TA) is one of the proverbs of the Arabs. (TA.) ___ You say, also, هُوَ بِهٰذَا عَالِمٌ بَيْطَارٌ [*He is knowing and skilful in this:* see also بَيْطَرٌ]. (A.)

مَبْطُورٌ : see بَطِيرٌ.

مُبَيْطِرٌ : see بَيْطَارٌ.

بطرق

بطْرِيقٌ *A* قَائِد [or *leader of an army*], in the language of the رُوم [or Greeks of the Lower Empire]; (JK;) *one who is to the* روم *like the* قائد *to the Arabs;* (Mgh, Msb;) [i. e.] *a leader of an army* (قائد) *of the* روم; (S, K;) accord. to Kudámeh, (Mgh,) *one who is over ten thousand men:* (Mgh, K:) next to him is the طَرْخَان [in the CK تِرْخان], over five thousand: then, the قَوْمَس, over two hundred: (K:) but in art.

طرخ in the K, it is said that طرخان signifies a headman, or chief, of high, or noble, rank, in the language of Khurásán; and in art. قمس, that قومس signifies a commander, or the like, syn. أَمِيرٌ; and. قَمَامِسَةٌ, i. q. بَطَارِقَةٌ, (TA,) which is pl. of بطريق, (S, Mgh, Msb, K,) as also بَطَارِيقُ, for which بَطَارِقُ is used in a verse of Aboo-Dhueyb: (TA:) it is an arabicized word; (S, TA;) [app. from the Latin patricius;] or, as some say, of the language of the روم and of Syria: or Arabic, agreeing with the foreign word, and of the dial. of the people of El-Hijáz: accord. to El-Jawáleekee and others, in the language of the روم it is بترك: some say that it signifies *skilled in war and its affairs*, in the language of the روم; and he who is so has rank, or office, and is sometimes made foremost, among them: (TA:) and (some say, TA) a *proud and self-conceited*

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man; (JK, K;) so says Ibn-'Abbád: (TA:) and *fat;* applied to a bird (JK, K) &c.: (JK:) pl. بَطَارِقَةٌ. (K.) ___ [See also بَطْرَكٌ, and جَاثَلِيقٌ.]

بطش

1 **بَطَشَ به** , (S, A, Mgh, Msb, K,) aor. ـِ and ـُ , (S, Msb, K,) the former of which is that adopted by the seven readers (Msb, TA) in chap. xliv. verse 15 of the Kur, (TA,) inf. n. بَطْشٌ, (S, Mgh, Msb,) *He seized him violently; laid violent hands upon him:* (S, Msb:) *assaulted him:* (S:) or *he seized him with violence and assault:* (A, K:) or *he seized him vehemently, in anger:* (Mgh:) and *he laid hold upon him* (Mgh, TA) *vehemently,* (TA,) *in making an assault:* (Mgh, TA:) and أَبْطَشَهُ signifies the same as بَطَشَ به, (K,) but is rare, occurring in the words [of the Kur xliv. 15], يَوْمَ نُبْطِشُ البَطْشَةَ الكُبْرَى, accord. to the reading of El-Hasan and Ibn-Rejà, [meaning *On the day when we make the greatest assault:*] or, accord. to AHát, [and Bd says the like,] the meaning is, [*on the day when*] *we give power over them to such as shall assault them* [*with the great assault;* or *make to assault with the great assault*]. (TA.) ___ Also *He took it*, namely, anything, or *took hold of it*, (Lth, K, * TA,) or *clung to it*, (TA,) *strongly*. (Lth, K, TA.) In the saying of El-Hulwánee, وَمَا لَا يَقَعُ عَلَيْهِ العَيْنُ وَلَا يَبْطِشُهُ الكَفُّ, [meaning *And that upon which the eye falls not, and of which the hand does not take hold,*] the prep. [ب] is understood; or the verb is thus used as implying the meaning of الأَخْذُ and التَّنَاوُلُ. (Mgh.) ___ بَطَشَتْ بِهِمْ أَهْوَالُ الدُّنْيَا [*The terrors of the world assaulted them*]. (A.) ___ بَطَشَتِ اليَدُ *The hand worked, wrought,* or *laboured.* (Msb.) ___ فُلَانٌ يَبْطِشُ فِى العِلْمِ بِبَاعٍ بَسِيطٍ [*Such a one labours in science with extensive ability*]. (A, TA.) ___ بَطَشَ مِنَ الحُمَّى *He recovered from the fever, being still weak.* (Aboo-Málik, A, * K.)

3 **باطشهُ** , (S, TA,) inf. n. مُبَاطَشَةٌ (S, K) and بِطَاشٌ, (TA,) *He laboured, strove, struggled, contended,* or *conflicted, with him, to prevail,* or *overcome;* syn. of the inf. n. مُعَالَجَةٌ. (K, TA.) ___ بَاطَشَا, (TK,) inf. n. مُبَاطَشَةٌ, (K,) *Each of them two stretched forth his hand towards the other to seize him violently* (K, TA) *and to assault him quickly.* (TA.)

4 أَبْطَشَ see 1, where two meanings are assigned to it.

5 الرِّكَابُ تَبَطَّشُ بِأَحْمَالِهَا , [for تَبَطَّشُ,] *The travelling-camels walk with slow steps* (تَزَحَّفُ [for تَتَزَحَّفُ]) *with their burdens, hardly moving.* (Ibn- 'Abbád, Z, Sgh, K.)

بَطْشٌ inf. n. of 1 [q. v.]. ___ Also *Might*, or *strength, in war* or *fight:* or *courage; valour*, or *valiantness; prowess:* syn. بَأْسٌ. (K.) You say, رَجُلٌ شَدِيدُ البَطْشِ [*A man of great might*, &c.]. (K, * TA.) ___ And *Anger.* (Har p. 258.)

بَطْشَةٌ *An assault; a violent seizure.* (S.) البَطْشَةُ الكُبْرَى [*The greatest assault*], in the Kur xliv. 15, is applied to the day of resurrection, or to the battle of Bedr. (Bd.)

بَطِيشٌ *i. q.* شَدِيدُ البَطْشِ; (K;) [see بَطْشٌ;] applied to a man; as also بَطَّاشٌ . (TA.)

بَطَّاشٌ : see بَطِيشٌ.

مَبْطَشٌ [, or مَبْطَشٌ, *A place of assault*, or *the like;* sing. of مَبَاطِشُ, of which the following is an ex.] سَلَكُوا أَرْضًا بَعِيدَةَ المَسَالِكِ قَرِيبَةَ المَهَالِكِ ووقذُوا بِمَبَاطِشِهَا وَمَا أُنْقِذُوا مِنْ مَعَاطِشِهَا [*They traversed a land whereof the roads were farextending, whereof the places of destruction were near, and they were prostrated*, or *left sick, in its places of assault, and were not saved from its places of thirst*]. (A, TA.)

بطق

بِطَاقَةٌ *A piece of paper:* (IAar, M, Sgh, TA:) in the K, الحَدَقَةُ is erroneously put for الوَرَقَةُ: (TA:) *a ticket that is attached to a garment*, or *piece of cloth*, (T, S, M, L, K,) *bearing the mark*, or *inscription*, *of its price;* (T, S, L, K;) or *a ticket marked*, or *inscribed*, *with the weight*, and *the number*, *of a thing:* (TA:) of the dial. of Egypt (T, S, L) and the neighbouring parts: (T, L:) so called, (K,) or said (by Sh, TA) to be so called, (S,) because it is tied by a twist, or thread, (بِطَاقَةً,) of the unwoven end of the cloth: (S, K:) but this is a mistake: (ISd, TA:) [in Greek, πιττάκιον, as observed by Freytag; and hence probably derived:] accord. to some, it is [نِطَاقَةً,] with ن, because it tells (تَنْطِقُ) what is marked, or inscribed, thereon; but this is strange. (TA.) It is said in a trad., that a man will be brought on the day of resurrection, and ninety-nine scrolls, or records, inscribed with his sins will be produced; and there will be produced for him a بطاقة bearing the testimony that there is no deity but God, and it will outweigh the others. (TA.)

بطل

1 **بَطَلَ** , (S, Msb, K,) aor. ـُ , (S, Msb,) inf. n. بُطْلٌ and بُطُولٌ and بُطْلَانٌ, [of which the last seems to be the most common,] (S, Msb, K, KL, &c.,) *It* (a thing) *was*, or *became*, باطِل, as meaning *contr. of* حَقّ; (S;) [i. e.,] *it was*, or *became*, *false*, *untrue*, *wrong* or *incorrect*, *fictitious*, *spurious*, *unfounded*, *unsound*, (KL,) *vain*, *unreal*, *naught*, *futile*, *worthless*, *useless*, *unprofitable*, (KL, PS,) *devoid of virtue* or *efficacy*, *ineffectual*, *null*, *void*, *of no force*, or *of no account;* (Msb;) *it went for nothing*, *as a thing of no account*, (S, Msb, K,) or *as a thing that had perished* or *become lost*. (K.) [It is said of an assertion or allegation and the like, and of a deed, &c.] Hence the saying in the Kur [vii. 115], وَبَطَلَ مَا كَانُوا يَعْمَلُونَ [*And what they were doing became vain*, or *null;* or *went for nothing*, *as a thing of no account*]. (TA.) And ذَهَبَ دَمُهُ بُطْلًا *His blood went for nothing*, [*unretaliated*, *and uncompensated by a mulet*,] *as a thing of no account*. (S, Msb.) And بَطَلَ دَمُهُ [signifies the same; or] *He was slain without there being obtained for him either blood-revenge or blood-wit*. (Er-Rághib, TA.) ___ See also the inf. n. بُطُولٌ below, voce لَبَطُلَ القَوْلُ ___. بَطَّالٌ [*How false*, *untrue*, *wrong* or *incorrect*, &c., *is the saying!*] is said in wonder at that which is باطِل. (TA.) ___ بَطَلَ, (S, K,) or بَطَلَ مِنَ العَمَلِ, (Msb,) aor. ـُ , (TA,) inf. n. بَطَالَةٌ (S, Msb, K, KL) and بِطَالَةٌ, which is mentioned by one of the expositors of the Mo'allakát, and said to be the more chaste, and sometimes one says بُطَالَةٌ, to make it accord with its contr. عُمَالَةٌ, (Msb,) *He* (a hired man, or hireling,) *was*, or *became*, *idle*, *unoccupied*, or *without work*. (S, Msb, * K, KL. [See also 5.]) [Hence, يَوْمُ بَطَالَةٍ *A day of idleness; a holiday.*] ___ بِطَالَةٌ, with kesr, also signifies The *being diverted from that which would bring profit in the present life or in the life to come*. (TA.) ___ See also 2. ___ بَطَلَ فِى حَدِيثِهِ, (K,) aor. ـُ ; so it seems to be from the context in the K, but correctly بَطِلَ, aor. ـَ , as in the Jm; (TA;) inf. n. بَطَالَةٌ (K) [and app. بُطُولٌ also; see بَطَّالٌ]; *He jested*, or *joked*, or *was not serious* or *in earnest*, *in his discourse;* as also ابطل . (K.) بَطُلَ, aor. ـُ , (Msb,) inf. n. بَطَالَةٌ (S, Msb, K, KL) and بِطَالَةٌ (Lth, Msb, TA) and بُطَالَةٌ (TA) and

بُطُولَةٌ, (S, K, KL,) *He* (a man) *was*, or *became, courageous, brave*, or *stronghearted, on the occasion of war*, or *fight; such as is termed* بَطَلٌ, q. v.; (S, Msb, K, KL;) as also تبطّل : (K:) or this last signifies *he affected courage*, &c.; *he made himself*, or *constrained himself to be, courageous*, &c.; syn. تَشَجَّعَ. (TA.) ___ لَبَطُلَ الرَّجُلُ [*How courageous*, &c., *is the man!*] is said in wonder at التَّبَطُّل [i. e. courage, &c., or the affecting of courage, &c.]. (TA.)

2 **التَّبْطِيلُ** [inf. n. of بطّل] signifies فِعْلُ البطاله , [in which the latter word is written in the TA without any indication of the vowel of the ب,] i. e. *The pursuit of vain*, or *frivolous, diversion* or *sport, and foolish*, or *ignorant, conduct*. (TA.) [See بِطَالَةٌ, above, and the phrase next following it.] See also 4.

4 **ابطل** *He said*, or *spoke, what was false*,

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or *untrue;* (Mgh, Msb, K;) [*contr. of* أَحَقَّ;] *he lied:* (Mgh:) *he made a false*, or *vain, claim* or *demand; he claimed*, or *demanded, for himself that which was not right*, or *just*. (Lth, TA.) ___ See also 1. ابطله [and vulgarly بطّله] *He made it*, or *rendered it*, [and *he proved it to be*,] باطِل, i. e. *false, untrue, wrong* or *incorrect, fictitious, spurious, unfounded, unsound, vain, unreal, naught, futile, worthless, useless, unprofitable*, (S, * L, K, TA,) *devoid of virtue* or *efficacy, ineffectual, null, void, of no force*, or *of no account;* (Msb, TA;) *he nullified it, annulled it, abolished it, cancelled it;* whether it was true or false, right or wrong, authentic or spurious, valid or null; (TA;) *he made it to go for nothing, as a thing of no account*, or *as a thing that had perished* or *become lost*. (K.) Hence, ابطل شهادته *He annulled his testimony.* (TA in art. زور.) And لِيُحِقَّ الحَقَّ وَ يُبْطِلَ البَاطِلَ, in the Kur [viii. 8, meaning *That He might establish that which is true, and annul that which is false*]. (TA.)

5 **تبطّلوا بينهم** *They took it by turns to say*, or *to do, that which was false, wrong, vain, futile*, or *the like;* syn. تَدَالُوا البَاطِلَ. (Az, K.) ___ [تبطّل, said in the Mgh to be from البَطَالَةُ, (see بَطَلَ, or بَطَلَ مِنَ العَمَلِ,) app. signifies, as its part.

n. (q. v. voce بَطَّالٌ) indicates, *He became unoccupied and lazy.*] See also 1, near the end of the paragraph.

بُطْلٌ [originally an inf. n. of 1, and mentioned therewith, first sentence:] *i. q.* بَاطِلٌ, q. v. (Ham p. 114.)

بَطَلٌ , said to be the only epithet of its measure except حَسَنٌ; (TA in art. حسن;) applied to a man, *Courageous, brave,* or *strong-hearted, on the occasion of war,* or *fight;* [commonly used as a subst., meaning *a man of courage* or *valour, a brave man, a hero;*] (S, Msb, K;) as also بَطَّالٌ ; (K;) one *whose wound goes for nothing, so that he does not care for it,* (Lth, K,) *and it does not withhold him from the exercise of his courage;* (Lth, TA;) or *the blood of whose adversaries goes for nothing with him,* (K,) *unrevenged:* (TA:) or for this reason he is thus called; (TA;) or because life is annulled, or made to go for nothing, on the occasion of encountering him, and severe misfortunes are annulled by him, (Msb,) or by his sword, and made to be of no account: (TA:) and so بَطَلَةٌ applied to a woman; (S, Msb, K;) accord. to one of the expositors of the Hamáseh; (Msb;) but AZ says that this is not allowable: (IDrd, TA:) the pl. of بَطَلٌ is أَبْطَالٌ. (Msb, K.)

بَطَلَةٌ : see بَاطِلٌ: and see also بَطَلٌ.

بَطْلَانٌ One *whose powers have become weak:* but this is a vulgar word. (TA.)

بُطَّلَاتٌ (pl. of بُطَّلٌ, TA) *False,* or *vain, things;* or *unprofitable sayings.* (Ibn-'Abbád, K.) You say, جَآءَ بِالْبُطَّلَاتِ *He uttered false,* or *vain, things;* &c. (El-Moheet, TA.)

بَطَّالٌ , applied to a man, signifies بَيِّنُ بَاطِلٍ ذُو الْبُطُولِ [app. meaning *Having a vain,* or *false, object* or *pursuit; manifesting the having such an object* or *pursuit:* or, accord. to an explanation of ذو باطل by Bd in xxxviii. 26, *i. q.* مُبْطِلٌ and عَابِثٌ, i. e. *jesting,* or *joking;* (see بَطَلَ فِى حَدِيثِهِ, or بَطَلَ;) or *saying what is untrue:* and *playing,* or *sporting,* and *doing that in which is no profit;* as also بَاطِلٌ , q. v.]: (K:) one *who jests,* or *jokes, in his discourse:* one *who is diverted from that which would bring profit in the present life or in that which is to come:* (TA:) *idle; unoccupied:* (S, Msb:) or *exceedingly,* or *extremely, idle:* (KL:) or *unoccupied and lazy;* as

also مُتَبَطِّلٌ . (Mgh.) [In the present day it is commonly used as signifying *Bad, worthless,* and *useless;* applied to a man and to anything.] See also بَطَلٌ.

بَاطِلٌ *contr. of* حَقٌّ; (S, K;) i. e. *False, untrue, wrong* or *incorrect, fictitious, spurious, unfounded, unsound,* (KL,) *vain, unreal, naught, futile, worthless, useless, unprofitable,* (KL, PS,) *devoid of virtue* or *efficacy, ineffectual, null, void, of no force,* or *of no effect;* (Msb;) *that proves, when inquired into,* or *investigated, to be false, wrong, unfounded, unsound,* or *not established;* applying to a saying, and [sometimes] to a deed: (TA:) [*going for nothing, as a thing of no account,* or *as a thing that has perished* or *become lost:* (see the verb, 1, first sentence:) often used as a subst., meaning *a false,* or *vain, saying,* or *assertion,* or *allegation; a lie; a falsehood:* and *a false,* or *vain, deed,* or *action,* or *affair,* or *thing;* &c.:] and بُطْلٌ is syn. therewith, (Ham p. 114,) and so are أُبْطُولَةٌ and إِبْطَالَةٌ : (K:) the pl. of بَاطِلٌ is بَوَاطِلُ; (Msb;) and بُطُلٌ occurs as a pl. of the same; (Ham p. 360;) or its pl. is أَبَاطِيلُ, contr. to analogy, (S, Msb,) as though the sing. were إِبْطِيلٌ; (S;) or, accord. to AHát, this is pl. of أُبْطُولَةٌ , or, as some say, of إِبْطَالَةٌ , (Msb,) or, accord. to As and AHát and IDrd, of both these; (TA;) and signifies *false,* or *vain, sayings* and *actions* or *deeds.* (K in art. هتر, &c.) You say, قَدْ قُلْتَ بَاطِلًا [*Thou hast said a false,* or *vain, saying; a lie; a falsehood*]; like as you say, قَدْ قُلْتَ حَقًّا. (Ham p. 360.) And يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ [*They devour the possessions of men by false pretence*]. (Kur ix. 34.) And بَيْنَهُمْ أُبْطُولَةٌ and إِبْطَالَةٌ [*Between them is false,* or *vain, speech,* or *discourse,* &c.]; syn. بَاطِلٌ. (K.) ___ The *belief in a plurality of Gods:* so explained as occurring in the Kur xlii. 23. (TA.) ___ See also بَطَّالٌ, in two places. [Hence,] بَاطِلًا *In play,* or *sport; acting unprofitably;* or *aiming at no profit.* (Jel in iii. 188 and xxxviii. 26.) ___ الْبَاطِلُ *Iblees:* so in the Kur [xxxiv. 48], where it is said, مَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ [explained in art. بدأ]: (Katádeh, K:) and again [xli. 42], where it is said, لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ, [accord. to some,] meaning that Iblees shall not add to the Kur-án nor diminish therefrom: (TA:) بَطَلَةٌ [is its pl., and] signifies *devils:* (A, TA:) or *enchanters.* (O, K.)

إِبْطَالَةٌ : see بَاطِلٌ; for each in three places.

أُبْطُولَةٌ : see بَاطِلٌ; for each in three places.

مُبْطِلٌ One *who says a thing in which is no truth,* or *reality:* (Er-Rághib, TA:) one *who embellishes speech with lies:* (Bd in xxx. 58:) one *who says,* or *does, false,* or *vain, things.* (Jel ibid.] [See also its verb, 4.]

مُتَبَطِّلٌ : see بَطَّالٌ.

بطم

بُطْمٌ (S, K) and بُطُمٌ, (K,) the latter allowable accord. to IAar, (TA,) The حَبَّةُ خَضْرَآءُ [or *fruit of the terebinth-tree*, to which this latter appellation is given in the present day, i. e., *of the pistacia terebinthus of the botanists*]; (S, K;) so accord. to the people of El-'Áliyeh; and the like is said on the authority of As: (TA:) or the *tree thereof;* (K;) [which is called بُطْم in the present day;] so accord. to AHn; and he says, but no one has told me that it grows in the land of the Arabs; but they assert that *the* ضِرْو [meaning the *cancamum-tree*, also called كَمْكَام, but said by IAar to be the حبّة خضراء,] *is nearly like it:* (TA:) *its fruit is heating, diuretic, strengthening to the venereal faculty, good for the cough, and for the* [*disease of the face called*] لَقْوَة, *and for the kidney; and the overspreading of the hair with its dry and sifted leaves causes it to grow, and beautifies it.* (K.)

بطن

1 **بَطُنَ** , aor. ـُ , (K,) inf. n. بَطَانَةٌ, (TA,) *He* (a man) *was*, or *became*, *big*, or *large*, *in the belly*, (K, TA,) *in consequence of much eating.* (TA.) ___ And بَطِنَ, aor. ـَ , inf. n. بَطَنٌ, *He* (a man) *was*, or *became*, *big*, or *large*, *in the belly*, *in consequence of satiety*, (S, TA,) *and disordered therein:* (TA:) *he was*, or *became*, *in a state of repletion*, or *much filled with food.* (TA.) ___ ___ And [hence,] بَطِنَ signifies also *i. q.* أَشِرَ and بَطِرَ [*He exulted*, or *exulted greatly*, or *excessively*, *and behaved insolently and unthankfully*, or *ungratefully:* &c.]. (TA.) ___ بَطُنَ *He* (a man, S, TA) *had a complaint of*, or *a disease in*, or *a pain in*, *his belly.* (S, Msb, TA.) بَطَنَهُ, (S, K,) aor. , (S, TA,) inf. n. بَطْنٌ, (TA,) *He struck*, or *beat*, *his belly;* as also بَطَنَ لَهُ, (S, K,) accord. to some, or the ل is added [only] in verse; (S;) and بَطَّنَهُ , (K,) inf. n. تَبْطِينٌ. (TA.) ___ *It* (a disease) *entered into him:* [as though it penetrated into his belly: see 10:] in this sense it has for its inf. n. بُطُونٌ. (TA.) And بَطَنَتْ به الحُمَّى *The fever produced an effect within him.* (TA.) ___ *He entered into it;* namely, a valley; (S, TA;) in which sense it has for its inf. n. بَطْنٌ; and تبطّنه signifies the same: or the latter, *he went about in it;* namely, the valley; as also استبطنه . (TA.) ___ [*He penetrated into it mentally;*] *he knew it;* (Msb, K, TA;) namely, the news or story, or the state or case, of another: (K, TA:) *he knew the inward*, or *intrinsic*, *state* or *circumstances thereof;* (S, Msb, TA;) i. e., of a case, or an affair; (S,

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TA;) as also استبطنه : (K, A, TA:) and تبطّنه *he entered into it so that he knew its inward*, or *intrinsic*, *state* or *circumstances.* (Ham p. 688.) ___ بَطَنَ بفُلَانٍ, accord. to the S and M, but in the K مِنْ فُلَانٍ, (TA,) *He became one of his particular*, or *special*, *intimates*, *friends*, or *associates*, (S, K, TA,) *entering into his affair* [or *affairs*]: (TA:) or بَطَنَ به, aor. ـُ , inf. n. بُطُونٌ and بَطَانَةٌ, means *he entered into his affair* [or *affairs*]. (TA.) ___ And بَطَنَ, (Msb, K,) aor.

, said of a thing, (Msb,) *It was*, or *became, unapparent, hidden, concealed*, or *covert;* (K, TA;) *contr. of* ظَهَرَ. (Msb.) ___ See also 4.

2 **بطّنه** , inf. n. تَبْطِينٌ: see 1. ___ See also 4. ___ *He put a* بِطَانَة, i. e. a *lining, to it;* namely, a garment, or piece of cloth; (S, K;) as also ابطنه . (K.) ___ بطّن لحيتَه, inf. n. as above, *He took*, or *cut off, from that part of his beard which was beneath the chin and lower jaw.* (Sh, Nh, TA.) Accord. to the copies of the K, تَبْطِينُ اللِّحْيَة signifies the *not* doing so: but this is wrong. (TA.)

3 **باطَنْتُ صاحِبِى** *i. q.* شددته [app. a mistranscription for شَاوَرْتُه, meaning *I consulted with my companion in order to know what was in his mind*]. (TA.)

4 **ابطن البَعِير** , (IAar, S, K,) inf. n. إِبْطَانٌ, (S,) *He bound*, or *made fast, the camel's* بِطَان [or *belly-girth*]; (S, K;) as also بطّنه , accord. to the copies of the K; but this is a mistake for بَطَنَه , aor. ـُ , inf. n. بَطْنٌ; which last verb, however, though said by Az to be a dial. var., is disallowed by IAar and by AHeyth. (TA.) ___ أَبْطَنْتُ السَّيْفَ كَشْحِى (S, TA) *I put the sword beneath my waist.* (TA.) And ابطن كَشْحَه سَيْفَه *He made his sword to be his* بِطَانَة [app. meaning his *secret companion*]. (TA.) [This seems to be from the phrase next following.] ___ أَبْطَنْتُ الرَّجُلَ *I made the man to be one of my particular,* or *special, intimates, friends,* or *associates;* (S, TA; *) *took him as a* بِطَانَة. (TA.) One says also, اسْتَبْطَنْتُ فُلَانًا دُونَكَ (Ham p. 688; [there rendered by خامصته, app. a mistranscription for خَصَصْتُه; meaning *I took*, or *chose, such a one particularly,* or *specially, for my companion, in preference to thee:* it is said in explanation of the phrase مُسْتَبْطِنًا سَيْفِى, which seems to mean *taking my sword as my special companion,* or *putting it beneath my waist;* so that استبطن سَيْفَه is similar to one, or both, of two phrases mentioned above in this paragraph.]) ___ See also 2.

5 **تبطّن** *He filled the* [meaning *his*] *belly.* (Har p. 176.) ___ تبطّن جَارِيَةً (Sh, S, TA) *He made his* بَطْن *to be in contact with that of a girl, skin to skin:* (Sh, TA:) or *inivit puellam;* i. e. أَوْلَجَ ذَكَرَه فِيهَا. (TA.) ___ تبطّن الكَلَأَ *He was*, or *became, in the middle*, or *midst, of the herbage:* (TA:) or *he went round about in the herbage.* (S.) See also

1, in two places.

6 **تباطن** *It* (a place) *was far-extending; one part thereof being remote from another.* (TA.)

8 **ابتَطَنْتُ النَّاقَةَ عَشَرَةَ أَبْطُنٍ** *I assisted the she-camel in bringing forth,* or *delivered her of her young, ten times.* (S, TA. [Golius and Freytag render the verb by ventre enixa fuit: and the former renders the phrase above (incorrectly printed in his Lex.) by peperit camela decem vicibus.])

10 **استبطن الفَرَسَ** *He sought to find what young was in the belly of the mare.* (TA.) ___ استبطن الفَحْلُ الشُّوَّلَ *The stallion covered the she-camels raising their tails, so that they conceived,* or *received his seed into their wombs;* as though [meaning] *he deposited his seed in their bellies.* (TA.) ___ استبطنه *He,* or *it, entered* [or *penetrated*] *into his,* or *its, belly,* or *interior;* [or *was,* or *became,* or *lay, within it;*] *like as the vein enters* [or *penetrates*] *into* [or *lies within*] (يستبطن) *the flesh.* (A, TA.) You say, استبطنت الشَّىْءَ [*I entered,* or *penetrated, into the thing,* whether *actually* or *mentally*]. (S.) See 1, in two places. ___ See also 4, in two places. ___ استبطانٌ also signifies The *having,* or *holding,* [a thing] *concealed within.* (PS.) [This explanation seems to be given to show that, in the opinion of the author of the PS, استبطنت الشَّىْءَ in the S means *I had,* or *held, the thing concealed within.*]

بَطْنٌ The *belly,* or *abdomen;* i. e. the *part of the body which is separated from the* جَوْف [i. e. *chest,* or *thorax,*] *by the* حِجَاب [i. e. *midriff,* or *diaphragm*]; *containing the liver and the spleen and the stomach and the lower intestines &c.;* (Zj in his Khalk el-Insán; [in which it is erroneously said to comprise also the lungs;]) *contr. of* ظَهْرٌ; (S, Msb, K;) of a man and of any animal: (TA:) of the masc. gender, (S, K,) and, accord. to AO, fem. also: (AHát, S:) pl. أَبْطُنٌ and بُطُونٌ (Az, Msb, K) and بُطْنَانٌ; (K;) the first a pl. of pauc.; and the second [as also the third] a pl. of mult., applied to more than ten. (Az, TA.) [Hence,] ذُو البَطْنِ [*What is in the belly:* but generally meaning] *excrement, ordure,* or *dung.* (K, TA.) You say, أَلْقَى ذَا بَطْنِه *He* (a man) *ejected his excrement,* or *ordure.* (TA.) And أَلْقَتْ ذَا بَطْنِهَا *She* (a woman, TA) *brought forth;* (K;) as also وَضَعَتْ ذَاتَ بَطْنِهَا: (TA in art. ذو:) and *she* (a hen) *laid an egg.* (K.) And نَثَرَتْ ذَا بَطْنِهَا, (T and Mgh in art.

نثر,) and [elliptically] نَثَرَتْ بَطْنَهَا, (T and A and Mgh in that art.,) *She* (a woman) *brought forth many children.* (T in that art.) And it is said in a prov., (TA,) الذِّئْبُ يُغْبَطُ بِذِى بَطْنِهِ [*The wolf is envied for what is in his belly*]: for one never thinks him to be hungry, but only thinks him to be in a state of repletion, because of his hostility to men and cattle, (A'Obeyd, K,) though he is sometimes distressed by hunger. (A'Obeyd. [See various readings of this prov. in Freytag's Arab. Prov. i. 500 and 501.]) مَاتَتْ فِى بَطْنٍ, a phrase occurring in a trad., means *She* (a woman) *died in childbirth.* (TA.) See also فُلَانٌ ٱبْنُ بَطْنِهِ بَطَنٌ. means *Such a one is solicitous for his belly.* (Er-Rághib, TA in art. بنى.) [Many phrases in which the word بَطْن occurs will be found explained under other words of those phrases; as ظَهْر, and أَخَذَ, and عُصْفُور, &c.] بَطْنُ الحُوت: see الرِّشَآءُ. ___ Also The *inside*, or *interior*, of anything; syn. جَوْفٌ: and so بَاطِنٌ ; syn. دَاخِلٌ: (K:) pl. of the former as above. (TA.) Thus بَطْنُ وَادٍ means *The interior of a water-course* or *riverbed* [or *valley;* i. e. *its bottom, in which flows, occasionally* or *constantly, its torrent* or *river*]. (MA.) And بَطْنُ مَكَّةَ means *The interior of Mekkeh.* (Bd in xlviii. 24.) [Hence,] it is said of the Kur-án, لِكُلِّ آيَةٍ مِنْهَا ظَهْرٌ وَ بَطْنٌ, meaning *To every verse thereof is an apparent sense and a sense requiring development.* (TA.) [See ظَهْر.] See also بَاطِنٌ. [And its pl. بُطْنَانٌ is also used as a sing., meaning The *middle*, or *midst*, of a thing: and the *lower*, or *lowest*, *part*, or the *foundation.* Thus,] بُطْنَانُ الجَنَّةِ means *The middle*, or *midst*, *of Paradise:* (S, TA:) and بُطْنَانُ العَرْشِ, *The lower*, or *lowest*, *part*, or *the foundation*, *of the* عرش [vulgarly held to be the *throne of God*]. (TA.) You say also [بَطْنُ الكَفِّ and] بَاطِنُ الكَفِّ *The palm of the hand* [opposed to ظَهْرُهَا and ظَاهِرُهَا]: and [بَطْنُ القَدَمِ and] بَاطِنُ القَدَمِ *The sole of the foot* [likewise opposed to ظَهْرُهَا and ظَاهِرُهَا]: (Zj in his Khalk- el-Insán:) and بَطْنُ الحَافِرِ (S in art. نسر) and بَاطِنُ الحَافِرِ (M and K in that art.) [*The sole of the solid hoof;*] *the part of the solid hoof in which is the* نَسْر, q. v. (S and M and K in that art.) بَطْنُ الرَّاحَةِ is well known [as another name for بَطْنُ الكَفِّ, explained above; for الرَّاحَة is often used as syn. with الكَفّ]: and بَاطِنُ الخُفِّ is [said to be] *The part of the foot of a camel or the like that is next the leg:* and one says, بَاطِنُ الإِبْطِ, [meaning *The armpit*, or *hollow of the inner side of the shoulder-joint*,] but not بَطْنُ الإِبْطِ: (TA:) [and بَاطِنُ العُنُقِ *the throat.*] The بَطْن of a feather is The *long*, (S,) or *longer*, (K,) [or *wider*, i. e. *inner*,] *lateral half:* pl. بُطْنَانٌ; (S, K, TA;) which is explained as signifying the *parts beneath*

the shaft: opposed to ظُهْرَانٌ, pl. of ظَهْرٌ [q. v.]. (TA.) ___ Also *A low*, or *depressed, tract*, or *portion*, of land, or ground; (S, TA;) and so بَاطِنٌ : (TA:) [or *a bottom*, or *low land;* or *a low, soft flat;* i. e.] *soft, plain, fine, low land* or *ground;* opposed to ظَهْرٌ [q. v.]: (TA in art. ظهر:) pl. of the former, (S,) or of the latter, (K,) بُطْنَانٌ, (S, K,) a pl. of mult., (TA,) and أَبْطِنَةٌ, (K,) a pl. of pauc., and anomalous [as pl. of either]: (TA:) the former pl., in relation to land, is also used as a sing., like بَطْنٌ: (AHn, TA:) and accord. to ISh, بُطْنَانُ الأَرْضِ signifies *the low*, or *depressed, tract*, or *tracts, of land, of the plain*, or *soft, parts thereof, and of the rugged, and of the meadows, where water rests and stagnates:* and such tracts are also called بَوَاطِنُ and بُطُونٌ. (TA.) ___ بَطْنُ السَّمَآءِ and ظَهْرُ السَّمَآءِ both signify *The apparent, visible, part of the sky.* (Fr, T voce ظَهْرٌ [q. v.].) Also

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A tribe below that which is termed قَبِيلَةٌ: (S, Msb, K, TA:) or *next below the* عِمَارَةٌ: (S and TA voce شَعْبٌ, &c.:) or *below the* فَخِذٌ *and above the* عمارة: (K: [but for this I have found no other authority:]) of the masc. gender: (TA:) or [properly] fem.: but if حَيٌّ [said by some to signify *a tribe*, absolutely,] be meant thereby, it is masc.: (Msb:) or fem. if used in the sense of قَبِيلَةٌ: (TA:) pl. [of pauc.] أَبْطُنٌ and [of mult.] بُطُونٌ. (Msb, K.) [See شَعْبٌ.]

بَطَنٌ *Disease of the belly,* (K, TA,) *being a state of enlargement thereof arising from satiety;* and so بَطْنٌ ; whence the phrase مَاتَ بِالبَطْنِ *He died by the disease of the belly.* (TA.)

بَطَنٌ One *whose object of care*, or *anxiety, is his belly:* (K:) or *who has an inordinate desire*, or *appetite, for food;* (S;) *whom nothing causes care*, or *anxiety, but his belly;* (S, TA;) as also مِبْطَانٌ : (TA:) or the former, (TA,) or ↓ the latter, (S,) *ever large*, or *big, in the belly in consequence of much eating:* (S, TA:) or ↓ both signify *voracious; not ceasing from eating.* (K.) ___ And [hence,] One *who exults*, or *exults greatly*, or *excessively, and behaves insolently and unthankfully*, or *ungratefully:* (TA:) or *who does so, being abundant in*

wealth. (K, TA.)

بِطْنَةٌ *Repletion;* the *state of being much filled with food* (S, K) *and drink.* (So in a copy of the S.) It is said in a prov., البِطْنَةُ تُذْهِبُ الفِطْنَةَ [*Repletion banishes intelligence*]. (TA.) ___ And [hence,] *Exultation,* or *great or excessive exultation, and insolent and unthankful,* or *ungrateful, behaviour.* (K, TA.) ___ [Hence also,] مَاتَ فُلَانٌ بِبِطْنَتِهِ *Such a one died with his wealth complete, not having expended,* or *dispensed, anything thereof:* or, accord. to A'Obeyd, this prov. relates to religion, and means *he went forth from the present world in a state of integrity, without any infringement of his religion.* (TA.) [See also تَغَضْغَضَ, in two places.] [Hence also,] نَزَّتْ بِهِ البِطْنَةُ *Richness caused him to exult,* or *exult greatly,* or *excessively, and to behave insolently and unthankfully,* or *ungratefully.* (TA.)

البَطَنَةُ *i. q.* الدُّبُرُ [*The back, hinder part, posteriors,* &c.]. (TA.) ___ بَطَنَاتُ الوَادِى *The roads,* or *beaten tracks, of the valley.* (TA.)

بِطَانٌ [The *belly-girth* of a camel: or] the *girth of the* [*kind of saddle called*] قَتَبٌ, (S, K,) *which is put beneath the belly of the camel, and is like the* تَصْدِيرُ *to the* رَحْلٌ: (S:) or the *girth of the* [*saddle called*] رَحْلٌ: (Msb:) pl. [of pauc.] أَبْطِنَةٌ and [of mult.] بُطْنٌ. (K.) [Hence,] الْتَقَتْ حَلْقَتَا البِطَانِ [*The two rings of the belly-girth met*]: said of a case, or an affair, that has become severe, strait, or distressing. (S.) And رَجُلٌ عَرِيضُ البِطَانِ *A man in ample and easy circumstances;* or *in an easy,* or *a pleasant, state* or *condition;* or *easy,* or *unstraitened, in mind.* (K, TA. [See also art. عرض.]) And مَاتَ فُلَانٌ وَهُوَ عَرِيضُ البِطَانِ, meaning, accord. to A'Obeyd, *Such a one died broad in the fleshy parts* (المَلَاحِم); *nothing of him having gone.* (TA. [But this seems to be said of a man's dying in a state of opulence: see Freytag's Arab. Prov. ii. 601.])

بَطِينٌ, applied to a man, (K,) *Big,* or *large, in the belly;* (S, K;) as also مِبْطَانٌ: the former occurs, in a description of 'Alee, used as an epithet of praise: and signifies also *big,* or *large, in the belly in consequence of much eating:* and *having the*

belly full; as also ↓ the latter: pl. of the former بِطَانٌ. (TA.) ___ Hence, *Full;* applied to a purse [&c.]. (TA.) You say رَجُلٌ بَطِينُ الكُرْزِ [lit. *A man having the pair of provision-bags full*]; meaning *a man who conceals his travel-ling-provision in a journey, and eats that of his companion.* (TA.) ___ *Far; far-extending.* (S, K, TA.) So in the phrase شَأْوٌ بَطِينٌ [*A farextending heat*, or *single run to a goal* or *limit*], (S, TA,) and شَوْطٌ بَطِينٌ [signifying the same]. (TA.) ___ *Wide, and low,* or *depressed;* applied to a tract of land or ground. (Ham p. 506.)

البُطَيْنُ *One of the Mansions of the Moon;* (S, K;) namely, *the Second;* (Kzw, &c.;) *three small stars* [e and p and n], (S, K,) *disposed in the form of an equilateral triangle,* (S,) *as though they were three stones whereon a cooking-pot is placed, and forming the belly of the Ram;* (S, K;) the appellation being made a diminutive because the Ram consists of many stars in the form of a ram; [so I here render حَمَل though it properly signifies a lamb;] the شَرَطَانِ being its two horns; and the بُطَيْنُ, its belly; [or, accord. to our configuration of Aries, the rump;] and the ثُرَيَّا, its rump, or tail; (S;) *three obscure stars, forming the points of a triangle, in the belly of the Ram, between the* شَرَطَانِ *and the* ثُرَيَّا; (Kzw, Mir-át ez-Zemán, &c.;) *the three stars of which two are on the tail and one on the thigh of the Ram, forming an equilateral triangle.* (Kzw in his description of Aries.) [See مَنَازِلُ القَمَرِ, in art. نزل.] The Arabs assert that it has no نَوْءٌ [here meaning effect upon the weather], except wind. (TA.)

بِطَانَةٌ The *lining,* or *inner covering,* of a garment, or piece of cloth [&c.]; *contr. of* ظِهَارَةٌ; (S, Msb, K;) as also بَاطِنَةٌ: (JK in art. ظهر:) pl. of the former بَطَائِنُ. (TA.) ___ *A secret* (K, TA) *that a man conceals.* (TA.) One says, هُوَ ذُو بِطَانَةٍ بِفُلَانٍ, i. e. *He is one who possesses knowledge of the inward,* or *intrinsic, state* or *circumstances of the case,* or *affair, of such a one.* (TA.) ___ *A particular,* or *special, intimate, friend,* or *associate;* (S, K, TA;) *one who is particularly distinguished by entering into, and becoming acquainted with, the inward,* or *intrinsic, state* or *circumstances of one's case* or *affair;* (TA;) *an intimate and familiar friend* or *associate;* (Zj, TA;) *a confidential friend, who is consulted respecting one's circumstances:* (TA:) it is from the same word in the sense

first explained above, relating to a garment, or piece of cloth: (Mgh, Er-Rághib:) and is used in a pl. sense, as meaning *intimate and familiar friends* or *associates, to whom one is open,* or *unreserved, in conversation, and who know the inward state* or *circumstances* [*of one's case* or *affair*]: (Zj, TA:) or one's *family;* and one's *particular,* or *special, intimates, friends,* or *associates.* (Mgh.) You say, هُوَ بِطَانَتِى [*He is my particular,* or *special, intimate,* &c.]: and هُمْ بِطَانَتِى and أَهْلُ بِطَانَتِى [*They are my particular,* or *special, intimates,* &c.]. (A, TA.) See also 4. ___ Coupled with عَلَاوَة, it signifies *What is put beneath* [*the things that compose the main load of a camel*], *such as a water-skin and the like.* (TA.) ___ See also بَاطِنَةٌ.

بَاطِنٌ *Unapparent; hidden; concealed; covert:* (K, TA:) [and *inward; inner; interior; internal; intrinsic; esoteric:* in all these senses] *contr. of* ظَاهِرٌ. (Msb, TA.) ___ بَاطِنُ أَمْرٍ [*The inward,* or *intrinsic, state* or *circumstances, of a case* or *an affair*]; (TA, &c.;) [and so بَطْنُ أَمْرٍ; whence the phrases,] أَفْرَشَنِى ظَهْرَ أَمْرِهِ وَبَطْنَهُ [*He displayed,* or *laid open, to me the outward state* or *circumstances of his case* or *affair, and the inward state* or *circumstances thereof*]; and هُوَ مُجَرِّبٌ بَطْنَ الأُمُورِ [*He is one who possesses experience of the inward,* or *intrinsic, state* or *circumstances of affairs*], as though he hit their bellies by his knowledge of their true, or real, states or circumstances. (TA.) ___ الْبَاطِنُ [*The internal, inward,* or *intrinsic, state, condition, character,* or *circumstances,* of a man: and *the heart,* meaning *the secret thoughts; the recesses of the mind; the state of mind; the inward,* or *secret, disposition of the mind:* opposed to الظَّاهِرُ. ___ Also,] an epithet applied to God, meaning *He who knows the inward,* or *intrinsic, states* or *circumstances of things:* (S:) *or He who knows the secret and hidden things:* or *He who is veiled from the eyes and imaginations of created beings.* (TA.) ___ [بَاطِنًا *Covertly; secretly.*] ___ See also بَاطِنَةٌ, in eight places. ___ بَطَانَةٌ also signifies *A water-course,* or *place in which water flows, in rugged ground:* pl. بُطْنَانٌ (K) and بُطْنٌ. (TA.)

بَاطِنَةٌ : see بِطَانَةٌ. ___ Also The *middle,* and the *retired part,* of a كُورَة [i. e. province, or district, or city]: in the copies of the K

erroneously written بِطَانَة , and explained as meaning the middle of a كورة. (TA.)

الأَبْطَنُ *A certain vein in the interior of the arm of the horse; one of two veins which are called* الأَبْطَنَانِ: (S:) accord. to AO, these are *two veins that penetrate into the interior of the arm until they become hidden among the sinews of the shank.* (TA.)

مُبَطَّنٌ , applied to a man, *Lank in the belly:* (S, K, TA:) fem. with ة. (S.) ___ Applied to a horse, *White in the back and belly.* (K.) ___ *Lined; having a* بِطَانَة *put to it.* (TA.)

مِبْطَانٌ : see بَطِينٌ, in two places: and see بَطِنٌ, in three places.

مَبْطُونٌ *Having a complaint of,* or *a disease in,* or *a pain in, his belly:* (S, Mgh, Msb, K:) one *who dies of disease of his belly, as dropsy and the like:* such is reckoned a martyr. (TA.)

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بطو

1 **بَطَا** , aor. يَبْطُو, is said by Z and Meyd to signify *He*, or *it*, *was*, or *became*, *wide:* and hence بَاطِيَةٌ, meaning a نَاجُود. (TA.)

4 **أَبْطَوَ** see what next follows.

بِطْيَةٌ , with kesr, is a word mentioned by Sb; (K;) but ISd says, I know not to what it is applied, unless أَبْطَيْتُ be a dial. var. of أَبْطَأْتُ, (K, TA,) like as احْبَنْطَيْتُ is of احْبَنْطَأْتُ; in which case it is thence derived as meaning The *state* [*of being slow*, &c.]; and is not to be regarded as formed by substitution [of ى for ء], because that would be extr.: so in the M: (TA:) it is asserted, however, in the S and the Fs and the Jámi' el-Loghah of Kz and in other lexicons, that one should not say, ابطيت, with ى, but ابطأت, with ء. (MF, TA.)

بَاطٍ part. n. of بَطَا, mentioned above, accord. to Z and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel;* (S;) *a* نَاجُود [or *vessel into which wine is put*]; (AA, S, Mgh, K;) *a large vessel of glass, which is filled with wine*, or *beverage, and placed amid the drinkers, who ladle out from it* [*into their cups*], (Az, Mgh, TA,) *and drink:* (Az, TA:) [*a wine-vase, of glass* or *of earthenware; an amphora; an earthen jar;* now applied to *a vessel of this kind into which wine and oil* &c. *are put:*] said to be an arabicized word: (TA:) [J says,] I think it to be arabicized: (S:) but accord. to Z and Meyd, it is from 1, as mentioned above. (TA.)

بطی

بطو See **بطی**

بظر

1 **بَظَرَتْ** , [aor. ـَـ , inf. n. بَظَرٌ,] said of a woman, [*She had a* بَظْرٌ (q. v.), or *a long* بَظْرٌ; or] *she was uncircumcised.* (Msb.) [But see بَظَرٌ, below.] ___ And بَظَرَ, inf. n. بَظَرٌ, *He had what is termed a* بُظَارَةٌ [q. v.] *in his upper lip.* (S.)

2 **بَظَّرَتْ** , inf. n. تَبْظِيرٌ, *She circumcised* a female. (K.) ___ هُوَ يَمُصُّهُ وَيُبَظِّرُهُ (M, K) *He says to him,* اُمْصُصْ بَظْرَ فُلَانَةَ: (K:) a prov. of the Arabs. (TA.)

بَظْرٌ , (Lh, T, S, M, &c.,) also pronounced بَضْرٌ, (T,) and بُظَارَةٌ [which see below] (Lh, T, S, M, K) and بَظَارَةٌ (M, K) and بَيْظَرٌ (Lh, T, M, K) and بُنْظُرٌ , (K,) *A certain thing,* (S, M, Mgh, K,) or *piece of flesh,* (A,) *between the two sides of the vulva* (الإِسْكَتَانِ, S, M, K, or الشُّفْرَانِ, A, or شُفْرَا الفَرْجِ, Mgh) *of a woman,* (M, A, Mgh, K,) *which is cut off in circumcision,* (A,) *not yet cut off;* (S;) *a piece of flesh between the two sides of the vulva* (الشُّفْرَانِ) *of a woman;* i. e. the *prepuce* (قُلْفَةٌ) *that is cut off in circumcision;* (Msb;) *also called* كَيْنٌ *and* رَفْرَفٌ *and* نَوْفٌ (Lh, T) *and* قُنْبٌ [which last properly signifies the prepuce, or sheath, of a beast or horse or the like]; (A and K in art. قنب;) *and likened to a cock's comb:* (Msb in art. عرف:) [the last of these explanations plainly shows that what is meant thereby is the *prepuce of the clitoris;* which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the بظر is described by some travellers as a caruncle for which we have no name: or it may, perhaps, be *a distinct excrescence from the prepuce of the clitoris:* it has been described to me as *a caruncle a little in front of the meatus urinarius:* many of the Egyptians assert that it is the *clitoris itself* that is amputated, (as Ludolph also does in his Comment. to his Ethiop. Hist. p. 273, finding fault with those who say otherwise;) and they affirm that this is done for the purpose of lessening the libidinous passion: such, indeed, appears to be the case in some instances, but not generally; and it may have led to a misapplication of the term بظر in post-classical times: an analogous

practice, one still more barbarous, is said to have obtained among an African race hence called the Colobi: see بربر: Abu-l-Kásim Ez-Zahráwee speaks of the amputation of the redundance of the بظر when preternaturally large, and also of an excrescence in the vulva: the former he describes in such a manner as plainly shows that he means thereby the *clitoris:* the latter, in terms apparently indicating a preternatural elongation of the lower part of the prepuce of the clitoris; as an excrescence of flesh at, or in, the mouth of the vulva, such as fills it up, and sometimes protrudes externally, like a tail, wherefore the ancients term it the caudal disease المرض الذنبى; and this, he says, should be amputated, like as the بظر is amputated when preternaturally large: (Albucasis de Chirurgia, pp. 314 and 316:) in some of our medical books, the term caudatio is defined as an elongation of the clitoris; inconsistently with the foregoing description of the caudal disease:] the pl. [of mult.] of بَظْرٌ is بُظُورٌ, (M, Msb, K,) and [pl. of pauc.] أَبْظُرٌ. (Msb.) يَا ٱبْنَ مُقَطِّعَةِ البُظُورِ [*O son of her who amputates* بظور !] is an expression of contumely employed by the Arabs whether the mother of the person addressed be really a circumciser of females or not. (TA.)

بَظَرٌ The *having a* بَظْرٌ: (T, S:) or the *having a long* بَظْرٌ: (K:) a subst., (K,) or an inf. n., (T,) having no verb, (T, M, *) because it denotes an inherent quality, not one that is accidental. (T.) [But see بَظِرَتْ.]

بُظْرَةٌ, or بَظَرَةٌ: see بُظَارَةٌ.

بَظَارَةٌ: see بَظْرٌ.

بُظَارَةٌ The *lower extremity*, (M,) or *a thing in the extremity*, (S, K,) or *a protuberant*, or *prominent*, *thing in the lower part*, (Lh, T, M,) *of the vulva* (Lh, T, S, M) of a ewe or goat, (Lh, T, S, M, K,) or camel, (Lh, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See بَظْرٌ. ___ Also, (Lh, S, T, M, &c.,) and بُظْرَةٌ, (M, K,) or بَظَرَةٌ, (IAar, T,) The *thing* (M, K) *protuberant*, (M,) or *a protuberant thing*, (S, A, Mgh,) *in the upper lip*, (S, M, A, Mgh, K,) *in the middle thereof*, (M, A, Mgh, K,) *when it is somewhat long*, (S,) or *somewhat large:* (M:) or *a protuberance in the lip:* (IAar, T:) when not long, it is called حَثْرَمَةٌ: (S:) it is not every one that has it: (Mgh:) dim. بُظَيْرَةٌ. (T.)

بُظَيْرَةٌ : see what next precedes.

بَظْرِيرٌ A *long-tongued,* (M,) *clamorous* woman: (M, K: [in the CK, erroneously, with ة:]) but some say بِطْرِيرٌ [q. v.]. (M.) [See أَبْظَرُ.]

بُنْظُرٌ : see بَظْرٌ.

بَيْظَرٌ : see يا بَيْظَرُ ___. بَظْرٌ is an expression of contumely addressed to a female slave. (K.)

أَبْظَرُ A man *uncircumcised.* (M, K.) And the fem., بَظْرَآءُ, A woman, (T, S, Msb,) or a female slave, (M, K,) *having a* بَظْرٌ; (T, S, Msb;) or *having a long* بَظْرٌ: (M, K:) or a woman *uncircumcised:* (Mgh:) pl. بُظْرٌ. (T.) يَا ٱبْنَ البَظْرَآءِ *O son of the uncircumcised woman!* is an expression of contumely. (Mgh.) ___ A man *having what is termed a* بُظَارَة *in his upper lip;* (S, A, Mgh;) [i. e.] *having a* حَثْرَمَة *somewhat long;* (S in art. حثرم;) *having a long* (T, M) *and projecting* (M) *upper lip, with a protuberance in the middle of it.* (T, M.) ___ Accord. to some, *Clamorous; long-tongued.* (Mgh.) [See بَظْرِيرٌ.]

مُبَظِّرٌ *A circumciser:* (M, L:) and مُبَظِّرَةٌ *a woman who circumcises females.* (K.)

بعث

1 **بَعْثٌ** signifies The *removing of that which restrains one from free action.* (TA.) [And hence,] ___ بَعَثَهُ, (S, A, &c.,) aor. ـَـ , (A, K,) inf. n. بَعْثٌ (Mgh, L, Msb, TA) and بَعَثٌ, (L, TA,) *He sent him;* (S, A, Mgh, Msb, K;) namely, a messenger; (Msb;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.;] as also ابتعثه : (S, A, Msb, K:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, بَعَثَ به: (Msb:) [thus,] بَعَثَهُ signifies *he sent him*, or *it, alone, by himself*, or *by itself;* and بَعَثَ به, *he sent him*, or *it, by*, or *with, another*, or *others:* (L:) but El-Fárábee says that the former of these two has another signification, which will be found below; and that the latter signifies *he sent him*, or *it*. (Msb.) Hence, ضُرِبَ عَلَيْهِمُ البَعْثُ *The being sent to the war was appointed them and imposed upon them as an obligation.* (Msb.) You say, بَعَثَهُ لِكَذَا [*He sent him for such a thing* or *purpose*]. (A, TA.) [And بَعَثَ إِلَيْهِ بِكَذَا *He sent to him such a thing;* lit., *he sent to him* a messenger *with such a thing.*] And بَعَثَ الجُنْدَ إِلَى الغَزْوِ [*He sent the army to the war*]. (TA.) And بَعَثَ عَلَيْهِمُ البَلَآءَ [*He sent upon them trial*, or *affliction;*] *he caused trial*, or *affliction, to befall them.* (TA.) ___ Also, (A, L, TA,) inf. بَعْثٌ (Mgh, L, TA) and بَعَثٌ (L) and تَبْعَاثٌ [an intensive form], (TA,) *He roused him, excited him*, or *put him in motion* or *action;* (A, L, Mgh, TA;) namely, anything; (TA;) [i. e. any person or animal; and particularly,] an animal lying down, or a person sitting. (L, TA.) You say, بَعَثَ النَّاقَةَ

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He roused, or *put in motion* or *action, the she-camel;* (S, Mgh, K, TA;) i. e., *loosed the cord that bound her shank to her arm, and dismissed her;* or *he roused her*, or *made her to rise, she being lying down.* (TA.) It is said in a trad. respecting 'Áïsheh, فَبَعَثْنَا البَعِيرَ فَإِذَا العِقْدُ تَحْتَهُ [*And we made the camel to rise, and to, the necklace*

was beneath him]. (TA.) You say also, بعثه على الأَمْرِ, (A,) or الشَّىْءِ, (L,) *He roused him, excited him,* or *put him in motion* or *action, to do the affair,* or *thing:* (A:) or *he incited him, urged him,* or *instigated him, to do the thing.* (L.) ___ Also, accord. to El-Fárábee, (Msb,) or بعثه من منامه, (S, A, K,) inf. n. بَعْثٌ and بَعَثٌ, (TA,) *He roused him,* or *awoke him, from his sleep;* (S, A, Msb, K;) as also ابتعثه . (TA, from a trad.) ___ بَعْثٌ (S, K, TA) and بَعَثٌ (TA) also signify The *quickening, vivifying,* or *revivifying,* of the dead; the *raising* of the dead *to life;* (S, K, * TA;) by God, (TA,) *on the day called* يوم البَعْث (S, TA) *the day* [*of resurrection,*] *when those who are in the graves shall be raised.* (A, Mgh.) You say, بعث ٱللّٰه الخَلْقَ, and المَوْتَى, *God quickened, vivified, revivified,* or *raised to life, mankind,* and *the dead.* (TA.) بَعَثَ, aor. ـَ , (inf. n. بَعْثٌ, TK,) *He* (a man, TA) *was sleepless,* or *wakeful.* (K, * TA.) [See بَعْثٌ.]

5 **تَبَعَّثَ** see 7, in two places.

6 **تَبَاعَثُوا** [*They roused, excited, incited, urged,* or *instigated, one another;* or *put one another in motion* or *action;* to do a thing]. One says, تَوَاصَوْا بِالخَيْرِ وَ تَبَاعَثُوا عَلَيْهِ [*Enjoin ye,* or *charge ye, one another to do good, and rouse ye,* or *excite ye,* &c., *one another to do it*]. (A.)

7 **انبعث** *He became sent;* [i. e. *he went, being sent;*] quasi-pass. of بعثه, as signifying he sent him: (S, Msb, K:) *he rose, and went away:* (TA:) *he rose to go forth.* (Bd in ix. 46.) You say, انبعث لِكَذَا [*He went, being sent,* or *he rose, and went away.* or *he rose to go forth, for such a thing* or *purpose*]. (A, TA.) And انبعث فُلَانٌ لِشَأْنِه *Such a one rose, and went away, to perform his affair.* (TA.) And انبعث فى السَّيْرِ *He hastened, made haste, sped,* or *was quick* or *swift, in going, journeying,* or *pace.* (S.) And انبعث الشَّيْءُ, i. e. اندفع [*The thing became impelled,* or *propelled;* or *went quickly,* or *swiftly, as though impelled* or *propelled;* &c.]; as also تبعّث . (TA.) [Thus] you say, انبعث المآءُ [*The water poured out,* or *forth, as though impelled* or *propelled*]. (TA in art. فجر; &c.) And [hence,] تبعّث منّى الشِّعْرُ, i. e. انبعث [*The poetry issued quickly from me*], as though it flowed (كَأَنَّهُ سَالَ): so in the S and K: but

in some of the copies of the S, in the place of سَالَ, we find سَارَ. (TA.) And انبعث بِشَرٍّ [*He broke forth with evil*, or *mischief*]. (JK in art. بوق.) ___ [*He became roused, excited, incited, urged, instigated*, or *put in motion* or *action*.] You say, انبعثت النَّاقَةُ *The she-camel became roused*, or *put in motion* or *action, and rose:* (L, Mgh, TA: *) quasi-pass. of بَعَثَ النَّاقَةَ [q. v.]. (Mgh, TA.) And فُلَانٌ كَسْلَانٌ لَا يَنْبَعِثُ [*Such a one is sluggish, lazy*, or *indolent: he will not become roused*, &c.]. (A.) ___ *He became roused*, or *awakened, from his sleep;* or *he awoke from his sleep*. (TA.)

8 **إِبْتَعَثَ** see 1, in two places.

بَعْثٌ an inf. n. used as a pass. part. n.; *Sent;* as also بَعِيثٌ and مَبْعُوثٌ : pl. of the first بُعُوثٌ; and of the second بُعُثٌ. (L, TA.) ___ And [used as a subst., signifying] *A person sent; a messenger:* pl. بَعْثَانٌ. (L.) You say also, مَبْعُوثٌ مُحَمَّدٌ خَيْرُ and مُبْتَعَثٌ [*Mohammad is the best person that has been sent*]. (A.) And بَعِيثُكَ نِعْمَةً, i. e. مَبْعُوثُكَ [*He whom Thou* (O God) *hast sent* (namely Mohammad) *as a boon*, or *benefit*, or *favour*]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.]) ___ *A people sent from one place to another;* as also بَعَثٌ : (L, TA:) *a people sent in any direction;* a word similar to سَفَرٌ and رَكْبٌ. (TA.) بَعْثُ النَّارِ, occurring in a trad., means *The people sent to the fire* [*of Hell*]. (L.) ___ *An army;* (S, Mgh, Msb, K;) because sent; (Mgh;) as also بَعَثٌ (K) and بَعِيثٌ : (TA:) pl. of the first بُعُوثٌ; (S, A, Mgh, Msb, K;) and of the last بُعُثٌ: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Msb.) You say, كُنْتُ فِى بَعْثِ فُلَانٍ *I was in the army of such a one, that was sent with him*. (S.) And خَرَجَ فِى البُعُوثِ *He went forth among the forces that were sent to the frontiers*. (A.) ___ See also بَعَثٌ.

بُعْثٌ : see بَعْثٌ.

بَعَثٌ : see بَعْثٌ, in two places: ___ and see what next follows.

بَعْثٌ (A, L, K) and بَعَثٌ (L, TA) and بُعْثٌ, (L,) or بَعَثٌ, (TA,) *Sleepless*, or *wakeful:* (K:) a man *incessantly*, (A,) or *often*, (TA,) *awaking from his sleep:* (A, TA:) a man *whose anxieties*, or *griefs, incessantly render him sleepless*, or *wakeful, and awake him from his sleep:* pl. أَبْعاثٌ. (TA.)

بَعْثَةٌ [inf. n. of un. of 1; and particularly signifying] *An occasion*, or *occurrence, of raising, rousing, exciting, stirring up*, or *provoking*, of sedition, or the like: pl. بَعَثاتٌ. (TA, from a trad.)

بَعِيثٌ : see بَعْثٌ, in three places.

بَاعِثٌ [act. part. n. of 1; *Sending:* &c. ___ And hence, *Occasioning*, or *causing: an occasion*, or *a cause;* and *a motive*]. ___ البَاعِثُ one of the names [or epithets] of God; *The Quickener of mankind after death, on the day of resurrection.* (TA.)

البَاعُوثُ, (L, K,) or, accord. to some, البَاغُوتُ, q. v., with the pointed غ and the double-pointed ت, (TA,) [*The Christian festival of Easter;*] *the* اسْتِسْقَآء *of the Christians;* (K;) or [rather] *what is to the Christians as the* استسقآء *is to the Muslims:* a Syriac word. (L.)

مَبْعَثٌ [a noun of place and of time from 1; *A place*, and *a time, of sending:* &c. Hence, المَبْعَثُ is particularly applied to *The time of the mission of Mohammad:* and it is also applied to *the mission* itself]. (A, TA.)

مَبْعُوثٌ : see بَعْثٌ, in three places.

مُبْتَعَثٌ : see بَعْثٌ.

بعثر

Q. 1 **بعثر** , [inf. n. بعثرة,] *He took, drew,* or *pulled,* a thing *out,* or *forth, and uncovered* it, *laid* it *open,* or *exposed* it; (S, K;) as also بحثر: (S:) *he raised* what was in a thing, (S, K,) *and caused* it *to come forth.* (S.) Hence, in the Kur [c. 9], إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ *When that which is in the graves is raised, and caused to come forth:* (AO, S:) [see also بحثر:] or the meaning is, *when the dust,* or *earth, in the graves is turned over, and the dead in them are raised:* (Zj:) or *when what is in the graves,* of gold and silver, *comes forth;* after which the dead are to come forth. (Fr.) ___ Also *He examined; he searched.* (K.) ___ *He searched for,* or *after,* or *into,* news, or tidings. (TA.) ___ *He scattered,* or *dispersed,* a thing, *and turned* it *over, one part upon another:* (K:) *he scattered,* or *dispersed,* his household goods, or his commodities, (Fr, S,) *and turned* them *over, one upon another;* (Fr, Zj, S;) as also بحثر, (Fr, S,) and بغثر. (Yaakoob.) ___ *He demolished* a watering-trough or tank, *and turned* it *upside-down.* (AO, S, K.)

بعج

1 **بعجه** , aor. ـَـ , (T, S, A, K,) inf. n. بَعْجٌ, (T, S,) *He slit, ripped,* or *rent, it,* (T, S, A, K,) namely, a belly, with a knife, (T, S, A, TA,) *and moved about the knife in it,* (T,) *so that what was in it became displaced and apparent, hanging down;* (TA;) as also بعّجه . (K.) ___ بعجت بطْنها لزوجها [*She brought forth many children to her husband; i. q.* نثرت: see بعيج]. (K.) ___ بعجت له بطْنى *I disclosed,* or *revealed, to him my secret* [or *my whole mind*]. (A.) Esh-Shemmákh uses the phrase بعجت إليه البطْن [meaning the same]. (TA.) ___ بعج بطْنه لك signifies [also] *He took extraordinary pains,* or *exceeded the usual bounds, in giving thee sincere, honest,* or *faithful, advice,* or *counsel.* (K, TA.) ___ بعج أرضه *He clave,* or *furrowed,* or *trenched, his land.* (A.) ___ بعج الأرض آبارًا *He dug many wells in the ground.* (A.) ___ بعج الأرض و بجعها *He clave the earth,* or *land, and subdued it:* said of 'Omar, in a trad., alluding to his conquests. (TA.) ___ بعجت له الدّنيا معاها *The world disclosed to him what it contained, of treasures, and other possessions, and spoil:* also said of 'Omar, in another trad. (TA.) ___ بعجت هٰذه الأرض عذاةٌ طيّبةُ الأرض *A tract of good land intervened in the middle of this land* [*as though cleaving it*]. (L.) ___ بعجه الحبُّ *Love threw him into mourning,* or *sorrow; brought grief to him:*

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(K, TA:) [or *occasioned him intense grief:* for] you say, بعجه حبُّ فلانٍ meaning *the love of such a one occasioned him intense grief, and he mourned for him:* Az says that لعجه الحبُّ is more correct than بعجه: but he afterwards mentions بعجه الأمر as meaning *the affair caused him to mourn,* or *sorrow.* (L, TA.)

2 **بعّج** see 1. ___ بعّج المطر الأرض, (S,) or فى الأرض, (L, TA,) inf. n. تبعيجٌ, *The rain dug up the stones of the earth by its vehemence.* (S, L, TA.)

5 **تبعّج السَّحَابُ** , (S, A, K,) and انبعج , (K,) بِالْمَطَرِ, (TA,) *The clouds clave asunder, with,* or *by reason of, rain,* (S, A, K, TA,) and *vehement rain.* (TA.)

7 **انبعج** *It* [a belly] *became slit, ripped,* or *rent.* (S, K, TA.) ___ *He had his belly slit,* or *ripped,* or *rent,* with a knife, *so that what was in it became displaced and apparent, hanging down.* (TA.) ___ See also 5. ___ *It* (anything, as, for instance, a valley,) *became wide,* or *ample.* (TA.) انبعجت دُفْعَةٌ مِنَ المَطَرِ [*A fall of rain burst forth*]. (A.) And انبعج السَّيْلُ [*The torrent burst forth*]. (A.)

بَعِجٌ : see بَعِيجٌ. ___ Also A man *who walks weakly, as though his belly were slit,* or *ripped,* or *rent.* (S, K.)

بَعِيجٌ A belly (S) *slit, ripped,* or *rent,* (S, K,) with a knife, (S,) *so that what was in it is displaced and apparent, hanging down;* (TA;) as also بَعِجٌ , thought to be after manner of a rel. n.; (L, TA;) and مَبْعُوجٌ . (S, K.) ___ Hence, بَطْنِي لِلْكِرَامِ بَعِيجٌ, an expression used by Aboo-Dhu-eyb, meaning *My sincere, honest,* or *faithful, advice,* or *counsel, is liberally,* or *freely, given to the generous.* (TA. [In a reading given in the S, بالكرام is substituted for للكرام]) [Or it may mean *My secret is disclosed,* or *revealed, to the generous:* or *my whole mind.*] ___ بَعِيجٌ is also applied to a man, and, without ة, to a woman, as signifying *Having the belly slit, ripped,* or *rent,* with a knife, *so that what was in it is displaced and apparent, hanging down:* pl., masc. and fem., بَعْجَى. (TA.) ___ And [hence,] A woman *who has brought forth many children* (بَعَجَتْ بَطْنَهَا, and نَثَرَتْ, [see 1, and see art. نثر,]) *to her husband.* (K.)

بَاعِجَةٌ The *wide part of a valley;* (S, K;) the *place where it becomes wide.* (TA.) ___ Also *Plain,* or *soft, land, that produces* [*the plant called*] نَصِىّ: or the *extremity of a tract of sand,* and *of plain,* or *soft, land,* [*extending*] *to what is termed* قُفّ [or *high,* or *high and rugged, ground*]: and [the pl.] بَوَائِجُ signifies *places, in sand, which are of little depth* [*of sand*], *and which, if* نَصِىّ *grow therein, are of least depth, and best.* (TA.)

مبعوج : see بعيج.

بعد

1 **بعُدَ** , aor. ـُ , inf. n. بُعْدٌ; (S, L, Msb, K;) and بعِدَ, aor. ـَ , inf. n. بَعَدٌ; (L, K;) and ابعد , inf. n. إِبْعَادٌ, which is also trans.; (Msb;) and تباعد ; (S, Msb, K;) and استبعد ; (S, K, &c.;) *He*, or *it*, *was*, or *became*, *distant*, *remote*, *far off*, or *aloof: he went*, or *removed*, or *retired*, or *withdrew himself*, *to a distance*, or *far away*, or *far off: he alienated*, or *estranged*, *himself: he stood*, or *kept*, *aloof: contr. of* قَرُبَ: (S, L:) [but بعُدَ generally has the first of these significations; and ابعد , the others, as also تباعد and استبعد :] it is the general opinion of the leading lexicologists that بعِدَ, as well as بعُدَ, is thus used; but some deny this; and some assert that they may be employed alike, but that بعُدَ is more chaste than بعِدَ thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, بعُدَ, meaning *It extended far.*] And ابعد زيدٌ عن المنزل, meaning تباعد [i. e. *Zeyd went*, or *removed*, *to a distance*, or *far*, *from the place of alighting* or *abode*]. (IKt, Msb.) And تباعد منّى, and ابتعد , and تبعّد , [*He went*, or *removed*, *to a distance*, or *far*, *from me; he alienated*, or *estranged*, *himself from me; he shunned*, or *avoided*, *me;*] (A;) and تباعد عنّى [and بعُدَ عنّى signify the same]. (Msb in art. كشح.) And إِذَا أَرَادَ أَحَدُكُمْ الحَاجَةَ أَبْعَدَ , (L, Msb,) a trad., (Msb,) meaning *When one of you desires to accomplish that which is needful*, (i. e. to ease nature,) *he goes far*, or *to a great distance*. (L.) And أَبْعَدْتُ فى المذْهَب, meaning تَبَاعَدْتُ , (Msb,) *I went far*, or *to a great distance*, *to the place of ease*, i. e., to ease nature. (L.) ___ [بعُدَ referring to a saying or the like, and an event, means *It was far from being probable* or *correct; it was improbable*, *extraordinary*, or *strange:* (see بعيدٌ, and see also 10:) often occurring in these senses.] And ابعد فى نوعه *It reached the utmost point*, or *degree*, *in its kind*, or *species*. (IAth.) And ابعد فى السَّوْم *He exceeded the due bounds in offering a thing for sale and demanding a price for it*, or *in bargaining for a thing*. (A.) ___ أَخَذَهُ مَا قَرُبَ وَ مَا بَعُدَ *Recent and old griefs took hold upon him:* a saying similar to أَخَذَهُ مَا قَدُمَ وَ مَا حَدُثَ. (Mgh in art. بعُدَ [___.) قدم is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is

commonly contracted into بعْدَ, like حسْنَ; as in the phrase, in a verse of Imrael-Keys, بُعْدَ مَا مُتَأَمَّلى (in which ما is redundant)

Distant, or *far distant, was the object of my contemplation!* or (as explained in the EM p. 52) *how distant*, &c.!]

___ بَعِدَ, aor. ـَـ , inf. n. بَعَدٌ; (S, L, Msb, K;) and بَعَدَ, aor. ـُـ , inf. n. بُعْدٌ; (L, K;) also signify *He*, or *it, perished:* (S L, Msb:) *he died:* (K:) it is the general opinion of the leading lexicologists that both these verbs are used as signifying he perished, and both occur in different readings of v. 98 of ch. xi. of the Kur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the *former is more* chaste than the latter thus used: (TA:) or both signify *he became far distant from his home* or *native country; became a stranger*, or *estranged, therefrom:* (L, TA:) or the Arabs say, بَعِدَ الرَّجُلُ and بَعُدَ in the sense of تباعد, when not reviling; but when reviling, they say, بَعِدَ, only. (Yoo, TA.) You say, لَا تَبْعَدْ وَإِنْ بَعُدْتَ عَنِّى [*Mayest thou not perish though thou be distant from me!*] (A.) [And as an imprecation against a man, you say, بَعُدْتَ, meaning *Mayest thou perish!* (See the printed edition of the Ham, pp. 89 and 90, where بَعِدْتَاى هلكت is an evident mistake for عِدْتَ أَى هَلَكْتَ.)] And بُعْدًا لَهُ *May God alienate him*, or *estrange him, from good*, or *prosperity!* or, *curse him!* (A, * K, TA;) i. e. may he not be pitied with respect to that which has befallen him! like سُحْقًا لَهُ: the most approved way being to put بعد thus in the accus. case as an inf. n.; but the tribe of Temeem say, بُعْدٌ لَهُ, and سُحْقٌ, like غُلَامٌ لَهُ. (TA.) بَعُدَ is made trans. by means of [the preposition] ب: see 4. (Msb.)

2 **بَعَّدَ** see 4, in four places. ___ [You say also, بعّده عَنِ السُّوْءِ *He declared him*, or *pronounced him, to be far removed from evil.*]

3 **باعده** *He was*, or *became*, [*distant, remote, far off*, or *aloof, from him;* or] *in a part, quarter*, or *tract, different from that in which he* (the other) *was.* (TA in art. جنب.) ___ See also 4, in seven places.

4 **ابعد** , inf. n. إِبْعَادٌ: see 1, in seven places. ابعده; (S, Msb, K;) and باعده , (S, K,) inf. n. مُبَاعَدَةٌ and بِعَادٌ; (K;) and بعّده , (S, K,) inf. n. تَبْعِيدٌ; (S;) and بَعُدَ بِهِ; (Msb;) *He made*, or *caused, him*, or *it, to be*, or *become, distant, remote, far off*, or *aloof;* or *to go, remove, retire*, or *withdraw himself, to a distance, far away*, or *far off; he placed*, or *put*,

at a distance, or *he put*, or *sent*, *away*, or *far away*, or *far off*, or *he removed far away, alienated*, or *estranged*, *him*, or *it*. (S, Msb.) You say, باعدْ نفسكَ عن زيدٍ [*Remove thyself far from;* or *avoid thou, Zeyd*]: and باعدْ زيدًا عنكَ [*Remove thou Zeyd far from thee*]. (TA, voce إيَّا.) And بعَّدتُ بينهما, inf. n. تبعيدٌ, [*I made a wide separation between them two*]; as also باعدتُ , inf. n. مباعدةٌ. (Msb.) And باعدَ اللّٰهُ ما بينهما [*May God make the space between them two far extending! may He make a wide separation between them two!*]; as also بعَّدَ . (TA.) And ربَّنا باعدْ بينَ أسفارنا, or بعدْ , [*O our Lord, make to be far-extending the spaces between our journeys!* or, *put wide distances between our journeys!*] accord. to different readings [in the Kur xxxiv. 18]: the former of these is the common reading: Yaakoob El-Hadramee read ربُّنا باعدَ الخ [*Our Lord, He hath made to be far extending* &c.]. (TA.) ___ أبعدهُ اللّٰهُ means *May God alienate him*, or *estrange him*, *from good*, or *prosperity!* or, *curse him!* (K;) i. e., may he not be pitied with respect to that which has befallen him! (TA.) [You say also, أبعدَ اللّٰهُ الأخرَ: see أخرٌ.] ___ See also 10. ما أبعدهُ منَ الصَّوابِ [*How far is it* (namely the saying) *from what is right*, or *correct!*]. (A.)

5 **تبعَّدَ** see 1.

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6 **تباعد** : see 1, in six places. ___ [It also signifies *He became alienated*, or *estranged*, from his family or friends. ___ And تباعدوا *They became distant*, or *remote*, *one from another; they went*, *removed*, *retired*, or *withdrew themselves*, *to a distance*, *far away*, or *far off*, *one from another; they removed themselves far*, or *kept aloof*, *one from another*.] You say, كانوا متقاربينَ فتباعدوا [*They were near, one to another, and they became distant*, or *remote*, *one from another*]. (A.)

8 **إبتعد** see 1.

10 **استبعده** *He reckoned it*, or *esteemed it*, (namely, a thing, K, or a saying, A,) بَعِيد [i. e. *distant*, or *remote;* or if a saying or the like, *far from being probable* or *correct*, *improbable*, *extraordinary*, or *strange*]; (S, A, K;) as also ابعده. (A.) See also 1, first sentence, in two places.

بَعْدُ an adv. n. of time, signifying *After*, or *afterwards:* and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying *after*, or *behind:* (TA:) *contr. of* قَبْلُ: (S, A, K:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Msb.) When it occurs without any complement, (S, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (S, * TA,) it is indecl., (S, K,) because it resembles a particle, (TA,) and has damm for its termination to show that it is indecl., since it cannot have damm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (S.) Sb, however, mentions [as exceptions to this rule] the phrases مِنْ بَعْدُ [*Afterwards*] and أَفْعَلُ هٰذَا بَعْدًا [*I will do this afterwards*], as having been used by the Arabs. (K, * TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (S;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, جَآءَ زَيْدٌ بَعْدَ عَمْرٍو *Zeyd came after 'Amr.* (Msb.) And رَأَيْتُهُ بَعْدَكَ and مِنْ بَعْدِكَ [*I saw him after thee*]. (L.) The words of the Kur [xxx. 3], لِلّٰهِ ٱلْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ, meaning *To God* belonged *the command before* that the Greeks were overcome *and after* that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,] are also read مِنْ قَبْلِ وَمِنْ بَعْدِ, when each complement is intended to be understood as to the meaning and the letter, and also مِنْ قَبْلٍ وَمِنْ بَعْدٍ, meaning To God belongeth the command *first and last*, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best. (L.) [You say also, بَعْدَ ذٰلِكَ and مِنْ بَعْدِ ذٰلِكَ *After that:* and بَعْدَ أَنْ فَعَلْتُ and مِنْ بَعْدِ أَنْ فَعَلْتُ and بَعْدَ مَا فَعَلْتُ and مِنْ بَعْدِ مَا فَعَلْتُ *After I did*, or *after my doing*,

such a thing: &c.] Also جِئْتُ بَعْدَيْكُمَا, meaning بَعْدَ كُمَا, *I came after you two.* (K.) And هٰذَا مِمَّا لَيْسَ بَعْدَهُ غَايَةٌ فِى الْجَوْدَةِ, and فِى الرَّدَآءَةِ, *This is of the things after,* or *beyond, which there is not any extreme degree in respect of goodness,* and *in respect of badness:* and, by way of abridgement, لَيْسَ بَعْدَهُ [with nothing following this]: and hence, app., the saying of Mohammad, وَإِنْ كَانَ لَيْسَ بِالَّذِى لَا بَعْدَ لَهُ, meaning [*And though*] *it be not in the utmost degree* in respect of goodness: بعد being thus used as a decl. noun. (Mgh.)

بَعْدَى [and the like are also frequently used as meaning بَعْدَ عَهْدِى and the like; as in the phrase, قَدْ تَغَيَّرْتَ بَعْدِى *Thou hast become altered since I knew thee,* or *saw thee,* or *met thee,* or *was with thee.* And similar to this are many phrases in the Kur; as, for instance, in ii. 48,] ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنْ بَعْدِهِ *Then ye took to yourselves the calf* as a god, or an object of worship, *after him,* namely Moses, i. e., *after his having gone away.* (Bd.) أَمَّا بَعْدُ (S, K, &c.) is [an expression denoting transition;] an expression by which an address or a discourse is divided; (S;) used without any complement to بعد, which in this case signifies the contr. of قَبْلُ: (TA:) you say, أَمَّا بَعْدُ فَقَدْ كَانَ كَذَا, meaning [*Now, after these preliminary words,* (Abu-l- 'Abbás in TA voce خِطَابٌ,) I proceed to say, that *such a thing has happened:* or] *after my prayer for thee:* (K:) or *after praising God:* (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Kaab Ibn-Lu-eí; (K;) or Kuss Ibn-Sá'ideh; or Yaarub Ibn-Kahtán. (TA.) ___ You also use the dim. form, saying بُعَيْدَهُ [*A little after him,* or *it*], when you mean by it to denote a time near to the preceding time. (Msb.) You say also, رَأَيْتُهُ بُعَيْدَاتِ بَيْنٍ, (S, K,) and بُعَيْدَاتِهِ , (K, TA, [in the CK بُعَيْدَاتِهِ,]) *I saw him a little after a separation:* (S, K:) or, *after intervals of separation:* (S, L:) or, *after a while.* (A'Obeyd, A.) And إِنَّهَا لَتَضْحَكُ بُعَيْذَاتِ بَيْنٍ *Verily she laughs after intervals.* (L.) [See also art. بين.] ... بُعَيْدَاتُ is used only as an adv. n. of time. (S, L.) ___ بَعْدُ also sometimes means *Now; yet; as yet.* (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in لَمْ يَمُتْ بَعْدُ *He has not died yet.* The following is one of the instances of its having this meaning in affirmative phrases: سُمِّيَ الْحَوْلِىُّ مِنْ أَوْلَادِ الْبَقَرِ تَبِيعًا لِأَنَّهُ يَنْبَعُ أُمَّهُ بَعْدُ *The yearling of the offspring of cows is called* تبيع *because he yet follows his mother:* occurring in the Mgh &c., in art. تبع.] ___ It occurs also in the sense of

مع; as in the words of the Kur [ii. 174 and v. 95], فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ, i. e., (as some say, MF,) مع ذلك [*And whoso transgresseth notwithstanding that;* lit., *with that*]. (Msb.) ___ It has been said that it also means *Before, in time;* thus bearing two contr. significations: that it has this meaning in two instances; in the Kur [lxxix. 30], where it is said, وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا [as though signifying *And the earth, before that, He spread it forth*]; and [xxi. 105] where it is said, وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنْ بَعْدِ ٱلذِّكْرِ [as though meaning *And verily we wrote in the Psalms before the Kur-án*]: (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and الذكر in the latter of these instances means *the Book of the Law revealed to Moses:* (Bd:) or الزبور means *the revealed Scriptures;* (Bd, Jel;) and الذكر, *the Preserved Tablet*, (Bd,) [i. e.] *the Original of the Scriptures*, which is with God. (Jel.)

بُعْد [as an inf. n. used in the manner of a subst. signifies] *Distance*, or *remoteness;* (S, A, L, K; *) and so بَعَد , (L, K,) accord. to most of the leading lexicologists, (TA, [see بَعْد,]) [and بُعْدَة , for] you say, بيننا بُعْدَة, meaning [*Between us two is a distance*] of land or country, or of relationship. (S, K.) ___ [*Remoteness from probability* or *correctness; improbability*, or *strangeness:* see بَعُدَ. Hence the phrase, هٰذَا من البُعْد بمكان *This is improbable*, or *extraordinary*, or *strange:* often occurring in the TA &c.] ___ Also *i. q.* بَعَد : (L, K:) this latter (S, L, Msb, K) and بُعْد, (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بَعَد,]) signifying *Perdition;* (S, L, Msb;) or *death.* (K.) ___ *Judgment and prudence;* as also بُعْدَة : so in the phrase, إِنَّه لَذُو بُعْدٍ, and بُعْدَةٍ, *Verily he is possessed of judgment and prudence:* (K:) or *penetrating*, or *effective, judgment; depth*, or *profundity; far-reaching judgment.* (TA.) [See also أَبْعَدُ.] ذُو البُعْدَة also signifies A man *who goes to a great length*, or *far, in hostility.* (L.) ___ *A cursing; execration; malediction;* as also بَعَاد . (K.) You say, بُعْدًا لَه, as well as بَعْدًا لَه: see 1, last sentence but one. (TA.)

بَعَد : see بُعْد, in two places: and بَعِيد, in five places.

بعد : see أَبعد, in two places.

بعدة : see بعد, in three places.

بعاد : see بعيد: ___ and see also باعد.

بعاد : see بعد.

بعيد *Distant; remote; far; far off;* (S, L, K; *) as also بعاد , and باعد : (L, K:) pl. (of the first, S, L) بعدان (S, L, K) and (of the first also, L, TA) بعد (L, K) and بعاد (TA) and (of the first and second, L) بعدآء (L, K) and of the third, بعد , [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like as خدم is of خادم. (S.) As signifying *Distant with respect to place,* it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. قرب, in which latter see the authorities;) but not necessarily; like its contr. قريب: (L:) you say, هى بعيد منك [*She is distant from thee;* or it is] as though you said, مكانها بعيد:

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(L:) also ما أنت منّا ببعيد [*Thou art not distant from us*], and ما أنتم منّا ببعيد [*Ye are not distant from us*]: and in like manner, منّا ببعد ما أنت, and ما أنتم منّا ببعد . (S, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] جلست بعيدا منك and بعيدة منك are phrases mentioned as signifying *I sat distant,* or *remote in place,* or *at a distance,* or *aloof, from thee;* مكانا [and ناحية or the like] being understood. (L.) You say also, منزل بعد *A distant,* or *remote, place of alighting* or *abode.* (K.) And تنحّ غير بعيد (S, K) and غير باعد and غير بعد (K) [*Retire thou not far;*] meaning *be thou near:* (S, K:) [or] the second and third of these phrases mean *retire thou not in an abject,* or *a mean,* or *contemptible,* or *despicable, state.* (S, A.) And انطلق يا فلان غير باعد [*Depart thou, O such a one, not far;*] meaning *mayest thou not go away!* (L.) [And رأيته من بعيد *I saw him,* or *it, from afar:* and جآء من بعيد *He came from afar:* and the like. And بعيد as applied to a desert and the like, meaning *Far extending.*] And بعد باعد *A*

far distance. (K.) [And نِيَّةٌ بَعِيدَةٌ *A distant, far-reaching,* or *far-aiming, intention, purpose,* or *design.*] And فُلَانٌ بَعِيدُ الهِمَّةِ [*Such a one is far-aiming,* or *faraspiring, in purpose, desire,* or *ambition*]. (A.) And هِىَ بَعِيدَةُ العَهْدِ [*She was known,* or *seen,* or *met, a long time ago*]: in this case, the fem. form, with ة, must be used. (L.) And قَوْلٌ بَعِيدٌ [*A saying far from being probable* or *correct; improbable; far-fetched; extraordinary,* or *strange*]. (A.) And أَمْرٌ بَعِيدٌ *An extraordinary thing* or *affair* or *case, of which the like does not happen* or *occur.* (L.)

___ Also *Distant with respect to kindred* or *relationship:* in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. قَرِيبٌ,] by universal consent. (TA.) [Its pl.] بُعَدَآءُ signifies *Strangers, that are not relations.* (IAth.) You say also, فُلَانٌ مِنْ بُعْدَانِ الأَمِيرِ [meaning *Such a one is of the distant dependents,* or *subjects, of the governor,* or *prince*]. (S.) And إِذَا لَمْ تَكُنْ مِنْ قُرْبَانِ الأَمِيرِ فَكُنْ مِنْ بُعْدَانِهِ [*If thou be not of the particular companions,* or *familiars, of the governor,* or *prince, then be of his distant dependents,* or *subjects*]; i. e., be distant from him, that his evil may not affect thee. (AZ, A.) ___ رَأَيْتُهُ بَعِيدَاتِ بَيْنٍ: see بَعْدٌ in the latter half of the paragraph. ___ See also بَاعِدٌ.

بَعِيدٌ and بُعَدَاتٌ: see بَعْدٌ in four places.

بَاعِدٌ : see بَعِيدٌ in four places. ___ Also *Perishing:* (S, L: [in the K it is implied that it signifies *dying;* and so بَعِيدٌ and بُعَادٌ :]) or *far distant from his home,* or *native country; in a state of estrangement therefrom.* (L.)

أَبْعَدُ *More,* and *most, distant* or *remote; further,* and *furthest:* by poetic licence written أَبْعَدُّ: (L:) [pl. أَبَاعِدُ; as in the saying,] فُلَانٌ يَسْتَجِرُّ الحَدِيثَ مِنْ أَبَاعِدِ أَطْرَافِهِ [*Such a one draws forth talk,* or *discourse,* or *news,* or *the like, from its most remote sources*]. (A.) ___ *More,* and *most, extreme, excessive, egregious,* or *extraordinary,* in its kind. (IAth.) [Hence, perhaps,] إِنَّهُ لَغَيْرُ أَبْعَدَ [in the CK أَبْعَدٍ] and بُعَدٍ *Verily there is no good in him:* (K:) or, *no depth in him in anything:* (IAar:) [or, *he is not extraordinary* in his kind: see also بُعْدٌ:] said in dispraising one. (TA.) And مَا عِنْدَهُ أَبْعَدُ and بُعَدٌ [*He has not what is extraordinary* in its kind: or] *he possesses not excellence,* or

power, or *riches:* or *he possesses not anything profitable:* (L, K:) said only in dispraising one: (AZ:) or it may mean *he possesses not anything which one would go far to seek;* or, *anything of value:* or *what he possesses, of things or qualities that are desirable, is more extraordinary than what others possess.* (MF.) ___ *Remote from good:* [which is the meaning generally intended in the present day when it is used absolutely as an epithet applied to a man; but meaning also *remote* from him or those in whose presence this epithet is used, both *as to place and as to moral condition:*] and, *from continence:* (L:) and *stupid; foolish;* or *having little,* or *no, intellect* or *understanding;* syn. حَائِنٌ: (so in a copy of the S and in the L and TA:) or *treacherous,* or *unfaithful;* syn. خَائِنٌ (So in two copies of the S and in a copy of the A.) It is used as an allusion to the name of a person whom one would mention with dispraise; as when one says, هَلَكَ الأَبْعَدُ [*May such a one, the remote from good,* &c., *perish!*]: with respect to a woman, one says, هَلَكَتِ البُعْدَى. (En-Nadr, Az.) One says also, كَبَّ ٱللّٰهُ الأَبْعَدَ لِفِيهِ, meaning [*May God cast down prostrate such a one, the remote from good,* &c., *upon his mouth!* or,] *cast him down upon his face!* (S.) [It is a rule observed in decent society, by the Arabs, to avoid, as much as possible, the mention of opprobrious epithets, lest any person present should imagine an epithet of this kind to be slily applied to himself: therefore, when any malediction or vituperation is uttered, it is usual to allude to the object by the term الأَبْعَد, or البَعِيد, as meaning the remote from good, &c., and also the remote from the person or persons present. See also الأَخُر, which is used in a similar manner.] ___ *A more distant,* or *most distant,* or *very distant, relation;* (Lth;) *contr. of* أَقْرَبُ: (Msb:) pl. أَبَاعِدُ (Lth, S, A, Msb, K) and أَبْعَدُونَ; (Lth;) *contr. of* أَقَارِبُ (Lth, S, K) and أَقْرَبُونَ. (Lth.)

مَبْعَدٌ A man *who makes far journeys.* (K.)

بعر

1 **بعر** , aor. ـَـ (S, Mgh, Msb, K,) inf. n. بَعْرٌ (S, Msb,) said of an animal having the kind of foot called خُفٌّ, (Mgh, Msb, K,) [i. e.,] of a camel, and also of a sheep and goat, (S,) and of a cloven-hoofed animal (Mgh, Msb, K) of the wild kind of bull or cow, but not of the domestic kind, and of the gazelle-kind, beside the other two cloven-hoofed kinds mentioned before, and of the hare or rabbit, (TA,) *He voided dung.* (S, * Mgh, Msb, K.) ___ بَعَرَهُ *He threw at him a piece of* بَعْرٌ. (A.) ___ بَعَرَتْ, said of a widow, *She threw the piece of* بَعْرٌ; *i. q.* رَمَتْ بِالْبَعْرَةِ ; meaning *she ended the number of days during which she had to wait after the death of her husband before she could marry again.* (A.) [It seems to have been customary for the widow to collect a number of pieces of بَعْرٌ, as many as the days she had to wait before she could marry again, and to throw away one each day: so that the saying means She threw the last piece of بَعْرٌ.] بَعَرَ, aor. ـَـ , (K,) inf. n. بَعْرٌ, (TA,) *He* (a camel) *became a* بَعِيرٌ. (K.)

2 **بَعَّرَ** see 4.

3 **بَاعَرَتْ حَالِبَهَا** , [inf. n., app., بِعَارٌ, q. v.,] said of a ewe or she-goat, (K,) and of a she-camel, (TA,) *She befouled her milker with her dung.* (TA voce بَاعَرَتْ إِلَى حَالِبِهَا.) بِعَارٌ *She* (a ewe or goat, and a camel,) *hastened to her milker.* (TA.)

4 **ابعر** *He cleansed* an intestine, or a gut, *of its* بَعْرٌ; as also بَعَّرَ , inf. n. تَبْعِيرٌ. (K.)

بَعْرٌ (S, A, K) and بَعَرٌ (Msb, K) [coll. gen. ns. signifying *Camels'*, and *sheeps'*, and *goats'*, and *similar, dung;*] *dung* (Msb, K) *of animals having the kind of foot called* خُفٌّ, (A, Mgh, Msb, K) [i. e.,] *of the camel*, and also *of the sheep* and *goat*, (S,) and *of cloven-hoofed animals* (A, Mgh, Msb, K) *of the wild kind of bull and cow, but not of the domestic kind*, and *of the gazelle-kind*, beside the two other cloven-hoofed kinds, and *of the hare* or *rabbit:* (TA:) n.

un. with ة: (S, Mgh, K:) and pl. أَبْعَارٌ. (S, Msb, K) One says, هُوَ أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ يُرْمَى بِهَا كَلْبٌ [*He is a lighter thing to me than a piece of*]. (A.) And it is said in a prov., أَنْتَ كَصَاحِبِ البَعْرَةِ [*Thou art like the owner of the piece of* بعر, or أَنْتَ فِى مِثْلِ صَاحِبِ البَعْرَةِ *Thou art in a condition like that of the owner of the piece of* بعر; (meaning the person for whom it was intended;) applied to him who reveals a thing relating to himself; (see Freytag's Arab. Prov. i. 85;)] originating from the fact that a man had a suspicion respecting some one among his people; so he collected them to search out from them the truth of the case, and took a piece of بعر, and said, I am about to throw this my piece of بعر at the person whom I suspect; whereupon one of them withdrew himself quickly, and said, Throw it not at me; and confessed. (TA.) See also بعرت, above.

بعر : see بَعْرٌ.

بِعَارٌ , a subst., [or inf. n. of 3,] The *befouling of her milker with her dung,* by a ewe or she-goat, (K,) or a camel: (TA:) it is reckoned a fault, because the animal that does so sometimes casts her dung into the milking-vessel. (TA.)

بَعِيرٌ , (S, Msb, K, &c.,) sometimes pronounced بَعِيرٌ, (K,) which latter is of the dial. of BenooTemeem, but the former is the more chaste, (TA,) *A camel, male or female;* (S, Msb, K;) as applied to a camel, like إِنْسَانٌ applied to a human being; (S, Msb;) whereas جَمَلٌ is applied only to a male camel, and نَاقَةٌ to a she-camel;

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بَكْرٌ and بَكْرَةٌ are respectively terms like فَتًى and فَتَاةٌ; and قَلُوصٌ is like the term جَارِيَةٌ; so say, among others, ISk and Az and IJ; and it is added in the Mutahffidh, that the terms جمل and ناقة are applied only when the animal has entered the seventh year: (Msb:) but بعير is more commonly applied to the *male camel;* (Msb, K;) and only to *one that has entered its fifth year;* (S, K;) or *that has entered its ninth year:* (K:) the pl. is أَبْعَرَةٌ [a pl. of pauc.] and بُعْرَانٌ (S, Msb, K) and بَعْرَانٌ (K) and بُعُرٌ (TA) and (pl. of أَبْعَرَةٌ TA) أَبَاعِرُ (S, Msb, K) and أَبَاعِيرُ (K.) If one say, أَعْطُونِى بَعِيرًا [*Give ye to me a* بعير], the persons so addressed, accord. to EshSháfi'ee, are not to give a she-camel: (Msb:) but the following phrases are transmitted from the Arabs: صَرَعَتْنِى بَعِيرِى *My she-*

camel threw me down prostrate: (S, A:) and حَلَبْتُ بعيرى *I milked my camel:* (A, Msb:) and شَرِبْتُ مِنْ لَبَنِ بعيرى *I drank of the milk of my camel:* (S:) and كِلَا هٰذَيْنِ البَعِيرَيْنِ نَاقَةٌ *Each of these two camels is a she-camel.* (A.) لَيْلَةُ البَعِيرِ [*The night of the camel*], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) ___ Also *An ass:* (IKh, K:) so in the Kur xii. 72; but this signification is of rare occurrence: (IKh:) and *anything that carries:* (IKh, K:) so in the Hebrew language [(see Gen. xlv. 17)]. (TA.)

بَاعِرٌ A widow *throwing the piece of* بَعْر; meaning *ending the number of days during which she has had to wait after the death of her husband previously to her being allowed to marry again.* (A.) [See 1.]

مَبْعَرٌ and مَبْعِرٌ [and مَبْعَرَةٌ (occurring in the K in art. خور)] The *place* [or *passage* (as is shown in the Lexicons in many places)] *of the* بَعْر; [i. e. the *rectum;* the *intestine*, or *gut*, *containing the* بَعْر;] of any quadruped: (K:) pl. مَبَاعِرُ. (TA.) It is said in a prov., إِنَّ هٰذَا الدَّاعِرَ مَا زَالَ يَنْحَرُ الأَبَاعِرَ وَ يَنْثُلُ المَبَاعِرَ [*Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung*]. (A, TA.)

مَبْعِرٌ : see مَبْعَرٌ

مَبْعَرَةٌ : see مَبْعَرٌ

مِبْعَارٌ A ewe or she-goat, (K,) or a she-camel, (TA,) *that befouls with her dung* (تُبَاعِرُ) *her milker.* (K, TA.) [See بَعَارٌ.]

بعض

1 **بعضه البعوض** , [aor. ـَـ ,] inf. n. بعضٌ, *The* بعوض [or *gnats*, or *musquitoes*,] *bit him; and annoyed*, or *molested, him*. (TA.) And بعضوا *They were bitten by the* بعوض: (A:) or *were annoyed*, or *molested, thereby*. (K.) بعضه is not used in relation to anything but بعوض. (TA.) A poet says, praising a man who passed the night within a كلّة [or thin curtain used for protection from gnats, or musquitoes], which is also called أَبُو دثَار,

* **لَنِعْمَ البيتُ بيتُ أَبِي دثَارٍ** *

* **إِذَا مَا خَافَ بَعْضُ القَوْمِ بَعْضَا** *

[*Excellent indeed is the tent, the tent of Aboo-Dithár, when some of the people fear biting, and annoyance*, or *molestation, from gnats*, or *musquitoes*]: by بعضا meaning عَضًّا. (TA.)

2 **بعضه** , inf. n. تبعيضٌ, *He divided it into parts*, or *portions*, (S, A, Msb, K,) *distinct*, or *separate, one from another*. (Msb) You say, أَخَذُوا مَالَهُ فَبَعَّضُوهُ *They took his property and divided it into parts*, or *portions*. (A, TA.) And عَضَّى الشَّاةَ وَ بَعَّضَهَا [*He limbed*, or *dismembered, the sheep*, or *goat, and divided it into parts*, or *portions*]. (A, TA.) [Hence,] مِنْ in certain cases, and بِ in the like cases, as in the saying شَرِبْتُ بِمَآءٍ كَذَا [I drank of, i. e. some of, such water], are said to be لِلتَّبْعِيضِ [*For the purpose of dividing into parts*, or *portions*]. (Msb.)

4 **ابعضوا** *They had* بعوض [or *gnats*, or *musquitoes*], (K,) or *abundance thereof*, (A,) *in their land*. (A, K.)

5 **تبعّض** *It was*, or *became, divided into parts*, or *portions*. (S, K.)

بعضٌ *Some*, or *somewhat* or *some one*, (lit. *a thing*,) of things, or of a thing: Th says that it signifies thus accord. to all the grammarians; (Msb, TA;) except Hishám, as will be seen hereafter: (TA:) or *a part*, or *portion*, (A, Msb, K,) of a thing, (Msb,) or of

anything; (A, K;) whether little or much: (TA:) accord. to both these explanations, it may denote the greater part; as eight of ten: (Msb:) [thus it signifies *some one* or *more;* and it relates to persons and to other things:] pl. أَبْعَاضٌ; (S, IJ, K;) but ISd doubts whether IJ had an authority for this. (TA.) You say, بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضٍ [*Some kinds of evil are easier to be borne than some*]. (A.) And جَارِيَةٌ حَسَّانَةٌ يُشْبِهُ بَعْضُهَا بَعْضًا [*A very beautiful girl, parts of whom resemble other parts*]. (A.) [And ضَرَبَ بَعْضُهُمْ بَعْضًا *Some of them beat some;* i. e. *they beat one another.*] And لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [*We have tarried a day or part of a day*]. (Kur xviii. 18.) And one says to a man of a company of men, Who did this? and he answers, أَحَدُنَا or بَعْضُنَا [*Some one of us*]; meaning himself. (A.) The article ال should not be prefixed to it, (K, * TA,) because it is originally a prefixed n., and as such determinate either literally or virtually, so that it does not admit another cause of being determinate; (TA;) contr. to what is said by IDrst (K, TA) and Ez-Zejjájee; for they said البَعْضُ and الكُلُّ; which, properly, as ISd says, is not allowable; and it is said in the O that IDrst, in this matter, was at variance with all the people of his age: (TA:) AHát says that the Arabs did not say الكُلُّ nor البَعْضُ, but that people used these expressions, even Sb and Akh in their two books, by reason of their little knowledge in this way: (K, * TA:) a remark, says MF, which is extr., and needs no comment: (TA:) [for who surpassed Sb and Akh in knowledge respecting matters of this kind?] AHát also relates his having told As that he had seen in the book of [that celebrated and chaste author] Ibn-ElMukaffa', العِلْمُ الكَثِيرُ وَ لكِنَّ أَخْذَ البَعْضِ خَيْرٌ مِنْ تَرْكِ الكُلِّ [*Science is large; but the acquiring of part is better than the neglecting of the whole*]; and that As disapproved of it most strongly, saying that the article ال is not prefixed to بَعْضٌ and كُلٌّ because they are determinate without it: (TA:) Az, however, says that the grammarians allow its being prefixed to these two words, (Msb, TA,) though As disallows it, (TA,) because they are meant to be understood as prefixed ns.; (Msb;) or because the article is meant to be a substitute for the noun to which they should be prefixed; or, in the case of بَعْضٌ, because this word is equivalent to جُزْءٌ, which receives the article ال. (MF.) It is related of AO, that he assigned also to بَعْضٌ the contr. meaning of *All;* or the *whole:* adducing as a proof thereof the words of the Kur [xl. 29], يُصِبْكُمْ بَعْضُ الَّذِى يَعِدُكُمْ as meaning *All of that with which he threateneth you will befall you:* and the saying of Lebeed.

* أَوْ يَعْتَلِقْ بَعْضَ النُّفُوسِ حِمَامُهَا *

[as meaning *Or their death shall cling to all living creatures:* or, accord. to another relation, او يرتبطْ, which means the same as او يعتلق]: thus also AHeyth explains the above-cited verse of the Kur; and thus Hishám explains the saying of Lebeed, erroneously asserting that بعض is here a pl.: (TA:) but with respect to the former instance, the Prophet had threatened them with two things, the punishment of the present world and that of the world to come; so he says, This punishment will befall you in the present world; which is part (بعض] of the two threats; without denying the punishment of the world to come: or, as Aboo-Is-hák says, he mentions the part to indicate the necessary consequence of the whole: and as to the saying of Lebeed, by بعض النفوس he means himself. (TA [app. from ISd].)

أَرْضٌ بَعْضَةٌ *A land abounding with* بَعُوض [or *gnats*, or *musquitoes*]; (K;) as also مَبْعَضَةٌ, like as you say مَبَقَّةٌ. (TA.) And لَيْلَةٌ بَعْضَةٌ *A night in which are many* بَعُوض; as also مَبْعُوضَةٌ (A, K.)

بَعُوضٌ [*Gnats*, or *musquitoes;*] *i. q.* بَقٌّ [which signifies both gnats, or musquitoes, (called in Egypt نَامُوس,) and also bugs]: n. un. with ة: (S:) or pl. of بَعُوضَةٌ, (K,) which signifies *i. q.* بَقَّةٌ. (A, K.) A poet speaks of the humming of the بعوض of the water. (TA.) The author of the K says, in the B, that the word is taken from بَعْضٌ, because of the smallness of the body of the بعوضة in comparison with other living things. (TA.) You say, كَلَّفَنِى مُخَّ البَعُوضِ *He imposed upon me a difficult thing:* (A:) or *an impossible thing.* (TS, K.)

أَرْضٌ مَبْعَضَةٌ : see بَعْضَةٌ

لَيْلَةٌ مَبْعُوضَةٌ : see بَعْضَةٌ

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بعق

1 **بعق** , (TA,) [aor. ـَـ ,] inf. n. بُعَاقٌ, (Lth, K, TA,) said of a man, and a camel, &c., (TA,) *He uttered a vehement sound*, or *cry.* (Lth, * K, * TA.) Also, inf. n. as above, said of a vehement rain, descending in large drops, *It clave*, or *furrowed*, the ground, *and made it to flow.* (K, * TA.) ___ And, inf. n. بَعْقٌ, *He stabbed*, or *stuck*, a camel *in the* نَحْر, or *throat*, or *uppermost part of the breast*, (K, TA,) *making the blood to flow;* (TA;) and (TA) so بعّق . (A'Obeyd, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) ___ Also, (K,) inf. n. بَعْقٌ, (TA,) *He dug* a well. (Z, K.) ___ بَعْقٌ also signifies The act of *slitting*, *ripping*, or *rending;* like بَعْجٌ: (TA:) and تَبْعِيقٌ the same; (S;) or the *doing so much.* (K.) You say, بَعَّقْتُ زِقَّ الخَمْرِ, inf. n. تَبْعِيقٌ, *I slit*, or *ripped*, or *rent*, *the wine-skin.* (S.) ___ بَعَقَهُ عَنْ كَذَا, (K,) inf. n. بَعْقٌ, (TA,) *He removed it*, *took it off*, or *stripped it off*, *from over*, or *before*, *such a thing*, *which it covered*, or *concealed.* (Ibn-'Abbád, K.)

2 **بعَّق** see 1, in three places.

5 **تبعَّق** see 7, in two places.

7 **انبعق** *It came upon one suddenly, unexpectedly, without his knowledge.* (S, K, TA.) ___ انبعق المُزْنُ [*The clouds*, or *white clouds*, or *clouds containing water*,] *clave asunder*, *with*, or *by reason of*, *rain*, or *violent rain;* syn. انْبَعَجَ بالمَطَرِ; (S, K, TA;) or *opened vehemently with rain;* (Z, TA;) and تبعّق signifies the same. (S.) ___ انبعق فُلَانٌ بالجُودِ وَ الكَرَمِ [*Such a one was profuse in bounty and generosity*]. (TA.) ___ انبعق فِى الكَلَامِ (S, K) *He was profuse in speech;* (K, * TA;) as also تبعّق (K) and ابتعق . (Sgh, K.)

8 **إبْتَعَقَ** see 7.

بَعَاقٌ : see what next follows, in two places.

بُعَاقٌ Clouds (سَحَابٌ) *pouring forth* [*rain*] *with vehemence.* (S.) ___ Also, and بَعَاقٌ and بَعَاقٌ and بَاعِقٌ , Rain *coming suddenly,* or *unexpectedly, with vehemence, in large drops.* (K, TA.) جَمٌّ البُعَاقِ, in a trad. respecting prayer for rain, means *Copious, abundant, extensive rain.* (TA.) ___ And ↓ all these four words, A torrent *vehemently driving;* (K, TA;) *that carries away everything.* (AHn, TA.)

بَعَاقٌ : see بُعَاقٌ, in two places.

بَاعِقٌ : see بُعَاقٌ, in two places.

أَرْضٌ مَبْعُوقَةٌ *Land upon which what is termed* بُعَاقٌ [i. e. either the rain or torrent so termed] *has fallen,* or *descended.* (Nawádir el-Aaráb, TA.)

بعل

1 **بعل** , (S, Msb, K,) aor. ـَ , (K,) or ـُ [contr. to rule]; (Msb;) or the pret. is بَعُلَ; (so in the Ham p. 337;) inf. n. بُعُولَةٌ (Msb, K) and بَعَالَةٌ also (Ham ubi suprà) [and app. بَعْلٌ, for it is said in the Ham p. 359 that the primary signification of البَعْلُ is النِّكَاحُ]; *He* (a man, S) *became a husband;* (S, K;) as also استبعل : (K:) *he married*, or *took a wife*. (Msb.) And in like manner, بَعَلَتْ, inf. n. بُعُولَةٌ, *She became a wife:* (TA:) [and it seems to be indicated in the Ham p. 359 that ابتعلت and تبعّلت signify the same:] and باعلت *she took to herself a husband*. (K.) ___ بَعَلَ عَلَيْهِ [as though originally signifying *He became a* بَعْلٌ, or *lord, over him:*] *he was incompliant*, or *unyielding, to him; he resisted him*, or *withstood him*. (K.) Hence, in a trad., فَمَنْ بَعَلَ عَلَيْكُمْ أَمْرَكُمْ فَاقْتُلُوهُ *And whoso resisteth and disobeyeth your command, slay ye him*. (TA.) بَعِلَ, (S, K,) بِأَمْرِهِ, aor. ـَ , (K,) *He became confounded*, or *perplexed, so that he was unable to see his right course*, (S, K,) *by his affair*, or *case, and feared, and was disgusted*, (K,) *and remained fixed in his place like as do the palm-trees termed* بَعْلٌ, (TA,) *not knowing what to do*. (K.)

3 **باعلت** : see 1. ___ باعل القَوْمُ قَوْمًا *The people intermarried with a people*. (K.) You say also, بَنُو فُلَانٍ لَا يُبَاعَلُونَ *The sons of such a one, none is married to them, nor are they married* [*to any but persons of their own tribe*]. (Ham p. 337.) ___ [The inf. n.] بِعَالٌ signifies also The *playing*, or *toying, together*, of a man with his wife; (S, Mgh, Msb, K;) and so مُبَاعَلَةٌ [also an inf. n. of the same verb], (Msb, K,) and تَبَاعُلٌ [inf. n. of 6]. (K.) You say, باعل امْرَأَتَهُ *He played*, or *toyed, with his wife*. (Msb.) And تُبَاعِلُ زَوْجَهَا *She plays*, or *toys, with her husband*. (S.) And بَيْنَهُمَا مُبَاعَلَةٌ *Between them two is playing*, or *toying*. (TA.) And هُمَا يَتَبَاعَلَانِ *They two play*, or *toy, together, each with the other*. (TA.) ___ And metonymically, (TA,) بِعَالٌ signifies also *I. q.* جِمَاعٌ; (Az, K, TA;) and so مُبَاعَلَةٌ. (TK.) You say, بَاعَلَهَا, meaning *He lay with her*. (TK.) ___ And باعل فُلَانٌ فُلَانًا *Such a one sat with such a one:* (K, TA:) the idea of playing, or toying, being imagined to be implied. (TA.)

5 **تبعّلت** : see 1. ___ Also *She was obedient to her husband;* (K;) [so too ابتعلت , as will be seen from what follows;] and so تبعّلت زوجها: (TA:) or *she adorned herself for her husband.* (K.) You say امرأة حسنة الابتعال *A woman who is good in obedience to her husband.* (TA.)

6 **تباعل** see 3, in two places.

8 **إبتعل** see 1: ___ and see also 5, in two places.

10 **استبعل** : see 1. ___ Also, said of palm-trees (نخل), *They became what are termed* بعل, q. v., (S, TA,) *and great.* (TA.) ___ And, said of a place, *It became what is termed* بعل: (K:) or *it became elevated.* (TA.)

بعل *A husband:* (S, Mgh, Msb, K:) pl. بعولة (S, Msb, K) and بعول and بعال. (K.) And *A wife;* as also بعلة; (S, Msb, K;) like زوج and زوجة. (S, Msb. *) ___ *A lord, a master, an owner,* or *a possessor,* (S, Msb, K,) of a thing, (K,) such as a house, and a beast, (TA,) or a she-camel: (S:) *a head, chief, ruler,* or *person of authority.* (El-Khattábee, TA.) ___ [And hence,] *A certain idol,* (S, K,) *of gold,* (TA,) *belonging to the people of Ilyás,* (S, K,) who is said to be the same as Idrees, the grandfather, or an ancestor, of Noah, or to have been a grandson of Aaron, (Bd in vi. 85,) or the son of the brother of Aaron: (Jel ibid.:) it is mentioned in the Kur xxxvii. 123: accord. to one copy of the K, *it belonged to the people of Jonas;* and so in the Kitáb el-Mujarrad of Kr: accord. to Mujáhid, it means *a deity that is not God:* (TA:) or *a certain king:* (IAar, K:) but [SM says,] the correct explanation is the first: (TA:) or *a certain idol belonging to the people of Bekk, in Syria;* i. e., *of the town now called Baala-Bekk:* so in the Kur: (Bd, Jel: *) or it means in the dial. of El-Yemen *a lord;* and so in the Kur. (Bd.) ___ Also *One whom it is a necessary duty to obey;* as *a father,* and *a mother,* and *the like.* (TA.) ___ And *A family,* or *household, whose maintenance is incumbent on a man.* (TA.) ___ And it may be a contraction of بعل, as meaning *Lacking strength,* or *power,* or *ability; unable to find the right way to accomplish his affair.* (TA.) ___ Also *A weight,* or *burden.* (K, TA.) You say, أصبح فلان بعلًا على أهله *Such a one became a weight,* or *burden, upon his family;* because of his ascendency over them. (Er-Rághib, TA.) ___ *Elevated land,* (S, K,)

upon which comes neither running water nor torrent, (S,) or *that is not rained upon more than once in the year:* (K:) or *land elevated above other land;* as being likened to the man who is thus termed. (Er-Rághib, TA.) ___ *Any palm-trees*, and *other trees*, and *seed-produce, not watered:* or *such as are watered by the rain:* (K:) or *palm-trees* (نَخْل) *that imbibe with their roots, and so need not to be watered:* (S, Mgh, Msb, K:) metaphorically so applied: (Mgh:) AA says that it is *syn. with* عِذْىٌ, meaning *what is watered by the rain:* but As says that this latter word has the meaning just given, whereas بعل signifies *what imbibes with its roots, without irrigation or rain:* (S, Msb:) or *palm-trees growing in land whereof the supply of water is near* [*to the surface*], *so that it suffices without their having irrigation or rain:* (TA:) or *large, so as to imbibe with the roots:* (Er-Rághib, TA:) and *a male palm-tree;* (K, TA;) likened to the man who is thus termed: (TA:) and Az says that it is used as meaning [*dates such as are termed*] قِسْب. (TA.) ___ And The *tax*, or *impost, that is given for the watering of palm-trees.* (K.)

بَعِلٌ part. n. of بَعِلَ, *Confounded*, or *perplexed*, &c. (K.) And *Lacking strength*, or *power*, or *ability; unable to find the right way to accomplish his affair.* (TA.) ___ With ة, applied as an epithet to a woman, (S,) and meaning One *who does not dress*, or *wear clothes, well*, (K, TA,) *nor well adjust her personal state* or *condition.* (TA.)

بغت

1 **بَغَتَهُ** , (S, A, &c.,) aor. ـَـُ , (A, Msb, K,) inf. n. بَغْتٌ and بَغْتَةٌ (S, A, Msb, K) and بَغَتٌ (MF) and بَغَتَةٌ (K) and بَغَّتَةٌ, with teshdeed to the ت, of the same measure as جَرَبَّةٌ, accord. to AA's

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reading of the Kur in a passage which will be found below, without a parallel among inf. ns., (Z,) [and said by some to have an intensive signification,] *He*, or *it*, *came upon him*, or *happened to him*, *suddenly*, *unexpectedly*, *without his being aware of it*, or *without any previous cause; surprised him; took him by surprise*, or *unawares;* (S, A, Msb, K;) as also باغتهُ , (A, Msb,) inf. n. مُبَاغَتَةٌ (S, K) and بِغَاتٌ. (TA.) It is said in the Kur vi. 31, accord. to the reading mentioned above, إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغَتَةً [*When the hour* of the resurrection *shall come upon them suddenly, unexpectedly*, &c.]. (Z.) And you say, جَآءَهُ بَغْتَةً *He*, or *it*, *came to him suddenly*, &c. (A, Msb.) And لَقِيَهُ بَغْتَةً *He met*, or *found*, *him*, or *it*, *suddenly*, &c. (S.) And لَسْتُ آمَنُ بَغَتَاتِ العَدُوِّ *I am not secure from*, or *free from fear of*, *the enemy's comings* [*upon me*] *unawares.* (S.)

3 **بَاغَتَ** see 1.

البَاغُوتُ *The festival*, (A,) or *a certain festival*, (IAth, K,) *of the Christians;* (A, IAth, K;) [namely, *Easter;*] thus called accord. to some; but accord. to others, الباعوث [q. v.], with the unpointed ع and the three-pointed ث. (IAth.)

مَبْغُوتٌ *i. q.* مَبْهُوتٌ [*Confounded*, or *perplexed*, *and unable to see his right course*]: so in the saying, لَا رَأْىَ لِمَبْغُوتٍ [*There is no judgment to one who is confounded*, &c.]. (A.)

بغث

1 **بَغَثَ** , (Msb, K,) aor. ـَـ , (K,) inf. n. بُغْثَة, (Msb,) or this is a simple subst., and the inf. n. is بَغَث, (TA,) *He* (a bird) *was*, or *became, of a colour resembling that of ashes:* (Msb:) or *he* (a sheep or goat) *was of the mixed colours of those to which the epithet* بَغْثَآء *is applied.* (K, TA.) [See أَبْغَث, and بُغْثَة, and بَغَث.]

بَغَث *Dust-colour.* (A.) [But see بُغْثَة. Accord. to the TA, the former is the inf. n. of 1, q. v.]

بُغْثَة *Whiteness inclining to* خُضْرَة [which here app. means *a dark*, or *ashy, dust-colour*]: (T:) [or, in a bird, *a colour resembling that of ashes:* (see 1:)] or the *colour of sheep or goats to which the epithet* بَغْثَآء *is applied.* (K, TA.) [See أَبْغَث.]

بَغْثَآء : see أَبْغَث, of which it is the fem.

بَغَاث (T, S, A, Mgh, Msb, K) and بُغَاث and بِغَاث; (A, Mgh, K;) only the second of these three mentioned by Sb; (TA;) but the second and third asserted to be correct by Yoo; (AZ, TA;) and the last heard by Az; (TA;) or neither of these two is allowable; (Msb;) *A bird that does not prey, and such as one does not desire to make an object of prey because it is not eaten:* (T, Msb:) or *small birds that do not prey, such as sparrows and the like;* [a coll. gen. n.;] n. un. with ة: (Mgh:) or [accord. to Lth,] *a certain dust-coloured bird,* (T, A, K,) *of the birds of the water, ash-coloured, and long-necked;* as also أَبْغَث ; pl. [of the latter] بُغْث and أَبَاغِث: (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the بغاث and the ابغث to be one, asserting them to be of aquatic birds; but in my opinion, the former is different from the latter: as to the latter, it is *a well-known kind of aquatic bird,* so called because it is *of the colour termed* بُغْثَة, i. e. *white inclining to* خُضْرَة [explained above, voce بُغْثَة]: but as to the بغاث, it is *any bird that is not one of prey:* and the word is said to be a coll. gen. n., signifying the *class of birds that are objects of prey:* (TA:) ISk says that the بَغَاث is

a bird of a colour inclining to that of dust, (S, Msb, *) *a little less than the* رَخَمَة [or *vultur percnopterus*], (S,) or *less than the* رخمة, (Msb,) *slow in flight:* (S, Msb:) but IB says that this is a mistake in two points of view; first, because بغاث is a [coll.] gen. n., of which the n. un. is with ة, like as is that of حَمَامٌ; and secondly, because it applies to the *class of birds that do not prey;* but the أَبْغَث is *a bird of the colour of dust*, and this may be *a bird of prey*, and it may be *not a bird of prey:* (TA:) AZ says that بغاث signifies the [*species of vulture called*] رَخَم; and the n. un. is with ة others, the *young ones of the* رخم and *birds of the crowkind:* or [*birds*] *like the* [*hawks called*] سَوَادِق [pl. of سَوْدَقٌ], *not predaceous:* in the T, it is said to be [*a kind of bird*] *like the* [*hawk called*] بَاشِق, *that does not prey upon any other bird:* (TA:) or بَغَاثٌ and بُغَاثٌ (ISd, K) and بَغَاثٌ (K) signify the *worst* [or *most ignoble*] *of birds*, (ISd, K, [the latter giving this as a second and distinct signification,]) and *such as do not prey:* (ISd, TA:) Fr says, بَغَاثُ الطَّيْرِ signifies *the worst of birds*, and *such as do not prey;* and بُغَاثٌ and بَغَاثٌ are dial. vars.: (S:) the pl. is بِغْثَانٌ, (Sb, T, S, Msb, K,) accord. to those who make بغاث a sing., (Yoo, S, Msb, TA,) or accord. to those who make the sing. to be with ة; (T, TA;) or those who apply بَغَاثَةٌ [as a n. un.] to the male and the female make بَغَاثٌ to be pl. [or rather a coll. gen. n.]; (Yoo, S, Msb;) as is done in the case of نَعَامَةٌ and نَعَامٌ: (Yoo, S:) ISd says that بَغَاثَةٌ, with fet-h, is the n. un., applied alike to the male and the female: (TA:) [and Fei says,] it is not allowable to pronounce this with damm or with kesr to the first letter: (Msb:) but Yoo asserts both of these forms to be used: (AZ, TA:) and بغاثة is said to signify *a weak bird.* (TA.) It is said in a prov., إِنَّ البَغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ (S, A, Msb, K *) *Verily the* بغاث *in our land becomes* [*like*] *a vulture*, or *become* [*like*] *vultures:* (Msb:) applied to the low person who becomes of high rank: (A:) meaning *the weak in our land becomes strong:* (Msb:) or *he who makes himself our neighbour becomes mighty, strong*, or *of high rank, by our means*, (S, K, TA,) *acquiring the might*, or *strength, of the vulture, after having been low*, or *mean, in condition.* (TA.)

بَغِيثٌ *Wheat* (حِنْطَةٌ and طَعَامٌ [both of which signify the same, though the latter, q. v., has a a larger application,]) *adulterated by being mixed with barley;* (Th, K;) as also غَلِيثٌ and لَغِيثٌ. (Th, TA.)

بُغَيْثَآءُ [dim. of بَغْثَآءُ fem. of أَبْغَثُ, q. v.,] The *place of the* حَقِيبَة [q. v.] in a camel. (K.) [So called because of its colour, produced by chafing.]

أَبْغَثُ *Of a white colour inclining to* خُضْرَة [which here app. means *a dark*, or *ashy, dustcolour*]: (T:) [or *of a colour resembling that of ashes:* (see 1:)] or *dust-coloured:* (A:) or *of a colour near to that of dust:* (S:) an epithet, like أَحْمَرُ: [fem. بَغْثَآءُ: and] pl. بُغْثٌ: and sometimes, when used as a subst., it has for pl. أَبَاغِثُ. (IB, TA.) You say طَائِرٌ أَبْغَثُ *A bird of the colour above described:* (T, S:) whether it be a bird of prey or not: see بَغَاثٌ in two places: (IB, TA:) and صَقْرٌ أَبْغَثُ [*a hawk of that colour.*]; (ISh, A;) as well as أَحْوَى and أَبْيَضُ; i. e., that wherewith men take game. (ISh, TA.) بَغْثَآءُ applied to sheep or goats, (S, K,) or, as in some lexicons, to sheep, (TA,) is like رَقْطَآءُ; (S, K;) [*Black speckled with white;* or *the reverse;*] or *in which are blackness and whiteness, with predominance of the latter colour:* (TA:) or شَاةٌ بَغْثَآءُ and غَنَمٌ بُغْثٌ signify *a sheep* or *goat*, and *sheep* or *goats, in which are blackness and whiteness.* (A.) ___ Also, [as a subst.,] *A certain bird,* (K, TA,) *dustcoloured,* in truth *different from the* بَغَاث, as shown above: see the latter word: (TA:) pl. بُغْثٌ and أَبَاغِثُ. (T, TA.) You say, هُوَ مِنْ أَبَاغِثِ الطَّيْرِ [*He is of the birds thus called*]. (A.) ___ And الأَبْغَثُ signifies *The lion;* (TS, K;) because he is of the colour termed بُغْثَة. (TA.) ___ And البَغْثَآءُ *The medley,* or *mixed* or *promiscuous multitude* or *collection, of men* or *people;* or *of the lowest* or *basest* or *meanest sort,* or *refuse,* or *riffraff, thereof;* (S, A, K;) *the commonalty,* or *vulgar,* and *collective body, of the people.* (S.) One says, خَرَجَ فُلَانٌ فِى البَغْثَآءِ and الغَثْرَآءِ *Such a one went forth among the medley,* &c., *of the people.* (A.) And دَخَلْنَا فِى البَغْثَآءِ *We entered among the commonalty,* or *vulgar,* and *the collective body, of the people.* (S.)

بغش

1 **بَغَشَتِ السَّمَآءُ** , aor. ـَـ , (S, K,) inf. n. بَغْشٌ, (S,) *The sky rained a rain such as is termed* بَغْشَةٌ, q. v. (S, K.) ___ بُغِشَتِ الأَرْضُ *The land was watered by a rain such as is termed* بَغْشَةٌ, (S,) or بَغْشٌ. (TA.)

بَغْشٌ : see what next follows.

بَغْشَةٌ *A weak shower of rain;* (S, K:) *above what is called* طَشَّةٌ: (S:) or *weak rain, small in its drops;* as also بَغْشٌ [originally an inf. n.]: or both signify *a cloud that pours forth its rain in one shower:* As says that the lightest and weakest of rain is that called طَلٌّ; then, the رَذَاذ; then, the بَغْشٌ: the dim. of the last is بُغَيْشٌ. (TA.)

مَطَرٌ بَاغِشٌ *Weak rain.* (S, K.)

أَرْضٌ مَبْغُوشَةٌ *Land watered by a rain such as is termed* بَغْشَةٌ, (S,) or بَغْشٌ. (TA.)

بغض

1 **بَغُضَ** ; (S, A, Msb, K;) and بَغَضَ; aor. [of

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both] يَبْغُضُ ; and بَغَضَ, aor. يَبْغَضُ ; (K;) inf. n. بَغَاضَةٌ, (S, A, Msb, K,) inf. n. of the first; (TA;) *He*, or *it*, (a man, S, or a thing, Msb,) *was*, or *became*, *hateful*, *odious*, or *an object of hatred*. (S, A, K.) ___ بَغُضَ جَدُّهُ *His fortune*, or *good fortune*, *fell;* syn. عَثَرَ. (A.) And بَغُضَ جَدُّكَ, (L, K, TA,) or بَغَضَ, (as in one copy of the K,) or بَغِضَ, (as in the CK,) *May thy fortune*, or *good fortune*, *fall:* syn. تَعَسَ, (K, TA,) and عَثَرَ: (TA:) a phrase ascribed by IB to the people of El-Yemen. (TA.)

See also 4, in three places.

2 **بَغَّضَهُ ٱللّٰهُ إِلَى النَّاسِ** , (S, TA,) or لِلنَّاسِ, (Msb,) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. تَبْغِيضٌ, (S, K,) *God rendered him hateful*, *odious*, or *an object of hatred*, *to men;* (S, Msb; *) تَبْغِيضٌ being the *contr. of* تَحْبِيبٌ: (K:) or *very hateful* or *odious*. (TA.) You say also, حُبِّبَ إِلَيَّ زَيْدٌ وَ بُغِّضَ إِلَيَّ عَمْرٌو [*Zeyd was rendered an object of love to me, and 'Amr was rendered an object of hatred*, or *of much hatred*, *to me*]. (A, TA.)

3 **بَاغَضَتْهُ** , inf. n. مُبَاغَضَةٌ, *I rendered him* [*hatred*, or] *vehement hatred*, *reciprocally*. (A, * TA.) You say also, بَيْنَهُمَا مُبَاغَضَةٌ [*Between them two is reciprocal hatred*, or *vehement hatred*]. (A.)

4 **أَبْغَضَهُ** , (S, A, Msb, K,) inf. n. إِبْغَاضٌ, (Msb,) *He hated him*. (S, A, * Msb, * K.) It is said that بَغَضَهُ is not allowable: (Msb:) or يَبْغَضُنِي is a bad form; (AHát, K;) used by the lower class; and sanctioned by Th only; for he explains قَالِينَ, as occurring in the Kur [xxvi. 168], by بَاغِضِينَ, which shows that he held بَغَضَ to be a dial. var.; for otherwise he would have said مُبْغِضِينَ: (AHát:) but the

epithet بَغُوضٌ affords a strong evidence in favour of the opinion of Th here mentioned; for فَعُولٌ is mostly from فَاعِلٌ, not from مُفْعِلٌ. (TA.) مَا أَبْغَضَهُ إِلَىَّ, (S,) or لِى, (K,) is [said to be] anomalous; (S, K;) because the verb of wonder is not regularly formed from a verb of the measure أَفْعَلَ; but this is not anomalous; for it is from بَغَضَ فُلَانٌ إِلَىَّ [such a one was, or became, hateful, or odious, to me: ما ابغضه الىّ signifying *How hateful*, or *odious, is he to me!* but ما ابغضه لى, *How he hates me!* for] the lexicologists and grammarians relate that مَا أَبْغَضَنِى لَهُ is said when thou hatest him; and ما ابغضنى إِلَيْهِ, when he hates thee: (IB:) ISd says, on the authority of Sb, that ما ابغضنى له means that thou art an object of hatred (مُبْغَضٌ [so in the TA, but this is evidently a mistake for مُبْغِضٌ, a hater,]) to him; and ما ابغضه الىّ, that he is an object of hatred with thee, or in thine estimation. (TA.) أَنْعَمَ ٱللّٰهُ بِكَ عَيْنًا وَ أَبْغَضَ بِعَدُوِّكَ عَيْنًا, (so in the A, and the latter verb thus in the JK and in the L,) or the former verb is نَعِمَ, (L, K,) and the latter بَغِضَ, (K, TA,) like نَصَرَ, (TA,) or بَغَضَ, (CK,) is a form of imprecation (TA) [app. meaning *May God make thine eye to be refreshed by the sight of him whom thou lovest, and make the eye of thine enemy to be pained by the sight of him whom he hateth:* or *may God make an eye to be refreshed by the sight of thee, and make an eye to be affected with hatred by the sight of thine enemy*].

5 **تبغّض** *He manifested*, or *showed, hatred;* or *he became*, or *made himself, an object of hatred; contr. of* تَحَبَّبَ. (K.) You say, تَحَبَّبَ لِى فُلَانٌ وَ تَبَغَّضَ لِى أَخُوهُ [*Such a one manifested love to me*, or *made himself an object of love to me, and his brother manifested hatred to me*, or *made himself an object of hatred to me*]. (A, TA.)

6 **تباغض القَوْمُ** *The company of men hated one another:* (Msb:) تَبَاغُضٌ is the *contr. of* تَحَابُبٌ. (S, K.) You say, مَا رَأَيْتُ أَشَدَّ تَبَاغُضًا مِنْهُمَا [*I have not seen any more vehement in mutual hatred than they two*]. (A, TA.)

بُغْضٌ *Hatred; contr. of* حُبٌّ: (S, A, K:) a subst. from أَبْغَضَهُ. (Msb.)

بَغْضَةٌ *Vehement hatred;* as also بَغْضَآءُ, (S, A, Msb, K,) and بَغَاضَةٌ [but see 1]. (TA.) See also بَغِيضٌ.

بَغْضَآءُ : see what next precedes.

بَغُوضٌ : see what next follows.

بَغِيضٌ *Hateful; odious; and object of hatred:* (S, A, Msb, * K:) *hated;* as also بَغُوضٌ (TA) and مُبْغَضٌ : (Msb, * TA:) pl. of the first, بُغَضَآءُ. (A, TA.) ___ Some say that it has also the contr. signification of *Hating; i. q.* مُبْغِضٌ : (TA:) and Skr explains بَغْضَةٌ as signifying people *hating* thee. (L, TA. *)

بَغَاضَةٌ : see بَغْضَةٌ.

مُبْغَضٌ : see بَغِيضٌ.

مُبْغَضٌ : see بَغِيضٌ.

مَبْغَضَةٌ [*A cause of hatred:* a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ]. (A.)

بغل

1 **بَغُلَ** , aor. ـُ , inf. n. بُغُولَةٌ, said of a man, *i. q.* تَبَلَّدَ [i. e. *He affected stupidity, dulness,* or *want of intelligence;* or *he became submissive, and humble;* &c.]. (TA.) [See also 2.] بَغَلَهُمْ: see 2.

2 **تَبْغِيلٌ** , the inf. n., signifies The *being big, thick,* or *rude, and hard, strong,* or *sturdy, in body;* or said of the body: and hence, accord. to some, is derived بَغْلٌ . (TA.) ___ بَغَّلَ, inf. n. as above, *He was impotent and weak,* or *languid, and fatigued,* (JK, K, TA,) *in going,* or *pace.* (TA.) ___ بَغَّلَتِ الإِبِلُ, (K,) inf. n. as above, (S, K,) *The camels went a pace between that termed* هَمْجَلَة *and that termed* عَنَقَ: (S, * K, TA:) and hence بَغْلٌ is derived accord. to IDrd: (TA:) or *they went in a certain manner, with wide step:* (JK:) [see also 5:] or the inf. n. signifies the *going in a gentle manner:* and one says, أَعْيَا فَبَغَّلَ, i. e. [*he was fatigued, so*] *he went an easy, but a quick, pace;* syn. هَمْلَجَ. (TA.) بَغَّلَهُمْ, (inf. n. as above, TA,) *He made their children to be base-born,* or *ignoble,* (K, TA,) by marrying among them; (IDrd, TA;) as also بَغَلَهُمْ , aor. ـَ : (K:) from بَغْلٌ; because the بغل [or mule] is unable to equal the heat, or course, of the horse. (TA.)

5 **تَبَغَّلَ** *He* (a camel) *became like the* بَغْل [or *mule*] *in the width of his step.* (TA.) [See also 2.]

بَغْلٌ The *mule;* i. e. the *animal generated between the he-ass and the mare* [or sometimes *between the horse and the she-ass*]; (TA;) also called بَغَّالٌ ; so in a verse of Jereer: (S, Sgh:) pl. أَبْغُلٌ [a pl. of pauc.] (JK) and أَبْغَالٌ, [also] a pl. of pauc., (Msb,) and بِغَالٌ, (JK, S, Msb, K,) a pl. of mult.; (Msb;) and quasi-pl. n. مَبْغُولَآءُ , (K,) meaning *a number of mules* (بِغَال) *together:* (JK, * S:) the female is termed بَغْلَةٌ; (S, Msb, K;) pl. بَغَلَاتٌ and بِغَالٌ. (Msb.) See 2, in two places. You say طَرِيقٌ فِيهِ أَبْوَالُ البِغَالِ [*A road in which is the urine of mules*]; meaning *a difficult road.* (TA.) And فُلَانَةُ أَعْقَرُ مِنْ بَغْلَةٍ [*Such a woman is more barren than a she-mule*]. (TA.) And البَغْلُ نَغْلٌ وَهُوَ لَهُ أَهْلٌ [*The mule is a bastard, and he*

is a relation to him]; meaning *he is a bastard.* (TA.) And as the mule suggests the idea of evil disposition, or perverseness, and roughness, you say, in describing him who is low, or ignoble, هُوَ بَغْلٌ نَغْلٌ [*he is a mule, a bastard*]. (Er-Rághib, TA.) The people of Egypt say, اشْتَرَى فُلَانٌ بَغْلَةً حَسْنَآءَ, meaning [*Such a one bought a beautiful*] *female slave:* and فِى بَيْتِ بَنِى فُلَانٍ بَغَالٌ [*In the house of the sons of such a one are slaves,* or *female slaves*]: and اشْتَرَيْتُ مِنْ بِغَالِ اليمن وَلَكِنْ بِغَالِىً الثَّمَنْ [*I bought of the slaves,* or *female slaves, of El-Yemen, but for a high price*]. (TA.)

بَغَّالٌ [n. un. of بَغَّالَةٌ, which is a coll. gen. n., like حَمَّارَةٌ and جَمَّالَةٌ, but explained by Freytag as meaning he who possesses many mules;] *An owner,* or *attendant,* (Sb, S,) *of mules,* (Sb, TA,) or *of the mule.* (S.) See also بَغْلٌ, with which it is syn.

بَغَّالَةٌ : see what next precedes.

هُوَ مِنَ الثَّوْرِ أَبْغَلُ وَ مِنَ الحِمَارِ أَثْقَلُ [*He is more mulish than the bull, and more heavy,* or *sluggish, than the ass*]. (TA.)

مَبْغُولَآءُ : see بَغْلٌ.

بغم

1 **بغمت** , aor. ـِ (S, K) and ـَ and ـُ , (K,) inf. n. بُغَامٌ (JK, S, K) and بُغُومٌ; (JK, K;) and تبغّمت ; (K;) *She* (a gazelle) *uttered a cry:* (S:) or *uttered her softest*, or *gentlest, cry* (JK, K) *to her young one:* (K:) and sometimes it is said of a [wild] cow: (TA:) so too بَغَمَ said of a male gazelle: and the verb is also used transitively, said of a female gazelle uttering this cry to her young one. (JK.) Also, (S, K,) ↓ both verbs, (K,) *She* (a camel) *uttered a cry without clearness:* (S:) or *uttered a broken*, or *an interrupted, not a prolonged, yearning cry, to*, or *for,*

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her young one: (K:) or *uttered a weak cry, below that* [*grumbling cry*] *which is termed* رُغَآء. (Ham p. 233.) [See an ex. in a verse of Dhu-rRummeh cited voce إِلَّا.] And بَغَمَ and تبغّم said of the ثَيْتَل and إِيَّل and وَعِل, [all of which words are said to signify the mountain goat,] *He uttered a cry.* (K.) ___ بَغَمَهُ, (S, K,) and بَغَمَ لَهُ, (TA,) *He spoke to him obscurely, not expressing clearly to him the meaning of his speech to him;* (S, K;) taken from the بُغَام of the she-camel; because it is a cry not uttered clearly. (TA.)

3 **باغَمَ** بـاغمه, (K,) inf. n. مُبَاغَمَةٌ, (S,) *He talked with him with a soft*, or *gentle, voice:* (S, K, TA:) or المُبَاغَمَةُ is like المُنَاغَمَةُ, and means *the speaking* [*with another*] *faintly;* taken from the بُغَام [see 1] of the gazelle and the she-camel: (Ham p. 233:) or *the holding amatory and enticing talk*, or *conversation, with another, with a soft*, or *gentle, voice.* (TA.)

5 **تَبَغَّمَ** see 1, in three places.

6 تَبَاغَمَتْ [**تَبَاغَمَ** *They* (gazelles) *uttered cries*, or *their softest* or *gentlest cries, one to another.*] One says, مَرَرْتُ

بروضة تتباغم فيها الظّبآء [*I passed by a meadow in which the gazelles were uttering cries*, &c., *one to another*]: and يتباغمن بغزلان [*by gazelles uttering cries*, &c., *one to another*]. (TA.)

بغمة *A thing like the* قلادة, [*a necklace*,] *with which women ornament themselves.* (TA.) [But this is apparently post-classical, from the Turkish بوغمق. In the present day, it is applied to *A necklace of pearls.*]

بغام The *crying*, or *cry, of the female gazelle*, and *of the she-camel, as explained above:* see 1. (S.)

بغوم A female gazelle *uttering*, or *that utters, the cry termed* بغام. (S, K.) ___ A woman *having a soft*, or *gentle, voice.* (JK, TA.)

مبغوم A young gazelle, and a young camel, *to which the cry termed* بغام *is addressed by its mother.* (JK.) ___ One says, also, بغام مبغوم [*A cry* &c. *uttered*]; like as one says, قولٌ مقولٌ. (TA.)

بغو

1 **بَغَا الشَّىْءَ** , inf. n. بَغْوٌ, *He looked at the thing* [*to see*] *how it was;* (K;) as also بَغَى, (K in art. بغى,) inf. n. بَغْىٌ. (TA in that art.)

بغى

1 **بَغَى** , (S, K, &c.,) aor. ـِ , (Msb, K,) inf. n. بُغَآءٌ, (S, Mgh, K, &c.,) or this is a simple subst., and the inf. n. is بَغْىٌ, (Msb,) [but, if this be correct, the former is generally used for the latter,] and بُغًى, (Lh, K,) but the first is better known, and is the chaste form, and some say, بَغًى, (TA,) and بُغْيَةٌ and بَغْيَةٌ, (K,) accord. to Th, but others hold these two to be simple substs., and some mention also بَغْيَةٌ, with fet-h, (TA,) and بُغَايَةٌ, (As, S, TA,) *He sought; sought for,* or *after; sought, desired,* or *endeavoured, to find, and take,* or *get;* (S, Mgh, Msb, K, &c.;) a stray-beast, (As, S, TA,) or any other thing, (S, Mgh, * Msb, * K, * TA,) good or evil; (Lh, TA;) as also ابتغى and تبغّى (S, Msb, K) and استبغى : (K:) or ابتغى signifies *he sought,* &c., *diligently, studiously, sedulously,* or *earnestly:* (Er-Rághib, TA:) and بَغَى signifies also *he loved,* or *affected,* a thing: (MF, TA:) or, accord. to Er-Rághib, the inf. n. signifies the *seeking to exceed the just bounds in respect of that which one aims at,* or *endeavours after, whether one actually exceed or do not;* and sometimes it is considered *in relation to quantity;* and sometimes, *in relation to quality.* (TA.) You say, بَغَاهُ بِشَرٍّ [*He sought him with an evil purpose;* or *sought to do him evil*]. (S and K in art. عقب.) ___ And بَغَاهُ *He sought,* &c., a thing *for him;* like بَغَى لَهُ. (Lh, Mgh, * K. *) You say, بَغَاهُ الشَّىْءَ *He sought,* &c., *the thing for him;* (S, K;) as also ابغاهُ الشَّىْءَ: (K:) thus you say, ابْغِنِى كَذَا or أَبْغِنِى كذا and ابْغَ لِى كذا *Seek thou for me such a thing;* (TA;) and أَبْغِنِى ضَالَّتِى *Seek thou for me my stray-beast:* (Mgh:) or ابغاهُ الشَّىْءَ signifies *He aided,* or *assisted, him to seek the thing:* (Ks, K:) or أَبْغِنِى كَذَا signifies *Seek thou for me such a thing;* and also *Aid thou me to seek such a thing.* (JK.) It is said in the Kur [ix. 47], يَبْغُونَكُمُ الْفِتْنَةَ *They seek,* or *desire, for you discord,* or *dissension;* or *they seeking,* &c.: and in the same [iii. 94], تَبْغُونَهَا عِوَجًا *Ye seek,* or *desire, for it,* namely, the way [of God], *crookedness;* or *ye seeking,* &c.: the first objective complement of the verb being in the accus. case because of the suppression of the preposition لِ. (TA.) ___ [Hence, app.,] بَغَانِى دَآءً *It procured to me disease; it caused disease to befall me.* (Ham p. 794.) And إِنَّهُ لَذُو بُغَايَةٍ *Verily he is one who makes much*

gain: (JK, K:) but in the M, ذُو بُغَايَةٍ لِلْكَسْبِ, meaning *a seeker of gain.* (TA.) And مَا بُغِيَ لَهُ *Good was not appointed to betide him.* (TA.) ___ بَغَى عَلَى أَخِيهِ, inf. n. بَغْىٌ, *He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his brother to himself:* so says Lh, who holds this to be the primary signification of the verb. (TA.) It is said in a prov., البَغْىُ عِقَالُ النَّصْرِ [*Envy is the shackle of aid* from God against an enemy or a wrongdoer]. (TA.) ___ Hence, (Lh, TA,) بَغْىٌ signifies The *acting wrongfully, injuriously,* or *tyrannically;* (Lh, S, TA;) because the envier so acts towards the envied; his endeavour being to cause, by guile, the blessing of God upon him to depart from him: (Lh, TA:) or the *seeking,* or *endeavouring, to act corruptly, wrongly,* or *unjustly:* (Az, TA:) or the *exceeding the due bounds,* or *just limits, in any way:* (S:) accord. to Er-Rághib, it is of two kinds: one of these is approved, and this is the *passing beyond the bounds of equity to exercise beneficence, and beyond the bounds of obligatory duties to do what is not obligatory:* the other is disapproved, and this is the *passing beyond the bounds of that which is true,* or *right, to do that which is false,* or *wrong,* or *to do acts of a doubtful nature:* but in most instances it is that which is disapprove. (TA.) You say, بَغَى عَلَيْهِ, (S, K,) and بَغَى عَلَى النَّاسِ, (Az, Msb,) aor. ـِ, (K,) inf. n. بَغْىٌ, (Msb, K,) *He exalted himself against him,* or *above him; overpowered,* or *oppressed, him;* (Fr, S, K;) *acted wrongfully, injuriously,* or *tyrannically, towards him; and deviated from the right way:* (K:) and *he acted wrongfully, injuriously,* or *tyrannically, towards men,* or *the people,* (Az, Msb,) *and sought to annoy them,* or *hurt them.* (Az, TA.) Lh mentions, on the authority of Ks, the saying, مَا لِى وَلِلْبَغِ بَعْضِكُمْ عَلَى بَعْضٍ [*What have I to do with wrongful conduct,* the wrongful conduct *of one of you towards another?*], for وَلِلْبَغْىِ; ISd thinks, because of the difficulty found in pronouncing the kesreh after the ى. (TA.) بَغَى also signifies *He occupied himself with corrupt, wrong,* or *unjust, conduct:* [accord. to Fei,] from the same verb [in a sense to be mentioned below,] said of a wound. (Msb.) Also, aor. ـِ, (TA,) inf. n. بَغْىٌ, (Az, TA,) *He magnified himself;* or *behaved proudly, haughtily,* or *insolently:* (Az, TA:) because he who does so passes beyond the bounds of his proper station to a station that does not belong to him. (TA.) ___ And [hence,] بَغَى فِى مَشْيَتِهِ, (K,) inf. n. بَغْىٌ,

(TA,) *He* [app. a horse, and perhaps a man also,] *was proud*, or *self-conceited, and quick, in his gait:* (K:) or بَغْىٌ in a horse, (S, TA,) or in the running of a horse, (JK, TA,) is the *being proud*, or *self-conceited, with exceeding briskness* or *liveliness* or *sprightliness.* (JK, S, TA.) ___ And بَغَتِ السَّمَآءُ, (S, K,) inf. n. بَغْىٌ, (TA,) *The sky rained vehemently:* (A'Obeyd, S, K:) or *exceeded, in rain, the limit of what was wanted.* (Er-Rághib, TA.) And بَغَى الوَادِى *The valley flowed with water reaching to a place to which it had not reached before.* (S, TA.) ___ بَغَتْ, (S, Mgh, Msb, K,) said of a woman, (Th, IKh, S, Msb, and so in some copies of the K,) or of a female slave, (so in other copies of the K,) but it is not restricted to the latter, (TA,) aor. ـِ , (JK, Msb,) inf. n. بِغَآءٌ, (IKh, JK, S, Mgh, Msb, TA,) or بَغْىٌ, (ISd, K,) [but the former, only, is commonly known,] *She committed fornication*, or *adultery; she prostituted herself;* (JK, S, Mgh, Msb, K;) because she who does so transgresses her proper bounds; (TA;) as also بَاغَتْ , (IKh, S, * Msb, K,) inf. n. بِغَآءٌ (IKh, K) and مُبَاغَاةٌ, (K,) said of a female slave: (Msb:) or مباغاة signifies the *committing fornication*, or *adultery, with another.* (KL.) It is said in the Kur [xxiv. 33], وَلَا تُكْرِهُو فَتَيَاتِكُمْ عَلَى البِغَآءِ [*And compel not ye your young women to prostitute themselves*]. (Mgh.) And you say, خَرَجَتِ المَرْأَةُ تُبَاغِى [*The woman went forth* for *prostituting herself*]. (S.) Accord. to the Jema etTefáreek, بِغَآءٌ signifies The *knowing of a woman's committing fornication* or *adultery*, or *prostituting herself, and approving*, or *being content:* but this, if correct, is an amplification in speech. (Mgh.) ___ بَغَى الجُرْحُ, (JK, S, Msb,) aor. ـَ , inf. n. بَغْىٌ, (JK,) *The wound swelled*, (S,) *and became in a corrupt state*, (JK, S, Msb,) *and produced thick*

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purulent matter. (JK.) And بَرَأَ جُرْحُهُ عَلَى بَغْىٍ *His wound healed having somewhat of corruption in it.* (S.) ___ بَغَى, (K,) aor. ـِ , inf. n. بَغْىٌ, (TA,) also signifies *He lied; said what was untrue.* (K.)

مَا نَبْغِى , in the Kur [xii. 65], is said to mean *We do not lie:* and *we do not act wrongfully:* or it may mean *what do we*

seek, or *desire?* (TA.) ___ Also, (K,) inf. n. بَغْىٌ, (TA,) *He looked at a* thing [*to see*] *how it was;* (K;) and so بَغَا, inf. n. بَغْوٌ: mentioned by Kr. (TA.) ___ And, (K,) with the same inf. n., (TA,) *He looked, watched,* or *waited, for* a person or thing. (Kr, K.)

3 **بَاغَى** see 1, latter part, in two places. Lh mentions the saying, addressed to a pretty woman, إِنَّكِ لَجَمِيلَةٌ وَلَا تُبَاغَى, as meaning *Verily thou art pretty, and mayest thou not be smitten by the* [*evil*] *eye:* (TA in this art.:) but accord. to some, the verb in this instance belongs to art. بوغ or art. بيغ. (TA in art. بوغ.)

4 **أَبْغَى** see 1, in five places. ___ ابغاهُ الشَّىْءَ also signifies *He made him,* or *caused him, to seek the thing; to seek for it,* or *after it; to seek,* or *desire,* or *endeavour, to find, and take,* or *get, it.* (S.)

5 **تَبَغَّى** see 1, first sentence.

6 **تَبَاغَوْا** *They acted wrong fully, injuriously,* or *tyrannically, one towards another; exalted themselves, one against,* or *above, another; overpowered,* or *oppressed, one another.* (S, TA.)

7 **انبغى** is said in the S to be quasi-pass. of بَغَيْتُهُ, like as انْكَسَرَ is of كَسَرْتُهُ; and Esh-Shiháb says of the aor. that it is quasi-pass. of بَغَاهُ, aor. يَبْغِيهِ, in the sense of طَلَبَهُ: (TA:) [Fei says,] it has been asserted that انبغى is quasi-pass. of بَغَى; but a verb of the measure انفعل is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of كَسَرْتُهُ, of which the quasi-pass. is انْكَسَرَ; which انبغى does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with انْطَلَبَ, as quasi-pass. of طَلَبَ, and means *It was,* or *became, suitable, fit, meet,* or *proper;* (Zj, TA;) [or *right,* and *allowable;* and *good:* or *very requisite:* (see explanations of exs. following:) or *it behooved:* and] *it was,* or *became, facilitated,* or *easy;* (Er-Rághib, K;) and *practicable,* or *manageable.* (Er-Rághib, TA.) Accord. to some, this verb is not used in the pret. tense, but only in the aor.: it is reckoned among verbs imperfectly inflected: (Msb, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by ElKhattábee on the authority of Ks; and was often used by Esh-Sháfi'ee: it is, however, very

rare. (TA.) You say, يَنْبَغِى لَكَ أَنْ تَفْعَلَ كَذَا [*It is suitable to thee*, or *is fit*, *meet*, or *proper*, &c., *for thee*, or *it behooveth thee*, *that thou shouldst do such a thing*]. (S, TA.) And, accord. to Zj, انْبَغَى لِفُلَانٍ أَنْ يَفْعَلَ, as meaning *It was*, or *became*, *suitable to such a one*, or *fit*, *meet*, or *proper*, *for him*, *that he should do*, or *to do*, such a thing. (TA.) And مَا يَنْبَغِى لَكَ أَنْ تَفْعَلَ هٰذَا, (Lh, K,) and مَا يُبْتَغَى , (K, TA,) with fet-h to the غ, (TA,) and مَا ٱنْبَغَى, and مَا ٱبْتُغِى ; (Lh, K;) of which four phrases, the first is given by Lh as explanatory of the third and fourth, and means, accord. to Esh-Shiháb, *It is not right*, *proper*, *fit*, or *meet*, *nor allowable*, *for thee that thou shouldst do this*, or *to do this;* and *it is not good for thee* &c.; but he adds that only the aor. has been heard from the Arabs in this sense. (TA.) And يَنْبَغِى أَنْ يَكُونَ كَذَا *It is very requisite that it should be so*, or *that such a thing ought be;* [or *it ought to be so*, or *such a thing ought to be; it behooves that it should be so*, or *such a thing behooves;*] *it is not well that such a thing should be neglected*, or *left undone*. (Msb.) And Ks is related to have heard, from the Arabs, the phrase, مَا يَنْبَغِى أَنْ يَكُونَ كَذَا, meaning *It is not right that it should be so*, or *that such a thing should be:* or *it is not good* &c. (Msb.) It is said in the Kur [xxxvi. 69], وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِى لَهُ, i. e. [*And we have not taught him poetry*, or *versification*], *nor is it right*, *proper*, *fit*, or *meet*, *for him:* (Bd:) or *nor is it easy to him*, (Bd, Jel, Er-Rághib,) or *practicable to him*. (Bd, Er-Rághib.)

8 **إِبْتَغَى** see 1, first sentence, in two places: ___ and see also 7, in two places.

10 **إِسْتَبْغَى** see 1, first sentence. ___ You say also, اسْتَبْغَى القَوْمُ فَبَغَوْهُ and بَغَوْا لَهُ [*He asked the people*, or *company of men*, *to seek* a thing for him, *and they sought* it *for him*]. (Lh, K.)

بَغْىٌ [originally an inf. n. (see 1)] *Much* of rain; or *much rain:* in [some of] the copies of the K, البطر is erroneously put for المطر: (TA:) [and in some, البَغِىُّ for البَغْىُ: in a MS. copy, I find البَغِىُّ الكَثِيرُ مِنَ المَطَرِ: and in the CK, البَغِىُّ الكَثِيرُ مِنَ النَّظَرِ:] or بَغْىُ السَّمَآءِ signifies *the main portion*, (As, S,) or *the vehemence*, *and the main portion*, (Lh, JK, TA,) *of the rain of the sky*. (As, Lh, JK, S, TA.) Hence the saying, دَفَعْنَا بَغْىَ السَّمَآءِ خَلْفَنَا (As, S, TA) or عَنَّا (Lh, TA) [lit. *We drove away the*

main portion, or *the vehemence, and the main portion, of the rain of the sky behind us* or *from us;* meaning *it was driven away behind us* or *from us*, or *it departed;* as is shown in art. دفع].

بُغْيَة : see what next follows.

بُغْيَة and بُغَيَة (JK, S, Msb, K) and بَغِيَّة (K) *A thing sought;* (JK, K;) as also بَغَايَة [originally an inf. n. (see 1)]: (JK:) or *a thing wanted, needed*, or *required; an object of want* or *need; a want*, or *needful* or *requisite thing* or *affair:* (S, Msb:) as in the saying, لِى فِيبَنِى فُلَانٍ بُغْيَة and بُغَيَة [*I have among the sons of such a one an object of want*]: (S:) or the first signifies *a state that one seeks;* and the second, *a thing itself that one wants:* (As, S, Msb: *) and the first, (JK,) or third, (K,) signifies also *a stray beast that is sought:* (JK, K:) the pl. of the second is بُغًى. (JK.) ارْتَدَّتْ عَلَى فُلَانٍ بُغْيَتُه [*The thing that he sought was refused to such a one*] is said of one who finds not what he seeks. (TA.).

بَغُوٌّ : see what next follows.

بَغِىٌّ , accord. to some, of the measure فَعِيل; accord. to others, of the measure فَعُول, originally بَغُوى; [if of the former, originally meaning sought; and if of the latter, originally meaning seeking;] and therefore [in either case] not admitting the affix ة: (TA:) *A fornicatress, an adulteress*, or *a prostitute;* (JK, S, Mgh, Msb, K;) as also بَغُوٌّ [of the measure فَعُول, and therefore anomalous, like نَهُوٌّ]: (M, K:) بَغِىٌّ is not applied to a man, (Lh, Msb,) nor بَغِيَّة to a woman: (Lh, TA:) pl. بَغَايَا. (S, Mgh, Msb.) [See an ex. voce مَهْر.] ___ Also *A female slave*, (JK, S, K,) *whether she be a fornicatress* or *an adulteress* or *a prostitute* or *not;* (TA;) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (S:) or *a free woman who is a fornicatress* or *an adulteress* or *a prostitute:* so in the K: but correctly, or *a fornicatress* or *an adulteress* or *a prostitute, whether free* or *a slave:* (TA:) and *a female singer, though chaste;* because of fornication's being originally attributable to such a person: (Msb:) pl. as above. (JK, S, TA.) One says, قَامَتْ عَلَى رُؤُسِهِمُ البَغَايَا [*The female slaves stood over their heads*]. (S.) ___ بَغَايَا also signifies The *scouts*, or *companies of scouts, that precede an army:* (S, K, TA:) but the sing. of this is بَغِيَّة . (TA.)

بَغِيَّةٌ : see بَغْيَةٌ. Also, pl. بَغَايَا: see بَغِىٌّ, last sentence.

بُغَايَةٌ : see بَغْيَةٌ.

بَاغٍ *Seeking; seeking for,* or *after; seeking, desiring,* or *endeavouring, to find, and take,* or *get:* pl. بُغَاةٌ and بُغْيَانٌ (K) and بُغَّآءٌ. (TA: [there mentioned as a pl., but not said to be of بَاغٍ, nor explained.]) بَاغٍ وَهَادٍ, lit. *A seeker* of [stray] camels *and a guide* of the way, mentioned in a trad. respecting the Hijreh (as said by A booBekr to a man who asked him Who are ye?), alludes to the seeking of religion and the guiding from error. (TA.) One says, فَرِّقُوا هٰذِهِ الإِبِلَ بُغْيَانًا يَضْبُونَ لَهَا, i. e. [*Disperse ye, for these camels, seekers*] *to scatter themselves in search thereof.* (S.) ___ *Acting wrongfully, injuriously,* or *tyrannically,* [&c.,] towards others: pl. بُغَاةٌ. (Msb. [See 1.]) غَيْرَ بَاغٍ, in the Kur ii. 168, [&c.,] means *Not being a revolter from the Muslims,* (Jel,) or, *against the Imám:* (TA:) or it means *not desiring to eat for the sake of enjoyment:* or *not seeking to exceed the limit of his want:* (Az, TA:) or *not seeking what he should not seek.* (Er-Rághib, TA.) فِئَةٌ بَاغِيَةٌ *A company of men revolting from the just Imám.* (K.) فِرْقَةٌ بَاغِيَةٌ *A party occupying itself with corrupt, wrong,* or *unjust, conduct.* (Msb.) ___ A camel *that does not impregnate,* or *get with young.* (Kr, K.) ___ A horse *that is proud,* or *self-conceited, with exceeding briskness* or *liveliness* or *sprightliness:* (JK, Ham p. 210:) [but] Kh disallows its being thus used. (S.) [The pl.] بُغْيَانٌ also signifies *What the sportsman,* or *hunter, seeks, of game,* or *objects of the chase.* (JK.) مَبْغًى [*A place where a thing is sought:* and

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hence, *a way,* or *manner, in which a thing is,* or *should be, sought*]: this is meant in the saying, بَغَيْتُ المَالَ مِنْ مَبْغَاتِهِ [*I sought wealth by the way,* or *manner, whereby it should be sought*]; like as مَأْتًى is meant in the saying, أَتَيْتُ الأَمْرَ مِنْ مَأْتَاتِهِ. (S.)

مَبْغَاةٌ : see what next precedes.

المُبْتَغِى , (K,) or, as in the Tekmileh, المُتَبَغِّى, (TA,) *The lion:* (K:) because he is always seeking prey. (TA.)

المُتَبَغِّى : see what next precedes.

بق

1 **بَقَّ** , (JK, M,) aor. يَبِقُّ; and بَقَّ, [first pers. بَقَقْتُ,] aor. يَبَقُّ [in the TA يَبُقُّ, which, being anomalous, is probably a mistake,] inf. n. بَقٌّ and بَقَقٌ [which is of the latter verb accord. to analogy] and بَقِيقٌ; (M;) *He spoke*, or *talked, much; was*, or *became, loquacious;* (JK, M, TA;) as also ابقّ (JK, S, M, TA) and بَقْبَقَ . (M, TA.) And بَقَّ كَلَامًا [in which case the aor., accord. to rule, unless the noun be a specificative, is يَبُقُّ,] and بَقَّ بِكَلَامٍ [*He was*, or *became, profuse in speech*]. (M.) And بَقَّ عَلَى القَوْمِ, (Zj, K,) or بَقَّ كَلَامَهُ, (M,) inf. n. بَقٌّ and بَقَاقٌ, (K,) *He spoke*, or *talked, much against the people*, or *company of men;* (Zj, M, * K;) as also ابقّ . (K.) Hence, (TA,) قَدْ مَلَأْتَ الأَرْضَ بَقَاقًا [*Thou hast filled the earth*, or *land, with much discoursing*], said, in dispraise, to a voluminous writer. (M, TA.) ___ بَقَّتْ and ابقّت , said of a woman, *She had many children:* (JK, S, M, K:) or, as Sb says, بَقَّتْ وَلَدًا *she brought forth many children.* (M, TA.) ___ بَقَّتِ السَّمَآءُ, (S, M, K,) and ابقّت , (M, TA,) *The sky rained much, and consecutively*, or *uninterruptedly:* (M, TA: *) or *rained vehemently.* (S, M, K.) ___ بَقَّ, (M, K,) aor. يَبِقُّ, (M,) or يَبَقُّ, (TA,) inf. n. بَقٌّ, (M, TA,) *He gave largely*, or *amply:* (IF, M, K, * TA:) in some of the copies of the K, العَظَمَة is erroneously put for العَطِيَّة. (TA.) And بَقَّ لَنَا العَطَآءَ *He made the gift large*, or *ample, to us.* (M.) ___ بَقَّ مَالَهُ *He distributed*, or *dispersed*, or *scattered, his property;* (K;) as also بَقَّقَهُ . (JK, * K.) ___ بَقَّ الخَبَرَ, inf. n. بَقٌّ, *He spread, and sent forth, the news*, or *information.* (M.) ___ بَقَّ الشَّىْءَ, aor. يَبُقُّ, *He put forth*, or *took forth, what was in the thing.* (M, TA.) Hence, (M,) بَقَّ عِيَابَهُ, (M, L, TA,) in the K, erroneously, عِيَالَهُ, (TA,) *He spread out* (K, TA) *his* [*receptacles of skin*, or *leather, termed*] عِيَاب, *and put forth*, or *took forth, what was in them.* (TA.) ___ *He clave, slit, ripped*, or *rent, the thing.* (JK.) So in the phrase بَقَّ الجِرَابَ [*He slit, ripped*, or *rent, and opened*, (see مَبْقُوقٌ,) *the bag*, or *receptacle, for travelling-provisions &c.*]. (K.) ___ بَقَّ, (IF, K,) inf. n. بُقُوقٌ, (TA,) said of a plant, [app. from its cleaving the earth,] *It came forth.* (IF, K, TA.) بَقَّ المَكَانُ, [aor., app., يَبِقُّ, or يَبَقُّ,] *The place abounded with* بَقّ [i. e. *gnats*, or *musquitoes;* or *bugs*]; as also ابقّ . (M, TA.)

2 بَقَّقَ see 1.

4 أَبْقَقَ see 1, in five places. ___ ابقّ وَلَدُ فُلَانٍ, inf. n. إِبْقَاقٌ, *The children of such a one multiplied; became many,* or *numerous.* (TA.) ___ أَبقَّت الغَنَمُ فِى الجَدْبِ, accord. to the K, (TA,) or انْبقَّت الغَنَمُ فِى عَامٍ جَدْبٍ, (JK, and thus in the O, TA,) *The ewes,* or *she-goats, being lean,* or *meagre, brought forth* [*in drought,* or *scarcity,* or *in a year of drought* or *scarcity*]. (JK, O, K, TA.) ابقّ الوادى *The valley put forth its plants,* or *herbage.* (O, L, TA.) In the K, خرج بَقَاقَةُ is erroneously put for خرج نباتُه. (TA.) ___ أَبقَّهُم خَيْرًا, or شَرًّا, *He did to him much,* or *ample, good,* or *evil.* (Ibn-'Abbád, JK, K.)

7 إِنْبَقَقَ see 4.

R. Q. 1 بَقْبَقَ الكُوزُ, (S, M,) بالمآء, (M,) [inf. n. بَقْبَقَةٌ, q. v. infrà,] *The mug made a* [*guggling* or *gurgling*] *sound with the water* [*on being dipped into it* or *on one's pouring out from it*]. (S, * M.) And بَقْبَقَت القِدْرُ *The cooking-pot boiled* [*so as to make a sound of bubbling*]. (M.) ___ See also 1. ___ بَقْبَقَ علينا الكَلَامَ *i. q.* فَرَّقَهُ [lit. *He scattered speech* (app. meaning *he jabbered*) *at us,* or *against us:* compare بَقَّ عَلَى القَوْمِ, or بَقَّ كَلَامَهُ, above]. (K.)

بَقٌّ : see بَقَّةٌ ___. بَقَاقٌ A woman *having many children:* (Ibn-'Abbád, JK, K:) and مِبَقَّةٌ a woman *that brings forth many children.* (M, TA.) ___ أَثَرٌ بَقٌّ [*A trace, mark, track, impression,* or *the like,*] *that is plainly apparent,* or *conspicuous.* (JK, TA.) Also, a pl. n.; (S, TA;) [or rather a coll. gen. n.;] sing., (S, TA,) or n. un., (JK, M, Msb, K, *) بَقَّةٌ; (JK, S, M, &c.;) *Gnats,* or *musquitoes;* syn. بَعُوضٌ: (S, M, K: *) or *large* بَعُوضٌ: (JK, M, Msb:) the poet 'Abder-Rahmán Ibn-El-Hakam, cited by IB, speaks of their singing [or humming]. (TA.) يَا عَيْنَ بَقَّةٍ [*O eye of a gnat* or *musquito*] denotes smallness of the person of him to whom it is said; or of the eye, as being likened to the eye of the gnat or musquito. (Har p. 619. [See an ex. voce حُزُقٌّ.]) ___ Also, [in the M is here added it is said, but this implies uncertainty where none exists,] *A kind of insect,* [namely, *bugs,*] (M, K,) *resembling the louse,* (M, TA,) [*but larger,*] *wide,* (K,) *red, and stinking,* (M, K,) [and hence termed

بقٌّ منتن,] *found in bed-frames*, or *couch-frames, and in walls*, [and therefore termed بقُّ الخشب and بقُّ الحيطان,] (M, TA,) *called also* بنات الحصير [from being found in mats]; (TA;) *when one kills them, he smells* [*what resembles*] *the odour of bitter almonds proceeding from them*. (M, TA.) ___ شجرة البقّ [*The elmtree*]: see دردار.

بققة : see what next follows.

بقاقٌ A man *who speaks*, or *talks, much; loquacious; talkative; garrulous; a great talker;* (S, K;) *whether incorrectly or correctly;* (M;) or such is termed بقّاقٌ ; (so written in a copy of the M;) as also بقاقة , (JK, S, K,) but this has a more intensive signification, (S, TA,) and مبقٌّ , (M, Sgh, K,) and بقْباقٌ , (JK, S, M,) or لقْلاقٌ بقْباقٌ , (K,) and لقٌّ بقٌّ , (K,) which last occurs in a trad., but accord. to one recital it is لقًّى بقًّى, in which the former word signifies cast away, and the latter is an imitative sequent thereto: (TA:) بققة , also, [app. pl. of باقٌّ,] is syn. with ثرثارون [*great talkers*, &c.]: (IAar, TA:) and بقاقٌ [thus written without teshdeed] signifies *a babbler; nonsensical, irrational, foolish*, or *delirious, in his talk;* one *who speaks confusedly and improperly;* or *who speaks*, or *talks, much and badly*, or *erroneously*. (M.) [See also 1, of which it is an inf. n.] ___ Also, (K,) n. un. with ة, (JK, K,) *A kind of clamorous bird:* (JK, K:) but Sgh writes it [بقّاقٌ ,] with teshdeed. (TA.) Also The *worthless*, or *mean*, or *vile, articles of the furniture or utensils of a house or tent*, or *of household-goods*. (M, K.)

بقاقة : see بقاقٌ.

بقّاقٌ : see بقاقٌ, in two places.

بقْبقة a word imitative of The [*guggling* or *gurgling*] *sound of a mug* (JK, S, K) [*when dipped*] *in water*, (JK, K,) and *the like:* (K:) and of *a cooking-pot in its boiling*. (TA.) [See also R. Q. 1.]

بقْباقٌ : see بقاقٌ, in two places. ___ Also The *mouth*. (K.)

مبقٌّ : see مبقّة ___. بقاقٌ [its fem.]: see بقٌّ.

أَرْضٌ مَبَقَّةٌ *A land abounding with* بَقّ [i. e. *gnats*, or *musquitoes;* or *bugs*]; (M, TA;) like as you say مَبْعَضَةٌ. (TA in art. بعض.)

جِرَابٌ مَبْقُوقٌ [*A bag*, or *receptacle, for travel-ling-provisions &c.*] *opened:* (JK:) or *slit*, *ripped*, or *rent*, *and opened*. (Ibn-'Abbád, TA.)

بقر

1 **بَقَرَ** , (S, K, &c.,) aor. ـُ , (JK, S, A, Mgh, Msb,) or ـَ , (K,) [but this seems to be a mistake,] inf. n. بَقْرٌ, (S, Msb,) *He slit; ripped; split; cut*, or *divided, lengthwise.* (S, Msb, K, &c.) *He slit*, or *ripped open*, an animal's belly. (A, Mgh.) One says, ابقرها عن جنينها *Rip thou open her* [a camel's] *belly so as to disclose her fœtus.* (S.) [See بَقِيرٌ.] ___ *He opened*, or *laid open.* (S, A, Msb.) ___ *He widened; made wide*, or *ample.* (S, K.) ___ *He opened, and widened*, or *made wide*, a house, or tent. (TA, from a trad.) ___ *He opened and revealed* to a person a story. (TA, from a trad.) ___ بَقَرَ الأَرْضَ said of a هُدْهُدٌ [or hoopoe], *It looked for the place of water and saw it:* (K:) [or *it clave the ground and discovered water:*] occurring in a trad. respecting the هدهد of Solomon [mentioned in the Kur ch. xxvii.] (T.) ___ بَقَرَ فِى بَنِى فُلَانٍ *He knew the state, condition, case*, or *affair, of the sons of such a one, and examined*, or *inspected, them.* (K.) ___ بَقَرَ عَنِ العُلُومِ *He inquired*, and *searched*

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to the utmost, after sciences. (A.) ___ بَقَرَ العِلْمَ: see 5. بَقَرَ, aor. ـَ , *He* (a dog) *became confounded*, (S, K,) *and stupified*, (TA,) *with joy*, (K,) *at seeing* بَقَرٌ, (S, K,) i. e., بَقَرُ الوَحْشِ [*wild oxen*, or *wild bulls* or *cows*]; (TA;) like as one says غَزِلَ meaning he sported, or played, at seeing a gazelle, or a young gazelle; as also بَيْقَرَ : or the former, *he feared, so that he was astonished, amazed*, or *stupified, at seeing many* بَقَرٌ: (TA voce بَحَزَ:) and ↓ the latter signifies also [simply] *he became confounded*, or *perplexed:* (IAar, TA:) and *he doubted respecting a thing.* (K.) ___ Also, aor. as above, inf. n. بَقْرٌ (S, K) and بَقَرٌ; (K;) but Az says, El-Mundhiree has informed me that A Heyth disallowed بَقَرٌ, saying that it is accord. to analogy بَقْرٌ, as the verb is intrans.; (TA;) *He* (a man) *became tired*, or *fatigued*, (S, K,) *so that he could hardly see;* (K;) and *he became weary*, or *jaded;* (S, K;) as also بَيْقَرَ . (S, K. *)

2 **بقّر القَوْمُ ما حَوْلَهُمْ** *The people dug the tract around them, and made wells.* (As.)

5 **تبقّر** *It* (a she-camel's belly) *became ripped open;* as also ابتقر and انبقر . (TA.) ___ *It became open.* (As.) ___ And *i. q.* توسّع; (As, K;) as also تَبَيْقَرَ . (K.) So in the phrase تبقّر فى العلْم [*He enlarged himself*, or *took a wide range, in science*, or *knowledge*]; (S, A, Msb;) and بقر العلْم, inf. n. بَقْرٌ, signifies the same. (TA.) And so in the phrase تبقّر فى المال, (S, A, Msb,) and فى الأَهْلِ, (TA,) i. e., *He enlarged himself*, or *he became*, or *made himself, large*, or *abundant, in wealth*, or *camels* or *the like*, and *in family;* as explained by As. (A'Obeyd.) You say also, تبقّر الكَلَامَ, [meaning فِى الكَلَامِ,] i. e., *He was diffuse*, or *profuse, in speech;* syn. تَفَتَّقَ به. (A.)

7 **إنْبَقَرَ** see 5.

8 **إبْتَقَرَ** see 5.

بَقَرٌ a gen. n., (S, Msb,) a word of well-known meaning, (S, Msb, K,) [The *bovine genus;* the *ox*, or *bull*, and *cow;* and *oxen*, or *bulls*, and *cows; neat; black cattle;*] applied to the *domestic* and the *wild:* (TA:) [but the wild have also distinctive appellations, as will be seen below:] n. un. بَقَرَةٌ, (S, Msb, K, [but in the K it is said that بَقَرٌ is pl. of بَقَرَةٌ,]) which is applied to the *male* and the *female;* (S, Msb, K;) the ة being added only to restrict it to unity: (S, Msb:) the pl. of بَقَرٌ is أَبْقُرٌ [a pl. of pauc.]; (M,) and أَبْقَارٌ, meaning *herds of oxen*, or *bulls*, or *cows:* (Msb and TA in art. ابل:) and the pl. of بَقَرَةٌ is بَقَرَاتٌ (S, Msb, K) and بُقُرٌ and بُقَّارٌ (K) and بَوَاقِرُ (As, T, K) and أُبْقُورٌ ; (K;) [or rather this last is a quasi-pl. n.;] and the following [also] are quasi-pl. ns., namely, بَيْقُورٌ , (K,) which is syn. with بَقَرٌ, (S,) and بَقِيرٌ , (K,) or this signifies *a collection*, or *herd, of* بَقَرٌ, (S,) and بَاقِرٌ , (K,) or this signifies *a collection*, or *herd, of* بَقَرٌ *with their pastors*, (Lth, S,) and بَاقُورٌ , and بَاقُورَةٌ , (K,) or this last is syn. with بَقَرَةٌ in the dial. of the people of El-Yemen: (S:) or بَاقُورٌ and يَبْقُورٌ and أُبْقُورٌ are all syn. with بَقَرٌ; and so, accord. to Ktr, is بَاقُورَةٌ . (Mgh.) ___ بَقَرُ الوَحْشِ [and البَقَرُ الوَحْشِىُّ signify *The wild ox*, or *bull*, and *cow;* and *wild oxen*, or *bulls*, and *cows*, collectively: n. un. بَقَرَةُ الوَحْشِ and البَقَرَةُ الوَحْشِيَّةُ; masc. and fem.: in Egypt, these appellations are applied to the *antilope defassa* of modern zoologists: so says Sir Gardner Wilkinson; and to this, I believe, they generally apply in the poems &c. of the early

Arabs: it is *a species of bovine antelope:* in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas *antilope bubalis;* by others, *alcephalus bubalis*, or *acronotus bubalis;* and this is said to come occasionally to the Nile: but the Arabic appellations given above are employed with much laxity: thus we find بَقَرُ الوَحْشِ explained as meaning] *a kind of animal of which there are four different species: the first called* مها [i. e. مَهًا, a coll. gen. n. of which the n. un. is مَهَاةٌ]; *the second,* ايل [i. e. إِيَّلٌ]; *the third* يحمور [i. e. يَحْمُورٌ], or يامور [i. e. يَأْمُورٌ]; *the fourth,* ثيثل [or ثَيْتَلٌ], *and also* وعل [i. e. وَعْلٌ]: (Ed-Demeeree, cited by De Sacy, erroneously written by him Domaïri, in his Chrest. Ar. sec. ed. ii. 435 et seq.:) or *what is called in Persian* كوزن [or گَوَزْنْ (see also إِيَّلٌ in art. اول)]; *it has a great horn, with branches; an additional branch growing upon its horn every year; and its horn is solid, thus differing from the horns of other animals, for their horns are hollow: when it hears singing, and the sounds of musical instruments, it listens thereto, and then it takes no care to guard itself from the arrows, by reason of its intense delight therein: when it raises its ear, it hears sounds; and when it relaxes it, it hears not anything.* (Kzw: also cited by De Sacy, ubi suprà.) The Arabs regard بَقَرٌ [meaning بقر الوحش] as ominous of evil, because of the sharpness of their horns. (Ham p. 285.) ___ مِلْءُ مَسْكِ البَقَرَةِ [*The quantity that fills the hide of the bull*, or *cow*,] means *a large quantity.* (A.) ___ الظِّبَآءُ عَلَى البَقَرِ [or الظِّبَآءُ] and الكِرَابُ عَلَى البَقَرِ [or الكِرَابُ, and الكِلَابُ or الكِلَابُ,] are provs. of the Arabs. (TA.) [See arts. ظبي and كرب and كلب.] ___ عَيْنُ البَقَرِ [*The buphthalmum*, or *ox-eye;*] *i. q.* بَهَارٌ, q. v. (S in art. بهر.) ___ عُيُونُ البَقَرِ *A species of grape, black, large, round, and not very sweet.* (K, TA.) In Palestine, applied to *A species of* إِجَّاص [or *plum*]. (K, TA.) ___ بَقَرٌ is also applied to *A family,* or *household; those who dwell with a man, and whose maintenance is incumbent on him.* (TA.) You say, جَاءَ فُلَانٌ يَجُرُّ بَقَرَهُ *Such a one came dragging along his family,* or *household.* (A, * TA.) And عَلَى فُلَانٍ بَقَرَةٌ مِنْ عِيَالٍ وَمَالٍ *Upon such a one is dependent a troop,* or *large number, of his family, and of camels* or *the like;* (A, * TA;) and in like manner you say, كَرِشٌ مِنْ عِيَالٍ. (A.) And فُلَانٌ فِى بَقَرٍ مِنَ النَّاسِ *Such a one is among a large company of men.* (A.)

بَقِيرٌ *Slit; ripped; split; cut,* or *divided, lengthwise;* as also مَبْقُورٌ . (K.) ___ A she-camel *having her belly ripped open so as to disclose her fœtus.* (S.) ___ A mare's colt or foal *that is born in a* [*membrane such as is called*] مَاسِكَةٌ or سَلًى: (K:) so termed because this is ripped open over it. (TA.) ___ Also, and بَقِيرَةٌ , *A garment of the kind called* بُرْدٌ, *which is slit* [*in the middle*], *and worn* (As, K) *by a woman, who throws it upon her neck,* [*putting her head through the slit,*] (As,) *without sleeves,* (As, K,) *and without a* جَيْبٌ [or *an opening at the bosom*]; (As;) *i. q.* إِتْبٌ [q. v.], which is *a kind of shirt without sleeves, worn by women.* (S.) See also بَقَرٌ.

بَقِيرَةٌ : see بَقِيرٌ.

بَقَّارٌ *A grave-digger;* syn. حَفَّارٌ. (TA.) ___ *A worker in iron; a blacksmith.* (K.) *An owner,* or *a possessor,* [or *an attendant,*] *of* بَقَرٌ [or *oxen,* or *bulls,* or *cows*]. (K.)

عَصًا بَقَّارِيَّةٌ *A strong staff* or *stick* [*such,* app., *as is used for driving oxen or bulls or cows*]. (K.)

الْبَاقِرُ *The lion:* (K:) because, when he catches his prey, he rips open his belly. (TA.) ___ بَاقِرٌ and بَاقِرَةٌ , [the latter an intensive epithet,] A man *who inquires, and searches to the utmost, after sciences.* (A.) And بَاقِرُ عِلْمٍ One *who enlarges himself,* or *takes a wide range, in science,* or *knowledge.* (Msb.) ___ فِتْنَةٌ بَاقِرَةٌ, (S, K,) occurring in a trad., (TA,) *A sedition, discord, dissension,* or *the like, that severs society;* (K;) *that corrupts religion, and separates men:* or *that is wide-spreading and great:* (TA:) it is likened to the disease of the belly; meaning the yellow water or fluid: (S:) or to pain of the belly; because its exciting cause and its cure are unknown. (TA.) See also بَقَرٌ.

بَاقِرَةٌ : see بَاقِرٌ.

بَيْقَرَةٌ *Abundance of wealth,* or *of camels* or *the like,* and *of commodities,* or *household goods* or *utensils and furniture.* (K.)

بَاقُورٌ : see بَقَرٌ; each in two places.

بيقُور : see بَقَرٌ; each in two places.

باقُورَةٌ : see بَقَرٌ; each in two places.

أُبْقُور : see بَقَرٌ; each in two places.

مبَقُور : see بَقِير.

بقس

بَقْسٌ and بَقْسِيسٌ , (K,) the latter written, in some copies of the K, بقبيس, (TA,) [The *boxtree;* Greek πυξος;] *a certain kind of tree, resembling the* آس [or *myrtle*] *in leaves and berries:* or *i. q.* شَمْشَاد [a Persian word, also applied to the *box-tree*]: (K:) *it grows in the country of the Greeks; and spoons and doors are made of it, because of its hardness:* and it may be with بَقْشٌ [ش, which is explained by Sgh and in the K as

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a kind of tree called in Persion خُوشْ سَاىْ; and this, also, is a name of the *box-tree*]: (TA:) it is astringent, having the property of drying up the moisture of the intestines; and its saw-dust, kneaded with honey, strengthens the hair, and makes it abundant, and is good for (or prevents, as in the CK,) the headache, and with the white of the egg is good for what is termed وَثْىٌ, (K,) i. e., a fracture [of the flesh]. (TA.)

بَقْسِيسٌ : see بَقْسٌ, above.

بقش

بَقْشٌ *A certain kind of tree, called in Persian* خُوشْ سَایْ, (Sgh, K,) which means good in shade; [and also is applied to the *box-tree;*] as has been said before, voce بَقْسٌ, which may be the same: IDrd says that بَقْشٌ is a post-classical word. (TA.)

بقع

1 **بَقِعَ** , aor. ـَـ , (Msb, K,) inf. n. بَقَعٌ, (S, Msb, K,) *It* (a bird, and a dog,) *was black and white;* syn. بَلِقَ; (K;) [or rather] بَقَعٌ in birds and dogs is like بَلَقٌ in beasts that are ridden, or horses and the like: (S, K:) or *it* (a crow, &c.,) *was partycoloured* or *pied.* (Msb.) ___ *He* (a drawer of water, L, K, from a well, by means of a pulley and rope and bucket, L) *had his body sprinkled with the water, so that some parts of it became wetted.* (L. K.) مَا أَدْرِى أَيْنَ بَقَعَ *I know not whither he went;* (S, K;) as though one said, to what بُقْعَةُ of the بَقَاعِ of the earth he went; (S;) not used except negatively; (TA;) as also بَقَّعَ . (Fr, K.) ___ بَقَعَتْهُمُ الدَّاهِيَةُ *The calamity,* or *misfortune, befell them.* (TA.) بُقِعَ, (S, K,) like عُنِىَ, (K,) *He was assailed with bad,* or *foul, speech,* or *language:* (S, O, K:) or *with calumny, slander,* or *false accusation.* (S.) And بُقِعَ بِقَبِيحٍ *He was assailed with foul, evil,* or *abominable, speech,* or *language.* (L.)

2 **بقّع الثَّوْبَ** *He* (a dyer) *left spots,* or *portions, of the garment,* or *piece of cloth, undyed.* (Mgh, TA.) ___ بقّع ثَوْبَهُ *He* (a waterer) *sprinkled the water upon his garment, so that spots,* or *portions, of it became wetted.* (Mgh.) ___ بقّع المطرُ فى مواضعَ من الأَرْضِ, inf. n. تَبْقِيعٌ, *The rain fell in places of the land, not universally.* (TA.) مَا أَدْرِى أَيْنَ بَقَّعَ: see 1.

7 **انبقع** *He went away quickly;* (K;) and *ran.* (TA.)

8 **ابتقع لَوْنُهُ** , with damm, *i. q.* انتقع, and امتقع; (the former in some copies of the K; the latter in others; and both in the TA;) i. e. *His colour changed,* (TA,) *by reason of grief,* or *sorrow.* (Har p. 244.) The last of these three verbs is the best. (Har ubi suprà.)

بَقْعَةٌ *A place in which water remains and stagnates;* (K;) [and *which is not a usual place of watering:* (see بَاقِعَةٌ:) this is what is meant, app., by its being said that] بَقَاعٌ, which is its pl., signifies the *contr. of* مَشَارِعُ [or watering-places to

which men and beasts are accustomed to come]. (TA.) ___ See also what next follows.

بُقْعَةٌ (S, Mgh, Msb, K) and بَقْعَةٌ , (AZ, Msb, K,) but the former is the more common, (Msb,) and more chaste, (TA,) *A piece, part, portion*, or *plot*, (Mgh, Msb, K,) of land, or ground, (S, Mgh, Msb, K,) *differing* [*in any manner*,] *in colour*, (Mgh,) or *in appearance*, or *external state* or *condition*, (K,) *from that which adjoins it*, or *is next to it:* (Mgh, K:) this is the primary signification: (Mgh:) [*a patch of ground:*] pl. بِقَاعٌ, (S, K,) or this is pl. of بَقْعَةٌ, (Msb, TA,) and the pl. of بُقْعَةٌ is بُقَعٌ. (Mgh, Msb, TA.) You say أَرْضٌ فِيهَا بُقَعٌ مِنَ الجَرَادِ [meaning *Land in which are bare places occasioned by the locusts*]. (Lh, K.) And فِى الأَرْضِ مِنْ نَبْتٍ *In the land are small portions of herbage.* (AHn.) And بُقْعَةٌ مِنْ كَلَأٍ *A patch of herbage.* (TA in art. بقط.) ___ [The former also signifies *A spot;* or *small portion of any surface, distinct from what surrounds it.*] And the pl. بُقَعٌ *Places* in a garment, or piece of cloth, which has been dyed, *remaining undyed.* (Mgh.) And بُقَعُ المَآءِ *Places* in a garment, or piece of cloth, which has been washed, *in which the water remains, undried.* (Mgh.) ___ هُوَ حَسَنُ البُقْعَةِ عِنْدَ الأَمِيرِ *He has a good station with the prince*, or *commander.* (TA.) [See also جُلْبَةٌ.]

أَرْضٌ بَقِعَةٌ , *Land in which are* بُقَعٌ مِنَ الجَرَادِ [meaning *bare place occasioned by the locusts*]: (Lh, K:) and *land of which the herbage is unconnected* [or *in patches*]. (TA.)

أَصَابَهُ خُرْءُ بَقَاعٍ , like قَطَامِ, [indecl.,] and decl., (K,) and imperfectly decl., so that you say also بَقَاعٍ, and بَقَاعَ, (AZ, TA,) *Dust and sweat came upon him, and discolorations produced thereby remained upon his body:* (AZ, K:) by بقاع is [lit.] meant *land*, or *a land:* so says AZ: and عَلَيْهِ خُرْءُ بَقَاعٍ is said to mean *upon him is sweat which has become white upon his skin, like what are termed* لُمَعٌ. (TA.)

بَقِيعٌ *A place in which are roots of trees of various kinds:* (S, K:) or *a wide*, or *spacious, place:* or *a place in which are trees:* (Msb:) or *a wide*, or *spacious, piece of land;* but not so called unless *containing trees;* (TA;) though بَقِيعُ الغَرْقَدِ continued to the name of a burialground of El-Medeeneh after the trees therein had ceased to be. (Msb, * TA.)

بَاقِعَةٌ *A bird* (K, TA) *that is cautious*, or *wary, and cunning*, or *wily, that looks to the right and left when drinking*, (TA,) *that does not come to drink to the* مَشَارِعِ [or *watering-places to which men and beats are accustomed to come*], (K, TA, [but in the CK, for مشارع is put مشارب,]) *and the frequented waters*, (TA,) *from fear of being caught, but only drinks from the* بَقْعَة, i. e., the *place in which water remains and stagnates.* (K, TA.) ___ Hence, as being likened thereto, *Any one that is cautious*, or *wary, cunning*, or *wily*, and *skilful:* (TA:) *a man possessing much cunning:* (K, TA:) [accord. to some] so called because he alights and abides in [various] parts (بِقَاع) of the earth, and often traverses countries, and possesses much knowledge thereof: to such, therefore, is likened *a man knowing*, or *skilful, in affairs, who investigates them much, and is experienced therein;* the ة being added to give intensiveness to the signification: (TA:) and *sharp*, or *quick, in intellect; knowing; whom nothing escapes, and who is not to be deceived, beguiled*, or *circumvented:* (K, TA:) pl. بَوَاقِعُ. (TA.) You say, مَا فُلَانٌ إِلَّا بَاقِعَةٌ مِنَ البَوَاقِعِ *Such a one is none other than a very cunning man of the very cunning.* (TA.) ___ Also *A calamity*, or *misfortune*, (S, TA,) *that befalls a man.* (TA.)

أَبْقَعُ, applied to a غُرَاب [or bird of the crowkind], *In which is blackness and whiteness;* (S, TA;) and so applied to a dog: (Lh, TA voce أَبْرَقُ, q. v.:) or, applied to the former, *having whiteness in the breast;* and this is the worst [or most ill-omened] of the crow-kind: (TA:) [it is this species, accord. to some, which is called غُرَابُ البَيْنِ: (see art. بين:)] or, applied to a غراب &c., *party-coloured*, or *pied:* (Msb:) or the *whitewinged* غراب: (ISh, TA in art. حذف:) pl., when thus applied, بُقْعَانٌ, (TA,) or بِقْعَانٌ, with kesr; the quality of a subst. being predominant in it; but when it is regarded as an epithet, [in which case the fem. is بَقْعَآءُ,] its pl. is بُقْعٌ. (Msb.) ___ Hence, as being likened to such a bird, Anything *bad, evil, wicked, mischievous*, [*ill-omened*,] or *the like.* (TA.) ___ And *Leprous.* (IAar, K.) ___

بُقْعَانُ الشَّأْمِ, (S, K,) with damm, (K,) mentioned in a trad., (S,) *The servants and slaves of Syria;* because of their whiteness and redness, (S, K,) or blackness; (S;) or because of their whiteness and redness and blackness likened to a thing such as is

termed أَبْقَعُ; (TA;) or (K) because they are of the Greeks and the Negroes: (S, K:) or so called because of the mixture of their colours; their predominant colours being white and yellow: A'Obeyd says that what is meant is whiteness and yellowness, and they are thus called because of their difference of colours and their being begotten of two races: but Kt says, البُقْعَانُ signifies *those in whom is blackness and whiteness;* and one who is white without any admixture of blackness is not called ابقع: how then should the Greeks be called بقعان when they are purely white? and he adds that he thinks the meaning to be, the *offspring of Arabs, who are black,* [which is not to be understood literally, but rather in the sense of *swarthy,*] *by female slaves of the Greeks, who are white.* (TA.) ___ بُقْعٌ is also applied to *Waterers* (سُقَاةٌ); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) ___ رَأَيْتُ قَوْمًا بُقْعًا *I saw a people wearing patched garments;* said by El-Hajjáj; (K, TA;) and thus explained by him; i. e., by reason of their evil condition. (TA.) ___ ذِوْدٌ بُقْعُ الذُّرَى *A herd of camels having white humps.* (TA.) ___ الأَبْقَعُ *The mirage;* because of its varying, or assuming different hues.

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(TA.) ___ أَرْضٌ بَقْعَآءُ *Land containing* [or *diversified with*] *small pebbles.* (TA.) ___ سَنَةٌ بَقْعَآءُ *A barren,* or *an unfruitful, year:* (S, K:) or *a year in which is fruitfulness and barrenness.* (S, Msb, K.) And عَامٌ أَبْقَعُ *A year in which the rain falls in places of the land, not universally.* (TA.) And عَامٌ أُبَيْقِعُ, (K,) the dim. form being used to denote terribleness, (TA,) *A year of little rain.* (K, TA.)

أُبَيْقِعُ, dim. of أَبْقَعُ, which see, last sentence.

هو مُبَقَّعُ الرِّجْلَيْنِ *He has his legs wetted by water in some places, so that their* [*general*] *colour is different from the colour of those places.* (TA.)

بقل

1 **بَقَلَ** : see 4, in two places. ___ [Hence,] said of a boy's face, (S, Mgh, K,) aor. ـُ , inf. n. بُقُولٌ, (S,) *It put forth its beard,* (S, TA,) or *hair;* (K;) as also ابقل and بقّل ; (K;) or this last is not allowable: (S:) similar to اخْضَرَّ said of a boy's mustache. (Mgh.) ___ And said of a camel's tush, *It cut*, or *came forth.* (ISk, S, TA.) ___ *It* (a thing, TA) *appeared:* (K, TA:) derived from بَقْلٌ, q. v. (TA.) *He collected* [*plants*, or *herbs, of the kind termed*] بَقْل for his camel. (Fr, K.) ___ بَقَلَ البَقْلَ *He cut the* بقل: so in the Mufradát. (TA.)

2 **بقّل** , inf. n. تَبْقِيلٌ, *He* (a pastor) *left* camels *to pasture upon* بَقْل (TA.) ___ And, [hence, app.,] inf. n. as above, *i. q.* سَاسَ (Sgh, K.) You say, بقّل الدَّابَّةَ, i. e. سَاسَهَا, meaning *He tended*, or *took care of, the beast well.* (TK.) See also 1.

4 **ابقلت الأَرْضُ** *The land produced* [*plants*, or *herbs, of the kind termed*] بَقْل: (Msb:) or *produced its* بقل: (S:) or *produced plants*, or *herbage:* (K:) or *became green with plants*, or *herbage:* (Mgh:) and بَقَلَت signifies the same: (IDrd, K:) both are chaste words. (IDrd, TA.) In like manner one says also of a place, ابقل, (JK, Msb,) from بَقْلٌ. (Msb.) ___ ابقل الرِّمْثُ *The* [*tree*, or *shrub, called*] رمث *became green;* as also بَقَلَ : (K:) or *it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent.* (S. [See also حَنَطَ.]) And ابقل الشَّجَرُ *The trees put forth their* بَاقِل [q. v., app. *buds,*] *in the days of the* رَبِيع [or *spring*], *before their leaves became apparent:* (JK:) or *they put forth, in the time of the* ربيع *in their sides, what resembled the necks of locusts.* (TA.) ___ See also 1. ابقل القَوْمُ *The people*, or *company of men, found* [*plants*, or *herbs, such as are termed*] بَقْل. (Msb.) ___ See also 8. ابقل وَجْهُهُ *He* (God) *made his* (a boy's) *face to put forth its hair,* (K, TA,) meaning, *its beard.* (TA.)

5 **تبقّل** *He went forth seeking* [*plants*, or *herbs, of the kind called*] بَقْل. (K.) ___ See also 8, in three places.

8 **ابتقل الحمارُ** and تبقّل ; (S;) or ابتقلت الماشيةُ, (K,) or الإبلُ, (JK,) and تبقّلت ; (JK, K;) *The ass*, or *the beasts*, or *camels, pastured upon* [*plants*, or *herbs, of the kind called*] بَقْل: (S, K:) or *became fat from pasturing upon* بقل. (JK.) ___ And ابتقل القومُ *The people*, or *company of men, had their cattle pasturing upon* بَقْل; as also تبقّلوا and ابقلوا : (K:) or *they pastured their cattle upon* بقل. (JK.)

بَقْلٌ a word of which the meaning is well known; (S;) [*Leguminous*, or *tender, plants; such as we term herbs;* i. e. *plants*, or *vegetables, that may be gathered, with the hand, or depastured down to the ground, and that are only annuals;*] *plants which are neither shrubs nor trees;* (Lth, JK, * Mgh;) *such as, when depastured, have no stem remaining; thus differing from trees and shrubs, which have stems remaining* [*when they have been depastured*]: (Lth, Mgh:) or the *herbs*, or *herbage, produced by* [*the rain*, or *the season, called*] *the* رَبِيع: (Mgh:) or *whatever herbs*, or *plants, grow from seed*, (AHn, Mgh, K,*) *not upon a permanent* أُرومة [i. e. *root-stock*, or *root*]: (AHn, K:) and accord. to this definition may be explained the saying that the cucumber is of the things termed بُقُولٌ [pl. of بَقْلٌ, meaning *sorts*, or *species, of* بَقْل], not of those termed فَوَاكِه: (Mgh:) or the *kind of which the root and branch do not last in the winter:* (Er-Rághib, TA:) or, it is said, (S, Mgh,) *any plants*, or *herbs, whereby the earth becomes green:* (S, IF, Mgh, Msb:) [pl. of pauc. أَبْقَالٌ: the pl. of mult. has been mentioned above:] the n. un. is with ة, i. e. بَقْلَةٌ. (S, K.) Hence the prov., لَا تُنْبِتُ البَقْلَةَ إِلَّا الحَقْلَةُ [*Nothing produces the leguminous*, or *tender, plant*, or *herb, but the clear and open piece of good land*]: (TA:) [i. e., only a good parent produces good offspring: (see Freytag's Arab. Prov. ii. 516:)] it is said to be applied to the case of a vile saying proceeding from a vile man. (TA in art. حقل.) The saying بَاعَ الزَّرْعَ وَ هُوَ بَقْلٌ means [*He sold the seedproduce*] *when it was green, not yet ripe*. (Mgh.) ___ البَقْلَةُ, also, and البَقْلَةُ الحَمْقَآءُ, (S,) or بَقْلَةُ الحَمْقَآءِ, (K,) or all these, (TA,) signify the same as الرِّجْلَةُ [i. e. *Purslane;* called by these names in the present day]; (S, K;) and so البَقْلَةُ اللَّيِّنَةُ and البَقْلَةُ المُبَارَكَةُ: or this last, *i. q.* الهِنْدَبَآءُ [i. e. *wild and garden succory*, or *endive*]. (K.) ___ بَقْلَةُ الأَنْصَارِ *i. q.* الكُرُنْبُ [or الكُرُنْبُ, q. v., the name now given to

Cabbage: in the CK الكُرْنَبُ]. (K.) ___ بَقْلَةُ الخَطَاطِيف [*Chelidonium*, or *celandine;* thus called in the present day;] *i. q.* العُرُوقُ الصُّفْرُ. (K.) ___ بَقْلَةُ المَلِك *i. q.* الشَّاهْتَرَج [*Fumaria officinalis*, or *common fumitory*]. (K.) ___ البَقْلَةُ البَارِدَةُ *i. q.* اللَّبْلَابُ [now commonly applied to the *Dolichos lablab of* of Linnæus; but Golius explains the former appellation by *hedera*, i. e. *ivy*, though only as on the authority of the K]. (K.) ___ البَقْلَةُ الذَّهَبِيَّةُ *i. q.* القُطْفُ [or القَطَفُ, a name now given to *Atriplex*, or *orache:* Golius explains the former appellation by *spinachium* seu *atriplex;* and the latter, in its proper art., by *atriplex herba*, and *androsœnum*]. (K.) ___ البَقْلَةُ اليَهُودِيَّةُ [*Sonchus*, or *sow-thistle;* thus called in the present day]. (TA voce خُبَّازٌ, q. v.) ___ البَقْلَةُ اليَمَانِيَّةُ [*Blitum*, or *blite;* and particularly the species called *strawberry blite;*] *a certain herb.* (K.) ___ البَقْلَةُ الأُتْرُجِّيَّةُ [*Citrago*, or *balmgentle;*] *a certain herb.* (K.) ___ بَقْلَةُ الضَّبِّ and بَقْلَةُ الرُّمَاة and بَقْلَةُ الرَّمْلِ and [in the CK or] بَقْلَةُ البَرَارِى and البَقْلَةُ الحَمْضَآءُ, (K, TA,) or بَقْلَةُ الحَامِضَة, (CK,) are also *Certain herbs.* (K.) ___ بُقُولُ الأَرْجَاعِ *A certain plant proved by experience to remove pains from the belly.* (K, TA.)

بَلَدٌ بَقِلٌ and مُبْقِلٌ [*A country*, or *region*, or *district*, *producing plants*, or *herbs*, *of the kind termed* بَقْل. (JK.) And أَرْضٌ بَقِلَةٌ, (Msb, K,) [in the CK بَقْلَةٌ, but it is] like فَرِحَةٌ, (TA,) and بَقِيلَةٌ and مُبْقِلَةٌ, (JK, Msb, K,) *Land producing* بَقْل: (Msb:) or *producing plants*, or *herbage:* (K:) and the first and second of these, (K,) and بَقَّالَةٌ, erroneously written in the copies of the K بَقَّالَةٌ, without teshdeed, (TA,) and مَبْقَلَةٌ and مَبْقُلَةٌ, (K,) *land having*, or *containing*, بَقْل (K, * TA) *of* [*the rain*, or *season*, *called*] *the* رَبِيع: (K:) or مَبْقَلَةٌ [used alone, as a subst.,] signifies *a land having*, or *containing*, بَقْل; (JK;) or *a place of* بَقْل: (S:) and بَاقِلٌ [app. as meaning *producing* بَقْل] is applied as an epithet to a place; (JK, Msb;) but not مُبْقِلٌ; (JK;) or this last sometimes occurs, thus applied. (IJ, IB.)

بُقْلَةٌ The [*plants*, or *herbs*, *termed*] بَقْل *of* [*the rain*, or *season*, *called*] *the* رَبِيع. (JK, K, TA.)

أَرْضٌ بَقِيلَةٌ : see بَقِلٌ, in two places.

بُقُولِيٌّ [*Of*, or *relating to*, *the plants*, or *herbs*, *termed* بَقْل: from the pl. بُقُولٌ.]

بَقَّالٌ [properly *A green-grocer;* i. e.] *a seller of* تَرَه [Persian for بَقْل]: and [by extension of its application] *a shop-keeper:* (KL:) or *a seller of dry fruits:* (Ibn-Es-Sem'ánee, TA:) vulgarly, *a seller of eatables* [*of various kinds*, and particularly *of dried and salted provisions, cheese, &c.; a grocer*]; correctly, بَدَّالٌ. (AHeyth, T in art. بدل, K.) ___ أَرْضٌ بَقَّالَةٌ : see بَقْلٌ.

بَاقِلٌ : see بَقْلٌ. ___ Also, as an epithet applied to the [tree, or shrub, called] رِمْث, (S, K,) *Becoming green:* (K:) or *putting forth what resemble young wingless locusts, and showing the greenness of its leaves:* they did not say مُبْقِل [in this sense], in like manner as [it is commonly asserted that] they did not say مُورِس, from أَوْرَس, but وَارِس. (S.) ___ Also *What comes forth,* or *come forth, in the sides of trees, in the days of the* رَبِيع [or *spring*], *before their leaves become apparent.* (JK.) [See 4.]

بَاقَّى and بَاقَلَّآءٌ, (JK, S, Mgh, Msb, K,) the former with teshdeed and the latter without tesh-deed, (S, Mgh, Msb,) and بَاقَلًّى, (K,) [every one with tenween when it has not the article ال,

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for] the n. un. is with ة, (S, Mgh, Msb, K,) i. e. بَاقَلَّآءَةٌ and بَقَلَّآءَةٌ (S, Mgh, Msb) [and بَقَلَّآءَةٌ] or the sing. and pl. are alike, (El-Ahmar, K,) [and if so, the word may be fem., as Ibn-Buzurj, cited in the TA voce هِنْدَبٌ, asserts بَقَلَّآء to be, and therefore in every case without tenween,] *i. q.* فُولٌ [*Beans;* or the *bean; faba sativa* of Jussieu; *vicia faba* of Linnæus]; (JK, K;) a name of the dial. of the Sawád [of El-'Irák]; *its produce is called* الجُرْجُر; (TA; [but see جُرْجِير; and see تُرْمُس;]) [or it is applied to the plant and to its produce;] *a certain well-known* حَبّ [or *grain*]: (Mgh:) *the eating of it produces exhalations* (K) *of a gross kind,* (TA,) *and bad dreams, and* سَدَر, (K,) i. e. *vertigo,* (TA,) *and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful* (تَخْصِيب البَدَن); *when properly qualified* [app. *by seasoning* or *by some admixture*] (إِذَا أُصْلِحَ), *it preserves the health; and in its green state, together with*

ginger, it has the utmost effect in strengthening the venereal faculty: (K:) the pl. is بَوَاقِلُ: and the dim. of باقّلى is بُوَيْقَلَةٌ and بُوَيْقْلِيَةٌ, the latter with the ل quiescent because kesreh is disapproved in so long a word; [both forms indicating that باقّلى is held to be fem.;] and that of باقلآء is بُوَيْقَلَآءُ [with or without tenween accord. as it is held to be masc. or fem.], or, if one will, he [who holds باقلآء to be fem.] may say بُوَيْقَلَةٌ, suppressing the augmentative meddeh, and adding ة to indicate the fem. gender; and that of باقلّاة is بُوَيْقَلَاةٌ. (TA.) ___ البَاقَلَّى القُبْطِىُّ [app. the same as البَاقّلى المِصْرِىُّ mentioned in the K voce تُرْمُسٌ, &c., i. e. *The Egyptian bean;* an appellation said to be applied by some in the present day to *the colocasia;* but what it properly denotes is doubtful;] *a certain plant, the grain of which is smaller than the* فُول [or *bean*]: (K:) *the people of Egypt know it by the name of* الجَامِسَة, with جيم, and with the unpointed سين: he who says that it is the تُرْمُس is in error. (Ibn-Beytár, cited by De Sacy in his Relation de l'Égypte par Abd-allatif, q. v., p. 97.)

بَاقَلِّىٌّ and بَاقَلَائِىٌّ rel. ns. of بَاقَلِّى and بَاقَلَآءُ, respectively. (Mgh.)

بَاقُولٌ, (JK, A, O,) or بُوقَالٌ, (K,) *A mug* (كُوزٌ) *having no* عُرْوَة [or *handle*]; (JK, O, K;) *i. q.* كُوبٌ: (A, TA:) [in Spanish *bokal,* (Golius,) which favours the form in the K; but the Spanish word may be from بُوقَالَةٌ, if from the Arabic:] pl. بَوَاقِيلُ. (JK, A, TA.)

بُوقَالٌ: see what next precedes.

بُوقَالَةٌ *A kind of drinking-vessel, like a* طَاس, or *like a* كَأْس; syn. طَرْجَهَارَةٌ. (IAar, TA.) [See also بَاقُولٌ.]

بُوَيْقَلَةٌ: see بَاقَلِّى, in four places.

بُوَيْقَلَاةٌ: see بَاقَلِّى, in four places.

بُوَيْقَلَاةٌ: see بَاقَلِّى, in four places.

مُبْقِلٌ: see بَقْلٌ, in three places: ___ and see بَاقِلٌ.

مَبْقَلَةٌ: see بَقْلٌ, in three places.

مَبْقُرَةٌ : see بِقَلٌ, in three places.

بقم

بَقَّمٌ [*Brazil-wood;* the *wood of the Braziltree, a species of Cæsalpinia;*] *a well-known dye;* (S, Msb;) *i. q.* عَنْدَمٌ; (S;) [or rather the *wood from which a well-known dye is prepared;*] the *wood of a certain great tree, the leaves of which are like those of the almond, and having a red stem, the decoction of which is used as a dye: it consolidates wounds, stops a flow of blood from any member, and dries up ulcers; and its root*, or *lowest part, is an instantaneous poison:* (K:) the word is said by some to be Arabic; (Msb;) others say that it is arabicized; (S, Msb, TA;) [perhaps from the Persian بَقَمْ, or بَكَمْ;] and that the only other words of the same measure in the Arabic language are proper names, and four in number, (S TA,) or seven: (TA:) if used as a proper name, it is imperfectly decl., because determinate and of the measure of a verb. (S.)

بقو

1 **بَقَاهُ بعينه** , [aor. ـُـ ,] inf. n. بَقَاوَةٌ [and بَقْوَةٌ, as will be seen from what follows, like رَحْمَةٌ], *He looked*, (Lh, JK, ISd, K,) or *looked long*, or *glanced lightly*, (JK,) *at him*, or *it;* (Lh, JK, ISd, K;) and so with ى for the last radical: (JK:) and بَقَاهُ [alone], with و and with ى for the last radical, (K in art. بقى,) first pers. بَقَوْتُهُ and بَقَيْتُهُ, (Lh, TA,) *he looked at him*, or *it:* (Lh, K:) or *he watched*, or *observed*, *him*, or *it:* (K in art. بقى:) and بقوته *I looked*, *watched*, or *waited*, *for him*, or *it:* (K:) a dial. var. of بَقَيْتُهُ, which is the more approved. (TA.) [Hence,] ابقه بَقْوَتَكَ مَالَكَ and بَقَاوَتَكَ مَالَكَ *Guard thou*, or *preserve thou*, *him*, or *it*, *as thou guardest*, or *preservest*, *thy property.* (M, Tekmileh, K.)

بَقْوَى and بُقْوَى: see art. بقى.

بقى

1 **بَقِيَ** aor. يَبْقَى, inf. n. بَقَآءٌ (JK, S, Msb, K) and بَاقِيَةٌ; (Msb; [but see this latter below;]) [and accord. to the CK, بَقًى and بَقْىٌ; but this is a mistake; وبَقَى و بَقْيًا being there erroneously put for بَقَى بَقْيًا, explained by what here follows;] and بَقَى, [by some written بَقَا,] (JK, S, Msb, K,) aor. as above, (JK,) inf. n. بَقْىٌ, (K,) of the dial. of Belhárith Ibn-Kaab, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say بَقَتْ instead of بَقِيَتْ, (S, TA,) and the like is done in other verbs of the same class, (S, Msb,) whether the kesreh and the ى be original, as in بَقِىَ and نَسِىَ and فَنِىَ, or accidental, as in the pass. verbs هُدِىَ and بُنِىَ; (Msb;) [*He*, or] *it*, namely, a thing, *remained*, *continued*, *lasted*, *endured:* and *was*, or *became*, *permanent*, or *perpetual;* or *continued*, *lasted*, or *existed*, *incessantly*, *always*, *endlessly*, or *for ever:* syn. دَامَ, and ثَبَتَ; (Msb;) *contr. of* فَنِىَ: (K:) بَقَآءٌ signifies a thing's *remaining*, *continuing*, *lasting*, or *enduring*, *in its first state*, *to a period determined by the will of God*, *either with respect to its corporeal substance*, as in the case of a heavenly orb, *or with respect to its kind only*, as in the case of the human and other animal races; and the *continuing*, *lasting*, or *existing*, *for ever*, *either by self*, as in the instance of God alone, *or otherwise*, and thus *either with respect to the corporeal substance*, as in the case of an inhabitant of Paradise, *or with respect to kind only*, as in the case of the fruits of the inhabitants of Paradise. (Er-Rághib, TA.) [Hence,] دَارُ البَقَآءِ [*The abode of everlasting existence;*] *the world to come*. (T in art. دور.) The verb is said of a thing; and in like manner of a man, as in بَقِىَ زَمَانًا طَوِيلًا, i. e. *He lived* [or *continued in life*] *a long time*. (S.) [You say also, بَقِىَ عَلَى حَالِهِ *He*, or *it*, *remained*, or *continued*, *in his*, or *its*, *state*, or *condition;* i. e., *as he*, or *it*, *was*. And بَقِىَ عَلَى الشِّدَّةِ *He endured*, or *bore up against*, *difficulty*, *distress*, or *adversity*.] And بَقِىَ مِنَ الشَّىْءِ بَقِيَّةٌ [*A remain*, *remainder*, *remnant*, *relic*, or *residue*, *of the thing remained*.] (S.) And بَقِىَ مِنْهُ كَذَا *Such a thing remained*, *over and above*, and *behind*, *thereof;* as also تَبَقَّى .

(Msb.) بَقَاهُ, with ى and with و for the last radical, (K,) first pers. بَقَيْتُهُ (Lh, S) and بَقَوْتُهُ, (Lh, TA,) aor. of the former ـِ, (S,) inf. n.

بَقْىٌ, [of the former verb,] (K,) *He looked at him*, or *it:* (Lh, S, K:) or [so in the K, but in the S and,] *he watched*, or *observed, him*, or *it:* (S, K:) and بَقِيتُهُ *I looked, watched*, or *waited, for him*, or *it;* (TA in art. بقو;) as also بَقَوْتُهُ; (K in that art.;) but the former is the more approved. (TA in that art.) [See also art. بقو.] You say also, فُلَانٌ يَبْقَى الشَّىْءَ بِبَصَرِهِ *Such a one looks at the thing*, and *watches*, or *observes, it*. (JK.) And it is said in a trad., بَقِينَا رَسُولَ ٱللّٰهِ *We looked, watched*, or *waited, for the Apostle of God*. (S.)

2 **بَقَّى** see 4, in two places.

4 **ابقاهُ** (S, Msb, K) and بقّاهُ and تبقّاهُ (S, K) all signify the same, (S,) and استبقاهُ likewise, (K,) *He made*, or *caused*, [and *he suffered*,] *him*, or *it, to remain, continue, last; to be*, or *become, permanent*, or *perpetual; to continue, last*, or *exist, incessantly, always, endlessly*, or *for ever; he continued it; he perpetuated it*. (Msb, K *) You say, ابقاهُ ٱللّٰهُ [*God preserved him*, or *prolonged his life;* or *may God preserve him*, or *prolong his life;* or] *God made him*, or *caused him*, or *may God make him*, or *cause him, to continue in life*. (S.) And أَبْقَى أَصْلَ الشَّىْءِ وجعل ثَمَرَهُ فِى سَبِيلِ ٱللّٰهِ *He made the thing itself to remain unalienable, not to be inherited nor sold nor given away, and assigned the profit arising from it to be employed in the cause of God*, or *of religion*. (TA in art. حبس.) And أَبْقَيْتُ مَا بَيْنَنَا *I was sparing of marring*, i. e., *forbore from marring much*, or *exceedingly, that* [*state of union* or *amity*] *which subsisted between us*. (K.) And بَقِّ نَعْلَيْكَ وَٱبْذُلْ قَدَمَيْكَ [*Preserve thou*, or *spare thou, thy sandals, and use freely*, or *unsparingly, thy feet*]: a prov. (Meyd. See Freytag's Arab. Prov. i. 149.) And تَبَقَّهْ وَتَوَقَّهْ *Preserve thou the soul* (اسْتَبْقِ النَّفْسَ), *expose it not to destruction*, [meaning *preserve thyself*,] *and guard against evils*, or *calamities:* a trad.: the ه in each verb is that of pausation. (TA.) [And ابقى مِنَ الشَّىْءِ بَقِيَّةً *He left*, or *reserved, of the thing, a remain, remainder, remnant, &c.:]* and استبقى مِنَ

الشَّىْءَ *He left a portion of the thing;* (S, K;) as also تبقّى ; whence the prov., used to incite to liberality, لَا يَنْفَعُكَ مِنْ زَادٍ تَبَقٍّ *Leaving a portion of travel-ling-provision will not profit thee.* (JK.) [And ابقى الشَّىْءَ and استبقاه *He reserved the thing* for a future time or use &c.] And استبقاه as meaning [*He spared him; he let him live;*] *he left him alive;* (S, K;) [as also ابقاه; for] men say to their enemies when the latter have overcome, أَبْقُونَا وَ لَا تَسْتَأْصِلُونَا [*Spare ye us, and destroy us not entirely*]: (TA:) [or ابقاه, in a case of this kind,] and ابقى عَلَيْهِ and استبقاه signify *He pardoned him,* [*and forbore to slay him,*] *when slaughter was his due:* (TA:) and استبقاه signifies also *He pardoned,* or *forgave, his fault, wrong action,* or *lapse into sin, and preserved his love,* or *affection.* (JK, TA. *) And [hence,] أَبْقَيْتُ عَلَى فُلَانٍ signifies also *I showed mercy to such a one* [*by sparing him,* or *letting him live,* or *by pardoning him,* or *otherwise*]; *had mercy on him; pitied,* or *compassionated, him;* syn. أَرْعَيْتُ عَلَيْهِ and رَحِمْتُهُ. (S.) One says, لَا أَبْقَى ٱللّٰهُ عَلَيْكَ إِنْ أَبْقَيْتَ عَلَىَّ [*May God not show mercy to thee if thou show mercy to me:* a prov., said in derision to one who affects to show mercy when unable to take revenge]. (S, Meyd.) And لَا تُبْقِ إِلَّا عَلَى نَفْسِكَ [*Show not mercy save to thyself:* another prov., similar to the former]. (Meyd.) And it is said, in a trad., of the fire [of Hell], لَا تُبْقِى عَلَى مَنْ تَضَرَّعَ إِلَيْهَا, i. e. *It will not pity* [*him who abases himself to it:* or rather *it will not spare &c.:* and in like manner, لَا تُبْقِى وَلَا تَذَرُ, in the Kur lxxiv. 28, is generally understood as meaning *It* (namely, Hell,) *will not spare, nor leave* unburned]. (TA.)

5 **تَبَقَّى** see 1: and see also 4, in four places.

6 **تَبَاقٍ** The *remaining together.* (KL.) [You say, app., تَبَاقَوْا, and تَبَاقَيَا, *They,* and *they two, remained together.*]

10 **إِسْتَبْقَى** see 4, in seven places. [See also a usage of this verb in art. حى, conj. 10, second sentence.]

لَقِى بَقًى : see بَقَاقٌ.

بَقْيَةٌ : see بَقِيَّةٌ.

بَقْوَى : see بُقْيَا, in five places.

بُقْوَى : see بُقْيَا, in two places.

بَقْيَا : see what next follows.

بُقْيَا (JK, S, Msb, K, &c.) and بَقْيَا (TA) and بَقْوَى (JK, S, Msb, K) and بُقْوَى (Th, K) and ↓ (JK, K,) the ↓ third and ↓ fourth with ى changed into و, like as و is changed into ى in دُنْيَا and عُلْيَا and قُصْيَا, (ISd, TA,) [substs. in the sense of إِبْقَآءٌ, inf. n. of 4, signifying The *making*, or *causing*, and *suffering, to remain, continue, last*, &c.; *preservation* of a person *in life*, and of a thing *in being;* and the *sparing, letting live*, or *leaving alive;*] substs. from أَبْقَاهُ: (Msb, K:) or [the *showing mercy by sparing* or *letting live*, or *by pardoning*, or *otherwise; having mercy; pitying*, or *compassionating;*] substs. from أَبْقَيْتُ عَلَى فُلَانٍ. (S.) Thus one says of a pilgrim, that he put gum, or something glutinous, upon his head, and so caused his hair to become compacted, بُقْيَا عَلَيْهِ *to preserve it in the state in which it was* (expl. by إِبْقَآءً عليه), lest it should become shaggy, or dishevelled, &c. (L in art. لبد.) And one says, نَشَدْتُكَ ٱللّٰهَ وَالْبُقْيَا and البَقْوَى [*I conjure*, or *beg*, or *beseech, thee by God and by the preservation of* thy *life*]. (JK.) And بَقْوَى مَا لِى عَلَيْهِ رَعْوَى وَلَا [*I have no mercy nor pity* to bestow *upon him*]. (JK. [There expl. by the words أَىْ أَرْعَيْتُ عَلَيْهِ وَأَبْقَيْتُ; but أَىْ is evidently a mistranscription for مِنْ, i. e. from.]) A poet (El-La'een ElMinkaree, TA) says,

* فَمَا بُقْيَا عَلَىَّ تَرَكْتُمَانِى *
* وَلٰكِنْ خِفْتُمَا صَرْدَ النِّبَالِ *

[*And it was not to show mercy by sparing me that ye two left me; but ye feared the transpiercing of the arrows*]. (S.) And another says, on his having refused to accept an offer of seven bloodwits,

* أُذَكَّرُ بِالْبُقْيَا عَلَى مَنْ أَصَابَنِى *
* وَبُقْيَاىَ أَنِّى جَاهِدٌ غَيْرُ مُؤْتَلِى *

i. e. *Am I required* [or *exhorted* or *reminded*] *to show mercy to him who slew my relation, when the mercy that I show* to him *is that I am labouring* to slay him, and *not falling short*, or *being remiss:* by بقيای is meant إبقائی علیه; though الإبقآء is not الجهد: the meaning is, that this is done by me in lieu of that: البقيا is a subst. from الإبقآء, syn. therewith; and the و prefixed to it is a denotative of state. (Ham p. 119. [This verse is also cited in the TA, but with the substitution of بالبقوی and وبقوای for the corresponding words above.] البقيَّة is said by men to their enemies when the latter have overcome; meaning [We ask, or beg, *the being spared*, or *mercy*, or *quarter;* a verb, whereby it is governed, being understood: or] أَبْقُونَا وَلَا تَسْتَأْصِلُونَا [*spare ye us, and destroy us not entirely*]. (TA.)

بَقِيَّةٌ *A remain, remainder, remaining portion, remnant, relic, residue*, or the *remains*, or *rest*, of a thing; (KL, PS, &c.;) a subst. from بقی as signifying it remained over and above, and it remained behind: pl. بَقَايَا and بَقِيَّاتٌ: (Msb:) باقِيَةٌ , also, [pl. بواق and باقيات,] has the same meaning as بَقِيَّةٌ; (TA;) [i. e., as explained above; and so has باق , for شَىْءٌ باقٍ &c.] You say, بقی من الشَّىْءِ بَقِيَّةٌ [explained before: see 1]. (S.) [And هُمْ بَقِيَّةُ السَّيْفِ, and بَقَايَا السَّيْفِ, *They are those who have been spared by the sword*]. ___ [Hence,] فُلَانٌ مِنْ بَقِيَّةِ القَوْمِ *Such a one is of the best of the people*, or *company of men:* because a man reserves the most excellent of the things that he produces. (Bd in xi. 118.) And فُلَانٌ مِنْ بَقِيَّةِ أَهْلِه *Such a one is of the most excellent of his people*, or *family.* (Ham p. 78.) And فُلَانٌ بَقِيَّةُ القَوْمِ *Such a one is the best of the people*, or *company of men:* pl. بَقَايَا. (Kull p. 96.) ___ أُولُو بَقِيَّةٍ, in the Kur xi. 118, hence means *Persons possessed of excellence:* [see a phrase mentioned voce بَلَلٌ:] or *possessing a relic of judgment and intelligence:* (Bd:) or *persons of religion and excellence:* (Jel:) or *persons of understanding* (K, TA) *and discrimination:* (TA:) or *persons of obedience:* (TA:) or *having the quality of preserving themselves* (Az, Bd, K, *) *from punishment*, (Bd,) *by their holding the approved religion:* (Az, TA:) and this last explanation is confirmed by another reading, which is اولوا بَقِيَّةٍ [*possessing a quality of watching*, or *observing*, and hence, *of guarding*, or *preserving*]; بَقِيَّة being the inf. n. of un. of بَقَاهُ, aor. يَبْقِيه, signifying he watched, or observed, &c., him, or it. (Bd.) See also

بقيا, in two places. بَقِيَّةٌ is also a subst. from أَبْقَيْتُ مَا بَيْنَنَا [explained before: see 4: app. meaning *Forbearance from marring much*, or *exceedingly, the state of unity*, or *of amity, subsisting between two persons*, or *parties:* and such may be its meaning in the phrase above-mentioned (اولوا بقيّة)]. (K.) ___ بَقِيَّةُ ٱللّٰهِ, in the Kur xi. 87, [after the command, in the next preceding verse, to give full measure and weight,] means *God's sustenance that remains for you* after your giving full measure [and weight]: (Jel:) or *that which God has preserved for you, of what is lawful,* (Fr, Bd,) after [your] keeping aloof from that which he has forbidden you: (Bd:) or *the good state*, or *condition, remaining for you:* (Zj, K:) or *the fear* (مُرَاقَبَة) *of God;* accord. to some: (Fr, TA:) or *the obedience of God, and* (as Aboo-'Alee says, TA) *the looking for his recompense:* (K, TA:) or بَقِيَّةٌ and بَاقِيَةٌ signify *any religious service whereby one seeks to obtain the recompense of God;* and such is the meaning of the former in this instance. (Er-Rághib, TA.) ___ See also بَاقِيَةٌ.

بَاقٍ part. n. of بَقِىَ [in all its senses; *Remaining, continuing, lasting*, or *enduring:* and *permanent*, or *perpetual;* or *continuing, lasting*, or *existing, incessantly, always, endlessly*, or *for ever:* &c.: see 1]. (Er-Rághib, TA.) البَاقِى, a name of God, [as also, pleonastically, البَاقِى الأَبَدِىُّ, means *The Everlasting*, or] *He whose existence will have no end.* (TA.) See also البَاقِى ___. بَقِيَّةٌ also signifies *The* حَاصِل [or *net produce*, or perhaps simply the *produce*,] *of the* [*tax termed*] خَرَاج, *and the like.* (Lth, JK, TA.)

بَاقِيَةٌ : see بَقِيَّةٌ, first sentence. ___ البَاقِيَاتُ الصَّالِحَاتُ [in the Kur xviii. 44, and xix. 79,] means *Any righteous*, or *good, work*, (K, TA,) *of which the recompense remains:* (TA:) or *acts of obedience,*

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(Bd and Jel in xix. 79,) or *good works*, (Bd in xviii. 44,) *of which the fruit remains for ever:* (Bd in both those places, and Jel * in the former:) and, as included therein, [so Bd, but in the K or,] *the five prayers;* (Bd, K;) and *the performance*

of the pilgrimage; and *the keeping the fast of Ramadán;* (Bd in xviii. 44;) and [so Bd, but in the K or,] *the saying,* سُبْحَانَ ٱللّٰهِ وَ ٱلْحَمْدُ لِلّٰهِ وَ لَا إِلٰهَ إِلَّا ٱللّٰهُ وَ ٱللّٰهُ أَكْبَرُ; (Bd and Jel in xviii. 44, and K;) to which some add, وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِٱللّٰهِ: (Jel ibid.:) or, accord. to Er-Rághib, the correct meaning is *any religious service whereby one seeks to obtain the recompense of God:* see also بَقِيَّةٌ, last explanation. (TA.) ___ بَاقِيَةٌ is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) *syn. with* بَقَآءٌ; (S, Msb, TA;) with which بَقِيَّةٌ , also, is syn. (TA in art. سرع.) So in the Kur [lxix. 8], فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ [*And dost thou see them to have any continuance?*]; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, بَقِيَّةٌ [i. e. *a remnant*]: (TA:) or جَمَاعَةٌ بَاقِيَةٌ [*a company remaining*]: (Er-Rághib, TA:) or نَفْسٌ بَاقِيَةٌ [*a soul*, or *person, remaining*]: (Bd, Jel:) or the ة is an intensive affix; (Jel;) [or a restrictive to unity;] i. e. *one remaining;* (Jel, TA;) and this is also allowable and good: one says, likewise, مَا بَقِيَتْ بَاقِيَةٌ وَ لَا وَ قَاهُمْ مِنَ ٱللّٰهِ وَاقِيَةٌ [*One remaining remained not, nor did one preserver preserve them from God*]. (TA.)

أَبْقَى *Longer continuing.* (Bd and Jel in xx. 74, &c.) ___ هُوَ أَبْقَى الرَّجُلَيْنِ means أَكْثَرُ إِبْقَآءً عَلَى قَوْمِهِ [*He is the more merciful,* or *pitiful,* or *compassionate, of the two men, towards his people*]. (TA.)

نَاقَةٌ مُبْقِيَةٌ *A she-camel* [*that retains some milk;*] *that does not exhaust her copious supply of milk.* (JK.) ___ مُبْقِيَاتُ الْخَيْلِ, (K,) or rather الْمُبْقِيَاتُ مِنَ الْخَيْلِ, (TA,) *The horses whose running continues after the running of other horses has ceased:* (M, K:) or, *that reserve somewhat of their running.* (T, TA.) ___ And الْمُبْقِيَاتُ *The places that retain some of the pools in which water has collected, and do not drink it up.* (TA.)

بكأ

1 **بَكَأَتْ** , aor. ـَ ; and بَكُؤَتْ, aor. ـُ ; inf. n. بَكْءٌ (S, K) and بُكْءٌ (AZ, TA) and بَكَأَةٌ, or بَكْأَةٌ, (accord. to different copies of the K,) or بَكَآءَةٌ, (as in the O and CK,) and بُكُوءٌ, (S, K,) which is inf. n. of بَكُؤَ, (S, TA,) as is also that next preceding it, (TA,) and بُكَآءٌ, (AZ, K, TA,) in some copies of the K بُكْءٌ, (TA,) *She* (a camel, S, K, or a ewe or goat, S) *had little milk; her milk became little:* (S, K, TA:) or, as some say, *her milk ceased*, or *stopped.* (TA.) ___ And [hence,] بَكَأَتْ عَيْنِى *My eye had few tears.* (TA.) ___ And بَكُؤَ, inf. n. بَكَآءَةٌ, [app. *He became poor; had little wealth;* being] said of a man. (TA.) [See also 4.] ___ And بَكِئَ *He failed of attaining the object of his want.* (TA.)

4 **قَدْ أَبْكَأَ الدَّرَّ** , occurring in a verse, [see Ham p. 758,] is asserted by Aboo-Riyásh to mean *He* (the milker) *has found the milk to be little in quantity;* like as أَحْمَدَهُ signifies he found him to be such as is praised: ISd holds that it may signify *he has made the milk to be little in quantity* [app. by his niggardness]; but he confesses his not having heard the verb used in this sense by any one. (TA.) ابكأ also signifies *He* (a man) *became poor;* or *in the condition of having little*, or *no, wealth.* (TA.) [See also بَكُؤَ.]

بَكْءٌ [originally inf. n. of 1, q. v.: and hence,] *Poverty;* or *paucity of wealth.* (TA.) ___ And *Paucity of speech, except as to things requiring speech.* (TA.)

بَكْىٌ and بَكِيئَةٌ A she-camel, (S, K,) or a ewe or she-goat, (S,) *having little milk; whose milk has become little:* (S, K, TA:) or, as some say, *whose milk has ceased*, or *stopped:* (TA:) pl. بَكَآءُ (S, K) and بَكَايَا (K.) ___ And [hence,] دَرٌّ بَكْىٌ [*Milk*, or *a flow of milk, little in quantity*]. (TA.) ___ And رَكِيَّةٌ بَكِيَّةٌ *A well of which the water has sunk into the earth;* or *become low:* the latter word having its ء changed into ى to assimilate it to the former. (TA.) ___ And عُيُونٌ بَكَآءُ *Eyes having few tears.* (TA.) ___ And أَيْدٍ بَكَآءُ *Hands of which the gifts are few.* (TA.) And رَجُلٌ بَكِئَةٌ [app.

A poor man; a man having little wealth: or *of few words:* or *unable to speak:* see بَكْءٌ; and see بَكِىٌّ, in art. بكى]: pl. بِكَآءٌ. (TA.)

بكت

1 **بَكَثَتَ** see 2, in four places.

2 **بَكَّتَهُ** , inf. n. تَبْكِيتٌ, *He reprehended, reproved, blamed, chid,* or *reproached, him, for an affair,* or *for a crime* or *the like;* (S, A, Msb, K;) accord. to some, *with justice;* (TA;) or *he did so severely;* (S, * TA;) *and threatened him;* (TA;) *and declared his deed to be evil;* (Msb;) *as when one says, O wicked man! wast thou not ashamed? didst thou not fear God?* (TA:) and sometimes this is done *by using an enunciative phrase, such as the saying of Abraham,* [mentioned in the Kur xxi. 64,] *Nay, the chief of them, this, did it;* for thus he said to reprove their worship of idols; (Msb;) and it may be *by means of the hand,* and *a staff* or *stick,* and *the like.* (Hr, TA.) ___ *He accused him, to his face,* (اسْتَقْبَلَهُ, q. v.,) *of that which he disliked,* or *hated;* (As, A, K;) as also بَكَتَهُ , (As, K,) aor. ـُ , inf. n. بَكْتٌ. (TA.) ___ *He overcame him,* بِالْحُجَّةِ [*with the argument, allegation,* or *plea*]; (S, A, K;) as also بَكَثَهُ ; (A, TA;) and both, *he obliged him to be silent by reason of his inability to reply.* (A, * TA.) You say, بَكَّتَهُ حَتَّى أَسْكَتَهُ, and بَكَثَهُ , *He overcame him* [by an argument, &c.,] *so that he silenced him.* (A, TA.) ___ Also, (Lth, TA,) and بَكَثَهُ , (K, TA,) aor. and inf. n. as above, (TA,) *He beat, struck,* or *smote, him* (K, TA) with a staff or stick, and a sword, (Lth, K, TA,) and the like. (Lth, TA.)

مُبَكِّتٌ A woman *who usually brings forth a male child after a female.* (K, TA.) [Such a woman is app. thus called because supposed to reproach her husband for his having been displeased with her on her bringing forth a female.]

بكر

1 **بَكَرَ** both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. ـُ , inf. n. بُكُورٌ; (T, S;) and بكّر , (T, S, A,) inf. n. تَبْكِيرٌ; (T, S;) and ابكر , and ابتكر , (S, A,) and باكر ; (S;) all signify the same; (S;) *He* (a traveller, A) *went forth early in the morning, in the first part of the day;* or *between the time of the prayer of daybreak and sunrise;* syn. خَرَجَ فِى البُكْرَةِ: (T, A:) or ابكر , inf. n. إِبْكَارٌ, signifies *he entered upon that time:* (T:) one should not say بَكُرَ nor بَكَرَ in the sense of بكّر [&c.]. (S.) ___ You say also, بَكَرَ إِلَيْهِ, and عَلَيْهِ, and فِيهِ, inf. n. as above; and بكّر , and ابكر , and ابتكر ; and باكره ; meaning أَتَاهُ بُكْرَةً [i. e. *He came to him*, or *it*, *early in the morning, in the first part of the day;* or *between the time of the prayer of daybreak and sunrise:* and *he did it at that time:* or بَكَرَ &c. with فيه following may be rendered *he occupied himself at that time in doing it*]. (K.) ___ And [hence,] بَكَرَ إِلَيْهِ, [and عَلَيْهِ,] aor. and inf. n. as above; (Msb;) and بَكَرَ اليه, aor. ـَ ; (ISd, K; * [but see a remark respecting this verb above;]) and بكر اليه, (S, Msb, TA,) and عليه; (TA;) and ابكر اليه, (S, K,) and عليه; [and ابكره ;] and باكره ; (TA;) signify also *He hastened* [or *betook himself early*] *to it*, or *to do it*, at any time, (S, Msb, K, TA,) morning or evening. (TA.) You say, بَكَرْتُ عَلَى الحَاجَةِ [*I hastened to do*, or *accomplish*, or *attain, the thing needed*], inf. n. as above: and in like manner, أَبْكَرْتُ عَلَى الوِرْدِ [*I hastened to come to water*]: (AZ, S:) and ابكر الوِرْدَ, (TA,) and الغَدَآءَ, (AZ, S, TA,) *He hastened to come to water*, and to *take the morning-meal.* (TA.) Lebeed says,

* بَاكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسُحْرَةٍ *

meaning *I hastened to be before* the crowing of *the cock, at the close of night, in obtaining what was wanted* [*of it*, namely, of wine,] by me: (TA:) حاجتها being for حَاجَتِى إِلَيْهَا, i. e., إِلَى الخَمْرِ. (EM p. 170: but the first word is there written بَادَرْتُ.) [See also 2, below.] ___ [It is also said that] بكر [app. بَكَرَ,] inf. n. بكر, [app. بَكَرٌ,] signifies *He*

possessed the quality of applying himself early, or *of hastening;* expl. by كَانَ صَاحِبَ بُكُورٍ. (Msb.) [But see بَكُرٌ.]

2 **بكّر** , inf. n. تَبْكِيرٌ: see 1, in three places: and see 8. You say also, بكّر إِلَى الجُمْعَةِ *He went forth to the* [*prayers of*] *Friday at the commencement of the time thereof.* (A.) And بكّر [alone], inf. n. as above, *He came to prayer at the commencement of its time.* (K, TA.) And بكّر بالصَّلَاة *He performed the prayer at the commencement of its time:* (A, Mgh, Msb, TA:) *he was regardful of it, and performed it early.* (TA.) And بَكِّرُوا بِصَلَاةِ المَغْرِبِ *Perform ye*

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the prayer of sunset at the setting of the [*sun's*] disc. (S.) And بَكَرَتِ النَّخْلَةُ بِحَمْلِهَا [*The palmtree was early with its fruit*]. (A.) ___ Also *He was,* or *became,* or *went, before; preceded; had,* or *took, precedence;* syn. تَقَدَّمَ; and so ابكر and تبكّر . (K, TA.) You say, بَكَرْتُ فِى كَذَا *I was,* or *became,* or *went, before,* &c., *in such a thing;* syn. تَقَدَّمْتُ. (IJ, IB, TA.) And بكّر عَلَى أَصْحَابِهِ [*He was,* or *became,* or *went, before his companions; preceded them;* or *had,* or *took, precedence of them*]. (M, K.) بكّرهُ عَلَى أَصْحَابِهِ signifies جَعَلَهُ يُبَكِّرُ عَلَيْهِمْ [*He made him to be,* or *become,* or *go, before his companions; to precede them;* or *to have,* or *take, precedence of them*]; and so ابكرهُ عَلَيْهِمْ. (M, K.) ___ See also 4. ___ بكّر الفَاكِهَةَ: see 8.

3 **باكَرَ** see 1, in four places.

4 **أَبْكَرَ** see 1, in seven places: and see 2 as meaning ابكر ___. تَقَدَّمَ also signifies *He had camels coming to water early in the morning, in the first part of the day;* or *between the time of the prayer of daybreak and sunrise.* (S, K.) It is also trans. of بَكَرَ: (S, Sgh, Msb:) you say, أَبْكَرْتُ غَيْرِى [*I made another to go forth early in the morning, in the first part of the day;* or *between the time of the prayer of daybreak and sunrise:* and *I made*

another to go to a person &c. *at that time;* and *to betake himself* to an action *at that time:* and *to hasten*, or *betake himself early*, to a thing at any time, morning or evening: and بَكَّرَتْ غَيْرِى app. signifies the same]. (S.) ___ You say also, ابكرهُ عَلَى أَصْحَابِه: see 2.

5 **تَبَكَّرَ** see 2.

8 **ابتكر** : see 1, in two places. ___ Also *He arrived* [at the mosque on the occasion of the Friday-prayers] *in time to hear the first portion of the* خُطْبَة: (S, K:) or *he heard the first portion of the* خُطْبَة; (A, Msb;) [and] ابتكر الخُطْبَةَ has this meaning. (Mgh.) مَنْ بَكَّرَ وَٱبْتَكَرَ, occurring in a trad., (S, Msb,) respecting [the prayers of] Friday, (S,) means *Whoso hasteneth*, (S, Msb,) *and arriveth in time to hear the first portion of the* خُطْبَة, (S,) or *heareth the first portion thereof:* (Msb:) or *whoso hasteneth, going forth to the mosque early, and performeth the prayer at the first of its time:* or, accord. to Aboo-Sa'eed, *whoso hasteneth to the Fridayprayers, before the call to prayer, and arriveth at the commencement of their time:* or both the verbs signify the same, and the [virtual] repetition is to give intensiveness and strength to the meaning. (TA. [See 2.]) ___ You say also, ابتكرهُ, meaning *He took*, (A, Msb,) or *obtained possession of*, (S, TA,) *its* بَاكُورَة, (S, TA,) i. e., (TA,) *the first of it:* (A, Msb, TA:) which is the primary signification [of the trans. verb]. (TA.) ___ And ابتكر, K,) or ابتكر الفَاكِهَةَ, (A, Mgh, Msb,) and بَكَّرَهَا , (TA,) *He ate the first that had come to maturity of fruit*, or *of the fruit*. (A, Mgh, Msb, K.) ___ And hence, (Mgh,) ابتكر الجَارِيَةَ *He took the girl's virginity:* (A, Mgh:) or *he did so before she had attained to puberty.* (Msb in art. قض, and TA in art. خضر.) ___ And ابتكر عَجِينًا [*He took*, or *made use of, fresh dough* for preparing bread]. (K in art. غرض.) And ٱبْتَكَرَتْ, (Abu-l-Beydà,) or ابتكرت بِوَلَدِهَا, (AHeyth,) *She brought forth her first offspring:* (AHeyth, Abu-l-Beydà:) or the former signifies *she* (a woman) *brought forth a male at her first birth.* (K.)

بَكْرٌ (S, Mgh, Msb, K, &c.) and بُكْرٌ , (K,) but this latter is hardly to be found in any of the lexicons, (MF,) and بِكْرٌ , (ISd, TA,) *A youthful he-camel; one in a state of youthful vigour:* fem. with ة; (S, Mgh, Msb, K;) and also بَكْرٌ, without ة: (TA:) the

term بَكْرٌ, applied to a camel, corresponds to فَتًى, applied to a human being; and بَكْرَةٌ, to فَتَاةٌ; and قَلُوصٌ, to جَارِيَةٌ; and بَعِيرٌ, to إِنْسَانٌ; and جَمَلٌ, to رَجُلٌ; and نَاقَةٌ, to مَرْأَةٌ: (AO, S:) or the *offspring*, or *young one, of a she-camel;* (K;) thus indefinitely explained: (TA:) or *a camel in his sixth year* (ثَنِيٌّ) [and] *until he becomes a* جَذَعٌ: [but it seems that the reverse must be meant; for a جذع, of camels, is one in his fifth year:] or *a camel in his second year* [and] *until he enters his sixth year:* or *a camel in his second year,* or *that has entered his third year,* or *that has completed his second year and entered his third year;* syn. ابْنُ لَبُونٍ: (K:) and *a camel that has just entered upon his fourth year:* and *a camel in his fifth year:* (IAar, Az:) or *a camel that has not entered his ninth year:* (K:) and sometimes it is metaphorically applied to a human being; [meaning *a young man;*] and بَكْرَةٌ to *a young woman:* (TA:) the pl. (of pauc., S) is أَبْكُرٌ; (S, K;) and أُبَيْكِرُونَ occurs as pl. of the dim. of أَبْكُرٌ; (S, TA;) and (pl. of mult., S, TA) بِكَارٌ, (S, Msb,) like as فِرَاخٌ is pl. of فَرْخٌ; (S;) or this is pl. of بَكْرَةٌ; (Msb, K;) and there are other pls. of بَكْرٌ, namely, بُكْرَانٌ (K) and بَكَارَةٌ; (S, Msb, K;) and [quasi-pl. n.] بَكَارَةٌ. (K.) Hence the well-known prov., (TA,) صَدَقَنِى سِنَّ بَكْرِهِ, and سِنُّ بَكْرِهِ, meaning *He hath told me what is in his mind, and what his ribs infold:* a saying originating from the following fact: a man bargained with another for a youthful camel (بَكْرٌ), and said, What is his age (سِنُّهُ)? the other answered, He is in his ninth year: then the young camel took fright and ran away: whereupon his owner said to him, هَدْعٌ هَدْعٌ; and this is an expression by which are quieted young ones, (K,) of the camel; (TA;) so when the purchaser heard it, he said, صدقنى سنّ بكره [*He hath told me truly the age,* or *as to the age, of his youthful camel:* or *the age of his youthful camel has spoken truly to me*]: if سنّ is in the accus. case, the meaning [of the verb] is عَرَّفَنِى, (K,) and سنّ is in the accus. case as a second objective complement; (TA;) or خَبَرَ سِنِّ is meant; [in the CK, erroneously, خَبَرَ;] or فِى سِنِّ; the prefixed noun [خَبَرَ] or the proposition [فِى] being suppressed [and سنّ being therefore in the accus. case]: but if سنّ is in the nom. case, veracity is attributed to the [animal's] age, by an amplification: (K:) or, as some say, the buyer said to the owner of the camel, How many years has he? and he told him; and he looked at the teeth of the camel, and found him to be as he had said; whereupon he said, صدقنى سِنُّ بكره. (Har p. 95.)

بُكْرٌ : see بَكْرٌ.

بِكْرٌ *A virgin;* (S, K;) and *a man who has not yet drawn near to a woman;* (TA;) *contr. of* ثَيِّبٌ, *applied to a man as well as to a female:* (Mgh, Msb:) pl. أَبْكَارٌ. (S, Msb, K.) ___ And [hence,] *A pearl unpierced.* (MF.) And *A bow when one first shoots with it.* (TA.) And *A cloud abounding with water:* (K, TA:) likened to a virgin, because her blood is more than that of her who is not a virgin: and the phrase سَحَابٌ بِكْرٌ is sometimes used. (TA.) And نَارٌ بِكْرٌ *Fire not lighted from another fire.* (As, A.) ___ Also She *that has not yet brought forth offspring:* (AHeyth:) and a cow *that has not yet conceived:* (K:) or a heifer (K, TA) *that has not yet conceived:* (TA:) and a woman, (S, K,) and a she-camel, (As, K,) *that has brought forth but once:* pl. أَبْكَارٌ and بِكَارٌ: (TA:) or a she-camel *in her first state* or *condition.* (Ham p. 340.) ___ And [hence,] A grape-vine *that has produced fruit but once:* (A, K:) pl. أَبْكَارٌ. (A.) ___ Also *i. q.* بَكْرٌ, q. v. (ISd, TA.) And [hence,] أَبْكَارُ الأَوْلَادِ *Young children.* (TA, from a trad.) And أَبْكَارُ النَّحْلِ *Young bees.* (TA.) Whence, عَسَلُ أَبْكَارٍ *Honey produced by young bees:* or this means *honey of which the preparation has been superintended by virgin-girls.* (A, * TA.) ___ Also The *first-born of his,* or *her, mother* (S, Msb, K) *and father;* (Msb, K;) applied alike to the *male* and the *female:* (S:) and sometimes to that which is not the offspring of human beings; (TA;) the *first-born* of camels; (S;) and of a serpent: (TA:) pl. أَبْكَارٌ. (TA.) You say, هٰذَا بِكْرُ أَبَوَيْهِ *This is the first-born of his parents.* (TA.) And أَشَدُّ النَّاسِ بِكْرُ ٱبْنُ بِكْرَيْنِ (A) or بِكْرُ بِكْرَيْنِ (M, TA) [*The strongest of men is the first-born of a man and woman each a first-born*]. ___ The *first* of anything; (K;) as also بَاكُورَةٌ : (TA:) and *an action that has not been preceded by its like.* (K.) You say, مَا هٰذَا الأَمْرُ مِنْكَ بِكْرًا وَ لَا ثَنِيًا *This thing,* or *affair, is not thy first nor thy second.* (A, TA.) ___ حَاجَةٌ بِكْرٌ *A want,* or *needful thing, recently sought to be accomplished* or *attained:* (TA:) or *that is the first in being referred to him of whom its accomplishment is sought.* (A, TA.) ___ ضَرْبَةٌ بِكْرٌ *A cutting blow* or *stroke,* (S, K,) *that kills* (K) *at once,* (TA,) *not requiring to be struck a second time:* (S, A:) pl. ضَرَبَاتٌ أَبْكَارٌ; occurring in a trad., in which it is said that such were the blows of 'Alee; (S, TA;) but in that

trad., as some recite it, the latter word is مُبْتَكَرَاتٌ . (TA.)

بَكَرٌ : see بُكْرَةٌ, in three places: and see also بَكْرَةٌ.

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رَجُلٌ بَكُرٌ فِى حَاجَتِهِ , [in the CK, erroneously, بَكْرٌ,] and ↓بَكِرٌ, (S, K, * TA,) like حَذُرٌ and حَذِرٌ, (S,) and ↓بَكِيرٌ, (TA,) *A man possessing the quality of applying himself early,* or *of hastening,* or *having strength to apply himself early,* or *to hasten,* (صَاحِبُ بُكُورٍ, S, or قَوِىٌّ عَلَى البُكُورِ, K,) *to do,* or *accomplish, the thing that he needs,* or *wants:* (S:) بَكُرٌ and بَكِرٌ [and بَكِيرٌ] are [said to be] possessive epithets; for they have no simple triliteral verb. (TA.) [But see 1, last sentence.]

بَكِرٌ : see what next precedes.

بَكْرَةٌ (S, Msb, K) and ↓بَكَرَةٌ (Msb, K) The *thing upon which [passes the rope wherewith] one draws water* (S, Msb, K) *from a well [or the like*]; (S;) [i. e. the *sheave of a pulley;] a round piece of wood, in the middle [of the circumference] whereof is a groove* (K, TA) *for the rope, and in the interior* [or *centre] whereof is an axis upon which it turns:* (TA:) or *a quick* مَحَالَةٌ [or *large sheave of a pulley*]: (M, K:) [but MF disapproves of this last explanation: sometimes, by a synecdoche, it is used to signify *a pulley* complete:] the pl. is بَكَرٌ , (S, Msb, K,) a pl. of the former, anomalous, like حَلَقٌ pl. of حَلْقَةٌ, and حَمَأٌ pl. of حَمْأَةٌ, (S,) or of the latter; (Msb;) or a coll. gen. n., of which بَكَرَةٌ is the n. un.; (MF;) and بَكَرَاتٌ, (S, Msb, K,) a pl. of the former [as well as of the latter]. (S, Msb.) ___ Hence, app., the former signifies also *A small ring, like a bead, in the ornamental part of a sword:* (Mgh:) [and the pl.] بَكَرَاتٌ signifies the *rings that are attached to the ornamental part* [*of the scabbard*] *of a sword,* (K,) *resembling the* [*rings called*] قَتَخٌ [*which are worn upon the fingers or toes*] *of women.* (TA.) ___ [And hence, perhaps,] *An assembly, a*

company, or *a congregated body.* (IAar, K.) ___ جَاؤُوا عَلَى بَكْرَةِ أَبِيهِمْ is a prov., (TA,) meaning *They came together, not one remaining behind,* (S, TA;) *they came all of them,* (AA, IJ, A, TA,) *without exception:* (TA:) or *they came in a multitude, and all together, none remaining behind:* (TA:) or *they came in succession, one after,* or *at the heels of, another:* (AO:) or *they came in one way,* or *manner:* (As:) [accord. to some, from بكرة as explained in the next preceding sentence; and, if so, على is used in the sense of مَعَ, or مُشْتَمِلِينَ is understood before it: or it is from بكرة signifying a youthful she-camel; and thus implies that they were few: (see Freytag's Arab. Prov. i. 312:) or] from بَكَرْتُ فِى كَذَا meaning I was, or became, or went, before in such a thing; so that it signifies that they came from first to last: (IJ:) or from بكرة in the first of the senses explained in this paragraph; though in this case there is no بكرة in reality. (AO, S. *)

بُكْرَةٌ and بَكَرٌ The *early morning,* or *first part of the day;* (Bd and Jel in xix. 12 and xxxiii. 41 and xlviii. 9, as relating to the former word; and K; *) *between the time of the prayer of daybreak and sunrise;* syn. غُدْوَةٌ; and إِبْكَارٌ is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only] the inf. n. of أَبْكَرَ: (TA: [and the like is said in the S with reference to its occurrence in the Kur iii. 36 and xl. *57:*]) pl. [of pauc.] of the first, أَبْكَارٌ, and [of mult.] بُكَرٌ. (T, Msb.) You say, أَتَيْتُهُ بُكْرَةً (S, A, Msb) and بَكَرًا, (A,) meaning بَاكِرًا [*I came to him early in the morning,* &c.]. (S, A, Msb.) But if you mean the بُكْرَةُ of a particular day, you say, أَتَيْتُهُ بُكْرَةَ, making the noun imperfectly decl.; [meaning *I came to him early in the morning,* &c., *of this day;*] and in this case it is not to be used otherwise than as an adv. n. of time. (S.) If you say بَاكِرًا, using this word as an epithet, you use بَاكِرَةً for the fem. (TA.) You say also, سِرْ عَلَى فَرَسِكَ بُكْرَةً and بَكَرًا [*Go thou on thy horse early in the morning,* &c.]; like as you say, سَحَرًا. (S, TA. [But in two copies of the S, for سِرْ, I find سِيرَ.])

بَكَرَةٌ : see بَكْرَةٌ.

بَكُورٌ (A, K) and بَاكُورٌ (K) and بَاكِرٌ (A) and مُبْكِرٌ (K) Rain *that falls in the first of its season:* (A:) or *that comes* (TA) *in the commencement of* [*the season of*] *the* وَسْمِىّ [q. v.]: (K, TA:) and *that comes in the end of the night,* or

the beginning of the day. (TA.) You say also سَحَابَةٌ مُدْلَاجٌ بَكُورٌ [*A cloud that comes in the latter part of the night, in the first of its season, bringing rain*]: (A:) and سَحَابَةٌ مِبْكَارٌ *a cloud that comes in the end of the night.* (TA.) ___ Also بَكُورٌ (S, A, Msb, K) and بَكِيرَةٌ (S, K) and بَاكُورَةٌ (Msb, K) and بَاكِرٌ (A) and مِبْكَارٌ (A in art. اخر and K) A palm-tree (نَخْلَةٌ, A) *that comes to maturity first,* (S, Msb, K,) *before the other palm-trees:* (S:) or *that produces its fruit early;* (A;) *contr. of* مُئْخَارٌ (A in art. اخر:) pl. (of the first, Msb, K) بُكُرٌ; (S, Msb, K; [in the CK بُكْرٌ;]) and [pl. of بَاكِرٌ or بَاكِرَةٌ [بَوَاكِرُ (K voce تَبَاشِيرُ) ـ بَاكُورَةٌ is fem. of بَاكُورٌ, (K, TA,) which signifies Anything *that hastens its coming* (TA) *and its attaining to maturity.* (K, TA.) You say also مِبْكَارٌ أَرْضٌ *Land that produces plants,* or *herbage, quickly.* (K.)

بَكِيرٌ , and its fem., with ة: see بَكُرٌ and بَكُورٌ

بَكَارَةٌ *Virginity:* (S, K:) the *virginity,* or *maidenhead,* of a woman. (Mgh, Msb.) See also بَكْرٌ

بَاكِرٌ [part. n. of بَكَرَ]: see بُكْرَةٌ, in two places: and see بَكُورٌ, in three places: ___ and see an ex. of the pl. of its fem. بَاكِرَةٌ, i. e. بَوَاكِرُ, voce بَاصِرٌ ___ Also Fruit when *first ripe:* pl. بِكَارٌ, like as صِحَابٌ is pl. of صَاحِبٌ. (TA.)

بَاكُورٌ , and its fem. بَاكُورَةٌ: see بَكُورٌ, in three places.

بَاكُورَةٌ [as a subst.]: see بَكْرٌ. ___ Also, (S, K,) or بَاكُورَةُ الفَاكِهَةِ, (A, Msb,) The *first of fruit:* (S:) or the *first that comes to maturity, of fruit:* (A, Msb, K:) or *fruit that hastens to come forth:* (AHát, Msb:) pl. بَوَاكِيرُ and بَاكُورَاتٌ. (Msb.) ___ The pl. بَوَاكِيرُ also signifies *Winds that announce* [*coming*] *rain.* (A in art. بشر)

إِبْكَارٌ : see بُكْرَةٌ.

أُبَيْكِرٌ dim. of أَبْكَرٌ, pl. of pauc. of بَكْرٌ: see its pl. أُبَيْكِرُونَ voce بَكْرٌ.

تَبَاكِيرُ The *colours of palm-trees when the fruit begins to ripen.* (TA voce تَبَاشِيرُ.)

مُبْكِرٌ : see بَكُورٌ.

مِبْكَارٌ : see بَكُورٌ, in three places.

ضَرَبَاتٌ مُبْتَكَرَاتٌ : see بِكْرٌ. last sentence.

بكم

1 بَكَمَ aor. ـَ , (Msb, K,) inf. n. بَكَمٌ, (S, K,) *He was* أَخْرَسُ [meaning *dumb*, either *by natural conformation* or *from inability to find words to express what he would say*]; (S, Msb, K; *) بَكَمٌ being *syn. with* خَرَسٌ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكُمَ, which may also have the same signification as بَكَمَ, as well as another to be explained below]: (K:) or *he had not understanding to reply*, (T, Msb, TA,) *nor ability to frame speech well*, (T, TA,) *though possessing the faculty of speech:* [see أَبْكَمُ:] (T, Msb, TA:) or *he was dumb, and moreover unable to find words to express what he would say, and weak in understanding, silly*, or *stupid:* (K:) or *he was dumb and deaf and blind by birth.* (Th, K.) ___ بَكُمَ, aor. ـُ , (inf. n. بَكَامَةٌ, TK,) *He refrained*, (Lth, K) or, as some say, *broke off*, or *ceased*, (TA,) *from speaking, intentionally*, (Lth, K, TA,) or *from ignorance.* (Lth, TA.) ___ *He cut himself off*, or *desisted, from marriage*, or *sexual intercourse*, either *from ignorance* or *intentionally.* (K, TA.)

5 تبكّم عَلَيْهِ الكَلَامُ *His speech was*, or *became, impeded; he was unable to speak freely.* (A, K.)

بَكِيمٌ : see what follows, in two places.

أَبْكَمُ (T, S, Msb, K, &c.) and بَكِيمٌ (S, K) *i. q.* أَخْرَسُ [meaning *Dumb*, either *by natural conformation* or *from inability to find words to express what he would say*]: (S, Msb, K:) or *not having understanding to reply*, (IAar, T, Msb, TA,) *nor ability to frame speech well*, (T, TA,) *though possessing the faculty of speech;* whereas اخرس signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Msb, TA,) like the beast that lacks the faculty of articulation; (T, TA;) *unable to find words to express what he would say; unable to reply:* (AZ, TA:) or *dumb by natural conformation:* (IAth, TA:) fem. بَكْمَآءُ: (TA:) pl. بُكْمٌ (Msb, K) and بُكْمَانٌ, (K,) both pls. of أَبْكَمُ, like as صُمٌّ and

صُمَّانٌ are pls. of أَصَمُّ; and the pl. of بَكِيمٌ is أَبْكَامٌ. (TA.) In the Kur ii. 166, بُكْمٌ means persons *in the condition of him who has been born dumb:* or, as some say, *deprived of their intellects:* (Zj, TA:) or *ignorant and ignoble;* because not profiting much by the faculty

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of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase فِتْنَةٌ صَمَّآءُ بَكْمَآءُ عَمْيَآءُ, occurring in a trad., [lit.] meaning [*A sedition*, or the like,] *deaf, dumb, blind,* applies to a فتنة that does not withdraw, or become removed: or, as some say, to one which, by reason of the confusion attending it, and the perishing of the sound and the sick therein, is likened to the deaf and dumb and blind who does not pursue the right course to a thing, but goes at random like the weak-sighted she-camel. (TA.)

بكى

1 **بَكَى** , aor. ـِ , (Msb, K,) inf. n. بُكَآءٌ and بُكًا (S, Msb, K) and مَبْكًى, (Har p. 11,) *He wept; i. e. he lamented*, or *grieved, shedding tears at the same time;* and *he lamented*, or *grieved*, alone; and *he shed tears* alone: (Er-Rághib, TA:) accord. to some, the preferable opinion is, that there is no difference between بُكَآءٌ and بُكًا: (TA:) or the former means the *crying*, or *uttering of the voice* [*of lamentation*], (S, IKtt, Msb, TA, &c.,) *that accompanies* البُكَآء [so in copies of the S and in the TA, but correctly البُكَا]; (S, IKtt, TA;) and the latter (بُكًا), the *shedding of tears:* (S, IKtt, Msb, TA, &c.:) or the former, i. e. with medd, means the *shedding of tears by reason of lamentation*, or *grief, and raising of the voice, or crying*, [*at the same time*,] *when the voice is predominant*, being like رُغَآءٌ, and ثُغَآءٌ and other words of the same form applied to denote the uttering of a cry or of the voice; and the latter, [the *shedding of tears &c.*] *when lamentation*, or *grief, is predominant:* (Er-Rághib, TA:) or by the former is meant the *crying*, or *uttering of the voice* [*of lamentation*]; and by the latter, the *lamenting*, or *grieving*. (Kh, TA.) تَبْكَآءٌ and تِبْكَآءٌ [may be inf. ns. of بَكَى or of بَكِىَ , and] signify *the same as* بُكَآءٌ: or *much* بُكَاء [or *weeping*, &c.]: (K:) MF asserts that تِبْكَآءٌ (with kesr) and the former of these explanations are unknown; but both the word and the explanation are mentioned by Lh, as used in a form of words uttered by Arab women of the desert to fascinate men: ISd, however, says that it should be تَبْكَآء, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like تَهْذَارٌ and تَلْعَابٌ &c.; and IAar says that تَبْكَاءٌ, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure تَفْعَالٌ voce بَيَّنَ.] You say, بَكَى لَهُ (MF, TA) and بَكَى عَلَيْهِ, (S, Msb, K, MF,) meaning [*He wept*] *for*, or *over, him*, or *it:* and only بَكَى بِهِ [or thus and also بَكَمْنَهُ as appears from what follows] when meaning [*He wept*] *because*, or *in consequence, of it:* ('Ináyeh, MF, TA:) and بَكَاهُ and بَكَاهُ , (As, AZ, S, Msb, K,) inf. n. of the former بُكَآءٌ (K) [and بُكًا], and of the latter تَبْكِيَةٌ, (TA,) signify *the same as* بَكَى عَلَيْهِ; (As, AZ, S, Msb, * K;) the object being a man: (As, S:) and (or as some say, TA) *he wept for*, or *over, him*, i. e., one

dead; or *did so, and enumerated his good qualities* or *actions;* syn. رَثَاهُ: (K:) or, as some say, بَكَاهُ means [*he wept because*, or *in consequence, of it*, i. e.,] *on account of being pained:* and بَكَى عَلَيْهِ, [*he wept for*, or *over, him*,] *by reason of tenderness of heart*, or *compassion:* and [hence] it is said that بَكَيْتُهُ is originally بَكَيْتُ مِنْهُ: (TA:) [and بَكَاهُ may have an intensive, or a frequentative, meaning; for it is said that] بَكِّى, addressed to the eye, signifies *weep thou much*, and *repeatedly*. (Ham p. 461.) ___ [Hence,] بَكَتِ السَّحَابَةُ *The cloud rained.* (Msb.) ___ بَكَى also means *He sang:* [in the CK, وبَكَى عَنِّى is erroneously put for وبَكَى غَنَّى:] thus it has two contr. significations: (K, TA:) accord. to MF, it has this meaning only in relation to the pigeon and the like; but it is also used in this sense when said of a man, as in a verse cited voce جَنَازَةٌ, q. v. : and he observes that the assertion of its having two contr significations requires consideration, seeing that it is also said to signify رَثَى; [for in the performance of رِثَآء, it is a common practice to sing;] but رِثَآء is generally accompanied by lamentation, and غِنَآء by rejoicing. (TA.) ___ بَاكَيْتُهُ فَبَكَيْتُهُ: see 3.

2 **بَكَّى** see 1, in three places: and see also 4.

3 **بَاكَيْتُهُ فَبَكَيْتُهُ** , (S, TA,) aor. of the latter أَبْكُوهُ, (TA,) or أَبْكِيهِ, retaining its original form, accord. to a rule observed in the case of a verb having an infirm letter [for its second or third radical] lest a verb with a radical ى should be confounded with one having a radical و, (Ham p. 670,) i. e. [*I vied with him*, or *strove to exceed him, in weeping, and I exceeded him therein*, or] *I was a greater weeper* (أَبْكَى) *than he.* (S, TA.)

4 **ابكاهُ** [*He made him*, or *caused him, to weep;* or] *he did to him what made him to weep;* (S, K;) as also استبكاهُ . (S.) And بَكَّاهُ عَلَيْهِ, inf. n. تَبْكِيَةٌ, *He excited him to weep for him*, or *it;* (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6 **تباكى** signifies تَكَلَّفَ البُكَآءَ [i. e. *He affected weeping;* or *endeavoured*, or *constrained himself, to weep*]. (S, K.) Hence, in a trad., فَإِنْ لَمْ تَجِدُوا بُكَآءً فَتَبَاكَوْا [*And if ye experience not weeping, endeavour to weep*]: (TA:) [or the words of the trad. are] اتْلُوا القُرْآنَ وَٱبْكُوا فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا [*Peruse ye the Kur-án, and weep;* or, *if ye weep*

not, endeavour to do so]. (Bd in xix. 59.) ___ And *He feigned*, or *made a show of, weeping*. (Har p. 602.)

10 **استبكاهُ** : see 4. ___ Also *He desired*, or *required, of him weeping*. (TA.)

بَكِىٌّ One *who weeps much;* (S, K;) as also بَكَآءٌ . (K, but omitted in some copies and in the TA.) رَجُلٌ عَيِيٌّ بَكِىٌّ, *A man unable to speak*. (Mbr, TA.) [But perhaps this should be بَكِىْءٌ: see art. بكأ.]

بَكَآءٌ : see بَكِىٌّ.

باكٍ part. n. of بَكَى [i. e. *Weeping*, &c.]: (K:) pl. بُكِىٌّ, (S, K,) of the measure فُعُولٌ, with the و changed into ى [and the second dammeh consequently into a kesreh, wherefore it is also, sometimes, pronounced بَكِىٌّ], (S,) and بُكَاةٌ, (K,) which is agreeable with analogy and usage, though said by Es-Semeen to have not been heard. (TA.) [The pl. of the fem., i. e. of باكِيَةٌ, is باكِيَاتٌ and بَوَاكٍ.]

أَبْكَى [*A greater weeper*, or *one who weeps more*, than another: see 3]. (S, TA.)

بل

1 **بَلَّهُ** (S, M, &c.,) aor. ـُ , (S, M,) inf. n. بَلٌّ (M, Msb, K) and بِلَّةٌ, (M, K,) *He moistened it* (S, M, K) with water (M, Msb, K) &c.; (M;) and in like manner, بَلَّلَهُ , (S, M, K,) but signifying *he moistened it much.* (S, TA.) ___ [Hence,] بَلَّتِ الإِبِلُ أَغْمَارَهَا [*The camels damped their thirst;*] i. e., *drank a little.* (TA in art. غمر.) ___ [Hence also,] بَلَّ رَحِمَهُ, (T, S, M, K,) aor. ـُ , (T, M,) inf. n. بَلٌّ (with fet-h, TA [in the CK it has kesr]) and بَلَالٌ, (M, K,) *He made close* [or *he refreshed*] *his ties of relationship by behaving with goodness and affection and gentleness to his kindred;* syn. وَصَلَهَا, (T, S, M, K,) and نَدَّاهَا: (T:) for, as some things are conjoined and commixed by moisture, and become disunited by dryness, بَلٌّ is metaphorically used to denote conjunction, as above, and يُبْسٌ to denote the contrary. (TA.) A poet says,

* وَالرَّحْمَ فَٱبْلُلْهَا بِخَيْرِ الْبُلَّانْ *

* فَإِنَّهَا ٱشْتُقَّتْ مِنِ ٱسْمِ الرَّحْمٰنْ *

[*And the ties of relationship, make thou them close &c. by the best mode,* or *modes, of doing so; for the name thereof is derived from the name of the Compassionate*]: here ↓البُلَّان may be a noun in the sing. number, like غُفْرَانٌ, or it may be pl. of بَلَلٌ, which may be either a subst. or an. inf. n., for some inf. ns. have pls., as شُغْلٌ and عَقْلٌ and مَرَضٌ. (M.) And it is said in a trad., بُلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ *Make ye close* [or *refresh ye*] *your ties of relationship &c., though but,* or *if only, by salutation;* syn. صِلُوهَا, (M,) or نَدُّوهَا بِالصِّلَةِ. (S.) And hence the saying in another trad., إِذَا ٱسْتَشَنَّ مَا بَيْنَكَ وَبَيْنَ ٱللّٰهِ فَٱبْلُلْهُ بِالإِحْسَانِ إِلَى عِبَادِهِ [*When the tie between thee and God wears out, repair thou it,* or *refresh thou it, by beneficence to his servants*]. (TA.) [See also ___. بَلَّكَ ٱللّٰهُ بِٱبْنٍ] بَلَالٌ, (S, M, K,) and ٱبْنًا, (M, K,) *May God give thee a son.* (S, M, K, TA.) Hence, perhaps, the phrase, بُلِّتْ يَدَاكَ بِهِ as meaning *Thou was given it.* (Har p. 479.) You say also, بَلَلْتُهُ, meaning *I gave to him.* (T.) And لَا تَبْلُكَ عِنْدِى بَالَّةٌ , and بَلَالٌ , (T, S, M, K, [but in the K عِنْدَنَا, and or for and, and in the CK لَا تَبُلُّكَ,]) *No bounty,* (S,) *no good,* or *no benefit, shall betide*

thee from me, (T, S, K, TA,) *nor will I profit thee, nor believe thee.* (T.) ___ بَلُّوا *They sowed* land. (ISh, T, K.) [بَلَّ

as an intrans. verb perhaps primarily signifies

It was, or *became, moist;* and has for its sec. pers. بَلْتَ or بَلَلْتَ, and for its aor. ـَ or ـِ , and for its inf. n. بَلَلٌ, and probably بَلَّةٌ &c. mentioned with that noun below. ___ And hence,] بَلَّتِ الرِّيحُ, aor. ـِ , inf. n. بُلُولٌ, *The wind was cold and moist.* (M, K.) [See بَلِيلٌ.] ___ [And hence, probably, as though originally said of one who had had a fever,] بَلَّ مِنْ مَرَضِهِ, aor. , inf. n. بَلٌّ (S, M, K) and بَلَلٌ and بُلُولٌ; (M, K) and ابلّ , and استبلّ ; (S, M, K;) *He recovered from his disease:* (S, M:) and ابتلّ and تبلّل *he became in a good condition after leanness*, or *meagerness:* (M,Z:) or all have this latter signification: and the second (ابلّ) has the former also. (K.) ___ And بَلَّ, (M, K,) aor. ـِ , (M,) inf. n. بُلُولٌ; and ابلّ ; *He* (a man, TA) *escaped*, or *became safe* or *secure*, (M, K,) *from difficulty, distress*, or *straitness.* (TA.) ___ بَلَّ فِى الأَرْضِ, (Msb, K, * TA,) aor. ـِ , inf. n. بَلٌّ; (Msb;) and ابلّ ; (M, K;) *He* (a man, M) *went away in*, or *into, the land*, or *country.* (M, Msb, K.) And بَلَّتْ نَاقَتُهُ *His she-camel went away.* (TA.) And بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا, (Fr, T, TA,) and ابلّت على وجها, (K,) *His camel*, or *riding-camel, ran away*, or *went away, at random, to pasture, straying;* syn. هَمَتْ ضَالَّةً. (Fr, T, K, TA. [In the CK, همت, which, as is said in the TA, is without teshdeed, is written بَلْتُ مِنْهُ.]) هَمَّتْ, (As, T, S, &c.,) inf. n. بَلَلٌ, (M,) *I got him; got possession of him;* (As, T, S, M, K;) *got him in my hand.* (S.) One says, لَئِنْ بَلَّتْ بِكَ يَدِى لَا تُفَارِقُنِى أَوْ تُؤَدِّىَ حَقِّى [*Assuredly if my hand get hold of thee, thou shalt not quit me unless thou give up*, or *pay, my right*, or *due*]. (S.) And hence the prov., مَا بَلَلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ [*I did not get, in such a one*, a man like *an arrow with a broken notch* and *without a head*]; meaning I got a perfect man; one sufficient. (Sh, T.) ___ Also, (T,) or بَلَلْتُهُ, (M, K,) *I kept*, or *clave, to him*, (T, M, K,) namely, a man, (T, K,) *and constantly associated with him.* (T.) And بَلَّ بِالشَّيْءِ, inf. n. بَلٌّ, *He became devoted*, or *attached, to the thing, and kept to it constantly.* (TA.) ___ And بَلَلْتُ مِنْهُ, (M, K,) aor. ـَ , (TA,) inf. n. بَلَلٌ and بَلَالَةٌ and بُلُولٌ, *I was tried by him* (]), *and loved him* (عَلِقْتُهُ [in

the CK عَلْقَتُهُ]); as also بَلَلْتُ به, (AA, M, K,) aor. ـِ , inf. n. بُلُولٌ (AA, TA.) And بَلَلْتُ به *I was tried by him, as though by fire,* (صَلِيتُ به, [in the CK صَلَيْتُ,]) *and suffered distress,* or *misery,* or *fatigue* (شَقِيتُ, for which شُفِيتُ is erroneously put in the copies of the K: TA). (M, K. *) ___ مَا بَلَلْتُ به, (K,) aor. ـَ , inf. n. بَلَلٌ, (TA,) *I did not light on,* or *meet with,* or *find, nor know, him,* or *it; expl. by* مَا أَصَبْتُهُ وَلَا عَلِمْتُهُ. (K.) بَلَّ, (Th, M, K,) inf. n. بَلَلٌ, (Th, S, M, K,) *He* (a man) *was,* or *became, such as is termed* أَبَلّ [which epithet see below]. (Th, S, M, K.)

2 بَلَّلَ see 1, first sentence.

4 ابلّ *It* (wood, or a branch or twig,) *had the sap,* (المآء, K,) or *the produce of the rain,* (O,) *flowing in it.* (O, K.) ___ See also بَلَّ, in four places. *He* (a man) *resisted,* or *withstood, and overcame.* (As, T, S. [See also أَبَلَ.]) And ابلّ عَلَيْهِ *He overcame him.* (M, K.) [See an ex. in a verse of Sá'ideh, cited voce خَسْفٌ.] ___ *He wearied by badness,* or *wickedness:* (M, K:) or *he wearied another in aiding him to accomplish his desire.* (TA. [See أَبْلَلْتُهُ.]) مُبِلٌّ *I made him to go away.* (Msb.)

5 تَبَلَّلَ see 8: ___ and see also بَلَّ.

8 ابتلّ *It became moist* or *moistened* (S, M, Msb, * K) with water (M, Msb, K) &c.; (M;) and in like manner, [but signifying *it became much moistened,* being quasi-pass. of بَلَّلَهُ,] تَبَلَّلَ . (M, K.) ___ See also بَلَّ.

10 إِسْتَبْلَلَ see بَلَّ.

R. Q. 1 بَلْبَلَ , inf. n. بَلْبَلَةٌ and بِلْبَالٌ, (M, K,) the latter with kesr, (TA,) [but written in the CK with fet-h,] *He put* people *in motion;* and *roused,* or *excited,* them. (M, K.) ___ Also, (T,) inf. n. بَلْبَلَةٌ, (K,) *He scattered, dispersed,* or *put asunder,* his goods, commodities, or householdutensils and furniture. (IAar, T, K. * [In the CK, والمتاعُ is erroneously put for والمَتاعِ.]) ___ And *He divided,* or *disunited,* opinions. (Fr, T, K; but only the inf. n. of the verb in this sense is mentioned.) ___ And *He* (God) [*mixed* or *confounded* or] *made discordant* the tongues, or languages, of a people. (T.) ___ [See also بَلْبَلَةٌ below.]

R. Q. 2 **تَبَلْبَلَ** *He* (a man) *was moved by grief* [or *anxiety:* see بَلْبَلَةٌ, below]. (Har p. 94.) ___ تَبَلْبَلَتِ الأَلْسُنُ *The tongues*, or *languages*, *became mixed*, or *confounded*. (S, K.) تَبَلْبَلَتِ الإِبِلُ الكَلَأَ *The camels went on seeking the herbage*, or *pasture*, *and left not of it aught*. (S, K.)

بَلْ is a particle of digression: (Mughnee, K:) or, accord. to Mbr, it denotes emendation, wherever it occurs, in the case of a negation or an affirmation: (T, TA:) or it is a word of emendation, and denoting digression from that which precedes; as also بَنْ, in which the ن is a substitute for the ل, because بل is of frequent occurrence, and بن is rare; or, as IJ says, the latter may be an independent dial. var. (M.) When it is followed by a proposition, the meaning of the digression is either the cancelling of what precedes, as in وَقَالُوا ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ [*And they said, The Compassionate hath gotten offspring: extolled be his freedom from that which is derogatory from his glory! nay*, or *nay rather*, or *nay but*, they are *honoured servants* (Kur xxi. 26)], or transition from one object of discourse to another, as in قَدْ أَفْلَحَ مَنْ تَزَكَّى وَ ذَكَرَ ٱسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ ٱلْحَيَاةَ ٱلدُّنْيَا [*He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life* (Kur lxxxvii. 14-16)]: (Mughnee, K: *) and in all such cases it is an inceptive particle; not a conjunctive. (Mughnee.) When it is followed by a single word, it is a conjunction, (S, * Msb, * Mughnee, K,) and requires that word to be in the same case as the word before it: (S:) and if preceded by a command or an affirmation, (Mughnee, K,) as in اضْرِبْ زَيْدًا بَلْ عَمْرًا [*Beat thou Zeyd: no, 'Amr*], (Msb, Mughnee, K,) and قَامَ زَيْدٌ بَلْ عَمْرٌو [*Zeyd stood: no, 'Amr*], (M, Mughnee, K,) or جَآءَنِى أَخُوكَ بَلْ أَبُوكَ [*Thy brother came to me: no, thy father*], (S,) it makes what precedes it to be as though nothing were said respecting it, (S, * Msb, * Mughnee, K,) making the command or affirmation to relate to what follows it: (S, * Msb, * Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْ as syn. with this particle:] but when it is preceded by a negation or a prohibition, it is used to confirm the meaning of what precedes it and to assign the contrary of that meaning to what follows it, (Mughnee, K,) as in مَا قَامَ زَيْدٌ عَمْرٌو [*Zeyd stood not, but 'Amr stood*], (Mughnee,) or مَا رَأَيْتُ زَيْدًا بَلْ عَمْرًا, [*I saw not Zeyd, but I saw 'Amr*], (S,) and لَا يَقُمْ زَيْدٌ بَلْ عَمْرٌو [*Let not*

Zeyd stand, but let 'Amr stand]. (Mughnee.) Mbr and 'Abd-El-Wárith allow its being used to transfer the meaning of the negation and the prohibition to what follows it; so that, accord. to them, one may say, مَا زَيْدٌ قَائِمًا بَلْ قَاعِدًا [as meaning *Zeyd is not standing: no*, is not *sitting*], and بَلْ قَاعِدٌ [*but is sitting*]; the meaning being different [in the two cases]. (Mughnee, K. *) The Koofees disallow its being used as a conjunction after anything but a negation [so in the Mughnee, but in the K a prohibition,] or the like thereof; so that one should not say, ضَرَبْتُ زَيْدًا بَلْ إِيَّاكَ [*I beat Zeyd: no, thee*]. (Mughnee, K.) Sometimes لَا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,

* وَجْهُكَ البَدْرُ لَا بَلِ الشَّمْسُ لَوْ لَمْ *
* يُقْضَ لِلشَّمْسِ كَسْفَةٌ وَ أُفُولُ *

[*Thy face is the full moon: no, but it would be the sun, were it not that eclipse and setting are appointed to happen to the sun*]: and to corroborate what precedes it, after a negation, as in

* وَ مَا هَجَرْتُكَ لَا بَلْ زَادَنِى شَغَفًا *
* هَجْرٌ وَ بُعْدٌ تَرَاخَى لَا إِلَى أَجَلِ *

[*And I did not abandon thee*, or *have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased*, or *have increased, my heart-felt love*]. (Mughnee, K. *)

___ Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is *syn. with* وَ, as in the saying in the Kur [lxxxv. 20 and 21], وَٱللّٰهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ قُرْآنٌ مَجِيدٌ [*And God from behind them is encompassing: and it is a glorious Kur-án:* or here it may mean إِنَّ, as in an ex. below]: and to this meaning it is made to accord in the saying, لَهُ عَلَىَّ دِينَارٌ بَلْ دِرْهَمٌ [*I owe him a deenár and a dirhem*]. (Msb.) ___ In the following saying in the Kur [xxxviii. 1], وَٱلْقُرْآنِ ذِى ٱلذِّكْرِ بَلِ ٱلَّذِينَ كَفَرُوا فِى عِزَّةٍ وَشِقَاقٍ, it is said to signify إِنَّ; [so that the meaning is,

By the Kur-án possessed of eminence, verily they who have disbelieved are in a state of pride and opposition;] therefore the oath applies to it. (Akh, S.) ___ Sometimes the Arabs use it in breaking off a saying and commencing another; and thus a man commences with it a citation, or recitation, of verse; in which case, it does not form any part of the first verse, but is a sign of the breaking off, or ending, of what precedes. (Akh, S.) ___ Sometimes it is put in the place of رُبَّ, (S, Mughnee,) as in the saying of the rájiz,

* بَلْ مَهْمَهٍ قَطَعْتُ بَعْدَ مَهْمَهٍ *

[*Many a far-extending desert have I traversed, after a far-extending desert*]. (S: [and a similar ex. is given in the Mughnee.]) ___ What is deficient in this word [supposing it to be originally of three letters] is unknown; and so in the cases of هَلْ and قَدْ: it may be a final و or ى or they may be originally بَلَّ and هَلَّ and قَدَّ. (Akh, S.)

بَلٌّ [*Moist*, or *containing moisture:* or rather *moistened;* being, app., an inf. n. used in the sense of a pass. part. n. ; like خَلْقٌ in the sense of مَخْلُوقٌ. Hence,] رِيحٌ بَلَّةٌ and بَلِيلٌ↓ and بَلِيلَةٌ↓ *A wind in which is moisture:* (S:) or the last, *a wind mixed with feeble rain:* (T:) and the second, *a wind cold with moisture;* (M, K;) or the same, *a wind cold with rain;* (A, TA;) the *north wind*, as though it sprinkled water by reason of its coldness: (TA:) and بَلَلٌ also signifies *a cold north wind:* (Ibn- 'Abbád, TA:) بَلِيلٌ is used alike as sing. and pl. : (K:) it has no pl. (M.) بَلٌّ بِشَىْءٍ A man (M) *devoted*, or *attached, to a thing, and keeping to it constantly.* (M, K. [In the CK and in my MS. copy of the K, اللَّهُجُ is erroneously put for اللَّهِجُ.]) ___ And بَلٌّ, alone, *Much given to the deferring of payment to his creditors, by repeated promises;* (T;) *withholding, by swearing, what he possesses of things that are the rightful property of others.* (IAar, T, K.) See also أَبَلٌّ, in two places.

بَلٌّ *Allowable*, or *lawful; i. e., to be taken*, or *let alone*, or *done*, or *made use of*, or *possessed:* (T, S, M, K:) so in the dial. of Himyer: (T, S. M:) or *a remedy;* (A'Obeyd, T, S, M, K;) from the phrase بَلَّ مِنْ مَرَضِهِ [q. v.]: (A' Obeyd, T, S, M:) or it is an imitative sequent to حَلٌّ, (M, K,) as some say: (M:) so As thought until he heard that it was said to be of the dial. of Himyer in the

first of the senses explained above: (S, M:) A'Obeyd and ISk say that it may not be so because it is conjoined with حلٌّ by وَ: (T:) and A'Obeyd says, We have seldom found an imitative sequent conjoined by وَ. (TA.) Hence the phrase, هُوَ لَكَ حِلٌّ وَبِلٌّ *It is to thee lawful and allowable:* or *lawful and a remedy.* (M, K. *) And hence the saying of El-'Abbás the son of 'Abd-El-Muttalib, respecting [the well of] Zemzem, هِىَ لِشَارِبٍ حِلٌّ وَ بِلٌّ *It is to a drinker lawful &c.* (T, S, M.)

بَلَّةٌ [*A single act of moistening.* ___ And hence,] The *least sprinkling* (أَدْنَى بَلَلٍ lit. the *least moisture*) *of good.* (TA in art. هل.) You say, جَآءَنَا فُلَانٌ فَلَمْ يَأْتِنَا بِهَلَّةٍ وَلَا بَلَّةٍ [*Such a one came to us and did not bring us anything to rejoice us nor the least sprinkling of good*]: هلّة, accord. to ISK, being from الفَرَحُ and الاِسْتِهْلَالُ, and بلّة from البَلْلُ and الخَيْرُ. (S.) And مَا أَصَابَ هَلَّةً وَلَا بَلَّةً *He did not obtain,* or *has not obtained, anything.* (S.) ___ *Wealth,* or *competence:* (Fr, TA:) or *wealth,* or *competence, after poverty;* (Fr, T, K, TA;) as also بُلَّى. (K.) ___ *Remains of herbage* or *pasture;* (K;) as also بُلَّةٌ. (Fr, T, K.) ___ The *freshness* of youth; as also بُلَّةٌ; (M, K; *) but the former word is the more approved. (M.) ___ See also an ex. voce بَلَلٌ.

بُلَّةٌ: see بَلَلٌ, in two places: ___ and see also بَلَّةٌ, in two places. ___ Also *A state of moisture.* (M.) ___ The *moisture of fresh pasture.* (S, M, K.) The *rájiz* (Iháb Ibn-*'Omeyr,* TA) says, describing [wild] asses,

* وَ فَارَقَتْهَا بُلَّةُ الأَوَابِلِ *
* حَتَّى إِذَا أَهْرَأْنَ بِالأَصَائِلِ *

meaning that they went in the cool of the evening to the water after that the herbage had dried up: الاوابل means the wild animals that are satisfied with green pasture, so as to be in no need of water. (S.)

بِلَّةٌ: see بَلَلٌ, in two places. ___ Also *Good, good fortune, prosperity,* or *wealth:* and *sustenance,* or *means of subsistence.* (M, K.) ___ *Health; soundness;* or *freedom from disease.* (T, K, TA.) ___ *A repast prepared on the occasion of a wedding,* or *on any occasion.* (Fr, K.) ___ The tongue's *fluency, and chasteness of speech:* (K, TA:) or its *readiness of diction* or *expression, and facility;* (M;) *and* [so in the M, but in the K or,] *its falling*

upon the [*right*] *places of utterance of the letters,* (T, M, A, K,) *and its regular and uniform continuance of speech,* (T, M, K,) *and its facility.* (K.) You say, مَا أَحْسَنَ بَلَّةَ لِسَانِهِ [*How good is the fluency, &c., of his tongue!*]. (T, M, TA.)

بَلَلٌ *Moisture;* (S, M, Msb, K;) as also بَلَّةٌ (S, M, K) and بِلَالٌ and بُلَالَةٌ (M, K) [and several other dial. vars. occurring in phrases in this paragraph]: or بَلَّةٌ signifies *an inferior,* or *inconsiderable, degree of moisture;* (Lth, T, K; [an ambiguity in the K in this place has occasioned several mistakes in Freytag's Lex. voce بَلَلٌ;]) and بِلَالٌ is an anomalous pl. of this word; (M, TA;) and is pl. also of بُلَّةٌ : (S, TA:) and بُلَّانٌ, occurring in a verse cited above (see 1) may be pl. of بَلَلٌ. (M.) [Using syns. of بَلَلٌ in the sense explained above,] you say, طَوَيْتُ السِّقَآءَ عَلَى بُلَّتِهِ, (S, K,) and بُلَّتِهِ , (K,) or بَلَّتِهِ , (T, M,) *I folded the skin while it was moist,* (T, S, M, K,) before it should break in pieces, (T,) or lest it should break in pieces. (M.) And [hence,] طَوَيْتُ فُلَانًا عَلَى بُلَّتِهِ , (T, *S, M, *K, *) and بُلَّتِهِ , (T, S, K,) and بَلَّتِهِ , and بُلَالَتِهِ , and بَلَالَتِهِ , (K,) and بُلَّتِهِ , (S, K,) and بَلَّتِهِ , (M, K,) and بُلَاتِهِ , (S, K,) and بَلَاتِهِ , (K) and بُلُولَتِهِ , (S, K,) which is of the dial. of Temeem, (TA,) and بُلُولِهِ , (K,) *I bore with, suffered,* or *tolerated, such a one,* (S, K,) *notwithstanding his vice,* or *fault,* (T, S, M, K,) *and evil conduct:* (S:) or [so in the M and K, but in the S and,] *I treated him with gentleness,* or *blandishment,* (S, K,) *while some love,* or *affection, remained in him;* (S, M, K;) and this is the true meaning; (M;) and in like manner, عَلَى بَلَالٌ نَفْسِهِ. (S, TA.) And طَوَاهُ عَلَى بَلَالِهِ , and بُلُولِهِ , *He feigned himself heedless of,* or *inattentive to, his vice,* or *fault;* like as one folds a skin upon its fault [to conceal that fault]. (T.) And انْصَرَفَ القَوْمُ بِبَلَّتِهِمْ, and بِبُلَّتِهِمْ , and بِبُلُولَتِهِمْ , *The people,* or *company of men, turned away,* or *back, having some good,* or *somewhat good, remaining, in them,* or *among them;* expl. by وَفِيهِمْ بَقِيَّةٌ [in which the last word generally implies something good; as, for instance, in the Kur xi. 118]: (M, K:) or, *in a good state,* or *condition:* (K:) or this latter is meant when one says, بِبُلَّتِهِمْ. (T.) ___ *Abundance of herbage;* or *of the goods, conveniences,* or *comforts, of life.* (TA.) ___ See also مَا أَحْسَنَ بَلَلَهُ ___. بَلٌّ *How good is his adornment of himself!* or *his manner of undertaking a task,* or *taking upon himself a responsibility!* (K: expl. in some copies

by تَحَمُّلَه; and so in the TA: in others by تَحَمُّلَه.)

بُلَل , like صُرَد, (K,) or بُلُل, (so in a copy of the T, accord. to the TT,) *Seed; grain for sowing.* (ISh, T, K.)

بَلَلَة and its pl. : see four exs. voce بَلَل.

بُلَلَة and its pl.: see three exs. voce بَلَل ___ The sing. also signifies *Garb, guise, aspect* or *appearance, external state* or *condition.* (Ibn- 'Abbád, K.) You say, إِنَّه لَحَسَنُ البُلَلَة *Verily he is goodly,* or *beautiful, in garb, &c.* (Ibn- 'Abbád, TA.) ___ You say also, كَيْفَ بُلَلَتُكَ, and بُلُولَتُكَ , meaning *How is thy state,* or *condition?* (Ibn-'Abbád, K.)

بُلُلَة : see three exs. voce بَلَل.

بَلَال a subst. signifying *The making close the ties of relationship by behaving with goodness and affection and gentleness to one's kindred:* (K:) changed in form from بَالَة; q. v. (TA.) [See also بِلَالٌ.]

بَلَالٌ : see what next follows.

بُلَالٌ : see what next follows.

بِلَالٌ : see بَلَل, in four places. ___ Also *Water;* (T, S, M, K;) and so بُلَالٌ and بَلَالٌ . (K.) You say, مَا فِى سِقَائِه بِلَالٌ *There is not in his skin any water:* (T, S:) or *anything whatever:* (so in a copy of the S:) and in like manner one

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says of a well. (T.) And مَا فِى البِئْرِ بَالُولٌ *There is not any water in the well.* (K.) ___ And *Anything with which one moistens the fauces, of water or of milk:* (S, Msb, K:) such is said to be its meaning. (Msb.) ___ And hence the saying, انْضَحُوا الرَّحِمَ بِبِلَالِهَا, i. e. صِلُوهَا بِصِلَتِهَا [*Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to kindred which those ties require:* see بَلَّ رَحِمَهُ; and see also بَلَال].

(S.)

بُلُولٌ : see two exs. voce بَلَلٌ.

بَلِيلٌ : see بَلٌّ.

بَلَالَةٌ : see an ex. voce بَلَلٌ.

بُلَالَةٌ : see بَلَلٌ, in two places. ___ Also The *quantity with which a thing is moistened.* (Har p. 107.) ___ And *A remain*, or *remainder;* (T, and Har ubi suprá;) as also عُلَالَةٌ. (Har ubi suprá.) You say, مَا فِيهِ بُلَالَةٌ وَلَا عُلَالَةٌ *There is not in it anything remaining.* (T, and Har ubi suprá.)

بُلُولَةٌ : see two exs. voce بَلَلٌ: ___ and see an ex. voce بُلَلَةٌ.

بَلِيلَةٌ : see بَلٌّ. ___ Also *Wheat boiled in water,* [in the present day, *with clarified butter, and honey,*] *and eaten.* (TA.) And *i. q.* صِحَّةٌ [*Health,* or *soundness, &c.*]. (TA.)

بُلَّى : see بَلَّةٌ.

بَلَّانٌ *A hot bath:* (K:) the ا and ن are augmentative: for the hot bath is thus called because he who enters it is moistened by its water or by his sweat: (TA:) pl. بَلَّانَاتٌ, (K,) occurring in a trad., and said by IAth to be originally بَلَّالَاتٌ. (TA in art. بلن; in which, as well as in the present art., it is mentioned in the K.) ___ It is now applied to *A man who serves* [*the bathers, by washing them &c.,*] *in the hot bath:* [fem. with ة:] but this is a vulgar application of the word. (TA.)

بُلَّانٌ : see 1.

بُلْبُلٌ [The *nightingale:* and *a certain melodious bird resembling the nightingale:* both, in the present day, vulgarly called بِلْبِل:] the عَنْدَلِيب [q. v.]: and the كُعَيْت [q. v.]: (T:) *a certain bird,* (S, M, K,) *well known,* (K,) *of beautiful voice, that frequents the Haram* [or *Sacred Territory of Mekkeh*], *and is called by the people*

of El-Hijáz the نُغَر [q. v.]. (M.) ___ A man *light*, or *active:* (S:) or *clever, well-mannered*, or *elegant, and light*, or *active:* (T:) or a man (M) *light*, or *active, in journeying, and very helpful;* (M, K;) and so بُلَابِلٌ , (M,) or بُلْبُلِيٌّ : (K:) or, accord. to Th, a boy *light*, or *active, in journeying:* (M:) and a man *light*, or *active in that which he sets about;* (TA;) as also بُلَابِلٌ ; (K;) or this last signifies a man *active in intellect, to whom nothing is unapparent:* (T:) pl. of the first, (S,) and of the last, (K,) بَلَابِلُ. (S, K.) *A certain fish, of the size of the hand.* (Ibn-'Abbád, K.) The spout (قَنَاة) of a mug (كُوز), *that pours forth the water.* (M, K.)

بَلْبَلَةٌ inf. n. of بَلْبَلَ [q. v.]. (M, K.) *A state of confusion*, or *mixture, of tongues*, or *languages.* (M, K. *) In the copies of the K, الأَسنَّة is here erroneously put for الأَلْسنَة. (TA.) ___ Also, and بَلْبَالٌ , The *vain*, or *unprofitable*, or *evil, suggestion of anxieties in the bosom:* (T:) or *anxiety, and vain*, or *unprofitable*, or *evil, suggestion of the mind:* (S:) or *intense anxiety, and vain*, or *unprofitable*, or *evil, suggestions* or *thoughts;* (M, K;) as also بُلَابِلٌ , (so in the M, accord. to the TT,) or بَلَابِلُ : (so in copies of the K:) this last [however] is pl. of بَلْبَالٌ ; (T;) which also signifies *vehement distress in the bosom;* (M, K;) and so does بَلْبَالَةٌ : (IJ, M:) or بَلْبَالٌ signifies *anxiety* and *grief:* and, as also بَلْبَلَةٌ, *a motion*, or *commotion, in the heart, arising from grief* or *love.* (Har p. 94.)

بُلْبُلَةٌ *A mug* (كُوز) *having a spout* (بُلْبُل) *by the side of its head*, (M, K, TA,) *from which the water pours forth:* (TA:) or *a ewer, as long as it contains wine.* (Kull p. 102.)

بُلْبُلِيٌّ : see بُلْبُلٌ.

بَلْبَالٌ : see بَلْبَلَةٌ, in three places. Also *A putting* people *in motion;* and *rousing*, or *exciting*, them: a subst. from R. Q. 1. (M, K.)

بَلْبَالَةٌ : see بَلْبَلَةٌ.

بَلَابِلُ : see بَلْبَلَةٌ.

بُلَابِلٌ : see بُلْبُلٌ, in two places: and see بَلْبَلَةٌ.

بَالَةٌ [properly *A thing that moistens.* ___ And hence,] *Bounty*, or *liberality;* or *a gift;* as also بِلَالٌ : (T, S, TA:) and both these words, *good*, or *benefit:* (T, S, M, TA:) so in a phrase mentioned above; see 1: (T, S, K:) the latter word is changed in form the former. (T.) [See also بِلَالٌ above.]

بَالُولٌ : see بِلَالٌ.

أَبَلُّ [*More*, and *most*, *moist:* fem. بَلَّآءُ: and pl. بُلٌّ. Hence,] الجَنُوبُ أَبَلُّ الرِّيَاحِ *The south is the most moist of the winds.* (S.) ___ [Hence, also,] مَا شَىْءٌ أَبَلَّ لِلْجِسْمِ مِنَ اللَّهْوِ *Nothing is more healthful and suitable to the body than sport.* (TA.) ___ And صَفَاةٌ بَلَّآءُ *A smooth stone* or *rock.* (S.) ___ And أَبَلُّ, applied to a man, (T, S, &c.,) *Violent*, or *vehement*, *in contention*, *altercation*, or *dispute;* (T, M, K;) as also بَلٌّ : (K:) or (M) one *who has no sense of shame:* (M, K:) or (TA) one *who resists*, or *withstands*, (K, TA,) *and overcomes:* (TA:) or (M) *very mean*, (M, K,) *from whom that which he possesses cannot be obtained*, (Ks, T, S, M, K,) *by reason of his meanness;* (Ks, T, S;) and so بَلَّآءُ applied to a woman: (Ks, S:) or *mean*, (TA,) *much given to the deferring of payment to his creditors*, (IAar, M, K,) *much given to swearing* (T, S, K) *and to wronging*, (S, K,) *withholding the rightful property of others;* (TA;) as also بَلٌّ [q. v.]: (IAar, M, [but referring only to what is given above on the authority of the former,] K, [referring to the same and to what follows except the addition in the TA,] and TA:) or, (S, M,) accord. to AO, (S,) *i. q.* فَاجِرٌ [i. e. *vicious*, *immoral*, *unrighteous*, &c.]: (S, M, K:) fem. بَلَّآءُ: (M, K:) and pl. بُلٌّ: (K:) or it signifies one *who pursues his course at random*, *not caring for what he meets.* (Ham p. 383.)

مُبِلٌّ One *whose aiding thee to accomplish thy desire wearies thee.* (A'Obeyd, T, K, TA. [In the CK, for مَنْ يَعِيبِكَ أَنْ يَتَابِعَكَ عَلَى مَا تُرِيدُ, we find مَنْ يُعِينُكَ اى يُتَابِعُكَ علي ما تُرِيدُ.])

خَصْمٌ مَبَلٌّ *A constant*, *firm*, or *steady*, *adversary in a contention*, *dispute*, or *litigation.* (M, K.)

بلج

1 بَلَجَ , aor. ـَـ , (ISh, TA,) inf. n. بَلَجٌ, (S, K, TA,) *He* (a man) *had a clear, a conspicuous,* or *a white, space between the eyes, not having the eyebrows joined;* (ISh, TA;) *he had a clear space between the eyebrows;* (S, K, TA;) *he had a wide space,* or *a space clear of hair, between the eyebrows.* (TA.) ___ [Hence, *He* (a man) *was,* or *became, bright* in countenance: or *fair, beautiful, and wide in countenance:* or *open and pleasant,* or *cheerful, in countenance:* or *liberal with acts of beneficence:* or *generous, beneficent, and open and pleasant,* or *cheerful, in countenance:* see the part. n. أَبْلَجُ, below.] ___ And [hence,] aor. as above, (K,) and so the inf. n., (TA,) *He* (a man, TA) *was,* or *became, joyful, glad,* or *happy.* (K, TA.) You say, بَلَجَ بِالشَّيْءِ *He rejoiced at the thing;* or *was rejoiced by it;* as also ثَلَجَ. (As, TA.) And بَلَجَ بِهِ الصَّدْرُ فَرَحًا *The bosom became dilated with joy thereat.* (A.) And بَلَجَ بَعْدَ مَا حَرِجَ [*It* (the bosom) *became dilated* with joy *after it had been contracted* with grief]. (TA.) ___ [And hence,] aor. and inf. n. as above; (Msb;) and بَلَجَ, (S, A, Msb, K,) aor. ـُـ , inf. n. بُلُوجٌ; (S, Msb;) and انبلج , (S, K,) or ابتلج ; (so in copies of the A and Msb;) and تبلّج ; (S, A, K;) and ابلج ; (Msb, K;) *It* (the dawn, or daybreak,) *shone, was bright,* or *shone brightly.* (S, A, Msb, K.) And أَبْلَجَتِ الشَّمْسُ *The sun shone, was bright,* or *shone brightly.* (TA.) And ابلاجّ الشَّيْءُ *The thing shone, was bright,* or *shone brightly.* (TA.) ___ And hence, (Msb,) بَلَجَ الحَقُّ, and بَلِجَ; (Msb;) or ابلج ; (A, TA;) *The truth became apparent,* (A, Msb, TA,) *manifest, evident,* or *clear.* (A, Msb.) And ابلاجّ , inf. n. ابْلِيجَاجٌ, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written ابْلَجَاجٌ [inf. n. of ابلجّ], and the verb is written ابلجّ in a copy of the S: accord. to the CK, the inf. n. is ابْلِيلَاجٌ [of which the verb is ابلولج]:) said of anything, (S, TA,) signifies *It was,* or *became, apparent, manifest, evident,* or *clear.* (S, K,

TA.) بَلَجَ, aor. ـِ , (K,) inf. n. بَلْجٌ, (TA,) *He opened;* syn. فَتَحَ. (K.)

4 أَبْلَجَ see 1, in three places. ابلجهُ *He made it apparent, manifest, evident,* or *clear.* (K.) ___ And *He made him joyful, glad,* or *happy;* syn.

فَرَّحَهُ : (K accord. to the TA [and so in a MS. copy of the K in my hands]:) or *he removed it,* or *cleared it away;* syn. فَرَّجَهُ.

(So accord. to the CK.)

5 تبلّج *He laughed, and was cheerful, brisk, lively,* or *sprightly.* (S.) ___ See also 1.

7 إِنْبَلَجَ see 1.

8 إِبْتَلَجَ see 1.

9 إِبْلَجَّ see 1.

11 إِبْلَاجَّ see 1, in two places.

12 إِبْلَوْلَجَ see 1.

بَلْجٌ : see أَبْلَجُ, in four places.

بَلَجٌ : see بُلْجَةٌ.

بَلِجٌ *Joyful, glad,* or *happy.* (TA.) [See also أَبْلَجُ.]

بُلُجٌ , with two dammehs, Men *clear of hair in the* [*parts of the face called the*] قَسَمَات. (IAar, K.)

بَلْجَةٌ : see what next follows.

بُلْجَةٌ *Clearness of the space between the eyebrows:* (S, A, K:) or *width of the space between the eyebrows;* or [*of*] *the space between the eyebrows when clear of hair;* as also بَلَجٌ [which is the inf. n. of بَلِجَ].

(TA.) One says, مَا أَحْسَنَ بُلْجَتَهُ *How beautiful is the clearness of the space between his eyebrows!* (A.) ___ The *part behind the* عَارِض [or *side of the cheek* or *face*], *to the ear, when there is no hair upon it*. (TA.) ___ Also, and بَلْجَةٌ , The *light* (S, L, K) of the dawn, or daybreak, (S, L,) *in the last part of the night*, (S, TA,) *at the breaking of the dawn*. (TA.) You say, رَأَيْتُ بُلْجَةَ الصُّبْحِ *I saw the light of the dawn*. (S.) And لَقِيتُهُ عِنْدَ البُلْجَةِ [*I met*, or *found, him*, or *it, at the break of the dawn*]. (A.) And سَرَيْتُ الدُّلْجَةَ وَ البُلْجَةَ حَتَّى وَصَلْتُ [*I journeyed during the whole night*, or *from the beginning of the night*, or *during the latter part of the night, and the breaking of the dawn, until I arrived*]. (A.) And it is said in a trad., لَيْلَةُ القَدْرِ بُلْجَةٌ *The night of* القدر *is bright* [*like the dawn*]. (TA.)

بَلِيجٌ : see أَبْلَجُ, in two places.

بَلِيلَجٌ , with kesr to the ب and to the first ل, and with fet-h to the second ل; (Msb;) or بَلِيلَجٌ; (so written in some copies of the K, in other copies of which it is omitted;) [*Myrobalana Bellerica:* (Golius and Freytag:) *Terminaria Chebula:* Sprengel. hist. rei herb. p. 262: (Freytag:)] *a certain well-known Indian medicine;* (Msb;) *very beneficial to the stomach and to the intestinum rectum*. (K.) [For other properties &c. assigned to it, see Ibn-Seenà (Avicenna), book ii. p. 144. See also اهْلِيلَجٌ, in art. هلج.]

أَبْلَجُ A man *having a clear, a conspicuous*, or *a white, space between the eyes, not having the eyebrows joined:* (ISh, TA:) or *having such a space between the eyebrows*, (K, * TA,) *not having the eyebrows joined:* (S, TA:) or *having a wide space*, or *a space clear of hair, between the eyebrows:* fem. بَلْجَآءُ. (TA.) ___ [Hence,] *Bright* of countenance; the Prophet being said by UmmMaabad to have been أَبْلَجُ الوَجْهِ; by which she did not mean the بَلَج of the eyebrows, for she described him as having joined eyebrows: (A'Obeyd, S, TA:) or *fair, beautiful, and wide in countenance*, whether long or short: or [alone, or] followed by بَلْجٌ , *open and pleasant*, or *cheerful, in countenance;* (TA;) and so ↓ the latter alone: (K:) or ↓ the latter, *open and pleasant*, or *cheerful, in countenance*,

with beneficence: (TA:) or the former, and the latter, and بَلِيجٌ , *liberal with acts of beneficence:* (TA:) or the first, *generous, beneficent, and open and pleasant*, or *cheerful, in countenance;* although having joined eyebrows. (A, TA.) ___ Also *Shining, bright*, or *shining brightly;* applied to the dawn, or daybreak; (S, A, Msb;) and so بَلِيجٌ , applied to a thing [of any kind]: (TA:) and the former, anything *apparent, manifest, evident*, or *clear;* (K;) thus applied to a face, and to the dawn, (TA,) and to the truth, (Msb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of بَلَجَ. (Msb.) You say, الحَقُّ أَبْلَجُ وَ البَاطِلُ لَجْلَجٌ *The truth is apparent, manifest, evident*, or *clear;* [*and falsity is a cause of embarrassment*, or *hesitation, to the speaker;*] (S, A; *) i. e., the latter is agitated to and fro, without having utterance: (S in art. لج:) or *the truth is lucid and direct; and falsity is confused and indirect*. (TA in that art.) And حُجَّةٌ بَلْجَآءُ *A manifest, an evident*, or *a clear, proof* or *argument*. (Msb.)

أُبْلُوجُ السُّكَّرِ , with damm, [meaning *Sugar-candy*, and *loaf-sugar*, thus applied in the present day,] is an arabicized term [from the Persian آبْلُوجْ]: (K, TA:) in one copy of the K, it is said that أُبْلُوجٌ, with damm, is [syn. with] السُّكَّرُ [*sugar*]: by the people [who are makers] of الحَسَا and القَطِيفُ, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. قَطَائِفُ,] it is called أُمْلُوجٌ. (TA.)

بلح

4 **ابلح** *It* (a palm-tree) *bore*, or *had*, *dates in the state in which they are termed* بَلَح. (S, A, K.)

بَلَح *Dates*, or the *fruit of the palm-tree*, *while continuing green* (Msb, TA) *and small;* (TA;) a term like حِصْرِمٌ applied to grapes; (Msb, TA;) *called by the people of El-Basrah* خَلَالٌ: when they have begun to colour, i. e., to become red or yellow, they are termed بُسْرٌ: (Msb:) or *dates in the state between that in which they are called* خلال *and that in which they are called* بسر; (S, Mgh, K;) for dates in their incipient state are termed طَلْعٌ; then, خلال; then, بلح; then, بسر; then, رُطَبٌ; and then, تَمْرٌ: (S, IAth:) or *i. q.* سُيَّابٌ: (As, and S and K in art. سيب:) [by many of the Arabs in the present day, it is applied to *fresh ripe dates*, and to *dried dates:* it is a coll. gen. n.:] n. un. with ة. (S, Msb.)

بلد

1 **بَلَدَ** , aor. ـِ , [inf. n. بُلُودٌ,] *He* (a man) *remained, stayed, abode,* or *dwelt, in the* بَلَد [i. e. *country,* or *town,* &c.]: (Msb:) or بَلَدَ بِالمَكَانِ, (T, S, M, L, K,) aor. ـُ , (M, L,) inf. n. بُلُودٌ, (T, M, L, K,) *he remained, stayed, abode,* or *dwelt, in the place,* (AZ, T, S, L, K,) *and kept to it:* (K:) or *he took it as his* بَلَد [or *country,* or *town,* &c.], (M, L, K,) *and kept to it.* (M, L.) ___ And بَلَدُوا, aor. ـَ ; (M, K;) and بَلَدُوا, aor. ـُ ; (K;) or the latter is correctly بَلَّدُوا ; (M, * TA;) *They kept to the ground, fighting upon it:* (M, K:) said to be derived from بِلَادُ الأَرْضِ. (TA.) بَلَدَ, aor. ـَ , *His skin had* أَبْلَاد, or *marks,* [pl. of بَلَدٌ,] *remaining upon it.* (M, L.) ___ Also, (M, K,) inf. n. بَلَدٌ, (S, M,) *He* (a man, M) *had a space clear from hair between his eyebrows:* (S, M, K:) or *had eyebrows not joined.* (M.) بَلُدَ, aor. ـُ , (S, M, Msb, K,) inf. n. بَلَادَةٌ, (T, S, M, A, Msb,) *He was,* or *became, stupid, dull, wanting in intelligence:* (S, A, Msb:) *inert; wanting in vigour; not penetrating, sharp, vigorous,* or *effective, in the performance of affairs;* (T, M, K, * TA;) [or *soft, weak, feeble, wanting in endurance,* or *patience;* (see بَلِيدٌ;)] as also بَلِدَ, aor. ـَ , (K, TA,) inf. n. بَلَدٌ. (TA.) ___ Also, inf. n. as above, said of a horse, meaning *He lagged behind those that outstripped in running.* (T, TA.) [See also 2.] ___ بَلَدَ السَّحَابُ: see 2.

2 **بَلَّدَ** , inf. n. تَبْلِيدٌ, *He remained, stayed,* or *abode;* [like بَلَدَ;] or *cast,* or *laid, himself down upon the ground;* syn. ضَرَبَ بِنَفْسِهِ الأَرْضَ: (S, K:) or *he did so by reason of fatigue.* (TA. [See 5.]) See also بَلُدُوا. ___ *He became languid, and affected laziness,* after being brisk, lively, or sprightly. (A.) ___ *He* (a man) *was impotent* in work, and *was weak;* (T, L;) and so even in bounty, or liberality, (T,) or in running. (T, * L.) ___ *He* (a horse) *failed to outstrip in running.* (M, K.) [See also بَلُدَ.] ___ *He was niggardly,* or *avaricious; was not liberal, nor generous.* (M, K.) [And hence,] بَلَّدَتِ السَّحَابَةُ, (K,) or بَلَدَ السَّحَابُ, (M,) [but the latter is probably imperfectly transcribed,] *The cloud,* or *clouds, gave no rain.* (M, K.) ___ *He did not apply himself rightly to anything.* (M, K.) بَلَّدَتِ الجِبَالُ *The*

mountains appeared low to the eye by reason of the darkness of the night: so in the L, confirmed by a citation from a poet: in the A, تَبَلَّدَتِ البِلَادُ *The countries,* or *regions,*

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appeared short [*in extent*] *to the eye by reason of the darkness of the night.* (TA.)

3 **مُبَالَدَةٌ** [inf. n. of بَالَدَ] The *contending with another,* or *others, in fight,* (*i. q.* مُبَالَطَةٌ, T, S, M, K,) *with swords* and *staves.* (T, M, K.)

4 **ابلد** *He clave to the ground,* (S, K,) *in submissiveness.* (TA.) [Perhaps formed by transposition from أَلْبَدَ: see مُبْلَدٌ.] ___ See also 5. ___ *His beast became dull; not to be rendered brisk, lively,* or *sprightly, by being put in motion.* (AZ, S, * K.) ابلده مَكَانًا *He made him to keep to a place.* (K.) ابلد, inf. n. إِبْلَادٌ, *It* (a water-ing-trough or tank) *was,* or *became, abandoned, and no longer used, so that it threatened to fall to ruin.* (T.) [And] ابلده الدَّهْرُ *Time caused it* (a watering-trough or tank) *to become abandoned, and worn, and no longer used, so that it threatened to fall to ruin.* (TA.) [See مُبْلَدٌ.]

5 **تبلّد** *He obtained,* or *exercised, dominion over a* بَلَد [i. e. *country,* or *town,* &c.,] *belonging to others.* (K.) ___ *He alighted,* or *sojourned, in a* بَلَد [or *country,* &c.,] *wherein was no one,* (L, K,) *saying within himself, O my grief,* or *sorrow,* or *regret!* (L.) ___ *He was,* or *became, confounded,* or *perplexed, and unable to see his right course;* (M, K;) *he went backwards and forwards in confusion or perplexity, unable to see his right course:* (T, * S:) because he who is in this state is like one in a بَلْدَة, meaning a desert in which he cannot find his way: (T, L:) *he was overtaken by confusion,* or *perplexity, such that he was unable to see his right course;* as also أَبْلَدَ . (TA.) ___ *He fell to the ground,* (K,) *by reason of weakness.* (TA.) [See also 2.] ___ *He became submissive, and humble;* (T, TA;) *contr. of* تَجَلَّدَ. (T, M, K.) ___ *He affected* بَلَادَة [i. e. *stupidity, dulness, want*

of intelligence, &c.]. (S.) ___ *He turned his hands over*, or *upside-down:* (K:) [thus one does in sorrow, or regret, or in perplexity: see Kur xviii. 40:] or the meaning is that which here next follows: (TA:) *he clapped his hands;* or *smote palm upon palm;* syn. صَفَّقَ (M, K) بالكَفِّ. (TA.) [See بَلْدَةٌ.] ___ [And hence, app.,] *He felt*, or *expressed*, *grief*, *sorrow*, or *regret*. (M, A, L, K.) تَبَلَّدَتِ البِلَادُ: see 2. Accord. to AAF, تبلّد also signifies *It* (the dawn, or daybreak,) *shone*, *was bright*, or *shone brightly; i. q.* تبلّج. (M.)

بَلَدٌ (which is masc. and fem., Msb) and بَلْدَةٌ both signify the same; (M, A, Msb, K;) namely, [*A country*, *land*, *region*, *province*, *district*, or *territory:* and *a city*, *town*, or *village:* or] *any portion of the earth*, or *of land*, *comprehended within certain limits*, [thus I render مُسْتَحِيزَة, and in like manner it is rendered in the TK,] *cultivated*, or *inhabited*, or *uncultivated*, or *uninhabited:* (M, Msb, * K:) or the former signifies *any place of this description;* and the latter, *a portion thereof:* (T:) or the former is a generic name of *a place* [or *country* or *region* or *province*] *such as El-'Irák and Syria;* and the latter signifies *a particular portion thereof such as* [*the city* or *town of*] *El-Basrah and Damascus;* (M, K;) or these are post-classical applications: (TA:) or the former, *a tract of land*, or *district*, *which is an abode*, or *a place of resort*, *of animals*, or *genii*, *even if containing no building:* (Nh:) or *a land*, or *country*, absolutely: and also *a town*, or *village*, syn. قَرْيَةٌ: but this latter is a conventional adventitious application: ('Ináyeh, TA:) and the latter, *a land*, *country*, or *territory*, [*belonging to*, or *inhabited by*, *a people*,] syn.

أَرْضٌ : (S, TA: [a meaning assigned in the K to بَلَدٌ; but this appears to be a mistake occasioned by the accidental omission of the word البَلْدَةُ:]) you say, هٰذِهِ بَلْدَتُنَا [*This is our land*, &c.] like as you say, هٰذِهِ بَحْرَتُنَا: (S, TA:) the pl. (of the former, S, Msb) is بُلْدَانٌ (S, M, Msb) and (of the same, S, or of the latter, Msb) بِلَادٌ: (T, S, M, Msb:) [which latter, regarded as pl. of بَلْدَةٌ in a more limited sense than بَلَدٌ, is often used as meaning *provinces collectively;* i. e. *a country:*] بُلْدَانٌ is *syn. with* كُورٌ [which signifies *districts*, or *tracts of country; quarters*, or *regions;* and also, *cities*, *towns*, or *villages*]. (T.) البَلَدُ and البَلْدَةُ are names applied to *Mekkeh;* (M, K;) in like manner as النَّجْمُ is a name applied to the Pleiades. (M.) [So too البَلَدُ الأَمِينُ and البَلَدُ الحَرَامُ

&c.] بَلَدٌ مَيِّتٌ means *A tract of land without herbage*, or *pasture:* (Msb:) and بَلَدٌ alone, *a* [*desert, a waterless desert*, or *such as is termed*] مَفَازَةٌ. (TA voce تا; under which see an ex.) ___ بَلَدٌ also signifies *Land which has not been dug, and upon which fire has not been kindled.* (M, K.) ___ *A* [*house*, or *dwelling, such as is termed*] دار: (M, K:) of the dial. of ElYemen. (M.) Sb mentions the saying, هٰذِهِ الدَّارُ نِعْمَتِ البَلَدُ [*This house, excellent*, or *most excel-lent, is the dwelling!*]; in which البلد is made fem. because it is syn. with الدار. (M.) ___ *A burial-ground:* (M, K:) or, as some say, (M, but in the K and,) *a grave*, or *sepulchre:* (M, K:) pl. as above. (M.) ___ *Dust*, or *earth;* and so بَلْدَةٌ. (T, M, K.) ___ The *place in which an ostrich lays its egg, in sand.* (S, M, L, K.) And hence, بَيْضَةُ البَلَدِ *The egg of the ostrich, which it abandons in the place where it lays it, in the sand*, or *in a desert:* (M, L:) also called البَلَدِيَّةُ and ذَاتُ البَلَدِ. (M.) You say, فُلَانٌ بَيْضَةُ البَلَدِ [*Such a one is* like *the egg of the ostrich*, &c.], meaning *such a one is unequalled*, or *unparalleled:* said in dispraise and in praise: (M, * L:) allowed by A'Obeyd to be used in praise: and said by El-Bekree to be applied to him who is separated from his family and near relations. (TA.) [See also art. بيض.] You also say, هُوَ أَذَلُّ مِنْ بَيْضَةِ البَلَدِ (S, M, A) *He is more object*, or *vile, than the egg of the ostrich, which it abandons* (S, TA) *in the desert, and to which it does not return.* (TA.) [See again art. بيض.] Also هُوَ أَعَزُّ مِنْ بَيْضَةِ البَلَدِ [*He is more highly esteemed than the egg of the ostrich, which it lays in the sand*]; because the ostrich spreads its wings over it and sits upon it. (A in art. فرخ.) [See more in art.

بيض .] ___ *A trace, mark*, or *vestige*, (T, S, M, K, [in the K mentioned in two places, but in the latter of these omitted in the CK,]) of a house, or dwelling: (TA:) and *a mark remaining upon the body:* (A'Obeyd, T:) pl. أَبْلَادٌ. (S, A'Obeyd, M, K.) ___ The *origin*, or *an element*, (عُنْصُرٌ,) of a thing. (Th, M, K.) ___ See also the next paragraph, in three places: ___ and see بُلْدَةٌ.

بَلْدَةٌ : see بَلَدٌ, in three places. You say, إِنْ لَمْ تَفْعَلْ كَذَا فَهِيَ بَلْدَةٌ بَيْنِي وَبَيْنَكَ *If thou do not thus, it will be* [a cause of] *separation between me and thee;* (M, * A, TA;) i. e., I will alienate thee from me so that a country, or region, shall separate us, each from the other. (A, TA.) ___ Also *A desert*, or *waterless desert, in which one cannot find his way:* and

any extensive tract of land. (T, L.) [Hence,] لَقِيتُهُ بِبَلْدَةٍ إِصْمَتَ *I found him*, or *met him, in a desert*, or *desolate, place, in which there was no one beside.* (M.) [See also art. صمت.] ___ And [hence, app.,] البَلْدَةُ *One of the Mansions of the Moon*, (M, K,) [namely, *the Twenty-first Mansion*,] *a patch of the sky*, (K,) *containing no stars*, (M, K,) or *containing only small stars*, (T, * M,) *between the* نَعَائِم *and* سَعْد الذَّابِح: (M, K:) sometimes the moon declines from it, and takes as its mansion the قَلَادَة: it [app. القلادة, accord. to the K, but accord. to the TA البلدة,] consists of six stars resembling a bow, (K,) in the sign of Sagittarius (القَوْس): (T:) or البلدة is *one of the Mansions of the Moon, consisting of six stars of Sagittarius* (القوس), *which the sun enters on the shortest day of the year:* (S:) [see مَنَازِلُ القَمَر, in art. نزل: in the K it is also said that البَلَدُ is a Mansion of the Moon; but this appears to be a mistake, occasioned by the accidental omission of the word البَلْدَةُ; though البَلَدُ would seem to be an appropriate name for the mansion next after the نعائم:] IF says that البَلْدَةُ is *a star*, or *an asterism*, (نَجْمٌ,) *said to be the* بَلْدَة, i. e. *breast, of the Lion;* not meaning the mansion thus called in the sign of Sagittarius: El-Hareeree finds fault with him for using this expression, [the بلدة of the Lion,] but Ibn-Dhafr replies that it occurs in the language. (TA.) ___ بَلْدَةٌ also signifies The *earth*, or *ground.* (S.) ___ Also (S, M, L, TA, [in the K بَلَد , by the accidental omission of the word البَلْدَةُ,]) The *pit between the two collar-bones, with the part around it:* or the *middle thereof*, i. e., *of that pit:* (M, K:) or the *third of the* فَلَك (which are six in number) *of that part of a horse's breast which is called the* زُور: or the *part called* رَحَى الزَّوْر: (M:) or [so accord. to the M, but accord. to the K and,] the *breast*, syn. صَدْر, (S, M, A, K,) of a camel, (M, A,) or of that which has a foot like the camel's, and of a solid-hoofed animal, (M,) and of a man: (A:) and the *part immediately beneath the two prominent portions of flesh of the breast* of a horse, *extending to the arms.* (M, L.) Dhu-rRummeh says,

* أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ *

She (the camel) *was made to lie down, and threw* her *breast upon* [*a tract of*] *ground.* (S, M.) And you say, فُلَانٌ وَاسِعُ البَلْدَةِ *Such a one is wide in the breast.* (S.) ___ Also The *palm of the*

hand. (M, A, TA. [In the K, by the accidental omission of the word البَلْدَةُ, this meaning is assigned to بَلَدٌ .]) You say, ضَرَبَ بَلْدَتَهُ عَلَى بَلْدَتِهِ *He smote the palm of his hand upon his breast.* (A.) See also بُلْدَةٌ, in two places: and see بَلَادَةٌ.

بُلْدَةٌ (S, M, L, K) and بَلْدَةٌ (S, M, L) and بَلَدٌ [which is an inf. n. of بَلِدَ] (S, K) *Clearness, from hair, of the space between the eyebrows:* (S, L, K:) *i. q.* بُلْجَةٌ: or *more than* بُلْجَةٌ: or the *having the eyebrows not joined:* (M:) or ↓ the second signifies the *space between the eyebrows.* (M.) ___ And the first, The *form, aspect, appearance,* or *lineaments,* of the face. (K.) See also بَلَادَةٌ.

البَلَدِيَّةُ : see بَلَدٌ.

بَلِيدٌ (S, M, K) and أَبْلَدُ (M, K) *Stupid, dull, wanting in intelligence;* (S, Msb;) *inert; wanting in vigour; not penetrating, sharp, vigorous,* or *effective, in the performing of affairs:* (T, M, K: *) [*soft, weak, feeble; wanting in endurance,* or *patience:*] *contr. of* جَلِيدٌ. (K.) ___ Also the former, A horse *that lags behind those that outstrip in running:* (T, TA:) and a camel (TA) *not to be rendered brisk, lively,* or *sprightly, by being put in motion.* (M, K, TA.) ___ See also مَبْلُودٌ.

بَلَادَةٌ [an inf. n. (of بَلُدَ) used as a subst.] (S, M, A) and بُلْدَةٌ and بَلْدَةٌ (M, TA) *Stupidity, dulness, want of intelligence,* (S, A,) or *of penetration, sharpness, vigour,* or *effectiveness, in the performing of affairs.* (M, TA.)

بَالِدٌ *Remaining, staying, abiding,* or *dwelling,* (S, Msb,) *in a* بَلَدٌ [i. e. *country,* or *town,* &c.], (Msb,) or in a place. (S.) ___ تَالِدٌ بَالِدٌ *Lasting; that does not cease,* or *fail,* or *pass away:* the former word signifies *old;* and the latter is [said to be] an imitative sequent. (TA.)

أَبْلَدُ A man *having a space clear from hair between his eyebrows:* or *having eyebrows not joined: i. q.*

أَبْلَجُ. (S, M.) [*More*, and *most*, *stupid*, *dull*, *wanting in intelligence*, or *in penetration*, *sharpness*, *vigour*, or *effectiveness*, *in the performing of affairs:* see بَلُدَ.] You say, أَبْلَدُ مِنْ ثَوْرٍ [*More stupid*, &c., *than a bull*]. (A.) ___ See also بَلِيدٌ. ___ A man (S) *of large*, (S, K,) *big*, *gross*, *rude*, or *coarse*, (M,) *make*. (S, M, K.)

مُبْلَدٌ, (K,) or مُبْلَدٌ, (T,) *Old;* applied to a watering-trough or tank. (T, K.) So in the words of a poet, describing a watering-trough or tank,

* وَ مُبْلَدٍ بِيَنَ مَوْمَاةٍ بِمَهْلَكَةٍ *

formed by transposition from مُلْبَدٍ, which [properly] means *cleaving to the ground:* (IAar, T, TA:) or it is مُبْلَدٍ, (TA,) or مُبْلِدٍ, (T,) which means *abandoned*, *and worn*, *and no longer used*, *so that it threatens to fall to ruin*. (T, TA.)

مَبْلُودٌ *Confounded*, or *perplexed*, *and unable to see his right course:* [a pass. part. n., but] it has no verb answering to it: (M, TA:) or *idiotic; deficient*, or *wanting*, *in intellect;* or *bereft thereof:* (Esh-Sheybánee, M, K:) or *unable to proceed in*, or *prosecute*, *his journey*, *his means having failed him*, *or his camel that bore him stopping with him from fatigue or breaking down or perishing*, *or an event befalling him so that he cannot move:* (As, M:) all of these significations refer to confusion or perplexity: (M, L:) or one *whose modesty*, or *shame*, or *whose intellect*, *has quitted him;* as also بَلِيدٌ. (TA.)

بلز

طِينُ ٱلْإِبْلِيزِ *The mud of Egypt;* (K;) *what the Nile leaves behind it after retiring from the surface of the ground:* (TA:) a foreign word [arabicized, perhaps from the Greek πηλὸς, as suggested by De Sacy; who also remarks that it might be derived from the Greek ἰλὺς with the Egyptian masc. art. , were it not that is fem.: (see his Abd-allatif, p. 8:) if we might suppose ابليز to be an old mistranscription for ايليز, we might with good reason derive it from ἰλὺς, which, as pronounced by the modern Greeks, very nearly resembles إِيلِيز in sound]: (K:) [some of] the vulgar pronounce it with س. (TA.) ___ [Also applied to *Clay; plastic clay;* or *potters' earth.*]

بلس

4 **ابلس** , (inf. n. إِبْلَاسٌ, S, &c.,) *He despaired,* (A boo-Bekr, S, M, Msb, K,) or *gave up hope,* (A boo-Bekr, TA,) مِنْ رَحْمَةِ ٱللّٰهِ *of the mercy of God.* (A boo-Bekr, S, TA.) ___ *He became broken [in spirit], and mournful.* (S, TA.) ___ *He was,* or *became, silent,* (S, M, A, Msb,) *returning no reply, or answer,* (TA,) *by reason of grief,* (S,) or *of despair.* (A.) ___ *He was,* or *became, confounded* or *perplexed, and unable to see his right course.* (Ibn-'Arafeh, K.) ___ *He was,* or *became, cut short,* or *stopped,* (K, TA,) فِى حُجَّتِهِ [*in his argument,* or *plea*]. (TA.) ___ *He became unable to prosecute his journey:* or *was prevented from attaining his wish:* syn. قُطِعَ بِهِ. (Th, M, TA.) ___ *He repented;* or *grieved for what he had done.* (M.) *He caused* a person *to despair.* (Har p. 138.)

بَلِسٌ *Despairing,* (مُبْلِسٌ,) *and silent respecting what is in his mind,* (K, TA,) *by reason of grief* or *fear.* (TA.)

بَلَاسٌ , (S, Msb, K,) like سَلَامٌ, (Msb,) and سَحَابٌ, (K,) [in a copy of the M written بِلَاسٌ,] *A* [*garment,* or *piece of stuff, of the kind called*] مِسْحٌ [i. e. of *hair-cloth*]: (S, M, Msb, K:) used in this sense by the people of El-Medeeneh: (S:) a Persian word; (AO, S, Msb;) originally بَلَاسٌ, without ال: (TA:) arabicized: (S, Msb:) also called by the Arabs پَلَاس, with the ب termed مُشَبَّع: (TA:) pl. بُلُسٌ. (M, Msb, K.) [The pl.] بُلُسٌ is also applied to *Large sacks of* مُسُوحٌ [i. e. *hair-cloths*], *in which figs are put,* [*or,* more probably, *in which straw is put,* for التِّين, which I find in two copies of the S and in the TA, can hardly be doubted to be a mistranscription of التِّبْن], *and upon which is paraded he who is made a public example that others may take warning from him, and the subject of a proclamation [acquainting the spectators with his offence*]: whence the imprecation, أَرَانِيكَ ٱللّٰهُ عَلَى البُلُسِ [*May God show me thee upon the large haircloth-sacks*]. (S, TA.)

بَلَسَانٌ [The *balsam-tree;* or the *species that produces the balsam of Mekkeh;* i. e., the *amyris*

opobalsamum;] *a certain kind of tree,* (M,) or *shrub, resembling the* حِنَّآء, (K,) *having many leaves, inclining to white, in odour resembling the* سَذَاب [or *rue*], (TA,) *the berry of which has an unguent,* (Lth, M, TA,) *which is hot,* (Lth, TA,) *and its unguent is in great request:* (Lth, K, TA:) *its unguent* [*opobalsamum*] *is more potent than its berry* [*carpobalsamum*], *and its berry is more so than its wood* [*xylobalsamum*] *: the best of its wood is the smooth, tawny-coloured, pungent and sweet in odour: it is hot and dry in the second degree; and its berry is a little hotter than it: its wood opens stoppages of the nose, and is good for the sciatica and vertigo and headache, and clears cloudiness of the eye, and is good for asthma and oppression of the breath, and for flaccidity of the womb, used by fumigation; it is also beneficial in cases of barrenness, and counteracts poisons and the bite of vipers:* (the Minháj, TA:) it is said in the K and in the Minháj, and by most of the physicians and those who treat of drugs, that it grows only at 'Eyn-Shems, in the neighbourhood of El-Káhireh, the place called ElMatareeyeh; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Hijáz, between the Harameyn and El-Yembo' , whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at ' Eyn-Shems in the latter part of the eighth century [of the Flight], and it was endeavoured [successfully] to be made to grow in El-Hijáz. (TA.) [See also De Sacy's Abd-allatif, p. 89.]

بَلَّاسٌ *One who sells what is termed* بَلَاس. (K.)

إِبْلِيسُ [A name of *Satan*]; from أَبْلَسَ, (S, M, Msb, K,) in the first of the senses assigned to it above, (S, M, Msb,) accord. to some; (M, Msb, K;) his former name being عَزَازِيلُ : (S, TA:) or it is a foreign word, (Aboo-Is-hák, M, Msb, K,) and for this reason, (Aboo-Is-hák, M, Msb, TA,) and its being also determinate, (Aboo-Is-hák, M, TA,) or a proper name, (Msb,) it is imperfectly decl.; (Aboo-Is-hák, M, &c.;) for if it were an Arabic word, it would be perfectly decl., like إِجْفِيلٌ and إِخْرِيطٌ. (Msb.)

بلسان

بَلَسَانٌ : see art. بلس.

بلط

1 **بَلَطَ** , (IDrd, K,) [aor., accord. to a rule observed in the K, ـُـ ,] inf. n. بَلْطٌ, (IDrd, TA,) *He spread*, or *paved*, (K, TA,) a house, (K,) and the ground, (TA,) *with* بَلَاط [or *flag-stones*], (K, TA,) or *with baked bricks;* (TA;) as also بلّط , (K,) inf. n. تَبْلِيطٌ; (TA;) and ابلط :

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(K:) or, as also ↓ the second, *he made* [or *constructed*] a wall *with* بَلَاط: (IDrd, TA:) or ↓ the second, *he made* a house *plain*, or *even*. (TA.) *He struck* him, or it, *with the* بَلْط [q. v.]. (TA.)

2 **بَلَّطَ** see 1, in three places. The vulgar phrase بَلِّط السَّفِينَةَ signifies *Make thou fast the ship;* as though it were an order to make it cleave to the ground. (TA.) [You say, بَلَّطَ السَّفِينَةَ فِى الرَّمْلِ, meaning *He ran the ship aground upon the sand.*]

3 **بالط القَوْمُ بَنِى فُلَانٍ** *The people*, or *company of men, alighted with the sons of such a one, each party to oppose the other, upon the ground:* (K, * TA:) from بَلَاطٌ signifying the earth, or ground; or even, smooth ground. (TA.) بالط القَوْمُ, (K,) inf. n. مُبَالَطَةٌ, (S,) *The people*, or *company of men, contended, one with another, in fight with swords*, (S, * K, TA,) *upon their feet;* (TA;) as also تبالطوا : (S, K:) مبالطة is only upon the ground; (Z, TA;) and you do not say تبالطوا when the people are riders. (TA.) ___ بَالَطَنِى *He fled from me*, (AHn, K,) *and went away in the land:* (AHn, TA:) or *he left me; quitted me.* (TA.)

4 **أَبْلَطَ** *He clave to the* [بَلَاط, i. e.] *earth*, or *ground;* (K;) said of a man: (TA:) *he became bankrupt*, or *insolvent*, or *reduced to a state of difficulty* or *poverty*, or *without any property, and clave to the* بَلَاط: (AHeyth:) *he became poor, and his property went away;* as also أُبْلِطَ: (S, K:) so says Ks; and AZ says the like: (S:) or *he became*

poor; or *had little property.* (TA.) أَبْلَطَ اللِّصُّ القَوْمَ *The robber left the people,* or *company of men, upon the surface of the ground, and left them not anything:* (Lh, TA:) or simply, *left them not anything.* (K.) ___ ابلط المطَرُ الأَرْضَ *The rain fell upon the* بلَاط [or *surface*] *of the earth,* (K, TA,) *so that no dust was seen upon it.* (TA.) ___ See also 1.

6 **تَبَالَطَ** see 3.

بَلْطٌ and بُلْطٌ [*An axe;*] i. *q.* مِخْرَطٌ; (K, TA;) i. e. the *iron instrument with which the* خَرَّاط *barks and planes* (يَخْرِطُ) [*a branch of a tree*]: an Arabic word: the vulgar call it بَلْطَةٌ [now mostly applied to *a battle-axe;* in Turkish بَالْتَه]. (TA.) AHn says, An Arab of the desert quoted to me,

* فَٱلْبَلْطُ يَبْرِى حِيدَ الفَرْفَارِ *

[*And the axe pares off the knobs,* or *knots, of the* tree called *farfár*]: حَيْدَةٌ [the sing. of حِيدٌ] signifying a knob (سَلْعَة) in a tree; or a knot; which is cut off, and whereof vessels are shaped out, so that they are variegated and beautiful. (TA.)

بُلْطٌ : see بَلْطٌ.

بَلْطَةٌ : see بَلْطٌ.

بُلْطِىٌّ [The *labrus Niloticus;*] *a kind of fish that is found in the Nile, said to eat of the leaves of Paradise: it is the best of fish:* and they liken to it him who is rising out of childhood, in a state of youthfulness and tenderness or delicateness. (TA.)

بَلَاطٌ The *earth,* or *ground:* (TA:) *or even, smooth ground.* (K, TA.) ___ The *face,* or *surface,* of the earth, or ground: (K:) or the *part where what is hard, thereof,* i. e. of the earth or ground, *ends:* (AHn, K:) or the *hard part of the exterior* thereof. (A, TA.) ___ [*Flag-stones,* or *flat stones for pavement;* and *baked bricks for pavement;* (a

coll. gen. n., of which the n. un. is with ة;)] *stones*, (S, Msb, K,) and *any other things*, (Msb,) *which are spread in a house* (S, K) &c., (S,) or *with which a house is spread* or *paved.* (Msb.) ___ *Any ground*, or *floor, paved with such stones*, or *with baked bricks;* (K;) [*a pavement.*] ___ You say with respect to a niggardly and mean man, مَا ذَا يَأْخُذُ الرِّيحُ مِنَ البَلَاطِ [*What will the wind take from the pavement?*]. (TA.) ___ And رَجُلٌ بَلَاطٌ *A man poor*, or *in want.* (TA.) ___ And إِنَّهَا حَسَنَةُ البَلَاطِ إِذَا جُرِّدَتْ *Verily she is goodly*, or *beautiful, in skin when she is stripped.* (TA.)

بَلُّوطٌ [The *acorn;*] *a certain thing well known;* (S;) the *fruit*, or *produce, of a kind of tree*, [namely, *the oak*,] *which is eaten*, (Mgh, Msb,) *sometimes*, (Msb,) *and with the bark of which one tans*, (Mgh, Msb,) *sometimes:* (Msb:) or [the *oak;* or this kind of tree is properly called شَجَرُ البَلُّوطِ;] *a kind of tree; the fruit*, or *produce, whereof they used as food, in ancient times; cold and dry* (K, TA) *in the second degree, or, as some say, in the first; or its dryness is in the third degree;* or *it is hot in the first degree;* (TA;) *heavy, coarse*, (K, TA,) *slow of digestion, bad for the stomach, occasioning headache, injurious to the bladder, but rendered good by its being roasted and having sugar added to it;* (TA;) *suppressing the urine*, (K, TA,) *and rendering it difficult; preventing exhaustion by loss of blood, and the emission of blood* [*from a wound*]; *good for hardnesses, with the fat of a kid; preventing the progress of* [*the disease in the mouth called*] قُلَاعٌ, *and* فروع [app. a mistake for قُرُوحٌ, or *wounds*], *when it is burnt; preventing also excoriation, and poisons, and looseness of the bowels; and very nutritious when easily digested.* (TA.) [See also عَفْصٌ. ___ Forskål, in his Flora Aegypt., p. lvi., mentions this name as applied to The *common ash-tree; fraxinus excelsior.*] ___ بَلُّوطُ المَلِكِ, according to some, The *walnut:* accord. to others, the شَاهْبَلُّوطُ [a Persian word, and also used by Arabs in the present day, applied to the *chestnut*]: as is said in the Minháj. (TA.) ___ بَلُّوطُ الأَرْضِ [applied in the present day to The herb *germander*, or *chamædrys;*] *a certain plant, the leaves of which resemble the* هِنْدِبَآءِ [or *endive*]: it is *diuretic; aperient;*

and wasting to the spleen. (K.)

بَلَالِيطٌ *Level,* or *even, lands,* or *tracts of ground:* (K:) no sing. to it is known. (Seer.) [See also بَلَاطٌ.]

مُبْلَطٌ [and مُبْلَطٌ, as epithets applied to a man, part. ns. of أَبْلَطَ and أُبْلِطَ, which see above.]

بلع

1 **بلعه** , (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. بَلْعٌ, (TA, [and the same is indicated in the K,]) or بَلَعٌ when the object is food, but بَلْعٌ when it is water or spittle; (Msb;) and بَلَعَهُ, aor. ـَـ , inf. n. بَلْعٌ; (Msb;) and ابتلعهُ ; (S, Msb, K;) and تبلّعهُ ; (IAar;) and بَلْعَمَهُ , inf. n. بَلْعَمَةٌ; (S * and TA in art. بلعم;) *He swallowed it.* (IAar, TA.) It is said in a proverb, لَا يَصْلُحُ رَفِيقًا مَنْ لَمْ يَبْتَلِعْ رِيقًا [*He is not suitable,* or *fit, for being a companion who does not swallow his spittle;* meaning, *who does not restrain his anger*]. (TA.) You say also, بَلْعَمَ اللُّقْمَةَ meaning *He ate the morsel.* (TA in art. بلعم.) And بَلَعَ الطَّعَامَ and ابتلعهُ also signify [*He swallowed the food without chewing it;*] *he did not chew the food.* (TA.)

2 **بلّع الشَّيْبُ فيه** , (K,) or فِى رَأْسِه, (S, TA,) inf. n. تَبْلِيعٌ, (S, K,) *Hoariness began to appear* (S, K) *upon him,* (K,) or *upon his head:* (S:) or *rose:* (A, TA:) or *spread much.* (TA.) [See also بلّغ.] Hassán says,

* قَدْ بَلَّعَتْ بِى ذُرْأَةٌ فَأَلْحَفَتْ *

[*Hoariness,* or *grayness,* or *the like, had begun to appear,* &c., *upon me, and marred me*]; making the verb trans. by ب because it has the meaning of قَدْ آلَمَتْ [*it had given pain,* and this verb is thus made trans.]; or substituting بِى for فِىَّ on account of the measure, which would not be right if he said فِىَّ. (TA.) You say also, تبلّع فيه الشَّيْبُ *Hoariness appeared upon him.* (IAar.)

4 **ابلعهُ الشَّىْءَ** (S, K, * TA) *He made him to swallow the thing:* (S, TA:) or *he enabled him to swallow the thing.* (K, * TA.) You say, أَبْلِعْنِى رِيقِى [*Suffer thou me to swallow my spittle;*] *give thou me time to swallow my spittle.* (K, TA.)

5 **تَبَلَّعَ** see 1: and 2.

8 إِبْتَلَعَ see 1, in three places.

Q. Q. 1 بَلْعَمَ : see 1, in two places. [The م in this word is generally held to be augmentative: see بَلْعَمٌ.]

بُلَعٌ , applied to a man, *Voracious; a great eater;* as also بُلَعَةٌ and مِبْلَعٌ (K) and بَوْلَعٌ : (IAar, K:) [بَلَّاعٌ signifies the same:] and هِبْلَعٌ , (S and K in art. هبلع,) in which the ه is said by some to be augmentative, (TA,) and هَبَلَّعٌ (Lth, K) and هِبْلَاعٌ , (IDrd, K,) also signify the same; (S in art. هبلع;) or *voracious*, or *a great eater, who takes large mouthfuls, and is wide in the* حُنْجُور [app. here meaning the *fauces*]: (Lth, and K in art. مبلع:) and بُلَعَةٌ , applied to a woman, one *who swallows everything.* (Fr.) يَا بَلَّاعَ الأَيْرِ [app. meaning يَا مَأْبُونُ] is an expression of vituperation used by the people of Syria. (TA.) ___ سَعْدُ بُلَعَ, (Lth, S, K,) determinate, (Lth, K,) [the latter word imperfectly decl.,] *One of the Mansions of the Moon;* (S, K;) [namely, *the Twenty-third;*] which rose [aurorally], (S, K,)

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as they assert, (S,) when God said, يَا أَرْضُ ٱبْلَعِى مَآءَكِ [Kur xi. 46]; (S, K;) *consisting of two stars near together;* (S;) or *two stars, straight* (مُسْتَوِيَانِ) *in course*, (IKt, K,) or *near together and oblique;* (TA;) *one of them dim, and the other bright, and called* بَالِعٌ , as though it swallowed the former, (IKt, K, TA,) namely, the dim one, and took its light: (TA:) it rises [aurorally] in the last night but one [lit. one night remaining] of كَانُون الآخِر [Jan., O. S.], and sets [aurorally] when one night has passed of آب [Aug., O. S.]. (IKt, K.) [Accord. to my calculation, it thus rose in Arabia about the commencement of the era of the Flight, on the 29th of Jan., O. S., and set aurorally on the 30th of July. See مَنَازِل القَمَر, in art. نزل: and see also سَعْدٌ.] The rhyming-proser of the Arabs says, إِذَا طَلَعَ سَعْدُ بُلَعْ اقْتَحَمَ الرُّبَعْ وَ لَحِقَ الهُبَعْ وَصِيدَ المُرَعْ وَصَارَ فِى الأَرْضِ لُمَعْ [*When Saad-Bula' rises* aurorally,] *the* رُبَع [or *young camel brought forth in the season called* رَبِيع, which is the beginning of the breeding-time,] *becomes strong in his walk, and quick, but not strong to labour, and the* هُبَع [or *young camel brought forth in the end of the breeding-time*] *acquires some strength, and attains to him, and*

the مُرَع, a kind of bird, *is then*, it seems, *caught*, or *snared*, [*and parts differing in colour from the rest become apparent in the earth.*] (TA.) Also The *hole*, or *perforation*, of the بَكْرَة [or sheave of a pulley]: n. un. with ة: (K:) or the *hole*, or *perforation*, *in the* قَامَة *of the* بَكْرَة [which here means *the pulley*, or *sheave with its apparatus*]: (S:) or بُلَعَة has this latter signification; and بُلَعٌ is its pl.; [or is a coll. gen. n.;] so explained by Az; and this is the correct explanation. (Marginal note in a copy of the S.)

بُلْعَةٌ *A gulp*, or *as much as one swallows at once*, of beverage; like جُرْعَةٌ. (TA.)

بُلَعَةٌ, as an epithet: see بُلَعٌ, in two places: and as a subst.: see the same, last sentence.

بَلْعَمٌ, applied to a man, (S,) *That eats much, and swallows food vehemently.* (S, K *) The م is augmentative, (S,) accord. to most authorities. (TA.)

بُلْعُمٌ: see what next follows.

بُلْعُومٌ and بُلْعُمٌ; (Msb, and S and K in art. بلعم;) the latter a contraction of the former; the م augmentative; (Msb;) The *place of passage of the food in the* حَلْق; (S, Msb, K, TA;) the *gullet*, or *œsophagus;* (S, Msb;) as also مَبْلَعٌ: (TA:) or this last, *i. q.* حَلْقٌ [which is properly the *fauces;* but by a synecdoche, the *throat*, or *gullet*]. (K.) [See an ex. voce سُرْمٌ.] Also, the first, *A torrent, in ground such as is termed* قُفّ, *entering into the earth.* (AHn, and K in art. بلعم.) And The *whiteness that is upon the lip of the ass*, (K in art. بلعم,) *at the extremity of the mouth*- (TA in that art.)

بَلُوعٌ a subst- signifying *A medicine which is swallowed.* (TA.) ___ *Beverage:* or *wine:* syn. شَرَابٌ. (TA.) قِدْرٌ بَلُوعٌ *A wide cooking-pot*, (A, K, TA,) *that swallows what is thrown into it.* (A, TA.)

بَلَاعٌ: see بُلَعٌ, in two places.

بَلَاعَةٌ: see بَالُوعَةٌ.

بَلُوعَةٌ : see بَالُوعَةٌ.

بُلَيْعَةٌ : see بَالُوعَةٌ.

بَالِعٌ : see بُلَعٌ.

بَوْلَعٌ : see بُلَعٌ.

بَالُوعَةٌ , (S, Msb, K,) of the dial. of El-Basrah, (TA,) and بَلُّوعَةٌ , (S, Msb, K,) and بَلَّاعَةٌ , (K,) and بُلَيْعَةٌ , (TA,) *A hole*, or *perforation, in the midst of a house;* (S;) *a sink-hole; a hole*, or *perforation, into which water descends:* (Msb:) or *a well that is dug* (K, TA) *in the midst of a house*, (TA,) *narrow at the head, into which run the rain-water and the like:* (K, TA:) pl. [of the first] بَوَالِيعُ (Sgh, K) and [of the others] بَلَالِيعُ. (S, Sgh, K.)

مَبْلَعٌ : see بُلْعُومٌ.

مِبْلَعٌ : see بُلَعٌ.

مُبْلَعَةٌ A well (رَكِيَّةٌ) *cased with stones*, or *with baked bricks, from the bottom to the brink:* (O, TS, K:) from Ibn-'Abbád. (TA.)

هِبْلَعٌ : see بُلَعٌ.

هَبَلَّعٌ : see بُلَعٌ.

هِبْلَاعٌ : see بُلَعٌ.

بلعم

بَلْعَمَ : see بلع.

بَلَعَمٌ : see بلع.

بُلْعُمٌ : see بلع.

بُلْعُومٌ : see بلع.

بلغ

1 **بُلُوغٌ** [inf. n. of بَلَغَ] and إِبْلَاغٌ [inf. n. of ابلغ , but it seems that ابلاغ is here a mistranscription for بَلَاغٌ, which is, like بُلُوغٌ, an inf. n. of بَلَغَ, and this observation will be found to be confirmed by a statement immediately following this sentence,] signify The *reaching, attaining, arriving at,* or *coming to, the utmost point of that to which,* or *towards which, one tends* or *repairs* or *betakes himself, to which one directs his course,* or *which one seeks, pursues, endeavours to reach, desires, intends,* or *purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed:* and sometimes, the *being at the point thereof:* so says Abu-1-Kásim in the Mufradát. (TA: [in which it is said, in the supplement to the present art., that بَلَاغٌ signifies The *reaching, attaining, arriving at,* or *coming to, a thing.*]) You say, بَلَغَ المَكَانَ, (S, K,) and المَنْزِلَ, (Msb,) [aor. ـُـ ,] inf. n. بُلُوغٌ (S, K) [and بَلَاغٌ, as shown above], *He reached, attained, arrived at,* or *came to,* (S, Msb, K,) *the place,* (S, K,) and *the place of abode:* (Msb:) and (so in the S, but in the K or,) *he was, or became, at the point of reaching it, attaining it,* &c. (S, K.) فَبَلَغْنَ أَجَلَهُنَّ, in the Kur [ii. 232], means *And they have fully attained,* or *ended, their term.* (Msb.) But فَإِذَا بَلَغْنَ أَجَلَهُنَّ, in the same [lxv. 2], means *And when they are near to attaining,* or *ending, their term:* (S, TA:) or *are at the point of accomplishing their term.* (Msb, TA.) It has the first of the meanings explained above in the phrase, بَلَغَ أَشُدَّهُ [Kur xii. 22 &c., *He attained his manly vigour,* or *full maturity,* &c.]. (TA.) And in بَلَغَ أَرْبَعِينَ سَنَةً [Kur xlvii. 14, *He attained* the age of *forty years*]. (TA.) And in بَلَغَ مَعَهُ السَّعْيَ [Kur xxxvii. 100, *He attained to working with him*]. (TA.) In the Kur [iii. 35], occurs the phrase, وَقَدْ بَلَغَنِيَ الكِبَرُ [*When old age hath come to me,* or *overtaken me*]: and in another place [xix. 9], وَقَدْ بَلَغْتُ مِنَ الكِبَرِ عِتِيًّا [*And I have reached the extreme degree of old age:* so explained in the Expos. of the Jel]: phrases like أَدْرَكَنِي الجَهْدُ and أَدْرَكْتُهُ. (Er-Rághib, TA.) You say also, لَزِمَهُ ذٰلِكَ بَالِغًا مَا بَلَغَ with the accus. case as a denotative of state; meaning [*That clave to him,* or *adhered to*

him, &c.,] *rising to its highest degree* or *point;* from بَلَغَ المَنْزِلَ, explained above. (Msb.) [But بَالِغًا مَا بَلَغَ more frequently means *Whatever point, degree, amount, sum, quantity, number,* or *the like, it may reach, attain, arrive at, come to,* or *amount to.*] And بَلَغَ فُلَانٌ مَبْلَغَهُ and مَبْلَغَتَهُ [*Such a one reached,* or *attained, his utmost point* or *scope* or *degree*]. (TA.) And بَلَغَ فِى العِلْمِ المَبَالِغَ [*He attained, in knowledge,* or *science, the utmost degrees of proficiency*]. (TA.) And بَلَغَ فِى الجَوْدَةِ مَبْلَغًا [*It reached a consummate degree in goodness*]. (S, K, * TA.) And بَلَغَ مِنَ الجَوْدَةِ مَبْلَغًا [*He attained a consummate degree of goodliness*]: said of a boy that has attained to puberty. (O, TA.) And بَلَغَ غَايَتَهُ فِى الطَّلَبِ [*He did his utmost,* or *used his utmost power* or *ability, in seeking to attain an object*]. (Msb in art. جهد.) And بَلَغَ أَقْصَى مَجْهُودِ بَعِيرِهِ فِى السَّيْرِ [*He exerted the utmost endeavour,* or *effort,* or *power,* or *strength, of his camel, in journeying*]. (S in art. نكث.) And بَلَغَ جَهْدَ دَابَّتِهِ *i. q.* جَهَدَهَا [*He jaded, harassed, distressed, fatigued,* or *wearied, his beast*]: (K in art. جهد:) and in like manner, بَلَغَ مَشَقَّتَهُ and بَلَغَ مِنْهُ المَشَقَّةَ *i. q.* جَهَدَهُ [and شَقَّ عَلَيْهِ, i. e. *He,* or *it, jaded him, harassed him,* &c.; *ditressed him, afflicted him, oppressed him, overpowered him:* thus in each of these instances, as in many similar cases, the verb with the inf. n. that follows is equivalent to the verb of that inf. n.]. (Msb in art. جهد.) [And, elliptically, بَلَغَ مِنْهُ *i. q.* بَلَغَ مِنْهُ المَشَقَّةَ, explained above: and often meaning *It took,* or *had, an effect upon him; it affected him:* frequently said of wine and the like: and of a saying; as in the Ksh and

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Bd in iv. 66, where يَبْلُغُ مِنْهُمْ is followed by وَيُؤَثِّرُ فِيهِ as an explicative: see also بَلِيغٌ.] And بَلَغْتَ مِنَّا البُلَغِينَ, (S, K,) and البَلَغِينَ, and كُلَّ مَبْلَغٍ: (K:) see البُلَغِينَ below. And بَلَغْتُ مِنَ الأَمْرِ المَشَقَّةَ [*I experienced distress from the affair,* or *event*]. (TA in art. مض.) [See also an ex. voce بَلَغَنِى. إِبِدٌ also signifies *It has come to my knowledge,* or *been related to me,* or *been told me;* or *it came to my knowledge,* &c.: and in this case it is generally followed by أَنَّ, or by أَنْ as a contraction of أَنَّ: for exs., see these two particles. And in like manner, بَلَغَنِى عَنْهُ *Information has come to me,* or *information came*

to me, from him, or *concerning him*, that such a thing has happened, or had happened.] And بَلَغَ said of a letter or writing, inf. n. بَلَاغٌ and بُلُوغٌ, *It reached, arrived*, or *came*. (Msb.) And said of a plant, or of herbage, *It attained its full growth:* (TA:) and of a tree, such as a palm-tree &c., *its fruit became ripe:* (AHn, TA:) and of fruit, *it became ripe.* (Msb.) Also, said of a boy, (T, S, M, &c.,) aor. ـُ , inf. n. بُلُوغٌ, or, as IKoot says, بَلَاغٌ, (Msb,) *He attained to puberty, virility, ripeness*, or *maturity;* syn. أَدْرَكَ, (T, S, Msb, K,) and احْتَلَمَ; (M, Msb;) and *attained a consummate degree of goodliness* (بَلَغَ مِنَ الجَوْدَةِ مَبْلَغًا): (O, TA:) as though he attained the time of the writing of his marriage-contract, and of his having duties or obligations imposed upon him: (TA:) and in like manner one says of a girl, بَلَغَ, (T, TA,) or بَلَغَتْ. (TA.) ___ بَلَغَ ٱللّٰهُ بِهِ [*God caused him to reach, attain, arrive at*, or *come to, his appointed end*, or *term of life;* أَجَلَهُ, or the like, being understood]. (TA.) You say, بَلَغَ ٱللّٰهُ بِكَ أَكْلَأَ العُمُرِ, i. e. [*May God cause thee to reach*, or *attain*,] *the extreme*, or *most distant, period of life!* (S and TA in art. كلأ.) And فَعَلْتُ بِهِ مَا بَلَغَ بِهِ الأَذَى وَ المَكْرُوهُ [*I did with him that which caused him to come to what was annoying*, or *hurtful, and evil*]. (TA.) And بَلَغَ بِهِ البَلَغِينَ: see the last word of this phrase below. ___ بُلِغَ, like عُنِيَ, *He* (a man) *was*, or *became, jaded, harasssed, distressed, fatigued*, or *wearied*. (K.) بَلُغَ, [aor. ـُ ,] (S, Msb, K,) inf. n. بَلَاغَةٌ, (S, Msb,) *He was*, or *became* بَلِيغٌ, i. e. فَصِيحٌ [more properly signifying *chaste*, or *perspicuous, in speech*, but here meaning *eloquent*]; (S, * Msb, K;) and *sharp*, or *penetrating*, or *effective, in tongue;* (Msb;) *attaining, by his speech*, or *diction, the utmost scope of his mind and desire*. (K, * TA.) The difference between بَلَاغَةٌ and فَصَاحَةٌ is this: that the latter is an attribute of a single word and of speech and of the speaker; but the former is an attribute only of speech and the speaker: (Kull:) بلاغة in the speaker is *A faculty whereby one is enabled to compose language suitable to the exigency of the case*, i. e., *to the occasion of speaking* [*or writing*], *with chasteness*, or *perspicuity*, or *eloquence, thereof:* in language, it is *suitableness to the exigency of the case*, i. e., *to the occasion of speaking* [or *writing*], *with chasteness* or *perspicuity*, or *eloquence, thereof*. (KT.)

2 **تَبْلِيغٌ** and إِبْلَاغٌ [inf. ns. of بلّغ and ابلغ] signify The *causing to reach, attain, arrive,* or *come; bringing, conveying,* or *delivering:* (S, K, TA:) the former is the more common. (Er-Rághib, TA.) [You say, بلّغهُ المكَانَ *He caused him,* or *it, to reach, attain, arrive at,* or *come to, the place.* And بلّغهُ مَقْصُودَهُ *He caused him to attain his object of aim* or *endeavour* &c.] And بَلَّغْتُ الرِّسَالَةَ [*I brought, conveyed,* or *delivered, the message*]. (S.) And بلّغهُ السَّلَامَ, (Msb,) and الخَبَرَ, (TA,) as also ابلغهُ , (Msb, TA,) *He brought, conveyed, delivered,* or *communicated, to him the salutation,* (Msb,) and *he brought,* &c., or *told, to him the news,* or *information.* (TA.) [And بَلَّغَنِى عَنْ فُلَانٍ *He told me from such a one,* or *on the part of such a one,* some piece of information, or that some event had happened, &c.] بلّغ الفَارِسُ, (S, A, K,) inf. n. تَبْلِيغٌ, (K,) *The horseman stretched forth,* or *extended, his hand,* or *arm, with the rein of his horse,* [or *gave the rein to his horse,*] *in order that he might increase in his running.* (S, A, K.) بلّغ الشَّيْبُ فِى رَأْسِهِ *Hoariness began to appear on his head;* accord. to IAar; as also بلّع, with the unpointed ع : the Basrees assert that the former is a mistranscription; but it is related as heard from Th, by Aboo-Bekr Es-Soolee. (TA.)

3 **بالغ** , (S, Msb, K, &c.,) inf. n. مُبَالَغَةٌ (JK, K, &c.) and بِلَاغٌ, (K.) *He exceeded the usual,* or *ordinary,* or *the just,* or *proper, bounds,* or *degree,* in a thing; *acted egregiously,* or *immoderately,* or *extravagantly,* therein: (KL:) *he strove,* or *laboured; exerted himself,* or *his power* or *efforts* or *endeavours* or *ability; employed himself vigorously, strenuously, laboriously, sedulously, earnestly, with energy* or *effectiveness; took pains,* or *extraordinary pains:* (K, TA:) *he did not fall short of doing what was requisite,* or *what he ought; did not flag,* or *was not remiss:* (S, K, TA:) *he exerted unsparingly his power* or *ability,* or *effort* or *endeavour,* or *the utmost thereof:* (Msb:) *he accomplished,* or *did,* or *attained, the utmost of his power* or *ability,* or *effort* or *endeavour; he did his utmost:* (JK:) فِى أَمْرٍ [*in an affair*]: (S, K, TA:) or فِى كَذَا, meaning *in the pursuit of such a thing.* (Msb.) [بالغ فِى كَذَا may be rendered as above, or *He did such a thing much, exceedingly, egregiously, extraordinarily, immoderately, extravagantly, excessively, vehemently, energetically, superlatively,*

excellently, consummately, thoroughly. Hence مُبَالَغَةٌ in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole;* &c.; and sometimes, *frequentative signification.* Thus, إِسْمُ مُبَالَغَةٍ means *A noun of intensiveness;* or *an intensive epithet:* as شَكُورٌ very thankful, or very grateful; and حَمَّادٌ a great praiser, or a frequent praiser.]

4 **ابلغ** , inf. n. إِبْلَاغٌ: see 2, in two places. [Hence,] ابلغ الأَمْرَ جَهْدَهُ [*He brought his utmost power* or *ability*, or *effort* or *endeavour, to the performance*, or *accomplishment, of the affair*]. (TA.) And أَبْلَغْتُ إِلَيْهِ i. e. فَعَلْتُ بِهِ مَا بَلَغَ بِهِ الأَذَى وَ المَكْرُوهَ [*I did with him that which caused him to come to what was annoying*, or *hurtful, and evil*]. (TA.) See also 1, first sentence; where it is said that إِبْلَاغٌ is syn. with بُلُوغٌ; but this is app. a mistake. [مَا أَبْلَغَهُ, and أَبْلِغْ بِهِ, *How eloquent is he !*].

5 **تبلّغ المَنْزِلَ** *He constrained himself to reach*, or *attain, the place of abode, until*, or *so that, he did reach* [*it*], or *attain* [*it*]. (K.) ___ تبلّغ به *He was satisfied*, or *content, with it*, (S, Msb, K,) *and attained his desire* [*thereby*]. (TA.) ___ تَبَلَّغَتْ بِهِ العِلَّةُ *The disease*, or *malady, distressed him; afflicted him; became vehement*, or *severe, in him*. (S, Z, Sgh, K.)

6 **تبالغ الدِّبَاغُ فِى الجِلْدِ** *The tan attained its utmost effect in the skin.* (AHn.) And تبالغ فيه الهَمُّ, and المَرَضُ, *Anxiety*, or *disquietude of mind*, or *grief, attained its utmost degree in him*, and so *disease*, or *the disease.* (TA.) [This verb seems properly to signify *It reached*, or *attained, by degrees.*] تبالغ فى كَلَامِهِ *He affected eloquence* (بَلَاغَةً) *in his speech, not being of those characterized thereby:* [whence] one says, مَا هُوَ بِبَلِيغٍ وَلٰكِنْ يَتَبَالَغُ [*He is not eloquent, but he affects eloquence*]. (TA.)

بَلْغٌ : see what next follows, in three places: and see بَالِغٌ, in two places: ___ and بَلِيغٌ, in two places.

اللّٰهُمَّ سَمْعٌ لَا بَلْغٌ , and سَمْعٌ لَا بَلْغٌ , (Ks, Fr, S, K,) and سَمْعًا لَا بَلْغًا , (Ks, S, K,) and سَمْعًا لَا بِلْغًا, (K,) *O God, may we hear*

of it (or *may it be heard of*, IB) *but may it not be fulfilled;* (Fr, S, K;) or, *may it not reach us*, or *come to us:* said on hearing of a displeasing, or hateful, or an evil, event: (L:) or on hearing tidings not pleasing to one: (Ks, S, K:) or on the coming of tidings not held to be true. (TA.) [See also art. أَحْمَقُ بِلْغٌ.] سمع, (S, K,) and بَلْغٌ , and بَلْغَةٌ , (K,) *Stupid*, or *foolish*, *but*, *notwithstanding his stupidity*, or *foolishness*, *attaining his desire:* (S, K:) or *stupid*, or *foolish*, *in the utmost degree:* (K, TA:) fem. حَمْقَآءُ بِلْغَةٌ. (TA.) ___ رَجُلٌ بِلْغٌ مِلْغٌ (S, * K) *A man who is bad*, *evil*, or *wicked*, (Fr, K,) *in the utmost degree.* (Fr, TA.) ___ See also بَلِيغٌ.

بَلَغٌ : see بَلِيغٌ.

بَلْغَةٌ : see بِلْغٌ.

بُلْغَةٌ *A sufficiency of the means of subsistence*, (T, S, Msb, K,) *such that nothing remains over and above it:* (T, Msb:) and simply *a sufficiency; enough;* (JK, Msb, TA;) as also بَلَاغٌ , (JK, S, Msb, K,) meaning *a thing that suffices*, or *contents*, *and enables one to attain what he seeks;* (TA;) and تَبَلُّغٌ . (JK, Msb, TA.) You say, فِى هٰذَا بُلْغَةٌ, and بَلَاغٌ , and تَبَلُّغٌ , *In this is a sufficiency*, or *enough.* (Msb, TA.) And it is

said in the Kur [xxi. 106], إِنَّ فِى هٰذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ *Verily in this is a sufficiency* [*for a people serving* God]: (Bd, TA:) or *a means of attaining the object sought after*, or *desired.* (Bd.)

بَلْغَنٌ : see بَلَاغَةٌ. Also *A calumniator*, or *slanderer:* (Kr, TA:) or *one who conveys people's discourse to others.* (TA.)

البُلَغِينَ , (S,) or البَلَغِينَ, (JK,) or both, (K,) *Calamity*, *misfortune*, or *disaster:* (S, K:) or *distress*, or *affliction.* (JK.) Hence the saying of 'Áïsheh to 'Alee, (S, K,) when she was taken prisoner [by him], (S,) بَلَغْتَ مِنَّا البُلَغِينَ, (S, K,) and البَلَغِينَ, (K,) i.

e., الدَّاهِيَة; meaning مِنَّا كُلَّ مَبْلَغٍ بَلَغْتَ [*Thou hast distressed us*, or *afflicted us, in the utmost degree*]: (K:) it is said to mean that the war harassed her, and distressed her in the utmost degree. (TA.) It is like البُرَحِين [and البَرَحِين] and الأَطْوَرِين; all meaning *calamities*, *misfortunes*, or *disasters:* (A'Obeyd, TA:) and is as though they said خَطْبٌ بَلَغٌ [and بُلَغٌ], meaning بَلِيغٌ, and then formed the pl. thus because they considered calamities [as personified, i. e.,] as rational beings having purpose, or design. (IAth, TA.) It is invariably thus, terminating with ى and ن: or one may say in the nom. case البُلَغُونَ, and in the accus. and gen. البُلَغِينَ. (O, K. *) You say also, بَلَغَ به البَلَغِينَ [lit. *He caused him to come*, i. e. *he brought him, to calamity, misfortune*, or *disaster*, or *to distress*, or *affliction*]; meaning *he went to the utmost point in reviling him, and annoying him*, or *molesting him*. (IAar, TA.)

بَلَاغٌ is a subst. from تَبْلِيغٌ and إِبْلَاغٌ, meaning The *bringing*, *conveyance*, *delivery*, or *communication*, (S, K, &c.,) of a message [&c.]. (Jel in iii. 19, &c.) [It often occurs in the Kur as meaning The *communication*, or *announcement*, of what is revealed.] ___ In a trad., in which it is said, كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ البَلَاغِ, [in the CK رَفَعَتْ عليناِ,] it means *What is communicated*, or *announced*, (مَا بَلَغَ,) *of the Kur-án and of the* [*statutes*, or *ordinances*, &c., *termed*] سُنَن: or the meaning is, مِنْ ذَوِى البَلَاغِ, i. e., التَّبْلِيغِ, [*of those who have the office of communicating*, or *announcing*,] the simple subst. being put in the place of the inf. n.: (K, TA:) but some relate it differently, saying مِنَ البُلَّاغِ [*of the communicators*, or *announcers*,] like حُدَّاث in the sense of مُحَدِّثُون: (TA:) and some say, مِنَ البَلَاغِ, meaning مِنَ المُبَالِغِينَ فِى التَّبْلِيغِ, i. e. *of those who do their utmost in communicating*, or *announcing*. (Hr, K.) [See this trad. cited and explained more fully in the first paragraph of art. رفع, in the Kur [xiv. last verse], means *This* Kur-án contains *a sufficient exposition*, or *demonstration, for men*. (TA.) ___ See also بُلْغَةٌ, in three places.

بَلَاغٌ : see بَلَاغٌ.

بَلِيغٌ *i. q.* فَصِيحٌ [properly signifying *Chaste in speech*, but here meaning *eloquent*]; (S, * Msb, K;) *sharp*, or *penetrating*, or *effective, in tongue;* (Msb;) one *who attains, by his speech*, or *diction, the utmost scope of*

his mind and desire; (K, * TA;) [*possessing the faculty of* بَلَاغَة; (see بَلُغَ;)] as also بَلْغٌ , and بِلْغٌ , and بَلِغٌ , and بَلَضاغَى , like سَكَارَي, [in the CK like سُكَارَي,] and بُلَاغَي , like حُبَارَي: (K:) or بَلْغٌ signifies a man *who does not commit mistakes often in his speech:* (JK:) the pl. of بَلِيغٌ is بُلَغَآءُ. (TA.) Applied to a saying, [&c.,] it also signifies *Effectual*, or *producing an effect*. (Ksh and Bd and Jel in iv. 66.) ___ [Also *Surpassing* in any quality: and *superlative*.] It is also applied to a calamity or the like [as meaning *Great, severe, distressing*, or *afflictive*]. (IAth.)

بَلَاغَةٌ *i. q.* فَصَاحَةٌ, [as meaning *Eloquence;* (see بَلُغَ, of which it is the inf. n.;)] (S, Msb, *) as also بَلْغَنٌ . (Seer, TA.) ___ And [the pl.] بَلَاغَاتٌ *Slanders*, or *calumnies*. (S, K.)

بَلَاغَى and بُلَاغَى: see بَلِيغٌ.

بُلَاغٌ : see بَلَاغٌ.

بَالِغٌ *Reaching, attaining, arriving at*, or *coming to*, a place [or time, or an affair or a state or an event that is meditated or intended or determined or appointed; *reaching*, &c., *to the utmost point* or *degree:* and sometimes, *being at the point of reaching* &c.: see 1, first sentence]. (TA.) You say also, جَيْشٌ بَلْغٌ , meaning بَالِغٌ [*An army reaching*, or *arriving at, its appointed place*]. (K, TA.) And أَمْرُ ٱللّٰهِ بَلْغٌ , i. e. بَالِغٌ, (S, K,) meaning [*The decree of God*] *reacheth*, or *attaineth, its intended object:* (K:) from the saying in the Kur [lxv. 3], إِنَّ ٱللّٰهَ بَالِغُ أَمْرِهِ (S) *Verily God attaineth his purpose*. (Bd, Jel.) And بَالِغٌ فِى الحُمْقِ *Reaching the utmost point*, or *degree, in stupidity*, or *foolishness*. (TA.) And لَزِمَهُ ذٰلِكَ بَالِغًا مَا بَلَغَ: see 1: and see the sentence there next following it. (Msb.) أَيْمَانٌ بَالِغَةٌ, in the Kur lxviii. 39, means *Firm covenants:* (Jel:) or *covenants confirmed by oaths in the utmost degree:* (Bd:) or *rendered obligatory for ever; sworn to, that they shall be constantly observed:* or *that have reached their utmost point:* (Th, TA:) or يَمِينٌ بَالِغَةٌ means [*an oath*, or *a covenant*,] *confirmed*. (TA.) ___ *Attaining*, or *having attained, to puberty, virility, ripeness*, or *maturity;* applied to a boy: (T, IKoot, IKtt, Msb:) and in like manner, without ة, applied to a girl; (T, IAmb, Msb, K;) thus applied, with the mention of the noun qualified by it, by Esh-Sháfi'ee (T, Msb) and

other chaste persons, of the Arabs; (T, TA;) or بَالِغَةٌ; (IKoot, Msb;) or the latter is also thus applied, with the mention of the noun which it qualifies, (T, Msb, K,) not being wrong because it is the original form; (T, TA;) and seems to be necessarily used when the noun which it qualifies is not mentioned, to prevent ambiguity. (Msb.) ___ *A good, a goodly,* or an *excellent,* thing. (S, K.)

أَبْلَغُ [*More,* and *most, effectual or efficacious:* see ثَنَآءٌ أَبْلَغُ ___]. بَلِيغٌ *i. q.* مُبَالَغٌ فِيهِ [*Praise,* or *eulogy,* or *commendation, in which the usual,* or *ordinary,* or *the just,* or *proper, bounds are exceeded; such as is egregious,* or *immoderate,* or *extravagant;* &c.: see 3]. (K.)

تَبْلَغَةٌ *A rope,* or *cord, with which the main well-rope* (الرِّشَآء) *is joined to [that which is called] the* كَرَب: (K:) or *a rope,* or *cord, that is joined to the* رِشَآء *so that it may reach the water:* (Z, TA:) pl. تَبَالِغُ. (K.) ___ Also *A thong that is wound upon the curved extremity of a bow, where the bow-string ends, three times, or four, in order that the bow-string may become firm,* or *fast.* (AHn, TA.)

تَبْلُغٌ [an inf. n. (of 5, q. v.,) used as a subst.]: see بُلْغَةٌ, in two places.

مَبْلَغٌ [The *place,* and the *time, which a person,* or *thing, reaches, attains, arrives at,* or *comes to:* the *utmost point to which,* or *towards which, one tends,* or *repairs,* or *betakes himself; to which one directs his course;* or *which one seeks, pursues, endeavours to reach, desires, intends,* or *purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed:* (see 1, first sentence:)] the *utmost point,* or *scope,* or *degree,* of knowledge [and of any attainment]: (Bd and Jel in liii. 31:) [the *utmost degree of proficiency: a consummate degree* of goodness and of any other quality: the *age of puberty, virility, ripeness,* or *maturity:* the *sum, amount,* or *product, resulting from addition* or *multiplication: a sum of money:* and particularly *a considerable sum thereof:* and] *cash,* or *ready money, consisting of dirhems* and *of deenárs:* in this sense, post-classical: pl. مَبَالِغُ. (TA.) You say, بَلَغَ فُلَانٌ مَبْلَغَهُ and مَبْلَغَتَهُ: and بَلَغَ فِى العِلْمِ المَبَالِغَ: and بَلَغَ فِى الجَوْدَةِ مَبْلَغًا, and مِنَ الجَوْدَةِ: for explanations of all which, see 1. And بَلَغْتَ مِنَّا كُلَّ مَبْلَغٍ: see

البُلَغِين.

بَلَغَ فُلَانٌ مَبْلَغَتَهُ : see 1.

مُبَلِّغٌ [*One whose office it is, with other persons each of whom is thus called, to chant certain words, as the* إِقَامَة *&c., in a mosque.* (See my Modern Egyptians, ch. iii.)]

هُوَ مَبْلُوغٌ بِهِ [*He is caused to reach, attain, arrive at,* or *come to, his appointed end,* or *term of life,* (أَجَلَهُ, or the like, being understood,)] is said of the object of the phrase بَلَغَ ٱللّٰهُ بِهِ [which see, and the phrase next following it]. (TA.)

ثَنَآءٌ مُبَالَغٌ فِيهِ : see أَبْلَغُ.

بلغم

بَلْغَمٌ [*Phlegm;] one of the four [natural constituents termed*] طَبَائِع; (S;) [i. e.] *one of the humours* (أَخْلَاط) *of the body.* (K.) ___ And hence, *A heavy,* or *sluggish, person, who is a great talker,* or *babbler.* (TA.)

بَلْغَمِىٌّ [*Of,* or *relating to, phlegm; phlegmatic.*]

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بلق

1 **بَلَقَ** : see 9. بَلَقَ, (S, K, &c.,) aor. ـُـ , (MSb, TA,) inf. n. بَلْقٌ, (TA,) *He opened* a door *wholly:* (JK, S, K:) or *opened* it *vehemently:* (K:) and ابلق signifies the same. (JK, S, K.) ___ And [hence,] *He devirginated,* or *defloured,* a girl. (AA, K.) Also *He shut,* or *closed,* a door. (IF, K.) Thus it bears two contr. significations. (K.)

4 **ابلق** *He* (a stallion) *begot offspring such as are termed* بُلْق [pl. of أَبْلَقُ, q. v.]. (Zj, K.) See also 1.

7 **انبلق** *It* (a door) *became opened wholly:* (JK, S, K:) or *became opened with vehemence.* (K.)

9 **ابلقّ** , inf. n. ابْلِقَاقٌ; (IDrd, S, K;) and ابلاقّ , (IDrd, K,) inf. n. ابْلِيقَاقٌ; (IDrd, TA;) and ابلولق , inf. n. ابْلِيلَاقٌ; (TA;) and بَلَقَ , aor. , (JK, K,) inf. n. بَلَقٌ; (K, * TA; [accord. to the CK بَلَقٌ, but this is a mistake;]) and بَلُقَ , aor. ـُـ ; (K;) but IDrd asserts only the first and second of these verbs to be known; (TA;) *He* (a horse) *was,* or *became,* ابلق, i. e., *black and white:* (S, K:) or *white in the kind legs as high as the thighs.* (K.)

11 **إِبْلَاقّ** see 9.

12 **إِبْلَوْلَقَ** see 9.

بَلَقٌ and بُلْقَةٌ , (S, K,) the former an inf. n. of بَلَقَ, (K, * TA,) *Blackness and whiteness [together,* generally in horses]: (S, K:) or the *extension of whiteness in the hind legs of* a horse *as high as the thighs:* (ISd, K:) and the latter, *any colour with which white is mixed.* (Golius on the authority of Meyd.)

بُلْقَةٌ : see what next precedes.

بُلَيْقٌ a contracted dim. of أَبْلَقُ. (TA.)

بَلُّوقٌ : see what next follows.

بَلُّوقَةٌ , (JK, S, &c.,) [said to be] like عَجُوزَةٌ, (K,) [but this is wrong, and is probably a mistranscription, for عَجُّورَة, with teshdeed and the unpointed ر, n. un. of عَجُّور,] and with damm, [بُلُّوقَةٌ ,] (IDrd, K,) both mentioned by AA, (TA,) but more commonly with fet-h [to the ب], (IDrd, TA,) *A* [*desert such as is termed*] مَفَازَة: (AA, S, K:) or *a tract of sand that gives growth to nothing except the [plant or tree called*] رُخَامَى, (As, K, * TA,) *of which the [wild] bulls are fond, and the roots of which they dig up and eat:* (TA:) or *a wide tract of fertile land in which no one shares with thee:* (Fr, TA:) or *a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwellingplaces of the Jinn:* (Aboo-Kheyreh, TA:) or *a desert land, destitute of vegetable produce and of water,* or *of human beings, inhabited by none but Jinn:* (TA:) or *a level, soft land:* (K:) or *a place in which no trees grow:* (JK:) or *white places in sand, which give growth to nothing:* (ISh, TA in art. برص:) or *a piece of ground differing in colour or appearance from that which is next to it, that produces nothing whatever:* as also بَلُّوقٌ , like تَنُّورٌ: and, with the art. ال, particularly applied to a place in the district of ElBahreyn, asserted (as IDrd says, TA) to be of the dwelling-places of the Jinn: (K:) pl. بَلَالِيقُ; (JK, S, K;) which is *syn. with* مَوَامٍ (A 'Obeyd, S) and سَبَارِيتٌ, meaning *lands wherein is nothing:* (A 'Obeyd, TA:) in poetry, بَلَالِقُ occurs as its pl. (K, TA.)

بُلُّوقَةٌ : see what next precedes.

أَبْلَقُ , applied to a horse, fem. بَلْقَآءُ, *Black and white:* (S, K:) or *white in the hind legs as high as the thighs:* (ISd, K:) pl. بُلْقٌ: which is applied by Ru-beh to mountains: but the Arabs apply the epithet ابلق to a beast of the equine kind, and أَبْرَقُ to a mountain (TA) and to a sheep or goat: (Lh, TA in art. برق:) the former is also applied to a rope. (JK.) طَلَبَ الأَبْلَقَ العَقُوقَ (which is a prov., TA) means *He sought an impossible thing;* because ابلق is applied to a male, and عقوق means pregnant: or الابلق العقوق means *the dawn;* because it breaks, (lit., cleaves,) from عَقَّهُ signifying شَقَّهُ. (K.)

بلقع

Q. 1 **بَلْقَعَ** , (K,) inf. n. بَلْقَعَةٌ, (TA,) *It* (a country, or region,) *was*, or *became*, *vacant*, or *void; destitute of herbage* or *pasturage, and of human beings, &c.* (K.)

Q. 3 **ابْلَنْقَعَ** *It* (sorrow, grief, or anxiety, such as is termed كَرْب,) *became removed*, or *cleared away.* (K.) ___ *It* (the dawn) *shone*, or *shone brightly.* (K.) ___ *It* (a thing) *appeared, and came forth.* (TA.)

بَلْقَعٌ and بَلْقَعَةٌ *A land that is vacant*, or *void; destitute of herbage* or *pasturage, and of human beings, &c.;* (S, K;) *in which is nothing:* (S:) or the former signifies *a vacant*, or *void, place:* (Mgh:) [or instead of using the former alone, you say أَرْضٌ بَلْقَعٌ; for] you say مَنْزِلٌ بَلْقَعٌ [*a vacant*, or *void, place of alighting* or *abiding*], (S, TA,) and دَارٌ بَلْقَعٌ [*a vacant*, or *void, house* &c.], without ة, when it is an epithet, (S, TA,) applied to a mase. subst. and to a fem.; (TA;) but if it be a subst., you say, انْتَهَيْنَا إِلَى بَلْقَعَةٍ مَلْسَآءَ [*we came at last to a smooth, vacant*, or *void, land*]: (S, TA:) and بَلْقَعَةٌ also signifies *a land in which are no trees, either in sands or in plain or level tracts:* (TA:) or *a vacant land, in which is no one, whether there be in it herbage or not, and whether plain or not:* (Ham p. 445:] pl. بَلَاقِعُ. (S, Mgh, K.) It is said in a trad., اليَمِينُ الفَاجِرَةُ تَذَرُ (S, Mgh, TA; but in the second and third of these, in the place of تَذَرُ, we find تَدَعُ;) *The false oath causes the places of abode to become void*, or *vacant;* i. e., by reason of its evil influence, the possessions and their possessors perish; (Mgh;) or the [false] swearer becomes poor, and the property that was in his house goes away; (Sh;) or God renders him in a state of disunion, and changes the blessings which He had conferred upon him: (TA:) accord. to another relation, the words of the trad. are اليَمِينُ الغَمُوسُ الخ. (Mgh.) You say also, دِيَارٌ بَلْقَعٌ [*Vacant*, or *void, places of abode*]; as though the places were one place: (TA:) and Ru-beh says,

* فَأَصْبَحَتْ دَارُهُمُ بَلَاقِعَا *

[*And their abode became vacant*]: (TA:) and it is said in a trad., أَصْبَحَتِ الأَرْضُ بَلَاقِعَ [as though meaning *the land became altogether vacant*]; the pl. being used to render the meaning intensive, as in the phrases أَرْضٌ سَبَاسِبُ and ثَوْبٌ أَخْلَاقٌ; (IAth, TA;) or because every portion thereof is considered as being بلقع. (TA.) ___ Also, without ة and ↓ with ة, A woman *devoid of every good quality.* (K, TA.) ___ IF says that the ل in بَلْقَعٌ is augmentative. (TA.)

بَلْقَعَةٌ : see بَلْقَعٌ, in four places.

بَلْقَعِىٌّ An arrow, or a spear-head, *bright*, or *free from rust, in the point*. (K.)

صَلَنْقَعٌ بَلَنْقَعٌ is an expression applied to *A road* [as though meaning *made bare* by the feet of men and beasts]. (I 'Abbád, K.)

بلن

بَلَانٌ : see art. بل.

بله

1 **بَلِهَ** , (S, Msb, K,) aor. ـَـِ , (Msb, K,) inf. n. بَلَهٌ, (S, * Msb, K, * TA,) [and irregularly بَلَاهَةٌ and بُلَهْنِيَةٌ, (see بَلَهٌ, below,)] *He was,* or *became,* أَبْلَه [q. v.]; as also تبلّه ; (S, K;) and ابتله : (TA:) or *he was,* or *became, weak in intellect.* (Msb.) ___ Also *He was unable to adduce his argument, proof,* or *evidence,* (K, TA,) *by reason of his heedlessness, and his smallness,* or *lack, of discrimination.* (TA.)

3 **مُبَاهَلَةٌ** The *showing stupidity [in an action* or *in one's actions,* i. e. the *acting stupidly,] with any one.* (KL.) [You say, بالهُ *He acted stupidly,* or *in the manner of him who is termed* أَبْلَه, *with him.*]

4 **ابلهُ** *He found him,* or *knew him by experience, to be* أَبْلَه [q. v.]. (K.)

5 **تبلّه** : see 1. ___ And see 6. ___ Also *He journeyed,* or *proceeded,* or *pursued his way, without any sign of the road,* or *any track, to guide him,* (Az, K, TA,) *without following the right course,* (Az, TA,) *and without asking [to be directed*]. (K, TA.) ___ And *He prosecuted a search after a stray,* or *lost, beast.* (JK, K.)

6 **تباله** *He feigned* بَلَه, or *the attribute denoted by the term* أَبْلَه: (S:) or *he made use of that attribute [as a mask]; i . q.* اسْتَعْمَلَ البَلَه; as also تبلّه . (K.)

8 **إِبْتَلَه** see 1.

بَلْهَ is an indecl. word with fet-h for its termination, like كَيْفَ, and means دَعْ [*Let alone,* or *say nothing of*]; (S;) [i. e.] it is a noun for دَعْ; indecl.; (Mughnee, K;) a verbal noun, meaning دَعْ and أُتْرُكْ; (IAth, TA;) and the noun that

follows it, when it is thus used, is in the accus. case; (Mughnee, K;) i. e. it is indecl., with fet-h for its termination, when the noun following it is in the accus. case; so that you say, بَلْهَ زَيْدًا [*Let alone Zeyd*, or *say nothing of Zeyd*]; like as you say, رُوَيْدَ زَيْدًا: (IB, TA:) and it is also an inf. n. in the sense of التَّرْكُ; likewise with fet-h for its termination, but decl.; and when it is thus used, the noun that follows it is in the gen. case; (Mughnee, K;) or it is put in the place of an inf. n., meaning تَرْكَ [which is virtually the same as اُتْرُكْ and دَعْ], and is prefixed to a noun in the gen. case; so that you say, بَلْهَ زَيْدٍ, i. e. تَرْكَ زَيْدٍ [which is virtually the same as بَلْهَ زَيْدًا explained above; for تَرْكَ زَيْدٍ is originally اُتْرُكْ زَيْدًا تَرْكًا, like as فَضَرْبَ الرِّقَابِ in the Kur xlvii. 4 is originally فَٱضْرِبُوا الرِّقَابَ ضَرْبًا]; (IAth, TA;) for in this case it cannot be regarded as a verbal noun, since verbal nouns are not prefixed to other nouns, governed by them in the gen. case: (IB, TA:) and it is also a noun syn. with كَيْفَ [*How?*]; likewise with fet-h for its termination, indecl.; and when it is thus used, the noun that follows it is in the nom. case. (Mughnee, K.) A poet says, describing swords, (S, Mughnee,) namely, Kaab Ibn-Málik, (S,)

* تَذَرُ الجَمَاجِمَ ضَاحِيًا هَامَتُهَا *

* بَلْهَ الأَكُفَّ كَأَنَّهَا لَمْ تُخْلَقِ *

[*They leave the skulls with their crowns lying open to the sun (let alone*, or *say nothing of*, *the hands) as though they had not been created*]: (S, Mughnee:) he says, when they cut, or cut off, the crowns, then let alone, or say nothing of, the hands (فَدَعِ الأَكُفَّ): i. e., they are more fit for cutting off the hands: (TA:) Akh says that بله is here in the place of an inf. n.; that it is as when you say, ضَرْبَ زَيْدٍ: but الاكفّ may be in the accus. case; so that the meaning may be دَعِ الأَكُفَّ: (S:) the verse is thus recited in two different ways: and also بَلْهَ الأَكُفُّ [*how* then must be the case of *the hands?*]. (Mughnee.) And hence the prov., تُحْرِقُكَ النَّارُ إِنْ تَرَاهَا بَلْهَ أَنْ تَصْلَاهَا, i. e. *The fire will burn thee if thou see it* from a distance: *then let alone*, or *say nothing of*, (فَدَعْ,) *thy entering into it*. (TA.) A strange instance occurs in the Saheeh of El-Bukháree, in the explanation of the آلٓمٓ of the chapter of السَّجْدَة [the 32nd ch. of the Kur]: he says, God says [by these three letters], أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا مِنْ بَلْهِ مَا أَطْلَعْتُمْ عَلَيْهِ: (Mughnee, K: *) or ما

أَطْلَعْتُهُمْ عَلَيْهِ: (so in some copies of the K:) thus بله is used as a decl. word, governed in the gen. case by من, and deviating from the three meanings [explained above]: (Mughnee, K:) but the reading commonly known is, على قلب بشر بَلْهَ مَا أَطْلَعْتُهُمْ عليه; and this is the reading in the work of J, [the S,] and in the Nh, and other lexicological works: (TA:) it has been explained by غَيْرَ; [so that the meaning of the sentence as first related above is, *I have prepared for my righteous servants what eye hath not seen, nor ear heard, nor hath it occurred to the mind of man, as a treasure for the future,* (obviously taken from Isaiah lxiv. 4, quoted by St. Paul in 1 Cor. ii. 9,) *save*, or *except, that with which ye have become acquainted*, or *that with which I have acquainted them;* and the same, with the omission of as a treasure for the future, is the meaning of the sentence as related in the S and Nh &c.;] (Mughnee, K;) i. e. سِوَى, as in the S; (TA;) and this corroborates, (Mughnee,) or is agreeable with, (K,) the opinion of those who reckon بله as an exceptive word: (Mughnee, K:) and as meaning أَجَلْ [app. a mistranscription for أَجْلِ; i. e., it has been explained also as meaning I have done all this because of my promise to them; (مِنْ أَجْلِ مَا أَطْلَعْتُهُمْ عَلَيْهِ *because of that with which I have acquainted them;*) and thus it may have been read by SM, for he has written اجل without any syll. signs; and has given no other ex. of بله in the sense here intended except one commencing with the words, بَلْهَ انِّى لَمْ أَخُنْ عَهْدًا, which may mean *because I have not broken a covenant*, or *yea, verily I have not* &c., accord. as we read أَنِّى or إِنِّى]: or as meaning كُفَّ [or rather كُفَّ عَنْ] and دَعْ [*let alone*, or *say nothing of;* but this explanation must relate to the sentence as given in the S and Nh]: (K, but omitted in an excellent copy of that work:) or, accord. to El-Ahmar, it means, in this trad. [as commonly known], كَيْفَ [*how?* which seems to be the least suitable of all these explanations]. (TA.) IAmb relates, on the authority of others, that بَلْهَ is also *syn. with* عَلَى: [but I think that this is a mistake, arising from a misunderstanding of what here follows:] Fr says that he who makes it to govern a gen. case regards it as used in the manner of عَلَى, and similar particles governing the gen. case. (TA.) ___ مَا بَلْهَكَ means مَا بَالُكَ [*What is thy state*, or *condition*, or *case?*]: (K, TA:) or مَا لَكَ [which often has this meaning: see the letter ل]. (So in some copies of the K.)

بَلَهٌ and بَلَاهَةٌ [both properly inf. ns.; see 1;] The *attribute*, or *quality, denoted by the epithet* أَبْلَهُ [q. v.]; (S, K;) i. e.

heedlessness: (K:) or *heedlessness of evil;* (JK in explanation of the former, and K;) &c.; (K;) and بُلَهْنِيَةٌ signifies the same; and *stupidity and languor.* (JK.)

بَلَهَآءُ : see أَبْلَهُ.

بُلَهْنِيَةٌ , (K,) or بَلَهْنِيَةُ العَيْشِ, (JK,) or مِنَ العَيْشِ, (S,) *An easy and a plentiful,* (S, K, TA,) or *a pleasant and heedless,* (JK, TA, *) *state,* or *condition, of life:* (JK, S, K, TA:) from عَيْشٌ أَبْلَهُ [q. v.]: (Har p. 216:) the word بلهنية is rendered quasi-coordinate to the quinqueliteral-radical class by ا at the end, which is changed into ى because of the kesreh before it: (S in art. بلهن:) it is like رُفَغْنِيَةٌ and رُفَهْنِيَةٌ: IB says that it should be mentioned in art. بله, and means عَيْشٌ أَبْلَهُ; the ن and ى being augmentative, to render it quasicoordinate to خُبَعْثِنَةٌ: it is mentioned in the K [and S] in arts. بلهن and بله: (TA in art. بلهن:) the ن is augmentative accord. to Sb. (S in the present art.) One says, لَا زِلْتَ مُلَقًّى بِتَهْنِئَةٍ مُبَقًّى فِبُلَهْنِيَةٍ [*Mayest thou not cease to be greeted with congratulation,* and *made to continue in an easy and a plentiful state of life*]. (A, K.) ___ See also بَلَهٌ.

بَلَاهَةٌ : see بَلَهٌ.

أَبْلَهُ *Heedless:* (K:) or *heedless of evil* (K, TA) *by reason of his goodness:* (TA:) or *simple, foolish,* or *of little sense, without discrimination:* (K:) or *weak in intellect:* (Msb:) accord. to En-Nadr, (TA,) one *whose evilness is dead,* (K, TA,) *so that he is not cognizant of it:* (TA:) *good in disposition; having little cognizance,* or *understanding, of subtilties;* or *having little skill therein:* (K:) or one *whose predominant quality is freedom of the bosom,* or *heart,* or *mind, from evil affections;* (S, K, TA;) *and good opinion of men:* (TA:) *simple-hearted:* (TK:) *naturally disposed to goodness, and therefore heedless of evil, not knowing it:* (T, TA:) or *heedless with respect to the present world and its people and their corruptness and malevolence, but intelligent and skilled in the law with respect to that which is commanded and that which is forbidden:* (Ah- mad Ibn-Hambal, TA:) fem. بَلْهَآءُ: (S, Msb, K: *) pl. بُلْهٌ: (S, Msb:) and بُلَهَآءُ , a pl., [as though the sing. were بَلِيهٌ,] signifies *dull, stupid,* or *wanting in intelligence:* but this is post-classical. (TA.) Hence, شَابٌّ أَبْلَهُ [*A*

youth, or *young man, who is heedless*, &c.], because of his inexperience in affairs: the epithet is applied to a youth in like manner as freedom from care, or thought, and like as insanity, are attributed to him. (S.) And خَيْرُ أَوْلَادِنَا الأَبْلَهُ العَقُولُ [*The best of our children is the heedless*, &c., *that has much intelligence*]; (S, Msb;) a saying of Ez-Zibrikán Ibn-Bedr; (S;) meaning such as, by reason of his bashfulness, is like the ابله, (S, Msb,) so that he feigns heedlessness, and passes over things, (Msb,) though he has much intelligence; (S;) or such as is thought to be stupid, but, when examined, is found to be [very] intelligent. (IAth, TA in art. عقل.) And أَكْثَرُ أَهْلِ الجَنَّةِ البُلْهُ, a trad., meaning *Most of the people of Paradise are the* بُلْه [or *heedless*, &c.,] with respect to the present world, because of their being little concerned thereby, while they are intelligent with respect to the world to come; (S;) or they are thus termed because they are heedless of their affairs in the present world, and unskilful in the management thereof, and busy themselves with their affairs relating to the world to come. (TA.) ___ بَلْهَآءُ, applied to a woman, *Generous, strong-hearted*, (مَزِيرَةٌ, for المَرِيرَةُ in the copies of the K is a mistake for المَزِيرَةُ, with زاى, TA, [app. here meaning *bold*,]) *inexperienced in affairs, and simple*, or *unintelligent*. (K, * TA.) ISh cites as applying this epithet to a young girl with whom he had sported, and who acquainted him with her secrets, by reason of her inexperience, and want of cunning, not knowing what that implied against her. (TA.) ___ Also, applied to a she-camel, *That does not take fright, and flee from a thing*, (ISh, A, K,) *by reason of staidness*,

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(ISh, K,) or *heaviness*, (A,) *as though she were stupid*. (ISh, A, K.) One does not say جَمَلٌ أَبْلَهُ. (ISh, TA.) ___ شَبَابٌ أَبْلَهُ *Soft*, or *delicate, youth;* (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) ___ And عَيْشٌ أَبْلَهُ *A soft*, or *delicate*, or *pleasant*, or *plentiful and easy, life:* (K, TA:) or *a life in which are few anxieties:* (CK:) or *a life in which are few griefs*, or *sorrows*. (S.) [See also بُلْهِنِيَةٌ.]

بلو

1 بَلَاهُ , (T, S, Mgh, Msb,) aor. ـُـ , (T, Msb,) inf. n. بَلَآءٌ, (S,) or this is a simple subst., and the inf. n. is بَلْوٌ, (T, Msb,) *He* (God) *tried, proved,* or *tested, him,* (T, S, Msb,) بِخَيْرٍ [*by,* or *with, good*], or بِشَرٍّ [*by,* or *with, evil*]; (Msb;) for God tries his servant (يَبْلُوهُ) by, or with, a benefit, to test his thankfulness; and by, or with, a calamity, to test his patience; (T;) [wherefore it often means *He afflicted him;*] as also ابلاهُ , (T, S, Msb,) inf. n. إِبْلَآءٌ; (T, S; [in both restrieted to good; but in the Msb it seems to be common to good and evil;]) and ابتلاه : (T, S, M, Msb:) and بَلَوْتُهُ, inf. n. بَلْوٌ (S, M, K) and بَلَآءٌ, (M, K,) [but from what has been said above, it seems that the latter is used only when the agent is God, and that it is properly a simple subst.,] *I tried, proved,* or *tested, him;* (S, M, Mgh, * K;) as also ابْتَلَيْتُهُ : (M, K:) each of these verbs implying two things; one of which is the learning the state, or condition, of the object, and becoming acquainted with what was unknown of the case thereof; and the other, the manifesting of the goodness or badness thereof; both of these things being sometimes meant, and sometimes only one of them, as when God is the agent, in which case only the latter is meant: (Er-Rághib, TA:) and التَّبَالِى , also, signifies *the act of trying, proving,* or *testing.* (S.) It is said in the Kur [xxi. 36], وَنَبْلُوكُمْ بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً [*And we try you by,* or *with, evil and good, by way of probation*]. (TA.) And in the same [ii. 118], وَإِذِ ٱبْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ [*And when his Lord tried Abraham by* certain *words,* meaning commands and prohibitions]. (TA.) And you say, لَا تَبْلُنَا إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ [*Try Thou not us save by those things that are best*]; (T;) from a trad. (TA.) [See also 4 and 8 below.] ___ [Hence,] بَلَوْتُهُ also signifies *I smelt it.* (T in art. بول, and A and TA.) ___ [And بَلَاهُ *He knew it,* or *became acquainted with it.* (See بال.)] ___ See also 4, in the latter half of the paragraph. بَلِىَ, aor. ـَـ , inf. n. بِلًا, or بِلًى, [in the CK, erroneously, بَلًى,] and بَلَآءٌ, [in the CK, erroneously, بِلَاءٌ,] (T, S, M, Msb, K,) the former with kesr and the latter with fet-h, (T, S, Msb,) said of a garment, (T, S, M, &c.,) *It was,* or *became, old, and worn out:* (Msb:) belonging to the present art. and to art. بلى. (M.) [The inf. n., used as a subst., signifies *Wear; attrition; wear and tear:* see an ex. in a hemistich cited near the end of the first paragraph of art. الا,

where a dwelling is likened to a garment.] ___ Also said of a plant [as meaning *It became old and withered*, or *wasted*]. (K in art. عنث, &c.) ___ And of a corpse, meaning *It became consumed by the earth.* (Msb.) ___ And of a bone, meaning *It became old*, and *decayed;* syn. رَمَّ. (S and K &c. in art. رم.) ___ And of a man's reputation, meaning *It became worn out of regard or notice.* (TA in art. دثر.) ___ And [hence,] بَلِيَتْ, (M,) or بَلِيَتْ, (K,) *She* (a camel, M, K, or a mare, or beast of the equine kind, M) *was*, or *became, a* بَلِيَّة; i. e., *was tied at her dead master's grave* (M, K) *without food or water* (M) *until she died* (M, K) *and wasted away.* (M in art. بلى.)

2 **بَئَوَ** see 4, in six places, in the latter half of the paragraph.

3 **لَا أَبَالِيه** is from البَلَآء, [inf. n. of بَلَاهُ,] so that it signifies [properly] *I shall not*, or *I do not, care for him, mind him, heed him*, or *regard him, so as to share with him my trial and his trial:* (Ham p. 94:) [and hence,] one says thus, (S, Mgh, Msb,) or مَا أَبَالِيه, (M, K,) and لَا أَبَالِبه, (Mgh, Msb,) or مَا أُبَالِى بِه, (MF, TA,) but the verb is more chastely made trans. without the preposition بِ, (A, TA,) inf. n. مُبَالَاةٌ (M, Mgh, Msb, K) and بَلَآءٌ (M, K, TA [in the CK, erroneously, بلاء]) and بَالَةٌ (T, S, M, Mgh, Msb, K,) said by some to be a quasi-inf. n. and by others to be an inf. n., (MF, TA,) [in the T it is said to be a subst., from المُبَالَاةُ,] originally بَالِيَةٌ, like عَافِيَةٌ from عَافَاهُ, (T, S, Mgh, Msb,) and بَالٌ, [which is more strange,] (M, K,) meaning [merely] *I shall not*, or *I do not, care for, mind, heed*, or *regard, him*, or *it;* (S, Mgh, Msb, K;) *I shall not be*, or *I am not, disquieted by him*, or *it:* (Mgh, Msb:) or, as some say, لَا أُبَالِيه is formed by transposition from لَا أُبَاوِلُهُ, from البَالُ, i. e. *I will not*, or *I do not, cause him*, or *it, to move*, or *occur to, my mind; nor give*, or *pay, any attention to him*, or *it:* (Z, TA: [and the like is said in the T:]) or the proper [or literal] meaning is, *I will not*, or *I do not, contend with him for superiority in goodness*, or *excellence, by reason of my little care*, or *regard, for him:* (Mgh:) or it was employed to denote the contending with another for superiority in glory, or excellence, as will be shown by the citation of a verse in the latter portion of this paragraph; and then, in consequence of frequency of usage, came to denote contempt, or mean estimation: (Ham p. 31:) or its original meaning is, *I will not*, or *I do not, strive with him to be first; neglecting him*, or

leaving him to himself; from تَبَالَى القَوْمُ as explained below; see 6. (Msb.) It is said in a trad., لَا يُبَالِيهِمُ ٱللّٰهُ بَالَةً, or, accord. to one reading, لَا يُبَالِى بِهِمْ بَالَةً, meaning *God will not hold them to be of any value or weight*. (TA.) And in another, هٰؤُلَآءِ فِى الجَنَّةِ وَلَا أُبَالِى وَهٰؤُلَآءِ فِى النَّارِ وَلَا أُبَالِى, said to mean [*These* will be *in Paradise, and] I shall not disapprove;* [*and these* will be *in the fire* of Hell,] *and I shall not disapprove*. (Az, TA.) And one says, لَا أُبَالِى مَا صَنَعْتَ [*I shall not*, or *I do not, care for what thou didst*, or *hast done*]. (IDrd, TA.) And مَا أُبَالِى أَقُمْتَ أَمْ قَعَدْتَ [*I care not whether thou stand or sit*]: and مَا أُبَالِى بِقِيَامِكَ وَعَدَمِهِ [*I care not for thy standing and thy not doing so*]. (Mughnee in art. ا.) And مَا بَالَيْتُ بِهِ (AZ, Msb, TA) *I did not care for, mind*, or *regard, him*, or *it*. (TA.) And بَالَى بِالشَّىْءِ [*He cared for the thing;* or] *he was disquieted by the thing*. (T.) The verb is sometimes thus used, in an affirmative manner; (Ham p. 94; [and the like is said in the TA;]) though some say that it is not; (Msb;) but it is not unless it occurs with a negative in the former part of the sentence or in the latter part thereof; as when one says, مَا بَالَى بِكَ صَدِيقُكَ وَلٰكِنْ بَالَى عَبْدُكَ [*Thy friend cared not for thee, but thy slave cared*]; and as in the saying of Zuheyr,

* لَقَدْ بَالَيْتُ مَظْعَنَ أُمِّ أَوْفَى *
* وَلٰكِنْ أُمُّ أَوْفَى لَا تُبَالِى *

[*Verily I cared for the departure of Umm-Owfà, but Umm-Owfà cares not*]. (Ham p. 94.) One says also, لَمْ أُبَالِ and لَمْ أُبَلْ [*I did not care*, &c.]: (T, S, M, Mgh, Msb, K: [but in the CK the latter of these is omitted:]) in the latter the ا [of prolongation] is suppressed for the purpose of alleviating the utterance, like as ى is suppressed in the inf. n. [or quasi-inf. n.] بَالَةٌ, (S, Mgh, Msb,) originally بَالِيَةٌ, (S, Msb,) and in لَا أَدْرِ: (S:) or the ا is suppressed in this case to avoid the concurrence of two quiescent letters; (Kh, Sb, M, IB;) not for the purpose of alleviating the utterance; (IB, TA;) for this is done because the ل is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, لَمْ أُبَلْهُ [*I did not care for him*, or *it*], (Sb, M,) or لَمْ أُبَلِ, [in the CK, erroneously, لَمْ ابَلِ,] with kesr to the ل; (K, TA;) [for لَمْ أُبَالِهِ, or لَمْ أُبَالِ;] only suppressing the ا, as they do in عَلَبِطٌ [for عَلَابِطٌ]. (Sb, S, M.) ___ IAar says that بَالَى, inf. n. مُبَالَاةٌ, is like أَبْلَى meaning *He exerted himself in a description of a war*, or

battle, or of generous conduct; as when one says, أَبْلَى ذٰلكَ اليومَ بلَآءً حَسَنًا [*He exerted himself well, that day, in a description of war,* &c.]: and he cites the following verse [to which reference has been made above]:

* وَأَنْتَ قَدْمَتَّ مِنَ الهُزَالِ *

[*What hath happened to me that I see thee standing exerting thyself in a description of generous qualities, when thou hast become* like one *dead by reason of leanness?*]: he says that he [the poet] heard him [whom he thus addresses] saying, We have eaten and we have drunk [with guests], and we have done [such and such things]; enumerating, or recounting, generous qualities or actions, and lying in doing so: (T, TA:) in another place he says that تُبَالِى means *looking to see which of them* [or *of thee and others*] *is best in* بال [i. e. *state*, or *condition*], *while thou art dying:* (TA:) he says, also, that بَالَاهُ, inf. n. مُبَالَاةٌ, signifies *he contended with him for superiority in glory*, or *excellence;* (T, TA; *) and [it is said that] تبالى

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in the verse here cited means *thus contending;* syn. تُفَاخِرُ: (Ham p. 31:) and accord. to IAar, بَالَاهُ also signifies *he contended with him in contradiction.* (T, TA.)

4 **ابلاهُ** , inf. n. إِبْلَآءٌ: see 1, in two places. ___ [Hence,] ابلاهُ ٱللّٰهُ إِبْلَآءً حَسَنًا, (T,) or بَلَآءً حَسَنًا, (S,) *God did to him a good deed.* (T.) [And hence,] it is said in the Kur [viii. 17], وَلِيُبْلِىَ المُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا (TA) *And that He might confer upon the believers a great benefit*, or *favour*, or *blessing:* (Bd:) or *a good gift;* meaning spoil. (Jel.) And أَبْلَيْتُهُ مَعْرُوفًا [*I conferred upon him a favour*, or *benefit*]. (S.) Zuheyr says,

* جَزَى ٱللّٰهُ بِالإِحْسَانِ مَا فَعَلَا بِكُمْ *
* وَأَبْلَاهُمَا خَيْرَ البَلَآءِ الَّذِى يَبْلُو *

(T, * S,) meaning, الذى يَبْلُو به عبادَهُ, (T,) or الذى يَخْتَبِرُ به عبادَهُ, (S,) i. e. [*May God recompense with beneficence*

what they two have done to you,] *and do to them two the best of the deeds wherewith He tries* [the thankfulness of] *his servants.* (T.) ___ ابلاهُ also signifies *He made him to swear;* [as though he tried his veracity by so doing;] (M, K;) or so ابلاهُ يَمِينًا. (TA.) [See also 8.] ___ And *He swore to him:* (M, K:) or this, (TA,) or ابلاهُ يَمِينًا, [as above,] (T, S,) *he swore* [or *swore an oath*] *to him, and thereby soothed,* or *placated, his mind.* (T, S, * TA.) ___ And hence, (TA,) *He informed him, acquainted him,* or *told him.* (IAar, M, K, TA.) ___ [And hence, *He manifested it; revealed it; made it manifest, apparent, evident, clear,* or *plain;* whence a phrase in a verse cited voce مُضْمَر; and the phrase] مَا لَمْ يُبْلِ العُذْرَ, i. e. *As long as he does not manifest, show,* or *make apparent, the excuse:* but the verb [in this sense] is originally doubly trans.: one says, أَبْلَيْتُ فُلَانًا عُذْرًا, meaning *I manifested to such a one an excuse so that I was not to be blamed after it;* properly signifying *I made such a one to be acquainted with my excuse, and to know the manner thereof;* (Mgh;) and thus it is explained in the A: (TA: [in like manner, also, it is explained in the T:]) [or] ابلاهُ عُذْرًا signifies *He gave him an excuse which he accepted:* (M, K:) and in like manner, ابلاهُ جُهْدَهُ [*He gave him his endeavour,* or *energy, in an acceptable manner*]; and نَائِلَهُ [*his gift*]. (M.) Hence, ابلى عُذْرَهُ signifies also *He strove, laboured,* or *exerted himself,* [and thus manifested his excuse,] *in work.* (Mgh.) And hence, ابلى فِى الحَرْبِ *He manifested,* or *showed, his might, valour,* or *prowess, in war,* or *fight,* [and *he strove, laboured,* or *exerted himself, therein,* (عُذْرَهُ being understood,)] *so that men proved him and knew him.* (Mgh.) See also 3, where another explanation of ابلى is given, in the latter portion of the paragraph. ابلى الثَّوْبَ [*He wore out the garment;*] trans. of بَلِىَ; (T, S, M, K;) as also بَلَّاهُ ; (M, K;) belonging to the present art. and to art. بلى. (M.) One says to the مُجِدّ [i. e. him who makes, or puts on, a new garment], أَبْلِ وَيُخْلِفُ ٱللّٰهُ [*Wear out* thy garment, *and God will replace* it *with another;* or, *may God replace* &c.]. (S.) And أَبْلِ وَأَجِدَّ وَٱحْمَدِ الكَاسِىَ *Wear out, and make new,* [or *put on new,*] *and praise the Clother* [meaning God]. (S in art. جد.) ___ [Hence,] بَلَّاهُ السَّفَرُ [*Journeying,* or *travel, wore him,* or *wasted him*]; namely, a man; (M, K; but in the copies of the latter, بَلَاهُ [which I think an evident mistranscription];) as also بَلَّى عَلَيْهِ; and ابلاهُ: (M:) and so الهَمُّ [*anxiety*], (M, K,) and the like, (M,) and التَّجَارِبُ [*tryings,* or *trying events*]: (K:)

and ابلاها السَّفَرُ (T, S) or بلّاها (thus in a copy of the S) [*journeying*, or *travel*, *wore her*, or *wasted her*]; namely, a she-camel. (T, S.) El-'Ajjáj says,

* وَالمَرْءُ يُبْلِيه بَلَآءَ السَّرْبَالْ *
* كَرُّاللَّيَالِى وَٱخْتِلَافُ الأَحْوَالُ *

[*And man, the returning of the nights time after time, and the alternation of states of being, wear him out as the wearing out of the shirt*]: (S, M: *) he means, إِبْلَآءَ السَّرْبَال, or فَبَلِى بَلَآءَ السَّرْبَال. (M.) And Ibn-Ahmar says,

* لَبِسْتُ أَبِى حَتَّى تَمَلَّيْتُ عُمْرَهُ *
* وَبَلَّيْتُ أَعْمَامِى وَ بَلَّيْتُ خَالِيَا *

he means *I lived the period that my father lived* [*so that I had long enjoyment of his life, and I outwore my paternal uncles, and I outwore my maternal uncle*]: or, as some say, *I lived with my father for the length of his life* &c. (M, TA. * [In the latter, تَبَلَّيْتُ is put in the place of تَمَلَّيْتُ; and hence it is there said that تَبَلَّاهُ is like بَلَّاهُ: but I think that تبلّيت is a mistranscription.]) ___ أَبْلَيْتُ and بَلَّيْتُ also signify *I bound the foreshank of a she-camel to her arm at the grave of her* [*dead*] *master, and left her without food or water until she died;* or *I dug for her a pit, and left her in it until she died.* (S, TA. [See بَلِيَّةٌ, and مُبَلَّى.])

5 **تَبَلَّو** see 4, near the end of the paragraph.

6 **التَّبَالِى** [inf. n. of تَبَالَى]: see 1. تبالى القَوْمُ *The people*, or *company of men, vied*, or *strove, one with another, in hastening to a little water, and drew from it.* (Msb.)

8 **ابتلاهُ** : see 1, in three places. [Hence, اُبْتُلِىَ بِكَذَا (vulg. ابْتَلَى) *He was tried, proved*, or *tested, by*, or *with, such a thing;* generally meaning *he was afflicted thereby*, or *therewith;* as, for instance, by, or with, a disease.] ___ Also *He asked*, or *sought*, or *desired, of him information*, or *news*, or *tidings.* (M, K.) And ابتلى signifies also *He conjured*,

or *adjured, and asked if any had knowledge;* syn. اسْتَحْلَفَ and اسْتَعْرَفَ [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written ابْلَى; and the latter, اسْتُحْلِفَ و اسْتُعْرِفَ.]) A poet says,

* تَبَغَّى أَبَاهَا فِى الرِّفَاقِ وَ تَبْتَلِى *
* وَ أَوْدَى بِهِ فِى لُجَّةِ البَحْرِ تَمْسَحُ *

[*She seeks for her father among the travellingcompanions, and conjures,* or *adjures, and asks. if any have knowledge, when a crocodile has destroyed him in the depth of the great river:* تَبَغَّى is for تَتَبَغَّى]: he means that she says to them, I conjure you, or adjure you, by God, (نَاشَدْتُكُمْ ٱللّٰهَ,) [tell me,] do ye know any tidings of my father? (M, TA.) But Aboo-Sa'eed says that تتبلى here means *tries, proves,* or *tests;* and that الابْتِلَآءُ signifies *the trying, proving,* or *testing, whether by an oath or otherwise.* (TA.) ___ [Also *He desired it; he sought it.*] It is said in a trad., النَّذْرُ مَا ٱبْتُلِىَ بِهِ وَجْهُ ٱللّٰهِ, i. e. [*The vow that a man makes to be binding,* or *obligatory, on himself is that whereby the recompense of God*] *is desired,* or *sought.* (TA.) ___ And *He chose him, made choice of him,* or *elected him.* (Sh and T, from a trad.)

12 **ابْلَوْلَى** *It* (herbage) *became tall, so that the camels were able to avail themselves of it.* (K.)

بِلْوُ سَفَرٍ , (T, S, M, A,) with kesr to the ب, (S,) and بِلْىُ سَفَرٍ, (S, A,) *Worn,* or *wasted, by journeying,* or *travel;* applied to a she-camel, (T, S, M, A,) and in like manner to a man, and to a he-camel: (M:) and بِلْىُ أَسْفَارٍ (M, K) and بِلْوُ أَسْفَارٍ, (K, TA,) with kesr to the ب in both, (TA, [in the CK written with fet-h,]) a man *worn,* or *wasted, by journeyings,* or *travels, and anxiety,* (M, K, *) *and the like,* (M,) *and tryings,* or *trying events:* (K:) pl. أَبْلَآءٌ. (S, M.) And بِلْوُ شَرٍّ and بِلْىُ شَرٍّ [both written in the CK with fet-h to the ب] A man *having strength,* or *power, to endure evil; tried, proved,* or *tested, thereby:* (M, K:) and in like manner, بِلْوُ خَيْرٍ and بِلْىُ خَيْرٍ [*tried,* &c., *by good,* or *prosperity*]. (TA.) And إِنَّهُ لَبِلْوٌ مِنْ أَبْلَآءِ المَالِ and بِلْىٌ [both written in the CK with fet-h to the ب as before] *Verily he is one of those who manage,* or *tend,*

camels, or *the like*, *well*. (M, * K, * TA.) The ى in بِلْى, in all these instances, is originally و, changed into ى because of the kesreh, and the weakness of the intervening letter, ل; as is the case in عِلَّيَةٌ: so says IJ. (M.)

بَلَى : see art. بلى.

بِلْوَةٌ : see what next follows.

بِلْيَةٌ : see what next follows.

بَلْوَي : see what next follows.

بَلَآءٌ (T, S, Msb) and بَلْوَى (T, S, M, Msb, K) and بَلِيَّةٌ (S, M, Msb, K) and بِلْوَةٌ , (S, M, K,) with kesr, (S, K,) and بِلْيَةٌ , (so in a copy of the S, beside the third,) thus in the handwriting of Aboo-Zekereeyà, in the place of the third, (TA,) substs. (T, M, Msb, K) from بَلَاهُ ٱللّٰهُ, (T, Msb,) or from ابْتَلَاهُ ٱللّٰهُ, [which is the same in meaning,] (M,) or from بَلَوْتُهُ, (K,) are one [in their signification; which is *A trial*, as meaning *a probation*, or *a test;* and as meaning particularly a *trouble* or *an affliction of any kind by which one's patience or any other grace or virtue is tried*, *proved*, or *tested*]; (S;) and the pl. (S, TA) of بَلِيَّةٌ (TA) is بَلَايَا, of the measure فَعَائِلُ

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changed to فَعَالَى: (S, TA:) [or] بَلَآءٌ is [properly, or originally,] an inf. n., (S, M, K,) and signifies the *act of trying*, *proving*, or *testing*, *by*, or *with*, *good*, and *by*, or *with*, *evil:* (S, M:) it is *evil* and *good:* (T, M: *) *a trial*, or *an affliction*, (T, K,) which is its original meaning; (T;) and *a* [*probationary*] *benefit*, *favour*, or *blessing*, (T,) or *a* [*probationary*] *gift;* (K;) the former of these requiring patience, and the latter being the greater of the two [as being commonly the more dangerous to the soul]; (TA;) [but the latter meaning is generally indicated only by the addition of an epithet: thus] بَلَآءٌ حَسَنٌ means *a great benefit*, or *favour*, or *blessing*, of God; (Bd in viii. 17;) or *a good gift* of God: (Jel ibid.:) بَلَآءٌ also means *grief;* as though it

tried the body: (Er-Rághib, K:) and the *imposition of a difficult*, or *troublesome, thing; a requirement; an exaction;* because it is difficult, or distressing, to the body; or because it is trying. (K.) بَلَآءٌ (like قَطَامِ, S, K) is *syn. with* البَلَآءُ: (S, M, K:) occurring in the saying, نَزَلَتْ بَلَآءٌ عَلَى الكُفَّارِ [*Trial*, or *affliction, befell the unbelievers*]: (S, M, * K: *) mentioned by El-Ahmar, as heard by him from the Arabs. (S.)

بَلَآءٌ , like كِتَابٌ in form, [is an inf. n. of 3, q. v.: and also signifies] *Anxiety respecting which one talks to himself*, or *soliloquizes*. (Msb. [Compare a meaning of بَلَآءٌ, above.])

بَلِىٌّ : see the paragraph next following; last sentence.

بَلِيَّةٌ : see بَلَآءٌ, in two places. Also *A she-camel that has her fore shank bound to her arm at the grave of her master, and is left without food until she dies:* (T:) or *a she-camel*, (M in arts. بلو and بلى, and K,) or *a mare*, or *beast of the equine kind*, (M in art. بلو,) *that is bound at the grave of her master*, (M, K,) *he being dead, and is left without food or water* (M) *until she dies* (M, K) *and wastes away;* for they used to say that her master would be raised from the dead upon her: (M:) or *a she-camel which, in the Time of Ignorance, had her fore shank bound to her arm at the grave of her master, and was left without food or water until she died:* or *for which was dug a pit, wherein she was left until she died:* for they used to assert that men would be raised from the dead riding upon the بَلَايَا, [pl. of بَلِيَّةٌ in the sense above explained, (T, TA,)] or walking if their beasts whereon they rode were not bound, with the head turned backwards, at their graves: (S:) or *a cow*, or *she-camel*, or *sheep*, or *goat, which, in the Time of Ignorance, they used to hamstring*, or *slaughter, at the grave:* so in a trad. (TA.) Suh says that this custom proves that, in the Time of Ignorance, they held the doctrine of the resurrection of the body: but they who held it were the fewer number. (TA.) It is said that بَلِيَّةٌ is originally مُبْلَاةٌ or مُبَلَّاةٌ . (TA.) Et-Tirimmáh says,

* مَنَازِلُ لَا تَرَى الأَنْصَابَ فِيهَا *

* وَلَا حُفَرَ المُبَلَّى لِلْمَنُونَ *

[*Places of abode in which thou wilt not see the stones*, or *other things, that have been set up to be worshipped, nor the pits of the beast left by the grave of the master to die*]; meaning places of abode of the people of El-Islám, exclusively of the pagans. (S.) IAar says that بَلًى and بَلِيَّةٌ signify *Such as is wearied*, or *jaded, and emaciated, and dying*. (TA.)

بَالٍ [act. part. n. of بَلَاهُ; *Trying, proving*, or *testing*. ___ And hence,] *Knowing*, or *being acquainted* [with a thing]; as in the phrase, جَعَلْتُهُ بَالِيًا بِعُذْرِى *I made him to be acquainted with my excuse, and to know the manner thereof*. (Mgh.) Also *Old, and wearing out* [or *worn out*]; applied to a garment. (Msb.) ___ [Hence,] بَالِيَاتٌ is used as meaning The *places of tents*. (Ham p. 492.)

مُبْلَاةٌ, fem. of مُبَلًّى: see بَلِيَّةٌ.

مُبْلًّى, and its fem. مُبَلَّاةٌ: see بَلِيَّةٌ.

مُبَلِّيَاتُ *Women that stand around a man's riding-camel* [*which they bind*, or *place in a pit, by his grave, to die of hunger and thirst*,] *when he has died or been slain, wailing for him*. (T, S. *) You say, قَامَتْ مُبَلِّيَاتُ فُلَانٍ يَنُحْنَ عَلَيْهِ [*The women that bound*, or *placed, the* بَلِيَّة *by the grave of such a one stood around it wailing for him*]. (T, S.)

بلور

بِلَّوْرٌ (M, Msb, K) and بَلُّورٌ (Msb, K) and بِلَوْرٌ, (K,) or the last only, (IAar, T,) [a coll. gen. n., signifying *Crystal;*] the *kind of stone called* مَهًا, (M,) *which shines by reason of its whiteness and clearness;* (TA in art. مهو;) *a well-known kind of stone, the best of which is brought from the islands of the Zinj* (الزِّنْج); (Msb;) *a well-known kind of precious stone,* (K, TA,) *white and transparent:* (TA:) [Golius says, but I know not on what authority, if on any better ground than the resemblance of the name, Græc. βήρυλλος, *beryllus,* lapidis genus: de quo vide Plin. xxxvii. 5: aut potius, quo illum lapidem adulterari idem scribit, *crystallum:*] n. un. with ة: (M:) some say that it is *a kind of glass* [or *factitious crystal;* what we term *crystal-glass;* and to this the word is commonly applied in the present day; though still also applied to *rock-crystal*]. (TA.)

بلى

1 **بَلَى** : see art. بلو.

4 **ابلى الثَّوْب** : see art. بلو.

بِلْىٌ : and بِلْىُ سَفَرٍ: &c.: see art. بلو.

بَلَى is a particle; (S, Msb, Mughnee;) *contr. of* لَا: (S:) not a noun: (Sb, S:) it is a replicative; (S, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (S, Msb;) [with very few exceptions] relating only to a negation, which it annuls: (Msb, Mughnee:) the final letter is a radical: or, accord. to some, the word is originally بَلْ, [after which an affirmation is to be understood,] and the final letter is augmentative: and some of these say that this letter is a denotative of the fem. gender, because it is [often] pronounced with imáleh. (Mughnee.) It is a reply to an interrogation in which is a negative, (T, M, Msb, Mughnee, K,) and affirms what is said to thee [in that interrogation]; (M, K;) whether it be an interrogation in the proper sense, (Mughnee,) as when you say to another, أَلَمْ تَفْعَلْ كَذَا [*Didst thou not such a thing?*], and he replies, بَلَى [meaning *Yes*, or *yea*, or *ay*, I did], (T,) or as when one says, أَلَيْسَ زَيْدٌ بِقَائِمٍ [*Is not Zeyd standing?*], and you reply, بَلَى [*Yes*, he is]; or be meant to convey reproof, (Mughnee,) as in the Kur [lxxv. 3 and 4], أَيَحْسَبُ الإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلَى [*Doth man think that we will not collect his bones? Yes*], (Msb, Mughnee,) i. e., we will collect them; (Msb;) or be meant to make a person confess, or acknowledge, a thing, (Mughnee,) as in the Kur [vii. 171], أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى [*Am I not your Lord? They said, Yea*]. (M, Mughnee.) It is also a reply to a simple negation, (Msb, Mughnee,) as when I say, مَا قَامَ زَيْدٌ [*Zeyd did not stand*, or *has not stood*], and you reply, بَلَى as an affirmative [meaning *Yes*, he did, or he has]. (Msb.) It occurs in the Kur [xxxix. 60], where it is said, بَلَى قَدْ جَآءَتْكَ آيَاتِى [*Yea, my signs have come to thee*], preceded by that which is not literally a negation, but which has the force of a negation; for the preceding saying, لَوْ أَنَّ ٱللّٰهَ هَدَانِى [*If God had directed me aright*, or *would that God* &c.], is like the saying, مَا

هُدِيتُ [*I was not directed aright*]. (M.) It also occurs in the books of traditions, in some instances, as a reply to an interrogation without a negative; but these instances are rare, and not to be followed in rendering revelation. (Mughnee.) Az says that when a man says to another, أَلَا تَقُومُ [*Wilt thou not stand?*], and the latter replies, بَلَى, he means بَلْ أَقُومُ [*Nay, I will stand*], adding the alif [written ى] to make the pause good; for if he said, بَلْ, the other would expect something more to be said after it. (TA.) It is said that the pronunciation termed imáleh is allowable in the case of بَلَى; and if so, its final radical letter is ى: and some of the grammarians say that this pronunciation of بلى is because, by reason of its completeness and independence of meaning, so that it requires nothing after it, it resembles independent nouns, in the cases of which this pronunciation is allowable. (M.)

بَلْيَةٌ and بَلِىٌّ and بَلِيَّةٌ: see art. بلو.

بم

بَمٌّ [The *bass* in music; used in this sense in the present day: or particularly the *bass notes* of the lute: in this sense F seems to have understood the saying of ISd that] the بَمّ of the lute is well known: (M, K: [in the CK, البَمَّ مِنَ العُودِ او الوَتَرِ الخ is erroneously put for البَمُّ مِنَ العُودِ مَ أَوِ الوَتَرُ الخ:]) or (so in the K) it is the *thick* [or *bass*] *chord of the lute:* (S, K:) the

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word is foreign: (M:) [in Persian بَمْ:] Az says that it is not Arabic. (TA.)

بُمٌّ *i. q.* بُومٌ, q. v. (K.)

بن

1 **بَنَقَ** see 4.

2 **بنّ** , (K,) inf. n. تَبْنِينٌ, (TA,) *He tied a sheep*, or *goat*, *in order to fatten it:* (K:) from بَنَّ بِالْمَكَانِ. (TA.)

4 **ابنّ بِالْمَكَانِ** , (T, S, M, Msb, K,) inf. n. إِبْنَانٌ; (Lth, T;) and بَنَّ بِهِ, aor. يَبِنُّ, (M, K,) inf. n. بَنٌّ; (M, TA;) but As allows only the former verb; (M, TA;) *He remained*, *continued*, *stayed*, *dwelt*, or *abode*, *in the place;* (T, S, M, Msb, K;) *he kept*, or *clave*, *to the place*. (Lth, T, TA.) Accord. to Z, it is a tropical meaning, from the بَنَّة [i. e. odour] of the camels or cattle [of a stationary people]. (TA.) ___ And أَبَنَّتِ السَّحَابَةُ *The cloud remained*, or *continued raining*, (M, TA,) *some days*, (TA,) *and kept its place*. (M.)

5 **تبنّن** *He acted*, or *proceeded*, *deliberately*, *not hastily*. (T, TA.) An Arab of the desert said to Shureyh, on his desiring to pronounce judgment against him hastily, تَبَنَّنْ, meaning *Act thou deliberately*, *not hastily*. (T.)

بَنْ is a dial. var. of بَلْ, (M, K,) and so is لَا بَنْ of لَا بَلْ; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, بَنْ وَٱللّٰهِ لَا آتِيكَ [*Nay, by God, I will not come to thee*]: Fr says that it is of the dial. of Benoo-Saad and Kelb; and that he had heard the Báhilees say, لَا بَنْ, meaning بَلْ [or لَا بَلْ]: but IJ says, I do not trace up بَنْ [to any authority] as being an independent word of a particular dialect. (TA.) [بُنْ and بِنْ and بَنْ, for ٱبْنُ &c.: see art. بنى.]

بُنٌّ [*Coffee-berries*, whether *green* or *roasted*, *whole* or *reduced to powder by pounding or grinding;*] expl. in the K as شَىْءٌ يُتَّخَذُ كَالْمُرِّىِّ [*a certain thing that is taken like the condiment termed* مُرِّيّ, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Sim'ánee says, هُوَ شَىْءٌ فِى الكَوَامِيخِ [app. meaning *it is a thing reckoned among what are termed* كواميخ, pl. of كَامَخٌ, which signifies the same as مُرِّىٌّ, for it seems that فى is here used in the sense

of مِنْ, or it may be a mistranscription for مِنْ]; the physician Dáwood says, it is *the produce of certain trees in El-Yemen; the berries thereof are put into the earth in* آذَار [the Syrian month corresponding to March, O. S.], *and it increases, and is gathered in* أَبِيب [the Coptic month commencing on the 25th of June, O. S.; the 7th of July, N. S.]; *it grows to the height of about three cubits, on a stem of the thickness of the thumb, and has a white flower, which is succeeded by a berry like the hazel-nut; sometimes it is cut like beans; and sometimes, when it is divested of its covering, it divides into two halves: it has been proved to be good for alleviating humidities, and cough, and phlegm, and defluxions, and for opening obstructions, and causing a flow of the urine: when roasted,* [*and pounded* or *ground*,] *and well cooked,* [i. e. *boiled in water,*] *it is now commonly known by the name of* قَهْوَة. (TA.) [Golius, I think, has misunderstood the explanation of this word in the K: after having given that explanation, and rendered it by res quæ sumitur instar المرى *Múrriji*, he adds, Pers. ابكامه Abcâma dictæ: hæc sorbitio est rei ex hordeo et frumento paratæ multa cura et arte, quam Malajesa et Halimæus describunt. He then mentions the signification of coffee-berries as a second and distinct meaning.]

بِنٌّ *A place having a fetid odour.* (Fr, T, K.) It also signifies طَرْقٌ مِنَ الشَّحْمِ (T, K) and السِّمَنِ (K, TA: in the CK السَّمْنِ:) [said in the TA to mean قُوَّةٌ مِنْهُمَا, i. e. *Strength* arising *from fat* and *from fatness:* but I think that والسِّمَنِ has been added in the K in consequence of a misunderstanding, and that the meaning is *a layer of fat;* this meaning seeming to be indicated by the ex. here following, and corroborated by significations of several conjugates of طَرْقٌ, as طَرِيقَةٌ and طَرَقٌ and طَرَاقٌ &c.] One says (T, K) of a beast (دَابَّة) when it has become fat, (T,) رَكِبَهَا بِنٌّ عَلَى بِنٍّ (T, K *) and طَرْقٌ عَلَى طَرْقٍ (T) [clearly I think, meaning *Layer upon layer, of fat, has accumulated upon it.*]

بَنَّةٌ *A sweet,* or *pleasant, odour;* (As, AA, T, S, M, K;) *such as that of the apple* (T, M) *and the like,* (M,) *or the quince:* (T:) Sb says that it is a name for *a sweet,* or *pleasant, odour, like* خَمْطَةٌ: (M, * TA:) and *an unpleasant odour;* (As, T, S;) *a fetid odour;* (M, K;) whence بَنَّةُ الغَزْلِ [*the odour of the yarn*] occurring in a saying of 'Alee,

respecting a weaver; (M;) which shows that A'Obeyd erred in asserting it to have only the first of the foregoing significations; (IB, TA;) which Suh, in the R, assigns also to بُنَانَةٌ : (TA:) the *odour of sheep*, or *goats*, (S, M,) or *of camels* or *cattle;* (Z, TA;) and *of the dung of gazelles;* (S, K;) and *of the lodging-places of sheep or goats* and *of oxen or bulls or cows* and *of gazelles:* (T, M:) and sometimes the *lodgingplaces themselves, of sheep or goats:* (M, TA:) pl. (in all the senses, M) بَنَانٌ. (T, S, M, K.)

بُنِّيٌّ *A seller of* بُنّ [or *coffee-berries*]. (TA.) Also, [vulgarly pronounced بِنِّيّ,] *A species of fish;* (K;) [the *cyprinus Bynni* of Forskål; described by him in his Descr. Anim. p. 71;] it is *white*, and is *the best kind* [*of fish*], and *abundant in the Nile.* (TA.)

بَنَانٌ The *fingers;* syn. أَصَابِعُ: (M, Msb, K:) but whether it means peculiarly the اصابع of the hand, or those of the foot also, [i. e. the *toes*,] is disputed: (TA:) or the *ends*, or *extremities, thereof:* (S, M, Msb, K:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from أَبَنَّ بِالْمَكَانِ: (Msb:) mentioned in the Kur viii. 12 because therewith one fights, and defends himself: (Er-Rághib, TA:) or it there signifies all the *limbs*, or *members, of the body:* (Aboo-Is-hák, M:) or the *fingers*, or *toes, and any other parts of all the limbs*, or *members:* (Zj, TA:) or it means in the Kur the شَوَى; (Lth, T, TA;) so in lxxv. 4; (M;) i. e. the *arms* or *hands* and the *legs* or *feet:* (Lth, T, TA:) accord. to El-Fárisee the meaning of the words in the Kur lxxv. 4 is, we are able to make their extremities like those of the camel, so that they should not profit by them in handicraft: (M, TA:) the n. un. is with ة; (Lth, T, S, M, K;) meaning, accord. to Lth, *a single* إِصْبَعٌ [i. e. *finger*, or *toe*]; or, accord. to AHeyth, the *whole* اصبع; or, as some say, the *highest* عُقْدَةٌ [or *joint*] *of the* اصبع: (T:) the pl. of pauc. is بَنَانَاتٌ; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rájiz,

* خَمْسَ بَنَانٍ قَانِئِ الأَظْفَارِ *

[*Five fingers*, or *ends of fingers, intensely red* from the dye of hinnà *in the nails*], meaning خَمْسًا مِنَ البَنَانِ: and one says, بَنَانٌ مُخَضَّبٌ [*Fingers*, or *ends of fingers, dyed*, or *much dyed*, with hinnà]; for every pl. [or rather coll. gen. n.]

between which and its sing., or n. un., there is no difference but ة [added in the latter] may be treated as sing. and masc. (S.) Lth cites as an ex. of the n. un.,

* لَيْسَ لِحَيٍّ فَوْقَهُمْ بَنَانَهْ *
* لَاهُمَّ أَكْرَمْتَ بَنِي كِنَانَهْ *

meaning [*O God, Thou hast honoured the sons of Kináneh: there belongs not to any tribe*] excel-lence of the measure of *a finger above them*. (T, TA.)

بَنِينٌ *Deliberate and intelligent:* (AA, T, K:) from بَنَّ بِالْمَكَانِ. (TA.)

بَنَانَةٌ n. un. of بَنَانٌ. (Lth, T, S, M, K.) See also what next follows.

بُنَانَةٌ : see بَنَّةٌ. ___ Also *A meadow*, or *verdant tract of land somewhat watery*, (AA, T, M, K,) *producing herbage*, (M, K,) *and adorned with flowers;* (TA;) and so بَنَانَةٌ . (M.)

مُبِنٌّ *Remaining*, *continuing*, *staying*, *dwelling*, or *abiding*, in a place. (T, TA.) Applied to a mixture of urine and dung (عَبَس) upon the tail [of a camel &c.], it may mean *Cleaving*, and *sticking:* or it may be from بَنَّةٌ signifying a fetid odour [so as to mean *having a fetid odour*]: thus, in this case, it may be either a part. n. or a possessive epithet. (M, TA.) It signifies also *Having the odour of the dung of gazelles;* applied to a covert, or hiding-place, of those animals, among trees. (S, K. *)

بنج

2 **بنّجه** , inf. n. تَبْنِيجٌ, [*He dosed him*, or *stupified him, with* بَنْج, q. v.;] *he gave him* بَنْج *to eat*. (K.) [See the act. part. n. below.]

بَنْجٌ [*Hyoscyamus*, or *henbane;*] an arabicized word, [said to be] from [the Persian] بَنْك; [but see a quotation from Hammer-Purgstall, near the close of this paragraph;] *a certain plant*, (Mgh,

and Har p. 365,) *having an intoxicating kind of grain*, or, as some say, (Mgh,) *of which the leaves and peel and seeds torpify:* (Mgh, Har:) it is said, in the Kánoon, (Mgh,) by Aboo-'Alee [Ibn-Seenà, or Avicenna], (Har,) that *it is a poison which confuses the intellect, and annuls the memory, and occasions insanity and* [*the disorder termed*] خُنَاق [or *quinsy*]; (Mgh, Har;) *and it is red, and white:* (Har:) *a certain plant having a kind of grain that confuses the intellect, and occasions alienation of the mind*, or *insanity; and sometimes it intoxicates, when a man drinks it after it has been dissolved; and it is said to occasion forgetfulness:* (Msb:) *a certain torpifying plant, well known; different from* حَشِيشُ الحَرَافِيشِ; *disordering the intellect* (مُخَبِّطٌ لِلْعَقْلِ), *rendering insane, allaying the pains of humours and pustules, and the earache*, (K, TA,) *applied as a liniment or as a poultice;* (TA;) *the worst kind* (K, TA) *for use* (TA) *is the black; then, the red; and the safest kind is the white.* (K, TA.) [Kzw says that the leaves of the garden-hemp (قِنَّب بُسْتَانِىّ, or شَهْدَانَج, the latter of which properly signifies hemp-seed,) are the بَنْج which, when eaten, disorders the intellect. And ElIdreesee applies the appellation حَشِيشِيَّة to the Assassins. This establishes the correctness of De Sacy's opinion, that the appellation Assassins is derived from the vulgar pl. حَشَّاشِين, (hemp-eaters, or persons who intoxicate themselves with hemp,) for حَشَّاشِين is syn. with حَشِيشَة, and the sect called by

us the Assassins are expressly said by the Arabs to have made frequent use of بَنْج. Baron Hammer-Purgstall, correctly regarding بَنْج as hyoscyamus (or henbane), makes the following important observations, Bendj, the pl. of which in Coptic is nibendj, is without doubt the same plant as the nepenthe, which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is there still reputed to possess all the wonderful qualities which Homer attributes to it. (Trébutien, Contes Inédits des Mille et une Nuits, tome i. p. 12, note.)] The phrase شَرِبَ البَنْجَ is used by ElKarkhee [as meaning *He drank the* بنج] because it is mixed with water; or [as meaning *he took*, or *swallowed, the* بنج,] according to the conventional language of the physicians. (Mgh.)

مُبَنِّجٌ One *who employs a stratagem by means of food containing* بَنْج [*in order to obtain some advantage over another, by stupifying him therewith;* as the Assassins used to do]. (Mgh.)

بند

بَنْدٌ is a Persian word arabicized, originally signifying *A knot*, or *tie*. (TA.) ___ Hence, (TA,) [*Any of*] *the stops that are put between the beads of the* سُبْحَة *to mark the place where the performer of* تَسْبِيح *pauses on the occasion of a thing's diverting his attention:* so in the Comm. on the Tohfeh by the seyyid 'Omar El-Basree: (MF, TA:) app. post-classical and recent. (TA.) ___ *A dam; a thing that stops*, or *dams*, [*water*, or] *from water* (الذى يُسْكَرُ مِنَ المآء). (K. [In the CK, يُسْكَرُ is put in the place of يُسْكَرُ. In this sense, also, it is of Persian origin.]) ___ *A stratagem, a trick*, or *an expedient, of which one makes use:* (T, K:) *a snare by which one snares men:* (TA in art. قمط:) pl. بُنُودٌ. (T.) You say, فُلَانٌ كَثِيرُ البُنُودِ *Such a one abounds in*, or *practises much, stratagems, tricks*, or *expedients*, (Lth, T, A,) *and mischievous*, or *calamitous, acts*. (A.) In this sense, also, it is an arabicized Persian word. (TA.) ___ *An enigma*. (TA.) ___ *A pawn that is tied* (مُنْعَقِدٌ, in the CK مُتَعَقِّدٌ,) *by a queen in the game of chess:* as though it confined and tied itself. (TA.) ___ Also a Persian word, arabicized, (S, A,) signifying *A large banner, standard*, or *ensign:* (En-Nadr, S, A, K:) or *a banner*, or *standard*, or *an ensign, of a general*, or *leader*, (T, M,) *of the Greeks*, (M,) *under which are ten thousand men*, (T, M,) or *less*, or *more:* (T:) or *a banner*, or *standard*, or *an ensign, of horsemen:* (El-Hujeymee, T:) [in barbarous Latin *bandum;* and in Spanish, *bandera;* as mentioned by Golius; and in modern Arabic بَنْدِيرٌ:] pl. as above: (S, M:) it has no pl. of pauc. (M.) ___ [The pl.] بُنُودٌ also signifies, in Greece, [*Provinces*, or *districts;*] *what are called* أَجْنَادٌ *in Syria, and* أَعْرَاضٌ *in El-Hijáz, and* كُورٌ *in El-'Irak, and* مَخَالِيفُ *in El-Yemen*. (Yákoot.)

بندر

بَنْدَرٌ [app. from the Persian بَنْدَرْ,] *A place where ships or boats anchor or moor; a port* [or *port-town:* pl. بَنَادِرُ]. (K, TA.)

بندق

Q. 1 بَنْدَقَ *He made* a thing *into* بَنَادِق [meaning *bullets*, or *little balls*], (Mgh, K,) or *like* بنادق (TA.) [In post-classical Arabic, *He shot a bullet*, or *bullets*, from a cross-bow or other weapon.] ___ بندق إِلَيْهِ *He looked sharply*, or *intently, at him*, or *it*. (Ibn-'Abbád, K.)

بُنْدُقٌ [The *hazel-nut;* or *hazel-nuts;* so in the present day;] *a certain thing that is eaten;* (Msb;) *i. q.* جَلَّوْز: (IDrd, K:) or, as some say, *like* جلّوز; *brought from an island; the best whereof is the fresh, heavy, white, and sweet in taste; the old being bad: it is beneficial as a remedy for palpitation, parched with anise-seed; and for poisons, and wasting of the kidneys, and burning of the urine; and with pepper, it excites the venereal faculty; with sugar, it removes cough; and the shell thereof, burnt, and applied as a collyrium, sharpens the sight:* (TA:) *they assert that the suspending it upon the upper arm preserves from scorpions,* (K,) i. e., *from their stinging:* (TA:) *the moistening of the top of the head of a child with the powder of it when burnt, together with oil, removes the blueness of its eyes and the redness of its hair: and the Indian kind thereof is an antidote very beneficial to the eyes:* (K, TA:) but in some copies of the K, [and so in the CK,] instead of لِلْعِينِينَ, we here find لِلْعِنِّينِ [*for the impotent in respect of the venereal faculty*]: (TA:) [it is said in the Msb that most hold the ن to be augmentative: but this is not the case; for] the word is Persian [arabicized, from فُنْدُق]: (K:) [it is a coll. gen. n.:] n. un. with ة: pl. بَنَادِقُ. (Msb.) ___ [Hence, *Bullets*, i. e.] *certain things that one shoots,* (S, Msb, K,) *made of clay:* (Msb:) n. un. with ة: (S, Msb, K:) the latter signifies *a piece of clay, made round, which one shoots*, or *casts;* or *i. q.* جُلَاهِقٌ: (Mgh:) it is said in the Shifá el-Ghaleel to be an arabicized word: (TA:) pl. as above. (S, Msb.) [See a prov. voce حَدَأَةٌ. Hence قَوْسُ البُنْدُقِ *The crossbow.* In modern Arabic, بُنْدُق is also applied to *Balls of any kind of the size of hazel-nuts:* n. un. with ة.]

بُنْدُقِىٌّ *A garment*, or *piece of cloth*, *of fine*, *delicate*, or *thin*, *linen*. (Sgh, K.) [SM says,] It is most probably, in my opinion, so called in relation to the land of البُنْدُقِيَّة [or Venice]. (TA.) [In modern Arabic, *A Venetian sequin:* pl. بَنَادِقَةٌ بُنْدُقَانِىٌّ.] [app. a post-classical word,] *A maker of cross-bows* (قِسِىّ البُنْدُق). (El-Makreezee's Khitat, art. خطّ البندقانيّين.)

بنصر

بِنْصِرٌ The *finger that is next to the little finger;* (S in art. بصر;) [*the third finger;*] *that which is between the little and middle fingers:* (Msb in art. بصر, and K:) of the fem. gender: (K:) pl. بَنَاصِرُ, (S,) or بَنَاصِرَةٌ. (Msb.) Accord. to the author of the K, the ن is a radical letter, and therefore the mention of this word in art. بصر is wrong. (TA.)

بنفسج

بَنَفْسَجٌ , of the measure قَعَلَّلٌ, like سَفَرْجَلٌ, (Msb,) [an arabicized word, from the Persian بَنَفْشَ; The *violet; viola odorata* of Linn: and accord. to Forskål (Flora AEgypt. Arab. p. ciii.) applied in El-Yemen to the *iris:* and (p. cxx.) *tagetes dubia?*] what is thus called is well known: *the smelling it in its fresh state is beneficial to those who are heated by wrath* (المَحْرُورِين), *and the continual smelling of it induces good sleep: the conserve made of it is beneficial for the pleurisy* (ذَاتُ الجَنْبِ), *and for inflammation of the lungs* (ذَاتُ الرِّئَةِ), *and for cough, and for headache.* (K.)

بنق

1 **بَنَقَ** , (K,) aor. ـُـ , inf. n. بَنْقٌ, (TK,) *He joined* [a thing to another thing, like as the بَنِيقَة of a shirt is joined: see the pass. part. n., below]; syn. وَصَلَ. (K.)

2 **بَنَّقَ القَمِيصَ** , inf. n. تَبْنِيقٌ, *He put a* بَنِيقَة *to the shirt.* (K.) ___ بَنَّقَ الجَعْبَةَ *He made the upper part of the quiver wide* [*by adding to it* بَنِيقَة (see the pass. part. n., below,)], *and the lower part narrow:* (K, TA:) or *he widened its upper part, the lower part being* [or *remaining*] *narrow.* (JK.)

بَنْقٌ : see what next follows.

بَنَقَةٌ : see what next follows.

بَنِيقٌ : see what next follows.

بَنِيقَةٌ The لَبْنَة, (AZ, Abu-l-Hajjáj El-Aalam, JK, S, K,) or دَخْرَصَة, (Abu-l-'Abbás El-Ahwal, TA,) [both of which signify the *gore*,] of a shirt, (AZ, S, K,) or of a garment; (JK;) or the دخرصة is longer than the لبنة: (Seer, TA:) and *any piece that is added in a garment or a leathern bucket to widen it:* (Abu-l-Hajjáj ElAalam, TA:) or, accord. to IDrd, the دخاريص of a shirt: (TA: [but this is app. a mistranscription for its sing. دَخْرِيص, q. v., a dial. var. of دَخْرَصَة:]) or the جُرُبَّان [or *opening at the neck and bosom*] of a shirt: (K:) جربّان is prefixed to البنيقة in a verse of Jereer, governing the latter in the gen. case, to show that both these words have the same meaning: (TA:) بَنَقَةٌ , also, signifies the same as بنيقة; (JK, K; [in the latter of which it is mentioned in such a manner as perhaps to denote that it has only the last of the significations above; but I think that this restriction is not meant;]) and its pl. [or rather the coll. gen. n.] is بَنَقٌ : (Ibn-'Abbád, TA:) Th mentions بَنَائِقُ and بَنَقٌ, and says that the latter is a pl. pl. ; [i. e., pl. of the former;] but this is unintelligible: (TA:) بَنَائِقُ is pl. of بَنِيقَةٌ, (JK, S, &c.,) and syn. with دَخَارِيصُ. (JK.) AZ cites, from

Mejnoon,

* كَمَا ضَمَّ أَزْرَارَ القَمِيصِ البَنَائِقُ *

(S, IB,) which is an inverted phrase; the meaning being,

* كَمَا ضَمَّ أَزْرَارُ القَمِيصِ البَنَائِقَا *

[*Like as the buttons of the shirt draw together the gores:* if the last word mean *the gores*]: or, if the بنيقة of the shirt be really its جربّان, the meaning is intelligible [without inversion]; for its جربّان is the *part around the neck, upon which are sewed the buttons;* and when one desires to draw it together, he puts its buttons into the loops, and so draws together the bosom [of the shirt, with its buttons,] to the uppermost part of the chest. (IB, TA.) Aboo-'Amr Esh-Sheybánee explains البنائق, here, as meaning the *loops into which the buttons are inserted;* and accord. to this explanation the meaning is plain, not requiring the supposition of inversion nor of deviation from the usual way: but the first explanation is that which is generally given. (TA.) In the saying,

* قَدْ أَغْتَدِى وَ الدَّهْرُ ذُو بَنِيقِ *

[in the last word of which, ة is elided; lit., *Sometimes I go forth early in the morning, when the time has a* بنيقة;] Lth says that the whiteness of the dawn is likened to the whiteness of the بنيقة; citing another verse, in which a shirt is described as having white بنائق. (TA.)

جعبة مُبَنَّقَةٌ *A quiver that is widened:* (Ibn- 'Abbád, TA:) or *in the upper part of which is added what resembles a* بنيقة, *to enlarge it.* (A, TA.) ___ طَرِيقٌ مُبَنَّقٌ *A wide road.* (TA.)

أَرْضٌ مَبْنُوقَةٌ *Land joined* (موصولة) *to other land, like as the* بنيقة *of a shirt is joined.* (ISd, TA.) And مَفَازَةٌ مَبْنُوقَةٌ, (JK,) or مَبْنُوقَةٌ بِأُخْرَى, (TA,) [*A desert,* or *a desert in which is no water,* &c.,] *joined to another.* (JK, TA.)

بنم

ابنم or ابنم, and آبنم or آبنم; and آبنيما for آبنما: see ابن, in art. بنى.

بنو

1 **بنَا** , aor. ـُـ : see art. بنى.

ابنٌ , held by some to be originally بنَوٌ: see art. بنى.

بنُوَّةٌ : see art. بنى.

بنَوِيٌّ : see art. بنى.

بنى

1 **بَنَاهُ** , (T, S, M, &c.,) aor. ـِ , (M, Msb,) and ـُ , but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. بِنَآءٌ (T, S, M, Mgh, K) and بِنًا (T, and TA as from the M [but it is not in the transcript of the M in the TT]) and بَنْىٌ and بُنْيَانٌ and بَنْيَةٌ and بِنَايَةٌ, (M, K,) *He built it; framed it; constructed it; contr. of* هَدَمَهُ; (M, K;) namely, a house, (S, Mgh, Msb,) or tent, (S, * Msb,) &c.; (Msb;) as also ابتناه , (S, M, Msb, K,) and بَنَّاهُ ; (M, K;) or the last has teshdeed given to it to denote muchness, or frequency, or repetition, of the action, or its application to many objects; and hence you say, بَنَّى قُصُورًا [*He built palaces*, or *pavilions:* or *he raised them high:* see the pass. part. n. below]. (S, TA.) AHn speaks of a kind of plank as being used فِى بِنَآءِ السُّفُنِ [*in the construction of ships*]: but بِنَآءٌ is originally used only in relation to that which does not grow; as stone, and clay, and the like. (M.) You say also, بَنَى أَرْضًا, for بَنَى فِى أَرْضٍ [*He built in*, or *upon, land*]. (Mgh.) ___ [Hence,] بَنَى عَلَى أَهْلِهِ, (T, S, M, Msb, K,) or عَلَى ٱمْرَأَتِهِ, (Mgh,) and بَنَى بِهَا also, (M, Mgh, Msb, K,) accord. to IDrd (Mgh, Msb) and IJ, (M,) and occurring in traditions and elsewhere, though said in the S to be vulgar, (IAth, MF,) and said to be so by ISk, (T, Msb,) and by some said to be not allowable, (M,) but the former is the more chaste, (Msb,) inf. n. بِنَآءٌ; (S, TA;) as also ابتنى , (K,) i. e. ابتنى عليها, (ISk, Msb,) or ابتنى بِهَا, (IJ, M,) *He had his wife conducted to him on the occasion of the marriage:* (ISk, T, S, Msb, K:) or *he went in to his wife* [*for the first time*]: (Mgh, Msb:) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, S, Mgh, Msb,) a new tent, (Mgh, Msb,) and furnish it with what was requisite, (Msb,) or a new tent was set up for him, (Mgh, Msb,) in honour of him. (Msb.) [See also بِنَايَةٌ ___.] بَيْتٌ is sometimes used in relation to nobility: (M, K:) and the verb thus used is بَنَى, as above, (T, M,) having [also] بِنًى for its inf. n., (IAar, T,) and بِنَآءٌ; held by many to be tropical, but by some to be proper. (MF.) Lebeed says,

* فَسَمَا إِلَيْهِ كَهْلُهَا وَ غُلَامُهَا *

* فَبَنَى لَنَا رَفِيعًا سَمْكُهُ *

(M) *And He* (namely, God,) *hath built for us a house of nobility of lofty pitch, and its* (the tribe's) *middle-aged and its youth have risen to it:* i. e., all of them have attained to high degrees. (EM, p. 180.) ___ بَنَى بَدَنَهُ *It* (food) *fattened his body,* (K,) *and made it large:* (TA:) and بَنَى لَحْمَهُ, (T, M, K,) aor. ـِ, (TA,) inf. n. بِنَآءٌ, (M,) or بَنْيٌ, (TA,) *It* (food) *made his flesh to grow,* (T, M, K,) *and to become large.* (T, TA.) ___ بَنَى الرَّجُلَ *He reared, brought up,* or *educated, the man;* (M, K;) as also ابْتَنَاهُ. (M.) ___ [بَنَى كَلِمَةً, inf. n. بِنَآءٌ, *He formed a word.* ___ And *He made a word indeclinable, so as to end invariably with a quiescent letter* or *with a particular vowel.*] بِنَآءُ كَلِمَةٍ [when the former word is considered as the inf. n. of the pass. form بُنِيَ, generally] signifies *A word's keeping always the same mode of termination, ending with a quiescent letter* or *with a particular vowel, not by reason of any governing word:* (M, K:) as though the word resembled a fixed, immoveable building. (M.) [You say, بُنِيَتْ عَلَى السُّكُونِ *It was made indeclinable, with a quiescent letter for its termination;* and عَلَى الفَتْحِ *with fet-h for its termination;* &c. ___ And in like manner you say, بَنَى القَصِيدَةَ عَلَى البَآءِ, &c., *He made the* قصيدة *to have* ب, &c., *for its rhyme-letter,* or *its chief rhyme-letter.*] بَنَتِ القَوْسُ عَلَى وَتَرِهَا *The bow clave to its string* (T, S, K) *so that it* (the latter) *almost broke.* (T, S.) [See the part. n. below.]

2 **بَنَّى** see 1, first sentence.

4 **ابْنَاهُ** *He made him to build, frame,* or *construct, a house,* or *tent:* (S:) or *he gave him a building:* or *he gave him that wherewith to build a house:* (M, K:) and ابْنَاهُ بَيْتًا *he gave him a house,* or *tent, to build* or *frame* or *construct.* (T.) It is said in a prov., المَعْزِي تُبْهِي وَلَا تُبْنِي [*Goats rend,* or *make holes, and render vacant, and do not afford materials for fabricating tents*]; i. e., they do not yield hair of which a tent is fabricated; (T, S; *) for the tents of the Arabs [of the desert] are of the kind called طِرَاف, made of skin, and أَخْبِيَة, made of wool or of camels' fur, and not of شَعَر [by which is especially meant goats' hair], (S,) or, as is found in the handwriting of Aboo-Sahl, of wool or of skin: (TA:) or the meaning is, *goats rend* tents, or *pierce* them *with holes,* by their leaping upon them, (T and S in art. بهو,) so that they cannot

be inhabited, (S in that art.,) *and do not aid in the fabrication of tents;* for the goats of the Arabs of the desert

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have short hair, not long enough to be spun; whereas the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurdees] fabricate their tents. (T.) ___ [Hence,] *He introduced him to his wife* [*on the occasion of his marriage*]: whence the saying of 'Alee, متى تُبْنِينِى, accord. to IAth properly meaning متى تَجْعَلُنِى أَبْنِى بِزَوْجَتِى [*When wilt thou make me to have my wife conducted to me?* or, *to go in to my wife?*]. (TA.)

5 **تَبَنَّتْ** , said of a woman sitting, (T, TA,) *She became like a tent* (T, IAth, K, * TA) *of the kind called* مِبْنَاةٌ, (T, TA,) i. e., *a* قُبَّة *of skin; by reason of her fatness,* (T, IAth, TA,) *and largeness,* (T, TA,) or *fleshiness:* (IAth, TA:) or *she parted her legs;* as though from مِبْنَاة, i. e. a قُبَّة of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And تَبَنَّى, said of a camel's hump, *It became fat.* (M.) تَبَنَّاهُ *He adopted him as a son:* (S, K:) or *he asserted him to be,* or *claimed him as, a son:* (M:) and تَبَنَّى بِهِ signifies the same. (Zj, TA.)

8 **ابتنى** : see 1, in three places. Also *It became built, framed,* or *constructed.* (Msb.)

بِنْتٌ ; pl. بَنَاتٌ: fem. of ابْنٌ, which see, in three places.

بِنًى : see بِنَآءٌ.

بَنًى : see بِنَآءٌ.

بَنَاةُ اللَّحْمِ , (IB, TA,) the former of which words is incorrectly written in the K بنات, (TA,) A girl *whose flesh has been made to grow and become large:* (IB, K, TA: [in the CK, مِبْنِيَّةٌ is erroneously put for مِبْنِيَّتُهُ:]) or, accord. to a learned scholiast, this is a mistake of IB, and the meaning is *sweet in odour;* i. e. *sweet in the odour of the flesh.* (TA.)

بَنَاتٌ : pl. of بِنْتٌ; and sometimes of ابْنٌ: see ابْنٌ.

بنون : pl. of ابن, which see below.

بنية : see بناء.

بنية *A form, mode,* or *manner, of building* or *framing* or *construction;* a word like مشية and ركبة. (T, TA.) [The *form,* or *mode of formation,* of a word.] *Natural constitution:* as in the phrase, فلان صحيح البنية [*Such a one is sound in natural constitution*]. (S.) ___ See also بناء.

بنتى : see what next follows.

بنوى *Of,* or *relating to, a son;* rel. n. of ابن; as also ابنى [with ا when connected with a preceding word]: (S, Msb:) the latter is allowable, (Msb,) and used by some. (S.) And *Of,* or *relating to, a daughter;* rel. n. of بنت; as also بنتى : (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.) ___ Also *Of,* or *relating to, what are termed* بنيات الطريق, i. e., *the small roads that branch off from the main road.* (S.)

بنيان and بنيانة: see what next follows.

بناء [originally an inf. n.: (see 1, first sentence:) then applied to *A building; a structure; an edifice;*] *a thing that is built,* or *constructed;* pl. أبنية, and pl. pl. أبنيات: (M, K:) and بنيان [also] has this meaning; (Msb;) [and is likewise originally an inf. n.;] or this signifies *a wall;* syn. حائط; (S;) or it may be a pl., [or rather a coll. gen. n., meaning *buildings, structures, edifices,* or *walls,*] of which the sing. [or n. un.] is بنيانة , and as such may be masc. and fem: (Er-Rághib, TA:) بنية and بنية also signify [the same as بناء as explained above; or] *a thing that one has built, framed,* or *constructed;* (M, K;) or, accord. to some, the former of these two relates to objects of the senses, and the latter to objects of the mind, to glory or honour or the like; (MF, TA;) and their pls. are بنى and بنى ; (K;) or, accord. to the S and M, these two appear to be sings.; (TA;) [or they may be pls. or sings.; for J says that] البنى is like البنى; one says, بنية and بنى, and بنية and بنى; (S;) [and ISd says that] بنية and بنية signify as above, and so بنى and بنى; or, accord. to Aboo-Is-ták, بنى is pl. of بنية; or it may be used by poetic licence for بناء: (M:) accord. to

IAar, بنًى signifies *buildings*, or *structures, of clay:* and also [*tents*] *of wool;* (T;) and بِنَآءٌ likewise signifies *a tent* (M, TA) *in which the Arabs of the desert dwell, in the desert*, (TA,) *such as is called* خِبَآء; (M, TA; *) and طِرَافٌ and قُبَّةٌ and مِضْرَبٌ are names applied to dwellings of the same kind; (TA;) pl. أَبْنِيَةٌ: (M:) the *moveable dwelling, such as the* خَيْمَة *and* مِظَلَّة *and* فُسْطَاط *and* سُرَادِق *and the like*, is called بِنَآءٌ as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also بِنِيَّةٌ.] ___ Also The *roof*, or *ceiling*, of a house or chamber or the like; as in the Kur [ii. 20], الَّذِى جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا وَ السَّمَآءَ بِنَآءً [*Who hath made for you the earth as a bed, and the heaven as a roof*, or *ceiling*]: (S, [but wanting in some copies,] and Jel:) so says AZ: (S:) or the meaning here is, *as a tent* (قُبَّة) pitched over you. (Bd.) ___ And The *body, with the limbs* or *members*. (TA.) ___ And *i. q.* نِطْعٌ [*A thing that is spread on the ground to serve as a table for food &c., made of leather;* like مِبْنَاةٌ]: occurring in a trad., where it is mentioned as spread on the ground, on a day of rain, for Mohammad to pray upon: so says Sh. (T.)

بُنَىٌّ, [said to be] originally بُنَيُّو, *A little son;* [used as a term of endearment;] (Msb;) dim. of ابْنٌ. (S, Mgh, Msb.) You say, يَا بُنَيِّ and يَا بُنَىَّ [*O my little son*, or *O my child*], with kesr to the ى and with fet-h also; like as you say, يَا أَبَتِ and يَا أَبَتَ [which see in art. ابو, voce أَبٌ]. (Fr, S, K.) [The fem. is بُنَيَّةٌ *A little daughter;* dim. of بِنْتٌ. And hence,] ___ بُنَيَّاتُ الطَّرِيقِ *The small roads that branch off from the main road;* (S;) *what are termed* التُّرَّهَاتُ. (S, K.) ___ The Arabs say, الرِّفْقُ بُنَىُّ الحِلْمِ, meaning الرفق *is like* الحلم. (IAar, ISd.)

بُنُوَّةٌ *Sonship:* (Lth, Zj, S, M, Msb, K:) [it may be originally بُنُوَيَةٌ, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is و, since they say فُتُوَّةٌ, though the dual [of the word from which this is derived] is فَتَيَانِ; (T;) [and ISd says that] بُنُوَّةٌ is thus because of the dammeh. (M.)

البِنِيَّةُ [properly *The building*, like البِنَآءُ &c.: but particularly applied to] *the Kaabeh;* (S, M, K;) because of its nobleness. (M, K.) One says, لَا وَرَبِّ هٰذِهِ البِنِيَّةِ مَا كَانَ كَذَا وَكَذَا [*No, by the Lord of this building* (the Kaabeh), *such and such thing were not*]: (S, TA:) and this was a common form of oath. (TA.) The Kaabeh is also called بِنِيَّةُ إِبْرَاهِيمَ [*The building of*

Abraham]; because he built it. (TA.)

بَنَّآءٌ *A builder;* [meaning *one whose business is that of building;*] *an architect.* (M.) [See also what next follows.]

بَانٌ [*Building, framing,* or *constructing*]: accord. to A'Obeyd, its pl. is أَبْنَآءٌ; and in like manner, أَجْنَآءٌ is pl. of جَانٍ: and hence the prov., أَبْنَاؤُهَا أَجْنَاؤُهَا, (M,) or أَجْنَاؤُهَا أَبْنَاؤُهَا, i. e. *The injurers thereof,* meaning this house (هٰذِهِ الدَّارِ), *by demolishing it, are the builders thereof.* (S in art. جنى.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. جنى, I think that the prov. is originally جُنَاتُهَا بُنَاتُهَا; but IB affirms that it is not so: and he says that the prov. is applied to him who does, or makes, a thing without consideration, and commits a fault therein, which he repairs by undoing what he has done or made: it originated from the fact that the daughter of a certain king of El-Yemen, during his absence on a military expedition, built, by the advice of others, a house, which he, disliking it, commanded them to demolish. (TA in art. جنى. [See also Freytag's Arab. Prov. i. 294.]) ___ *A bridegroom:* from بَنَى عَلَى أَهْلِهِ [q. v.]. (TA.) And hence, *Any one going in to his wife.* (S, TA.) ___ قَوْسٌ بَانِيَةٌ *A bow cleaving to its string* (T, S, M, K) *so that it* (the latter) *almost breaks;* (T, S, M;) the doing of which is a fault; (M;) *contr. of* بَائِنَةٌ [q. v.]: (S and M in art. بين:) and so بَانَاةٌ (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies *widely separate from its string* [like بَائِنَةٌ]. (TA.)

بَانَاةٌ : see بَانٌ. ___ Also, (in [some of] the copies of the K erroneously written بانات, TA,) A man *bending himself over his bow-string when shooting.* (M, K.) ___ And *Small* نَبْلٌ [or *arrows*]. (M and TA in art. بين.)

بَانِيَةٌ fem. of بَانٌ [q. v.]. ___ Also sing. of بَوَانٍ, (TA,) which signifies The *ribs of* [*the breast,* or *of the part thereof called*] *the* زَوْرٌ: (M, K:) or the *bones of the breast:* or the *shoulder-blades*

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and the four legs: (TA:) and the *legs* of a she-camel. (M, K.) One says, [likening a man to a camel lying down,] أَلْقَى بَوَانِيَهُ, meaning *He took up his abode, and settled,* (T, M, K,) in a place; like أَلْقَى عَصَاهُ. (T, M.) أَلْقَى الشَّأْمُ بَوَانِيَهُ [meaning *Syria*

became in a settled state] occurs in a trad. as related by A'Obeyd: and if he said بوائنه, it would be allowable; بوائن being pl. of بوان, [i. e. بوان or بوانٌ,] which is a name for any tent-pole except in the middle of the بيت, which has three poles. (T.) And it is said in another trad., أَلْقَت السَّمآءُ بركَ بوانيها, meaning *The sky cast down the rain that it contained.* (TA.)

ابن , meaning *A son;* (M, Mgh, K;) because he is the father's building, made to be so by God; (Er-Rághib, TA;) and *a son's son;* and *a descendant more remote;* (Msb;) is with a conjunctive ا [when not immediately preceded by a quiescence, written ٱبن]; (Zj, T, M;) [and when immediately preceded by the proper name of a man and immediately followed by the proper name of his parent, written without the ا, as in زيد بن عمرٍو *Zeyd the son of 'Amr* (in which case it should also be observed that the former proper name is without tenween); unless the words compose a proposition, as in زيدٌ ٱبن عمرٍو *Zeyd is the son of 'Amr;* or in the case of an interrogation, as in هل زيدٌ ٱبن عمرٍو *Is Zeyd the son of 'Amr?*]: the pl. is بنونَ (T, S, Mgh, Msb) in the nom. case, and بنينَ in the accus. and gen.; (Mgh;) and أَبْنآءٌ, (T, S, M, Mgh, Msb, K,) which is a pl. of pauc.: (Msb:) [and hence it is argued that] the sing. is of the measure فَعَلٌ with the final radical letter elided and the conjunctive ا prefixed; (M;) originally بَنِىٌ, (M, K,) with ى, as we judge, because [the aor.] يَبْنِى is more common than يَبْنُو: (M:) or originally بَنَوٌ, (S, Msb, K,) with two fet-hahs, because it has بنونَ for a pl., and the perfect pl. does not admit of change [in its vowels beyond that which is here made in بنونَ for بَنَوُونَ]; (Msb;) and because it has for a pl. أَبْنآءٌ, like as جَمَلٌ has أَجْمَالٌ; (S;) and the elided letter is و, (Akh, T, S,) as in أَبٌ and أَخٌ, (S,) because و is more commonly elided than ى; (Akh, T;) or because the fem. is بنتٌ and [that of أَخٌ is] أُخْتٌ; for we do not see this ه [or ت] affixed in the fem. except when و is elided in the masc., as is shown by أَخَوَاتٌ and هَنَوَاتٌ; (S;) though بَنُوَّةٌ is not a decisive proof that the last radical is و, for a reason stated above in the explanation of it: (T:) or, as some say, it is originally بَنْوٌ, with kesr to the ب, like حِمْلٌ, because they say بِنْتٌ, and a change [of a vowel] in a case of this kind is rare: (Msb:) [but J says,] it may not be of the measure فَعَلٌ nor فُعْلٌ, because it has بنونَ with fet-h to the ب, for a pl.; nor of the measure فِعْلٌ, because this has [generally] for its [broken] pl. أَفْعُلٌ or فُعُولٌ: (S:) Zj says that it is originally بَنِىٌ or بَنْوٌ, or it may be originally بَنًا; that it is app. the last accord. to those who say بنونَ; and that أَبْنآءٌ may be pl. of the measure فَعَلٌ and of فِعْلٌ; that بِنْتٌ favours its being of the latter; but that it may be

of the measure فَعَلٌ changed to فَعْلٌ, as فَعَلٌ is changed to فُعْلٌ in the case of أُخْتٌ. (T.) Beside the pls. mentioned above, ابْنٌ has a quasi-pl. n., namely أَبْنَى , of the same measure as أَعْمَى; (Mgh, TA; *) a sing. denoting the pl.: or, as some say, ابْنٌ has for pls. أَبْنَآءٌ and أَبْنَى. (TA.) Lh mentions the phrase, هٰؤُلَآءِ أَبْنَا أَبْنَائِهِمْ [or أَبْنَى ابنائهم *These are the sons of their sons.*]. (M.) Sometimes م is affixed to ابْنٌ [so that it becomes ابْنُمٌ or ابْنَمٌ at the beginning of a sentence, and ٱبْنُمٌ or ٱبْنَمٌ in other cases]: the word is then doubly declinable [like امْرُؤٌ or ٱمْرُؤٌ]: you say, هٰذَا ٱبْنُمٌ [*This is a son*], and رَأَيْتُ ٱبْنَمًا [*I saw a son*], and مَرَرْتُ بِٱبْنَمٍ [*I passed by a son*]; making the ن similarly declinable to the م; and the ا is with kesr in every case [when the word commences a sentence, whether you make the word doubly declinable or not]: (AHeyth, * S:) [for] some make it singly declinable, leaving the ن with fet-h in every case [as the ر in امْرُؤٌ or ٱمْرُؤٌ]; saying, هٰذَا ٱبْنَمُكَ [*This is thy son*], and رَأَيْتُ ٱبْنَمَكَ [*I saw thy son*], and مَرَرْتُ بِٱبْنَمِكَ [*I passed by thy son*]. (AHeyth, TA.) Hassán says,

* وَلَدْنَا بَنِى العَنْقَآءِ وَٱبْنَى مُحَرِّقٍ *
* فَأَكْرِمْ بِنَا خَالًا وَأَكْرِمْ بِنَا ٱبْنَمَا *

[*We begot the sons of El-'Ankà, and the two sons of Moharrik; and how generous are we as a maternal uncle! and how generous are we as a son!*], (S, K, *) i. e., ٱبْنَا: the م is augmentative, and the hemzeh [or rather ا] is that of conjunction. (K.) And Ru-beh says,

* فَهْىَ تُنَادِى بِأَبِى وَٱبْنِيمَا *
* بُكَآءَ شَكْلَى فَقَدَتْ حَمِيمَا *

[*As the weeping of a bereft woman, who has lost a relation, therefore she calls out, With my father would I ransom thee, and a son*]; meaning ٱبْنَمَا. (TA.) The fem. of ابْنٌ is ابْنَةٌ or ٱبْنَةٌ [with the conjunctive ا when not commencing a sentence] and بِنْتٌ [meaning *A daughter;* and *any female descendant*]: (T, S, M, Mgh, Msb, K:) accord. to Sb, (M,) ابْنَةٌ is formed from ابْنٌ by affixing ه [or ة]; but not so بِنْتٌ; for this is formed by affixing ى as a letter of quasi-coordination, and then substituting for it ت: (M, K:) [but if the ت be substituted for ى, it seems more probable that the ى is the final radical:] or, as some

say, the ت is substituted for و: (M:) [Mtr says,] the ت is substituted for the final radical: (Mgh:) accord. to Ks, it is originally with ه [or ة], because it has a fem. meaning: (IAar, Msb:) [my own opinion is most agreeable with this of Ks; and with that of Zj, which will be mentioned below; or, perhaps, is identical with that of Zj: I think it most probable that, as ابن is generally held to be originally بنى or بنو, so ابنة and بنت are both originally بنية or بنوة, and that بنت is formed from ابنة by suppressing the alif, transferring its kesreh to the ب, making the ن quiescent, and changing the ة into ت, which is therefore said to be not the sign of the fem. gender, either because it is not ة, but is a substitute for ة, or because it is preceded by a quiescent letter:] AHn says that the ت is substituted for the final radical letter, which is و; and that it is not the sign of the fem. gender, because the letter [next] before it is quiescent: this [he says] is the opinion of Sb, and is the right opinion; for he says that if you were to use it as the proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.: (TA:) and the same is said respecting the ت in أُخْتٌ: (TA in art. اخو:) this ت remains in a case of pause (Ks, IAar, S, Msb) as in the case of the connexion of the word with a word following: (S:) but one should not say ابنْتٌ, (Th, T, S.) because the ا is required only on account of the quiescence of the ب, and is therefore dropped when this is made movent: (S:) Zj says that, in forming the pl. of بنتٌ [and of ابنةٌ], the sing. is reduced to its original form, which is فَعْلَةٌ [as I find it written in the transcript from the T in the TT, but it may be a mistake for فَعَلَةٌ,] with the last radical letter suppressed: (T in TT:) the pl. is بَنَاتٌ (T, S, Msb) alone: (S:) [and this is generally treated as a fem. pl. of the perfect, or sound, kind, although the ت in بنتٌ is said to be not a sign of the fem. gender; so that you say, رَأَيْتُ بَنَاتَكَ *I saw thy daughters;* but sometimes] one says, رَأَيْتُ بَنَاتَكَ, with fet-h [as the case-ending], treating the ت as a radical letter. (S.) It is said in the Bári' that when men and women are mixed together, the masc. pl. is made predominant; so that one says, بَنُو فُلَانٍ [meaning *The sons and daughters*, or *the children, of such a one*]; and even, امْرَأَةٌ مِنْ بَنِى تَمِيمٍ [*A woman of the children of Temeem*]; and accordingly, if بَنُو فُلَانٍ is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (Msb.) ___ When ابن is applied to that which is not a human being, (IAmb, Msb,) to an irrational being, (Msb,) it has for its pl. بَنَاتٌ: (IAmb, Msb:) thus the pl. of ابنُ مَخَاضٍ [*A young male camel in his second year*] is بَنَاتُ مَخَاضٍ: (Mgh, Msb:) that of ابنُ لَبُونٍ [*A male camel that has entered upon his third year*] is بَنَاتُ لَبُونٍ: (Msb:)

and that of ابن نعشٍ [*Any one of the stars of the tail of Ursa Major* or *of that of Ursa Minor*] is بنات نعشٍ; but sometimes, by poetic licence, بنو نعشٍ: and hence, or to make a distinction between the males and the females, the lawyers say, بنو اللَّبُون. (IAmb, Msb.) ___ بنات also signifies *Dolls with which young girls play:* (S, Mgh, K:) sing. بنت. (Mgh.) It occurs in this sense in a trad., in which 'Áïsheh speaks of her playing therewith (S, Mgh) when, being nine years of age, she was conducted as a bride to Mohammad. (Mgh.) ___ ابن is often prefixed to some other noun (T, M, Msb) that particularizes its signification, because of a close connexion between the two meanings: (Msb:) and so is بنت . (T, M.) [Most of the

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compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] ___ ابن الطّين [*The son of earth*, or *clay*, meaning] *Adam*. (T.)

ابن اللَّيل and ابن الطَّريق *The thief*, or *robber*. (T.) Also the former, *The wayfarer*, or *traveller;* (Er-Rághib, TA;) and so ابن السَّبيل. (Msb, Er-Rághib.) ابن حرب *A warrior:* (Er-Rághib, TA:) and ابن الحرب [*the warrior;* or] *he who suffices for war, and who defends*. (Msb.) ابن الدُّنيا *The rich man*. (Msb.) ___ ابن آوى [*The jackal;*] *a certain beast of prey*. (TA.) ابن عرس *The* سرعوب [or *weasel*]. (TA.) ___ ابن أَديم *A skin for water or milk made of one hide;* and ابن أَديمين *one made of two hides;* and ابن ثَلاثه آدمة *one made of three hides*. (T.) ___ ابنة الجبل *The echo*. (T.) ___ بنات بئسٍ and بنات طَبَقٍ and بنات برحٍ and بنات أَودك *Calamities*, or *misfortunes*. (T.) ___ Ru-beh said of a man who was mentioned to him, كان إحدى بنات مساجد الله; as though he asserted that *He was one of the pebbles of the mosque* [or rather *of the mosques of God*]. (S.)

ابنة or آبنة: fem. of ابن, which see.

ابنم and ابنم, or آبنم and آبنم: see ابن, in three places.

أَبْنَى : quasi-pl. n. of ابْنٌ which see.

ابْنَىٌّ : see بَنَوِىٌّ.

ٱبْنَيْمَا , for ٱبْنَمَا: see a verse cited voce ابْنٌ.

أُبَيْنٌ [an unused, or unusual, dim. of ابْنٌ]: see what next follows.

أُبَيْنٌ , of the same measure as أُعَيْمٌ, is the dim. of أَبْنَى, which is like أَعْمَى, (Sb, IB, Mgh,) and is quasi-pl. of ابْنٌ. (Mgh.) Mohammad is related, in a trad., to have said, أُبَيْنِىَّ لَا تَرْمُوا جَمْرَةَ العَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ [*O little* (meaning *dear*) *sons, cast not ye the pebble of the 'Akabeh* (see جَمْرَةٌ) *until the sun rise*], (TA,) or أُبَيْنِىَّ الخ [*O my little sons* &c.]: (Mgh, TA:) IAth says that the hemzeh is augmentative; and that there are differences of opinion respecting the form of the word and its meaning: some say that it is the dim. of أَبْنَى, like أَعْمَى, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of ابْنٌ, as well as أَبْنَآءٌ: some say that it is the dim. of ابْنٌ; [and if so, we must read أُبَيْنِى *my little son;*] but this requires consideration [more especially as it is followed by a pl. verb]: AO says that it is the dim. of بَنِىَّ, pl. of ابْنٌ with the affixed pronoun of the first pers. [sing.]; and this requires us to read أُبَيْنِىَّ. (TA.) J says, in the S, that the dim. of أَبْنَآءٌ [pl. of ابْنٌ] is أُبَيْنَآءُ , and, if you will, أُبَيْنُونَ ; and he cites a verse in which occurs the expression أُبَيْنِيكَ, [in the gen. case, meaning *thy little sons,*] and adds, it is as though its sing. were إِبْنٌ, with the disjunctive ا, whence the dim. أُبَيْنٌ , in the pl. أُبَيْنُونَ: but he should have said, as though its sing. were أَبْنَى, like أَعْمَى, originally أَبْنُوٌ. (IB, TA.)

أُبَيْنَآءُ : see what next precedes.

أُبَيْنُونَ : see what next precedes.

مِبْنَاةٌ (T, S, M, K) and مَبْنَاةٌ (M, K) *A* نَطْعٌ [like بِنَآءٌ, which see for an explanation]: (S, M, K:) and *a* سِتْرٌ [i. e. *curtain* or *the like*]: (K:) or *a thing in the form of a* سِتْرٌ: (M:) or *a* [*tent of the kind called*] قُبَّةٌ, *made of skins*, or *hides:* (IAar, T:) or *a thing of skins*, or *hides, of like form to the* قُبَّةٌ, *which a woman places in*, or *at, the side of her tent* (فِى

كسر بيتها), *and in which she dwells;* and may-be she has sheep, or goats, and is content with the possession of these, exclusively of the other sheep, or goats, for herself and her garments [and app. for making of their skins her مبناه]; and she has a covering (إزار) [extended] in the middle of the بيت [or tent], within, to protect her from the heat, and from the violent rain, so that she and her clothes are not wetted: (Aboo-'Adnán, T:) or, accord. to As, *a mat* (حصير), or *a* نطْع, *which the trafficker spreads upon the things that he sells:* and they used to put the mats (الحصر) upon the أَنْطَاع [pl. of نطْع], and go round about with them [in the market]: the مبناة is thus called because it is made of skins joined together: (T:) also *a receptacle of the kind called* عيبة: (M, K:) such is said to be its meaning: (S:) pl. مبان. (T.)

مبنِىٌّ [*Built*, &c.: see 1]. أَرْضٌ مَبْنِيَّةٌ means أَرْضٌ مَبْنِىٌّ فِيهَا [*Land built in* or *upon*]; and is deemed a chaste phrase. (Mgh.)

مبنًّى *Raised high;* applied to a palace, or pavilion. (M, TA.)

مبتنى [pass. part. n. of ابتناه] is used in the place of the inf. n. [of that verb, agreeably with many other instances, or accord. to a common licence], meaning The act of *building*, *framing*, or *constructing*. (TA.)

بهأ

1 **بَهَأَ به** , and بَهِئَ, (AZ, S, Mgh, K,) [aor. ـَـ ,] and بَهُؤَ, (K,) [aor. ـُـ] inf. n. بَهْءٌ and بُهُوْءٌ (AZ, S, K) and بَهَآءٌ; (K;) and ابتهأ به; (Aboo-Sa'eed, TA;) *He was*, or *became*, *sociable*, *friendly*, or *familiar*, *with him*, or *it;* (AZ, S, Mgh, K;) namely, a man, (AZ, S,) or a thing; (Mgh;) *and loved*, or *liked*, *his*, or *its*, *nearness:* (Aboo-Sa'eed, TA:) and *he became familiar with it so as to have little*, or *no*, *reverence for it*, or *awe of it*. (Mgh, TA.) بَهْوًا به occurs in a trad., as they relate it, for بَهُؤُوا به: (A 'Obeyd, TA:) and يَبْتَهِى , in a verse of El-Aashà, for يَبْتَهِئُ. (As, O, TS, L.) ___ مَا بَهَأْتُ لَهُ *I did not understand it;* or *I did not know it;* (ISk, S, K;) as also مَا بَأَهْتُ لَهُ. (ISk, S.)

8 **إِبْتَهَأَ** see 1, in two places.

نَاقَةٌ بَهَآءٌ *A she-camel familiar with*, or *accustomed to*, *her milker;* (As, S;) *that offers no opposition to him*. (K.) بَهَآءٌ as syn. with حُسْنٌ belongs to art. بهو. (S, &c.)

بهت

1 بَهَتَ, (S, Msb, K, &c.,) the most chaste form of the verb in the sense here following, (S, TA,) and that which most commonly obtains, and the only form allowed by Th and IKt; (TA;) and بَهَتَ, (S, L, Msb, K,) aor. ـَ ; (Msb, K;) and بَهُتَ, (S, L, Msb, K,) in which the dammeh is said to give intensiveness to the signification, as in قَضُوَ الرَّجُلُ, (TA,) aor. ـُ ; (Msb, K;) and بَهَتَ, aor. ـُ (K) and ; (TA;) inf. n. بَهْتٌ; (JK, K;) *He was*, or *became, confounded, perplexed*, or *amazed, and unable to see his right course;* (JK, S, Msb, K;) *not knowing what to prefer nor what to postpone:* (TA in art. اشر:) *he looked* at a thing that he saw *with a look of wonder:* (A, TA:) *he was*, or *became, affected with wonder:* (JK:) *he was*, or *became, cut short*, (انْقَطَعَ, K, TA,) *and was silent, being confounded*, or *perplexed, and unable to see his right course:* (TA:) *he* (an adversary in a dispute or litigation) *was overcome by an argument, an allegation*, or *a plea.* (L.) All these forms occur in different readings of the saying in the Kur [ii. 260], فَبُهِتَ ٱلَّذِى كَفَرَ and فَبَهِتَ &c., (IJ, TA,) explained in the Wá'ee as meaning, *And he who disbelieved remained in confusion*, or *perplexity, not seeing his right course, looking as one in wonder:* (Lb, TA:) but accord. to him who reads فَبَهَتَ, the word الذى may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) بَهَتَهُ, aor. ـَ , (S, Msb,) inf. n. بَهْتٌ, (S, K,) *He*, or *it, caused him to become confounded, perplexed*, or *amazed, not seeing his right course:* (Zj, Msb: [Golius, on the authority of Ibn-Maaroof, assigns this meaning to بَهَّتَهُ :]) or *took him unawares*, or *by surprise*, or *unexpectedly*, or *suddenly.* (S, K.) Zj cites as an ex. of the former meaning the saying in the Kur [xxi. 41], تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ, i. e., *It shall come upon them suddenly*, or *unawares, and cause them to become confounded*, &c.: (TA: and so Bd and Jel explain it:) or, *and shall overcome them:* (Bd:) J cites the same as an ex. of the latter of the two meanings in the preceding sentence; but his doing so requires consideration; for the meaning which he gives is taken from the word بغتة; not from البُهْتُ. (MF, TA.) [But it is said also that] مُبَاهَتَةٌ [inf. n. of بَاهَتَهُ] signifies The *taking*, or *coming upon*, [one] *unawares, by surprise,*

or *unexpectedly.* (JK.) ___ بَهَتَهُ, aor. ـَـ , (S, A, K, &c.,) inf. n. بَهْتٌ and بَهَتٌ and بُهْتَانٌ, (S, K,) or the last is a simple subst., (Msb,) *He calumniated him; slandered him; accused him falsely; said against him that which he had not done:* (S, A, K:) [or *he did so in such a manner as to make one to be confounded,* or *perplexed,* or *amazed, at the falsity*

of the charge, and not to see his right course: (see بُهْتَانٌ, below:)] *he lied against him; forged a lie,* or *lies, against him;* and *i. q.* قَابَلَهُ بالكَذب [*he accused him to his face falsely,* or *with falsehood*]; (TA;) البَهْتُ signifies اسْتِقْبَالُكَ أَخَاكَ بِمَا لَيْسَ فِيهِ [*thy accusing thy brother,* or *fellow, to his face, of that which is not in him*]: (JK:) and بَهَتَهَا, aor. ـَـ , inf. n. بَهْتٌ, *he accused her falsely of adultery; and forged a lie against her.* (Msb.) [See also اغْتَابَهُ.] *In the saying of Abu-n-Nejm,*

* سُبِّى الحَمَاةَ وَٱبْهَتِى عَلَيْهَا *

[*Revile thou the mother-in-law, and calumniate her,* or *forge lies against her*], على is [said by J to be] redundant, or pleonastic; for one does not say, بَعَثَ عَلَيْهِ, but only بَعَثَهُ. (S.) Upon this, F says, in the K, that فَٱبْهَتِى عليها [thus in the K] is a mistake; that J is in error, and that the right reading is فَٱنْهَتِى عليها, with ن: but this assertion made by F depends upon the authority of relaters of the verse in which the word in question occurs. (MF.) IB says that ابهتى may be here rendered trans. by means of على because it is syn. with افْتَرَى, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the Kur [xxiv. 63], يُخَالِفُونَ عَنْ أَمْرِهِ, meaning يَخْرُجُونَ عن امره: he adds that, accord. to J, عن in this ex. should be considered redundant; but that عن and على are not used redundantly like ب. (TA.) ___ بَهَتَ الفَحْلَ عَنِ النَّاقَةِ *He removed the stallion from the she-camel in order that a stallion of more generous race might cover her.* (TA.)

2 **بَهَّتَ** see 1.

3 **باهته** , inf. n. مُبَاهَتَةٌ: see 1. ___ [Also *He engaged with him in mutual calumny, slander,* or *false accusation:* a meaning indicated, but not expressed, in the A.] You say, بَيْنَهُمَا مُبَاهَتَةٌ [*Between them two is mutual calumniation,* &c.]: and عَادَتُهُ أَنْ يُبَاحِثَ وَيُبَاهِتَ [*His custom is to engage with another in mutual scrutiny* of secrets, or faults, or the like, *and in mutual calumniation,* &c.]: and لَا تَبَاهَتُوا وَلَا تَمَاقَتُوا [*Calumniate ye not one another,* &c., *nor hate ye one another on account of any foul,* or *evil, affair*]. (A.) ___ And *He confounded, perplexed,* or *amazed, him* (namely, his hearer,) *by what he forged against him.* (TA.)

6 **تَبَاهَتَ** see 3.

بَهْتٌ : see بُهْتَانٌ. *A certain well-known kind of stone.* (K.)

بُهْتٌ : see بُهْتَانٌ, in two places. *A certain sidereal computation,* or *calculation;* being [that of] *the direct course of stars in a day:* [in Persian, *a planet's motion in any given time:* (Johnson's Pers. Arab. and Engl. Dict.:)] thought by Az to be not Arabic. (TA.)

بُهْتَانٌ and بَهِيتَةٌ signify the same [when the former is used as a subst.; i. e. *A calumny, slander,* or *false accusation*]: (S, A, Msb: [see 1:]) or both signify, the former as explained by Aboo-Is-hák, and the latter as explained in the K, *a falsehood by reason of which one is confounded,* or *perplexed, and unable to see his right course;* (TA; [in which it seems to be indicated that بُهْتٌ signifies the same;]) from البُهْتُ as meaning the being confounded &c.: (Aboo-Is-hák, TA:) the former is a subst. signifying [also] *a false accusation of adultery* against a woman; and *a forgery of a lie* against her: (Msb:) and ↓ the latter, [and the former also, simply,] *a lying,* or *lie,* or *falsehood;* (K;) and so بُهْتٌ (K) and بَهْتٌ . (TA.) بُهْتَانًا وَإِثْمًا مُبِينًا, in the Kur iv. 24, is said to mean *Falsely accusing of adultery, and acting in a manifestly sinful* or *criminal manner:* (Bd:) or it means *acting wrongfully* &c. (Bd, Jel.) You say, رَمَاهُ بِالبَهِيتَةِ [*He accused him with,* or *of, calumny,* &c.]. (A.) And يَا لَلْبَهِيتَةِ , with kesr to the [prep.] لِ, [i. e., *O,* come to my aid, or succour, *on account of the calumny!* &c.; for it is] a phrase used in calling for aid, or succour. (S.) [And if you would express wonder, you say, يَا لَلْبَهِيتَةِ , with

fet-h to the prep. ل, i. e. *O the calumny!* &c.]

بَهُوتٌ [*A great*, or *frequent*, *calumniator*, *slanderer*, or *false-accuser;* as also بَهَّاتٌ , mentioned in the S only as an epithet applied to him *who calumniates*, *slanders*, or *accusely falsely;*] an intensive epithet from البَهْتُ; (IAth;) [i. e.] an intensive form of the act. part. n. from البُهْتَانُ [inf. n. of بَهَتَهُ]: (Mgh:) or *i. q.* مُبَاهِتٌ ; (K;) i. e., one *who confounds*, or *perplexes*, or *amazes*, *the hearer*, *by what he forges against him:* (TA:) and one *who falsely accuses a woman of adultery, and forges a lie against her:* (Msb:) pl. بُهُتٌ (IAth, Mgh, Msb, K) and بُهْتٌ, and, accord. to the K, also بُهُوتٌ; but ISd and MF hold it to be pl. of بَاهِتٌ, not of بَهُوتٌ; the former observing, that a word of the measure فَاعِلٌ is one of those which have a pl. of the measure فُعُولٌ, but not so one of the measure فَعُولٌ; and that, as to the saying of A'Obeyd, that عُذُوبٌ is pl. of عَذُوبٌ, it is a mistake; for it is only pl. of عَاذِبٌ, and the pl. of عَذُوبٌ is عُذُبٌ. (TA. [But see art. عذب.])

بَهِيتٌ , see مَبْهُوتٌ, in two places.

بَهِيتَةٌ : see بُهْتَانٌ, in five places.

بَهَّاتٌ : see بَهُوتٌ: and see مَبْهُوتٌ.

بَاهِتٌ : see مَبْهُوتٌ, in two places. Also act. part. n. [of بَهَتَهُ; signifying *Causing to become confounded*, &c.: and *calumniating*, &c.:] from البُهْتَانُ: (Mgh:) بُهُوتٌ, as mentioned above, is held by ISd and MF to be a pl. of this word; not of بَهُوتٌ, q. v. (TA.)

مَبْهُوتٌ *Confounded*, *perplexed*, or *amazed*, *and unable to see his right course:* (S, K:) [other (similar) meanings may be seen from explanations of بُهِتَ:] accord. to Ks and the S and Sgh and the K, one should not say بَاهِتٌ nor بَهِيتٌ ; but there is no reason in analogy why he who says بَهِتَ, like نَصَرَ and مَنَعَ, should not say thus: (TA:) Lb says, in the Expos. of the Fs, that they said بَاهِتٌ and بَهَّاتٌ [which latter is an intensive form] and بَهِيتٌ , which [last] may be considered as having the meaning of the measure مَفْعُولٌ, like مَبْهُوتٌ, or that of the measure فَاعِلٌ, like بَاهِتٌ; but the former is the more agreeable with analogy, and the

more probable. (MF, TA) ___ Also *Calumniated, slandered,* or *falsely accused.* (S.)

مُبَاهَتٌ : see بَهُوتٌ.

بهج

1 **بَهُجَ** , aor. ـُ , (AZ, S, Msb, &c.,) inf. n. بَهَاجَةٌ (AZ, S, L, K) and بَهْجَةٌ (AZ, L, [but some seem to regard this as a simple subst.,]) and بَهَجَانٌ, (L,) *He*, or *it*, *was*, or *became*, *beautiful*, or *goodly:* (AZ, S, L, Msb, K:) or *beautiful in colour:* or *beautiful and bright* or *splendid:* or *it* (a plant) *was*, or *became*, *beautiful and bright;* and *he* (a man) *was*, or *became*, *characterized by a laughing*, or *happy*, *appearance of the beautiful parts of the face*, *as the cheeks*, *and the lines of the forehead:* or *by the appearance of joy*, *gladness*, or *happiness;* or *by a joyful*, *glad*, or *happy*, *aspect*, or *appearance*. (L.) You say also, بَهِجَ النَّبَاتُ, with kesr, meaning *The plant*, or *herbage*, *was*, or *became*, *beautiful* [&c.]. (TA, [but this is probably a tropical signification, from بَهِجَ in the sense here following.]) ___ بَهِجَ, (S, A, L, K,) with kesr, (S,) aor. ـَ , (K,) inf. n. بَهَجٌ; (L;) and ابتهج ; (S, A, L, Msb, K;) *He was*, or *became*, *joyful*, *glad*, or *happy*. (S, A, L, Msb, K.) You say, بَهِجَ به, (S, A,) and لَهُ; (TA;) and ابتهج به; (A, Msb;) *He rejoiced in it*, or *at it;* or *became rejoiced by it*, or *at it*. (S, A, Msb, TA.) [See also 10.] بهج, (S, K,) aor. ـَ ; (K;) and ابهج ; (S, A, K;) the latter of which is the more approved; (TA;) *It* (a thing, TA, or an affair or event, S, A) *rejoiced;* or *made joyful*, *glad*, or *happy;* (S, A, K;) a person. (S, A.)

2 **بَهَّجَ** , (ISd, L,) inf. n. تَبْهِيجٌ, (K,) *He beautified; rendered beautiful*, or *goodly*. (ISd, L, K.) ISd says, I have not heard this, except in the saying of El-'Ajjáj,

* دَعْ ذَا وبَهِّجْ حَسَبًا مُبَهَّجَا *

as though meaning [*Leave thou this* subject, *and*] *beautify*, or *adorn*, the more this *nobility* [*already beautified*, or *adorned*,] *by thy describing it*. (L.)

3 **بَاهَجَهُ** , (A, K,) inf. n. مُبَاهَجَةٌ, (A,) *He vied*, or *competed*, *with him*, or *contended with him for superiority*, *in*

beauty, or *goodliness;* [as expl. in the TK; or *in glory*, or *excellence;*] syn. باهاه (A, K) and باراه, (K,) both of these meaning the same. (TA.)

4 أَبْهَجَ see 1, last sentence. ___ أَبْهَجَتِ الأَرْضُ *The land*, or *earth, became beautiful*, or *goodly*, (S, L, K,) or *beautiful and bright* or *splendid*, (L,) *in its plants*, or *herbage*. (S, L, K.)

6 تباهج الرَّوْضُ *The meadows*, or *gardens, became abundant in blossoms* or *flowers* [*as though vying, one with another, in beauty*, or *goodliness:* see 3]. (K, TA.)

8 إِبْتَهَجَ see 1, in two places.

10 استبهج *i. q.* اسْتَبْشَرَ [i. e. *He rejoiced*, or *became rejoiced;* بِهِ *at it*, or *by it;* or *at*, or *by, the annunciation of it*]. (K.) [See also بَهَجَ.]

بَهْجٌ , fem. with ة: see بَهِيجٌ, in two places.

بَهِجٌ *Joyful, glad*, or *happy;* (S, K;) as also بَهِيجٌ (S, A, K) and مُبْتَهِجٌ . (A, TA.) ___ See also بَهِيجٌ.

بَهْجَةٌ *Beauty*, or *goodliness:* (S, A, L, Msb, K:) or *beauty of colour* of a thing: or its *beauty and brightness* or *splendour:* or in plants or herbage, *beauty and brightness* or *splendour;* and in a man, the *laughing*, or *happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead:* or the *appearance of joy, gladness*, or *happiness;* or *joyfulness, gladness*, or *happiness, of aspect* or *appearance*. (L.) You say رَوْضَةٌ ذَاتُ بَهْجَةٍ غَالِبَةٍ [*A meadow*, or *garden, of surpassing beauty*, &c.]. (A.) And رَجُلٌ ذُو بَهْجَةٍ *A man possessed of beauty*, or *goodliness:* (S:) or *of beauty and brightness*, &c. (L.) ___ Also

Happiness, *joy*, or *gladness*. (Ham p. 403.)

بَهِيجٌ *Beautiful*, or *goodly;* (S, A, L, Msb, K;) as also بَهْجٌ (Ham p. 403) and بَهَجٌ : (AZ, TA:) or *beautiful in colour:* or *beautiful and bright* or *splendid:* or, applied to a plant, it has this last meaning; and, applied to a man, *characterized by a laughing*, or *happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead:* or *characterized by the appearance of joy, gladness*, or *happiness; having a joyful, glad*, or *happy, aspect* or *appearance:* (L:) the fem. epithet is مَبْهَاجٌ . (A, K, TA: [in the CK مَبْهَاجٌ.]) It is applied to a plant, or herbage, (S, A,) in the Kur xxii. 5 and l. 7. (S.) And مَبْهَاجٌ is applied to a woman, as meaning One *in whom beauty*, or *goodliness*, &c., *predominates;* (L, TA;) as also بَهَجَةٌ ; (TA;) pl. of the former, مَبَاهِيجُ: (A, TA:) and to a camel's hump, meaning *fat;* (A, K;) because beauty, or goodliness, is combined [in this case] with fatness; pl. as above. (A, TA.) ___ See also بَهْجٌ.

مَبْهَاجٌ : see بَهِيجٌ, in two places.

مُبْتَهَجٌ : see بَهْجٌ.

بهر

1 **بهره** , (S, A, Msb,) aor. ـَ , (Msb,) inf. n. بَهْر, (S, Msb, K,) *He overcame him:* (S, A, Msb, K:) *he overpowered him; subdued him:* (TA:) *he surpassed him; excelled him.* (Msb.) See also 3. You say, بهرت فُلَانَةُ النِّسَآءَ *Such a woman surpassed the* [other] *women in beauty.* (S.) And بَهَرَ [alone] *He excelled in knowledge &c.;* or *he was,* or *became, accomplished,* or *perfect, in every excellence,* and *in goodliness.* (S, K.) And بَهَرَ القَمَرُ, (S, K,) or بَهَرَ القَمَرُ النُّجُومَ, (TA,) aor. ـَ , (K,) inf. n. بُهُور, (TA,) *The moon overcame with its light the light of the stars.* (S, K, TA.) And بهرت الشَّمْسُ الأَرْضَ *The light of the sun overspread the earth.* (TA.) ___ [Hence,] بَهَرَ, aor. ـَ , (TA,) inf. n. بَهْر and بُهُور, (K,) *It shone,* or *shone brightly:* (K, TA:) and تَبَهَّرَت السَّحَابَةُ *The cloud shone,* or *shone brightly.* (K.) بَهَرَهُ, (S, A,) aor. ـَ , inf. n. بُهْر, (S,) also signifies *It* (a load, or burden, S, A, and running, A) [*caused him to be out of breath; interrupted his breathing;* (see بُهْر;)] *caused to pant,* or *breathe* [*shortly* or] *uninterruptedly.* (S, A.) ___ Also, (ISh, JK, TA,) inf. n. بَهْر, (K, TA,) *He stopped his breath* by beating, or by squeezing his throat, or throttling him, or by any other means: (ISh, TA:) *he plied him,* or *worked him,* (عَالَجَهُ,) *until he became out of breath,* or *until he panted:* (JK, TA:) *he imposed upon him a thing that was above his power,* or *ability.* (K, TA.) A poet says,

* إِنَّ البَخِيلَ إِذَا سَأَلْتَ بَهَرْتَهُ *

Verily the niggardly, when thou askest of him, *thou stoppest his breath.* (ISh, TA.) ___ [Hence,] بَهَرَ, *i. q.* انبهر, as explained below. (K.) بَهَرَهَا, (JK,) or بَهَرَهَا بِبُهْتَانٍ, (TA,) inf. n. بَهْر, (K,) *He reproached her,* or *accused her, falsely;* (JK;) *he aspersed her; calumniated her;* or *brought a false accusation against her.* (K, * TA.) You say, بَهَرَهَا بِكَذَا *He reproached her falsely with,* or *accused her falsely of, such a thing.* (JK.) [See also 8.]

3 **باهر** باهر صاحبه فَبَهَرَهُ (K, * TA,) inf. n. مُبَاهَرَة and بِهَار, (TA,) [aor. of the latter verb, accord. to rule, ـُ , not ـَ ,] *He*

contended, or *disputed*, or *vied, with his companion for glory*, or *superiority*, or *excellence, and overcame him*. (K, * TA.)

4 **ابهر** *He did*, or *effected*, or *he said*, or *uttered, what was wonderful;* syn. جَآءَ بِالعَجَبِ. (K.)

5 **تَبَهَّرَ** see 1.

7 **انبهر** , (S, A, K,) and ابتهر , (TA,) and بُهِرَ , like عُنِيَ, (K,) *He was*, or *became, out of breath; his breath became interrupted*, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1]: (K:) *he panted*, or *breathed* [*shortly* or] *uninterruptedly*. (S, A.)

8 **ابتهر** *He arrogated to himself*, or *professed, a thing falsely*. (S, K.) El-Akhtal says,

* وَمَا بِي إِنْ مَدَحْتُهُمُ ٱبْتِهَارُ *

And there is not in me, if I praise them, false profession: (S:) or ابتهر signifies *he said what was false, and swore to it*. (TA.) ___ *He said that he had transgressed*, or *acted vitiously*, or *committed adultery* or *fornication, when he had not done so*. (K.) And ابتهر بِذَنْبٍ *He asserted himself to have committed a crime*, or *sin, when he had not done so*. (TA, from a trad.) ___ ابتهرها *He asserted falsely that he had had sexual intercourse with her:* (M, TA:) ابتارها signifies he asserted the same with truth: (TA:) or ابتهر signifies *he charged*, or *upbraided*, a person *with that which was in him;* (K, TA;) and ابتار, he charged, or upbraided, with that which was not in him. (TA.) See an ex. voce بَارَ in art. بور. ___ Also *He* (a poet) *mentioned her* (a girl) *in his poetry*. (JK.) ابتهر بِفُلَانَةٍ *He became*, or *was rendered, notorious*, or *infamous, on account of such a woman* [*with whom he was said to have had an illicit connexion*]. (S, K.) See also 7.

11 **ابهارّ اللَّيْلُ** , (S, A, K,) inf. n. ابْهِيرَارٌ, (S,) *The night reached its middle point;* (As, S, A, K;) from بُهْرَةٌ signifying the middle of a thing: (A:) or *reached the point when all its stars appeared and shone:* (Aboo-Sa'eed Ed-Dareer:) or

became thickly dark: (K:) or *for the most part passed:* (S, K:) or *reached the point when about one third of it remained.* (K.) And ابهارّ عليْنا الليْلُ *The night became long to us.* (S.) And ابهارّ النَّهارُ *The day reached the point when the sun had become high.* (TA.)

بهْر inf. n. of 1 [q. v.]. (S, Msb, K.) You say, بهْرًا لهُ, an imprecation, meaning *May he be overcome!* (A:) or *i. q.* تعْسًا لهُ [*may he fall, having stumbled!* or *stumble and fall!* &c.]: (AA, S, K:) and thus used [app. in the latter sense] as an imprecation, accord. to Sb, it has no verb, but is put in the accus. case on the supposition of a verb. (TA.) One says also, قُهْرًا وبُهْرًا, with damm to each. (TA in art. قهر.) And بهْرًا ما أَسْخاهُ [*May he fall, having stumbled!* &c.: *how bountiful is he!*], like as one says تعْسًا لهُ [when not meaning it to be understood as an imprecation]. (A.) ___ It also signifies *Distance*, or *remoteness:* (K:) and *remoteness from good* or *prosperity.* (TA.) ___ *Disappointment.* (IAar, TA.) ___ *Wonder;* syn. عجَبٌ. (K.) One says, بهْرًا meaning عجبًا [for أَعْجِبُ عجبًا *I do wonder:* or *wonderful!*]. (S.) So [sometimes] in the phrase بهْرًا لهُ [*I do wonder at him*, or *it*]. (IAar, TA.) ___ *Love.* (K.) Accord. to some, بهْرًا لكُمْ means *Love to you.* (JK.) ___ الأَزْواجُ ثَلاثةٌ زوجٌ بَهْرٌ وزوجٌ دَهْرٌ وزوجٌ مَهْرٌ is a saying of the Arabs, meaning *Husbands are three: a husband who overcomes the eyes by his goodliness,* (S,) or *a husband of noble race, though he may be of little wealth;* (TA;) *and a husband prepared for the accidents,* or *calamities, of fortune; and a husband from whom a dowry is got,* (S,) or *a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired.* (TA.) *Distress that affects the breath* or *respiration,* syn. كَرْبٌ, (K, TA,) [particularly] *of a camel when he is spurred on,* or *of a man when a labour above his power is imposed upon him.* (TA.)

بُهْر : see بَهْر. ___ Also The *state of being out of breath; interruption of the breath, by reason of fatigue,* (K, TA,) [or *by bearing a heavy load,* (see 1,)] or *by hard work,* and *by running:* (TA:) *a panting,* or *breathing* [*shortly* or] *uninterruptedly.* (S, A, TA,) *Wide-spreading land; a wide tract of land;* as also بُهْرَةٌ [q. v.]. (K.) ___

A country, or *district;* or *a city*, or *town;* syn. بَلَدٌ: (K:) or the *middle thereof*. (TA.) ___ The *middle*, and *best part*, (سَرٌ, and خَيْرٌ, for the former of which words we find شَرٌّ erroneously put in the copies of the K, TA,) *of a valley;* as also بُهْرَةٌ [q. v.]. (K, TA.)

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بُهْرَةٌ *Plain*, or *even*, or *soft*, *land* or *ground:* or *a wide tract of land between mountains*. (L.) ___ See also بُهْرٌ, in two places. ___ The *middle* (S, A, K) of a valley, and of the night, and of a horse, (S, K,) and of a camel's saddle, (TA,) and of a ring, (K,) or of a thing. (A.)

بَهَارٌ *A certain plant, of sweet odour;* (K;) the [*plant called*] عَرَارٌ, *which is also called* عَيْنُ البَقَرِ; [*buphthalmum*, or *ox-eye;*] it is the بَهَارُ البَرِّ, *a crisping*, or *curling*, *plant*, *having a yellow flower; growing in the days of the spring* (الرَّبِيع), and called عَرَارَةٌ: (S:) As says, The عَرَار is the بَهَارُ البَرِّ: and Az says, The عَرَارَة is the خَسْوَة; and I regard بهار as a Persian word. (TA.) ___ *Perfume*. (Msb.) ___ And hence applied to The *flowers of the desert*. (Msb.) ___ And *Anything goodly*, or *beautiful*, *and bright*, or *shining*. (K, TA.)

بُهَارٌ *A certain thing with which one weighs;* (S, Msb, K;) the *weight of three hundred pounds:* (Fr, IAar, A'Obeyd, S, K:) thought by A'Obeyd to be not Arabic, but Coptic; (S;) having this signification in Coptic; (JK;) but thought by Az to be pure Arabic: (TA:) or *four hundred pounds:* or *six hundred:* or *a thousand:* (K:) and, (K,) or as some say, (TA,) *one half of a load* (K, TA) *borne by a camel*, (TA,) *containing four hundred pounds*, (K, TA,) in the dial. of Syria: (TA:) or *a load borne by a camel:* (Kt:) or *a camel-load of household-goods or furniture and utensils:* (As:) and *commodities*, or *utensils*, or *the like, of the sea;* expl. by مَتَاعُ البَحْرِ [perhaps a mistranscription for مَتَاعُ التَّجْرِ or التُّجُرِ, *commodities*, or *goods, of the merchants:* the poet Bureyk El-Hudhalee speaks of camels bearing بُهَارٌ]. (JK, K.) It is said

that Talhah the son of 'Obeyd-Allah left a hundred بُهَار, in each بهار of which was three hundred-weight of gold (S, TA) and silver; (TA;) بهار being thus made to signify a receptacle: (S, TA:) accord. to As and Kt, the meaning is, a hundred camel-loads. (TA.)

بَهِيرٌ and مَبْهُورٌ (A, K) and مَنْبَهِرٌ (A) [and مُبْتَهِرٌ] *Out of breath; having his breath interrupted,* by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1 and 7]; *panting,* or *breathing* [*shortly* or] *uninterruptedly.* (A.)

بَاهِرٌ [act. part. n. of 1, *Overcoming;* &c. And particularly,] *Overcoming in light.* (JK.) [Hence,] قَمَرٌ بَاهِرٌ *A moon that overcomes with its light the light of the stars.* (S, A.) And البَاهِرُ *The moon;* because it outshines the stars: (Msb:) or *the full moon.* (JK.)

أَبْهَرُ [The *aorta;* so in the present day;] *a certain vein* [or *artery*], (S, A, K,) *in the back,* (K,) *lying within,* or *at the inner side of, the back-bone* (A'Obeyd, A, TA) *and the heart,* (A'Obeyd, TA,) *the severing of which causes death:* (A'Obeyd, S, A:) it is name given to *each of two veins* [or *arteries,* or *the two portions of the aorta which are called the aorta ascendens and aorta descendens,*] *which issue from the heart, and from which then branch off all the other arteries:* (S:) and, (K,) or as some say, (TA,) the وَرِيدٌ [i. e. either the *carotid artery* or the *external jugular vein*] *of the neck:* (K:) and, (K,) or as some say, (TA,) [the *vein in the arm called*] *the* أَكْحَلُ: (K:) or, accord. to the more full description of IAth, *a certain vein* [or *artery*] arising from the head, and extending to the foot, and having arteries which communicate with most of the extremities and the body: what is in the head is called the نَامَّةٌ; and hence the saying, أَسْكَتَ ٱللّٰهُ نَامَّتَهُ, meaning God killed him, or may God kill him! *and it extends to the throat, and is there called the* وَرِيدٌ; *and to the chest, and is there called* [*especially*] *the* أَبْهَرُ [meaning the *aorta ascendens*]; *and to the back, and is there called the* وَتِينٌ [meaning the *aorta descendens*]; *and the heart is suspended to it; and it extends to the thigh, and is there called the* نَسَا; *and to the shank, and is there called the* صَافِنٌ: the ء in it is augmentative. (TA.) You say, قَطَعَ أَبْهَرَهُ [*It severed his aorta*]; meaning *it* (pain) *destroyed him.* (A.) ___ Also The *back:* (K:) or the *place of the vein* [or *artery*] *so called.* (As, in art. خدع of the S.) One says, فُلَانٌ شَدِيدُ الأَبْهَرِ *Such a*

one is strong in the back: (TA:) or *strong in the place of the vein* [or *artery*] *called the* ابهر. (As, ubi suprà.) ___ And The *back of the curved part of the extremity* of a bow: (K:) or the *part between the* طائف and the كُلْيَة: (S, K:) in the bow is its كَبِد, which is the part between the two extremities of its string or the like; then, next to this, the كُلْيَة; then, next to this, the أَبْهَر; then, the طَائِف; then, the سِئَة, which is the curved part of the extremity. (As.) ___ And *A tent-pole.* (JK.) ___ And The *shorter side of a feather:* (K:) [or] so أَبَاهِر [which is the pl.]: (JK:) [or] the latter signifies the *feathers* (Lh, S) *of the wing* (Lh) of a bird (Lh, S) *next after those called* الخَوَافِى, (Lh,) [*and*] *next* [*before*] *those called* الكُلَى: (S:) the first of them are those called القَوَادِم, (S,) four in number, in the fore part of the wing; (Lh;) the next, المَنَاكِب, (Lh, S,) also four; (Lh;) the next, الخَوَافِى, (Lh, S,) also four; (Lh;) the next, الأَبَاهِر, (Lh, S,) also four; (Lh;) and the next, الكُلَى [which are also four]. (S.)

مَبْهُور : see بَهِير.

مُبْتَهِر : see بَهِير.

مُنْبَهِر : see بَهِير.

بهرج

Q. 1 **بُهْرِجَ** , in the pass. form, (Kt, Msb,) inf. n. بَهْرَجَةٌ, (K,) *It* (a thing) *was taken otherwise than by,* or *in, the right way:* (Msb:) or *it was turned away,* or *conveyed by turning away,* (Kt, K, TA,) *from the beaten way* or *road,* (Kt, TA,) or *from the direct,* or *right, main road.* (K, TA.) And بَهْرَجَ بِهِمْ *It* (the road, A) *lead them otherwise than in the beaten track.* (T, A, TA.) [See بَهْرَجٌ, from which the verb is derived.] ___ *It* (a man's blood) *was made to be of no account, to go for nothing, unretaliated,* or *uncompensated by a mulct; was made allowable to be taken* or *shed.* (Mgh.) And بَهْرَجَ دَمَهُ *He made his blood to be of no account,* &c. (TA.) ___ Hence, (TA,) أَمَا إِذْ بَهْرَجْتَنِي فَلَا أَشْرَبُهَا أَبَدًا (K, * TA) *Verily, since thou hast made me* [meaning my offence] *to pass unnoticed,* or hast *taken no account of me,* (هدرتني,) by annulling in respect of me the prescribed castigation, (K, TA,) *I will not drink it* (i. e. wine) *henceforth:* (TA:) said by Aboo-Mihjen (K, TA) Eth-Tha- kafee, (TA,) to Ibn-Abee-Wakkás. (TA.) ___ You say also, بَهْرَجَ المَكَانَ *He made the place free to the people in general to pasture their beasts in it.* (IAar, L.)

Q. 2 **تَبَهْرَجَ** *It* (a place) *became,* or *was made, free to the people in general to pasture their beasts in it.* (IAar, L.)

بَهْرَجٌ an arabicized word, (T, S, Mgh, L, TA,) from نَبَهْرَهْ, (T, Mgh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally نَبَهْلَهْ, meaning *Bad,* whence the Persian نَبَهْرَهْ, and hence the arabicized بَهْرَجٌ; (TA;) applied to a dirhem, as meaning *bad;* (Kr, S;) *false;* (S, El-Marzookee;) *adulterated;* (Shifá el-Ghaleel, El-Marzookee;) *of bad silver;* (A, Mgh, L, Msb;) *with which one cannot buy:* (IAar, TA:) or, as some say, *in which the silver is predominant:* or, accord. to IAar, *of which the die has been falsified:* (Mgh:) or *not coined in the government-mint:* (Lb, TA:) and مُبَهْرَجٌ signifies the same, applied to a dirhem; (Lh, A, Mgh;) and so نَبَهْرَجٌ ; (Lh, El-Marzookee;) but [Mtr says,] I have not found it with ن, except on the

authority of Lh (Mgh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of بَهْرَج] is بَهَارِجُ, and [of نَبَهْرَجَاتٌ,] نَبَهْرَج. (TA.)

___ Hence, metaphorically, (Mgh,) *Bad;* (S, A, Mgh, L, Msb, K;) and *false*, or *of no account;* (S, A, Mgh, K;) applied to a thing (S, A, Mgh, L, Msb) of any kind: (A, Mgh, L:) anything *rejected; not received* or *accepted; rejected as wrong* or *bad;* as also نَبَهْرَج : (TA:) and a thing is termed مُبَهْرَج when it is *as though it were cast away, and not an object of emulous desire* or *envy*, or *not in request*. (El-Marzookee, TA.) You say, كَلَامٌ بَهْرَجٌ *Bad language*. (A, L.) And عَمَلٌ بَهْرَجٌ *A bad action*. (A, L.) ___ *Allowed* or *allowable* [*to any person, to be taken* or *let alone*, or *to be possessed* or *made use of* or *done*]; *made allowable, free*, or *lawful*. (K.) You say, دَمٌ بَهْرَجٌ *Blood made to be of no account, to go for nothing, unretaliated*, or *uncompensated by a mulct; allowed to be taken* or *shed;* (A, L;) as also مُبَهْرَجٌ . (K.) And مَكَانٌ بَهْرَجٌ *A place free to the people in general to pasture their beasts in it*. (IAar, L.) And مَآءٌ مُبَهْرَجٌ *A water left free to those who come to water at it*. (A, K, * TA.)

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مُبَهْرَج : see بَهْرَج, in four places.

نَبَهْرَج : see بَهْرَج, in two places.

بهظ

1 **بَهَظَهُ** , aor. ـَـ , inf. n. بَهْظٌ, *It* (a load, or burden,) *oppressed him by its weight, and he was unable to bear it:* (S, M, TA:) or *pressed heavily upon him, and distressed him.* (T, TA.) [And hence,] *It* (an affair, M, K, or anything, T) *oppressed him by its weight,* (T, M,) *and he was unable to bear it:* (M:) or *overpowered him, and pressed heavily upon him, and distressed him;* (Jm, K;) and so بَهَضَهُ, as heard by Aboo-Turáb from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, بَهَظَ الرَّاحِلَةَ *He loaded the riding-camel heavily, and fatigued it.* (K.)

أَمْرٌ بَاهِظٌ *A distressing, grievous,* or *difficult, affair.* (S, CK, but wanting in two MS. copies of the K.) And بَاهِظٌ [alone], (CK, but wanting in two MS. copies of the K,) or بَاهِظَةٌ , (O, TA,) *A calamity,* or *misfortune.* (O, K, TA.)

بَاهِظَةٌ : see بَاهِظٌ.

مَبْهُوظٌ *Oppressed by the weight of a load, and unable to bear it.* (S.) [And hence,] Any one *having a thing required of him which he is unable to do,* or *which he cannot find.* (TA.) And قِرْنٌ مَبْهُوظٌ *An opponent,* or *an adversary, overcome,* or *vanquished.* (TA.)

بهق

1 **بَهَقَ** , aor. ـَـ , inf. n. بَهَقٌ, *It* (the body) *was*, or *became, affected with* [*the disease termed*] بَهَقٌ. (Msb.)

بَهَقٌ [The *mild species of leprosy termed alphus, or vitiligo alba; in Hebrew* בֹּהַק;] *a whiteness, less than what is termed* بَرَصٌ, *that comes upon the external skin of a man;* (JK;) *a whiteness that affects the skin,* (S,) or *body,* (Mgh, Msb,) *differing from the colour of the latter;* (S, Msb;) *not from what is termed* بَرَصٌ, (S, Mgh,) or *not* بَرَصٌ: (Msb:) and, accord. to IF, *a blackness that affects the skin;* [i. e. the *species of leprosy termed melas, or lepra maculosa nigra;*] or *a colour differing from that of the skin:* (Msb:) *a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black* [*species*] *thereof alters* (يُغَيِّرُ, in the CK يَعْتَرِى,) *the skin to blackness, by reason of the mixing of the black bile with the blood.* (K, TA.) ___ [Hence,] بَهَقُ الحَجَرِ [*Lichen,* or *liverwort;*] *a certain plant;* (K;) i. e. حَزَّازُ الحَجَرِ [more commonly called حَزَّازُ الصَّخْرِ]: (TA:) or *i. q.* الجَوْزُ الجُنْدُمُ, (K, TA,) or الجَوْزُ جُنْدُمٌ, (CK,) [evidently from the Persian جَوْزِ گُنْدُمَ explained in Johnson's Pers. Ar. and Engl. Dict. as sandix-gum, juniper: but SM says that] this is *a certain plant, the body* [or *substance*] *of which is* مُحَبَّبٌ [app. meaning *composed of globules* or *the like;* probably *a particular species of lichen, with spherical cells*]. (TA.)

أَبْهَقُ , applied to a man, *Affected with* [*the disease termed*] بَهَقٌ: (JK, Msb:) fem. بَهْقَآءُ. (Msb.) ___ [And hence,] so applied, *Very white.* (TA.)

بهل

1 **بَهَلَ النَّاقَةَ** , [aor. ـَ , inf. n. بَهْلٌ,] *He left the she-camel without a* صِرَار [*bound upon her udder to prevent her being sucked*]; (Bd in iii. 54;) as also ابلها : (S:) or *he left her to be milked;* or *allowed her being milked:* (Z, TA:) and ↓ the latter, *he loosed her* صِرَار, *and left her young one at liberty to such her;* (K;) and *he left her to herself* (K, TA) *to be milked by any one who pleased.* (TA.) ___ And بَهَلَهُ, (S, K,) aor. ـَ , (K,) [inf. n. بَهْلٌ,] *He left him* (S, K) *to his own will,* or *wish,* (S,) or *to his own opinion,* or *judgment;* (K;) as also ابهله : (S, K:) or the former is said in relation to the free man; and ↓ the latter, in relation to the slave; (Zj, K;) and signifies also [simply] *he left him to himself.* (K, * TA.) ___ Hence, (TA,) بَهْلٌ signifies [also] The *act of cursing.* (S, Msb, K.) You say, بَهَلَهُ, aor. ـَ , inf. n. بَهْلٌ, *He cursed him.* (Msb.) And بَهَلَ ٱللّٰهُ فُلَانًا *May God curse such a one!* (K, TA.) بَهَلَتْ, aor. ـَ , inf. n. بَهَلٌ, *She* (a camel) *had her* (K.)

3 **مُبَاهَلَةٌ** The *act of cursing each other:* (S, Mgh, Msb:) inf. n. of باهله *He cursed him, being cursed by him:* (Msb:) [or rather] بَاهَلْتُهُ signifies *I joined with him in imprecating the curse of God upon whichever of us did wrong.* (JK.) Hence the saying of Ibn-Mes'ood, مَنْ شَآءَ بَاهَلْتُهُ أَنَّ سُورَةَ القُصْرَى نَزَلَتْ بَعْدَ البَقَرَةِ [*Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of Women came down* from heaven *after* the chapter of *The Cow*]: or, accord. to one recital, he said لَا عَنْتَهُ: for when they differed respecting a thing, they used to come together, and say, بَهْلَةُ ٱللّٰهِ عَلَى الظَّالِمِ مِنَّا [*The curse of God be upon such of us as is the wrongdoer!*]. (Mgh.) باهل بعضهم بعضًا and تبهلوا and تباهلوا all signify *They cursed one another:* (K:) [or] *they joined in imprecating a curse upon such of them as was the wrongdoer:* (TA:) and ابتهلوا signifies the like: whence, ثُمَّ نَبْتَهِلْ, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning ثُمَّ نَتَبَاهَلْ , i. e., *Then let us imprecate a curse upon such of us as is the liar.* (Bd. [But see also 8 below.])

4 **أَبْهَلَ** see 1, in four places. ___ [The inf. n.] إِبْهَالٌ also signifies The *sending forth*, or *letting flow, the water upon what has been sown*, (JK, K, TA,) *after having finished the sowing*. (JK, TA. [In the CK, نَذْرَتِهِ is erroneously put for بِذْرَتِهِ.])

5 **تَبَهَّلَ** see 3.

6 **تَبَاهَلَ** see 3, in two places.

8 **إِبْتَهَلَ** see 3. ___ [Hence,] ابتهل, (S, Msb, K,) or ابتهل فى الدُّعَآءِ, (JK,) *He humbled*, or *abased, himself;* or *addressed himself with earnest*, or *energetic, supplication;* syn. تَضَرَّعَ; (S, Msb, K;) إِلَى ٱللّٰهِ *to God:* (Msb:) *he strove*, or *was earnest*, or *energetic, in prayer*, or *supplication;* (JK, K;) *and was sincere*, or *without hypocrisy, therein;* (S, K;) *with a striving*, or *an earnestness*, or *energy, like that of the* مُبْتَهِلُونَ [properly so called, i. e., *persons who join in imprecating a curse upon such of them as is the wrongdoer*]. (TA.) It is said that ثُمَّ نَبْتَهِلْ, in the Kur [iii. 54, of which one explanation has been given above, (see 3,)] means *Then let us be sincere*, or *without hypocrisy, in prayer*, or *supplication;* (S, TA;) *and let us strive*, or *be earnest*, or *energetic:* (TA:) or *let us humble*, or *abase, ourselves; &c.;* syn. نَتَضَرَّعْ. (Jel.)

10 **استبلها** *He milked her* (namely, a camel,) *without a* صِرَار. (K. [See 1, first sentence.]) ___ *He* (a young camel) *pulled off her* أَصِرَّة [pl. of صِرَار] *to suck her*, namely, his mother. (JK.) ___ استبهل الرَّعِيَّةَ *He* (the ruler) *left the people*, or *subject, to themselves*, (Lh, K,) *to do what they would; not restraining them*. (Lh, TA.) ___ اسْتَبْهَلَتْهَا السَّوَاحِلُ (S) and استبلتهم البَادِيَةُ (K) *The shores, and the desert, left them at liberty in their abodes therein, no Sultán reaching them, so that they did what they pleased*. (S, * K.)

بَهْلَةٌ (S, Mgh, K) and بُهْلَةٌ (S, Msb, K) *A curse:* (S, Mgh, Msb, K:) from بَهَلَ النَّاقَةَ in the sense first explained above. (Bd in iii. 54.) You say, عَلَيْهِ بَهْلَةُ ٱللّٰهِ and بُهْلَتُهُ *The curse of God be on him!* (S.) For another ex., see 3.

بُهْلَةٌ : see what next precedes, in two places.

بَهْلَلَةٌ The *quality of shrinking from foul things, and of generosity,* or *nobleness.* (JK.)

بُهْلُولٌ One *that shrinks from foul things, and is generous,* or *noble;* applied to a man (Ibn- 'Abbád, JK) and to a woman: (JK:) pl. بَهَالِيلُ. (Ibn-'Abbád, JK.) *A lord, chief,* or *prince, combining all good qualities.* (Seer, K.) ___ *A great,* or *frequent, laugher.* (S, K.)

بَاهِلٌ A she-camel *having no* صِرَار *upon her,* (S, K, TA,) *so that any one who will may milk her:* (TA:) or one *having no nose-rein upon her,* (K, TA,) *so that she pastures where she will:* (TA:) or also one *having no* عِرَان [which is a *piece of wood inserted in the partition between the nostrils*]: (S:) and (so in the S, but in the K or) one *having no mark,* or *brand, upon her:* (JK, S, K:) pl. بُهَّلٌ (JK, S, K) and بُهُلٌ: (JK, K, TA: [the latter in the CK like بُرْدٌ:]) and مُبْهَلَةٌ signifies *left in the state of her that is termed* بَاهِل, (S,) or *having her* صِرَار *loosed, and her young one left at liberty to suck her:* (K:) and مُبَاهِلٌ is applied in the same sense [as its pl.]. (S, K. [In the CK the latter is written مُبَاهِلٌ, as a sing.]) ___ [Hence,] أَتَيْتُكَ بَاهِلًا غَيْرَ ذَاتِ صِرَارٍ, said by an Arab woman to her husband; (S;) by the wife of Dureyd Ibn-Es-Simmeh, to him, on his desiring to divorce her; meaning *I made*

my property lawful to thee. (TA.) ___ بَاهِلُونَ *People at liberty in their place of abode, no Sultán reaching them, so that they do what they please.* (K.) ___ And the sing., *Going to and fro without work.* (Ibn-'Abbád, Z, K.) ___ A pastor *without a staff:* (JK, K:) or, *walking without a staff.* (TA.) ___ A man *without a weapon.* (IAar, TA.) ___ And بَاهِلَةٌ A woman *having no husband;* (JK;) syn. أَيِّمٌ. (K.)

أَبْهَلُ The *produce,* or *fruit, of a certain tree, which is the* عَرْعَرُ [a name applied to the *cypress* and to the *juniper-tree*]: (S:) so says Ibn-Seenà [Avicenna] in the Kánoon; and he adds that *it is of two species, small and great, both*

brought from the country of the رُوم: *one species of the tree thereof has leaves like those of the*], *has many thorns, and grows, or spreads, wide,* (يَسْتَعْرِضُ,) *not growing tall: the leaves of the other are like those of the* طَرْفَآء [or *tamarisk*], *the taste thereof is like* [*that of*] *the* سَرْو, *and it is drier, and less hot:* (TA:) or it is the *produce of a kind of great tree, the leaves of which are like* [*those of*] the طرفاء, and the fruit of which is like the نَبِق [or *fruit of the lote-tree called* سِدْر]; and it is not [*the fruit of*] *the* عرعر, *as J imagined it to be: the smoke thereof expels quickly the young in the womb: used as a liniment, with vinegar, it cures what is termed* دَآء الثَّعْلَب [*alopecia*]: *and with honey, it cleanses foul ulcers.* (K.) [In the present day, it is applied to the *juniper-tree;* as is also عَرْعَر; and particularly to the species thereof called the *savin.* See قَطِرَانٌ.]

مُبْهَلَةٌ and مَبَاهِلُ [its pl.]: see بَاهِلٌ.

بهم

2 **بهّموا البهْم** , inf. n. تَبْهِيمٌ, *They separated the* بهم [i. e. *lambs*, or *kids*, or *both*,] *from their mothers*, (S, K,) *and pastured them alone*. (S.) بهّموا بالمكَان, inf. n. as above, *They stayed*, or *remained, in the place;* (K, TA;) *did not quit it*. (TA.) ___ Also بهّم, said of a man, *He continued looking at a thing without his being relieved by doing so*. (JK.) ___ *He was silent, and confounded*, or *perplexed, when asked respecting a thing*. (JK.) ___ *He did not fight*, or *engage in conflict*. (JK.)

4 **ابهم** , (K,) inf. n. إِبْهَامٌ, (JK,) *It* (a thing, or an affair,) *was*, or *became, dubious, confused*, or *vague*, (JK, K, TA,) *so that one knew not the way*, or *manner, in which it should be engaged in, done, executed*, or *performed;* (JK, TA;) as also استبهم ; (JK, K, TA;) for which grammarians often use انبهم ; but this has not been heard in the [classical] language of the Arabs: (MF, TA:) [said to be] from بَهِيمٌ denoting a colour, whatever it be, except that which is termed شُهْبَةٌ, in which is no colour differing therefrom. (Har p. 50.) *He closed*, or *locked*, a door; (S, Mgh, TA;) [or, *so that one could not find the way to open it;* (see مُبْهَمٌ;)] and *stopped* it *up*. (TA.) [And hence,] one says of the thumb, تُبْهِمُ الكَفَّ, meaning *It closes upon* [the palm of] *the hand, as a cover*. (TA.) ___ [Hence also,] *He made* a thing, or an affair, *to be dubious, confused*, or *vague*, (JK, TA, *) *so that there was no way*, or *manner, of knowing it*, (TA,) or *so that one knew not the way*, or *manner, in which it should be engaged in, done, executed*, or *performed:* (JK:) [in the former sense, or meaning *he made* it *to be dubious, confused*, or *vague*,] said of speech, or language, (K in art. غمض, &c.,) and of information, or news, or a narration; (Msb;) *contr.* of أَوْضَحَ; (TA in art. غمض;) *i. q.* لَمْ يُبَيِّنْ. (Msb.) ___ *He made*, or *held*, a thing *to be vague*, or *indefinite*. (Mgh.) ___ And, said of a prohibited thing, *He made* it, or *held* it, *to be not allowable in any manner, nor for any cause:* (Az, TA:) or *to be prohibited unconditionally*. (Mgh.) [See مُبْهَمٌ.] ___ *He made* a man *to turn away*, or *withdraw*, or *retire*, (JK, K,) عَنْ كَذَا *from such a thing*, (JK,) or عَنِ الأَمْرِ

from the affair. (K.) ابهمت الأَرْضُ *The land produced what is termed* بُهْمَى: (JK, K:) or *produced much thereof.* (S.)

5 **تَبَهَّمَ** see 10.

7 **إِنْبَهَمَ** see 4.

10 **إِسْتَبْهَمَ** see 4. ___ You say, استبهم عَلَيْهِ الأَمْرُ *The affair was as though it were closed against him, so that he knew not the way in which to engage in it,* or *execute it;* syn. أُرْتِجَ عَلَيْهِ. (TA.) And استبهم عَلَيْهِ, (K,) or استبهم عليه الكَلَامُ, (S, TA,) *Speech was as though it were closed against him;* or *he was,* or *became, impeded in his speech, unable to speak,* or *tongue-tied;* (S, * K, TA;) syn. اسْتَغْلَقَ; (S;) and تبهّم عليه كَلَامُهُ [signifies the same]; syn. أُرْتِجَ; (JK, S; *) on the authority of AZ. (S.) And استبهم الخَبَرُ *The information,* or *narration, was dubious, confused, vague,* or *difficult to be understood* or *expressed;* or *was not to be understood* or *expressed; as though it were closed* [*against the hearer* or *speaker*]; syn. اسْتَغْلَقَ, and اسْتَعْجَمَ. (Msb.)

بُهْمٌ is pl. of بُهْمَةٌ, (S, Msb, K,) as are also بَهْمٌ and بَهَامٌ, (K,) [or rather بُهْمٌ is a coll. gen. n., and بُهْمَةٌ is its n. un., and بَهْمٌ is a quasi-pl. n., and] بَهَامٌ is pl. of بَهْمٌ, (S, Msb,) and بَهَامَاتٌ is a pl. pl. [i. e. pl. of بَهَامٌ]: (K:) بُهْمَةٌ signifies *A lamb,* and is applied to the *male* and the *female;* (S, Msb;) or, accord. to a trad. in which it occurs, it is a name for the *female;* (IAth, TA;) but بَهَامٌ, which is applied to *lambs when they are alone,* as سَخَالٌ is to kids when they are alone, is also applied to *lambs and kids together:* (S, * Msb:) or, accord. to IF, بُهْمٌ signifies *young lambs* or *goats:* (Msb:) and accord. to AZ, (Msb,) or A'Obeyd, (TA,) بُهْمَةٌ is applied to *a lamb* or *goat,* whether *male* or *female, after the period when it is termed* سَخْلَةٌ, *which is when it is just brought forth;* (Msb, TA;) and its pl. is ابهم: (Msb: [so in my copy of that work, as though meant for أَبْهُمٌ; but perhaps a mistranscription for البُهْمُ:]) or it is applied to *a lamb* or *goat when just brought forth,* i. e., *before it is termed* سَخْلَةٌ: (Mgh: [and this is agreeable with its application in a trad. cited by IAth:]) or to the *young one, not,* as in the K, *young ones,* (TA,) *of the sheep,* and *of the goat,* and *of an animal of the bovine kind* (K, TA) both *wild* and *not*

wild, alike to the *male* and the *female, while small;* or, as some say, *when it has attained to youthful vigour:* (TA:) Lebeed applies بَهَام to the *young ones of* [*wild*] *animals of the bovine kind:* (S, TA:) accord. to Th, بَهْم signifies *young kids.* (TA.) ___ سَعْدُ البَهَامِ *One of the Mansions* (K, TA) *of the Moon:* (TA:) or *two stars which are not of the Mansions of the Moon.* (S and L and K in art. سعد, q. v.)

بَهْم : see بَهْم, in two places.

بَهَم [an epithet of which only the fem. form is mentioned. You say] أَرْضٌ بَهَمَةٌ *Land abounding with what is termed* بُهْمَى: (AHn, K:) the word بَهَمَة is a possessive epithet. (TA.)

بَهْمَة : see بَهْم, in four places.

بُهْمَة *A rock*, or *great mass of stone* or *of hard stone*, (K, TA,) *that is solid, not hollow.* (TA.) ___ And hence, accord. to some, (TA,) or because his condition is such that one knows not how to prevail with him, (Ham pp. 334 and 610,) *A courageous man*, (K, and Ham ubi suprà,) or *a horseman*, (AO, S,) *to whom one knows not the way whence to gain access*, or *whence to come*, (AO, S, K,) *by reason of his great might*, or *valour:* (AO, S:) or, as in the Nawádir, رَجُلٌ بُهْمَةٌ signifies *a man who will not be turned from a thing that he desires to do:* (TA:) it is not applied as an epithet to a woman: (IJ, TA:) pl. بُهَمٌ. (S, A.) You say, هُوَ بُهْمَةٌ مِنَ البُهَمِ, meaning *He is a courageous man, of those to whom the approach is as though it were closed against his adversaries.* (A, TA.) Accord. to IJ, it is an inf. n. used as an epithet, though having no verb. (TA.) [Hence,] it applies to one and to a number of persons. (Ham p. 494.) [For] it signifies also ___ *An army:* (S, K:) or *courageous men*, or *courageous men clad in armour;* because one knows not the way in which to fight with them: or, as some say, *a company of horsemen:* (TA:) pl. as above. (K.) ___ *A difficult affair* or *case;* (K, TA;) *such that one cannot find the way to perform it*, or *manage it:* pl. as above. (TA.) You say, وَقَعَ فِى بُهْمَةٍ لَا يُتَّجَهُ لَهَا [*He fell into a difficult*, or *an embarrassing, case, which one knew not the way to manage*]. (TA.) The pl. is also explained as meaning *Dubious, confused*, or *vague, affairs* or *cases.* (TA.)

___ *Blackness.* (TA.) ___ And البُهَمُ *The three nights in which the moon does not* [*visibly*] *rise.* (TA.)

بُهْمَى , a word both sing. and pl., (Sb, S, K,) its alif [written ى] being a denotative of the fem. gender, wherefore it is without tenween; (Sb, S;) or [it is written بُهْمًى, with tenween, for it is a coll. gen. n., and] its n. un. is بُهْمَاةٌ, (S, K, and so in the JK,) its alif, some say, being a letter of quasi-coordination; but Mbr says that this is not known, and that the alif in a word of the measure فُعْلَى is nought but a denotative of the fem. gender; (S;) and the n. un. بهماة is anomalous; (El-'Ash-

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moonee's Expos. of the Alfeeyeh of Ibn-Málik, § التأنيث;) [*A species of barley-grass;* app. *hordeum murinum*, or *common wall-barley-grass;*] *a certain plant*, (Lth, JK, S, K,) *well known;* (K;) *the sheep and goats*, (Lth, TA,) or *the camels*, (JK,) *are vehemently fond of it as long as it is green;* (Lth, JK, TA;) *but when it dries up, its prickles bristle out, and it repugns;* (Lth, TA;) *it is of the herbs* (بُقُول) *that are termed* أَحْرَاز [app. here meaning *slender and sweet*] *when fresh and when dry, and comes forth at first undistinguishably as to species, from the earth, like as does corn; then it becomes like corn, and puts forth prickles like those* [*that compose the awn*, or *beard*,] *of the ear of corn, which, when they enter the noses of the sheep or goats and the camels, cause pain to their noses, until men pull them out from their mouths and their noses; and when it becomes large, and dries up, it is a pasture that is fed upon until the rain of the next year falls upon it, when its seed that has fallen from its ears germinates beneath it.* (AHn, TA.)

بَهِيمٌ *Black:* (K:) pl. بُهْمٌ. (TA.) And [app. used also as a subst., signifying] *A black ewe* (K, TA) *in which is no whiteness:* pl. as above and بُهَمٌ. (TA.) ___ Applied to a horse, to the male and the female, (S, * Mgh, * K,) *Of one, unmixed, colour; in which is no colour differing from the rest:* (S, Mgh, K:) pl. بُهْمٌ. (S.) لَا أَغَرُّ وَلَا بَهِيمٌ [*Not having a star,* or *blaze, on the forehead* or *face, nor of one, unmixed, colour,* or *not white nor black*, (some such proposition as This is a

horse being understood before لا,)] is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) ___ A colour *of one kind*, (JK,) *in which is no colour differing from the rest*, (JK, and Har p. 50,) *whatever colour it be, except that which is termed* شُهْبَة: (Har ubi suprà:) or a colour *that is clear, pure*, or *unmixed, not resembling any other*, (AA, K, * TA,) *whether it be black or any other colour*, (AA, TA,) *except*, as Z says, *that which is termed* شُهْبَة. (TA.) ___ A night *in which is no light* (JK, TA) *until the dawn*. (TA.) ___ A sound, or voice, *in which is no trilling*, or *quavering*, or *reiteration in the throat* or *fauces*. (JK, K, * TA. *) ___ *Perfect*, or *complete, in make;* as also مُبْهَم : pl. بُهْم: so in the phrase in a trad. (respecting the day of resurrection, TA), يُحْشَر النَّاس بُهْمًا, i. e. *Mankind shall be congregated perfect*, or *complete, in make, without mutilation*, or *defect:* (JK:) or the meaning here is, *sound*, or *healthy:* (S:) or *not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.:* (A'Obeyd, K, * TA:) or *naked;* (JK, K;) *not having upon them anything to conceal them:* (JK:) or *not having with them anything* (S, TA) *of worldly goods* or *commodities*. (TA.) ___ *Unknown*. (El-Khattábee, TA.) See also إِبْهَام.

بَهِيمَةٌ [*A beast; a brute;*] *any quadruped*, (Akh, M, Msb, K,) *even if in the water*, (Akh, M, K,) [i. e.,] *of the land* and *of the sea;* (Msb;) and (so in the Msb, but in the K or) *any animal that does not discriminate:* (Zj, Msb, K:) pl. بَهَائِم. (S, Msb, K.)

بَهِيمِى [*Of*, or *relating to, beasts*, or *brutes*.]

بَهِيمِيَّةٌ [The *nature of beasts*, or *brutes*.]

أَبْهَم : see مُبْهَم, in two places. ___ Also *i. q.* أَعْجَم [app. as meaning *Destitute of the faculty of speech* or *articulation, like the beasts*]. (K.)

إِبْهَامٌ The *thumb*, and the *great toe;* (M, K;) the *greatest* إِصْبَعٌ, (JK, T, S,) *that is next to the forefinger, having two joints*, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the *greatest of the* أَصَابِعُ *in the hand* and *in the foot:* (M, K:) of the fem. gender, (S, Msb,) accord. to common repute; (Msb;) and sometimes masc.: (Lh, M, K:) and بَهِيمٌ signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say بَهَامٌ: (TA:) the pl. of ابهام is أَبَاهِيمُ (JK, S, M, Msb, K) and أَبَاهِمُ, (M, K,) which latter is used by poetic license for the former, (M,) and إِبْهَامَاتٌ. (Msb.) أَقْصَرُ مِنْ إِبْهَامِ الضَّبِّ [*Shorter than the great toe of the* (*lizard called*) ضبّ], and من ابهام القَطَاة [*than the back toe of the* (*bird called*) قطاة], and من ابهام الحُبَارَى [*than the back toe of the* (*bird called*) حبارى], are proverbs of the Arabs. (Har p. 335.)

مُبْهَمٌ , applied to a door, *Closed*, or *locked*, (JK, K,) *so that one cannot find the way to open it:* (JK, TA:) and *stopped up:* (TA:) or *having a lock upon it, with which it is fastened.* (Mgh.) ___ A wall *in which is no door.* (TA.) ___ A chest *having no lock* [*by means of which it may be opened*]. (IAmb, TA.) ___ *I. q.* مُصْمَتٌ [as meaning *Solid; not hollow;* in the CK أَصْمَتُ, which signifies the same]; as also أَبْهَمُ : (K:) *having no fissure in it:* and ↓ the latter, applied to a heart is said to mean *impenetrable by admonition.* (TA.) ___ A thing, or an affair, *made to be dubious, confused*, or *vague;* (JK;) [*such that there is no way*, or *manner, of knowing it;* (see the verb;)] or *such that one knows not the way*, or *manner, in which it should be engaged in, done, executed*, or *performed:* (JK, S, Mgh, TA:) speech, or language, [*that is dubious, confused*, or *vague*,] *such that there is no way*, or *manner, of knowing it:* (Mgh, TA:) applied to a road, *unapparent*, or *hardly apparent:* (TA:) and, applied to the ordinance respecting the making up for the days in which one has broken a fast, [and to many other cases,] *undefined;* in this instance meaning, as to whether the days may be interrupted, or whether they must be consecutive. (Mgh.) [Hence,] مُبْهَمَاتٌ *Difficult things*, or *affairs, such that one cannot find the way to perform them.* (TA.) And الأَسْمَآءُ المُبْهَمَةُ, so termed by the grammarians, *The nouns of indication*, (S, K,) *such as* هٰذَا *and* هٰؤُلَآءِ *and* ذَاكَ *and* أُولَائِكَ: (S:) accord. to Az,

الحُرُوفُ المُبْهَمَةُ signifies *the particles which have no derivatives, and of which the roots are not known, as* الَّذِى *and* مَا *and* مَنْ *and* عَنْ *and the like.* (TA.) ___ Applied to a vow, and to [certain ordinances respecting] marriage and divorce and emancipation, *From which there is no getting out*, or *extricating of oneself; as though they were closed doors with locks upon them:* (Mgh:) and, applied to prohibited things, *not allowable in any manner,* (T, K, TA,) *nor for any cause;* (T, TA;) or *prohibited unconditionally;* (Mgh;) *as the prohibition of* [*the marriage with*] *the mother, and the sister,* (T, Mgh, * K, TA,) *and the like:* (T, TA:) such a woman is said to be مُبْهَمَةٌ عَلَى الرَّجُلِ [*absolutely prohibited to the man; as though she were closed against him*, or *inaccessible to him*]. (Msb. [But in this last work it seems to be مُتَبَهِّمَةٌ, which is not agreeable with common usage.]) In the copies of the K, بُهُمٌ and بُهَمٌ are given as pls. of this word: but it seems that there is an omission or a misplacement in the passage; for these are said to be pls. of بَهِيمٌ, as shown above. (TA.) ___ *In a state of swooning* or *insensibility, speechless, and without discrimination;* in consequence of a blow [&c.]. (TA.) ___ See also بَهِيمٌ.

مُسْتَبْهَمٌ عَنِ الكَلَامِ *Debarred from the faculty of speech.* (Niftaweyh, TA.)

بهو

1 **بها** , (JK, Msb, K,) aor. يبها, (JK,) or يبهو; (Msb, K;) and بهو, aor. يبهو; and بهى, aor. يبهى; (S, * K;) and بهى, [first pers. بهيت,] aor. يبهى; (K;) inf. n. بهآء and بهآءة; (JK, TA;) *He* (a man, S) or *it, was,* or *became, characterized by,* or *possessed of,* بهآء, meaning *beauty,* or *goodliness* [&c.]. (JK, S, Msb, K.) بهوته and بهيته: see 3. بهى, (S, K,) aor. ـَـ , (K,) inf. n. بها, (TA,) *It* (a tent, S, K) *was,* or *became, empty,* or *vacant:* (K:) or *it was,* or *became, rent,* or *pierced with holes, and rendered vacant.* (S, TA.) بهى به *i. q.* بهأ به [q. v.]. (JK.) And بهؤوا به occurs in a trad., as they relate it, for بهؤوا به. (A'Obeyd, TA in art. بهأ.)

2 **بهّاه** , inf. n. تبهية, *He made it wide,* or *ample;* or *widened it;* and *made it;* namely, a بيت [i. e. tent, or house]. (K.)

3 **باهاه** , (TA,) [and باهى به, as will be seen from what follows,] inf. n. مباهاة, (S, TA,) *He vied,* or *competed, with him,* or *contended with him for superiority, in beauty,* or *goodliness,* or *in glorying,* or *boasting,* or *in glory,* or *excellence; he emulated,* or *rivalled, him therein;* or, simply, *he vied with him;* syn. باراه; (TA in art. بهج;) and فاخره. (S, * TA.) Hence, in a trad. respecting 'Arafeh, تباهى بهم الملائكة [*The angels vie with them*]. (TA.) You say, باهانى فبهوته (Lh, JK, K *) and بهيته (Lh, JK) i. e. [*He vied,* or *competed, with me,* or *contended with me for superiority, in beauty,* or *goodliness,* &c.,] *and I became,* (Lh,) or *I was,* (JK,) *more beautiful,* or *goodly,* [&c.,] *than he,* (Lh, JK,) or *I surpassed him in beauty,* or *goodliness* [&c.]. (K.)

4 **ابهى** *He* (a man) *was,* or *became, beautiful,* or *handsome, in face.* (K.) ابهاه [*He deprived*

it of beauty, or *goodliness;* the ا being a privative, as it often is, like the Greek *a:* this is probably the primary signification: (see

Freytag's Arab. Prov. ii. 604:) and hence, ___] *He made it empty,* or *vacant:* (K:) or *he rent it*, or *made holes in it:* (JK:) or *he rent it*, or *made holes in it, and rendered it vacant:* (S:) namely, a tent. (JK, S, K.) Hence the saying, المعزى تبهى و لا تبنى [explained in art. بنى]: (JK, S:) applied to him who injures and does not profit. (JK.) ___ *He emptied it;* namely, a vessel. (A'Obeyd, JK, S, K.) ___ ابهى الخيل *He freed the horses from service* (JK, S, K) *in warfare;* (S, K;) i. e. *he did not go to war upon the horses:* (TA:) or *he divested the horses of their furniture, and did not ride them:* or *he supplied the horses amply with fodder, and gave them rest:* but the first is the-approved explanation. (TA.)

6 **تباهوا** *They vied,* or *competed,* or *contended for superiority, one with another,* [*in beauty,* or *goodliness,* or] *in glorying,* or *boasting,* or *in glory,* or *excellence; they emulated,* or *rivalled, one another therein;* or, simply, *they vied, one with another;* syn. تفاخروا. (S, K.)

8 **يبتهى** occurs in a verse of El-Aashà for يبتهئ. (O, TS, L, on the authority of As, in art. بهأ, q. v.)

بهو *Ampleness;* or *an ample state,* or *condition:* so in the saying, هو فى بهوٍ من العيش [*He is in an ample state,* or *condition, of life*]: and this is [said to be] the primary signification. (As, TA.) ___ Anything *ample, wide,* or *spacious.* (K.) [Hence,] ناقة بهوة الجنبين *A she-camel wide in the two sides.* (TA.) ___ *A wide,* or *spacious, tract of land,* (K, TA,) *in which are no mountains, between two elevated tracts.* (TA.) ___ *A wide covert,* or *hiding-place, of a* [*wild*] *bull,* (JK, K, TA,) *which he makes for himself at the foot of the kind of tree called* أَرْطًى [q. v.]: (TA:) pl. [of pauc.] أَبْهَآءٌ and [of mult.] بُهُوٌّ and [quasi-pl.-n.] بَهًى. (K.) ___ Any *vacant,* or *intervening, space.* (TA.) ___ The *interior of the chest,* or *breast,* (K, TA,) of a man and of any beast: (TA:) or the *space that intervenes between the two breasts and the uppermost part of the chest* (K, TA) is called بهو الصَّدْر: (TA:) or the *part between* [or *within*] *the extremities of the ribs that project over the belly:* (TA:) and in her that is pregnant, (JK, K,) whatever she be, (JK,) the *resting-place of the fœtus, between the two haunches:* (JK, K:) pl. [of pauc.] أَبْهَآءٌ and أَبْهٍ and [of mult.] بُهًى and [quasi-pl. n.] بَهًى [in the TA بَهًى, which seems to be a mistake]. (K) ___ *A tent that is placed in advance,*

before the other tents: (JK, S, TA:) pl. أَبْهَآءٌ. (JK.) In a trad., Arabs are spoken of as removing with their أَبْهَآءٌ. (TA.)

بَهٍ [originally بَهْوٌ]: see بَهِىٌّ, in two places.

بَهَآءٌ *Beauty,* or *goodliness:* (S, Msb, K:) *beauty of aspect, of mien,* or *of external state* or *condition:* (Msb:) *a beautiful aspect, that excites admiration, and satisfies the eye:* (TA:) and, as an attribute of God, (Msb,) *greatness,* or *majesty.* (Msb, Har p. 271.) ___ The *froth of milk:* (JK:) or the *glistening of the froth of milk.* (K.) As an epithet applied to a she-camel, it belongs to art. بَهْأ [in which it is explained]. (S.)

بَهِىٌّ *Possessing the quality,* or *attribute, of* بَهَآءٌ [i. e. *beauty,* or *goodliness,* &c.]; (JK, S, Msb;) *the beauty of which,* (JK,) or *the pleasing appearance of which,* (TA,) *satisfies the eye;* (JK, TA;) as also بَهٍ and بَاهٍ: the fem. of بَهِىٌّ is بَهِيَّةٌ; of which the pl. is بَهِيَّاتٌ and بَهَايَا: and the fem. of بَهٍ is بَهِيَةٌ; and the pl. is أَبْهِيَآءُ. (TA.)

بَاهٍ: see بَهِىٌّ. Also, applied to a بَيْتٌ [or tent (see بَهِىٌّ)], *Empty,* or *vacant;* (JK, S, K;) *containing nothing:* (S:) or *containing little furniture,* or *few goods* or *utensils.* (TA.) ___ بِئْرٌ بَاهِيَةٌ *A wide-mouthed well.* (K.)

أَبْهَى [*More,* and *most, beautiful,* or *goodly;*] *surpassingly,* or *superlatively, beautiful,* or *goodly:* fem. بُهْيَا; which is applied to a woman, and, by Honeyf El-Hanátim, to a she-camel. (Az, TA.) [Hence,] one says, إِنَّ هٰذَا لَبُهْيَاىَ [*This is my superlatively beautiful quality;* or] *this is of the things in which I vie with others.* (AA, ISk.)

بھی

1 **بھی** , as an intrans. v.: and بھیتہ: see art. بھو.

بو

بَوٌّ *A skin of a young unweaned camel stuffed* (Lth, T, S, M, K) *with straw* (Lth, T, M, K) *or with* ثُمَام [i. e. *panic grass*] (M, K) *or with dry herbage,* (M,) *to which a she-camel is made to incline* (Lth, T, S) *when her young one has died:* (S:) *it is brought near to the mother of the young camel* [*that has died*], *in order that she may incline to it, and yield her milk* (M, K) *over it.* (M.) ___ Also *A she-camel's young one.* (M, K.) ___ And *Stupid; foolish; having little sense,* or *intellect;* as also بَوِّىٌّ ; (IAar, T, K;) applied to a man: (IAar, T:) fem. بَوَّةٌ. (K.) ___ And البَوُّ, (K,) or بَوُّ الأَثَافِى, (Lth, T, S, M,) *Ashes:* (Lth, T, S, M, K:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.)

بَوِّىٌّ : see above.

بَوْبَاةٌ , mentioned in this art. in the S, and also, as well as in art. بوب, in the K: see the latter art.

بوأ

1 **بَآءَ إِلَيْهِ** , (M, Mgh, * Msb, * K,) aor. يَبُوءُ, (M, Mgh, Msb,) inf. n. بَوْءٌ, (M, Mgh,) *He returned, went back*, or *came back*, (M, Mgh, Msb, K,) *to it*, (M, K, *) namely, a thing: (M:) or *he withdrew* [from a person or persons, or a place,] *to it*, or *him;* or, perhaps, *he made himself solely and peculiarly a companion*, or *an associate, to him*, or *it;* syn. انْقَطَعَ [q. v.]: (K:) but in some copies of the K, the latter explanation is connected with the former by وَ [and] instead of أَوْ. (TA.) وَبَاؤُوا بِغَضَبٍ مِنَ ٱللّٰهِ [in the Kur ii. 58 and iii. 108] means *And they returned with anger from God;* (Akh, S, Bd in ii. 58, and Jel in the same and in iii. 108;) i. e. the anger of God came upon them: (Akh, S:) or *they returned deserving anger from God:* (Bd in iii. 108:) or *they became deserving of anger from God:* from بَآءَ فُلَانٌ بِفُلَانٍ *such a one was deserving of being*, or *fit to be, slain in retaliation for such a one*, (Ksh and Bd in ii. 58,) *because his equal:* (Ksh ibid.:) the primary signification of بَوْءٌ being [said to be] that of *equalling*, or *being equal with.* (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] ___ بُؤْتُ بِهِ إِلَيْهِ [*I returned with it to him:* and hence,] *I returned it, took it back*, or *brought it back, to him;* (M, K;) as also أَبَأْتُهُ , (Th, M, K,) and بُؤْتُهُ, (Ks, M, K,) but this last is rare. (M.) ___ بَآءَ بِإِثْمِهِ, aor. and inf. n. as above, (T, S,) signifies, accord. to Akh, *He returned* [laden] *with his sin:* (S:) or, accord. to As, *he acknowledged it*, or *confessed it:* (T:) or, accord. to others, (TA,) بَآءَ بِذَنْبِهِ, (T, * M, Msb, K,) aor. as above, inf. n. بَوْءٌ and بَوَآءٌ, (M, K,) *he bore*, or *took upon himself, the burden of his sin*, or *crime*, or *offence;* syn. احْتَمَلَهُ; (Aboo-Is-hák, T, M, K, TA;) *and became* [*as though he were*] *the abiding-place thereof:* (TA:) or *he became burdened*, or *laden, with it:* (Msb:) or *he became*, or *made himself, answerable, responsible*, or *accountable, for it, by an inseparable obligation;* syn. الْتَزَمَ بِهِ; for the primary signification of بَوَآءٌ is [asserted to be] لُزُومٌ [i. e. *adhesion*, &c.]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nh, and expressly stated by Z and Er-Rághib: (TA:) or *he acknowledged it*, or *confessed it*. (M, K.) إِنِّى أُرِيدُ أَنْ تَبُوءَ بِإِثْمِى وَ إِثْمِكَ, in the Kur

v. 35, means *Verily I desire that thou return* [laden] *with the sin committed against me* in slaying me, *and thy sin* which thou hast committed previously: (Jel:) or *I desire that thou shouldst bear* (تَحْمِلَ) *my sin* if I were to extend my hand towards thee, *and thy sin* in extending thy hand towards me: or *the sin committed against me* in slaying me, *and thy sin* for which thine offering was not accepted: and each noun is in the place of a denotative of state; i. e., [it means] *that thou return involved in the two sins; bearing them:* and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the إِثْمٌ may be meant the *punishment* thereof; for the desire of the punishment of the disobedient is allowable: (Bd:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) فَبَاؤُوا بِغَضَبٍ عَلَى غَضَبٍ

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[in the Kur ii. 84] is explained by Aboo-Is-hák as meaning *So they bore the burden of anger upon anger;* syn. احْتَمَلُوا; this being said by him to be the proper signification of the verb: or, as some say, the meaning is, [*they bore the burden of*] *sin for which they deserved the fire* [*of Hell*] *following upon sin for which they deserved the same:* or *they returned* [laden *with anger upon anger*]: (T:) or *they became deserving of anger upon anger.* (Ksh.) [See a similar phrase, also from the Kur, above.] It is said in a form of prayer, أَبُوءُ إِلَيْكَ بِنِعْمَتِكَ, meaning *I acknowledge*, or *confess, to Thee thy favour* [towards me, as imposing an obligation upon me]. (Mgh.) You say also, بَآءَ بِحَقِّهِ; (S;) and بِدَمِهِ; (M, K;) *He acknowledged*, or *confessed*, [*himself to be answerable, responsible*, or *accountable, for*] *his right, due*, or *just claim;* (S;) and so [*for*] *his blood:* (M, K:) the verb expresses acknowledgment, or confession, always of something for which its agent is, as it were, indebted, or answerable; not the contrary. (S.) ___ بَآءَ بِكَفِّي, in a poem of Sakhr-el-Gheí, means *It* [referring to a sword] *became in my hand; my hand became to it a* مَبَآءَةً, i. e. مَأْوًى [or *place of abode*]; *it returned, and became in my hand:* or, accord. to Ibn- Habeeb, *i. q.* اسْتَقَلَّ [app. a mistranscription for اسْتَقَرَّ *it rested,*

or *remained;* the verb بآء in this phrase being from بوآء signifying لُزُوم, explained above]. (Skr p. 16.) بَآءٌ also signifies *It* (a thing, TA) *suited, matched, tallied, corresponded,* or *agreed.* (K.) [Hence,] بَآءَ فُلَانٌ بِفُلَانٍ (inf. n. بَوَآءٌ, TA) *Such a one was the like,* or *equal, of such a one, to be slain* [*in retaliation*] *for him:* (T:) or *became his like,* or *equal, so that he was slain* [*in retaliation*] *for him:* (Mgh:) and *was slain for him,* (AZ, T, S,) *and his blood became a compensation for the blood of the other:* (T:) or *was deserving of being,* or *fit to be, slain in retaliation for him,* (Ksh and Bd in ii. 58,) *because his equal:* (Ksh ibid.:) or *was slain for him, and so became equal with him;* (K, * TA;) as also أَبَآءَهُ , and بَاوَأَهُ . (M, K.) One says, بُؤْبِهِ, i. e. *Be thou of such as are slain* [*in retaliation*] *for him.* (S.) And it is said in a prov., بَآءَتْ عَرَارِ بِكَحْلٍ *'Arári became slain for Kahl:* these were two cows, which smote each other with their horns, and both died: the proverb is applied to any two that become equal. (S in this art.; and the same and K in art. عر. [See also Freytag's Arab. Prov. i. 151.]) ___ بَآءَ دَمَهُ بِدَمِهِ, (T, * M, K,) inf. n. بَوْءٌ and بَوَآءٌ, (M,) *He made his blood equal with* [or *an equivalent for*] *his* [i. e. *another's*] *blood* [*by shedding the former in retaliation*]. (M, K.) And بَآءَهُ, [or بَآءَهُ بِهِ,] (M,) or أَبَآءَهُ بِهِ, (T, S,) and اِسْتَبَآءَهُ بِهِ, (S,) *He slew him* [*in retaliation*] *for him;* (T, S, M;) i. e., the slayer for the slain. (S.) أَبَآءَ فُلَانًا بِفُلَانٍ [*He slew such a one in retaliation for such a one*] is said when the Sultán has retaliated for a man upon another man: and أَبَآءَهُ , inf. n. إِبَآءَةٌ, signifies *he* (the Sultán, or another,) *slew him in retaliation.* (T.) بَآءَ signifies also *He exalted himself,* or *was proud:* app. formed by transposition [of the second and third radical letters, the ى being changed into ا,] from بَأَى. (Fr, T.)

2 **بوّأه منزلًا** *He lodged him in an abode;* (Fr, T, M, K;) as also بوّاه فِى مَنْزِلٍ, (M, K,) and ابآءه مَنْزِلًا: (T, * M, K:) or, as also بوّأ لَهُ مَنْزِلًا, (the latter mentioned by Fr, T,) *he prepared for him an abode,* (S, Mgh,) *and assigned,* or *gave, him a place therein:* (S:) and بوّأته دارًا and بوّأت لَهُ دارًا *I lodged him in a house:* (Msb:) and بَوَّأْتُكَ بَيْتًا *I took for thee a house:* and تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا [in the Kur x. 87] means *take ye two, for your people, in Egypt, houses:* (Akh, T:) or تَبَوُّءٌ [or تَبَوُّؤُ مَكَانٍ] signifies a man's *putting a mark upon a place, when it pleases him, that he may*

abide there: (El-'Itreefee, T:) or تبوّأه *he put it* [a place] *into a right*, or *proper, state;* and *prepared it:* (Sh, * T:) or تبوّأ بيتًا *he took a house as a place of abode*, or *as a dwelling:* (Msb:) or تبوّأ منزلًا *he looked for the best place that could be seen, and the most level*, or *even, and the best adapted by its firmness, for his passing the night there, and took it as a place of abode;* (Fr, T;) or *he took for himself a place of abode;* (T, Mgh;) or *he alighted and sojourned in a place of abode:* and استبآءه *he took it as a* مبآءة [or *place of abode*]: (S:) and بوّأ المكانَ and ابآء به (K) and تبوّأ [i. e. تبوّأ به] (Sh, T, K) *he alighted in the place, and stayed*, or *dwelt, in it:* (Sh, T, K:) or ابآء به *he stayed*, or *dwelt, in it*, i. e., a place: (Akh, T:) and تبوّأ المكانَ *he alighted and abode in the place:* (M:) [whence, in the Kur lix. 9,] وَٱلَّذِينَ تَبَوَّؤُوا ٱلدَّارَ وَٱلْإِيمَانَ [*and they who have made their abode in the City* of the Prophet *and in the faith*]; the faith being likened to a place of abode; or the meaning may be مَكَانَ الإيمان [*the place of the faith*]. (M.)

بَوَّأَهُمْ مَنْزِلًا (AZ, M) and أَبَآءَهُمْ منزلًا (AZ, TA) also signify *He alighted and abode with them by the face*, or *front, of a mountain, where it rose from its base*, (AZ, M, TA,) or *next to a river*, or *brook*. (AZ, TA.) [Hence, (see بوّأ,)] بَآءَة (inf. n. تَبْوِيءٌ, K) *Inivit* [feminam]: and *he married* [a woman]; *took* [her] *in marriage:* syn. نَكَحَ : (M, K:) and also تَزَوَّجَ. (TA. [There mentioned as a distinct signification.]) The verb is trans. in these two senses. (TK.) بوّأ الرُّمْحَ نَحْوَه *He directed the spear towards him;* (T, S;) and (T) *confronted him with it;* (T, M, K;) and *prepared it*, or *made it ready* [*to thrust it towards him*]. (TA.)

3 **باوأه** : see بَآءَ فُلَانٌ بِفُلَانٍ.

4 **أَبَأْتُهُ** : see بؤت به إليه, near the beginning of this art. ___ ابآء الإبل, (T, S, O, L, and so in some copies of the K, in other copies of which we find ابآء بالإبل,) inf. n. إِبَآءَةٌ, (T,) *He brought back the camels to the* مبآءة (T, S, O, L) or معطن, (K,) both of which signify the *place where they are made to lie down, at the watering-place.* (L.) And ابآء الإبل, (T, M,) inf. n. as above, (T,) *He made the camels to lie down* [*in the* مبآءة], *one beside another.* (T, M.) And ابآء عليه ماله *He*

drove back, or *brought back*, *to their nightly resting-place*, *for him*, *his cattle*, (S, M, TA,) i. e., *his camels*, or *his sheep* or *goats*. (S, TA.) And [hence,] أَبَآءَ ٱللّٰهُ عَلَيْهِمْ نَعَمًا لَا يَسَعُهَا الْمِرَاحُ [*God bestowed upon them cattle* (i. e. *camels* &c.) *which the nightly resting-place thereof would not contain*]. (TA.) ___ See also 2, in four places. ___ ابآء الأَدِيمَ *He put the skin*, or *hide*, *into the tanning liquid*. (K.) In the O, the action is ascribed to a woman. (TA.) ابآء منه *He fled from him*. (M, K.) ___ فَلَاةٌ تُبْيِءُ فِى فَلَاةٍ *A desert that extends* (lit. *goes away*) *into a desert*, (T, S, K,) *by reason of its amplitude*. (TA.) أَبَأْتُهُ *I made him to acknowledge*, or *confess*. (M.) [It seems to be indicated in the M that one says, أَبَأْتُهُ بِدَمِ فُلَانٍ, meaning *I made him to acknowledge*, or *confess*, *himself to be answerable*, *responsible*, or *accountable*, *for the blood of such a one*.] See also 1, (towards the end of the paragraph,) in four places.

5 **تَبَوَّأَ** see 2, in eight places. ___ الرَّجُلُ يَتَبَوَّأُ مِنْ أَهْلِهِ كَمَا يَتَبَوَّأُ مِنْ دَارِهِ *The man possesses mastery*, or *authority*, *and power*, *over his wife*, *like as he possesses the same over his house*; syn. يَسْتَمْكِنُ مِنْهَا. (S, Mgh, Msb.) ___ See also 10.

6 **تَبَاوَآ** *They two* (namely, two slain men, M) *became equal* [*by being slain*, *one in retaliation for the other*]. (M, K.) It is said in a trad., أَمَرَهُمْ أَنْ يَتَبَاوَؤُوا; incorrectly related as being يَتَبَآءُوا; (S, Mgh;) meaning *He* (the Prophet) *ordered them that they should be equal in retaliation*, in their fighting: (Mgh:) the occasion of the order was this: there was a conflict between two tribes of the Arabs, and one of the two tribes had superior power over the other, so they said, We will not be content unless we slay, for the slave of our party, the free of their party; and for the woman, the man: A'Obeyd holds the former reading to be the right. (T.)

10 **استبآءهُ** : see 2. ___ In the following verse of Zuheyr Ibn-Abee-Sulmà,

* وَلَمْ أَرَ جَارَ بَيْتٍ يُسْتَبَآءُ *

* فَلَمْ أَرَ مَعْشَرًا أَسَرُوا هَدِيًّا *

ISk says that the هَدِىّ is *one who is entitled to respect*, or *honour*, or *protection;* and that يستبآء is syn. with يَتَبَوَّأُ, meaning *whose wife is taken as a wife* [by another man]: but Aboo-'Amr EshSheybánee says that يستبآء is from البُوَآء, meaning retaliation: [and accord. to this interpretation, which is the more probable, the verse may be rendered, *And I have not seen a company of men who have made captive one entitled to respect*, or *honour*, or *protection*, *nor have I seen one who has begged the protection* of the people *of a house*, or *of a tent*, *slain in retaliation:*] for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.) See 1, near the end of the paragraph. ___ اِسْتَبَأْتُ الحَكَمَ, and بِالْحَكَمِ, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain.* (M.)

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بَآء : see بَآءَة. A *libidinous* man. (TA in باب الالف اللّينة.) The *name of the letter* ب, q. v.; as also بَا: pl. of the former بَآءَات; and of the latter أَبْوَآء. (TA ubi suprà.) The dim. is بُوَيَّة, meaning *A little* ب: and *a* ب *faintly pronounced:* [and app. بُوَيَّة also, as the medial radical is generally held to be و:] and in like manner is formed the dim. of every similar name of a letter. (Lth, on the letter حَآء, in TA, باب الالف اللّينة.)

بَآءَة : see مَبَآءَة, in three places. Also, (T, S, M, Mgh, Msb, K,) and بَآء , (IAar, T, S, M, K,) and باهة, with the ء changed into ه, (TA,) and باه, (IAar, T, Msb,) with ا and ه, but IKt asserts this last to be a mistranscription, (Msb, TA,) [though it is of very frequent occurrence,] and IAmb says that بَآءَة is sing., or n. un., of بَآء, and بَآء [or بَآءَة] has for pl. بَآءَات, (TA,) *Coïtus conjugalis:* and *marriage:* syn. جِمَاع (T, Msb) and نِكَاح (As, Fr, T, S, M, Mgh, K) and تَزْوِيج: (T:) from بَآءَة signifying *a place of abode;* [see مَبَآءَة;] (T, S, * Mgh, Msb;) because it is generally in a place of abode; (Mgh, Msb;) or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house: (S, Mgh, Msb: see 5:) بَآءَة is applied [also] to the

marriage-contract; because he who takes a woman in marriage lodges her in a place of abode. (T.) [See also باه, in art. بوه.] It is said in a trad., مَنِ ٱسْتَطَاعَ مِنْكُمُ البَآءَةَ فَلْيَتَزَوَّجْ *He who is able, of you, to marry, let him marry:* (T:) or a prefixed noun is here suppressed; the meaning being, *he who finds* [or *is able to procure*] *the provisions* (مُؤَن) *of marriage, let him marry.* (Msb, TA.) And one says, فُلَانٌ حَرِيصٌ عَلَى البَآءَةِ *Such a one is vehemently desirous of marriage.* (As, T.)

بِيئَةٌ a subst. from بَوَّأَهُ مَنْزِلًا. (M, K.) [See 2; and] see also مَبَآءَةٌ. ___ *A mode*, or *manner, of taking for oneself a place of abode:* (M:) and [hence,] *a state*, or *condition.* (AZ, T, S, M, K.) You say, إِنَّهُ لَحَسَنُ البِيئَةِ *Verily he has a good mode*, or *manner, of taking for himself a place of abode:* (M:) or *verily he is of good state* or *condition.* (S.) And بَاتَ بِبِيئَةٍ *He passed the night in an evil state* or *condition* (AZ, T, S, * M.) بَوَآءٌ *Equal; equivalent; like; alike; a match;* (Akh, T, S, M, Mgh, K;) and particularly, *if slain in retaliation for another.* (M.) It is applied to one, and to two, and to more: so that you say, فُلَانٌ بَوَآءُ فُلَانٍ *Such a one is the equal*, &c., *of such a one if slain in retaliation for him:* (M:) and هُوَ بَوَآءٌ *He is an equal*, &c.; and so هِىَ *she:* and هُمْ بَوَآءٌ *They are equals*, &c.; and so هُنَّ *they*, referring to females: (Mgh:) and هُمْ بَوَآءٌ فِى هٰذَا الأَمْرِ *They are equals in this affair.* (T.) Hence, in a trad. of 'Alee, respecting witnesses, إِذَا كَانُوا بَوَآءً *When they are equals in number and rectitude.* (Mgh.) And مَا فُلَانٌ لِفُلَانٍ بِبَوَآءٍ *Such a one is not an equal*, &c., *to such a one.* (T.) And دَمُ فُلَانٍ بَوَآءٌ لِدَمِ فُلَانٍ *The blood of such a one is an equivalent for the blood of such a one.* (S.) And الجِرَاحَاتُ بَوَآءٌ *Wounds are to be retaliated equally:* a trad. (T, Mgh.) And القَوْمُ عَلَى بَوَآءٍ *The people*, or *company of men, are in a state of equality.* (T.) And قُسِمَ المَالُ بَيْنَهُمْ عَلَى بَوَآءٍ *The property was divided among them equally.* (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find عَنْ بَوَآءٍ; perhaps a mistranscription.]) And كَلَّمْنَاهُمْ فَأَجَابُوا عَنْ بَوَآءٍ وَاحِدٍ [in a copy of the M عَلَى بَوَآءٍ وَاحِدٍ] *We spoke to them, and they replied with one reply:* (T, S, O, K: *) i. e., their reply was not discordant: عَنْ being here used in the sense of بِ. (TA.) ___ Also *Retaliation.* (T.) [See 1, near the end of the paragraph: as well

as in other places.] It is related in a trad., that Jaafar Es-Sádik, being asked the reason of the rage of the scorpion against the sons of Adam, said, تُرِيدُ البَوآءَ [*It desires retaliation*]; i. e., it hurts like as it is hurt. (TA.)

بَائِىٌّ and بَاوِيٌّ rel. ns. of بَآءٌ and بَا the names of the letter ب; (TA in باب الالف اللّينة;) and بَيَوِىٌّ is a rel. n. of the same. (M in art. ب.)

بَاوِىٌّ see بَائِىٌّ.

بَيَوِىٌّ see بَائِىٌّ.

مَبَآءَةٌ The *nightly resting-place* of camels; (T;) the *resting-place* of camels, *where they are made to lie down, at the watering-place;* (T, S, * M, * L, K; *) and of sheep or goats likewise; also termed مُتَبَوَّأٌ : (L, TA:) or the *place to which camels return;* (Mgh;) as also بَآءَةٌ : (Mgh, Msb:) this is the primary signification. (Mgh.) ___ Hence, (Mgh,) *A place of abode* (T, S, M, K) of a people, *in any situation;* (T, S;) as also مُبَوَّأٌ (Bd and Jel in x. 93) and بَيْئَةٌ (M, K) and بَآءَةٌ ; (S, * M, Mgh, Msb, * K;) which last is hence applied in another sense, explained before, voce بَآءَةٌ: (Mgh, Msb:) or *a place where people alight and abide next to a valley,* or *to the face,* or *front, of a mountain, where it rises from its base;* [see بَوَّأَهُمْ مَنْزِلًا;] as also بَآءَةٌ . (T.) [Hence,] هُوَ رَحِيبُ المَبَآءَةِ *He is largely bountiful.* (TA.) ___ Also The *covert* of the wild bull. (S, K. *) ___ *A nest* of bees *in a mountain:* (M, K:) or, accord. to the T, the *nightly resting-place* of bees; not there restricted by mention of the mountain. (TA.) ___ The *part* of the womb *where the child has its abode;* (M;) the *part* thereof *which is the child's* مُتَبَوَّأٌ . (K.) ___ A well has what are termed مَبَآءَتَانِ, which are The *place where the water returns to* [*supply the place of*] *that which has* [*before*] *collected in the well* [*and been drawn*], (M,) or the *place where the water collects in the well;* (TA voce مَآءَبَةٌ;) and the *place where stands the driver of the* سَانِيَة [q. v.]. (M.) [See also مَثَابَةٌ; and مَثَابٌ.]

حَاجَةٌ مُبَيْئَةٌ *A want that is vehement,* or *pressing,* (K, TA,) *and necessary.* (TA.)

مُبَوَّأٌ see مَبَآءَةٌ, in three places.

مُتَبَوَّأٌ see مَبَآءَةٌ, in three places.

بوا

جوز بوًّا , also written جوز بوًّى: see art. خير بوًّآء. جوز: see art. خير.

بوب

1 **بَابَ لَهُ** , aor. يَبُوبُ, (M, K,) quasi-inf. n., if there be such a verb, بِوَابَةٌ, with the و not changed into ى because it is not an inf. n. properly speaking, but a subst., (Lth, T,) *He was*, or *became, a door-keeper*, or *gate-keeper, to him;* (M, K;) namely, a Sultán (M) [or other person].

2 **بوّب** [app., *He practised what are termed* أَبْوَابُ الحَرْبِ, meaning *the expedients, tricks*, or *stratagems, of war, battle*, or *fight*. ___ And hence,] *He charged upon, attacked*, or *assaulted, the enemy.* (AA, T.) بَوَّبْتُ الأَشْيَآءَ *I made the things to be divided into distinct* أَبْوَاب [meaning *kinds*, or *sorts;* or *I disposed, arranged, distributed*, or *classified, the things under distinct heads*]. (Msb.) And بوّب الأَبْوَابَ [*He disposed, arranged, distributed, classified*, or *set in order, the kinds, sorts, classes, chapters, heads*, or *the like*]. (TA voce أَصَّلَ, q. v.) And بوّب المُؤَلِّفُ كِتَابَهُ [*The author disposed*, or *divided, his book in*, or *into, distinct chapters*]. (A.) [See بَابٌ.]

5 **تبوّب** , (A,) or تبوّب بَوَّابًا, (S, M, K,) *He took for himself a door-keeper*, or *gate-keeper.* (S, M, A, K.)

بَابٌ , originally بَوَبٌ, (M, Msb,) *A door; a gate; a place of entrance:* and the *thing with which a place of entrance, such as a door* or *gate, is closed; of wood &c.:* (MF, TA:) pl. أَبْوَابٌ (S, M, Msb, K) and بِيبَانٌ (M, K) and أَبْوِبَةٌ, (S, M, K,) [a pl. of pauc., said to be] only used for conformity with another word mentioned therewith, as in the saying (of Ibn-Mukbil, so in a copy of the S),

* هَتَّاكُ أَخْبِيَةٍ وَلَاجُ أَبْوِبَةٍ *

[*A frequent render of tents, a frequent enterer of doors*], (S, M,) not being allowable when occurring alone; (S;) but IAar and Lh assert that it is a pl. of باب without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for باب

is of the measure فَعَلٌ, and a word of this measure has not a pl. of the measure أَفْعَلَةٌ [by rule]. (M.) You say, بَابُ الدَّارِ [*The door of the house*]; and بَابُ البَيْتِ [*the door of the house*, and *of the chamber*, and *of the tent*]; (Msb;) and بَابُ البَلَدِ [*the gate of the town* or *city*]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Házim assigns a باب to a grave; calling the latter a بَيْت. (M.) It is also applied to *an opening*, or *a channel, made for water, to irrigate seed-produce:* pl. أَبْوَابٌ. (Mgh.) [And in Egypt, it is applied also to *A sepulchral chamber, grotto*, or *cave, hewn in a mountain;* from the Coptic βηβ: pl. بِيبَانٌ only.] ___ Hence, i. e. in a secondary application, the primary signification being a place of entrance, it is used as meaning *A means of access*, or *of attainment, to a thing:* (B, Kull, TK:) as in the saying, هٰذَا العِلْمُ بَابٌ إِلَى عِلْمٍ كَذَا *This science is a means of attainment to such a science.* (B, TK.) ___ [And hence, *An expedient, a trick, a stratagem*, or a *process, by which something is to be effected* pl. أَبْوَابٌ: as in أَبْوَابُ الحَرْبِ *the expedients.* &c.

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of war, battle, or *fight;* and بَابٌ مِنَ النُّجُومِ *a process of the science of the stars*, meaning *astrology* or *astronomy;* and بَابٌ مِنَ السِّحْرِ *a process of enchantment;* see an ex. voce سِحْرٌ. Compare Matt. xvi. 18, πύλαι ᾅδου οὐ κατισχύσουσιν αὐτης, probably meaning the stratagems of Hell shall not prevail against it.] ___ [Also *A mode, kind, sort, class*, or *category.*] Suweyd Ibn-Kuráa uses metaphorically the pl. أَبْوَاب in relation to rhymes; saying,

* أَتَيْتُ بِأَبْوَابِ القَوَافِى كَأَنَّمَا *
* أَذُودُ بِهَا سِرْبًا مِنَ الوَحْشِ نُزَّعَا *

[*I gave utterance to the* various *kinds of rhymes as though I were driving with them a herd of wild animals desirous of the males*, or *of their wonted places of pasture*]. (M, L.) [You say also, هُوَ مِنْ هٰذَا البَابِ *It is of this mode, kind, sort, class*, or *category:* a phrase of frequent occurrence in lexicons &c. See also بَابَةٌ.] ___ [Also *A chapter;* and sometimes *a section*, or *subdivision, of a chapter;* of a book or writing;] conventionally, *a piece*

consisting of words relating to matters of one kind; and sometimes, *to matters of one species:* (Kull:) pl. أَبْوَابٌ. (A.) See also بَابَةٌ. ___ [Also *A head*, or *class of items* or *articles*, in an account, or a reckoning; as in the saying,] بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا [*I explained*, or *made clear, to him his account*, or *reckoning, head by head*, or *each class of items* or *articles by itself*]; a phrase mentioned by Sb: (M:) [or, sometimes,] بَابٌ (M, K) and بَابَةٌ (T, M, K) are used in relation to حُدُودٌ [which here means the punishments so termed], and to an account, or a reckoning, (T, M, K,) and the like, (T, M,) as signifying the *extreme term* or *limit;* syn. غَايَةٌ; (M, K;) but IDrd hesitated respecting this, and therefore it is not mentioned in the S. (TA.)

بَابَةٌ *A mode*, or *manner;* syn. وَجْهٌ: (ISk, K:) pl. بَابَاتٌ. (K.) [See also بَابٌ, which has a similar, and perhaps the same, signification.] Hence, هٰذَا مِنْ بَابَتِي means *This is of the mode*, or *manner, that I desire;* (TA;) *this is suitable to me:* (IAmb, TA:) and هٰذَا شَيْءٌ مِنْ بَابَتِكَ, (S,) or هٰذَا بَابَتُكَ, (A,) *this is a thing suitable to thee:* (S, A:) and هٰذَا بَابَتُهُ *this is suitable to him.* (K.) Accord. to most of the critics, it is tropical. (TA.) You say also, فُلَانٌ أَهْوَنُ بَابَاتِهِ الكَذِبُ *Such a one, the lightest of the kinds* (أَنْوَاعٌ) *of his wickedness is lying.* (A.) ___ *A habit: a property; a quality; nature; natural disposition:* or *a practice;* or *an action:* syn. خَصْلَةٌ. (Abu-l-'Omeythil, TA.) [Hence, perhaps, the last of the exs. cited above from the A.] ___ *A condition;* syn. شَرْطٌ: as in the saying, هٰذَا بَابَةُ هٰذَا [*This is the condition of this*]. (M, K. *) ___ بَابَاتُ الكِتَابِ *The lines of the book* or *writing:* (M, A, K:) or it may mean *its* أَبْوَابٌ [i. e. *chapters*, or *sections of chapters*]: (M:) this has no sing.: (A, K:) [ISd says,] I have not heard any sing. of it. (M.) ___ See also بَابٌ; last signification.

بَوْبَاةٌ *A desert;* or *a desert in which is no water;* syn. فَلَاةٌ: (T, IJ, M, K:) as also مَوْمَاةٌ; (T, MF;) the ب being changed into م, as is often the case. (MF.) [It is mentioned in the S, and again in the K, in art. بو, as *syn. with* مَفَازَةٌ.]

بَوَّابَةٌ The *office*, or *occupation, of a door-keeper*, or *gate-keeper.* (M, K.) [See 1.]

بَوَّابٌ *A door-keeper*, or *gate-keeper.* (S, * M, Msb, K, TA.)

أَبْوَابٌ مُبَوَّبَةٌ [*Kinds, sorts, classes, chapters, heads,* or *the like, disposed, arranged, distributed, classified,* or *set in order,*] is a phrase similar to أَصْنَافٌ مُصَنَّفَةٌ. (S.) You say also كِتَابٌ مُبَوَّبٌ [*A book disposed in,* or *divided into, distinct chapters*]. (A.)

بوج (Quasi root)

باجٌ ; pl. أَبْوَاجٌ: see art. بأج. AZ mentions it as without ء: ISk, as with ء. (ISd, TA.)

بوح

1 **باحَ** , (A, Msb, K,) aor. يَبُوحُ, (Msb,) inf. n. بَوْحٌ, (A, Msb,) *It* (a secret, A, or a thing, Msb) *became apparent*, or *manifest*. (A, Msb, K.) You say, باحَ ما كَتَبْتُ [*What I concealed became apparent*]. (A.) And أَعُوذُ بِٱللّٰهِ مِنْ بَوْحِ السِّرِّ وَكَشْفِ السِّتْرِ [*I seek protection by God from the appearing of the secret, and the removing of the veil*, or *covering*]. (A.) باحَ بِهِ, (S, A, Msb, K,) [aor. as above,] inf. n. بَوْحٌ and بُؤُوحٌ and بُؤُوحَةٌ, (K, TA,) *He revealed*, or *disclosed, it;* (S, A, Msb, K;) namely, a secret, (S, A, K,) or a thing; (Msb;) as also اباحه . (A, Msb, K.) It (the former) is said to be from الإِبَاحَةُ [the inf. n. of the latter] signifying *The showing* a thing *to the beholder in order that he who will may take it*. (TA.) You say, أَبَاحَهُ سِرًّا فَبَاحَ بِهِ *He revealed to him a secret, and he* (the latter) [*revealed it*, i. e.,] *did not conceal it*. (TA.) And بُحْ بِٱسْمِكَ وَ لَا تَكْنِ عَنْهُ [*Reveal thou thy name, and make not a mere allusion to it*]. (A.)

4 **اباحَ** , inf. n. إِبَاحَةٌ: see 1, in three places. ___ إِبَاحَةٌ and اِسْتِبَاحَةٌ are used as syn.: but it is said that the former signifies The *making* a thing *allowable*, or *free*, to him who desires it, or seeks it: and the latter, the *taking* a thing *as allowed, allowable, free*, or *lawful*. (MF.) You say, اباحَ الشَّىْءَ *He made the thing allowable*, or *free*. (L.) And اباحَ مالَهُ *He gave permission either to take or let alone his property; made it allowable*, or *free, either way one might choose to take*. (Msb.) And أَبَحْتُكَ الشَّىْءَ *I made*, or *have made, the thing allowable, free*, or *lawful, to thee*, (S, L, K, TA,) *to take it*, [*or let it alone*,] *or do it*, [*or make use of it*,] *or possess it;* but not by the law of the religion, for to do this belongs to God and his apostle; except in the language of this law. (MF, TA.) [Hence it is said that] إِبَاحَةٌ bears a signification similar to that of نُهْبَى [i. e. *Spoliation; a taking of spoil;* or the *taking* a thing *as spoil;* a signification more properly belonging to the inf. n. of 10, q. v.]. (L.)

10 **استباحهُ** *He deemed it*, or *esteemed it, to be allowed, allowable, free*, or *lawful;* namely, the property of another: (A:) or *he took it as allowed, allowable*, &c. (A, * MF.) See 4. ___ *He took it as spoil*, or *plunder.* (TA.) ___ *He made an attack upon it;* namely, the property of another. (Msb.) ___ *He took him captive, making him as a lawful possession to him.* (TA.) ___ And استباحهم, (K,) or استباحوهم, (S,) *He*, or *they, extirpated*, or *exterminated, them.* (S, K.)

بوح has the following various significations assigned to it in explanations of the saying, ابنك ٱبن بوحك يشرب من صبوحك: (S, TA:) The *penis:* (S, K, Har p. 336:) the فَرْج [or *pudendum*, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) the نَفْس [meaning one's *self*]: (IAar, T, S, Meyd, L:) *coitus;* syn. وَطْءٌ (S) or جِمَاعٌ: (K:) and accord. to the last but one of these renderings, [and virtually accord. to the others also,] the saying means *Thy son is the son of thyself*, [*who drinks of thy morningdraught*]; (T, TA;) *he whom thou hast begotten*, not he whom thou hast adopted: (IAar, and Mtr in Har p. 328:) or بوح, here, is pl. of بَاحَةٌ; (A, TA, Har p. 336;) and the meaning is, *he who has been born within the courts of thy house;* (A;) or, *in the court of thy house*, (TA, Har,) not in the house of another: (TA:) or بوح is here a subst. from بَاحَ الشَّىْءَ; and the meaning is, *thy son is he whom thou hast openly acknowledged* (بُحْتَ به), and whom his mother hath also, agreeably with thee: (Har p. 328:) [accord. to some,] it signifies also *i. q.* أَصْلٌ [i. e. *origin;* or *race*, or *stock*, which it may mean in the saying above: or *original*, or *primary, state*, or *condition*]; (K, Har p. 328;) [for] one says, رَجَعَ إِلَى بُوحِهِ [*He returned*, or *reverted, to his original*, or *primary, state*, or *condition*]. (Har p. 328.)

بَاحَةٌ The *court;* or *a spacious vacant part*, or *portion, in which is no building;* syn. سَاحَةٌ, (S A, K,) and عَرْصَةٌ; (A, TA;) of a house or dwelling: (S, TA:) pl. بُوحٌ [q. v.]. (A, TA.) Hence [is said to be derived] بُحْبُوحَةُ الدَّارِ [mentioned in art. بح]. (TA.) One says also, نَحْنُ فى بَاحَةِ الدَّارِ, meaning *We are in the middle*, or *midst*, or *best part, of the abode*, or *district*, or *country;* i. e. أَوْسَطِها. (TA.) And hence, accord. to Fr, تَبَحْبَحَ [explained in art. بح]. (Az, TA.) It is said in a trad., لَيْسَ للنِّسَآءِ مِنْ بَاحَةِ الطَّرِيقِ شَىْءٌ, meaning [*Women have no right*] *in the middle of the road.* (TA.) ___ Also The

main part or *body of water:* (K:) applied by most of the lexicologists to the *sea.* (TA.) [In the present day applied to *A deep part of the sea, distant from land;* the *deep;* the *main,* or *main sea.*] ___ And *Many palm-trees.* (Aboo-Sárim El-Bahdalee, IAar, K.)

أَمَرَهُ بِمَعْصِيَةٍ بَوَاحًا *He ordered him to disobey,* or *rebel, openly.* (K.) The last word occurs in this sense in two trads.; but in one of them, accord. to one recital, it is بَرَاحًا. (TA.)

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هُوَ بَؤُوحٌ بِمَا فِى صَدْرِهِ *He is one who reveals,* or *discloses, what is in his bosom;* as also بَيْحَانٌ and بَيَّحَانٌ; (K;) the ى being originally و. (TA.)

مُبَاحٌ *Allowed* or *allowable* [*to be taken, or let alone, or done, or made use of, or possessed;* see 4]; *made allowable, free,* or *lawful; contr. of* مَحْظُورٌ. (S, A.)

المُبِيحُ *The lion.* (K.)

بوخ

1 **باخت النَّار** , (S, A, L, K,) aor. تَبُوخُ, inf. n. بَوْخٌ and بُؤُوخٌ and بَوَخَانٌ, (L,) *The fire abated;* or *became allayed:* (S, L, K: *) or *became extinguished*, or *quenched.* (A.) And باخ الحَرُّ *The heat abated*, or *became allayed.* (S, A, TA.) ___ [Hence,] باخت الحُمَّى *The fever abated*, or *became allayed.* (S.) And باخ عنه الوِرْدُ *His fever abated*, or *remitted.* (A, TA.) And باخ غَضَبُه *His anger abated*, or *became assuaged.* (S, * A, K. *) And بينهم حربٌ ما يَبُوخُ سَعِيرُها *Between them is war of which the fire does not become extinguished*, or *quenched.* (A.) ___ [Hence also,] باخ likewise signifies *He became fatigued*, (S, L, K,) *and out of breath.* (L) You say, عَدَا حَتَّى بَاخَ (S, A, L) *He ran until he became fatigued* (S, L) *and out of breath.* (L.) ___ *He* (a man) *flagged;* or *became remiss*, or *languid.* (TA.) ___ Also, inf. n. بُؤُوخٌ, *It* (flesh-meat) *became altered*, or *changed in odour or otherwise for the worse*, (K, TA,) *And corrupted*, or *tainted.* (TA.)

4 **اباخ** *He extinguished*, or *quenched*, fire. (A, K.) And *He* (God) *abated*, or *allayed*, the heat. (A.) ___ [Hence,] اباخ النّائرةَ بينهم [*He extinguished*, or *assuaged*, *the discord*, or *rancour*, or *enmity*, *that was between them*]. (A, TA.) ___ And أَبِخْ عَنْكَ مِنَ الظَّهِيرَةِ *Stay thou until the midday-heat shall have become allayed, and the air be cool.* (IAar, TA in art. فيح and in the present art.)

بُوخٌ *A state of confusion*, or *perplexedness.* (S, K.) You say, هُمْ فِى بُوخٍ مِنْ أَمْرِهِمْ *They are in a state of confusion*, or *perplexedness*, *with respect to their affair*, or *case.* (S, K. *) And it is said in a prov., وَقَعُوا فِى دُوكَةٍ وَبُوخٍ, meaning *They fell into evil*, or *mischief*, *and altercation.* (Meyd, TA.)

بود

1 **بادَ** , inf. n. بودٌ and بوادٌ: see art. بيد.

بور

1 **بار** , (S, M, Msb,) aor. يبور, (Msb,) inf. n. بوار (Lth, T, S, M, K) and بور, (M, K,) or بور, (Msb,) *He*, (S,) or *it*, (Msb,) *perished.* (Lth, T, S, M, Msb, K.) You say, بادوا و باروا [*They became extinct, and perished*]. (A.) ___ [Hence,] بارت الأَرض *The land was*, or *became, in a bad*, or *corrupt, state, and uncultivated;* (K, * TA;) *was unsown.* (A.) ___ And بار عمله *His work was*, or *proved, vain*, or *ineffectual:* such is the signification of the verb in the Kur xxxv. 11. (S, K.) ___ And بار, (T, S, &c.,) aor. as above, inf. n. بوار, (Msb,) *It* (a thing, Msb, or commodity, T, S, A, Mgh) *was*, or *became, unsaleable*, or *difficult of sale*, or *in little demand:* (T, S, A, Mgh, Msb:) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Msb.) ___ And بارت السُّوق, (T, M,) inf. n. بور and بوار, (K,) *The market was*, or *became, stagnant*, or *dull, with respect to traffic.* (T, M, K.) ___ And بارت الأَيِّم, (A,) inf. n. بوار, (T, S, K,) *The woman without a husband was not desired*, or *sought for:* (A:) or *remained in her house long without being demanded in marriage.* (T, K.) ___ [بار is also used as an imitative sequent of حار; like as بائر is of حائر: see exs. in art. حور.] بار النَّاقة, (T, S, A, K,) aor. as above, (T, S, A,) inf. n. بور, (S,) *He brought the she-camel to the stallion to see if she were pregnant or not:* (T, S, A, K:) for if she is pregnant, she voids her urine in his face (S, K) when he smells her. (S.) ___ Also *He* (the stallion) *smelt the she-camel to know if she were pregnant or not;* (T, S, M, K;) and so ابتارها. (S, M.) ___ Hence the saying, بُرْ لى ما عند فلانٍ *Try thou*, or *examine, and learn, for me, what is in the mind* (نفس S) *of such a one.* (S, A. *) You say, باره, (T, S, M, K,) aor. as above, (T, S,) inf. n. بور; (T, M, K;) and ابتاره , (M,) inf. n. ابتيار; (S, K;) meaning *He tried him; assayed him; proved him by experiment* or *experience; examined him.* (T, S, M, K.) ElKumeyt says,

* ةٍ إِمَّا ٱبْتِهَارًا و إِمَّا ٱبْتِيَارَا *

* قَبِيحٌ بِمِثْلِى نَعْتُ الفَتَا *

(T, S) *It were foul in the like of me to characterize the damsel either by false accusation or by trying, with speaking truth, to elicit what is in her mind* (ما عندها [i. e. ما فى نفسها, agreeably with an explanation given above]): (S, TA:) or ابتيارا , which is without ء, here signifies *by asserting with truth my having had sexual intercourse with her:* (TA:) [for] ابتارها signifies *he asserted with truth that he had had sexual intercourse with her;* and ابتهرها he asserted the same falsely: (A 'Obeyd, T:) and the former signifies also *he had sexual intercourse with her* (K, TA) *by force; he ravished her:* (TA:) or ابتار signifies *he charged*, or *upbraided*, a person *with that which was not in him;* and ابتهر he charged, or upbraided, with that which was in him. (TA in art. بهر.)

4 **اباره** *He* (God) *destroyed him; caused him to perish.* (S, M, A, K.)

8 **إبتور** see 1, in four places.

أَرْضٌ بَوْرٌ , (A 'Obeyd, T, &c.,) in which the latter word is an inf. n. [of 1] used as an epithet, (IAth,) *Land not sown;* (A 'Obeyd, T, S, IAth;) as also بَوَارٌ , [likewise an inf. n. used as an epithet,] of which the pl. is بُورٌ: (A, IAth:) or *land before it is prepared for sowing* (AHn, M, K) *or planting:* (AHn, M:) or *land that is left to lie fallow one year, that it may be sown the next year:* (K:) and أَرْضٌ بَائِرٌ , (Zj, M, K,) and بَائِرَةٌ , (Zj, K,) and بُورٌ , [which is originally an inf. n.,] (K,) or بُورُ الأَرْضِ, [in which the former word may be pl. of بَوَارٌ, mentioned above,] (M,) *land that is in a bad state, and uncultivated,* (K, * TA,) *unsown,* (M, TA,) *and not planted:* (TA:) or *left unsown.* (Zj, M.) You say also, مَنَازِلُهُمْ بُورًا أَصْبَحَتْ *Their abodes became void, having nothing in them.* (Fr, T.) ___ See also بُورٌ.

بُورٌ A *bad*, or *corrupt*, man; (S, A, K;) and one (M, K) *in a state of perdition;* (S, M, A, K;) *in whom is no good;* (S, K;) originally an inf. n., (Fr, T,) and [therefore, as an epithet,] applied also to a female, (AO, T, S, M, K,) and to two persons, and more: (AO, T, M, K:) [but see what here follows:] بَائِرٌ , also, signifies *bad*, or *corrupt; destitute of good;* (Zj, M;) a man *in a state of perdition;* (AO, T, S;) and its pl., (K,) or rather quasi-pl., (M, TA,) is بَوْرٌ , (M, K,) like as نَوْمٌ is of نَائِمٌ, and صَوْمٌ of صَائِمٌ; (M, TA;) and another pl. of the same is بُورٌ, (AO, T, S, M,) like as حُولٌ is of حَائِلٌ, or, accord. to some, as Akh states, this is a

dial. var., not a pl., of بَائِرٌ. (S.) ___ See also بَوْرٌ, in three places. إِنَّهُمْ لَفِى حُورٍ وَ بُورٍ (A, TA [but in the latter, جور is put for حور]) *Verily they are in a state of deficiency*, or *detriment*. (TA.) See also بَائِرٌ. [And see حَوْرٌ.] You say also, الحَوَارِ وَ البَوَارِ ذَهَبَ فُلَانٌ فِى *Such a one went away in a defective and bad state.* (L, TA in art. حور.)

بَارِىٌّ and بُورِىٌّ and بَارِيَّةٌ (As, S, M, K) and بُورِيَّةٌ (M, K) and بَارِيَآءُ and بُورِيَآءُ, (S, M, K,) all arabicized words, from the Persian, (M,) *A woven mat*, (M, K,) *made of reeds;* (S;) *what is called in Persian* بُورِيَا: (As, K:) or *a rough* حَصِيرٌ [or *mat*]. (Msb in art. برى [to which the words belong accord. to Fei, and the same is asserted to be the case by some others].) [The pl. is بَوَارِىُّ.] It is said in a trad., بَأْسًا بِالصَّلَاةِ عَلَى البُورِىِّ كَانَ لَا يَرَى explained as meaning *He did not see any harm in praying upon a mat made of reeds.* (TA.) ___ Accord. to some, (M,) *A road;* syn. طَرِيقٌ: (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)

بُورِىٌّ : see بَارِىٌّ, in two places. Also *A kind of fish;* [*a species of mullet*, the *mugil cephalus* of Linnæus, of the roe and milt of which is made what the Italians call botargo, and the Arabs بَطَارِخ, and, accord. to Golius, بوترغا;] so called from a town in Egypt, named بُورَةُ, (K,) between Tinnees and Dimyát, of which there are now no remains. (TA.)

بَارِيَّةٌ : see بَارِىٌّ.

بُورِيَّةٌ : see بَارِىٌّ.

بَارِيَآءُ : see بَارِىٌّ.

بُورِيَآءُ : see بَارِىٌّ.

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بَوَارٌ , an inf. n. of 1: see بُورٌ, last sentence. ___ [Hence,] بَوَارٌ, like قَطَامِ, [an indecl. noun,] *Perdition:* (El-Ahmar, S, M, K:) as in

the saying, نَزَلَتْ بَوَارٌ عَلَى الكُفَّارِ *Perdition fell upon the unbelievers.* (El-Ahmar, S, TA.) See also بَوْرٌ.

بَوَارِىٌّ *A seller of mats of the kind called* بَارِىٌّ &c. (K.)

بَائِرٌ : see بُورٌ. ___ You say also رَجُلٌ حَائِرٌ بَائِرٌ, (T, S, M, A, K,) and فِى حُورٍ وَ بُورٍ, (A,) meaning *A man who does not apply himself rightly,* (T, S, TA,) or *has not applied himself rightly,* (K,) *to anything;* (T, S, K;) *erring; losing his way;* (T;) *who will not do right of his own accord, nor obey one directing him aright:* (K:) it may be from the signification of laziness, or sluggishness, and it may be from that of perdition: (M:) [or] بائر is here an imitative sequent of حائر. (S.) [Respecting the latter phrase, see also art. حور.] ___ See also بَوْرٌ, in two places.

فَحْلٌ مَبْوَرٌ *A stallion-camel that knows the state of the female, whether she be pregnant or not.* (M, A, K.)

مُبِيرٌ A *destructive* man, *acting exorbitantly in destroying others.* (TA, from a trad.)

بوز

بَازٌ *i. q.* بَازٍ; [see art. بزو;] (S, K;) a dial. var. of the latter; (S;) as also بَأْزٌ: (IJ, TA:) dual.

بَازَانِ : (K:) pl. [of pauc.] أَبْوَازٌ and [of mult.] بِيزَانٌ: (S, K:) the dual of بَازٍ is بَازَيَانِ; (K;) and the pl. is بُزَاةٌ (S, K) and بَوَازٍ. (K.)

بوس

1 **باسه** , aor. يبوسه, (S,) inf. n. بوس, a Persian word, arabicized, (S, A, K,) *He kissed him.* (S, A, K.) You say also, باس له الأرض *He kissed the ground to him.* (A, TA.)

مبوس *Kissed:* you say, اليوم بساطك مبوس و غدا أنت محبوس [*To-day thy carpet is kissed, and to-morrow thou art imprisoned*]. (A.)

بوش

1 **باشَ** , aor. يَبُوشُ, inf. n. بَوْشٌ, *He mixed*, or *confounded*. (Fr.) See also شَابَ, in art. شوب. ___ *He associated with* بَوْش, meaning, *people of the lowest* or *basest* or *meanest sort*. (IAar.) ___ باشُوا, (K,) inf. n. as above, (A, K,) *They* (mixed people, A, K, of the lowest or basest or meanest sort, TA) *cried out*, or *vociferated;* or *did so calling for aid* or *succour;* or *in distress and impatience;* or *in fear*. (A, K.)

2 **بوّشوا** , inf. n. تَبْوِيشٌ, *They became mixed*, or *confused:* (K:) or *numerous, and mixed* or *confused:* (TA:) and تبوّشوا signifies the same. (K.)

5 **تَبَوَّشَ** see 2.

بَوْشٌ *A mixed* or *confused assembly* or *company:* (A, K:) or *an assembly*, or *a company, of mixed* or *confused people:* (S:) or only *of different tribes:* or *a multitude of men:* as also بُوشٌ , in these several senses: (K:) and, accord. to the women of Temeem, *of beasts* also: (Aboo-'Adnán, TA in art. هوش:) or *people of the lowest* or *basest* or *meanest sort:* (IAar:) or *a family*, or *household:* (ISd:) and [it is said by F that] it also signifies *sons of the same father, when assembled together:* (K:) resembling a contr. signification to that mentioned above, which restricts the application to such as are of different tribes: but it is said in the O, that بَنُو الاباء, [app. a mistake for بَنُو الأَبِ, meaning sons of the same father,] when assembled together, are not called by this name: (TA:) أَوْبَاشٌ is a pl. of this word, formed by transposition. (S.) You say, جاؤُوا فِى هَوْشٍ و بَوْشٍ *They came in assemblage and multitude*. (A.) And جَآءَ مِنَ النَّاسِ الهَوْشُ و البَوْشُ *The multitude of the people came:* (AZ:) or *the assembly and family* or *household*. (ISd.) And تَرَكْتُهُمْ هَوْشًا بَوْشًا *I left them* [*in great numbers* and] *in confusion*. (K.) And بَوْشٌ بَائِشٌ , (S, K,) or بُوشٌ , (CK,) [app. *A numerous*, or *large, assembly of mixed* or *confused people*.] And جَآءَ بِالبَوْشِ البَائِشِ *He came with*

multitude, or *the multitude.* (TA.)

بُوش : see بَوْش, in three places.

بَوْشِىٌّ A *poor* man *having a numerous family* or *household:* (S, K:) or *having a family* or *household:* (Aboo-Sa'eed:) and one *of the baser and common sort of men:* as also بُوشِىٌّ . (K.)

بُوشِىٌّ : see what next precedes.

بَائِش : see بَوْش, in three places.

بوع

1 **باعَ** , (S, TA,) aor. يَبُوعُ, (TA,) inf. n. بَوْعٌ, (S, K, TA,) *He extended his arms to their full reach;* expl. by بَسَطَ باعَهُ; (TA;) and the inf. n. by مَدُّ الباعِ; with a thing; as also تَبَوَّعَ . (K.) ___ *He* (a camel) *stretched forth his fore legs to the full* (مَدَّ أَبْوَاعَهُ); as also تَبَوَّعَ ; and in like manner a gazelle: (TA:) and *he* (a horse) *stepped far*, or *took long steps*, in his running; (S, K;) and in like manner one says [باعَتْ] of a she-camel. (S.) You say, مَرَّ يَبُوعُ, and يَتَبَوَّعُ , *He went along stretching forth his fore-legs to the full extent of his step.* (L.) ___ باعَ بالمالِ, aor. يَبُوعُ, (TA,) inf. n. بَوْعٌ, (Lth, K,) *He extended his arm*, or *hand*, [*liberally*, or *bountifully*,] *with the property.* (Lth, K, TA.) You say also, بُعْ بُعْ, meaning *Stretch forth thine arms*, or *hands*, (بَاعَيْكَ,) *in acts of obedience to God.* (IAar.) And تَبَوَّعَ لِلْمَسَاعِى *He stretched forth his arms* (مَدَّ باعَهُ) [*to attain means of honour and elevation*]. (TA.) And ما يُدْرِكُ تَبَوُّعَهُ *The point to which he has reached is not to be attained:* (K, TA:) and, as Lh says, لَا تَبْلُغُونَ تَبَوُّعَهُ *Ye will not*, or *shall not, reach the point to which he has attained:* originally, his length of step. (TA.) ___ إِذَا باعَ ٱنْبَاعَ *When he accomplishes his want, he goes away.* (Har p. 592.) باعَ الحَبْلَ, (Msb, TA,) first pers. بُعْتُهُ, (S,) aor. and inf. n. as above, (S, Msb, TA,) *He measured the rope by the* باع [or *fathom*]; (Msb;) *he extended his* باع [or *arms stretched to the full reach*] *with the rope;* (S;) or *he extended the rope with his* باع; or, which is nearly the same in meaning, *he extended his arms with the rope until it became a* باع [or *fathom in measure*]; (TA;) like as you say, شَبَرْتُهُ from الشِّبْرُ. (S, TA.) ___ [And hence,] يَبُوعُ الأَرْضَ *He traverses the ground with wide step and quick motion.* (Ham p. 720.)

5 **تَبَوَّعَ** see 1, in six places: ___ and see 7.

7 **انباع** and تَبَوَّعَ , said of a rope, signify the same [app. *It was measured by the* باع, or *fathom*]. (K, TA.) ___ انباعت

الحَيَّةُ *The serpent extended itself, after gathering itself together and coiling itself, in order to spring.* (Lh, K.) ___ Also انباع, said of a man, *He leaped*, or *sprang, after being still:* or *he made an assault;* or *leaped*, or *sprang, and made a violent seizure.* (TA.) [Hence,] مُخْرَنْبِقٌ لِيَنْبَاعَ *Silent in order to leap*, or *spring*, (K, and S in art. خربق,) *when he finds an opportunity;* (S in that art.;) *on account of a misfortune which he desires* [*to effect*]; (S, K, in that art.;) or *in order to make an assault:* (TA:) or *looking*, or *waiting, for an opportunity to leap*, or *spring, upon his enemy*, or *the object of his want, when able to do so;* and in like manner, مُخْرَنْطِمٌ لِيَنْبَاعَ: (TA in art. خربق:) a prov., (K,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or applied to a man who is long silent until he thinks his object inadvertent, and who is possessed of cunning: (As, TA in art. خربق:) accord. to one relation, لِيَنْبَاقَ, i. e. to bring about, or effect, a بَائِقَة, meaning a calamity, or misfortune: (K:) or لينباع may be for لِيَنْبَعَ, from نَبَعَ المَآءُ. (Har p. 62.) [Hence also,] انباع الشُّجَاعُ مِنَ الصَّفِّ *The courageous man went*, or *came, out*, or *forth, from the rank.* (AAF.) ___ انباع لِى فى سِلْعَتِه *He treated me in an easy manner in the sale of his commodity*, or *article of merchandise, and strained himself* (امْتَدَّ) *to give his consent to it.* (K, TA.) And hence, انْبِيَاعٌ, as used by Sakhrel-Ghei in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, ابْتِيَاعٌ, The *acting*, or *behaving*, towards another, *boldly, in a free and easy manner*, or *without shyness;* syn. انْبِسَاطٌ; as also بَيْعٌ (TA.) ___ انباع also signifies *He ran in a gentle manner, with a bending and a twisting of himself;* from بَاعَ, aor. يَبُوعُ. (Ahmad Ibn-'Obeyd.) ___ *And he went away.* (Har p. 592: see 1.) ___ And *It* (sweat) *flowed:* (Msb, K:) or, as El-Fárábee says, *extended.* (Msb.) 'Antarah says, describing the sweat of a she-camel,

* يَنْبَاعُ مِنْ ذِفْرَى غَضُوبٍ جَسْرَةٍ *

[*Flowing*, or *extending, from the part behind the ear of a she-camel quickly angered, spirited*, or *tall*, or *tall and bulky*, or *strong, and bold to*

endure travel]: ينباع being originally يَنْبُوعٌ; or, as most of the lexicologists say, originally يَنْبَعُ, the ا being inserted after the fet-hah of the ب to render its sound full. (TA.)

8 **ابْتِيَاعٌ** : see 7, in the latter half of the paragraph.

بَاعٌ *A fathom;* the *space that is between* [*the extremities of*] *the two hands when they are extended to the right and left;* (Msb;) the *measure of the extension of the two arms* (S, K, TA) *with what is between them of the body;* (TA;) as also بَوْعٌ and بُوعٌ ; (K;) the last of the dial. of Hudheyl: (TA:) said by AHát to be of the masc. gender: (Msb:) pl. أَبْوَاعٌ (Msb, K) and بِيعَانٌ. (Ham p. 475.) ___ [And hence,] The *body, including the limbs;* [because a fathom in height;] as in the phrase رَجُلٌ طَوِيلُ الْبَاعِ *A man tall in the body;* which has also another meaning, to be seen below: but you do not say, قَصِيرُ الْبَاعِ as meaning short in the body. (TA.) ___ [Also The *arms;* and particularly *when extended to their full reach;* as also the pl.: and in like manner, the *fore legs* of a beast: see several examples in the first paragraph of this art.] ___ [And hence, *Reach; power;* or *ability.*] You say, هُوَ قَصِيرُ الْبَاعِ *He is lacking in power,* or *ability:* a phrase which has also another meaning, to be seen below. (TA.) And قَصُرَ بَاعُهُ عَنْ ذٰلِكَ *He was unable to attain,* or *to do,* or *effect, that:* in this case, بوع is not used. (TA.) ___ And *Reach, power,* or *ability, in the means,* or *causes, of attaining honour;* or *in generous,* or *honourable, qualities* or *actions:* (TA:) *eminence; nobility; honour; generosity:* (Lth, S, K:) in which senses, بوع is not used. (Lth.) A poet says,

* لَهُ فِى الْمَجْدِ سَابِقَةٌ وَ بَاعُ *

[*He has precedence and eminence in glory, honour, dignity,* or *nobility*]. (Lth.) And رَجُلٌ طَوِيلُ الْبَاعِ *A man of large generosity.* (TA.) And قَصِيرُ الْبَاعِ *Niggardly:* a phrase which has also another meaning, mentioned above. (TA.)

بَوْعٌ and بُوعٌ: see بَاعٌ, in four places. The former also signifies *A place that is broken,* or *crushed,* (مَكَانٌ مُنْهَضِمٌ,) *in a*

small ravine (لصب) *of a mountain.* (Ibn-'Abbád, K.)

باعة The *court* (ساحة) of a house: (Ibn-'Abbád, K:) a dial. var. of باحة. (TA.)

بوَّاع A *large-bodied* camel. (TA.)

بائع *A young gazelle that stretches forth its fore legs to the full* (يبوع) *in going along:* (K, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. بوع (K) and بوائع. (TA.) And أَبواع, a determinate noun, is applied to *The ewe,* because she does so in going along: and she is called to be milked thereby; (Ibn-'Abbád, K;) by saying, أَبْواعُ أَبْواعُ. (Ibn-'Abbád.) You say also ناقة بائعة *A she-camel that steps far,* or *takes long steps:* pl. بوائع. (TA.) And فرس بيع, (K,) originally بيوع, (TA,) *A horse that steps far,* or *takes long steps.* (Z, K.)

بيع : see بائع.

أَبواع : see بائع.

منباع Anything *that flows;* or *extends:* (Msb:) anything *sweating,* or *exuding sweat.* (TA.)

بوق

1 **باقَ** , (K,) aor. يَبُوقُ, inf. n. بَوْقٌ, (TA,) *He came with*, or *brought*, or *effected*, *evil*, or *mischief*, *and altercations*. (K.) ___ باقَت الدَّاهيةُ *The calamity*, *misfortune*, or *disaster*, *befell*, *betided*, or *happened*. (Msb.) And باقتهم الدَّهيةُ, (S,) or البائقةُ, (JK, K,) aor. and inf. n. as above, (S,) *The calamity*, *misfortune*, or *disaster*, *befell them*, or *smote them;* (S, K;) as also انباقت عليهم: (JK, * K:) and انباقت عليهم بائقةُ شرٍّ *A calamity*, &c., *burst upon them;* syn. انفتقت; (S, K; *) like انباجت, (S,) from which IF thinks it to be changed: (TA:) and انباق عليهم الدَّهرُ *Fortune assaulted them*, or *assailed them*, *with calamity*, *like as the sound issues from the trumpet* (البُوق): (S:) and بقتهم [*I assaulted them*, or *assailed them*, *with a calamity*, &c.]. (JK.) And in like manner, one says, باقتهم بؤوقٌ, (S, TA,) inf. n. بَوْقٌ and بُؤُوقٌ, *A vehement calamity* or *misfortune* or *disaster befell them*, or *smote them*. (TA.) ___ Also باقَ, (K,) aor. as above, inf. n. بَوْقٌ, (TA,) *He wronged a man; treated him wrongfully*, or *unjustly:* or *he came upon a people*, or *company of men*, *suddenly*, or *unawares*, *without their permission;* as also انباق : (K:) [or,] as some say, باقُوا عليه *they slew him:* (TA:) and انباق به *he wronged him*. (K.) And باقَ بكَ *He* (a man, JK) *came up*, or *forth*, *upon thee*, *from a low*, or *depressed*, *place*. (JK, K.) And باقَ به *He encompassed*, or *surrounded*, *him*. (JK, K.) And باقَ القومُ عليه, (K,) inf. n. بَوْقٌ, (TA,) *The people*, or *company of men*, *gathered themselves together against him*, *and slew him wrongfully:* (K, * TA:) but some say that it means, as explained before, *they slew him*. (TA.) And باقهم, (Ibn-'Abbád, JK, K,) aor. as above, (JK,) inf. n. بَوْقٌ, (Ibn- 'Abbád, TA,) *He stole from them; robbed them*. (Ibn-'Abbád, JK, K.)

7 **إنبوقَ** see 1, in five places. مُخَرْنبِقٌ لينباقَ, a prov., thus related by some, instead of لينباعَ, means *Silent in order to bring about*, or *effect*, *a* بائقةٌ, i. e., a *calamity*, or *misfortune:* (K in art. بوع, q. v.:) or, *to launch forth*, *and manifest what is in his mind*. (TA.) You say also, انباق علينا بالكلام *He broke forth upon us with evil speech*. (JK.) And

انباق بالضَّحكَ *He broke forth with laughter.* (JK.) And انباقت المَطْرَةُ *The shower of rain poured forth with vehemence.* (TA.) And انباق المآءُ *The water became copious,* or *much in quantity.* (JK.)

بَوْقٌ *Abundance of rain;* as also بُوقٌ . (TA.) See also the next paragraph.

بُوقٌ [*A trumpet;*] *a certain thing in which one blows;* (IDrd, S, Mgh, K;) *in which one blows as in a musical pipe:* (Kr, K:) [mostly used in war, but] mentioned by a poet, cited by As, as used by the Christians: (S:) IDrd says, The Arabs used this word, but I know not its origin: Esh-Shiháb says, in the 'Ináyeh, that it is arabicized, from [the Persian] بُورى: (TA: [but this is obviously improbable:]) pl. بُوقَاتٌ (Mgh, Msb) and بِيقَانٌ (Msb [in my copy of the Mgh, erroneously, بِيقَاتٌ]) [and أَبْوَاقٌ, a pl. of pauc., commonly used in the present day]. نَفَخَ فِى البُوقِ [*He blew the trumpet,* lit., *in the trumpet,*] means [also] *he spoke that in which was no profit.* (TA.) ___ [Hence,] *One who does not conceal a secret;* (Lth, JK, K;) as also بَوْقٌ . (K.) ___ Also *A certain thing in which the miller blows;* (JK, K;) accord. to the copies of the K, *resembling a* مِنْقَاب; but this is a mistake: (TA:) it is *a thing resembling a* [*shell of the kind called*] مِنْقَاب, *the hole of which is twisted; and sometimes the miller blows in it, raising his voice; and what he means thereby is known.* (Lth, TA.) See also بَوْقٌ.

بَاقَةٌ *A bundle* of herbs, or leguminous plants. (S, K.) [*And in modern Arabic, A bunch* of flowers.]

بُوقَةٌ *A shower, fall,* or *storm, of rain,* (JK, S,) *that has burst forth with a dash:* (S, TA:) or *such as is vehement;* or *disapproved, disliked,* or *deemed evil:* (K:) pl. بُوَقٌ. (JK, K.)

بَؤُوقٌ , or بَؤُوقٌ دَاهِيَةٌ, *A vehement calamity* or *misfortune* or *disaster.* (TA.) ___ And the former, applied to a man, *Thievish; a great thief.* (JK.)

بَائِقَةٌ *A calamity, misfortune,* or *disaster;* (JK, S, Msb, K;) *a vehement evil* or *mischief;* (Msb;) *a trail that befalls a people:* (TA:) pl. بَوَائِقُ. (S, Msb, K.) It is said in a trad., لَا يَدْخُلُ الجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ, meaning, accord. to

Katádeh, [*He will not enter Paradise whose neighbour is not secure from*] *his wrongful*, or *injurious, conduct:* or, accord. to Ks, *his malevolent*, or *mischievous, dispositions*, and *his evil conduct*. (S.) IF says, in the Makáyees, that بوق is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.]

بول

1 **بَالَ** , (T, S, &c.,) aor. يَبُولُ, (S, M, Msb,) inf. n. بَوْلٌ (M, Msb) and مَبَالٌ, (Msb,) [*He urined, discharged his urine, made water*, or *staled;*] said of a man, (M, Msb,) and of a beast, (Msb,) &c. (M.) ___ [Hence,] بَالَ بَوْلًا شَرِيفًا فَاخِرًا *He* (a man) *begat offspring resembling him* (El-Mufaddal, T, TA) *in form and natural dispositions.* (El-Mufaddal, TA.) ___ A poet, using the verb metaphorically, says,

* بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ *

[*Canopus made water in the beverage prepared from unripe dates, and it became spoiled*, or *marred*]: (M:) meaning, that when Canopus

rises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe. (L in art. بالَ سُهَيْلٌ.) فضخ is also a prov., said when winter has come. (MF in art. خرت.) [See بَوْلٌ ___.] سُهَيْلٌ also signifies The *having vent, so as to flow forth:* (K:) whence بَوَّالٌ as an epithet applied to a wine-skin: see this word below. (TA.) ___ And بَالَ *It melted*, or *dissolved:* (K:) said of fat. (TA.)

2 **بوّل أَصْلَ الشَّجَرَةِ** (K in art. قزح) [*He made water upon the root*, or *stem, of the tree:* or] *he put urine at the root of the tree to render its fruit abundant.* (TK in that art.)

3 **لَا أُبَاوِلُهُ** , from البَالُ, *I will not*, or *I do not, cause him*, or *it, to move*, or *occur to, my mind.* (Z, TA in art. بلو. See لَا أُبَالِيه in that art.)

4 **ابال الخَيْلَ** , and استبالها , [*He*, or *it, made*, or *caused, the horses to stale:* or] *he stopped the horses for the*

purpose of [*their*] *staling.* (TA.) One says, (in threatening, PS,) لَنُبيلَنَّ الخَيْلَ فى عرصَاتكُمْ [*We will assuredly make the horses to stale in your courts*]. (S.) And it is said in a prov., بَالَ حِمَارٌ فَٱسْتَبَالَ أَحْمِرَةً *An ass staled, and caused some* (*other*) *asses to stale:* applied to a case in which people help one another to do what is disagreeable. (Meyd.)

10 **استبال** *He desired,* or *required, to make water.* (KL.) ___ See also 4, in two places. ___ El-Farezdak says,

* وَ إنَّ الذى يَسْعَى ليُفْسِدَ زَوْجَتِى *
* كَسَاعٍ إلَى أُسْدِ الشَّرَى يَسْتَبِيلُهَا *

meaning [*And verily he who strives to corrupt my wife is like one betaking himself to the lions of Esh-Sharà* (a certain road abounding with those animals)] *to receive their urine in his hand.* (S.)

بَالٌ *A state, condition,* or *case;* syn. حَالٌ (T, S, Msb, K) and شَأْنٌ: (T:) or *a state, condition,* or *case, for which one cares;* wherefore one says, مَا بَالَيْتُ بِكَذَا, inf. n. بَالَةٌ, meaning I cared not for such a thing: (TA:) or *a thing* [or *things*] *for which one cares:* (Har p. 94:) and البَالُ signifies also بَالُ النَّفْسِ, i. e. *care,* or *concern;* and hence is [said to be] derived بَالَيْتُ, having for its inf. n. بَالَةٌ. (T.) One says, مَا بَالُكَ *What is thy state,* or *condition,* or *case?* (S.) [See the Kur xii. 50 and xx. 53: and see an ex. in a verse cited in this Lex. voce إيه.] When it was said to a man, in former times, How hast thou entered upon the morning? he used to reply, بِخَيْرٍ أَصْلَحَ ٱللّٰهُ بَالَكُمْ [*With good fortune: may God make good your state,* or *condition*]. (Ham p. 77.) وَ يُصْلِحُ بَالَهُمْ, in the Kur [xlvii. 6], means *And He will make good their state,* or *condition, in the present world:* (I'Ab, T:) or *their means of subsistence in the present world, together with their recompense in the world to come.* (M.) One says also, هُوَ رَخِىُّ البَالِ *He is in ample and easy circumstances* (T, Msb) *of life;* (T;) *he is not straitened in circumstances, nor troubled:* (T:) or *he is in an easy,* or *a pleasant, state* or *condition:* (TA in art. رخو:) or *he is easy,* or *unstraitened, in mind:* (S:) [for] البَالُ, (T, M, K,) or رَخَآءُ البَالِ, (TA,) signifies *ampleness and easiness of life:* (T, M, K, TA:) or البال signifies *an easy,* or *unstraitened, state of the mind.* (S.) And هُوَ كَاسِفُ البَالِ *He is in an evil state* or *condition:* (TA:) or *he is straitened in his hope,* or

expectation: for البال is said to signify *hope*, or *expectation:* (T:) so says El-Hawaázinee. (TA.) And لَيْسَ هٰذَا مِنْ بَالِى *This is not of the things for which I care.* (S.) And it is said in a trad., كُلُّ أَمْرٍ ذِى بَالٍ لَمْ يُبْدَأْ فِيهِ بِحَمْدِ ٱللّٰهِ فَهُوَ أَبْتَرُ, i. e., *Every honourable affair, for which one cares, and by which one is rendered solicitous,* [*in which a beginning is not made by praising God, is cut off from good*, or *prosperity:*] or *every affair of importance*, or *moment*. (TA in two places in this art.) ___ Also The *heart*, or *mind;* syn. قَلْبٌ, (T, S, Msb, K,) and خَلَدٌ, (Ham pp. 76 and 77,) and نَفْسٌ, (AZ, T,) and خَاطِرٌ. (M, K, Kull p. 179.) You say, خَطَرَ بِبَالِى, (Msb, Kull ubi suprà,) and عَلَى بَالِى, (Kull ibid.,) i. e., [*It* (an affair, or a thing, Kull) *occurred to*, or *bestirred itself in*, or *moved*,] *my heart*, or *mind*. (Msb, Kull.) And لَمْ يَخْطُرْ بِبَالِى ذٰلِكَ الْأَمْرُ, i. e., [*That affair did not occur to*, or] *did not move me*, or *distress me*. (T.) And مَا يَخْطُرُ فُلَانٌ بِبَالِى, i. e. [*Such a one does not occur to*, or *move*,] *my heart*, or *mind*. (S.) ___ [And hence, *Mind*, or *attention*. You say, أَعْطِنِى بَالَكَ *Give me thy mind*, or *attention*. And] لَا أُلْقِى إِلَيْهِ بَالًا [*I will not*, or *I do not, give*, or *pay, any attention to him*, or *it*]. (Z, TA in art. بلو.) [The *whale;*] *a great fish*, (S, K,) *of the fish of the* بَحْر [here meaning *sea*]; (S;) *a certain bulky fish, called* جَمَلُ البَحْرِ; (M;) it is *a fish fifty cubits long:* (MF:) [Kzw describes it as being *from four hundred to five hundred cubits in length*, and says that *it sometimes shows the extremity of its fin, like a great sail, and its head also, and blows forth water rising into the air higher than an arrow can be shot:* these and other exaggerated particulars he mentions in his account of the Sea of the Zenj: and in a later place he says, that *it eats ambergris, and dies in consequence; and a great quantity of oil is procured from its brain, and used for lamps:*] the word [in this sense] is not Arabic: (S:) in the O it is said to be arabicized, from [the Persian] وَالْ. (TA.) The *spade* (مَرّ [in the CK erroneously written مُرّ]) *with which one works in land of seed-produce.* (M, K.) See also بَالَةٌ, in three places.

بَوْلٌ , originally an inf. n., (Msb,) [*Urine; stale:*] pl. أَبْوَالٌ. (S, Msb, K.) ___ أَبْوَالُ البِغَالِ *The seminal fluid of mules.* (As, TA.) And hence, as being likened thereto, because it is fruitless, (As, TA,) *The* سراب [or *mirage:* in the CK الشَّرَابُ]. (As, K, TA.)

It is also applied to the road of El-Yemen, which is not travelled but by mules: see also art. بغل. (TA.) ___ بَوْلُ العَجُوزِ *Cow's milk*. (TA.) ___ بَوْلٌ signifies also *Offspring*. (M, K, TA.) ___ And *A large number*. (K, TA.) ___ See also أَبْوَلُ.

بَالَةٌ *A* [*flask*, or *bottle, such as is called*] قَارُورَة: (M, K:) pl. [or rather coll. gen. n.] بَالٌ. (TA.) ___ *A* [*bag such as is called*] جِرَاب, (T,M, K,) *small* and *large, in which mush is put:* (T:) or (M [in the K and]) the *receptacle of perfume:* (S, M, K:) a Persian word, (S, M,) arabicized; (S;) in Persian بِيلَه, (T, S, M,) or بَالَه: (M:) pl. [or coll. gen. n.] بَالٌ. (T.) ___ It is said to signify also *An odour; a smell;* (T;) on the authority of Aboo-Sa'eed Ed-Dareer; (TA;) from بَلَوْتُه meaning I smelled it, and tried, proved, or tested, it; originally بَلْوَةٌ; the و being transposed, and changed into ا. (T.) ___ And *A staff with a pointed iron at the end, used by the hunters of El-Basrah, who throw it at the game:* pl. [or coll. gen. n.] بَالٌ. (T, TA.) ___ And hence it is applied by the vulgar to *A small elongated sword*. (TA.) It is also an inf. n. of بَالَى, which see in its proper art. (TK.)

بَوْلَةٌ The *origin* (مَنْبِت [so in copies of the K accord. to the TA)] or *daughter* (بِنْت [so in some copies of the K]) of a man; (K;) on the authority of El-Mufaddal. (TA.)

بِيلَةٌ a subst. from بَالَ, (S, M, K,) [meaning *A discharging of urine, making water, or staling: or a mode, or manner, thereof;* as appears probable from its form, and from J's adding that it is] like جِلْسَةٌ and رِكْبَةٌ; (S;) [and also from the following phrase:] إِنَّهُ لَحَسَنُ البِيلَةِ [*Verily he is one who has a good mode of discharging his urine*]; from البَوْلُ. (M.)

بُوَلَةٌ That discharges much urine; syn. كَثِيرُ البَوْلِ; (M, K;) applied to a man; (M;) and so بَوَّالٌ applied to a camel. (TA.)

بَوَالٌ *A disease occasioning much*, or *frequent*, بَوْل [or *discharging of urine*]: (M, K:) *a disease that attacks sheep*, or *goats, such that they discharge urine until they die*. (Ham p. 77.) You say, أَخَذَهُ بُوَالٌ *He was taken with much*, or *frequent*, بَوْل [or *discharging of urine*]. (S.)

بَوَّالٌ : see بُولَةٌ. ___ [Hence,] A wine-skin *from which the wine runs out*. (TA.) ___ And شَحْمَةٌ بَوَّالَةٌ *A piece of fat that quickly melts* or *dissolves*. (IAar, TA.)

أَبْوَلُ مِنْ كَلْبٍ *More frequent in making water than a dog:* or it may mean *more abundant in offspring*. (Meyd. [Freytag adds, in his Arab. Prov. i. 199, on the authority of Sharaf-ed-Deen, that بول (i. e. بَوْلٌ) may signify *urine* or *coitus or offspring*.])

مَبَالٌ [The *place of urine, or of the urinary discharge;* meaning] the فَرْج [or *pudendum* of a man and of a woman]: whence the phrase, فِى مَبَالٍ, مَبَالٌ occurring in a trad. (TA,)

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مَبْوَلَةٌ [*A diuretic; a provocative of urine*]. You say, كَثْرَةُ الشَّرَابِ مَبْوَلَةٌ, (S, K, *) i. e., *Much beverage occasions a discharging of urine*. (TA.)

مَبْوَلَةٌ [*A urinal;*] *a vessel* (كُوز) *in which one makes water*. (S, K,*)

بوم

بُومٌ and بُومَةٌ *A certain bird;* [namely, the *owl;*] each word applying to the *male* and the *female:* (S, K:) or the former signifies the *male*, or *males*, (so in different copies of the M,) *of the* هَام [or *owl-kind*]; and the latter is its n. un.: (M, TA:) said by Az to be genuine Arabic: (TA:) pl. of the former أَبْوَامٌ. (IB, TA.)

بُومٌ بَوَّامٌ [*An owl*, or *male owls*,] *that cries*, or *that cry, much.* (TA.)

بون

1 **بانه** , aor. يبونُ, (S in art. بين, Msb, K,) inf. n. بونٌ, (Msb, TA,) *i. q.* بانه aor. يبينُ, (S ubi suprà K,) inf. n. بينٌ, (TA,) meaning *He excelled him;* (S* ubi suprà, Msb;) *he surpassed him in excellence and in manly virtue:* so in the Iktitáf. (TA.)

بانٌ [a coll. gen. n., The *ben-tree; a species of moringa;* so in the present day;] *a kind of tree,* (S, Mgh, Msb, K,) *well known:* (Msb:) n. un. with ة: (S, Mgh, Msb:) *its seed,* or *grain,* [*called* حَبُّ البانِ *and* جوزُ البانِ *and* فُسْتُقُ البانِ, *the glans unguentaria,* or *nux unguentaria,* or *ben-nut,*] *has a good,* or *pleasant,* [*fragrant*] *oil,* (K,) *called* دُهْنُ البانِ [*oil of ben*], (S, Mgh, Msb,) *and simply* بانٌ, the prefixed noun being suppressed: (Mgh:) [Az says,] it is the pl. of بانَةٌ. which is *a certain tree having a fruit,* or *produce, which is perfumed with aromatics, after which its oil is expressed, of a good* [or *fragrant*] *quality:* (T in art. بنى: *its seed,* or *grain, is good for* [*removing*] *the* [*affections of the skin termed*] بَرَش and نَمَش and كَلَف and حَصَف and بَهَق and سَعَفَة *and the mange,* or *scab, and for the peeling of the skin, applied in the form of a liniment with vinegar; and for hardness of the liver and the spleen, made into a beverage with vinegar; and a* مِثْقَال *thereof, drunk, is an emetic, which loosens crude phlegm:* (K:) AHn says, (TA,) *it is a kind of tree that grows tall, in a straight,* or *an erect, manner, like as grows the* [*species of tamarisk called*] أَثْل, *and its leaves are* [*of the kind termed*] هَدَب, like those of the اثل, *but its wood has no hardness:* the n. un. is with پ: Aboo-Ziyád says, *it is of the* [*trees called*] عِضَاه, *and has long* هدب, *intensely green; it grows upon* [*hills,* or *what are termed*] هَضْب; *and its fruit resembles the pods of the* [*species of kidney-bean called*] لُوبِيَآء, *except that its greenness is intense; and in it is a seed,* or *grain, from which is extracted the oil of the* بان: *on account of the straightness of its growth and of the growth of its braches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful,* or *just, stature; saying* كَأَنَّهَا بَانَةٌ [*As though she were*

a ben-tree], and كَأَنَّهَا غُصْنُ بَانٍ [*As though she were a branch of the ben-tree*], &c.: thus does Keys Ibn-El-Khateem: (M in art. بين:) and so does Imra-el- Keys. (TA.) [See an ex. voce بَرْهَرْهَةٌ.] ___ [It is also applied in the present day to *A species of willow*, the *salix Aegyptia* of Linnæus, properly called in Arabic خِلَافٌ: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the بان; but probably from their erroneously supposing this tree to be meant in the same case by the older poets.]

بَوْنٌ *Excellence: an excellent quality;* (S in art. بين, Msb;) as also بَوْنَةٌ : (IAar; T:) or the *distance, space,* or *interval, between tow things;* as also darr; بُونٌ. (M, K.) You say, بَيْنَهُمَا بَوْنٌ بَعِيدٌ (T, S, Msb*) and بَيْنٌ بَعِيدٌ (T, S) [*Between them two* (meaning two men) *is a wide distance*]; i. e. *between their tow degrees of rank* or *dignity*, or *between the estimations in which they are commonly held:* (Msb:) the former phrase is the more chaste: (S:) when corporeal distance is meant, one says, بَيْنَهُمَا بَيْنٌ, with ى; (Msb;) or in the case of [literal] distance, one says, إِنَّ بَيْنَهُمَا لَبَيْنًا; not otherwise. (S.)

بُونٌ : see بَوْنٌ.

بَوْنَةٌ : see بَوْنٌ ___ Also *Mutual separation.* (IAar, T.)

بوه

1 **باهها** , (JK, K,) [aor. يبوه,] inf. n. بوه, (TA,) *He lay with her;* syn. جامعها; (K;) like باكها. (JK.) باه له, aor. يبوه, (JK, K,) inf. n. بوه; (K;) as also باه له, aor. يباه, (JK,* K,) inf. n. بيه; (K;) *His attention became roused to it;* (K;) *he knew it*, or *understood it;* or *knew*, or *had knowledge, of it; was cognizant of it:* (JK, TA:) like بأه, and أبه or أبه. (TA.) And ما بهت له; as also ما بهت له; *I did not know it*, or *understand it;* or *did not know,or had not knowledge, of it; was not cognizant of it:* (JK, S,- K:) the inf. n. of the former is بوه; and that of the latter, بيه. (TA.)

باه a dial. var. of بآءة (IAar, S) and of بآء, (IAar, TA,) signifying *Coitus:* (S K:*) and *marriage:* (K, * TA:) as also باهة : (TA:) or a *share of coitus;* (JK, TA;) occurring in this sense in a trad., in which a woman is mentioned as having adorned herself for it: (TA:) also *venereal passion:* (TA in art. خفش:) [or the *venereal faculty;* as when one says of a drug or some other thing, يزيد فى الباه *It increases the venereal faculty:*] IKt says, of this word, باه, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for بآء]. (Msb and TA in art. بوأ.) [See also بآءة.]

باهة : see باء. Also The *court of a house;* or *a spacious part*, or *portion*, of a house, *in which is no building;* (JK, K, TA;) *where people alight*, or *lodge:* (JK:) a dial. var. of باحة. (TA.)

باهىٌّ *That strengthens the venereal* [*faculty* or] *appetite.* (TA in art. جزر, &c.)

بى

2 **بَيَّيْتُ الشَّىْءَ** , (T, K,) inf. n. تَبْيِيٌّ, (K,) *I made the thing apparent, manifest, evident, clear, plain,* or *perspicuous.* (As, T, K*) Also, (K, as in the TA,) or تَبَيَّيْتُ, ↓الشَّىْءَ (M, and so in several copies of the K,) [both confirmed by what follows,] i. q. تَعَمَّدْتُهُ [meaning *I directed myself,* or *my course,* or *aim, to,* or *towards, the thing; made for it,* or *towards it; made it my object;* &c.]. (M, K.) ___ In the saying, حَيَّاكَ ٱللّٰهُ وَ بَيَّاكَ, the phrase حياك الله means *May God make thee to have dominion:* (S, M:) or *may God prolong thy life:* (M:) and بيّاك means اعْتَمَدَكَ بِالتَّحِيَّةِ [*may He bring thee prolongation of life;* lit. *may He direct himself to thee,* or the like, *with* the gift of *prolongation of life*]; (As, S;) or قَصَدَكَ بِالتَّحِيَّةِ [which is the same]: (IAar, T:) or اعْتَمَدَكَ بِالْمُلْكِ [*may He bring thee dominion*]; (M;) so too says IAar: (TA:) or *may He make thy state,* or *condition, to be good:* (TA:) or *may He make thee to laugh:* (T, S, M, K:) so some say, accord. to As: (T:) and it is related that these words were addressed to Adam, in consequence of his having remained a hundred years without laughing after his son had been slain: (T, S:) so says A'Obeyd, on the authority of Sa'eed Ibn-Jubeyr: (T:) or it means *may He bring thee near* [*unto Himself*]: (Aboo-Málik, As, T, M, K:) or *may He bring thee:* (IAar, S, M:) or *may He prepare for thee an abode;* i. q. بَوَّأَكَ, (K,) or بَوَّأَكَ مَنْزِلًا; the verb being here altered in order to assimilate it to the preceding verb, حَيَّا: (El-Ahmar, T, S:) this explanation was approved by As: (S:) the meaning intended thereby is, *may He lodge thee in an abode in Paradise:* (TA:) or, as some say, the verb in this case is an imitative sequent to that preceding it: (A'Obeyd, S K: *) but this is naught: (K:) A'Obeyd says that in his opinion it is not an imitative sequent, because an imitative sequent is scarcely ever coupled with what precedes it by و. (S.) As an ex. of بَيَّا in the sense of قَرَّبَ, Aboo-Málik cites this verse:

* اَلْكَبْدَ وَالْمَلْحَآءَ وَ السَّنَامَا *

* بَيَّا لَهُمْ إِذْ نَزَلُوا الطُّعَامَا *

[*He brought near to them*, i. e., *placed before them, when they alighted, the food*, namely, *the liver, and the flesh of the back extending from the withers to the rump, and the hump*]. (T.) And IAar, explaining بيّاك as meaning قصدك بالتحيّة, cites the following verse:

* أَعْطَى عَطَآءَ اللَّحزِ اللَّئِيم *

* لَمَّا تَبَيَّيْنَا أَبَا تَمِيمِ *

(T.) Accord. to J, the meaning in this instances may be agreeable with the explanation of بيّاك by اعتمدك بالتحيّة [so that the verse may be rendered *When we betook ourselves with salutation to the father of Temeem*, or, as the verse is cited in the S, *to the brother of Temeem* (أَخَا تميم), *he gave the gift of the niggardly, the mean*]: or it may mean *we brought:* and the verb admits of the same double rendering in other instances. (TA.) بيَّيْتُ بآءً حسنةً and حسنًا [*I made*, or *wrote, a beautiful* ب]. (TA in باب الالف اللّينة.)

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5 **تبيّا** *It was*, or *became, apparent, manifest, evident, clear, plain*, or *perspicuous, being near;* syn. تَبَيَّنَ مِنْ قُرْبٍ. (As, T.) See also 1, in two places.

البِىُّ *The low, ignoble, mean*, or *contemptible, man;* as also ابنُ بَيَّانَ, (IAar, T, K) and ابن هَيَّانَ, (IAar, T,) and ابن بِىّ, (K,) or هَىُّ بن بِىّ, and هَيَّانُ بن بَيَّانَ: (Lth, T:) or the last two signify *he whose stock and branch are unknown:* (M:) or the same two, *he who is unknown, and whose father also is unknown:* (K in art. هى; and so the latter of them is explained in the S, both there and in the present art.:) and one says, مَا أَدْرِى أَىُّ هَىِّ بنِ بِىٍّ هُوَ, meaning *I know not what man he is.*. (S.) Accord. to some, (Lth, T,) هَىُّ بن بِىٍّ was one of the sons of Adam, that went away in the earth when the rest of his children dispersed themselves, and no trace of him was afterwards perceived. (Lth, T, K.)

ابْنُ بَيَّانَ : see البِىُّ, in two places.

بَيَوِىٌّ rel. n. of بَآءٌ or بَا: whence قَصِيدَةٌ بَيَوِيَّةٌ [as also بَائِيَّةٌ and بَاوِيَّةٌ] *A* قصيدة *of which the* رَوِىّ is ب. (M in art. ب.)

بيب

البِيَبْ see أَبٌّ, in art. ابو.

بيت

1 **بَاتَ** , (T, S M, &c.,) aor. يَبِيتُ and يَبَاتُ, (S, Msb, K,) inf. n. بَيْتُوتَةٌ (Lth, T, S A, Msb, K) and مَبِيتٌ (Msb, K) and مَبَاتٌ (Msb) and بَيْتٌ and بَيَاتٌ, (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Msb:) it is by night, or in night; not in sleep: (M:) you say, بَاتَ يَفْعَلُ كَذَا, meaning *He did such a thing by night*, or *at night:* (S, Msb, K:) [or *he was in the night*, or *at night*, or *during the night*, *doing such a thing:* and *he passed*, or *spent*, *the night*, or *a night*, or a *part thereof*, or, as will be seen below, *he entered upon the night*, *doing such a thing:*] like as one says, ظَلَّ يَفْعَلُ كَذَا as meaning he did such a thing by day, or at day-time: (S, Msb;*) IKoot and Es-Sarakustee and IKtt say that it has this meaning, and not he slept: (Msb:) [F adds,] وَلَيْسَ مِنَ النَّوْمِ, (K,) which is said to mean, and the action is not one of sleep; so that when one sleeps by night, or at night, it is not correct to say, بَاتَ يَنَامُ: or, accord. to some, its meaning is not that of sleeping; so that one may say, بَاتَ زَيْدٌ نَائِمًا [*Zeyd was in the night*, &c., or *passed*, or *spent*, *the night*, &c., *sleeping*]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Kur [xxv. 65], وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا [*And those who pass the night prostrating themselves to their Lord and standing up* in prayer]: (Msb:) Fr says that بَاتَ الرَّجُلُ means *The man remained awake all the night*, engaged in acts of obedience or of disobedience: (T, Msb:) [or it means *the man entered upon the night;* or *he was in the night*, or *at night*, or *during the night*, in any state, or engaged in any action; for] Zj says, (M,) بَاتَ is said of any one whom the night has overtaken, (M, K, *) whether he have slept or not slept: (M:) and Lth says, البَيْتُوتَةُ signifies *the entering upon the night:* one says, بِتُّ أَصْنَعُ كَذَا وَكَذَا [*I entered upon the night doing such and such things*]: and he adds, (T,) he who says بَاتَ as meaning *he slept* commits an error; for you say, بِتُّ أُرَاعِي النُّجُومَ [*I entered upon*, or *passed*, *the night*] *looking at the stars:* and how can he be sleeping who is looking at them? (T, Msb:) but Mullà 'Abd-El-Hakeem, in his Commentaries on the Mutowwal, says that بَاتَ sometimes means *he remained*, *continued*, *stayed*, or *dwelt*, and *he alighted and abode*,

by night, or *at night*, whether he slept or not: (MF:) and Ibn-Keysán says that it may be used in the same manner as نَامَ [*he slept*]; and also, [as will be explained below,] in the same manner as كَانَ. (TA.) You say, بَاتَ بَيْتُوتَةً صَالِحَةً (T) or طَيِّبَةً (A) [*He passed*, or *entered upon*, *the night*, or *a night*, *in a good manner*]. And بِتُّ القَوْمَ and بِتُّ بِهِمْ and بِتُّ عِنْدَهُمْ [*I passed*, or *entered upon*, *the night*, or *a night*, *with*, or *at the abode of*, *the people*, or *company of men:* the last of these phrases is the most common]. (A 'Obeyd, M, K.) ___ Secondly, it is used in the sense of صَارَ [*He became*]; (Msb;) or in the same manner as كَانَ [*he was*]. (Ibn-Keysán, TA.) One says, بَاتَ بِمَوْضِعِ كَذَا *He became* [or *was*] *in such a place;* whether in night-time or in day-time. (Msb.) And hence the saying of the lawyers, بَاتَ عِنْدَ ٱمْرَأَتِهِ لَيْلَةً *He became* [or *was*] *with his wife one night;* [which is the same as *he passed a night* &c.; though this, it will be observed, is not in this instance the signification of the verb alone;] whether sleeping or not. (Msb.) ___ [Thus it is used both as a complete, i. e. an attributive, verb, and also as an incomplete, i. e. a non-attributive, verb.] ___ بَاتَ, aor. يَبِيتُ, (T, A,) inf. n. بَيْتٌ, (T, M, K,) also signifies *He married*, or *took a wife:* (T, A:) [see بَيْتٌ below:] or *he gave in marriage;* syn. of the inf. n. تَزْوِيجٌ. (Kr, M, K.)

2 **بيّت البيتَ** *He constructed*, or *built*, *the* بَيْتَ [i. e. *tent*, or *house*, &c.]. (M.) بيّت الأَمْرَ, [inf. n. as below,] *He did*, or *performed*, *the thing*, or *affair*, *by night*, or *at night:* (M:) and *he thought*, or *meditated*, *upon it*, *considering its end*, or *issue*, or *result*, (Zj, T, S, M, A, Msb, K,) or *entered into it*, (Zj, T,) *by night*, or *at night*. (Zj, T, S, M, &c.) And one says, بُيِّتَ بَلَيْلٍ, (T, A,) meaning the same as دُبِّرَ بَلَيْلٍ [*It was thought*, or *meditated*, *upon*, &c., *by night*, or *at night*]: (T:) [for] بُيِّتَ الشَّىْءُ also signifies [simply] *the thing was thought upon*, *and considered as to its end*, *issue*, or *result;* syn. قُدِّرَ. (S.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, هٰذَا أَمْرٌ قُدِّرَ بَلَيْلٍ; [in the text from which this is taken, without the syll. signs;] and hence the saying in the Kur [iv. 83], بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ [*A part of them meditateth by night upon doing otherwise than that which thou sayest;* as is indicated in the M, where this is cited; and in like manner, يُبَيِّتُونَ, in the

continuation of the same passage of the Kur, is explained in the T as meaning يُدَبِّرُونَ, and يُقَدِّرُونَ, (i. e. لَيْلًا,) مِنَ السُّوْءِ]: but Aboo-Hilál says that a thing is meditated upon in the night in order that one may apply himself to it with strong purpose, and not be diverted by other things, so that it may be done with more firmness; and he cites the same passage of the Kur. (Ham p. 130.) And hence, in the Kur [iv. 108], إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ القَوْلِ *When they meditate*, &c., (S, M, Bd, Jel,) *by night*, (S, M,) [*what He will not approve, of speech*,] *and prepare it* [*in their minds*] (يُزَوِّرُونَهُ [see art. زور]). (Bd.) It is said in a trad., لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ الصِّيَامَ *There is no fasting to him* [meaning *his fasting is null*] *who does not purpose it from the night*. (TA. [See another reading, voce بَتَّ.]) And you say, بَيَّتَ النِّيَّةَ *He decided upon the purpose*, or *intention, by night*, or *in night-time*. (Msb.) And بَيَّتَ رَأْيَهُ *He thought upon his opinion, and concealed it*, or *conceived it, in his mind*. (TA.) ___ بَيَّتَهُمْ, (inf. n. تَبْيِيتٌ, (Msb, TA,) *He came upon them*, (Mgh, but the verb is there pl.,) or *made a sudden attack upon them, and engaged with them in conflict*, (Msb,) or *made a great slaughter among them*, or *engaged with them in vehement conflict*, (S, M, K,) namely, the enemy, (S, Mgh, K,) or a people, (M,) *by night:* (S, M, Mgh, Msb, K:) *he came upon them* (the sons of such a one) *in the night, and made a sudden attack upon them, while they were heedless:* (T:) *he attacked them* (the people of a house or place of abode) *by night: he went to them* (the enemy) *in the night, without their knowledge, and took them by surprise*. (TA.) ___ كَانَ لَا يُبَيِّتُ مَالًا وَلَا يُقَيِّلُهُ *He used not to retain property until night, nor to retain it until noon*, when it came to him; but used to hasten the dividing of it. (TA, from a trad.) ___ See also 4. بيّت النَّخْلَ *He trimmed*, or *pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof*. (K.) See also 5.

4 **اباتهُ** , inf. n. إِبَاتَةٌ, *He* (God) *made him*, or *caused him, to pass*, or *spend, the night*, [or *a part thereof*,] or *to enter upon the night*. (T, M, K.) You say, أَبَاتَكَ ٱللّٰهُ حَسَنَةً [*May God make thee to pass*, or *enter upon, the night with happiness*], (S,) and إِبَاتَةً حَسَنَةً [*in a good manner of doing so*]. (T, A.) And [in like manner,] بَيَّتَكَ ٱللّٰهُ فِى

عافية [*May God make thee to pass,* or *enter upon, the night in health and safety*]. (A.) And أَبَاتَهُ ٱللّٰهُ أَحْسَنَ بيتة *God made him to pass,* or *enter upon, the night in the best manner of doing so.* (M, K. *)

5 **تبيّته عن حاجته** [so in the TA and in a MS. copy of the K: in the CK بيَّته :] *He withheld,*

or *debarred, him from the thing that he wanted.* (K.)

10 استبات [**إستبيت** seems to signify *He asked for,* or *required,* بيت, or بيتة i. e. *food:* (see مستبيت:) and also to have the contr. signification; i. e. ___ *He possessed food:* for you say, لَا يستبيت لَيْلَةً *He possesses not a night's food.* (T, K.) And لَا يستبيت *He has not food.* (A.)

بيت [signifies *A tent;* properly, *having more than one pole;* but often applied without this restriction: and also *a house; a chamber; an apartment; a closet;* and *the like*]: a بيت is [*a tent*] *of* [*goats'*] *hair* (شعر), (M, A, Mgh, Msb, K,) or *of wool:* (Mgh:) *a* بيت *of hair* [i. e. *hair-cloth*] *is that kind* [*of tent*] *which has more than one pole:* the word is masc.: and applies to *small* and *large:* (M:) tents of goats' hair are peculiar to people of cold countries and of fertile regions, where the goats have abundant hair; for the goats of the Arabs of the desert have short hair, not long enough to be spun: (T in art. بنى:) a خباء is a small بيت of wool or of hair: a بيت is *what is larger than a* خباء: next is the مظلّة, which is larger than the بيت; but the term بيت is also applied to *a* مظلّة *when it is large and* مُرَوَّق [i. e. *furnished with a* رواق, q. v.]: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of بيت; namely, a قُبَّة, which is of skins, or tanned hides; a مظلّة, of hair; a خباء, of wool; a بجاد, of soft hair (وبر); a خيمة, of trees; an أُقْنَة, of stone; and a سوط, of hair; or this is the smallest of them: El-Baghdádee says that the خباء is a بيت made of soft hair (وبر), or of wool, or of hair [commonly so called] (شعر), upon two poles, or three; and that a بيت is [*a tent*] *upon six poles, or more, to the number of nine:* in the Towsheeh it is said that the term خباء is applied to a بيت of any kind: (TA:) a بيت is also [*a structure*] *of clay,* or *tough or cohesive clay or earth;* (A, K;) [and *of baked*

bricks; and *of stone;*] the name being likewise applied to *a structure of a kind other than the structures which are called* أَخْبِيَة [or *tents*]; (M;) signifying *a habitation* [*of any kind; an abode; a dwelling*]: (Msb:) a man's *house;* syn. دَارٌ: (T:) [and particularly *a chamber;* i. e.] *a single roofed structure* (Mgh, Kull) *having a place of entrance;* مَنْزِلٌ being applied to what comprises more than one [such] بيت, and a roofed صَحْن [or vacant part, and a kitchen, inhabited by a man with his family]; and دَارٌ, that which comprises more than one [such] بيت and more than one [such] مَنْزِل and a [court, or] صَحْن without a roof: (Kull:) the pl. is بُيُوتٌ, (S, M, K, &c.,) also pronounced بِيُوتٌ, (TA,) and أَبْيَاتٌ, (S, M, K,) the latter a pl. of pauc.; (TA;) and pl. pl. بُيُوتَاتٌ (M, Mgh, K) and أَبَايِيتُ (Sb, S, M, K) and أَبْيَاوَاتٌ, (Fr, M, K,) which last is extr.: (M:) the dim. is بُيَيْتٌ, also pronounced بَيِّيتٌ; (S, K;) and the vulgar say, بُوَيْتٌ, (S,) which is not allowable. (K.) You say, هُوَ جَارِى بَيْتَ بَيْتٍ, (T, S, M,) *He is my neighbour* [*tent to tent*, or *house to house*, i. e.,] *by contiguity* [*of our habitations*]: بيت بيت being made indecl. with fet-h for the termination because they are two nouns made one: (S:) Sb says that some of the Arabs make them [thus] indecl., like خَمْسَةَ عَشَرَ, and some make the former a prefixed noun governing the latter in the gen. case, [saying بَيْتَ بَيْتٍ,] except when used as a denotative of state: (M:) one says also, بَيْتًا لِبَيْتٍ, and بَيْتٌ لِبَيْتٍ; (Fr, T;) which last, or بَيْتٌ إِلَى بَيْتٍ, is the original form. (Har p. 353.) بَنَى فُلَانٌ عَلَى ٱمْرَأَتِهِ [lit. *Such a one constructed a tent over his wife*,] means *such a one had his wife conducted to him on the occasion of his marriage, and brought her,* or *had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required.* (T.) And أَهْلُ بَيْتِ النَّبِيِّ [*The people of the house of the Prophet*,] means *the Prophet's wives and his daughter and 'Alee:* and so أَهْلُ ٱلْبَيْتِ [i. e. يَخُصُّ أَهْلَ البَيْتِ *He means particularly,* or *peculiarly, the people of the house*], in the Kur xxxiii. 33: بَنُو and مَعْشَر and أَهْل and آل, as prefixed nouns, being, as Sb says, the nouns most frequently occurring in the accus. case [for the reason indicated above, or, as the Arabian grammarians express it,] عَلَى الاِخْتِصَاصِ. (M.) ___ It also signifies *A* [*pavilion, palace,* or *mansion, such as is called*] قَصْر: (T, K:) whence the saying of Gabriel, بَشِّرْ خَدِيجَةَ بِبَيْتٍ مِنْ قَصَبٍ, i. e. [*Rejoice thou Khadeejeh by the announcement of*] *a pavilion* (قصر) *of hollow pearls,* (T, TA,) or *of emerald.* (TA. [See also art. بيوتا غير مسكونة.]) قصب [*Uninhabited houses*], in the Kur

xxiv. 29, means *buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants and places in which things are sold, the entering of which is allowed by their owners:* or *ruins which a man enters for the purpose of easing nature.* (M.) And the بُيُوت which God has permitted to be raised, mentioned in the same chapter, verse 36, are *Mosques*, or *places of worship:* or, accord. to El-Hasan, *Jerusalem* (بَيْتُ المَقْدِسِ); the pl. being applied to it as a mark of honour. (Zj, M.) البَيْتُ [*The House*] applies particularly to *the Kaabeh* [*of Mekkeh*]; (K;) as also بَيْتُ ٱللّٰهِ [*the House of God*]; (AAF, M;) and البَيْتُ الحَرَامُ [*the Sacred House*]; (T;) and البَيْتُ العَتِيقُ [*the Ancient House*]; (S and K &c. in art. عتق;) and accord. to some, البَيْتُ المَعْمُورُ, q. v. (Bd in lii. 4.) [بَيْتُ المَالِ signifies *The treasury of the state.* And بَيْتُ المَآءِ is a euphemism for *The privy;* because water is put there for the purpose of ablution: also called بَيْتُ الفَرَاغِ, &c.] ___ Also The *ark* of Noah: so in the Kur lxxi. last verse. (T.) ___ *A grave;* (M, IAth, K;) app. by way of comparison. (M.) So in a trad. of Aboo-Dharr: كَيْفَ تَصْنَعُ إِذَا مَاتَ النَّاسُ حَتَّى يَكُونُ البَيْتُ بِالوَصِيفِ, meaning *How will thou do when men shall die so that the grave shall be sold for the* [*servant-*] *boy?* (IAth.) ___ The *habitation* of the سُرْفَة, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yaakoob, M;) and of the صَيْدَنَانِىّ, which it makes in the interior of the earth, and covers over: (A'Obeyd, M:) and the *burrow*, or *hole*, of the ضَبّ &c.: and the *web* of the spider: all, app., as being likened to the بَيْت of a man. (M.) ___ A man's *household.* (S, K, TA.) ___ The *wife* (As, IAar, T, M, A) of a man. (M, A.) So in the saying,

* أَكِبَرٌ غَيَّرَنِى أَمْ بَيْتُ *

[*Hath old age altered me, or a wife?*]: (As, T:) or here it means *a household.* (S.) ___ The *nobility* of the Arabs; (T, Msb, K; *) as when one says, بَيْتُ تَمِيمٍ فِى بَنِى حَنْظَلَةَ [*The nobility of Temeem is in the sons of Handhaleh*]: (T, Msb: *) or the *family that comprises the nobility of a tribe;* as آلُ حِصْنٍ of the فَزَارِيُّون, and آلُ الجُدَّيْنِ of the شَيْبَانِيُّون, and آلُ عَبْدِ المَدَانِ of the حَارِثِيُّون; which three were asserted by Ibn-El-Kelbee to be the highest of the families thus called of the Arabs: (M:) [see a verse of El-Lahabee cited voce أَخْضَرُ:] pl. بُيُوتٌ and بُيُوتَاتٌ, (T, M,) the latter being pl. of the former. (T.) You

say, هُوَ مِنْ أَهْلِ البُيُوتَاتِ *He is of the people of nobility:* and مِنْ بَيْتٍ كَرِيمٍ [*of a generous*, or *noble*, *house*, or *family*]. (A.) [See also بنى.] ___ *A noble person:* (M, Mgh, K:) pl. بُيُوتٌ and بُيُوتَاتٌ. (Mgh.) You say, فُلَانٌ بَيْتُ قَوْمِهِ *Such a one is the noble person of his people.* (Abu-l-'Omeythil El-Aarabee, M.) ___ The [*furniture termed*] فِرْش, (A, Mgh, K,) or مَتَاع, (TA,) *of a tent* or *house*, (Mgh, K,) or *that is sufficient for a tent* or *house.* (A.) You say, تَزَوَّجْتُ فُلَانَةَ عَلَى بَيْتٍ *I married*, or *took as a wife*, *such a woman for* [*my giving*] *furniture sufficient for a tent* or *house*, (A,) or *furniture of a house* or *tent.* (Mgh.) [See 1, last sentence.] ___ A بَيْت of poetry, (T, S, M, Msb,) or of the poet, (K,) is [*A verse;* i. e.] *what consists of certain known divisions* [or *feet*] *called* أَجْزَآءُ التَّفْعِيلِ; being termed بيت metaphorically, because of the conjoining of its component parts, one to another, in a particular manner, like as those of a tent are conjoined in its construction; (Msb;) because it consists of words collected together in a regular manner, and so resembles a tent, which is composed of a سَقْف and كَفَآء and رِوَاق and عُمُد: (T:) it is derived from the same word signifying a خِبَآء [or tent], and applies to the small and the great, as the رَجَز and the طَوِيل; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed أَسْبَاب and أَوْتَاد, as being likened to the اسباب and اوتاد of tents: (M:) pl. أَبْيَاتٌ and بُيُوتٌ, (M, A, Msb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] أَبَايِيتُ: (A:) Abu-l-Hasan says that if the بيت of poetry be likened to the بيت which is a tent or other kind of structure, there is no reason why it should not have the same pl. forms as the latter has. (L.) By the following words of a poet,

* وَبَيْتٍ عَلَى ظَهْرِ المَطِيِّ بَنَيْتُهُ *
* بِأَسْمَرَ مَشْقُوقِ الخَيَاشِيمِ يَرْعُفُ *

[*Many a* بيت *upon the back of the camel have I*

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constructed with a lawny thing slit in the nose and *bleeding*], is meant, many a بيت of poetry have I written with

the reed-pen. (S.) [البَيْتَ, written after a quotation of a part of a verse of poetry, means اقْرَأْ البَيْتَ *Read thou the verse.*] بَيْتُ القَصِيدَةِ [*The* chief *verse of the poem*] is a phrase employed when a person composes a poem in praise of any one from whom he would obtain some object of desire and want, being applied to *that verse of the poem in which the author's want is mentioned:* and is a proverbial expression relating to that which is extraordinary and strange, and used in denoting the superiority of a part of a thing over the whole of it [regarded as a whole]: [hence,] one says, فُلَانٌ أَوَّلُ الجَرِيدَةِ وبَيْتُ القَصِيدَةِ [*Such a one is the first of the detachment of horsemen, and the chief verse of the poem*]. (Har p. 441.)

بيت : see بَيْتَةٌ, in two places.

بَيْتَةٌ a subst. from بَاتَ: and signifying *A manner* or *mode*, and *state*, or *condition, of passing*, or *entering upon, the night*. (M.) [See 4; last sentence.] *Food*, or *victuals;* and so بَيْتٌ : (A, K:) [or particularly, of a night: for] you say, مَا لَهُ بَيْتُ لَيْلَةٍ, (S M, A, K.) and بَيْتَةُ لَيْلَةٍ, (T, S, M, A,) مِنَ القُوتِ, (T,) *He has not a night's food*, or *victuals*. (T, S, M, A, K.)

بَيَاتٌ *A coming upon the enemy by night;* (Mgh;) *a sudden attack upon, and conflict with, the enemy by night;* (Msb;) *a great slaughter* (S, M) *among the enemy*, (S,) or *a people*, (M,) *and vehement conflict with them;* (S, M;) *a coming upon people in the night, and making a sudden attack upon them, while they are heedless;* (T;) *an attack upon a people by night; a going to the enemy in the night, without their knowledge, and taking them by surprise:* (TA:) a subst. from 2; (S, M, Mgh, Msb;) like سَلَامٌ from سَلَّمَ. (Mgh.) ___ أَتَاهُمُ الأَمْرُ بَيَاتًا *The thing*, or *event, happened*, or *came, to them in the latter part of the night*. (T.)

بُيَيْتٌ , also pronounced بَيْيَتٌ, dim. of بَيْتٌ, q. v. (S, K.)

بَيُّوتٌ *That has remained throughout a night* [*and so become stale; stale from being a night old*]; as also بَائِتٌ : both, in this sense, [but the latter more usually,] applied to bread. (S, K.) ___ *Cold*, or *cool*, water, (M, K,) *that has become so from its having remained throughout a night:* (M:) or water *that remains during the night*

beneath the sky: (Ham p. 553:) or water *that has been cooled in the leathern bag by night;* and in like manner, milk; for [Az says,] I heard an Arab of the desert say, اسْقِنِى مِنْ بَيُّوتِ السِّقَآءِ, meaning *Give thou me to drink of the milk that has been milked at night and left in the skin so that it has become cold,* or *cool, by night.* (T.) In the saying,

* فَصَبَّحَتْ حَوضَ قِرًى بَيُّوتَا *

the meaning seems to be, قِرًى حَوْضٍ بَيُّوتًا, i. e., [*And they* (app. camels) *came in the morning to*] *the collected water of a trough, which* water *had remained throughout the night and so become cold,* or *cool;* the phrase being inverted. (M.) ___ أَمْرٌ بَيُّوتٌ *An affair,* or *event, for which,* or *on account of which, one passes the night in anxiety* or *grief.* (S, K.) ___ هَمٌّ بَيُّوتٌ *Anxiety,* or *grief, that has remained during the night in the bosom.* (M.) ___ سِنٌّ بَيُّوتَةٌ *A tooth that does not fall out,* or *become shed.* (K.)

بَائِتٌ [*Passing,* or *spending, the night,* or *a night,* or *a part thereof;* or *entering upon the night;* &c.;] act. part. n. of 1. (Msb.) ___ See also بَيُّوتٌ.

مَبِيتٌ *A place in which one passes,* or *enters upon, the night.* (M, A.)

مُتَبَيِّتَةٌ A woman *who has obtained a* بَيْت [i. e. *tent* or *house,* or *the furniture thereof,*] *and a husband.* (M, K.)

مُسْتَبِيتٌ *Poor,* or *needy;* [as though meaning *asking for,* or *requiring,* بِيت or بِيتَة, i. e. *food;* or *possessing food, and nothing beside;*] syn. فَقِيرٌ [q. v.]. (IAar, T, K.)

بيح (Quasi root)

بَيْحَانٌ and بَيَّحَانٌ: see بَؤُوحٌ, in art. بوح.

بيد

1 **بَادَ** , aor. يَبِيدُ, inf. n. بَيْدٌ (T, S, M, &c.) and بُيُودٌ (S, M, L, Msb, K) and بِيَادٌ (M, L, Msb, K) and بَيْدُودَةٌ (Lh, M, L, K) and بَوَادٌ (L, K) and بَوْدٌ, (CK,) the last but one disapproved by MF, (TA,) [and the last equally doubtful,] *He*, or *it*, *perished;* (T, S, A, Mgh, L, Msb;) *went away; passed away; became cut off*, or *extinct; came to an end.* (M, L, K.) ___ بَادَتِ الشَّمْسُ, inf. n. بُيُودٌ, *The sun set.* (Sb, M, K.)

4 **أَبَادَهُمْ** *He* (God) *destroyed them;* (T, S, A, Mgh, * Msb;) *caused them to go away, pass away, become cut off* or *extinct*, or *come to an end.* (M. *)

بَيْدَ , (T, S, M, L, Mughnee, K,) as also بَايَدَ , (L, K,) or بَائِدَ, (so in the Mughnee and in a MS. copy of the K and in the CK, and in a MS. copy of the K omitted,) a noun inseparably prefixed to أَنَّ with its complement, (Mughnee,) used as *syn. with* غَيْرَ, (Ks, T, S, M, &c.,) but never otherwise than in the accus. case, nor as an epithet, nor otherwise than as an exceptive in a case in which the thing excepted is disunited in kind from that from which the exception is made. (Mughnee.) You say, هُوَ كَثِيرُ المَالِ بَيْدَ أَنَّهُ بَخِيلٌ *He is possessed of abundant*, or *much, wealth, but he is niggardly.* (ISk, S, M, A, Msb, Mughnee.) ___ Also as *syn. with* عَلَى, (M, K,) as some say; (A'Obeyd, M;) but to render it in the former manner is preferable. (M.) Accord. to some, (L,) it is syn. with عَلَى in the following trad.: نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيَامَةِ بَيْدَ أَنَّهُمْ أُوتُوا الكِتَابَ مِنْ قَبْلِنَا وَ أُوتِينَاهُ مِنْ بَعْدِهِمْ [*We, the latter* people, *shall be those who will precede on the day of resurrection, although they were given the Scripture before us, and we were given it after them*]: (T, L:) El-Umawee holds it to be so: (T:) but Ks says that it here signifies غَيْرَ [as in the former ex.]: (T, L: [and so says IHsh in the Mughnee:]) accord. to one recital, it is بَايَدَ; (L;) or بَائِدَ; so in the Musnad of the Imám Esh-Sháfi'ee: (Mughnee:) IAth says, I have not found this in the classical language in the sense of عَلَى: some say that it is بِأَيْدٍ, i. e. *by means of strength*, or *power;* and that the meaning is, *we shall be those who will precede* to

Paradise *on the day of resurrection by means of strength*, or *power*, given us by God. (L.) ___ Also, [accord. to some,] as *meaning* مِنْ أَجْلِ: (L, Mughnee, K:) as in the saying of Mohammad, أَنَا أَفْصَحُ العَرَبِ بَيْدَ أَنِّى مِنْ قُرَيْشٍ وَنَشَأْتُ فِى بَنِى سَعْدٍ [*I am the most chaste in speech of the Arabs because I am of the tribe of Kureysh and I grew up among the children of Saad*]: (T, L: [in the Mughnee given somewhat differently:]) but Ibn-Málik and others say that it here, also, means غير, after the manner in which the latter is used in the saying [of a poet],

* وَلَا عَيْبَ فِيهِمْ غَيْرَ أَنَّ سُيُوفَهُمْ *
* بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الكَتَائِبِ *

[And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Mohammad Ibn-Yezeed اِسْتِثْبَاتٌ. (Ham p. 474.) ___ مَيْدَ is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

بَيْدَآءُ *A desert;* or *a waterless desert:* (S, M, A, Mgh, Msb, K:) or *one that is plain*, or *level, in which horses are made to run:* (M:) or *one wherein is nothing:* (TA:) so called, accord. to IJ, because it [often] destroys him who alights, or sojourns, in it: (M, Msb: *) or *a plain tract, slightly elevated, with few trees, and without herbage, extending to the distance of a day's journey*, or *half a day's journey*, or *less, rugged and hard, and only in a country of mould*, or *clay:* (ISh:) pl. بِيدٌ: (S, M, Msb, K:) it has a pl. of a form proper to epithets because it is originally an epithet: (M:) by rule it should be بَيْدَاوَاتٌ. (M, K.)

بَيْدَانَةٌ *A she-ass;* a subst. applied to that animal: (S:) or *a wild she-ass:* (M, K:) or one *that inhabits a desert* (بَيْدَآء); (T, K;) [an epithet;] not a subst. applied to the animal; J being in error in asserting it to be such: (K:) the [wild] she-ass is thus called, accord. to most of the lexicologists, because it inhabits the بَيْدَاء; and if so, the ن is an augmentative letter: or, accord. to some, because it is *large in the body* (البَدَن); and if so, the ن is a radical letter: (L:) the pl. is بَيْدَانَاتٌ. (L, K.)

بَايَدَ, or بَائِدَ: see بَيْدَ.

بير (Quasi root)

بِيرٌ ; pl. of pauc. أَبْيَارٌ: see بِئْرٌ, in art. بأر.

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بيص

وَقَعَ فِى حَاصٍ بَاصٍ , and حَيْصَ بَيْصَ, &c.: see art. حيص

بَيْصٌ *Difficulty; straitness;* (IAar, K;) as also بِيصٌ . (K.) See above.

بِيصٌ : see above.

بيض

1 **باضه** , (S, K,) first pers. بِضْتُ, (M,) aor. يَبِيضُ, for which one should not say يَبُوضُ, [though it would be agreeable with a general rule respecting verbs denoting surpassingness,] (S, O,) *He surpassed him in whiteness.* (S, M, O, K.) بَاضَتْ, (S, M, Msb, K, except that in the M and Msb we find the masc. form, بَاضَ, followed by الطَّائِرُ,) aor. تَبِيضُ, (Msb,) inf. n. بَيْضٌ, (M, Msb,) said of an ostrich, (M,) or a hen, (K,) or any bird, (S, M, Msb,) and the like, (Msb,) *She laid her eggs,* (M, Msb, TA,) or *egg.* (Msb.) ___ بَاضَ السَّحَابُ *The clouds rained.* (IAar, O, K.) A poet says, [using a phrase from which this application of the verb probably originated,]

* بَاضَ النَّعَامُ به فَنَفَّرَ أَهْلَهُ *

* إِلَّا المُقِيمَ عَلَى الدَّوَى المُتَأَفِّنِ *

(IAar,) i. e. *The* نعام, meaning the نَعَائِم, [or Twentieth Mansion of the Moon,] *sent down rain upon it, and so put to flight its occupants, except him who remained incurring the risk of* dying from *disease, wasting away:* [the last word being in the gen. case, by poetic license, because the next before it is in that case; like خَرِبٍ in the phrase هٰذَا جُحْرُ ضَبٍّ خَرِبٍ:] the poet is describing a valley rained upon and in consequence producing herbage; for the rain of the asterism called النعائم is in the hot season, [when that asterism sets aurorally, (see مَنَازِلُ القَمَرِ, in art. نزل,)] whereupon there grows, at the roots of the حَلِّى, a plant called نَشْر, which is poisonous, killing beasts that eat of it: the verse is explained as above by El-Mohellebee: (IB:) or, as IAar says, the poet means rain that falls at the نَوْء [by which we are here to understand the setting aurorally] of النعائم; and that when this rain falls, the wise flees and the stupid remains. (O.) ___ بَاضَ بِالمَكَانِ *He remained, stayed,* or *abode, in the place* [like as a bird does in the place where she lays her eggs]. (O, K.) ___ بَاضَتِ الأَرْضُ *The earth produced* كَمْأَة [or *truffles,* which are thus likened to eggs]: (A, TA:) or *the earth produced the plants that it contained:* or *it became changed in its greenness to yellowness, and scattered the fruit,* or *produce, and dried up.* (M, TA.) ___

باضَ الحَرُّ *The heat became vehement*, or *intense*. (S, A, K.) باضَ القَوْمَ; &c.: see 8, in three places.

2 **بيّض** , (S, M, K,) inf. n. تَبْيِيضٌ, (S,) *He whitened* a thing; *made* it *white;* (S, M;) *contr. of* سَوَّدَ. (K.) *He bleached* clothes. (M.) [*He whitewashed* a wall &c. *He tinned* a copper vessel or the like.] You say, بَيَّضَ ٱللّٰهُ وَجْهَهُ [lit., *God whitened his face:* or *may God whiten his face:* meaning *God rendered his face expressive of joy*, or *cheerfulness;* or *rejoiced*, or *cheered*, *him:* or *may God* &c.: and also *God cleared his character;* or *manifested his honesty*, or *the like:* or *may God* &c.: see the contr. سَوَّدَ]. (TA.) And بيّض لَهُ [*He left a blank space for it;* namely, a word or sentence or the like: probably post-classical]. (TA in art. شمس; &c.) ___ [*He wrote out fairly*, after having made a first rough draught: in this sense, also, opposed to سَوَّدَ: probably post-classical.] ___ *He filled* a vessel: (M, A, K: *) or *he filled* a vessel, and a skin, *with water* and *milk*. (S, O.) ___ And *He emptied* (A, K) a vessel: (A:) thus it bears two contr. significations. (K.)

3 **بايضهُ** , (S, M,) inf. n. مُبَايَضَةٌ, (TA,) *He contended with him for superiority in whiteness.* (S, M.) ___ بَايَضَنِى فُلَانٌ *Such a one acted openly with me;* syn. جَاهَرَنِى: from بَيَاضُ النَّهَارِ [the whiteness of day, or daylight]. (A, TA.)

4 **أَبْيَضَتْ** *She* (a woman) *brought forth white children:* and in like manner one says of a man [أَبْيَضَ and أَبَاضَ, meaning *He begat white children*]. (M, TA.) ___ See also 9, in two places.

8 **ابتاض** *He* (a man, S) *put upon himself a* بَيْضَة [or *helmet*] (S, K, TA) *of iron.* (TA.) ابتاضهم *He entered into their* بَيْضَة [or *territory*, &c.]: (A, TA:) and ابتاضوا القَوْمَ *They exterminated the people*, or *company of men; they extirpated them;* (M, K; *) as also باضُوهُمْ : (M:) and ابتيضوا [originally ابتِيضُوا; in the CK, incorrectly, ابتَيَضُوا;] *They were exterminated*, or *extirpated*, (K, TA,) *and their* بَيْضَة [or *quarter*, &c.,] *was given up to be plundered:* (TA:) and ابتضناهم *We smote their* بيضة [or *collective body*, &c.,] *and took all that belonged to them by force;* as also بَضْنَاهُمْ : and بِيضَ الحَىُّ *The tribe was so smitten* &c. (TA.)

9 **ابيضّ** , (S, M, Msb, K,) and, by poetic license, ابيضَضَّ, [of which see an ex. voce خفَضَ, and see also 9 in art. حو,] (M, TA,) inf. n. ابيضَاضٌ, (S, Msb,) *It was*, or *became, white;* (S, M, Msb;) *contr. of* اسوَدَّ; (K;) as also ابياضّ , inf. n. ابييضَاضٌ;. (S;) *contr. of* اسوَادَّ; (K;) and أَبَاضَ : which ↓ last also signifies *it* (herbage or pasture) *became white, and dried up.* (M, TA.) [You say also, ابيضّ وجهه, lit., *His face became white:* meaning *his face became expressive of joy*, or *cheerfulness;* or *he became joyful*, or *cheerful:* and also *his character became cleared;* or *his honesty*, or *the like, became manifested:* see 2.]

11 **إِبيَاضَّ** see 9.

بيض : see بيضَةٌ, in three places.

بيضَةٌ *An egg* (Msb) of an ostrich, (Mgh,) and of any bird, (S, Mgh, Msb, K,) and the like, i. e. of anything that is termed صَمُوخٌ [or having merely an ear-hole] as distinguished from such as is termed أَذُونٌ [or having an ear that is called أُذُنٌ]: so called because of its whiteness: (TA:) n. un. of بَيْضٌ : (S, M, * Msb, K:) pl. [of the former] بَيْضَاتٌ (M, Sgh, K) and بَيَضَاتٌ, which latter is irreg., (M, Sgh,) and only used by poetic license; (Sgh;) and (of بَيْضٌ, M) بُيُوضٌ. (M, K.) You say, أَفْرَخَتِ البَيْضَةُ *The egg had in it a young bird.* (ISh.) And أَفْرَخَ بَيْضَةُ القَوْمِ *What was hidden, of the affair*, or *case, of the people*, or *company of men, became apparent.* (ISh.) [See also art. فرخ.] بَيْضَةُ البَلَدِ signifies *The egg which the ostrich abandons.* (S, M, K.) And hence the saying, هُوَ أَذَلُّ مِنْ بَيْضَةِ البَلَدِ *He is more abject*, or *vile, than the egg of the ostrich which it abandons* (S, A, * K) *in the desert.* (TA.) You say also, هُوَ بَيْضَةُ البَلَدِ in dispraise and in praise. (IAar, Aboo-Bekr, M.) When said in dispraise, it means *He is like the egg of the ostrich from which the young bird has come forth, and which the male ostrich has cast away, so that men and camels tread upon it:* (IAar, M:) or *he is alone, without any to aid him; like the egg from which the male ostrich has arisen, and which he has abandoned as useless:* (TA:) or *he is an obscure man*, or *one of no reputation, whose lineage is unknown.* (Ham p. 250.) And when said in praise, it means *He is like the ostrich's egg in which is the young bird;* because the

male ostrich in that case protects it: (IAar, M:) or *he is unequalled in nobility;* like the egg that is left alone: (M:) or *he is a lord*, or *chief:* (IAar, M:) or *he is the unequalled of the* بَلَد [or *country* or *the like*], *to whom others resort, and whose words they accept:* (K:) or *he is a celebrated*, or *wellknown, person.* (Ham p. 250.) [See also art. بلد. And for another meaning of بَيْضَةُ البَلَد see below.] ___ *A helmet of iron,* (AO, S, * M, * Mgh, * K, *) *which is composed of plates like the bones of the skull, the edges whereof are joined together by nails; and sometimes of one piece:* (AO:) so called because resembling in shape the egg of an ostrich: (AO, M, Mgh: *) in this sense, also, n. un. of بَيْضٌ . (S, K: [in the CK, for والحَدِيدُ we should read والحَدِيد.]) This may be meant in a trad. in which it is said that a man's hand is to be cut off for his stealing a بَيْضَة. (Mgh.) ___ *A testicle:* (S, K:) pl. بَيْضَانٌ. (TA.) ___ The *bulb* of the saffron-plant [&c.]: as resembling an egg in shape. (Mgh.) ___ [*A tuber:* for the same reason.] ___ *A kind of grape of Et-Táïf, white and large.* (M.) ___ The *core* of a boil: as resembling an egg. (M.) ___ The *fat* of a camel's hump: for the same reason. (M.) ___ بَيْضَةُ البَلَد, in addition to its meanings mentioned above, also signifies *The white truffle:* (O, K:) or simply *truffles;* syn. الكَمْأَةُ; (TA;) or these are called بَيْضُ الأَرْضِ. (A.) ___ بَيْضَةٌ also signifies The *continent*, or *container*, or *receptacle*, (حَوْزَة,) of anything. (S, K, TA.) And [hence] بَيْضَةُ الإِسْلَام *The place* [or *territory*] *which comprises El-Islám* [meaning *the Muslims*]; like as the egg comprises the young bird: (Mgh:) or this signifies *the congregation*, or *collective body, of the Muslims.* (AZ, M.) And بَيْضَةُ القَوْم

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The quarter, tract, region, or *district, of the people*, or *company of men:* (S, K:) *the heart;* or *midst*, or *main part, of the abode thereof:* (S, TA:) *the principal place of abode* (أَصْل) *thereof;* (M, TA;) *the place that comprises them; the place of their government*, or *regal dominion;* and *the seat of their* دعوة [i. e. دَعْوَة or *kindred and brotherhood*]: (TA:) *the midst of them:* (M:) or, as some say, *their* [*kinsfolk such as are termed*] عَشِيرَة: (TA:) but when you say, أَتَاهُمُ العَدُوُّ فِى بَيْضَتِهِمْ, the meaning is [*the enemy came to them in*] *their*

principal place of abode (أَصْل), and *the place where they were congregated.* (TA.) And بَيْضَةُ الدَّارِ *The midst of the country* or *place of abode* or *the like:* (AZ, M, TA:) *the main part thereof.* (TA.) And بَيْضَةُ المُلْكِ *i. q.* حَوْزَتُهُ [*The seat of regal power: or the heart*, or *principal part, of the kingdom*]. (S and K in art. بيض ___.) حوز

الخِدْر (M, A, K) *The damsel* (M, K) *of the* خدر [or *curtain* &c.]: (K: [in the CK, جَارِيَتُهَا is erroneously put for جَارِيَتُهُ:]) because she is kept concealed within it. (TA.) You say also, هِىَ مِنْ بَيْضَاتِ الحِجَالِ [*She is of the damsels of the curtained bridal canopies*]. (A, TA.) بَيْضَةٌ is used by a metonymy to signify *A woman*, by way of likening her thereto [i. e. to an egg] in colour, and in respect of her being protected as beneath the wing. (B.) [See Kur xxxvii. 47.] ___ بَيْضَةٌ also signifies *White land, in which is no herbage;* opposed to سَوْدَةٌ: (TA:) and بِيضَةٌ, with kesr, *white, smooth land;* (K;) thus accord. to IAar, with kesr to the ب: (Sh:) and أَرْضٌ بَيْضَآءُ signifies *smooth land, in which is no herbage;* as though herbage blackened land: or *untrodden land:* as also بَيْضَةٌ. (M.) ___ بَيْضَةُ النَّهَارِ *The whiteness of day;* [*daylight;*] *i. q.* بَيَاضُهُ; (K;) i. e. *its light.* (Har p. 222.) You say, أَتَيْتُهُ فِى بَيْضَةِ النَّهَارِ *I came to him in the whiteness of day.* (TA.) ___ بَيْضَةُ الحَرِّ *The vehemence*, or *intenseness, of heat.* (M.) And بَيْضَةُ القَيْظِ *The most vehement*, or *intense, heat of summer*, or *of the hottest period of summer, from the* [*auroral*] *rising of* الدَّبَرَان *to that of* سُهَيْل; [i. e., reckoning for the commencement of the era of the Flight, in central Arabia, *from about the 26th of May to about the 4th of August, O. S.;*] (A, * TA;) as also بَيْضَآءُ القَيْظِ. (A, TA.) And بَيْضَةُ الصَّيْفِ *The main part of the* صيف [or *summer*]: (M, TA:) or *the vehement*, or *intense, heat thereof.* (Ham p. 250.)

بِيضَةٌ : see بَيْضَةٌ, in the latter part of the paragraph.

بَيَاضٌ *Whiteness; contr. of* سَوَادٌ; in an animal, and in a plant, and in other things; and, accord. to IAar, in water also; (M;) the colour of that which is termed أَبْيَضُ: (S, Msb, * K:) they said بَيَاضٌ and بَيَاضَةٌ, (S, M, K,) like as they said مَنْزِلٌ and مَنْزِلَةٌ: (S:) بَيَاضَةٌ being applied to *a whiteness* in the eye. (M.) You say, هٰذَا أَشَدُّ بَيَاضًا مِنْ كَذَا [*This is whiter than such a thing*]: (S, K: *) but not أَبْيَضُ مِنْهُ : (S:) the latter is anomalous; (K;) [like أَسْوَدُ مِنْهُ; q. v.;] but it was said by the people of El-Koofeh, (S, K,)

who adduced as authority the saying of the rájiz,

* جَارِيَةٌ فِى دِرْعِهَا الفَضْفَاضِ *
* أَبْيَضُ مِنْ أُخْتِ بَنِى إِيَاضِ *

[*A damsel in her ample shift, whiter than the sister of* the tribe of *Benoo-Ibád*]: Mbr, however, says that an anomalous verse is no evidence against a rule commonly approved: and as to the saying of another,

* إِذَا الرِّجَالُ شَتَوْا وَٱشْتَدَّ أَكْلُهُمُ *
* فَأَنْتَ أَبْيَضُهُمْ سِرْبَالَ طَبَّاخِ *

[*When men experience dearth in winter, and their eating becomes vehement, thou art the whitest of them*, or rather *the white of them, in respect of cook's clothing*, having little or nothing to do with entertaining them], the word in question may be considered as an epithet of the measure أَفْعَلُ that is followed by مِنْ to denote excess: but it is only like the instances in the sayings هُوَ أَحْسَنُهُمْ وَجْهًا and أَكْرَمُهُمْ أَبًا, meaning حَسَنُهُمْ وَجْهًا and كَرِيمُهُمْ أَبًا; so it is as though he said فَأَنْتَ مُبْيَضُّهُمْ سِرْبَالًا; and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Tarafeh, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.) ___ بَيَاضُ النَّهَارِ: see 3; and see بَيْضَةٌ, near the end of the paragraph. ___ بَيَاضٌ is also used elliptically for ذُو بَيَاضٍ; and thus means *White clothing;* as in the saying, فُلَانٌ يَلْبَسُ السَّوَادَ وَالبَيَاضَ *Such a one wears black and white clothing.* (Mgh.) [Hence, also, it has other significations, here following.] ___ *Milk.* (K.) See an ex., voce سَوَادٌ. ___ [The *white* of an egg.] ___ بَيَاضُ الأَرْضِ *That part of land wherein is no cultivation nor population and the like.* (M.) ___ بَيَاضُ الجِلْدِ *That part of the skin upon which is no hair.* (M.) ___ بَيَاضٌ also signifies A man's *person;* like سَوَادٌ; syn. شَخْصٌ; as in the saying, لَا يُزَايِلُ سَوَادِى بَيَاضَكَ *My person will not separate itself from thy person.* (As, A, TA.)

بَيُوضٌ A hen *that lays many eggs;* (S, M, A, * K; *) as also بَيَّاضَةٌ : (M:) [but in the Msb it is evidently used as signifying simply

oviparous:] pl. (of the former, S, M *) بُيُوض (S, M, A, K) and بِيض, (S, M, K,) the latter in the dial. of those who say رُسُل for رُسُل, the ب being with kesr in order that the ى may remain unchanged; (S, M;) but sometimes they said بُوض. (M.)

بِيَاضَة : see بَيَاض.

بَائِض A hen, (Az, K,) or bird, (S, Msb,) and the like, (Msb,) *laying an egg* or *eggs:* (Az, S, * Msb, K: *) without ة because the cock does not lay eggs: (Az, TA:) or it is applied also to a cock, (M, TA,) and to a crow, (M, A, TA,) [as meaning *begetting an egg* or *eggs*,] in like manner as one uses the word وَالِد. (M, TA.)

بَيَّاض *A bleacher of clothes;* as a kind of rel. n.; not as a verbal epithet; for were it this, it would be مُبَيِّض. (M.) ___ *A seller of eggs.* (M.) ___ بَيَّاضَة: see بَيُوض.

أَبْيَض *White; contr. of* أَسْوَد; (A, K;) *having whiteness:* (Msb:) fem. بَيْضَآء: (Msb:) pl. بِيض, originally بُيْض, (S, Msb, K,) the damm being converted into kesr in order that the ى may remain unchanged, (S, K,) [i. e.] to suit the ى. (Msb.) In the phrase أَعْطِنِى أَبْيَضَّهْ, mentioned by Sb, as used by some of the Arabs, meaning أَبْيَض, [i. e. *Give thou to me a white one,*] ه is subjoined as it is in هُنَّهْ for هُنَّ, and the ض is doubled because the letter of declinability cannot have ه subjoined to it; wherefore the letter of declinability is the first ض, and the second is the augmentative, and for this reason it has subjoined to it the ه whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled ض]: Aboo-'Alee says, [app. of the ه,] that it should properly have neither fet-h nor any vowel. (M.) ___ Applied to a man &c., it was sometimes used to signify *White in complexion:* but in this sense they generally used the epithet أَحْمَر. (IAth, TA in art. حمر.) They also said, فُلَانٌ أَبْيَضُ الوَجْهِ and فُلَانَةُ بَيْضَآءُ الوَجْهِ, meaning *Such a man*, and *such a woman, is clear, in face, from freckles or the like, and unseemly blackness.* (Az, TA.) And they used بِيضَان, (S, K,) a pl. of أَبْيَض, (TA,) in the contr. of the sense of سُودَان, (S, K,) [i. e. as signifying *Whites*,] applied to men: (S:) though they applied the appellation أَبُو البَيْضَآء to *the Abyssinian:* (TA in art. عور:) or to *the negro:* and أَبُو الجَوْن to the white man. (ISk.) But accord. to Th, أَبْيَض applied to a man signifies only *Pure; free from faults:* (IAth, TA in art. حمر:) or, so applied, *unsullied in honour, nobility,* or *estimation;* (Az, K;) *free*

from faults; and *generous:* and so بَيْضَآءُ applied to a woman. (Az.) [In the lexicons, however, (see, for ex., among countless other instances, an explanation of بَضَّةٌ in the S,) and in other post-classical works, it is generally used, when thus applied, in its proper sense, of *White;* or *fair in complexion.*] ___ كَتِيبَةٌ بَيْضَآءُ *An army,* or *a portion thereof, upon which the whiteness of the* [*arms or armour of*] *iron is apparent.* (M.) ___ And بَيْضَآءُ alone, [as a subst.,] *A piece of paper* [*without writing*]. (Har p. 311.) ___ الأَبْيَضُ *The sword:* (S, A, K:) because of its whiteness: (TA:) pl. بِيضٌ. (S.) ___ *Silver:* (A, K:) because of its whiteness: like as gold is called الأَحْمَرُ [because of its redness]. (TA.) ___ *The saliva* (رضاب) *of the mouth.* (Ham p. 348.) ___ *A certain star in the margin of the milky way.* (A, K.) ___ البَيْضَآءُ *The sun:* because of its whiteness. (M.) ___ *Waste,* or *uncultivated,* or *uninhabited, land:* (K, * TA: [in the CK الجُرَابُ is erroneously put for الخَرَابُ:]) opposed to السَّوْدَآءُ: because dead lands are white; and when planted, become black and green. (TA.) See also بَيْضَةٌ, near the end. ___ *Wheat:* (K:) as also السَّمْرَآءُ. (TA.) ___ *Fresh* [*grain of the kind called*] سُلْتٌ. (El-

Khattábee, K.) ___ *A certain kind of wood; that which is called* الحَوَرُ: (K in art. حور:) because of its whiteness. (TA in that art.) [See حَوَرٌ.] ___ *The cooking-pot;* as also أُمُّ بَيْضَآءَ. (AA, K.) ___ *The snare with which one catches game.* (IAar, K.) ___ الأَبْيَضَانِ *Milk and water.* (ISk, S, M, A, K.) A poet says,

* وَمَا لِى إِلَّا الأَبْيَضَيْنِ شَرَابُ *

[*And I have not any beverage except milk and water*]. (ISk, S, M.) ___ *Bread and water:* (As, M, K:) or *wheat and water:* (Fr, K:) or *fat and milk.* (AO, K.) ___ *Fat and youthfulness* (AZ, IAar, M, A, K.) You say, ذَهَبَ أَبْيَضَاهُ *His fat and youthfulness departed.* (TA.) ___ مَا رَأَيْتُهُ مُذْ أَبْيَضَانِ *I have not seen him for,* or *during, two days:* (Ks, M, A, K:) or *two months.* (Ks, M, K.) ___ أَيَّامُ البِيضِ, (Msb, K,) or simply البِيضُ, (Mgh,) for أَيَّامُ اللَّيَالِى البِيضِ; [*The days of the white nights;*] i. e. *the days of the thirteenth and fourteenth and fifteenth nights of the*

month; (Mgh, Msb, K;) so called because they are lighted by the moon throughout: (Msb:) or *of the twelfth and thirteenth and fourteenth nights:* (K:) but this is of weak authority, and extr.: the former is the correct explanation: (MF, TA:) you should not say الأَيَّامُ البِيضُ: (Ibn-El-Jawá- leekee, IB, K:) yet thus it is in most relations of a trad. in which it occurs; and some argue for it; and the author of the K has himself explained الأَوَاضِحُ by الأَيَّامُ البِيضُ. (TA.) ___ سَنَةٌ بَيْضَآءُ *A year* [*of scarcity of herbage,*] *such as is a mean between that which is termed* شَهْبَآء *and that which is termed* حَمْرَآء. (TA in art. شهب) ___ كَلَامٌ أَبْيَضُ *Language expounded* or *explained.* (M.) ___ كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَآءَ وَلَا بَيْضَآءَ *I spoke to him, and he did not return to me a bad word nor a good one.* (M.) ___ يَدٌ بَيْضَآءُ *A demonstrating,* or *demonstrated, argument, plea, allegation,* or *evidence.* (M.) ___ And *A favour,* or *benefit, for which one is not reproached;* and *which is conferred without its being asked.* (M.) [See also الأَبْيَضُ الْمَوْتُ ___.] يَدٌ *Sudden death;* (K, TA;) *such as is not preceded by disease which alters the complexion:* or, as some say, *death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken unawares;* from بَيَّضَ signifying he emptied a vessel: so says Sgh: opposed to الْمَوْتُ الأَحْمَرُ, which is slaughter. (TA.) ___ بَيْضَآءُ also signifies *A calamity,* or *misfortune:* (Sgh, K:) app. as a term of good omen; like سَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) ___ بَيْضَآءُ القَيْظِ: see بَيْضَةٌ, last sentence but one. هٰذَا أَبْيَضُ مِنْ كَذَا; &c.: see بَيَاضٌ.

مَبِيضٌ *A place for laying eggs.* (ISd, TA in art. فحص.)

مُبَيْضَةٌ A woman *who brings forth white children:* the contr. is termed مُسْوَدَّةٌ: (Fr, K:) but مُوضِحَةٌ is more commonly used in the former sense. (O.)

مُبَيَّضَةٌ [The *fair copy,* or *transcript, made from a first rough draught;* which latter is called مُسَوَّدَةٌ: probably post-classical.]

مُبَيِّضٌ A man *wearing white clothing.* (TA.) ___ Hence, المُبَيِّضَةُ *A sect of* [*the class called*] *the* ثَنَوِيَّةُ, (S, K,) the

companions of المُقَنَّع; (S;) *so called because they made their clothes white, in contradistinction to the* مُسَوِّدَة, *the partisans of the dynasty of the 'Abbásees;* (S, K, *) *for the distinction of these was black: they dwelt in Kasr 'Omeyr.* (TA.) [See also الحَرُورِيَّة.]

بيع

1 **باعه** , (S, Mgh, &c.,) aor. يبيع, (S, Msb, K,) inf. n. بيع (S, Mgh, Msb, K) and مبيع, (S, Msb, K,) which latter is anomalous, (S,) the regular form being مباع, (S, K,) has two contr. significacations: *He sold it:* and *he bought it:* (S, Mgh, Msb, K:) and اباعه is a dial. var. of the same: (IKtt, Msb:) [but app. only in the former sense:] or this last signifies *he offered it for sale;* or *exposed it to sale:* (S, K:) and ابتاعه , as well as باعه, signifies *he bought it.* (S, * Mgh, * Msb, K.) The primary signification of بيع is The *exchanging*, or *exchange, of property;* or the *making an exchange with property;* as in the phrases بيع رابح [*an exchange of property bringing gain*], and بيع خاسر [*an exchange of property occasioning loss*]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the *making the contract* [*of sale and purchase*]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حقيقة عرفيّة, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صحّ البيع, or بطل, and the like, mean صفقة البيع; [i. e. *The contract of sale*, or *purchase, was valid*, or *was null;*] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Msb.) باع [mostly signifies *He sold;* and] is doubly trans., both by itself and by means of من prefixed to the second object; (Mgh, Msb;) this prep. being thus used as a corroborative: (Msb:) you say, باعه الشّىء and باعه منه [*He sold to him the thing* and *He sold it to him*]: (Mgh:) and بعت زيدا الدّار and بعت من زيد الدّار [*I sold to Zeyd the house:* (see also an explanation of the phrase استبعته الشّىء: and see باعه من السُّلْطان: to which might be added countless similar instances; for when باع signifies *he sold*, من is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes ل is put in the place of من; so that you say, بعتك الشّىء and بعته لك [*I sold to thee the thing* and *I sold it to thee*]; the ل being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Msb.) Of the contr. signification we have an ex. in the saying of ElFarezdak,

إِنَّ الشَّبَابَ لَرَابِحٌ مَنْ بَاعَهَا * * *
وَالشَّيْبُ لَيْسَ لِبَائِعِيهِ تُجَّارُ * * *

[*Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers;*

the part. a. being here from the verb in the former sense]: (S, TA:) and [often in a case in which the verb is followed by ل; as] in بَاعَ لَهُ الشَّيْءَ *He bought for him the thing;* (Mgh;) [the ل not being redundant when the verb is used in this sense;] and as in the saying of Tarafeh,

وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ * * *
بَتَاتًا وَلَمْ تَضْرِبْ لَهُ وَقْتَ مَوْعِدِ * * *

[*And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time* for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [*He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come*]: (Z, TA:) and [in like manner] you say, ابتاع زَيْدٌ الدَّارَ, meaning *Zeyd bought the house:* and ابتاعها لِغَيْرِهِ *He bought it for another person.* (Msb.) The verb has this signification, also, in the trad., لَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ [*One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded*]; (S, IAth, Mgh, Msb; [but in the S and Msb and by IAth, the trad. is related thus; لَا يَخْطُبِ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِعْ عَلَى بَيْعِ أَخِيهِ; (see art. خطب;)]) as is shown by the relation of Bkh, لَا يَبْتَاعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ: (Mgh, Msb:) or it may here have the contr. meaning: (IAth:) Az says that the seller and buyer are equal in offence when either of them does thus to another. (TA.) [Similar to this is the saying, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَى بَيْعِهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِى, meaning *The judge sold against his will;* (Mgh;) *sold without his consent.* (Msb.) ___ The pass. form is بِيعَ [*It was sold:* and *it was bought*]: (S, K:) optionally either [thus] with kesr to the ب, or [بُيِعَ] with damm to the ب, (S,) [or rather with a sound between that

of damm and that of kesr, which pronunciation is termed إِشْمَامٌ;] and some say بُوعَ; (S, K;) changing the ى into و: and thus in the cases of كِيلَ and قِيلَ and the like: (S:) [but Ibn-Málik requires damm or اشمام in the passive of a verb of which the medial radical is ى, and kesr or اشمام in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بُعْتُ and سُمْتُ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'Ak p. 131.)] ___ You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. *He sold him to the Sultán,*] meaning *he slandered him*, or *calumniated him,*

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to the Sultán. (K, TA.) ___ And بَاعَ فُلَانٌ عَلَى بَيْعِهِ, [of which the lit. meaning has been shown above,] meaning *Such a one superseded him*, or *occupied his place, in respect of honourable and elevated station* or *rank, and gained the mastery over him;* (K, * TA;) and so حَلَّ بِوَادِيهِ: (TA:) or بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ means *such a one gained the mastery over such a one, and wrested from him that which he sought to obtain from him;* and is an old proverb, applied by the Arabs to a man who contends with another, and seeks to obtain a thing from him by superior power or force, when he has succeeded in doing as above explained; and similar to it is the saying شَقَّ فُلَانٌ غُبَارَ فُلَانٍ. (El-Mufaddal Ed-Dabbee, TA.) One also says, مَا بَاعَ عَلَى بَيْعِكَ أَحَدٌ, meaning *Not any one has equalled thee.* (TA.) بَيْعٌ is also used in the sense of انْبِسَاطٌ. (TA in art. بوع. [See انْبَاعَ in that art.])

3 **بَايَعَتْهُ** , (S, Mgh, TA,) inf. n. مُبَايَعَةٌ and بِيَاعٌ, (TA,) is from البَيْعُ; and so is التَّبَايُعُ ; (S, TA;) this being syn. with المُبَايَعَةُ. (K, TA.) You say, بَايَعَا and تَبَايَعَا , meaning *They two sold and bought, each with the other:* (TK:) and تَبَايَعْنَا [*We sold and bought, one with another*]: (Mgh:) and بَايَعَهُ also signifies *He bartered*, or *exchanged commodities, with him.* (TA.) [See 1; where a citation from the Msb indicates that this latter is the primary signification accord. to the author of that work.] ___ It is also from البَيْعَةُ; and so is التَّبَايُعُ : (S, TA: *) المُبَايَعَةُ and التَّبَايُعُ from البَيْعَةُ signifying The *making a covenant, a compact, an engagement*, or *the like; as though each of the two parties sold what he had to the other,*

and gave him his own special property, and his obedience, and all that pertained to his case. (TA.)

[Hence,] بايع الأَمير *He promised,* or *swore, allegiance to the prince; making a covenant with him to submit to him the judgment of his own case and of the cases of the Muslims* [*in general*], *not to dispute with him in respect of anything thereof, but to obey him in whatever command he might impose upon him, pleasing and displeasing:* in doing which, it was usual for the person making this covenant to place his hand in the hand of the prince, in confirmation of the covenant, like as is done by the seller and buyer; wherefore the act was termed بَيْعَةٌ, an inf. n. [of un.] of بَاعَ. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256 7.) [And hence the phrases, بُوِيعَ بِالخِلَافَةِ and بُوِيعَ لَهُ بِالخِلَافَةِ *He had the promise,* or *oath, of allegiance made to him as being Khaleefeh.*] You say also, بايعه عَلَيْهِ, inf. n. مُبَايَعَةٌ, *He made a covenant, a compact, an engagement,* or *the like, with him, respecting it,* or *to do it:* and تبايعوا عَلَى الأَمْرِ [*they made a covenant,* &c., *respecting,* or *to do, the thing,* or *affair*]; like as you say أَصْفَقُوا عَلَيْهِ. (TA.)

4 **أَبْيَعَ** see 1, first sentence.

6 **تَبَايَعَ** see 3, throughout.

7 انباع **إِنْبَيَعَ** *It was,* or *became, saleable,* or *easy of sale; it had an easy,* or *a ready, sale:* (Ibn- 'Abbád, K:) as though quasi-pass. of بَاعَهُ [and therefore primarily signifying *it was,* or *became, sold,* or *bought*]. (TA.)

8 **إِبْتَيَعَ** see 1, in four places.

10 **اسْتَبْعَتُهُ الشَّىْءَ** *I asked him to sell the thing to me;* expl. by سَأَلْتُهُ أَنْ يَبِيعَهُ مِنِّى; (S, K; *) for instance, عَبْدَهُ [*his slave.*] (Mgh.)

بَيْعٌ inf. n. of 1 [q. v.]. ___ It also signifies The *hire,* or *hiring,* of land. (TA.) Also *A thing sold,* or *bought:* (Mgh, Msb, TA:) a subst. in this sense: (Mgh, TA:) pl. بُيُوعٌ: (Mgh, Msb, TA:) which is also used as a pl. of the inf. n., to signify *Kinds of selling and*

buying. (Mgh.) See also بِيَاعَة.

بَيْعَة [inf. n. of un. of بَاعَ. ___ Hence,] *A striking together of the hands of two contracting parties in token of the ratification of a sale.* (Msb, TA.) ___ And [hence,] The *act of* مُبَايَعَة [or *promising*, or *swearing, allegiance and obedience*, as explained above, (see 3,)] *and submission*, or *obedience.* (Msb, TA.) Whence, أَيْمَانُ البَيْعَة [*The oaths of allegiance and obedience*]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Msb;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which El-Hajjáj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Msb.)

بِيعَة *A mode*, or *manner, of selling* or *buying.* (S, Mgh, K.) Hence, صَاحِبُ بِيعَةٍ [*A person occupying himself in any kind of selling* or *buying*]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And إِنَّهُ لَحَسَنُ البِيعَة [*Verily he is good in the manner of selling* or *buying*]. (S, Mgh, TA.) [*A Christian church;*] *a place of worship* (K) *pertaining to the Christians:* (S, Mgh, Msb, K:) or, as some say, *a synagogue of the Jews:* (TA:) pl. بِيَع, (K, TA,) or بِيَع. (Msb: [but this I think a mistake: if correct, it is a coll. gen. n.])

بُيُوع : see بَيْع.

بِيَاعَة *An article of merchandise;* (Lth, S, K;) as also بَيْع [q. v. suprà]: (Mgh:) pl. of the former بِيَاعَات. (K.)

بَيْع : see بَائِع, in five places. ___ Also A man *who sells*, or *buys, well;* and so بَيُوع : fem. of the former with ة: pl. mase. بَيْعُونَ, and pl. fem. بَيْعَات; neither the masc. nor the fem. having a broken pl. (TA.)

بَيَّاع A man *who sells*, or *buys, much.* (TA.)

بَائِع *Selling*, or *a seller:* and *buying*, or *a buyer:* (Msb, K, * TA:) as also بَيْع : (K:) the former signification is the more obvious when بائع is used without restriction: (Msb:) and بَيْع also signifies [accord. to some] *a bargainer*, or *chafferer;* (K, TA;) not a seller nor a buyer; but Esh-Sháfi'ee and Az deny that this epithet is applied to a man before he has concluded the contract: (L, TA:) the

pl. of بائع is بَاعَةٌ: (ISd, K:) and the pl. of بيّع is بِيَعَآءُ [or rather this is a quasi-pl. n.] and أَبْيَعَآءُ: (K:) and Kr holds that بَاعَةٌ is pl. of بيّع. (TA.) البَيِّعَانِ signifies *The seller and the buyer;* (S, Mgh;) and so المُتَبَايِعَانِ . (TA.) It is said in a trad., البَيِّعَانِ بِالخِيَارِ مَا لَمْ يَتَفَرَّقَا, and in another, المُتَبَايِعَانِ , [*The seller and the buyer have the option* of cancelling the contract *as long as they have not separated.*] (TA.) ___ امْرَأَةٌ بَائِعٌ *A woman who easily obtains a suitor;* or *who is much in demand; by reason of her beauty:* (K, TA:) as though she sold herself: like نَاقَةٌ تَاجِرَةٌ. (Z, TA.)

مَبِيعٌ *Sold:* and *bought:* as also مَبْيُوعٌ : (S, K:) in the latter sense syn. with مُبْتَاعٌ . (Msb.) Kh says that the letter suppressed in مَبِيعٌ is the و of the measure مَفْعُولٌ, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the ى quiescent, they transferred its vowel to the letter before it, so that it became madmoomeh, [the word thus being altered to مَبْيُوعٌ,] then they changed the dammeh into kesreh because of the ى after it, then the ى was suppressed, and the و was changed into ى, like the و of مِيزَانٌ, because of the kesreh: accord. to El-Mázinee, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

مَبْيُوعٌ : see مَبِيعٌ.

مُبْتَاعٌ : see مَبِيعٌ.

مُتَبَايِعٌ : see بَائِعٌ, in two places.

بيلون

بَيْلُونٌ [*Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;*] the *yellow* [or rather *yellowish*, or *yellowish gray*, and sometimes *white*, or *whitish*,] *earth known by the name of* طَفْل. (TA, from Esh-Shiháb El-'Ajamee.)

بين

1 **بَانَ** , (M, Mgh, Msb, K,) [aor. يَبِينُ,] inf. n. بَيْنُونَةٌ and بُيُونٌ (M, Mgh, K) and بَيْنٌ, (M, K,) *It* (*a thing*) *became separated, severed, disunited,* or *cut off,* (M, Mgh, Msb, K,) عَنِ الشَّىْءِ *from the thing.* (Mgh.) And بَانَتْ, (M, K,) or بَانَتْ بِالطَّلَاقِ, (Msb,) *She* (a wife) *became separated by divorce,* (M, Msb, K,) عَنِ الرَّجُلِ *from the man.* (M, K.) And بَانَتْ said of a girl, [*She became separated from her parents by marriage;*] *she married:* (ISh, T:) as though she became at a distance from the house of her father. (ISh, TA.) And بَانَ, (M,) or بَانَ بِمَالٍ, aor. يَبِينُ, (T,) inf. n. بُيُونٌ (T, M) and بَيْنٌ, (M,) *He became separated from his father,* or *mother,* or *both, by property* [*which he received from him,* or *her,* or *them,*] (AZ, T, M,) *to be his alone:* (AZ, T:) and ElFárisee states, on the authority of AZ, that one]

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says also, بَانَ عَنْهُ and بَانَهُ [the former app. meaning *he became separated thus from him,* i. e., from his father; and the latter being syn. with أَبَانَهُ, q. v.]. (M.) And بَانَ الخَلِيطُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, [*The partner,* or *copartner,* or *sharer,* &c., *became separated from the person,* or *persons, with whom he had been associated.*] (T.) And بَانَتْ يَدُ النَّاقَةِ عَنْ جَنْبِهَا, inf. n. بُيُونٌ, [*The fore leg of the she-camel became withdrawn,* or *apart, from her side.*] (T.) And بَانَ, (S, M, Msb,) and بَانُوا, (K,) aor. يَبِينُ, (S,) inf. n. بَيْنٌ and بَيْنُونَةٌ, (S, M, Msb, K,) *He separated himself,* or *it separated itself;* (S; [in one copy of which it is said of a thing;]) and *they separated themselves:* (K:) or *it* (a tribe, M, Msb) *went, journeyed, went away,* or *departed;* and *went, removed, retired,* or *withdrew itself, to a distance,* or *far away,* or *far off.* (Msb.) ___ بَانَ, (T, S, M, &c.,) aor. يَبِينُ, (T, Msb,) inf. n. بَيَانٌ; (T, S, Mgh, K;) and ابان , (T, S, M, &c.,) inf. n. إِبَانَةٌ; (T, Msb;) and بيّن , (T, S, M, &c.,) inf. n. تَبْيِينٌ; (S;) and تبيّن ; and استبان ; (T, S, M, &c.,) all signify the same; (T, M, Msb;) i. e. *It* (a thing, T, S, M, Mgh, or an affair, or a case, Msb) *was,* or *became,* [*distinct, as though separate from others;*

and thus,] *apparent, manifest, evident, clear, plain,* or *perspicuous:* (S, Mgh, Msb, K:) and *it was,* or *became, known.* (K.) You say, بَانَ الحَقُّ [*The truth became apparent,* &c.; or *known*]; as also ابان . (T.) And

* قَدْ بَيَّنَ الصُّبْحُ لِذِى عَيْنَيْنِ *

The dawn has become apparent to him who has two eyes: a prov.: (S, M:) applied to a thing that becomes altogether apparent, or manifest. (Har p. 542.) And it is said in the Kur [ii. 257], قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الغَيِّ [*The right belief hath become distinguished from error*]. (TA.) And the lawyers, correctly, use the phrase, كَصَوْتٍ لَا يَسْتَبِينُ مِنْهُ حُرُوفٌ [*Like a sound whereof letters are not distinguishable*]. (Mgh.) ___ [It seems to be indicated in the TA that بَانَ, aor. يَبِينُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, also signifies *It was,* or *became, united,* or *connected;* thus having two contr. meanings; but I have not found the verb used in this sense, though بَيْنٌ signifies both disunion and union.] بَانَهُ, aor. يَبِينُ, inf. n. بَيْنٌ: see بَانَهُ, aor. يَبُونُ, inf. n. بَوْنٌ, in art. بون. See also 2, in two places.

2 **بيّن** , intrans., inf. n. تَبْيِينٌ: see 1, in two places. ___ You say also, بَيَّنَ الشَّجَرُ *The trees,* (K,) *or the leaves of the trees,* (TA,) *appeared, when beginning to grow forth.* (K, TA.) And بَيَّنَ القَرْنُ *The horn came forth.* (K, TA.) بَيَّنَ بِنْتَهُ: see 4. ___ بَيَّنَهُ, (T, Msb, K,) inf. n. تَبْيِينٌ (T, S) and تَبْيَانٌ (T, S, * K *) and تِبْيَانٌ; (K;) the second of which three is an anomalous inf. n., (T, S, K,) for by rule it should be of the measure تَفْعَالٌ; (T, S;) but تِبْيَانٌ is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and تَبْيَانٌ is the only inf. n. of its measure except تَلْقَآءٌ, (T, S,) accord. to the generality of the leading authorities; but some add تَمْثَالٌ, as inf. n. of مَثَّلَ; and El-Hareeree adds to these two, in the Durrah, تَنْضَالٌ, as inf. n. of نَاضَلَهُ; and Esh-Shiháb adds, in the Expos. of the Durrah, تَشْرَابٌ, as inf. n. of شَرِبَ الخَمْرَ; asserting تَشْرَابٌ also to have been heard, agreeably with analogy; [and to these may be added تَبْكَآءٌ and تَمْشَآءٌ, and perhaps some other instances of the same kind;] but some disallow تَفْعَالٌ altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple substs. used as inf. ns., like طَعَامٌ in the place of إِطْعَامٌ; (MF, TA;) and Sb says that تَبْيَانٌ is not an inf. n.; for, where it so, it would be تِبْيَانٌ; but it is, from بَيَّنْتُ, like غَارَةٌ from أَغَرْتُ; (M, TA;) [*He made it distinct, as though*

separate from others; and thus,] *he made it* (namely, a thing, T, S, Mgh, or an affair, or a case, Msb) *apparent, manifest, evident, clear, plain,* or *perspicuous;* (S, Msb, K;) as also ابانه , (S, Mgh, Msb, K,) inf. n. إِبَانَةٌ; (Msb;) and تبيّنه ; (S, * Msb, K;) and استبانه : (Mgh, Msb, K:) [بيّنه is the most common in this sense: and often signifies *he explained it:* and *he proved it:*] and ↓ all these verbs signify also *he made it known; he notified it:* (K:) or استبنته signifies, (S,) or signifies also, (Mgh,) *I knew it,* or *became acquainted with it,* [or *distinguished it,*] (S, Mgh,) *clearly,* or *plainly;* (Mgh;) and so تَبَيَّنَتْهُ ; (S, * Mgh;) [and بَيَّنَتْهُ, as appears from an ex. in what follows, from a verse of En-Nábighah:] بنته and أَبَنَتْهُ and استبنته and بَيَّنَتْهُ all signify the same as تَبَيَّنَتْهُ [app. in all the senses of this verb]: (M:) or, of all these verbs, بَانَ is only intrans.: (Msb:) and استبنته signifies *I looked at it,* or *into it,* (namely, a thing,) *considered it, examined it,* or *studied it, repeatedly, in order that it might become apparent, manifest, evident, clear,* or *plain, to me:* (T, TA:) and تبيّنه *he looked at it,* or *into it,* (namely, an affair, or a case,) *considered it, examined it,* or *studied it, repeatedly,* or *deliberately, in order to know its real state by the external signs thereof.* (T.) A poet says,

* وَمَا خِفْتُ حَتَّى بَيَّنَ الشُّرْبُ وَالأَذَى *
* بِقَانِئَةٍ أَنِّى مِنَ الحَيِّ أَبْيَنُ *

[*And I feared not until the drinking,* or *the time of drinking, and molestation, made manifest,* or *plainly showed, by a deep-red* (*sun*), *that I was separated from the tribe:* see قَانِئٌ]. (M.) And it is said in the Kur [xvi. 91], وَأَنْزَلْنَا عَلَيْكَ الكِتَابَ تِبْيَانًا لِكُلِّ شَىْءٍ [*And we have sent down to thee the Scripture to make manifest everything*]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also بِيَانٌ, in the latter half of the paragraph. En-Nábighah says,

* إِلَّا الأَوَارِىَّ مَّا أُبَيِّنُهَا *

[*Except the places of the confinement of the beasts: with difficulty did I distinguish them*]; meaning أَتَبَيَّنُهَا . (S.) You say also, تَبَيَّنْ مَا يَأْتِيهِ, meaning *He sought,* or *endeavoured, to see,* or *discover, what would*

happen to him, of good and evil. (M in art. بصر.) [See also 5, below.]

وَلِتَسْتَبِينَ **سَبِيلَ الْمُجْرِمِينَ** , in the Kur [vi. 55], means *And that thou mayest* the more *consider*, or *examine, repeatedly, in order that it may become manifest to thee, the way of the sinners*, O Mohammad: (T:) or *that thou mayest seek*, or *endeavour, to see plainly*, or *clearly*, &c.; syn. وَلِتَسْتَوْضِحَ سَبِيلَهُمْ: (Bd:) but most read, وَلِيَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ; the verb in this case being intrans. (T.)

3 **باينه** , (K,) inf. n. مُبَايَنَةٌ, (S,) *He separated himself from him;* or *left, forsook*, or *abandoned, him:* (S, TA:) or *he forsook*, or *abandoned, him, being forsaken*, or *abandoned, by him;* or *cut him off from friendly or loving communion or intercourse, being so cut off by him;* or *cut him*, or *ceased to speak to him, being in like manner cut by him*. (K.) [And *It became separated from it*.]

4 **ابان** , intrans., inf. n. إِبَانَةٌ: see 1, in two places. ابانه, (inf. n. as above, TA,) *He separated it, severed it, disunited it*, or *cut it off*. (M, Msb, K, TA.) You say, ضَرَبَهُ فَأَبَانَ رَأْسَهُ (S, K) *He smote him and severed his head*, مِنْ جَسَدِهِ *from his body*. (S, TA.) And ابان المَرْأَةَ *He* (the husband) *separated the woman*, or *wife*, by divorce. (Msb.) And ابان بِنْتَهُ, and بَيَّنَهَا , (T, K,) inf. n. of the former as above, and of the latter تَبْيِينٌ, (TA,) *He married*, or *gave in marriage, his daughter*, (T, K,) *and she went to her husband:* (T:) from بَيْنٌ signifying "distance:" as though he removed her to a distance from the house, or tent, of her mother. (TA.) And ابان ٱبْنَهُ بِمَالٍ, (M,) or ابانه أَبَوَاهُ, (T,) *He separated from himself his son*, (M,) or *his two parents separated him from themselves*, (T,) *by* [*giving him*] *property*, (T, M,) *to be his alone:* (T:) mentioned on the authority of AZ. (T, M.) And ابان الدَّلْوَ عَنْ طِيِّ البِئْرِ *He drew away the bucket from the casing of the well, lest the latter should lacerate the former*. (M.) ___ See also 2, in three places. ___ [Hence, ابان signifies also *He spoke*, or *wrote, perspicuously, clearly, plainly*, or *distinctly, as to meaning;* or, *with eloquence:* from بَيَانٌ, q. v.] And ابان عَلَيْهِ *He spoke perspicuously, clearly, plainly*, or *distinctly, and gave his testimony*, or *evidence*, or *gave decisive information, against him*, or *respecting it*. (TA.) [The verb

thus used is for ابان كَلَامُهُ, and شَهَادَتُهُ.] One says of a drunken man, مَا يُبِينُ كَلَامًا *He does not speak plainly,* or *distinctly;* lit., *does not make speech plain,* or *distinct.* (Ks, T in art. مَا أَبْيَنَهُ [___.) بت *How distinct, apparent, manifest, evident, clear,* or *plain, is it!* See an ex. voce بسل. ___ And *How perspicuous,* or *chaste,* or *eloquent, is he in speech,* or *writing! how good is his* بَيَانٌ!]

5 **تبيّن** , intrans.: see 1, in two places. As a trans. verb: see 2, in seven places. ___ [Hence,

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الأَمْرَ being understood,] *He sought,* or *sought leisurely* or *repeatedly, to obtain knowledge* [*of the thing*], *until he knew* [*it*]; *he examined, scrutinized,* or *investigated:* (Bd in xlix. 6:) *he sought,* or *endeavoured, to make the affair,* or *case, manifest, and to settle it,* or *establish it, and was not hasty therein:* (Idem in iv. 96:) or *he acted,* or *proceeded, deliberately,* or *leisurely, in the affair,* or *case; not hastily:* (Ks, TA:) or it has a signification like this: in the Kur ch. iv. v. 96 and ch. xlix. v. 6, some read فَتَبَيَّنُوا, and others فَتَثَبَّتُوا; and the meanings are nearly the same: التَّبَيُّنُ was said by Mohammad to be from God, and العَجَلَةُ [i. e. "haste"] from the devil. (T.)

6 **تباينا** *They two* (namely, two men, and two copartners,) *became separated, each from the other:* (M, TA:) or *they forsook,* or *abandoned, each other;* or *cut each other off from friendly or loving communion or intercourse;* or *cut,* or *ceased to speak to, each other.* (K.) And تباينوا *They, having been together, became separated:* (Msb:) or *they forsook,* or *abandoned, one another;* or *cut one another off from friendly or loving communion or intercourse;* or *cut,* or *ceased to speak to, one another.* (S.) ___ [Hence, *They two were dissimilar:* and *they two* (namely, words,) *were disparate;* whether contraries or not: and *they two* (namely, numbers,) *were incommensurable.*]

10 **استبان** , intrans.: see 1. As a trans. verb: see 2, in six places.

بَانٌ a coll. gen. n.: n. un. with ة: see art. بون.

بَيْنٌ has two contr. significations; (T, S, Msb;) one of which is *Separation*, or *disunion* [of companions or friends or lovers]. (T, S, M, Msb, K.) Hence, ذَاتُ البَيْنِ as meaning *Enmity*, and *vehement hatred:* and the saying لِإِصْلَاحِ ذَاتِ البَيْنِ, i. e. *For the reforming*, or *amending, of the bad*, or *corrupt, state subsisting between the people*, or *company of men;* meaning *for the allaying of the discord, enmity, rancour*, or *vehement hatred:* (Msb:) [but this has also the contr. meaning, as will be seen below: and it is explained as having a vague import; for it is said that] فِى إِصْلَاحِ ذَاتِ البَيْنِ means *In the reforming*, or *amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto.* (Mgh.) [Hence also,] غُرَابُ البَيْنِ [*The raven of separation* or *disunion;* i. e., whose appearance, or croak, is ominous of separation: said by some to be] *the* غراب *termed* أَبْقَعُ [i. e. *in which is blackness and whiteness;* or *having whiteness in the breast*]; (S, K;) so described by the poet 'Antarah: (S:) or *that which is red in the beak and legs;* but the black is called الحَاتِمُ, because it makes [or shows] separation to be absolutely unavoidable, (Abu-1-Ghowth, S, K,) according to the assertion of the Arabs, i. e., by its croak: (Msb in art. حتم:) [or it is *any species of the corvus:*] Hamzeh says, in his Proverbs, that this name attaches to the غراب because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Har p. 308:) but accord. to the Kádee of Granada, Aboo-'Abd-Allah Esh-Shereef, this appellation, so often occurring in poetry, properly signifies *camels that transport people from one district*, or *country, to another;* and he cites the following verses:

*	غَلِطَ الَّذِينَ رَأَيْتُهُمْ بِجَهَالَةٍ	*
*	يَلْحَوْنَ كُلُّهُمُ غُرَابًا يَنْعَقُ	*
*	مَا الذَّنْبُ إِلَّا لِلْأَبَاعِرِ إِنَّهَا	*
*	مِمَّا يُشَتِّتُ جَمْعَهُمْ وَيُفَرِّقُ	*
*	إِنَّ الغُرَابَ بِيُمْنِهِ تُدْنُو النَّوَى	*
*	وَتُشَتِّتُ الشَّمْلَ الجَمِيعَ الأَيْنُقُ	*

[*Those have erred whom I have seen, with ignorance, all of them blaming a raven croaking: the fault is not imputable save to the camels; for they are of the things that scatter and disperse their congregation: verily the place that is the object of a journey is brought near by the raven's lucky omen; but the she-camels discompose the united state*]: and Ibn-'Abd-Rabbih says,

* زَعَقَ الغُرَابُ فَقُلْتُ أَكْذَبُ طَائِرٍ *

* إِن لَمْ يُصَدِّقْهُ رُغَآءُ بَعِيرِ *

[*The raven cried; and I said, A most lying bird, if the grumbling cry of a camel on the occasion of his being laden do not verify it*]. (TA in art. غرب.) ___ Also *Distance*, (S, M, Msb, K,) *by the space*, or *interval*, *between two things*. (Msb.) You say, بَيْنَ البَلَدَيْنِ بَيْنٌ *Between the two countries*, or *towns*, &c., *is a distance*, *of space*, or *interval:* (Msb:) and بَيْنَهُمَا بَيْنٌ *Between them two is a distance*, with ى when corporeal distance is meant: (Idem in art. بون:) or إِنَّ بَيْنَهُمَا لَبَيْنٌ [*Verily between them two is a distance*], not otherwise, in the case of [literal] distance. (S.) And you say also, بَيْنَهُمَا بَيْنٌ بَعِيدٌ (T in art. بون, S, M *) and بَوْنٌ بَعِيدٌ (T in art. بون, S, M, * Msb * in art. بون) *Between them two* [meaning two men] *is a* [*wide*] *distance;* (M;) i. e. *between their two degrees of rank* or *dignity*, or *between the estimations in which they are commonly held:* (Msb in art. بون:) in this case, the latter is the more chaste. (S.) You also say, [using بين to denote *An interval of time*,] لَقِيتُهُ بَعِيدَاتِ بَيْنٍ [*I met him after*, or *a little after*, *an interval*, or *intervals*,] when you have met him after a while, and then withheld yourself from him, and then come to him. (S, M, K. See also بَعْدُ.]) Also *Union* [of companions or friends or lovers]; (T, S, M, Msb, K;) the contr. of the first of the significations mentioned above in this paragraph. (T, S, Msb.) [Hence ذَاتُ البَيْنِ as meaning *The state of union* or *concord* or *friendship* or *love subsisting between a people* or *between two parties;* this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, إِفْسَادُ ذَاتِ البَيْنِ (occurring in the S and K in art. ابر, and often elsewhere,) *The marring*, or *disturbance*, *of the state of union* or *concord* &c.: and] hence the saying, سَعَى

فُلَانٌ لِإِصْلَاحِ ذَاتِ الْبَيْنِ مِنْ عَشِيرَتِهِ [*Such a one laboured for the improving of the state of union* or *concord* &c. *of his kinsfolk;* but in this instance, the meaning given in the second sentence of this paragraph seems to be more appropriate]. (Ham p. 569.) ___ ذَاتُ بَيْنِهِمْ may also be used as meaning *The vacant space* (سَاحَة) *that is between their houses*, or *tents*. (Ham p. 195.) بَيْنَ is also an adverbial noun, [as such written بَيْنَ,] (S, M, Mgh, Msb, K,) capable of being used as a noun absolutely: (M, K:) it relates only to that which has space, as a country; or to that which has some number, either two or more, as two men, and a company of men; and denotes [intervention in] the interval between two things, or the middle, or midst, of two things, (Er-Rághib, TA,) or the middle of a collective number: (S:) [thus it signifies *Between*, and *amidst*, and *among:*] its meaning is [therefore] vague, not apparent unless it is prefixed to two or more [words, or to a word signifying two or more], or to what supplies the place of such a complement: (Msb:) it must necessarily be prefixed, and may not be otherwise than in the manners just explained: (Mgh:) [i. e.] it may not be prefixed to any noun but such as denotes more than one, or to a noun that has another conjoined to it by وَ, (M,) not by any other conjunction, (M, Msb,) acc0ord. to the usage commonly obtaining. (Msb.) You say بَيْنَ الرَّجُلَيْنِ [*Between the two men*]: (Er-Rághib, TA:) and المَالُ بَيْنَ القَوْمِ [*The property is between the company of men*]: (M, Msb, Er-Rághib: *) and المَالُ بَيْنَ زَيْدٍ وعَمْرٍو [*The property is between Zeyd and 'Amr*]: and هُوَ بَيْنِي وبَيْنَهُ [*He*, or *it*, *is between me and him*]: (M:) and جَلَسْتُ بَيْنَ القَوْمِ *I sat in the middle of* [or *amidst* or *among*] *the company of men:* (S, K:) and بَيْنَكُمَا البَعِيرَ فَخُذَاهُ, with البعير in the accus. case, [See *between you two the camel, therefore take him*], a saying heard by Ks: (Lin art. عند:) and فَسَدَ مَا بَيْنَهُمْ [*The state subsisting among them became bad*, or *marred*, or *disturbed*]: (S and K in art. ميط:) and بَيْنَ الأَيَّامِ (M and K in art. ندر) and فِيمَا بَيْنَ الأَيَّامِ (S and Msb in that art.) [*In*, or *during*, *the space of* (*several*) *days*]: and عَوَانٌ بَيْنَ ذَلِكَ, in the Kur [ii. 63], is an ex. of its being prefixed to a single word supplying the place of more than one; (Mgh, Msb;) the meaning being, *Of middle age*, *between that* which has been mentioned; namely, the فَارِض and the بِكْر. (Bd.) Some allow that two words to the former of which بَيْنَ is prefixed may be connected by فَ, citing as an evidence the phrase used by Imra-el-Keys, بَيْنَ الدَّخُولِ فَحَوْمَلِ [as though meaning *Between Ed-Dakhool and Howmal*]: but to this it has been replied that الدخول is a name applying to several places; so

that the phrase [means *amidst Ed-Dakhool* &c., and] is similar to the saying, المالُ بينَ القومْ [mentioned above, or جلستُ بينَ القومْ, also mentioned above]. (Msb.) [You say also, بينَ أظهرِهم, and بينَ ظهريهم &c., meaning *In the midst of them.* (See art. ظهر.) And بينَ يديه, and بينَ يديهم, meaning *Before him*, and *before them.* بينَ is also often used absolutely as a noun: thus it is in the Kur lxxxvi. 7, يخرجُ من بينِ الصُّلْبِ والتَّرائبِ *Coming*

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forth from between, or *amidst*, *the spine and the breast-bones:* and in xxxvi. 8 of the same, وجعلْنا من بينِ أيديهمْ سدًّا *And we have placed before them* (lit. *between their hands*) *a barrier.*] It is said in the Kur [vi. 94], لقدْ تقطَّعَ بينُكُمْ, as some read; or بينَكُمْ, as others: (T, S, M:) the former means *Verily your union hath become dissevered:* (AA, T, S, M:) the latter, *that which was between you;* (ما بينَكُمْ, Ibn-Mes'ood, T, S, or الّذى كانَ بينَكُمْ, IAar, T;) or *the state wherein ye were, in respect of partnership among you:* (Zj, T:) or *the state of circumstances*, or *the bond*, or *the love*, or *affection*, [*formerly subsisting*] *among you*, or *between you;* or, accord. to Akh, بينَكُمْ, though in the accus. case as to the letter, is in the nom. case as to the place, by reason of the verb, and the adverbial termination is retained only because the word is commonly used as an adv. n.: (M:) AHát disapproved of the latter reading; but wrongly, because what is suppressed accord. to this reading is implied by what precedes in the same verse. (T.) ___ [It is often used as a partitive, or distributive; as also ما بينَ: for ex.,] you say, هم بينَ حاذفٍ وقاذفٍ, (S and TA in art. قذف,) or هم ما بينَ حاذفٍ وقاذفٍ, (TA in art. حذف,) i. e. [*They are partly*, or *in part*,] *beating with the staff*, or *stick*, *and* [*partly*, or *in part*,] *pelting with stones;* [or *some beating* &c., *and the others pelting* &c.] (S and TA, both in art. قذف, and the latter in art. حذف.) [See also an ex. in a verse cited voce بينَ بينَ ___.] خيطةٌ means *This* (namely, a thing, S, or a commodity, Msb) *is between good and bad:* (S, Msb, K:) or *of a middling*, or *middle*, *sort:* (M:) these two words being two nouns made one, and indecl., with fet-h for their terminations, (S, Msb, K,) like خمسةَ عشرَ. (Msb.) الهمزةُ المخفَّفةُ [i. e. the hemzeh uttered lightly] is called همزةٌ بينَ بينَ, (S, M, K, *) i. e. *A hemzeh that is between the hemzeh and the soft letter whence is its*

vowel; (S, M;) or هَمْزَةٌ بَيْنَ بَيْنَ, the first بين with kesreh but without tenween, and the second with tenween, (Sharh Shudhoor edh-Dhahab,) [i. e. *the hemzeh* &c.:] if it is with fet-h, it is between the hemzeh and the alif, as in سَالَ, (S, M,) for سَأَلَ; (M;) if with kesr, it is between the hemzeh and the yé, as in سِيمَ, (S, M,) for سِئِمَ; (M;) and if with damm, it is between the hemzeh and the wáw, as in لُومَ, (S, M,) for لُؤُمَ: (M:) it is never at the beginning of a word, because of its nearness, by reason of feebleness, to the letter that is quiescent, (S, M,) though, notwithstanding this, it is really movent: (S:) it is thus called because it is weak, (Sb, S, M,) not having the power of the hemzeh uttered with its proper sound, nor the clearness of the letter whence is its vowel. (M.) 'Obeyd Ibn-El-Abras says,

* تَحْمِى حَقِيقَتَنَا وَبَعْضُ القَوْمِ يَسْقُطُ بَيْنَ بَيْنَا *

i. e. [*Thou defendest what we ought to defend*, or *our banner*, or *standard*, *while some of the people*, or *company of men*,] *fall, one after another, in a state of weakness, not regarded as of any account:* (S:) or it is as though he said, *between these and these;* like a man who enters between two parties in some affair, and falls, or slips, or commits a mistake, and is not honourably mentioned in relation to it: so says Seer: (IB, TA:) or *between entering into fight and holding back from it;* as when one says, Such a one puts forward a foot, and puts back another. (TA.) ___ بَيْنَا and بَيْنَمَا are of the number of inceptive حُرُوف: (M, K:) this is clear if by حروف is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is بَيْنَ with its [final] fet-hah rendered full in sound; and hence the ا; (Mughnee in the section next after that of وا, and K;) [i. e.,] it is of the measure فَعْلَى [or فَعْلَا] from البَيْنُ, the [final] fet-hah being rendered full in sound, and so becoming ا; and the latter is بَيْنَ with مَا [restrictive of its government] added to it; and both have the same meaning [of *While*, or *whilst*]: (S:) or the ا in the former is the restrictive ا; or, as some say, it is a portion of the restrictive ما [in the latter]: (Mughnee ubi suprà:) and these do not exclude بَيْنَ from the category of nouns, but only cut it off from being prefixed to another noun: (MF, TA:) they are substitutes for that to which بَيْنَ would otherwise be prefixed: (Mgh:) some say that these two words are adv. ns. of time, denoting a thing's happening suddenly, or unexpectedly; and they are prefixed to a proposition consisting

of a verb and an agent, or an inchoative and enunciative; so that they require a complement to complete the meaning. (TA.) One says, بَيْنَا نَحْنُ كَذٰلِكَ إِذْ حَدَثَ كَذَا [*While we were in such a state as that, lo,* or *there,* or *then, such a thing happened,* or *came to pass*]: (M, Mgh, * K: *) and بَيْنَمَا نَحْنُ كَذَا [*While we were thus*]: (Mgh:) and

* بَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا *

[*While we were looking,* or *waiting, for him, he came to us*]; (S, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (S, M;) meaning بَيْنَ أَوْقَاتِ نَحْنُ نَرْقُبُهُ, (M,) i. e., بَيْنَ أَوْقَاتِ رِقْبَتِنَا إِيَّاهُ [*between the times of our looking,* or *waiting, for him*]. (S, M.) As used to put nouns following بَيْنَا in the gen. case when بَيْنَ might properly supply its place; as in the saying (of Aboo-Dhu-eyb, which he thus recited, with kesr, S),

* بَيْنَا تَعَنُّقِهِ الكُمَاةَ وَرَوْغِهِ *
* يَوْمًا أُتِيحَ لَهُ جَرِيءٌ سَلْفَعُ *

[*Amid his embracing the courageous armed men, and his guileful eluding, one day a bold, daring man was appointed for him,* to slay him]: (S, K:) in [some copies of] the K, تَعَنُّفِهِ; but in the Deewán [of the Hudhalees], تعنّقه: [in the Mughnee, ubi suprà, تَعَانُقِهِ:] the meaning is بَيْنَ تَعَانُقِهِ; the ا being added to give fulness to the sound of the [final] vowel: (TA:) As used to say that the ا is here redundant: (Skr, TA:) others put the nouns following both بَيْنَا and بَيْنَمَا in the nom. case, as the inchoative and enunciative. (Skr, S, K.) Mbr says that when the noun following بينا is a real subst., it is put in the nom. case as an inchoative; but when it is an inf. n., or a noun of the inf. kind, it is put in the gen., and بينا in this instance has the meaning of بَيْنَ: and Ahmad Ibn-Yahyà says the like, but some persons of chaste speech treat the latter kind of noun like the former: after بينما, however, each kind of noun must be in the nom. case. (AA, T.) [See an ex. in a verse cited towards the end of art. اذ.]

بَيْنَا see بَيْنَ

بَيْنَمَا see بَيْنَ

بَيْنٌ *A separation*, or *division*, (T, M, K,) *between two things*, (T,) or *between two lands;* (M, K;) *as when there is a rugged place, with sands near it, and between the two is a tract neither rugged nor plain:* (T:) *an elevation in rugged ground:* (M, K:) the *extent to which the eye reaches*, (T, M, K,) of a road, (T,) or of land: (M:) *a piece of land extending as far as the eye reaches:* (T, S:) and *a region, tract*, or *quarter:* (AA, T, M, K:) pl. بُيُونٌ. (S, TA.)

بَيَانٌ is originally the inf. n. of بَانَ as syn. with تَبَيَّنَ, and so signifies The *being* [*distinct* or] *apparent* &c.; (Kull;) or it is a subst. in this sense: (Msb:) or a subst. from بَيَّنَ, [and so signifies the *making distinct* or *apparent* &c.,] being like سَلَامٌ and كَلَامٌ from سَلَّمَ and كَلَّمَ. (Kull.) ___ Hence, conventionally, (Kull,) The *means by which one makes* a thing [*distinct*,] *apparent, manifest, evident, clear, plain*, or *perspicuous:* (S, Er-Rághib, TA, Kull:) this is of two kinds: one is [*a circumstantial indication* or *evidence;* or] *a thing indicating*, or *giving evidence of, a circumstance*, or *state, that is a result*, or *an effect, of a quality* or *an attribute:* the other is *a verbal indication* or *evidence, either spoken or written:* [see also بَيِّنَةٌ:] it is also applied to *language that discovers and shows the meaning that is intended:* and *an explanation of confused and vague language:* (Er-Rághib, TA:) or the *eduction* of a thing *from a state of dubiousness to a state of clearness:* or *making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it*. (TA.) ___ Also *Perspicuity, clearness, distinctness, chasteness*, or *eloquence, of speech* or *language:* (T, S:) or simply *perspicuity thereof:* (Har p. 2:) or *perspicuity of speech with quickness*, or *sharpness, of intellect:* (M, K:) or *perspicuous*, or *chaste*, or *eloquent, speech, declaring*, or *telling plainly, what is in the mind:* (Ksh, TA:) or the *showing of the intent*, or *meaning, with the most eloquent expression:* it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or *a faculty*, or *principles*, [*or a science*,] *whereby one knows how to express* [*with perspicuity of diction*] *one meaning in various*

forms: (Kull:) [some of the Arabs restrict the science of البيان to *what concerns comparisons and tropes and metonymies;* which last the Arabian rhetoricians distinguish from tropes: and some make it to include *rhetoric* altogether:] Esh-Shereeshee says, in his Expos. of the Maká- mát [of El-Hareeree] that the difference between بَيَانٌ and تِبْيَانٌ is this: that the former denotes

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perspicuity of meaning; and the latter, the *making the meaning to be understood;* and the former is to another person, and the latter to oneself; but sometimes the latter is used in the sense of the former: (TA:) or the former is the act of the tongue, and the latter is the act of the mind: (Har p. 2:) or the former concerns the verbal expression, and the latter concerns the meaning. (Kull.) It is said in a trad., إِنَّ مِنَ البَيَانِ سِحْرًا (S) or لَسِحْرًا (TA) [*Verily there is a kind of eloquence that is enchantment:* see this explained in art. سحر]. The saying in the Kur [lv. 2 and 3], خَلَقَ ٱلْإِنْسَانَ عَلَّمَهُ ٱلْبَيَانَ means *He hath created the Prophet: He hath taught him the Kur-án wherein is the manifestation of everything* [*needful to be known*]: or *He hath created Adam*, or *man* as meaning all mankind: *He hath* [*taught him speech, and so*] *made him to discriminate, and thus to be distinguished from all* [*other*] *animals:*(Zj, T:) or *He hath taught him that whereby he is distinguished from other animals*, namely, *the declaration of what is in the mind, and the making others to understand what he has perceived*, for the reception of inspiration, and the becoming acquainted with the truth, and the learning of the law. (Bd.) ___ It is also applied to *Verbosity, and the going deep*, or *being extravagant, in speech, and affecting to be perspicuous*, or *chaste, therein*, or *eloquent, and pretending to excel others therein;* or some بيان is thus termed; and is blamed in a trad., as a kind of hypocrisy; as though it were a sort of self-conceit and pride. (TA.)

بِئْرٌ بَيُونٌ *A well of which the rope does not strike against the sides, because its interior is straight:* or

that is wide in the upper part, and narrow in the lower: or *in which the drawer of water makes the rope to be aloof from its sides, because of its crookedness:* (T:) or *deep and wide;* (S, K;) *because the ropes are wide apart from its sides;* (S;) as also بَائِنَة : (S, TA:) or *that is wide between the two* [*opposite*] *sides:* (M:) pl. [regularly of the latter epithet] بَوَائِن. (T, S.)

بَيِّن [*Distinct, as though separate from others;* and thus,] *apparent, manifest, evident, clear, plain,* or *perspicuous;* (T, S, Msb, K;) as also بَائِن (T) and مُبِين : (T, S:) pl. [of mult.] أَبْيِنَآء (S, K) and [of pauc.] بَيِّنَة. (K.) Hence, المُبِين الكِتَاب [as applied to the Kur, q. v. in xii. 1, &c.,] *The clear, plain,* or *perspicuous, book* or *writing* or *scripture:* or, as some say, this means *the book* &c. *that makes manifest all that is required* [*to be known*]: (T:) or, *of which the goodness and the blessing are made manifest:* or, *that makes manifest the truth as distinguished from falsity, and what is lawful as distinguished from what is unlawful, and that the prophetic office of Mohammad is true, and so are the narratives relating to the prophets:* (Zj, T:) or, *that makes manifest the right paths as distinguished from the wrong.* (M, TA.) And كَلَامٌ بَيِّن *Perspicuous, clear, distinct, chaste,* or *eloquent, language.* (T.) ___ A man, or thing, *bearing evidence* of a quality &c. that he, or it, possesses. (S and K and other Lexicons passim.) ___ A man (M) *perspicuous,* or *clear,* or *distinct, in speech* or *language;* or *chaste therein;* or *eloquent;* (ISh, T, M, K;) *fluent, elegant, and elevated, in speech, and having little hesitation therein:* (ISh, T:) pl. أَبْيِنَآء (T, M, K) and بُيَنَآء and [of pauc.] أَبْيَان: (Lh, M, K:) the second of these pls. is anomalous: the last is formed by likening فَعِيل to فَاعِل: [for بَيِّن is a contraction of بَيِين:] but the pl. most agreeable with analogy is بَيِّنُون: so says Sb. (M.)

بَيِّنَة *An evidence, an indication, a demonstration, a proof, a voucher,* or *an argument,* (Mgh, TA,) *such as is manifest,* or. *clear, whether intellectual or perceived by sense;* (TA;) [originally بَيْيِنَة,] of the measure فَعْيِلَة, from بَيْنُونَة, [see 1, first sentence,] and بَيَان [q. v.]: (Mgh:) and the *testimony of a witness:* pl. بَيِّنَات. (TA.)

بَائِن *In a state of separation* or *disunion;* or *separated, severed, disunited,* or *cut off;* (M, * Msb;) as also أَبْيَن ,

occurring in a verse cited above, voce بَيِّن. [Hence,] امرأة بائن *A woman separated from her husband by divorce;* (M, Msb, K;) as also مُبَانَة : the former without ة: (Msb:) like طَالِق and حَائِض: you say [to a wife] أَنْتِ بَائِنٌ [*Thou art separated* from me *by divorce.*] (Mgh.) ___ طَلَاقٌ بَائِنٌ is a tropical phrase; and so is طَلْقَةٌ بَائِنَةٌ; (Mgh;) [signifying the same as] تَطْلِيقَةٌ بَائِنَةٌ (S, M, Msb, K) *A divorce that is* [*as it were*] *cut off; i. q.* مُبَانَة [in the second and third of these phrases, and مُبَانٌ in the first]: (ISk, Msb:) بائنة being here used in the sense of a pass. part. n.: (S, Sgh, Msb:) or it [is a possessive epithet, and thus] means *having separation:* this kind of divorce is *one in the case of which the man cannot take back the woman unless by a new contract;* (TA;) *nor without her consent.* (MF in art. بت, (S, M, K,) and قَوْسٌ بَائِنَةٌ ___.) بَائِنٌ, (M, K,) *A bow that is widely separate from its string:* (S, M, K:) *contr. of* بَانِيَة; (S, M;) this signifying one that is so near to its string as almost to stick to it: (S:) each of these denotes what is a fault. (S, M.) ___ بِئْرٌ بَائِنَةٌ: see نَخْلَةٌ بَائِنَةٌ ___. بُيُونٌ *A palm-tree of which the racemes have come forth from the spathes, and of which the fruit-stalks have grown long.* (AHn, M.) ___ البَائِنُ also signifies *He who comes to the milch beast* [meaning *the she-camel, when she is to be milked,*] *from her left side;* (S, K;) and المُعَلِّى, he who comes to her from her right side: (S:) or the former, *he who stands on the right of the she-camel when she is milked, and holds the milking-vessel, and raises it to the milker, who stands on her left, and is called* المُسْتَعْلِى: (T:) two persons are engaged in milking the she-camel; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker is called المُسْتَعْلِى and المُعَلِّى; and the holder, البائن: (M:) pl. بُيَّنٌ. (T.) It is said in a prov., اسْتُ البَائِنِ أَعْرَفُ, or, as some say, أَعْلَمُ; meaning *He who has superintended an affair, and exercised himself diligently in the management thereof, is better acquainted with it than he who has not done this.* (T. [See Freytag's Arab. Prov. i. 606.]) ___ طَوِيلٌ بَائِنٌ *Excessively tall, far above the stature of tall men.* (TA.) See also بَيِّن.

طَلَبَ إِلَى أَبَوَيْهِ البَائِنَةَ *He asked,* or *begged, of his two parents, the separation of himself from them, by* [*their giving him*] *property,* (AZ, T, M,) *to be his alone.* (T.)

أَبْيَنُ : see بائن. فُلَانٌ أَبْيَنُ مِنْ فُلَانٍ *Such a one is more perspicuous, clear, distinct, chaste,* or *eloquent, in speech* or *language, than such a one.* (S, TA.)

تِبْيَانٌ an anomalous inf. n. (T, S, K) of 2, q. v.: (T:) or a subst. used as an inf. n.; (MF, TA;) i. e., a subst. from 2. (Sb, M, TA.) See بِيَانٌ.

مُبَانٌ ; and its fem., with ة: see بائن, in three places.

مُبِينٌ *Separating, severing, disuniting,* or *cutting off;* (S, K;) as also مُبَيِّنٌ, like مُحْسِنٌ: (K:) but [the right reading in the K may be وَمُبَيِّنٌ كَمُحْسِنٍ, meaning "and مُبَيِّنٌ is like مُحْسِنٌ:" if not,] مُبَيِّنٌ is a mistake. (TA.) See also بَيِّنٌ, in two places.

مَبَايِنُ الحَقِّ [in which the former word is app. pl. of مُبَيِّنَةٌ] signifies *The things that make the truth to be apparent, manifest, evident, clear,* or *plain;* or *the means of making it so;* syn. مَوَاضِحُهُ. (TA.)

بيه

1 **باه لَه** , aor. يباه, inf. n. بيه; and ما بهت لَه: see 1 in art. بوه.

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بثر

1 **بثر** , (S, M, A, Msb, K,) aor. ـُـ , (Msb,) inf. n. بثور; (M, Msb, K;) and بثر, (S, M, Msb, K,) aor. ـُـ , (S, M, Msb,) inf. n. بثر (M, Msb, K) and بثور; (M, K;) and بثر, aor. ـُـ ; (S, Msb, K;) *It* (a man's face, S, M, K, or the skin, M, A, Msb) *broke out with pimples*, or *small pustules;* (S, M, A, Msb, K;) as also تبثّر : (M, A, and some copies of the K:) or this last signifies *it* (a man's skin) *became blistered*, or *vesicated.* (S, Msb.)

2 **بثّر** *It* (tar) [*made* a camel *to break out with small pustules;* or] *excoriated* a camel, *and made* him *to bleed.* (Ibn-'Abbád, TA in art. حرش.)

5 **تَبَثَّثَ** see 1.

بثر (S, M, Msb, K) and بثر , (M, Msb, K,) coll. gen. ns., (Msb, * MF,) originally inf. ns., (Msb,) *Pimples*, or *small pustules;* (S, M, Msb, K;) accord. to some, specially upon the face; (M, TA;) as also بثور; (S, Msb;) which is the pl. of بثر: (Msb:) ns. un. بثرات (S, M, Msb) and بثرة: (M, Msb:) and pl. of this last بثرات: (Msb:) or بثور, pl. of بثر, signifies *purulent pustules like the small-pox, upon the face and other parts of the person of a man.* (T.) You say, خرجت به بثرة فعصرها [*A pimple*, or *small pustule*, or *purulent pustule, came forth on him, and he squeezed it*]. (A.) And بجلْده بثر شتّى [*In his skin are scattered*, or *sundry, pimples*, &c.]. (A.)

بثر : see بثر.

ت

The third letter of the alphabet: called تَآءٌ and تَا [respecting which latter see the letter ب]: the pl. [of the former is تَآءَاتٌ; and of the latter,] أَتْوَآءُ. (TA in باب الالف اللينة.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed نَطَعِيَّة [and نَطَعِيَّة and نَطْعِيَّة and نَطْعِيَّة pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it with an emission of the breath]: these latter are ط and د and ت, three letters that are among those which are changed into other letters. (TA at the commencement of باب التآء.) It is one of the augmentative letters: (S:) and is movent when added at the beginning of a noun, and at the end of a noun, [and at the beginning of a verb,] and at the end of a verb, and is also quiescent at the end of a verb. (Mughnee, K.) Added at the beginning of a noun, it is a preposition, or particle governing the gen. case, significant of swearing, (S, * Mughnee, K,) and denoting wonder; (Mughnee, K;) and [accord. to general usage] it is peculiarly prefixed to the name اللّٰه; (S, Mughnee, K;) as in تَاللّٰه لَقَدْ كَانَ كَذَا [*By God, verily it was thus,* or *verily such a thing was*]; (S;) and تَاللّٰه لَأَفْعَلَنَّ كَذَا [*By God, I will assuredly do such a thing*]: (TA:) but sometimes they said, تَرَبِّى [*By my Lord*], and تَرَبِّ الكَعْبَة [*By the Lord of the Kaabeh*], and تَالرَّحْمَان [*By the Compassionate*], (Mughnee, K,) as is related on the authority of Akh; deviating from common usage. (TA.) Thus used, it is a substitute for و, (S, Mughnee,) as it is also in تَتْرَى and تُرَاثٌ and تُجَاه and تُخَمَةٌ [&c.]; (S;) and the و is a substitute for ب; (S, Mughnee;) but the ت has the additional meaning of denoting wonder: so says Z. (Mughnee.) Added at the end of a noun, it is a particle of allocution: (Mughnee, K:) it is thus added in أَنْتَ [*Thou*], (S, Mughnee, K,) addressed to a male, (TA,) and أَنْتِ [*Thou*], (Mughnee, K,) addressed to a female; (TA;) uniting with the noun, as though the two became one; not being an affixed noun governed in the gen. case. (S. [See أَنْ.]) It is added in [the beginning of] the second person of the future, (S,) [i. e.,] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أَنْتَ تَفْعَلُ [*Thou dost,* or *wilt do*]. (S, TA.) ___ It is also added, as a sign of the fem. gender, in the beginning of the

future, [or aor.,] as in هِىَ تَفْعَلُ [*She does,* or *will do*]. (S, TA.) ___ It is also added in the beginning of the third person [fem.] of the [aor. used as an] imperative, [as a sign of the fem. gender,] as in لِتَقُمْ هِنْدُ [*Let Hind stand*]. (TA.) ___ And sometimes it is added in the beginning of the second person of the [aor. used as an] imperative, [as a particle of allocution,] as in the phrase in the Kur [x. 59, accord. to one reading], فَبِذٰلِكَ فَلْتَفْرَحُوا [*Therefore therein rejoice ye*]: and in the saying of the rájiz,

* تَئْذَنْ فَإِنِّى حَمْؤُهَا وَجَارُهَا *

* قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا *

[explained in art. اذن]: and [thus] it is added in the beginning of [the second person of] the [aor. used as an] imperative of a verb of which the agent is not named, as in لِتُزْهَ يَا رَجُلُ [*Be thou proud, vain, boastful,* or *self-conceited, O man*], from زُهِىَ: but Akh says that the adding of the ل in the beginning of the second person of the [aor. used as an] imperative [except in the case of a pass. verb or a verb of which the agent is not named] is a bad idiom, because the ل is not needed. (S, TA.) The movent ت added at the end of a verb is a pronoun, as in قُمْتُ [*I stood*], (Mughnee, K,) and قُمْتَ [*Thou stoodest,* addressed to a male], and قُمْتِ [*Thou stoodest, addressed to a female*]: (Mughnee:) thus added in the first and second persons of the pret., it is a pronoun denoting the agent. (S.) ___ The quiescent ت added at the end of a verb is a sign of the fem. gender, (Mughnee, K,) i. e., a particle applied to denote the fem. gender, (Mughnee,) as in قَامَتْ [*She stood*]. (Mughnee, K.) J says [in the S] that, when thus added at the end of the pret., it is a pronoun: but IB says [correctly] that it is a particle. (TA.) It is also, sometimes, affixed to ثُمَّ and رُبَّ; and in these cases it is most commonly movent with fet-h, (Mughnee, K,) so that one says ثُمَّتَ and رُبَّتَ. (TA.) [See arts. ثم and ت.] رَبِّ is an imperative of أَتَى. (M in art. اتى.) [As a numeral, ت denotes *Four hundred.*]

تأ

R. Q. 1 **تَأْتَأَ** , inf. n. **تَأْتَأَةٌ**, *He reiterated the letter* ت *in speaking.* (S, K.) ___ **تَأْتَأَ بِالتَّيْسِ**, (T, M,) inf. n. as above (T, M, K) and **تَئْتَآءٌ**, (M,) or **تَأْتَآءٌ**, (K,) *He called the he-goat to copulate,* (T, M, K,) or *to approach,* (M,) *saying* **تَأْ تَأْ** . (M.)

تَأْ تَأْ : see what next precedes.

تَأْتَأَةٌ *An onomatopœia* [*imitative of the sound made in reiterating the letter* ت *in speaking:* or, *in calling a he-goat to copulate,* or *to approach:* see the verb, above]. (T, K.)

تَأْتَآءٌ A man *who reiterates the letter* ت *in speaking.* (S, K. *)

تأر

4 **أَتْأَرْتُ إِلَيْهِ النَّظَرَ** *I continued to look at him time after time* (تارةً بعدَ تارةٍ): (T, TA:) or *I looked at him sharply,* or *intently.* (Fr, T, M, K.) And أَتْأَرْتُهُ بصرِى, (T, S, M, K,) and أَتْأَرْتُ إِلَيْهِ البصرَ, (K,) *I followed him with my eye; made my eye to follow him.* (S, M, K.) [See also art. تور.]

تارةٌ , without ء on account of frequent usage, (IAar, T, Msb in art. تور, and K,) *A time; one time;* [in the sense of the French *fois;*] syn.

مرَّةٌ : (Msb, K:) or *a time, whether long or short;* syn. حينٌ: (IAar:) sometimes, however, it is pronounced تَأْرةٌ: (Msb:) pl. تِئَرٌ (T, Msb, K) and تِئَارٌ: (Msb:) these are pls. of تَأْرةٌ; but the pl. of تارةٌ without ء is تاراتٌ (Msb) and تِيَرٌ (S in art. تير, and K and K in art. تور,) and تِيَارٌ. (S in art. تير.) [See also art. تور.]

مُتَارٌ in the saying

* فَصِرْتُ كَأَنَّنِى فَرَأٌ مُتَارُ *

is [said by ISd to be] for مُتْأَرٌ [pass. part. n. of أَتْأَرَ; so that the meaning is, *And I became as though I were a wild ass looked at sharply* or *intently,* or *followed by the eye,* in order to be captured or shot]. (M, TA. [But see art. تور.])

تأم

3 **تَآءَمَ أَخَاهُ** , (K, TA, [in the TT, as from the M, written تَأَمَ, and so by Golius,]) inf. n. مُتَآءَمَةٌ, (TA,) *He was twinborn with his brother.* (M, K, TA.) ___ تآءم, (S,) or تآءم ثَوْبًا, (M, K, TA, [in the TT, again, written تَأَمَ,]) inf. n. as above, (S, TA,) *He wove a piece of cloth of threads two and two together* (S, M, K) *in its warp and its woof.* (K.) [See مِتْآمٌ, and see also تآءم الفَرَسُ ___.] نِيرٌ, (K, [written by Golius تَأَمَ,]) inf. n. as above, (TA,) *The horse fetched run after run.* (K.)

4 **أَتْأَمَتْ** *She* (a mother, K, or a woman, S, M, Msb, and any pregnant animal, M) *twinned*, or *brought forth two at one birth.* (T, S, M, Msb, K.) أَتْأَمَهَا *i. q.* أَفْضَاهَا [like آتَمَهَا, q. v. in art. اتم]. (S, K.) [Golius and Freytag have rendered it as though it meant أَفْضَى إِلَيْهَا.]

تئم , whence هو تئمه: see توءم.

تئيم , whence هو تئيمه: see توءم.

تُؤَامِيَّةٌ *A pearl;* (M, K;) so called in relation to تُؤَامٌ, (TA,) which is a town twenty leagues from the metropolis of 'Omán, (K, TA,) in the tract next the sea, (TA,) a city of 'Omán whence pearls are purchased, (M,) erroneously called by J تَوْءَمٌ, [but in one copy of the S I find it written تُوَامٌ,] and said by him to be the metropolis of 'Omán; (K;) as also تَوْءَمِيَّةٌ , (TA, [and thus it is written in copies of the S, but in one copy I find it written تُوَامِيَّةٌ,]) thought by En-Nejeeremee to be thus called in relation to the oyster-shell, because this is always what is termed تَوْءَمٌ, q. v. (TA.)

تَوْءَمٌ *A twin; one of two young,* (S, M, Mgh, Msb, K,) and *of more,* (M, K,) *brought forth at one birth,* (S, M, Mgh, Msb, K,) *of any animals; whether a male or a female, or a male* [*brought forth*] *with a female;* (M, K;) and تَوْءَمَةٌ is [also] applied to *a female:* (S, M, Mgh, Msb, K:) it occurs in poetry contracted into تَوْمٌ: (M:) the pl. is تَوَائِمُ and تُؤَامٌ, (S, M,

Msb, K,) the latter of which is of a rare form, not without parallels, (M,) said by some to be a quasi-pl. n., and by some to be originally [تَئِامٌ,] with kesr, but the assertion of these last is condemned by AHei; (MF;) and تَوْءَمُونَ is allowable as applied to human beings: (S, TA:) you say, هو تَوْءَمُهُ [in the TA, erroneously, تؤْمُهُ, with damm,] and تَئْمُهُ and تَئِيمُهُ [in the CK تيئمه] (AZ, M, K) [meaning *He is his twin-brother*]: and هُمَا تَوْءَمَانِ (S, * M, Mgh, Msb * K) and تَوْءَمٌ (M, K) [*They two are twin-brothers*]: or تَوْءَمٌ applies only to one of the two; (Msb;) it is a mistake to say هُمَا تَوْءَمٌ and هُمَا زَوْجٌ: (Mgh:) [but see زوج:] Lth says that تَوْءَمٌ applies to *two sons*, or *young ones*, [*born*] *together;* and that one should not say هُمَا تَوْءَمَانِ, but هُمَا تَوْءَمٌ: this, however, is a mistake: correctly, as ISk and Fr say, تَوْءَمٌ applies to one, and تَوْءَمَانِ to two. (T, TA.) *It* is of the measure فَوْعَلٌ, (Kh, S, IB, Msb,) in the opinion of some, (IB,) and originally وَوْءَمٌ, (Kh, T, S, IB,) like as تَوْلَجٌ is originally وَوْلَجٌ; (Kh, T, S;) from الوِئَامُ, (T, IB,) the being mutually near, (T,) mutually agreeing, (T, IB,) being mutually conformable; (IB;) so that it means *one that agrees with*, or *matches, another*, (IB.) ___ It is metaphorically used in relation to all things resembling one another [so that it means *One of a pair*]. (M.) A poet says,

*	قَالَتْ لَنَا وَدَمْعُهَا تُؤَامُ	*
*	كَٱلدُّرِّ إِذْ أَسْلَمَهُ ٱلنِّظَامُ	*
*	عَلَى ٱلَّذِينَ ٱرْتَحَلُوا ٱلسَّلَامُ	*

[*She said to us, while her tears fell in pairs*, or *in close succession, like large pearls when the string lets them drop off, Upon those who have departed be peace*]. (S.) [This citation, and what immediately follows it in the S, mentioning the pl. تَوْءَمُونَ, not تُؤَامُونَ, have been misunderstood by Golius; and Freytag has followed him in this case.] ___ التَّوْءَمُ is also [a name of] *A certain Mansion* [*of the Moon;* namely, *the Sixth; more commonly called* الهَنْعَةُ;] *pertaining to* الجَوْزَآءُ [here meaning *Gemini*]; (M, K;) *one of two* [*asterisms*] *called* تَوْءَمَانِ: (M:) التَّوْءَمَانِ is *The Sign of Gemini.* (Kzw.) ___ [The pl.] تَوَائِمُ also signifies *Clusters*, or *what are clustered together*, (مَا تَشَابَكَ,) of stars, and of pearls. (M, K.) ___ And تَوْءَمَانِ, *A pair of pearls*, or *large pearls, for the ear:* each of them is termed a تَوْءَمَةٌ to the other. (TA.) ___ التَّوْءَمَانِ, [in the CK التَّوْءَمَانُ,] *A certain small herb*, (AHn, M, K,) *having a fruit like cumin-seed,*

(AHn, M, and K in art. وأم,) *and many leaves, growing in the plains, spreading long and wide, and having a yellow flower.* (AHn, TA.) ___ التَّوءَمُ also signifies *The arrow of the kind used in the game called* المَيْسِر: (M:) or *a certain arrow of those used in that game:* (K:) or *the second of those arrows;* (S, M, K;) *said by* Lh *to have two notches, and to entitle to two portions* [*of the slaughtered camel*] *if successful, and to subject to the payment for two portions if unsuccessful.* (M.) ___ And تَوْءَمَاتٌ, *A kind of women's vehicles* [*borne by camels*], (T, K,) *like the* مَشَاجِر, (T, TA,) erroneously said in the copies of the K to be like the مَشَاجِب, (TA,) *having no coverings,* or *canopies:* the sing. is تَوْءَمَةٌ. (T, K.)

تَوْءَمِيَّةٌ : see تُؤَامِيَّةٌ.

مُتْئِمٌ *Twinning,* or *bringing forth two at one birth;* (S, M, Msb, K;) applied to a mother, (K,) or a woman, (S, M, Msb,) and to any pregnant animal; (M;) without ة. (Msb.)

مِتْآمٌ *Accustomed to twin, or bring forth two at one birth;* (S, M, K;) applied to a mother, (K,) or a woman, (S, M,) and to any pregnant animal: (M:) pl. مَتَائِيمُ. (Har p. 613.) ___ Hence, (Har ubi suprà,) ثَوْبٌ مِتْآمٌ, (S, Har,) or مُتَآءَمٌ , (TA, PS,) [both app. correct,] *A piece of cloth woven of threads two and two together in its warp and its woof.* (S, Har, TA.) ___ Hence, also, أَبْيَاتٌ مَتَائِيمُ *Verses consisting of words in pairs whereof each member resembles the other in writing.* (Har ubi suprà.) [See also مُتَوْءَمٌ.]

مُتَآءَمٌ : see مِتْآمٌ.

فَرَسٌ مُتَائِمٌ *A horse fetching,* or *that fetches, run after run.* (S, M.)

تَجْنِيسٌ مُتَوْءَمٌ *The using two words resembling each other in writing but not in expression;* as

in the saying, غَرَّكَ عِزُّكَ فَصَارَ قُصَارُ ذٰلِكَ ذُلُّكَ فَٱخْشَ فَاحِشَ فِعْلِكَ فَعَلَّكَ تُهْدَا بِهٰذَا [*Thy might*, or *elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this*]. (Har p. 269.)

تا

تَا fem. of ذَا; (M;) *i. q.* ذَهْ [*This and that*]; (T;) a noun of indication, denoting that which is female or feminine; like ذَا (S, K) applied to that which is male or masculine; (S;) and you say also تَهْ, like ذَهْ: (S, K:) the dual is تَانِ: and the pl., أُولَآءِ. (S, K.) En-Nábighah [Edh-Dhubyánee] says, (T, S,) excusing himself to En-Noamán [Aboo-Káboos], whom he had satirized, (TA,)

* هَا إِنَّ تَا عِذْرَةٌ إِنْ لَمْ تَكُنْ نَفَعَتْ *

* فَإِنَّ صَاحِبَهَا قَدْ تَاهَ فِى البَلَدِ *

[*Now verily this is an excuse: if it profit not, then verily its author has lost his way in the desert, or in the waterless desert*]: (T, S: but in the latter, لا is put in the place of تا:) لم here points to the قَصِيدَة [or ode]; and عذرة is a subst from اعْتِذَارٌ; and تاه means تَحَيَّرَ; and البلد means المَفَازَة. (TA.) The dim. of تَا is تَيَّا, (T, S, M, K,) which is anomalous, like ذَيَّا the dim. of ذَا, &c. (I'Ak p. 343. [Much has been written respecting the formation of this dim. to reduce it to something like rule, but I pass it over as, in my opinion, unprofitable and unsatisfactory; and only refer to what is said respecting the duals أُلَيَّا and أُلَيَّآءِ in art. الى. See an ex. voce هَا ____.] مَرَّةٌ is prefixed to it (T, S, K) [as an inceptive particle] to give notice of what is about to be said, (S,) so that one says هَاتَا [meaning *This*], (T, S, K,) as in هَاتَا فُلَانَةُ [*This is such a woman*]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هٰؤُلَآءِ: and the dim. is هَاتَيَّا. (S.) ____ When you use it in addressing another person, you add to it كَ [as a particle of allocution], and say تَاكَ (S, K) and تِيكَ and تِلْكَ (T, S, K) and تَلْكَ, which is a bad dial. var., (S, K,) and تَالِكَ, (T, S,) which is the worst of these: (T:) [all meaning *That:*] the dual is تَانِكَ and تَانِّكَ, the latter with tesh-deed, (S, K, [but in some copies of the S, only the latter is mentioned,]) and تَالِكَ [which, like تَانِّكَ, is dual of تِلْكَ or تَلْكَ, which are contractions of تَالِكَ; these two duals being for تَانِلِكَ, the original, but unused, form]: (K:) the pl. is أُولئِكَ [or أُولَآئِكَ] and أُولَاكَ and أُولَالِكَ [respecting all of which see أُلَى, in art. الى]: (S, K:) and the dim. is تَيَّاكَ and تَيَّالِكَ: (K: [in the TA, the latter is erroneously written تَيَّانِكَ:]) the كَ relates to the person or persons whom you address, masc. and fem. and dual and pl.: [but in addressing a female, you may say تَاكِ &c.; in addressing two persons,

تَاكُمَا &c.; in addressing more than two males, تَاكُمْ &c.; and in addressing more than two females, تَاكُنَّ &c.:] what precedes the ك relates to the person [or thing] indicated, masc. and fem. and dual and pl. (S.) ___ هَا is also prefixed to تيكَ and تَاكَ, so that one says, هَاتيكَ هندُ and هَاتَاكَ هندُ [*This*, or *that*, *is Hind*]. (S, K. *) Abu-n-Nejm says,

* جئْنَا نُحَيِّيكَ ونَسْتَجْدِيكَا *

* فَأَفْعَلْ بِنَا هَاتَاكَ أَوْ هَاتِيكَا *

meaning [*We have come saluting thee and seeking of thee a gift: then do thou to us*] *this or that:* [give us] a salutation or a gift. (S.) The هَا that is used to give notice of what is about to be said is not prefixed to تلك because the ل is made a substitute for that ها: (S, TA:) or, as IB says, they do not prefix that ها to ذٰلكَ and تلْكَ because the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that

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the two are incompatible. (TA.) تَا and تَآءٌ *Names of the letter* ت: see that letter, and see arts. توأ and تَا. تى and تَأَا or تَآ for تَشَآء: see (near its end) art. ا.

تب

1 تَبَّ [**تَبَبْتُ**, aor. ـِ , inf. n. تَبٌّ, and perhaps تَبَبٌ and تَبَابٌ and تَبِيبٌ , *He*, or *it*, *suffered loss*, or *diminution;* or *became lost:* and *perished*, or *died:* as also تَبَّ , inf. n. تَتْبِيبٌ: and app. تُبَّ also.] تَبٌّ (M, A, K) and تَتْبِيبٌ (M, K) [as inf. ns.] signify The *suffering loss*, or *diminution;* or *being lost:* and *perishing*, or *dying:* or [used as substs.] *loss*, or *diminution;* or the *state of being lost:* and *perdition, or death:* (M, * A, K: *) and so تَبَابٌ , (T, S, A, Msb, K,) [said to be] a subst. from تَبَّبَهُ, with teshdeed, (Msb,) and تَبَبٌ and تَبِيبٌ : (K:) or the last three signify [simply] *perdition*, or *death:* (M:) and تَتْبِيبٌ is explained as signifying *loss*, or *diminution, that brings*, or *leads, to perdition* or *death;* (IAth, TA;) and so تَبَابٌ ; (Bd in cxi. 1;) and the *causing to perish.* (T, TA.) Hence you say, تَبًّا تَبَابًا [meaning, in an emphatic manner, *May he suffer loss*, or *be lost*, or *perish*]. (S.) And تَبًّا لَهُ May God decree *to him loss*, or *perdition;* or cause *loss*, or *perdition*, to cleave *to him:* (S, M, * Msb, * K: *) تَبًّا being in the accus. case as an inf. n. governed by a verb understood. (S.) And تَبًّا تَبِيبًا , [in the CK تَتْبِيبًا,] meaning the same in an intensive, or emphatic, manner: (M, K:) and تَبًّا تَبَابًا . (TA.) And تَبَّتْ يَدَاهُ, (T, S, M, K,) and تَبَّتْ يَدُهُ, aor. ـِ , (Msb,) inf. n. تَبٌّ and تَبَابٌ , but IDrd says that the former of these seems to be the inf. n., and the latter the simple subst., (M,) *May his arms*, or *hands*, and *his arm*, or *hand, suffer loss*, or *be lost*, or *perish:* (T, M, Msb, K, and Bd in cxi. 1:) or *may he himself suffer loss*, &c., (Msb, * and Bd ubi suprà,) i. e., *his whole person:* (Jel in cxi. 1:) or *his good in the present life and that in the life to come.* (Bd ubi suprà.) ___ [Hence,] تَبَّ (A, TA) and تَبْتَبَ (T, K) *He became an old man:* (T, A, K:) the loss of youth being likened to تَبَابٌ. (TA.) تَبَّ, [aor., accord. to rule, ـُ ,] *He cut*, or *cut off*, a thing. (K.) And تُبَّ *It was cut*, or *cut off.* (TA.)

2 **تَبَّبَ** , inf. n. تَتْبِيبٌ: see 1, in three places. , تَبَّبَهُ (inf. n. as above, S,) [*He caused him to suffer loss*, or *to become lost:* or] *he destroyed him*, or *killed him.* (S, K.) ___ *He said to him* تَبًّا: (M, K: *) [i. e.] *he imprecated loss*, or *perdition*, or *death, upon him.* (A.)

4 اتبّ ٱللّهُ قُوَّتَهُ *God weakened,* or *impaired,* or *may God weaken,* or *impair, his strength.* (K, TA.)

10 استتبّ *It* (a road) *became beaten,* or *trodden, and rendered even, or easy to walk or ride upon,* or *easy and direct.* (A.) ___ *It* (an affair) *was,* or *became, rightly disposed* or *arranged; in a right state:* (S, M, A, Msb:) or *it followed a regular,* or *right, course; was in a right state; and clear,* or *plain:* from مُسْتَتِبٌّ applied to a road, explained below: (T, TA:) or *it became complete, and in a right state:* lit. *it demanded loss,* or *diminution,* or *destruction;* because these sometimes follow completeness: (Har p. 35:) or the ب may be a substitute for م; the meaning being استتمّ. (TA.)

R. Q. 1 تَبْتَبَ : see 1.

تَبَّةٌ *A difficult,* or *distressing, state* or *condition.* (K.)

تَبٌّ : see 1, in several places.

تَبَابٌ : see 1, in several places.

تَبِيبٌ : see 1, in several places.

تَبُّوبٌ *i. q.* مَهْلَكَةٌ [*A place of perdition,* or *destruction;* or *a desert;* or *a desert such as is termed* مَفَازَةٌ]. (K.) [It is also said in the K to signify *What the ribs infold:* but I think it probable that this meaning has been assigned to it from its having been found erroneously written for تَبُوتٌ, a dial. var. of تَابُوتٌ.]

تَابٌّ An *old* man; (AZ, T, M, A, K;) fem. with ة: (AZ, T, M, A:) and *weak:* pl. أَتْبَابٌ: of the dial. of Hudheyl; and extr. [with respect to analogy]. (M.) You say, كُنْتُ شَابًّا فَصِرْتُ تَابًّا [*I was a young man, and I have become an old man*]. (A.) And أَشَابَّةٌ أَنْتِ أَمْ تَابَّةٌ [*Art thou a young woman or an old woman?*] (A.) ___ Also, (T, K,) or تَابُّ الظَّهْرِ, (T,) An ass, and a camel, *having galls,* or *sores, on his back:* (T, K:) pl. as above. (K.) ___ [See also بَاتٌّ.]

مُسْتَتِبٌّ, applied to a road, *Furrowed by passengers, so that it is manifest to him who travels along it;* and to this is likened an affair that is clear, or plain, and in a right state. (T.) [See the verb, 10.]

تبت

تبوتٌ *i. q.* تَابُوتٌ; (K;) a dial. var. of the latter. (TA.) See both in art. توب.

تبر

1 **تَبِرَ** , aor. ـَ , (Lth, T, M, Msb, K,) inf. n. تَبَارٌ; (Lth, T, M;) and تَبَرَ, aor. ـُ ; (Msb;) *He*, or *it*, (a thing, Lth, T, M,) *perished.* (Lth, T, M, Msb, K.) See also 2.

2 **تبّرهُ** , inf. n. تَتْبِيرٌ; (Zj, T, S, M, Msb, * K;) and تَبَرَهُ , aor. ـِ , inf. n. تَبْرٌ; (K;) *He broke it:* (K:) or *he broke it in pieces;* (S, M;) *and did away with it:* (M:) or *he crumbled it*, or *broke it into small pieces, with his fingers:* (Zj, T:) and *he destroyed it:* (Zj, T, S, Msb, K:) *He* (God) *destroyed him.* (A.)

تِبْرٌ [a coll. gen. n., of which the n. un. is with ة: *Native gold, in the form of dust* or *of nuggets:* this is the sense in which the word is generally used in the present day:] *broken gold:* (M:) it is not so called unless *in the dust of its mine*, or *broken:* (IJ, M:) or *gold*, and *silver, before it is wrought:* (Lth, T, IF, Msb:) or *broken*, or *crumbled, particles of gold*, and *of silver, before they are wrought:* when they are wrought, they are called ذَهَبٌ and فِضَّةٌ: (IAar, T, K:) or *uncoined gold* (S, Mgh, Msb) and *silver:* (Mgh:) when coined, it is called عَيْنٌ: (S, Msb:) [properly,] the term تِبْر should not be employed save as applied to gold; but some apply it to silver also: (S:) the تِبْر of silver, as well as of gold, is mentioned in a trad.: (TA:) or *gold* (M, K) universally: (M:) and *silver:* (K:) or *what is extracted from the mine*, (M, K,) *of gold* and *silver* and *all* جَوَاهِر [here meaning *native ores*] *of the earth*, (M,) *before it is wrought* (M, K) *and used:* (M:) or *any* جَوْهَر [or *native ore*] *before it is used, of copper* (Zj, T, Mgh, Msb) and *brass* (Zj, T, Mgh) or *iron* (Msb) *&c.:* (Zj, Mgh, Msb:) and *any* جوهر [or *native ore*] *that is used, of copper and brass:* (K:) the word is sometimes applied to other minerals than gold and silver, as *copper* and *iron* and *lead*, but generally to *gold;* and some say that its primary application is to gold, and that the other applications are later, or tropical: (TA:) also *broken pieces of glass.* (Zj, T, M, K.)

تَبْرِيَةٌ a dial. var. of هَبْرِيَةٌ, (AO, S,) i. e. [*Scurf on the head;*] *what is formed at the roots of the hair, like bran.*

(AO, S, K.)

تَبَارٌ *Destruction*, or *perdition:* (Zj, T, S, M, &c.:) inf. n. of تَبِرَ. (Lth, T, M.)

مُتَبَّرٌ *Broken up* [*and*] *destroyed:* so in [the saying in the Kur vii. 135,] هٰؤُلَآءِ مُتَبَّرٌ مَا هُمْ فِيهِ [As to *these* people, *that wherein they are* shall be *broken up and destroyed*]. (S.) ___ رَأْىٌ مُتَبَّرٌ *Counsel destroyed*, or *brought to nought*. (TA, from a trad.)

مَتْبُورٌ [*Destroyed;*] *in a state of destruction:* (IAar, T, K:) and *defective*, or *deficient*. (IAar, T.)

تبع

1 **تَبِعَهُ** , (S, Mgh, Msb, K, &c.,) aor. ـَـِ , inf. n. تَبَعٌ (S, Msb, K) and تَبَاعَةٌ, (S, K,) *He followed;* or *went*, or *walked, behind*, or *after;* (S, Mgh, Msb, K;) *him*, (Mgh, Msb, K,) or *it;* namely, a people, or company of men: (S:) or [in the CK and] *he went with him*, or *it, when the latter had passed by him:* (S, Mgh, Msb, K:) and اتَّبَعَهُ signifies the same; (Lth, S, K *) and so does أَتْبَعَهُ : (Lth, Mgh, K:) or أَتْبَعْتُهُمْ signifies *I overtook them, they having gone before me;* (Fr, * A'Obeyd, S, Msb, * K;) as also تَبِعْتُهُمْ: (Fr, K:) Akh says that تَبِعْتُهُ and أَتْبَعْتُهُ signify the same: and hence the saying in the Kur [xxxvii. 10], فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ [*and a shooting star piercing the darkness by its light overtaketh him*]: (S:) and the saying in the same [vii. 174], فَأَتْبَعَهُ الشَّيْطَانُ *and the devil overtook him:* (TA:) and

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the saying in the same [xx. 81], فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ *and Pharaoh overtook them with his troops:* or *almost did so:* (Ibn-'Arafeh, K:) or this signifies *made his troops to follow them;* (TA;) the ب, accord. to some, being redundant: (Bd:) or أَتْبَعَهُ signifies *he followed his footsteps;* and *sought him, following him:* (TA:) but اتَّبَعَهُمْ signifies *he went* [*after them*, or *followed them*,] *when they had passed by him;* as also تَبِعَهُمْ, inf. n. تَبَعٌ: you say, مَا زِلْتُ أَتَّبِعُهُمْ حَتَّى , i. e. [*I ceased not to follow them*] *until I overtook them:* (A'Obeyd:) Fr says that أَتْبَعَ is better than اتَّبَعَ ; for the latter signifies *he went behind*, or *after, him, when the latter person was going along;* but when you say, أَتْبَعْتُهُ , it is as though [you meant that] you followed his footsteps: (TA:) and اتَّبَعَ فُلَانٌ [as in the L and TA, but perhaps a mistake for أَتْبَعَ ,] signifies also *he followed him, desiring to do evil to him;* like as Pharaoh followed Moses: (L, TA:) some say, تَبِعْتُ الشَّيْءَ, inf. n. تُبُوعٌ, meaning *I went after the thing:* and تَبِعَ الشَّيْءَ, inf. n. تَبَعٌ and تَبَاعٌ, [*he followed the thing*] *in respect of actions:* (L, TA:) you say, تَبِعَ الإِمَامَ *he followed the Imám* [*by doing as he did*]: (Msb:) [but in this

last sense, more commonly,] one says, اتَّبَعَهُ , meaning *he did like as he* [another] *did:* (TA:) and اتَّبَعَ القُرْآنَ *he followed the Kurán as his guide; did according to what is in it:* (TA:) and you say also, تَابَعَهُ عَلَى الأَمْرِ; (Msb;) or على كَذَا, inf. n. مُتَابَعَةٌ and تِبَاعٌ; (S;) [*he followed him*, or *imitated him, in the affair;*] (Msb;) *he followed him*, or *imitated him, in doing such a thing:* (PS:) [but this last phrase has another meaning: see 3.] In the saying, لَا يُتْبَعُ بِنَارٍ إِلَى القَبْرِ, [in which the verb may be pass. of تَبِعَ or of أَتْبَعَ ,] or, accord. to one relation, لَا يُتَّبَعُ , each in the pass. form, [*Fire shall not be made to follow to the grave*, though it may be rendered *one shall not follow with fire to the grave*, it is said that] the ب is to render the verb transitive. (Mgh.) ___ تَبِعْتُ الرَّجُلَ بِحَقِّى; and تَابَعْتُهُ بِهِ, inf. n. مُتَابَعَةٌ [and probably تِبَاعٌ also]; and اتَّبَعْتُهُ بِهِ; *I prosecuted*, or *sued, the man for my right*, or *due.* (TA.) The saying in the Kur [ii. 173], فَٱتِّبَاعٌ بِٱلْمَعْرُوفِ means [*Then*] *prosecution* for the bloodwit [shall be made *with lenity*]. (TA.) ___ تَبِعَ, of which the aor., يَتْبَعُ, occurs in a trad., [see 4,] (Mgh, TA,) pronounced by the relaters of trads. with teshdeed, [يَتَّبِعُ ,] (TA,) also signifies *He accepted a reference from his debtor to another for the payment of what was owed to him.* (Mgh, TA. *)

2 **تَبَّعَ ٱللّٰهُ لِفُلَانٍ** , inf. n. تَتْبِيعٌ, *May God make a thing to be followed by another thing to such a one*, is said in relation to good and to evil; like سَبَّعَ لَهُ. (TA in art. سبع.) See also 5.

3 **تِبَاعٌ** [and مُتَابَعَةٌ, the inf. ns. of تَابَعَ,] *i. q.* وِلَآءٌ [The *making a consecution*, or *succession, of one to the other,* بَيْنَ أَمْرَيْنِ *between two things*, or *affairs:* and the *making consecutive, successive*, or *uninterrupted, in its progressions*, or *gradations*, or *the like:* see 6]. (S, K.) It is said in a trad., تَابِعُوا بَيْنَ الحَجِّ وَالعُمْرَةِ [*Make ye a consecution between the* حجّ *and the* عمرة; meaning *make ye the performance of the* حجّ *and that of the* عمرة *to be consecutive*]; (TA;) i. e. *when ye perform the* حجّ, *then perform ye the* عمرة; *and when ye perform the* عمرة, *then perform ye the* حجّ: or *when ye perform either of these, then perform ye after it the other, without any length of time* [*intervening*]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jámi'-es-Sagheer of Es-Suyootee.) And you say, تَابِعْ بَيْنَنَا وَبَيْنَهُمْ عَلَى الخَيْرَاتِ *Make thou us to be followers,*

or *imitators, of them in excellencies.* (TA.) And تابع الأَغَانِىَّ [*He sang songs consecutively, successively,* or *uninterruptedly*]. (S and K in art. جر.) And تابع إِسْقَاطَهُ [*He made it to fall, fall down, drop, drop down,* or *tumble down, in consecutive portions* or *quantities*]. (M and K in art. سقط: in the CK اِسْقَاطَهُ.) And تابع الفَرَسُ الجَرْىَ [*The horse prosecuted,* or *continued, the course,* or *running, uninterruptedly*]. (K voce هَلَبَ; &c.) And هُوَ يَتَابِعُ الحَدِيثَ *He carries on the narrative,* or *discourse, by consecutive progressions,* or *uninterruptedly:* or, as Z says, *pursues it,* or *carries it on, well.* (TA.) [See also a similar phrase in what here follows.] ___ تابع القَوْسَ *He pared,* or *trimmed, the bow well, giving to each part thereof what was its due.* (K, TA.) Skr says that the phrase تُوبِعَ بَرْيُهَا, used by Aboo-Kebeer El-Hudhalee in describing a bow, means *The paring,* or *trimming, of which has been executed with uniformity, part after part.* (TA.) ___ Hence, (TA,) the saying of Abu-l-Wákid ElLeythee, (S, TA,) in a trad., (S,) تَابَعْنَا الأَعْمَالَ فَلَمْ نَجِدْ شَيْئًا أَبْلَغَ فِى طَلَبِ الآخِرَةِ مِنَ الزُّهْدِ فِى الدُّنْيَا (S, TA) *We have practised works with diligence, and acquired a sound knowledge of them,* [*and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world.*] (S, * TA.) You say also, تابع عَمَلَهُ, meaning *He made his work sound,* or *free from defect:* (Kr, S:) and in like manner, كَلَامَهُ *his language,* or *speech.* (Kr.) ___ [Hence also,] تابع المَرْعَى الإِبِلَ *The pasture fattened the camels well and thoroughly.* (K, TA.) ___ تابعهُ عَلَى الأَمْرِ *He aided, assisted,* or *helped, him to do the thing,* or *affair.* (TA.) ___ See also 1, where another meaning of the same phrase is mentioned, in the latter half of the paragraph. ___ تَابَعَتْهُ بِحَقِّى: see 1, near the end of the paragraph.

4 **اتبعهُ** : see 1, from the beginning nearly to the end. Also *He made him to follow;* or *to overtake:* (S, K:) *he made him to be a follower:* (Mgh, Msb:) or *he urged him,* or *induced him, to be a follower.* (Mgh.) You say, [making the verb doubly trans.,] أَتْبَعْتُهُمْ غَيْرِى [*I made them to follow,* or *overtake, another, not myself*]. (K.) And أَتْبَعْتُهُ الشَّىْءَ فَتَبِعَهُ [*I made him to follow,* or *overtake, the thing, and he followed it,* or *overtook it*]. (S.) And أَتْبَعْتُ زَيْدًا عَمْرًا *I*

made Zeyd to be a follower of 'Amr: (Mgh, Msb:) or *I urged*, or *induced, Zeyd to be a follower of 'Amr.* (Mgh.) And أَتْبَعَهُ نَفْسُهُ مُتَحَسِّرًا عَلَى مَا فَاتَ [*He made his mind*, or *desire, to follow after it, regretting what had passed away*]. (TA in art. عجز.) [See also 10.] It is said in a prov., (TA,) أَتْبِعِ الفَرَسَ لِجَامَهَا [*Make thou its bit and bridle to follow the horse*]: or النَّاقَةَ زِمَامَهَا [*her nose-rein, the she-camel*]: or الدَّلْوَ رِشَآءَهَا [*its rope, the bucket*]: used in bidding to complete a favour, or benefaction: (K, TA:) A'Obeyd says, I think the meaning of the first prov. to be, Thou hast liberally given the horse, and the bit and bridle are a smaller matter; therefore satisfy thou completely the want, seeing that the horse is not without need of the bit and bridle. (TA.) ___ Hence the trad., مَنْ أُتْبِعَ عَلَى مَلِيءٍ فَلْيَتْبَعْ *Whoso is referred, for the payment of what is owed to him, to a solvent man, let him accept the reference:* (Mgh, TA: *) [see also 1, last meaning:] the verb being made trans. by means of على because it conveys the meaning of إِحَالَةٌ. (Mgh.) You say [also], أُتْبِعَ فُلَانٌ بِفُلَانٍ *Such a one was referred, for the payment of what was owed to him, to such a one.* (S, TA.) And أَتْبَعَهُ عَلَيْهِ *He referred him, for the payment of what was owed to him, to him.* (TA.) ___ [See also إِتْبَاعٌ, below.]

5 **تتبّعهُ** , inf. n. تَتَبُّعٌ, (Lth, S, Msb, * K,) for which اتّباعٌ is used by El-Kutámee, tropically, (S,) or, accord. to Sb, because the same in meaning; (TA;) and تبّعه , inf. n. تَتْبِيعٌ; (S, K; *) *He pursued it; investigated it; examined it; hunted after it; prosecuted a search after it; made successive*, or *repeated, endeavours to attain it, to reach it*, or *to obtain it;* or *sought it, sought for it*, or *sought after it, successively, time after time*, or *repeatedly*, or *in a leisurely manner, by degrees, gradually, step by step, bit by bit*, or *one thing after another*, (Lth, S, * Msb, K, * TA,) *following after it*. (S.) Hence the saying of Zeyd Ibn-Thábit, respecting the collecting of the Kur-án, فَعَلِقْتُ أَتَتَبَّعُهُ مِنَ اللِّخَافِ وَالعُسُبِ [*And I set myself to seeking to collect it successively*, &c., *from the thin white stones and the leafless palm-branches* upon which it was written]. (TA.) And تتبّع البِلَادَ يَخْرُجُ مِنْ أَرْضٍ إِلَى أَرْضٍ [*He investigated the countries, going forth from land to land*]. (S and K in art. قرى.) And فُلَانٌ يَتَتَبَّعُ أَثَرَ فُلَانٍ [*Such a one pursues,*

&c., *the track of such a one*]. (TA.) And يَتَتَبَّعُ مَسَاوِىَ فُلَانٍ [*He seeks successively,* &c., *to discover the vices, faults,* or *evil qualities* or *actions, of such a one*]. (TA.) And يَتَتَبَّعُ مَدَاقَّ الأُمُورِ وَنَحْوَ ذٰلِكَ [*He pursues small,* or *little, affairs; and the like thereof:* or *he seeks successively,* &c., *to obtain a knowledge of the subtilties, niceties, abstrusities,* or *obscuri-*

ties, of things, or *affairs; and the like thereof*]. (TA.) And تتبّع الحَبْلَ [*He took successive holds of the rope*]: said of a man descending from a part of a mountain such as is termed شِيق, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. شيق.)

6 **تتابع** *It was,* or *became, consecutive, successive,* or *uninterrupted, in its progressions,* or *gradations,* or *the like;* syn. تَوَالَى. (K.) You say, تتابع سُقُوطُهُ [*Its falling, falling down, dropping, dropping down,* or *tumbling down, was,* or *became, consecutive,* &c.; i. e. *it fell, fell down,* &c., *in consecutive portions* or *quantities*]. (M and K in art. سقط.) And تتابع القَوْمُ *The people,* or *company of men, followed one another.* (Msb.) And تَتَابَعَتِ الأَشْيَآءُ, and الأَمْطَارُ, and الأُمُورُ, *The things,* and *the rains,* and *the events, came one after another, each following near upon another.* (Lth.) And it is said in a trad., تَتَابَعَتْ عَلَى قُرَيْشٍ سِنُو جَدْبٍ [*Years of dearth, drought,* or *sterility, came consecutively upon Kureysh*]. (TA.) ___ تتابع الفَرَسُ *The horse ran evenly, not raising one of his limbs* [*above its fellow*]. (TA.) ___ تتابعت الإِبِلُ *The camels became fat and goodly.* (TA.)

8 **إِتَّبَعَ** see 1, throughout: and see also 5.

10 **استتبعه** *He desired,* or *demanded, of him that he should follow him:* (TA:) or *he made him to follow him.* (L.) [See also 4.]

تِبْعٌ *A follower* of women: (Lh, * Az:) or *a passionate lover, and follower,* of a woman, (K,) whithersoever she goes:

(TA:) and with ة, of a man: (Lh:) and تُبَّعٌ *a sedulous seeker* of women. (K.) [See تَابِعٌ.] You say also, هُوَ تَبِعُ ضَلَّةٍ, meaning *He is a follower of women:* and تَبِعُ ضَلَّةٍ *one in whom is no good, and with whom is no good:* or, accord. to Th, you only say تَبِعُ ضَلَّةٍ. (TA.) ___ هٰذَا تَبِعُ هٰذَا *This is what follows this.* (M in art. تلو.) ___ See also تَبِيعٌ, in two places.

تَبَعٌ : see تَابِعٌ, in six places.

رَجُلٌ تُبَعٌ لِلْكَلَامِ *A man who makes his speech consecutive, one part to another.* (Yoo, K. *)

بَقَرَةٌ تَبْعَى *A cow desiring* [*and therefore following*] *the bull.* (Ibn-'Abbád, K.)

تَبِعَةٌ and تَبَاعَةٌ signify the same; (T, S, O, L, K;) [The *consequence* of an action: and] *a claim which one seeks to obtain for an injury,* or *injurious treatment*, and *the like:* (T, O, L, K; and so the Msb in explanation of the former word:) the former is also explained as signifying *a right*, or *due, annexed to property, claimed from the possessor of the property:* (L:) pl. [of the former] تَبِعَاتٌ and [of the latter] تَبَاعَاتٌ. (TA.) A poet says,

* زَمَنَ التَّقَحُّمِ وَالمَجَاعَهْ	*
* أَكَلَتْ حَنِيفَةُ رَبَّهَا	*
* سُوْءَ العَوَاقِبِ وَالتِّبَاعَهْ	*
* لَمْ يَحْذَرُوا مِنْ رَبِّهِمْ	*

[*Haneefeh ate their lord, in the time of experiencing dearth*, or *drought*, or *sterility, and hunger: they did not fear, from their lord, the evil of the results, and the consequence* of their action]: for they had taken to themselves a god consisting of حَيْس, [i. e. dates mixed with clarified butter and the preparation of milk called أَقِط, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, مَا عَلَيْهِ مِنَ ٱللّٰهِ فِى هٰذَا تَبِعَةٌ, and تَبَاعَةٌ, *There is not, against him, on the part of God, in this, any claim on account of wrong-doing.* (TA.)

تَبِيعٌ [One who is *prosecuted*, or *sued*, for a right, or due; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from تَبِعَتْهُ

بحقّى;] one *who owes property to another,* (S, K, TA,) *and whom the latter prosecutes,* or *sues, for it.* (TA.) The *young one of a cow in the first year;* (S, Msb, K;) so says Aboo-Fak'as El-Asadee: (TA:) or *that is a year old;* (Az, Mgh, TA;) not so called until he has completed the year; erroneously said by Lth to signify *a calf ripening to his perfect state:* (Az, TA:) thus called because he yet follows his mother; (Mgh, Msb;) the word in this sense being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) and تَبِعٌ signifies the same: (TA:) fem. of the former with ة: (S, Msb, K:) pl. تِبَاعٌ and تَبَائِعُ; (AA, S, O, K;) both pls. of تَبِيعٌ; (AA, S, O;) or the former is pl. of تَبِيعَةٌ; (Msb;) and the pl. of تَبِيعٌ is أَتْبِعَةٌ [a pl. of pauc.]; (L, Msb;) and أَتَابِعُ and أَتَابِيعُ, the latter of which is extr., are pls. of أَتْبِعَةٌ: (L:) the pl. of تَبِعٌ in the abovementioned sense is أَتْبَاعٌ. (TA.) Accord. to EshShaabee, (IF,) One *whose horns and ears are equal* [*in length*]: (IF, K:) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) ___ *I. q.* تَابِعٌ [as signifying One *who prosecutes,* or *sues,* for a right, or due; and particularly for blood-revenge]. (S, K.) Hence the saying in the Kur [xvii. 71], ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا *Then ye shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein:* (Fr. S, K:) or *ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you:* (Zj:) [or *any aider against us;* for] تَبِيعٌ also signifies *an aider;* and especially *against an enemy.* (Lth, K.) ___ See also تَابِعٌ, latter half.

تَبَاعَةٌ : see تَبِعَةٌ, in three places.

تُبَّعٌ *An appellation of each of the Kings of El-Yemen* (S, K) *who possessed Himyer and Hadramowt,* (K, TA,) *and,* as some add, *Sebà;* (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. تَبَابِعَةٌ, (S, K,) with ة added as having the meaning of a rel. n.; [as though it were pl. of تُبَّعِىٌّ, like as حَنَابِلَةٌ is pl. of حَنْبَلِىٌّ;] erroneously written in some of the copies of the K تتابعة: (TA:) the تبابعة of Himyer were like the أَكَاسِرَة of the Persians and the قَيَاصِرَة of the Romans. (Lth.) In the Kur xliv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) ___ And

hence, (TA,) *A species of the* يَعَاسِيب [or *kings of the bees*], (K,) *the greatest and most beautiful thereof, whom the other bees follow:* (TA:) pl. تَبَابِيعُ; (K;) in the L, تَتَابِعُ [which is probably a mistranscription for تَبَابِعُ]. (TA.) ___ *A species of* طَيْر [which means any *flying things*, as well as *birds;* and may therefore, perhaps, be meant to indicate what next precedes]. (S.) ___ The *shade*, or *shadow;* (S, K;) because it follows the sun; as also تُبُّعٌ . (K.) A poet says, (S,) namely, Soadà El-Juhaneeyeh, (TA,) or Selmà El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,

* يَرِدُ المِيَاهَ حَضِيرَةٌ وَنَفِيضَةً *
* وِرْدَ القَطَاةِ إِذَا ٱسْمَأَلَّ التُّبَّعُ *

(S) [*He comes to the waters when people are dwelling*, or *staying*, *there*, (but see حَضِيرَةٌ,) *and when no one is there*, *as the* bird called *katáh comes to water*] *when the shade has become contracted at mid-day:* or, accord. to Aboo-Leylà, the meaning is, *the shade of night;* i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Aboo-Sa'eed Ed- Dareer, the meaning here is [*the star*, or *asterism*, *called*] الدَّبَرَان; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, أَدَلُّ مِنْ قَطَاةٍ. (Az, TA.) See تَابِعٌ. ___ See also تِبْعٌ. ___ مَا أَدْرِى أَىُّ تُبَّعٍ هُوَ *I know not who of men he is.* (Ibn-'Abbád, K.) ___ تُبَّعٌ is also a pl. of تَابِعٌ [q. v.]. (TA.)

تُبُّعٌ : see تُبَّعٌ.

تَبُّوعُ الشَّمْسِ *A certain wind*, (K, TA,) *also called* النُّكَيْبَآءُ, (TA,) *which blows* (K, TA) *in the early morning*, (TA,) *with the rising of the sun*, (K, TA,) *from the direction of the wind called* الصَّبَا, *unaccompanied by rising clouds*, (TA,) *and veers round through the various places whence winds blow until it returns to the place from which blows the wind called* الصبا, (K, TA,) *whence it commenced in the early morning:* (TA:) the Arabs dislike it. (Z, TA.)

تَابِعٌ *Following; a follower:* (TA:) and تَبَعٌ also signifies the same as تَابِعٌ; (K;) *a thing that follows in the track* of a

thing; (Lth, Az;) or *that is at the kinder*, or *latter, part* of anything; (TA;) but is used alike as sing. and pl.: (S, Msb, K:) the pl. of تَابِعٌ is تُبَّعٌ and تُبَّاعٌ (TA) [and, applied to rational beings, تَابِعُونَ]: and the pl. of تَبَعٌ is أَتْبَاعٌ; (S, K;) or this may be used as a pl. of تَبَعٌ; (Msb;) or it is pl. of تَابِعٌ, like

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as خَدَمٌ is pl. of خَادِمٌ, (Kr, Mgh,) and طَلَبٌ of طَالِبٌ, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, المُصَلِّى تَبَعٌ لامامه [*The person praying is a follower of his Imám*]: and النَّاسُ تَبَعٌ لَهُ [*The people are followers of him*]. (Msb.) And it is said in the Kur [xiv. 24, and xl. 50], إِنَّا كُنَّا لَكُمْ تَبَعًا [*Verily we were followers of you*]: (S, TA:) in which the last word may be a quasi-pl. n. of تَابِعٌ; or it may be an inf. n., meaning ذَوِى تَبَعٍ. (TA.) تَبَعٌ is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying The *legs of a beast*. (K.) ___ *A jinnee*, or *genie, that accompanies a woman and follows her whithersoever she goes*, (K, TA,) *loving her:* (TA:) and تَابِعَةٌ *a jinneeyeh*, or *female genie, that does the same to a man:* (S, * K, TA:) or the ة is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of دَاهِيَةٌ, q. v.: the pl. is تَوَابِعُ: and this means *female associates*. (TA.) ___ *A servant;* as also تَبِيعٌ . (TA.) أَوِ التَّابِعِينَ غَيْرِ أُولِى الإِرْبَةِ, in the Kur [xxiv. 31], accord. to Th, means *Or the servants* of the husband, *such as the old man who is perishing by reason of age, and the aged woman*. (TA.) ___ See also تَبِيعٌ. ___ [Also *One next in the order of time after the* صَحَابَةٌ; like تَابِعِىٌّ . ___ And in grammar, *An appositive*.] ___ تَابِعُ النَّجْمِ [*The follower of the asterism;* i. e., *of the Pleiades;*] *a name of* الدَّبَرَانُ [*the Hyades;* or *the five chief stars thereof;* or *the brightest star among them, a of Taurus*]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the Pleiades: (T:) also called التَّابِعُ, (T in art. دبر, Sh, IB, and others,) and تُوَيْبِعٌ , (K,) which is the dim., (TA,) or التُّوَيْبِعُ, (T in art. دبر,) and تُبَّعٌ , (K,) or التُّبَّعُ [q. v.], (Aboo-Sa'eed Ed-Dareer, T,) and التَّبَعُ , (IB, Z,) and التَّالِى, and الحَادِى, (IB,) or حَادِى النُّجُومِ, (S in art. جدح,) or حَادِى النَّجْمِ. (Kzw and others.) [See also تَابِعِىٌّ.] المِجْدَحُ: see تَابِعٌ.

تَوْبِيعٌ : see تَابِعٌ, last sentence.

إِتْبَاعٌ in language is when one says the like of حَسَنٌ بَسَنٌ (S, K) and قَبِيحٌ شَقِيحٌ: (S:) The *putting, after a word, an imitative sequent,* i. e. *another word similar to the former in measure or in its* رَوِىّ, *by way of pleonasm, or for fulness of expression, and for corroboration;* (Mz 28th نوع, and Kull p. 11;) *the latter word being one not used alone, and having no meaning by itself, as in* حَسَنٌ بَسَنٌ; *or being one which has a meaning of its own, as in* هَنِيئًا مَرِيئًا. (Kull ubi suprà.) ___ [Also The *latter of such two words;* i. e. *an imitative sequent.* ___ And used in the former sense, as an inf. n., it denotes various other kinds of assimilation, i. e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.]

مُتْبِعٌ She *who has with her children,* or *young ones:* (Lh:) or a ewe, or she-goat, and a cow, and a girl, *having her offspring following her:* (K:) or a cow *having a* تَبِيعٌ, q. v.: and IB mentions also مُتْبِعَةٌ as signifying the same: and a female servant *followed by her offspring whither she comes and goes.* (TA.)

مَتْبُوعٌ [pass. part. n. of 1. ___ In grammar, The *antecedent of a* تَابِعٌ, i. e., *of an appositive.*] مُتَابَعٌ Anything *made,* or *executed, soundly, thoroughly, well,* or *so as to be free from defect.* (K, * TA.)

مُتَتَابِعٌ *Consecutive, successive,* or *uninterrupted, in its progressions,* or *gradations,* or *the like.* (TA.) You say لُؤْلُؤٌ مُتَتَابِعٌ *Pearls following one another,* or *doing so in uninterrupted order.* (TA.) And صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ *The fasting of two consecutive months.* (TA.) ___ غُصْنٌ مُتَتَابِعٌ *An even,* or *a uniform, branch, in which are no knots.* (K, * TA.) And فَرَسٌ مُتَتَابِعُ الخَلْقِ *A horse symmetrical in make,* (A, K,) *justly proportioned in his limbs* or *parts.* (A, TA.) And رَجُلٌ مُتَتَابِعُ العِلْمِ *A man whose knowledge is uniform, consistent, without incongruity.* (K, * TA.)

تبل

1 **تَبَلَهُ** , (Lth, T, M,) aor. ـِ , (M,) inf. n. تَبْلٌ, (Lth, T, M,) *He pursued him with enmity,* or *hostility:* (Lth, T:) or *he bore enmity,* or *was hostile, to him.* (M.) ___ تَبَلَهُمُ الدَّهْرُ, (S, M, K,) inf. n. تَبْلٌ, (M,) *Time,* or *fortune, smote them with its vicissitudes,* (M, K,) and (K) *destroyed them;* (S, K;) as also أَتْبَلَهُمْ . (S, TA.) ___ تَبَلَهُ الحُبُّ, (S, M,) or الهَوَى, (T,) aor. , (M,) inf. n. تَبْلٌ; (T, K;) and اتبلهُ , (S, M,) inf. n. إِتْبَالٌ; (K, TA;) *Love made him sick,* or *ill;* (T, S, M, K; [in the CK, والاَسْقَامُ كالاَتْبَال is erroneously put for والإِسْقَامُ كالإِتْبَال;]) and *caused him to be in a bad,* or *unsound, state:* (S:) or, as some say, تَبَلَهُ signifies, (M,) or signifies also, (K,) *it took away his reason,* (M, K,) and *bewildered him.* (TA.) ___ You say also, of a woman, تَبَلَتْ فُؤَادَ الرَّجُلِ, (M, K,) inf. n. as above, as though meaning, (M,) *She smote the man's heart with* تَبْلٌ [app. meaning *love-sickness*]. (M, K.) See also Q. Q. 1.

2 **تَبَّلَ** and 3: see Q. Q. 1.

4 **اتبلهُ** , inf. n. إِتْبَالٌ, *He made him a victim of blood-revenge,* or *retaliation of murder or homicide.* (S: the meaning is indicated there, but not expressed.) ___ See also 1, in two places.

Q. Q. 1 **تَوْبَلَ القِدْرَ** , (A 'Obeyd, T, S, M, Msb, K,) and تَأْبَلَهَا, with hemz, (IJ, M,) or تَابَلَهَا , [without ء,] (K,) mentioned by Ibn-Abbád in the Moheet, (TA,) and تَبَّلَهَا , (T, M, K,) said by Lth to be allowable, (T,) and تَبَلَهَا , (K,) *He seasoned* [*the contents of*] *the cooking-pot with* تَابَلٌ; (Msb;) *he put* تَابَلٌ *into the cooking-pot;* (K;) *i. q.* قَزَّحَهَا and فَحَّاهَا: (A 'Obeyd, T:) from تَابَلٌ. (S, M. *) ___ [Hence,] تَوْبَلَ كَلَامَهُ *He seasoned* [meaning *he embellished*] *his speech,* or *language;* syn. قَزَّحَهُ (TA) and بَزَّرَهُ. (A in art. بزر.)

تَبْلٌ [originally inf. n. of 1, q. v. ___] *Enmity,* or *hostility,* (Lth, T, M, K, TA,) *in the heart,* (TA,) *with which one is pursued:* (Lth, T:) pl. تُبُولٌ (Lth, T, M, K) and تَبَابِيلُ , which latter is extr. (K.) You say, لِى عِنْدَهُ تَبْلٌ [*He has enmity,* or

hostility, towards me, with which he pursues me]. (T.) ___ *I. q.* تِرَةٌ (S) and ذَحْلٌ (S, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, *blood-revenge;* or *retaliation of murder or homicide;* or *prosecution for blood;* or *a desire of*, or *seeking for, retaliation of a crime or of enmity*]: pl. تُبُولٌ. (S.) التُّبُلُ as meaning الذَّحْلُ is likened by Yezeed Ibn-El- Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, أُصِيبَ بِتَبْلٍ [*He was made a victim of blood-revenge*, or *retaliation of murder or homicide:* or, perhaps, *of enmity*, or *hostility*]. (S.) And بَيْنَهُمْ تُبُولٌ [*Between them are blood-revenges*, &c.]. (TA.) ___ *Love-sickness.* (Kull p. 167. [See حُبٌّ.]) See 1.

تَبْلٌ دَهْرٌ , (M,) or تَابِلٌ , (TA,) *Time*, or *fortune, that smites people with its vicissitudes*, (M, TA,) *and destroys them.* (TA.) And دَهْرٌ مُتْبِلٌ خَبِلٌ, occurring in a poem of El-Aashà, *Time*, or *fortune, that destroys*, or *carries off, family and children.* (S.)

تَبِيلٌ : see مَتْبُولٌ.

تَبَابِيلُ : see تَبْلٌ.

تَبَّالٌ *A possessor* [or *seller*] *of* تَوَابِلُ pl. of تَابِلٌ. (K.)

تَابِلٌ , (A 'Obeyd, T, S, M, Msb, K,) also pronounced تَأْبَلٌ, with ء, (IJ, M,) and تَابِلٌ , (S, Msb, K,) and تَوْبَلٌ , (IAar, T, K,) *Seeds* (أَبْزَارٌ Msb and K) *that are used in cooking, for seasoning food;* (T, S, * M, Msb, K;) *i. q.* فَحًا; (T, M;) *such as cumin-seeds and coriander-seeds:* (TA voce قَزْحٌ:) said to be arabicized: Ibn-El-Jawá- leekee says that the vulgar distinguish between تابل and ابزار, [in the manner explained voce بَزْرٌ,] but the [classical] Arabs do not: (Msb:) pl. تَوَابِلُ. (T, S, Msb, K.)

تَابِلٌ : see تَبْلٌ: and see تَابِلٌ.

تَوْبَلٌ : see تَابِلٌ.

تُوبَالٌ [from the Persian تُوبَالْ or تُوپَالْ?] *What falls in consecutive portions,* or *particles, on the occasion of the hammering* of copper and of iron: *a* مِثْقَال *thereof, with hydromel, drunk, powerfully alleviates the* [*ejection of*] *phlegm.* (K.)

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مُتْبِلٌ : see تَبِلٌ.

مَتْبُولٌ A man *rendered love-sick;* (T;) as also تَبِيلٌ : (M:) and the former, *a lover who is not granted that which he wants.* (TA.)

تبن

1 **تَبَنَ** , aor. ـِ , (S, M, K,) inf. n. تَبْنٌ, (S,) *He fed* a beast *with* تِبْن [q. v.]. (S, M, K.) ___ Also *He sold* [تِبْن, i. e.] *straw.* (KL.)

تَبِنَ, (T, S, M, K,) aor. ـَ , (S, K,) inf. n. تَبَنٌ, (T, S,) or تَبْنٌ, (M, K,) and تَبَانَةٌ (T, S, * M, K) and تَبَانِيَةٌ, (M,) *He was*, or *became, intelligent, sagacious, skilful*, or *knowing;* syn. فَطِنَ, (K,) or صَارَ فَطِنًا; (S;) *and nice*, or *minute, in inspection* (S, K) *into affairs:* (S:) or تَبَانَةٌ signifies the *being very intelligent* or *sagacious* or *skilful* or *knowing, and nice*, or *minute, in inspection;* as also طَبَانَةٌ; accord. to AO and AA: (T:) these two words signify the same (T, S, M *) accord. to [most of] the leading authorities: (T:) and Yaakoob asserts that the ت is a substitute for ط: (M:) [or the reverse seems to be the case in the opinion of Az, who here remarks that there are many instances of the change of ت into ط:] or the former is *in evil;* and the latter, in good: (M:) or, accord. to Lth, طَبِنَ means in evil; and تَبِنَ, *in good;* so that he makes طبانة to be in deceiving, or beguiling, and suddenly, or unexpectedly, attacking or destroying: but En-Nadr says the contr.; and accord. to him, طَبَنٌ signifies the having knowledge of affairs, and intelligence, or sagacity, and science: (T:) and تَبَّنَ , inf. n. تَتْبِينٌ signifies the same as تَبِنَ: (K:) or *he inspected nicely*, or *minutely:* as in a trad. in which it is said, respecting a woman whose husband has died leaving her pregnant, يُنْفَقُ عَلَيْهَا مِنْ جَمِيعِ المَالِ حَتَّى تَبَنْتُمْ مَا تَبَنْتُمْ, meaning [*She shall be expended upon from the whole of the property*] *until ye make a nice*, or *minute, inspection* [into the circumstances of the case], and say otherwise, (T, S,) i. e., that she shall be expended upon from her own share: (T:) and so in another trad., in which it is said, إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالكَلِمَةِ يَتَبَّنُ فِيهَا يَهْوِى بِهَا فِى النَّارِ, (A 'Obeyd, T, M,) i. e. [*Verily a man will say a saying*] *in which he will be nice*, or *minute* [in expression, *whereby he will fall into the fire* of Hell]: (TA:) here A 'Obeyd thinks the meaning to be the making language obscure, or abstruse, and disputing in a matter of religion. (T.) You say also, تَبِنَ لَهُ (T, M, TA) *He understood it;* or *knew it;* or *had knowledge*, or *was cognizant, of it;* (TA;) *i. q.* طَبِنَ. (M.)

2 **تَبَّنَ** , inf. n. تَتْبِينٌ: see 1. تَبَّنَهُ, inf. n. as before, *He clad him with a* تُبَّان. (TA.)

8 اتَّبَنَ *He clad himself with a* تُبَّان. (K.)

تِبْنٌ : see what next follows.

تِبْنٌ (S, M, Msb, K, &c.) and تِبْنٌ (M, K) *Straw;* i. e. the *stalks*, or *stems*, (عَصِيف, M, K,) or the *stalk*, or *stem*, (سَاق, Msb,) *of seed-produce*, (M, Msb, K,) *such as wheat and the like*, (M, K,) [generally] *after it has been trodden* or *thrashed* [*and cut*]; (Msb;) *wheat when it has been trodden* or *thrashed* [*and cut*] *by the feet of beasts* or *by repeatedly drawing over it the* [*machine called*] مِدْوَس [q. v.]: (Mgh in art. دوس:) [a coll. gen. n.:] n. un. with ة [signifying *a straw*, or *piece of straw*]. (S, M.) You say أَقَلُّ مِنْ تِبْنَةٍ [*Less than a straw*, or *piece of straw*]. (TA.) Also, the former, *A great bowl:* (S:) or *a bowl that satisfies the thirst of twenty:* (K:) or the *greatest of bowls, that almost satisfies the thirst of twenty:* (Ks, S, M:) next is the صَحْن, which is nearly equal thereto: then, the عُسّ, that satisfies the thirst of three and of four: then, the قَدَح, that satisfies the thirst of two men: then, the قَعْب, that satisfies the thirst of one man: then, the غُمَر: (Ks, S:) or *a bowl of rude*, or *rough, make; not made neatly*, or *skilfully.* (M.) ___ [Hence, probably,] *A liberal*, or *bountiful, and noble, chief.* (K.) ___ And *A wolf.* (K.)

تِبْنٌ *Intelligent, sagacious, skilful*, or *knowing; and nice*, or *minute, in inspection* (S, M, K) *into affairs;* (S;) as also طِبْنٌ: (M:) [or *very intelligent*, &c.: and accord. to some, *in evil:* or *in good:* see تِبْنٌ.] ___ And One *who plays with his hand with everything.* (K.)

تَبَّانٌ *A seller of* تِبْن: (S, M, K:) thus, perfectly decl., if of the measure فَعَّال, from التِّبْنُ: but if of the measure فَعْلَان, from التَّبُّ [the act of cutting (for تِبْن is generally cut by the thrashingmachine)], it is [تَبَّانُ,] imperfectly decl. (S.)

تُبَّانٌ *Small* سَرَاوِيل [or *breeches*], (S, Mgh, K,) *without legs*, [i. e. *having only two holes through which to put the legs*,] (TA in art. ثفر,) [*made of linen*, and *of leather*,] *of the measure of a span*, (S, Mgh,) *such as to conceal the anterior and posterior pudenda* (S, Mgh, K, TA) *only;* (TA;) *worn by sailors* (S, Mgh) [*and by*

wrestlers]: or *a thing like* سراويل: (M, Msb:) or *a thing like small* سراويل: (T:) [it is an arabicized word, from the Persian تنبان:] the Arabs make it masc. (T, M, Msb) and fem.: (Msb:) pl. تَبَابِينُ. (T, Msb.)

تَبَّانَةٌ (TA) and مَتْبَنَةٌ (Mgh, Msb, TA) and مَتْبَنٌ (Mgh, Msb) The *place*, (TA,) or *house*, or *the like*, (Mgh, Msb,) *of* [or *for*] تِبْنٌ. (Mgh, Msb, TA.)

مَتْبَنٌ : see تَبَّانَةٌ.

مَتْبَنَةٌ : see تَبَّانَةٌ.

مَتْبُونٌ , applied to a horse such as is termed بِرْذَوْنٌ, *Of the colour of* تِبْنٌ [or *straw*]. (TA.)

تابوه a dial. var. of تابوت, of the dial. of the Ansár. (S and K in art. توب, q. v.)

تبو

تَابُوتٌ : see art. توب. Accord. to some, it belongs to the present art., and was originally تَابُوَةٌ.

تتر

التَّتَرُ [and التَّتَارُ and التاتارُ] *A certain people,* or *nation,* (K,) [called by us *the Tartars,*] *in the furthest countries of the East, in the mountains of* طغماج*, on the confines of China,* (TA,) *bordering upon the Turks,* (K,) *more than six months' journey from Má-waráä-n-nahr:* so in the Murooj edh-Dhahab. (TA.)

تترى and تَتْرًى: see art. وتر.

تجر

1 **تَجَرَ** , (S, A, Msb, K,) aor. ـُـ , (S, Msb,) inf. n. تَجْرٌ (S, Msb, K) and تِجَارَةٌ, (S, A, K,) or the latter is a simple subst., (Msb,) or quasi-inf. n., (Mgh,) and مَتْجَرٌ; (A;) and اتجر , (S, A, Msb, K,) of the measure افْتَعَلَ; (S;) *He practised traffic, merchandise,* or *commerce; trafficked; traded; dealt; sold and bought;* (K;) *employed property for the purpose of gain.* (A.) You say, تَجَرَ تِجَارَةً رَابِحَةً [*He practised a profitable,* or *lucrative, traffic*]. (A.) And فُلَانٌ يَتَّجِرُ فِى البَرِّ وَ البَحْرِ [*Such a one traffics on land and sea*]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج except نتج and رتج: the ت in تُجَاه is originally و. (Msb.)

3 **تاجره** , (A,) inf. n. مُتَاجَرَةٌ, (A, KL,) *He practised with him* [and (as is implied in the A) *he vied with him in practising*] *traffic,* or *selling and buying.* (KL.)

8 **اتجر** : see 1, in two places. See also 8 in art. وجر.

تَجْرٌ : see تَاجِرٌ.

التَّجْرُ : see تَاجِرٌ.

تِجَارَةٌ a subst. from 1; (Msb;) or quasi-inf. n.; (Mgh;) [The *practice of traffic, merchandise,* or *commerce; traffic; trade; selling and buying;*] the *trade of the* تَاجِر, i. e., *of him who sells and buys for gain;* (Ksh in ii. 15;) the *seeking of gain by selling and buying.* (Bd ibid.) [See also 1.] ___ Also *Merchandise,* meaning *what is sold and bought, of goods,* or *commodities,* or *householdfurniture,* and *the like;* a quasi-inf. n. used in the sense of a pass. part. n. (Mgh.) [Hence the saying,] عَلَيْكُمْ بِتِجَارَةِ الآخِرَةِ [*Keep ye to the merchandise of the life to come*]. (A.)

تَاجِرٌ *A merchant; one who practises traffic, merchandise,* or *commerce; a trafficker; a trader,* or

tradesman; a dealer; one who sells and buys; (K;) *one who sells and buys for gain:* (Ksh in ii. 15:) and *a vintner,* or *seller of wine,* (S, K,) was also called thus by the Arabs: (S:) accord. to IAth, this latter is said to be the primary signification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [*Verily the vintner is a transgressor*]: (TA:) pl. تُجَّارٌ and تِجَارٌ and تَجْرٌ , (S, Msb, K,) [or rather this last is a quasi-pl. n.,] like as صَحْبٌ is of صَاحِبٌ, (S, Msb,) and تُجُرٌ, (K,) or this may be a pl. of تِجَارٌ. (ISd, TA.) التَّجْرُ .

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occurring in a verse of El-Akhtal, [for التَّاجِرُ,] is thought by ISd to be like طَهِرٌ [for طَاهِرٌ]. (TA.) ___ [Hence,] A man *skilful in an affair.* (K, TA.) The Arabs say, إِنَّهُ لَتَاجِرٌ بِذٰلِكَ الأَمْرِ *Verily he is skilful in that affair.* (IAar, TA.) ___ And A she-camel *that is saleable,* or *easy of sale,* or *in much demand, in traffic,* and *in the market;* (A 'Obeyd, S, K;) as also تَاجِرَةٌ: (K:) or the latter, a she-camel *that is goodly, and saleable,* or *in much demand:* (A:) or *that is easy of sale when offered, by reason of her excellence:* (T:) or simply, *that is easy of sale,* or *in much demand:* (S:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) *contr. of* كَاسِدَةٌ: (S, * TA:) the pl. of تاجرة is تَوَاجِرُ. (T, A.) You say also, عَلَيْكَ بِالسِّلَعِ التَّوَاجِرِ [*Keep thou to the commodities*] *that are saleable,* or *in much demand.* (A.) And هُوَ عَلَى أَكْرَمِ تَاجِرَةٍ *He is upon a most noble horse.* (K.)

أَرْضٌ مُتْجَرَةٌ [in the TA, مَتْجَرَةٌ, but this is wrong,] *A land in which traffic, merchandise,* or *commerce, is practised;* (S, L, K;) and *to which people go for the purpose of practising the same:* (K:) pl. مَتَاجِرُ. (TA.)

تجر

1 **تَجَرَ** , (S, A, Msb, K,) aor. ـُـ , (S, Msb,) inf. n. تَجْرٌ (S, Msb, K) and تِجَارَةٌ, (S, A, K,) or the latter is a simple subst., (Msb,) or quasi-inf. n., (Mgh,) and مَتْجَرٌ; (A;) and اتجر , (S, A, Msb, K,) of the measure افْتَعَلَ; (S;) *He practised traffic, merchandise,* or *commerce; trafficked; traded; dealt; sold and bought;* (K;) *employed property for the purpose of gain.* (A.) You say, تَجَرَ تِجَارَةً رَابِحَةً [*He practised a profitable,* or *lucrative, traffic*]. (A.) And فُلَانٌ يَتَّجِرُ فِى البَرِّ وَ البَحْرِ [*Such a one traffics on land and sea*]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج except نتج and رتج: the ت in تُجَاه is originally و. (Msb.)

3 **تاجره** , (A,) inf. n. مُتَاجَرَةٌ, (A, KL,) *He practised with him* [and (as is implied in the A) *he vied with him in practising*] *traffic,* or *selling and buying.* (KL.)

8 **اتجر** : see 1, in two places. See also 8 in art. وجر.

تَجْرٌ : see تَاجِرٌ.

التَّجْرُ : see تَاجِرٌ.

تِجَارَةٌ a subst. from 1; (Msb;) or quasi-inf. n.; (Mgh;) [The *practice of traffic, merchandise,* or *commerce; traffic; trade; selling and buying;*] the *trade of the* تَاجِر, i. e., *of him who sells and buys for gain;* (Ksh in ii. 15;) the *seeking of gain by selling and buying.* (Bd ibid.) [See also 1.] ___ Also *Merchandise,* meaning *what is sold and bought, of goods,* or *commodities,* or *householdfurniture,* and *the like;* a quasi-inf. n. used in the sense of a pass. part. n. (Mgh.) [Hence the saying,] عَلَيْكُمْ بِتِجَارَةِ الآخِرَةِ [*Keep ye to the merchandise of the life to come*]. (A.)

تَاجِرٌ *A merchant; one who practises traffic, merchandise,* or *commerce; a trafficker; a trader,* or

tradesman; a dealer; one who sells and buys; (K;) *one who sells and buys for gain:* (Ksh in ii. 15:) and *a vintner,* or *seller of wine,* (S, K,) was also called thus by the Arabs: (S:) accord. to IAth, this latter is said to be the primary signification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [*Verily the vintner is a transgressor*]: (TA:) pl. تُجَّارٌ and تِجَارٌ and تَجْرٌ , (S, Msb, K,) [or rather this last is a quasi-pl. n.,] like as صَحْبٌ is of صَاحِبٌ, (S, Msb,) and تُجُرٌ, (K,) or this may be a pl. of تِجَارٌ. (ISd, TA.) التَّجْرُ .

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occurring in a verse of El-Akhtal, [for التَّاجِرُ,] is thought by ISd to be like طَهِرٌ [for طَاهِرٌ]. (TA.) ___ [Hence,] A man *skilful in an affair.* (K, TA.) The Arabs say, إِنَّهُ لَتَاجِرٌ بِذٰلِكَ الأَمْرِ *Verily he is skilful in that affair.* (IAar, TA.) ___ And A she-camel *that is saleable,* or *easy of sale,* or *in much demand, in traffic,* and *in the market;* (A 'Obeyd, S, K;) as also تَاجِرَةٌ: (K:) or the latter, a she-camel *that is goodly, and saleable,* or *in much demand:* (A:) or *that is easy of sale when offered, by reason of her excellence:* (T:) or simply, *that is easy of sale,* or *in much demand:* (S:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) *contr. of* كَاسِدَةٌ: (S, * TA:) the pl. of تاجرة is تَوَاجِرُ. (T, A.) You say also, عَلَيْكَ بِالسِّلَعِ التَّوَاجِرِ [*Keep thou to the commodities*] *that are saleable,* or *in much demand.* (A.) And هُوَ عَلَى أَكْرَمِ تَاجِرَةٍ *He is upon a most noble horse.* (K.)

أَرْضٌ مُتْجَرَةٌ [in the TA, مَتْجَرَةٌ, but this is wrong,] *A land in which traffic, merchandise,* or *commerce, is practised;* (S, L, K;) and *to which people go for the purpose of practising the same:* (K:) pl. مَتَاجِرُ. (TA.)

تجه (Quasi root)

1 **تَجَهَ** , aor. ـَـ , (AZ, K, art. وجه,) inf. n. تَجْهٌ; (AZ, TA, in that art.;) or, as As says, تَجُهَ, with damm; (TA in that art.;) *i. q.* تَوَجَّهَ and وَجَّهَ (K in that art.) and اتَّجَهَ. (K in art. تجه.) See art. وجه.

تُجَاهَ (S, Msb, K, in art. وجه) and تِجَاهَ (S, K, in that art.) and تَجَاهَ (K in that art.) *i. q.* وُجَاهَ, (S, Msb, K, in that art.,) which is seldom used; the و being generally changed into ت. (Msb, ibid.)

تحت

تَحْت is the *contr. of* فَوْق: (Msb, K:) and التَّحْتُ [signifying *The location that is beneath, below,* or *under,*] is opposed to الفَوْقُ, and is used in relation to that which is separate from another thing; الأَسْفَلُ being used in relation to that which is united with [or a part of] another thing. (Kull.) Sometimes, (K,) تَحْت is an adv. n., (Msb, K,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase هٰذَا تَحْتَ هٰذَا [*This is beneath, below,* or *under, this*]. (Msb.) And sometimes, it is a simple noun; (K;) in which case, [not having the article ال,] it is indecl., with dammeh for its termination, (K, and I'Ak p. 204,) provided that the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself; (I'Ak ubi suprà;) as in مِنْ تَحْتُ [*Beneath, below,* or *under*]; (K;) and in the saying,

* أَقَبُّ مِنْ تَحْتُ عَرِيضٌ مِنْ عَلُ *

[*Lean beneath; broad above*]: otherwise, it is decl.; (I'Ak ibid.;) as in تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ [*Rivers running beneath them*]; (Kur ii. 23, &c.;) i.e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, فُلَانٌ تَحْتَ أَمْرِ فُلَانٍ *Such a one is under the command, rule,* or *authority, of such a one.* And فُلَانٌ تَحْتَهُ فُلَانَةُ *Such a one has as his wife such a woman:* see an ex. in a verse cited voce إِذَا. The dim. is تُحَيْت : you say, هٰذَا تُحَيْتَ هٰذَا, and مِنْ تُحَيْتِ هٰذَا, *This is a little beneath, below,* or *under, this.*] ___ التَّحْتُ is also the sing. of التُّحُوتُ, (IAth, TA,) which latter [in the CK erroneously written التُّحُتُ] signifies *The low, base, vile,* or *ignoble, persons.* (A, IAth, K.) It is said in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التُّحُوتُ وَ تَهْلِكَ الوُعُولُ, i. e. [*The hour* of resurrection *will not come until*] *the low,* or *ignoble, persons* [*shall prevail*], *and the noble persons* [*shall perish*]: (A, IAth, TA:) or, as some say, *until the treasures that are beneath the earth appear.* (TA.) And in another trad. it is said that among the signs of the resurrection shall be this: أَنْ يَعْلُوَ التُّحُوتُ الوُعُولَ *That the weak of mankind shall have ascendency over the strong.* (TA.)

تَحْتَانِىٌّ [*Of*, or *relating to, the location that is beneath, below*, or *under; inferior; lower;*] rel. n. of تَحْت, like as فَوْقَانِىٌّ is of ا: فَوْق and ن being very often added in the rel. n. (TA.) [تُحَيْت dim. of تَحْت, q. v.]

تحف

4 **اتحفه به** [*He presented him with it;* or *gave it to him as a* تُحْفَة, q. v.]: (S, Msb:) and اتحفه تُحْفَةً [*He made a present to him;* or *gave him a* تُحْفَة; and so اتحفه alone, as in an ex. cited voce أَتْفَحَ]: (K, TA:) *i. q.* أَطْرَفَهُ بِتُحْفَةٍ [which properly means *He presented him with a novel,* or *rare, and pleasing present;* or *a gift not given to any one before;* or *a gift of which he* (the recipient) *did not possess the like, and which pleased him*]: and اتحفه signifies the same as أَتْحَفَهُ. (TA.)

8 **اتحفه** : see above. [Perhaps originally اوتحفه: see what follows.]

تُحْفَةٌ and تُحَفَةٌ (S, Msb, K, &c.) *i. q.* بِرٌّ [as meaning *A gratuitous gift,* or *favour;* or *a bounty,* or *benefit*]; and لَطَفٌ [meaning *a present;* i. e. *a thing sent to another in token of courtesy* or *honour*]; (K;) in some copies of the K, لُطْف; (TA;) [i. e.] التحفة signifies مَا أَتْحَفْتَ بِهِ الرَّجُلَ مِنَ البِرِّ وَاللُّطْفِ; (S;) or [simply] مَا أَتْحَفْتَ بِهِ غَيْرَكَ: (Msb:) and *a* طُرْفَة [which properly signifies *a gift not given to any one before;* or *of which the recipient did not possess the like, and which pleases him;*] (K, TA;) *of fruit,* and *of sweet-smelling flowers:* (TA:) [it generally means simply *a present;* or *a rare,* or *pleasing,* or *rare and pleasing, present:*] pl. تُحَفٌ. (S, K.) Accord. to some, it is originally وُحْفَةٌ: (K, TA:) Az says that its ت is originally و: (Msb:) and تَوَحَّفَ is quasi-pass. of أَتْحَفَهُ: (Lth, TA:) so that it should be mentioned in art. وحف: (K, TA:) being like تُهَمَةٌ and تُخَمَةٌ &c. (TA.) It is said in a trad., تُحْفَةُ الصَّائِمِ الدُّهْنُ وَالمُجْمَرُ [*The pleasing present for the faster is oil, and aloes-wood* or *the like*]; i. e., these dispel from him the grievousness and distress occasioned by the fasting. (TA.) And in another, respecting dates, تُحْفَةُ الكَبِيرِ وَصُمْتَةُ الصَّغِيرِ [i. e. The date is *the pleasing gift for the big,* or *full-grown,* or *old, and the quieter of the little one,* or *child*]. (TA.) And in another, تُحْفَةُ المُؤْمِنِ المَوْتُ [*The boon for the believer is death*]. (TA.)

تحين

تَحِينَ : see arts. حين and ليت.

تخ

1 تَخَّ , (JK, S, L, K,) aor. ـِ , (JK, L,) inf. n. تُخُوخٌ, (JK, L, and so in a copy of the S,) or تُخُوخَةٌ, (K, and so in a copy of the S,) or both, (TA,) *It* (dough) *became sour:* (JK, S, L, K:) *it became soft by reason of too much water:* and in like manner, clay, or mud, *so that one could not plaster with it.* (L.) Also, said of dough, *It became leavened;* or *mature.* (JK.)

4 اتّخّهُ *He made it sour;* namely, dough: (JK, S, L, K:) *he made it soft by putting into it too much water;* namely, dough: and in like manner, clay, or mud, *so that he could not plaster with it.* (L.)

تَخٌّ *Sour dough:* (JK, S, A, L, K:) *such as is soft by reason of too much water.* (L.) ___ Also *Dregs of sesame-grain from which the oil has been expressed;* (JK, L, K;) *also called* كُسْبٌ. (TA.)

تَاخٌّ *Having no desire for food* [app. *by reason of acidity in the stomach*]. (JK, K.)

تخت

تَخْتٌ *A repository in which clothes are kept;* (K;) [*a chest for clothes; a wardrobe:* pl. تُخُوتٌ:] a Persian word sometimes used by the Arabs. (IDrd.) ___ [The following significations of the word seem to be post-classical. ___ *A throne: a seat: a seat of government: a moveable wooden bench,* or *sofa:* all which are Persian. Hence, تَخْتَرَوَانٌ, from the Persian, *A kind of covered litter, like a palanquin, borne by two camels or horses, one before and the other behind, or by two or four mules.* ___ So too تَخْتَةٌ *A board,* or *plank:* likewise of Persian origin. Hence the verb تَخَّتَ *He boarded,* or *planked.*]

تخذ

1 **تَخِذَ** , aor. ـَـ , inf. n. تَخَذٌ and تَخْذٌ: see 8 in art. اخذ.

8 **اتّخذ** : see 8 in art. اخذ.

اسْتَخَذَ , an irregularly formed verb: see 8 in art. اخذ.

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تخرص

تَخْرِيصٌ and تَخْرِيصَةٌ (Lth, K) dial. vars. of دَخْرِيصٌ and دَخْرِيصَةٌ, (Lth,) *A* بَنِيقَةٌ [or *gore*] of a garment: arabicized words, from تِيرِيزْ,

(Lth, K, which is Persian. (Lth.)

تخم (also quasi root)

1 **تَخِمَ** , [originally وَخِمَ,] aor. ـَـ , (Msb, and K in art. وخم,) inf. n. تَخَمٌ; (Msb;) and تَخَمَ, aor. ـِ; (K ubi suprà;) and اتَّخَمَ ; (Msb, and S and K &c. in art. وخم;) *He suffered from indigestion,* or *heaviness of the stomach arising from food which it was too weak to digest;* (Msb in art. وخم;) *he suffered from a disease produced by unsuitable* [or *unwholesome*] *food,* (K and TA in art. وخم,) or *by fulness of the stomach:* (TA in that art.:) followed by مِنَ الطَّعَامِ and عَنِ الطَّعَامِ. (S and TA in that art.)

3 **تاخم** , [inf. n. مُتَاخَمَةٌ,] *It* (a land or country) *bordered upon,* or *was conterminous with* or *to,* another land or country. (AHeyth, Mgh, K.)

4 **اتخمه** , (S and K in art. وخم,) originally أَوْخَمَهُ; (S in that art.,) or formed from تُخَمَةٌ, in consequence of imagining the ت in this word to be radical; (MF;) said of food, *It caused him to suffer from* تُخَمَة [or *indigestion*]. (S and K in art. وخم.)

8 **إِتَّتَخَمَ** see 1.

تَخْمٌ The *limit,* or *boundary,* (S, Msb,) of any town (S) or land: (S, Msb:) pl. تُخُومٌ: (S, Msb:) a poet (Aboo-Keys Ibn-El-Aslat, TA) says,

* يَا بَنِيَّ التُّخُومُ لَا تَظْلِمُوهَا *

(Fr, S,) or, as some relate it, التَّخُومُ : (TA:) accord. to the former reading, Fr says, the meaning is, [*O my sons,*] *the limits,* or *boundaries,* [*misplace ye not them*], for he does not say تَظْلِمُوهُ: but ISK says, I heard AA say, it is تَخُومٌ , and the pl. is تُخُمٌ; like صَبُورٌ and صُبُرٌ: (S:) both IAar and ISk say that the sing and pl. are like رَسُولٌ and رُسُلٌ: (Msb:) but the latter mentions also تُخُومٌ, with damm, as a pl. form, having no sing.: (TA:) or تَخُومٌ signifies *a sign,* or *mark* [*of a boundary* or *of a way*]: and *limits,*

or *boundaries:* and is sometimes with ↓ [to the ت]: (Mgh:) Lth says that تخوم [written without any vowel-sign] signifies *a division*, or *place of division, between two districts* and *two towns* or *villages;* and the *limit*, or *boundary, of the land of any district* and *town* or *village* is its تخوم: and AHeyth says that this word signifies *limits*, or *boundaries:* (TA:) or تُخُومٌ, with damm, signifies *a sign*, or *mark*, and *a limit*, or *boundary, that is a division between two lands;* and is of the fem. gender: and the pl. is تُخُومٌ also, and تُخْمٌ: (K:) this app. means that these are pls. of تُخُومٌ; but the former is a word that is used as a sing. and as a pl.; and the latter is pl. of تَخُومٌ, like as صبر is of صبور, and غفر of غفور: (TA:) or (as ISk says, TA) the sing. is تُخْمٌ and تَخْمٌ (K) and تَخُومَةٌ : (AHn, S, * K:) accord. to A'Obeyd, the Arabic linguists say تَخُومٌ , like صَبُورٌ, making it fem. and sing.; but the people of Syria say تُخُومٌ, with damm to the ت, making it pl., and the sing. is تَخْمٌ: accord. to IB, one says تَخُومٌ and تُخُومٌ, and زَبُورٌ and زُبُورٌ, and عَذُوبٌ and عُذُوبٌ; and no fourth instance of the kind is known; [but see عَذُوبٌ;] and the Basrees pronounce it with damm [to the ت], and the Koofees with fet-h. (TA.) It is said in a trad., مَلْعُونٌ مَنْ غَيَّرَ تُخُومَ الأَرْضِ, meaning, accord. to A'Obeyd, [*Cursed is he who alters*] *the limits*, or *boundaries, of land;* and *the signs*, or *marks, of the way:* or, as some say, *the limits*, or *boundaries, of the sacred territory.* (TA.) And اجعل همّك تخومًا, [or rather اجعل لهمّك تَخُومًا,] means [*Set thou to thy purpose*] *a limit*, to which go thou, and pass not beyond it. (TA.) And هو طَيِّبُ التُّخُومِ *He is good in respect of ancestry*, or *origin:* (JK:) or *in respect of natural dispositions;* or, as some relate the saying, التَّخُومِ . (TA.) تُخُومٌ also signifies *A state*, or *condition, that one desires* [app. as the limit of his wish]. (IAar, Sh, K.)

تُخْمٌ : see تَخْمٌ.

تُخَمَةٌ , (Msb in the present art., and S and K in art. وخم,) originally وُخْمَةٌ, (Msb, and S in art. وخم,) and تُخْمَةٌ, (Msb, and S and K in art. وخم,) the latter vulgar, (S in art. وخم,) but occurring in poetry, (S and K in that art.,) *Indigestion*, or *heaviness of the stomach arising from food which it is too weak to digest;* (Msb in art. وخم;) *a disease produced by unsuitable* [or *unwholesome*] *food*, (K and TA in that art.,) or *by fulness of the stomach:* (TA ibid.:) pl. تُخَمَاتٌ (S and

K ibid.) and تُخَمٌ. (Msb, and S and K in art. وخم.)

تَخُومٌ : see تَخْمٌ, in seven places.

تُخُومٌ pl. of تَخْمٌ, which see throughout: and also used as a sing.

تَخُومَةٌ : see تَخْمٌ.

طَعَامٌ مَتْخَمَةٌ , (JK, and S and K in art. وخم,) originally مَوْخَبَةٌ, (S in art. وخم,) *Food that causes one to suffer from* تُخَمَةٌ [or *indigestion*]. (JK, and K in art. وخم.)

مُتَاخِمٌ *Conterminous* to a land (لِأَرْضٍ). (Mgh.) You say also, هُوَ مُتَاخِمِى *He is my neighbour, his house,* or *tent, adjoining mine.* (TA in art. جمد.)

تر

1 **تَرَّ** , (T, M, A, K,) aor. ـِ and ـُ , (M, K,) the latter irregular, (TA,) inf. n. تَرٌّ and تُرُورٌ, (M, K,) *It* (a bone, M, K, or anything, M,) *became severed, separated,* or *cut off,* (T, M, K,) by a blow, or stroke [of a sword &c.]. (M, A.) And تَرَّتْ يدُهُ, inf. n. تُرُورٌ, *His arm,* or *hand, became cut off;* (M;) and in like manner, any member: (TA:) or *fell off;* as also طَرَّتْ. (S in art. ___.) طر تَرَّتِ النَّوَاةُ, (S, M, A,) aor. ـِ , (S, M,) and ـُ , (S,) inf. n. تُرُورٌ, (T, M,) *The date-stone leaped,* (T, M,) or *went forth,* (S, A,) from the [mess called] حَيْس [in the process of kneading], (T,) or from the stone with which it was to be broken. (S, A.) ___ تَرَّ عَنْ قَوْمِهِ *He was,* or *became, apart,* or *separated, from his people.* (As, T.) ___ تَرَّ عَنْ بَلَدِهِ *He was,* or *became,* or *went, far from his country,* or *town.* (S, M, K.) تَرَّ, (M,) aor. ـِ , (TA,) inf. n. تَرٌّ, (K,) *He* (an ostrich) *ejected what was in his belly.* (M, K.) ___ تَرَّ بِسَلْحِهِ, aor. ـُ and ـِ , *He ejected his excrement.* (AA, T.) ___ See also 4, in two places. تَرَّ, (T, M, K,) sec. pers. تَرَرْتَ, (S,) aor. ـَ , (T, M,) and [sec. pers. تَرَرْتَ, aor.] ـِ , (M,) [and app. sec. pers. تَرُرْتَ, aor. ,] inf. n. [of تَرَرْتَ or تَرٌّ] تَرَرْتَ and [of تُرُورٌ] تَرَرْتَ (M, K) and [of تَرَارَةٌ] تَرَرْتَ, [which last is the most common,] (Lth, T, S, M, K,) *He was,* or *became, plump:* (T in explanation of the first verb:) or *his body became plump, and his bones full of moisture:* (Lth, T, M, K:) or *he became fat, soft, thin-skinned, and plump.* (S.) ___ And تَرَّ, aor. ـِ , *He was,* or *became, relaxed,* or *flaccid, from impatience or some other cause.* (T. [See تَأَرَّ.])

4 **اتّر** ; (T, S, M, A, K;) and تَرَّ , (IDrd, M, K,) inf. n. تَرٌّ; (IDrd, M;) or the former only; (M;) *He cut off* (T, S, M, K) a man's arm, or hand, by a blow, or stroke, (T, S, M, A,) of a sword; (T, S, A;) *made* it *to fall off:* (S:) and in like manner, any member: (M:) as also اطّر and اطّن. (T.) ___ And the former, (S, A, TA,) or ↓ the latter, (M, as in the TT,) *He* (a boy) *made the piece of wood called* قُلَة *to fly away* [*by striking it*] *with the* مِقْلَآء. (T, S, * M, * A, * TA.) ___ اتّرهُ قَوْمُهُ *His people separated him from themselves.* (As, T.) ___ اتّرهُ القَضَآءُ *Fate drove him far away from his country,* or *town.* (S, M, K.)

R. Q. 1 **تَرْتَرَهُ** , inf. n. تَرْتَرَةٌ, *He moved, put in motion, put into a state of commotion, agitated,* or *shook, him,* or *it:* (S, M, K:) *he shook him vehemently:* (M:) *he seized his* (a man's) *arms,* or *hands, and shook him:* (Lth, T:) *he shook him* (a drunken man) *violently, and ordered him to breath in his face, that he might know what he had drunk;* (AA, T, K;) as also تَلْتَلَهُ, and مَزْمَزَهُ: (TA:) or تَرْتَرَةٌ and تَلْتَلَةٌ and مَزْمَزَةٌ all signify the act of *shaking, agitating,* or *putting in motion, vehemently.* (Mgh.)

R. Q. 2 **تَتَرْتَرَ** *He became moved, put in motion, put into a state of commotion, agitated,* or *shaken.* (S, K.)

تَرٌّ : see تَارٌّ: and تُرٌّ.

تُرٌّ The *string,* or *line, which is extended upon,* or *against, a building,* (As, S, M,) *and according to which one builds, called in Arabic the* إِمَامٌ; (As, M;) the *string,* or *line, by which a building is proportioned:* (As, T, M, K:) a Persian word, (T, M,) arabicized; (M;) not Arabic: (IAar:) *it is called in Arabic the* مِطْمَرٌ. (As, T.) A man, when angry, says to another, لَأُقِيمَنَّكَ عَلَى التُّرِّ [*I will assuredly make thee to conform to the rule of right behaviour*]. (Lth, T, S, A.) *I. q.*

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أَصْلٌ: (IAar, T, K:) so in the saying, لَأَضْطَرَّنَّكَ إِلَى تُرِّكَ وَ قُحَاحِكَ [*I will assuredly impel thee,* or *drive thee, against thy will, to the utmost point to which thou canst go,* or *be brought* or *reduced:* or *constrain thee to do thine utmost*]: (IAar, T, and L in art. قح: see قُحَاحٌ:) [accord. to ISd,] لَأَضْطَرَّنَّكَ إِلَى تُرِّكَ means إِلَى مَجْهُودِكَ [i. e. *I will assuredly make thee to have recourse to thine utmost effort,* or *endeavour*]. (M. [In the K, the signification of المَجْهُودُ is erroneously assigned to التُّرُّ . See also the saying لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ explained voce تُرِّيّ.]) قَرَارٌ An arm, or a hand, *cut off.* (K.)

تَرَاتِرُ [a pl. of which the sing. is not mentioned] *Great*, or *formidable*, or *terrible, things* or *events* or *affairs:* (S:) *distresses, afflictions*, or *calamities;* (M, A, K;) *such as are in war.* (A.)

تَارٌ A man *apart*, or *separate, from his people.* (As, T.) *Plump* (Lth, T, S, A) *in body*, (Lth, T,) *and having the bones full of moisture;* (Lth, T, A;) *fat, soft, thin-skinned, and plump:* (S, TA:) applied to a youth: fem. with ة, applied to a girl; (A, TA;) meaning [*plump* &c.: or] *beautiful and foolish and soft* or *weak*. (T.) You say, غُلَامٌ تَارٌ طَارٌ [*A boy that is plump, and with bones full of moisture, whose mustache is growing forth*]. (A.) And قَصَبَةٌ تَارَّةٌ [*A bone of the kind called* قصبة *full of moisture*]. (A.) ___ *Relaxed*, or *flaccid, by reason of impatience* (جَزَع T) or *hunger* (جَوْع K) [or the contrary (see أَتَرَّ شَيْءً, below,)] *or some other cause:* (T, K:) so says Abu-l-'Abbás. (T.) ___ A *tall* man; as also تَرٌّ, which is app. [a contraction of تَرِرٌ,] of the measure فَعِلٌ. (M.)

أَتَرَّ شَيْءً A man *in the most relaxed state by reason of fullness of the belly:* (TA:) or, accord. to Abu-l-'Abbás, *by reason of fatigue.* (T, TA.)

ترب

1 تَرِبَ, (S, M, K,) aor. ـَـ, (K,) inf. n. تَرَبٌ, (M,) *It* (a thing) *became dusted,* or *dusty; dust lighted upon it:* (S, TA:) *it* (a place, M,) *had much dust,* or *earth; abounded with dust,* or *earth.* (M, K, TA.) ___ *He* (a man, M) *had dust,* or *earth, in his hand.* (M, K.) ___ Also, (T, S, M, &c.,) inf. n. as above, (M,) *He clave to the dust,* or *earth:* (M, K:) or *he clave to the dust,* or *earth, by reason of poverty;* (M;) *he became so poor that he clave to the dust,* or *earth:* (A'Obeyd, T:) or *he became poor,* (T, S, Msb,) *as though he clave to the dust,* or *earth:* (S, Msb:) and *he suffered loss, and became poor,* (M, K,) *so that he clave to the dust,* or *earth;* (M;) inf. n. as above, (M, K,) and مَتْرَبَةٌ, (M,) or مَتْرَبٌ, (K,) or both of these: (TA:) *his wealth became little;* (A;) as also اتربَ, (M, A, K,) and تَرَّبَ: (K:) or اتربَ signifies, (T, S, M,) or signifies also, (A, K,) and so تَرِبَ, (A,) and تَرَّبَ, (K,) *his wealth became much,* or *abundant,* (T, M, A, K,) *so that it was like the dust,* or *earth;* which is the more known meaning of the verb; (M;) or *he became rich;* (S, Msb;) *as though he became possessed of wealth equal in quantity to the dust,* or *earth:* (S, A:) accord. to Abu-l-'Abbás, تَتْرِيبٌ signifies [the *having*] *much wealth;* and also [the *having*] *little wealth.* (T.) You say, تَرِبَ بعد ما أَتْرَبَ, meaning *He became poor after he had been rich.* (A.) ___ تَرِبَتْ يَدَاكَ, (T, S, A, Msb, in the M and K يَدَاهُ,) a form of imprecation, (S, Msb,) meaning [*May thine arms,* or *thy hands, cleave to the dust,* or *earth, by reason of poverty;* as is implied in the T: or] *may thy hands have in them dust,* or *earth:* (Ham p. 275:) or *mayest thou not obtain,* or *attain, good:* (S, K: *) or *mayest thou be unsuccessful,* or *fail of attaining thy desire, and suffer loss:* (A:) occurring in a trad., and as some relate, (A'Obeyd, T,) not meant as an imprecation; (A'Obeyd, T, Msb;) being a phrase current with the Arabs, who use it without desiring its fulfilment;

(A'Obeyd, T;) but meant to incite, or instigate: (Msb:) some say that it means *may thy hands become rich;* but this is a mistake: (A'Obeyd, T:) and it is said to mean لله دَرُّكَ [which see in art. در]: and some say that it is literally an imprecation: but the first assertion is the most worthy of respect, (that it is not meant as an imprecation,) and is corroborated by the saying, in a trad., انعمْ صباحًا تربتْ يداكَ [*Mayest thou have a pleasant morning: may thine arms,* or *thy hands,* &c.]. (TA.) تربتْ جبينُه [*May his forehead* (for so جبين here means, as it does in some other instances,) *cleave to the dust,* or *earth,*] was said by Mohammad in reproving a man, and is said to mean a prayer that the man might be frequent in prostrating himself in prayer. (TA from a trad.) And he said to one of his companions, تربتْ نَحْرُكَ [*May the uppermost part of thy breast cleave to the dust,* or *earth*], and the man was [afterwards] slain a martyr: therefore this is to be understood in its obvious sense. (TA.) See also 4, in four places.

2 **ترّب**, inf. n. تترِيبٌ: see 1, in three places: and see also 4, in four places.

3 **تاربتها** *She became her* تربٌ; (M, K;) [i. e.] *she* (a girl) *matched her,* namely, another girl; *she was,* or *became, her match, fellow,* or *equal;* syn. حاذتها. (A, TA.) ___ [The inf. n.] مُتاربةٌ also signifies The *associating,* or *consorting, of* أَتْرابٌ [pl. of تربٌ, q. v.]. (K.)

4 **اترب**: see 1, in three places. اتربه *He put dust,* or *earth, upon it,* (S, M, A, K,) namely, a thing; (S, M;) as also تربّه: (A, K:) or the latter, inf. n. تترِيبٌ, signifies *he defiled it,* or *soiled it,* (namely, a thing,) *with dust,* or *earth:* (S:) or you say, تربه, (TA,) or تربه بالتُّرابِ, (Msb,) aor. ـِ, (Msb, TA,) inf. n. تربٌ, (TA,) [meaning *he sprinkled it with dust,*] namely, a writing [for the purpose of drying up the ink], (Msb,) or a paper; (TA;) and تربّه, (T, Msb, TA,) with teshdeed, (Msb,) [meaning *he sprinkled much dust upon it;* or *sprinkled it much with dust;*] namely, a writing; (T, Msb, TA;) the latter having an intensive signification: (Msb:) or ↓ the former of the last two verbs is used in speaking of anything that is improved, or put into a right or proper state [by means of dust or earth]; and ↓ the latter of them, in speaking of anything that is injured or marred or spoiled [thereby]: you say, تربت الإهابَ [*She sprinkled,* or

put, dust, or *earth, upon the hide*], to prepare it properly for use; and so of a skin for water or milk. (TA.) It is said in a trad., [accord. to one reading,] اتْرِبُوا الكِتَابَ [*Sprinkle ye the writing with dust*]. (S. [So in three copies of that work: probably أَتْرِبُوا; but perhaps اتْرِبُوا : the reading commonly known is اتربوا.]) تَرِّبُوا also signifies *He possessed a slave who had been possessed three times.* (T, K.)

5 تَتَرَّبَ *He,* (T,) or *it,* (S,) *became defiled,* or *soiled,* (T, S,) *in the dust,* or *earth,* (T,) or *with dust,* or *earth:* (S:) *it had dust,* or *earth, sticking to it.* (M.)

تُرْبٌ : see تُرَابٌ.

تُرْبٌ : see تُرَابٌ, in three places.

تِرْبٌ *One born at the same time with thee;* (M, K;) *a coëtanean; a contemporary in birth; an equal in age: an equal; a match; a fellow; a peer,* or *compeer:* syn. لِدَةٌ: (T, S, M, A, K:) and سِنٌّ: (M, A, K:) applied to a male and to a female; (TA;) but mostly to a female; (M;) or, accord. to an opinion confirmed by [most of] the leading lexicologists, only to a female; and سِنٌّ is applied, as also قِرْنٌ, to a male; and لِدَةٌ, to a male and a female: (TA:) pl. أَتْرَابٌ. (S, M, A.) [The following exs. are given.] You say, [applying it to a female,] هٰذِهِ تِرْبُ هٰذِهِ, (T, S,) and هِىَ تِرْبُهَا, (M,) and هِىَ تِرْبِى; (K;) and [applying it to females and males,] هُمَا تِرْبَانِ, (T, A,) and هُنَّ أَتْرَابٌ, (S, A,) and هُمْ أَتْرَابٌ. (A.) Accord. to Th, عُرُبًا أَتْرَابًا, in the Kur [lvi. 36], means [*Showing love to their husbands;*] *like,* or *equal, unto them,* or *resembling them:* which is a good rendering, as there is no begetting or bearing of children, [or rather as the latter word does not apply to females born or generated,] in that case. (TA.)

تَرِبٌ , applied to a place, (M, TA,) and to soil, (TA,) *Abounding with dust; dusty:* (T, M, TA:) and to food, (T,) or flesh-meat, (A,) *defiled,* or *soiled,* (T, A,) *in the dust,* (T,) or *with dust.* (A.) You say also أَرْضٌ تَرِبَآءُ meaning *Land in which are dust and moist earth.* (M.) And رِيحٌ تَرِبَةٌ, (T, S, M,) and تَرِبٌ, (T,) *A wind*

that carries with it dust: (T:) or *that brings dust:* (S:) or *that drives along the dust:* [or *having dust:* for] thus used it is a possessive epithet. (M.) ___ Also *Cleaving to the dust by reason of want; having nothing between him and the earth:* (IAar, T:) [*cleaving to the dust by reason of poverty;* see 1:] *poor, as though cleaving to the dust:* (Msb:) and [simply,] *poor:* (IAar, T, TA:) or *needy,* or *in want.* (M.) [See also مُتْرَب.]

تُرْبَة : see تُرَاب, in seven places. ___ Also A man's رَمْس [i. e. his *grave:* so in the present

day: pl. تُرَب: or the *earth,* or *dust, thereof*]: (M:) or *a cemetery, burial-place,* or *place of graves* or *of a grave:* [so, too, in the present day:] pl. تُرَب. (Msb.)

تَرَبَة : see the word next following.

تَرَبَة The *end of a finger;* i. e. the *joint in which is the nail;* syn. أَنْمَلَة: (S, K:) pl. تَرَبَات. (S.) Also, (S, M, K,) and تَرْبَة , and تَرْبَآء , (M, K,) *A certain plant,* (S, M, K,) *growing in the plains,* or *in soft land, having serrated leaves:* or, as some say, *a certain thorny tree, of which the fruit is like a suspended unripe date, growing in the plains,* or *in soft land, and in rugged ground, and in Tihámeh:* accord. to AHn, the تَرَبَة is *a green herb,* or *leguminous plant, that has a purging effect upon camels:* (M:) [accord. to Meyd, as stated by Golius, *what is called in Persian* خنفج; i. e. the plant *thlaspi;* and to this it is applied in the present day.]

تَرْبَآء : see تُرَاب, in five places: and see تَرَب: and تَرَبَة.

تُرَبَآء : see تُرَاب.

تربوت A *submissive*, or *tractable*, camel; applied to the male (T, S, M, K) and to the female: (T, S, K:) from تراب, (S, M,) because of the abasement thereof; or, as Sb holds it to be, for دربوت, by the change of د into ت: accord. to Lh, a [camel such as is termed] بَكْر that is *trained*, or *rendered submissive* or *tractable;* and in like manner a she-camel, one *that will follow a person if he takes hold of her lip* or *her eyelash:* and As, who derives it from تراب, says that this epithet is applied to land, or ground, and any other thing, that is ذَلُول [i.e. *easy to walk* or *ride upon*, &c.]. (M.)

تراب and ترب (Lth, T, S, M, A, Msb, K) and تَرْب (CK [but this I do not find elsewhere]) and تُرْبَة (S, A, * K) and تُرْبآء (Lth, T, S, A, * K) and تُرَبآء (S, M, K) and تِرْب and تِرْب and تِراب and تِرب [and تَرِب as will be seen below] and تَرِيب (S, M, K) and تَرْيب, (M, K) accord. to MF تِرْيب, which is perhaps a dial. var., and accord. to some تَرِيب, and تِرْياب, (TA,) signify the same, (Lth, T, S, M, A, K,) and are words of which the meaning is well known: (A, K:) [i. e. *Dust:* and *earth:* generally the former; i. e. *fine, dry, particles of earth;* as when we say, الرِّيحُ تَسُوقُ التُّرابَ *The wind drives along the dust:* but we also use the expression تُرابٌ نَدٌ, meaning *moist earth*, the explanation, in Lexicons, of the word ثَرًى?:] ثَرًى is تُرابٌ; and when it ceases to be moist, it is still تراب, but is not then called ثرى: (Msb voce ثرى:) accord. to Fr, تُرابٌ is a gen. n., from which is formed neither dual nor pl.: and its rel. n. is تُرابِيٌّ: (TA:) [but when it means *a kind of dust* or *earth*, as تُرْبَة also does sometimes, it has a pl.: in this case,] accord. to Lh, (M,) its pl. is أَتْرِبَة [a pl. of pauc.] and تِرْبان [a pl. of mult.]; (S, M, K) and some add تُرْبان: (TA:) [and when تُرْبَة has this, or a similar, meaning, it has for its pl. تُرَب; as in the phrase أَطْيَبُ التُّرَبِ *the best of the kinds of earth*, occurring in this art. in the A:] but no pl. of any of the other syn. words mentioned above has been heard: (M, K:) AAF says that تراب is the pl. of تُرْب; [app. meaning that تُرابٌ is a quasi-pl. n. (which is often called in lexicons a pl.) of تُرْب;] but MF observes that this requires consideration: (TA:) Lth says that تُرْب and تُرابٌ are syn.; but when the fem. forms of these words are used, they say, أَرْضٌ طَيِّبَةُ التُّرْبَة meaning *Land that is good in respect of the natural constitution of its dust* or *earth;* and تُرابَة when meaning *A*

layer, or *lamina, of dust* or *earth, such as is not perceived by the sight, but only by the imagination:* (T:) or this last word and تُرْبَةٌ signify *a portion of dust* or *earth:* and تُرْبَةُ الأَرْضِ signifies *the exterior,* or *external part, of the earth:* (M:) and التُّرْبَآءُ , *the earth* (S, K) *itself.* (S.) The Arabs said, التُّرَابُ لَكَ [*Dust,* or *earth, be thy lot*]; using the nom. case, although meaning an imprecation, because the word is a simple subst., not an inf. n.: but Lh mentions the phrase التُّرَابَ لِلْأَبْعَدِ [*Dust,* or *earth, be the lot of the remote from good*]; saying that the accus. case is used, as though the phrase were an imprecation [of the ordinary kind, in which an inf. n. is used in the accus. case as the absolute complement of its own verb understood]. (M.) And لَهُ التُّرَابُ is a phrase used as meaning [*He has,* or *shall have,* or *may he have,*] *disappointment,* (Msb in art. عهر,) or, *nothing.* (A 'Obeyd, Mgh in art. ترب.) فرش is also a form of imprecation, in which substs. in the proper sense of the term are used in the manner of inf. ns., put in the accus. case by reason of a verb unexpressed; as though it were for تَرِبَتْ يَدَاهُ وجَنْدَلَتْ [*May his arms,* or *his hands, cleave to the dust,* or *earth, and the stones,* by reason of poverty]: and some of the Arabs put the nouns in the nom. case, still using the phrase in the same sense, as though they were in the accus. (M.) One says also, التُّوْرُبُ بفيه and التُّيْرُبُ and التِّيْرُبُ and التُّرْبَآءُ and التُّوْرَابُ [*In his mouth is dust,* or *earth:* or *may dust,* or *earth, be in his mouth;* i. e. may he die, or be in his grave]. (T.) It is said in a trad. that God created the تُرْبَةٌ [meaning the *dust,* or *soil,* or, accord. to the TA the *earth* (أَرْض),] on the seventh day of the week; and created upon it the mountains on the first day; and the trees, on the second day. (T.) And one says, لَأَضْرِبَنَّهُ حَتَّى يَعَضَّ بالتُّرْبَآءِ , (Lth, T, A,) meaning [*I will assuredly beat him so that he shall bite*] *the dust,* or *earth.* (Lth, T.) And بينهما ما بين الجِرْبَآءِ والتُّرْبَآءِ , meaning [*Between them two is the space that is between*] *the heaven and the earth.* (A.)

تَرِيبٌ : see تُرَابٌ: and see also تَرِيبَةٌ, in two places.

تُرَيْبٌ : see تُرَابٌ.

تريب : see تراب.

تريب : see تراب.

ترابة : see تراب.

تريبة , (S, M, TA,) or تريب , (TA,) sing. of

ترائب , (S, M, TA,) which signifies The *part of the breast which is the place of the collar,* or *necklace:* (T, M, K:) so by the common consent of the lexicologists: (T:) or the *bones of the breast:* (M, A, K:) or the *bones of the breast that are between the collar-bone and the pap:* (S:) or the *part of the breast,* or *chest, that is next to the two collar-bones:* or the *part that is between the two breasts and the collar-bones:* or *four ribs of the right side of the chest and four of the left thereof:* (M, K:) or the *two arms and two legs and two eyes:* (T, M, K:) it is also said that the تريبتان are the *two ribs that are next to the two collar-bones:* IAth says that the تريبة is the *uppermost part of the human breast, beneath the chin;* and its pl. is as above: accord. to IF, in the Mj, the تريب is the *breast,* or *chest:* MF says that ترائب relates to males and females in common; but most of the authors on strange words affirm decidedly that it is peculiar to women: (TA:) the تريبة of the camel is the *part in which it is stabbed,* or *stuck;* syn. منحر. (M.)

ترابيّ rel. n. of تراب, q. v. (Fr, TA.)

ترياب : see تراب.

تورب : see تراب, first sentence, and near the end of the paragraph.

تيرب : see تراب, first sentence, and near the end of the paragraph.

تيرب : see تراب, first sentence, and near the end of the paragraph.

توراب : see تراب, first sentence, and near the end of the paragraph.

تيراب : see تراب.

أَتْرَب : see what next follows.

مُتْرِب *Possessing much wealth;* (T, K;) *rich; without want;* or *having wealth like the dust,* or *earth:* (Lh and M: [in the TA, اترب is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be أَتْرَب :]) and *having little wealth:* thus it bears two contr. significations: (K:) but the former is the more known. (TA.)

مَتْرَبَة The *suffering loss, and becoming poor, so as to cleave to the dust,* or *earth;* an inf. n. of تَرِبَ: (M:) or *poverty,* or *neediness:* (S, TA:) [or (as a word of the same class as مَجْبَنَة and مَبْخَلَة) *a cause of cleaving to the dust,* or *earth:* and hence,] ذُو مَتْرَبَةٍ *Poor, so as to be cleaving to the dust,* or *earth:* (T:) or [simply] *cleaving to the dust,* or *earth.* (S.)

ترث (Quasi root)

تُرَاثٌ : see وِرْثٌ and وَرِثَ.

ترج

ترنج and ترنْجة: see what follows.

أُتْرُجٌّ, (S, Msb, K, &c.,) the most chaste of the forms here mentioned, (Az, Msb, MF, TA,) a pl., (AHát, MF, TA,) [or rather a coll. gen. n.,] and ترنج, (AZ, S, Msb, K, &c.,) [which is Persian,] a dial. var. of weak authority, (Msb,)

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by some disallowed, (MF, TA,) used by the vulgar, (TA,) the ن in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and أُتْرُنْج, mentioned by Ibn-Hishám El-Lakhmee, in his Faseeh, and also used by the vulgar, (TA,) and by some of the people of Hims, (Lth cited in the L voce حَظٌّ, q. v.,) [and this is likewise a coll. gen. n.,] and أُتْرُجَّةٌ, (S, Msb, K, &c.,) which is the sing. of the first, (AHát, MF, TA,) or its n. un., (L, Msb,) also pronounced أُتْرُجَة, without teshdeed, (TA,) and ترنْجة, (AZ, S, L, &c.,) likewise a n. un., (L,) *A certain fruit,* (Msb,) *well known,* (L, Msb, K,) *plentiful in the land of the Arabs, but not growing wild,* (L, TA,) [*of the species citrus medica,* or *citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger, there called* ترنج بلَدى; *the other, ribbed, and called* ترنج مُصَبَّع: accord. to Golius, *citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:*] *the sour sort allays the lust of women, clears the complexion, and removes the* [*discoloration of the face termed*] كَلَف, (K, TA,) *that arises from phlegm;* (TA;) *the peel thereof, put among clothes, preserves them from the moth-worm:* (K, TA:) *it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague,* or *pestilence, is*

beneficial in the highest degree; and jinn, or *genii, do not enter the house in which it is;* wherefore a reciter of the Kur-án is appropriately likened to it: (TA:) the pl. of أُتْرُجَّةٌ is أُتْرُجَّاتٌ as well as أُتْرُجٌّ: [or rather the latter is a coll. gen. n., as stated above:] but one should not say تُرُنْجَاتٌ [app. because it is vulgar; for it is agreeable with analogy as pl. of تُرُنْجَةٌ; as is also أُتْرُنْجَاتٌ as pl. of أُتْرُنْجَةٌ]. (AHát, MF, TA.)

أُتْرُنْجٌ and أُتْرُنْجَةٌ: see above.

ترجم

Q. 1 **ترجمه**, (S in art. رجم, and Msb and K in the present art.,) and ترجم عنه, (K,) inf. n. ترجمة, (KL,) *He interpreted it,* (S, Msb, KL, K,) or *explained it in another language;* (S, Msb, KL;) namely, the speech, or language, (S, Msb, K,) of another person: (Msb:) or, as some say, *translated it from one language into another:* (TA:) and *he explained it;* namely, his own speech. (Msb.) [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] ___ ترجمه, inf. n. as above, also signifies *He wrote his life; wrote a biography,* or *biographical notice, of him.* (TA, passim; and other works of post-classical times.) ___ Accord. to the K, the ت in this verb is a radical: but see ترجمان, below. (TA.)

ترجمة [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation:* pl. تراجم. ___ Also] *A life,* or *biography,* or *biographical notice,* of any person: pl. as above. (TA, passim; and other works of post-classical times.) ___ And *An article, a head, chapter, section,* or *paragraph,* of a book. (TA, passim; and other works of post-classical times.)

ترجمان and ترجمان and ترجمان, (S in art. رجم, and Msb and K in the present art.,) of which three dial. vars. the first is the best, (Msb,) and is that which commonly obtains, (TA,) *An interpreter;* (S, Msb, K;) *an explainer of speech in another language:* (S, Msb:) [*a translator:* (see the verb, above:)] pl. تراجم and تراجمة; which latter favours the opinion of those who hold the word to be of foreign origin. (S, Msb.) The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and ترجمان is mentioned in the T [as well as in the S] in art. رجم, though the author of the T has mentioned the verb among quadriliteral-radical words; and there is a reason [for deriving it from رجم], for one says لسان يرجم meaning a tongue that is chaste, or perspicuous, and copious, in speech: most, however, hold the ت to be a radical. (Msb.) It is said in the K that the

verb shows the ت to be radical; whereas J and AHei and IKt hold it to be augmentative; but there is a difference of opinion whether it be from الرَّجْمُ بالحِجَارَةِ [the throwing stones], or from الرَّجْمُ بِالغَيْبِ [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from درغمان [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.)

مُتَرْجَمٌ [*Interpreted:* or *translated.* ___ And also The *subject of a biography,* or *biographical notice.* ___ And] *Confused,* or *dubious.* (Har p. 537.)

ترح

1 **تَرِحَ**, aor. ـَـ, inf. n. تَرَحٌ, *He grieved; he was,* or *became, sorrowful, unhappy,* or *anxious;* (Msb, K;) syn. حَزِنَ; (Msb;) [*contr. of* فَرِحَ; (see تَرَحٌ, below;)] as also تَتَرَّحَ. (K.) ___ [Also *He perished,* or *died: became cut off; was put an end to;* or *came to an end:* so accord. to explanations of تَرَحٌ given below on the authority of IAth.]

2 **ترّحه**, (S, A, K,) inf. n. تَتْرِيحٌ; (S, K;) and اترحه; (A, Msb;) *It* (an affair, or an event, &c., TA,) *grieved him; it made him sorrowful, unhappy,* or *anxious.* (S, A, Msb, K.) A poet cited by IAar says,

* قَدْ طَالَ مَا تَرَّحَهَا المُتَرِّحُ *

[*Long did that which made unhappy make her,* or *them, unhappy*]; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.)

4 **أَتْرَحَ** see 2.

5 **تَتَرَّحَ** see 1.

تَرْحٌ *Poverty; need; indigence.* (K.)

تَرَحٌ *Grief, sorrow, unhappiness,* or *anxiety;* syn. حُزْنٌ, (Msb,) or هَمٌّ, (K,) or غَمٌّ; (Har p. 141;) *contr. of* فَرَحٌ. (S, A.) [It is the inf. n. of 1; but used as a subst., it has a pl., namely, أَتْرَاحٌ, like أَفْرَاحٌ. Hence the saying,] مَا الدُّنْيَا إِلَّا فَرَحٌ وَتَرَحٌ [*The present world,* or *life, is nothing but a scene,* or *state, of joy and grief*]. (A.) ___ *A perishing,* or *dying: becoming cut off; being put an end to;* or *coming to an end.* (IAth, TA.) ___ *A descending, going down,* or *going down a declivity;* syn. هُبُوطٌ. (Ibn-

Munádhir, K.) One says, مَا زِلْنَا مُذُ اللَّيْلَةِ فِى تَرَحٍ i. e. [*We have not ceased from the beginning of this night to be*] *in a state of descending,* &c. (Ibn-Munádhir.)

تَرِحٌ *Grieving; sorrowing; unhappy.* (Msb.) ___ A man (A) *who possesses,* or *does, little,* or *no, good,* (A, K,) *so that he who asks of him grieves.* (A.)

تَرْحَةٌ *A grief; a sorrow; an unhappiness.* (L.) [Hence the saying,] مَامِنْ فَرَحٍ إِلَّا وبعدها تَرْحَةٌ [*There is no joy but there is after it a grief*]. (A.)

مُتْرِحٌ, or مُتْرَحٌ, accord. to different copies of the K, (TA,) One *who ceases not to hear and see that which does not please him.* (K.)

مَتْرِحَةٌ [*A cause of grief, sorrow, unhappiness,* or *anxiety:* pl. مَتَارِحُ. Hence the saying,] تَرَّحَتْهُ المَتَارِحُ [*Misfortunes* (lit. *the causes of grief,* &c.,) *grieved him,* or *made him sorrowful,* &c.]. (A.)

مُتَرَّحٌ *Strait, difficult,* or *distressful,* life. (A, K.) ___ A *scanty* torrent, or flow of water, *in which is a stopping,* or *an interruption.* (K.) A garment, or piece of cloth, *dyed so as to be saturated with the dye.* (Az, K.)

مَتْرَاحٌ A she-camel *whose milk soon comes to an end,* or *stops:* (S, L:) pl. مَتَارِيحُ. (L.)

ترس

1 **تَرَسَ الباب**, aor. ـُ, inf. n. تَرْسٌ, *He fastened,* or *closed, the door* [*with a bar* or] *in any manner.* (TA.)

2 **ترّس**, inf. n. تَتْرِيسٌ, *He made* a person *to arm himself with a shield.* (KL.) See also 5.

5 **تترّس**, (S, A, K,) or تترّس بتُرْسٍ, (M,) *He defended himself with* a تُرْسٌ [or *shield*]; (S, M, A, * K;) as also ترّس, inf. n. تَتْرِيسٌ; (S, K;) and اتَّرس, (Sb, M, A, TA,) inf. n. اتِّرَاسٌ, of the measure افْتِعَالٌ: (TA:) and تترّس بشَىْءٍ *he made a thing to be as a* تُرْسٌ; *he defended,* or *protected, himself with it.* (Msb.) You say also, تَتَرَّسْتُ بكَ من الحَدَثَان فتَتَرَّسْتُ من نِبَال الزَّمَان [*I protected myself by thee from calamities, and so shielded myself from the arrows of fortune*]. (A.) And أَخَذَتْ إِبِلِى سِلَاحَها وتَتَرَّسَتْ بتُرْسِها, meaning *My camels became fat and goodly, and prevented their owner from slaughtering them.* (A, TA.) [See سِلَاحٌ.]

8 **إتَّرس** see 5.

تُرْسٌ [*A shield;*] *a certain piece of defensive*

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armour; (M, TA;) *a thing well known:* (A, Msb, K:) pl. تُرْسَةٌ and تِرَاسٌ (S, M, Msb, K) and تَرَاسَةٌ (S) and تُرُوسٌ, [all pls. of mult.,] and أَتْرَاسٌ, [a pl. of pauc.,] (S, M, Msb, K,) but not أَتْرِسَةٌ. (ISk, S, Msb.) A تُرْسٌ that is made of skins, without wood and without sinews in it, is called حَجَفَةٌ and دَرَقَةٌ. (Msb.) ___ Also The *disk* of the sun. (A, * TA.) ___ And *A smooth, round, level piece* of ground: (A, TA:) or *a rugged piece* of hard, or hard and level, ground. (Ibn-

'Abbád, K.) ___ See also مترس.

تراسة The *art of making shields.* (K.)

تَرَّاس A man *having a shield;* (S, M, A, K;) as also تَارِس . (S, A.) ___ And *A maker of shields.* (K.)

تَارِس : see تَرَّاس.

مترس ; so accord. to El-Háfidh Ibn-Hajar, and this is the correct form; written in the T and the Towsheeh مَتَّرس; and by some, مَتْرَس [as in the CK]; and by some, مَتَرْس [as I find it in two copies of the S and in a copy of the K]; (TA;) [*A wooden door-bar;*] *a piece of wood that is put behind the door;* (S, K) the شَجَار [or *wooden bar*] *that is put against the door as a stay:* (T, L, TA:) [مترس is] a Persian word, [having the above-mentioned signification, but originally a contraction of مَه تَرْس, and] meaning fear not thou, with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is تُرْس : (M, TA:) which also signifies *a piece of wood with which a couch-frame* (سَرِير) *is repaired, by its being affixed as a* ضَبَّة: (M:) [and the Arabic word شَجَار has this latter signification also:] the Persian word is مترس. (M, TA.) ___ Their saying مترس, with fet-h to the م and ت, and sukoon to the ر means [also] *Security* [*is given*] *to thee, therefore fear thou not:* it is said to be Persian. (Msb.)

مترسة , (M, A,) or مَتْرَسة, (K, accord. to the TA, [and so I find in a MS. copy of that work, and in the CK, but the former is probably the correct form, being agreeable with analogy, like مَبْخَلة and مَجْبَنة &c.,]) *Anything by which one is defended,* or *protected.* (M, Msb, K.) You say also هُوَ مَتْرَسة لَكَ [*He is a cause of defence,* or *protection, to thee*]. (A.)

باب مَتْرُوس *A door fastened,* or *closed,* [*with a bar,* or] *in any manner.* (TA.)

ترع

1 **تَرِعَ**, aor. ـَـ, inf. n. تَرَعٌ, *It* (a vessel, S, or a thing, TA) *was*, or *became, full*, or *filled;* (S, Z, K;) as also اتَّرَعَ: (Sgh, K:) or *it was*, or *became, very full*, or *much filled.* (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, تَرِعَ الإِنَآءُ.]) *He hastened to do evil*, or *mischief;* (Ks, K;) and *to do a thing:* (TA:) and تترّع به إلَى الشَّرِّ, accord. to the K; but accord. to the S and O and L, تترّع إلَيْه بالشَّرِّ; (TA;) *he hastened to him to do evil*, or *mischief.* (S, O, L, K.) ___ *He rushed headlong into affairs by reason of excessive briskness, liveliness*, or *sprightliness.* (Lth, K.) ترعه, inf. n. تَرَعٌ, [app. a mistake for تَرْعٌ,] *He hastened to him, forbidding* [*him to do a thiug*]. (L.) ___ ترعه عن وجهه *He averted him*, or *turned him back, from his course*, or *manner of acting* or *proceeding.* (Ibn-'Abbád, Sgh, L, K.)

2 **ترّع الباب**, inf. n. تَتْرِيعٌ, *He locked*, or *closed, the door;* syn. أَغْلَقَهُ [which has both these significations]. (K.) In the Kur [xii. 23], some read, وتَرَّعَتِ الأَبْوابَ *And she locked*, or *closed, the doors*, instead of غَلَّقَتِ. (O, TA.)

4 **اترعه** *He filled it;* (S, K;) namely, a. vessel. (S.)

5 **تَتَرَّعَ** see 1, in two places.

8 **إِتَّرَعَ** see 1.

تَرِعٌ *Full;* applied to a watering-trough or tank for beasts &c.; (S, K;) and to a mug: (S:) an inf. n. used as an epithet: (TA:) the regular form is تَرِعٌ, which signifies the same. (K.)

تَرِعٌ : see تَرَعٌ. ___ Also A cloud *containing much rain.* (TA.) ___ عُشْبٌ تَرِعٌ *Fresh, juicy,* or *sappy, herbs* or *herbage.* (Sgh in art. درع, and L.) A man *quick to do evil,* or *mischief,* (Ks, S,) *and to become angry:* (S:) *ready and quick to become angry:* and مُتْرِعٌ *evil,* or *mischievous, hastening to do what is not fit,* or *proper, for him.* (TA.) ___ One *who rushes headlong into affairs by reason of excessive briskness, liveliness,* or *sprightliness:* (O, L, TA:) thus correctly written; but in the copies of the K, تَرِيعٌ. (TA.) ___ *Lightwitted; weak and stupid; deficient in intellect;* or *light and hasty in disposition* or *deportment.* (TA.) ___ And, with ة, A woman *who transgresses the proper bounds* or *limits, and is light* [*in conduct*]. (TA.)

تُرْعَةٌ The *mouth of a streamlet* or *rivulet;* (IB, Msb, K;) i. e. *a place hollowed out by the water in the side of a river, whence it flows forth:* (Msb:) pl. تُرَعٌ (IB, Msb) and تُرْعَاتٌ and تُرَعَاتٌ and تُرُعَاتٌ: (Msb:) in the S it is said to signify the *mouths of streamlets* or *rivulets;* but correctly the sentence should be, تُرَعٌ is pl. of تُرْعَةٌ, and has this signification. (IB.) ___ *A canal,* or *channel of water, to a meadow* or *garden* or *the like:* (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) ___ The *opening,* or *gap,* of a wateringtrough or tank, *by which the water enters, and where the people draw it:* (Az, Mgh, * K, * TA:) and, (K,) accord. to AA, (TA,) the *station of the drinkers at the watering-trough* or *tank;* as in the O and K; or, as in the L, the *part* of the watering-trough or tank *which is the station of the drinkers.* (TA.) ___ *A meadow,* or *garden,* or *the like,* (S, K,) *in an elevated place:* (K:) if in low land, it is called رَوْضَةٌ. (TA.) ___ *A stair;* or *a flight of steps by which one ascends;* syn. دَرَجَةٌ: (S, K:) so accord. to some in a trad., which see in what follows: (S, * TA:) and particularly the *flight of steps of a pulpit.* (AA, Sgh, K.) ___ *A door,* or *gate:* (S, Sgh, Msb, K:) pl. تُرَعٌ. (K.) You say, فَتَحَ تُرْعَةَ الدَّارِ *He opened the*

door of the house. (TA.) And it is said in a trad., إِنَّ مِنْبَرِي هٰذَا عَلَى تُرْعَةٍ مِنْ تُرَعِ الجَنَّة, (S, TA,) as though meaning, *Verily this my pulpit is at a gate of the gates of Paradise:* thus explained by Sahl Ibn-Saad Es-Sá'idee, the relater of the trad.; and A'Obeyd says, وهو الوجه [and it is the proper, or the valid and obvious, way, of explaining it], meaning that it is the preferable explanation: but the author of the K, mistaking his meaning, makes وجه to be another signification of تُرْعَة: or the meaning of this trad. is, he who acts according to the exhortations recited upon the steps of my pulpit will enter Paradise: or, accord. to Kt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad,, إِنَّ قَدَمِى عَلَى تُرْعَةٍ مِنْ تُرَعِ الحَوْضِ [*Verily my foot is at a gate of the gates of the pool* of Paradise]. (TA.)

تَرِيع : see تَرِع.

تَرَّاع A torrent *filling the valley;* as also أَتْرَع : (K:) or a torrent *which fills the valley:* (S:) and ↓ the latter, a *vehement* torrent. (TA.) J says, in the S, that سَيْر أَنْزَع signifies شَدِيد; and he cites the words of a poet thus:

* فَٱفْتَرَشَ الأَرْضَ بِسَيْرٍ أَتْرَعَا *

ascribed by some to El-'Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying افترش, in the sing., and بسير: moreover, the last word in the citation is a pret. verb: [the right reading is]

* فَٱفْتَرَشُوا الأَرْضَ بِسَيْلٍ أَتْرَعَا *

[*And they travelled the land with* a multitude like *a torrent that filled* the valleys]: the poet describes the Benoo-Temeem, and their travelling the land like the torrent by reason of multitude. (Sgh, TA.) *A door-keeper.* (Th, S, K.)

أَتْرَع : see تَرَّاع, in three places.

حوض مترَعٌ *A filled watering-trough* or *tank:* (TA:) and جفنة مترَعة *a filled bowl.* (S.)

مُنترِعٌ : see تَرِعٌ.

ترف

1 تَرِفَ, aor. ـَـ , (Sgh, K,) inf. n. تَرَفٌ, (M, TA,) *He enjoyed,* or *led, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty;* (M, Sgh, K;) as also تترّف . (K.) ___ And the former verb, *It* (a plant, or herbage,) *was,* or *became, luxuriant, flourishing, succulent,* or *sappy;* or *bright and fresh, by reason of plentiful irrigation.* (M, TA.)

2 تَرَّفَ see 4, in two places. ___ تَتْرِيفٌ [app. as the inf. n. of the pass. verb, تُرِّفَ, also signifies] *Good*

feeding. (M.) ___ And ترّف الرَّجُلَ, and اترفهُ , *He rendered the man submissive;* or *made him to submit:* and *he made the man king,* or *prince:* [in both senses] like رَفَّلَهُ. (M.)

4 أَتْرَفَتْهُ النَّعْمَةُ [*Wealth,* or *what God bestowed upon him,*] *made him to behave exorbitantly; to be excessively disobedient* or *rebellious; to exalt himself, and be inordinate in infidelity;* or *to be extravagant in acts of disobedience and in wrongdoing:* (S, K:) and so سَعَةُ العَيْشِ [*plentifulness and easiness of life*]: and in like manner, تَرَّفَتْهُ *it caused him to exult,* or *to exult greatly,* or *excessively, and to behave insolently and unthankfully,* or *ungratefully.* (TA.) And [*Wealth,* or *what God bestowed upon him,*] *made him to enjoy,* or *lead, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty;* as also تَرَّفَتْهُ . (K.) ___ اترف الرَّجُلَ *He gave the man the object of his eager desire;* or *of his yearning,* or *longing,* or *appetency.* (Lh,

M.) ___ See also 2. اترف also signifies *He persevered in,* or *persisted in,* or *resolved upon, transgression, wrongdoing,* or *deviation from the right way.* (El-'Ozeyzee, K.)

5 تَتَرَّفَ see 1.

10 استرف *He magnified himself;* or *behaved proudly, haughtily,* or *insolently: he behaved exorbitantly; was excessively disobedient* or *rebel-lious; exalted himself, and was inordinate in infidelity;* or *was extravagant in acts of disobedience and in wrongdoing.* (Z, Sgh, K.)

تُرْفَةٌ *Plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life; a life of softness* or *delicacy, and ease, comfort,* or *affluence;* or *ease and plenty;* syn. نَعْمَةٌ, (T, K, TA,) and سَعَةُ العَيْشِ: (TA:) or *i. q.* نَعْمَةٌ [i. e. *wealth;* or *what God bestows upon one;* &c.]. (Mgh, and so in the CK. [But this I think a mistranscription, for نِعْمَة.]) ___ *Good, sweet,* or *pleasant, food.* (IDrd, M, K.) ___ *A new,* or *strange, thing,* (شَىْءٌ طَرِيفٌ, [in some copies of the K, ظَرِيف is put in the place of طَرِيف,]) *that one appropriates,* or *peculiarly assigns,* [*as a gift*] *to a friend;* or *by* [*the gift of*] *which one distinguishes a friend:* (K:) *any* طُرْفَة [i. e. *gift not given to any one before;* or *of which the recipient did not possess the like, and which pleases him;* or *novel,* or *rare, and pleasing, present*]. (M, TA.) *A thing protuberant in the middle of the upper lip, by nature.* (Lth, * T, * S, M, K.) *A* مِسْقَاة [q. v.] *with which one drinks.* (M, TA.)

أَتْرَفُ *Having a natural protuberance in the middle of his upper lip, called* تُرْفَة. (Lth, * T, * M, K.)

مُتْرَفٌ [pass. part. n. of 4, q. v.] One *left to do what he will; not prevented from doing so.* (Ibn-

'Arafeh, K.) ___ And hence, (Ibn-'Arafeh, TA,) One *enjoying,* or *leading, a plentiful; and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty:* (Ibn-'Arafeh, M, K, TA:) *luxurious,* or *indulging himself largely in the pleasures,* or *delights, of the present life, and in its appetites,* or *eager desires:* (Ibn-'Arafeh, TA:) one *who is not prevented from enjoying himself:* (K, TA:) and one *whose means of subsistence are made ample,* or *plentiful;* as also مُتَرَّفٌ : (M:) one *whom plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life,* or *whom a life of ease and plenty,* (T,) or *whom wealth,* or *what God has bestowed upon him, and plentifulness and easiness of life,* (Mgh,) *causes to exult,* or *to exult greatly,* or *excessively, and to behave insolently and unthankfully,* or *ungratefully:* (T, Mgh:) and *i. q.* جَبَّارٌ [i. e. one *who magnifies himself;* or *behaves proudly, haughtily,* or *insolently;* &c.]: (K:) so says Katádeh, in explaining the phrase أَمَرْنَا مُتْرَفِيهَا, in the Kur [xvii. 17: see أَمَرَ]: or, accord. to some, مترفيها here means *the worst of its chiefs; and the leaders in evil.* (TA.) ___ Also, (TA,) or مُتَرَّفٌ , (T,) A boy *made soft,* or *delicate, in body, and rendered submissive.* (T, TA.)

مُتَرَّفٌ : see مُتْرَفٌ, in two places.

ترق

Q. Q. 1 **ترقيته**, (ISk, JK, S, K,) inf. n. ترقاة, (ISk, S, K,) *I hit*, or *hurt, his* (a man's, ISk, JK, S) ترقوة [or *collar-bone*]. (ISk, JK, S, K.)

ترقوة The *collar-bone;* the *bone between the pit at the uppermost part of the chest and the shoulder,* (JK, S, Mgh, K,) *on either side, connecting those two parts,* (JK, Mgh,) of a man &c.; (TA;) *each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned:* (TA in art. ترب:) [and sometimes, as in a phrase which see below,] the *fore part of the* حلْق [here app. meaning the *throat*], *at the uppermost part of the chest, the place into which the soul* [for النَّفس, in copies of the K, I read النَّفْس] *rises* [*when one is at the point of death*]: (K in art. رقو:) pl. تراقٍ (JK, Mgh, K) and ترائق; (JK, K;) the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure فعلوة, (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رقو: (TA:) one should not say ترقوة, with damm to the ت. (S K.) إِذَا بَلَغَتِ التَّرَاقِىَ, in the Kur lxxv. 26, means *When it* (the soul) *reaches the uppermost parts of the chest;* [or, *the parts of the throat next the chest;*] for النَّفْس is understood: (Bd:) said when one is at the point of death. (TA.)

ترياق, an arabicized word, (S, Msb, K,) from the Greek, (Msb, K,) [i. e. from θηριακὰ,] or originally Persian, (S, O,) also written and pronounced دِرياق, (JK, Msb,) and طِرياق; (Msb;) or, as some say, from الرِّيق, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Msb:) [*Theriac;* also called *treacle;*] *an antidote for poisons;* (S, O;) *a certain compound medicine,* (K,) *comprising many ingredients, at most ninety or*

ninety-six, and at least sixty-four, (TA,) *sometimes including the flesh of vipers,* (K, TA,) *and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction:* (TA:) *it is a remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions:* (K: [I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the K and other lexicons &c.:]) pl. تَرَايِيقُ. (K in art. فرق.) The best kind is called التِّرْيَاقُ الفَارُوقُ, (K in art. فرق,) vulgarly تِرْيَاقٌ فَارُوقِىٌّ. (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i. e. asphaltum, also called mumia, and in Arabic مُومِيَا:) (see De Sacy's Rel. de l'Égypte par Abdallatif, p. 274:) and this mumia, by itself, is called التِّرْيَاقُ التُّرْكِىُّ.] ___ [It is sometimes applied to *Treacle,* as meaning the *sirop that drains from sugar.*] It is also said to be applied to the فَادْزَهْر [or *Bezoar-stone*], likewise termed مَسُوسٌ. (TA in art. مس.) ___ Also, and تِرْيَاقَةٌ , *Wine;* (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الهُمُومِ. (TA.) تِرْيَاقَةٌ: see the last sentence above. [بَاذِنْجَانُ تِرْيَاقِىٌّ *Zanthium.*]

تركمان

ترما [*The Turkumán;*] *a certain people,* or *race, of the Turks;* [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said لَا تَرَمَا [the Turks of belief]; which was afterwards contracted into تُرْكُمَانٌ: (K, TA:) [a coll. gen. n.: n. un., and rel. n., تُرْكُمَانِىٌّ:] pl. تَرَاكِمَةٌ. (TA.)

ترما

لَا تَرَمَا *i. q.* لا سِيَّمَا [which see in art. سوي]. (K.)

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تُرْمُسٌ [vulgarly pronounced in the present day تَرْمَس; from the Greek , or Coptic ; *Lupines;* or the *lupine;*] *a certain grain, well known, of the description termed* قَطَانِىّ; (Msb;) the *produce of a tree* [or *plant*] *which has a grain ribbed and notched:* (Lth, M, * K:) or *i. q.* بَاقِلًّى مِصْرِىٌّ: (the Minháj and K:) [but if this be the same as the بَاقِلًّى قِبْطِىّ, it is a mistake, accord. to Ibn-Beytár, to identify it with the تَرْمَس:] AHn says that it is the جَرْجِيرْ مِصْرِىّ, and is *of the description termed* قَطَانِىّ; and under the head of the letter ج, he says that the جَرْجِيرْ is the بَاقِلًّى: accord. to the Minháj, it is *a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the* تَرْمَس *approaches more to medicine than to food: the best is the white, large, and heavy:* (TA:) some say that the ت is augmentative, and that the word is from رَمَسَ, signifying he concealed a thing: (MF, TA:) the n. un. is with ة (Msb.)

ترن

تُرْنَى an appellation applied to *A female slave;* (T, K) and to *a fornicatress, an adulteress,* or *a prostitute;* (M, K;) as also فِرْتَنى: (T, K:) and ابن تُرْنَى means *the son of a fornicatress* or *an adulteress* or *a prostitute;* (T, K;) as also ابن فِرْتَنى: (T:) or *one that is base-born:* (S in art. رنو:) but it is said that تُرْنَى is of the measure تُفَعْلُ, from الرُّنُوُّ: (M:) it may be from رُنِيَتْ meaning she was looked at continuously. (T, K.)

ترنج

تُرُنْجٌ and تُرُنْجَةٌ: see art. ترج.

أُتْرُنْجٌ and أُتْرُنْجَةٌ: see art. ترج.

ترنجبين

تَرَنْجُبِينٌ and تَرَنْجَبِينٌ and تُرُنْجَبِينٌ [thus variously written, in the last manner in the TA, and there said to be with damm; from the Persian تَرَنْگُبِينْ; *A kind of manna;* the *manna of the thorny plant called by the Arabs the* حاج, *and hence by European botanists alhagi:* accord. to Dr. Royle (art. Man in Kitto's Cycl. of Bibl. Lit.), it is *a sweetish juice which exudes from the alhagi maurorum, concretes into small granular masses, and is usually distinguished by the name of Persian manna:* he also states that the alhagi maurorum and another species, alhagi desertorum, are called in Mesopotamia agool, according to some authorities, while by others this is thought to be the name of another plant: by agool is meant عَاقُول, q. v.:] *a kind of dew* (طَلٌّ), *that falls mostly in Khurásán and in Ma-waráli-n-nahr, and, in our country, mostly upon the* حاج: *the best thereof is that which is fresh,* or *moist, and white:* (Ibn-Seenà, or Avicenna, vol. i. of the Arabic ed., p. 262:) the مَنّ [or *manna*] *mentioned in the Kur-án* [ii. 54]. (Ksh, Bd, Jel, TA.) [See also Ibn Baithar (Ibn-Beytár), vol. i. p. 207.]

تره

1 **تَرِهَ**, aor. ـَـ, *He fell into what are termed* تُرَّهَات, said to signify, originally, [*deserts, such as are termed*] قِفَار, and to be metaphorically applied to *false*, or *vain, sayings* or *actions* or *affairs; unprofitable sayings:* (K, * TA:) or *he uttered false and confused and vain speech, with somewhat of embellishment*, (Lth, TA,) or *without foundation*, or *order*, or *method.* (Akh, TA.)

تُرَّهٌ: see what next follows, in two places.

تُرَّهَةٌ *A small road branching off from a main road:* (As, S, K:) a Persian word, arabicized: (As, S:) pl. تُرَّهَاتٌ (As, S, K) and تُرُّهَاتٌ. (TA.) ___ *A* [*desert, such as is termed* قَفْرٌ, (see 1,) or] مَفَازَةٌ, *and* صَحْرَآءُ. (JK.) ___ The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (As, S,) *A false*, or *vain, saying* or *action* or *affair;* (As, JK, S K;) as also تُرَّهٌ: (S, K:) pl. of the former, تُرَّهَاتٌ (JK, S, K *) [and تُرُّهَاتٌ, as above]; and of the latter, تَرَارِيهُ: (S, K: *) or the primary signification of تُرَّهَاتٌ is قِفَارٌ: [see 1:] and it is metaphorically applied to *false*, or *vain, sayings* or *actions* or *affairs;* (K;) and *unprofitable sayings:* (Z, K, TA:) or, accord. to Az, *false*, or *vain, affairs:* and the sing. is تُرَّهٌ: or, accord. to IB, this last is pl. of تُرَّهَةٌ: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of *lying*, and *confusing* [*truth and falsehood*]. (Har p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says التُّرَّهَاتُ البَسَابِسُ and التُّرَّهَاتُ الصَّحَاصِحُ: and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تُرَّهَاتُ البَسَابِسِ and الصَّحْصَحُ: تُرَّهَاتُ الصَّحَاصِحِ is mentioned in the K, in this art., as a syn. of التُّرَّهَةُ]. (S.) ___ Also *A calamity; a misfortune; an evil accident:* (JK, * K:) pl. [تُرَّهَاتٌ and] تَرَارِيهُ. (JK.) ___

Wind. (JK, K.) ___ *Clouds,* or *a collection of clouds.* (JK, * K.) *A certain small creeping thing* (دُوَيْبَّة) [*found*] *in the sand.* (JK, K.)

تسع

1 **تسعهم**, aor. ـَ (S, Msb, K) and ـِ (Yoo, Msb, K) and ـُ, (Msb,) inf. n. تَسْعٌ, (T K,) *He took the ninth part of their possessions:* or *he became the ninth of them:* (S, Msb, K:) or *he made them to be nine with himself;* (K;) they having before been eight. (TA.) [See also 2.]

2 **تسّعه** *He made it nine.* (Esh-Sheybánee, and K voce وحّد.) [See also 1.] ___ تسّع لامرأته, or عندها, *He remained nine nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سبّع.)

4 **اتسعوا** *They became nine:* (S, K:) and *they became ninety.* (M and L in art. ثلث.) ___ *They were,* or *became, persons whose camels came to water* [*on the ninth day, counting the day of the next preceding watering as the first;* i. e.,] *after an interval of nine days,* [*of which the first or last, or each of these, was not complete,*] *and eight nights.* (S, * K, * TA.)

تِسْعٌ : see تِسْعَةٌ.

تُسْعٌ *A ninth part; one of nine parts;* (S, Msb, K,) as also تُسُعٌ ; (Msb;) and تَسِيعٌ , (S, Msb, K,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard تَسِيعٌ on any authority but that of AZ. (TA.)

تِسْعٌ fem. of تِسْعَةٌ, q. v. ___ Also *A certain* ظِمْءٌ *of the* أَظْمَآءِ *of camels;* (S, K, TA;) i. e., *their coming to water* [*on the ninth day, counting the day of the next preceding watering as*

the first; or, in other words,] *after an interval of nine days,* [*of which the first or last, or each of these, is not complete,*] *and eight nights.* (TA.) ___ Also The *ninth young one,* or *offspring.* (A in art. ثلث.)

تسعٌ The *seventh and eighth and ninth nights of the* [*lunar*] *month;* (K;) the *three nights of the month which are after the* نفلٌ, *because the last night of these is the ninth;* (S;) among the nights of the month are three called غررٌ, [pl. of غُرَّةٌ,] and after these are three called نفلٌ, and after these are three called تسعٌ because the last of them is the ninth night: (Az, TA:) or the *three nights of the commencement of the month,* as some say; but the first of these explanations is more agreeable with analogy. (TA.)

تسعٌ : see تسعٌ.

تسعةٌ , applied to denote a number, [namely *Nine,*] is masc. ; and تسعٌ , so applied, is fem.: (S:) the latter is also written تسعٌ , with fet-h to the ت; and is thus pronounced in the Kur xxxviii. 22, (Bd, MF,) accord. to one reading. (Bd.) You say تسعةُ رجالٍ [*Nine men*], and تسعٌ نسوةٍ [*Nine women*]. (K.) When it means the things numbered, not the amount of the number, تسعة is imperf. decl., being regarded as a proper name: thus you say, تسعةُ أَكْثَرُ منْ ثَمَانِيَةٍ [*Nine things are more than eight things*]. (TA.) It is said in the Kur [xvii. 103], وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ [*And we formerly gave unto Moses nine evident signs;* generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the K and other works; but by some supposed to mean statutes]. (K, * TA.) ___ In تسعةَ عشرَ, which is masc., and تسعَ عشرةَ, which is fem., [each signifying *Nineteen,*] each of the two words ends with fet-h in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs تسعةَ عشرَ: and the latter, thus in the dial. of El-Hijáz

[and of most of the Arabs], is pronounced تِسْعَ عَشْرَةَ in the dial. of Nejd. (S in art. عشر.) In the Kur lxxiv. 30, some read, تِسْعَةَ عَشَرَ, making the ع in عشر quiescent, instead of تِسْعَهْ عَشَرَ, from a dislike of this consecution of vowels in what is like one word. (Bd, TA. *)

تِسْعُونَ [, *Ninety:* and *ninetieth.*]

تِسَاعٌ [, as meaning *Nine and nine,* or *nine and nine together,* or *nine at a time and nine at a time,* seems not to have been in use.] A'Obeyd says that more than أُحَادٌ and ثُنَآءٌ and ثُلَاثٌ and رُبَاعٌ has not been heard, except عُشَارٌ occurring in a verse of El-Kumeyt. (TA in art. عشر.)

تَسِيعٌ : see تِسْعٌ.

تَاسِعٌ [*Making to be nine with himself,* or *itself:* and hence, *ninth*]. You say, هُوَ تَاسِعُ تِسْعَةٍ [*He is the ninth of nine*]: and تَاسِعُ ثَمَانِيَةٍ [He is *making eight to be nine with himself*]: but it is not allowable to say, تَاسِعُ تِسْعَةٍ. (TA.) ___ [تَاسِعَ عَشَرَ and تَاسِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Nineteenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.]

تَاسُوعَآءُ , (Msb, TA, &c.,) or التَّاسُوعَآءُ, (S, K,) *The tenth day of* [*the month*] *El-Moharram;* (Msb, TA;) [*the day*] *before the day of* العَاشُورَآءُ, (S,) or *before the day of* عَاشُورَآءُ: (K:) or, accord. to some, *the same as the day of* العاشوراء: (TA:) [see عاشوراء, where this is explained:] it is a post-classical word: (Sgh, K:) J says, in the S, I think it post-classical: (Msb, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with عاشوراء, it has this form for the sake of resemblance; but as used alone, it must be conceded that it has not been heard [from the Arabs of the classical times]. (Msb.)

مُتَسَّعٌ [pass. part. n. of 2, q. v. See also مُثَلَّثٌ.]

مَتْسُوعٌ A rope *consisting of nine strands.* (TA.)

تشرين

تَشْرِينُ [in Chaldee] *A Greek name of each of two months,* (K,) *of the months of Autumn, called* تَشْرِينُ الأَوَّلُ *and* تَشْرِينُ الثَّانِى, [*and both together* تَشْرِينَانِ, *the two Syrian months corresponding, respectively, to October and November O. S.,*] *before the two months whereof each is called* كَانُونُ. (TA.)

تع

R. Q. 1 تَعْتَعَ فِى الكَلَامِ, (Mgh, K,) inf. n. تَعْتَعَةٌ, (S, Mgh,) *He reiterated in speech, by reason of an impediment,* or *inability to say what he would;* (S, Mgh, K;) as also تَتَعْتَعَ : (K:) and *he was unable to say what he would,* or *to find words to express what he would say:* (ElGhooree, Mgh:) تَعْتَعَةٌ is the *speech of him who is termed* أَلْثَغ. (TA.) And تعتع فِى القُرْآنِ *He reiterated in reciting the Kur-án, and his tongue stuck fast in his doing so.* (TA.) ___ تَعْتَعَتِ الدَّابَّةُ, (K,) inf. n. as above, (S,) *The beast stuck fast* in the sand, (S, K,) or soft soil, (S,) or mire: (TA:) sometimes the verb is thus used. (S.) And تعتع said of a camel &c. signifies *His feet sank* into the soft soil, or soft sands. (TA.) تَعْتَعَهُ *He dragged him* (namely another man) *roughly,* or *vehemently, and agitated him:* (S:) or *he shook him,* or *shook him vehemently,* (AA, K,) *backwards and forwards, and treated him roughly:* (AA:) *he shook him roughly:* (IDrd, K:) or *he compelled him against his will, in an affair, so that he became disquieted, or agitated.* (IF, K.) ___ تَعْتَعَ فُلَانٌ *Such a one had his saying rebutted, rejected,* or *repudiated, as wrong,* or *erroneous.* (TA.)

R. Q. 2 تَتَعْتَعَ : see R. Q. 1, first signification.

تَعْتَعٌ *i. q.* فَأْفَآءٌ or فَأْفَأٌ [accord. to different MSS., as meaning One *who reiterates his words much in speaking*]. (AA, K.)

وَقَعُوا فِى تَعَاتِعَ, [app. pl. of the inf. n. تَعْتَعَةٌ,] *They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like,* (فِى أَرَاجِيفَ, q. v.,) *and*

confusion. (AA, S, K.)

مُتَعْتَعٌ *Afflicted by an injury which disquiets* or *agitates.* (TA, from a trad.)

تعب

1 **تَعِبَ**, (S, A, Msb, K,) aor. ـَـِ, (A, K,) inf. n. تَعَبٌ, (S, Msb,) *He* [a man and a beast] *was*, or *became, fatigued, tired, wearied* [*by labour* or *journeying* &c.], or *jaded;* (S, A, Msb;) *contr. of* اِسْتَرَاحَ. (K.) [تَعَبٌ, which, used as a simple subst., may be rendered *Fatigue, tiredness, weariness*, or the *state of being jaded*, is here said in the TA to be *contr. of* رَاحَةٌ; and to signify شِدَّةُ العَنَآءِ, which may be rendered *much fatigue* &c.; but accord. to an explanation of the verb of عَنَآءٌ in the S and TA in art. عنى, this word and تَعَبٌ signify the same. See also مُتْعَبٌ.]

4 **اتعب** *He fatigued, tired, wearied*, or *jaded*, another; (S, Msb, K;) and himself, in a work that he imposed upon himself, or in which he laboured; and his travelling-camels, by urging them quickly, or by hard journeying. (TA.) ___ *He broke* a bone *again after it had been set*, or *consolidated:* or *he caused* a bone *to have a defect in it, after it had been set, so that there remained in it a constant swelling*, or *resulted a lameness:* اتعب العَظْمَ signifying أَعْنَتَهُ بَعْدَ الجَبْرِ: (so in the CK:) or أَعْتَبَهُ بَعْدَ الجَبْرِ. (So in MS. copies of the K and in the TA. [In the latter, in art. عتب, this reading is confirmed; but a remark below, voce مُتْعَبٌ, rather favours the former reading, that of the CK.]) ___ *He filled* a vessel; (A, K;) as, for instance, a drinking-cup, or bowl. (A.) اتعب القَوْمُ *The people's cattle became fatigued, tired, wearied*, or *jaded.* (K.)

تَعِبٌ *Fatigued, tired, wearied*, or *jaded;* as also مُتْعَبٌ; (S, Msb, K;) but not مَتْعُوبٌ. (S, K.) [تَعْبَانٌ, for تَعِبَانٌ, fem. with ة, is used in this sense in the present day.]

تَعْبَانٌ: see what next precedes.

مَتْعَبٌ *A place of* تَعَبٌ [or *fatigue*, &c.]: ___ and tropically, *syn. with* تَعَبٌ: pl. مَتَاعِبُ. (Har p. 431.)

مُتْعَبٌ : see تَعَبٌ. ___ Also A camel *that has had a bone of one of his fore legs or hind legs broken and set, and has been fatigued beyond his power of endurance before the bone has consolidated, so that the fracture has become complete:* whence the phrase عَظْمٌ مُتْعَبٌ [app. meaning *a bone broken again after its having been set,* or *consolidated:* see 4]. (TA.) ___ A vessel, as, for instance, a drinking-cup, or bowl, *filled.* (TA.) ___ Water *squeezed forth,* or *expressed, from the earth,* to be drunk. (A, TA.)

مَتْعَبَةٌ [*A cause of fatigue* or *weariness:* a word of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ: loosely explained in Har p. 475 as meaning *a place of fatigue*]. One says, اسْتِخْرَاجُ المُعَمَّى مَتْعَبَةٌ لِلْخَوَاطِرِ [*The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds*]. (A.)

تعس

1 **تَعَسَ**, aor. ـَـ , inf. n. تَعْسٌ; (S, A, Msb, K, &c.;) and تَعِسَ, aor. ـَـ ; (Sh, AHeyth, A, IAth, K;) but the latter is not chaste; (A, TA;) or the former is used in addressing a person, saying تَعِسْتَ; and the latter, in narration; (K;) accord. to Sh; but ISd says that this is strange; (TA;) *He fell, having stumbled; contr. of* انْتَعَشَ: this is the primary signification: (S:) or *he stumbled and fell* (AHeyth, A, IAth, K) *upon his hands and mouth,* (AHeyth, TA,) or *upon his face:* (IAth, TA:) or *he fell upon his face:* (Er-Rustamee, Msb, TA:) [and this may also be meant by one of the explanations of the inf. n. in the TA, which is نُكْسٌ فِى سَفَالٍ:] or *he fell in any manner.* (TA.) You say, by way of imprecation, تَعَسَ وَٱنْتَكَسَ, meaning *May he fall upon his face, and not rise after his fall until he fall a second time.* (Msb.) And تَعَسَ فَمَا ٱنْتَعَشَ وَشِيكَ فَلَا ٱنْتَقَشَ [*May he fall, having stumbled,* or *stumble and fall,* &c., *and not rise again; and may he be pricked with a thorn, and not extract the thorn*]. (TA.) And accord. to certain of the Kilábees, تَعِسَ signifies *He missed his proof in litigation,* and *the object of his search in seeking.* (TA.) ___ *He perished.* (Aboo-'Amr Ibn-El-'Alà, S, K.) You say, تَعِسْتَ, as though meaning *Mayest thou perish.* (ISh, TA.) ___ *He became far removed.* (A, K.) ___ *He became lowered,* or *degraded.* (A, K.) You say also, تَعِسَ جَدُّهُ [*His fortune,* or *good fortune, fell:* or *may his fortune,* or *good fortune, fall*]. (K in art. تعسه ٱللّٰهُ.) عثر, [aor. ـَـ , inf. n. تَعْسٌ;] (A'Obeyd, A, Msb, K;) and اتعسه ; (AHeyth, S, A, Msb, K;) the former unknown to Sb; (Az, TA;) *God made him to fall, having stumbled:* (S:) or *to stumble and fall* (AHeyth, A, K) *upon his hands and mouth,* (AHeyth, TA,) or *upon his*

face: (TA:) or *to fall upon his face:* (Msb:) or *to fall in any manner.* (TA.) ___ *God destroyed him;* or *made him to perish.* (A'Obeyd, S, K.) ___ *God made him to become far removed.* (A, K.) ___ *God lowered,* or *degraded, him.* (A, K.) ___ You say, by way of imprecation, تَعْسًا لَهُ *May he* [*fall, having stumbled:* or, *stumble and fall:* or, *stumble and fall upon his hands and mouth:* or, *upon his face:* or] *fall upon his face:* (Msb:) or *may God make destruction to cleave to him:* (S, TA:) [or *may God destroy him.*] Aboo-Is-hák says, in explanation of the phrase فَتَعْسًا لَهُمْ, in the Kur xlvii. 9, that it may be in the accus. case as meaning أَتْعَسَهُمُ ٱللّٰهُ. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, تَعْسًا, meaning *May God throw thee down upon thy nostrils:* expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it لَعًا. (TA.) You say also, أَتْعَسَ ٱللّٰهُ جَدَّهُ [*May God make his fortune,* or *good fortune, to sink!*] (A.)

4 **أَتْعَسَ** see تَعَسَهُ, in three places.

تَعْسٌ inf. n. of 1 [which see, throughout]. ___ Also *Evil; mischief.* (K.)

تَعَسٌ : see what next follows.

تَاعِسٌ (A, K) and تَعِسٌ (Msb, K) act. part. ns. of 1, [i. e., respectively, of تَعَسَ and تَعِسَ, accord. to rule, used intransitively,] (A, Msb, K,) both applied to a man: (K:) and the former, to fortune, or good fortune. (A.)

مَتْعَسَةٌ [*A cause of falling after stumbling:* or *of stumbling and falling* &c. (See 1.)] You say, هٰذَا الأَمْرُ مَنْحَسَةٌ مَتْعَسَةٌ [*This affair is a cause of ill luck; a cause of falling* &c.]. (A, TA.)

تفث

1 **تَفَثَ**, aor. ـَـ, inf. n. تَفَثٌ, *He left off,* or *abstained from, anointing himself, and shaving his pubes, and in consequence became dirty:* (Msb:) or تَفَثٌ signifies the *state of being dirty;* (Mgh;) the *state of having matted and dusty hair,* or *a dusty head, long left unanointed:* (T, Mgh, K:) so in relation to the rites and ceremonies of the pilgrimage: (T, K:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is *one of the rites and ceremonies of the pilgrimage;* (T;) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the *shaving, and shortening,* or *clipping, of the beard and mustache and* [*the hair of*] *the armpit, and slaughtering* [*of the victims*], *and casting* [*of the pebbles*]: accord. to Fr, the *slaughtering of the* [*victims termed*] بُدْن, *and other victims, namely, kine, and sheep* or *goats, and shaving the head, and paring the nails, and the like:* (T:) AO says that no poem is adduced as presenting an ex. of it: (Msb, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the Kur-án; (T, M;) who say that it is the *clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair* [*of the head*]: (T:) or the *plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the* مُحْرِم: (M:) as though it were a passing from the state of إِحْرَام to the state of إِحْلَال: (T, M:) or, in the rites and ceremonies of the pilgrimage, the *doing such things as paring the nails, and clipping the mustache, and shaving the pubes* (S, K) *and the head, and casting the pebbles, and slaughtering the* بُدْن, (S,) *&c.:* (S, K: [but in two copies of the S, this art. is omitted:]) or the *doing away with the matted and dusty state of the hair, and*

pollution and dirt, absolutely. (TA.) Accord. to ISh, قَضَآءُ التَّفَثِ means *The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like:* (T:) or it means *the doing away with the state of* تَفَثٌ, *by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes.* (Mgh.) Accord. to IAar, ثُمَّ لْيَقْضُوا تَفَثَهُمْ [in the Kur xxii. 30] means *Then let them accomplish their needful acts of shaving and cleansing:* (T:) or it means *then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of* إِحْلَالٌ: (Bd:) it is an allowance, after entering the state of إِحْلَالٌ, of that which was forbidden them in the state of إِحْرَامٌ. (Msb.) ___ فَتَفَثَتِ الدِّمَآءُ مَكَانَهُ occurs in a trad., meaning *And the blood* (lit. *bloods*) *contaminated the place thereof.* (TA.)

تَفِثٌ, (T, Mgh, K,) accord. to ISh, applied to a man, (T, Mgh,) *Altered* [*in odour or the like*], (مُغَيَّرٌ, T,) or *dusty,* (مُغْبَرٌّ, Mgh, K, or مُتَغَبِّرٌ, TA,) *having matted and dusty hair, not having anointed himself,* (T, Mgh, K, *) *nor shaven his pubes.* (T, Mgh. [In the former it is implied that this explanation is doubtful.])

تفح

4 **اتفحه** [*He gave him an apple*]. You say, أَتْحَفَكَ مَنْ أَتْفَحَكَ [*He makes a present to thee who gives thee an apple*]. (A: there immediately following the saying, فُلَانٌ تُحْفَتُهُ تُفَّاحَةٌ.)

تَفْحَةٌ *A sweet odour.* (Abu-l-Khattáb, L.)

تُفَّاحٌ, of the measure فُعَّالٌ; an Arabic word; [not arabicized;] (Msb;) [The *apple*, or *apples;*] *a certain fruit*, (L, Msb,) *well known*, (S, L, Msb, K,) *plentiful in* [*the cooler parts of*] *the land of the Arabs:* (AHn, TA:) the word is said by Abu-l-Khattáb to be derived from تَفْحَةٌ a sweet odour: (L:) the n. un. is with ة: (S, L, Msb:) the pl. is تُفَافِيحُ: (T:) and the dim. of the n. un. is تُفَيْفِيحَةٌ. (L.) You say, فُلَانٌ تُحْفَتُهُ تُفَّاحَةٌ [*Such a one, his present is an apple*]. (A.) ___ تُفَّاحُ الحُبِّ and تُفَّاحٌ ذَهَبِيٌّ: see تُفَّاحُ البَرِّ ___. بَاذَنْجَانٌ: see يَبْرُوحٌ, in art. بر ___. التُّفَّاحَةُ also signifies *The head of the thigh-bone, which is in the haunch-bone.* (Kr, A, K.) ___ لَطَمْنَ التُّفَّاحَ بِالعُنَّابِ [lit. *They* (women) *slapped, with the jujubes, the apples*] means, *with the fingers*, or *the ends of the fingers, the cheeks.* (A.)

تُفَيْفِيحَةٌ: see تُفَّاحٌ.

مَتْفَحَةٌ *A place where apples grow* (L, K) *in abundance.* (L.)

تفرق

تُفْرُوقٌ The قَمِع [or *base*] *of a date;* (Ibn- 'Abbád, K;) a dial. var. of ثُفْرُوقٌ [q. v.]: pl. تَفَارِيقُ. (TA.)

تفل

1 **تَفَلَ**, [in the CK, erroneously, تَفِلَ,] aor. ـِ (S, M, Msb, K) and ـُ, (S, Msb, K,) inf. n. تَفْلٌ, (T, S, M, Msb,) *He spat;* syn. بَصَقَ: (M, K:) [or rather, *he spat, emitting a small quantity of saliva,* generally *in scattered portions, as when one spits forth some minute thing:*] التُّفْلُ is *similar to* البُزْقُ, *but less in degree:* (S, Msb: *) the first degree is البُزْقُ; then, التُّفْلُ; then, النُّفْثُ; and then, النُّفْخُ: (S:) التُّفْلُ with the mouth is [*an action*] *never without somewhat of spittle:* a blowing without spittle is [said to be] termed نَفْثٌ. (T.) Hence, تَفْلُ الرَّاقِى [*The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions:* see also نَفَثَ]. (S.) One says also, ذَاقَ مَآءَ البَحْرِ فَتَفَلَهُ, i. e. [*He tasted the water of the sea, and*] *spirted it forth,* by reason of dislike thereof. (TA.) تَفِلَ, (M, K,) aor. ـَ, (K,) inf. n. تَفَلٌ, (S, M, Mgh, K,) *He,* or *it,* (a thing, M,) *became altered for the worse in odour, ill-smelling,* or *frouzy:* (M, K:) *he neglected,* or *left off the use of, perfume:* (M:) *he was unperfumed:* (S:) *he neglected,* or *left off the use of, perfume, and so became altered for the worse in odour, ill-smelling,* or *frouzy:* (Mgh, TA:) and تَفَلَتْ, aor. and inf. n. as above, *she* (a woman) *stank, by reason of having neglected,* or *left off the use of, perfume and ointments:* and also *she perfumed herself:* thus bearing two contr. significations. (Msb.)

4 **اتفله** *He,* or *it, made him,* or *it, to be altered for the worse in odour, ill-smelling,* or *frouzy,* (K,) or *unperfumed.* (S.) The rájiz says,

* وَ تُتْفِلُ العَنْبَرَ وَ الصِّوَارَ *

[*And she makes ambergris and musk,* or *the vesicle of musk, to have a bad odour,* or *to lose their fragrance*]. (S.) And it is said of the sun, تُتْفِلُ الرِّيحَ [*It makes the odour* of the person *to be bad*]. (TA, from a trad.)

تَفْلٌ : see what next follows.

تُفْلٌ, (K,) or تَفْلٌ, (M, accord. to the TT,) and تُفَالٌ, (M, K,) vulgarly تِفْلٌ and تِفَالٌ, (TA,) *Spittle,* or *saliva, ejected from the mouth;* syn. بُصَاقٌ; (M, K;) as also تَفَلٌ: (Ibn-Abi-l- Hadeed, TA:) or it is *similar to* بُصَاق. (TA.) [See 1.] ___ And *Froth,* or *foam,* (M, K,) of the sea; (TA;) and *the like thereof.* (M.)

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تِفْلٌ : see مَا أَصَابَ فُلَانٌ مِنْ فُلَانٍ إِلَّا تِفْلًا طَفِيفًا ___. تُفْلٌ *Such a one obtained not from such a one save a little.* (T.)

تَفَلٌ : see تُفْلٌ.

تَفِلٌ, applied to a man; (S, M, K;) and تَفِلَةٌ, applied to a woman, (T, M, Mgh, Msb, K,) as also مُتْفَالٌ, (T, S, M, Msb, K,) which is a possessive epithet, (M,) or an intensive epithet, (Msb,) *Altered for the worse in odour, ill-smelling,* or *frouzy:* (M, K:) *who has neglected,* or *left off the use of, perfume:* (M:) *unperfumed:* (T, S:) *who has neglected,* or *left off the use of, perfume, and so become altered for the worse in odour, illsmelling,* or *frouzy:* (Mgh, TA:) *stinking,* (T, Msb,) *by reason of having neglected,* or *left off the use of, perfume and ointments:* (Msb:) the pl. of تَفِلَةٌ is تَفِلَاتٌ; (T, Mgh, Msb;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning *unperfumed.* (T,

* Mgh, * TA.) ___ تَفَلَةٌ سَفَلَةٌ قَوْمٌ [*A company of men of the lowest and vilest sort*]. (TA.)

تُفَالٌ and تَفَالٌ: see تَفْلٌ.

الشَّمْسُ مُتْفَلَةٌ [*The sun makes the odour of the person to be bad*]. (TA.)

مَتْفَلَةٌ *A spittoon,* or *vessel in which to spit;* syn. مَبْزَقَةٌ. (TA.)

مَتْفَالٌ : see تَفَلٌ.

تفه

1 **تَفَهَ**, aor. ـَـَ, (S, Mgh, Msb, K,) inf. n. تَفَهٌ, (JK, Msb, K, TA,) or تَفَهٌ, (Mgh, CK,) and تَفُوهٌ (K) and تَفَاهَةٌ, (Msb, TA,) or this last is a mistake; (Mgh;) and تَفَهَ, aor. ـِـَ, inf. n. تَفُوهٌ; (JK;) *It* (a thing, JK, Mgh, Msb) *was*, or *became, paltry, sorry, mean, contemptible*, or *inconsiderable;* (JK, S, Mgh, Msb;) and *little*, or *small, in quantity* or *number.* (JK, S, K.) ___ تَفَهَ, aor. ـَـَ, inf. n. تَفُوهٌ, *He* (a man) *was*, or *became, stupid*, or *foolish.* (JK, K.) And تَفَهَتْ نَفْسُهُ *His mind became weak.* (JK.) ___ تَفَهَ, aor. ـُـُ; and تَفَهَ, aor. ـَـَ; *He*, or *it, was*, or *became, lean*, or *meagre;* syn. غَثَّ. (K.) It is said in a trad. (S, K) of Ibn-Mes'ood, (K,) القُرْآنُ لَا يَتْفَهُ وَلَا يَتَشَّانُ, (S, K, [in the CK, erroneously, يَتْفَهُ and يَتَشَانُّ, and in some copies of the K, for the latter is put يَنْتَانُ,]) i. e. لَا يَغَثُّ وَ لَا يَخْلَقُ [*The Kur-án will not become meagre, nor will it become worn out*]: (K: [in the CK, erroneously, لا يَغُثُّ و لا يُخْلَقُ:]) it is implied by the context in the S, that لا يتفه means *will not become paltry*, or *mean:* لايتشانّ means *will not become worn out* by reason of much repetition; from شَنٌّ signifying a wornout water-skin. (TA.)

4 **اتفه فى عطائه** [*He was paltry, sorry, mean*, or *niggardly, in his gift;*] *he made his gift little*, or *small.* (TA.)

تَفِهٌ: see تافه. ___ Also *Insipid; tasteless;* and so تافه. (KL.) You say أَطْعِمَةٌ تَفِهَةٌ *Kinds of food having no taste of sweetness*, or *of sourness*, or *of bitterness;* and some include bread and flesh-meat among these. (K.)

تافه (S, Mgh, Msb, KL, TA) and تَفِهٌ (Mgh, KL, TA) applied to a thing, (JK, Mgh, Msb,) and the former to a man also, (TA,) *Paltry, sorry, mean, contemptible*, or *inconsiderable:* (JK, S, Mgh, Msb, KL, TA:) and *little*, or *small, in*

quantity or *number.* (JK, S, TA, and KL in explanation of the former.) ___ تَافِهُ العَقْلِ A man *having little sense,* or *intellect;* (TA;) *stupid,* or *foolish.* (JK.) ___ See also تَافِهٌ ___. تَفِهٌ also signifies *Afflicted,* or *distressed, by reason of disease* and *fatigue.* (JK.)

مُتَفَّهَةٌ ; (JK, TA;) so in the handwriting of Sgh; in the K, مُتَفِهَةٌ; (TA;) *Easy, submissive,* or *tractable;* applied to a she-camel. (JK, K.)

تقد

تَقْدَةٌ (JK, S, L, K) and تَقَدَةٌ (Hr, L, K) and تَقَدَةٌ (JK, L) *Coriander-seed;* syn. كُزْبَرَةٌ. (IAar, JK, S, L, K.) ___ And *Caraway-seed;* syn. كَرَوْيَآءُ. (IAar, Th, L, K.)

تقن

2 **تَقَّنُوا أَرْضَهُمْ**, (JK, K,) inf. n. تَتْقِينٌ, (K,) *They watered their land with thick,* or *muddy, water,* [or *water containing* تَقْنٌ,] (JK, * K,) *in order that it might become good.* (K.)

4 **اتقنه**, (K,) inf. n. إِتْقَانٌ, (JK, S,) *i. q.* أَحْكَمَهُ [*He made it,* or *rendered it,* (namely, a thing, JK, or an affair, S and K,) *firm, stable, strong, solid, compact, sound,* or *free from defect* or *imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined* or *knit together, soundly, thoroughly, skilfully, judiciously,* or *well; he so constructed, constituted, established, settled, arranged, did, performed,* or *executed, it; he put it into a firm, solid, sound,* or *good, state,* or *on a firm, solid, sound,* or *good, footing*]. (JK, S, K.) [And اتقن لَهُ signifies the same as اتقنه: or *he exercised,* or *possessed, the skill requisite for it;* namely, an affair.] الَّذِي أَتْقَنَ كُلَّ شَىْءٍ, in the Kur xxvii. 90, means *Who hath created everything firmly, strongly, solidly,* &c., (أَحْكَمَ خَلْقَهُ,) *and made it, fashioned it,* or *disposed it, in the fit, proper,* or *right, manner.* (Bd.) [You say also, اتقن علْمَهُ, meaning *He made his knowledge sound;* or *made himself thoroughly learned.*] And اتقن عَنْهُ *He knew it,* or *learned it,* (namely, a tradition [&c.],) *soundly, thoroughly,* or *well, from him.* (TA in art. ذبر.)

تَقْنٌ The رُسَابَةُ *of water,* (JK, Mgh, K,) *in a rivulet or in the channel of a torrent,* (K,) *in the* [*season called*] رَبِيعٌ; (Lth, JK, Mgh;) i. e., (Mgh,) [*its sediment,* or] the *thick matter that is borne by it* [*and that sinks to the bottom; used for improving land*]: (Lth, JK, Mgh:) and (K) the تُرْنُوقٌ

of a well (Mgh, K) and *of the channel of a torrent;* i. e., the *slime, mixed with black,* or *black and fetid, mud;* accord. to the Jámi' of El-Ghooree. (Mgh.) ___ *A thing by means of which one subsists, and makes good,* or *improves, the performance,* or *execution,* or *management, of an affair; as iron, and other things, of the* جَوَاهِر [i. e. *precious stones,* or *native ores,*] *of the earth:* and *anything by means of which a thing is made good,* or *improved,* is called its تِقْن. (TA.) ___ A *skilful* man: (JK, S, K:) pl. أَتْقَانٌ. (TA.) ___ [Hence, probably,] تِقْنٌ [or ابن تِقْنٍ] is also the name [or surname] of a certain man proverbial for his excellence in shooting. (S, K. [In the latter it is implied that this name or surname is التِّقْنُ.]) The rájiz says,

* يَرْمِى بِهَا أَرْمَى مِنِ ٱبْنِ تِقْنِ *

[*One more skilled in shooting than Ibn-Tikn shoots it*]. (S.) ___ *Nature,* or *natural disposition.* (JK, S, K.) You say, الفَصَاحَةُ مِنْ تِقْنِهِ *Chasteness of speech,* or *eloquence, is* [a quality] *of his nature.* (S.)

تقو

تقی See **تقو**

تقى (Quasi root)

1 تَقَى, aor. ـِ (T, S, K, in art. وقى) and ـَ, (T, TA,) or تَقِىَ, aor. ـَ, (Msb, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. تَقْىٌ, (S and TA in art. تقى, [which art. I find in only one copy of the S,]) or تُقًى, (K,) or تُقَاةٌ, (Msb, and also mentioned in the TA,) of which تُقًى is pl., or coll. n., (Kzz, IB, Msb,) and تَقِيَّةٌ (K) and تَقَآءٌ; (Lh, K;) and اتَّقَى, (T, S, Msb, K,) inf. n. اتِّقَآءٌ (Msb) and [quasi-inf. n.] تَقِيَّةٌ and تُقَاةٌ; (S, art. وقى;) *He feared* God: (S and TA in art. تقى: all else that follows is from art. وقى except where reference is made to another art.:) or *he was cautious of* a thing; *guarded*, or *was on his guard, against* it; *prepared, prepared himself*, or *was in a state of preparation, against* it; or *feared* it: (K:) or *he looked forward to* a thing, *and guarded against* it, *sought to avoid* it, or *was cautious of* it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. وقى.] ... اتَّقَى is originally اوْتَقَى; (T, S;) then ايْتَقَى; then اتَّقَى; and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word اتَّقَى, aor. يَتَّقِى, with fet-h to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said تَقَى, aor. يَتْقِى, like قَضَى, aor. يَقْضِى: (S:) or, as is said in the T, they suppressed the ت, and the اتَّقَى changed into ت, in اتَّقَى, and said تَقَى, aor. يَتْقِى. (TA.) A poet says, (namely, Khufáf Ibn-Nudbeh, TA,)

* جَلَاهَا الصَّيْقَلُونَ فَأَخْلَصُوهَا *

* خِفَافًا كُلُّهَا يَتْقِى بِأَثْرِ *

or, as some read it, يَتَّقِى, with the ت movent, but without teshdeed; (S;) and this latter, accord.

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to IB, is the right reading. (TA.) [See this verse explained in art. اثر.] IB adds that Aboo-Sa'eed [app. meaning As] disallowed تَقَى, aor. يَتْقَى, inf. n. تَقًى; saying that it would require the imperative to be اتْقَ, which is not said; and this, he states, is right: [for] J says that the imperative used is تَقِ [*Fear thou,* or *beware thou,* &c.], as in تَقِ ٱللّٰهَ [*Fear thou God*]; and to a woman, تَقِى; formed from the verb اتَّقَى, without tesh-deed, by the suppression of the ا. (TA.)

4 **مَا أَتْقَاهُ لِلّٰهِ** (S, TA) *How great is his reverential,* or *pious, fear of God!* (TA.) ___ ما اتقاه is also said of a saddle, as meaning *How good is it for not galling the back!* (TA.)

8 **إِتَّقَى** see 1, in two places; and see also art. وقى.

تُقًى : see تَقْوَى.

تُقَاةٌ : see تَقْوَى, in two places. ___ In the phrase in the Kur [iii. 27], إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً, it may be an inf. n. [so that the meaning may be *Unless ye fear from them with* a great *fearing* (see 1)]: or it may be a pl. [app. of تَقِىٌّ, like as كُمَاةٌ is pl. of كَمِىٌّ, so that the meaning may be *unless ye fear from them, being fearful*]: but it is better to regard it as an inf. n. because another reading is تَقِيَّةً. (M, TA.)

تَقِىٌّ, applied to a man, (Msb, K, TA,) *i. q.* وَقِىٌّ (TA) and مُتَّقٍ (S) [*Fearing; cautious;* &c.: (see 1:) and particularly *having a reverential,* or *pious, fear of God:* or simply *pious:* or *one who preserves,* or *guards, himself,* accord. to some, *exceedingly,* or *extraordinarily, from sin, either of commission or of omission:* (see 8 in art. وقى:)] accord. to IDrd, one *who preserves,* or *guards, himself from punishment* [*in the world to come*], *and from acts of disobedience, by righteous conduct:* from وَقَيْتُ نَفْسِى: said by the grammarians to be originally وَقْوَى; then, تَقْوَى: or, accord. to Aboo-Bekr, [originally] of the measure فَعِيلٌ, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure فَعُولٌ says that it has that pl. because it has become like a word [originally] of the measure فَعِيلٌ: (TA:) or

righteous, virtuous, just, or *honest;* (Msb in art. تقى;) *contr. of* فَاجِرٌ: (idem in art. بر:) pl. أَتْقِيَآءُ (Msb in art. تقى, and K) and تُقَوَآءُ, (K,) which is extr., and of a class disallowed by Sb, (TA,) [and app. also تُقَاةٌ, q. v. suprà.]

تَقِيَّةٌ : see what next follows.

تَقْوَى, or تَقْوًى, accord. to different readings in the Kur ix. 110, (Bd,) [of which readings the former is the more common,] is originally تَقْيَا, (K,) [or تَقْيًا,] or [rather وَقْيَا, or وَقْيًا, and then] وَقْوَى, of the measure فَعْلَى, from وَقِيَتْ, (ISd, TA,) or, accord. to MF, the right opinion is that it is [وَقْوًى,] of the measure فَعْوَلٌ, (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as خَزْيَا and صَدْيَا: (K:) it is a subst. from اتَّقَى or وَقَى; (Msb, K;) [and signifies *Fear; caution;* &c.: (see 1:) and particularly *reverential,* or *pious, fear of God:* or simply *piety:* or the *preservation,* or *guarding, of oneself,* accord. to some, *exceedingly,* or *extraordinarily, from sin, either of commission or of omission:* or the *preservation,* or *guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct:* or *righteousness, virtue, justice,* or *honesty:* (see تَقِىٌّ:) its explanations in relation to religion are many and various, but are all resolvable into *fear of God,* or *of sin;* or the *preservation,* or *guarding, of oneself from sin:*] and تَقِيَّةٌ and تُقَاةٌ are syn. with each other (S) and with تَقْوِي, (Msb,) and are used as inf. ns. of اتَّقَى: (S:) and تُقًى [also] is syn. with تَقْوِي; (S;) or it is pl. of تُقَاةٌ , or a coll. n., (Kzz, IB, Msb,) like as طُلًى is of طُلَاةٌ, (Kzz, IB,) and as رُطَبٌ is of رُطَبَةٌ. (Msb.) وَآتَاهُمْ تَقْوَاهُمْ, in the Kur xlvii. 19, means *And hath explained to them,* (Bd,) or *suggested to them,* (Jel, TA,) *what they should fear,* or *that from which they should preserve themselves:* (Bd, Jel, TA:) or *hath aided them to practise their* تَقْوَى: (Bd:) or *hath given them the recompense of their* تقوى. (Bd, TA.) And هُوَ أَهْلُ التَّقْوَى, in the Kur lxxiv. last verse, means *He is entitled,* or *worthy, to be feared;* or *to be reverentially,* or *piously, feared.* (Bd, Jel, K.)

هُوَ أَتْقَى مِنْ فُلَانٍ [*He is more fearing,* or *cautious,* &c., *than such a one; more reverentially,* or *piously, fearful of God;* or *more pious;* &c.;] *he has more* تَقْوَى *than such a one.* (TA.)

تك

10 **استتكّ التّكّةَ** , (IDrd, K,) or بالتّكّة, (Msb,) *He inserted the* تكّة *in* [*the double upper border of*] *the drawers,* or *trousers.* (IDrd, Msb, K.) You say also, هو يستتكُ بالحرير *He makes use of a* تكّة *of silk.* (A.)

تكّةٌ The *band* [*that is inserted in the double upper border*] *of the drawers,* or *trousers;* (IDrd, K;) [*generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and*] *sometimes, of silk:* (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA;) and IAmb says, I think it to be arabicized: (Msb:) pl. تكَكٌ. (S, Msb, K.)

متكٌ The *thing by means of which the* تكّة *is inserted in* [*the double upper border of*] *the drawers,* or *trousers.* (TA.) [It is generally *a slender piece of wood, having at one end a loop through which a portion of the* تكّة *is passed.*]

تكأ (Quasi root)

تَكِئَ &c.: see art. وكأ.

تكل (Quasi root)

1 تَكِلَ عَلَيْهِ, aor. ـَـ , a dial. var. of اِتَّكَلَ. (Ibn- 'Abbád, K) See art. وكل; where, also, see تُكَلَةٌ, &c.

تل

1 تَلَّهُ, (T, S, * M, Msb, K,) aor. ـُ, inf. n. تَلٌّ, (M, Msb,) *He prostrated him,* or *threw him down;* (T, S, M, Msb, K;) [as some say,] *upon the* تَلّ: (TA:) or *he threw him down* (M, K, TA) *upon his* تَلِيل, i. e., (TA,) *upon his neck,* and *his cheek:* (M, K TA:) but the former is the more approved; and thus it is explained as used in the phrase وَتَلَّهُ لِلْجَبِينِ [in the Kur xxxvii. 103], (M,) *and he prostrated him,* or *threw him down,* (Aboo-Is-hák, T, S, Bd,) *upon his side, so that the side of his forehead fell upon the ground;* (Bd;) or *upon his mouth;* (Katá- deh, T;) or *upon his face.* (Bd.) And تَلَّ النَّاقَةَ *He made the she-camel to lie down upon her breast.* (TA.) ___ *He threw it upon the ground:* said of any corporeal thing. (M.) ___ تَلَّ, aor. ـُ (IAar, T, K) and ـِ, (K,) [the latter anomalous in this case, and doubtful,] also signifies *He poured* (IAar, T, K, TA) into the hand of another. (TA.) And تَلَّ الشَّىْءَ فِى يَدِهِ *He gave,* or *delivered, the thing to him:* (M, K *:) or *he threw,* or *put, the thing into his hand.* (K.) The Prophet says, بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَتُلَّتْ فِى يَدِى, i. e. [*While I was sleeping, I had the keys of the treasures of the earth brought to me,*] *and they were poured into my hand:* (IAar, T, M:) or *were thrown,* or *put, into my hand.* (IAmb, M.) ___ Also, (K,) inf. n. تَلٌّ, (M,) *He lowered,* or *let down, the rope into the well,* (M, K,) *with the hand, on the occasion of drawing water.* (M.) ___ تَلَّهُ بِتَلَّةِ سَوْءٍ, [aor. ـُ, accord. to rule,] *He charged him,* or *upbraided him, with an evil,* or *a foul, thing.* (Th, M, K.) تَلَّ, aor. ـِ (IAar, T, M, K) and ـُ, (K,) [the latter anomalous in this case, and doubtful,] *He was,* or *became, prostrated,* or *thrown down;* (M, K) *he fell,* or *fell down.* (IAar, T, M, K.) تَلَّ جَبِينُهُ, (M, K,) aor. ـِ (T, M, K) and ـُ, (K,) [the latter anomalous in this case also, and doubtful,] inf. n. تَلٌّ, (T, M,) *The side of his forehead sweated,* or *exuded sweat.* (M, K.) And in like manner the verb is used in

relation to a wateringtrough. (Lh, M.) تَلَلْت is an imitative sequent to ضَلَلْت. (M.)

4 اتلّ المَائعَ *He made the fluid,* or *liquid, to drop,* or *fall in drops.* (K.)

R. Q. 1 تَلْتَلَهُ, (S,) inf. n. تَلْتَلَةٌ, (M, K,) *He moved him, agitated him, shook him, put him into a state of motion* or *commotion;* (S, M, K;) or *did so vehemently:* (S, K, and Mgh in art. تر:) *he shook him,* or *shook him violently,* (namely, a drinker,) *and ordered him to breathe in his face, that he might know whether he had drunk* [*wine or the like*], *or not;* (TA in this art. and art. تر;) as also تَرْتَرَهُ, and مَزْمَزَهُ. (TA in the latter art.) ___ تَلْتَلَةٌ also signifies *Hard journeying:* and *rough,* or *severe,* or *vehement, driving.* (K.) You say, تَلْتَلَ الرَّجُلُ *The man was rough,* or *severe,* or *vehement, in his driving.* (M.) تَلْتَلَةُ بهرآء is [The tribe of] *Bahrà's pronouncing the* ت *of*

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تَفْعَلُونَ *with kesr;* (M, K;) *saying* تِفْعَلُونَ, *and* تِشْهَدُونَ, *and the like.* (M.)

تَلٌّ, accord. to Lth, [and accord. to general present usage,] *A mound,* or *hill, of dust,* or *earth,* [or *rubbish,*] *pressed together, not natural:* but this is a mistake [if meant as an explanation of the proper application], for with the Arabs it signifies *a natural hill:* En-Nadr says that *it is of the smaller sort of* إِكَامٌ [pl. of أَكَمَةٌ]; *it is of the height of a house,* or *tent, and the breadth of its back is about ten cubits; it is smaller than the* أَكَمَة: (T:) [the mound, or artificial hill, above mentioned, is what is meant by its being said,] the تَلّ of dust, or earth, is well known: and the word signifies also a *heap* of sand: (M, K:*) in both of these senses from التَّلُّ signifying the throwing upon the ground anything of a corporeal kind: (M:) also *a hill* (M, K, TA) *overtopping what is adjacent to it:* (TA:) pl. [of pauc.] أَتْلَالٌ (M, TA) and أَتُلٌّ (TA) and [of mult.] تِلَالٌ (T, S, Msb, K) and تُلُولٌ. (TA.) Also *A*

pillow: pl. أَتْلَالٌ, which is extr.: or the pl. signifies *certain sorts of cloths,* or *of garments:* (K, TA:) or, as some say, *of pillows.* (TA.)

تَلَّةٌ [inf. n. un. of 1, by Golius erroneously written تُلَّةٌ, and wrongly explained by him,] *A single act of pouring* [&c.]. (T, K.) ___ *A single act of lying upon the side.* (K.) See also تَلْتَلَةٌ.

تِلَّةٌ *A mode,* or *manner, of lying upon the side.* (Fr, K.) ___ *Sluggishness, laziness,* or *indolence.* (Fr, T, K.) ___ *A state,* or *condition.* (S, M, K) You say, هُوَ بِتِلَّةِ سَوْءٍ *He is in an evil state* or *condition;* like as you say بِبَيْئَةِ سَوْءٍ: (S:) and بَاتَ بِتِلَّةِ سَوْءٍ *He passed the night in an evil state* or *condition.* (M.) ___ *A thing;* as in the saying, تَلَّهُ بِتِلَّةِ سَوْءٍ [explained above]: see 1. (Th, M, K.) *I. q.* بَلَّةٌ, (T, M,) or بَلَلٌ, as also تَلَلٌ: (K:) Abu-s-Semeyda' says that تَلَّةٌ and بَلَّةٌ and تَلَلٌ and تَلَّةٌ are all one [i. e. *Moisture*]. (T.) One says, [app. to a person suspected of having drunk wine or the like,] مَا هٰذِهِ التَّلَّةُ بِفِيكَ i. e. البَلَّةُ [*What is this moisture in thy mouth?*]. (T, M.)

تَلَلٌ: see تَلَّةٌ.

التَّلَال in the phrase هُوَ الضَّلَالُ بْنُ التَّلَال is an imitative sequent. (S, K.)

تَلِيلٌ *Prostrated,* or *thrown down;* as also مَتْلُولٌ: (IAar, T, M, K:) [pl. of the former تَلَّى, like as صَرْعَى is pl. of صَرِيعٌ, and قَتْلَى of قَتِيلٌ, &c.; as in the phrase] قَوْمٌ تَلَّى *A company of men prostrated,* or *thrown down.* (M, K.) The *neck:* (T, M, K:) and the *cheek:* (TA:) pl. [of pauc.] أَتِلَّةٌ and [of mult.] تُلُلٌ and تَلَائِلُ. (M, K.) You say, لَهُ تَلِيلٌ كَجِذْعِ السَّحُوقِ [*He has a neck like the trunk of the tall palm-tree*]. (TA.)

التَّلَالَةُ is an imitative sequent to الضَّلَالَةُ. (T, * S, M, * K.)

تَلْتَلَةٌ inf. n. of R. Q. 1 [q. v.]. ___ Also *Hardship, difficulty, distress,* or *adversity:* (M, K:) pl. تَلَاتِلُ, (TA,) signifying *hardships, difficulties,* &c. (Aboo-Turáb, T, S, M.) *A drinking-vessel that is made*

of the envelope (قِيقَآءَة, S, or قِيقَآء, M and K) *of the spadix of a palm-tree;* (S, M, K;) so called because what it contains is poured into the throat; (T;) as also تَلَّةٌ : (M, K:) it is said that نَبِيذ is drunk with it. (TA.)

تَلٌّ is an imitative sequent to ضَالٌّ. (T, * S, M, * K.)

مَتَلٌّ *A place of prostrating.* (TA.)

مَتَلٌّ [as a subst.] *A thing with which one prostrates:* (M, K:) and hence *a spear:* (Msb:) and [as an epithet], applied to a spear, *with which one prostrates:* (T, * S, M:) or, applied to a spear, *erect;* or *even and erect.* (K.) ___ *Strong;* (S, M, K;) applied to a man and to a camel (M, K, TA) &c. (TA.) ___ A man *erect in prayer:* (T, M, K:) so accord. to Lth, who cites the saying,

* رِجَالٌ يَتِلُّونَ الصَّلَاةَ قِيَامُ *

but this is a mistake; for يَتُلُّونَ is from تَلَّى, and means, who make prayer to follow prayer. (T.)

مُتَلِّلٌ One *who prostrates much,* or *often; who does so by twisting his leg with the leg of another.* (T.)

مَتْلُولٌ : see تَلِيلٌ.

تلأب

Q. 4 **اتْلَأَبَّ** : &c.: see art. تلب.

تلان

تَلَانَ *i. q.* اَلْآنَ [*At the present time; now*]: (As, K:) the ت is added, as in تَحِينَ. (A'Obeyd &c.) See art. اين.

تلب

Q. Q. 4 اتْلَأَبَّ, (T, S, M, &c.,) inf. n. اتْلِئْبَابٌ, (S, K,) *It* (a thing, M, or an affair, or a case, S, K, or a road, A) *was*, or *became, uniform* or *undeviating*, (A,) *right*, or *rightly directed* or *ordered:* (S, M, A, K:) or (M) *it* (a thing, M, or a road, S, K) *was*, or *became, extended*, (Fr, T, S, M, A, K,) and *right, direct, even*, or *uniform:* (S, M, K: *) or (M) *it* (a thing, M) *was*, or *became, set up*, or *erect*. (M, A, K.) You say, مَرُّوا فَٱتْلَأَبَّ بِهِمُ الطَّرِيقُ [*They went along, and the road was*, or *became, uniform*, &c., *with them;* i. e., *their road was*, or *became, uniform*, &c.]. (A.) And اتلأبّ أَمْرُهُمْ [*Their affair*, or *case, was*, or *became, right*, or *rightly directed* or *ordered*]. (A.) ___ *He* (an ass) *raised his breast and head*. (S, K.) ___ This verb and its derivatives are mentioned in the [T and] S and K in the present art.; but they are held by [ISd and] IB to be radically quadriliteral. (TA.)

تَلْبٌ *Loss;* or the *state of being lost;* or *perdition*. (A, K.) One says, تَبًّا لَهُ تَلْبًا, (Lth, T,) or تَبًّا لَهُ وَتَلْبًا [which may be rendered May God decree *loss and perdition to him*]. (K.)

تُلَأْبِيبَةٌ a subst. (S, M, K) from اتْلَأَبَّ; (Fr, T, S, M, K;) [signifying The *state of being uniform* or *undeviating, right*, &c.;] like طُمَأْنِينَةٌ [from اطْمَأَنَّ]. (TA.)

تَوْلَبٌ, perfectly decl. [when used as a proper name as well as when used as an appellative], because it is of the measure فَوْعَلٌ; (Sb, S;) for we judge its ت to be a radical, and its و to be augmentative, because فَوْعَلٌ is more common [as the measure of a noun] than تَفْعَلٌ; (M;) but accord. to Suh, the ت is a substitute for و, and, if so, it should be mentioned in art. ولب; (TA;) *A young ass;* syn. جَحْشٌ: (S, K:) or the *foal of a wild ass, when he has completed a year*. (M.) And أُمُّ تَوْلَبٍ is an appellation given to *The she-ass*. (S.) ___ The former is sometimes metaphorically applied to *A* [*young*]

man: (M:) or *a boy.* (S.)

مُتَلَئِبٌ [*Uniform* or *undeviating,*] *right,* or *rightly directed* or *ordered* [&c.: see the verb]; as also مُسَلَحِبٌ. (Asudot;, T) Also applied to a rule, (A, TA,) as meaning *Uniform, undeviating,* or *of general application; uniformly,* or *constantly, obtaining.* (TA.)

مَتَالِبُ [app. pl. of مَتْلَبٌ or مَتْلِبٌ] The *places where a wound causes* death; syn. مَقَاتِلُ. (IAar, T.)

تلج (Quasi root)

أَتْلَجَ : and تَوْلَجٌ: see art. ولج.

تلد

1 تَلَدَ, aor. ـِ (T, S, M, Msb, K;) and ـُ, (T, sudot;, M, K,) inf. n. تُلُودٌ; (S, M, Msb, K;) [and اتَّلَدَ ; (see Ham p. 699;)] *It* (property, consisting of camels or the like, syn. مَالٌ, T, S, M, &c.) *was*, or *became, old*, or *long-possessed;* (Msb;) *such as is termed* تِلَاد. (T, S, M, Msb, K.) ___ تَلَدَ فُلَانٌ عِنْدَنَا *Such a one was born of parents at our abode*, or *home*. (L.) ___ And تَلَدَ, (T, S, M, K,) aor. ـُ, (M, K,) inf. n. as above; (T, L;) and تَلِدَ, aor. ـَ; (K;) *He remained, stayed, abode*, or *dwelt*, (As, T, S, M, K,) فِى بَنِى فُلَانٍ *among the sons of such a one*, (S,) and بَيْنَهُمْ *among them*, (M,) and بِمَكَانٍ *in a place*. (As, T, L.) See also 2.

2 تَلَّدَ, (IAar, T, K,) inf. n. تَتْلِيدٌ; (K;) or تَلَدَ ; (so in the L as on the authority of IAar, and accord. to Lh as is said in the TA;) *i. q.* جَمَعَ *and* مَنَعَ [app. as meaning *He collected and defended* property]; (IAar, T, L, K;) said of a man. (IAar, T, L.)

4 اتلد, (T, S, L.) and اتلد مالًا, (T, M, Msb, K,) *He got, obtained*, or *acquired*, (اتخذ,) *property* [*such as is termed* تِلَاد, as is implied in the T and M and K]: (T, S, L, Msb:) or *he possessed*

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property such as is termed تِلَاد. (So accord. to the explanation of the act. part. n., q. v., in the Mgh.)

8 إِتَّلَدَ see 1.

تَلْدٌ : see تِلَادٌ, in two places.

تُلْدٌ : see تِلَادٌ, in two places. ___ Also The *young one of an eagle*. (M, K.)

تَلَدٌ : see تِلَادٌ: ___ and تَلِيدٌ.

تَلَادٌ, applied to مَالٌ [i. e. property, consisting of camels or the like], (T, S, M, &c.,) *Old,* or *long-possessed;* as also تَالِدٌ and تَلِيدٌ, (Mgh, Msb,) both of these meaning *old, original,* property, (A,) and مُتْلَدٌ: (L:) or *original, old,* or *long-possessed, born at one's own abode,* or *home;* as also تَالِدٌ and إِتْلَادٌ: (S:) *contr. of* طَارِفٌ (S, A, Mgh, Msb) *and* طَرِيفٌ: (Mgh, Msb:) or *born at the owner's abode,* or *house;* or *that brings forth there;* (M, K;) as also تَالِدٌ (K) and تَلْدٌ and تُلْدٌ, (M, K,) and تَلَدٌ (K) and تَلِيدٌ and إِتْلَادٌ, (M, K,) like إِسْنَامٌ, (M, [in the CK written اتْلَأَدٌ, and so accord. to the MS,]) and مُتْلَدٌ;]) (M, K; [written in a copy of the M مُتَلَّدٌ;]) wherefore, [i. e. because of the meaning,] Yaakoob judges that the ت is a substitute for و; [as is said to be the case in the S;] but this is not a valid decision; for, were it so, the word in some of its variations would be reduced to its original: (M:) or any *old,* or *long-possessed,* property, (T, M, L,) consisting of animals &c., (M, L,) *inherited from parents;* (T, M, L;) as also تَالِدٌ (T, L) and تَلِيدٌ and مُتْلَدٌ (T, M, L [the last written in a copy of the T مُتْلَدٌ, and in a copy of the M مُتَلَّدٌ,]) and تَلْدٌ and تُلْدٌ and إِتْلَادٌ, as above: (M:) or slaves, or pasturing beasts, *that breed at one's own abode,* or *home, and become old,* or *long possessed:* (ISh, as related by Sh:) or that *which you yourself breed,* or *rear.* (As, T.) [See also تَلِيدٌ, below. ___ Hence,] هُنَّ مِنْ تَلَادِى, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُوَر) of the Kur-án, meaning *They are of those which I acquired* (or *learned,* L) *long ago* from the Kur-án: (S, M, L:) thus saying, he likened them to the property, or camels &c., called تَلَادٌ. (M, L.) ___ [Az says,] I heard a man of Mekkeh say, تَلَادِبِمَكَّةَ, i. e. مِيلَادِى [app. meaning *My birth was in Mekkeh*]. (T.)

تَلِيدٌ: see تَلَادٌ, in three places. ___ Also That *which is born at the abode,* or *home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee:* (As, T.) or one *who is born in a foreign country, and is carried away while young to the territory of the Arabs:* (Mgh:) or one *who is born in a foreign country, and then brought away while young, and who grows up in the territory of the*

Muslims; (S, K;) as also تَلَدٌ : (K:) or *i. q.* مُوَلَّدٌ and مُوَلَّدَةٌ, [masc. and fem.,] meaning one *that is born at thine own abode,* or *home:* (ISh, T: [see also تَلَادٌ:]) or one *who has parents at thine own abode,* or *home;* whereas مُوَلَّدٌ signifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn]:) the fem. is with ة; (S;) signifying a female slave *who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs:* (Kt, T:) or a female slave *whose father and family and all her relations are in one country and who is herself in another:* (ISh, L in art. ولد:) or a female slave *born the property of a people with whom are her parents:* (L in art. ولد:) or a female slave *inherited by her owner;* if born at his own abode, or home, [of a mother already belonging to him,] she is called وَلِيدَةٌ: (T, L:) you say رَجُلٌ تَلِيدٌ; pl. تُلَدَآءُ: and امْرَأَةٌ تَلِيدٌ [and تَلِيدَةٌ]; pl. تَلَائِدُ (Lh, M, L) and تُلُدٌ. (Lh, L.) It is related in a trad. of Shureyh, that a man purchased a female slave, and the two parties made it a condition that she should be a مُوَلَّدَةٌ; but the purchaser found her to be a تَلِيدَةٌ, and therefore returned her: (S, Mgh:) a مُوَلَّدَةٌ is like a تَلَادٌ, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) ___ Also, metaphorically, *A child,* absolutely. (Har p. 317.)

تَالِدٌ : see تَلَادٌ, in four places. ___ تَالِدٌ بِالدٌ: see art. بلد.

إِتْلَادٌ , by some written أَتْلَادٌ: see تَلَادٌ, in three places.

مُتْلَدٌ , applied to مَالٌ, (S, Msb,) pass. part. n. of 4: (Msb:) see تَلَادٌ, in three places. ___ [Hence,] خُلُقٌ مُتْلَدٌ, (M, L, TA,) in the K, مُتَلَّدٌ, said to be like مُعَظَّمٌ, but this is a mistake, (TA,) [and in the CK, خَلْقٌ is erroneously put for خُلُقٌ,] *An old,* or *a long-possessed, natural disposition,* or *quality.* (M, L, K.) IAar cites as an ex. this verse:

* مَا ذَا رُزِينَا مِنْكَ أَمَّ مَعْبَدِ *
* مِنْ سَعَةِ الْحِلْمِ وَ خُلْقٍ مُتْلَدِ *

[app. meaning *What has been experienced from us, on thy part, Umm-Maabad, of largeness of forbearance, and of long-possessed good natural dispositions,* or *qualities?* رزينا seems to be here used for رزئنا; or the latter may be the correct reading]. (M, L.)

متلد [act. part. n. of 4:] *A possessor of property such as is termed* تلاد: and hence, ___ *A first owner* or *proprietor;* as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.)

تلع

تَلْعَةٌ *High,* or *elevated, land* or *ground:* (AO, S, K:) and *low,* or *depressed, land* or *ground:* (AO, S, Msb, K:) thus bearing two contr. significations, (S, K,) accord. to AO: (S:) or it has not these significations, but means *a water-course from the upper part of a valley to its lower part;* therefore sometimes *its upper part* is described [by this name], and sometimes *its lower part;* (IAar, IB, TA:) or it has the second of the significations above, (Msb, K,) and the first, (K,) and signifies also *a water-course* (Msb, K) *from the upper part of a valley:* (Msb:) and also, (K,) or, accord. to IDrd, (TA,) the *wide part of the mouth of a valley:* and *a high,* or *an elevated, piece of land* or *ground:* (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify *high,* or *elevated, and rugged, land* or *ground, in which the torrent goes to and fro, and from which it then pours to another* تلعة, *lower than it; and which is fertile in plants,* or *herbage:* (L, TA:) or *a water-course from the higher part of the ground to the bottom of a valley:* (AA, S:) pl. تِلَاعٌ (AA, S, Msb, K) and تَلَعَاتٌ: (K:) and, (K,) or, accord. to Sh, (TA,) تِلَاعٌ signifies *water-course flowing from acclivities and the* [*eminences termed*] نِجَاف *and the mountains, until they pour into the valley:* (Sh, K:) to which Sh adds, *the* تلعة *of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it:* (TA:) *but* تلاع *are nowhere except* [the word إِلَّا has been dropped in the CK] *in the* صَحَارَى [or *deserts*]; (Sh, K;) *and sometimes a* تلعة *comes from a distance of five leagues* (فَرَاسِخ) *to the valley; and when it flows from the mountains, and falls into the* صحارى [or *deserts*], *it excavates in them what resembles a moat: when it becomes so large as to be*

like the half, or two thirds, of the valley, it is termed مِيثَآءٌ: (Sh, TA:) تَلْعَةٌ is also said to be like رحبة [i. e. رَحَبَةٌ or رَحْبَةٌ, app. as meaning the *part* of a valley *in which its water flows into it from its two sides*]; and the pl. [or rather coll. gen. n.] is said to be تَلْعٌ. (TA.) It is said in a trad., فَيَجِيءُ مَطَرٌ لَا يَمْتَنِعُ مِنْهُ ذَنَبُ تَلْعَةٍ [*And a rain will come, in consequence of which the end of a water-course will not be impeded*]: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فُلَانٌ لَا يَمْنَعُ ذَنَبَ تَلْعَةٍ [*Such a one will not impede the end of a water-course*]: (K, * TA:) applied to the abject and contemptible. (K.) And in another, (ISh,) لَا أَثِقُ بِسَيْلِ تَلْعَتِكَ [*I do not,* or *will not, trust in the flow of thy water-course*]: applied to him in whom one does not trust: (ISh, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (ISh.) And in another, (IAar,) مَا أَخَافُ إِلَّا مِنْ سَيْلِ تَلْعَتِي [*I fear not save from the flow of my water-course*]: i. e., from the sons of my uncle, and my relations: (IAar, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAar.)

تلف

1 **تَلَفَ**, (S, M, Msb, K,) aor. ـَـ, (K,) inf. n. تَلَفٌ, (Lth, T, S, M, &c.,) *He*, or *it*, (a thing, Lth, T, S, Msb, of any kind, Lth, T,) *perished, passed away, was not, was no more, became nonexistent* or *annihilated;* or *went away, no one knew whither;* or *became in a bad*, or *corrupt, state; became corrupted, vitiated, marred*, or *spoiled;* [in this sense the verb is often used in the present

day;] or *he died:* syn. هَلَكَ; (M, K;) and of the inf. n., عَطَبٌ (Lth, T,) and هَلَاكٌ. (Lth, T, S.) [See also تَلَفٌ, below.]

4 **اتلفه** *He caused him*, or *it*, (a thing, S, Msb, or property, M,) *to perish, pass away*, or *be no ore;* or *to go away, no one knew whither;* or *to become corrupted, vitiated, marred*, or *spoiled:* (S, M:) or *he made it* (his property, T) *to pass away, come to an end, come to nought*, or *be exhausted; destroyed, wasted, consumed*, or *exhausted, it;* (T, K;) *by prodigality.* (T.) [See an ex. in a verse of Ibn-Mukbil cited voce أَخْلَفَ.] ___ El-Farezdak says,

* وَقَوْمٍ كِرَامٍ قَدْ نَقَلْنَا إِلَيْهِمُ *
* قِرَاهُمْ فَأَتْلَفْنَا المَنَايَا وَأَتْلَفُوا *

(so in the T and L,) or

* وَأَضْيَافِ لَيْلٍ قَدْ نَقَلْنَا قِرَاهُمُ *
* إِلَيْهِمْ وَأَتْلَفْنَا المَنَايَا وَأَتْلَفُوا *

(so in some copies of the K,) or قَدْ بَلَغْنَا قِرَاهُمُ, (so in other copies of the K and in the TA,) or قد فَعَلْنَا قِرَاهم, (so in the O,) i. e., [accord. to the different readings, *How many a generous company of men* has there been, or *how many guests of the night* have there been, *to whom we have brought their entertainment, and*] *we have found the fates to be destructive,* (T, K, *) *and they have found them to be so:* (T:) it is like the phrase أَتَيْنَا فُلَانًا فَأَبْخَلْنَاهُ and أَجْبَنَّاهُ: (TA:) or *we found the fates to destroy us, and they found them to destroy them:* or *we made the fates to be destruction to them, and they made them to be destruction to us:* (ISk, K:) he means, we engaged with them in vehement fight, and slew them. (TA.)

تَلَفٌ *A perishing, passing away,* &c. [See 1.] (Lth, T, S, &c.) It is said in a trad., (TA,) إِنَّ مِنَ القَرَفِ التَّلَفُ (T, TA) *Verily, from the being near to pestilence,* or *epidemic disease, there results death,* or *perdition.* (T.) And in a prov., السَّلَفُ تَلَفٌ [*The paying for a thing beforehand is a* cause of *perishing* to one's property]. (TA.) And one says, ذَهَبَتْ نَفْسُهُ تَلَفًا and طَلَفًا, (S, K,) both meaning the same, (S,) *His blood went for nothing,* or *as a thing of no account, unretaliated, and uncompensated by a mulct.* (S, K.)

تَلَفٌ, (M,) or تَالَفٌ, (Msb, TA,) part. n. of 1, *Perishing,* &c.; (M, Msb, * TA;) as also تَلْفَانٌ, which is post-classical. (TA.)

تَلْفَةٌ *A* [*hill, mountain,* or *mass of rock, such as is termed*] هَضْبَة, *difficult of access, so that he who attempts it fears perdition,* or *death.* (ElHejeree, M.)

تَلْفَانٌ : see تَلَفٌ.

تَالَفٌ : see تَلَفٌ.

مَتْلَفٌ *A place of perishing* or *perdition:* (K:) *a* [*desert such as is termed*] مَفَازَة; (S, K;)

because most of those who traverse it perish; and so مَتْلَفَةٌ ; (TA;) or the latter signifies *a* [*desert such as is termed*] قَفْر: (M:) the pl. of the former [or of both] is مَتَالِفُ. (TA.)

رَجُلٌ مُتْلَفٌ لِمَالِهِ, (Msb,) or رَجُلٌ مِتْلَفٌ, and مِتْلَافٌ, (M,) *A man who destroys,* or *wastes, his property:* (M:) or the last has an intensive signification, (Msb,) meaning *who destroys,* or *wastes, his property much.* (S.) You say also, رَجُلٌ مُخْلَفٌ مُتْلَفٌ, (K, and Har p. 312,) or مِخْلَفٌ مِتْلَفٌ, (TA in art. خلف,) and مِخْلَافٌ, مِتْلَافٌ, (K, and Har ubi suprà,) meaning *A man of courage and liberality, who makes what he takes as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends.* (Har ubi suprà.)

مِتْلَفٌ: see the next preceding paragraph, in two places.

مَتْلَفَةٌ: see مَتْلَفٌ. ___ Also *A deep hollow, cavity,* or *pit, where one looks down upon destruction.* (M.)

مِتْلَافٌ: see مُتْلَفٌ, in two places.

مَتْلُوفٌ [*i. q.* مُنْكَرٌ, q. v.; i. e.] *contr. of* مَعْرُوفٌ: but this is post-classical. (TA.)

تلك

تِلْكَ and تَلْكَ and تَالِكَ: see art. تا.

تلمذ

Q. 1 تَلْمَذَ *He was,* or *became, a* تِلْمِيذ [or *disciple,* &c.], لِفُلَانٍ *to such a one.* (TA, passim.)

تِلْمِيذٌ *A disciple; a pupil; a learner:* or *a special servant of a teacher:* so says 'Abd-El- Kádir El-Baghdádee, who composed a treatise solely on this word: (MF, TA:) or simply *a servant; a follower; a dependant:* pl. تَلَامِيذُ (L, TA) [and تَلَامِذَةٌ].

تلو

1 تَلَا *He followed;* or *went,* or *walked, behind,* or *after.* (IAar, T.) You say, تَلَوْتُهُ, (S, M, Msb, K,) aor. , (S, Msb, K,) inf. n. تُلُوٌّ (S, M, Msb, K) and تَلْوٌ, (Er-Rághib, MF,) *I followed him* or *it;* or *went,* or *walked, behind,* or *after, him* or *it;* (S, M, Msb, K;) namely, a man [&c.]; (S, Msb;) *immediately,* or *without intervention;* and sometimes it means *bodily* [or *in reality*]; and sometimes, *virtually,* or *in effect:* (Er-Rághib:) and so تَلَيْتُهُ; (K;) and تَلَّيْتُهُ , (As, * T, * K,) inf. n. تَتْلِيَةٌ. (K.) The phrase, in the Kur xci. 2, وَالْقَمَرِ إِذَا تَلَاهَا means *By the moon when its rising follows the rising thereof;* i. e., the rising of the sun; at the beginning of the lunar month: (Bd:) or, *when it follows in rising the setting thereof,* (Bd, Jel,) on the night of the full moon: (Bd:) or, *when it follows it in becoming round, and in fullness of light;* (M, * Bd;) i. e., *when it follows it in the way of imitation, and in respect of rank;* for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Rághib.) Here, Ks pronounced تَلَاهَا with imáleh, [either because تَلَيْتُ is a dial. var. of تَلَوْتُ, or] because, although it has و for its last radical letter, it occurs with words that may be so pronounced, namely, يَغْشَاهَا and بَنَاهَا. (M.) ___ تَلَوْتُ الأَبِلَ *I drove,* or *brought,* or *gathered, the camels together, from their several quarters:* because the driver follows the driven. (A, TA.) ___ هُوَ يَتْلُو فُلَانًا *He imitates such a one, and follows what he does; he follows him in action.* (T.) ___ تَلَا, (T,) first pers. تَلَوْتُ, (S, M, Msb, K,) aor. ـُ , (T,) inf. n. تِلَاوَةٌ, (T, S, M, Msb, K,) *He read,* or *perused,* or *he recited,* (T, M, K,) the Kur-án, (S, M, Msb, K,) or any discourse, or piece of language: (M, K:) or *he followed* it, (I'Ab, T, S, * M,) *and did according to it;* (I'Ab, Mujáhid, T;) namely, the Scripture: (I'Ab, Mujáhid, T, M:) or the inf. n. specially signifies the *following* God's revealed Scriptures, sometimes *by reading,* or *perusing,* or *by reciting,* and sometimes *by conforming therewith* [as well as by reading, &c., but not otherwise, for] every تِلَاوَة is قِرَآءَة, but the

reverse is not the case. (Er-Rághib, TA.) [You say also, تَلَا عَلَيْهِ *He recited,* or *related, to him* a narrative &c.: see Kur v. 30, &c.] And فُلَانٌ يَتْلُو عَلَى فُلَانٍ, and يَقُولُ عَلَيْهِ, *Such a one lies,* or *says what is false, against such a one.* (TA.) وَٱتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ, in the Kur ii. 96, means [*And they followed*] *what the devils related,* or *rehearsed,* ('Atà, T,) or *spoke;* (A'Obeyd, T;) or, *what the devils* of the Jinn, or of mankind, or of both, *read,* or *recited,* or what they *followed,* of the writings of enchantment: (Bd:) some here read تُتَلِّى. (T.) Hence the saying, لَا دَرَيْتَ وَلَا تَلَيْتَ: (T:) or, accord. to Yoo, it is وَلَا أَتْلَيْتَ: (T, S:) and others say that it is وَلَا ٱئْتَلَيْتَ, from أَلَوْتُ. (T. [See these three readings explained in the latter part of the first paragraph of art. الو.]) *He remained behind,* or *held back.* (IAar, ISk, T.) You say, تَلَا بَعْدَ قَوْمِهِ *He held back,* or *lagged behind, after his people,* or *company, and remained.* (TA.) And تَلَوْتُهُ, (AZ, A'Obeyd, T, S, M, K,) and تَلَوْتُ عَنْهُ, (AZ, T, M, K,) aor. ـُ, (AZ, T,) inf. n. تُلُوٌّ, (AZ, T, M,) *I left him, and held back from going with him:* (AZ, T:) *I held back from him,* or *from aiding him, and left him:* (AZ, A'Obeyd, T, S, M, K:) thus the verb bears two contr. significations. (K.) *He bought a* تَلْوٌ, meaning the *young one of a mule.* (IAar, T, K.) تَلِيتُ لِى مِنْ حَقِّى تَلِيَّةٌ, and تُلَاوَةٌ, aor. ـَ, (ISk, S,) inf. n. تَلًا, (TA,) *There remained to me, of my right,* or *due, a remainder.* (ISk, S.) And تَلِيتُ لِى عِنْدَهُ تَلِيَّةٌ *There remained to me, with him,* or *there remained owing to me by him, a remainder.* (As, T.) And تَلِىَ مِنَ الشَّهْرِ كَذَا, (M, K,) inf. n. تَلًا, (M,) *There remained, of the month, such a portion.* (M, K.)

2 **تَلَّوَ** see 1, in two places. ___ هُوَ يَتَلَّى بَقِيَّةَ حَاجَتِهِ *He demands, and seeks to obtain, the remainder of that which he wants.* (T.) ___ تَلَّى صَلَاتَهُ, (T, M, K,) inf. n. تَتْلِيَةٌ, (K,) *He made his prayer to be followed by other prayer:* (T:) or *he made his prescribed prayer to be followed by supererogatory prayer.* (Sh, M, K.) ___ تَلِّى, inf. n. as above, [is also said to signify] *He stood erect for*

prayer. (TA. [But see مَتَلٌ, in art. تل.] ___ Also *He accomplished,* or *fulfilled, his vow.* (IAar, M, K.) ___ And *He was at the last gasp.* (AZ, S, M, K.) See also 4.

3 **تالاهُ**, inf. n. مُتَالَاةٌ, *i. q.* راسَلَهُ [meaning, فِى الغِنَآءِ, i. e. *He relieved him,* or *aided him, in singing, by taking up the strain when the latter was unable to prolong his voice sufficiently for the accomplishing of the cadence;* or *he did so with a high voice:* see مُتَالٌ, below]. (TA.)

4 **أَتْلَيْتُهُ إِيَّاهُ** *I made him to follow him;* or, *it to follow it.* (M, K.) Hence, (TA,) اتلاهُ ٱللّٰهُ أَطْفَالًا *God made him,* or *may God make him, to have little children following him.* (S, TA.) And أَتْلَتْ *She* (a camel) *had her young one following her:* (S, K:) whence the saying, لَا دَرَيْتَ وَلَا أَتْلَيْتَ; accord. to Yoo: (S:) but see 1, where two other readings are mentioned, with a reference to the explanations. ___ [Hence also,] أَتْلَيْتُهُ *I preceded him, outwent him, outstripped him,* or *got before him.* (S.) And مَا زِلْتُ أَتْلُوهُ حَتَّى أَتْلَيْتُهُ *I ceased not to follow him until I became before him.* (S.) ___ أَتْلَيْتُ حَقِّى عِنْدَهُ *I left a remainder of my due with him.* (S, K.) And أَتْلَيْتُ عِنْدَهُ تَلِيَّةً *I left with him a remainder* (T, M) *of a thing,* or *of a debt,* or *of a needful thing.* (M.) ___ أَتْلَيْتُهُ عَلَى فُلَانٍ *I referred him,* or *turned him over, for the payment of what was owing to him, to such a one, transferring the responsibility for the debt to the latter.* (T, S, * K. *) ___ اتلاهُ ذِمَّةً *He gave him a bond,* or *an obligation, whereby he became responsible for his safety:* (S, K:) and اتلاهُ alone (T, M, K) signifies the same; (T;) *he gave him what is termed* تَلَآءٌ, (M, K,) i. e. ذِمَّةً, (K,) or جِوَارًا, (M, K,) and meaning also *an arrow on which was written his* (*the giver's*)

name, (K, * TA,) *in order that, when he went to a tribe, he might show it to them, and they would not harm him:* (TA:) and اتلاه سهما *he gave him an arrow whereby to demand protection,* (M, K, TA,) *in order that he might not be harmed:* and اتلاه نعلًا *he gave him a sandal for that purpose:* (TA:) and it means *he made him his* تلْو [or *follower*], *and his companion.* (TA.) تلّى , also, signifies, like أَتلَى, *He gave him his bond,* or *obligation, by which he became responsible for his safety.* (TA.)

5 **تتلّى** *He sought repeatedly,* or *in a leisurely manner,* or *by degrees,* (T, S, M, K,) *to obtain* his right, or due, *until he received it fully,* or *wholly,* (T, S,) or *to obtain* a thing. (M, K.) ___ *He collected much wealth.* (IAar, T.) ___ تتلَّيت حقّى عنده *I left with him,* or *in his possession, somewhat remaining of my right,* or *due.* (IAar, T.) *Somewhat remained of his debt.* (IAar, T.)

6 **تتالَت الأُمور** *The things,* or *events, were consecutive; they followed one another.* (M, K.) And جآءت الخيل تتاليًا *The horses,* or *horsemen, came consecutively.* (S.)

10 **استتلاه الشَّىء** *He,* or *it, invited him to follow the thing.* (M, K.) ___ استتليت فلانًا *I made such a one to follow me.* (IAar, T.) ___ And *I looked for, expected, awaited,* or *waited for, such a one.* (IAar, T.) استتلى فلانًا also signifies *He sought,* or *demanded, of such a one, the arrow of protection* [*called* تلآء, q. v.]. (TA.)

تلًا : see تَلِيَّةٌ.

تلْوٌ *A thing that follows another thing:* (K:) and *a follower* of another man. (TA.) See also تلْو الشَّىء تالٍ means *That which follows the thing:* (S:) and هٰذَا تلْو هٰذَا *This is what follows this.* (M.)

[Hence,] تَلْوُ النَّاقَةِ *The she-camel's young one that follows her:* (S:) and تَلْوٌ [alone] *a ewe's,* or *she-goat's,* (M,) or *she-camel's,* (K,) *young one when weaned, and following the mother;* pl. أَتْلَآءٌ; and fem. with ة: (M, K:) and the *young one of the ass;* (M, K;) because he follows his mother: (M:) and the *young one of a mule:* (IAar, T, K:) and, accord. to En-Nadr, *a kid,* and *a lamb, that has become large in the stomach* or *belly* (استكرش) *and in no need of his mother;* fem. with ة: (T:) or the fem. signifies *a she-kid that has passed beyond the limit of those that are termed* أَجْفَار [pl. of جَفْرٌ, q. v.], (M, K,) *until she has completed a year* [*from her birth*] *and so become a* جَذَع. (M.) And a تَلْوَة of sheep or goats is *One that is brought forth,* or *that brings forth,* [the verb is تُنْتَج, which has both of these meanings,] *before the* صَفَرِيَّة [q. v.]. (S, K.) Also *High,* or *lofty.* (K.) One says, إِنَّهُ لَتَلْوُ المِقْدَارِ *Verily he,* or *it, is high,* or *lofty, in measure.* (TA.)

تَلَآءٌ *A bond,* or *an obligation, by which one becomes responsible for the safety of another:* (S, M, K:) and *an arrow upon which the giver writes his name,* (M, K, [in the CK, المَتْلِى is erroneously put for المُتْلِى,]) *and which he gives to a man, who, when he goes to a tribe, and shows it to them, passes unmolested:* (M:) and, accord. to IAmb, *responsibility,* or *suretiship.* (TA.) ___ Also The *transfer of a debt,* or *of a claim, by shifting the responsibility from one person to another.* (Z, TA.)

تَلُوٌّ A man *incessantly following:* (IAar, M, K:) not mentioned by Yaakoob among the instances of this measure which he has limited; as حَسُوٌّ and فَسُوٌّ. (M.)

تَلِىٌّ [accord. to the CK, erroneously, تَلْىٌ,] *Using many oaths* (كَثِيرُ الأَيْمَانِ): and *Having much wealth.* (IAar, T, K.)

تَلِيَّةٌ [accord. to the CK, erroneously, تَلْيَةٌ,] and تُلَاوَةٌ (ISk, T, S, M, K) and تَلًا (M, TA) *A remainder* (ISk, T, S, M, K) of a

thing, (M,) or of a right or due, (ISk, S,) or of a debt, (S, M, K,) and of a thing wanted, (ISk and T in explanation of the second word, and M,) &c. (K.) One says also, ذَهَبَتْ تَلِيَّةُ الشَّبَابِ *The remainder of youthfulness,* or *youthful vigour, departed.* (TA.) And فُلَانٌ تَلِيَّةُ الأَحْرَارِ [*Such a one is the last remaining of the ingenuous*]. (TA.) ___ وَقَعَ كَذَا تَلِيَّةَ كَذَا *Such a thing happened after such a thing.* (M.)

تُلَاوَةٌ : see تَلِيَّةٌ.

تَلَوَّى *A kind of boat:* (M, K:) of the measure فَعَوَّلٌ, (M, TA,) or فَعَلْوَلٌ: (TA:) so called because it follows the larger vessel: mentioned by Aboo-'Alee in the Tedhkireh. (M.)

تَلَّآءٌ لِلْقُرْآنِ One *who reads, peruses,* or *recites, the Kur-án,* or *who follows it,* or *acts according to it, much,* or *often.* (Mgh.)

تَالٍ act. part. n. of تَلَا; *Following; going,* or *walking, behind,* or *after;* [*immediately,* or *without intervention;* either *in reality,* or only *in effect;* (see 1;)] (T, Msb;) as also تَلْوٌ . (Msb.) ___ التَّالِى *The fourth of the ten horses that are started together in a race.* (TA voce سُكَّيت &c., and Ham p. 46.) ___ Also, (Sh, TA voce مُجْدَحٌ,) and تَالِى النَّجْمِ [meaning *The follower of the Pleiades*], (Kzw,) *the star called* الدَّبَرَانُ. (Sh, Kzw.) ___ And تَالِيَاتُ النُّجُومِ *The last of the stars;* [app. *the last that are seen in the morningtwilight;*] (TA;) as also التَّوَالِى. (M, TA.) [تَالِيَاتٌ and تَوَالٍ are both pls. of تَالِيَةٌ, fem. of التَّوَالِى ___.] تَالٍ also signifies *The last* of women journeying in vehicles upon camels; (M, K;) and in like manner, of camels. (M.) ___ Also *Hinder parts, posteriors,* or *rumps:* and *the hinder parts* of horses: or (of a horse, M) *the tail and hind legs.* (M, K.) One says, إِنَّهُ لَحَثِيثُ التَّوَالِى and سَرِيعُ التَّوَالِى [app. meaning *Verily he is quick in the hind legs*]. (M.) And the Arabs say, لَيْسَ هَوَادِى الخَيْلِ كَالتَّوَالِى, i. e., *The necks of horses are not like their hinder parts.* (TA.) ___ فَالتَّالِيَاتِ ذِكْرًا [in the Kur xxxvii. 3] means *And those* angels, or angels and others, *that recite* the *praise* of God. (M.)

مُتْلٍ and مُتْلِيَةٌ (T, M) A mother, (T,) or a she-camel, and a female wild animal, (M,) *having her young one following her:* pl. مَتَالٍ. (T, M.) ___ Also, both sings., A she-camel *that brings forth in the last portion of the breeding-time:* or the latter sing. signifies one *that is late in bringing forth;* and the former sing. has the first of the meanings explained in this paragraph: (M:) or, as some say, the latter sing. signifies one *that has become heavy by pregnancy, so that the head of her fœtus has turned towards the tail and the vulva;* a meaning not agreeing with the derivation: (IJ, M:) or, as some say, this word signifies [simply] *pregnant:* (Ham p. 688:) accord. to El-Báhilee, the pl. signifies she-camels *of which some have brought forth, and others have not.* (TA.) You say, إِبِلُهُمْ مَتَالٍ, meaning *Their camels have not brought forth until the season called the* صَيْفٌ, (K, TA,) which is the last part of the breeding-time. (TA.)

مُتَالٌ One *who relieves,* or *aids, another, in singing,* and *in work, by taking up the strain,* or *the work, when the latter is unable to continue it:* (IAar, T:) or one *who so relieves,* or *aids, the singer, with a high voice:* (S, TA:) and one *who*

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sings to camels to urge them on, or *excite them.* (TA.)

مُسْتَتْلٍ [act. part. n. of 10, q. v. It is said in the T to have a signification derived from تَلَآءٌ in the last of the senses assigned to the latter word above; so that it seems to mean *Seeking,* or *demanding, the transfer of a debt,* or *claim,* or *the like, by shifting the responsibility from one person to another*].

تلى

1 **تَلَيْتُهُ** : see تَلَوْتُهُ.

تَلِىٌّ &c.: see art. تلو.

تم

1 تَمَّ الشَّىْءُ , (T, S, M, K, &c.,) aor. ـِ , (T, M, K,) inf. n. تَمَامٌ, (T, S,) or تَمَامٌ, (M,) or both, and تُمَامٌ, (K,) and تَمَامَةٌ (M, K) and تَمَامَةٌ, (K,) and تَمٌّ and تَمٌّ and تُمٌّ, (M, K,) of which last three forms the first is said to be the most chaste, (TA,) [*The thing was*, or *became, complete, entire, whole*, or *full;* i. e., *without*, or *free from, deficiency:* and sometimes, *the thing was*, or *became, consummate*, or *perfect;* which latter signification is more properly expressed by كَمَلَ:] accord. to the author of the K, as is shown in art. كمل, and accord. to some others, تَمَامٌ and كَمَالٌ are syn.; but several authors make a distinction between them: the former is said to signify a thing's *being*, or *becoming, without*, or *free from, deficiency;* and the latter, to signify تمام and something more, as, for instance, goodliness, and excellence, essential or accidental; though each is sometimes used in the sense of the other: or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Harállee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemál says, when one says of a thing كَمَلَ, he means that what was desired of it became realized. (TA.) [See also تَمَامٌ, below.] You say, تَمَّ خَلْقُهُ [*His make*, or *formation, was*, or *became, complete*, or *perfect; he* (a child or the like, and a man,) *was*, or *became, fully formed* or *developed*, or *complete in his members;* and *he* (a man) *was*, or *became, full-grown*]: (TA:) [whence, probably,] تَمَّ الشَّىْءُ [as meaning] *The thing became strong and hard.* (Msb.) And تَمَّ القَمَرُ, (T, S, Msb,) or اتمّ , (M, K,) *The moon became full, so that it shone brightly.* (M, K) And, of her who is pregnant, تَمَّتْ أَيَّامُ حَمْلِهَا [*The days of her gestation became complete*]. (S.) ___ تَمَّ إِلَى كَذَا *He reached, attained, arrived at*, or *came to, such a thing;* as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA.) ___ تَمَّ إِلَى مَوْضِعِ كَذَا, and اتمّ إِلَيْهِ, *He repaired*, or *betook himself, to*, or *towards, such a place; he went to it.* (Har

p. 508.) Aboo-Dhu-eyb says,

* فَبَاتَ بِجَمْعٍ ثُمَّ تَمَّ إِلَى مِنًى *

[which may be rendered *And he passed the night in Jema* (a name of El-Muzdelifeh): *then he repaired,* or *went, to Minè;* there completing the ceremonies of the pilgrimage; wherefore ISd says,] I think that, by تمّ, [or rather تمّ الى منى,] he means *he completed his pilgrimage.* (M.) ___ تَمَّ به, and تَمَّ عَلَيْه: see their syn. 4 (اتمّه). ___ [Hence,] تَمَّ عَلَيْه *He performed it,* or *executed it; he accomplished it;* namely, an affair; a fast; a purpose, or an intention. (Mgh.) ___ And *He persevered in it;* (Mgh, TA;) as also تَمَمَ عَلَيْه, without teshdeed, as in the phrase إِنْ تَمَمْتَ عَلَى مَا أُرِيدُ [*If she persevere in what I desire*], occurring in a trad.; but IAth says that the verb here means تَمَّمْتَ. (TA.) You say, تَمَّ عَلَى الإِبَآءِ *He persevered in refusal,* or *dislike,* or *disapproval.* (Mgh.) تُمَّ *It was broken.* (T.) ___ And *i. q.* بلغ [app. بُلِغَ, i. e. *He was jaded, harassed, distressed, fatigued,* or *wearied*]. (T.)

2 تَمَّمَهُ: see its syn. اتمّه; and see also 1, near the end of the paragraph. ___ *He,* or *it, destroyed it; made it to reach its appointed term of duration.* (Sh, T, K.) ___ تَمَّمَهُمْ *He gave them the share of their arrow in the game called* المَيْسِر; (IAar, M, K;) i. e. *he gave them to eat the flesh which was their share.* (M.) Accord. to Lh, التَّتْمِيم in the game called المَيْسِر signifies A man's *taking what has remained, so as to complete the shares,* or *make up their full number, when the players have diminished from the slaughtered camel* [*by taking their shares*]. (T.) ___ تمّم عَلَى الجَرِيحِ *He hastened and completed the slaughter of the wounded man:* or *made his slaughter sure,* or *certain.* (M, K, TA.) تمّم الكَسْرُ, (M, K,) and تتمّم, (M, TA,) in the copies of the K, erroneously, تَمَّ, (TA,) [in the CK, تمّم again,] i. e. [*The fracture,* or *the broken bone,* or simply *the bone,*] *cracked, without separating* (ولَمْ يَبِنْ): or *cracked, and then separated.* (M, K.) You say, تَمَّمَ

الكَسْرَ فَتَمَّمَ and تَتَمَّمَ [*He*, or *it, completed the fracture*, or *cracked the broken bone*, or *the bone, and it cracked*, &c.]. (M.) And ظَلَعَ فُلَانٌ ثُمَّ تَتَمَّمَ, i. e. [*Such a one limped*, or *halted*, or *was slightly lame: then*] *his lameness became complete by fracture:* from تُمَّ signifying it was broken: (T:) [or تَتَمَّمَ signifies *his lameness became complete by an increased fracture, after he had had a fracture with which he was able to walk:* this is what is meant by the following loose explanation:] التَّتَمُّمُ مِنْ كَانَ بِهِ كَسْرٌ يَمْشِى بِهِ ثُمَّ أَبَتَّ فَتَتَمَّمَ. (K. [In the CK, أَبَتَ is here erroneously put for تَمَّمَ المَوْلُودَ.]) أَبَتَّ *He hung* تَمَائِمَ, (Th, M,) or *a* تَمِيمَةٌ, (K,) *upon the new-born child*, or *young infant*. (Th, M, K.) ___ تَمَّمْتُ عَنْهُ العَيْنَ *I repelled from him the evil eye by hanging* [*upon him*] *the* تَمِيمَةَ. (A, TA.) تَمَّمَ also signifies *He became, in the inclination of his mind*, (Lth, T, M, K,) *and in his opinion, and his place of abode* or *settlement*, (Lth, T, K,) *as one of the tribe of Temeem;* (Lth, T, M, K;) as also تَتَمَّمَ; (K, TA; [in the CK, تَمَّمَ again;]) or accord. to analogy it would be تَتَمَّمَ, like تَمَضَّرَ and تَنَزَّرَ. (T.) And *He asserted himself to be related to the tribe of Temeem.* (M.)

3 **مُتَامَّةٌ** [inf. n. of تَامَّ] The *vying*, or *contending, with another in completeness*, or *perfection*. (KL.) [You say, تَامَّهُ *He vied*, or *contended, with him* &c.]

4 **اتَمَّ**, said of the moon: see 1. ___ Said of a plant, *It became tall and full-grown;* or *became of its full height, and blossomed.* (M, K.) ___ أَتَمَّتْ, said of one that is pregnant, *She completed the days of her gestation:* (S:) or, said of a woman and of a she-camel, (M,) *she became near to bringing forth.* (M, K.) ___ اتَمَّ إِلَى مَوْضِعِ كَذَا: see 1. اتَمَّ الشَّىْءَ, (S, M, K,) or الأَمْرَ, (Mgh,) and بِهِ اتَمَّ, (M,) inf. n. إِتْمَامٌ; (TA;) and تَمَّمَهُ, (T, S, M, K,) inf. n. تَتْمِيمٌ and تَتِمَّةٌ; (T, TA;) and اسْتَتَمَّهُ; (S, Mgh, K;) and بِهِ تَمَّ, and عَلَيْهِ تَمَّ; (M, K;) signify the same; (S Mgh;) i. e. جَعَلَهُ تَامًّا (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and أَكْمَلَهُ (M in explanation of the last) [*He made the thing*, or *the affair, complete, entire, whole*, or *full;* i. e.,

without, or *free from, deficiency; he completed it:* and sometimes, *he consummated,* or *perfected, it*]. وَأَتِمُّوا الحَجَّ والعُمْرَةَ, in the Kur [ii. 192], means *And perform ye,* or *accomplish ye, completely, the rites and ceremonies* [*of the pilgrimage and the minor pilgrimage*]; (M, * Bd;) accord. to some: or, as some say, إِتْمَامُ الحَجِّ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَأَتَمَّهُنَّ, in the Kur [ii. 118], means *And he performed them,* or *accomplished them, completely,* (Bd, Jel,) *and rightly:* (Bd:) or *he did according to them.* (Fr, TA.) اتمّه *He gave him what are termed* تَمَم, pl. of تَمَّةٌ, and meaning جزز [explained below, voce تَمَّةٌ], (M, TA,) *in order that he might complete therewith his web.* (TA.) [In consequence of its being misplaced in the K, this is there made to signify *He gave him a* تَمّ, meaning a فَأْس or a مِسْحَاة.]

5 **تَتَمَّمَ** see 2, in four places.

6 **تَتَامُّوا** *They came,* [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, *they drank,*] *all of them, and were complete.* (S, K.) One says, اجْتَمَعُوا فَتَتَامُّوا عَشَرَةً [*They collected themselves together, and came, all of them, making altogether ten*]. (TA.) And it is said in a trad., تَتَامَّتْ إِلَيْهِ قُرَيْشٌ, i. e. *Kureysh obeyed his call, and came to him, all of them, following one another.* (TA.)

10 **استتمّه** : see 4. ___ استتمّ النِّعْمَةَ *He asked for the completion of the benefit, or boon,* or *favour.* (M, K.) *He sought, demanded,* or *requested, of him what are termed* تَمّ, pl. of تَمَّةٌ, and meaning جزز [explained below, voce تَمَّةٌ], (M, TA,) *in order that he might complete therewith his web.* (TA.) [In consequence of its being misplaced in the K, this is there made to signify *He sought, demanded,* or *requested, of him a* تَمّ, meaning a فَأْس or a مِسْحَاة.]

R. Q. 1 تَمْتَمَةٌ is the inf. n. of تَمْتَمَ, (Msb,) and signifies The *reiterating in uttering the letter* ت: (Mbr, Zj in his Khalk el-Insán, T, S, Msb:) [if so, *syn. with* تَأْتَأَةٌ:] or the *tongue's pronouncing indistinctly, missing the place of the letter,* [i. e. *the place of its pronunciation in the organs of speech,*] *and recurring to an utterance like* ت *and* م, *though this be not distinct:* (Lth, T:) or the *making the speech* [or *tongue*] *to revert* [*repeatedly*] *to* ت *and* م: (M, K:) or the *jabbering,* or *hurrying in one's speech, so as hardly, or not at all, to make a person understand:* (M:) or the *uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth.* (M, K.)

تَمٌّ an inf. n. of 1, in the first of the senses explained above. (M, K.) See تَمَامٌ, in two places. See also تَمَّةٌ.

تَمٌّ an inf. n. of 1, in the first of the senses explained above. (M, K.) See تَمَامٌ, in two places.

تَمٌّ an inf. n. of 1, in the first of the senses explained above. (M, K.) See تَمَامٌ, in five places: ___ and تَامٌّ, in three places. Also *i. q.* فَأْسٌ [app. here meaning *A kind of hoe*]: (IAar, T, K:) or *i. q.* مِسْحَاةٌ [*a spade,* or *a shovel*]: (K:) pl. تَمَمَةٌ (IAar, T,) or تَمَمٌ. (So in the TA.)

تَمَّةٌ : see what next follows, in two places.

تَمَّةٌ (M, K) and تُمَّةٌ (TA) [the former written in the CK تَمَّةٌ] sings. of تَمٌّ (M, K, TA) and تُمٌّ, (K, TA,) or تَمٌّ , which [ISd says] I think to be a quasi-pl. n., (M,) or تَمٌّ is the quasipl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* (جزز [in the CK جزر, for which Golius appears to have found حرز, for he has rendered it by amuletum, and Freytag has done the same,]) *of* شعر

[meaning *goats' hair*], and *of camels' hair,* and *of wool,* (M, K, TA,) *of that wherewith a woman* [*or a man*] *completes her* [*or his*] *web:* (TA:) and تُمَّةٌ signifies *what is given, of wool,* or *camel's hair,* [or *goats' hair,*] (S, TA, [and mentioned also in the K, but there, by misplacement, made to relate to تُمٌّ instead of تُمَّةٌ,]) *for a man to complete therewith the weaving of his* كِسَآءٌ; (S;) as also تُمَّى. (K, * TA.)

تُمَّى : see تُمَّةٌ.

تَمَمٌ : see تَامٌّ, in four places: and see also تُمَّةٌ.

تَمَامٌ (T, S, K) and تِمَامٌ (M, K) and تُمَامٌ (K) inf. ns. of 1, in the first of the senses explained above; (T, S, M, K;) as also تَمٌّ and تِمٌّ and تُمٌّ. (M, K.) [Hence,] وَلَدَتْهُ لِتَمٍّ and لِتَمَامٍ and لِتِمَامٍ *She brought him forth at the completion of formation;* (K, TA;) i. e., *when his formation was complete:* (TA:) [or, *at the completion of gestation:*] and, accord. to As, وَلَدَتْهُ التَّمَامَ, with the art. ال; not indeterminate, except in poetry. (IB, TA.) And وَلَدَتْ لِتَمَامٍ and لِتَمَامٍ [*She brought forth at the completion of formation;* or, *of gestation*]. (S.) And أَلْقَتِ الوَلَدَ لِغَيْرِ تَمَامٍ and تَمَامٍ [*She cast the child at a period not that of the completion of formation;* or, *of gestation;* i. e., *prematurely*]. (Msb.) And وُلِدَ المَوْلُودُ لِتَمَامٍ and لِتَمَامٍ [*The infant was born at the completion of formation;* or, *of gestation*]. (T, * S.) And وُلِدَ الوَلَدُ لِتَمَامِ الحَمْلِ and لِتَمَامِ الحَمْلِ [*The child was born at the completion of gestation*]. (Msb.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, وُلِدَ الغُلَامُ لِتَمٍّ and لِتَمَامٍ, and بَدْرُ تَمَامٍ, and that in every other case it is تَمَامٌ, with fet-h, requires consideration.] You say also, بَدْرُ تَمَامٍ and تَمَامٌ [lit. *The full moon of completion*]: and بَدْرٌ تَمَامٌ [lit. *A complete full moon*]: all meaning *the moon,* or *a moon, when it is full, so that it shines brightly:* (M, K:) and قَمَرٌ تَمَامٌ and تَمَامٌ *A complete,* or *full, moon.* (S.) And لَيْلَةُ التَّمَامِ and لَيْلَةُ تَمَامِ القَمَرِ, with fet-h to the ت, (ISh, T,) or ↓, لَيْلَةُ التِّمَامِ

with kesr, [which seems to be at variance with general usage,] and sometimes with fet-h, (Msb,) [*The night of the completion of the moon;* i. e.] *the night of the full moon;* (ISh, T, Msb;) which is *the thirteenth night;* (ISh, T;) or *the fourteenth.* (T.) And لَيْلُ التَّمَامِ , with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also لَيْلُ تَمَامٍ , and in like manner, تَمَامُ لَيْلٍ (T) and لَيْلٌ تَمَامِىٌّ , (T, K,) *The longest night of the year;* (Lth, T, S;) *the longest night of winter;* (As, ISh, T, M, K;) *that in which our Lord Jesus was born:* (As, T:) or *each of three nights of which no deficiency is apparent:* (Lth, T, M, K:) or *the night that is from thirteen to fifteen hours in length:* (Aboo-'Amr EshSheybánee, T:) or *the night that is twelve hours or more in length:* (AA, T, M, K:) and *any night that is long,* or *tedious, to one, and in which one does not sleep,* is called لَيْلَةُ التَّمَامِ , or said to be like the night thus called. (IAar, T.) And رُئِىَ الهِلَالُ لِتَمِّ الشَّهْرِ [*The new moon was seen at the completion of the month;* showing that another month was commencing]. (T.) And أَبَى قَائِلُهَا إِلَّا تَمًّا and تَمًّا and تُمًّا , (S, M,) three dial. vars., of which the first is the most chaste, i. e., تَمَامًا [meaning *The sayer thereof refused,* or *did not consent to,* aught *save completion*]; *he executed,* or *accomplished,* or *kept to, his saying; he did not go back from it.* (S, TA.) ___ تَمَامٌ (with fet-h only, AZ, AAF, M) also signifies The *complement* of a thing; the *supplement* thereof; the *thing by the addition of which is effected the completion* or *perfection* of a thing; (AZ, T, AAF, M, K;) and so تَمَامَةٌ (M, K) and تَتِمَّةٌ . (T, M, K.) You say, هٰذِهِ الدَّرَاهِمُ تَمَامُ هٰذِهِ المِائَةِ, and تَتِمَّةُ هٰذِهِ المِائَةِ, *These dirhems are the complement of this hundred;* or, *what complete this hundred.* (T.) [And تَتِمَّةُ كِتَابٍ *The supplement of,* or *to, a book.*] ___ See also تَامٌّ, in two places.

تُمَامٌ : see تَمَامٌ, first sentence.

تَمَامٌ : see تَمَامٌ, throughout the greater part of the paragraph: ___ and see also تَامٌّ.

تَمِيمٌ *Strong; firm; hard:* (A'Obeyd, T, S, M, Msb, K:) or *strong in make,* or *formation:* (TA:) or *complete,* or *perfect, in make,* or *formation, and strong:* (M:) applied to a man and to a horse: (M, TA:) fem. with ة. (TA.) See also تَامٌّ. ___ Also *Tall;* (T;) applied to a man. (TA.) See also تَمِيمَةٌ.

تَمَامَةٌ : see تَمَامٌ, near the end of the paragraph.

تُمَامَةٌ *A remainder,* or *remaining portion,* (K,) of anything. (TA.)

تَمِيمَةٌ *A kind of amulet* (عُوذَةٌ, T, S) *which is hung upon a human being;* forbidden to be worn: (S:) or *a kind of bead:* (S, Mgh:) erroneously imagined by some to be the same as مَعَاذَةٌ: (El- Kutabee, Mgh:) but as to the مَعَاذَات that are inscribed with something from the Kur-án, or with the names of God, in these there is no harm: (S, Mgh:) *a speckled bead, black speckled with white,* or *the reverse, which is strung upon a thong, and tied to the neck:* (M, K:) sing. of تَمَائِمُ and [n. un. of] تَمِيمٌ : (T, M, K:) تَمَائِمُ signifies *certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye:* (T, Mgh:) or the تَمِيمَة is, accord. to some, *a necklace* (قِلَادَة) *upon which are put thongs and amulets* (عُوذ): (M:) or *a necklace* (قِلَادَة) *of thongs:* and is sometimes applied to the *amulet* (عُوذَة) *that is hung upon the necks of children:* (T:) but he who makes تمائم to signify *thongs* is in error: El-Farezdak uses the phrase سُيُورُ التَّمَائِمِ because they are *beads which are perforated, and into which are inserted thongs or strings whereby they are suspended:* (T, Mgh:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the تميمة, as to its being the bead itself: (TA:) but accord. to En-Nakha'ee, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were تمائم: (Mgh:) the تميمة is [said to be] thus called because by it the condition of the child is rendered complete. (Har p. 22.)

تَمَامِىٌّ : see تَمَامٌ.

تَمْتَامٌ One *whose utterance is such as is termed* تَمْتَمَةٌ: (S, M, Mgh, Msb, K:) [see R. Q. 1: accord. to most authorities,] one *who reiterates in uttering the letter* ت: (S, Mgh, Msb:) or, accord. to AZ, one *who jabbers,* or *hurries in his speech, so as not to make another understand:* (Mgh, Msb:) fem. with ة. (M, K.)

تَامٌّ [part. n. of 1 in the first of the senses explained above]: (T, M, K, &c.:) *Complete, entire, whole,* or *full; without,* or *free from, deficiency:* and *consummate,* or *perfect:* (MF, TA:) as also تَمَامٌ , [which see above,] (M, * KL,) [and تَمَامٌ ,

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of which see three exs. voce تَمَامٌ,] and تَمٌّ , (Kh, T, Har p. 82,) and تَمَمٌ . (TA.) Thus تَامُّ الخَلْقِ signifies *Complete,* or *perfect, in make,* or *formation; without any deficiency in his members;* applied to a man; (MF, TA;) [and, thus applied, signifying also *full-grown,* as does, sometimes, تَامٌّ alone: and likewise applied to a new-born child, meaning *fully formed* or *developed:*] and تَمِيمٌ signifies the same, (M, K,) applied to a man and to a horse, (M,) and تَمَمٌ also; and in like manner is used the phrase خَلْقٌ تَمَمٌ [*a complete,* or *perfect, make* or *formation*]. (TA.)

جَذَعٌ تَامٌّ [applied to a goat] signifies *That has completed the time in which he is termed* جَذَعٌ, *and attained to that in which he is termed* تَيْسٌ. (TA.) And تَمَمٌ is applied to a bull, or an ox, *That is in the stage of growth next before that in which all his teeth are grown;* in which latter stage he is termed عَمَمٌ. (L voce عَضْبٌ, on the authority of Et-Táïfee.) You say also كَلِمَةٌ تَامَّةٌ, and دَعْوَةٌ تَامَّةٌ; [meaning *A perfect,* or *faultless, sentence,* and *oath;*] using the epithet تامّة in these instances because of the mention of God therein; for which reason there may not be in aught of either of them any deficiency or defect. (TA.) And جَعَلَهُ تَمًّا i. e. تَمَامًا

[*He made it complete,* or *perfect*]. (M.) And جَعَلْتُهُ لَكَ تَمًّا *I made it,* or *have made it, to be thine,* or *I assigned it,* or *have assigned it, to thee, completely,* or *wholly.* (T.) ___ [Hence, فِعْلٌ تَامٌّ meaning *A complete,* i. e. *an attributive, verb:* opposed to فِعْلٌ نَاقِصٌ.]

تَتَمَّةٌ : see تَمَامٌ, in three places, at the close of the paragraph.

مُتَمٌّ The *place of cutting,* or *termination,* (مُنْقَطَعٌ, in the CK مُنْقَطِعٌ,) *of the vein* (عِرْقٌ [app. meaning *chord*]) *of the navel.* (K.)

مُتِمٌّ, applied to one that is pregnant, (S,) or to a woman, (M, TA,) and a she-camel, (M,) *That has completed the days of her gestation:* (S:) or *that is near to bringing forth:* (M:) or *that is at the point of bringing forth.* (TA.)

مُتَمِّمٌ One *whose arrow wins time after time* [*in the game called* المَيْسِر], *and who feeds the poor with the flesh* [*of the camel which constitutes the shares*] *thereof:* (M, K:) or *who, when players in the game called* المَيْسِر *have diminished the slaughtered camel* [*by taking their shares*], *takes what has remained, so as to complete the shares,* or *make up their full number.* (K. [See 2. In the CK, نَقَصَ ايسارَ جُزُورِ المَيْسِرِ is erroneously put for نَقَصَ أَيْسَارَ جُزُورِ المَيْسِرِ.])

الجَهَالَةُ المُسْتَتَمَّةُ *Consummate ignorance:* improperly written المُسْتَتِمَّةُ, though this latter is explainable [as meaning *that completes* the extent to which it can go, or the like]. (Mgh.)

مُسْتَتِمٌّ One *who seeks, demands,* or *requests, wool,* or *camels' hair, to complete therewith the weaving of his* كِسَآء : so in a poem of Aboo-Duwád, (S,) where he says,

* فَهِىَ كَالبَيْضِ فِى الأَدَاحِىِّ لَا يُو *

* هَبُ مِنْهَا لِمُسْتَتِمٍّ عِصَامُ *

i. e., *And they* (referring to certain camels) *are,* in respect of the care that is taken of them, and in smoothness, *like the eggs* [*in the places where the ostrich has deposited them in the sand*]; *there may not be* found upon them to be *given from them, to one who demands a* تِمَّة, [even so much as] *a tie for a water-skin;* for they have become fat, and cast their hair. (TA.)

تمر

1 **تَمَرَ** , (S, M, K, &c.,) aor. ـُـ , (M, TA,) or ـِـ , (Msb,) inf. n. تَمْرٌ; (S, Msb, K;) and تمّر , (M, K,) inf. n. تَتْمِيرٌ; (TA;) and اتمر ; (M, K;) *He fed* people *with*, or *gave* them *to eat*, تَمْر [or *dried dates*]. (S, M, Msb, K.)

2 **تمّر** , inf. n. تَتْمِيرٌ, *He dried* (S, M, K) dates. (S.) ___ *He dried* flesh-meat: (T, S:) or *he cut* flesh-meat *into small pieces*, (M, A, * IAth, K,) *like dates*, (IAth,) *and dried it.* (M, A, IAth, K.) It is said in a trad., كَانَ لَا يَرَى بالتَّتْمِيرِ بَأْسًا *He used not to see any harm in cutting flesh-meat into small pieces, like dates, and drying it:* meaning, in a Mohrim's thus preparing flesh-meat for travelling-provision; or in one's drying the flesh of wild animals before the state of ihrám. (IAth.) ___ See also 1: ___ and 4, in two places.

4 **اتمر** *He possessed many*, or *a large quantity of*, تَمْر [or *dried dates*]. (S, M, K.) ___ اتمرت النَّخْلَةُ, (T, M, A, K,) and تمّرت , (M, K,) *The palm-tree bore* تَمْر [or *dry dates*]: (M, K:) or *had ripe dates upon it.* (K.) ___ اتمر الرُّطَبُ; (T, K;) and تمّر , inf. n. تَتْمِيرٌ; (K;) *The ripe dates became in the state in which they are termed* تَمْر. (K.) ___ See also 1.

5 **تتمّر** *It* (flesh-meat) *was cut into strips*, or *small pieces, and dried.* (A.)

تَمْرٌ , a coll. gen. n.; (S, A;) masc. in one dial. and fem. in another [like other nouns of the same class]; (Msb;) *Dates*, or the *fruit of the palmtree:* (M:) or *dried dates*, like زَبِيبٌ as applied to grapes, by general consent of the lexicologists: (Mgh, Msb:) the dates are left upon the palmtree, after they have become ripe, until they are dry, or nearly so, when they are cut, and left in the sun to dry thoroughly; and sometimes, as AHát says, the fruit of the palm-tree is cut when full-grown but unripe, to lighten the tree, or from fear of theft, and left until it becomes تَمْر: (Msb:) the n. un. is with ة: and the pl. of تَمْرٌ is تُمُورٌ and تَمْرَانٌ, (T, S, M, Msb, K,) meaning *sorts* or *varieties* [*of* تَمْر]; for a coll. gen. n. has not a pl. in the proper sense: (S:) and in

like manner the dual تَمْرَانِ means *two sorts* [*of* تَمْر]: (Sb cited in the M in art. بسر:) the pl. of تَمْرَةٌ is تَمَرَاتٌ. (S, K.) [See also بُسْرٌ.] Hence the prov., أَعْطِ أَخَاكَ تَمْرَةً فَإِنْ أَبَى فَجَمْرَةً [*Give thou thy brother a dried date; and if he refuse* it, *a live coal*]. (A, TA.) And التَّمْرُ بِالسَّوِيقِ [*Dried dates with meal of parched barley* or *wheat*] is another prov., used in allusion to requital. (Lh.) And one says, وَجَدَ عِنْدَهُ تَمْرَةَ الغُرَابِ, meaning *He found with him,* or *at his abode, what he approved.* (A.) And نَفْسُهُ تَمْرَةٌ بِكَذَا *His mind is pleased,* or *agreeably affected, with,* or *by, such a thing;* or *consents to such a thing.* (A, K. * [Accord. to the TA, it is here like فَرْحَةٌ; but this seems to be true as to the meaning; not as to the form of the word. See also art. ثمر, voce ثَمْرٌ.]) And دَعْنِي إِنَّ نَفْسِي غَيْرُ تَمْرَةٍ [*Leave thou me,* or *let me alone: verily my mind is not pleased,* or *happy*]. (A.) ___ تَمْرُ هِنْدِيٌّ [The *fruit of the tamarindtree;* thus called in the present day;] *i. q.* حَمْرٌ and حَوْمَرٌ. (K in art. حمر.)

تَمْرِيٌّ *One who loves* تَمْر [or *dried dates*]. (S, A, K.)

تَمَّارٌ *A seller of* تَمْر [or *dried dates*]. (S, A, K.)

تَامِرٌ *Possessing* تَمْر [or *dried dates*]; (S, M, A, Msb;) like لَابِنٌ possessing milk: (S, Msb:) or تَامِرٌ, (Lh, M, K,) or مُتْمِرٌ, (S, A,) signifies *possessing many,* or *a large quantity of,* تَمْر: (Lh, S, M, A, K:) the former of these two words is held by ISd to be a possessive epithet: (TA:) and sometimes it may signify *feeding* people *with,* or *giving* them *to eat,* تَمْر. (S, TA.)

تَامُورٌ and تَامُورَةٌ and تُومُورٌ and تُومُرِيٌّ &c.: see art. امر.

مُتْمِرٌ : see تَامِرٌ.

مَتْمُورٌ *Furnished with* تَمْر [or *dried dates*] *for travelling-provision.* (S, K.)

تمك

1 **تَمَكَ**, aor. ـُـ (S, K) and ـِـ, (K,) inf. n. تَمُكٌ (S, K) and تُمُوكٌ, (K,) *It* (a camel's hump) *was*, or *became, tall*, or *long and high:* (S, K:) *it was*, or *became, juicy, and compact*, (O, K,) *and plump.* (M, TA.) ___ [Hence,] تَمَكَ فيه الحُسْنُ [app. *Beauty became fully developed*, or *consummate, in him*]. (TA.)

4 **اتمك سَنَامَهُ** [*It made his* (a camel's) *hump to become tall*, or *long and high*, or *juicy and compact, and plump*]; said of the [herbage called] رَبِيع. (A, TA.) And اتمك النَّاقَةَ *It* (herbage) *made the she-camel fat.* (IDrd, K.)

تَامِكٌ, applied to a camel's hump, *Tall*, or *long and high:* (S, TA:) or *high:* or *juicy, and compact, and plump:* (TA:) or *a camel's hump, in whatever state it be.* (M, K.) ___ A she-camel *having a large hump:* (ISd, K:) pl. تَوَامِكُ. (TA.) ___ A *high*, or *lofty*, building. (TA.) ___ You say also, إِنَّهُ لَتَامِكُ الجَمَالِ [app. meaning *Verily he is a person of fully-developed*, or *consummate, beauty*]. (TA.) ___ And شَرَفُكَ تَامِكٌ وَإِقْبَالُكَ سَامِكٌ [*Thy nobility is lofty, and thy good fortune is high*]. (A, TA.)

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تموز

تَمُّوزُ [sometimes written تَمُوزُ, without tesh-deed,] *The* [*Syrian*] *month* [*sacred*, in ancient times, *to the god of that name*, (mentioned in Ezek. viii. 14,) *corresponding to July, O. S.*,] *after* حَزِيرانُ. (S in art. حزر.)

تن

1 تَنَّ بالمَكَان, [aor., accord. to rule, ـِـ , *i. q.* تَنَأَ,] *He remained, stayed, dwelt,* or *abode, in the place.* (M.)

3 تانّ بينهما, (K,) inf. n. مُتَانَّةٌ, (TA,) *He measured,* or *compared, them two together.* (K.)

4 اتنّ, (K,) inf. n. إِتْنَانٌ, (TA,) *He,* or *it, was,* or *became, distant,* or *remote.* (K.) اتنّه *It* (a disease) *stunted him,* (AZ, IAar, T, S, M, K,) namely, a child, or boy, (IAar, T, S, M, K,) *so that he did not attain to the stature of his equals in age,* (AZ, T,) or *so that he did not attain to full growth.* (IAar, T, S, M, K.)

R. Q. 1 تَنْتَنَ [in the CK تَتَنَّنَ] *He* (a man, IAar, T) *left,* or *deserted, his friends, and associated with others.* (IAar, T, K.)

تَنٌّ : see تَنٌّ. See also a poetical citation voce تَوٌّ.

تُنٌّ and تُنَّةٌ The *tunny-fish.* (Golius on the authority of Ibn-Beytár; and so in the present day; but the former is a coll. gen. n., and the latter is a n. un.)

تَنٌّ *A like; an equal, a match,* or *a fellow;* (S, M, K;) as also تَنِينٌ ; (K, TA [in the CK تنين];) *an equal in age;* (T, M;) *an equal in intellect,* or *in weakness,* or *in strength,* or *in manliness,* or *manly virtue:* (ISk, S:) or *a companion:* (M:) pl. أَتْنَانٌ. (T, M.) You say, فُلَانٌ تَنُّ فُلَانٍ [*Such a one is the like,* or *equal,* &c., *of such a one*]. (S.) And هو سِنُّه and تِنُّه and حِتْنُه [*He is his like,* or *equal,* &c.]. (T.) And هُمَا تَنَّانِ *They two are equals in intellect,* or *in weakness,* or *in strength,* or *in*

manliness, or *manly virtue.* (ISk, S.) And صِبْوَةٌ أَتْنَانٌ [*Boys that are like each other,* or *equals,* &c.]. (T.) And هُمْ أَسْنَانٌ أَتْنَانٌ *They are equals in age.* (IAar, T.) ___ *A boy stunted by disease,* (Lth, T, M,) *so that he does not attain to full growth;* (Lth, T;) as also تَنٌّ . (M.) ___ Also *i. q.* شَخْصٌ [The *body,* or *corporeal form, of a man* or *other thing, which one sees from a distance;* or *a person; an individual*]. (T.) ___ And *i. q.* مِثَالٌ [*A model; a pattern;* &c.]: (T:) and تِينَانٌ [likewise] signifies the مثال of a thing. (K.)

تِنِّينٌ : see تَنٌّ.

تِنِّينٌ [in Hebr.] *A great serpent;* (K;) *a kind of serpent,* (Lth, T, S, M,) *one of the greatest of serpents,* (Lth, T,) or *like the greatest thereof:* (M:) it is related that a company of soldiers, on the shore of the Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the تنّين in a state of commotion in the fringe of the cloud: it is also related that a cloud carries the تنّين to the country of Yájooj and Májooj [or Gog and Magog], and casts it down there, and they assemble thereupon, and eat its flesh: (T:) [these stories are fanciful accounts of the natural phenomenon called *a water-spout,* to which this name is applied by the Arabs in the present day: but the word is generally understood to mean *a dragon:* and *a great sea-monster;*] *an aquatic animal, great in make, terrible in appearance, long and broad in the body, large in the head, having very glistening eyes, wide mouth and inside, and many teeth: it swallows many animals; the animals of the land and of the sea fear it; and when it moves, the sea becomes agitated with waves by reason of its great strength: in its first state, it is a malignant serpent, that eats what it sees of the beasts of the land; and when its mischief becomes great, God sends an angel that carries it away, and throws it to Yájooj and Májooj: it is related of one that was seen to fall,*

that it was found to be about two leagues in length, of a colour like that of the leopard, with scales like those of a fish, two great fins in form like those of a fish, a head like a great hill, resembling the head of a man, two long and great ears, and two round eyes; and from its neck branched forth six other necks, every one of them nearly twenty cubits long, and every one of them having a head like that of the serpent. (Kzw.) [Golius thinks it to mean The *shark* (*carcharias*).] ___ Hence, التِّنِّينُ is *A certain* نَجْم [or *constellation; the constellation of the Dragon*]; thus named as being likened to the serpent so called; (M;) *a constellation containing thirty-one stars within the figure; among which are those called* الرَّاقِصُ *and* العَوَائِذُ *and* الرُّبَعُ *and* الذِّئْبَانِ *&c.* (Kzw, TA. *) ___ [Also, app., *A certain imaginary figure in the heavens, extending along the line of the nodes of a planet, which are called the dragon's head and the dragon's tail, in Arabic* الجَوْزَهَرُ (from the Persian گَوْزَهْر), or الجَوْزَاهِرَانِ, and also العُقْدَتَانِ, and, to distinguish each from the other, الرَّأْسُ والذَّنَبُ: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by the Arabs:] *a slight whiteness in the sky,* (Lth, T, K,) *not an asterism,* (Lth, T,) *the body of which is in six signs of the zodiac, and the tail, which is slender, black, and twisted, in the seventh sign: it changes place like the planets; is called in Persian* هَشْتَنْبَر, (Lth, T, K,) [app. a mistranscription of هَسْتَبِر,] *in astrological computation; and is inauspicious:* (Lth, T:) accord. to J, *a certain place in the sky;* which is a correct explanation, though said in the K to be a mistake. (TA.)

تِينَانٌ : see تِنٌّ. Also *A wolf:* (K, in this art. and in art. تين:) but used only by El-Akhtal. (TA.)

تنأ

1 تَنَأَ, aor. ـَـ , inf. n. تَنُوءٌ, *He remained, stayed, dwelt,* or *abode,* (T, S, M, Msb, K,) بِهِ *in it,* namely, a country, or town, (S, Msb,) or a place; (M;) *he settled* therein: (Msb:) as also تنا, (M, Msb,) not a dial. var., but formed by substitution [of ا for أ], (M,) [i. e.] by suppression of the ء. (Msb.) ___ تَنَأَ عَلَى كَذَا *He kept,* or *adhered, to such a thing, inseparably.* (TA.) Also, inf. n. as above, *He was,* or *became, rich, wealthy, possessed of much property.* (Msb.)

تَنَآءَةٌ a subst. from تَنَأَ, (S, K,) meaning *A remaining, staying, dwelling,* or *abiding* [in a country, or town, or place]. (TK.)

تَانِئٌ *Remaining, staying, dwelling,* or *abiding,* (T, Msb,) in a country, or town [&c.]; *settling* therein: also pronounced تَانٍ, by suppression of the ء: (Msb:) *one who remains, stays,* or *abides, in his country,* or *town;* (Th, TA;) *i. q.* دِهْقَانٌ [app. as meaning *a man having a fixed abode in a district of cultivated land,* or *in a village or town of such a district:* but see below]: (Th, K, TA:) pl. تُنَّآءٌ. (T, S, Msb, K.) It is said in a trad., لَيْسَ لِلتَّائِنَةِ شَىْءٌ, meaning *For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing;* i. e., no share of the spoil. (TA.) ___ *Rich; wealthy; possessing much property.* (Msb.) [Or *A man possessing much land or other immoveable property:* for this is a signification assigned to دِهْقَانٌ.]

تنر

تَنَّارٌ [and تَنُّورِىٌّ] *A maker of ovens of the kind called* تَنُّور. (M, K.)

تَنُّورٌ *A sort of* كَانُون [or *fire-place*]; (M;) the *thing,* (S, Msb,) or كانون, (K,) *in which bread is baked;* (S, Msb, K;) *but different from the* فُرْن: (S in art. فرن:) [it is *a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes flesh-meat, cut into small pieces, is roasted in it, or upon it, on skewers:*] such, accord. to some, is the meaning in the Kur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ham p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (AHát, Msb;) originally Persian: (M:) [in Hebrew XXX:] Ahmad Ibn-Yahyà [i. e. Th, as is stated in Ham, ubi suprà,] says that it is of the measure تَفْعُولٌ from النَّار, (M, and Ham ubi suprà,) or from النُّور; originally تَنْوُورٌ; (Ham;) but this is wrong: (M:) the pl. is تَنَانِيرُ. (M, Msb.) Mo- hammad is related to have said to a man wearing a garment dyed with bastard-saffron, If thy garment were in the تنّور of thy family, or beneath

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their cooking-pot, it were better: whereupon he went away, and burned it: but he meant, Wert thou to spend its price for flour to

make bread, or for fire-wood with which to cook, it were better for thee: as though he disliked a garment so dyed. (IAth.) ___ The *surface of the ground:* (T, S, M, K:) so in the Kur ubi suprà, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.) ___ The *highest part of the earth* or *ground:* so in the same passages of the Kur accord. to Katádeh. (TA.) ___ *Any place from which water pours forth.* (M, K.) ___ *A place where the water of a valley collects.* (M, K.) ___ The *shining of the dawn:* so accord. to some in the Kur ubi suprà: (T:) and 'Alee is related to have said that وفَارَ التَّنُّورُ means *and daybreak rose* or *rises:* (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or التّنّور here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Maseesah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.)

تَنُّورِىٌّ : see تَنَّارٌ.

تنف

تُنَّفٌ , [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَائِف, [pl. of تَنُوفَة,] meaning *Of which the extremities are far apart;* (Ibn-'Abbád, K;) *wide,* or *spacious.* (Ibn- 'Abbád.)

تَنُوفَةٌ (T, S, M, K, &c.) and تَتُوفِيَّةٌ , (S, K,) like دَوٌّ and دَوِّيَّةٌ, the latter a rel. n. from the former, (S,) *A* [*desert such as is termed*] مَفَازَة: (T, S, K:) or *a land such as is termed* قَفْر [i. e. *vacant,* or *void,* or *desert, destitute of vegetable produce and of water;* or *destitute of human beings, but sometimes containing a little herbage* or *pasturage*]: (M:) or *a wide,* or *spacious, land, of which the extremities are far apart:* (ElMuärrij, K:) or *a desert* (فَلَاة) *in which is no water nor any person to cheer one by his company, though it may have,* or *produce, herbage;* (ElMuärrij, T;) so says ISh: (TA:) or *a farextending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness:* (Aboo-Kheyreh, T:) pl. تَنَائِفُ. (T, M.)

تَنُوفِيَّةٌ : see تَنُوفَةٌ: and see an ex. voce نَذْرٌ.

تنم

1 **تَنَمَ**, (M, K, [in the CK, erroneously, تَنَوَّمَ,]) without teshdeed to the ن, (M, TA,) *He* (a camel) *ate the* تَنُّوم. (M, K.)

تَنُّومٌ *A kind of trees* (S, M, K) *having a small fruit,* (S, M,) *like that of the* خَرُوع [or *castor-oil plant*], (M,) *which, bursting, discloses grains, that are eaten by the people of the desert:* (S, M:) *as the sun declines, it follows it with the* [*upper*] *sides of its leaves:* (M:) *its fruit, with* حُرْف, (K,) i. e. حَبُّ الرَّشَاد [q. v.], (TA,) *and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice, draws forth warts:* (K:) n. un. with ة: (S, M, K:) AHn says, it is *a kind of dust-coloured trees, of those termed* أَغْلَاث, *eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root* (عِرْق), *sometimes made into a* زَنْد [*for producing fire*]: *the places where it grows are mostly the sides of valleys:* IAar says, the تنّومة is *a tree of the kind called* جَنْبَة, *of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning,* or *condiment: it dries up at the beginning of winter, and disappears:* all this is from AHn: (M:) A'Obeyd says, it is *one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich:* the pl. [or coll. gen. n.] is تَنُّومٌ: (T: the author of which then adds,) I say, *it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they*

anoint their hair with it when they comb themselves: AA says, *the* تنّوم *has a grain which is oily and dustcoloured:* En-Nadr says, *the* تنّومة *is of an ill savour, and the beasts do not like it,* or *eat much of it:* (T:) [it is erroneously said in the K, voce طُلَّامٌ, to be *hemp-seed* (حَبُّ الشَّاهْدَانِج): and] some say that it is the *hemp-plant* (شجر الشهدانج). (Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تنّومة. (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the أُقْحُوَان, and black hair to تنّوم; saying

* وَلَمَّا رَأَيْتُ الأُقْحُوَانَ مُنَوَّرًا *

* وَلَمْ أَرَ تَنُّومًا تَذَكَّرْتُ مَنْزِلِى *

[*And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode*]. (Ham ubi suprà.)

ته

R. Q. 1 **تَهْتَهَةٌ**, [inf. n. of تَهْتَهَ,] *i. q.* لُكْنَةٌ [The *having an impotence,* or *an impediment,* or *a difficulty,* or *barbarousness,* or *vitiousness, in speech*]: (K:) or [the *having*] *a distortion in the tongue,* (TA,) *like what is termed* لُكْنَة: (S, TA:) accord. to Az, تَهْتَهَةٌ and هَتْهَتَةٌ signify the *twisting,* or *distorting, of the tongue in speaking.* (TA in art. هت.) ___ And تَهْتَهَ signifies رَدَّدَ فِى الْبَاطِلِ, (K, TA,) or فِى الْأَبَاطِيلِ, (TA,) [app. meaning *He repeated,* or *used repetitions, in uttering false,* or *vain,* or *unprofitable, sayings:* but Golius and Freytag render it as meaning *he applied himself to vain things.*]

تَهْ, (JK,) or تَهْ تَهْ, (K,) *An expression imitative of the* مُتَهْتِهِ, [i. e., *of him who has the faulty utterance termed* تَهْتَهَةٌ,] (JK, K, TA, [in the CK, المُتَتَهْتِهِ is put for المُتَهْتِهِ,]) *consisting in a distortion of the tongue.* (JK.) ___ تَهْ تَهْ is also *A cry by which one chides the camel,* (K, TA,) *and which makes him to run away.* (TA.) ___ And *A call to a dog.* (K.)

تَهْ : see art. تا.

تَهَاتُهٌ *False,* or *vain, sayings* or *actions* or *affairs;* or *unprofitable sayings.* (JK, S, K.)

مُتَهْتِهٌ : see تَهْ.

تهر

تَاهُورٌ [probably, in its primary acceptation, a dial. var. of تَيْهُورٌ; for the signification here following is said in the TA to be tropical: ___] *Clouds;* or *a collection of clouds:* (JK, K, TA:) pl. تَوَاهِيرُ. (JK.)

تَيْهُورٌ, said by Az to be of the measure فَيْعُولٌ, from الوَهْرُ; originally وَيْهُورٌ, like as تَيْقُورٌ is [said to be] originally وَيْقُورٌ; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) *Low,* or *depressed,* sand: (T, TA:) or sand *that falls apart, and does not hold together:* (A, TA:) or *elevated* sand: (TA:) or sand *having a* جُرُفٌ [or *part carried and eaten away by torrents*]: (As, S, K:) pl. تَيَاهِيرُ and تَيَاهِرُ. (S, K.) ___ *Low,* or *depressed,* land, or ground. (K.) ___ The *part between the top and bottom of the side of a valley,* and *of a mountain:* (JK, K, * TA:) of the dial. of Nejd, and of that of Hudheyl. (TA.) ___ *High waves of the sea* or *of a great river.* (K.) ___ Applied to a man, [like تَيَّارٌ, q. v.,] *Vain,* or *having a fond opinion of himself,* (S, K,) and *proud.* (K.) [For ذَاهِيًا in one copy of the S, and ذَاهِبًا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيًا بِنَفْسِهِ بِهِ تِيهٌ, or ذَاهِبًا, I read زَاهِيًا.]

تهم

1 تَهَمَ, (JK, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. تَهَمٌ, (Msb,) or تَهَامَةٌ, (JK,) *It* (flesh-meat, JK, Msb, K, and milk, Msb, and oil, K) *became altered for the worse, and stank:* (JK, * Msb, K: *) *it* (flesh-meat, TK) *had a foul odour; it stank.* (K.) ___ *It* (the heat) *was,* or *became, vehement,* or *intense, with stillness of the wind.* (Msb.) ___ Also, inf. n. تَهَمٌ, *He* (a camel) *was penetrated by the heat:* (JK:) or *was smitten by the hot wind, and in consequence became lean,* or *emaciated.* (TA.) ___ And, (JK, K,) inf. n. تَهَمٌ, (TA,) *He* (a camel) *ate much of the pasture* (اسْتَكْثَرَ مِنَ المَرْعَى), *and it was not wholesome:* (JK:) or *disapproved the pasture* (اسْتَنْكَرَ المَرْعَى), *and did not find it wholesome,* (K, TA,) *and his condition became bad.* (TA.) ___ And, said of a man, *His impotence,* or *inability, became apparent, and he became confounded,* or *perplexed, and unable to see his right course.* (K.)

3 تَاهَمَ see 4.

4 اتهم *He* (a man, S) *went,* (S,) or *came,* (K,) *to Tihámeh:* (S, K:) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irk: (TA:) or *he alighted,* or *abode, therein:* (K:) as also تَاهَمَ, (JK, K, TA, [in the CK, erroneously, تَاهَّمَ,]) in the latter sense,

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(JK,) and تَتَهَّمَ; (K;) or these mean *he came to Tihámeh.* (TA.) ___ [Accord. to Golius, on the authority of a gloss. in the KL, it signifies also, *He went into a region of hot air:* and this, if correct, may be the primary meaning.] اتهم

البَلَدَ *He found the country,* or *town, to be insalubrious,* (K, TA,) *and to have a bad,* or *foul, odour.* (TA.) اتهم, inf. n. إِتْهَامٌ; in measure like أَكْرَمَ, inf. n. إِكْرَامٌ; (Msb;) [originally اوهم; or] formed from تُهَمَةٌ, in consequence of imagining the ت in this word to be radical; (MF in art. وهم;) [like as is said of أَتْخَمَ;] *He did a thing that made him an object of suspicion:* (JK and Msb and TA in the present art.:) or *he was an object of suspicion:* (K in art. وهم: [in the CK and TK, erroneously, اتّهم:]) or *there was in him that which induced suspicion:* you say of a man, when you suspect him, أَتْهَمْتُ, inf. n. إِتْهَامٌ; like أَدْوَأْتُ, inf. n. إِدْوَآءٌ. (S in art. اتهمه.) وهم *He suspected him; thought evil of him;* as also اتَّهَمَهُ [which is the more common]. (Msb in this art.) You say, اتهمه بِكَذَا, (K, and so in some copies of the S, both in art. وهم,) inf. n. إِتْهَامٌ; (K in that art.;) or اتَّهَمَهُ بِهِ; (Msb and K, and so in some copies of the S, all in that art.;) and أَوْهَمَهُ; (K in that art.;) *He suspected him of such a thing; imputed it to him;* (Msb and K * and TA, all in that art.;) [and *he accused him of such a thing;*] i. e., a thing attributed to him. (TA.) And اتَّهَمْتُهُ فِى قَوْلِهِ [*I suspected him in respect of his saying;*] *I doubted of the correctness,* or *truth, of his saying.* (Msb in art. وهم.)

5 **تَتَهَّمَ** see 4.

8 **إِتَّهَمَ** see 4, in three places.

تهم [in the CK, erroneously, تَهْمٌ] *Land descending* (أَرْضٌ مُتَصَوِّبَةٌ [in the CK, here and afterwards, erroneously, مُتَصَوِّيَةٌ]) *to the sea;* as also تَهَمَةٌ ; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from As: (TA:) these two words seem to be [originally] inf. ns. from تَهَامَةٌ: (K:) [and accord. to F,] التُّهَمَةُ is a dial. var. of تَهَامَةٌ : (K:) [but J says,] التُّهَمَةُ is used in the place of تَهَامَةٌ , as though it were [originally] the inf. n. un., accord. to the saying of As that التُّهَمُ, with fet-h to the medial radical, is an inf. n. from تَهَامَةٌ : (S:) for the تَهَائِمُ [pl. of تَهَامَةٌ, and thus meaning the *parts of Tihámeh,* or, accord. to the JK, meaning *lands descending to the sea,*] do descend to the sea: (K, TA:) so says As: (TA:) and [hence] the rájiz says,

(namely, Sheytán Ibn-Mudlij, TA,)

* نَظَرْتُ والعينُ مُبِينَةُ التَّهَمْ *

[*I looked, the eye distinguishing Et-Taham*], (S, and Ham p. 659,) meaning *Et-Tihámeh.* (Ham ibid.) ___ [As inf. n. of تَهَم, q. v.,] التَّهَم also signifies *Vehemence of heat, and* [or *with*] *stillness of the wind.* (K.) And hence Tihámeh is said to be thus called. (TA.)

تَهِمٌ, applied to flesh-me., *Altered for the worse;* (JK;) *having a foul odour; stinking.* (JK, * K.) ___ أَرْضٌ تَهِمَةٌ *A land vehemently,* or *intensely, hot.* (Er-Riyáshee, TA.) *Sleeping;* (JK;) *i. q.* تَهِنٌ. (TA in art. لعث.)

التَّهْمَةُ: see تَهِمٌ. ___ It, (K,) or التَّهَمَةُ, (JK,) signifies also البَلْدَةُ [app. as meaning *Mekkeh,* like تِهَامَةُ; as though *the city of cities*]: (JK, K:) so in the phrase أَهْلُ التَّهَمَةِ [which may mean *The people of Mekkeh;* and also, *of Tihá- meh,* in the more extended sense of the latter appellation]. (JK.)

تُهْمَةٌ: see تُهَمَةٌ.

فيه تَهَمَةٌ *In it is a foul odour; a stink.* (K.) ___ See also التَّهَمَةُ ___. تَهِمٌ: see تَهِمٌ, and التَّهْمَةُ; the latter in two places.

تُهَمَةٌ, (S, M, K, &c., in art. وهم, and Msb in that art. and in the present also,) of which تُهْمَةٌ is a dial. var. mentioned by El-Fárábee (Msb, and TA in art. وهم) and by several other authors, or, accord. to Ibn-Kemál, the latter is an inf. n. and the former is a simple subst., but Esh-Shiháb doubts of this; (TA;) originally وَهَمَةٌ, (S, ISd, Msb, &c.,) like as تُخَمَةٌ is originally وُخَمَةٌ; (ISd, TA;) a subst. from اتَّهَمَهُ; (S, Msb, both in art. وهم;) *Doubt:* and [more commonly] *suspicion,* or *evil opinion;* or *doubt combined with suspicion or evil opinion:* syn. شَكٌّ: and رِيبَةٌ: (Msb in the present art.:) or *i. q.* ظَنٌّ [which is *a preponderating wavering between the two extremes of indecisive belief;* and often means *suspicion*]: (ISd and TA in art. وهم:) or *a thing for which one is suspected:*

(K in that art.: [and this is often meant by رِيبَة, one of the syns. mentioned above:]) the pl. of تُهَمَة is تُهَم, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying هِىَ التُّهَم [*They are suspicions,* &c.], and not saying هُوَ التُّهَم like as they say هُوَ الرُّطَب. (TA in art. وهم.)

تَهَام : see تَهَامِىٌّ.

تَهِيم *Suspected; thought evil of;* (JK in this art., and Msb in this and in art. وهم;) [as also مُتَّهَم and مُتَهَم :] or *being an object of suspicion;* as also مُتَهَم . (K in art. وهم. [In the CK, the latter is erroneously written مُتَّهِم.])

تِهَامَةُ a name of *Mekkeh:* (JK, K:) and [more commonly] *a certain land,* (Msb, K,) *well known,* (K,) *commencing from Dhát 'Irk,* (Msb, TA,) *towards Nejd,* (Msb,) *and extending to Mekkeh and beyond it to the distance of two day's journeys* (Msb, TA) *and more, then uniting with the Ghowr, and extending to the sea: some say that it adjoins the land of El-Yemen; and that Mekkeh is of* تِهَامَةُ اليَمَنِ: (Msb:) [F says that] J has erred in terming it a بَلَد: (K:) [but by بلد, J may mean both a city and a country or province:] some say that its name is from تَهِم in the first of the senses assigned to this verb above, because it is low in relation to Nejd, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because of its vehement heat: (Msb:) [it seems to have تِهَائِم for a pl.:] see تَهِم, in four places; and التُّهَمَة.

تِهَامِىٌّ *Of,* or *belonging to, Tihámeh;* as also تَهَام , (T, S, M, Msb, K, [in the CK, erroneously, تَهَام,]) with fet-h, (Msb, K,) irregularly formed; (M, Msb;) fem. تِهَامِيَة; like رِبَاعٍ and رِبَاعِيَة: (T, Msb:) when it is pronounced with fet-h to the ت, it is without teshdeed [to the ى when you say التَّهَامِى and تِهَامِيَة]; as in the instances of رَجُل يَمَان and شَآم, except that the ا in تَهَام is of the original word, and that in يَمَان and شَآم is a substitute for the two ى of the [regular] rel. n., (S,) or rather, for one of those two ى: (Aboo-Zekereeyà, TA:) and you say قَوْم تِهَامُون [*A people,* or *company of men, of Tihámeh*], like يَمَانُون: (S, K:) and accord. to Sb, some say تَهَامِىٌّ and يَمَانِىٌّ and شَآمِىٌّ, with fet-h, and with teshdeed [to the

ى]. (S.)

مُتَهَّم : see تَهِيم.

مُتَهَّم [*Going,* or *coming, to Tihámeh:* or *alighting,* or *abiding, therein:* and] *alighting,* or *abiding, in Mekkeh.* (TA.) ___ وادٍ مُتَهَّم *A valley of which the water pours to Tihámeh.* (TA.) See also تَهِيم.

مُتَهَّام *Often coming to Tihámeh:* (S K:) pl. مَتَاهِيم (S, TA) and مَتَاهِم, (TA,) applied to men (S, TA) and to camels. (TA.)

مُتَّهَم : see تَهِيم.

تو

4 **اتوى** , said of a man, signifies جَآءَ تَوًّا, i. e. *He came alone; by himself:* opposed to أَزْوَى meaning he came with another. (T.) See also art. توى.

تَوٌّ [app. from the Persian تُوْ, meaning a fold, or a single fold, ,] *One, and no more; single; sole.* (T, S, M, K.) You say, كَانَ تَوًّا فَصَارَ زَوًّا *He,* or *it, was one only, and became a pair.* (TA.) And it is said in a trad., الطَّوَافُ تَوٌّ والاسْتِجْمَارُ تَوٌّ, (S, TA,) i. e., *The circuiting* [of the Kaabeh] *is one action, and the casting of the pebbles* [in the valley of Minè] *is one* action. (TA.) You say also, جَآءَ تَوًّا, meaning *He came alone; by himself:* (T, S, M:) or *he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road;* for if he stop anywhere in the road, he is not said to be تَوّ. (AZ, A'Obeyd, M, K.) And عَقَدْتُهُ بِتَوٍّ وَاحِدٍ *I tied it with a single knot; by turning the cord, or the like, once:* so says AZ; and he cites the following ex.:

* جَارِيَةٌ لَيْسَتْ مِنَ الوَحْشَنِّ *

* لَا تَعْقِدُ المِنْطَقَ بِالمُشْتَنِّ *

* إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنِّ *

i. e., [*A girl that is not of the wild,* or *shy, sort: she does not tie the zone with the fist, but with a*

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single knot, or] *half a knot:* the ن in تَنّ [and in وَحْشَنّ and مُشْتَنّ] is redundant: تَنّ being originally تَ, which is

a contraction [or rather the half, both as to the letter and the meaning,] of تَوٌّ. (T.) ___ *A rope that is twisted of a single strand:* pl. أَتْوَآءٌ. (T, M, K.) ___ [It is said that] it signifies also *A thousand horses,* or *horsemen.* (AZ, T, K.) [But this requires consideration: for] one says, وَجَّهَ فُلَانٌ مِنْ خَيْلِهِ بِأَلْفٍ تَوٍّ, (AZ, T, S,) meaning [*Such a one sent* a troop *of his horses*] *with a thousand men;* i. e., *with one thousand:* (S, TA:) or, as some say, *with one complete thousand.* (TA.) Also One who is *unoccupied by the business of the present world and of the world to come.* (AA, T, K. *) Also A structure *elevated, reared,* or *erected.* (T, K.)

تَوَّةٌ *A period,* or *a short period,* (سَاعَةٌ, AA, T, K,) *of time.* (AA, T.) You say, مَضَتْ تَوَّةٌ مِنَ اللَّيْلِ, and النَّهَارِ, *A period,* or *a short period,* (ساعة,) *of the night passed,* and *of the day.* (TA.) And مَا مَضَى إِلَّا حَتَّى كَانَ كَذَا *There passed not save a short period* (ساعة) *to the time that such a thing happened.* (IAar, T.) Hence the saying of the vulgar, تَوَّةً قَامَ [commonly pronounced تَوْه] *Just now* (السَّاعَةَ) *he rose,* or *stood.* (TA.)

توأ

تَآءٌ *The name of the letter* ت, q. v.; as also تَا: pl. [of the former تَآءَاتٌ; and of the latter] أَتْوَآءٌ. (TA in باب الالف اللّينة.)

تَائِىٌّ and تَاوِىٌّ rel. ns. of تَآءٌ and تَا the names of the letter ت; as also تَيْوِىٌّ: (TA ubi suprà:) whence قَصِيدَةٌ تَائِيَّةٌ and تَاوِيَّةٌ and تَيْوِيَّةٌ (T, K, TA, ubi suprà, [the last written in the CK تَيْوِيَّةٌ,] and the second is also mentioned in the S) *A* قصيدة *of which the* رَوِىّ *is* ت (TA ibid.)

توب

1 **تَابَ** , (T, A,) or تَابَ إِلَى ٱللّٰهِ, (S, M, K,) aor. يَتُوبُ, (Msb,) inf. n. تَوْبَةٌ and تَوْبٌ, (T, S, M, Msb, K,) both of these signifying the same, (T, S, M, Msb,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ, (Msb,) or, as Akh says, تَوْبٌ is pl. [or a quasi-pl. n.] of تَوْبَةٌ, like as عَوْمٌ is of عَوْمَةٌ, (S,) or like as لَوْزٌ is of لَوْزَةٌ, and this is the opinion of Mbr, (M,) and تَابَةٌ, (M, K,) which is for تَوْبَةٌ, (M,) and مَتَابٌ (S, M, A, K) and تَتْوِبَةٌ, (S, * M, * K,) of the measure تَفْعِلَةٌ, (S, M,) an anomalous form, (TA,) syn. with تَوْبَةٌ, mentioned in the Book of Sb; (S;) [*He repented;* or *repented toward God;* as will be shown by what follows:] originally, *he returned unto God,* (T, TA,) عَنْ and مِنْ كَذَا كَذَا [*from such a thing*]: (TA:) or *he returned,* [or *returned unto God,*] (S, M, A, K,) *from sin,* (S,) or *from his sin,* (A,) or *from disobedience* (M, K) *to obedience:* (M:) or تَابَ مِنْ ذَنْبِهِ signifies *he desisted from his sin:* (Msb:) تَوْبَةٌ signifies the *repenting of sin;* i. e. the *grieving for it,* or *regretting it, with the confession of having no excuse for the commission thereof.* (Kull.) It is said in a trad., النَّدَمُ تَوْبَةٌ [*Repentance is*] *a returning from sin.* (S.) The time of El-Islám is termed زَمَنُ التَّوْبَةِ as being *The time of returning from* [or *repenting of*] *the belief in a plurality of gods.* (A.) A poet says,

* تُبْتُ إِلَيْكَ فَتَقَبَّلْ تَابَتِي *
* وَصُمْتُ رَبِّي فَتَقَبَّلْ صَامَتِي *

[*I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast*]; meaning تَوْبَتِي and صَوْمَتِي. (M.) ___ تَابَ ٱللّٰهُ عَلَيْهِ *God returned to forgiveness towards him; became again forgiving to him:* (T:) or

disposed, or *adapted, him to repentance,* or *returning from sin* or *disobedience:* (S, K:) or *reverted from severity to mildness towards him:* or *returned to him with his favour,* or *grace, and his acceptance,* or *approbation; became again propitious to him:* (A, K:) all these meanings are correct: (TA:) or *God forgave him, and saved him from acts of disobedience:* (Msb:) or *accepted his repentance:* (Jel in ii. 35 &c.:) or *returned towards him with mercy, and acceptance of repentance.* (Bd ibid.)

10 **استتابه** *He proposed to him that he should return* [*to obedience unto God*], (T, A,) *and repent of that which he had committed:* (T:) *he asked him to return from sin,* or *disobedience:* (S, K:) or *he asked him to desist from his sin.* (Msb.)

تابوت, originally توبوت, the ت not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فَعَلُوت, and meaning *A chest,* or *box,* from التَّوْب, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تَابُوَة; (S, K; [in the CK تَأْبُوَة;]) the و being made quiescent, and the ة changed into ت: (S, K:) [in Chald. : in Hebr. :] it signifies also the *ribs, with what they contain, as the heart and the liver &c.;* as being likened to a chest, or box; (IAth, TA in art. تبت;) the *chest, breast,* or *bosom:* (A in that art.:) or [primarily] the *ribs, with what they contain, as the heart &c.:* and [hence] applied to *a chest,* or *box:* (Towsheeh, MF, TA:) also written تَبُوت. (K in art. تبت.) [It is generally applied in the present day to *a bier: a coffin:* and *an oblong case that is placed over a grave:* the pl. is تَوَابِيت.] El-Kásim Ibn-Maan says that it is the only word in the Kur-án in respect of which the dialects of Kureysh and the Ansár differ; the former pronouncing it تَابُوت; (S;) and the latter, تَابُوه. (S, K.) But IB denies that its last letter is originally ة, the fem. termination; asserting the final ت to be a radical letter, the measure of the word to be فَاعُول, and its proper place in art. تبت: he says that the final ت is changed in a case of pause, but not generally, into ه, as is that of الفُرَات [the Euphrates], in which the ت is not the fem. termination. (L, TA.) You say, مَا أَوْدَعْتُ تَابُوتِى شَيْئًا

فقدته, meaning *I have not deposited in my bosom anything* of knowledge, or science, *that I have lost.* (A in art. تبت.)

تَوَّابٌ, applied to a man, [One *who repents much* or *often;*] *returning from disobedience to obedience* [*to God*] (M, K, TA) *much* or *often.* (TA.) ___ And applied to God, *One who returns* [*much* or *often*] *to forgiveness towards his servant who returns unto Him:* (T:) or *who* [*often*] *disposes,* or *adapts, to repentance,* or *returning from sin* or *disobedience;* or *reverts from severity to mildness;* or *returns with his favour* or *grace,* &c.: (A, K: [see 1, last sentence:]) or *who forgives much, and save from acts of disobedience.* (Msb.)

تائِبٌ [*Repenting of sin:* (see 1:) originally,] *returning from disobedience* (M, K) *to obedience* to God. (M.)

توت

تُوتٌ (ISk, T, S, M, Mgh, Msb, K) and تُوثٌ; (Mgh, and L and K in art. توث, q. v.;) the latter sometimes used; (Msb;) or this is not allowable; (ISk, T, S, Msb;) for the word, which is app. Persian, is pronounced by the Arabs with ت for the final as well as for the initial letter; (T, Msb;) [The *mulberry;* and especially the *white mulberry;*] *i. q.* فِرْصَادٌ: (ISk, T, S, M, Mgh, Msb, K:) or, accord. to the people of El-Basrah, (Msb,) or some of the people of El-Basrah, (Mgh,) توت is the name of the *fruit,* and فرصاد is that of the *tree;* (Mgh, Msb;) and this is what is commonly held: (Msb:) or, accord. to IDrd and others, توت is an arabicized word, and فرصاد is the Arabic name: (TA:) [توت is a coll. gen. n.:] the n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-' Attár, that there are three kinds: توت حلو, i. e. حُلْوٌ, the *sweet and white mulberry,* peculiarly called فرصاد; and توت حامض, i. e. حَامِضٌ, the *sour and black mulberry;* and توت وحشى, i. e. وَحْشِىٌّ, and توت العليق, i. e. العُلَّيْقُ, the *wild mulberry,* i. e., *with red fruit.* In Egypt, توت is applied to the *sweet mulberry, white* and *black,* and especially to the *former,* as also توت بَلَدِىّ; and توت شَامِىّ to the *latter.* In the present day, توت العُلَّيْق is applied to the *raspberry;* as also توت شَوْكِىّ: and توت وَحْشِىّ, I believe, to the *blackberry.* توت أَرْضِىّ and توت إِفْرَنْجِىّ are applied to the *strawberry.*]

تُوتِيَآءُ, [of the masc. gender, as is shown by the phrase توتياء مَعْدَنِىٌّ, and therefore perfectly decl.,] an arabicized word, (S, Msb,) [*Tutia,* or *tutty; an impure protoxide of zinc;*] *a certain stone* [or *mineral*], (S, K,) *well known,* (M, K,) *employed as a collyrium.* (S, Msb.) [It is also applied in the present day to several kinds of *vitriol;* the *sulphates of zinc* and *of copper* and *of iron.* De Sacy says, on the authority of Ibn-Beytár, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like *cadmia;* and this latter species is what the Greeks call *pompholyx:* of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest

variety; the green, the coarsest. (Chrest. Arabe, 2nd ed., iii. 453; where see more.) Golius, on this word, in his Lex., says, Optima est quæ vel naturalis, sc. Indica, cærulea, et pellucida; vel artificialis, sc. Carmanica, alba cum partis viridioris strictura. Zein. i. e. Zeyn El-' Attár. Ex plumbi præstantissimi, quod dicitur قلعى, fuligine concrescere præstantissimum genus, commune vero ex fuligine æris, tradit Jacutus ex Abulfed. .]

توتيا

تُوتِيَآءٌ : see the art. next preceding.

توث

تُوثٌ *i. q.* قِرْصَادٌ; a dial. var. of تُوتٌ, [q. v.,] mentioned by IF, (L, K,) and by AHn, who cites a verse in which it occurs, and says that he had not heard any one pronounce it with ت, but only with ث, though توث is Persian and توت is Arabic; (IB, TA;) but it is disallowed by El- Hareeree and others: (TA:) in the Expos. of the work entitled Adab el-Kátib, it is said that توت is an arabicized word, originally توث and توذ: (Mz, MF:) the n. un. is with ة. (L, K.)

توج

2 تَوَّجَهُ *He crowned him; invested him with the crown.* (S, A, Msb, * K.) ___ *He made him a prince, lord,* or *chief.* (Msb, * TA.) ___ *He turbaned him; invested him with the turban.* (TA.)

5 تتوّج *He was,* or *became, crowned,* or *invested with the crown.* (S, A, K.) [For the verb تَاجَ, in this or a similar sense, mentioned in the Lexicons of Golius and Freytag, in the former as from the K, I find no authority: on the contrary, it is said in the TA that no verb answering to تَائِجٌ has been heard.] ___ *He was made,* or *became, a prince, lord,* or *chief.* (TA.) ___ *He was,* or *became, turbaned,* or *invested with the turban.* (TA.)

تَاجٌ *A crown;* (S, A, K, TA;) i. e. *a thing that is made for kings, of gold and jewels;* (TA;) *peculiar to the* عَجَم [or *Persians and other foreigners*]: (Msb:) [a Persian word:] pl. [of mult.] تِيجَانٌ (S, A, Mgh, Msb, K) and [of pauc.] أَتْوَاجٌ. (TA.) ___ *A turban;* as being likened to a crown. (TA.) It is said in a trad., (TA,) العَمَائِمُ تِيجَانُ العَرَبِ [*Turbans are the crowns of the Arabs*]; (S, TA;) i. e. turbans are to the Arabs as crowns to the kings; for the Arabs in the deserts are [or were] mostly bare-headed or wearing قَلَانِس [pl. of قَلَنْسُوَةٌ, q. v.]; turbans among them being few. (TA.) ___ Also *Silver.* (TA.) [See what next follows.]

تَاجَةٌ *An ingot of purified silver:* originally تَازَهْ, a Persian word, applied to a dirhem recently coined. (TA.)

تَائِجٌ *Having a* تَاج [i. e. *crown,* or *turban*]; an epithet applied to an إِمَام: (K:) it is a possessive epithet, like دَارِعٌ, for we have not heard any verb answering to it. (TA.)

مُتَوَّجٌ *Crowned;* applied to a king: (A, TA:) *made a prince, lord,* or *chief: turbaned.* (TA.)

مَتَاوِجُ [a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Rá'ee,

* وَهُنَّ يَعْمِينَ مِنَ المَلَامِجِ *

* بِقَرْدٍ مُخَرْنَطِمِ المَتَاوِجِ *

signifies [properly The *parts of the head*] *where one is crowned* (حَيْثُ يُتَوَّجُ) *with the turban:* (K,* TA:) [but it is evidently here used in a tropical manner; the poet is speaking of she-camels:] the ملامج are the mouths; [or the parts around the mouths;] and the قَرْد, a word like كَتِف, is the accumulated foam which the camel casts forth from his mouth. (TA.) [It seems that the poet means, *And they cast forth, from the parts around the mouth, accumulated foam, elongated in the extremities:* مُخَرْنَطِم being app. syn. with مُخَرْطَم, as meaning elongated like a خُرْطُوم, or snout.]

توح

1 **تَاحَ** , aor. يَتُوحُ, inf. n. تَوْحٌ: see تَاحَ in art. تيح.

تور

1 **تَارَ**, aor. يَتُورُ, (TA in art. تير,) inf. n. تَوْرٌ, (K,) *It* (water, TA) *ran,* or *flowed:* (K, TA:) but this verb is obsolete. (TA in art. تير.) تَيَرَ الرَّجُلُ [app. for ثُئِرَ] *Blood-revenge was had of the man.* (M. [See also تَارَةٌ.])

3 **تاوره** *He returned to him,* or *it, time after time;* syn. عاوده. (A. [See also 4.])

4 **اتاره** *He repeated it,* or *did it again, time after time.* (S in art. تير, M, K.) ___ *He continued to look at him,* or *it, time after time.* (TA.) And أَتَرْتُ إِلَيْهِ النَّظَرَ, (T, K*) and الرَّمْىَ, inf. n. إِتَارَةٌ, (T,) *i. q.* أَتْأَرْتُهُ, (K,) i. e. *I looked at him sharply,* or *intently:* (TA:) [or *time after time:*] and *I cast,* or *shot, at him time after time.* (T.) ___ فُلَانٌ يُتَارُ عَلَى أَنْ يُؤْخَذَ is said by AA to mean *Such a one is encompassed,* or *gone round,* (يُدَارُ,) *in order that he may be taken:* and he cites, from a poem of 'Ámir Ibn-Ketheer El-Mohárib ee,

* لَقَدْ غَضِبُوا عَلَىَّ وَأَشْقَذُونِى *
* فَصِرْتُ كَأَنَّنِى فَرَأٌ يُتَارُ *

[as though meaning *They have been angry with me, and driven me away, and I have become as though I were a wild ass encompassed* in order to be taken]: or, accord. as some relate it, مُتَارُ : (S:) [and it is said that] this signifies *cast at,* or *shot at, time after time.* (T, L. [See also art. تأر.])

تَارٌ : see تَارَةٌ.

تَوْرٌ *A messenger* (S, M, A, Msb, K) *between people,* (S, M, K,) or *that goes about between lovers:* (A:) accord. to IDrd, (S,) a genuine Arabic word: (S, M:) pl. أَتْوَارٌ. (Msb.) And تَوْرَةٌ *A girl who is sent on*

messages between lovers. (IAar, T, K.) *A vessel,* (S,) *a certain wellknown vessel,* (T, Msb,) *a small vessel,* (A, Mgh, K,) *from which one drinks:* (S, Mgh, K:) *a vessel of brass,* or *of stone, like the* إِجَّانَة: (TA:) *sometimes also used for the ablution termed* وُضُوْء: (A, Mgh, TA:) so called from the same word as signifying the act of running or flowing [of water], (TA,) because it is mutually borrowed and returned; or from the same word as signifying a messenger: (A, TA:) of the masc. gender: (T, A, K:) [or fem., for Z says,] I passed, at the Gate of El-'Omrah, [of the Temple of Mekkeh,] by a woman who was saying to her female neighbour, أَعِيرِينِى تُوَيْرَتَكِ [*Lend thou to me thy little* تُوَيْرَة: for had she considered تُوَيْرَة as masc., she would have said تُوَيْرَكَ]. (A.) ___ تَوْرٌ نُحَاسٌ *A cooking-pot of copper.* (Mgh.) تَوْرُ المَآءِ *i. q.* طُحْلُبٌ, i. e. *A green substance that overspreads stagnant water.* (Msb.)

تَارَةٌ, originally with ء, which is suppressed on account of frequent usage, (IAar, Msb,) and sometimes pronounced with ء; (Msb;) or its ا is [originally] و [and therefore it is mentioned in most of the lexicons in the present art.]; (Lth, T;) [or ى, for it is mentioned in the S in art. تير;] *A time; one time;* [in the sense of the French *fois;*] syn. مَرَّةٌ: (S, M, A, Msb, K:) and *a time, whether long or short;* syn. حِينٌ: (M, K:) sometimes [pronounced تَارٌ ,] without ة: (S:) pl. تَارَاتٌ (Lth, T, S, M, Msb, K) and تَيْرٌ; (Lth, T, S, M, K;) the latter a contraction of تَيَارٌ; like as they said قَامَاتٌ and قَيْمٌ, because of the unsound letter. (S. [See also art. تأر.]) You say, فَعَلَ ذٰلِكَ تَارَةً بَعْدَ تَارَةٍ *He did that time after time.* (S.) And هٰذِهِ شَرُّ تَارَاتِكَ *This is the worst of thy times.* (A.) يَا تَارَاتِ فُلَانٍ [app. meaning *O the blood-revenge of such a one!*] (M, K) is mentioned by Lh, (M,) or AA, (TA,) but not explained by him: and he cites the saying of Hassán,

* لَتَسْمَعَنَّ وَشِيكًا فِى دِيَارِهِمُ *
* اللّٰهُ أَكْبَرُ يَا تَارَاتِ عُثْمَانَ *

[which probably means *Thou wilt assuredly hear speedily, in their abodes, God is most great! O the blood-revenge of 'Othmán!* for ISd says,] in my opinion, (M,) تَارَاتٌ is formed by transposition

from وتر signifying *blood* [or rather *bloodrevenge*], (M, K, *) though not agreeing with it in measure: (M:) and وشيكا here means سريعا: so says IB. (TA in art. وشك.) [See also ثأر.]

تائر *Applying himself constantly,* or *perseveringly, to work, after remitting,* or *remissness.* (K.)

تيّار : see art. تير.

متار : see 4.

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توق

1 **تَاقَ إِلَيْهِ**, (K,) aor. يَتُوقُ, (TA,) inf. n. تَوْقٌ and تُؤُوقٌ and تِيَاقَةٌ and تَوَقَانٌ, *He yearned towards, longed for,* or *desired, him* or *it;* (K, TA;) *his soul yearned towards, longed for,* or *desired, him* or *it.* (TA.) And تَاقَتْ نَفْسِى إِلَى الشَّىْءِ, (JK, S, Mgh, Msb, but in the latter two نَفْسُهُ,) inf. n. تَوْقٌ (JK, S, Msb) and تُؤُوقٌ (JK, Msb) and تَوَقَانٌ, (S, Mgh, Msb,) *My soul yearned towards, longed for,* or *desired, the thing;* (JK, S, Mgh, Msb;) *and hastened to it:* (Msb:) and so تاقت الشَّىْءُ. (TA.) ___ تَاقَ إِلَى الشَّىْءِ also signifies *He desired,* or *purposed, to do the thing:* and *he was brisk,* or *prompt, to do it:* (JK, K, TA:) so in the Moheet. (TA.) You say, تاق إِلَى الغَايَةِ *He hastened, with briskness,* or *promptness, to the goal.* (TA.) And تُقْ إِلَىَّ يَا فُلَانُ *Hasten thou to me, O such a one.* (TA.) ___ تَاقَ القِدْحُ *The gaming-arrow came forth on the occasion of the shuffling* in the game of المَيْسِر: (JK,* K, TA:) so says Ibn-'Abbád. (TA.) ___ تَاقَتِ الدُّمُوعُ *The tears issued from their channels.* (JK, K, TA.) ___ تَاقَ بِنَفْسِهِ, inf. n. تَوَقَانٌ (JK, K) and تَوْقٌ, (K, TA,) or تَوَقٌ, (CK,) *i. q.* جَادَ بِنَفْسِهِ [*He gave up his spirit:* or *he was near to die*]: (JK, K:) said of a man: (JK:) AA says that التَّوْقُ signifies *the being in the very agony of death;* like السَّوْقُ. (TA.) ___ تَاقَ is also *also syn. with* أَشْفَقَ, (JK, K,) accord. to Ibn-'Abbád. (TA.) You say, تَاقَ مِنْهُ, meaning *He was cautious,* or *in fear, of him* or *it.* (TK.)

5 **تَتَوَّقَ إِلَى الشَّىْءِ** *He was,* or *became, excited by a yearning towards, a longing for,* or *a desire for, the thing;* or *he affected and showed a yearning towards it, a longing for it,* or *a desire for it;* syn. تَشَوَّقَ. (TA.)

تَوَقَةٌ Persons *convalescent;* or *in a state of recovery from disease, but not yet*

completely restored to health and strength: (IAar, K:) app. pl. of تَائِقٌ . (TA.)

تَوَّاقٌ *i. q.* شَوَّاقٌ [app. *Yearning, longing,* or *desiring, much,* or *vehemently;* or *very desirous:* but some regard it as a simple epithet, syn. with تَائِقٌ ; for it is said that] نَفْسٌ تَوَّاقَةٌ signifies the same as تَائِقَةٌ [*A yearning, longing, desiring,* or *desirous, soul*]. (JK, Msb.) It is said in a prov., (TA,)

* **المَرْءُ تَوَّاقٌ إِلَى مَا لَمْ يَنَلْ** *

[*Man is desirous,* or *very desious, of that which he has not attained*]. (S, TA.) ___ One *whose soul yearns towards, longs for,* or *desires, every low,* or *base, action.* (TA.)

تَائِقٌ, fem. with ة: see تَوَّاقٌ, in two places; and see تَوَقَةٌ.

تَيَّقَانٌ, originally تَيْوَقَانٌ, A man *who leaps, springs,* or *bounds, vehemently.* (Ibn-'Abbád, K.)

مُتَوَّقٌ *Yearned towards, longed for, desired,* or *desired eagerly.* (IAar, K.)

تولب

تَوْلَبٌ : see art. تلب.

توم

تُوْمٌ : see تُوْمَةٌ, below, in two places.

تَوْمٌ : see تَوْءَمٌ, in art. تأم.

تُوْمَةٌ sing. of تُوْمٌ [in the CK, erroneously, تُؤْمٌ] and [n. un.] of تُوْمٌ ; (M, K;) *One of the things called* تُوْمٌ; (S, Msb;) i. e. *a* قُرْطٌ [as meaning *a silver bead fashioned like a pearl*]: (Lth, T:) or *a* قُرْطٌ [as meaning *an earring*] *in which is a large* حَبَّةٌ [or *bead*]: (M, K:) or *a thing,* (T,) or حَبَّةٌ [i. e. *bead*], (S, Msb,) *made of silver,* (T, S, Msb,) *like a pearl,* (T, S,) or *like a large pearl,* (S,) *of a round form, which a girl puts in her ear.* (T.) ___ And hence, as being likened to this, (T,) *A large pearl:* (AA, T:) or *a pearl.* (M, K.) And أُمُّ تُوْمَةَ *The pearl-shell:* (K, TA:) a proper name, and therefore imperfectly decl. (TA.) ___ And *An ostrich's egg:* (M, K, TA:) pl. as above: (M:) ostriches' eggs are called تُوْمٌ (A'Obeyd, T, S) as being likened to pearls, which are thus called: (T:) they are so called by Dhu-r-Rummeh, where he says,

* وَحَتَّى أَتَى يَوْمٌ يَكَادُ مِنَ اللَّظَى *
* بِهِ التُّومُ فِى أُفْحُوصِهِ يَتَصَيَّحُ *

[*And until there came a day in which, by reason of the flaming heat, the ostriches' eggs, in the place where they were deposited in the sand, almost dried up.*] (A'Obeyd, S, M.) ___ التُّومَتَانِ is an appellation applied to two kaseedehs of Jereer, in praise of' Abd-El-'Azeez Ibn-Marwán. (T.)

مُتَوَّمٌ *Having a* قِلَادَةٌ [or *necklace*] *put upon his neck;* syn. مُقَلَّدٌ. (K. [In the CK, erroneously, مُقَلَّدٌ.])

توه

1 **تَاهَ**, aor. يَتُوهُ, inf. n. تَوْهٌ (Msb, K) and تُوهٌ, (AZ, K,) is *syn. with* تَاهَ *having for its aor.* يَتِيهُ; (Msb, and TA in the present art. and in art. تيه;) [and with طَاحَ, aor. يَطُوحُ and يَطِيحُ;] signifying *He deviated from,* or *lost,* or *missed, the right way; he lost his way;* (Msb, TA;) in the desert: (Msb:) or *he was,* or *became, confounded,* or *perplexed,* and *unable to see his right course:* (TA in the present art.:) or *he went away* (K, TA) in the land, *confounded,* or *perplexed,* and *unable to see his right course:* (TA in art. تيه:) or, as some say, (TA,) *his mind,* or *intellect, was,* or *became, disordered, confused,* or *unsound:* (K, TA:) and *he perished:* (K TA:) accord. to ISd, the ى in يَتِيهُ is shown to be originally و by their saying, مَا أَتْوَهَهُ, as syn. with مَا أَتْيَهَهُ. (TA.) AZ says, A man of the Benoo-Kiláb said to me, أَلْقَيْتَنِى فِى التُّوَهِ, with damm, meaning [*Thou hast thrown me into*] *destruction.* (TA.) ___ Also, [like تَاهَ aor. يَتِيهُ, q. v.,] *He magnified himself;* or *behaved proudly, haughtily,* or *insolently.* (K.)

2 **تَوَّهَهُ**, (Msb, K,) inf. n. تَتْوِيهٌ, (TA,) *i. q.* تَيَّهَهُ, [and طَوَّحَهُ and طَيَّحَهُ,] i. e. *He made him to deviate from,* or *lose,* or *miss, the right way; made him to lose his way:* (Msb:) [or *he made him to be,* or *become, confounded,* or *perplexed, and unable to see his right course:* &c.: see 1; and see تَيَّهَهُ, in art. تيه:] or *he destroyed him.* (K.)

4 **مَا أَتْوَهَهُ** *i. q.* مَا أَتْيَهَهُ [*How extraordinary is he in deviating from,* or *losing,* or *missing, the right way! in losing his way!* or *in confusion,* or *perplexity, and inability to see his right course!* &c.: see 1]: (K in the present art., and S and K in art. تيه:) as also مَا أَطْوَحَهُ (TA in art. تيه) and مَا أَطْيَحَهُ. (S and TA in that art.)

10 **استتاهه** [*He,* or *it, invited him to deviate from,* or *lose,* or *miss, the right way; to lose his way*]; from تاه, aor. [يتوه and] يتيه, signifying ضَلَّ. (Ham p. 685.)

فَلَاةٌ تُوَةٌ (with damm) [*A desert,* or *waterless desert, in which one loses his way;* or *in which one is confounded,* or *perplexed, and unable to see his right course:* or *in which one perishes*]: in the K, فُلَانٌ is erroneously put for فَلَاةٌ; (TA;) [and in the CK, تُوَةٌ for تُوَهٌ; which last, in the CK, is made a pl.:] the pl. is أَتْوَاهٌ and أَتَاوِيهُ: (K, TA:) the latter is a pl. of the former pl. (TA.)

تَائِهٌ part. n. of 1; *Deviating from,* or *losing,* or *missing, the right way; losing his way:* &c.: see 1; and see also art. تيه. (TA.)

هُوَ أَتْوَهُ النَّاسِ *He is the most extraordinary of men* [*in deviating from,* or *losing,* or *missing, the right way; in losing his way:* or] *in confusion,* or *perplexity, and inability to see his right course:* as also أَتْيَهُ الناس: but the former is more common. (TA.) ___ [It may also mean *He is the proudest,* or *vainest, of men.*]

يَا مُتَوَّهُ [*O misled! O misguided!* or *O thou who art made to deviate from,* or *lose,* or *miss, the right way!*] is said in reviling: and one says also, مَا بَالُ ذَاكَ المُتَوَّهِ يَفْعَلُ كَذَا [*What is the case of that misled,* or *misguided,* man, *that he does thus?*] (TA.)

توى

1 تَوِىَ, (T, S, M, Mgh, K,) in the dial. of Ṭeiyi تَوَىَ, (AAF, M,) aor. ـَـ, (S, K,) inf. n. تَوًى, (T, S, M, Mgh, K,) *It perished; came to an end;* (S, Mgh, K;) *it passed away* (T, M, Mgh) *unhoped for:* (T, M:) said of property. (T, S, M, Mgh.) Hence the saying, in a trad., لَا تَوَى عَلَى مَالِ ٱمْرِئٍ مُسْلِمٍ [*There shall be no perishing of the property of a man that is a Muslim*]: applied to the case of a man to whom is transferred the responsibility for a debt, and who dies insolvent; meaning that the responsibility shall return to him who transferred it. (Mgh.)

4 اتواهُ *He* (God, M, K, or another, S) *destroyed it, made an end of it,* or *caused it to perish* or *come to an end;* (S, K;) *he made it away;* (T, M;) namely, property, (S, M,) or his property. (T.) See also art. تو.

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تَوٍ (S M, Mgh, K) and تَاوٍ (Mgh) *Perishing; coming to an end;* (S, Mgh, K;) *passing away* (M, Mgh) *unhoped for:* (M:) applied to property. (S, M, Mgh.)

تَوَآءٌ *A perishing* of property; its *coming to an end;* or *becoming lost.* (TA.)

تَوِىٌّ *Remaining, staying, dwelling,* or *abiding:* (IAar, M, K:) but ثَوِىٌّ, with ث, is better known in this sense. (M.)

تَاوٍ : see تَوٍ.

الشُّحُّ مَتْوَاةٌ [*Niggardliness,* or *avarice, is a cause of perishing* to property]: a saying of the Arabs,

meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.)

تى

2 **تَيَّيْتُ تَآءً حَسَنَةً** [and حَسَنًا *I made,* or *wrote, a beautiful* ت]. (Lh, T.)

تَيَوِىٌّ ; and قَصِيدَةٌ تَيَوِيَّةٌ: see تَائِىٌّ, in art. توأ.

تيا

تَيَّا, and تَيَّاكَ, and تَيَّالكَ: see art. تا.

تيتل

تيتل a dial. var., or a mispronunciation, of ثِيتَلٌ. (TA.)

تيح

1 **تَاحَ**, aor. يَتِيحُ, inf. n. تَيْحٌ, *It* (a thing) *was*, or *became, easy*, and *facilitated*, or *prepared.* (Msb.) And تَاحَ لَهُ, (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and أُتِيحَ ; (S, K;) *It* (a thing) *was appointed*, or *ordained, to him*, or *for him:* (S:) or *was prepared for him;* as also تَاحَ لَهُ, aor. يَتُوحُ, (K,) inf. n. تَوْحٌ: (TA:) and *it* (an event) *was appointed, ordained*, or *decreed, to betide him.* (L.) One says, وَقَعَ فِى مَهْلَكَةٍ فَتَاحَ لَهُ رَجُلٌ فَأَنْقَذَهُ, [*He fell into a place of destruction, and a man was appointed*, or *ordained*, or *prepared, for him, and he saved him*]: (Lth, TA:) or فَأُتِيحَ لَهُ مِنْ أَنْقَذَهُ and تَاحَ لَهُ مِنْ خَلَّصَهُ [*and there was appointed*, &c., *for him he who saved him*]. (A.) تَاحَ فِى مِشْيَتِهِ *He affected an inclining of his body from side to side in his gait*, or *manner of walking.* (S, K.)

4 **اتاحه**, (S, A, Msb, K,) inf. n. إِتَاحَةٌ, (Msb,) *He* (God, S, A, Msb, K) *made it* (a thing) *easy; facilitated it;* (Msb;) or *prepared it:* (S, A;) whether good or evil; (TA;) لَهُ *to him*, or *for him.* (S, A.) One says, وَقَعَ فِى مَهْلَكَةٍ فَأَتَاحَ ٱللّٰهُ لَهُ مِنْ أَنْقَذَهُ [*He fell into a place of destruction, and God appointed*, or *prepared, for him, him who saved him*]. (Lth, TA.) And it is said in a trad., لَأُتِيحَنَّهُمْ فِتْنَةً [*I will assuredly appoint*, or *ordain*, or *prepare, for them trial*, or *punishment*, or *conflict and faction*, or *the like*]. (TA.) See also 1, in two places.

تَيَّحَانٌ, (T, S, A,) or تَيَّحَانٌ, (so in one copy of the S,) or both, (L, K,) like شَيَّآنٌ and شَيَّآنٌ applied to a horse, and هَيَبَّانٌ and هَيَبَّانٌ applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham p. 58,) so says Sb, as is stated in a marginal note in a copy of the S, (TA,) applied to a horse, meaning *That goes obliquely*, (S, A, K,) *by reason*

of briskness, liveliness, or *sprightliness,* (S, K,) *and bends over on each side;* (S, A,) as also تَيَّاحٌ and مَتِيحٌ : (S, A, K:) or *that runs vehemently:* and all signify, applied to a horse, *fleet, swift,* or *excellent in running.* (T, TA.) AHeyth explains the first and second as meaning *Tall,* or *long.* (TA.) ___ It is also applied to a man, meaning *Who addresses himself to every generous action, and difficult affair:* (T, TA:) or *forward, officious, meddling,* or *a busybody,* (A, and Ham pp. 58 and 505,) *who says that which does not concern him:* (Ham p. 505:) or *who obtrudes himself,* or *interferes, in affairs:* (Abu-l-'Alà El-Ma'arree in a marginal note in a copy of the S, and Ham p. 58:) or, as also مَتِيحٌ , (S K,) and تَيَّاحٌ , (K,) *who obtrudes himself,* or *interferes, in that which does not concern him:* (S, K:) or *who falls into trials,* or *afflictions:* (K:) or مَتِيحٌ , (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies *who obtrudes himself,* or *interferes, in everything, and falls into that which does not concern him;* or *who incessantly falls into trials,* or *afflictions;* and its fem. is with ة; (TA;) or *who intrudes among a people whose affair,* or *business, is not his:* (IAar, T, TA:) and مَتِيَاحٌ , (K,) applied to a man, (TA,) signifies *much in motion; forward, officious, meddling,* or *a busybody.* (K,* TA. [In the CK, العَرِيضُ is erroneously put for العَرِيضُ.])

تَيَّاحٌ : see تَيِّحَانٌ, in two places.

مَتَاحٌ A thing *appointed, ordained,* or *decreed;* as also مَتِيَاحٌ . (K.)

مَتِيحٌ : see تَيِّحَانٌ, in three places.

مَتِيَاحٌ : see تَيِّحَانٌ: and مَتَاحٌ.

تير

تَارٌ and تَارَةٌ (mentioned in this art. in the S): see the latter in art. تور.

تِيرٌ *A beam between two walls:* (K: [in which this word, with the art. ال is explained by الجَائِزُ بَيْنَ الحَائِطَيْنِ: in the M, الحَاجِزُ بين الحائطين, i. e. *a partition between two gardens,* or *walled gardens of palm-trees:* the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of تير in Persian; and it is said that تِيرٌ is] a Persian word, arabicized. (M.) *Vanity,* or *a fond opinion of oneself,* (K,) and *pride.* (TA.)

تَيَّارٌ *Waves:* (S, M, A, Msb:) or *waves of the sea,* or *of a great river,* (M, IAth, K,) *having a current;* (K,* TA;) and *its main body,* or *deep:* (IAth, TA:) [in the present day, the *current,* or *main current, of a sea* or *great river:*] or *vehemence of flow* or *current:* (Msb:) accord. to some, of the measure فَعَّالٌ, from تير; (Msb;) i. c., from تِيرٌ signifying vanity and pride: (TA:) accord. to others, of the measure فَيْعَالٌ, (Msb, TA,) from تَارَ, aor. يَتُورُ, though this verb is obsolete, (TA,) originally تَيْوَارٌ, the و being changed into ى and then incorporated into the preceding ى. (Msb.) ___ Applied to a man, *Vain,* or *having a fond opinion of himself,* (A, K,) and *proud;* (K;) *who swells up like waves, in his vanity.* (A.) ___ A horse *that rises like waves in his running..* (A.) ___ A vein *that runs,* or *flows, quickly,* when cut. (S, A, K.)

تيس

1 **تاسَ** , [aor. يَتِيسُ,] *He* (a kid) *became a* تَيْسٌ. (M, TA.) ___ [Also, app., *He became like a hegoat in stupidity:* for what immediately follows appears to be the fem. of the imp. of this verb.] تَيْسَى is a word used in declaring a thing to be vain, and false: (M, K:) or it is an execration; [for لُعْبَةٌ, an evident mistake, which I find in copies of the K, and in the TA, I read لَعْنَةٌ;] and a reproach: (K:) the vulgar say تَيْزَى, changing the س into ز. (TA.) One says to a she-hyena, تَيْسَى جَعَارِ, (A, * K,) meaning *Be thou like the he-goat* (تَيْسٌ) *in stupidity, O she-hyena:* and these words are a proverb applied to a stupid man. (A, TA.) The same words were directed, by Aboo-Eiyoob, as is related in a trad., to be said to a غُولٌ, (M, TA,) as though one said to her, *Thou liest,* or *hast lied, O girl.* (TA,) And one says to a man, تَيْسَى, and احْمَقَى, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

3 **تايسَ قرنَه** , (A,) inf. n. مُتَايَسَةٌ and تِيَاسٌ, (A, K,) *He strove, struggled, contended,* or *conflicted, with his adversary; syn.* مارسه: (A:) [*he strove with his adversary to repel him,* like as a he-goat strives with another:] the inf. n. signifies the same as مُمَارَسَةٌ, and مُكَابَسَةٌ, and مُدَافَعَةٌ. (K.)

6 **تتايس الماءُ** *The waves of the water conflicted,* or *dashed together.* (A, TA.)

10 **استتيست العنزُ** *The she-goat became like the* تَيْسٌ [or *he-goat*]: (M, [but in a copy of that work, for العنز I find الشَّاةُ,] A, K:) like استنوق الجملُ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say استتاست. (Th, M, TA.)

تَيْسٌ *A he-goat;* the *male of the* مَعْز: (S,* M, A, K:) and the *male of the mountain-goat:* (A, K) and *of the gazelle:* (S, M, A, K:) the female of the last [as well as of the first and second] is called عَنْزٌ: (S, M:) or *that has*

completed a year: (A, K:) or *a yearling he-goat:* before the year it is called جَدْىٌ: (AZ, * Msb, TA:) pl. (of pauc.,

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M) أَتْيَاسٌ (S, M, K) and أَتْيُسٌ, (M, TA,) and (of mult., M) تُيُوسٌ (S, M, Msb, K) and تَيَسَةٌ and مَتْيُوسَآءُ [like مَشْيُوخَآءُ, q. v.]: (K:) the last [which is properly a quasi-pl. n.] signifies the same as تُيُوسٌ, (S,) or *a herd of* تُيُوسٌ. (M.) You say of the نَكَّاحٌ, [i. e. of him who marries often, or the like,] هُوَ مِنْ مَتْيُوسَآءِ بَنِى فُلَانٍ [lit. *He is of the he-goats of the sons of such a one*]. (A, TA.)

تَيَسٌ The *quality,* in a she-goat, *of having horns like those of the mountain-goat,* (K, TA,) *in length.* (TA.)

تَيَسَى : see 1.

عنز تَيْسَآءُ *A she-goat having long horns,* (M, A,) *like the* تَيْسٌ: (A:) or *having horns like those of the mountain-goat,* (K, TA,) *in length.* (TA.)

فيه تَيْسِيَّةٌ [*In him is goatishness*]: some say تَيْسُوسِيَّةٌ , [in the TA تُيُوسِيَّةٌ, but the former, which is found in the L as well as in the S and K, seems, from what here follows, to be the right,] (S, L, K,) and [in like manner, for كَيْفِيَّةٌ they say] كَيْفُوفِيَّةٌ, but [J says] I know not what is the truth thereof: (S:) the former word is preferable. (O, TA.)

تَيْسُوسِيَّةٌ : see تَيْسِيَّةٌ.

تَيَّاسٌ *A possessor of* تُيُوسٌ [or *he-goats*]: (M:) or *one who holds the* تَيْسٌ. (S, K: explained in the former by الَّذِى يُمْسِكُ التَّيْسَ: and in like manner in the latter, by مُمْسِكُهُ.)

مَتْيُوسَآءُ : see تَيْسٌ, in two places.

تيك

تيكَ : see art. تا.

تيل

تِيلٌ [*Hemp, of which ropes and cloths are manufactured;* thus called by the Arabs in the present day; perhaps from the Persian تِيلَا a rope;] *a certain thing resembling flax, that comes forth from the sea;* [possibly meaning that it is imported into Arabia;] *and of which cloths are woven.* (TA.)

تيم

1 **تَامَ** , [aor. يَتِيمُ, inf. n. تَيْمٌ,] *He loved excessively:* (T:) [or *he became enslaved,* or *brought into subjection, by love;* (see 2;) and so تَتَيَّمَ , as explained in Kull p. 165: (see حُبٌّ:) or *his reason departed,* and *became disordered, in consequence of love and desire;* for] تَيْمٌ signifies the *departing of reason,* and *its becoming disordered,* (T, TA,) *in consequence of love and desire.* (TA.) ___ *He became alone, apart from others.* (T, TA.) تَامَتْهُ, (T, S, M, K,) aor. تَتِيمُهُ, (T,) inf. n. تَيْمٌ; (T, M, K;) and تَيَّمَتْهُ , (T, M, K,) [which is the more common,] inf. n. تَتْيِيمٌ; (K;) *She* (a woman) *enslaved him* (S, M, K) *by love of her,* (M,) and *brought him into subjection:* (S, K:) and *she enslaved it, and brought it into subjection;* namely, his heart: (S:) or *she deprived him of his reason; disordered his reason.* (T.) And تَامَهُ, (K,) inf. n. as above; (M, K;) and تَيَّمَهُ ; (S, K;) *It* (love, S, K, or love and desire, M, and excessive love, K) *enslaved him,* (S, M, K,) and *brought him into subjection.* (S, K.)

2 **تَيَّمَ** see 1, in two places.

5 **تَتَيَّمَ** see 1.

8 **اتَّامَ** , (T, S,) inf. n. اتِّيَامٌ, (T, S, M,) *He* (a man) *slaughtered his* تِيمَةٌ [q. v.]: (T, S, M:) and in like manner, اتَّامَتْ, said of a woman: (T:) or اتِّيَامٌ signifies the *slaughtering camels,* and *sheep* or *goats, for no cause.* (IAar, T.)

تِيمٌ *i. q.* عِبْدٌ [as meaning *A slave,* and *a servant* or *worshipper* or God or of a false god]: whence the names تِيمُ ٱللّٰهِ [*The servant of God*] and تِيمُ اللَّاتِ [*The servant of El-Lát*]: (S, M, K:) pl. تِيُومٌ: it is originally

an inf. n., from تامه: or an epithet like its syn. عبد: J says that it is from تيّمه الحبُّ. (TA.)

نيمة (as also نئمة, with hemz, K) *A ewe,* or *she-goat, which her owner milks for himself,* (A'Obeyd, T, S, M, K,) *in his abode,* (S, M, K,) *of those which he has reared,* (A'Obeyd, T,) *not left to pasture where she pleases;* (A'Obeyd, T, S, M, K;) *but sometimes slaughtered, when her owner is in want of flesh-meat:* (A'Obeyd, T:) or *one that is slaughtered in a time of famine:* (AZ, T, M, K:) or *one beyond forty, until the number attains to the next amount that requires one to be given for the poor rate:* (M, K:) or *one that is slaughtered gratuitously, not for a compensation, when persons desire flesh-meat.* (AHeyth, T.) Also *A* [*kind of amulet, such as is called*] تَمِيمة, *that is hung upon a child:* (K:) app. a contraction of تميمة. (TA.)

أَرْضٌ تِيمآءُ *A* [*desert*] *land such as is termed* قَفْرة, *that causes one to lose his way and to perish:* or *a wide tract of land:* (M, K:) or *a land in which is no water:* (T:) and تِيمآءُ alone *a* [*desert such as is termed*] فَلَاة; (T, S, K;) because one loses his way therein: (T:) and *a wide* فَلَاة. (T.)

التِّيمآءُ *The stars of* الجَوْزآء [app. meaning *Gemini,* also called التَّوْءمان]. (K.)

أَتْيَمُ [*More,* and *most, enslaved by love*]. Hence أَتْيَمُ مِنَ المُرَقِّشِ [*More enslaved by love than ElMurakkish:* a prov.: see Freytag's Arab. Prov. i. 255]. (TA.)

مَتِيمٌ : see what follows.

مُتَيَّمٌ *Enslaved,* and *brought into subjection, by love:* (S:) *having the heart enslaved,* and *brought into subjection, and affected with vehement love so as to be deprived of his reason:* (Abu-l-'Abbás El-Ahwal, TA:) or *deprived of his reason; disordered therein; by*

women; as also مَتِيمٌ : and *led astray.* (T.)

تين

تِينٌ The *tree of the* بَلَس [or *common fig; ficus carica*]: or the بلس *itself:* (M:) [or *both;* i. e.] *a certain well-known kind of tree;* and the *fruit thereof:* (TA:) [or the *latter* only;] *a certain thing that is eaten,* (S, Msb,) *well known:* (Msb, K:) *fresh and ripe, it is the most approved of fruits, and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; and the eating much thereof engenders lice:* (K: [the last word in this explanation in the K is مُقْمِلٌ, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is *fattening,* for قَمِلَ signifies he became fat after being lean; and my opinion is confirmed by what here follows:]) it is *a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body:* it is also said, in a trad., that *it stops hemorrhoids, and is good for the gout:* (Bd xcv. 1:) AHn says, *there are many kinds thereof; that of the desert, that of the cultivated land, that of the plains, and that of the mountains; and it is abundant in the land of the Arabs:* and he adds, on the authority of an Arab of the desert, of the Saráh, that *it is, in the Saráh, very abundant, and allowed to be commonly taken; and is eaten by the people there in its fresh state, and also dried and stored:* (M:) the word is Arabic: (Msb:) [a coll. gen. n.:] n. un. with ة. (S, M, Msb.) This is what is meant in the Kur [xcv. 1], where it is said, وَالتِّينِ وَالزَّيْتُونِ, (T, S, M, Msb,) accord. to I'Ab, (T, S, Bd, Jel,) and the generality of the

interpreters: (Msb:) or these two words mean two mountains (S, M, Bd, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bd,) that produce the two fruits thus named: (Jel:) or, accord. to a Syrian interpreter, certain mountains extending from Hulwán, to Hemdán, and the mountains of Syria: (Fr, T:) or Damascus and Jerusalem: (M, Bd:) or the mosque of Damascus and that of Jerusalem: (Bd:) or two mosques in Syria: accord. to AHn, the former is the name of a mountain in the country of Ghatafán; but there is no mountain thus called in Syria. (M.) ___ Among the kinds of تين is that called تينُ الجُمَّيْزِ [*The sycamore-fig; ficus sycomorus;* also called *the Egyptian fig*]; describe voce جُمَّيْزٌ, q. v. (AHn.) ___ [التّينُ الإِفْرَنْجِىُّ and التّينُ الشَّوْكِىُّ are appellations applied in the present day to *The Indian fig,* or *prickly pear; cactus opuntia:* Forskål (Flora Aegypt. Arab. p. lxvii) applies the former name to *the cochineal Indian fig; cactus cochinillifer.*] ___ التّينةُ also signifies *The anus:* (AHn, M, K:) [opposed to الجُمَّيْزَةُ as meaning the pudendum muliebre. .]

تِينَانٌ : see art. تن.

تَيَّانٌ *A seller of* تين [or *figs*]. (TA.)

مَتَانَةٌ [originally مَتْيَنَةٌ] *A fig-garden.* (KL.) And أَرْضٌ مَتَانَةٌ *A land abounding with* تين [or *figs*]. (TA.)

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1 **تَاهَ** , (S, Mgh, Msb, K,) aor. يَتِيهُ, (S, Msb,) inf. n. تِيهٌ (S, Mgh, Msb, K) and تَيْهٌ (K) and تَيَهَانٌ, (S, K,) is *syn. with* يَتُوهُ; (Msb, TA;) [and with طَاحَ, aor. يَطِيحُ and يَطُوحُ;] signifying *He deviated from,* or *lost,* or *missed, the right way; he lost his way;* (Mgh, Msb, K, TA;) in the desert: (Mgh, Msb:) *he was,* or *became, confounded,* or *perplexed, and unable to see his right course:* (Mgh:) *he went away* in the land, *confounded,* or *perplexed, and unable to see his right course:* (S, TA:) [or *his mind,* or

intellect, was, or *became, disordered, confused,* or *unsound:* (see تاه in art. توه:)] and *he perished.* (TA in art. توه.) You say also, تاهت به سفينته *His ship deviated from the right course with him.* (TA.) And تاه عنى بصرك *Thine eye,* or *thy sight, passed me over;* syn. تَخَطَّى. (Aboo-Turáb, TA.) تاه بصره [in the CK, erroneously, قصره] signifies also تاف, (K, TA, [in the CK نافَ,] i. e., accord. to 'Arrám, *He looked at a thing continually,* or *continuously* (فى دوام [app. *as one confounded,* or *perplexed, and unable to see aright*]). (Aboo-Turáb, TA.) ___ Also, تاه, (S, K,) aor. يتيه, (S,) inf. n. تيه, (S, K,) and تيه is said to be a dial. var. of this, but is doubtful; (MF;) [like تاه having for its aor. يتوه;] *He magnified himself;* or *behaved proudly, haughtily,* or *insolently:* (S, K:) and *he affected to be commended for,* or *praised for,* or *he gloried in, that which he did not possess;* [i. e. *he was,* or *became, conceited,* or *vain-glorious;* or *he overpassed the due bounds in elegance of mind* or *manners* or *address* or *speech* or *person* or *attire* and *the like, and arrogated to himself superiority therein, through pride:* (K:) [or rather, *he was,* or *became, vain;* or *he behaved vainly:* for] Er-Rághib makes a distinction between معجب and تائه; saying that the معجب believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تائه believes himself decisively. (MF and TA in art. عجب.) One says, هو يتيه على قومه [*He behaves proudly,* or *conceitedly,* or *vainly, towards his people*]. (TA.)

2 **تيّهه** *i. q.* توّهه [and طيّحه and طوّحه], i. e., *He made him to deviate from,* or *lose,* or *miss, the right way; made him to lose his way:* (Msb:) [or *he made him to be,* or *become, confounded,* or *perplexed, and unable to see his tight course:* &c.: see 1:] *he destroyed,* or *lost,* or *left* or *neglected, him* or *it.* (K.) And تيّه نفسه *He made himself to be,* or *become, confounded,* or *perplexed, and unable to see his right course;* (S, TA;) as also

تَوَّهَهَا and طَوَّحَهَا: (S:) or *he destroyed himself.* (TA.)

4 **مَا أَتْيَهُهُ** : see مَا أَتْوَهَهُ, in art. توه.

10 **اسْتَتَاهَهُ** : see art. توه.

تِيهٌ : see تِيهٌ.

تِيهٌ [originally an inf. n.: see 1, throughout:] *A* مَفَازَةٌ [i. e. *desert,* or *waterless desert,* &c.,] (S, Msb, K) *in which one loses his way,* (S,) *wherein is no sign,* or *mark, whereby one may be guided therein;* as also تِيهَآءُ : (Msb:) pl. أَتْيَاهٌ and أَتَاوِيهُ, (S, K,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوِهَةٌ. (Meyd, in Freytag's Lex.) [Hence,] التِّيهُ, [also called تِيهُ بَنِى إِسْرَائِيلَ,] *The place* [or *desert*] *in which the Children of Israel lost their way, between Egypt and the 'Akabeh* [*at the head of the eastern gulf of the Red Sea*], *unable to find the way of egress from it.* (TA.) ___ أَرْضٌ تِيهٌ and تِيهٌ and تِيهَآءُ (K) and مَتِيهَةٌ , (S, K,) originally [مَتْيَهَةٌ,] of the measure مَفْعَلَةٌ, (S,) and مَتِيهَةٌ and مَتْيَهَةٌ and مَتْيَةٌ (K) and مَتِيهَةٌ (TA) *A land wherein one loses his way,* (S, K, TA,) *wide, and having in it no signs,* or *marks, of the way, nor mountains nor hills.* (TA.) And بَلَدٌ أَتْيَهُ *A country to which,* and *in which, one cannot find his way.* (TA.)

تِيهَآءُ : see تِيهٌ, in two places.

تِيهَانٌ : see تَائِهٌ, in two places. ___ Also, and تَيَّهَانٌ and تِيَّهَانٌ , *Daring,* or *bold; who pursues a random,* or *heedless, course, without any certain aim* or *object, in affairs:* applied to a man: and in like manner to a camel: and, with ة, to a she-camel. (TA.)

تَيَّهَانٌ and تِيَّهَانٌ: see تِيهَانٌ: and see also تَائِهٌ.

تَيَّاه : see تائه, in two places.

تائه *Deviating from,* or *losing,* or *missing, the right way; losing his way;* (Mgh; see also art. توه;) and so تيهان and [in an intensive sense, like متيه,] تَيَّاه : (K:) *deviating from the right way and magnifying himself* or *behaving proudly* or *haughtily* or *insolently:* or *deviating from the right way and being confounded* or *perplexed, unable to see his right course.* (TA.) ___ *Deviating from the right way in opinion:* (Mgh:) *desiring a thing and unable to find the right way.* (Msb.) ___ *Magnifying himself;* or *behaving proudly, haughtily,* or *insolently: affecting to be commended for* or *praised for,* or *glorying in, that which he does not possess;* or *overpassing the due bounds in elegance of mind* or *manners* &c.: [see 1, last sentence but one: it is best rendered *behaving proudly,* or *conceitedly,* or *vainly:*] and in like manner تَيَّاه ; (K;) but this has an intensive signification; [meaning, like متيه, *very proud* or *conceited* or *vain;*] (TA;) and تيهان and تَيَّهان and تِيِّهان : (K:) or only تائه and تَيَّاه, accord. to IDrd. (TA.)

هو أَتْوَهُ النَّاسِ : see أَتوه in art. توه, where it is explained on the authority of the TA. [In the S it seems to be indicated by the context that the meaning is *He is the proudest of men.*] ___ See also تيه last sentence.

متيه : see تيه.

متيه A man *having much* تيه [meaning *pride,* or *conceit,* or *vanity*]: or *who deviates from,* or *loses,* or *misses, the right way,* or *who loses his way, much,* or *often.* (TA.)

متيهة and متيهة and متيهة and متيهة: see تيه

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ث

The fourth letter of the alphabet: called ثَآءٌ and ثَا [respecting which latter see the letter ب]: the pl. [of the former] is ثَآءَاتٌ; and [of the latter,] أَثْوَآءٌ and أَثْيَآءٌ. (TA in باب الالف اللّينة.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed لَثَوِيَّة [or gingival], which are ث and ذ and ظ. (TA at the commencement of ف.) ___ It is sometimes substituted for ف as in the instance of حُثَالَةٌ and حُفَالَةٌ; and for س as in the instance of جُثْمَانٌ and جُسْمَانٌ; and for other letters. (TA in the latter place.) [As a numeral, it denotes *Five hundred.*]

ثأ

R. Q. 1 ثَأْثَأَ *He watered camels to their satisfaction:* (S, M, K; but in some copies of the S, the verb is made trans. by means of بِ:) or *he watered* them (T, M) *so as to quench their thirst,* (T,) *but not so as to satisfy them.* (T, M.) ___ Also, contr., *He kept camels thirsty;* i. e. *he did not water* them *at all;* or *he watered* them *little, so that they were not satisfied.* (K, * TA.) ___ *He extinguished* fire. (Sgh, K.) ___ *He stilled* another's anger. (TA.) And ثَأْثَأَ عَنْهُ غَضَبَهُ *He quenched his anger.* (M.) [Or this may be rendered *He dispelled from him his anger:* agreeably with what follows.] ___ *He removed* (IDrd, M, K) a thing (M) *from its place.* (IDrd, M, K.) ___ ثَأْثَأَ عَنِ القَوْمِ *He repelled from,* or *defended, the people,* or *company of men,* (As, S, K,) *and rendered them reciprocal aid.* (As, TA.) ___ ثَأْثَأَ, (T, M, K,) inf. n. ثَأْثَأَةٌ, (T,) also signifies *He restrained,* or *withheld,* (T, M, K,) a man (T, M,) from (عَنْ) another man, (T,) or from (عَنْ) a thing, or an affair. (M.) ثَأْثَأَتِ الإِبِلُ *The camels drank to their satisfaction:* (M, K:) or *drank, but not so as to satisfy themselves.* (M.) ___ And, contr., *The camels thirsted.* (K.) ___ And ثَأْثَأَ *It became stilled;* (K;) said of anger. (TA.) ___ See also R. Q. 2. ثَأْثَأَ بِالتَّيْسِ, (AA, AZ, M, K,) inf. n. ثَأْثَآءٌ, (K,) like تَأْتَآءٌ, (TA,) *He called the he-goat* (AA, AZ, M, K) *to copulate.* (AA, K.)

R. Q. 2 تَثَأْثَأَ *He deemed it right that he should abide,* or *remain, where he was,* (AZ, T, K,) *and abstain,* (AZ, TA,) *after he had desired to make a journey* (AZ, T, K) *to a country,* or *land.* (AZ, TA.) And تثأ عَنِ الأَمْرِ, (M,) or ثأثأ عَنِ الشَّىْءِ, (TA,) *He deemed it right that he should abstain from the affair,* or *thing,* (M, TA,) or *that he should pause at it,* (M,) *after he had desired it.* (M, TA.) ___ لَقِيتُ فُلَانًا فَتَثَأْثَأْتُ مِنْهُ *I met such a one, and feared him.* (As, S, K. *)

ثأب

1 **ثَئِبَ**, ('Eyn, T, M, K,) like عَنِىَ, (K,) and ثَئَبَ, (IKoot, L, and so in a copy of the A,) inf. n. ثَأْبٌ, (K,) or ثَأَبٌ, (M,) *He became relaxed and sluggish;* said of a man: (A:) or *he became affected with sluggishness and languor;* (M;) as also تثآءب : (M, A:) or *he became affected with sluggishness and languor like the languor of drowsiness;* as also تثآءب and تثأّب ; (K;) which last is approved by IDrd and Thábit Es-Sara- kustee, who disallow تثآءب , though this is the form commonly known and approved, and is the most chaste form: (TA:) *or he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible;* (T;) as also تثآءب : (L:) or ↓ this last signifies *he yawned,* or *opened his mouth,* (Mgh, Msb,) *by reason,* (Mgh,) or *on the occasion,* (Msb,) *of languor* (Mgh, Msb,) *like the heaviness of drowsiness;* (Mgh;) or *he yawned,* or *opened his mouth, and stretched himself, on being affected by sluggishness* or *drowsiness* or *anxiety;* (MF, TA, on the authority of IDrst;) or *he yawned,* or *opened his mouth, and emitted wind from his stomach, by reason of some affection thereof:* (TA on the authority of EtTedmuree:) التَّثَاؤُب is from الثُّؤَبآء; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say تَثَاوَب; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Msb.) Hence, إِذَا تَثَأَّبَ أَحَدُكُمْ فَلْيَغْطِّ فَاهُ [*When any one of you yawns, he should cover his mouth* with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.)

5 **تَثَأَّأَ** see 1.

6 **تَثَاءَبَ** see 1, in six places.

ثُؤَبَآءُ, (T, S, M, K, &c.,) as also ثُؤْبَآءُ, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from التَّثَاؤُبُ, like مُطُوَآءُ from التَّمَطِّى; (T;) or from ثَئِبَ; and means *A state of relaxation and sluggishness:* (A:) or *sluggishness and languor* (M, K) *like the languor of drowsiness:* (K:) or *languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility:* (T, L:) or *a yawning,* or *opening the mouth, by reason of languor like the heaviness of drowsiness:* (Mgh:) or *a yawning,* or *opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety:* (IDrst, MF, TA:) or *a yawning,* or *opening the mouth, and emitting wind from the stomach, by reason of some affection thereof.* (Et-Tedmuree, TA.) Hence the prov., أَعْدَى مِنَ الثُّؤَبَآءِ, (S, A, TA,) and [الثُّوَبَآءِ,] without ء, as some say; (MF;) or the pronunciation without ء is vulgar, (IDrst, TA,) or erroneous; (TA;) [*More catching than yawning;*] for when a man yawns (اذا تثاءب) in the presence of others, they become affected as he is. (TA.)

مَثْؤُوبٌ *Affected with sluggishness and languor like the languor of drowsiness:* from ثَئِبَ, q. v. (K.)

ثأر

1 **ثَأَرَهُ** , (T, S, Msb,) and ثَأَرَ بِهِ, (T, S, M, Msb, K) aor. ـَـُ , (Msb, K,) inf. n. ثَأْرٌ and ثُؤْرَةٌ, (S,) or the latter is a simple subst., as is also ثُؤُورَةٌ, (Lh, M, K,) *He revenged*, or *avenged, his blood, by retaliating his slaughter; he slew his slayer.* (T, S, M, Msb, K.) [Hence, ثُئِرَ مَقْتُولُهُ and بِمَقْتُولِهِ *The blood of his slain relation was revenged*, or *avenged, by retaliation of his slaughter:* see 10.] ___ [Hence also,] لَا ثَأَرَتْ يَدَاهُ فُلَانًا, (K,) or عَلَى فُلَانٍ, (A,) *May his arms*, or *hands, not profit such a one.* (A, K.) ___ Also ثَأَرَهُ, and ثَأَرَ بِهِ, (M, K,) and ثَأَرَ القَوْمَ, inf. n. ثَأْرٌ, (T,) *He sought to revenge*, or *avenge*, or *retaliate*, (T, M, K,) *his blood*, (M, K,) and *the blood of the people*, or *party.* (T.) It is said in a prov., لَا يَنَامُ مَنْ ثَأَرَ [*He will not sleep who seeks to revenge*, or *avenge*, or *retaliate, blood*]: in the Kámil of Mbr, [and in some copies of Meyd,] مِنَ ٱلثَّأْرِ [which seems to signify the same]. (TA.) ___ [And ثَأَرَهُ and ثَأَرَ بِهِ signify also *He slew him in blood-revenge*, or *in retaliation of the blood of a relation:* see ثَأَرْتُكَ ___.] مَثْؤُورٌ بِكَذَا *I have obtained my bloodrevenge*, or *retaliation, of thee by such [a deed*, or *person*]. (S, K.)

4 **أَثْأَرَ** see 8.

8 **اِثَّأَرَ** originally اِثْتَأَرَ *He obtained his bloodrevenge*, or *retaliation;* syn. أَدْرَكَ ثَأْرَهُ; (T, S, M, K;) مِنْهُ *from him;* (T, S;) as also أَثْأَرَ : (M, K:) and اِثَّأَرَ مِنْهُ *he slew the slayer of his relation.* (T.) Lebeed says,

* وَالنِّيبُ إِنْ تَعْرُ مِنِّى رِمَّةً خَلَقًا *
* بَعْدَ المَمَاتِ فَإِنِّى كُنْتُ أَثْئِرُ *

[*And the old she-camels, if they seek to obtain benefit from a worn rotten bone*

of me after death, I used to retaliate upon them by anticipation]: (T, S:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones

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after my death: for when camels do not find herbage of the kind called حَمْض, they eat the bones of dead men and of camels instead thereof. (T.) ___ See also 1.

10 **استثأر** *He* (a relation of a slain man, A) *sought,* or *asked, aid, in order that the blood of his slain* [relation] *might be revenged,* or *avenged, by retaliation of his slaughter* (لِيُثْأَرَ بمقتوله), (AZ, S, K,) or *in order that he might take,* or *seek, revenge,* or *vengeance, for his slain* [relation]. (A.)

ثَأْر, (S, M, A, Mgh, Msb, K,) which may be also pronounced ثَار, i. e., with the ء suppressed, (Msb,) and ثَأْرَة, (A,) and ثُؤْرَة, (S,) which last is a subst. [from ثَأَرَ], as also ثُؤُورَة, (Lh, M, K,) *Blood-revenge;* or *retaliation of murder* or *homicide:* or *a seeking to revenge,* or *avenge,* or *retaliate, blood:* [see 1, of which ثَأْر is an inf. n. :] or *a desire,* or *seeking, for retaliation of a crime* or *of enmity:* or *retention of enmity in the heart, with watchfulness for an opportunity to indulge it:* syn. ذَحْل: (S, A, Msb:) or طَلَب بالدَّم: (M, K:) or حِقْد: (Mgh:) or (so accord. to the M; but accord. to the K, and) *blood* (M, K) *itself:* (M:) pl. أَثْآر and آثَار; the latter formed by transposition. (Yaakoob, M.) You say, أَدْرَكَ ثَأْرَه (S, Mgh, K) and ثُؤْرَتَه (As, T, S) [*He obtained,* or *attained,* or *took, his bloodrevenge,* or *retaliation:* or] *he attained the object of his pursuit [for blood-revenge,* or *retaliation*]; from ثَأَرَه: (As, T:) or *he slew the slayer of his relation.* (Mgh.) And طَلَبَ بِثَأْرِه *He sought to obtain his blood-revenge,* or *retaliation;* syn. طَلَبَ بِذَحْلِه. (S and Msb in art. ذحل.) And أَنَا أَطْلُبُ ثَأْرِى عِنْدَه *I seek my blood-*

revenge of him; syn. ذَحْلى. (A.) And ثَأْرِى عِنْدَ فُلَانٍ *My blood-revenge is a debt owed to me by such a one;* syn. ذَحْلى: meaning *such a one is the slayer of my relation.* (A.) ثَأْرٌ also signifies, (A,) or ثَائِرٌ, (T,) *One who seeks blood-revenge,* or *retaliation of the slaughter of his relation:* and *one of whom is sought blood-revenge,* or *retaliation of the slaughter of a relation:* (T, A:) the latter primarily signifies *a slayer;* and hence, *a slayer of a person's relation in vengeance,* or *retribution:* (Ham p. 637:) and the former, *one who is sought,* or *pursued, for blood-revenge;* an inf. n. used as a subst.: (Ham p. 87:) the *slayer of a* person's *relation;* (S, M, A, K;) as also ثَائِرٌ: (A:) pl. of the former أَثْآرٌ and آثَارٌ [as above] (K) and ثَأَرَاتٌ: (S, A, K:) the first of which three is [also] pl. of ثَائِرٌ. (T.) You say, هُوَ ثَأْرُهُ *He is the slayer of his relation.* (S.) And يَا ثَأَرَاتِ فُلَانٍ *O slayers of such a one.* (T, S, K.) يَا ثَأَرَاتِ عُثْمَانَ, occurring in a trad., which is also related with the substitution of تَارَاتٍ for ثَأَرَاتٍ, may be explained in the same manner; or it may mean *O ye* seekers of *the blood-revenge of 'Othmán,* aid me to obtain it; the prefixed noun طَالِبِى, or أَهْلَ, being understood. (Nh, TA. [See also تَارَةٌ in art. ثأر.]) تور [*A slayer of one's relation who causes* his slayer *to sleep,*] means *one with whom the seeker [of blood-revenge* or *retaliation] is contented, if he find him [and slay him], so that he sleeps after;* (S, K;) *one who, if slain, causes the pursuer of blood-revenge to cease from the pursuit:* (Ham p. 87:) or *a person who is an equivalent for the blood of one's relation [and who therefore, by his being slain in retaliation, makes the avenger to sleep*]: (T:) or *a person of rank,* or *note, in whom* [i. e. *by the slaughter of whom] one has his full desire accomplished.* (A.) In a trad. of Mohammad Ibn-Selemeh, relating to the day of Kheyber, occur the words, يَا رَسُولَ ٱللّٰهِ المَوْتُورُ لِلثَّائِرِ أَنَا لَهُ, meaning [*I am for him,* i. e. I am he who should slay him, *O Apostle of God:] the seeker of blood-revenge [is for him of whom blood-revenge is sought*]. (L. [The explanation there given is clearly shown to relate to

ثَأْر ___.]) الموتور signifies also *An enemy:* pl. أَثْآر: so explained as occurring in the following words of a trad.; لَا تُغْمِدُوا سُيُوفَكُمْ عَنْ أَحْدَاثِكُمْ فَتُوتِرُوا أَثْآرَكُمْ *Do not sheathe your swords from your young ones,* [neglecting to teach them the use thereof,] *and so make your enemies to attain their desire of blood-revenge.* (TA.)

ثَأْرَة : see ثَأْر.

ثُؤْرَة ; said in the S to be an inf. n. of 1: see ثَأْر, in two places.

ثُؤُورَة : see ثَأْر.

ثَائِر : see ثَأْر, in three places. ___ Also One *who does not pity anything* (لَا يُبْقِى عَلَى شَىْءٍ) *so that he may obtain his blood-revenge,* or *retaliation.* (S, K.)

مَثْؤُور and مَثْؤُور بِهِ [*Revenged,* or *avenged, by the retaliation of his slaughter; by the slaughter of his slayer:* and also *slain in blood-revenge,* or *in retaliation for the blood of a relation of the slayer*]: these two expressions [thus] apply to one's enemy as well as to one's relation. (A.) ___ Also, the latter, [simply,] *Slain.* (T, and Ham p. 87. [But retaliation is generally meant to be understood.])

ثأل

Q. Q. 1 ثُؤْلَلَ *He* (a man, M, Mgh) *had* ثَآلِيل [i. e. warts] *come forth upon him.* (M, Mgh, K.)

Q. Q. 2 تَثَأْلَلَ جَسَدُهُ (T, M, K) بِالثَّآلِيلِ (T, TA) *His person had* ثَآلِيل [or *warts] come forth upon it.* (T, M, K.)

ثُؤْلُولٌ, (T, S, M, &c.,) which may also be pronounced with the ء suppressed, [ثُولُولٌ,] (Msb,) [*A wart;* thus called in the present day;] *a certain excrescence* (M, Mgh, K) *on the person of a man,* (Mgh,) *small,* (K,) *hard, and round,* (Mgh, K,) *and of various forms; one description being inverted; another, cracked and scabrous; another, pendent; another, nail-shaped, large in the head and slender at the root; another, long, and bent backward; another, opened; all arising from a thick, tough humour, phlegmatic,* or *bilious,* or *a compound of both these kinds:* (K, TA:) pl. ثَآلِيلُ. (T, S, Mgh, Msb, K.) ___ Also, (as being likened to the excrescence above mentioned, TA,) The *nipple of the breast.* (Kr, M, K.)

ثا

ثَا and ثَآءٌ: see the letter ث, and arts. ثوأ and ثى.

ثبت

1 **ثَبَتَ**, (S, M, A, &c.,) aor. ـُ, (M, Msb,) inf. n. ثُبُوتٌ (S, M, A, Mgh, Msb, K) and ثَبَاتٌ, (S, M, Mgh, K,) or this latter is a simple subst., (Msb,) [unexplained in the S and M and A and K, as being well known,] *It* (a thing, S, M, Msb) *continued, subsisted, lasted, endured, remained, remained fixed* or *stationary, stood,* or *rested; it was,* or *became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established: it obtained,* or *held:* syn. دَامَ: (Mgh, Msb:) and اسْتَقَرَّ: (Msb:) [*it stood, as a fact* or *truth; it stood,* or *held, good; it was,* or *became, a fact* or *truth,* or *a settled,* or *an established, fact* or *truth:*] *it was,* or *became,* or *proved, sound, valid, substantial, real, sure, certain, true, right, correct, just,* or *proper;* syn. صَحَّ. (Msb.) ___ ثَبَتَ بالمكَان, inf. n. ثُبُرتٌ, *He continued, remained, dwelt,* or *abode, in the place.* (T.) ___ ثَبَتَ الجرادُ, and ثبّت, and اثبت, *The locusts stuck their tails into the ground to lay their eggs.* (T.) ___ ثَبَتُّ عَلَى الأَمْرِ [*I kept constantly, firmly, steadily, steadfastly,* or *fixedly, to the affair*]. (K in art. ___.) ثَبَتَ لَبْدُكَ زمع *May thy case,* or *state,* or *condition, be permanent.* (A, TA.) ___ [ثَبَتَ عِنْدَهُ كَذَا *Such a thing was,* or *became, a settled,* or *an established, fact,* or *truth, with him,* or *in his opinion; it became established, substantiated, made good,* or *verified, in his opinion* or *estimation:* like صَحَّ. And ثَبَتَ عَلَيْهِ *It was,* or *became, established against him.* Hence, ثَبَتَ لَهُ عَلَيْهِ كَذَا *Such a thing became established,* or *verified, as due to him from him:* like صَحَّ. And hence,] ثَبَتَ is also *syn. with* وَجَبَ [as meaning *It was,* or *became,* or *proved to be, binding, obligatory, incumbent,* or *due:* and *it was,* or *became, necessitated, necessary,* or *requisite:* so that

ثَبَتَ عَلَيْهِ means also *it was*, or *became*, or *proved to be, binding, obligatory*, or *incumbent, on him;* or *it rested*, or *lay, on him; as a debt*, or *a duty:* and *it* (a sentence &c.) *became necessitated to take effect upon him:* and ثَبَتَ لَهُ *it was*, or *became*, or *proved to be, due to him*, or *owing to him*]. (Telweeh, TA in art. ثَبَتَ لَهُ [___.) وجب also signifies *It belonged*, or *appertained, as an attribute*, or *a quality*, or *a property, to him*, or *it; it was affirmable*, or *predicable, of him*, or *it*.] ثَبُتَ, (S, M, A, Msb, K,) aor. ـُ , (Msb, K,) inf. n. ثَبَاتَةٌ (M, A, K) and ثُبُوتَةٌ, (M, K,) *He was*, or *became, firm in intellect, understanding*, or *mind:* (S:) or *firm*, or *steady, in fight*, or *in speech*, or *discourse:* (M:) or *intelligent, and possessing self-restraint:* or *seldom erring* or *making a mistake* or *committing a fault:* (A:) or *firm of heart* in war: (Msb:) or *courageous as a horseman*, (K, TA,) *earnest in the charge*. (TA.)

2 **ثَبَّتَ الجَرَادُ** : see 1. ثَبَّتَهُ: see 4, in two

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places. ___ ثَبَّتَهُ عَنِ الأَمْرِ *i. q.* ثَبَّطَهُ [*He hindered him, withheld him*, or *prevented him*, &c., *from doing the affair*, or *thing*]. (M.)

3 **مُثَابَتَةٌ** *i. q.* مُمَاوَتَةٌ [meaning The *vying with another in firmness*, or *steadiness*, or *the like*]. (TA in art. موت.) ___ See also 4.

4 **اثْبَتَ الجَرَادُ** : see 1. اثْبَتَهُ trans. of ثَبَتَ, as also ثَبَّتَهُ , (S, M, Msb, K,) signifying *He made it to continue, subsist, last, endure, remain, remain fixed* or *stationary, stand*, or *rest; to be*, or *become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled*, or *established: he made it to obtain*, or *hold: [he made it to stand, as a fact* or

truth; to stand, or *hold, good; to be* or *become, a settled,* or *an established, fact* or *truth:] he made it,* or *rendered it, sound, valid, substantial, real, sure, certain, true, right, correct, just,* or *proper.* (Msb.) ___ طَعَنَهُ فَأَثْبَتَ فِيهِ الرُّمْحَ *He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him;* syn. أَنْفَذَهُ (M.) ___ اثبتهُ بوثاق [*He made him fast with a bond,* or *ligature*]. (TA.) ___ لِيُثْبِتُوكَ, (S, Mgh, K,) or لِيُثَبِّتُوكَ, (CK,) in the Kur [viii. 30], means *That they might inflict upon thee a wound by reason of which thou shouldst not be able to rise:* (S, Mgh, K, TA:) or *that they might confine thee [to thy place*]. (K, TA.) You say, طَعَنْتُهُ فَأَثْبَتُّهُ *I thrust him,* or *pierced him, and confined him to his place, so that he could not quit it.* (TA from a trad.) And ضَرَبُوهُ حَتَّى أَثْبَتُوهُ *They smote him,* or *beat him, so that they enervated him [and rendered him motionless*]. (A, TA.) And أَثْبَتَ الجَرِيحَ *He weakened the wounded man so that he was unable to move.* (Mgh.) And أَثْبَتَتْهُ جِرَاحَةٌ *A wound rendered him unable to move:* (T, * A:) and in like manner one says of a malady. (A.) And أُثْبِتَ *His malady became violent,* or *a wound affected him, so that he did not* [or *could not] move.* (T, TA.) ___ اثبت حُجَّتَهُ *He established his evidence,* or *proof, and made it clear, plain,* or *manifest.* (M.) ___ اثبتهُ, (M, K,) inf. n. إِثْبَاتٌ, (TA,) also signifies *He knew him,* or *it, certainly,* or *assuredly;* and so ثابتهُ, (M, K, TA,) inf. n. مُثَابَتَةٌ. (TA.) And you say, نَظَرْتُ إِلَيْهِ فَمَا أَثْبَتُّهُ بِبَصَرِى [*I looked at him,* or *it, but I did not know him,* or *it, surely with my eye*]. (A, TA.) And اثبت الشَّىْءَ مَعْرِفَةً [*He knew the thing certainly, completely,* or *thoroughly*]. (A. [Explained in a copy of that work, followed in the TA, by قَبِلَهُ; but this is undoubtedly a mistranscription for قَتَلَهُ, q. v.]) ___ Also, (i. e. اثبتهُ alone,) *He verified it.* (Har p. 175.) ___ And *He wrote it, [set it down, registered it,* or *recorded it,*] i. e., a man's name, (A, Msb, TA,) فِى الدِّيوَانِ [*in the register of soldiers or pensioners* or *accounts*]. (A, TA.) ___ [And *i. q.* أَوْجَبَهُ as meaning *He*

made it, or *declared it to be, binding, obligatory,* or *incumbent,* (عَلَيْه *on him,*) or *due* (لَهُ *to him*): and, said of a sentence &c., as meaning *he necessitated it to take effect,* or *necessitated its taking effect,* عَلَيْه *upon him:* see حَقَّهُ. ___ And *He affirmed it; he averred it; i. q.* أَوْجَبَهُ as *contr. of* نَفَاهُ. And hence, اثْبَتَهُ لَهُ signifies also *He made it,* or *declared it,* or *asserted it, to belong,* or *appertain, as an attribute,* or *a quality,* or *a property, to him,* or *it; he affirmed it,* or *predicated it, of him,* or *it.* ___ And *He authorized it;* namely a word, a signification, &c.] ___ اثبت فُلَانًا *He kept, clave,* or *held fast, to such a one; scarcely, or never, quitting him.* (Msb.) And اثْبَتَهُ السَّقَمُ, i. e. [*The malady clave to him;] did not quit him.* (S.)

5 **تثبّت فى الأَمْرِ**, (T, S, M, A, TA,) and الرَّأْىِ; (T, TA;) and استثبت ; (S, M, A, K, TA;) *He acted,* or *proceeded, [firmly, steadily,] deliberately,* or *leisurely,* (T, M, A, K, TA,) *in the affair,* (T, M, A, TA,) and *the opinion, judgment,* or *counsel;* (T, TA;) *not hastily:* (T, M, TA:) both signify the same: (S:) [or] استثبت فى أَمْرِهِ *he consulted respecting his affair, and sought for information respecting it,* or *investigated it.* (T, TA.) [In the KL, تَثَبُّتٌ is explained by the words درنگ كردن و بهجاى آوردن, perhaps meaning The *delaying* in an affair *and (then) executing* or *performing.*]

10 **استثبت** : see 5, in two places. ___ [Also *He sought,* or *desired,* or *demanded, confirmation, evidence, proof, demonstration, verification, assurance,* or *positive* or *certain information,* عَنْهُ *respecting him,* or *it.* ___ And *He desired,* or *meant, an affirmation:* see a remark on a verse cited voce استثبته.] بِيدٍ *He found it to be sound, valid, substantial, real, sure, certain, true, right, correct, just,* or *proper:* (Har p. 175:) and *he assured,* or *certified, himself of the true state of his case.* (Idem, p. 426.) You say, صَغَّرَ عَيْنَهُ لِيَسْتَثْبِتَ النَّظَرَ [*He contracted his eye in order to assure himself of the correctness of the view;*

i. e., *to obtain a sure view*]. (M in art. وص.) ___ It is also said to mean *He made him,* or *asserted him to be, firm of heart:* but Er-Rázee says, I have not met with this verb used as one that is immediately transitive. (Har p. 426.)

ثَبْتٌ : see ثَابِتٌ. ___ Also A man *firm,* or *steady, of heart;* (S;) and so ثَبْتُ الجَنَانِ; (A, Msb, TA;) pl. ثُبْتٌ: (TA:) or a man *who acts,* or *proceeds, [firmly, steadily,] deliberately,* or *leisurely,* (A, Msb,) *in his affairs:* (Msb:) and *a courageous horseman,* (M, K, TA,) *earnest in the charge;* (TA;) as also ثَبِيتٌ : (M, K, TA:) both of which signify also *intelligent, and possessing self-restraint;* or *seldom erring* or *making a mistake* or *committing a fault.* (A, TA.) And ثَبْتُ المَقَامِ A man *who does not quit his station,* or *abode.* (M.) And ثَبْتُ القَدَمِ [*Firm-footed;*] one *who makes no slip in contention,* or *in fight.* (A, TA.) And ثَبْتُ الغَدْرِ A man *firm,* or *steady, in fight,* or *in speech,* or *discourse:* (M, L, TA:) or *whose tongue makes no slip in contentions.* (S, TA.) ___ See also ثَبَتٌ: ___ and ثَبِيتٌ.

ثَبَتٌ *Firmness of heart* in war. (Msb, TA.) You say, لَهُ ثَبَتٌ عِنْدَ الحَمْلَةِ *He has firmness,* or *steadiness, on the occasion of the charge,* or *assault.* (S, A.) And لَهُ ثَبَتٌ عِنْدَ الحِمَامِ *He has firmness on the occasion of death.* (L.) [See also ثَبَاتٌ.] ___ Hence, (Msb,) *A proof, and evidence,* or *a voucher.* (S, Mgh, Msb, TA.) You say, لَا أَحْكُمُ بِكَذَا إِلَّا بِثَبَتٍ *I will not decide so unless on the ground of proof,* or *evidence.* (S.) And it is said in a trad. respecting the day of doubt, [i. e. the day of which one doubts whether it be the last of Shaabán or the first of Ramadán,] ثُمَّ جَآءَ الثَّبَتُ أَنَّهُ مِنْ رَمَضَانَ *Then came the proof,* or *evidence,* or *voucher, that it was of Ramadán.* (TA.) ___ And hence, (Mgh,) applied to a man, (A, Mgh, [in which latter it is said to be tropical when thus applied, but not so in the A,]) and sometimes written ثَبْتٌ, (TA,) *One who is an authoritative evidence,* or *voucher, by reason of his*

trustworthiness in that which he relates: (A, TA:) or *one who is trustworthy* (Mgh, K *) *in that which he relates:* (Mgh: [in the K, only the pl. is mentioned:]) or *one who is just,* or *equitable, [in that which he relates,] and exact,* or *honest:* (Msb:) pl. أَثْبَاتٌ. (A, Mgh, Msb, K.) ___ Also *An index,* or *a table of contents, in which a relater of traditions collects a list of what he has related from others, and of his sheykhs* [*who are his authorities*]: said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.)

ثَبَاتٌ, a subst. from ثَبَتَ, [or an inf. n., like ثُبُوتٌ, used as a simple subst.,] *Continuance, subsistency, lastingness, permanence, endurance, remanence, remanence in a fixed* or *stationary state, a state of standing* or *resting, constancy, firmness, steadiness, steadfastness, stableness* or *stability, fixedness, fastness, settledness, establishment* or *a state of being established:* &c.: and *soundness, validness* or *validity, substantiality* or *substantialness, reality, sureness, certainty, trueness* or *truth,* &c. (Msb.) [See also ثَبْتٌ.]

ثُبَاتٌ, (A,) or ثُبَاتٌ دَآءٌ, (K, TA,) *A disease that renders one unable to move.* (A, * K, TA.)

ثَبَاتٌ The *two threads* or *strings,* or *each of the two threads* or *strings, of* [*the kind of face-veil called*] *a* بُرْقُعٌ *by which the woman* [*draws and*] *binds* [*the two upper corners of*] *it to the back of her head.* (K.) ___ And *A strap,* or *thong, with which a camel's saddle* (رَحْلٌ) *is bound:* (M, K:) pl. أَثْبِتَةٌ. (M.)

ثُبُوتٌ : see ثَبَاتٌ.

ثَبِيتٌ : see ثَابِتٌ. ___ Also *Firm in intellect, understanding,* or *mind:* (S, K, TA:) and *firm in*

strength and intellect: (TA:) or *firm of heart* in war: (Msb:) see also ثَبْتٌ. ___ And, applied to a horse, *Sharp, and light,* or *active, in his running;* (M, K;) as also ثَبْتٌ . (TA.)

ثَابِتٌ part. n. of ثَبَتَ; (M, A, Msb, K;) as also ثَبْتٌ (M, A, K) and ثَبِيتٌ ; (K;) *Continuing, subsisting, lasting, enduring, remaining, remaining fixed* or *stationary, standing,* or *resting, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established: obtaining,* or *holding:* [*standing, as a fact* or *truth; standing,* or *holding, good; having the quality of a*

fact or *truth,* or *a settled,* or *an established, fact* or *truth:*] *sound, valid, substantial, real, sure, certain, true, right, correct, just,* or *proper:* (Msb: see 1:) dim., when it is used as an epithet, ثُوَيْبِتٌ; but when it is a proper name, its dim. is ثُبَيْتٌ. (T.) ___ ثَابِتٌ بِمَكَانٍ *Continuing, remaining, dwelling,* or *abiding, in a place.* (TA.) ___ الكَوَاكِبُ الثَّابِتَةُ [and الثَّوَابِتُ] *The fixed stars.* (Kzw &c.) ___ سِنُونَ ثَابِتَةٌ *Years lasting long.* (TA in art. قعس.) ___ قَوْلٌ ثَابِتٌ *A sound, valid, true, right, correct, just,* or *proper, saying.* (M.) بِالقَوْلِ الثَّابِتِ in the Kur xiv. 32 means *By the assertion of the unity of God.* (Jel.)

مُثْبَتٌ *Bound with the strap,* or *thong, called* ثِبَاتٌ; applied to a camel's saddle (رَحْلٌ). (M, K.) ___ *Motionless by reason of disease* (T, K, TA) *that has become violent,* or *by reason of a wound:* (T, TA:) or the same, (M,) or in this sense مُثْبَتٌ , (K, TA,) *heavy* (M, K, TA) *by reason of old age or some other cause,* (TA,) *and not quitting the bed.* (M, K, TA.) ___ [كَلَامٌ مُثْبَتٌ lit. *An affirmed sentence; i. q.* مُوجَبٌ as *contr. of* مَنْفِىٌّ; virtually *the same as* كَلَامٌ مُثْبَتٌ *an affirming,* or

affirmative, sentence.]

مُثْبِتٌ : see مُثْبَتٌ, in two places.

ثبج

1 **ثَبَجَ**, (S, K,) aor. ـِ, (K,) inf. n. ثُبُوجٌ, (S,) *He sat with his but tocks against his heels, resting upon the extremities of his feet,* (S, K,) *as one does in performing the act termed* اسْتِنْجَآءٌ. (TA.) [ثَبَجَ: see the next paragraph.]

2 **ثَبَّجَ بالعصا**, (S,) inf. n. تَثْبِيجٌ; (S, K;) and ثَبَّجَ بِهَا; (A, K;) *He* (a pastor, S, A) *put the staff,* or *stick, upon,* or *against, his back, and put his arms,* or *hands, behind it:* (S, A, K:) thus he does when he is fatigued. (TA.) ثَبَّجَهُ, (S, A, TA,) inf. n. as above, (S, K,) *He made it obscure;* (K;) *he did not make it distinct,* or *plain;* (S, A, K;) namely, writing, (S,) [i. e.] handwriting; (A, K;) and speech, or language: (S:) *he did not express it in the proper mode,* or *manner,* namely, speech, or language. (A.) And ثُبِّجَ, inf. n. as above; [and app. ثَبَجَ, aor. ـَ, inf. n. ثَبَجٌ, q. v. infrà;] said of writing; [and of speech, or language;] *It was,* or *was made, confused* [&c.]. (Lth, TA.)

5 **تَثَبَّجَ** see 2.

ثَبَجٌ The *part between the* كَاهِل [app. here signifying the *base of the neck*] *and the back:* (S, A, Msb, K:) or the *circuit of the upper part of the* كاهل, *extending to the breast;* as is shown by the phrase أَثْبَاجُ القَطَا: [see what follows:] (Aboo-Málik, TA:) or the *part between the shoulderblades and the* كاهل: and the *main part* of the back, and the *part in which are the places of curvature of the ribs:* or the *part between the buttocks and the base of the neck:* accord. to AO, the *part from the rump-bone,* or *root of the tail, to the hair of the withers* [of a horse]: (TA:) also the *breast* of the bird called القَطَا: (K:) or the *middle part* of that bird: pl. أَثْبَاجٌ. (A, TA.) ___ The *middle* (S, K) of a

thing, (K,) of anything: (S:) and the *main part* thereof; (K;) so of a heap, or tract, of sand: (A'Obeyd, S:) and the *higher*, or *highest, part* of a thing: pl. [of pauc.] أَثْبَاجٌ and [of mult.] ثُبُوجٌ. (TA.) The *middle* of the sea: the *main part* thereof; and of the night: (A, * TA:) the *height of the middle* of the sea, *where the waves meet one another:* the *higher*, or *highest, parts of the waves.* (TA.) مِنْ ثَبَجِ المُسْلِمِينَ *Of the middle class of the Muslims:* or *of the higher*, or *highest*, or *chief, class of them.* (TA from a trad.) The *quality denoted by the epithet* أَثْبَجُ, q. v.; as also ثَبَجَةٌ. (L.) ___ *Incongruity and confusion of speech*, or *language:* and *obscurity*, or *indistinctness, of handwriting.* (K. [App. an inf. n.: see 2, last sentence.])

ثَبَجَةٌ A thing *of the middling sort, between good and bad:* (K, TA:) the fem. ة is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed صَدَقَةٌ. (TA.) See also ثَبَجٌ.)

أَثْبَجُ *Broad*, or *wide, in the part called the* ثَبَجٌ; (S, K, Msb, TA;) and *large in the* جَوْفٌ [i. e. *chest*, or *belly*]: (TA:) or *protuberant*, or *prominent, in the* ثَبَجٌ: (S, A, Mgh, Msb, K:) or *humpbacked:* (TA in this art., and in art. عجر on the authority of Fr:) and *having a projecting*, or *prominent, breast*, or *chest:* (L:) dim. أُثَيْبِجٌ, occurring in a trad. (S, Mgh, Msb, * K.)

أُثَيْبِجٌ: see what next precedes.

ثبر

1 **ثَبَرَهُ**, (M, TA,) aor. ـِ, (M,) or ـُ, (TA,) inf. n. ثَبْرٌ, (M, K,) *He confined him;* or *restrained, withheld, hindered,* or *prevented, him;* (M, K;) as also ثَبَّرَهُ, (M,) inf. n. تَثْبِيرٌ. (K.) You say, ثَبَرَهُ بِالشَّىْءِ, aor. ـُ, inf. n. as above, *He confined, restricted,* or *limited, him* (a man) *to the thing.* (Msb.) And ثَبَرَهُ عَنْهُ, (T, S, M,) aor. ـِ, (T,) or ـُ, (S, M,) inf. n. as above; (S, K;) and ثَبَّرَهُ; (IAar, TA;) *He,* or *it, restrained, withheld, hindered,* or *prevented, him from it;* (IAar, T, S, K;) *turned him away,* or *back, from it,* (AZ, IAar, T, M, K.) And مَا ثَبَرَكَ عَنْ حَاجَتِكَ *What restrained, withhold, hindered,* or *prevented, thee,* (T, * S, A,) or *retarded thee,* (A,) or *diverted thee,* (T, A,) *from* [*accomplishing,* or *attaining,*] *thy want?* (S, A.) And مَا ثَبَّرَ النَّاسَ *What hath turned the people away,* or *back, and withheld,* or *prevented, them,* from obeying God? or *what hath retarded them* therefrom? (TA from a trad.) ___ Also, (TK,) inf. n. as above, (K,) *He denied him,* or *refused him,* or *prohibited him from attaining,* or *debarred him from, what he desired* or *sought; he disappointed him,* or *caused him to fail of attaining his desire; rendered him unsuccessful; disappointed,* or *frustrated, his desire,* or *hope.* (K.) ___ *He drove him away, expelled him,* or *banished him.* (K.) ___ *He cursed him.* (K.) ___ Also, (M, A, Msb,) aor. ـُ, (Msb,) inf. n. ثُبُورٌ, (Msb, K,) *He* (God, M, A, Msb) *destroyed him* (M, A, Msb, K *) *with a destruction from which he should not rise again.* (M, A.) ثَبَرَ, aor. ـُ, (Msb,) inf. n. ثُبُورٌ, (S, Msb, K,) *He perished:* (S, Msb, K:) *he suffered loss; erred,* or *went astray;* or *became lost.* (S.) [See also ثُبُورٌ below.] ___ Also, (M,) inf. n. ثَبْرٌ, (K,) *It* (the sea) *ebbed.* (M, K.)

2 **ثَبَّرَ** see 1, in three places.

3 **ثابر عَلَيْه** , (T, M, A, K, *) inf. n. مُثَابَرَةٌ, (T, S, A, Mgh, Msb,) *He kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to it,* (T, S, M, A, Mgh, Msb, K, *) namely, a thing, (S, M, Msb,) or an affair, (TA,) as, for instance, learning: (A:) *he was eager to say it,* or *to do it, and kept to it constantly, perseveringly,* or *assiduously.* (IAth.)

6 **تَثَابَرَا** , (K,) or تَثَابَرَتِ الرِّجَالُ, (M,) *They two,* (K,) or *the men,* (M,) *leaped,* or *sprang,* (M, K,) *each upon,* or *at, the other,* (K,) or *one upon,* or *at, another,* in war, or fight. (M.)

11 **اثْبَارَرْتُ عَنْهُ** *I was heavy,* or *sluggish, and held back from it.* (K.)

ثُبُورٌ *Perdition:* (Katádeh, T, S, M, K:) *loss; a going astray;* or *becoming lost:* (S:) *woe:* (Katádeh, T, M, K:) *destruction* (M, A, K) *from which there is no rising again.* (M, A.) Hence it is said that the people of Hell will call out, وَاثُبُوراهْ *Alas for destruction from which there is no rising again!* (M, A.) In the Kur xxv. 14 and 15, ثُبُورًا is in the accus. case as an inf. n., as though they said, ثَبَرْنَا ثُبُورًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

ثَابِرٌ *Suffering loss; erring,* or *going astray;* or *becoming lost,* or *perishing;* syn. خَاسِرٌ: so in the saying of El-Kumeyt,

* مِنْ رَأَى مَثْبُورٌ وَثَابِرْ *
* وَرَأَتْ قُضَاعَةُ فِى الأَيَا *

And Kudá'ah, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or *to err,* &c., *and one who is suffering loss,* or *erring,* &c.; مثبور here meaning مَخْسُورٌ. (S.)

مَثْبُورٌ , as used in the Kur xvii. 104, *Overcome; withheld,* or *prevented, from attaining what is*

good: (Fr, T:) *driven away; expelled; banished; outcast: punished; chastised:* (IAar, T:) *cursed; accursed:* (Fr, IAar, T:) *made to lose,* or *suffer loss; to err,* or *go astray;* or *to become lost,* or *to perish:* so in the saying of El-Kumeyt cited above, voce ثَابِرٌ: (S:) *in a state of destruction.* (Mujáhid, T.)

ثبط

1 ثَبِطَ, aor. ـَـ , [inf. n., accord. to rule, ثَبْطٌ,] (K,) or, as Sgh says, [judging from the part. n. ثَبِطٌ,] thus analogy requires that it should be, (TA,) *He was,* or *became, stupid in his work,* or *action; and weak:* and *he* (a man, and a horse, K and TA, said of a horse with respect to covering,

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TA) *was,* or *became, heavy, sluggish,* or *slow.* (K, * TA.) See also 2, in two places.

2 ثبّطه عن الأَمْرِ, (Lth, IDrd, S, Msb, K,) or الشَّىْءِ, (TA,) inf. n. تَثْبِيطٌ, (S, Msb,) *He hindered him, withheld him,* or *prevented him,* (IDrd, Msb, K, TA,) *and retarded him,* (IDrd, K, TA,) *from doing the affair,* or *thing;* (IDrd, Msb, K, TA;) as also ثَبَطَهُ : (IDrd, K:) *he diverted him from it, by occupying him otherwise:* (Lth, S, Msb:) or *he prevented him from doing it by inducing him to be cowardly and weak-hearted:* (Msb:) or تثبيط signifies one's *turning* a man *back,* or *away, from a thing that he would do:* (Aboo-Is- hák:) or one's *intervening as an obstacle between a man and a thing that he desires.* (TA.) The verb occurs in the Kur ix. 46. (TA.) ___ ثبّطه عَلَى الأَمْرِ, inf. n. as above, *He made him to pause,* or *wait, at the thing,* or *affair;* (TA;) as also ثَبَطَهُ عَلَيْهِ, (K, * TA,) inf. n. ثَبْطٌ; (TA;) syn. وَقَّفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. تَثَبَّطَ immediately following in the K: in the CK, we find, erroneously, وقف عليه]. (K, TA.)

4 اثبطه المَرَضُ *The disease scarcely,* or *never, quitted him.* (S, K.)

5 تثبّط [quasi-pass. of 2, *He became hindered, withheld,* or *prevented,* &c.; عَنِ الأَمْرِ *from the*

affair, or *thing.* This signification and that next following are well known. ___] *He paused,* or *waited;* [عَلَى الأَمْرِ at the thing, or affair; as is implied in the K and TA;] syn. تَوَقَّفَ. (K, TA.)

Q. Q. 3 اثْبَأْطَطْتُ عَنِ الأَمْرِ *I held back,* or *hung back, from the affair,* or *thing, relinquishing it.* (TA.)

ثَبِطٌ *Stupid in his work,* or *action; and weak: heavy, sluggish,* or *slow;* applied to a man, and to a horse; (K;) to the latter, *with respect to covering:* (TA:) and a man *who will not move from his place:* (TA:) fem. with ة: (K:) and pl. [of pauc.] أَثْبَاطٌ and [of mult.] ثِبَاطٌ, (K,) and, applied to men, ثَبِطُونَ also. (TA.)

ثبن

1 ثَبَنَ الثَّوْبَ, aor. ـِ , inf. n. ثَبْنٌ and ثِبَانٌ, *He folded the extremity of the garment, and sewed it;* (S, K;) [*he made a tuck in the garment, to shorten it;*] like خَبَنَهُ: (S:) or, (K,) i. e. ثَبَنَ, (TA,) *he put a thing into the receptacle* [*thereof*] *and carried it before him;* as also تَثَبَّنَ: and in like manner, *he folded and sewed over a thing the doubled upper border of his trousers in front:* (K, * TA:) or تَثَبَّنَ شَيْئًا has this last meaning; and signifies also *he put a thing into a* ثِبَانٌ [q. v.] *and carried it before him:* (S:) and ثَبَنَ فِى ثَوْبِهِ, aor. and inf. ns. as above; (M;) and اثْبَنَ فِيهِ, (M, K, as in the CK,) accord. to [some of] the copies of the K اثْتَبَنَ, but the former is the right reading; (TA;) and ثَبَّنَ; (M;) *he put a thing into the receptacle* [*thereof*] *and carried it before him* [*in his garment*]: (M, K: *) [see also أَخْبَنَ:] or you say, ثَبَّنَهُ فِى ثَوْبِهِ *he made it a* ثِبَانٌ (or *thing carried* [*before him*]) *in his garment:* (T:) and تَثَبَّنَ ثِبَانًا *he made a receptacle in which he* [so] *carried a thing before him.* (T.)

2 ثَبَّنَ see 1, in two places.

4 أَثْبَنَ see 1.

5 تَثَبَّنَ see 1, in three places.

ثُبْنَةٌ: see what next follows, in four places.

ثِبَانٌ *A receptacle, such as when one folds the skirt of his shirt and puts in it a thing and carries it before him:* (S:) or the *part, of the garment, which is the place*

wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it; as also ثُبْنَةٌ : (M:) or the *part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things:* as also ثَبِينٌ and ثُبْنَةٌ : (K:) and the *extremity of the* [*garment called*] رِدَآءٌ *when one folds it before him and sews it* [*and puts a thing in it to carry*]: (M:) or *a receptacle in which one carries a thing before him;* (T:) and ثُبْنَةٌ , of which the pl. is ثُبَانٌ, (T,) or its pl. is ثُبَنٌ, like as the pl of خُبْنَةٌ [which has a similar meaning] is خُبَنٌ, (Har p. 427,) the *doubled upper border of the trousers or waist-wrapper, in which one carries* [*before him*] *fruit and other things:* [see also خُبْنَةٌ:] or, as some say, ثَبَانٌ does not signify a receptacle, but *dates that are put and carried in a receptacle or some other thing:* and sometimes *what a man carries in his sleeve;* and ثُبْنَةٌ signifies only *what one carries before him, that is little in quantity:* and what is great is not called ثَبَانٌ. (T.) It is said in a trad. of 'Omar, [إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثَبَانًا *When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself,* or *make, a* ثبان]: i. e., when a necessitous hungry person passes by a man's garden of palm-trees, he may eat of their dates what will repel his hunger. (T. [See also another reading voce خُبْنَةٌ.]) And one says, [قَدِمَ فُلَانٌ بِثَبَانٍ فِى ثَوْبِهِ مَا أَدْرِى مَا هُوَ *Such a one came with a* ثبان *in his garment: I know not what it was*]. (T.)

ثَبِينٌ : see ثَبَانٌ.

مَثْبَنَةٌ *A bag in which a woman puts her mirror and apparatus:* (M, K:) of the dial. of ElYemen. (M.)

ثبو

1 ثَبَوْتُ لَهُ خَيْرًا بَعْدَ خَيْرٍ, or شَرًّا, *I sent him good after good,* or *evil* [after evil]. (TA.) [See also 2.]

2 تَثْبِيَةٌ, [inf. n. of ثَبَّى, mentioned in the T and K, in all its senses, in art. ثبى, and so in the M, except in the first of the following senses, which is there mentioned in art. ثبى and also in art. ثبو,] The act of *collecting* (K, TA) *in successive assemblages* (ثُبَةً ثُبَةً). (TA.) You say, ثَبَّاهُ *He collected it,* namely, a thing, (M,) and water: (M * and TA in art. ثبو:) and *he added to it, and collected it.* (M, TA.) ___ The *collecting what is good:* and also, *what is bad,* or *evil:* thus bearing two contr. significations. (K.) ___ [And hence,] The *praising* a man *in his life-time:* (AA, S, K:) or *praising* him *time after time in his life-time:* (TA:) or *praising* him *much;* as though relating to him collections (ثُبَاتٌ) of praise: (Z, TA;) or the *mentioning of the sundry good qualities or actions:* (Er-Rághib, TA:) and the *magnifying* [a person]; or *honouring* [him]. (T, * K.) You say, ثَبَّى الرَّجُلَ, (M,) or ثَبَّى عَلَى الرَّجُلِ, (T,) *He praised the man in his life-time:* (T, M:) because the doing so implies the collecting his good qualities or actions. (T, * M.) ___ [Hence also the contr. signification,] The *blaming,* or *censuring, much; collecting blame,* or *censure, from this and that source.* (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) ___ The act of *completing* [*and augmenting* a thing]. (K.) You say, ثَبِّ مَعْرُوفَكَ *Complete and augment* [*thy beneficence,* or *bounty,* or *favour*]. (T.) And ثَبَّى ٱللّٰهُ لَكَ النِّعَمَ [*May God complete and augment to thee benefits,* or *blessings:* or] *may God send to thee benefits,* or *blessings.* (TA.) [See also 1.] ___ The *putting* a thing *into a good, right,* or *sound, state, and augmenting it.* (T, K. *) ___ ثَبَّى المَالَ *He kept, preserved, guarded,* or *took care of, the property.* (Kr, M.) ثَبَّيْتُ عَلَى الشَّىْءِ, (As, S,) inf. n. تَثْبِيَةٌ, (As, T, S, M, K,) *I kept constantly,* or *perseveringly, to the thing.* (As, T, S, M, K.) ___ The inf. n.

signifies also The *keeping,* (T,) or *pursuing,* (K,) *the way, course, mode of acting,* or *the like, of one's father:* (T, K:) or the *doing,* or *acting, like one's father.* (M.) ___ Also The *complaining of one's state,* or *case, and of one's want; and asking aid,* or *assistance, and vengeance,* or *avengement.* (K.) [One of the meanings assigned to the verb by Golius, as on the authority of the K, and by Freytag after him, is Disposuit paravitque se: app. from the former's having found الاستعداد written in a copy of the K for الاستعدآء.] أَنَا أَعرِفُهُ تثبِيَةً *I know him,* or *it, with a seeming, not a certain, knowledge.* (T, TA.)

ثُبَةٌ *A company* (T, S, M, K) *of men;* (T, M;) as also أُثْبِيَّةٌ ; (M, K; [in the CK erroneously written اثْبِيَة;]) and أُثْنِيَّةٌ: (TA:) *a company in a state of separation* or *dispersion;* or *a distinct body,* or *company, of men:* (T:) and *a troop of horsemen; such as is termed* عُصْبَة: (M, K: [in the CK, العُصْبَة is erroneously put for العُصْبَة:]) the pl. is ثُبَاتٌ and ثُبُونَ (T, S, M, K) and ثُبُونَ (S, M) and (the pl. of أُثْبِيَّةٌ, TA) أَثَابِىُّ and أَثَابِيَةٌ, in which last the ة is a substitute for the last ى [of أَثَابِىُّ]: (M, TA:) or [accord. to some,] أَثَابِىُّ, which signifies *companies,* has no sing.; but, as some say, its sing. is أَثْبِيَّةٌ , of the measure أُفْعُولَةٌ, [originally أُثْبُوِيَةٌ,] which means *a numerous company:* (Ham p. 796:) [it is also said that] ثُبًى is

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a pl. of ثُبَةٌ as meaning *a company;* (L in art. ثوب, and Ham p. 271;) and hence the phrase الثُّبَى العَالِى, for الثُّبَى العَالِيَةُ, [*the high,* or *exalted, companies,*] the former word being made masc. because it is like زُلَمٌ [which is sing. and masc.]; but some say that this word here means *the assemblies of the nobles:* (Ham ubi suprá:) IAar says, الثُّبَى العَالِى مِنْ مَجَالِسِ الأَشْرَافِ; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find EzZimmánee. (M.) Accord. to some, it is from ثَابَ, being originally ثُوبَةٌ; and its dim. is ثُوَيْبَةٌ: (T:) or it is originally ثُبًى: (S:) accord. to

Er-Rághib, the letter elided from ثُبَةٌ as meaning a company, but not as relating to a wateringtrough or tank, is ى; and ISd holds it to be ى: and [if so,] its dim. is ثُبَيَّةٌ : (TA:) [but ISd adds,] IJ says that the elided letter is و, because it is this in most cases, as in أَبٌ and أَخٌ and سَنَةٌ and عِضَةٌ &c. (M in arts. ثبو and ثبى.) [See also art. ثوب. It seems to signify also *An assemblage,* or *a collection,* of things of any kind:] see 2, in two places. ___ Also The *middle* of a wateringtrough or tank, (T, S, M, K,) *to which the water returns* [*when it has been emptied*], (S,) or *to which what remains of the water returns:* (T:) and the place where the water collects in a valley or *low ground:* (Aboo-Kheyreh, T:) but this is from ثَابَ; (T, S; *) the ة is a substitute for the و, the medial radical, which is suppressed; for it is originally ثُوَبٌ: (S:) or it is originally ثُوَبَةٌ: (T:) or it may be from ثَبَّيْتُ I collected: but Aboo-Is-hák makes it to be from ثَابَ المآءُ, aor. يَثُوبُ; and this he infers to be the case from their saying that the dim. is ثُوَيْبَةٌ. (M.) [See also art. ثوب.]

ثَبِىٌّ One *who praises men much* [*while they are living:* see 2]. (TA.)

ثُبَيَّةٌ : see ثُبَةٌ, of which it is said to be the dim.

أُثْبِيَّةٌ : see ثُبَةٌ, in two places.

مُثَبًّى Property *collected together.* (TA.)

ثبی

ثبو See **ثبی**

ثتل

Q. Q. 1 **ثَيْتَلَ**, (K and TA, in the CK تَثَيْتَلَ,) *He feigned himself stupid after feigning himself intelligent:* (K, TA:) accord. to some copies, *after feigning himself negligent,* or *inadvertent:* (تَغَافُلَ being put in the place of تَعَاقُلَ:) [app. from the subst. below:] but the word as mentioned by IAar is تَنْتَلَ [app. a mistranscription for ثَنْتَلَ]. (TA.)

ثَيْتَلٌ The وَعَلَ [or *mountain-goat*], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced تَيْتَلَ, applied to the *wild goat of the Arabian and Egyptian deserts and mountains;* the *capra jaela* of Hamilton Smith; called by some an *ibex;* as is also بَدَنَ:] or *an old* وَعَلَ: (S, M, Mgh, K:) or the *male of the* أَرْوَى: (Sh, T, M, K: [this is the same as the first explanation:]) En-Nadr says that *it has small horns:* (T:) Aboo-Kheyreh, that *it is of the* وُعُولُ, *does not quit the mountain, and its horns have branches:* (T, Mgh: *) he says that the وُعُولُ are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the ثَيَاتِلُ [pl. of ثَيْتَلٌ] are like them in their colours, and only distinguished from them by the horns; the وَعَلُ having long horns, which extend backwards until they meet over his tail: (T:) also *a species of* [*the bovine antelope called*] بَقَرُ الوَحْشِ, (M, K,) *that abides in the mountains.* (M.) ___ A man *who sits with women.* (TA.) ___ *Incapable of going in to women;* or *not desirous of women.* (K.) ___ A *bulky,* or *corpulent,* man, *in whom one thinks there is good* (AA, K, TA) *when there is no good in him:* (AA, TA:) but, as mentioned by As, it is تَيْتَلٌ. (TA.)

ثج

1 ثَجَّ, (A, L, Msb, K,) aor. ـِ, (A, Msb, TA,) inf. n. ثَجٌّ, (L, Msb, TA,) or ثَجِيجٌ, (A, TA,) or ثُجُوجٌ, (TA,) *It* (water) *flowed:* (K:) or *poured forth vehemently,* (A, Msb, TA,) or *much:* or, as some say, *it* (much water) *poured forth:* (L, TA:) and انثجّ and تَثَجْثَجَ signify the same. (K.) ثَجٌّ also signifies The *flowing* of the blood of a victim brought for sacrifice to the sacred territory of Mekkeh. (S, K, TA.) ثَجَّهُ, (S, A, Mgh, Msb, K,) aor. ـُ, (S, A, Mgh, Msb,) inf. n. ثَجٌّ, (S, Mgh, Msb,) *He made it to flow;* (S, A, Mgh, Msb K;) *poured it forth;* (Msb;) namely, water, (S, A, Mgh, Msb, K,) and blood (S, A, Mgh, Msb) of a victim for sacrifice; (Mgh, Msb;) as also ثَجْثَجَهُ; and اثّجه may also be used in the same sense. (TA.) Hence, (Mgh, Msb,) أَفْضَلُ الحَجِّ العَجُّ والثَّجُّ, (S, Mgh, Msb,) a saying of Mohammad, (TA,) meaning *The most excellent of the actions of the pilgrimage are* (Mgh) *the raising of the voice in the* تَلْبِيَة [see 2 in art. لبى] *and the shedding of the blood of the victims brought for sacrifice to the sacred territory.* (Mgh, Msb.)

4 أَثْجَجَ see 1.

7 إِنْثَجَجَ see 1.

حَلَبَ فيه ثَجًّا *He milked into it milk abundantly flowing.* (TA from a trad.)

ثُجُوجٌ A source *yielding abundance of water.* (TA.) ___ See also ثَجَّاجٌ.

ثَجِيجٌ [originally an inf. n. (see 1)] *A torrent,* or *flow.* (S, K.) So in the saying, أَتَانَا الوَادِى بثَجِيجه [*The valley brought us its torrent,* or *flow*]. (S.) ___ The *sound of the pouring forth* of water. (TA.) ___ See also ثَجَّاجٌ.

ثَجَّاجٌ Water *pouring forth vehemently:* (Msb:) or *poured forth;* as also ثَجُوجٌ : (TA:) or *flowing:* (Har p. 138:) or *flowing much:* (Id. p. 393:) and rain *pouring forth vehemently;* (S, TA;) as also ثَجِيجٌ and مَثَجٌّ : (TA:) and blood *poured forth:* (TA:) and a cloud *pouring forth.* (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. (IDrd, M.) ___ [Hence,] فُلَانٌ غَيْثُهُ وَبَحْرُهُ عَجَّاجٌ [lit. *Such a one, his rain is such as pours forth vehemently, and his sea is noisy,* or *copious:* meaning *such a one is abundant in bounty* or *munificence*]. (A.)

مَثَجٌّ : see ثَجَّاجٌ. ___ Also, (K,) or خَطِيبٌ مَثَجٌّ, (A,) *An eloquent,* or *able, speaker* or *orator;* (K, TA;) *who pours forth a copious flow of words.* (TA.)

ثجر

1 **ثَجَرَ**, aor. ـُـ, *He mixed the* ثَجِير *of dates* [i. e. *the dregs of pressed dates*] *with other* [*dates*] *in the beverage called* نَبِيذ: (S:) or *he mixed the dregs of pressed unripe dates with dried dates in making* نبيذ: (Mgh:) or ثَجَرَ التَّمْرَ *he mixed the dried dates with the dregs of pressed unripe dates.* (K.) The doing so is forbidden in a trad. (S, Mgh.)

ثَجِيرٌ, an arabicized word, (Msb,) pronounced by the vulgar with ت, (S, Msb,) The *dregs of anything that is pressed;* (S, A, Mgh, Msb;) as of pressed unripe dates: (K:) or the *dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called* نَبِيذ: (TA:) or the *expressed juice of dates;* or the *dregs of pressed dates:* (As, Msb:) or *pressed grapes from which the juice has run, and of which the dregs remain.* (Lth, TA.)

ثخن

1 **ثَخُنَ**, (T, S, M, Msb, K,) aor. ـُ ; (K;) and ثَخَنَ, (El-Ahmar, ISd, Msb, TA,) aor. ـُ ; (TA;) inf. n. ثَخَانَةٌ (T, S, Msb, K, &c.) and ثُخُونَةٌ (ISd, Msb, K) and ثَخْنٌ (Z, Msb, K) and ثُخْنٌ; (TA;) *It* (a thing, S, Msb) *was*, or *became, thick, big, gross*, or *coarse;* and *hard, firm, stiff, tough*, or *strong:* (S, K:) *it was*, or *became, thick, dense*, or *compact:* (M, TA:) [*it* (a garment, or piece of cloth,) *was thick*, or *close, in texture:* (see ثَخِينٌ:)] *it* [a semiliquid of any kind] *was*, or *became, thick, so that it did not flow, nor continue in its passing away.* (Er-Rághib, TA.)

4 **اثخنه** [in its primary sense, *He*, or *it, rendered it* ثَخِين, i. e. *thick*, &c. ___ And hence,] *He*, or *it*, (a man, JK, T, Mgh, Msb, and a wound, S, Mgh, and disease, Bd in viii. 68,) *rendered him heavy:* (JK, T, Bd ubi suprà, TA:) or *weakened him, rendered him languid*, or *enervated him.* (S, Mgh, Msb, K, TA.) You say, اثخنه ضربا *He rendered him heavy by beating:* (JK:) or *he beat him much*, or *vehemently*, or *excessively.* (TA.) And أَثْخَنْتُهُ بالجراحة *I weakened him, rendered him languid*, or *enervated him, by the wound*, or *wounds.* (Msb.) ___ إِذَا أَثْخَنْتُمُوهُمْ, in the Kur xlvii. 4, means *When ye have made much slaughter among them:* (Jel:) or *when ye have made a great and vehement slaughter of them:* (Bd:) or *when ye have overcome them, and wounded them much*, or *inflicted* (Abu-l-'Abbás, K, TA,) *so that they give with their hands.* (Abu-l-'Abbás, TA.) ___ اثخن فى العدوّ *He made a great*, or *vehement, slaughter*, (A,) or *a great*, or *vehement, wounding*, (K,) *among the enemy.* (A, K.) ___ اثخن فى الأَرْضِ, *He made much slaughter in the earth*, or *land:* (Bd in viii. 68, Mgh, TA: in the S, اثخن فى الأَرْضِ قَتْلًا, which means the same: TA:) or *he went against the enemy, and made a wide*, or *large, slaughter of them* [*in*

the land]: (Msb:) or *he fought vehemently in the earth*, or *land*. (Jel in viii. 68.) ___ اثخن فِى الأَمْرِ *He exceeded the usual*, or *the just, bounds*, or *degree, in the affair; strove*, or *exerted himself, vigorously*, or *strenuously, therein;* or *did his utmost therein*. (TA.) ___ اثخنه قولُهُ *His saying took*, or *had, an effect upon him;* or *distressed*, or *afflicted, him*. (TA.) ___ أَثْخَنْتُ فُلَانًا مَعْرِفَةً *I knew such a one*, or *was acquainted with him, thoroughly*, or *very well*. (TA.)

8 **اثّخن**, in the saying of El-Asshà,

* **تَمَهَّلَ فِى الحَرْبِ حَتَّى اثَّخَنَ** *

[*He acted deliberately in war until he became heavy*, or *weakened*, or *languid*, or *enervated, by wounds*], is contracted by idghám from اثْتَخَنَ. (S, TA.)

10 **استثخن منه النَّوْمُ** *Sleep overcame him*. (JK, K, TA.) استثخن بَيْنَ المَرَضِ والإِعْيَآءِ *He became overcome by* [lit. *between*] *disease and fatigue*. (A, TA.)

ثُخْنٌ an inf. n. of ثَخُنَ: [commonly used as a simple subst., meaning *Thickness*, &c.:] one says ثَوْبٌ لَهُ ثُخْنٌ [*A garment*, or *piece of cloth, having thickness*, or *closeness, of texture*]. (TA.)

ثَخَنٌ i. q. نقلة [app. a mistranscription for ثَقْلَةٌ or ثَقَلَةٌ, meaning *A heaviness in the chest* or *body*, or *a heaviness and langour*, or *a heaviness on the heart*]; as also ثَخَنَةٌ : El-'Ajjáj says,

* **حَتَّى يَعِجَّ ثَخَنًا مِنْ عَجْعَجَا** *

[app. meaning *So that he who cries out cries out by reason of heaviness*, &c.]: (TA: [this saying is also cited in the S, in art. عج; but there, in one copy, I find ثَخَنًا; and in another, ثَخَنًا; and in both, مِنْ instead of مَنْ:]) and

hence he received the surname of العَجَّاج: (S and TA in art. عج:) so says IDrd. (TA in that art.) [Golius explains ثَخَن as meaning crassities, spissitudo; on the anthority of Ibn-Maaroof and Ibn-Beytár; but I suspect that he found ثَخَن in their works written for ثُخْن or ثَخَن, both inf. ns. of ثَخُنَ.]

ثَخَنَة : see ثَخُنَ.

ثَخِين part. n. of ثَخُنَ; (S, Msb;) *Thick, big, coarse,* or *gross;* and *hard, firm, stiff, tough,* or *strong:* (S:) [*thick, dense,* or *compact:* &c.: see 1: pl. ثِخَانٌ.] You say ثَوْبٌ ثَخِينٌ *A garment,* or *piece of cloth, thick,* or *close,* or *full, in texture,* and, as Az adds, *in warp.* (TA.) ___ Applied to a man, *Completely armed:* (KL:) or ثَخِينُ السِّلَاحِ has this meaning. (S.) ___ Also (JK, TA) *Forbearing, clement, grave, sedate,* or *calm:* (JK, K, * TA: [in some copies of the K, الحَكِيم is erroneously put for الحَلِيم:]) in the M, *heavy in his sitting-place.* (TA.)

مُثْخَن [pass. part. n. of 4, q. v.]. You say, تَرَكْتُهُ مُثْخَنًا وَقِيذًا [*I left him weakened, languid, enervated,* or *much wounded; beaten until he was at the point of death*]. (TA.) ___ *Forbearing, clement, grave, sedate,* or *calm, in mind,* or *intellect.* (TA.) [See also ثَخِين.] ___ Metonymically applied by the people of Syria to One *who causes laughter; who is quick, brisk,* or *lively, in his motions.* (TA.)

مُثْخِن One *who exceeds the usual,* or *the just, bounds,* or *who does his utmost, in narration, and in the rehearsal of sayings.* (TA.) ___ And, with ة, A *large, corpulent, fleshy,* woman. (JK, A, K.)

ثدأ

ثندؤة and ثندِؤة, (M,) or ثندِوة, (Lth, T,) or ثندُوة, of the measure فنعلة, with damm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فعلوة, (Msb in art. ثدى,) or ثندؤة and ثندوة, (ISk, T, S, Mgh, Msb, K,) with damm to the ث if with ء, (ISk, T, S, Mgh, Msb,) and of the measure فعللة, (ISk, S,) and with fet-h to the ث if with و, without ء, (ISk, T, S, Mgh, Msb, K,) and in this case of the measure فعلوة, (ISk, S, K,) like قرنوة and عرقوة, (ISk, S,) [the ن in both cases, accord. to ISk, being radical,] so in the Bári', (Msb,) and so says Ktr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without ء, (Msb,) The ثَدْى [which generally signifies the *breast*, or *mamma*, but sometimes the *pap*, or *mamilla*,] *of a man:* (Mgh:) or the *part, of a man, that corresponds to the* ثَدْى *of a woman:* (T, S, Msb, K:) or the *flesh of the* ثَدْى: (Lth, T, M, Mgh:) or the *flesh that is around the* ثَدْى: (ISk, T, S, K:) or the *base of the* ثَدْى: (As, Zj in his Khalk el-Insán, S, Msb, K, KL *:) or the *portion of flesh that is at the base thereof:* (Msb:) or *i. q.* ثَدْىٌ: (TA:) and the *pap*, or *mamilla, of a woman* and *of a man:* (KL:) accord. to the author of the Wá'ee, the pl. [of تندؤة] is ثَنَادُه, [with ه substituted for ء, unless the former be a mistranscription for the latter,] (TA,) and [that of ثندوة is] ثَنَادٍ. (Msb, TA.) The word ثدى is used in relation to men in the Saheeh of Muslim, and ثندؤة in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثدى is common to men and women. (MF in art. ثند.) ثندؤة الأَنْفِ ___, occurring in a trad., *The tip*, or *fore part, of the nose.* (IAth, TA.)

ثدو

1 **ثَدَاهُ**, aor. ـُـ : see art. ثدى.

ثدى

1 ثَدِىَ, aor. ـَـ, *It became moist* or *moistened.* (T, K.) ثَدِيَت الأَرْضُ *i. q.* سَدِيَت [*The land became moistened by much dew*]: mentioned by Yaakoob, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) ثَدَاهُ, aor. ـُـ (T, K) and ـِـ, (T,) *He moistened it.* (T, K.) ___ And ثداهُ [so in the TT, as form the T, without. teshdeed,] *He fed him,* or *nourished him:* (T, TT:) [or the verb in this sense is ثدّاهُ, for its inf. n.] تَثْدِيَة signifies the act of *feeding,* or *nourishing.* (K.)

2 ثَدَّى see 1.

ثَدْىٌ (T, S, M, Mgh, Msb, K, &c.) and ثُدْىٌ and ثَدًى: (K:) the first of these is the form most commonly obtaining: (TA:) [The *breast,* or *mamma;*] the *part of the chest whereof the* حَلَمَة *is the head; each of the two parts whereof the* حَلَمَتَان *are the two heads:* (Zj in his Khalk el-Insán:) [and sometimes, but not properly, the حَلَمَة alone; i. e., the *pap, nipple,* or *mamilla:*] you say ثَدْىٌ مُقْعَدٌ *a breast that is swelling, prominent,* or *protuberant,* (S, A, L, K, in art. قعد,) *that fills the hand,* (A in that art.,) *and has not yet become folding:* (S, L, K, in that art.:) and رَضَعَ ثَدْىَ أُمِّهِ [*he sucked the breast,* meaning *the pap,* or *nipple, of his mother*]. (IKtt in TA, art. رضع:) it is *peculiar to woman;* (T, K;) or *common to woman and man;* (S, Msb, K;) being sometimes used in relation to a man; (Msb;) accord. to the opinion held to be most chaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (S, Msb, K;) but most chastely masc.: (TA;) the pl. [of pauc.] is أَثْدٌ, (S, M, Msb, K,] [originally أَثْدُىٌ,] of the measure أَفْعُلٌ, (Msb,) and [of mult.] ثُدِىٌّ, (S, M, Msb, K,) [originally ثُدُوىٌ,] of the measure فُعُولٌ, (S, Msb,) and ثِدِىٌّ, with kesr to the ث because of the kesr to the letter following, (S,) and sometimes ثِدْآءٌ,

[originally ثَدَاىٌ,] like سَهَامٌ; (Msb;) and a poet says,

* وَأَصْبَحَتِ النِّسَآءُ مُسَلَّبَاتٍ *

* لَهُنَّ الوَيْلُ يَمْدُدْنَ الثُّدَيْنَا *

[*And the women became widowed,* or *bereft of relations, and without their ornaments,* or *in mourning, having woe, pulling the breasts*]; but this is something like a mistake; and it may be that he meant التُّدْيَا, and changed the [latter] ى into ن for the sake of the rhyme. (M.) It is said in a prov., تُجَوَّعُ الحُرَّةُ وَلَا تَأْكُلُ ثَدْيَيْهَا, meaning, أُجْرَةَ ثَدْيَيْهَا, [i. e. *The ingenuous woman will be made to hunger and will not eat the hire of her breasts,*] *the prefixed noun being suppressed;* or, as some relate it, بِثَدْيَيْهَا, which is plain [as meaning, *by means of her breasts*]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.) And جُدَّ ثَدْىُ أُمِّهِ, *May his mother's breast be cut off,* is a form of imprecation against a man, and used to imply a wish for his separation. (As, L in art. جد.) The saying of 'Alee, on the day of his slaughter of the Khawárij, انْظُرُوا فَإِنَّ فِيهِمْ

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رَجُلًا إِحْدَى يَدَيْهِ مِثْلُ ثَدْىِ المَرْأَةِ [*Look ye, for among them is a man one of whose arms is like the breast of the woman*], not احدى ثَدْيَيْهِ as some relate it, was applied to a man who had, in the place of one arm, a lump of flesh upon his shoulder-joint, which lump, when it was stretched, became equal in length to his other arm, and when it was left, returned [to its original form]. (Mgh.) Respecting ثُدَيَّةٌ, the dim., whence the surname ذُو الثُّدَيَّةِ, he who holds ثَدْىٌ to be masc. [only] says that the ة is added because the word [virtually] means اليد, [which is fem.,] for the man thus surnamed had a short arm, of the size of the ثَدْى, as is indicated by the fact that they also called him

ذُو اليُدَيَّة: (S:) or, accord. to Fr, (A'Obeyd, T,) ة is added, in this instance, in the dim., though ثَدْىٌ is masc., because it applies to what resembled the remains (بَقِيَّة) of a ثَدْىٌ, the greater part of it having gone, so that it is like لُحَيْمَةٌ and شُحَيْمَةٌ [dims. of لَحْمَةٌ and شَحْمَةٌ]: (T, M:) or the ة is added because the word is regarded in this case as meaning البَضْعَةُ [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of ثِنْدُوَةٌ; (Mgh, TA;) but this requires consideration. (Mgh.)

ثُدَيَّةٌ : see ثَدْىٌ. ___ Also *A repository,* or *receptacle,* (AA, K,) *of the size of the fist,* (AA,) *in which the horseman carries the* [*sinews called*] عَقَب [*of which the bow-string is made, and which are bound round a bow, and round an arrow, to repair a fracture in it,* (see عَقَبٌ and عَقَبَ,)] *and the feathers* [*which he may require to attach to any of his arrows*]. (AA, K.)

ثُدَّآءٌ *A certain plant* [*growing*] *in the desert.* (S.)

ثَدْيَآءُ A woman *large in the* ثَدْيَان [or *breasts*]: أَثْدَى, the masc. form, is not used. (S, M.)

ثِنْدُوَةٌ, [written by some ثُنْدُوَةٌ, as well as ثِنْدُؤَةٌ and ثُنْدُؤَةٌ,] mentioned here in the S, and in art.

ثدأ : see the latter art.

ثرب

1 **ثَرَبَهُ**, aor. ـِ , (K,) inf. n. ثَرْبٌ, (TK,) [probably, in its primary sense, *He stripped it of its* ثَرْب: see 2: ___ and hence,] *He stripped him of his garment;* namely, a sick man. (K.) ___ See also 2, in three places.

2 **تَثْرِيبٌ**, in its primary sense, is The *removing of the* ثَرْب, i. e., the *fat that forms the integument of the stomach of a ruminant:* so says Z. (Har p. 197.) ___ And hence, The act of *blaming; reproving;* and *punishing,* or *chastising, for an offence,* or *a crime:* (Har ubi suprà:) or *severe blaming* or *reproving, that rends reputations, and takes away the brightness of countenances:* (Z in Har ubi suprá:) which last meaning it has in the Kur xii. 92: (Bd:) or لَا تَثْرِيبَ عَلَيْكُمْ there means *No evil,* or *mischief, shall come upon you:* (Zj, T:) or *your offences,* or *crimes, shall not be mentioned:* (Th, M:) تثريب signifies the act of *blaming,* or *reproving;* (S, Mgh;) or *doing so severely,* or *angrily;* or, *with the utmost severity* or *harshness:* the act of *upbraiding,* or *reproaching:* and the *going to the utmost length in blaming* or *reproving:* one says, لَا تَثْرِيبَ عَلَيْكَ [*No blame,* &c., *shall be* laid *on thee*]: and it is from الثَّرْب [as explained above]. (S.) You say, ثرّب and ثَرَبَ and اثرب , meaning *He blamed,* or *reproved;* or *did so severely,* or *with the utmost severity;* or *reproached,* or *upbraided:* (T:) and ثرّب عَلَيْهِ, (S, M, K,) and ثَرَّبَهُ; (A, K;) and ثَرَبَهُ , [and ثَرَبَ عليه,] aor. ـِ , (K,) inf. n. ثَرْبٌ; (TK;) and اثربه ; (A, K;) *he blamed him,* or *reproved him; upbraided him,* or *reproached him,* (M, A, K,) *with,* or *for, his offence,* or *crime;* (M, K;) and *reminded him thereof;* (M;) *he showed him his deed to be foul, abominable,* or *bad:* (As, S:) or ثَرَبَ عليه, aor. ـِ ,

signifies *he blamed him,* or *reproved him;* and, as Suh says, ثرّب عليه, *he blamed him,* or *reproved him, much.* (Msb.) ___ Also The *acting ill,* or *corruptly; doing evil,* or *mischief; creating confusion,* or *disorder.* (TA.) It is also said in the K to be *syn. with* طَىٌّ, which means The *building* [or *casing* a well] *with stones:* but [SM says,] I fear that this is a mistranscription for تَثْوِيب, with و. (TA.)

4 **أَثْرَبَ** *He* (a ram) *increased in his fatness:* (K:) or *acquired a* ثَرْب, *having increased in fatness.* (TA.) See also 2, in two places.

ثَرْبٌ *A thin integument of fat that covers the stomach of a ruminant and the bowels* or *intestines;* (Lth, T, S, M, Msb, K;) the *fat that is spread over the bowels,* or *intestines:* (T:) pl. (of mult., TA) ثُرُوبٌ (M, K) and (of pauc., TA) أَثْرُبٌ, and pl. pl. أَثَارِبُ. (K.) Hence, صَارَتْ الشَّمْسُ كَالْأَثَارِبِ *The sun* [upon the ground] *became like the integuments above-mentioned:* i. e., scattered; being upon one place and not upon another, towards sunset: a phrase occurring in a trad., in which it is said that when this is the case, it is forbidden to perform the afternoonprayer: and in another trad. occurs the phrase, صَارَتْ الشَّمْسُ كَثَرْبِ النَّاقَةِ [*The sun* upon the ground *became like the* ثرب *of the she-camel*]. (TA.) ___ And [hence,] *A land of which the stones are such as those of the* حَرَّة [q. v.], *save that they are white.* (L.)

ثَرَبَاتٌ, (K,) or ثَرَبَاتٌ [like تَرِبَاتٌ, with which it is nearly, or perhaps exactly, syn.], (M,) The *fingers.* (M, K.)

أَثْرَبُ, (TA,) fem. ثَرْبَآءُ, (T, K,) A sheep *having a large* ثَرْب; (T, TA;) i. e. (TA) a *fat* sheep. (K, TA.)

مُثْرِبٌ One *who gives little,* (K, TA,) *reproaching for that which he has given.* (TA.)

مُثَرِّبٌ *Upbraiding* [&c.: see the verb, 2]: (M:) or *acting ill,* or *corruptly; doing evil,* or

mischief; creating confusion, or *disorder.* (M, K.)

ثرد

1 **ثَرَدَ**, aor. ـُ , (M, L,) or ـِ , (so in one place in the TT,) inf. n. ثَرْدٌ, (T, M, Mgh, L,) *He broke* a dry or hollow thing: (T, Mgh, L:) *he crumbled* a thing, or *broke* it *into small pieces, with his fingers.* (M, L.) [Hence,] ثَرَدَ خبزًا, (S, M, A, Msb, K,) aor. ـُ , (Msb,) inf. n. as above, (S, Msb,) *He crumbled bread,* or *broke it into small pieces, with his fingers,* (M, A, Msb, K,) *then moistened it with broth,* (A, Msb,) *and then piled it up in the middle of a bowl:* (A:) or *he broke bread:* (S:) and in like manner اثَّرَدَهُ , originally اثْتَرَدَهُ; and اثَّرَدَهُ : (S, K:) and اثّرد ثَرِيدًا, and اتّردهُ , *he made,* or *prepared,* ثريد [i. e. *bread crumbled* &c. *as above described*]. (M.) ___ *He rubbed and pressed* a testicle *with the hand, in lieu of castrating;* (K;) inf. n. as above. (Mgh.) ___ See also 2. ___ *He dipped* a garment, or piece of cloth, *in dye:* (K:) *he dyed* it with saffron [&c.]. (TA from a trad.) ___ ثُرِدَ من المعركة, (so in a copy of the T, and in some copies of the K, and in the CK,) or ثُرِّدَ , (so in some copies of the K, and in the TA,) *He* (a man, IAar, T) *was carried away from the place of fight wounded much but having life remaining in him.* (IAar, T, K.)

2 **ثرّد**, (T, M, K,) inf. n. تَثْرِيدٌ; (T, S, Mgh;) and ثَرَدَ ; (K;) [ISd says,] I think that the latter is a dial. var. of the former; (M;) *He killed* an animal that should be slaughtered *without cutting the* أَوْدَاج [or *external jugular veins] so as to make the blood flow;* (M, K;) i. e., (TA,) *he killed* it *with a blunt knife, so that he broke,* [or *tore, the flesh* &c.,] *and did not cut so as to make the blood flow:* (A, TA:) or *he killed* it *by squeezing and pressing the* اوداج, *without cutting, and making the blood to flow:* (Mgh:) or *he killed* it *with a thing that did not*

make the blood to flow freely: or *he killed* it *without practising the method prescribed by the law:* (T:) or تثريد in slaughtering is the *breaking [the bones* or *joints* &c. *of the animal] before it is cold;* and this is forbidden. (S.) [See also مثرد.] ___ See also 1, last sentence. ___ And see ثَرْد, below.

4 **أَثْرَدَ** [It seems that Golius found أَثْرَدَ erroneously written in a copy of the S and in a copy of the K for اثَّرَدَ.]

8 **اثَّرَدَ** : see 1, in four places.

ثَرْد *Weak rain.* (IAar, M, K.)

ثَرَد (S, K) and تَثْرِيد (A) *A chapping* in the lips. (S, A, K.)

ثُرْدَة : see what next follows.

ثَرِيد and مَثْرُود Bread *crumbled,* or *broken into small pieces, with the fingers, and then moistened with broth:* (Msb:) or [simply] *broken* bread. (S.) ___ Also, the former, (T, A,) and ثَرِيدَة (T, M, A, K) and ثُرْدَة (S, M, A, Msb) and ثُرُودَة (M, K) and مَثْرُودَة (K accord. to the TA) and أُثْرُدَان , (Fr, M, * K,) *Bread,* itself, *crumbled,* or *broken into small pieces, with the fingers,* (T, * S, * M, A, Msb, K, *) *then moistened with broth* (T, A, Msb) &c., (T,) *and then piled up in the middle of a bowl;* (A;) *generally having some flesh-meat with it:* (L:) or ثَرِيدَة signifies *a mess,* or

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portion, of ثَرِيد [or *bread crumbled* or *broken* &c.]; (T;) [and so ثُرُودَة , and مَثْرُودَة :] that of Ghassán is said by common consent to have been *prepared with marrow,* and *with eggs,* or *the yolks of*

eggs; and there was no kind more delicious than these two kinds. (TA.) The pl. of ثَرِيدَة is ثَرَائِدُ and ثُرُدٌ and ثُرْدٌ; (A, and Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi suprà.) A poet, as cited by IAar, says,

* أَلَا يَا خُبْزُ يَا ٱبْنَةَ يَثْرُدَانَ *

* أَبَى الْحُلْقُومُ بَعْدَكَ لَا يَنَامُ *

[*Now surely, O bread, O daughter of two preparers of* ثَرِيد, *the throat refuses, after* swallowing *thee, to rest,* by reason of desire for more]: he says that the poet calls the bread after two young men, or slaves, who were preparing ثريد, and gives tenween to يثردان by a poetic license, instead of saying يَثْرُدَانِ, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is أُثْرُدَانٍ ; and [ISd says,] I think that this is a determinate subst., for الثَّرِيد or المَثْرُود, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Áïsheh above other women is as the excellence of ثريد above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with ثريد, because this is generally prepared with flesh-meat, and it is said to be one of the two things called لَحْم. (TA.)

ثُرُودَةٌ : see ثَرِيدٌ; for each, in two places.

ثَرِيدَةٌ : see ثَرِيدٌ; for each, in two places.

أُثْرُدَانٌ : see ثَرِيدٌ; for each, in two places.

مَثْرَدَةٌ *A [bowl such as is called]* قَصْعَة [app. *for* ثَرِيد]. (TA.)

مُثَرِّدٌ One *who slaughters* (an animal intended to be slaughtered, M) *with a stone* or *a bone,* (M, K,) or *the like thereof;* to do which is forbidden: (M:) or one *whose iron instrument is not sharp,* (IAar, M, K,) *so that he mangles the flesh.* (IAar, M.)

مِثْرَادٌ *A stone,* or *bone,* or *blunt iron instrument, with which an animal is slaughtered [in a bungling manner:* see مِثْرِدٌ]. (M, K.)

مَثْرُودٌ : see ثَرِيدٌ. ___ Also A garment, or piece of cloth, *dipped in dye.* (ISh, T.)

مَثْرُودَةٌ : see ثَرِيدٌ, in two places.

يَثْرُدَانُ : see ثَرِيدٌ.

ثرم

1 **ثَرِمَ**, (T, S, M, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. ثَرَمٌ, (T, S, M, Msb,) *He* (a man, T, S, Msb) *had one of his central incisors broken:* (AZ, T, Msb:) or *he had a central incisor fallen out:* (S:) or *he had a tooth broken out entirely;* (M, K;) or *one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth;* (M, K; *) or, peculiarly, *a central incisor:* as also انثرم . (M, K.) ثَرَمَهُ, (T, S, M, Msb, K,) aor. ـِـ, (M, K,) or ـُـ, (Msb,) inf. n. ثَرْمٌ; (S, M, Msb;) and اثرمه ; (T, M, K;) *He* (a man, T, S, Msb) *broke one of his central incisors:* (T, Msb:) or *rendered him* أَثْرَمَ: (M, K:) or the former, *he struck him on his mouth, so that one of his central incisors fell out:* and ↓ the latter, *He* (God) *rendered him* أَثْرَمَ. (S.) And ثَرَمْتُ ثَنِيَّتَهُ *I broke his central incisor.* (T, S.)

4 **أَثْرَمَ** see 1, in two places.

7 **إِنْثَرَمَ** see 1. ___ Also انثرمت ثَنِيَّتُهُ *His central incisor became broken.* (T, S, Msb.)

أَثْرَمُ, applied to a man, *Having one of his central incisors broken:* (T, Msb:) or *having a central incisor fallen out,* (S, and Ham p. 613,) *so as to have a gap between two of his teeth:* (Ham ib.:) or *having a tooth broken out entirely;* (M, K;) or *one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth;* (M, K; *) or, peculiarly, *a central incisor:* (M, K:) fem. ثَرْمَآءُ: (M, Msb, K:) pl. ثُرْمٌ. (Msb.) ___ الأَثْرَمَانِ *Night and day:* (M, K:) and *time,* or *fortune, and death.* (TA.)

ثرو

1 ثَرَا القَوْمُ, (As, S, M, K,) aor. ـُ ; (As, S;) and ثَرِىَ; (T, TT;) inf. n. ثَرًا; (M;) *The people,* or *company of men, became many, much,* or *great in number* or *quantity; and increased:* (As, T, S, M, K:) and in like manner, المالُ, (As, S, M, K,) i. e., *the cattle,* or *other property, became many, much,* or *great in number* or *quantity.* (As, S, M.) ___ ثَرِىَ, (T, M, K,) aor. ـَ , inf. n. ثَرًى [or ثَرًا?] and ثَرَآءٌ, (T, TA,) *He* (a man, T, K) *was,* or *became, abundant in cattle,* or *other property;* (T, M, K;) as also اثرى , (T, S, M, Mgh, K,) and أَثْرَى: (M:) or اثرى signifies *he was,* or *became, in a state of competence* or *sufficiency, in no need,* or *rich;* syn. استغنى: (Msb:) or it signifies *more than* استغنى: (T:) and ثَرِيتُ بكَ, *I became,* or *have become, abundant [in property] by means of thee:* (T, S:) and ثَرِيتُ بفُلَانٍ *I became in no need of other men by means of such a one.* (T, S, M.) A poet says, (S,) namely, ElKumeyt, praising the Benoo-Umeiyeh,

* لَكُمْ مَسْجِدَا ٱللّٰهِ المَزُورَانِ وَالحَصَى *

* لَكُمْ قِبْصُهُ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا *

[*Ye have the two visited mosques* of Mekkeh and El-Medeeneh, *and ye have the number of the pebbles of such as are between* him who *is wealthy and* him who *is poor*]: he means, مِنْ بَيْنِ مَنْ أَثْرَى وَمَنْ أَقْتَرَ; i.e., مِنْ بَيْنِ مُثْرٍ وَمُقْتِرٍ. (S.) ___ ثَرِيتُ بكَ, (T,) or به, inf. n. ثَرًا, (M,) also signifies *I rejoiced* (T, M) *in thee,* (T,) or *in him,* or *it:* (M:) and ثَرِىَ بذلك, aor. ـَ , *He rejoiced in,* or *by reason of, that.* (ISk, S.) ثَرَوْنَاهُمْ *We were,* or *became, more than they:* (AA, S, M:) or *more in cattle,* or *other property.* (K.) ___ ثَرَا القَوْمَ *He* (God) *made the people,* or

company of men, to be many, or *numerous; multiplied them.* (AA, T, S.)

4 **أَثْرَوْا** see 1, in three places. لَا يُثْرِينَا العَدُوُّ *The enemy will not say much respecting us.* (M, TA.)

ثَرًا ; dual ثَرَوَانِ: see ثَرًى, in art. ثرى.

ثَرٍ : see به أَنَا ثَرٍ ___. ثَرِىٌّ *I am in no need of other men by means of him;* (T, S, M;) as also ثَرًى . (M.) See also art. ثرى.

ثَرْوَةٌ *Many,* or *a great number,* (S, M, K,) of men; and of cattle, or other property: (M, K:) or *much,* or *a great quantity,* or property; (Mgh, Msb;) as also ثَرَآءٌ : (S, M, * Mgh:) and فَرْوَةٌ signifies the same as ثَرْوَةٌ; the ف being a substitute for the ث. (M.) One says, وذُو ثَرَآءٍ إِنَّهُ لَذُو ثَرْوَةٍ, (ISk, S,) or إِنَّهُ لَذُو ثَرَآءٍ وثَرْوَةٍ, (T,) *Verily he possesses a number* [of men] *and much property.* (ISk, T, S.) Accord. to IAar, one says ثَوْرَةٌ مِنْ رِجَالٍ and ثَرْوَةٌ, meaning *A great number of men:* but only ثَرْوَةٌ مِنْ مَالٍ. (TA.) ___ Also The *night of the conjunction of the moon and* الثُّرَيَّا [or *the Pleiades*]. (M, K.)

ثَرْوَانُ, fem. ثَرْوَى: see ثَرِىٌّ.

ثَرَآءٌ : see ثَرْوَةٌ, in three places. ___ Also *A state of competence* or *sufficiency;* or *richness.* (Msb.)

ثَرِىٌّ *Many,* or *numerous;* [applied to a company of men;] and so ثَرِيَّةٌ applied to spears (رِمَاحٌ): (TA:) also *many,* or *much,* cattle, or other property; (S, M, K, TA;) and so ثَرٍ . (T, TA.) ___ Also A man *possessing many,* or *much, cattle,* or *other property;* and so أَثْرًى ; (M, K;) and مُثْرٍ : (T:) so too ثَرْوَانُ ; (T, S, Mgh;) or *abounding* (M, K, TA) *in cattle,* or *other property:* (TA:) and [its fem.] ثَرْوَى , applied to a woman, (T,

S, M, K,) likewise signifies *possessing many,* or *much, cattle,* or *other property:* (T, S, K:) the dim. of this last is ثُرَيَّا . (T, S, M, K.) ___ See also ثَرٍ. And see art. ثرى.

ثُرَيَّا : see الثُّرَيَّا ___. ثَرِىٌّ [*The Pleiades; the Third Mansion of the Moon:* it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْءٌ:) hence what is said of it in Job xxxviii. 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] النَّجْمُ [*the Asterism*]: (S, K:) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, K; *) for it is said that amid its conspicuous stars are many obscure stars; (IAth, TA;) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its نَوْءٌ [here meaning auroral

setting]: (TA:) the word is thus applied only in the dim. form, which is used in this instance to denote magnification. (M, TA.) ___ [ثُرَيَّا also signifies *A cluster of lamps, generally resting in holes in the bottom of a lantern:* see an engraving in my Modern Egyptians, ch. vi.] The ثُرَيَّا of lamps is so called as being likened to the asterism above mentioned. (M.)

أَثْرَى : see ثَرِىٌّ: and see also art. ثرى.

مُثْرٍ : see ثَرِىٌّ: and see also art. ثرى.

مَثْرَاةٌ *A cause of multiplying,* or *rendering abundant;* syn. مَكْثَرَةٌ: so in the saying, هٰذَا مَثْرَاةٌ لِلْمَالِ [*This is a cause of multiplying,* or *rendering abundant, cattle,* or *other*

property]. (S, K.)

أَنَا مَثْرِىٌّ بِهِ *I am rejoiced in him.* (ISk, TA in art. ثرى.) See also art. ثرى.

ثرى

1 **ثَرِيَت الأَرْضُ**, aor. ـَـ , inf. n. ثَرًى, *The earth,* or *land, became moist and soft, after drought and dryness:* (M, K:) or *became watered by rain that penetrated to its moistness.* (Msb.) See also the same form of the verb in the first paragraph of art. ثرو, in six places.

2 **ثرّى**, (T, S, M, K,) inf. n. تَثْرِيَةٌ, (S, K,) *He moistened* (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K,) and سَوِيق [or meal of parched barley or wheat], (S, TA,) and any other thing: (TA:) *he sprinkled* a place: (S, K:) *he poured water upon, and then stirred about, and mixed up,* [the preparation of milk termed] أَقِط, (M, K,) and سَوِيق. (M.) *He made his hands to cleave to the ground* (T, K) *between the two prostrations in prayer, not separating them therefrom until he performed the second prostration.* (T.)

4 **اثرى** *It* (rain) *moistened the earth.* (S.) ___ أَثْرَت الأَرْضُ *The land,* or *earth, had much moisture; became abundant in moisture:* (S, M, Msb, K:) or *it became compact with moisture.* (AHn, M.) [See also مُثْرٍ.]

ثَرًى *Moisture; humidity;* (S, M, K;) of the earth: (S, Msb:) and *moist earth;* (S, M, Msb, K;) تُرَاب that is not moist is not called ثَرًى; (Msb;) or *such as, when moistened, does not become cohesive mud* or *clay;* (M, K;) as also ثَرْيَآء [an epithet used as a subst.]: (AO, T, * K, TA: [in the CK, erroneously, ثَرِيَاء:]) and *the earth;*; (M, K) مَا تَحْتَ الثَّرَى, in the Kur [xx. 5], being explained as meaning *what is beneath the earth:* (M:) الثَّرَى and * أَثْرَى both signify *the earth;* and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual ثَرَيَان (S, M, K) and ثَرَوَان: (Lh, M, K: [but the sing. of the latter should be written ثَرًا:])

pl. أَثْرَآ. (M, K.) الْتَقَى الثَّرَيَانِ [*The two moistures met,* or *have met,*] is said when the rain has sunk into the ground so that it has met the moisture of the earth. (S, M, K.) Accord. to IAar, it was also said by a man, (M,) or by an Arab of the desert, (K,) who, (M, K,) being naked, (K,) clad himself with a fur-garment, (M, K,) without a shirt; (M;) meaning *the hair of the pubes and the soft hair of the fur-garment.* (M, K.) And the Arabs say, شَهْرٌ ثَرًى وشَهْرٌ ثَرٌ وشَهْرٌ مَرْعًى وشَهْرٌ اسْتَوَى, meaning *A month* [*of moisture*] *in which the rain begins, and sinks into the ground, and moistens and softens the earth;* for شَهْرٌ ذُو ثَرًى: *and a month in which thou seest the heads of the herbage grown forth;* for شَهْرٌ تَرَى فِيهِ رُؤُوسَ النَّبَاتِ: *and a month in which the herbage* is *tall enough to be pastured upon by the cattle:* (As, S, * M:) *and a month in which it is full-grown and erect.* (As, M.) One says also, بَدَا ثَرَى المَآءِ مِنَ الفَرَسِ, meaning *The sweat of the horse appeared.* (S, * M.) And إِنِّى لَأَرَى ثَرَى الغَضَبِ فِى وَجْهِ فُلَانٍ, meaning *Verily I see the effect of anger in the face of such a one.* (T.) And هُوَ ابْنُ ثَرَاهَا *He is the knowing with respect to it.* (T in art. بنى.) ___ [Hence, as being likened to moist earth,] *i. q.* خَيْرٌ [*Good; anything good;* &c.]. (M, K. [For خَيْرٌ, Golius appears to have found, in a copy of the K, حَيْزٌ; and this, which he has rendered Terræ tractus, he has given as a signification, not of ثَرًى, but of ثَرْآءٌ, which, like ثَرًى, he also explains as meaning terra.]) So in the saying, فُلَانٌ قَرِيبُ الثَّرَى [app. meaning *Such a one is a person from whom good is easy of attainment:* or it may mean, *a person from whom good seems to be easy of attainment:* in either case likened to land of which the moist earth is near the surface: that the phrase may have the latter meaning appears from what here follows]. (M.) You say, إِنَّ فُلَانًا لَقَرِيبُ الثَّرَى بَعِيدُ النَّبْطِ, meaning *Verily such a one is a person who promises but who does not fulfil.* (IAar, T.) ___ [Hence also, *Fresh and vigorous friendship.*] You say, لَمْ يَيْبَسِ الثَّرَى بَيْنِى وَبَيْنَهُ [*The fresh*

and vigorous friendship between me and him has not withered]: whence the phrase, ما بَيْنِى وبين فُلَانٍ * مُثْرٍ [*That* friendship *which is between me and such a one is fresh and vigorous*]; i. e., it has not ceased, or become severed. (S, * M.) Jereer says,

* فَلَا تُوبِسُوا بَيْنِى وبَيْنَكُمُ الثَّرَى *
* فَإِنَّ الَّذِي بَيْنِى وبَيْنَكُمُ مُثْرِى *

[*And wither not the fresh and vigorous friendship between me and you; for that which is between me and you is fresh and vigorous*]. (S, M.)

ثَرٍ [, fem. ثَرِيَةٌ, *Moist; humid.*] You say أَرْضٌ ثَرِيَةٌ, (M, Msb,) like عَمِيَةٌ, (Msb,) or ثَرِيَّةٌ , like غَنِيَّةٌ, (K, [but this is anomalous, as part. n. of ثَرِيَت,]) and ثَرْيَآءُ , (Msb, K,) *Earth,* or *land, that has become moist and soft, after drought and dryness:* (M, K:) or *watered by rain that has penetrated to its moistness:* (Msb:) or the last, *land of just,* or *moderate, moisture:* (AHn, M:) or *moist land;* (T, S, M;) and so the first. (M.) And مَكَانٌ ثَرْيَانُ *A place of which the earth has in it moisture.* (TA.) And يَوْمٌ ثَرِىٌّ *A humid day.* (TA.) See also art. ثرو.

ثَرِىٌّ , fem. ثَرِيَّةٌ: see ثَرٍ, in two places: and see also art. ثرو.

ثَرْيَآءُ : see ثَرٍ: ___ and see also ثَرًى.

ثَرْيَانُ : see ثَرٍ.

ثُرَيَّا : see art. ثرو.

أَثْرَى : see ثَرًى: and see also art. ثرو.

مُثْرٍ [, fem. مُثْرِيَةٌ, part. n. of 4, q. v.] أَرْضٌ مُثْرِيَةٌ [is explained as meaning] *Land of which the earth has*

not become dry. (T, TA.) ___ See also ثَرًى, last two sentences. And see art. ثرو.

مَثْرِىٌّ a pass. part. n. having no verb; used as an intensive epithet in the phrase ثَرًى مَثْرِىٌّ [*Very moist earth*].

(M.) See also art. ثرو.

ثط

1 **ثَطَّ**, aor. ـَ ; (Lth, TA;) [app. accord. to him who says رَجُلٌ أَثَطُّ; for Lth adds,] and, accord. to him who says رَجُلٌ ثَطٌّ, (Lth, TA,) ثَطَّ, aor. ـِ and ـُ ; (Lth, K;) inf. n. [of ثَطَّ of which the aor. is ثَطَطٌ,] ـَ, (Lth, IDrd, S, K,) and [of the verb of which the aor. is ثَطٌّ,] ـِ, and [of that of which the aor. is ـُ , the second pers. of the pret. being app. ,] ثَطُطْتَ ثَطَاطَةٌ and ثُطُوطَةٌ; (Lth, K;) or the last two, accord. to IDrd, are simple substs., and ISd approves of this distinction; (TA;) *He* (a man, Lth, S) *was,* or *became, such as is termed* ثَطٌّ and أَثَطُّ [explained below]. (Lth, IDrd, S, K.) **ثَطٌّ** and أَثَطُّ , (Lth, S, K,) but the former is the more correct and the more common, (Lth,) or the former only, (IDrd, and IB on the authority of Ibn-El-Jawáleekee, and K,) the latter being vulgar, (IDrd, K,) but AZ asserted his having heard the latter, (AHát, cited in the Jm,) [and the latter only is mentioned in the Mgh,] A man (S, Mgh) *having no hair upon the sides of his face, but only upon his chin;* syn. كَوْسَجٌ : (S, Mgh, K:) or *having a scanty beard:* (IDrd:) or the former signifies *having little hair in the beard,* and *in the eyebrows:* (K:) or [when you mean the latter] you say رَجُلٌ ثَطُّ الحَاجِبَيْنِ, (K,) *a man having thin,* or *scanty, eyebrows;* as also أَثَطُّ الحَاجِبَيْنِ; (TA;) the mention of the eyebrows being indispensable; (IAar, K;) and امْرَأَةٌ ثَطَّةُ الحَاجِبَيْنِ [*a woman having thin,* or *scanty, eyebrows*]: (S TA:) pl. (of pauc., TA) أَثْطَاطٌ (Kr, K) and (of mult., TA) ثُطَّانٌ and ثَطَطَةٌ (AZ, K) and ثُطُطٌ, (IAar,) [all of which may be of either sing.,] and ثِطَاطٌ, (AZ, S, K,) which is of the former sing., (S,) and ثُطٌّ, (AZ, S, K,) which is of the latter. (S.) You say also امْرَأَةٌ ثَطَّآءُ *A woman having no* إِسْبٌ, (Lth, TA,) i. e. *hair on the pubes;* in the copies of the K incorrectly written اسْتٌ. (TA.) And عَارِضٌ أَثَطُّ *A side of the cheek,* or *of the face, having the hair falling off.* (Mgh.) ___ Also, the former, *Heavy in the belly;* (K, TA;) *slow;* applied to a man. (TA.) The former also signifies *Human*

excrement or *ordure;* or *thin human excrement* or *ordure;* syn. سَلْحٌ. (Sgh, K.) [See also ثَلْطٌ.]

أَثَطُّ, and its fem. ثَطَّآءُ: see ثَطٌّ, in four places. ___ الثَّطَّآءُ also signifies *The spider:* or *another*

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creeping thing, that stings, or *bites, vehemently:* (K:) this is from Lth, as in the O and L: but in the Tekmileh we find الثَّطَّآءُ, like شَقَّآءُ, [app. a mistake for الثَّطَآءُ, like شَفَآءُ,] *a certain small creeping thing:* or, as some say, it is الثَّطَا, of the measure of قَفًا. (TA.)

ثعب

1 **ثَعَبَهُ**, (S, A, K,) aor. ـَـ, (K,) inf. n. ثَعْبٌ, (S,) *He gave vent to it;* or *made it to flow forth, run,* or *stream;* namely, water, (S, A, K,) and blood, and the like. (K.) ثَعَبَ دَمًا, [thought by MF to be ثَعَبَ, but I see no reason why it should not be ثَعَبَ,] said of a wound, means *It flowed,* or *ran, with blood.* (TA.)

7 **انثعب** *It* (water) *had vent;* or *it flowed forth, ran,* or *streamed;* (S, A, K;) in, or through, a مَثْعَب: (S TA:) and in like manner, rain: (TA:) and blood from the nose. (S, TA.) ___ [Hence,] صَاحَ بِهِ فَٱنْثَعَبَ إِلَيْهِ *He called out to him and he sprang up and ran to him.* (A, TA.)

ثَعْبٌ, applied to water, (K,) and to blood, (TA,) *Flowing, running,* or *streaming;* as also ثَعَبٌ and أُثْعُوبٌ and أُثْعُبَانٌ. (K, TA.) You say سَيْلٌ أُثْعُوبٌ [*A flowing torrent*]. (A.) ___ And [hence,] شَرٌّ أُثْعُوبٌ [*Evil that takes its course like a stream*]. (A.) ___ See also what next follows.

ثَعَبٌ, (so in the S, expressly said to be بِالتَّحْرِيك,) or ثَعْبٌ, (so in the K,) in some copies of the K, erroneously, مَثْعَب, (TA,) *A water-course of a valley; a channel in which water flows in a valley:* (S, K:) accord. to Lth, the *rubbish and scum that collect in the channel in which the rainwater flows;* but Az disapproves of this explanation of the word, and says that it signifies, in his opinion, the channel itself: (TA:) the pl. is ثُعْبَانٌ. (S, K.) One says, سَالَتِ الثُّعْبَانُ كَمَا سَالَ الثُّعْبَانُ, i. e. *The torrent* [or rather *the torrents ran like the serpent called* ثعبان]. (A, TA.) ___ See also ثَعْبٌ.

ثُعْبَانٌ *A kind of long serpent:* (S:) *a great serpent;* applied to the *male* and the *female:* (Msb:) *a bulky and long serpent,* (Sh, K, TA,) *that hunts the rat* or *mouse, to which*

latter animal the name is sometimes metaphorically applied, and that is more useful in the house than are cats: (Sh, TA:) or particularly the *male* [*serpent*], (Ktr, K,) *that is yellow,* and *ruddy:* (Ktr:) or the *serpent in general,* (ISh, K,) *male* and *female, great* and *small:* (ISh:) [also applied to *an enormous fabulous serpent;* described by Kzw and others:] pl. ثَعَابِينُ. (S, Msb.) ___ [رَئِيسُ الثَّعَابِينِ *The basilisk.* (Golius, from a Glossary.)] ___ دَمُ الثُّعْبَانِ: see دَمٌ.

فُوهُ يَجْرِى ثَعَابِيبَ, (As, S, K,) or فَمُهُ, (TA,) and سَعَابِيبَ, (S,) *His mouth runs with clear water, having an extended* [or *a ropy*] *flow.* (As, S, K.)

أُثْعُبَانٌ: see ثَعْبٌ.

أُثْعُوب: see ثَعْبٌ, in three places.

مَثْعَبٌ [The *outlet,* or *place of outpouring, of the water* of a watering-trough &c.;] the *place of passage for the water, in the side of a wateringtrough* or *tank:* and *a channel,* or *conduit, for water:* (KL:) pl. مَثَاعِبُ. (S, A.) You say مَثْعَبُ الحَوْضِ [*The outlet for the water of the watering-trough* or *tank*]: (S, A:) and مَثْعَبُ السَّطْحِ [*the outlet for the water of the house-top*]: (A:) and مَثْعَبُ المَطَرِ [*the outlet,* or *channel, for the rain-water*]: (TA:) from ثَعَبَ المَآءَ he gave vent to the water, or, made it to flow forth, &c. (A, TA.) And مَثَاعِبُ المَدِينَةِ, meaning *The channels,* or *places of flowing, of the water of the city:* (K, TA:) whence it appears that MF has erred in saying that مَثْعَبٌ signifies [only] *a* مِزْرَابٌ [or *spout for conveying away water from a housetop* &c.]: not a channel, or place of flowing. (TA.) [See also صُنْبُورٌ, and لَوْلَبٌ.]

ثعد

ثَعْدٌ, as an epithet applied to a leguminous plant, or to an herb, *Fresh, juicy,* or *sappy;* (S, A, K;) *soft,* or *tender.* (S, A.) You say ثَعْدٌ مَعْدٌ in this sense; (S, A;) the latter word being an imitative sequent, not [generally] used alone; but some use it alone: (S:) and it is said to be syn. with the former. (TA.) You say also رُطَبَةٌ ثَعْدَةٌ مَعْدَةٌ, meaning *A fresh, juicy, ripe date.* (IAar, TA.) And ثَرًى ثَعْدٌ *Soft, moist earth;* (S, K;) as also جَعْدٌ. (Sudot;.) ___ [As a coll. gen. n.,] *Fresh ripe dates:* or *dates for the most part in a state of ripeness:* (K:) or *ripening dates when they have become soft:* n. un. with ة: (As, S:) that which is ripening, but as yet hard and indigestible, is termed جَمْسَةٌ. (As, TA.) [See بُسْرٌ.] ___ *Fresh butter:* so accord. to Is-hák Ibn-Ibrá- heem El-Kurashee, in a trad. related by him. (IAth, TA.) ___ مَا لَهُ ثَعْدٌ وَلَا مَعْدٌ *He possesses not little nor much.* (K.) [Here, again,] the last word is an imitative sequent. (TA.)

ثعل

1 **ثَعِلَ**, aor. ـَـ , inf. n. ثَعَلٌ, *His teeth were irregular in their places of growth, and overlying one another:* (Msb:) [or *he had a tooth,* or *teeth, in excess,* or *exceeding the usual number, and growing behind the others:* see what follows.] And ثَعَلَتِ السِّنُّ *The tooth exceeded the usual number,* (Msb, K,) *being behind the other teeth:* or *entered beneath another, being irregular in the place of growth.* (K.) [See also ثُعْلٌ.]

4 **اثعلوا**, said of guests, *They were,* or *became, numerous,* or *many,* (K, TA,) *and straitened,* or *crowded, one another:* (TA:) so, too, said of men coming to water. (K, TA.) ___ اثعلوا عَلَيْنَا *They acted contrarily,* or *adversely, to us; they opposed us.* (Lth, S, K.) ___ اثعل said of a recompense, or reward, *It was,* or *became, great.* (K.) ___ And said of an affair, *It was so great that one knew not how to apply himself to it:* (K:) it implies incongruity. (TA.)

ثَعْلٌ: see ثُعْلٌ.

ثُعْلٌ (K, and Ham p. 647) and ثَعَلٌ and ثُعْلُولٌ, (K,) the last from Ibn-'Abbád, (TA,) *A tooth in excess,* or *exceeding the usual number,* (K, and Ham ubi suprà,) *behind the other teeth:* (K:) or the *entering of a tooth beneath another, with irregularity in the place of its growth:* (K:) or ثَعَلٌ signifies *superfluities in the teeth, and irregularity in their places of growth, so that they overlie one another:* (S:) or the *teeth's overlying one another, and the excess of a tooth among them* [*beyond the usual*

number]. (Har p. 243.) ___ And ثُعْلٌ (S, K, and Ham ubi suprà) and ثَعْلٌ and ثَعَلٌ (K) *An excess,* or *a redundance,* (K and Ham,) [i. e.] *a small teat in excess,* [*in addition to the usual number,*] (S,) *in,* or *among, the teats of a sheep* or *goat,* (S, K, Ham,) and *of a she-camel,* (S, K,) and *of a cow:* (K:) *it does not yield milk, though hyperbolically described as doing so.* (S. [But see ثَعُولٌ.]) ___ Also ثُعْلٌ, [not ثُعَالٌ as in Freytag's Lex.,] *A certain animalcule that appears in a skin used for holding water or milk when its odour has become bad.* (Ibn-'Abbad, K. *)

ثَعَلٌ : see ثُعْلٌ, in three places.

ثُعَلٌ : see ثُعَالَةٌ. ___ One says in reviling a man, هٰذا الثُّعَلُ والكُعَلُ, meaning *This ignoble fellow, that is naught.* (Ibn-'Abbád, TA.)

ثُعْلُولٌ : see ثُعْلٌ. ___ Also A ewe, or she-goat, *that may be milked from three places, or four,* (Ibn-'Abbád, K,) *by reason of an excess in the* [*number of*] *teats.* (Ibn-'Abbád, TA. [See also ثَعُولٌ.]) *Angry.* (Lth, K.)

ثَعَالٌ : pl. of ثَعْلَبٌ [q. v.]. (K in art. ثعلب.)

ثُعَالٌ : see ثُعَالَةٌ.

ثَعُولٌ, applied to a she-camel, a cow, and a sheep or goat, *Having an excess,* or *a redundance, in the* [*number of*] *teats:* or *having, above her teat, a small teat:* or *having a nipple in excess:* (K:) or a ewe, or she-goat, *having a* ثُعْلٌ [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, *that may be milked from her* ثُعْلٌ. (Ham p. 647. [See also طَعْنَةٌ ثَعُولٌ ___.]) ثُعْلُولٌ *A wound made with a spear or the like from which the blood is scattered,* or *sprinkled.*

(TA.) ___ جيش ثَعُولٌ *A numerous army.* (TA.) And كَتِيبَةٌ *An army,* or *a collected portion thereof, having with it much rabble and many followers:* (K:) regard is had in it to multitude and crowding. (TA.)

ثُعَالَةُ, a determinate noun, *The* ثَعْلَب [or *fox*]; (S, O;) as also ثُعَلٌ : (IDrd, TA:) or *the female* ثعلب; as also ثُعَالٌ . (K.) ثُعَالَةُ *Dry herbage:* or ثُعَالَةُ is [*the plant commonly called*] عِنَبُ الثَّعْلَبِ [see art. ثعلب]: (K:) this is from AHn. (TA.)

أَثْعَلُ A man *whose teeth are irregular in their places of growth, and overlying one another:* (Msb:) or *having superfluities in his teeth, and irregularity in their places of growth, so that they overlie one another:* (S:) or *having a tooth* (Mgh, K,) *behind the other teeth:* (K:) or *having a tooth entering beneath another, being irregular in the place of growth:* (K:) fem. ثَعْلَآءُ, applied to a woman; (S, Mgh, Msb, K;) and also to a gum (لِثَةٌ): (K:) pl. ثُعْلٌ. (Msb, TA.) ___ *A portly,* or *corpulent, personage,* or *chief, characterized by superabundances of benificence,* or *bounty.* (Lth, K.)

مُثْعَلٌ *Spread, scattered,* or *sprinkled.* (TA.) ___ وردمُثْعَلٌ [*A company of men coming to water*] *straitening,* or *crowding, one another.* (K.) ___ جآء القَوْمُ مُثْعَلِينَ *The people,* or *company of men, came in a connected,* or *continnous, body.* (TA.)

أَرْضٌ مَثْعَلَةٌ *A land in which are many* ثَعَالِب [or *foxes*]; (S, K;) like مَعْقَرَةٌ meaning a land in which are many عَقَارِب [or scorpions]; (S;) as also مُثْعَلِبَةٌ. (K in art. ثعلب. [But see this last word.])

ثعلب

Q. 1 ثَعْلَبَ *He* (a man) *was cowardly, and eluded,* or *turned away,* or *went this way and that,* or *to the right and left, quickly, and deceitfully,* or *guilefully;* as also تَثَعْلَبَ : his doing so being thus likened to the running of the ثَعْلَب. (TA.) And ثعلب منه فَرَقًا [*He was cowardly, and eluded him,* or *turned away from him,* &c., *through fear*]; i. e., from another man. (TA.)

Q. 2 تَثَعْلَبَ : see above.

ثَعْلَبٌ [The *fox; canis vulpes* of Linn.: but in the dial. of Egypt, the *jackal; canis aureus* of Linn.: the former animal being there called أَبُو الحُصَيْن, as it often is by the Arabs of other countries:] *a certain beast of prey;* (TA;) *well known:* (S, K:) applied to the *male* and the *female;* so that one says ثَعْلَبٌ ذَكَرٌ and ثَعْلَبٌ أُنْثَى; but if one would designate the male by a single word applying to it only, he says ثُعْلُبَانٌ , with damm to the ث and ل: (IAmb, Msb:) or the former applies to the *female:* (K:) or the *female* is called ثَعْلَبَةٌ ; (Ks, S, Msb, K;) and the *male,* ثُعْلُبَانٌ (Ks, S, K) and ثَعْلَبٌ, (K,) [accord. to some,] like as one says عَقْرَبَةٌ [and عُقْرُبَانٌ] and عَقْرَبٌ: (Msb:) or ثَعْلَبٌ is the *male;* and the *female* is called ثُعَالَةُ : (Az, TA: [but see this word is art. ثعل:]) the pl. of ثعلب is ثَعَالِبُ and ثَعَالٍ, (K,) accord. to Lh: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that ثُعْلُبَانٌ signifies the *male,* the following verse:

* أَرَبٌّ يَبُولُ الثُّعْلُبَانُ بِرَأْسِهِ *

* لَقَدْ ذَلَّ مَنْ بَالَتْ عَلَيْهِ الثَّعَالِبُ *

[*Is he a Lord, upon whose head the he-fox makes water?* (the ب in برأسه being syn. with عَلَى: so in the Mughnee, in art. ب:) *Vile indeed is he upon whom the foxes make water!*] said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several authorities that the correct reading of the word ثعلبان in a trad. whereby F attempts to establish his charge against J is not ثَعْلَبَانِ, dual. of ثَعْلَبٌ, as he pronounces it to be, but ثُعْلُبَانٌ, which is said to be the masc. of ثَعْلَبٌ, like as أُفْعُوَانٌ and عُقْرُبَانٌ are mascs. of أَفْعًى and عَقْرَبٌ. (TA.) ___ دَآءُ الثَّعْلَبِ [for which Golius seems to have found in a copy of the K دَوَآءُ الثَّعْلَبِ] *A well-known disease,* [namely, *alopecia,*] (S, K,) *in consequence of which the hair falls off.* (S.) ___ عِنَبُ الثَّعْلَبِ [*Fox-grape:* rendered by Golius *uvæ vulpinæ,* i. e. *solanum:* but now applied by some to the *gooseberry:* and the solanum nigrum, or gardennightshade, is now commonly called عِنَبُ الذِّئْبِ:] *a certain astringent, cooling plant: seven* (or, as in one copy of the K, *nine*) حَبَّاتٌ [which here seems to mean *berries] thereof, swallowed, are a cure for the jaundice* (اليَرَقَان), *and stop pregnancy,* (K, TA,) *like the berries of the* خَرُوعٌ [or *castor-oil-plant], for the year, or, as some say, absolutely.* (TA.) *A hole,* or *aperture,* (جُحْرٌ,) *whence rain-water flows.* (TA.) [And particularly,] The *outlet, hole,* or *aperture,* (مَخْرَجٌ, S and Msb, or جُحْرٌ, K, or ثَقْبٌ, TA,) *whence the rain-water flows from the place where dates are dried.* (S, Msb, K, TA.) And The *place whence the water flows forth* (L, K) *from,* (L, TA,) or *to,* (K, [probably a mistake,]) *a watering-trough* or *tank.* (L, K.) The *upper extremity of a spear-shaft that enters into the head thereof.* (S, K.) ___ The *lowest part of a palm-shoot when it is cut from [the root of] the mother-tree:* or the *lowest part of a [shoot such as is termed]* رَاكُوبٌ, *on the trunk of a palm-tree.* (AA, K.)

ثَعْلَبَةٌ : see ثَعْلَبٌ. Also The *os coccygis,* or *tail-bone;* syn. عُصْعُصٌ. (K.) ___ And The *podex,* or the *anus;* syn. اسْتٌ. (K.)

ثُعْلُبَانٌ : see ثَعْلَبٌ, in three places.

ثَعْلَبِيَّةٌ *A running of the horse like the running of the dog.* (K.)

ثَعَالَةُ : see ثَعْلَبٌ, and see art. ثعل.

أَرْضٌ مُثْعَلِبَةٌ *A land having* ثَعَالِب [or *foxes*]: (S:) or, *having many thereof;* as also أَرْضٌ مُثْعَلَةٌ; (K;) which is from ثُعَالَةٌ; or it may be from ثَعْلَبٌ, like مُعْقَرَةٌ applied to a land having many عَقَارِب [or scorpions]. (S, L.)

ثغر

1 **ثَغَرَهُ**, (T, A, K,) aor. ـَـ, (K,) inf. n. ثَغْرٌ, (T,) *He broke it;* (T, A;) namely, a part of a wall; (A;) *he demolished it:* this is [said to be] the primary signification: *he demolished it,* or *pulled it down;* namely, a wall: (T:) and *he broke it* (namely, anything, [as a wall and a vessel, &c.,] A) *so as to make a gap in it,* or *a hollow in its edge.* (A, K.) ___ Also, (IAar, S, Msb, K,) aor. as above, (Msb, K,) *He broke his* ثَغْر [or *front teeth*], (S, Msb, K,) or *his teeth.* (IAar, and TA as from the K.) And ثُغِرَ, in the pass. form, inf. n. ثُغُورٌ, *He* (a boy) *had his* ثَغْر [or *front teeth] broken.* (Msb.) ___ ثَغَرْتُ سِنَّهُ *I pulled out his tooth.* (El-Hujeymee, TA.) And ثُغِرَ *He* (a man) *had a tooth,* or *teeth, pulled out.* (As, TA.) ___ Also ثَغِرَ, (AZ, S, Mgh, Msb, K,) inf. n. ثَغَرٌ, (AZ, Msb,) *He* (a boy) *shed his central milk-teeth,* (AZ, S, Mgh, K,) or *his* ثَغْر [or *front teeth*]: (AZ, Msb:) or أَثْغَرَ has this latter meaning, (A, K,) or اِثَّغَرَ ; (As, TA;) and ثَغَرَ, (K,) or اِثَّغَرَ, (Sh, TA,) or اِثَّغَرَ, (Msb,) signifies *he shed his teeth:* (Sh, Msb, K:) ثُغِرَ is said to have this last signification in the Kifáyet el-Mutahaffidh; and اِثّغَرَ and اِتّغَرَ are there said to have the contr. signification, explained below [see 8]. (Msb.) ___ ثُغِرَ also signifies *He had his mouth bruised;* and so أُثْغِرَ. (K.) ثَغَرَ الثُّلْمَةَ, aor. ـَـ, *He stopped up,* or *obstructed, the gap,* or *breach:* thus the verb bears two contr. significations. (K.) And ثَغَرْنَاهُمْ *We stopped up,* or *obstructed, against them the gaps,* or *passes of the mountain;* (S, TA;) *we stopped up,* or *obstructed, against them the place of exit, so that they knew not what way to take.* (A.)

4 **أَثْغَرَ** see 1, in two places: ___ and 8 also, in two places.

8 **اِثَّغَرَ** (AZ, Sh, S, Mgh, Msb, K) and اِتَّغَرَ (AZ, Mgh, Msb) and اِدَّغَرَ, (K,) originally اِثْتَغَرَ, (AZ, S, K,) *He* (a boy) *bred*

his central milkteeth, (S,) or *his* ثَغْر [or *front teeth*]; (Sh, * Msb, K;) as also أَثْغَرَ : (K:) or *he bred his teeth after the former ones had fallen out:* (AZ, Mgh:) and أَثْغَرَ , inf. n. إِثْغَارٌ, of the measure of أَكْرَمَ, inf. n. إِكْرَامٌ, *he grew his* ثَغْر [or *front teeth] after the former ones had fallen out:* by some, اثَّغَر and اتّغر are used specially in relation to a beast: the Benoo-Kiláb thus used the former; not in relation to a boy. (Msb.) ___ See also 1, in five places.

ثَغْرٌ The *front teeth;* (S, A, K;) syn. مَبْسِمٌ; (Msb;) described by a poet as *eight in number, four upper and four lower:* (TA:) afterwards applied to the *central incisors:* (Msb:) or *all the teeth* (TA) *while they remain in their places of growth,* (K, TA,) *before they fall out:* (TA:) or the *teeth,* (K, TA,) *all of them, whether in their places of growth or not:* (TA:) or the *mouth:* (K:) pl. ثُغُورٌ. (TA.) [Hence, ضَحِكَ ثَغْرَهُ *He laughed so as to show his front teeth,* or *his teeth.*] ___ *Any gap, opening, interstice,* or *open intervening space,* (M, K,) in a mountain, or in the bottom of a valley, or in a road along which people pass; (TA;) as also ثُغْرَةٌ : (A, * TA:) or the latter signifies *a gap,* or *breach,* in a wall &c.; the *hollow* of the broken edge of a vessel &c.; and its pl. is ثُغَرٌ. (S.) You say, هٰذِهِ مَدِينَةٌ فِيهَا ثُغَرٌ *This is a city in which are gaps,* or *breaches.* (S.) ___ *A frontier-way of access to a country,* [in the CK, قُرُوحٌ is erroneously put for فُرُوجٌ, the word occurring in its place in MSS. of the K and in the S,] *such as is a place of fear;* (S, K;) as also ثُغْرُورٌ : (K:) the *part* of a country *from which the invasion of the enemy is feared;* so that it is like a gap in a wall, from

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which one fears the invasion of the robber: (Msb:) *a place from,* or *through, which one fears the enemy's coming, in a mountain or fortress:* (T, TA:) the *frontier of a hostile*

country: (K:) *a place that is a boundary between the countries of the Muslims and the unbelievers:* (IAth, TA:) pl. ثُغُور. (Msb.) You say, فُلَانٌ يَسُدُّ الثَّغْرَ [*Such a one stops up,* or *obstructs, the frontieraccess of the country* by his bravery]. (A.) ___ See also ثُغْرَة, in two places. ___ أَمْسَوا ثُغُورًا *They became dispersed,* or *scattered,* (JK, A, K,) *and lost,* or *in a state of perdition:* (A, K:) sing. ثَغْر. (JK, K.)

ثُغْرَة; pl. ثُغَر: see ثَغْر, in two places. ___ Also The *pit of the uppermost part of the breast,* or *chest, between the two collar-bones;* (S, M, K;) the *pit in the middle of the* نَحْر: pl. as above: (Msb:) in a camel, the *pit which is the stabbingplace:* and in a horse, [the *part] above the* جُؤْجُؤ, (K,) which is the *prominent portion of the* نَحْر, *between the upper parts of the* فَهْدَتَان [or *two portions of flesh on the right and left of the breast*]. (TA.) ___ *A tract,* or *quarter, of the earth,* or *of land;* (JK, K;) as also ثَغْر. (TA.) You say, مَا بِتِلْكَ الثُّغْرَةِ مِثْلُهُ *There is not, in that tract,* or *quarter, of the earth, his,* or *its, like.* (TA.) ___ *A plain, level,* or *even, road;* (K;) as also ثَغْر: (TA:) or *any road that people tread,* or *pass along, with ease;* because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence,] ثُغَر المسجد *The ways leading to the mosque:* or ثُغْرَة المسجد means *the upper part of the mosque* [app. *next to the kibleh*]. (TA.) And هو يخترق ثُغَرَ المجد [*He travels] the ways of glory.* (A.)

ثُغْرُور: see ثَغْر.

ثَاغِرَة The *root,* or *lower part, of a tooth:* pl. ثَوَاغِر. (JK.)

مَثْغَر The *place through which a tooth passes,* in the head [or gum]. (TA.)

مُثْغِر: see what follows.

مَثْغُورٌ *Having his* ثَغْرٌ [or *front teeth*], (A,) or *his teeth,* (IAar, TA,) *broken.* (IAar, A, TA.) ___ *Having his mouth bruised;* as also مُثْغَرٌ . (TA.) ___ A boy (AZ, S) *shedding his central milk-teeth,* (AZ, S, K,) or *his* ثَغْرٌ [or *front teeth*]. (AZ, A, Msb.)

ثغم

4 **اثغم** *It* (a valley) *produced the kind of plant called* ثَغَام: (K:) or *abounded therewith.* (A, TA.) ___ And *It* (the head) *became like the* ثَغَامَة *in whiteness.* (K, TA.)

ثَغَامٌ *A kind of plant,* (S, Msb, K, TA,) *generally* (Msb) *found in the mountains,* (S, Msb,) *having a green stem,* (TA,) *which becomes white when it dries,* (S, Msb, TA,) *and to which hoariness is likened;* (S, Msb; [Golius, app. misled by a false reading in a copy of the S, says simile anetho;]) *it has a thick [head,* or *blossom, such as is called*] سَنَمَة, *and [it is said that [it does not grow save upon a black mountain-top, and is found in Nejd and Tihámeh:* (TA:) A 'Obeyd says that it is *a kind of plant,* (TA,) IF, that it is *a tree,* (Msb,) *with a white blossom and fruit,* (Msb, TA,) *to which hoariness is likened:* (TA:) it is *called in Persian* درمنه; (K; [written in different copies of that work درمنه and درّمنه and درَمَنه; the last of which is said in the TA to be the right reading; a word said to mean *wormwood,* and *hyssop;* or, accord. to Meninski, as mentioned by Freytag, *zedoary;* but this last is called in Persian زُرُنْبَا, with which word درمنه may have been confounded;]) or درمنه اسبيد, (S,) or درمنه إسْپِيد, in which [SM thinks] the former word is a contraction of درميانه; the two together meaning in the middle white: (TA:) the n. un. is with ة: (S, K:) and أَثْغَمَآءُ is a quasi-pl. n.; (K;) as though the اء were a substitute for the ة of أَثْغَمَةٌ. (TA.)

ثَاغِمٌ A colour *white like the* ثَغَام: (K:) in the L, a head *wholly white.* (TA.)

أَثْغَمَآءُ : see ثَغَامٌ.

ثغو

1 **ثَغَتْ** , aor. ـُـ , (S, Mgh, K,) inf. n. ثُغَآءٌ, (S, [in a copy of the Mgh, ثَغَآءٌ,]) *She*, or *it, bleated*, or *cried*, (S, Mgh, K,) [*on the occasion of bringing forth*, and *on other occasions;*] said of a sheep or goat [&c.]. (S, Mgh, K, TA.)

4 **اثغى** *He made* a sheep or goat [&c.] *to utter the cry termed* ثُغَآءٌ. (K.) أَتَيْتُهُ فَمَا أَثْغَى *I came to him and he gave not anything:* (K:) or فَمَا أَثْغَى وَمَا أَرْغَى *and he gave not a sheep* or *goat*, &c., *that uttered the cry termed* ثُغَآءٌ, *nor a camel that uttered the cry termed* رُغَآءٌ. (TA.)

ثَغْوَةٌ *A single cry of the kind termed* ثُغَآءٌ. (TA.)

ثُغَآءٌ The *bleating*, or *crying*, or *cry*, (S, K,) of the sheep and goat and the like, (S,) or of the sheep or goat, and gazelle, &c., *on the occasion of bringing forth*, (M, K,) and *on other occasions;* (M;) as also ثَاغِيَةٌ , like رَاغِيَةٌ in relation to camels, and صَاهِلَةٌ in relation to horses. (TA.) Also, (K,) thus we find in the copies of the K, but correctly ثَغَايَةٌ , as in the Tekmileh [and in the JK], (TA,) The *fissure in the lip of the sheep* or *goat*. (K.)

ثَغَايَةٌ : see what next precedes.

ثَاغٍ [part. n. of ثَغَى: and hence, ___] *A sheep* or *goat* [&c.]; (TA;) as also [its fem.] ثَاغِيَةٌ. (S, K, TA.) You say, مَا لَهُ ثَاغٍ وَلَا رَاغٍ (TA) and مَا لَهُ ثَاغِيَةٌ وَلَا رَاغِيَةٌ (S, TA) *He has not a sheep or goat, nor a camel:* (S, TA:) or مَا لَهُ رَاغِيَةٌ وَلَا ثَاغِيَةٌ *he has not a she-camel nor a sheep* or *goat*. (Har p.

333.) And مَا بِالدَّارِ ثَاغٍ وَلَا رَاغٍ *There is not in the house any one.* (S, TA.)

ثَاغِيَةٌ fem. of ثَاغٍ [q. v.]. ___ See also ثُغَآءٌ.

ثفاً

ثُفَّآءٌ, (T, Jm, S, M, K,) of the measure فُعَّالٌ, (S,) or ثُفَآءٌ, (Mgh, Msb,) of the measure of غُرَابٌ, (Msb,) [a coll. gen. n.,] i *q.* خَرْدَلٌ [i. e. *Mustard*]; (S, M, K;) in the dial. of the people of El-Ghowr: (M:) or خَرْدَلٌ *worked together,* or *mixed up,* or *compounded,* (مُعَالَجٌ), *with* صِبَاغٌ [i. e. *sauce,* or *fluid seasoning*]: (M, Mgh:) or *what is called* حُرْفٌ (S, M, K, TA) *in the dial. of the people of El-Ghowr,* (TA,) or, (M,) which is the same thing, (TA,) *what is called* حَبُّ الرَّشَادِ (M, Mgh, Msb, TA) *in the dial of the people of El-'Irák,* (TA,) *which is eaten in case of necessity:* (Msb: [see art. رشد:]) n. un. with ة: (S, M, K:) the ء may be original, or it may be substituted for ى or و: (M:) Sgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad., مَا ذَا فِى الأَمَرَّيْنِ مِنَ الشِّفَآءِ الصَّبِرِ وَالثُّفَّآءِ [*What remedy is there in the two most bitter things, aloes and the* ثفّآء?]. (T, Mgh: but in the latter, the last word is without teshdeed to the ف.)

ثفر

1 **ثَفَقَر** and 2: see 4.

4 **اثفره** *He bound, tied,* or *fastened, upon him a* ثَفَر [or *crupper*]; (S, M, A, Msb, K;) namely, a beast, a horse, an ass, or a camel: (S, * M, * TA, &c.:) or *he made for him* (namely, a camel or an ass &c., TA) *a* ثَفَر [or *crupper*]. (M, K.) [Hence,] أَثْفَرْتُهُ بَيْعَةَ سُوْءٍ [app. *I imposed upon him a bad sale so that he could not rid himself of it;* lit.] *I stuck a bad sale to his backside.* (A, K.) ___ *He drove him,* or *urged him on, from behind;* (A, K;) as also ثَفَّرَهُ, inf. n. تَثْفِيرٌ; (K;) in some copies of the K, ثَفَرَهُ, aor. ـُ. (TA.) ___ اثفرت *She* (a goat) *showed,* or *gave evidence of, pregnancy,* or *bringing forth.* (K: in the CK, بَيَّنَتِ الوِلَادَ: in MS. copies of the K, and in the TA, الوِلَادَةَ.)

10 **استثفر** *He* (a man, M) *put (a part of] his* إِزَار [or *waist-wrapper] between his thighs, twisted together;* (M, K;) *he* (a wrestler) *turned back the extremity of his garment [between his thighs] and stuck it in the part where it was bound round his waist:* (A:) or استثفر بِثَوْبِهِ, (S, Msb,) or بِإِزَارِهِ, (T, Mgh,) or استثفر إِزَارَهُ, (Mgh,) *he* (a man) *turned back the extremity of his garment between his legs to the part where it was bound round his waist;* (S;) or *he* (a wrestler, T, Mgh) *bound his garment,* (IF, Msb,) or *his* ازار, (T, Mgh,) *round the lower part of his body,* (IF, Mgh, Msb,) or *round his thighs,* (T,) *and then turned back its extremity between his legs, and stuck it in the part where it was bound round his waist, behind.* (T, IF, Mgh, Msb.) ___ استثفرت, said of a menstruous woman, signifies the like; (Msb;) *i. q.* تَلَجَّمَتْ; (A, Msb;) *She closed her vulva with a*

broad piece of rag, or *stuffed it with some cotton, and fastened the* [or *each] extremity of the bandage to a thing tied round her waist.* (T, L.) ___ And استثفر, (M,) or استثفر بذَنَبه, (S, A, Msb, K,) said of a dog, *He put his tail between his thighs,* (S, M, A, * Msb, K,) *making it to cleave to his belly.* (M, K.)

ثَفْر (S, M, Msb, K) and ثُفْر (M, K) The *vulva*

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of an animal of prey, (As, T, S, M, Msb, K,) and of any creature that has claws, or talons: (S, Msb, K:) or the *vagina* thereof: (M, K:) and metaphorically used in relation to other animals: (Msb:) thus applied to that of a cow, (S, M, TA,) and of a mare, and of a ewe, and of a woman: or applied to that of a cow it is proper, not tropical. (M, TA.) ___ Also, accord. to AA and others, The *anus.* (Mz 44th نوع.) See also ثَفَر.

ثُفْر : see ثَفْر.

ثَفَر, (S, M, A, Msb, K,) and sometimes ثَفْر , (K,) The [*crupper,* or] *strap,* or *thong, at the hinder part of the saddle;* (M, K;) the *appendage of the saddle that is put beneath the tail* (Mgh) of a beast, (S, A, Mgh, Msb,) of a horse, an ass, or a camel: (T, TA:) *its two ends are bound to the* دفَّتان: (IDrd in his book on the Saddle and Bridle, p. 4:) pl. أَثْفَار. (Msb.)

مَثْفَر : see what follows.

مَثْفَار A beast *that throws its saddle backwards.* (S, M, A, K.) ___ *A catamite;* syn. مَأْبُون; (K;) الَّذي يؤتَى; (M;) as also مَثْفَر . (M, K.)

ثفرق

ثُفْرُوقٌ The قَمَع [or *base*] of a date: (S, K:) or the قَمَع of a full-grown unripe date; i. e., the *round portion of its covering, surrounding the stalk, and adhering to the upper part* of the date: (Mgh:) or the *part* (El-'Adebbes, A-'Obeyd, S, K) of the date (El-'Adebbes, A'Obeyd, S) *to which the* قمع *adheres:* (El-'Adebbes, A'Obeyd, S, K:) or, accord. to Lth, the *connecting medium* (علاقة) *between the stone* of the date *and the* قمع; and AZ says the like: (TA: [see فَرَضٌ as signifying a sort of dates of 'Omán:]) or *a raceme of which the dates have been eaten,* or *of which all the dates have been stripped off except one or two or three:* (ISh, TA:) pl. ثَفَارِيقُ; (S, K;) explained by Ks as meaning the أَقْمَاع of fullgrown unripe dates. (S.) تُفْرُوقٌ is a dial. var. thereof. (TA in art. تفرق.) The pl. also signifies The *bases* (أَقْمَاع) *of grapes:* (JK:) or the ثُفْرُوق of a grape is *what adheres to the raceme;* and *a closed perforation therein.* (Mgh.) ___ [Hence,] مَا لَهُ ثُفْرُوقٌ *He possesses not anything.* (JK, Ibn-'Abbád, K.)

ثفل

1 ثَفَلَ [ثَفْقَلَ, accord. to Golius, as on the authority of J, quasi سَفْلَ, *i. q.* رَسَبَ, i. e. *It subsided;* said of any sediment: but I do not find this in the S, nor in any other lexicon.] ثَفَلَ الرَّحَى, (K,) aor. ـُ , inf. n. ثَفْلٌ; (TA;) or ثَقَّلَهَا ; (so in a copy of the M;) *He placed a* ثِفَال [q. v.] *beneath the hand-mill.* (M, K.) ثَفَلَهُ, (Lth, T, K,) aor. , (TA,) inf. n. ثَفْلٌ, (T, M,) *He left it,* or *cast it away as a thing of no account,* or *neglected it,* (تَرَكَهُ, Lth, T, M,) or *he scattered it, strewed it,* or *dispersed it,* (نَثَرَهُ, K,) *all of it,* (Lth, T, TA,) *at once.* (Lth, T, M, K.)

2 ثَفَّلَ عَنِ اللَّبَنِ بِالطَّعَامِ, inf. n. تَثْفِيلٌ, *He ate wheat,* or *other food, with the milk.* (Ibn-'Abbád, K.) See also 1.

3 ثَافَلَ [ثَافَلَ probably signifies *He ate* ثُفْلٌ, i. e. *grain,* &c.; as Golius has assumed from the explanation, in the S and K, of the act. part. n., which see below: or ثَافَلَهُ *he ate* ثُفْلٌ *with him.*] ___ Accord. to Ibn-'Abbád, (TA,) ثَافَلَهُ is syn. with ثَافَنَهُ, q. v. (K, TA.)

4 اثفل *It* (wine, or beverage,) *had in it* ثُفْلٌ [meaning *a sediment,* or *dregs*]. (Zj, K.)

5 تثفله *It* (a radical, or hereditary, evil quality) *withheld him from generous actions.* (Ibn-'Abbád, K, TA.) *He overcame him,* or *subdued him,* [as though] *putting him beneath him like the* ثِفَال. (TA.)

ثُفْلٌ The *sediment,* or *settlings,* of anything; (S;) the *dregs; lees;* or *thick,* or *turbid, portion that sinks to the bottom* of a thing, (T, M, Msb, K,) *beneath the clear portion;* (T, Msb;) as, for

instance, of water, and of broth, (TA,) and of medicine, (T, TA,) and the like, and of a cookingpot, [i. e. of its contents,] (T,) &c.; (TA;) as also ثَافِلٌ . (IDrd, M, K.) ___ *Grain,* (T, S, M, K, TA,) and *whatever is eaten of flesh-meat* or *bread* or *dates;* and particularly *when people are in want of milk:* (T:) or *flour;* and *what is not drunk,* as *bread,* and *the like:* (TA:) or the *refuse,* or *worse sort, of* طَعَام [i. e. *wheat,* or *other food*]. (Ham p. 768.) You say, شَرِبَ المآءَ عَلَى غَيْرِ ثُفْلٍ [*He drank water,* or *the water, not upon,* i. e. *not having eaten, grain,* or *flesh-meat,* &c.]. (A in art. بحت.) ___ See also ثَفَالٌ.

ثَفَلٌ : see ثَفَالٌ.

ثَفِلٌ One *who eats* ثُفْل. (K. [It seems to be there indicated that the latter word is to be understood in this case in the former of the senses assigned to it above; but it is not so.]) One says, لَيْسَ الثَّفِلُ كَالْمَحْضِ, i. e. *He who eats* ثُفْل [or *grain,* &c.,] *is not like him who drinks pure milk.* (TA.) And هُمْ مُثَافِلُونَ *They are eating* ثُفْل, i. e. *grain,* (T, S, M, K, TA,) or *flesh-meat,* or *bread,* or *dates,* (T,) [&c.,] being in want of milk; (T, S;) the hardest of the means of subsistence (T, S, M) to the Bedawee. (T, S.)

ثُفْلَةٌ , (T,) or ثَفَلَةٌ, (TA,) *Somewhat remaining* (T) of dates, in a sack: on the authority of a person of the tribe of Suleym. (T, TA.)

ثَفَالٌ *Slow;* (S, M, Mgh, K;) applied to a camel (T, S, M, Mgh, K) &c.; as also ثَفَلٌ ; (K;) and ثَقَالٌ: (K in art. ثقل:) one *that will not rise and go save with reluctance:* (T:) the *first* thus written with fet-h [to the ث] in the generality of books; but in the Tekmileh [of the 'Eyn] ثِفَالٌ , and there said to be applied to a beast and to a man. (Mgh.)

ثُفَالٌ : see the paragraph next following.

ثَفَالٌ The *thing by which the mill is preserved from the ground;* as also ثُفْلٌ : (M, K:) it is *a skin that is spread beneath the hand-mill to preserve the flour from the dust;* (T;) *a skin,* (S, Msb,) or *the like, that is put beneath the mill,* (Msb,) [i. e.,] *which is spread, and whereon is placed the mill, which is turned with the hand,* (S,) *in order that the flour may fall upon it.* (S, Msb.) When the ثفال has another thing to preserve it from the ground, this latter is called the وِفَاض. (M.) Zuheyr says, (T, S, K,) describing war, (T,)

* فَتَعْرُكُكُمْ عَرْكَ الرَّحَى بِثِفَالِهَا *

(T, S, K, *) meaning [*And it frets you as frets the mill] when it is with its* ثفال: for they do not place a ثفال beneath the mill except when grinding. (K.) ___ Also, (sometimes, S,) The *nether,* or *lower, mill-stone;* (S, K;) and so ثُفَالٌ . (K.) ___ And *A ewer;* syn. إِبْرِيقٌ: (IAar, T, M, K:) occurring in a trad. in which mention is made of washing the hand therewith. (T, M.) See also ثَفَالٌ.

ثَافِلٌ : see ثُفْلٌ. ___ Hence, as some say, metonymically, (M,) *Dung; ordure;* syn. رَجِيعٌ. (M, K.)

مُثَافِلٌ : see ثَفِلٌ.

ثفن

1 **ثَفُنَتْ يدُهُ**, (S, M, A, K,) aor. ـَـُ, (S, K,) inf. n. ثَفْنٌ, (S, M,) *His hand was,* or *became, rough,* or *callous,* [as though resembling a ثَفِنَة of a camel,] (S, M, A, K,) *and blistered,* (A,) *from work.* (M.) ثَفَنَتْهُ, (S, K, *) aor. ـِـُ, inf. n. ثَفْنٌ, (S,) *She* (a camel) *struck him with her* ثَفِنَات [pl. of ثَفِنَة, q. v.]. (S, K. *) ___ And ثَفَنَهُ, (T, M, K,) aor. as above, (K,) and so the inf. n., (T, M,) *He impelled, pushed, thrust,* or *drove, him;* or *pushed, thrust,* or *drove, him away,* or *back:* (T, M, K:) and *struck,* or *beat, him.* (M.) ___ Also, (T, M, K,) aor. ـِـُ (M, K) and ـُـُ, (M,) inf. n. ثَفْنٌ, (T, M,) *He followed him:* (M, K:) or *he came to him from behind him:* (T, K:) or you say, جَآءَ يَثْفِنُ as meaning *he came closely pursuing a thing, having almost overtaken,* or *reached, it:* and مَرَّ يَثْفِنُهُمْ, and يَثْفِنُهُمْ, *he went along,* or *away, following them.* (M.) ___ And ثَفَنَ الشَّىْءَ, aor. ـِـُ, inf. n. ثَفْنٌ, *He kept, clave, clung,* or *held fast, to the thing.* (M.) ___ And ثَفَنَ الرَّجُلَ *He associated with the man in such a manner that nothing of his case was hidden from him.* (T.) [See also 3.]

3 **ثافنه**, (T, S, K,) inf. n. مُثَافَنَةٌ, (T,) *He sat with him:* (S, K:) said to be derived from ثَفِنَةٌ as though meaning *he made the* ثَفِنَة [or *lower portion of the fore part*] *of his knee to cleave to the* ثَفِنَة *of the knee of the other:* (S:) or *he sat with him, knee to knee,* or *each sitting upon his knees, fighting with him.* (T.) ___ *He kept, clave,* or *clung, to him,* (T, K,) *speaking to him.* (T.) [See also 1.] ___ *He consulted with him in order to know what was in his mind;* and *kept, clave,* or *clung, to him, that he might know his*

inward state or *case,* or *his opinion,* or *his mind.* (M.) [See 1, last signification.] ___ ثافنه عَلَى الشَّىْءِ *He aided,* or *assisted, him to do the thing.* (S, M.)

4 اثفن يدَهُ *It* (work) *rendered his hand rough,* or *callous.* (S, K.) [See 1, first signification.]

ثَقْنٌ *Weight:* or *a weight:* syn. ثِقْلٌ. (T.)

ثَفَنٌ *A disease in the* ثَفِنَة [q. v.]. (K.)

ثُفُنُ مزادة *The sewed sides of a leathern water-bag.* (S.)

ثَفِنَةٌ [The *callosity,* or *callous protuberance, upon*] *the knee; and what touches the ground,* [*in the act of lying down,*] *of* [*the callosity upon the breast called*] *the* كَرْكَرَة *and the* سَعْدَانَة, [two words having the same meaning, for the latter of which the K erroneously substitutes the pl. form,] *and of* [*each of the stifle-joints,* i. e.,] *the roots,* or *lower parts, of the thighs;* of the camel: (M, K: *) pl. ثَفِنٌ and ثَفَانٌ (M, K) and ثَفِنَاتٌ: (T, S, M:) the ثَفِنَات of the camel are the *parts that fall upon the ground when the animal lies down, and that become rough,* or *callous, such as the two knees, &c.;* (S;) the *parts that are next the ground when the camel lies down, one of them being the* كَرْكَرَة, *with which they are five in number* [as explained above]: or, as some say, the ثَفِنَة is [only *the stifle-joint,* i. e.,] the *joint between the thigh and the* ساق [or *leg* properly so called], *internally,* [meaning *anteriorly,*] and [the *knee,* i. e.,] the *joint between the shank and the arm:* (T:) or, accord.

to some, *any part that is next the ground, of any quadruped, when he lies down like the camel and like the sheep.* (M.) ___ Hence, (TA,) [The *stifle-joint,* i. e.,] the *joint between each thigh and leg, internally,* [meaning *anteriorly,*] of a horse. (M, K.) ___ Hence also, (TA,) The *knee* of a man: or [so accord. to the M, but in the K and,] the *place of union of the shank and thigh:* (M, K:) [or the *lower portion of the fore part of the knee, which becomes callous in consequence of much kneeling:* see 3, first sentence. Hence,] 'Abd-Allah Ibn-Wahb Er-Rásibee was surnamed ذُو الثَّفَنَات (S, M, K *) from his much praying, (M,) because long prostration produced an [indurating] effect upon his ثفنات: (S, K:) and 'Alee Ibn-El-Hoseyn Ibn-'Alee, (K, TA,) known by the appellation of Zeyn-el-'Ábìdeen, (TA,) was [likewise] so surnamed, (K, TA,) because those parts of him upon which he prostrated himself were like the ثفنة of the camel in consequence of his much praying: (TA:) so too was 'Alee Ibn-AbdAllah Ibn-El-'Abbás. (A, K.) ___ الثَّفْنَة مِنَ الجُلَّة, (K, [in some of the copies of the K الحُلَّة, which, as is said in the TA, is a mistake,]) or ثَفِنَتَا الجُلَّة, (AHn, M,) *The two edges of the lower part of the* جُلَّة, (AHn, M, K,) [meaning,] *of the dates* [*contained in the receptacle thus called;* app. because the dates in the edges become more dry and hard than the main portion]. (AHn, M.) Also *A number,* and *a company, of men.* (M, K.) And [as fem. of ثَفِن, which is perhaps unused,] A she-camel *that strikes with her* ثَفِنَات [here meaning her *stifle-joints*] *on the occasion of her being milked.* (M, K.) Her case is easier than that of the ضَجُور. (M.)

مُثْفَن , (M,) or مُثْفِن , (TA,) may mean *Large in the* ثَفِنَات. (M, TA.)

مُثْفَن : see مُثْفِن: and see also مُثَافِن.

مُثْفِن لِخَصْمِه A man *who keeps, cleaves, clings,* or *holds fast, to his adversary,* or *antagonist.* (M.) [See also مُثَافِن.]

مُثَفَّنٌ : see مُثَافِنٌ.

مَثْفَانٌ A camel *whose* ثَفِنَة [here meaning his *stifle-joint*] *has hit*, or *hurt, his side and his belly*, (K, TA,) *usually*. (TA.)

مُثَافِنٌ *Keeping to a person*, or *thing, constantly, perseveringly*, or *assiduously:* (T, M:) or *keeping, cleaving*, or *clinging, to another:* as also مُثَفِّنٌ or مُثَفِّنٌ (K, accord. to different copies,) [or, probably, مُثَفِّنٌ, q. v.].

ثفو

1 **ثَفَاهُ**, aor. ـُـ : see art. ثفى.

ثفى

1 **ثَفَاهُ**, aor. ـِ (M, K) and ـُ, (K,) *He followed him;* (M, K;) as also أَثَفَهُ: or *he was with him, near after him,* or *at his heels, as though treading in his footsteps:* (TA:) or ثَفَوْتُ الرَّجُلَ signifies *I was with the man, near after him,* &c.: and جَآءَ يَثْفُوهُ, *he came following him.* (M.) ___ ثَفَيْتُ القَوْمَ *I drove away,* or *drove away and pursued closely,* or *hunted, the people,* or *company of men;* syn. طَرَدْتُ: (K:) perhaps from أَثَفَهُ, which also signifies طَرَدَهُ. (TA.)

2 **ثَفَّى القِدْرَ**, (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) *He put the cooking-pot upon the* أَثَافِى [pl. of أُثْفِيَّةٌ, q. v.]; (S, M, K; *) as also أَثْفَاهَا; (M, K;) and اثّفها, (K,) inf. n. تَأْثِيفٌ; (TA;) and أَثَفَهَا; (so in some copies of the K;) or آثَفَهَا, (so in other copies of the K, and in the TA,) inf. n. إِيثَافٌ: (TA:) or اثفاها signifies *he put,* or *made, for it* أَثَافِى. (S.) ___ [Hence,] ثُفِّيَتِ المَرْأَةُ *The woman was a wife of a man who had two wives beside herself; she being the third of them;* they being likened to the أَثَافِى of the cooking-pot. (M.) And أَثْفَى *He took three women as his wives.* (K.)

4 **اثفى القِدْرَ**: see 2, in two places. See also Q. Q. 1 in art. اثف. ___ And اثفى said of a man: see 2.

5 **تثفّى فُلَانًا عِرْقُ سَوْءٍ** [*Evil origin,* or *a bad hereditary disposition,*] *withheld such a one* (قَصَّرَ به [in the CK, erroneously, قَصُرَ به]) *from generous actions.* (K)

ثُفَآءٌ, or ثُفَآءَةٌ; n. un. with ة: see art. ثفأ.

أُثْفِيَّةٌ (S, M, K, &c.) and إِثْفِيَّةٌ (Fr, A 'Obeyd, K) The *stone* [*which is one of the three*] *whereon the*

cooking-pot is placed: (M, * K:) it is *a stone like the head of a man:* (T, TA:) pl. أَثَافِىُّ and أَثَافٍ. (S, K, &c.) [See more in art. اثف.]

مِثْفًى, and its fem. مِثْفَاةٌ: see what next follows, in three places.

مُثَفًّى, (M,) or مِثْفًى, (K, [but this is probably a mistranscription,]) A man *of whom many wives die:* (M, K:) or *of whom three wives have died:* (M, K: *) and مُثَفَّاةٌ, (T, M,) or مِثْفَاةٌ, (K, [but this, again, is probably a mistranscription,]) a woman *of whom many husbands die:* (M, K:) or *of whom three husbands have died:* (M:) or it signifies also (K) a woman *who has buried three husbands:* (IAar, T, K:) or مُثَفَّاةٌ signifies [like مُؤَثَّفَةٌ] a woman *whose husband has two wives beside her; she being the third of them;* they being likened to the أَثَافِى of the cooking-pot: and مُثَفِّيَةٌ, a woman *of whom three husbands have died:* and مُثَفٌّ, a man *of whom three wives have died.* (S.) ___ مُثَفَّاةٌ, (S,) or مِثْفَاةٌ, (K,) also signifies *A brand,* or *mark made with a hot iron, upon an animal, resembling the* أَثَافِى [*of the cooking pot*]. (S, K.)

مُثَفٌّ, and its fem. مُثَفِّيَةٌ: see what next precedes.

قِدْرٌ مُؤْثَفَاةٌ *A cooking-pot put upon the* أَثَافِى. (K * and TA, and M in art. اثف, q. v. [In the CK, erroneously, مُؤْثَفَاةٌ.])

ثقب

1 **ثَقَبَ**, (S, A, K, &c.,) aor. ـُ, (JK, Msb,) inf. n. ثَقْبٌ, (JK, S, Msb,) *He made a hole in* a thing (JK, * S, * A, Mgh, Msb, K) with a مِثْقَبٌ; (A, Msb;) meaning, *a hole of small size;* (Mgh;) *such as passed through; he perforated, bored,* or *pierced,* it: (A, Mgh, K:) and in like manner, ثقّب, (K,) but this signifies he did so *much,* or to several, or many, things; (S, TA;) and تثقّب. (K, TA) You say, ثَقَبَ الدُّرَّ [*He bored,* or *perforated,* or *pierced, the pearls*]; (A, TA;) and الأُذُنَ [*the ear*]. (Mgh.) And ثَقَبَ القَرْحَ *He pierced,* or *punctured, the purulent pustule, in order that the fluid,* or *water, in process of excretion, might issue.* (A, TA.) And ثَقَبَ الحَلَمُ الجِلْدَ *The* [*ticks called*] حَلَم *pierced holes in the skin.* (A, TA.) And ثَقَّبْنَ البَرَاقِعَ (A, Mgh) *They made holes in the face-veils,* (Mgh,) لعيونهنَّ [*for their eyes*]: (A:) said of women. (Mgh.) ___ [Hence,] ثَقَبَ الكَوْكَبُ, (K, and Ham p. 701,) [aor. ـُ,] inf. n. ثُقُوبٌ, (JK, Ham,) *The star shone brightly* [*as though it pierced through the darkness:* see ثَاقِبٌ]: (K:) or *shone and glistened intensely.* (Ham ubi suprà.) And ثَقَبَتِ النَّارُ, (S, L, K,) aor. ـُ, (S, L,) inf. n. ثُقُوبٌ (S, L, K) and ثَقَابَةٌ, (S, L,) *The fire burned brightly; burned, blazed,* or *flamed, up.* (S, L, K.) And ثَقَبَ الزَّنْدُ, (JK, TA,) aor. , inf. n. ثُقُوبٌ, (TA,) [*The* زند *emitted fire*]: said when the spark falls (JK, TA) upon [or from] the زند [or wooden instrument for producing fire]. (JK.) ___ ثَقَبَتِ الرَّائِحَةُ *The odour diffused itself, and rose.* (K, TA.) ___ ثَقَبَ رَأْيُهُ, (K,) inf. n. ثُقُوبٌ, (TA,) *His judgment was penetrating;* syn. نَفَذَ. (K.) ___ ثَقَبَتِ النَّاقَةُ, (JK, S, K,) aor. ـُ, inf. n. ثُقُوبٌ, (JK, TA,) *The she-camel had*

much milk; abounded with milk. (JK, S, K.) ثَقُبَ, aor. ـُـ , (K,) inf. n. ثَقَابَةٌ, (JK, A, K,) *He* (a man, JK, A) *was,* or *became, very red;* (JK, A, K;) *so as to be likened to the flame of fire.* (A, TA.)

2 **ثقّب** : see 1, in two places. ___ [Hence,] *He* (a bird) *soared high, piercing the region of the air next to the clouds:* (A, TA:) or *reached,* or *ascended to, the midst of the sky.* (TA.) ___ ثقّبه الشَّيْبُ, (JK, A, K,) inf. n. تَثْقِيبٌ; (JK, K;) and ثقّب فيه; (IAar, K;) *Hoariness appeared upon him:* (K:) or *began to appear upon him:* (A, TA:) or *became intermixed in his hair;* or *appeared and spread upon him;* or *his blackness and whiteness of hair became equal.* (A, TA.) And ثقّب الشَّيْبُ باللِّحْيَة *Hoariness commenced in the sides of the beard.* (A.) ___ ثقَّب عُودُ العَرْفَجِ *The stalk of the* عرفج [q. v.], *the plant being rained upon, became soft:* (S:) or *the sap ran in it, and it put forth leaves.* (JK, A.) When it has become blackish, one says of it, قَبِلَ: when it has increased a little, أَدْبَى; in which state it is fit to be eaten: and when its خُوص are perfect, أَخْوَصَ. (S.) ثقّب, (A, K,) inf. n. تَثْقِيبٌ, (S, K,) also signifies *He made* a lamp, and a fire, *to burn, shine, glisten,* or *gleam, very brightly, as though piercing through the darkness, and dispelling it;* and so اثقب ; (A, TA;) and the latter, *he kindled* a fire (TA) with tinder, (A, TA,) or camel's dung, or the like: (A:) or both signify *he made* a fire *to burn brightly; to burn, blaze,* or *flame, up;* (S, K;) and so تثقّب : (K:) or, accord. to AZ, اثقب النَّارَ, inf. n. إِثْقَابٌ, signifies *he scraped a hole for the fire, in the ground, then put upon it,* [i. e. the fire] *dung, such as is called* بَعْر, *and small pieces of fire-wood* or *similar fuel, and then buried it in the dust;* and so تثقّب النَّارَ, and تثقّب بها; as also مسّك بالنَّارِ, inf. n. تَمْسِبكٌ: and تثقّب النَّارَ signifies also *he struck fire:* and اثقب , inf. n. as above, *he made* a spark *to fall* from a زَنْد, q. v.

(TA.)

4 **أَثْقَبَ** see 2, in three places.

5 **تَثَقَّبَ** see 1, first sentence: ___ and see also 2, in four places: and 7, in two places.

7 **انثقب** *It was,* or *became, perforated, bored,* or *pierced;* and in like manner, [but properly, as quasi-pass. of 2, signifying *it was,* or *became, perforated,* &c., *much* or *in many places,*] تثقّب . (K.) You say, تثقّب الجِلْدُ *The skin was,* or *became, pierced with holes* by the [ticks called] حَلَم. (S, A.)

ثَقْبٌ (S, A, Mgh, Msb. K) and ثُقْبٌ (Msb) and ثَقَبَةٌ (S, A, Mgh, Msb) *A hole, perforation,* or *bore, that penetrates,* or *passes through, a thing;* (A, Mgh, K;) accord. to Mtr, (Msb,) only *such as is small;* (Mgh, Msb;) such as is large being termed نَقْبٌ, with ن: (Mgh:) or *a hole that is not deep:* or, as some say, *a hole descending into the earth:* (Msb: [but this last explanation is not of general application:]) said to be opposed to شَقٌّ: (TA:) pl. [of mult.] (of the first word, S, Msb, K) ثُقُوبٌ (S, A, Msb, K) and [of pauc.] أَثْقُبٌ (K) and (of ثَقَبَةٌ, S, Msb) ثُقَبٌ (S, A, Msb) and ثُقُبٌ. (S [in which this last is said to be with damm, meaning, to the ق, not (as some have supposed) to the ث only,] and A.)

* **ثُقْبَثْقَبٌ** *

* **ثُقْبَةَثْقَبٌ** *

ثَقَابٌ : see what next follows.

ثَقُوبٌ *Fuel;* or *a thing with which fire is kindled,* or *made to burn brightly, or to burn, blaze, or flame, up;* (JK, S, A;) as also ثَقَابٌ ; (K;) *consisting of small sticks,* (S, TA,)

or *dung, such as is called* بَعْر; (A, TA;) and *tinder.* (JK, A, TA.)

ثَقِيبٌ A man *very red;* (JK, A, K;) *so as to be likened to the flame of fire:* (A:) fem. with ة. (JK, A.) ___ See also ثَاقِبٌ, in three places.

ثَاقِبٌ A star, and a lamp, and fire, (A,) or a flame of fire, or a shooting star, (S,) *shining brightly:* (S:) or *shining, glistening,* or *gleaming, very brightly, as though piercing through the darkness, and dispelling it.* (A, TA.) النَّجْمُ الثَّاقِبُ [in the Kur lxxxvi. 3] means *The star,* or *asterism, brightly shining;* (Fr, Bd, L;) as though it pierced through the darkness, or the celestial spheres, by its light: (Bd:) or *the star,* or *asterism, that is high, above the others:* or *the planet Saturn:* (L, K:) or *the Pleiades,* or *any star* or *asterism, brightly shining;* because it pierces through the darkness by its light. (Jel.) ___ A زَنْد (q. v.) *that emits fire, when struck.* (TA.) ___ Applied to حَسَب [i. e. nobility, or grounds of pretension to respect or honour], it means *Famous and exalted:* (Lth, JK, A, * TA:) or *bright; brilliant.* (As, TA.) ___ And hence, applied to knowledge [as meaning *Penetrating,* or *brilliant*]. (As, TA.) You say also ثَاقِبُ العِلْمِ, for ثَاقِبٌ فِى العِلْمِ, meaning *Brilliant* [or *penetrating*] *in knowledge;* as also مِثْقَبٌ : (TA:) which latter signifies also *learned, and sagacious,* or *intelligent;* (TA;) *penetrating in judgment:* (K:) and ثَاقِبُ الرَّأْىِ a man *of sound and penetrating judgment, sagacity,* or *intelligence.* (A, TA.) ___ أَتَتْنِى عَنْهُمْ عَيْنٌ ثَاقِبَةٌ, (JK,) or عَنْكَ, (A, TA,) *There came to me, from them,* or *from thee, certain,* or *sure, news* or *information.* (JK, A, TA.) ___ نَاقَةٌ ثَاقِبٌ *A she-camel having much milk; abounding with milk;* (AZ, JK, S, A, K;) as also ثَقِيبٌ ; (AZ, JK, K;) and ثَقِيبَةٌ : (TA, voce نَقِيبَةٌ:) pl. (of the former, A) نُوقٌ ثُقُبٌ, (so in a copy of the A,) or ثُقَّبٌ. (TA.) One says also, إِنَّهَا لَثَقِيبٌ مِنَ الإِبِلِ, meaning *Verily she is one that vies with the other camels abounding with milk, and surpasses them in*

abundance thereof. (TA.)

أَثْقَبُ [*More,* and *most, piercing,* or *penetrating:* &c.] ___ [Hence,] أَثْقَبُ حَطَبٍ نَارًا [*The most excellent of fire-wood in yielding fire*]. (TA in art. مظ.)

أُثْقُوبٌ A man (TA) *who enters,* or *penetrates, much into affairs.* (K, TA.)

مَثْقَبٌ *A great road,* (K, TA,) *which people* [*as it were*] *pierce,* or *perforate, by their tread.* (TA.) [See also what next follows.]

مِثْقَبٌ *An instrument with which one perforates, bores,* or *pierces; a drill,* or *the like:* (S, A, Msb, K:) pl. مَثَاقِبُ. (A.) ___ And hence, *A road passing through a mountain;* as though perforating it: (A, TA:) or *a road passing through a stony and rugged tract:* (L, TA:) and, with the article ال, particularly applied to the road of El- 'Irák, (A, K,) from El-Koofeh (K) to Mekkeh: (A, K:) or a road between El-Yemámeh and ElKoofeh: (L, TA:) and a road between Syria and El-Koofeh: (K:) or, accord. to El-Bekree and the Marásid, a road called after a man named مثقب. (MF, TA.) Hence the saying, هُوَ طَلَّاعُ المَثَاقِبِ, *i. q.* طَلَّاعُ الثَّنَايَا [q. v. voce ثَنِيَّةٌ]. (A, TA.) ___ See also ثَاقِبٌ.

دُرٌّ مُثَقَّبٌ (S, A) *i. q.* مَثْقُوبٌ [i. e. *Bored, perforated,* or *pierced, pearls*]: (S, TA:) the pl. of the latter is مَثَاقِيبُ. (TA.) ___ إِهَابٌ مُثَقَّبٌ *A hide pierced with holes* by [the ticks called] حَلَم. (A, TA.) ___ حَنَّ كَمَا حَنَّ اليَرَاعُ المُثَقَّبُ [*He,* or *it, uttered plaintive sounds like the reed pierced with holes;* i. e., the musical reed]. (A, TA.)

مَثْقُوبٌ : see مُثَقَّبٌ.

ثقف

1 **ثَقُفَ**, aor. ـُ, inf. n. ثَقَافَةٌ; and ثَقِفَ, aor. ـَ, inf. n. ثَقَفٌ (S, K) and ثَقْفٌ; (K;) *He* (a man, S) *became skilled,* or *skilful; and light, active, quick,* or *sharp; and intelligent,* or *sagacious.* (S, K, TA.) ___ ثَقُفَ, aor. ثَقَافَةٌ, is also said of vinegar (خَلٌّ), meaning *It was,* or *became, very acid;* and so ثَقِفَ. (TA. [But I suspect that this may have been taken from a MS. in which خُلٌّ has been erroneously put for رجل. In the JK, I find ثاقفه فثقفه.]) رَجُلٌ ثَقِيفٌ وَقَدْ ثَقُفَ ثَقَافَةً, aor. of the latter ـُ: see 3. ___ ثَقِفْتُ الشَّىْءَ, aor. ـَ, inf. n. ثَقَافَةٌ and ثُقُوفَةٌ, *I was,* or *became, skilled in the thing.* (Ham p. 772.) ___ And ثَقْفٌ signifies The *learning* a thing *quickly:* [its verb is ثَقَفَ or ثَقِفَ:] you say, ثَقِفْتُ العِلْمَ فِى أَوْحَى مُدَّةٍ, and الصِّنَاعَةَ, *I acquired knowledge,* or *the science,* and *the art,* or *handicraft, quickly* [*in the shortest period*]: (TA:) and ثَقِفْتُ الحَدِيثَ *I understood the narration,* or *tradition,* &c., *quickly.* (Msb.) ثَقِفَهُ, aor. ـَ, (S, Msb, K,) inf. n. ثَقْفٌ, (S, K, *) or ثَقَفٌ, (Msb,) [but the former is better known,] primarily signifies, *He perceived it,* or *attained it, by knowledge,* or *by deed:* (Bd ii. 187:) or *he perceived it,* or *attained it, by his sight, by expertness in vision:* and hence, (Er-Rághib, TA,) *he reached him,* or *overtook him,* (IF, Msb, K, and Er-Rághib,) in war, or fight: (Msb:) or (K) *he found him:* (S, K, and Bd in ii. 187 &c.:) or *he found him in the way of taking and overcoming:* (Ksh in ii. 187:) or (K) *he took him,*

or *it,* (Lth, Msb, K,) namely, a thing: (Msb:) or (K) by implication, (Bd in ii. 187,) *he gained the victory,* or *mastery, over him; overcame him;* (IDrd, Msb, K, and Bd ubi suprà;) or *got possession of*

him. (IDrd, Msb, K.) It is said in the Kur [ii. 187 and iv. 93], وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ *And slay ye them wherever ye find them:* (Ksh, Bd, Jel, TA:) or *wherever ye take them,* or *overcome them,* or *overtake them.* (TA.) And exs. occur also in the Kur [iii. 108 and] viii. 59 and xxxiii. 61 [and lx. 2]. (TA.) For another ex., see 4, below. ___ ثَقَفَهُ also signifies *He thrust him,* or *pierced him,* [with a spear or the like,] namely, a man. (Ham p. 772.) ___ See also 2.

2 **ثَقَّفَهُ**, (S, Msb, K,) inf. n. تَثْقِيفٌ, (S, Mgh, K, KL,) *He straightened it,* or *made it even,* (S, Mgh, K, KL,) or *straightened what was crooked thereof;* (Msb;) namely, a spear, (S, KL,) [and a bow, (see ثِقَافٌ,)] or a crooked thing; *with the* ثِقَافٌ: (Mgh:) [and so ثَقَّفَهُ , accord. to an explanation of the inf. n. ثَقْفٌ in the KL.] تَثْقِيفُ السَّهْمِ عَلَى القَوْسِ, as meaning *The directing the arrow upon the bow straightly towards the object aimed at,* is not approved. (Mgh.) ___ Hence, (Mgh,) *He disciplined him,* or *educated him well, and amended him,* or *improved him.* (Mgh, TA.) You say, لَوْلَا تَثْقِيفُكَ وَتَوْقِيفُكَ مَا كُنْتُ شَيْئًا [*But for thy disciplining,* or *good educating, and amending,* or *improving, and thy teaching, I had not been anything*]. (TA.) ___ You say also, of vinegar, يُثَقِّفُ الطَّعَامَ, i. e. *It makes food acid.* (Har p. 227.)

3 **ثَاقَفَ** ثَاقَفَهُ فَثَقَفَهُ , (K,) inf. n. of the former مُثَاقَفَةٌ and ثِقَافٌ, (TA,) and aor. of the latter ـُ , (K,) *He vied with him,* or *strove to surpass him, in skill,* (K, TA,) *and intelligence,* or *sagacity, and the perceiving,* or *attaining, of a thing, and the doing thereof,* (TA,) *and he surpassed him therein.* (K, TA.) Er-Rághib says that this is metaphorical. (TA.) [Accord. to J,] المُثَاقَفَةُ is from ثَقُفَ in the first of the senses explained above. (S.) ___ ثِقَافٌ also signifies The *contending with another:* and particularly *in fight,* or *with the sword:* (K: [see also ثَقْفٌ, below:]) and the *using of,* or *performing with, the sword;* like ثِقَافَةٌ. (TA.) And ثَاقَفَهُ, inf. n. مُثَاقَفَةٌ, *He played with him*

with the sword, or *some other weapon.* (TA.)

4 أُثْقِفْتُهُ [*I was made to gain the mastery over him,* or *to overcome him:* or, which is virtually the same,] *he was appointed for me* [*that I might have the mastery over him*]. (Sgh, K.) 'Amr Dhu-l-Kelb says,

* فَإِنْ أُثْقِفْتُمُونِى فَٱقْتُلُونِى *

* وَإِنْ أَثْقَفْ فَسَوْفَ تَرَوْنَ بَالِى *

And if ye [*be made to*] *gain the mastery over me,* i. e. *if it be appointed for you to meet me* [*and overcome me*], *then slay me: but if I meet* [you *and overcome*], *then shall ye see my condition:* but some relate it thus: وَمَنْ أَثْقَفْ, meaning *but whom I meet,* of you, I will slay him: (Skr, Sgh, TA:) [and J gives it thus:] فَإِمَّا تَثْقَفُونِى الخ [meaning *And if ye meet me* &c.]. (S.)

5 تثقّف [*He was,* or *became, disciplined,* or *educated well, and amended,* or *improved;* quasipass. of 2, q. v.] You say, هَلْ تَثَقَّفْتُ إِلَّا عَلَى يَدِكَ [*Was I,* or *have I been, disciplined,* &c., *save by thy agency,* or *means?*]. (A, TA.)

6 تثاقفوا *They contended,* or *played, one with another, with swords,* or *other weapons.* (TA.)

ثَقْفٌ *Skilled,* or *skilful; and light, active, quick,* or *sharp; and intelligent,* or *sagacious;* as also ثَقَفٌ and ثَقُفٌ (S, K) and ثَقِيفٌ and ثَقِّيفٌ : (K:) or ثَقِيفٌ signifies *quick in understanding a narration:* (Msb:) and ثَقَافٌ , applied to a woman, *intelligent,* or *sagacious.* (K.) You say also رَجُلٌ ثَقْفٌ لَقْفٌ and ثَقَفٌ لَقَفٌ, meaning *A man who is a relater, a*

poet, an archer or *a caster of the spear &c.:* (Lth, JK, TA:) or *light, active, quick,* or *sharp, and skilful:* (S and K in art. لقف:) or *quick in understanding what is said to him;* and *in taking what is thrown to him:* or *skilful in his art,* or *handicraft:* (TA in that art.:) or *a man who keeps, preserves,* or *guards, and manages,* or *orders, well, that which he possesses:* (ISk, TA:) and Lh adds ثَقِيفٌ لَقِيفٌ: and Ibn-'Abbád, ثَقِّيفٌ لَقِّيفٌ. (TA.) ___ A man *quick in taking,* or *seizing, his opponents,* or *adversaries.* (Ksh ii. 187.) ثَقْفٌ, or (as it is written in one place in the TA) ثَقَفٌ , also signifies *Contention:* and particularly *in fight,* or *with the sword:* like ثَقَافٌ [inf. n. of 3, q. v.]. (TA.)

ثَقَفٌ : see ثَقْفٌ.

ثَقُفٌ : see ثَقْفٌ.

ثَقَفٌ : see ثَقْفٌ, in two places.

ثَقَافٌ : see ثَقْفٌ.

ثَقَافٌ *Skill,* and *intelligence,* or *sagacity;* as also ثُقُوفَةٌ . (TA.) Also *An instrument with which spears are straightened,* (S, K, TA,) *and bows also,* (TA,) *and* [*other*] *crooked things;* (JK, Mgh, TA;) *made of iron:* (JK, TA:) or *a strong piece of wood, a cubit in length, having at its extremity a hole large enough to admit the bow,* [*or the spear*], *which is inserted into it, and pinched and pressed in the part that requires this to be done until it becomes in the state that is desired; but this is not done to bows nor to spears until they have been greased, and prepared with fire,* or *exposed thereto so as to have become altered in*

colour: (AHn, TA:) the pl. [of pauc.] is أَثْقَفَة and [of mult.] ثُقُف. (JK, TA.) ___ [Also The *handle* of a shield of the kind called حَجَفَة: see إِخَاذَة.]

ثَقِيف : see ثَقْف, in three places. ___ Also *Very acid;* applied to vinegar; (K;) and so ثَقِّيف , (S, K,) like حَرِيف applied to the onion. (S.) And أَبُو ثَقِيف *Vinegar* [itself]; so named because it makes food acid. (Har p. 227.) ___ Also, and مَثْقُوف , A thing *skilled in.* (Ham p. 772.) ___ And both these words, A man *thrust* or *pierced* [with a spear or the like]. (Ham ibid.)

ثَقَافَة The *use of,* or *performance with, the sword;* like ثَقَاف [inf. n. of 3, q. v.]. (TA.) You say, هُوَ حَسَنُ الثَّقَافَةِ بِالسَّيْفِ [*He is good in respect of performance with the sword*]. (TA.)

ثُقُوفَة : see ثَقَاف.

ثَقِّيف : see ثَقْف, in two places: ___ and see ثَقِيف.

أَثْقَف *More,* and *most, skilled,* or *skilful,* [in a general sense, and particularly] *in contending,* or *playing, with the sword,* or *other weapon.* (TA.)

مُثَقَّف A spear *straightened,* or *made even.* (TA.) [Accord. to Freytag, it is poetically used as signifying *A spear* itself; and so with ة.]

مَثْقُوف : see ثَقِيف.

ثقل

1 **ثَقُلَ**, aor. ـُـ, inf. n. ثَقَلٌ (S, Msb, K, &c.) and ثِقْلٌ, a contraction of the former, (Msb,) and ثَقَالَةٌ, (K, TA, in the CK ثِقَالَة, but) like كَرَامَةٌ, (TA,) *It* (a thing, S, Msb) *was*, or *became, heavy, weighty*, or *ponderous*. (S, K.) [See ثِقْلٌ, below.] ___ See also 4. ___ [*It was*, or *became, heavy, weighty*, or *preponderant, ideally*.] فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ, in the Kur ci. 5, means *And as to him whose good deeds shall be preponderant*. (Bd, Jel.) [See also Kur vii. 7 and xxiii. 104.] ___ [*It was*, or *became, heavy*, or *weighty*, as meaning *onerous, burdensome, oppressive, afflictive, grievous*, or *troublesome*.] You say, ثَقُلَ القَوْلُ *The saying was* [*heavy*, or *weighty*, &c.; or] *unpleasant to be heard*. (TA.) And it is said in the Kur vii. 186, ثَقُلَتْ فِى السَّمٰوَاتِ وَالأَرْضِ *It* (the time of the resurrection) *will be momentous*, or *formidable*, [*in the heavens and on the earth*, or] *to the inhabitants of the heavens and the earth*, (Bd, Jel,) *to the angels and men and genii;* app. alluding to the wisdom shown in concealing it: (Bd:) or it means *the knowledge thereof* [*is difficult*]: (Ibn-'Arafeh, TA:) or *it is occult*, or *hidden*. (Kt, TA.) [ثَقُلَ is also said of a word, and of a sound, meaning *It was heavy*, or *not easy, of utterance;* or *heavy to the ear:* see 2. And of an affair, or action, meaning *It was afflictive, grievous, troublesome*, or *difficult*. In these and similar senses, it is trans. by means of عَلَى: you say, ثَقُلَ عَلَيْهِ *It was*, or *became, heavy, weighty, onerous*, &c., *to him*. In like manner also it is said of food, meaning *It was*, or *became, heavy to the stomach; difficult of digestion*.] You say also, ثَقُلَ سَمْعُهُ [*His hearing was*, or *became, heavy;* or] *his hearing partially went*. (K, TA.) ___ *He* (a man) *was*, or *became, heavy* in sickness, or disease: [and in like manner, in his sleep:] the verb is thus, with damm to the ق; though

said in the K to be ثَقَلَ, like فَرِحَ, as meaning *his disease became violent;* (Fet-h el-Báree, TA;) not improbably through error or inadvertence. (MF.) ___ [*He was,* or *became, heavy, slow, sluggish, indolent, lazy, dull, torpid,* or *drowsy; wanting in alacrity, activity, agility, animation, spirit,* or *intelligence; stupid.*] You say, يَثْقُلُ عَنْ قَبُولِ مَا يُلْقَى إِلَيْهِ [*He is averse from receiving,* or *accepting,* or *admitting,* or *is*

slow to receive, &c., *what is said to him*]. (TA.) ___ Also, said of the عَرْفَج, and of the ثُمَام, *Its shoots became luxuriant,* or *succulent,* or *sappy.* (K, TA.) ثَقَلَهُ, (JK, S, K,) بِيَدِهِ, (K,) aor. ـُ, (TA,) inf. n. ثَقْلٌ, (K,) *He tried the weight of it,* (JK, S, K,) namely, a thing, (K,) or a sheep or goat, (S,) *by lifting it* [*with his hand*] *to see if it were heavy or light.* (S, TA.) ___ ثَقَلَ الشَّىْءُ الشَّىْءَ فِى الوَزْنِ, aor. and inf. n. as above, (S,) *The thing surpassed the thing in weight; outweighed it.* (PS.) ___ See also 2.

2 **ثقّله**, inf. n. تَثْقِيلٌ, *He,* or *it, made it,* or *him,* ثَقِيل [i. e. *heavy,* properly and tropically]: (K:) تثقيل is the *contr. of* تَخْفِيفٌ; (S;) and signifies the *making heavy in weight* [&c.]; as also ثَقْلٌ [inf. n. of ثَقَلَهُ]. (KL.) ___ [Hence, *He made it* (a word or a sound) *heavy,* or *not easy, of utterance;* or *heavy to the ear:* and particularly a word *by uttering hemzeh with its true,* or *proper, sound,* which is commonly termed تَحْقِيقُ الهَمْزَة, and opposed to تَخْفِيفُهَا; and *by making a single consonant double;* and *by making a quiescent consonant movent:* often occurring in these senses in lexicons and grammars: opposed to خَفَّفَهُ.]

4 **اثقله** *He,* or *it,* (a load, S, or a thing, Msb,) [*burdened him:* or] *burdened him heavily:* (K:) or

beyond his power; overburdened him. (JK, Msb, TA. *) ___ In the latter sense, said also of a debt: and of sickness, or a disease: (JK:) or, said of sickness, or a disease, and of sleep, and of meanness, or sordidness, *it* [*burdened him,*] *overcame him, and rendered him heavy.* (K, * TA, * TK.) اثقلت, said of a woman, *She became gravid; her burden became heavy in her belly:* (S:) or *she had a burden,* (Akh, S, and Bd in vii. 189,) *by reason of the greatness of the child in her belly:* (Bd, Jel:) or *her pregnancy became apparent,* or *manifest;* as also ثَقُلَتْ . (K.)

6 **تَثَاقَلَ** [تثاقل عَلَى شَىْءٍ *He pressed heavily,* or *bore his weight, upon a thing:* see تثاقلوا ___.] مُتَثَاقِلٌ [*They were heavy, sluggish,* or *spiritless:*] *they did not rise and hasten to the fight when commanded to do so.* (IDrd, K.) And تثاقل إِلَى الأَرْضِ, (S and K in art. ارض, &c.,) and اثَّاقَلَ الى الرض, the former being the original form of the verb, (Bd and Jel in ix. 38,) *He was,* or *became, heavy, slow,* or *sluggish,* (Bd, Jel,) *averse from warring against the unbelievers,* (Jel,) *and inclining to the earth,* or *ground;* (Bd, Jel;) or *propending thereto.* (Bd.) And اثَّاقَلَ إِلَى الدُّنْيَا *He propended to the present world.* (TA.) And تثاقل عَنْهُ *He was heavy,* or *sluggish, and held back from it.* (K.)

10 **استثقله** *contr. of* اسْتَخَفَّهُ; (S and K and TA in art. خف;) *He deemed it,* or *him,* ثَقِيل [i. e. *heavy,* properly and tropically]. (TA in that art.) ___ [Hence, *He deemed it* (a word or a sound) *heavy,* or *not easy, of utterance;* or *heavy to the ear:* often occurring in this sense in lexicons and grammars.] ___ استثقل نوما [*He was overcome, and rendered heavy, by sleep:* and in like manner, مرضا, *by sickness* or *disease:* and لُؤْمًا, *by meanness* or *sordidness:* see its pass. part. n., below]. (JK.)

ثِقْلٌ *Weight:* or *a weight:* syn. وَزْنٌ: (S, Msb, KL:) pl. أَثْقَالٌ. (S.) So in the phrase أَعْطِه ثِقْلَهُ [*Give thou him his,* or *its, weight*]. (S, Msb.) See also مِثْقَالٌ. You say also, أَلْقَى عَلَيْهِ ثِقْلَهُ or ثَقَلَهُ [*He threw*

upon him his weight: see مِثْقَالٌ, last sentence: and see جُرْمٌ]. (S in art. اوق &c., accord. to different copies.) ___ And *A load,* or *burden:* (KL:) or *a heavy load* or *burden:* pl. as above. (K.) وَتَحْمِلُ أَثْقَالَكُمْ, in the Kur xvi. 7, means *And they carry your loads,* or *burdens;* (Bd;) or *your heavy loads* or *burdens.* (TA.) ___ أَثْقَالٌ (as pl. of ثِقْلٌ, K, or of ثَقَلٌ , Bd) also signifies The *treasures,* or *buried treasures,* of the earth: and its *dead,* or *corpses.* (K, TA, and Bd and Jel in xcix. 2.) ___ Also (as pl. of ثِقْلٌ, K) *Sins.* (JK, K.) So in the saying in the Kur [xxix. 12], وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ [*And they shall assuredly bear their sins, and sins* (of others whom they have seduced) *with their sins*]. (TA.)

ثَقَلٌ *A thing,* or *things, that a man has with him, of such things as burden him:* (Ham p. 295:) [and particularly] the *household-goods,* or *furniture and utensils,* (El-Fárábee, JK, S, Mgh, Msb, K, Ham ubi suprà, and Bd in xcix. 2,) and (accord. to El-Fárábee, Msb) the *household and kindred and party,* or *domestics,* or *servants,* (JK, S, Mgh, Msb, K, and Ham,) of a man, (Ham,) or of a traveller: (JK, S, Mgh, Msb, K:) [or the *travelling-apparatus and baggage and train,* of a man:] pl. أَثْقَالٌ; (JK, S, Mgh, Msb, K; *) with which ثَقَلَةٌ is syn., (JK, S, K,) as are also ثَقَلَةٌ and ثِقْلَةٌ and ثَقْلَةٌ and ثَقَلَةٌ ; (K;) as meaning *all the household-goods* or *furniture and utensils* of persons going on a journey. (S, K.) ___ See also ثِقْلٌ. ___ The *requisites* and *apparatus, instruments, tools,* or *the like,* of a man: (Ham ubi suprà:) as, for instance, the *books and writing-reeds* of the learned man: every craftsman has what is thus termed. (TA.) By the saying

* كِلَا ثَقَلَيْنَا طَامِعٌ بِغَنِيمَةٍ *

the author thereof, Iyás Et-Tá-ee, means *Each of our two armies, the possessors of the* ثَقَلَانِ [or *apparatus,* or *weapons,* &c., *of war, is longing for spoil*]: or an army may be termed ثَقَلٌ

because it is heavy in assault. (Ham ubi suprà.) ___ *Anything held in high estimation, in much request, and preserved with care.* (K, TA.) Hence the trad., إِنِّى تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ ٱللّٰهِ وَعِتْرَتِى [*Verily I am leaving among you the two objects of high estimation and of care, the Book of God, and my kindred,* or *near kindred*]: (K:) or they are thus called because of the heaviness of acting in the manner required by them: (Th, TA:) or as being likened to the requisites and apparatus, instruments, tools, or the like, of a man. (Ham ubi suprà.) ___ Also *Eggs of the ostrich;* because he who takes them rejoices in them, and they are food. (TA.) ___ الثَّقَلَانِ *Mankind and the jinn* or *genii;* (S, Msb, K;) because, by the discrimination that they possess, they excel other animate beings. (TA.) It may also mean *The Arabs and the foreigners:* or *mankind and other animate beings.* (Ham ubi suprà.)

ثِقَلٌ *Heaviness; weight,* or *weightiness; ponderousness; gravity; contr. of* خِفَّةٌ: (S, K, and Er-Rághib:) and *preponderance:* in its primary acceptation, relating to corporeal objects: then, to ideal objects. (Er-Rághib, TA. [See ثِقَلٌ, throughout.]) See also ثِقْلٌ. ___ فِى أُذُنِهِ ثِقَلٌ [*In his ear is a heaviness,* or *dulness,*] is said of him whose hearing is not good; as though he were averse from receiving, or accepting, or admitting, or slow to receive, &c., what is said to him. (TA.)

ثَقْلَةٌ: see ثِقَلٌ. ___ Also *A fit of drowsiness,* or *of slumber, that overcomes one:* (JK, M, K:) and *a heaviness experienced in the chest,* (K, TA,) or *in the body,* (TA,) *from food:* as also ثَقَلَةٌ: (K, TA:) or the former, or ↓ the latter, (accord. to different copies of the S,) *a heaviness and languor* in the body: (S:) and ↓ the latter, *a heaviness that is experienced on the heart.* (JK.)

ثِقْلَةٌ: see ثِقَلٌ.

ثَقَلَةٌ: see ثِقَلٌ: ___ and see ثَقْلَةٌ, in three places.

ثَقَلَةٌ : see ثَقَلٌ.

ثَقَلَةٌ : see ثَقَلٌ.

ثَقَالٌ : see ثَقِيلٌ, in two places. ___ Also, applied to a woman, (JK, S, K,) *Heavy;* (S;) *large in the hinder part,* or *posteriors:* (JK, * S, * K, TA:) or *heavy* (K, TA) *in an ideal sense.* (TA.)

ثُقَالٌ : see ثَقِيلٌ.

ثَقِيلٌ part. n. of ثَقُلَ; (S, Msb, K;) *Heavy, weighty,* or *ponderous:* (S, K, and Er-Rághib:) and *so in relation to another thing; preponderant:* primarily applied to a corporeal thing: (Er-Rághib, TA:) and ثَقَالٌ and ثُقَالٌ signify the same: (K:) pl. ثِقَالٌ and ثُقْلٌ and ثُقَلَآءُ [which last, however, seems to be applied only to rational beings, agreeably with analogy]. (K.) ___ [Like its verb,] it is also applied to an ideal thing. (Er-Rághib, TA.) [Thus it signifies *Heavy,* or *weighty,* in the sense of *onerous, burdensome, oppressive, afflictive, grievous,* or *troublesome: momentous,* or *formidable: difficult: heavy,* or *not easy, of utterance;* or *heavy to the ear;* applied to a word and a sound; and particularly to a word *in which a single consonant is made double,* and to one *in which a quiescent consonant is made movent,* like مُثَقَّلٌ : *heavy to the stomach; difficult of digestion: heavy* applied to the hearing: see the verb.] قَوْلًا ثَقِيلًا, in the Kur [lxxiii. 5], means *A heavy,* or *weighty, saying.* (TA.) النُّونُ الثَّقِيلَةُ means [*The heavy-sounding* ن; as in يَفْعَلَنَّ &c.;] *the contr. of* الخَفِيفَةُ. (TA in art. خف.) ___ It is also applied to a man, (JK,) meaning [*Heavy* in *sickness,* or *disease;* or] *suffering a violent disease:* (K:) [and *heavy, slow, sluggish, indolent, lazy, dull, torpid,* or *drowsy; wanting in alacrity, activity, agility, animation, spirit,*

or *intelligence; stupid:*] and so is مُسْتَثْقَلٌ : (JK:) which also means, particularly, *overcome, and rendered heavy,* by sleep (نَوْمًا), (JK, * K, * TK,) and by sickness or disease (مَرَضًا), and by meanness or sordidness (لُؤْمًا). (K.) ثُقَالُ النَّاسِ [expressly said in the TA to be with kesr, but in the CK, erroneously, ثُقَال,] and ثُقَلَآءُ الناس mean *Those men whose company is disliked;* (K;) *whom others deem heavy:* each is pl. of ثَقِيلٌ. (TA.) One says, أَنْتَ ثَقِيلٌ عَلَى جُلَسَائِكَ [*Thou art heavy,* or *dull,* or *unwelcome, to thy companions with whom thou sittest*]. (TA.) And (to him who is ثَقِيل, TA in art. نسم) مَا أَنْتَ إِلَّا ثَقِيلُ الظِّلِّ بَارِدُ النَّسِيمِ [*Thou art no other than one who casts a gloom upon others, and chills them:* lit., *heavy of shade,* or *shadow; cold of breeze*]. (TA.) ثَقِيلٌ, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rághib, TA:) used in praise, it signifies *Grave, staid, steady, sedate,* or *calm.* (Kull.) Applied to a horse, *Slow;* (Kull;) and so ثَقَالٌ applied to a camel; (K;) a meaning also assigned to ثَفَالٌ, with ف; (TA;) and مُثْقَلٌ , applied to a horse or the like. (JK.) انْفِرُوا خِفَافًا وَثِقَالًا, in the Kur [ix. 41], means [*Go ye forth to fight*] *prompt and not prompt:* (Katádeh, Bd, Jel, TA:) or *whether moving be easy to you or difficult:* (Bd, * TA:) or *riding and walking:* or *lightly armed and heavily armed:* or *healthy and sick:* (Bd:) or *strong and weak:* (Jel:) or *rich and poor:* (Jel, TA:) or *young and old.* (TA.)

ثَاقِلٌ A deenár *of full weight;* (Z;) *not deficient:* (S, K:) pl. ثَوَاقِلُ. (S, Z, K.) ___ أَصْبَحَ ثَاقِلًا *He became,* or *became in the morning, heavy by reason of sickness,* or *disease.* (Aboo-Nasr, K, TA.)

أَثْقَلُ *More* [and *most*] *heavy.* (TA.)

مُثْقَلٌ *Heavily burdened:* (TA:) or *burdened beyond his power; overburdened.* (JK, TA.) ___ *Weighed down,* or *oppressed,* by sickness, or disease, (JK,) and by debt. (JK, Er-Rághib.) ___ See also ثَقِيلٌ.

مُثْقَلٌ, applied to a woman, *Gravid; whose burden has become heavy in her belly:* (S:) or *whose pregnancy has become apparent,* or *manifest.* (K.)

مُثَقَّلٌ: see ثَقِيلٌ. ___ Also *Ill received; disapproved; not rendered an object of love to hearts.* (Ham p. 37.)

مُثَقَّلَةٌ *A stone of marble;* (JK;) *a piece of marble by which a carpet is made heavy:* (K:) by rule it should be with kesr to the ق. (TA.)

مِثْقَالٌ The *weight* (مِيزَان, JK, S, K, or وَزْن, Msb, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or زِنَة, TA) of a thing, (JK, S, Msb, K,) *of the like* thereof (مِنْ مِثْلِهِ [but why this is added I do not see]); (S, Msb, K;) [i. e.] its *equal in weight;* (PS, and Bd in x. 62;) its *quantity* (مِقْدَار). (Bd in xxi. 48.) مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ, in the Kur x. 62, means *There is not hidden from thy Lord aught of the weight of the smallest ant:* (Jel:) or *a thing equal in weight to a small ant;* or *to the motes that are seen in a ray of the sun that enters through an aperture.* (Bd.) ___ *A thing with which one weights;* as also ثِقْلٌ; i. e., *any of the weights of the balance.* (Er-Rághib, TA.) ___ *A certain weight, of which the quantity is well known;* (JK;) *a dirhem and three sevenths of a dirhem;* (Msb, and K in art. ملك;) i. e., the *seventh part of ten dirhems:* (Msb:) or [*a dirhem and a half;* so in the present day; i. e.,] *seventy-two sha'eerehs:* (El-Karmánee, TA:) or *twenty keeráts.* (Hidáyeh, TA.) ___ [*A certain coin;*] *i. q.*

دينار, q. v.; (Msb in art. دنر;) *a* مِثْقَال *of gold:* pl. مَثَاقِيلُ. (S, K.) ___ أَلْقَى عَلَيْهِ مَثَاقِيلَهُ *He threw upon him his weight,* or *burden;* syn. مَؤُونَتَهُ [perhaps meaning *the burden of supporting him*]. (Aboo-Nasr, S, K.) [See also ثِقْل.]

مُتَثَاقِل *Bearing one's weight upon a thing:* whence the saying, وَطِئَهُ وَطْأَةَ المُتَثَاقِلِ [*He trod upon him,* or *it, with the tread of him who bears his weight,* or *presses heavily*]. (TA.)

مُسْتَثْقَل : see ثَقِيل.

ثكل

1 **ثَكِلَتْهُ**, (S, Mgh, Msb,) aor. ـَـ, (Msb,) inf. n. ثَكَلٌ, (S, Msb,) or ثُكْلٌ, (Mgh,) or this is a simple subst., (Msb,) and ثَكْلٌ, (Mgh,) [or this last is also a simple subst.,] *She* (a mother) *lost him,* or *became bereft of him;* namely, her child, (S, Mgh, Msb,) *by death:* (Mgh:) and ثَكِلَهُ, aor. ـَـ, (K,) inf. n. ثَكَلٌ, (TA,) *he lost him;* namely, a friend, or person beloved, or a child. (K.) ثَكِلَتْكَ أُمُّكَ [lit. meaning *May thy mother be bereft of thee*] is an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love, like لَا أَبَا لَكَ, [and قَاتَلَكَ ٱللّٰهُ,] &c. (Har p. 165.)

4 **أَثْكَلَتْ** *A state of bereavement clave to her;* (K;) namely, a woman: or *she became in a state of bereavement.* (TA.) أَثْكَلَهَا ٱللّٰهُ وَلَدَهَا *God made her to be bereft of her child* [*by death*]. (Msb, K.) And اثكله ٱللّٰهُ أُمَّهُ *God made him to be bereft of his mother* [*by death*]. (S.)

ثَكْلٌ : see what next follows.

ثُكْلٌ The *loss,* or the *state of being bereft, of a child* [*by death*], (S, Msb, K,) or *of a friend,* or *person beloved;* (K;) i. e., a woman's *loss of her child;* (S, Msb;) as also ثَكَلٌ [which is the inf. n. by general consent], (S, K,) and ثَكْلٌ . (TA.) It is said in a prov., العُقُوقُ ثُكْلُ مَنْ لَمْ يَثْكَلْ [*Undutiful treatment of a parent is* (like) *the bereavement of him who is not* (really) *bereft of his child*]. (TA.) ___ Also *Death:* and *a state of perdition* or *destruction.* (K.)

ثَكَلٌ : see ثُكْلٌ.

ثَكْلَان ; fem. ثَكْلَى and ثَكْلَانَةٌ: see ثَاكِلٌ.

ثَكُولٌ : see فَلَاةٌ ثَكُولٌ ___. ثَاكِلٌ *A desert in which the traveller becomes lost.* (K, TA.)

ثَاكِلٌ , applied to a man, *Bereft of a child,* or *of a friend,* or *person beloved;* as also ثَكْلَانُ or ثَكْلَانَةٌ [with or without tenween, as is shown by the two forms of the fem. mentioned in what follows, but generally without]: (K:) and applied to a woman; (S, Msb, K;) and sometimes ثَاكِلَةٌ; (Msb;) as also ثَكْلَى (S, Msb, K) and ثَكْلَانَةٌ, (IAar, K,) which is rare, (K,) and ثَكُولٌ ; (S, K;) meaning *bereft of her child* [*by death*]; (S, Msb;) pl. (of ثَاكِلٌ, TA, [and of ثَوَاكِلُ,]) ثَاكِلَةٌ, [and of ثاكل also ثَكْلَى, as is implied in the TA voce عبر,] and (of ثَكْلَى, TA) ثَكَالَى. (Msb, TA.)

إِثْكَالٌ and أُثْكُولٌ *i. q.* عِثْكَالٌ (S, K) and عُثْكُولٌ, i. e., The *fruit-stalk* (شِمْرَاخ) *upon which are the ripening dates:* pl. أَثَاكِلُ, [app. a contraction of أَثَاكِيلُ, like عَثَاكِيلُ,] occurring in poetry. (S.) These two words are mentioned here by J and Sgh, and F has followed them; but they should be mentioned among words whose first radical letter is hemzeh, for the أ is a radical, substituted for ع . (TA.)

أُثْكُولٌ : see what next precedes.

مِثْكَالٌ A woman *whose state of bereavement is constant:* (K:) or *who is in a state of bereavement:* (TA:) pl. مَثَاكِيلُ (K) [or this is pl. of مِثْكَالٌ]. Hence, نِسَآءُ الغُزَاةِ مَثَاكِيلُ [*The wives of the warriors are constantly bereft,* or *often bereft, of their husbands*]. (TA.) ___ قَصِيدَةٌ مِثْكَلَةٌ *An ode in which bereavement is mentioned.* (Ibn- 'Abbád, Z, K.)

رُمْحُهُ لِلْوَالِدَاتِ مِثْكَلَةٌ [*His spear is a cause of bereavement to mothers*] (S, K) is a saying similar to الوَلَدُ مَبْخَلَةٌ وَمَجْبَنَةٌ [explained in art. بخل]. (S.)

مِثْكَالٌ A woman *much,* or *often, bereft of her children:* (Msb, TA:) pl. مَثَاكِلُ (TA) [or مَثَاكِيلُ: see

مُثْكَلٌ]. ___ And A she-camel *that is accustomed to lose her young by death or by slaughter or by gift:* pl. مَثَاكِيلُ. (Ham p. 746.)

ثل

1 ثَلَّ, (T, S, K,) aor. ـُـ, inf. n. ثَلٌّ, (T,) *He put* [or *poured*] *back* the earth into a grave, and a well, after digging it: (T:) or *he poured* the earth into a well, (S, K,) &c. (S.) ___ Also, (S, M, K,) aor. as above, (M,) and so the inf. n., (S, M,) *He poured forth* pieces of money. (S, M, K.) ___ Also, (K,) aor. and inf. n. as above; (TA;) and ثَلْثَلَ; (M, K;) *He moved*, or *put in motion, with his hand*, or *he broke at one of its sides*, [app. *so as to make it pour down*, or *fall*,] a quantity of earth collected together, or a sand-heap, (M, K,) or a house: (O, TA:) or *he dug* it. (TA.) ___ And the former, (S, M, K,) aor. as above, (S, M,) and so the inf. n., (M, TA,) *He threw down*, or *demolished*, a house, (S, M, K,) *by digging beneath the wall, and then pushing, so that it fell in ruins:* (S, TA:) and *he demolished*, and *broke*, a thing. (M.) ___ [Hence,] ثَلَّ ٱللّٰهُ عَرْشَهُمْ *God destroyed their dominion:*

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and ثُلَّ عَرْشُهُمْ *Their might*, or *power, departed:* (S:) or ثَلَّ ٱللّٰهُ عَرْشَهُ *God caused him to die;* or *caused his dominion*, or *his might*, or *power, to depart:* (K, TA:) and ثُلَّ عَرْشُهُ, inf. n. ثَلٌّ, *His means of support became destroyed, and ceased;* (M, A; *) or *he became abased*, or *in an abject condition;* (IDrd, M;) or, accord. to Er-Rághib, it means أُسْقِطَتْ ثُلَّةٌ مِنْهُ [perhaps *a company of men* (ثُلَّةٌ) *was made to fall away from him*]: (TA:) El-'Otbee says that عرش here has two meanings; namely, *a throne*, and *a booth*, or *shed, constructed for shade.* (TA. See art. عرش.) You say also, ثُلَّ عَرْشُهُ and عُرْشُهُ, meaning *He was slain:* and a poet says, of a sword, ثَلَّ عُرْشِيهِ, meaning [*It severed*] *the base of his neck; the part where his neck was set*

on his back. (IDrd, M.) ___ And ثَلَّ, (As, S, M, K,) aor. as above, (As, S, M,) inf. n. ثَلٌّ (As, S, M, K) and ثَلَلٌ, (As, S, K,) *He killed,* or *destroyed,* (As, S, M, K,) a man, (As, S,) or men. (M, K.) And ثُلَّ *He died,* or *perished.* (T.) ___ ثَلَّ البِئْرَ, (M, K,) aor. ـُـ , inf. n. ثَلٌّ, (M,) *He took,* or *cast, forth the earth from the well;* (M, K;) and *the mud from the bottom of the well.* (M.) ___ ثَلَّ الوِعَآءَ, aor. and inf. n. as in the next preceding case, *He took what was in the receptacle;* as also اثَلَّهُ ; the latter from Ibn-'Abbád. (TA.) ثَلَّتِ الدَّابَّةُ, (S, K,) and ثَلَّ الحَافِرُ, (M, O,) aor. ـُـ [irregularly], (S, TA,) inf. n. ثَلٌّ, (TA,) *The beast,* and *the solid-hoofed animal, dunged.* (S, M, O, K.) ___ And ثَلَّ *He became rich,* or *in a state of competence.* (T.)

4 اثلّ *He* (a man, S) *abounded in what is termed* ثَلَّة, (S, K,) which may mean either *wool* or *a flock of sheep* or *goats:* both these meanings are assigned to it in this case by Z. (TA.) اثلّهُ *He ordered,* or *commanded, the repairing of it;* (M;) or *the repairing of what had been thrown down,* or *demolished, of it.* (IAar, S, K.)

5 تثلّل *It* (a house) *became thrown down,* or *demolished;* (K;) as also انثلّ : (TA:) or *it* (a house) *became thrown down,* or *demolished, and it fell by degrees, part after part.* (M.) And تَثَلَّلَتِ الرَّكِيَّةُ *The well became demolished.* (TA.)

7 انثلّ *It* (a thing) *poured forth,* or *became poured forth.* (TA.) ___ انْثَلُّوا *i. q.* انْثَالُوا [app. as meaning *They poured themselves forth*]. (K.) You say, انثلّوا عَلَيْهِ *They poured forth,* or *down, upon him,* or *against him.* (Z, TA in art. ثلم.) ___ See also 5.

8 إِثْتَلَلَ see 1, near the end.

R. Q. 1 ثَلْثَلَ : see 1, near the beginning.

ثَلَّةٌ The *earth that is taken forth from a well:* (T, S, M, K:) and the *mud that is taken forth from the bottom of a well:* (M:) and the *space upon which is cast the earth taken forth from a well, around its mouth;* which space, when the well has been dug in a place that is not the property of any one, belongs exclusively to the owner of the well: (A 'Obeyd, T:) pl. ثُلَلٌ. (K.) ___ ثَلَّةٌ مَثْلُولَةٌ *A grave* (تربة) *filled up with earth, after it has been dug.* (T.) *A thing that is made of clay,* or *mud,* (M,) *like a* مَنَارَة [q. v.], (K,) *in the desert, for the sake of its shade.* (M, K. [Erroneously written by Golius and Freytag مَثَلَّةٌ, and compared to مَظَلَّةٌ.]) *Wool,* (T, S, M, K,) *alone:* (M, K:) or *a portion of wool collected together:* (Er-Rághib, TA:) and *wool and goats' hair* (شعر) *and camels' hair* (وبر) *together;* (Aboo-Yoosuf, T, S, K;) *but not the second of these alone, nor the third alone:* (Aboo-Yoosuf, T, S:) or it signifies *camels' hair* (وبر) also: (T:) or *wool and* شعر *and* وبر *together;* but none of these alone. (M.) كِسَآءٌ جَيِّدُ الثَّلَّةِ is said to mean *A* كساء *of good wool:* (S, M:) and حَبْلٌ ثَلَّةٌ, *a rope of wool.* (S.) It is said in a prov., لَا تَعْدَمُ صَنَاعٌ ثَلَّةً [*A clever woman is not without wool* to spin or weave when she has nothing else to do]: applied to a skilful man. (TA.) And you say, عِنْدَ فُلَانٍ ثَلَّةٌ كَثِيرَةٌ, meaning *Such a one has much wool and goats' hair* (شعر) *and camels' hair* (وبر). (Aboo-Yoosuf, S.) [Hence,] فُلَانٌ كَثِيرُ الثَّلَّةِ [sometimes] means *Such a one has much hair on his body.* (TA.) ___ *A flock of sheep* or *goats,* (T, M, K,) *whether many or few:* (M:) or *many thereof:* (M, K:) or specially *a flock of sheep:* or *sheep, absolutely:* (M:) or *a numerous flock of sheep:* (ISk, T, S, K:) and *numerous sheep and goats together:* many goats are not thus called; but are called حَيْلَةٌ: (Aboo-Yoosuf, S, M:) pl. ثَلَلٌ, (S, M, K,) which is extr., (M,) and ثَلَالٌ. (M, K.) ___ *Many pieces of money;* or *much money;* (M, K;) as also ثُلَّةٌ . (Ibn-'Abbád, K.) In relation to the times of camels' coming to water, (فِى مَوَارِدِ الإِبِلِ, TA, [in the copies of the K,

فى is omitted, and مَوَارِدُ is put for مَوَارِدَ,]) The *interval of two days,* or *keeping from water during two days, between two drinkings.* (K, TA. [The word to which this signification is assigned is erroneously written by Golius and Freytag مَثَلَّةٌ; and explained as meaning Locus ubi aquantur cameli postquam per biduum non biberint.])

ثُلَّةٌ *A party of men;* (T;) *a company of men:* (S, M, K:) or *a numerous company.* (Bd in lvii. 13.) You say, فُلَانٌ لَا يَفْرُقُ بَيْنَ الثَّلَّةِ وَالثُّلَّةِ [*Such a one will not distinguish*] *between a flock of sheep or goats and a company of men.* (Z, TA.) ___ See also ثَلَّةٌ.

ثُلَّةٌ *Death;* or *a state of perdition* or *destruction;* (K;) and so ثَلَلٌ ; (S, M, K;) which latter is also an inf. n. of ثَلَّ signifying he killed, or destroyed: (As, S, K:) pl. of the former ثَلَلٌ. (K.)

ثُلًى *Might, power,* or *elevated condition, perishing,* or *passing away.* (K, TA.)

ثَلَلٌ : see ثَلَّةٌ.

مُثْلٌ A man (S, M) *abounding in what is termed* ثَلَّة. (S, M, K. [See 4, أَثَلَّ, mentioned by Golius with this word, as syn. therewith, and as from the S and K, is not in either of those Lexicons.])

مُهْرٌ مَثْلٌ [*A colt that dungs much*]. (M. [The meaning is there indicated, but not expressed.])

مُثَلِّلٌ *Collecting wealth,* (Ibn-' Abbád, K,) *and disposing it well,* or *putting it into a good state* or *condition.* (Ibn-' Abbád, TA.)

مَثْلُولٌ A house *thrown down,* or *demolished.* (TA. [See 1.]) ___ See also ثَلَّةٌ, second sentence.

ثلب

1 **ثَلَبَهُ**, (S, M, A, Msb, K,) aor. ـِ, (M, Msb, K,) inf. n. ثَلْبٌ (T, S, M, A, Msb) and مَثْلَبٌ, (T,) *He blamed him; reprehended him; found fault with him; imputed to him,* or *charged him with, a fault, vice,* or *the like:* (M, A, Msb, K:) or *he charged him plainly,* or *openly, with a fault, vice,* or *the like;* (S;) *spoke against him;* (TA;) *censured him, reproached him, detracted from his reputation,* or *impugned his character:* (S, Msb:) or *he blamed him severely;* and *assailed him with his tongue; as is done in punishings and the like.* (Lth, T.) ___ ثَلَبَهُ, (M, K,) inf. n. ثَلْبٌ, (M,) also signifies *He drove him* (a man, M) *away; expelled him;* or *put him at a distance, away,* or *far away.* (M, Msb, K.) ___ And *He turned it* (a thing, M) *upside down,* or *over,* or *inside out;* or *changed its manner of being,* or *state.* (M, K.) ___ And *I. q.* ثَلَمَهُ: (M, K:) formed from the latter by substitution of ب for م. (M.) ثَلِبَ, (M,) inf. n. ثَلَبٌ, (M, K,) *It* (one's skin, M, or a garment, TK) *was,* or *became, dirty,* or *filthy:* (M, K:) and *it* (a thing, TK) *was,* or *became, contracted.* (K, TK.) ___ Also *It was,* or *became, broken in the edge* or *middle,* [like ثَلِمَ,] and *split,* or *cracked.* (KL.)

2 **ثلّب**, (As, S, M,) inf. n. تَثْلِيبٌ, (S,) *He* (a camel) *became such as is termed* ثِلْبٌ. (As, S, M.)

ثِلْبٌ *Blamed; reprehended; found fault with; charged with a fault, vice,* or *the like;* as also ثَلِبٌ ; applied to a man. (M, K.) ___ Also A camel *extremely old,* or *old and weak,* (M, A,) *and having his teeth much broken:* (M:) or a camel *whose canine teeth are broken* (S, K) *much* (K) *by reason of extreme old age,* or *age and weakness, and the hair*

of whose tail has fallen off by degrees: (S, K:) fem. with ة; (S, M, K;) but some disallow this, and say that the female is termed نَابٌ: (M:) pl. [of pauc.] أَثْلَابٌ (M, K) and [of mult.] ثَلَبَةٌ. (S, K.) ___ Hence, (A,) A man *extremely old,* or *old and weak,* (A, TA,) *whose teeth are much broken:* (TA:) or an *aged* man; a man *advanced in years:* (IAar, M, K:) [said to be] of the dial. of Hudheyl; but IAar mentions it without assigning it to the dial. of any particular tribe of the Arabs. (M.) ___ Also A camel *that does not impregnate.* (M, K. *) ___ See also what next follows.

ثَلَبٌ : see ثَلْبٌ. ___ Also, applied to a spear, (S, M, A, K, but in a copy of the A written ثَلْبٌ ,) *Much notched,* or *broken in the edges*

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[*of the head*]: (S, M, K:) or *weak,* or *weak and soft.* (A.) You say ثَلْبٌ عَلَى ثَلْبٍ وبِيَدِهِ ثَلَبٌ [*An extremely old,* or *old and weak, man, whose teeth are much broken, upon a camel in the like condition, and having in his hand a spear that is much notched,* or *weak,* or *weak and soft*]. (A, TA.)

ثَالِبَةُ الشَّوَى A woman *having cracked,* or *chapped, feet:* (S, K:) from ثَلَبٌ as an epithet applied to a spear. (S.)

أَثْلَبٌ and إِثْلَبٌ, (Fr, T, S, M, K,) the former of which is the more common, (Fr, T,) *Dust,* or *earth;* and *stones:* (Fr, T, M, K:) or *small fragments,* or *particles, of stones,* (S, K,) and *of dust* or *earth:* (S:) or *stone* (A' Obeyd, Sh, T) in the dial. of El-Hijáz: and *dust,* or *earth,* in the dial. of Temeem: (T:) and El-Hejeree says, الأَثْلَمُ is like الأَثْلَبُ; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, بفيه الأَثْلَبُ and الإِثْلَبُ *In his mouth are,* or *be, dust,* or *earth, and stones;* (Fr, T;) or,

particles of stones and of dust or *earth.* (S.) Lh mentions the phrase الأَثْلَبَ لَكَ or الإِثْلَبَ [*Dust,* or *earth, and stones, be thy lot*]; and التُّرابَ: and he says that the noun is thus put in the accus. case, as though the phrase were an imprecation [of the ordinary kind]: he means, as though the noun were an inf. n. used in an imprecation; though it is a simple subst. (M.) الإِثْلُبُ للْعَاهِرِ or الأَثْلَبُ, occurring in a trad., means *For the adulterer,* or *fornicator, stone* (الحجر [but see this word, and see also art. عهر]): or *dust,* or *earth:* or *small stones.* (TA.)

مِثْلَبٌ *Accustomed to blame, reprehend,* or *find fault.* (A, TA.)

مَثْلَبَةٌ (S, M, Msb, K) and مَثْلُبَةٌ (M, K) *A fault, vice,* or *the like:* (S, M, * K: *) or [properly] *a cause of* [*blame* or] *reviling:* (Msb:) pl. مَثَالِبُ. (S, A, Msb.) You say, مَا عَرَفْتُ فِى فُلَانٍ مَثْلَبَةً [*I have not known in such a one a fault,* or *vice,* or *cause of blame,* &c.]. (A, TA.)

ثلث

1 ثَلَثَ القَوْمَ, aor. ـُـ , (S, M, Msb, K,) inf. n. ثَلْثٌ, (TA,) *He took the third of the goods,* or *property, of the people,* or *company of men.* (S, M, Msb, K.) And ثُلِثَت التَّرِكَةُ *The property left at death had a third of it taken.* (A.) And ثَلَثَ, aor. ـِـ , [but in this case it seems that it should be , as above,] is also said to signify *He slew a third.* (L.) ___ ثَلَثَ القَوْمَ, (T, S, K,) or الاثْنَيْنِ, (Fr, T, M,) or الرَّجُلَيْنِ, (Msb,) aor. ـِـ , (S, M, Msb, K,) [thus distinguished from the verb in the first sense explained above,] inf. n. ثَلْثٌ, (TA,) signifies *He was,* or *became, the third of the people,* (T, S, K,) or *a third to the two,* (Fr, T, M,) or *to the two men:* (Msb:) or *he made them, with himself, three:* (T, S, K:) and similar to this are the other verbs of number, to ten [inclusive], except that you say, أَرْبَعَهُمْ and أَسْبَعَهُمْ and أَتْسَعَهُمْ, with fet-h, because of the ع. (S.) A poet says, (IAar, S,) namely, AbdAllah Ibn-Ez-Zubeyr El-Asadee, satirizing the tribe of Teiyi, (IB, TA,)

* فَإِنْ تَثْلِثُوا نَرْبَعْ وإِنْ يَكُ خَامِسٌ *
* يَكُنْ سَادِسٌ حَتَّى يُبِيرَكُمُ القَتْلُ *

[*And if ye make up the number of three, we will make up the number of four; and if there be a fifth* of you, *there shall be a sixth* of us; *so that slaughter shall destroy you*]: (IAar, S, IB:) he means, if ye become three, we will become four: or *if ye slay three.* (IB, TA.) ___ Also; (S, M, TA;) in the K, or, but this is wrong; (MF, TA;) ثَلَثَ القَوْمَ signifies *He made the people, with himself, thirty;* (A 'Obeyd, S, M, K;) they being twenty-nine: and in like manner one uses the other verbs of number, to a hundred [exclusive]. (A 'Obeyd, S.) And ثَلَثَ also signifies *He made* twelve *to be thirteen.* (T.) ___ ثَلَثَ

الأَرْضَ *He turned over the ground three times for sowing,* or *cultivating.* (A, TA.)

___ See also 2. ___ ثَلَثَ, (T, M, L, TA,) [as though intrans., an objective complement being app. understood,] or ثلّث , (K, [but the former is app. the right reading, unless both be correct,]) said of a horse, *He came* [*third in the race;* i. e., *next*] *after that which is called* المصلّى: (T, M, L, K: [in the CK, الذى, after الفرس, should be omitted:]) then you say ربع: then, خمس. (T, M, L.) And in like manner it is said of a man [as meaning *He came third*]. (T.) ___ لَا يَثْنِى وَلَا يَثْلُثُ, (so in a copy of the M in art. ثنى, but in the present art. in the same copy written لا يثنى ولا يثلث,) or لَا يُثَنِّى وَلَا يُثَلِّثُ , (so in a copy of the A, [in the CK in art. ثنى, and in Freytag's Arab. Prov. ii. 545, لَا يُثَنِّى وَلَا يُثَلِّثُ,]) or لَا يُثْنِى وَلَا يُثْلِثُ , (so in a copy of the K in art. ثنى, [in the TA, in the present art. and in art. ثنى, without any syll. signs,]) said of an old man, meaning *He cannot rise,* (M, A, TA,) when he desires to do so, a first time, nor can he (M, TA) *the second time, nor the third.* (M, A, TA.)

2 **ثلّثه** *He made it three;* or *called it three:* (Esh-Sheybánee, and K in art. تثليث:) وحد signifies the *making* [a thing] *three* [*by addition* or *multiplication* or *division*]; as also ثَلْثٌ [inf. n. of ثَلَثَ]: and the *calling* [it] *three.* (KL.) ___ [Hence, ثلّث, inf. n. تَثْلِيثٌ, *He asserted the doctrine of the Trinity.*] ___ [Hence also,] فُلَانٌ يُثَنِّى وَلَا يُثَلِّثُ *Such a one counts two Khaleefehs,* namely, the two Sheykhs [Aboo-Bekr and 'Omar], *and* [*does not count three,* i. e.,] rejects the other [that succeeded them]: and فُلَانٌ يُثَلِّثُ وَلَا يُرَبِّعُ *Such a one counts three Khaleefehs,* [namely, those mentioned above and 'Othmán,] *and* [*does not count a fourth,* i. e.,] rejects ['Alee,] the fourth. (A, TA.) ___ لَا يُثَنِّى وَلَا يُثَلِّثُ: see 1. ___ ثلّث لِامْرَأَته, or عِنْدَهَا, *He remained three nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) ___ ثلّث بِنَاقَتِه *He tied,* or *bound, three of the teats of his she-camel with the* صِرَار. (S.) ___ ثَلَّثَتْ said of a she-camel, and of any female: see 4. ___ ثلّث said of a horse in a race: see 1. ___ ثلّث البُسْر, (M, K,) inf. n. as above, (K,)

The full-grown unripe dates became, to the extent of a third part of them, ripe, or *in the state in which they are termed* رُطَب. (M, K.) ___ تَثْلِيثٌ also signifies The *watering* seed-produce [*on the third day,* i. e.,] *another time* بَعْدَ الثُّنْيَا [which app. means *after excepting,* or *omitting, one day*]. (M.) ___ And The *making* [a thing] *triangular* [or *trilateral*]. (KL.) ___ [The *making* a letter *three-pointed; making* it *to have three dots.*] ___ The *making* [a thing] *to be a third part.* (KL.) ___ The *making the electuary,* or *confection, of aromatics,* or *perfumes, that is called* مُثَلَّث. (KL.)

4 **اثلث القَوْمُ** *The party of men became three:* (Th, S, M, L, K:) and similar to this are the other verbs of number, to ten [inclusive]: (S:) also *The party of men became thirty:* and so in the cases of other numbers, to a hundred [exclusive]. (M, L.) ___ اثلثت *She* (a camel, and any female,) *brought forth her third young one,* or *offspring;* (Th, M;) and so ثلّثت , or اثتلثت . (TA in art. بكر: see ___ لَا يُثْنِى وَلَا يُثْلِثُ.) 1. ___ اثلث said of a grape-vine, *It had one third of its fruit remaining, two thirds thereof having been eaten.* (M.)

8 **إِثْتَلَثَ** see 4.

ثُلْثٌ : see ثُلُثٌ.

ثِلْثٌ The *third young one* or *offspring,* (M, A, K,) of a she-camel, (M, K,) and, accord, to Th, of any female: (M:) and in like manner others are termed, to ten [inclusive]. (A.) But one should not say ناقة ثِلْثٌ [after the manner of ثِنْىٌ, q. v.]. (M.) ___ سَقَى نَخْلَهُ الثِّلْثَ *He watered his palm-trees once in three days:* (A:) or *he watered them* بَعْدَ الثُّنْيَا [which app. means *after excepting,* or *omitting, one day*]. (K.) ثِلْثٌ is not used [thus] except in this case: there is no ثِلْثٌ in the watering of camels; for the shortest period of watering is the رِفْه

when the camels drink every day; then is the غبّ, which is when they come to the water one day and not the next day; and next after this is the رِبْع; then, the خَمْس; and so on to the عَشْر: so says As: (S, TA:) and this is correct, though J's assertion that ثَلْث is not used except in this case is said by F to require consideration. (TA.) ___ حُمَّى الثَّلْث *i. q.* حُمَّى الغِبّ, [*The tertian fever;*] *the fever that attacks one day and intermits one day and attacks again on the third day;* called by the vulgar المُثَلَّثَة. (Msb.)

ثُلَث: see what next follows.

ثُلُث (T, S, M, A, Msb, K) and ثُلْث (Msb, K) and ثُلَث, which last is either a dial. var. or is so pronounced to make the utterance more easy, (MF,) *A third; a third part* or *portion;* (S, A, Msb, K;) as also ثَلِيث, (As, T, S, M, Msb, K,) like ثَمِين and سَبِيع and سَدِيس and خَمِيس and نَصِيف, (S,) though AZ ignored ثَلِيث (T, S) and

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خَمِيس: (S:) [and مَثْلَاث, q. v., app, signifies the same:] the pl. of ثلث, (M, Msb,) and of ثليث also, (M,) is أَثْلَاث. (M, Msb.) It is said in a trad., دِيَةُ شِبْهِ العَمْدِ أَثْلَاثًا [*The expiatory mulct for that* homicide *which resembles what is intentional* shall be *thirds*]; i. e., thirty-three she-camels each such as is termed حِقَّة, and thirtythree of which each is such as is termed جَذَعَة, and thirty-four of which each is what is termed ثَنِيَّة. (TA.)

إِنَآء ثَلْثَانُ *A vessel in which the corn &c. that is measured therein reaches to one third of it:* and in like manner one uses this expression in relation to beverage, or wine, &c. (M, L.)

ثَلْثَان, (so in a copy of the M,) or ثَلَثَان, and ثَلَثَان, (K,) *I. q.* عِنَبُ الثَّعْلَب; (K;) the *tree thus called.* (M, TA.)

ثَلَاث, also written ثَلْث: see ثَلَاثَة, in six places: and ثُلَاث, in two places.

ثُلَاث and مَثْلَث (S, L, K) *Three and three; three and three together;* or *three at a time*

and three at a time; (L;) imperfectly decl. [because] changed from the original form of ثَلَاثَةٌ ثَلَاثَةٌ; (K;) or because of their having the quality of epithets and deviating from the original form of ثَلَاثَةٌ: they are epithets; for you say, مررت بقومٍ مَثْنَى وثُلَاثَ [*I passed by a party of men two and two, and three and three, together*]: (Sb, S:) or they are imperfectly decl. because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to ثَلَاثَةٌ ثَلَاثَةٌ: but the dim. is ثُلَيِّثٌ, perfectly decl., like أُحَيِّدٌ &c., because it is like حُمَيِّرٌ [dim. of حِمَارٌ], assuming the form of that which is perfectly decl., though it is not so in the cases of أَحْسَنُ and the like, as these words, in assuming the dim. form, do not deviate from the measure of a verb, for ما أُحَيْسِنَهُ [How goodly is he!] is sometimes said. (S.) It is said in the Kur [iv. 3], فَٱنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَآءِ وَثُلَاثَ وَرُبَاعَ, i. e. *Then marry ye such as please you, of women, two* [*and*] *two, and three* [*and*] *three, and four* [*and*] *four:* [meaning, *two at a time,* &c.:] here مثنى &c. are imperfectly decl. because deviating from the original form of اثْنَيْنِ اثْنَيْنِ, &c., and from the fem. form. (Zj, T, L.) And one says مَثْلَثَ مَثْلَثَ, like ثُلَاثَ ثُلَاثَ. (T.) You say also, فَعَلْتُ الشَّيْءَ مَثْنَى وَثُلَاثَ وَرُبَاعَ, meaning *I did the thing twice and twice, and thrice and thrice, and four times and four times.* (L.) ___ [ثُلَاثٌ is app. fem. of ثُلَاثَةٌ, a dial, var. of ثَلَاثَةٌ, of which the fem. is ثَلَاثٌ: and hence,] ذُو ثُلَاثٍ, with damm [to the initial ث], A camel's [*girth of the kind called*] وَضِينٌ. (K.) You say, الْتَقَتْ عُرَا ذِى ثُلَاثِهَا [lit., *The loops of her girth met together*]; (A, TA; [but in a copy of the former, ذِى ثَلَاثِهَا ;]) meaning, *she was,* or *became, lean,* or *lank in the belly.* (A. [See a similar saying voce بِطَانٌ.]) And a poet says,

* وَقَدْ ضَمَرَتْ حَتَّى بَدَا ذُو ثُلَاثِهَا *

[*And she had become lean,* or *lank in the belly, so that her girth appeared*]: but some say that ذو ثلاثها [here] means *her belly, and the two skins,* [namely,] *the upper, and*

that which is pared, or *scraped off, after the flaying:* (TA:) or, accord. to some, the phrase is حَتَّى ٱرْتَقَى ذو ثلاثها, meaning, *so that her fœtus rose* to her back; the ثلاث [here again in a copy of the A written with fet-h to the initial ث, and in like manner ثلاثها,] being the سَابِيَآء and the سَلَا and the womb. (A, TA.) You say also عَلَيْهِ ذُو ثَلَاثٍ, [so I find it written, but perhaps it should be ذو ثُلَاث,] meaning, *Upon him is a* [*garment of the kind called*] كِسَآء *made of the wool of three sheep.* (A, TA. [In the latter without any syll. sign to show that ثلاث here differs from the form in the exs. cited before.])

ثَلَاث: see ثَالِثٌ.

ثَلُوثٌ A she-camel *that fills three vessels* (S, M, A, L, K) *such as are called* أَقْدَاح, (M, L,) *when she is milked,* (S, K,) [i. e.,] *at one milking.* (A.) This is the utmost quantity that the camel yields at one milking. (IAar, M.) ___ Also A she-camel *three of whose teats dry up:* (S, M, A, K: [accord. to the TA, it is said in the T that such is termed مَثْلُوثٌ ; but I think that this is a mistranscription:]) or *that has had one of her teats cut off* (IAar, T, M, L, K) *by cauterization,* which becomes a mark to her, (IAar, M,) *and* [in some copies of the K or] *is milked from three teats:* (T, M, L, K:) or *that has three teats;* (IAar, TA;) [and] so مُثَلَّثَةٌ : (T, TA:) or a she-camel *having one of her teats dried up in consequence of something that has happened to it.* (ISk.)

ثَلِيثٌ: see ثُلُثٌ.

ثَلَاثَةٌ, also written ثَلْثَةٌ, a noun of number, [i. e. *Three,*] is masc., (S, M, Msb,) and is also written and pronounced ثُلَاثَةٌ, with damm: (IAar, M, TA:) the fem. is ثَلَاثٌ, also written ثَلْثٌ; (S, M, Msb;) [and app. ثُلَاثٌ also, mentioned above, under the head of ثُلَاثُ, but only as occurring with ذُو prefixed to it.] You say ثُلَاثَةُ رِجَالٍ [*Three men*]: and ثَلَاثُ نِسْوَةٍ [*three women*]. (Msb.) In the saying of Mohammad, رُفِعَ القَلَمُ عَنْ ثَلَاثٍ [*The pen* of the recording angel *is*

withheld from three persons] ثلاث is for ثَلَاثُ أَنْفُسٍ. (Msb. [See art. رفع.]) [In like manner, ثَلَاثٌ occurs in several trads. for ثَلَاثُ خِصَالٍ; as, for instance, in the saying,] ثَلَاثٌ مَنْ كُنَّ فِيهِ حَاسَبَهُ ٱللّٰهُ حِسَابًا يَسِيرًا [There are *three* qualities: *in whomsoever they be, God will reckon with him with an easy reckoning*]: these are, thy giving to him who denies thee, and forgiving him who wrongs thee, and being kind to him who cuts thee off from him. (El-Jámi' es-Sagheer.) The people of El-Hijáz say, أَتَوْنِى ثَلَاثَتُهُمْ [*The three of them came to me*], and أَرْبَعَتُهُمْ, and so on to ten [inclusive], with nasb in every case; and in like manner in the fem., أَتَيْنَنِى ثَلَاثَهُنَّ, and أَرْبَعَهُنَّ: but others decline the word with the three vowels, making it like كُلُّهُمْ: after ten, however, only nasb is used; so that you say, أَتَوْنِى أَحَدَ عَشَرَهُمْ [and ثَلَاثَةَ عَشَرَهُمْ], and إِحْدَى عَشْرَتَهُنَّ [and ثَلَاثَ عَشْرَتَهُنَّ]. (S.) The saying وَلَدُ الزِّنَا شَرُّ الثَّلَاثَةِ means [*The offspring of adultery,* or *fornication, is the worst of the three*] if he do the deeds of his parents. (Mgh.) [It is said that when ثلاثة means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name; and so are other ns. of number. (See ثُمَانِيَةٌ.) See also ثَلَاثَةَ عَشَرَ ___.] سِتَّةٌ [indecl. in every case, meaning *Thirteen,*] is pronounced by some of the Arabs ثَلَاثَةَ عَشْرَ: and [the fem.] ثَلَاثَ عَشْرَةَ, thus in the dial. of El- Hijáz [and of most of the Arabs], is pronounced ثَلَاثَ عَشَرَةَ in the dial. of Nejd. (S in art. عشر.)

ثُلَاثَةٌ: see ثَلَاثَةٌ.

الثَّلَاثَآءُ, also written الثَّلْثَآءُ, (Lth, T, S, M,) or يَوْمُ الثَّلَاثَآءِ or الثَّلْثَآءِ, (A, Msb, K,) and الثُّلَاثَآءُ, with damm, (A, K,) [meaning *The third day of the week, Tuesday,*] has this form for the sake of distinction; for properly it should be الثَّالِثُ: (S, M:) or it has meddeh in the place of the ة in the noun of number [ثَلَاثَةٌ] to distinguish it from the latter: (Lth, T:) [it is without tenween in every case; when indeterminate as well as when determinate; being fem.:] the pl. is ثَلَاثَاوَاتٌ (S, M, Msb) and أَثَالِثُ. (Th, M.) It has no dim. (Sb, S in art. امس.) Lh relates that Aboo-Ziyád used to say, مَضَى الثَّلَاثَآءُ بِمَا فِيهِ [*Tuesday passed with what* occurred *in it*]; making ثلاثاء sing. and masc.; [but this he did

because he meant thereby يوم; يوم الثَّلَاثَآء being masc.:] Th is related to have said, بِمَا فِيهَا; making it fem.: and Abu-l-Jarráh used to say, مَضَتِ الثَّلَاثَآءُ بِمَا فِيهِنَّ, treating the word as a numeral. (M.)

الثُّلَاثَآء : see الثَّلَاثَآء.

ثُلَاثِىٌّ a rel. n. from ثَلَاثَةٌ, anomalously formed, (M,) [or regularly formed from ثُلَاثَةٌ,] *Of*, or *relating to, three things.* (T, TA.) ___ *Three cubits in length*, or *height;* applied in this sense to a garment, or piece of cloth; (T, A;) and to a boy. (T.) ___ A word *comprising*, or *composed of, three letters* [*radical* only, or *of three radical letters with one or more augmentative;* i. e., *of three radical letters with*, or *without, an augment*]. (T, TA.)

ثَلَاثُونَ, [also written ثَلْثُونَ,] the noun of number, [meaning *Thirty*, and also *thirtieth*,] is not considered as a multiple of ثَلَاثَةٌ, but as a multiple of عَشَرَةٌ; and therefore, if you name a man ثَلَاثُونَ, you do not make the dim. to be ثُلَيْثُونَ, but [you assimilate the noun from which it is formed to a pl. with و and ن from عَشَرَةٌ, or to عِشْرُونَ, and say] ثُلَيْثُونَ . (Sb, M.)

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ثُلَيْثُونَ : see what immediately precedes.

ثَلَاثَاوِىٌّ : One *who fasts alone on the third day of the week.* (IAar, Th, M.)

ثُلَيِّثٌ : see ثُلَاثُ.

ثَالِثٌ [*Third*]: fem. with ة. (T, &c.) The final ث in الثَّالِثُ is sometimes changed into ى. (M.) You say, هُوَ ثَالِثُ ثَلَاثَةٍ

[*He,* or *it, is the third of three*]: thus you say when the two [terms] agree, each with the other; but not ثَالِثٌ ثالث; ثَلَاثَةً being regarded in the former case as though it were a subst.; for you do not mean to convey by it a verbal signification, but only mean that he, or it, is one of the three, or a portion of the three: (Fr, ISk, T, S:) and in like manner you say, هِىَ ثَالِثَةُ ثَلَاثٍ [*She is the third of three*]; but when there is among the females a male, you say, هِىَ ثَالِثَةُ ثَلَاثَةٍ, making the masc. to predominate over the fem. (T.) When the two [terms] are different, you may make the former to govern the gen. case or to govern as a verb; saying, هُوَ رَابِعُ ثَلَاثَةٍ or هُوَ رَابِعٌ ثَلَاثَةً, like as you say ضَارِبُ زَيْدٍ and ضَارِبٌ زَيْدًا; and thus you also say, هٰذَا ثَالِثُ ٱثْنَيْنِ and هٰذَا ثَالِثٌ ٱثْنَيْنِ, meaning *This makes two to be three, with himself,* or *itself.* (ISk, T, * S. [In most copies of the S, for ثَالِثٌ ٱثْنَيْنِ is put ثَالِثَ ٱثْنَيْنِ; and, in the explanation of this phrase, ثَلَّثَ ٱثْنَيْنِ for ثَلَثَ ٱثْنَيْنِ: IB has remarked that these are mistakes.]) ثَلَاثٌ occurs in the sense of ثَالِثٌ in a trad. cited voce ثَانٍ in art. ثنى. (Sh, T in art. ثَالِثَةُ الأَثَافِى ___.) ثنى means *A projecting portion of a mountain, by which are placed two pieces of rock, upon all which is placed the cooking-pot.* (S, K.) Hence the saying, رَمَاهُ ٱللّٰهُ بِثَالِثَةِ الأَثَافِى [explained in art. اثف]. (TA.) ___ [ثَالِثَ عَشَرَ and ثَالِثَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Thirteenth,* are generally held to be indecl. in every case without the art.; but with the art., most say in the nom. الثَّالِثُ عَشَرَ, accus. الثَّالِثَ عَشَرَ, and gen. الثَّالِثِ عَشَرَ; and in like manner in the fem. Accord. to some,] you say, هُوَ ثَالِثُ عَشَرَ as well as هُوَ ثَالِثَ عَشَرَ [*He,* or *it, is a thirteenth*]: he who uses the former phrase says that he means هُوَ ثَالِثُ ثَلَاثَةَ عَشَرَ, (T, S,) i. e. *He,* or *it, is one of thirteen,* (T,) and that he suppresses ثلاثه, and leaves ثالث decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing ثلاثة, he gives its final vowel to the word ثالث, (T, S,) to show that there is a suppression: (S:) but IB says that the former of these two phrases is wrong; that the Koofees allow it, but that the Basrees disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, هٰذَا الثَّالِثَ عَشَرَ and هٰذِهِ الثَّالِثَةَ عَشْرَةَ *This is the thirteenth,* or *this thirteenth:* for he

adds,] and you say, هذا الحادى عشر and الثانى عشر and so on to twenty [exclusive]; all with fet-h; for the reason which we have mentioned: and in like manner in the fem., in which each of the two nouns is with ة. (S.) You say also, ثالث عشر ثلاثة عشر [*The thirteenth of thirteen*]; and so on to تاسع عشر تسعة عشر: and in like manner in the fem. (I' AK p. 316.)

الثَّالُوثُ [*The Trinity.*]

مثلَث and مثلَث: see مثلث ___. ثُلاثُ [i. e. مَثْلَثٌ] signifies *A chord* [*of a lute*] *composed of three twists:* that which is of two twists is called مثنى [i. e. مَثْنًى]: or, as some say, these two words signify [respectively] the *third chord* and the second: their pls. are مَثَالِثُ and مَثَانٍ. (Har p.244.)

مُثْلِثٌ A she-camel, and any female, *bringing forth her third young one,* or *offspring:* one should not say ناقة ثَلْثٌ. (M.) ___ See also مُثَلِّثٌ.

مُثَلَّثٌ A thing *having three angles* or *corners, triangular* [or *trilateral*]; *a triangle.* (S, K.) You say مُثَلَّثٌ حَادٌّ [*An acute-angled triangle*]: and مُثَلَّثٌ قَائِمٌ [*A right-angled triangle*]. (TA.) And أَرْضٌ مُثَلَّثَةٌ *A three-sided piece of land.* (TA.) ___ A thing *composed of three layers* or *strata,* or *of three distinct fascicles* or *the like;* (M, TA;) [see also مَثْلُوثٌ;] and in like manner what are composed of four, and more, to ten [inclusive], are called by similar epithets: (TA:) or a thing *of three folds.* (Lth, T.) ___ [As a conventional term in lexicology, A word *having a letter which has any of the three vowels:* ex. gr., بَدْأَةٌ is مُثَلَّثَةُ البَآءِ; i. e., it is written بَدْأَةٌ and بُدْأَةٌ and بِدْأَةٌ. As such also, A verb *having its* عَيْن (or *middle radical letter*) *movent by any of the three vowels:* ex. gr., بَهَأَ به is مُثَلَّثٌ; i. e., it is written بَهَأَ and بَهُؤَ and بَهِئَ. And as such, مُثَلَّثَةٌ (not مُثَلِّثَةٌ) signifies *Three-pointed; having three diacritical points:* it is an epithet added to ثَآء, to prevent its being mistaken

for بَآء or تَآء or يَآء.] ___ *Wine* (شَرَاب) *cooked until the quantity of two thirds of it has gone;* (S, K;) *the expressed juice of grapes so cooked.* (Mgh.) ___ And *A certain electuary,* or *confection, of aromatics,* or *perfumes.* (KL.)

مُثَلِّثٌ *A calumniator,* or *slanderer, of his brother* [or *fellow*] *to his prince;* because he destroys three; namely, himself and his brother and his prince: (Sh, T, M, * K:) as also مُثْلِثٌ ; (K;) or thus accord. to Aboo-'Owáneh. (Sh, T.) ___ See also ثُلْثٌ, last sentence: ___ and see ثَلُوثٌ.

مِثْلَاثٌ from ثُلُثٌ is like مِرْبَاعٌ from رُبُعٌ. (M.) See ثُلُثٌ and مِرْبَاعٌ.

مَثْلُوثٌ Property *of which a third part has been taken.* (A.) ___ [Applied to a verse,] That *of which a third has been taken away:* (M, K:) whatever is مَثْلُوث is مَنْهُوك: (TA:) or the former word signifies as above, and the latter signifies that of which two thirds have been taken away: this is the opinion of the authors on versification with respect to the metres called رَجَز and مُنْسَرِح: (M, TA:) the مثلوث in poetry is that *whereof two feet out of six have gone.* (TA.) ___ A rope *composed of three strands* (Lth, T, S, M, A, K) *twisted together,* (Lth, T, A,) and in like manner *woven,* or *plaited:* (Lth, T:) and ropes composed of four, five, six, seven, and nine, strands, but not of eight nor of ten, are similarly called. (M.) ___ A garment of the kind called كِسَآء *woven of wool and camels' hair* (وَبَر) *and goats' hair* (شَعَر). (Fr, T.) ___ مَزَادَةٌ مَثْلُوثَةٌ *A* مزادة [or *leathern water-bag*] *made of three skins.* (T. S, A, K.) ___ أَرْضٌ مَثْلُوثَةٌ *Land turned over three times for sowing* or *cultivating.* (A.) ___ See also ثَلُوثٌ.

ثلج

1 ثَلَجَت السَّمَآءُ, aor. ـُ and ـِ, *The sky snowed; let fall snow.* (A, TA.) [Here, and in other cases, throughout this art., the meaning of ثَلْج is assumed to be well known.] ___ ثَلَجَتْنَا السَّمَآءُ, (S, Msb, K,) aor. ـُ; (S, Msb;) and أَثْلَجَتْنَا; (Msb, * K;) *The sky snowed upon us;* (S, Msb, K;) like as one says مَطَرَتْنَا. (S.) And ثُلِجُوا *They were snowed upon.* (TA.) You say, ثُلِجْنَا العَامَ ثَلْجًا كَثِيرًا [*We were snowed upon this year much*]. (A.) And ثُلِجَت الأَرْضُ, (A, Msb, TA,) and أُثْلِجَت, (TA,) *The land was snowed upon.* (A, * Msb, TA. *) ___ [ثُلِجَ, said of water &c., *It was cooled,* or *made cold, with snow:* see an ex. voce مَثْلُوج. In the present day, ثَلَّجَه signifies *He cooled it,* or *made it cold, with snow* or *ice; iced it; froze it.*] ___ See also 4. ___ [Hence,] ثَلِجَ, (IAar, K,) aor. ـَ, (K,) inf. n. ثَلَجٌ, (TA,) *His heart became cool,* or *refreshed, and relieved of a thing:* (IAar:) and *he rejoiced;* or *was,* or *became, joyful, glad,* or *happy:* (IAar, K:) and *he was,* or *became, at ease, at rest, tranquil,* or *free from disquietude.* (TA.) And ثَلِجَت نَفْسُه بِكَذَا *His mind became refreshed and happy by means of such a thing.* (A.) And ثَلَجَت نَفْسِى, aor. ـُ, inf. n. ثُلُوجٌ; (AA, S, K;) and ثَلِجَت, aor. ـَ, inf. n. ثَلَجٌ; (As, S, K; [in the CK ثَلْج;]) and أَثْلَجَت; (K;) بِالشَّىْءِ; (TA;) *My mind became at ease, at rest, tranquil,* or *free from disquietude,* (AA, S, K, TA,) *and became healed, by means of the thing:* (TA:) or *I knew it, and was rejoiced at it,* or *by it:* or *my mind became at ease, and I confided,* or *trusted, in the thing:* as also ثَلِجَت إِلَيْه; and ثَلِج صَدْرِى: or this last, accord. to Sh, means *my bosom became dilated* [*with joy*], لِلْأَمْرِ *at the event.* (TA.) And ثَلِجْتُ بِمَا خَبَّرْتَنِى *I became healed, and my heart became at rest,* or *tranquil, by means of the*

information which thou gavest me. (ISk, TA.) And ثَلَجَ قَلْبُهُ and ثَلِجَ, the latter mentioned by Lb, on the authority of 'AbdEl-Hakk, *His heart became certified,* or *assured.* (TA.) ثَلَجٌ is said to mean *Certitude,* or *assurance,* because it is taken from the delight that one has in water rendered cool, or cold, by means of snow and the like. (TA.) ___ ثُلِجَ فُؤَادُهُ *He was,* or *became, stupid, dull, wanting in*

intelligence: (IAar, A, TA:) *his heart,* or *his mind,* or *intellect, quitted him.* (TA.) ___ ثَلَجَهُ, (Sh, K,) aor. ـُ , inf. n. ثَلْجٌ, (Sh, TA,) also signifies *He,* or *it, soaked it; moistened it.* (Sh, K, TA.)

2 ثَلَّجَ see 1.

4 اثلج *It* (a day, S, K, or a year, A) *was,* or *became, snowy.* (S, A, K.) ___ *He reached, came upon,* or *lighted on, snow;* (K;) as also ثلج [written without any syll. signs, app. ثَلَجَ]. (TA.) *He entered upon* [*a tract,* or *time,* or *season, of*] *snow.* (TA.) ___ أَثْلَجَتْنَا السَّمَآءُ: and أُثْلِجَتِ الأَرْضُ: see 1. ___ [Thus the verb is intrans. and trans. And hence,] أَثْلَجَتْ نَفْسِى: see 1. ___ And اثلجه *He rejoiced him; made him joyful, glad,* or *happy.* (K.) And اثلج صَدْرِى *It* (news, or information,) *healed and tranquillized me.* (A, * TA.) And مَا أَثْلَجَنِى بِهٰذَا الأَمْرِ *How joyful,* or *happy, am I made by this thing,* or *event!* (TA.) ___ [Hence also,] اثلج حَفَرَ حَتَّى *He dug until he reached the clay,* or *mud,* (AA, S, K, TA,) or *the cold of the moist earth,* (A,) or *the moist earth and the water.* (TA.) ___ اثلج مَآءُ البِئْرِ *The water of the well ceased,* or *stopped.* (A, K.) And hence, (TA.) اثلجت عَنْهُ الحُمَّى *The fever quitted him.* (A, TA.) إِثْلَاجٌ [the inf. n.] is also syn. with إِفْلَاجٌ [inf.n. of أَفْلَجَ, q. v.]. (K.)

ثَلْجٌ [*Snow;*] *a thing well known,* (S, A, Msb, K,) *that falls from the sky:* (TA:) pl. ثُلُوجٌ.

(Msb.)

ثَلِجٌ *Cold:* (K:) applied to water. (TA.)

ثُلُجٌ Men *joyful, glad,* or *happy, by reason of news.* (IAar, TA.) ___ Men who are *stupid, dull,* or *wanting in intelligence.* (TA.) [See also مَثْلُوجٌ.]

ثَلْجِىٌّ : see ثَلَّاجٌ.

ثُلَاجِىٌّ *Very white:* applied to an iron head of an arrow or of a spear or of a sword or the like: (A, K:) fem. with ة. (A.)

ثَلَّاجٌ *A seller of snow;* (K;) as also ثَلْجِىٌّ . (TA.)

مَثْلَجَةٌ *A place in which is* [*kept*] *snow* [*for cooling water &c. in summer*]. (K.)

مَثْلُوجٌ : fem. with ة: the latter applied to land (أَرْض), meaning *Snowed upon.* (S, A, Msb.) ___ Water *cooled,* or *made cold, with snow.* (TA.) A poet says, speaking of a woman's mouth,

* يُخَالُ مَثْلُوجًا وَإِنْ لَمْ يَثْلَجِ *

[*It would be thought to be cooled with snow, though it was not cooled therewith*]. (TA.) ___ مَثْلُوجُ الفُؤَادِ A man (S) *stupid, dull,* or *wanting in intelligence.* (S, A, Msb, K.) [See also ثُلُجٌ.]

ثلط

1 ثَلَطَ, aor. ـِ, (Az, S, K.) inf.n. ثَلْطٌ, (Az, S,) *He* (a camel, S, IAth, K, and a bull, IAth, K, and an elephant, mostly said of these three animals, IAth, and a man, Az, and a child, K) *voided his dung in a thin state.* (Az, S, K.) It is said in a trad., (S, TA,) of 'Alee, (TA,) كَانُوا يَبْعَرُونَ بَعْرًا وَأَنْتُمْ تَثْلِطُونَ ثَلْطًا, (S, TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) ثَلَطَ فُلَانًا *He threw* ثَلْطٌ, (K, TA,) i. e. *thin dung,* (TA,) *at such a one:* (K, TA:) and *he befouled him,* or *smeared him, therewith.* (K, TA.)

ثَلْطٌ *Thin dung* of an elephant and the like, (Lth, K,) and of anything, when it is thin. (TA.)

مَثْلَطٌ, (K, TA, [but by rule it should be مَثْلِطٌ,]) or مَثْلَطَةٌ, (CK,) The *place of exit of* ثَلْطٌ. (K.)

ثلم

1 ثَلَمَهُ, aor. ـِ, (T, S, M, Msb, K,) inf. n. ثَلْمٌ, (S, M, Msb,) *He broke its edge;* (S, * M, Msb, K;) namely, that of a vessel, (M, Msb, K,) and of a sword, and the like; (M, K;) as also ثَلَمَهُ, aor. ـَ; (K, TA; [but I suspect that this latter form of the verb has been taken from a copy of the S in which the intrans. verb ثَلَمَ has been erroneously made trans,;]) and ثَلَّمَهُ; (M, K;) or this last signifies he did so *much,* or *in many places:* (S:) and the first signifies also *he made a gap,* or *breach, in it;* namely, a wall. (T, * S.) ___ [Hence,] ثُلِمَ فِى مَالِهِ, (TA,) or ثُلِمَ فِى مَالِهِ ثَلْمَةً, (M,) *He suffered the loss of somewhat of his property.* (M, TA.) And هٰذَا مِمَّا يَكْلِمُ الدِّينَ وَيَثْلِمُ اليَقِينَ [*This of the things that wound religion and impair sure faith*]. (TA.) ثَلَمَ, aor. , inf. n. ثَلْمٌ; (S;) and انثلم, and تثلّم; (S, M, Msb, K;) said of a thing, (S,) a vessel, (M, Msb, K,) a sword, and the like, (M, K,) *It was,* or *became, broken in its edge:* (S, * M, Msb, K:) [or ↓ the last, being quasi-pass. of 2, *it was,* or *became, broken much,* or *in several places, in its edge:*] and انثلم and تثلّم are said of a wall [as signifying *it had a gap* or *breach,* or *gaps* or *breaches, made in it*]. (T.) ثَلْمٌ, [the inf. n. of ثَلَمَ,] when relating to a valley, signifies The *having its* حَرْف, (T, M, K, and so in a copy of the S, [meaning *brink,* or *edge,*]) or its جُرُف, (so in other copies of the S, [meaning its *abrupt, water-worn, bank,*]) *broken;* (T, S, M, K, TA;) i. e., *broken down:* (TA:) and in like manner, in relation to a trench dug round a tent to prevent the rain-water from entering it, and in relation to a watering-trough, or tank. (M, TA.) [Golius and Freytag have explained it as signifying the *part so broken;* but I do not think that this can be meant by the explanation given above.]

2 ثَلَّمَ see 1.

5 تَثَلَّمَ see 1, in three places.

7 إِنْثَلَمَ see 1, in two places. ___ You say also, انثلموا عَلَيْهِ *They poured forth,* or *down, upon him,* or *against him;* as also انثلّوا. (Z, TA.)

ثَلْمٌ *A break of the edge* in a vessel (ISk, T, S) and in a sword. (T, S.) [See also what next follows.]

ثُلْمَةٌ *A gap,* or *breach,* (S, M, Msb, K,) in a wall &c., (S, Msb,) or *of a thing that is broken,* and *of a thing ruined,* (K,) or *of a broken edge:* (M:) or *a place that has been broken in an edge,* or *that has had a gap,* or *breach, made in it:* (T, TA:) *a broken place* of a vessel: (TA:) pl. ثُلَمٌ. (T, Msb.) [See also ثَلْمٌ.] ___ [Hence,] مَوْتُ فُلَانٍ ثُلْمَةٌ فِى الإِسْلَامِ ثُلْمَةٌ لَا تُسَدُّ [*The death of such a one is* an occasion of *a gap in the body of the Muslims; a gap that will not be filled up*]. (TA.) [See also its syn. خَلَّةٌ.]

أَثْلَمُ A thing [such as a vessel and a sword and the like] *broken in its edge:* (S:) a wateringtrough, or tank, *broken in its side.* (TA.) أَثْلَمٌ *Dust,* or *earth;* 'and *stones;* like أَثْلَبٌ; accord. to El-Hejeree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.)

ثم

1 ثَمَّهُ, (S, M, * K,) aor. ـُ, (S, M,) inf. n. ثَمٌّ, (T, S, M,) *He repaired it;* or *put it into a good, sound,* or *right, state;* (T, S, M, K;) [*by filling up its interstices, &c.,*] *with* ثُمَام [q. v.]. (S.) Hence the saying, ثَمَمْتُ أُمُورِى *I put my affairs into a good, sound, right,* or *proper, state; restored them to such a state;* or *set them right,* or *in order.* (S.) And hence also the saying, كُنَّا أَهْلَ ثَمِّهِ ورَمِّهِ [*We were the fit persons to put it into a good, sound, right,* or *proper, state;* &c.]; (S;) occurring in a trad.; accord. to the relaters thereof, ثُمِّهِ ورُمِّهِ; but A 'Obeyd holds the former reading to be the right. (T.) ___ *He spread* ثُمَام *for it,* namely, a skin of milk, *and put it* [ثمام] *above it, in order that the sun might not strike it, and its milk become consequently decomposed,* or *curdled.* (T.) ___ [*He stuffed it,* either with ثُمَام or absolutely: for] ثُمَّ signifies *it was stuffed.* (T.) ___ *He collected it together;* (S, M, K;) namely, a thing; (S, M;) mostly used in relation to dry herbage. (M, K.) You say, ثُمَّ لَهَا, i. e. *Collect thou* [*for them;* namely, the cattle &c.; like ثَمْ لَهَا from وثَمَ]. (TA.) And هُوَ يَثُمُّهُ ويَقُمُّهُ *He sweeps it, and collects the good and the bad.* (S.) ___ ثَمَّ الطَّعَامَ, (M, K,) [aor. and] inf. n. as above, (M,) *He ate the good of the food and the bad thereof;* (M, K;) as also قَمَّهُ. (TA.) ___ ثَمْثَمَةً, (T, * S, M, K,) aor. and inf. n. as above, (M,) *She* (a ewe or a goat, M, K, or, as some say, only the latter, M) *pulled it,* or *plucked it, up,* or *out, with her mouth;* (T, S, M, K;) namely, a thing, (T, M,) or a plant, (S, K,) and anything by which she passed. (TA.) ___ ثَمَّ يَدَهُ بِالحَشِيشِ, (M, K,) or بِالأَرْضِ, (S, M,) [aor. and] inf. n. as above, (TA,) *He wiped his hand* (S, M, K) *with the dry herbage,* (M, K,) or *upon the ground.* (S, M.)

ثَمَّ *There;* syn. هُنَاكَ; (Zj, S, M, K;) a noun of indication, (Zj, T, M, Msb, Mughnee, K,) denoting a place that is remote (Zj, T, S, M, Mughnee, K) from the speaker, (Zj, T, M,) like as هُنَا denotes that which is near; (Zj, T, S;) or denoting a place other than that of the speaker: (Msb:) it is an adverbial noun, not to be used otherwise

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than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-h for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Kur xxvi. 64], وَأَزْلَفْنَا ثَمَّ الآخَرِينَ [*And we brought near, there, the others*]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Kur [lxxvi. 20], وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا, is in error: (Mughnee, K: *) Zj says that the meaning is, *And when thou castest thine eyes,* or *thy sight, there, thou shalt behold* [scenes of] *enjoyment:* that Fr asserted the meaning to be, إِذَا رَأَيْتَ مَا ثَمَّ [*when thou seest what is there*]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) ___ [مِنْ ثَمَّ is used by postclassical writers as meaning *Therefore; for that reason; on that account.*]

ثُمَّ , (T, S, M, &c.,) for which one also says فُمَّ, (M, Mughnee,) substituting ف for the ث, (M,) and ثُمَّتَ (T, S, M) and ثُمَّتْ, (M, TA,) but ثُمَّتَ is the more common, (Mughnee and K on the letter ت,) and فُمَّتَ and فُمَّتْ, (M, TA,) [meaning *Then,* i. e., *afterward,* or *afterwards,*] a particle, (M, K,) or conjunction, (Zj, T, S, Msb, Mughnee,) denoting order (Zj, T, S, M, Msb, Mughnee) and a delay, (S, Msb,) or having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K. *) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all;

and they hold to accord with this assertion the saying in the Kur [ix. 119], حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ [*Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them*]: (Mughnee, K: *) but this has been resolved by the subaudition of the complement [of what precedes ثُمَّ, as though the meaning were, *then* (*they betook themselves unto Him, begging forgiveness, and*) *He returned* &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K; *) one of which is the saying in the Kur [xxxix. 8], خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا: (Mughnee: [in which are added other similar exs., one of which is given in the K:]) but to this there are five replies: 1st, that this passage is elliptical; the meaning being, *He created you from one person* (*which He originated*); *then He made therefrom its mate:* 2nd, that the meaning is, *He created you from a person that was alone; then* &c.: 3rd, that the progeny of Adam were made to come forth from his back like little ants; then Eve was created from his [rib called the] 4: قُصَيْرَى th, that the creation of Eve from Adam being unusual, ثُمَّ is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that ثُمَّ is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, inasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, *He created you from a person* (*which He created*) *single; then* &c.; and in like manner says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying, أَعْجَبَنِى مَا صَنَعْتَ الْيَوْمَ ثُمَّ مَا صَنَعْتَ

أَمْسِ أَعْجَبُ [*What thou didst to-day excited my wonder,* or *admiration,* or *pleasure; then* (*I tell thee*) *what thou didst yesterday was more wonderful,* or *admirable,* or *pleasing*]; for ثُمَّ is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K. *) ___ [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of وَ [*And*], because it is used in cases in which there is no order; as in وَٱللّٰهِ ثُمَّ وَٱللّٰهِ لَأَفْعَلَنَّ [*By God, and* (*I say again,*) *By God, I will assuredly do* such a thing]: and when it conjoins propositions, it does not necessarily denote order, but has the meaning of وَ: (Msb:) it has the meaning of وَ, (S, Msb,) the conjunction, (S,) in the saying in the Kur [x. 47], ثُمَّ ٱللّٰهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ [*And God is witness of what they do*]. (S, Msb.) ___ The Koofees allow its being used in the manner of فَ and وَ so as that the aor. immediately following it after a conditional verb may be man- soob: and Ibn-Málik allows its being thus used so as that the aor. immediately following it after the expression of a desire that the thing shall not be done may be marfooa and mejzoom and man-soob. (Mughnee.)

ثُمٌّ : see ثُمَامٌ. In the saying مَا لَهُ ثُمٌّ وَلَا رُمٌّ [*He has not* ثُمٌّ *nor* رُمٌّ], the former of these two nouns signifies *water-skins,* or *milk-skins, and vessels;* (M;) or *what is bad,* or *the worst, of those things,* (S, K,) accord. to ISk; (S;) or *men's household-goods,* or *furniture and utensils,* and *their water-skins,* or *milk-skins, and vessels;* (T, TA;) which last is the right meaning: (TA:) and the latter noun signifies مَرَمَّةُ البَيْتِ [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) *the means by which a house,* or *tent, is put into a good state;* and therefore, *good furniture and utensils*]. (ISk, S, M, K.) You say also, مَا يَمْلِكُ ثُمًّا وَلَا رُمًّا, meaning the same: (S, TA:) or *he possesses not little nor much:* it is not used save with a negation. (M, TA.) An Arab of the desert said, جَعْجَعَ بِي الدَّهْرُ عَنْ ثُمِّهِ وَرُمِّهِ, [thus in some copies of the S, and in the TA, in which latter the last two nouns are

expressly said to be with damm, but in two copies of the S, in this instance, erroneously written, ثَمَّه ورمه,] i. e. [*Fortune has debarred me*] *from its little and its much.* (S, TA.) And hence the saying of the vulgar, جآء بالثُّمِّ والرُّمِّ, except that they pronounce both these nouns with kesr, meaning *He brought little and much.* (TA.) ___ See also 1.

ثَمَّةٌ : see ثُمَامٌ.

ثُمَّةٌ *A handful of dry herbage.* (S, M, K.) ___ Also n. un. of ثُمٌّ, which is syn. with ثُمَامٌ: see the next paragraph in six places.

ثُمَامٌ [*Panicum,* or *panic grass;* applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written tummâm,) to *panicum dichotomum;* called by Delile (Flor. Aeg., no. 58, where its Arabic name is written temâm,) *pennisetum dichotomum;* and described by him in the explication des planches accompanying his Flora, plate 8: *the Arabs use it for making thatch for their huts:*] *a kind of plant,* (T, S, Msb, K, [in the M termed شَجَرٌ,]) *well known in the desert, not desired,* or *not much eaten, by the camels,* or *cattle, except in a case of scarcity,* or *drought;* (T;) *weak,* or *frail; having what are termed* خُوص [q. v.], *or what resemble* خوص, *sometimes used for stuffing,* (S, TA,) *and for stopping up the interstices of houses;* (S, Msb, TA;) *and sometimes used for removing whiteness from the eye:* (K:) accord. to Az, *it is of several species, one of which is the* ضَعَة, *and another is the* جَلِيلَة, *and another is the* غَرَف, *which resembles rushes* (أُسَل), *and brooms are made of it, and water-bags are covered with it to protect them from the sun, causing the water to become cool:* (TA:) [see also أُمْصُوخَةٌ:] it is also called ثِيمُومٌ , (K,) and ↓, [but see what follows,] (T, M,) which is sometimes contracted into ثُمَّةٌ; (T;) or it

is also called ثُمٌّ , of which ثُمَّةٌ is the n. un.: (AHn, TA:) the n. un. of ثُمَامٌ is [likewise] with ة. (S, M, Msb, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) هُوَ عَلَى طَرَفِ الثُّمَامِ, (IAar, T, M, Z, K, *,) i. e. *It is easy to thee,* or *within thy reach, no obstacle intervening between thee and it:* (IAar, M:) because the ثمام is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هُوَ لَكَ عَلَى رَأْسِ الثُّمَّةِ [meaning the same]. (M.) And هُوَ عَلَى رَأْسِ الثُّمَّةِ , (TA,) or عَلَى رَأْسِ الثُّمَّةِ لَكَ ذٰلِكَ, [*That is easy of attainment to thee*], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, هُوَ أَبُوهُ عَلَى طَرَفِ الثُّمَّةِ , meaning *He is like his father:* and some of them say الثَّمَّةِ , with fet-h. (TA.) And it is said in a trad. of 'Omar, اُغْزُوا وَالْغَزْوُ حُلْوٌ خَضِرٌ قَبْلَ أَنْ يَصِيرَ ثُمَامًا ثُمَّ رُمَامًا ثُمَّ حُطَامًا [*Engage ye in predatory warfare while it is sweet and fresh*], meaning, while ye see, and make abundant, your spoils, *before it become feeble like the* ثمام;

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[*then, decayed; then, broken up.*] (TA.) ___ It also signifies *What has become dry,* or *dried up, of the branches that are placed beneath the* نَضَد [q. v.]. (M.)

ثَمُومٌ A sheep (T, S, M, K) or goat (S, M, K) *that pulls,* or *plucks, up,* or *out, with her mouth,* (T, S, M, K,) *a thing,* (T, M,) or *a plant:* (S, K:) and *that eats* ثُمَامٌ. (M, TA.)

ثَيْمُومٌ : see ثُمَامٌ.

مَثْمٌ (like مَسْنٌ, K [in the CK, erroneously, مُثَمٌّ, like مُسَنٌّ,]) One *who pastures for him who has no pastor,* (T, K,) or *no pasturage,* (TA,) *and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying* (يُفْقِرُ مَنْ لَا ظَهْرَ لَهُ, [in the CK, erroneously, يَفْقُرُ,]) *and sets right* (يَثُمُّ [in the CK, erroneously, يَثِمُّ]) *what the tribe*

are unable to manage, of their affair: (T, K:) so explained by ISh. (T.) And A man *who is strong; who comes after, and aids, those who have recourse to him in need; and bears,* or *carries, what is redundant,* or *in excess; and repels the riders.* (T.) And رَجُلٌ مَعَمٌّ مَثَمٌّ مَلَمٌّ *A man who sets right an affair, and manages it,* or *acts vigorously in it.* (IAar, T.) ___ رَجُلٌ مَثَمٌّ وَمَقَمٌّ and مَثَمَّةٌ وَمَقَمَّةٌ, (S, K,) in which latter phrase the ة is added to give intensiveness to the signification, (S,) *A man who sweeps and collects the good and the bad of a thing:* (S:) or *who eats the good of the food and the bad thereof.* (K.) [See also مَخَمَّةٌ, in art. خم.]

مَثَمَّةٌ : see what next precedes.

مَثْمُومٌ , applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) *Covered with* ثُمَام. (M, K.)

ثمت

ثُمَّت and ثُمَّتْ: see ثُمَّ.

ثمد

1 **ثَمَدَهُ**, aor. ـُ, inf. n. ثَمْدٌ, *He took forth,* or *dug out, from it* (i. e. a ثَمَد q. v. infrà) *the earth, in order that the water might come forth;* (M, L;) as also اثمده, (so in the TA, and in the TT from the M,) or اثمده, (accord. to the L,) and استثمده. (M, L.) ___ Also, (K,) aor. and inf. n. as above, (TA,) *He took it* (اتّخذه) *as a* ثَمَد; and so اثمده and استثمده. (K, TA. [But see 8 below.]) ___ [Hence, *He begged of him until he exhausted him of what he possessed.* (A meaning indicated, but not expressed, in the A.)] ___ And ثَمَدْتُ النَّاقَةَ بالحَلْبِ *I exhausted the she-camel by milking.* (A.) ___ And ثَمَدَتْهُ النِّسآءُ *Women exhausted him of his seminal fluid.* (T, S, M, A, K. In the CK ثَمَّدَتْهُ.) *He gave him a gift.* (A.) ثَمَدَ, (K,) inf. n. ثَمْدٌ, (TA,) *He* (a man, TA) *was,* or *became, fat;* as also اثْمَادَّ (K) and اثْمَأَدَّ. (ISh, TA.)

4 **أَثْمَدَ** see 1, in two places. اثمد عينه *He applied* إِثْمِد *as a collyrium to his eye.* (A, TA.)

8 **اثتمد** *He* (a man, S) *came to a* ثَمَد [q. v.] *to drink.* (S, K.) ___ اثتمد ثَمَدًا *He made,* or *prepared,* (اتّخذ,) *a* ثَمَد. (ISk, L.) See also 1.

10 **استثمده**: see 1, in two places. ___ [Hence,] *He sought of him a gift,* (A,) or *a benefit, a favour,* or *an act of kindness.* (K.)

11 **اثمادّ**: see 1.

Q. Q. 4 **اثْمَأَدَّ**: see 1.

ثَمْدٌ: see what next follows.

ثَمَدٌ (T, S, M, A, K) and **ثَمْدٌ** (S, M, K) and **ثِمَادٌ**, (M, K,) or the last is a pl. of one of the two preceding words, (MF,) *Water that is little in quantity,* (Lth, T, S, M, K,) *that has no continual increase:* (S, M, A, K:) or *a little water remaining in a tract of hard,* or *hard and level, ground:* or *what appears in winter and goes away in summer* (الصَّيْف): (M, K:) or *a small round hollow* or *cavity* (قَلْت) *in which the rainwater collects and from which men drink during two months of the spring-season* (الصَّيْف), *but which fails when the summer* (القَيْظ) *comes:* (IAar, T:) and *rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground:* (A:) pl. ثِمَادٌ (T, A) and أَثْمَادٌ [a pl. of pauc.]: (so in the L:) some say that ثِمَادٌ signifies *holes dug* or *excavated, in which is a little water;* and hence A'Obeyd says, سُجِرَتِ الثِّمَادُ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or ثِمَادٌ signifies *wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom:* men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Aboo-Málik, T.)

ثِمَادٌ : see ثَمَدٌ.

ثَامِدٌ A lamb or kid or calf *that has begun to eat.* (S.)

إِثْمِدٌ [*An ore of antimony:* or *antimony itself; stibium;* or *stimmi:*] *collyrium-stone* (حَجَرُ الكُحْلِ), (K, TA,) *which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained:* (TA:) *a certain stone used as a collyrium:* (S:) *a certain stone from*

which collyrium (كُحْل) *is prepared:* or *collyrium* (كُحْل) *itself:* (M:) or *a substance resembling it:* (Seer, M:) or *a species thereof:* (Lth, T:) or *black* كُحْل, *the mine whereof is in the East:* said by some of the lawyers to be *that of Ispahán:* and said to be an arabicized word. (Msb.) The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform dull bluish hue.] ___ One says of a man who remains awake at night, journeying or working, فُلَانٌ يَجْعَلُ اللَّيْلَ إِثْمِدًا [*Such a one makes the night a collyrium*]; the blackness of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.)

مَثْمُودٌ A water *exhausted by the crowding of men to it,* (S, M, K,) *except the smaller portion of it.* (S, K.) ___ And [hence,] A man *exhausted of what he possessed,* (T, S, M, A, K,) *by his giving when asked,* (M, K,) or *in consequence of much begging.* (T, S, M, A.) ___ And A man *exhausted of his seminal fluid by women.* (S, A, K.)

ثمر

1 **ثَمَرَ** : see 4, in three places. ___ Also *It* (fruit) *was,* or *became, ripe.* (T.) ___ ثَمَرَ لِلْغَنَمِ *He collected trees* (which are called ثَمَر, TA [or rather *shrubs]) for the sheep* or *goats.* (K.) ثَمَرَ, aor. ـَ , *It* (a man's wealth) *became abundant.* (A, TA.) ___ فُلَانٌ مَجْدُودٌ مَا يَثْمُرُ [*Such a one is fortunate in the abundance of his wealth:* or] *such a one possesses wealth.* (A, TA.)

2 **ثَمَّرَ** , inf. n. تَثْمِيرٌ, *It* (a plant) *shook off its blossoms,* [or *shed them,*] *and organized and compacted* (in the M عَقَدَ, and in the K عَقَّدَ) *its fruit.* (AHn, M, K.) ___ ثَمَّرَ السَّقَآءُ, inf. n. as above; and اثمر ; *The skin* [*of milk*] *showed upon it the forming of the butter in little clots:* (S, M, * K:) and ثَمَّرَ اللَّبَنُ, and اثمر , (T, * A,) *the milk, being churned, showed upon it what resembled dry scabs on the skin,* (T, A,) *previously to their becoming large and collecting together and forming butter:* and you say of the skin [containing it], ثَمَّرَ and اثمر : (T:) and اثمر الزُّبْدُ *the butter collected together.* (T.) Also *He* (God) *made* a man's wealth *abundant.* (S) And *He* (a man) *increased, and made abundant,* his wealth. (M, K.)

4 **اثمر** , [inf. n. إِثْمَارٌ,] *It* (a tree) *put forth its fruit:* (T, S:) or *put forth its fruit yet unripe:* (IAar:) or *began to put forth its fruit:* (T, Msb:) or *bore fruit;* as also ثَمَرَ , (M, K,) aor. ـُ : (TA:) or [اثمر signifies *it bore fruit;* and ثَمَرَ , *it attained the time of bearing fruit:* or the former, *it bore unripe fruit;* and the latter, *it bore ripe fruit:* or the former, *it attained the time for the plucking of its fruit;* and the latter, *it put forth its fruit:* for it is said that] مُثْمِرٌ signifies *bearing fruit;* and ثَامِرٌ , *that has attained the time of bearing fruit:* or the former,

unripe fruit; (M;) and the latter *ripe* fruit: (T, M:) or the former, *that has attained the time for plucking;* (AHn, M, K;) and the latter, *that has put forth its fruit:* (K:) or the latter of these epithets is applied to a tree, signifying *bearing ripe fruit;* and to fruit, signifying *ripe.* (IAar, TA.) ___ *He* (a man) *had fruit that had come forth but that was not yet ripe.* (T.) ___ *He* (a man) *became abundant in wealth;* (T, S, M, A, K;) as also ↓, ثَمَرَ, (A, K,) aor. ـُـ , (TA,) inf. n. ثُمُور. (A, TA.) ___ مَا أَثْمَرَ ٱبْنُ ثَمِيرٍ [*As long as the* or *recurs;* i. e. *ever*]. (TA.) ___ See also 2, in four places. This verb is mentioned by most of the lexicologists only as intrans.; but it is also trans., signifying *It* (a tree, or other thing,) *produced* fruit, &c. (Shifá el-Ghaleel, MF.) ___ Also *He fed* a person *with fruits.* (TA.)

ثُمْر : see ثَمَر, in two places.

ثَمَر (T, S, M, A, Msb, K) and ثَمْر (Sb, M, A) and ثِيمَار , (M,) [coll. gen. ns.,] The *fruit of trees;* (M, K;) the *several kinds of fruits;* (T;) the *fruit which a tree produces, whether it is eaten or not eaten:* (Msb:) pl. of the first, ثِمَار; and pl. pl. (i. e. pl. of ثِمَار, Fr, S, M, Msb) ثُمُور; and pl. pl. pl. (i. e. pl. of ثُمُور, S, Msb) أَثْمَار; (S, Msb, K;) and the pl. of أَثْمَار is أَثَامِير; (IHsh, TA:) or ثُمُور is pl. of ثَمَر; (AHeyth, TA;) or it may be pl. of ثَمَرَة, because it is of a form more common as that of a pl. of a word of this form than of the form of ثِمَار: (M:) ثَمَرَة is the n. un. of ثَمَر, (S, M, K,) and ثَمْرَة is that of ثُمْر: (Sb, M, K: *) the pl. of ثَمَرَة is ثَمَرَات (S, Msb) and ثَمْرَآء : (K:) [or rather this last is a quasi-pl. n.:] ثَمْرَة, which none but Sb mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like ثَمَر in its series of pls. except أَكَم. (MF: see أَكَمَة.) ___ Also ثَمَر, (M, A, K,) or ثَمْر , (T, S,) and ثُمْر , (S,) and ثَمَار , (K,) or ثِيمَار , (M,) or ثِيمَار ; (TA;) of which last three, the first (ثِمَار) is disapproved by several writers; and some say that it is for ثَمَر, the second vowel being lengthened for the sake of metre; (MF;) *Property,* or *wealth,* (T, S,) *increased* and *multiplied:* (S:) or *various kinds of property* or *wealth,* (I'Ab, M, K,) *increased* and *multiplied,* and *gained,* or *acquired, for oneself:* (I'Ab, B:) or, accord. to Mujáhid, ثَمَر, in the Kur,

means *fruit;* and ثُمُر , *property,* or *wealth;* but Yoo did not admit this, app. holding both to mean the same: (T:) in the Kur xviii. 32, AA read ثُمْر , and explained it as signifying *kinds of property* or *wealth.* (S.) ___ ثَمَر also signifies *Gold* and *silver:* (AAF, M, K:) so accord. to Mujáhid in the Kur xviii. 32; but this is not known in the proper language. (AAF, M.) ___ And *Trees* [or *shrubs*]: (TA:) and ثَمَرَة *a tree* [or *shrub*]. (Th, M, K. [In the CK, erroneously, ثَمْرَة.]) ___ And [the n. un.] ثَمَرَة, [in the CK, erroneously, ثَمْرَة,] *A child,* or *son;* (K, B, TA;) as also ثَمَرَة القَلْب, [of which other meanings will be found below,] and ثَمَرَة الفُؤَاد [lit., like the next preceding expression, *fruit of the heart*]: accord. to some, in the Kur ii. 150, الثَّمَرات means الأَوْلَاد [or *children*] and الأَحْفَاد [or *grandchildren,* &c.]. (B, TA.) ___ *Progeny;* or *offspring.* (K.) [Whence, app.,] قُطِعَتْ ثَمَرَتُه *His* [*power of*] *procreating was cut off:* or *his appetite for sexual intercourse.* (TA from a trad.) [Another meaning of this phrase will be found below.] ___ The *fruit,* as meaning the *profit,* of a thing: (Msb, TA:) as that of knowledge, namely, good works; and that of good works, namely, Paradise. (TA.) Hence, لَيْسَ لَهُ ثَمَرَة *There is no profit pertaining to it.* (Msb.) [Hence also,] ثَمَرَة مَال *The increase of property.* (A.) ___ The *knot of the extremity,* (A,) or *of the extremities,* (K,) of a whip; (A, K;) because like a fruit in its form and in its manner of hanging: (B, TA:) and ثَمَر, the *knots of the extremities* of whips: (S, Mj, Mgh:) or the former signifies the *end,* or *extremity,* of a whip: (T:) or, more correctly, the *tail, which is* [*the appendage that forms*] *the end,* or *extremity,* of a whip; its عَذَبَة. (Mgh.) ___ The *extremity,* (T, K,) or *tip,* (A,) of the tongue: (T, A, K:) or its *lower extremity.* (IAth, TA.) ___ A man's *prepuce:* pl. ثِمَار: so in the phrases قُطِعَتْ ثَمَرَة فُلَان, and قُطِعَتْ ثِمَارُهُمْ, meaning *Such a one was circumcised,* and *they were circumcised.* (A.) [Another meaning of the former of these phrases has been mentioned above.] ___ The *skin* of the head. (ISh, T, K.) ___ ثَمَرَة القَلْب [of which one meaning has been given above] also signifies *The heart's core;* or *the black,* or *inner, part of the heart;* syn.

سُوَيْدَاؤُهُ, and حَبَّتُهُ. (S in art حب.) [Hence,] خَصَّنِى بِثَمْرَةِ قَلْبِهِ [*He distinguished me peculiarly,* or *specially,*] *by his love,* or *affection.* (A, TA.) And أَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمْرَةَ قَلْبِهِ [*He gave him his ratification of the bargain, and*] *his sincerest agreement.* (A, TA.) ___ فِى السَّمَآءِ ثَمَرَةٌ and ثَمَرٌ *In the sky is a small portion,* or *quantity, of cloud.* (A, TA.) ___ ثَمَرُ الحِنَّآءِ: see art. حنأ. ___ See also ثَمِيرٌ.

ثُمُرٌ : see ثَمَرٌ, in three places.

ثَمِرٌ Wealth *blessed with increase:* (A, TA:) or *much,* or *abundant,* wealth; as also مَثْمُورٌ . (K.) ___ أَرْضٌ ثَمِرَةٌ: see ___. مَا نَفْسِى لَكَ بِثَمِرَةٍ ثَمْرَآءُ *My mind has no sweetness for thee:* (K, TA:) but accord. to Z, in the A, art. تمر, the last word in this phrase is with ت, and so it is written in the K in that art., and explained as meaning طَيِّبَةٌ [or *agreeably affected*]. (TA.)

ثَمْرَآءُ : see ثَمَرٌ, first sentence. شَجَرَةٌ ثَمْرَآءُ *A tree having fruit;* (S;) *of which the fruit has come forth:* (K:) or *abounding with fruit;* as also ثَمِيرَةٌ : or this latter signifies the *same as* مُثْمِرَةٌ ; and its pl. is ثُمُرٌ. (AHn, M.) And أَرْضٌ ثَمْرَآءُ *Land abounding with fruit;* as also ثَمِيرَةٌ , (AHn, M, K,) or ثَمِرَةٌ . (So in some copies of the K, and in the TA.)

ثَمَارٌ : see ثَمَرٌ, second sentence.

ثَمِيرٌ ; fem. with ة: hence شَجَرَةٌ ثَمِيرَةٌ, and أَرْضٌ ثَمِيرَةٌ: see ___. ثَمْرَآءُ also signifies *Milk of which the butter has not come forth;* (M, K;) and so ثَمِيرَةٌ : (K:) or both signify *milk of which the butter has appeared:* (M, K:) or لَبَنٌ ثَمِيرٌ, *milk of which the butter has not been taken forth:* (TA in art. جهر:) or *milk of which the butter has formed into little clots:* (IAth, TA:) and لَبَنٌ مُثْمِرٌ [in like manner], *milk fit for churning, and showing upon it the formation of*

little clots of butter: (As, M:) and ثَمِيرَةٌ , (as some say, M,) *what appears, of butter, before it collects together* (S, M, * K) *and attains the time of its becoming in a good,* or *proper, state:* (S, M:) and ثَمَرٌ , *what is seen upon milk, when it has been churned, resembling dry scabs on the skin,* (T, A,) is also termed the ثَمِيرَة of milk. (T.) [See 2.] ___ ابن ثَمِير *The moonlight-night,* (S, M, K,) *when the moon is full;* (TA;) [*contr. of* ابن سَمِير.] See 4.

ثَمِيرَةٌ fem. of ثَمِيرٌ. ___ Also a subst.: see ثَمِيرٌ, in three places.

ثَامِرٌ : see 4. ___ ثَامِرُ الحِلْمِ *Perfect,* or *complete, in respect of forbearance,* or *clemency;* like ripe fruit. (IAar, M.) ___ الثَّامِرُ *The flower of the* حُمَّاض [or *rose-coloured sorrel*]; (AHn, M, K;) *which is red.* (TA.) ___ *The* لُوبِيَآء [*dolichos lubia* of Forskål]. (AHn, M, K.)

ثِيمَارٌ, or ثَيْمَارٌ: see ثَمَرٌ, in three places.

مُثْمِرٌ : see 4; and see also عَقْلٌ مُثْمِرٌ ___. ثَمْرَآءُ [*Fruitful intellect;*] the *intellect of the Muslim:* opposed to عَقْلٌ عَقِيمٌ [barren intellect;] the intel-lect of the unbeliever. (M, TA.)

مُثَمَّرٌ : see ثَمِيرٌ.

مَثْمُورٌ : see قَوْمٌ مَثْمُورُونَ ___. ثَمْرٌ *A people,* or *company of men, abounding in wealth.* (K, * TA.)

ثمل

1 ثَمَلَ, [aor., app., ـِ and ـُ,] inf. n. ثَمْلٌ, *It* (water) *remained* in a watering-trough or tank. (Msb.) ___ Also, (T, TA,) aor. ـِ and ـُ, (TK,) inf. n. ثَمْلٌ (T, M, K) and ثُمُولٌ, (M, K,) *He* (a man, T) *remained, stayed, resided, dwelt,* or *tarried.* (T, M, K.) You say, ثَمَلَ فُلَانٌ فَمَا يَبْرَحُ *Such a one remained,* &c., *and does not quit his place.* (T.) And ارْتَحَلَ بَنُو فُلَانٍ وَثَمَلَ فُلَانٌ فِى دَارِهِمْ, i. e., [*The sons of such a one removed,* or *departed, and such a one*] *remained* [*in their abode*]. (T, TA.) ثَمَلَهُ *He steeped it,* or *macerated it, and left it,* or *kept it, long;* namely, poison. (Skr p. 194.) [See ___. ثَمَلَتِ الصِّبْيَانَ] ثُمَالٌ, aor. ـِ, [inf. n., app., ثَمْلٌ,] *She* (a woman) *was a support to the children, remaining,* or *abiding, with them.* (M.) And ثَمَلَهُمْ, (T, M, K,) aor. ـُ (T, K) and ـِ, (K,) inf. n. ثَمْلٌ, (M,) *He aided them,* or *succoured them,* (T, K,) namely, his party, kinsfolk, or tribe, (K,) *and undertook,* or *managed, their affairs:* (Ibn-Buzurj, T, K:) *he fed them, and gave them drink,* (M, K,) namely, orphans, (M,) *and undertook,* or *managed, their affairs.* (M, K.) ___ مَا ثَمَلَ شَرَابَهُ بِشَىْءٍ (Yoo, T, S, M, K) مِنْ طَعَامٍ (Yoo, S) *He ate no food before drinking.* (Yoo, T, S, M, K.) ___ You say also, أَكَلَتِ الْمَاشِيَةُ مِنَ الْكَلَأِ مَا يَثْمُلُ مَا فِى أَجْوَافِهَا مِنَ الْمَآءِ *The cattle ate of the herbage what was equal to the water that they had drunk.* (T.) ___ And ثَمَلَ, aor. ـِ, *He ate* (K) food. (TK.) ثَمِلَ, (S, M, K,) aor. ـَ, (K,) inf. n. ثَمَلٌ, (S, M, K, *) *He* (a man, S) *became intoxicated.* (S, M, K.)

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2 ثمّل as an intrans. v.: see 4. ثمّله, inf. n. تَثْمِيلٌ, *He made it,* or *caused it, to remain; he left it;* or *reserved it;* (S, K; [in the former of which, for the explanation بقّاه, Golius found نقّاه;]) as also اثمله . (S, TA.) You say, اُحْقُنِ الصَّرِيحَ وَأَثْمِلِ الثُّمَالَةَ, i. e., [*Collect thou the clear* milk *in a skin, and*] *leave the* ثمالة [or *froth*] in the milking-vessel. (T.) ___ ثَمَّلْتُ الحُبَّ *I took forth the* ثُمَالَة [or *remaining water* or *the like*] *from the bottom of the jar;* as also أَثْمَلْتُهُ . (TA.)

4 اثمل *It* (a thing, S, or milk, TA) *had much* ثُمَالَة, i. e., *froth;* (S, * TA;) as also ثمّل . (TA.) ___ اثملت *She* (a camel) *gave much froth in her milk.* (TA in art. حلب.) See also 2, in three places.

5 تثمّل *He supped,* or *sipped,* what was in a vessel. (Ibn-'Abbád, K.)

ثَمْلٌ : see ثَمَلٌ, in four places.

ثُمْلٌ : see ثُمْلَةٌ.

ثَمَلٌ *Remanence, stay, residence,* or *tarriance;* like ثَمْلٌ : (T, M, K:) [the latter is an inf. n.: see 1:] and both signify also *ease; repose; easiness of life, and ampleness of the circumstances thereof.* (T.) You say دَارُ ثَمَلٍ (T, M) and ثَمْلٍ (M) *An abode of* [*fixed*] *residence,* (T, M,) *and of ease,* or *repose,* &c. (T.) And مَكَانُ ثَمْلٍ *A place peopled, inhabited, well stocked with people and the like.* (Th, AAF, M.) And دَارُ بَنِي فُلَانٍ ثَمَلٌ and ثَمْلٌ *The abode of the sons of such a one is an abode of* [*fixed*] *residence.* (IDrd, TA.) ___ *Shade,* or *shadow.* (M, K.) *Intoxication:* (K:) inf. n. of ثَمِلَ. (S, M.) See also ثَمَلَةٌ, in two places.

ثَمِلٌ , *Intoxicated.* (S, M, K.) ___ أَنَا ثَمِلٌ إِلَى مَوْضِعِ كَذَا *I have a love for such a place.* (K, * TA.)

ثَمْلَةٌ , (T, M,) or ثُمْلَةٌ , (K,) *Mud taken forth from the bottom of a well.* (AZ, T, M, K.) ___ See also ثُمْلَةٌ, in two places.

ثُمْلَةٌ *Grain,* and *meal of parched barley* or *wheat* (سَوِيق), and *dates, of which half* and *less,* (AZ, T, M, K,) or *half* and *more,* (M, K,) is [*remaining*] *in the receptacle,* or *bag;* (AZ, T, M, K;) as also ثَمْلَةٌ (K) and ثَمِيلَةٌ : (M, K:) pl. (of the first, TA) ثُمَلٌ and (of the last, TA) ثَمَائِلُ. (K.) ___ And in like manner, *A* [*heap such as is termed*] صُبْرَةٌ *of wheat.* (TA.) ___ Also, and ثَمَلَةٌ , (AA, S, M, K,) and ثَمْلَةٌ , (K,) and ثُمَالَةٌ , (S, M, Msb,) and ثَمِيلَةٌ , (K,) *A remainder,* (AA, S,) or *water remaining,* (Msb,) or *a little water remaining,* (M, K,) *in a wateringtrough,* (Msb,) or *in the bottom of a wateringtrough,* (S, M, K,) or *of a skin,* (M, K,) or *of a vessel* (AA, S, M) *of any kind,* (M,) &c.; (AA, S;) and the same, (TA,) or ثَمِيلَةٌ , of which ثَمِيلٌ is the pl. [or rather coll. gen. n.], (S,) *water,* (S,) or *a little water,* (TA,) *remaining in a rock,* or *in a valley:* (S, TA:) or these two words signify *water remaining in pools left by torrents, and in hollows that have been bug.* (T.) [See an ex. of ثُمَالَةٌ in a verse cited voce ثُمْلَةٌ به ___.] قَصُرَ and ثُمْلٌ *In him is somewhat* [*remaining*] *of intelligence, and prudence,* (K, TA,) *and judgment, to which regard,* or *recourse, may be had.* (TA.) ___ See also ثَمْلَةٌ. ___ And see ثَمَلَةٌ.

ثَمَلَةٌ : see ثُمْلَةٌ. ___ Also, (IF, TA,) or ثَمَلٌ , (M,) *Some tar remaining in a vessel.* (IF, M, TA.) ___ And (hence, IF, TA) the former, *A piece of rag,* (IF, M,) *dipped in tar,* (M,) or *a tuft of wool,* (S, K,) *with which a camel is tarred,* (IF, S, M, K,) [to cure him of, or preserve him from, the mange, or scab,] *and with which a skin for water or milk is anointed;* (M, K;) as also ثُمْلَةٌ (M, K) and مَثْمَلَةٌ . (S, K.) ___ And (hence, as being likened thereto, TA) The *rag of the menses:* pl. [or rather coll. gen. n.] ثَمَلٌ . (M, K.)

ثُمَالٌ *Steeped,* or *macerated, poison;* as also مُثَمَّلٌ : (T, S, K: [in the CK, المُنْتَقِعُ is put for المُنْقَعُ:]) or ↓ the latter signifies poison *that has been long steeped, and has remained:* (S, * M:) or *that has been steeped in a vessel, and remained steeped for some days, until it has fermented:* (Ibn-'Abbád, Z:) or poison *with which has been mixed something that strengthens it and excites its energy, that it may be more penetrating,* or *more effective:* (Ham p. 215:) and simply *poison.* (T.) [The *poison of a serpent or other thing.* (Golius, from Meyd.)] ___ [Hence,] رُمْحُهُ مُثَمَّلُ الكَرَى [*The infection of drowsiness made him to incline from side to side*]. (TA.) ___ See also ثَمَالَةٌ.

ثَمَالٌ *An aider,* or *a succourer, who undertakes,* or *manages, the affairs,* of his party, kinsfolk, or tribe: (T, S, K:) their *stay,* or *support:* (M:) the *aider,* or *succourer,* of orphans: (Lh, M:) *a refuge,* or *protector.* (Mgh. [See also مُثْمِلٌ.]) Hence, (Mgh,)

* ثَمَالُ اليَتَامَى عِصْمَةٌ لِلْأَرَامِلِ *

[*The aider,* &c., or *the stay,* or *support,* or *the refuge, of the orphans; a defence to the widows*]; (Mgh, TA;) said by Aboo-Tálib, in praising Mohammad. (TA.) [See also another ex. in a verse cited voce أَنْ.]

ثَمِيلٌ : see ثُمْلَةٌ.

ثَمَالَةٌ : see ثُمْلَةٌ, in two places: ___ and see ثَمِيلَةٌ. ___ Also, (S, M, Mgh, Msb, K,) and ثُمَالٌ , (M, Mgh,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Msb, K,) [or rather coll. gen. n.,] *Froth,* (S, M, Mgh, Msb, K,) *of any kind:* (M:) or *froth of milk* (Th, M) *when it is drawn.* (M.)

ثَمِيلَةٌ : see ثُمْلَةٌ, in three places. ___ Also *Remains of food,* (M, K,) or *of herbage,* or *fodder,* (S,) or *of*

fresh pasture and of fodder, (T,) *and of drink,* (S, K,) *in the belly,* (S, M, K,) or *in the intestines and other parts,* (T,) *of a camel,* or *other animal;* (S;) as also ثُمَالَةٌ : (K:) and *food that has been eaten before drinking:* (T, S:) and *any remains,* or *anything remaining:* (S:) pl. ثَمَائِلُ. (TA.) ___ Also The *part* (Lh, M, K) *of the belly* (K) *of a man* (Lh, M) *in which are the food and drink:* (Lh, M, K:) and the *part in which is the drink in the belly of the ass.* (Lh, M.)

مَثْمَلٌ , (S, Sgh, K,) like مَنْزِلٌ, (K, TA, but in one copy of the S مَثْمَلٌ, and in another مُثْمَلٌ, and in the CK like مِنْبَرٌ,) *A refuge; an asylum.* (S, Sgh, K. [See also ثِمَالٌ.])

مُثْمَلٌ Milk *having froth;* [or, app., *having much froth;* see 4;] as also مُثَمِّلٌ . (M, K.)

مَثْمَلَةٌ : see ثَمَلَةٌ.

مُثَمَّلٌ : see ثُمَالٌ, in three places.

مُثَمِّلٌ : see مُثْمَلٌ.

ثمن

1 ثَمَنَهُمْ, aor. ـُ, (S, M, Mgh, &c.,) inf. n. ثَمْنٌ, (M,) *He took the eighth of their goods,* or *property.* (S, M, Mgh, Msb, K.) ___ And, aor. ـِ, *He was,* or *became, the eighth of them:* (S, Mgh, Msb, K:) or *he made them, with himself, eight.* (S in art. ثلث.) And *He made them,* they being seventy-nine, *to be eighty.* (A'Obeyd, S in art. ثَمُنَ.) ثلث, [aor. ـُ,] inf. n. ثَمَانَةٌ, *It* (a commodity) *was,* or *became, precious, costly, of high price;* and اثمن [signifies the same; or] *it had a price,* or *value.* (TA. [See ثَمِينٌ.])

2 ثمّنه *He made it eight:* or *called it eight.* (Esh-Sheybánee, and K in art. وحد.) ___ [*He made it octangular.*] ___ ثمّن لامرأته, or عندها, *He remained eight nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA in art. سبع.) Also, (T, TA,) inf. n. تثمين, (TA,) *He collected it together.* (T, TA.) Also, inf. n. as above, (Msb, TA,) *He made known,* or *notified,* [or *he set* or *assigned it,*] *its price;* i. e., the price of a commodity; like قوّمه: (TA:) or *he assigned it a price by conjecture:* (Msb:) and اثمنه *he named a price for it.* (TA.)

4 اثمن القوم *The party of men became eight:* (S, K:) and also *the party of men became eighty.* (M and L in art. ثلث.) أَثْمَنَتْ ___ *She brought forth her eighth offspring.* (TA in art. اثمن.) ___ said of a man, *He was,* or *became, one whose camels came to water* ثُمْنًا, (S, K,) i. e., *on the eighth night* [*after the next preceding watering*]. (K.) اثمن said of a commodity: see 1. اثمنه *He sold it for a price.* (Msb.) ___ See also 2. ___ اثمن الرَّجُلُ متاعه, (T, S,) or سلْعته, (K,) and اثمن لَهُ, (T, S, K,) [i. e. اثمن له متاعه, or سلعته,] signify the same, (T, S, *) *He gave the man*

the price of his commodity: (K:) or اثمن الرَّجُلَ بمتاعه, and اثمن لَهُ متاعَهُ, *he named to the man a price for his commodity, and assigned it to it,* or *to him.* (Mgh.)

ثُمْنٌ : see ثُمُنٌ.

ثَمْنٌ The *eighth young one* or *offspring.* (A in art. ثلث.) *One of the periods between two drinkings,* or *waterings, of camels:* (S:) [or the *end of one of those periods;* namely, the *night of coming to water which is*] *the eighth night of*

a period between two drinkings, or *waterings, of camels,* (K,) [*counting the night of the next preceding drinking,* or *watering, as the first:* see رِبْعٌ and خِمْسٌ &c.]

See also 4.

ثَمَنٌ The *price* of a thing; i. e. the *thing that the seller receives in return for the thing sold, whether money* or *a commodity;* (Er-Rághib, TA;) the ثَمَن of a thing sold: (S:) and also (Er-Rághib, TA) *a compensation,* or *substitute,* (Mgh, Msb, Er-Rághib, TA,) *whatever it be, for a thing,* (Er-Rághib, TA,) i. e., *for a thing that is sold;* but in the sense commonly known, *such as it is incumbent upon one to pay, of pieces of silver, and of gold* [*or other money*]; *not commodities and the like:* (Mgh:) or the *value,* or *worth,* of a thing; (K;) its قيمة: (T:) or the *estimated value,* or *worth,* of a thing, *by mutual consent, even though it be really excessive or deficient;* whereas the قيمة is its real value or worth, its equivalent: (MF:) pl. أَثْمَانٌ (T, Mgh, Msb, K) and أَثْمُنٌ, (S, Msb, K,) the latter used only as a pl. of pauc., (Msb,) and [so] أَثْمِنَةٌ. (CK: not in the TA.) The saying in the Kur [ii. 38 and v. 48], وَلَا تَشْتَرُوا بِآيَاتِى ثَمَنًا قَلِيلًا is metaphorical, meaning *And take ye not in exchange*

for my signs a small substitute: [i. e. purchase not in exchange for belief in my word the happiness, or enjoyments, of the present life.] (Mgh.) With respect to this saying, Fr remarks, when ثَمَنًا occurs in the Kur, with ب prefixed to the name of the thing sold or bought, in most cases it relates to two things whereof neither is a ثمن in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, اشتريت ثوبًا بكسآءٍ [*I purchased a garment with a* كساء, q. v.]: either of these may be termed a ثمن for the other: but in speaking of pieces of silver and of gold, you prefix the ب to the ثمن [only]; as is done in [the chapter of] Yoosuf, [i. e. ch. xii., v. 20, where it is said,] وشروه بثمنٍ بخسٍ دراهم معدودةٍ [*And they sold him for a deficient,* or *an insufficient, price: for pieces of silver* not many, so as to require their being weighed, but few, and therefore *counted*]: for pieces of silver are always a ثمن: and when you purchase pieces of silver and of gold with the like, you prefix the ب to whichever of the two you will, because each of them in this case is a purchase and a price. (T.)

ثُمُنٌ (S, M, Mgh, Msb, K) and ثُمْنٌ (M, Msb, K) *An eighth; an eighth part* or *portion;* as also ثَمِينٌ ; (S, M, * Mgh, Msb, K;) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but ثَلِيثٌ was ignored by AZ (T and S in art. ثلث) and by others, (TA,) and so was خَمِيسٌ: (S in art. ثلث:) pl. أَثْمَانٌ. (M, K.)

ثَمَانٌ and ثَمَانٌ: see ثَمَانِيَةٌ.

ثَمِينٌ : see ثُمُنٌ. Also *High-priced;* or *of high value;* (S, TA;) and مُثْمَنٌ [signifies the same; or] *having a price,* or *value:* (TA:) but accord. to the Durrat el-Ghowwás, the assertion that the former has the meaning here assigned to it is a mistake; for it means [only] the same as ثُمُنٌ; and a thing that has a price, or value, is termed مثمن [app. مُثْمَنٌ, as above; but perhaps مُثَمَّنٌ, q. v.]. (Har p. 42.)

ثَمَانِيَةٌ a noun of number, well known; [meaning *Eight;*] as also ثَمَانٍ , (M, TA,) which is like يَمَانٍ, (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Msb:) this is not a rel. n. [though likened above to يَمَانٍ]: (M, K:) or it is originally

a rel. n. from الثُّمن, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-h, because they make changes [in some other cases] in the rel. n., (S, K,) as when they say سَهْلِىٌّ and دَهْرِىٌّ, [which are rel. ns. of سَهْلٌ and دَهْرٌ,] (S,) and they suppress one of the two ى which are characteristic of the rel. n., and compensate it by the insertion of ا, as they do in the rel. n. of اليمن [when they say يَمَانٍ, originally يَمَانِىٌ, for يَمَنِىٌّ]: (S, K: [and the like is said in the Mgh:]) El-Fárisee says that the ا of ثَمَانٍ is the characteristic of the rel. n., because this word is not a broken pl. like صِحَارٌ; and IF assents to this, and says that were it not so, the ة would be inseparable, as it is in عَبَاقِيَةٌ &c. (M.) You say ثَمَانِيَةُ رِجَالٍ [*Eight men*], (T, S, Mgh,) and ثَمَانِيَةُ أَيَّامٍ [*eight days*]. (Msb.) And when ثمان is prefixed to another noun, its ى is retained, like the ى in القاضى: (S, Msb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Msb:) you say ثَمَانِى نِسْوَةٍ [*Eight women*], (T, S, Mgh, Msb, K,) and ثَمَانِى مِائَةٍ [*eight hundred*], (S, Msb, K,) [in the nom. and gen. cases;] and رَأَيْتُ ثَمَانِى نِسْوَةٍ [*I saw eight women*], pronouncing the fet-hah [at the end, in this case]. (Msb.) When it is with tenween, the ى is dropped in the nom. and gen. cases, but it is retained in the accus. case: (S, K:) [i. e.,] when the fem. form is not prefixed to another noun, you say, عِنْدِى مِنَ النِّسَآءِ ثَمَانٍ [*I have with me, of women, eight*], *and* مررت مِنْهُنَّ بِثَمَانٍ [*I passed by, of them, eight*], and رَأَيْتُ ثَمَانِيًا [*I saw eight*]. (Msb.) It sometimes occurs, in poetry, indecl.: (S, M:) this is because it is fancied to be a pl.; (S;) or because it is likened, as to the letter, but not as to the meaning, to جوارى. (M.) The people of El-Hijáz pronounce the masc. and the fem. with nasb in every case, in phrases like أَتَوْنِى ثَلَاثَتَهُمْ and أَتَيْنَنِى ثَلَاثَتَهُنَّ; and so on to ten [inclusive]. (S voce ثَلَاثَةٌ, q. v.) Th mentions ثَمَانٌ ; (TA;) and some instances of its occurrence are cited; but As disallows it. (T, Mgh, TA.) كِسَآءٌ ذُو ثَمَانٍ means *A* [*garment of the kind called*] كساء *made of eight fleeces.* (T.) تُقْبِلُ بِأَرْبَعٍ وتُدْبِرُ بِثَمَانٍ [*She advances with four and goes back with eight*] is a saying of one of the مُخَنَّثُونَ of El-Medeeneh; meaning, with four creases (عُكَن) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of

the woman spoken of. (Mgh in art. هيت.) The saying الثَّوبُ سبعٌ فى ثَمَانٍ should properly be فى ثَمَانِيَةٍ, (S,) which means, *The garment*, or *piece of cloth, is seven* cubits in length *by eight* spans in breadth; (Msb;) because the length is measured by the ذراع, which is fem., and the breadth by the شبر, which is masc.; but they use the fem. when they do not mention things; as when they say, صُمْنا من الشَّهرِ خَمْسًا [We fasted, of the month, five], though meaning days: (S:) or because ذراع is fem. in most instances, and شبر is masc. (Msb.) [But it is said that when ثمانية means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, تسعةٌ أَكْثَرُ من ثَمَانِيَةٍ [*Nine things are more than eight things*]. (TA voce تسعة, q. v.) [See also ستَّةٌ.] ___ When you make it a compound [with the number ten], you say, عندى ثَمَانِيَةَ عشرَ رجلًا [*I have with me eighteen men*]: and in the case of the fem., you may either make the ى to be with fet-h or make it quiescent, saying, عندى من النِّسآءِ ثَمَانِىَ عشرةَ ٱمرأةً or ثَمَانْعشرة [*I have with me, of women, eighteen women*]; but the former is the more chaste; and in one dial., the ى is elided, on the condition of [saying ثَمَانَ عشرةَ,] making the ن to be with fet-h; (Msb;) or in this case you say ثَمَانِ عشرةَ, with kesr. (T.) A poet says, (T, S,) namely, El-Aashà, (K,)

* فَلَأَشْرَبَنَّ ثَمَانِيًا وثَمَانِيًا *

* وثَمَانِ عشرةَ وٱثْنَتَيْنِ وأَرْبَعا *

[*And I will assuredly drink eight* cups of wine, (a pl. of كَأْس, which is fem., being understood,) *and eight* more, *and eighteen, and two, and four*]: (T, S, K: but in the S and K, ولَقَدْ شَرِبْتُ; and in the K, and in one copy of the S, وثَمَانِ:) he should properly have said ثَمَانِىَ عشرةَ or ثَمَانِىْ عشرةَ, (accord. to different copies of the T and S and K,) but he elides the ى after the dial. of him who says طوالُ الأَيْدِ [for الأَيْدِى], (S, K,) and he makes the ن to be with kesr in order to indicate the ى. (T.) ___ The dim. of ثَمَانِيَةٌ may be formed either by suppressing the ا, which is the preferable way, so that you say ثُمَيْنِيَةٌ, or by suppressing the ى, saying ثُمَيْنَةٌ, changing the ا into ى and incorporating into

it the ى that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying ثُمَيْنِيَّةٌ and ثُمَيِّنَةٌ]. (S.) ___ الثَّمَانِى is also the name of *A certain plant.* (As, T, K.)

ثَمَانُونَ a well-known noun of number; [meaning *Eighty;*] sometimes used as an epithet: ElAashà says,

* لَئِنْ كُنْتَ فى جُبٍّ ثَمَانِينَ قَامَةً *
* وَرُقِّيتَ أَسْبَابَ السَّمَآءِ بِسُلَّمِ *

[*Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder*]: he uses it thus as meaning deep. (TA. [But in this verse, as cited in the present art in the TA, أَبْوَاب is put in the place

of اسباب, which is the reading commonly known, and given in the S and TA in art. سب, and in the TA in art أَحْمَقُ-]) رقى مِنْ صَاحِبِ ضَأْنٍ ثَمَانِينَ [*More stupid than an owner of eighty sheep*], (S, K,) or مِنْ رَاعِى ضَأْنٍ ثَمَانِينَ [*than a pastor of eighty sheep*], as in some of the copies of the S, or, as in the Proverbs of Aboo-'Obeyd, مِنْ طَالِبِ ضَأْنٍ ثَمَانِينَ [*than a demander of eighty sheep*], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisrà an event that rejoiced him, whereupon he said, Ask of me what thou wilt; and he asked of him eighty sheep. (S, K.) ___ [It also signifies *Eightieth.*]

ثُمَيْنِيَةٌ and ثُمَيْنَةٌ and ثُمَيْنِيَّةٌ and ثُمَيِّنَةٌ: see ثَمَانِيَةٌ, last sentence but one.

ثَامِنٌ [*Eighth:* fem. with ة]. (S, K, &c.) ___ [ثَامِنَ عَشَرَ and ثَامِنَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Eighteenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] ___ إِبِلٌ ثَوَامِنُ, [the latter word pl. of ثَامِنَةٌ,] *Camels that come to water on the eighth night* [*after*

the next preceding watering]: from ثَمْنٌ. (TA.)

أَثْمَنُ *Of more* [and *of most*] *price* or *value.* (S.)

مُثْمَنٌ *Sold for a price:* (Msb:) or *having a price named for it, and assigned to it.* (Mgh.) [See also ثَمِينٌ.]

مُثْمَنٌ : see ثَمِينٌ

مُثْمَنَةٌ *A* مَخْلَاة [or *nose-bag*]: (IAar, T:) or the *like thereof.* (S.)

مُثَمَّنٌ *Octangular.* (S, K.) ___ A verse *composed of eight feet.* (TA.) *Collected together.* (T, TA.) *Poisoned;* syn. مَسْمُومٌ. (K.) ___ *Fevered;* syn. مَحْمُومٌ. (K.)

ثن

2 ثنّ *He* (a horse) *lifted his* ثُنَّة [or *fetlock*] *so that it did not touch the ground in his running, by reason of his briskness,* or *lightness:* (M:) [or] *his* ثُنَّة *touched the ground in consequence of his being ridden by a heavy person.* (T.)

4 اثنّ *He* (a weak old man) *became wasted and worn out.* (K.)

5 تثنّن *He pastured,* or *fed, upon* ثِنّ [q. v.]. (T.)

ثِنٌّ *Dry herbage:* (S:) or *dry herbage when it lies heaped together, one part upon another:* (T:) or *dry herbage,* (K,) or *what has become dried up of* حِلِّى *and* بُهْمَى *and* حَمْض, (M,) *when it is much in quantity, and lies heaped together, one part upon another:* or *what has become black of any branches,* or *twigs; not consisting of* بَقْل *nor of* عُشْب: (M, K:) or *dry herbage broken in pieces:* (IDrd, M:) or [simply] *herbage,* or *pasture:* (Th, M:) or *herbage that is weak, and soft,* or *easily broken.* (IJ.)

ثُنَّةٌ, of a human being, (Lth, T,) The *part below the navel,* (Lth, T, M,) *above,* (Lth, T,) or *extending to,* (M,) *the hair of the pubes,* (Lth, T, M,) *in the lower part of the belly;* (Lth, T;) the *part between the navel and the hair of the pubes:* (S:) or the *thin skin* (مُرَيْطَآء) *between the navel and the hair of the pubes:* (M, K:) or the *hair of the pubes,* (T, M, K,) *itself.* (M.) ___ And, of a horse (T, S, M, K) and the like, (T, S, K,) The *fetlock;* i. e. the *hairs on the hinder part of the pastern-joint,* (T, S, M, K,) *hanging down* (S, M) *over the part called* أُمُّ القِرْدَان

so as nearly to reach the ground: (S:) pl. ثُنَنٌ. (S, M.) ___ كُنَّا فِى ثُنَّةٍ مِنَ الكَلَامِ وَغُنَّةٍ [app. meaning *We were engaged in light and confused talk*] is a metaphorical saying, borrowed from the ثُنَّةَ of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

ثَنَانٌ *Numerous,* or *abundant, and tangled,* or *luxuriant, plants* or *herbage.* (T, K.)

ثنتان

ثِنْتَانِ fem. of اِثْنَانِ, which see in art. ثنى.

ثند

ثندوة and ثندوة and ثندؤة and ثندؤة: see art. ثدأ.

ثندأ

ثند See **ثندأ**

ثنو (Quasi root)

ثَنْوَى and ثَنَوِىٌّ: ثُنْوَى and مَثْنَوِىٌّ: مَثْنَوِىٌّ and مَثْنَوِيَّةٌ: اِثْنَوِىٌّ: ثَنَوِيَّةٌ: see art. ثنى.

ثنى

1 **ثَنَاهُ**, (T, S, M, Mgh, Msb, K,) said in the K to be like سَعَى, implying that the aor. is ـَـ , but this is a mistake, (MF, TA,) [for it is well known that] the aor. is ـِـ , (Msb,) inf. n. ثَنْىٌ, (S, M, Msb, &c.,) *He doubled it,* or *folded it;* (T;) *he turned one part of it upon another;* (M, K;) *he bent it;* (T, S, Mgh, Msb, TA;) *he drew,* or *contracted, one of its two extremities to* [or *towards*] *the other;* or *joined,* or *adjoined, one of them to the other; thus bending it;* (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, S, M, Msb, K,) of any kind. (T.) One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, بِهِ تُثْنَى الخَنَاصِرُ, (T,) meaning *With* [the mention of] *him,* (T, and Msb in art. خصر,) among others of his class, (Msb ib.,) *the little fingers are bent.* (T, and Msb ubi suprá. [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.]) And a poet says,

* فَإِنْ عُدَّ مَجْدٌ أَوْ قَدِيمٌ لِمَعْشَرٍ *
* فَقَوْمِى بِهِمْ تُثْنَى هُنَاكَ لَأَصَابِعُ *

[*And if glory,* or *any old ground of pretension to honour, be reckoned as belonging to a body of men,* it is *my people, with* the mention of *them, in that case, the fingers are bent*]; meaning that they are reckoned as the best; (IAar, M;) for the best are not many. (M.) One says also, ثَنَى وَرِكَهُ فَنَزَلَ [lit. *He bent his hip, and alighted*], meaning he alighted from his beast. (T.) And ثَنَى رِجْلَهُ عَنْ دَابَّتِهِ, meaning *He drew up his leg to his thigh,* and alighted. (M.) But قَبْلَ أَنْ يَثْنِىَ

رِجْلَهُ, occurring in a trad., means *Before he turned his leg from the position in which it was* in the pronouncing of the testimony of the faith. (IAth.) ثَنَى صَدْرَهُ, aor. and inf. n. as above, [lit. *He folded his breast,* or *bosom,*] means *he concealed enmity in his breast,* or *bosom:* or *he folded up what was in it, in concealment.* (TA.) It is said in the Kur [xi. 5], أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ, meaning [*Now surely*] *they infold and conceal* [*in their bosoms*] *enmity and hatred:* (Fr, T:) or *they bend their breasts,* or *bosoms, and fold up, and conceal, what is therein:* (Zj, T:) I'Ab read, تَثْنَوِى صُدُورُهُمْ: you say, اِثْنَوَى صَدْرُهُ عَلَى البَغْضَآءِ, meaning *his breast,* or *bosom, infolded,* or *concealed, vehement hatred:* (T:) or the phrase in the Kur, accord. to the former reading, means *they bend,* or *turn, their breasts,* or *bosoms, from the truth; they turn themselves away therefrom:* or *they incline their breasts,* or *bosoms, to unbelief, and enmity to the Prophet:* or *they turn their backs:* (Bd:) [for] ___ ثَنَاهُ, (T, S, Msb, TA,) aor. as above, (Msb,) and so the inf. n., (T, Msb, TA,) also signifies *He turned him,* or *it, away* or *back.* (T, S, Msb, TA.) Also *He turned him,* or *turned him away* or *back,* (Lth, T, S,) *from the course that he desired to pursue,* (Lth, T,) or *from the object of his want:* (S:) or you say, ثَنَاهُ عَنْ وَجْهِهِ, (Mgh,) and عَنْ حَاجَتِهِ, (TA,) and عَنْ مُرَادِهِ, (Msb,) *he turned him,* or *turned him away* or *back,* (Mgh, Msb, TA,) *from his course,* (Mgh,) and *from the object of his want,* (TA,) and *from the object of his desire.* (Msb.) One says also, فُلَانٌ لَا يُثْنَى عَنْ قِرْنِهِ وَلَا عَنْ وَجْهِهِ [*Such a one will not be turned,* or *turned away* or *back, from his antagonist, nor from his course*]. (T.) ___ Also *He tied it;* or *tied it in a knot* or *knots;* or *tied it firmly, fast,* or *strongly.* (TA.) You say, ثَنَيْتُ البَعِيرَ بِثِنَايَيْنِ, meaning, accord. to As, as related by A'Obeyd, *I bound both the fore legs of the camel with two bonds:* but

correctly, *I bound the two fore legs of the camel with the two ends of a rope;* the last word meaning a single rope: (T:) عقلته بثنيين means *I bound one of his fore shanks to the arm with two ties,* or *tyings.* (T, M.) ___ ثَنْىٌ [as inf. n. of ثَنَى] also signifies The act of *drawing,* or *joining,* or *adjoining, one* [*thing*] *to another;* (Lth, T, Mgh;) and so تَثْنِيَةٌ [inf. n. of ثَنَّى]. (Mgh.) ___ [As ثَلَّثَهُمْ signifies he took the third of their property, and he made them, with himself, three, and other verbs of number are used in similar senses, so] ثَنَاهُ signifies *He took the half of their property:* or *he drew,* or *adjoined, to him what became with him two:* (TA:) or ثَنَيْتُهُ, (S, Msb,) aor. and inf. n. as above, (Msb,) signifies *I became* (S, Msb) *to him,* (S,)

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or *with him,* (Msb,) *a second;* (S, Msb;) or *I was a second to him,* or *it:* (Er-Rághib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَأَثْنِهِ (M, K [but in the latter, هٰذَا in the place of هُوَ, and in the CK, فَأَثْنِهِ ,]) *he is one, and be thou a second to him.* (M, K.) ___ ثَنَى, aor. as above, also signifies *He made* eleven *to be twelve.* (T in art. ثلث.) ___ ثَنَى الأَرْضَ, inf. n. as above, *He turned over the land,* or *ground, twice for sowing,* or *cultivating:* (Mgh, and A * and TA * in art. ثلث:) and تَثْنِيَةٌ [inf. n. of ثَنَّى] and ثُنْيَانٌ [app. another inf. n. of ثَنَى, and app. correctly written ثُنْيَانٌ] are often used by [the Imám] Mohammad in the sense of ثَنْىٌ: he who explains تَثْنِيَةٌ as signifying the *turning over* [the land, or ground,] *for sowing,* or *cultivating, after the harvest,* or as signifying the *restoring land to its owner turned over for sowing,* or *cultivating,* commits an inadvertence. (Mgh.) ___ فَأَثْنِنِى, occurring in a poem of Kutheiyir 'Azzeh, is explained as meaning *Then give thou to me a second time:* (M, TA:) but this is strange: (TA:) [ISd says,] I have not seen it in any other instance. (M.) ___ لَا يَثْنِى وَلَا يَثْلُثُ, (a phrase mentioned by IAar, M,) or لَا

لَا يُثْنِى وَلَا يُثْلِثُ, or يُثَنِّى وَلَا يُثَلِّثُ: see 1 in art. ثلث.

2 **ثَنَّاهُ**, (S, M, Msb, K,) inf. n. تَثْنِيَةٌ, (S, K,) *He made it two;* or *called it two.* (S, M, MS b, K.) [Hence,] ثَنَّى means also *He counted two;* whence the saying, فُلَانٌ يُثَنِّى وَلَا يُثَلِّثُ; see art. ثلث: (A and TA in art. ثلث:) [and so, app., اثَّنَى ; for] a poet says,

* بَدَا بِأَبِى ثُمَّ اثَّنَى بِأَبِى أَبِى *

[which seems plainly to mean *He began with my father; then counted two with the father of my father*]. (M.) ___ [*He dualized it,* namely, a word; *made it to have a dual.* ___ *He marked it with two points,* namely, a ت or a ى.] ___ *He repeated it; iterated it.* (Mgh.) See 1, in three places. ___ ثَنَّى لِامْرَأَتِهِ, or عِنْدَهَا, *He remained two nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) ___ ثَنَّى بِالْأَمْرِ *He did the thing immediately after another thing.* (T.) ___ تَثْنِيَةٌ also signifies A man's *requesting others* [*who are playing with him at the game called* الْمَيْسِر] *to return, for* [*a chance of*] *the stakes, his arrow, when it has been successful, and he has been secure, and has won.* (Lh, M.) See also 4.

4 **أَثْنَتْ**, or اثْتَنَتْ, *She brought forth her second offspring.* (TA in art. بكر.) ___ See also 1, in two places. ___ اثْنَى, (inf. n. إِثْنَآءٌ, TA,) *He shed his tooth called the* ثَنِيَّة; (S, Mgh, Msb;) *he became what is termed* ثُنِّى; said of a camel [&c.]: (M, K:) *he shed his* رَوَاضِع [pl. of رَاضِعَة which is the same, in this case, as ثَنِيَّة]; said of a horse [&c.]. (IAar, T.) اثْنَى عَلَيْهِ, (T, S, M, Msb, K, &c.,) inf. n. إِثْنَآءٌ; (T;) and ثَنَّى, inf. n. تَثْنِيَةٌ, accord. to the K, but this is a mistake for ثَبَّى, inf. n. تَثْبِيَةٌ; (TA;) *He praised, eulogized, commended,* or *spoke well of, him:* and *he dispraised, censured, discommended,* or *spoke ill*

of, him: (T, * M, Msb, K:) the object is either God or a man: (T:) or it has the former meaning only: (M, K;) or the former meaning is the more common: (Msb:) accord. to IAar, اثنى signifies *he spoke,* or *said, well,* or *good;* and *ill,* or *evil;* and انثى, he defamed, or did so in the absence of the object; and he disdained, scorned, shunned, disliked, or hated, a thing: (T:) and you say, اثنى عليه خيرًا [*He spoke,* or *said, well,* or *good, of him*]; (S, and TA from a trad.;) and شرًّا [*ill,* or *evil*], also. (TA from the same trad.) One says also, أَثْنَيْتُ فعلَهُ [*I praised his deed*]; meaning عَلَى فعلِه; or because أَثْنَى means مَدَحَ. (Ham p. 696.)

5 **تثنّى** : see 7. ___ Also *He affected an inclining of his body,* or *a bending,* or *he inclined his body,* or *bent, from side to side;* syn. تَمَايَلَ: (Har pp. 269 and 271:) and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side;* or *with a twisting of the back, and with extended steps;* syn. تَبَخْتَرَ. (Idem p. 271.) You say, تثنّى فى مشيته (S, and Har p. 269) *He affected an inclining of his body,* or *a bending,* or *he inclined his body,* or *bent, from side to side, in his gait.* (Har ib.) [And in like manner, and more commonly, one says of a woman.]

7 **انثنى** , (T, S, M, K,) and تثنّى , and اثّنى , of the measure افْتَعَلَ, (M, K,) originally اثْتَنَى, (M,) and اثْنَوْنَى , (T, S, K,) of the measure افْعَوْعَلَ, (T, S,) *It was,* or *became, doubled,* or *folded;* (T;) *it had one part turned upon another;* (M, K;) *it was,* or *became, bent.* (T, S.) ___ [Hence,] انثنى signifies also *He turned,* or *turned away* or *back,* (Har pp. 44 and 120,) عَنْ أَمْرٍ *from an affair,* after having determined to do it. (Lth in TA art. زمع.)

8 **إِثْتَنَى** see 7, and 4: ___ and see also 2.

10 **استثناه** *He set it aside as excluded;* or *he excluded it,* or *excepted it;* مِنْ شَىْءٍ *from a thing;* syn. حَاشَاهُ: (M:) or *he set it aside,* or *apart, for himself:* and in the conventional language of the grammarians, [*he excepted it;* i. e.] *he excluded it from the predicament in which another thing was included,* or *in which other things were included:* (Mgh:) الاِسْتِثْنَآءُ [in grammar] is *the turning away the agent from reaching the object of the* اِسْتِثْنَآء: (Msb:) in the case of an oath [and the like], it means *the saying* إِنْ شَآءَ ٱللّٰهُ [*If God will*]. (Mgh.) [See ثُنْيَا.]

12 **اثنونى** : see 7; and see also 1.

ثِنًى *A duplication,* or *doubling,* of a thing: (T, * S, Msb:) pl. أَثْنَآءٌ; (S, Msb;) or the sing. may be ثَنًى . (Msb.) ___ *A folding:* so in the saying, أَنْفَذْتُ كَذَا ثِنَى كِتَابِى, (S, TA,) or فِى ثِنْىِ كِتَابِى (so in a copy of the S,) i. e., فِى طَيِّه [lit. *I sent,* or *transmitted, such a thing within the folding of my writing,* or *letter;* meaning *infolded,* or *enclosed, in it;* and *included in it*]. (S, TA.) ___ *A duplicature,* or *fold,* of a garment, or piece of cloth: (TA:) or *what is turned back* of the extremities thereof: (T:) pl. as above: whence, in a trad. of Aboo-Hureyreh, كَانَ يَثْنِيه عَلَيْه أَثْنَآءً مِنْ سَعَته [*He used to fold it upon him in folds by reason of its width*]; meaning the garment. (TA.) [Hence the saying,] وَكَانَ ذٰلِكَ فِى أَثْنَآءِ كَذَا, i. e., فِى غُضُونِه [lit *And that was in the folds,* meaning, *in the midst, of such a thing,* or *such an affair,* or *event*]. (TA.) And جَاؤُوا فِى أَثْنَآءِ الأَمْرِ *They came in the midst of the affair,* or *event.* (Msb.) [And hence, app.,] مَضَى ثِنًى مِنَ اللَّيْلِ *An hour,* or *a period,* or *a short portion, of the night passed;* (M, K; *) syn. سَاعَةٌ, (Th, M, K,) or وَقْتٌ. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] ___ Also sing. of أَثْنَآءٌ meaning The *parts* of a thing *that are laid together like the strands of a rope,* or *that are laid one upon*

another as layers or *strata,* or *side by side as the things that compose a bundle;* (قُوَاهُ, and طَاقَاتُهُ; [rendered by Freytag virtutes, facultates rei;]) and مَثَانٍ , of which the sing. is مَثْنَاةٌ and مَثْنَاةٌ , signifies the same. (M, K.) ___ Also *A bending of the neck* of a sheep, or goat, *not in consequence of disease:* (K: but in the M, ثَنْىٌ [inf. n. of 1]:) and a serpent's *bending,* or *folding, of itself:* (M, K:) and also (thus in the M, but in the K or) *a curved part* of a serpent that has folded itself; (M, K;) pl. أَثْنَآءٌ, (M,) i. e. the *folds* of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning The *turns*] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.] ___ *A part that is bent,* or *folded,* or *doubled,* of a وِشَاحٌ [q. v.]; (TA;) pl. as above: (T, TA:) and so of a rope: (S:) or *a portion of the extremity* of a rope *folded,* or *doubled,* [*so as to form a loop,*] *for binding therewith the pastern of the fore leg of a beast, to serve as a tether.* (T.) Tarafeh says,

* لَعَمْرُكَ إِنَّ المَوْتَ مَا أَخْطَأَ الفَتَى *
* لَكَالطِّوَلِ المُرْخَى وَثِنْيَاهُ بِاليَدِ *

[*By thy life, death, while missing the strong young man, is like the tether that is slackened while the two folded extremities thereof are upon the fore leg,* or *in the hand:* see طِوَلٌ]: (T, S:) he means that the young man must inevitably die, though his term of life be protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two extremities: (so in a copy of the T:) or by ثنياه he means *its extremity;* using the dual form because it is folded, or doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, *while its two extremities are in the hand* of its owner: (EM p. 91:) by ما اخطأ, he means فى إِخْطَائِهِ, (S in art. طول,) or مُدَّةَ إِخْطَائِهِ: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi suprá.) You say also, رَبَّقَ أَثْنَآءَ

الحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T.) ___ Also *A bend,* or *place of bending,* of a valley, (S, M, * K,) and of a mountain: (S:) pl. as above: (M,

K:) and مَثَانٌ [likewise] signifies the *bends* of a valley. (T, K.) A she-camel *that has brought forth twice,* (S,) or *two,* (M,) or *a second time:* (K:) or, as some say, *that has brought forth once:* but the former is more analogical: (M:) one does not say ثُلْثٌ [as meaning that has brought forth thrice], nor use any similar epithet above this: (S, TA:) pl. ثُنَآءٌ, like ظُؤَارٌ pl. of ظِئْرٌ, accord. to Sb, (M, TA,) and أَثْنَآءٌ accord. to others: (TA:) in like manner it is applied to a woman, (S, M,) metaphorically: (M:) and to the she-camel's *second young one:* (S, M:) accord. to As, as related by A'Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Az, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بِكْرٌ; and her first young one, her بِكْرٌ; and when she brought forth a second, she is termed ثَنِىٌّ; and her young one, her ثَنِىٌّ: and this is what is correct. (T.) [Hence the saying,] مَا هٰذَا الأَمْرُ مِنْكَ بِكْرًا وَلَا ثَنِيًّا *This thing,* or *affair, is not thy first nor thy second.* (A and TA in art. بكر.) ___ See also ثُنْيَانٌ.

ثَنًى : see ثَنِىٌّ, first sentence.

ثُنًى : see ثَنًى: ___ and see also ثُنْيَانٌ: ___ and اِثْنَانٌ.

ثِنًى The *repetition of a thing; doing it one time after another:* (Aboo-Sa'eed, TA:) or *a thing,* or *an affair, done twice:* (S, Msb, TA:) this is the primary signification: (TA:) and ثُنًى signifies the same. (IB, TA.) It is said in a trad., لَا ثِنَى فِى الصَّدَقَةِ *There shall be no repetition in the taking of the poor-rate;* (IAth, TA;) [i. e.] *the poor-rate shall not be taken twice in one*

year: (As, Ks, T, S, M, Mgh, K:) or *two she-camels shall not be taken in the place of one for the poor-rate:* (M, IAth, K: *) or *there shall be no retracting of an alms;* or *no revoking it:* (Mgh, K, * TA:) this last is the meaning accord. to Aboo-Sa'eed, (Mgh, TA,) i. e. Ed-Dareeree, (Mgh,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that ثنًى has the meaning first assigned to it above in this paragraph. (TA.) ___ See also ثُنْيانٌ: ___ and اِثْنانٌ.

ثَنْوَى and ثَنْوًى: see ثُنْيَا, in four places.

ثُنْيَةٌ : see ثُنْيَا, in three places.

ثُنْيَةٌ The *lowest, most ignoble,* or *meanest,* of the people of his house; applied to a man. (S, TA.) ___ Also pl. of ثُنْيانٌ, q. v. (S, K.)

ثُنْيَا a subst. from اِسْتِثْنآءٌ; (S, Mgh, Msb;) as also ثِنْوَى ; the former with damm, and the latter with fet-h: (S, Msb:) both are syn. with اِسْتِثْنآءٌ [used as a subst., meaning *An exception*]; (T;) as also ثَنِيَّةٌ , (T, K,) or ثُنْيَةٌ , (accord. to one copy of the T,) and مَثْنَوِيَّةٌ : (T:) so in the saying, حَلَفَ يَمِينًا لَيْسَ فِيهَا ثُنْيَا and ثَنْوًى and ثَنِيَّةٌ or ثُنْيَةٌ and مَثْنَوِيَّةٌ [*he swore an oath in which there was not an exception*]; for when the swearer says, By God I will not do such and such things unless God will otherwise, he reverses what he [first] says by God's willing otherwise: (T: [see 10:]) [and so in the saying,] حَلْفَةٌ غَيْرُ ذَاتِ مَثْنَوِيَّةٍ *a swearing not made lawful* [*by an exception*]: (M:) [so too in the saying,] بَيْعٌ مَا فِيهِ مَثْنَوِيَّةٌ [and ثُنْيَا &c.] (K in art. لحج) *a sale in which there is not an exception:* (TA in that art.:) or ثُنْيَا signifies *a thing excepted,* (M, Mgh, K,) *whatever it be;* (K) as also ثِنْوَى , (M, K,) with و substituted for ى, (M,) or ثُنْوَى , (so in the TA, [but probably through inadvertence,]) and ثَنِيَّةٌ , (M, K,) or ثُنْيَةٌ . (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things

sold without measuring or weighting or numbering: and in a contract with another for labour upon land on the condition of sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Mohammad, مَنِ ٱسْتَثْنَى فَلَهُ ثُنْيَاهُ means *Whoso maketh an exception, his shall be what he excepteth:* (M, TA: *) as, for instance, when one says, I divorce her thrice, save once: or I emancipate them, except such a one. (TA.) ___ It also means particularly The *head and legs* of a slaughtered camel; (T, M, * K;) because the seller of the camel used, in the Time of Ignorance, to except them; (T;) and IF adds, but incorrectly, the *back-bone:* (Sgh, TA:) whence, applied to a she-camel, مُذَكَّرَةُ الثُّنْيَا, (T, M,) meaning *Resembling the make of the male in* [*the largeness of*] *her head and legs;* (Th, M;) or جُمَالِيَّةُ الثُّنْيَا, *having thick legs, like those of the male camel in thickness.* (T.) [Also, app., The *exception,* or *omission, of a day, in irrigation:* see 3 in art. ثلث, and ثَلْثٌ in the same art.] And ثَنِيَّةٌ signifies also *A palm-tree that is excepted from a bargain.* (M, K.) And The *martyrs whom God has excepted from those who shall fall down dead* or *swooning:* (M, K:) these, accord. to Kaab, are ثَنِيَّةُ ٱللّٰهِ فِى الْأَرْضِ [*those whom God has excepted on the earth*]; (T, M;) alluded to in the Kur [xxxix. 68], where it is said, And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]. (T.)

ثُنْيَانٌ The *second chief;* the *person who comes second as a chief;* (A'Obeyd, T;) the *person who is* [*next*] *below the* سَيِّد, (S, M, K, [in some copies of the K, erroneously, سيل,]) *in rank;* (S;) as also ثَنًى (A'Obeyd, T, S, M, K) and ثُنًى (A'Obeyd, T, S, K) and ثَنِىٌّ : (K:) pl. (of the first, S) ثَنِيَةٌ [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce بَدْءٌ.] ___ A man *having no judgment nor intelligence,* or *understanding.* (M, K.) ___ Applied to judgment, or an opinion, (M, K,) *Wrong,* or *having a wrong tendency;* (M;) *bad, corrupt, unsound,* or *wrong.* (K, TA.) Also a pl. of ثَنِىٌّ

[q. v.]. (S, M, &c.)

ثَنَوِىٌّ rel. n. of اِثْنَانِ, and of اِثْنَا عَشَرَ, when either or these is used as the proper name of a man; as also اِثْنِىٌّ [with ا when connected with a preceding word]; like بَنَوِىٌّ and ابْنِىٌّ as rel. ns. of ابْنٌ. (S.) ___ And الثَّنَوِيَّةُ [*The Dualists;*] *the sect who assert the doctrine of Dualism* [الاِثْنَيْنِيَّةُ]. (TA.)

ثَنَآءٌ, [and accord. to the CK, ثَنِيَّةٌ, but this is a mistranscription for تَثْنِيَة, inf. n. of ثَنَّى, and تَثْنِيَة is a mistake for تَثْبِيَة, inf. n. of ثَبَّى, (see 4,)] *Praise, eulogy,* or *commendation,* (T, S, M, Msb, K,) of a man, (T, M,) and of God: (T:) and *dispraise, censure,* or *discommendation,* (T, M, Msb, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Msb:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

ثُنَآءُ and ثُنَآءٌ: see مَثْنًى.

ثِنَآءٌ The *cord,* or *rope, with which a camel's fore shank and his arm are bound together;* (S, K;) and *the like; consisting of a folded,* or *doubled, cord,* or *rope: each of the folds,* or *duplicatures, thereof* would be thus termed if the word were used in the sing. form: (S:) Ibn-EsSeed [in the CK, erroneously, Ibn-Es-Seedeh] allows it; and therefore it is given as on his authority in the K: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, عَقَلْتُ البَعِيرَ بِثِنَايَيْنِ, meaning *I bound together the fore shanks and the arms of the camel with a rope,* (S,) or *with two ropes,* (M, [but this is probably a mistake of a copyist,]) or *with the two ends of a rope;* (AZ, T, S, M;) without ء because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying بِثِنَآءَيْنِ also; but the Basrees and Koofees [in general] agree that it is without ء: (T:) IB says that it has no sing. because it is *a single rope, with one end of which one fore leg is bound, and with the other end*

the other leg; and IAth says the like: (TA:) this rope is also called ثَنَاةٌ ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثَنَاةٌ. ___ And see ثَانٍ. The فَنَآءُ [or *court,* or *open or wide space, in front,* or *extending from the sides,*] (M, K,) of a house: (M:) [in the CK, الغَنَاءُ is erroneously put for الفَنَاءُ:] accord. to IJ, from ثَنَى, aor. يَثْنِى, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.)

ثَنِىٌّ *Shedding his tooth called the* ثَنِيَّةٌ [q. v.]: (S, M, Msb:) or *that has shed the tooth so called:* (T, Mgh:) applied to a camel &c., as follows: (T, S, M, &c.:) or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ة: (T, S, M, Msb, K:) a camel *in the sixth year;* (T, S, M, IAth, Mgh, Msb, K;) the least

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age at which he may be sacrificed: (T:) and a horse *in the fourth year;* (IAar, T, Mgh, K;) or *in the third year:* (S, Msb:) and a cloven-hoofed animal, (S, Mgh, Msb,) or a sheep or goat and an animal of the bovine kind, [respecting which last see عَضْبٌ,] (T, IAth, K,) *in the third year:* (T, S, IAth, Mgh, Msb, K:) or a sheep and a goat, (M,) the latter accord. to the persuasion of Ahmad [Ibn-Hambal], (TA,) *in the second year:* (M:) and a gazelle *after the age at which he is termed* جَذَعٌ: (M: [see شَصَرٌ:]) in all cases, *after what is termed* جَذَعٌ *and before what is termed* رَبَاعٍ: (Mgh:) pl. (masc., S, TA) ثُنْيَانٌ and ثَنَآءٌ (S, M, Mgh, Msb) and ثُنَآءٌ, and, accord. to Sb, ثُنٍّ; (M;) and pl. fem. ثَنِيَّاتٌ. (S.)

الثُّنَّى, or الثُّنِّى: see اِثْنَانِ.

ثَنِيَّةٌ *I. q.* عَقَبَةٌ: (AA, M, Mgh, K:) or the latter means *a long mountain that lies across the road, and which the road traverses;* and the former, *any such mountain that is traversed:* (T:) so called because it lies before the road, and crosses it; or because it turns away him who traverses it:

(Mgh:) or the *road of what is termed* عَقَبَة: (S; and so in copies of the K:) or *a high road of what is thus termed:* (K accord. to the TA:) or *a road in,* or *upon, a mountain,* (M, K,) *like that which is termed* نَقْبٌ [q. v.]: (M:) or *a road to a mountain:* (M, K:) or *a mountain* (M, K) *itself:* (M:) or *a part of a mountain that requires one, in traversing it, to ascend and descend;* as though it turned the course of journeying: (Er-Rághib, TA:) pl. ثَنَايَا: (T, S:) which signifies also [*such roads as are termed*] مَدَارِج. (T.) Hence the phrase, فُلَانٌ طَلَّاعُ الثَّنَايَا *Such a one rises to eminences,* or *to lofty things* or *circumstances,* or *to the means of attaining such things;* like the phrase طَلَّاعُ أَنْجُدٍ [q. v.]: (S:) or, like the latter phrase, *is accustomed to embark in,* or *undertake,* or *to surmount,* or *master, lofty and difficult things:* (Mgh:) or *is hardy, strong,* or *sturdy; one who embarks in,* or *undertakes, great affairs.* (TA. [See an ex. under the heading of ابْنُ جَلَا, in art. جلو: and see also art. طلع.]) ___ Also, (T, S, M, &c.,) pl. ثَنَايَا (T, S, Mgh, Msb) and ثَنِيَّاتٌ, (Msb,) *One of certain teeth,* (T, S, M, Mgh, Msb, K,) *the foremost in the mouth,* (M,) [namely, *the central incisors,*] *four in number,* (T, M, Mgh, Msb,) to man, and to the camel, (T, M, &c.,) and to the wild beast, (M,) *in the fore part of the mouth,* (T, Mgh, K,) *two above and two below:* (T, M, Mgh, K:) so called as being likened to the ثَنِيَّة of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.) Also fem. of ثَنِىٌّ [q. v.]. (T, S, M, &c.) See also ثُنْيَا, in five places.

ثَنَاةٌ *A cord,* or *rope, of goats' hair* (شَعَر), or *of wool,* (S, K,) or *of other material;* (K;) as also ثَنَآءٌ (K) and مَثْنَاةٌ and مَثَنَاةٌ ; (M, K;) which last is explained by IAar as signifying [simply] *a cord,* or *rope:* (M:) [or] the first has the meaning assigned to it above, voce ثَنَآءٌ; syn. with ثَنَايَان: and signifies also *a long rope;* whence the saying of Zuheyr, describing the [she-camel termed] سَانِيَة,

* تَمْطُو الرِّشَآءَ وَتُجْرِى فِى ثَنَايَتِهَا *

* مِنَ المَحَالَةِ قَبًّا رَائِدًا قَلَقَا *

(T,) meaning [*She draws the well-rope, and causes to run,*] *with her* ثناية *upon her,* (ISk, T,) [*a wabbling, unsteady, sheave* (?) *of the large pulley;*] the ثناية here being *a rope of which the two ends are tied to the saddle* (قَتَب) *of the* سانية; *the* [*upper*] *end of the well-rope being tied to its* مِثْنَاة [which here means the *folded middle part*]: (T:) but Aboo-Sa'eed says that it [here] means *a piece of wood by which are connected the two extremities of the cheeks,* or *side-pieces,* (طرفا الميلين, [the latter of which words I here render conjecturally, supposing it to be similar in meaning to القَعْو or القَعْوَيْن,]) *above the* محالة, and *a similar piece below; the* محالة *and* [qu. *or*] *the sheave turning between the tow pieces thus called.* (T, in a later portion of the art.)

ثُنَائِىٌّ [a rel. n. from اِثْنَان, anomalously formed, but analogous with other rel. ns. from ns. of number, as رُبَاعِىٌّ ثُلَاثِىٌّ, &c., *Of,* or *relating to, two things*]. ___ كَلِمَةٌ ثُنَائِيَّةٌ *A word comprising,* or *composed of, two letters;* as يَدٌ, and دَمٌ [or دَمٌ?]. (TA.)

ثِنْتَان a fem of اِثْنَان, q. v.

ثَانٍ [act. part. n. of 1; *Doubling,* or *folding;* &c.]. Hence, هُوَ ثَانٍ رِجْلَهُ *While he was bending his leg* before rising, or standing up. (TA from a trad.) [And جَآءَ ثَانِىَ عِطْفِهِ: see art. عطف.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, جَآءَ ثَانِىَ العِنَانِ [*He came bending the* rein by pulling it with both hands a little apart]: (T:) or جَآءَ ثَانِيًا مِنْ عِنَانِهِ [*he came bending* a part *of his* rein]. (S.) And of the horse himself, one says, جَآءَ سَابِقًا ثَانِيًا, i. e. *He came outstripping, with*

bent neck, by reason of briskness; because when he is fatigued, he stretches out his neck; and when he is not fatigued nor jaded by running, but comes in his first run, he bends his neck: and hence the saying of the poet,

* وَمَنْ يَفْخَرْ بِمِثْلِ أَبِي وَجَدِّى *
* يَجِئْ قَبْلَ السَّوَابِقِ وهو ثَانِى *

i. e. [*And he who glories in the like of my father and my grandfather, let him come before the mares that outstrip,*] *he being* like the horse that outstrips [all others], *with bent neck;* or it may mean, *he bending* the neck of his horse which has outstripped the others. (T.) [Hence also,] شَاةٌ ثَانِيَةٌ *A sheep,* or *goat, bending the neck, not in consequence of disease.* (M, K.) ___ [Also *Second;* the ordinal of two: fem. with ة.] You say, هٰذَا ثَانِى هٰذَا [*This is the second of this*]; i. e. *this is what has made this a pair,* or *couple:* (M:) and فُلَانٌ (T) or هٰذَا (S) ثَانِى ٱثْنَيْنِ, (T, S,) i. e. *Such a one,* or *this, is* [*the second of two,* or] *one of the two;* (T, S;) like as you say ثَالِثُ ثَلَاثَةٍ; and so on to عَشَرَةٍ: but not with tenween: (S:) [i. e.,] you may not say ثَانٍ ٱثْنَيْنِ: (T: [see ثَالِثٌ:]) but if the two [terms] disagree, you may use either mode; (S;) you may say, هٰذَا (S) or هُوَ (Mgh) ثَانِى وَاحِدٍ and ثَانٍ وَاحِدًا, (S, Mgh,) i. e. *This has become a second to one,* (S,) [or rather, *becomes* &c. (i. e. يَثْنِى rather than ثَنَى),] or *he,* or *it, makes one, with himself,* or *itself, to be two.* (Mgh.) ثَنَآءٌ also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أَوَّلُهَا مَلَامَةٌ وَثَنَاؤُهَا نَدَامَةٌ وَثُلَاثُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ, i. e. [*The first* result *thereof is blame, and*] *the second* [*is regret, and*] *the third* [*is the punishment of the day of resurrection, except* in the case of *him who acts equitably*]: so says Sh. (T.) ___ And الثَّوَانِى [pl. of الثَّانِيَةُ] signifies [*The second horns;*] *the horns that are* [*next*] *after the* أَوَائِل. (M.) ___ [ثَانِى عَشَرَ and ثَانِيَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Twelfth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem.,

explained in art. ثلث.]

أَثْنَآءُ pl. of ثِنًى and of اِثْنَانٌ: and also syn. with this latter, q. v.

اِثْنِىٌّ : see ثَنَوِىٌّ.

اِثْنَانِ a noun of number; (S, Msb;) applied to the dual number; (Msb;) meaning [*Two;*] the *double of* وَاحِدٌ; (M, K;) with a conjunctive ا [when not immediately preceded by a quiescence, written ٱثْنَانِ]; (T, S, Msb;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, S:) of the masc. gender: (S:) fem. اِثْنَتَانِ, (T, S, Msb,) in which, also, the ا is conjunctive; (T, Msb;) and ثِنْتَانِ ; (T S, M, Msb, K;) the latter sometimes used, (T,) [much less frequently than the former, though the only fem. form mentioned in the M and K,] and of the dial. of Temeem; (Msb;) like as one says, هِىَ ٱبْنَةُ فُلَانٍ and هِىَ بِنْتُهُ: (T:) the ت in the dual is a substitute for the final radical, ى, (M, TA,) as it is in أَسْنَتُوا, the only other instance of this substitution except in words of the measure اِفْتَعَلَ: (Sb, M, TA:) in اِثْنَانِ, the final radical, ى is suppressed: (Msb:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be اِثْنٌ [for the masc.] and اِثْنَةٌ [for the fem.], like ابْنٌ and ابْنَةٌ: (S:) accord. to some, (Msb,) it is originally ثِنْىٌ; (T, Msb, CK;) and hence the dual ثِنْتَانِ: (Msb:) or it is originally ثِنَىٌ, (M, Msb, and so in a copy of the K,) the conjunctive ا being then substituted for the ى whence the dual ٱثْنَانِ, like ٱبْنَانِ: (Msb:) this is shown by the form of its pl., which is أَثْنَآءُ, (M, K,) like أَبْنَآءُ [pl. of ٱبْنٌ, which is originally بَنِىٌ or بَنُو,] and آخَآءُ [pl. of أَخٌ, which is originally أَخَوٌ]. (M.) In the saying in the Kur [xvi. 53], لَا تَتَّخِذُوا إِلٰهَيْنِ ٱثْنَيْنِ [*Take not to yourselves two gods*], the last word is added as a corroborative. (M.) The phrase ثِنْتَا حَنْظَلٍ occurs, by poetic license, for اِثْنَتَانِ مِنْ حَنْظَلٍ, meaning حَنْظَلَتَانِ [*Two colo-*

cynths]. (S.) You say also, شَرِبْتُ أَثْنَآءَ القَدَحِ, and شَرِبْتُ ٱثْنَىْ هٰذَا القَدَحِ, meaning [*I drank*] *twice as much as the bowl*, and *as this bowl:* and in like manner, شَرِبْتُ ٱثْنَىْ مُدِّ البَصْرَةِ and ٱثْنَيْنِ بِمُدِّ البَصْرَةِ

[*I drank twice the quantity of the* مُدّ *of El-Basrah*]. (M.) And a poet says,

* فَمَا حُلِبَتْ إِلَّا الثَّلَاثَةَ وَالثُّنَى *

* وَلَا قُيِّلَتْ إِلَّا قَرِيبًا مَقَالُهَا *

meaning [*And she was not milked save*] *three* vessels *and two,* [*nor was she given her middaydrink save when her midday-resting was near.*] (IAar, M.) ___ Hence, (Msb,) يَوْمُ الْاِثْنَيْنِ, (S, Msb,) or الْاِثْنَانِ alone, (M, K,) *One of the days of the week;* [*the second;* namely, *Monday;*] because the first, with the Arabs, is الْأَحَدُ; (M;) as also الثَّنَى, like إِلَى; (K;) so in the copies of the K; [or,] accord. to some, الثُّنَى, [originally الثُّنُوى,] of the measure فُعُول, like ثُدًى [pl. of ثَدْىٌ], is used in this sense; (TA;) or اليوم الثُّنَى, [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَآءٌ and أَثَانِينُ, (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَآءٌ form this pl. from الْاِثْنُ, although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (S;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَثَانِينُ: (S, Msb:) IB says that أَثَانِينُ has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَثْنَآءٌ: Seer and others mention, as heard from the Arabs, إِنَّهُ لَيَصُومُ الْأَثْنَآءَ [*Verily he fasts on the Mondays*]. (TA.) الثنين in يوم الثنين has no dim. (Sb, S in art. امس.) IJ says that the article ال in الثنين is not redundant, though the word is not an epithet: Abu-l-'Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is اليوم الثَّانِى [*the second day*]. (M.) The saying اليوم الْاِثْنَانِ means The name of *to-day* [*is* الاثنان]; and is like the saying اليوم يومان [to-day is two days] and اليوم خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يوم اِثْنَيْنِ, without the article ال, occurs in poetry. (M, K.) When a pronoun refers to الاثنان [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Msb:) [thus,] Aboo-Ziyád used to say, مَضَى الْاِثْنَانِ بِمَا فِيهِ [*Monday*

passed with what occurred *in it*]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made الجُمْعَة fem.: Abu-I-Jarráh used to say, مَضَى الاِثْنَانِ بِمَا فِيهِمَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهِنَّ. (M.) ___ [اِثْنَا عَشَرَ, fem. اِثْنَتَا عَشْرَةَ; respectively, in a case of nasb and khafd, اِثْنَى عَشَرَ and اِثْنَتَى عَشْرَةَ; and with ا when not immediately preceded by a quiescence; mean *Twelve:* see عَشَرَةٌ.]

اِثْنَوِىٌّ, [with ا when not immediately preceded by a quiescence, in the CK erroneously written اِثْنَوِىّ,] One *who fasts alone on the second day of the week.* (IAar, Th, M, K.)

الاِثْنَيْنِيَّةُ [*The doctrine of dualism:* see ثَنَوِىٌّ]. (TA.)

مَثْنَى (S, Mgh) and ثُنَآءُ (T, S) [*Two and two; two and two together;* or *two at a time and two at a time*]: they are imperfectly decl., in like manner as [مَثْلَثُ and] ثُلَاثُ, as explained in art. ثلث; (S, TA;) [because] changed from the original form of اِثْنَانِ اِثْنَانِ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of اِثْنَانِ; (Sb, S in art. ثلث, q. v.;) or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to اِثْنَانِ اِثْنَانِ. (S ibid.) You say, جَاؤُوا مَثْنَى and ثُنَآءُ (M, K) or مَثْنَى مَثْنَى, (S,) but this is a repetition of the word only, not of the meaning, (Mgh,) and in like manner one says of women, (M, K, *) i. e. *They came two* [*and*] *two.* (S, M, K.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى, i. e. *The prayer of night is two rek'ahs* [*and*] *two rek'ahs* (رَكْعَتَانِ رَكْعَتَانِ). (TA.) [See also other exs. voce مَثْنَى الأَيَادِى ___.] ثُلَاثُ *The repeating a benefit,* or *benefaction;* or *reiterating it; conferring it twice,* or *thrice;* (As, T, K;) or *twice,* or *more than twice:* (K:) or *the shares remaining of the slaughtered camel* (A'Obeyd, T, S, M, K) *in the game called* المَيْسِر, (A'Obeyd, T, S, K,) *which shares a bountiful man used to purchase, and give for food to the* أَبْرَام, (A'Obeyd, T, S, M, K,) i. e., *those who took no*

part in the game, not contributing: (M:) or *the taking a portion time after time.* (AA, T, S, M.) ___ مَثَانٍ [is pl. of مَثْنًى as signifying *A place of doubling,* or *folding* &c.: and hence means ___] The *knees* and *elbows* of a horse or similar beast. (T, K.) ___ And The *bends* of a valley. (T, K. See ثَنْىٌ.) ___ And, as pl. of مَثْنًى, The *chords of the lute that are after the first:* (M, K:) or مَثْنًى signifies *a chord* [*of a lute*] *composed of two twists:* or, as some say, the *second chord.* (Har p. 244. See مَثْنًى ___.) مَثْلَثٌ also signifies The زِمَامٌ [or *noserein*] of a she-camel: and Er-Rághib says that the مَثْنَاة [i. e. مَثْنَاة or مَثْنَاة] is the *doubled,* or *folded, part of the extremity of the* زِمَامٌ. (TA.) ___ المَثَانِى as relating to the Kur-án is pl. of مَثْنًى, (Mgh,) or of مَثْنَاةٌ : (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies *The Kur-án altogether;* (A'Obeyd, T, S, M, Mgh, K;) so in the Kur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the verse of mercy is conjoined with that of punishment; (S;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) [*the first chapter,* called] *the* فَاتِحَة, (A'Obeyd, T, S, M, Mgh,) or الحَمْدُ, (K,) which means the same; (TA;) so in the Kur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رَكْعَة, (Fr, Zj, AHeyth, T, S,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see السَّبْعُ المَثَانِى voce سَبْعَةٌ:] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) *the chapters that are less than those containing a hundred verses,* (S, M, Mgh,) or *that are less than the long ones* (الطُّوَل, q. v.), *and less than those containing a hundred verses,* (A'Obeyd, T, K, but in [most of] the copies of the K دُونَ المَأْتَيْنَ is put in the place of دُونَ المِئِينَ, which is the right reading, TA,) *and more than* [*those of the portion called*] *the* مُفَصَّل, (A'Obeyd, T, Mgh, K,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn- 'Abbás; (AHeyth, T;) because, (Mgh,) or as though, (T,)

occupying the second place after those containing a hundred verses: (T, Mgh:) or *the chapters,* (T, K,) *six and twenty in number,* (T,) *entitled* الحَجّ *and* القَصَص *and* النَّمْل *and* النُّور *and* الأَنْفَال *and* مَرْيَم *and* العَنْكَبُوت *and* الرُّوم *and* يَاسين *and* الفُرْقَان *and* الحِجْر *and* الرَّعْد *and* سَبَا *and* المَلَائكَة *and* السَّجْدَة *and* الزُّخْرُف *and* المُؤْمن *and* الغُرَف *and* لُقْمَن *and* مُحَمَّد *and* صَاد *and* إبْرَاهيم *and* الأَحْقَاف *and* الجَاثية *and* الدُّخَان (T, K) *and* الأَحْزَاب, (K,) which last has been omitted by the copyists of the T: (TA:) or *the chapters of which the first is the* بَقَرة, *and the last is* بَرَآءة: or *what is repeated, of the Kur-án, time after time.* (M, K.)

مَثْنَاةٌ ; pl. مَثَان: see ثَنْىٌ: and ثَنَاية: and مَثْنًى; the last in two places. ___ It is said in a trad. that one of the signs of the resurrection will be the public reading, or reciting, of the مَثْنَاة, (T, S,) which means *That which has been desired to be transcribed from a source other than the Book of God:* (T:) or *a certain book,* (T, K,) [*the Mishna,*] *which the learned men, and the recluses, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God,* as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) *containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased:* (K:) or *what is sung:* (K:) or *what is called in Persian* دُو بَيْتِى, (S, K,) *which means two verses, each composed of a pair of hemistichs;* (TA;) i. e. *what is sung;* but A'Obeyd explains it otherwise than thus: (S:) it is *what is known among the 'Ajam by the term* مَثْنَوِىٌّ, as though this were a rel. n. from مَثْنَاة: the vulgar say [erroneously] ذُو بَيْت, with the pointed ذ. (TA.)

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مَثْنَاةٌ ; pl. مَثَانٍ: see ثَنْىٌ: and ثَنَايَةٌ; the latter in two places: and see also مَثْنًى.

مُثَنًّى [pass. part. n. of 2. ___ *Dualized:* a *dual.* ___ مُثَنَّاةٌ فَوْقِيَّةٌ *Marked with two points above:* an epithet added to تآء to prevent its being mistaken for بآء or ثآء or يآء. And مُثَنَّاةٌ تَحْتِيَّةٌ *Marked with two points below:* an epithet added to يآء to prevent its being mistaken for بآء or تآء or ثآء [___ الطَّوِيلُ المُثَنَّى *That which passes away* [*out of sight,* or *disappears,*] *by length;* mostly used of a thing that is long without breadth. (TA.)

مَثْنِىٌّ [pass. part. n. of 1; *Doubled* or *folded* &c.] ___ أَرْضٌ مَثْنِيَّةٌ *Land,* or *ground, turned over twice for sowing,* or *cultivating.* (Mgh, and A and TA in art. ثلث.)

مَثْنَوِىٌّ : see مَثْنَاةٌ.

مَثْنَوِيَّةٌ : see ثُنْيَا, in four places.

ثو

ثُوَّةٌ [mentioned in the M under the head of ثو, as the radical letters, but in the T and K in art. ثوى,] sing. of ثُوًى, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The *goods*, or *utensils and furniture, of a house* or *tent:* (IAar, T, K:) or the former, *pieces of rag made in the form of a ball of thread* or *string, upon a peg,* or *stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated;* as also ثُوِىٌّ ; (M, K;) which latter we hold to be from ثوو because syn. with ثُوَّةٌ, like قُوَّةٌ: (ISd in the M:) or *a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated:* (T:) or it signifies, (K,) or signifies also, (M,) *a piece of rag,* (M, K,) or *some wool wound upon the head of a peg,* or *stake,* (IB, TA,) *put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground;* (M, IB, K;) pl. ثُوًى: (IB, TA:) or it signifies, (K,) or signifies also, (M,) *an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way;* (M, K;) like صُوَّةٌ. (M. See also ثَاَيةٌ, in art. ثوى.)

ثُوِىٌّ : see above.

ثوأ

4 **أَثَأْتُهُ بِسَهْمٍ**, (S in art. ثأ, [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. اثأ,) inf. n. إِثَآءَةٌ, (S,) *I shot him,* or *shot at him, with an arrow;* (S, K;) so says AA, and Ks says the like; (S;) as also أَثَوْتُهُ, and, accord. to As, أَثَيْتُهُ, (TA in art. ثأ,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. اثأ;) and this is its proper place; (TA in the present art.;) the verb, accord. to him, being like أَقَامَ: (TA in art. اثأ:) A 'Obeyd has mentioned it in art. اثأ, (K in that art.,) as also Az; holding the verb to be like صَنَعَ; and so IKtt and IKoot assert it to be. (TA.)

ثَآءٌ *The name of the letter* ث, q. v.; as also ثَا: pl. [of the former,] ثَآءَاتٌ; and [of the latter,] أَثْوَآءٌ and أَثْيَآءٌ. (TA in باب الالف اللّينة.) It also stands for ثَنَآءٌ, and ثَوَابٌ, and the like. (Idem ubi suprà.) Also The *best* of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi suprà.)

ثَائِىٌّ and ثَاوِىٌّ rel. ns. of ثَآءٌ and ثَا, the names of the letter ث; as also ثَيْوِىٌّ. (TA ubi suprà.)

ثوب

1 **ثَابَ** , (T, S, M, &c.,) aor. يَثُوبُ, (S, Mgh, &c.,) inf. n. ثَوْبٌ (S, M, Msb, K) and ثَوَبَانٌ (S) and ثُؤُوبٌ, (M, K,) *He*, or *it*, (a thing, M,) *returned;* (M, Mgh, Msb, K;) as also ثَوَّبَ , inf. n. تَثْوِيبٌ: (M, K:) *he returned to a place to which he had come before;* or *it returned* &c.: (T:) *he* (a man) *returned, after he had gone away.* (S.) You say, تَفَرَّقُوا ثُمَّ ثَابُوا i. e. [*They became separated*, or *dispersed: then*] *they returned.* (A.) ___ ثَابَ إِلَى ٱللّٰهِ, like تَابَ, *He returned* [*from disobedience*] *to obedience to God; he repented;* as also أَنَابَ. (T.) ___ ثَابَ also signifies *He returned to a state of advertency*, or *vigilance;* or *he had his attention roused.* (Th, T.) ___ Also *He returned to a state of health*, or *soundness:* (TA, from a trad.:) *he became convalescent, and fat, after leanness.* (Mgh.) And ثَابَ جِسْمُهُ, (M, A, K,) inf. n. ثَوَبَانٌ; (M, K;) and اثَابَ جِسْمُهُ; (IKt, M;) and ثَابَ إِلَيْهِ جِسْمُهُ; (T, M, A;) and اثَابَ , alone; (S, M, A;) *He became fat, after leanness;* (A;) *his good state of body returned to him;* (S, M, K; *) *his condition of body became good, after extenuation; and health*, or *soundness, thereof returned to him.* (T.) ___ ثَابَ إِلَيْهِ عَقْلُهُ [*His reason*, or *intellect, returned to him*]: and حِلْمُهُ [*his forbearance*, or *clemency*]. (A.) ___ ثَابَ المَآءُ *The water* of a well *returned*, or *collected again:* (T:) *the water attained again its former state after some had been drawn:* (M:) *the water collected* [*again*] in a wateringtrough, or tank. (S.) ___ ثَابَ النَّاسُ *The people collected themselves together, and came.* (S.) And ثَابَ القَوْمُ *The company of men came following one another:* the verb is not used in this sense in speaking of one person. (M.) ___ ثَابَ said of a man's property, *It became abundant, and collected.* (A.) ___ Said

of dust, *It rose,* or *spread,* or *diffused itself, and became abundant.* (A.) ___ Said of a watering-trough, or tank, (T, M, A, K,) inf. n. ثَوْبٌ (AZ, T, M, K) and ثَوَبَانٌ (AZ, T) and ثُؤُوبٌ, (M, K,) *It became full:* (AZ, T, M, A, K:) or *nearly full.* (AZ, T, M, K.)

2 **ثَوَّبَ**, inf. n. تَثْوِيبٌ: see 1, first sentence. ___ ثَوَّبَ بَعْدَ خَصَاصَةٍ [*He returned to a state of richness,* or *competence, after poverty,* or *straitness,* or *being in an evil condition*]. (A, TA.) ___ تَثْوِيبٌ meaning The *calling,* or *summoning,* (M, Mgh, K,) *to prayer,* (M, K,) and *to other things,* (M,) is said to be from ثَوْبٌ a garment, (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (M, Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason to frequent usage of this word [as meaning the *making a sign with a garment*], came to be thus called; and one said of the caller, or summoner, ثَوَّبَ: (Mgh:) or it means the *calling,* or *summoning, twice;* (M, K;) or the *repeating a call* or *summons;* from ثَابَ he returned: (Mgh:) you say, ثَوَّبَ, inf. n. as above, (T, Msb,) meaning *he called,* or *summoned, one time after another;* (T;) *he repeated his call,* or *cry:* (Msb:) and hence تثويب in the أَذَان; (T, Msb;) i. e., the *saying* of the مُؤَذِّن, *after having, by the* اذان, *called the people to prayer,* الصَّلَاةُ رَحِمَكُمُ ٱللّٰهُ الصَّلَاةَ [*Prayer: may God have mercy on you! Prayer!*]; thus calling to it a second time: (T:) or his *saying,* (S, TA,) *in the morning call to prayer,* (S,) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ [*Prayer is better than sleep*]; (S, TA;) for he resumes his call by saying this after he has said, حَيَّ عَلَى الصَّلَاةِ [and حَيَّ عَلَى الفَلَاحِ]; desiring the people to hasten to prayer: (TA:) or his *saying, in the morning call to prayer,* الصلاة خيرمن النوم *twice,* (T, K,) *after having said,* حى علي الصلاه حى علي الفلاح: (T:) or the old تثويب was the *saying* of the مُؤَذِّن, *in the morning call to prayer,* الصلاة خير من النوم: and the modern, الصَّلَاةَ الصَّلَاةَ; or

قَامَتْ قَامَتْ. (Mgh.) It also signifies The إِقَامَة; (Mgh, K, TA;) [meaning, the *chanting*, by the مُبَلِّغُون, in a mosque, not by the مُؤَذِّن, *the common words of the* أَذَان, *with the addition of* قَدْ قَامَتِ الصَّلَاة (*The time of prayer has come*), *pronounced twice after* حَيَّ على الفلاح;] i. e. the اقامة *of prayer:* (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثُوِّبَ بِالصَّلَاة [*When the words of the* اقامة *are chanted*]. (IAth, Mgh, TA.) And The *praying after the prayer divinely ordained.* (Yoo, T, K.) You say, ثَوَّبَ, meaning *He performed a supererogatory prayer after the prescribed;* تثويب being only after the prescribed; being the *praying after praying:* (T:) and تَثَوَّبَ signifies the same. (K.) And ثَوَّبَ بِرَكْعَتَيْنِ *He performed two rek'ahs as a supererogatory act.* (A.) But this and the similar significations are said to be post-classical. (MF.) ___ See also 4, in four places. ثَيَّبَتْ, (T, S, Mgh,) inf. n. تَثْيِيبٌ; (T, Mgh;) formed from ثَيِّبٌ, upon supposition [that the medial radical letter of this word is ى, whereas many hold that letter to be و]; (Mgh;) or تَثَيَّبَتْ ; (K in art. ثيب; [the author of which seems to have supposed that, for ثَيَّبَتْ, one should read ثُيِّبَتْ; and therefore he gives مُثَيَّبٌ as syn. with ثَيِّبٌ;]) *She* (a woman) *became what*

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is termed ثَيِّبٌ. (T, Mgh, K.) ___ [Accord. to my copy of the Mgh, it also signifies *She* (a camel) *became what is termed* نَابٌ: but I think that, in this instance, it is a mistranscription, for نَيَّبَتْ.] [See also the last sentence of the second paragraph of art. ثرب; and compare, with what is there said by SM, meanings assigned below to مَثَابٌ and مَثَابَةٌ.]

3 **الخُطَّابُ يُثَاوِبُونَهَا** *The suitors return to her* (namely, a woman such as is termed ثَيِّبٌ,) *time after time.* (A, Mgh.)

4 **اثاب** : see 1, in two places. ___ It may also mean *It* (a valley, or a well,) *had a return of water after a*

stoppage thereof. (Ham p. 598.) اثاب ٱللّٰهُ جسمه *God restored him to fatness, after leanness;* (A;) *restored his body to a good state,* or *condition.* (TA.) ___ إِنَّ عَمُودَ الدِّينِ لَا يُثَابُ بِالنِّسَآءِ إِنْ مَالَ *Verily the column of the religion cannot be set upright again by women, if it incline:* said by Umm-Selemeh to 'Áïsheh, when the latter desired to go forth to El-Basrah. (T, L.) ___ اثابه ٱللّٰهُ, (T, S, * M, A, Msb, K,) inf. n. إِثَابَةٌ; (Mgh;) and أَثْوَبَهُ [dev. from rule]; (M, K;) and ثَوَّبَهُ, (T, A,) inf. n. تَثْوِيبٌ; (T, Mgh;) *God recompensed, compensated, requited,* or *rewarded, him:* (T, S, * M, A, Mgh, * Msb, K:) said in relation to good and to evil. (T.) And اثابه, (Lh, M,) and أَثْوَبَهُ, (T,) مَثُوبَةً حَسَنَةً, (Lh, T, M,) and مَثُوبَةً, (Lh, M,) *He* (God) *gave him a good recompense, compensation,* &c. (M.) And ثوّبه مثوبته *He gave him his recompense,* &c. (M, K.) It is said in a trad., أَثِيبُوا أَخَاكُمْ, i. e. *Recompense ye your brother for his good deed.* (TA.) And in the Kur [lxxxiii. last verse], هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ *Have the unbelievers been recompensed for what they did?* (T, S, M.) And one says also, اثابه من هبته, meaning *He gave him a substitute, something instead* or *in exchange,* or *a compensation, for his gift.* (Mgh, * and TA in art. جنب.) And ثوّبه من كَذَا, (M,) inf. n. تَثْوِيبٌ, (K,) *He gave him a substitute,* &c., *for such a thing.* (M, K. *) ___ اثاب الثَّوْبَ, inf. n. إِثَابَةٌ, *He sewed the garment,* or *piece of cloth, the second time:* when one sews it the first time, [in a slight manner,] you say of him مَلَّهُ [and شَلَّهُ, i. e. he sewed it in the manner termed running]. (T.) ___ اثاب الحَوْضَ *He filled the watering-trough,* or *tank:* (K, TA:) or *nearly filled it.* (K.)

5 **تثوّب** : ___ and تَثَيَّبَتْ: see 2, in the latter part of the paragraph. ___ The former also signifies *He gained,* or *earned, a* ثَوَاب [or *recompense,* &c.]. (K.) But this is said to be post-classical. (MF.)

6 **تثاوب** : see ثُئِبَ, in art. ثأب.

10 استثاب مالًا *He restored to himself,* or *repossessed himself of, property;* syn. استرجعه; (T, A, K;) his property having gone away. (T, A.) And استثبت بمالك *I restored to myself,* or *repossessed myself of, property, by means of that which thou gavest me;* my property having gone away. (A.) El-Kumeyt says,

* إنَّ العشيرةَ تستثيبُ بمالِه *
* فيُغيرُ وهو موفَّرٌ أَموالَها *

[*Verily the tribe restore to themselves wealth by means of his property; and he makes incursions into hostile territories* at his own expense, *making their property abundant* by the spoil that they gain with him]. (T, TA.) ___ استثابه *He asked him to recompense, compensate, requite,* or *reward, him.* (S, K.)

ثوبٌ *A garment,* (M, Mgh, Msb, K,) [or *piece of cloth* or *stuff,*] *that is worn by men, composed of linen, cotton, wool, fur,* خزّ [q. v.], (Mgh, Msb,) *silk,* or *the like;* (Msb;) but [properly] *not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c.;* (Mgh;) [though often applied to a shirt or shift (قميص or درع) and to a جُبَّة &c.:] it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh:) [also *a garment worn by women and girls over the shift;* (see أُصدةٌ;) app., as in the present day, *a long gown, reaching to the feet, with very wide sleeves:*] pl. ثيابٌ [the pl. of mult.] (T, S, M, A, Mgh, Msb, K) and أَثْوابٌ [a pl. of pauc.] (S, M, Msb, K) and أَثْوُبٌ and أَثْؤُبٌ, (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ء by some of the Arabs because the dammeh immediately after و is deemed difficult of utterance; for which reason they substitute ء for و in all instances like this. (S.) ___ *Curtains,* and *the like,* are not [properly] called ثياب; but أَمتعة البيت: (Mgh, Msb:) though Es-Sarakhsee uses the phrase ثياب البيت. (Mgh.) تعلَّق

بثياب ٱللّه [*He clung to the curtains* of the House *of God*], i. e., *to the curtains of the Kaabeh,* is a tropical expression. (A.) ___ Sometimes, ثَوْبٌ is used metonymically to signify *A thing* [*of any kind*] *that veils, covers,* or *protects:* as in the saying of a poet,

* كَثَوْبِ ٱبْنِ بيضٍ وَقَاهُمْ به *
* فَسَدَّ عَلَى السَّالِكِينَ السَّبِيلَا *

[*Like the means of protection adopted by Ibn-Beed: he protected them by it, and closed the way against the passengers*]. (TA.) Ibn-Beed was a wealthy merchant of the tribe of 'Ád, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. بيض.) ___ In the same manner, also, ثِيَابٌ is used to signify *Weapons.* (Ham p. 63.) ___ And أَثْوَابٌ is sometimes employed to signify The *wearers of garments;* the wearers' *bodies.* (R, TA.) Esh-Shemmákh says, (T,) or Leylà, describing camels, (TA,)

* وَمَوْهَا بِأَثْوَابٍ خِفَافٍ فَلَا تَرَى *
* لَهَا شَبَهًا إِلَّا النَّعَامَ المُنَفَّرَا *

i. e. *They mounted them,* namely, the travellingcamels, (T,) *with* their [*light,* or *agile,*] *bodies:* [*and thou seest not anything like them, except ostriches scared away.*] (T, TA.) And in like manner, also, the dual is employed to signify The wearer's *body,* or *self;* or *what the garments infold:* and ثِيَابٌ is employed in the same manner. (TA.) You say, للّه ثَوْبَاهُ, i. e. *To God be he* [meaning *his excellence*] *attributed!* [for nothing but what is excellent is to be attributed to God:] (A:) or it means للّه دَرُّهُ [*To God be attributed the good that hath proceeded from him!* or *his good deed!* &c.: see arts. اله and در]. (K.) And فِى ثَوْبَىْ أَبِى أَنْ أَفِيهُ meaning [*On me and on my father it*

rests, or *lies,* or *be it, that I pay it:* or] فذمَّتى وذمَّةأَبى [*on my responsibility and the responsibility of my father*]. (K, TA.) And اُسْلُلْ ثيابكَ من ثيابى *Withdraw,* or *separate, thyself from me.* (A.) ___ [The following exs. are mostly, or all, tropical.] ___ إنّ الميّت ليُبعثُ فى ثيابه الّتى يموتُ فيها, (K, * TA,) a saying of Mohammad, repeated by Aboo-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on: (TA:) it means *Verily the dead will be raised in his garments in which he dies;* accord. to some; and was used in this sense by Aboo-Sa'eed: (ElKhattábee, MF, TA:) or [*agreeably with*] *his works* (K, TA) *with which his life is closed:* (TA:) or *in the state in which he dies,* according as it is good or evil. (TA.) ___ وثيابكَ فطهِّر, in the Kur [lxxiv. 4], means *And purify thy garments:* (Abu-l-'Abbás, T:) or *shorten thy garments;* for the shortening them is a means of purity: (T:) or *put not on thy garments in a state of disobedience or unrighteousness:* (I'Ab, T:) or *be not perfidious;* for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, *purify thy heart:* (Abu-l-'Abbás, T, K:) or *purify thyself* (IKt, T, TA) *from sins,* or *offences:* (IKt, TA:) or *rectify thine actions,* or *thy conduct.* (TA.) ___ You say, فُلانٌ نقىُّ الثَّوب, meaning *Such a one is free from vice,* or *fault:* (A:) and طاهرُ الثَّوب [*the same;* or *pure in heart,* or *conduct,* or *reputation*]. (TA in art. نصح.) And دنسُ الثّياب *Vicious,* or *faulty:* (A:) or *perfidious:* (Fr, T:) or *foul,* or *evil, in reputation,* (T, TA,) *in conduct,* or *actions,* and *in the way that he follows* [*with respect to religion and morality*]. (TA.) ___ كلابسِ ثوبى زورٍ: see متشبِّع. ___ أَعرضَ ثوبُ الملْبس and الملْبس &c.: see عرضَ. ___ ثوبُ المآء [*The membrane called*] السَّلَى *and* الغرس. (K. See these two words.)

ثيب: see ثائب, in two places.

ثُبَةٌ The *place where the water collects in a valley or low ground;* so called because the

water returns to it: (Aboo-Kheyreh, T:) and the *middle* of a watering-trough or tank, (T, S, M,) *to which the water returns when it has been emptied,* (S,) or *to which what remains of the water returns;* (T;) as also مَثَابٌ : (S:) the ة is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being from ثَابَ, aor. يَثُوبُ: (L:) Aboo-Is-hák infers that this is the case from its having for its dim. ثُوَيْبَةٌ : but it may be from ثَبَّيْتُ I collected together: (M:) it is

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mentioned in the K in art. ثبى or ثبو, and not here. (TA.) See also art. ثبو or ثبى. ___ Also *A company of men;* (T, M, L;) and so أُثْبِيَّةٌ: (M:) or *a company of men in a state of separation* or *dispersion;* (T;) *a distinct body,* or *company, of people:* (Yoo, T:) and *a troop of horsemen:* (M:) pl. ثُبَاتٌ and ثُبُونَ (T, M) and ثَبُونَ: (S and M in art. ثبى, and M in art. ثبو also:) accord. to some, from ثَابَ, being originally ثُوَبَةٌ; and its dim. is ثُوَيْبَةٌ : accord. to others, it is originally ثُبْيَةٌ; (T, L;) and its pl. is ثُبًى. (L.) Hence, in the Kur [iv. 73], فَٱنفِرُوا ثُبَاتٍ, i. e. [*And go ye forth to* to war against the unbelievers] *in troops,* (Fr, T,) or *in distinct bodies.* (Yoo, T.) See, again, art. ثبو or ثبى.

ثُوَبَآءُ : see ثُؤَبَآءُ, in art. ثأب.

ثَوَابٌ (T, S, M, Mgh, Msb, K) and مَثَابَةٌ (T, Msb) and مَثُوبَةٌ (T, S, M, K) and مَثُوبَةٌ , (EtTemeemee, T, M, K,) the last anomalous, (M,) and unknown to the Kilábees, who knew the second of these words, (T,) *A recompense, compensation, requital,* or *reward,* (T, S, M, Mgh, Msb, K,) *of obedience* [*to God*]: (S:) or *absolutely; for good* and *for evil;* as appears from the words of the Kur, هَلْ ثُوِّبَ الْكُفَّارُ [cited above, see 4]; but *more especially and frequently, for good.* (IAth, L, MF, TA.) ___ ثَوَابٌ is also used as a quasi-inf. n., in the sense of إِثَابَةٌ; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the

inf. n.,] as in the saying,

* لِإَنَّ ثَوَابَ ٱللّٰهِ كُلَّ مُوَحِّدٍ *
* جِنَانٌ مِنَ الفِرْدَوْسِ فِيهَا يُخَلَّدُ *

[*For God's rewarding every believer in his unity* will be the giving *gardens of Paradise, wherein he will be made to abide for ever*]. (Expos. of the Shudhoor edh-Dhahab.) ___ It signifies also *Honey;* (K, TA;) i. e. (TA) the *good that proceeds from bees.* (A, TA.) ___ And in like manner, [*Rain;* i. e.] the *good that results from the winds.* (A, TA. [See ثَائِب.]) ___ And *Bees;* (M, K;) because they return [to their hives]. (M.)

ثَيِّب, [like سَيِّد; originally ثَوِيب, or ثَيْوِب; i. e.] of the measure فَعِيل, (Mgh,) or فَيْعِل; (Msb;) *A woman who has become separated from her husband* (Lth, T, M, Mgh, K) *in any manner:* (Lth, T, M, Mgh:) or *a woman whose husband has died,* or *who has been divorced, and has then returned to the marriage-state:* (AHeyth, TA:) or *one that is not a virgin:* (IAth, TA:) or *a woman to whom a man has gone in;* and *a man who has gone in to a woman:* (Ks, ISk, S, Mgh, K:) or *a person who has married:* (Msb:) applied to *a man* and to *a woman;* (As, S, M, Msb;) like بِكْر and أَيِّم: (Mgh, Msb:) from ثَابَ; (IAth, Mgh, Msb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to *a woman;* because she returns to her family in a manner different from the first [state]; (Msb;) or because the suitors return to her time after time: (Mgh:) or it is not applied to a man (Lth, El-'Eyn, T, M, Mgh, K) except in the dual form, as when one says وَلَدُ الثَّيِّبَيْنِ: (Lth, El-'Eyn, T, M, K:) and a woman is also termed مُثَيِّب ; (M;) or مُثَيَّب , like مُعَظَّم: (K: [but see 2, last sentence but two:]) the pl. of ثَيِّب applied to a woman is ثَيِّبَات, (T, Mgh, Msb,) and the post-classical writers say ثُيَّب, which has not been heard as genuine Arabic: (Mgh, * Msb:) its pl. if applied to a man is ثُيُّون. (Msb.) It is said in a trad., [*The two* الثَّيِّبَانِ يُرْجَمَانِ وَالبِكْرَانِ يُجْلَدَانِ وَيُغَرَّبَانِ

persons of whom each has previously had carnal intercourse in marriage with one of the other sex shall be stoned if they commit adultery together; *and the two who have previously had no connubial intercourse with others shall be flogged and banished* if they commit fornication together]. (T.) ___ It is also applied to *A woman who has attained the age of puberty, though a a virgin;* tropically, and by extension of its proper signification. (IAth, TA.) ___ This word is mentioned in the K [and M] in art. ثيب; and its mention in art. ثوب is said by the author of the K to be wrong: but IAth and many others decisively assert that it is from ثَابَ, aor. يَثُوبُ, he returned. (MF, TA.)

ثُوَيْبَةٌ : see ثُبَةٌ, in two places.

ثِيَابَةٌ and ثُيُوبَةٌ, as meaning The *state of being a* ثَيِّب, are not of the genuine language of the Arabs. (Mgh.)

ثَيَابِىٌّ *One who takes care of the clothes in the bath.* (K.) [A post-classical word.]

ثَوَّآبٌ *i. q.* تَوَّابٌ [One *who repents,* or *returns from disobedience to obedience to God, much* or *often*]. (T.) *A seller of garments,* or *pieces of cloth:* (AZ, T, L, K:) and *a possessor thereof.* (Sb, S, L, K.)

بِئْرٌ لَهَا ثَائِبٌ *A well into which water returns after one has drawn from it;* (A, TA;) see مَثَابٌ; and in like manner, [but in an intensive sense in the second of the following phrases,] بِئْرٌ لَهَا ثَيِبٌ , and ذَاتُ ثَيِبٍ وَعَيِبٍ [in which وعيب is an epithet]: (T, L, TA:) or the first of these three phrases means *a well of which the water stops sometimes, and then returns.* (Ham p. 598.) You say of a well بِئْرٌ, (مَا أَسْرَعَ) ثَائِبَهَا *How quick is its returning supply of water!* (T.) ___ ثَائِبُ البَحْرِ *The water of the sea when it flows after ebbing.* (K.) Hence, كَلَأٌ مِثْلُ ثَائِبِ البَحْرِ *Fresh, sappy,*

[*green,*] *herbage.* (T, L.) ___ قَوْمٌ لَهُمْ ثَائِبٌ *A people,* or *number of men, who come company after company.* (A, TA.) ___ ثَائِبٌ also signifies *A violent wind that blows at the beginning of rain.* (S, K, TA.)

مَثَابٌ : see مَثَابَةٌ, in four places: ___ and see ثُبَةٌ. ___ Also The *place from which the water returns* [*to supply the place of that which has been drawn, in a well*]: whence بِئْرٌ لَهَا ثَائِبٌ [see ثَائِبٌ]. (TA.) ___ And The *station of the water-drawer,* (A 'Obeyd, T, S, M, K,) *above the* عُرُوشٌ [which means the *pieces of wood upon which he stands*], (A 'Obeyd, T,) or *at the brink, where is the* عُرُوشٌ [sing. of عُرُوشٌ], (S,) or *which forms part of the* عُرُوشٌ, (M,) of a well: (A 'Obeyd, T, S, M, K:) or the *middle* of a well: (K:) or it has this meaning also: (M:) pl. مَثَابَاتٌ. (T, M.) [See also مَثَابَةٌ.] ___ And The *construction,* or *casing, of stones* (طَيُّ الحِجَارَةِ) *that succeed one another from top to bottom* [*round the interior of a well*]. (IAar.) [See again مَثَابَةٌ.]

مَثَابَةٌ (accord. to Aboo-Is-hák originally مَثْوَبَةٌ , T) *A place to which people return,* (ISh, Aboo-Is-hák, T, S, Msb,) or *to which one returns,* (ISh, S, Msb,) *time after time;* (S;) and مَثَابٌ signifies the same: (Aboo-Is-hák, T:) and the former, *a place of assembly* or *congregation:* (ISh:) or *a place where people assemble,* or *congregate, after they have separated,* or *dispersed;* as also ↓ the latter word: (M, K:) and *a place of alighting* or *abode; an abode;* or *a house;* because the inhabitants thereof return to it (ISh, S) after having gone to their affairs: (S:) the pl. is مَثَابَاتٌ; [also mentioned above as pl. of مَثَابٌ;] (ISh;) or it is مَثَابٌ ; (S;) [or this is a coll. gen. n.;] or, accord. to Fr and others, مَثَابَةٌ and مَثَابٌ are the same: Th says that *a house,* or *tent,* (بَيْتٌ,) is called مَثَابَةٌ; and some say مَثْوَبَةٌ ; but no one reads thus [in the Kur]. (TA.) It has the first of all these meanings in the Kur ii. 119: (T, S, Bd, Jel, TA:) or it there means *a place of recompense* or *reward* for the pilgrimage to the Kaabeh and the visitation thereof. (Bd.) ___ And, sometimes, The *place where*

the hunter, or *fowler, puts his snare.* (S.) ___ مَثَابَةُ البِئْرِ *The place where the water of the well collects:* (A, TA:) or *the place reached by the water of the well when it returns and collects after one has drawn from it.* (M, K.) [Hence,] جَمَّتْ مَثَابَةُ جَهْلِهِ *His ignorance became confirmed.* (A, TA.) And كَانَ يَسْتَجِمُّ مَثَابَةَ سَفَهِهِ [*He used to wait for his lightwittedness,* or *silliness, to attain its full degree*]: a metaphorical phrase, occurring in a trad. (Har p. 68.) ___ Also *The stones that project,* or *overhang, around the well,* (M, K,) *upon which the man sometimes stands in order that the bucket* (دَلْو or غَرْب) *may not strike against the side of the well:* (M:) or *the place where it is walled round within* (مَوْضِعُ طَيِّهَا): (K:) or, accord. to IAar, it means طَيُّ البِئْرِ; but [ISd says,] I know not whether he mean thereby مَوْضِعُ طَيِّهَا, or *the building it* [or *walling it round within*] *with stones;* though it is rarely that a word of the measure مَفْعَلَة [like مَثَابَة] is an inf. n. (M.) [See مَثَاب: and see what is said of تَثْوِيب in the last sentence of the second paragraph of art. مثابات ___.] ثرب [the pl.] also signifies The *foundations of a house.* (IAar, T.) See also ثَوَاب.

مَثُوبَة : see ثَوَاب.

مَثُوبَة : see مَثَابَة, in two places: and see also ثَوَاب.

مَثِيب and مُثِيب: see ثَيِّب.

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مُسْتَثَابَاتُ الرِّيَاحِ *Winds that are attended by prosperity and blessing; from*

which one hopes for a good result [i. e. *rain*]. (A, TA.)

ثوخ

1 ثَاخَ both signify *He*, or *it*, *sank* into the ground; and Yaakoob asserts that the ث in the former is a substitute for the س in the latter. (L, TA.) You say, ثَاخَتْ قَدَمُهُ بِالْوَحْلِ, (S,) or فِى الْوَحْلِ, (L,) aor. تَثُوخُ and تَثِيخُ, *His foot sank*, or *entered*, *into the mire*. (S, L.) And ثَاخَتِ الْإِصْبَعُ, aor. as above, (L, K,) inf. n. ثَوْخٌ, (L,) *The finger entered*, or *sank*, into a swollen, or tumid, or a soft, or yielding, substance; (L, K;) as also سَاخَتْ, (L,) and تَاخَتْ: (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. توخ.)

ثور

1 **ثَارَ**, aor. يَثُورُ, (M,) inf. n. ثَوْرٌ and ثُؤُورٌ and ثَوَرَانٌ, (M, K,) *It* (a thing, M) *became raised, roused, excited, stirred up,* or *provoked;* syn. هَاجَ; (M;) syn. of the inf. n. هَيَجَانٌ: (K:) as also تَثَوَّرَ. (M, K.) ___ Said of dust, (S, M, A, Mgh, Msb,) and of smoke, (M, A,) and of other things, (M, TA,) inf. n. ثَوْرٌ and ثُؤُورٌ (S, M, Msb, K) and ثَوَرَانٌ, (K,) *It became raised,* or *stirred up;* (Mgh, Msb;) *and spread:* (Mgh:) or *rose,* (S, M, A, K,) *and appeared;* (M;) as also تَثَوَّرَ: (K:) also said of the redness in the sky after sunset, inf. n. ثَوْرٌ and ثَوَرَانٌ, *it spread upon the horizon, and rose:* (TA: [see ثَوْرٌ:]) and ثَارَ, said of anything, means *it appeared and spread.* (Mgh.) ___ Said of a camel lying upon his breast, *He became roused,* or *put in motion* or *action;* as also تَثَوَّرَ. (TA.) ___ Said of the bird called القَطَا, (M, A,) inf. ns. as first mentioned above, (K,) or ثَوْرٌ and ثَوَرَانٌ, (M,) *It rose* (M, A, K) from the place where it lay; (M, A;) as also تَثَوَّرَ: (K:) and of a swarm of locusts, *it rose;* (M, K;) as also تَثَوَّرَ: (K:) or *appeared;* as also انْثَارَ. (TA.) ___ Also, (S, M,) inf. ns. as first mentioned above, (M, K,) *He leaped,* or *sprang;* (M, K;) as also تَثَوَّرَ. (K.) You say, ثَارَ إِلَيْهِ *He leaped,* or *sprang, to,* or *towards, him,* or *it.* (M.) And ثَارَ بِهِ النَّاسُ *The people leaped,* or *sprang, upon him.* (S.) And ثَارَ إِلَى الشَّرِّ *He rose,* or *hastened, to do evil,* or *mischief.* (Msb.) ___ ثَارَ المَآءُ *The water flowed forth with force; gushed forth.* (TA.) ___ ثَارَ بِهِ الدَّمُ, (TA,) inf. ns. as first mentioned above, (K,) *The blood appeared in him;* as also تَثَوَّرَ. (K, * TA.) And ثَارَ الدَّمُ فِى وَجْهِهِ *The blood appeared in* [or *mantled in* or *mounted into*] *his face;* as also انْثَارَ. (M.) ___ ثَارَتْ بِهِ الحَصْبَةُ, (S, M, A,) inf. n. ثَوْرٌ and ثُؤُورٌ and ثُوَارٌ [or ثُوَارٌ?] and ثَوَرَانٌ, (M,) *The measles spread* [or *broke out*] *in him:* (M:) and in like manner one says of anything that appears: (M:) one says, ثَارَ, inf. n. ثَوْرٌ and ثَوَرَانٌ, meaning *it appeared.* (T.) And accord. to Lh, one says, ثَارَ الرَّجُلُ, inf. n. ثَوَرَانٌ, meaning *The man*

had the measles appearing in him. (M.) ___ ثار بالمحموم الثُّور *Pimples,* or *small pustules, breaking out in the mouth, appeared in the fevered man.* (A.) ___ ثارت الحُمَّى [*The fever rose,* or *became excited*]. (TA from a trad.) ___ ثارت نَفْسه *His soul* [or *stomach*] *heaved;* or *became agitated by a tendency to vomit;* syn. جَشَأَتْ, (T, S,) i. e. ارتفعت; (T;) or جاشت, (TA,) i. e. فارت. (T.) ___ ثار الغضب, (Msb,) inf. n. ثَوْر, (M,) [*Anger became roused,* or *excited,* or *inflamed:* or *became roused,* or *excited in the utmost degree:* or *boiled:* or *spread:* (see ثائر, below:) or] *became sharp.* (M, Msb.) ___ ثارت بينهم فتنة وشرّ (A, Msb *) *Discord,* or *dissension,* or *the like, and evil,* or *mischief, became excited among them,* or *between them.* (Msb.)

2 **ثَوَّرَ** see 4, in three places. ___ You say also, ثوّر الأَمْرَ, inf. n. تَثْوِير, *He searched,* or *sought, for,* or *after, the thing,* or *affair; inquired,* or *sought information, respecting it; searched,* or *inquired, into it; investigated, scrutinized,* or *examined, it.* (M.) And ثوّر القُرْآنَ *He searched after a knowledge of the Kur-án,* (S, K,) or *its meanings:* (M:) or *he read it, and inquired of,* or *examined, diligently, those skilled in it, respecting its interpretation and meanings:* (Sh:) or *he scrutinized it, and meditated upon its meanings, and its interpretation, and the reading of it.* (TA.)

3 **ثاوره**, (T, M, A, K,) inf. n. مُثَاوَرَة (S, M, K) and ثِوَار, (Lh, M, K,) *He leaped,* or *sprang, upon him,* or *at him; he assaulted,* or *assailed, him;* syn. واثَبَه, (T, S, M, A, K,) and ساوره. (T, A.)

4 **اثاره**, (T, S, M, A, Mgh, K,) and أَثَرَه, and هثره, (K,) [but in the M, I find أَثْرَته and هثرته, (in the latter of which the هـ is substituted for the أ of the former, as in هراق for أَراق,) and it is evident that the author of the K erroneously supposed them

to be from أَثَرَ and هثر, whereas they are from أَثَارَ and هثار, and are originally أَثْوَرَتَهُ and هثورته, but, for أَثَرَهُ, SM appears to have read آثَرَهُ, for he says that it is formed by transposition,] inf. n. إِثَارَةٌ and إِثَارٌ; (Lh, M;) and ثَوَّرَهُ ; (M, K;) and استثاره ; (T, M, A, K;) *He raised, roused, excited, stirred up,* or *provoked, him* or *it;* (S, M, A, Mgh, K;) [as, for instance,] an object of the chase or the like, (T, M, A,) a beast of prey, (T,) a lion, (M, A,) dust, (M, Mgh,) smoke, and any other thing: (M:) or *he drew it forth:* (M:) استثاره is [often used in this last sense, or as meaning *he disinterred it, exhumed it,* or *dug it up* or *out,*] said of a thing buried. (K in art. سوع.) You say, اثار فُلَانًا *He roused such a one for an affair.* (T.) And اثار البَعِيرَ *He roused the camel lying upon his breast,* or *put him in motion* or *action.* (T.) And ثوّر البَرْكَ, and استثارها, *He roused the camels lying upon their breasts, and made them to rise.* (S.) ___ اثار التُّرَابَ بقوائمه *He* [a beast] *scraped up the earth,* or *dust, with his legs.* (T, M.) ___ اثار الأَرْضَ, (M, Mgh, Msb,) and أَثْوَرَهَا, (M,) *He tilled the ground,* or *land; cultivated it by ploughing and sowing:* (Mgh, Msb:) *he turned the ground over upon the grain after it had been once opened:* (M, TA:) *he ploughed and sowed the land, and educed its increase, and the increase of its seed.* (TA.) And أَثَارَتِ الأَرْضَ [*She* (a cow) *tilled the ground*]. (TA.) ___ اثار الفِتْنَةَ *He* (an enemy) *excited discord,* or *dissension,* or *the like.* (Msb.) And ثوّر عَلَيْهِمُ الشَّرَّ (inf. n. تَثْوِيرٌ, Msb) *He excited evil,* or *mischief, against them,* (T, S, A, * Msb, *) *and manifested it.* (S.)

5 **تَثَوَّرَ** see 1, in seven places.

7 **إِنْثَوَرَ** see 1, in two places.

10 **إِسْتَثْوَرَ** see 4, in three places.

ثَار : see ثَأْر.

ثَوْر *A bull:* (S, M, Msb, K:) and ثَوْرَة *a cow:* (S, M, Msb:) pl. [of pauc] أَثْوَار (M, Msb, K) and ثِيرَة (S, M, K) and [of mult.] ثِيرَان and ثِيَرَة (T, S, M, Msb, K) and ثُوَرَة (S, M, K) and ثِيَار (M, K) and ثِيَارَة; (M, TA:) Sb says of the pl. ثِيَرَة that و in it is changed into ى because of the kesreh before it, though this is not accordant to general rule: (S:) accord. to Mbr, they said ثِيَرَة to distinguish it from the ثُوَرَة of أَقِط, and that it was originally of the measure فِعْلَة: (S, M: * *) accord. to Aboo-'Alee, it is a contraction of ثِيَارَة. (M.) [Hence,] الثَّوْر [*The constellation Taurus;*] *one of the signs of the Zodiac.* (S, M, K.) ___ *A lord, master,* or *chief,* (M, A, K,) of a people. (A.) 'Othmán is called, in a trad., الثَّوْر الأَبْيَض; the epithet الابيض being added because he was hoary; or it may denote celebrity. (M.) ___ *Stupid; foolish; of little sense:* (T, K:) *a stupid, dull man, of little understanding.* (T.) ___ *Possessed by a devil,* or *insane,* or *mad;* syn. مَجْنُون; so in copies of the K; but in some copies, [and in the CK,] جُنُون [*diabolical possession,* or *insanity,* or *madness*]. (TA; and thus in Har p. 415.) *A piece,* (T, S, Mgh, Msb,) or *large piece,* (M, K,) *of* أَقِط, (T, S, M, Mgh, Msb, K,) i. e. *milk which* [*has been churned and cooked and then left until it*] *has become congealed and hard like stone:* (TA:) pl. [of mult.] ثُوَرَة (T, S, M, K) and أَثْوَار. (M, K.) The *green substance that overspreads stale water;* (T, M, K;) this is called ثَوْر المآء; (S, Msb;) syn. طُحْلُب, (AZ, T, S, M, Msb, K,) and عَرْمَض, and غَلْفَق; (M;) and the *like thereof:* (T, M:) and *small rubbish,* or *broken particles of things,* (Msb, TA,) or *anything,* (K,) *upon the surface of water,* (Msb, K, TA,) *which the pastor beats to make the water clear for the bulls or cows.* (Msb.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khath'amee:

* إِنِّى وَقَتْلِى سُلَيْكًا ثُمَّ أَعْقُلُهُ *

* كَالثَّوْرِ يُضْرَبُ لَمَّا عَافَتِ البَقَرُ *

[*Verily I, with respect to my slaying Suleyk and then paying the price of his blood, am like the green substance upon the surface of stale water, that is beaten when the cows loathe the water*]: but accord. to others, by الثور the poet means *the bull;* for the cows follow him: (M, TA:) the cows are not beaten, because they have milk; but the bull is beaten that they may be frightened and therefore drink. (S.) [See a slightly-different reading, and remarks thereon, in Ham p. 416: and see Freytag's Arab. Prov. ii. 330. The latter hemistich is used as a prov., applied to him who is punished for the offence of another.] ___ *Pimples,* or *small pustules, breaking out in the mouth,* in a person who is fevered. (A.) ___ The *redness shining,* (نَائِرَةٌ, K,) or *spreading and rising,* (ثَائِرَةٌ, M,) *in the faint light that is seen above the horizon between sunset and nightfall:* (M, K:) or ثَوْرُ الشَّفَقِ *the spreading appearance of the redness above the horizon after sunset.* (S, A, Mgh.) You say, سَقَطَ ثَوْرُ الشَّفَقِ [*The spreading appearance of the redness above the horizon after sunset sank down,* or *set*]. (S, A.) With its سُقُوطِ commences the time of the prayer of nightfall. (TA.) ___ The *whiteness in the lower part of the nail* (M, K) *of a man.* (M, TA.)

ثِيرٌ *A covering of* [or *film over*] *the eye.* (K.) One says, عَلَى عَيْنِهِ ثِيرٌ *Upon his eye is a covering* [or *film*]. (TK.)

ثَوْرَةٌ : see ثَوْرٌ. *An excitement:* so in the saying, انْتَظِرْ حَتَّى تَسْكُنَ هٰذِهِ الثَّوْرَةُ [*Wait thou until this excitement become stilled*]. (S.) *Many; a great number; much;* or *a large quantity;* of men; (T, M, K;) and of wealth, or of camels or the like; (T, K;) like ثَرْوَةٌ: (T, M:) or not of wealth; for of this

one says ثروة only. (M.)

ثَوَّارَةٌ The [*part of the body called the*] خَوْرَانُ [q. v.]. (K.)

دَبًى ثَائِرٌ [*Locusts before they have wings*] *just coming forth from the dust,* or *earth.* (T, S.) ___ ثَائِرُ الرَّأْسِ *Having the hair of his head spreading out in disorder, and standing up:* (As, T, * S, * TA:) or *shaggy,* or *dishevelled.* (T, A.) ___ رَأَيْتُهُ ثَائِرًا فَرِيصُ رَقَبَتِهِ [*I saw him with his external jugular veins,* or *with the sinews and veins of his neck, swelling* by reason of anger]. (A.) ___ ثَائِرٌ also signifies *Angry.* (T.) ___ And *Anger:* (S, A, K:) [or *an ebullition of anger, rage,* or *passion:* whence the phrase,] ثَارَ ثَائِرُهُ, (T, S, M, A,) like فَارَ فَائِرُهُ, (T, A,) *He was angry:* (T:) or *his anger became roused,* or *excited,* (S, M,) or *inflamed:* (A:) or *became roused,* or *excited, in the utmost degree:* (TA:) or *boiled:* (S in art. فور:) or *spread.* (TA in that art.)

أَرْضٌ مُثَارَةٌ *Land ploughed up.* (T.)

أَرْضٌ مَثْوَرَةٌ *A land abounding with bulls* [*and cows*]. (Th, M, K.)

مُثِيرَةٌ A cow *that tills the ground;* (Mgh, K;) and in like manner applied to bulls (ثَيِرَةٌ). (T.)

ثول

1 **ثَالَ** , (T, Sgh, K,) aor. يَثُولُ, inf. n. ثَوْلٌ, (T,) *He* (a man, T) *was*, or *became, stupid, foolish*, or *disordered in his intellect:* (K:) or *he was*, or *became, affected with incipient madness* or *demoniacal possession, not such as had become confirmed.* (T, Sgh, K.) You say to a man, when you order him to be stupid and ignorant, ثُلْ ثُلْ. (IAar, Th, T.) ___ And ثَوِلَ, (T, M, Msb, K,) aor. يَثْوَلُ, (T,) inf. n. ثَوَلٌ, (T, M,) *He* (a man, and any animal,) *was*, or *became, affected with confirmed madness* or *demoniacal possession:* (T:) *he* (a sheep or goat) *was*, or *became, affected with what is termed* ثَوَلٌ, explained below; (M, Msb, K;) as also, accord. to Sb, اثول ; (so in the TT, as from the M;) or اثْوَلَّ , inf. n. اثْوِلَالٌ. (K.) ثال الوِعَآء, (Sgh, K,) aor. يَثُولُ, inf. n. ثَوْلٌ, (TA,) *He poured forth what was in the receptacle.* (Sgh, K.)

4 **أَثْوَلَ** see 1.

5 **تثوّلت النَّحلُ** *The bees collected themselves together, and became dense.* (M, K.) See also 7. ___ تثوّل عَلَيْه *He*, (a man, TA,) or *they*, (a company of men, S, M,) *assailed him*, or *overcame him, with reviling* (S, M, K) *and beating* (S, M) *and oppressive conduct;* (M, K;) as also انثال . (M.)

7 **انثال** *It poured forth:* (K:) or *it poured forth at once.* (Msb.) انثال عَلَيْه التُّرابُ *The dust*, or *earth, poured forth upon him.* (S.) ___ [Hence,] انثال عَلَيْه النَّاسُ مِنْ كُلِّ وَجْهٍ *The people poured forth upon him*, or *against him, from every quarter:* (S, TA:) or *collected themselves together against him:* (Msb:) [for] انثالوا also signifies *they collected*

themselves together; and so تثوّلوا . (TA. [See also 7 in art. ثل.]) ___ See also 5. ___ انثال عَلَيْه القَوْلُ *Speech suggested itself to him uninterruptedly and abundantly, so that he knew not with what to begin.* (M, K.)

9 إِثْوَلَّ see 1.

ثَوْلٌ *A number,* or *collection,* or *swarm, of bees:* (As, T, S, M, K:) or simply *bees:* (IAar, Th, T:) a word having no proper sing.; (As, T, S, M, K;) and of the fem. gender: (M:) or the *male bee;* (M, K;) thus Lth explains it; but the right explanation is the first, that of As. (T.) ___ And *A company of men.* (Ibn-'Abbád, TA.) ___ Also The *kind of trees called* حَمْض. (M, K.)

ثُولٌ a dial. var. of ثِيلٌ, meaning The *sheath of the penis* of the camel. (Nh, TA.)

ثَوَلٌ *Madness,* or *demoniacal possession:* (IAar, Th, T:) or *madness,* (S,) or *an affection like madness,* (Lth, T, M, K,) [i. e.] *a certain disease resembling madness,* (Msb,) *that befalls a sheep or goat,* (Lth, T, S, M, Msb, * K,) *in consequence of which the animal will not follow the other sheep* or *goats, but turns,* or *goes, round in his place of pasturage:* (S, M, K:) or *a laxness in the limbs of a sheep or goat;* (M, K;) *a certain disease that attacks a sheep or goat, occasioning a laxness in the limbs.* (IF, Msb.)

ثُولُولٌ : see ثُؤْلُولٌ, in art. ثأل.

ثُوِيلَة *A company,* or *an assemblage,* of men *come from detached,* or *scattered, houses* or *tents;* (S, K; * [in Har p. 261, written ثُوَيْلَة; but in the TA, said to be like سَفِينَةٌ, as written in the S and K;]) and of boys, or children; and of camels or the like (مال): mentioned by Yaakoob, on the authority of Aboo-Sá'id. (S.) ___ Also

A place in which fresh herbage is, or *becomes, collected together.* (Th, M, K.)

ثَوَّالَةٌ *A swarm,* or *large number, of locusts;* (As, T, M, K;) a subst., like جَبَّانَةٌ (M, K) and جَمَّالَةٌ: (M:) or *an assemblage of locusts,* and *of men.* (IAar, Th, T.)

أَثْوَلُ *Mad,* or *possessed:* and *stupid, foolish,* or *disordered in intellect:* (M, K:) and, applied to a ram (M, Msb) or he-goat, (S, Msb,) *affected by what is termed* ثَوَل, explained above; fem. **ثَوْلَآءُ**, applied to a ewe (S, M, Msb) or she-goat; (S, Msb;) or this, applied to a ewe or she-goat &c., signifies *mad:* (Mgh:) pl. ثُولٌ. (Msb.) ___ Also *Slow in aiding,* or *in aiding against an enemy:* and *slow in doing good, and in acting:* and *slow in running:* pl. as above. (K.) And أَثَاوِلَةٌ, applied to old men, *Slow* (K, TA) *in doing good,* or *in acting,* or *in running.* (TA.)

أَثَاوِلَةٌ : see what next precedes.

ثوم

ثُومٌ [*Garlic;* the *allium sativum* of Linn.;] *a kind of* بَقْل, (AHn, M,) *well known,* (S,) *abundant in the country of the Arabs;* (AHn, M;) *of two sorts; wild,* (AHn, M, K,) and *growing in the cultivated tracts,* (AHn, M,) or *in gardens:* (K:) *the former sort is called* ثُومُ الحَيَّة, *and is the stronger,* (K,) *and is brought from Syria:* (TA:) *each of them is heating, expels flatulence and worms, and is strongly diuretic; and this is the most excellent* [*property*] *that is therein: it is good for obliviousness, and asthma, and chronic cough, and* [*pain in*] *the spleen and the flank, and colic, and sciatica,* &c.: (K: [in which are added many other supposed uses:]) n. un. with ة. (AHn, M, K.) ___ Hence, as being likened thereto, (M,) ثُومَةٌ signifies also The *pommel of a sword.* (S, M, K.) Whence, أُمُّ ثُومَةَ, said to be the name of a certain woman, may mean *A sword.* (M.) ___ [Hence, also,] ثُومَةُ ذَكَرِ رجلٍ [*The glans of a man's penis*]. (Az, in TA voce الثُّومَة ___.) طُرْثُوثٌ also signifies *The channel* [or *oblong depression*] *between the two mustaches, against the partition between the two nostrils;* (IAar, TA;) *i. q.* الخُنْعُبَة, &c. (TA in art. ثوم.) خنعب is also a dial. var. of فُومٌ, meaning *Wheat.* (Lh, T, M.) And the latter is used in the [ordinary] sense of the former. (T.)

ثوى

1 **ثَوَى** (T, S, M, Mgh, Msb, K) بالمكَان, (S, M, Mgh, Msb, K,) and فيه, (Msb,) and ثَوَى المكَانَ, (S, * M, Msb, K,) aor. ـِ , (T, S, Msb,

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K,) inf. n. ثَوَآءٌ (T, S, M, Mgh, Msb, K) and ثُوِىٌّ (S, M, Mgh, K) and مَثْوًى; (T, M;) and اثوى (T, S, M, Msb, K) بالمكان, (S, M, K,) or فيه; (so in the CK;) *He remained, stayed, dwelt,* or *abode,* (T, S, Mgh, Msb,) *in the place:* (S, Mgh, Msb:) or *he remained, stayed, dwelt,* or *abode, long* (Lth, T, M, K) *therein:* (M, K:) or *he alighted,* or *alighted and abode, in the place:* (K:) or ثَوَى signifies also *he alighted,* or *alighted and abode,* (M,) or *he settled,* (TA,) بالمكان *in the place.* (M.) Hence, إِنَّا نُطِيلُ الثُّوِىَّ فى دِارِ الحَرْبِ [*Verily we prolong the stay in the seat of war*]. (Mgh.) [You say also, ثَوَي إِلَى المرأَة *He betook himself to the woman to remain, stay, dwell,* or *abide, with her:* see ثَوِيَّةٌ.] ___ [Hence,] ثَوَى, (T, M, IB, TA,) aor. ـِ ; in the K, incorrectly, ثوّى , inf. n. تَثْوِيَةٌ; (TA;) signifies also *He was slain,* (T, M,) *and remained where he was:* (M:) or *he remained in his grave:* (IB, TA:) or, as the latter verb is explained in the K, *he died.* (TA.) [See a verse cited in art. حسب, conj. 2.] ثُوِىَ *He was buried:* (M, K:) because there is no longer dwelling than that of him who is buried. (M.)

2 **ثَوَّى** see 4: and see also 1.

4 **اثوى** : see 1. اثواه *He made him to remain, stay, dwell,* or *abide;* (S, Msb, K;) or *to*

remain, &c., *long;* (M, K;) in a place; (M, K;) and ثَوَّاهُ , (Kr, S, M, K,) inf. n. تَثْوِيَةٌ, (S,) signifies the same. (Kr, S, M, K.) [In the CK, ثَوِيتُهُ is erroneously put for ثَوَّيتُهُ.] ___ And *He lodged him; made him his guest;* or *entertained him as a guest.* (M, K.) You say, أَنْزَلَنِى فَأَثْوَانِى ثَوَآءً حَسَنًا [*He lodged me, and entertained me well as a guest*]. (T.)

5 تَثَوَّاهُ *He became his guest.* (TA.)

ثَآءٌ [mentioned in this art. in the K, as *A certain letter of the alphabet*, namely, ث]: see art. ثوأ: ISd holds its ا to be originally و. (TA.)

ثَاىٌ : see what next follows.

ثَاوَةٌ : see what next follows.

ثَايَةٌ , (S, M, K,) without ء, (S,) formed by permutation from ثَوِيَةٌ, though the author of the Kitáb [i. e. Sb] holds the ا to be originally ى, (M,) The *lodging-place*, or *nightly resting-place, of camels*, (ISk, S, M, K,) and *of sheep* or *goats*, (ISk, S,) *when they have gone away to a distance in the pasture*, or *around the tents* or *houses;* (ISk, S, M, K;) as also ثَوِيَّةٌ and ثَاوَةٌ : (K:) or the first and second, (AZ, T, S, M,) and the third also, (M,) signify the *lodging-place*, or *nightly resting-place, of sheep* or *goats*, (AZ, T, S, M,) and *of oxen*, or *bulls and cows;* (M;) and the last is app. formed by permutation from the first. (M.) ___ Also *A combination of two or three trees, upon which is thrown a piece of cloth, used for shade*, or *shelter from the sun.* (IAar, M. [And in like manner ثَأْيَةٌ is explained in the T, in art. ثأى.]) ___ Also, (AZ, T, S, M,) and ثَوِيَّةٌ , (M,) *Stones elevated for a sign of the way to direct the pastor when he returns by night:* (AZ, T, S, M:) and the former, or latter, (M,) or both, and ثُوَّةٌ , (K,) with damm, (TA, [in the CK ثَوَّةٌ,]) the *lowest sign of the way, of the*

height of a man in a sitting posture. (M, K.) ___ Also The *part which is the place of stabbing* of a slaughtered camel. (TA.) ___ The pl. of ثاية is ثَاًى : (Lh, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.]

ثُوَّةٌ : see art. ثو: and see ثَايَةٌ in the present art., above.

ثَوِىٌّ *A guest:* (IAar, T, S, M, K:) the vulgar erroneously pronounce it تَوِىٌّ. (TA. [See also مَثْوًى.]) ___ *Remaining, staying, dwelling,* or *abiding;* as also ثَاوِىٌ; but the former is better known in this sense. (M in art. ثوى.) ___ *One who abides* (مُجَاوِرٌ [generally meaning *for the purpose of study*]) *in either of the two sacred cities* or *territories* [*of Mekkeh and El-Medeeneh*]. (IAar, T, K.) ___ *One who is very patient in military and predatory expeditions, who is detained in the territory of the enemy,* or *on the frontier of the enemies' country.* (IAar, T.) ___ *A captive.* (Th, M, K.) *A chamber,* or *house,* or *tent, prepared for a guest:* (T, M, K:) and, (M,) accord. to Lth, (T,) *a chamber within a chamber.* (T, M.)

ثُوِىٌّ : see art. ثو. Also an inf. n. of 1. (S &c.)

ثَوِيَّةٌ : see ثَايَةٌ, above, in two places. Also *A woman* (K, TA) *to whom one betakes himself to remain, stay, dwell,* or *abide, with her* (يَثْوِى إِلَيْهَا). (TA.)

ثَاوٍ part. n. of 1; (Msb;) [*Remaining,* &c.: or *remaining,* &c., *long:*] *a stranger remaining, staying, dwelling,* or *abiding, in a country,* or *town:* (T:) or ثَاوِى بَلْدَةٍ *a stranger who keeps to a country,* or *town.* (M.) ___ A man *remaining in his grave.* (IB, TA.)

ثَاوِىٌّ : see ثَائِىٌّ, in art. ثوأ. You say قَافِيَةٌ ثَاوِيَّةٌ [in the CK, erroneously, ثَاوِيَةٌ] *A rhyme of which the*

characteristic is ث. (K, * TA.)

مَثْوًى *A place where one remains, stays, dwells,* or *abides;* (T;) *a place of alighting* or *abode, an abode,* or *a dwelling,* (T, M, Mgh, Msb,) of a man: (T:) pl. مَثَاوٍ (T, M, Mgh, Msb, K.) Hence, أَبُو المَثْوَى *The master* (M, K) *of the house* or *tent,* (M,) or *of the place where one alights* or *abides,* or *of the abode* or *dwelling.* (K.) And أُمُّ المَثْوَى *The mistress of the house* or *tent.* (M.) And أَبُو مَثْوَى الرَّجُلِ *The master of the place of alighting,* or *of the abode, of the man:* (S:) *the host who entertains the man; to whom he betakes himself for lodging, and at whose abode he stays:* (Har p. 595:) and *the guest whom the man entertains.* (M, K. * [See also ثَوِىٌّ.]) And أُمُّ مَثْوَى الرَّجُلِ *The mistress of the place of alighting,* or *of the abode, of the man:* (S:) *the mistress of the man's place of alighting,* or *abode, in which he passes the night; occurring in this sense in a trad., not meaning his wife.* (TA.) ___ It is also an inf. n. of ثَوَى. (T, M.)

ثى

2 **ثَيَّيْتُ ثَآءً حَسَنَةً** [*I made,* or *wrote, a beautiful* ث]. (TA in باب الالف اللّينة.)

ثِيَّةٌ The *lodging-place,* or *nightly resting-place, of sheep* or *goats* [*when they have gone away to a distance in the pasture,* or *around the tents* or *houses*]; (IB, K;) a dial. var. of ثَايَةٌ [q. v. in art. ثوى]. (IB, TA.)

ثَاىٌ : see art ثوى.

ثَاىٌ : see art ثوى.

ثَيَوِىٌّ : see ثَائِىٌّ, in art. ثوأ.

ثيتل

ثِيتَلَ : see art. ثتل.

ثِيتَلٌ : see art. ثتل.

ثيخ

1 **ثَاخَ**, aor. يَثِيخُ: see art. ثوخ.

ثيل

ثَيْلٌ : see what next follows.

ثِيلٌ The *sheath of the penis* of a camel (Lth, * AZ, T, S, M, K) &c.; (K;) [i. e.,] of a he-goat also, and of a bull: (M:) or the *penis* itself: (Lth, T, M, K:) sometimes also used in relation to a man: (M:) and ثَيْلٌ signifies the same; (K;) mentioned by Ibn-'Abbád; and IAth adds ثُولٌ. (TA.) Hence the prov., أَخْلَفُ مِنْ ثِيلِ الجَمَلِ [*More contrary* to what is usual *than the sheath of the penis,* or *than the penis, of the camel*]: for the camel, like the lion, is a retromingent. (TA.) *A kind of plant;* (S, K;) as also ثَيِّلٌ : (K:) *a certain plant having a root and stem; when short, called* نَجْمٌ: and *a certain herb,* or, as some say, *a plant, that is found on the banks,* or *sides, of rivers, in meadows:* and, some say, *a species of the* [*plants,* or *trees, called*] جَنْبَةٌ, *which grows in the territory of* [*the tribe of*] *Temeem, and becomes large, so that the sheep, or goats, lie in its shelter:* (M:) AHn says, (M,) in the Book of Plants, (Mgh,) the ثِيلٌ, (M,) or ثَيِّلٌ , (Mgh,) [both appellations now applied to *triticum repens,* or *dog's grass,*] is the نَجْمَةٌ; *called in Persian* ريزو پادله [?]; (Mgh;) *its leaves are like those of wheat, but shorter, and it spreads upon the face of the ground, extending far, and becoming com-*

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plicated, or *tangled, so as to be like felt* (M, Mgh) *upon the ground;* (M;) *it has many joints,* or *knots, and short internodal portions; and scarcely,* or *never,*

grows anywhere but over water, or in a place beneath which is water; (M, Mgh;) *and it is one of the plants that are regarded as indicative of the existence of water:* n. un. with ة: (M:) Lth says that the ثِيل is *a certain plant that tangles upon the ground:* Th, on the authority of IAar, says that it is *a kind of plant said to be that called* لِحْيَةُ التَّيْسِ: and Sh says that the ثِيلَة is *a green small tree* [or *plant*] *resembling the first shoots that come forth from grain.* (T.)

ثِيَّل : see ثِيل, in two places.

أَثْيَل A camel *large in the* ثِيل; (T, S, M, K;) *wide therein:* (M:) pl. ثِيل. (K.)

مَثِيلَة *A place in which is the kind of plant called* ثِيل. (Mgh.)

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ج

The fifth letter of the alphabet: called جِيمٌ, which is one of the names of letters of the fem. gender, but which it is allowable to make masc.: it is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed مَحْقُورَةٌ, and حُرُوفُ القَلْقَلَةِ, because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed شَجْرِيَّةٌ, from الشَّجْرُ, which is the place of opening of the mouth. (TA.) ___ It is sometimes substituted for ى, when the latter letter is doubled, (K,) or is so substituted by some of the Arabs; (AA, S;) as in فُقَيْمِجٌّ, for فُقَيْمِىٌّ; (AA, S, K;) and مُرِجٌّ, for مُرِىٌّ. (AA, S.) An Arab of the desert recited to Khalaf El-Ahmar,

* الْمُطْعِمَانِ اللَّحْمَ بِالْعَشِجِّ خَالِى عُوَيْفٌ وَأَبُو عَلِجِّ *

[*My maternal uncle is 'Oweyf, and Aboo-'Alijj, who feed with flesh-meat at nightfall*]; meaning عَلِىّ and عَشِىّ. (S.) It is also sometimes substituted for a single ى. (S, K.) AZ gives the following ex.:

* يَا رَبِّ إِنْ كُنْتَ قَبِلْتَ حُجَّتِجْ *

* فَلَا يَزَالُ شَاحِجٌ يَأْتِيكَ بِجْ *

[*O my Lord, if Thou accept my plea, a brayer* (or *mule*) *shall not cease to bring me to Thee* (i. e. to thy temple)]; (S;) meaning حُجَّتِى (K) [and أَمْسَجْتُ]. بِى and أَمْسَجَا are also mentioned as occurring in a verse, for أَمْسَتْ and أَمْسَى [because originally أَمْسَيْتُ and أَمْسَى]. (S.) But all these substitutions are abominable, (S, Ibn-'Osfoor,) and only allowable in cases of poetical necessity. (Ibn- 'Osfoor.) It is further said that some of the Arabs, among whom were the tribe of Kudá'ah, changed ى, when occurring immediately after ع, into ج; and said, for رَاعٍ, [originally رَاعِجٌ,] رَاعِى: this is what is termed عَجْعَجَةٌ: Fr attributes the substitution of ج for ى to the tribe of Teiyi, and some of the tribe of Asad. (TA.) ___

Some of the Arabs also changed it into ى; saying شيرة for شجرة, and جثياث for جثجاث, and يصَّص for جصَّص. (AZ, S in art. يص.) [As a numeral, ج denotes *Three;* and, as such, is generally written without the dot, but thus ح, or thus ح, to distinguish it from ح, which denotes eight.]

جأ

جُؤْجُؤٌ The *breast* (صَدْر, Zj in his Khalk el-Insán, S, K, TA) of a human being, (TA,) and of a bird, and of a ship: (S, TA:) or the *sternum,* or *breast-bone:* or the *middle of the breast:* or the *part where the heads of the bones of the breast come together;* as in the Nh and M: (TA:) pl. جَآجِئُ. (S, K.) An Arab is related to have said, مَا أَطْيَبَ جُوذَابَ الأُرُزِّ بِجَآجِئِ الإِوَزِّ [*How delicious is* جوذاب *of rice* (i. e. *rice prepared with sugar and flesh-meat*) *with the breasts of geese!*]. (TA.) And you say, شَقَّتِ السَّفِينَةُ بِجُؤْجُؤِهَا [*The ship clave* the water *with her breast*]. (TA.)

جأب

1 **جَأَبَ** , aor. ـَـ , (S, K,) inf. n. جَأْبٌ, (S,) *He gained, earned,* or *acquired,* (S, K,) *wealth,* or *property:* (K:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA. [See, however, جَأْبٌ, below.]) The rájiz (Ru-beh Ibn-El-'Ajjáj, TA) says,

* وَٱللّٰهُ رَاعِى عَمَلِى وَجَأْبِى *

[*And God is mindful of my work and my earning*]. (S, TA.) Also *He sold* جَأْبٍ, i. e. مَغْرَة [*red ochre*]; (IAar, K;) and so جَبَأَ. (IAar, TA.)

جَأْبٌ *Thick, gross, big,* or *bulky:* (S, K:) or *strong:* (A:) applied to an ass, (A, K,) or to a wild ass: (S, K:) as also جَابٌ, without ء: (S:) pl. جُؤُوبٌ. (TA.) Accord. to the K [and the A], it signifies also Whatever is *rude,* or *coarse; thick, gross, big,* or *bulky:* (كُلُّ جَافٍ غَلِيظٍ:) but in the L, we find كَاهِلٌ جَأْبٌ غَلِيظٌ [meaning that جَأْبٌ applied to the part of the back termed كَاهِلٌ signifies *thick,* or *big*]: and خَلْقٌ جَأْبٌ as meaning *a thick, gross, big,* or *bulky, make.* (TA.) ___ [Hence,] الجَأْبُ *The lion.* (A, Sgh, K.) ___ And جَأْبَةُ المَدْرَى, (S, A, K,) or, accord. to AO (S) and the Mj (TA) and Sh, (TA in art. جوب q. v.,) without ء, (S, TA,) A doe-gazelle *having her horn just come forth;* because the horn when it first comes forth is thick, and afterwards becomes slender; (S, K;) thus showing her to be young: (S:) or a doe-gazelle, and a cow, *strong in the horn.* (A.) [See also art. جوب.] ___ You say also, فُلَانٌ شَخْتُ الآلِ جَأْبُ الصَّبْرِ *Such a one is slender in body,* or *person,* [but] *great in patience.* (S.) The *navel.* (K.) *Red ochre;* syn. مَغْرَة [read by Golius معزة]; (Mj, K;) with and without ء, (Mj, TA.)

جَأْبَةُ البَطْنِ , (Ibn-Buzurj, K,) as also جَبْأَةُ البَطْنِ, (Ibn-Buzurj, TA,) *i. q.* مَأْنَةُ البَطْنِ, (K,) i. e. *The part of the belly that is between the navel and the pubes.* (TA.)

جُؤْبَةٌ : see what next follows.

جُؤُوبَةٌ (K) and جُؤْبَةٌ (K accord. to some copies, but not in others nor in the TA) *A grinning, and frowning,* or *contracting, of the face;* or *looking sternly, austerely,* or *morosely.* (K.)

جَأَّبٌ *A gainer, an earner,* or *an acquirer, of wealth,* or *property.* (TA voce جَوَّابٌ.)

جأر

1 **جَأَرَ** , aor. ـَـ , inf. n. جُؤَارٌ (S, A, K) and جَأْرٌ (K,) *He,* (a bull, S and K, or a calf, A,) and جَأَرَتْ *she,* (a cow, K,) *lowed.* (S, A, K.) جُؤَارٌ is like خُوَارٌ; and is substituted for the latter in a reading of the Kur vii. 146 and xx. 90. (Akh, S.) ___ Also, (S, A, K,) inf. ns. as above, (K,) *He* (a man praying, A and TA) *raised his voice in prayer,* or *supplication:* (Th, K:) *he cried out:* (Es-Suddee, TA:) *he cried out, calling for aid,* or *succour; humbled,* or *abased, himself, and raised his voice:* (A:) *he humbled,* or *abased, himself, with earnest supplication;* (S, K;) اِلَى ٱللّٰهِ

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to God; (S;) *and cried out,* or *called, for aid,* or *succour.* (K.) [Accord. to Katádeh, يَجْأَرُونَ in the Kur xxiii. 66 signifies يَخْرَعُونَ, as written in the TA; but this is app. a mistranscription for يَجْزَعُونَ, *They manifest grief and agitation;* &c.] ___ Also *It* (a plant) *grew tall;* (A, K;) like as one says, صَاحَتِ الشَّجَرَةُ. (A.) And جَأَرَتِ الْأَرْضُ *The plants,* or *herbage, of the land grew tall.* (A, K.)

جَأْرٌ , applied to herbage, (Az, A, K,) *Fresh, juicy,* or *sappy:* (K, * TA:) or *tall, and fullgrown:* (Az, TA:) and *abundant.* (A, K.) ___ غَيْثٌ جَأْرٌ, (K,) and جُؤَرٌ , (As, S, A, K,) and, accord. to As, جُؤَارٌ , (TA voce جَوْرٌ,) as also جَوْرٌ, (K,) *A copious rain;* (As, S, A, K;) *that makes the plants,* or *herbage, to grow tall:* (A:) or the second, *a rain that makes a sound,* or *noise.* (TA.)

جُؤَرٌ : see جَأْرٌ.

جُؤَارٌ : see جَأْرٌ.

هُوَ جَأَّرٌ بِاللَّيْلِ [*He is one who cries out, calling for aid,* or *succour; who humbles,* or *abases, himself, and raises his voice; much,* or *often, by night*]. (A, TA.)

جأش

1 **جَأَشَتْ نَفْسُهُ** , aor. ـَ , *His soul rose,* or *heaved, by reason of grief* or *fear;* (As, K;) a dial. var. of جَاشَتْ, aor. تَجِيشُ. (TA.) ___ Also, both of these, *His* (a coward's) *soul purposed flight:* or *was frightened.* (TA in art. جأش ___.) جَأَشَ إِلَيْهِ جيش, aor. ـَ , *He came, came forward,* or *advanced, towards him.* (K.)

جَأْشٌ The *return to its place,* (رُوَاع, Lth, S, K,) or the *fright,* (رَوْع, as in a copy of the A, [which latter is agreeable with explanations of the verb given above,]) *of the heart, when in a state of commotion on an occasion of fright.* (Lth, S, A, K.) The *soul* (نَفْس) of a man: (IDrd, A, K:) or his *heart:* or *firmness,* or *constancy, of heart:* or *strength of heart when one hears a thing and knows not what it is:* (TA:) sometimes, [جَاشٌ,] without ء: (K:) pl. جُؤُوشٌ (K) and جَئَاشٌ. (TA.) You say, فُلَانٌ رَابِطُ الجَأْشِ *Such a one restrains his soul,* or *himself, from flight, by reason of his courage;* (S A; *) *is strong in heart;* as also رَبِيطُ الجَأْشِ: (S in art. ربط:) or both signify *is courageous.* (K in art. ربط, q. v.) And وَاهِى الجَأْشِ [*Infirm,* or *weak, in soul,* or *heart*]. (A, TA.) And رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا, (A,) or جَاشًا only, [without ء,] (ISk, TA,) see art. ربط. And رَبَطَ جَأْشُهُ *His heart became strong.* (K in art. ربط q. v.) ___ See also جُؤْشُوشٌ.

جُؤْشٌ : see what follows.

جُؤْشُوشٌ The *breast,* or *chest;* (S, A, K;) as also جَأْشٌ and جُؤْشٌ : (A:) or *its* حَيْزُومٌ, q. v. (Ibn-'Abbád, K.) ___ The *forepart* (صَدْر) of the night; accord. to which explanation it is tropical: or *what is between the beginning and the third* thereof: or *a while* thereof: (TA:) or *a portion* thereof; (Lh, K;) and of people. (K.) Also A *thick,*

or *gross*, or *coarse*, man. (Ibn- 'Abbád, K.)

جأل

جَيْأَلُ *The* ضَبُعٌ [or *female hyena*]; (S, K;) a name thereof, of the measure فَيْعَلٌ, determinate without ال (S,) imperfectly decl.; (K;) as also جَيْأَلَةٌ, (S, K,) accord. to Ks; (S;) and جَيَلٌ, without ء, (S, K,) the ى not being changed into ا as in نَابٌ and the like because the ء, though literally suppressed, is considered as though meant to be retained, and because the ى is considered as though meant to be quiescent; (Aboo-'Alee the grammarian, S, TA;) and الجَيْأَلُ, (K,) like the first, but with ال. (TA.)

___ Also, الجَيْأَلُ, accord. to Ibn-Es-Seed, *The wolf:* but MF deems this strange. (TA.)

جَيْأَلَةٌ : see above.

جأن

جُؤْنَةٌ *A receptacle of the kind termed* سَفَط*, covered with skin, for the perfumes of the seller of perfumes;* as also جُونَةٌ: originally with ء: pl. like صُرَدٌ [i. e. جُونٌ: thus in the TA, without ء]. (K.) See also art. جون.

جأي (Quasi root)

جَاآنِى 3 : see 3 in art. جيأ.

جاثليق

جَاثَلِيقٌ [an arabicized word, from the Greek καθολικὸς, The *catholicos;* i. e.] the *primate of the Christians in the country of El- Islám,* [*residing*] *in the* [*chief*] *city of El-Islám: under him is the* بِطْرِيق [or بِطْرِيك, or بِطْرَك, i. e. *patriarch*] *of Antioch: then, under him, is the* مَطْرَان [or *metropolitan*]; *under whom is the* أُسْقُفّ [or *bishop*], *in every province: then, the* قسّيس [or *priest*]: *then, the* شَمَّاس [or *deacon*]: (K:) accord. to Sgh, *a judge,* or *ruler:* in the Tekmileh, *a wise man,* or *sage.* (TA.) ج and ق do not occur in any one word, unless it is arabicized or a word imitative of a sound: (S and K * at the beginning of the section in which this word is mentioned:) accord. to El-Jawáleekee, they do not occur in any Arabic word unless separated, as in جَلَوْبَقٌ and جَرَنْدَقٌ: accord. to Lth, they occur in many words, most of which are arabicized. (TA ib.)

جام

جامٌ : see art. جوم.

جاموس

جاموس : see art. جيس.

جاه

جاهٌ : see art. جوه.

جاورس

جاورس : see art. جرس.

جب

1 **جَبَّهُ** , aor. ـُـ , (Msb, TA,) inf. n. جَبٌّ (S, A, Mgh, Msb, K) and جَبَابٌ, (A, K, MF,) *He cut it;* or *cut it off;* (S, A, Mgh, Msb, K;) as also اجتبهُ . (K, * TA.) ___ جَبَّ خُصَاهُ, inf. n. جَبٌّ and جَبَابٌ, *He cut off entirely,* or *extirpated, his testicles;* (TA;) [as also اجْتَبَّهَا ; for] جَبٌّ (A, K) and جَبَابٌ and اجْتِبَابٌ (TA) signify the *cutting off entirely,* or *extirpating,* (A, K, TA,) *of the testicle,* (K, TA,) or *of the genitals:* (A:) [or] جَبَابٌ signifies [or signifies also, as inf. n. of جُبَّ,] the *having the testicles,* (S, TA,) or *genitals,* (Msb,) *entirely cut off.* (S, * Msb, TA.) You say also, جَبَبْتُهُ, meaning *I cut off entirely,* or *extirpated, his genitals;* (Msb;) [or *his testicles;* or *his penis;* as is implied in the TA:] and جُبَّ, inf. n. جَبٌّ, (Mgh, TA,) [or جَبَابٌ,] *he had his penis and his testicles* [or *either of these*] *cut off entirely,* or *extirpated.* (Mgh, TA. *) ___ جَبَّ السَّنَامَ, aor. ـُـ , inf. n. جَبٌّ; and اجتبّهُ ; *He cut off the hump* of the camel: accord. to Lth, جَبٌّ signifies the *cutting off entirely,* or *extirpating, of the hump.* (TA.) جَبَّ النَّخْلَ, (As, S, Msb, TA,) [aor. ـُـ ,] inf. n. جَبٌّ, (A, K,) or جَبَابٌ, (S, TA,) or جِبَابٌ, (A,) or both the second and last, (Msb, [the first is disallowed by MF,]) *He fecundated the palmtrees* [*with the pollen of the male tree*]. (As, S, A, Msb, TA.) You say, جَآءَ زَمَنُ الجَبَابِ, (S,) or الجِبَابِ, with fet-h, (A,) or both, (Msb,) [*The time of the fecundating of the palm-trees came*]. جَبَّ القَوْمَ, (S,) aor. ـُـ , (TA,) inf. n. جَبٌّ, (K,) *He surpassed,* or *overcome, the people,* or *company of men;* (S, K, * TA;) accord. to some, in grounds of pretension to respect or honour, or in beauty, and in any or every manner. (TA.) And جَبَّتِ النِّسَآءَ *She surpassed the* [other] *women in her beauty.* (TA.) The saying

* جَبَّتْ نِسَآءَ العَالَمِينَ بِالسَّبَبْ *

[*She overcame the women of the whole world by means of the string*] relates to a woman who measured round her hinder parts with a string, and then threw it to the women of the tribe, that they might do with it the like; but they found it to be much exceeding their measures. (TA.) See 3, in three places. See also 2.

2 **تَجْبِيبٌ** The *reaching of the* [*whiteness termed*] تَحْجِيل, in a horse, *to the knee and the hock:* (S:) or the *rising of the whiteness to* [*the extent of*] *what is termed* الجَبُّ. (K.) You say of a horse, فيه تَجْبِيبٌ [*In him is a rising of the* تحجيل *to the knee and the hock*]: and in this case, the horse is said to be مُجَبَّبٌ: and the subst. is جَبَبٌ [meaning *a whiteness of the legs rising to the knee and the hock*]. (S.) [See مُجَبَّبٌ.] The act of *shrinking* [from a thing]; or the *being averse* [from it]; or the act of *withdrawing;* (S, K, TA;) *outwardly* or *inwardly.* (TA.) You say of a man, جَبَّبَ فَذَهَبَ [*He shrank,* or *was averse,* or *withdrew, and went away*]. (S.) And جَيَّبَ النَّاسُ عَنْ طَاعَةِ ٱللّٰهِ *The people forsook,* or *relinquished, the obeying of God.* (TA from a trad.) ___ The act of *fleeing.* (K.) You say of a man, جَبَبَ *He fled.* (TA.) El-Hotei-ah says,

* وَنَحْنُ إِذَا جَبَّبْتُمُ عَنْ نِسَائِكُمْ *
* كَمَا جَبَّبَتْ مِنْ عِنْدِ أَوْلَادِهَا الحُمُرُ *

[*And we, when ye flee from your women, like as the* wild *asses have fled from the presence of their young ones*]. (TA.) And جَبَّ, said of a man, [if not a mistranscription for جَبَّبَ,] signifies *He went quickly, fleeing from a thing.* (TA.) The act of *satisfying with water* (K, TA) the earth, (الجُبُوبُ, TA,) or cattle. (K, TA.)

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3 جَبَاب The act of *vying*, or *contending for superiority, in goodliness*, or *beauty, &c.*, (K,) as, for instance, in grounds of pretension to respect or honour, and in lineage: (TA:) and مُجَابَّةٌ the *vying*, or *contending for superiority, in goodliness*, or *beauty*, (K,) *&c.*, (TA,) and *in food:* (K:) but [SM says,] I know not whence this addition, respecting food, is derived. (TA. [See, however, what follows, from the A.]) You say, جَابَّنِى فَجَبَبْتُهُ *He vied with me*, or *contended with me for superiority, and I overcame him.* (TA.) And جَابَّت المرأةُ صاحبتَها فَجَبَّتْهَا حُسْنًا *The woman vied*, or *contended for superiority, with her fellow, and surpassed her in beauty.* (TA.) And جَابَّهُ فى القِرَى فَجَبَّهُ *He vied with him*, or *contended with him for superiority, in the entertainment of guests, and he overcame him* therein. (A.)

4 اجبّ *It* (camels' milk) *had*, or *produced, what is termed* جُبَاب [q. v.]. (K.)

5 تجبّب *He clad himself with a* جُبَّة [q. v.]. (MA.) [And so, app., اجتبّ, explained by Golius, on the authority of Ibn-Maaroof, as signifying *He put on a vest*, or *tunic.*]

8 إِجْتَبَبَ see 1, in three places: and see also 5.

R. Q. 1 جَبْجَبَ *He dealt*, or *trafficked, in* جَبَاجِب [pl. of جُبْجُبَةٌ, q. v.]. (TA.)

R. Q. 2 تَجَبْجَبَ *i. q.* اتَّشَقَ; (S, TA;) i. e. *He prepared what is called* جُبْجُبَة: (TA:) or *he put what is called* خَلْع *into a* جُبْجُبَة [q. v.]. (AZ, TA.)

جُبٌّ *A well:* (A, K:) or *a well not cased with stone or the like:* (S, A, Msb, K:) or *a well containing much water:* or *a deep well:* (A, K:) or *of some other description:* (A:) or *a well in a good situation with respect to pasture:* or *one that people have found; not one that they have dug:* (K:) or *a well that is not deep:* (Lth, TA:) or *a well that is*

wide, or *ample:* (ElKilábeeyeh, TA:) or *a well that is cut through rock*, or *smooth rock*, or *stones*, or *smooth stones*, or *hard and smooth and large stones:* (Aboo- Habeeb, TA:) of the masc. gender; (Msb, TA;) [not fem. like بِئْر;] or masc. and fem.: (Fr, Msb:) pl. [of pauc.] أَجْبَاب (Msb, K.) and [of mult.] جِبَاب and جِبْبَة. (S, Msb, K.) ___ *A well that is dug wherein a grape vine is planted; like as one is dug for the shoot of a palm tree:* pl. جِبَاب. (ISh, TA.) ___ The *inside of a well, from its bottom to its top, whether cased with stone or the like or not.* (Sh, TA.) ___ The جُرْن of a well [app. meaning *A hollowed stone*, or *stone basin, for water, placed at the mouth* of a well: or, perhaps, *a hollowed stone placed over the mouth;* for many a well has such a stone, forming a kind of parapet]. (Zeyd Ibn-Kuthweh, TA.) [*A kind of leathern bag;*] *a* (K, TA,) *wherein they used to prepare the beverage termed* نَبِيذ, *until, by use, it acquired strength for that purpose;* mentioned in a trad., forbidding the use of it; and also called مُجَبَّوْبَة. (TA.) The *spathe*, or *envelope*, of the spadix, or flowers, of the palmtree; also called جُفٌّ: the former word was unknown to A'Obeyd: both occur, accord. to different readings, in a trad., where it is said that a charm contrived to bewitch Mohammad was put into the جُبّ, or جُفّ, of a طَلْعَة: accord. to Sh, (TA,) it means the *inside* of a طَلْعَة [which latter here app. signifies, as it does in some other instances, the spathe, not the spadix, of a palmtree]; (K, TA;) in like manner as the inside of a well, from its bottom to its top, is called جُبّ: the pl. is جِبَاب. (TA.) Hence the well-known prov., جِبَابٌ فَلَا تَعَنَّ أَبْرَا [They are merely *envelopes of the flowers of palm-trees; therefore weary not thyself to effect fecundation*]; applied to a man in whom is little or no good; meaning he is like the spathes of the palm-tree in which are no flowers; therefore weary not thyself by attempting to make him good; لَا تَعَنَّ being for لَا تَتَعَنَّ. (MF.)

جُبَّة *A well-known garment* [or *coat*], (Msb, K, TA,) *of the kind of those called* مُقَطَّعَات: (TA:) accord. to 'Iyád, *a garment cut out and sewed:* accord. to Ibn-Hajar and others, *a double garment*

quilted with cotton; or, sometimes, if *of wool, a single garment, not quilted with anything:* (MF:) [most probably not so much resembling the modern garment more generally known by the same name (for a description and representation of which see my Modern Egyptians, ch. i.,) as a kind of جُبَّة still worn in Northern Africa, described in this Lexicon voce مُدْرُعَة: accord. to Golius, *tunica ex panno gossipino,* cui pallium seu toga imponitur, *cum subductitio panno et intercedente gossipio punctim consuta:* Italis consona voce *giuppa:* si ita cum gossipio consuta non sit, دُرَّاعَة tunica illa gossipina dicitur:] pl. جُبُب (Msb, K) and جِبَاب. (S, K.) ___ *I. q.* دِرْع [*A coat of mail;* or *any coat of defence*]: (K:) pl. جُبُب. (TA.) Er-Rá'ee says,

* لَنَا جُبُبٌ وَأَرْمَاحٌ طِوَالٌ *

* بِهِنَّ نُمَارِسُ الحَرْبَ الشَّطُونَا *

[*We have coats of mail,* or *of defence, and long spears: with them we ply distant war*]. (TA.) The *part* of a spear-head *into which the shaft enters:* (S, K:) and the ثَعْلَب is the part of the spear-shaft that enters into the head. (TA.) ___ [In the TA, جُبَّةُ الرُّمْحِ is also explained as meaning ما دخل من السنان فيه *The part of the spearhead that enters into the shaft:* but it seems that من has been inserted here by a mistake of the copyist; and that the true meaning intended is *the part of the spear-shaft into which the head enters;* though in general the shaft enters into the head.] ___ The *part in which is the* مُشَاشَة [q. v.] of a horn. (Zeyd Ibn-Kuthweh, TA.) ___ The حِجَاج [or *bone that surrounds the cavity* (see art. حج)] *of the eye.* (K.) ___ The *contents* (حَشْو) *of the solid hoof:* or the *horny box* (قِرْن) *of the solid hoof:* or the *joint between the* ساق [which seems to mean here, as it does in many other instances, the *hind shank,*] *and the thigh:* (K:) or the *shank-joint* of a horse or the like (مَوْصِلُ الوَظِيف [commonly applied, as in the S and K voce رُسْغ, to the *upper extremity of the pastern,* i. e. the *fetlock-joint,* which seems to be the meaning intended in this instance,]) *in the* ذِرَاع [which here app. means the *fore leg,* not the arm]: or, accord. to As, the

part where the وظيف [or *shank*] *is set into the hoof:* (S:) or the *part of the* رسغ [or *pastern*], *of a horse, where the* وظيف [or *shank*] *joins upon the* حوشَبٌ [which seems here to mean the *upper pasternbone*]: or, as AO says, the *part where a horse's* وظيف *joins to the upper part of the* حوشب: or, as he says in another place, the *place where each tibia and hind shank, of a horse, meet;* [the *hockjoint;*] expl. by ملتقى ساقيه ووظيفى رجليه: and the *place of junction of any two bones, except in the back-bone.* (TA.) ___ Accord. to Lth, *Whiteness of the* بطانية [a word which I have not found anywhere but in this instance] *of a horse or similar beast, extending to the hairs that surround the hoof.* (TA.)

جَبَبٌ *A cutting off of the hump of a camel:* (K:) or *a cutting in the hump of a camel:* (TA:) [or the *state of having the hump cut off;* as seems to be indicated in the S:] or *an erosion of the hump of a camel, by the saddle, so that it does not grow large.* (K, TA.) See also 2.

جُبَبٌ *Butter,* or *what is produced by churning, of camels' milk;* like as زُبْدٌ is what is produced by churning of cows' or sheep's or goats' milk: (Msb in art. زبد:) *what rises upon the surface,* (T, S,) or *what has collected together* [or *coagulated*], (K,) *of the milk of camels, resembling* زُبْدٌ, (T, S, K,) which camels' milk has not: (S, K:) when a camel shakes about a skin of camels' milk, suspended to him, what is termed جباب collects at the mouth of the skin. (T.)

جَبُوبٌ The *earth,* (Lh, K,) *in general;* (Lh;) sometimes written جَبُوبٌ, as a proper name, without the article, and imperfectly decl., like شَعُوبٌ: (TA:) so called because it is cut, i. e. dug; or because it cuts, i. e. dissunders, the bodies of those buried in it: (Suh, TA:) and hence جَبَّانٌ and جَبَّانَةٌ, signifying *a burial-ground;* from الجَبُّ and الجَبُوبُ; accord. to Kh; but others derive these two words from جبن: (TA:) or *rugged land:* (As, S, K:) or *hard* or *rugged land, composed of rock, not of soil:* (IAar, TA:) or *earth,* or *dust:* (Lh, K:) or the *surface of the*

earth; (ISh, S, K;) *whether plain or rugged or mountainous:* (ISh:) a word without a pl.: (S:) also *coarse,* or *big, lumps* or *clods of clay* or *mud;* or *of dry,* or *tough,* or *cohesive, clay* or *mud; plucked from the surface of the ground:* (TA:) or *crumbled clods of clay* or *mud;* or *of dry,* or *tough,* or *cohesive, clay* or *mud:* (IAar, TA:) and with ة, *a lump,* or *clod, of clay* or *mud;* or *of dry,* or *tough,* or *cohesive, clay* or *mud.* (K.)

جبابِىٌّ : see what next follows.

جبِىٌّ [app. a contraction of جُبَبِىٌّ], or جبابِىٌّ *A seller of* جِبَاب [pl. of جُبَّةٌ, q. v.]. (K.)

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جبَّانٌ : see جبوبٌ; and see art. جبن.

جبَّانَةٌ : see جبوبٌ; and see art. جبن.

جبجبةٌ : see what next follows, in two places.

جُبْجُبَةٌ , (S,) or جَبْجَبَةٌ , (A,) or both, (K,) and جَبَاجِبُ [which is the pl.], (L, TA,) The *stomach of a ruminant animal* * (S, A, K, TA) *in which* خَلْع [q. v.] *is put,* (S, TA,) i. e., (TA,) *in which is put flesh-meat cut in pieces;* (K, TA;) or *in which is put flesh-meat to be used as provision in travelling;* (TA;) or *in which melted grease* (S, K) *is collected* (S) or *put:* (K:) or the *skin of the side of a camel, cut out in a round form, in which is prepared flesh-meat,* (K, TA,) *such as is called* وَشِيقَة, (TA,) *which is flesh-meat that is boiled once, and then cut into strips, and dried,* or *salted and sun-dried;* the most lasting of all provision [of the kind]: (S, TA:) or

the first and second both signify *tripe;* in Persian, شكنبه or إِشْكَنْبَه. (MA.) A coward is likened to a جبجبة in which خلع is put; because of his turgidness and his little profitableness. (TA.) ___ Also, the first, *A vessel,* or *receptacle, made of skin, in which water is given to camels, and in which one macerates* هَبِيد [i. e. *colocynths,* or *the pulp thereof,* or *the seeds thereof*]. (TA.) ___ And *A basket,* (S, K, TA,) *of small size,* (TA,) *made of skins,* (S, K, TA,) *in which dust,* or *earth, is removed:* (S, TA:) or, accord. to Kt, it is [جَبْجَبَة ,] with fet-h: (TA:) pl. جَبَاجِبُ. (S.) ___ And *A drum:* pl. جَبَاجِبُ [which is explained in the K as meaning a drum instead of drums]: as in the saying, ضُرِبَتْ عَلَى بَابِهِ الجَبَاجِبُ [*The drums were beaten at his door*]. (A.)

جُبْجُبِىٌّ *A tripe-seller.* (Golius from Meyd. [See جُبْجُبَة.])

جُبْجُبِيَّةٌ *Food made with tripe;* in Persian, شكنبه وا; (Golius from Meyd;) in Turkish, سختو شورباسى. (MA.)

أَجَبُّ A camel *having his hump cut off:* (S, K:) or *having his hump cut off:* (S, K:) or *having his hump eroded by the saddle, so that it does not grow large:* (K:) or *having no hump:* (A, TA:) fem. جَبَّآءُ. (A, K.) ___ And [hence,] the fem., A woman *not having* [*prominent*] *buttocks:* (K:) or *i. q.* رَسْحَآءُ [i. e. *having small buttocks sticking together;* or *having little flesh in her posteriors and things*]: (ISh, TA:) or *whose bosom and breasts have not become large:* (K:) or *whose breast has not become large:* (Sh, TA:) or *small in the breast;* from the same epithet applied to a she-camel; (A;) for a woman having small breasts is like the camel that has no hump: (TA:) or *having no thighs;* (K;) i. e. *having lean thighs; as though having no thighs.* (TA.) Also, the masc., A pubes *having little flesh.* (TA.) ___ [Hence, also,] الأَجَبُّ *i. q.* الفَرْجُ [as meaning *The pudendum muliebre*]; (K;) from the same word as applied to a camel [having no hump]. (TA.)

مَجَبَّةٌ The *middle,* or *main part,* (جَادَّة,) *of a road.* (S.)

مُجَبَّبٌ A horse *in which the* [*whiteness termed*] تَحْجِيل *reaches to the knee and the hock;* (S;) [i. e.] *in which the whiteness* [*of the lower part of the leg*] *reaches to the knee and the hock* or *the knees and the hocks:* (TA:) or *in which the* تحجيل *reaches to his knees:* (Lth, TA:) or *in which the whiteness rises to* [*the extent of*] *what is termed* الجَبَبُ; (K, TA;) or *more than this,* [perhaps a mistake of a copyist for *less than this,*] *so as not to reach to the knees:* or *in which the whiteness reaches to the hairs that surround his hoof.* (TA.) ___ بِئْرٌ مُجَبَّبَةُ الجَوْفِ *A well having in the middle a part wider than the rest, hollowed out like a cupola.* (Fr, TA.)

مَجْبُوبٌ *Having the genitals,* (Msb,) or *the testicles* (S, * Mgh, TA) *and the penis,* (Mgh,) *cut off entirely,* or *extirpated:* (S, * Mgh, Msb, TA:) or *having the penis cut off.* (TA.)

مَجْبُوبَةٌ : see جُبٌّ.

جبأ

1 **جَبَأَ** , aor. ـَ , *He restrained,* or *withheld, himself; refrained, forbore,* or *abstained;* or *turned back,* or *reverted.* (K, TA.) You say, جَبَأَ عَنْهُ, and جَبِئَ, meaning *He restrained,* or *withheld, himself,* &c., *from him,* or *it;* and *regarded him,* or *it, with reverence, veneration, dread, awe,* or *fear:* (TA:) [or,] accord. to AZ, جَبَأْتُ عَنِ الرَّجُلِ, inf. n. جَبْءٌ and جُبُوءٌ, [to which Golius adds جُبُؤٌ and جَبَآءٌ, but, I suspect, from incorrect MSS.,] means *I drew,* or *held,* or *hung, back from the man;* or *remained behind him;* or *shrank from him;* or *shrank from him and hid myself:* and he cites (from Nuseyb Ibn-Mihjen, TA)

* فَهَلْ أَنَ إِلَّ مِثْلُ سَيِّقَةِ العِدَى *
* إِنِ ٱسْتَقْدَمَتْ نَحْرٌ وَإِنْ جَبَأَتْ عَقْرٌ *

[*And am I otherwise than like the beasts driven away by the enemy? If they go before, slaughter* befalls them; *and if they remain behind, hocking*]. (S, TA.) You say also, مَا جَبَأَ عَنْ شَتْمِى *He did not draw back from reviling me; did not desist,* or *abstain, therefrom.* (TA.) ___ *It* (a sword) *recoiled,* or *reverted, without penetrating,* or *without effect:* (K:) or so the former verb [only]. (TA.) ___ *It* (the sight, or the eye,) *recoiled,* or *reverted:* (K:) or so the former verb [only]; *and disliked,* or *disapproved,* or *hated, the thing* [*that was before it*]. (TA.) You say, جَبَأَتْ عَيْنِى عَنِ الشَّىْءِ *My eye recoiled,* or *reverted, from the thing.* (S.) And of a woman of displeasing aspect you say, إِنَّ العَيْنَ لَتَجْبَأُ عَنْهَا [*Verily the eye recoils from her with dislike*]. (As, TA.) ___ *He disliked, disapproved,* or *hated:* (K:) or so the former verb [only]. (TA.) You say, جَبَأَ الشَّىْءَ

He disliked, &c., *the thing.* (TA.) ___ *He inclined* his neck: (K:) or so the former verb [only]. (TA.) ___ *He hid himself;* (K, TA;) [app. *from fear;*] as, for instance, a ضَبّ [q. v.] in its hole. (TA.) ___ *He,* or *it, came,* or *went, forth,* or *out:* (K:) [or so the former verb only.] You say of a serpent, جَبَأَ عَلَيْهِ *It came forth upon him from its hole* (S, TA) *so as to frighten him;* and in like manner one says of a hyena, and a ضَبّ, and a jerboa. (TA.) And جَبَأَ عَلَى القَوْمِ *He came forth unexpectedly upon the people,* or *company of men.* (TA.) And جَبَأَ الجَرَادُ *The locusts invaded,* or *came suddenly upon, the country.* (TA.)

4 **أَجْبَأَتْ** said of a land, (S,) or اجبأ said of a place, (K,) *It abounded with* [*the kind of truffles called*] كَمْأَة, (S,) or كَمْء, (so in some copies of the K,) or [rather] جَبْأَة [a pl. or quasi-pl. n. of جَبْء. (So in other copies of the K.) اجبأ *He hid* a thing. (K.) And hence, *He hid* his camels *from the collector of the poor-rate.* (IAar, TA.) ___ *He sold* seed-produce *before it showed itself to be in a good state,* (S, K, TA,) or *before it came to maturity.* (TA.) Hence, in a trad., مَنْ أَجْبَى فَقَدْ أَرْبَى [*He who sells* seed-produce *before it shows itself to be in a good state,* or *before it has come to maturity, practices* the like of *usury*]: (S, TA:) originally with ء, (S,) which is suppressed for the purpose of assimilation [to اربى]. (TA. [See 4 in art. جبو and اجبأ عَلَى القَوْمِ.] جبى *He overlooked the people,* or *company of men;* or *commanded,* or *had, a view of them;* or *came in sight of them;* syn. أَشْرَفَ. (K.)

جَبْء sing. of جَبْأَة, like as فَقْع is of فَقْعَة, and غَرْد of غَرْدَة: (S:) or *i. q.* كَمْأَة: (K:) or n. un. of جَبْأَة, which is a coll. gen. n., like كَمْأَة: (MF and TA, voce قَعْب:) [J says,] جَبْأَة signifies *Red* كَمْأَة [or *truffles*]: or, accord. to El-Ahmar, *those* [*truffles*] *that incline to redness;* كَمْأَة signifying those that incline to dust-colour and blackness; and فَقْعَة, the white; and بَنَاتُ أَوْبَر, the small: (S:) accord. to AHn, جَبْأَة signifies *a white thing resembling a* كَمْء, *of which no use is made:* but accord. to IAar, the *black* كَمْأَة; which, he says, are the *best of* كمأة: (TA:) the

pl. of جبء is أَجبؤ, (S, K,) a pl. of pauc., (S,) and جَبأَةٌ, [as mentioned above,] or, accord. to Sb, this is a quasi-pl. n., (TA,) and جَبأٌ, (K,) or this also is a quasi-pl. n. (TA.) ___ *I. q.* أَكَمة [q. v., i. e. *A hill,* or *mound,* &c.]: pls. as above. (K.) ___ *A hollow,* or *cavity,* (T, K,) *in a mountain,* (TA,) *in which the water* (T, K) *of the rain* (TA) *stagnates,* (T,) or *collects:* (K:) pl. as above. (K.)

جَبأٌ : see the next preceding paragraph.

جَبْأَةٌ : see جبء, in two places. Also *A shoemaker's board,* (S, K,) *on which he cuts his leather;* also called قرزوم. (S.) And The *place where the false ribs of the camel end, and thence as far as the navel and udder.* (K.) ___ And The *part* of the belly *called the* مَأْنَة thereof; as also جَأْبَة; (Ibn-Buzurj, TA;) i. e. the *part between the navel and the pubes.* (TA in art. جأب.)

جُبَّأٌ (S, K) and جُبَّاءٌ (Sb, K) *Fearful,* or *cowardly:* (S, K:) fem. with ة: and therefore the pl. is formed by the addition of و and ن.

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(Sb, TA.) Mafrook Ibn-' Amr Esh-Sheybánee says,

* فَمَا أَنَ مِنْ رَيْبِ المَنُونِ بِجُبَّأٍ *
* وَلَا أَنَا مِنْ سَيْبِ الإِلٰهِ بِآيِسِ *

[*But I am not fearful of the vicissitudes of fortune, nor despairing of the favour of God*]. (S, TA.)

جُبَّآءٌ : see what next precedes.

جَابِئٌ The *locust,* or *locusts:* (S, K:) so called because of the coming forth thereof [suddenly or unexpectedly: see 1, last

two sentences]: (S, TA:) as also جَابٌ [q. v.]. (TA.)

أَرْضٌ مَجْبَأَةٌ *A land abounding with* [*the truffles called*] جِبَأَة. (S.)

جبت

الجِبْتُ, not a pure Arabic word, because it comprises the letters ج and ت without any of the letters of the kind called ذَوْلَقِىّ [which are ر and ل and ن]; (S;) *The idol:* (S, K:) or *idols:* (Ksh in iv. 54:) or the name of *a certain idol,* (Bd and Jel on that verse,) *belonging to Kureysh;* as also الطَّاغُوتُ: (Jel:) and *that which is worshipped instead,* or *to the exclusion, of God; whatever it be:* (Ksh, Bd, K:) said to be originally الجِبْسُ, i. e., (Bd,) *he,* or *that, wherein is no good:* (Bd, K:) and *the diviner:* (S, K:) and *the enchanter:* (S, K, Kull:) and *the like thereof:* (S:) or *the Devil; Satan:* (Kull:) and *enchantment.* (Esh-Shaabee, K.) Accord. to Esh-Shaabee, يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ, in the Kur [iv. 54], means *They believe in enchantment and the Devil:* or, accord. to I' Ab, by الجِبْت is meant Hoyeí Ibn-Akhtab; and by الطاغوت, Kaab Ibn-El-Ashraf: (TA:) or the words relate to these two men, Jews, who, in order to induce Kureysh to join with them in a league against Mohammad, prostrated themselves to the gods of Kureysh: (Ksh, Bd:) or to certain Jews, who said that the worship of idols is more pleasing to God than that to which Mohammad invited. (Bd.) It is said in a trad. that what are termed الطِّيَرَةُ and العِيَافَةُ and الطَّرْقُ are مِنَ الْجِبْتِ [app. meaning *of things wherein is no good:* or *kinds of divination:* or *from the Devil*]. (S.)

جبذ

1 **جَبَذَهُ** , (S, A, Mgh, * L, Msb, K, *) aor. ـِ , (Mgh, Msb, K,) inf. n. جَبْذٌ, (T, Mgh, Msb, K, &c.,) *i. q.* جَذَبَهُ (T, * S, A, Mgh, * L, Msb, K, * &c.) i. e. *He drew it;* &c.: (T, TA:) formed by transposition from the latter; (A 'Obeyd, S, A;) accord. to some: (Msb:) or it is a dial. var. of the latter; (M, L, K, &c.;) of the dial. of Temeem; (T, Msb;) not formed from the latter by transposition, (Ibn-Es-Sarráj, IJ, M, L, K,) for both are equally conjugated: (Ibn-EsSarráj, IJ, L, Msb:) and اجتباذٌ [inf. n. of اجتبذ] signifies the same as جَبْذٌ. (K.) جَبَذَنِى رَجُلٌ مِنْ خَلْفِى, meaning *A man pulled me from behind me,* occurs in a trad. (L.) ___ You say also, جَبَذْتَهُ and جَذَبْتَهُ, meaning, *She repelled him,* or *rejected him;* namely, a man who sought her in marriage. (T and TA in art. جذب.)

7 **انْجِبَاذٌ** [inf. n. of انجبذ] *i. q.* انْجِذَابٌ, (K,) meaning *Quick going* or *journeying* or *travelling.* (TA.)

8 **إِجْتَبَذَ** see 1.

جبر

1 **جبر** , (S, Msb, K, &c.,) aor. ـُـ , (Msb,) inf. n. جَبْر (S, A, Msb, K, &c.) and جُبُور, (M, K,) which latter, accord. to MF, is an inf. n. of the intrans. verb only, but it has been heard as an inf. n. of the trans. verb also, (TA,) and جَبَارَة, (Lh, K,) *He set* a bone; *reduced* it *from a fractured state;* (S, A, Msb, K, &c.;) as also جبّر , (A, IAmb, K,) inf. n. تَجْبِير; (TA;) and اجبر , (Ibn-Talhah, MF, TA,) but this is extremely strange, and not found in the lexicons of celebrity, (MF,) and not heard by AO; (TA;) [and اجتبر .] One says also, جبّر يده, (A, IAmb,) or جبرها, (Msb,) *He* (a bone-setter) *set his arm,* or *reduced it from a fractured state:* (A:) or *put upon it the* جَبِيرَة [or *splints*]. (Msb.) ___ Hence, (TA,) جبر, (AAF, M, K, &c.,) inf. n. جَبْر (S, A, K) and جُبُور [but respecting this latter see above] and جَبَارَة; (K;) and جبّر , (K,) inf. n. تَجْبِير; (TA;) and اجبر ; (Ibn- Talhah, MF, TA; [but respecting this form see above;]) and اجتبر ; (K;) *He restored* a man *from a state of poverty to wealth,* or *competence,* or *sufficiency:* (AAF, S, A, K, &c.:) or *he benefited* a poor man; *conferred a benefit,* or *benefits, upon* him: (M, K:) but the former is the more appropriate explanation: (AAF, TA:) and this signification is tropical; (IDrst, MF, TA;) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called فَقِير, as though the vertebræ of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions جبرت فلانًا as tropical in the sense of نعشته [*I recovered such a one from his embarrassment,* &c.; *repaired his broken fortune,* or *his condition*]. (TA.) One says also, جبرت فاقة الرَّجُلِ [*I repaired the broken fortune of the man;*] *I restored the man to wealth,* or *competence,* or *sufficiency.* (A Heyth, TA.) And جبرت اليتيم [*I put the affairs of the orphan into a right,* or *good, state:* or] *I gave to the orphan.* (Msb.) And جبر *He restored anything to a sound, right,* or *good, state.* (IDrst, TA.) And جبره ٱللّٰه [*May God render him*

sound, and strong]: said in relation to a child. (S and K in art. زرع.) And جَبَرْتُ نِصَابَ الزَّكَاةِ بِكَذَا *I made the amount of the property equal to that which renders it incumbent on the possessor to pay the poor-rate, by* [adding] *such a thing:* the name of that thing is جُبْرَانٌ [app. جُبْرَانٌ]: and the person who does this is termed جَابِرٌ. (Msb.) جَبَرَ also signifies *He compelled,* or *constrained,* another. (B.) You say, جَبَرَهُ عَلَى الأَمْرِ, (Lh, Az, Msb, K,) aor. ـُ, inf. n. جَبْرٌ and جُبُورٌ, (Msb,) a chaste form of the verb, of the dial. of El- Hijáz, (Az, TA,) or of the Benoo-Temeem and of many of the people of El-Hijáz, (Msb,) or of Temeem alone; (Lh, TA;) [but said in the Mgh to be of weak authority;] and أَجْبَرَهُ; (Th, S, Msb, K, &c.;) both these forms of the verb mentioned by AZ, Fr, A 'Obeyd, and others, (Msb,) but the latter is the form used by the generality of the Arabs, (Lh, TA,) and by the grammarians [in general]; (TA;) *He compelled him, against his will, to do the thing:* (Lh, Th, Az, S, Msb, K:) إِجْبَارٌ originally signifying the *inciting, urging,* or *inducing,* another *to restore a thing to a sound, right,* or *good, state.* (B.) And أَجْبَرَهُ عَلَى الحُكْمِ *He* (a judge) *compelled him to submit to,* or *to perform, the sentence.* (L.) Also جَبَرَ, [aor. ـُ,] inf. n. جُبُورٌ (S, Msb, K) and جَبْرٌ, (Msb, K,) which latter, accord. to MF [and the Mgh], is an inf. n. of the trans. verb only, but it has been heard as an inf. n. of the intrans. verb also; (TA;) and انجبر, (T, S, K,) and اجتبر, (T, S,) and تجبّر; (K;) *It* (a bone) *became set,* or *reduced from a fractured state.* (T, S, Msb, K.) ___ And [hence,] the first of these verbs, with the same inf. ns.; (K;) and اجتبر, (S, * K,) and انجبر, and تجبّر, and استجبر; (K;) *He* (a poor man, K, and an orphan, TA) *became restored from a state of poverty to wealth,* or *competence,* or *sufficiency:* (S, * K:) or *received a benefit,* or *benefits:* (K:) اجتبر is syn. with انتعش [*he recovered,* or *became recovered, from his embarrassment,* &c.]. (A.) [And *It* (anything) *became restored to a sound, right,* or *good, state.*] El-' Ajjáj has used جَبَرَ transitively and intransitively in the same sentence, saying,

* قَدْ جَبَرَ الدِّينَ الإِلَاهُ فَجَبَرْ *

[*God hath restored the religion to a sound, right,* or *good, state, and it hath become restored thereto*]: (S:) or, accord. to some, the second verb is corroborative of the first; the meaning being, *God hath desired,* or *purposed, to restore the religion,* &c., *and hath completed its restoration.* (B.)

2 **جَبَّرَ** see 1, in three places.

4 **أَجْبَرَ** see 1, in five places. اجبره also signifies *He imputed to him* [*the tenet of*] الجَبْر; (S, * L, K; *) *he called him a* جِبْرِىّ: (L:) like as اكفره signifies he imputed to him infidelity. (S.)

5 **تجبّر** : see 1, latter part, in two places. Also *What had gone from him* (a man) *returned to him:* (K:) or *some of his property that had gone from him returned to him.* (T, TA.) *He* (a sick man) *became in a good state.* (K.) *It* (a plant, TA, and a tree, K) *became green, and put forth leaves* (K, TA) *and fresh green twigs, when dry: produced fresh shoots in its dry parts:* (TA:) *it* (herbage) *became somewhat restored to a good state after having been eaten:* (K, * TA:) or *grew after having been eaten.* (S.) ___ *He* (a man, S) *magnified himself; behaved proudly, haughtily,* or *insolently.* (S, A, K.) *He* (a man) *obtained* wealth, or property: (K:) but

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Lh explains it as meaning, intransitively, *he obtained wealth,* or *property.* (TA.)

7 **إِنْجَبَرَ** see 1, latter part, in two places.

8 **إِجْتَبَرَ** see 1, in five places. You say also, أَصَابَتْهُ مُصِيبَةٌ لَا يَجْتَبِرُهَا [*A calamity befell him from which he will not recover*]; i. e. لَا مَجْبَرَ مِنْهَا [*there is no recovering from it*]. (TA.)

10 **إستجبر** see 1, latter part. استجبره *He exerted himself much,* or *exceedingly,* or *to the utmost, in paying frequent attention to him, taking care of him,* or *putting his affairs into a right,* or *proper, state.* (A.)

جبر , in computation, The *addition of something for the purpose of reparation.* (TA.) [Hence, الجبر *Algebra;* more commonly called الجبر والمقابلة *perfective addition and compensative subtraction;* or *restoration and compensation;* because of the frequency of these operations in the reduction of equations.] The *contr. of* قدر: (S, Msb, K:) it is the *assertion that God compels his servants,* or *mankind, to commit acts of disobedience;* (Msb;) the *virtual denial that actions proceed from man, and attributing them to God;* the sect that hold the tenet thus termed asserting that man, with respect to his actions, is like the feather suspended in the air; whereas قدر signifies the virtual attributing of optional, or voluntary, actions to man; asserting that man creates his own optional, or voluntary, actions: (IbrD:) A 'Obeyd says that it is a post-classical term. (S.) *A king;* (AA, T, M, K;) of uncertain derivation: (M:) and *a slave,* or *servant:* (A 'Obeyd, Kr, K, &c.:) thus bearing two contr. significations: (K:) and *a man:* (AA, A 'Obeyd, K, &c.:) [see جبرئيل:] and *a young man:* and [a] *courageous* [man]. (K.) [Also, app., *Aloes-wood:* الجبر is explained in the K as signifying العود, which means *wood* in general, as well as aloes-wood in particular; and to this is added in the TA, الذى يجبر به, as though the meaning were the *wood with which one sets bones;* but I think that يجبر is a mistranscription for يجمر; and that the meaning is *aloes-wood with which one fumigates.*]

جبرى or جبرى: see جبرية.

جبروة and جبروة and جبروت &c.: see what next follows.

جبرية (S, K) and جبرية and جبرية and جبرية and جبر يآء (K) and جبر يآء (Aboo-Nasr, TA) and جبروة (S, K) and جبروة (K) and جبروت (S, Msb, K, one of the forms most known, of the measure فعلوت, like ملكوت and رهبوت and رغبوت and

رحموت, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and جبروت (K) and جبرؤوت (Et-Tedmuree, TA) and جبروتى (K, like رحموتى, [&c.], TA) and جبورة (S, K) and جبور (Lh, Kr) and جبور (Lh, TA) and جبورة and تجبار, (K,) all inf. ns., (TA,) [or simple substs.,] meaning The *quality denoted by the epithet* جبّار; (K;) i. e. *self-magnification, pride, haughtiness,* or *insolence;* or *proud, haughty,* or *insolent, behaviour;* (S, Msb, K;) &c. (K, TA.) Hence, ما كانت نبوّة إلّا تناسخها ملك جبريّة [*There has been no prophetic office but a kingly office has succeeded in its place through some one's selfmagnification, pride, haughtiness,* or *insolence*]; i. e., but kings have magnified themselves, or behaved proudly or haughtily or insolently, after it. (A, TA.) الجبريّة (S, K) and الجبّريّة, (Th, Msb,) or the latter is a mispronunciation, or is the correct form, (K,) and the former is so pronounced in order to assimilate it to القدريّة; (Msb, K; *) the latter is the pronunciation of the scholastic theologians of the persuasion of EshSháfi'ee (El-Háfidh in the Tabseer, B) in old times, but the term used in the conventional language of the modern scholastic theologians is المجبرة ; (B;) and الجبرية, also, is a postclassical term; (TA;) *The contr. of* القدريّة; (S, K;) *the sect who hold the tenet termed* جبر [q. v.]; (Msb;) *a sect of those who follow their own natural desires, whose founder was El- Hoseyn Ibn-Mohammad En-Nejjár El-Basree, who assert that man has no power; that* [*what are termed*] *voluntary motions are of the same predicament as a tremour; though this does not oblige them to deny the imposition of duties;* (Lb, TA;) *a sect who assert that God compels his servants,* or *mankind, to commit sins:* (AHeyth, TA:) n. un. جبرىٌ or جبرىٌ. (Msb.)

جبرالُ and جبرالُ: see جبرئيل.

جبرانٌ : see 1.

جبريل and جبريل &c: see جبرئيل.

جبرين and جبرين: see جبرئيل.

جبريآء and جبريَّآء: see جبريَّة.

جبرئيل , (S, Msb, K, &c.,) imperfectly decl., because having the quality of a proper name and that of a foreign word, or being a compound regarded as forming a single word, as some say, (TA,) originally Syriac, or Hebrew, [,] (Esh-Shiháb [El-Khafájee],) *A proper name of an angel;* (TA;) [*Gabriel:* and also, *of a man:*] signifying *the servant of God:* (A 'Obeyd, S, Msb, K, TA:) or (rather, TA) *the man of God:* (A 'Obeyd, TA:) being said to be composed of جبر, (S, Msb, TA,) signifying servant, or slave, (Msb, TA,) or rather man, (TA,) and إيل, (S, Msb, TA,) signifying God: (Msb, TA:) or both together signify *the servant of the Compassionate:* or *the servant of the Mighty,* or *Glorious:* (TA:) this form of the word is of the dialects of Keys and Temeem: (TA:) and there are other dial. vars.; namely, جبرييل , without ء, and جبرائيل , (S, K,) and جبراييل , and جبرئل , and جبرائيل , (K,) and جبراييل , (Es-Suyootee, TA,) and جبرائل , (K,) and جبرايل , (Es-Suyootee, TA,) and جبريل , (S, Msb, K, which is the form most known and most chaste, and is of the dial. of El-Hijáz, TA,) and جبريل , (Msb, K, reckoned of weak authority by Fr, because the measure فعيل [or فعليل] does not exist in the language, for as to سمويل, mentioned by Esh-Shiháb as against the objection of Fr, it is of the measure فعويل, MF, TA,) and جبريل , and جبرال , and جبرال , (K,) and جبرين , and جبرين , (S, K,) and جبرائين . (Es-Suyootee, MF.)

جبرييل : see جبرئيل.

جبرائل and جبرايل: see جبرئيل.

جبرائيل and جبراييل: see جبرئيل.

جبرائين : see جبرئيل.

جبار A thing *of which no account,* or *for which no revenge* or *retaliation* or *mulct, is taken.* (S, A, Msb, K, TA.) You say, ذهب دمه جبارا *His blood went unrevenged, unretaliated,* or

unexpiated by a mulct. (S, A.) And جرح جبار *A wound for which is no retaliation, nor any expiatory mulct.* (A, TA.) And حرب جبار *A war in which is no retaliation,* (K, TA,) *nor any expiatory mulct.* (TA.) And المعدن جبار [*The mine is a thing for which no mulct is exacted*]: i. e., if the mine fall in upon him who is working in it, and he perish, his hirer is not to be punished for it. (S and Msb from a trad.) And البئر جبار [*The well is a thing for which no mulct is exacted*]: i. e., if a man fall into an ancient well, and perish, his blood is not to be expiated by a mulct: (TA:) or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he fall into it and die. (TA in art. بأر.) And جرح العجمآء جبار *The wound of the speechless beast,* if it get loose and wound a man or other thing while loose, *is a thing for which no retaliation or expiatory mulct is exacted.* (T, A, * Msb. *) ___ *Clear,* or *quit,* of a thing: so in the saying, أَنَا منه خلاوة وجبار [*I am clear,* or *quit, of it*]. (K. [See also فالج.]) *A torrent.* (K.) ___ *Anything that corrupts,* or *mars, and destroys;* (so accord. to some copies of the K, and the TA;) as the torrent, &c.: (TA:) or *anything that is corrupted,* or *marred, and destroyed.* (So accord. to other copies of the K.) *Tuesday;* (S, K;) an ancient name thereof, (S,) used in the Time of Ignorance; (TA;) as also جبار . (K.)

جبار : see what next precedes.

جبارة and جبيرة *Splints; pieces of wood with which bones are set,* or *reduced from a fractured state:* (S, K:) or *bones which are put upon a diseased part of the person, to reduce it to a sound state:* pl. جبائر. (Msb.) ___ Also, both words, *A wide bracelet;* syn. بارق: (S, K:) *a bracelet* (سوار) *of gold* or *silver:* pl. جبائرة [or جبائر, as above?]. (A 'Obeyd, TA.)

جبورة : see جبرية.

جبيرة : see جبارة.

جَبَّارٌ One *who magnifies himself,* or *behaves*

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proudly or *haughtily* or *insolently, and does not hold any one to have any claim upon him,* or *to deserve anything of him:* (K:) one *who slays when in anger:* (S, A:) one *who slays unjustly:* (K:) *imperious,* or *domineering, by absolute force and power; overbearing; tyrannical; a tyrant:* (TA:) any one *who exalts himself,* or *is insolent and audacious, in pride and in acts of rebellion* or *disobedience; who is bold,* or *audacious, and immoderate, inordinate,* or *exorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient,* or *rebel-lious;* or *who exalts himself and is inordinate in infidelity;* or *who is extravagant in acts of disobedience and in wrongdoing;* or *who is refractory,* or *averse from obedience;* (K, * TA;) as also جَبِّيرٌ : (K:) or this latter signifies one *who magnifies himself much,* or *behaves very proudly* or *haughtily* or *insolently:* (S:) and the former, one *who proudly, haughtily,* or *insolently, disdains the service of God:* (Lh, TA:) fem. with ة: pl. masc. جَبَّارُونَ and جَبَابِرَةٌ. (A, TA.) ___ الجَبَّارُ [*A name of*] *God;* so called because of his magnifying Himself [above every other being], (K,) and his highness: (TA:) meaning *the Compeller of his creatures to do whatsoever He willeth:* (Bd and Jel in lix. 23:) or *the Compeller of his creatures to obey the commands and prohibitions which He pleaseth to impose upon them:* (Msb, TA:) accord. to Fr, from أَجْبَرَ, and the only instance known to him of an epithet of the measure فَعَّالٌ from a verb of the measure أَفْعَلَ except دَرَّاكٌ [q. v.] from أَدْرَكَ: (Az, TA:) or, accord. to Fr, from جَبَرَ as syn. with أَجْبَرَ: (Msb:) it is also explained as meaning *the Supreme; the High above his creatures:* (Az, TA:) or *the Unattainable;* and hence applied to the palm-tree [of

which the branches cannot be reached by the hand]: (IAmb, TA:) or it may signify *the Restorer of the poor to wealth* or *competence* or *sufficiency.* (Az, TA.) [God is also called] جَبَّارُ القُلُوبِ عَلَى فِطَرَاتِهَا *The Establisher of hearts according to their natural constitutions which He hath given them in the mothers' wombs, disposing them to know Him and to confess Him, both the unfortunate of them and the fortunate.* (TA from a trad. of 'Alee.) ___ Also *A name of* الجَوْزَآءُ [*the constel-lation Orion*]; (A, K;) because it is [represented] in the form of a crowned king upon a throne. (A.) ___ ذِرَاعُ الجَبَّارِ *The cubit of the king:* (A, TA:) or *the long cubit:* or, as Kt thinks, by الجبّار is here meant a certain foreign king whose fore arm was of full length. (TA.) ___ قَلْبٌ جَبَّارٌ *A heart that receives not admonition:* (A:) or *that admits not compassion.* (K.) ___ جَبَّارٌ, (Seer, K,) without ة, (Seer, TA,) applied to a palm-tree (نَخْلَةٌ), signifies *Tall and young;* (Seer, K, TA;) as also جُبَّارٌ : (K:) or is applied to palmtrees collectively (نَخْلٌ), and signifies *tall, and above the reach of the hand;* (T, S;) and the epithet applied to a single palm-tree is with ة; (S, A;) in this sense; meaning *less than* سَحُوقٌ: (A:) or, with ة, it signifies a *young* palm-tree, *that has attained its utmost height and has borne fruit:* (M:) or *that has been ascended* [*for the purpose of cutting off its fruit*], *and retains its excellence, surpassing therein other palm-trees.* (AHn, TA.) ___ Also, hence, as Az thinks, (TA,) *Huge, tall, and strong; a giant.* (T, A, * K.) ___ And, with ة, (S, A,) and also without ة, (A,) applied to a she-camel, *Great* (S, A) *and fat.* (S.)

جُبَّارٌ : see جَبَّارٌ.

جَبُّورٌ and جُبُّورٌ: see جَبَرِيَّةٌ.

جَبِّيرٌ : see جَبَّارٌ.

جَبُّورَةٌ : see جَبَرِيَّةٌ.

جَابِرٌ , (S,) and جَابِرُ بْنُ حَبَّةَ, (S, A, K,) names of *Bread;* (S, A, K;) and أَبُو جَابِرٍ is a surname thereof; (S, K;) and so أُمُّ جَابِرٍ: which last also signifies *the ear of corn:* (T in art. ام:) and *i. q.* الهَرِيسَة [*grain,* or *wheat, bruised,* or *brayed, and then cooked*]. (Har p. 227.) ___ فُلَانٌ جَابِرٌ لِى *i. q.* مُسْتَجْبِرٌ [*Such a one exerts himself much,* or *exceedingly,* or *to the utmost, in paying frequent attention to me, taking care of me,* or *putting my affairs into a right,* or *proper, state*]. (A.) ___ See also 1.

تَجْبَارٌ : see جَبَرِيَّةٌ.

مَجْبَرٌ [an inf. n. of 1]: see 8.

المُجْبَرَةُ : see جَبَرِيَّةٌ.

مُجَبِّرٌ One *who sets bones,* or *reduces them from a fractured state; a bone-setter.* (S, A, K.)

مَجْبُورَةٌ A woman *possessed by a jinnee,* or *genie;* syn. مَجْنُونَةٌ; but this is held to be of weak authority. (Mgh.)

المُتَجَبِّرُ *The lion.* (K.)

مُسْتَجْبِرٌ : see جَابِرٌ.

جبرئيل

جبرئيل and its vars.: see art. جبر.

جبس

جبْسٌ [*Gypsum;*] *i. q.* جصٌّ, or جَصٌّ, (K,) *with which one builds.* (Kr, TA. *)

جَبَّاسَةٌ The *place of* جبْس; [i. e., *in which gypsum is found,* or *prepared;*] as also مجبَّسة [i. e. مُجَبَّسَةٌ, or, more probably, it is a mistranscription, for مَجْبَسَةٌ, like مَحْصَاةٌ (originally مَحْصَيَةٌ) and مَبْقَلَةٌ &c.]. (TA.)

مَجْبَسَةٌ or مُجَبَّسَةٌ: see جَبَّاسَةٌ.

جبل

1 **جَبَلَهُ** , (S, Msb, K,) aor. ـُ (Msb, K) and ـِ , (K,) inf. n. جَبْلٌ, (KL.) *He* (God) *created him.* (S, Msb, K, KL.) So in the phrase, جَبَلَهُ عَلَى كَذَا, (Msb,) or على الشَّىْءِ, (K,) *He* (God) *created him with an adaptation,* or *a disposition, to such a thing,* or *to the thing; adapted him,* or *disposed him, by nature thereto.* (Msb.) It is said in a trad., جُبِلَتِ القُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَآءَ إِلَيْهَا [*Hearts are created with a disposition to the love of him who does good to them, and the hatred of him who does evil to them*]. (TA.) ___ Also, (K,) inf. n. as above, (TA,) *i. q.* جَبَرَهُ [evidently as meaning *He compelled him, against his will,* عَلَى الأَمْرِ *to do the thing;* for he who is created with a disposition to do a thing is as though he were compelled to do it]; and so اجبله , (K, TA,) inf. n. إِجْبَالٌ. (TA.) جَبِلَ *He* (a man) *became like a mountain* (جَبَلٌ) *in bigness, thickness, coarseness,* or *roughness.* (TA.) ___ جَبِلَ حَدِيدُهُمْ (K, TA; in the CK, جَبَلَ; and in a MS. copy of the K, without any vowels;) *Their iron was,* or *became, blunt, such as would not penetrate.* (K, * TA.)

3 **جابل** *He* (a man) *alighted,* or *descended and abode,* or *sojourned,* or *settled, in a mountain.* (AA, TA.)

4 **اجبل** *He came,* or *went,* or *betook himself, to the mountain.* (ISk, S, K.) ___ *He* (a digger) *reached a hard place,* (S, K,) or *stone,* (Mgh,) *in his digging.* (TA. [الحَافِر, meaning the digger, Golius seems to have misunderstood as meaning the hoof of a horse.]) ___ [Hence,] *He* (a poet) *experienced difficulty in diction,* (K, TA,) *so that he said nothing original, nor anything in the way of repetition.* (TA.) ___ And طَلَبَ حَاجَةً فَأَجْبَلَ *He sought a thing that he wanted, and failed*

of attaining it. (TA.) ___ And سَأَلْنَاهُمْ فَأَجْبَلُوا *We asked them, and they refused, and did not give.* (Ibn-'Abbád, Z, TA.) ___ And أَجْبَلُوا *Their iron became blunt, so that it would not penetrate.* (K, * TA.) اجبله *He found him to be a* جَبَل, i. e. a *niggard:* (K, TA:) it is considered as implying fixedness. (TA.) ___ See also 1.

5 **تجبّلوا** *They entered a mountain:* (K:) or, accord. to the O, you say, تجبّل القَوْمُ الجِبَالَ, meaning, *the people,* or *company of men, entered the mountains.* (TA.)

جَبْلٌ *Big, thick, coarse,* or *rough;* (TA;) as also جَبَلٌ, applied to a thing (S, O, K) of any kind: (K:) or this latter is applied to an arrow, signifying *coarsely, roughly,* or *rudely, pared.* (K.) You say رَجُلٌ جَبْلُ الرَّأْسِ, (K, TA, [in the CK, erroneously, جَبَلُ الرأس,]) and الوَجْه, (TA,) *A man having a big, thick, coarse,* or *rough, head,* and *face;* (TA;) *having little sweetness.* (K, TA.) [See also جَبِيل.] And رَجُلٌ مِجْبَالٌ *A big, thick, coarse,* or *rough, and heavy, man.* (Ham p. 818.) And امْرَأَةٌ جَبْلَةٌ (K [in one place in the CK جَبَلَةٌ and جَبْلَةٌ, but only جَبَلَةٌ accord. to the TA,]) and مِجْبَالٌ (S, K) *A woman big, thick, coarse,* or *rough,* (S, K, TA,) *in make;* (S;) *large in make.* (TA.) And خَلْقَةٌ جَبْلَةٌ *A big, thick, coarse,* or *rough, make.* (Ham p. 821.) And نَاقَةٌ جَبْلَةُ السَّنَامِ *A she-camel having an increasing hump.* (TA.) And سَيْفٌ جَبْلٌ and مِجْبَالٌ *A sword not made thin.* (TA.) Also (K, TA, [in the CK, جَبَل,]) *A court* [of a house]; syn. سَاحَةٌ. (K.)

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جُبْلٌ : see جَبْلٌ: ___ and جِبْلٌ. Also *Dry trees.* (K.)

جَبْلٌ *Much;* or *numerous;* (S, K;) as also جُبْلٌ (K.) So in the phrases مَالٌ جَبْلٌ [*Much property;* or *numerous cattle*]; and حَىٌّ جَبْلٌ *A numerous tribe.* (S.) ___ See also جِبْلٌ, in two places.

جبل [*A mountain:* or] *any of the mountains* (أَوْتَاد [lit. pegs, or stakes, a term applied to the mountains because they are supposed to make the earth firm, or fast,]) *of the earth, that is great and long;* (Mgh, K;) or, as some say, only *such as is long;* (Msb;) such as is isolated being called أَكَمَة, or قُنَّة: (K:) [and also applied to *a rocky tract; any rocky elevation, however little elevated:*] and sometimes it means *stone;* [or *rock;*] such, for instance, as is reached by the digger: and hence it is applied to Es-Safà and El-Marweh: (Mgh:) pl. [of mult.] جِبَالٌ (S, Msb, K) and (of pauc., Msb) أَجْبُلٌ (Msb, K) and أَجْبَالٌ. (K.) ___ [Hence,] *A man who does not remove from his place:* you say of such a one, هُوَ جَبَلٌ. (TA.) ___ *A niggard.* (K, TA.) [See 4.] ___ The *lord,* or *chief, of a people,* or *company of men:* and *their learned man.* (Fr, K, TA.) ___ ابنة الجَبَل *The serpent:* (K:) because it keeps to the جَبَل. (TA.) ___ *Calamity,* or *misfortune.* (K.) ___ *The bow that is made from the tree called* نَبْع; (K, TA;) because this is one of the trees of the جَبَل. (TA.) ___ *The echo.* (Har p. 472.)

جَبُلَ : see جَبُلٌ.

جَبِلَ : see جَبَلَ. ___ Also, applied to the iron head, or blade, of an arrow, or of a spear, or of a sword, &c., *Blunt; that will not penetrate into a thing:* (Ibn-' Abbád, K, * TA:) and so, with ة, applied to a فَأْس. (TA.)

جُبُلٌ : see جَبَلٌ.

جَبْلَة (K, TA, [in the CK جَبَلَة,]) and جِبْلَة The *face:* or the بَشَرَة [or *external skin*] *thereof:* or the *part thereof that is turned towards one.* (K.) Also, (K,) or the former, (TA,) *A vice, fault, defect,* or *blemish.* (K.) And *Strength.* (K.) ___ And *Hardness of the earth,* or *ground.* (Lth, K.) See also جُبْلَة: and see جِبْلِيٌّ.

جُبْلَة *A camel's hump;* (S, K;) as also جَبْلَة . (K.) See also جَبَلٌ: and see جَبَلَة, in two places.

جِبْلَةٌ : see جِبِلَّةٌ. ___ Also The *origin*, or *stock*, (K, TA,) of any created thing; (TA;) and so جُبُلَّةٌ . (K, TA.) ___ The *fundamental nature*, or *composition*, of a mountain. (TA.) ___ ثَوْبٌ جَيِّدُ الجِبْلَةِ *A garment*, or *piece of cloth, good in respect of the thread* (K, TA) *and the weaving.* (TA.) ___ رَجُلٌ ذُو جِبْلَةٍ *A big, thick, coarse*, or *rough, man.* (S, K.) See also جِبْلٌ, in two places: and see جِبْلَةٌ.

جِبْلَةٌ : see جِبِلَّةٌ.

جُبْلٌ : see what next follows.

جِبْلٌ and جُبْلٌ and جِبْلٌ [accord. to the CK like عَدْلٌ, but correctly like عِدْلٌ,] and جُبْلٌ and جُبُلٌ , (S, K,) accord. to different readings of the instance occurring in the Kur xxxvi. 62, the first being the reading of the people of ElMedeeneh, (S,) [and the most common,] *A great company of men;* as also جِبِلَّةٌ and جِبِيلٌ : (K:) or [simply] *a company of men;* (S;) as also جِبْلٌ , accord. to Kh; (Sgh, TA;) and so جِبْلَةٌ and جِبِلَةٌ and جِبِلَّةٌ : which last three signify also the *same as* أُمَّةٌ [*a nation*, or *people*, &c.]: (K:) it is said [by some] that جِبْلٌ is pl. [or coll. gen. n.] of جِبِلَّةٌ meaning *a numerous company:* (TA:) جِبْلَةٌ is pl. of جِبْلٌ : one says, قَبَّحَ ٱللّٰهُ جِبِلَّتَكُمْ [*May God remove far from prosperity*, or *success*,] *your companies:* (Fr, TA:) and جِبْلٌ is pl. of جِبْلَةٌ . (Bd in xxxvi. 62.)

جُبُلَّةٌ *Much*, or *an abundance*, or *a large quantity* or *number*, or anything; as also جِبِلَّةٌ . (K.) See also جِبْلَةٌ: and see what next follows, in two places.

جِبِلَّةٌ (S, Msb, K) and جُبُلَّةٌ and جِبِيلَةٌ (Sgh, MF) and جِبْلَةٌ (AA, S, K) and جُبْلَةٌ and جَبْلَةٌ and جَبَلَةٌ , (K,) but this last, accord. to MF, is unknown, (TA,) *Nature;* or *natural, native, innate*, or *original, constitution, disposition, temper*, or other *quality* or *property; idiosyncrasy;* syn. خِلْقَةٌ (AA, S, Sgh, Msb, K) and طَبِيعَةٌ (Msb, K) and غَرِيزَةٌ; all these signifying the same: (Msb:) pl. of the first جِبِلَّاتٌ. (S.) Hence, in the Kur [xxvi. 184], وَالْجِبِلَّةَ الأَوَّلِينَ, (S,) meaning الخَلِيقَةَ, (Jel,) or ذَوِي الجِبِلَّةِ, i. e. *And the preceding created beings:* (Bd:) El- Hasan

read with damm [i. e. الجُبُلَّة or الجُثْبُلَة]. (S.) See also جَبَلٌ, in three places: ___ and see جُبُلَّةٌ.

جَبَلِىٌّ *Of,* or *relating to, a mountain* or *mountains; contr. of* سُهْلِىٌّ. (The Lexicons &c. passim.)

جِبِلِّىٌّ *Natural;* i. e. *of,* or *relating to, the natural, native, innate,* or *original, constitution, disposition, temper,* or other *quality* or *property;* like طَبِيعِىٌّ; i. e. *essential; resulting from the Creator's ordering of the natural disposition in the body.* (Msb.)

جِبَالٌ The *body, with,* or *without, the members;* syn. جَسَدٌ and بَدَنٌ; (K, TA;) as being likened to a mountain in bigness [?]. (TA.) One says, أَحْسَنَ ٱللّٰهُ جِبَالَهُ, meaning, [*May God render beautiful*] *his body* (جَسَدَهُ): and [*render good*] *his created* خُلُق [or *mind, with its qualities and attributes:* but I rather think that خُلُق is here a mistranscription for خَلْق, meaning *make*]. (Ibn-' Abbád, TA.)

جَبِيلٌ : see جَبِيلُ الوَجْهِ. جَبِلٌ A man *having a bad,* or *an ugly, face.* (K, TA.) [See also جَبْلٌ.]

جَبِيلَةٌ : see جُبُلَّةٌ.

مِجْبَالٌ : see جَبْلٌ, in three places.

مَجْبُولٌ, applied to a man, *Great, large,* or *big,* (K, TA,) *in make;* as though he were a mountain. (TA.)

جبن

1 **جبن** , (S, Msb, K,) aor. ـُ , inf. n. جُبْن (Msb, K) and جُبُن (K) and جَبَانَة; (Msb, K;) and جَبِنَ, (S, ISd, Msb,) aor. ـُ ; (Msb, TA;) *He* (a man) *was*, or *became, such as is termed* جَبَان (S, Msb, K) and جَبِين; (S, K;) i. e. *cowardly*, (K,) or *weak hearted.* (Msb.) And جَبُنَ عنه *He held back*, or *refrained, from him*, or *it, through cowardice.* (TA in art. عرس.)

2 **جبّنه** , inf. n. تَجْبِين, *He attributed to him cowardice* (جُبْن). (S.) And هُوَ يُجَبَّنُ, inf. n. as above, *He is accused of cowardice.* (K.)

4 **اجبنه** *He found him to be such as is termed* جَبَان; (S, Msb, K;) i. e. *a coward*, or *cowardly*, (K,) or *weak-hearted:* (Msb:) or *he reckoned him a coward;* (M, K;) as also اجتبنه . (K.)

5 **تجبّن** *It* (milk) *became like* جُبْن [i. e. *cheese*]. (K.) ___ And hence, perhaps, (TA,) *He* (a man) *became thick, gross, coarse*, or *big.* (S, TA.)

8 **اجتبنه** *He made cheese of it;* i. e. of milk. (T, K.) See also 4.

جُبْن and جُبُن and جُبُنٌّ , (S, Msb, K,) the first of which is the most approved, and the last the most rare, and said by some to be used only in a case of necessity in poetry, (Lth, Msb,) [*Cheese;*] *a certain thing that is eaten*, (S, Msb,) *well known:* (K:) n. un. جُبْنَة, (TA,) a word having a more particular signification than جُبْن, (S,) meaning *a* قُرْص [or *round, flattened, loaf*] *thereof*, (Mgh,) [or *a cheese*, or *piece of cheese*,] as also جُبُنَة (TA) and جُبُنَّة. (S, TA.) Also جُبْن and جُبُن , [inf. ns. of جَبُنَ, used as simple substs.,] *Cowardice; weak-heartedness;*] the *quality denoted by* جَبَان. (S.)

جبن : see جبن, in two places.

جبنٌ : see جبن.

جبنِىٌّ *A seller of* جبن [i. e. *cheese*]. (TA.) ___ And a rel. n. from سوق الجبن [*The cheesemarket*] in Damascus. (K.)

جبانٌ , (S, Msb, K,) an epithet from جبن, (S,) applied to a man and to a woman, (S, Msb, K,) in the latter case like حصانٌ and رزانٌ, (Ibn-EsSarráj, S,) and with ة also applied to a woman; (M, Msb, K;) and جبينٌ , (S, K,) from جبن, (S,) applied to a man and to a woman; and جبَّانٌ ; (K;) *A coward;* or *cowardly;* i. e. *wont to dread things, so as not to venture upon them boldly,* (K, TA,) *by night or by day;* (TA;) *weak-hearted:* (Msb:) جبانٌ is *contr. of* شُجاعٌ: (Msb in art. شجع:) pl. masc. جُبَنآءُ, (Msb, K,)

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[properly of جبينٌ] and fem. جبانات. (Lth, Msb, TA.) هُوَ جبانُ الكَلْبِ [*He is one whose dog is cowardly,*] means *he is extremely generous:* (K, TA:) because, by reason of guests' coming to him, his dog does not growl. (TA.) And you say, فُلانٌ شُجاعُ القَلْبِ جبانُ الوَجْهِ [app. meaning *Such a one is courageous in heart, mild in face*]. (TA. [Expl. by اجنى الوجه, which seems to be a mistranscription.])

جبينٌ : see جبانٌ. Also The *part above the temple, on the right of the forehead,* and *on the left thereof;* the two being called جبينان: (S:) the *side of the forehead,* [so Bd in xxxvii. 103,] *from the part over against the place where the hair falls off, to the temple, on the right of the forehead,* and *on the left thereof:* so say Az and IF and others: the forehead (الجَبْهة) is between the جبينان: (Msb:) or the جبينان are the *two borders of the forehead, on either side thereof, in the part between the two eyebrows* (فيما بين الحاجبين [so in the copies of the K, a mistake for فيما يلى

الحاجبين *in the part next to the two eyebrows]), rising to the place where the growth of the hair terminates:* (K:) or *between the place where the growth of the hair terminates and the eyebrows:* (TA:) or the جبين is the *borders* (in the T, the *border,* TA) *of the forehead, between the two temples, uniting with the* ناصية [or *place where the hair grows in the fore part of the head,* or the *hair of that part*]: (K, TA:) and it sometimes occurs as meaning the *forehead:* (MF, TA:) [see an ex. voce ترب, where it is used in this last sense, and is fem., perhaps because syn. with جبهة, for] Lh says that it is always masc.: (TA:) pl. [of mult.] جبن and [of pauc.] أَجبنة (Msb, K) and أَجبن. (K.)

جَبَّانٌ : see جبان. Also *One who keeps,* or *guards, the produce of land in the desert.* (TA.) See also what next follows.

جَبَّانَةٌ (S, Mgh, Msb, K) and جَبَّانٌ , (S, Msb, K,) the former of which is the more common, (Msb,) *A place of prayer,* (Msb,) or *common place of prayer,* (Mgh,) *in a* صحراء [or *desert tract*]. (Mgh, Msb.) ___ *A burial-ground:* (K:) this is sometimes called جبّانة because the place of prayer is generally in the burial-ground: (Msb:) accord. to Kh, these two words, in this sense, are from الجَبُّ and الجُبُوبُ; but others derive them from جبن. (TA in art. جب.) ___ *A [desert tract such as is termed]* صحراء. (S, K.) ___ *A place that produces much herbage:* and *level, elevated land:* (AHn, K:) or the latter, *level, elevated land, that produces much herbage:* (Aboo-Kheyreh, TA:) accord. to ISh, *it is smooth, without trees; but it may have in it hills, and a tract abounding with trees: and sometimes the* جبّانة *is level, without hills and without any tract abounding with trees; but it is not in sand nor in mountains, though it may be in [high grounds such as are termed]* قفاف [pl. of قُفٌّ] *and in [what are termed]* شقائق [pl. of شقيقة]. (TA.)

جبّانِىٌّ *A dweller in the* جبَّان, meaning صحراء. (TA.)

أَجْبَنُ [*More*, and *most, cowardly*, or *weakhearted*]. (TA.) You say أَجْبَنُ مِنْ صَافِرٍ, i. e. [*More cowardly] than a whistling bird:* (S in art. صفر:) or, as some say, *than a thief.* (TA in that art. [See also Freytag's Arab. Prov., i. 326.])

مَجْبَنَةٌ [*A cause of cowardice*, or *weak-heartedness*]. One says, الوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ [*Children are a cause of cowardice* and *a cause of niggardliness*]; because one loves continuance of life, and property, on account of them. (S, TA.)

جبه

1 **جَبَهَهُ** , (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. جَبْهٌ, (Ham p. 355,) *He slapped,* (S,) or *struck,* (K,) or *hit,* (Msb,) or *struck him on,* (Ham ubi suprà,) *his* جَبْهَة [or *forehead*]. (S, Msb, K, and Ham ubi suprà.) ___ And [hence], (K,) aor. and inf. n. as above, (TA,) *He turned him back* (K, TA) *from the thing that he wanted:* (TA:) or *he met him,* or *encountered him, with,* or *he said to him,* or *did to him, a thing disliked,* or *hated:* (K, TA, TK:) or *he encountered him,* or *confronted him, with speech in which was roughness:* (JK, M, TA:) or *he encountered him with that which he disliked,* or *hated;* or *he accused him thereof to his face;* (M, TA, and Ham ubi suprà;) or so جَبَهَهُ بِالمَكْرُوهِ. (S, TA.) ___ جَبَهَ المَآءَ, (JK, S, K,) inf. n. as above, (JK, S,) *He came to the water,* (JK, S, K,) *when there was at it no apparatus for drawing,* (S,) i. e. *no pulley &c.,* (JK, TA,) or *having no means of drawing, so that he only looked at the surface of the water.* (Z, K.) [See also ___.] جَبِيهَةٌ جَبَهَ القَوْمَ *It* (winter) *came upon the people unprepared for it.* (A, K.)

2 **تَجْبِيهٌ** The *mounting a fornicator,* or *an adulterer, upon an ass, and turning his face towards the tail;* whence the trad. of the Jews respecting the adulterer, يُحَمَّمُ وَيُجَبَّهُ وَيُجْلَدُ [*He shall have his face blackened with charcoal, and be mounted on an ass with his face towards the tail, and be flogged*]: (Mgh:) or the *mounting two fornicators,* or *adulterers, upon an ass, and turning the backs of their heads towards each other,* (JK, Mgh,) *and parading them round about;* thus accord. to the Tekmileh: (Mgh:) or the *blackening [with charcoal] the faces of two fornicators,* or *adulterers,* (أَنْ يُحَمَّرَ in the K being a mistake for أَنْ يُحَمَّمَ, i. e. يُسَوَّدَ, TA,) *and mounting them upon a camel or an ass, and*

turning their faces in contrary directions: accord. to analogy, it should mean *turning their faces towards each other;* for it is from تَجْبِيه: الجَبْتة also signifies the *bending, inclining, lowering,* or *hanging down, the head towards the ground:* and it may be hence; (i. e. it may be hence that it is applied to him who is mounted on a beast in the manner described above; TA;) because he to whom this is done bends down his head in shame and confusion: or it may be from جَبَهَه meaning "he did to him a thing disliked, or hated." (K.)

8 اجتباه The *deeming* [one] *rude, coarse, unkind, hard,* or *churlish.* (JK.) ___ And The *fearing* [a person or thing]. (JK.) ___ And اجتبهه *He disliked,* or *hated, and feared, it,* or *him;* namely, a country, or town, and a man. (JK.) ___ *He disapproved it,* or *disliked it, and did not find it wholesome;* namely, water, (En-Nawádir, K,) &c. (K.)

جَبَه *Largeness,* (S,) or *width* (JK, M, K) *and beauty,* (M, K,) *of the* جَبْهة [or *forehead*]: (JK, S, M, K:) or *protuberance,* or *prominence, thereof.* (M, K.)

جَبْهة [The *forehead;*] the *part of the face which is the place of prostration:* (As, Msb, K:) or the *even part that is between the eyebrows and the* ناصِيَة [or *place where the hair grows in the fore part of the head*]: (Kh, JK, Msb, K:) so of a man, (S, Msb,) and of others: (S:) [or,] of a horse, the *part that is below the ears and above the eyes:* (TA:) pl. جِباه. (Msb, TA.) ___ [Hence,] الجَبْهة *A certain Mansion of the Moon; [the Tenth Mansion;*] (S, K, Kzw;) *consisting of four stars;* (S;) *the four stars* [, , , *and α,*] *in the neck and heart of Leo;* [regarded by the Arabs as *the fore-part,* or *forehead, of Leo;*] (Kzw in his descr. of Leo;) *between each of which and the next to it is the space of a whip's length; the northernmost of them called by astrologers* الأَسَد. (Kzw in his descr. of the Mansions of the Moon.) ___ Also *The moon* (K, TA) *itself:* but [it rather seems to mean the *upper part* of the disc of the moon; for] it is said in the M that a certain unknown poet has

metaphorically assigned a جبهة to the moon. (TA.) ___ Also جبهة, The *chief* of a people, or company of men; (JK, Mgh, K, TA;) like as one says the وجه thereof. (Mgh, TA.) ___ The *generous and manly,* or *manly and noble, persons* of a people, or company of men: or *men exerting themselves in the case of a bloodwit or a debt or other obligation,* (K, TA,) *or in repairing the condition of a poor man,* (TA,) *and who come not to any one but he is ashamed to turn them back,* (K, TA,) or *who are seldom or never turned back by anyone:* so, accord. to Aboo-Sa'eed, in a trad. in which it is said that there shall be no poor-rate in the case of the جبهة. (TA.) ___ *A company,* or *collected number,* of men, (JK, S, Msb,) and of horses: (JK, Msb:) or, of horses, the *best:* (TA:) and [simply] *horses;* (Lth, S, M, Mgh, K;) a word having no sing., or n. un.: (M, K:) accord. to Lth, (TA,) having this last meaning in the trad. above mentioned; (S, Mgh, TA;) because horses are the best of beasts. (Mgh.) *Abjectness,* or *ignominy;* (JK, M, K, TA;) and *a state of annoyance,* or *molestation:* (Z, TA:) thought by ISd to be from جبهه meaning he encountered him with that which he disliked or hated, or he accused him thereof to his face; because the doing this causes one to experience abjectness, or ignominy. (TA.) It is said to have this meaning in a trad., in which it is said, فَإِنَّ ٱللّٰهَ قَدْ أَرَاحَكُمْ مِنَ الجَبْهَةِ والسَّجَّةِ والبَجَّةِ, i. e. *For God hath relieved you from abjectness,* or *ignominy,* &c., *and milk diluted with water, and blood drawn*

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from a vein [*of a camel*], which the Arabs used to eat: or in this trad., (TA,) الجَبَتَهة is the name of *a certain idol* (ISd, K, TA) *that was worshipped in the Time of Ignorance:* (TA:) and السجّة and البجّة were two idols. (S and K in art. سج.)

وَرَدْنَا مَآءً لَهُ جَبِيهَةٌ *We came to a water that was salt, so that the drinking thereof did*

not take away the thirst of our cattle: (ISk, JK, S:) or *that was altered for the worse in taste and colour, from some such cause as long standing, though still drinkable;* or *covered with the green substance called* طُحْلُب *and with leaves:* or *that was deep in the bottom, difficult to give to drink.* (ISk, S.) [See also 1, last meaning but one.]

جُبَّهٌ *i. q.* جُبَّأٌ, (K,) i. e. A *fearful,* or *cowardly,* man. (TA.)

جَابِهٌ, applied to a gazelle, (JK,) or to a bird or a wild animal, (K,) *That meets one with its face* or *forehead;* and such is *of evil omen:* (K:) *contr. of* قَعِيدٌ. (JK.) ___ *Coming to water:* so in a saying cited and explained in art. اذن, conj. 2. (IAar, TA.)

أَجْبَهُ, applied to a man, *Large,* (S,) or *wide* (JK, M, K) *and beautiful,* (M, K,) *in the* جَبْهَة [or *forehead*]: (JK, S, M, K:) or *protuberant,* or *prominent, therein:* (M, K:) applied to a horse, *having a protuberant,* or *prominent, forehead, rising beyond the bone of the nose:* (TA:) fem. جَبْهَآءُ; (S, K;) of which the dim. is جُبَيْهَآءُ. (S.) ___ الأَجْبَهُ *The lion;* (K;) because of the width of his جَبْهَة. (TA.)

جبو

1 جَبَى , (K,) first pers. جَبَيْتُ, (Ks, S, Er-Rághib,) aor. ـِ ; (K;) and جَبِىَ, aor. ـَ , (K,) said by MF to be unknown, and also, because neither the second nor the third radical is a faucial letter, unreasonable, but mentioned by Sb, though held by him to be of weak authority, and mentioned also by IAar, as extr., like أَبَى, aor. يَأْبَى; (TA;) and جَبَا, (TA,) first pers. جَبَوْتُ, (Ks, S, TA,) aor. ; (TA;) inf. n. [of the first and second] جَبْىٌ (Sh, K) and [probably of the last only] جَبًا and جَبًى and جُبًى and [of the last, but whether in the first or the second of the senses here following is not shown,] جَبْوَةٌ; (K; [or this last has a different application, explained below;]) *He collected* water in a trough or tank for beasts &c. [Ks, S, K, Er-Rághib.) ___ And (hence, metaphorically, Er-Rághib, TA) the first of these verbs, (S, Mgh, Msb, K, Er-Rághib,) and the second, (K,) and the third; (S, Msb, TA;) inf. n. (of the first, S, Msb) جَبَايَةٌ (S, Mgh, Msb, K, Er-Rághib) and (of the last, S, Msb) جَبَاوَةٌ (S, Msb, K) and جَبْوٌ (TA) [and probably جَبْوَةٌ also, which see above]; *He collected* the [tax called] خَرَاج, (S, Mgh, Msb, K, Er-Rághib,) and [other] property. (Msb, TA.) The last of these verbs is said in the S to be originally with ء, though pronounced without ء; but IB says that this is not the case, and that it has not been heard with ء. (TA.) You say also, جَبَاهُ القَوْمَ [*He collected it from the people,* or *company of men*]; (M, K, * TA;) and جَبَى مِنْهُمْ [*He collected from them*]. (M, K, TA.) ___ Also جَبَا [or جَبَى], (TA,) first pers. جَبَيْتُ, (Zj, TA,) *He appropriated* a thing *purely to himself, exclusively of any partner; chose* it, or *took* it *in preference, for himself.* (Zj, TA.) And hence, (Zj, TA,) اجتباه *He chose it,* or *selected it,* (Zj, S, K) لِنَفْسِهِ *for himself.* (TA.) And جَبَى and جَبَا, [originally جَبَأَ,] *He returned, receded, retreated,* or *went back.* (TA.)

2 جَبَّى , inf. n. تَجْبِيَةٌ, *He placed his hands upon his knees,* (K, TA,) in prayer; (TA;) or *upon the ground:* or *he fell prostrate;* or *fell upon his face:* (K:) or *he lowered his body and his hands, and raised his buttocks:* (Ham p. 801:) [or] تجبية signifies a man's *standing [with the*

hands upon the knees] in the manner of the راكِع: (S, K: *) accord. to A'Obeyd, what is thus termed is of two kinds: one is the *placing the hands upon the knees, while standing:* the other, the *prostrating oneself,* or *falling upon the face, lying down;* which is سُجُود: (S:) or the *bending down, and placing the hands upon the knees;* because it is a bringing-together of the limbs. (Mgh.) جُبّاه, inf. n. as above, meaning *He gave to him,* is vulgar. (TA.)

4 **اجبى** in the trad. مَنْ أَجْبَى فَقَدْ أَرْبَى is originally أَجْبَأَ [q. v.]: (S:) accord. to IAth, it is a corruption of the relater, or the ء is suppressed to assimilate the verb to اربى (TA.) The inf. n., إِجْبَآءٌ, is variously explained, as follows: (TA:) The *selling seed-produce before it shows itself to be in a good state:* (A'Obeyd, Th, S, K:) and a man's *hiding his camels from the collector of the poor-rate:* (IAar, A'Obeyd, K:) and *i. q.* عِينَةٌ; i. e. the *selling to a man a commodity for a certain price to be paid at a certain period, then buying it of him with ready money for a less price than that for which it was sold.* (TA.)

8 **اجْتِبَآءٌ** The *drawing forth* property *from the places in which it is known,* or *presumed,* or *accustomed, to be.* (TA.) ___ The *collecting in the way of choice,* or *selection.* (Er-Rághib, TA.) ___ See also 1, last sentence but one. ___ Also God's *particular,* or *peculiar, distinguishing* of men *by abundant bounty, from which various blessings result to them without their labour;* as happens to prophets and some others. (Er-Rághib, TA.) ___ Also اجتباه, *He forged it:* and *he extemporized it.* (TA.) Hence, in the Kur [vii. 202], قَالُوا لَوْلَا ٱجْتَبَيْتَهَا *They say, Wherefore hast thou not forged it,* (Fr, TA,) or *produced it,* (Th, TA,) or *invented it,* (Jel,) or *put it together by forgery,* (Bd,) *of thyself?* (Fr, Th, Bd, Jel, TA:) or *wherefore hast thou not sought it,* or *demanded it,* of God? (Bd.)

جبًا , or جبًى, (as in different copies of the K,) written with ا and with ى, (TA,) The camel-waterer's *going in advance of the camels a day before their coming to the water, and collecting for them water in the drinking-trough, and then bringing them to it* (IAar, K, TA) *on the morrow.* (IAar, TA.) [App. an inf. n., of which, in this sense, the verb is not mentioned.] So in the verse,

* بالرَّيْث ما أَرْوَيْتُهَا لَا بالعَجَلْ *

* وبالجَبَا أَرْوَيْتُهَا لَا بالقَبَلْ *

[*Slowly I satisfied their thirst; not hastily: and by going in advance of them a day, and collecting for them water in the trough, and bringing them to it on the morrow, I satisfied their thirst; not by pouring the water into the trough while they were drinking, without having prepared any for them beforehand*]. (IAar, TA.) Also the former, *Water collected [in a trough*]; and so جُبْوَة , with damm. (TA. [See جبًا.]) ___ *A wateringtrough* (K, TA) *in which water is collected:* (TA:) or the *station of the drawer of water, upon the [upper part of the] casing.* (K.) ___ *The place where a well is dug:* (K:) in this sense, and in the next, also written جبًى (TA.) ___ The *brink,* or *margin,* of a well. (A boo-Leylà, K.) The *earth that is around a well, that is seen from afar;* (S;) originally جَبَأٌ: (TA:) *what is around a well:* (K:) and *what is around a wateringtrough:* (TA:) pl. أَجْبَآء. (K.) جَبَا meaning *A gift without compensation* is a vulgar word. (TA.)

جبًا *Water collected* (T, S, K) *in a trough,* (T, K,) *being drawn from a well,* (T, TA,) *for camels;* (S;) [like جبًا;] as also جَبْوَة , (K, TA, and so in a copy of the S, but omitted in the CK,) or جَبَوَة , (so in two copies of the S,) and جُبْوَة also, (so in a copy of the S, [see جبًا,]) and جَبَاوَة , (K, TA, and so in a copy of the S,) and جَبَاوَة , (K, TA, and so in another copy of the S, but omitted in the CK,) and جَبَآءَة : (TA as from the K, but not in the CK: [perhaps a mistranscription for

جباية :]) but accord. to IAmb, جبا is pl. of جبية . (TA.)

جبوة ; see جبا.

جبوة : see جبا and جبا.

جبوة : see جبا. Also *A mode,* or *manner, of collecting the [tax called]* خراج; and so جبية , which Lh calls an inf. n. (TA.)

جبية : see what next precedes: ___ and see جبا.

جبآءة : see جبا.

جباوة and جباوة: see جبا.

جباية : see جبا. ___ The *tax called* إتاوة [or خراج]. (TA in art. اتو.) [Originally an inf. n.]

جبايا [a pl. of which the sing. is not mentioned] *Wells which are dug, and in which the shoots of grape-vines are set.* (AHn, K.)

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جاب *A collector of water for camels:* belonging to arts. جبو and جبى. (TA.) ___ The *locust* (K) *that collects everything by eating it;* as also جابِىء [q. v.]. (TA.) The Arabs say, إذا جآءت السَّنةُ جآء معها الجابِى والجانى, i. e. [*When the year of drought comes,] the locust and the wolf [come with it*]. (IAar, TA.)

جابية *A watering-trough,* (S,) or *large wateringtrough,* (K,) *in which water is collected*

(S) *for camels:* (TA:) or *a watering-trough that collects water:* (Er-Rághib, TA:) pl. جَوَابٍ. (S.) Hence, in the Kur [xxxiv. 12], وجِفَانٍ كَالجَوَابِى [*And bowls like watering-troughs,* or *great wateringtroughs*]. (S.) ___ *A company of men.* (K, * TA.)

لُؤْلُؤَةٌ مُجَبَّاةٌ *A hollowed pearl:* (Ibn-Wahb, TA:) the latter word thought by El-Khattábee to be formed by transposition from مُجَوَّبَةٌ. (TA.)

جبي

جبو See **جبي**

جث

1 جَثَّهُ , (S, Msb, TA,) aor. ـُ , (Msb, TA,) inf. n. جَثٌّ, (A, K,) *He pulled it up,* or *out;* as also اجتثّهُ ; (S, Msb;) or the latter denotes a quicker action than the former; and properly signifies *he took its whole* جُثَّة [or *body*]: (TA:) or the former, *he cut it;* or *cut it off:* (A, L, K:) or *he cut it off from its root:* (L:) or *he pulled it up,* or *out, by the root;* namely, a tree: (A, K;) *he uprooted it,* or *eradicated it.* (A.) جَثَّ said of a collector of honey, *He took the honey with its* جَثّ *and its* مَحَارِين, i. e., *the bees that had died in it.* (IAar, TA.)

7 انْجَثَّ (M, L, TA) and اُجْتُثَّ (M, A, L, TA) *It was,* or *became, pulled up,* or *out:* properly, *its whole* جُثَّة [or *body] was taken;* said of a tree: (TA in explanation of the latter:) *it was,* or *became, cut,* or *cut off;* (A, L;) or *cut off from its root;* (L;) *pulled up,* or *out, by the root; uprooted,* or *eradicated:* said of a tree. (A.)

8 إِجْتَثَثَ see 1 and 7.

جَثٌّ , so in the S [and L] and other lexicons, but in the K it is implied that it is جُثٌّ , (TA,) *Bees' wax:* or *any particles, of the wings of the bees,* (S, K,) *and of their bodies,* (S,) *intermixed with the honey:* (S, K:) [or] the خَرْشَآء *of honey;* (K;) i. e. the *young bees,* or the *wings, that are upon honey;* as in the M and L &c.: (TA:) or the *bees that have died in the honey.* (IAar, TA.) ___ Also *Dead locusts.* (IAar, K.)

جُثٌّ : see جَثٌّ. Also *Elevated ground* (S, TA, but not in all the copies of the former) *such as has a form visible from a distance:* (TA:) or *ground that is elevated so as to be like a small* [*hill*

of the kind called]أَكَمَة. (K.) The *envelope* of fruit; (K;) [or of the spadix of a palm-tree;] like جُفٌّ; the ث being a substitute for ف. (TA.)

جُثَّةٌ The *body,* or *corporeal form* or *figure,* (شَخْص.) of a man, (S, A, Msb, K,) [*absolutely,* or] *sitting,* (S, A, Msb,) or *sleeping,* [by which is meant, as in many other instances, *lying down,*] (S, Msb,) or *reclining,* or *lying on the side:* (TA:) that of a man standing erect being termed طَلَلٌ (Msb) or قَامَةٌ; (TA;) and شخص applying in common to what is termed جَثَة and what is termed طلل, in relation to a man: (Msb:) or جَثَة is used only in relation to a man *upon a horse's or camel's saddle, wearing a turban:* so says IDrd on the authority of Abu-l-Khattáb ElAkhfash; but he adds that this has not been heard from any other: (TA:) pl. [of mult.]

جُثَثٌ (A, TA) and [of pauc.] أَجْثَاثٌ; the latter as though formed from جُثٌّ, without regard to the augmentative letter [ة]; or it may be pl. of جُثَثٌ, and thus a pl. pl. (TA.) ___ Also *A body; [a corpse;]* syn. جَسَدٌ; as in the saying, in a trad., اَللّٰهُمَّ جَافِ الأَرْضَ عَنْ جُثَّتِهِ [*O God, remove the earth from his body,* or *corpse:* i. e., let it not press against his sides in the grave]. (TA.) ___ [And The *body* of a tree: see 7.]

جَثِيثٌ [a coll. gen. n.] *Young palm-trees,* or *shoots of palm-trees, that are cut off from the mother-trees,* or *plucked forth from the ground, and planted:* n. un. with ة: it is thus called until it yields fruit; when it is called نَخْلَةٌ: (S:) or *what are planted, of the shoots of palm-trees;* (AHn, K;) not what are set, of the stones: (AHn, TA:) or *shoots of palm-trees when they are first pulled off from the mother-trees:* (As, TA: [as also قَثِيثٌ:]) or, with ة, it signifies *a palm-tree produced from a date-stone, for which a hole is dug, and which is transplanted with the earth adhering to its root:* (AA, TA:) or *what falls in succession from* [app. a mistake for *at*] *the roots,* or *lower parts, of palm-trees.* (Abu-lKhattáb, TA.) ___ And *Grapes that fall at the roots,* or *lower parts, of the vine.* (ISd, TA.)

مِجَثَّةٌ and مِجْثَاثٌ *A thing with which* جَثِيث [q. v.] *are uprooted:* (M, K:) *an iron implement with which young palm-trees,* or *shoots of palmtrees, are pulled up* or *off.* (S.)

مِجْثَاثٌ : see what next precedes.

شَجَرَةٌ مُجْتَثَّةٌ *A tree [pulled up* or *out, by the root:* or] *that has no root in the ground.* (A.)

بَحْرُ المُجْتَثّ *The fourteenth metre of verse;* as though it were cut off from the خَفِيف; (TA;) *the metre consisting of*

* مُسْتَفْعِلُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ *

(K. [So originally; but in usage, the last of the three feet is cut off. Accord. to the TA, the first foot is properly written مُسْتَفْعِ لُنْ, as in some copies of the K.])

جثل

1 **جَثُلَ** , aor. ـُ ; (Lth, Msb, K;) and جَثَلَ, aor. ـَ ; (K;) inf. n. جُثُولَةٌ and جَثَالَةٌ; (Msb, K;) both of the former verb; (Msb, TA;) [but both mentioned in the S as simple substs.;] *It was,* or *became, such as is termed* جَثْلٌ, explained below. (Msb, K.)

Q. Q. 4 **اجْثَأَلَّ** *He* (a bird) *ruffled his feathers* (S, K) by reason of the cold. (TA.) ___ *He* (a man) *became angry, and prepared himself for fighting.* (S, K.) ___ *It* (a plant, or herbage,) *became tall, and tangled,* or *luxuriant,* or *abundant and dense:* (Z, K:) or *became tall* (اهْتَزَّ, q. v.), *and such as might be grasped with the hand.* (AZ, S, K.) ___ *It* (the plumage of a bird) *became ruffled.* (K.)

جَثْلٌ (AZ, S, Msb, K) and جَثِيلٌ (K) A thing, (Msb,) or hair, (AZ, S, K,) and trees (شَجَرٌ), (K, TA,) *much,* or *abundant,* (AZ, S, Msb, K,) *and thick,* or *abundant,* (AZ, S, Msb, K,) *and thick,* or *coarse,* or *rough,* (Msb,) or *tangled,* or *luxuriant and dense,* (K,) *and soft:* (TA:) or *thick,* or *coarse,* or *rough, and short:* or *dense and black:* (K:) or the *blackest* hair: or the *thickest,* or *coarsest,* or *roughest:* (Lth, TA:) or anything *large, big,* or *bulky, and dense, and tangled,* or *luxuriant.* (K.) You say لِحْيَةٌ *An abundant, thick,* or *coarse,* or *rough, beard.* (Msb:) or *a thick,* or *dense, beard.* (TA.) And نَاصِيَةٌ جَثْلَةٌ *A* horse's *forelock moderate in respect of quantity and length:* such is approved. (S.) And شَجَرَةٌ جَثْلَةٌ *A many-leaved, big, tree.* (S, K, TA.) جَثْلٌ *A species of ant, large and black;* as also جَفْلٌ: (IDrd, TA:) or جَثْلَةٌ signifies *a black ant:* (S:) or *a large and:* and جَثْلٌ is its pl. [or coll. gen. n.]. (K.)

جَثِيلٌ : see جَثْلٌ.

جُثَالَةٌ *Leaves that have become gradually scattered,* or *strewn.* (K.)

مُجْثَئِلٌ *Brood,* or *wide.* (K.) ___ *Standing erect.* (S, K.)

جثم

1 جَثَمَ , aor. ـِ (S, Mgh, Msb, K) and ـُ , (S, K,) inf. جُثُومٌ (S, Mgh, Msb, K) and جَثْمٌ, (K,) said of a bird, (S, Mgh, Msb, K,) and of a hare, and sometimes of a gazelle, (Msb,) or of a [young gazelle such as is termed] خَشْفٌ, (K,) and of a camel, (Msb, K,) and a jerboa, (K,) and a man, (S, K,) *He clave to the ground:* (S, K:) or *kept to his place, not quitting it:* (K:) or *fell upon his breast:* (Msb, * K:) جُثُومٌ in the case of a bird and a hare is like بُرُوكٌ in the case of a camel: (Msb:) or in the case of a bird it is like جُلُوسٌ in the case of a man [so that the verb means *he sat*]. (Mgh.) ___ Also, (K,) aor. , (TA,) said of seed-produce, *It rose a little from the ground.* (K, * TA.) ___ Also, (AHn, K,) aor. ـُ , (AHn, TA,) inf. n. جُثُومٌ, said of a raceme of a palm-tree, *Its unripe,* or *ripening, dates became somewhat large:* (AHn, K: *) or *it became large, and kept its place.* (T, TA.) ___ Also, inf. n. جُثُومٌ, said of the night, *It became half spent.* (Th, K, TA.) جَثَمَ also signifies *He collected* clay, or mould, and earth, or dust, and ashes. (K.)

2 جثّم , (S, Mgh,) inf. n. تَجْثِيمٌ, (KL,) [*He made* a bird, and a hare, and the like, *to cleave to the ground, then to be shot at,* or *cast at, and so killed:* see مُجَثَّمَةٌ:] *he kept,* or *held,* a bird *confined, that it might [be shot at,* or *cast at, and] die:* (KL:) *he turned* an animal *on his side to be slaughtered.* (Golius, as from the KL, but not in my copy of that work.)

5 تجثّم *He* (a bird) *mounted* his female *for the purpose of copulation.* (TA.)

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جثم Seed-produce *rising a little from the ground;* as also جثم . (K, * TA.) ___ A raceme of a palm-tree *having its unripe,* or *ripening, dates becoming somewhat large.* (K, * TA.)

جثم : see the next preceding paragraph.

جثم : see جثَّامة: ___ and جثام.

جثمة : see جثوم.

جثمة *Clay,* or *mould,* and *earth,* or *dust,* and *ashes, collected.* (K.)

جثمة : see جثوم.

جثمة : see جثَّامة: ___ and جثام.

جثمان The *body, with the limbs* or *members;* syn. جسم: and *i. q.* شخص [app. as meaning *a person;* not, as J seems to have held, *a corporeal,* or *material, form* or *thing* or *substance, such as is seen from a distance;* see جسم]: (K:) or, accord. to As, it has the latter meaning, *i. q.* شخص; and جسمان has the former meaning, that of جسم (S, Msb) and جسد: (Msb:) or, accord. to AZ, جثمان is *syn. with* جسمان, (S, Msb,) i. e. جسد. (S.) One says, ما أَحسن جثمان الرَّجلِ and جسمانه, meaning [*How goodly,* or *beautiful, is] the body,* or *person, of the man !* (AZ, S.) J cites, as an ex. of this word in the sense of شخص, from a verse of Bishr,

* سَنامٌ كَجُثْمانِ البَنيّةِ أَتْلَعَا *

observing that by البنيّة is meant the Kaabeh: but IB says that the right reading, as found in his poetry, is البَلِيَّة, and أَتْلَعُ; and that the meaning is, *A [long] hump like the* جثمان [or *body] of the she-camel that is placed [and confined without food or water until she dies] at the grave of a dead man.*

(TA.) One says also, جَآءَنَا بِثَرِيدٍ كَجُثْمَانِ المَآءِ [*He brought us crumbled bread moistened with broth and piled up, like the body of the bird of the kind called* قَطًا]. (S.)

جُثْمَانِيَّةُ المَآءِ , as used in the saying of ElFarajeeyeh, (K,) so in the copies of the K, [or El-Faraheeyeh, accord. to the CK,] but correctly of El-Farezdak, (TA,)

* وَبَاتَتْ بِجُثْمَانِيَّةِ المَآءِ نِيبُهَا *
* إِلَى ذَاتِ رَحْلٍ كَالْمَآتِمِ حُسَّرَا *

means *The water* itself: or *the middle thereof:* or *the place where it collected.* (K TA.) [The poet says, *And her aged she-camels passed the night in the water, &c., ... like the companies of mourning women having the head,* or *the face, &c., uncovered:* but what is meant by الي ذات رحل, unless it be *with one having a saddle upon her,* إِلَى being sometimes used in the sense of مع I am unable to conjecture. In the CK, نيبها and كالماثم are erroneously put for نيبها and كالمآتم.]

جُثَامٌ *Incubus,* or *nightmare;* (T, K;) *what comes upon a man when he is sleeping;* (T, TA;) *what comes upon a man in the night, preventing him from speaking; i. q.* نَيْدُلَانٌ; (IAar, TA;) as also جَاثُومٌ (T, K) and جَثَّامَةٌ and جُثْمٌ and جُثَمَةٌ . (T, TA.)

جُثُومٌ : see جَاثِمٌ. ___ Hence, *A hare.* (TA.)

جُثُومٌ pl. of جَاثِمٌ [q. v.]. (TA.) Also *A hill such as is called* أَكَمَةٌ; and so جَثَمَةٌ (K) and جَثْمَةٌ (TA.)

جَثَّامٌ : see جَاثِمٌ.

جَثَّامَةٌ : see جَاثِمٌ. ___ Hence, A man *who keeps to the region of cities, towns, villages,* or *cultivated land, and does not travel:* (Msb:) a man *who sleeps much, and does not*

travel; as also جُثْمَة (S, K) and جُثْم and جَاثُوم : (K:) [see also جَاثِمَة:] *stupid, dull, wanting in intelligence;* or *not penetrating, sharp, vigorous,* or *effective, in the performing of affairs:* and *a forbearing,* or *clement, personage, chief,* or *man of rank* or *quality.* (K.) ___ See also جُثَام.

جَاثِم A bird, (Msb, K,) and a hare, and sometimes a gazelle, (Msb,) or a [young gazelle such as is termed] خَشْف, (K,) and a camel, (Msb, K,) and a jerboa, and a man, (K,) *cleaving to the ground:* or *keeping to his place, not quitting it:* (K:) or *falling upon his breast:* (Msb, * K:) as also جَثُوم : (K:) [or the latter] and جَثَّام *doing so much,* or *often:* and جَثَّامَة *doing so very much,* or *very often:* (Msb:) and the first, also, *sitting upon his legs like a bird:* pl. جُثُوم (TA) [and جُثَّم, accord. to Freytag].

فَأَصْبَحُوا فِى دَارِهِمْ جَاثِمِينَ , in the Kur [vii. 76, &c.], means [*And they became, in their abode,] bodies cast upon the ground:* (TA:) or *extinct,* or *motionless;* and *dead.* (Bd.) ___ الجُثُوم *The stars composing the constellation of the Scorpion;* also called البُرْك: see بَرْك. (L and TA in art. برك.)

جَاثِمَة One *who does not quit his house,* or *tent.* (Lth, TA.) [See also جَثَّامَة.]

جَاثُوم : see جَثَّامَة: ___ and جُثَام.

مَجْثَم [and مَجْثِم *A place where a bird, &c., cleaves to the ground:* or *to which it keeps:* or *where it falls upon its breast.* And particularly,] The *seat,* or *form,* of a hare: (TA:) [pl. مَجَاثِم.]

مُجَثَّمَة *A bird,* and *a hare,* and *the like, that is confined* or *set up, to be killed;* (A'Obeyd, S, Mgh;) *that is made to cleave to the ground* (تُجَثَّم), *and then shot at,* or *cast at, until it is killed;* (S, Mgh;) which manner of killing is forbidden: (S:) or *any animal that is set up and shot at,* or

cast at, and [so] killed: (A'Obeyd, TA:) or *a sheep,* or *goat, that is shot at with arrows:* ('Ikrimeh, Mgh:) or *a sheep,* or *goat, that is stoned* (Sh, Mgh, TA) *until it dies, and is then eaten.* (TA.)

جثو

1 **جَثَا** (S, Msb, K) عَلَى رُكْبَتَيْهِ, (S, Msb,) aor. ـُ and ـِ, inf. n. جُثُوٌّ and جُثِيٌّ, (S, Msb, K,) *He sat upon his knees;* (K, TA;) for the purpose of contention or disputation, or the like: (TA:) or جثا [and جثى] *he kneeled; put himself in a kneeling posture;* which is the mode of sitting of him who is contending or disputing: (AZ, Har p. 512:) [or *he put down his knees upon the ground and raised his buttocks;* i. e. *he kneeled with his body and thighs erect,* or *nearly so* : see جاث:] and جَثَا لِرُكْبَتِهِ *he fell* [*upon his knee*]; and جَثَوْا لِلرُّكَبِ [*they fell upon the knees, and sank backwards so as to rest the body upon the keels* or *upon the left foot bent sideways beneath;* for] جُثُوٌّ is the *manner of sitting of the* مُتَشَهِّد [*in prayer*]: (Ham p. 287:) or جَثَا, (K, TA,) inf. n. جَثْوٌ and جُثُوٌّ, (TA,) *he stood upon the extremities of his toes;* (K;) like جَذَا; from which AO reckons it to be formed by substitution [of ث for ذ]; but IJ says that they are two dial. vars. (TA.) Aboo-Thumámeh says,

* أُخَاصِمُهُمْ مَرَّةً قَائِمًا وَأَجْثُو إِذَا مَا جَثَوْا لِلرُّكَبْ *

[*I contending,* or *disputing, with them one time standing, and falling upon my knees when they fell upon their knees*]. (Ham p. 287.) جَثَوْتُ, (Sgh, K,) inf. n. جَثْوٌ; (TA;) and جَثَيْتُ, (Sgh, K,) inf. n. جَثْيٌ; (TA;) *I collected* camels, and sheep or goats. (Sgh, K.)

3 **جَاثَيْتُ رُكْبَتِي إِلَى رُكْبَتِهِ**, (K, and so in some copies of the S,) or جَاثَيْتُهُ رُكْبَتِي إِلَى رُكْبَتِهِ, (so in other copies of the S,) [*I sat,* or *sat with him, with my knee to his knee, each of us sitting upon his knees,* in contending or disputing: see 1]: and جَاثَيْتُهُ alone, (S voce حَاضَرْتُهُ,) [signifies the same,] inf. n. مُجَاثَاةٌ (K and TA voce مُحَاضَرَةٌ) [and جِثَآءٌ: see also 6].

4 **اجثاه** (S, K) *He made him to sit upon his knees:* [see 1:] or *he made him to stand upon the extremities of his toes.* (K.)

6 **تَجَاثَوْا عَلَى الرُّكَب** [*They sat together upon their knees*], (S, K,) in contending or disputing; inf. n. مُجَاثَاةٌ and جِثَآءٌ, which are [properly inf. ns. of 3, but are] thus used as inf. ns. of a verb to which they do not conform. (TA.) ___ التَّجاثى فى إشالة الحجر is like التَّجاذ ى [*The vying, one with another, in lifting the stone, for trial of strength*]. (TA.)

جثا , or جثى, [pl. of جثوة, q. v. Also] *A company,* or *congregated body,* of men; (TA;) or so جَثْوَةٌ (Bd in xlv. 27) [or جُثْوَةٌ]: and *companies,* or *congregated bodies,* thereof. (TA.) It has the former meaning in a trad., where it is said, يَصِيرُونَ يومَ القيامة جُثًا كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّها [*They shall become, on the day of resurrection, a company,* or *congregated body, each people following its prophet:* or here the pl. meaning is more reasonable]: and the latter in the trad., فُلَانٌ مِنْ جُثَى جَهَنَّم [*Such a one is of the companies,* or *congregated bodies, of Hell,* or *Hellfire*], accord. to one recital: otherwise, مِنْ جُثِيِّ جَهَنَّم *of those that sit upon the knees therein.* (TA.) الجُثا is also said to have been *A certain idol, to which sacrifices were performed.* (TA.)

جَثْوَةٌ : see what next follows, in two places: ___ and see جُثًا.

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جُثْوَةٌ and جُثْوَةٌ and جَثْوَةٌ *Stones collected together:* (S, K:) or the *stones of earth collected together like the* [*mound over a*] *grave:* and the first, *a hillock:* or *a heap of earth:* (TA:) or *collected earth:* (Ham p. 399:) or *a quantity collected* of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) *a*

grave: (TA, Ham pp. 381 and 399:) pl. جُثًا, (TA, Ham p. 399,) or جُثًى. (Ham ib.) It is said in a trad., رَأَيتُ قُبُورَ الشُّهَدَآءِ جُثًا *I saw the tombs of the martyrs* [to be] *collections of earth.* (TA.) And جُثَى الحَرَم (pl. of جُثْوَة, TA) and جَثَى الحَرَم (pl. of جَثْوَة, TA) signify *What are collected, in the sacred territory, of the stones of the* جِمَار [or *pebbles cast at Minè*]: (S:) or this is a mistake; (K;) pointed out by Sgh in the TS: (TA:) the meaning is, *what are collected together of the stones that are set* [*in heaps*] *at the limits of the sacred territory:* or *the* أَنْصَاب [or *stones set up around the Kaabeh*] *upon which victims were slain in sacrifice.* (K, TA.) Also *i. q.* جَذْوَة [*A live coal;* or *piece of fire;* &c.]: (K:) or so جَثْوَة and جُثْوَة: (TA:) or جَثْوَة مِنْ نَارٍ: (Fr, TA:) asserted by Yaakoob to be formed by substitution [of ث for ذ]. (TA.) And The *middle* [of a thing]. (IAar, K, TA: but omitted in the CK and in a MS. copy of the K.) And The *body, with the limbs* or *members;* syn. جَسَد: (K:) or so جُثْوَة: pl. جُثًى. (Sh, TA.) ___ And جُثْوَة, *A great,* or *large, man.* (ISh, TA.) See also جُثًا.

جَثْوَة : see جُثْوَة, in three places.

جَثَآء *i. q.* شَخْص [app. as meaning *A person;* or the *body* of a man, like جُثْوَة and جُثَّة]; as also جُثَآء. (Sgh, K.) ___ [And hence, perhaps,] *Incubus,* or *nightmare.* (TA. [But in this sense it is written in the TA جثا, without ء, and without any syll. sign.]) Also *i. q.* جَزَآء [*Requital,* or *compensation*]. (K.) ___ And *Quantity, measure, size, bulk,* or *extent;* and *amount, sum,* or *number,* (K, TA,) as, for instance, of a people, or company of men. (TA.)

جُثَآء : see the next preceding paragraph.

جَاثٍ *Sitting upon his knees:* or *standing upon the extremities of his toes:* (K:) and [simply] *sitting:* or [*kneeling with his body and thighs erect,* or *nearly so;* i. e.] *putting down his knees* [*upon the ground*] *and raising his buttocks:* (TA:) [see also 1, of which it is the

part. n.:] pl. جُثِىّ and جُثِىٌّ; (K;) or these may be pls., like بُكِىٌّ and بُكِىّ, pls. of بَاكٍ; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rághib, TA.) You say قَوْمٌ جُثِىٌّ [*A company of men sitting upon their knees*]; (S, Msb;) like as you say جَلَسَ جُلُوسًا and قَوْمٌ جُلُوسٌ. (S.) And hence, in the Kur [xix. 73], وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا, and جُثِيًّا also, with kesr to the ج because of the kesr of the letter following it, [*And we will leave the wrongdoers therein, sitting upon their knees.*] (S.) And فُلَانٌ مِنْ جُثِىِّ جَهَنَّمَ: see جُثًا. (TA.) And, in the Kur [xlv. 27], وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً (TA) *And thou shalt see every people sitting upon the knees,* (Bd, Jel,) *in an upright posture, not at ease:* (Bd:) or *congregated;* (Bd, Jel;) from جَثْوَةٌ signifying a company, or congregated body. (Bd.) Whence, (TA,) سُورَةُ الجَاثِيَةِ *The* [*forty-fifth*] *chapter, of the Kur-án, next after that called* الدُّخَان. (S, TA.) ___ [الجَاثِى, or الجَاثِى عَلَى رُكْبَتَيْهِ, *The constellation Hercules.*]

مَجْثًى [*A place of sitting upon the knees.*]

جثی

جثو See **جثی**

ج

R. Q. 1 جَحْجَحَ *He mentioned a* جَحْجَاحٌ [or *chief,* &c.] *of his people.* (TA.) ___ جَحْجَحَتْ *She gave birth to a* جَحْجَاحٌ. (TA.) And جَحْجَحَتْ بِوَلَدِهَا *She brought forth her child a* جَحْجَاحٌ. (A.)

جَحْجَحٌ : see the following paragraph. ___ Also A *low,* an *ignoble,* a *vile,* a *mean,* or a *sordid,* man; *possessing no manly qualities.* (AA, T, K.) [Thus it bears two contr. significations.]

جَحْجَاحٌ (S, A, K) and جَحْجَحٌ (K) *A chief, lord, master,* or *man of rank* or *quality* or *distinction:* (S, A, K:) or one *who is liberal, bountiful,* or *munificent;* or one *who is noble,* or *generous:* (TA:) and one *who hastens* [*to render aid*] *in cases of evil:* (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,]) جَحَاجُحُ (S, A, K) and (of the same, A, TA) جَحَاجِحَةٌ (A, K) and جَحَاجِيحُ: (K:) it is said in the S that these two are pls. of the first pl.; the ة in the former of them being substituted for the ى in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.)

جحد

1 **جَحَدَ** , aor. ـَـ , inf. n. جَحْدٌ and جُحُودٌ, *He denied* a thing; *disacknowledged it;* (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَفَى.] You say, جَحَدَهُ حَقَّهُ, and بِحَقِّهِ, inf. ns. as above; [and جَاحَدَهُ ; (see 3 in art. كبر, where جَاحَدَهُ is used in explaining كَابَرَهُ; and see what follows;)] *He denied,* or *disacknowledged, his right,* or *due, knowing it to be such,* (S, A, * Msb, K, MF,) and also, *not knowing it;* (MF;) the doing of which is also termed مُكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَرَ. (MF.) Also جَحَدَهُ, *He found him to be niggardly,* or *avaricious:* (K:) or *he found him to possess little good;* i. e., *to be either niggardly* or *poor.* (TA.) جَحَدَ, (S, K,) aor. ـِـ , (K,) inf. n. جَحْدٌ, (S,) *He* (a man) *was,* or *became, niggardly,* or *avaricious;* (S;) *possessed little good;* (S, K;) as also اجحد : (S:) or *his property became dissipated* or *dispersed, and passed away;* and so ↓ the latter verb. (AA, TA.) ___ *It* (anything, TA) *was,* or *became, little in quantity,* or *scanty.* (K, TA.) ___ *It* (a person's life, TA) *was,* or *became, strait, and difficult.* (K, * TA.) ___ *It* (a plant) *was,* or *became, scanty;* (S;) *did not grow tall.* (S, K.) ___ جَحَدَتِ الأَرْضُ *The land became dry, and of no good.* (L.) ___ جَحَدَ عَامُنَا [*Our year was,* or *became, one of little rain:* see جَحْدٌ]. (A.)

3 **حَادَدَ** see 1.

4 **أَحْدَدَ** see 1, in two places.

جَحْدٌ and جُحْدٌ and جَحَدٌ *Paucity,* or *scantiness, of good;* (S, K;) which means both *niggardliness*

and *poverty:* (A:) *straitness of the means of subsistence;* as also جُحُودٌ . (TA.) One says, نَكَدًا لَهُ وجَحَدًا (S) and وجَحَدًا نُكْدًا لَهُ (L in art. نكد) [May God decree *straitness,* or *difficulty, to him, and poverty*]: a form of imprecation. (TA.) جَحْدٌ as an epithet, fem. with ة: see جَحْدٌ, in three places.

جُحْدٌ : see جَحْدٌ, in four places.

جَحْدٌ : see جَجْدٌ, in four places.

جَحْدٌ (S, K) and جَجْدٌ and أَجْحَدُ (K) A man *niggardly,* or *avaricious;* (S;) *possessing little good.* (S, K.) [Hence,] أَرْضٌ جَحْدَةٌ *Dry land, in which is no good.* (L.) And عامٌ جَحْدٌ, (S,) or جَجْدٌ , (A,) *A year in which is little rain.* (S.) ___ Also جَحْدٌ, A *thick and short* horse: fem. with ة: pl. جِحَادٌ. (K.)

جُحُودٌ : see جَحْدٌ.

جَحَّادٌ (applied to a man, TA) *Slow in emitting his seminal fluid;* syn. بَطِىءُ الإِنْزَالِ. (K.)

أَجْحَدُ : see جَحْدٌ.

جحر

1 **جحر** , (A, K,) aor. ـَـ ; (K;) and انجحر , (S, Msb, K,) and تجحّر , (K,) and استجحر , (A,) said of a [lizard of the kind called] ضبّ, (A, Msb, K,) and of a jerboa, and of a serpent, (Msb,) [&c., (see جحر,)] *It entered its burrow,* or *hole;* (S, A, K;) *betook itself to it for refuge;* or *resorted to it.* (Msb.) ___ [Hence,] جحرت عينه [and تجحّرت or انجحرت (see جحرآء)] *His eye sank,* or *became depressed, in his head.* (S, A, K.) ___ جحرت الشَّمس للغيوب [*The sun set,* or *became near to setting*]. (TA.) ___ And جحرت الشَّمس *The sun rose high,* (K,) *so that the shade receded and contracted.* (TA.) ___ جحر said of a man, *He retreated,* or *retired; remained behind;* or *held back.* (S, TA.) ___ جحر الرَّبيع *The* [rain called] ربيع *withheld itself:* (A:) [or] *the* [season called] ربيع *did not give us rain.* (K.) ___ And جحر عنَّا الخير *Good,* or *prosperity, kept back from us,* (K, * TA,) *and did not betide us.* (TA.) See also 4.

4 **اجحره** *He made it* (a [lizard of the kind called] ضبّ [&c.]) *to enter its burrow,* or *hole;*

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(S, * K;) as also جحره : (K:) and *it* (rain) *constrained it* (a ضبّ [&c.]) *to enter its burrow,* or *hole.* (A, * TA.) ___ [Hence,] أَجحرهم الفزع [*Fright drove them into their dwellings*]. (A.) ___ اجحرت السَّنة *Drought,* or *dearth, brought the people into strait,* or *narrow, circumstances.* (A.) ___ And اجحره إلى كذا *He constrained him,* or *compelled him, to have recourse to,* or *to betake himself to,* or *to do, such a thing.* (K, * TA.) اجحر القوم *The people,* or *company of men, entered upon a time of drought,* (K,) *and difficulty.* (TA.) ___ اجحرت النُّجوم *The*

stars (i. e. the stars of winter, TA) *occasioned no rain.* (K, TA.)

5 تَجَحَّرَ see 1; each in two places.

7 إِنْجَحَرَ see 1; each in two places.

8 اجتحر لنفْسه جحرًا *It* [a ضَبّ &c.] *made for itself a burrow,* or *hole.* (S, K.)

10 إِسْتَجْحَرَ see 1.

جَحْرٌ *A deep-bottomed cavern.* (K.)

جُحْرٌ (S, A, Mgh, Msb, K) and جُحْرَانٌ (S, K) The *burrow,* or *hole,* (M, K,) of a [lizard of the kind called] ضَبّ, (A, Mgh, Msb, MF,) and of a jerboa, and of a serpent, (Mgh, Msb, MF, *) and of any venomous reptile or the like, and wild beast, (M, K,) or of any creature that is not of a large size; (TA;) and [the *den*] of a hyena: (K in art. وجر:) pl. [of mult.] of the former, جُحَرَةٌ (S, Msb, K [in the CK جَحَرَةٌ]) and [of pauc.] أَجْحَارٌ. (S, K.) ___ And [hence,] the former, (A,) or ↓ the latter, or both, (IAth, TA,) The *vulva* of a woman; the *pudendum muliebre:* and the *anus.* (IAth, TA.) ___ You say, حَصِّنِى جُحْرَكِ [*Protect thou* (O woman) *thy pudendum*]. (A.) And it is said in a trad., (by 'Áïsheh, A,) إِذَا حَاضَتِ المَرْأَةُ حَرُمَ الجُحْرَانُ (S, TA) *When a woman has the menstrual discharge, the vulva is forbidden:* (TA:) or, (accord. to one reading, TA,) حَرُمَ الجُحْرَانُ, i. e. *both* (A) *the vulva and the anus* (TA) *are forbidden;* (A, TA;) one having been forbidden before. (TA.) ___ [Hence likewise,] the former signifies also *A hole,* or *aperture,* (ثَعْلَبٌ,) *whence rainwater flows.* (K and TA in art. ثعلب.)

جَحْرَةٌ (S, K) and جَحَرَةٌ (K) *A severe, hard,* or *distressful, year;* (S, K;) *one of drought, dearth,* or *unfruitfulness,* (K,) and *of little rain;* because it drives the people into the tents, or houses. (TA.)

عَيْنٌ جَحْرَآءُ *i. q.* مُتَجَحِّرَةٌ or مُنْجَحِرَةٌ, (accord. to different copies of the K,) i. e. *An eye deep,* or *depressed,*

in its socket. (TA.) It occurs in a trad., in a description of Ed-Dejjál; but Az says that [in this instance] it is correctly جَخْرَآء, with خ. (TA.)

جُحْرَانٌ : see جُحْر, in three places.

جَاحِرٌ [*Entering a burrow,* or *hole:* and also] *remaining behind, not having come up to others;* (K, TA;) applied to a horse or the like, &c. (TA.)

جَوَاحِرُ [is its pl., signifying] *Entering into burrows,* or *holes,* (S, K,) and *hiding-places:* (S:) *entering secretly into* [*their*] *habitations:* (KL:) and also *remaining behind;* applied to wild animals &c. (TA.)

مَجْحَرٌ, (K,) pl. مَجَاحِرُ, (S, A,) *A hidingplace;* (S, A, K;) *a place of refuge.* (K.)

عَيْنٌ مُتَجَحْرِةٌ or مُنْجَحِرَةٌ: see جَحْرَآء.

جحش

1 **جحشه** , (Ks, S, Mgh, K, *) aor. ـَـ , (Mgh, K,) inf. n. جَحْشٌ, (S, K,) *It scratched it,* or *the like,* (namely the skin, S, Mgh, K, or a man's side, Ks,) *so as to abrade the surface,* (Mgh, K,) or *so as to abrade the skin;* (Ks;) syn. سَحَجَهُ, (Ks, K,) and قَشَرَهُ: (Mgh, K:) or *i. q.* خَدَشَهُ: or it signifies *more than this last:* (Ks, K:) or *less than this last:* (Lth, K:) and *it* (an arrow) *made a mark upon it;* [or *grazed it;*] namely, a wall. (Mgh.) You say, أَصَابَهُ شَيْءٌ فَجَحَشَ وَجْهَهُ [*A thing struck him, and abraded the surface of the skin of his face*]: and جَحَشَ بِهِ [*in him,* or *it, is an abrasion of the skin*]: (S, TA:) or جَحْشٌ is not in the face, nor [anywhere] in the body [except in the side]. (L, TA.) It is said in a trad., respecting Mohammad, سَقَطَ مِنْ فَرَسٍ فَجَحَشَ شِقُّهُ *He fell from a horse, and the skin of his side was scratched,* or *lacerated,* or *abraded.* (Mgh, * TA.) [See also مَجْحُوشٌ.]

جَحْشٌ *A young ass;* (S, Msb, K;) *domestic* and *wild:* or *before it becomes big:* (TA:) or *from the time when it is brought forth until it becomes big from sucking:* when it has completed the year, it is called تَوْلَبٌ: (As:) [or the latter is applied to a wild ass of that age:] pl. [of pauc.] أَجْحَاشٌ (so in a copy of the S) and [of mult.] جِحَاشٌ and جِحْشَانٌ (S, Msb, K) and جُحُوشٌ (Msb) and جَحَشَةٌ: (As, TA:) [dim. جُحَيْشٌ:] and fem. جَحْشَةٌ. (S, K.) It is said in a prov., الجَحْشَ لَمَّا بَدَّكَ الأَعْيَارُ, (A, TA,) i. e., Seek thou, or pursue thou, *the young ass when the full-grown asses outstrip thee:* applied to him who seeks much, and it escapes him; so one says to him, Seek thou less than that. (TA.) [Meyd gives فَاتَكَ in the place of بَدَّكَ.] ___ Also *A mare's colt;* (A, K;) as being likened to a young ass. (TA.) ___ And *A gazelle;* (Ibn- 'Abbád, K;) in the dial. of Hudheyl: (TA:) or *a young gazelle;* (A, TA;) in that dial.; occurring in a poem of Aboo-Dhu-eyb; but accord. to one relation, the word there is خَشْفٌ. (TA.)

جَحِيشٌ The *side*, (K, TA,) of a man: (TA:) and *a lateral*, or *an adjacent, part*, or *place*, or *tract*. (Sh, K.) You say, أُصِيبَ جَحِيشُهُ *His side was hit*, or *hurt*. (TA.) And نَزَلَ فُلَانٌ الجَحِيشَ *Such a one alighted in the adjacent part* or *tract*. (TA.) A man *who retires to a distance, apart from others:* (S:) *who alights apart from others, and does not mix with them:* (IDrd, K:) *who lives alone, with none to incommode him in his house*. (AHn.) You say, نَزَلَ فُلَانٌ جَحِيشًا *Such a one alighted alone; apart from others*. (TA.)

جُحَيْشٌ [dim. of جَحْشٌ]. You say, هُوَ جُحَيْشٌ وَحْدُهُ *He is one who follows his own opinion only*, (S, A, K,) *who has his gain to himself exclusively*, (TA,) *and does not consult others, nor mix with them;* (K, TA;) as also عُيَيْرٌ وَحْدُهُ; [q. v.;] meaning dispraise; (S, A, TA;) the man being thereby likened to a [little] young ass. (TA.)

بَيْتٌ جَاحِشٌ [*A tent*] *apart from the tribe*. (TA.)

مَجْحُوشٌ One *whose side* (جَحِيشُهُ, TA) *is hit*, or *hurt*. (K, TA.)

جحظ

1 **جَحَظَتْ عَيْنُهُ** , aor. ـَـ , (S, K,) inf. n. جُحُوظٌ (T, S, TA) and جَحَاظٌ, (M, TA,) *His eyeball, the globe of his eye, was prominent* (T, M, K, TA) *and apparent:* (TA:) or *was large* (S, K, TA) *and prominent;* (S, TA;) *as though a large pearl came forth from the eyelids.* (Jm, TA.) جَحَظَ إِلَيْهِ عَمَلَهُ *He looked into,* or *examined, his deed, and saw the evil that he had done:* (K:) and it may mean *he looked into his face, and reminded him of the evil of his deed.* (Az, TA.) The Arabs also say, لَأَجْحَظَنَّ إِلَيْكَ أَثَرَ يَدِكَ, meaning *I will assuredly show thee the evil of the effect of thy hand.* (Az, TA)

2 **جحّظ** , inf. n. تَجْحِيظٌ, *He looked sharply,* or *intently.* (K.)

جَحْظَتان : see جَاحِظَتَانِ.

جَحَاظٌ : see جَاحِظٌ.

جَحَاظٌ The *part* [*which is next below,* or *around, the eye, and*] *which is called the* مَحْجِر *of the eye.* (IDrd, Az, L, K.) ___ And, (Az, K,) in one copy [of the work of IDrd, i. e. the Jm,] (Az,) The *edge of the gland of the penis.* (Az, K.) ___ جَحَاظَان: see جَاحِظَتَان.

جَحَاظَتَان : see جَاحِظَتَان.

جَاحِظٌ A man *having the eyeball,* or *globe of the eye, prominent and apparent;* (TA;) or *large and prominent;* (S, TA;) as also جَحْظَمٌ , in which the م is augmentative. (S, TA.) And جَاحِظُ العَيْنَيْنِ A man *whose blacks of his eyes are prominent.* (TA.) You say also, فُلَانٌ جَاحِظٌ إِلَىَّ بِعَيْنِهِ, and مُجَحِّظٌ ,

meaning *Such a one is looking at me intently.* (T, TA in art. زنر.) And جُحَّظٌ and جُحُظٌ, [which are pls. of جَاحِظٌ,] applied to men, signify *Raising the eyes, and looking fixedly;* or *stretching and raising the sight;* or *opening the eyes and not moving the eyelids.* (L, TA.)

جَاحِظَتَانِ , (so in copies of the S, and in the L,) or جَحَاظَتَانِ , (so in a copy of the S, and so accord. to a copy of the KL, in which the sing. is written جَحَاظَةٌ, though Golius, on the authority of that work, writes it جَحَاظَةٌ,) or جَحَاظَانِ , accord. to Lth, (TA,) or جَحْظَتَانِ , (as written in one copy of the S,) The *two blacks*

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of the eye [or rather *of the two eyes*]. (Lth, S, L, TA.)

مُجَحِّظٌ : see جَاحِظٌ.

جحف

1 **جَحَفَهُ** , aor. ـَـ , (K,) inf. n. جَحْفٌ, (TA,) *He*, or *it*, *stripped off*, *scraped off*, or *otherwise removed*, *its superficial part;* (K;) [and so اجتحفهُ ; for you say,] اجتحف السَّيْلُ الوادِيَ *The torrent stripped off* [or *swept away*] *the superficial parts of the valley.* (TA.) ___ *He*, or *it*, *took away*, *carried away*, or *removed*, *the whole of it*, or *the greater part of it*, or *much of it;* or *swept it away:* (K, TA:) or, as some say, *vehemently.* (TA.) And مُجَاحَفَةٌ [an inf. n. of جاحف] signifies The *taking* a thing, *taking* it *away*, *removing* it, or *sweeping* it *away.* (TA.) ___ *He*, or *it*, *destroyed*, and *extirpated*, *him*, or *it;* as also اجتحفهُ and اجحف به. (Mgh.) ___ *It* (a bucket) *took it and bore it away;* namely, water. (S, K.) ___ *He collected it*, لِنَفْسِهِ *for himself.* (K.) ___ *He laded it out with his hand* or *with a ladle*, namely, food, (IAar, K,) and beverage, (TA,) لَهُ *for him.* (IAar, K.) ___ *He threw it* (a thing, IDrd) *by kicking it* with his foot. (IDrd, K.) ___ جَحَفَ الكُرَةَ (K) and اجتحفها (TA) *He snatched away the ball* (K, TA) from the ground. (TA in explanation of the former. See also جَحْفَةٌ.) ___ [The inf. n.] جَحْفٌ also signifies The act of *eating* (AA, S, TA) what is called ثَرِيد, (S, * TA,) or butter with dates, or with dried dates. (AA, S.) ___ And The act of *striking*, or *smiting*, with the sword. (AA, S, TA.) ___ And The act of *ejecting*, or *expelling.* (KL.) ___ And The *doing damage*, or *an injury.* (KL. [See also 4.]) ___ And جَحَفَ مَعَهُ *He inclined with him*, (K, TA,) عَلَى غَيْرِهِ *against another:* and in like manner, جَحَفَ لَهُ [*he inclined to him*]. (TA.) جَحِفَ *He* (a man) *was affected with the flux of the belly termed* جُحَافٌ. (TA.)

3 **جاحف** , inf. n. مُجَاحَفَةٌ: see 1. ___ جاحفهُ, (S, K,) inf. n. as above, (TA,) also signifies *He pushed*, or *pressed*, *against*, or *upon*, *him*, or *it;* (S, K, TA;) and so جاحف بِهِ: (TA:) *and clave to him*, or *it:* (Ham p. 62:)

and جَحَافٌ [which is also an inf. n. of the same verb] signifies the *pushing*, or *pressing, one against another*, or *one upon another, in war:* and the *striving, struggling, contending*, or *conflicting, in an affair.* (AA, TA.) Hence the saying of El-Ahnaf, إِنَّمَا أَنَا بَيْنَ تَمِيمٍ كَعُلْبَةِ الرَّاعِى يُجَاحِفُونَ بِهَا يَوْمَ الْوِرْدِ, i. e. [*I am, among Temeem, only like the milkingvessel of the pastor,*] *upon which they press*, or *crowd, together* [*on the day of coming to water*]. (TA.) ___ *He was*, or *became, near to him*, or *it.* (S, IF, K.) So in the phrase جاحف الذَّنْبَ [*He was*, or *became, near to committing the crime*, or *sin*, or *act of disobedience*]. (IF, TA.) [See also 4.] ___ جاحف عنه *He repelled from him.* (TA.) ___ [The inf. n.] جَحَافٌ also signifies The act of *fighting*, or *combating:* (K:) and *slaying.* (TA.) ___ And A bucket's *striking against the mouth of the well, so that its water pours out, and sometimes it becomes rent.* (S, K.)

4 **اجحف به**, (inf. n. إِجْحَافٌ, Msb,) *He*, or *it, took away, carried away*, or *removed, him*, or *it;* (S, Msb, K;) said, in this sense, of a torrent: (Msb:) and *extirpated him*, or *it;* (S, Mgh, Msb;) said of a torrent, (S, Msb,) and of time, or fortune, and of a calamity. (TA.) See also 1. ___ *He*, or *it, did damage*, or *an injury, to him.* (KL, * MA.) [See also 1.] It is said by one of the sages, مَنْ آثَرَ الدُّنْيَا أَجْحَفَ بِآخِرَتِهِ [*He who prefers the enjoyments of the present life mars his enjoyments of the life to come*]. (TA.) And you say, أَجْحَفَتْ بِهِ الْفَاقَةُ *Want reduced him to poverty,* (K, TA,) *and caused his property to pass away.* (TA.) And أَجْحَفَتِ السَّنَةُ *The year was*, or *became, one of drought, and dearth*, or *sterility.* (Msb.) [Accord. to Fei,] إِجْحَافٌ is met. used as meaning The *making to suffer excessive loss* or *detriment.* (Msb.) [It is also used as a simple subst., meaning *Damage, harm*, or *injury:* pl. إِجْحَافَاتٌ.] ___ *He imposed upon him*, or *tasked him with*, (namely, his slave, Msb,) *that which he was unable to do.* (Msb, TA.) ___ [Hence, perhaps, *He strained it*, or *wrested it;*

namely, a word, or an expression.] ___ *He approached him,* or *it; was,* or *became, near to him,* or *it.* (S, K.) [See also 3.] ___ *He approached it,* or *drew near to it,* (namely, a road,) *but did not enter it.* (TA.) And اجحف بهم, said of an enemy, and of a torrent, or rain, *He,* or *it, approached them,* or *drew near to them, but missed them.* (TA.) ___ *He was near to falling short of accomplishing it,* namely, an affair, or *of doing what was requisite therein;* or *was near to being remiss therein.* (TA.)

6 تجاحفوا *They reached,* or *hit, one another with staves,* (K, TA,) in the O, *with bows,* (TA,) *and swords,* (K, TA,) in fighting. (TA.) Hence the phrase, in a trad., إِذَا تَجَاحَفَتْ قُرَيْشٌ المُلْكَ بينهم, i. e., *When Kureysh shall contend together in fight for dominion.* (TA.) ___ تجاحفوا الكُرَةَ بينهم *They contended together in snatching away the ball* (تَخَاطَفُوهَا) *with the goff-sticks,* (K, * TA,) *after rolling it along.* (TA.)

8 اجتحفه : see 1, in three places. ___ Also *He seized it, took it,* or *carried it off, by force.* (K, TA.) ___ *He took it up,* namely, the food called ثَرِيد, *with the three fingers.* (Sgh, K.) ___ *He exhausted it,* namely, the water of a well, (K, TA,) *with the hand or with a vessel.* (TA.)

جَحْفٌ : see the next paragraph.

جَحْفَةٌ *A portion of clarified butter.* (Sgh, K.) ___ See also the next paragraph. *An affection resembling* مَغَص [or *pain and griping*] *in the belly,* (K, TA,) *arising from indigestion.* (TA.) [See also جَحَافٌ.] The *playing with the ball;* as also جَحْفٌ [inf. n. of جَحَفَ, q. v.]. (K.)

جُحْفَةٌ *A portion of water remaining in the sides of a watering-trough* or *tank;* as also جَحْفَةٌ . (Kr, K.) ___ The *water that is exhausted from a well:* or, *that remains in the well*

after the exhausting [*of the rest*]. (K.) ___ *A small quantity of the food called* ثَرِيد, *in a vessel, not filling it.* (K.) ___ The *quantity that is laded out at once, of food:* or *a handful:* (IAar, K:) pl. جُحَفٌ. (TA.) ___ *A portion of scattered herbage in the* قَوْز (a mistake for قَرْن, meaning the *most elevated part,* TA) *of a desert,* (K, TA,) *resembling waters on all its sides, such as that the seeker of water knows not which of the waters is the nearest to the extremity thereof.* (TA.)

جُحَافٌ *That carries away everything;* applied to a torrent; (S, K;) as also جَاحِفٌ ; (TA;) and to death. (S, K.) ___ *Death* [itself]. (S, K.) ___ *A flux of the belly, arising from indigestion:* (S, K:) or *a pain that attacks in consequence of eating flesh-meat without bread.* (TA.) [See also جَحْفَةٌ.]

جَحُوفٌ A bucket (دَلْوٌ) *that takes and bears away water.* (S, K.) ___ Food of the kind called ثَرِيد *remaining in the middle of a bowl.* (IAar, K.)

جَاحِفٌ : see جُحَافٌ

مَرَّ الشَّىْءُ مُضِرًّا وَمُجْحِفًا *The thing passed by approaching,* or *coming near.* (S.) ___ سَنَةٌ مُجْحِفَةٌ *A year that renders the cattle lean:* or *a year that destroys people,* or *impoverishes them,* or *injures them,* (تُجْحِفُ بِهِمْ,) *by slaughter,* or *by marring,* or *destroying, the cattle.* (TA.) ___ And مُجْحِفَةٌ, alone, *A calamity;* (K;) because it extirminates people. (TA.)

مَجْحُوفٌ A man *affected with the flux of the belly termed* جُحَافٌ. (S, K.)

جحفل

Q. 1 جَحْفَلَهُ , (S, K,) inf. n. جَحْفَلَةٌ, (TA,) *He prostrated him on the ground; threw him down:* (S, K:) and sometimes they said, جَعْفَلَهُ. (S.) *He reproved, chid,* or *reproached, him for his deed;* or *did so severely.* (Sgh, K.)

Q.2 تَجَحْفَلُوا *They congregated; collected themselves together.* (S, K.)

جَحْفَلٌ *An army:* (S:) or *a numerous army.* (K.) MF holds it to be formed, with an augmentative ل, from الجَحْفُ, meaning the taking, or carrying, a thing away. (TA.) A *great* man: (K:) or a man *of great estimation* or *dignity.* (S.) ___ *A generous, noble,* or *high-born, chief* or *lord.* (K.) ___ *Great in the sides.* (IAar, K.)

جَحْفَلَةٌ The *lip* (S, K) of a solid-hoofed animal, (Sudot;,) [i. e.,] of a horse, a mule, and an ass: (K:) and metaphorically applied to that of a man, which is properly termed شَفَةٌ: (TA:) not, as some assert, peculiarly the upper lip: (MF:) pl. جَحَافِلُ. (TA.) ___ Also, (K,) جَحْفَلَتَانِ, (TA,) *Two callosities* (رَقْمَتَانِ) *in the two arms of the horse,* (K,) *resembling two marks made with a hot iron, facing each other, in the inner side of each arm.* (TA.)

جَحْنَفَلٌ (with an augmentative ن S) *Thicklipped.* (S, K.)

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جحم

1 **جحمت النَّار** , aor. ـُـ , inf. n. جحوم; and جحمت, aor. ـَـ , inf. n. جحم and جحم [accord. to the CK جحم] and جحوم; *The fire burned, burned up, burned brightly* or *fiercely, blazed,* or *flamed;* (K, TA;) and *had many live coals, and much flame:* (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies *it became great:* (TA:) and اجحمت *it became vehement;* said of fire, and also of war. (Ham p. 810.) جحم, aor. ـَـ , *He kindled* fire; *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame.* (K.)

4 **اجحم عنه** , (S, K,) inf.n. أجحام, (TA,) *He refrained, forbore, abstained,* or *desisted, from it;* (S, K;) namely, a thing; like احجم: (S:) but the former is a rare dial. var. (Har p. 95.) Both these verbs bear contr. significations; being used as meaning *He advanced,* or *went forward:* and also *he receded,* or *drew back.* (MF.) اجحم فلانًا *He,* or *it, was near to destroying,* or *killing, such a one.* (K.) See also 1.

5 **تجحم** *He burned with vehemence of desire,* or *covetousnsss, and niggardliness;* (K;) as also تجاحم : from جاحم الحرب. (TA.) ___ Hence, also, (TA,) *i. q.* تضايق [app. meaning *He became straitened in disposition*]. (K.) You say also, هو يتجاحم علينا, i. e., يتضايق [app., *He becomes straitened in disposition against us*]: a phrase mentioned by El-Mundhiree on the authority of Aboo-Tálib. (TA.)

6 **تَجَاحَفَ** see 5, in two places.

جحمة The *burning, burning brightly* or *fiercely, blazing,* or *flaming,* of fire; (Ham p. 77;) as also جاحم : (TA:) or *vehemence of burning* or *blazing* or *flaming:* (Bd in xxxvii. 95:) or it is an epithet applied

to fire because of its redness [or as meaning *red*]. (Ham ubi suprà.) ___ See also جحيم.

جحمة : see جحيم.

جحيم *A fire burning,* or *blazing,* or *flaming, vehemently;* (K;) as also جاحم : (Ham p. 810:) and *any fire having one part above another;* as also جحمة and جحمة ; (K;) of which last the pl. is جحم: (TA:) or *having many live coals, and flaming much:* (so in a copy of the S:) and *any great fire in a pit* or *the like;* (S, K;) from the saying in the Kur [xxxvii. 95], قَالُوا ٱبْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِى الْجَحِيمِ [*They said, Build ye for him a building, and cast him into the great fire therein*]. (S.) And الجحيم is one of the names of *The fire* [*of Hell*]; (S, TA;) from which may God preserve us. (TA.) See also جاحم.

جحّام *Niggardly, tenacious, stingy, penurious,* or *avaricious:* (K:) from جاحم الحرب, meaning the straitness, and vehemence, of war. (TA.)

جاحم : see جحيم. Also Live coals (جمر) *vehemently burning* or *blazing* or *flaming.* (K.) And a place *vehemently hot;* (S, K;) as also جحيم . (K.) El-Aashà says, الموت جاحم [app. meaning *Death is like a burning,* or *fiercelyburning, fire*]. (S.) See also جاحم الحرب ___. جحمة *The main part* [or *the thick*] *of the war* or *battle:* (K:) or *the straitness thereof:* (TA:) and *the vehemence of the fight* or *slaughter, in the scene thereof.* (K.) You say, اصطلى بجاحم الحرب [*He warmed himself with the heat,* or *vehemence, of the battle*]. (TA.) ___ الجاحمة *Fire:* (TA:) or, [as an epithet,] fire *burning, burning brightly* or *fiercely, blazing,* or *flaming.* (Ham p. 77.)

جد

1 **جَدَّهُ** , aor. ـُ , (S, Msb,) inf. n. جَدٌّ, (S, Mgh, Msb, K,) *He cut it,* or *cut it off.* (S, Mgh, Msb, K.) This is the primary signification. (Mgh.) You say of a weaver, جَدَّ ثَوْبًا *He cut off a piece of cloth* [sufficient for a garment or the like, from the web]. (S, K.) And جَدَّ النَّخْلَ, (S, Mgh, L,) aor, ـُ , (S, L,) inf. n. جَدٌّ (S, L, K) and جَدَادٌ (Lh, Mgh, L) and جِدَادٌ; (Lh, L; [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with جَدٌّ; and in the S, it seems to be implied that they are simple substs., or quasiinf. ns.;]) *i. q.* صَرَمَهُ; (Lh, S, Mgh, K; *) [like جَدَّهُ and جَزَّهُ;] i.e., *He cut off the fruit of the palm-trees.* (Mgh, L. [See also جَدَادٌ.]) And جُدَّتْ أَخْلَافُ النَّاقَةِ *The she-camel's teats were cut off by some accident that befell her:* (As, TA:) or, *in consequence of injury occasioned to her by the* صِرَار [q. v.]. (S.) And تَجْدِيدٌ [inf. n. of جدّد] signifies The *cutting off* the teat of a camel. (KL.) You say also, جَدَّ ثَدْيَا أُمِّكَ *May thy mother's breasts be cut off:* a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) ___ See also 5. جَدَّ, aor. ـِ , inf. n. جِدَّةٌ, *It* (a garment, TA, or a thing, S, Msb, TA) *was new;* (S, L, Msb, K;) [as though *newly cut off from the web;*] from جَدَّ as signifying he cut, or cut off. (L.) [See also 5.] جَدَّ, like تَعِبَ, (Msb,) see. pers. جَدَدْتَ, [like its syn. حَظِظْتَ,] (L, Msb,) aor. يَجَدُّ; (Msb;) or جُدَّ, with damm, (Mgh,) see. pers. جَدَدْتَ, (S,) [aor. يُجَدُّ;] inf. n. جَدٌّ; (S, * Mgh, L, Msb;) *He was,* or *became, fortunate,* or *possessed of good fortune,* (S, Mgh, L, Msb,) or *of good worldly fortune;* (TA;) *he advanced in the world,* or *in worldly circumstances;* (Mgh;) بِالْأَمْرِ *by the affair,* or *event,* whether good or evil; (L;) or بِالشَّيْءِ *by the thing.* (Msb.) And هُمْ يُجَدُّونَ بِهِمْ, as also يُحَظُّونَ بِهِمْ, *They become possessed of good fortune, and riches,* or *competence,* or *sufficiency.* (Ibn-Buzurj, L.) [You say also, جَدَّ جَدُّهُ : so in a copy of the A: probably a mistranscription for جَدَّ جِدُّهُ, which see below: if not, meaning *His*

fortune became good; or *his good fortune increased in goodness:* or, perhaps, *his dignity became great;* from what next follows]. جَدَّ فِى عَيْنِى, (S, A,) or فِى عُيُونِ النَّاسِ, and صُدُورِهِمْ, (Mgh,) aor. ـِ , inf. n. جِدٌّ, (S,) *He was,* or *became, great,* or *of great dignity* or *estimation, in my eye,* or *in the eyes of men,* and *their minds.* (S, A, Mgh.) It is said in a trad. of Anas, كَانَ الرَّجُلُ مِنَّا إِذَا قَرَأَ البَقَرَةَ وَآلَ عِمْرَانَ جَدَّ فِينَا, i. e., [*A man of us, when he recited* the chapter of *the Cow* and that of *the Family of 'Imrán* (the second and third chapters of the Kur-án),] *used to be great in our eyes.* (S.) جَدَّ فِى الأَمْرِ, (S, A, K,) or فِى أَمْرِهِ, (L,) or فِى كَلَامِهِ, (Msb,) aor. ـِ (S, L, Msb, K) and ـُ , (L, K,) inf. n. جِدٌّ, (S, K,) or جَدٌّ, (L, Msb,) جِدٌّ being a simple subst.; (Msb;) and اجدّ فيه; (L, K;) *He was serious,* or *in earnest,* (S, A, L, Msb, K,) *in the affair,* (S, A, K,) or *in his affair,* (L,) or *in his speech;* (Msb;) syn. حقّق; (L;) *contr. of* هزل. (L, Msb. [In the S and A and K, the inf. n. is said to signify the *contr. of* هَزْلٌ; and in the K, it is also said to be *syn. with* تَحْقِيقٌ.]) ___ And جَدَّ فِى الأَمْرِ, (As, S, L, Msb, K,) aor. ـِ and ـُ , (S, Msb, K,) inf. n. جِدٌّ, (S, * K, * TA,) or this is a simple subst., and the inf. n. is جَدٌّ; (Msb;) and اجدّ فيه; (As, S, L, K;) signify also *He strove, laboured,* or *toiled; exerted himself* or *his power* or *efforts* or *endeavours* or *ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly,* or *with energy; was diligent,* or *studious; took pains,* or *extraordinary pains; in the affair.* (As, S, L, Msb, K.) And جَدَّ فِى السَّيْرِ *He strove, laboured, toiled,* or *exerted himself, in going,* or *journeying,* or *in his course,* or *pace;* and in like manner, اجدّ السَّيْرَ *he hastened his course,* or *pace.* (L.) And جَدَّ جِدُّهُ, [meaning *His labour,* or *exertion,* or *energy, was,* or *became, great,* or *extraordinary:* or] meaning ازْدَادَ جِدُّهُ جِدًّا [*his labour, &c., increased in labour,* &c.]: or it may mean *what was not* [*his*] جِدّ, *became* جِدّ; wherefore, i. e. because it would be so eventually, it is here so called. (Ham p. 33. [See also جَدَّ جِدُّهُ, above.] ___ جَدَّ بِهِ الأَمْرُ (A, L) *The affair,* or *event, distressed,* or *afflicted, him.* (L.) So in the saying of Aboo-Sahm,

* أَخَالِدُ لَا يَرْضَى عَنِ العَبْدِ رَبُّهُ *
* إِذَا جَدَّ بِالشَّيْخِ العُقُوقُ المُصَمِّمُ *

[*O Khálid, his Lord will not approve of the servant,* or *man,* (meaning the son,) *when cutting,* or *biting, disobedience to a parent distresses the old man*]. (L.) جَدَّ, aor, ـِ inf. n. جَدٌّ and جِدٌّ, *It* (a house, or tent, بَيْت) *dripped,* or *let fall drops.* (K.)

2 **جدّد** , inf. n. تَجْدِيدٌ: see 1. See also 4, in three places. تجديد also signifies The *making* [or *weaving*] *stripes of different colours in a garment.* (KL.)

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3 **جادّه فى الأَمْرِ** , (S, L, K, *) inf. n. مُجَادَّةٌ, (L,) *i. q.* حَاقَّهُ (S, L) or حَاقَقَهُ (K) [*He contended with him respecting a thing, each of them asserting his right therein:* so accord. to explanations of حاقّه in the lexicons: but I think that the meaning intended here is, *he acted seriously,* or *in earnest, with him in the affair;* and this is confirmed by its being immediately added in the TA, after حاققه, and أَجَدَّ signifies حَقَّقَ, as above mentioned: see جَدَّ فى الأَمْرِ expl. by حَقَّقَ as contr. of هَزَلَ]. Also *He exerted his full effort,* or *endeavour,* or *energy, with him in the affair.* (So accord. to an explanation of the inf. n., مجادة, in the KL.)

4 **اجدّ النَّخْلُ** *The palm-trees attained to the time for the cutting off of the fruit.* (S, A, * L, Msb, K.) ___ [Hence, perhaps,] أَجَدَّتْ قَرِنِى مِنْهُ *I* (*myself,* TA) *relinquished,* or *forsook, him,* or *it.* (K.) اجدّه, and استجدّه , (S, A, L, K,) and جدّده , (S, L, K,) *He made it new;* (S, A, L, K;) namely, a thing, (S,) or a garment: (A, TA:) or *he put it on,* or *wore it, new;* namely, a garment. (TA.) One says to him who puts on a new garment, أَبْلِ وَأَجِدَّ وَٱحْمَدِ الكَاسِى [*Wear out, and make,* or *put on, new, and praise the*

Clother, meaning God]. (S.) And you say, بَهِىَ بَيْتُ فُلَانٍ فَأَجَدَّ بَيْتًا مِنْ شَعَرٍ [*The tent of such a one was,* or *became, rent,* or *pierced with holes; therefore he made a new tent of haircloth*]. (S.) And جَدَّدَ الأَمْرَ, and اجَدَّهُ, and استجدّهُ , *He originated,* or *innovated, the thing,* or *affair;* or *did it newly,* or *for the first time* (Msb.) And جَدَّدَ الوُضُوءَ [*He renewed the ablution termed* وضوء], and العَهْدَ [*the compact,* or *contract,* or *covenant,* &c.]. (TA.) ___ اجدّ فُلَانٌ أَمْرَهُ بِذٰلِكَ *Such a one established,* or *settled, firmly his affair,* or *case, thereby, or therein:* so says As, and he cites the following verse:

* أَجَدَّ بِهَا أَمْرًا وَأَيْقَنَ أَنَّهُ *
* لَهَا أُخْرَيٰ كَالطُّحْنِ تُرَابُهَا *

[*He established,* or *settled, firmly his case thereby,* or *therein, and knew certainly that he was for it,* (app. meaning a war, or battle, حَرْب, which is fem.,) *or for another whereof the dust would be like flour*]: Aboo-Nasr says, It has been related to me that he said, اجدّ بها امرًا means اجدّ أَمْرَهُ بِهَا; [and so this phrase is explained in the K;] but the former explanation I heard from himself: (L:) or this phrase means أَجَدَّ أَمْرُهُ بِهَا [so in two copies of the S, app., *his affair,* or *case, became easy,* or *practicable, thereby,* like ground termed جَدَد, which is easy to walk, or travel, upon; see the next sentence]; امر being put in the accus. case as a specificative, like عَيْنًا in the phrase قَرَرْتُ بِهِ عَيْنًا, meaning قَرَّتْ بِهِ عَيْنِى. (S.) اجدّ also signifies *It* (a road) *was,* or *became, what is termed* جَدَد [i. e. *hard,* or *level,* &c.]. (S, K.) And اجدّت لَكَ الأَرْضُ *The ground hath become to thee free from soft places, and clear to thy view.* (TA.) ___ Also *He walked along,* or *traversed, what is termed* جَدَد. (K.) And اجدّ القَوْمُ *The people,* or *company of men, came to what is so termed:* (S:) and *ascended upon the surface* (جَدِيد) *of the ground:* or *went upon sand such as is termed* جَدَد. (TA.) See also 1, in three places.

5 **تجدّد** [originally *It became cut,* or *cut off.* ___ And hence,] *It* (an udder) *lost,* or *became devoid of, its milk:* (S, K:) and [in like manner] جُدَّ , aor. يُجَدُّ, inf. n. جَدَدٌ, *it,* (a breast, and an udder,) *became dry.* (A Heyth, TA.) ___ Hence also, [*It was newly made;* as though *newly cut off from the web;*] said of a garment: (TA:) and *it* (a thing, S, A) *became new:* (S, A, K:) and *it* (a thing, or an affair,) *originated; was originated,* or *innovated;* or *was done newly,* or *for the first time:* and sometimes استجدّ is used intransitively [in the same senses]. (Msb.) [Also *It* (an action, as, for instance, ablution, and a compact, or the like,) *was renewed.* See جَدَّدَ as syn. with أَجَدَّ.]

10 **إِسْتَجْدَدَ** see 4, in two places: and see also 5.

جَدٌّ *Fortune,* or particularly *good fortune,* syn. حَظٌّ, (S, A, Mgh, L, K,) and بَخْتٌ, (S, A, L, K,) *in the world,* or *in wordly circumstances;* (TA;) *advance in the world,* or *in worldly circumstances:* (Mgh:) pl. [of mult.] جُدُودٌ (S) and [of pauc.] أَجْدَادٌ and أَجُدٌّ. (TA.) You say, فُلَانٌ ذُو جَدٍّ فِى كَذَا *Such a one is possessed of good fortune in such a thing.* (L.) And it is said in a trad. respecting the day of resurrection, وَإِذَا أَصْحَابُ الجَدِّ مَحْبُوسُونَ *And lo, the people who were possessed of good fortune and riches in the world were imprisoned.* (L.) And in a prayer, (L,) لَا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ *The good worldly fortune of him who is possessed of such fortune will not profit him,* (Mgh, L,) in the world to come, (L,) *in lieu of Thee;* (Mgh, L; *) i. e., *of obedience to Thee:* (Mgh, and Mughnee in art. مِنْ:) or *in lieu of the good fortune that cometh from Thee:* or, as some say, *will not defend him from Thee.* (Mughnee ubi suprà. [See also another explanation below.]) Hence, أَجَدَّكَ لَا تَفْعَلْ [or أَجَدِّكَ]; and, accord. to some, وَجَدَّكَ: see جَدٌّ. ___ One's *lot in life;* and the *means of subsistence that one receives from the bounty of God.* (L, K.) One says, لِفُلَانٍ فِى هٰذَا الأَمْرِ جَدٌّ *Such a one has in this thing,* or *state of affairs, means of subsistence.* (A'Obeyd, L.) ___

Richness; competence, or *sufficiency;* or the *state of being in no need,* or *of having no wants,* or *of having few wants.* (S, L, Msb.) لا ينفع ذا الجدّ منك الجدّ, [explained above, is said to mean] *Riches,* &c., *will not profit the possessor thereof with Thee;* for nothing will profit him but acting in obedience to Thee: منك here signifies عِنْدَكَ. (S, Msb.) ___ *Greatness,* or *majesty;* (Mujáhid, S, Mgh, Msb, K;) accord. to some, specially of God: (TA:) so in the Kur lxxii. 3: (S, TA:) or his *freedom from all wants* or *the like;* syn. غِنًى. (S.) Hence, تَعَالَى جَدُّكَ, (Mgh, TA,) in a trad. respecting prayer, (TA,) *Exalted be thy greatness,* or *majesty.* (Mgh, * TA.) ___ See also أَجَدَّكَ, as an interrogative phrase, voce جَدٌّ. Also, (S, K,) and مَجْدُودٌ, (S, A, Mgh, K,) and جَدِيدٌ, (S, Msb, K,) and جَدِّيٌّ, (S,) and جُدٌّ, and جُدِّيٌّ, the last two with damm, (K,) applied to a man, *Fortunate;* or *possessed of good fortune;* (S, A, Mgh, Msb;) or *possessed of good worldly fortune:* (TA:) or *possessing great fortune,* or *great good fortune:* (K:) [the words here given from the S are there coupled with synonyms of the same form, thus; جَدِيدٌ حَظِيظٌ, and مَجْدُودٌ مَحْظُوظٌ, and جَدٌّ حَظٌّ, and جَدِّيٌّ حَظِّيٌّ; on the authority of ISk:] جُدٌّ, with damm, as an epithet applied to a man, is said by Sb to be syn. with مَجْدُودٌ; and its pl. is جُدُّونَ only. (L.) Also جَدٌّ, *A grandfather;* the *father's father,* and the *mother's father:* (S, Msb, K:) and *a higher ascendant; an ancestor:* (Msb:) and جَدَّةٌ *a grandmother;* the *father's mother,* and the *mother's mother:* (K:) [and *a female ancestor:*] pl. of the former, أَجْدَادٌ [a pl. of pauc.] and جُدُودٌ and جُدُودَةٌ: (K:) and of the latter, جَدَّاتٌ. (TA.) Hence, accord. to some, وجَدُّكَ لَا تَفْعَلْ: see جَدٌّ. See also جُدَّةٌ: ___ and see جَدِيدٌ.

جُدٌّ : see جَدٌّ, in two places. See also جُدَّةٌ. ___ Also The *side* (جانب) of anything. (K.) And *A well in a place where is much herbage,* or *pasture:* (S, Msb, K:) *a well abounding with water;* (K;) [and] so جُدْجُدٌ ; (KL;) but A'Obeyd says that this is not known: (L:) and, contr., *a well containing little water: a scanty water,* or *water little in quantity: a water at the extremity of a* [*desert such*

as is called] فَلَاة: (K:) *an old water:* (Th, K:) *an old well:* (KL:) pl. (in all these senses, TA) أَجْدَادٌ. (Msb, TA.)

جِدٌّ [accord. to some an inf. n., but accord. to others a simple subst., (see جَدَّ,)] *Seriousness,* or *earnestness, contr. of* هَزْلٌ, (S, A, Msb, K,) in speech. (Msb.) Hence, ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ [There are *three things in relation to which what is serious is serious and what is jesting is serious*]: a saying of Mohammad, whereby he forbade a man's divorcing and emancipating and marrying and then retracting, saying I was jesting; as was customary in the time of paganism. (Msb.) أَجِدَّكَ and أَجَدَّكَ signify the same; (S;) but the former is the more chaste; (TA;) جِدّ and جَدّ being thus used only as prefixed nouns: (S, K:) As says that the meaning is, أَبِجِدٍّ مِنْكَ هٰذَا [*Does this proceed from thee in seriousness,* or *in earnest?*]; and that جِدّ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, مَا لَكَ أَجِدًّا مِنْكَ [*What aileth thee? Doth it proceed from thee in seriousness,* or *in earnest?*]; and that جِدّ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is أَجِدَّكَ, with kesr: (S:) but when it occurs with وَ [in the place of أَ, or with أَ in the sense of وَ, as a particle denoting an oath,] it is

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وَجَدِّكَ [or أَجَدِّكَ], with fet-h: (S, K:) you say, وَجَدِّكَ لَا تَفْعَلْ, (K, in the CK وَجَدَّكَ,) meaning, *By thy grandfather, do not* [such a thing]: or *by thy fortune,* or *good fortune, do not:* (TA:) also, when you say, أَجَدَّكَ لَا تَفْعَلْ, [or أَجَدِّكَ, for أَ (q. v.) is substituted for a particle of swearing, as in أَللّٰهِ لَأَفْعَلَنَّ,] the meaning is, I adjure thee *by thy truth,* (Lth, K,) and *by thy seriousness,* or *earnestness,* (Lth, TA,) *do not:* and when you say, أَجِدَّكَ لَا تَفْعَلْ, [or أَجَدِّكَ,] the meaning is, I adjure thee *by thy fortune,* or *good fortune, do not:* (Lth, K:) Aboo- 'Alee Esh-Shalowbeenee asserts that it implies the signification of an oath. (MF.) In the phrase اجدّك لا

تَفْعَلُ, AAF says, we may consider لا تفعل as put in the place of a denotative of state; or the phrase may be originally اجدّك أَنْ لَا تَفْعَلُ, ان being suppressed, and its government annulled: [therefore it may be rendered, in the former case, *Is it with seriousness on thy part, thou doing* such a thing? and in the latter case, *Is it with seriousness on thy part* that *thou will not do* such a thing? i. e. *dost thou mean seriously* that *thou will not do* it? or in this case, اجدّك may be used as a form of adjuration in one of the senses explained above, and لَا تَفْعَلُ may mean, that *thou do not* such a thing; or اجدّك may mean وجَدَّكَ, (explained above, and so in the three exs. below,) and لَا تَفْعَلُ, *thou wilt not do* it:] and, as AHei says, there is here a nice point, which is this; that the noun [meaning the pronoun] to which جدّ is prefixed should agree in person with the verb which follows it; so that one should say, اجدّى لَا أُكْرِمُكَ, and اجدّكَ لَا تَفْعَلُ, and اجدّهُ لَا يَزُورُنَا; because جدّ is an inf. n. corroborating the proposition that follows it. (MF.) ___ Also, [and in this case, likewise, accord. to some an inf. n., but accord. to others a simple subst., (see, again, جَدٌّ,)] *A striving, labour,* or *toil; exertion of one's self,* or *of one's power* or *efforts* or *endeavours* or *ability; vigorousness, strenuousness, laboriousness, diligence, studiousness, sedulousness, earnestness,* or *energy; painstaking,* or *extraordinary painstaking;* (S, L, Msb, K;) in affairs, (S,) or in an affair. (Msb, K.) Hence, جَدًّا [meaning *In a great,* or *an extraordinary, degree; greatly, much, exceedingly,* or *extraordinarily; very; very greatly,* or *very much; extremely*]; as in the phrase, (Msb,) فُلَانٌ مُحْسِنٌ جَدًّا [*Such a one is beneficent in a great,* or *an extraordinary, degree; very, exceedingly,* or *extremely, beneficent*]: you should not say جَدًّا. (S, Msb. * [In my copy of the Msb, it is محسن جدّا بالفتح: but the context shows that there is an omission here, and that, after جدّا, we should read, as in the S, جدًّا.]) وَلَا تَقُلْ جَدًّا [in a phrase of this kind] is put in the accus. case as an inf. n. [of which the verb is understood; so that, in the ex. given above, the proper meaning is, يَجِدُّ فِى الإِحْسَانِ جَدًّا *striving in beneficence with a great striving*]; because it is not from the same root as the preceding word, nor is it identical with it [in meaning]. (L.) You say also, فِى هٰذَا خَطَرٌ جَدٌّ عَظِيمٌ, meaning عَظِيمٌ جَدًّا [*In this is a*

very, or *an extremely, great danger,* or *risk*]. (S.) And هٰذا العالِمُ جدُّ العالِمِ *This is the learned* man, *the extremely* [or *the very*] *learned* man. (L.) And هٰذا عالِمٌ جدٌّ عالِمٌ *This is a learned* man, *an extremely* [or *a very*] *learned* man. (L, * K.) ___ Also *Haste.* (S, L, K, TA.) So in the phrase فُلانٌ على جدِّ أَمْرٍ *Such a one is in haste in an affair.* (S, L, TA.) Also *Executed seriously,* or *in earnest,* [*in which there is no jesting,*] *and excessive;* syn. مُحَقَّقٌ مُبالَغٌ فيه [meaning مُحَقَّقٌ فيه ومُبالَغٌ فيه; (see جِدٌّ;) جِدٌّ فى أَمْرِه thus used as an epithet having an intensive signification because it is originally an inf. n., or as some say, a simple subst.]: (L, K:) applied in this sense to a punishment: (L:) and also applied to a pace. (K in art. نص.) See also جُدَّةٌ: ___ and see جَدِيدٌ.

جَدَّةٌ : see جِدٌّ, near the end of the paragraph.

جُدَّةٌ The *bank,* or *side,* or a river; as also جَدَّةٌ and جِدٌّ (IAth, L, K) and جُدٌّ (IAth, Mgh, L) and جَدٌّ , (Mgh, L, K,) *accord.* to some, but correctly جُدٌّ; so called because cut off from the river, or because cut by the water, in like manner as it is called ساحِلٌ because it is abraded by the water: (Mgh:) or the *part* of a river *that is near the land;* as also جَدَّةٌ : (L:) and the *shore* of the sea: (MF:) *accord.* to As, جدّة is an arabicized word from the Nabathean كدّ. (L.) ___ The *stripe,* or *streak, that is on the back of the ass, differing from his general colour.* (S, A, * K.) And *A streak* (Fr, S, K, TA) in anything, (TA,) as in a mountain, (Fr, S,) *differing in colour from the rest* of the mountain, (S,) white and black and red; (Fr, TA;) as also in the sky: (A, TA:) pl. جُدَدٌ, (Fr, S,) occurring in the Kur xxxv. 25; (S;) where some read جُدُدٌ, pl. of جَدِيدَةٌ [app. جُدَيدَةٌ], which is syn. with جُدَّةٌ; and some, جَدَدٌ [q. v.]. (Bd.) ___ *A sign,* or *mark,* syn. عَلامَةٌ, (Th, K,) of, or in, anything. (Th, TA.) ___ *A beaten way, marked with lines* [*cut by the feet of the men and beasts that have travelled along it*]: (Az, L:) or *a road,* or *way:* pl. جُدَدٌ: (Msb:) and جُدُودٌ, also, [app. another pl. of جُدَّةٌ,] signifies *paths,* or *tracks, forming lines upon the ground.* (Az, L.) See also جادَّةٌ. ___ [Hence, app., but accord. to the S from the same word as signifying a

streak,] رَكِبَ جُدَّةً مِنَ الأَمْرِ, (S, A, TA,) or جُدَّةَ الأَمْرِ, (K,) *He set upon a way,* or *manner, of performing the affair:* (A:) or *he formed an opinion respecting the affair,* or *case.* (Zj, S, A, K.) ___ See also جِدَّةٌ.

جِدَّةٌ : see جُدَّةٌ, in two places: ___ and see جَدِيدٌ. ___ Also *A rag;* or *piece torn off from a garment;* and so جُدَّةٌ : thus in the saying, مَا عَلَيْهِ جِدَّةٌ and جُدَّةٌ [*There is not upon him a rag*]. (K.) ___ *A collar upon the neck of a dog:* (Th, L, K:) pl. جُدَدٌ [like لُحًى pl. of لِحْيَةٌ, or perhaps a mistake for جِدَدٌ]. (L.)

جَدَدٌ *Hard ground:* (S:) or *hard level ground:* (Har p. 522:) [see also جَدْجَدٌ:] or *rough level ground:* (K:) or *rough ground:* or *level ground:* (TA:) or *a level and spacious tract of land; a tract such as is called* صَحْرَآءُ, *and such as is called* فَضَآءُ, *containing no soft place in which the feet sink, nor any mountain, nor any* [*hill such as is called*] أَكَمَةٌ; *sometimes wide, and sometimes of little width:* (ISh:) [and] *a conspicuous road:* (Bd in xxxv. 25:) pl. أَجْدَادٌ. (ISh.) It is said in a prov., مَنْ سَلَكَ الجَدَدَ أَمِنَ العِثَارَ [*He who walks along hard,* or *hard and level, ground is secure from stumbling*]; (S, TA;) meaning, he who pursues the course marked out by common consent is secure from stumbling. (TA.) And مَكَانٌ جَدَدٌ occurs in a trad., meaning *Level ground.* (TA.) ___ See also جَدِيدٌ. ___ Also Sand that is *thin,* or *fine,* (K, TA,) *and sloping down.* (TA.) ___ And *A thing resembling a* سَلْعَةٌ [or *ganglion*] *in the neck of a camel.* (K.)

جَدَادٌ and جِدَادٌ The *cutting off of the fruit of palm-trees.* (S, * A, * L, Msb, * K. *) You say, هٰذَا زَمَنُ الجَدَادِ and الجِدَادِ [*This is the time,* or *season, of the cutting off of the fruit of the palmtrees*]. (S, A, Msb. *) Some say that جداد signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and جذاذ, the cutting off of all fruits, in a general sense: others say that they signify the same. (TA.) ___ Also The *time,* or

season, of the cutting off of the fruit of palm-trees. (S, * L.) You say جَدَّاد and جِدَاد, like صِرَام and صَرَام, and قَطَّاف and قِطَاف; (Ks, S;) whence it seems as though the measures فَعَّال and فِعَال were uniformly applicable to every noun signifying the time of the action; such nouns being likened to أَوَان and إِوَان. (S.)

جَدَاد : see جَدَّاد, and جَادٌّ.

جَدُود , (ISk, S, A, K,) or جَدُودَة, (L,) *Having little milk,* (ISk, S,) or *not from any imperfection;* (L;) applied to a ewe, (ISk, S, K,) but not to a she-goat; the epithet مَصُور being used in the latter case: (ISk, S:) or a ewe or she-goat *having no milk;* as also جَدَّآءُ : (A:) pl. جَدَائِدُ (S, L) and جَدَاد. (L.) ___ Also A *fat* she-ass: pl. جَدَاد. (AZ, K.)

جَدِيد , of the measure فَعِيل in the sense of the measure مَفْعُول, [i. e. مَجْدُود ,] *Cut,* or *cut off.* (S, Msb.) A poet says,

* أَبِى حُبِّى سُلَيْمَى أَنْ يَبِيدَا *
* وَأَمْسَى حَبْلُهَا خَلَقًا جَدِيدَا *

[*My love of Suleymà hath refused to perish; but her cord* (i. e. her tie of affection to me) *hath become worn out and cut*]: (S:) [as جديد signifies new more commonly than "cut,"] this verse appears as though it involved a contradiction. (MF.) ___ Applied to a garment, or a piece

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of cloth [sufficient for a garment or the like], *Newly cut off* [*from the web*] *by the weaver:* (S, K:) and so (without ة, S) applied to a مُلْحَفَة; (S, A;) thus applied to a fem. n. because syn. with مَجْدُودَة ; (S, ISd;) or, accord. to Sb, because by ملحفة in this case is meant إِزَار, and for a like reason in like cases; (Ham p. 555;) but one also says جَدِيدَة; (ISd;) and accord. to some, جديد is of the measure فَعِيل in the sense of the measure فَاعِل, and therefore the ة is regularly affixed to it: (Ham ubi suprà:) the pl. is جُدُد (Mbr, Th, S, A, K) and جُدَد; (AZ, A'Obeyd, Mbr;) but the former is the more common. (TA.) ___ And hence,

(L,) applied to a garment, (L, TA,) or a thing, (S, Msb,) *New; contr. of* قَدِيمٌ, (Msb,) or *contr. of* خَلَقٌ; (S, L;) from جِدَّةٌ as contr. of بِلًى: (K:) pl. [of pauc.] أَجِدَّةٌ and [of mult.] جُدُدٌ and جُدَدٌ. (L.) You say, أَصْبَحَتْ خَلَقَهُمْ جُدُدًا, a phrase mentioned by Lh, meaning خَلَقَانُهُمْ جُدُدًا [i. e. *Their old worn-out garments became replaced by new*]: or جُدُدًا may be here put for جَدِيدًا. (L.) ___ And hence, (TA,) الجَدِيدَانِ and الأَجَدَّانِ *The night and the day;* (S, Msb, K;) because they never become impaired by time. (TA.) You say, لَا أَفْعَلُهُ مَا ٱخْتَلَفَ الجَدِيدَانِ and الأَجَدَّانِ [*I will not do it while the day and the night succeed each other*]: (S:) or مَا كَرَّ الجَدِيدَانِ and الأَجَدَّانِ [*while the day and the night return time after time:* i. e., *ever*]. (A.) ___ Hence likewise, جَدِيدٌ also signifies A thing *of which one has had no knowledge.* (L.) ___ And hence, (L,) الجَدِيدُ signifies *Death:* (K:) or is applied as an epithet to death, in the dial. of Hudheyl. (L.) Accord. to Akh and El-Mugháfis El-Báhilee, جَدِيدُ المَوْتِ means *The commencement of death.* (L.) Also The *face,* or *surface,* of the earth, or ground; [as though it were cut;] (S, K, TA;) and so جَدَدٌ , and جَدَّةٌ , and جَدٌّ , (K,) and جِدٌّ . (TA.) See also جَدٌّ, in two places.

جُدَادَةٌ *What is cut off from the roots,* or *eradicated,* of, or from, palm-trees &c. (Lh, TA.)

جَدِيدَةٌ The *kind of pad,* or *stuffed thing,* (رِفَادَةٌ,) and the *felt, stuck,* or *attached, beneath the two boards* of a horse's saddle: there are two such things, called جَدِيدَتَانِ: (S:) or the جَدِيدَتَانِ consist of the *felt that is stuck,* or *attached, in the inner side* of a horse's and of a camel's saddle: (L:) but جَدِيدَةٌ thus applied is a post-classical word: the [classical] Arabs say جَدْيَةٌ, (S,) or, as in J's own handwriting, جَدِيَّةٌ. (So in the margin of a copy of the S.) See also جُدَّةٌ.

جَدِّىٌّ : see جَدٌّ, in two places.

جُدِّىٌّ : see جَدٌّ.

جَدْجَدٌ *Hard level ground:* (S, K:) [see also جَدَدٌ:] *smooth ground:* and *rough ground:* (TA:) *a*

smooth tract such as is called فِيفٌ. (AA, TA.)

جُدْجُدٌ [The *cricket;*] *i. q.* صَرَّارُ اللَّيْلِ, (S, M,) *a small flying thing,* (K,) *that leaps,* or *springs,* or *bounds, much,* (S, M,) *and creaks by night,* (TA,) *and bears a resemblance to the* جَرَاد [or *locust*]: (S, M, K:) and *a certain insect like the* جُنْدَب, (M, L, K,) *except that it is generally blackish, and short, but in some instances inclining to white; also called* صَرْصَرٌ: (M, L:) or *i. q.* صَدًى *and* جُنْدَبٌ: (El-'Adebbes:) pl. جَدَاجِدُ. (S.) Accord. to IAar, *A certain insect that clings to a skin,* or *hide, and eats it.* (TA.) See also جُدٌّ.

جَادٌّ act. part. n. of جَدَّ; (Mgh, L;) *Cutting,* or *cutting off.* (Mgh.) أَجَادٌّ أَنْتَ أَمْ هَازِلٌ *Art thou serious or jesting?* (A.) It is said in a trad., لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًّا [*By no means shall any one of you take the property of his brother in play* and *in earnest*]; by which is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner, so that the taker is in play with respect to theft, but in earnest in annoying. (TA in art. لعب.) فُلَانٌ جَادٌّ ___ *Such a one is striving, labouring,* or *toiling; exerting himself* or *his power* or *efforts* or *endeavours* or *ability;* &c. (TA.) And فُلَانٌ جَادٌّ مُجِدٌّ, thus with the two similar words together, (As, S, L,) signifies the same [in an intensive degree]. (L, TA.) جَادٌّ مِائَةَ وَسْقٍ Land, or palm-trees, *of which the produce, cut therefrom, is a hundred camel-loads:* جَادٌّ being here used in the sense of مَجْدُودٌ. (L.) It is said in a trad. of Aboo-Bekr, نَهَلَ عَائِشَةَ جَدَادَ عِشْرِينَ وَسْقًا, meaning *He gave to 'Áïsheh palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads;* but the phrase heard from the Arabs is جَادَّ عِشْرِينَ: the former is like the saying هٰذِهِ الدَّرَاهِمُ ضَرْبُ الأَمِيرِ; and the latter, like عِيشَةٌ رَاضِيَةٌ. (Mgh.)

جَادَّةٌ The *main part of a road;* (S, Mgh, Msb, K;) *its middle:* (Mgh, Msb, and M voce جَرَجَة:) or *its even part:* or the *beaten track,* or *part along which one walks,* or *travels;* the *conspicuous*

part thereof: or *a main road that comprises other roads,* or *tracks, and upon which one must pass:* (TA:) or *a road,* or *way,* absolutely; as also جُدَّةٌ : (Zj, MF:) or *a road leading to water:* (AHn, TA:) it is so called because it is marked with tracks, forming lines: (T, TA:) pl. جَوَادٌّ, (S, A, Mgh, Msb, K,) occurring in poetry without teshdeed, but disapproved by As. (L.) فُلَانٌ عَلَى الجَادَّةِ means *Such a one is following the right course of action* or *the like.* (Mgh.) You say also, هُوَ عَلَى جَادَّةِ الحَقِّ [*He is on the road,* or *main road, of truth*]: not, however, عَلَى جَادَّةِ البَاطِلِ, but على مَزَلَّةِ البَاطِلِ, and مَزْلَقَتِه, and مَهْلَكَتِه. (MF.)

أَجَدُّ [*Having some part,* or *parts, cut,* or *cut off:* fem. جَدَّآءُ]. ___ [Hence,] جَدَّآءُ A ewe, or she-goat, or she-camel, (TA,) *having her ear cut off.* (K, TA.) ___ A ewe, or she-goat, *having her teats cut off;* (Sh, TA;) as also مُجَدَّدَةٌ [q. v.], applied to a she-camel: (As, TA:) or *having her udder cut off.* (Khálid, TA.) ___ [And hence,] A milch animal (TA [in the S app. restricted to a ewe]) *whose milk has passed away,* (ISk, S, K,) *by reason of some fault,* or *imperfection:* (ISk, S:) see also جَدُودٌ: or a ewe, or she-camel, or she-ass, *having little milk; having a dry udder:* or *having dry teats, being hurt by the* صِرَار [q. v.]: (L:) and أَجَدُّ a breast *that has become dry.* (AHeyth.) ___ A woman *small in the breast:* (S, K:) or *having short breasts.* (TA from a trad.) ___ A desert, (فَلَاة, S, K,) or land, (أَرْض, A,) *in which is no water:* (S, A, K:) a desert (مَفَازَة) that is *dry.* (TA.) ___ عَامٌ أَجَدُّ and سَنَةٌ جَدَّآءُ *A year of drought, and of dryness o the earth.* (TA.) الأَجَدَّانِ: see جَدِيدٌ, in two places. أَجَدُّ also signifies *More* [and *most*] *easy to walk or ride upon,* and *more* [and *most*] *plain* or *level;* applied to a road. (TA.) And *More* [and *most*] *fortunate;* applied to a man. (ISd, A, L.)

مُجَدَّدَةُ الأَخْلَافِ A she-camel *having her teats cut off in consequence of injury occasioned to her by the* صِرَار [q. v.]. (S.) See also أَجَدُّ. And مُجَدَّدٌ A [garment of the kind called] كِسَآءٌ *having stripes of different colours.* (S.)

مُجِدٌّ : see جَادٌّ. ___ إِنَّهَا لَمُجِدَّةٌ بِالرَّجُلِ, a phrase mentioned by As, said of a she-camel, meaning, *Verily she is quick in her pace with the man:* but Az says, I know not whether he said مَجِدَّةٌ or مُجِدَّةٌ: the former would be from جَدَّ; and the latter, from أَجَدَّ. (L.)

مَجِدَّةٌ : see what next precedes.

مَجْدُودٌ : see جَدِيدٌ, in two places; and جَادٌّ. See also جَدٌّ, in two places.

جدب

1 **جَدُبَ** , (A, Msb, K,) aor. ـُ , (K,) inf. n. جُدُوبَةٌ, (S, A, Msb, K,) *It* (a place, S, A, K, or a country, or region, Msb,) *was,* or *became, affected with drought, barrenness,* or *dearth;* or *with drought, and dryness of the earth;* (S, A, Msb, K;) as also جَدَبَ, (A,) inf. n. جَدَبٌ; (KL;) or جَدِبَ; (K;) and اجدب ; (A, K;) or جَدَبَتْ, aor. ـَ ; and أَجْدَبَتْ ; both said of the earth or land (الأَرْض): (Msb:) and أَجْدَبَتِ البِلَادُ *the countries,* or *regions, were affected with drought, and the prices became high* [*therein*]. (TA.)

جَدَبَهُ, (S, M, A, Msb, K,) aor. ـِ (M, Msb, K) and ـُ , (K,) inf. n. جَدْبٌ, (Msb,) *He found fault with it; dispraised it; expressed disapprobation of it.* (S, M, A, Msb, K.) So in the saying (S, A) relating to 'Omar, (A, TA,) in a trad., (S,) جَدَبَ السَّمَرَ بَعْدَ العِشَآءِ (S) or بَعْدَ العَتَمَةِ (A) [*He expressed disapprobation of night-discourse after nightfall,* or *after the first third of the night reckoned from the disappearance of the redness of the twilight*].

3 **جَادَبَتِ الإِبِلُ العَامَ** , (ISk, S, A, TA,) inf. n. مُجَادَبَةٌ, (TA,) *The camels experienced,* or *have experienced, drought, and barrenness,* or *dryness*

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of the earth, this year, and have become in such a state as not to eat anything but dry and black herbage, dry ثُمَام [or *panic grass*]: (ISk, S, TA:) or *have not met with,* or *found, anything but what was bad, by reason of drought, and barrenness,* or *dryness of the earth, this year.* (A.)

4 **أَجْدَبَ** see 1, in three places. ___ أَجْدَبَتِ السَّنَةُ *The year became one of drought, barrenness,* or *dearth;* or *drought, and dryness of the earth.* (A, * TA.) ___ اجدب القَوْمُ *The people,* or *company of men, experienced drought, barrenness,* or *death;* or *drought, and dryness of the earth.* (S, A, Msb, K.) ___ [Hence,] نَزَلْنَا بِبَنِى فُلَانٍ فَأَجْدَبُنَا *We alighted as guests at the abode of the sons of such a one, and found not entertainment with them,* though they were in the enjoyment of plenty: (A:) [or] نَزَلْنَا فُلَانًا فَأَجْبَنَاهُ *we alighted as guests at the abode of such a one, and* [*found that*] *he did not entertain us.* (TA.) [The latter, if correct, is from what next follows.] اجدب الأَرْضَ *He found the land to be affected with drought, barrenness,* or *dearth;* or *with drought, and dryness of the earth.* (S, A, K.)

5 **مَا أَتَجَدَّبُ أَنْ أَصْحَبَكَ** *I do not deem it disagreeable,* or *unsuitable, to accompany thee;* syn. مَا أَسْتَوْخِمُ. (K.)

جَدْبٌ *Drought, barrenness,* or *dearth; contr. of* خِصْبٌ; (S;) *i. q.* مَحْلٌ, (A, Msb, K,) i. e. *drought,* or *suspension of rain, and dryness of the earth;* (Msb;) *dryness and barrenness of the earth:* (Har p. 576:) and جَدَبٌ is a name, or subst., for الجَدْبُ, (K, TA,) meaning المَحْلُ; as in the saying of the rájiz, cited by Sb,

* لَقَدْ خَشِيتُ أَنْ أَرَى جَدَبًّا *
* فِى عَامِنَا بَعْدَ مَا أَخْصَبَّا *

[*Verily I feared to see drought,* or *barrenness,* &c., *in this our year, after it had been abundant in herbage*]; جَدَبًّا being used for الجَدْبَا; or, accord. to one reading, it is جَدْبَبًّا, with a doubled ب added; the change being made for the sake of the metre. (M, TA. [Respecting أَخْصَبَّا, see 4 in art. خصب.]) ___ Also A place, (S, A, K,) or a country, or region, (Msb,) *affected with drought, barrenness,* or *dearth;* or *with*

drought, and dryness of the earth; and so جَدِيبٌ (S, A, Msb, K) and جَدُوبٌ and مَجْدُوبٌ, (K,) the last derived from جَدُبَ though this verb has not been used, (TA,) and مُجْدِبٌ, (M, A,) of which the pl. is مَجَادِيبُ. (A.) You say also أَرْضٌ جَدْبٌ [in which جدب is an inf. n. (though app. obsolete as such) and therefore applicable to a fem. subst.] (ISd, TA) and جَدْبَةٌ (S, A, Msb, K) and جَدَبَةٌ (A, Msb) and جَدِيبٌ (Msb) and جَدُوبٌ (Lh, M, Msb) and مُجْدِبَةٌ, of which last the pl. is مَجَادِيبُ, (Msb,) *A land affected with drought,* &c.: (S, M, A, &c.:) and أَرْضُونَ جَدُوبٌ, (S, K,) as though to each part were applied the term جَدْبٌ [used as a subst.] from which is formed the pl. جَدُوبٌ, (TA,) and جَدْبٌ, (K,) which is here an inf. n. used as an epithet [and therefore applicable to a pl. subst.], (TA,) *lands affected with drought,* &c. (S, K.) And فَلَاةٌ جَدْبَآءُ [fem. of أَجْدَبُ] (M, K) *A desert affected with drought,* &c.; (K;) *in which is neither little nor much, neither pasture nor herbage.* (M, TA.) And فُلَانٌ جَدِيبُ الجَنَابِ *Such a one is environed by a tract affected with drought,* &c. (S. [But this phrase is generally used tropically, as meaning *Such a one is ungenerous* or *illiberal* or *inhospitable.* See art. جنب.]) And سَنَةٌ جَدْبَةٌ (K in art. جرز) and عَامٌ جَدُوبٌ (M, TA) [*A year of drought,* &c.]. See also أَجَادِبُ, in two places. Also *i. q.* عَيْبٌ [*A vice, fault, defect,* &c.]; (S, A, K;) a signification which may be either proper or tropical. (Er-Rághib, MF.)

أَرْضٌ جَدْبَةٌ : see جَدْبٌ.

أَخَذَ فى وادى جَذَبَاتٍ : see جَذَبَاتٌ, in art. جذب.

جَدَبٌّ and جَدْبَبٌ: see جَدْبٌ.

جَدُوبٌ : see جَدْبٌ, in three places.

جَدِيبٌ : see جَدْبٌ, in three places.

جَادِبٌ *Finding fault, dispraising, expressing disapprobation:* whence the saying of Dhu-

rRummeh,

* فَيَا لَكَ مِنْ خَدٍّ أَسِيلٍ وَ مَنْطِقٍ *

* رَخِيمٍ وَمِنْ خَلْقٍ تَعَلَّلُ جَادِبُهُ *

meaning [*O thou smooth and even cheek, and gentle speech, and make*] *whereof he who dispraises it occupies himself vainly,* finding no defect in it. (S, TA.) ___ It is also said [as in the K &c.] to signify *Lying;* and the author of the 'Eyn says that it has no verb belonging to it [in this sense]; but this is a mistranscription [for خَادِبٌ]: AZ says that جَادِبٌ, with ج, has the signification here first given. (M, TA.)

جُنْدُبٌ and جُنْدَبٌ (S, K, &c.) and جُنْدُبٌ, like دِرْهَمٌ, (Sb, M, K,) the last of which is of weakest authority, because of a rare measure, whereof it has been said that there are only four examples: (TA:) in all of them the ن is said by some to be radical; but others, with more reason, hold it to be augmentative: (MF:) Sb says that it is augmentative: (S:) *A species of locust,* (S, K,) *well known:* (K:) or the *male locust:* or *small locust:* or, accord. to Seer, *i. q.* صَدًى [*a kind of cricket*], *that creaks by night, and hops and flies:* [but see صَدًى:] or, accord. to the M, it is *smaller than the* صدى, *and is found in the deserts:* pl. جَنَادِبُ. (TA.) صرّ الجندب [i. e. صَرَّ الجُنْدُبُ *The* جندب *creaked*] is a saying of the Arabs, used as a proverb; alluding to a difficult affair by which a person is troubled in mind; originating from the fact that the جندب, when its feet are scorched by the heated ground, does not keep them steadily upon it, and a creaking sound is consequently heard, produced by its legs. (TA.) ___ أُمُّ جُنْدَبٍ *The sand;* because the locust [or جندب] deposits its eggs therein: and the walker therein falls into evil [or encounters difficulty]. (TA.) ___ [Hence it signifies also] *Misfortune:* (S, M, K:) and *perfidy,* or *faithlessness,* or *treachery:* (M, K:) and *wrong,* or *injury:* (S, M, K:) and *evil conduct,* or *ill treatment.* (S.) You say, وَقَعَ فُلَانٌ فِى أُمِّ جُنْدَبٍ *Such a one fell into misfortune:* or *into perfidy.* (TA.) And وَقَعُوا فِى أُمِّ جُنْدَبٍ *They suffered wrong,* or *injury.* (AZ, S, K.) And وَقَعَ القَوْمُ جُنْدَبٍ *The people,* or *company of men, committed wrong,*

or *injury, and slew him who was not a slayer:* (TA:) [as though they came with violence upon sand in which eggs of the جندب were deposited, and so destroyed the eggs, which had occasioned them no harm.] And رَكِبَ أُمَّ جُنْدُبٍ *He committed wrong,* or *injury.* (TA.)

أَجْدَبُ [*i. q.* جَدْبٌ as syn. with جَدِيبٌ: fem. جَدْيَآءُ. Hence,] فَلَاةٌ جَدْيَآءُ: see جَدْبٌ. ___ [Hence also,] سَنَةٌ جَدْبَآءُ *A year of much snow.* (L in art. أَجْدَبُ ___.) شهب is [also] said in the M to be [used as] a subst. applied to what is termed مُجْدِبٌ [i. e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning *A place,* or *the like, affected with drought,* &c.]. (TA.) ___ [Also, as a comparative and superlative epithet, meaning *More,* and *most, affected with drought,* &c.; *contr. of* أَخْصَبُ.]

أَجَادِبُ, in a trad., where it is said, وَكَانَتْ فِيهِ أَجَادِبُ أَمْسَكَتِ المآءَ, (K, * TA,) or وكانت فيها, (TA,) [*And there were in it* اجادب *that retained the water*], is said to be pl. of أَجْدُبٌ, which is pl. of جَدْبٌ, (K, TA,) like as أَكَالِبُ is pl. of أَكْلُبٌ, which is pl. of كَلْبٌ; (TA;) and signifies *hard parts of the ground, that retain water, and do not imbibe it quickly;* or, as some say, *land having no plants* or *herbage,* from جَدْبٌ meaning drought &c: the word is thus written in the two Saheehs, of El-Bukháree and Muslim: (IAth, TA:) but some say that it is an anomalous pl. of جَدْبٌ, like as مَحَاسِنُ is of حُسْنٌ: and there are other readings; namely, أَجَاذِبُ and أَحَادِبُ and أَحَازِبُ and أَجَارِدُ, pl. of أَجْرَدُ, and إِخَاذَاتٌ, pl. of إِخَاذَةٌ. (MF, TA.)

مُجْدِبٌ, and its fem., with ة: see جَدْبٌ.

مَجْدَابٌ Land *scarely ever,* or *never, abundant in herbage,* or *in the goods, conveniences,* or *comforts, of life; scarcely ever,* or *never, fruitful,* or *plentiful.* (K.)

مَجْدُوبٌ: see جَدْبٌ.

جدث

8 **اجتدث** *He made,* or *prepared, a* جَدَث, i. e., a *grave,* or *sepulchre;* or *did so for himself.*

(S, K, TA.)

جَدَثٌ *A grave; a sepulchre;* pl. أَجْدَاثٌ (S, Msb, K) and أَجْدُثٌ; (S, K;) of which latter, J cites an ex., but in this instance it is the proper name of a place. (TA.) It is of the dial. of Tihámeh: the people of Nejd say جَدَفٌ: (Msb:) or [as some say] the ف in the latter is a substitute for the ث in the former; for اجداث is used as a

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pl. by common consent, and اجداف is not used: (TA:) but Suh affirms, in the R, that the latter pl. is used by Ru-beh. (TA in art. جدف.)

جدح

1 **جَدَحَ** , aor. ـَـ , inf. n. جَدْحٌ, *He mixed* anything. (L.) جَدَحَ السَّوِيقَ, (S, A, Mgh, L, K,) وَنَحْوَهُ, aor. and inf. n. as above; and جَدَّحَهُ , inf. n. تَجْدِيحٌ; (L;) and اجْتَدَحَهُ , (S, L, K,) and اجْدَحَهُ ; (K;) *He stirred about the* سَوِيق [or *meal made of parched barley* or *wheat*], *and the like, with water,* [or *milk,* (see what follows,) or *clarified butter,* or *fat of a sheep's tail, &c.,* (see لَتَّ,)] *until the whole became of a uniform consistence:* (L:) or *he stirred it about with a* مِجْدَحٌ: (A, L:) or *he stirred about the* سَوِيق *in milk, and the like, with a* مِجْدَح, *until it became mixed:* (Lth, TA:) or *he beat and mixed the* سَوِيق *with a* مِجْدَح: (Mgh:) *i. q.* لَتَّهُ: (S, K:) and جَدَّحَهُ , inf. n. تَجْدِيحٌ, *he mixed it;* in the K, لَطَخَهُ; but the right reading is خَلَطَهُ, as in the L and other lexicons: (TA:) and اجْتَدَحَهُ *he drank it* (شَرِبَهُ [but this is perhaps a mistranscription for ضَرَبَهُ *he beat it*]) *with the* مِجْدَح. (L, TA.)

2 **جَدَّحَ** see 1, in two places.

4 **أَجْدَحَ** see 1. ___ احدح الإبل *He branded the camels on their thighs with the mark called* مِجْدَح. (K.)

8 **إِجْتَدَحَ** see 1, in two places.

المُجْدَحُ : see the next paragraph.

مِجْدَحٌ The *instrument with which* سَوِيق *is stirred about with water &c.;* (S, A, K, &c.;) which is *a piece of wood the end whereof has several sides;* (S, L;) or *a piece of wood at the head of which are two cross pieces of wood;* (A, Mgh, L;) and *sometimes having three*

prongs: (IAth, TA:) pl. مَجَادِحُ. (L.) ___ It is sometimes used tropically, as relating to evil, or mischief. (L.) [Thus it means *A stirrer-up* of evil or mischief; or *a thing that stirs up,* or *whereby one stirs up,* evil or mischief.] ___ Also *Any one of the* مَجَادِيحُ السَّمَآءِ [or *stirrers-up of the sky,* or *of rain*]; (L;) these being *the* أَنْوَآءُ [or *stars,* or *asterisms, which, by their auroral settings or risings, were believed by the Pagan Arabs to bring rain &c.*]; (S, L, K;) *of those* انواء *that seldom or never failed* [*to bring rain*], *accord. to the Arabs:* (Mgh:) the ى in the pl. is added to give fulness to the sound of the kesreh; for the regular pl. is مَجَادِحُ, and the sing. of مجاديح should by rule be مِجْدَاحٌ. (A, IAth, Mgh.) One says, ارْسَلَتِ السَّمَآءَ مَجَادِيحَهَا (L) or مَجَادِيحَ الغَيْثِ (A) [*Its stirrers-up,* or *the stirrers-up of rain,* or *the stars* or *asterisms which were the bringers of it, sent forth rain*]. It is related of 'Omar, that he ascended the pulpit to pray for rain, and, having only offered a prayer for forgiveness, descended; whereupon it was said to him, Thou hast not prayed for rain; and he replied, لَقَدْ اسْتَسْقَيْتُ بِمَجَادِيحِ السَّمَآءِ [*I have indeed prayed for rain by* words which are *the stirrers-up of rain*]; making the prayer for forgiveness to be a prayer for rain, in allusion to a passage in the Kur, lxxi. 9 and 10; and meaning thereby to deny the efficacy of the انواء. (A, * Mgh, * L.) المَجْدَحُ, also pronounced المَجْدُحُ, (S, K,) thus pronounced by El-Umawee, (S,) is moreover the name of *A particular star* or *asterism, one of those which the Pagan Arabs asserted to be bringers of rain:* (L:) said to be الدَّبَرَانُ [*the Hyades;* or *the five chief stars thereof;* or *the brightest star thereof, a of Taurus*]; (S, A, L, K;) [which is called by this name of الدبران] because it rises latterly [with respect to the Pleiades], (S,) or because it follows (يَدْبُرُ, i. e. يَتْبَعُ,) the Pleiades: (T in art. دبر:) [whence] it is also called حَادِى النُّجُومِ [the urger of the stars, properly, with singing], (S,) or حَادِى النَّجْمِ [the urger of the asterism, meaning, of the Pleiades], and تَالِى النَّجْمِ [the follower of the asterism, or, of the Pleiades], (Kzw,) and التَّالِى and التَّابِعُ [the follower]: (Sh:) or it is *a small star* or *asterism, between* الدبران *and* الثُّرَيَّا [or *the Pleiades*]: (IAar, K:) [perhaps meaning *the four stars that are the chief stars of the Hyades exclusively of a Tauri:*] or *three stars,* (Mgh, TA,) *like the*

three stones upon which a cooking-pot rests, (TA,) *likened to a three-pronged* مِجْدَحٌ; (Mgh, TA;) *on the* [*auroral*] *rising of which, heat is expected:* (TA:) the Arabs regarded it as one of the انواء which [by their auroral setting] foretokened rain. (IAth.) المِجْدَحَانِ is a name by which some of the Arabs called *The two wings of* الجَوْزَآء [or *Orion*]. (Sh, TA.) ___ مِجْدَحٌ also signifies *A certain mark made with a hot iron upon the thighs of camels.* (K.)

مُجَدَّحٌ Beverage, or wine, (شَرَاب,) *stirred about:* (S, K:) and in like manner, blood, when it is stirred about in the body of a gored animal by the goring horn. (L.)

مَجْدُوحٌ *Blood drawn from a vein, used in times of dearth,* or *drought,* (S, K,) *in the Time of Ignorance:* (S:) or *blood which was mixed with something else, and eaten in times of dearth:* (TA:) or *a kind of food of the Pagan Arabs, being blood obtained by opening a vein of a she-camel, which blood was received in a vessel, and drunk.* (T, TA.)

جدر

1 **جَدَرَ** , (K,) aor. ـُ , (TA,) *He made a* جِدَار [app. here meaning a *wall of enclosure*]; syn. حَوَّطَ: (K:) or *he built* a جِدَار: and *he founded* it. (Ham p. 818.) *He concealed himself by means of a* جِدَار [or *wall*]. (Th, K.) جَدُرَ, (A, K,) inf. n. جَدْرٌ; (TA;) and جَدَرَ, (Lh, K,) aor. ـُ , inf. n. جَدْرٌ; (Lh, TA;) and جُدِّرَ , (S, (A, K,) which last some disallow, because this form denotes repetition, and the verb signifies the having a disease that befalls but once in a man's life; (MF;) *He* (a man, S, or a child, A) *had*, or *became attacked by*, جُدَرِىّ [or *small-pox*]. (S, A, K.) [And جَدَرَ الجُدَرِىُّ *The small-pox came forth*, or *broke out;* as in the TK: for its inf. n.] جَدْرٌ signifies the *coming forth*, or *breaking out, of the* جُدَرِىّ. (K.) جَدُرَ, aor. ـُ , inf. n. جَدَارَةٌ, *He*, or *it, was*, or *became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper*, or *worthy.* (K.) You say, جَدُرَ به [and لَهُ] *He was*, or *became, adapted, disposed, apt*, &c., *for it.* (A.) [And جَدُرَ أَنْ يَفْعَلَ كَذَا *He was*, or *became, adapted, disposed, apt*, &c., *for doing such a thing.* See جدره.] جَدَّرَ *He made*, or *called*, (جعل,) *him*, or *it, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper*, or *worthy.* (K.)

2 **جَدَّرَ بِنَآءَهُ** : see 8. جُدَّرَ: see 1.

4 **مَا أَجْدَرَهُ بِالْخَيْرِ** [and لِلْخَيْرِ] *How well adapted* or *disposed*, or *how apt, meet, suited, suitable, fitted, fit, competent*, or *proper, is he for what is good!* or *how worthy is he of what is good!* (A.) And مَا أَجْدَرَهُ أَنْ يَفْعَلَ ذٰلِكَ, and أَجْدِرْ به, *How well adapted* or *disposed*, or *how apt, meet*, &c., *is he for doing that!* or *how worthy is he to do that!* (TA.) The usage of جَدُرَ, signifying he was, or became, adapted, &c., refutes the assertion of certain grammarians that these two

forms of the verb deviate from general rule. (MF.)

8 **اجتدر بنآءه** ; and جدّره , inf. n. تَجْدِير (K) and مُجَدَّر; (TA;) *He raised his building high;* or *constructed it firmly and strongly, and raised it high;* syn. شَيَّدَه. (K, TA.) [In the CK, we read اجتدر بناه, as though the pronoun ه referred to the word جدار, which precedes; and thus the verb signified he built a wall; but it is shown in the TA that the right reading is that given above.]

Q. Q. 1 **جَنْدَرَ الكتَابَ** *He passed the pen over what had become obliterated, of the writing,* (S, K,) *in order that it might become distinct.* (S.) And جندر الثَّوْب *He renewed the variegated,* or *figured, work of the garment,* or *piece of cloth, after it had gone.* (S, K.) [J says,] I think it to be an arabicized word. (S)

جَدْر *A wall;* or *a wall of enclosure;* syn. حَائِط; as also جِدَار , [which is the more common]: (S, A, Msb, K:) pl. of the former, جُدُر, (S, Msb, K,) sometimes used as a pl. of pauc., (Sb, TA,) and جُدُر; (K;) and of the latter, جُدْرَان. (S, Msb, K.) ___ The *basis,* or *foundation, of a wall:* (K:) and the *side of a wall:* (Lh, K:) pl., in both these senses, جُدُور. (TA.) الجَدْر is applied to *The* [*wall called the*] حَطِيم (A, K) *of the Kaabeh;* (K;) because in it is a part of the [original] foundations of the house: (TA:) and it is also called الحِجْر. (A.) ___ *A fence,* or *dam, raised of branches, to retain water;* likened to a wall: (Az, Msb:) or

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a fence, or *dam, to confine water:* pl. جُدُور: (Suh, Msb:) and جُدُر, [which is also a pl.,] signifies *fences,* or *dams, between houses, which retain water.* (TA.) ___ [The pl.] جُدُور also signifies *Gardens,* or *walled gardens,* (حَوَائِط,) of grapes. (TA.)

جَدَرَة : see جَدِيرَة

جُدَرِىٌّ and جَدَرِىٌّ (S, Msb, K) [*Small-pox;*] *certain pustules* (Msb, K) *in the body,* (K,) *which break forth* (Msb, K) *from the skin, full of water, and afterwards opening,* (Msb,) *and generating thick purulent matter;* (K;) *a well-known disease, that attacks people once during life.* (TA.) ___ جُدَرِىُّ الأَرْضِ an appellation applied to *Truffles* (كَمْأَة), denoting disapprobation. (TA from a trad.)

جِدَارٌ : see جَدْرٌ: and see also جَدِيرَةٌ.

جَدِيرٌ A place *having a wall built around it; a walled* place. (S, K.) See also مُجَدَّرٌ. Also *Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy;* syn. خَلِيقٌ (S, A, Msb, K) and حَقِيقٌ: (Msb:) fem. with ة: (TA:) pl. mase. جَدِيرُونَ and جُدَرَآءُ: (S, K:) pl. fem. جَدِيرَاتٌ and جَدَائِرُ. (TA.) You say, هُوَ جَدِيرٌ بِكَذَا (S, A, Msb) and لِكَذَا (TA) *He is adapted, disposed, apt, meet,* &c., *for such a thing;* (S, A, Msb;) and [*naturally*] *drawn to it.* (Ham p. 707.) And أَنْتَ جَدِيرٌ أَنْ تَفْعَلَ كَذَا *Thou art adapted, disposed, apt, meet,* &c., *for doing such a thing;* or *worthy to do it.* (S.) And إِنَّهُ لَمَجْدَرَةٌ أَنْ يَفْعَلَ, (K,) and in like manner you say of two persons, and of more, (TA,) and مَجْدُورٌ, (K.) *Verily he is one who is adapted, disposed, apt, meet,* &c., *for doing* [such a thing]; or *worthy to do* [it]; syn. مَخْلَقَةٌ. (K.) [مَجْدَرَةٌ properly signifies *A place,* and hence *a thing, an affair,* and *a person, adapted, disposed, apt, meet,* &c.; like مَخْلَقَةٌ and مَحْرَاةٌ: and مَجْدُورٌ, *Made,* or *called, adapted* or *disposed* &c., though said by Aboo-Jaafar Er-Ru- ásee to be a pass. part. n. having no verb.] Also إِنَّهَا لَمَجْدَرَةٌ بِذٰلِكَ *Verily she is one who is adapted, disposed, apt,* &c., *for that:* and بِأَنْ تَفْعَلَ ذٰلِكَ *for doing that:* and in like manner you say of two persons, and of more. (TA.) And هٰذَا الأَمْرُ مَجْدَرَةٌ لِذَاكَ *This affair,* or *thing, is one that is adapted, apt, meet,* &c., *for that;* syn. مَحْرَاةٌ. (S.) And هٰذَا الأَمْرُ مَجْدَرَةٌ مِنْهُ *This affair,* or *thing, is one that is adapted, apt, meet,* &c., *for him to do;* i. e.

he is adapted, apt, meet, &c., for doing it. (TA.)

جَدِيرَةٌ *An enclosure for camels,* (AZ, S, K,) *and for lambs and kids and calves &c.,* (TA,) *made of masses of stone;* (AZ, S;) as also جَدَرَةٌ : (TA:) *if of mud,* or *clay,* it is called جِدَارٌ : (AZ, TA:) or *an enclosure* (زَرْب) *for sheep or goats.* (TA.) *Nature;* or *natural,* or *native, disposition, temper,* or other *property.* (K)

هُوَ أَجْدَرُ بِهِ *He,* or *it, is more,* or *most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent,* or *proper, for it,* or *him;* or *he is more,* or *most, worthy of it.* (A.) [See an ex. in a verse cited voce خُطَّةٌ.]

أَرْضٌ مَجْدَرَةٌ *A land in which is* جُدَرِىّ [or *small-pox*]: (Lh, S:) or *a land in which is much thereof.* (K.) See also جَدِيرٌ, in five places.

مُجَدَّرٌ (S, Mgh, Msb, K) and مَجْدُورٌ (Mgh, K) and جَدِيرٌ (Msb, TA) *Having the* جُدَرِىّ [or *small-pox*]. (S, Mgh, Msb, K.) And مَجْدُورُ الوَجْهِ [*Having the face marked with the smallpox*]. (A.)

مَجْدُورٌ : see مُجَدَّرٌ: and see also جَدِيرٌ, in two places.

جدع

1 جَدَعَ الأَنْفَ , (S, * Msb, K, *) aor. ـَـ , (Msb,) inf. n. جَدْعٌ, (S, Msb, K,) *He cut off the nose;* and in like manner, the ear; and the hand, or arm; and the lip; (S, Msb, K;) and a similar part: (TA:) and أَجْدَعْتُ أَنْفَهُ signifies the same as جَدَعْتُ [*I cut off his nose*]: or جَدْعٌ signifies [absolutely] the *cutting off;* or *cutting so as to separate.* (TA.) In the following saying of a poet, the verb is used metaphorically,

* وَأَصْبَحَ الدَّهْرُ ذُو العِرْنِينِ قَدْ جُدِعَا *

[lit. *And nosed fortune became mutilated in the nose;* meaning, *became marred*]. (TA.) And in the following phrase, occurring in a verse, كَأَنَّ ٱللّٰهَ يَجْدَعُ أَنْفَهُ وَعَيْنَيْهِ, the poet means, [*As though God cut off his nose*] *and put out his eyes:* see a similar saying in art. قلد, voce تَقَلَّدَ. (TA.) ___ جَدَعَهُ, (S, K,) aor. and inf. n. as above, (TA,) *He mutilated him,* or *maimed him, by cutting off his nose,* or *his ear,* or *his hand* or *arm,* or *his lip,* (S, K, TA,) or *the like;* (TA;) as also جَدَّعَهُ (S, TA.) [Hence the phrase,] جَدْعًا لَهُ (S, K) [(*May God decree*) *to him mutilation,* or *maining, by the cutting off of his nose,* or *the like;* or *cause it to befall him:* or] meaning أَلْزَمَهُ ٱللّٰهُ الجَدْعَ [*may God make injury,* or *diminution of what is good, to cleave to him*]: (K:) said in imprecating a curse upon a man: similar to عَقْرًا لَهُ, q. v.: the first word being governed in the accus. case by a verb understood. (TA.) One says also, اجْدَعْهُمْ بِالأَمْرِ حَتَّى يَذِلُّوا, a phrase mentioned by IAar, but not explained by him; thought by ISd to mean, *Act thou, in commanding, as though thou mutilatedst them by cutting off their noses* [*until they become submissive*]. (TA.) In the phrase صَوْتُ الحِمَارِ اليُجَدَّعُ [*The voice of the ass that has his ear,* or *ears, cut off,* (see مُجَدَّعٌ, below,)], occurring in a verse of Dhu-l-Khirak Et-Tuhawee, (S,) accord. to J,

but not found by Sgh in the verses of that poet, and said to be in the Book [of Sb], though IB denies this, asserting it to be in the Nawádir of AZ, (TA,) Akh says, the poet means الَّذى يُجَدَّعُ, like as you say, هوالَّيضربك, meaning الَّذى يَضْرِبُكَ: Aboo-Bekr Ibn-es-Sarráj says, the poet, requiring refa for the rhyme, has changed the noun into a verb; and this is one of the worst of poetic licences. (S.) ___ [Hence,] السَّنَةُ تَجْدَعُ النَّبَاتَ [*The year of drought cuts off,* or *destroys, the herbage*]: (A, TA:) and تَجْدَعُ بالمال *destroys the camels* or *the like.* (S, O, K.) And جَدَّعَ القَحْطُ النَّبَاتَ *The drought prevented the growth,* or *increase, of the herbage.* (K, TA.) ___ [Hence also,] جَدَعَ عيالَه, inf. n. جَدَّعٌ, *He withheld good things from his family,* or *household.* (TA.) And جَدَعَتْه أُمُّه, aor. ـَـ, inf. n. as above, *His mother fed him with bad food;* (Zj, K;) as also أَجْدَعَتْه, (S, K,) inf. n. إِجْدَاعٌ; (TA;) and جَدَّعَتْه, (K,) inf. n. تَجْدِيعٌ: (TA:) and جدّعه and اجدعه *He* (a pastor) *confined him* [a beast] *to bad pasture.* (TA.) جَدَعَتْه, (S,) inf. n. as above, (K,) also signifies *I confined him, restricted him,* or *the like;* syn. حبسته: and *I imprisoned him:* (S, K: *) and so with ذ: (S:) or جَدْعٌ and جَذْعٌ both signify the *confining,* or *restricting,* a person *with evil management, and with contemptuous treatment, and want of good care.* (A Heyth.) جَدَعَ, aor. ـَـ, (Msb,) inf. n. جَدْعٌ, (S, Msb, K,) *He* (a man) *was,* or *became, mutilated,* or *maimed, by the cutting off of his nose,* or *his ear,* (S, * Msb, K, *) or *his hand* or *arm,* or *his lip,* (S, K,) or *the like:* (TA:) or, accord. to some, you do not say جَدَعَ, but جُدِعَ: (TA:) and جَدَعَتِ الشَّاةُ *The sheep,* or *goat, was,* or *became, mutilated by having its ears entirely cut off.* (Msb.) ___ [Hence,] also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) [as though meaning *He was,* or *became, injured;*] *he* (a child) *had bad food:* (S, K, TA:) and *he* (a young weaned camel) *had bad food:* or *was ridden while* [*too*] *young, and in consequence became weak.* (TA.)

2 **جدّعه**, inf. n. تَجْدِيعٌ: see 1, in five places. ___ جَدَّعَه وشَرَّاه *He made him to experience evil*

treatment, and derided him; as when one cuts off the ear of his slave, and sells him. (TA.) Also *He said to him* جَدْعًا لَكَ [explained above; see 1]. (S, K. *) [See also عَقَّرَهُ.]

3 **جادع** , inf. n. مُجَادَعَةٌ (S, K) and جِدَاعٌ (K,) *He reviled, being reviled by another,* (K, * TA,) *saying* (TA:) and, (K,) or accord. to some, (TA,) *he contended in an altercation;* as also تجادع ; (S, K, TA;) [but the latter is said of a number of persons &c.] You say, تَرَكْتُ البِلَادَ تَجَادَعُ أَفَاعِيهَا, (Th, S,) and تَجَدَّعُ also, (Th,) *I left the countries with their vipers eating one another;* (Th, S;) not meaning eating in reality, but *rending in pieces,* or *mangling, one another:* (Th:) and عَامٌ تَجَدَّعُ أَفَاعِيهَا, *and* تَجَادَعُ , *A year in which the vipers eat one another,* by reason of its severity. (Th.)

4 **أَجْدَعَ** see 1, in three places.

5 **تَجَدَّعَ** see 3, in two places.

6 **تَجَادَعَ** see 3, in three places.

جَدْعٌ *What is cut off of the anterior parts of the nose, to its furthest,* or *uttermost, part:* (As,

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TA:) an inf. n. used as a [proper] subst. (TA.) ___ جَدْعًا لَهُ: see 1. *Unwholesomeness* in herbage. (K.)

جِدَعٌ A child *having bad food; or fed on bad food:* (S, K, TA:) pronounced by El-Mufaddal with ذ; but As repudiated to him this pronunciation; (S, TA:) and his objection was confirmed by a young man of the Benoo-Asad called in as an umpire. (TA.)

جَدَعَةٌ *What remains, of the nose, ear, hand* or *arm,* or *lip, after the cutting off* [*of the*

rest]: (S, K:) the *place of the cutting off thereof;* like عَرَجَةٌ from الأَعْرَجُ, and قَطَعَةٌ from الأَقْطَعُ. (TA.)

جَدَاعٍ (S, A, K, &c.) and جَدَاعٌ (K, TA) *A year of drought;* because it cuts off, or destroys, (تَجْدَعُ,) the herbage, and abases men: (A, TA:) *or a severe,* or *calamitous, year, that destroys the camels* or *the like;* (S, O, K;) or *that destroys everything; as though it cut off its nose* or *the like.* (L.) ___ See also جُدَاعٌ.

جُدَاعٌ *Withered* herbage: (S:) or herbage *that is unwholesome to the feeder upon it:* (K:) or *tall, unwholesome, and withered.* (TA.) ___ And hence, الجُدَاعُ signifies *Death:* (K, TA:) written by some الجَدَاعُ. (TA.)

أَجْدَعُ *Mutilated,* or *maimed, by having his nose cut off,* or *his ear,* (S, Msb, K,) or *his hand* or *arm,* or *his lip,* (S, K,) or *the like:* (TA:) fem. جَدْعَآءُ: (S, Msb:) and the latter, applied to a she-camel, *having the sixth part of her ear,* or *the fourth part of it,* or *more than that, to the half, cut off;* and to a she-goat, *having a third part,* or *more, of her ear cut off;* or, accord. to IAmb, any ewe or she-goat *having the ear lopped;* (TA;) or a ewe or she-goat *having her ear entirely cut off:* (Mgh, Msb:) and مُجَدَّعٌ an ass *having the ear cut off,* (S,) or *having the ears cut off.* (K.) It is said in a prov., أَنْفُكَ مِنْكَ وَإِنْ كَانَ أَجْدَعَ [*Thy nose is a part of thee though it be cut off*]: applied with reference to him whose good and evil attaches to thee though he be not firmly connected with thee by relationship. (TA.) ___ الأَجْدَعُ one of the appellations applied to *The devil.* (Fr, K. *)

مُجَدَّعٌ : see أَجْدَعُ. ___ Also A plant, or herbage, *of which the upper part has been eaten:* (S:) *or of which the upper part and the sides have been partly cut off* or *eaten.* (AHn.)

جدف

1 **جدَفَهُ** , aor. ـِ , (IDrd, K,) inf. n. جَدْفٌ, (TA,) *He cut it;* or *cut it off:* (IDrd, K:) and so جَذَفَهُ. (TA.) جَدَفَ, (Ks, S, K,) aor. ـِ , (Ks, IDrd, S,) inf. n. جُدُوفٌ, (Ks, S, K,) or جَدْفٌ, (L as on the authority of Ks,) *He* (a bird) *flew* [*with his wings*] *clipped, appearing as though he turned his wings backward:* (Ks, S, K:) or *contracted his wing somewhat, in order to descend in his flight, and then inclined,* or *declined, in fear of the hawk:* (TA:) and *he* (a bird) *went quickly,* (K in art. جذف,) *with his wings;* generally *when one of the wings had been shortened;* (TA;) as also اجدف and انجدف : and so, all, with ذ. (K ib.) ___ [Hence,] جَدَفَ المَلَّاحُ بالمِجْدَافِ [*The sailor rowed,* or *paddled, with the oar,* or *paddle*]. (AA, TA.) And جَدَفَ بالسَّفِينَةِ, (TA,) or جَدَفَ السَّفِينَةَ, aor. ـِ , inf. n. جَدْفٌ, (Mgh,) [*He rowed,* or *paddled, the ship,* or *boat;*] *he put the ship,* or *boat, in motion with the* مِجْدَفٌ [or مِجْدَافٌ]. (Mgh.) ___ Also جَدَفَ *He* (a man) *swung the arms;* (K, expl. by ضَرَبَ بِاليَدَيْنِ; in the O, بِاليَدِ, as is said in the TA;) as a man does in walking, moving them about: and the meaning seems to be, *he walked quickly:* (TA:) you say, جَدَفَ فِى مِشْيَتِهِ *he* (a man) *was quick in his manner of walking;* (AAF, TA;) and so with ذ: (S in art. جذف:) or جَدْفٌ signifies *a repeated interrupting of the voice* (تَقْطِيعُ الصَّوْتِ) *in singing to camels to urge or excite them.* (K, * TA.) ___ Also, (K,) inf. n. جَدْفٌ, (TA,) *He* (a gazelle) *went,* or *walked, with short steps.* (K, * TA.) And جَدَفَتْ *She* (a woman) *walked like those that are short:* and *she* (a gazelle, and a woman, TA) *went with short steps;* as also اجدفت : and so, both, *with* ذ. (K in art. جذف ___.) جَدَفَتِ السَّمَآءُ بِالثَّلْجِ *The sky cast down snow:* (K:) and so with ذ. (TA.)

2 **جدّف** , (S,) inf. n. تَجْدِيفٌ, (S, K,) *He denied,* or *disacknowledged, favours,* or *benefits;* or *was*

ungrateful, or *unthankful, for them:* (As, S, K:) or *he deemed the gifts of God small:* (ElUmawee, S, K:) or *he said that he was in an evil state when he was in a good state:* (TA:) or *he said,* لَيْسَ لِى وَلَيْسَ عِنْدِى [app. meaning *There is nothing due to me nor by me*]; (K;) thus explained by Mohammad on his saying that the worst of deeds is التَّجْدِيف: (TA:) [accord. to Golius, *he blasphemed;* and identified by him, in this sense, with the Hebr. .] It is said in a trad., لَا تُجَدِّفُوا بِنِعْمَةِ ٱللّٰهِ (S, TA) *Deny not ye,* or *disacknowledge not,* or *be not ungrateful* or *unthankful for, the bounty of God, and deem it not small.* (TA.)

4 أَجْدَفَ see 1, in two places. اجدفوا *They raised cries, shouts, noises, a clamour,* or *confused cries* or *shouts* or *noises.* (K, TA.)

7 إِنْجَدَفَ see 1.

جَدَفٌ *A grave; a sepulchre;* (S, Msb, K;) like جَدَثٌ; for the Arabs made ف and ث interchangeable: (Fr, S:) the former is of the dial. of Nejd; and the latter, of the dial. of Tihámeh: (Msb in art. جدث:) [accord. to some,] the former is formed from the latter by substitution [of ف for ث]: (S:) IJ argues that this is the case because the former has not أَجْدَافٌ for pl.: (TA:) but it has this pl., (Fr, S, R, TA,) used by Ru-beh. (R, TA.) Also, said in a trad. to be the beverage of the jinn, or genii, (S, TA,) *Beverage that has not been covered* [*at night* according to a precept of the Prophet]: (Katádeh, S, K:) or *of which the mouth of the skin containing it has not been tied* [*at night*]: (K:) or *a certain plant of El-Yemen, the eater of which needs not to drink after it:* (S, K:) or *a certain plant of El-Yemen, eaten by camels, which thereby become in no need of water:* (M, TA:) or the *froth,* or *floating particles, cast up by beverage;* (El-'Otbee, Hr, K;) as though it were cut off from the beverage. (El-'Otbee, Hr, TA.)

جَدَفَةٌ *Cries, shouts, noises, clamour, or a confusion of cries* or *shouts* or *noises:* and

the *sound made in running.* (Sgh, K.)

جَوَادِفُ [pl. of جَادِفَةٌ,] Gazelles *going with short steps.* (Sgh, K.)

أَجْدَفُ *Short:* (Lth, K:) applied to a man. (TA.) ___ And [the fem.] جَدْفَآءُ A ewe, or she-goat, *having somewhat cut off from her ear.* (K.)

مِجْدَفٌ : see مِجْدَافٌ.

مُجَدَّفٌ *Straitened:* so in the saying, إِنَّهُ لَمُجَدَّفٌ عَلَيْهِ العَيْشُ [*Verily the means of living are rendered strait to him*]: (K:) but in the L, لَمَجْدُوفٌ . (TA.)

مِجْدَافٌ The *wing* of a bird: (S, Msb, K:) sometimes with ذ. (Msb.) ___ And hence, (K,) [*An oar; a paddle;*] *a certain appertenance of a ship* or *boat;* (As, S, Msb, K;) *a piece of wood at the head of which is a broad board, with which one propels a ship* or *boat;* (M, TA;) and مِجْدَفٌ [signifies the same;] *a certain thing with which a ship,* or *boat, is put in motion:* (Mgh:) pl. مَجَادِيفُ: (Msb:) from جَدَفَ said of a bird: (As, S, M:) also called مِجْذَافٌ (IDrd, S, Msb) and مِقْذَفٌ and مِقْذَافٌ. (TA.) ___ And hence, as being likened thereto, *A whip:* and so with ذ. (TA in this art, and in art. جذف.) ___ And for a similar reason, The *neck.* (TA.)

مَجْدُوفٌ A [skin of the kind called] زِقّ *having the legs cut off:* and so with ذ. (K, * TA.) And مَجْدُوفُ اليَدَيْنِ A man *having the arms,* or *hands, cut off.* (TA.) ___ And [hence,] the latter, A *niggardly* man. (TA.) ___ And مَجْدُوفُ الكُمَّيْنِ, (K, TA,) and اليَدِ, and القَمِيصِ, and الإِزَارِ, (TA,) *Short in respect of the sleeves,* (K, TA,) and *of the arm,* and *of the shirt,* and *of the waistwrapper.* (TA.) ___ See also مُجَدَّفٌ.

جدل

1 **جَدَلَهُ** , aor. ـُ (S, K) and ـِ , (K,) inf. n. جَدْلٌ, (S,) *He twisted it firmly;* (S, K;) namely, a rope. (S.) ___ *He made it firm, strong,* or *compact.* (TA.) ___ [Hence,] جَارِيَةٌ حَسَنَةُ الجَدْلِ [*A girl of beautiful compacture; of beautiful, compact make*]. (S.) ___ [Hence also,] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِى جُدِلَ عَلَيْهَا [*He did according to his own particular way, course, mode, or manner, of acting, or conduct, to which he was strongly disposed by nature*]. (TA.) See also 2. جَدَلَ, inf. n. جُدُولٌ, *It* (a thing) *was,* or *became, hard, and strong.* (K, * TA.) ___ جَدَلَ الحَبُّ فِى السُّنْبُلِ *The grain became strong in the ears:* (S. O, TA:) or accord. to the K, it means وَقَعَ [i. e., *came* into the ears]. (TA.) ___ جَدَلَ said of a

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young gazelle, &c., *He became strong, and followed his mother.* (K.) [See also جَدَلَ.] جَادَلَ, aor. , inf. n. جِدَالٌ, [said in the S to be a subst. from 3, q. v.,] *He contended in an altercation, disputed,* or *litigated, vehemently,* or *violently.* (Msb.)

2 **جدّله** , (S, Msb, K,) inf. n. تَجْدِيلٌ, (Msb,) *He threw him down* (S, Msb, K) *upon the* جَدَالَةِ, (Msb, K,) i. e., (TA,) *upon the ground;* (S, TA;) as also جَدَلَهُ , (K,) inf. n. جَدْلٌ: (TA:) or the former signifies he did so *much,* or *often.* (TA.) You say, طَعَنَهُ فَجَدَّلَهُ [*He thrust him,* or *pierced him, with a spear* or *the like, and threw him down* &c.]. (S, Msb.) [See also 3.]

3 **جادله** , inf. n. مُجَادَلَةٌ and جِدَالٌ, (S, Mgh, K,) *He contended in an altercation,* or *disputed,* or

litigated, with him: (S, TA:) or did so *vehemently,* or *violently,* (Mgh, K,) and *ably,* or *powerfully:* (K:) [or he did so *obstinately,* or *merely for the purpose of convincing him;* for] مجادلة signifies the *disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not:* (Kull p. 342:) [*he wrangled with him:*] or جادل, inf. n. مجادلة and جدال, as above, signifies originally *he contended in an altercation,* or *disputed,* or *litigated, by advancing what might divert the mind from the appearance of the truth and of what was right:* and accord. to a later usage, of the lawyers, *he compared evidences* [*in a discussion with another person,* or *other persons,*] *in order that it might appear which of those evidences was preponderant:* and the doing this is commendable if for the purpose of ascertaining the truth; but otherwise it is blameable: (Msb:) accord. to Er-Rághib, جدال signifies the *competing in disputation* or *contention, and in striving to overcome* [*thereby*]; from جَدَلْتُ الحَبْلَ, meaning, I twisted the rope firmly; as though each of the two parties twisted the other from his opinion: or, as some say, it originally means the act of *wrestling, and throwing down another upon the* جَدَالَة [or *ground*]: accord. to Ibn-El-Kemál, *a disputing that has for its object the manifesting and establishing of tenets* or *opinions.* (TA.) [See also جَدِلَ.]

4 **اجدلت** *She* (a gazelle) *had her young one* [*sufficiently grown to be*] *walking with her.* (Zj, K.)

5 **تَجَدَّلَ** see 7.

6 **تجادلوا** *The contended in an altercation, disputed,* or *litigated,* [or did so *vehemently,* or *violently,* &c., (see 3,)] *one with another.* (KL, MA, &c.,)

7 **انجدل** *He fell down upon the ground:* (S:) *he became thrown down upon the* جَدَالَة, i.

e., the *ground;* and in like manner تجدّل , *he became thrown down,* &c., *much,* or *often.* (TA.)

8 اجْتِدَالٌ The act of *building,* or *constructing.* (TA.) El-Kumeyt says,

* مَجَادِلَ شَدَّ الرَّاصِفُونَ اجْتِدَالَهَا *

(S, TA) i. e. [*Pavilions of which the masons have made strong*] *the building,* or *construction.* (TA.)

Q. Q. 1 جَدْوَلَ *He ruled* a book *with lines;* such as are ruled round a page, &c. See جَدْوَلٌ.]

جَدْلٌ *Hard, and strong;* as also جَدَلٌ . (K, * TA.) ___ Also, and جِدْلٌ , *A strong, firm,* or *compact, penis.* (K, * TA.) ___ Also, (K,) or the former, (S, TA,) *Any member,* or *limb:* (S, K:) pl. جُدُولٌ. (S, TA.) ___ Also, (K,) or the former, (TA,) *Any complete bone,* [app. *with its flesh,*] *not broken, nor mixed with aught beside:* pl. [of pauc.] أَجْدَالٌ and [of mult.] جُدُولٌ. (K, TA.) ___ Also, (K,) or [the pl.] جُدُولٌ, (Lth, TA,) The *bones of the arms and legs* (Lth, K, TA) of a man: (Lth, TA:) and *of the fore and hind legs* of the victim termed عَقِيقَة. (TA from a trad.)

جِدْلٌ : see جَدْلٌ.

جَدَلٌ *Vehemence,* or *violence, in altercation* or *disputation* or *litigation;* (S, K;) and *ability,* or *power, to practise it:* (K:) [or simply *contention in an altercation; disputation;* or *litigation:*] a subst. from جَادَلَهُ: (S:) or inf. n. of جَدَلَ [q. v.]. (Msb.) ___ Hence, as a term of logic, *A syllogism composed of things well known, or conceded; the object of which is to convince the opponent, and to make him to understand who fails to apprehend the premises of the demonstration.* (TA.)

جَدِلٌ : see جَدْلٌ. Also One *who contends in an altercation, disputes,* or *litigates, vehemently,* or *violently,* (Msb, K,) and *ably,* or *powerfully;* and so مِجْدَلٌ and مِجْدَالٌ . (K.)

جَدْلَآءُ fem. of أَجْدَلُ. Also syn., in two senses, with جَدِيلَةٌ, which see, in two places.

جَدْوَلٌ *A rivulet; a streamlet;* (S, Msb, K;) [whether *natural,* or *formed artificially for irrigation;* being often applied to *a streamlet for irrigation, in the form of a trench,* or *gutter;*] it is *less than a* ساقِيَة; and this is less than a نَهْر: (Mgh in art. سقى:) as also جَدْوَلٌ: (K:) pl. جَدَاوِلُ. (Msb.) ___ Hence, اسْتَقَامَ جَدْوَلُهُمْ *Their affair,* or *case, was,* or *became, in a right, a regular,* or *an orderly, state; like the* جدول *when its flow is uniform and uninterrupted.* (TA.) And اسْتَقَامَ جَدْوَلُ الحَاجِّ *The caravan of the pilgrims formed an uninterrupted line.* (TA.) ___ [Hence also جَدْوَلٌ as meaning *A kind of small vein.* (Golius from Ibn-Seenà.)] ___ Hence also جَدْوَلُ كِتَابٍ [*A ruled line,* (such as is ruled round a page, &c.,) and *a column,* and *a table, of a book*]. (TA.)

جَدِيلٌ applied to a rope, *Firmly twisted;* as also مَجْدُولٌ . (TA.) ___ *A camel's nose-rein* (S, K) *of hide,* or *leather,* (S,) *firmly twisted:* (S, K:) and *a cord of hide,* or *leather,* or *of* [*goats'*] *hair,* [*that is put*] *upon the neck of the camel:* (K:) and the [*kind of women's ornament termed*] وِشَاح (S, K) is sometimes thus called: (S:) pl. جُدُلٌ. (K.)

جَدَالَةٌ The *ground:* (S, Msb, K:) or *hard ground:* (TA:) or *ground having fine sand.* (K.)

جَدِيلَةٌ *A* رَهْط, [q. v.,] i. e., (TA,) *a thing like an* إِتْب, *of hide,* or *leather, which boys, and menstruous women, wear round the waist in the manner of an* إِزَار. (K, TA.) *A* [*tribe, such as is termed*] قَبِيلَة: and *a region, quarter,* or *tract;* syn. نَاحِيَةٌ: (S, K:) and so جَدْلَآءُ , in both these senses, as used in the phrase, هٰذَا عَلَى جَدْلَائِهِ [*This is according to the way of his region,* and

of his tribe]. (TA.) You say also, ذَهَبَ عَلَى جِدْلَائِهِ , in the K, erroneously, جِدْلَانِهِ, (TA,) i. e., عَلَى وَجْهِهِ [*He went his own way*], (K, TA,) and نَاحِيَتِهِ [*towards his region*, or *quarter*, or *tract*]. (K.) ___ *A state*, or *condition*. (K.) ___ *A particular way, course, mode*, or *manner, of acting*, or *conduct;* syn. شَاكِلَةٌ, (S, K,) and طَرِيقَةٌ. (K.) You say, عَمِلَ عَلَى جَدِيلَتِهِ, i. e. [*He did according to his own particular way*, &c.; or] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِى جُدِلَ عَلَيْهَا [explained above: see 1]. (TA.) ___ *A determination of the mind*. (TA.) ___ The *management*, or *ordering, of* a people's *affairs;* the *exercise of the office of* عَرِيف. (AA, TA.)

جَادِلٌ A boy *becoming*, or *become, strong; vigorous*, or *robust*. (S.) ___ A she-camel's young one *above such as is termed* رَاشِح, *which is such as has become strong, and walks with his mother-* (As, S.) [See also جَدَلَ.]

جَنْدَلٌ : and جُنْدُلٌ: &c.: see art. جندل.

أَجْدَلُ ; fem. جَدْلَآءُ: see مَجْدُولٌ, in three places Also, [accord. to most of the grammarians أَجْدَلٌ, but accord. to some أَجْدَلُ,] The *hawk;* syn. صَقْرٌ; (S, K;) as also أَجْدَلِىٌّ : (K:) or an epithet applied to the hawk [and therefore without tenween]: (TA:) pl. أَجَادِلُ. (K.)

أَجْدَلِىٌّ : see what next precedes.

مِجْدَلٌ *A* قَصْر [or *palace*, or *pavilion*, &c.,] (S, K, TA [in the CK القَصِير is erroneously put for القَصْر]) *strongly constructed:* (TA:) pl. مَجَادِلُ. (S, K.) See also جَدْلٌ.

مِجْدَالٌ *A piece of rock* or *stone:* [*an oblong roofing-stone, of those which, placed side by side, form the roof of a subterranean passage*, &c.:] pl. مَجَادِيلُ. (TA.) See also جَدْلٌ.

مَجْدُولٌ : see جَدِيلٌ. [Hence,] دِرْعٌ مَجْدُولَةٌ *A compact coat of mail;* (S, TA;) as also جَدْلَآءُ : (S, K:) pl. [of the

latter] جُدْلٌ. (K.) ___ A man (K, TA) *of slender make,* (TA,) *slender in the* (*bones called*] قَصَب, *of firm,* or *compact, make* (مُحْكَمُ الفَتْلِ [as though firmly twisted]): (K, TA:) or *slender, slim, thin, spare, lean,* or *light of flesh; not from emaciation:* (S:) and مَجْدُولُ الخَلْقِ, as some say, *of firm,* or *compact, make.* (TA.) And مَجْدُولَةٌ A woman *small in the belly, and compact in flesh:*

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(A in art. فيض:) or مَجْدُولَةُ الخَلْقِ a girl *of beautiful compacture; of beautiful, compact make;* syn. حَسَنَةُ الجَدْلِ. (S.) Also أَجْدَلُ سَاعِدٌ [*A fore arm,* or *an upper arm,*] *of firm,* or *compact, make.* (K, * TA.) And سَاقٌ مَجْدُولَةٌ and جَدْلَآءُ [*A shank of beautiful compacture;*] *well rounded; well turned;* syn. حَسَنَةُ الطَّيِّ. (K, TA.)

جدو

1 **جَدَا عَلَيْهِ** , (Msb, K,) and جَدَاهُ, first pers. جَدَوْتُ, (IB, TA,) aor. ـُ , (K,) inf. n. جَدْوٌ (Msb, TA) and جَدًا; (Msb;) and اجدى عليه, (Msb, K,) and اجداه , (S,) the prep. in the former of these two being suppressed in the latter; (TA;) and اجتداه ; (TA;) *He gave him a gift.* (S, IB, Msb, K, * TA.) ___ [Hence,] جدا عليه شؤمه *He drew his evil fortune,* or *ill luck, upon him:* an ironical expression; [for it literally means *he gave him,* or *bestowed upon him, his evil fortune.*] (TA.) ___ Hence also, اجدى عليك *It* (a thing) *sufficed thee.* (Msb.) ما أَجْدَى فعله شيئًا *His deed,* or *act, did not profit him,* or *avail him, aught.* (Msb.) And ما يُجْدِى عنك هٰذَا *This does not stand thee in any stead; does not profit thee,* or *avail thee.* (S.) جدوته, (S, IB, Msb, K, *) [aor. ـُ ,] inf. n. جَدْوٌ; (K;) and جديته; (K in art. جدى;) and اجتديته , (S, Msb, K, *) and استجديته ; *I sought,* or *demanded,* (S,) or *asked,* (IB, Msb, K,) *of him* (S, IB, Msb, K) *a gift,* (S,) or *a thing wanted.* (K.) [See an ex. of the last of these verbs in a verse cited in art. تا.] Hence, مُجَاداةٌ [inf. n. of جادى]: whence, in a trad., وقد عرفوا أنَّه ليس عند مروان مالٌ يجادونه عليه, meaning يسألونه عليه [i. e. *And they knew that there was not, in the possession of Marwán, property for which they should ask as owed by him*]. (TA.)

3 **جَادَو** see 1.

4 **أَجْدَو** see 1, in five places. Also اجدى, *He obtained a gift.* (S, Msb.)

8 **إِجْتَدَو** see 1, in two places.

10 **إِسْتَجْدَو** see 1.

جدًا *i. q.* جَدْوَى, q. v. ___ Hence, (Har p. 32,) جَدًا, (K,) also written جَدًى, (ISk, TA,) or مَطَرٌ جَدًا, (S,) and, accord. to the K, جَدْوَى, but this latter is not known except as signifying a gift, (TA,) *A common,* or *general, rain;* (S, K, TA;) *of wide extent:* (TA:) or *of which the uttermost is not known.* (K.) One says also سَمَآءٌ جَدًا, meaning *A rain having a rain following it;* making the latter word masc. because it has the force of an inf. n. (TA.) And اَللّٰهُمَّ ٱسْقِنَا غَدَقًا وَجَدًا طَبَقًا [*O God, water us with a copious rain, and a rain that shall cover the land*]: (S, TA:) occurring in a trad. respecting prayer for rain. (TA.) ___ And خَيْرٌ جَدًا *Ample good;* (K;) *of wide extent to men.* (TA.) لَا آتِيكَ جَدَا الدَّهْرِ (S, * K, * TA) i. e. [*I will not come to thee*] *ever,* like يَدَ الدَّهْرِ; (S, TA;) or *to the end of time.* (K, TA.)

جَدْوَى *A gift;* (S, Msb, K;) as also جَدًا: (S, K:) dual (of the former, TA) جَدْوَانِ and جَدْيَانِ; (Lh, M, K;) the former, regular; (M, TA;) the latter, anomalous, (M, K, TA,) formed by commutation. (M, TA.) You say, مَا أَصَبْتُ مِنْ فُلَانٍ جَدْوَى قَطُّ [*I have not obtained from such a one a gift ever*]. (TA.) And hence the prov., شَغَلَتْ شَعَابِى جَدْوَاىَ: see art. شعب. (S in that art.) ___ See also جَدًا.

جَدَآءٌ *profit, utility,* or *avail.* (S, TA.) So in the saying, فُلَانٌ قَلِيلُ الجَدَآءِ عَنْكَ [*Such a one is of little profit, utility,* or *avail, to thee; will stand thee in little stead*]. (S.)

جَدِىٌّ [originally جَدِيوٌ] *Munificent,* or *bountiful.* (TA.)

جَادٌ *Asking, seeking,* or *demanding,* (S, K,) *a bounty,* or *benefit,* (S,) or *gift:* (K:) pl. جُدَاةٌ. (TA.)

أَجْدَى [*More,* and *most, profitable, useful,* or *availing*]. It is said in a prov., أَجْدَى مِنَ الغَيْثِ فِى أَوَانِهِ [*More profitable than rain in its season*]. (Meyd.)

جدى

1 **جَدِيتَهُ** : see 1 in art. جدو. ___ One says of the locust, يَجْدِى كُلَّ شَىْءٍ, meaning *It eats everything.* (TA.) لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا *I found no means of avoiding,* or *escaping, that,* is sometimes said for لَمْ أَجِدْ الخ [Note]. (Kz, TA in art. وجد.)

2 **جَدَّى الرَّحْلَ** , inf. n. تَجْدِيَةٌ, *He made,* or *put, to the camel's saddle a* [جَدْيَة or] جَدِيَّة. (TA.)

4 **اجدى** *It* (a wound) *flowed* [*with blood:* see جَدِيَّة]. (K.)

جَدْىٌ *A kid:* (S:) or *a male kid;* (IAmb, Msb, K;) the female being called عَنَاقٌ: (IAmb, Msb:) or *a kid in his first year;* (Mgh, Msb;) *not yet a year old:* (TA:) one should not say جِدْىٌ; (S;) this being a bad dial. var.: (Msb:) pl. (of pauc., TA, applied to three, S) أَجْدٌ (S, Msb, K) and (of mult., TA, applied to more than three, S) جِدْآءٌ (S, Mgh, Msb, K) and جِدْيَانٌ: (K:) جَدَايَا [as pl. of جَدًى] is not allowable. (S.) ___ Hence, as being likened thereto, (M, TA,) الجَدْى *A certain star,* (S, Msb, K,) [*the star a of Ursa Minor,* commonly called *the pole-star,*] *that revolves with* بَنَاتُ نَعْشٍ, (K,) *by the side of the* [*north*] *pole, by which the kibleh is known,* (S,) or *according to which the kibleh is turned;* (Msb;) *the bright star at the extremity of the tail of the Lesser Bear;* (Kzw;) *the star of the kibleh;* (Mgh;) *also called* جَدْى الفَرْقَدِ; (Mgh, Msb;) *and called by the astronomers* الجُدَىُّ , in the dim. form, *to distinguish it from what next follows.* (Mgh, MF.) [See also القُطْبُ.] ___ Hence also, (M, TA,) *A certain sign of the Zodiac;* (S, K;) [namely, *Capricornus;*] *the tenth of the signs of the Zodiac;* (Mgh;) *that next to the* دَلْو; *unknown to the Arabs* [*of the classical times*]. (K.) This and the former together are called [the] جَدْيَانِ. (TA.) جَدْيَانِ is also an anomalous dual of جَدْوَى, q. v. (Lh, M, K.) See also what next follows.

جَدِيَةٌ and جَدِيَّةٌ , (S, K,) but not جَدِيدَةٌ, which is used by the vulgar, (S,) [*A kind of pad,* or] *a stuffed thing,* (S,) or *a stuffed piece* (K, TA) *of a* كِسَآءٌ, (TA,) *that is put beneath a horse's saddle,* (K,) or *beneath the two boards* (الدَّفَّتَانِ) *of a horse's and of a camel's saddle;* [*one on either side;* for] there are two of such stuffed things: (S:) the pl. of the former is جَدِيَاتٌ, (Sb, S,) which may be used as a pl. of mult., (TA,) or جَدِيَاتٌ, so in [some of] the copies of the K, [but omitted in the CK and in my MS. copy of the K,] following the TS, as on the authority of A'Obeyd and AA and En-Nadr, (TA,) and جَدًى ; (S, IB, [in some copies of the S جَدًا, but the former (which I find in two copies of the S) is said by IB to be the right; or rather this is a coll. gen. n.,]) like as شَرًى is of شَرِيَةٌ: (IB, TA:) the pl. of جَدِيَّةٌ is جَدَايَا. (S.) [See also جَدِيدَةٌ, and رِفَادَةٌ.]

جَدَآءٌ , (K in this art.,) or جُذَآءٌ, (A in art. جذر, and K in art. برج,) [the latter is the term commonly known, *An arithmetical square;*] the *product of multiplication* [*of a number by itself*]; *as when you say, the* جداء [or جذاء] *of three* [in some copies of the K, *of three multiplied by three,*] *is nine;* (K, * TA;) *also called* مَالٌ. (Msb in art. جذر.) [See جَذْرٌ.]

الجُدَيُّ : see جَدًى.

جَدَايَةٌ and جَدَاةٌ *A young gazelle;* syn. غَزَالٌ: (K, and so in a copy of the S:) or *a young doegazelle;* syn. غَزَالَةٌ: (so in another copy of the S:) said by As to be *like the* عَنَاقُ *of goats:* (S:) or the *male,* and the *female, of the young of gazelles, when it has attained the age of six months,* or *seven, and has run, and become strong:* or, as some say, the *male thereof:* pl. جَدَايَا. (M, TA.)

جَدِيَّةٌ : see جَدِيَةٌ, in two places. Also *Flowing blood;* (Lh, K;) blood not flowing being termed بَصِيرَةٌ: (Lh, TA:) or the former, *blood adhering to the body;* and the latter, blood upon the ground: (AZ, S:) or the former, *a streak of blood:* (S:) or the *first quantity that flows at once, of blood:* (TA:) pl. جَدَايَا. (S.) ___ *A piece of musk.* (K.) ___ The *colour* of the face. (K, TA.) You say, اصْفَرَّتْ جَدِيَّةُ وَجْهِهِ [*The colour of*

his face became yellow]. (TA.) *I. q.* نَاحِيَةٌ [*A side; a lateral,* or *an outward* or *adjacent, part* or *portion, region, quarter,* or *tract;* &c.]. (K.) So in the saying, هُوَ عَلَى جَدِيَّتِهِ [app. meaning *He is keeping to his own side: he is following his own course;* like the phrase هُوَ عَلَى طَرِيقَتِهِ: or *he is by himself;* like هُوَ عَلَى وَحْدِهِ and حِدَتِهِ]. (TA.)

جَادٌ The *locust;* because it eats (يَجْدِى, i. e. يَأْكُلُ) everything: but the appellation [more] commonly known is جَابِئٌ. (TA.)

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جَادِىٌّ [erroneously written in the CK, in this art. and in art. جود, without the sheddeh to the ى] *Saffron;* (Az, IF, K;) as also جَادِيَآءُ : (Sgh, K:) the former a rel. n. from الجَادِيَة, or جَادِيَة, a town of البَلْقَآءِ, in Syria, said to produce saffron: it is mentioned by Az and IF in this art., being held by them to be of the measure فَاعُولٌ [originally جَادُوِى]: by J, in art. جود, as being of the measure فَعْلِىٌّ. (TA.) ___ Also *Wine;* (K, TA;) as resembling saffron in colour. (TA.)

جَادِيَآءُ : see what next precedes.

جذ

1 جَدَّهُ , (S, A, L, Msb,) aor. ـُ , (L, Msb,) inf. n. جَدٌّ, (L, Msb, K,) *He cut it,* or *cut it off;* (S, A, L, Msb;) namely, a thing; (S, Msb;) as, for instance, a rope: (L:) or *he cut it off utterly;* (L, K;) and جَذْجَذَةٌ [inf. n. of جَذْجَذَ] signifies the same as جَدٌّ, i. e. the *cutting off utterly:* (K:) and اجْتِذَاذٌ [inf. n. of اجتذّ], the act of *cutting:* (KL:) or جَدَّهُ signifies *he cut it off utterly and quickly;* and in like manner جَذَّذَهُ [applied to many objects, or as meaning *he cut it,* &c., *repeatedly,* or *many times,* or *in many pieces,* or *much*]. (L.) [Hence,] جَدَّ النَّخْلَ, aor. , inf. n. جَدٌّ and جَذَاذٌ and جِذَاذٌ, *He cut off the fruit of the palm-trees;* syn. صَرَمَ: (Lh, L:) or, accord. to some, جذاذ signifies the *cutting off* of all fruits, and جداد relates particularly to palmtrees. (TA in art. جد.) [Hence also,] جُدُّوهُمْ جَدًّا, in a trad. relating to the battle of Honeyn, *Cut ye them off utterly; exterminate them by slaughter.* (L.) ___ Also, (S, A, L, Msb,) aor. ـُ , (L,) inf. n. جَدٌّ, (L, K,) *He broke it;* (S, A, L, Msb, K;) namely, a thing, (S, Msb,) or a hard thing: (M, L:) and اجْتِذَاذٌ [inf. n. of اجتذّ], also, signifies the act of *breaking.* (KL.) ___ Also, (L,) inf. n. جَدٌّ, (L, K,) *He hastened it;* or *hastened to it.* (L, K. *) It is said in a prov., respecting one who boldly ventures upon taking a false oath, جَدَّهَا جَدَّ العَيْرِ الصَّلِّيَانَةَ *He hastened to it as the ass hastens to the plant called* صلّيانة. (L.)

2 جَدَّذَ see 1.

5 تَجَدَّذَ see 7.

7 انجذّ *It became cut,* or *cut off:* (S, L, Msb, K:) or *cut off utterly:* or *cut off utterly and quickly:* and in like manner, تجذّذ [said of a number of things, or used in a frequentative or an intensive sense; being quasi-pass. of 2]. (L.)

8 إِجْتَذَذَ see 1, in two places.

R. Q. 1 جَذْجَذَ, inf. n. جَذْجَذَةٌ: see 1.

جَذٌّ *A piece broken off; a fragment:* pl. أَجْذَاذٌ: so in the phrase, كَسَرْتُهُ أَجْذَاذًا [*I broke it in pieces,* or *fragments*]; occurring in a trad., relating to an idol. (L.) [See also جُذَاذٌ.]

مَا عَلَيْهِ جُذَّةٌ *There is not upon him a piece of rag;* i. e., *any garment to cover him:* (L:) or *anything* (S, L, K) *of clothing:* (S, L:) pl. جُذَذٌ. (Bd in xxi. 59.)

جَذَذٌ : see جُذَاذٌ.

جَذَاذٌ, with fet-h, The *act of separating a thing from another thing* (فَصْلُ شَيْءٍ عَنْ شَيْءٍ, accord. to some copies of the K and the TA; [see 1;] accord. to other copies of the K, [probably by mistranscription,] the *superiority of a thing over another thing,* فَضْلُ شَيْءٍ عَلَى شَيْءٍ); as also جَذَاذَةٌ. (K.) See also what next follows.

جُذَاذٌ and جِذَاذٌ, (S, L, K,) the former of which is the more chaste, (S, L,) and جَذَاذٌ, (L, K,) substs. from جَذٌّ the act of breaking; (K;) *What is broken, of,* or *from, a thing:* (S, L:) or *what is broken,* or *cut, in pieces:* or *broken pieces:* so in the Kur xxi. 59, in which the word is read in these three different forms: (L:) some also read جُذُذًا, which is pl. of جَذِيذٌ; and some, جُذَذًا, pl. of جُذَّةٌ: (Bd:) or the first signifies *fragments of a thing much broken;* [as a coll. gen. n.;] and the n. un. is جُذَاذَةٌ: (Lth, L:) [or] it is an extr. pl. of جَذِيذٌ; (L;) or *i. q.* مَجْذُوذٌ; and جَذَاذٌ is a dial. var.; or is pl. of جَذِيذٌ. (Bd.) [See also جَذٌّ.] ___ Also the first, *Small pieces,* or *particles, of silver:* and جُذَاذَاتٌ, *pieces* of silver: (L:) or the latter, *cuttings,* or *clippings,* (S, L, K,) *of silver.* (M and L in art. قذ.) ___ Also *Stones containing gold;* (Ks, S, L, K;) so called because they are broken: (Ks, S, L:) or *stones containing gold &c. which are broken;* as also جِذَاذٌ. (Msb.) ___ And جذاذ [app. جُذَاذٌ or

جَذَاذٌ], (L,) or جَذَذٌ , (TA,) *i. q.* فِرَقٌ [*Distinct parties,* or *portions,* &c., of men or things]. (L, TA.)

جَذَاذٌ : see جُذَاذٌ, in four places.

جَذِيذٌ and مَجْذُوذٌ *Cut;* or *cut off:* or *cut off utterly:* or *cut off utterly and quickly:* and also *broken:* (L:) pl. of the former, جُذُذٌ and جَذَاذٌ (Bd in xxi. 59) and جُذَاذٌ, which last is extr. (L. See the paragraph headed جُذَاذٌ, in three places.) ___ Also the former, (A, K,) and شَرَابٌ جَذِيذٌ, (A,) and جَذِيذَةٌ , (S, L, K,) *Meal of parched barley* or *wheat;* syn. سَوِيقٌ; (S, A, L, K;) *so prepared* [*by being moistened with water* or *with clarified butter &c.*] *as to be drunk:* (A:) and جذيذة is [*a mess of the kind called*] جَشِيشَةٌ *made of coarse* سويق; so called because it is broken and made into coarse particles: and *a quantity of* سَوِيقٌ, or *the like, such as a man eats or drinks at one time.* (L.)

جَذَاذَةٌ : see جَذَاذٌ.

جُذَاذَةٌ and its pl. جُذَاذَاتٌ: see جُذَاذٌ, in two places.

جَذِيذَةٌ : see جَذِيذٌ, in two places.

يَدٌ جَدَّآءُ [fem. of أَجَدُّ] *An amputated arm* or *hand:* used figuratively: see أَحَدُّ, in art. حذ. (L.) ___ رَحِمٌ جَدَّآءُ *A bond of relationship* [*cut,* or *severed,* or] *not made close by affection;* expl. by إِذَا لَمْ تُوصَلْ [a well-known phrase: erroneously explained by Golius as meaning uterus infœcundus vel interruptæ conceptionis]: (Fr, S, L, K:) as also حَدَّآءُ. (Fr, S, L.) ___ يَمِينٌ جَدَّآءُ: see سِنٌّ جَدَّآءُ ___. حَدَّآءُ *A tooth much broken;* or *broken in pieces.* (K, TA.)

جَدَّانٌ (As, L, and so in some copies of the K: in other copies of the K, and in the TA, جُدَّانٌ:) *Soft stones:* (As, L, K:) as also كَدَّانٌ [q. v.]: (As, L:) n. un. (of both, As, L) with ة. (As, L, K.)

مَجْذُوذٌ : see عَطَآءٌ غَيْرُ مَجْذُوذٍ. جَذِيذٌ [*A gift,* or *stipend,*] *not cut short,* or *not interrupted;* syn. غَيْرُ مَقْطُوعٍ. (A'Obeyd, S, L.)

جذب

1 **جَذَبَهُ** , (S, A, Msb, K,) aor. ـِ , (Msb, K,) inf. n. جَذْبٌ; (S, Msb;) as also جَبَذَهُ, (S, TA,) inf. n. جَبْذٌ, of the dial. of Temeem, (TA,) or formed by transposition; (S, TA; [but see art. جبذ;]) and اجتذبه ; (S, A, K;) *He drew it; dragged it; pulled it; tugged it; strained it; extended it by drawing,* or *pulling* or *tugging; stretched it; extended, lengthened,* or *protracted, it;* (S, A, K;) namely, a thing; and sometimes relating to an ideal object. (TA.) ___ جَذَبَ مِنَ الإِنَآءِ, (S,) or جَذَبَ مِنَ المآءِ, (K,) or جَذَبَ المآءَ, (A, Msb,) نَفَسًا, (S, A, Msb, K,) or نَفَسَيْنِ, (S, A, Msb,) *He drank* (S, K) *from the vessel,* (S,) or *of the water,* (K,) *by putting his mouth into it,* [*a draught,* or *two draughts:*] (S, K:) or *he conveyed* [or *drew up*] *into the innermost parts of his nose* [*a draught,* or *two draughts, of the water*]. (Msb.) And جَذَبَتْ لَبَنَهَا *She* (a camel) *drank her milk* when she was milked. (A. [But see what next follows: and see also 5.]) ___ جَذَبَتْ, said of a she-camel, (S, K,) and of a she-ass also, aor. ـِ , inf. n. جَذَابٌ, (TA,) *She became scant of milk;* (S, K;) *she drew her milk* (جَذَبَتْ لَبَنَهَا) *from her udder so that it went away upwards.* (TA.) ___ جَذَبَهُ, (K,) or جَذَبَهُ عَنْ أُمِّهِ, (S, A,) aor. ـِ , inf. n. جَذْبٌ, (TA,) *He weaned him;* namely, a colt, (S, A, K,) and a young camel, and a lamb. (TA.) And one says of a mother, جَذَبَتْ وَلَدَهَا *She weaned her young one:* so accord. to Lh, who does not specify the kind. (ISd, TA.) And accord. to the T, جُذِبَ is said of a child, or of a lamb or kid, meaning *He was weaned.* (TA.) ___ جَذَبَهُ and جَاذَبَهُ *He transferred,* or *removed, it* (a thing) *from its place.* (K.) ___ جَذَبَتْهُ *She repelled him,* or *rejected him;* namely, a man who sought her in marriage; (T, A, TA;) as though from the saying جَاذَبَتْهُ فَجَذَبَتْهُ [which see below]; (T, TA;) [i. e.] as though she contended with him and overcame him, and thus he became separated from her; (T, A, TA;) as also جَبَذَتْهُ. (T, TA.) [Accord. to the TA, جَاذَبَتْهُ has the same meaning; but I think that this is a mistake of a copyist.] ___ جَذَبَ فُلَانٌ حَبْلَ فُلَانَهُ *Such a one severed*

the bond of his union. (M, TA.) And جَذَبَ فُلَانٌ الحَبْلَ بَيْنَنَا *Such a one severed the bond of union between us.* (A, TA.) ___ جَذَبَ النَّخْلَةَ, aor. ـِ ,

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(AHn, K,) inf. n. جَذْبٌ, (AHn, TA,) *He cut off the* جَذَب [q. v.] *of the palm-tree,* (AHn, K,) to eat it. (AHn, TA.) ___ جَذَبَ العَدْوَ *He ran quickly.* (L in art. معد.) See also 7. ___ جَذَبَ الشَّهْرُ, (S, A, K,) aor. ـِ , inf. n. جَذْبٌ, (TA,) *The greater part of the month* (عَامَّتُهُ, S, A, K, i. e. أَكْثَرُهُ, TA) *passed.* (S, A, K.) جَذَبَهُ, aor. ـُ , *He overcame him in* المُجَاذَبَة (K) [lit. *drawing, dragging, pulling,* &c.; (see 3;) but also] used figuratively [as meaning *he overcame him in contention*]. (TA.) You say, جَاذَبْتُهُ فَجَذَبْتُهُ [*I contended with him in drawing, dragging,* &c., *and I overcame him therein:* and also] *I contended with him and I overcame him.* (T, A, * TA.)

3 **جاذبه** *He contended with him in drawing, dragging, pulling* or *tugging, straining,* or *stretching,* &c. (L in art. مد.) And جاذبه الحَبْلَ [*He contended with him in pulling the rope*]. (Mgh in art. نزع.) And جاذبه الثَّوْبَ *He contended with him in pulling the garment,* or *piece of cloth.* (A.) And جاذبوا الشَّىْءَ, inf. n. مُجَاذَبَةٌ, *They pulled the thing, every one of them to himself.* (Msb.) And جَاذَبْتُهُ فَجَذَبْتُهُ: see 1, last sentence: [a phrase having two meanings: for] you say, جَاذَبَا, (K, TA,) inf. n. مُجَاذَبَةٌ (TA) and جِذَابٌ, (Har p. 636,) meaning *They two contended* [in any manner], *each with the other:* (K, TA:) and [in like manner,] تَجَاذَبَا , (K,) inf. n. تَجَاذُبٌ, (S,) *They two contended together.* (S, * K.) You say also, كَانَتْ بَيْنَهُمْ مُجَاذَبَاتٌ ثُمَّ اتَّفَقُوا [*There were contentions between them: then they agreed*]. (A, TA.) And جَاذَبْتُهُ الشَّىْءَ *I contended with him for the thing.* (S.) ___ See also 1, in two places, beside the instance in the last sentence.

5 تجذّبه *He drank it;* (A, K;) namely, milk: said of a pastor. (A.)

6 تجاذبوا الثَّوْبَ *They contended together in pulling the garment,* or *piece of cloth.* (A.) [Hence,] تجاذبوا أَطْرَافَ الكَلَامِ [*They contended together in discourse, talk,* or *conversation*]. (A.) See also 3. ___ And see 7.

7 انجذب *It* (a thing) *was,* or *became, drawn, dragged, pulled, tugged, strained, extended by drawing* or *pulling* or *tugging,* or *stretched,* &c.; *it dragged,* or *trailed along;* syn. انجرّ. (S and K in art. جر.) ___ *It was,* or *became, transferred,* or *removed, from its place;* and so تجاذب . (K.) ___ انْجِذَابٌ also signifies *Quick going* or *journeying* or *travelling.* (S.) [You say, انجذب, and جَذَبَ السَّيْرَ, (the latter occurring in the TA in art. خلج, &c., like جَذَبَ العَدْوَ, mentioned above, see 1,) *He went,* or *journeyed,* or *travelled, quickly.*] And انجذبوا فِى السَّيْرِ and انجذب بِهِمُ السَّيْرُ *They brought,* or *purveyed, wheat,* or *corn,* or *provisions, from afar.* (A, TA.)

8 اجتذبه : see 1. ___ Also *He seized it,* or *took it,* or *carried it off, by force.* (K, TA.) ___ And *He called, summoned,* or *invited, him.* (Ham p. 645.)

جَذْبٌ *Quick* journeying or travelling. (ISd, K.) ___ And The *stopping,* or *a stoppage, of the flow of saliva* (انْقِطَاعُ الرِّيقِ). (S.)

جَذَبٌ The *pith that is at the head of the palmtree, from which the* [*fibres called*] لِيف *are pulled off, and which is then eaten;* as though so called because pulled off [or cut] from the tree; (TA;) the *heart, pith,* or *cerebrum,* (جُمَّار,) *of the palm-tree;* (AHn, S, TA;) so in some copies of the K; (TA;) i. e. the شَحْم *of the palm-tree:* (S:) or, as in some copies of the K, and in the M and L, only *such as is coarse:* (TA:) as also جَذَابٌ : (K:) n. un. جَذَبَةٌ. (S, K.) [See also جَذَمَةٌ.]

جَذْبَةٌ مِنْ غَزْلٍ *A portion that is drawn by a single pull of spun thread,* or *yarn.* (S.) [Hence,] مَا أَعْطَاهُ جَذْبَةَ غَزْلٍ *He gave him not aught.* (A, TA.) ___ بَيْنِى وَبَيْنَ المَنْزِلِ جَذْبَةٌ *Between me and the place of alighting is a piece* [*of land* or *country,* or *a tract*], meaning *a distance:* (S:) or *a far-extending piece* [*of land* or *country*]. (K.) And بَيْنَنَا وَبَيْنَ بَنِى فُلَانٍ جَذْبَةٌ, and نَبْذَةٌ, *Between us and the sons of such a one is a small space,* or *short distance;* i. e., they are near to us. (ISh, TA.)

أَخَذَ فِى وَادِى جَذَبَاتٍ [*He took his way into the valley of Jedhebát*]: (K:) or, as given by Meyd, [and in the A,] وَقَعُوا [*they fell* into the valley of Jedhebát]: a celebrated prov.: (TA:) applied to a man who has missed the object of his aim or pursuit; (K, * TA;) جذبات being said to be derived from جَذَبَ الصَّبِىَّ he weaned the boy; because, in weaning, a child sometimes dies: or from انْجَذَبُوا فِى السَّيْرِ, or انْجَذَبَ بِهِمُ السَّيْرُ, explained above: or, accord. to some, the right reading is جَدَبَاتٍ: or, as Az says, on the authority of As, the most correct reading is خَدَبَاتٍ, from خَدَبَتْهُ الحَيَّةُ the serpent bit him; and the prov. is applied to him who falls into perdition, and to him who wanders in perplexity from the object of his aim or desire. (TA.) [See also another reading in art. خرب.]

جُذَبَّانٌ The *sandal-thong that is between the great and second toes.* (K, TA.) You say, مَا أَغْنَى عَنِّى جُذَبَّانًا *He did not stand me in stead of,* or *avail me as much as, a sandal-thong that is between the great and second toes.* (AA, TA.)

جَذَابِ , indecl., [as a proper name, changed in form from الجَاذِبُ,] (TA,) *Death:* (ISd, K:) so called because it draws away the soul. (ISd, TA.)

جَذَابٌ : see جَذَبٌ.

جَذُوبٌ : see جَاذِبٌ.

جَذَّابَةٌ *Hairs,* (TA,) or *coarse hairs,* or *a coarse hair,* (K,) *tied, and made into a snare,* (TA,) *for catching larks.* (K, TA.)

جَاذِبٌ A she-camel *that has exceeded the usual time of pregnancy, and passed beyond the time* [*of the year*] *when she had been covered:* (Lh, TA:) or a she-camel *that has extended,* or *protracted, the period of her pregnancy to eleven months.* (A, TA.) A she-camel, (S, K,) and a she-ass, (TA,) *scant of milk;* (S, K, TA;) as also جَاذِبَةٌ and جَذُوبٌ : (K:) pl. [of the first and second] جَوَاذِبُ and جِذَابٌ. (S, K.)

جُوذَابٌ (M, K) and ذُوبَاجٌ, the latter formed by transposition, (L and TA in art. ذبج,) *A kind of food, prepared with sugar and rice and flesh-meat:* (M, K:) [from the Persian كُوذَابْ, as observed by Golius:] it might be hastily imagined to be arabicized from جُوزَه آبْ; but this is not the case: (TA:) [n. un. with ة: or] جُوذَابَةٌ is *a cake of bread* (خُبْزَةٌ) *put into the oven* (تَنُّور), *and having suspended over it a bird or some flesh-meat, the gravy of which flows upon it as long as it is cooking;* also called أُمُّ الفَرَجِ, because it removes one's anxiety for seasoning, or condiment. (Har p. 227.)

جذر

1 جَذَرَ , (A, TA,) aor. ـُ , (TK,) inf. n. جَذْرٌ, (A, K,) *He cut,* or *cut off,* or *severed,* (K, TA,) a thing: (TA:) and (K) *he extirpated,* or *cut off entirely,* (A, K,) a thing; (A;) as also جذّر ; (S;) and اجذر , inf. n. إِجْذَارٌ. (AZ, K.)

2 جَذَّرَ see 1.

4 أَجْذَرَ see 1.

7 انجذر *It became cut,* or *cut off,* or *severed.* (K, TA.)

جَذْرٌ (As, IAar, S, A, Msb, K) and جِذْرٌ (AA, S, K) The *root,* or *lower part,* (As, S, A, Msb, K,) of anything: (As, S, A:) or (so in the K, but in other lexicons and) particularly, of the tongue: (Sh, A, Msb, K:) and of the penis: (Sh, K:) and of a horn (S, * A) of a cow (S) or of a bull; (A;) or the *horn* [itself] of a cow: (TA:) and the latter word, the *root,* or *foot,* or *lowest part,* of a tree: (TA:) and the former word, the *base* of the neck: (El-Hejeree, K:) pl. جُذُورٌ. (K.) Hence, نَزَلَت المحبَّةُ فى جَذْرِ قَلْبِه *Love took up its abode in the bottom* (أَصْل) *of his heart.* (A.) And [hence] it is said in a trad., إِنَّ الأَمَانَةَ نَزَلَتْ فِى جَذْرِ قُلُوبِ الرِّجَالِ [app. meaning, *Verily reason,* or *intellect,* or rather *conscience,* each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, (see, in art. امن, an explanation of أَمَانَةٌ as used in the Kur xxxiii. 72,) *hath taken up its abode in the bottom of the hearts of men*]. (S.) ___ Also, both words, The *origin,* or *stock, from which one springs.* (TA.) ___ And the former, (S, A, Mgh, Msb, K,) and the latter, or the latter only, (K,) or the former only, (IAar, TA,) *A root* of a number; (A;) *an arithmetical root;* (Mgh, K;) [*a square root;*] *a number that is multiplied by itself;* (Msb;) *as when you say that ten multiplied by ten is a hundred;* (Mgh, Msb;) and *three multiplied by three is nine;* (A;) *in the former of which cases, ten is the* جذر, (Mgh,

Msb,) i. e., *the* جذر *of a hundred;* (Mgh;) *and in the latter, three;* (A;) *and in each case, the* [*square* or] *product of the multiplication is called the* مَال, (Msb,) or *the* جُذَآء, (A,)

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or *the* مَجْذُور : (Mgh:) [pl. of pauc. أَجْذَار, and of mult. جُذُور.] It is of two kinds, نَاطِق [i. e. *rational*], and أَصَمّ [i. e. *surd,* or *irrational*]: the latter known only to God, accord. to a saying of 'Áïsheh. (Mgh.)

جِذْر : see جَذْر.

جُؤْذَر and جُؤْذُر (S, K) and جُوذَر and جَوْذَر and جَؤْذَر and جِيذَر , (K, TA,) the last of which is written in some copies of the K [and in the CK] جَيْذَر, (TA,) The *young one of a wild cow:* (S, K:) pl. of the first and second, جَآذِر. (S.) ISd thinks that جَوْذَر and جِيذَر are Arabic, and that جُؤْذَر and جُؤْذُر are Persian. (TA.) See also مُجْذَر.

جِيذَر or جَيْذَر: see what next precedes.

مُجْذَر A wild cow *having a young one.* (ISd, K.) Hence we decide that the ء in جؤذر is augmentative; and because it often occurs as an augmentative in the second place. (ISd, TA.) [In the S it is regarded as a radical.]

مَجْذُور : see جَذْر.

جذع

4 **اجذع**, (S, Mgh, Msb, K,) inf. n. إِجْذَاعٌ, (Mgh, Msb,) *He* (a beast) *became such as is denoted by the term* جَذَعٌ; (TA;) said of the offspring of the sheep or goat, *he became in his second year;* of that of the cow, and of a solidhoofed beast, *he became in his third year;* and of that of the camel, *he became in his fifth year:* (S, Msb, K:) but sometimes, when said of the offspring of the ewe, it means *he became six months old,* or *nine months old;* and such is allowable as a victim for sacrifice: (S:) IAar says, it denotes a time, not a tooth (Mgh, Msb) growing or falling out: (Msb:) and said of a she-goat, اجذعت means *she became a year old,* and sometimes, *less than a year,* by reason of plenty of food; and of a sheep, اجذع means, when from young parents, *he became from six months old to seven;* and when from very old parents, *from eight months old to ten.* (Mgh, Msb.) [See جَذَعٌ, below.]

6 **تجاذع** *He* (a man) *pretended to be a* جَذَعٌ [or *youth*]. (TA.)

جِذْعٌ The *trunk* of a palm-tree: (S, * Msb, K:) or, accord to some, only *after it has become dry:* or, accord. to some, only *after it has been cut:* (TA:) or the *trunk* of a tree *when the head has gone:* (Ham p. 656:) in the Kur, xix. 23, it is applied to the trunk of a palm-tree which had become dry and was without a head; (Bd;) therefore this does not indicate any restriction nor the contrary: (TA:) pl. [of pauc.] أَجْذَاعٌ (Msb) and [of mult.] جُذُوعٌ. (S, Msb.) ___ The *beam of a roof.* (Msb, TA.)

جَذَعٌ A beast (Lth, Mgh) *before the* ثَنِىّ [q. v.], (Lth, S, Mgh, Msb, K,) *by one year; when it may for the first time be ridden and used:* (Lth:) fem. with ة: (S, Mgh, Msb, K:) pl. masc. [of pauc.] أَجْذَاعٌ (Yoo, O) and [of mult.] جُذْعَانٌ (Yoo, S, Mgh, Msb, K) and جِذْعَانٌ (L, Msb) and جِذَاعٌ (S, Mgh, Msb, K) and جُذَاعٌ; (Yoo, O;) and pl. fem.

جَذَعَاتٌ: (S, Msb:) it is a name applied to the beast in a particular time, not denoting a tooth growing or falling out: (S, K:) but it differs in its application to different kinds of beasts: (Az:) applied to a sheep or goat, it means *a year old;* (IAar;) *in his second year:* (Mgh:) or, applied to a sheep, *a year old;* and sometimes *less than a year,* by reason of plenty of food; (IAar;) or *eight months old,* (Az, Mgh, TA,) or *nine;* (TA;) or, when from young parents, *from six months old to seven;* and when from very old parents *from eight months old to ten;* (IAar, Mgh;) and the sheep thus called is a satisfactory victim for sacrifice: (Mgh, TA:) and applied to a goat, *a year old;* (Az, Mgh;) or *in its second year;* (AZ;) but the goat thus called is not a satisfactory victim for sacrifice: (Mgh:) applied to a bull, it means in like manner *in his second year;* (Mgh;) or *in his third year;* and the bull thus called is not a satisfactory victim for sacrifice: (TA:) applied to a horse, it means *in his third year;* (IAar;) or *in his fourth year:* (Mgh:) [but see قَارِحٌ:] and applied to a camel, *in his fifth year;* (Az, Mgh;) fem. with ة; and this (a جذعة) is what must be given for the poor-rate when the camels are more than sixty. (Az, TA.) [See also شَصَرٌ.] ___ *A youth,* or *young man.* (K.) ___ *One who is light-witted,* or *weak and stupid, like a youth:* opposed in this sense to بَازِلٌ as meaning old: (IAar, TA:) or *one whose teeth have fallen out, here and there,* [as though likened to a beast thus termed that has shed some of his first teeth,] because he has drawn near to his appointed term of life. (TA: [but it is not quite clear whether this explanation relate to جذع or to بازل.]) ___ [*A novice,* or *recent beginner.*] You say, فُلَانٌ جَذَعٌ فِى هٰذَا الأَمْرِ [*Such a one, in this affair, is a novice,* or *recent beginner,*] when he has begun it recently. (S, Z.) ___ الدَّهْرُ جَذَعٌ أَبَدًا *Time,* or *fortune, is ever new, like a youth.* (K, * TA.) ___ Hence, (TA,) الأَزْلَمُ الجَذَعُ *Time,* or *fortune;* (S, K;) as in the saying, أَهْلَكَهُمُ الأَزْلَمُ الجَذَعُ *Time,* or *fortune, destroyed them;* and لَا آتِيكَ الأَزْلَمَ الجَذَعَ *I will not come to thee ever.* (TA.) [See also art. زلم.] And accord. to some, (S,) *The lion:* (S, K:) but this is a mistake. (IB, L.) ___ And hence, (TA,) أُمُّ الجَذَعِ *Calamity,* or *misfortune.* (K, TA.) ___ أَعَدْتُ الأَمْرَ جَذَعًا *I renewed the thing,* or *affair, as it was at the first:* as, for instance, a war which had been extinguished. (TA.) And فَرَّ الأَمْرَ جَذَعًا [signifies, in like manner, *He*

recommenced the thing: or] *he commenced the thing.* (TA.) And فُرَّ الأَمْرُ جَذَعًا *The thing was commenced:* (TA:) or *the thing returned to its first state; it recommenced.* (K in art. جذعان ___.) فر الجِبَال *Small mountains.* (K.)

جُذُوعَةٌ [The *state of being what is denoted by the term* جَذَعٌ;] a subst. from إِجْذَاعٌ [inf. n. of اجذع]. (TA.)

جَذْعَمَةٌ *Young;* (S, K, * TA;) *not arrived at puberty:* (TA:) originally جَذْعَةٌ; (S, K;) the م being augmentative: (S:) the ة is either to give intensiveness to the meaning, or to denote the fem. gender; the word being considered as implying the meaning of نَفْسٌ or جُثَّةٌ. (TA.)

خَرُوفٌ مُتَجَاذِعٌ [*A lamb approaching the age in which the term* جَذَعٌ *is applied to him:* expl. in some copies of the K by دَانٍ: in others, by وَانٍ:] in the copies of the O, expl. by وَانٍ مِنَ الإِجْذَاعِ: in the TS and in the A, by دَانٍ, which is probably the right reading. (TA.)

جذعم (Quasi root)

جَذْعَمَةٌ : see art. جذع.

جذف

1 **جَذَفَهُ** , (AA, S, K,) aor. ـِ , (K,) inf. n. جَذْفٌ, (AA, S,) *He cut it;* or *cut it off:* (AA, S, K:) and so with د. (TA.) جَدَفَ said of a bird, a dial. var. of جَذَفَ: (S:) both signify *He* (a bird) *went quickly* (K, TA) *with his wings;* generally, *when one of the wings had been shortened;* (TA;) as also اجذف and انجذف : and so, both of these, with د. (K.) ___ [Hence, جَذَفَ بالمِجْذَافِ; and جَذَفَ بالسَّفِينَةِ, or السَّفِينَةَ; *i. q.* جَدَفَ, q. v.] ___ جَذَفَ فى مِشْيَتِهِ *He* (a man) *was quick in his manner of walking:* (AO, S:) and so with د: (AAF, TA in art. جدف:) as also تجذّف . (TA.) And جَذَفَتْ *She* (a woman) *walked like those that are short:* and *she* (a gazelle, and a woman, TA) *went with short steps;* as also اجذفت : and so, both, with د. (K.) ___ جَذَفَتِ السَّمَآءُ بِالثَّلْجِ *The sky cast down snow:* and so with د. (TA.) جَذَفَ الشَّىْءَ *i. q.* جَذَبَهُ. (TA.)

4 **أَجْذَفَ** see 1, in two places.

5 **تَجَدَّفَ** see 1.

7 **إِنْجَذَفَ** see 1.

مِجْذَافٌ , (S, TA,) in the K مِجْذَافَةٌ , but the former is the more proper, (TA,) *i. q.* مِجْدَافٌ; (S;) The *wing* of a bird: and so with د. (Msb in art. جدف.) ___ And [hence, *An oar; a paddle;*] *a certain thing with which a ship,* or *boat, is propelled.* (S, * TA.) ___ And hence, as being likened thereto, *A whip:* (Abu-l-Ghowth, S:) and so with د. (TA in art. جدف.)

مَجْذُوفٌ A [skin of the kind called] زِقّ *having the legs cut off:* and so with د. (K * and TA in this art. and in art. جدف.)

مِجْذَافٌ see : **مِجْذَافَةٌ**.

جذل

1 **جَذَلَ** , (aor. ـُـ , TK,) inf. n. جُذُولٌ, *It stood erect, and was firm,* (K, TA,) *like the* جِذْل *of a tree.* (TA.) And *He set himself up as an antagonist* to others, *in fight.* (TA in art. حلك.)

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And said of a chameleon, *It became erect;* as also استجذ . (TA.) You say also, بَاتَ يَسْتَجْذِلُ عَلَى ظَهْرِ دَابَّتِه *He slept* [*during the night*] *erect, without commotion, upon the back of his beast.* (TA.) جَذِلَ, (S, K,) aor. ـَـ , (K,) inf. n. جَذَلٌ, (S,) *He was,* or *became, joyful, glad,* or *happy;* as also اجتذل . (S, K.)

4 **اجذله** *He made him joyful, glad,* or *happy.* (S, K.)

8 **إجْتَذَلَ** see 1.

10 **إسْتَجْذَلَ** see 1, in two places.

جَذْلٌ : see what next follows, in two places.

جِذْلٌ (S, K) and جَذْلٌ (K) The *trunk, stem, stump,* or *lower part,* (أَصْل) *of a tree &c., after the branch or the like has gone;* pl. [of pauc.] أَجْذَالٌ and [of mult.] جِذَالٌ and جُذُولٌ and جُذُولَةٌ, (K,) which last is pl. of جَذْلٌ: (TA:) or *a large trunk,* or *lower portion, of a tree;* (S, * K;) pl. أَجْذَالٌ: (S:) and *a branch,* or *piece of wood, like the fruit-stalk of the raceme of a palm-tree.* (K.) [Hence,] عَادَ إِلَى جِذْلِه [or جَذْلِه] *He returned to his original state,* or *condition.* (TA.) ___ Also,

the former, *A post*, or *piece of wood, that is set up* (S, K) *in the place where camels lie down, at their watering-place,* (S,) *for the mangy camels to rub themselves against it.* (S, K. *) Hence, (S, K,) the saying of El- Hobáb Ibn-El-Mundhir, (S,) أَنَا جُذَيْلُهَا المُحَكَّكُ وعُذَيْقُهَا المُرَجَّبُ [*I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit,* or *their honoured little palmtree* &c.: see art. رجب]: (S, * K, * TA:) i. e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رجب:) the dim. is here used for the purpose of aggrandizement. (K. [See also art. حك.]) And hence, (TA,) هُوَ جِذْلُ مَالٍ *He is a gentle manager of cattle:* (S, * K, * TA:) likened to the جِذْل that is set up. (TA.) One says also, إِنَّهُ جِذْلُ رِهَانٍ, i. e., صَاحِبُهُ [app. meaning, *Verily he is one who is constantly engaged in contending for stakes,* or *wagers;* رهان being here an inf. n. of راهن; not a pl. of رهن; for if it were the latter, the explanation would be صَاحِبُهَا]. (K.) ___ *A small quantum* of property, or *a small number* of cattle; (K;) as though it were the original stock thereof. (TA.) ___ The *summit,* or *head, of a mountain;* and *a prominent portion thereof:* pl. أَجْذَالٌ. (K.) ___ The *side of a sandal.* (K.)

جَذَلٌ : see what next follows.

جَذْلَانُ [in copies of the K with tenween, but correctly without tenween, for the fem. is جَذْلَآءُ,] *Joyful, glad,* or *happy;* (S, K;) as also جَذَلٌ ; (K;) and جَاذِلٌ occurs in poetry: (IDrd, K:) pl. جُذْلَانٌ. (K.) You say, نَفْسُهُ جَذْلَآءُ بِذَلِكَ *His soul is joyful, glad,* or *happy, by means of that.* (TA.)

جُذَيْلٌ dim. of جِذْلٌ, q. v.

جَاذِلٌ [part. n. of جَذَلَ] *Erect, in his place, not moving therefrom;* likened to the جِذْل that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it. (S.) You say, بَاتَ

جَاذِلًا عَلَى ظَهْرِ دَابَّتِهِ *He slept* [*during the night*] *erect, without commotion, upon the back of his beast.* (TA.) See also جَذْلَانُ.

جذم

1 **جَذَمَهُ** , (S, Msb, K,) aor. ـِ (Msb, K, TA) and ـُ also, (accord. to some copies of the K,) inf. n. جَذْمٌ, (S, Msb, K,) *He cut it off;* (S, Msb, K;) and so جَذَّمَهُ : (K:) or جذّم signifies *he cut off* many things; or *cut off much,* or *frequently:* and جَذْمٌ signifies also the *cutting off quickly.* (TA.) [It is like خَذَمَهُ.] You say, جَذَمَ يَدَهُ, (Msb, K,) aor. ـِ , inf. n. as above, (Msb,) *He cut off,* or *amputated, his arm,* or *hand;* (Msb, K;) as also اجذمها , (K,) inf. n. إِجْذَامٌ. (TA.) ___ [Hence,] جَذَمَ فُلَانٌ حَبْلَ وِصَالِهِ *Such a one severed the bond of his union;* as also جَذَبَهُ. (TA.) جَذِمَ, (S, Msb,) aor. ـَ , (Msb,) inf. n. جَذَمٌ, *He* (a man) *had his arm,* or *hand, cut off,* or *amputated; was maimed of it.* (S, Msb.) You say, مَا الَّذِى أَجْذَمَهُ حَتَّى جَذِمَ [*What is it that has maimed him of his arm,* or *hand, so that he has become maimed of it?*] (TA.) ___ And جَذِمَتِ اليَدُ, aor. ـَ , (Msb, K,) inf. n. جَذَمٌ, (Msb,) *The arm,* or *hand, was cut off,* or *amputated.* (Msb, K.) جُذِمَ *He* (a man, S, Msb) *was,* or *became, affected,* or *smitten, with the disease termed* جُذَامٌ. (S, Mgh, Msb, K.)

2 **جَذَّمَ** see 1.

4 **أَجْذَمَ** see 1, in two places. إِجْذَامٌ also signifies The *being quick* in pace, or going. (Lth, TA.) You say, اجذم فى سَيْرِهِ, (S,) or اجذم السَّيْرَ, (K,) *He* (a camel, S) *hastened,* or *was quick, in his pace,* or *going.* (S, K.) And اجذم said of a horse, (Lh, K,) and the like, of such as run, (Lh, TA,) *He ran vehemently.* (Lh, K.) ___ اجذم عَنِ الشَّىْءِ *He abstained,* or *desisted, from the thing.* (S, * K.) ___ اجذم *He decided, determined,* or *resolved, upon it.* (K.)

5 **تَجَذَّمَ** see 7.

7 انجذم *It was,* or *became, cut off;* (S, K;) as also تجذّم : (K:) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with انْقَطَعَ and تَقَطَّعَ. (TA.) ___ [Hence] you say, انجذم عَنِ الرَّكْبِ *He was,* or *became, cut off from the company of riders upon camels.* (TA.) And En-Nábighah says,

* صَدَّتْ سُلَيْمَى وَأَمْسَى حَبْلُهَا ٱنْجَذَمَا *

[*Suleymà has turned away, and the bond of her union* with me *has become severed*]. (S.)

جَذْمٌ : see the next paragraph. Also *A cessation of the supply of corn* or *other provision.* (TA.) A rope *cut off,* or *severed.* (TA.) ___ A man *whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed* جُذَام. (TA; but in this last sense, the word is there written without any syll. signs.)

جَذْمٌ The *root, source, origin,* or *original,* or the *fundamental* or *essential* or *principal part,* syn. أَصْل, (S, Msb, K,) of a thing, (S, Msb, TA,) whatever that thing be; (TA;) as also جَذْمٌ : (S, K:) pl. [of pauc.] أَجْذَامٌ and [of mult.] جُذُومٌ. (K.) ___ The *family* of a people; their *kinsfolk:* whence the saying, in a trad., لَمْ يَكُنْ رَجُلٌ مِنْ قُرَيْشٍ إِلَّا لَهُ جَذْمٌ بِمَكَّةَ [*There was not a man of Kureysh but he had kinsfolk in Mekkeh*]. (TA.) [And app. The *main stock from which tribes are derived:* for,] accord. to some, it ranks before شَعْبٌ. (TA voce بَطْنٌ.) ___ The *places* [or *place*] *of growth* of the teeth. (TA.) A poet says, (S,) namely, El-Hárith Ibn-Waaleh, (TA,)

* اَلْآنَ لَمَّا ٱبْيَضَّ مَسْرُبَتِى *

* وَعَضِضْتُ مِنْ نَابِى عَلَى جِذْمِ *

(S, TA,) [*Now, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth*]: i. e., I have become old, and eaten upon the جذم of my ناب. (TA.) ___ The *lower,* or *lowest, part,* or the *foundation,* of a wall: (Mgh from a trad.:) or the *remains* thereof: or *a portion* thereof. (TA.) ___ See also جِذْمَةٌ.

جَذِمٌ *Quick; swift.* (K.)

جَذْمَةٌ The *place of the arm,* or *hand, where it is cut off,* or *amputated;* as also جَذَمَةٌ . (K.)

جُذْمَةٌ The *defect,* or *deficiency, of him who has had his arm,* or *hand, amputated,* or *who has lost the end-joints of his fingers:* so accord. to the copies of the K: but in the L, the *defect,* or *deficiency* [*resulting*] *from the amputation of the arm* or *hand* (من الإجذام.) (TA.) ما سَمِعْتُ لَهُ جُذْمَةً, with damm, meaning [*I heard him not utter*] *a word,* is not of established authority. (ISd, TA.)

جِذْمَةٌ *A piece cut off* (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining; (K;) as also جِذْمٌ . (TA.) ___ *A whip:* (S, K:) because it becomes cut by that which is beaten with it. (TA.) ___ The *part* of a whip *of which the slender extremity has become much cut* [*by use*], *the lower,* or *principal, part remaining;* pl. جِذَمٌ: (L, TA:) or the *remaining part* of a whip; its *lower,* or *principal, portion.* (As, TA.) ___ *A thick piece of wood, having fire at the end of it or not;* [i. e. *a brand,* or *fire-brand;*] like جِذْوَةٌ. (AO, S and TA in art. جذو.) ___ *A company of men* [as though cut off from others]. (TA.)

جَذَمَةٌ : see جِذْمَةٌ. ___ Also The *uppermost pith of the palm-tree; which is the best;* (K;) like جَذَبَةٌ. (TA.) ___ And *Dates that come forth upon one base.* (TA.)

جُذَامٌ [*Elephantiasis; a species of leprosy;* the *leprosy that pervaded Europe in the latter part of the Middle Ages;*] *a certain disease,* (S, K,) *arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering,* or *corrosion,* (so accord. to different copies of the K, TA,) *of the members, and their falling off, in consequence of ulceration;* (K, TA;) so called because *it dissunders the flesh, and causes it to fall off;* (Msb;) or because *the fingers,* or *toes, become cut off:* (TA:) it is *a cracking of the skin, and a dissundering, and gradual falling off, of the flesh.* (Mgh.)

نَوًى جَذُومٌ *A tract towards which one journeys separating lovers* or *objects of love.* (TA.)

جَذُومٌ *Cut off; amputated.* (S, Msb, TA.) [See also أَجْذَمُ.]

جُذَامَةٌ *What remains,* of seed-produce, *after the reaping.* (S.) ___ [See also جُرَامَةٌ, in two places.]

جَامٌ [an epithet] of the measure فَعَّالٌ from الجَذْمُ meaning القَطْعُ: so in the phrase جَدَّامُ حَبْلِ الهَوَى [*Wont to sever the bond of love*], in a verse of Ows Ibn-Thaalabeh. (Ham p. 334.)

أَجْذَمُ *Having his arm,* or *hand, cut off,* or *amputated:* (S, Msb, K:) or *having lost the endjoints of his fingers:* (K:) fem. جَذْمَآءُ: (Msb:) pl. جَذْمَى. (S.) It is said in a trad., مَنْ تَعَلَّمَ القُرْآنَ ثُمَّ نَسِيَهُ

لَقِىَ ٱللّٰهَ يَوْمَ القِيامَةِ وَهُوَ أَجْذَمُ, (A 'Obeyd, S, *) i. e., [*He who learns the Kur-án and then forgets it shall meet God on the day of resurrection*] *having his arm,* or *hand, cut off:* (A 'Obeyd, TA:) or *having lost all his limbs,* or *members:* (Kt, TA:) or *having his plea cut off; having no tongue with which to speak, nor any plea in his hand:* (IAth, TA:) or *having his means of access cut off:* (TA:) or *with his hand devoid of good and of recompense.* (IAar, El-Khattábee, TA.) And in another trad., كُلُّ خُطْبَةٍ لَيْسَ فِيهَا شَهَادَةٌ كَٱلْيَدِ الجَذْمَآءِ [*Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Mohammad is like the arm of which the hand is amputated*]. (TA.) ___ الكَفُّ الجَذْمَآءُ [*The amputated hand;*] a name of *the star a of Cetus;* (so in the Egyptian Almanacs;) [i. e.] *the star that is in the head of Cetus:* so called because it is less extended [from the Pleiades] than that called الكَفُّ الخَضِيبُ. (Kzw. [See الكَفُّ الخَضِيبُ in art. ___.]) خضب *A sandal of which the* [*thong called*] قِبَال [*which is between two of the toes*] *is cut,* or *cut off,* or *severed.* (TA.) See also مَجْذُومٌ.

مُجَذَّمٌ : see مَجْذُومٌ. Also A man *tried,* or *proved, and strengthened by experience in affairs.* (TA.)

رجل مِجْذَامٌ and مِجْذَامَةٌ , [the latter of a very rare measure, (see مِعْزَابَةٌ,)] *A man who decides affairs.* (K.) *A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection:* (A, TA:) or the latter, *a man who quickly cuts the tie of love,* or *affection.* (S, K, TA.) رَجُلٌ مِجْذَامُ الرَّكْضِ فِى الحَرْبِ *A man quick in running,* or *fleeing, in war.* (TA.) And رَجُلٌ مِجْذَامَةٌ لِلْحَرْبِ, and لِلسَّيْرِ, and لِلْهَوَى, *A man who desists from, and relinquishes, war,* and *journeying,* and *love,* or *natural desire.* (Lh, TA.)

مَجْذُومٌ A man (S, Msb) *affected,* or *smitten, with the disease termed* جُذَام; (S, Mgh, Msb, K;) as also

مُجَذَّمٌ (K) and أَجْذَمُ , (Kr, K,) which J erroneously disallows: (K:) J says, one does not say أَجْذَمُ: (TA:) [and Fei,] they say that أَجْذَمُ, of the measure of أَحْمَرُ, is not said in this sense. (Msb.)

مَجْذَامَةٌ : see مَجْذَامٌ, in two places.

جذمر

جَذْمَارٌ or جِذْمَارٌ: see what follows, in two places.

جُذْمُورٌ The *root*, or *lowest part*, of a thing: or the *first* thereof; (K;) the *beginning*, or *commencement, and fresh state*, thereof; its *first and fresh state*. (TA.) ___ *A piece*, or *portion*, (S, K,) *of the lowest part* (S) *of a palm-branch*, (S, K,) [i. e. *a stump thereof*,] *remaining upon the trunk when the* [*rest of the*] *branch has been cut off;* (S, K;) as also جَذْمَارٌ, (S,) or جِذْمَارٌ. (K.) [Accord. to the S, the م is an augmentative letter.] ___ The *stump of a* [*tree of the kind called*] نَبْعَة, *remaining when the tree has been cut down*. (TA.) ___ The *stump of a hand of which the greater part has been cut off;* (TA;) *what remains of a hand that has been amputated, at the extremity of the two bones of the fore arm*. (T, TA.) One says, ضَرَبَهُ بِجُذْمُورِهِ and بِقَطَعَتِهِ [*He struck him with the stump of his amputated hand*]. (TA.) ___ *What remains of anything that has been cut off*. (IAar, TA.) ___ [Pl. جَذَامِيرُ.] ___ You say, أَخَذَهُ بِجُذْمُورِهِ *He took it altogether;* (K;) as also اخذه بِجَذَامِيرِهِ: (Ks, S, K:) or *he took it in its first and fresh state:* and Fr also mentions the phrases اخذه بِجَذْمِيرِهِ and بِجَذْمَارِهِ. (TA.)

أَخَذَهُ بِجَذْمِيرِهِ: see what next precedes.

جذو

1 **جَذَا** , (S, K,) aor. ـُ , (TA,) inf. n. جَذْوٌ and جُذُوٌّ, (K,) *It* (a thing, TA) *stood firmly;* as also اجذى . (S, K.) You say also, جَذَا عَلَى شَىْءٍ *He* [or *it*, for instance, a stone of those (three in number) upon which a cooking-pot is places, as is implied in the S, (see جاذ,)] *remained firm upon a thing.* (S.) And جَذَا القُرَادُ فِى جَنْبِ البَعِيرِ *The ticks stuck,* and *clave, to the side of the camel:* (ISd, K, TA:) and جذا بالجمل *clung to the camel.* (TA.) ___ *I. q.* جَثَا [*He sat upon his knees;* &c.]; (AA, Fr, S, K;) as also اجْذَوَى , [in form] like ارْعَوَى; (TA;) except that جذا is more indicative of keeping to a place: (Kh, TA:) or *he stood upon the extremities of his toes:* (As, K:) accord. to Th, جُذُوٌّ is [the *standing*] *upon the extremities of the toes;* and جُثُوٌّ is [the sitting] upon the knees: (TA:) and accord. to IAar, جَاذٍ means [a man *standing*] *upon his feet;* and جَاثٍ, [one sitting] upon his knees. (S, TA.) Accord. to El-Hasan Ibn-'AbdAllah El-Kátib El-Isbahánee, جَذَا, inf. n. جُذُوٌّ, said of a bird, means *He stood upon the extremities of his toes, and warbled, and went round in his warbling;* which he does only when seeking the female: and said of a horse, it means *he stood upon his toes;* and in like manner when said of a man, whether for dancing or for some other purpose. (TA.) A poet says, (S,) namely, En-Noamán Ibn-Nadleh, (TA,)

* إِذَا شِئْتُ غَنَّتْنِى دَهَاقِينُ قَرْيَةٍ *
* وَصَنَّاجَةٌ تَجْذُو عَلَى حَرْفِ مِنْسَمِ *

[*When I will, the husbandmen of a village sing to me, and a female player with the cymbals, standing upon the extremity of a toe*]. (S, TA: but in the latter, عَلَى كُلِّ مِنْسَمِ [*upon every toe*].) ___ Also, inf. n. جُذُوٌّ, *He,* or *it, was,* or *became, erect, and straight;* (TA;)

and so اجْذَوْذَى , inf. n. اجْذِيذَآءٌ. (Az, TA.) See جَوَاذ as applied to she-camels, in two places, voce جَاذ. ___ *It* (a camel's hump) *bore fat* [*so that it became elevated*]. (K.) ___ جَذَا مَنْخَرَاهُ *His nostrils were,* or *became, raised and extended.* (TA.) ___ Er-Rá'ee, describing a strong, or sturdy, she-camel, says,

* لَمْ يَجْذُ مِرْفَقُهَا فِى الدَّفِّ مِنْ زَوَرِ *

meaning *Her elbow did not stand out far from the side by reason of* [*the distortion termed*] زَوَر. (TA.)

4 **اجذى** : see 1, first sentence. ___ Also *He* (a young camel) *bore fat in his hump.* (Ks, S, K.) El-Khansà says,

* يُجْذِينَ نَيًّا وَلَا يَجْذِينَ قُرْدَانَا *

They bear fat [*in their humps*], *and have not ticks clinging to them.* (IB, TA.) *He lifted* a stone, (AA, S, TA,) *in order that he might know thereby his strength.* (TA.) One says, هُمْ يُجْذُونَ حَجَرًا وَيَتَجَاذَوْنَهُ [*They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose*]. (TA.) تَجَاذٍ , in the lifting of a stone, is *like* تَجَاثٍ: (S, TA:) تَجَاذَوْا meaning تَرَابَعُوا لِيَرْفَعُوهُ [*They vied, one with another, to lift the stone, for trial of strength*]. (TA.) ___ اجذى طَرْفَهُ [in the CK, erroneously, طَرْفَهُ,] *He raised his eye,* or *sight, and cast it before him.* (K, TA.)

6 **تَجَاذَوْ** see 4, in two places.

9 **اجْذَوَى** : see 1.

12 **اجْذَوْذَى** : see 1.

جَذْوَةٌ and جُذْوَةٌ and جِذْوَةٌ (S, Msb, K) [*A brand,* or *fire-brand;*] *i. q.* جِذْمَةٌ, (AO, S, K,)

i. e. *a thick piece of wood, having fire at the end of it or not:* (AO, S, in explanation of the first:) or *a thick piece of fire-wood, not flaming:* (AO, TA, in explanation of جَذْوَةٌ مِنَ النَّارِ:) or *a thick stick, one end of which is a live coal:* (Aboo-Sa'eed, TA:) or a *thick stick upon which fire is taken* [*by kindling one end*]: (ISk, TA:) and *a piece* (قَبْسَةٌ, K, or قِطْعَةٌ, Har p. 471) *of fire:* (K, Har:) or *a portion of fire-wood that remains after flaming:* (Er-Rághib, TA:) and *a live coal:* (S, K:) or *a flaming live coal:* (Msb:) or جَذْوَةٌ مِنَ النَّارِ means *a piece of live coal;* so in the language of all the Arabs: (Mujáhid, S, TA:) pl. [of the first] جِذًى and [of the second] جُذًى (S, Msb, K) and (of the third, TA) جَذًى (Msb, TA, and so in a copy of the S) and جَذَآءٌ, (AAF, K,) which is held by ISd to be a pl. of the third. (TA.)

جُذَآءٌ : see جُدَآءٌ, in art. جدى.

جَاذٌ [part. n. of 1; fem. جَاذِيَةٌ: pl. masc. جَذَآءٌ; pl. fem. جَاذِيَاتٌ and جَوَاذٍ]. A rájiz says, (S,) namely, 'Amr Ibn-Jebel-El-Asadee, (TA,)

* لَمْ يُبْقِ مِنْهَا سَبَلُ الرَّذَاذِ *
* غَيْرَ أَثَافِى مِرْجَلٍ جَوَاذِى *

i. e. [*The continual fine rain left not thereof save the* three *stones that were the supports of a cooking-pot*] *remaining firm.* (S, TA.) ___ *I. q.* جَاثٍ [*Sitting upon his knees;* &c.]: (Fr, TA:) or *sitting upon his heels, with his feet upright,* [*resting*] *upon the extremities of his toes:* (S:) or *standing upon the extremities of the toes:* (AA, S:) see also 1: pl. [masc.] جَذَآءٌ. (S) Aboo-Duwád describes mares as جَاذِيَاتٌ عَلَى السَّنَابِكِ, i. e. *Standing upon the toes.* (AA, S, * TA.) ___ جَوَاذٍ, (K,) applied to she-camels, (TA,) means *That bear themselves erect* (تَجْذُو) *in*

their course, or *pace, as though they lifted their feet clear from the ground;* (K, TA;) on the authority of Aboo-Leylà: (TA:) [the last words of the explanation in the K are كَأَنَّهَا تَقْلَعُ: in the TA, كانها تقلع السَّيْرَ: I suppose that السَّيْرَ is for فى السَّيْرِ; and that the pret. of the aor. here used is قَلَعَ; for قَلَعٌ, which is of the regular form of a part. n. of such a verb as قَلَعَ, means raising the feet clear from the ground in walking &c.: but in one copy of the K, I find تُقَلِّعُ: and another reading in some work seems to be تُقْلَعُ; for] ISd says, I know not جَذَا with the meaning of أَسْرَعَ nor of أَقْلَعَ: and As says that جَوَاذٍ means *quick,* or *swift,* camels, *that do not stretch themselves forth in their course,* or *pace, but bear themselves erect* (يَجْذُونَ وَيَنْتَصِبْنَ). (TA.)

مُجْذٍ [act. part. n. of 4]. مِثْلُ الأَرْزَةِ المُجْذِيَةِ عَلَى الأَرْضِ, (S,) or كَالأَرْزَةِ المجذية على وَجْهِ الارض, (TA,) occurring in a trad., (S, TA,) describing the unbeliever, (TA,) means [*Like the pine-tree*] *that is firm* (S, TA) *and erect* [*upon the ground*]. (TA.)

مُجْذَوْذٌ [in the CK, erroneously, المجذوذى,] *Keeping constantly to the dwelling,* or *to the camel's saddle* and *the dwelling,* (الرَّحْلِ and المَنْزِلِ, AA, S, K,) *not quitting it:* (AA, S:) like مُجْذَوْذٌ عَلَى الرَّحْلِ. (AA, S) ___ And A man *who lowers,* or *abases, himself;* (El-Hejeree, ISd, TA;) as though he clave to the ground by reason of his abjectness; from جَذَا القُرَادُ فى جَنْبِ البَعِيرِ [q. v.]. (ISd, TA.)

جر

1 **جَرَّ** , aor. ـُـ , (S, A, Msb,) inf. n. جَرٌّ; (S K;) and جرّر , inf. n. تَجْرِيرٌ (S K) [and app. تَجَرَّةٌ, said in the TA to be of the measure تَفْعَلَةٌ from الجَرُّ], with teshdeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (S;) and اجتر , inf. n. اجترار; (S, L, K;) and اجدر , inf. n. اجدرار; (L, K;) in which the ت is changed into د, though you do not say اجدرأ for اجترأ, nor اجدرح for اجترح; (L;) and استجر ; (K;) *He dragged, drew, pulled, tugged, strained, extended by drawing* or *pulling* or *tugging*, or *stretched*, (A, L, Msb, K,) a thing, (A,) or a rope, (S, Msb,) and the like. (Msb.) You say, جَرُّوا أَذْيَالَهُمْ *They dragged along their hinder skirts.* (A.) And اجارّ الرُّمْحَ *He dragged*, or *drew along, the spear.* (TA.) And فُلَانٌ يَسْتَجِرُّ الحَدِيثَ مِنْ أَبَاعِدِ أَطْرَافِهِ [*Such a one draws forth talk*, or *discourse*, or *news*, or *the like, from its most remote sources*]. (A in art. بعد.) And مَا الَّذِى جَرَّكَ إِلَى هٰذَا الأَمْرِ [*What drew thee, led thee, induced thee*, or *caused thee, to do this thing*]. (TA in art. دعو.) ___ Also جَرَّ, aor. ـُـ , (TA,) inf. n. جَرٌّ, (K,) *He drove* (camels and sheep or goats, TA) *gently*, (K, TA,) *letting them pasture as they went along.* (TA.) And جَرَّ الإِبِلَ عَلَى أَفْوَاهِهَا *He drove the camels gently, they eating the while.* (A.) ___ [Hence,] هَلُمَّ جَرًّا *At thine ease.* (TA.) ElMundhiree explains هَلُمَّ جُرُّوا as meaning *Come ye at your ease;* from الجَرُّ in driving camels and sheep or goats, as rendered above. (TA.) You say also, كَانَ ذَاكَ عَامَ كَذَا وَهَلُمَّ جَرًّا إِلَى اليَوْمِ (S, A, Msb, * TA) *That was in such a year, and has continued to this day:* (Msb, TA:) from الجَرُّ meaning the act of dragging, &c.: (TA:) or from أَجْرَرْتُهُ الدَّيْنَ, or from أَجْرَرْتُهُ الرُّمْحَ. (Msb.) جرا is here in the accus. case as an inf. n., or as a denotative of state: but it is disputed whether this expression be classical or postclassical. (TA.) [See also art. جَرَّ الأَثَرَ ___] هلم, said of a numerous army, means [*It made a continuous track, so that*] *it left no distinct footprints*, or *intervening* [*untrodden*] *spaces.* (TA.) ___ جَرَّتِ الخَيْلُ الأَرْضَ

بسنابكها *The horses furrowed the ground with their hoofs.* (As, A, TA.) ___ جَرَّ جَرِيرَةً, (S, A, Msb, K,) aor. ـُـ and ـَـ, (K,) but the latter form is disallowed by MF as not authorised by usage nor by analogy, (TA,) inf. n. جَرٌّ, (K,) *He committed a crime,* or *an offence for which he should be punished,* or *an injurious action,* (S, Msb, K, *) against (عَلَى [and إِلَى, as in the K voce جَنَى,]) another or others, (S, K,) or himself; (A, K;) [as though *he drew it* upon the object thereof;] syn. جَنَى جِنَايَةً. (S, TA.) It is said in a trad., بَايَعَهُ عَلَى أَنْ لَا يَجُرَّ عَلَيْهِ إِلَّا نَفْسَهُ [*He promised,* or *swore, allegiance to him on the condition that he should not inflict an injury,* meaning *a punishment, upon him but* for an offence committed by *himself;*] i. e., that he should not be punished for the crime of another, of his children or parent or family. (TA.) ___ جَرَّ الفَصِيلَ: see 4, in two places. ___ [جَرَّ الحَرْفَ فِى الإِعْرَابِ, aor. ـُـ, inf. n. جَرٌّ, *He made the* final *letter to have kesreh, in inflection; i. q.* خَفَضَ, q. v.:] الجَرُّ is used in the conventional language of the Basrees; and الخَفْضُ, in that of the Koofees. (Kull p. 145.) جَرَّ, (S, A,) inf. n. جُرُورٌ, (K,) *She exceeded the* [*usual*] *time of pregnancy.* (A.) *She* (a camel) *arrived at the time* [*of the year*] *in which she had been covered, and then went beyond it some days without bringing forth:* (S, TA:) or *withheld her fœtus in her womb after the completion of the year, a month, or two months, or forty days only:* (K, * TA:) Th says that she sometimes withholds her fœtus [beyond the usual time] a month. (TA. [See also جَرَّتْ.]) *She* (a mare) *exceeded eleven months and did not foal:* (K, TA:) the more she exceeds the usual term, the stronger is her foal; and the longest time of excess after eleven months is fifteen nights: accord. to AO, the time of a mare's gestation, after she has ceased to be covered, to the time of her foaling, is eleven months; and if she exceed that time at all, they say of her, اللَّيْلَةُ. (TA.) *She* (a woman) *went beyond nine months without bringing forth,* (K, TA,) *exceeding that term by four days, or three.* (TA.) ___ *It* (the night, كَبِدَ,) *was,* or *became, long.* (L in art. جرر ___.) كَبِدَ, aor. ـُـ, (TA,) inf. n. جَرٌّ; (K;) and انجرّ; (K;) *He* (a camel) *pastured as he went along:* (IAar. K: [if so, the aor. is contr. to analogy:]) or *he rode* a she-camel *and let*

her *pasture* [*while going along*]. (Kudot;.) ___ جَرَّ النَّوْءُ بِالْمَكَانِ *The* نوء [or *auroral setting or rising of a star or asterism supposed to occasion rain*] *caused lasting rain in the place.* (TA.)

2 **جَرَّرَ** see 1, first sentence.

3 **جَارَهُ** , (S, K,) inf. n. مُجَارَرَةٌ, (TA,) or مُجَارَّةٌ, (TK,) *He delayed,* or *deferred, with him,* or *put him off, by promising him payment time after time;* syn. طَاوَلَهُ, (S,) or مَا طَلَهُ: (K:) or *he put off giving him his due, and drew him from his place to another:* (TA:) or *i. q.* جَانَاهُ, (so in copies of the K,) meaning, *he committed a crime against him:* (TK:) or حَابَاهُ. (TA, as from the K. [But this seems to be a mistranscription.]) It is said in a trad., لَا تُجَارِّ أَخَاكَ وَلَا تُشَارِّهِ, i. e. *Delay not,* or *defer not, with thy brother,* &c.: [*and do not act towards him in an evil,* or *inimical, manner;* or *do not evil to him, obliging him to do the like in return;* or *do not contend,* or *dispute, with him:*] or *bring not an injury upon him:* but accord. to one reading, it is

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لَا تُجَارِهِ, without teshdeed, from الجِرَى, and meaning, contend not with him for superiority. (TA.)

4 **اجْرَهُ** *He pierced him with the spear and left it in him so that he dragged it along:* (S, K:) or so اجْرَهُ الرُّمْحَ: (A, Msb:) as though [meaning] *he made him to drag along the spear.* (TA.) ___ *He put the* جِرِير, i. e. the *rope, upon his neck.* (Har p. 308.) ___ اجْرَهُ جِرِيرَهُ [lit. *He made him to drag along his rope;* meaning,] *he left him to pasture by himself, where he pleased:* a prov. (L.) And اجْرَهُ رَسَنَهُ [lit. *He made him to drag along his halter;* meaning,] *he left him to do as he would:* (S, K, TA:) *he left him to his affair.* (A, TA.) ___ اجْرَهُ الدَّيْنَ *He*

deferred for him the payment of the debt: (S, A, K:) *he left the debt to remain owed by him.* (Msb.) ___ اجره أَغَانِىَّ *He sang songs to him consecutively, successively,* or *uninterruptedly;* syn. تابعها: (S, K, TA:) or *he sang to him a song and then followed it up with consecutive songs.* (A, TA.) ___ اجر لسانَ الفَصيلِ, (S,) or اجر الفَصيلَ, (As, K, *) inf. n. إِجْرَارٌ; (K;) and جَرَّ الفَصيلَ, (As K, *) inf. n. جَرٌّ; (K;) *He slit the tongue of the young weaned camel, that it might not suck the teat:* (S, K, TA:) or إِجْرَارُ الفَصيلِ signifies *the slitting the tongue of the young weaned camel, and tying upon it a piece of stick, that it may not suck the teat;* because it drags along the piece of stick with its tongue: or الإِجْرَارُ is like التَّفْلِيكُ, signifying a pastor's *making, of coarse hair, a thing like the whirl,* or *hemispherical head, of a spindle, and then boring the tongue of the* [*young*] *camel, and inserting it therein, that it may not suck the teat:* so say some: (ISk, TA:) the animal upon which the operation has been performed is said to be مَجْرُورٌ and مُجَرٌّ. (TA.) [But sometimes جَرَّ signifies merely *He drew away* a young camel from its mother: see خَلِيَّةٌ voce خَلِىٌّ, in three places.] ___ Hence, اجر لسانَهُ *He prevented him from speaking.* (A.) 'Amr Ibn-MaadeeKerib Ez-Zubeydee says,

* فَلَوْ أَنَّ قَوْمِى أَنْطَقَتْنِى رِمَاحُهُمْ *
* نَطَقْتُ وَلَكِنَّ الرِّمَاحَ أَجَرَّتِ *

[*And if the spears of my people had made me to speak, I had spoken; but the spears have prevented speech*]: i. e., had they fought, and shown their valour, I had mentioned that, and gloried in it, (S,) or in them; (TA;) but their spears have prevented my tongue from speaking, by their flight. (S, * TA.) اجرّ as an intrans. verb: see 8. ___ اجرت البئرُ *The well was,* or *became, such as is termed* جرور. (Ibn-Buzurj, TA.)

7 **انجرّ** *It* (a thing, S) *was,* or *became, dragged, drawn, pulled, tugged, strained, extended*

by drawing or *pulling* or *tugging,* or *stretched; it dragged,* or *trailed along;* syn. انْجَذَبَ. (S, K.) ___ See also 1, last sentence but one.

8 **احترّ** : see 1, in three places. اجترّ said of a camel, (S, Msb, K,) and any other animal having a كَرِش, (S, TA,) [i. e.] any clovenhoofed animal, (Msb,) *He ejected the cud from his stomach and ate it again; ruminated; chewed the cud;* (S, * Msb, * K * TA;) as also اجرّ . (Lh, K.)

10 **إستجرر** see 1, in two places. استجررت له *I made him to have authority and power over me,* (K, TA,) *and submitted myself,* or *became submissive* or *tractable, to him;* (A, K, TA;) *as though I became to him one that was dragged,* or *drawn along.* (TA.) ___ استجرّ عن الرَّضاع *He* (a young camel) *refrained from sucking in consequence of a purulent pustule,* or *an ulcer, in his mouth or some other part.* (TA.)

R. Q. 1 **جرجر** , (S, Mgh, Msb,) inf. n. جرجرة, (S, * K, * TA,) *He* (a stallion-camel) *reiterated his voice,* or *cry,* (S, * Mgh, Msb, K, *) or *his braying,* (TA,) *in his windpipe.* (S, * Mgh, Msb, K. *) ___ *He,* or *it, made,* or *uttered, a noise, sound, cry,* or *cries; he cried out; vociferated; raised a cry,* or *clamour.* (TA.) *It* (*beverage,* or wine,) *sounded,* or *made a sound* or *sounds,* (K, TA,) in the fauces. (TA.) And جرجرت النَّار *The fire sounded,* or *made a sound* or *sounds.* (Msb.) Also, (A, Msb,) inf. n. as above, (K,) *He poured water down his throat;* as also تَجرجر : (K:) or *he swallowed* it *in consecutive gulps, so that it sounded,* or *made a sound* or *sounds;* (A, Msb, TA;) as also ↓ the latter verb. (K, * TA.) It is said in a trad., (of him who drinks from a vessel of gold or silver, Mgh, TA,) يُجرجر فى بطْنه نار جهنَّم *He shall drink down into his belly the fire of Hell* (Az, A, Mgh, Msb) *in consecutive gulps, so that it shall make a sound* or *sounds:* (A:) or *he shall make the fire of Hell to gurgle reiteratedly in his belly;* from جرجر said of a stallion-camel. (Mgh.) Most read النار, as above; but

accord. to one reading, it is النارُ, (Z, Msb,) and the meaning is, *The fire of Hell shall produce sounds in his belly like those which a camel makes in his windpipe:* the verb is here tropically used; and is masc., with ى, because of the separation between it and النار: (Z, TA:) but this reading and explanation are not right. (Mgh.) ___ You say also, جرجره المآءَ *He poured water down his throat so that it made a sound* or *sounds.* (K, * TA.)

لَا جَرَ and لَا ذَا جَرَ, for لَا جَرَمَ and لَا ذَا جَرَمَ: see art. جرم.

جَرٌّ The *foot, bottom, base,* or *lowest part, of* a mountain; (S, A, K;) like ذَيْلٌ: (A, TA:) or the *place where it rises from the plain to the rugged part:* (IDrd, TA:) or الجَرُّ أَصْلُ الجَبَلِ is a mistranscription of Fr, and is correctly الجَرَاصِلُ الجَبَلِ [i. e. جَرَاصِلُ signifies a mountain]: (K:) but جَرَاصِلُ is not mentioned [elsewhere] in the K, nor by any one of the writers on strange words; and [SM says,] there is evidently no mistranscription: جَرُّ الجَبَلِ occurs in a trad., meaning *the foot,* &c., *of the mountain:* and its pl. is جِرَارٌ. (TA.) ___ هَلُمَّ جَرًّا: see 1. See also لَا جَرَّةَ. جَرَّةٌ *i. q.* لَا جَرَمَ: see art. جرم. (TA.)

جَرَّةٌ [*A jar;*] *a well-known vessel;* (Msb;) *an earthen vessel; a vessel made of potters' clay:* (T, IDrd, * S, * K: *) or *anything made of clay:* (Mgh:) dim. جُرَيْرَةٌ: (TA:) pl. جِرَارٌ (T, S, Mgh, Msb, K) and جَرَّاتٌ (Msb) and جَرٌّ, (T, S, Msb, K,) [or this last is rather a coll. gen. n., signifying *pottery,* or *jars,* &c.,] like تَمْرٌ in relation to تَمْرَةٌ; or, accord. to some, this is a dial. var. of جَرَّةٌ. (Msb.) Beverage of the kind called نَبِيذٌ made in such a vessel is forbidden in a trad.: (Mgh, TA:) but accord. to IAth, the trad. means a vessel of this kind glazed within, because the beverage acquires strength, and ferments, more quickly in a glazed earthen vessel. (TA.) See also جَرَّةٌ: and see what here next follows.

جُرَّةٌ (S, K) and جَرَّةٌ (K) *A small piece of wood,* (K,) or *a piece of wood about a cubit long,* (S,) *having a snare at the head,* (S, K,) *and a cord at the middle,* (S,) *with which gazelles are caught:* (S, K:) when the gazelle is caught in it, he strives with it awhile, and struggles in it, and labours at it, to escape;

and when it has overcome him, and he is wearied by it, he becomes still, and remains in it; and this is what is termed [in a prov. mentioned below] his becoming at peace with it: (S, * TA:) or it is *a staff*, or *stick, tied to a snare, which is hidden in the earth, for catching the gazelle; having cords of sinew;* when his fore leg enters the snare, the cords of sinew become tied in knots upon that leg; and when he leaps to escape, and stretches out his fore leg, he strikes with that staff, or stick, his other fore leg and his hind leg, and breaks them. (AHeyth, TA.) نَاوَصَ الجُرَّةَ ثُمَّ سَالَمَهَا *He struggled with the* جرّة *and then became at peace with it* [see above] is a prov. applied to him who opposes the counsel, or opinion, of a people, and then is obliged to agree: (S, * TA:) or to him who falls into a case, and struggles in it, and then becomes still. (TA.) And it is said in another prov., هُوَ كَالبَاحِث عَنِ الجُرَّة [*He is like him who searches in the earth for the*]. (AHeyth, TA.) In the phrase إِذَا أَفْلَتَتْ مِنْ جُرَّتَيْهَا, in a saying of Ibn-Lisán-el-Hummarah, referring to sheep, [app. meaning *When they escape from their two states of danger,*] by جرّتيها he means their place of pasture (المجر) in a severe season [when they are liable to perish], and when they are scattered, or dispersed, by night, and [liable to be] attacked, or destroyed, by the beasts of prey: so says ISk: Az says that he calls their مجر two snares, into which they might fall, and perish. (TA.)

جِرَّةٌ *A mode*, or *manner, of dragging, drawing, pulling, tugging, straining*, or *stretching*. (K.) The *stomach* of the camel, and of a clovenhoofed animal: this is the primary signification: by extension of its meaning, it has the signification next following. (Msb.) ___ The *cud which a camel* [*or cloven-hoofed animal*] *ejects from its stomach*, (Az, S, * IAth, Mgh, Msb, K, *) *and eats again*, (K,) or *chews*, or *ruminates*, (Az, IAth, Msb,) or *to chew*, or *ruminate;* (S;) as also

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جَرَّةٌ : (K:) it is said to belong to the same predicament as بَعْر. (Mgh.) Hence the saying, لَا أَفْعَلُ ذٰلِكَ مَا ٱخْتَلَفَتِ الدِّرَّةُ

والجرَّةُ *I will not do that as long as the flow of milk and the cud go* [the former] *downwards and* [the latter] *upwards.* (S, A. * [See also دِرَّةٌ.]) And اجتلبت الدِّرَّةُ بالجرَّة [*The flow of milk was procured by the cud*]: alluding to the beasts' becoming full of food, and then lying down and not ceasing to ruminate until the time of milking. (IAar, TA.) And لا يحنق على جرَّته *He will not bear rancour,* or *malice, against his subjects:*: or, as some say, cross *he will not conceal a secret:* (TA:) and ما يحنق على جرَّة and ما يكْظم على جرَّة *he does not speak when affected with rancour,* or *malice:* (TA in art. حنق:) [or the last has the contr. signification: for] لا يكْظم على جرَّته means *he will not be silent respecting that which is in his bosom, but will speak of it.* (TA in art. كظم.) ___ Also The *mouthful with which the camel diverts and occupies himself until the time when his fodder is brought to him.* (K.)

جرور A female *that exceeds the* [*usual*] *time of pregnancy.* (A.) A she-camel *that withholds her fœtus in her womb, after the completion of the year, a month, or two months, or forty days only;* (K, * TA;) or, *three months after the year:* they are the most generous of camels that do so: none do so but those that usually bring forth in the season called المرابيع (الرَّبِيع); not those that usually bring forth in the season called المصاييف (الصَّيْف): and only those do so that are red [or brown], and such as are of a white hue intermixed with red (الصُّهْب), and such as are ash-coloured: never, or scarcely ever, such as are of a dark gray colour without any admixture of white, because of the thickness of their skins, and the narrowness of their insides, and the hardness of their flesh. (IAar, TA. [See also 1: and see خصوف.]) ___ Also A she-camel *that is made to incline to, and to suckle, a young one not her own; her own being about to die, they bound its fore legs to its neck, and put upon it a piece of rag, in order that she might know this piece of rag, which they then put upon another young one; after which they stopped up her*

nostrils, and did not unclose them until the latter young one had sucked her, and she perceived from it the odour of her milk. (L.) ___ Also, applied to a horse, (S, A, K,) and a camel, (K,) *That refuses to be led; refractory:* (S, A, K:) of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; or it may be in the sense of the measure فَاعِلٌ: (Az, TA:) or a *slow* horse, *either from fatigue or from shortness of step:* (A 'Obeyd, TA:) pl. جُرُرٌ. (TA.) ___ And A woman *crippled;* or *affected by a disease that deprives her of the power of walking:* (Sh, K:) because she is dragged upon the ground. (Sh, TA.) ___ بِئْرٌ جَرُورٌ *A deep well;* (Sh, S, K;) *from which the water is drawn by means of the* سَانِيَة [q. v.], (S, A,) *and by means of the pulley and the hands;* like مَتُوحٌ and نَزُوعٌ: (A:) or *a well from which the water is drawn* [*by a man*] *upon a camel* [*to the saddle of which one end of the wellrope is attached*]; so called because its bucket is drawn upon the edge of the mouth thereof, by reason of its depth. (As, L.)

جَرِيرٌ *A rope:* pl. أَجِرَّةٌ. (Sh, TA.) *A rope for a camel, corresponding to the* (S, K,) *different from the* زِمَامٌ. (S.) Also The *nose-rein of a camel;* syn. زِمَامٌ: (K:) or *a cord of leather, that is put upon the neck of a she-camel:* (Msb:) or *a cord of leather, like a* زِمَامٌ: and applied also to *one of other kinds of plaited cords:* or, accord. to El-Hawázinee, [*a string*] *of softened leather, folded over the nose of an excellent camel or a horse.* (TA.) [See also خِطَامٌ.]

جِرَارَةٌ The *art of pottery:* the *art of making jars, or earthen vessels.* (TA. [See جَرَّةٌ.])

جَرِيرَةٌ *A crime; a sin; an offence which a man commits, and for which he should be punished; an injurious action:* (S, * Msb, * K, * TA:) syn. ذَنْبٌ, (Msb, K,) and جِنَايَةٌ: (S:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) pl. جَرَائِرُ. (A.) See also what next follows.

فَعَلْتُ كَذَا مِنْ جَرَّاكَ, (S, A, * K, *) and مِنْ جَرَّائِكَ, (K,) and مِنْ جَرَاكَ, and مِنْ جَرَائِكَ, (S, K,) and مِنْ جَرِيرَتِكَ,

(K,) means مِنْ أَجْلِكَ, (S, A, K,) i. e., [originally, *I did so*] *in consequence of thy committing it,* namely, a crime: and then, by extension of its application, [*because of thee,* or *of thine act* &c.; *on thine account; for thy sake;*] indicating any causation. (Bd in v. 35, in explanation of مِنْ جَرَّاكَ and مِنْ أَجْلِكَ.) One should not say مِجْرَاكَ, (S,) or بِجْرَاكَ. (A.)

جِرِّىٌّ (written in the Towsheeh with fet-h to the ج also, TA,) [The *eel;*] *a kind of fish,* (S, K,) *long and smooth,* (K,) *resembling the serpent, and called in Persian* مَارْ ماهى; said to be a dial. var. of جِرِّيثٌ; (TA;) *not eaten by the Jews,* (K,) *and forbidden to be eaten by 'Alee;* (TA;) *having no scales:* (K:) or *any fish having no scales.* (Towsheeh, TA.)

جِرِّيَّةٌ The *stomach,* or *triple stomach,* or the *crop,* or *craw,* of a bird; syn. حَوْصَلَةٌ; (S, K;) as also جَرِيئَةٌ [q. v.] (K) and قِرِّيَّةٌ. (AZ, TA.) You say, أَلْقَاهُ فِى جِرِّيَّتِهِ, meaning, *He ate it.* (A, TA.) See also art. جرى.

جَرَّارٌ *A man who leads a thousand.* (T, end of art. جرر ___.) جَيْشٌ جَرَّارٌ, (S, A,) and كَتِيبَةٌ جَرَّارَةٌ, (S, K,) *An army,* and *a troop of horse or the like, that marches heavily, by reason of its numbers:* (As, S, K:) or *dragging along the apparatus of war:* (A:) or *numerous.* (TA.) *A potter; a maker of jars,* or *earthen vessels.* (TA. [See جَرَّةٌ.])

جَرَّارَةٌ *A small,* (S, A, K, TA,) *yellow,* (A, TA,) *female* (TA) *scorpion,* (S, A, K, TA,) *like a piece of straw,* (TA, [thus I render على شكل التبنة, but I think that there must be here some mistranscription, as the words seem to be descriptive of form,]) *that drags its tail;* (S, K;) for which reason it is thus called; *one of the most deadly of scorpions to him whom it stings:* (TA:) pl. جَرَّارَاتٌ. (A, TA.)

جَرَّانُ : see جَارٌّ, last sentence.

جَرْجَرٌ The *thing* [or *machine*] *of iron with which the reaped corn collected together is*

thrashed. (K.) [See نورج and مدوس.] See also جرجر.

جرجر : see جرجار. Also The *bean;* or *beans;* syn. فُولٌ; (S, K;) and so جرجر: (K:) of the dial. of the people of El-'Irák. (TA.) ___ See also جرجير.

جرجرة , an onomatopœia: (Msb:) *A sound which a camel reiterates in his windpipe:* (S, K:) *the sound made by a camel when disquieted,* or *vexed:* (TA:) the *sound of pouring water into the throat:* (TA:) or the *sound of the descent of water into the belly:* (IAth, TA:) or the *sound of water in the throat when drunk in consecutive gulps.* (Msb.) [See R. Q. 1.]

جرجار A camel *that reiterates sounds in his windpipe:* (S:) or a camel *that makes much noise* [or *braying*]; as also جرجر and جراجر . (K.) ___ The *sound of thunder.* (K.) *A certain plant,* (S, K,) *of sweet odour;* (S;) *a certain herb having a yellow flower.* (AHn, TA.)

جرجور A *large,* or *bulky,* camel: (K:) pl. جراجر, (Kr, K,) without ى [before the final letter], though by rule it should be with ى, except in a case of poetic necessity. (TA.) And, as a pl., *Large,* or *bulky,* camels; as also [its pl.] جراجر: (S:) or *large-bellied* camels: (TA:) and *generous,* or *excellent,* camels: (K, TA:) and *a herd,* or *collected number,* (K, TA,) of camels: (TA:) and مائة جرجور *a complete hundred* (K, TA) of camels. (TA.)

جرجير (S, K) and جرجر (K) [The herb *eruca,* or *rocket;*] *a certain leguminous plant,* (S, K,) *well known:* (K;) *a plant of which there are two kinds; namely,* برّى [i. e. *eruca sylvestris,* or *wild rocket*], and بستانى [i. e. *eruca sativa,* or *garden-rocket*]; *whereof the latter is the better: its water,* or *juice, removes scars, and causes milk to flow, and digests food:* (TA:) AHn says that the جرجير is the باقلّى [q. v.]; and that the جرجير مصرى is the ترمس: [but see this last word.] (TA in art. ترمس.)

جَرْجَارَةٌ *A mill,* or *mill-stone;* syn. رَحًى: (K:) because of its sound. (TA.)

جُرَاجِرٌ : see جَرْجَارٌ. ___ Also *That drinks much;* (K; [in the CK misplaced;]) applied to a camel: you say إِبِلٌ جُرَاجِرَةٌ. (IAar, TA.) ___ And hence, (TA,) Water *that makes a noise.* (K.)

جَارٌّ [act. part. n. of 1; *Dragging, drawing,* &c.]. ___ جَارُّ الضَّبُعِ *Rain that draws the hyena from its hole by its violence:* or *the most violent rain;* as though it left nothing without dragging it along: (TA:) or *rain that leaves nothing without making it to flow, and dragging it along:*

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(IAar, TA:) or *the torrent that draws forth the hyena from its hole:* (A:) and in like manner, مَجَرُّ الضَّبُعِ *the torrent that has torn up the ground;* as though the hyena were dragged along in it. (IAar, Sh, TA.) You say also مَطَرٌ جَارُّ الضَّبُعِ, and مَطْرَةٌ جَارَّةُ الضَّبُعِ. (A.) ___ إِبِلٌ جَارَّةٌ *Working camels;* because they drag along burdens; (A, Mgh;) or tropically so called because they are dragged along by their nose-reins: (Mgh:) or *camels that are dragged along by their nosereins:* (S, K, TA: [but in the copies of the S, and in those of the K, in my possession, تَجُرُّ is put for تُجَرُّ, though the latter is evidently meant, as is shown by what here follows:]) جَارَّةٌ is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ: it is like as when you say عِيشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَّةٌ, and مَآءٌ دَافِقٌ in the sense of مَدْفُوقٌ: (S:) or it means *such as carry goods, or furniture and utensils, and wheat,* or *food.* (AZ, TA voce حَانٌّ, q. v.) It is said in a trad. that there is no poor-rate (صَدَقَةٌ) in the case of such camels, (S, Mgh,) because they are the ridingcamels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S.) ___ لَا جَارَّ لِى فِى هٰذَا *There is no profit for me in this to attract me to it.* (A, TA.) حَارٌّ جَارٌّ is an expression in which the latter word is an imitative sequent to the former; (S, K;) but accord. to A 'Obeyd, it was more common to

say حَارٌ يَارٌ, with ى: (S:) and one says also حَرَّانُ يَرَّانُ جَرَّانُ . (TA in art. حر.)

جَورٌ is mentioned by Az in this art., meaning Rain *that draws along everything:* and rain *that occasions the herbage to grow tall:* and a *large and heavy* [bucket of the kind called] غَرْب; explained in this sense by AO: and a *bulky* camel; and, with ة, in like manner applied to a ewe: Fr says that the و in this word may be considered as augmentative or as radical. (TA.) [See also art. و.]

جَارَّةٌ [fem. of جَارٌ, q. v.: and, as a subst.,] *A road to water.* (K.)

جَارُورٌ *A river,* or *rivulet, of which the bed is formed but a torrent.* (S, * K, * TA.)

الأَجَرَّان *The jinn,* or *genii, and mankind.* (IAar, K.)

مَجَرٌّ [The *place,* or *track, along which a thing is,* or *has been, dragged,* or *drawn*]. You say, رَأَيْتُ مَجَرَّ ذَيْلِه [*I saw the track along which his hinder skirt had been dragged*]. (A.) See also المَجَرَّةُ: and جَارٌ. ___ *A place of pasture.* (TA.) ___ The جَائِز [or *beam*] *upon which are placed the extremities of the* عَوَارِض [or *rafters*]. (K)

مُجَرٌّ : see 4, in the latter portion of the paragraph.

المَجَرَّةُ [*The Milky Way in the sky;*] *the* شَرَج *of the sky;* (K;) *the whiteness that lies across in the sky, by the two sides of which are the* نِسْرَان [or *two constellations called* النَّسْر الطَّائِر *and* النَّسْر الوَاقِع]: or [*the tract called*] الطَّرِيق المَحْسُوسَة [which is probably the same; or *the tract*], *in the sky, along which* (مِنْهَا) *the* [*wandering*] *stars* [or *planets*] *take their ways:* (TA:) or *the gate of Heaven:* (K:) so called because it is like the trace of the مَجَرّ [or place along which a thing has been dragged, or drawn]. (S.) Hence the prov., سُطِى مَجَرُّ تَرْطُبُ هَجَرُ *Reach the middle of the sky, O milky way,* (مَجَرّ being for مَجَرَّة,) and the palm-trees of *Hejer will have ripe dates.* (A, * TA.)

مَجْرُورٌ [pass. part. n. of 1]: see 4, latter portion.

جرأ

1 **جَرُؤَ** , aor. ـُـ , inf. n. جَرَآءَةٌ (S, Msb, K) and جَرَائِيَةٌ and جَرَايَةٌ, with ى [in the place of ء], which is extr., (K,) and جُرْأَةٌ and جُرَةٌ, (S, K,) thus sometimes, without ء, like as one says مَرْأَةٌ and جُرْأَةٌ, (S,) [all mentioned as inf. ns. in the TK, and app. as such in the K, but only the first is explicitly mentioned as an inf. n. in the S and Msb, and استجرأ is said in the Msb to be a simple subst.,] *He was,* or *became, bold, daring, brave,* or *courageous;* (S, Msb, * K, TA;) *so as to attempt,* or *venture upon, a thing without consideration or hesitation:* (TA:) [said of a brute and the like, as well as of a man:] and استجرأ is syn. therewith. (IJ, W p. 146.)

2 **جَرَّأْتُهُ عَلَيْهِ** , (inf. n. تَجْرِىءٌ, K,) *I emboldened him,* or *encouraged him, against him.* (S, Msb, * K, TA.)

5 **تَجَرَّأَ** see 8.

8 **اجترأ عَلَيْهِ** , (S, K,) or تجرّأ , (Msb,) *He became emboldened* or *encouraged,* or *he emboldened* or *encouraged himself, against him.* (S, Msb, * K, TA.) ___ اجترأ عَلَى القَوْلِ *He ventured upon the saying hastily and unhesitatingly.* (Msb.)

10 **إِسْتَجْرَأَ** see 1.

جُرْأَةٌ *Boldness, daringness, bravery,* or *courage;* as also جُرَةٌ: (S: see 1:) the *quality of venturing* upon a saying [&c.] *hastily and unhesitatingly.* (Msb.)

جَرِىءٌ *Bold, daring, brave,* or *courageous:* (S, Msb, * K, TA:) pl. أَجْرَآءُ, accord. to a MS. copy of the K; [and so in the CK;] but in the M, أَجْرِئَآءُ, with two hemzehs, on the authority of Lh; and so in some copies of the K; and sometimes جُرَأَءُ,

like حُلَمَآءُ, occurring in a trad., as some relate it; but the reading commonly known is حُرَأَءُ, with the unpointed ح. (TA.) ___ جَرِىءُ المَقْدَمِ *Bold, daring, brave,* or *courageous, in venturing* [against an adversary, or upon an undertaking]. (S.) ___ الجَرِىءُ *The lion;* as also المُجْتَرِىءُ. (O, K.)

جَرِيْئَةٌ *A chamber* (K, TA) *constructed of stones, with a stone placed over its entrance,* (TA,) *for the purpose of entrapping wild beasts:* (K, TA:) the piece of flesh-meat for the wild beast is put in the hinder part of the chamber; and when he enters to take the piece of meat, the stone falls upon the entrance, and closes it: (TA:) pl. جَرَائِى (accord. to some copies of the K,) or جَرَائِىءُ, (accord. to others,) mentioned by AZ as one of the forms of pl. repudiated by the Arabic grammarians except in some anomalous instances. (TA.)

الجَرِيْئَةُ *The* قَانِصَة [here app. meaning the *stomach,* or *triple stomach,* or the *crop,* or *craw,* of a bird], and *the* حَلْقُوم [here app. meaning the *gullet* of a bird]; like الجَرِّيَّةُ; (K;) i. e. *the* حَوْصَلَة [meaning the *stomach,* or the *crop,* of a bird]: it is said in the T, on the authority of AZ, that القَرِّيَّةُ and الجَرِّيَّةُ and النَّوْطَةُ signify *the* حَوْصَلَة *of a bird.* (TA.)

المُجْتَرِىءُ: see جَرِىءٌ.

جرب

1 **جَرِبَ** , (S, A, Mgh, Msb, K,) aor. ـَـ , (Mgh, Msb, K,) inf. n. جَرَبٌ, (Msb, TA,) *He* (a camel, S, A, Msb, K, and a man, S, or other animal, Msb,) *was*, or *became, affected with what is termed* جَرَب [i. e. *the mange*, or *scab*]. (S, Msb, K.) مَا لَهُ جَرِبَ وحَرِبَ is a form of imprecation against a man [meaning *What aileth him? may he have the scab, and be despoiled of all his wealth*, or *property:* or *may he have his camels affected with the mange*, or *scab, and be despoiled* &c.: or *may his camels be affected with the mange*, or *scab*, &c.]: it may express a wish that he may be affected with جَرَب: or جَرِبَ may be put for أَجْرَبَ, to assimilate it to حَرِبَ: or it may be for جَرِبَتْ إِبِلُهُ. (L.) ___ See 4. ___ Also *i. q.* هَلَكَتْ أَرْضُهُ [meaning *His land had its herbage dried up by drought;* or *became such as is termed* جَرْبَآء, fem. of أَجْرَبُ, q. v.]. (K.)

2 **جَرَّبَهُ** , (A, Msb, K,) inf. n. تَجْرِبَةٌ, (M, A, K,) or تَجْرِيبٌ, the former, which see also below, being a simple subst., (Msb,) or both, but the former is irreg., are inf. ns., (TA,) *He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial* or *experiment* or *experience, him*, or *it:* (A, K:) or *he tried it, made trial of it*, &c., namely, a thing, *time after time.* (Msb.) [You say also جَرَّبَ, for جَرَّبَ الأُمُورَ, meaning *He tried affairs:* and hence, *i. q.*] جُرِّبَ فِى الأُمُورِ [*He became experienced*, or *expert, in affairs*]. (T, TA.) And جَرَّبَتْهُ الأُمُورُ [*Affairs*, or *events, tried him.* &c.: and thus, *rendered him experienced*, or *expert*]. (S, TA.) And مَا جُرِّبَتْ عَلَيْهِ فَعْلَةٌ قَبِيحَةٌ قَطُّ [*A foul action was never found to be chargeable upon him*]. (S voce نَغْبَةٌ.)

4 **اجرب** *He had his camels* [or *found them to be*] *affected with what is termed* جَرَب [i.

e. *the mange,* or *scab*]; (S, A, L, K;) as also جَرَب, (L, K,) which may be for جَرِبَتْ إِبِلُهُ; or used for أَجْرَب, to assimilate it to حَرِب in a saying mentioned above; see 1. (L.)

Q. Q. 1 جَوْرَبَهُ *He put on him* [i. e., *on his*

(another's) *foot* or *feet,*] جَوْرَب [i. e. *a sock* or *stocking,* or *a pair of socks* or *stockings*]. (S, K.)

Q. Q. 2 تَجَوْرَبَ *He put on* [i. e., *on his own foot* or *feet,*] جَوْرَب [i. e. *a sock* or *stocking,* or *a pair of socks* or *stockings*]. (S, K.) And in like manner, تجورب جَوْرَبَيْنِ [*He put on a pair of socks* or *stockings*]. (TA.)

جُرْب : see جَرْبَة.

جَرَب [The *mange,* or *scab;*] *a certain disease,* (A,) *well known;* (S, A, K;) accord. to the medical books, (Msb,) *a gross humour, arising beneath the skin, from the mixture of the salt phlegm,* (Msb, MF,) or *the phlegm of the flesh,* (so in a copy of the Msb,) *with the blood, accompanied with pustules, and sometimes with emaciation, in consequence of its abundance;* (Msb, MF;) or [*an eruption consisting of*] *pustules upon the bodies of men and camels.* (M, TA.) You say, أَعْدَى مِنَ الجَرَبِ عِنْدَ العَرَبِ [*More transitive,* or *catching, than the mange,* or *scab, among the Arabs*]: (A, TA:) a proverb. (TA.) ___ *Rust upon a sword.* (K.) ___ *A resemblance of rust upon the inner side of the* جَفْن [or *eyelid*], (M, K,) *sometimes covering the whole of it, and sometimes part of it.* (M.) You say, بِأَجْفَانِهِ جَرَبٌ [*In his eyelids is*] *a resemblance of rust upon their inner sides.* (A.) ___ *A vice, a fault, a defect, an imperfection,* or *a blemish.* (IAar, K.)

جَرِبٌ : see أَجْرَبُ.

جَرْبَةٌ *A place of seed-produce;* (S, K;) as also جَرِيبٌ : (K:) and *a tract of land such as is termed* قَرَاحٌ [i. e. *a field,* or *land, sown* or *for sowing, without any building or trees in it;* or *land cleared for sowing and planting;* or *a separate piece of land in which palm-trees &c. grow;* &c.]: (K:) metaphorically applied by Imra-el-Keys to [*a grove* of] palm-trees, where he says

* كَجَرْبَةِ نَخْلٍ أَوْ كَجَنَّةِ يَثْرِبَ *

[*Like a grove of palm-trees, or like the plantation of Yethrib*]: (AHn, TA:) or *land prepared for sowing* or *planting:* (AHn, K:) or *a piece of land differing in condition from the land adjoining it,* [i. e. *a patch of land,*] *producing good plants* or *herbage:* (Lth, TA:) the pl. [or rather coll. gen. n.] is جَرْبٌ , (Lth, AHn,) like as تَبْنٌ is of تَبْنَةٌ, and سَدْرٌ of سِدْرَةٌ: (AHn:) or جَرْبٌ signifies a قَرَاحٌ; and its pl. is جَرَبَةٌ. (IAar, TA.) ___ *A skin, or a mat, which is placed upon the brink of a well, lest the water should be scattered into the well* [app. in falling from the bucket into the channel of the tank or cistern &c.]: or (*a skin,* TA,) *that is placed in a rivulet* or *streamlet* جَدْوَلٌ [which is applied in the present day to an artificial streamlet for irrigation, in the form of a trench or gutter,]) *that the water may flow down over it* [app. from the well to the tank or cistern &c.]. (M, K.)

جَرِبَةٌ : see أَجْرَبُ, last sentence but one.

جُرْبَانٌ or جَرْبَانٌ: see أَجْرَبُ: and for the latter, see جُرُبَّانٌ.

جَرْبَانٌ and جُرْبَانٌ: see جُرُبَّانٌ, in five places.

جُرُبَّآءُ and جِرَبَّآءُ: see what next follows.

جُرُبَّانٌ (S, MF, TA) and جربَّانٌ, (Mj, MF, TA,) which are the two forms commonly known, (MF, TA,) or, accord. to the K, جَرْبَانٌ and جُرْبَانٌ, or, accord. to the L, جَرَبَّانٌ, and sometimes جُرْبَانٌ, or, accord. to some copies of the K, [and so in the CK,] جَرَبَّآء and جُرُبَّآء, which are evident mistranscriptions, or, accord. to the 'Ináyeh of El-Khafájee, جَرَبَّانٌ, which is more strange, (MF,) but this last accords [most nearly] with its original, (TA,) [for it is] a Persian word arabicized, (S, TA,) originally گَرِيبَانْ; (TA;) The جَيْب [or *opening at the neck and bosom*] of a shirt: (K, TA:) or the *part around the neck, upon which are sewed the buttons:* (IB and TA in art. بنق:) or the [*part called*] لَبْنَة [q. v.] of a shirt. (S, TA.) ___ جُرُبَّانُ سَيْفٍ (Fr, S, K) and جُرْبَانُهُ, (K, TA,) or جُرْبَانَهُ, (CK,) *The edge* (حَدّ) *of a sword:* (K:) or *a thing* [i. e. *a case*] (K, TA) *of sewed leather* (TA) *in which are put a sword and its scabbard with the cords or belts by which it is suspended:* (K, TA;) *i. q.* قُرَابَهُ: (S: [see also جُرَابٌ:]) or *a large sword-case in which are a man's sword and his whip and what else he requires:* (Fr, TA: [also called جُلُبَّانٌ and جَلَبَّانٌ and جُلْبَانٌ:]) in the L, the first is [also] said to signify *the scabbard of a sword.* (TA.)

جُرْبِيَآءُ [a word of a very rare form, (see كُبْرِيَآءُ,)] The *north-west wind; a wind of the kind termed* نَكْبَآءُ, *that blows in a direction between that of the* [*north wind,* or *northerly wind, called*] شَمَال *and that of the* [*west wind,* or *westerly wind, called*] دَبُور, *and that dispels the clouds:* (S, TA:) it is a cold wind, and is sometimes attended by a little rain: (TA in art. نكب, q. v.:) or the [*north wind,* or *northerly wind, called*] شمال: or the *cold* of that wind: (K, TA:) or, (K,) as also أَزْيَبُ, (TA,) the *south east wind;* the *wind that blows in a direction between that of the* [*south wind,* or *southerly wind, called*] جَنُوب *and that of the* [*east wind,* or *easterly wind, called*] صَبَا. (K, TA.) ___ Also, with the article ال, a name of *The seventh earth:* corresponding to العَرِيبِيَآءُ, a name of the seventh heaven. (TA.) Also A *weak* man. (K.)

جراب , (S, Msb, K, &c.,) not جراب, (ISk, Msb, K,) or this latter is of weak authority, (K, TA,) or peculiar to the vulgar, (S, L,) *A provisionbag for travellers:* (K, Har p. 174:) *or a bag,* or *receptacle, for travelling-provisions and for goods or utensils &c.,;* syn. وِعآء: (K, TA:) or *such a receptacle made of sheep-skin, in which nothing is kept but what is dry:* (TA:) pl. [of mult.] جُرُب (S, Msb, K) and جُرْب, (S, K,) the latter a contraction of the former, (TA,) and [of pauc.] أَجْرِبة. (S, Msb, K.) ___ *A sword-case;* or *a case,* or *receptacle, in which a sword is put with its scabbard and its suspensory belt* or *cord;* syn. قِرابُ سَيْفٍ. (TA. [See also جُرُبَّان.]) ___ The *scrotum.* (K.) ___ جِرابُ القَلْبِ [*The pericardium,* or *heart-purse*]. (K in art. ثهت, &c.) ___ جِرابُ البِئْرِ *The cavity of the well;* (M, K;) or *its interior,* (Lth, S, M, A,) *from top to bottom.* (Lth, S, M.) You say, اطْوِ جِرابَها بالحِجارة *Case thou its interior with stones.* (A.)

جَرِيب *A certain measure,* (M, A, Mgh, K,) or *quantity,* of wheat, (S, Msb,) *consisting of four* أَقْفِزة [pl. of قَفِيز]: (M, A, Msb, K:) or *ten* اقفزة; each قفيز thereof consisting of ten أَعْشِرآء [pl. of عَشِير]; so that the عشير is the hundredth part of the whole: (TA:) or, as some say, *a measure differing in different countries;* as is the case of the رِطْل and مُدّ and ذِراع &c. (MF, TA.) For the pl., see what follows. ___ Hence, (Mgh,) *A certain quantity of land;* (S, Mgh, Msb;) *as much as is sown with the measure of seed so called;* (A, Mgh;) like as mules and the space that they travel are termed بَرِيد: (A, Mgh: *) it is *sixty cubits by sixty cubits;* accord. to Kudámeh, the *extent termed* أَشْل *multiplied by itself;* the اشل being sixty cubits; the cubit being six قَبَضات; and the قَبْضة, four أَصابِع: the tenth part of the جريب is called قفيز, and the tenth of the قفيز is called عشير; so that the قفيز is ten اعشراء: (Mgh:) it is *a distinct portion of land, differing according to the different conventional usages of the people of different provinces:* it is said that the width of six moderate-sized barleycorns is called إِصْبع; the قبضة is four اصابع; the ذراع is six قبضات; ten أَذْرُع are called قَصَبة; ten

قَصَبَات are called اشل; and the جريب is the *extent termed* اشل *multiplied by itself:* the اشل multiplied by the قصبة is called قفيز; and the اشل multiplied by the ذراع is called عشير: so the جريب is *ten thousand cubits:* or, accord. to Kudámeh the Scribe, it is *three thousand and six hundred cubits:* (Msb:) pl. [of pauc.] أَجْرِبَة and [of mult.] جِرْبَان (S, Msb, K) and جُرُوب. (R, TA.) See also جَرِبَة. ___ Also *A valley;* (Lth, Msb, K; [accord. to the second of which, this is the primary signification;]) i. e., in an absolute sense; and, with the article ال, the name of a particular valley in the territory of Keys: (TA:) pl. أَجْرِبَة. (Lth, TA.)

جَوْرَب [*A sock* or *stocking,* or *a pair of socks* or *stockings;*] the *wrapper of the foot or leg:* (K:) or *a pair of woollen envelopes for the feet, used for warmth:* (TA:) an arabicized word, (S, Msb,) from the Persian گُورْب, originally گُور, i. e. tomb of the foot: (TA:) pl. جَوَارِبَة and جَوَارِب; (S, A, Msb, K;) in the former of which, the ة is added because it is originally a foreign word. (S, TA.) You say, هُوَ أَنْتَنُ مِنْ رِيحِ الجَوْرَبِ [*He,* or *it, is more stinking than the smell of socks,* or *stockings*]. (A, TA.)

جَوَارِبِىٌّ *A maker of* جَوَارِب [i. e. *socks* or *stockings*]. (TA.)

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أَجْرَب (S, A, Mgh, Msb, K) and جَرِب (A, Mgh, K) and جِرْبَان or جَرْبَان (K accord. to different copies) [*Mangy,* or *scabby;*] *affected with what is termed* جَرَب: (S, A, Msb, K:) applied to a camel, (A, Msb,) and to a man: (S, A:) fem. (of the first, Msb) جَرْبَآء (A, Msb) and [of the second] جَرِبَة: (A:) pl. (of the first, S, Msb) جُرْب (S, A, Msb, K) and (of the first, S, Mgh, TA, or of the second, Mgh, or of the third agreeably with analogy, TA) جَرْبَى (S, Mgh, K) and [of the first] أَجَارِب, which is like certain pls. of substantives, as أَجَادِل and أَنَامِل, (TA,) and (of the first contrary to rule, like عِجَاف and بِطَاح and عِصَال which are pls. of أَعْجَف and أَبْطَح and أَعْصَل, Msb, or of the second, IB, K, or of جُرْب, which is pl. of the first, S)

جرابٌ: (S, IB, Msb, K:) this last occurs in the following verse [of Amr, or Omeyr, Ibn-El-Hobáb, or El-Khabbáb; these variations being in different copies of the K; but in the TA art. نشر, and in a copy of the S in that art. and in the present one, Omeyr Ibn-El-Khabbáb]:

* وَفِينَا وَإِنْ قِيلَ ٱصْطَلَحْنَا تَضَاغُنٌ *

* كَمَا طَرَّ أَوْبَارُ الجِرَابِ عَلَى النَّشْرِ *

(S, K *) *Within us, though it be said that we have made peace, one with another,* and we are on good terms outwardly, *is mutual rancour: as the soft wool of the mangy camels* (while disease lurks beneath, within them, TA) *grows by reason of* [eating] *the* نشر [or *herbage*] *that becomes green at the and of summer* (*in consequence of rain falling upon it,* TA) *and is injurious to animals that pasture upon it:* (K, TA:) and it is said by IB, and in the K, that جراب, here, is pl. of جَرَبٌ, not, as J says, of جُرُبٌ: but MF observes that فَعَالٌ is the pl. measure of several words of the measure فُعُلٌ, as رُمْحٌ and دُهْنٌ, and is even said by IHsh and Ibn-Málik and AHei to be regularly applicable to sings. of this latter measure; whereas no grammarian nor Arabic scholar asserts that a word of the measure فَعَلٌ assumes فَعَالٌ as the measure of its pl. (TA.) ___ [Hence,] سَيْفٌ أَجْرَبُ *A sword reddened by much rust, which cannot be removed from it unless with a file.* (A.) ___ And أَرْضٌ جَرْبَآءُ *Land affected with. drought:* (S, A, Msb, K: *) or *salt land, affected with drought, and containing nothing.* (ISd, TA.) ___ And الجَرْبَآءُ *The sky;* (S, M, A, K;) so called because of the stars (S, TA) and the milky way, (TA,) as though it were scabbed with stars; (S, IF, ISd;) its stars being likened to the marks of جَرَبٌ; (A;) like as the sea is called أَجْرَدُ, and like as the sky is also called رَقِيعٌ because [as it were] patched with stars: (AAF, ISd:) or *that tract of the sky in which the sun and moon revolve:* (M, K:) or *the lowest heaven:* (AHeyth, TA:) and accord. to the M, جَرْبَةُ [so in the TA, app. جَرِبَةُ ,] is applied as a determinate [proper] name to *the sky.* (TA.) ___ And جَرْبَآءُ A *beautiful* girl; (IAar, K;) so called because the women separate themselves from her, seeing that their goodly qualities are rendered foul by comparison with hers. (IAar, TA.)

تَجْرِبَةٌ is a subst. from جَرَّبَ: (Msb:) or it is an inf. n. of that verb, (M, A, K,) and is one of the inf. ns. from which pls. are formed: (M, TA:) its pl. is تَجَارِبُ (M, Msb, TA) and تَجَارِيبُ, (M, TA.) En-Nábighah says,

* إِلَى اليَوْمِ قَدْ جُرِّبْنَ كُلَّ التَّجَارِبِ *

[*To this day, they* (referring to females) *have been tried with every kind of tryings*]: and El-Aashà says,

* كَمْ جَرَّبُوهُ فَمَا زَادَتْ تَجَارِبُهُمْ *
* أَبَا قُدَامَةَ إِلَّا المَجْدَ وَالقَنَعَا *

[*How often have they tried him, and their tryings of Aboo-Kudámeh have not increased* aught *save* his *glory and contentment!*]; تجارب being here a pluralized inf. n. made to govern an objective complement; which is a strange fact. (M, TA.) [But in this latter instance, we may consider ابا قدامة as a first objective complement of زادت, and شيئًا, understood before الّا, as a second objective complement of the same verb.]

مُجْرِبٌ A man *who has his camels affected with what is termed* جَرَب [i. e. *the mange,* or *scab*]: whence the prov., لَا إِلَاهَ لِمُجْرِبٍ [*There is no god to one who has his camels affected with the mange*]; as though he renounced his god by frequently swearing falsely by him that he had no pitch when it was demanded of him [for the purpose of curing other camels]: (A:) or لَا أَلِيَّةَ لِمُجْرِبٍ [*There is no oath to one who has his camels affected with the mange;* for the reason above mentioned, or because he is likely to deny that he has mangy camels lest his camels should be prevented from coming to water: and hence also,] أَكْذَبُ مِنْ مُجْرِبٍ [*More lying than one who has his camels affected with the mange*]; another prov. (Meyd. [See Freytag's Arab. Prov., ii. 382.])

مُجَرَّبٌ One *who has been tried,* or *proved, in affairs, and whose qualities have*

become known: (T, TA:) or one *who has been tried,* or *proved, and strengthened by experience in affairs:* (S:) [*experienced,* or *expert, in affairs:*] or one *whose qualities have been tried,* or *proved.* (K, TA.) And مُجَرِّبٌ One *having experience in affairs.* (K, TA.) In general, but not always, (MF,) the Arabs used the former of these two epithets [which are virtually synonymous]. (S, MF.) ___ دَرَاهِمُ مُجَرَّبَةٌ *Weighed money.* (Kr, K.) ___ المُجَرَّبُ *The lion.* (Sgh, K.) [It is also employed as an inf. n. of 2, in accordance with a usage of which there are many other instances; as in the saying,] أَنْتَ عَلَى المُجَرَّبِ [*Thou art about to have the proof,* or *experience*]: a prov., mentioned by AZ: said to him who asks respecting a thing which he is about to know of himself: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve. (TA.)

مُجَرِّبٌ : see مُجَرَّبٌ.

جرث

جِرِّيثٌ *A kind of fish,* (S, Mgh, K,) *well known,* (TA,) *also called* جِرِّىٌّ and صِلَّوْرٌ, (Mgh, TA,) *resembling a serpent, called* in *Persian* مَارْ مَاهِى [*snake-fish,* or *eel*]; *forbidden to be eaten by the Jews:* whether it be lawful to the Muslims is disputed: (TA:) قِرِّيثٌ is a dial. var. (S in art. قرث.)

جرثم

Q. 2 تَجَرْثَمَ : see 3, in two places. تجرثم الشَّىْءَ *He took the greater, main,* or *chief, part of the thing.* (K.)

Q. 3 اجرنثم *He,* or *it, drew himself,* or *itself, together; contracted;* or *shrank:* (TA, Har p. 297:) from جُرْثُومَةٌ signifying the earth collected around a tree. (Har ib.) Also, and تجرثم , *It* (a thing, S) *collected itself together,* or *became collected,* (S, K,) *and kept to a place.* (K.) Hence, in a trad., وعَادَ لَهَا النِّقَادُ مُجَرَنْثِمًا *And the lambs, by reason of it,* namely, the vehement drought, *became collected,* or *drawn, together* [*in one place, and kept to it*]. (TA.) ___ *He* (a man, TA) *fell from a high,* or *higher, to a low,* or *lower, place;* as also تجرثم . (K, TA.)

جُرْثُمَةٌ : see what next follows.

جُرْثُومَةٌ [and accord. to Golius, as on the authority of the S, جُرْثُومٌ, but this I have. not found in any Lexicon but his and that of Freytag,] The *root, lowest part, base, stock,* or *source,* syn. أَصْلٌ, of a thing; (S, Mgh, K;) whatever the thing be; (Mgh;) as also جُرْثُمَةٌ : (TA:) and the *place of collection* thereof: (Mgh, TA:) or the *earth that is collected at the roots, or lower parts, of trees:* (K:) or the *earth collected around a tree:* (Har p. 297:) or the *root of a tree to which the earth is collected:* (Lth, TA:) pl. جَرَاثِيمُ. (Mgh.) One is related to have said, الأَسْدُ جُرْثُومَةُ العَرَبِ فَمَنْ أَضَلَّ نَسَبَهُ فَلْيَأْتِهِمْ [*ElAsd are those, of the Arabs, to whom most others congregate: therefore whoever loses his genealogy, let him come to them*]: meaning الأَزْدُ. (TA.) And جَرَاثِيمُ جَهَنَّمَ means *The greater, main,* or *chief, degrees of the punishment of Hell.* (Mgh.) ___ The *base* (أَصْلٌ) *of a sandhill overlooking what*

surrounds it. (Har p. 99.) And the pl. (جراثيم), *Places elevated above the ground, composed of clay and earth collected together.* (TA.) ___ The *earth collected by ants;* (TA;) *an ant-hill:* (K:) or جُرْثُومَةُ النَّمْلِ signifies *the ant-hill.* (S.) ___ The *earth,* or *dust, that the wind raises,* or *sweeps up and scatters.* (K.) ___ The غَلْصَمَة [or *epiglottis*]. (K.)

مُجَرْنَثَم : see 3. ___ رَكَبٌ مُجَرْنَثَمٌ [in the CK, erroneously, رَكْبٌ مُجَرْنَثَمٌ,] *i. q.* مُسْتَهْدَفٌ, (K, TA, [in the CK, erroneously, مُسْتَهْدَفٌ,]) i. e., *A wide, elevated pubes.* (TA in art. هدف.)

جرح

1 جَرَحَهُ, (S, A, K, &c.,) aor. ـَـ, (K, Msb, &c.,) inf. n. جَرْحٌ, (S, Msb, &c.,) *He wounded him;*

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produced an effect, or *made an impression, upon him with a weapon:* (L:) *he cut him:* (A, MF:) or *clave,* or *rent, some part of his body:* (MF:) syn. كَلَمَهُ: (K:) and جَرَّحَهُ, (S, K,) inf. n. تَجْرِيحٌ, (TA,) signifies the same (K) in an intensive sense, or as applying to several objects; (S;) or *he wounded him much.* (L.) ___ Also, (K,) or جَرَحَهُ بِلِسَانِهِ, (A, Msb,) inf. n. as above, (Msb,) [lit. *He wounded him with his tongue;* meaning] *he reviled him,* or *vilified him;* (A, K;) *he imputed to him a vice,* or *fault, or the like; or spoke against him.* (Msb.) And جَرَحُوهُ بِأَنْيَابٍ وَأَضْرَاسٍ [lit. *They wounded him with dog-teeth and grinders;* meaning] *they reviled him,* or *vilified him, and imputed to him vices* or *the like.* (A.) And hence, (Msb,) جَرَحَ الشَّاهِدَ (A, L, Msb, K) [and جَرَّحَهُ, as in many of the law-books,] said of a judge, (A, L,) or other person, (I.,) *He annulled the witness's claim to be legally credible,* (L, K,) *by happening to discover in him a falsehood &c.;* (L;) *he evinced in the witness something that caused his testimony to be rejected:* (Msb:) *he censured the witness, and rejected what he said.* (L.) And جَرَحَ الرَّجُلَ *He invalidated the man's testimony.* (L.) And جَرَحَ الشَّهَادَةَ [*He,* or *it, invalidated the testimony;* or *annulled its claim to be legally credible*]. (A, TA.) ___ Also جَرَحَ, and اجترح, *He gained, acquired,* or *earned;* (S, Mgh, K, TA;) or *applied himself with art and diligence to get, obtain, gain, acquire,* or *earn;* (S, K, TA;) a thing: (TA:) *he worked,* or *wrought, with his hand, and gained,*

acquired, or *earned;* &c.: (Msb:) from جَرَاحَةٌ. (Mgh.) You say, فُلَانٌ يَجْرَحُ لِعِيَالِهِ, and يَجْتَرِحُ, *Such a one* [*works, and earns sustenance*, or] *gains, acquires*, or *earns, and collects, for his family*, or *household.* (TA) And بِئْسَ مَا جَرَحَتْ يَدَاكَ, and اجْتَرَحَتْ, *Very evil is that which thy hands have done*, or *wrought*, or *effected:* a metaphor taken from the signification of cutting, or wounding; (A, TA;) accord. to El-Khafájee, a metaphorical meaning conventionally regarded as proper. (TA.) اجْتَرَحُوا السَّيِّآتِ, in the Kur [xlv. 20], means *Have committed crimes, sins*, or *evil actions.* (TA.) جَرِحَ, aor. as above, *He* (a man, TA) *received a wound.* (K, TA.) ___ And *He had his testimony rejected as not legally entitled to credit:* (K, * TA:) and so his relation. (TA.)

2 جَرَّحَ see 1, in two places.

8 إِجْتَرَحَ see 1, in four places.

10 استجرح *He deserved that his claim to be legally credible should be annulled.* (A, TA.) And *It* (a tradition, or narrative, A, or a thing, Msb) *deserved to be rejected* [*as unworthy of credit* or *regard*]. (A, Msb.) اسْتَجْرَحَتْ هٰذِهِ الأَحَادِيثُ means *These traditions deserved to be rejected* on account of their great number and the fewness of such as were true: (A:) or, by reason of their great number, *obliged those who were acquainted with them to annul the claim of some one or other of their relaters to be credited, and to reject his relation:* (L:) or *were corrupt:* (T, S, * TA:) [for] اسْتِجْرَاحٌ signifies [also] the *being faulty, defective*, and *corrupt.* (S, K.) One says, قَدْ وَعَظْتُكُمْ فَلَمْ تَزْدَادُوا إِلَّا اسْتِجْرَاحًا: (S, A:) these words are from a خُطْبَةٌ of AbdEl-Melik; and the meaning is, [*I have admonished you and ye have not increased save*] *in corrupt conduct:* or *in what gaineth for you censure.* (TA.)

جَرْحٌ : see the next paragraph.

جُرْح a subst. from جَرَحَ; (S, L, K;) *A wound;* (L;) and so جَرْح, in its original acceptation; but some of those skilled in the science of lexicology say that the former is employed to denote the effect produced upon bodies by iron instruments and the like; and the latter, that produced upon objects of the mind by the tongue: (MF:) the pl. of the former is جُرُوح and أَجْرَاح [which is a pl. of pauc.] (S, L, K) and جِرَاح; (T, A, L;) but the second of these is of rare occurrence, (K,) only used in poetry: (S, L:) [respecting the third, see what follows:] جِرَاحَة also signifies the same as جُرْح; (Msb;) and its pl. is جِرَاح (S, Msb, K) and جِرَاحَات (A, Msb) and جَرَائِح; (A;) or جِرَاح is a coll. gen. n., of which جِرَاحَة is the n. un.; or, accord. to Az, this last has not a sing. sense, as Lth asserts it to have, but is a pl. of جُرْح, like as حِجَارَة is of حَجَر, and جِمَالَة of جَمَل, and حِبَالَة of حَبْل. (L.)

جُرْحَة *A thing whereby testimony is invalidated,* or *its claim to be legally credible annulled:* as in the saying, هَلْ لَكَ جُرْحَة [*Hast thou anything to adduce whereby to invalidate the testimony?*]. (A, TA.) أَقْصَصْتُكَ الجُرْحَةَ فَإِنْ كَانَ عِنْدَكَ مَا تَجْرَحُ بِهِ الحُجَّةَ فَهَلُمَّهَا, said by the judge of El-Medeeneh to one of the parties in a lawsuit, when about to give judgment against him, means *I authorize thee to adduce anything whereby to invalidate the testimony:* [*therefore, if thou have anything whereby thou mayest invalidate the allegation, adduce it.*] (A, * TA.)

جَرِيح ; pl. جَرْحَى; (S, A, Msb, K;) each of which is mase. and fem.; (S, K;) *Wounded.* (Msb.) The pl. is not formed by the addition of و and ن because the fem. is not formed by the addition of ة. (TA.)

جِرَاحَة : see جُرْح.

جَرَائِحِىّ : see what next follows.

جَرَّاح *A surgeon that dresses wounds.* (Golius on the authority of Ibn-Maaroof; and so in the present day; as also جَرَائِحِىّ.)

جَارِحَة sing. of جَوَارِح. (Mgh, L, Msb, TA.) ___ The latter signifies *Beasts,* and *birds, of prey;* or *that catch*

game; (S, A, * Mgh, L, Msb, K:) thus the falcon is a جارحة, and so is the dog trained for hunting, because it gains for its owner: (L:) and this appellation is applied alike to the male and the female, like راحِلَةٌ and رَاوِيَةٌ. (Msb.) ___ And The *members,* or *limbs,* of a man, *with which things are gained* or *earned;* (S, K, TA;) or *with which one works;* (A;) as the hands or arms, and the feet or legs: (S, A, K, TA:) because they gain, or earn, or do, good and evil. (TA.) ___ [And The *organs* of the body: thus, for instance, جارحة is applied (in the Msb, art. بصر,) to the eye, which is termed (in the TA in that art.) the seeing الجَارِحَةُ النَّاظِرَةُ (جارحة).] ___ Also *Mares:* [and *the like:*] because they bring gain to their owners by their breeding. (AA, T.) You say, مَا لَهُ جَارِحَةٌ *He possesses not a female beast that bears young: he possesses not that which makes gain.* (TA.) And هٰذِهِ النَّاقَةُ مِنْ جَوَارِحِ المَالِ, and هذه الأَتَانُ, (K,) and هذه الفَرَسُ, (TA,) *This she-camel,* and *this she-ass,* and *this mare, is young, unimpaired by age* (مُقْبِلَةٌ [i. q. مُقْتَبِلَةٌ]) *in the womb,* (K, TA,) *and in youthful vigour, and one of which the offspring is wished for.* (TA.)

جرد

1 **جَرَدَ** , aor. ـُ , inf. n. جَرْدٌ: see 2, in nine places. ___ جَرَدَ الجَرَادُ الأَرْضَ, (A, L, Msb,) aor. and inf. n. as above, (L,) *The locusts stripped the land of all its herbage;* (A, * L;) *ate what was upon the land.* (Msb.) ___ جَرَدَهُمُ الجَارُودُ [*The year of drought destroyed them*]. (A.) جُرِدَتِ الأَرْضُ *The land had its herbage eaten by locusts;* (S;) *was smitten by locusts.* (Msb.) ___ جَرِدَ said of seed-produce, *It was smitten* [or *eaten*] *by locusts.* (K.) ___ And said of a man, (S,) *He had a complaint of his belly from having eaten locusts.* (S, K.) جَرِدَ, aor. ـَ , (K,) inf. n. جَرَدٌ, (TA,) *It* (a place) *was,* or *became, destitute of herbage.* (K, TA.) ___ *He* (a man) *had no hair upon him* [i. e. *upon his body,* or, *except in certain parts:* see أَجْرَدُ]. (S: but only the inf. n. is there mentioned.) ___ *He* (a horse, K, TA, or similar beast, TA) *had short hair:* (TA:) or *had short and fine hair:* as also انجرد . (K, TA.) [See أَجْرَدُ.] ___ See also 7. ___ Also, (S, K,) inf. n. as above, (S,) *He* (a man, S) *became affected with the cutaneous eruption termed* شَرًى, *from having eaten locusts.* (S, K.)

2 **جَرَّدَ** , (A, L,) inf. n. تَجْرِيدٌ, (S, A, L,) *He stripped, divested, bared,* or *denuded,* of garments, or clothes. (S, A, L.) You say, جَرَّدَهُ مِنْ ثِيَابِهِ, (A,) or مِنْ ثَوْبِهِ, (Th, L, K,) as also جَرَدَهُ , (K,) and جَرَّدَهُ ثَوْبَهُ, (Th, L,) *He stripped, divested,* or *denuded, him of his garments,* or *of his garment:* (Th, A, L, K:) [this is the only signification of the verb given in the A as proper; its other significations given in that lexicon being there said to be tropical:] or جَرَّدْتُهُ مِنْ ثِيَابِهِ signifies *I pulled off from him his garments:* and جَرَدْتُ الشَّىْءَ, aor. ـُ , inf. n. جَرْدٌ, *I removed from the thing that which was upon it.* (Msb.) ___ *He peeled,* or *pared,* a thing; *divested* it *of its peel, bark, coat, covering,* or *the like;* as also جَرَدَ , (L, K,) aor. and inf. n. as above: (L:) and ↓ the latter, *he peeled off* anything,

عن شىء *from a thing.* (S, L.) ___ *He stripped* skin *of its hair;* as also جرد . (L, K.) ___ *It* (drought) *rendered* the earth, or land, *bare of herbage:* so in the L and other lexicons: in the K, جرد : but the former is the right. (TA.) ___ *I. q.* شذّب [generally signifying *He pruned* a tree or plant]. (S, TA.) ___ [*He bared* a sword;] *he drew forth* a sword (S, A, K) from its scabbard; (A;) as also جرد (TA, and so in some copies of the K in the place of the former verb,) aor. as above. (TA.) ___ [*He detached* a company from an army: see جريدة.] ___ [*He divested* a thing *of every accessory, adjunct, appendage,* or *adventitious thing; rendered* it *bare, shere,* or *mere.*] ___ *He made* the writing, or book, (L, K,) and the copy of the Kur-án, (L,) *free from syllabical signs,* (L, K,) *and from additions and prefaces:* (L:) *he divested* the Kur-án *of the diacritical points, and of the vowel-signs of desinential syntax, and the like:* (Ibrá- heem [En-Nakha'ee]:) or *he wrote* it, or *read* it, or *recited* it, *without connecting with it any of the stories,* or *traditions, related by the Jews or Christians.* (Ibn'Oyeyneh, accord. to the L; or A'Obeyd, accord. to the TA.) ___ جرد القُطْن, and جرده , *He separated the cotton from its seeds, with a* مِحْلَاج: or *separated and loosened it by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet:* syn. حلَجه. (K.) ___ جرّد الحجَّ, (ISb, K,) and تجرّد بالحجِّ, (TA,) which latter alone is mentioned by Z and Ibn-El-Jowzee, (MF,) *He performed the rites and ceremonies of the pilgrimage* (الحجّ) *separately from those of* العُمرة [q. v.]: (ISh, Z, Ibn-El-Jowzee, K:) or the former signifies *he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects.* (Har p. 392.) [See also 5.] ___ جُرِّد للْقيام بكَذا: see 5. ___ جرّد القَوْم; (K;) and جردهم , (L, K,) aor. and inf. n. as above; (L;) *He asked,* or *begged, of the people,* or *company of men, and they refused him,* or *gave him against their will.* (L,

K.) Also, (K,) inf. n. as above, (TA,) *He wore,* or *put on,* جُرُود, i. e., *old and wornout garments.* (K.)

5 **تجرّد** *He was,* or *became, stripped, divested, bared,* or *denuded,* (S, A, L, Msb, K,) [and *he stripped, divested, bared,* or *denuded, himself,*] مِنْ ثِيَابِهِ *of his clothes* or *garments,* (A, * Msb,) or مِنْ ثَوْبِهِ *of his garment;* (L, K; *) as also انجرد, (A, L, K,) which latter, accord. to Sb, is not a quasi-pass. verb, (L,) [but it seems that he did not know جرد, in a sense explained above, (see 2, second sentence,) of which it is the quasipass, like as تجرّد is of جرّد.] ___ *It* (an ear of corn, A, K, and a flower, TA) *came forth from its envelope,* or *calyx.* (A, K, TA.) ___ *It* (expressed juice) *ceased to boil,* or *estuate,* (K,) [*and so became divested of its froth,* or *foam.*] ___ *He* (a man) *was,* or *became, alone, by himself, apart from others;* as though detached from the rest of men. (Har p. 430.) ___ *He* (a horse) *outstripped the other horses in a race;* as also انجرد, and انجرد عَنِ الخَيْلِ; like نَضَا الخَيْلَ; as though he threw off the others from himself as a man throws off his garment. (TA.) And *He* (an ass) *went forward from among the she-asses.* (L.) ___ تجرّد لِلْأَمْرِ [*He devoted himself to the affair,* as though throwing aside all other things; *he applied himself exclusively and diligently to it;*] *he strove* or *laboured, exerted himself* or *his power* or *efforts* or *endeavours* or *ability, employed himself vigorously* or *diligently* or *with energy,* or *took pains* or *extraordinary pains, in the affair,* (S, A, K, and Har p. 430,) *not diverted therefrom by any other thing.* (Har ib.) And تجرّد لِلْعِبَادَةِ [*He devoted himself TO, applied himself exclusively and diligently to,* or *strove* &c. *in, religious service,* or *worship*]. (A.) And جُرِّدَ لِلْقِيَامِ بِكَذَا [*He devoted himself to, applied himself exclusively and diligently to,* or *strove* &c. *in, the performance of such a thing*]. (A.) And تجرّد فِى السَّيْرِ, and انجرد, *He strove* or *laboured, exerted himself* or *his power* or *efforts* or *endeavours* or *ability, in pace,* or *going; he hastened therein;* like شَمَّرَ فِى سَيْرِهِ. (L, TA.) ___

تجرّد بالحجّ: see 2. Accord. to Ahmad, as related by Is-hák Ibn-Mansoor, (TA,) *He affected to be like,* or *he imitated, the pilgrim of Mekkeh,* or *the man performing the pilgrimage of Mekkeh.* (K, TA.)

7 **انجرد** : see 5, first sentence. [Hence,] انجردت الإبلُ من أَوْبارها *The camels cast,* or *let fall, their fur,* or *soft hair.* (L.) ___ See also 1. ___ *It* (a garment, or piece of cloth,) *became threadbare,* or *napless,* (S, L, K,) *and smooth;* (S, L;) as also جرد . (L.) ___ Said of a horse in a race: see 5. ___ انجرد فى السَّيْر: see 5. ___ انجرد بنا السَّيْرُ, (S, A, L,) in the K, erroneously, انجرد به السَّيْلُ, (TA,) *The journey,* or *march,* (S, A, L,) *became extended,* (S, A, L, K,) *and of long duration,* [*with us,*] (S, L, K,) *without our pausing or waiting for anything.* (A.)

8 **اجترادٌ** The *attacking one another with* [*drawn*] *swords.* (KL.) [You say, اجتردوا *They so attacked one another;* like as you say, اضطربوا.]

جَرْدٌ A garment *old and worn out,* (L, K, TA,) *of which the nap has fallen off:* or one *between that which is new and that which is old and worn out:* pl. جُرُودٌ. (L, TA.) You say بردة جَرْدَة, (A,) and جَرْدَة [alone], (S, L, TA,) *A* [*garment of the kind called*] بردة *worn so that it has become smooth.* (S, A, L, TA. *) And [the pl.] جُرُودٌ, (K, TA, in the CK جُرُودٌ,) as a subst., (TA,) *Old and worn-out garments.* (K.) It is said in a trad. of Aboo-Bekr, لَيْسَ عندنا من مال المسلمين إلّا جَرْدُ هٰذه القَطيفة, meaning *There is not in our possession, of the property of the Muslims, save this threadbare and worn-out* قطيفة. (TA.) The *pudendum,* or *pudenda;* [app. because usually shaven, or depilated;] syn. فَرْجٌ, (K,) i. e. عَوْرَة. (TA.) ___ And The *penis.* (K.) *A shield.* (K.) *A remnant of property,* or *of cattle.* (K.) See also جَرِيدَة.

جُرْدٌ : see جَرِيدَة.

جَرْدٌ *A wide,* or *spacious, tract of land in which is no herbage:* (S, A, K:) an inf. n. used as an appellative subst. (A.) ___ رُمِىَ عَلَى جَرْدِهِ and أَجْرَدَهُ *He* (a man, TA) *was shot,* or *struck with a missile, on his back.* (K.) See also what next follows.

جَرِدٌ, (K,) fem. with ة; (S, K;) and أَجْرَدُ, (S, A, K,) fem. جَرْدَآءُ; (A, K;) and جَرْدٌ, (TA, as from the K,) which last is an inf. n. used as an epithet; (TA;) A place (A, K) *destitute of herbage:* (S, A, K:) you say أَرْضٌ جَرْدَةٌ (S, K) and جَرْدَآءُ (A, K) and جَرْدِيَّةٌ, (TA,) and أَجْرَدُ فَضَآءٌ: of which last the pl. is [جُرْدٌ and] أَجَارِدُ. (S.) ___ Also, the first, A man *affected with the cutaneous eruption termed* شَرًى, *from having eaten locusts.* (TA.)

جَرْدَةٌ: see جَرْدٌ. ___ . Also *An old worn piece of rag:* dim. جُرَيْدَةٌ. (TA from a trad.)

جُرْدَةٌ [The *denuded,* or *unclad, part,* or *parts, of the body*]. You say امْرَأَةٌ بَضَّةُ الجُرْدَةِ (A, * K) and المُجَرَّدُ (A, K) and المُتَجَرِّدُ, (T, A, K,) [*A woman thin-skinned,* or *fine-skinned, and plump, in respect of the denuded,* or *unclad, part,* or *parts of the body:* or] *when divested of clothing:* (T, A, * K:) the last of these words is here an inf. n.: if you say المُتَجَرِّدُ, with kesr, you mean, [*in*] *the* [*denuded*] *body:* (K:) [and so when you say الجُرْدَةُ, and المُجَرَّدُ; or this last may be regarded as an inf. n.:] المُتَجَرَّدُ is more common than المُتَجَرِّدُ. (TA.) [In like manner,] you say, فُلَانٌ حَسَنُ الجُرْدَةِ and المُجَرَّدُ and المُتَجَرَّدُ; like as you say, حَسَنُ العُرْيَةِ and المُعَرَّى, which signify the same. (S.) It is said of Mohammad, كَانَ أَنْوَرَ المُتَجَرَّدِ, i. e. *He was bright in respect of what was unclad of his body,* or *person.* (TA.) ___ Also *Plain,* or *level, and bare, land.* (S.)

الجُرْدَانُ (S, K) and المُجَرَّدُ and الأَجْرَدُ (K) *The yard* of a horse &c.: (S:) or of a solidhoofed animal: or it is of general application: (K:) or originally of a man; and metaphorically of any other animal: (TA:) pl. (of the first, TA) جَرَادِينُ. (K.)

جَرْدِيَّةٌ: see جَرِدٌ.

جراد [a coll. gen. n., *Locusts;* the *locust; a kind of insect*] *well known:* (S, Msb, K:) so called from stripping the ground, (A, Msb,) i. e., eating what is upon it: (Msb:) n. un. with جراد: (S, Msb:) applied alike to the male and the female: (S, Msb, K:) جرادة is not the masc. of بقر, but is a [coll.] gen. n.; these two words being like بقر and بقرة, and تمر and تمرة, and حمام and حمامة, &c.: it is therefore necessary that the masc. should be [in my copies of the S, should not be, but this is corrected in the margin of one of those copies,] of the same form as the fem., lest it should be confounded with the pl. [or rather the collective form]: (S:) but some say that جراد is the masc.; and جرادة, the fem.; and the saying رأيت جرادا على جرادة [as meaning *I saw a male locust upon a female locust*], like رأيت نعاما على نعامة, is cited: (TA:) it is first called سروة; then, دبى; then, غوغآء; then,

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خيفان; then, كتفان; and then, جراد: (A 'Obeyd, TA:) As says that when the males become yellow and the females become black, they cease to have any name but جراد. (AHn, TA.) [Hence,] ابن الجراد, (T in art. بنى) or ابن الجرادة (TA in that art.,) *The egg of the locust.* (T and TA ubi suprà.) ___ ما أدرى أىُّ جراد عاره, (S, K,) or أىُّ الجراد, (A, L,) *I know not what man,* (S, K,) or *what thing,* (A,) *took him,* or *it, away.* (S, A, K.)

جريد [a coll. gen. n.], n. un. جريدة : (S, Msb:) the latter is of the measure فعلية in the sense of the measure مفعولة; (Msb;) signifying *A palm-branch stripped of its leaves;* (S, A, Msb, K;) as long as it has the leaves on it, it is not called thus, but is called سعفة: (S:) or *a palm-branch in whatever state it be;* in the dial. of El-Hijáz: (TA:) or *a dry palm-branch:* (AAF, K:) or *a long fresh palm-branch:* (K:) pl. جرائد. (TA.) ___ [Also, جريدة, *A tally, by which to keep accounts;* because a palm-stick is used for this purpose; notches being cut in it. ___ And hence, جريدة حساب *An accountbook:* and جريدة الخراج *The register of the taxes,* or *of the land-tax.*] إبل جريدة *Choice,* or *excellent,* (A, L,) *and strong,* (L,) *camels.* (A, L.) ___ See also

أَجْرَدُ, in two places.

جُرَادَةٌ *Anything that is peeled off,* or *pared, from another thing.* (S.)

جَرِيدَةٌ n. un. of جَرِيدٌ as a coll. gen. n.: see the latter in four places. ___ Also fem. of the latter as an epithet. ___ Also *A detachment* of horsemen; *a company* of horsemen *detached* (جُرِّدَتْ, S, A) *from the rest of the force,* (S,) or *from the main body of the horsemen,* (A,) *in some direction,* or *for same object:* (S, A:) or *a company* of horsemen *among whom are no footsoldiers, nor any of the baser sort,* or *of those of whom no account is made:* (A:) or *horsemen among whom are no foot-soldiers;* (K;) as also جُرْدٌ [as though pl. of أَجْرَدُ], (K, TA,) with damm, (TA,) or جَرْدٌ . (So in the CK.) [See an ex. under the word بَيْتٌ, last sentence.]

جُرَيْدَةٌ dim. of جَرْدَةٌ, q. v.

جُرَيْدِآءُ dim. of جَرْدِآءُ [fem. of أَجْرَدُ]: so in the phrase جُرَيْدِآءُ المَتْنِ *The middle of the back of the neck, which is free from flesh.* (L.)

جَرَّادٌ *One who polishes brazen vessels.* (K.)

جَارُودٌ An *unlucky* man; (S, K;) one *who strips off prosperity by his ill luck;* (A;) or as though he stripped off prosperity by his ill luck. (TA.) ___ Also, and جَارُودَةٌ , (A,) or جَارُودٌ سَنَةٌ, (S, K,) *A year of drought:* (A, K:) or *a year of severe drought and dryness of the earth;* (S;) as though it destroyed men. (TA.)

جَارُودَةٌ : see what next precedes.

الجَارُودِيَّةُ *A sect of the Zeydeeyeh,* (*of the Shee'ah,* TA,) *so called in relation to Abu-lJárood Ziyád the son of Aboo-Ziyád:* (S, K:) Abu-l-Járood being he who was named by the Imám El-Bákir

Surhoob, explained by him as a devil inhabiting the sea: they held that Mo- hammad appointed 'Alee and his descendants to the office of Imám, describing them, though not naming them; and that the Companions were guilty of infidelity in not following the example of 'Alee, after the Prophet: also that the appointment to the office of Imám, after El-Hasan and El-Hoseyn, was to be determined by a council of their descendants; and that he among them who proved himself learned and courageous [above others] was Imám. (MF.)

أَجْرَدُ A man *having no hair upon him;* (S, A, L, K;) i. e., *upon his body;* or *except in certain parts, as the line along the middle of the bosom and downwards to the belly, and the arms from the elbows downwards, and the legs from the knees downwards; contr. of* أَشْعَرُ, which signifies having hair upon the whole of the body: (IAth, L:) [fem. جَرْدَآءُ: and] pl. جُرْدٌ. (A, TA.) The people of Paradise are said (in a trad., TA) to be جُرْدٌ مُرْدٌ [*Having no hair upon their bodies,* and *beardless*]. (A, TA.) ___ Also applied to a horse, (S, A, K,) and any similar beast, (TA,) meaning *Having short hair:* (TA:) or *having short and fine hair.* (S, K.) This is approved, (S,) and is one of the signs of an excellent and a generous origin. (TA.) Pl. as above. (A.) In like manner, أَجْرَدُ القَوَائِمِ means *Having short,* or *short and fine, hair upon the legs.* (TA.) ___ Also A check *upon which no hair has grown.* (TA.) And A sandal *upon which is no hair.* (L from a trad.) ___ Applied also to a place; and the fem., جَرْدَآءُ, to land: see جَرْدٌ, in three places. ___ Also Milk *free from froth.* (A.) And the fem., Wine that is *clear,* (AHn, K,) *free from dregs.* (AHn, TA.) And A sky *free from clouds.* (L.) ___ *Smooth.* (Ham p. 413.) ___ A heart *free from concealed hatred, and from deceit, dishonesty,* or *dissimulation.* (L.) ___ *Complete;* (A, K;) *free from deficiency;* (A, TA;) as also جَرِيدٌ ; (S, A, K;) applied to a year (عَامٌ), (S, A,) and to a month, (Th, TA,) and to a day: (K:) fem. as above, applied to a year (سَنَةٌ). (A.) Accord. to Ks, (S,) you say, مَا رَأَيْتُهُ مُذْ أَجْرَدَانِ and مُذْ جَرِيدَانِ, meaning [*I have not seen him,* or *it, for,* or *during,*] *two days,* (S, A, K,) or *two months,* (S, K,) [or *two years,*] *complete.* (A, TA.) ___ A horse *wont to outstrip others;* (K;) *that*

outstrips others, and becomes separate from them by his swiftness. (IJ, TA.) ___ And the fem., A *voracious* she-camel. (A.) It is also used as a subst.: see جَرْدٌ: ___ and see الجُرْدَانُ. ___ Also The *sea.* (AAF, M in art. جرب.) ___ And the fem., *A smooth rock.* (S, TA.)

إِجْرِدٌّ, and sometimes without teshdeed, إِجْرِدٌ, *A certain plant which indicates the places where truffles* (كَمْأَة) *are to be found: a certain herb,* or *leguminous plant, said to have grains like pepper.* (En-Nadr, TA.)

مُجْرَدٌ A man *ejected from his property.* (IAar, TA.)

مُجَرَّدٌ: see جُرْدَةٌ, in two places. ___ A *bare,* or *naked,* [or *drawn,*] sword. (A.) ___ [*Divested of every accessory, adjunct, appendage,* or *adventitious thing; rendered bare, shere,* or *mere; abstract.* ___ In philosophy, *Bodiless; incorporeal; as though divested of body.*] See also الجُرْدَانُ.

مَجْرُودٌ *Peeled,* or *pared; divested of its peel, bark, coat, covering,* or *the like.* (S, L.) ___ أَرْضٌ مَجْرُودَةٌ *Land of which the herbage has been eaten by locusts:* (S:) or *land smitten by locusts:* (Msb:) or *land abounding with locusts;* (A'Obeyd, ISd, K;) a phrase similar to أَرْضٌ مَوْحُوشَةٌ; the epithet having the form of a pass. part. n. without a verb unless it be one that is imaginary. (ISd, TA.) ___ رَجُلٌ مَجْرُودٌ *A man having a complaint of his belly from having eaten locusts.* (S.)

مُتَجَرَّدٌ and مُتَجَرِّدٌ: see جُرْدَةٌ, in four places: ___ and see what follows.

مُنْجَرِدٌ A horse *having short, and little, hair:* (EM pp. 39 and 40:) or *sharp,* or *vigorous, in pace,* [*and*] *having little hair.* (Har p. 455.) ___ مَا أَنْتَ بِمُنْجَرِدِ السَّلْكِ, (AZ, A, TA,) or بِمُتَجَرِّدِ السَّلْكِ, (so in a copy of the A,) said to one who is shy, or bashful, [meaning *Thou art*] *not free from shyness in appearing*

[*before others*]: (AZ, TA:) or *thou art not celebrated,* or *well-known.* (A, TA.)

جردب

Q. 1 **جَرْدَبَ** [from جَرْدَبَانٌ] *He put his hand upon the food* (K, TA) *that was before him on the table,* (TA,) *in order that no other person might take it:* (K, TA:) or *he ate with his right hand, and prevented* [*others from eating*] *with his left hand:* (IAar, K:) also, (K,) or جردب عَلَى الطَّعَامِ, (TA,) *he ate greedily, gluttonously,* or *voraciously:* (K, TA:) or جردب فِى الطَّعَامِ *he put his left hand upon food that was before him on the table, in order that no other person might take it;* as also جَرْدَمَ: (Yaakoob, S:) or جردب مَا فِى الإِنَآءِ *he ate, and made an end of, devoured,* or *consumed, what was in the vessel;* as also جردم [q. v.]. (Sh, TA.)

جَرْدَبِىٌّ : see what next follows, in two places.

جَرْدَبَانٌ , an arabicized word, (S, K,) from the Persian, (S,) originally گَرْدَه بَانْ guardian of the cake of bread, (S, K,) and جُرْدُبَانٌ and جَرْدَبِىٌّ and مُجَرْدِبٌ , (K,) One *who puts his hand,* (K,) or *who puts his left hand,* (S,) *upon food,* (K,) or *upon a thing that is before him on the table,* (S,) *in order that no other person may take it:* (S, K:) or *who eats with his right hand, and prevents* [*others from eating*] *with his left hand:* and one *who eats greedily, gluttonously,* or *voraciously:* or the first and ↓ third signify, (K, TA,) or signify also, *a spunger;* (K, TA;) because of his greediness, gluttony, or voraciousness, and his boldness. (TA.) A poet says, (namely, ElGhanawee, TA voce جَرْدَبِيلٌ,)

* إِذَا مَا كُنْتَ فِى قَوْمٍ شَهَاوَى *

* فَلَا تَجْعَلْ شِمَالَكَ جَرْدَبَانَا *

[*When thou art among a greedy company of men, put not thy left hand* upon the food *as a* جردبان]: (Fr, S:) or the last word is جَرْدَبِيلًا, meaning, (accord. to Sh, as also جَرْدَبَانٌ, TA voce جردبيل,) one *that takes a fragment* [*of food*] *with his left hand, and eats with his right hand, and, when what the party have is consumed, eats what is in his left hand.* (TA.)

مُجَرْدَبٌ : see جَرْدَبَانٌ.

جردبيل

جردَبيلٌ : *i. q.* جردَبانٌ, explained in art. جردب.

جردق

جَرْدَقٌ and جَرْذَقٌ, (T, JK, TA,) or جَرْدَقَةٌ (S, K) and جَرْذَقَةٌ, (IAar, K,) the last asserted by IAar to have been heard by him from a man of chaste speech, (TA,) *A cake of bread:* (JK, S, K:) arabicized words, (T, JK, S, K,) from گَرْدَه, (K, TA,) which is Persian, meaning round: (TA:) pl. جَرَادِقُ and جَرَاذِقُ. (JK.)

جردم

Q. 1 **جَرْدَمَةٌ** , [inf. n. of جَرْدَمَ,] (S, K,) in relation to food, (S,) *i. q.* جَرْدَبَةٌ; (S, K;) i. e., The *covering the food that is before one with the left hand,* [*while eating with the right hand,*] *in order that no other person may take it:* accord. to Yaakoob, the م is a substitute for the ب. (TA.) And جَرْدَمَ signifies *He ate, made an end of, devoured,* or *consumed,* what was in the bowl or vessel: (IAar, Sh, K, TA:) and *he ate entirely* the bread. (K.) ___ Also جردم, *He talked much.* (S, K.) ___ And *He hastened, made haste, sped,* or *was quick;* (Kr, K;) as also جرذم. (K.) ___ جردم السِّتِّينَ *He passed the* [*age of*] *sixty.* (IAar, K.)

جَرْدَمٌ [probably *Voracious:* see above: and hence, ___] *Black locusts, having green heads.* (K.) ___ *Loquacious;* or *a great talker.* (K.)

جرذ

1 **جَرَذَ** , inf. n. جَرْذٌ, *He* (a horse [or similar beast]) *became affected with the kind of swelling termed* جَرَذٌ [q. v. infrà]. (A.) ___ جَرَذَتِ القَرْحَةُ *The wound,* or *ulcer, formed itself into a knot,* or *lump,* (تَعَقَّدَتْ,) *like what is termed* جَرَذٌ, or جُرَذٌ. (K, accord. to different copies. [The former reading is app. the right.])

2 **جَرَّذَ** *He trimmed* a tree, *as though by removing its* جَرَذٌ, meaning its *faulty parts,* or *knots,* which are likened to جِرْذَانٌ [pl. of جُرَذٌ]: whence رَجُلٌ مُجَرَّذٌ . (A.) ___ [And hence,] جَرَّذَهُ الدَّهْرُ *Time,* or *fortune, tried and strengthened him by means of experience in affairs.* (T, L, TA.)

جَرَذٌ *Any swelling,* (A'Obeyd, S, Mgh, L, K,) *and inflation of the sinews,* (A'Obeyd, S, Mgh, L,) *in the hock* (A'Obeyd, S, Mgh, L, K) *of a horse* (A'Obeyd, Mgh, L) or *similar beast;* (S, K;) *and in the side of the hock-joint, externally and internally;* (A'Obeyd, Mgh, L;) derived from جُرَذٌ, because resembling in form the rat (فأر) thus called: (Mgh:) or *an inflation of the sinews of a horse's legs, occasioning swellings which are likened to* [*the rats called*] جِرْذَانٌ: (A:) or *a swelling in the side of a horse's hoof, and in his stifle-joint* (ثَفِنَة), or *in the hinder part of his hock, which grows so large as to prevent his walking and working;* also written جَرْدٌ; (ISh, L in arts. جرذ and جرد;) and *likewise affecting the camel:* (ISh, L in art. جرذ:) the original word is with ذ. (TA.) ___ Also The *faulty parts,* or *knots,* of a tree, *which are pared off;* likened to جِرْذَانٌ. (A.)

أَرْضٌ جَرِذَةٌ *Land containing,* (S, L,) or *abounding with,* (K,) [*the large field-rats called*] جِرْذَانٌ; (S, L, K;) like فِئْرَةٌ ارض. (A.) ___ دَابَّةٌ جَرِذٌ, (M, L,) or فَرَسٌ جَرِذٌ, (Mgh,) *A beast,* or *horse, affected*

with the kind of swelling termed جَرَذٌ. (M, Mgh, L.) And رَجُلٌ جَرِذُ الرِّجْلَيْنِ [*A man whose legs are affected with similar swellings*]. (M, L, TA.)

جُرَذٌ [The *large field-rat;* so in the present day;] *a species of* فَأْر [or *rat*]: (S, A, Mgh, L, K:) or the *male* فأر: (T, M, IAmb, L, Msb:) or the *large male* فأر; *said to be larger than the jerboa, of a dusky colour, with a blackness in his tail:* (L:) or the *large* فأر *that is in the deserts,* or *uncultivated plains, and that does not frequent,* or *keep to, houses:* (Msb:) pl. جِرْذَانٌ, (S, A, Mgh, L, Msb, K,) or جُرْذَانٌ. (TA.) أَكْثَرَ ٱللّٰهُ جِرْذَانَ بَيْتِكَ [lit. *May God multiply the large rats of thy house,* or *tent,*] means *may God fill thy house,* or *tent, with wheat,* or *food.* (A.) And تَفَرَّقَتْ جِرْذَانُ بَيْتِهِ [lit. *The large rats of his house,* or *tent, became dispersed,*] has a contr. meaning. (Har p. 274.) ___ أُمُّ جِرْذَانٍ *A sort of dates,* (L, Msb, K,) *of a large size:* before the fruit is cut [from the tree], rats collect beneath: so called *when fresh and ripe:* when dry, كَبِيسٌ: called in El-Koofeh مُوشَانٌ: (L:) and *a sort of palm-tree, the last in the time of the ripening of its fruit in El-Hijáz:* (As, AHn, L:) or [simply] *the palm-tree.* (T in art. ام.) Hence the saying, إِذَا طَلَعَتِ الخَرَاتَانْ أُكِلَتْ أُمُّ جِرْذَانْ [*When ElKharátán* (the Eleventh Mansion of the Moon) *rises aurorally* (see مَنَازِلُ القَمَرِ in art. نزل), *the dates called* امّ جرذان *are eaten*]: for El-Kharā- tán rises [aurorally] in the last part of the hot season, after the [auroral] rising of سُهَيْل [or Canopus], and before the season called الصَّفَرِىّ. (AHn, L.)

جِرْذَانَةٌ (in the CK جُرْذَانَةٌ) *A sort of date:* pl. جَرَاذِينُ. (K.)

مُجَرَّدٌ A man *freed from his faults by experience in affairs:* see 2: (A:) or an *intelligent,* or *a sagacious,* man: (M, L:) one *who has been tried and strengthened by experience in affairs.* (T, S, M, L, K.)

جرذق

جرذق See جردق

جَرْذَقٌ and جَرْذَقَةٌ: see جردق.

جرذم

Q. 1 **جَرْذَمَ** , (K,) inf. n. جَرْذَمَةٌ, (L,) *He hastened, made haste, sped,* or *was quick,* (L, K,) in walking, or going, and in work; (L;) like جردم. (K.)

جرز

1 **جرزه** , (S, K, * TA,) aor. ـُ , inf. n. جرز, (S, Mgh, TA,) *He cut it;* or *cut it off.* (S, K, Mgh, TA.) You say also, جرزت الأَرض, meaning, *The land had its herbage cut,* or *cut off:* (A:) or *became without herbage; its herbage having been consumed by the locusts or the sheep or goats or the camels or the like:* (Fr, TA:) and جرزت الأَرض, aor. ـَ , signifies [*the same,* or] *the land became what is termed* جرز; as also أَجرزت . (TA.) ___ *It* (time, or fortune, الزَّمانُ,) *destroyed, exterminated,* or *extirpated, him* or *it.* (A, TA.) ___ Also, (K,) aor. and inf. n. as above, (TA,) *He slew him.* (K, * TA.) Also جرز (K,) aor. and inf. n. as above, (TA,) *He ate quickly.* (K, * TA.) ___ And جرز, (K,) inf. n. جرازة, (TA,) *He ate much; was a great eater;* (K, TA;) *not leaving anything upon the table:* (TA:) or (K and TA, but in the CK and) *he ate quickly; was a quick eater.* (K, TA.)

4 **اجرزت الأَرض** : see 1. ___ اجرز القوم, from أَرض جرز, (S,) is a phrase similar to جرز, (S, TA,) and signifies *The people journeyed in a land such as is termed* جرز: (TA in art. بيس:) also (TA) *they were,* or *became, afflicted with dearth, scarcity, drought, sterility,* or *barrenness.* (K, TA.) ___ [And hence, app.,] اجرزت النَّاقة *The she-camel became lean,* or *emaciated.* (K.)

جرز : see جرز; the former, in two places.

جرز : see جرز; the former, in two places.

جرز : see جرز. ___ Also سنة جرز *A year of dearth, scarcity, drought,* or *sterility:* (S, * K, * TA:) pl. أَجراز. (S, TA.)

أَرْضٌ جُرُزٌ, (S, Mgh, Msb, K,) and جُرُزٌ, and جَرَزٌ, and جَرْزٌ, (S, K,) and مَجْرُوزَةٌ, (K,) *Land in which is no herbage;* (Fr, S, Mgh;) as though the herbage or the rain were cut off from it: (S:) or *from which the water is cut off, so that it is dried up and without herbage:* (Msb, in explanation of the first:) or *dried up, producing no herbage:* (Jel in xviii. 7, in explanation of the first:) or *of which the herbage has been cut:* (Bd ibid., in explanation of the first; and A in explanation of the last:) or *that produces no herbage:* (K:) or *of which the herbage has been eaten:* (K: or this is the signification of the last [only] according to the S:) or *not rained upon:* (K:) or, accord. to some of the expositions of the Kur, by the first is meant the *land of El-Yemen:* and by the second, accord. to El-'Otbee, [*land*] *that takes*, or *receives, much water, and does not dry it up:* and as to جَرْزٌ, it may be an inf. n. used as an epithet, as though

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meaning ذَاتُ جَرْزٍ, i. e., *of which the herbage has been eaten:* also أَرْضٌ مَجْرُوزَةٌ is explained as signifying *land of which the herbage has been consumed by the locusts or the sheep or goats or the camels or the like:* (TA:) and مَفَازَةٌ مَجْرَزٌ *a barren desert:* (A, * K:) [see also جَارِزٌ:] the pl. of جُرُزٌ is جُرَزَةٌ, like as جَحَرَةٌ is pl. of جُحْرٌ; and that of جَرْزٌ is أَجْرَازٌ, like as أَسْبَابٌ is pl. of سَبَبٌ: (S:) and one says also أَرْضٌ أَجْرَازٌ, (K, TA,) as well as أَرْضُونَ أَجْرَازٌ. (TA.)

جَرْزَةٌ, (S, A,) or جَرَزَةٌ, with fet-h to the ر, (K, TA,) *Extirpation:* (S, A:) or *destruction.* (K, TA.) Hence the saying, لَنْ تَرْضَى شَانِئَةٌ إِلَّا بِجَرْزَةٍ *A female that hates,* by reason of the vehemence of her hatred, *will not be content save with extirpation* [of the object of her hatred]: (S:) or لَمْ يَرْضَ شَانِئُهُ إِلَّا بِجَرْزَةٍ, (A,) or بِجَرَزَةٍ, (TA,) *His hater was not content save with extirpation* of him whom he hated. (A, TA.) You say also, رَمَاهُ ٱللّٰهُ بِشَرْزَةٍ وَجَرْزَةٍ, [or بِشَرْزَةٍ وَجَرَزَةٍ, thus, only, the former word is written in the K and TA in art. شرز, and I think that

the latter is correctly written in like manner, as in the S and A,] *God smote him with destruction* [*and extirpation*]. (TA.)

جُرْزَة *A bundle* of [*the kind of trefoil called*] قَتّ (A, Mgh, Msb, K) or the like: (Mgh, Msb, K:) or *a handful* thereof: (Mgh, Msb:) pl. جُرَز. (A, * Mgh, Msb.)

جَرَزَة : see جَرْزَة, in three places.

جُرَاز , applied to a sword, (S, K,) *Cutting,* or *sharp:* (K:) or *cutting much,* or *very sharp:* (S:) or *penetrating:* or *that cuts off utterly,* or *entirely.* (TA.) ___ Hence you say of a she-camel, likening her to such a sword, إِنَّهَا لَجُرَاز لِلشَّجَر *Verily she is one that eats and breaks the trees.* (TA.) See also جَرُوز.

جَرُوز *That eats much;* (A, K;) [when applied to a man,] *that leaves nothing upon the table when he eats:* (S, A:) or *that eats quickly:* (K:) applied to a man, and to a camel; (TA;) and to a woman; and to a she-camel, as also جُرَاز ; (S;) or [*any*] female: (TA:) or, applied to a she-camel, *that eats everything.* (As, TA.)

جَارِز , applied [to land, and hence,] to a woman, *Barren:* (S, A, K:) the woman is likened to land that produces no herbage. (TA.) [See also أَرْض جَارِزَة ___.] جُرُز *Dry and rugged land encompassed by sands* or *by a* [*level tract such as is called*] قَاع: (S, K:) pl. جَوَارِز: (S, TA:) mostly applied to islands of the sea. (TA.)

مُجْرِزَة , applied to a she-camel, *Lean,* or *emaciated.* (K.)

مِجْرَاز : see جُرُز; the latter, in two places.

مَجْرُوزَة : see جُرُز; the latter, in two places.

جرس

1 **جَرَسَ** , [aor., app., ـُـ and ـِـ , as seems to be implied in the K, inf. n. جَرْسٌ, which see below,] *He, or it, made a sound;* (TA;) as also اجرس : (Mgh, TA:) [or both signify *he, or it, made a low, gentle, slight, or soft, sound;* as appears from what follows.] You say, جَرَسَ بالكَلَامِ, (A,) or جَرَسَ الكَلَامَ, (Msb,) *He spoke in a low, gentle, or soft, voice or tone; or with modulation, or melody;* syn. نَغَمَ فيه, (A,) or نَغَمَ به. (Msb.) And جَرَسَ, (S,) inf. n. جَرْسٌ; (K;) and تَجَرَّسَ ; (S, K;) *He spoke:* (K:) or *he said a thing, and spoke in a low, gentle, or soft, voice or tone, or with modulation or melody;* expl. by تَكَلَّمَ بشَىْءٍ وتَنَغَّمَ. (Lth, S.) And اجرس is also used in the senses here following. *It* (a bird) *caused the sound of its passing to be heard:* (S, A, * K:) and in like manner it is said of a man. (K, accord. to the TA; but not found by me in any copy of the K.) ↓ And *It* (an ornament, حَلْىٌ,) *made a sound* (S, A, * K) *like that of a* جَرَسٌ [or *bell*]; (TA;) as also انجرس . (A, TA.) ↓ And *It* (a tribe, حَىٌّ,) *made its sound* (جَرْسٌ) *to be heard:* or, accord. to the T, *made the sound of the* جَرْسٌ *of a thing to be heard.* (TA.) ↓ And *He* (a man) *raised his voice.* (TA.) ↓ And *He* (a camel-driver) *sang* to camels *for the purpose of urging* or *exciting:* (S, K:) or *raised his voice in doing so.* (A.) ___ [Hence, app.,] جَرَسَ, aor. ـُـ (Lth, AO, S, K,) and ـِـ , (K,) inf. n. جَرْسٌ, (Lth, AO, K,) *He ate* [a thing: because a slight sound is made in doing so]: (AO, TA:) or *he licked* [a thing] *with his tongue.* (K.) You say, جَرَسَتِ النَّحلُ العُرْفُطَ *The bees ate the* [*trees called*] عرفط: (S) and جَرَسَتِ النَّوْرَ, (Lth, A,) and العسل [put tropically for النَّوْر because honey is made from flowers or blossoms], (Lth, TA,) *the bees ate the flowers, or blossoms, making a sound in so doing;* (A:) or *licked the flowers,* or *blossoms, and thence made honey.* (Lth, TA.) And جَرَسَتِ الماشيةُ الشَّجَرَ, and العُشْبَ, *The beasts licked the trees,* and *the herbage.* (TA.) And جَرَسَتِ البقرةُ وَلَدَهَا *The cow licked her young one.* (TA.)

2 **جرّس بالقوم** , inf. n. تَجْرِيسٌ, *He rendered the persons notorious,* or *infamous;* [as, for instance, *by parading them, and making public proclamation before them;* accord. to the usage of the verb in the present day;] syn. سَمَّعَ بهم, (K,) and نَدَّدَ, (Ibn-'Abbád, TA,) and صَوَّتَ. (A.) جَرَّسَتْهُ الأُمُورُ, (S,) and الدُّهُورُ, (TA,) inf. n. as above, (K,) [*Events,* and *misfortunes,*] *rendered him experienced,* or *expert, and sound,* or *firm, in judgment &c.* (S, K, * TA)

4 **اجرس** : see 1, in six places. ___ اجرس بالحَلْيِ [*He made a sound with the ornament*]: said of the owner [or wearer] of the ornament. (A.) ___ اجرس الجرس *He struck* [or *sounded*] *the bell.* (TA.) ___ أَجْرَسَنِى السَّبُعُ *The animal of prey heard my sound* (جَرْسِى): (ISk, S, A, K:) or *heard it from afar.* (TA.)

5 **تَجَرَّسَ** see 1.

7 **إِنْجَرَسَ** see 1.

جَرْسٌ (S, A, Msb, K) and جَرَسٌ (S, A, K) and جَرْسٌ (Kr, ISd) *A sound:* (ISk, A, K:) or *a low, faint, gentle, slight,* or *soft, sound:* (IDrd, S A, K:) such, for instance, as the sound of the beaks of birds, (S, A, Msb,) pecking, (A,) upon a thing which they are eating: (S:) and that of bees eating flowers or blossoms: (A:) and of a tribe [or crowd of men, more particularly as heard from some distance; i. e., *a hum*]: (TA:) and of a camel-driver singing to his beasts to urge or excite them: (A:) and the slight sound of a letter of the alphabet: (TA:) and *low, gentle,* or *soft, speech:* (Msb:) or when the word is used alone, [i. e., not coupled with another noun as it is in the second of the two examples here following,] it is with fet-h: thus one says, ما سَمِعْتُ لَهُ جَرَسًا; (A, K;) i. e., *I heard not any sound of him,* or *it:* (TA:) but you say, ما سَمِعْتُ لَهُ حِسًّا وَلَا جَرْسًا, with kesr; (A, K;) i. e., *I heard not any motion, nor any sound, of him,* or *it:* (TA in art. حس:) pl. [app. of the third] أَجْرَاسٌ. (Ham p. 200.) [See also جَرْشٌ.]

جَرْسٌ : see what next precedes, in two places.

جَرَسٌ [*A bell;*] *a thing well known;* (Msb;) the *thing that is hung to the neck of the camel* (S, Mgh, K) *&c., and that makes a sound:* (Mgh:) or, accord. to some, the [*little round bell called*] جُلْجُل: (TA:) and also *that which is struck* [*to make it sound*]: (Lth, S, K:) the *thing that is struck by the Christians at the times of prayers:* (Har p. 616:) pl. أَجْرَاسٌ. (Mgh, Msb.) It is said in a trad., لَا تَصْحَبُ المَلَائِكَةُ رُفْقَةً فِيهَا جَرَسٌ [*The angels will not accompany an assemblage of persons journeying together among whom is a bell*]: (S, TA:) the reason is said to be, because it guides others to them; for Mo- hammad liked not to let the enemy know of his approach until he came upon them suddenly. (TA.) See also جَرْسٌ.

جُرْسَةٌ The *act of rendering* [a person or persons] *notorious,* or *infamous.* (TA.) [See 2.]

جَارُوسٌ *Voracious.* (IAar, K.)

جَوَارِسُ [as though pl. of جَارِسَةٌ] *Bees:* (S:) or *bees eating flowers,* or *blossoms, and making a sound in doing so:* (A:) or جَوَارِسُ النَّحْلِ signifies *the males of bees.* (TA.)

جَاوَرْسٌ [*A species of millet;*] *a kind of grain,* (Msb, K,) *well known,* (K,) *resembling* ذُرَةٌ, *but smaller:* (Msb:) or, accord. to some, *a species of* دُخْنٌ: (Msb:) or *i. q.* دُخْنٌ: (S in art. دخن, and TA in art. دخل:) or *a well-known grain, which is eaten, like* دُخْنٌ, *of which there are three species, the best whereof is the yellow* [الصفر, or the word may be الاصغر, *the smallest,*] *and weighty: it is likened to rice in its power,* or *virtue, is more astringent than* دُخْنٌ, *promotes the flow of urine, and constringes:* the word is arabicized, from [the Persian] گَاوِرْسٌ. (TA.)

مُجَرَّسٌ (S) and مُجَرِّسٌ (TA) A man (TA) *experienced,* or *expert, in affairs,* (S, TA,) *and rendered sound,* or *firm, in judgment &c.* (TA.) And with ة, A she-camel *tried and proved by use,* or

practice, in pace and riding. (TA.)

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مَجْرُوسٌ [*Uttered with a sound:* or *with a low, gentle, slight,* or *soft, sound*]. Every letter of the alphabet is مَجْرُوسَة, except the soft letters, (A, TA,) namely, وا, and ى. (TA.)

جرش

1 **جَرَشَهُ** , (S, A, K,) aor. ـُ (MS, K) and ـِ , (K,) inf. n. جَرْشٌ, (A, TA,) *He bruised, brayed,* or *pounded, it,* (S, A, K,) and *he ground it,* namely, salt, and grain, (A,) *coarsely, not finely.* (S, A, K.) ___ *He stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its superficial part;* syn. قَشَرَهُ. (K.) ___ *He scratched, scraped, rubbed, grated, chafed,* or *fretted, it;* syn. حَكَّهُ; (K, TA;) like as the viper does its fangs; when its folds rub, or grate, together, causing a sound to be head. (TA.) ___ *He scratched it* (حَكَّهُ, namely, his head,) with a comb, (S, A, K,) *so as to raise its scurf;* (S, K;) as also جَرَّشَهُ. (TA.) ___ *He rubbed and pressed it* (namely, the skin,) *with the hand, in order that it might become smooth* (K, TA) *and soft.* (TA.)

2 **جَرَّشَ** see 1, last signification but one.

جَرْشٌ The *sound of a viper's coming forth form the skin* [or *slough*] *when the former rubs,* or *grates, one part against another.* (K.) ___ And The *sound of a viper's fangs, when they rub,* or *grate* [*together*]. (TA.) ___ And The *sound arising from eating a rough thing:* or this is with س. (TA.)

جَرِيشٌ A thing, (S, K,) such as salt, (A,) *bruised, brayed,* or *pounded,* (S, A, K,) and *ground,* (A,) *coarsely, not finely:* (S, A, K:) or, applied to salt, it signifies مَالَمْ يُطَيَّبْ [app. meaning *such as has not been purified*], (S, K, TA,) *that crumbles;* as though one part thereof were rubbed against another. (TA.) ___ Also *Coarse flour, such as is fit for* [*making the kind of food called*] خَبِيصٌ مُرَمَّلٌ. (TA.)

جُرَاشَةُ شَىْءٍ *What falls, of,* or *from, a thing coarsely bruised* or *brayed* or *pounded,*

when what is bruised &c. *thereof is taken.* (S.) ___ جُرَاشَةٌ also signifies *What falls from the head when it is combed:* (A, TA:) and *what falls and becomes scattered from wood:* (A:) or *cuttings, chips, parings,* and *the like.* (TA.)

جَوَارِشٌ [from the Persian گُوَارِشْ, *A digestive stomachic;*] *a thing that causes food to digest;* as also هَاضُومٌ. (S in art. هضم.)

مَجْرُوشٌ A thing *having its superficial part stripped off, scraped off, rubbed off, abraded,* or *otherwise removed.* (TA.) ___ Skin *rubbed and pressed with the hand in order that it may become smooth and soft.* (TA.)

جرض

1 **جَرِضَ بريقه** , aor. ـَـ , (IDrd, A, K,) inf. n. جَرَضٌ; (IDrd, K;) or جَرَضَ بريقه, aor. ـِـ ; (S;) but IKtt says that the former is the right; (IB;) *His throat,* or *fauces, became choked by his spittle; he was choked with his spittle:* (IDrd, A:) or, accord. to some, *he suffered the chokings* (غُصَص) *of death:* (TA:) or the verb is sometimes used in a general manner, in the former of the senses explained above, and in the place of غَصَّ and in that of شَرِقَ and in that of شَجِىَ: (MF in art. غص, q.v.:) and the above-mentioned phrase also signifies (A) *he swallowed his spittle with difficulty,* or *trouble,* or *labour, contending against anxiety,* or *grief.* (S, A, K.) You say also, هو يَجْرِضُ بنفسه, (S,) or يَجْرِضُ بنفسه, (A, * TA,) inf. n. as above, (TA,) *He is near to dying;* accord. to As: (S, TA:) or *his soul reaches his fauces:* (TA:) or *he is at the point of death, his soul having reached his fauces.* (A.) And يَجْرِضُ على نَفْسه *He dies.* (TA.) And جَرِضَت النَّاقَةُ بجِرَّتها [app. meaning *The she-camel was choked with her cud:* or *swallowed her cud with difficulty*]. (TA.) And جَرَضَ رِيقَهُ *He swallowed his spittle.* (A, TA.) And فُلَانٌ يَجْرِضُ عليك رِيقَهُ [app. meaning *Such a one swallows his choler against thee*]. (A.) ___ جَرَضَهُ *He strangled him.* (K.) You say, أَفْلَتَ منهم وقد جَرَضُوهُ *He escaped from them when they had strangled him* [*so as almost to kill him*]. (TA.)

4 **اجرضه بريقه** *He caused his throat,* or *fauces, to be choked by his spittle.* (S, K.)

جَرَضٌ *Spittle:* (A, K:) or *spittle by which one is choked.* (S.) ___ [The *choking,* or *strangulation,* or *rattles, immediately preceding death.* See 1: and see also جَرِيضٌ.] ___ *Difficulty, trouble,* or *labour;* syn. جَهْدٌ. (TA.)

جَرِيضٌ [A man *having his throat,* or *fauces, choked by his spittle.* ___ And hence,] *Having his soul reaching his fauces:* or *near to dying:* (TA:) or *at the point of death, his soul having reached his fauces, so that he is choked by it:* (A, TA:) or *dying:* (TA:) or *made,* or *suffered, to escape, after evil:* (Lth:) or *oppressed by grief* or *sorrow;* (S, K;) as also جَرْيَاضٌ and جَرْآضٌ : (ADk, K:) or *affected by intense anxiety* or *grief:* (TA:) [see also جَرَّاضٌ:] pl. جَرْضَى; (A, K;) like as مَرْضَى is pl. of مَرِيضٌ. (A, TA.) You say, أَفْلَتَ فُلَانٌ جَرِيضًا, or أُفْلِتَ, *Such a one escaped,* or *was made to escape, being near to death;* (TA;) or *being at the point of death, his soul having reached his fauces, so that he was choked by it.* (A, TA.) And مَاتَ فُلَانٌ جَرِيضًا *Such a one died oppressed by grief* or *sorrow.* (S.) In the following prov., حَالَ الجَرِيضُ دُونَ القَرِيضِ [*The* جريض *interposed as an obstacle in the way of the* الجريض], قريض signifies *the thing choking the throat* or *fauces;* (S, A;) and القريض signifies the cud: the meaning being, the thing choking the throat or fauces hindered from chewing the cud: (A:) or the former signifies *the choking,* or *having the throat,* or *fauces, obstructed;* and the latter, the poetry: (TA:) or the former, *the swallowing of spittle in dying;* and the latter, the sound, or voice, of a man in dying: (Er-Riyáshee:) or the former, *spittle swallowed:* (Har p. 150, q. v.:) and also, *the chokings* (غُصَص) *of death:* [see also جَرْضٌ:] and *the moving to and fro of the two jaws at death:* (TA:) the prov. relates to an affair which is hindered by some obstacle: (A, O, K:) or it is said on the occasion of any affair which was possible and which has been hindered by the intervention of some obstacle: and the first who said it was 'Obeyd Ibn-El-Abras, when El-Mundhir [on one of the days when it was his custom to slay whomsoever he met] desired him to recite some of his verses: (Zeyd Ibn-Kuthweh:) or the first who said it was Jowshan [in some copies of the K, Showshan, which, as is said in the TA, is a mistake,] El-Kilábee, when his father, having forbidden him to poetize, and seeing him sick of grief thereat, and at the point of death, gave him permission to do so: (K, TA:) whereupon, after saying these words, he recited some verses, and died. (TA.)

جَرَّاضٌ *A strangler.* (TA.) *Suffering intense,* or *violent, grief.* (TA.) [See also جَرِيضٌ.]

جرآضٌ : see جَرِيضٌ.

جرياضٌ : see جَرِيضٌ.

جرع

1 جَرِعَ المَآءَ , aor. ـَـ , (S, Msb, K,) inf. n. جَرْعٌ, (S, K, *) or جَرَعٌ; (Msb;) and جَرُعَ, aor. ـُـ , inf. n. جَرْعٌ; (S, Msb, K;) but the latter is disallowed by As; (S;) *He swallowed the water;* (Msb, K;) as also اجترعه : (Msb:) or the latter signifies *he swallowed it at once.* (Sgh, K.) ___ See also 5.

2 جَرَّعَ [جرّعه المآء] *He made him to swallow the water.* [تَجْرِيعٌ is The *pouring beverage into the throat against one's will:* but sometimes it is used of that which is not against one's will. (Har p. 115.) And جرّعه signifies *He gave him to drink gulp after gulp,* or *sup after sup,* or *sip after sip.* (Har p. 350.) ___ [And hence,] جرّعه الغضص, (K,) or جرّعه غُصَصَ الغَيْظ, (S,) inf. n. تَجْرِيعٌ, (K,) *He made him to repress,* or *restrain, choking wrath,* or *rage.* (S, TA.)

4 اجرعه *He made it* (a rope or a bow-string) *to have one or more of its strands thick* [or rather *thicker than the others*]. (TA.)

5 تجرّع *He swallowed in consecutive portions, one time after another, like him who acts against his own will:* or, as IAth says, *he drank in haste:* or, accord. to some, *he drank by little and little.* (TA.) ___ [And hence,] تجرّع (S, Msb, K *) *He repressed,* or *restrained, choking wrath,* or *rage;* (S;) as though he swallowed it: (Msb:) and [in like manner] you say also, جَرِعَ الغَيْظَ *he repressed,* or *restrained, wrath,* or *rage.* (TA.)

8 إجترع see 1.

جَرَعٌ *A twisting in one of the strands of a rope,* (S, K,) or *of a bow-string,* (K,) *so that it*

appears above the other strands. (S, K.) [It is app. an inf. n., of which the verb, if it have one, is جَرِعَ.] See also جَرَعَةٌ.

جَرِعٌ A rope, (K,) or a bow-string, (TA,) *having the twisting termed* جَرَعٌ *in one of its*

strands; as also مُجَرَّعٌ : (K:) or, accord. to IAar, a bow-string that is *even, except that there is a prominence in one part of it, wherefore it is rubbed and pulled with a piece of a* كِسَآءٌ [q. v.] *until that prominence disappears:* and ↓ the latter, accord. to ISh, a bow-string *not uniformly nor well twisted, having in it prominences, so that one of its strands appears above the others,* or *some appear above others.* (TA.)

جَرْعَةٌ : see what next follows, in three places: and see جَرَعَةٌ, in two places.

جُرْعَةٌ *A gulp,* or *as much as is swallowed at once,* of water; a جُرْعَةٌ of water being like a لُقْمَةٌ of food: (Msb:) or a *sup,* or *sip;* or *as much as is supped,* or *sipped, at once;* or *a mouthful of what is supped,* or *sipped;* (syn. حُسْوَةٌ;) of water; (Ṣ, K;) as also جَرْعَةٌ and جَرَعَةٌ : or جُرْعَةٌ and جَرْعَةٌ are substs. [signifying the *act of swallowing* water] from جَرِعَ المَآءَ he swallowed the water: (K:) or جَرْعَةٌ signifies *a single act of swallowing* water: (IAth, L:) and جُرْعَةٌ, *what one swallows:* (L, K:) or *a mouthful which one swallows:* (TA:) or *a small draught:* (IAth:) and its pl. is جُرَعٌ. (Msb, TA.) The dim. is جُرَيْعَةٌ . (S, K.) And hence the prov., أَفْلَتَ فُلَانٌ جُرَيْعَةَ الذَّقَنِ, (Sgh, K,) the verb being intrans., and جُرَيْعَةَ being in the accus. case as a denotative of state, as though the speaker said, أَفْلَتَ قَاذِفًا جُرَيْعَةَ الذَّقَنِ; (Sgh;) or بِجُرَيْعَةِ الذَّقَنِ; (S, K;) or بِجُرَيْعَآئِهَا ; (K;) *Such a one escaped* [from destruction] *when his spirit,* or *the remains thereof, had become in his mouth;* (L, K;) or *near thereto,* (K,) *as a sup* [or *little sup*] *of water to the chin* [of a person

drinking]; (TA;) or *when death was as near to him as a little sup of water to the chin;* (L;) or *when at his last gasp:* (Fr, S:) applied to one who has been at the point of destruction, and then escaped: (S:) or, accord. to AZ, it is thus; أَفْلَتَنِى جَرِيعَةُ الذَّقَنِ, which may mean *he made me to escape* &c., or *he escaped from me* &c.; in the latter case, افلتنى being for أَفْلَتَ مِنِّى; and [it is said that] جريعة is prefixed to الذقن because the motion of the chin indicates the nearness of the departure of the soul: or the meaning of the words related by AZ may be, he made me, i. e. the remains of my soul, to escape; the last two words being a substitute for the pronoun affixed to the verb. (Sgh.) One says also, أَفْلَتَنِى جَرِيعَةُ الرِّيقِ, meaning *He outwent me,* [or *escaped me,*] *and I swallowed my spittle in wrath,* or *rage, against him.* (TA.) And مَا مِنْ جُرْعَةٍ أَحْمَدُ عُقْبَانًا مِنْ جُرْعَةِ غَيْظٍ نَكْظِمُهَا [*There is nothing that is swallowed more praiseworthy in its result than what is swallowed of wrath,* or *rage, which we repress,* or *restrain*]. (TA.)

جُرْعَةٌ : see جُرْعَةٌ.

جَرْعَةٌ (S, K) and جَرْعَةٌ (K) and جَرْعَآءُ (S, K) and أَجْرَعُ (K) *An even piece,* (S,) or *a round piece,* or *hill,* or *hillock,* (K,) *of sand, that produces no plants,* or *herbage;* (S, K;) and, as some add, *that retains no water:* (TA:) or *a piece,* or *tract, of sand, good for producing plants,* or *herbage, in which is no softness,* or *looseness:* (Sgh, L, K:) or *land in which is ruggedness, resembling sand:* (L, K:) or *a hill of which one side consists of sand, and one side of stones:* (K:) or what is termed جرعاء and اجرع is *larger than what is termed* جَرْعَةٌ جرعاء is also explained as signifying *sand of which the middle is elevated, and of which the sides are thin:* and, accord. to IAth, اجرع signifies *a wide place, in which is ruggedness:* (TA:) or this last, *a plain,* or *soft, place, intermixed with sand:* (Ham p. 574:) جَرْعَةٌ is sing., or n. un., of جَرْعٌ : (S, K: *) or, accord. to some, this last word is a sing., like اجرع; and its pl. [of pauc.] is أَجْرَاعٌ and [of mult.] جِرَاعٌ: the pl.

of جرعة is جرعان: and the pl. of جرعة is جراع: and the pl. of جرعاء is جرعاوات: and the pl. of اجرع is أَجارِعُ. (TA.)

جرعآء : see جرعة, in four places.

جريعة dim. of جرعة, q. v.

جريعآء : see جرعة.

أَجرَعُ : see جرعة, in four places.

مُجْرِعٌ A she-camel *in which is not as much* [*milk*] *as will satisfy thirst, but only some sups:* (K:) pl. مَجارِيعُ (L, K) and مَجارِعُ: (L:) J explains the former pl. as signifying she-camels *having little milk; as though there were not in their udders more than some sups;* and the sing. he does not mention. (TA.)

مُجَرَّعٌ : see جَرِعٌ, in two places.

جرف

1 **جَرَفَهُ** , (S, Msb, K,) aor. ـُـ , (S, Msb,) inf. n. جَرْفٌ (S, Msb, K) and جَرْفَةٌ, (Lh, K,) *He took away, carried away,* or *removed, the whole of it,* (S, Msb, K,) or *the greater part of it,* (S,) or *much of it:* (S, K:) and [in like manner جرّفه ; for its inf. n.] تَجْرِيفٌ signifies the act of *carrying away wholly:* (KL:) and اجترفه *he took the whole of it.* (TA in art. جفت.) ___ Also, (inf. n. جَرْفٌ, TA,) *He swept it away,* namely, mud, (S, K,) from the surface of the earth; (TA;) and so جرّفه , (K,) inf. n. تَجْرِيفٌ; (TA;) and تجرّفه : (K:) or تَجْرِيفٌ signifies the act of *clearing away* mud or the like *well;* in Persian, نيك رنديدن: (KL: [Golius, app. misled by a mistranscription, has explained the verb, جرّف, as on the authority of the KL, by bene effudit:]) and اجترف الشَّىْءَ *he swept away the thing* (جرفه) from the surface of the earth. (TA.) You say also, جرفته السُّيُولُ, (Msb,) or جرّفته , inf. n. تَجْرِيفٌ; (S;) and تجرّفته ; (S, K;) *The torrents swept it away;* (TA;) [or *swept it partially away;* or *wore it away;*] namely, a portion of land. (S, Msb, K. See جُرْفٌ.) And, of a death commonly prevailing, جَرَفَ النَّاسَ كَجَرْفِ السَّيْلِ [*It swept away,* or *destroyed, men, like the sweeping away of the torrent*]: (TA:) and يَجْتَرِفُ مَالَ القَوْمِ [*It sweeps away,* or *destroys, the cattle of the people*]. (S, TA.) ___ [*He shovelled it,* or *scooped it, away,* or *up,* or *out.*] You say, جَرَفَهُ بِكِلْتَا يَدَيْهِ [*He scooped it up,* or *out, with both his hands*]; i. e. something dry, as flour, and sand, and the like. (S in art. جرف ___.) حفن *It* (herbage) *was eaten up utterly.* (TA.)

2 **جرّفه** , inf. n. تَجْرِيفٌ: see 1, in four places. ___ جرّفه الدَّهْرُ *Time,* or *fortune,* or *misfortune, destroyed,* or *exterminated, his property,* or *cattle, and reduced him to poverty.* (TA.)

A poet (of the Benoo-Teiyi, TA) says,

* فَإِنْ تَكُنِ الحَوادِثُ جَرَّفَتْنِى *

* فَلَمْ أَرَ هالِكًا كَٱبْنَى زِيادِ *

[*And if misfortunes have destroyed my property,* or *cattle, and reduced me to poverty, I have not seen any one in a state of perdition like the two sons of Ziyád*]. (S, TA.)

4 **اجرف** *It* (a place) *was invaded by a torrent such as is termed* جُرَاف. (K.)

5 **تَجَرَّفَ** see 1, in two places; and see جُرُفٌ.

8 **إِجْتَرَفَ** see 1, in three places.

جُرْفٌ : see جُرُفٌ. ___ Also *A smooth side of a mountain.* (A boo-Kheyreh, K.)

جَرْفٌ : see the next paragraph.

جُرُفٌ and جُرْفٌ , (S, Msb, K, &c.,) the latter a contraction of the former, (Msb,) [*An abrupt, water-worn, bank* or *ridge;*] *a bank* (جَانِبٌ Ksh and Jel in ix. 110) of a valley, *the lower part of which is excavated by the water, and hollowed out by the torrents, so that it remains uncompact, unsound,* or *weak;* (Ksh ib.;) *a bank,* or *an acclivity, of a water-course* of a valley and the like, *when the water has carried away from its lower part, and undermined it, so that it has become like what is termed a* دَحْل, *with its upper part overhanging;* (L;) *a portion of land* (or *sand,* S in art. تهر) *which the torrents have partially swept away,* or *worn away,* (تَجَرَّفَتْهُ , S, K, or جَرَفَتْهُ , Msb,) *and eaten;* (S, Msb, K;) *a portion of the lower part of the side of a valley,* and *of a river, eaten by the torrent;* (M, TA;) the *side of the bank of a river, that has been eaten by the water, so that some part of it every little*

while falls: (Har p. 47:) and the latter, [or each,] *a place which the torrent does not take away;* as also جَرْفٌ ; (K;) [i. e. *a bank,* or *ridge, that remains rising abruptly by the bed of a torrent* or *stream:*] pl. [of pauc.] (of جُرُفٌ, TA) أَجْرَافٌ, (K,) like أَطْنَابٌ pl. of طُنُبٌ, (TA,) and [of mult.] (of جُرُفٌ, though it is implied in the K that it is of جُرُفٌ, TA) جُرَفَةٌ, like جَحَرَةٌ (S, K) pl. of جُحْرٌ, (S,) and جُرُوفٌ. (ISd, TA.)

جُرَافٌ A torrent *that carries away everything;* (S, Msb;) *i. q.* جُحَافٌ applied to a torrent; as also جَوْرَفٌ ; (K;) and جَارُوفٌ a torrent *that sweeps away that by which it passes, by reason of its copiousness, carrying away everything,* and so جَارِفٌ applied to rain. (TA.) ___ A *very voracious* man: (K, TA:) a man *who devours all the food:* (S:) one *who eats vehemently,*

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leaving nothing remaining. (M, TA.) ___ A man *who marries much,* or *often, and is brisk, lively, sprightly,* or *active;* as also جَارُوفٌ . (K, TA.) ___ A sword *that sweeps away everything.* (TA.) ___ *A sort of measure of capacity;* as also جِرَافٌ : (S, K:) *a certain large measure of capacity.* (ISk, TA.)

جِرَافٌ : see what next precedes.

نَيْطَلٌ جَرُوفٌ [*A capacious bucket:* see 3 in art. نهز]. (S in art. نهز.)

جُرَّافَةٌ : see مُجْرَفَةٌ.

جَارِفٌ : see جُرَافٌ. ___ Also *A death commonly,* or *generally, prevailing,* (S, K, TA,) *that sweeps away,* or *destroys,* (يَجْتَرِفُ,) *the cattle of the people.* (S, TA.) And *Plague,* or *pestilence.* (K.) الجَارِفُ means *A plague,* or *pestilence, that happened in the time of Ibn-*

Ez-Zubeyr; (S;) or, as Lth says, الطَّاعُونُ الجَارِفُ means *the plague,* or *pestilence, that befel the people of El- 'Irák* [*in the year of the Flight* 69], *spreading wide, and sweeping away the people like the sweeping away of the torrent.* (TA.) And *Evil fortune,* or *an affliction, that sweeps away,* or *destroys,* (Lth, K, TA,) *a people,* (K,) or *the cattle of a people.* (Lth, TA.)

جَوْرَفٌ : see جُرَافٌ. ___ Hence, as being likened to the torrent thus termed, (TA,) *A quick,* or *swift,* بِرْذَوْن [or *hack,* &c.]. (K.) And *An ass;* [app. meaning *a wild ass,* because of his swiftness.] (Sgh, K.) And, accord. to some, *A male ostrich:* (as in the K:) but this is a mistranscription for جَوْرَقٌ, with ق. (Abu-l-' Abbás, T, Sgh, L, TA.)

جَارُوفٌ : see جُرَافٌ, in two places. ___ Also *Greedy; having an inordinate desire,* or *appetite, for food.* (K, TA.) ___ And An *unfortunate* man. (K, * TA.)

مِجْرَفٌ : see مِجْرَفَةٌ. ___ [Hence,] بَنَانٌ مِجْرَفٌ [*Fingers,* or *fingers' ends,*] *that take much food.* (IAar, TA.)

مِجْرَفَةٌ *A broom,* or *besom;* (K;) *a thing with which mud is swept away from the surface of the ground:* (S, * TA:) [applied in the present day to *a shovel:* and *a hoe:* and *a rake:*] as also مِجْرَفٌ : vulgarly, جُرَّافَةٌ ; [now applied by many to *a drag for dragging rivers &c.;*] of which the pl. is جَرَارِيفُ. (TA.)

مُجَرَّفٌ A man *who has had his property,* or or *cattle, destroyed,* or *exterminated, and who has been reduced to poverty, by time,* or *fortune,* or *misfortune.* (TA.)

مُجَرِّفٌ *Lean,* or *emaciated.* (M, TA.) [See what next follows.]

مُتَجَرِّفٌ A ram *whose general fatness has gone;* (Ibn-'Abbád, K;) and so a camel. (TA.) ___ *Lean,* or *emaciated;* as also مُتَجَلِّفٌ. (TA in art. جلف.) You say, جَآءَ مُتَجَرِّفًا *He* (a man, Ibn-'Abbád, TA) *came in a*

lean and lax state (هَزِيلًا مُضْطَرِبًا). (Ibn-'Abbád, K.)

جرل

جِرْيَالٌ *A certain red dye.* (As, S, K.) ___ The *redness* of gold. (S, K.) ___ *Pure;* applied to red and other colours. (K.) ___ Also, (S, K,) and جِرْيَالَةٌ , (K,) *Wine;* (S, K;) *inferior in goodness to such as is termed* سُلَافٌ: (S:) or the *colour* of wine. (S, K.) The phrase سَلَبْتُهَا جِرْيَالَهَا, used by El-Aashà, [lit. *I deprived it,* namely, wine, *of its colour,*] means *I drank it red, and discharged it in urine white.* (S.)

جِرْيَالَةٌ : see above.

جرم

1 **جرمه** , aor. ـِ , (K,) inf. n. جرم, (S,) [like جزمه,] *He cut it,* or *cut it off.* (S, K.) ___ جرم الشَّاة, (K,) or جرم صوف الشَّاة, (S,) inf. n. as above, (TA,) *He shore,* or *sheared,* or *cut off the wool of, the sheep.* (S, K, * TA.) And جرمت منه *I took* [or *clipped somewhat*] *from it;* [namely, the wool;] like جلمت. (S.) ___ جرم النَّخل, (S, Msb, K,) aor. as above, (TA,) inf. n. جرم (K) and جرام and جِرام, (S, * K,) *He cut the palmtrees;* (Msb;) [meaning] *he cut off the fruit of the palm-trees;* (S, K;) as also اجترمه : (S:) and in like manner, جرم التَّمر *he cut off the dates.* (TA.) You say, هٰذا زمن الجرام and الجِرام, (S,) i. e. [*This is*] *the time of the cutting off of the fruit of the palm-trees.* (TA.) ___ And جرم النَّخل, inf. n. جرم, *He computed by conjecture the quantity of fruit upon the palm-trees;* (K;) and so اجترمه : (Lh, K:) [like جزمه and جرم.] اجترمه, (S, K,) aor. ـِ , (S,) inf. n. جرم, (TK,) also signifies *He gained, acquired,* or *earned,* [wealth, &c.,] (S, K,) لأَهله *for his family;* and so اجترم . (K.) And you say, خرج يجرم لأَهله and يجرم أَهلَه, meaning *He went forth seeking* [sustenance], *and practising skill,* or *artifice, for his family.* (TA.) ___ ولَا يجرمنَّكم شنآن قوم, in the Kur [v. 3 and 11], is explained by some as meaning *And let not a people's hatred by any means occasion you.* or *cause you:* or it means *let not a people's hatred by any means induce you,* or *incite you.* (S, TA.) Some read لا يُجرمنَّكم , with damm to the ى; and Zj says that جرمت and أَجرمت signify the same: but some say that the meaning is, *let it not by any means lead you into crime,* or *sin;* أَجرمته being like آثمته, *I led him into sin,* &c. (TA.) ___ Fr says that the asserting جرمت to mean حققت [or rather حققت, for this is evidently, I think, the right reading, though I find حققت in the TA as well as in a copy of the S, in another copy of which I find جرمت and حقَّقت, suggesting that the right reading may perhaps be جرمت and حقَّت,] is nought: they who so explain it having been confused in their judgment by the saying of the poet Aboo-Asmà, (S, TA,) or,

as some say, El-Howfazán, (TA,) or, accord. to some, 'Ateeyeh Ibn-'Ofeyf, (IB, TA,)

* وَلَقَدْ طَعَنْتُ أَبَا عُيَيْنَةَ طَعْنَةً *

* جَرَمَتْ فَزَارَةُ بَعْدَهَا أَنْ يَغْضَبُوا *

in which they made فزارة to be in the nom. case, as though the meaning were حُقَّ لَهَا الغَضَبُ [*it was right*, or *fit*, or *proper, for it*, (the tribe of Fezárah,) *to be angry;* nearly agreeing with an explanation of جرم given by Golius as on the authority of Ibn-Maaroof, namely, meritus, dignus fuit]: but, he says, فزارة is in the accus. case; the meaning being, جرمتهم الطَّعْنَةُ أَنْ يَغْضَبُوا [which will be found explained, on the authority of IB, in what follows]: AO says that the meaning is, أَحَقَّتْ عَلَيْهِمُ الغَضَبَ, i. e., أَحَقَّتِ الطَّعْنَةُ فَزَارَةَ أَنْ يَغْضَبُوا, and حَقَّتْ also, [both having the same signification, i. e., *the thrust required Fezá- rah to be angry,*] from لَا جَرَمَ لَأَفْعَلَنَّ كَذَا meaning حَقًّا [*Verily I will do thus*]: (S, TA:) accord. to Fr, the meaning is, كَسَبَتْ فَزَارَةُ الغَضَبَ عَلَيْكَ, the right reading being, وَلَقَدْ طَعَنْتَ, with fet-h to the ت; [so that the verse means *And verily thou didst thrust Aboo-'Oyeyneh with a thrust* of thy spear *that occasioned*, or *caused, Fezárah, after it, to be angry* against thee:] for he is addressing Kurz El-'Okeylee, bewailing his death; and Kurz had thrust Aboo-'Oyeyneh, who was Hisn Ibn-Hudheyfeh Ibn-Bedr El-Fezáree. (IB, TA.) ___ And جَرَمَ, (S, Msb, K,) aor. ـِ , inf. n. جَرْمٌ, (Msb,) *He committed a sin, a crime, a fault, an offence,* or *an act of disobedience;* (S, Msb, K;) syn. أَذْنَبَ, (Msb, K,) and اكْتَسَبَ الإِثْمَ; (Msb;) [perhaps because he who does so brings upon himself the consequence thereof; as though originally جرم نفسه اولنفسه أَثَرَ جرم *he drew upon himself the effect of a sin,* &c.; (compare كَسَبَ and اكْتَسَبَ;)] as also اجرم , (S, Msb, K,) inf. n. إِجْرَامٌ; (Msb;) and اجترم ; (S, K;) and تجرّم . (El-'Okberee, Har p. 207.) You say, جرم عليهم جريمة, and إِلَيْهِمْ, (K,) and بِهِمْ, used by a poet for عليهم or اليهم, (IAar, TA,) *He committed against them a crime,* or *an offence for which he should be punished;* as also اجزم . (K.) They said also, اجرم الذَّنْبَ [*He committed the sin,* or *crime,* amp;c.]; making the verb trans. (TA.) And a poet says,

وتَرَى اللَّبِيبَ مُحَسَّدًا لَمْ يَجْتَرِمْ * *
عِرْضَ الرِّجَالِ وعِرْضُه مَشْتُومُ * *

[*And thou seest the intelligent envied,* or *much envied: he has not injured the honour of men, while his honour is reviled*]. (Th, TA.) جَرِمَ, aor. ـَـ , (K,) inf. n. جَرَمٌ, (TK,) *He* (a man, TA) *betook himself to eating the* جُرَامَة [*in the CK, erroneously,* جِرَامَة,] *of the palm-trees,* (AA, K,) [i. e., *the dates which had fallen in the cutting, and*] *which were among the branches.* (AA, TA.) جَرِمَ, said of a man, also signifies عَظُمَ جُرْمُهُ [*His sin,* or *crime,* &c., *was,* or *became, great*]; and so جَرُمَ, like كَرُمَ: [both are thus explained, in different places in this art, by the author of the TA; and the explanation in the latter case is followed by اى اذنب, i. e., *he committed a six,* &c.; probably added by him to show that the reading found by him was جُرْمُهُ, not جَرْمُهُ: but [think that the right reading is عَظُمَ جُرْمُهُ *his body became great;* and this is confirmed by what

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here follows:] اجرم explained in the copies of the K by عَظُمَ [in the TK عظم يعنى جرمه وجسده] should be جَرِمَ, a triliteral; and the meaning is عَظُمَ جُرْمُهُ: and in like manner, the three significations here following, assigned in the K to اجرم , belong to جَرِمَ. (TA.) *It* (his colour) *was,* or *became, clear.* (K, * TA.) ___ *He* (a man, TA) *was,* or *became, clear in his voice.* (K, * TA.) جَرِمَ بِهِ *It* (blood) *stuck to him,* or *it:* (K, * TA, and so in a marginal note in a copy of the S:) and in like manner, tar to a camel. (The same marginal note.)

2 جرّم [**جَرَّمَ** *He cut off vehemently,* or *much.* (Golius, on the authority of a gloss in the KL.)] ___ جَرَّمْنَا هُمْ, inf. n. تَجْرِيمٌ, *We went forth from them.* (Lth, K.) ___ جَرَّمْنَا الشِّتَآءَ *We completed the winter.* (TA.)

[See also 5.]

4 اجرم التَّمرُ *The dates attained to the time for their being cut off.* (TA.) See also 1, in six places.

5 تجرّم [*It became cut off.* ___ And hence,] *It* (a year, حولٌ) *became completed;* (Az, K, TA;) as though it became cut off from the preceding year: (Az, TA:) *it ended;* (S;) and so the winter: (TA:) and *it* (a night) *passed away,* (S, K,) *and became completed;* (K;) *it ended.* (TA.) تجرّم ثمانيًا, a phrase used by Sá'ideh Ibn-Ju-eiyeh, means *He passed eight* nights. (TA.) [See also 2] تجرّم عليه *He accused him of a sin, a crime, a fault, an offence,* or *an act of disobedience,* (Abu-l-'Abbás, S, K,) *which he had not committed,* (Abu-l-'Abbás, S,) or *though he had not committed any* (K.) ___ And تجرّم *He guarded against the commission of sin,* or *crime,* &c; like تأثّم. (Har p. 207.) ___ See also 1. Also *He called, cried out, shouted,* or *vociferated;* from جرم meaning صوت. (Har p. 207. [But see جرم.])

8 إجترم see 1, in five places.

جرم *Hot;* syn. حرٌّ, (S,) or [rather] حارٌّ; (K;) *contr. of* صرد; (Lth, TA;) a Persian word, (S,) arabicized; (S, K;) originally گَرم. (TA.) You say أرض جرم *A warm land:* (AHn, TA:) or *a hot land:* (IDrd, TA:) or *a vehemently hot land:* (K:) pl. جروم, (AHn, TA,) which, applied to countries, or regions, means the *contr. of* صرود. (S.) *A boat* (زورق) *of El-Yemen;* (K;) *also called* نقيرة: (TA:) pl. as above. (K.) [In the dial. of Egypt, The *largest kind of Egyptian boat used on the Nile for the conveyance of grain and merchandise in general, but used only when the river is high, and also in the coastingtrade, and generally carrying from* 5,000 *to* 15,000 *bushels of grain.*]

جرم *A sin, a crime, a fault, an offence,* or *an act of disobedience,* syn. ذنب, (S, Msb, * K,) *whether intentional or committed through inadvertence;* (Kull voce إثم;) as also جريمة ; (S, Msb, K;) and جرمة : (K:) *transgression:* (TA:) pl. [of pauc.] أجرام and [of mult.] جروم, (K,) both of جرم: the pl. of

جريمة is جرائم. (TA.) See also لا جرم. جرام: see لا جرم.

جرم The *body;* syn. جسد; (S, Msb, K;) or بدن; (Th, TA;) as also جرمان: (K:) or the أَلْوَاح [pl. of لَوْح q. v.] and جثمان [q. v.] of the جسد: (T, TA:) pl. (of pauc., TA) أجرام, (Msb, K,) which is also used as a sing., (TA,) and (of mult., TA) جروم and جرم. (K.) أَلْقَى عليه أَجرامه is a phrase mentioned, but not explained, by Lh: ISd thinks that it means *He threw upon him the weight of his body;* as though the term جرم applied to each separate part of his body. (TA.) ___ [Hence,] الأَجرام الفلكيَّة *The* [*heavenly*] *bodies that are above the* عناصر, *of the orbs and stars.* (KT.) The *throat,* or *fauces;* syn. حلْق. (K.) The phrase يضيق به الجرم, used by the poet Maan Ibn-'Ows, means *It is a great,* or *formidable, thing,* or *matter:* [properly,] *the throat* (الحلْق) *will not easily swallow it.* (TA.) ___ The *voice;* (S, K;) mentioned by ISk and others; (S;) and so explained as used in the phrase إنَّ فلانًا لحَسن الجرم [*Verily such a one is good in respect of voice*]: (TA:) or *highness,* or *loudness,* of the voice: (K, TA:) you say, ما عرفته إلَّا بجرمه [*I knew him not save by his voice,* or *his highness,* or *loudness,* of voice]: but some disapprove this: (TA:) AHát says that the vulgar are addicted to saying, فلانٌ صافى الجرم *Such a one is clear in voice,* or *in throat:* but it is a mistake. (S, TA.) *Colour.* (IAar, S, Msb, K.) One may say, نَجاسة [or filth], لا جرم لها, meaning *It has no colour.* (Msb.) الأَجرام (app. as pl. of جرم, TA) *The utensils,* or *apparatus, of the pastor.* (K.)

لا جرم (S, Msb, K, &c.) and لا ذا جرم, (IAar, K,) ذا being here a redundant connective as in several other instances, (IAar, TA,) and لا أَنْ ذا جرم and لا عن ذا جرم (K) and لا جر, (Ks, K, [in the CK لا جرم,]) in which the م is elided in consequence of frequency of usage, as the ى is in حاش لله for حاشى لله, and the ى and ء in أَيْش for أَىُّ شىء, (Ks, TA,) and لا ذا جر (IAar, TA) and لا جرم and لا جرم, (K,) originally *i. q.* لا بدَّ and لامحالة [*There is no avoiding it; it is absolutely necessary;* &c.]: then, by reason of frequency of usage, employed in the manner of an oath, as meaning حقًّا [*verily,* or *truly*]; wherefore, as in the case of an oath, ل is prefixed to its complement, (Fr, S, Msb, K, *) so that they

say, لَا جَرَمَ لَآتِيَنَّكَ [*Verily I will come to thee*], (Fr, S, K,) and لَا جَرَمَ لَأَفْعَلَنَّ كَذَا [*Verily I will do thus*], (S, Msb, *) and لَا جَرَمَ لَقَدْ كَانَ كَذَا and لَا ذَا جَرَمَ and لَا ذَا جَرَ [*Verily it was thus,* or *verily such a thing happened*]: (IAar, TA:) ISd says, Kh asserts that جَرَمَ [or لَا جَرَمَ] is only a reply to something said before it; as when a man says, They did such a thing, and you say, لَا جَرَمَ أَنَّهُمْ سَيَنْدَمُونَ, or أَنَّهُ سَيَكُونُ كَذَا وَكَذَا; and Az says that لا in لَا جَرَمَ is said to be a [mere] connective; and the meaning [of the former of the last two phrases] is كَسَبَ لَهُمْ عَمَلُهُمُ النَّدَمَ [*It* (their deed) *will earn for them,* or *occasion them, repentance;* and that of the latter, *it will occasion that such and such things shall happen*]: and some say that جَرَمَ means وَجَبَ, and حَقَّ, and that لا is a contradiction to the words preceding it, and that a new proposition then begins; as in the Kur [xvi. 64] where it is said, لَا جَرَمَ أَنَّ لَهُمُ النَّارَ, i. e., [*Nay,* or] *the case is not as they have said: the fire* [of Hell] *is their due.* (TA.)

لَا جَرَمَ : see the paragraph next preceding.

جَرْمَةٌ People *cutting off the fruit of palmtrees.* (S, K, TA.) [In this sense it is app. a pl. of pauc., or a quasi-pl. n., of جَارِمٌ, q. v.] ___ Also *Ripening dates cut off from the trees:* and this sense, not the former as is implied in the S, is meant by Imra-el-Keys, where he says,

* عَلَوْنَ بِأَنْطَاكِيَّةٍ فَوْقَ عَقْمَةٍ *

* كَجَرْمَةِ نَخْلٍ أَوْ كَجَنَّةِ يَثْرِبَ *

[*They mounted, at Antioch, upon a variegated cloth, like the ripening dates cut off from palmtrees, or like the garden of Yethrib*]: he likens the variegated cloth and wool upon the هَوْدَج to red and yellow ripening dates, or to the garden of Yethrib because it abounded with palm-trees. (TA.)

جَرِمَةٌ : see جُرُمٌ.

جرمان : see جرم.

جرام (erroneously said in the K to be [جرام] like غراب, TA) and جريم *Dry dates:* (AA, S, M, K:) mentioned by ISk among [syn.] words of the measures فعال and فعيل, like شحاح and شحيح, and بجال and بجيل, &c. (S.) ___ Also, both these words, (AA, S, K, *) but the former not heard in this sense by ISd, (TA,) *Datestones;* (AA, S, K;) and so جرم : (mentioned in one copy of the S, but not in the TA, [probably an interpolation in the copy of the S above mentioned:]) and جريمة *a date-stone;* as in the saying of 'Ows Ibn-Háritheh, لَا وَٱلَّذى أَخرج العَذْقَ من الجريمة والنَّار من الوثيمة [*No, by Him who has produced the palm-tree with its fruit from the date-stone, and fire from broken stones*]. (TA.)

جريم Dates (تمر) *cut off from the tree;* (S, TA;) as also مجروم . (TA.) And شجرة جريمة *A cut tree.* (TA.) ___ See also جرام, with which it is syn. in two senses: in the latter sense having جريمة for its n un. ___ Also *A thing with which date-stones are brayed,* or *crushed.* (TA.) See also مجرم. Also *Large-bodied;* (S, * K;) and so مجروم : (K:) pl. (of the former, S) جرام. (S, K.) The fem. of the former is with ة: (K:) [but] one says also جلّة جريم, meaning *Largebodied camels advanced in age.* (S.) In El- Hijáz, The [*measure commonly termed*] مد is thus called; accord. to Z, the مد *of the Prophet.* (TA.)

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جرامة *i. q.* جذامة; (K;) i. e., (TA,) The *dates that have fallen when they are cut off from the tree:* (S, TA:) so says As: (TA:) [but see the latter word as explained on the authority of the S in art. جذم:] and, (K,) or as some say, (TA,) *dates cut off from the tree:* or *what are gotten* (يجرم) *thereof, after their being cut off, being picked up from the lower ends of the branches.* (K, TA. [See جرم.]) And The

قَصَل *of wheat and barley;* i. e., the *extremities thereof, which are bruised, and then cleared,* or *picked:* (K, TA:) but the term more known is جُذَامَة, with ذال. (TA.)

جَرِيمَة The *last of one's offspring:* (K:) as though there were a cutting off after it. (TA.) See also جَارِم: and see جُرْم: and جَرَام.

جَارِم *Cutting off,* or *one who cuts off, the fruit of the palm-tree:* pl. جُرَّم and جُرَّام. (S.) [See also جَارِم أَهْله.] جَرِمَة (TA) and جَرِيمَة أَهْله (S, K *) *The gainer, acquirer,* or *earner,* [*of the sustenance*] *of his family.* (S, K, TA.) See also مُجْرِم, in two places.

مُجْرِم *A sinner; a criminal; committing,* or *a committer of, a sin, a crime, a fault, an offence,* or *an act of disobedience;* as also جَرِيم (K) and جَارِم : (TA:) and المُجْرِمُونَ particularly signifies *the unbelievers:* (Zj, K:) so in the Kur vii. 38. (Zj, TA.) You say, هو جَارِمٌ عَلَى نَفْسِه وقَوْمِه, [as also مُجْرِم,] *He is committing a crime,* or *an offence for which he should be punished, against himself and his people* or *party.* (TA.)

مُجَرَّم, (fem. with ة, S,) A *complete* year (S, K) and month; (Ibn-Háni, TA;) a year *past, completed.* (AZ, TA.)

مَجْرُوم : see جَرِيم, in two places.

جرموق

جُرْمُوقٌ [*A kind of galoche;*] *a thing that is worn over the* [*kind of boot called*] خُفّ; (S, Mgh, Msb, K;) called in Persian خَرْكَشْ: (Mgh:) or *a small* خُفّ (JK, TA) *which is worn over the* [*ordinary*] خُفّ: (TA:) an arabicized word; (S;) [probably from the Persian چَرْم leather, and مُوق, which is said by some to be arabicized, but by ISd to be a genuine Arabic word, meaning a kind of خُفّ: or it may be from سَرْمُوزَه, given as its Persian equivalent in the PS:] pl. جَرَامِيقُ. (Msb.)

جرن

1 جَرَنَ , (S, K,) aor. ـُـ , (S,) inf. n. جُرُونٌ, (S, K,) said of a man, and of a beast, (ISk, S,) *He became accustomed, habituated,* or *inured, to a thing,* or *an affair.* (ISk, S, K.) And جَرَنَتْ يَدَاهُ عَلَى العَمَلِ, inf. n. as above, *His hands became accustomed,* or *inured, to the work.* (M, TA.) ___ Also, said of a garment, or piece of cloth, (S, K,) and of a coat of mail, (K,) and of a skin for water or milk, (S,) *It became threadbare,* or *worn, and soft,* or *smooth:* (S, K:) or, said of a skin, and of a book, or writing, *it became old and worn out.* (M, TA.) جَرَنَ, (K,) inf. n. جَرْنٌ, (TA,) *He ground* grain (K, TA) *vehemently:* (TA:) of the dial. of Hudheyl. (TA.)

4 اجرن *He collected* dates *in the* جَرِين. (ISd, K.)

8 اجترن *He made,* or *prepared, a* جَرِين. (K.)

جُرْنٌ *A hollowed stone,* [or *stone basin,*] *from which the* [*ablution termed*] وُضُوْء *is performed;* (K;) *water being poured into it;* called by the people of El-Medeeneh مِهْرَس [app. مِهْرَس, perhaps a dial. var. of مِهْرَاس, or a mistranscription for this]: so in the M: in the Jm, the مِهْرَاس *with which the* وَضُوْء *is performed.* (TA.) ___ See also جُبٌّ. ___ [In the present day, applied also to *A stone mortar in which things are pounded.*] ___ See also جَرِين, in two places.

جَرْنٌ The *body, with the limbs* or *members;* syn. جِسْمٌ; said to be a dial. var. of جِرْمٌ; or the ن may be a substitute for the جرم of أَجْرَانٌ; but the former is the more probable, as the word has a pl., namely, أَجْرَانُهُ أَلْقَى عَلَيْهِ, and this is scarcely ever the case when a word is formed by substitution. (TA.) Hence the saying, أَجْرَانُهُ أَلْقَى عَلَيْهِ, *i. q.* القى عليه أَجْرَامَهُ and شَرَاشِرَهُ [*He threw upon him,* or *it, the weight of his body*]: (Lh, TA: [see also شَرْشَرَةٌ, under which other explanations are given:]) or *he threw his weights* [meaning *his whole weight*] *upon*

him, or *it;* and so عليه جرانَهُ القى: or, accord. to the A, *he disposed,* or *subjected, his mind to it;* or *persuaded himself to do it;* namely, an affair. (TA.)

جِرَانٌ The *anterior* [or *under*] *part of the neck* of a camel, *from his* مَذْبَح [or the *part a little below the under jaw*] *to the place where he is stabbed:* (S, Msb, K:) and in like manner, of a horse; (S, TA;) the *inner* [or *under*] *part of the neck, from the pit of the uppermost part of the breast to the extremity of the neck at the head:* and, metaphorically, of a man: (TA:) pl. [of mult.] جُرُنٌ (S, Msb, K) and [of pauc.] أَجْرِنَةٌ; (Msb, TA;) which last is used by Tarafeh as a sing. (TA, * and EM p. 68.) You say, of a camel, أَلْقَى جِرَانَهُ بِالأَرْضِ [*He threw the under part of his neck upon the ground*]; meaning that he lay down, and stretched out his neck upon the ground. (Msb, TA.) See another ex. voce جُرْنٌ. [And see a verse cited in the first paragraph of art. حنو.] You say also, ضَرَبَ الحَقُّ بِجِرَانِهِ, meaning *The truth,* or *right,* or *just claim, became established,* or *settled.* (T, TA.) ___ Also The *inner* [or *under*] *part* of the penis: pl. جُرُنٌ and أَجْرِنَةٌ, as above. (TA.)

جَرِينٌ *What one has ground* [of grain]: (K, TA:) of the dial. of Hudheyl. (TA.) ___ See also جَارِنٌ. ___ Also, and جَرْنٌ (T, S, M, K) and مَجْرِنٌ, (K,) or مَجْرَنٌ, (so in a copy of the S, but in other copies not mentioned,) The *place in which dates are dried:* (S:) or *a* بَيْدَر: (K:) or the جَرِين is *for grain;* and the بيد, for dates: (Towsheeh, TA:) or the *place where dates are collected* [*and dried*] *when they are cut from the tree:* or, accord. to Lth, the *place of the* بيد in the dial. of the people of El-Yemen, the generality of whom pronounce the word [جرين,] with kesr to the ج: (T, TA:) or the مَرْبَد; i. e. the *place in which fresh ripe dates are thrown to dry:* (Mgh:) or the بيدر *in which wheat is trodden out;* and also the *place in which fruits are dried:* (Msb:) the *place of wheat;* and sometimes [the *place*] *for* [*drying*] *dates and grapes:* (M, TA:) its pl. [of mult.] is جُرُنٌ, (Mgh, Msb, TA,) not جَرَائِنُ, (Mgh,) and [of pauc.] أَجْرَانٌ and أَجْرِنَةٌ: (TA:) A 'Obeyd says that

مربد and جرين are of the dial. of El-Hijáz; and أَندر, of that of Syria; and بيدر, of El-'Irák: (TA in art. ربد جرن is of the dial. of the people of Egypt, who use it as meaning the بيدر *of seed-produce, which is* [*sometimes*] *walled round;* and its pl. is أَجران. (TA.) [See also مربد.]

جريان a dial. var. of جريال, (S, K, *) meaning *A certain red dye.* (ISd, TA.)

جارِن , applied to a garment, or piece of cloth, (T, S, K,) and to a skin for water or milk, &c., (T, TA,) *Old, and worn out:* (T, TA:) or *threadbare,* or *worn, and soft,* or *smooth:* and in like manner applied to a coat of mail: (S, K:) as also جرين : (TA:) or, applied to a coat of mail (درع), in which case it is with ة, *that has become smooth from much use:* (Ham p. 656:) pl. جوارن: (S, TA:) and, applied to a commodity, or utensil, or an article of furniture, *used, and worn out:* and to a skin for water or milk, *dried up, and rough,* or *coarse, from use:* (TA:) and to a road, *worn,* or *effaced.* (Abu-l-Jarráh, S, K.) ___ Also The *young one of a serpent:* (S, K:) or *of a viper,* (Lth, M, TA,) *such as is smooth.* (Lth, TA.)

مجرن : see جرين.

مجرن : see جرين. Also *Very voracious:* (K:) of the dial. of Hudheyl. (TA.)

مجرَّن A whip *of which the thong has become soft,* or *smooth.* (K.) Az says, I have seen them make their whips from the جرن [pl. of جران q. v.] of camels such as are termed بزل [i. e. in the ninth year, or nine years old], because of the thickness thereof. (TA.)

جرو

4 أَجْرَتْ [in its primary sense app. signifies *She* (a bitch, and any female beast of prey,) *whelped;* or *had a whelp,* or *whelps:* see مُجْرٍ. (Accord. to Golius, as on the authority of J, *Cum fœtu abiit* vel *asportavit eum* fera: but I have not found it in any copy of the S, nor in any other lexicon.) ___ And hence,] said of a tree (شَجَرَةٌ), *It had upon it* [*fruits such as are termed*] جَرَآءٌ [pl. of جَرْوٌ]; (As, TA;) said [for instance] of a مَوْزَةٌ [or banana-tree]: (AHn, TA in art. موز:) and [in like manner] said of a herb,

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or leguminous plant, (بَقْلَةٌ,) *it had* جَرَآءٌ; (K in art. جرى; [in the CK, erroneously, جَرَاءٌ;]) belonging to the present art., not to art. جرى. (TA.)

جَرْوٌ and جَرُوٌ and جَرَوٌ (of which the first is the most chaste, Msb) The *whelp,* or *young one,* of the dog, (S, Msb, K,) [and so, app., جَرْوَةٌ, q. v.,] and of the lion, (K,) and of any beast of prey: (S, Msb:) pl. [of pauc.] أَجْرٍ, (S, K,) originally أَجْرُوٌ, (S,) and أَجْرِيَةٌ (Lh, K) and أَجْرَآءُ (K) and [of mult.] جَرَآءُ; (S, K;) أَجْرِيَةٌ, as pl. of جَرْوٌ, being anomalous; (TA;) or it is pl. of جَرَآءُ [and therefore not anomalous]. (S, TA.) ___ And the same, (K,) or the first of these, (S, El-Bári', Msb, TA,) only, (TA,) The *small* of anything, (El-Bári', Msb, K, TA,) as also جَرْوَةٌ; (TA;) even, (K,) of the colocynth, (As, S, K,) and of the melon, and the like; (K;) as, for instance, (TA,) of the pomegranate, (S, TA,) and of the poppy, (AHn, TA in art. عتر,) and of the بَاذَنْجَانٌ, (TA,) and of the cucumber, (S, TA,) as also جَرْوَةٌ, (S, Msb,) likened to the whelps of dogs, because of their softness and smoothness: (Msb:) or *what is round* of the fruits of trees; as the colocynth and the like: (TA:) pl. [of pauc.] أَجْرٍ (Msb, K, TA [in the CK, erroneously, اجْرُؤٌ]) and [of mult.] جَرَآءُ. (As, Msb, K.) ___ *Fruit when it first grows forth,* (AHn, K,) *in its fresh, juicy, state.* (AHn, TA.) ___ The *seeds,* (M, TA,) or *envelope,* or *receptacle, of the seeds,*

(K,) *of the* كَعَابِير [app. meaning the *round and compact pericarps* (in some of the copies of the K, erroneously, as is observed in the TA, عكابير,)] *that are at the heads of branches.* (M, K.) ___ *A tumour in a camel's hump;* and *in the withers;* so called by way of comparison [to a whelp]: (TA:) and *in the fauces.* (K.) ___ See also what next follows, last sentence.

جَرْوَةٌ : see جَرْوٌ, in three places. A huntsman beat, or disciplined, or trained, his dog for the purpose of the chase (ضَرَبَهُ عَلَى الصَّيْدِ); and thereupon it was said, ضَرَبَ جَرْوَتَهُ [app. meaning *He beat,* or *disciplined,* or *trained, his whelp*]: and hence this phrase became proverbially used, in instances here following. (Z, TA.) ___ *I. q.* نَفْسٌ [as meaning *Self*]. (TA.) You say, ضَرَبَ عَلَيْهِ جَرْوَتَهُ, meaning *He disposed and subjected himself to it;* (S, TA;) namely, a thing, an affair, or a case: and *he endured it with patience:* and in like manner, ضَرَبَ جَرْوَةَ نَفْسِهِ: (TA:) and أَلْقَى فُلَانٌ جَرْوَتَهُ *he endured the thing with patience.* (S, TA.) Also ضَرَبَتْ جَرْوَتِى عَنْهُ *I endured with patience the want,* or *loss, of it:* (TA:) or *my mind became at ease* [*respecting it*]. (AA, IB, TA.) Also (K, TA, [in the CK جرو ,]) *A short she-camel.* (K, TA.)

مُجْرٍ and مُجْرِيَةٌ applied to a bitch, (S, K,) and a female beast of prey, (TA,) *Having a whelp,* or *young one:* (K:) or *having with her her whelps,* or *young ones.* (S.) El-Aalam says,

* لَحْمِى إِلَى أَجْرٍ حَوَاشِبْ *

* وَتَجُرُّ مُجْرِيَةٌ لَهَا *

And a hyena having young ones shall drag for her my flesh to young ones with swollen bellies, and short. (Skr p. 57.)

جز

1 جَزَّ , (S, A, Msb, K,) aor. ـُـ , (S, Msb,) inf. n. جَزٌّ, (S, Mgh, Msb, K,) and جَزَّةٌ , (K,) [but the latter seems to be an inf. n. of un.,] *He cut* (Mgh, Msb, K) wool, (IDrd, S, Mgh, Msb,) [see حَلَقَ,] and, as some say, other things, (Msb,) or a dense thing, (Mgh,) or hair, (A, K,) and dry herbage, (K,) and seed-produce, (A,) and wheat, (S,) and palm-trees, (S, ISd, A, Mgh,) meaning their fruit; (Mgh;) as also اجتزّ . (K.) You say, اجتززت الشّيح وغيره, and اجدززته , in the sense of جززته [*I cut the sheeh,* a species of wormwood, *&c.*]. (S.) You say also, جززت الكَبْشَ والنَّعْجَةَ, [*I shore,* or *sheared, the ram and the ewe*]; but of the she-goat and he-goat you say, حلقتهما. (TA.) And جَزَّ النَّخْلَةَ, (Lh, A, Mgh,) aor. ـُـ , inf. n. جَزٌّ and جَزَازٌ and جِزَازٌ, (Lh, TA,) [like جَدٌّ and جِدٌّ,] *He cut off the fruit of the palm-tree.* (Mgh, TA.) See also 4, in four places.

2 جزّر , inf.n. تَجْزِيرٌ, *He dried* dates. (Msb.)

4 اجزّ *It attained to the proper time for being cut;* (S, Msb, TA;) said [app. of wool, and] of hair, and of herbage, (A,) and wheat, (AZ, S, Msb,) and barley; (AZ, Msb;) as also استجزّ , (S, Msb, K,) said of wool, (Msb,) and of wheat; (S, K;) and جَزَّ , [aor., app., ـِـ , as below,] said of wheat. (TA.) ___ اجزّ الشّيحُ *The sheeh* [a species of wormwood] *attained to the proper time for being cut:* (L, TA:) or اجزّ الشَّيْخُ *The old man attained to the proper time for dying.* (K.) [SM says,] الشَّيْخُ seems to be a mistranscription, for الشّيحُ: if not, it is a tropical expression. (TA.) [But see 4 in art. جزر, and 8 in art. خضر.] ___ اجزّ الغَنَمُ *The sheep attained to the proper time for being shorn;* (S, TA;) as also جَزَّ . (TA.) ___ اجزّ النَّخْلُ *The palm-trees attained to the proper time for having their fruit cut off;*

(S, K, TA;) as also جَزَّ . (K.) ___ [Hence, app.,] اجزّ التَّمرُ *The dates dried;* (S, K;) as also جَزَّ , aor. ـِ , (S, Msb, K,) inf. n. جزوز, (S, K,) or جَزٌّ: (Msb:) you say تَمْرٌ فيه جزوز *Dates in which is dryness.* (S, TA.) ___ اجزّ القومُ *The people attained to the proper time for the shearing of their sheep:* (K:) or *had their sheep shorn:* or *had their seed-produce cut.* (S, L.) اجزّ الرَّجُلَ *He assigned to the man the* جَزَّة [or *wool,* &c.,] *of a sheep.* (K.)

8 **اجتزّ** : see 1, in three places.

10 **إستجزز** see 4.

جُزٌّ *i. q.* جزء. (Bd in xv. 44.)

جَزَّة [*A single cutting,* or *shearing,* or *the like.*]. (K.) See 1.

جِزَّة [*A mode,* or *manner, of cutting,* or *shearing,* or *the like*]. You say, جَزَّهُ جِزَّةً حسنةً [*He cut it,* or *sheared it,* &c., *in a good manner*]. (K, TA.) [in the CK, وجِزَّةً is omitted after وجَزَّةً; so that the reading there is جَزَّةً حسنةً.] Also, (S, K,) and جزز and جزاز and جزازة , (K,) *What is cut,* of dates: (K:) or [*a fleece;* i. e.,] the *wool of a sheep* [*shorn*] *in one year:* (S, K:) [and the *hair of a goat,* and *of a camel,* (see تَمَّة,) *when shorn; a shorn crop of wool,* and *of goat's hair,* and *of camel's hair:*] or the *wool of a ewe,* (K, TA,) or *of a ram,* (TA,) *when shorn, and not mixed with any other:* (K, TA:) so accord. to AHát: (TA:) or *wool not used after being shorn;* (K;) in which last sense you say also صوف جزز : (TA:) pl. جزز and جزائز: (Lh, K:) the latter like ضرائر as pl. of جِزَّة, without regard to the difference of the vowels [in the sing.]. (TA.) One says to another, أَقْرِضْنِى جِزَّةً أَوْ جِزَّتَيْنِ كَأَنَّهُ عَاضٌّ عَلَى [*Lend thou me the wool of a sheep, or of two sheep*]; and the latter gives him the wool of a sheep, or of two sheep. (S.) And one says of a

man with a large beard, عَلَى جَزَّةٍ [*As though he were biting*] *the wool of a shorn sheep.* (K, TA: in the CK, جزز.)

جزز : see جَزَّةٌ, in two places.

جزاز and جَزَاز The *act of cutting,* or *shearing, wool,* (Mgh, * Msb,) and *hair;* (Mgh;) and *of reaping;* (Fr, S, K;) and *of cutting seed-produce* (Mgh, K) *before it has attained to maturity;* (K;) and *of cutting off the fruit of palm-trees:* (Fr, S, Mgh:) and the *time,* or *season, of shearing sheep* [and *the like*]. (TA.) You say, هٰذَا زَمَنُ الجَزَازِ, and الجَزَازِ, *This is the time of cutting,* or *shearing, wool:* (Msb:) and *of reaping:* and *of cutting off the fruit of palm-trees.* (S.)

جُزَاز *What one cuts,* or *cuts off,* of anything; (K;) the *cuttings* of wool or any other thing: n. un. with ة: (TA:) [as, for instance,] *what is redundant of a skin or hide when it is cut:* (K:) or جُزَازَة signifies *what falls from a skin or hide* (S, A) *or other thing* (S) *when it is cut.* (S, A.) See also جَزَّةٌ.

جَزَاز : see جَزَاز

جَزُوز *What is cut,* or *shorn;* a masc. n.; and, as also جَزُوزَة, fem.: (K:) or the latter signifies *sheep of which the wool is shorn;* (S, A;) and is similar to رَكُوبَة, and حَلُوبَة and عَلُوفَة: (S:) Th says that a subst. of this class is only with ة, like the three words just mentioned: Lh says that it may be with ة and without ة; and that the pl. in both cases is of the measures فُعُل and فَعَائِل: [in this instance, جُزُز and جَزَائِز:] but ISd says, I hold that فُعُل is the measure of the pl. of a subst. of this class without ة, such as رَكُوب, of which the pl. is رُكُب; and فَعَائِل, of that which is with ة, such as رَكُوبَة, of which the pl. is رَكَائِب. (TA.)

جَزِيز and مَجْزُوز *Cut,* or *shorn.* (K.) See also جَزِيزَة.

جُزَازَة : see جَزَّةٌ: ___ and جُزَاز.

جَزُوزَةٌ : see جَزُوزٌ.

جَزِيزَةٌ *A flock,* or *tuft, of wool;* as also جَزْجَزَةٌ ; (S, K;) which [latter] is a *tuft of wool,* or *of wool dyed of various colours,* (عِهْنَةٌ,) *that is hung upon a woman's camel-vehicle* (هَوْدَج): (S:) or the latter signifies *a tuft of wool tied with threads or strings, with which the woman's camel-vehicle* (هودج) *is ornamented:* and جَزَائِزُ [pl. of the former] and جَزَاجِزُ [pl. of the latter] signify *tufts of dyed wool which are hung upon the camel-vehicles* (هَوَادِج) *of women on the day of going forth on a journey;* also called ثُكَنٌ: or جَزَائِزُ, (TA,) or جَزِيزٌ , (L,) signifies *a kind of beads* (خَرَز) *with which the girls,* or *slave-girls,* (جَوَارٍ,) *of the Arabs of the desert are adorned, resembling* جَزْعٌ: or *tufts of wool,* or *of wool dyed of various colours,* (عِهْنٌ,) *which were used in the place of anklets.* (TA.)

جَزْجَزَةٌ : see جَزِيزَةٌ.

مِجَزٌّ *An instrument for cutting* or *shearing.* (S.)

مِجْزُوزٌ : see جَزِيزٌ.

جزأ

1 جَزَأَهُ , (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. جَزْءٌ, (S,) *He divided it* (a thing, S) *into parts,* or *portions;* (S, K;) *made it to consist of parts,* or *portions;* (S, Msb;) as also جزّأه , (S, * Msb, K,) inf. n. تَجْزِئَةٌ, (S,) or تَجْزِىءٌ: (Msb:) when that which is divided is property, as, for instance, slaves, only this latter form of the verb, with teshdeed, is used. (TA.) ___ Also, aor. and inf.n. as above, *He took a part,* or *portion, of it;* namely, a thing. (Ham p. 117.) And جَزَأَ الشِّعْرَ, inf. n. as above; and جزّأه ; *He curtailed the poetry of two feet in each verse:* or *he made the poetry to consist of two feet in each verse.* (TA. [See مَجْزُوءٌ.]) Also *He made it firm, fast,* or *strong;* or *he bound it firmly, fast,* or *strongly;* (شَدَّهُ;) namely, a thing. (K.) جَزَأَ به, (S, K,) aor. ـَـ , (TA,) inf. n. جَزْءٌ, (S,) [and app. جُزْءٌ also,] *He was,* or *became, satisfied,* or *content, with it;* namely, a thing; (S, K;) as also جَزِىءَ, a dial. var. mentioned by IAar; (TA;) and اجتزأ به, (S, Msb, K,) and تجزّأ به. (S, K.) A poet says,

* وَإِنَّ المَرْءَ يَجْزَأُ بالكُرَاعِ *

[*And verily the man is satisfied,* or *content, with the shank of the sheep* or *goat* &c.]. (TA.) And you say طَعَامٌ لَا جَزْءَ لَهُ *Food whereof one is not satisfied with a little.* (TA.) And لَهُ فِى هٰذَا غَنَآءٌ وجُزْءٌ [*He has, in this, competence and*] *sufficiency.* (Mgh.) And جَزَأَتِ الإِبِلُ بالرُّطْبِ عَنِ المَآءِ, (S, Mgh, K,) or [simply] جَزَأَتِ الإِبِلُ, (Har p. 475,) inf. n. جُزْءٌ, with damm, (S, TA,) and جُزُوءٌ; (TA;) and جَزِئَتْ, (IAar, K,) and اجتزأت ; (Mgh, and Har ubi suprà;) *The camels were satisfied,* or *content, with green,* or *fresh, pasture* or *herbage* [*so as to be in no need of water*]. (S, Mgh, K, TA.) And اجتزأ عَنِ امْرَأَتِهِ [*He was content to abstain from,* or *be without, conjugal intercourse with his*

wife]. (M in art. ابل.)

2 جَزَّأَ see 1, in two places: and see also 4.

4 اجزأهُ *It* (a thing) *satisfied, sufficed,* or *contented, him.* (S, Mgh, K.) [Hence,] اجزأ مُجْزَى غَيْرِهِ [or مُجْزَأً غَيْرِهِ] *It* (a thing) *satisfied, sufficed,* or *contented, in lieu of another thing* or *other things; stood,* or *served, in stead thereof.* (Msb.) And أَجْزَأْتُ عَنْكَ مُجْزَأً فُلَانٍ (S, Mgh, K) and مُجْزَأً فلان and مُجْزَأَةَ فلان and مَجْزَأَةَ فلان, (S, K,) as also مُجْزَى فلان and مُجْزَاةَ فلان without ء and with damm, and مَجْزَى فلان and مَجْزَاةَ فلان, (K in art. جزى,) *I satisfied, sufficed,* or *con tented, thee as such a one; I stood thee,* or *served thee, in stead of such a one.* (S, Mgh, K.) And اجزأ الإِبلَ بالرُّطْبِ عَنِ المآءِ, (S, K,) inf. n. إِجْزَآءٌ; (TA;) and جزّأها , (S, K,) inf. n. تَجْزِئَةٌ, (S,) or تَجْزِىءٌ; (TA;) *He satisfied,* or *contented, the camels with green,* or *fresh, pasture* or *hesrbage* [*so that they were in no need of water*]. (S, K.) ___ اجزأ is also *syn. with* جزى; the former being of the dial. of Temeem, and the latter of the dial. of El-Hijáz; (Akh, Msb;) and one may suppress the ء, and say أَجْزَى: (Mgh, Msb:) this last is used by some of the lawyers in the sense of [جزى, i. e.] قَضَى. (Az, Mgh, Msb.) One says, أَجْزَأَتْ عَنْكَ شَاةٌ *A sheep,* or *goat, made satisfaction for thee* (S, Msb, * K, TA) as a sacrifice; (TA;) syn. قَضَتْ; (S, Msb, K;) the verb being here a dial. var. of جزت. (S, K.) And البَدَنَةُ تَجْزِئُ عَنْ سَبْعَةٍ *The camel,* or *cow, makes satisfaction for seven:* or *serves in stead of seven.* (Mgh.) And هٰذَا يُجْزِئُ عَنْ هٰذَا [*This will make satisfaction, for this:* or *this will serve in stead of this*]: and, accord. to 'Alee Ibn-'Eesà, يُجْزِى also, suppressing the ء (Mgh.) ___ Also, said of pasture, or herbage, (K, TA,) and of a meadow, (TA,) *It was,* or *became, luxuriant:* (K, TA:) because satisfying the beasts that feed upon it. (TA.) ___ And, said of a company of men, *They had their camels satisfied with green,* or *fresh, pasture* or *herbage* [*so that they were in no need of water*]. (TA.) أَجْزَأَتْ *She* (a woman) *brought forth*

females. (K. [But see جزء, from which it is derived.]) اجزأ *He furnished* an awl (مِخْصَف, S, K, or إِشْفَى, S), (S, K,) or a knife, (Msb,) *with a* جُزْأَة, i. e. *handle;* (S, Msb, K;) as also اجزى. (Msb.) ___ اجزأ الخاتمَ فى إصبعه *He put the ring upon his finger.* (K.)

5 تجزّأ *It became divided into parts,* or *portions.* (Msb, KL.) See also 1.

8 إجتزأ see 1, in three places.

جزء : see جُزْء. It is said by El-Khattábee to be a name for رُطَب [app. meaning رُطْب, i. e. *Green,* or *fresh, pasture* or *herbage,* (see 1 and 4,)], with the people of El-Medeeneh; and occurs in a trad.; but the reading commonly known is جرو. (TA.)

جُزْء *A part,* or *portion,* (Msb, K, TA,) or *division,* (TA,) of a thing; (Msb, TA;) properly and conventionally; (TA;) as also جَزْء ; (K;) *a constituent part* of a thing, as of a ship, and of a house or tent, and of a sum in reckoning; (B, TA;) [*an ingredient* of any compound or mixture;] *a share,* or *lot:* (TA:) pl. أَجْزَآء: (S, Msb, K, &c. :) it has no other pl. (Sb, TA.) ___ [*A volume* of a book.] ___ *A foot* of a verse. (TA.) ___ In the Kur [xliii. 14], where it is said, وجعلوا له من عباده جزءًا, (K, TA,) or, as some read, جُزْءًا, (Bd,) it means *Females;* (K, TA;;) i. e., they asserted the angels to be the daughters of God: so says Th: and Aboo-Is-hák says that it means, they asserted God's share of offspring to be the females; but that he had not found this in old poetry, nor had persons worthy of confidence related it on the authority of the Arabs [of the classical times]: Z disallows it, asserting it to be a lie against the Arabs; and Bd follows him: El-Khafájee says that the word may be used figuratively; for, as Eve was created of a part (جُزْء) of Adam, the word جزء may be applied to denote the female. (MF, TA.)

جُزْأَة The *handle* of the [kind of awl called] مِخْصَف, (S, K,) and of the إِشْفَى: (S:) AZ says that it is not [the handle, or hilt,] of

the sword, nor of the dagger; but is the *handle* of the مِئْشَرَة with which camels' feet are branded. (TA.) [See also ضَبَّةٌ.] ___ *A vine-prop;* (K, TA;) *a piece of wood with which a vine is raised from the ground.* (TA.) ___ In the dial. of the tribe of Sheybán, The *hinder,* or *hindermost,* شُقَّة [or *oblong piece of cloth*] *of a tent.* (TA.)

جُزْئِىٌّ [*Relating to a part* or *portion* or *division; partial; particular; contr. of* كُلِّىٌّ. ___ And, as a subst., *A particular:* pl. جُزْئِيَّاتٌ.]

جُزْئِيَّةٌ [The *quality of relating to a part* or *portion* or *division; relation to a part* &c.; *particularity.*]

جَزِىءٌ *Satisfying* food; as also مُجْزِئٌ ; (Fr, K;) like شَبِيعٌ and مُشْبِعٌ. (Fr, TA.)

جَازِئٌ [act. part. n. of 1]. ___ هٰذَا رَجُلٌ جَازِئُكَ مِنْ رَجُلٍ *This is a man sufficing thee as a man.* (K, * TA.) ___ ظَبْيَةٌ جَازِئَةٌ *A doe-gazelle that is satisfied with green,* or *fresh, pasture* or *herbage* [*so as to be in no need of water*]: pl. جَوَازِئُ. (S.) The pl. is explained by IKt as meaning *Gazelles:* (TA:) [or] it signifies [or signifies also] *Wild bulls* or *cows;* (K, TA;) because they are satisfied with green, or fresh, pasture or herbage so as to be in no need of water. (TA.) Also, the pl., *Palm-trees;* as not needing irrigation. (TA.)

أَجْزَأُ *More* [and *most*] *satisfying* or *sufficing* or *satisfactory:* hence, الفَارِسُ أَجْزَأُ مِنَ الرَّاجِلِ [*The horseman is more satisfactory than the footman*]. (Mgh.)

مَجْزَأٌ and مُجْزَأٌ are used as inf. ns. of 4 [q. v.]. (TA.)

مُجْزِئٌ : see جَزِىءٌ. ___ Also A *strong, fat,* camel; because sufficing for the wants of the rider and carrier. (TA.) Also, and مُجْزِئَةٌ, A woman *who brings forth females.* (TA. [But see جُزْءٌ, from which the verb is derived.])

مَجْزَأَةٌ and مُجْزَأَةٌ are used as inf. ns. of 4 [q. v.]. (TA.)

مَجْزُوءٌ *Divided into parts,* or *portions.* (TA.) ___ [*Having a part,* or *portion, taken from it:* see 1.] ___ A verse *curtailed of two* [*of the original*] *feet:* [like the هَزَج and مُضَارِع &c., which were originally of six feet each, but of which every known example is of four only:] or a verse *consisting of two feet only:* [as a kind of the رَجَز, and two kinds of the مُنْسَرِح: to each of which, or, accord. to some, to the former of which only, when thus consisting of only two feet, the term مَنْهُوكٌ is also applied:] the former is said to be عَلَى السَّلْبِ; and the latter, عَلَى الوُجُوبِ. (TA.)

جزر

1 **جزر** , aor. ـِ and sometimes ـُ , (K,) inf. n. جزر, (Mgh, K,) *He cut,* or *cut off,* (Mgh, K,) a thing. (TA.) ___ جزر, (S, Mgh, Msb,) aor. ـُ , (S, Msb,) [inf. n. as above,] *He slaughtered* a camel (S, Mgh, Msb) or other animal, (Msb,) *and skinned* it; (S;) as also اجتزر . (S, TA.) You say also, جزر لهم, meaning *He slaughtered for them a camel.* (A.) And اجتزر القوم جزورا *He slaughtered and skinned for the people a camel.* (TA.) ___ جزر النَّخل, aor. ـِ (S, K) and ـُ , (K,) inf. n. جزر (S, K) and جزار and جزار, (Lh, K,) *He cut off the fruit of the palm-trees:* (Lh, S, K:) or, as some say, *he spoiled the palm-trees in fecundating them.* (TA.) ___ And جزر, (TA,) inf. n. جزر, (K,) *He gathered* honey from the hive. (K, TA.) جزر, aor. ـِ and ـُ , inf. n. جزر, (S, Msb, K, &c.,) *It* (water) *sank, and disappeared; became low;* or *became remote;* (S, K;) *decreased; went away;* (TA;) *flowed away,* or *retired,* (A, Mgh, * Msb,) from the earth, or land: (A, Mgh:) *it* (the sea, and a river, Lth, ISd) *ebbed; contr. of* مدَّ; (S, ISd, K; [but in this last sense, only ـِ is authorized by the K, and app. by ISd also, as the aor.;]) i. e., *retreated,* or *went back;* (S. Msb; *) as also انجزر ; (ISd, TA;) or *ceased to increase.* (Lth, Mgh.)

4 **اجزره** , (K,) or اجزر القوم, (ISk, S,) *He gave to him,* or *to the people, a sheep* or *a goat, for him,* or *for them, to slaughter;* (ISk, S, K;) meaning *a ewe* or *a ram* or *a she-goat;* (ISk, S;) or *a sheep,* or *goat, fit for slaughter:* (TA:) and أَجزرته شاة *I gave to him a ewe* or *a ram* or *a she-goat, and he slaughtered it:* (ISk, TA:) and أَجزرتك بعيرا, or شاة, *I gave to thee a camel,* or *a sheep* or *goat, that thou mightest slaughter it:* (A:) [but] accord. to ISk, one does not say أَجزرتهم ناقة, because a she-camel is fit for other purposes than that of slaughter: (S:) and accord. to some, one should not say اجزره جزورا, but اجزره جزرة. (TA.) اجزر *He* (a camel) *attained to the fit time for his being*

slaughtered. (S, K.) ___ اجزر النَّخْلُ *The palm-trees attained to the fit time for the cutting off of the fruit.* (S, K.) ___ [And hence,] اجزر الشَّيْخُ *The old man attained to the fit time for his dying;* (K, TA;) being aged, and near to his perishing; like as the palm-tree attains to the fit time for having its fruit cut off. (TA.) Youths used to say to an old man أَجْزَرْتَ يا شَيْخُ, meaning, *Thou hast attained to the fit time for thy dying, O old man:* and he would say, أَىْ بَنِىَّ وَتُحْتَضَرُونَ, i. e., [O my sons, and] ye shall die youths: but accord. to one way of relation, it is أَجْزَزْتَ; from أَجَزَّ البُرُّ the wheat attained to the proper time for being out. (S.) ___ اجزر القَوْمُ *The people attained to the fit time for the cutting off of the fruit of the palm-trees.* (Yz, TA.)

5 تَجَزَّرَ see 8.

6 تَجَازَرَا *They reviled each other* (K, TA) *vehemently,* or *excessively.* (TA.)

7 إِنْجَزَرَ see 1.

8 اجتزر : see 1, in two places. ___ اجتزروا فى القِتَالِ and تجزّروا (K, TA) *They fought one another* [app. *so that they cut one another in pieces*]. (TA.) [In the K, this is immediately followed, as though for the purpose of explanation, by the words تَرَكُوهُمْ جُزَرًا لِلسِّبَاعِ أَىْ قِطَعًا: but there is evidently an omission in this place, at least of the conjunction و.] ___ And اجتزروا *They had a camel slaughtered for them.* (A.)

جَزْر inf. n. of 1. (S, K, &c.) And also The *sea* (K, TA) itself. (TA.)

جَزْر , (not جُزْر , Fr, S, [but see what follows,]) [a coll. gen. n.,] *Fat sheep* or *goats:* (S, K, TA:) n. un. جَزَرَةٌ: (S, K:) or *sheep,* or *goats, that are slaughtered;* (M;) as also جُزُور : (K:) n. un. as above: (M: in the K جَزْرَةٌ:) or جَزَرَةٌ signifies *a sheep,* or *goat, fit for slaughter:* or *a sheep,* or *goat, to which the owners betake themselves and which they slaughter:* and *anything that is lawful to be*

slaughtered; n. un. of جزر, which is sometimes [written جزر ,] with fet-h to the ز. (TA.) ___ جزر السباعِ *The flesh which beasts or birds of prey eat.* (S, Mgh.) One says, تركوهم جزرا (S, K) *They slew them:* (S:) or *they left them cut*

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in pieces للسباعِ [*for the beasts or birds of prey*]. (K.) And صاروا جزرا للعدوّ [*They became a prey to the enemy, cut in pieces*]. (Mgh.) See also جزيرة. Also, and جزر , (Fr, S, Msb, K,) the latter with kesr to the ج, (Msb, K,) arabicized, (K,) from the Persian [گزر], (AHn,) [coll. gen. ns., meaning *Carrots,* or the *carrot;*] *a certain root,* (أُرومة,) *which is eaten,* (S, K,) *well known:* (TA:) n. un. with ة; (K;) or جزرة: (As, S, Msb:) *the best kind is the red and sweet, which grows in winter: it is hot in the extreme of the second degree; moist in the first degree;* (TA;) *diuretic;* (K, TA;) *lenitive; emollient;* (TA;) *strengthening to the venereal faculty; emmenagogue: the putting of its pounded leaves upon festering ulcers is advantageous:* (K, TA:) *it is difficult of digestion; and engenders bad blood; but is made wholesome with vinegar and mustard.* (TA.) ___ [See also حنزاب, in art. حزب.]

جزر : see جزر, in three places.

جزار The *time of the cutting off of the fruit of palm-trees.* (Yz, TA.) [See also 1.]

جزور *A camel* [*that is slaughtered,* or *to be slaughtered*]; (K;) applied to the *male* and the *female:* (S, Msb:) or (as some say, Sgh, Msb) properly *a she-camel that is slaughtered:* (Sgh, Msb, K:) but the former is the correct assertion; (TA;) though the word is fem., (IAmb, S, Msb, TA,) on the authority of hearsay; (TA;) therefore you say, رعت الجزورء [*the camel for slaughter pastured*]: (IAmb, Msb:) or when used alone, it is fem.,

because what are slaughtered are mostly she-camels: (TA:) and when used as a common term, it implies the like of predominance [of the fem. gender]: (Háshiyeh of Esh-Shiháb, TA:) [the shares into which the جزور is divided in the game called الميسر are described voce بدء:] pl. جزر (S, Msb, K) and جزائر and جزرات, (Msb, K,) the last of which is pl. of جزر, like as طرقات is of طرق. (TA.)

___ See also جزر.

جزارة , of a camel, The *extremities;* (S, A;) namely, (S,) the *fore and kind legs,* (اليدان والرجلان, S, K,) *and* the *head,* (S,) or *neck:* (A, K:) because the slaughterer receives them; (S;) they being his hire, (S, K,) or right, (A,) not being included among the shares in the game called الميسر. (TA.) But when a horse is said to be عبل الجزارة, (S,) or ضخم الجزارة, (M,) what is meant is thickness of the fore and hind legs, and abundance of sinews; and the head is not included, because largeness of the head, in a horse, is a fault. (S, M.)

جزارة The *trade of him who slaughters camels* (Mgh, Msb, K, * TA) *and other animals.* (Msb.)

جزيرة *An island; land in the sea* [or *in a river*], *from which the water has flowed away, so that it appears;* (Az, Mgh;) and in like manner, *land which a torrent does not overflow, but which it surrounds;* (Az, TA;) *land from which the tide retires;* as also جزر : (K:) so called because cut off from the main land: (S:) or because of the retiring of the water from it: (Msb:) pl. جزائر: (S, Mgh:) [also, *a peninsula:*] and *a piece of ground* or *land.* (Kr, TA.)

جزَّار (S, A, Mgh, Msb, K) and جزير (K) and جازر (A) *One who slaughters camels* (A, Mgh, Msb, K) *and other animals.* (Msb.)

جزير : see what next precedes.

جازر : see what next precedes.

مجزر , (Msb, K,) or مجزِر, with kesr to the ز, (S, Ibn-Málik,) contr to rule, as the aor. of the verb is with damm, (Ibn-Málik, TA,) and

sometimes مَجْزَرَةٌ [or مَجْزِرَةٌ], (Msb,) *A place where camels are slaughtered,* (S, Msb, K,) *and other animals,* (Msb,) *namely, bulls and cows and sheep and goats, and where their flesh is sold:* pl. مَجَازِرُ. (TA.) In a trad. of 'Omar, persons are enjoined to avoid مَجَازِرَ, (S, TA,) meaning as above; because of their uncleanness; (TA;) or because the witnessing of the slaughter of animals hardens the heart and dispels mercy: (IAth, TA:) or the meaning is, *places of assembly;* because a camel is slaughtered only where people are collected together: (S, TA:) the مَجْزَرَةُ is one of the places in which it is forbidden to perform the usual prayers. (Mgh.)

مَجْزَرَةٌ or مَجْزِرَةٌ: see مَجْزَرٌ, in two places.

جزع

1 **جَزْعٌ** [inf. n. of جَزَعَ] signifies The act of *cutting;* or *cutting off.* (TA.) [See also 8.] ___ [Hence,] جَزَعَ لَهُ جَزْعَةً مِنَ المَالِ *He cut off for him a portion of the property.* (S.) ___ And جَزَعَ الوَادِىَ, (S, Msb, K,) aor. , (Msb, K,) inf. n. جَزْعٌ, (S, Msb, K,) *He passed the valley to the other side:* (Msb:) or *he passed the valley* [*in any manner*]: (K:) or *he passed across it;* i. e., *crossed it:* (S, K:) and in like manner, الأَرْضَ *the land:* (K:) and المَفَازَةَ *the desert:* and المَوْضِعَ *the place.* (TA.) جَزِعَ, (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. جَزَعٌ (S, Msb, K) and جُزُوعٌ, (K,) *He was,* or *became, impatient,* (S, K,) مِنَ الشَّىْءِ [*of the thing*]; (S;) and عَلَى فُلَانٍ [*on account of such a one*]; (S and K in art. اله, &c.;) جَزَعٌ being the *contr. of* صَبْرٌ: (S, K:) or *he had not sufficient strength to bear what befell him,* (O, Msb,) *and found not patience:* (Msb:) or *he manifested grief and agitation:* (TK:) or *he was,* or *became, affected with grief:* or *he was,* or *became, affected with most violent grief, such as prevented him and turned him from that to which he was directing himself,* or *from his object, and cut him off therefrom:* this meaning of cutting off being said by 'Abd-el-Kádir El-Baghdádee to be the primary signification. (TA.)

2 **جزّع** , inf. n. تَجْزِيعٌ, *It* (a full-grown unripe date) *became ripe to the extent of two thirds of it:* (S:) or *to the extent of half of it;* (K, TA;) *from the bottom:* (TA:) or *became partly ripe:* and in like manner one says of a grape. (TA.) ___ *It* (a watering-trough, or tank,) *had but little remaining in it.* (K, * TA.) ___ *He put a little water* into a skin. (TA.) جزّع فلاناً, (K,) inf. n. as above, (TA,) *He caused the impatience* (جَزَعَ) *of such a one to cease:* (K:) *he said to him that which comforted him,* or *consoled him, and which caused his grief and fear to cease.* (IAth.)

4 اجزع جزعةً, and جزعةً, *He left,* or *caused to remain, a remainder:* (O, K:) or *less than half.* (TA.) اجزعه *He caused him to be impatient:* (S, K:) or *he caused him to want sufficient strength to bear what befell him, and to be impatient.* (Msb.)

5 تَجَزَّعَ see 7, in two places. تجزّعوا الغَنِيمَةَ *They divided among themselves the spoil.* (TA.)

7 انجزع *It* (a rope) *broke,* (K, TA,) *in any manner:* (TA:) or *broke in halves;* (K, TA;) but if it have broken at its extremity, one does not say انجزع. (TA.) And انجزعت العَصَا, and تجزّعت, *The staff,* or *stick, broke* (K, TA) *in halves.* (TA.) تجزّع is also said of a spear, and of an arrow, &c., meaning *It broke in pieces.* (TA.)

8 اجتزعه *He broke it,* and *cut it off:* (K:) or *he broke it off,* and *cut it off, for himself;* namely, a branch, rod, or piece of wood, from a tree. (S.)

جَزْعٌ (S, Msb, K) and جَزِعٌ, (Kr, K,) but IDrd ascribes the latter to the vulgar, (TA,) [The *onyx;* so called in the present day;] *certain beads,* or *gems,* (خَرَزٌ,) (Msb,) the *beads,* or *gems,* (خَرَزٌ, [here rendered by Golius Murœna seu concha Veneris, though he also gives what I regard as the only correct signification, namely onyx,]) *of El-Yemen* (S, K) [and] *of China,* (K) *in which are whiteness and blackness,* (S, Msb, K,) *and to which eyes are likened,* (S, K,) *and in particular,* by Imra-el-Keys, *the eyes of wild animals,* because their eyes, while they are alive, are black, but when they die, their whiteness appears; (TA;) *a kind of stone having many colours, brought from El-Yemen and China;* (Kzw;) so called because *interrupted by various colours; its blackness being interrupted by its whiteness and its yellowness:* (IB:) 'Áïsheh's necklace [which she lost on the occasion that subjected her to the accusation of adultery] was of جَزْعٌ of Dhafári: (TA:) the wearing it in a signet induces anxiety, or disquietude of mind, and grief, and terrifying dreams, and altercation with men; and if the hair of one who experiences difficulty in bringing forth be wound upon it, she brings forth at once: (K: [and Kzw says the like, and more of a similar kind:]) n. un. جَزْعَةٌ (Msb, K, * TA) and جَزِعَةٌ. (K, * TA.) See also what next follows.

جزع , (S, O, L, Msb, K,) but AO says that it should be with fet-h, [جزَع ,] (K) The *place of bending,* or *turning,* (منعطَف, S, Msb, K, or منحنًى, As, K,) *of a valley:* (As, S, Msb, K:) or the *middle thereof:* or the *place where it ends:* (IDrd, K:) or *its side:* (Msb:) or the *place of*

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passing, or *crossing,* of a valley: or *a widening part, of the narrow places,* thereof, *whether it produce plants &c. or do not produce them:* (TA:) or it is not so called unless [it be *a part*] *having width, and producing trees &c.:* (Msb, K:) or it may be *without plants,* or *herbage,* or *the like:* (TA:) or *a place, in a valley, in which are no trees:* (IAar, K:) or *a place,* of a valley, *taking a round and wide form:* (TA:) pl. أَجزاع. (Msb, K.) ___ *A place of alighting,* or *abiding, of a people.* (K.) ___ *Elevated land,* or *ground, by the side of which is a low,* or *depressed, part.* (K.) *A bee-hive:* pl. as above. (Ibn- 'Abbád, K.) See also جزَع.

جزُع : see what next follows.

جزِع (Msb, K) and جازِع and جزَع (K) and جزُوع (Msb, K) and جزَاع (K) part. ns. of جزِع; [*Impatient;* &c.;] (Msb, K;) but the last two have an intensive signification [*very impatient,* or *having much impatience;* &c.]. (IAar.)

جزُعة : see what next follows, in two places.

جزَعة *A little,* or *small quantity,* of property, or wealth; and of water, (S, K,) remaining in a skin, (Lh, IDrd,) and in a leathern bottle, or other vessel, (IDrd,) and in a pool left by a torrent, but not in a well, (TA,) as also جزُعة (IDrd, K) and [the dim.] جزُيعة , (IDrd,) and of milk, in a skin; (Lh;) or *a third part,* or *nearly that quantity,* of water, in a trough, or tank; (ISh;) or *a quantity* of water, and of milk, *less than the half of the skin* or *other vessel,* and *of the trough;* (TA;) and, as also جزُعة , *somewhat remaining;* (O, K;) or the latter, particularly, of milk;

(IAar;) or both, accord. to some, [*a remainder consisting of*] *less than half;* (TA;) and the former, *a portion* [*not defined*] of property, or wealth; (S;) and particularly *a portion of a flock of sheep* or *goats;* (Aboo-Leylà, K;) as also جُزَيْعَة ; (S;) thus in the handwriting of Aboo-Sahl El-Harawee; but in the Mj of IF, جَزِيعَة , of the measure فَعِيلَة in the sense of the measure مَفْعُولَة: (TA:) the pl. of جَزْعَة is جَزْع. (ISh.) ___ And [hence,] *A part,* or *portion,* of the night, (S, O, K,) *past* or *to come,* (TA,) *less than half,* (O, K,) *of the former part thereof or of the latter part.* (K.) *A place in which is a collection of trees* (K, TA) *among which the camels or other beasts are made to rest at night from the cold, and are confined when they are hungry, or returning from water,* or *under rain.* (TA.) Also n. un. of جَزْع as syn. with جَزَع. (TA.)

جُزَاع : see جَزِع.

جُزُوع : see جَزِع.

جَزِيعَة and جُزَيْعَة: see جَزْعَة, in three places.

جَازِع : see جَزِع. Also The *piece of wood which is placed in the trellis of a grape-vine, crosswise, upon which are laid the branches of the vine;* (S, K) not known to Aboo-Sa'eed; (S;) *it is thus placed for the purpose of raising the branches from the ground;* and this piece of wood is also called خَشَبَة جَازِعَة; the latter word being thus used as an epithet. (TA.) Also *Any piece of wood that is put crosswise between two things for a thing to be borne upon it* (K, TA) is called its جَازِع. (TA.)

مُجَزَّع *Interrupted by various colours* [*like the* جَزْع or *onyx*]: (IB:) or anything *in which are blackness and whiteness;* as also مُجَزِّع : (K:) and flesh-meat *in which are whiteness and*

redness. (TA.) [Hence,] نوًى مُجَزَّعٌ and مُجْزِعٌ *Datestones of which some,* or *some parts, have been scraped,* or *abraded, so as to have become white, the rest being left of their* [*original*] *colour:* (K:) likened to the جَزْعٌ. (TA.) And بُسْرٌ مُجْزِعٌ (S, K) and مُجَزَّعٌ; (K;) the former, says Sh, accord. to El-Ma'arree, but he adds that he himself held the latter to be the right; Az says that he heard the former from the people of Hejer, and it has the authority of A' Obeyd; (TA;) *Full-grown dates that have ripened to the half;* (K, TA;) *from the bottom:* (TA:) or *to the extent of two thirds:* (S:) or *that have become partly ripe:* (TA:) fem. with ة: (S, K:) and in like manner you say تَمْرٌ مُتَجْزِعٌ *dates that have ripened to the half.* (TA.)

مُجْزِعٌ : see مُجَزَّعٌ, in three places. ___ حَوْضٌ مُجْزِعٌ *A watering-trough,* or *tank, having but little water remaining in it.* (K.)

مُتَجْزِعٌ : see مُجْزِعٌ.

جزف

1 **جَزْفٌ** [inf. n. of جَزَفَ] signifies The *taking* a thing [*in the manner termed*] مُجَازَفَةً and جِزَافًا [i. e. *by conjecture, not knowing the measure nor the weight*]: (S, TA:) or the *taking largely,* or *copiously:* (IF, Msb, TA:) and it is [from] a Persian word. (Msb. [See جُزَافٌ, below.]) And you say, جَزَفَ فِى الكَيْلِ, inf. n. جَزْفٌ, *He gave large measure:* (IKtt, Msb:) and جَزَفَ لَهُ فِى الكَيْلِ *He gave him large measure.* (Jm, TA.)

3 **جازف** , (Msb, TA,) inf. n. مُجَازَفَةٌ (S, Msb, K, TA) and جِزَافٌ, (S, TA,) *He sold,* or *bought, a thing not knowing its measure nor its weight:* (Msb:) or *he conjectured in selling and buying.* (K.) ___ *He acted in an easy,* or *a facile, manner,* (Msb, TA,) in selling or buying. (Msb.) ___ And hence, جازف بنفسه *He perilled, endangered, jeoparded, hazarded,* or *risked, himself;* as though he acted in an easy manner with himself. (TA.)

5 **تجزّف فيه** *He picked out,* or *selected, the good in it;* syn. تَنَقَّدَ [in the CK, erroneously, تَنَقَّذَ]. (Sgh, K.)

8 **اجترف** *He bought* a thing *by conjecture, not knowing the measure nor the weight.* (AA, K.)

جَزْفٌ *Of unknown quantity, whether measured or weighed.* (Nh, TA.)

جَزْفَةٌ *A portion* of a number of cattle: (K:) and of hair. (TA)

جِزَافٌ : see what next follows, in two places.

جُزَافٌ , accord. to the 'Eyn, in selling and buying, is [The *selling*, and *buying*,] *by conjecture, without measuring and without weighing;* and by rule should be جَزَافٌ , with kesr; i. e., if formed in accordance to the verb [which is جَازَفَ]: (Mgh:) or the *selling* or *buying a thing not knowing its measure nor its weight:* (Msb:) or *conjecture in selling and buying;* as also جَزَافٌ and جَزَافٌ and جُزَافَةٌ and جَزَافَةٌ and جَزَافَةٌ : (K, TA:) arabicized, from گُزَافْ, (Msb, K, TA,) which is Persian: (Msb, TA:) they say لَافْ وگَزَافْ, meaning excess in speech, by conjecture: accord. to the Jm, its primary signification is *muchness*, or *copiousness:* (TA:) some say that the most chaste form of جزاف is جَزَافٌ , with kesr; [because this is a regular inf. n. of جَازَفَ;] (MF, TA;) and some, that the triple vocalization of the ج in جزاف is a kind of جزاف [i. e. conjecture], since all assert it to be a Persian word arabicized, and it cannot be so and be also an inf. n., conformable to the verb and to rule: it seems that, when they arabicized it, its original was gradually forgotten, so they formed from it a verb, and derived from it, and made it analogous. (TA.) ___ بيع جُزَافٌ and جَزَافٌ and جَزَافٌ and جَزِيفٌ (K) and مُجْتَزَفٌ (TA) *A thing sold*, or *bought, of unknown quantity, whether measured or weighed.* (TA.) [See also جزف.]

جَزَافٌ : see جُزَافٌ, in four places.

جَزُوفٌ A pregnant female *exceeding the term of her bringing forth.* (K.)

جَزِيفٌ : see جُزَافٌ.

جَزَافَةٌ and جُزَافَةٌ and جَزَافَةٌ: see جُزَافٌ.

جَزَّافٌ *A fisherman.* (El-'Azeezee, K.)

جَازِفٌ فى كَلَامه *One who pours forth his speech without rule.* (Msb.)

مَجْزَفَةٌ *A fishing-net.* (El-' Azeezee, K.)

بَيْعٌ مُجْتَزَفٌ : see جُزَافٌ.

جزل

1 **جزَلَهُ** , (K,) or جزَلُوا ناقةً, (S,) aor. ـِ , (K,) inf. n. جَزْلٌ, (S,) *He cut it* (a thing, S) *in two pieces,* (S, K,) with a sword. (K.) ___ جزَلُوا ناقةً *They cut the base of the neck of a she-camel,* that was slaughtered and dead, *in the part between the two shoulder-joints, in order that the neck might become relaxed; not cutting the whole of it;* previously to skinning. (Ham p. 689.) ___ جزَلَهُ القتبُ, (K, * TA,) aor. and inf. n. as above; and اجزلهُ ; *The saddle cut it;* namely, the withers of a camel. (K, * TA.) جزِلَ, aor. , (K.) inf. n. جَزَلٌ, (S, K,) *He* (a camel) *had a gall,* or *sore, in the withers, in consequence of which a bone came forth from it, and the place thereof became depressed:* (S, K:) or *he had his withers cut by the saddle:* (K:) or *he had a gall,* or *sore, in the withers, penetrating into the interior, and killing him.* (TA.) The epithet applied to a camel in this case is أَجْزَلُ ; (S, K;) fem. جَزْلَآءُ: pl. جُزْلٌ (K.) See also أَخْزَلُ جزَلَ,

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aor. ـُ , (Msb, K,) inf. n. جَزَالَةٌ, (Msb,) said of firewood, (Msb, TA,) &c., (TA,) *It was thick and large.* (Msb, K.) ___ Also, (K,) inf. n. as above, (S,) *He possessed good,* (S, * K, TA,) *strong, firm,* (TA,) *judgment,* (S * K, TA,) [and *natural disposition,* and *intelligence;* for] جزَالَةٌ is used in relation to judgment and natural disposition and intelligence: (Ham p. 770:) and جزَالَةُ الرَّأْى signifies *firmness of judgment:* (TA:) and الجزَالَةُ فى المنْطق, *chasteness,* or *clearness,* or *eloquence,* and *firmness, in speech.* (Har p. 8.)

4 **أَجْزَلَ** see 1. اجزل عطيَّتَهُ *He made his gift large.* (TA.) And اجزل لَهُ من العطَآء, (S,) or فى العطَآء, (Msb, TA,) *He gave to him largely.* (S, Msb, TA.)

10 استجزل رأْيَهُ فى هٰذَا *He esteemed his judgment,* or *opinion, good* [*and strong and firm* (see جزَلَ)] *in this* [matter]; syn. استجوده (TA.)

جَزْلٌ *Large and dry firewood:* (S:) or *dry firewood:* (K:) or *thick, large firewood.* (Msb, K.) ___ *Much* of a thing; as also جَزِيلٌ : (K:) or the latter, *great,* or *large;* [and so the former:] you say عَطَآءٌ جَزْلٌ and ↓جَزِيلٌ [*a great,* or *large, gift*]: (S, TA:*) and ↓ثَوَابٌ جَزِيلٌ [*a great,* or *large, recompense*]: (TA:) pl. جِزَالٌ; (S, K;) either of the former or of the latter. (TA.) And [the fem.] جَزْلَةٌ [A woman] *large in the posteriors.* (K, TA.) ___ *Generous; munificent.* (K, TA.) ___ *Intelligent; firm,* or *sound, in judgment.* (K, TA.) You say, فُلَانٌ جَزْلُ الرَّأْىِ [*Such a one is firm,* or *sound, in judgment*]. (S, Msb.) And when this is said to you, and you desire to deny it, say, بَلْ جَزِلُ الرَّأْىِ *Nay, unsound in judgment;* from جَزَلٌ, [inf. n. of جَزِلَ,] relating to a gall, or sore, in the withers [of a camel]. (A, TA.) You say also امْرَأَةٌ جَزْلَةٌ *A woman possessing judgment:* (S:) or *intelligent; firm,* or *sound, in judgment;* as also ↓جَزْلَآءُ: (K:) [but] IDrd says that جزالآء, [app. a mistranscription for جَزْلَآءُ,] as syn. with جَزْلَةٌ, is not of established authority. (TA.) ___ Applied to a word, or an expression, (S, K, &c.,) *Strong,* (PS,) *sound, correct;* (PS, TK;) *contr. of* رَكِيكٌ (S, K.) And applied to language, *Chaste, clear,* or *eloquent, and comprehensive.* (TA.)

جَزْلٌ : see جَزْلَةٌ

جَزِلُ الرَّأْىِ : see جَزْلٌ

جَزْلَةٌ *A piece,* or *portion cut off.* (S, K.*) ___ *A large portion of dates;* (S, K;) as also ↓جَزْلٌ (K)

زَمَنُ الجِزَالُ (S, K) and الجِزَالُ (K) *The time of the cutting off of the fruit of the palm-trees.* (S, K.)

جَزِيلٌ : see جَزْلٌ, in three places.

أَجْزَلُ ; fem. جَزْلَآءُ; pl. جُزْلٌ: see جَزِلَ: and for the fem., see also جَزْلٌ.

جزم

1 **جزمه** , (S, Msb, K,) aor ـِ (Msb, K,) inf. n. جزم, (Msb,) *He cut it,* or *cut it off;* (S, Msb, K) namely, a thing: (Msb:) [like جرمه &c.] ___ جزم النَّخل *He cut off the fruit of the palmtrees:* (Msb:) [like جرم النخل: but see another explanation, below.] And جزم من النَّخْلَة جزماً [*He cut off a portion of the fruit from the palmtree*]. (TA.) ___ جزم الحرف, (S, ISd, Msb, K,) aor. as above, (TA,) and so the inf. n., (S,) *He made the letter quiescent;* (S, ISd, Msb, K;) i.e., the final letter of a declinable word; (S, ISd, Msb;) *he cut it off from motion:* (Msb:) or as though he cut off from it declinability: (Mbr, TA:) from جزم in the first of the senses explained above: جزم in a declinable word being like سُكُونٌ in an indeclinable word. (S.) It is said in a trad. of En-Nakha'ee, التَّكْبِيرُ جزمٌ والتَّسليمُ جزمٌ, meaning that neither should be prolonged in utterance, and that the last letter in each should be without a case-ending, i.e., be quiescent; so that one should not say [in prayer] اللّهُ أَكْبَرُ [nor السَّلَامُ عَلَيْكُمْ ورحمةُ اللّهِ, but أَكْبَرْ in the former instance, and اللّهْ in the latter]: or, accord. to Z, that one should not exceed the due bounds in the pronunciation of the hemzeh and the medd: (TA:) or that one should abstain from giving fulness and depth to the sound of the vowel, and should elide it entirely in the places of pausing, and avoid excess in the pronunciation of the hemzeh and the medd. (Mgh.) ___ جزم على فُلَانٍ كَذَا وكَذَا, *He made such and such things to be binding,* or *obligatory, on such a one.* (K.) And جزم اليمينَ, (K,) inf.n. as above, (TA,) *i. q.* أَمْضَاهَا; (K) i. e., *He made the oath to be unconditional, without exception, absolutely* or *decidedly* or *irreversibly binding;* (TK;) أَمْضَاهَا البَتَّةَ. (TA.) One says also, حَلَفَ يَمِيناً حَتْماً جَزْماً [*He swore an oath in an absolute, a decided,* or *an irreversible, manner*]. (TA.) And جزم الأَمر, (K,) inf. n. as above, (TA,) *He decided the affair irreversibly.* (K.) And جزمت ما بينى وبينه *I decided the matter between me and him.* (TA.) And أَفْعَلُ ذٰلكَ جَزْماً *I will do that decidedly; without any indulgence therein.* (Msb.) And

جزم به [*He asserted it decisively*]. (TA passim.) And جزم على الأمر *He decided*, or *determined, upon*, or *upon doing, the thing*, or *affair*. (TA.) ___ Also, this last phrase, *He was silent respecting the affair;* and so ↓جزّم. (K,* TA.) ___ And جزم عنه *He held back*, or *refrained, from it through cowardice; and was unable to do it;* and so ↓جزّم: (K:) or جزّم ↓القوم *the people lacked power or ability*. (S) ___ جزم البعير فما يبرح [app., *The camel stopped, and would not quit his place*]. (TA: but the verb جزم is there without any syll. sign.) جزم النَّخل, (A'Obeyd, S, K,) inf. n. as above; (TA;) and ↓اجتزمه; (K; and the act. part. n. of the latter is also mentioned in the S;) like جرمه (S) [and اجترمه]; *He computed by conjecture the quantity of fruit upon the palm-trees*. (A'Obeyd, S, K.) ___ And جزم also signifies The *selling*, or *buying, fruit [by conjecture, while yet in a rudimental state,] in its calyxes, for money*. (IAar, TA.) Also جزم (S, K,) inf. n. as above, (TA,) *He filled* a skin; (S, K;) and so ↓جزّم, (S, *K,) inf. n. تَجْزِيم (S.) ___ جزمت الإبل, (Fr, K,) inf. n. as above, (Fr, TA,) *The camels satisfied their thirst* [as though they *filled themselves*] *with water*. (Fr, K.) ___ And جزم, (IAar, K,) aor. and inf. n. as above, (IAar, TA,) *He ate one meal and was filled thereby:* (IAar, K) or *he ate one meal in every day and night*. (Th, K.) جزم القرآءة, (Lth, K,) inf. n. as above, (Lth, TA,) *He performed the reading*, or *recitation, so as to put the letters in their proper places, in a distinct*, or *perspicuous, and leisurely, manner*. (Lth, K.) ___ And جزم in writing means The *making the letters even*. (K.) جزم بسلْحه *He voided part of his excrement, part thereof remaining:* or *he cast forth his excrement*. (K.)

2 **جزَّم** see 1, in four places.

4 **اجزم نَخْلَه** *He sold his palm-trees*. (TA.)

5 **تجزّمت العصا** *The staff became split* or *cracked*. (K.)

7 **انجزم** [*It became cut,* or *cut off.* ___ And hence,] *It* (the final letter of a declinable word) *became,* or *was made, quiescent.* (S, TA.) ___ *It* (a bone) *broke,* or *became broken.* (K.)

8 **إجتزم** see 1. ___ اجتزم جزمةً من المال *He took a portion of the cattle,* or *property, and left a portion.* (K.) ___ اجتزم حظيرته *He bought his* حظيرة [or *enclosure for camels* &c.]: (AHn, K:) of the dial. of El-Yemámeh. (AHn, TA.) ___ اجتزم النَّخلَةَ *He bought the fruit,* only, *of the palm-tree:* and اجتزم نَخْلَ فُلَانٍ *he bought the palm-trees of such a one.* (TA.)

جزمٌ [an inf.n. (see 1) used as an epithet]. You say حُكْمٌ جزمٌ *An indissoluble and irreversible decree* or *ordinance,* or *sentence;* like قضآءٌ حتمٌ. (Msb.) ___ A reed-pen (قَلَمٌ) *having the nib evenly, not obliquely, cut.* (S,* K, TA.) ___ The *modern Arabic character,* (S, K,) *composed of the letters of the alphabet:* (K:) accord. to AHát, (TA,) so called because it was cut off from the character of Himyer, (K, TA,) i.e., the مُسْنَد, which they have still in El-Yemen. (TA.) *A thing that is stuffed into a she-camel's vulva,* (El-Umawee, S, K,) *that she may think it to be her young one, [when it is taken forth,] and incline to it, [and therefore yield her milk;] like the* دُرْجَة [q. v.]. (El-Umawee, S.) A thing, or an event, *that comes before its time,* or *season:* (K:) that which comes in its time, or season, is termed وَزْمٌ. (TA.)

جزمٌ *A portion, share,* or *lot,* (K,) of palmtrees (TA) [and app. of the fruit of a palm-tree, &c.: see 1, third sentence].

جَزْمَةٌ [The *sign that is written over the final letter of a declinable word when it is quiescent*]. *A single act of eating.* (S.)

جَزْمَةٌ *A hundred [head]* of cattle, and upwards: or *from ten to forty:* (K:) or it is peculiarly of

camels; like صَرِمَةٌ: (TA:) or *such a portion as is termed* صَرِمَة of camels; and *such as is termed* فَرِقَة of sheep. (S, K.) [See also 8.]

جَازِمٌ A *full* water-skin or milk-skin; as also ↓مُجْزَمٌ: (K,* TA:) and [the pl.] جَوَازِمُ *filled* milk-skins. (K.) ___ Also, applied to a camel, and جَوَازِمُ applied to camels, *Satisfied with water.* (K.)

مُجْزَمٌ : see جَازِمٌ

مَجْزُومٌ [*Cut*, or *cut off.* ___ And hence,] applied to the final letter of a declinable word, *Made quiescent.* (TA.)

جزى

1 **جَزَى** , aor ـِ (Msb, K,) inf. n. جَزَآءٌ, (Msb,) *It* (a thing) *paid; gave,* or *rendered, as a satisfaction;* or *made, gave,* or *rendered, satisfaction:* (Msb:) or *satisfied; sufficed;* or *contented.* (K.) And جَزَيْتُ الدَّيْنَ *I paid the debt.* (Msb.) And جَزَيْتُ فُلَانًا حَقَّهُ *I paid such a one his right,* or *due.* (TA.) And مَا يَجْزِينِى هٰذَا الثَّوْبُ *This garment does not suffice me.* (TA.) ___ And hence, (TA,) جَزَى عَنْهُ, (S, Mgh, Msb, K,) [aor. and] inf. n. as above, (Mgh,) *It* (a thing) *paid for him; gave,* or *rendered,* [a thing] *as a satisfaction for him; made, gave,* or *rendered, satisfaction for him;* (S, Mgh, Msb,* K;) and some of the lawyers use ↓اجزى in this sense, like اجزأ: (Az, Mgh, Msb:) جَزَى is of the dial. of El-Hijáz, and اجزأ of the dial. of Temeem. (Akh, Msb.) Hence, in the Kur [ii. 45], لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا [*A soul shall not give anything as a satisfaction for a soul, i. e. for another soul:* or *a soul shall not make satisfaction for a soul at all;* accord. to the latter rendering, شيئا being put in the accus. case after the manner of an inf. n.]. (S, Msb.) You say also, جَزَتْ عَنْكَ شَاةٌ *A sheep,* or *goat, made satisfaction for thee* [as a sacrifice]; (S, TA;) as also ↓أَجْزَتْ: (TA:) Benoo-Temeem say أَجْزَأَتْ, with ء: (S, TA:) this last, thus explained, is a dial, var. mentioned by IKtt (Msb.) And كَذَا عَنْ كَذَا ↓اجزى *Such a thing stood,* or *served, in lieu, in the place,* or *in stead, of such a thing, without sufficing.* (Zj, K.) And قَلِيلٌ مِنْ كَثِيرٍ ↓يُجْزِى; and هٰذَا مِنْ هٰذَا; *A little stands,* or *serves, in lieu of much;* and *this, of this.* (IAar, TA.) And اجزى عنه مجزى فلان and مُجْزَاةُ فلان and (as though the augmentative letter [ا in اجزى] were imagined to be rejected, TA) مَجْزَى فلانًا and مَجْزَاةُ فلان *He satisfied, sufficed,* or *contented, him as such a one; he stood,* or *served, him in stead of such a one;* a dial. var. of اجزأ. (K.) And اجزى مُجْزَى غَيْرِهِ *It* (a thing) *satisfied, sufficed,* or *contented, as another thing; it stood,* or *served, in stead of*

another thing. (Msb.) And ↓اجزاكَ, with the [second] objective complement suppressed, *It was sufficient for thee.* (Mgh.) ___ جزاه كَذَا (Msb,* TA,) and جزاه به (K,) or بِمَا صنع, (S,) and عليه, (K,) [aor. and] inf. n. as above, (S, K,) *He repaid, requited, compensated,* or *recompensed, him* (Msb, K TA) [*for such a thing, for it,* or *for what he had done*]; as also ↓جازاه, (S, K,) inf. n. مُجَازَاة and جَزَآء: (K:) or, accord. to Fr, [contr. to many instances in the Kur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also جَزَآء, below.] One says, in praying for another, جزاه ٱللّٰه خيرًا *May God repay him good:* and *requite,* or *recompense, him for good* [that he has done]. (Msb.) And جازيته بذَنْبه *I punished him for his crime, or sin, or act of disobedience.* (Msb.) And جزى عنه فلانًا *He requited, compensated,* or *recompensed, for him, such a one.* (TA.) ___ جازيته فجزيته: see 3.

3 **جازى** see 1, latter part, in two places. ___ [جازاه خيرًا *He prayed for a reward for him from God:* or *said to him, May God reward thee.* (Golius, on the authority of Z.) ___ جازى بحرف and بظَرْف, *He employed a particle,* and *an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement.* For instance, in the S, voce حَيْثُ, it is said, حَيْثُ مِنَ الظُّرُوفِ الَّتِى لَا يُجَازَى بِهَا إِلَّا مع ما, i. e. حيث *is one of the adverbial nouns that are not employed conditionally,* or *to denote that, with what follows, they express a condition with its complement, unless with* ما affixed thereto. See جَزَآء, below.] ___ جازيته فجزيته [*I vied,* or *contended, with him in repaying, requiting, compensating,* or *recompensing, and*] *I overcame him [therein].* (S.)

4 **اجزى** : see 1, in seven places. Also *He furnished* a knife *with a handle;* a dial. var. of اجزأ: (Msb, K:) but ISd doubts its being so. (TA.)

6 **تجازى دينه**, and بدينه, *He demanded payment of his debt.* (K.) You say, تَجَازَيْتُ دَيْنِى عَلَى فُلَانٍ *I demanded payment of my debt [owed by such a one].* (S.) ___ تَجَازَيَا [*They two repaid, requited, compensated,* or *recompensed, each other*]. (TA in art. قرض.)

8 **اجتزاه** *He sought,* or *demanded, of him repayment, requital, compensation,* or *recompense.* (K.)

جزى [a coll. gen. n., of which the n. un. is with ة]: see what next follows.

جزيةٌ The *tax that is taken from the free nonMuslim subjects of a Muslim government;* (S, IAth, Mgh,* Msb, K;) *whereby they ratify the compact that ensures them protection:* (IAth:) [from جزى;] as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian گزيه:] and also, (metaphorically, Mgh,) *a land-tax;* (Mgh, K;) *a tax that is paid by the owner of land:* (TA:) pl. جزًى (S,) or ↓جزًى, (Msb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and جزآءٌ, (K, [in the CK, erroneously, جزاء,]) like كتاب. (TA.)

جزآءٌ *Repayment, requital, compensation,* or *recompense,* for a thing; as also ↓جازيةٌ (K;) *a satisfaction, good for good,* and *evil for evil;* (Er-Rághib, TA;) sometimes *a reward,* and sometimes *a punishment:* (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: جوازٌ is pl. of the latter, or of the former, or of ↓جازٌ, accord. to different writers explaining the saying of El-Hoteí-ah,

* مَنْ يَفْعَلِ الخَيْرَ لَا يَعْدَمْ جَوَازِيَهُ *

[*Whoso doth good, he will not want his rewards,* or *his rewarders*]. (TA.) ___ [Hence,] جزآءُ العُطَاسِ *In the time between the complimentary prayer addressed to a sneezer* (called التَّشْميت) *and the sneeze;* [or *as soon as one can compliment a sneezer by*

repeating the usual prayer of يَرْحَمُكَ ٱللّٰهُ (*God have mercy on thee*).] (TA voce مُعَاقَبٌ) ___ [And جَزَآءُ شَرْطٍ *An apodosis;* the *complement,* or *correlative, of a condition;* also called جَوَابُ شَرْطٍ, q.v. in art. جوب ___ And حَرْفُ جَزَآءٍ *A particle denoting compensation,* or *the complement of a condition.* And *A conditional particle;* as إِنْ; also termed حَرْفٌ لِلْجَزَآءِ, and جَزَآءٌ alone, and هُوَ ذُو جَزَآءٍ ___.] حَرْفُ شَرْطٍ *He is possessed of sufficiency,* or *competence,* or *wealth.* (TA.)

جَازٍ [act. part. n. of 1, q. v.]: see هٰذَا رَجُلٌ جَازِيكَ مِنْ رَجُلٍ ___ جَزَآءٌ *This is a man sufficient for thee as a man.* (S.)

جَازِيَةٌ : see جَزَآءٌ. Also *Wild bulls,* or *cows.* (TA.) [See جَازِئٌ.]

مَجْزًى and مُجْزًى are used as inf. ns. of 4. [See 1.] (K.)

مُجْزٍ [act. part. n. of 4. It is said in the TA that مجزى, applied to a camel, signifies *Sufficing for a load* or *burden;* and its pl. is مجازى. And that مجزى لأَمْرِهِ, applied to a man, signifies *Sufficing for his affair.* But مجزى in these instances is evidently a mistranscription, for مُجْزٍ; and مجازى, for مَجَازٍ, Mistranscriptions of this Kind are of frequent occurrence in Lexicons.]

مَجْزَاةٌ and مُجْزَاةٌ are used as inf. ns. of 4. [See 1.] (K.)

جس

1 **جَسَّهُ** , (A, Mgh, K,*) or جَسَّهُ بِيَدِهِ, (S Msb,) aor ـُ , (Mgh, Msb,) inf.n. جَسٌّ, (A, Mgh, Msb, K,) *He felt it with his hand* (S, A, Mgh, K) *for the purpose of testing it, that he might form a judgment of it;* (Mgh, Msb;) as also ↓اجتسّه. (S, Msb, K.) You say, جَسَّهُ الطَّبِيبُ, (Mgh,) and جَسَّ يَدَهُ, (A,) *The physician felt him,* (Mgh,) and *felt his arm,* or *hand,* (A,) *to know if he were hot or cold.* (Mgh.) And جَسَّ الشَّاةَ *He felt the sheep,* or *goat, to know if it were fat or lean.* (A, Mgh.) ___ جَسٌّ is also, sometimes, with the eye. (IDrd, S, Msb. *) You say, جَسَّهُ بِعَيْنِهِ (IDrd, S, A, K) *He looked sharply,* or *intently,* or *attentively, at him, or it, for the purpose of investigation and clear perception.* (K, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyoob El-'Amberee, TA,) in which occurs

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the expression جَسُّوهُ بِأَعْيُنِهِمْ: (S:) but Sgh says that the right reading is حَسُّوهُ. (TA.) ___ جَسَّ الأَرْضَ *He traversed the land.* (Aboo-Sa'eed El-Yeshkuree, TA.) ___ جَسَّ الأَخْبَارَ, (S, Msb, K,) and تَجَسَّسَهَا , (S, A, Msb, K,) *He searched, or sought, for, or after, news or tidings; inquired,* or *sought for information, respecting news* or *tidings; searched* or *inquired* or *spied into, investigated, scrutinized,* or *examined, news* or *tidings:* (S, K:) *he searched,* or *sought, repeatedly,* or *leisurely and by degrees, for news* or *tidings.* (Msb.) You say also, تَجَسَّسَ فُلَانًا, and مِنْ فُلَانٍ *He inquired, or sought for information, respecting such a one;* as also تَجَسَّسَ, which latter verb occurs in an extr. reading of verse 87 of ch. xii. of the Kur: or the former signifies *he sought after*

him for another; and the latter, "he sought after him for himself:" or ↓تجسّس signifies *[he acted as a spy;] he inquired respecting,* or *searched* or *inquired* or *spied into, things which others veiled or concealed by reason of disdainful pride or of shame or pudency;* and تجسّس, "he listened:" (TA:) in the last of the senses here assigned to it, the former verb is used in the Kur, xlix. 12, where it is said, ↓وَلَا تَجَسَّسُوا, for تَتَجَسَّسُوا; (Mujáhid, Bd, K;) ↓ or the meaning here is, *and do not ye inquire respecting,* or *search or inquire or spy into, private circumstances:* or *take ye what appeareth, and leave ye what God hath concealed.* (Mujáhid, K.) You also say, اجتسّ لَهُمْ أَمْرَ القَوْمِ *He examined* or *spied into, and sought out, for them, the circumstances of the people.* (Mgh.)

5 **تَجَسَّسَ** see 1, in five places.

8 **إِجْتَسَسَ** see 1, first and last sentences. ___ اجتّست الإِبِلُ البَارِضُ, (A,) or الكَلَأَ, (K,) *The camels sought out the first sprouts of the herbage with their mouths:* (A:) or *cropped the herbage with their* مَجَاسّ, (K,) i. e., their *mouths.* (TA.)

جَسِيسٌ : see جَاسُوسٌ

جَسَّاسٌ : see جَاسُوسٌ ___ The *lion that marks his prey with his claws:* (K, TA:) or *one that traverses a land.* (Aboo-Sa'eed El-Yeshkuree, TA.) ___ الجَسَّاسَةُ *A certain beast, that will be in the islands, that will search after news,* or *tidings, and bring them to Ed-Dejjál* [or *Antichrist*]. (Lth, L, K.)

جَاسَّةٌ a dial. var. of حَاسَّةٌ, (Msb,) and sing. of جَوَاسٌّ, (Msb, TA,) which is syn. with حَوَاسٌّ, (Kh, S, A, K,) signifying The five *senses.* (TA.) See حَاسَّةٌ.

جَاسُوسٌ *A spy, who searches for, and brings, information, news,* or *tidings:* (S, * Msb, * TA:) or *one who is acquainted with private affairs of an evil nature:* as also جَسِيسٌ (K) [and جَسَّاسٌ :] and نَامُوسٌ signifies one who is acquainted with private affairs of a good nature: (TA:) pl. جَوَاسِيسُ. (A.)

مَجَسٌّ (A, TA) and ↓مَجَسَّةٌ (S, A, Mgh, Msb, K) The *place which one feels with his hand,* (A,* Mgh, K, TA,) *for the purpose of testing it, that he may form a judgment of it:* (Mgh:) and ↓ the latter, the *place which the physician feels [to know if a patient be hot or cold]:* (S, Msb:) pl. مَجَاسُّ. (S, A, Msb, K.) You say, ↓مَجَسَّتُهُ حَارَّةٌ *[The place in which one feels him is hot].* (A, TA.) And كَيْفَ تَرَى مَجَسَّهَا *[How dost thou find the place in which one feels her?];* referring to a sheep or goat; to which one answers, "Indicative of fatness." (A.) ___ [Hence, *Anything external which indicates the internal condition.*] It is said in a prov., (S, A, Msb, K,) relating to camels, (Msb,) أَفْوَاهُهَا مَجَاسُّهَا, (S, A, K,) or مَجَاسُّهَا أَفْوَاهُهَا, (Msb,) or أَحْنَاكُهَا مَجَاسُّهَا, (A, K,) [*Their mouths, or their palates, are the things which indicate their internal condition:*] for if they eat well, he who looks at them sufficiently knows their fatness, (S, Msb, K,) without feeling them: (S, K:) if one see them eat well, it is as though he felt them: (A, TA:) or, accord. to AZ, they feel the herbage, to test it, with their heads [or mouths] and their palates: so that, accord. to his explanation, the term مَجَاسّ is tropically applied to these parts. (TA.) The prov. relates to external evidences of things explaining their internal qualities. (K) [And hence,] رَعَتِ الإِبِلُ الكَلَأَ بِمَجَاسِّهَا, (K) *The camels cropped the herbage with their mouths.* (TA.) ___ You say also, فُلَانٌ وَاسِعُ المَجَسِّ, like as you say رَحْبُ الذِّرَاعِ [app. meaning *Such a one is liberal, munificent,* or *generous*]: and in the contrary case, ضَيِّقُ المَجَسِّ, (A,) or المَجَسَّةِ, (K,) or both, (TA,) signifying غَيْرُ رَحْبِ الصَّدْرِ [app., *not liberal*]; (K, TA;) and *not* وَاسِعُ السَّرْبِ [which is explained as meaning *of ample bosom,* and *judgment,* and *love;* and *of ample way,* or *course of proceeding:* but I rather incline to think that the right reading is وَاسِعُ السِّرْبِ, and the meaning, *of ample,* or

large, mind, or *heart*]. (TA.) You also say, إِنَّ فِى مَجَسَّتِكَ لَضِيقًا (A) or مَجَسِّكَ (TA) [app,. *Verily in thy bosom,* or *mind,* or *heart, is narrowness;* or *in thee is illiberality.*]

مَجَسَّهُ : see, مَجَسٌّ, throughout. ___ It may also be used as an inf. n. of جَسَّهُ in the first of the senses assigned to it above. (Mgh.)

جسأ

1 **جَسَأَ**, aor ـَـ inf. n. جَسُوءٌ and جُسْأَةٌ, (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written جُسَآءَةٌ, (TA,) *It* (a thing, TA) *was*, or *became, hard, tough, rigid*, or *stiff;* (K, TA;) as also جَسَا, aor (Msb and K in art. جسو) جَسَأَتْ يَدُهُ ___. جَسُوَ, aor ـَـ inf. n. جَسْءٌ, *His hand became hard, tough, callous*, (S, TA,) *coarse*, or *rough*, (TA,) from work. (S, TA.) ___ جَسَأَتْ مَفَاصِلُهُ *His joints became rigid*, or *stiff*. (TA.) جُسِئَتِ الأَرْضُ *The ground became hard*, or *hard and level, and rough:* from جَسْءٌ, explained below. (Ks, K.)

جَسْءٌ *Hard*, or *hard and level, and rough, ground*, (جَلَدٌ خَشِنٌ, Ks, K, TA,) *resembling small pebbles*. (TA.) [Accord. to some copies of the K, *Rough skin* (جِلْدٌ خَشِنٌ).] ___ *Frozen water*, (K, TA,) *resembling hail [strewed on the ground]*, (TA.)

جُسْأَةٌ *Hardness, toughness, callousness, [coarseness, or roughness,]* of the hand, from work. (S.) ___ *Rigidity*, or *stiffness, of the neck*, (S, K, TA,) in a horse or the like. (S, TA.)

يَدٌ جَسْآءُ *A hard, tough, callous, coarse*, or *rough, hand*. (K, TA.)

جَاسِئٌ [*Hard, tough, rigid*, or *stiff:* see 1]. You say جَبَلٌ جَاسِئٌ [*A hard*, or *hard and rugged, mountain*]. (TA.) And صُخُورٌ جَاسِئَةٌ [*Hard*, or *hard and rugged, rocks*]. (TA.) And نَبْتٌ جَاسِئٌ *A rigid*, or *tough, plant*. (TA.) And أَرْضٌ جَاسِئَةٌ *Hard*, or *hard and level, and rough, ground;* (TA;) as also ↓مَجْسُوءَةٌ. (Ks, K.) And مَكَانٌ جَاسِئٌ *A rugged place;* as also شَاسِئٌ. (TA.) And دَابَّةٌ جَاسِئَةُ القَوَائِمِ *A beast*, or *horse or the like, having rigid*, or *stiff, legs, that will hardly bend*. (TA.)

جَاسِئَآءُ [in the CK جا سِياء] *Hardness, toughness, rigidness,* or *stiffness;* and *ruggedness,* or *roughness.* (K,* TA.)

مَجْسُوءَةٌ : see جَاسِئٌ

جسد

1 **جَسَدَ** , aor ـَـ (S, K,) inf.n. جَسَدٌ. (S, KL,) *It* (blood) *stuck,* or *adhere,* (S K, KL,) بِهِ [*to him, or it*]: (S, K:) and *it* (blood) *became dry.* (KL.)

4 **أَجْسَدَ** *It* (a garment) *was made to stick,* or *adhere, to the* جَسَدٌ [or *body*]. (Fr, S.) ___ Also, inf. n. إِجْسَادٌ, *It* (a garment) *was dyed so that it stood up by reason of* [*the thickness of*] *the dye.* (ISK, S.) [See مُجْسَدٌ.]

5 **تَجَسَّدَ** from الجَسَدُ is like تَجَسَّمَ from الجِسْمُ: (S:) [apparently signifying *He became,* or *assumed, a* جَسَدٌ, or *body;* or *became corporeal,* or *incarnate;* and thus it is used by late writers, and in the present day: but تَجَسَّمَ generally signifies *he became corpulent:* accord. to the TA, تَجَسَّدَ, said of a man, is like تَجَسَّمَ: accord, to the KL, the former signifies *he became possessed of a body:* accord. to the PS, *he became corporeal,* or *corpulent.*]

جَسَدٌ The *body, with the limbs* or *members,* [or *whole person,*] of a human being, and of a jinnee (or genie), and of an angel: (El-Bári', L, Msb, K:) it is thus applied only to the body of a rational animal; (El-Bári', Msb;) to no body that is nourished with food except that of a human being; but to the body of every rational creature that neither eats nor drinks, such as the genii and the angels: (L:) [the genii, however, are commonly believed to eat and drink:] or, accord. to ISd, it seems to be applied to a body other than that of a human being tropically: (TA:) the [golden] calf of the Children of Israel cried, but did not eat nor drink; [wherefore it is termed

جسد;] and in the Kur [vii. 146 and xx. 90], جسدًا is a substitute for عجلًا, or it may be meant for ذا جسد: (L:) [but see another explanation of جسدا, as there used, below:] or جسد is *syn. with* بدن [which is generally held to signify the *body without the head and arms and legs*]: (S, A:) the pl. is أَجساد. (Lh, Msb, TA.) Lh mentions the saying, إنَّها لَحسنة الأَجساد [*Verily she is beautiful in respect of body*]; as though the sing. of which the pl. is thus used were applied to every separate part. (TA.) *Saffron;* (S, Msb, K) as also جساد : (Lth, IAar, ISk, S, A, Msb, K:) or *a similar dye:* (S:) and ↓ the latter signifies also *a similar dye;* (Lth, Msb,) *red,* or *intensely yellow:* (Lth, TA:) or *bastard saffron;* syn. عصفر; (Msb;) and so the former word. (L.) ___ Also, (S, L, Msb, K,) and ↓جسد (L, K) and جاسد (L, Msb, K) and جسيد (L, K) and جساد , (R,) *Blood;* (S;) as also مجسد , as being likened to saffron: (Ham p. 215:) or *dry blood:* (R, L, Msb, K:) pl. of the first as above. (Ham p. 127.) ___ Some say that عجلًا جسدًا, in the Kur, [in two verses referred to above,] means *A red golden calf.* (S.)

جسد : see جسد: and see also جاسد.

جساد : see جسد, in three places.

جسيد : see جسد.

جاسد Blood *sticking* to (ب) a person; as also ↓. (S.) See also جسد.

جَلْسد (L, K in art. جلسد) and الجَلْسد (S, L, K, TA, in the CK الجَلَّسد) the name of *A certain idol,* (S, L, K,) *which was worshipped in the time of paganism:* (L:) the ل is an augmentative letter accord. to J and most of the leading lexicologists; but F disapproves of the mention of the word in this art. (TA.)

مجسد *Red.* (S.) ___ Also, (S, Msb, K,) and sometimes مجسد , (IF, Msb,) and مُجَسَّد , (K,) A garment *dyed with saffron:* (K:) or *with bastard saffron:* (IAth, TA:) *dyed with* جساد: (IF, Msb:) or *saturated with dye:* (S:) or one says, عَلَى فُلَانٍ ثَوْبٌ مُشَبَّعٌ مِنَ الصِّبْغِ [Upon such a one is a garment saturated with dye]; and عَلَيْهِ ثَوْبٌ

مفدم [Upon him is a garment saturated with red dye]; and when it is *standing up by reason of* [*the thickness of*] *the dye,* it is termed مجسد: (ISK, S:) the pl. of this word is مجاسد. (S.) ___ See also what next follows: ___ and see جسد.

مجسد, (S, A, K,) or مجسد, (A,) the latter is the original form, because it is from أُجْسِدَ, meaning, "it was made to stick, or adhere, to the body, (Fr, S,) like مطْرف and مطْرف, and مصحف and مصحف, (Fr, TA,) *A garment worn next the body* (IAar, S, A, K) *by a woman, so that she sweats in it:* (TA:) and *a garment worn next the body dyed with saffron:* (A:) pl. مجاسد. (IAar, A.) [Hence,] لَا يَخْرُجْنَّ إِلَى المساجد فى المجاسد (IAar, A) *They* (women) *shall by no means go forth to the mosques in the shirts that are next the body.* (IAar.) ___ See also مجسد.

مجسَّد: see مجسد.

جسر

1 **جَسَرَ** , (K,) aor. ـُ , (TA,) inf. n. جَسَارَةٌ (A, K, KL) and جُسُورٌ, said of a man, (K,) *He was daring, courageous,* or *bold:* (A, KL:) *he acted with penetrating energy,* or *sharpness, vigorousness, and effectiveness;* syn. مَضَى and نَفَذَ. (K.) You say, جَسَرَ عَلَى كَذَا, aor. ـُ , inf. n. جَسَارَةٌ, *He ventured upon such a thing daringly, courageously,* or *boldly;* (S, A;) as also تجاسر : (S:) and تجاسر عَلَيْهِ *he emboldened himself against it,* or *him.* (A, K.) And جَسَرَ عَلَى عَدُوِّهِ, (A, Msb,) aor. ـُ , inf. n. جُسُورٌ and جَسَارَةٌ, (Msb,) *He acted daringly, conrageously,* or *boldly, against his enemy.* (A.) And لَا يَجْسُرُ أَنْ يَفْعَلَ كَذَا *He dares not to do such a thing.* (A.) جَسَرَ, (K,) inf. n. جَسْرٌ, (TA,) *He* (a man) *arched,* or *vaulted, a* جِسْرٌ [or *bridge*]. (K.) ___ It is said of [the giant] 'Ooj (عُوجٌ), in a trad., وَقَعَ عَلَى نِيلِ مِصْرَ فَجَسَرَهُمْ سَنَةً, i. e., [*He fell down upon the Nile of Egypt, and*] *became a bridge to them* [*for the space of a year*]. (A.) ___ And one says, جَسَرَتِ الرِّكَابُ الْمَفَازَةَ, and اجْتَسَرَتْهَا , *The travellingcamels crossed,* or *passed over, the desert,* (A, K,) *as by a bridge:* (A:) and اجتسرت السَّفِينَةُ الْبَحْرَ *The ship crossed,* or *passed over, the sea:* (A:) or *rode upon, and passed through, the sea.* (K.)

2 **جَسَّرَهُ** , (A, K,) inf. n. تَجْسِيرٌ; (K;) [and اجسره ; (see أَغَرَّهُ;)] *He encouraged him; emboldened him.* (A, K.)

4 **أَجْسَرَ** see 2.

6 **تجاسر** : see 1, in two places. ___ Also *He stretched himself up, and raised his head.* (K.) ___ تجاسر لَهُ بِالْعَصَا *He put himself in motion to him* (En-Nawádir, K) *with the staff,* or *stick.* (K.)

___ تجاسروا *They acted with mutual daring* or *courage* or *boldness.* (KL.) ___ *They journeyed* [app. *with boldness,* or *emulating one another in boldness*]. (TA.) ___ الخيل تَجَاسَرَ بالكُماة [for تتجاسر] *The horses convey the brave armed men away,* or *along,* or *across.* (A.)

8 إجتسر see 1, last sentence, in two places.

جسر : see جسور, in two places. ___ Also, applied to a he-camel, *Sharp, spirited,* or *vigorous; syn.* ماضٍ [as *contr. of* بليد]; as also جسرة and متجاسرة applied to a she-camel: or (so in the K accord. to the TA; but in the CK, and) *tall:* (K:) or *tall and bulky:* and with ة, applied to a she-camel, it has this last signification; (TA;) or signifies *strong, and bold to endure travel:* (A, TA:) the masc. epithet applied to a he-camel is rare. (Lth, TA.) ___ Also *Large,* or *bulky;* applied to a camel, (S, K,) &c., (S,) or to anything, (K,) or to any limb, or member: (TA:) fem. with ة. (S, K.) ___ جسرة السَّواعد, and المخدَّم, *Full* or *plump* [*in the fore arms,* and *in the place of the anklet*]; applied to a girl, or young woman. (A, TA.) See also what next follows.

جسر and جسر [*A bridge;* and *a dyke,* or *causeway:*] *that on which one crosses over a river or the like;* (S, Mgh, Msb, K;) *as a* قنطرة *and the like;* (TA;) *whether built or not built:* (Mgh, Msb:) and *a bridge of boats; boats bound together, and tied to stakes in the bank, being over a river;* see قنطرة: (TA:) pl. (of pauc., TA) أَجسر (K) and (of mult., TA) جسور. (S, Msb, K.) [Hence,] الموت جسر يوصل الحبيب إلى الحبيب [*Death is a bridge that conveys the friend to the friend*]. (TA.) And جعل طاعته جسرا إلى نجاته [*He made his obedience a bridge to his safety*]. (A, TA.)

جسور *Daring, courageous,* or *bold:* (S, A:) or *courageous and tall;* as also جسر : (K:) or *courageous;* and also *tall and bulky;* applied to a man; and so جسر : (TA:) fem. of the former without, and

sometimes with, ة: (Msb:) and of the latter with ة: (TA:) pl. of the former جسر and جسر. (K, TA.) It is not applied to a hecamel; but with ة is applied to a she-camel, meaning *Bold to traverse rugged,* or *difficult, tracts.* (Msb.)

جَسَّارٌ *Very daring* or *courageous* or *bold.* (TA.)

مُتَجَاسِرَةٌ : see جَسَرَ.

جسم

1 جَسُمَ , (S, Msb, K, &c.,) aor. ـُ , (K,) inf. n. جَسَامَةٌ, (Msb, TA,) *He*, or *it*, (a thing, S,) *was*, or *became, great*, or *large:* (S, K:) or so جَسِمَ, aor. ـَ , inf. n. جَسَمٌ: and the former, *it* (a thing) *was*, or *it, was*, or *became, great, big*, or *bulky:* (Msb:) or *he*, or *it, was*, or *became, great*, or *large, in body:* (KL:) or *he*, or *it, was*, or *became, corpulent;* or *corporeal*, or *bodied;* as also تجسّم . (MA, PS.)

2 جسّم , inf. n. تَجْسِيمٌ, *He*, or *it, made*, or *rendered, corporeal;* or *great, large, big*, or *bulky.* (KL.) ___ [*He made to be solid*, or *to have length and breadth and thickness.*]

5 تَجَسَّمَ see 1. ___ [Hence,] تجسّم فى عينى كذا *Such a thing assumed a form*, or *shape*, [or *an embodiment*,] *in my eye.* (TA.) And تجسّم فلانٌ من الكرم [app. *Such a one was*, or *became, an embodiment of generosity*]. (TA.) And كأنّه كرمٌ قد تجسّم [app. *As though he were generosity embodied*]. (TA.) تجسّم فلانًا *He chose such a one* (S, K, TA) من بين القوم [*from among the people*, or *party*], (S,) or من العشيرة فأرسله [*from the kinsfolk*, or *tribe*, &c., *and sent him*]: (TA:) as though he directed his course, or aim, to, or towards, his جسم [or body]; like as you say, تأيّيته, meaning I directed my course, or aim, to, or towards, his آية, and his شخص. (S.) [See also 5 in art. جشم.] One says also, تجسّمها ناقةً من الإبل فانحرها [*Choose thou her, a she-camel from among the camels, and stick her*]. (TA.) ___ تجسّم الأرض *He betook himself towards the land*, or *country*, (S, K,) *desiring*

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to go thither. (S.) ___ تجسّم الرَّمْل, (S, K,) and الجبل, (S,) *He mounted*, or *ascended, the greater*

part of the sand, (S, K,) and *of the mountain.* (S.) [See also 5 in art. جشم.] تجسّم الأَمر ___ *i. q.* رَكِبَ مُعْظَمَهُ; (S, K, TA;) i. e., *He ventured upon, embarked in,* or *undertook, the main part,* or *bulk, of the affair:* (TK:) or *he constrained himself to do it,* or *perform it;* as also تجشّمه: (Aboo-Mihjen, Aboo-Turáb, TA:) or both these verbs signify *he took it,* or *imposed it, upon himself,* or *he undertook it, in spite of difficulty* or *trouble* or *inconvenience.* (Aboo-Turáb, TA in art. جشم.) You say also, فُلَانٌ يَتَجَسَّمُ المَجَاسِمَ and يَتَجَشَّمُ المَجَاشِمَ [app. meaning *Such a one undertakes, in spite of difficulty* or *trouble* or *inconvenience, those things,* or *affairs, that are causes of difficulty* or *trouble* or *inconvenience;* i. e., *difficult,* or *troublesome,* or *inconvenient things* or *affairs:* supposing the two nouns to be pls. of which the sings. are مَجْسَمَة and مَجْشَمَة, of the measure مَفْعَلَة, like مَبْخَلَة and مَجْبَنَة and مَشَقَّة (originally مَشْقَقَة) &c.]. (TA.)

جِسْمٌ The *body, with the limbs* or *members;* syn. جَسَدٌ; (AZ, S, Msb;) as also جُسْمَانٌ and جُثْمَانٌ: (AZ, S, Msb: *) or جِسْمٌ and جُسْمَانٌ are syn. with جَسَدٌ; (As, S;) or signify the *whole body and limbs* or *members* of a man, (K, and T and Msb in explanation of جسم,) and of a beast, a camel, and the like, (T, Msb,) and of any other species, (K,) of large make; (T, Msb, K;) and جُثْمَانٌ is syn. with شَخْصٌ [app. as meaning a person]; and جُسْمَانٌ signifies the *whole* جِسْمٌ of a man: (As, S:) or جِسْمٌ signifies [*a body,* or *material substance; a solid;*] *a thing having length and breadth and thickness;* so that, when it is cut and divided, no portion thereof ceases to be a جِسْمٌ; whereas a شَخْصٌ [meaning a person] ceases to be a شَخْصٌ by its being divided: (Er-Rághib, TA:) *a thing that is capable of being divided in length and breadth and thickness* is called جِسْمٌ طَبِيعِىٌّ, and also, because it is a subject of investigation, or inquiry, in instruction in the mathematical studies, جِسْمٌ تَعْلِيمِىٌّ: (KT:) pl. [of pauc.] أَجْسَامٌ and [of mult] جُسُومٌ. (K.) You say, ثَابَ جِسْمُهُ, (M, A, K, in art. ثوب,) and أَثَابَ جِسْمُهُ, (IKt, M, ib.,) and ثَابَ إِلَيْهِ جِسْمُهُ, (T, M, A, ib.,) *He became fat, after leanness;* (A;) *his good state of body returned*

to him; (M, K; *) *his condition of body became good, after extenuation; and health,* or *soundness, thereof returned to him.* (T.) And إِنَّهُ لَحَنِيفُ الجُسْمَانِ [*Verily he is slender, spare,* or *lean, of body*]. (TA.) ___ الأَجْسَامُ المُخْتَلِفَةُ الطَّبَائِعِ [*The material substances of different natures;* also called الأَجْسَامُ السَّبْعَةُ *the seven material substances,* and الفَلَذَاتُ; namely,] *the* عَنَاصِر [which are the *four elements, fire, air, earth, and water,*] *and the three products composed of these,* (KT,) which are *minerals, vegetables, and animals.* (Note in a copy of the KT.) الأَجْسَامُ الطَّبِيعِيَّةُ, as used by those who study to discover occult things, signifies *The* عَرْش *and the* كُرْسِىّ: and الأَجْسَامُ العُنْصُرِيَّةُ, *everything beside these two, of the heavens and the* [*elements termed*] أُسْطُقُسَات *therein.* (KT.)

جِسْمِىٌّ [*Bodily,* or *corporeal.*]

جِسْمِيَّةٌ [*Bodiliness,* or *corporeity.*]

جُسْمَانٌ : see جِسْم, in four places.

جُسْمَانِىٌّ : see جَسِيم.

جُسَامٌ : see what next follows

جَسِيمٌ *Great; large;* (S, Msb, K;) as also جُسَامٌ : (S, K:) *big; bulky:* (Msb:) fem. with ة: (K:) pl. جِسَامٌ (S, Msb) [and جُسْم also, like as جُدُد is pl. of جَدِيد]: and *corpulent, large in body,* or *big-bodied;* (K, * TA;) as also جُسْمَانِىٌّ, applied to a man. (TA.) You say, هُوَ مِنْ جِسَامِ الأُمُورِ [*It is one of great affairs* or *events*]: and مِنْ جَسِيمَاتِ الخُطُوبِ [*meaning the same,* or *of great afflictions* or *calamities*]. (TA.) And جُسُم [likewise, or جُسُم أُمُور,] signifies *Great affairs* or *events.* (TA.) جَسِيمُ الأَمْرِ signifies [also] The *bulk,* or the *greater, main, principal,* or *chief, part, of the affair;* and so أَجْسَمُ الأَمْرِ. (S.) ___ [The pl.]

جُسْمٌ also signifies *Intelligent men.* (TA.) ___ جَسِيمُ الأَرْضِ *Elevated land over which water has risen:* (K, * TA:) pl. جِسَامٌ. (K.)

أَجْسَمُ *Greater, larger, bigger,* or *bulkier;* or *greatest, largest, biggest,* or *bulkiest.* (S, K.)

See also جَسِيمٌ.

مُجَاسَمٌ : see 5, last sentence.

جسو

جسو : omitted in some copies of the S.

1 **جسا** , (S, M, Msb, K,) aor. ـُـ , (M, Msb, K,) inf. n. جَسْوٌ (M, K) and جُسُوٌّ, (M, TA,) *He*, or *it*, (a man, M, TA, or a thing, Msb,) *was*, or *became, hard, tough, rigid*, or *stiff:* (M, Msb, K:) [see also جَسَأَ: or, said of a man,] *he was*, or *became, hard, rough, harsh*, or *ungentle; contr. of* لَطُفَ. (S.) And جَسَتِ اليَدُ, inf. n. جُسُوٌّ and جَسًا, *The hand*, or *arm, was*, or *became, dry*, or *tough*, or *hard*, (S, TA,) *in the bones, with little flesh;* (TA;) and in the same sense the verb is said of other things. (S.) ___ *It* (water) *congealed*, or *froze*. (S, TA.) ___ Also, inf. n. جُسُوٌّ, *He* (an old man) *attained the utmost age* [*so that his limbs became rigid*]. (S, TA.)

3 **جاساه** , (K,) inf. n. مُجَاسَاةٌ, (TA.) *He treated him*, or *regarded him, with enmity*, or *hostility.* (K, TA.)

يَدٌ جَاسِيَةٌ *A hand*, or *an arm, dry*, or *tough*, or *hard, in the bones, with little flesh.* (TA.) And دَابَّةٌ جَاسِيَةُ القَوَائِمِ *A beast having tough*, or *hard, legs.* (TA.) And رِمَاحٌ جَاسِيَةٌ *Stiff, rigid*, or *tough, and hard, spears.* (TA.) [See also جَاسِئٌ, in art. جسأ.]

جش

1 **جَشَّهُ** , (S, A, K,) aor. ـُ , inf. n. جَشٌّ, (S,) *He ground it* (namely wheat, S, or grain, A) *coarsely;* (S, A;) as also أَجَشَّهُ . (S.) ___ *He bruised, brayed,* or *pounded, it:* and *he broke it:* (S, K:) as also أَجَشَّهُ . (K) ___ *He beat him,* or *struck him,* with a staff or stick. (S, K.)

4 **أَجْشَشَ** see 1, in two places.

جُشَّةٌ (A, K, TA) and جَشَشٌ (TA) *Loudness,* or *vehemence, of voice* or *sound:* (A, K, TA:) and *a rough sound coming forth from the* خَيَاشِيم [or *air-passages in the nose*], *in which is a hoarseness.* (K, TA.) You say, فِى صَهِيلِ الفَرَسِ جَشَشٌ *In the neighing of the horse is a rough sound:* (TA:) which is one of the qualities approved in horses. (IDrd.) And فِى صَوْتِ القَوْسِ جُشَّةٌ عِنْدَ الرَّمْىِ *In the sound of the bow is a roughness of twanging on the occasion of shooting.* (AHn TA.)

جَشَشٌ : see جُشَّةٌ, in two places.

جَشِيشٌ Wheat *coarsely ground;* as also مَجْشُوشٌ . (S.) ___ And, [as an epithet in which the quality of a subst. predominates,] (TA,) as also جَشِيشَةٌ , (S, K, TA,) *What is coarsely ground,* (S, K, TA,) *of wheat &c.,* (S,) or *of wheat and the like:* (K, TA:) or the former, *grain when bruised, brayed,* or *pounded, before it is cooked:* and ↓ the latter, *such as is cooked:* but ISd says that this distinction is not of valid authority. (TA.) ___ Also, the former, *i. q.* سَوِيقٌ [*Meal of parched barley* or *wheat, coarsely ground, which is made into a kind of gruel*]; (El-Fárisee, S, K;) and so ↓ the latter: (A:) or ↓ the latter is the n. un. (El-Fárisee.) You say, اسْقِنِى جَشِيشَةً *Give thou me to drink* [*some*] سَوِيقٌ. (A.) Or سَوِيقٌ is not called جَشِيشَةٌ , but is called جَذِيذَةٌ, q. v. (TA.) ___ And the former, (Sh, K,) or جَشِيشَةٌ , (TA in art. دش,) *Wheat*

coarsely ground, and put into a cooking-pot, into which some flesh-meat is thrown, or *some dates, and then cooked:* (Sh, K:) also called دَشِيشَةٌ: (TA:) or *a soup made of coarsely bruised wheat.* (TA in art. دش.)

جَشِيشَةٌ : see جَشِيشٌ, in seven places.

أَجَشُّ *Having a rough,* (S, K,) or *loud,* or *vehement,* (A,) *voice,* or *sound:* (S, A, K:) applied to a man, and a horse, and thunder, (A, K,) &c. (K.) You say, رَجُلٌ أَجَشُّ الصَّوْتِ *A man having a* [*rough,* or] *loud,* or *vehement, voice.* (A.) And فَرَسٌ أَجَشُّ, (A,) or أَجَشُّ الصَّوْتِ, (S, TA,) *A horse in whose neighing is a roughness.* (TA.) And سَحَابٌ أَجَشُّ, (As,) or أَجَشُّ الرَّعْدِ, (S,) *Clouds that thunder vehemently.* (As.) And قَوْسٌ جَشَّآءُ, [جَشّآء being the fem. of اجشّ,] *A bow having a rough twanging,* (AHn, K,) *when one shoots with it.* (AHn.) ___ الأَجَشُّ is also the name of *One of the sounds of which musical modulations are formed,* (Kh, K,) *which are three in number;* [app. meaning the treble, tenor, and bass, clefs; the last being that to which this

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term is applied;] *the sound thus called being from the head,* (Kh,) *issuing from the* خَيَاشِيم [or *air-passages in the nose], having in it a roughness and hoarseness,* (Kh, K,) *and followed by a gradual fall* (تَحَدُّر) [*of the voice] modulated in accordance to that same sound, and then followed by a sound* [in my original بَوْشِيٍّ, but I think it probable that this is a mistranscription for بَوْحِيٍّ, or بَوْحًى, or the like, for, though وَشْيٌ might perhaps, by straining a metaphor, be applied to denote a varied sound, its being understood in this sense seems to be forbidden by its being here added] *like the first.* (Kh, TA.) [This explanation is perhaps illustrated by the fact that the bass in the music of the Arabs is often formed of one prolonged note, falling and

rising.] ___ Also أَرْضٌ, [جَشَّآءُ being understood,] *A pebbly plain, fit for palm-trees.* (K, TA.)

مَجَشٌّ, (S,) or مَجَشَّةٌ, (A,) or both, (K,) *A mill* (S, K) *with which* جَشِيش *is ground:* (S:) or *a small mill with which one grinds coarsely.* (A.)

مَجَشَّةٌ: see what next precedes.

مَجْشُوشٌ: see جَشِيشٌ.

جشأ

1 **جَشَأَتْ نَفْسُهُ** , (S, K,) aor. ـَـ , (K,) inf. n. جُشُوءٌ, (S, K, KL,) like قُعُودٌ, (TA,) and جَشَآءٌ, (KL, [or جَشَأٌ, so Golius on the authority of the KL,]) [like جَأَشَتْ نَفْسُهُ, and جَاشَتْ,] *His soul* [or *stomach] heaved, by reason of grief* or *fright:* (S, K; and so in the O; but in one copy of the K, *by reason of grief* or *joy:* TA:) or [simply] *heaved,* or *rose:* (T in art. ثور:) and *heaved,* or *became agitated by a tendency to vomit;* (K;) *i. q.* خَبَثَتْ *and* لَقِسَتْ: (Sh, TA:) and جَشَأَتْ إِلَىَّ نَفْسِى *My soul* [or *stomach] heaved,* or *became agitated by a tendency to vomit,* or *became heavy,* (خَبَثَتْ,) *in consequence of pain from something that it disliked.* (ISh, TA.) ___ جَشَأَ عَنِ الطَّعَامِ *He nauseated food, in consequence of indigestion.* (TA.) ___ جَشَأَتِ الغَنَمُ *The sheep emitted a sound from their throats.* (Lth, K.) ___ جَشَأَتِ الأَرْضُ *The earth put forth all its plants,* or *herbage:* like as they say, قَآءَتِ الأَرْضُ أُكْلَهَا [lit. the earth vomited her victuals]. (TA.) ___ جَشَأَتِ الرِّيَاضُ بِرُبَّاهَا [*The meadows,* or *gardens,] put forth [their good things*]. (TA.) ___ جَشَأَتِ البِلَادُ بِأَهْلِهَا [*The countries,* or *towns,* &c.,] *cast forth [their inhabitants*]. (TA.) ___ جَشَأَتِ البِحَارُ بِأَمْوَاجِهَا [*The seas] cast forth [their waves*]. (TA.) ___ Also جَشَأَ said of the sea, *It rushed on,* (TA,) *grew dark,* (K, TA,) *and was tumultuous with its waves;* (TA;) and [in the CK or] *impended over one.* (K, TA.) And in like manner said of the night, *It came on suddenly,* (TA,) *grew dark;* (K, TA;) and [in the CK or] *impended over one.* (K, TA.) ___ جَشَأَتِ الوَحْشُ *The wild animals made a single leap,* or *spring.* (TA.) ___ جَشَأَ القَوْمُ *The people,* or *company of men, went forth* from one country, or town, to another. (S, K, TA.) It is said in a trad., جَشَأَتِ الرُّومُ عَلَى عَهْدِ عُمَرَ *The Greeks rose, and advanced from their country [in the time of 'Omar*]. (TA.)

2 جَشَّأَ see 5.

5 تجشّأ , (S,) inf. n. تَجَشُّؤٌ; (S, Mgh, K; [in the CK, التَّجَشُّ is erroneously put for التَّجَشُّؤُ;]) or تَجَشَّى, inf. n. تَجَشٍّ; (Msb;) and جشّأ , (S,) inf. n. تَجْشِئَةٌ; (S, K;) both signify alike; (S;) *He eructed,* or *belched;* i. e., *emitted a sound accompanied with wind, from his mouth, on an occasion of satiation of the stomach,* (Mgh, Msb,) *intentionally:* (Mgh:) or *it* (the stomach) *emitted wind* (K, TA) *on an occasion of its impletion with food or drink.* (TA.)

8 اجتشأ البلَادَ , and اجْتَشَأَ البلَادُ [*He found the country to disagree with him,* and] *the country disagreed with him.* (S, K.)

جَشْءٌ *A light bow:* (S, K:) or *a bow that makes a ringing sound:* (Lth, TA:) or *a light rod of the tree called* نَبْع: (As, S:) pl. أَجْشَآءُ, (K,) anomalous, and asserted by IHsh to be rare, (TA,) and جَشَآتٌ. (K: in the CK, سهم جشء ___.) جَشْآتٌ *A light arrow.* (Yaakoob, TA.) *A large number* (IAar, K, TA) of men, and of cattle. (IAar, TA.)

جُشْأَةٌ : see جُشَآءٌ. ___ Also *Daybreak:* [or,] accord. to 'Alee Ibn-Hamzeh, the *blowing of the wind at daybreak.* (TA.)

جُشَأَةٌ : see جُشَآءٌ, in two places.

قَوْسٌ جَشْأَى *A ringing bow.* (TA. [See also جَشَّآءُ, voce أَجَشُّ, in art. جش.])

جُشَآءٌ *A belch;* i. e., *a sound accompanied with wind, from the mouth, on an occasion of satiation of the stomach;* (Mgh, Msb;) a subst. from 5; (As, S, Msb, K;) as also جُشَأَةٌ (S, K) and جُشْأَةٌ : (K: but the first and last of these three words are omitted in some copies of the K:) or ↓ the second of these three words, accord. to some, is a superlative epithet, signifying *a great,* or *frequent, belcher.* (MF.) ___ Also *An invasion*

of the night, and of the sea. (K, TA.) The torrent and the night (السَّيْلُ وَاللَّيْلُ) are called الأَعْمَيَانِ [the two blind things] because their invasion is vehement. (TA.)

جشب

1 **جَشَبَ** , aor. ـُ ; and جَشِبَ, aor. ـَ ; (K;) and جَشُبَ, aor. ـُ , inf. n. جَشَابَةٌ; (TA;) said of wheat, or food, (طَعَامٌ,) *It was gross,* or *coarse:* (K, TA:) *it was badly and coarsely ground:* (TA:) or *it was without seasoning,* or *condiment,* or *anything to render it savoury.* (K.) ___ And the first, *It* (a thing) *was thick, gross, big, coarse,* or *rough.* (TA.) ___ And جَشُبَ, aor. ـُ , inf. n. جُشُوبَةٌ, *He* (a man, TA) *was a foul,* or *bad, eater.* (K, TA.) جَشَبَهُ *He ground it coarsely;* namely, wheat. (K, TA.) ___ جَشَبَ ٱللّٰهُ شَبَابَهُ *God caused his youth,* or *youthful vigour, to pass away:* or *rendered him vile and despicable* (رَدَّأَهُ وَأَقْمَأَهُ): or *may God cause* &c. (K.)

12 **اجْشَوْشَبُو** accord. to some, or اخْشَوْشَبُوا accord. to others, occurs in a trad. of 'Omar; (TA in art. خشب;) [and J says, and so Az accord. to the TA,] the former, if used like the latter, is not improbably correct; but I have not heard it. (S.) [See art. خشب.]

جَشْبٌ : see جَشَبٌ

جُشْبٌ The *rinds of pomegranates:* (K:) of the dial. of El-Yemen. (TA.)

جَشَبٌ (S, K) and جَشْبٌ and جَشِيبٌ and مَجْشَابٌ (K) and مَجْشُوبٌ (S, K,) applied to wheat, or food, *Gross,* or *coarse:* (S, K, TA:) *badly and coarsely ground:* (TA:) or *without seasoning,* or *condiment,* or *anything to render it savoury:* (K, TA:) جشب [probably جَشَبٌ] signifies also anything *disagreeable in taste, and choking:* (TA:) and *gross,* or *coarse, and dry, or tough:* (IAth, TA:) and what is *dry,* or *tough,* of herbage. (TA.) ___ Also, the first, A *bulky and strong* camel: (ISk, TA:) a *thickboned* horse. (Ham p. 207.)

جَشُوبٌ A *rough*, or *coarse*, (or, as some say, TA,) *short* woman. (K, TA.)

جَشِيبٌ : see جَشُبَ. ___ Also Anything *rough, gross or coarse, disagreeable to the taste, and choking.* (K.) ___ A *thick, rough*, or *coarse*, garment, or piece of cloth. (S.) ___ A *rough*, or *coarse, and old, worn-out*, skin for water or milk. (TA.) ___ *Rude, uncivil, unkind, rough*, speech or language. (TA.) ___ And (applied to a man, TA) *A foul*, or *bad, eater.* (K, TA.)

مَجْشَبٌ *Big*, or *bulky, and courageous, brave*, or *bold.* (IAar, K.) [Also, accord. to Golius, as on the authority of Ibn-Maaroof, but in this case probably a mistranscription for مَشْجَبٌ, *A wooden thing upon which clothes are put.*]

مُجَشَّبٌ A man (Sh) *coarse in his means of subsistence.* (Sh, K.)

مَجْشَابٌ : see جَشَبٌ ___ *Thick, gross, big, coarse*, or *rough*, (S, and Ham p. 207,) *and short.* (Ham ib.) ___ مَجْشَابُ البَدَنِ *Thick, gross*, or *big, in body.* (T, TA.)

مَجْشُوبٌ : see جَشَبٌ.

جشر

1 **جَشَرَ** , aor. ـُ , (As, A, Mgh,) inf. n. جَشْرٌ; (As, S, K;) and جَشَّرَ , (A,) inf. n. تَجْشِيرٌ; (K;) *He took, or sent, forth* his beasts *to pasture,* (As, S, Mgh, K,) *not to return in the evening:* (As, S Mgh:) [or] *he pastured* his beast *near to the tents* or *houses:* (A:) [or] جَشْرٌ signifies also one's *pasturing* his horse *before his tent or house, after their covering:* (K:) or a people's *taking forth* their horses *and pasturing* them *before their tents* or *houses.* (L.) ___ And جَشْرٌ and تَجْشِيرٌ also signify The *leaving or neglecting* [a thing]:(K, TA:) and dismissing [it]. (TA.) جَشَرَ القُرْآنَ, meaning *He estranged himself from*

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the Kur-ạacute;n, is said of him who has neglected the reading or reciting of it for two months. (L from a trad.) جَشَرَ المالُ عَنْ أَهْلِه *The cattle went forth to the places of pasturage from their owners.* (A.) ___ جَشَرَ الرَّجُلُ عَنْ أَهْلِه *The man journeyed away from his family,* or *wife.* (A.) ___ جَشَرَ الصُّبْحُ (aor. ـُ , S,) inf. n. جُشُورٌ, (S, A, K,) *The dawn broke,* (S,) *or rose,* (K,) or *came forth.* (A.)

2 **جَشَّرَ** see 1, in two places.

جَشْرٌ : see جَشَرٌ, in three places.

جَشَرٌ Camels or sheep or goats *pasturing in their place, not returning to their owners* (As, S, K) *at night:* (K:) or [simply] *not returning to their owners.* (As, TA.) [See also مُجَشَّرٌ.] ___ A people *who pass the night with the camels,* (As, S, K,) *in their place, not returning to their tents or houses:* (As, S:) *who go forth with their beasts to the place of pasturage, and*

remain in their place, not returning to the tents or houses: the doing this is not considered as travelling, and therefore is not a legal reason for shortening the ordinary prayers: (A 'Obeyd, TA:) and جَشْر signifies the same. (TA, as on the authority of A 'Obeyed. [But perhaps this latter is a mistranscription for جُشَّر: see what follows.]) A man who is *away* (عَزَب, K, TA) *from his family,* or *wife, with his camels;* (TA;) as also جَشِير: (K, TA:) and in like manner the former is applied to a company of men; and so جُشَّر [a pl. of جَاشِر, q. v.]: you say قَوْمٌ جَشْرٌ and جُشَّرٌ. (L, TA.) The *herbs,* or *leguminous plants, of* [*the season,* or *rain, called*] *the* رَبِيع; (L, K;) as also جَشْر. (L.) And جَشْر [app. جَشِر or جَشَر] also signifies *A pasture-land in which horses feed.* (TA.)

جَشِير: see جَشْر. Also *A* [*quiver of the kind called*] وَفْضَة; (S, K;) i. e., a كِنَانَة; and so جَفِير; accord. to ISd, *a* [*quiver of the kind called*] جَعْبَة, *of skins, slit in the side in order that the wind may enter it and the feathers may therefore not be eaten:* (TA:) or, accord. to Z, *i. q.* جِرَاب (IAth, TA.) ___ And *A large* جُوَالِق [or *sack*]: (S, K:) pl. [of pauc.] أَجْشُرَة and [of mult.] جُشُر. (TA.)

جَشَّار The *owner* (صَاحِب) *of a pasture-land in which horses feed.* (K.) You say, "He is the جَشَّار of our camels." (A, TA. [But it seems to be implied in the A that it signifies the same as جَاشِر as explained below.])

جَاشِر One *who takes forth horses and camels to the pasture-land, and remains there:* [see also جَشَّار:] pl. جُشَّار: (TA:) [and جُشَّر is another pl. of the same:] see جَشْر. ___ Also [the pl.] جُشَّر Camels, and asses, *going whithersoever they will.* (TA.)

جَاشِرِيَّة *A drink that is taken at daybreak:* (S, A, K:) you say, اصْطَبَحْنَا الجَاشِرِيَّةَ *We drank the morning-draught that is taken at daybreak:* (S, A:) and it has no verb: (S:) or it is only *of camels' milk:* (K:) or it is correctly of general application: or is properly *of wine;* for this is what is most frequently mentioned: and it is also used as an epithet: thus you say شَرْبَة جَاشِرِيَّة (TA.) ___ *A certain kind of food:* (K, TA:) or *a kind of food eaten at daybreak.* (TA.) ___ The [*last part of the night, called the*] سَحَر: (K:) because

near to daybreak. (TA.) ___ *Midday:* (K:) because of the appearance and spreading of its light. (TA.)

مُجَشَّرٌ [A beast] *made to pass the night in the pasture, away from its owner, not brought back in the evening:* (K, * TA: [see also جَشَرٌ:]) or *not pastured near the water:* (IAar, TA:) or *that is pastured near to the water.* (El-Mundhiree, TA.) And خَيْلٌ مُجَشَّرَةٌ *Horses pastured* (S, K) بِالْحِمَى [*in the place of pasturage that is prohibited to the public*]. (S.)

جشع

1 **جَشِعَ** , aor. ـَـ , inf. n. جَشَعٌ, *He was,* or *became, affected with the most vehement desire, eagerness, avidity, cupidity,* or *hankering,* (S, O, K,) and, (O, K,) as explained by an Arab of the desert to As, (IDrd,) *with the worst kind thereof,* (IDrd, O, K,) for eating &c.: (TA:) or, as ex plained by another Arab of the desert to As, (IDrd,) *he took his own share, and coveted the share of another:* (IDrd, K:) and تَجَشَّعَ sig nifies the like; (S;) or *i. q.* تَحَرَّصَ, q. v. (K.) ___ جَشَعٌ also signifies The *being impatient on account of separation from an associate.* (TA.) ___ And The *being frightened, terrified,* or *afraid.* (TA.)

5 **تَجَشَّعَ** see 1.

6 **تَجَاشَعَا المَآءَ** *They straitened each other in pressing to the water, and* [so I render تَعَاطَشَا] *vied, each with the other, in endeavouring to satisfy their thirst;* (K;) on the authority of an Arab of the desert. (TA.)

جَشِعٌ part. n. of جَشِعَ, *Affected with the most vehement desire,* &c.: pl. جَشِعُونَ, (S, K,) and جَشَاعَى and جُشَعَآءُ and جُشَاعٌ are also pls. [of the same]. (TA.) ___ الجَشَعُ *The lion.* (TA.) ___ رَجُلٌ جَشِعٌ بَشِعٌ, *A man in whom are combined impatience and fright and a heavy,* or *a heaving, state of the soul.* (TA.)

جَشِيعٌ One *who assumes a false disposition, and that which is not in him.* (TA.)

أَجْشَعُ [comparative and superlative of جَشِعٌ; *More,* and *most, affected with most vehement desire,*

&c.]. (TA.)

جشم

1 **جَشَمَ الأَمْرَ** aor. ـَـ , inf. n. جَشْمٌ (S, Msb, K) and جَشَامَةٌ, (Msb, K,) *He took,* or *imposed, upon himself the affair, or he undertook it, as a task, or in spite of difficulty or trouble or inconvenience;* (S, Msb, K;) as also تَجَشَّمَهُ , (S, Msb, * K,) and تَجَسَّمَهُ: (Aboo-Turáb, TA:) or ↓ the second and third signify *he constrained himself to do it,* or *perform it:* (Aboo-Mihjen, Aboo-Turáb, TA in art. جسم:) and كَذَا وَكَذَا *darr;* (TA.) [See also an ex. of تَجَشَّمَ in art . جسم ;conj. 5, last sentence.] جَشَمْتُ إِلَيْكَ عَرَقَ القِرْبَةِ is said to mean [*I have imposed upon myself difficulty or trouble or inconvenience, in coming to thee,*] *so that I have journeyed, and become in want of the water of the water-skin* in the journey: or the meaning is, *I have suffered, and imposed upon myself, difficulty or trouble or inconvenience, so that I have sweated like the water-skin:* or by the عَرَق of the قِرْبَة is meant its عَلَق, i. e., its مِعْلَاق, by which it is carried; and the phrase means تَجَشَّمْتُ إِلَيْكَ حَمْلَ القِرْبَةِ [*I have impose upon myself, in spite of difficulty &c., in coming to thee, the carrying of the water-skin*]; alluding to journeying and its difficulties: (Har p. 511:) [and in like manner,] one says, تَجَشَّمْتُ لَكَ عَرَقَ القِرْبَةِ (S in art. عرق.) The sportsman, when he has not taken any game, and has returned disappointed, says, مَا جَشَمْتُ إِلَيْكَ ظِلْفًا [app. meaning *I have not had the trouble of bringing to thee* so much as *a hoof of a gazelle or the like*]. (AZ, TA.) And مَا جَشَمْتُ اليومَ طَعَامًا i. e., *I have not eaten, to-day, food,* is said on the occasion of the disappointment of any one seeking a thing. (AZ, TA.)

2 **جَشَّمَهُ الأَمْرَ** (S, Msb, K,) inf. n. تَجْشِيمٌ; (S;) and اجشمه ; (S, Msb, K;) *He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it*

being difficult or troublesome or inconvenient. (S, Msb, K.) Hence, (S, TA,) in a trad. of Zeyd Ibn-'Amr Ibn-Nufeyl, (TA,)

* مَهْمَا تُجَشِّمْنِى فَإِنِّى جَاشِمُ *

[*Whatever thou impose upon me, in spite of difficulty* &c., *I undertake it, in spite of difficulty &c.*]. (S, TA.)

4 أَجْشَمَ see 2.

5 تَجَشَّمَ see 1, in six places. ___ تَجَشَّمْتُ الرَّمْلَ *I mounted, or ascended, the greater part of the sand:* some say thus; and some say تَجَسَّمْتُ (TA.) ___ تَجَشَّمْتُ فُلَانًا مِنْ بَيْنِ القَوْمِ *I directed my course,* or *aim, towards such a one,* [*and chose him,* (like تَجَسَّمْتُهُ q. v.,)] *from among the people,* or *party.* (Abu-n-Nadr, TA.)

جَشْمٌ *A state of destruction, perdition, or death.* (AA, TA.) ___ See also جُشْمٌ.

جَشْمٌ : see جُشْمٌ Also *Bad money:* pl. جُشُومٌ (IKh, TA.)

جَشَمٌ : see جُشْمٌ, in two places. Also *Fatness.* (AA, K.)

جَشَمٌ : see جَشِيمٌ

جُشْمٌ *Weight,* or *heaviness;* (S, K;) as also جَشَمٌ (K,) and جَشْمٌ accord. to the K, but correctly جُشْمٌ, as in the A and L: (TA:) [and

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and unpleasing, and a difficult or *troublesome* or *an inconvenient, affair:*] a subst. from

تَجَشَّمَ كَذَا وَكَذَا. explained above: see 1. (TA.) You say, أَلْقَى فُلَانٌ عَلَىَّ جُشَمَهُ, (S,) or جَشَمَهُ, (TA,) *Such a one threw upon me his weight,* or *heavi ness:* (S, TA:) to which Z adds, or *his difficult,* or *troublesome,* or *inconvenient, affair, that he had imposed upon himself,* or *that was imposed upon him.* (TA.) Also The جَوْف [i. e., the *belly;* or the *chest; &c.*]: or the *breast, with the ribs that contain it:* (K:) or the *breast* of a camel: (S, TA:) and the *part* [*of the skin*] *of the* camel's *breast, and of the rest of the body* thereof, *with which the* [*kind of quiver called*] قَرَن [i. e. قَرَنٌ] *is covered.* (TA.) You say, غَتَّهُ بِجُشَمِهِ meaning *He threw his breast upon him.* (TA.)

جُشُمٌ [app. pl. of جَشِيمٌ, like as جُدُدٌ is pl. of جَدِيدٌ] *Fat* men: (IAar, K:*) and *tall, crafty* or *cunning, and wicked* or *malignant,* men. (IAar, TA.)

جَشُومٌ A man *who takes,* or *imposes, upon him self,* or *who undertakes, affairs, with energy* or *vigour,* or *in an extraordinary degree, in spite of difficulty or trouble or inconvenience.* (Msb.)

جَشِيمٌ (K.) or, as in the book of Kr. جَشِمٌ, (TA,) *Thick, gross, coarse, rough, rugged, rude, big, or bulky.* (K.) See also جُشُمٌ

جَاشِمٌ A man *taking,* or *imposing, upon himself, or undertaking, an affair, in spite of difficulty or trouble or inconvenience.* (Msb.) See 2.

المُجْشُمُ *The lion.* (K.)

مُجَاشِمٌ : see 5 in art. جسم

جشن

جوشن and جوشنِیٌّ: see art. جوشن

جص

2 **جصّص** *He plastered* a building *with* جصّ [or *gypsum*]: (Mgh, K:) or *he made* a house *therewith:* (Msb:) *i. q.* قَصَّصَ, (S, TA,) which is of the dial. of El-Hijáz. (TA.)

جِصٌّ (S, Mgh, Msb, K) and جَصٌّ (S, Mgh, K,) but the former is the more chaste: (TA, from an Expos. of the Fs:) the latter is disapproved by IDrd, and disallowed by ISk; (TA;) and it is said in the Bári', on the authority of AHát, that the latter is the form used by the vulgar, and the former is that which is correct: (Msb:) [*Gypsum; a certain substance*] *with which one builds,* (S,) or *plasters;* (Mgh;) *well known:* (Msb, K:) arabicized; (S, Mgh, Msb, K;) because ج and ص do not occur in any Arabic word; (Msb;) or, accord. to AZ, there are some [Arabic] words in which they both occur, as has been mentioned in art. اجص: from كَجْ (Mgh, K, [in the CK كَچْ]) or, as some say, گَچْ; which are Persian: (TA:) in the dial. of the people of El-Hijáz, قصّ [i. e. قصٌّ or قَصٌّ]. (Lth, TA.) [The n. un. is with ة: see art. قص.]

جَصَّاصٌ *A preparer of* جصّ [or *gypsum*]. (S, K.)

جَصَّاصَاتٌ [pl. of جَصَّاصَةٌ] *Places in which* جصّ [or *gypsum*] *is made.* (K.)

جظ

1 جَظَّ , [aor., accord. to rule, ـِـ , and inf. n., probably, جَظٌّ,] *He was short and fat.* (IAar, K.)

4 اجظّ *He was,* or *became, proud;* or *excessively proud, corrupt, unbelieving,* or *disobedient.* (Sgh, K.)

جَظٌّ [probably an inf. n. used as an epithet,] applied to a man, (S,) *Large; big; bulky;* or *large in body, corpulent, and fleshy:* (S, K, TA:) or *tall, large in body, a great eater and drinker, who exults, and behaves insolently and ungratefully to God:* (Fr, TA:) occurring in a trad. describing the people of Hell. (S.)

جعب

1 **جعبه** (S, K,) aor. ـَـُ , (K,) inf. n. جعب, (TA,) *He prostrated him; he threw him down upon the ground;* (S, K, TA;) like جعفه; (S;) as also جعبه , (K,) ing. n. تعجيب; (TA;) and ↓جعماه (S, K, [in the CK erroneously written جعبأه,]) like سلقاه from سلقه, (S,) inf. n. جعبآء. (S, TA [in the latter, in one place, probably by a mistake of a copyist, written جعباة].) ___ *He in verted it, or him; he turned it,* or *him, upside down,* or *over,* or *inside out;* syn. قلبه. (K.) ___ *He collected it;* (K;) mostly used in relation to that which is small in quantity, paltry, or inconsiderable. (TA.) جعب, (A, K,) and جعب جعبة, (A,) *He made a quiver of the kind called* جعبة. (A, K.)

2 **جعَّب** see 1.

5 **تَجَعَّب** see 7.

7 **انجعب** and تجعّب (K) and تَجَعْبَى (S, K) *He became prostrated,* or *thrown down upon the ground.* (S, K.)

Q. Q. 1 **جعباه** : see 1.

Q. Q. 2 **تَجَعْبَى** : see 7.

جعبة *A* كنانة [or *quiver*] (A, K) *for arrows* (S, A, Mgh, Msb, K) *of the kind called* نشَّاب (S, A, Msb, K) *and for those that are called* نبل *also:* (Ham p. 154:) but some make a distinction between جعبة and كنانة: the former, they say, is for نشّاب; and the latter, for نبل: (Mz, MF:) accord. to IDrd, the كنانة is only for نبل, and is of leather: that which is of wood is called جفير: and that which is of two pieces [of wood] joined together is called قرن [i. e. قرن]: (Ham ubi

suprà:) accord. to ISh, the جعبة is *round and wide, with a cover on the top, over its mouth:* the وفضة is smaller, and its upper and lower parts are of equal size; whereas the جعبة is *wide in its upper part, and contracted in its lower part; wide in its upper part that the feathers of the arrows* [*having ample room*] *may not become detached; for the arrows are put in the quiver with the points downwards:* each of these two kinds is *made of two corresponding pieces of wood:* (TA:) the pl. is جعاب (S, A, Msb, K) and جعبات. (Msb.) You say, نَكَبُوا الجعاب وسَكَبُوا النُّشَّاب [*They inverted,* or *inclined, the quivers, and poured forth the arrows*]. (A, TA.) And معه جعبة فيها بنات الموت [*With him is a quiver in which are the daughters of death;* i. e., *deadly arrows*]. (A, TA.) ___ Also The *largest of drinking-vessels.* (MF, TA.)

جعبوب A man (S) *short, and ugly,* or *contemptible;* or *ugly, and small in body:* (S, K:) or *weak, and destitute of good:* or *vile,* or *mean, and despicable:* (K:) or a *low, mean,* or *sordid, and weak* man: pl. جعابيب. (TA.)

جعابة The *art of making quivers of the kind called* جعاب, pl. of جعبة. (A, K.)

جعابِىٌّ : see what next follows.

جعَّاب [and app. جعابِىٌّ also, as seems to be indicated in the K, where it is mentioned as a surname, but in the CK written جعّابى,] *A maker of quivers of the kind called* جعاب. (A, K.)

مجعب One *who often prostrates,* or *throws down, others,* (صريع, [in some copies of the K, erroneously, صريع,]) *but is not himself prostrated,* or *thrown down.* (K, TA.)

منجعب or متجعب (accord. to different copies of the K) *Dead,* or *dying;* syn. ميت. (K.)

جعد

1 **جَعُدَ** , aor. ـُـ , inf. n. جُعُودَةٌ (S, A, Msb, K) and جَعَادَةٌ, (K,) said of hair, (S, A, Msb, K,) *It was*, or *became, crisp*, or *curly*, or *twisted, and contracted;* (Msb;) *was*, or *became, the contr. of* سَبْطٌ, (K,) or *of* مُسْتَرْسِلٌ: (Msb:) or *was*, or *became, short:* (Kr, K:) and جَعَدَ, [aor. ـَـ ,] (Msb, TA,) inf. n. جَعَدٌ, (TA,) signifies the same; (Msb, TA;) as also تَجَعَّدَ . (K.) ___ *It became contracted, and compacted in lumps;* (L;) as also تَجَعَّدَ ; (L, K; *) said of earth, (K,) or of moist earth. (L.) [The inf. n.] جُعُودَةٌ is also sometimes used in describing the state of the froth, or foam, of a camel's mouth, when it is accumulated. (S.[See جَعْدٌ.]) ___ Also, said of a cheek, inf. n. جُعُودَةٌ, *It was rough*, or *coarse, and short; contr. of* أَسُلَ. (L.)

2 **جَعَّدَهُ** , (S, A, Msb, K,) inf. n. تَجْعِيدٌ, (S, A, Msb,) *He crisped*, or *curled*, or *twisted, and contracted, it;* (Msb;) *made it the contr. of* سَبْطٌ, (K,) or *of* مُسْتَرْسِلٌ; (Msb:) or *made it short:* (K:) namely, hair. (S, A, Msb, K.)

5 **تَجَعَّدَ** see 1, in two places.

جَعْدٌ , applied to hair, (S, A, Msb, K,) *Crisp*, or *curly*, or *twisted, and contracted;* (Msb;) *contr. of* سَبْطٌ (K,) or *of* مُسْتَرْسِلٌ: (Msb:) or *short.* (Kr, K.) ___ Applied to a man, (S,) *Having hair such as is termed* جَعْدٌ: (S, Msb, K:) [or]

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so جَعْدُ الشَّعَرِ: (A, TA:) fem. with ة: (S, Msb, K:) pl. جِعَادٌ. (A, Msb.) ___ As an epithet of praise, it has two meanings; namely, *Compact in limbs, and strong in make; not flabby, nor of slack*, or *incongruous,*

make; (L;) or *big,* or *bulky, and compact;* (Ham p. 238;) or, as some say, *light,* or *active:* (TA:) and *having crisp,* or *curly, not lank, hair;* because lankness is the prevalent characteristic of the hair of the Greeks and Persians; and crispness, or curliness, is the prevalent characteristic of the hair of the Arabs: but very crisp, or frizzled, or woolly, hair, like that of the Zenj and the Nubians, is disapproved. (L.) ___ [Hence,] *Generous; bountiful; munificent;* (T, S, A, K;) alluding to a man's being an Arab of generous disposition, because the Arabs are characterized by crisp, or curly, hair. (A.) As did not know جعد in this sense; but it occurs in many verses of the Ansár. (T, TA.) ___ As an epithet of dispraise, it has also two meanings; namely, *Short, and incongruous in make:* (L:) [*contr. of* سَبْطٌ:] ___ and *Niggardly;* (As, T, S, L, K;) as also جَعْدُ اليَدَيْنِ, (S, K,) and جَعْدُ الأَنَامِلِ, (S,) and جَعْدُ الأَصَابِعِ, (A,) or this signifies *having short fingers,* (K,) and جَعْدُ البَنَانِ, and جَعْدُ الكَفِّ, (Har p. 96,) and جَعْدُ الجَنَانِ; (A;) *contr. of* [سَبْطُ اليَدَيْنِ, and] سَبْطُ اليَدِ and سَبْطُ البَنَانِ [&c.]: (Har ubi suprà:) and *mean; ungenerous; base:* (L:) and جَعْدُ القَفَا *mean,* or *ignoble, in respect of rank, quality, reputation,* or *the like.* (A, K.) ___ A camel *having much fur:* (K:) or *having crisp,* or *curly, and abundant, fur.* (S.) [Hence,] أَبُو الجَعْدِ a surname of *The camel.* (L.) ___ *Soft* moist earth; as also ثَعْدٌ: (S:) or *moist* earth. (K.) ___ A mess of the kind called حَيْس that is *thick,* (L, K,) *not flowing;* (L;) as also مُجَعَّدٌ . (L, K.) IAar cites the following words of a poet, accusing a woman of foul conduct:

* وَتَخْلِطُ بِالمَأْقُوطِ حَيْسًا مُجَعَّدًا *

[*And she mixes thick* حيس *with the food prepared with* أَقَط]; meaning, she confounds men together, and does not select him who is to have intercourse with her. (L.) ___ Froth, or foam, *accumulated upon the fore part of the mouth* of a camel. (S, * L.) And جَعْدُ اللُّغَامِ A camel *having froth,* or *foam, accumulated upon the fore part of his mouth.* (S, * L, K. *) ___ A cheek *rough,* or *coarse, and short; not* أَسِيل. (L, K.) And A *round* face, *with little* مِلْح [or *beauty*], (K, TA,) or, as in some copies of

the K, لَحْم [or *flesh*]. (TA.) And قَدَمٌ جَعْدَةٌ *A short foot;* (A, TA;) characteristic of low origin. (TA.) ___ It is also applied, in the manner of an intensive epithet, to the plant called صُلَّيَان; and in like manner, with ة, to the plant called بُهْمَى. (TA.) ___ نَاقَةٌ جَعْدَةٌ *A she-camel compact in make, and strong.* (TA.)

مُجَعَّدٌ : see جَعْدٌ, in two places.

مُتَجَعِّدٌ Moist earth *contracted, and compacted in lumps.* (L in art. عقد.)

جعر

1 جعَرَ , aor. ـَـُ , (S, Msb, K,) inf. n. جعَرٌ; (Msb;) and انجعر ; (K;) said of a beast or bird of prey (S, Msb, K *) having claws, or talons, (S, K, *) or a hyena, and a dog, and a cat, (TA,) and metaphorically of a rat or mouse, (Msb,) *He voided his dung.* (S, Msb, K.)

5 تجعّر , (S, K,) or تجعّر بجعار, (TA,) *He bound upon his* (i. e. his own) *waist a rope of the kind called* جعار. (S, K, TA.)

7 إنْجعَرَ see 1.

جعَرٌ , originally an inf. n., (Msb,) The *dung of a beast or bird of prey* (S, Msb, K) *having claws,* or *talons;* (S, K;) as also جاعرة ; (K;) which is like روثٌ in relation to a horse: (TA:) or the *dung of the hyena:* (A:) [and *of the dog,* and *cat:* see 1:] or *dry dung upon the* مجعر, q. v.: (K:) or *dung that comes forth dry:* (IAth, TA:) and *that of the rat or mouse:* (Msb:) pl. جعور. (K.) ___ See also جعرور. Also *Costiveness.* (TA.)

جعرة *A mark left by the rope called* جعار (Th, K) *upon the waist of a man.* (Th, TA.)

جعرآء : see مجعر.

أَبو جعْرانَ [in which the latter word is imperfectly decl. because it is a proper name ending with the augment ان] *The* [*black beetle called*] جعل, (Kr, K, TA,) in a general sense: or, as some say, *a certain species thereof.* (TA.) ___ And أُمّ جعرانَ, (K, TA,) or أُمّ جعرانة, (so in a copy of the K,) *The* رخمة [or *female of the vultur percnopterus*]. (Kr, K.)

جعرور *A bad kind of dates;* (Msb, K;) also metaphorically called جعر الفأرة [*the rat's*, or *mouse's, dung*], because of the bad smell, and the diminutiveness, thereof: (Msb:) and you also say جعرور: (TA:) or *a species of the* دقل, *which is the worst kind of dates:* (S:) or *a species of the* [*kind of palm-tree called*] دقل *that bears small things* [or *dates*] *in which is no good.* (As, TA.) [See عذق الجبيق, in art. حبق.]

جعرّى : see مجعر.

جعار , (S, A, K,) like قطام, (K,) indecl., with kesr for its termination, because it deviates from its original form, which is جاعرة, and is of the fem. gender, and has the quality of an epithet in which that of a subst. is predominant, so that the thing to which it applies is known by it like as it is known by its proper name; and as it is prevented from being perfectly decl. by two causes, it must be indecl. by reason of three; as we also say with respect to حلاق, a proper name of death; (S;) *The she-hyena;* (S, A, K;) a name of that animal (S) because of the abundance of its dung; (S, A;) as also أُمّ جعار, and جيعر , and أُمّ جعور . (K.) Hence, أَعيث من جعار [*More mischievous than the she-hyena*]: a prov. (A, TA.) And تيسى جعار (K) *Be thou like the he-goat in stupidity, O she-hyena;* a prov. applied to a stupid man: (A and TA in art. تيس, q. v.:) or عيثى جعار [*Do mischief, O she-hyena*]; a prov. used in declaring a thing to be vain, or false. (K.) And

* رُوعى جَعَارِ وَٱنْظُرِى أَيْنَ المَفَرِ *

[for المفرُّ, *Be afraid, O she-hyena, and look where is a place to which to flee*]: (K, * TA:) or روغى [i. e. *turn aside, this way and that*]: (S and TA in art. روغ:) a prov. applied to him who seeks to escape, and cannot: (TA:) or with reference to a coward, and his submissiveness. (K.) And قومى جعار [*Rise, O she-hyena*]: said to a woman, in reviling her; likening her to a she-hyena. (ISk, TA.)

جعار *A certain mark made with a hot iron upon* [*the part called*] *the* جاعرتان: (K:) accord.

to the Tedhkireh of Aboo-'Alee, *one of the marks, so made, of camels.* (Ibn-Habeeb, TA.) *A rope which a man who waters ties to a stake, and then binds upon his waist, when he descends into a well, lest he should fall into it:* (S:) or *a rope which a drawer of water binds upon his waist,* (K, TA,) *when he descends into a well,* (TA,) *lest he should fall into the well;* (K, TA;) *the end being in the hand of another man, who, if he falls, pulls him up with it.* (TA.)

أُمُّ جَعْوَرٌ : see جَعَارِ.

جَيْعَرٌ : see جَعَارِ.

جَاعِرَةٌ : see الجَاعِرَتَانِ ___. **مَجْعَرٌ** *The place of the* [*two marks made by cauterization which are called the*] رَقْمَتَانِ, *in the buttocks* (اسْتٌ) of an ass: (S, K:) or *the places of cauterization in the hinder part, upon the* [*two portions of the thighs called the*] كَاذَتَانِ, of an ass: (TA:) and *the part,* (S, K,) or *two parts,* (A,) *which the tail strikes,* (S, A, K,) *upon the two thighs* of a horse, (S, K,) or of a beast, *where he is cauterized:* (A:) or *the two edges of the haunches projecting over the thighs* [*behind*]; (As, S, K;) i. e., *the two places which the farrier marks, making lines upon them* [*with a hot iron*] (يَرْقُمُهُمَا): or *the heads of the upper parts of the two thighs:* or *the depressed part of the haunch and thigh, in the place of the joint.* (TA.) See also جَعْرٌ.

مَجْعَرٌ The *rump,* or *podex;* or the *anus;* [in the present day, the latter;] syn. دُبُرٌ; (S, K;) and جَعْرَآءُ and جَعْرَّى and جَاعِرَةٌ the *same;* syn. اسْتٌ; (K;) or the last (جَاعِرَةٌ), as some say, *i. q.* حَلْقَةُ الدُّبُرِ. (S, K.)

مِجْعَارٌ A man *very,* or *often, costive;* (K;) as also مِجْعَارُ البَطْنِ. (TA.)

جعس

Q. Q. 1 جَعْمَسَ *He* (a man, TA) *deposited his ordure,* or *excrement, at once:* (K, TA:) or *in a dry,* or *tough, state.* (TA.) The م is augmentative. (Sgh, TA.)

جَعْسٌ , (S, K,) and جَعَسٌ , (TA,) and جُعُوسٌ ; (AZ, S, and K in art. جعمس,) the first of which

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is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) *Human ordure,* or *excrement;* (AZ, TA in art. جعمس;) syn. رَجِيعٌ: (S, K:) or the first signifies the *place in which the* جُعُوسٌ *falls:* (IDrd, K:) the م in the last word is augmentative; and its pl. is جَعَامِيسُ. (S.) You say, رَمَى بِجَعَامِيسِ بَطْنِهِ [*He cast forth the excrements of his belly*]. (S.)

جَعْسٌ : see the next preceding paragraph.

جُعُوسٌ ; pl. جَعَامِيسُ: see جَعْسٌ.

جَعَامِسُ A man (TA) *who deposits his ordure,* or *excrement, at once:* (K:) or *in a dry,* or *tough, state:* as also مُجَعْمِسٌ . (TA.)

مُجَعْمِسٌ : see what next precedes.

جعف

1 جعفه , (S, K,) aor. ـَـ , (K,) inf. n. جعف, (TA,) *He prostrated him; threw him down upon the ground;* (S, K;) *cast him upon the gronnd;* like جعبه; (TA;) namely, a man; (S;) as also اجعفه . (Ibn-'Abbád, K.) ___ *He pulled it,* or *plucked it, out,* or *up;* (S, K;) namely, a thing, (S,) or a tree; (K, TA;) *and turned it over,* or *upside down;* (TA;) as also اجتعفه . (K, TA.)

4 أَجْعَفَ see 1.

7 انجعف [*He became prostrated, thrown down upon the ground,* or *cast upon the ground:* see its part. n., below]. ___ *It* (a thing, S, or a tree, K) *became pulled,* or *pluckt, out,* or *up.* (S, K.)

8 إِجْتَعَفَ see 1.

جُعَافٌ : see what next follows.

جَاعِفٌ , applied to a torrent, *i. q.* جُحَافٌ [*That carries away everything*]; as also جُعَافٌ : (K:) and *that overturns everything upon which it comes.* (TA.)

مَجْعَفٌ *A place where one is prostrated,* or *thrown down upon the ground.* (TA.)

مَجْعُوفٌ *Prostrated,* or *thrown down upon the ground;* as also مُنْجَعِفٌ . (TA.)

مُنْجَعِفٌ : see what next precedes.

جعفد

Q. 1 **جَعْفَدَةٌ** [inf. n. of جَعْفَدَ] a compound word from the phrase جَعَلَنِى ٱللّٰهُ فِدَاكَ [May God make me thy ransom]. (Ibn-Dihyeh, TA.) [You say, جَعْفَدَهُ, meaning *He said to him* جعلنى اللّٰه فداك.]

جعفر

جَعْفَرٌ *A small river; a rivulet, streamlet,* or *brook;* (IAar, S, K;) or *one that is larger than a* جَدْوَلٌ: (K:) or, as in the Nawádir, *a small river, larger than a* جدول: (TA:) or *a river,* IDrd, IJ, TA,) absolutely: (TA:) if small, it is a فَلَج: (IDrd, TA:) or (TA, but in the K and) *a large, wide river:* (Ibn-El-Ajdábee, K:) [if so,] bearing two contr. significations: (K:) or (in some copies of the K and) *a full river.* (K.) ___ Also (from the last of these significations, TA) A she-camel *abounding with milk.* (K, TA.)

جعل

1 **جَعَلَ** , aor. ـَـ , inf. n. جَعْلٌ (S, Msb, K) and جُعْلٌ and جَعَالَةٌ and جِعَالَةٌ (K) and مَجْعَلٌ, (S, TA,) *He made* a thing; syn. صَنَعَ; (Msb, K;) but having a more general signification than فَعَلَ and صَنَعَ and their equivalents [as will be shown by what follows]; (Er-Rághib, TA;) and so اجتعل : (K:) both these verbs signify the same. (S.) ___ *He made* a thing of, or from, a thing; as in the saying [in the Kur xvi. 74 and xlii. 9], جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا [*He hath made for you, of,* or *from, yourselves, wives*]; and [in the Kur xvi. 83] وَجَعَلَ لَكُمْ مِنَ الجِبَالِ أَكْنَانًا [*And He hath made for you, of the mountains, places of retreat;* as caves, and excavated houses or chambers: so explained by Bd]. (TA.) ___ *He created;* (K, TA;) *brought into being,* or *existence;* (TA;) as in the saying [in the Kur vi. 1], وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ [*And hath created,* or *brought into being, the darknesses and the light*]; (K, TA;) and [in the Kur xxi. 31] وَجَعَلْنَا مِنَ المَآءِ كُلَّ شَىْءٍ حَىٍّ [*And We have created of water,* or *the seminal fluid, everything living*]; and [in the Kur xvi. 80, &c.,] وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ [*And He created for you the ears and the eyes and the hearts*]. (TA.) ___ *He made,* or *prepared;* as in the saying [in the Kur lxv. 2], يَجْعَلْ لَهُ مَخْرَجًا [*He will make,* or *prepare, for him a way of escape,* or *safety*]; and [in the Kur lxv. 4] يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا [*He will make,* or *prepare, for him an easy state of his circumstances;* i. e., *will make his circumstances,* or *case, easy to him*]. (TA.) ___ *He made;* meaning *he made to be,* or *become; he constituted; he appointed;* [in which sense it is doubly trans.;] (S, K;) as in the saying in the Kur [xix. 31], وَجَعَلَنِى نَبِيًّا [*And He hath made me a prophet*]; (S;) [and in the elliptical phrase, جَعَلَهُ عَلَيْهِ *He made him to be* superintendant, or the like, *over it; set him,* or *appointed him, over it:*] and in the phrase, جَعَلَ القَبِيحَ حَسَنًا [*He made that which was bad to be,* or *become, good*]. (K.) ___ *He*

made a thing *to be in a particular state or condition;* as in the saying [in the Kur ii. 20], الَّذِى جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا [*Who hath made for you the earth to be as a bed*]; and [in the Kur lxxi. 15] وَجَعَلَ القَمَرَ فِيهِنَّ نُورًا [*And hath made the moon, in them* (the heavens), *to be as a light*]; and so, as some say, in the saying [in the Kur xliii. 2], إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا [*Verily we have made it an Arabic Kur-án*]. (TA.) ___ [*He made* a thing *to be in an altered,* or *changed, state* or *condition;* i. e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], جَعَلْنَا عَالِيَهَا سَافِلَهَا [*We made their upper part to be their lower part*]; (K;) and in the words of the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ [*And do ye make* the thanks that ye should render for *your sustenance to be that ye charge with falsehood* the Giver thereof by attributing it to the stars called أَنْوَآء as expl. by Bd and Jel]. (TA.) ___ *He pronounced* (Er-Rághib, K) a thing *by a true judgment* or *decision,* (Er-Rághib,) or *as a legal ordinance;* (K;) as in the saying (of the Legislator, TA), جَعَلَ ٱللّٰهُ الصَّلَوَاتِ المَفْرُوضَاتِ خَمْسًا [*God hath pronounced the prayers that are made obligatory to be five*] (K.) And *He pronounce* (Er-Rághib, K *) a thing *by a false judgment* or *decision,* (Er-Rághib,) or *according to his own judgment, heretically;* (K;) as in the saying [in the Kur xv. 91], الَّذِينَ جَعَلُوا القُرْآنَ عِضِينَ [*Who pronounced the Kur-án to be lies,* or *enchantment,* &c.]. (Er-Rághib, K.) ___ *He called,* or *named,* (S, Msb, K,) a thing; (Msb;) as in the saying [in the Kur xliii. 18], وَجَعَلُوا المَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمٰنِ إِنَاثًا [*And they have called the angels, who are the servants of the Compassionate, females*]: (S, K:) or, as some say, the meaning is, *have described them as, and pronounced them to be, females;* like as one says, جَعَلَ فُلَانٌ زَيْدًا أَعْلَمَ النَّاسِ [*Such a one described Zeyd as, and pronounced him to be, the most learned of men*]: or *have held,* or *believed, them to be females;* like as the verb signifies in the saying in the Kur [xvi. 59], وَيَجْعَلُونَ لِلّٰهِ البَنَاتِ [*And they hold,* or *believe, God to have daughters:* or this may be rendered *and they*

attribute to God daughters]. (TA.) You say also, جَعَلْتُ زَيْدًا أَخَاكَ, meaning *I asserted Zeyd to be related to thee* [*as a brother;* or *I called Zeyd thy brother*]. (K.) ___ *He thought;* as in the saying, جَعَلَ البَصْرَةَ بَغْدَادَ [*He thought El-Basrah to be Baghdád*]; (K;) and so in the saying, جَعَلْتُهُ عَبْدًا فَشَتَمْتُهُ [*I thought him to be a slave, and consequently I reviled him*]. (Ham p. 31.) ___ *He made known,* or *plain,* or *perspicuous;* as in the saying [in the Kur xliii. 2, of which one explanation has been given above], إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا [*Verily we have made it known,* &c., *as an Arabic Kur-án*]: (K:) or the meaning is, *we have revealed it* [*as such*]. (TA.) ___ *He exalted,* or *ennobled;* as in the saying [in the Kur ii. 137], جَعَلْنَاكُمْ أُمَّةً وَسَطًا [*We have exalted you,* or *ennobled you, as a nation conforming to the just mean;* or *just,* or *equitable,* or *good*]: (K:) [or it may be rendered, *we have made you a nation* &c.:] or, as some say, the meaning is, *we have called you,* or *named you, a nation* &c. (TA.) ___ Also, inf. n. جَعْلٌ, *He put,* or *laid,* a thing; or *put* it, or *laid* it, *down.* (K.) And جَعَلَ بَعْضَهُ فَوْقَ بَعْضٍ *He put,* or *threw, one part of it upon another.* (K.) ___ *He inserted* a thing into a thing; as in the Kur [ii. 18], يَجْعَلُونَ أَصَابِعَهُمْ فِى آذَانِهِمْ [*They insert,* or *put, their fingers into their ears*]. (TA.) ___ *He put* into the heart, or mind; as in the Kur [lvii. 27], وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً [*And we put into the hearts of those who followed him pity and com-*

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passion]. (TA.) ___ [*He appointed,* or *assigned,* or *stipulated to give,* or *gave,* wages, pay, or a stipend, &c.]. You say, جَعَلْتُ لَهُ جُعْلًا [*I appointed him,* &c., *wages, pay,* or *a stipend*]. (Msb.) And جَعَلَ لَهُ كَذَا عَلَى كَذَا *He stipulated with him to give him such a thing for* [*doing*] *such a thing.* (K.) And جَعَلَ [alone] *He gave wages, pay,* or *a stipend, to another to serve for him in war,* i. e., *in his stead.* (Mgh.) And أَجْعَلْتُ لَهُ *I gave to him wages, pay,* or *a*

stipend. (S, * Mgh.) And أَجْعَلَهُ جُعْلًا and أَجْعَلَهُ لَهُ, *He gave to him wages, pay,* or *a stipend.* (K, TA.) And it is said in a trad., جَعَلَ لِقَوْمِهِ مِائَةً مِنَ الإِبِلِ عَلَى أَنْ يُسَلِّمُوا [*He gave,* or *stipulated to give, to his people,* or *party, a hundred camels on the condition that they should surrender*]. (Mgh.) جَعَلَ يَفْعَلُ كَذَا *He set about, began, commenced, took to,* or *betook himself to, doing such a thing;* (K, * TA;) *he became occupied in doing such a thing.* (TA.) ___ جَعَلَ is also, sometimes, an intrans. verb included among the verbs of appropinquation (أَفْعَالُ المُقَارَبَةِ); as in the saying,

* وَقَدْ جَعَلْتُ إِذَا مَا قُمْتُ يُثْقِلُنِى *

* ثَوْبِى فَأَنْهَضُ نَهْضَ الشَّارِبِ الثَّمِلِ *

[*And I was beginning to be,* or *at the point of being, in such a state that, when I rose, my garment heavily burdened me, so that I stood up as stands up the intoxicated drinker*]. (K.) جَعَلَ, (S, K,) aor. ـَـ, (K,) inf. n. جَعْلٌ; (S;) and اجعل; (K;) *It* (water) *had in it many* جِعْلَانٌ, pl. of جُعَلٌ: (S, K:) or *had in it dead* جِعْلَانٌ. (K.) ___ And جَعِلَ, (TK,) inf. n. جَعَلٌ, (IAar, K, TK,) *He* (a boy, TK) *was,* or *became, short and fat.* (IAar, K. [In the explanation of الجعل in the CK, القصير is erroneously put for القصر.]) ___ And *He* (a man, TK) *persisted;* or *persisted obstinately;* or *persisted in contention,* or *litigation;* or *contended,* or *litigated;* جَعَلٌ being syn. with لَجَاجٌ. (IAar, K.)

3 **جاعله**, (A, K,) inf. n. مُجَاعَلَةٌ and جِعَالٌ, (TA,) *He endeavoured to conciliate him by means of a bribe.* (A, K. * [In the CK, رشّاه is erroneously put for راشاه.])

4 **أَجْعَلَ** see جَعَلَ, above, in three places: and see جَعَلَ, above. اجعل القدر *He put down the cooking-pot* (S, K) *from the fire* (S) *with the piece of rag called* جِعَال. (S, K,) أَجْعَلَتْ and استجعلت said of a bitch, (S, K,) and of other animals, (K,) of any beasts of prey, (S,) *She desired,* (S, K, Er-Rághib,) or *loved,* (K,) *copulation:* (S, K, Er-Rághib:) metonymically used in this sense. (Er-Rághib, TA.)

6 تجاعلوا الشَّىْءَ *They stipulated among themselves to give the thing as wages, pay,* or *stipend:* (K:) from جُعْل. (TA.) You say also, تجاعل النَّاسُ بينهم عِنْدَ البَعْثِ [*The people stipulated among themselves to give wages,* or *pay, to such of them as should serve as substitutes, on the occasion of being ordered forth to war*]. (TA.)

8 اجتعل : see 1, first sentence. ___ Also *He took,* or *received,* wages, pay, or a stipend. (Mgh, TA.)

10 إستجعل see 4.

جَعْل *Short palm-trees:* (S, K:) or *shoots,* or *offsets, of palm-trees, cut off from the mothertrees,* or *plucked forth from the ground, and planted:* or *bad palm-trees:* or *palm-trees that rise beyond the reach of the hand:* (K:) n. un. with ة: (S: [in the K, not so correctly, pl. of جَعْلَة:]) and *palm-trees such as are called* بَعْل [q. v.]. (K.)

جُعْل *Wages; pay; a stipend;* or *a thing that is appointed,* or *stipulated, to be given to a man for work,* or *service;* (S, Mgh, Msb, * K;) of more general import than أُجْرَة and ثَوَاب; (TA;) as also جَعَالَة (S, Mgh, Msb, K) and (as some say, Msb) جَعَالَة (As, Mgh, Msb, K) and جُعَالَة (Mgh, Msb, K) and جَعِيلَة (S, Mgh, Msb, K) and جَعَال (K) and جَعَل : (Har p. 134:) pl. جُعُل (TA) and (of جعيلة or جعالة, Mgh) جَعَائِل. (Mgh, TA.) Afterwards, (Mgh,) or جَعَالَة and جَعَالَة and جُعَالَة , (K, TA,) *Wages,* or *pay,* or *the like, which one gives to a man who goes to war* (Mgh, K, TA) *as a substitute for the giver,* (K, TA,) *that he may aid himself thereby to serve in the war:* (Mgh:) pl. of the last three words جَعَائِل (TA.) And جُعْل, (TA in art. رشو,) or جَعَالَة , (K,) *A bribe.* (K, TA.) And جَعِيلَة الغَرْق *What is given,* or *stipulated to be given, to him who dives for goods or for a man drowned.* (TA.)

جُعْل and جَعْل and مُجْعَل Water *having in it many* جِعْلَان, pl. of جُعَل: or *having in it dead* جِعْلَان.

(K.) And أَرْضٌ مُجْعَلَةٌ *A land abounding with* جِعْلَانٌ. (K.)

جَعَلَ : see جَعَلَ.

جَعْلٌ : see جَعْلٌ.

جُعَلٌ [The *species of black beetle called cantharus;*] *a certain insect* (دُوَيْبَّةٌ); (S, K;) *a certain black insect, found in moist places,* (TA,) *that rolls along a little ball* [*of dung*] *called* دُحْرُوجَةٌ [*in which it deposits its eggs*]: (S and K in art. دحرج:) [see also خُنْفُسَآءُ: it is strangely explained in the Msb as the حِرْبَآءُ, which is the *male of the* حُبَيْنِ أُمُّ:] pl. جِعْلَانٌ. (S, Msb, K.) ___ Hence, as being likened thereto, (TA,) *A black and ugly and small man:* or one who is *wont to persist,* or *to persist obstinately,* or *to persist in contention* or *litigation,* or *to contend* or *litigate:* and (as some say, TA) *i. q.* رَقِيبٌ [*a watcher, an observer,* &c.]. (K, TA.)

جِعَالٌ *A piece of rag with which a cooking-pot is put down* (S, K) *from the fire;* (S;) as also جَعَالَةٌ and جُعَالَةٌ : (K:) pl. جُعَلٌ (S, TA) and جَعَائِلُ. (TA.) See also جَعْلٌ.

جَعْوَلٌ The *young of the ostrich.* (IDrd, K.)

جَعَالَةٌ : see جَعْلٌ, in three places.

جُعَالَةٌ : see جَعْلٌ, for each in two places:

جِعَالَةٌ : and جِعَالٌ.

جَعِيلَةٌ : see جَعْلٌ, in two places.

جَاعِلٌ [act. part. n. of جَعَلَ] *Giving* [wages, pay, or a stipend: &c.]. (K.)

مُجْعَلٌ applied to a bitch, (S, K,) and to any animal (S, K) or beast of prey, (S,) *Desiring,* (S,) or *loving,* (K,) *copulation.* (S, K. [See 4]) Also, fem. with ة: see جُعَلٌ, in two places.

مُجْتَعَلٌ *Taking,* or *receiving,* [wages, pay, or a stipend.] (K.)

جعمس

جعموس : see art. جعس.

جعامس : see art. جعس.

مُجعمِس : see art. جعس.

جف

1 **جَفَّ** , (S, Mgh, Msb,) sec. pers. جَفَفْتَ, (K,) aor. يَجِفُّ (S, Mgh, Msb, K) and يَجَفُّ, (S, K,) the latter aor. mentioned by AZ, but rejected by Ks; (S;) and sec. pers. جَفَفْتَ, aor. يَجَفُّ, (Sgh, Msb, K,) of the dial. of Benoo-Asad; (Msb;) inf. n. جَفَافٌ and جُفُوفٌ, (S, Mgh, Msb, K,) which are assigned by J and Sgh to جَفَّ aor. يَجِفُّ; (TA;) *It* (a thing, Mgh, or a garment, S, Msb, K, and also said of other things, S) *was*, or *became, dry; it dried*, or *dried up*. (Mgh, Msb.) Hence the saying, مَنِ احْتَلَمَ ثُمَّ أَصْبَحَ عَلَى جَفَافٍ *He who experiences an emission of semen in sleep, then rises in the morning with what is on his garment, of the semen, dry.* (Mgh.) And جَفَّ النَّهْرُ, an elliptical phrase, for جَفَّ مَآءُ النَّهْرِ [*The water of the river dried up*]. (Msb.) And فُلَانٌ لَا يَجِفُّ لبدهْ *Such a one does not remit*, or *become remiss, in his work*, or *labour:* (TA:) or *does not cease to go to and fro.* (Har p. 589.) ___ جَفَّ, inf. n. جُفُوفٌ, said of a man, *He was*, or *became, silent; he did not speak.* (Msb.) جَفَفْتُ الشَّىْءَ إِلَىَّ, aor. أَجُفُّ, inf. n. جَفٌّ, *I collected the thing to me.* (Nawádir of AZ, TA.) ___ جَفُّوا أَمْوالَهُمْ *They collected together their camels, and took them away.* (Sgh, * K, * TA.)

2 **جَفَّفَهُ** , (S, Msb,) inf. n. تَجْفِيفٌ (S, Msb, K) and تَجْفَافٌ, (K,) *He dried it.* (Msb, K.) جَفَّفَ الفَرَسَ, (K,) inf. n. تَجْفِيفٌ, (S,) *He clad*, or *attired, the horse with a* تِجْفَافٌ. (S, K.)

5 **تَجَفَّفَ** see R. Q. 2.

8 **إِجْتَفَفَ** اجتفّ ما فى الإِنَآءِ *He consumed what was in the vessel;* (K;) i. e., *drank up all of it;* as also اشتفّ. (TA.)

R. Q. 2 **تَجَفْجَفَ** *It* (a garment, or piece of cloth), *having been moist, dried so far as to retain* (S,

K:) if it has dried entirely, you say of it, قَدْ قَفَّ: (S:) the verb is originally تَجَفَّفَ ; the medial ف being changed into ج : it is like تَبَشْبَشَ, originally تَبَشَّشَ. (Lth, S.)

جَفٌّ : see جَفَّةٌ.

جُفٌّ The *spathe of the palm-tree;* the *envelope of the* طَلْع; (AA, A'Obeyd, S, K;) as also جُبٌّ; (AA, TA;) or [in other words] the قِيقَآء *of the* طلع; (K;) i. e., the *envelope that is with the* وَلِيع: (Lth, K:) or, as some say, the *envelope of the* طلع *when it has become dry:* (TA:) pl. جُفُوفٌ. (A' Obeyd, TA.) [See جُبٌّ.] ___ *A receptacle such as is termed* وِعَآء *that is not to be tied round at its mouth.* (K, TA.) ___ *An old, worn-out water-skin* or *milk-skin, of which half is cut off and made into a bucket:* (S, K:) and sometimes it is *made of the lower part of a palm-tree hollowed out:* (Lth, S, K: *) or *a thing that is hollowed out in* (فى [probably a mistranscription for من, i. e. *of*]) *the trunks of palm-trees:* (A'Obeyd, TA:) or *a worn-out milk-skin* or *butter-skin:* (IAar, TA:) or *a water-skin,* or *milk-skin, of which part is cut off at the fore legs, and in which the beverage called* نَبِيذ *is prepared:* (Kt, TA:) or the *lower half of a water-skin* or *milk-skin, made into a bucket:* (IDrd, TA:) or *a thing of camel's skin, like a vessel,* or *like a bucket, in which the rainwater is taken, holding half the quantity of a water-skin or the like.* (TA.) ___ *An old man;* (K;) as being likened to an old, worn-out water-skin or milk-skin: mentioned in the L from ElHejeree, and by Sgh from Ibn-'Abbád. (TA.) ___ *Anything hollow, such as has something within it, like the nut, and the* مَغْدَة [or *fruit of the* تَنْضُب, &c.: in the CK, the مَعِدَة]. (Ibn-'Abbád, K, TA.) ___ The *body,* or *substance,* (شَخْص,) of a thing. (TA.) ___ *An obstruction that one sees between him and the kibleh.* (Ibn-'Abbád, K.) هُوَ جُفُّ مَالٍ *He is a good manager of cattle,* (K,) *acquainted with the art of pasturing them, and of collecting them at their proper time in the*

place of pasture. (TA.) See also what next follows.

جَفَّةٌ (S, K) and جُفَّةٌ , (Sgh, K,) but the latter is rare, (Sgh,) and جُفٌّ (S, K) and جَفٌّ , (K,) *A company of men* or *people; a collective body thereof:* (Ks, S, K:) or *a great number* (K) *thereof.* (TA.) You say, دُعِيتُ فِى جَفَّةِ النَّاسِ [*I was summoned,* or *invited, among the collective body of people*]. (S.) And جَاؤُوا جَفَّةً وَاحِدَةً (S, K) *They came in one collective body.* (K.) لَا نَفَلَ فِى غَنِيمَةٍ حَتَّى تُقْسَمَ جَفَّةً, (S, Mgh,) or جُفَّةً , (K,) means [*There shall be no gift of spoil*] *until it is divided altogether:* (S, Mgh, K:) a saying of Ibn-'Abbás: (S, Mgh:) accord. to one reading, عَلَى جُفَّتِهِ , i. e., [until it is divided] *among the collective body of the army first.* (K. [Golius (here copied by Freytag) appears to have read, لَا تَقُلْ فِى غَنَمٍ; and hence to have said, of جَفَّةٌ, erroneously, " de pecore non dicitur nisi *totus grex* sit."])

جُفَّةٌ : see what next precedes, in three places. Also *A great* دَلْو [or *bucket*]. (K.)

جُفَافٌ *What is dry* of a thing that one has dried. (K.) You say, اعْزِلْ جُفَافَهُ مِنْ رَطْبِهِ [*Put thou apart what is dry thereof from what is fresh and moist thereof*]. (TA.)

جَفِيفٌ *Dry* herbs or herbage: (S, K:) or *dry* leguminous plants or herbs, of the kind that are eaten without being cooked: (TA:) or of this kind and of such as are thick and inclining to bitterness; as also قَفِيفٌ: (TA in art. قف:) or, as some say, ما ضمنت من الريح. (TA in the present art. [But what this means I know not; the verb being evidently mistranscribed.])

جُفَافَةٌ *What has become scattered,* or *strewed, of dry herbage* (حَشِيش) *and of* [*the kind of trefoil called*] قَتّ, (S, K, TA,) *and the like.* (TA.)

تِجْفَافٌ *A thing,* (S, Mgh, Msb,) i. e. *a kind of armour,* (IAth, K,) [*a cataphract,*] *with which a horse is clad,* (S, IAth, Mgh, Msb, K,) *in war, in the manner of a coat of mail,* (Mgh, Msb,) *to defend him from being wounded;* (IAth;) and *sometimes worn by a man, to defend*

him in war: (K:) of the measure تَفْعَالٌ, (Mgh, Msb,) the ت being augmentative, (Aboo-'Alee the Grammarian, S, IJ,) to render the word quasi-coordinate to the class of قِرْطَاسٌ; (IJ;) from جَفَّ, because of its hardness and toughness: (Mgh, Msb:) pl. تَجَافِيفُ (S, Mgh, Msb.) It is said in a trad., أَعِدَّ لِلْفَقْرِ تِجْفَافًا; and one says, اِلْبَسْ لِلْفَقْرِ تِجْفَافًا; [both] meaning, *Make thou preparation for poverty.* (TA.)

مُتَجَفِّفٌ *Having a* تِجْفَاف *upon his horse.* (Mgh.)

جفأ

جَفَأَ , (S, K,) aor. ـَـ , (K,) inf. n. جَفْءٌ, (S,) *It* (a valley [flowing with water]) *cast forth froth,* or *foam,* (S, K,) *and particles of rubbish* or *refuse;* (S;) as also اجفأ ; (K;) but this latter is said in the O to be of weak authority. (TA.) And جَفَأَت القِدْرُ, and اجفأت , *The cooking-pot cast forth its froth,* or *foam,* (S, K,) *in boiling:* (S:) or جفأت بزبدها *it cast forth its froth,* or *foam:* (Ham p. 132:) originally جفت and اجفت, without ء. (Er-Rághib, TA in art. جفو.) جَفَأَ الوادى, (K,) or جَفَأَ الغُثَآءَ عَنِ الوادى, (IAar, O,) *He* (a man, IAar, O) *swept off the scum and rubbish of the valley* [after it had flowed, or while it was flowing, with water]. (IAar, O, K.) And جَفَأَ القِدْرَ *He cleared off the froth,* or *foam, of the cooking-pot.* (K, TA.) ___ Also جَفْأَ القِدْرِ, (S, Z in the Fáïk, TA,) inf. n. as above; (S, TA;) and أَجْفَأَهَا ; (Z ubi suprà, TA;) but the former is that which is commonly known; (ISd, TA;) the latter is rare; (IAth, TA:) or the latter should not be said, though it occurs in a trad., (S, TA, *) accord. to one relation; (TA;) *He turned the cooking-pot upsidedown,* or *inclined it,* (S, Z ubi suprà, TA,) *and poured out what was in it:* (S:) or *he emptied the cooking-pot, and turned it upside-down:* (TA:) and جَفَأَ البُرْمَةَ فى القَصْعَة *He turned the cookingpot upside-down upon the bowl.* (K.) ___ جَفَأَهُ, (S, K,) [like حَفَأَهُ,] and جَفَأَ به الأَرْضَ, (TA,) *He threw him down,* or *prostrated him, on the ground:* (S, K, TA;) namely, a man: (S:) and اجفأ به [signifies the same; or] *he threw him,* or *it,* (K, TA,) *on the ground.* (TA.) ___ See also 8.

4 **أَجْفَأَ** see 1, in four places.

8 **اجتفأ** *He pulled,* or *plucked, up,* or *out,* or *he uprooted,* (S, K,) *and threw down,* or *away,* a thing, (S,) or plants, or herbs, such as are termed بَقْل, (K,) and trees; (TA;) [but see احتفى;] as also جَفَأَ , (K,) aor. and inf. n.

as above: (TA:) [or] both signify *he cut* a plant, or herb. (IAar, Nh.)

جُفَآءٌ *What is cast forth* [*of froth,* or *foam, and particles of rubbish* or *refuse,* (see 1,)] *by a torrent:* (ISk, S:) the *froth,* or *foam, cast forth by a valley* [*flowing with water*]; and *by a cooking-pot,* (K, TA,) *in boiling.* (TA.) ___ Hence, as being likened to the froth, or foam, of the cooking-pot, of which no use is made, (Fr, TA,) *i. q.* بَاطِلٌ [meaning *A thing that is worthless, useless,* or *unprofitable*]. (Fr, K, TA.) It is said in the Kur [xiii. 18], فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً, meaning بَاطِلًا [i. e. *Now as to the froth,* or *scum, it passeth away as a thing that is worthless,* or *useless,* or *unprofitable*], (Fr, S, Jel, TA,) and *thrown away.* (Jel.) You say also, ذَهَبَ الزَّبَدُ جُفَآءً, meaning [*The froth,* or *scum, passed away*] *driven from its water.* (TA.) ___ جُفَآءٌ مِنَ النَّاسِ, occurring in a trad., is explained by IAth as meaning *The first,* or *foremost, of the men* or *people* (سُرَعَانُهُمْ): but Bkh and Muslim read (instead of أَخِفَّآءُ) جِفَاءٌ, pl. of خَفِيفٌ. (TA.) Also, [like جُفَايَةٌ,] *An empty ship.* (O, K.)

جفر

1 **جَفَرَ** *He,* or *it, became wide:* (K:) or *became inflated,* or *swollen.* (A.) And جَفَرَ جَنْبَاهُ *His* (a kid's, S and Msb, or lamb's, Msb) *sides became widened,* or *distended:* (S, Msb:) and اجفر جَنْبَاهُ [and انجفر (K in art. هضم)] *his* (a horse's) *sides became inflated,* or *swollen.* (A.) ___ *He* (a lamb, K, and a kid, TA) *became what is termed* جَفْرٌ; as also تجفّر and استجفر : (K:) and تجفّرت and استجفرت *she* (a kid) *became a* جَفْرَةٌ. (ISh, TA.) And *He* (a boy) *became what is termed* جَفْرٌ; as also تجفّر (TA) and استجفر : (A:) and this last verb, *he became large in the sides.* (L.) جَفَرَ (S, A) عَنِ الضِّرَابِ, (S,) or عَنِ الإِبِلِ, (A,) aor. , (S,) inf. n. جُفُورٌ; (S, K;) and اجتفر ; and اجفر , inf. n. إِجْفَارٌ; and جفّر , inf. n. تَجْفِيرٌ; (K;) *He* (a stallioncamel) *ceased,* (S, K,) or *abstained,* (A,) *from covering,* (S, A, K,) *and avoided it; having indulged in it so much that he was wearied;* (S;) *and his seminal fluid became little:* (TA:) you say of a ram, رَبِضَ, (S, A,) not جَفَرَ. (S.) And

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جَفَرَ عَنِ المَرْأَةِ, (IAar, TA,) and اجفر عَنْهَا, (IAar, K,) and اجتفر , and جفّر , (IAar, TA,) *He* (a man) *abstained from the woman;* (K;) *he abstained from sexual intercourse with her.* (IAar, TA.) ___ جَفَرَ مِنَ المَرَضِ *He recovered from the disease.* (K, TA.)

2 **جَفَّرَ** see 1, in two places. جفّره الأَمْرُ عَنْهُ *The thing,* or *affair, cut him off from him,* or *it.* (IAar, L.)

4 **أَجْفَرَ** see 1, in three places. اجفر also signifies *He cut, abandoned,* or *forsook,* (S, K,) another, (S,) or his companion, or friend, (K,) *and left off visiting* him. (S, K.) And أَجْفَرْتُ مَا كُنْتُ فِيهِ *I left,* or

relinquished, that in which I was occupied. (S.) Also *It* (a thing, TA) *was,* or *became, absent,* or *hidden,* or *concealed,* (K, TA,) *from one.* (TA.)

5 تَجَفَّرَ see 1, in three places.

7 إِنْجَفَرَ see 1.

8 إِجْتَفَرَ see 1, in two places.

10 إِسْتَجْفَرَ see 1, in three places.

جَفْرٌ *A lamb,* or *kid, whose sides have become widened, or distended:* (Msb:) or *a lamb,* (IAmb, Msb, K,) and *a kid,* (K, * TA,) *that has become large, and begun to pasture,* (K, TA,) *and whose sides have become widened,* or *distended:* (TA:) or *a lamb,* (K,) or *a kid,* (S, Mgh, Msb, K, * TA,) *that is four months old,* (S, Mgh, Msb, K,) *and whose sides have become widened, and that is weaned,* (A'Obeyd, S,) *and has taken to pasture:* (A'Obeyd, TA:) or *this is sometimes four months, and sometimes five months, after the birth:* or *a young lamb, and a kid, after it has been weaned, when six months old:* (IAar, TA:) pl. [of pauc.] أَجْفَارٌ (K) and [of mult.] جِفَارٌ (Msb, K) and جَفَرَةٌ: (K) fem. with ة: (S, A, Mgh, Msb, K:) or جَفْرَةٌ signifies *a female kid that has become satiated with leguminous herbs and with shrubs, and is independent of its mother:* (ISh, TA:) IAmb applies it to a female lamb and a female kid; and this is correct, though some say that it is applied to the latter only. (TA.) ___ *A boy when his belly has become widened,* (A,) or *when his flesh has become swollen out,* (K,) *and he has begun to eat:* (A, K:) fem. with ة (K.) [See شَادِخٌ; and see also مُطَبِّخٌ.] *A well,* (Msb, K,) or *a wide well,* (S, A,) *not cased,* or *walled round, within;* (S, A, Msb, K;) as also جَفْرَةٌ : (R, TA:) or, *of which a portion is cased,* or *walled*

round, within, (K, TA,) *and a portion is not:* (TA:) the former of the masc. gender: pl. جِفَارٌ. (Msb.) ___ [Hence,] فُلَانٌ مُنْهَدِمُ الْجُفْرِ (A, K*) [*Such a one's well is in a state of demolition;* meaning,] *such a one has no judgment:* (A:) or *has no intelligence.* (K.) And إِنَّ جُفْرَكَ عَلَيَّ لَهَارٍ [*Verily thy well is falling in upon me;* meaning] *thy mischief is coming quickly upon me.* (A, TA.) ___ [The pl.] جِفَارٌ also signifies [simply] *Wells.* (K.) ___ And hence, (TA,) She-camels *abounding with milk.* (K, TA.)

جُفْرَةٌ : see جُفْرٌ.

جُفْرَةٌ *A round space in the ground:* (S, K:) or *a round and wide cavity in the ground:* (L:) pl. جِفَارٌ. (S.) ___ Hence, (S,) The *belly,* or *interior of the body:* (S:) or the *cavity of the chest:* or *what comprises the belly* [in the TA *the chest*] *and the two sides:* (K:) or the *place where the ribs curve;* and so in a horse &c.: (TA:) the *middle* of a horse, (S, Msb, K,) and of a camel: and, as some say, the *middle, and main part,* of anything: and thus, the *main part* of the sea: (TA:) pl. جُفَرٌ and جِفَارٌ, accord. to the K; but the latter is pl. of جُفْرَةٌ in the sense of "a round cavity." (TA.) ___ Also [the pl.] جُفَرٌ signifies The *holes that are dug in the ground for props.* (TA.)

جَفِيرٌ *A kind of quiver like the* كِنَانَةٌ, *but wider,* (Lth, S, TA,) *in which are put many arrows:* (Lth, TA:) or *a* [*quiver of the kind called*] جَعْبَةٌ [q. v.], *of skins, in which is no wood:* or *of wood, in which are no skins;* (K;) or *in which is no skin;* as in some good lexicons: (TA:) or *of skins, and slit in its side, that the wind may enter it, and the feathers in consequence may not be eaten:* (TA: [see also جَشِيرٌ:]) or the *same as the* جعبة *and the* كنانة: (El-Ahmar, TA:) or *a quiver for* نَبْلٌ, *wide, of wood.* (Ham p. 358.) Hence, لَيْسَ فِى جَفِيرِهِ غَيْرُ زَنْدَيْنِ [*There is not in his quiver* aught *save two pieces of wood for producing fire*]: a prov. applied to him

in whom is no good. (Meyd.)

مَجْفَر : see مَجْفَرَة.

مُجْفَر , applied to a horse, (S, Msb, K,) and with ة applied to a she-camel, (S,) *Large in the middle:* (S, Msb, K:) and مُجْفَر الجَنْبَيْن a horse *inflated,* or *swollen, in the sides.* (A.)

مَجْفَرَة (S, A, K) and مَجْفَر (Lh, K) *An impediment to venery;* (Lh, A'Obeyd, S, A, K;) *and a cause of diminishing the seminal fluid:* (A'Obeyd, TA:) applied to food: (Lh, K:) and such is fasting said to be; (A'Obeyd, S, K;) and the sun, (A, * TA,) i. e., sitting in the sun; and such, also, the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

جفل

1 **جَفَلَ** , (S, Msb, K,) aor. ـِ and ـُ , inf. n. جَفْلٌ (Msb) and جُفُولٌ, (Msb, K,) *He* (a camel) *took fright,* or *shied, and fled,* or *ran away at random;* or *became refractory, and went away at random;* or *ran away,* or *broke loose, and went hither and thither by reason of his sprightliness:* and اجفل *he* (a bird) *took fright, and flew away;* or *became scared away:* (Msb:) or the former, *he* (an ostrich, K) *hastened,* or *sped,* (S, K,) *in his pace,* (TA,) *and went away in the land, or country;* as also اجفل ; (IDrd, K;) both, said of an ostrich, *mean he spread his wings, running;* (Ham p. 555;) *or spread his wings, and ran quickly,* or *went away at random and swiftly:* (TA:) or جَفَلَتِ النَّعَامَةُ means *the ostrich fled:* (Msb:) and اجفل عَنْهُ, said of anything, *he fled from it:* (TA, Ham p. 555:) and جَفَلُوا, aor. ـُ , inf. n. جَفْلٌ; (Msb;) and اجفلوا (S, Msb) and انجفلوا and تجفّلوا ; (Msb;) *they* (a company of men) *fled quickly;* (S, Msb;) or the second (K) and third (S, K) signify *they became displaced,* (S, K, TA,) *and quickly defeated,* (TA,) *and went away;* (S, K, TA;) or these two and the fourth, (TA,) or all the four, (Har p. 373,) *they hastened in defeat and flight:* (TA, and Har ubi suprà:) and جَفَلَتِ الرِّيحُ, (K,) and اجفلت , (S, K,) *the wind was swift* (S, K, TA) *in blowing.* (TA.) ___ جَفَلَ, inf. n. جُفُولٌ, *It* (hair) *became shaggy,* or *dishevelled, and frouzy,* or *altered in smell, in consequence of its being seldom dressed;* or *dusty and matted, by reason of its being seldom anointed;* (K, TA;) and *became raised and spread.* (TA.) جَفَلَ is also trans., signifying *He made* a bird *to take fright, and fly away;* or *he scared* it *away:* its quasi-pass. is اجفل [explained above]; the reverse of the rule commonly obtaining: (Msb:) or the former verb, as in the O; not the latter, as in the K; *he made* a male ostrich *to hasten,* or *speed, in his pace, and to go away in the land,* or

country; or *made* him *to spread his wings, and run quickly,* or *go away at random and swiftly:* (TA:) and جفّل *he,* or *it, made* an animal, or animals, *to take fright, and flee,* or *run away at random;* or *scared away* it, or them: (TA:) [and, app., *he frightened;* تَجْفِيلٌ being also said in the TA to be syn. with تَفْرِيعٌ, which, I think, is evidently a mistranscription for تَفْزِيعٌ.] You say, جفّل القَنَّاصُ الوحشَ [*The sportsman scared away the wild animals*]. (TA.) And أَتوهم فجفَّلُوهم عن مراكزهم [*They came to them, and scared them,* or *frightened them,* or *made them to flee, away from their stations*]. (TA.) And جفَلَت الرِّيحُ الظَّلِيمَ *The wind put in motion the male ostrich, and drove him away,* or *along:* (K:) and [in like manner] السَّفِينَةَ [*the ship*]. (TA.) And جفَلَت الرِّيحُ السَّحابَ *The wind smote the clouds, and put them into a state of commotion,* (K, TA,) *and made them to speed along.* (TA.) And الرِّيحُ تَجْفُلُ الجَهامَ *The wind carries away the rainless clouds.* (Mgh. [See also 4.]) Whence, app., (Mgh,) جفَل البحرُ سمكًا *The sea cast fish upon the shore;* (Lth, Mgh, K;) a verb like ضرب; occurring in a trad., in which it is erroneously said to be أَجْفَل. (Mgh.) ___ Also, (K,) aor. ـِ , inf. n. جَفْلٌ, (TA,) *He prostrated* a man; *threw* him *down upon the ground.* (K.) You say, طَعَنَه فجفَلَه, meaning *He thrust him,* or *pierced him,* [with a spear or the like,] *and displaced and prostrated him.* (Mgh.) ___ *He threw* goods *one upon another.* (IDrd, Msb, TA.) ___ *He,* or *it, overturned,* or *turned upside-down.* (TA.) ___ Also, aor. ـِ , (K,) inf. n. جَفْلٌ, (TA,) *He peeled, pared, stripped,* or *scraped off,* a thing; (AZ, K, TA;) as, for instance, flesh from the bone, and fat from the skin; (AZ, TA;) and so جفّل , (K,) inf. n. تَجْفِيلٌ: (TA:) *he removed* flesh from the bone: (K:) app. formed by transposition from جَلَف. (TA.) ___ Also, (Msb, K,) aor. ـُ , (Msb,) or ـِ , (K,) *He swept away* mud (Msb, K, TA) from the ground; (TA;) and so جفّل . (K.) [It seems that Golius found, in a copy of the K, التِّبْن erroneously put for الطِّين;

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and حرقه for جرفه; for he has explained the former verb as meaning *combussit* stramen.]

2 **جَفَّلَ** see 1, in five places.

4 **أَجْفَلَ** see 1, in six places. ___ You say also, أَجْفَلَتِ الرِّيحُ بِالتُّرَابِ *The wind carried away the dust; made it to fly away.* (S.) And اجفل الغَيْمُ *The clouds,* or *mist, became removed,* or *cleared off.* (TA.)

5 **تَجَفَّلَ** see 1. ___ You say of a cock, تجفّل, meaning نَفَشَ بَرَائِلَهُ [i. e., *He ruffled the feathers around his neck*]. (Ibn-' Abbád, K, TA.)

7 **إِنْجَفَلَ** see 1. ___ انجفل also signifies *It went away,* or *departed;* said of the shade, (K, TA,) and of the night. (TA.) ___ *He,* or *it, became overturned,* or *turned upside-down.* (TA.) ___ انجفلت الشَّجَرَةُ *The tree, blown upon by a violent wind, became uprooted.* (TA.)

جَفْلٌ : see اجْفِيلٌ. It is an inf. n. used as an epithet; and means A people, or party, *fleeing quickly;* as also جَفَالَةٌ . (Msb.) ___ Also *A cloud that has poured forth its mater and gone away* (S, K) *quickly;* (S;) because it is then lighter and quicker. (Har p. 373.) ___ *A ship;* (K;) because the wind drives it along (تَجْفِلُهَا): (TA:) pl. جُفُولٌ. (K.) *Ants: black ants:* (K:) *large black ants:* (TA:) a dial. var. of جَثْلٌ. (K.)

وَقَعَتْ فِى النَّاسِ جَفْلَةٌ [*Fear fell upon the people;*] *the people feared.* (TA.) جَفْلَةٌ شَجَرَةٌ *A leafy tree; a tree having many leaves.* (K.) See also what next follows.

جُفْلَةٌ (S, K) and جَفْلَةٌ (TA [there said in one place to be بالفتح, but this is most probably a mistranscription for بالضمّ,]) *A fleece* of wool: (S, K) [a word used in the sense of] a pass. part. n., like غُرْفَةٌ in the phrase اغْتَرَفَ غُرْفَةً. (S.)

دَعَوْتُهُمُ الجَفَلَى , (AZ, S, Msb, * K, *) and الأَجْفَلَى , (AZ, S, K, *) which latter was unknown to As, (S,) *I invited them*

to my feast, or food, (AZ, S, Msb, K, *) *in common,* (AZ, S, Msb,) *without distinction,* (Msb,) or *with their company and commonalty.* (K.) And دُعِىَ فُلَانٌ فِى النَّقْرَى لَا فِى الجَفَلَى, (Akh, S, Msb, *) and الأَجْفَلَى , *Such a one was invited among the distinguished persons, not among the commonalty.* (Akh, S.) And دَعْوَةٌ جَفَلَى *A general invitation; contr. of* دَعْوَةٌ نَقْرَى. (Msb.) And جَآءَ القَوْمُ أَجْفَلَةً , and أَزْفَلَةً, (Fr, S, K, *) *The people came in a company;* (Fr, S;) and بِأَجْفَلَتِهِمْ , and بِأَزْفَلَتِهِمْ, *with their company.* (Fr, S, K.) Accord. to some, (S,) أَجْفَلَى signifies *A collection,* or *an assemblage,* of any things; (S, K;) as also أَزْفَلَى: (S:) and جُقَّالَةٌ , (S, Sgh, TA,) or جُفَالَةٌ , (K,) *a company,* or *an assembly,* (S, Sgh, K,) of men, (S, TA,) *going along quickly.* (TA.)

جَفْلَانُ , or جَفْلَانٌ, [whether with or without tenween is not shown,] *Fearful; wont,* or *apt, to take fright and flee,* or *run away at random.* (TA.) [See also جَقَّالٌ.]

جَفَالٌ : see what next follows.

جُفَالٌ *What is cast forth by a torrent,* (S, K, TA,) *of rubbish and scum,* or *of rotten leaves mixed with scum;* (TA;) as also جَفَالٌ , like سَحَابٌ; (TA;) and جُفَالَةٌ . (K, * TA.) ___ The *froth of milk.* (K.) *Much* (K) of anything: (TA:) or of wool; as also جَفِيلٌ : (K:) or *much wool.* (S.) The ewe is represented as saying, [أُوَلَّدُ رِخَالًا وَأُجَزُّ جُفَالًا وَأُحْلَبُ كُثَبًا ثِقَالًا وَلَمْ تَرَ مِثْلِى مَالًا *I am delivered of lambs, and I am shorn of much wool, and I am milked of heavy bowlfuls, and thou hast not seen cattle the like of me*]: by أُجَزُّ جُفَالًا is meant *I am shorn* [*of much wool*] *at once;* for nought of her wool falls to the ground until all of it is shorn. (S.) جفال is applied, by Dhu-r-Rummeh, as an epithet to hair; [meaning *Much,* or *abundant;*] and it is not applied as an epithet to anything save what is much, or abundant. (S.) Ed-Dejjál [or Antichrist] is described, in a trad., as جُفَالُ الشَّعَرِ *Having much hair*: (TA:) and جَافِلُ الرَّأْسِ [also] has this meaning. (Ham p. 469.)

جَفُولٌ A wind (ريح) *that smites the clouds, and puts them into a state of commotion;* (K;) or *that makes them to speed along:* (TA:) a *swift* wind; (TA;) as also جَافِلَةٌ and مُجْفِلٌ : (S, K:) pl. of the first, (i. e., of جَفْلٌ,) جفول. (K.) ___ *Great,* or *large:* so in the phrase جُمَّةٌ جَفُولٌ [*A great,* or *large, quantity of hair extending beyond the ears*]. (K.) ___ An *aged* woman; (K, * TA;) as also إِجْفِيلٌ : (K:) pl. of the former as above. (K.)

جَفِيلٌ : see جُفَالٌ.

جَفَالَةٌ : see جَفْلٌ.

جُفَالَةٌ : see الجَفَلَى: ___ and جُفَالٌ. ___ Also الجُفَالَةُ, (K,) or جُفَالَةُ القِدْرِ, (S,) *What one takes from the head* [*of the contents*] *of the cookingpot with the ladle.* (S, K.)

جَفَّالٌ an intensive epithet from جَفَلَ in the first of the senses explained above; i.e., A camel *that takes fright,* or *shies, and flees,* &c., *much,* or *often.* (Msb.) [See also جَفْلَانُ.]

جُفَّالَةٌ : see الجَفَلَى.

جَافِلٌ part. n. of جَفَلَ in the first of the senses explained above: (Msb:) [and in other senses.] ___ *Hastening,* or *speeding.* (TA.) See جَفُولٌ. ___ *Disquieted, disturbed, agitated,* or *flurried.* (S, K, TA.) ___ See also جُفَالٌ.

جَيْفَلٌ a name of [*The month*] ذُو القَعْدَةِ, (K, TA,) in the time of paganism. (TA.)

أَجْفَلَةٌ : see الجَفَلَى, in two places.

أَجْفَلَى : see الجَفَلَى, in three places.

إِجْفِيلٌ *Cowardly,* or *a coward,* (S, K, TA,) *that is frightened at everything.* (TA.) A heostrich (S, K)

that takes fright, (K,) *and flees from everything* (S, K, TA) *that he sees;* (TA;) as also جَفَلٌ . (K.) ___ *A bow of which the arrow goes far.* (K.) ___ See also جَفُولٌ.

مُجْفَلٌ *Turning away,* or *going back,* or *retreating; going away.* (TA.) ___ See also جَفُولٌ.

مِجْفَلٌ applied to a camel's hump, *Heavy:* [properly, *an instrument of overturning:*] applied as an epithet to a camel's hump that is so heavy as to overturn the animal when, after rolling on the ground, he desires to rise. (TA.)

جفن

1 **جَفَنَ نَاقَةً** , (K,) inf. n. جَفْنٌ, (TA,) *He slaughtered a she-camel, and gave her flesh for food* (K, TA) *to the people,* (TA,) *in bowls* (جِفَان). (K, TA.)

2 **جفّنوا** *They made bowls* (جِفَان [probably meaning *they prepared bowls of food:* accord. to Freytag's Lex., جفّن means apposuit scutellam; but he does not name his authority]). (TA.) جفّن and تجفّن *It* (a grape-vine) *attained to the state of having an* أَصْل [i. e., app., *a stock*]. (TA.)

5 **تَجَفَّنَ** see 2.

جَفْنٌ The *eyelid;* both the *upper* and the *lower:* (S, Msb, K:) of the mase. gender: (Msb:) pl. [of pauc.] أَجْفَانٌ and أَجْفُنٌ and [of mult.] جُفُونٌ. (K.) ___ The *upper surface,* and the *lower,* of a cake of bread: both together being called جَفْنَا الرَّغِيف. (Lh, TA.) ___ The *scabbard,* or *sheath,* (غِمْد, S, K, or غِلَاف, Msb,) of a sword: (S, Msb, K:) [or] the *case,* or *receptacle, in which is* [*put*] *the sword together with its* غمد *and suspensory belt* or *cord:* (S voce قِرَاب:) [but the former signification only is commonly known:] and [it is said that] جفْن signifies the same; (K;) but this is doubted by IDrd: (M, TA:) pl. [of pauc.] أَجْفَانٌ and [of mult.] جُفُونٌ. (Msb.) ___ The أَصْل [app. here meaning *stock*] *of a grape-vine:* (K:) or *a grape-vine* itself, in the dial. of El-Yemen; (T, TA;) so called as being imagined to be the receptacle of the grapes: (Er-Rághib, TA:) or *a species of grape:* (ISd, K:) or the *skin of the grape, in which is the juice:* (IAar, TA:) or *a climbing shoot of a grape-vine:* (AHn, TA:) or the *shoots of the grape-vine:* (T, S, M, K:) n. un. with ة: (T S, M:) or, accord. to IAar, جَفْنَةٌ is *syn. with* كرعة [app. a mistranscription for كَرْمَةٌ *a single grape-vine*]: or, accord. to some, as ISd says, the *leaves of the grape-vine.* (TA.) [Hence,] مَآءُ الجَفْنِ *The juice of the vine;* (A, TA;) *wine:* (TA:) [or

it may originally mean *tears;* then, *rain;* and then, *wine:* for] wine is also called مَآءُ السَّحَابِ: and جَفْنُ المَآءِ means *the clouds.* (TA.) ___ *A kind of tree, of sweet odour.* (AHn, K.) ___ *A certain plant, of the kind called* أَحْرَار, *that grows in a spreading manner, and, when it dries up, contracts; having grains like the* حُلْبَة [or *fenugreek*]. (AHn, TA.)

جِفْنٌ : see جَفْنٌ.

جَفْنَةٌ *A* [*bowl of the kind called*] قَصْعَة: (K:) or *like a* قصعة: (S:) the *largest kind of* قصعة; (Ks, S in art. صحف, M;) next to which is the

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قصعة [properly so called], which satisfies the hunger of ten [men]; then, the صَحْفَة, which satisfies five; then, the مُكْلَة, which satisfies two men, and three; then, the صُحَيْفَة, which satisfies one man: (Ks, S in art. صحف:) it is peculiarly applied to *a receptacle for kinds of food:* (Er-Rághib, TA:) pl. [of mult.] جِفَانٌ (S, Msb, K) and جِفْنٌ (Sb, TA) and (of pauc., TA) جَفَنَاتٌ (S, Msb, K.) [Hence,] كُفِئَتْ جَفْنَتُهُ [*His bowl was turned upside-down;* meaning] *he was slain;* a phrase similar to هُرِيقَ رِفْدُهُ. (A in art. رفد.) ___ *A small well;* (K;) as being likened to the جفنة for food. (Er-Rághib, TA.) ___ *A generous man:* (K:) جَفْنَةٌ غَرَّآءُ is an appellation applied to *a generous man who entertains many guests and feeds many:* (IAar, TA:) he is called جفنة because people are fed in the جفنة, and the epithet غرّآء is added because of the whiteness of the camel's hump in the جفنة. (TA.) ___ Also i. *q.* خَمْرَةٌ [*meaning Some wine,* or *a kind of wine:* see also مَآءُ الجَفْنِ, voce جَفْنٌ]. (IAar, TA.)

جفو

1 **جَفَا** , (K,) aor. ـُ , (TA,) inf. n. جَفَآءٌ; and تجافى ; *It did not keep,* or *cleave, to its place.* (K.) You say, جَفَا جَنْبُهُ عَنِ الفِرَاشِ, (Mgh,) and تجافى عَنْهُ, (S, Mgh,) *His side did not rest,* or *was restless,* or *uneasy, upon the bed;* or *shrank from it;* (S, Mgh;) and *heaved,* or *rose, from it:* (Mgh:) or the former, *his side did not keep,* or *cleave, to its place upon the bed:* and the latter, *it became withdrawn,* or *removed, from it.* (TA.) And جَفَا السَّرْجُ عَنْ ظَهْرِ الفَرَسِ, (S Msb, TA,) aor. and inf. n. as above; (Msb;) and تجافى ; (S, Msb;) *The saddle heaved,* or *rose, from the back of the horse:* (S, Msb:) or *did not keep,* or *cleave, to its place upon his back.* (TA.) ___ [Hence,] it is said in a trad. of 'Omar, إِنِّى أَجْفُو عَنْ أَشْيَآءَ مِنَ العِلْمِ *Verily I recoil, shrink,* or *am averse, from some matters of knowledge,* or *science, and ignore them,* or *neglect them.* (Mgh.) ___ Also جَفَا, (Msb, TA,) aor. as above, (Msb,) [and so the inf. n.,] said of a garment, or piece of cloth, *It was thick, coarse,* or *rough:* (Msb, TA:) and in like manner said of a reed-pen, *it was thick, coarse,* or *rough, in its nib.* (TA.) ___ [And hence, (see جَفَآءٌ, below, and جَافٍ,) *He was,* or *became, thick, gross, coarse, rough,* or *rude, of make:* and, more commonly, *coarse, rough,* or *rude, of nature* or *disposition,* or *in his intercourse and dealings with others; unkind, hard, churlish, uncivil,* or *surly.* (See also 10.)] It is said in a trad., مَنْ بَدَا جَفَا, i. e. [*He who abides in the desert*] *becomes coarse, rough,* or *rude, of nature* or *disposition;* [or *unkind, hard, churlish,* &c.;] by reason of mixing little with men. (TA.) ___ جَفَا عَلَيْهِ كَذَا *Such a thing was,* or *became, heavy, onerous, burdensome,* or *oppressive, to him.* (K.) جَفَا جَنْبُهُ عَنِ الفِرَاشِ: and جَفَا السَّرْجُ: see 3. ___ جَفَتِ القِدْرُ زَبَدَهَا *The cooking-pot cast forth its froth,* or *foam;* as also اجفت ; (TA;) [like جَفَأَتْ and

اجفأت;] originally without ء. (Er- Rághib, TA.) And جَفَا السَّيْلُ *The torrent drove away* [things in its course]. (Msb.) ___ جَفَا الرَّجُلَ, aor. as above, *He turned away from the man; avoided him;* or *shunned him:* or *he drove away the man;* from جفا السَّيْلُ, explained above: sometimes meaning, *with hatred.* (Msb.) And جَفَاهُ *He withdrew,* or *removed, far,* or *to a distance, from him:* whence the saying of Mohammad Ibn-Sookah, لَمَّا قَلَّ مَالِى جَفَانِى إِخْوَانِى [*When my property became little, my brethren withdrew far from me*]. (TA) ___ And جَفَا مَالَهُ *He did not keep,* or *cleave,* or *hold fast, to his property.* (K.) ___ And جَفَاهُ, (S, K,) aor. ـُ, (S,) inf. n. جَفَآءٌ (S, K) and جَفْوٌ, (K,) *He treated him,* or *behaved towards him, coarsely, roughly, rudely, unkindly, hardly, churlishly, uncivilly,* or *surlily:* (S, K:) you should not say جَفَيْتُ. (S.) The pass. part. n. is مَجْفُوٌّ and مَجْفِىٌّ: (S, and K in art. جفى:) the latter formed in accordance with جُفِىَ, in which the و is changed into ى. (Fr, S.) ___ *He did to him what displeased, grieved,* or *vexed, him; did to him what he disliked,* or *hated; did evil to him.* (TA.) So in the trad., مَنْ حَجَّ وَلَمْ يَزُرْنِى فَقَدْ جَفَا [*He who performs the pilgrimage* to Mekkeh *and does not visit me,* i.e. does not visit my tomb afterwards, either on his homeward journey or by journeying to ElMedeeneh for that special purpose, *does what displeases* me]. (TA.) ___ جَفَتِ الْمَرْأَةُ وَلَدَهَا *The woman neglected to take care of her child,* or *to pay frequent attention to it.* (TA.)

2 تَجْفِيَةٌ [inf. n. of جفّى] signifies, in Persian, جفاء فرمودن [app. as meaning The *ordering* one *to act,* or *to treat* another, *coarsely, roughly, rudely,* &c.]. (KL. [Accord. to Golius, as on this authority, *i. q.* جَفَا, sign. *injuria affecit; duriter et inique tractavit:* seu *transit. ejus.*])

3 جَافَى جَنْبَهُ عَنِ الْفِرَاشِ, and جَفَاهُ, *He caused his side not to rest,* or *caused it to be restless,* or *uneasy, upon the bed;* or *caused it to shrink therefrom:* and *he heaved it, drew it up,* or *raised it,* [*making it to be separated by some space* or *interval*] *from*

the bed. (Mgh.) And hence, (Mgh,) جافى عضديه (Mgh, TA) عن جنبيه (TA) *He put,* or *set, his upper arms apart,* or *remote, from his sides.* (Mgh, TA.) [Thus the Muslim is enjoined to do in prostrating himself in prayer.] And جافى السَّرج عن ظهر الفرس, (S, * Msb,) and اجفاه , (S, K,) and جفاه , (K, [said in the TA to be a mistake, but a similar usage of this verb has been mentioned above on the authority of the Mgh,]) *He raised the saddle from the back of the horse:* (S, Msb, K:) and in like manner, أَجفيتُ القتبَ عن ظهر البعير [*I raised the saddle from the back of the. camel*]. (M, TA.)

4 **اجفاه** *He made,* or *caused, him,* or *it, to be,* or *become, distant, remote, far off,* or *aloof.* (TA.) ___ See also 3, in two places. ___ اجفى الماشيةَ *He fatigued the cattle,* [in some copies of the S, تبعها is put for أَتعبها,] *and did not let them eat,* (AZ, S, K, TA,) *nor fed them previously, driving them vehemently.* (TA.) أَجفت القدرُ: see 1. ___ أجفت الأَرضُ *The land became like the* جُفآء, or *rubbish and scum cast forth by the torrent of a valley, or by a cooking-pot, in respect of the departure of the good thereof.* (Er-Rághib, TA.)

6 **تجافى** : see 1, in three places. [Said of a person prostrating himself, or lying down, it means *He drew up his body from that on which he rested.* And تجافى عنه generally signifies *He,* or *it, receded, withdrew, removed,* or *became remote* or *aloof* or *separated by some space* or *interval, from him,* or *it:* and *he drew away, shrank,* or *flinched, from him,* or *it.*] It is said, of the difference between الذَّبح and القَتل, that the former is by cutting the external jugular veins; and the latter, بإيقاعِ الفعلِ فى المحلِّ مع التَّجافى [*By causing the act to take effect upon the place thereof while standing aloof*]; meaning that the قاتل strikes from a distance, not knowing whether he will hit the place or not. (Mgh.) And [hence] you say, تجافى له عن حقّه [*He relinquished,* i. e.] *he gave, to him, his right,* or *due.* (TA in art. خمص.) ___ *He inclined,* or *declined,* or *turned, from side to side:* and *from right to*

wrong. (Har p. 125.) [See 6 in art. دفو.]

8 **اجتفاه** *He removed him,* or *it, from his,* or *its, place.* (K.)

10 **استجفاه** *He esteemed it* (namely, a bed, &c., K) جَافٍ (S, K) i. e. *thick, coarse,* or *rough.* (TA.) ___ *He demanded,* or *required, of him that he should do what was displeasing, grievous, vexatious,* or *evil.* (TA.) استجفى *He became coarse, rough, rude, unkind, hard, churlish, uncivil,* or *surly.* (KL. [See also 1.])

جَفًا : see جَفَآءٌ.

جَفْوَةٌ *A single act of coarse, rough, rude, unkind, hard, churlish, uncivil,* or *surly, treatment,* or *behaviour.* (TA.) ___ See also جَفَآءٌ, in three places.

جَفْوَةٌ : see جَفَآءٌ.

جَفَآءٌ is in make; [signifying *Thickness, grossness, coarseness, roughness,* or *rudeness:*] and in nature, or disposition; (TA;) signifying *coarseness, roughness,* or *rudeness,* (Mgh, Msb,) *in one's intercourse and dealings with others;* (Mgh;) *unkindness, hardness, churlishness, incivility,* or *surliness;* a predominant quality of the people of the desert; (Mgh, Msb;) from جَفَا said of a garment, or piece of cloth; (Msb;) *contr. of* برٌّ (S,) or *of* صِلَةٌ; (K;) as also جَفًا, (K,) accord. to Lth; but Az says that he knew not any one who allowed this latter: (TA:) so, too, جَفْوَةٌ and جَفَوَةٌ, in the sayings فيه جَفْوَةٌ and جَفْوَةٌ [*In him is coarseness, roughness,* or *rudeness,* &c.]: (K:) and فُلَانٌ ظَاهِرُ الجَفْوَةِ *Such a one is a person in whom coarseness, roughness,* or *rudeness,* &c., *is apparent:* (S:) but accord. to Lth, جَفْوَةٌ [whether جَفْوَةٌ or جَفْوَةٌ is not shown] denotes a more constant quality than جَفَآءٌ (TA.) You

say also, به جَفْوَةٌ , meaning *He is suffering coarseness, roughness,* or *rudeness,* &c. (K.) And أَصابَتْهُ جَفْوَةُ الزَّمَنِ [*The roughness,* or *rudeness,* &c., *of time,* or *fortune, smote him*]; and جَفَواتُهُ [*its roughnesses,* or *rudenesses,* &c.]. (TA.)

جُفَآءٌ The *rubbish and scum cast forth by the torrent of a valley,* and *by a cooking-pot.* (Er-Rághib, TA.) [See also art. جفأ.] ___ And hence, as being likened to the جُفَآءُ of the torrent, The *first,* or *foremost,* of men, or people. (TA.) [But see art. جفأ.]

جَافٍ [act. part. n. of 1:] applied to a garment, or piece of cloth, (Mgh, Msb,) and to a bed, &c., (S, * K, TA,) *Thick, coarse,* or *rough.* (Mgh, Msb, TA.) ___ And [hence] applied to a man, (S, TA,) meaning *Thick, gross, coarse, rough,* or *rude, of make;* and *coarse, rough,* or *rude, of nature* or *disposition; coarse, rough, rude, unkind, hard, churlish, uncivil,* or *surly, in his treatment of,* or *behaviour towards, his companions:* pl. جُفَاةٌ. (TA.) You say also, رَجُلٌ جَافِى الخَلْقَةِ [*A man thick, gross, coarse, rough,* or *rude, of make*]: and جَافِى الخُلُقِ *niggardly and incompliant; coarse, rough,* or *rude,* (K, TA,) *in his intercourse and dealings with others; oppressive when angry and irritated against his companion with whom he sits.* (TA.) And جَافٍ عَنِ المَوْعِظَةِ [*Obdurate against admonition*]. (TA in art. جعظر.)

مَجْفُوٌّ : see 1.

مَجْفِىٌّ : see 1.

جل

1 **جَلَّ** , aor. يَجِلُّ, (S, Msb, K,) inf. n. جَلَالَةٌ, (S,) or جَلَالٌ, (K, [in the CK, erroneously, جُلَالًا is put for جَلَالًا,]) or both, (TA, [but see what follows,]) and جُلًّى, (Ham p. 218, see this word below, under جَلَلٌ,) [in its primary sense, *It was*, or *became, thick, gross, coarse, rough, rugged, rude, big*, or *bulky:* (see جَلِيلٌ:) and then,] *it*, (a thing, Msb,) or *he* (a man, S) *was*, or *became, great;* (S, Msb, K, TA;) [said of a thing, meaning *in size;* and] said of a man, meaning *in estimation, rank*, or *dignity:* (S, TA:) or جَلَالَةٌ signifies *greatness of estimation* or *rank* or *dignity:* but جَلَالٌ, *supreme greatness thereof:* (Er-Rághib, TA:) the latter is an attribute of God only; (As in Ham p. 607, Er-Rághib, TA;) except in few instances: (As ubi suprà:) or it means the *greatness*, or *majesty*, of God: (S, Msb:) or his *absolute independence*. (Bd in lv. 27.) [عَزَّ وَجَلَّ, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him*, or *to Whom, belong might and majesty*, or *glory and greatness*] ___ يَجِلُّ عَنِ الإِحَاطَةِ بِهِ [*He is too great to be comprehended within limits*] and يَجِلُّ أَنْ يُدْرَكَ بِالحَوَاسِّ [*He is too great to be perceived by the senses*] are phrases used in speaking of God. (Er-Rághib, TA.) ___ The saying of El-Ahmar,

* يَا جَلَّ مَا بَعُدَتْ عَلَيْكَ بِلَادُنَا *

* فَٱبْرُقْ بِأَرْضِكَ مَا بَدَا لَكَ وَٱرْعُدِ *

[*O, how greatly distant to thee is our country! therefore threaten in thy land as long as it seems fit to thee, and menace*], means مَا أَجَلَّ مَا بَعُدَتْ [&c.]. (S.) ___ Also جَلَّ, (S, K,) aor. ـِ , inf. n. جَلَالَةٌ and جَلَالٌ, (K,) said of a man, (S,) *He became old*, or *advanced in age*, (S, K,) *and firm*, or *sound, in judgment*. (K.) And جَلَّتْ said of a she-camel, *She was*, or *became, old*, or

advanced in age: (Abu-n-Nasr, S:) and so تجالّت said of a woman. (TA.) جَلَّتِ الهَاجِنُ عَنِ الوَلَدِ [*The girl married before she had arrived at puberty,* or *the beast covered before she was of fit age,*] *was too young* [*to bear offspring*]: (S:) a prov. (TA.) [Thus the verb bears two contr. significations. See also جَلَّ القَوْمُ.] هَاجِنٌ, (S, Msb, * K, *) عَنِ البَلَدِ, (S,) or عَنْ مَنَازِلِهِمْ, (K,) aor. ـِ, (Msb, K,) or [contr. to rule], (S, Sgh,) or both, accord. to Ibn-Málik and others, (TA,) inf. n. جُلُولٌ, (S, K,) [and جَلَآءٌ accord. to the K, but this is an inf. n. of جَلَا], *The people,* or *company of men, went forth,* or *emigrated,* (S, Msb, K,) like جَلَا, (S, K,) *from a country,* or *town,* (Msb,) [or *from their places of abode,*] *to another country,* or *town.* (S, Msb.) جَلُّوا الأَقِطَ, (K,) [aor., accord. to rule, ـُ,] inf. n. جَلٌّ, (TA,) *They took the main part,* or *portion, of the* [*preparation of milk termed*] اقط. (K.) [See also 5.] ___ جَلَلْتَ هٰذَا عَلَى نَفْسِكَ *Thou hast brought this as an injury* (جنيته) *upon thyself.* (K.) جَلَّ البَعِرَ, (S, K,) aor. ـُ, (S,) inf. n. جَلٌّ (S, K) and جَلَّةٌ, (K,) *He picked up,* (S,) or *collected with his hand,* (K,) *the camels',* or *similar, dung;* (S, K;) and اجتلّة signifies the same, (S,) or *he picked it up for fuel.* (K.) [See جَلَّةٌ.] See also 2.

2 **جلّل**, inf. n. تَجْلِيلٌ, said of a thing, *i. q.* عَمَّ [as meaning *It included* persons, or things, &c., *in common,* or *generally,* or *universally, within the compass of its influence,* or *effects*]. (S, TA.) So in the phrase سَحَابٌ يُجَلِّلُ الأَرْضَ بِالمَطَرِ [*Clouds that include the land in common,* or *generally,* or *universally, within the compass of their rain;* i. e., *that rain upon the land throughout its general,* or *universal, extent*]: (S, TA:) or, as in the A, *thundering clouds, covering the land with rain.* (TA.) And so in the phrase, جَلَّلَ المَطَرُ الأَرْضَ *The rain included the general,* or *universal, extent of the land within the compass of its fall;* and *covered the land so as not to leave anything uncovered.* (IF, Msb.) ___ And hence, [in a general sense,] *He*

covered a thing. (Msb.) *It* [or *he*] *ascended, rose, mounted, got, was,* or *became, upon,* or *over,* a thing; (Ham p. 45;) as also تَجَلَّلَ . (S, K.) ___ *He clad* a horse (S, K) or beast (K) *with a* جُلٌّ [or *covering for protection from the cold*]; (S, K;) as also جَلَّ . (K.)

4 **اجلّهُ** , (S, K,) inf. n. إِجْلَالٌ, (TA,) [*He made it* جَلِيل, i. e., *thick,* &c.: *contr. of* أَدَقَّهُ: see Ham p. 546. ___ And hence,] *He magnified him; honoured him;* (K, TA;) as also تجالّهُ : (TA:) *he exalted him* (TA) in rank, or station. (S.) It is said in a trad., أَجِلُّوا ٱللّٰهَ يَغْفِرْ لَكُمْ, meaning [*Magnify ye God,* and *He will forgive you:* or] *say ye,* يَا ذَا الجَلَالِ وَ الإِكْرَامِ [*O Thou who art possessed of greatness,* or *majesty, and bounty*], *and believe in his greatness,* or *majesty:* it is also recited otherwise, with ح; (TA in the present art.;) i. e. أَحِلُّوا ٱللّٰهَ, meaning Resign yourselves to God; or quit ye the danger and straitness of belief in a plurality of Gods, to avail yourselves of the freedom of El-Islám; (TA in art. حل;) but the former recital is confirmed by another trad., namely, أَلِظُّوا بِيَاذَا الجَلَالِ وَ الإِكْرَامِ [see art. لظ]. (TA in the present art.) [Hence,] فَعَلْتُ مِنْ إِجْلَالِكَ, and مِنْ أَجْلِ إِجْلَالِكَ: see جَلَلٌ. ___ *He gave him much.* (S.) You say, مَا أَجَلَّنِي وَلَا أَدَقَّنِي (S, TA) *He gave me not much, nor gave he me little:* (S:) or *he gave me not a camel, nor gave he me a sheep,* or *goat.* (TA.) A poet says, (S,) namely, El-Marrár ElFak'asee, describing his eye, (TA,)

* بَكَتْ فَأَدَقَّتْ فِى البُكَى وَأَجَلَّتِ *

It wept, and shed few tears, and shed many. (S, TA.) You say also, أَجَلَّ فَرَسَهُ فِرْقًا مِنْ ذُرَةٍ *He gave his horse a large feed of millet.* (TA.) ___ *He gave him a* جَلِيلَةً, i. e., a *she-camel that had brought forth once.* (S, K.) You say, مَا أَجَلَّنِي وَلَا أَحْشَانِي *He gave me not a she-camel that had brought forth once,* (S, K, *) *nor gave he me a young,* or *small, camel.* (S.) مَا أَجَلَّ: see 1. [You say, مَا أَجَلَّهُ *How great,* &c., *is he,* or *it!*] اجلّ *He was,* or *became, strong:* ___ and *He was,* or *became, weak:* thus bearing two contr. significations. (Ibn-'Abbád, K.)

5 تجلّله *He took the greater, main, principal,* or *chief, part of it; the main, gross, mass,* or *bulk, of it;* (S, K;) as also اجتلّه (K) and تجالّه . (Ibn-'Abbád, K. [In the CK, in the explanation of the second and third of these verbs, جلاله is erroneously put for جلاله.]) ___ See also 2. ___ [Hence,] *He sat upon him;* namely, a horse. (K,) And تجلّل الفحل النّاقة (S and K in art. دأم) *The stallion-camel mounted the she-camel.* (TA in that art.)

6 تجالّ *i. q.* تعاظم (S, K) and ترفّع. (S.) You say, فلانٌ يتجالّ عن ذلك (S, K *) *Such a one exalts himself above that; holds himself above it; disdains it;* or *is disdainful of it;* syn. يترفّع عنه, (S,) or يتعاظم; (K;) as also يتجالّ عليه. (TA.) ___ See also 1. تجالّه: see 4: ___ and 5.

8 إجتلل see 5: and see also 1.

R. Q. 1 جلجل [app. *It sounded;* or *made a sound,* or *sounds;* said of a little bell, such as is called جلجل: said also of thunder: and *it sounded vehemently;* or *made a vehement sound,* or *vehement sounds:* and *he threatened:* (see جلجلة, which seems to be the inf. n. of the verb in these senses:) and,] said of a horse, *he neighed clearly;* or *had a clear neigh.* (K.) جلجله,

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(S,) inf. n. جلجلة, (K,) *He put it* (a thing, S) *in motion* (S, K) *with his hand.* (S.) And جلجل القداح *He* (a player at the game called الميسر) *moved about* [or *shuffled*] *the gaming-arrows.* (TA.) ___ *He mixed it.* (K.) ___ *He twisted it vehemently,* or *strongly;* namely, the string of a bow or the like. (Ibn-'Abbád, K.)

R. Q. 2 تجلجل *It was,* or *became, in a state of motion;* or *was put in motion.* (K.) ___ *It was,* or *became, agitated* in the mind. (K, * TA.) ___ *He sank into the ground.* (S, K.) *It sank,* or *became depressed;* syn. تضعضع. (K.) One says, تجلجلت قواعد البيت *The foundations of the*

house sank, or *became depressed;* syn. تَضَعْضَعَتْ. (S.)

جَلٌّ The *sail of a ship:* pl. جُلُولٌ. (S, K.) See also جُلٌّ, in two places: and جِلٌّ: and جَلِيلٌ. ___ Also *Contemptible, mean,* or *paltry:* thus bearing two contr. significations. (K.)

جُلٌّ The *greater, main, principal,* or *chief, part* of a thing; the *most* thereof; the *main, gross, mass,* or *bulk,* of it; (S, Msb, K;) as also جُلَالٌ . (K.) You say, أَخَذَ جُلَّهُ (K, TA) and جُلَالَهُ (S, Sgh, K) [*He took the greater part of it*]. *A horse-cloth,* or *covering* (Msb, K,) of a horse or similar beast, (S, Mgh, Msb, K,) *for protection* (Msb, K) *from the cold;* (Msb;) as also جَلٌّ : (K:) [in Persian جَلْ:] pl. [of mult.] جِلَالٌ (S, Mgh, Msb, K) and [of pauc.] أَجْلَالٌ, (Msb, K,) and أَجِلَّةٌ is pl. of جِلَالٌ. (S, TA.) ___ The *cover of,* or *a thing with which one covers, a book,* or *volume;* which latter is hence called مُجَلَّةٌ . (Er-Rághib in TA; but, in this sense, written without any vowel-sign.) The *place of the pitching and constructing* of a tent or house. (K.) Also, (S, K,) and جَلٌّ , (K,) The *rose,* (AHn, S, K,) the *white* and the *red* and the *yellow;* (AHn, K;) *plentiful in the countries of the Arabs,* both *cultivated* and *wild:* (AHn, TA:) a Persian word, arabicized; (AHn, * S, Sgh;) from كُلْ: (Sgh, TA:) and the *jasmine:* n. un. with ة. (K.) See also جِلٌّ: and جَلَلٌ.

جِلٌّ : see جَلِيلٌ, in six places Also The *stalks of seed-produce* [or *corn*] *when it has been reaped;* (S, O, Mgh, K;) as also جُلٌّ and جَلٌّ : (K:) when it has been removed to the place where the grain is trodden out, and has been trodden, and cut by means of the مَدْوَس, it is called تِبْنٌ. (AHn, Mgh.) And, by amplification, applied to The *stalks remaining upon the field after the reaping.* (Mgh in the present art. and in art. حصد.)

جِلَّةٌ (S, Mgh, Msb, K) and جَلَّةٌ and جُلَّةٌ , (K,) the second whereof is that which is most known [in the present day], and next the first [which seems to be the most chaste], (TA,) *Camels',* or *sheep's,* or *goats',* or *similar, dung;* syn. بَعَرٌ: (S, K:) or *a single lump thereof:* (Mgh, Msb, K:) or *such as has not been broken.* (K.) [Commonly applied in the present day to *Such dung kneaded with chopped straw and formed into round flat*

cakes, which are dried in the sun, for fuel.] You say, إِنَّ بَنِى فُلَانٍ وَقُودُهُمُ الجِلَّةُ [*Verily the sons of such a one, their fuel is the dung of camels* or *sheep* &c.]. (S.) ___ Also (metonymically, Mgh) applied to *Human ordure.* (Mgh, Msb.)

جُلَّةٌ *A large* [*receptacle made of palm-leaves woven together, such as is called*] قُفَّة, *for dates;* (K;) *a receptacle* (S, Mgh, Msb, K) *for dates,* (S, Mgh, Msb,) *made of palm-leaves;* (K;) [*a thing made of palm-leaves woven together, generally used as a receptacle for dates, but also employed for other purposes, as, for instance, to lay upon the mouth of a watering-trough, where the water is poured in, by way of protection;* see إِزَآءٌ:] pl. جِلَالٌ (Mgh, Msb, K) and جُلَلٌ. (K.) See also جَلَّه.

جِلَّةٌ : see جَلَّةٌ: and جَلِيلٌ; of which it is in most instances a pl.

جَلَلٌ *A great, momentous,* or *formidable, thing, affair, matter, case,* or *event;* as also جُلًّى (S, K, TA) and جُلَّآءُ : (TA:) or جُلَى [as also جَلَلٌ and جُلَّآءُ] signifies *a hard, difficult, severe,* or *distressing,* and *a great, momentous,* or *formidable, thing,* or *affair,* &c.: (Msb:) pl. [of جَلَلٌ,] أَجْلَالٌ; (TA;) and of جُلًّى جُلَلٌ ; (S, K.) El-Hárith Ibn-Waaleh says,

* قَوْمِى هُمُ قَتَلُوا أُمَيْمَ أَخِى	*
* فَإِذًا رَمَيْتُ يُصِيبُنِى سَهْمِى	*
* فَلَئِنْ عَفَوْتُ لَأَعْفُوَنْ جَلَلًا	*
* وَلَئِنْ سَطَوْتُ لَأُوهِنَنْ عَظْمِى	*

[*My people, they have slain, O Umeymeh,* (أُمَيْمَ being apocopated, for أُمَيْمَةُ,) *my brother; so, if I shoot, my arrow will strike me; and verily, if I forgive, I shall indeed forgive*

a great thing; but verily, if I assault, I shall indeed weaken my bone: see Ham p. 97].

(S.) And Beshámeh Ibn-Hazn says,

* وَإِنْ دَعَوْتَ إِلَى جُلَّى وَمَكْرُمَةٍ *
* يَوْمًا سَرَاةَ كِرَامِ النَّاسِ فَٱدْعِينَا *

[*And if thou invite to a great affair, and a generous act, any day, manly and noble persons, the generous of mankind, invite us*]: (TA:) or جُلَّى is here an inf. n. in the place of جَلَالٌ and جَلَالَةٌ, like رُجْعَى, &c. (Ham p. 218.) ___ Also, i. e., جَلَلٌ, *A small,* (K,) *an easy,* or *a mean, paltry,* or *contemptible, thing, affair, matter, case,* or *event:* (S, K, TA:) thus bearing two contr. significations. (S, K.) Imra-el-Keys says, on the occasion of his father's having been slain,

* أَلَا كُلُّ شَيْءٍ سِوَاهُ جَلَلْ *
* بِقَتْلِ بَنِي أَسَدٍ رَبَّهُمْ *

meaning [*By Benoo-Asad's slaying their lord: now surely everything beside it is*] *a mean, paltry,* or *small, matter.* (S, * TA.) ___ فَعَلْتُ ذٰلِكَ مِنْ جَلَلِكَ *I did that on account of thee, for thy sake,* or *because of thee;* syn. مِنْ أَجْلِكَ; (S, K *) as also مِنْ جُلِّكَ, (K,) and مِنْ جَلَالِكَ, (S, K,) and مِنْ تَجَلَّتِكَ, and مِنْ إِجْلَالِكَ, and إِجْلَالِكَ مِنْ أَجْلِ. (K.) Jemeel says,

* رَسْمُ دَارٍ وَقَفْتُ فِي طَلَلِهْ *
* كِدْتُ أَقْضِي الْغَدَاةَ مِنْ جَلَلِهْ *

meaning [*The remains marking the site of a house, I paused at the relic thereof that was still standing: I almost died, in the early morning,*] *on account of it* (مِنْ أَجْلِهِ), or, as some say, *because of its greatness in my eye.* (S.) Accord. to Zj, جَلَلْ is a particle *syn. with* نَعَمْ.

(Mughnee.)

جَلَالٌ an inf. n. of جَلَّ. (K, TA.) ___ [Hence,] فَعَلْتُ ذٰلكَ مِنْ جَلَالِكَ: see جَلَلٌ.

جُلَالٌ : see جُلٌّ, in two places: ___ also, and its fem., with ة, see جَلِيلٌ, in three places: ___ and see جُلَاجِلٌ.

جَلَالٌ The *deck*, or *part resembling a roof*, of a ship: a sing. word. (Mgh.) ___ [See جُلٌّ and جُلَّةٌ, of each of which it is a pl.]

جَلِيلٌ , in its primary acceptation, signifies *Thick, gross, coarse, rough, rugged, rude, big*, or *bulky;* applied to a material substance; (Er-Rághib, TA;) opposed to دَقِيقٌ; (S, Er-Rághib, TA;) as also جُلٌّ , (S,) opposed to دِقٌّ: (S, K:) [and then,] *great;* (Msb, K;) as also جُلٌّ and جَلٌّ (K) and جُلَالٌ , (S, K,) which is also explained as signifying *large, big, bulky*, or *large in body*, (K,) and جُلَّالٌ : fem. جَلِيلَةٌ and جُلَالَةٌ : (K:) [also] *great in respect of estimation, rank*, or *dignity:* (S, TA:) pl. [of pauc.] أَجِلَّةٌ and جِلَّةٌ and [of mult.] أَجِلَّآءُ. (TA.) You say, مَا لَهُ دِقٌّ وَلَا جِلٌّ , i. e., دَقِيقٌ وَلَا جَلِيلٌ [*He has neither slender*, or *fine*, or *small, nor thick*, or *gross*, or *coarse*, &c., or *great*]. (S.) And شَجَرٌ جِلٌّ [*Large trees;* or *trees as*] *opposed to* شَجَرٌ دِقٌّ [or *shrubs*, or *bushes*]. (L.th, Mgh in art. بقل.) And حُلَلٌ جِلٌّ *Thick*, or *coarse*, [*garments*, or *dresses, of the kind called*] حُلَلٌ; opposed to حُلَلٌ دِقٌّ: (Mgh in art. دق:) or the things termed جُلٌّ, of commodities, are *carpets*, and [the *garments called*] أَكْسِيَةٌ [pl. of كِسَآءٌ], and *the like;* (K;) *contr. of* دِقٌّ; such as the [*cloth called*] حِلْسٌ, and the *mat*, and *the like*. (TA.) And جُلَالَةٌ signifies *A great she-camel;* (S, K;) *big-bodied*. (TA.) You say also, طَحَنَ طَحْنًا جَلِيلًا [*He ground it coarsely*]. (S in art. جش.) الجَلِيلُ, meaning *The great in dignity*, is not applied peculiarly to God: when it is applied to Him, it is because of his creating the great things that are indicative of Him, or because He is too great to be comprehended within limits or to be perceived by the senses. (Er-Rághib, TA.) And قَوْمٌ جِلَّةٌ means *A great people; lords, chiefs*, or *people of rank* or *quality;* (K;) *a good people;* (TA;) *a people of eminence, nobility, dignity*, or *high*

rank. (K.) ___ Also *Old,* or *advanced in age,* and *firm,* or *sound, in judgment:*

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pl. جِلَّةٌ: (K:) which pl., as meaning *old,* or *advanced in age,* is applied to camels, (S, Sgh, K,) as well as to men. (K.) Hence, in a trad., فَاعْتَرَضَ لَهُمْ إِبْلِيسُ فِى صُورَةِ شَيْخٍ جَلِيلٍ [*And Iblees presented himself to them in the form of an old man advanced in age*]. (TA.) جِلَّةٌ in the sense last explained above, is also used as a sing., and is applied to the male and the female [of camels]: or signifies *such as is termed* ثَنِيَّةٌ, [i. e., a she-camel *that has entered her sixth year,*] *until she has become a* بَازِلٌ [*in her ninth year*]: or a male camel *that has become a* ثَنِىٌّ: or it is applied to a she-camel, and جَلٌّ to a he-camel. (K.) And [the fem.] جَلِيلَةٌ [used as a subst.] signifies *A she-camel that has brought forth once:* (S, O, K:) and [simply] *a she-camel;* as in the saying, مَا لَهُ جَلِيلَةٌ وَلَا دَقِيقَةٌ *He has neither a she-camel nor a ewe,* or *she-goat:* (S:) or *camels.* (JK and TA in art. دق [q. v., voce دَقِيقٌ].) Also (i. e. جليلة) *A great palm-tree having much fruit:* pl. جَلِيلٌ; (K;) [or rather this is a coll. gen. n.;] or, accord. to some copies of the K, the pl. is جَلَالٌ. (TA.) Also *i. q.* ثُمَامٌ [*Panicum,* or *panic grass*]; (S, K;) *a weak plant, with which the interstices of houses are stopped up:* n. un. with ة: (S:) or جَلِيلَةٌ signifies *a species of* ثُمَامٌ: (TA in art. ثم:) pl. جَلَائِلُ. (S, K.)

جَلِيلَةٌ [used as a subst.]: see the latter part of the next preceding paragraph, in three places.

جُلَّى : see جَلَلٌ, in four places.

جُلَّآءُ : see جَلَلٌ, in two places.

جُلِّىٌّ a rel. n. from جُلٌّ; *A seller of* جِلَال [pl. of جُلٌّ] *for horses or similar beasts.* (TA.)

جُلَّلٌ : see جَلِيلٌ

جَلَّالَةٌ (S, Mgh, Msb, K) and جَالَّةٌ (Mgh, Msb) *A cow that repeatedly seeks after filths* [*to eat them*]; (S, K;) the milk of which is forbidden: (S:) *a beast that eats* جِلَّة, meaning *human ordure;* (S, Mgh, Msb;) the flesh of which is forbidden: (Mgh:) pl. [of the former] جَلَّالَاتٌ; (Msb) and of the latter جَوَالٌّ; (Mgh, Msb;) the latter pl. occurring in a trad., in which some erroneously substitute for it جَوَّالَات. (Mgh.)

جُلْجُلٌ [*A little bell, consisting of a hollow ball of copper* or *brass* or *other metal, perforated, and containing a loose solid ball;*] *a small* جَرَس [or *bell*]; (Msb, K;) *a thing that is hung to the neck of a horse or similar beast,* or *to the leg of a hawk:* (Mgh:) pl. جَلَاجِلُ. (S, Mgh, Msb.) You say, فُلَانٌ يُعَلِّقُ الجُلْجُلَ فِى عُنُقِهِ [*Such a one hangs the little bell upon his neck;*] meaning, *such a one imperils,* or *endangers, himself.* (TA.) Abu-n-Nejm says,

* إِلَّا ٱمْرَأٌ يَعْقِدُ خَيْطَ الجُلْجُلِ *

[*Except a man who ties the string of the little bell;*] meaning, *except a bold man, who imperils himself:* AA says that it is a prov., meaning, *except a man who makes himself notorious, so that no one precedes him except a courageous man who cares not for him, and who is stubborn and notorious.* (TA.) ___ See also جُلَاجِلٌ.

جَلْجَلَةٌ [app. inf. n. of جَلْجَلَ, q. v.;] The *sound,* or *sounding, of a* جُلْجُلٌ, (S,) or *of a* جَرَس [or *bell*]; (TA;) and of thunder: (S, K:) and *vehemence of sound:* and *a threatening* (K, TA) *from behind a thing covering* or *concealing.* (TA.)

جُلْجُلَانٌ *What is* جَلِيل [app. meaning *great in estimation*] of a thing. (Ibn-'Abbád, TA.) Also The *fruit of the* كُزْبُرَة [or *coriander*] : (S, Mgh, K:) and, (Mgh,) accord, to Abu-1-Ghowth, (S,) *sesame,* or *sesamum,* (S, Z, Mgh, TA,) *in its husks, before it is reaped:* (S:) or it signifies also the *grain of sesame* or

sesamum. (K.) ___ The heart's *core* (حَبَّةُ القَلْب). (S, Z, K, TA.) You say, أَصَبْتُ جُلْجُلَانَ قَلْبِه [*I hit his heart's core*]. (S.) And اسْتَقَرَّ ذٰلكَ فى جُلْجُلَانَ قَلْبِه [*That rested,* or *remained, in his heart's core*]. (Z, TA.) And كَلَامٌ خَرَجَ مِنْ جُلْجُلَانَ القَلْبِ إِلَى قَمَعِ الأُذُن [*Speech that came forth from the core of the heart to the meatus of the ear*]. (Z, TA.)

جَلْجَالٌ : see مُجَلْجِلٌ

جُلَاجِلٌ An ass *that brays clearly;* (S, K;) as also ↓جُلَالٌ; (El-Moheet, K) which is in like manner applied to a she-camel. (El-Moheet, TA.) ___ A boy *light in spirit; brisk, lively,* or *sprightly, in his work;* (K;) as also جُلْجُلٌ (Ibn-'Abbád, K.) أَبْثَثْتُه جُلَاجِلَ نَفْسِى *I revealed to him what was agitated in my mind.* (Ibn-' Abbád, K, * TA.)

جَالٌ *Going forth,* or *emigrating, from a country,* or *town, to another country,* or *town;* (Msb;) [as also جَالٍ; (see art. جلو;)] and so جَالَةٌ, (S, Msb, K,) its pl., (Msb,) applied to a people, or company of men; (S, Msb, K;) originally applied to the Jews who were expelled from El-Hijáz; as also جَالِيَةٌ. (Msb.) ___ Hence, جَالَةٌ , as a subst., meaning The *poll-tax;* (Msb;) as also جَالِيَةٌ, (S and Msb in art جلو.) You say, اسْتُعْمِلَ فُلَانٌ عَلَى الجَالَةِ [*Such a one was employed as collector of the poll-tax*]; like as you say, عَلَى الجَالِيَةِ. (S, Msb.) جَالَةٌ as a fem. epithet used as a subst.: see جَلَّالَةٌ.

جَالَةٌ (as a subst.): see جَالٌ; of which it is also pl. and fem.

أَجَلُّ [*Thicker &c.,* and *thickest* &c.; see جَلِيلٌ: and] i. q. أَعْظَمُ [*more,* and *most, great* &c.]: (S, TA:) fem. جُلَّى. (Ham. p. 45.) With the article, [as a superlative epithet,] it is applied to God; (S, TA;) and so, by poetic license, الأَجْلَلُ. (TA.)

تَجِلَّةٌ a subst. [signifying The *act of magnifying,* or *honouring*]; (K, TA;) like تَكْرِمَةٌ. (TA.) ___ [Hence,] فَعَلْتُ ذٰلكَ مِنْ تَجِلَّتِكَ, like مِنْ إِجْلَالِكَ &c.: see جَلَلٌ

مَجَلَّةٌ A صَحِيفَة [or *book, volume, writing,* or *written paper or the like;*] *in which is science:* (S, K:) and *any book,* or *writing,* (A' Obeyd, S, K,) is thus called by the Arabs; (A 'Obeyd, S;) as, for instance, that of Lukmán, and one of poetry: (TA:) and so in the phrase used by En-Nábighah (Edh-Dhubyánee, TA) مَجَلَّتُهُمْ ذَاتُ الإِلَه [*Their book is that of God*]: or, as some recite it, he said مَحَلَّتُهُمْ, with حاء, meaning, their abode is one of pilgrimage and of sacred sites. (S, TA.) See جُلٌّ ___ [Hence,] *Science;* and the *doctrine,* or *science, of practical law.* (AA, TA.)

مُجَلَّلٌ A horse *clad with a* جُلّ; as also مَجْلُولٌ ; (TA;) which latter is likewise applied to a camel. (Ibn-Abbád, TA.)

سَحَابٌ مُجَلِّلٌ *Clouds that include the land in common,* or *generally,* or *universally, within the compass of their rain;* i. e., *that rain upon the land throughout its general,* or *universal extent:* (S, TA:) or *thundering clouds, covering the land with rain:* (A, TA:) or *clouds in which are thunder and lightning.* (As, TA in art. قصب.) [See also مُجَلْجِلٌ.]

مَجْلُولٌ : see مُجَلَّلٌ. Also Water *into which* جَلَّة [q. v.] *has fallen.* (TA.)

مُجَلْجَلٌ A man *very excellent,* or *elegant, in mind, manners, address, speech, person,* or *the like; in whom is no fault,* or *vice.* (K.) ___ A camel *that has attained his full strength.* (K, TA.) إِبِلٌ مُجَلْجَلَةٌ *Camels having small bells, of the kind called* جُلْجُلٌ, *hung upon them.* (K.)

مُجَلْجِلٌ Clouds (سَحَابٌ) *in which is the sound of thunder:* (S, K: * [in the CK, in this instance, erroneously written مُجَلْجَلٌ:]) or *sounding:* (TA:) [see also مُجَلِّلٌ:] and in like manner جَلْجَالٌ applied to rain. (K, TA.) ___ *A strong chief:* or [in the CK, "and,"] one *whose voice,* or *fame,* (صَوْت,) *reaches far:* and *bold, vehement*

in repelling or *defending, eloquent,* or *able in speech,* (K,) *who subjects himself to peril,* or *danger.* (TA.)

جلب

1 جَلَبَ , (S, A, Mgh, Msb, K,) aor. ـِ and ـُ , (S, Msb, K,) inf. n. جَلْبٌ (S, Mgh, Msb, K) and جَلَبٌ, (S, K,) *He drove,* (A, K,) or *brought, conveyed,* or *transported,* (Mgh,) a thing, (S, A, * Mgh, Msb, K, *) or things, such as camels, sheep, goats, horses, captives, or slaves, or any merchandise, (TA,) *from one place to another,* (A, K,) or *from one country or town to another, for the purpose of traffic;* (Mgh;) as also اجتلب , (A, K, KL,) and استجلب . (KL.) And جَلَبْتُ الشَّىْءَ إِلَى نَفْسِى and اجْتَلَبْتُهُ signify the same; (S;) i. e. *I brought, drew, attracted,* or *procured, the thing to myself.* (PS.) [Hence,] ذَا مِمَّا يَجْلِبُ الإِخْوَانَ [*This is of the things that bring, draw, attract,* or *procure, brothers,* or *friends*]. (A, TA.) And جَلَبَتْهُ جَوَالِبُ الدَّهْرِ [*The calamities of time,* or *of fortune,* or *of fate, brought, drew,* or *attracted, him,* or *it*]. (A, TA.)

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[Hence also, accord. to some,] لَا جَلَبَ وَ لَا جَنَبَ, a trad., explained as meaning, *The owner of cattle shall not be required to drive them,* or *bring them, to the town,* or *country, in order that the collector may take from them the portion appointed for the poor-rate, but this shall be taken at the waters; and when the cattle are in the yards, they shall be left therein, and not brought forth to the place of pasture, for the collector to take that portion:* or, as some say, ولا جنب means, *nor shall one have a horse led by his side, in a race, in order that, when he draws near to the goal, he may tranfser himself to it, and so outstrip his fellow:* and other explanations have been given: (Msb:) [accord. to some,]

لا جلب here means, *they shall not drive,* or *bring, their cattle to the collector of the portions appointed for the poor-rate in the place where he alights, but he shall himself come to their yards and take those portions:* or [جلب here is from the verb جَلَبَ in a sense which will be explained below, and] the trad. relates to horse-racing, and means, *one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it:* (Mgh:) or الجَلَبُ, which is forbidden, means *the collector's not coming to the people at their waters to take the portions appointed for the poor-rate, but ordering them to drive,* or *bring, their cattle to him:* or it relates to contending for a stake, or wager, and means *the mounting a man upon one's horse, and, when he has drawn near to the goal, following his horse and crying out at it, in order that it may outstrip;* which is a kind of fraud: (S:) or it is used in both these cases: (A 'Obeyd: [his explanations are virtually the same as those in the S:]) or the meaning of the trad. [so far as the former clause of it is concerned] is, that *the contributions to the poor-rate shall not be driven,* or *brought, to the waters nor to the great towns, but shall be given in their places of pasture:* or it means, [or rather الجلب means,] *the collector's alighting in a place, and then sending a person,* or *persons, to drive,* or *bring, to him the cattle from their places, that he may take the portion thereof appointed for the poor-rate:* or it [relates to horse-racing, and] means *the sending forth a horse in the racecourse, and a number of persons' congregating, and crying out at it, in order that it may be turned from its course:* or *a man's following his horse, and spurring on behind it, and chiding it, and crying out at it:* (K, TA:) or *the shaking a thing behind a horse that is*

backward in a race, that it may be urged on thereby, and outstrip: or *one's riding a horse, and leading behind him another, to urge it on, in contending for a stake,* or *wager:* or *the crying out at a horse from behind, and urging it to outstrip.* (TA. See also 1 in art. جنب.) ___ جَلَبَ لأَهْلِه *He gained* or *earned; sought* or *sought after* or *sought to gain* [provisions &c.; generally meaning *he purveyed*]; *and exercised art* or *cunning* or *skill, in the management of his affairs; for his family;* as also اجلب . (Lh, K.) جَلَبُوا, aor. and ـُ , (K,) [inf. n. جَلَبٌ, and perhaps جَلَبَةٌ also;] and جلّبوا ; (S, K;) and اجلبوا , (K,) inf. n. إِجْلَابٌ; (Mgh;) [the second of which is the most common;] *They raised cries, shouts, noises, a clamour,* (S, Mgh, TA,) or *confused cries* or *shouts* or *noises.* (Mgh, K. *) And جَلَبَ عَلَي فَرَسه, (S, Msb, K,) aor. ـُ , (S, Msb,) inf. n. جَلَبٌ, (S,) or جَلْبٌ, (Msb,) *He chid,* or *urged on, his horse;* as also جلّب and اجلب ; (K;) the first, rare; the second and third, usual: (TA:) *he cried out at his horse,* (S, K,) *from behind him, and urged him to outstrip* [*in a race*], (S,) aor. ـُ and ـِ ; (K; but this explanation is erased in the copy of the K in its author's handwriting, as being a repetition; and rightly, accord. to MF; though this requires consideration; TA;) as also اجلب : (S:) *he urged his horse to run, by striking,* or *goading,* or *by crying out,* or *the like;* as also اجلب : or, as some say, *he led behind his horse that he was riding another horse to urge on the former,* in contending [in a race] for a stake, or wager; as is shown in an explanation of the tradition cited above, لَا جَلَبَ وَلَا جَنَبَ. (TA.) It is said in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ *And raise thou confused cries against them,* (Mgh,) or *cry out against them, with thy forces riding and on foot.* (Bd. But see another explanation in what follows.) And it is said in a wellknown prov., جَلَبَتْ جَلْبَةً ثُمَّ أَمْسَكَتْ *It,* i. e. a cloud (سَحَابَة), *thundered, then refrained from raining:* applied to a coward, who threatens, and then is silent: but accord. to some, it is with ح in the place of ج (MF. See art. حلب.) ___ [Hence,] جَلَبَ, aor. and ـُ ; and اجلب ; *He threatened with evil;* (K, TA;) followed by an accus. (TA) [or, app., by عَلَى before the

object]: or (so in the TA, but in some copies of the K and,) *he collected a company, a troop,* or *an army.* (K, TA.) [It is said that] وَأَجْلِبْ عَلَيْهِمْ, in the Kur [xvii. 66], means *And collect thou against them* [*thy forces*], *and threaten them with evil.* (TA. But see another explanation above.) And اجلبو عَلَيْهِ signifies also *They collected themselves together against him,* (S, K, *) *and aided one another;* like احلبوا. (S.) ___ جَلَبَ عَلَيْهِ, aor. ـُ , inf. n. جَلْبٌ, *He committed a crime against him;* or *an offence for which he should be punished.* (K, * TA.) جَلَبَ, aor. ـِ and ـُ , (S, K,) *It* (a wound) *healed:* (K:) or *it* (an ulcer, As, or a wound, S) *became covered with a skin in healing:* (As, S:) as also اجلب . (S, L.) ___ And *It* (blood) *dried; became dry;* as also اجلب . (Lh, K.) جَلَبَ, aor. ـَ , *It* [app. a company or troop] *assembled,* or *became collected together.* (K.)

2 **جَلَّبَ** see 1, in two places. The inf. n. تَجْلِيبٌ also signifies The act of *bringing together:* or *collecting.* (KL.)

3 جالب [**جَالَبَ** is explained by Golius, as on the authority of the KL, as meaning *He helped,* or *assisted:* but this is a mistake for حالب; for I find مُحَالَبَةٌ explained by يارى كردن in a copy of the KL, and the order of the words there shows that it is not a mistranscriptiou for مجالبة.]

4 **اجلب** : see 1, in eleven places, in the latter half of the paragraph. Also *His camels brought forth males;* (S, K;) because the males that they produce are driven, or brought, from one place to another, and sold; opposed to احلب his camels brought forth females: (S:) and *his camel brought forth a male.* (TA.) أَجْلَبَتْ وَلَا أَحْلَبَتْ *May thy camels bring forth males, and may they not bring forth females,* is a form of imprecation against a man, implying a wish that he may lose the milk [that he would have otherwise]. (TA.) *He aided, helped,* or *assisted,* another. (S, K.) [So, too, احلب.] *He put an amulet into a* جُلْبَةٌ [which must therefore signify the *piece of skin* in which an amulet is enclosed, as well as an amulet enclosed in a piece of skin: see مُجْلَبٌ]. (K.) ___ اجلب قَتَبَهُ, (S, K,) inf. n. إِجْلَابٌ, (T,) *He covered his* قتب [or *camel's saddle*] (S, K) *with a* جُلْبَةٌ, i. e., (S,)

with a piece of fresh, moist skin, which he left upon it until it became dry [*and tight*]: (S, K: *) or *he covered the head of his* قتب *with a piece of kid's,* or *lamb's, skin, and left it to dry upon it.* (T.)

5 تجلّب [**تَجَلَّبَ** rendered by Golius *Clamorem ac murmur excitavit,* as on the authority of the K, I do not find in that lexicon nor in any other.]

7 **انجلب** *It* [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] *was driven* [or *brought*] *from one place to another* [or *from one country or town to another, for the purpose of traffic*]. (K.)

8 **اجتلب** : see 1, first and second sentences. ___ Also *He* (a poet) *took,* or *borrowed, from the poetry of another.* (TA.) ___ And *He sought* or *demanded* [a thing]. (Har p. 44.)

10 **استجلبهُ** *He sought,* or *demanded, or desired, that it* [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] *should be driven* [or *brought*] *from one place to another* [*in which he was,* or *from one country or town to another, for sale*]. (K.) ___ See also 1, first sentence.

R. Q. 1 **جَلْبَبَهُ** , (K,) or جلبَبَهُ جلْبَابًا, (TA,) inf. n. جَلْبَبَةٌ, the second ب not being incorporated into the first because the word is quasi-coordinate to the class of دحرجة, (S,) *He put on him a garment of the kind called* جلْباب. (S, K.) Accord. to Kh, the first ب in جلبب is [augmentative] like the و in جهور and دهور: accord. to Yoo, the second is [augmentative] like the ى in سلْقَى and جعْبَى. (IJ, TA.)

R. Q. 2 **تَجَلْبَبَ** , (K,) and تَجَلْبَبَتْ, (A, Msb,) *He,* and *she, put on a garment of the kind called* جلْباب; or *clad himself,* and *herself, therewith.* (A, Msb, K.) And تجلبب بثوبه *He covered*

himself with his garment. (Har p. 162.)

جُلْبٌ : see جَلْبٌ ___ Also The *blackness of* night; (K, TA;) and so جِلْبَابٌ . (Har p. 480. [The latter evidently tropical in this sense, and perhaps the former also.])

جِلْبٌ (S, K) and جُلْبٌ (S, L) *A camel's saddle of the kind called* رَحْل, *with what it*

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contains, or *comprises:* (K:) or its *cover:* (Th, K:) or its *pieces of wood:* (S:) or its *curved pieces of wood:* (TA:) or its *wood, without* [*the thongs called*] أَنْسَاع *and other apparatus.* (K, TA.) Also, both words, *Clouds,* (K,) or *thin clouds,* (S,) *in which is no water:* (S, K:) or *clouds appearing,* or *extending sideways,* (مُعْتَرِضٌ,) [*in the horizon,*] *like a mountain* [or *mountainrange*]: (K, TA:) or *a cloud like that which is termed* عَارِضٌ [q. v.], *but narrower, and more distant, and inclining to blackness:* (AZ, TA in art. عرض:) pl. أَجْلَابٌ. (TA.) [See also جُلْبَةٌ.]

جَلَبٌ *A thing,* or *things, driven,* or *brought,* (S, A, Mgh, Msb, K,) *from one country or town to another,* (S, Mgh, Msb,) or *from one place to another,* (A, K,) *for the purpose of traffic;* (Mgh;) as horses, &c., (K,) camels, (TA,) sheep or goats, captives or slaves, (Lth, TA,) or any merchandise: (TA:) and so ↓جَلَبَةٌ, thus in the handwriting of the author of the K in his last copy of that work, and mentioned by more than one, (MF, [who adds that it is correct, but SM thinks it a mistake,]) and جَلَبِيَةٌ and جُلُوبَةٌ : (K:) [see this last, below:] pl. [of the first] أَجْلَابٌ. (K.) Hence the prov., النُّفَاضُ يُقَطِّرُ الجَلَبَ *The failure of provisions causes the camels, driven, or brought, from one place to another, to be disposed in files for sale.* (TA.) ___ [And, app., *Male camels;* like جُلُوبَةٌ; because they are driven, or brought, from one place to another, and sold; (see 4;) opposed to حَلَبٌ, q.

v.] ___ Also *Persons who drive,* or *bring, camels and sheep or goats* [*&c.*] *from one place or country or town to another, for sale;* and so [its pl.] أَجْلَابٌ. (S.) [In the present day, جَلَّابٌ signifies *One who brings slaves from foreign countries,* particularly *from African countries, for sale.*] Also, (S, A, K,) and جَلَبَةٌ, (S, A, * Mgh, K,) [the former an inf. n., and so, perhaps, the latter, but often used as simple substs., the latter more commonly, meaning] *Cries, shouts, noises,* or *clamour:* (S, TA:) or *a confusion,* or *mixture,* (A, Mgh, K,) *of cries* or *shouts* or *noises,* (A, Mgh,) or *of crying* or *shouting* or *noise.* (K.) ___ And the former, *An assembly of men.* (TA.)

جُلْبَةٌ The *small piece of skin,* (S,) or the *crust,* or *scab,* (A, K,) *that forms over a wound* (S, A, K) *when it heals:* (S, K:) pl. جُلَبٌ. (A.) ___ *A piece of skin that is put upon the* [*kind of camel's saddle called*] قَتَبٌ. (S, K.) [See 4.] ___ [*A piece of skin in which an amulet is enclosed:* see 4.] ___ *An amulet upon which is sewed a piece of skin:* (K:) pl. as above. (TA.) ___ *A detached portion of cloud:* (K:) [or] *a cloud covering the sky.* (IAar, TA.) [See also جِلْبٌ.] ___ *A piece of land differing from that which adjoins it; a patch of ground;* syn. بُقْعَةٌ. (K.) One says, إِنَّهُ لَفِى جُلْبَةِ صِدْقٍ i. e. فِى بُقْعَةِ صِدْقٍ [app. meaning *Verily he is in a good station* or *position:* see art. بقع]. (TA.) ___ *A detached portion of herbage* or *pasture.* (K, * TA.) Also *Severity,* or *pressure,* of time or fortune; (S, K;) like كُلْبَةٌ: (S:) and *hunger:* (so in some copies of the K:) or *vehemence of hunger:* (so in other copies of the K:) or *severity; adversity; difficulty; trouble:* (TA:) and *a hard, distressful,* or *calamitous, year.* (K.)

جَلَبَةٌ: see جَلَبٌ, in two places.

جِلْبَّاتٌ (S, A, Mgh, Msb, K, &c.) and جِلْبَابٌ; (K;) the latter mentioned as an ex. of form by Sb, and thought by Seer to be syn. with the former, but not explained by any one except the author of the K; masc. and fem.; (TA;) *A* [*woman's outer*

wrapping garment called] مُلْحَفَة: (S:) or this is its primary signification; but it is metaphorically applied to other kinds of garments: (El-Khafájee, TA:) or *a shirt,* (K, TA,) absolutely: or *one that envelopes the whole body:* (TA:) and *a wide garment for a woman, less than the* ملحفة: or *one with which a woman covers over her other garments, like the* ملحفة: or the [*kind of head-covering called*], خِمَار: (K:) so in the M: (TA:) or a *garment wider than the* خمار, *but less than the* رِدَآء (Mgh, L, Msb,) *with which a woman covers her head and bosom:* (L:) or *a garment shorter, but wider, than the* خمار; the *same as the* مِقْنَعَة: (En-Nadr, TA:) or *a woman's head-covering:* (TA:) or the [*kind of wrapper called*] إِزَار: (IAar, TA:) or *a garment with which the person is entirely enveloped, so that not even a hand is left exposed,* (Har p. 162, and TA,) *of the kind called* مُلَآءَة, *worn by a woman:* (TA:) or *a garment,* or *other thing, that one uses as a covering:* (IF, Msb:) pl. جَلَابِيب. (S, Mgh, Msb.) ___ See also جُلْب. ___ *Dominion, sovereignty,* or *rule* [*with which a person is invested*]. (K.)

جُلْبَانٌ and جُلَبَانٌ: see جُلُبَّانٌ, in three places.

جلبَّابٌ : see جِلْبَابٌ.

جَلَبَّانٌ : see the next paragraph, last sentence.

جُلُبَّانٌ , (K, TA, in the CK جُلَّبَان, and so in the TA in art. خرف,) and without teshdeed, (K,) [i. e.] جُلْبَانٌ , (S, Msb,) and, accord. to some, جُلَبَانٌ also, (Msb,) not heard by AHn from the Arabs of the desert but with teshdeed, though many others pronounce it without tesh-deed, and pronounced in the latter manner, he says, it may be a dial. var.; (TA;) [a coll. gen. n.;] *A certain plant;* (K;) or *a certain grain,* or *seed, of the kind called* قَطَانِىّ [i. e. *pulse*]; (Msb;) the [*grain,* or *seed, called*] خُلَّر, which is *a thing resembling the* ماش: (S:) or *a dust-coloured, dusky hind of grain* or *seed, which is cooked; of the colour of the* ماش, *except in its*

being of a more dusky shade; but larger: (T, TA:) *a certain kind of grain* or *seed, resembling the* ماش, *of the kind called* قَطَانِىّ, *well known:* (TA:) [*a common kind of vetch,* or *pea, the common lathyrus,* or *blue chickling vetch,* the *lathyrus sativus* of Linn., is called in Upper Egypt, and by some of the people of Lower Egypt also, جلْبَان:] n. un. with ة. (TA.) Also the first, (K,) and ة , (TA,) and جُلْبَانٌ , (MF, on the authority of Ibn-ElJowzee,) [like جُرُبَّانٌ and جُرُبْبَانٌ or جَرْبَانٌ,] *A thing like a* جراب [or *sword-case*], *of skin,* or *leather,* (K, TA,) *in which is put the sword sheathed, and in which the rider puts his whip and implements &c., and which he hangs upon the* آخرة *or the* واسط [see these two words] *of the camel's saddle;* derived from جُلْبَةٌ meaning a piece of skin that is put upon a قَتَب: (TA:) or the *case* (قراب) *of the sword-sheath,* or *scabbard:* (K:) or جلبانُ السّلاحِ, occurring in a trad., signifies *the case* (قراب) *with its contents:* or *the sword and bow and the like,* which require some trouble to draw forth and use in fight; not such a weapon as the lance. (L, TA.) Also the first, and جَلَبَّانٌ , (K, TA,) or جَلَبَّانٌ , (so in the CK,) A *clamorous* man; or one *who makes a confused crying* or *shouting* or *noise.* (K, TA.)

جلبَّانٌ : see the next preceding paragraph, in two places.

جُلُبَّانَةٌ and جَلَبَّانَةٌ: see جَلَّابَةٌ.

جُلُبْنَانَةٌ and جَلَبْنَانَةٌ: see جَلَّابَةٌ.

جَلِيبٌ , applied to a male slave, (A, Mgh, K,) One *who is brought from one place or country or town to another* [*for sale*]: (S, K:) or one *who is brought to the country of the Muslims* [*for sale*]: (Mgh:) pl. جَلْبَى and جُلَبَآءُ. (K.) It is also applied [in like manner] to a woman: pl. جَلْبَى and جَلَائِبُ. (Lh, K.)

جَلُوبَةٌ *A thing that is driven or brought from one place or country or town to*

another for sale; (T, S, TA;) *such as an aged she-camel, and a he-camel, and a young she-camel such as is called* قَلُوص, *and any other thing; but not applied to stallion-camels of generous race, that are used for procreation:* pl. جَلَائِبُ: or the pl. signifies *camels that are brought to a man sojourning at a water, who has not means of carriage; wherefore they put him* [*and his companions* or *goods &c.*] *thereon:* (TA:) or جلوبة signifies *male camels:* [see also جَلَبٌ:] or *camels that are laden with the goods or utensils &c. of the people:* and it is used alike as pl. and sing. (K.) See جَلَبٌ, with which it is syn. (K.)

جَلِيبَةٌ : see جَلَبٌ. ___ Also *An affected habit* or *disposition.* (Ibn-Abi-l-Hadeed, MF.)

جَلَّابٌ : see جَلَبٌ.

جُلَّابٌ *Rose-water:* an arabicized word, (K,) from the Persian [گُلْ آبْ]. (TA.)

جَلَّابَةٌ and مُجَلَّبَةٌ and جِلَبَّانَةٌ (K, TA) and جُلُبَّانَةٌ (CK) and جِلْبِنَانَةٌ and جُلُبْنَانَةٌ, (K, TA,) applied to a woman, *Clamorous, noisy, very loquacious* or *garrulous, and of evil disposition:* (K, TA:) or جلبانة signifies, thus applied, *rude and coarse:* (TA:) the ل in this word is not a substitute for the ر in جِرِبَّانَةٌ [which has a similar meaning]: for it is from الجَلَبَةُ. (IJ, TA.)

جَالَبٌ (A) and جَالِبَةٌ (L) and مُجْلَبَةٌ (Har p. 194 &c.) [all signify] *A cause of bringing* or *drawing* or *attracting* or *procuring* of a thing: (Har p. 194, in explanation of the last:) thus مُجْلَبَةُ الدَّمْعِ means *the cause of drawing tears:*

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(1d p. 15:) pl. of the second, جَوَالِبُ; as in the phrase جَوَالِبُ القَدَرِ [*the drawing,* or *procuring, causes of*

destiny]: (L, TA:) pl. of the third, مَجَالِبُ. (Har p. 430.) You say, لِكُلِّ قَضَآءٍ جَالِبٌ وَلِكُلِّ دَرٍّ حَالِبٌ [*For every decree of fate there is a drawing,* or *procuring, cause; and for every flow of milk there is a milker*]. (A, TA.) And [hence] the pl. جَوَالِبُ signifies *Calamities, misfortunes, evil accidents, adversities,* or *difficulties.* (TA.) See an ex. in the first paragraph, near the beginning. ___ قُرُوحٌ جَوَالِبُ and جُلَّبٌ *Wounds,* or *ulcers, healing,* or *becoming covered with skin in healing.* (As, TA.)

جَالِبَةٌ : see the paragraph next preceding.

مُجْلِبٌ A person *who puts an amulet into a case of skin:* after which it is sewed upon [the headstall, or some other part of the trappings, of] a horse. (TA.)

مَجْلَبَةٌ : see جَالِبٌ.

مُجَلِّبٌ , applied to thunder, (K,) and to rain, (TA,) *Boisterous.* (K, TA.) ___ مُجَلِّبَةٌ: see جَلَّابَةٌ.

يَنْجَلِبُ *A* خَزَرَةٌ [i. e. *bead,* or *gem,* or *similar stone*] (T, K, TA) *used by the Arabs of the desert,* (T, TA,) [or *by the women of the desert, as a charm,*] *for captivating,* or *fascinating, men;* (K, * TA;) or *for bringing back after flight;* (T, K;) or *for procuring affection after hatred:* (T, TA:) Az mentions it as a quadriliteral-radical word. (TA.) The Arab women used to say,

* فَلَا يَرِمْ وَلَا يَغِبْ *

* أَخَّذْتُهُ بِالْيَنْجَلِبْ *

* وَلَا يَزِلْ عِنْدَ الطُّنُبْ *

[*I have fascinated him with the yenjelib, and he shall not seek* another, *nor absent himself, nor cease to remain at the tent-rope*]. (Lh, TA.)

جلح

1 **جَلَحَ** , aor. ـَ , inf. n. جَلَحٌ, *He* (a man, S, L, &c.) *was,* or *became, bald in the two sides of his head:* (S, K:) or *in the two sides of the fore part of his head:* (Msb:) or *in the fore part of his head:* or *a little more bald than he who is termed* أَنْزَعُ. (L.) [See also جَلَحٌ and ___.] أَجْلَحُ جَلَحَتِ الأَرْضُ, inf. n. as above, *The herbage of the land was eaten;* as also جُلِحَتْ. (TA.) And جُلِحَتِ الشَّجَرَةُ *The branches of the tree were eaten, and it became reduced to its stem,* or *root.* (AHn, TA.) جَلَحَ المالُ الشَّجَرَ, aor. ـَ , (S, K,) inf. n. جَلْحٌ; (S;) and جَلَّحَهُ , inf. n. تَجْلِيحٌ; (TA;) *The cattle ate the trees:* or *ate the upper parts thereof:* (TA:) or *fed upon the upper parts thereof, and peeled them.* (S, K.) See also 3.

2 **جَلَّحَ** see 1. تَجْلِيحٌ [the inf. n.] signifies also the *acting,* or *advancing, boldly,* (K,) or *very boldly:* (S:) or *being bold to do evil* or *mischief;* and *showing open enmity* or *hostility:* (A:) and *acting with penetrating energy, vigour,* or *effectiveness,* (S, K, TA,) in an affair: (TA:) and *going,* or *journeying, vehemently:* (TA:) and the *assaulting,* or *attacking,* (AZ, K, TA,) of a man, (AZ, TA,) and of an animal of prey. (K.) See also 3. You say, لَا تُجَلِّحْ عَلَيْنَا يَا فُلَانُ [*Be not bold to do evil* or *mischief,* or *to show open enmity* or *hostility, to us, O such a one*]. (A.) And فِى وَجْهِهِ تَجْلِيحٌ *In his face is* [apparent] *boldness to do evil* or *mischief,* and *a show of open enmity* or *hostility.* (A.) And جَلَّحَ عَلَى القَوْمِ *He charged,* or *made an assault* or *attack, upon the people* or *party.* (AZ, TA.) And جَلَّحَ تَجْلِيحَ الذِّئْبِ [*He assaulted with the assaulting of the wolf*]. (A.) And جَلَّحَ عَلَيْنَا *He came upon us;* or *came down upon us and overcame us;* or *destroyed us;* syn. أَتَى عَلَيْنَا. (ISh, TA.) And جَلَّحَ فِى الأَمْرِ *He went at random, heedlessly, without any certain aim*

or *object,* or *without consideration, in the affair;* or *pursued a headlong,* or *rash, course therein.* (TA.)

3 مُجَالَحَةٌ [the inf. n.] signifies the *acting openly with another in an affair:* (As, K:) and the *showing open enmity* or *hostility with another.* (S, K.) You say, جَالَحْتُ الرَّجُلَ بِالأَمْرِ *I acted openly with the man in the affair.* (S.) And جَالَحَنِى فُلَانٌ *Such a one showed open enmity* or *hostility with me;* as also جَلَّحَ عَلَىَّ . (A.) ___ Also The *contending with another for superiority in strength;* syn. مُشَادَّةٌ (S) and مُكَالَحَةٌ. (S, K.) You say, جَالَحَنِى فُلَانٌ وَجَلَحَنِى [app. meaning *Such a one contended with me for superiority in strength, and overcame me therein*]. (TA.) ___ And *i. q.* مُكَابَرَةٌ [The *contending with another for superiority in greatness; &c.*]. (K.)

Q. Q. 1 جَلْمَحَ *He shaved* his head: (Fr, S, K:) the م is augmentative. (S.)

جَلَحٌ *Baldness in the two sides of the head:* (S, K:) or *in the two sides of the fore part of the head:* (Msb:) it is *more than* نَزَعٌ, and *less than* صَلَعٌ, (S, Msb,) which is less than جَلَهٌ: (Msb:) or *baldness in the fore part of the head:* or *baldness that is a little more than what is termed* نَزَعٌ. (L.)

جَلَحَةٌ *A part,* or *place, in which is baldness such as is termed* جَلَحٌ. (S, Msb.)

أَرْضٌ جَلَحَآءُ *Land that produces no herbage.* (K.)

جُلَاحٌ A torrent *that carries away everything in its course.* (S, K.)

جِلْوَاحٌ *Wide* (K, TA) *and bare,* or *open,* (TA,) *land.* (K, TA.)

جُلْحٌ : see أَجْلَحُ.

جَالِحَةٌ (TA) and جَوَالِحُ (S, K [the latter being pl. of the former]) *What flies about in successive portions from the heads of reeds and papyrusplants* (S, K, TA) *and other plants, in the wind,* (TA,) *resembling cotton;* (S, TA;) and *spiders' webs so flying about.* (TA.) And the latter, *Flakes of snow falling quickly and continuously.* (TA.)

أَجْلَحُ A man *bald in the two sides of his head:* (S:) or *in the two sides of the fore part of his head:* (Msb:) or *in the fore part of his head:* (Mgh, L:) or *a little more bald than he who is termed* أَنْزَعُ: (L:) it signifies more than انزع, and less than أَجْلَى and أَجْلَهُ: (Mgh:) when a man is bald in the sides of his forehead, he is termed انزع; when the baldness is a little more, اجلح; when it extends to the half, or the like, اجلى; and then, اجله: (A 'Obeyd, TA:) the fem. is جَلْحَآءُ: and the pl. جُلْحٌ (L, Msb) and جُلْحَانٌ. (L.) ___ *Having no horn;* applied to a bull and a he-goat: (A:) and in this sense the fem. is applied to a ewe (T, M, Msb) or she-goat, (T, M, A, Msb,) and to a cow: (T, M, A:) and in like manner [the pl.] جُلْحٌ is applied to cows or bulls *having no horns;* (S, TA;) erroneously said in the K to be جُلَّحٌ, like سُكَّرٌ. (TA.) ___ A [woman's camel-vehicle of the kind called] هَوْدَجٌ *that has not a high head* or *top:* (Ibn-Kulthoom, IJ, S, K:) or *without a top:* (T:) or one that is *of a square form:* (As, IJ:) pl. أَجْلَاحٌ, (S, IJ,) like as أَعْزَالٌ is pl. of أَعْزَلُ; a very rare form of pl. of a sing. of the measure أَفْعَلُ. (IJ.) ___ A flat roof *not surrounded by a wall or anything else to prevent persons' falling from it.* (IAth, K.) ___ قَرْيَةٌ جَلْحَآءُ *A town having no fortress:* (A, TA:) pl. قُرًى جُلْحٌ: the fortresses being likened to horns. (TA.) ___ أَكَمَةٌ جَلْحَآءُ [*A hill*] *not having a pointed summit.* (TA.) And هَضْبَةٌ جَلْحَآءُ [*A*] *smooth* [*hill*]. (A.) ___ أَرْضٌ جَلْحَآءُ *A land in which are no trees.* (TA.) ___ يَوْمٌ أَجْلَحُ *A hard, distressing,* or *calamitous, day;* as also أَصْلَعُ. (A, TA.)

أَجْلَاحٌ : see أَجْلَحُ.

إِجْلِيحٌ A plant *of which the upper parts have been eaten.* (TA.)

مُجْلَحٌ *Eaten:* (S, K:) *eaten until nothing of it is left:* (S:) herbage *so eaten.* (TA.)

مُجَلِّحٌ A man (S) *who eats much; a great eater; voracious.* (S, K.) ___ See also سَنَةٌ ___. مَجْلَاحٌ

مُجَلِّحَةٌ *A year of drought, barrenness,* or *death.* (TA.) *Insolent and audacious.* (L.) You say,

فُلَانٌ وَقِحٌ مُجَلِّحٌ [*Such a one is impudent, insolent, and audacious*]. (A, TA.) ___ A *bold* wolf.

(TA.)

مَجْلَاحٌ A she-camel (S) *that bears with hardiness a severe year, preserving her milk;* (S, K;)

as also مُجَلِّحَةٌ . (L.) ___ See also مُجَالِحٌ.

مَجْلُوحٌ A tree *having the head,* or *upper part, eaten.* (L.) ___ A plant, or tree, *that has been*

eaten and has grown again. (TA.)

مُجَالِحٌ *i. q.* مُكَابِرٌ [*Contending with another for superiority in greatness; &c.:* see its

verb, 3]. (S.) ___ The *lion.* (K.) ___ A she-camel *that yields*

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milk abundantly in winter: (S, K:) or *that crops the twigs of the dry trees in winter,*

in a year of drought, and becomes fat upon them, and so preserves her milk: (IAar,

TA:) pl. مَجَالِيحُ : (S, K:) or this is pl. of مُجَالِحٌ and مَجْلَاحٌ as epithets applied to a palm-tree and a she-camel *that cares not*

for the want of rain. (AHn, TA.) And مَجَالِحَةٌ A she-camel *that eats the* سَمُرٌ and عُرْفُطٌ, *whether they*

have leaves upon them or not. (TA.)

مَجَالِيحُ : see مُجَالِحٌ. ___ Also Years *of drought that carry off,* or *destroy, the cattle.* (S, K.)

جلد

1 **جَلَدَهُ** , (S, A, Mgh, &c.,) aor. ـِ , (Msb, K,) inf. n. جَلْدٌ, (S, Mgh, Msb,) *He hit,* or *hurt, his skin;* (S, K;) like as you say, رَأَسَهُ, and بَطَنَهُ: (S:) *he beat his skin:* (Mgh:) *he beat him;* namely, a criminal: (Msb:) *he struck him* with a whip, and with a sword: (TA:) *he flogged him* (A, K) *with a whip,* (K,) or *with whips:* (A:) جَلَدْتُ is sometimes written and pronounced جَلَّدْتُ. (MF on the letter د.) You say, جَلَدَهُ الحَدَّ, inf. n. as above, *He inflicted upon him the flogging ordained by the law.* (S, L.) ___ جَلَدَتِ الحَيَّةُ *The serpent bit:* (K:) or, accord. to some, one says of the serpent called أَسْوَدُ, specially, يَجْلِدُ بِذَنَبِهِ [*it strikes with its tail*]. (TA.) ___ جَلَدَ جَارِيَتَهُ, (K,) aor. and inf. n. as above, (TA,) *He lay with his young woman,* or *female slave.* (K, TA.) [Hence,] جَلَدَ عُمَيْرَةَ [*i. q.* نَكَحَ اليَدَ], a metonymical phrase: جَلْدُ عُمَيْرَةَ meaning الخَضْخَضَةُ, and الاِسْتِمْنَآءُ بِاليَدِ, also termed التَّدْلِيلُ, and الاِعْتِمَارُ: the similar act of a woman is termed الإِلْطَافُ. (Har p. 572.) ___ جَلَدَ بِهِ الأَرْضَ *He smote the ground with him;* (TA;) *he threw him down prostrate on the ground.* (A, TA.) And جَلَدَ بِهِ *He fell down* (K, TA) *upon the ground by reason of much sleepiness;* as also جُلِدَ بِهِ نَوْمًا. (TA.) كُنْتُ أَتَشَدَّدُ فَيَجْلِدُ بِي, in a trad., means [*I used to exert my strength,* or *energy, but*] *sleep would overcome me so that I fell down.* (L.) ___ جَلَدَهُ عَلَى الأَمْرِ *He compelled him against his will to do the thing.* (A, K.) ___ يُجْلَدُ بِكُلِّ خَيْرٍ (or, as related by AHát, يجلذ, with ذ, TA) *He is imagined to possess every good quality.* (A, K.) But the saying of EshSháfi'ee كَانَ مُجَالِدٌ يُجْلَدُ means *Mujálid used to be pronounced a liar,* (K, TA,) or *suspected and accused of lying.* (TA.) جُلِدَتِ الأَرْضُ, (S, L, Msb,) the verb being in the pass. form, (Msb,) or جَلِدَتْ, (A, K,) a verb of the same form as فَرِحَ; (K;) [or both may be correct, like ضُرِبَتْ and ضَرِبَتْ in the same sense;] and أَجْلَدَتْ ; (K;) [but this last I believe to be a mistake for أُجْلِدَتْ, like أُضْرِبَتْ;] *The land was,* or

became, affected or *smitten, by hoar-frost,* or *rime.* (S, A, L, Msb, K.) And جلد البَقْلُ [in the TA جَلَدَ] *The herbs,* or *leguminous plants, were,* or *became, affected,* or *smitten, thereby.* (L, TA.) And أُجْلِدُوا *They* (men) *were,* or *became, affected,* or *smitten, thereby.* (L, K.) جَلُدَ, aor. ـُ, inf. n. جَلَادَةٌ and جُلُودَةٌ and جَلَدٌ (or this last is a simple subst., L) and مَجْلُودٌ, (an inf. n. like مَحْلُوفٌ and مَعْقُولٌ, (S, or from تَجَلَّدَ, M in art. عسر,) *He* (a man, S, L) *was,* or *became, hardy, strong, sturdy,* (S, * L, K, *) *and enduring,* or *patient.* (L.)

2 **جلّد** , (IAar, T, S, Mgh,) inf. n. تَجْلِيدٌ, (T, S, Mgh, K,) *He skinned* a camel (IAar, T, S, Mgh, K) that had been slaughtered: (S, K:) one seldom uses سَلَخَ thus [in relation to a camel]. (S.) ___ Also *He covered* a thing *with skin;* as, for instance, a pair of socks, or stockings: (Mgh:) and in like manner, [*he bound*] a book: (A, K: *) and *he clad* a young camel *in the skin of another young camel:* (L: [see جَلَدٌ:]) thus the verb bears two contr. significations. (Mgh.) [*He ordered to be flogged.* (Freytag's Lex.: but without any indication of an authority.)] [*He,* or *it, rendered* a man *hardy, strong, sturdy, and enduring,* or *patient:* so in the present day.]

3 **جالده** *He contended with him in fight,* whether the fight were with swords or not. (A in art. طرد.) You say, جالده بالسَّيْفِ, (L,) inf. n. مُجَالَدَةٌ (S, A, L) and جِلَادٌ, (A, L,) *He contended with him in fight with the sword.* (S, * A, L.) And جالَدُوهُمْ بالسُّيُوفِ *They contended with them in fight with swords.* (A.) And جالدوا بالسُّيُوفِ, (K, TA,) and تجالدوا (S, A, L, and so in the CK instead of جالدوا (بالسيوف, (S,) and اجتلدوا , (S, A, L,) *They contended, one with another, in fight with swords.* (S, A, * L, K.) ___ [See also حاضره.]

4 **اجلده إِلَيْه** *He constrained, compelled,* or *necessitated, him to have recourse to,* or *betake himself to, him,* or *it:* (so in some copies of the K:) or *he made him to stand in need of,* or *to want, him,* or *it.* (AA, L, and so in some copies of the K and in the TA.) أَجْلَدَتِ الأَرْضُ [or أُجْلِدَتْ]: and أُجْلِدُوا:

see 1.

5 **تجلّد** *He affected hardiness, strength, sturdiness, and endurance,* or *patience; constrained himself to behave with hardiness,* &c. (S, * A, * L, K. *) So in the phrase تجلّد للشَّامتين [*He constrained himself to behave with hardiness,* &c., *to those who rejoiced at his misfortune*]. (A, TA.) In the phrase تجلّد عنه [*He constrained himself to endure with hardiness and patience the loss,* or *want, of him,* or *it*], the verb is made trans. by means of عن because it implies the meaning of تصبَّر. (L.) ___ Also *He feigned,* or *made a show of, hardiness, strength, sturdiness, and endurance,* or *patience.* (L.)

6 **تَجَالَدَ** see 3.

8 **إجتَلَدَ** see 3. اجتلد الإنَآء, (AZ, TA,) or مافى الإنَآء, (K,) *He drank all that was in the vessel;* (AZ, K, TA;) as also احتلد. (AZ, TA.)

جَلْدٌ (sometimes pronounced جَضْدٌ, S) and جَلِيدٌ , (applied to a man, S, A, Mgh,) *Hardy, strong, sturdy,* (S, * A, * L, K, *) *and enduring,* or *patient:* (L:) *not* بَلِيد [q. v.]: (Mgh:) pl. [of either] جُلُدٌ, (S, L, K,) or جُلُدٌ, (so in some copies of the K,) and جُلَدَآءُ and أَجْلَادٌ [a pl. of pauc.] (S, L, K) and جِلَادٌ. (K.) And [the fem.] جَلْدَةٌ A *hardy and strong* she-camel; *strong to labour and to journey; that heeds not the cold:* and also *swift:* pl. جَلَدَاتٌ: (L:) and a she-camel *that yields a copious flow of milk:* (Th, TA:) sing. of جِلَادٌ, (S,) which signifies she-camels *abounding with milk;* as also مَجَالِيدُ, (K,) pl. of مِجْلَادٌ ; (TA;) or she-camels *having neither milk nor young:* (K:) [see also جَلَدٌ:] or she-camels *that yield the most greasy,* or *unctuous, sort of milk:* and so the sing., جلدة, applied to a ewe or a she-goat. (S.) جِلَادٌ (pl. of جَلْدَةٌ, TA) is also applied to palm-trees, meaning *Large, hard, hardy,* or *strong:* (S, K, TA:) or *such as are not affected by drought.* (TA.) And تَمْرَةٌ جَلْدَةٌ signifies *A tough-skinned, excellent, date;* as also جَلْدَةٌ : and *a*

hard, compact, date. (L.)

جِلْدٌ , (S, Msb, K, &c.,) the only form of the word mentioned by the generality of the lexicographers; (TA;) occurring at the end of a verse with kesr to the second as well as the first letter, جِلْدِ , agreeably with a license allowed to a poet in such a case, to give to a quiescent letter in a rhyme the same vowel as that which the preceding letter has; (S;) and جَلَدٌ , (IAar, S, K,) like شَبَهٌ and شَبَهٌ, and مَثَلٌ and مَثَلٌ; but this is said by ISk to be unknown; (S;) The *skin* of any animal; (K;) the *integument of the body and limbs* of an animal: (Az, Msb:) or the *exterior of the* بَشَرَةٌ [or *upper skin*] of an animal: (Msb: [but this is a strange explanation:]) pl. جُلُودٌ (S, Msb, K) and (sometimes, Msb) أَجْلَادٌ [a pl. of pauc.]. (Msb, K.) ___ [The pl.] أَجْلَادٌ signifies also, and تَجَالِيدُ likewise, The *body and limbs* (S, A, L) of a man; (S;) the *whole person,* or *body and limbs,* of a human being; (L, K;) and his *self:* (L:) so called because enclosed by the skin: pl. of the former, أَجَالِدُ. (L.) You say, مَا أَشْبَهَ أَجْلَادَهُ بِأَجْلَادِ أَبِيهِ *How like are his person and body to the person and body of his father!* (L.) And فُلَانٌ عَظِيمُ الأَجْلَادِ and التَّجَالِيدِ (A, L) *Such a one is large and strong* (L) *in respect of the body and limbs.* (A, L.) And رُدُّوا الأَيْمَانَ عَلَى أَجْلَادِهِمْ *Repeat ye the oaths to the persons, themselves:* occurring in a trad.: said on the occasion of a man's entering among others of whom an oath had been demanded. (L.) ___ الجِلْدُ also signifies *The penis.* (Fr, L, K: but in the CK, in this sense, it is written الجَلْدُ.) Agreeably with this explanation, its pl. جُلُودٌ is said by Fr to be used in the Kur xli. 20: (L:) or as meaning the *pudenda:* (L, K:) but ISd holds that this word there means the *skins,* with which, as in manual operations, acts of disobedience are performed. (L.)

جَلَدٌ : see جِلْدٌ. ___ Also The *skin of a camel,*

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or *other beast, with which another beast is clothed:* (L:) the *skin of a young camel,*

which (*being stripped off,* S) *is put over the body of another young camel, in order that the mother of the skinned young one* (*smelling it,* S) *may conceive an affection for it* [*and suckle it*]: (S, K:) or the *skin of a young camel, which is stuffed with panic grass* (ثُمَام), (K, TA,) *or some other plant,* (TA,) *and put before a she-camel, in order that she may be induced thereby to affect that which is not her young one* [*and so yield her milk*], (K, TA,) or, *to affect the young one of another.* (L, TA.) A ewe or she-goat *whose young one dies at the time of her bringing it forth;* as also جَلَدَةٌ : pl. [of the former] جِلَادٌ and [of the latter] جَلَدَاتٌ. (TA.) ___ Also, [as a coll. gen. n.,] *Great* she-camels, *having neither young ones nor milk;* n. un. with ة: (S:) [see also جَلْدٌ:] or *great* camels, *among which are no little ones;* (K;) n. un. with ة: (TA:) and (app. as a quasipl. n., TA) sheep or goats, and camels, *having neither young ones nor milk;* (K;) app. meaning *having no little ones to which they give such:* (Mohammad Ibn-El-Mukarram, TA:) or she-camels *having no young ones with them, so that they endure patiently the heat and cold:* (Fr, TA:) or she-camels *having no milk, and the young ones of which have gone away from them;* including what are called بَنَاتُ اللَّبُونِ, and such as are above these in age; and also such as are called مَخَاضٌ, and عِشَارٌ, and حِيَالٌ; but when they have given birth to their young, they cease to be termed جَلَدٌ, and are called عِشَارٌ, and لِقَاحٌ: the pl. is أَجْلَادٌ and [pl. pl.] أَجَالِيدُ. (Az, TA.) *Hard ground;* as also أَجْلَدُ : (S:) or *hard and level ground;* as also جَلَدَةٌ : (K:) or *level but rough ground;* (L;) as also أَجْلَدُ : (TA:) pl. (of the former, TA) أَجْلَادٌ and (of the latter, TA) أَجَالِدُ. (S, TA.) You also say أَرْضٌ جَلَدٌ, with fet-h to the ل; (AHn, TA;) and جَلْدَةٌ , with a quiescent ل; (Lth, AHn, TA;) and جَلَدَةٌ أرض also; and مَكَانٌ جَلَدٌ. (Lth, TA.) Also, as a subst. or an inf. n., (L, [see جَلُدَ,]) *Hardiness, strength, sturdiness,* (S, * A, * L, K, *) *and endurance,* or *patience.* (T.)

جلد : see جِلْد.

جَلْدَة : see جَلَد.

جَلْدَة a more particular term than جِلْد; (S, L;) signifying *A piece*, or *portion, of skin.* (L.) ___ One says also جَلْدَةُ العَيْن [app. meaning *The eyelid*]. (TA.) ___ And قَوْمٌ مِنْ جَلْدَتِنَا *A people*, or *company of men, of ourselves*, and *of our kinsfolk.* (TA.) See also جِلْد.

جَلَدَة : see جَلَد, in three places.

جَلِيد A woman *flogged with a whip;* as also with ة: pl. جَلْدَى and جَلَائِدُ: (Lh, L:) the former pl. thought by ISd to be of the former sing.; and the latter, of the latter. (L.) *Hoarfrost*, or *rime;* i. e. *dew that falls* (S, A, K) *from the sky* (S) *upon the ground* (S, A, K) *and congeals;* (S, K;) also called ضَرِيب and سَقِيطٌ; (S;) like صَقِيع. (Msb.) ___ *Congealed*, or *frozen, water; ice.* (TA.) See also جِلْد.

جُلَيْدَة [dim. of جَلْدَة] *One of the* طَبَقَات [*coats*, or *tunics*,] *of the eye.* (TA.)

جُلُودِىٌّ [*A dealer in skins;*] a rel. n. from جُلُود, pl. of جِلْد. (TA.)

جَلَّاد *One whose office it is to flog others with a whip.* (Mgh.) [In the present day, *An executioner*, in a general sense.]

أَجْلَد : see جَلَد, in two places.

تَجَالِيد : see جِلْد, in two places.

مِجْلَد *A piece of skin which a wailing woman holds in her hand, and with which she slaps* (S, K) *her face* (S) or *her cheek:* (K:) pl. مَجَالِيد; (Kr, K;) or, as ISd thinks, this is pl. of مِجْلَاد [as syn. with مِجْلَد], for مِفْعَل and مِفْعَال are often interchangeable as measures of words of this kind. (TA.)

مُجَلَّدٌ *Covered with skin:* thus applied to a pair of socks, or stockings, meaning *having skin put upon the upper and lower parts.* (Mgh.) [A book, or portion of a book, *bound:* ___ and hence, *A volume:* pl. مُجَلَّدَاتٌ.] ___ A bone *covered only by the skin; having nothing remaining on it but the skin.* (K.) A horse [*rendered hardy and enduring;*] *that is not frightened by,* (K,) or *not impatient at,* (S, and so in some copies of the K,) *being beaten* (S, K) *with the whip.* (TA.) *A certain quantity of a burden,* or *load, of known measure and weight;* (K;) *six hundred pounds' weight.* (IAar, TA in art. بهر.)

مُجَلِّدٌ *One who binds books,* or *covers them with skin.* (K.)

مَجْلَادٌ : see مَجْلَدٌ: and see also جَلْدٌ.

مَجْلُودٌ [*Having his skin hit, hurt,* or *beaten: flogged:* &c. : see also أَرْضٌ مَجْلُودَةٌ]. جَلِيدٌ *Land affected,* or *smitten, by hoar-frost,* or *rime.* (S, A, L, Msb, K.) مَجْلُودٌ is also an inf. n. of جَلَدَ [q. v.]. (S, L, K.)

مُجْتَلَدٌ *A place of contending in fight with swords.* (L from a trad.)

جلس

1 **جَلَسَ** , (S, A, Msb, K,) aor. ـِ , (A, K,) inf. n. جُلُوسٌ (S, A, Msb, K) and مَجْلَسٌ , (S, A, K,) *He placed his seat,* or *posteriors, upon rugged* [or rather *elevated*] *ground, such as is termed* جَلْسٌ: this is the primary signification: (TA:) [and hence,] *He sat; i. q.* قَعَدَ [when the latter is used in its largest sense]: (Msb, and so S and L and A and K in art. قعد:) you say, جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا [*He sat cross-legged*]: (Msb:) accord. to El-Fárábee and others, *contr. of* قَامَ; and thus it has a more common application than قَعَدَ [when the latter is used in its most proper and restricted sense]: (Msb:) but قَعَدَ also signifies the contr. of قَامَ: ('Orweh Ibn-Zubeyr, L in art. قعد:) properly speaking, جَلَسَ differs from قَعَدَ; the former signifying *he sat up;* or *sat after sleeping,* or *prostration,* (Msb,) or *after lying on his side;* (B, TA;) and the latter, he sat down; or sat after standing: (Msb, B, TA: and see other authorities to the same effect in art. قعد:) for جُلُوسٌ is a change of place from low to high, and قُعُودٌ is a change of place from high to low: and one says, جَلَسَ مُتَّكِئًا, but not قَعَدَ مُتَّكِئًا, meaning [*He sat*] *leaning,* or *reclining, upon one side:* (Msb:) but both these verbs sometimes signify *he was,* or *became:* and thus, [it is said,] جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا signify *he was,* or *became, cross-legged:* and جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ in like manner signifies *he was,* or *became,* [*between her four limbs,*] (El-Fárábee, Msb,) because the man, in this case, is resting upon his own four limbs. (Msb.) [جَلَسَ مَعَهُ and جَلَسَ إِلَيْهِ, like خَلَا مَعَهُ and خَلَا اِلَيْهِ, signify the same; i. e. *He sat with him:* or the latter, *he sat by him;* like assedit ei.] An instance of the inf. n. مَجْلَسٌ is found in a trad., in which it is said, فَإِذَا أَتَيْتُمْ إِلَى المَجْلِسِ فَأَعْطُوا الطَّرِيقَ حَقَّهُ [*But when ye come to sitting, perform ye the duties relating to the road*]. (TA.) [The trad. commences thus: إِيَّاكُمْ وَالجُلُوسَ عَلَى الطُّرُقَاتِ *Beware ye of sitting on the roads:* and then, after the words before cited, (in which, however, in my copy of the Jámi' es-Sagheer, instead of المجلس, I find المَجَالِسِ, which is pl. of المَجْلِسُ,) it is added that the duties thus alluded to are the lowering of the eyes, the putting away or

aside what is hurtful or annoying, the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil.] ___ جَلَسَتِ الرَّخَمَةُ *The aquiline vulture lay upon its breast on the ground;* syn. جَثَمَتْ: a saying applied to him who is of the seceders. (A, TA.) [See also جَلَسَ ___.] قَعَدَ also signifies *It* (a thing, as, for instance, a plant,) *remained,* or *continued.* (AHn, TA.) ___ Also, (aor. ـِ , inf. n. جَلْسٌ, TA,) *He came to* الجَلْس, (TA,) or [*the high country called*] *Nejd:* (T, S, A, TA:) and in like manner said of a cloud; *it came to Nejd.* (TA.)

3 **جالسه** , inf. n. مُجَالَسَةٌ and جِلَاسٌ, [*He sat with him.*] (TA.) You say, لَا تُجَالِسْ مَنْ لَا تُجَانِسْ [*Sit not with him with whom thou wilt not be congenial*]. (A, TA.) And كَرِيمُ النِّجَاسِ طَيِّبُ الجِلَاسِ [*Generous in origin,* or *disposition; pleasant to sit with;*] is said of a man. (TA.)

4 **اجلسه** [*He seated him; made him to sit:* or *he made him to sit up*]: (S, K, TA:) *he gave him place,* or *settled him,* (مَكَّنَهُ,) *in sitting.* (TA.)

6 **تجاسلوا** [*They sat together; one with another;*] (S, A, TA;) فِى المَجَالِسِ [*in the sittingplaces*]. (S.)

10 **استجلسه** [*He asked him,* or *desired him, to sit:* or *to sit up.*]. You say, رَآنِى قَائِمًا فَٱسْتَجْلَسَنِى [*He saw me standing, and he asked me,* or *desired me, to sit*]: (A, TA:) but this is at variance with what we have mentioned in the beginning of the art., respecting the distinction [between جَلَسَ and قَعَدَ]. (TA.)

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جَلْسٌ *Rugged* ground or land: (S, K:) this is the primary signification. (TA.) ___ [Also, app., *Elevated* ground or land:] a

place *elevated and hard:* or, as some say, a tract of land *extending widely.* (Ham p. 688.) ___ [And hence,] الجَلْس *What is elevated above the* غَوْر [or *low country*]: (TA:) applied especially to *the country of Nejd.* (T, S, M, K.) [Persons *sitting:* or *sitting up:*] a quasi-pl. n., accord. to Sb, or a pl., accord. to Akh, of جالس : said to be used as sing. and pl. and fem. and masc.; but this assertion is of no account: (ISd, L:) or the *people of a* مَجْلَس: (Lh, ISd, L, K:) [جُلُوس is also a pl. of جالس ; like as بُكِىٌّ, originally بُكُوِىٌّ, is of باك: or it is an inf. n. used as an epithet: see جاث:)] you say قوم جُلُوس [*a company of men sitting:* or *sitting up*]. (S.) [See also مَجْلِس.] ___ Also A woman *who sits in the* فِنآء [or *court of the house*], *not quitting it:* (K:) or she who is *of noble rank* (K, TA) *among her people.* (TA.)

جَلْس : see جَلِيس, in two places.

جَلْسَة *A single sitting:* or *sitting up.* (Msb.)

جِلْسَة *A mode* or *manner,* (TA,) *kind,* (Msb,) or *state,* (S, A, Msb,) *of sitting:* or *of sitting up.* (S, * A, * Msb, K. *) You say, هو حسن الجِلْسَة [*He has a good mode,* &c., *of sitting*]. (A, Msb, K.)

جُلَسَة A man (S) *who sits much; sedentary.* (S, K.)

جُلُوس : see جَلْس.

جَلِيس (S, A, Msb, K) and جَلِّيس (TA, as found in a copy of the K, [but this is an intensive form,]) and جَلْس (S, A, K) *A companion with whom one sits:* (A, Msb, K:) fem. of the first with ة: (TA:) and pl. [of the same] جُلَسآء (A, K) and [irreg., being by rule pl. of جَلَّاس,] جالس. (K.) You say, هو جِلْسِى and جَلِيسِى [*He is my companion with whom I sit*]; like as you say, هو خِدْنِى and خَدِينِى. (S.)

جَلِّيس : see جَلِيس.

جَالِسٌ : see جَلْسٌ, in two places. ___ Also A man, and a cloud, *coming to* [*the high country called*] *Nejd.* (TA.) You say, رَأَيْتُهُمْ يَعْدُونَ جَالِسِينَ *I saw them running, coming to Nejd.* (A, TA.)

مَجْلَسٌ : see 1: ___ and see مَجْلِسٌ.

مَجْلِسٌ *A sitting-place;* (S, Msb, K;) as also ↓ with ة; (Fr, Lh, Sgh, K;) similar to مَكَانٌ and مَكَانَةٌ: (Sgh, TA:) [*a place where persons sit together and converse; a sitting-room:*] *a thing upon which one sits:* (MF:) some make a strange distinction between مَجْلِسٌ and مَجْلَسٌ, asserting the former to be applied to the *chamber* or *house* (بَيْت) [*in which people sit*]; and the latter, to *a place of honour upon which it is forbidden to sit without permission;* but the former is the only correct form of the two: (MF, TA:) pl. مَجَالِسُ. (S, Msb.) You say, ارْزُنْ فِى مَجْلِسِكَ and مَجْلَسَتِكَ [*Be thou grave*] *in thy sitting-place.* (Fr, Sgh.) ___ The *people of a* مَجْلِسٌ; (Msb, TA;) elliptical, for أَهْلُ مَجْلِسٍ: (TA:) *an assembly,* or *a company of men, sitting* [*together*]: (Th, TA:) not well explained as being, with the article ال, *syn. with* النَّاسُ: (TA:) *persons sitting,* or *sitting up.* (A, TA.) [See also جَلْسٌ.] You say, انْفَضَّ المَجْلِسُ [*The assembly of persons sitting together broke up*]. (Msb.) And رَأَيْتُهُمْ مَجْلِسًا *I saw them sitting.* (A, TA.) ___ *An oration* or *a discourse,* or *an exhortation,* (خُطْبَةٌ أَوْ عِظَةٌ,) *delivered in a* مَجْلِسٌ; like مَقَامَةٌ. (Mtr, in the Preface to Har.) ___ It is also used in the same manner as حَضْرَةٌ and جَنَابٌ: you say مَجْلِسُ فُلَانٍ [meaning *The object of resort, with whom others sit and converse, such a one*]; like حَضْرَةُ فُلَانٍ. (Kull p. 146.) [See arts. حضر and جنب. But this usage I believe to be post-classical.] ___ [Also *A stool;* meaning, *an evacuation.* So in medical books.]

مَجْلِسَةٌ : see مَجْلِسٌ, in two places.

جلسد

جَلْسَدٌ and الجَلْسَدُ: see art. جسد

جلف

1 **جَلَفَهُ** , (S, Msb, K,) aor. ـُ , inf. n. جَلْفٌ, (S, Msb,) *He peeled, pared, stripped,* or *scraped, it off;* (S, Msb, K, TA;) namely, a thing; (TA;) as, for instance, (S, TA,) the mud, or clay, (S, Msb, TA,) from the head of a [jar of the kind called] دَنّ. (S, TA.) You say also, جَلَفَ ظُفْرَهُ عَنْ إِصْبَعِهِ *He stripped off his nail from his finger.* (Lth, TA.) And accord. to some, جَلْفٌ signifies The *scraping off,* or *stripping off, the skin with somewhat of the flesh:* and the act of *pulling,* or *drawing, out,* or *up,* or *off;* or *displacing.* (TA.) ___ Also *i. q.* جَرَفَهُ [*He took away, carried away,* or *removed, the whole of it,* or *the greater part of it,* or *much of it;* or *he swept it away*]: (K:) or, as some say, جَلْفٌ signifies a more intensive and more exterminating action than جَرْفٌ. (TA.) ___ And *He cut it off;* (S;) or *pulled it,* or *plucked it, out,* or *up;* or *eradicated,* or *uprooted, it;* (K;) *and exterminated it;* (S, K;) as also اجتلفهُ . (K.) ___ جَلَفَهُ بِالسَّيْفِ *He struck him with the sword:* (K:) or *he cut,* or *cut a piece from,* or *cut in pieces, his flesh* [*with the sword*]. (A, TA.) ___ جُلِفَ النَّبَاتُ *The herbage was eaten to the uttermost.* (TA.) ___ جُلِفَ فِى مَالِهِ جَلْفَةً *He suffered the loss of somewhat of his property,* or *cattle.* (TA.) جَلَفَ, aor. ـَ , inf. n. جَلَفٌ and جَلَافَةٌ, *He was,* or *became, rude in disposition,* or *in make; coarse,* or *churlish.* (K.)

2 **جَلَّفَتْهُ السِّنُونَ** *The years of drought,* or *barrenness,* or *dearth, destroyed his cattle.* (S.) And جَلَّفَتْ كَحْلٌ, (S,) or كَحْلٌ, (K,) *The year of drought,* or *barrenness,* or *dearth, exterminated the cattle.* (K.) And اجتلفتْ أَمْوَالَهُمْ [*It destroyed their cattle*] is also said of a year of great drought, or barrenness, or dearth. (S.) And اجتلفهُ الدَّهْرُ *Time,* or *fortune,* or *misfortune, destroyed his property,* or *cattle.* (TA.)

4 **اجلف** *He* (a man) *removed the* جُلَاف [or *clay*] *from the head of the* [*jar called*] خُنْبُجَة [i. q. دَنّ]. (IAar, K.)

8 **إِجْتَلَفَ** see 1; and see also 2, in two places.

جِلْفٌ *A* [*jar of the kind called*] دَنّ: (M, K:) or *an empty* دَنّ: (AO, S, Msb, K:) this is said (S, Msb) by AO (S) to be the primary signification of the word: (S, Msb:) or the *lower part of a* دَنّ *when it is broken:* (ISd, Sgh, K:) and *a* [*receptacle such as is called*] ظَرْف, (AA, S, Hr, Msb, K, [in the CK, erroneously, طَرْف,]) and وِعَآء, (AA, S, Msb, K,) *of any kind,* (AA, S, Msb,) *such as a saddle-bag,* or *pair of saddlebags, and a sack, in which bread or other food is kept:* (Hr, TA:) pl. [of mult.] جُلُوفٌ (S, M, Msb) and [of pauc.] أَجْلَافٌ and أَجْلُفٌ, which last is rare. (Msb.) ___ Also *A* [*skin of the kind called*] زِقّ *without head and without legs.* (IAar, K.) ___ And *A skinned animal,* (AO, S,) or *a skinned sheep or goat,* (K,) *of which the belly has been taken forth,* (AO, S, K,) *and the head and legs of which have been cut off;* (K;) the *body of a skinned sheep or goat, without head and without belly and without legs:* or, as some say, *a body of any kind without a head upon it:* (L:) or *a beast without fat, and without back* [*to bear*], *and without belly to conceive:* (IAth, TA:) or the *skin of a sheep or goat,* and *of a camel:* (As, Msb:) pl. أَجْلَافٌ (Sb, L) and sometimes أَجْلُفٌ: (Sb, TA:) and [it is also said that] أَجْلَافُ الشَّاة signifies *the shinned sheep or goat that is without head and without legs and without belly.* (S, Msb.) ___ Hence, i. e., from اجلاف الشاة, (S, Msb,) *Rude in disposition* or *in make; coarse,* or *churlish;* (S, M, Msb, K;) as also جَلِيفٌ ; (K;) meaning that the person so termed is empty, without intellect: (M, TA:) applied to a DesertArab, (S,) or to an Arab: (so in a copy of the Msb:) or it is so applied as though meaning one *with his skin; not having assumed the gentle and soft habits of the people of the towns or villages or cultivated lands;* for when

one does this, it is as though he pulled off his skin and clad himself with another: (Msb:) or *stupid, foolish,* or *unsound in intellect;* likened to a skinned sheep or goat because of the weakness of his intellect. (IAth, TA.) ___ Also *Thick,* or *coarse, dry bread:* or *bread not rendered savoury by anything eaten therewith:* or the *edge* [*of a cake*] *of bread.* (K.) [See also جَلْفَةٌ.] *A male palm-tree,* (Lth, K,) *with the spadix of which the female palm-tree is fecundated:* (Lth, TA:) pl. جُلُوفٌ. (TA.) *A certain well-known bird.* (K.)

جَلْفَةٌ [inf. n. of un. of جَلَفَ, q. v.]. See also جَلْفَةٌ.

جُلْفَةٌ *A part of a skin that is peeled, pared, stripped,* or *scraped, off.* (L, K.)

جَلْفَةٌ *A broken piece of dry bread,* (K, TA,) *thick,* or *coarse,* (TA,) *and without anything to*

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render it savoury: (K, TA:) pl. جَلَفٌ. (TA.) [See جَلْفٌ, of which it may be regarded as the n. un.] ___ *A piece* of anything: (Sgh, K:) pl. as above. (TA.) ___ The *portion* of a reed for writing *that is between its* مَبْرَى [or *place where the paring is commenced*] *and its point;* as also جَلْفَةٌ . (K.)

جُلَافٌ *Clay; such as is put upon the head of the* [*jar called*] خُنْبُجَةٌ. [See 4.] (IAar, K.)

جَلِيفٌ *Peeled, pared, stripped,* or *scraped, off;* as also مَجْلُوفٌ . (K.) It is said by some that the last word in the following saying of Keys Ibn-El-Khateem,

* هَزْلَى جَرَادٍ أَجْوَافُهُ جُلْفُ *

* كَأَنَّ لَبَّاتِهَا تَبَدَّدَهَا *

is pl. of the former in this sense: but accord. to ISk, [the meaning of the verse is, *As though emaciated locusts without heads and without legs occupied the two sides,* or *the whole, of the part of her breast where the necklace lay;* for he says that] the poet likens the ornaments upon her لَبَّة to locusts without heads and without legs. (TA.) رجل جليفة [*An excoriated leg*]. (TA.) ___ جليفة [or سنة جليفة] *A year that destroys the cattle;* (S, * K;) as also جالفة : (S, K:) *any bane,* or *calamity, that destroys the cattle:* pl. جلائف and جلف and جلْف. (TA.) You say, أَصابتهم جليفة عظيمة *A great destruction of their cattle befell them.* (S, TA.) And سنون جلائف and جلف and جلْف *Years that destroy the cattle.* (K.) And جلائف also signifies *Torrents.* (TA.) See also جلْف.

جالفٌ [act. part. n. of جالفة ___]. جلَف [or شجَّة جالفة] *A wound of the head that peels off the skin with the flesh:* (S, K:) or *that peels off the skin but does not penetrate into the interior.* (Msb.) And طعنة جالفة *A spear-wound,* or *the like, that does not penetrate into the interior;* (S, K;) opposed to جائفة. (S.) ___ زمان جائف *i. q.* جارف [*A time,* or *season, that sweeps away,* or *destroys, the cattle*]. (TA.) See also جليف.

مُجَلَّفٌ *Having a portion,* or *portions, taken from its sides.* (S, K.) ___ *Having somewhat thereof remaining.* (S, K.) So explained by Abu-l-Ghowth as occurring in the saying of ElFarezdak,

* وعَضُّ زمانٍ يا ابنَ مروانَ لم يدَعْ *
* من المالِ إلا مُسْحَتًا أو مُجَلَّفُ *

i. e., [*And a biting of fortune, O Ibn-Marwán, left not, of the cattle, save*] *such as were destroyed, or* they were *such as had only a remnant remaining.* (S.) ___ A man (S) *whose cattle have been destroyed by years of drought,* or *barrenness,* or *dearth.* (S, K.) And قوم مُجَلَّفون *A people,* or *party, whose cattle have been destroyed by a year of*

drought or the like. (S, TA.)

مَجْلُوفٌ : see جَلِيفٌ. ___ Also A *skinned* sheep or goat. (L.) ___ خُبْزٌ مَجْلُوفٌ *Bread burnt by the oven,* (K, TA,) *so that its outer parts stick to it.* (TA.)

قَوْمٌ مُجْتَلَفُونَ : see مُجَلَّفٌ.

مُتَجَلِّفٌ *Lean,* or *emaciated;* (K;) as also مُتَجَرِّفٌ. (TA.)

جلق

جَوَالِقُ (S, M, MA, Mgh, K) and جُوَالِقٌ (IAar, M, K) and جَوَالِقٌ (K) *A sack;* in Pers. جُوَالْ; (MA, PS;) [not so well rendered in the KL by خُرْجِيْن, which means *a saddle-bag* or *a pair of saddle-bags,* like the Arabic خُرْجٌ;] *a certain kind of* وِعَآء [or *receptacle*], (S, M, K,) [*for corn &c.,*] *well known:* (M, K:) *it has a loop, into which is inserted a stick,* or *piece of wood,* called شِظَاظٌ, (S and K in art. شظ,) *this being also inserted into the loop of another* جوالق, *when they are bound upon the camel:* (K* and TA in that art.:) or *it has two loops, one of which is inserted into the other,* (S and K voce قَطَب,) [*and then the stick is put through,*] *on the occasion of putting it on a camel:* (TA ibid.:) the word is arabicized; (M, TA;) said to be from كواله, (TA,) or كوالك, (KL,) but correctly from چواله, which is Pers.: (TA:) the pl. is جَوَالِقُ (S, MA, Mgh, K) and جَوَالِيقُ, (Sb, S, MA, Mgh, K,) the latter occurring in poetry, (TA,) and جَوَالِقَاتٌ (S, K) was sometimes used, (S,) but this is disallowed by Sb. (S, M.) The saying [of a rájiz], cited by Th,

* أُحِبُّ مَاوِيَّةَ حُبًّا صَادِقَا *
* حُبَّ أَبِي الجُوَالِقِ الجُوَالِقَا *

[*I love Máweeyeh with a true love; with the love of the owner* (lit. *father*) *of the sack for the sack;*] means that the speaker had a vehement love for the food, or wheat, that was in his جوالق. (M.)

Another says,

* يَا حَبَّذَا مَا فِى الجَوَالِيقِ السُّودْ *
* مِنْ خُشْكَنَانٍ وَسَوِيقٍ مَقْنُودْ *

[*O, lovely is what is in the black sacks, of biscuit and meal of parched barley*

sweetened with sugarcandy !]. (S.)

جلم

1 **جَلَمَهُ** , (S, Msb, K,) aor. ـِ , (Msb, K,) inf. n. جَلْمٌ, (S, Msb,) *He cut it,* or *cut it off;* (S, Msb, K;) [like جَرَمَهُ.] ___ *He shore it,* or *sheared it;* namely, wool, (Msb, K,) and hair, with the جَلَمَانِ, (Msb,) or جَلَمٌ. (TA.) And جَلَمْتُ منه *I took* [or *clipped somewhat*] *from it;* namely, wool; like جَرَمْتُ. (S in art. جرم.) And جَلَمَ الشَّاةَ *He shore,* or *sheared, the sheep* or *goat.* (Har p. 190.) ___ جَلَمَ الجَزُورَ, (S, K,) inf. n. as above, (S,) *He took the flesh that was on the bones of the slaughtered camel;* (S, K;) as also اجتلمه . (K.)

8 **إِجْتَلَمَ** see what precedes.

جَلْمٌ The *fat of the* ثَرْب [or *thin integument that covers the stomach and bowels* or *intestines*] *of a sheep* or *goat.* (K.)

جَلَمٌ The *instrument with which one shears* (S, K, TA) *wool and hair:* (TA:) and جَلَمَانِ signifies *a pair thereof; a pair of shears:* (S:) or جَلَمٌ and جَلَمَانِ signify alike, *i. q.* مِقْرَاضٌ; like as one says مِقْرَاضٌ and مِقْرَاضَانِ, and قَلَمٌ and قَلَمَانِ: and جَلَمَانِ is also allowable, as a sing.; (Msb;) authorized by Ks; (TA;) and in like manner, قَلَمَانِ. (Msb. [But see مِقْرَاضٌ.]) ___ The *moon;* (Az, K;) as also جَيْلَمٌ : (K:) or the [*new moon,* or *moon when it is termed*] هِلَالٌ: (K:) likened to the جَلَمِ [as meaning the blade of a pair of shears]. (TA.) ___ [Hence also, probably,] *A certain mark of camels, made with a hot iron.* (Ibn-Habeeb, K.) ___ [Hence also,] The *tick,* or *ticks.* (K.) ___ And, accord. to some, as being likened to these, because of their smallness, (TA,) The *sheep of Mekkeh:* (A'Obeyd, TA:) or *certain sheep with long and hairless legs, found at Et-Táïf.* (K.) And The *male of the gazelle,* and *of the sheep:* pl. جِلَامٌ. (K.) And *A kid:* (Kr, K:) pl. as above. (S, TA.)

جَلْمَةٌ The *whole* of a thing; (S, K;) as also جُلْمَةٌ and جَلَمَةٌ . (K.) You say, أَخَذْتُ الشَّىْءَ بِجَلْمَتِهِ *I took the*

thing wholly. (S.)

جُلْمَةٌ : see what next precedes.

جَلَمَةٌ *A skinned sheep* or *goat* (S, K) *without the intestines and without the legs,* (S,) [or] *when the shanks and the redundant parts have gone.* (K.) And the *whole flesh* of a slaughtered camel. (S.) ___ See also جَلْمَةٌ.

جَلَمَانٌ : see جَلَمٌ.

جُلَامَةٌ *Shorn wool.* (K.)

جُلَّامٌ *Shorn he-goats.* (K.)

جَيْلَمٌ : see جَلَمٌ.

مَجْلُومٌ *Cut,* or *cut off.* (Msb.) ___ A *shorn* sheep or goat. (K, * TA.)

مُجْتَلَمٌ A bone *having the flesh cut off with the* جَلَم (TA in art. كنت.) Quasi

جلمح

جَلْمَحَ : see Q. Q. 1. in art. جلح.

جلمد

جَلْمَدٌ and جُلْمُودٌ *Rock:* (S, K:) or *a rock;* or *mass,* or *piece, of rock:* (M:) or *a round stone:* (Mgh, Msb:) or [*a stone*] *smaller than what is termed* جَنْدَل, *of such a size as that which is thrown with a ballista:* (L:) or *a great stone:* (Har p. 95:) or the latter word, [*a stone*] *like the head of a kid;* or *less, such as may be carried in the hand by grasping its side but over which the two hands will not meet, with which date-stones &c. are bruised,* or *brayed:* (ISh:) [pl. of the former, جَلَامِدُ; and of the latter, جَلَامِيدُ. Accord. to the Mgh and Msb, the م is an augmentative letter; but most of the lexicographers regard it as radical.] ___ [Hence,] رَشَحَ جَلْمَدُهُ, said of one known to be a niggard, meaning, *He gave something.* (Har p. 95.) ___ And أَلْقَى عَلَيْهِ جَلَامِيدَهُ *He threw his weight* (ثِقَلَهُ)

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upon him. (K. [See القى عليه مَثَاقِيلَهُ, voce مِثْقَالٌ.]) ___ Also جَلْمَدٌ, (L,) or جَلْمَدٌ, (K,) *A mass of rock rising out of shallow water.* (IAar, L, K.) ___ And the former, A *strong* man; and so جَلْمَدَةٌ: (K:) or a man *having a strong voice;* and so جُلْمُدٌ. (L.) Also, جَلْمَدٌ, *Many* camels: (S:) or camels *composing a large herd:* or camels *advanced in years;* as also جُلْمُودٌ: (K:) and sheep *exceeding in number a hundred:* (L, K:) you say ضَأْنٌ جَلْمَدٌ. (L.) ___ And *Oxen,* or *cows:* (L:) and the same word, (K,) or جَلْمَدَةٌ, (AA, L,) *a single ox* or *cow.* (AA, L, K.)

جُلْمَدٌ: see above.

جَلْمَدٌ: see above.

جَلْمَدَةٌ applied to land (أَرْضٌ) *Stony:* (K:) and جَلَامِدُ is [its pl.,] like جَرَاوِلُ. (TA.) ___ See also جَلْمَدٌ, in two places.

جُلْمُودٌ : see جَلْمَدٌ, in two places.

جلنار

جُلَّنَارٌ The *flower of the pomegranate:* an arabicized word, from گُلْنَارْ, (K,) which is Persian, composed of گُلْ a flower, and نَارْ a pomegranate. (MF.) It is said that whoever swallows three grains of it, of the smallest that may be, (K,) on the condition of his taking them with his mouth from the tree, before their opening, at sunrise, on a Wednesday, (Tedhkiret Dáwood, TA,) will not have ophthalmia in that year. (K.)

جله

1 **جَلَهَ** , aor. ـَـ , (S, Msb, K,) inf. n. جَلَهٌ, (Sudot;, * Msb, TA,) *He was,* or *became, bald in the fore part of the head:* (S, K:) or *in the greater part of his head.* (Msb.) [The latter seems to be the correct meaning: see جَلَهٌ below.] ___ جَلُهَتْ سَاحَتُهُ *His court,* or *yard, was,* or *became, vacant,* or *void.* (JK.) جَلَهَ, (S, K,) aor. ـَـ , (K,) inf. n. جَلْهٌ, (TA,) *He uncovered* a thing; or *removed* it [from a thing that it covered or concealed]. (K, TA.) ___ *He raised* the turban, *while folding it, from the side of his forehead* (عَنْ جَبِينِهِ), (K, TA,) [like اجْتَلَى,] *and from the fore part of his head.* (TA.) ___ *He removed* the pebbles from a place. (S, K.) ___ *He turned back* a person *from a difficult,* or *hard, thing* or *affair.* (K.)

جَلَهٌ , (JK, S,) or جَلْهَةٌ , (K,) *Baldness in the fore part of the head;* (S, K;) *which is the beginning of* صَلَعٌ; *like* جَلَحٌ: (S:) or *baldness of the greater part of the head;* (Msb;) *more than* جَلَحٌ, (JK,) *and more than* صَلَعٌ, which is more than جَلَحٌ. (Msb in art. جلح.)

جَلْهَةٌ : see جَلَهٌ. Also The *part that faces one of the brows,* or *brinks,* or *edges, of a valley:* (S:) or the *side of a valley;* (K, TA;) the *bank,* or *border, thereof:* (TA:) or *elevated parts in the interior,* or *lower part, of a valley, rising above the water-course, so that, when the valley flows with water, the water does not reach them:* (ISh, TA:) and, some say, the *mouth of a valley:* and some, *a part of a valley uncovered by the torrents, and so made apparent:* (TA:) and [the dual] جَلْهَتَانِ, (JK, M, TA,) or جَلْهَتَا وَادٍ, (S,) the *two sides,* or *borders, of a valley,* (S, M, TA,) *when there is in them hardness:* (JK, M, TA:) occurring in a trad., or, as some relate it,

جَلْهَمَتَانِ, with an augmentative م: (TA:) pl. جَلَاهٌ. (S.) ___ *A great round rock.* (JK, K.) ___ *A large* [*hill,* or *the like, such as is called*] قَارَةٌ; as also جَلْهَمَةٌ, with an augmentative م. (TA.) ___ The *place of alighting and abiding of a people,* or *company of men:* (JK, K, TA:) and *a yard,* or *wide space, in front,* or *extending from the sides, of their dwelling.* (JK.) ___ And *A meadow in which water collects and stagnates:* pl. as above. (JK.) *Dates,* (K, TA,) *of which the stones have been picked out,* (TA,) *macerated and mashed with milk,* (K, * TA,) *then given to drink to women;* (TA;) *having a fattening property;* (K, TA;) as also جَلِيهَةٌ. (K.)

جَلْهَمَةٌ: see جَلْهَةٌ, in two places.

جَلَهِيَّةٌ *A mode of wearing the turban, in which the* جَبِينٌ [or *side of the forehead*] *is uncovered, so that the part where the hair grows is seen.* (JK, Sgh.)

جَلِيهَةٌ *A place from which the pebbles have been removed.* (JK, S, K.) See also جَلْهَةٌ, last sentence.

أَجْلَهُ *Bald in the fore part of the head;* (S;) *i. q.* أَجْلَحُ: (TA:) or [it denotes more than the latter; meaning] *bald in the greater part of the head:* fem. جَلْهَآءُ: pl. جُلْهٌ. (Msb.) [See جَلَهٌ.] ___ *Large in the forehead, having the places of growth of the hair receding.* (K.) ___ A bull *having no horn;* (Ks, JK, S, K;) like أَجْلَحُ. (Ks, S.)

مَجْلُوهٌ A tent, or house, or chamber, (بَيْتٌ,) *in which is neither door nor curtain.* (JK, K.)

جلهق

جُلَاهِقٌ *Bullets,* syn. بُنْدُقٌ, (S, Msb, K,) or *rounded things,* (En-Nadr, TA,) *made of clay,* (En-Nadr, Msb, TA,) *which one shoots* [*from a cross-bow*]: (K:) n. un. with ة: (En-Nadr, Msb, TA:) a Persian word, arabicized; (Msb;) in Persian جُلَهْ, meaning a ball of thread; pl. جُلَهَا; applied also to a weaver; (S K;) i. e., جلها is so applied. (TA.) Hence, قَوْسُ الجُلَاهِقِ [*The cross-bow for shooting bullets*]. (S, Msb.)

جلهم (Quasi root)

جَلْهَمَةٌ : see art. جله.

جلو

1 جَلَا , (S, Mgh, Msb,) [aor. ـُ ,] inf. n. جَلَآءٌ, (Msb,) *It* (a thing, and an affair, or a case, Mgh, or information, or tidings, Msb,) *was,* or *became, clear, unobscured, exposed to view, displayed, laid open, disclosed,* or *uncovered,* (Mgh, Msb,) لِلنَّاسِ *to men,* or *the people;* (Msb;) as also تجلّى , said of a thing: (S, Mgh, Msb:) *it* (information, or tidings, S, Msb, or an affair, or a case, Mgh,) *was,* or *became, apparent,* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident,* (S, Mgh, Msb,) لِى *to me,* (S,) or لِلنَّاسِ *to men,* or *the people.* (Msb.) One says, تجلّت الشَّمسُ *The sun became unobscured,* or *exposed to view, and ceased to be eclipsed.* (TA from a trad.) Er-Rághib says that والنَّهارِ إذَا تَجَلَّى is sometimes by the thing itself; as in the phrase [in the Kur xcii. 2], فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ [*By the day when it becometh clear,* &c.]: and sometimes, by the case, and the action; as in the saying [in the Kur vii. 139], فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ [*And when his Lord became manifested to the mountain*]: Zj says that the meaning in this instance is, *appeared,* and so say the Sunnees; El-Hasan says that the meaning is, تجلّى بالنُّورِ العَرْشِ [*became manifested by light,* the light of *the empyrean*]. (TA.) ___ جَلَا, [aor. ـُ ,] inf. n. جَلَآءٌ (S, Mgh, Msb, K) and جَلْوٌ; (K;) and اجلى ; (S, Mgh, Msb, K;) *He,* (a man, Msb,) or *they,* (a company of men, Mgh, Msb,) *went forth,* or *emigrated,* (S, Mgh, Msb,) عَنِ البَلَدِ *from the country,* or *town,* (S, Msb,) and عَنْ أَوْطَانِهِمْ *from their homes:* (S, Mgh:) [like جَلَّ:] or *they* (a company of men) *dispersed themselves,* or *became dispersed,* عَنِ المَوْضِعِ, and مِنْهُ, *from the place:* (K:) or جلا means, *in consequence of fear:* and اجلى , *in consequence of drought:* (AZ, K:) or أَجْلَوْا مَنْزِلَهُمْ signifies *they left their place of abode in consequence of fear;* the verb in this case being trans. by itself: but if they have left for some other reason than fear, you say, عَنْ مَنْزِلِهِمْ: (Msb:) accord. to IAar, جَلَا signifies *he fled,*

being driven away, from his home. (TA.) [See also 12.] ___ جَلَى, aor. ـَـ , inf. n. جَلًا, *He had that degree of baldness which is termed* جَلًا ; (K;) i. e. *baldness of the fore part of the head;* (S, K;) like جَلَهٌ: (S:) or *baldness of half of the head;* (S, K;) which is the beginning of صَلَعٌ: (S:) or *baldness less than what is termed* صَلَعٌ. (K.) And جَلَا الجَبِينُ, inf. n. جَلًا, signifies the same as جَلِىَ [*The part above the temple became bald*]. (A'Obeyd, TA.) جَلَاهُ, [aor. ـُـ , inf. n., app., جَلَآءٌ, or perhaps جَلَآءٌ, but the former seems to be indicated by what follows;] (S, Mgh, Msb;) and جَلَّاهُ ; (MA;) *He made it,* or *rendered it, clear,* or *unobscured; exposed it to view, displayed it, laid it open, disclosed it,* or *uncovered it;* (S, Mgh, MA;) namely, a thing: (S, Mgh:) *he made it,* or *rendered it, apparent,* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident;* (S, Mgh, Msb, MA;) namely, an affair, (Mgh,) or information, or tidings. (Msb.) You say, جَلَا العَرُوسَ, inf. n. جَلَآءٌ and جَلْوَةٌ (S, Msb, K) and جَلْوَةٌ (Msb, K) and جُلْوَةٌ; (K;) and اجتلاها ; (S, Msb, K;) *He displayed the bride,* عَلَى بَعْلِهَا *to her husband:* (K:) or *he looked at the bride*

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displayed: (S:) and you say also, جُلِيَتْ عَلَى زَوْجِهَا (TA) *She mas shown to her husband, and he looked at her displayed:* (Har p. 30:) and جَلَاهَا زَوْجُهَا *Her husband presented,* or *gave, to her* a female slave (S, K) or some other thing *at the time of her being displayed to him;* as also جَلَّاهَا : (K:) and جَلَتِ الماشِطَةُ العَرُوسَ *The female hairdresser adorned the bride* [*to display her to her husband*]. (TA.) You also say, جَلَا فُلَانٌ الأَمْرَ *Such a one displayed, discovered, disclosed, revealed,* or *manifested, the affair,* or *case;* as also جَلَّاهُ , and جَلَا عَنْهُ: (K, * TA:) or جَلَا فُلَانًا الأَمْرَ *he displayed, discovered,* &c., *to such a one the affair,* or *case;* as also جَلَّاهُ [i. e. جَلَّاهُ الأَمْرَ], and جَلَا عَنْهُ [i. e. جلا عنه الأَمْرَ or جلا فُلَانًا عَنِ الأَمْرِ]. (So accord. to the CK and my MS. copy of

the K. [The reading in the TA is, in my opinion, preferable to the latter.]) And اللّٰهُ يُجَلِّى السَّاعَةَ *God will make manifest the hour,* or *time of the resurrection;* or *will make it to appear.* (K in art. جلى: [but it belongs to the present art.:]) so in the Kur vii. 186. (TA.) And هُوَ يُجَلِّى عَنْ نَفْسِهِ *He declares,* or *explains, his mind.* (S.) ___ جَلَوْتُ السَّيْفَ, inf. n. جِلَآءٌ, (S, Msb, K, [in the CK جِلَاءٌ, but it is]) with kesr, (S, Msb,) and جَلْوٌ, (K,) *I removed,* or *cleared off, the rust from the sword;* (Msb;) *I polished,* or *furbished, the sword;* (S, K;) and المِرْآةَ *the mirror;* (K;) and the like; (TA;) [as, for instance,] الفِضَّةَ *the silver;* and so جَلِيَتُهَا. (K in art. جلى.) And جَلَوْتُ بَصَرِى بِالكُحْلِ [*I cleared my sight with collyrium*]: (S:) [whence,] جَلَا *He applied collyrium to his eye* or *eyes.* (IAar, TA.) And جَلَوْتُ هَمِّى عَنِّى *I removed my anxiety,* or *caused it to depart, from me:* (S, K, * TA: *) and اجلى عَنْهُ الهَمَّ *He removed,* or *cleared away, from him anxiety.* (Lth, TA.) And جَلَا ٱللّٰهُ عَنْهُ المَرَضَ *God removed from him the disease.* (TA.) ___ جَلَاهُمْ, and اجلاهم, (S, Mgh,) or جَلَاهُ, and اجلاه, (Msb, K,) and اجتلاه, (K,) *He,* (a man, S, Msb, or the Sultán, Mgh,) or *it,* (drought, K,) *caused them,* or *him, to go forth,* or *emigrate;* or *expelled them,* or *him;* or *drove them,* or *him, forth;* (S, Mgh, Msb, K;) [from their homes, or from his home.] And جَلَا النَّحْلَ, inf. n. جِلَآءٌ, or جَلَآءٌ, (accord. to different copies of the K,) and جلوة [thus written without any syll. signs]; and اجتلاها; (TA;) *He smoked* [*out*] *the bees, in order to collect the honey;* (K;) *he drove away the bees by means of smoke.* (TA.)

2 **جلّى** : see 1, in six places. Also, inf. n. تَجْلِيَةٌ and تَجْلِىٌّ, *He* (a hawk, or falcon,) *raised his head, and looked,* (K, TA,) *seeing the prey:* (TA:) or *he* (a hawk) *closed his eyes, and then opened them, in order to see more clearly.* (Ibn- Hamzeh, TA.) ___ And [hence,] جلّى بِبَصَرِهِ, inf. n. تَجْلِيَةٌ, *He cast his eyes* (S, K) *like the hawk looking at the prey.* (S.) [جلّى is also mentioned (in Har p. 161), on the authority of Mtr, as signifying *He,* or *it, outstripped;* from المُجَلِّى meaning the first of the horses in a race; but as being not known in

this sense on any other authority.]

3 **جَالَيْتُهُ بِالأَمْرِ** , inf. n. مُجَالَاةٌ, *I acted openly with him in the affair;* as also جَالَحْتُهُ. (S.)

4 **اجلى** as an intrans. v.: see 1, in two places. ___ أَجْلَوْا عَنِ القَتِيلِ *They cleared themselves away,* or *removed, from the slain person.* (S, Mgh, Msb, TA.) ___ اجلى يَعْدُو *He hastened, running:* (K:) or *hastened somewhat, running:* (TA:) or اجلى signifies *he became distant,* or *remote, and hastened.* (So accord. to some copies of the K, where we find وَأَجْلَى بَعُدَ وَ أَسْرَعَ instead of وَ أَجْلَى يَعْدُو أَسْرَعَ.) As a trans. v.: see 1, in four places.

5 **تجلّى** : see 1, in three places: ___ and see also 7. تجلّى الشَّىْءَ *He looked at the thing,* (K in art. جلى,) *standing upon a higher position.* (TA.) [See also 8.]

6 **تَجَالَيْنَا** *Our states,* or *conditions, became disclosed to each other; the state,* or *condition, of each of us to the other.* (S.)

7 **انجلى** *It became removed,* or *cleared away;* said of anxiety, (S, K, * TA,) and of an affair [&c.]; as also تجلّى . (K, * TA.) You say, انجلى عَنْهُ الهَمُّ *Anxiety became removed,* or *cleared away, from him,* (S,) كَمَا تَنْجَلِى الظُّلْمَةُ *like as the darkness becomes removed,* or *cleared away.* (TA.)

8 **اجتلاه** *He looked at him,* or *it.* (K.) [See also 5.] Hence, اجتلى العَرُوسَ, explained above: see 1. (TA.) ___ See also 1 in two other places, last two sentences. ___ اجْتَلَيْتُ العِمَامَةَ عَنْ رَأْسِى *I raised the turban, while folding it, from the side of my forehead* (عَنْ جَبِينِى): (S:) [like اجتلى.] جَلَهْتُهَا *It became polished,* or *furbished;* said of a sword [&c.]. (TA.)

12 **اجلولى** *He went forth,* or *emigrated, from one country,* or *town, to another.* (IAar, K.) [See also 1.]

ابْنُ جَلَا *A man who is well known, celebrated,* or *notable;* (Mgh;) *of whom it is said,* جَلَا الأُمُورَ, i. e. *he has made affairs clear, unobscured,* or *manifest;* (S, Mgh;) or جَلَا أَمْرُهُ, i. e. *his case has become clear, unobscured,* or *manifest:* (Mgh:) or *one whose case is clear, apparent, plainly apparent,* or *manifest;* (K, TA;) as also ابْنُ أَجْلَى : (K:) applied to a man who is upon an elevated and conspicuous place; and applied by El-Hajjáj to himself, as meaning that he was one whom every one knew: (TA:) and also, (K,) for this reason, (TA,) the name of a certain man, (S, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (S,) namely, Soheym Ibn-Wetheel Er-Riyáhee, (TA,)

* أَنَا ٱبْنُ جَلَا وَطَلَّاعُ الثَّنَايَا *
* مَتَى أَضَعِ العِمَامَةَ تَعْرِفُونِى *

[*I am a man well known, celebrated,* or *notable,* &c.; *and he who rises to eminences,* or *who is accustomed to embark in,* or *surmount, lofty and difficult things: when I put down the turban, ye will know me*]. (S, TA.) Sb says, (TA,) جلا in this case is a verb in the pret. tense: 'Eesà Ibn- 'Omar says that when a man is named قَتَلَ or ضَرَبَ or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that جلا may be here without tenween because it is imitative of a phrase, as though the poet said, أَنَا ٱبْنُ الَّذِى يُقَالُ لَهُ جَلَا الأُمُورَ: (S, TA:) accord. to IB, it is without tenween because it is a verb with its agent [implied in it]. (TA.) ___ Accord. to some, it signifies *The daybreak,* or *dawn;* (Har p. 498;) and so ابْنُ أَجْلَى : (TA:) accord. to Hamzeh, *the beginning of day:* and accord. to some, *the moon.* (Har ubi suprà)

جَلًا : see 1, voce جَلَى: and see جَلَآءٌ.

جَلًا : see جَلَآءٌ.

جَلْوَةٌ *A female slave,* (S, K,) or *some other thing,* (K,) *that is presented,* or *given, by the*

husband to his bride at the time of her being displayed to him. (S, * K.) One says, مَا جِلْوَتُهَا [*What is her bridal present?*]; and is answered, Such a thing. (S.)

جَلَآءٌ *A thing, an affair,* or *a case, that is apparent, manifest, plain,* or *evident.* (S, K, TA.) ___ And *Acknowledgment,* or *confession:* so in the saying of Zuheyr:

* فَإِنَّ الحَقَّ مَقْطَعُهُ ثَلَاثٌ *

* يَمِينٌ أَوْ نِفَارٌ أَوْ جَلَآءٌ *

[*For verily the means of deciding the truth are three: an oath, and incongruity* of circumstances, *and acknowledgment,* or *confession*]: (S:) but Az writes the last word جَلَآءِ, with kesr to the ج, as meaning *an evidence,* or *a proof,* and *witnesses;* from مُجَالَاةٌ [inf. n. of 3, q. v.]. (TA.) ___ أَقَمْتُ عِنْدَهُ جَلَآءَ يَوْمِى, (K, TA,) or جَلَآءَ يَوْمٍ, (so in some copies of the K,) [*I remained with him,* or *at his abode,*] *during the whiteness of my,* or *a, day.* (Zj, K, TA.) See also the next paragraph.

جَلَآءٌ : see the paragraph next preceding. Also, (S, Mgh, K,) written by El-Muhellebee جَلَآءٌ, (TA,) and جَلًا, which is more correct than the first, (Mgh,) or it is allowable, as also جِلًا, the former of the last two mentioned on the authority of En-Nahhás, (TA,) *Collyrium:* (S, K:) or *a particular kind thereof,* (K, TA,) *that clears the sight;* (TA;) [i. e.] *i. q.* إِثْمِدٌ [*antimony,* or *an ore of antimony*]; (Mgh, TA;) so called because it clears the sight. (Mgh.) مَا جَلَاؤُهُ *What is his honourable name,* or *surname,* (S,) or *his good surname,* (K,) *by which he is addressed?* (S, K.)

جَلِىٌّ *Clear, unobscured, exposed to view, displayed, laid open, disclosed,* or *uncovered: apparent,* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident:* (S, Msb, K, TA:) جَالٍ thus used has not been heard. (Er-Rághib, TA.) It

is applied as an epithet to information, or tidings, (Msb, TA,)

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and to analogy, or rule. (TA.) ___ عَيْنٌ جَلِيَّةٌ *A seeing eye.* (IB, TA.)

جَلِيَّةٌ *Sure information* or *tidings.* (S.) ___ أَخْبَرَنِى عَنْ جَلِيَّةِ الأَمْرِ *He informed me of the true,* or *real, state of the affair,* or *case.* (TA.)

دَوَآءٌ جَلَّآءٌ [*A medicine that clears the complexion* or *skin*]. (K voce فُوَّةٌ, &c.)

جَلَيَانٌ The *act of rendering apparent, open, manifest, plain,* or *evident: rendering clear,* or *unobscured; exposing to view, displaying, laying open, disclosing,* or *uncovering.* (TA.)

جَالٍ *Going forth,* or *emigrating,* from his country, or town: [like جَالٌ:] and so جَالِيَةٌ, applied to a company of people; [as also جَالَّةٌ;] (Msb;) or to *people who have gone forth,* or *emigrated, from their homes;* (S;) and particularly to those tributaries, (Mgh, Msb,) namely, certain Jews, (Mgh,) whom 'Omar expelled from the country of the Arabs; (Mgh, Msb;) and afterwards, to *such as have the poll-tax imposed upon them, of the people of the Bible, and of the Magians, though not having emigrated from their homes;* (Mgh;) [i. e.] the *free non-Muslim subjects of a Muslim government;* because they were expelled by 'Omar from Arabia; (K;) the word being fem. because denoting a جَمَاعَةٌ; (Mgh;) and its pl. is جَوَالٍ. (Mgh, Msb.) ___ Hence, (Msb,) جَالِيَةٌ [as a subst.] is applied to The *poll-tax that is exacted from the persons last mentioned above;* (S, Mgh, Msb;) as also جَالَّةٌ: (S:) first, in this sense, applied to that which was exacted from the people expelled from Arabia by 'Omar. (Msb.) You say, اُسْتُعْمِلَ فُلَانٌ عَلَى الجَالِيَةِ [*Such a one was employed as collector of the poll-tax*]. (S, Mgh, Msb.) See also جَائِلٌ, in art. جول.

جَالِيَةٌ (as a subst.): see what next precedes.

أَجْلَى *Having that degree of baldness which is termed* جَلًا; i. e. *baldness of the fore part of the head:* or *baldness of half of the head;* (S, K;) which is the beginning of صَلَعٌ: (S:) or *baldness less than what is termed* صَلَعٌ: (K:) or *baldness of half of the head,* and *the like:* (A'Obeyd, TA:) fem. جَلْوَآءُ. (K.) [See أَجْلَحُ.] ___ *Beautiful,* or *handsome, in face, bald in the sides of the forehead.* (K.) ___ جَبْهَةٌ جَلْوَآءُ *A wide forehead.* (K.) ___ سَمَآءٌ جَلْوَآءُ *A cloudless sky:* (Ks, S, K:) and لَيْلَةٌ جَلْوَآءُ *a cloudless, bright, night.* (TA.) ___ ابْنُ أَجْلَى: see ابْنُ جَلَا, in two places. ___ Also (i. e. ابن اجلى) *The lion.* (TA.) فَعَلْتُهُ مِنْ أَجْلَاكَ, and إِجْلَاكَ, *I did it on account of thee, for thy sake,* or *because of thee;* syn. مِنْ أَجْلِكَ. (K.)

فَعَلْتُهُ مِنْ إِجْلَاكَ : see what next precedes.

مَجْلًى sing. of مَجَالٌ, which signifies The *fore parts of the head, which are the* [*first*] *places of baldness:* (Fr, S:) or *what is seen of the head when one fronts the face.* (TA.)

مُجْلٍ [act. part. n. of 4. Hence,] فَإِمَّا حَرْبٌ مُجْلِيَةٌ وَ إِمَّا سِلْمٌ مُخْزِيَةٌ *And either war that shall cause* you *to emigrate, or abasing peace.* (TA.)

المُجَلِّى *The first of the horses in a race.* (K in art. جلى.)

جم

1 جَمَّ , (S, Mgh, Msb, K,) aor. ـِ , inf. n. جَمٌّ, (Msb,) said of water, (S,) &c., (S, Msb,) *It became much,* or *abundant;* (S, Msb;) as also استجم ; said of a thing: (TA:) and, said of water, aor. ـُ (S, K) and ـِ , (K,) the former of which is of the higher authority, (TA,) inf. n. جُمُومٌ, (S, Mgh, K,) *it became much,* or *abundant,* (S, Mgh, K,) *in the well,* (S,) *and collected* (S, K) *after it had been drawn from;* (S;) as also استجمّ . (K.) And جَمُّوا *They became many.* (TA.) ___ جَمَّتِ البِئْرُ, (K,) aor. ـُ and ـِ , inf. n. جُمُومٌ, (TA,) *The water of the well returned by degrees,* (K, TA,) *and became much,* or *abundant, and collected;* (TA;) and استجمّت signifies the same. (S.) ___ [Hence, جَمَّتْ مَثَابَةُ جَهْلِهِ, a tropical phrase, explained in art. جمّ ___.] ثوب الكَيْلُ, inf. n. جُمُومٌ, with damm, *The measure became full* or *filled.* (KL. [But only the inf. n. is there mentioned: so that the verb may be جُمَّ, which see below.]) ___ جَمَّ الفَرَسُ, (S, K,) aor. ـُ and ـِ , (S, TA,) inf. n. جِمَامٌ (S, K) and جَمٌّ; (S;) and استجمّ ; (S;) *The horse abstained from covering,* (S, K,) *so that his seminal fluid* (مَاؤُهُ) *collected.* (K.) ___ Also, (aor. of the former verb as above, TA, and inf. n. جَمٌّ and جِمَامٌ, S, K,) *The fatigue of the horse went away;* (S;) [*he recovered his strength after fatigue;*] *he recovered from his fatigue, being left unridden;* (K, TA;) and so أَجَمَّ [of which see also the pass. form, below]. (M, K.) ___ [And hence,] جَمَّ, [inf. n. جِمَامٌ, q. v. infrà,] *He rested;* said of a man [as well as of a horse]; (TA;) and so استجمّ . (Har p. 324.) ___ Also, said of a bone, (K,) inf. n. جَمٌّ, (TA,) *It had much flesh; its flesh became much,* or *abundant.* (K.) ___ Also *i. q.* عَلَا [*He,* or *it, became high,* &c.: perhaps said of water in a well]. (T, TA.) ___ Also, inf. n. جُمُومٌ, *He rose* (ارتفع) *in his pace,* or *going.* (TA.) ___ Also, (S, K,) inf. n. جَمٌّ (TA) and جُمُومٌ, (S, TA,) said of an event, (K,) of the arrival of a person, (S,) *It drew near;* (S, K;) *it came to pass:* (S:) and اجمّ signifies the same, (S, Msb, K,) said of an event, of separation from another, (S, TA,) and of an object of want: (TA:) احمّ, [q. v.,] with the

unpointed ح, in this sense, was not known to As. (TA.) ___ And, said of the نَصِىّ, and the صِلِّيَان, [two plants, inf. n. not mentioned,] *It attained to the state of having a* جُمَّة [app. meaning *tuft*, or *flower-bud*]. (TA.) جَمَّ الكَبْشُ, (TA,) or جَمَمَتِ الشَّاةُ, [perhaps a mistranscription for جَمَّتْ,] aor. ـَ, (Msb,) inf. n. جَمَمٌ, (S, Msb, TA,) *The ram,* (TA,) or *sheep* or *goat,* (S, Msb,) *was hornless.* (S, Msb, TA.) جَمَّهُ, (K,) [aor. ـُ, accord. to rule,] inf. n. جَمٌّ, (TA,) *He left it* (namely, water [in a well],) *to collect;* as also اجمّه. (K.) And جُمَّتِ البِئْرُ [*The well was left for its water to collect*]. (TA.) And استجمّ البِئْرَ *He left the well for some days until its water should collect:* whence the metaphorical phrase, كَانَ يَسْتَجِمُّ مِثَابَةَ سَفَهِهِ, [explained in art. ثوب,] occurring in a trad. (Har p. 68.) ___ Also *He filled it* (namely, a measure, S, such as is called مَكُّوك, K) *so that it had what is termed* جُمَامٌ; and so اجمّه; (S, K;) and جمّمه. (K.) And جُمَّ *It was filled.* (T, TA.) See also جَمٌّ, last sentence.

2 **جمّمت الأَرْضُ** *The* جَمِيم [q. v.] *of the land became full,* or *abundant.* (ISh, TA.) ___ جمّم [in the CK جمم] *It* (herbage) *became such as is termed* جَمِيم; as also تجمّم. (K, TA.) ___ *He made a* جُمَّة [q. v.] *of his hair.* (Z, TA.) See also 1, last sentence but two.

4 **اجمّ**, as an intrans. verb: see 1, in two places. اجمّه: see 1, near the end of the paragraph, in two places. ___ *He left him unridden, so that he recovered from his fatigue;* namely, a horse. (K.) And أُجِمَّ *He* (a horse) *was left unridden.* (S.) ___ [Hence, *He rested him,* or *gave him rest.*] You say, أَجْمِمْ نَفْسَكَ يَوْمًا أَوْ يَوْمَيْنِ [*Rest thyself a day, or two days*]. (S.) And hence, in a trad. respecting the سَفَرْجَلَة [or quince], تُجِمُّ الفُؤَادَ, i. e. *It rests the heart, and consolidates it, and completes its soundness and liveliness.* (TA.) One says also, إِنِّى لَأَسْتَجِمُّ قَلْبِى بِشَىْءٍ مِنَ اللَّهْوِ لِأَقْوَى بِهِ عَلَى الحَقِّ [*Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial,* or *solid, not vain* or *frivolous*]. (S.) And اجمّ الأَرْضَ *He gave the land rest from tilling.* (TA in art. بخع.) ___ *He gave him the* جَمَّة [or *supply of water,*

that had collected after drawing,] *of the well.* (Th. TA.) ___ أُجِمَّ العِنَبُ *The grape-vine had all its branches that were above the ground cut off.* (AHn, TA.)

5 **تَجَمَّمَ** see 2.

10 **استجمّ**, as an intrans. verb: see 1, in five places. ___ It is said in a trad., مَنْ يُحِبُّ أَنْ يَسْتَجِمَّ لَهُ النَّاسُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ, i. e. [*Whoso loveth that men*] *should collect themselves to him, standing* in his presence, and confining themselves to him, [*let him take his sitting-place in the fire* of Hell:] or, accord. as some relate it, يستخم; see art. خم; (TA;) and, as some, يستخيم. (TA in art. خيم, q. v.) ___ استجمّت الأَرْضُ *The land put forth its plants,* or *herbage,* (K, TA,) *so that it became like the* [*hair termed*] جمّة [i. e. جُمَّة]. (TA.) As a trans. verb: see 1, near the end of the paragraph, in two

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places: ___ and see 4. ___ اُسْتُجِمَّتْ جَمَّةُ المآءِ [*The supply of water that had collected after drawing*] *was drunk.* (TA.)

R. Q. 1 **جَمْجَمَ**, (S, TA,) inf. n. جَمْجَمَةٌ, (K,) *He spoke indistinctly,* (S, K,) *not from impotence,* or, accord. to the T, *from impotence;* (TA;) and تَجَمْجَمَ signifies the same. (S, K.) ___ Also, (TA,) inf. n. as above, (Mgh, K,) with which مَجْمَجَةٌ is syn., accord. to Ez-Zowzanee, (Mgh,) *He concealed* (Mgh, K, TA) speech, (Mgh,) or a thing, (K, TA,) in his bosom. (Mgh, K, TA.) You say, جَمْجَمَ شَيْئًا فِى صَدْرِهِ *He concealed a thing in his bosom; did not reveal it.* (TA.) ___ Also, (TA,) inf. n. as above, (Kr, K,) *He destroyed,* or *killed,* (Kr, K, TA,) another or others. (TA.)

R. Q. 2 **تَجَمْجَمَ**: see R. Q. 1. ___ Hence, تَجَمْجَمَ عَنِ الأَمْرِ [*He held back from the thing, not daring to do it;*] *he did not dare to do the thing.* (Ham p. 240.)

جَمٌّ , an inf. n. used as an epithet, (Msb,) *Much,* or *many;* (S, Msb, K;) as also جَمِيمٌ accord. to the copies of the K, but correctly جَمَمٌ , as in the L. (TA.) You say مالٌ جَمٌّ (Msb, TA) and جَمَمٌ (TA) *Muck property,* or *many cattle.* (Msb.) And it is said in the Kur [lxxxix. 21], وَ يُحِبُّونَ المالَ حُبًّا جَمًّا (S) *And they love property with much love.* (A'Obeyd, TA.) Aboo-Khirásh El-Hudhalee says,

* إِنْ تَغْفِرِ ٱللّٰهُمَّ تَغْفِرْ جَمًّا *

(TA) i. e. [*If thou forgive, O God, Thou forgivest*] *much* sin. (Mgh.) جَمُّ البُعَاقِ, in a trad. respecting prayer for rain, means *Copious, abundant, extensive rain.* (TA in art. بعق.) ___ The *greater,* or *main, portion* of the ظَهِيرَة [i. e. midday, or mid-day in summer, &c.]: and of water; as also جَمَّةٌ , (as in some copies of the K,) or جُمَّةٌ : (so in other copies of the K, and accord. to the TA: [the former app. the right: if it were the latter, the author of the K, accord. to a rule which he has seldom neglected, would have added بالضَّمِّ; as SM has here done, unless his transcriber have thus written by mistake for بالفَتْحِ:] or جَمٌّ signifies the *water, of a well, that has collected* [*after it has been drawn from*]: and جَمَّةٌ , the *place in which the water collects:* (S:) and also, this last, the *water itself:* (TA: [i. e. the *supply of water that has collected after drawing:* see 4, last sentence but one; and see 10, last sentence:]) the pl. (of جَمَّةٌ S [or of this and of جَمٌّ also]) is جِمَامٌ (S, K) and جُمُومٌ. (K.) ___ بِئْرٌ جَمَّةٌ: see جَمُومٌ. ___ جَاؤُوا جَمًّا غَفِيرًا, and الجَمَّ الغَفِيرَ, &c.; see أَجَمُّ, and art. جمّ. ___ غفر also signifies *People of the lowest,* or *basest,* or *meanest sort.* (T, TA.) Also The *measuring to the head of the measure;* [app. an inf. n., of which the verb is جَمَّ ; see 1, last sentence but two; and so جِمَامٌ and جُمَامٌ and جَمَامٌ . (K.) جَمَّةٌ : see جَمٌّ, in two places. ___ Also The *part,* or *place,* of a ship, *in which collects the water that leaks from its* خُرُوز [or *seams:* in the CK خُرُور]: (K:) a genuine Arabic word. (TA.) ___ Also, (S, K,) and جُمَّةٌ , (S, K, and Ham p. 746,) *A company demanding a bloodwit* (S, K) or *an obligation that must be discharged,* (TA, and Ham ubi suprà,) or *peace;* or *coming for some other purpose:* (Ham:) pl. جُمَمٌ

[probably جُمَمٌ, pl. of the latter, or perhaps of both; or it may be جَمَمٌ, as pl. of both]. (TA.) You say, جَآءَ فِى جَمَّةٍ عَظِيمَةٍ and جُمَّةٍ عظيمة *He came in a great company* &c. (S, K.)

جُمَّةٌ : see جَمٌّ: ___ and see also جَمَّةٌ, in two places. ___ Also The *collective mass of the hair of the head,* or the *head of hair,* (مُجْتَمَعُ شَعْرِ الرَّأْسِ S, Mgh, K,) *when more in quantity than what is termed* وَفْرَة: (S, Mgh:) or the *collective mass of the hair* (مُجْتَمَعُ الشَّعْرِ) *when it hangs down from the head to the lobe of the ear,* and *to the two shoulder-joints,* and *more than that;* what does not extend beyond the ears being termed وفرة: (TA:) or the *collective mass* (مُجْتَمَعُ) *of the hair of the* نَاصِيَة [or *anterior part of the head*]: accord. to some, *what reaches to the two shoulder-joints:* (Msb:) in the M it is said to signify the *hair;* and in like manner in the Deewán el-Adab: but ISd adds that it is also said to mean *hair more in quantity than that which is termed* لِمَّة: accord. to IAth, the *hair of the head that falls upon the two shoulder-joints:* in the Muhedhdhib, *what extends beyond the ears:* in the Mukaddameh of Z, *what extends to the lobe of the ear:* accord. to IDrd, *much hair:* (TA:) [see also لِمَّةٌ and وَفْرَةٌ:] pl. جُمَمٌ (Msb, TA) and جِمَامٌ: (TA:) dim. جُمَيْمَةٌ . (TA.) Hence, رَأَى لُمْعَةً فَغَسَلَهَا بِجُمَّتِهِ, meaning [*He saw a spot, and washed it*] *by a moistening of his* جِمَّة: or *with the water of his* جِمَّة: the prefixed noun being suppressed. (Mgh.) ___ Also [app. *A flower-bud;*] the قبة [rendered by Golius nodosior pars] *of a plant, from which the flower comes forth.* (KL.) [See an ex. above, voce جَمٌّ. If from جُمَّةٌ applied to hair, it would seem rather to mean *A tuft.*] ___ One says also, حَذَفَ جُمَّةَ الْجَوْزَةِ ثُمَّ أَكَلَهَا [app. meaning *He threw away the husk of the walnut: then ate it*]. (TA.)

جَمَمٌ : see جَمٌّ, in two places: ___ and see also جُمَامٌ.

جُمَامٌ *A state of resting;* (Fr, S, Msb, K;) as also جَمَامَةٌ : (TA:) particularly of a horse. (Fr, S, Msb.) [See جَمٌّ, of which it is an inf. n.] ___ See also جَمٌّ, last sentence: and see what next follows.

جُمَام *What has collected of the seminal fluid of a horse* [*after his resting from covering*]; as also جَمَام . (K.) ___ Also, and جَمَام and جِمَام , (S, Mgh, Msb, K,) [but see what follows,] The *quantity* [of flour or the like] *that rises above the head* of the [measure termed] مَكُّوك, (S, Mgh, K,) *after the filling,* (Mgh,) *exceeding the* طَفَاف thereof; (S, Mgh, K;) as also جِمَم : (K:) or the *fill* of a bowl, *without a head:* accord. to ISk, only said of flour and the like: one says, أَعْطَانِى جَمَامَ القَدَحِ دَقِيقًا [*He gave me the bowlful of flour*]: but جَمَام meaning the resting of a horse is with fet-h only: (Msb:) or, accord. to Fr, one says جِمَامَ القَدَحِ المآءِ, with kesr, meaning *the bowlful of water;* and جُمَامَ المَكُّوك دَقِيقًا, with damm; and جِمَامَ الفَرَسِ, with fet-h only; and one does not say جُمَام, with damm, except in relation to flour and the like, meaning the *quantity that rises above the head* of the مَكُّوك, *after the being filled:* one says, أَعْطِنِى جُمَامَ المَكُّوك when one puts what the head of the مَكُّوك will bear, and gives it: (S, TA:) in the T, it is said that أَعْطِه جَمَامَ المَكُّوك means *Give thou him* [the quantity of] *a* مَكُّوك *without a head:* but [SM says,] I have seen in its margin written that the right meaning is, *the quantity borne by the head of the* مَكُّوك. (TA.) ___ See also جَمٌّ, last sentence.

جَمَام : see جُمَام, in three places: ___ and جَمٌّ, last sentence: and see also جُمْجُمَة. It is also a pl. of جَمَّة (S) [and perhaps of جَمٌّ likewise: (see this latter:)] and of جُمَّة. (TA.)

بِئْر جَمُوم (S, K) and جَمَّة (K) *A well of much water.* (S, K.) ___ فَرَس جَمُوم *A horse that, after any run, runs again;* (T, S, K;) applied to the female as well as the male: (T, TA:) *a horse that goes much.* (KL.)

جَمِيم A plant, or herbage, *that has grown somewhat, but not attained its full height:* (S:) or *much,* or *abundant,* herbage: (K:) or herbage *standing up and spreading:* (AHn, K:) or *that has grown up until it has become like the* جُمَّة *of hair:* (TA:) a plant, or herbage, when it first appears in the ground is termed بَارِض; then, جَمِيم; then, بُسْرَة; then, صَمْعَآء; and then, [when it is dry,] حَشِيش: (S in art. بسر:) pl. أَجَمَّآء. (K.) And, with ة, A [plant of the kind termed] نَصِيَّة *that has become half a month old, so that it fills*

the mouth. (K.) ___ See also جَمٌّ.

جَمَامَةٌ : see جَمَامٌ. ___ Also The *state of being satiated,* or *satisfied, with food,* and *with drink.* (TA.)

جُمَيْمَةٌ dim. of جُمَّةٌ, q. v. (TA.)

جُمًّى The *bean,* or *beans;* syn. بَاقِلَّى. (AHn, K.)

جُمِّىٌّ : see جُمَّانِىٌّ.

جَمَّامٌ : see what next follows.

جَمَّانٌ A measure, (S,) such as is called مَكُّوك, (K,) *filled so as to have what is termed* جُمَام; (S, K;) as also جَمَّامٌ : (K:) [fem. of the former جَمًّى. Hence,] جَمًّى جُمْجُمَةٌ [*A*] *full* [*bowl*]. (K. In the CK جَمْجَمَةٌ.)

جُمَّانِىٌّ , with ن, (S,) an irreg. rel. n., applied to a man, (Sb, S,) *Having a long* جُمَّةٌ: (S, K:) or *having a great and long* جُمَّةٌ: (Sb, TA:) but if you name a person جُمَّةٌ, the rel. n. formed from it is جُمِّىٌّ (Sb, S) only. (Sb, TA.)

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جُمْجُمٌ : see what next follows.

جُمْجُمَةٌ The *skull;* i. e. the *bone that contains the brain:* (S, Msb, K: *) or *i. q.* قَحْفٌ [i. e. the *bone above the brain,* or *a separate portion of the skull,* or *a distinct bone of the skull*]: (K:) or the *bones of the head;* (IAar, Mgh, TA;) *all of them;* the uppermost of them being the هَامَةٌ; (IAar, TA;) or the هامة is the جمجمة altogether; (ISh, TA;) and the قحف is said to be a piece of the جمجمة: (TA:) pl. جُمْجُمٌ , (K,) [or this

(in the CK, erroneously, جمجم) is a coll. gen. n.,] and جَمَاجِمُ [is the pl. properly so called, and that which is more commonly known]. (TA.) ___ Sometimes it is used to signify *A man;* so that one says, خُذُوا مِنْ كُلِّ جُمْجُمَةٍ دِرْهَمًا [*Take ye from every man,* or *head, a dirhem*]; like as one says, مِنْ كُلِّ رَأْسٍ: (Msb:) and وَضَعَ الإِمَامُ الخَرَاجَ عَلَى الجَمَاجِمِ عَلَى كُلِّ جُمْجُمَةٍ كَذَا [*The Imám imposed the tax,* or *land-tax, upon the heads; upon every head so much*]. (Mgh.) ___ *A wooden bowl:* (S, K:) *a bowl of glass;* as also قَحْفٌ. (Az, TA.) ___ *A kind of measure for corn or the like.* (K.) ___ Also *Chiefs,* or *lords,* of the Arabs; because the جُمْجُمَة is the head, which is the most noble of the members: (TA:) also, (TA,) [the pl.] جَمَاجِمُ has this meaning. (T, K, TA.) And *Any sons of a father that are persons of might,* or *power, and eminence,* or *nobility:* (T, TA:) and [the pl.] جَمَاجِمُ the *tribes* (قَبَائِل) of the Arabs *which comprise* بُطُونٌ, *and in relation to which persons are called;* as Kelb Ibn-Webreh; for when you say كَلْبِيٌّ, you do not need to call the person in relation to any of the بطون: (S:) or the *tribes* (قبائل) *in relation to which the* بطون *are called;* as also جُمَامٌ. (K.) *A well that is dug in salt ground.* (S, K.) *Sixty head of camels.* (IF, IB, TA.) جَمَاجِمُ الحَارِثِ *The piece of wood at the head of which is the ploughshare.* (TA.)

أَجَمُّ [*Greater,* and *greatest, in quantity,* and *in number,* &c.: fem. جَمَّآءُ. Hence,] وَالوَحْيُ أَجَمُّ مَا كَانَ, in a trad. of Anas, means *The revelation being the most that it used to be.* (Sh, TA.) ___ A bone *having much flesh.* (K.) You say also امْرَأَةٌ جَمَّآءُ العِظَامِ *A woman having much flesh* (K, TA) *on the bones.* (TA.) And امْرَأَةٌ جَمَّآءُ المَرَافِقِ [*A woman having much flesh on the elbows:* or, as seems to be indicated by J, *having no prominence of the elbows;* and if so, from جَمَّآءُ applied to a ewe, in a sense explained in what follows]. (S.) ___ جَاؤُوا الجَمَّآءَ الغَفِيرَ, (S, * Msb, K,) [and جَمَّآءَ غَفِيرًا &c.,] and جَمًّا غَفِيرًا, (K,) [and الجَمَّ الغَفِيرَ, &c.,] *They came all together,* (S, * Msb, K,) *high and low, none of them remaining behind, and they being many:* (S, K, in art. غفر:) see art. غفر. (S, K.) *Hornless,* applied

to a ram (Mgh, Msb, K) or he-goat; (Msb;) and so جَمَّآءُ applied to a ewe (S, Mgh, Msb) or she-goat: (S, Msb:) pl. جُمٌّ. (Mgh, Msb.) ___ And [hence,] A man *having no spear* (S, K, TA) *in war* or *battle:* (S, TA:) pl. as above. (TA.) The pl. is also applied to horses, (S,) meaning *whose owners have no spears;* the spears being regarded as the horses' horns. (Ham, p. 90.) ___ Also A building *having no* [*acroterial ornaments such as are termed*] شُرَف: (S:) and the pl., Mosques *having no* شُرَف (Mgh, TA) *upon them,* (TA,) [i. e.] *upon their walls.* (Mgh.) ___ A flat house-top *having no parapet,* or *surrounding wall.* (TA.) ___ *Short; having no elevation.* (TA.) ___ A woman's *anterior pudendum.* (K.) ___ And, as being likened thereto, or the reverse may be the case, (TA,) *A bowl.* (K.) ___ Also, the fem., *Smooth.* (IAar, K.) ___ And hence, because of its smoothness, (IAar, TA,) *A helmet:* (IAar, K:) to which the epithet غَفِيرٌ [q. v.] is applied because it covers the head: but this meaning of a helmet was not known to ISd on any other authority than that of IAar. (TA.)

مَجَمٌّ *A place where water remains:* or *to which it reaches, and where it ends.* (TA.) ___ The *breast,* or *bosom,* or *mind:* (K, TA:) because it is the place in which are collected the knowledge &c. that it retains. (TA.) You say, هُوَ وَاسِعُ المَجَمِّ, i. e. رَحْبُ الذِّرَاعِ وَاسِعُ الصَّدْرِ [*He is possessed of ample power and might,* and *free from distress of mind* or *from narrowness of mind*]. (IAar, K, TA.) And إِنَّهُ لَضَيِّقُ المَجَمِّ *Verily he is contracted,* or *straitened, in mind* by affairs, or events. (IAar, TA.)

مَجَمَّةٌ *A thing in which resting is usually known to take place.* (TA.)

مُجَمَّمٌ A boy (IDrd, TA) *having a head of hair such as is termed a* جُمَّةٌ. (IDrd, K, TA.)

مُجَمِّمَةٌ A woman *who makes her hair to form a* جُمَّةٌ, to make herself like a man: the doing of which is forbidden. (TA.)

جمح

1 جَمَحَ , aor. ـَـ , inf. n. جِمَاحٌ (S, A, Mgh, Msb, K, &c.) and جُمُوحٌ (S, A, Msb, K) and جَمْحٌ, (K,) or this last has not been heard, (Mgh,) *He* (a horse) *overcame his rider,* or *gained the mastery over him,* (S, L, K,) *running away with him:* (L:) or *broke loose,* or *ran away,* (Msb,) *and went at random, without any certain aim, so as not to be turned by anything:* (Mgh, Msb:) or *ran so as to have the mastery over his rider:* (Ham p. 568:) and جَمَحَ بِرَاكِبِهِ (A, Mgh, Msb) *he overcame his rider,* (A, Mgh,) *and ran away so that he could not govern him:* (A:) or *became refractory, so that he overcame his rider:* (Msb:) and sometimes, (Msb,) this verb also signifies *he was quick,* or *swift,* (A, Msb,) *and brisk, lively,* or *sprightly;* denoting in this case a quality that is approved; whereas in the senses before explained it denotes a quality that is disapproved: but in the last sense it is obsolete [unless tropically applied to a man]. (Msb.) ___ [Hence,] *He* (said of anything [i. e. of a man or any animal]) *went at random,* or *heedlessly, without consideration* or *certain aim, not obeying a guide to the right course.* (TA.) And *He* (said of a man, S, L) *hastened,* or *went quickly,* (S, L, K,) إِلَيْهِ *to him,* or *it, so that his course was not turned for anything.* (L, TA.) وَهُمْ يَجْمَحُونَ, in the Kur [ix. 57], means *They hastening,* or *going quickly:* (AO, S, L:) or *hastening so that nothing turns them back, like the horse that is termed* جَمُوحٌ: (Bd, Jel:) or *running like horses that overcome their riders and run away so as to be ungovernable by them.* (A.) And جَمَحَ فِى إِثْرِهِ, occurring in a trad., *He hastened after him,* or *it, so that nothing turned him back.* (L.) ___ جَمَحَتِ الْمَرْأَةُ *The woman went forth from the place where she used to pass the night, in anger, without the permission of her husband.* (Msb.) And جَمَحَتْ مِنْ زَوْجِهَا, so in the S and L &c., but in the K جَمَحَتْ زَوْجَهَا,

[which is evidently a mistake,] (TA,) *She went forth from the house,* or *tent, of her husband, to her own family, before he divorced her;* (S, L, K;) inf. n. جِمَاحٌ. (L, TA.) And جَمَحَتْ إِلَى أَهْلِهَا *She went to her family without the permission of her husband.* (A.) ___ جَمَحَتِ السَّفِينَةُ *The ship quitted her course,* (A, TA,) *and became ungovernable by the sailors;* inf. n. جُمُوحٌ. (TA.) ___ جَمَحَتِ المَفَازَةُ بِالقَوْمِ *The desert led the people,* or *party, far away, by reason of its great extent.* (A, TA.) ___ جَمَحَ بِهِ مُرَادُهُ *The object of his desire baffled his efforts to attain it.* (A, TA.)

جَمْحَةٌ [*A trick of overcoming the rider, and running away with him*]. You say, دَابَّةٌ سَمْحَةٌ مَا بِهَا جَمْحَةٌ وَلَا رَمْحَةٌ [*A beast submissive,* or *easy,* or *gentle: there is not in her a trick of overcoming the rider, and running away with him, nor a trick of kicking*]. (A.)

جَمُوحٌ (T, S, A, Mgh, L, Msb, K) and جَامِحٌ (Mgh, Msb) A horse *that overcomes his rider,* or *gains the mastery over him,* (S, A, Mgh, L, Msb, K,) *being refractory,* (Msb,) *and runs away with him,* (L,) or *runs away so that his rider cannot govern him,* (A,) or *goes away at random, without any certain aim, so as not to be turned by anything:* (Mgh:) or *that will not bend his head:* (TA:) the former epithet, (T, Mgh, TA,) and the latter, (Mgh, Msb,) applied alike to the horse and the mare: (T, Mgh, Msb, TA:) and the former has two meanings; one denoting what is a fault, for which the horse may be returned; (T, Mgh, TA;) i. e., *that habitually takes his own way, so that his rider cannot turn him from it;* (T, TA;) or as explained before; (Mgh;) the other meaning being *quick,* or *swift, and brisk, lively, and sprightly;* and this does not imply a fault (T, Mgh, TA) for which he may be returned. (T, TA.) ___ [Hence,] Anything [i. e. a man or any animal] *that goes at random,* or *heedlessly, without consideration* or *certain aim, not obeying a guide to the right course:* (TA:) and the former epithet, (Msb, K,) or each of the two,

(S, * A,) a man *who follows his own natural desire, without consideration, not obeying a guide to the right course of conduct,* (S, A, Msb, K,)

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so that he cannot be turned back. (S, K.) And جُمَّاحٌ [is pl. of جَامِحٌ , accord. to analogy, and] signifies Men *routed, defeated,* or *put to flight, in war.* (IAar, K.) ___ مَفَازَةٌ جَمُوحٌ [*A desert that leads one far away, by reason of its great extent:* see 1, last sentence but one: likened to a horse that is termed جَمُوحٌ]: occurring in a poem of Dhu-r-Rummeh. (TA in art. نحب.)

جُمَّاحٌ *An arrow,* (S, K,) or *a small arrow,* (L,) *without an iron point, having a round head, with which the art of shooting is learned* (S, L, K) *by a boy:* (S, L:) or *one with which boys play, putting upon its head a date or some clay, in order that it may not wound:* (L:) or it signifies also *a date put upon the head of a piece of wood, with which boys play:* (K:) *birds are shot at with it, and knocked down, without being killed, so that the shooter takes them:* and it is also called جُبَّاحٌ: (T, TA:) or *a boy's arrow, upon the end of which he puts a lump of chewed dates of the size of the* عِفَاضٌ [here meaning *stopper*] *of a bottle, in order that it* (*the end*) *may go more directly, and be smooth; without feathers, and sometimes without a notch.* (AHn, L.) Also *That* [*kind of plant*] *at the extremities of which come forth what resemble ears of wheat, soft,* (L, K,) *like foxes' tails, or* (L) *resembling the heads of the* حَلِىّ *and the* صِلِّيَان *and the like:* (L, K:) a coll. gen. n.: n. un. with ةٌ: (L:) pl. جَمَامِيحُ; and in poetry جَمَامِحُ; (L, K;) the latter allowable only in cases of necessity. (L.) See also جَمُوحٌ.

جَامِحٌ : see جَمُوحٌ, in two places.

جمد

1 **جَمَدَ** , aor. ـُ , inf. n. جَمْدٌ and جُمُودٌ, said of water, (S, M, L, Msb, K,) &c., (Msb,) [i. e.,] of anything fluid, or liquid, (K,) *It congealed; concreted; became solid,* or *contr. of fluid* or *liquid; froze;* syn. قَامَ; (S, M;) *contr. of* ذَابَ; (Msb, K;) as also جَمُدَ. (L, K.) And said of blood, &c., (S, M,) *It congealed,* or *concreted;* syn. قام: (M:) or *became dry; dried.* (S.) See also 2. ___ Also, inf. n. جُمُودٌ, *He,* or *it, remained fixed,* or *stationary.* (KL.) You say, مَا زِلْتُ أَضْرِبُهُ حَتَّى جَمَدَ [*I ceased not to beat him until he became motionless*]. (A.) ___ [*He,* or *it, was,* or *became, incapable of growth* or *increase; lifeless,* or *dead:* see جَامِدٌ. ___ *He was,* or *became, stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs;* or *soft, without strength* or *sturdiness, and without endurance:* see, again, جَامِدٌ.] ___ Also, inf. n. جُمُودٌ, said of a man's state or condition [as meaning, *It was,* or *became, stagnant,* or *unimproving*]. (A.) ___ Also جَمَدَتْ, aor. ـُ , inf. n. جُمُودٌ, *She* [a camel, &c.,] *had little milk.* (T, TA.) And جَمَدَتْ عَيْنُهُ *His eye shed few tears:* a phrase alluding to hardness of the heart. (Msb.) ___ Also جَمَدَ, (L, K,) aor. ـُ , (L,) [inf. n. جُمُودٌ;] and أَجْمَدَ ; (A, TA; [in a copy of the A, انجمد, but this is doubtless a mistranscription; see مُجْمِدٌ;]) *He was,* or *became, niggardly, penurious,* or *avaricious;* (L, A, K;) as also جَمَدَ كَفُّهُ [or جَمَدَتْ]; (Msb;) or جَمَدَتْ يَدُهُ: (A:) and اجمد *he possessed little good:* (A, TA:) or جُمُودٌ signifies the *refraining,* or *holding back, from beneficence.* (Har p. 149.) ___ جَمَدَ لِى عَلَيْهِ حَقِّى *My right,* or *due, was,* or *became, incumbent,* or *obligatory, on him;* or *established against him;* (A, K, * TA;) as also ذَابَ. (A, TA.) جَمَدَهُ *He cut it,* or *cut it off.* (K.)

2 **جَمَّدَ** , inf. n. تَجْمِيدٌ; (K;) or جَمَدَ ; (so in the L;) *It* (water, and expressed juice, L) *was about to congeal,*

concrete, become solid, or *freeze; was at the point of congealing,* &c.; expl. by حَاوَلَ أَنْ يَجْمُدَ. (L, K.) [And the former, *It caused* water &c. *to congeal.*]

4 **اجمد** : see 1, in two places. ___ Also, inf. n. إِجْمَادٌ, *He was entrusted with the management of affairs among a people* or *party* [*in the game called* المَيْسِر: see مُجْمَدٌ]. (T, TA.) أَجْمَدْتُ عَلَيْهِ حَقِّى *I made my right,* or *due, incumbent,* or *obligatory, on him;* or *established it against him.* (A, K, * TA.)

جَمْدٌ : see جَامِدٌ, in two places.

جُمْدٌ : see جُمُدٌ.

جَمَدٌ pl. [or rather quasi-pl. n.] of جَامِدٌ, q. v. (S, Msb, K.) ___ Also *Congealed,* or *frozen, water; ice:* [see also جَمْدٌ, mentioned with جَامِدٌ:] and *snow.* (K.) ___ See also what next follows.

جُمُدٌ and جُمْدٌ *Elevated* ground; as also جَمَدٌ : (M, K:) or a *hard, elevated* place: (S, TA:) or جُمُدٌ signifies *rugged* ground: (TA:) or *an elevated, rugged* place: (As, TA:) or *a small isolated mountain, not high, sometimes rugged and sometimes soft, and producing trees, only found in rugged land;* so called because of its dryness; it is the *smallest kind of* أَكَمَةٌ, *round and small, not extending along the ground, rugged at the top, and producing herbs,* or *leguminous plants, as well as trees;* differing from جُمُودٌ [q. v.]: (ISh, L, TA:) pl. [of mult.] جِمَادٌ (ISh, S, M, K) and [of pauc.] أَجْمَادٌ. (S, M, K.) ___ Also, the first, *A stone:* pl. جِمَادٌ. (Fr, TA.)

جَمَادٌ [*A thing that does not grow,* or *increase; that is incapable of growth,* or *increase; an inorganic thing;* as a mineral and the like:] *an inanimate thing; a thing that has no soul:* [an epithet used as a subst.; or an epithet in which the quality of a subst. is predominant:] pl. جَمَادَاتٌ. (Har p.

13.) [See also جَامِدٌ.] ___ *Land* (أَرْضٌ) *upon which rain has not fallen:* (T, S, K:) or *dry* land, *upon which no rain has fallen, and in which is nothing:* (T, TA:) or land *in which is no produce:* (A:) or, as some say, *rugged* land: (L:) or *sterile, barren,* or *unfruitful,* land, *in which is nothing;* as also جَهَادٌ: pl. جُمُدٌ. (AA, L in art. جهد.) ___ A year (سَنَةٌ) *in which is no rain:* (S, K:) or *in which is no produce of the earth:* (A:) and, in like manner, جَامِدَةٌ a year *in which is no herbage,* or *pasture, no plenty,* or *fruitfulness, and no rain.* (T, TA.) ___ A she-camel *having no milk;* (S, M, K;) and so a ewe or a she-goat: (L:) or *having little milk:* (T, TA:) and [accord. to some,] a *slow* she-camel; syn. بَطِيئَةٌ; (L, K;) but [this is app. a mistranscription for بَكِيئَةٌ having little milk, and] ISd says that the explanation بطيئة does not please him. (TA.) ___ See also جَامِدٌ, in two places. *A kind of cloth* or *garment;* as also جَمَادٌ. (K.)

جَمَادِ, like قَطَامِ, (K,) or جَمَادِ لَهُ, (S, A, L,) said with reference to a niggard, (S, A, L, K,) in dispraise, (K,) as an imprecation, meaning *May a stagnant,* or *an unimproving, state* or *condition* (جُمُودُ الحَالِ) *be his lot* [or *his constant lot*]: (A:) or *may he not cease to be in a stagnant,* or *an unimproving, state* or *condition* (لَا زَالَ جَامِدَ الحَالِ). (S, L.) جَمَادِ is [a proper name,] indecl., with kesr for its termination, because it is transformed from the inf. n., namely, الجُمُودُ, like فَجَارِ, which means الفَجَرَةُ: (S:) and the contr. of جَمَادِ لَهُ is جَمَادِ لَهُ, (S, * A,) which denotes praise. (S.) El-Mutalemmis says,

* جَمَادِ لَهَا وَلَا تَقُولِى *
* لَهَا أَبَدًا إِذَا ذُكِرَتْ حَمَادِ *

i. e., Say thou جُمُودًا *to her,* [جُمُودًا,] *and say not to her* [*ever, when she is mentioned,*] حَمْدًا and شُكْرًا. (S.)

جَمَادٌ : see جَمَادٌ, last meaning.

جمود : see جامد.

جمود [app. *Elevated tracts,*] *softer,* or *more plain, than what is termed* جمد, *and more intermixed with soft,* or *plain, tracts, sometimes in,* or *by, that* [*kind of high ground*] *which is termed* قُفٌّ, *and sometimes in,* or *by, soft,* or *plain, tracts.* (ISh, L, TA.)

جَمِيدُ العَيْنِ : see جامد.

جُمَادَى *One of the names of the months,* (Msb, K,) *applied to two of the Arabian months, together called* جُمَادَيَان, (TA,) *and distinguished by the appellations of* جُمَادَى الأُولَى *and* جُمَادَى الآخِرَة [*the fifth and sixth months of the Arabian year*]: (S, K:) it is of the measure فُعَالَى, from الجَمْد; (S;) the two months to which it is applied being [said to be] so called because, when the months were named, these two fell in the season of the freezing of water: (ISd, L, Msb:) [but this derivation seems to have been invented when the two months thus named had fallen back, into, or beyond, the winter; for when they received this appellation, the former of them evidently commenced in March, and the latter ended in May; therefore I hold the opinion of M. Caussin de Perceval, that they were thus called because falling in a period when the earth had become dry and hard by reason of paucity of rain, from جَمَاد, an epithet applied to land upon which rain has not fallen, or from جُمَادَى, an

epithet applied to an eye that sheds few tears; which opinion is confirmed by the obvious derivations of the names of other months, صَفَر and رَبِيع and رَمَضَان and شَوَّال:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see زَمَن, and جُمَادَى:] الهِجْرَة is determinate, (K,) being a proper name, (TA,) and of the fem. gender: (Msb, K:) if you find it masc., it is because it is made to accord to الشَّهْر: all the other names of the months are masc.: (Fr, IAmb, Msb:) the pl. is جُمَادَيَات, (Fr, L, K,) agreeably with analogy; and if the form جَمَاد [a mistranscription for جَمَائِد, like حَبَائِر, pl. of حُبَارَى,] were

used, it would also be agreeable with analogy. (Fr, L.) The former of these two months is also called جُمَادَى خَمْسَةٌ; and the latter, جُمَادَى سِتَّةٌ; (K;) which mean, respectively, *Jumádà the fifth* month and *Jumádà the sixth* month, from the commencement of the year. (TA.) Lebeed says, [describing a pair of wild asses,]

* حَتَّى إِذَا سَلَخَا جُمَادَى سِتَّةً *

* جَزَآ فَطَالَ صِيَامُهُ وَصِيَامُهَا *

[*Until, when they both pass, and come to the end of, Jumádà,* completing *six* months, *they satisfy themselves with green pasture so as to be in no need of water, and his and her abstinence from water becomes of long continuance*]: thus cited by Bundár; سِتّةً being in the accus. case as a denotative of state, and by جمادى being meant جمادى الآخرة: or, accord. to IAar, the poet said سِتّةً, meaning the six months of winter, which are the months of dew; and Aboo-'Amr Esh-Sheybánee says the like. (MF.) AHn says that the Arabs applied the name of جمادى to *The whole of the winter;* [see above;] whether the winter were at the same time as the months so called or not: and Aboo-Sa'eed says the like. (L.) ___ See also جَامِدٌ.

لَيْلَةٌ جُمَادِيَّةٌ *A wintry night.* (Aboo-Sa'eed, L.) [See جُمَادَى.]

جَمَّادٌ A sword *such that he who is struck with it becomes motionless* (يَجْمُدُ): (A, TA:) or a *sharp, cutting,* sword. (AA, K.)

جَامِدٌ, applied to water, (Msb, K,) &c., (Msb,) [i. e.] anything fluid, or liquid, (K,) *In a state of congelation, concretion,* or *solidity; freezing;* as also جَمْدٌ; *contr. of* ذَائِبٌ: (Msb, K:) you say مَآءٌ جَمْدٌ [as well as مَآءٌ جَامِدٌ]: (Msb:) or جَمْدٌ signifies *what is congealed,* or *frozen,* of water [&c.]; *ice;* (S, A;) *contr. of* ذَوْبٌ: (S:) [see also جَمْدٌ:] it is originally an inf. n.: (S, Msb, K:) [or it is an epithet from جَمُدَ, like ضَخْمٌ from ضَخُمَ:] and جَمْدٌ is a pl. [or rather a quasi-pl. n.] of جَامِدٌ, (S, Msb, K,) like as خَدَمٌ is of خَادِمٌ: (S, Msb:) you say, قَدْ كَثُرَ الْجَمْدُ [*The frozen*

waters have become many]. (S.) [Hence,] مُخَّةٌ جَامِدَةٌ *A hard piece of marrow.* (L.) ___ *Remaining fixed, stationary,* or *motionless.* (Bd and Jel in xxvii. 90.) ___ A thing *that does not grow,* or *increase;* [*incapable of growth,* or *increase; inanimate;*] as stone, in contradistinction to a tree [and an animal]. (Kull.) [See also جَمَادٌ.] You say, لَكَ جَامِدُ هٰذَا المَالِ وَذَائِبُهُ (A, L, K*) *To thee belongs,* or *shall belong, what consists of gold and silver* [*or the like inanimate things*], *of this property, and what consists of live stock, thereof:* (L, K:) or *what consists of stones, thereof, and what consists of trees, thereof:* or *what is solid, thereof, and what is fluid,* or *liquid, thereof.* (L.) ___ [Hence its application in lexicology and grammar to A noun *that is not an inf. n. nor derived from an inf. n.;* a noun *having the quality of a real substantive* (اسم عَيْن), *opposed to that which has the quality of an ideal substantive* (اسم مَعْنًى): and a verb *that has but one tense and no inf. n.,* as لَيْسَ and نِعْمَ &c., *opposed* (as is said in the TA voce قَدْ) *to* مُتَصَرِّفٌ: it may be rendered (and so I have rendered it), in these cases, *aplastic.*] ___ *Lifeless; dead.* (Kull p. 147.) ___ *Stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous,* or *effective, in the performing of affairs;* or *soft, without strength* or *sturdiness, and without endurance.* (TA.) ___ It is also applied to a man's state, or condition: you say رَجُلٌ جَامِدُ الحَالِ [*A man in a stagnant,* or *unimproving, state* or *condition*]. (S, L.) ___ And to the eye: you say عَيْنٌ جَامِدَةٌ *An eye that sheds no tears;* (Ks, K;) as also جُمَادَى, (Ks, K,) and جُمُودٌ; (S, K;) or this last signifies an eye *that sheds few tears.* (A.) And رَجُلٌ جَامِدُ العَيْنِ, (A, K,) and جَمِيدُ العَيْنِ, and جَمَادُ العَيْنِ, (A,) *A man whose eye sheds few tears;* (A;) or *whose eye sheds no tears.* (K.) ___ See also جَمَادٌ. ___ Also, (L,) and مُجْمِدٌ, (M, A, K,) and جَمَادُ الكَفِّ, (A, K,) *Niggardly, penurious,* or *avaricious;* (M, A, K;) *niggardly of that which it is incumbent on him to give:* (L:) and مُجْمِدٌ, also, a man *of little,* or *no, good; possessing little,* or *no, good.* (K.) جَوَامِدُ,

(as its pl., IAar, L,) *Limits,* or *boundaries,* or *boundary-marks, between lands,* (IAar, L, K, *) and *between two dwellings.* (L.)

مُجْمِدٌ : see جَامِدٌ, last sentence but one, in two places. ___ The *person who is entrusted with the management of affairs in a game of chance* (قِمَار [here meaning *the game called* المَيْسِر]): (K:) [*i. q.* ضَرِيبٌ:] or the *person entrusted with the management of affairs among a people* or *party,* (T, K, TA,) *who does not take part in the game called* المَيْسِر, *except that he shuffles the arrows* (يَضْرِبُ بِهَا) *for the players, and has them placed in his hands, and is confided in with respect to them, and compels him who has incurred an obligation to fulfil it:* (L, TA:) or *one who takes no part in the game called* المَيْسِر, (who is called بَرْمٌ,) *but who sometimes shuffles,* or *deals forth, the arrows,* (يُفِيضُ بِهَا,) *for the players;* so in the following verse of Tarafeh:

* وَأَصْفَرَ مَضْبُوحٍ نَظَرْتُ حَوِيرَهُ *
* عَلَى النَّارِ وَٱسْتَوْدَعْتُهُ كَفَّ مُجْمِدِ *

[*And of many a yellow arrow, changed in colour by fire, I have awaited the sound over the fire, and I have deposited it in the hand of one taking no part in the game but only shuffling,* or *dealing forth, the arrows for the players*]; meaning, I have awaited its sound, which was like an answer proceeding from it, when I straightened it and marked it, over the fire: (S:) [or, accord. to the EM (p. 105), where we find حَوَارَهُ in the place of حَوِيرَهُ, the meaning is, *and of many a yellow arrow,* &c., *I have awaited the returning and gaining,* while we were assembled *at the fire,* &c.:] or مجمد here means a man *taking with both his hands so as not to let anything go forth from them:* (AA, TA:) or, accord. to As, it here means a man *entering upon Jumádà,* which was in that [the

poet's] time a month of cold: (S, K: *) or *one whose arrow does not gain anything in the game called* المِيْسَر: (L:) or *a person in whom one confides, and who is tenacious of that which is in his hand* or *possession, and not to be deceived.* (A 'Obeyd, TA.)

مَجْمَدَةٌ *A place in which ice is kept.* (MA.)

هُوَ مُجَامِدِى *He is my neighbour, his house,* or *tent, adjoining mine.* (K.)

جمر

1 **جَمَرَ** see 2, in two places: and see also 4: ___ and 5. Also جَمَرَهُ *He gave him* جَمْرٌ [*live,* or *burning, coals*]. (K.) *He put him aside, apart, away,* or *at a distance.* (Th, K.) ___ جَمَرَتِ الشَّمْسُ القَمَرَ, aor. ـُ, *The sun concealed* [or as it were *put out*] *the moon* [*by its proximity thereto:* see ابن جَمِيرٍ]. (IAar, TA.) جَمَرَ [said of the moon, *It became concealed by its proximity to the sun:* see an ex. voce جَمِيرٌ: and see also 4]. Also, (K,) aor. ـِ, (TA,) *He* (a horse) *leaped while shackled;* and so اجمر. (K.)

2 **جَمَّرَ**, inf. n. تَجْمِيرٌ; (K;) and جَمَرَ; (Msb;) *He collected together* (Msb, K) a people, and anything. (Msb.) ___ جَمَّرَتْ شَعْرَهَا, inf. n. تَجْمِيرٌ; (S, A, K;) and جَمَرَتْهُ, (Msb,) and أَجْمَرَتْهُ; (K;) *She* (a woman) *collected together her hair,* (S, A, Msb, K,) *and tied it in knots,* or *made it knotted and crisp,* (عَقَدَتْهُ, S, A, Msb,) *at the back of her neck;* (S, A, Msb, K;) *not letting it hang down loosely:* (S:) or *plaited it:* (T, TA:) and جَمَّرَ شَعْرَهُ *he collected together his hair at the back of his head:* (Mgh:) and اجمرت رَأْسَهَا *she collected together the hair of her head, and plaited it:* and اجمر شَعْرَهُ *he disposed his hair in* ذَوَائِب [or *locks hanging down loosely from the middle of the head to the back,* or *plaits hanging down*]. (TA.) ___ And جَمَّرَ *It* (a thing) *necessitated a people to unite together.* (TA.) ___ Also, (inf. n. as above, S,) *He* (a commander, As, A) *detained* the army *in the territory of the enemy,* (S, K,) or *on the frontier of the enemy's country,* (A,) *and did not bring* them *back* (S, A, K) *from the frontier:* (S:) the doing of which is forbidden: (TA:) or *he detained* them *long on the frontier of the enemy, and did not give* them *permission to return to their families:* (As, TA:) or *he collected* them *on the frontiers of the enemy, and kept* them *from returning to their families.*

(TA.) See also 4: ___ and 5. جمّر الثَّوبَ, (A, Mgh, Msb,) inf. n. as above, (Mgh, Msb,) *He fumigated the garment with perfume;* (A, * Mgh, Msb;) as also اجمره : (Mgh, Msb, K:) but the former is the more common. (Mgh.) And جمّر المسجدَ, (Mgh, TA,) or اجمره , accord. to different modes of writing the surname of a certain No'eym, i. e., المجمر or المجمر, (TA,) [and accord. to different copies of the K,] *He fumigated the mosque with perfume:* (Mgh:) [or perhaps it may mean *he strewed the ground of the mosque with pebbles;* from جمرة; like حصّبه, from حصبة or حصبآء or حصبة.] ___ And جمّر [for جمّر لحما] *He put flesh-meat upon live coals* [*to roast*]. (A.) Also, (A,) inf. n. as above, (S, A,) *He* (a pilgrim, A) *threw the pebbles* [in the valley of Minè]; (S;) and so استجمر . (TA in art. تو.) Hence, يوم التَّجمير [*The day of the throwing of the pebbles,* by the pilgrims, in the valley of Minè]. (A.) [See جمّر النَّخلةَ.] جمرة, (inf. n. as above, A,) *He cut off the heart,* or *pith,* (جُمَّار,) *of the palmtree.* (S, A. K. *)

4 **أَجْمَرَتْ شَعَرُها**, and رأْسُها; and اجمر شعره: see 2. ___ اجمر الأَمرُ بنِى فلانٍ *The thing,* or *affair, included the common mass,* (K,) or *the whole mass,* (TA,) *of the sons of such a one within the compass of its relation or relations,* or *its effect or effects,* &c. (K, TA.) ___ اجمر النَّخلُ *He computed by conjecture the quantity of the fruit upon the palm-trees, and then reckoned, and summed up the quantity so computed.* (K.) He who does so is termed مُجمِر . (TA.) ___ اجمر الخيلَ *He prepared the horses for racing &c. by feeding them with food barely sufficient to sustain them, after they had become fat,* (أَضمرها,) *and collected them together.* (K.) اجمر القومُ على الشَّىء, (S,) or على الأَمرِ; (K;) and جمّر , (K,) inf. n. تَجْمِير; (TA;) and جمر , and استجمر ; (K;) *The people,* or *party, agreed together to do the thing,*

(S, K,) *and united for it.* (K.) [See also 5.] اجمر الثَّوب, and المسجد: see 2. ___ اجمر النَّار, inf. n. مُجمَر, *He prepared the fire* [app. *in a* مُجمَرة]. (S, * K.) اجمر said of a camel, *He had his foot rendered even, so that there was no line between its phalanges,* (K, TA,) *in consequence of its having been wounded by the pebbles, and become hard.* (TA.) Also, said of a camel, (S,) and of a man, (TA,) *He hastened,* or *was quick, in his pace,* or *going;* (S, K;) and *ran:* (TA:) you should not say اجمز. (S.) ___ See also 1. أَجمَرت اللَّيلةُ *The night had its moon concealed by its proximity to the sun.* (K, * TA.) [See also 1.]

5 تجمّر *It* (a people, or party,) *collected together;* (A, Mgh, TA;) [and] so جمَر ; this verb being intrans. as well as trans.: (Msb: [see 2:]) and جمّر *it* (a tribe) *collected together, and became one band.* (As, TA.) ___ *It* (an army) *became detained in the territory of the enemy, and was not brought back* (S, K) *from the frontier;* (S;) as also استجمر . (K.) See also 10.

8 اجتمر بالمَجمَر, (K,) and استجمر , (AHn, A, Mgh,) *He fumigated,* or *perfumed, himself with aloes-wood* [or *the like*]. (AHn, A, Mgh, K.)

10 استجمر : see 4: ___ and 5: and 2. ___ Also, [and vulgarly تجمّر ,] *He performed the purification termed* استنجآء *with* جمار, (Mgh, Msb, K,) i. e., with *stones,* (AZ, S, Msb,) or *small stones.* (Mgh, TA.)

جَمْر : see what next follows, in two places.

جَمْرة *A live,* or *burning, coal; a piece of smokeless burning fire:* (Msb:) or *burning fire:* (K:) [but the former is the correct explanation:] when cold, [before it is kindled,] it is called فَحم (TA) [or حَطَب &c.]: and when reduced to powder by burning, رَماد: (L in art. رمد:) from جَمَّر he collected together: (Mgh:) pl. جَمْر (S, Msb, K) [or rather this is a coll. gen. n.] and جَمَرات and جِمار. (Msb.) ___ [Hence,] الجَمْر فى كَبِدى [*Live coals are in my liver*]. (A.) ___

[Hence also,] الجَمَرَاتُ الثَّلَاثُ [*The three live coals;* meaning the first three degrees of heat]: the first is in the air; the second, in the earth, or dust; and the third, in the water: [or, accord. to the modern Egyptian almanacs, the first is in the air, and is cold, or cool; the second, in the water, and is lukewarm; and the third, in the earth, or dust, and is hot: the first falling exactly a zodiacal month before the vernal equinox; and each lasting seven days:] whence the saying, كَانَ ذٰلِكَ عِنْدَ سُقُوطِ الجَمْرَةِ [*That was at the time of the falling of the live coal*]; i. e., when the heat had acquired strength. (TA.) *Any body of men that have united together, and become one band, and that do not form a confederacy with any others:* (S:) or *a body of men that congregate by themselves, because of their strength and their great valour;* [said to be] from the same word signifying a live coal: (Msb:) or *any people that endure patiently fighting with those who fight them, not forming a confederacy with any others, nor uniting themselves to any others:* (Lth, TA:) or *a tribe that does not unite itself to any other:* (K:) or *that comprises three hundred horsemen,* (K,) or *the like thereof:* (TA:) or *a tribe that fights with a company of tribes:* (TA:) pl. جَمَرَاتٌ. (S, Msb, K.) You say, بَنُو فُلَانٍ جَمْرَةٌ *The sons of such a one are a people able to defend themselves, and strong.* (TA.) جَمَرَاتُ العَرَبِ is an appellation especially applied to three tribes; namely, Benoo-Dabbeh Ibn-Udd, and Benu-l-Hárith Ibn-Kaab, and Benoo-Numeyr Ibn-' Ámir; (S, A, K;) the first of which became extinguished by confederating with Er-Ribáb, and the second by confederating with Medhhij; the third only remaining [a جمرة] because it formed no confederacy: (S:) or it is applied to 'Abs and El-Hárith and Dabbeh; all the offspring of a woman who dreamt that three live coals issued from her فَرْجِهَا. (S, K.) ___ Also *A thousand horsemen.* (S, K.) One says جَمْرَةٌ كَالجَمْرَةِ [*A troop of a thousand horsemen like the live coal*]. (S, TA.) *A pebble:* (S, K:) or *a stone:* (Msb:) or *a small stone* or *pebble:* pl. جِمَارٌ (Mgh, Msb, Et-Towsheeh, TA) and جَمَرَاتٌ. (Mgh, Msb.) ___ Also sing. of جَمَرَاتٌ (S, Msb, K) and of جِمَارٌ (TA) in the appellations جَمَرَاتُ مِنًى (Msb) or جَمَرَاتُ المَنَاسِكِ (S, K) and جِمَارُ المَنَاسِكِ, (TA,) which were three in number, (S, Msb, K,) called الجَمْرَةُ الأُولَى and الجَمْرَةُ الوُسْطَى and جَمْرَةُ العَقَبَةِ, (K,) at

which جَمَرَاتٌ (i. e. small pebbles, TA) were cast; (S, K;) each of these being *a heap of pebbles, at Minè,* and each two heaps [or rather each heap and that next to it] being about a bow-shot apart: (Msb:) accord. to Th, from جَمَرَهُ he put him aside, apart, away, or at a distance: or from أَجْمَرَ he hastened; because Adam pelted Iblees in Minè, and he hastened away before him: (K, * TA:) or from تَجَمَّرُوا they collected together: (Mgh:) or from جَمَّرَهُ he collected it together. (Msb.) See also جَمِيرَةٌ.

جَمَارٌ *An assembly; an assemblage; a collection:* (K:) *a people assembled together.* (TA.) ___ عَدَّ إِبِلَهُ جَمَارًا *He counted,* or *numbered, his camels in one herd,* (As, TA,) *by looking at their aggregate.* (As, T voce نَظِيرٌ, q. v.) ___ جَمَارَى جَاؤُوا, and with tenween, [i. e., app., جَمَارًا, not, as might be thought at first sight, جَمَارَى, a form which MF disapproves, though it is said in the TA that his disapproval requires consideration,] *They came all together,* or *all of them.* (K.)

جَمِيرٌ *A place of assembly* of a people. (S, K.) ___ ابْنَا جَمِيرٍ *The night and the day:* (S, K:) so called because of the assembling [of people therein]; like as they are called ابْنَا سَمِيرٍ because people held conversation therein: (S:) or *the two nights during which the moon becomes concealed by its proximity to the sun.* (TA.) And ابْنُ جَمِيرٍ, (IAar, S,) or ابْنُ جُمَيْرٍ, (Lh, Th,) *The moon in the night when it is concealed by its proximity to the sun:* (TA:) or *the moon in the end of the* [*lunar*] *month;* because the sun conceals it (تَجْمِيرُهُ, i. e. تَوَارِيهِ): (IAar, TA:) or *the dark night:* (S:) or *the night in which the moon does not rise, either in the first part thereof or in the last:* (TA:) or *the last night of the* [*lunar*] *month.* (Aboo-'Amr Ez-Záhid, TA.) You say, جَآءَنَا فَحْمَةَ ٱبْنِ جُمَيْرٍ [*He came to us in the darkest part of the moonless night,* or *of the night in which the moon did not rise*]. (Th, TA.) And لَا أَفْعَلُ ذٰلِكَ مَا جَمَرَ ٱبْنُ جُمَيْرٍ [*I will not do that as long as the moon in the end of the lunar month becomes concealed by its proximity to the sun;* i. e., I will never do it]. (Lh, TA.) ___ جَمِيرُ الشَّعَرِ *What is collected together, of the hair,*

and tied in knots, or *made knotted and crisp.* (TA. [See 2.])

ابن جُمَيْر : see جُمَيْر, in three places.

جُمَيْرَةٌ *A plait of hair:* (T, Msb, K:) and *i. q.* ذُؤَابَةٌ [app. here meaning *a plait of hair hanging down;* or *a lock of hair hanging down loosely from the middle of the head to the back*]: (TA:) and جُمْرَةٌ *a lock of hair:* (TA:) pl. of the former جُمَائِرُ. (T, Msb.)

جَاؤُوا جَمَارَى : see جَمَارٌ.

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جُمَّارٌ (S, A, Mgh, Msb, K) and جَامُورٌ (K) [each a coll. gen. n.] The *heart,* or *pith,* [or *cerebrum,*] *of the palm-tree,* (S, A, Msb, K, TA,) *that is in the summit of its head, which part is cut off, and its outer portion is stripped off from the pith within it, which is a white substance, like a piece of the hump of a camel, large and soft: it is eaten with honey:* (TA:) *from it come forth the fruit and the branches; and when it is cut off, the tree dies:* (Msb:) *the spathe comes forth from it, amid the part whence two branches divide:* (TA:) the *head of the palmtree; a soft, white substance:* from جَمَّرَ he collected together; for a similar reason termed كَثَرٌ : (Mgh:) n. un. جُمَّارَةٌ. (A, TA.) [See also قَلْبٌ.] You say, لَهُ سَاقٌ كَالْجُمَّارَةِ *He has a shank like a piece of the heart of the palm-tree.* (A.) And الْجُمَّارُ فِى خَلَاخِلِهِنَّ [*Legs like the heart of the palm-tree are within their anklets*]. (A.) Sakhr El-Hudhalee says, using a double trope, likening the fresh juicy stalks of the بَرْدِىّ to the pith of the palm-tree, and then applying this expression to the legs of a woman,

إِذَا عُطِفَتْ خَلَاخِلُهُنَّ غَصَّبْ * * بِجُمَّارَاتٍ بَرْدَى خِدَالِ

[*When their anklets are bent,* (for the anklet of the Arab woman is formed of a piece of silver, or other metal, which is bent round so that the two ends nearly meet,) *they are choked,* or *entirely filled up, with plump legs like the pith of the papyrus*]. (A, TA.)

جامر : see مُجَمَّر.

جامور : see جُمَّار. ___ Also *A well-known appertenance of a ship* or *boat;* [i. e., the *head of the mast; a kind of truck, which is made of harder wood than the mast itself.*] (TA.) ___ And hence, The *head* [absolutely]: but accord. to Kr, only the vulgar call it so. (TA.)

أَجْمَر occurs in a trad., where it is said, دَخَلْتُ المَسْجِدَ وَالنَّاسُ أَجْمَرُ مَا كَانُوا, meaning *I entered the mosque when the people were in their most collected state.* (TA.)

مُجْمَر : see مَجْمَر: ___ and see also مَجْمَرَة, in two places. ___ Also, (S, K,) and مُجْمَر , (K,) A *hard* solid hoof: (AA, S, K:) and a *hard, strong, compact* camel's foot: or one *that has been wounded by the stones, and become hard.* (TA.)

مُجَمَّر : see مُجَمَّر, in two places: ___ and أَجْمَرُ النَّخْلِ: and see also مُجْمَر.

مَجْمَر : see مَجْمَرَة. ___ Also, (Mgh, Msb, K,) and مُجْمَر , (K,) *Aloes-wood,* (AHn, Mgh, Msb, K,) and *the like,* (Mgh,) or *other substance,* (Msb,) *with which clothes are fumigated,* (Mgh,) or *with which one perfumes himself by burning it:* (Msb:) pl. مَجَامِر. (Mgh.)

مَجْمَرَة and مَجْمَر , (S, Mgh, Msb, K,) which latter is sometimes fem. [like the former], (K,) or fem. when by it is meant the fire (النَّار),

and masc. when meaning the place [of the fire], (TA,) and مِجْمَرٌ , (K,) *A vessel for fumigation; a censer;* (Msb;) *a vessel in which live coals are put,* (S, K,) *with incense,* or *some odoriferous substance for fumigation;* (K;) *a vessel in which aloes-wood is burned:* it is disapproved, because generally of silver; but not so what is termed مِدْخَنَةٌ: (Mgh:) or مِجْمَرٌ signifies the *thing for which the live coals are prepared:* (S:) [and مِجْمَرَةٌ also signifies a blacksmith's *fire-place:* (K in art. كور :)] pl. مَجَامِرُ. (S.)

مُجَمَّرٌ Flesh-meat *put upon live coals* [*to roast*]. (A.)

مُجَمَّرٌ (S, Z) and مُجْمَرٌ (TA) One *who collects together his hair, and ties it in knots,* or *makes it knotted and crisp, at the back of his neck, not letting it hang down loosely:* (S:) or *who plaits the hair of his head.* (TA.) He who does so (while he is a مُحْرِمٌ, TA) is commanded to shave his head. (S and TA from a trad.) Also, both the former and جَامِرٌ , which is a possessive epithet, without a verb, One *whose business is to fumigate garments* [*&c.*] *with perfume.* (TA.)

جمز

1 **جَمَزَ** , (S, A, &c.,) aor. ـِ , inf. n. جَمْزٌ (S, Msb, K) and جَمَزَى, (K,) or the latter is a simple subst., (Msb,) said of a camel, (S, K,) and of a man, (A, K,) [*He went at a gentle trot* or *run;*] *he went a pace quicker than that termed* عَنَقٌ, (S, A, Msb, K,) *but not so quick as that termed* حُضْرٌ, (K,) or *not so quick as a vehement* حُضْرٌ; (TA;) *he went the pace with which corpses are conveyed* [*to the tomb;* which, according to the practice prescribed by Mohammad, is a quick pace]: (TA:) or simply, *he went,* or *went along:* (Msb:) and *he ran;* syn. عَدَا: (Mgh, Msb:) and *he went quickly.* (Mgh, Msb, TA.) You say, جَمَزَ بِالْجَنَازَةِ *He went a pace quicker than that termed* عَنَقٌ [*with the corpse upon its bier*]. (A.) And جَمَزَ الرَّجُلُ فِى الأَرْضِ *The man went away into,* or *in, the country* or *land.* (Kr, K.)

2 **جَمَّزَ** , if used, *He rode a camel such as is called* جَمَّازٌ *or* جَمَّازَةٌ. See the act. part. n., below.]

جَمَزَى a subst. from جَمَزَ; [signifying *A gentle trot* or *run; a pace quicker than that termed* عَنَقٌ, *but not so quick as that termed* حُضْرٌ, or *not so quick as a vehement* حُضْرٌ; &c.] (Msb.) You say, هُوَ يَعْدُو الجَمَزَى, (A,) and النَّاقَةُ تَعْدُو الجَمَزَى, and in like manner الفَرَسُ, (Ks, S,) [*He,* and *the she-camel,* and *the mare* or *horse, runs at the pace termed* جَمَزَى.] ___ See also جَمَّازٌ, in two places.

جَمَّازٌ , applied to a he-camel, (S, K,) and جَمَّازَةٌ, applied to a she-camel, (K,) *That is ridden by the* مُجَمِّزُ; (S;) *that goes the pace described above,* [*voce* جَمَزَى *and*] *voce* جَمَزَ: (K, TA:) [the latter is also said in the TA to be من آلات المحامل; but the correct reading seems to be من أُولَات المحامل; and the meaning, *of those that carry the vehicles called* محامل, pl. of حِمَارٌ جَمَّازٌ ___.] مُحْمَلٌ *An ass that leaps, jumps, springs,* or *bounds, quickly:* (K:) and حِمَارٌ جَمَزَى *a quick ass;* (S, K;) or *an ass that leaps,*

jumps, springs, or *bounds, quickly, and is swift;* (TA;) the latter word in this phrase used as a masc. and fem. epithet, though its final letter is a denotative of the fem. gender. (Ham p. 277. [See below; and see also حَيْدَى.]) Umeiyeh Ibn-Abee-'Áïdh (S, TA) El-Hudhalee (TA) says,

* كَأَنِّى وَرَحْلِى إِذَا رُعْتُهَا *
* عَلَى جَمَزَى جَازِئٍ بِالرِّمَالِ *

[*As though I and my she-camel's saddle, when I frightened her, were upon a swift wild ass satisfied with green pasture, so as to be in no need of water, in the sands*]. (S, TA.) He likens his she-camel to a wild ass, to which he applies the epithet جَمَزَى, that is, *swift;* meaning, عَلَى حِمَارٍ جَمَزَى. (TA.) As says that this is the only epithet of the measure فَعَلَى heard by him applied to a male; and that IAar cited the verse above to him saying حَيْدٍ بِالدِّحَالِ, meaning عَنِ الدِّحَالِ, [i. e., shying and turning aside from the hollows, narrow at the top but wide below, in the ground: but this is probably a reading of some in the place of حَيْدَى بِالدِّحَالِ, which ends the next verse, agreeably with what is said in the L in art. حيد:] Az says that عَلَى جَمَزَى may be explained as for عَلَى عِيرٍ ذِى جَمَزَى, i. e., *upon an ass having the mode of pace termed* جَمَزَى; and وَكَرَى نَاقَةٌ has a similar meaning. (TA.) ___ See also مُجْمَزٌ.

جُمَّيْزٌ (S, K) and جُمَّيْزَى (K) [The *sycamorefig:* and the *sycamore fig-tree: ficus sycomorus;* also called the *Egyptian fig:*] the *male fig;* (K, TA;) *which is found in the Ghowr,* or *Ghór,* [here meaning *the Valley of the Jordan,*] (TA,) *and is sweet:* (K, TA:) *this is the yellow: the black makes the mouth bleed:* (TA:) *it is of various colours,* or *kinds,* (أَلْوَان,) (K, * TA;) *abundant in Syria and in Egypt:* n. un. جُمَّيْزَةٌ: (TA:) [*a fruit*] *resembling the* تِين [or *common fig*]: (S:) AHn says, of the kinds of fig is the fig of the جُمَّيْز, *a sweet, moist fig, which has long fruit-stalks, and which is dried in the sun: and there is another species of the* جُمَّيْز, *the fruit of*

which is like the fig in make, but its leaves are smaller than those of the fig, and its figs are yellow, of a small size, and black: it is found in the Ghowr, or *Ghór, and is called the male fig: the yellow is sweet: the black makes the mouth bleed: and its fig has no stalk, but cleaves to the wood.* ('Abd-el-Lateef, Account of Egypt: White's ed., entitled Abdollatiphi Historiæ Aegypti Compendium: p. 22. See also De Sacy's notes to his transl. of that work, pp. 8286.)

___ [الجُمَّيْزَةُ also signifies *The pudendum muliebre:* opposed to التِّينَةُ as meaning the anus.]

جُمَّيْزَى : see جُمَّيْزٌ.

جُمَّيْزِىٌّ *A seller of* جُمَّيْزٌ. (TA.)

مُجَمِّزٌ One *who rides the camel called* جَمَّازٌ, (S, * TA,) or *who rides the she-camel called* جَمَّازَةٌ; (K, * TA;) as also جَمَّازٌ . (TA.)

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جمس

1 **جَمَسَ** , (A, Msb, K,) aor. ـُ , (Msb, TA,) inf. n. جُمُوسٌ (S, Msb, K) and جَمْسٌ; (TA;) and جَمِسَ, aor. ـَ ; (TA;) *It* (grease, As, S, A, Msb, K, and clarified butter, and water, A, K, but جَمَدَ is more commonly said of the last, K, or جَمَسَ is incorrect when said of water, As, TA) *congealed.* (As, S, A, Msb, K.)

جَمْسَةٌ *A tough date:* (IDrd, * M, K, * TA:) *a date ripening* (As, S, Z, K) *altogether,* (As, Z, K, TA,) *but as yet hard, not mellow,* or *digestible,* or *easy of digestion:* (As, S, Z, K:) pl. جُمَسٌ. (As, TA.) [See بُسْرٌ.] Also *A distinct number,* or *herd, of camels.* (O, K.)

جَامِسٌ Grease, (A,) and clarified butter, (TA,) and water, (S,) or it is improperly applied to the last, (As, TA,) *in a state of congelation.* (S, A, Mgh, TA.) ___ A plant *that has lost its freshness,* or *juiciness,* (AHn, K,) *and become old, and hard,* or *tough.* (AHn, TA.) ___ صَخْرَةٌ جَامِسَةٌ *A tough rock,* (TA,) *firm in its place.* (K, TA.) [In the TA is added مُقْشَعِرَّةٌ: but this is evidently a mistranscription, for مُسْتَقِرَّةٌ, which adds nothing to the explanation.]

جَامُوسٌ [The *buffalo;*] *a kind of* بَقَرٌ; (Mgh, Msb, TA;) *well known:* (K:) n. un. with ة: (K:) and pl. جَوَامِيسُ: (S, Msb, K:) an arabicized word, (T, S, K,) from the Persian; (T, S;) originally گَاوْ مِيشْ. (T, K.)

جمش

1 **جَمَشَهُ** , (S, A, K,) aor. ـِ and ـُ , (TA,) inf. n. جَمْشٌ, (S,) *He shaved it,* or *removed its hair;* (S, A, K;) namely, his pubes; (S;) or his head. (A, K.) And جَمَشَتْهُ *She shaved it;* namely, her pudendum; or *removed its hair:* and *it* (نُورَةٌ, q. v.) *removed it;* namely, hair. (A.)

جَمُوشٌ , applied to نُورَةٌ [q. v.], *That removes hair;* (S, K;) as also جَمِيشٌ . (K.) ___ Applied to a year (سَنَةٌ), *That shaves off,* (S,) or *nips, shrinks, shrivels,* or *blasts,* [lit., *burns,* see أَحْرَقَ,] (K,) *the plants,* or *herbage.* (S, K.)

جَمِيشٌ , applied to the pubes, *Shaven,* or *having its hair removed,* (S, A, K, TA,) *by means of* نُورَةٌ [q. v.]. (TA.) ___ Applied to a place, [*Shorn of its plants,* or *herbage;* or] *having in it no plants,* or *herbage.* (S, K.) See also جَمُوشٌ.

جمع

1 جَمَعَ , (S, Mgh, Msb,) aor. ـَ , (Mgh, TA,) inf. n. جَمْعٌ, (S, Mgh, Msb, K,) *He collected; brought,* or *gathered, together; gathered up; assembled; congregated; mustered; drew together;* or *contracted;* (Mgh, Er-Rághib, B, K; *) a thing; (Er-Rághib, Msb, B;) *so that the several parts or portions became near together;* (Er-Rághib, B;) or a thing in a scattered, or dispersed, state; (Fr, S;) and a number of men; (Fr;) as also جَمَّعَ ; [or this has only an intensive signification;] and اجمع . (TA.) [See also the inf. n., جَمْعٌ, below; and] see 2; and 10. ___ [جَمَعَ بينهما *He brought them two together, into a state of union, after separation;* and particularly, *reconciled them; conciliated them:* and *he,* or *it, united, connected,* or *formed a connexion between, them two:* see 3 (last sentence) in art. جمع ___.] دنو عليه ثيابه *He put on,* or *attired himself with, his clothes.* (TA.) ___ جَمَعَتِ الجَارِيَةُ *The girl put on the* درع *and the* خمار *and the* مِلْحَفَة; (S, TA;) i. e., *became a young woman;* (S, K, TA;) *became full-grown.* (TA.) ___ مَا جَمَعْتُ بِٱمْرَأَةٍ قَطُّ, and عَنِ ٱمْرَأَةٍ, *I have never gone in to a woman;* or *I have never had a woman conducted to me as my bride.* (Ks, K.) ___ فَٱجْمَعُوا كَيْدَكُمْ, and فَجَمَعَ كَيْدَهُ: see 4. ___ جَمَعَ أَمْرَهُ: see 4. ___ [جَمَعَ also signifies *He composed, arranged,* or *settled,* a thing, or an affair; as in the phrase جَمَعَ ٱللّٰهُ شَمْلَهُ: see art. شمل. ___ Also *It comprised, comprehended,* or *contained.*] ___ Also *He pluralized* a word; *made* it *to have a plural,* or *plurals.* (The Lexicons passim.)

2 جَمَّعَ , (Fr, Msb,) inf. n. تَجْمِيعٌ, (K,) *He collected; brought,* or *gathered, together; gathered up; assembled; congregated; mustered; drew together;* or *contracted;* [thus I render جَمَعَ, as explained above;] *much; with much,* or *extraordinary, energy,* or *effectiveness,* or *the*

like; vigorously; or *well.* (Bd in civ. 2; Msb, K.) Thus in the Kur [civ. 2], الَّذى جَمَّعَ مَالًا وعَدَّدَهُ (S, * Bd) *Who hath collected much wealth, and hath made it a provision for the casualties of fortune,* or *reckoned it time after time:* (Bd:) [or *who hath amassed,* or *accumulated, wealth,* &c.:] or *who hath gained, acquired,* or *earned, wealth,* &c.; thus differing from جَمَعَ, explained above: but it is allowable to say جَمَعَ مالًا, without teshdeed; (Fr;) and thus it is [generally] read in this passage of the Kur. (Bd.) See also 1. ___ حَمَّعَتْ, (TA,) inf. n. as above, (K,) *She* (a hen) *collected her eggs in her belly.* (K, TA.) ___ جَمَّعُوا, (inf. n. as above, S,) *They were present on the Friday,* (S, Mgh, Msb,) or *with the congregation* [*then collected*], (Mgh,) *and performed the prayers* [*with the congregation*] *on that day.* (S, Mgh.) ___ Hence the saying, أَوَّلُ جُمُعَةٍ جُمِّعَتْ فى الإِسْلَامِ بعدَ المدينةِ بجُؤَاثَى [*The first Friday that was observed by the performance of congregational prayer in* the time of *El-Islám, after* the observance thereof in *El-Medeeneh, was in Ju-áthà*]. (TA.)

3 **جامعهُ عَلَى أَمْرٍ كَذَا** , (S, K,) inf. n. مُجَامَعَةٌ (TK) [and جِمَاعٌ], *He combined with him,* (اجتمع معه, S, K, TA,) *and aided him,* (TA,) *to do such a thing.* (S, * K, * TA.) It is said in a trad. of Aboo-Dharr, وَلَا جِمَاعَ لَنَا فيما بعدُ i. e. لَا ٱجْتِمَاعَ لَنَا [which may mean *Nor any combining,* or *nor any coming together, for us afterwards:* see 8]. (TA.) ___ جامع ٱمْرَأَتَهُ, (Msb,) inf. n. مُجَامَعَةٌ (S, Msb, K) and جِمَاعٌ, (Mgh, Msb,) *He lay with his wife; compressed her.* (S, * Mgh, * Msb, K. *) [The latter inf. n. is the more common as meaning *Coïtus conjugalis,* or the act of *compressing*]. اسْتَأْجَرَ الأَجِيرَ مُجَامَعَةً, and جِمَاعًا, *He hired the hireling for a certain pay every week.* (Lh, * TA.)

4 **اجمع** : see 1. أَجْمَعْتُ الشَّىْءَ signifies *I put the thing together;* such, for instance, as spoil, or plunder. (S.) You say, أَجْمَعْتُ النَّهْبَ, meaning *I collected together from every quarter the camels taken as*

spoil from the people to whom they belonged, and drove them away: (AHeyth:) or إِجْمَاعٌ signifies [simply] the *driving* of camels *together,* or *collectively.* (K.) ___ الإِجْمَاعُ also signifies *The composing and settling a thing which has been discomposed* [*and unsettled*]; *as an opinion upon which one determines, resolves,* or *decides:* (TA:) or جَعَلَ الأَمْرَ جَمِيعًا بَعْدَ تَفَرُّقِهِ, (AHeyth, K,) i. e. *the determining, resolving,* or *deciding, upon an affair, so as to make it firmly settled,* [*after it had been unsettled in the mind,* or] *after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus.* (AHeyth.) You say, أَجْمَعْتُ الأَمْرَ, (Ks, S, Mgh, * Msb, K,) and عَلَى الأَمْرِ, (Mgh, * Msb, K,) *I determined, resolved,* or *decided, upon the affair;* (Ks, S, Mgh, * Msb, K;) as though I collected myself, or my mind, for it; (TA;) as, for instance, a journeying, and a fasting, (Mgh, Msb,) and a going forth, and a tarrying or an abiding; (TA;) and in like manner, جَمَعَ أَمْرَهُ *He determined, resolved, or decided, upon his affair;* as, for instance, a fasting: (TA:) and أَجْمَعْتُ الرَّأْىَ *I determined,* or *settled, the opinion.* (TA.) You say also, أَجْمِعْ أَمْرَكَ وَلَا تَدَعْهُ مُنْتَشِرًا [*Determine thou,* or *decide, upon thine affair, and do not leave it unsettled*]. (S.) The saying, in the Kur [x. 72], فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَكُمْ means *Then determine ye,* or *resolve,* or *decide, upon your affair,* (Fr, Ibn-'Arafeh, Bd,) *and prepare for it,* (Fr,) or اجْعَلُوهُ جَمِيعًا, [which has the former of these meanings, as shown above,] (AHeyth,) *and call ye your companions,* (Fr, S, Bd, K,) شركاءكم being governed in the accus. case by the verb understood, (Bd, TA,) becanse the verb in the text is not used with شركاء for its object, (S, K,) but only the unaugmented verb: (S:) or the meaning is *then determine ye, with your companions, upon your affair;* (Bd, K;) so says Aboo-Is-hák, adding that what Fr says is erroneous: (TA:) or *then determine ye upon your affair and* the affair of *your companions,* for وَأَمْرَ شُرَكَائِكُمْ. (Bd.) It is also said that the phrase, in the Kur [xx. 67], فَأَجْمِعُوا كَيْدَكُمْ means *Therefore determine ye, or resolve, or decide, upon your artifice, or stratagem:*

(TA:) but some read فَأَجْمِعُوا كَيْدَكُمْ, (Bd, TA,) meaning *therefore combine ye all your artifice; leave nothing thereof unexerted;* (TA;) and this latter reading is favoured by the phrase فَجَمَعَ كَيْدَهُ [in verse 62 of the same ch.]. (Bd.) ___ Also *The agreeing, or uniting, in opinion.* (K, * TA.) You say, أَجْمَعُوا عَلَى الأَمْرِ meaning *They agreed, or were of one mind* or *opinion, upon,* or *respecting, the affair;* (Mgh, Msb;) [and so اجتمعوا عَلَيْهِ;

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and تجمّعوا عليه.] ___ Also *The preparing* [a thing], or *making* [it] *ready;* syn. الإِعْدَادُ. (K, TA. [In the CK, erroneously, الاَعْدَادُ.]) You say, أَجْمَعْتُ كَذَا *I prepared,* or *made ready, such a thing.* (TA.) And أَجْمِعُوا أَمْرَكُمْ *Prepare ye for your affair.* (Fr.) ___ Also *The binding the teats of a she-camel all together with* the صِرَار, q. v. (K.) You say, اجمع بالنَّاقَة, (S, TA,) and اجمع النَّاقَة, (TA,) *He so bound the teats of the she-camel;* (S, TA;) and so أَكْمَشَ بِهَا. (TA.) ___ Also *The drying* [a thing]; *drying* [it] *up; making* [it] *dry;* syn. التَّجْفِيفُ والإِيبَاسُ. (K TA. [In the CK, erroneously, التخفيف والايناس.]) Hence the saying of Aboo-Wejzeh Es-Saadee,

* وَأَجْمَعَتِ الهَوَاجِرُ كُلَّ رَجْعٍ *

* مِنَ الأَجْمَادِ والدَّمَثِ البَثَآءِ *

i.e. [*And the vehement mid-day-heats*] *dried up every pool left by a torrent* [*of the hard and elevated grounds and of the soft and even ground*]. (TA.) ___ اجمع المطَرُ الأَرْضَ *The rain made the whole of the land, both its soft tracts and its hard tracts, to flow:* (K:) and in like manner you say, أَجْمَعَتِ الأَرْضُ سَائِلَةً *The land flowed in its soft tracts* [*as well as in its hard tracts;* i. e., *in every part*]. (TA.) [See also 10.]

5 تَجَمَّعَ see 8, in three places: and see also 4, latter half.

7 انجمع عَنِ النَّاسِ [*He withdrew himself from men*]. (TA in art. قبض.)

8 اجتمع *It* (a thing in a scattered or dispersed state, S, and a number of men, Msb, [and a number of things,]) *became collected, brought together, gathered together, gathered up, assembled, congregated, mustered, drawn together,* or *contracted;* or *it collected, collected itself together, gathered itself together, came together, assembled, congregated, drew itself together, contracted itself; coalesced; combined;* (K, TA;) *so that the several parts or portions became near* [or *close*] *together;* (TA;) as also اجْدَمَعَ, (K,) with د [substituted for the ت]; (TA;) and تجمّع and استجمع signify the same: (Msb, K:) and تجمّعوا signifies *they became collected,* &c., [*from several places,* or] *hence and thence.* (S, K:) [See also 10.] You say also, اجتمع معه (Mgh) and به (Msb) [meaning *He was,* or *became, in company with him; came together with him; met with him; met him; had a meeting,* or *an interview, with him*]. And اجتمع معه عَلَى أَمْرٍ كَذَا: (S, K:) see 3, first sentence: and see the sentence there next following. And in like manner, تجمّعوا عَلَى فُلَانٍ *They combined, conspired,* or *leagued, together against such a one.* (Ibn-Buzurj, TA in art. ضفر.) [See also اجتمعوا عَلَى الأَمْرِ in 4, latter half.] You also say, اجْتَمَعَتْ آرَاؤُهُمْ عَلَى الأَمْرِ [*Their opinions agreed together,* or *were in unison, upon,* or *respecting, the affair*]. (Er-Rághib.) And اجْتَمَعَتْ شَرَائِطُ الإِمَامَةِ *The conditions of the office of Imám occurred together* [or *were combined,* or *they coexisted,* in such a case]; as also اسْتَجْمَعَتْ. (Msb: [but it is implied in the Mgh that the latter verb in this sense is not of established authority.]) [See a similar ex. voce ارتفع.] ___ [*He,* or *it, was,* or *became, compact* in make or frame, *compressed, contracted,* or *the like.* ___ And hence,] *He* (a man) *attained to his full state of manly vigour, and his beard*

became fullgrown. (K, TA.) The verb is not thus used in speaking of a woman. (S, TA.) ___ [Hence also,] اجتمع فى الحاجة [*He was quick and vigorous in executing the needful affair,* or *in* accomplishing *that which was wanted;* as though he compacted his frame, and collected all his energy: see مشى مجتمعاً, below: and see also 10]. (TA in art. كمش.) ___ [Hence also,] اجتمعت القدر *The cooking-pot boiled.* (Z, TA.) ___ [Hence also, اجتمع said of a thing, or an affair, *It was,* or *became, composed, arranged,* or *settled.*]

10 **إستجمع** استجمع كُلَّ مَجْمَعٍ [*He desired,* or *demanded, the collecting together of every body of soldiers;* or *he summoned together every body of soldiers*]: said of him who demands, or summons, armies, or military forces. (S, TA.) [But this usage of the verb is perhaps post-classical: for Mtr says,] With respect to the saying of ElAbeewardee,

* شَآمِيَّةٌ تَسْتَجْمِعُ الشَّوْلَ حَرْجَفُ *

[*A north wind, cold and vehement, inviting to collect themselves together the she-camels whose milk has dried up, they having passed seven or eight months since bringing forth,* or *since pregnancy*], it seems that he has compared this verb with the generality of others of the same class, [and so derived the meaning in which he has here used it,] or that he heard it [in that sense] from the people of the cities, or towns, or villages, and cultivated lands. (Mgh.) استجمع used intransitively is *syn. with* اجتمع, which see in two places, and تجمّع. (Msb, K.) ___ استجمع السَّيْلُ *The torrent collected itself together from every place.* (S, Mgh, K.) ___ استجمع الوادى *The valley flowed in every place thereof.* (TA.) [See also 4, last signification.] ___ استجمعت له أُمُورُه *His affairs,* or *circumstances, all combined in a manner pleasing to him.* (Mgh, K.) ___ استجمع الفرس جريا (S, Mgh, K) *The horse exerted all his force,* or *energy, in running:* (K, TA:) the last word is here in the accus. case as a specificative. (Mgh.) You say also, استجمعوا لهم, meaning *They exerted* [*all*] *their strength, force,* or *energy, for fighting*

them: and hence, إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ [app. meaning *Verily the men,* or *people, have exerted all their strength for fighting you*]. (A, TA.) ___ استجمع القَوْمُ *The people,* or *company of men, all went away, not one of them remaining;* like as one says of a valley flowing in every place thereof. (TA.) ___ استجمع البَقْلُ *The herbs,* or *leguminous plants, all dried up.* (TA.)

جَمْعٌ inf. n. of 1. (S, &c.) [Hence,] يومُ الجَمْعِ *The day of resurrection* [when all mankind will be collected together]. (IDrd, K.) ___ Also, without the article ال, *A name of El-Muzdelifeh* [between 'Arafát and Minè]; (S, Mgh, Msb, K;) determinate, like عَرَفَاتُ: (TA:) so called because people collect themselves there; (S, Msb;) or because Adam there met with Eve (Mgh, Msb) after they had fallen [from Paradise]: (TA:) [or, app., *a name of the tract from 'Arafát to Minè inclusive of these two places:* and hence,] يومُ جَمْعٍ *the day of 'Arafeh* [when the pilgrims halt at Mount 'Arafát]: and أَيَّامُ جَمْعٍ *the days of Minè.* (IDrd, K.) ___ As an inf. n. used as a subst., properly so termed, (S, * Mgh, Msb,) it also signifies *A collection; a number together; an assembly; a company, troop, congregated* or *collective body, party,* or *group; a mass;* syn. جَمَاعَةٌ, (S, Mgh, L, Msb, K,) *of men;* (S, L, K;) as also مَجْمَعٌ (L, Msb, TA) and مَجْمِعٌ (Msb) and مَجْمَعَةٌ (L, TA) and جَمِيعٌ: (O, K:) but جَمَاعَةٌ is also used as signifying *a collection, a number together,* or *an assemblage,* of other things than men; [of beasts, as camels, horses and the like, bulls and cows, and antelopes, gazelles, &c., i. e. *a herd, troop,* or *drove;* of dogs, i. e. *a pack;* of sheep and goats, i. e. *a flock;* of birds, i. e. *a flock* or *bevy;* of bees, and locusts, &c., i. e. *a swarm;*] and even of trees, and of plants; (L, TA;) it signifies *a collection,* or *an assemblage,* or *aggregate,* of any things, *consisting of many* and *of few;* (Msb;) [as also مَجْمُوعٌ and مَجْمَعٌ;] *a number, a plurality,* and *a multitude,* of any things: (TA:) the pl. of جَمْعٌ is جُمُوعٌ. (S, Mgh, Msb, K.) ___ And particularly, *An army; a military force;* (TA;) as also جَمِيعٌ. (S, K.) Whence the phrase, in a trad., لَهُ سَهْمُ جَمْعٍ, [or, more probably, سَهْمُ جَمْعٍ,] meaning *For him* or shall be, the like of *an army's share* of the spoil. (TA.) ___ Also

The *plural* of a thing [or word; i. e. *a proper plural,* according to the grammarians; and also applied by the lexicologists to *a quasi-plural noun,* which the grammarians distinguish by the terms اسم جمعٍ and جمع لُغَوِىٌّ]; and so جِمَاعٌ, (S, K,) and جَمِيعٌ, except that this last is what is termed اسم لازم [app. meaning a subst. which does not govern another as its complement in the gen. case like as جمع and جماع do, being thus likened to what is termed فعل لازم, i. e. an intransitive verb; so that you say of الخبآء, for instance, الجميع الأَخْبِيَة *the plural is* الاخبية; for in this manner I always find it used when it has this signification, which is frequently the case in several of the older lexicons, and in some others; not جَمِيعُ الخَبَآءِ الأَخْبِيَةِ]; (TA;) [whereas] you say, [جَمْعُ الخَبَآءِ الأَخْبِيَةِ and] جِمَاعُ الخَبَآءِ الأَخْبِيَةِ, (S, K,) i. e. *the* جَمْع [or *plural*] *of* الخباء is الخبآء; (K) for الجِمَاعُ is *what comprises a number* [of things]. (S, K.) See also this last word below. ___ And see also the next paragraph, in three places. ___ The *worst sort of dates;* (S, Mgh, Msb, K;) because they are *collected together and mixed,* (Mgh, Msb,) *from among the dates of fifty palm-trees:* (Mgh:) and afterwards, by predominant usage,

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[*any*] *bad dates:* (Mgh, * Msb:) or *a certain kind of dates* (K, TA) *mixed together, of several sorts, not in request, and not mixed but for their badness:* (TA:) or it signifies, (Mgh, K,) or signifies also, (S, Msb,) *palm-trees* (As, S, Mgh, Msb, K) *of any kind,* (As, Mgh, Msb,) *growing from the date-stones,* (S, K,) *of which the name is unknown.* (As, S, Mgh, Msb, K.) ___ *Red gum;* (Ibn-'Abbád, K;) [app. because *collected and mixed with gum of lighter colour.*] ___ The *milk of any camel having her udder bound with the* صِرَار [q. v.]; ([i. e. the *milk that collects in the udder so bound;*] that of any camel not having her udder bound therewith is called فُوَاقٌ;) as also جَمِيعٌ. (K.)

الجُمْعُ, (TA, and EM p. 102,) and جُمْعُ الكَفِّ, (S, Msb, K,) and جَمْعُ الكَفِّ, (Msb, K, and so in the margin of a copy of the S, as

mentioned in the TA,) and جَمْعُ الكَفِّ, (Msb,) *The fist; the hand clinched;* (S, Msb, K;) *the hand with the fingers put together and contracted in the palm:* (TA, * and EM ubi suprà:) pl. أَجْمَاعٌ. (K.) You say, ضَرَبْتُهُ بِجَمْعِ كَفِّى *I beat him,* or *struck him, with my fist.* (S, Msb. *) And ضَرَبُوهُ بِأَجْمَاعِهِمْ *They beat him,* or *struck him, with their* [*clinched*] *hands.* (TA.) And جَآءَ فُلَانٌ بِقَبْضَةٍ مِلْءِ جَمْعِهِ *Such a one came with a quantity in his grasp as much as filled his clinched hand.* (S, TA.) And جُمْعُ الكَفِّ signifies [also] *The quantity that a hand grasps,* of money &c. (Ham p. 778.) ___ أَخَذْتُ فُلَانًا بِجَمْعِ ثِيَابِهِ, (S, Msb, *) and بِجَمْعِ ثِيَابِهِ, (Msb,) i. e. [*I took,* or *seized, such a one*] *by the part where his garments met together.* (Msb.) ___ أَمْرُهُمْ بِجَمْعٍ, and بِجَمْعٍ, *Their affair,* or *case, is concealed,* (S, K,) *undivulged by them, and unknown by any one* [*beside them*]. (S, TA.) ___ ذَهَبَ الشَّهْرُ بِجَمْعِهِ, and بِجَمْعٍ, *The month passed away wholly; all of it.* (K, TA.) ___ هِىَ مِنْ زَوْجِهَا بِجَمْعٍ, (S, Mgh, K,) and بِجَمْعٍ, (S, K,) *She is as yet undevirginated,* or *undeflowered,* (S, Mgh, K,) *by her husband.* (S, Mgh.) And طُلِّقَتْ بِجَمْعٍ, or بِجَمْعٍ, *She was divorced being yet a virgin.* (TA.) And مَاتَتْ بِجَمْعٍ, (S, Mgh, Msb, K,) and بِجَمْعٍ, (Ks, S, Msb, K,) and بِجَمْعٍ, (K,) *She died a virgin:* (Mgh, Msb, K:) or it signifies, (S, K,) or signifies also, (Mgh, Msb,) *she died being with child;* (AZ, S, Mgh, Msb, K;) *whether suffering the pains of parturition or not:* (AZ:) or *heavy with child:* (K:) occurring in the first sense, (Mgh, TA,) or, as some say, in the last, (TA,) in a trad., in which it is said that a woman who so dies is a martyr: (Mgh, TA:) it properly signifies *she died with something comprised in her, not separated from her, whether it were a burden in the womb, or her maidenhead:* (Sgh:) [the pl. is أَجْمَاعٌ; for] you say, مَاتَتِ النِّسَآءُ بِأَجْمَاعٍ *The women died* [*being virgins:* or] *being with child.* (AZ.) You say also, نَاقَةٌ جُمْعٌ *A she-camel with young.* (TA.) And امْرَأَةٌ جَامِعٌ *A woman with child.* (TA.)

جُمْع : see the next preceding paragraph, in six places.

جُمَع pl. of جَمْعَآء, fem. of أَجْمَع [q. v.].

جُمْعَة is [a subst.] from الاجْتِمَاع, like as [its contr.] فُرْقَة is [a subst.] from الافْتِرَاق: (Mgh:) and signifies *A state of union, agreement, congruity,* or *congregation:* or *sociableness, socialness, familiarity, companionableness, companionship, fellowship, friendship,* and *amity:* syn. أُلْفَة: as in the saying, أَدَامَ ٱللّٰهُ جُمْعَةَ مَا بَيْنَكُمَا [*May God make permanent the state of union,* &c., *subsisting between you two*]. (Aboo-Sa'eed, K.) ___ Hence, (Mgh,) يَوْمُ الجُمْعَةِ, (S, Mgh, Msb, K,) the original form, (TA,) of the dial. of 'Okeyl; (Msb, TA;) and يَوْمُ الجُمُعَةِ, (S, Msb, K,) the most chaste form, (TA,) of the dial. of El-Hijáz; (Msb, TA;) and يَوْمُ الجُمَعَةِ, (Msb, K,) of the dial. of Benoo-Temeem; (Msb, TA;) and, in consequence of frequency of usage, الجُمُعَة alone; (Mgh;) *A well-known day;* (K;) [*the day of the congregation;* i. e. *Friday;*] formerly called (TA) *the day of* العَرُوبَة: (S, TA:) called يَوْمُ الجُمُعَةِ because of the congregating of the people thereon: (Msb:) Th asserts that the first who named it thus was Kaab Ibn-Lu-eí; and he is related to have said that it was thus called because Kureysh used to gather themselves together to Kuseí, [on that day,] in [the building called] دَارُ النَّدْوَةِ: (TA:) accord. to the R, Kaab Ibn-Lu-eí was the first who collected a congregation on the day of العَرُوبَة, which was not called الجُمُعَة save since the coming of El-Islám; [or it was not generally thus called before El-Islám; for it is added,] and he was the first who named it الجُمُعَة; for Kureysh used to congregate to him on this day, and he used to preach to them, and to put them in mind of the mission of the apostle of God, informing them that he should be of his descendants, and bidding them to follow him and to believe in him: (TA:) or, as some say, it was thus called in the time of El-Islám because of their congregating [thereon] in the mosque: accord. to a trad., the Ansár named it thus, because of their congregating thereon: (TA:) or it was thus named because God collected thereon the materials of which Adam was created: (I 'Ab:) those who say الجُمُعَة *regard it* as an epithet, meaning that this day collects men much; comparing it to هُمَزَة and لُمَزَة and ضُحَكَة: (TA:) the pl. is جُمَع (S, Mgh, Msb, K) and جُمَعَات (Msb, K) and جُمُعَات (S, Mgh, Msb,

K) and جُمَعَات; (Msb, K;) of which the last is pl. of جُمَعَة, [as well as of جُمُعَة, accord. to analogy,] but not so جُمَع (AHát) [nor either of the other pls. mentioned above]. ___ In like manner you say صَلَاةُ الجُمُعَة [*The prayer of Friday*], and, in consequence of the frequency of usage, الجُمُعَة alone. (Mgh.) ___ الجُمُعَة, with the م quiescent, is also a name for [*The week;* i. e.] *the days of the week* [*collectively*]; of which the Arabs are said, by IAar, to have reckoned the Sabbath (السَّبْت [i. e. Saturday]) as the first, though they called Sunday the first of the days. (Msb.) ___ جُمُعَة is also *syn. with* مَجْمُوعَة [meaning Things *collected together;* or *a collection* of things]; (K;) as in the phrase جُمُعَةٌ مِنْ حَصًى [*a collection of pebbles*]. (TA.) ___ You say also جُمُعَةٌ مِنْ تَمْرٍ, meaning *A handful of dates.* (S, K.)

جَمْعِىٌّ [*Of,* or *relating to, a plural.*]

جُمَعِىٌّ One *who fasts on Friday by himself.* (IAar, Th.)

جَمَاع : see جَمْع as signifying a plural, in three places. [The primary signification seems to be the last there mentioned; where it is said,] الجَمَاع is *What comprises a number* [of things]: (S, K:) one says, الخَمْرُ جَمَاعُ الإِثْمِ (S, TA) [i. e. *Wine is what comprises a number of sins:* or] *that in which sin is comprised, and known to be:* the saying is a trad.: (TA:) or جَمَاعُ الإِثْمِ signifies *the plurality* (جَمْع) *of sins.* (Msb.) Hence also the saying of El-Hasan El-Basree, اتَّقُوا هٰذِهِ الأَهْوَآءَ فَإِنَّ جَمَاعَهَا الضَّلَالَةُ وَمَعَادَهَا النَّارُ [*Beware ye of these natural desires; for what they involve is error, and the place to which they lead is the fire* of Hell]. (TA: in the L, ومعادها.) And it is said in a trad., حَدِّثْنِى بِكَلِمَةٍ تَكُونُ جَمَاعًا i. e. *Tell me a saying comprising* [virtually] *a plurality of sayings.* (TA.) [See a similar phrase below, voce جامع.] ___ [Hence also,] بُرْمَةٌ جَمَاعٌ *A stonecooking-pot of the largest size:* (Ks, L:) or قِدْرٌ جَمَاعٌ, and جَامِعَةٌ, (S, K, TA,) *a cooking-pot that comprises a slaughtered camel;* or, accord. to the *A, that comprises a sheep* or *goat:* (TA:) or *a great cooking-pot;* (S, K;) as also جَامِعٌ : (Sgh, K:) pl. [most

probably of this last] جُمَعٌ [like as بُزُلٌ is pl. of بَازِلٌ, &c.]. (K.) ___ You say also, فُلَانٌ جِمَاعٌ لِبَنِي فُلَانٍ *Such a one is an object of resort for his counsel and authority to the sons of such a one.* (TA.)

[See also 3.]

جُمُوعٌ : see جَمَّاعٌ.

جَمِيعٌ *In a state of collection, congregation,* or *union; being together; met together;* [as also مُجْتَمِعٌ ;] *contr. of* مُتَفَرِّقٌ. (S, K.) You say قَوْمٌ جَمِيعٌ *A people,* or *number of men, in a state of collection,* &c.; *being together; met together;* syn. مُجْتَمِعُونَ : (TA:) and in like manner, إِبِلٌ جَمَّاعَةٌ *Camels in a state of collection;* &c. (TA.) ___ [*All,* or the *whole,* of any things or thing.] See أَجْمَعُ, last sentence. ___ [As an epithet in which the quality of a subst. is predominant,] *A tribe* [or *any number of men*] *in a state of collection, congregation,* or *union; being together; met together;* syn. حَيٌّ مُجْتَمِعٌ . (S, K.) See also جُمَعٌ, in four places. ___ A man *compact,* or *compressed,* or *contracted,* in *make,* or *frame:* (مُجْتَمِعُ الخَلْقِ ;) *strong; who has not become decrepit nor infirm.* (TA.) ___ رَجُلٌ جَمِيعُ اللَّأْمَةِ *A man having his arms,* or *weapons, collected together.* (TA.) ___ رَجُلٌ جَمِيعُ الرَّأْىِ, and مُجْتَمِعُهُ , *A man of right, not disordered* or *unsettled, opinion,* or *judgment,* or *counsel.* (TA.) ___ جَعَلَ

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الأَمْرَ جَمِيعًا بَعْدَ تَفَرُّقِهِ (AHeyth, K) *He determined, resolved,* or *decided, upon the affair, so as to make it firmly settled,* [*after it had been unsettled in his mind,* or] *after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus.* (AHeyth.)

جَمَاعَةٌ : see جَمْعٌ, in two places.

جَمَّاعٌ and مِجْمَعٌ [are mentioned together, but not explained, in the TA: the former signifies, and probably, judging from analogy, the latter likewise, as also جَمُوعٌ , *One who collects much;* or *who collects many things*]. ___ إِبِلٌ جَمَّاعَةٌ: see جَمِيعٌ

جُمَّاعٌ *Anything of which the several component parts are collected, brought, gathered,* or *drawn, together.* (IDrd, K.) ___ [Hence,] as an epithet, applied to a woman, it means *Short.* (TA.) ___ [Hence also,] جُمَّاعُ الثُّرَيَّا *The cluster of the Pleiades:* (IDrd:) or *persons who collect together for the rain of the Pleiades, which is the rain called* الوَسْمِىّ, *looking for the fruitfulness and herbage resulting from it.* (IAar.) ___ And جُمَّاعُ النَّاسِ *A medley,* or *mixed* or *promiscuous multitude* or *collection, of men,* or *people,* (S, Msb, K,) *of various tribes;* (S, K;) as also جُمَّاعٌ alone: (TA:) or the latter, *people scattered,* or *in a state of dispersion.* (Ham p. 302.) ___ جُمَّاعٌ also signifies The *place* [either properly or tropically] *which comprises the origin* of anything; (K, TA;) the *source of descent* or *extraction* of people; and hence applied by I 'Ab to main tribes from which other tribes are derived; or, as some say, used by him as meaning *various classes of men, such as are termed* أَوْزَاع *and* أَوْشَاب. (TA.) ___ [And The *main,* or *most essential, part* of a thing. Thus,] جُمَّاعُ جَسَدِ الإِنْسَانِ means *The head of the man.* (TA.) ___ جُمَّاعُ التَّمْرِ *The contraction* (تَجَمُّع) *of the envelopes of the flowers of dates, in one place, upon* [*the germs of*] *the fruit,* or *produce, thereof.* (TA.)

جَامِعٌ [act. part. n. of 1; *Collecting;* &c.] ___ الجَامِعُ one of the names of God; meaning *The Collector of the created beings for the day of reckoning:* or, as some say, *the Combiner of things of similar natures and of things of contrary natures, in existence.* (IAth.) ___ *The*

belly; [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) ___ Also, (Msb,) or المَسْجِدُ الجَامِعُ, (S, K,) [*The congregational mosque;*] *the mosque in which the* [*congregational*] *prayers of Friday are performed;* because it collects the people for a certain time; (Msb;) and you may also say, مَسْجِدُ الجَامِعِ, meaning مَسْجِدُ اليَوْمِ الجَامِعِ, (S, K,) like as you say الحَقُّ اليَقِينُ and حَقُّ اليَقِينِ, [the latter] as meaning حَقُّ الشَّىْءِ اليَقِينِ; for it is not allowable to prefix a noun to another of the same meaning except with this kind of subaudition; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves: (S:) or مسجد الجامع is a mistake: (K:) so says Lth; but all others allow it; for the Arabs prefix a subst. to another signifying the same thing, and also to its epithet, as in the phrases in the Kur دِينُ القَيِّمَةِ [ch. xcviii. v. 4] and وَعْدَ الصِّدْقِ [ch. xlvi. v. 15]: (Az, TA:) [pl. جَوَامِعُ ___.] مِصْرٌ جَامِعٌ [*A great town comprising a large population; a comprehensive great town*]. (Msb in art. مدن [where it is given as the explanation of مَدِينَةٌ]; and K in art. قرى [where it is less properly given as the explanation of قَرْيَةٌ and جَامِعَةٌ: see قَدْرٌ جَامِعٌ ___.) امْرَأَةٌ جَامِعٌ ___ جِمَاعٌ: see the paragraph commencing with الجُمْعُ; last signification. ___ أَتَانٌ جَامِعٌ *A she-ass pregnant when beginning to be so.* (S, O, K.) ___ جَامِعَةٌ *A* [*collar of the kind called*] غُلٌّ; (S, K;) because it collects together the two hands to the neck: (S:) pl. جَوَامِعُ. (TA.) ___ أَمْرٌ جَامِعٌ *An affair that collects people together:* or, as Er-Rághib says, *a momentous affair, on account of which people collect themselves together;* as though the affair itself collected them. (TA.) [Similar to this is the saying,] الصَّلَاةُ جَامِعَةٌ لِكُلِّ النَّاسِ *Prayer is a collector of all people.* (Msb.) ___ It is said of Mohammad, (Msb,) كَانَ يَتَكَلَّمُ بِجَوَامِعِ الكَلِمِ *He used to speak comprehensive but concise language; language conveying many meanings in few words.* (Msb, K. [In the CK, الكلم is omitted.]) And hence the saying of 'Omar Ibn-'Abd-el-'Azeez, عَجِبْتُ لِمَنْ لَاحَنَ النَّاسَ كَيْفَ لَا يَعْرِفُ جَوَامِعَ الكَلِمِ, meaning [*I wonder at him who vies with men in endeavouring to show his superiority of intelligence,*] *how it is that he does not* [*know the way to*] *confine himself to conciseness, and abstain from superfluity, of speech.* (TA.) In like manner, (TA,)

it is said in a trad., أُوتيتُ جوامعَ الكَلِم, meaning *I have had communicated to me the Kur-án,* (K, TA,) *in which many meanings are comprised in a few words.* (TA.) الجَوامعُ من الدُّعآءِ, also, signifies *Prayers,* or *supplications, combining petitions for good and right objects of desire with praise of God and with the general prescribed observances proper to the case.* (TA.) You say also, حَمِدْتُ ٱللّٰهَ بمَجامِعِ المَحامِد *I praised God with words comprising various forms of praise.* (Msb.) [See also رجل جامعٌ ___.] جَمَاعٌ *A man who combines such qualities that he is suited to hardship and to easiness of circumstances.* (As. T in art. ادم.) And رَجُلٌ جامعٌ للْخَيْر (T and M and K in art. ام) *A man combining all kinds of good qualities.* (TK in that art.) ___ دَابَّةٌ جامعٌ *A beast fit for the* إكَاف *and the* سَرْج [i. e. *for the saddle of either of the kinds thus called*]. (Sgh, K.) ___ جَمَلٌ جامعٌ, and نَاقَةٌ جامعةٌ, (K,) accord. to ISh, (TA,) *A hecamel,* and *a she-camel, that fails of putting forth the tooth called* ناب *at the time expected;* expl. by أَخْلَفَا بُزُولًا: but this is not said except after four years: (K:) so in the copies of the K; but correctly, accord. to the O and TS, this is not said after four years, [app. reckoned from the usual time of بزول, for this is in the ninth year, or, sometimes, in the eighth,] without the exceptive particle. (TA.)

جامعةٌ used as a subst.: see the next preceding paragraph.

أَجْمَعُ [*Collecting, comprising,* or *containing, a greater,* or *the greatest, number* or *quantity; more,* or *most, comprehensive.* Of its usage in a superlative sense, the following are exs.]. إذَا أَخَذَ شَاهِدَ زُورٍ بعثَ به إلَى السُّوق أَجْمَعَ ما كَانَ [*When he took a false witness, he sent him to the market when it comprised,* or *contained, the greatest number* of people]: اجمع being here in the accus. case as a denotative of state with respect to the سوق: and the reason why كانت is not here said [instead of كان] is that سوق is sometimes masc. (Mgh.) And افْعَلْ ما هُوَ أَجْمَعُ لأُصُولِ الأَحْكَام [*Do thou that which is*

most comprehensive in relation to the principles of the ordinances applying to the case]. (Msb in art. حوط.) [As a simple epithet, *Entire, complete,* or *whole:* fem. جَمْعَآءُ. You say,] بَهِيمَةٌ جَمْعَآءُ *A beast free from defects, entire in all its limbs* or *members, without mutilation, and without cauterization;* (TA;) *a beast from the body of which nothing has gone.* (S, K.) ___ نَاقَةٌ جَمْعَآءُ [may sometimes have the like meaning: or,] accord. to IAar, (TA,) *A she-camel extremely aged,* (K, TA,) *so that her teeth have become short, and almost gone.* (TA.) It is also a sing. having the meaning of a pl., (S, K,) without any proper sing. of its own: (S:) its pl. is أَجْمَعُونَ: and its fem. is جَمْعَآءُ: (S, K:) and the pl. of this last is جُمَعُ, though by rule it should be formed by the addition of ا and ت to the sing., like as the pl. of أَجْمَعُ is formed by the addition of و and ن; (S;) the original form from which جُمَعُ is changed being جَمْعَاوَاتٌ; or it is جَمَاعَى; it is not جُمَعٌ, because أَجْمَعُ is not an epithet, like as أَحْمَرُ is, of which the pl. is حُمْرٌ; (L;) for it is determinate, though of the measure of an epithet, which is indeterminate; (AAF;) and though it is in concordance with the noun which precedes it, like an epithet, it is shown to be not an epithet by its not having a broken pl.: (L:) it is a simple corroborative; (S, K;) and so are أَجْمَعُونَ and جَمْعَآءُ and جُمَعُ; not used as an inchoative nor as an enunciative nor as the agent of a verb nor as the objective complement of a verb, like as are some other corroboratives, such as نَفْسُهُ and عَيْنُهُ and كُلُّهُ. (S.) You say, أَخَذْتُ حَقِّى أَجْمَعَ [*I took my right,* or *due, all of it,* or *altogether*]: and رَأَيْتُ النِّسْوَةَ جُمَعَ [*I saw the women, all of them,* or *all together*]: the last word in this and similar cases being imperfectly declinable, and determinate word: (Sudot;, TA:) and جَاؤُوا أَجْمَعُونَ [*They came, all of them,* or *all together*]: and رَأَيْتُهُمْ أَجْمَعِينَ [*I saw them, all of them,* or *all together*]: and مَرَرْتُ بِهِمْ أَجْمَعِينَ [*I passed by them, all of them,* or *all together*]. (Msb.) Fr mentions the phrases, أَعْجَبَنِى القَصْرُ أَجْمَعُ [*The palace pleased me, all of it,* or *altogether*], and الدَّارُ جَمْعَآءُ [*The house,*

all of it, or *altogether*], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جُمَعُ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and أَجْمَعُونَ [*And pray ye sitting, all of you*, or *all together*]; though some make اجمعين [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَعْنِيكُمْ أَجْمَعِينَ [*I mean you, all of you*, or *all together*]: (K *in art.* بتع:) or اجمعين in this case is a corruption committed by the relaters in the first age; and he is in error who says that it is in the accus. case as a denotative of state, for corroboratives are determinate, and the denotative of state is literally or virtually indeterminate. (Msb.) [Respecting the usage of this corroborative together with others similar to it, see أَبْتَعُ.] You say also, جَاؤُوا بِأَجْمَعِهِمْ, and بِأَجْمُعِهِمْ, with damm to the م, [*They came, all of them*, or *all together*,] (S, Msb, K,) the latter mentioned by ISk. (Msb.) And you say, قَبَضْتُ المالَ أَجْمَعُهُ [*I took*, or *received, the property, all of it*, or *altogether*]. (Msb.) And جَمِيعٌ, also, is used as a corroborative: (S, Msb:) as in the saying جَاؤُوا جَمِيعًا, meaning *They came, all of them:* (S:) and قَبَضْتُ المالَ جَمِيعَهُ, like أَجْمَعُهُ [explained above]: (Msb:) and جَمِيعَةٌ occurs as its fem.; but this is extr. (TA.)

مَجْمَعٌ and مَجْمِعٌ, (S, Msb, K,) the latter anomalous, like مَشْرِقٌ and مَغْرِبٌ &c., (TA,) *A place of collecting, and the like:* (S, Msb, * K:) [pl. مَجَامِعُ] [Hence,] مَجْمَعُ البَحْرَيْنِ, in the Kur [xviii. 59], means *The place where the two seas meet.* (Bd.) And in like manner, where it is said in a trad., فضرب بيده مجمع بين عنقى وكتفى, [in which ما seems to have been dropped by the copyist between مجمع and بين,] the meaning is, [*And he struck with his hand*] *the place where my neck and my shoulder-blade meet.* (TA.) [Hence also the phrase مَجَامِعُ المَحَامِدِ, explained above: see جَامِعٌ, near the end of the paragraph. And مَجَامِعُ الأُمُورِ, meaning *The concurrences of affairs*, or *of circumstances*, or *of events.*] ___ *A place in which people collect, assemble*, or *congregate:* (Msb, * TA:) and [in like manner,] مَجْمَعَةٌ signifies *an assembly-room; a*

sitting room in which people assemble: (TA:) [pl. of both مَجَامِعُ.] You say, هٰذَا الكَلَامُ أَوْلَجُ فِى المَسَامِعِ وَأَجْوَلُ فِى المَجَامِعِ [*This language,* or *discourse, is more,* or *most, penetrating into the ears, and more,* or *most, circulating in the places of assembly*]. (TA.) ___ See also جَمْعٌ, as syn. with جَمَاعَةٌ, in two places; and see 10, first sentence. ___ [The *whole* of anything, considered as the place in which the several parts thereof are collected: see an instance voce خُفٌّ: and see also مُجْتَمَعٌ.]

أَمْرٌ مُجْمَعٌ, (S, K,) and مُجْمَعٌ عَلَيْهِ, (TA,) *An affair determined, resolved,* or *decided, upon:* (S, K:) *an affair agreed upon.* (TA.) [The former signification applies to both of the abovementioned phrases: the latter signification, perhaps, only to the latter phrase.] ___ خُطْبَةٌ مُجْمَعَةٌ [*A discourse in rhyming prose,* or *the like,*] *in which is no flaw,* or *defect.* (Ibn-' Abbád, K.)

عَامٌ مُجْمِعٌ *A year of dearth, drought, sterility,* or *unfruitfulness:* (Ks, K:) because it is an occasion of people's collecting together in the place where herbage, or plenty, is found. (Ks.) And فَلَاةٌ مُجْمَعَةٌ, (S, TA,) like مُحْسَنَةٌ; (TA;) [in Gol. Lex., erroneously, مُجْمَعَةٌ;] and مُجَمَّعَةٌ, like مُحَدَّثَةٌ; (TA;) *A desert in which people collect themselves together, not separating themselves, from fear of losing their way, or perishing, and the like;* as though the desert itself collected them. (S, TA.) And أَرْضٌ مُجْمَعَةٌ, like مُحْسَنَةٌ, *A land of dearth, drought, sterility,* or *unfruitfulness, wherein the camels upon which people journey are not dispersed to pasture.* (TA.)

مُجْمَعٌ : see جَمَّاعٌ.

مَجْمَعَةٌ : see مَجْمَعٌ: ___ and جَمْعٌ, as syn. with جَمَاعَةٌ. Also *Sands collected together:* (K:) pl. مَجَامِعُ. (TA.) And *A vacant,* or *void, land, destitute of herbage* or *vegetable produce, and of water.* (AA, K.)

فَلَاةٌ مُجَمَّعَةٌ : see مُجْمِعٌ.

مَجْمُوعٌ *Collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drawn together;* [or *contracted;*] (S, K, TA;) [*from several places,* or] *hence and thence, although not made as one thing.* (S, Sgh, L, K.) It is said in the Kur [xi. 105], ذٰلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ *That is a day for which mankind shall be collected.* (TA.) ___ See also جَمْعٌ.

مُجْتَمَعٌ [*A place in which a thing becomes collected, brought together, or the like;* or *in which things have become so; where they collect themselves, come together,* or *unite;* or *in which they are comprised,* or *contained; a place in which is a collection of things*]. You say, البَيْضَةُ مُجْتَمَعُ الوَلَدِ [*The egg is that which comprises the young bird*]. (Mgh in art. بيض.) And مُجْتَمَعُ المَوْتِ signifies *the same as* حَوْضُ المَوْتِ, which see, in art. حوض. (TA in that art.) ___ [Also The *collective mass,* or *whole,* of the hair of the head: (see جُمَّةٌ, in three places:) مُجْتَمَعُ شَعْرِ الرَّأْسِ meaning *the whole head of hair:* see also مَجْمَعٌ.]

مُجْتَمِعٌ : see جَمِيعٌ, in five places. ___ A man *who has attained to his full state of manly vigour,* (S, Mgh, TA,) *and whose beard has become fullgrown:* (TA:) because at that time his powers have become collected, or because his beard is then full-grown. (Mgh.) [See the verb, 8. And see an ex. in a verse of Suheym Ibn-Wetheel cited in art. دور, conj. 3.] ___ أَلْقَاهُ مُجْتَمِعًا [*He threw him down gathered together,* or *in a heap*]. (S and Msb and K in art. كور.) ___ مَشَى مُجْتَمِعًا *He walked quickly,* (K, TA,) *with vehemence of motion, and strength of limbs, not languidly.* (TA.)

مُتَجَمَّعُ البَيْدَآءِ *The main part of the desert; the part in which* [*as it were*] *it collects itself;* syn. مُعْظَمُهَا وَمُحْتَفَلُهَا. (TA.)

جمل

1 **جَمَلَ** , (K,) aor. ـُ , inf. n. جَمْلٌ, (TA,) *He collected* [a thing, or things]. (K.) [See also 4.] ___ Also, (S, Mgh, K,) aor. and inf. n. as above, (S, Mgh,) *He melted* fat; (S, Mgh, K;) and so اجتمل , and اجمل : (A'Obeyd, S, K:) this last was sometimes used: (S:) the best form is جَمَلَ: (Fr, TA:) accord. to Z, اجتمل signifies *he made the melted grease of fat to drip upon bread, putting it again over the fire.* (TA. [See جَمَلَكَ ٱللّٰهُ.]) جَمِيلٌ, meaning *May God melt thee like as fat is melted,* is a form of imprecation mentioned in a trad., as used by a woman. (TA.) جَمَلَ الجَمَلَ *He put the he-camel apart from the she-camel that was fit to be covered.* (TA.) جَمُلَ, aor. ـُ ; (S, Mgh, Msb, K;) and جَمِلَ, aor. ـَ ; (Msb;) inf. n. جَمَالٌ, (S, Mgh, Msb, K, *) originally جَمَالَةٌ; (Msb;) *He was,* or *became, beautiful, goodly, comely,* or *pleasing,* (S, M, Mgh, K,) *in person,* (M, K,) and *good in action,* or *actions,* or *behaviour,* (M, TA,) or also *in moral character:* (K:) or *elegant,* or *pretty;* i. e., *delicately,* or *minutely, beautiful:* (Sb, Msb:) or *characterized by much goodness, beauty, goodliness, comeliness,* or *pleasingness, in his mind,* or *in his person,* or *in his actions* or *behaviour;* and also, *characterized by much goodness communicated from him to others.* (Er-Rághib, TA.) [See جَمَالٌ, below; and see also جَمِيلٌ.]

2 **جَمَّلَ** , (S, K,) inf. n. تَجْمِيلٌ, (K,) *He,* or *it, embellished,* or *adorned,* another. (S, K.) Hence the saying, إِذَا لَمْ يُجَمِّلْكَ مَالُكَ لَمْ يُجْدِ عَلَيْكَ جَمَالُكَ [*If thy wealth do not embellish thee, thy beauty of person,* or *of moral character, will not suffice thee*]. (TA.) And you say, جَمَّلَ ٱللّٰهُ عَلَيْهِ, inf. n. as above, meaning, *May God render him beautiful.* (TA.) *He gave a camel to be eaten.* (K in art. برقش.) *He detained* an army *long* [*on the frontier of the enemy*]; (K, TA;) like جَمَّرَ [q. v.]. (TA.)

3 جامله , (K,) inf. n. مُجَامَلَةٌ, (S, TA,) *He coaxed him,* or *wheedled him, with comely behaviour* or *speech* (بالجَمِيلِ), *not rendering him pure,* or *sincere, brotherly affection:* (ISd, K:) or *he associated with him in a good manner:* (K:) or *he treated him with comely behaviour.* (S, TA.) One says, عَلَيْكَ بالمُدَارَاة والمُجَامَلَة [*Keep thou to blandishment and coaxing,* &c.]. (TA.)

4 اجمل *He collected* a thing (Msb, K) *without discrimination,* or *distinction,* (Msb,) or *from a state of separation,* or *dispersion.* (K.) [See also 1.] And أُجْمِلَ *It was collected into an aggregate.* (TA.) ___ *He reduced* a calculation *to its sum; summed* it *up:* (S, K, TA:) and in like manner, *he summed up* a speech, or discourse, *and then analyzed and explained* it. (TA.) ___

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See also 1. *He made good and large* [or *liberal*]: so in the phrase, اجمل الصَّنِيعَةَ (S, K) *He made the benefit good and large* [or *liberal*] (K) عِنْدَ فُلَانٍ [*to such a one*]. (S.) [*He acted with goodness,* or *was good and liberal:* and *he acted with moderation,* or *was moderate.* You say,] اجمل فى صنيعه [*He was good and liberal,* or, perhaps, *moderate, in his benefit*]. (S.) And اجمل فى الطَّلَب *He was moderate, not extravagant,* in demanding, or desire. (Msb, * K, TA.) It is said in a trad., أَجْمِلُوا فى طَلَبِ الرِّزْقِ فَإِنَّ كُلًّا مُيَسَّرٌ لِمَا خُلِقَ لَهُ [*Be ye moderate in demanding,* or *desiring, the means of subsistence, for every one is accommodated to that which is created for him*]. (TA.) اجمل القَوْمُ *The people,* or *company of men, had many camels;* or *their camels became many.* (S.)

5 تجمّل *He beautified, embellished,* or *adorned, himself.* (K.) ___ *He affected what is*

جَمِيل [or *beautiful, goodly, comely,* or *pleasing, in person,* or *in action* or *actions* or *behaviour,* or *in moral character,* &c.]. (S.) You say, تجمّل بأَكْثَرَ مِمَّا عِنْدَهُ [*He affected beautiful, goodly, comely,* or *pleasing, qualities, more than he possessed*]. (TA in art. شبع.) ___ *He was,* or *became, patient;* or *restrained himself from impatience;* or *constrained himself to be patient:* (Mgh, TA:) from جَمَالٌ meaning "patience." (Mgh.) Hence the saying,

* وَإِذَا تُصِبْكَ خَصَاصَةٌ فَتَجَمَّلِ *

And when poverty, or *straitness, befalls thee, then be patient,* or *restrain thyself* &c. (Mgh in art. خص.) *He ate what is termed* جَمِيل, i. e., *melted fat.* (S, K. *)

8 **اجتمل** : see 1, in two places. Also *He anointed himself with fat.* (TA.) And *He ate of a camel.* (K in art. برقش.)

10 **استجمل** *He* (a camel) *became a* جَمَل, (S, K,) i. e., *such as is termed* رَبَاعٍ [or *one in his seventh year*], (S,) or *such as is termed* بَازِلٌ [or *one in his ninth year*], or, accord. to Z, *one that had covered.* (TA.)

جَمْلٌ : see جَمَلٌ.

جُمْلٌ : see جُمْلَةٌ and جُمَّلٌ; the latter in two places.

جَمَلٌ (S, Mgh, Msb, K, &c.) and جَمْلٌ , (K,) which latter is so rare that it is said by some to be used only in poetry, in cases of necessity, (MF,) but it is a correct dial. var., (TA,) a word of well-known meaning; (K;) i. e., [*A he-camel;* but commonly applied to the *camel* as a generic term; in like manner as جَامِلٌ is applied to the males and the females; but properly,] the *male of the* إِبِل; (TA;) the *mate of the* نَاقَة; (Fr, S, Mgh;) *among camels, corresponding to* رَجُلٌ *among us;* (Sh, Msb;) نَاقَةٌ corresponding to مَرْأَةٌ, and بَكْرٌ to غُلَامٌ, and بَكْرَةٌ to جَارِيَةٌ; (Sh, TA;) [in general] peculiarly applied to the

male; (Msb;) exceptionally to the *female,* as in the saying شَرِبْتُ لَبَنَ جَمَلِى, (K,) i. e., *I drank the milk of my she-camel;* but ISd doubts the correctness of this: (TA:) [as corresponding to رَجُلٌ among us, it signifies *a full-grown hecamel:*] or it signifies *such as is termed* رَبَاعٍ [or *one in his seventh year*]: (S, ISd, K:) or *such as is termed* جَذَعٌ [or *one in his fifth year*]: (ISd, K:) or *such as is termed* بَازِلٌ [or *one in his ninth year*]: (ISd, Mgh, Msb, K:) or *such as is termed* ثَنِىٌّ [or *one in his sixth year*]: (ISd, K:) or, accord. to Z, *one that has covered:* (TA:) [see also بَعِيرٌ, and بَكْرٌ, and قَعُودٌ:] pl. [of pauc.] أَجْمَالٌ, (S, Mgh, Msb, K,) which may be pl. of جَمْلٌ, (TA,) and أَجْمُلٌ (Msb) and [of mult.] جِمَالٌ (S, Mgh, Msb, K) and جُمْلٌ (K) and جَمَالَةٌ (Mgh, Msb, K) and [quasi-pl. n.] جُمَالَةٌ and جَمَالَةٌ and جَامِلٌ, (K,) which last is disallowed by some, as will be seen below, (TA,) and [pl. pl.] جِمَالَاتٌ, (S, Msb, K,) which is pl. of جِمَالٌ, (Msb, TA,) or it may be pl. of جَمَالَةٌ, (TA,) and جُمَالَاتٌ [which see also voce جُمَّلٌ] and جَمَالَاتٌ (K) and جَمَائِلُ, (S, K,) pl. of جَمَالَةٌ and جَمَالٌ, (Ham p. 527,) and أَجَامِلُ. (K.) One says of camels, when they are males, without any female among them, هٰذِهِ جَمَالَةُ بَنِى فُلَانٍ [*These are the hecamels of the sons of such a one*]. (ISk, S. [See also جُمَالَةٌ.]) And they said also جِمَالَانِ [meaning *Two herds of camels,* thus forming a dual from the pl. جِمَالٌ], like as they said لِقَاحَانِ. (ISd, in TA voce خَيْلٌ.) It is said in a prov., مَا أَسْتَتَرَ مَنْ قَادَ الْجَمَلَ [*He does not conceal himself who leads the he-camel*]. (TA.) And in another prov., اتَّخَذَ اللَّيْلَ جَمَلًا *He journeyed all the night.* (K, TA. [See also Freytag's Arab. Prov. i. 230.]) ___ الجَمَلُ also signifies *A certain fish* (IAar, K) *of the sea,* (IAar, TA,) *thirty cubits in length:* (K:) or, as some say, جَمَلُ البَحْرِ is the name of *a very great fish, also called the* بَالٌ, [i. e., *the whale,*] *thirty cubits in length:* accord. to some, this, (TA,) or جَمَلُ المَآءِ, (Mgh,) is *what is called the* كَوْسَجٌ *and* كُبَعٌ (Mgh, TA) *and* لُخْمٌ, [i. e., *xiphias,* or *sword-fish,*] *which passes by nothing without cutting it.* (TA.) [In the present day, جَمَلُ البَحْرِ is an appellation of *The pelican.*] ___ عَيْنُ الجَمَلِ, in the dial. of Egypt, *i. q.* الشَّاهْ بَلُّوط [*The chestnut*]. (TA.) ___ جَمَلٌ signifies also A woman's *husband.* (L in arts. اخذ and قيد. See 2 in each of those arts.) ___ Also *Palm-trees;* (K;) as being likened to the he-camel in respect of their tallness and their bigness and their produce: in some of

the copies of the K, النَّحْلُ is erroneously put for النَّخْلُ. (TA.) ___ See also جُمَّلٌ.

جُمَلٌ : see جُمَّلٌ, in three places.

جُمُلٌ *A company,* or *congregated body, of men.* (ISd, K.) ___ See also جُمَّلٌ.

جُمْلَةٌ *A strand* of a thick rope: pl. [or rather coll. gen. n.] جُمْلٌ : or *many strands* of a rope, *put together* [*to compose a cable:* see جُمَّلٌ]. (TA, in two places in this art.) ___ Hence, app., (TA,) The *aggregate* of a thing; (K;) the *sum, whole,* or *total;* (KL, PS;) it implies muchness, or numerousness, and means *any aggregate unseparated:* (Er-Rághib, TA:) pl. جُمَلٌ. (S.) [جُمْلَةٌ مِنْ مَالٍ generally means *A large sum of money;* and in a similar sense جُمْلَةٌ is often used in relation to various things.] It is said in the Kur [xxv. 34], وَقَالَ ٱلَّذِينَ كَفَرُوا لَوْ لَا نُزِّلَ عَلَيْهِ ٱلْقُرْآنُ جُمْلَةً وَاحِدَةً, i. e., [*And those who disbelieved said, Wherefore was not the Kur-án sent down,* or *revealed, to him*] *aggregated?* (TA:) [or *in one aggregate?*] or *at once?* (Bd.) [Hence, بِالْجُمْلَةِ as meaning *Upon the whole; to sum up.*] ___ And hence, in grammar, (TA,) [*A proposition; a clause; a phrase;* sometimes, *a sentence;*] *a phrase composed of a subject and an attribute,* [i. e., *composed of an inchoative and an enunciative,* (in which case it is termed جُمْلَةٌ ٱسْمِيَّةٌ,) or *of a verb and its agent,* (in which case it is termed جُمْلَةٌ فِعْلِيَّةٌ,)] (KT, TA,) [&c.,] *whether affording a complete sense,* as زَيْدٌ قَائِمٌ [Zeyd is standing], or *not,* as إِنْ يُكْرِمْنِى [If he treat me with honour]. (KT.)

جَمْلَآءُ : see جَمِيلٌ.

جَمَلُونَ *A building,* or *structure, in the form of a camel's hump:* (TA:) [*a ridged roof:* so in the present day: pl. جَمَالِينُ.]

جَمَالٌ inf. n. of جَمُلَ: (S, Mgh, Msb:) [when used as a simple subst., meaning] *Beauty, goodliness, comeliness,*

or *pleasingness*, syn. حُسْنٌ, (S, M, Mgh, * K,) *in person*, (M, K,) and *goodness in action*, or *actions*, or *behaviour*, (M, TA,) or also, *in moral character:* (K:) or *elegance*, or *prettiness;* i. e., *delicacy*, or *minuteness, of beauty:* (Sb, Msb:) or *much goodness*, or *beauty* or *goodliness* or *comeliness, in the mind*, or *in the person*, or *in the actions* or *behaviour;* and also, *much goodness that is communicated from its possessor to another:* (Er-Rághib, TA:) accord. to As, [when relating to the person,] حُسْنٌ is in the eyes; and جَمَالٌ, in the nose. (TA in art. حسن.) [See also جَمِيلٌ.] One says, جَمَالَكَ أَنْ لَا تَفْعَلَ كَذَا, (ISd, K,) or أَنْ تَفْعَلَ كَذَا, (IDrd, TA,) meaning, *Keep to that which is most comely for thee to do, and do not thus.* (IDrd, ISd, K. [But see what follows.])

___ Also *Patience.* (Mgh in art. خص.) Aboo-Dhu-eyb says,

* جَمَالَكَ أَيُّهَا القَلْبُ القَرِيحُ *

* سَتَلْقَى مَنْ تُحِبُّ فَتَسْتَرِيحُ *

(S, * TA, the former of which cites only the first hemistich, and the latter substitutes الجَرِيحُ for its syn. القَرِيحُ,) meaning, [Keep *thy patience, O thou wounded heart: thou wilt find whom thou lovest, and be at rest:* or] *keep to thy patience*, or *thy constraint of thyself to be patient*, and *thy shrinking from what is foul*, and *be not impatient in an evil manner.* (S, TA.)

جُمَالٌ : see جَمِيلٌ: and جُمَالَةٌ.

جَمُولٌ *A piece of fat melted.* (IAar, TA.) [See also جَمِيلٌ.] ___ A *fat* woman. (IAar, K.) ___ *A person*, (K,) or *woman*, (M,) *who melts fat.* (M, K.)

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جَمِيلٌ *Melted fat:* (S, Mgh:) or *melting fat:* or *fat that is melted and collected:* (K, TA:) or *fat that is melted, and, whenever it drips, made to drip upon bread, and then replaced over the fire* [*that it may drip again:* see جَمَلَ]: (TA:) and جُمَالَةٌ , also, signifies [the same; or] *melted grease.* (Mgh, * TA.) [See also جَمُولٌ.] Hence, accord. to Abu-l-'Alà, because, when a man becomes fat and in good condition, his جَمَال becomes apparent, (Ham p. 155,) as also جُمَالٌ and جُمَّالٌ , (K,) or this last denotes a higher degree of beauty than جَمِيلٌ, (S, Sgh,) and has no broken pl., (TA,) and أَجْمَلُ , (TA,) *Beautiful, goodly, comely,* or *pleasing,* (S, M, Mgh, K,) *in person,* (M, K,) and *good in action,* or *actions,* or *behaviour,* (M, TA,) or also *in moral character:* (K:) [like the Greek καλὸς, the Latin *pulcher,* the French *beau,* &c.; and so حَسَنٌ:] or *elegant,* or *pretty;* i. e., *delicately,* or *minutely, beautiful:* (Msb:) [or *characterized by much goodness,* or *beauty* or *goodliness* or *comeliness, in his mind,* or *in his person,* or *in his actions* or *behaviour;* and also *characterized by much goodness communicated from him to others:* see جَمَالٌ:] pl. of the first جَمَالٌ: (TA:) fem. جَمِيلَةٌ, (S, Mgh, Msb, K,) applied to a woman; (S, Mgh, Msb;) as also جَمَلَآءُ , (Ks, S, K,) [said to be] an instance of [the measure] فَعْلَآءُ having no [masc. of the measure] أَفْعَلُ; (TA;) [but see above;] or this is applied to any female as signifying *perfect,* or *complete, in body.* (Ibn-'Abbád, K.) It is said in a trad., إِنَّ ٱللّٰهَ جَمِيلٌ يُحِبُّ الجَمَالَ *Verily God is comely in deeds,* (TA,) or *an Abundant Bestower of good things: He loveth those who are of the like character.* (Er-Rághib, TA.) And you say, عَامَلَهُ بِالجَمِيلِ [*He treated him with comely,* or *pleasing, behaviour*]. (TA.) And مَاسَحَهُ بِالجَمِيلِ [*He coaxed him,* or *wheedled him, with comely,* or *pleasing, behaviour* or *speech*]. (ISd, K. [See 3.]) ___ أَبُو جَمِيلٍ [*The kind of plants called*] البَقْل; because they embellish by their presence, and render good, the seasoning of food; or because they take away the جَمِيلٌ, i. e., the grease of the flesh-meat, and dry up the food. (Har p. 227.)

جَمَالَةٌ : see the next paragraph.

جُمَالَةٌ : see جُمَّلٌ: and جَمِيلٌ. Also *A herd,* or *distinct number, of camels;* (K;) mentioned before as a pl. of جَمَلٌ [q. v.]: (TA:) or, *of she-camels among which is no he-camel;* as also جَمَالَةٌ and جَمَالَةٌ ; (K;) but this is contradictory to a saying of ISk [respecting جَمَالَةٌ], mentioned above [voce جَمَلٌ; where all these three words are said to be pls. of جَمَلٌ]: (TA:) and also *horses:* pl. جُمَالٌ , which is extr. [as a pl.; though, in relation to جُمَالَةٌ, it may be a coll. gen. n., forming its n. un. with ة]. (AA, K.)

جَمَالَةٌ : see what next precedes.

جَمِيلَةٌ *A number of gazelles together:* and *of pigeons.* (Ibn-' Abbád, K.)

جُمَالِىٌّ applied to a man, (S, Msb, K,) *Large in make:* (S, Msb:) or *tall in body:* (Msb:) or *firm* [*in make*], (K,) or *big in limbs, complete in make,* (TA,) *like a he-camel.* (K, TA.) And with ة applied to a she-camel, (S, K,) *Resembling a he-camel in greatness of make:* (S:) or *firm* (K, TA) *in make,* (TA,) *like a he-camel* (K, TA) *in greatness of make and in strength.* (TA.)

جُمَّلٌ (S, K, &c.) and جُمَلٌ and جُمْلٌ (K) and جُمُلٌ and جَمَلٌ (IJ, K) [*A cable;*] *the rope of a ship,* (S, K,) i. e., the *thick rope thereof,* (TA,) *that is also called* قَلْسٌ, (S, TA,) *consisting of* [*a number of*] *ropes put together:* (S:) and جُمَالَةٌ also signifies [the same; or] *a thick rope,* because *consisting of many strands put together;* pl. جُمَالَاتٌ; (Zj, TA;) which Mujáhid explains as meaning the *ropes of bridges;* but I 'Ab, as the *ropes of ships, put together so as to be like the waists of men* [*in thickness*]. (TA.) In all the forms mentioned above, except the last (جمالة), the word is read in the phrase [in the Kur vii. 38], حَتَّى يَلِجَ الجُمَّلُ فِى سَمِّ الخِيَاطِ [*Until the cable shall enter into the eye of the needle*]: (K, TA:) I 'Ab reads الجُمَّلُ, (S, TA,) and so do 'Alee and many others: جُمْلٌ is pl. [or rather coll. gen. n.] of جُمْلَةٌ, *a strand* of a

thick rope; or, accord. to IJ, pl. of جَمَلٌ [q. v.]: the first is explained by Fr as meaning *ropes put together;* but Aboo-Tálib thinks that he meant جُمَلٌ , without tesh-deed. (TA.) حِسَابُ الجُمَّلِ, (S K,) thought by IDrd to be not Arabic, (TA,) and الجُمَلِ , (K,) but IDrd doubts its correctness, *The calculation by means of the letters* ا ب ج د, &c. (TA.)

جَمَّالٌ *An owner,* or *an attendant, of a camel* or *camels:* (KL, TA: * [see also جامِلٌ:]) and جَمَّالَةٌ *owners,* or *attendants, of camels;* (S, K, TA;) similar to خَيَّالَةٌ and حَمَّارَةٌ; (S, TA;) as the former is to حَمَّارٌ. (TA.) [See an ex. of the latter in a verse cited voce إِذَا.]

جُمَّالٌ : see جَمِيلٌ.

جامِلٌ [act. part. n. of جَمَلَ. And also part. n. of جَمُلَ]. The Arabs say, اِجْمُلْ إِنْ كُنْتَ جَامِلًا [*Become beautiful,* &c., *if thou be becoming beautiful,* &c.]: but when they mean the quality [alone], they say, إِنَّهُ لَجَمِيلٌ [*Verily he is beautiful,* &c.]. (Lh, TA.) A man *possessing a* جَمَلٌ [or *he-camel*]. (TA. [See also جَمَّالٌ.]) ___ *A herd,* or *distinct number, of camels,* (S, K, * TA,) *males and females,* (TA,) *with their pastors and their owners:* (S, K, TA: [also said in the K to be a pl. of جَمَلٌ: in the CK, الجامِعُ is erroneously put for الجامِلُ:]) or a word formed to denote a pl., meaning *camels,* (Ham pp. 122 and 490,) *males and females;* (Id p. 122;) derived from جَمَلٌ; (Id. p. 490;) like بَاقِرٌ (Id. ib. and TA) from بَقَرٌ, (Ham p. 490,) and كَالِبٌ [from كَلْبٌ]. (TA.) ___ Also *A great tribe.* (AHeyth, K.)

أَجْمَلُ [*More,* and *most,* جَمِيلٌ, or *beautiful,* &c.]. (S, K.) ___ See also جَمِيلٌ.

مُجْمَلٌ [pass. part. n. of 4, q. v. ___ Also, applied to a phrase or the like,] properly, *Including,* or *implying, a number of things, many and unexplained:* (Er-Rághib, TA:) as used by the lawyers, [*confused,* or] *requiring explanation.* (TA.)

مُجَامِلٌ [act. part. n. of 3, q. v. ___ Also] *One who is unable to answer a question put to him by*

another person, and therefore neglects it, and bears malice against him for some time. (TA.)

جمن

جُمَانٌ *Beads made of silver, like pearls;* (S;) *things in the form of pearls, of silver;* (K;) one of which is called جُمَانَةٌ, (S, K,) pl. جُمَانَاتٌ: (Har p. 181:) or *pearls* (K, TA) themselves: (TA:) or the first is the proper meaning, and this is metaphorical: (EM p. 161:) [said to be] a Persian word, arabicized. (TA.) Also *A kind of belt* (سَفِيفَةٌ) *woven of leather, in which are beads of every colour, worn by a woman as a* وِشَاحٌ [q. v.]: or *silvered beads.* (K.)

جمهر

Q. 1 جَمَهَرَ, (T, A, K,) inf. n. جَمْهَرَةٌ, (A,) *He collected together* (T, A, K) a thing, (TA,) or earth, or dust, (T, A, TA,) *one part upon another.* (T, TA.) ___ جَمَهَرَ القَبْرَ, (S, Msb, K,) inf. n. as above, (S,) *He collected the earth,* or *dust, over the grave,* (S, Msb, K,) *not plastering it with clay,* or *mud,* (S, K,) *nor making it even,* or *level.* (TA.) ___ جَمَهَرَ المَتَاعَ *He took the main part of the household-goods,* or *commodities:* and in like manner the verb is used in relation to plants, or herbage. (Kitáb el- Addád, TA.) ___ جَمَهَرَ عَلَيْهِ الخَبَرَ, (Ks, S, K,) or لَهُ, (Lth, TA,) or إِلَيْهِ, (AZ, TA,) *He acquainted him with a part of the news,* or *story, and concealed what he desired,* or *meant:* (Ks, S, K:) or *he acquainted him with a part of the news,* or *story, incorrectly,* or *not in the proper manner, and omitted what he desired,* or *meant:* (Lth, TA:) or *he acquainted him with a small portion thereof, omitting most of what was necessary for him to know, and relating it in a manner different from the proper way:* (AZ, TA:) and accord. to the Kitáb el-Addád of Abu-t-Teiyib the Lexicologist, it seems to have a contr. signification; for he says that جَمَهَرْتُ لَكَ الخَبَرَ means, *I acquainted thee with the main part of the news,* or *story.* (TA.)

Q. 2 تَجَمْهَرَ عَلَيْنَا *He held up his head with an assumption of superiority over us; domineered over us;* or *exalted himself above us.* (TA.)

جَمْهَرَةٌ [originally inf. n. of جَمَهَرَ]: see the next paragraph.

جَمْهُورٌ (not جَمْهُورٌ, which is a form of the word mentioned by Et-Tilimsánee, MF) *A quantity of sand rising above what is around it,* (S, Msb, K,) *and collected together;* (S;) as also ↓ with ة; (L;) so called from

its abundance and height: (Msb:) or *a large quantity of sand, heaped up, and extensive:* (Lth, TA:) and ↓ with ة, *sand compacted together, and extending in an oblong form upon the surface of the earth.* (TA.) ___ The *generality,* or *main part, of* men, or people: (S, A, K:) and the *eminent, elevated,* or *noble,* of them: (TA:) and *a great number of people:*

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(Msb:) pl. جَمَاهِيرُ; (A, Msb;) which signifies also *collective bodies* of men. (TA.) You say, هٰذَا قَوْلُ الجُمْهُورِ *This is the saying of the generality,* or *main part.* (A.) ___ The *generality;* the *greater, main,* or *chief, part;* the *main body, main, gross, mass,* or *bulk;* of anything; (K;) as also جَمْهَرَةٌ . (W 95.) ___ Also, (K,) or جَمْهُورَةٌ , (TA,) *A noble,* or *high-born, woman.* (K, TA.)

جَمْهُورَةٌ : see جُمْهُورٌ, in three places.

جُمْهُورِىٌّ *An intoxicating beverage:* (AO, K:) or [*beverage of the kind called*] نَبِيذ *made of grapes, that is three years old:* (K:) or *i. q.* بَخْتَجٌ; (TA;) which is *expressed juice* [*of grapes*] *cooked* (Mgh voce بختج, and TA) *so as to be reduced to one third,* (Mgh,) *such as is lawful to be drunk:* (TA:) or the *beverage called* بختج *to which what has gone from it has been restored, and which is then cooked, and put into vessels, and becomes very potent:* (AHn, and Mgh ubi suprà, and TA:) or *juice of grapes cooked until half of it is gone and half remains:* (KL:) called جمهورىّ because used by most men. (TA.)

جَمَاهِرُ *Large, big, bulky,* or *corpulent.* (TA.)

مُجْمَهِرَةٌ A she-camel *compact in make;* (K;) as though she were a جُمْهُورٌ of sand. (TA.)

جن

1 **جَنَّهُ** , (S, Mgh, K,) aor. ـُ , (Mgh, TA,) inf. n. جَنٌّ, (TA,) *It veiled, concealed, hid, covered,* or *protected, him;* (S, Mgh, K;) said of the night; (S, K;) as also جَنَّ عَلَيْهِ, (S, Msb, K,) aor. ـُ , (S, Msb,) inf. n. جُنُونٌ, (S,) or جَنٌّ, (K,) or both; (TA;) so in the Kur vi. 76, meaning *it veiled him, concealed him,* or *covered him, with its darkness;* (Bd;) and اجنّهُ : (S, Msb, K:) or this last signifies *he,* or *it, made,* or *prepared, for him,* or *gave him, that which should veil him, conceal him,* &c. : accord. to Er-Rághib, the primary signification of جَنٌّ is the *veiling,* or *concealing,* &c., *from the sense.* (TA.) And جُنَّ عَنْهُ means *It* (anything) *was veiled, concealed,* or *hidden, from him.* (K.) ___ *He concealed it;* namely, a dead body; as also اجنّهُ : (S, TA:) or the latter, *he wrapped it in grave-clothing:* (K:) and *he buried it.* (TA.) And أَجْنَنْتُ الشَّىْءَ فِى صَدْرِى *I concealed the thing in my bosom.* (S.) And أَجَنَّتْ وَلَدًا, (S,) or جَنِينًا, (K,) said of a woman, (S,) or a pregnant female, (K,) *She concealed* [or *enveloped* in her womb *a child,* or *an embryo,* or *a fœtus*]. (TA.) جَنَّ, aor. ـِ , inf. n. جَنٌّ, *It* (an embryo, or a fœtus,) *was concealed* in the womb. (K.) ___ Also, [inf. n., probably, جَنٌّ and جُنُونٌ and جَنَانٌ, explained below,] *It* (the night) *was,* or *became, dark.* (Golius on the authority of Ibn-Maaroof.) جُنَّ, (S, Msb, K,) inf. n. جُنُونٌ (S, K) and جَنَّةٌ (S) and جَنٌّ; (K;) and اُسْتُجِنَّ , and تَجَنَّنَ , and تَجَانَّ ; (K;) *He* (a man, S) *was,* or *became,* مَجْنُونٌ [originally signifying *possessed by a* جِنِّىّ, or *by* جِنّ; *possessed by a devil* or *demon;* (see Bd li. 39;) and hence meaning *bereft of reason;* or *mad, insane, unsound in mind* or *intellect,* or *wanting therein:* the verbs may generally be rendered *he was,* or *became, possessed;* or *mad,* or *insane*]. (S, Msb, K.) ___ جُنَّ الذُّبَابُ, (S, A, TA,) inf. n. جُنُونٌ, (TA,) *The flies made much buzzing:* (S:) or *made a gladsome buzzing* in a meadow. (A, TA.) ___ جُنَّ النَّبْتُ, inf. n. جُنُونٌ, *The herbage became tall, and tangled,* or *luxuriant,* or

abundant and dense, and put forth its flowers or *blossoms:* (S, TA:) or *became thick and tall and full-grown, and blossomed.* (M, TA.) And جُنَّتِ الأَرْضُ, (Fr, K,) inf. n. جُنُونٌ, (K,) *The land produced pleasing herbage* or *plants:* (Fr, TA:) or *put forth its flowers and blossoms;* as also تَجَنَّنَتْ . (K, TA.)

2 **جَنَّنَ** see 4.

4 **أَجْنَنَ** see 1, in four places: and see 8. Also اجنّه *He* (God) *caused him to be,* or *become,* مَجْنُونٌ [originally signifying *possessed by a* جِنِّىّ, or *by* جِنّ; and hence generally meaning *bereft of reason;* or *mad, insane, unsound in mind* or *intellect,* or *wanting therein*]. (S, Msb, K.) [And so, vulgarly, جنّنه , whoever, or whatever, be the agent.] ___ ما اجنّه [*How mad,* or *insane,* &c., *is he!*] is anomalous, (Th, S,) being formed from a verb of the pass. form, namely, جُنَّ; (Th, TA;) for of the مَضْرُوب one should not say, مَا أَضْرَبَهُ; nor of the مَسْلُول should one say, مَا أَسَلَّهُ: (S:) Sb says that the verb of wonder is used in this case because it denotes want of intellect [which admits of degrees]. (TA.) اجنّ also signifies وَقَعَ فِى مَجَنَّةٍ [app. meaning *He fell into,* or *upon, a place containing,* or *abounding with,* جِنّ]. (TA.)

5 **تَجَنَّنَ** see 1, in two places. ___ تجنّن عليه, and تَجَانَنَ , (S, K,) and تَجَانَّ , (S,) *He feigned himself* مَجْنُونٌ [i. e. *possessed by a* جِنِّىّ, or *by* جِنّ; and hence generally meaning *bereft of reason;* or *mad, insane,* &c.;] *to him;* (S, K;) not being really so. (TA.)

6 **تَجَانَّ** : see 1: ___ and see also 5.

8 **اجتنّ** , (accord, to the S,) or اجنّ , (accord. to the K,) *He was,* or *became, veiled, concealed, hidden, covered,* or *protected,* or *he veiled, concealed, hid, covered,* or *protected, himself,* (S, K,) عَنْهُ *from him,* or *it;* (K;) as also استجن . (S, K.) You say, استجن بِجُنَّةٍ *He was,* or

became, veiled, &c., or *he veiled himself,* &c., *by a thing whereby he was veiled,* &c. (S.)

10 **إِسْتَجْنَنَ** see 8, in two places: and see also 1. اِسْتَجْنَانٌ is also syn. with اِسْتِطْرَابٌ; (S, K;) اِسْتَجَنَّهُ meaning اِسْتَطْرَبَهُ, i. e. *He excited him to mirth, joy, gladness,* or *sport.* (TK.)

جَنٌّ The *darkness* of night; as also جُنُونٌ and جُنَانٌ, (K, TA,) the last [written in the CK جُنَانٌ, but it is] with fet-h: (TA:) or all signify its *intense darkness:* (TA:) or all, the *confusedness of the darkness* of night: (K:) [all, in these senses, are app. inf. ns.: (see 1:)] the last, جَنَانٌ, also signifies *night* [itself]: (K:) or [so in copies of the K, accord. to the TA, but in the CK and,] the *dense black darkness* of night: (S, K:) and جُنُونٌ, the *veiling,* or *concealing,* or *protecting, darkness* of night. (ISk, S.) ___ *Concealment:* so in the phrase, لَا جِنَّ بِهٰذَا الأَمْرِ *There is no concealment with this thing.* (K, * TA.) One of the Hudhalees says,

* وَلَا جِنَّ بِالبَغْضَآءِ وَالنَّظَرِ الشَّزْرِ *

[*And there is no concealment with vehement hatred and the looking with aversion*]. (TA.) [The *genii;* and sometimes the *angels;*] accord. to some, the *spiritual beings that are concealed from the senses,* or *that conceal themselves from the senses; all of such beings;* (Er-Rághib, TA;) the *opposite of* إِنْسٌ; (S, Mgh, Msb, Er-Rághib, TA;) *thus comprising the angels; all of these being* جِنّ; (Er-Rághib, TA;) thus called because they are feared but not seen: (S:) or, accord. to others, *certain of the spiritual beings;* for the spiritual beings are of three kinds; the good being the angels; and the evil being the devils (شَيَاطِين); and *the middle kind, among whom are good and evil,* being the جِنّ; as is shown by the first twelve verses of ch. lxxii. of the Kur: (Er-Rághib, TA:) or it here means *intelligent invisible bodies, predominantly of the fiery,* or *of the aerial, quality:* or *a species of souls,* or *spirits, divested of bodies:* or *human souls separate from their bodies:* (Bd:) or the جِنّ are the *angels* [*exclusively*]; (K;) these being so called in the Time of Ignorance, because they were

concealed, or because they concealed themselves, from the eyes: so, accord. to some, in the Kur [xviii. 48], where it is said that Iblees was of the جِنّ: and so, as some say, in the Kur [vi. 100], where it is said that they called the جِنّ partners of God: (TA:) but some reject the explanation in the K, because the angels were created of light, and the جِنّ of fire; and the former do not propagate their kind, nor are they to be described as males and females; contrary to the case of the جِنّ; wherefore it is generally said that in the phrase [in the Kur xviii. 48, above mentioned] إِلَّا إِبْلِيسَ كَانَ مِنَ الجِنِّ, what is excepted is disunited in kind from that from which the exception is made, or that Iblees had adopted the dispositions of the جِنّ: (MF, TA:) or, as some say, the جِنّ were *a species of the angels, who were the guardians of the earth and of the gardens of Paradise:* (TA:) جِنَّةٌ, also, signifies the same as جِنٌّ: (S, Msb, K:) so in the last verse of the Kur: (S:) in the Kur xxxvii. 158 meaning the *angels,* whom certain of the Arabs worshipped; (TA;) and whom they called the daughters of God: (Fr, TA:) a single individual of the جِنّ is called جِنِّىٌّ, [fem. with ة:] (S, TA:) and جَانٌّ, also, is syn. with جِنٌّ: (Msb:) or الجَانُّ means *the father of the* جِنّ; (S, Mgh, TA;) [i. e. any father of جِنّ; for] the pl. is جِنَّانٌ, like حِيطَانٌ pl. of حَائِطٌ: (S, TA:) so says El-Hasan: it is said in the T, on the authority of

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AA, that the جانّ is, or are, *of the* جِنّ: (TA:) or جَانٌّ is a quasi-pl. n. of جِنٌّ; (M, K;) like جَامِلٌ and بَاقِرٌ: (M, TA:) so in the Kur lv. 56 and 74: in reading the passage in the Kur lv. 39, 'Amr Ibn- 'Obeyd pronounced it جَأَنٌّ: (TA:) it is related that there were *certain creatures* called the جانّ, *who were upon the earth, and who acted corruptly therein, and shed blood, wherefore God sent angels who banished them from the earth;* and it is said that these angels became the inhabitants of the earth after them. (Zj, TA.) بَاتَ فُلَانٌ ضَيْفَ جِنٍّ [*Such a one passed the night a guest of* جِنّ] means, *in a desolate place, in which was no one that might cheer him by his society* or *converse.* (TA.) The saying of Moosà Ibn-Jábir,

* فَمَا نَفَرَتْ جِنِّى وَلَا فُلَّ مِبْرَدِى *

may mean *And my companions, who were like the* جنّ, *did not flee* when I came to them and informed them, *nor was my tongue, that is like the file, deprived of its sharp edge:* or by his جنّ he means his *familiar* جنّ, such as were asserted to aid poets when difficulties befell them; and by his مبرد, his *tongue:* (Ham p. 182 [where other explanations are proposed; but they are far-fetched]:) or by his جنّ he means his *heart;* and by his مبرد, his *tongue.* (S.) The Arabs liken a man who is sharp and effective in affairs to a جنّى and a شَيْطَان: and hence they said, نَفَرَتْ جِنُّهُ, meaning *He became weak and abject.* (Ham ubi suprà.) ___ The *greater, main,* or *chief, part,* or the *main body,* or *bulk,* of men, or of mankind; as also جَنَانٌ ; (K;) because he who enters among them becomes concealed by them: (TA:) or the latter means the *general assemblage,* or *collective body,* of men: (IAar, S, * TA:) or *what veils, conceals, covers,* or *protects, one,* of a thing. (AA, TA.) ___ The *flowers,* or *blossoms,* of plants or herbage. (K, TA.) ___ The *prime,* or *first part,* of youth: (S, K, TA:) or the *sharpness,* or *vigorousness, and briskness, liveliness,* or *sprightliness,* thereof. (TA.) You say, كَانَ ذٰلك فى جنّ شَبَابه *That was in the prime,* or *first part, of his youth.* (S, TA.) And أَفْعَلُ ذٰلكَ الأَمْرَ بجنّ ذٰلكَ *I will do that thing in the time of the first and fresh state of that.* (S, TA.) جنّ may also signify The *madness,* or *insanity, of exultation,* or *of excessive exultation.* (TA.) And one says, اتّقِ النّاقةَ فإنّها بجنّ ضِرَامِها, meaning *Fear thou the she-camel, for she is in her evil temper on the occasion of her bringing forth.* (TA.) ___ Also *i. q.* جدّ [app. جِدٌّ, as meaning *Seriousness,* or *earnestness*]; because it is a thing that is an accompaniment of thought, or reflection, and is concealed by the heart. (TA.)

جَنَّةٌ *A* [*garden, such as is called*] بُسْتَان: (S, Mgh:) or *a garden,* or *walled garden,* (حَدِيقَة, Msb, K,) *of trees,* or *of palm-trees,* (Msb,) or *of palms and other trees:* (K:) or only *if containing*

palm-trees and grape-vines; otherwise, if containing trees, called حديقة: (Aboo-'Alee in the Tedhkireh, TA:) or *any* بستان *having trees by which the ground is concealed:* and sometimes *concealing trees:* (Er-Rághib, TA:) and *palm-trees:* (S:) or *tall palm-trees:* (Mgh:) or *shadowing trees;* because of the tangling, or luxuriousness of their branches; as though concealing at once what is beneath them: then *a* بستان; because of its dense and shadowing trees: (Bd in ii. 23:) or *a* بستان *of palms and other trees, dense, and shadowing by the tangling,* or *luxuriousness, and denseness, of their branches;* as though it were originally the inf. n. of un. of جَنَّهُ, and meaning a single act of veiling or concealing &c.: (Ksh ib.:) then, with the article ال, [*Paradise,*] *the abode of recompense;* because of the جَنَان therein; (Ksh and Bd ib.;) or because the various delights prepared therein for mankind are concealed in the present state of existence: (Bd ib.:) [and] hence الجَنَّاتُ [*the gardens* of Paradise], (so in a copy of the S,) or جَنَّاتُ عَدْنٍ [*the gardens of continual abode*]: (so in another copy of the S:) [for] the pl. of جَنَّةٌ is أَجَنَّةٌ (Mgh, Msb, K) and جَنِينَةٌ (Msb, TA) and جُنَّةٌ, but this last is strange. (MF, TA.) [Dim. جُنَيْنَةٌ, vulgarly pronounced جَنِينَةٌ, and applied to *A garden;* as though it were *a little Paradise.*]

جُنَّةٌ *A thing by which a person is veiled, concealed, hidden, covered,* or *protected: an arm,* or *armour, with which one protects himself:* (S:) *anything protective:* (K:) or *coats of mail,* and *any defensive,* or *protective, arm* or *armour:* (TA:) pl. جُنُنٌ. (S.) ___ *A piece of cloth which a woman wears, covering the fore and kind parts of her head, but not the middle of it, and covering the face, and the two sides of the bosom,* (K,) or, accord. to the M, *the ornaments* [حُلِىّ instead of جَنَبِى] *of the bosom,* (TA,) *and having two eyeholes, like the* بُرْقُع. (K.)

جَنَّةٌ : see its syn. جِنٌّ: and جُنُونٌ.

جَنَنٌ *A grave;* (S, K;) because it conceals the dead: (TA:) and so جَنِينٌ, of the measure فَعِيلٌ in the sense of the measure

فَاعِلٌ. (Er-Rághib, TA.) ___ *Grave-clothing;* (K;) for the same reason. (TA.) ___ *A garment that conceals the body.* (TA.) [See also جَنَانٌ.] *A dead body;* (S, K;) because concealed in the grave; the word being of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the sense of مَنْفُوضٌ. (TA.)

جَنَنٌ : see جُنُونٌ.

جَنَانٌ : see جِنٌّ, first sentence, in two places: and see the same in the latter part of the paragraph. ___ Also *A garment:* (K:) or *a garment that conceals one;* as in the saying, مَا عَلَيَّ جَنَانٌ إِلَّا مَا تَرَى [*There is not upon me a garment that conceals me save what thou seest*]. (S.) [See also جَنَنٌ.] ___ The حَرِيمٌ [or *surrounding adjuncts,* or *appertenances and conveniences,*] (K, TA) of a house; because concealing the house. (TA.) ___ The *interior* of a thing that one does not see; (K;) because concealed from the eye. (TA.) ___ The *heart;* (T, S, M, Msb, K;) because concealed in the bosom; (T, M;) or because it holds things in memory: (M, TA:) or *its* رُوحٌ [i. e. the *heart's core,* or the *mind,* or *understanding,* or *intellect*]; (K;) which is more deeply hidden: (TA:) and (sometimes, TA) the *soul,* or *spirit;* (IDrd, K;) because the body conceals it: (IDrd, TA:) pl. أَجْنَانٌ. (IJ, K.) You say, مَا يَسْتَقِرُّ جَنَانُهُ مِنَ الفَزَعِ [*His heart does not rest in its place by reason of fright*]. (TA.) ___ *A secret and bad action.* (TA. [Before the word rendered secret is another epithet, which is illegible.])

جُنَانٌ : see مِجَنٌّ: and what here next follows.

جُنُونٌ : see جِنٌّ, first sentence, in two places. Also, inf. n. of جُنَّ; (S, K;) [originally signifying *A state of possession by a* جِنِّيّ, or *by* جِنّ; *diabolical,* or *demoniacal, possession;* and hence meaning] *loss of reason;* or *madness, insanity,* or *unsoundness in mind* or *intellect;* (Mgh;) or *deficiency of intellect:* (Sb, TA:) [it may generally be rendered *possession,* or *insanity:*] جُنُنٌ is a contraction thereof; (S, K;) or accord. to some, an original form: (MF, TA:) and جَنَّةٌ, also, (an inf. n. and a simple subst., S,) signifies the same as جُنُونٌ: (S, Msb, K:) as also مَجَنَّةٌ, (S, K,) and جُنَانٌ, but this last is vulgar. (TA.) ___ Also *Persistence in evil;* and

pursuance of a headlong, or *rash, course.* (Ham p. 14.)

جَنِينٌ Anything *veiled, concealed, hidden,* or *covered:* (K:) applied as an epithet even to rancour, or malice. (TA.) ___ *Buried; deposited in a grave.* (IDrd, S.) ___ *An embryo; a fœtus; the child,* or *young, in the belly;* (S Msb, K;) [i. e.,] *in the womb:* (Mgh:) pl. أَجِنَّةٌ (S, Msb, K) and أَجُنٌّ. (ISd, K.) ___ And the former of these pls., *Waters choked up with earth.* (TA.) See also جَنَنٌ. ___ Also The *vulva.* (TA.)

جُنَانَةٌ : see مَجَنٌّ.

جَنِينَةٌ , accord. to the copies of the K, but in the M جِنِّيَّةٌ , (TA,) *A* [*garment of the kind called*] مِطْرَفٌ, (K, TA,) *of a round form,* (TA,) *like the* طَيْلَسَانٌ, (K, TA,) *worn by women:* (TA:) in the T, said to be *certain well-known garments.* (TA.)

جُنَيْنَةٌ : see جَنَّةٌ, last sentence.

جِنِّيٌّ *Of,* or *relating to, the* جِنّ, or جَنَّة. (K.) ___ See جِنٌّ. In the saying,

* وَيْحَكِ يَا جِنِّيَّ هَلْ بَدَا لَكِ *
* أَنْ تُرْجَعِي عَقْلِي فَقَدْ أَنَى لَكِ *

[*Mercy on thee! O Jinneeyeh,* جِنِّيَّ being for جِنِّيَّةُ,) *doth it appear fit to thee that thou shouldst restore my reason? for the time hath come for thee* to do so], a woman resembling a جِنِّيَّة is meant, either because of her beauty, or in her changeableness. (TA.) The *tallness,* or *length and height,* of a camel's hump. (TA.)

جِنِّيَّةٌ [fem. of جِنِّيٌّ, q. v.] See also جَنِينَةٌ

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جنجن and جنجن and جنجنة (S, K) and جنجنة (K) and (as some say, TA) جنجون (K) are sings. of جناجن, which signifies The *bones of the breast:* (S, K:) or the *heads of the ribs* of men and of others: (M, TA:) or the *extremities of the ribs, next the sternum.* (T, TA.)

جنجنة : see what next precedes.

جنجون : see what next precedes.

جانّ : see جنّ. ___ Also *A white serpent:* (Lth, S, Msb:) or *a small white serpent:* (Mgh:) or *a great serpent:* (Zj, TA:) or *a species of serpent* (AA, M, K) *having black-bordered eyes,* (M, K,) *inclining to yellow,* (M, TA,) *harmless, and abounding in houses:* (M, K:) pl. جوانّ, (AA, TA,) or جنّان. (TA.)

أَجنَّك كَذَا *i. q.* مِنْ أَجْلِ أَنَّكَ [*Because that thou art thus*]; (S, K;) from which it is contracted by suppressing the ل and ا and transferring the kesreh of the ل to the ا (S.) A poet says,

* أَجنَّك عِنْدِى أَحْسَنُ النَّاسِ كُلِّهِمْ *

[*Because that thou art in my estimation the goodliest of all mankind*]. (S.) The مِنْ is omitted as in the phrase فَعَلْتُه أَجْلَكَ for مِنْ أَجْلِكَ. (Ks, TA.)

تَجْنِين [an inf. n. used as a simple subst.,] *What is said by the* جنّ [or *genii*]: or, accord. to Es-Sukkaree, *strange, uncouth speech* or *language, difficult to be understood.* (TA.)

مُجَنّ : see مجنون.

مَجَنٌّ *A shield;* (S, Mgh, Msb, K;) because the owner conceals, or protects, himself with it; (Mgh, Msb;) as also **مَجَنَّةٌ** (Lh, K) and جُنَانٌ and جُنَانَةٌ : (K:) pl. مَجَانٌّ. (S, Msb.) Sb held it to be of the measure فَعَلٌّ, from مجن; but his opinion is opposed by the fact that the word is of the form which is significant of an instrument, by the doubling of the ن, and by the syns. جنان and جنانة. (MF, TA.) It is said in a trad., that the hand [of a thief] shall not be cut off save for the value of a مَجَنّ; which in the time of the Prophet was a deenár, or ten dirhems; for this is the lowest amount for which that punishment is to be inflicted. (Mgh.) You say, قَلَبَ مَجَنَّهُ [*He turned his shield*], meaning *He dropped shame, and did what he pleased:* or *he became absolute master of his affair,* or *case.* (K, TA.) And قَلَبْتُ لَهُ ظَهْرَ المَجَنِّ [*I turned towards him the outer side of the shield*], meaning *I became hostile to him after reconciliation.* (Har p. 265.) ___ Also *A* [*woman's ornament such as is commonly called*] وِشَاح (Az, K.)

مَجَنَّةٌ *A place in which one is veiled, concealed, hidden, covered,* or *protected;* or *in which one veils, conceals, hides, covers,* or *protects, himself.* (S.) ___ A land *having in it* جِنّ: (S:) or *abounding with* جِنّ. (K.) See also جُنُونٌ.

مَجَنَّةٌ : see مَجَنٌّ.

مَجْنُونٌ [*Possessed by* جِنّى, or *by* جِنّ, or *by a devil,* or *demon; a demoniac:* (see Bd li. 39:) and hence meaning *bereft of reason;* or *mad, insane, unsound in mind* or *intellect,* or *wanting therein:* (see جُنُونٌ:) it may generally be rendered *possessed;* or *mad,* or *insane:*] part. n. of جُنَّ: (Msb:) or anomalously used as pass. part. n. of أَجَنَّهُ: (S, * K, * TA:) one should not say مُجَنٌّ : (S, TA:) [pl. نَخْلَةٌ مَجْنُونَةٌ ___.] مَجَانِينُ *A tall palm-tree:* (S, K, TA:) pl. مَجَانِينُ. (S, TA.) And نَبْتٌ مَجْنُونٌ *A plant,* or *herbage, that is tangled,* or *luxuriant,* or *abundant and dense, in part, and strong.* (TA.) And أَرْضٌ مَجْنُونَةٌ *Land producing much herbage, that has not been depastured.* (TA. [See also what next follows.])

أَرْضٌ مُتَجَنَّنَةٌ *Land having much herbage, so that it extends in every way.* (K, TA.)

مَنْجُونٌ and مَنْجِينٌ: see art. منجن

جنأ

1 **جَنَأَ عَلَيْهِ** , (As, S, L, K,) aor. ـَـ , inf. n. جُنُوءٌ, (As, K,) *He bent down over,* or *fell prostrate upon, him,* or *it;* (As, S, L, K;) namely, a man, (Th, L,) as one does in speaking to another [who is sitting], (Th,) or to shield or protect another from blows, (L,) and as a woman does over a child; (TA;) or a horse, said when a man has bent down to preserve himself [from an arrow &c.]; or a thing; (S;) as also جَنِئَ, aor. ـَـ , inf. n. جَنَأٌ; (K, TA; [in the CK, erroneously, جَنَاء;]) as also اجنأ , (As, L, K,) likewise said of a man bending over another to shield or protect the latter; (L, TA;) and جانأ , and تجانأ , (S, K,) and اجتنأ (TA.) ___ جَنَأَ فِى عَدْوِهِ *He persevered,* or *was fatigued and slow,* أَلَحَّ, [which has these two different meanings,]) *and bent down, in his running.* (T, TA.) جَنِئَ, aor. ـَـ , (Lth, K,) inf. n. جَنَأٌ, (Lth, S,) said of a man, (S,) *He had a bending forward of the upper part of his back over his breast:* (Lth, K:) or *was humpbacked:* (S:) or *he had a bent and humped back:* but Lth denies that جَنَأٌ signifies the *being humpbacked.* (TA.) [See also أَجْنَأُ.]

3 **جَانَأَ** see 1.

4 **أَجْنَأَ** see 1.

6 **تَجَانَأَ** see 1.

8 **إِجْتَنَأَ** see 1.

أُجْنَأُ, applied to a man, (S,) *Having a bending forward of the upper part of the back over the breast:* (Lth, K:) or *humpbacked:* (S:) or *having a bent and humped back;* but see what Lth says, voce جَنِئَ: (TA:) or *i. q.* أَدْنَأُ and أَقْعَسُ, meaning a man *having a bending in his breast towards*

his back: (AA, TA:) accord. to As, applied to him who has been straight in the back and has then been affected with what is termed جَنَأٌ: it is also applied to an ostrich: fem. جَنْآءُ and جَنْوَآءُ (TA.) ___ Also جَنْآءُ A ewe, or a she-goat, *having her horns bending backwards;* (Esh-Sheybánee, K;) and so جَنْوَآءُ (TA in art. جنو.)

مُجْنَأٌ *A shield:* (S, K:) so called because of its being humped, (K, TA, [in some copies of the former of which, for لَا حَدِيدَ بِهِ, we find لَا حَدِيدَةَ بِهِ, i. e. having no piece of iron in it,]) and on account of its bending form. (TA.)

مُجْنَأَةٌ *A grave.* (K.) [App. so called because the grave of an Arab of the desert generally has a small oblong humped mound raised over it.]

جنب

1 جَنَبَهُ *He broke his side:* (S, K:) or *he hit,* or *hurt, his side.* (TA.) [The aor. of the verb in this sense is probably ـُـ , and the inf. n., accord. to the TK, is جَنْبٌ.] ___ *He led him by his side;* (S, A, * Msb, K;) namely, a horse (S, A, Msb, TA) or the like, (S, A,) and a captive. (S, TA.) In this sense, its aor. is ـُـ , (A, Msb, TA,) and the inf. n. جَنْبٌ (S, A, Msb, K) and مَجْنَبٌ. (K.) Hence, طَوْعُ الجَنْبِ: see جَنَابٌ. جَنَبٌ which is forbidden (S, A, TA) in a trad., [in which it is said, لَا جَلَبَ وَلَا جَنَبَ] (A, TA) relating to horse-racing and to [the collecting of] the poor-rate, (TA,) means [in the former case] *A man's leading, by the side of a horse that he rides in a race, another horse,* (S, A, K,) *without a rider,* (TA,) *and when the horse that he rides has become languid and weak,* (K,) or *when he fears that he will not outstrip upon it,* (S,) or *when he draws near to the goal,* (A,) *transferring himself to the other,* (S, A, K,) *in order that he may outstrip:* (A:) and in relation to the poorrate, it means *the collector's alighting in the most remote of the places whence the portion appointed for the poor-rate is to be collected, and then ordering that the camels or the like* [*that constitute that portion*] *shall be led to him:* or the *going of the owner of the property to a distance,* [or *aside,* or *out of the way,*] *with his property, so that the collector is obliged to go to a distance in quest of it.* (K. See more in art. جلب, first paragraph.) ___ *He placed,* or *put, at a distance,* or *he put,* or *sent, away,* or *far away,* or *far off,* or *he removed far away, alienated,* or *estranged, him,* or *it;* (K;) *as though he put him,* or *it, aside,* or *as though he walked aside;* as also جَانَبَهُ (TA.) And *He pushed, thrust,* or *drove, him,* or *it, away, aside,* or *to a distance.* (K, * TA.) And جَنَبَهُ الشَّىْءَ (S, K, *) or الشَّرَّ (Fr, Zj, Msb,) aor. ـُـ ; (S, Msb, K;) and جَنَّبَهُ , (Fr, Zj, S, A, Msb,

K,) but this has an intensive signification; (Msb;) and اجنبه ; (Fr, Zj, A, K;) *He put aside,* or *away,* or *he warded off, from him,* (S,) or *he removed from him,* (S, Msb, K,) or *removed far from him,* (Msb, K,) *the thing,* (S, K, *) or *evil.* (Fr, Zj, A, Msb.) It is said in the Kur [xiv. 38], وَٱجْنُبْنِى وَبَنِىَّ أَنْ نَعْبُدَ الأَصْنَامَ [*And put Thou away from me and my sons our worshipping of idols*], (S,) or, accord. to one reading, وَأَجْنُبْنِى . (TA.) ___ *He yearned towards, longed for,* or *desired, him,* or *it.* (K, * TA.) جَنَبَ بِهِ,

aor. ـُ , [*He went aside, apart, out of the way, to a distance,* or *far away, with him,* or *it:* or, like جنبه, in a sense explained above,] *he placed,* or *put, at a distance,* or *he put,* or *sent, away,* or *far away,* or *far off, him,* or *it.* (K, TA.) ___ جَنَبَ فِى بَنِى فُلَانٍ, (S, K, *) aor. ـُ , inf. n. جَنَابَةٌ; (S;) and تَجَنَّبَ ; (so, app., in the TA;) *He alighted,* or *descended and abode,* or *settled, as a stranger, among the sons of such a one.* (S, K, * TA.) One says, نِعْمَ الْقَوْمُ هُمْ لِجَارِ الْجَنَابَةِ [*Excellent are the people, they,*] *to the neighbour who is a stranger.* (S. [See also جُنُبٌ.]) And لَا تَحْرِمْنِى عَنْ جَنَابَةٍ *Do not thou by any means refuse me because of being remote* (S, A, TA) *in respect of relationship.* (A, TA.) [See also جَنَابَةٌ mentioned below as a subst.] ___ جَنَبَتِ الرِّيحُ, (S, A, K,) aor. ـُ (TA,) inf. n. جُنُوبٌ; (K;) and اجنبت ; (TA;) *The wind was,* or *became, such as is termed* جَنُوب [i. e. *south,* or *southerly*]; (K;) *it blew in the direction of the wind thus called:* (A, TA:) or the former, (S,) or جَنَبَتْ, (TA,) *the wind changed,* or *veered, so as to become* جَنُوب (S, TA.) ___ [And hence, (see جَنَبَ إِلَيْهِ,)] جَنُوبٌ, (IAar, K,) or إِلَى لِقَائِهِ, (TA,) aor. ـُ ; (K;) and جَنِبَ, aor. ـَ ; (Th, K;) [inf. n., app., جَنَبٌ, for the verb is said in the K to be like نَصَرَ and سَمِعَ;] *He was,* or *became, disquieted by vehement desire to see him,* or *to meet him.* (K, * TA.) جَنِبَ, aor. ـَ , (S,) inf. n. جَنَبٌ, (S, K,) *He* (a camel) *limped,* or *halted, by reason of* [*pain in*] *his side:* (S:) or *he had an affection*

resembling ظَلْع [i. e. *limping*, or *halting*], (K, TA,) *but not the same as this:* (TA:) and, (K,) or accord. to As, (S,) *his lungs clave to his side by reason of vehement thirst:* (S, K:) or, accord. to the Arabs of the desert, as ISk says, *he became bent*, or *contorted, by reason of vehemence of thirst:* (S:) and *he* (a camel) *had a pain in his side from vehemence of thirst.* (TA.) The epithet is جَنِبٌ ; which is applied by Dhu-r-Rummeh to an ass. (S, TA.) ___ جنبت الدَّلْوُ [app. جَنَبَت] *The bucket inclined to one side in consequence of the breaking of one or two of the thongs attacking it to the cross-bars.* (L, TA.) جَنَب and جَنُب and جَنِب are *syn. with* أَجْنَب in a sense explained below: see 4. جَنُب *He had*, or *became affected by, the disease termed* ذَاتُ الجَنْب [or *pleurisy*]: (S, Mgh, Msb:) *he had a complaint of his side.* (K.) جَنُبوا *They were*, or *became, affected by the* [*south*, or *southerly, wind called*] جَنُوب. (S, A, K.) And also, [in allusion to the fertilizing effect attributed to the wind so called,] *They were*, or *became, affected by that wind in their cattle.* (L, TA.)

2 **جنّبه** : see 1: ___ and see also 3. جنّب, inf. n. تَجْنِيبٌ, *He did not send the stallion-camel among his she-camels, nor the ram or he-goat among his ewes or she-goats.* (K.) ___ جنّب القومُ *The milk of the people's camels became little:* (S:) or *the people's milk ceased;* (K, TA;) or *became little:* or *the people's camels had no milk:* and جنّب said of a man, *his camels had no milk, nor had his sheep or goats.* (TA.) Hence, عامُ تَجْنِيبٍ [*A year of little*, or *no, milk*]. (S, TA.) ___ جنّبت الأبلُ *The camels, with the exception of one or two, brought forth no young.* (AZ, TA.) *The camels did not conceive, so as to have milk.* (TA.) تَجْنِيبٌ [as an inf. n. of which the verb, if it have one in any of the following senses, is جَنَّب,] also signifies *A bending*, or *curving, and tension* [*of the sinews*] (توتير), *of the hind leg of a horse;* which is a quality approved: (S, K:) or, accord. to AO, *a turning aside of his fore legs in raising them and*

putting them down: but accord. to As, it is *in the kind legs,* and تَحْنِيبٌ is in the back-bone and in the fore legs. (TA.) [See also 2 in art حنب; and see also مُجَنَّبٌ.]

3 **جانبهُ** , (A, K,) inf. n. مُجَانَبَةٌ and جَنَابٌ, (K,) *He was,* or *became, at,* or *by, his side:* (A, K:) and *he walked,* or *went, by his side.* (A.) Also *i. q.* بَاعَدَهُ; (A, K;) i. e. *He was,* or *became,* [*distant, remote, far off,* or *aloof, from him;* or] *apart from him;* or *in a part, quarter,* or *tract, different from that in which he* (the other) *was;* (TA;) thus bearing two contr. significations. (A, K.) جانبهُ and تجانبهُ and تجنّبهُ and اجتنبهُ all signify the same, (S, K,) i. e. *He was,* or *became, distant, remote, far off,* or *aloof,* or *he went,* or *removed,* or *retired,* or *withdrew himself, to a distance,* or *far away,* or *far off,* or *he alienated,* or *estranged, himself,* or *he stood,* or *kept, aloof, from him,* or *it; he shunned,* or *avoided, him,* or *it;* as also جنّبهُ (K) [and تجنّبَ منهُ]. You say, جَانِبِ اللِّئَامَ [*Remove thyself far from the mean,* or *ignoble; stand,* or *keep, aloof from them; shun,* or *avoid, them*]. (A.) And لَجَّ فِى جَنَابٍ قَبِيحٍ *He persisted in removing himself to a distance,* or *estranging himself, from his family.* (S, A, K. [In two copies of the S, I find جناب here written with fet-h to the ج; but it is expressly said in the TA to be with kesr.]) ___ See also 1.

4 **اجنبهُ** : see 1, in the former half of the paragraph, in two places. اجنب, (S, IAth, Mgh, Msb, K, &c.,) inf. n. إِجْنَابٌ; (IAth, TA;) and جَنَبَ ; (IB, K;) but the former is more common than the latter; and the latter, than the next here following; (IB, TA;) and جَنُبَ (S, Msb, K,) [inf. n. جَنَابَةٌ, agreeably with analogy;] and جَنَبَ , aor. ـُ ; (L, TA;) and أُجْنِبَ, and استجنب , (K,) and تجنّب ; (L, TA;) *He was,* or *became, in the state of one who is termed* جُنُبٌ; (S, IAth, Mgh, L, Msb, K;) i. e., *under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen.* (IAth, TA.) لَا يُجْنِبُ, said by I' Ab, of a man, and of a garment, and of the ground, (TA,) and of water, (Mgh, TA,) means *He,* or *it, will not become polluted* (Mgh, TA) *by the*

touch of him who is جُنُب *so that one should need total ablution in consequence of the touching thereof.* (TA.) اجنبوا *They entered upon* [*a time in which blew*] *the* [*south,* or *southerly,*] *wind termed* الجُنُوب. (S, A, K.) ___ See also 1 in the latter half of the paragraph.

5 **تَجَنَّبَ** see 1: ___ and 3, in two places: ___ and 4.

6 **تَجَانَبَ** see 3.

8 **إِجْتَنَبَ** see 3.

10 **إِسْتَجْنَبَ** see 4.

جَنْبٌ , a word of well-known meaning; (S;) The *side,* or *half,* or *lateral half,* syn. شِقٌّ, (A, K,) of a man &c.; as also جَانِبٌ and جَنَبَةٌ : (K:) or the *part* of a man *that is beneath the arm-pit, extending to the flank;* as also جَانِبٌ , because it is the *side* of the person: (Msb:) pl. (of the first, Msb) جُنُوبٌ (Msb, K) and [of the same, a pl. of pauc.,] أَجْنَابٌ (CK) and [of جَوَانِبُ] جَانِبٌ (Lh, ISd, K, but not in the CK) and [app. of جَنْبٌ (like as لَيَائِلُ is a pl. of لَيْلٌ) or of جَنَبَةٌ (like as حَوَائِجُ is pl. of حَاجَةٌ which is originally حَوَجَةٌ) or of both these] جَنَائِبُ (M, K,) which is extr. (M, TA.) [Hence,] قَعَدْتُ إِلَى جَنْبِ فُلَانٍ and الى جَانِبِ فلان [*I sat by the side of such a one*]: both meaning the same. (S.) And إِنَّهُ لَمُنْتَفِخُ الجَوَانِبِ [*Verily he is inflated in the side*]: جوانب being here one of those words which are used in the sing. sense though in the pl. form. (Lh, TA.) And أَعْطَاهُ الجَنْبَ [lit. *He gave him the side;* meaning] *he was,* or *became, submissive, manageable, easy,* or *tractable, to him.* (A.) And جَارُ الجَنْبِ *He who cleaves to one, keeping by one's side.* (K. [Differing from جَارُ الجُنُبِ, q. v. infrà.]) And الصَّاحِبُ بِالجَنْبِ [in the Kur iv. 40] *The travelling-companion; the companion in a journey:* (S, K:) or *he who is near one;* or *by one's side:* or *the companion in every good affair:* or *the husband:* or *the wife.* (TA.) And ذَاتُ الجَنْبِ, (S, A, Mgh, Msb, K, &c.,) with which الجُنَابُ is syn., (K,) [and

sometimes الجَنْبُ, as will be seen in what follows,] *A well-known disease;* (Mgh;) [*the pleurisy;* called by the first of these three appellations in the present day;] *a severe disease, being an inflammatory tumour in the* [*pleura,* or] *membrane within the ribs:* (Msb:) or *an ulcer,* or *a purulent pustule, that comes within a man's side:* (S, TA:) it is *a severe disease in the side:* accord. to El-Hejeree, it is *in either side;* and they assert that *when it is in the left side, the patient perishes:* accord. to ISh, *the* دُبَيْلَة; which is *an ulcer that penetrates into the belly:* or *the ulcer* (دُبَيْلَة and دُمَّل) *that comes forth within the side, and discharges internally; the sufferer from which seldom recovers:* he who suffers from it [and dies in consequence], or, as some say, he who is afflicted by a complaint of the side (absolutely) while warring in the cause of God, is reckoned a martyr: (TA:) [soldiers in a campaign are notoriously more subject to it than persons in most other circumstances; and it is app. for this reason that] it is termed دَآءُ الصَّنَادِيد [the disease of the courageous chiefs]. (A, TA.) ذُو الجَنْبِ, of which ذَاتُ الجَنْبِ is the fem., signifies *Having a complaint of his side by reason of* [*the disease above mentioned,* or *what is termed*] الدُّبَيْلَة. (TA. [See also مَجْنُوبٌ.]) ___ A poet says,

* النَّاسُ جَنْبٌ وَالأَمِيرُ جَنْبُ *

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[*The people are a side and the prince is a side*]: (Akh, S, TA:) as though he reckoned the latter equal to all the people. (TA. [This is cited in the S and TA as though it were an ex. of جنب in the sense here next following: but it seems to be rather an ex. of this word in the sense first explained in the present paragraph.]) ___ *I. q.* نَاحِيَةٌ [*A side;* meaning *a lateral,* or *an outward* or *adjacent, part* or *portion, region, quarter,* or *tract;* or *a part,*

region, quarter, or *tract, considered with respect to its collocation* or *juxtaposition* or *direction,* or *considered as belonging to a whole; a vicinage,* or *neighbourhood*]; (S, K;) as also جانب (S, Msb, K) and جناب and جنبة (S, K) and جَنَبَة (S) and جنابة . (L, TA.) It is said that the primary signification of جنب is the part of the body mentioned in the beginning of this paragraph, and that its use in the sense of ناحية is metaphorical, as is the case of يمين and شمال; but ناحية is mentioned in the Msb as the primary signification of جانب ; (MF, TA;) though its primary signification accord. to the K and ISd seems to be that first mentioned. (TA.) You say, مشوا جانبيه and جنابيه and جنبتيه and جنابتيه [*They walked,* or *went on foot, on either side of him*]. (A, TA. *) And مَرُّوا يسيرون جنابيه (S, L) and جنبتيه and جنابتيه (L, TA) *They went along journeying on either side of him.* (S, L.) And جنا بين كُنَّا عنهم and جنابا *We were apart from them* [*on two sides* and *on one side*]. (TA.) And نزلوا فى جنابات الوادى [*They alighted in the sides of the valley,* or *in the tracts beside the valley*]. (A.) And فُلَانٌ لَا يَطُورُ بِجَنْبَتِنَا *Such a one will not approach our quarter:* (S:) thus accord. to AO; with fet-h to the ن: IJ, however, says, people are wont to say, أَنَا فِى ذَرَاكَ وجنبتك [meaning *I am under thy protection and in thy quarter*]; but that the correct expression is جنبتك , with the ن quiescent. (IB, TA.) The Arabs also said, الحَرُّ جَانِبَى سُهَيْلٍ, meaning *The heat is on either side of Suheyl* [or *Canopus:* i. e., *during the period next before, and that next after, the auroral rising of Canopus;* which rising began, in central Arabia, at the commencement of the era of the Flight, about the 4th of August, O. S.]: this is the greatest heat. (TA.) One also says, أَحَاطُوا به من جانبيه [meaning *They surrounded him on all his sides;* lit., *on his two sides*]; dividing the surrounding parts into two, but not meaning that any of these remained vacant. (Expos. of the exs. cited as testimonies by Sb, TA in art. حول.) ___ Also, [and جانب , which is thus used in the L in art. جنح, and by many authors,] *A part,* or *portion,* of a thing; (L;) the *greater,* or *main,* or *chief, part* or *portion* thereof; *most* thereof; (L, K;) or *a great part* or *portion* thereof; *much* thereof. (L.) Hence, [or perhaps from جنب in the second of the senses assigned to it above, conveying the idea

of juxtaposition, and thus of comparison,] هٰذَا قَلِيلٌ جَنْبَ مَوَدَّتِكَ [*This is little in comparison with the magnitude of thy love;* or simply, *in comparison with thy love*]. (TA.) ___ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِى جَنْبِ ٱللّٰهِ [in the Kur xxxix. 57] means فِى جَانِبِهِ, i. e. [*O my grief,* or *regret, for my negligence,* or *remissness,*] *in respect of that which is the right,* or *due, of God!* (A, Bd, TA,) i. e., (Bd,) *in respect of obedience to God!* (Bd, Jel:) or, *in respect of* [*the means of attaining*] *nearness to God!* (Fr, TA;) or, *nearness to God in Paradise!* (IAar, TA:) or, *in respect of the way of God, to which He hath called me!* i. e., the profession of his unity, and the confession of the prophetic office of Mohammad. (Zj, TA.) The saying of the Arabs, اتَّقِ ٱللّٰهَ فِى جَنْبِهِ وَلَا تَقْدَحْ فِى سَاقِهِ [may be rendered *Fear God in respect of his* (thy brother's) *right,* or *due, and impugn not his honour,* or *reputation:* or] means, accord. to the copies of the K, لَا تَقْتُلْهُ [*slay him not*], or, as in the L, and in the original draught of the author [of the K] لَا تَغْتَلْهُ [*slay him not clandestinely,* or *on an occasion of inadvertence*], from الغِيلَةُ, *and throw him not into trouble,* or *trial:* (TA:) or, accord. to some, فى جنبه means *in detracting from his reputation,* or *reviling him.* (K, TA. [See also Freytag's Arab. Prov. i. 240.]) A poet, cited by IAar, says,

* خَلِيلَىَّ كُفَّا وَٱذْكُرَا ٱللّٰهَ فِى جَنْبِى *

[*O my two friends, refrain, and be mindful of God in respect of my reputation;* (see also جانب;)] meaning, *in detracting from my reputation,* or *reviling me:* or, accord. to MF, *in my case.* (TA.) And one says, مَا فَعَلْتَ فِى جَنْبِ حَاجَتِى *What didst thou,* or *what hast thou done, in the case of the thing that I want?* (L, TA.)

جَنَبٌ : see طَوْعُ الجَنَبِ. جَنِيبٌ: see جَنَبٌ. جَنَابٌ also signifies *Short;* (K;) applied to a man. (TA.)

جَنِبٌ : see جَنَبٌ. ___ It is also applied as an epithet to a wolf, because he pretends to halt, from guile, or cunning. (L, TA.) ___

Also A man *who goes aside*, or *to a distance, from the beaten way, for fear of guests' coming to him for entertainment.* (K, TA.)

جُنُبٌ , (El-Fárábee, S, A, Msb, K,) which is sometimes used in the sing. form as pl., and has no fem. form, (TA,) and جَانِبٌ and أَجْنَبِيٌّ , (El-Fárábee, S, Msb, K,) which is said by Az in art. روح to be seldom or never used by the Arabs, but is mentioned by him in its proper art., (Msb,) and أَجْنَبُ , (Az, S, Msb, K,) are syn., (El-Fárábee, S, Msb, K,) signifying *A stranger;* (K;) as also جَنِيبٌ : (S:) or a man who is *distant*, or *remote:* (Msb:) or *distant*, or *remote, in respect of relationship:* (Az and Msb in explanation of the third and fourth:) [or *not a relation;* as will be seen from what follows:] and جَانِبٌ [as an act. part. n.] signifies one *alighting*, or *descending and abiding*, or *settling, as a stranger, among a tribe:* (S:) pl. of the first أَجْنَابٌ, (A, TA,) and of the second جُنَّابٌ, (S, TA,) and of the fourth أَجَانِبُ. (Msb.) الجَارُ الجُنُبُ [occurring in the Kur iv. 40] (T, S, A, Msb, K) and جَارُ الجُنُبِ (TA) *The person who is one's neighbour, but who belongs to another people;* (T, S, A, Msb, K;) *who is not of one's family nor of one's lineage;* (A;) *who is of another lineage than he of whom he is a neighbour;* (T, TA;) *who is not a relation:* (MF:) or *one who is distant*, or *remote, in an absolute sense:* (TA:) or *the person who is not a relation to another, and who comes to him, and asks him to protect him, and abides with him:* such has the title to respect that belongs to him as neighbour of the other, and to his protection, and as relying upon his safeguard and promise. (TA in art. جور. [Differing from جَارُ الجَنْبِ, q. v. suprà.]) It is said in a trad., هُمْ أَجْنَابُ النَّاسِ *They are the strangers of mankind*, or *of the people.* (TA.) And in another trad., قَالَ لِجَارِيَةٍ هَلْ مِنْ مُغْرِبَةِ خَبَرٍ قَالَتْ عَلَى جَانِبِ الخَبَرِ [*He said to a girl, Is there any news from abroad? She answered,*] *It is for a stranger coming from a journey* [*to give* such *news*]. (TA.) And one says, هُوَ أَجْنَبِيٌّ مِنِّى [*He is a person not related to me*]. (A.) ___ Also, ↓ the same four words, (of which only the last is mentioned in this sense in

the S,) *That will not be led; intractable.* (K.) ___ جُنُبٌ is also an epithet from الجَنَابَةُ; (S, Mgh, Msb, K;) signifying A man *under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen:* (IAth, TA: [see 4:]) and is used alike as masc. and fem. (S, Mgh, Msb) and sing. (S, A, Mgh, Msb, K) and dual (Msb, TA) and pl.; (S, A, Mgh, Msb, K;) being regarded as quasi-coordinate to the class of inf. ns.; for the inf. n., when used as an epithet, must remain, in form, sing. and masc.: (MF in art. عفت:) or one may use the dual form جُنُبَانِ; (K;) and sometimes they used the pl. أَجْنَابٌ (S, Msb, K *) and جُنُبُونَ, (S, Msb,) and the fem. pl. جُنُبَاتٌ; (Msb;) but not جُنُبَةٌ, (K, TA,) applied to a female. (TA.) It is said in a trad., لَا تَدْخُلُ المَلَائِكَةُ بَيْتًا فِيهِ جُنُبٌ, meaning [*The angels will not enter a house,* or *chamber,* or *tent, in which is*] *one who usually neglects the total ablution when under an obligation to perform it for the cause above mentioned.* (IAth, TA.)

جُنُبَةٌ : see جُنُبٌ, in four places: ___ and see جَانِبٌ. ___ Also *Retirement,* or *secession, from others:* (K, TA:) and in a trad., in which it is enjoined, used as meaning *retirement from women; avoiding the sitting by them, and the approaching the place that they occupy.* (TA.) You say, رَجُلٌ ذُو جُنُبَةٍ *A man of retirement.* (TA.) And نَزَلَ جُنُبَةً *He alighted,* or *descended and abode,* or *settled, in a place aside,* or *apart.* (S, TA.) And قَعَدَ جُنُبَةً *He* [*sat apart,* or] *retired from others.* (A, TA.) ___ The *state of being a stranger;* as also جَنَابَةٌ . (K. [Both are there mentioned as simple substs.; but the latter is an inf. n.: see جَنَبَ فِى بَنِى فُلَانٍ; and what next follows it: and see also 4.]) Both also signify *Remoteness in respect of relationship.* (TA.) Also, جُنُبَةٌ, *A piece of skin from the side of a camel,* (S, L, K, *) *of which is made a kind of milking vessel* (عُلْبَةٌ), (S, L,) *larger than the* مِعْلَقٌ, *but smaller than the* جَوْبَةٌ. (L.) And *Every kind of plant,* (S,) or

every kind of tree in general, (K,) *that produces* [*new leaves such as are termed*] رِبْل *in the season of the* صَيْف [which may mean either *summer* or *spring*]: (S, K:) or *every kind of plant that produces leaves in that season without rain:* (TA:) or a name given to *many plants, all of them* عُرُوق [perhaps meaning *resembling roots,* i. e. *straggling,* or *spreading like roots*]; so called because *less than large trees and higher than those that have no root-stock* (أَرُومَة) *in the earth; comprising the* نَصِىّ *and* صَلَّيَان *and* حَمَاط *and* مَكْر *and* حَذَر [so in the TA, but I do not find it elsewhere, and think it may be a mistranscription for حَزَر, of which حَزَرَة (the name of a certain sour tree) is probably the n. un.,] and دَهْمَآء; *which are smaller than* شَجَر *and superior to* بُقُول: all this has been heard from the Arabs: (T, TA:) or *green and fresh* صَلَّيَان: (TA:) or *what is* [*of a kind*] *between* بَقْل *and* شَجَر; (AHn, K, TA;) *being* [in the TA وهما, but this is evidently a mistake for وهى,] *of the kind of which the root remains in the winter while the branches perish:* (AHn, TA:) or *herbage of which the root is deep in the earth; such as the* نَصِىّ *and the* صَلَّيَان. (TA voce خَضِر.)

جَنَبَة : see جَنْب, in four places: ___ and see جَانِب.

جُنَبَة *A thing from which one retires,* or *withdraws himself, to a distance,* or *far away,* or *far off; from which one stands,* or *keeps, aloof.* (K.)

جَنَاب : see جَنْب, in five places. [Hence,] كُنَّا عَنْهُمْ جَنَابَيْن and جَنَابًا *We were remote,* or *retired, from them;* or *out of their way.* (TA.) ___ Also, (S, A, Msb, K,) and جَانِب , (Msb, * TA,) *A court,* or *yard,* or *an open or a wide space in front of a house or extending from its sides:* (S, A, K, TA:) and *a place of alighting* or *abode;* or *a settlement,* or *place of settling:* (A:) *a mansion; an*

abode; a habitation; or *a place to which a man betakes himself,* or *repairs, for lodging, covert,* or *refuge, in a city or town or village or other place of settled habitations;* syn. رَحْلٌ: (K:) and *a vicinage, neighbourhood,* or *tract adjacent to the place of abode* or *settlement, of a people* or *company of men:* pl. أَجْنِبَةٌ. (S.) You say, أَنَا فِى جَنَابِ زَيْدٍ *I am in the court,* or *yard, of Zeyd;* and *in his place of alighting* or *abode,* or *settlement.* (A, TA.) And فُلَانٌ رَحْبُ الجَنَابِ, (A, TA,) and خَصِيبُ الجَنَابِ, (S, A,) the former meaning *Such a one is possessed of an ample* رَحْلٌ [or *mansion,* &c., as explained above]: (TA:) [and the latter, *such a one is surrounded by a plentiful,* or *fruitful, tract:*] or both mean *such a one is generous* or *bountiful* [or *hospitable*]. (A.) And فُلَانٌ جَدِيبُ الجَنَابِ (S, TA) [meaning *Such a one is environed by a tract affected with drought,* or *barrenness;* as explained in the S in art. جدب: but generally used tropically, as meaning *such a one is ungenerous, illiberal,* or *inhospitable*]. And أَخْصَبَ جَنَابُ القَوْمِ [*The neighbourhood of the people,* or *the tract surrounding them, became plentiful,* or *fruitful*]. (S, TA.) And أَجْدَبَ بِنَا الجَنَابُ [*Our neighbourhood,* or *the tract surrounding us, became affected with drought,* or *barrenness*]. (TA from a trad.) ___ رَجُلٌ لَيِّنُ الجَنَابِ [perhaps a mistranscription for الجَانِبِ] *A man easy to deal with, compliant,* or *obsequious.* (A.) ___ [الجَنَابُ is also a title often given by writers of letters and the like to any great man to whom others betake themselves, or repair, for protection; and sometimes to God; meaning *The object of recourse; the refuge; the asylum:* similar to الحَضْرَةُ, q. v., and used in the same manner, i. e., alone, and, without the article, prefixed to the name of the person to whom it is applied, or to a pronoun; but the latter is generally considered as implying greater respect than the former.]

الجُنَابُ *i. q.* ذَاتُ الجَنْبِ: see جَنْبٌ. (K.)

جنَابٌ *A cord tied to the head and neck of a beast, by which he is led,* or *drawn.* (KL.) [Hence,] فَرَسٌ طَوْعُ الجَنَابِ *A horse easily led;* or *easy to be led; tractable;* [*obedient to the* جناب;] (S, A, K, TA;) as also طَوْعُ الجَنْبِ. (TA. [See 1, near the beginning.])

جَنُوبٌ, of the fem. gender, and, accord. to Sb, both a subst. and an epithet, [so that one says رِيحٌ جَنُوبٌ, as well as جَنُوبٌ alone and رِيحُ الجَنُوبِ,] (TA,) [The *south wind:* or *a southerly wind:*] the *wind that is opposite to that called the* شَمَال: (S, K:) [consequently, the *wind that blows from the direction of the south pole,* accord. to the S;] the *wind that blows from the direction of the left hand of a person standing opposite to the kibleh* [by which is here meant that corner of the Kaabeh in which is set the Black Stone; which corner is towards the east]: (Th, TA:) or the *wind that blows from the quarter between the place where Canopus rises* [S. 29? E. in central Arabia] *and the place where the same star sets* [S. 29? W. in the same latitude]: ('Omárah, TA:) or *from the quarter between the place where Canopus rises and the place where the sun sets in winter* [W. 26? S. in central Arabia]: (As, TA:) or it is *a hot wind, that blows in every season; blowing from that part of the tract between the quarter whence blows the east wind* (الصَّبَا) *and that whence blows the west wind* (الدَّبُور) *which is next to the place where Canopus rises:* (T, TA:) or the *wind that blows from the quarter between the place where Canopus rises and that where the Pleiades set* [W. 26? N. in central Arabia]: (IAar, K:) [the points whence it usually blows seem to differ somewhat in different parts:] As says that the جنوب is attended by good, and by fecundating influence; and the شمال by drying up [of the earth &c.]: (TA:) accord. to IAar, it is hot in every place, except in Nejd, where it is cold, or cool: (MF:) pl. جَنَائِبُ (T, K) and [of pauc.] أَجْنُبٌ. (T, TA.) ___ One says, of two persons, when they are on terms of sincere friendship, رِيحُهُمَا جَنُوبٌ [*Their wind is south,* or *southerly*]; and when they are separated, شَمَلَتْ رِيحُهُمَا

[Their wind has become north, or northerly]. (TA.)

جَنِيبٌ , applied to a horse and a captive, (TA,) *Led by one's side;* as also مَجْنُوبٌ and مُجَنَّبٌ : (K:) or you say خَيْلٌ مُجَنَّبَةٌ , meaning *horses led by the side;* the teshdeed denoting application to many objects: (S, TA:) pl. [of the first, and of جَنِيبَةٌ, q. v., or only of this last,] جَنَائِبُ and [quasi-pl. n.] جَنَبٌ . (K.) One *walking by the side* of another; (A;) [and] so جُنَّابٌ . (K.) ___ Any animal or man that is *obedient, tractable,* or *submissive.* (S, TA.) You say, أَصْبَحَ جَنِيبَهُ *He became compliant to him.* (A.) See also جُنُبٌ. Also, applied to a man, [app. *Having a pain in the side;* or *having the pleurisy;* like مَجْنُوبٌ: and hence, or from جَنَبٌ, q. v., irregularly formed,] *as though walking on one side, bent* or *crooked,* مُتَعَقِّفًا: so in the L: in the M and K, on the authority of IAar, مُتَعَقِّبًا [to which I am unable to assign an appropriate meaning, except its modern one of *lagging behind*]: so in the saying of a poet,

* رَبَا الجُوعُ فِى أَوْنَيْهِ حَتَّى كَأَنَّهُ *

* جَنِيبٌ بِهِ إِنَّ الجَنِيبَ جَنِيبُ *

[*Hunger increased in him* (lit. in the two sides of his saddle-bags); *so that he seemed as though he walked on one side, bent thereby; for he who has a pain in his side walks on one side, in that manner*]. (TA.) Also *An excellent kind of dates,* (K, TA,) *well known;* (TA;) *one of the best kinds of dates.* (Mgh in art. جمع, Msb.)

جَنَابَةٌ : see جَنْبٌ, in four places: and see جَانِبٌ. See also جَنْبَةٌ. ___ Accord. to IAth, its primary signification is *Distance:* and hence it signifies The *state of him who is under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen.* (TA.) ___ The *sperma genitalis* [itself]. (K. [But in a marginal note in my copy of that work I find this last signification rejected as erroneous.]) See also the next paragraph.

جَنِيبَةٌ *A led horse* or *mule* or *ass;* (S, TA;) *a horse that is led* [*by one's side*], *not ridden:* (Msb:) pl. جَنَائِبُ. (A, TA.) ___ جَنِيبَتَا البَعِيرِ *The* [*two equal*] *loads on the two sides of the camel.* (K.) ___ [Hence, app.,] اتَّقِ ٱللّٰهَ الَّذِى لَا جَنِيبَةَ لَهُ *Fear thou God, to whom there is no equal.* (A, TA.) ___ Also جَنِيبَةٌ, (S,) or جَنَابَةٌ, (K,) or both, (TA,) *A she-camel that one gives* [or *lends*] *to people,* (S, M, K,) *with money,* (M, TA,) *in order that they may bring corn or other provision for him;* (S, M, K;) also called عَلِيقَةٌ: pl. جَنَائِبُ. (S.) Also, (Kr, M, K,) and خَبِيبَةٌ, (M, TA,) The *wool of a* ثَنِىّ [or *sheep in its third year*]: (Kr, M, K:) it is better and cleaner than what is termed عَقِيقَةٌ, which is the wool of a جَذَعٌ [or sheep in or before its second year]. (TA.)

جَنُوبِىٌّ [*Of,* or *relating to, the quarter of the wind termed the* جَنُوبٌ; *south,* or *southerly.*]

جَنَائِبُ as an extr. pl.: see جَنْبٌ, first sentence.

جُنَّابٌ : see جَنِيبٌ.

جَانِبٌ ; pl. جَوَانِبُ: see جَنْبٌ, in eleven places.

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[Hence, لَانَ جَانِبُهُ *He was,* or *became, gentle, easy to deal with, compliant,* or *obsequious.* And رَجُلٌ لَيِّنُ الجَانِبِ *A man who is gentle, easy to deal with, compliant,* or *obsequious; contr. of* غَلِيظُ الجَانِبِ; see art. غلظ: and see جَنَابٌ. And] تُزَنُّ بِلِينِ الجَانِبِ [*She is suspected of easiness,* or *compliance*], (K in art. لمس,) *towards him who desires of her that he may lie with her.* (TA in that art.) [Hence also,] جَانِبَا الأَنْفِ (CK) and جَنَابَتَا and جَنْبَتَا and جَنَبَتَا (K) *The two sides of the nose:* (K:) or *the two lines that surround the two sides of the*

nose of a doe-gazelle: (Sb, TA:) pl. [of the second, agreeably with analogy,] جَنَائِبُ. (TA.) ___ See also جَنَابٌ. [It often signifies The *vicinage* or *neighbourhood* of a people &c.: and *a region* or *quarter* or *tract* of a people or country: like ناحية. ___ The *bank* of a river; and *any bank*, or *steep acclivity.* ___ And *A limit, bound,* or *boundary:* see a tropical usage of its pl. (جوانب) voce. حنو. ___ And عَلَى جَانِبٍ means *Beside, aside,* or *apart;* and so جَانِبًا, and جَانِبٌ مِنْ مَالٍ ___. فِى جَانِبٍ, in posi-classical writings, means *A portion,* and particularly *a large portion, of property:* and جَانِبٌ alone, in the same, *a sum,* and particularly *a large sum, of money.* ___ The latter, also, in post-classical writings, signifies, like جَنْبٌ, q. v., A man's *honour,* or *reputation, which should be preserved inviolate;* so used in the K voce عِرْضٌ, in an explanation of the latter word taken from IAth; *i. q.* نَامُوسٌ and حُرْمَةٌ, as in the TK in that case.] *Avoided and despised.* (K, TA.) ___ [Hence, perhaps, دَعْ كَذَا جَانِبًا *Let thou,* or *leave thou, such a thing alone:* see an ex. voce أَوٌّ.] ___ See also جُنْبٌ, in four places. ___ And see مُجَنَّبٌ.

أَجْنَبُ : see جُنْبٌ, in two places.

أَجْنَبِىٌّ : see جُنْبٌ, in three places ___ You say also, هُوَ أَجْنَبِىٌّ مِنْ كَذَا, (A,) or عَنْ كَذَا, (TA,) *He has no concern nor acquaintance with such a thing.* (A, TA.)

مَجْنَبٌ (S, AAF, K) and مَجْنَبٌ (AAF, K) *Much* (A'Obeyd, S, AAF, K) of good (A'Obeyd, K) and of evil. (K.) You say, إِنَّ عِنْدَنَا لَخَيْرًا مَجْنَبًا *Verily with us is much good,* and شَرًّا مَجْنَبًا *much evil.* (S.) And طَعَامٌ مَجْنَبٌ means *Much* [*wheat* or *food*]. (Sh, TA.)

مُجْنِبٌ : see what next follows.

مُجَنَّبٌ *A shield;* (S, A, K;) because it wards off from its possessor what is displeasing to him; (A, TA;) also with damm to the م [app. مُجْنِبٌ , act. part. n. of 4]. (K.) ___ *A thing by which a person or thing is veiled,*

concealed, or *hidden; a veil, curtain,* or *covering;* (K, TA;) for a house, or chamber, or tent. (TA.) ___ *A thing like a door, upon which the gatherer of honey stands;* (K, TA;) he being let down [upon it] by means of ropes to [the place of] the honey [in the face of a rock or mountain]. (TA.) ___ *A thing* (شَبَحٌ [app. here meaning *a wooden implement*]) *resembling a comb without teeth* (K, TA) *and thinedged in its lowest part,* (TA,) *with which earth is raised upon,* or *against, the* أَعْضَادُ *and* فُلْجَانُ [or *raised borders of watering-troughs* or *the like, and streamlets for irrigation*]. (K, TA. [In the CK, الفلْجان is put for الفُلْجان.]) ___ The *extreme part of the territory of the foreigners towards that of the Arabs:* (S, K:) and the *nearest part of the territory of the Arabs to that of the foreigners.* (S) See also مَجْنَبٌ.

مُجَنَّبٌ ; and its fem., with ة: see جَنِيبٌ. ___ Also, the former, (TA,) or جَانِبٌ , (K, [but this is said in the TA to be a mistake,]) A horse *wide in the space between the two kind legs,* (K, TA,) *without what is termed* فَجَجٌ [which is an awkward kind of straddling, with the hocks wide apart]: it is a quality approved. (TA. [See also 2; and see مُحَنَّبٌ.])

مُجَنَّبٌ A man *whose sheep or goats* [*&c.*] *have few young ones;* [and therefore, *having little milk;*] (TA in art. يسر;) *contr. of* مُيَسَّرٌ. (S and TA in that art. [See also 2.])

مُجَنَّبَةٌ The *van,* or *fore part,* (K, TA,) of an army. (TA.)

المُجَنَّبَتَانِ *The right and left wings* of an army: (K: [Golius has erroneously written مَجْنَبَتَانِ, and has given J as the authority instead of the K:]) or مُجَنَّبَةٌ signifies *a portion of an army* (كَتِيبَةٌ) *that takes one of the two sides of a way:* but the former meaning is the more correct. (IAar, TA.)

مَجْنُوبٌ pass. part. n. of 1 [q. v.]. ___ See also جَنِيبٌ. ___ Also *Affected by the disease termed* ذَاتُ الجَنْبِ [or *pleurisy*]: (S, Mgh, Msb, TA:) and said to mean also *having a complaint of his side,* absolutely.

(TA.) ___ And *Affected by the* [*south,* or *southerly, wind called*] جَنُوب. (S, TA.) [And *Affected by that wind in one's cattle:* see 1, last sentence.] سَحَابَةٌ مَجْنُوبَةٌ *A cloud brought by the blowing of that wind.* (S, A, K.) The saying of Aboo-Wejzeh,

* مَجْنُوبَةُ الأُنْسِ مَشْمُولٌ مَوَاعِدُهَا *

means *Her familiarity passes away with the* جَنُوب [or *south-wind*], *and her promises pass away with the* شَمَال [or *north wind*]. (IAar, TA.)

جنث

جِنْثٌ *i. q.* أَصْلٌ [as meaning The *stock*, or *stem*, or the *root*, or *base*, or *lowest part*, of a tree or plant: and the *stock*, or *origin*, of a man]; (S, K;) a dial. var. of جِنْسٌ, or a word mispronounced: (S:) or, as some say, *a root* (of a tree) *of which the* أُرُومَة [i. e. *root-stock*] *is erect in the ground:* or the *part of the* سَاق [i. e. *stock*, or *stem*,] of a tree *that is in the ground, above the* عُرُوق [or *roots properly so called*]: (L, TA:) pl. [of pauc.] أَجْنَاثٌ and [of mult.] جُنُوثٌ. (TA.) One says, فُلَانٌ مِنْ جِنْثِكَ and جِنْسِكَ, meaning مِنْ أَصْلِكَ [i. e. *Such a one is of thy stock*]. (S.) And إِنَّهُ لَيَرْجِعُ إِلَى جِنْثِ صِدْقٍ [*Verily he traces back his lineage to an excellent stock*, or *origin*]. (TA.)

جنح

1 جَنَحَ , (S, A, K, &c.,) aor. ـَـ , (S, Msb, K,) agreeably with analogy, of the dial. of Temeem, and the most chaste form, (TA,) and , (S, Msb, K,) of the dial. of Keys, (TA,) and ـِـ , (K,) inf. n. جُنُوحٌ, (S, Mgh, Msb, K,) *He*, or *it, inclined, leant*, or *propended*, (S, A, Mgh, L, K) إِلَيْهِ (L, Msb) and لَهُ (L) [*to*, or *towards, it*]; as also اجتنح , (S, Mgh, K,) and اجنح . (K [but, by the omission of a و after it, this is made in some copies of the K to relate to what there follows it].) It is said in the Kur [viii. 63], وَإِنْ جَنَحُوا لِلسَّلْمِ فَٱجْنَحْ لَهَا (Mgh, L) *And if they incline to peace, incline thou to it:* سلم being here made fem. because syn. with مُصَالَحَة. (L.) You say, جَنَحُوا لِلسَّلْمِ and إِلَيْهِ. (A.) ___ *He* (a man) *inclined*, or *leant, on one side;* and *leant upon his bow:* as also اجتنح : and اجتنح عَلَيْهِ *he leant upon him.* (L.) And جَنَحَتْ *She* (a camel lying on her breast) *leant on one side.* (AO, TA.) ___ *He* (a man) *set about a thing, to do it with his hands, his breast leaning over it.* (T, TA.) ___ جَنَحَ عَلَى مِرْفَقَيْهِ, inf. n. جُنُوحٌ and جَنْحٌ, *He* (a man) *rested himself upon his elbows, having set them upon the ground or upon a cushion.* (ISh, TA.) ___ جَنَحَ إِلَيْهِمْ and لَهُمْ *He* [*inclined to them;* or] *followed them and submitted to them;* namely, a sect. (ISh, TA.) ___ جَنَحَتِ الشَّمْسُ لِلْغُرُوبِ [*The sun inclined to setting*]. (A.) ___ جَنَحَ, (A, L, Msb,) aor. ـَـ , (L, Msb,) inf. n. جُنُوحٌ, (S, L, K,) said of the night, (S, A, L, Msb, K) and of the evening, (A,) and of the darkness, (L,) *It inclined to going*, or *to coming:* (A:) or *it came on*, or *approached.* (S, L, Msb, K.) ___ Also, with the same aor. and inf. n., said of a bird, *It contracted its wings to descend*, or *alight, and approached like one falling, and repairing to a place of refuge.* (L.) ___ جَنَحَتْ said of camels, *They lowered the fore part of the neck* [in running]: or *they went quickly*, or *swiftly.* (TA.) ___ And, inf. n. جُنُوحٌ, said of a ship (سَفِينَة), *She came to shallow water, and stuck to the ground*, (A, L,) *so as to cease from*

motion. (L.) جَنَحَ, inf. n. جُنُوحٌ, *He* (a man) *gave with his* [جَنَاحٌ, or] *hand.* (TA.) جَنَحَهُ, (S, L,) aor. ـَـ , inf. n. جَنْحٌ, (L,) *He hit,* or *hurt, its* جَنَاحٌ [or *wing*]; (S, L;) i. e., the جناح of the bird. (S.) And جَنَحَ فُلَانًا *He hit,* or *hurt, the arm* (جَنَاحٌ) *of such a one.* (K. [In some copies of the K, by the omission of a و, this signification is erroneously made to relate to اجنح: so in the copies used by MF and SM, who state that the right verb is جَنُحَ]) جَنَحَ, (S, K,) with damm, (S,) like عَنِىَ, (K,) inf. n. جُنُوحٌ, (TA,) *He* (a camel) *had his* جَوَانِحُ [the ribs so called] *broken by reason of the heaviness of his load:* (S, K:) or

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he (a camel) *had the first of his ribs broken in the part next the breast.* (TA.) [جَنَحَ also signifies *He regarded* an act *as a crime,* or *sin.* Thus,] إِنِّى لَأَجْنَحُ أَنْ آكُلَ مِنْهُ, in a trad. respecting the property of the orphan, means *Verily I regard as a crime,* or *sin,* (جُنَاحٌ,) *my eating,* or *devouring,* [aught] *thereof.* (TA.)

2 جَنَّحَهُ , inf. n. تَجْنِيحٌ, *He furnished it with wings,* or *the like:* see مُجَنَّحٌ.]

4 اجنح : see 1, first sentence. اجنحهُ *He made him,* or *it, to incline, lean,* or *propend.* (S, K.)

5 تَجَنَّحَ see 8.

8 اجتنح : see 1, in three places. ___ Also *He* (an old man) *leant towards the ground, supporting himself with his hands upon his knees,* by reason of his weakness. (Mgh.) And *He* (a man prostrating himself in prayer) *rested upon his palms, putting his fore arms apart* (*from his sides,* IAth), *not laying them on the ground;* (*so that they became like the wings of a bird;* IAth); as also تجنّح . (Sh, IAth, Mgh, K.) ___ اجْتِنَاحٌ in a she-camel is The *going quickly,* or *swiftly:* (Sh, K:) or the *going so that her hinder part as it were leans towards her fore part, by reason*

of her vehement pressing on, (ISh, K, *) *by her pushing forward her kind legs towards her breast:* (ISh:) and in a horse, the *running with a uniform leaning on one side.* (A, O, K.)

10 استجنح *It* (the night) *began.* (L.)

جُنْحُ اللَّيْلِ (S, A, Msb, K) and جُنْحُهُ (S, Msb, K) *A part,* or *portion, of the night:* (S, A, K:) or *a great,* or *the greater, part thereof:* or *the first part thereof:* or *a part thereof, about the half:* (L:) or *the darkness thereof;* and *its confusedness.* (Msb.) كَأَنَّهُ جُنْحُ لَيْلٍ [*As though it were a portion,* &c., *of a night*] is said of a numerous army heavily encumbered. (L.) [See also an ex. in a verse cited voce إِنَّ.]

جَنَحٌ *A side* (S, Msb, K) of a road. (S, Msb.) ___ And The *vicinage* or *neighbourhood,* or the *region* or *quarter* or *tract,* and the *shadow* or *shelter* or *protection,* syn. نَاحِيَةٌ and كَنَفٌ, (S, K,) as also جَنَاحٌ, (K,) of a people, or party, or company of men: (S:) the latter word thus used is tropical. (TA.) You say, بَاتَ بِجَنَحِ القَوْمِ *He passed the night in the vicinage,* &c., *of the people.* (S, TA.) And أَنَا فِى جَنَاحِهِ *I am in his shadow, shelter,* or *protection.* (TA.) ___ See also the next preceding paragraph.

جَنَاحٌ The يَدٌ (S, K) [meaning *wing*] of a bird or flying thing; (S;) i. e., of a bird or flying thing, the *limb that corresponds to the* يد *of a man:* (Msb:) and also the يد [i. e. *arm,* sometimes also meaning *hand,* (see a signification of جَنَحَ,)] of a man: (L, TA:) and (K) the *upper arm,* or *arm from the shoulder to the elbow:* (Zj, L, K:) each of these is so called because it is on one side of the body: (L:) and the *armpit:* (K:) pl. أَجْنِحَةٌ (S, Msb, K) and أَجْنُحٌ: (IJ, K:) the sing., though masc., has the latter pl., which properly belongs to a fem. sing. [of this form], because جناح is assimilated to رِيشَةٌ; (IJ;) [or rather, I think, to يَدٌ, which is fem.;] but some assert جناح to be both masc. and fem. (MF.) [Hence,] هُوَ مَقْصُوصُ الجَنَاحِ [*He has the wing clipped;* meaning] *he is one who lacks strength* or *power* or *ability; he is impotent.* (A, TA.) And خَفَضَ لَهُ جَنَاحَهُ [*He abased*

himself to him: lit. *he lowered to him his wing:* but see an explanation of a similar phrase in the Kur, below]. (A.) And رَكِبُوا جَنَاحَيِ الطَّائِرِ, (Fr, L, K,) in [some of the copies of] the K, الطَّرِيق, (TA,) *They quitted their homes,* or *accustomed places.* (Fr, L, K.) And فُلَانٌ فِى جَنَاحَىْ طَائِرٍ *Such a one is in a state of disquiet, and confounded,* or *perplexed, unable to see his right course.* (L, A. *) And رَكِبَ فُلَانٌ جَنَاحَيِ النَّعَامَةِ *Such a one employed himself vigorously, labouriously, sedulously,* or *diligently, in an affair;* (A, K;) *managing well.* (K.) And نَحْنُ عَلَى جَنَاحِ السَّفَرِ [lit. *We are on the wing of travel;* meaning] *we are about to travel,* or *journey.* (K, TA.) And جَنَاحُ الفَرَسِ *A certain star* [γ] *of Pegasus; one of the four bright stars, in Pegasus, which form a square;* the other three being that at the extremity of the neck, called عَيْنُ الفَرَسِ, [i. e. α of Pegasus,] that called مَنْكِبُ الفَرَسِ, [β of Pegasus,] and the star [α of Andromeda] that belongs to both Pegasus and Andromeda. (Kzw.) [And جَنَاحُ سَمَكَةٍ *The fin of a fish.*] And جَنَاحَا نَصْلٍ *The two wings,* or *blades, of a spear-head* or *of an arrow-head.* (L.) And جَنَاحُ الرَّحَى *The wing* (نَاعُور) *of the mill* or *mill-stone.* (L.) And جَنَاحَا عَسْكَرٍ *The two wings of an army.* (A, TA) And جَنَاحَا الوَادِى *The two sides of the valley* (A, L) *down which the water runs, on the right and left.* (L.) And ثَرِيدَةٌ لَهَا جَنَاحَانِ مِنْ عُرَاقٍ and مُجَنَّحَةٌ بِالعُرَاقِ [*A mess of crumbled bread moistened with broth, having two sidegarnishes of bones with some meat remaining upon them*]. (A, TA.) ___ See also جَنْحٌ, in two places. ___ Also The *side,* syn. جَانِبٌ. (K.) So in the saying in the Kur [xvii. 25], وَٱخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ, meaning وَأَلِنْ لَهُمَا جَانِبَكَ الذَّلِيلَ [*And make soft to them* [thy two parents] *thy submissive side;* i. e. *treat them with gentleness and submissiveness:* or the former words may be literally rendered *lower to them the wing of submissiveness;* meaning *be submissive to them*]. (Jel, TA.) ___ And *A part,* or *portion,* of a thing; as also جُنَاحٌ. (K.)

جُنَاحٌ *A sin, a crime,* or *an act of disobedience:* (AHeyth, S, A, IAth, L, Msb, K:) or *an inclining thereto:* (IAth, * L, TA:) and *anxiety, and annoyance* or *molestation* or *hurt, which one is made to bear.* (L, TA.) لَا جُنَاحَ عَلَيْكُمْ, in the Kur ii. 235, means, accord. to AHeyth, *There shall be no sin,* or *crime, chargeable upon you:* or, accord. to others, *there shall be no straitening of you.* (L.) See also جَنَاحٌ, last signification.

جَانِحٌ *Inclining, leaning,* or *propending:* pl. أَجْنَاحٌ, like as أَشْهَادٌ is pl. of شَاهِدٌ. (L, TA.)

جَانِحَةٌ sing. of جَوَانِحُ; (S, K;) which latter signifies The *ribs of the breast:* (A:) or the *ribs that are beneath* [*those called*] *the* تَرَائِب, *of the part next the breast;* (S, K;) like the ضُلُوع of the part next the back: (S:) or the *anterior parts of those ribs;* so called because they incline over the heart: or the *short ribs that are in the anterior part of the breast:* or, of a camel and a horse and the like, the *ribs against which lies the shoulder-blade:* and of a man, the *ribs of the back which are called* دَأًى, *six in number, three on the right and three on the left.* (L.)

مَجْنَحَةٌ *A piece of leather upon the fore part of the camel's saddle, upon which the rider leans with his hands, thus resting himself.* (TA. [See 8.])

مُجَنَّحٌ [*Furnished with wings,* or *the like*]. ___ [Hence,] ثَرِيدَةٌ مُجَنَّحَةٌ بِالعِرَاقِ: see ___. جَنَاحٌ ___ ناقة مُجَنَّحَةُ الجَبِينِ *A she-camel wide in the* جبين [app. here meaning the *forehead*]. (TA.)

جند

2 جنّد جنودًا (S, A) *He collected,* or *assembled,* جنود [i. e. *armies, military forces,* &c.]. (A.)

5 تجنّد *He took* or *prepared, for himself, a* جُنْد [i. e. *an army, a military force,* &c.]. (A, TA.)

جُنْدٌ [a coll. gen. n.] *An army; a military force; a legion; a body of troops* or *soldiers;* (L, K;) *a collected body of men prepared for war:* (Mgh:) *auxiliaries:* (S, L, Msb, K:) n. un. جُنْدِىٌّ [signifying *a trooper; a soldier; an auxiliary*]; like as رُومِىٌّ is n. un. of رُومٌ: (Msb:) pl. of the former, جُنُودٌ (S, A, Mgh, Msb) and [pl. of pauc.] أَجْنَادٌ. (Mgh, Msb.) It is said in a trad., الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ (S, A, L) *Souls are troops collected together:* meaning that they are created of two parties, each party agreeing together, and disagreeing with the other party, like two armies opposed, each to the other. (L.) ___ Also *Any kind,* or *species, of creatures,* or *created things, regarded as alone, by itself,* or *apart from others.* (K, * TA.) It is said in a prov., إِنَّ للهِ جُنُودًا مِنْهَا العَسَلُ *Verily to God belong kinds,* or *species, of created things* [*by means of which He effects his purposes as by armies* or *auxiliaries*], *of which is honey:* (Z, K:) first said by Mo'áwiyeh, when he heard that El-Ashtar had been given to drink some honey containing poison, in consequence of which he died: and used on the occasion of rejoicing at a misfortune that has befallen an enemy: it occurs in the history of El-Mes'oodee thus; إِنَّ للهِ جُنْدًا فِى العَسَلِ. (MF.) ___ Also, [as a term used in Syria, and afterwards by the Arabs from Syria in Spain,] *A city* [*with its territory;* i. e. *a*

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province, or *district*]: (K:) or particularly *a city of Syria* [*with its territory*]: (AO, TA:) pl. أَجْنَادٌ. (TA.)

Syria consists of five اجناد; namely, Dimashk [or Damascus], Hims [or Emessa], Kinnesreen, El-Urdunn [or the Jordan], and Filasteen or Falasteen [or Palestine]: (S, M, A:) they were thus called because the military forces were thence collected. (A.) [See مَخْلَافٌ.]

جُنْدِىٌّ : see جُنْدٌ. ___ Also *Of,* or *relating to, a* جُنْدٌ *of Syria.* (A.)

جُنْدٌ مُجَنَّدٌ *An army,* or *a military force, collected.* (TA.) See also جُنْدٌ.

جندب

جندب and جندُب and جندَب: see art. جدب.

جندر

جَنْدَرَ : see Q. Q. 1 in art. جدر.

جندل

Q. 1 جَنْدَلَ [جَنْدَلَهُ] *He,* or *it, made him to cleave to the stones.* Hence,] تَرِبَتْ يَدَاهُ وَجُنْدِلَتْ [*May his arms,* or *his hands, cleave to the dust,* or *earth, and the stones, by reason of poverty*]. (M in art. ترب.)

جَنْدَلٌ (S, K) and جَنْدْلٌ (K) *Stones;* (S in art. جدل;) used in the sense of [the pl.] جَنَادِلُ: (Sb, TA:) n. un. جَنْدَلَةٌ: (TA:) or *what a man can lift, of stones:* (K:) or, as some say, *any stone:* (TA:) or *a mass of stone like a man's head.* (T, TA.) [Hence, تُرْبًا لَهُ وَجُنْدُلًا: see تُرَابٌ.]

جَنَدَلٌ, (S in art. جدل,) or جُنْدُلٌ, (Kr, K,) *A place in which are stones* (Kr, S, K) *collected together:* (Kr, K:) but ISd doubts its correctness. (TA.) And أَرْضٌ جُنْدُلَةٌ, (K,) and sometimes with fet-h, (Sgh, K,) i. e., to the جَنَدَلَةٌ, [ج,] (TK,) *A land abounding with stones.* (Sgh, K.)

جُنَادِلٌ *Strong and great.* (K.)

جنز

1 **جَنَزَهُ** , aor. ـِ , (A, Msb, K,) and ـُ , (A,) inf. n. جَنْزٌ, (TA,) *He veiled, concealed, hid,* or *covered, it.* (A, Msb, K.) *He collected it;* or *gathered it together* or *up;* (K;) as also جَنَّزَهُ , inf. n. تَجْنِيزٌ. (Sgh, TA.) You say also, جَنَزَ الرَّجُلُ, part. n. مَجْنُوزٌ , *The man was gathered up* [app. as a corpse is gathered up in the grave-clothes]: (TA:) or *he died.* (Har p. 122.)

2 **جَنَّزَهُ** , inf. n. تَجْنِيزٌ: see 1. ___ It is used by El-Hasan El-Basree as signifying *He put it* (namely a corpse) *upon the bier.* (K, * TA.)

جَنَازَةٌ and جَنَازَةٌ signify the same, (Mgh, Msb, K,) namely, *A dead person; a corpse:* (K:) but the former is the more chaste: (Msb:) or the former signifies the *dead person;* and the latter, the *bier:* (As, IAar, Msb, K:) or the former, the *bier;* and the latter, the *dead person:* (Mgh, Msb, K:) so accord. to Th, as related by Aboo-'Amr Ez-Záhid: (Msb:) or the former is said by the vulgar to mean the *bier:* (As, TA:) or the former signifies the *bier with the dead person:* (K:) or the *dead person upon the bier:* (S:) and the bier is not so called unless the dead person is upon it: (AAF:) when the dead person is not upon it, it is called سَرِيرٌ and نَعْشٌ: (AAF, S:) but the vulgar say جَنَازَةٌ, with fet-h; (S;) which is not allowable: (Lth, As, Mgh, TA:) or جَنَازَةٌ [so in the TA] signifies the *man:* or the *bier with the man:* (En-Nadr, TA:) جنازة is derived from جَنَزَهُ, in the first of the senses assigned to it above: (A, Msb, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جَنَازَةٌ is so called because the clothes are gathered together when the man is upon the bier: ('Abd-Allah Ibn-El-Hasan, TA:) some say that it is Nabathean: (TA:) the pl. is جَنَائِزُ. (S.) The Arabs say, تَرَكْتُهُ جَنَازَةً *I left him a corpse,* or *dead.* (As, TA.) And ضُرِبَ الرَّجُلُ حَتَّى تُرِكَ جَنَازَةً [so in the TA, *The man was beaten until he was left a corpse*]. (ISh, TA.) And رُمِيَ فِى جَنَازَتِهِ, meaning, *He died:* (Lth, Mgh:) or *he has been*

carried, or *lifted, and put* [*into his bier*]: this they say when they give information of the death of a man: (TA:) and they say also, طُعِنَ فى جنازته, meaning the same. (Lth, Mgh, TA.) ___ Also جِنَازَةٌ [or جَنَازَةٌ] *A wine-skin* [*when emptied;* as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn- Ki'ás, says,

* وَكُنْتُ إِذَا أَرَى زِقًّا صَرِيعًا *

* يُنَاحُ عَلَى جِنَازَتِهِ بَكَيْتُ *

[*And I used, when I saw a wine-skin laid prostrate, its corpse being wailed over, to weep,* or accord. to Th, as is said in the TA in art. بكى, *to sing*]. (TA.) ___ *Anything oppressive and grievous,* عَلَى قَوْمٍ *to a people.* (Lth, K.) ___ *A sick person.* (Sgh, K.)

جَنَائِزِىٌّ, [from جَنَائِزُ, pl. of جَنَازَةٌ,] *One who recites* [or *chants the profession of the faith &c.*] *before the dead* [*in a funeral-procession*]. (TA.)

مَجْنُوزٌ : see 1.

جنس

2 **جنّسه به** , (TK,) inf. n. تَجْنِيسٌ, from الجِنْسُ, (S, K,) [*He made it homogeneous,* or *congenial, with it;* or *similar,* or *conformable, to it:* expl. in the TK, not well, by شاكله; but the inf. n., with tolerable correctness, by ايكى شيئى برى برينه مشاكل قلمق. The usage of the term تَجْنِيسٌ in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جِنَاسٌ, an inf. n. of جَانَسَ.]

3 **جانسه** , [inf. n. مُجَانَسَةٌ and جِنَاسٌ,] *It was,* or *became, homogeneous,* or *congenial, with it;* or *similar,* or *conformable, to it;* syn. شَاكَلَهُ: (Mgh, Msb:) المُجَانَسَةُ is from الجِنْسُ. (S, TA.) You say, هٰذَا يُجَانِسُ هٰذَا *This is homogeneous with this;* syn. يُشَاكِلُهُ: (Mgh, Msb:) so says Kh. (Msb.) And كَيْفَ يُؤَانِسُكَ مَنْ لَا يُجَانِسُكَ [*How will he be sociable with thee who will not be congenial with thee?*]. (A.) And of a man who has not discrimination nor intelligence, one says, فُلَانٌ يُجَانِسُ البَهَائِمَ وَلَا يُجَانِسُ النَّاسَ [*Such a one resembles the beasts, and does not resemble men*]: (Mgh, Msb, * TA:) so says Kh. (Mgh.) But As says that this usage, (Mgh, Msb,) in the first and last of the above-mentioned phrases, (Msb,) is post-classical. (Mgh, Msb.) The usage of the term جِنَاسٌ by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَجْنِيسٌ]. (TA.)

6 **تجانس الشَّيْآن** [*The two things were,* or *became homogeneous, congenial, similar,* or *conformable,*] is a phrase of the scholastic theologians, not [classical] Arabic. (TA.)

جِنْسٌ [*A genus, kind,* or *generical class, comprising under it several species,* or *sorts;* or *comprised under a superior genus, in relation to which it is a species,* or *sort;*] *a* ضَرْبٌ of a thing; (S;) or of anything; (Mgh, Msb;) *any* ضَرْبٌ of a thing; (A, K;) [as] of men, and of birds, and of the

definitions of grammar and of the art of versification, and of things collectively; so accord. to the lexicologists; (ISd, TA;) *a term of more common import than* نَوْع [which is a *species*, or *sort*]: (S, A, Mgh, Msb, K:) thus animal is a جنس and man is a نوع, (Mgh, Msb,) because the latter is of more particular import than the former, though it is a جنس in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جنس is of more particular import than نوع: (Kull p. 139:) thus also camels are a جنس of beasts: (A, K:) pl. أَجْنَاسٌ [properly a pl. of pauc. but used also as one of mult.] (Mgh, Msb, K) and جُنُوسٌ. (IDrd, K.) You say, النَّاسُ أَجْنَاسٌ وأَكْثَرُهُمْ أَنْجَاسٌ [*Men are of several kinds, and most of them are impure*]. (A, TA.) And فُلَانٌ مِنْ جِنْسِكَ, meaning أَصْلِكَ [i. e. *Such a one is of thy stock*]. (S in art. جنث.) ___ [Hence, اسْمُ جِنْسٍ *A generic noun:* and اسْمُ جِنْسٍ جَمْعِىٌّ *a collective generic noun.*] ___ أَوْصَى لِجِنْسِهِ signifies *He left by will*, of his property, *to the children of his father*, [or *his kindred by the father's side*,] *exclusively of all relations of the mother:* and so, لِأَهْلِ بَيْتِهِ. (Mgh.) ___ The assertion, in the K, that J's saying, on the authority of IDrd, that As used to say الجِنْسُ as meaning المجانسة is a vulgarism, is erroneous, is a matter for consideration; for As said not this, but [what has been cited above, voce جانسه, or] what will be found below, voce مُجَانِسٌ. (TA.)

جِنْسِىٌّ [*Generic; generical.*]

جِنْسِيَّةٌ [*Generical quality.*]

مُجَانِسٌ [*Homogeneous; congenial; similar;*

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conformable; syn. مُشَاكِلٌ. (K.) But IDrd asserts that As used to reject the saying of the vulgar, هٰذَا مُجَانِسٌ لِهٰذَا [*This is homogeneous with this*, &c.], and to say, It is post-classical. (S.) [See also 3.]

جنف

1 **جَنَفٌ** (T, S, Mgh, Msb, K, &c.) and جُنُوفٌ, (K,) the former being inf. n. of جَنَفَ and the latter of جَنَفَ, (TA,) The act of *inclining*, or *declining* (T, S, Mgh, K, TA) in speech and in all affairs: (TA:) and *declining*, or *deviating, from the right course; acting wrongfully, unjustly, injuriously*, or *tyrannically;* (T, Msb, * K, TA;) like حَيْفٌ, which some erroneously assert to be the act of a judge only. (T, TA.) You say, جَنَفَ, (T, S, Mgh, Msb,) aor. ـَـ, inf. n. جَنَفٌ; (S, Msb;) [and app. جَنَفَ, aor. ـِـ, inf. n. جُنُوفٌ;] and اجنف ; (T, Msb, TA;) *He inclined* or *declined* [in speech and in any affair]: (T, S, TA:) and *he declined*, or *deviated, from the right course; acted wrongfully, unjustly, injuriously*, or *tyrannically;* (T, Mgh, Msb, TA;) عَلَيْهِ *against him.* (Mgh.) Hence, in the Kur [ii. 178], فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا (S, TA,) i. e. [*And he who feareth*, (or, as is said in the K in art. خوف, *knoweth*,) *from*, or *on the part of, the testator*,] *an inclining* [*to a wrong course*], or *a declining* [*from the right course*]: (TA:) or *a manifest inclining* or *declining.* (Er-Rághib, TA.) You say, جَنَفَ فِى وَصِيَّتِهِ, aor. ـَـ ; [*He inclined*, &c., *in his testament;*] and so اجنف . (K.) And اجنف signifies *He deviated from that which was right.* (K.) And اجنف فِى حُكْمِهِ [*He declined from the right course*, or *acted wrongfully* or *unjustly, in his judgment*]. (TA.) Or اجنف relates peculiarly to the case of a testament: and جَنَفَ signifies absolutely *He declined*, or *deviated, from that which was right.* (K.) And you say, جَنَفَ عَنْ طَرِيقِهِ, aor. ـَـ ; and جَنَفَ, aor. ـِـ ; inf. n. جَنَفٌ, (K, TA,) which is of the former verb, (TA,) and جُنُوفٌ, (K, TA,) which is of the latter verb; *He turned away from his course*, or *way; deviated therefrom.* (TA.) ___ Or [app. a mistake for and] جَنَفٌ signifies *Depression* (دُخُولٌ and انْهِضَامٌ) *in one of the two sides of the breast*, or *chest*, (الزَّوْرِ,) *with evenness of the other side:* (K:) the verb is جَنِفَ: and the part. n. is

جَنَفٌ and أَجْنَفُ , fem. [of the latter] جَنْفَآءُ. (TA.)

3 **جَنَافٌ** [an inf. n. of which the verb (جانف) is not mentioned]. You say, لَجَّ فِى جَنَافٍ قَبِيحٍ *He persisted in removing himself to a distance,* or *estranging himself, from his family;* (Aboo-Sa'eed, K;) like جَنَابٍ قَبِيحٍ. (Aboo-Sa'eed, TA.)

4 **اجنف** *He committed an act of inclining* [*to a wrong course*], or *declining* [*from the right course,* or *acting wrongfully* or *unjustly* or *injuriously* or *tyrannically*]; like as you say, أَلَامَ, meaning he did a thing for which he should be blamed. (S.) See also 1, in five places. اجنفهُ *He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously,* or *tyrannically, therein.* (K.) تجانف فى مشيته [Note] *He carried himself in a proud and self-conceited manner,* [*affecting an inclining of the body from side to side,*] *in his gait.* (TA.) [And *He inclined on one side in his gait:* said of one who is lame of one leg: see تجانف عن طَرِيقه ___.] مَحْرُوقٌ *He affected a declining,* or *deviating, from his course,* or *way; he purposely declined,* or *deviated, therefrom;* (K, * TA;) syn. تَمَايَلَ. (K.) And in like manner, تجانف إِلَى الشَّىْءِ [*He affected an inclining to the thing; intentionally inclined to it*]. (TA.) You say, تجانف لِإِثْمٍ *He inclined to a sin,* (S, Mgh,) [or *affected an inclining to it,* (see the part. n., below,)] *intending,* or *purposing, the commission of an act of disobedience.* (Mgh.)

جَنَفٌ is [an epithet] like دَنَفٌ, applying to a sing. and a pl., [being] also an inf. n. [of جَنَفَ, q. v.]: Abu-l-'Iyál El-Hudhalee says,

* أَلَا دَرَأْتَ الخَصْمَ حِينَ رَأَيْتَهُمْ *

* جَنَفًا عَلَىَّ بِأَلْسُنٍ وعيونِ *

[*Wherefore didst not thou repel the adversaries, when thou sawest them inclining,* or *acting wrongfully, against me with tongues and eyes?*]: or, accord. to one reading, جنفا [which is a pl. of جانف]: (Skr p. 128:) [or, as some say,] جنفا is a pl. [or rather quasi-pl. n.] of جانف , like as روح is of رائح: or it may be for ذوي جنف. (TA.)

جنف : see أَجنف, in two places: ___ and see also 1, last sentence.

جنافٌ One *who carries himself in a proud and self-conceited manner,* (مختال, [for which Golius, here copied by Freytag, appears to have read محتال, with the unpointed ح,]) *with an inclining* [*of the body from side to side*]: (Sh, K:) or one *who affects an inclining* [*of the body from side to side*] (يتجانف) *in his gait, and carries himself in a proud and self-conceited manner therein.* (TA.)

جانف : see أَجنف; and see also جنف, in two places.

أَجنف [fem. جنفآء] *Inclining* [*to a wrong course*], or *declining* [*from the right course*], or *acting wrongfully* or *unjustly,* [absolutely, as also جنف and جانف and مجنف , or peculiarly] in his testament. (K.) You say, صادفه جنفا فى حكْمه [*He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously,* or *tyrannically, therein*]. (K.) And خصم مجنف *An adversary who inclines* [*to a wrong course*], or *declines* [*from the right course*]; (K;) *who acts wrongfully, unjustly, injuriously,* or *tyrannically.* (TA.) ___ *Inclining;* [or *pendulous;*] applied to a penis. (TA.) ___ *Having a bending back;* (S, K;) applied to a man. (S.) ___ See also 1, last sentence. ___ *Big,* or *large;* applied to a bowl (قدح). (TA.)

مجنف : see أَجنف, in two places.

غَيْرَ مُتَجَانِفٍ لِإِثْمٍ, in the Kur [v. 5], means *Not affecting an inclining to sin; intending,* or *purposing, it.* (Msb, TA.)

جنق

1 جَنَقُوا , aor. ـِ , (IAar, K,) inf. n. جَنْقٌ; (IAar, TA;) and جَنَّقُوا , inf. n. تَجْنِيقٌ; (AZ, K;) *They cast stones of* [or *with*] *the* مَنْجَنِيق: (K, * TA:) and مَجْنَقُوا , (K,) or مَجْنَقُوا مَنْجَنِيقًا [app. meaning *they constructed a* مَنْجَنِيق], (Lth, TA,) is said by such as hold the م to be radical; (K;) or it may be that the م is augmentative, and that the verb is [denominative,] similar to تَمَسْكَنَ from مِسْكِينٌ. (TA.) ___ جَنَقُونَا بِالْمَنْجَنِيقِ *They cast at us with the* مَنْجَنِيق: mentioned by El-Fárisee on the authority of AZ. (M.) An Arab of the desert, in describing the wars of his people, said, تَارَةً نُجْنَقُ وَأُخْرَى نُرْشَقُ [*One time we are cast at with the* مَنْجَنِيق, *and another we are shot at with arrows*]: (S, * M:) also mentioned by El-Fárisee. (M.)

2 جَنَّقُوا الْمَجَانِيقَ and مَجْنَقُوهَا [app. *They constructed the engines of the kind called* مَنْجَنِيق]. (JK.) See also 1.

Q. Q. 1 مَجْنَقُوا : see 1 and 2.

جُنُقٌ The *stones of the* مَنْجَنِيق. (M, TA.) [But] IAar says that جُنُقٌ [app. جُنْقٌ] means The *people who manage the* مَنْجَنِيق. (TA.)

مُجَيْنِيقٌ dim. of مَنْجَنِيقٌ, q. v. (Sb, S.)

مَنْجَنُوقٌ : see what next follows.

مَنْجَنِيقٌ (S, M, Msb, K) and مَنْجَنِيقٌ (Msb, K) and مَنْجَنُوقٌ (Lth, IAar, Msb, K) [*A kind of balista;*] *an instrument* [or *engine of war*] *with which stones are cast* (S, M, K, TA) *at the enemy; made by binding* [*in some manner*] *very tall wooden poles, whereon is placed*

what is to be cast, which is then struck with a long pole, and so cast to a very distant place: [this imperfect description (the only one that I have found of this engine) seems to show that it was of a very simple and rude construction:] it is an ancient instrument, anterior to the invention [or use] of gunpowder and cannons by the Christians; and was used by Mohammad in the siege of Et-Táïf; but the first [of the Arabs] who used it in the time of paganism is said to have been Jedheemeh El-Abrash, of the Mulook et-Tawáïf: (TA:) pl. مَنْجَنِيقَاتٌ (S, Msb, K) and مَنْجَنُوقَاتٌ (Lth, TA) and مَجَانِيقُ (Sb, S, Msb, K) and مَجَانِقُ: (K:) dim. مُجَيْنِيقٌ : (Sb, S:) it is fem., (Lth, S, Msb, K, *) preferably, (Lth, TA,) and in most instances; (Msb;) and hence it is also called الأُنْثَى; (M in art. انث;) but sometimes it is masc.: (Msb, K:) and is arabicized, (S, Msb, K,) from the Persian (S, K) مَنْ چِى نِيكْ, i. e. How excellent am I! (S,) or مَنْ چِهْ نِيكْ, i. e. I, how excellent am I! (K;) [Golius asserts it to be from the Greek μάγγανον but this is the original of مَنْجَنُونٌ, which has a different meaning: its derivation, however, seems to have been unknown to the Arabs in general; for] some say that مَنْجَنِيقٌ is of

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the measure مَفْعَلِيلٌ, [so in copies of the S, but correctly مَنْفَعِيلٌ, as in the Msb and TA,] because of the phrase نُجُقٌ مَرَّةً [see 1]: (S, Msb: *) or, (Msb,) accord. to Sb, (S,) it is of the measure فَنْعَلِيلٌ; (S, Msb;) because مَجَانِيقُ is its pl. and the dim. is مُجَيْنِيقٌ; and because, if the م were augmentative as well as the ن, there would be two augmentative letters at the beginning of the noun, and this may not be in substs. nor in epithets that are not conformable to augmented verbs; and if the ن were made an essential part of the word, the noun would be a quadriliteral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like مُدَحْرِجٌ: (S, TA:) but MF says that these disquisitions are unprofitable; for in his opinion, all the letters of the word are radical, since it is a foreign word. (TA.) مَنْجَنِيقِىٌّ [app. *A maker of the kind of engine called* منجنيق; being mentioned as a surname:] a rel. n. from مَنْجَنِيقٌ. (K.)

جنك

جَنْكٌ [and جُنْكٌ] *A certain* [*musical*] *instrument, which is beaten like the* عُود [or *lute;* namely, the *Persian harp;* two specimens of which are figured in Note 26 to Chap. iii. of my translation of the Thousand and One Nights]; mentioned by El-Khafájee in the Shifá el-Ghaleel; and often spoken of: it is an arabicized word; (MF, TA;) from the Persian چَنْگ: and applied [also] to the دُفّ, [دفّ or دَفّ, i. e., *tambourine,*] *with which one plays.* (TA.)

جَنْكِىٌّ [and جُنْكِىٌّ] *A player on the* جنك *above mentioned.* (TA.)

جنو

جَنًا *i. q.* جَنَأٌ [inf. n. of جَنِئَ, q. v.]. (Sgh, K.)

أَجْنَا, applied to a man, *i. q.* أَجْنَأُ, q. v. (Sgh, K.) And [its fem.] جَنْوَآءُ, *i. q.* جَنْآءُ, (Sgh, K,) applied to a ewe, or a she-goat, meaning *Having her horns bending backwards.* (TA.)

جنى

1 جَنَى الثَّمرةَ , (S, Mgh, Msb, K,) aor. ـِ , (S, Msb,) inf. n. جَنًى, (S, TA,) or جَنْىٌ, (so accord. to one copy of the S, and written in the accus. case جنيا in the Ham p. 355,) and جَنَايَةٌ, (Ham ib., but there without any vowel-signs,) *He gathered, plucked,* or *took from the tree, the fruit;* (Mgh, TA;) *i. q.* اجتناها (S, Msb, K) and تجنّاها : (K:) and in like manner one says of a thing similar to fruit. (TA.) One says also, جَنَاهُ إيَّاهَا and جَنَاهَا لَهُ [*He gathered it, plucked it,* or *took it from the tree, for him*]. (A'Obeyd, K.) And جَنَيْتُكَ أَكْمُؤًا [*I gathered for thee truffles*]. (TA.) And جَنَى ذَهَبًا *He collected gold from its mine.* (TA.) ___ Aboo-Dhu-eyb uses this verb metaphorically, in the phrase جَنَى العُلَى, meaning [*He acquired*] *eminence,* or *nobility.* (TA.) ___ You also say, جَنَى عَلَيْهِ, (S,) or عَلَى قَوْمِهِ, (Msb,) inf. n. جِنَايَةٌ, (S, Msb,) *He committed,* [*against him,* or] *against his people,* or *party, a crime,* or *an offence for which he should be punished;* (Msb;) as also جَانَاهُ [or جَانَى قَوْمَهُ]: (TK in art. جر:) [and *he brought an injury upon him,* or *them:*] and جَنَى الذَّنْبَ عَلَيْهِ, aor. ـِ , inf. n. جِنَايَةٌ, (K,) with kesr, (TA,) *He committed the crime, offence,* or *injurious action, against him;* syn. جَرَّهُ إِلَيْهِ: (K: [see art. جر:]) thus used, also, the verb is metaphorical, from جَنَى الثَّمرةَ: (Er-Rághib, TA:) and so in the phrase, جَنَى شَرًّا, meaning *He brought to pass an evil thing* or *action.* (Mgh.) [See also جِنَايَةٌ, below.] It is said in a trad., لَا يَجْنِى جَانٍ إِلَّا عَلَى نَفْسِهِ [*An injurer shall not bring injury save on himself*]; meaning that one shall not be prosecuted for an injurious action committed by another, of his relations or of others. (TA.) And a poet says,

* جَانِيكَ مَنْ يَجْنِى عَلَيْكَ وَقَدْ *
* تُعْدِي الصِّحَاحَ فَتَجْرَبُ الجُرْبُ *

[which may be rendered, *Thine injurer* whom thou shouldst punish *is he who brings an injury upon thee: but sometimes the mangy* camels *infect the sound* ones *so that these become mangy;* and thus a criminal sometimes brings punishment upon his relations: for] A'Obeyd says that جانيك من يجنى عليك is a prov. applied to the case of a man who is punished for an injurious action; because brothers [sometimes] bring injury upon a man [by occasioning his being punished for an injurious action which they have themselves committed], as the latter hemistich of the verse cited above indicates: but AHeyth says that this prov. means الجَانِى لَكَ الخَيْرَ مَنْ يَجْنِى عَلَيْكَ الشَّرَّ [*The person bringing thee good is he who brings,* or *will bring, upon thee evil:* perhaps intended as a caution; for the Arabs often suspect that a benefactor has some evil intention]: and he cites the following hemistich:

* تُعْدِي الصِّحَاحَ مَبَارِكُ الجُرْبِ *

[meaning Sometimes *the places where the mangy* camels *lie down,* and which afford benefit to other camels, *infect the sound* ones]. (TA. [See also Freytag's Arab. Prov., i. 298.]) You say also, جَنَيْتَ هٰذَا عَلَى نَفْسِكَ [*Thou hast brought this as an injury upon thyself*]. (K in art. جل.)

3 **جانى عَلَيْه** , inf. n. مُجَانَاةٌ, *He accused him of a* جِنَايَة [or *crime,* &c.]. (TA.) ___ See also 1.

4 **اجنى** said of a tree, (S, K,) or of a palmtree, (Msb,) *It had ripe fruit:* (S:) or *it attained to the time for the gathering of its fruit:* (Msb:) or *it attained to maturity:* (K:) or, said of a tree, *it had fruit to be gathered and eaten:* and, said of fruit, *it became ripe:* (TA:) and, said of grass, or herbage, *it became abundant.* (KL.) ___ And اجنت الأَرْضُ *The land had much* جَنًى, (S, Msb, K,) i. e. *herbage,* and *truffles,* and *the like.* (S.)

5 **تَجَنَّى** see 1. ___ تجنّى عَلَيْه, (S, * K,) or تجنّى عليه ذَنْبًا, (TA,) *He accused him of a crime, an offence,* or *an injurious action, that he had not committed;* (S, K;) i. e. *he forged against him*

the charge of his having committed a crime, &c., *he being guiltless* [*thereof*]: (TA:) التَّجَنِّى being like التَّجَرُّم. (S.) You say also, يَتَجَنَّى عَلَيْنَا مَا لَمْ نَجْنِهِ [*He accuses us of committing what we did not commit*]. (Abu-l-'Abbás, TA in art. جرم.)

8 إِجْتَنَى see 1. ___ اجْتَنَيْنَا مَآءَ مَطَرٍ *We came to rainwater, and drank it:* (K:) a phrase mentioned with approval by IAar, but not explained by him: thought by ISd to have this meaning. (TA.)

جَنًى [in the CK جَنِىٌّ] *Whatever is gathered,* or *plucked;* as also جَنَاةٌ : (K:) or *whatever is gathered,* or *plucked, from trees,* (S,) *&c.;* (so in a copy of the S;) as also جَنَاةٌ : (S:) so that these two words are of the same class as حَقٌّ and حَقَّةٌ: or the latter of them is a n. un.: (TA:) or the former signfies *what is gathered from trees while fresh;* (Msb;) as also جَنِىٌّ : (Msb:) or this last is an epithet applied to fruit, signifying *just gathered* or *plucked;* (S, K;) or *gathered,* or *plucked, while fresh:* (TA:) and مَجْنًى , also, pl. مَجَانٍ, signifies *fruit gathered* or *plucked:* (Har p. 369:) جَنًى also signifies *fruit* [*ready to be gathered* or *plucked*]; so in the Kur lv. 54: (Jel:) and is applied to *fresh ripe dates:* (Fr, K:) and *grapes:* (TA:) and *truffles,* and *the like:* (S:) and even *cotton:* (TA:) and *herbage:* (S:) and *gold,* (K,) which is collected from its mine: (TA:) and *cowries,* (K,) as though gathered from the sea: (TA:) and *honey,* (K,) *when it is gathered:* (TA:) pl. أَجْنَآءٌ (K) and أَجْنٍ, originally أَجْنُىٌ. (TA.) Hence the saying,

* هٰذَا جَنَاىَ وَ خِيَارُهُ فِيهِ *
* إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ *

[*This is what I have gathered, and the best of it is in it; when every gatherer* but myself *has his hand to his mouth*]: or, accord. to one reading, وَ هِجَانُهُ فِيهِ (which has the same meaning, TA in art. هجن): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-' Adee El-Lakhmee, the son of the daughter of Jedheemeh: he says that Jedheemeh had ordered the people to gather for him truffles, and some of them ate the best that they found; but ' Amr brought to him

the best that he found, and addressed to him these words: and 'Alee is related to have repeated them on an occasion of his entering the government-treasury; meaning that he had not defiled himself with anything of the tribute belonging to the Muslims, but had put it in its places. (TA.)

جَنَاةٌ : see جَنًى, in two places.

جَنًى : see جَنًى. Also *Dates cut from the tree.* (TA.)

جَنَايَةٌ , primarily, The act of *gathering, plucking,* or *taking from a tree,* fruit: [see 1:] ___ then, The *bringing to pass an evil thing,* or *action:* (Mgh, Kull p. 147:) ___ then, *Evil,* [*itself*]: ___ then, The *doing a forbidden action:* (Kull ib.:) specially used in this last sense; though it has a general application: (Mgh:) ___ [as a simple subst., it generally signifies] *A crime, an offence,* or *an injurious action, for which one should be punished:*

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(Msb:) or *an action that a man commits requiring punishment or retaliation to be inflicted upon him in the present world and in the world to come:* (TA:) or *any forbidden injurious action:* (Kull p. 134:) and in the language of the lawyers, especially *a wounding:* and *an amputation,* or *a maiming:* (Msb:) and جَنِيَّةٌ signifies the same as جِنَايَةٌ: (Ham p. 241:) the pl. of جِنَايَةٌ is جِنَايَاتٌ and جَنَايَا; but the latter of these pls. is of rare occurrence. (Msb.)

جَنِيَّةٌ : see what next precedes. Also *A* [*garment such as is called*] رِدَآءٌ (K, TA,) *of a round form,* (TA,) *made of* [*the kind of cloth termed*] خَزٌّ. (K, TA.)

جَانٍ *A gatherer* of fruit [&c.]: ___ and also *A committer of a* جِنَايَةٌ [or *crime,* &c.]: (K, * TA:) pl. جُنَاةٌ (S, K)

and جُنَّآءٌ (Sb, K) and [of pauc.] أَجْنَآءٌ, which last is extr., (S, K,) or doubtful. (S.) Hence the prov., أَجْنَاؤُهَا أَبْنَاؤُهَا, explained in art. بنى. (S, TA.) ___ [Hence also,] الجَانِى *The wolf.* (IAar, TA voce جَابٍ, q. v.) Also *i. q.* لَقَّاحٌ; (IAar, Az, TA;) i. e. *A fecundater of palm-trees.* (Az, TA.)

الجَوَانِى *i. q.* الجَوَانُب [pl. of الجَانِب]; (K;) similar to الثَّعَالِى and الأَرَانِى. (TA.)

مَجْنًى : see جَنًى.

مُجْتَنًى *A place of gathering,* or *plucking,* fruits, &c. (TA.)

جهد

1 جَهَدَ , (S, A, L, &c.,) aor. ـَ , (K,) inf. n. جَهْدٌ, (TA,) *He strove, laboured,* or *toiled; exerted himself* or *his power* or *efforts* or *endeavours* or *ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly,* or *with energy; was diligent,* or *studious; took pains,* or *extraordinary pains;* (S, A, L, K;) فِى كَذَا *in such a thing;* (S;) or فِى الأَمْرِ *in the affair;* (A;) as also اجتهد ; (A, K;) and so جاهد , with respect to speech and actions: (L:) or جَهَدَ فِى الأَمْرِ, aor. and inf. n. as above, *he did his utmost,* or *used his utmost power* or *efforts* or *endeavours* or *ability, in prosecuting the affair:* (Msb:) and اجتهد and تجاهد *he exerted unsparingly his power,* or *ability:* (S, A, K:) or اجتهد فِى الأَمْرِ *he exerted unsparingly his power,* or *ability, in the prosecution of the affair, so as to effect his utmost.* (Msb.) You say also, اجْهَدْ جَهْدَكَ فِى هٰذَا الأَمْرِ *Do thine utmost in this affair:* (Fr, S, K: *) but not جُهْدَكَ. (Fr, S.) And اجتهد رَأْيَهُ *He took pains,* or *put himself to trouble* or *fatigue, to form a right judgment* or *opinion.* (MA.) And اجْتَهَدْتُ رَأْيِى وَنَفْسِى حَتَّى بَلَغْتُ مَجْهُودِى *I exerted my judgment and my mind so that I attained the utmost of my power,* or *ability.* (T, L.) ___ جَهَدَ بِهِ *He tried, proved,* or *examined, him,* (L, K,) عَنِ الخَيْرِ وَ غَيْرِهِ [*respecting good* qualities, &c.]. (L.) جَهَدَهُ, (Mgh, L, Msb,) aor. ـَ , (Mgh, L,) inf. n. جَهْدٌ, (L, Msb,) *It,* (an affair, and a disease,) and *he,* (a man,) *affected him severely; harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued,* or *wearied, him:* (Msb:) *it* (disease, L and K, and fatigue, and love, L) *rendered him lean; emaciated him:* (L, K:) *he burdened him beyond his power; imposed upon him that which was beyond his power;* as also اجهده : (Mgh:) and, [as also

اجهده ,] *he importuned him, harassed him,* or *plied him hard, in asking, begging,* or *petitioning.* (A.) [Hence,] جَهِدَ, said of a man, *He was severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued,* or *wearied:* (S, L:) or *was grieved,* or *made sorry* or *unhappy.* (L.) And أَصَابَهُمْ قُحُوطٌ مِنَ المَطَرِ فَجَهِدُوا جَهْدًا شَدِيدًا *Drought befell them, and they consequently became severely distressed.* (S.) And جَهِدُوا *They were,* or *became, afflicted with drought, barrenness,* or *dearth;* or *with drought, and dryness of the earth.* (L.) And رَجُلٌ يَجْهَدُ أَنْ يَحْمِلَ سِلَاحَهُ مِنَ الضَّعْفِ, for يَجْهَدُ نَفْسَهُ, *A man who imposes upon himself a difficulty,* or *trouble,* or *fatigue,* or *a difficult* or *severe task,* or *who strains,* or *strains himself, in the carrying of his weapons,* or *arms, by reason of weakness.* (Mgh.) And جَهَدَ دَابَّتَهُ and اجهدها *He jaded, harassed, distressed, fatigued,* or *wearied, his beast; i. q.* بَلَغَ جَهْدَهَا : (K:) or *he tasked,* or *plied, his beast beyond his power in journeying,* or *marching,* or *in respect of pace.* (S, Msb.) And أَجْهَدْتُهُ عَلَى أَنْ يَفْعَلَ كَذَا وَ كَذَا [*I importuned him,* or *harassed him, to do such and such things*]. (L.) ___ Also, (S, Msb,) aor. as above, (A,) and so the inf. n., (Msb,) *He deprived it* (namely, milk,) *of its butter,* (S, A, K,) *entirely:* (S, K:) or *churned it so as to extract its butter and render it sweet and pleasant:* or *mixed it with water:* (Msb:) or *diluted it so that it consisted for the most part of water:* and in like manner it is used in relation to broth. (A.) ___ Hence, (Msb,) جَهَدَهَا *He lay with her;* or *compressed her:* (L, Msb, from a trad.:) or *i. q.* دَفَعَهَا, and حَفَزَهَا [which has a similar meaning]. (L.) ___ جَهِدَ الطَّعَامَ *He desired the food eagerly; longed for it;* (S, K;) as also اجهده . (K.) And جَهِدَ الطَّعَامُ and أُجْهِدَ *The food was eagerly desired,* or *longed for.* (S.) ___ Also *He ate much of the food:* (S, K:) *he left nothing of it.* (A.) You say also, هٰذَا كَلَأٌ يَجْهَدُهُ المَالُ *This is herbage,* or *pasture, of which the cattle eat perseveringly.* (AA, TA.)

جَهِدَ *It* (a state of life) *was,* or *became, hard, difficult, strait,* or *distressful.* (S, K.)

3 **جِهَادٌ** , inf. n. of جاهد, properly signifies The *using,* or *exerting, one's utmost power, efforts, endeavours,* or *ability, in contending with an object of disapprobation;* and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Kur xxii. 77. (Er-Rághib, TA.) See also 1, first sentence. You say, جاهد العَدُوَّ, (JK, A, Mgh,) inf. n. as above (JK, Mgh, K) and مُجَاهَدَةٌ, (JK, K,) *He fought with the enemy:* (K:) or *he encountered the enemy, imposing upon himself difficulty* or *distress* or *fatigue,* or *exerting his power* or *efforts* or *endeavours* or *ability,* [or *the utmost thereof,*] *to repel him, his enemy doing the like:* and hence جاهد came to be used by the Muslims to signify generally *he fought, warred,* or *waged war, against unbelievers* and *the like.* (Mgh.) You say also, جاهد فى سَبِيلِ ٱللّٰه, inf. n. جِهَادٌ (S, Msb) and مُجَاهَدَةٌ, (S,) [*He fought, &c., in the way of God;* i. e., *in the cause of religion.*]

4 **اجهد**, as trans.: see 1, in six places. ___ Also *He made,* or *incited,* another, *to strive* or *labour* or *toil, to exert himself* or *his power* or *efforts* or *endeavours* or *ability,* &c.; trans. of 1 in the first of the senses assigned to it above. (JK.) ___ أُجْهِدَ *He was thrown into a state of difficulty, distress, affliction, trouble, inconvenience,* or *fatigue.* (L.) ___ اجهد مالَهُ *He consumed,* or *wasted, and dispersed, his property:* (K:) or *gave it away, and dispersed it, altogether, here and there.* (En-Nadr, TA.) As intrans., *He* (an enemy) *strove, laboured,* or *exerted himself, in enmity,* (K, TA,) عَلَيْنَا *against us.* (TA.) ___ *He acted with energy,* or *with the utmost energy:* so in the phrases سار فأَجْهَدَ *He marched,* or *journeyed, and did so with energy,* or *with the utmost energy;* and حَلَفَ بٱللّٰه فأَجْهَدَ *He swore by God, and did so with energy,* &c.: in which cases one should not say فجهد. (Aboo-' Amr Ibn-El-'Alà, L.) ___ *He took the course*

prescribed by prudence, precaution, and sound judgment, فِى الأَمْرِ *in the affair;* syn. احْتَاطَ. (L, K.) ___ *He became in a state of difficulty, embarrassment, distress, affliction, trouble, inconvenience,* or *fatigue.* (L.) ___ *It* (a thing) *became mixed,* or *confused.* (K.) *He entered upon land such as is termed* جَهَاد: *he went forth into the desert;* and *into the plain,* or *open country.* (JK.) ___ *It rose up; rose into view; appeared.* (JK.) You say, اجهد لِى القَوْمُ *The people,* or *company of men, came within my sight,* or *view;* syn. أَشْرَفُوا. (AA, K.) And اجهد فيه الشَّيْبُ *Hoariness appeared upon him, and became much:* (TA:) or *became much, and spread:* (A:) or *became much, and was quick in its progress,* (K, TA,) *and spread.* (TA.) And أَجْهَدَتْ لَهُ الأَرْضُ *The land became open to him.* (L, K. *) And in like manner, اجهد له الطَّرِيقُ, (L,) and الحَقُّ, (L, K, *) *The road,* and *the truth, became open, apparent, and manifest, to him.* (L, K. *) And اجهد لَكَ الأَمْرُ *The thing became,* or *has become, within thy power,* or *reach;* (Aboo-Sa'eed, K;) *and offered,* or *presented, itself to thee.* (Aboo-Sa'eed, TA.)

6 **تَجَاهَدَ** see 1.

8 **إِجْتَهَدَ** see 1, in five places. ___ اجْتِهَادٌ as a conventional term means A lawyer's *exerting the faculties* [*of the mind*] *to the utmost, for the purpose of forming an opinion in a case of law* [*respecting a doubtful and difficult point*]: (KT:) the *seeking to form a right opinion:* (KL:) [*investigation of the law,* or the *working out a solution of any difficulty in the law, by means of reason and comparison:* and] the *referring a case proposed to the judge,* [*respecting a doubtful and difficult*

point,] *from the method of analogy, to the Kur-Án and the Sunneh.* (L, TA. *)

جَهْدٌ *Power; ability;* as also جُهْدٌ ; (S, A, IAth, L, Msb, K;) the latter of the dial. of El- Hijáz, and the former of other dials.; (Msb;) and مَجْهُودٌ : (A:) جهد in the Kur ix. 80 is read both جَهْد and جُهْد : (S:) and جَهْدٌ signifies also *labour, toil, exertion, effort, endeavour, energy, diligence, painstaking,* or *extraordinary painstaking:* (L: [see جَهَدَ:]) or جُهْدٌ has the signification first mentioned above, (Fr, S, IAth, Msb,) and جَهْدٌ, with fet-h, is from اجْهَدْ جَهْدَكَ فِى هٰذَا الأَمْرِ, (Fr, S,) or from جَهَدَ فِى الأَمْرِ, being an inf. n. from this verb, (Msb,) and signifies, [as also مَجْهُودٌ ,] one's *utmost;* the *utmost of one's power* or *ability* or *efforts* or *endeavours* or *energy.* (Fr, S, IAth, Msb, K.) You say, بَذَلَ الجَهْدَ, (Msb in art. بلغ, &c.,) and المَجْهُودَ , (S, A,) or جَهْدَهُ, (Mgh,) [and مَجْهُودَهُ ,] *He exerted unsparingly his power* or *ability:* (Mgh:) [or *his utmost power* or *ability* or *efforts* or *endeavours* or *energy;* as shown above.] And بَلَغَ جَهْدَهُ, (A, L,) and مَجْهُودَهُ , (A,) *He accomplished the utmost of his power* or *ability; did his utmost.* (A, L. [Like جَهَدَ جَهْدَهُ. See also بَلَغَ جَهْدَ دَابَّتِهِ, below.]) And جُهَيْدَى is *syn. with* جَهْدٌ; (K;) as in the saying, لَأَبْلُغَنَّ جُهَيْدَاىَ فِى الأَمْرِ (JK, TK,) i. e. *I will assuredly accomplish the utmost of my power,* or *ability, in the affair.* (TK. [In a copy of the A, جُهَيْدَاكَ; and so in the TA, I believe from that same copy.]) [So, too, is جُهَادَى ; as in the saying,] جُهَادَاكَ أَنْ تَفْعَلَ *The utmost of thy power,* or *ability,* and *the utmost of thy case, is,* or *will be, thy doing* [such a thing]; syn. قُصَارَاكَ [q. v.], (JK, K,) and غَايَةُ أَمْرِكَ. (TA.) الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ, in the Kur [v. 58, &c.], means *Who swore by God with the most energetic of their oaths:* (K, * Jel:) or *the strongest,* or *most forcible, of their oaths;* جهد being originally an inf. n., and in the accus. as a denotative of state with يَجْهَدُونَ understood before it, or as an inf. n. (Bd.) ___ Also *Difficulty,* or *grievousness; embarrassment, distress, affliction, trouble, inconvenience,*

fatigue, or *weariness;* (S, A, IAth, Mgh, Msb, K;) so accord. to some who say that جُهْدٌ, with damm, has the first of the significations assigned to it above; (Msb;) as also مَجْهُودٌ: (Mgh:) *a disease*, or *difficulty, that distresses* or *afflicts, a man;* as also جُهْدٌ. (JK.) Hence, جَهْدُ البَلَآءِ, (Msb,) i. e. *A state of difficulty*, or *trouble, to which death is preferred:* or *largeness of one's family*, or *household, combined with poverty.* (L, K. *) [Hence also,] بَلَغَ جَهْدَ دَابَّتِهِ, [i. e. بَلَغَ مَشَقَّتَهَا,] *i. q.* جَهْدَهَا: see 1. (K.) ___ Also *Small provision, upon which a man possessing little property can live* (JK, L) *with difficulty.* (L.) And جَهْدُ المُقِلِّ *What a man who possesses little property can afford to give in payment of the poor-rate required by the law.* (L, from a trad.)

جُهْدٌ: see جَهْدٌ, in five places. Also *Milk mixed* [*with water:* see مَجْهُودٌ]. (JK.)

جَهَادٌ *Hard land:* (JK, S:) or *land in which is no herbage:* (TA:) or *hard land in which is no herbage:* (K:) or *level*, or *even, land:* or *rugged land:* also used as an epithet; so that you say أَرْضٌ جَهَادٌ: (TA:) or *level, smooth land, in which is no hill:* (JK:) or the *most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it:* and such is what is termed a صَحْرَآءُ: (ISh, TA:) or *an open tract of land:* (Fr, TA:) or *sterile, barren*, or *unfruitful*, land, *in which is nothing;* as also جَمَادٌ: pl. جُهُدٌ. (AA, L.) Also The *fruit of the* أَرَاكٌ; (IAar, K;) and so جَهَاضٌ. (IAar, TA.)

مَرْعًى جَهِيدٌ *Pasture much eaten by cattle.* (S, A, K.) And أَرْضٌ جَهِيدَةُ الكَلَأِ *Land of which the herbage is much eaten by cattle.* (A.)

جُهَادَى: see جَهْدٌ.

جُهَيْدَى: see جَهْدٌ.

جَاهِدٌ [*Striving, labouring,* or *toiling; &c.:* see 1. Hence,] سَيْرُنَا جَاهِدٌ [*Our journeying is laborious*]. (TA in art. اخو.) And جَهْدٌ جَاهِدٌ [*Intense labour* or *exertion,* or *the like:* or *severe difficulty* or *distress &c.*]: an intensive expression, (K, TA,) like شَعْرٌ شَاعِرٌ and لَيْلٌ لَائِلٌ. (TA.) ___ *Eagerly desiring* [food]; *longing for* [it]: (JK, S:) pl. أَجْهَادٌ. (JK.) ___ غَرْثَانُ جَاهِدٌ *Hungry and greedy, leaving no food.* (A.)

مُجْهَدٌ A man *thrown into a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble,* or *fatigue.* (L.)

هُوَ مُجْهَدٌ لَكَ *He is one who takes the course prescribed by prudence, precaution,* or *sound judgment, for thee;* syn. مُحْتَيِطٌ. (L.) And نَصِيحٌ مُجْهَدٌ *A sincere,* or *faithful, and careful, adviser,* or *counsellor.* (L.) ___ رَجُلٌ مُجْهَدٌ *A man in a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble* or *fatigue: possessing little property; poor.* (L.) ___ And *A man whose beast is weak by reason of fatigue.* (L.)

مَجْهُودٌ *Severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued,* or *wearied:* (S, Mgh, L:) *distressed,* or *afflicted, by disease* or *difficulty:* (JK:) *afflicted with drought, barrenness,* or *dearth;* or *with drought, and dryness of the earth:* (L:) and *angry.* (JK.) ___ A *hard, difficult, strait,* or *distressful,* state of life. (TA.) ___ Milk *deprived of its butter* (S, A) *entirely:* (S:) or *mixed with water:* (Msb:) or *diluted so as to consist for the most part of water;* and in like manner, broth: (A:) or *churned so that its butter is extracted and it is rendered sweet and pleasant:* and used as meaning *eagerly desired,* or *longed for, and drunk without its occasioning disgust, by reason of its sweetness and pleasantness:* (Msb:) or *eagerly desired,* or *longed for;* and

so food in general: (JK, L:) or *eagerly desired,* or *longed for, and drunk with perseverance, on account of its pleasantness and sweetness.* (L.) See also جَهْدٌ, in six places.

جهر

1 **جهر** , (A, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. جهر and جهار, (Er-Rághib, TA,) *It* (a thing, A, Msb) *was*, or *became, plain, apparent, conspicuous, open*, or *public;* syn. ظهر, (A, Msb,) and بدا, (TA,) and علن: (K:) or the radical signification is, *it* (a thing) *was*, or *became, exceedingly plain to be perceived*, either *by the sense of sight* or *by that of hearing.* (Er-Rághib, TA.) [Accord. to some, when relating to what is visible, it is tropical; and when relating to what is audible, proper: but if so, it seems to be so much used in the former sense as to be, in that sense, conventionally regarded as proper. See also جهر.] جهرة, aor. ـُـ , [inf. n., app., جهارة and جهورة,] *He* (a man, TA) *was*, or *became, great*, or *bulky*, (K, TA,) [and therefore *a conspicuous object*,] *before the eyes of the beholder.* (TA.) [And *He was*, or *became, pleasing*, or *goodly, in aspect:* see جهارة, below.] ___ Also, (A, Msb, K,) inf. n. جهارة, (A, Msb,) *It* (the voice) *rose* [*so as to be plainly heard*]; *was*, or *became, high*, or *loud.* (A, Msb, * K.) ___ Also, (S,) inf. n. جهارة, (TA,) *He*, (a man) *was*, or *became, high*, or *loud, of voice.* (S, TA.) جبر aor. ـَـ , (Msb,) inf. n. جهر, (S, Msb,) *He* (a man) *was unable to see in the sun.* (S, Msb, TA.) And in like manner said of the eye. (K.) جهره, (Msb, TA,) inf. n. جهر; (TA;) and به جهر; (A, Msb;) and اجهره , (A, Msb, TA,) [and به اجهر;] and جهوره ; (TA;) *He made it plain, apparent, conspicuous, open*, or *public.* (A, Msb, TA.) ___ جهر الكلام, and جهربه; (K;) and اجهره , inf. n. إجهار; (S;) and به اجهر; (K;) and جهور ; (TA;) and جهر بالقول, and بدعائه, and بصلاته, (TA,) and بقرآءته, (Sgh, Msb, TA,) aor. ـَـ , inf. n. جهر and جهار; (TA;) and اجهر بقرءآته; (Sgh, Msb, TA;) *He uttered the speech*, and *the saying*, and *his supplication*, and *his prayer*, and *his recitation, with a plain*, or *an open, voice; openly; publicly:* (S, Msb, K, TA:) or جهر بكلامه, (A,) and بالقول, and جهور ; (S;) and بقرآءته; (A;) *he uttered his speech*, and *the saying*, and *his recitation, with a raised*, or

loud, voice; aloud: (S, A:) and جَهَرَ الصَّوْتَ *he raised the voice* [*so as to make it plainly heard*]. (K.) ___ جَهَرَ بِالمَعَاصِى, and اجهر , and جاهر , *he made known the acts of disobedience* that he had committed, *by talking of them:* he who does so is termed مُجَاهِرٌ بِالمَعَاصِى, and simply مُجَاهِرٌ. (TA.) And اجهر مَا فِى صَدْرِهِ *He revealed what was in his bosom.* (A.) And جَهَرَ الحَدِيثَ بَعْدَ مَا هَيْنَمَهُ *He revealed the story after he had concealed it.* (A.) And اجهر الأَمْرَ *He made the case,* or *affair, notorious.* (TA.) ___ Also جَهَرَهُ *He discovered it* (K, TA) *ocularly.* (TA.) ___ *He saw him* (a man) *without any veil* (K, TA) *intervening;* (TA;) as also اجتهره : (K:) or *he looked towards him,* or *regarded him.* (K.) You say, مَا فِى الحَىِّ أَحَدٌ

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تَجْهَرُهُ عَيْنِى *There is not in the tribe any one whom my eye regards as worthy of notice or respect* by reason of his greatness therein; syn. تَأْخُذُهُ. (TA.) And اجتهر القَوْمُ فُلَانًا *The people looked towards such a one without any veil intervening between them and him.* (TA.) ___ *He treated him,* or *regarded him, with reverence, veneration, respect,* or *honour:* (K:) or (TA) *he regarded him as great in his eyes:* (K, TA:) *he saw him to be great in aspect,* or *appearance;* (S;) as also اجتهره (S, K) and استجره : (A:) *he was pleased with his beauty, and his form,* or *appearance,* or *state of apparel* or *the like;* as also اجتهره : (Lh, * K:) or *he pleased him by his beauty and form* or *appearance &c.:* (A:) or *it pleased him by its beauty;* as also اجتهره . (TA.) ___ *He saw it* (an army, S, A, K, and a people, TA) *to be numerous in his eyes;* as also اجتهره . (S A, K.) جَهَرَ البِئْرَ, (S, K,) aor. ـَـ , inf. n. جَهْرٌ, (TA,) *He cleared out the well,* (S, K,) *and took forth from it the black fetid mud that it contained;* as also اجترها : (S:) or both signify *he entirely,* or *nearly, exhausted the well of its water:* (K:) or the

former, *he reached the water of the well,* (K, TA,) in digging: or so جَهَرَ alone: (TA:) and accord. to Akh, جَهَرْتُ الرَّكِيَّةَ signifies *I cleared out the mud that the water covered in the well, so that the water appeared and became clear.* (S.) 'Áïsheh said, describing her father, اجتهر دُفُنَ الرَّوَآءِ, lit., *He cleared out the filled-up wells of abundant water so as to make the water well forth;* alluding to his rectifying affairs that had become disordered. (TA from a trad.) جَهَرْنَاهُمْ *We came to them in the morning, at the time called* الصَّبَاحَ, (S, A, K, TA,) *when they were inadvertent.* (S, K, TA.) ___ جَهَرَ الأَرْضَ *He traversed the land* (S, K) *without knowledge.* (S.) جَهَرَ السِّقَآءَ *He shook the milk-skin to make butter,* (Fr, S, K,) *and took forth its butter.* (Fr, TA.) جَهَرَتِ الشَّمْسُ المسافرَ *The sun dazzled the eye, and confused the sight, of the traveller;* syn. أَسْدَرَتْ عَيْنَهُ. (K.)

3 **جاهر** : see 1. ___ [Its inf. n.] مُجَاهَرَةٌ signifies The *fighting* [*with any one*] *face to face:* and the *showing open enmity,* or *hostility, with any one:* and the *reading,* or *reciting, a thing aloud:* and the *speaking loudly.* (KL.) You say, جاهر بالعداوة, (Msb,) inf. n. مُجَاهَرَةٌ (S, Msb) and جِهَارٌ, (Msb,) *He showed open enmity* or *hostility, with another.* (S, * Msb.) And جاهرتهم بالأَمْرِ *I acted openly with them in the affair,* or *case;* syn. عَالَنْتُهُمْ به. (JK.) [And جاهره *He treated him openly* with enmity &c.] ___ جاهرهم بالأَمْرِ, (TA,) inf. n. مُجَاهَرَةٌ and جِهَارٌ, (K,) [is explained as signifying] *He vied with them,* or *strove to overcome* or *surpass them, in the affair,* or *case.* (K, * TA.) [But غالبهم, in the TA, and المُغَالَبَةُ, in the K, are here evidently mistranscriptions for عَالَنَهُمْ and المُعَالَنَةُ.]

4 **أَجْهَرَ** see 1, in eight places. ___ اجهر also signifies *He begat sons goodly in stature* (IAar, K) *and in aspect,* (IAar, TA,) or *in cheeks:* (K:) or, *a squint-eyed son.* (IAar, K.)

6 تَجَاهَرَ [**تَجَاهَرَ** signifies The *showing oneself openly:* and *acting openly,* or *being open in*

one's conduct or *converse, with others.* You say,] تَجَاهَرُوا بالعداوة *They showed open enmity,* or *hostility, one with another;* syn. تبادَوْا بها. (S in art. بدو.) [And تجاهر *He feigned himself unable to see in the sun:* see the part. n., below.]

8 إِجْتَهَرَ see 1, in eight places.

10 استجهره : see 1. ___ Also *He took it forth.* (TA from a trad.)

Q. Q. 1 جَهْوَرَ : see 1, in four places.

جَهْرًا : see جَهْرَة, in two places.

جُهْر : see جَهَارَة, in six places.

جَهْر : see جَهِير, in two places.

جَهْرَة *A thing that is plain, apparent, conspicuous, open,* or *public.* (K.) You say, رآه جَهْرَةً (S, A, &c.) *He saw him,* or *it,* [*plainly,*] *without the intervention of any veil:* (TA:) and رآه جَهَارًا [signifies the same: or] *he saw him,* or *it, with exceeding plainness:* (Er-Rághib, TA:) or the former signifies *he saw him,* or *it, with his eyes, ocularly,* or *before his eyes,* (S, A, Bd in ii. 52, Msb,) *without anything intervening:* (S:) so in the Kur. [ii. 52], حَتَّى نَرَى ٱللّٰهَ جَهْرَةً: (S, Bd:) and [some say that] جَهْرَةً is here originally an inf. n. of جَهَرَتْ in جَهَرَتْ بالقرآءة, [like جَهْرًا ,] and metaphorically used in the sense of مُعَايَنَة: it is in the accus. case as an inf. n.: or it is thus used as a denotative of state relating to the agent or the object: and some read جَهْرَةً , as an inf. n. like غَلَبَة, or as pl. of جَاهِر, and as such it is a denotative of state: (Bd:) or جَهْرَةً is here from جَهَرَتْ الرَّكِيَّةَ: (Akh, S:) accord. to Ibn-'Arafeh, it here signifies *unconcealed from us:* (TA:) and in the Kur. iv. 152, *ocularly; not concealed from us by anything.* (K, * TA.) ___ You say also, كَلَّمَه جَهْرَةً [and جَهْرًا *He spoke to him plainly, with an open voice, aloud,* or *publicly*]. (S, TA.) ___ And لَقِيَه نَهَارًا جَهَارًا and

جهارًا [*He met him in the daytime, openly,* or *publicly*]. (K.)

جُهْرَةٌ [*A blaze covering the face of a horse:* or the *quality of having such a blaze:*] a subst. from أَجْهَرُ applied to a horse. (TA.) ___ *A cast in the eye.* (AA, TA. [See also أَجْهَرُ.])

جَهْرَةٌ : see جُهْرَةٌ.

جَهَارًا and جِهَارًا: see جُهْرَةٌ, in three places.

جَهْوَرٌ : see جَهِيرٌ. ___ Also, and مُجْتَهِرٌ , An army *seen to be numerous.* (A.) ___ And the former, *Bold; daring:* in the K, erroneously, جَوْهَرٌ . (TA.)

جَهِيرٌ (in the TA, here, جَهْرٌ , but in another place, جَهِيرٌ,) *High, loud,* or *vehement,* speech; (Msb, K, TA;) as also مُجْهَرٌ and جَهْوَرِىٌّ : (K:) and so applied to the voice; (Msb, TA;) as also جَهْوَرِىٌّ . (A, TA.) Also, and مُجْهَرٌ (TA) and جَهْوَرِىٌّ (A, TA) and جَهْوَرٌ (A) and جَهِيرُ الصَّوْتِ (S, A) and جَهْوَرِىُّ الصَّوْتِ, (S,) A man *having a high, loud,* or *strong voice.* (S, A, TA.) ___ A man (S, A) *of pleasing,* or *goodly, aspect;* (S, A, K;) as also جَهْرٌ : (K:) fem. of the former with ة: (S:) *beautiful:* (K:) *of goodly aspect, who pleases the beholder by his beauty:* and a face *of goodly,* or *beautiful, fairness:* (TA:) and أَجْهَرُ a man (TA) *of goodly aspect,* (K, TA,) *and of goodly and perfect body.* (AA, K, TA.) ___ Also, (K,) or جَهِيرٌ لِلْخَيْرِ and لِلْمَعْرُوفِ, (A,) *Adapted to,* or *constituted for, goodness:* (A, K:) because he who beholds him desires his beneficence: (TA:) pl. جُهْرَآءُ. (A, K.) Also Milk *not mixed with water:* (Fr, S, K:) or *from which the butter has been taken forth.* (TA.)

جَهَارَةٌ [an inf. n. (see جَهُرَ)] *Pleasingness,* or *goodliness, of aspect;* (S, A, K;) as also جُهْرَةٌ (K) and جُهْرٌ : (TA:) [and *a quality pleasing to behold:* for] Abu-n-Nejm says,

* وَأَرَى البَيَاضَ عَلَى النِّسَآءِ جَهَارَةً *

[*And I regard fairness in women as a quality pleasing to behold*]: (S:) and جُهْرٌ signifies the *form*, or *appearance*, or *the like, and goodliness of aspect*, of a man: (K:) or *what pleases by its beauty, of the form* or *appearance* or *the like*, of a man, *and* and *goodliness of aspect:* (S:) [and simply *aspect*, or *outward appearance.*] You say, بَنُونَ ذَوُو جَهَارَةٍ *Sons goodly in stature and in aspect:* (IAar, TA:) or *in stature and in cheeks:* (K:) but the former is the more agreeable with authority. (TA.) And مَا أَحْسَنَ جُهْرَ فُلَانٍ *How goodly is the form*, or *appearance*, or *the like, and the beauty of aspect, of such a one!* (S, A: *) [or simply, *the aspect;* for] you say also, مَا أَسْوَأَ جُهْرَهُ [*How evil is his aspect!*]. (A.) And رَجُلٌ حَسَنُ الجَهَارَةِ and الجُهْرِ *A man goodly in aspect.* (TA.) And رَأَيْتُ جُهْرَهُ فَعَرَفْتُ سِرَّهُ [*I saw his aspect, and so knew his mind*]. (A.)

جُهْرَةٌ : see the next preceding paragraph.

فُلَانٌ عَفِيفُ السَّرِيرَةِ وَ الجَهِيرَةِ [*Such a one is chaste in secret conduct and in public behaviour*]. (A.)

جَهْرِىٌّ : see جَهِيرٌ, in four places.

جَوْهَرٌ a word of well-known meaning, (Msb,) [a coll. gen. n., *Jewels; precious stones; gems; pearls: any kind of jewel, precious stone*, or *gem:* and also applied (as in the T, M, Mgh, Msb, and K, voce تِبْرٌ, q. v.,) to *native ore:*] *any stone from which is extracted*, or *elicited, anything by which one may profit:* (K:) n. un. with ة: (S:) [pl. جَوَاهِرُ:] it is of the measure فَوْعَلٌ, (Msb,) and is from الجَهْرُ signifying a thing's becoming exceedingly plain to be perceived by the sense of sight: (Er-Rághib, TA:) or it is of Persian origin, (TA,) arabicized, (S, TA,) [from گَوْهَرْ,] accord. to most persons. (TA.) ___ جَوْهَرُ سَيْفٍ *The diversified wavy marks, streaks,* or *grain, of a sword;* syn. فِرِنْدٌ. (T and K voce شَىْءٌ جَوْهَرُ ___.) فِرِنْدٌ [*The essence of a thing;* or

that whereby a thing is what it is; the substance of a thing: the constituent of a thing; the material part thereof;] that upon which the natural con-

stitution of a thing is as it were based; or *of which its natural constitution is made to be;* [or, as IbrD thinks to be meant in the K, *the collective parts and materials of a thing, of which its natural constitution is moulded;*] expl. by ماوضعت عليه جبلّته, (K,) or, as in some Lexicons, [as the JK and the Msb,] ما خلقت عليه جبلّته [which is virtually the same]: (TA:) الجوهر and الذّات and الماهيّة and الحقيقة are all syn. terms; and the first has other significations; but in the classical language it signifies الأَصل, i. e., أَصل المركّبات [*the original of compound things*]; and not what subsists by itself. (Kull.) ___ [Hence, الجوهر الفرد *The indivisible atom.*] ___ In the conventional language of scholastic theology, جوهر signifies *Substance, as opposed to accident;* in which sense, some assert the word to be so much used as to be, in this sense, conventionally regarded as proper. (TA.) See also جهور.

جوهرىٌّ *A jeweller; a seller of* جوهر [or جواهر]. (TA.) ___ [In scholastic theology, *Of,* or *relating to, substance, as opposed to accident.*]

أَجهر: see جهير. ___ Also A man *having the eyeball,* or *globe of the eye, prominent and apparent,* or *large and prominent;* syn. جاحظٌ: or *resembling such as is termed* جاحظ: fem. جهرآء. (TA.) And this latter, An eye *having the ball,* or *globe, prominent and apparent,* or *large and prominent;* syn. جاحظةٌ: (K:) or *resembling what is thus termed.* (TA.) ___ *Having a pretty cast in the eye:* (AA, K:) fem. as above. (K.) ___ *That cannot see in the sun;* (S, A, Msb, K;) applied to a man, (A, Msb,) and to a ram: (S:) fem. as above: (S, A, Msb, K:) or *weak-sighted in the*

sun: (Lh, TA:) or *that cannot see in the daytime;* أَعْشَى signifying that cannot see in the night: (TA:) and the fem., a woman *who closes her eyes in the sun.* (A.) ___ A horse *having a blaze that covers his face:* fem. as above. (K.) ___ Also the fem., *Open, bare,* land, *not concealed by anything:* (A:) or *plain* land, *in which are no trees nor hills* (K, TA) *nor sands:* (TA:) pl. جَهْرَاوَاتٌ. (A, TA.) ___ And *A company* (S, K) *consisting of the distinguished part* (TA) of a people: (S:) the *more,* or *most, excellent persons* of a tribe. (K.) You say, [with reference to distinguished persons,] كَيْفَ جَهْرَاؤُكُمْ *How is your company?* (S.)

مَجْهَرٌ . see مَجْهُورٌ: and see also جَهِيرٌ, in two places.

مَجْهَرٌ (S, K) and مِجْهَارٌ (K) A man *accustomed to speak with a plain,* or *an open, voice; openly;* or *publicly.* (S, K.)

مِجْهَارٌ : see what next precedes.

مَجْهُورٌ بِهِ *Notorious;* applied to a thing: (TA:) and so مُجْتَهِرٌ applied to a man: (A, TA:) and مَجْهَرٌ *plain, apparent,* or *conspicuous;* applied to a thing. (TA.) ___ الحُرُوفُ المَجْهُورَةُ [*The letters that are pronounced with the voice, and not with the breath only; the vocal letters;*] *the letters* (*nineteen in number,* S) *that are comprised in the saying* ظِلٌّ قَوٍّ رَبِضٌ إِذْ غَزَا جُنْدٌ مُطِيعٌ: (S, K:) opposed to المَهْمُوسَةُ: (TA:) so called [accord. to some] because there is a full stress in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice. (Sb, S.) مَآءٌ مَجْهُورٌ *Water which, having been buried in the earth, has been drawn until it has become sweet.* (TA.) ___ مَجْهُورَةٌ A well (بِئْرٌ) *cleared out, and cleansed from the black fetid mud which it had contained.* (S.) ___ And Wells *frequented* [*and in use*], (K,) *whether their water be sweet or salt.* (TA.)

مُجَاهَرٌ : see, above, جَهَرَ بِالمَعَاصِى.

مُجْتَهَرٌ : see مَجْهُورٌ: and see also جَهْوَرٌ.

مُتَجَاهَرٌ *Feigning himself* أَجْهَرَ; as in the saying, cited by Th,

* **كَالنَّاظِرِ المُتَجَاهِرِ** *

[*Like the looker that feigns himself unable to see in the sun*]. (TA.)

جهز

1 **جَهَزَ عَلَى الجَرِيحِ** : see 4, in two places.

2 **جهّز** , inf. n. تَجْهِيزٌ, *He fitted out, equipped, furnished,* or *supplied,* a bride, and a traveller, and a corpse, (S, Msb, K,) and an army, (S,) *with her,* or *his,* or *their,* جَهَاز [i. e. *requisites, equipage, furniture, accoutrements,* or *apparatus*]: (S, Msb. K:) *he provided* a warrior *with a beast to ride, and with other requisites for his expedition:* (TA:) *he prepared* him or it. (TA.) You say also, جَهَزَ عَلَيْهِ الخَيْلَ [*He fitted out the horsemen and sent them against him*]. (S.) See also 4.

4 **اجهز عَلَى الجَرِيحِ** , (As, JK, S, Mgh, Msb, K,) inf. n. إِجْهَازٌ; (Msb;) and جَهَزَ عَلَيْهِ, aor. ـَـ , (Msb, K,) inf. n. جَهْزٌ; (TA;) *He despatched,* or *he hastened and completed the slaughter of, the wounded man;* (As, S, Mgh, Msb, K;) *he made his slaughter sure,* or *certain:* (JK, K:) and جهّز , with teshdeed, signifies the same, but denoting muchness, or frequency, or repetition, of the action, or its application to many objects, and intensiveness: (Msb:) or جَهَزَ على الجريح signifies *he slew the wounded man.* (IDrd, TA.) You should not say, أَجَزْتُ على الجريح, (S,) or أَجَازَ عليه. (ISd, TA.)

5 **تجهّز** *He fitted out, equipped, furnished,* or *supplied, himself;* or *he* or *it became fitted out* or *equipped* or *furnished* or *supplied; with his* or *its* جَهَاز [or *requisites,* &c.]: (K:) *he prepared himself.* (S, K.) You say, تَجَهَّزْتُ لِأَمْرِ كَذَا, (S, K, *) and اِجْهَازَزْتُ , (K,) *I prepared myself for such a thing.* (S, K.)

11 **اِجْهَازَزْتُ لِأَمْرِ كَذَا** : see 5.

جهاز , (S, Msb, K, &c.,) so accord. to the seven readers in the Kur xii. 59 and 70, (Az, Msb,) and جِهَاز , (S, Msb, K,) but the latter is rare, (Msb,) or bad, (Az, TA,) or an erroneous pronunciation of the people of El-Basrah, (Lth, TA,) The *requisites*, (Msb, K,) *equipments*, *equipage*, *furniture*, *accoutrements*, or *apparatus*, (Msb,) of a bride, [i. e. her *paraphernalia*,] and of a traveller, and of a corpse: (S, Msb, K:) *provisions and other requisites for a traveller:* (Har p. 104:) pl. [of pauc.] أَجْهِزَة, and pl. pl. أَجْهِزَات. (S, K.) ___ Accord. to some, *Household goods* or *furniture and utensils:* accord. to 'Alee Ibn- 'Eesà, *excellent goods that are conveyed from country to country:* and hence the جهاز of the bride: (Har p. 104:) or *excellent goods that are conveyed as merchandise.* (Mgh.) ___ Also the former, *What is upon a camel that is used for riding* [*consisting of the saddle and its appertenances*]. (K.) It is said in a prov., ضرب فى جهازه , with fet-h [to the ج], (As, S, K,) i. e. *He took fright and fled* or *went away at random, and did not return:* (K:) or it is said of a thing that goes away and does not return: (As, S:) originally relating to a camel from whose back the saddle with its apparatus tumbles, falling between his legs, in consequence of which he takes fright and flees or runs away at random, so that he goes away into the land: (As, S, K:) ضرب signifies *he went;* (سار; for which in the CK is put صار;) and the meaning of the phrase is, *he went stumbling upon his apparatus.* (K.) In the T it is said, The Arabs say, ضرب البعير فى جهازه, meaning *The camel took fright and ran away at random, beating the ground with his feet so as to throw down the apparatus and load that were upon him.* (TA.) Also the former, The *pudendum of a woman.* (S K, TA.)

جهاز : see جهاز.

فرس جهيز , (S, K,) or جهيز الشَّدّ, (AO, TA,) *A horse quick,* or *swift, in running:* (AO, S:) or the former, *a horse that is light,* or *active.* (K.) ___ موت جهيز, and مجهز , *A quick death.* (K.)

موت مجهز : see what next precedes.

مُجَهَّزٌ *One for whom are prepared travellingprovisions and equipage, that he may perform the pilgrimage for another.* (Mgh.)

مُجَهِّزٌ *One who sends forth traders with excellent goods:* or *who travels with such goods.* (Mgh.) Hence, app., the vulgar term مُجَاهِزٌ , meaning *A rich merchant.* (Mgh.) ___ And مُجَهِّزُونَ *Travelling-companions who assist one in the loading of the beasts.* (Msb.)

مُجَاهِزٌ : see the next preceding paragraph.

جهش

1 **جَهَشَ إِلَيْهِ** , (S, K,) and جَهَشَ, (K,) which latter, accord. to IDrd, is the more common, (TA,) aor. ـَـ , inf. n. جَهْشٌ (S, K) and جُهُوشٌ and جَهَشَانٌ, (K,) *He betook himself to him by reason of fright* or *fear, seeking protection, and being about,* or *ready, to weep; like as the child betakes himself to his mother by reason of fright* or *fear,* (As, S, K,) *and to his father,* (As,) *being about,* or *ready, to weep;* (As, S;) as also أَجْهَشَ . (AO, S, K.) ___ جَهَشَتْ نَفْسُهُ, (S, A,) or جَهَشَتْ إِلَيْهِ نَفْسُهُ, inf. n. جُهُوشٌ; (TA;) and أَجْهَشَتْ ; (S, A, TA;) *His soul heaved,* (S, A,)

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and he was about, or *ready, to weep:* (A:) or *his soul heaved, and quitted him.* (TA.) ___ جَهَشَ لِلشَّوْقِ وَالْحُزْنِ *He was ready,* or *about, to desire, and to mourn:* (IDrd:) and أَجْهَشَ بِالْبُكَآءِ *He was ready,* or *about, to weep.* (El-Umawee, K.) ___ جَهَشَ مِنَ الشَّىْءِ, (AA, K,) and جَهِشَ, (K,) aor. ـَـ , inf. n. جَهَشَانٌ, (AA, K,) *He was frightened at the thing,* or *afraid of it:* (AA, K:) or *he fled from the thing.*. (Sgh, K.) ___ جَهَشُوا فَزِعِينَ *They came quickly to me, frightened.* (A.) ___ يَجْهَشُ مِنْ أَرْضٍ إِلَى أَرْضٍ *He removes, and goes quickly, from land to land.* (K.) ___ جَهَشَ إِلَى الْقَوْمِ, inf. n. جَهْشٌ, *He came to the people,* or *company of men.* (TA.)

4 **أَجْهَشَ** see 1, in three places. اجهش فُلَانًا *He hastened such a one.* (Ibn-'Abbaád, K.)

جَهْشَةٌ *A flow of tears* (A, K, TA) *falling one after another on the occasion of* جَهْشٌ [or the *betaking oneself to another by reason of fright* or *fear,* &c.]. (TA.) *A company* of men; as

also جَاهِشَةٌ : (K:) or the latter signifies *a party,* and *a multitude,* of men. (TA.)

جَهُوشٌ *Quick; who removes, and goes quickly, from land to land.* (K.)

جَاهِشَةٌ : see جَهْشَةٌ.

جهض

1 **جَهْقَضَ** see 4, in two places.

3 **جاهضه** , (K,) inf. n. جِهَاضٌ, (TA,) *He endeavoured to prevent him,* or *to turn him away* [from a thing]; and *strove to be before him;* syn. مَانَعَهُ and عَاجَلَهُ. (K.) Hence the saying, in a trad. of Mohammad Ibn-Meslemeh, relating his endeavouring to attack a man on the day of Ohod, فَجَاهَضَنِى عَنْهُ أَبُو سُفْيَانَ *But Aboo-Sufyán endeavoured to turn me away from him* (مَانَعَنِى عَنْهُ), *and put me away* [*from him*]. (TA.)

4 **أَجْهَضَنِى** *He overcame me* in contending for the thing; as also جَهَضَنِى . (S.) You say, اجهضه عَنِ الأَمْرِ, *He overcame him in contending for the thing, and made him to quit it,* or *put him away from it;* as also جَهَضَهُ عَنْهُ, aor. ـَـ . (A, K.) And قُتِلَ فُلَانٌ فَأُجْهِضَ عَنْهُ القَوْمُ *Such a one was slain, and the people were overcome so that he was taken from them.* (S.) And صَادَ الجَارِحَةُ الصَّيْدَ فَأَجْهَضْنَاهُ عَنْهُ *The beast,* or *bird, of prey caught the game, and we removed him, and overcame him in contending for that which he had caught.* (S, A, * Msb.) ___ اجهض is also *syn. with* أَعْجَلَ. (A, K.) Thus, sometimes, (S,) أَجْهَضْتُهُ عَنْ كَذَا, (S,) or عَنِ الأَمْرِ, (Mgh, TA,) signifies *I hurried him so as to prevent him from doing such a thing,* or *the thing;* (S, Mgh, TA;) *and made him to quit it.* (Mgh.) ___ You say also, اجهضه عَنْ مَكَانِهِ *He roused him,* or *made him to rise, from his place.* (A, * TA.) And [elliptically] أَجْهَضْنَا العَدُوَّ *We roused the enemy,* or *made them to rise, from their places; and removed them therefrom,* or *made them to quit them.* (Mgh.) اجهضت *She* (a camel, AZ, As, S, A, K) *cast her young one:* (S, A:) or *cast her young one with its fur grown,* (As, K,) *before it was perfect:* (As:) or *cast her*

young one before its form was apparent: (AZ:) *or in an imperfect state:* (TA:) or اجهضت ولَدَها, inf. n. إِجْهَاضٌ, *she* (a camel, and a woman,) *cast her young one imperfect in form.* (Msb.)

جَهْضٌ : see جَهِيضٌ, in two places.

جَهَاضٌ [The *act of* a camel's, and of a woman's, *casting an imperfect fœtus;*] a subst. from اجهضت said of a camel and of a woman. (Msb.)

جَهِيضٌ , applied to the young one, or fœtus, of a camel, (S, A, Msb,) and of a woman, (Msb,) *i. q.* مُجْهَضٌ [pass. part. n. of أَجْهَضَتْ, q. v.]: (S, A, Msb: *) or, (K,) as also جَهْضٌ , on the authority of Fr, being, as he says, like خَدْجٌ, in the K, erroneously, جَهَضٌ, (TA,) *an abortion:* or *a young one perfectly formed, and into which the spirit has been inspired, without its living:* (K:) or جَهْضٌ signifies the *young one of a camel that is cast before its form is apparent.* (TA.)

مُجْهَضٌ : see the next preceding paragraph.

مُجْهِضٌ , applied to a she-camel, (S, Msb, K,) and to a woman, (Msb,) act. part. n. of أَجْهَضَتْ [q. v.]; (S, Msb, K;) as also with مُجَاهِيضٌ: (Msb:) pl. مَجَاهِيضُ. (K.)

جهل A she-camel *that is accustomed to cast her young* (S, A) *in an imperfect state.* (TA.)

جهم

1 جَهُمَ , aor. ـُ , inf. n. جُهُومَةٌ (S, K) and جَهَامَةٌ, (K,) *He* (a man) *became frowning,* or *contracted, in face;* or *grinning in face, with a frowning,* or *contraction,* or *a stern, an austere,* or *a morose, look:* (S:) or *he was,* or *became, coarse,* or *rough, and contracted, and ugly, in face.* (K.) ___ Also, said of the pubes, *It was coarse, rough,* or *big.* (TA.) جَهُمَ, (S, K,) and جَهَمَ, aor. , in both instances; (K;) and تَجَهَّمَهُ , (S, K,) and تَجَهَّمَ لَهُ; (JK, K;) *He grinned, frowning,* or *looking sternly, austerely,* or *morosely, in his face:* (S:) or *he met him,* or *regarded him, with a displeasing,* (JK, K, TA,) *frowning,* or *grinning and frowning,* (TA,) *face:* (JK, K, TA:) or تَجَهَّمَ signifies *he showed a sour, a crabbed,* or *an austere, face.* (TK in art. عبس.) A poet says,

* وَبَلْدَةٍ تَجَهَّمُ *

* زَجَرْتُ فِيهَا عَيْهَلًا رَسُومَا *

(S, * TA,) i. e. [*Many a region*] *that exhibits to the impotent that which he dislikes,* [or *that frowns upon the weak,* or *impotent, I have chidden therein a strong she-camel that leaves the marks of her footsteps upon the ground.*] (S.) You say also, الدَّهْرُ يَتَجَهَّمُ الكِرَامَ [*Fortune frowns upon the generous*]. (TA.) And تَجَهَّمَنِى أَمَلِى [*My object of hope frowned upon me*] is said when one has not attained his object of hope. (TA.)

4 أَجْهَمَتِ السَّمَآءُ *The sky had clouds such as are termed* جَهَامٌ. (K.)

5 تَجَهَّمَ see 1, in six places.

8 اجتهم *He entered upon,* (K,) or *journeyed in,* (A, TA,) *the portion of the night termed* جهمة. (A, K, TA.)

جهم *A coarse,* or *rough, and contracted, and ugly,* face; as also جهم ; (K;) or, as in some of the lexicons, جهيم . (TA.) And جهم الوجه *Frowning,* or *contracted, in face;* or *grinning in face, with a frowning,* or *contraction,* or *a stern, an austere,* or *a morose, look:* (S, Mgh:) or *coarse,* or *rough, in face:* (JK, TA:) applied to a man: (JK, S, Mgh, TA:) and to a lion. (JK, TA.) And [hence,] الجهم *The lion.* (K.) See also جهوم.

جهم : see جهم.

جهمة : see جهمة, in two places. Also *A big cooking-pot.* (K.)

جهمة and جهمة , (JK, S, K,) both mentioned by Fr, (S,) *A portion of the night:* (JK:) the *first of the last portions of the night,* (JK, S, K, TA,) *extending* [app. *from midnight*] *to near the period a little before daybreak:* (TA:) or the *remaining portion of the darkness of the last part of the night:* (K:) or the former signifies, [or each,] the *beginning of the night, extending to a fourth part:* or, as some say, the *middle of the night:* (KL:) pl. of the former جهم. (JK.) You say, مضى من جهمة اللَّيل and جهمة [app. meaning *A portion,* or *a portion at the commencement of the latter part, of the night passed*]. (A'Obeyd, TA.) Also the former, *Eighty camels:* or *the like.* (K.)

جهام *Clouds in which is no water:* (JK, S, K:) or *that have poured forth their water* (K, TA) *with the wind.* (TA.)

جهوم , applied to a man, (JK, S,) *Impotent;* (JK, S, K;) *weak;* as also جهم . (K.) See an ex. in the first paragraph.

جهيم : see جهم.

جهنم

جَهَنَّمُ [*Hell;* or *Hell-fire;*] (T, S, K, &c.;) a name of *the fire with which God will punish,* (T, S,) *in the life to come,* (T,) *his* [*disobedient and unrepentant and unbelieving*] *servants;* (S;) a proper name of *the abode of punishment:* (Bd, ii. 202:) a word rendered quasi-coordinate to the quinqueliteral-radical class by the doubling of the third letter: (S:) accord. to some, it is an Arabic word, applied to the fire of the world to come because of its depth; [see the last paragraph;] (T, TA;) or originally syn. with النَّارُ [*fire,* or *the fire*]; (Bd in ii. 202;) and imperfectly decl. because determinate and of the fem. gender: (T, S:) accord. to others, it is an arabicized word, (T, S, Bd ubi suprà,) imperfectly decl. because determinate and of foreign origin; (T, TA;) some say, originally Persian; (S;) others, from the Hebrew كهنام, (TA,) [or as Golius says, the Valley of Hinnom, where children were burned alive as sacrifices to the idol Moloch.] ___ See also جهنَّامٌ.

جَهَنَّمِىٌّ [*Of,* or *relating to,* جَهَنَّم, i. e. *Hell,* or *Hell-fire.*]

جهنَّام (S, K, Ham p. 817) and [جَهَنَّام and جُهَنَّام], with each of the three vowels (K, TA) to the ج (TA,) [but accord. to the K it would rather seem to be جَهَنَّام and جُهَنَّام,] and جَهَنَّم, (K,) applied to a well (رَكِيَّة, S, K, or بِئْر, Ham), *Deep;* (S, K, Ham;) *in which he who falls into it perishes.* (Ham.)

جو

جَوٌّ The *air:* (K:) or [the *atmosphere;* i. e.] *what is between the heaven,* or *sky, and the earth;* (S, Mgh;) the *air* [or the *region*] *between the heaven,* or *sky, and the earth:* pl. أَجْوَآءٌ. (TA.) فِى جَوِّ السَّمَآءِ, in the Kur [xvi. 81], means *In the air between the heaven,* or *sky, and the earth:* (Jel:) or *in the middle of the sky:* (Katádeh, TA:) or *in the air that is remote from the earth.* (Bd.) ___ *A low,* or *depressed, part of the ground;* (M, K;) as also جَوَّةٌ : (K:) or *a wide part of a valley:* (S, Msb:) pl. (in the latter sense, Msb, or in the former, K, TA) جَوَآءٌ (Msb, K) and [of pauc.] أَجْوِيَةٌ. (TA.) It has the latter meaning in the saying of Tarafeh, [addressing a lark,]

* خَلَا لَكِ الجَوُّ فَبِيضِى وَٱصْفِرِى *

[*The wide part of the valley has become vacant for thee; so lay thine eggs, and whistle*]. (AA, S.) Az says, I entered, with an Arab of the desert, a [hollow place in which water collected, termed a] دَحْل, in El-Khalsà, and when we came to the water, he said, هٰذَا جَوٌّ مِنَ المَاءِ لَا يُوقَفُ عَلَى أَقْصَاهُ [*This is an abyss of water: one knows not the utmost extent of it*]. (TA.) ___ *A vacant, void,* or *desolate, place, in which is no one to cheer by his company.* (Ham p. 293.) ___ The *inside,* or *interior,* of a house or tent; (K;) and of anything; of the dial. of Syria; also termed جَوَّةٌ , (TA,) and جَوَّانِىٌّ ; (K; [in the CK

ا is erroneously put for ن;]) in which last, the ا and أُرِيدُ جَوًّا وَيُرِيدُ بَرًّا are augmentatives for the purpose of corroboration. (TA.) ___ [Hence,] جَوَّةٌ *I desire concealment,* or *secrecy, and he desires publicity.* (A in art. بر.)

جَوَّةٌ : see جَوٌّ, in two places.

جَوَّانِىٌّ : see جَوٌّ. Hence the saying of Selmán, مَنْ أَصْلَحَ جَوَّانِيَّهُ أَصْلَحَ ٱللّٰهُ بَرَّانِيَّهُ [explained in art. بر]. (TA.) [It generally signifies *Inner, inward,* or *interior;* and *secret,* or *private;* opposed to بَرَّانِىٌّ; and is now vulgarly pronounced جُوَّانِىْ.] It is a rel. n. [irregularly formed] from جَوٌّ signifying any low, or depressed, part of the ground. (T in art. بر.)

جوأ

1 **يَجُوءُ** is a dial. var. of يَجِىءُ [aor. of جَآءَ and meaning *He comes*, or *will come*]: (K:) mentioned by Sb, who gives as an ex. أَنَا أَجُوءُكَ وأَنْبُؤُكَ [for انا أَجِيئُكَ وأَنْبَئُكَ, *I will come to thee and inform thee*]. (TA.)

جوالق

جوالقٌ and جُوَالِقٌ and جَوَالِقٌ: see art. جلق.

جوب

1 **جابه** , (S, * TA,) aor. يَجُوبُ, (S, TA,) inf. n. جَوْبٌ (S, A, K, TA) and تَجْوَابٌ, (Har p. 336,) *He made a hole in it;* or *rent*, or *tore, it;* (S, A, K, TA;) as also اجتابه : (K, * TA:) *he made a hole through*, or *in*, or *into, it; perforated, pierced*, or *bored, it:* (TA:) *he cut it:* (S, A, K, TA:) *he cut it in like manner as one cuts a* جَيْب [or *an opening at the neck and bosom of a shirt &c.*]: (L, TA:) *he made*, or *cut, a hole in the middle of it; cut a piece out of the middle of it; hollowed it out;* or *excavated it.* (TA.) You say, جاب الصَّخْرَةَ *He made a hole in the rock;* (A, TA;) *perforated, pierced*, or *bored, it.* (TA.) Hence, in the Kur [lxxxix. 8], وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ (Fr, S, TA) *And Thamood, who made holes in the rocks,* (Fr, TA,) or *cut the rocks,* (Bd, Jel,) [or *hollowed them out,*] *and made them dwellings, in the valley,* (Fr, Bd, Jel, TA,) i. e., in Wádi-l-Kurà. (Bd, Jel.) You say also, جاب القَمِيصَ, (S, A, K,) aor. يَجُوبُ, [inf. n. جَوْبٌ;] (S, K, and Msb in art. جيب;) and aor. يَجِيبُ, (S, K,) [inf. n., app., جَيْبٌ, originally جَوْبٌ; see a verse cited below, and a remark of Sh thereon;] and جوّبه ; (A, K;) *He hollowed out*, or *cut out in a round form, the* جَيْب *of the shirt:* (S, and Msb in art. جيب:) or *he cut the* جَيْب *of the shirt:* (A:) or *he made a* جَيْب *to the shirt;* (K;) as also جَيَّبَهُ, (S, and Msb in art. جيب,) inf. n. تَجْيِيبٌ. (S.) And جاب الثَّوْبَ *He cut the garment*, or *piece of cloth;* [or *cut it out;*] as also اجتابه . (A.) And جاب النَّعْلَ, inf. n. جَوْبٌ, *He cut out the sandal.* (TA.) And جاب القَرْنُ [i. e. جاب اللَّحْمَ] *The horn cut the flesh and came forth.* (TA.) ___ [Hence, also,] جاب, (S, A, Msb, TA,) aor. يَجُوبُ (S, Msb, TA) and يَجِيبُ, (S, TA,) inf. n. جَوْبٌ; (TA;) and اجتاب ; (S, A, TA;) *He traversed*, or *crossed*, (S, A, * Msb, TA,) or *cut through by journeying*, (TA,) a country, (S, TA,) or a land, (Msb,) and a desert, and the darkness: (A, * TA:) and جَوْبٌ signifies likewise the *pouncing down* of a bird. (TA.) A rájiz says,

* باتَتْ تَجِيبُ أَدْعَجَ الظَّلَامِ *

* جِيبَ البِيطْرِ مِدْرَعَ الهُمَامِ *

[*She passed the night cutting through the black darkness, like as the tailor cuts through the woollen tunic of the valiant chief, making the opening at the neck and bosom*]: (S: [but in one copy, instead of جيب, I here find جَيْب; and in art. شَقَّ, بطر:]) and Sh remarks that this [verb تجيب, or the inf. n. جيب,] is not from الجَيْب [meaning the opening at the neck and bosom of a shirt &c.], because its medial radical is و, and that of الجيب is ى: (TA:) [i. e., جاب, aor. يجيب, is originally جَوَبَ, aor. يَجْوِبُ.] One says also, of news, يَجُوبُ الأَرْضَ مِنْ بَلَدٍ إِلَى بَلَدٍ [*It traverses the earth from country to country,* or *the land from town to town*]. (S, TA.) And of proverbs, تَجُوبُ البِلَادَ *They are current in the countries,* or *towns.* (TA.) ___ It is said in a trad., جِيبَتِ العَرَبُ عَنَّا كَمَا جِيبَتِ الرَّحَا عَنْ قُطْبِهَا *The Arabs were rent from us, like as the mill-stone is rent from its pivot;* we being in the midst, and they around us. (TA.) جَابَتِ الدَّعْوَةُ: see أَجْوَبُ.

2 **جوّب** : see 1. ___ Also, said of the light of the moon, *It illumined, and rendered clear, [by penetrating,]* a dark night. (TA.) جوّب عليه [from جَوْبٌ a shield] *He shielded him.* (TA: so accord. to an explanation of the act. part. n.)

3 **جاوَبَ** [جاوبه, inf. n. مُجَاوَبَةٌ, *He returned him answer for answer,* or *answers for answers; held a dialogue, colloquy, conference, disputation,* or *debate, with him; bandied words with him.*] See 6, in two places.

4 **اجابه**, (S, A, Msb, TA,) inf. n. إِجَابَةٌ (S, Msb, K, * TA) and إِجَابٌ (K, * TA) and جَابَةٌ, (Kr, TA,) or this last is a simple subst., (AHeyth, S, TA,) like طَاعَةٌ and طَاقَةٌ, (S, A,) used in the place of an inf. n.; (AHeyth, TA;) and استجابه (A, K, TA) and استجوبه and استجاب له; (K, TA;) [for] إِجَابَةٌ and اسْتِجَابَةٌ are syn.; (S, TA;) *He answered him, replied to him,*

responded to him, (Msb, TA,) either affirmatively or negatively. (Msb.) And اجاب قولَهُ *He answered,* or *replied to, his saying.* (Msb.) And اجاب عن سؤاله (S, TA) *He answered,* or *replied to, his question.* (TA.) And اجاب دُعَآءَهُ, (Msb, TA, *) and استجاب دُعَآءَهُ, (S, A, TA,) and استجاب لَهُ, (Msb,) and استجاب منهُ, (Har p. 307,) said of God, (S, A, Msb, TA,) [*He answered his prayer;*;] *He accepted his prayer;* (Msb;) *He recompensed his prayer by gift and acceptance.* (TA.) It is said in the Kur [ii. 182], أُجيبُ دَعْوَةَ الدَّاعى إذَا دَعَانِ فَلْيَسْتَجِيبُوا لِى [*I answer the prayer of him who prayeth to me;*] *therefore let them answer me;* (TA;) i. e., *let them answer my call by obedience,* (Jel,) when I call them to belief and obedience: (Bd:) accord. to Fr, what is here meant [by the last verb] is تَلْبِيَة [q. v. in art. لبى]: (TA:) [or *let them give me their assent,* or *consent, to my call;* or *let them obey my call:* for you say, اجابهُ إلَى شَىْءٍ and عَلَى شَىْءٍ, (for the latter of which there is authority in this art. in the TA, but the former is more common,) and] استجاب له, *He obeyed him,* or *complied with his desire, in doing a thing,* [or *consented to do it,*] *when summoned,* or *invited, to do it.* (Msb.) ___ اجابت الأَرْضُ *The land produced plants,* or *herbage.* (Ham p. 94.) ___ دَمْعٌ يُجِيبُ *Tears running,* or *flowing;* as though called for and answering the call. (Har p. 71.) The forms أَجْوَبَ and أَجْوِبْ [as verbs of wonder] are not used: therefore you say, ما أَجْوَدَ جوابه and بجوابه أَجْوِدْ [*How good is his answer,* or *reply!*]; not ما أَجْوَبَهُ nor به أَجْوِبْ: nor do you say, هو أَجْوَبُ منكَ [meaning *He is better in answering,* or *replying, than thou:* but see أَجْوَبُ, below]. (Sb, TA.)

6 **تجاوبوا** *i. q.* جاوب بعضهم بعضًا [*They returned one another answer for answer,* or *answers for answers; they answered one another; replied, one to another; held a dialogue, colloquy, conference, disputation,* or *debate, together; bandied words, one with another*]: (K:) مُجَاوَبَة and تَجَاوُب both signify *i. q.* تَحَاوُر. (S, TA.) In like manner one says of

turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) ___ [Hence,] يَتَجَاوَبُ أَوَّلُ كَلَامِهِ وَآخِرُهُ *The first and the last parts of his speech correspond,* or *are consistent.* (A, TA.)

7 **انجاب** [*It* (a garment) *became rent,* or *slit:* see مُنْجَابٌ]. ___ Said of a cloud, or a collection of clouds, *It cleared away* [*so as to leave an open space*]. (S, Msb.) It is said in a trad., وَٱنْجَابَ السَّحَابُ عَنِ المدينة حَتَّى صَارَ كَالإِكْلِيلِ *And the clouds became gathered and drawn together, and cleared away from the city [so that they became like a crown*]. (TA.) ___ [*It* (a place) *was,* or *became, clear, open,* or *unobstructed.*] See انجابت جوبة *She* (a camel) *stretched forth her neck, to be milked;* (K;) as though she complied with the desire of her milker to be restrained [for that purpose]: but Fr says that he had not found a verb of this measure from أَجَابَ. (TA.)

8 **اجتاب** : see 1, in three places. ___ *He dug* a well. (K.) And اجتابت, said of a wild cow, *She hollowed out,* or *excavated,* a place to shelter herself from the rain. (TA.) ___ *He put on,* i. e. *clad himself with,* (T, S, K,) a garment, (T,) or a shirt; (S, K;) *he entered into* a shirt: and in like manner, the darkness. (TA.)

10 **استجاب** , inf. n. اسْتِجَابَةٌ: see 4, nine places.

جَابٌ : see جَأْبٌ, in art. جأب

جَوْبٌ [an inf. n. (of 1, q. v.,) used in the sense of a pass. part. n. Hence,] a tribe is said to be جَوْبُ أَبٍ as meaning *Cut* [*as it were*] *from one*

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father; [sprung from the loins of one father;] occurring in a trad. (TA.) ___ *A fire-place;* [so called because hollowed out;] syn. كَانُونٌ. (K.) ___ *A large* دَلْو [or *bucket;* because of its hollow form]. (Kr, K.) ___ *A*

shield; (S, K;) as also جَوْبَةٌ (TA) and مِجْوَبٌ : (K:) [see a verse cited voce يَلَبٌ:] pl. of the first أَجْوَابٌ. (TA.) ___ *A garment like the* بَقِيرَة: [so called because it has a slit in the middle, through which the head is put:] (S:) or *a woman's shift.* (K.) ___ See also جَوْبَةٌ [*A kind,* or *sort.*] You say, فُلَانٌ فِيهِ جَوْبَانِ مِنْ خُلُقٍ [*In such a one are two kinds of temper,* or *disposition*]; i. e., he does not remain in one temper, or disposition. (TA.)

And Dhu-Rummeh says,

* جَوْبَيْنِ مِنْ هَمَاهِمِ الأَغْوَالِ *

meaning Thou hearest *two kinds of the sounds,* or *voices,* [or *mutterings,*] *of the ghools.* (TA.)

جَيْبٌ meaning The [*part called*] طَوْقُ of a shirt, (see art. جيب,) is, accord. to some, from the root جوب, because the middle of it is cut out: accord. to others, from the root جيب. (TA.)

جَابَةٌ is an inf. n. of أَجَابَ, (Kr, TA,) or a simple subst. (A Heyth, S, TA) used in the place of an inf. n. (A Heyth, TA. See 4.) Hence, أَسَآءَ سَمْعًا فَأَسَآءَ جَابَةً [*He heard ill, and therefore answered ill*]: (S, A, K:) a prov., and therefore not to be rehearsed otherwise than in the original way, as above: [not to be altered by the substitution of إِجَابَةٌ or إِجَابًا for جَابَةً:] its origin is said to have been this: Sahl [or Suheyl] Ibn-' Amr had an insane son; and a man said to him, أَيْنَ أُمُّكَ, i. e. Whither is thy tending? to which he (thinking that he said, أَيْنَ أُمُّكَ [Where is thy mother !],) answered, She is gone to buy flour: whereupon his father uttered the words of this prov. (TA. [See also Freytag's Arab. Prov. i. 603.]) See also جَوَابٌ جَابَةُ المَدْرَى is a dial. var. of جَأْبَةُ المَدْرَى: (K: [see art. جأب:]) accord. to AO and Sh, it is without ء: accord. to the former, it means A doe-gazelle *when her horn has come forth;* and accord. to the latter, *when her horn has cut the skin and come forth:* (T, TA:) or it means *having smooth horns;* and if so, it has no [known] derivation. (TA.) [See also art. درى.]

جَوْبَةٌ *A depressed place amid the houses of a people, into which the rain-water*

flows: (TA:) *a pit, an excavation,* or *a hollow,* (T, K, TA,) *round and wide:* (T, TA:) *a gap,* or *an opening, in the clouds;* and *in mountains:* and *a clear space* (ينجاب موضعٌ) *in a [stony tract such as is called]* حَرَّة: (S:) *a place* (AHn, K) *that is clear,* (AHn,) *plain and smooth,* (AHn, K,) *such as is termed* غَائط [or *wide and depressed tract*], (AHn,) *in a tract that is hard,* or *hard and level,* or *level but rough,* (AHn, K,) *and such as is of large extent, not in sands nor in a mountain;* so called because [for the most part] clear of trees: (AHn:) and *an intervening space between houses;* (K;) as also جَوْبٌ : (TA:) and *a wide,* or *spacious, and smooth tract, between two lands:* (K:) *any wide gap,* or *opening: any gap,* or *opening, without buildings:* (TA:) pl. جُوبٌ (S, K) and جَوْبَاتٌ (TA.) ___ The former of these pls. also signifies The *pudenda of women;* syn. فُرُوجٌ. (TA.) ___ See also جَوْبٌ

جَيْبَةٌ *i. q.* جَوَابٌ, q. v. (S, K.) So in the phrase, إِنَّهُ لَحَسَنُ الجَيْبَةِ [*Verily he is good in respect of answer* or *reply* or *response:* or here it seems rather to signify, agreeably with analogy, *the mode,* or *manner, of answering* or *replying* or *responding*]. (S.)

جَوَابٌ *An answer, a reply,* or *a response,* (Msb, TA, *) to a letter, or writing, and to a saying, or question; and this is either affirmative or negative: (Msb:) [accord. to some, it is only after a question or demand; but this is not correct; for it is often a reply to an affirmation:] جَيْبَةٌ [q. v.] is syn. therewith; (S, K;) and so are جَابَةٌ [q. v.] and مَجُوبَةٌ : (K:) the pl. of جَوَابٌ is أَجْوِبَةٌ and جَوَابَاتٌ (Msb.) [Hence, in grammar, حَرْفُ جَوَابٍ *A responsive,* or *replicative, particle.* And جَوَابُ شَرْطٍ *An apodosis;* the *complement,* or *correlative, of a condition;* as أَكْرَمْتُكَ in the saying, إِنْ جِئْتَنِى أَكْرَمْتُكَ; also called جَزَآءُ شَرْطٍ, and جَوَابُ جَزَآءٍ. And جَوَابُ قَسَمٍ The *complement of an oath.*] ___ Also The *sound of a bird pouncing down* from the sky. (TA from a trad.)

جَوَّابٌ [*An excellent well-digger:*] a surname given to Málik Ibn-Kaab El-Kilábee, (AO, ISk, S, K, *) because he dug

not a well nor bored a rock without making it to yield water. (AO, ISk, S.) ___ *A traverser of countries; one who travels much.* (TA.) Hence, جَوَّابُ لَيْلٍ سَرْمَدٌ *One who travels all the night without sleeping.* (TA.) And جَوَّابٌ جَآبٌ *One who traverses the countries and gains wealth.* (TA.) And جَوَّابُ الفَلَاة *The guide of the desert.* (TA.)

الجَائِبُ العَيْنِ *The lion.* (K.)

جَائِبَةُ خَبَرٍ *News that traverses the earth, from country to country,* or *town to town:* (S, A: *) or *i. q.* طَرِيقَةُ خَارِقَةٌ [app. a mistranscription for طَرِيفَةُ خَارِقَةٌ, meaning *recent news that traverses the land*]. (K.) And [the pl.] جَوَائِبُ *Tidings from afar.* (K.) And جَوَائِبُ الأَمْثَالِ *Current proverbs; such as traverse the countries.* (TA.)

أَجْوَبُ, [see 4,] in the following question, put to Mohammad, (TA,) أَأَنْتَ أَجْوَبُ دَعْوَةً لَيْلٍ is either from جُبْتُ الأَرْضَ (K, TA) I traversed the land, (TA,) and signifies *More,* or *most, penetrating* to the places whence the answer is imagined to proceed; (K, TA;) or [it signifies *more,* or *most, quick in being answered,*] from جَابَتِ الدَّعْوَةُ, of the measure فَعُلَتْ, [i. e., originally جَوُبَتْ,] the prayer became answered, which, however, is a verb not in use, like as فَقِيرٌ and شَدِيدٌ are imagined to be derived from فَقُرَ and شَدُدَ: (Z, TA:) or it signifies *more,* or *most, quick of answer,* [from أَجَابَ,] and is [anomalous, and] similar to أَطْوَعُ [more obedient], from الطَّاعَةُ, [i. e. from أَطَاعَ he obeyed,] (M, L, TA,) and to أَعْطَى [more, or most, excellent in giving, from أَعْطَى he gave], and لَوَاقِحُ [pl. of لَاقِحَةٌ a fecundating wind, (in the Kur xv. 22,) from أَلْقَحَ he, or it, fecundated], (M, L, K, TA,) and the like; (M, L, TA;) and if so, the word is anomalous because a word of the measure أَفْعَلُ of this kind is not derived from a verb of more than three letters, except in certain cases of deviation from the constant course of speech: (L, TA:) the meaning is, *What part of the night is that [in which prayer most quickly penetrates?* or] *in which prayer is most quick in being answered?* (Mgh:) or *what part of the night is that in which God is most quick in answering prayer?*

(L, TA.)

مَجُوبٌ [pass. part. n. of 1, q. v.:] Anything *cut in the middle,* or *of which the middle is cut out;* as also مُجَوَّبٌ ; (T, TA;) and the latter, anything *hollowed out in the middle.* (TA.)

مِجْوَبٌ *An iron instrument with which one cuts* [or *perforates* or *hollows out*]. (S, TA.) ___ See also جَوْبٌ

المُجِيبُ one of the names of God; *The Answerer of prayer; He who recompenses prayer and petition by gift and acceptance.* (TA.)

مَجُوبَةٌ : see جَوَابٌ

مُجَوَّبٌ : see مَجُوبٌ ___ [Hence,] أَرْضٌ مُجَوَّبَةٌ *A land of which one part has been rained upon* (K, TA) *and not another.* (TA.)

مِجْوَابٌ *An instrument with which palm-sticks and canes &c. are bored by the maker of cages or crates or the like.* (TA in art. ثطب.)

مُتَجَاوِبٌ Speech, or language, *of which the several parts correspond,* or *are consistent.* (A, TA.)

مُنْجَابٌ A garment *rent,* or *slit.* (Ham p. 338.)

جوح

1 **جَاحَ** , (S, A,) aor. يَجُوحُ, (S,) inf. n. جَوْحٌ, (S, K,) *He* (a man, S) *extirpated*, or *exterminated*, (S, A, K,) a thing: (S:) *He* (God, S) *destroyed* (S, A, K) a man's property, or cattle, (S,) *by what is termed* جَائِحَة: (S, A:) as also اجاح , (S, A,) inf. n. إِجَاحَةٌ; (K;) and اجتاح , (S,) inf. n. اجْتِيَاحٌ. (K.) You say [also], جَاحَتِ الآفَةُ المالَ, i. e. الجَائِحَةُ, aor. تَجُوحُه, inf. n. as above; and اجاحته ; and اجتاحته ; *The bane*, or *pest*, or *the like*, *destroyed the property*, or *cattle;* as also جاحته, aor. تَجِيحُه, inf. n. جِيَاحَةٌ: (Msb:) and one says of anything, such as drought, or dearth, and civil war, or conflict and faction, &c., جاحَ المالَ and اجتاحه , meaning *it extirpated*, or *exterminated*, *the property*, or *cattle*. (TA.) And جاحتهم الجائحة, (S,) or السَّنَةُ, inf. n. جَوْحٌ and جِيَاحٌ; and أَجاحتهم ; (TA;) and اجتاحتهم ; (S, A, TA;) i. e. [*The calamity*, *bane*, *pest*, or *the like*, or *drought*, or *dearth*, *destroyed* or] *extirpated* [*them*, or] *their property*, or *cattle*.

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(TA.) And اجتاح العدوُّ مالَه *The enemy destroyed*, or *made an end of*, *his property*, or *cattle;* syn. أَتَى عليه. (TA.) ___ Also جاح, aor. يَجُوحُ, inf. n. جَوْحٌ, *He destroyed the property*, or *cattle*, *of his relations*. (IAar, TA.) And, aor. يَجُوحُ, *He deviated from the road*, or *beaten track*. (IAar, K.)

4 **أَجْوَحَ** see 1, in three places.

8 **إِجْتَوَحَ** see 1, in five places.

جَوْحَةٌ : see جَائِحَة.

جائح [act. part. n. of 1]. You say آفة جائحة *A destructive bane* or *pest* or *the like:* (Msb:) and سنة جائحة *a year of drought* or *dearth* or *sterility:* (Mgh:) pl. جوائح. (Mgh, Msb.) ___ [And hence,] The *locust.* (IAar, T in art. جحى.)

جائحة [fem. of جائح, q. v.: and hence, as a subst.,] *A bane, a pest,* (Msb,) *a calamity,* or *the like,* (S, Msb, K,) or *a great calamity,* (Mgh, TA,) *that destroys,* or *extirpates, men's property,* or *cattle;* (S, Mgh, Msb, * K, TA;) *as drought,* or *dearth;* or *civil war,* or *conflict and faction,* and *the like:* (S, TA:) *drought,* or *dearth, that destroys,* or *extirpates, men's property,* or *cattle;* as also جوحة : (Wásil, TA:) or *a calamity that befalls a man, and destroys all his property,* or *cattle:* (A'Obeyd, T:) or *severe drought* or *dearth, that destroys,* or *extirpates, men's property,* or *cattle:* (ISh:) *sometimes it is the effect of large hail; and sometimes, of excessive cold* or *heat:* (T:) or (accord. to Esh-Sháfi'ee, Mgh, Msb) *a blast,* or *blight,* or *calamity arising from the atmosphere, that destroys the fruits,* (Mgh, Msb, TA,) or *some thereof;* (Mgh;) only relating to fruits: (TA:) pl. جوائح. (A, Mgh, Msb.) It is said in a trad., أَمَرَ بِوَضْعِ الجَوَائِحِ, which is an elliptical phrase, meaning *He commanded to remit the poor-rate in respect of things affected by a blast,* or *blight,* (Mgh, Msb,) namely, property, (Mgh,) or fruits, (Msb,) so affected; (Mgh, Msb;) i. e., that no portion thereof, (Mgh,) or of the remains thereof, (Msb,) should be taken for the poor-rate. (Mgh, Msb.)

مُجَاح : see what next follows.

مُجُوح Property, or cattle, *destroyed* by a bane, or pest, or the like; as also مَجِيح [belonging to art. جيح], and مُجَاح . (Msb.)

مَجُوح [A person or thing] *that destroys,* or *extirpates, everything.* (K, TA.)

جود

1 **جَادَ** , aor. يَجُودُ, inf. n. جَوْدَةٌ and جَوْدَةٌ, *It* (a thing, S, or a commodity, an article of household-goods, or the like, Msb, and a work, or performance, TA) *was*, or *became*, جَيِّدٌ [i. e. *good, goodly, approvable*, or *excellent;* the verb being the *contr. of* رَدُؤَ, as is implied in the A and K]: (S, A, Msb, K:) in this sense, accord. to some, of the class of قَالَ; accord. to others, of the class of قَرُبَ. (Msb.) [Also said of a man, meaning *He was*, or *became, excellent*, or *egregious*, in some quality; sometimes, though very rarely, in a quality that is disapproved.] ___ And جاد, (S, A, Msb, K,) of the class of قال, (Msb,) aor. as above, (S, Msb,) inf. n. جُودٌ, (S, A, Msb, K,) with damm, (S, Msb,) *He was liberal, bountiful, munificent*, or *generous:* (K:) or *he affected*, or *constrained himself, to be generous:* (Msb:) or *he gave without being asked, to preserve the receiver from the ignominy of asking:* (MF:) or *he gave what was meet to him to whom it was meet:* (El-Karmánee, TA:) or *he gave what was meet to him to whom it was meet, not for a compensation;* so that it has a more special signification than أَحْسَنَ. (MF.) You say, جاد بمَاله [*He was liberal*, &c., *with his property*]: (S:) or جاد بالمال *he affected*, or *constrained himself, to be generous with the property.* (Msb.) ___ Hence, (Msb,) جاد بنفسه, (S, Msb, K,) aor. as above, (S, A,) inf. n. جَوْدٌ (TA) and جُؤُودٌ, (S, TA,) *He gave up his spirit*, (A, Msb, TA,) at death; (S, Msb;) like as one gives away his property; said of one in the agony of death: (TA:) and *he gave away his life*, in war. (Msb.) And you say also, جادَتْ نفسُه [*His soul*, or *spirit, resigned itself*, or *departed*]. (Msb in art. ___.) جاد المطرُ نفس, inf. n. جَوْدٌ, *The rain was*, or *became, copious*, or *abundant.* (S.) And جادَتِ السَّمآءُ, (A, Msb,) inf. n. جَوْدٌ, with fet-h, *The sky rained.* (Msb.) And جادَتِ العينُ, inf. n. جَوْدٌ and جُؤُودٌ, *The eye shed many*, or *abundant, tears.* (Lh, K.) ___ جاد said of a horse, (S, A, L, Msb, K,) aor. as above, (S,) inf. n. جَوْدَةٌ (S, L, Msb, K) and

جَوْدَةٌ; (Msb, and some copies of the K;) and جَوَدَ, (A, L, K,) inf. n. تَجْوِيدٌ; (TA;) and اجاد, (L,) and أَجْوَدَ; (L, K;) *He became fleet,* or *swift, and excellent,* (L,) صَارَ رَائِعًا, (S, L, K, *) فِى عَدْوِهِ *in his running.* (A, L, K.) [See an ex. in a verse cited voce دَامَ, in art. دوم.] ___ See also 4, in two places. ___ جَادَ إِلَيْهِ *He inclined to him,* or *it.* (TA.) جَادَهُ *He overcame him in liberality, bounty, munificence,* or *generosity.* (K.) See 3. ___ جَادَهُمْ, aor. يَجُودُ, inf. n. جَوْدٌ, *It* (rain) *rained,* or *descended, upon them copiously,* or *abundantly.* (L.) And جِيدُوا *They were rained upon with a copious,* or *an abundant, rain.* (L.) And جِيدَتِ الأَرْضُ, (S, L, K,) inf. n. جَوْدٌ; (As, TA;) and أُجِيدَتْ; (K;) *The earth,* or *land, was rained upon with a copious,* or *an abundant, rain:* (S, L, K:) or, *so that the moisture of the rain met that of the soil.* (As, TA.) ___ جَيِدَ, (S, A, K,) aor. يَجَادُ, (S, K,) inf. n. جَوَادٌ, (S, * K, * TA,) *He* (a man, S, A) *thirsted,* or *became affected by thirst:* (S, A, K:) or *thirsted vehemently:* (accord. to an explanation of جَوَادٌ in the K:) or *was at the point of death,* or *destruction;* (K;) as though destruction rained upon him. (TA.) ___ [Hence,] إِنِّى أُجَادُ إِلَى لِقَائِكَ *Verily I am affected with a longing desire to meet thee:* (A:) or إِنِّى لَأُجَادُ إِلَيْكَ (K, TA [in the CK, erroneously, لَاجَادُ]) *Verily I am affected with a longing desire for thee,* (K, TA,) i. e., *to meet thee,* (TA,) *and am impelled towards thee:* (K:) and يُجَادُ إِلَى فُلَانَةَ *He is affected with longing desire for such a female;* like as you say يُظْمَأُ. (A.) One says also, جَادَهُ الهَوَى *Love affected him with longing desire,* (شَاقَهُ, L, K, in the CK شَاقَّهُ,) *and overcame him.* (K.) ___ [Also, app., جَيِدَ, aor. يَجَادُ, inf. n. جَوَادٌ, (as in a sense explained above,) *He became affected,* or *overcome,* or *distressed,* (see مَجُودٌ,) *by drowsiness,* or *slumber:* for] جَوَادٌ is syn. with نُعَاسٌ: (L, TA:) and you say, جَادَهُ النُّعَاسُ *Drowsiness,* or *slumber, overcame him;* (L;) as though sleep rained upon him. (TA.)

2 **جَوَّدَ** see 4: ___ and see also 1.

3 **جاوده** *He vied with him,* or *contended with him for superiority, in liberality, bounty, munificence,* or *generosity.* (S, TA.) You say, جاوده فجاده *He vied with him,* or *contended* &c., *in liberality,* &c., *and overcame him therein.* (TA.)

4 **اجاده** *He made it good, goodly, approvable,* or *excellent;* (S, A, * K;) as also أَجوده, (S, * K,) like as they said اطال and اطول, and احال and احول, and اطاب and اطيب, and الان and الين; (S;) and جوّده, (S, * A,) inf. n. تَجْويدٌ. (S.) [Hence,] اجاده النَّقْدَ *He gave him the cash,* or *ready money, good.* (S, K.) And أَجدتُكَ ثَوْبًا *I gave thee a garment,* or *piece of cloth, that was good, goodly,* or *excellent;* or *in a good state.* (A, TA.) ___ *He gave him* a dirhem, or piece of silver. (K.) ___ أُجيدَت الأَرْضُ: see 1. *He,* or *it, slew him,* or *killed him.* (L.) اجاد, (inf. n. إِجادَةٌ, Msb,) *He said, gave utterance to, uttered,* or *expressed, what was good, approvable,* or *excellent; he said,* or *did, well,* or *excellently;* أَتى بالجَيِّد (L, Msb, K) من قَوْلٍ أَوْ فِعْلٍ; (Msb;) as also أَجْوَدَ; (L;) and جاد, inf. n. جَوْدَةٌ. (L.) [You say, قالَ فأَجادَ *He said, and said well:* and فعلَ فأَجادَ *He did, and did well.*] And اجاد فى عمله, and اجود, *He did well,* or *excellently, in his work.* (L.) ___ Said of a horse, and اجود likewise: see 1. ___ Also *He had with him a horse such as is termed* جواد [i. e. *fleet,* or *swift, and excellent*]: (S:) or *he became possessed of such a horse;* (A, K;) as also اجود. (K.) ___ أَجادَتْ *She brought forth a child,* or *children, of liberal, bountiful,* or *generous, disposition.* (A.) And اجاد بالوَلَد *He begot the child,* or *children, of liberal, bountiful,* or *generous, disposition;* (K;) and in like manner, جاد به أَبَواهُ [*His two parents so engendered him*]. (TA.)

5 **تجوّد** *He chose what was good, goodly, approvable,* or *excellent, among all things.* (Ham p. 299.) *He affected nicety,* or *refinement; he was,* or *became, nice,*

exquisite, refined, or *scrupulously nice and exact;* or *he chose what was excellent,* or *best, to be done; and exceeded the usual bounds;* فى صنعته *in his work of art,* or *his manufacture;* syn. تنوَّق. (A, TA.) And تجوّد وبالغ فى مطْعمه وملْبسه [*He was dainty, nice, exquisite, refined,* or *scrupulously nice and exact;* or *he chose what was excellent,* or *best; and exceeded the usual bounds; in his food and his*

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apparel]; (JK and K in art. نوق;) *he was studious of his diet and apparel, always eating exquisite food and wearing sumptuous clothing.* (TK in that art.) تجوّده: see 10. تَجَوَّدْتُهَا لَكَ *I chose,* or *selected, the best,* or *most excellent,* (الأَجود ,) *thereof for thee.* (TA.)

6 **تجاودوا** *They considered* [or *tried*] *which of them had the best argument,* or *plea,* or *allegation:* (K, TA:) so says Aboo-Sa'eed on the authority of an Arab of the desert. (TA.) And يتجاودون الحديث *They consider,* or *see,* [or *try,*] *which of them will be best in narration,* or *talk,* or *discourse.* (A.) ___ [Also *They vied,* or *contended together for superiority, in liberality, bounty, munificence,* or *generosity.*]

10 **استجادهُ** *He reckoned it,* or *esteemed it, good, goodly, approvable,* or *excellent:* (S:) or *he found it to be so:* (K:) or *he desired,* or *sought, that it might be so,* (A, K,) *and chose it,* or *selected it;* (A;) as also تجوّده . (A.) You say also, استجود رأْيه [*He esteemed his judgment,* or *opinion, good:* or *found it to be so*]. (TA in art. جزل.) ___ *He desired,* or *sought,* or *demanded, his liberality, bounty, munificence,* or *generosity.* (K.) ___ *He desired,* or *sought, that he* (a horse) *might be such as is termed* جواد [i. e. *fleet,* or *swift,*

and excellent]. (K.) استجاد *It came* or *happened, well.* (KL.)

جَوْد *Copious,* or *abundant,* rain; (S, L, K;) as also جَائِد : (S:) or rain *that thoroughly irrigates everything:* (M:) or rain *that is not exceeded:* (M, L, K:) accord. to some, who observe that the phrase, mentioned by Sb, أَخَذْتَنَا بِالْجَوْدِ وَفَوْقَهَا [*Thou hast assailed us with a storm* of reproach or the like *not to be exceeded, and with that which is above it,*] is one of hyperbole and reproach. (M, L.) It is an inf. n. thus used as an epithet [and therefore applicable without variation to a fem. as to a masc. n., and to a dual and a pl. as to a sing. n.]: (L:) and is also pl. [or rather a quasi-pl. n.] of جَائِد, (S, L, K,) like as صَحْب is of صَاحِب. (S, L.) You say مَطَرٌ جَوْد [*A copious,* or *an abundant, rain;* &c.]: (L:) and سَحَابَة جَوْد [*A cloud yielding a copious,* or *an abundant, rain;* &c.]: (IAar, L:) and هَاجَتْ لَنَا سَمَآءٌ جَوْد [*A copious,* or *an abundant, rain,* &c., *became stirred up for us*]: (S, K: *) and you also say, [contr. to the usage mentioned above, or as though جَوْد were an epithet from جَاد, and this originally جَوْد, like ضَخْم from ضَخُم, but used as a subst.,] مَطَرَتَانِ جَوْدَانِ [*Two showers of rain, copious,* or *abundant,* &c.]. (S, K.) تَجَاوِيد, [app. signifying the same as جَوْد used as a pl.,] occurring in the following verse of Sakhr El-Ghei,

* يُلَاعِبُ الرِّيحَ بِالْعَصْرَيْنِ قَصْطَلُهُ *
* وَالْوَابِلُونَ وَتَهْتَانُ التَّجَاوِيدِ *

[*Its dust makes sport with the wind in the morning and evening,* or *night and day, and so do the violent showers of big drops, and the pouring of copious,* or *abundant, rains,* &c.], (L, K, *) is a pl. having no sing.; (K;) or it may be so, like تَعَاجِيبُ and تَعَاشِيبُ and تَبَاشِيرُ; or it may be pl. of تَجْوَاد [an inf. n.]. (L.) You say also, أَصَابَتْهُ تَجَاوِيدُ امْطَرَ [*Copious showers of rain fell upon him,* or *it*]. (A.) ___ See also جَوَاد.

جَوْدَة [an inf. n. of 1, (q. v.,) in two senses; as also جُودَة: and an inf. n. of un., signifying] *A single affection of*

thirst; a thirsting. (S, K.) ___ See also جوادٌ.

جَادِىٌّ *Saffron.* (S, K.)

جَوَادٌ , used alike as masc. and fem., (S, K,) *Liberal, bountiful, munificent,* or *generous:* (S, * K:) or one *who affects,* or *constrains himself, to be generous:* (Msb:) or *who gives without being asked, to preserve the receiver from the ignominy of asking:* (MF:) or *who gives what is meet to him to whom it is meet:* (El-Karmánee, TA:) or *who gives what is meet to him to whom it is meet, not for a compensation;* so that it has a more special signification than مُحْسِنٌ: (MF:) pl. [of pauc., masc.,] أَجْوَادٌ and (of mult., TA) جُودٌ, (S, A, K,) like as قُذُلٌ is pl. of قَذَالٌ, but the و is made quiescent because it is an unsound letter, (S,) [in some copies of the K جُودٌ,] and أَجَاوِدُ, (S, K,) contr. to analogy, (TA,) or أَجَاوِيدُ, [reg., as pl. of أَجْوَادٌ,] (A,) and جُودَآءُ (S, K) and جُودَةٌ, (CK, [in some copies of the K omitted,]) or جُوَدَةٌ, or جُودَةٌ, [written in the latter manner in a MS. copy of the K,] with ة added to the [proper] pl. form [جُودٌ or جُودٌ], accord. to the doctrine of Sb: (TA:) جُودٌ is used as a fem. pl., (S, Msb,) and is like نُورٌ pl. of نِوَارٌ. (S.) ___ Also, applied alike to the male and the female, (S,) *A courser; a fleet,* or *swift, and excellent,* horse; (L;) a horse *fleet,* or *swift, in running;* or *excellent in running,* or *in the motion of his legs;* as also جَوْدٌ : (Bd in xxxviii. 30:) or *that outstrips others:* (Jel ib.:) *i. q.* رَائِعٌ: (S, L, K:) pl. جِيَادٌ, (S, A, Bd, L, Msb, K,) which by rule should be جِوَادٌ, like طِوَالٌ, but this latter form has not been heard from the Arabs; (L;) or جِيَادٌ is pl. of جَوْدٌ, or of جَيِّدٌ; (Bd ubi suprá;) and جَوَادٌ has also for its pl. أَجْيَادٌ, [a pl. of pauc., and irregular, or this is pl. of جَيِّدٌ, and therefore, though irregularly, retains the ى substituted for و] (S, L,) and أَجْوَادٌ, [also a pl. of pauc., but agreeable with rule, or this is pl. of جَوْدٌ,] (L,) and أَجَاوِيدُ (S, L) is pl. of أَجْوَادٌ. (L.) Hence, أَقْبَلَ جَوَادًا *He came on,* or *advanced, like a horse that is termed* جَوَادٌ: and سِرْتُ إِلَيْهِ جَوَادًا *I went to him,* or *it, like a horse that is so termed.* (Mgh in art. غذ.) You say also, عَدَا عَدْوًا جَوَادًا *He ran a long run.* (A, TA.) And سِرْنَا عُقْبَةً جَوَادًا, and عُقْبَتَيْنِ جَوَادَيْنِ, and عُقْبًا جِيَادًا (S, A) and أَجْوَادًا, (A, TA,) *We*

journeyed a long march or *stage*, and *two long marches* or *stages*, and *long marches* or *stages*. (S, A, TA.)

جوادٌ [accord. to the TA inf. n. of جيدَ, which see in two places,] *Thirst:* (S, K:) or *vehemence of thirst.* (K.) ___ Also, [accord. to the K جودةٌ , but this is corrected in the TA,] *Drowsiness*, or *slumber.* (TA.)

جائدٌ : see جودٌ.

جيدٌ , originally of the measure فَيْعِلٌ, (S, Msb,) as the Basrees say, i. e. جَيْوِدٌ, (Msb, TA,) the و being changed into ى because of its being meksoor and preceded by ى, and the augmentative ى being then incorporated into it; (TA;) or, as the Koofees say, of the measure فَيْعَلٌ, like عَيْطَلٌ &c., because there is found no sound word of the measure فَيْعَلٌ except صَيْقَلٌ, a woman's name, and the unsound is accorded to the sound; or, as others say, of the measure فَعِيلٌ, [and so I find in one copy of the S,] originally جَوِيدٌ, the kesreh of the و being, accord. to them, suppressed because difficult of pronunciation, and the quiescent و and ى thus coming together, [the latter receives the rejected kesreh, and] the و is changed into ى and incorporated into the [augmentative] ى; (Msb;) *Good, goodly, approvable*, or *excellent; contr. of* رَدْىٌ; (A, K;) applied to a thing, (S,) or a commodity, an article of household-goods, or the like, (A, Msb,) and a work, or performance: (TA:) pl. جِيَادٌ (S, A, Msb, K) and جِيَادَاتٌ, (K,) the latter a pl. pl., [i. e. pl. of جِيَادٌ,] (TA,) and جَيَائِدُ, (S, K,) with hemz, [and, accord. to some,] contr. to analogy. (S.) [It is also applied to a man, meaning *Excellent*, or *egregious*, in some quality; sometimes, though very rarely, in a quality that is disapproved.]

أَجْوَدُ [*Better*, and *best; more*, and *most, goodly* or *approvable* or *excellent*]: see 5. ___ [*More*, and *most, liberal, bountiful, munificent*, or *generous.* Hence,] أَجْوَدُ مِنْ حَاتِمٍ [*More liberal*, &c., *than Hátim*]: a prov. (Meyd.) ___ [*More*, and *most, fleet*, or *swift, and excellent;* relating to a horse. Hence,] أَجْوَدُ مِنَ الجَوَادِ المُبَرِّ [*More fleet*, &c., *than the courser that surpasses others*]: a prov. (Meyd.)

تَجَاوِيدُ : see جَوْدٌ, in two places.

مَجُودٌ A field, or garden, *rained upon:* (A:) [or *rained upon copiously,* or *abundantly.*] And أَرْضٌ مَجُودَةٌ *Land rained upon with a copious,* or *an abundant, rain.* (S, L, K.) ___ A man (S, A) *affected with thirst:* (S, A, K:) [or, *with vehement thirst:* (see جُوَادٌ:)] or *at the point of death,* or *destruction.* (K.) ___ And [hence,] *Affected with longing desire.* (L.) ___ Also *Overcome by drowsiness,* or *slumber:* (TA:) or *distressed by drowsiness,* or *slumber, &c.* (Lh, L.)

مُجِيدٌ : see مَجْوَادٌ. ___ Also A man *possessing a horse such as is termed* جَوَادٌ [i. e. *fleet,* or *swift, and excellent*]: pl. مَجَاوِيدُ [by rule pl. of مَجْوَادٌ, q. v.]. (A, TA.) ___ حَتْفٌ مَجِيدٌ *Present death.* (K, TA.)

مَجْوَادٌ One *who says, utters,* or *expresses,* or *who does,* (K, TA,) *much,* or *often,* (TA,) *what is good, goodly, approvable,* or *excellent;* (K, TA;) as also مُجِيدٌ : (TA:) [or rather the latter is a simple, not an intensive, epithet:] the former is applied to a poet, (S, A, K,) as syn. with the latter, (K,) or as meaning *who says,* or *utters, much,* or *often, what is good,* or *excellent:*

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(S:) and both are applied to a workman, or an artificer: pl. of the former مَجَاوِيدُ. (A.)

جوذاب

جُوذَابٌ : see art. جذب.

جور

1 جَارَ , aor. يَجُورُ, (TA,) inf. n. جَوْرٌ, (S, A, K,) *He declined,* or *deviated, from the right course;* (S, A;) and so جَارَ عَنِ القَصْدِ: (A:) *he wandered from the right way:* (TA:) *he pursued a wrong course:* (K:) or *he left the right way in journeying:* and *it* (anything) *declined.* (TA.) You say also, جَارَ عَنِ الطَّرِيقِ *He declined,* or *deviated, from the road,* or *way.* (S, Mgh, Msb.) ___ And جَارَ, (S, Mgh, Msb,) aor. as above, (Msb,) and so the inf. n., (Mgh, Msb, K,) *He acted wrongfully, unjustly, injuriously,* or *tyrannically,* (S, * Mgh, Msb, K,) عَلَيْهِ *against him,* (S, TA,) فِى حُكْمِهِ *in his judgment,* (Msb,) or فِى الحُكْمِ *in judgment.* (S, TA.) ___ جَارَتِ الأَرْضُ *The plants,* or *herbage, of the land grew tall:* (A, TA:) and so جَأَرَتْ. (TA.) See also 10.

2 جَوَّرَهُ , (S, A, K,) inf. n. تَجْوِيرٌ, (S,) *He attributed,* or *imputed, to him,* or *charged him with,* or *accused him of, wrongful, unjust, injurious,* or *tyrannical, conduct;* (S, K;) *contr. of* عَدَّلَهُ. (A.) *He prostrated him* (S, K) by a blow, (S,) or by a thrust of a spear or the like; from جَارَ he, or it, declined;; (A;) like كَوَّرَهُ. (S.) ___ *He threw it down,* (TA,) and *overturned it;* (K, TA;) namely, a building, and a tent, &c.: (TA:) *he took it to pieces;* namely, a tent. (A.)

3 جَاوَرَهُ , inf. n. مُجَاوَرَةٌ and جِوَارٌ (S, Msb, K) and جُوَارٌ , (S, M, and some copies of the K,) or the last is a simple subst., (Msb,) and جَوَارٌ , (M, and so in some copies of the K instead of جُوَارٌ,) of which forms the second (جِوَارٌ) is more chaste than the third (S, TA) and than the fourth, as relating to the verb in the sense here following, though some disapprove of it, and assert the third and the fourth to be more chaste; (TA;) *He became his* جَارٌ [or *neighbour*]; (K;) *he lived in his neighbourhood,* or *near to him:* (Msb, TA:) or *he lived in a dwelling contiguous to his.*

(Msb.) ___ Also جاوره, (TA,) inf. n. جوار, (K,) and جوار is said to be a quasi-inf. n., and more chaste than جوار as relating to the verb in the sense here following; (TA;) *He bound himself to him by a covenant to protect him.* (K, TA.) ___ And جاور بنى فلان, and فى بنى فلان, inf. n. مجاورة and جوار, *He protected himself by a covenant with the sons of such a one;* from مجاورة signifying the living near. (TA.) ___ And جاور, inf. n. مجاورة, *i. q.* اعتكف فى مسجد [*He confined himself in a mosque,* or *place of worship, during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing*]. (S, K.) But جاور بمكة, and بالمدينة, signifies absolutely *He abode in Mekkeh,* and *El-Medeeneh;* not necessarily implying conformity with the conditions of اعتكاف required by the law [though generally meaning *for the purpose of study:* and so in the neighbourhood of the great collegiate mosque called the Azhar, in Cairo: so that the term مجاور means *a student* of Mekkeh &c.]. (TA.)

4 اجاره, (S, A, &c.,) inf. n. إجارة (Mgh, K) and جارة, (Kr, K,) [or the latter is rather a quasi-inf. n., like طاعة from أطاعه,] *He protected him; granted him refuge;* (K;) *preserved, saved, rescued,* or *liberated, him;* (S, A, Msb, K;) from (من) wrongful, unjust, injurious, or tyrannical, treatment; (S, K;) from punishment; (S, A;) or from what he feared: (Msb:) *he aided him; succoured him; delivered him from evil:* the أ having a privative effect. (Mgh.) It is said of God, يجير ولا يجار عليه *He protects, but none is protected against him.* (TA.) And in the Kur [lxxii. 22], قل إنى لن يجيرنى من الله أحد *Verily none will protect me against God.* (TA.) ___ اجار المتاع *He put the household-goods,* or *commodities, into the repository,* (K, TA,) *and so preserved them from being lost.* (TA.) ___ It is said [of God] in a trad., يجير بين البحور *He makes a division between the seas, and prevents one from mixing*

with another and encroaching upon it. (TA.)

5 **تجوّر** *He became prostrated;* (S;) *he fell down;* (K;) by reason of a blow. (S, TA.) ___ *It* (a building, TA) *became thrown down,* or *demolished.* (K.) ___ *He* (a man, TA) *laid himself down on his side* (K) upon his bed. (TA.)

6 **تَجَاوَرُوا** and اجْتَوَرُوا (S, K) are syn., (S,) signifying *They became mutual neighbours; they lived near together:* (K, * TA:) the [radical] و in the latter verb remaining unaltered because this verb is syn. with one in which the و must preserve its original form on account of the quiescence of the preceding letter, namely, تجاوروا, (S, TA,) and to show that it is syn. therewith: but اجْتَارُوا also occurs. (TA.) ___ [Also *They bound themselves by a covenant to protect one another.*]

8 **إجْتَوَرَ** see 6.

10 **استجار** and جَارَ, (K,) the latter like جَارَ as syn. with مُسْتَجِيرٌ, (TA,) *He sought, desired,* or *asked, to be protected; to be granted refuge; to be preserved, saved, rescued,* or *liberated.* (K.) And استجاره *He desired him,* or *asked him, to preserve, save, rescue,* or *deliver, him,* (S, A, Msb,) من فلان *from such a one.* (S.) And استجار به *He had recourse to him for refuge, protection,* or *preservation; he sought his protection.* (TA.)

جَارٌ *A neighbour; one who lives near to another;* (S, Mgh, Msb, K;) *one who lives in the next tent* or *house:* (IAar, Th, T, Msb:) pl. [of mult.] جِيرَانٌ (Msb, K) [and جِوَارٌ (a pl. not of unfrequent occurrence, and mentioned by Freytag as used by El-Mutanebbee,)] and [of pauc.] جِيرَةٌ and أَجْوَارٌ; (K;) like قَاعٌ, pl. قِيعَانٌ and قِيعَةٌ and أَقْوَاعٌ, the only similar instance: (TA:) fem. with ة. (Mgh.) الجَارُ ذُو القُرْبَى [in the Kur iv. 40] is *The relation,* or *kinsman, who is abiding in one's neighbourhood:* or *who is abiding in one town or district or*

the like while thou art in another, and who has that title to respect which belongs to nearness of relationship: (TA:) or *the near neighbour:* (Bd, Jel:) or *the near relation:* (Jel:) or *he who is near, and connected, by relationship* or *religion.* (Bd.) جَارُ الجَنْبِ: and الجَارُ الجُنُبُ and جَارُ الجُنُبِ: see art. جنب. جَارٌ نَفِيجٌ *A stranger* [*who has become one's neighbour*]. (TA.) ___ *A person whom one protects from wrongful, unjust, injurious,* or *tyrannical, treatment.* (S, Mgh, Msb, K.) ___ *One who seeks,* or *asks, protection* (Msb, K) of another: جَارُكَ signifying *he who seeks thy protection.* (TA.) ___ *A protector;* (A, Mgh, Msb, K;) *one who protects another from that which he fears;* (Msb;) *one who grants refuge,* or *protects,* or *preserves.* (AHeyth.) هُمْ جَارَةٌ مِنْ ذٰلِكَ الأَمْرِ *They are protectors from that thing,* is a phrase mentioned by Th, respecting which ISd says, I know not how this is, unless the sing. be supposed to be originally جَائِرٌ, so as to have a pl. of the measure فَعَلَةٌ [as جَارَةٌ is originally جَوَرَةٌ]. (TA.) ___ *An aider,* or *assister.* (IAar, Msb, K.) ___ *A confederate.* (IAar, Msb, K.) ___ A woman's *husband.* (Msb, K.) ___ A man's *wife;* (Msb;) as also جَارَةٌ: (S, M, A, Mgh, Msb, K:) or the latter, the *object of* his *love:* (M:) and the latter also, a woman's *fellow-wife;* (Mgh, Msb, TA;) so called because the term ضَرَّةٌ is disliked, (Mgh, Msb,) as being of evil omen. (Mgh.) ___ *A partner who has not divided with his partner:* so in the trad. الجَارُ أَحَقُّ بِصَقَبِهِ [explained in art. صقب]; as is shown by another trad. (Az, Msb.) ___ *A partner,* or *sharer,* (Msb, K,) *in immoveable property, such as land and houses,* (Msb, TA,) and *in merchandise,* (K, TA,) *whether he divide the property with the other or not,* (Msb,) or *whether he be partner in the whole or only in part.* (TA.) ___ *One who divides with another.* (IAar, K.) ___ The فَرْجٌ [or *pudendum*] *of a woman:* and The *anus;* as also جَارَةٌ. (IAar, K, TA.) ___ The *part* (IAar, K) *of the sea-shore* (IAar) *that is near to the places where people have alighted and taken up their abode.* (IAar, K.)

جور , an inf. n. used as an epithet, (TA,) *i. q.* جائر ; (K, TA;) i. e. *Declining,* or *deviating, from the right course:* and *acting wrongfully, unjustly, injuriously,* or *tyrannically:* (TA:) pl. [of the latter], applied to men, جورة , (K,) in which the و remains unaltered contr. to rule, (TA,) and جارة , (A, K,) as in all the copies of the K, but some substitute for it, as a correction, جورة , [found in a copy of the A,] which, however, requires consideration, (TA,) and جائرون. (K.) You say طريق جور *A road,* or *way, deviating from the right course.* (TA.) And هو جور عن طريقنا *He is declining,* or *deviating, from our way.* (TA.) ___ Also, for ذو جور, meaning *Wronged,* or *unjustly treated, by the judge.*

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(Mgh from a trad.) ___ عنده من المال الجور *He possesses, of property, an extraordinary abundance.* (A, TA.) See also جور.

جارة : see جار, in three places: and جور: and see also 4.

جورة and جورة: see جور.

إنّه لحَسن الجيرة *Verily he is good in respect of the mode,* or *manner, of* جوار [i. e. *living as a neighbour,* or *binding himself by covenant to protect others*]. (TA.)

جورٌ A rain *accompanied by vehement thunder:* (K:) or *by a vehement sound of thunder:* (S:) or a *copious* rain; as also جأْر and جؤر; (K in art. جأر;) and, accord. to As, جؤار: (TA:) and an *exceedingly great* torrent. (TA. [In this last sense written in a copy of the A جور , and there said to be tropical.]) See جوار: and see also art. جر. ___ You say also بازلٌ جورٌ (S) [app. meaning *A camel nine years old that brays loudly:* or] *hard and strong:* and بعير جورٌ *a bulky camel.* (TA.)

جوار : see 3. Also The *part of the exterior court* or *yard* of a house *that is coextensive with the house.* (K, * TA.) *Abundant and deep water.* (K.) Whence جَوٌ applied to rain. (TA.) *Ships:* a dial. var. of جِوَار; on the authority of Sá'id, (K,) surnamed Abu-l-'Alà: (TA:) said in the K to be strange; but similar instances are well known. (MF.)

جُوار : see 3, in two places. ___ Also, and جِوَار, or the latter is only an inf. n., The *covenant between two parties by which either is bound to protect the other.* (TA.)

جَوار : see what next precedes. [Also a pl. of جَار.]

جائر : see جَوْر. ___ Also *Wide and big;* applied to a [bucket of the kind called] غَرْب: and so, with ة, applied to a [skin of the kind called] قِرْبة. (A, TA.)

مُجَوَّر [as meaning *Thrown down,* or *overturned,*] occurs in the following prov.:

* يَوْمٌ بِيَوْمِ الحَفَضِ المُجَوَّرِ *

[*A day for a day of the household-goods* (or, accord. to the TA, *the hair-cloth tent*) *thrown down,* or *overturned*]: applied in the case of rejoicing at a calamity befalling another: a man had an aged paternal uncle, and used continually to go into the latter's tent, or house, and throw down his household-goods, one upon another; and when he himself grew old, sons of a brother of his did to him as he had done to his paternal uncle; wherefore he said thus, meaning, this is for what I did to my paternal uncle. (K.)

مُجَاوِر : see 3, last sentence.

جوز

1 جَازَ المَوْضِعَ , (S, K,) or المَكَانَ, (A, Mgh, Msb,) aor. يَجُوزُ, (S, Msb,) inf. n. جَوَازٌ (S, Msb, K) and جَوْزٌ and جُؤُوزٌ and مَجَازٌ, (K,) *He went,* or *passed, in,* or *along, the place, and left it behind;* (Mgh, K;) [whether this be meant for one signification or two, does not appear; but in either case it is evident that one signification is *he passed through,* or *over,* or *along, and beyond, the place;* and this signification is of frequent occurrence;] as also جَازَ بِهِ; (K;) and اجَازَهُ ; (Mgh;) and جَاوَزَهُ , (Mgh, K,) inf. n. جِوَازٌ; (K, TA; in the CK جَوَازٌ;) and تَجَاوَزَهُ ; (Mgh;) lit., *he traversed,* or *crossed, its* جَوْز, i. e., *middle, and passed through it:* (Mgh:) or *he went,* or *passed, in,* or *along, the place;* (As, S, A, Msb, TA;) as also جَازَ بِهِ, and جَاوَزَهُ , (TA,) and اجَازَهُ , (A,) and اجْتَازَهُ : (S: [so it appears from its being said that اجْتِيَازٌ is syn. with سُلُوكٌ:]) and in like manner, الطَّرِيقَ *the road:* (TA:) جَاوَزَ المَوْضِعَ and جَازَهُ signify the same: (TA:) or اجَازَهُ (As, S, Msb, K) and جَاوَزَهُ and تَجَاوَزَهُ (A) signify *he left it behind him,* (As, S, A, K,) *and traversed,* or *crossed, it;* (As, S, A, Msb;) and جَاوَزَهُ and جَاوَزَ بِهِ also signify *he left it behind.* (TA.) You say, جُزْتُ خِلَالَ الدِّيَارِ, which is like جُسْتُ [*I passed amid,* or *among, the houses:* (see the remarks on the letter ز:) or *I went to and fro amid,* or *among, the houses,* in a hostile attack upon them: or *went round about them*]. (Ibn-Umm-Kásim, TA.) And جُزْتُ بِكَذَا, i. e., اجْتَزْتُ بِهِ [*I passed by, and beyond, such a thing*]. (TA.) And جَازَ عَلَيْهِ *He passed by him,* or *it;* syn. مَرَّ بِهِ, and امْتَرَّ بِهِ and عَلَيْهِ. (M and K in art. مر.) And جَازَهُ *He passed,* or *crossed, over it.* (L.) جَازَ and اجَازَ are syn. [in this last sense]. (TA.) You say, أَعَانَكَ ٱللّٰهُ عَلَى إِجَازَةِ الصِّرَاطِ (A, TA) *May God aid thee* [*to pass,* or *cross, over,* or] *to pass along, and to leave behind thee, the Sirát.* (TA.) And it is said in a trad. respecting the Sirát, فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ عَلَيْهِ [*And I, with my people, shall be the first who will pass over it*]: يُجِيزُ being here syn. with يَجُوزُ. (TA.) ___ جُزْتُ الشَّيْءَ إِلَى غَيْرِهِ: see 3. ___

جاز الدِّرهم فتجوَّزه [*The piece of money passed,* or *was current, and he accepted it as current:* in the TA written جاز الدرهم كتجوزه, and without any syll. signs; but that the reading which I have adopted is right appears from what immediately follows:] a poet says,

* وَزُيَّفُ *

[*Pieces of money whereof there are current and bad*]: and Lh mentions the saying, لَمْ أَرَ النَّفَقَةَ تَجُوزُ بِمَكَانٍ كَمَا تَجُوزُ بِمَكَّةَ [*I have not seen money for expenses pass away in a place as it passes away in Mekkeh*]: ISd says, He has not explained it, but I think that the meaning is تنفق. (TA.) ___ جاز الشَّىْءُ, inf. n. جَوَازٌ, *The thing was,* or *became, allowable; it passed for lawful:* as though it kept the middle (جوز) of the road. (TA.) You say, جاز البيعُ, and النِّكَاحُ, (A, Mgh,) and العقدُ وغيرهُ, (Msb,) [*The sale,* and *the marriage,* and *the contract, or other thing, was,* or *became, allowable;* or] *passed as right, sound, valid,* or *good* [*in law:*] (Msb:) or *had effect.* (Mgh.) [And جاز لَهُ أَنْ يفعل كذا *It was allowable to him to do so.* And يَجُوزُ أَنْ يَكُونَ كَذَا *It may be so;* or *such a thing may be.*] جَازَهُ in the sense of اجازهُ: see 4, second sentence, in two places.

2 **جَوَّزَ** see 4, in nine places.

3 **جاوزهُ**, inf. n. جِوَازٌ: see 1, in six places. ___ جاوز الحدَّ, and القدرَ, inf. n. مُجَاوَزَةٌ; and so تجاوز, alone; *He exceeded,* or *transgressed, the proper bound,* or *limit,* or *measure; acted extravagantly, exorbitantly,* or *immoderately: he,* or *it, was,* or *became, excessive, extravagant, exorbitant,* or *immoderate.* (The Lexicons &c. passim.) ___ جاوزتُ الشَّىْءَ أَلَى غَيْرِهِ (S, Msb *) *I passed from the thing* [*to another thing*]; (Msb;) as also تَجَاوَزَتْهُ; (S, Msb;) *i. q.* جزتهُ. (S.) ___ جاوز عن ذَنْبِهِ: see 6. ___ [Hence, app.,] كَانَ مِنْ خُلُقِى الجَوَازُ *It was of my disposition to be easy,* or *facile, in selling and demanding.* (TA from a trad.) جاوز بِهِ: see 4, in two places.

4 **اجاز** : see 1, in six places. اجازه *He made him to go,* or *pass along;* as also جازه : (TA:) *he made him to pass through,* or *over,* or *along and beyond:* (S, IF, Msb, K;) as also [جاوز به, as will be shown by an ex. below, and جوّزه , and] جازه , for which we find جاوزه incorrectly substituted in the K. (TA.) A rájiz says,

* خَلُّوا الطَّرِيقَ عَنْ أَبِي سَيَّارَهْ *
* حَتَّى يُجِيزَ سَالِمًا حِمَارَهْ *

[*Leave ye the road to Aboo-Seiyárah until he make his ass to pass through,* or *over, safely*]. (S.) And it is said in the Kur [vii. 134, and x. 90], وجاوزنا ببنى إسرائيل البحر [*And we made the Children of Israel to pass through the sea*]. (TA.) You say also جوّز لهم إبلهم, inf. n. تَجْوِيزٌ, *He led for them their camels one by one until they passed.* (K.) ___ [*He made it to pass,* or *be current;* as also جوّزه : as in the following phrases.] أَجزتُ على اسْمِه *i. q.* جعلته جائزًا [*I made his name to pass,* or *be current,* by stamping money with it]: (ISk, S, TA:) and ضربت [*I coined,* or *minted,* money *in his name*]. (ISd, TA.) And جوّز الضَّرَّابُ الدَّراهم, inf. n. تَجْوِيزٌ, [*The coiner,* or *minter,*] *made the dirhems,* or *pieces of money, to pass,* or *be current.* (Mgh.) ___ *He made it,* or *held it, to be allowable,* or *to pass for lawful; he allowed it,* or *permitted it;* (S, K, TA;) as also جوّزه : (S, TA:) syn. سَوَّغَ : (S, K:) and syn. of إِجَازَةٌ, [the inf. n. of the former verb,] إِذْنٌ. (K, TA: omitted in the CK.) You say, اجاز له ما صنع, (S, K, *) and جوّز له, (S,) *He made,* or *held, what he did to be allowable,* &c. (S, K.) And هٰذَا مِمَّا لَا يُجَوِّزُهُ العقل [*This is of the things which reason will not allow*]. (A, TA.) ___ [*He granted him the authority or degree of a licentiate in some one or more of the various departments of learning, for the instruction of others therein;*] *he* [*from other learned men, to teach the same*]. (TA.) You say also, اجاز لفلان جميع مسموعاته من مشائخه [*He ters which he had heard from his sheykhs, to teach the same to*

others]. (TA.) The licentiate is termed مُجَازٌ : and the matters which he relates are termed مُجَازَاتٌ . (TA.) ___ اجاز البيعَ, (A, Mgh, K,) and النِّكَاحَ, (A, Mgh,) and العَقْدَ, (Msb,) *He* (the judge, A, Mgh) *made the sale,* (A, Mgh, K,) and *the marriage,* (A, Mgh,) and *the contract,* (Msb,) *to have effect; he executed* or *performed it;* (Mgh, Msb K;) لَهُ *for him:* (K:) *he decreed it.* (Mgh.) And [in like manner] اجاز رَأْيَهُ, and جوّزه , *He made his judgment,* or *opinion, to have effect; he executed* or *performed it.* (K.) Hence the saying, in a trad. of Aboo-Dharr, قَبْلَ أَنْ يُجِيزُوا عَلَيَّ, i. e., *Before they slay me, and execute your order upon me.* (TA.) أَجَازَنِى (S, K *) *He gave me water for,* (S,) or *he watered* [*for me*], (K,) *my land,* or *my beasts.* (S, K.) And جوّز إِبِلَهُ, (K,) inf. n. تَجْوِيزٌ, (TA,) *He watered his camels.* (K.) And اجاز الوفدَ *He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another.* (TA.) And أَجَازَهُ مَآءً يُجَوِّزُ بِهِ الطَّرِيقَ *He gave him water wherewith to travel the road.* (A.) And أَجِزْنِى مَآءً *Give thou me some water that I may go my way, and pass from thee.* (Aboo-Bekr, TA.) ___ Hence, (Aboo-Bekr, TA,) اجازه بجائزة, (Aboo-Bekr, TA,) and اجازه بجائزة سنيَّة, (S, A,) *He* (the Sultán) *gave him a gift,* or *present,* (Aboo-Bekr, TA,) and *he gave him a gift,* or *present, of high estimation.* (S, A. *) Or the origin of the expression was this: Katan the son of 'Owf, of the tribe of Benoo-Hilál-Ibn-'Ámir-Ibn-Saasa'ah, gave the government of Fáris to 'Abd-Allah Ibn- 'Abbás; and El-Ahnaf passing by him with his army on an expedition to Khurásán, he waited for them upon a bridge, and said, أَجِيزُوهُمْ [*Make ye them to pass over*]; and he began to mention the lineage of each man and to give him according to his rank: (S:) or from the fact that a certain commander, having a river between him and an opposing force, said, مَنْ جَازَ هٰذَا النَّهْرَ فَلَهُ كَذَا [*Whoso passeth this river shall have such a thing*]; and whenever one passed over, he received a جائزة. (TA.) You say also, أَجَازَهُ, meaning *He gave him.* (TA.) And it is said in a trad., أَجِيزُوا الوفدَ بنحو ما كُنْتُ أُجِيزُهُمْ بِهِ *Give ye to the party who come as envoys, or the like, a similar* جائزة *to that which I used to give them.* (TA.)

5 **تجوّز اللّيْلُ** *The darkness of the night cleared away.* (A.) تجوّز فى صلاته *He relaxed,* or *remitted, in his prayer;* (S, A, Mgh, Msb, K, TA;) and so in other things; (A;) *and abridged it; and was quick in it:* said to be from الجوْزُ the act of traversing, and going, or passing along: (TA:) or *did less than was sufficient in it.* (Msb.) ___ Hence, تجوّز فى أَخْذ الدَّراهم, (A, Mgh,) or تجوّز الدَّراهم, (K,) *He accepted the dirhems,* or *pieces of money, as current; did not reject them:* (A, Mgh:) see 1: or *he accepted them as they were,* or *notwithstanding what was in them:* (Lth, TA:) or *he accepted them notwithstanding what was intermixed with them,* (K, TA,) [*of bad money,*] *concealed therein, and notwithstanding their fewness.* (TA.) In the phrase التَّجوُّز بدُون الحقّ [*The accepting less than what was due*], the inf. n. is made trans. by means of ب because it implies the meaning of الرّضا [which is made trans. by the same means]. (Mgh.) تَجاوَزْ also occurs in the sense of تَجَوَّزْ in a trad. of Ibn-Rawáhah: هٰذَا لَكَ وتَجاوَزْ فى القَسْم *This is thine,* or *for thee, and be thou remiss,* or *not extreme, in,* or *with respect to, the division:* and is allowable, though we have not heard it. (Mgh.) You say also, تَجَوَّزَ فى هٰذَا الأَمْر ما لَمْ يتجوَّزْ فى غَيْره *He bore patiently,* or *with silence and forgiveness, and with feigned neglect,* or *connivance, in this affair,* or *case, what he did not so bear in another.* (K, * TA.) ___ See also 6, in three places. تجوّز فى كَلَامه *He made use of a trope,* or *tropes, in his speech.* (S, K.) [See مَجازٌ, below.]

6 **تجاوزهُ** : see 1, first sentence: and see also 3. تجاوز *i. q.* أَفْرَطَ, [i.e., جاوز الحدَّ, explained above,] فيه *in it,* or *with respect to it.* (K. See 3.) ___ تجاوز عنه, (S, A, Mgh, Msb,) and تجوّز ; (S, A, Mgh;) and تجاوزعن ذَنْبه, (A, K,) and تجوّز , and جاوز ; (K;) *He* (God, S, A, or a man, Msb) *passed him by,* or *over, without punishing him;* or *forgave him;* (S, A, Mgh, Msb;) namely, an evil-doer; (A, Mgh, Msb;) and *He passed by,* or *over, without punishing,* or *forgave, his sin* or *offence.* (A, K. *) You say, اَللّٰهُمَّ تَجَاوَزْ عَنِّى, and تَجَوَّزْ عَنِّى, *O God,*

pass me by, or *over, without punishing me;* or *forgive me.* (S, A.) تجاوز عنه, followed by a noun in the accus. case, also signifies *He forgave him* a thing. (L.) And the same alone, *He feigned himself neglectful of it; he connived at it.* (K.) ___ [Also, this last phrase alone, *He transcended it.*] ___ تَجَاوَزَ فِى القَسَمِ: see 5.

8 **اجتازه** : and اجتاز به: see 1.

10 **استجازه** *He asked,* or *demanded, of him permission.* (K, * TA.) ___ *He asked,* or *demanded, of him* [*the authority or degree of a licentiate;* i. e.,] *a license with respect to the matters that he had related and heard* [*from other learned men, to teach the same*]. (TA.) [See 4.] *He asked,* or *demanded, of him* (S, K) *water for,* (S,) or *to water* [*for him*], (K,) *his land,* or *his beasts.* (S, K.) *He approved it.* (Har p. 326.)

جَوْزٌ The *middle* (S, K) of a thing, (K,) or of anything; (S;) [as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA:) and the *main part* of a thing, (K,) or of the night: (TA:) pl. أَجْوَازٌ; (Sb, S, A;) beside which it has no other. (Sb.) [The *walnut;* or *walnuts;*] *a well-known fruit,* (K,) *which is eaten:* (Msb:) a Persian word, (S,) arabicized; (S, Msb, K;) originally گَوْز : (Mgh, Msb, K:) n. un. جَوْزَةٌ: (S, TA:) pl. جَوْزَاتٌ: (S, K, TA: in the CK جَوْزَانٌ:) *the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the Sarawát* (السَّرَوَات) *are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength.* (AHn. TA.) ___ جَوْزُ بَوَّي, (K,) or جَوْزُ بَوَّا, with the short alif, as heard from the physicians, in Persian گَوْزِ بُويَا, (Mgh, under the letter ب,) [vulgarly called جَوْزُ الطِّيب, *The nutmeg;*] *a certain medicine;* (K;) *it is of the size of the gall-nut* (عَفْص), *easily broken, with a thin coat,* (Mgh, TA,) *having a pleasant odour,* (Mgh,) or *a pleasant and sharp odour; and the best kind is the red, with a*

black coat, and heavy: (TA:) *it is good for the* [*affection of the face termed* لَقْوَة, *strengthens the stomach and heart, and removes cold.* (Mgh.) ___ جَوْزُ مَاثِلٍ [*The datura stramonium,* or *thorn-apple;*] also *a certain medicine;* (K;) *having the property of producing torpor; resembling the* جَوْزُ القَىْءِ (see what follows); *having upon it small, thick thorns; and its seed is like that of the* أُتْرُجّ [or *citror.*]. (TA.) ___ جَوْزُ القَىْءِ [*Nux vomica;*] also *a certain medicine,* (K,) *having a power similar to that of the white* خَرْبَق [or *hellebore*]. (TA.) ___ جَوْزُ الهِنْدِ [*The cocoa-nut;*] *what is commonly called the* نَارَجِيل. (TA.)

جَوْزَةٌ : see جَائِزَةٌ, in four places. Also n. un. of جَوْزٌ [q. v.].

جِيزَةٌ : see جَائِزَةٌ.

الجَوْزَآءُ *A certain constellation* (نَجْمٌ); (S;) *a certain sign of the Zodiac;* (K;) [namely, *Gemini;*] *said to cross the* جَوْز (i. e. the *middle,* TA) *of the sky;* (S, TA;) for which reason it is [asserted to be] thus called. (TA.) ___ Also *i. q.* الجَبَّار [*The constellation Orion*]: (A and K in art. جبر:) *it has three very bright stars disposed obliquely in the midst thereof, called by the Arabs* النَّظْم, and نِطَاقُ الجَوْزَآءِ, and فِقَارُ الجَوْزَآءِ. (Har p. 456.)

جَوَازٌ The *act of watering,* or *giving to drink:* (S:) or *a single watering of,* or *giving drink to, camels.* (TA.) [See also جَائِزَةٌ.] A rájiz says,

* يَا صَاحِبَ ٱلْمَآءِ فَدَتْكَ نَفْسِى *
* عَجِّلْ جَوَازِي وَأَقِلَّ حَبْسِى *

[*O master of the water* (*may my soul be thy ransom*) *hasten the watering of my*

camels, and make my detention little]. (TA.) ___ The *water with which beasts are watered,* or *with which seed-produce is watered:* (AA, S, K:) [and] *water which is given one that he may travel with it the road.* (A, Mgh.) [See also جائزة.] ___ Hence, (Mgh,) The *traveller's pass,* (A, Mgh, K,) *given him to prevent any one's offering opposition to him:* (A, Mgh:) pl. أَجوزة. (A, TA.) The *office,* or *authority, of a guardian and affiancer.* (TA.)

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جائز [act. part. n. of جاز, in all its senses]. ___ *Passing,* or *current,* money. (Mgh.) See an ex. above, voce جاز. [And hence,] جوائز الأَشعار, and الأَمثال, (K, TA,) for the former of which we find, in some copies of the K, الشِّعر, which is incorrect, (TA,) *Verses,* or *poems,* and *proverbs, current from country to country,* or *from town to town.* (K, TA.) ___ Applied to a contract, [and a sale and a marriage, *Allowable; passing for lawful;*] *passing as right, sound, valid,* or *good* [*in law*]; *having effect.* (Msb.) [The *beam* of a house, or chamber, *upon which rest the* عوارض, or *rafters;*] *that upon which are placed the extremities of the pieces of wood in the roof of a house or chamber;* (AO, TA;) the *palm-trunk,* (S,) or *piece of wood, which passes across between two walls,* (K,) *called in Persian* تِير, (S, K,) *which is the* سَهْم *of the house or chamber:* (S:) pl. [of pauc.] أَجوزة, (S, CK, TA,) in [some of] the copies of the K, incorrectly, أُجوز, (TA,) [and both these are given in the CK,] and [of mult.] جُوزان (S, K) and جِيزان (CK, but omitted in my MS. copy of the K and in the TA,) and جوائز. (Seer, K.)

جائزة *A draught of water;* (S, K;) as also جَوْزة : (K:) or ↓ the latter signifies *a single watering,* or *giving of water to drink;* (S, K; [see an ex. in art. اذن, conj. 2;]) or *such as a man passes with*

from one person to another: and ↓ both signify the *quantity of water with which the traveller passes from one watering-place to another;* as also جِيزَةٌ . (TA.) It is said in a prov., لِكُلِّ جَابِهٍ جَوْزَةٌ ثُمَّ يُؤَدَّنُ, i. e., *For every one that comes to us for water is a single water-ing,* or *giving of water to drink; then he is repelled from the water:* or, as in the M, *then his ear is struck,* to indicate to him that he has nothing more than that to receive from us. (TA.) ___ Hence, (A, Mgh,) accord. to Aboo-Bekr, (TA,) [but see 4,] *A gift,* or *present:* (Aboo-Bekr, S, Mgh, K:) pl. جَوَائِزُ. (S, A, Mgh.) ___ Hence also, (Mgh,) *Kindness and courtesy:* (K:) or *kindnesses and courtesy shown to those who come to one as envoys or the like:* (Mgh:) or *provisions for a day and a night given to a guest at his departure after entertainment for three days.* (Mgh, TA.) It is said in a trad., الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ وجَائِزَتُه يَوْمٌ ولَيْلَةٌ وما زاد فهو صَدَقَةٌ, meaning, [The period of] *the entertainment of a guest is three days,* during the first of which the host shall take trouble to show him large kindness and courtesy, and on the second and third of which he shall offer him what he has at hand, not exceeding his usual custom; *then he shall give him that wherewith to journey for the space of a day and a night; and what is after that shall be as an alms and an act of favour,* which he may do if he please of neglect if he please. (TA.)

مَجَازٌ *A way, road,* or *path,* (S, K, TA,) *which one travels from one side* [or *end*] *to the other;* (K, TA;) as also مَجَازَةٌ . (TA.) You say, جَعَلَ فُلَانٌ ذٰلِكَ الأَمْرَ مَجَازًا إِلَى حَاجَتِه *Such a one made that thing a way to the attainment of his want.* (S, TA.) مَجَازَةُ نَهْرٍ signifies *A bridge.* (A.) And مَجَازَةٌ alone [also] signifies *A road* (طَرِيقَةٌ) *in a* سَبْخَةٌ [or *salt tract*]. (K.) ___ *A privy,* or *place where one performs ablution;* syn. مُتَبَرَّزٌ. (TA.) *A trope; a word,* or *phrase, used in a sense different from that which it was originally applied to denote, by reason of some*

analogy, or connexion, between the two senses; as, for instance, أَسَدٌ, properly signifying a lion, applied to a courageous man; (KT, &c.;) *what passes beyond the meaning to which it is originally applied;* (TA;) [being of the measure مَفْعَلٌ in the sense of the measure فَاعَلٌ;] *contr. of* حَقِيقَةٌ. (K.) [This is also called مَجَازٌ لُغَوِىٌّ, and مَجَازٌ لُغَةً; to distinguish it from what is termed مَجَازٌ عُرْفِىٌّ, and مَجَازٌ عُرْفًا, which is *A word,* or *phrase, so little used in a particular proper sense as to be, in that sense, conventionally regarded as tropical;* as, for instance, دَابَّةٌ in the sense of a man, or a human being; it being commonly applied to a beast, and especially to a horse or a mule or an ass.] A حَقِيقَةٌ, when little used, becomes what is termed مَجَازٌ عُرْفًا. (Mz, 24th نوع.) The مَجَازٌ is either what is termed اِسْتِعَارَةٌ [i. e. *a metaphor*] (as أَسَدٌ used as meaning a courageous man), or مَجَازٌ مُرْسَلٌ [*a loose trope*] (as يَدٌ used as meaning a benefit, benefaction, favour, or boon). (KT, &c.) [مَجَازٌ also signifies *A tropical meaning.*]

مُجَازٌ : and مُجَازَاتٌ: see 4, in the middle of the paragraph.

مُجِيزٌ *A commissioned agent* of another; *an executor appointed by a will;* syn. وَكِيلٌ, and وَصِىٌّ; because he executes what he is ordered to do: so in the conventional language of the people of El-Koofeh: (Mgh:) or *a slave who has received permission to traffic.* (Mgh, K.) ___ The *guardian and affiancer* [of a woman]; syn. وَلِىٌّ. (K.) You say, هٰذِهِ ٱمْرَأَةٌ لَيْسَ لَهَا مُجِيزٌ [*This is a woman who has no guardian and affiancer*]: and Shureyh is related to have said, إِذَا أَنْكَحَ ٱلْمُجِيزَانِ فَالنِّكَاحُ لِلْأَوَّلِ [*When the two guardians and affiancers give a woman in marriage, the marriage is the former's*]. (TA.) ___ The *manager of the affairs of an orphan.* (K.)

مَجَازَةٌ : see مَجَازٌ, in three places. أَرْضٌ مَجَازَةٌ (S, A) *A land containing trees of the* جَوْزٌ [or *walnut*]: (S:) or *a land* (in the K, مَكَانٌ [*a place*], which is wrong, TA) *abounding with* جَوْزٌ. (A, K.)

مَجَازِىٌّ [*Tropical.*]

مُجْتَازٌ *Going,* or *passing along.* (K.) ___ One *who travels,* or *penetrates, along a road.* (K.) ___ One *who loves to hasten,* or *outstrip.* (K, TA.)

جوس

1 **جَاسَ** , aor. يَجُوسُ, (S, TA,) inf. n. جَوْسٌ, (A, K,) *He sought for,* or *after,* (Zj, S, A, K,) a thing, (Zj, A, K,) or news, or tidings, (S,) *with the utmost of his endeavour.* (Zj, A, K.) ___ [Hence,] جَاسُوا خِلَالَ الدِّيَارِ, (S, A,) in the Kur [xvii. 5], (TA,) inf. n. as above, (S, A, K,) *They went through the midst of the houses* (تَخَلَّلُوهَا), *and sought for what was in them, as a man seeks for news,* or *tidings;* as also اجتاسوا : (S:) or *they went to and fro among the houses,* in a sudden attack: (A, K:) or the meaning in the Kur is, *they slew you amid your houses;* and حَاسُوا signifies the same; *going and coming:* (Fr, TA:) and, inf. n. as above, (K,) and جَوَسَانٌ, (S, K,) *they went round about* (Zj, S, A, K) *by night,* (S,) *among the houses,* (Zj, A, K,) *looking if any remained whom they had not slain,* (Zj, TA,) or *doing mischief:* (A:) and اجْتِيَاسٌ signifies the same as جَوَسَانٌ, (K, TA,) the *going round about by night.* (TA.) ___ جَيَسَ also signifies *It* (anything) *was trodden:* جَوْسٌ is said to be like دَوْسٌ: (TA:) and you say, جَآءَ فُلَانٌ يَجُوسُ النَّاسَ *Such a one came stepping over the people;* syn. يَتَخَطَّاهُمْ. (A, TA. *) And accord. to A' Obeyd, جَسَتَهُ and حَسَتَهُ both signify *I came into it, and trod it;* (خَالَطَتْهُ ووطئته;) meaning, any place. (TA.) You say also, جَاسَهُمُ الأَسَدُ *The lion trod upon them:* or *came into the midst of them, and did mischief among them.* (TA; [in which the inf. n. of the verb in this sense is said to be جَوْسٌ and جَوَسَآءٌ: but the latter is probably a mistranscription for جَوَسَانٌ.])

8 **إِجْتَوَسَ** see 1, in two places.

جَوَّاسٌ One *who treads upon everything:* or *who comes into the midst of a people, and does mischief among them.* (TA.) ___ Hence, (TA,) The *lion.* (K, TA.) And in like manner it is applied to a

man. (TA.)

جوسق

جَوْسَقٌ *i. q.* قَصْرٌ [*A palace:* or *a pavilion,* or *kind of building wholly or for the most. part isolated, sometimes on the top of a larger building,* i. e., *a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building*]: (S, K, and Ham p. 823:) or *a fortress;* syn. حِصْنٌ: (M, IB, TA:) or [*a building*] *resembling a* حِصْنٌ: (M:) an arabicized word, (Lth, JK, S, M,) from the Persian كُوشْكٌ: (TA:) its primary meaning is *a* حِصْنٌ *in a state of demolition;* and *a ruined* قَصْرٌ: pl. جَوَاسِقُ and جَوَاسِيقُ; the latter formed by giving fulness of sound to the kesreh, or by poetic license. (Ham ubi suprà.) There were, in the Karáfeh, [the great burial-ground of the Egyptian metropolis,] numerous قُصُورٌ, i. e., what are called جواسق, having belvederes (مَنَاظِرُ) and gardens: but most of the جواسق were without gardens and without a well; being lofty belvederes: all of them were called قُصُورٌ. (El-Makreezee's Khitat, ii. 453.)

جوش

جَوْشٌ The *breast;* (S, A, K;) as also جُؤْشُوشٌ (S) and جَوْشٌ: (S, A:) and [particularly] *that*

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of a man; as also جُوْشٌ : (K:) and the *middle* of a man. (K.) ___ Also The *fore part* (صَدْر) of the night; like جَرْشٌ; (S;) and so جُوْشٌ : (TA:) or the *middle* thereof; (K;) as also جَوْزٌ: (AA:) and *a great portion* thereof: or *of the latter part* thereof: (K:) or *a portion of the latter part* thereof: (TA:) or *from the time of a quarter to a third* thereof. (T, TA.) You say, مَضَى جَوْشٌ مِنَ اللَّيْلِ [*A portion of the fore part,* &c., *of the night passed*]. (S.)

جُوْشٌ : see above, in two places.

جوشن

جَوْشَنٌ The *breast:* (IDrd, S, Mgh, K:) or the *broad part of the middle of the breast:* and the *fore part of the body* of a locust. (TA.) ___ *A coat of mail:* (S, Mgh, K:) or *mail with which the breast and the* حَيْزُوم [or *parts adjoining the breast*] *are clad.* (M, TA.) ___ The *middle* of the night: (S, K:) and (so in the S, but in the K or) the *fore part* thereof: (S, K:) pl. جَوَاشِنُ. (S.) You say, مَضَى جَوْشَنٌ مِنَ اللَّيْلِ *An early portion of the night passed:* (S:) or [simply] *a portion of the night.* (M, TA.) It is a dial. var. of جَوْشٌ, [in the first of the meanings explained above, and also as relating to the night,] although augmented. (TA.)

جَوْشَنِىٌّ *A manufacturer of coats of mail.* (K.)

جوع

1 **جَاعَ** , (S, Msb, K,) aor. يَجُوعُ, (S,) inf. n. جَوْعٌ, (Msb, K,) or جُوعٌ, (S, so in two copies,) or this is a simple subst., (Msb, TA,) and مَجَاعَةٌ, (S, K,) *He was,* or *became, hungry;* or *empty in the belly;* (TA;) *contr. of* شَبِعَ. (S, K, TA.) [See also جُوعٌ below.] ___ [Hence,] جَاعَ إِلَيْهِ, (K,) or جَاعَ إِلَى لِقَائِهِ, (M, TA,) *He desired,* (M, K, *) *and longed,* (K,) [*as though hungering,*] *to meet with him;* like عَطِشَ. (M, K. *) And جَاعَ إِلَى مَالِهِ *He longed for his property.* (AZ.)

2 **جَوَّعَ** see 4, in two places.

4 **اجاعه** , (S, Msb, K,) inf. n. إِجَاعَةٌ; (Msb;) and جوّعه , (S, Msb, K,) inf. n. تَجْوِيعٌ; (Msb;) *He constrained him to be hungry,* or *empty in the belly:* (S, * K, TA:) or *he debarred him from food and drink.* (Msb.) It is said in a prov., أَجِعْ كَلْبَكَ يَتْبَعْكَ [*Make thy dog to be hungry and he will follow thee*]; (S, K;) meaning *constrain thou the ignoble to have recourse to thee, by want, in order that he may continue by thee;* (K, * TA;) for if he be in no need of thee, he will leave thee: and for أَجِعْ, some say جَوِّعْ . (TA.)

5 **تجوّع** *He made himself hungry,* or *empty in the belly, intentionally,* or *purposely.* (S, K.) You say, تَوَحَّشْ لِلدَّوَآءِ and تَجَوَّعْ لِلدَّوَآءِ, [*Make thyself hungry,* or *make thy stomach empty of food and beverage,* (see art. وحش,) or] *abstain thou from eating the full quantity of food, for* the purpose of taking *medicine.* (TA.)

10 **استجاع** *He showed hunger.* (KL, PS.) ___ [Hence,] اسْتِجَاعَةُ العِلْمِ *The being insatiable of knowledge.* (TA.)

جُوعٌ , a subst., (Msb, TA,) signifying *Hunger;* or *emptiness of the belly;* (TA;) *contr. of* شِبَعٌ; (S, K, TA;) as also مَجَاعَةٌ , [properly an inf. n.,] and مَجْوَعَةٌ , (K, TA,) and مَجُوعَةٌ . (TA.) You say, جُوعًا لَهُ وَنُوعًا [*May God decree hunger to him*]: accord. to Sb, an instance of inf. ns. in the accus. case by reason of a verb understood: it is a form of imprecation: and the latter noun may not be put before the former, because it is a corroborative to it: (TA:) or, accord. to some, نُوعٌ means thirst. (S, &c., in art. نوع.) And عَامُ مَجَاعَةٍ and مَجْوَعَةٍ (S, K) and مَجُوعَةٍ (TA) *A year in which is hunger,* or *emptiness of the belly:* (K, TA:) and عَامُ المَجَاعَةِ and المَجُوعَةِ [*the year of hunger,* &c.]: (Msb:) pl. مَجَائِعُ (K) and مَجَاوِعُ: as in the phrases أَصَابَتْهُمُ المَجَاوِعُ [*Cases of hunger,* &c., *befell them*] and وَقَعُوا فِى المَجَاوِعِ [*They fell into cases of hunger,* &c.]. (TA.) And الرَّضَاعَةُ مِنَ المَجَاعَةِ , meaning *The sucking which occasions interdiction* [of marriage with the woman whose milk is sucked and certain of her relations] *is that consequent upon hunger* which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh.) [See also 1 in art. رضع.] And it is said in a prov., سَمِنَ كَلْبٌ بِجُوعِ أَهْلِهِ, i. e. [*The dog's becoming fat is*] *by reason of* [*the hunger of his owners* occasioned by] murrain befalling the camels; (K, * TA;) his owners falling into hunger and distress and leanness: (TA:) or كلب was the name of a certain man, who was an object of fear, wherefore he was asked for a pledge, and he pledged his family: then obtaining possession of the camels, or cattle, of the people to whom he had pledged his family, he drove them away, and left his family: (K, TA:) some relate this prov. differently, saying [سَمِنَ كَلْبٌ a dog, or Kelb, became fat, and] بِبُؤْسِ أَهْلِهِ [by reason of the distress of his owners, or his family]. (TA.) [See Freytag's Arab. Prov. i. 615.]

جَوْعَةٌ *A single temporary affection of hunger.* (S, TA.) *A state of destitution and hunger* of a tribe. (TA.)

جَوْعَانُ : see the next paragraph.

جَائِعٌ and جَوْعَانُ , (Msb, K, TA,) but not جَيْعَانُ, [as the vulgar say,] for this a mistake, (TA,) *Hungry;* or *empty in*

the belly: (K, * TA:) or *debarred from food and drink:* (Msb:) the fem. [of the former] is جَائِعَةٌ and [of the latter] جَوْعَى: (Msb, K:) and the pl. [of the former] is جُوَّعٌ (S, Msb, K) and جُيَّعٌ, with the و changed into ى, (L,) and [of the latter, or perhaps of both,] جِيَاعٌ (S, K) and جَاعَةٌ (K * in art. سوع) and جِيَاعَى [with the و changed into ى contr. to rule, if this be not a mistake for جِيَاعٌ, in which the و is changed into ى by rule]. (Msb.) You say جَائِعٌ نَائِعٌ; the latter word being an imitative sequent; (TA;) or, accord. to some, signifying thirsty. (S, &c., in art. نوع.) ___ رَجُلٌ جَائِعُ القِدْرِ *A man whose cookingpot is not full.* (TA.) ___ امْرَأَةٌ جَائِعَةُ الوِشَاحِ *A woman slender in the* [*waist,* or] *belly.* (K, * TA.) [See art. وشح.]

مَجَاعٌ [The *space in which one becomes hungry*]. You say, هُوَ مِنِّى عَلَى قَدْرِ مَجَاعِ الشَّبْعَانِ, i. e., عَلَى قَدْرِ مَا يَجُوعُ الشَّبْعَانُ [*He,* or *it, is distant from me as far as the space in which he who is satiated with food becomes hungry*]: (O, K: *) and in like manner, عَلَى قَدْرِ مَعْطَشِ الرَّيَّانِ [as far as the space in which he who is satisfied with drink becomes thirsty]. (Z, TA.)

مَجَاعَةٌ: see جُوعٌ, in four places.

مَجْوَعَةٌ and مَجُوعَةٌ: see جُوعٌ, in five places.

مُسْتَجِيعٌ A man (S) *who always shows himself,* or *is seen, to be hungry:* (S, A, O, K:) or, accord. to Aboo-Sa'eed, *who is always eating one thing after another.* (Sgh, L.)

جوف

1 **جَوَفٌ** The *being* [*hollow,* or] *wide and hollow within:* (PS:) or the *being empty, vacant,* or *void:* an inf. n. of which the verb is of the class of تَعِبَ [i. e. جَافَ, originally جَوِفَ, like خَافَ, sec. pers. جَفْتَ, aor. يَجَافُ]: (Msb:) the *being wide, spacious,* or *ample:* (K:) the inf. n., or source, whence شَىْءٌ أَجْوَفُ. (S.) [See also 10.] جَافَهُ, [aor. يَجُوفُ,] inf. n. جَوْفٌ, *It reached his* جَوْفَ [or *inside,* or *interior,* &c.]. (TA.) *It* (medicine) *entered his* جَوْفَ. (TA. [See also 8.]) And جَافَتْهُ الجِرَاحَةُ *The wound reached his* جَوْفَ. (Msb.) ___ طَعَنَهُ فَجَافَهُ, and اجافه , *He pierced him and pierced his* جَوْفَ: (Mgh, Msb:) and جَوَّفَهُ , inf. n. تَجْوِيفٌ, *he pierced him in his* جَوْفَ. (TA.) جَفَتْهُ بِالطَّعْنَةِ, and أَجْفَتَهُ الطَّعْنَةُ, *I made the spear-wound,* or *the like, to reach his* جَوْفَ. (Ks, A 'Obeyd, S, K.) جَافَ الصَّيْدَ *He made the arrow to enter the* جَوْفَ *of the object of the chase.* (TA.)

2 **تَجْوِيفٌ** The *making* [a thing] *hollow,* or *empty in the middle.* (KL, PS.) You say, جَوَّفَهُ, inf. n. تَجْوِيفٌ, [*He made it hollow; hollowed it out;*] *he made it to have a* جَوْفَ. (Msb.) And of a thing that is مُجَوَّفٌ, (S, K,) i. e. أَجْوَفُ, (S,) you say, فِيهِ تَجْوِيفٌ [*In it is a hollowing out;* meaning *a hollow,* in which sense تجويف has a pl., namely, تَجَاوِيفُ]. (S, K.) ___ See also 1.

4 **أَجْوَفَ** see 1, in two places. ___ اجاف البَابَ *He shut,* or *closed, the door.* (S, K, TA.) Hence, in a trad., وَأَجِيفُوا الأَبْوَابَ وَأَطْفِئُوا المَصَابِيحَ [*And shut ye the doors, and extinguish the lamps*]. (TA.)

5 **تجوّف** *It was,* or *became, hollow,* or *empty within.* (KL.) تجوّفه: see 8. ___ تَجَوَّفَتِ الخُوصَةُ

العرفج *The leaf was in the* جوْف [or *inside*] *of the* [*plant called*] عرفج, *not having yet come forth.* (S.)

8 اجتافه *He entered its* جوْف [or *inside*, or *interior; he entered into the midst of it*]; as also تجوّفه . (S, K.) [See an ex. in a verse of Lebeed, voce أَصْل: and see also 1.]

10 استجاف *It* (a thing) *became wide, spacious*, or *ample.* (S, K.) [See also 1, first sentence.] استجافه *He found it* (a place) to be أَجْوَف [i. e. *hollow*, or *empty within;* or *wide, spacious*, or *ample*]. (O, L, K.)

جَوْفٌ [*A hollow; an interior empty, vacant*, or *void, space;*] *a vacancy:* pl. أَجْوَافٌ: this is the primary signification: then it was used in relation to a thing capable of being occupied and of being unoccupied; so as to be applied in the sense next following. (Msb.) ___ The *inside*, or *interior*, (Msb, KL,) of a house [&c.]. (Msb.) ___ [The *midst*, or *middle*, of a thing.] ___ *A low*, or *depressed*, (S, K, TA,) *and wide*, (TA,) *tract*, or *portion, of land*, or *ground:* (S, K, TA:) *what is wider than the* شِعْب; *the* [*water-courses termed*] تِلَاع, *and the valleys, flow into it; and it has* جِرْفَة [or *abrupt, water-worn, banks*]: *sometimes it is wider than a valley, and deeper:* and *sometimes it is a plain*, or *soft, tract, that retains water:* and *sometimes it is completely round, so that it retains water:* accord. to IAar, it signifies *a valley:* or, as some say, the *interior* (بَطْن) *of a valley.* (TA.) ___ The *belly*, or *abdomen*, of a man: (S, K:) or, accord. to ISd, the *interior of the belly:* and the *part upon which close the shoulder-blades and the upper arms and the ribs and the two flanks* (الصُّقْلَان): (TA:) the *chest*, or *thorax;* i. e., the *part of the body that is separated from the* بَطْن [or *belly*, or *abdomen*,] *by the* حِجَاب [or *diaphragm*, or *midriff*]; *containing the heart and its appertenances:* (Zj in his Khalk el-Insán:) pl. as above. (TA.) See also جَائِفٌ. It is one of the words

that are not used adverbially except with prepositions. (Sb, TA.) It is said in a trad., لَا تَنْسَوُا الجَوْفَ وَمَا وَعَى [*Forget not ye the* جوف *and what it hath collected*]; meaning what enters into it, of food and beverage: but some say that الجوف here means *the belly and the* فَرْج [or *vulva*, or *pudendum muliebre*], together, which are also called الأَجْوَفَانِ : and some say that the meaning is, *the heart and what it hath retained, and kept in memory*, of the knowledge of God. (A 'Obeyd, TA.) ___ الأَجْوَافُ is also applied by the people of El-Ghowr (K) and of El-Yemen (TA) to *The tents* (فَسَاطِيط) *of their* عُمَّال [or *governors*, or *collectors of the poor-rates*]. (K.) ___ جَوْفُ اللَّيْلِ الآخِرُ, occurring in a trad., means *The last third of the night:* [or] *the fifth of the sixths of the night:* (K:) not the half, as some assert. (TA.)

جَوْفِىٌّ : see أَجْوَفُ.

جُوفِىٌّ : see أَجْوَفُ. Also, and without tesh-deed, (S, K,) [app. meaning, when with the article ال, written and pronounced الجُوفِى,] in the accus. case جُوفِيًا, by poetic license, (S,) *A species of fish;* and so جُوَافٌ . (S, K.)

جُوفَانٌ The *penis of an ass:* (El-Muärrij, K:) and *of a man.* (TA.)

جُوَافٌ : see جُوفِىٌّ.

جَائِفٌ *Reaching the* جَوْف. (Msb.) [Hence,] طَعْنَةٌ جَائِفَةٌ, (S, Mgh, K, &c.,) or جِرَاحَةٌ جَائِفَةٌ, (Msb,) *A spear-wound*, or *the like, that reaches the* جَوْف , (S, Mgh, Msb, K,) by which is here meant [the *interior of the body* or *head*, or], accord. to IAth, *any vital part*, as *the belly* and *the brain:* (TA:) and sometimes, *that penetrates into the* جوف: (A 'Obeyd, S, Mgh:) and *that passes through* also: (A 'Obeyd, S:) and said to be *such as is in the pit between the collarbones*, and *in the pubes;* but not in the neck, nor in the throat, nor in the thigh, nor in the leg: (Mgh:) not if it reaches the interior of the bone of the thigh: (Msb:) opposed to جَالِفَةٌ. (S in art. جلف.) ___ Hence, جَائِفَةٌ is applied to *A great fault* or *imperfection* or *vice.* (TA from a

trad.) ___ تَلْعَةٌ جَائِفَةٌ *A deep* [*water-course,* &c.: see تلعه]: pl. جَوَائِفُ. (K, TA. [In the CK, قَصِيرَةٌ is erroneously put for جَوَائِفُ النَّفْسِ ___.]) قَعِيرَةٌ *The deep recesses of the* جَوْفٌ [or *chest*] *in the places where the soul has its seat;* expl. by مَا تَقَعَّرَ مِنَ الجَوْفِ فِى مَقَارِّ الرُّوحِ. (L, K.) So in the phrase, used by El-Farezdak, وَرَدَّ النَّفْسَ بَيْنَ الجَوَائِفِ [*And he drove back the soul into the midst of the deep recesses of the chest*]: (L, TA:) but some read بَيْنَ الشَّرَاسِفِ. (TA.) ___ الجَائِفُ [*The cephalic vein;*] *a vein that runs along the upper arm to the* [*cartilage called*] نَغْضٌ *of the shoulder-blade;* it is *the* فَلِيقٌ. (TA.)

أَجْوَفُ *Having a* جَوْفٌ; (TA;) [i. e.,] *hollow,* or *empty within;* (KL, PS;) *having in it a* تَجْوِيفٌ [or *hollowing out,* meaning *a hollow*], (S,) and so مُجَوَّفٌ: (S, K: [but the latter is more properly rendered *hollowed,* or *hollowed out:*]) *empty, vacant,* or *void:* (Msb:) *wide, spacious,* or *ample;* (S, K;) as also مُسْتَجَافٌ, (S, TA,) and جُوفِىٌّ, with damm, (K,) thus correctly written, being a rel. n. altered from the original form, like سُهْلِىٌّ and دُهْرِىٌّ, (Sgh, TA,) but meaning *wide in the* جَوْفٌ [or *belly,* &c.], written by J [in the S] جَوْفِىٌّ, with fet-h: (TA:) *great in the* جَوْفٌ; (TA;) as also مُجَوَّفٌ; (AO, S, K;) each applied to a man: (TA:) [fem. جَوْفَآءُ:] pl. جُوفٌ. (TA.) You say لُؤْلُؤٌ أَجْوَفُ, and مُجَوَّفٌ, [*Hollow,* and *hollowed, pearls;* or] both signify the same. (TA.) And قَنَاةٌ جَوْفَآءُ *An empty* [or *a hollow*] *cane,* or *reed:* (K:) and in like manner, شَجَرَةٌ [*a tree*]; (S, K;) *having a* جَوْفٌ. (S.) And دَلْوٌ جَوْفَآءُ *A wide,* or *an ample, bucket:* (K:) and دِلَآءٌ جَوْفٌ *wide,* or *ample, buckets:* (S:) and قِدْرٌ جَوْفَآءُ *a wide, capacious, cooking-pot.* (Ham p. 719.) And الأَجْوَفُ *The lion that is great in the* جَوْفٌ [or *belly,* &c.]. (K.) And الأَجْوَفَانِ *The belly and the* فَرْجٌ [or *vulva,* or *pudendum muliebre*]; (S, K;) because of their width. (TA.) See also جَوْفٌ. Hence the trad., إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الأَجْوَفَانِ [*Verily what I most fear for you are the belly and the vulva*]. (TA.) ___ A *cowardly* man; as also مَجْوَفٌ, and مُجَوَّفٌ; the last explained in the K as meaning *having no heart:*

pl. [of the first] جُوفٌ. (TA.) ___ A horse *white in the* جَوْف [or *belly*] *as far as the part where the sides terminate,* whatever be the colour of the rest of him; (AO, TA;) as also مَجْوَفٌ . (TA.) [See also مُجَوَّفٌ.] ___ In the conventional language of the science of inflection, [A *hollow* word; i. e.] a word *having an infirm letter for its medial radical;* (K, TA;) as قَالَ and بَاعَ. (TA.)

مُجَافٌ A *shut,* or *closed,* door. (TA.)

مَجُوفٌ : see أَجْوَفُ.

مَجْوَفٌ : see أَجْوَفُ, in two places.

مُجَوَّفٌ : see أَجْوَفُ, in three places. ___ Also A beast *whose* بَلَق [q. v.] *reaches up to his belly:* (As, S, K:) or a horse *whose* بَلَق *reaches to his sides* is said to be مُجَوَّفٌ بَلَقًا. (AA, TA.) [See also أَجْوَفُ, last meaning but one.] ___ And an epithet applied to the bird called صُرَد, because it is *white in the belly.* (Mgh and Msb in art. صرد.)

مُسْتَجَافٌ : see أَجْوَفُ.

جول

1 **جَالَ** , (S, K, &c.,) aor. يَجُولُ, (S,) inf. n. جَوْلٌ (S, K) and جُولٌ (K) and جَوَلَانٌ (Az, S, ISd, Z, Sgh) and جُؤُولٌ (ISd, K) and جِيَلَالٌ, (Ibn-'Abbád, K, TA,) in some copies of the K جِيلَان; (TA;) and in like manner, اجتال and انجال ; (S, K;) *He went round* or *about*, or or *round about;* as also جَوَّلَ , inf. n. تَجْوَالٌ: (K:) or جَوَّلَ signifies *he went round*, or *about*, or *round about, much*, or *often;* agreeably with what Sb says of the measure تَفْعَالٌ; but accord. to the O, تَجْوَالٌ is an inf. n. of جال. (TA.) You say, جال فى البلاد *He went about*, or *round about, in the countries*, or *districts, not remaining fixed*, or *settled:* (Msb:) and جوّل البلاد, (T, TA,) or جوّل فى البلاد, (S,) inf. n. تَجْوِيلٌ, (T, TA,) or تَجْوَالٌ, (S,) *he went about*, or *round about, much*, or *often, in the countries*, or *districts.* (T, S, TA.) And جال فى الميدان, aor. as above, inf. n. جَوْلَةٌ and جَوَلَانٌ, *He* (a horse) *traversed the sides*, or *lateral parts* or *tracts, of the horse-course;* which are termed أَجْوَالٌ, pl. of جُولٌ. (Msb.) And جال فى الحرب, inf. n. جَوْلَةٌ, *He wheeled round*, or *about, in battle.* (K.) And فَرَّ لِلْجَوَلَانِ ثُمَّ عَادَ لِلْقِتَالِ [*He fled, to wheel round*, or *about, and then returned to the fight*]. (Msb in art. كر.) And جالُوا, (Msb,) or تَجَاوَلُوا , (S, K,) means جال بعضهم عَلَى بَعْضٍ, (S, Msb,

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K,) i. e., *They assailed*, or *assaulted, one another,* (TA,) فى الحَرْب [*in battle*]; (S, Msb, K;) [and so, app., جَاوَلُوا , inf. n. مُجَاوَلَةٌ:] and مُجَاوَلَاتٌ كَانَتْ بينهم (S, K*) *There were between them mutual* [*assailings*, or *assaults, and*] *defendings.* (Ibn-'Abbád, TA.) And جال القَوْمُ, inf. n. جَوْلَةٌ, *The company of men were routed, defeated*, or *put to flight*, (انْكَشَفُوا,) *and then returned to the fight*, or *charged*, or *assaulted.* (K.) And أَصَابَ المُسْلِمِينَ جَوْلَةٌ *Defeat befell the*

Muslims: a metonymy; used only in relation to the favourites of God; from الجَوَلَانُ. (Mgh.) ___ جالُوا فِى الضَّلَالَةِ, (Sgh, TA,) or إِلَى الضَّلَالَةِ, (A, TA,) *They became excited to lightness,* or *levity, and unsteadiness, and carried away, and driven,* (Sgh, TA,) or *they became fascinated, and turned away,* (A, TA,) by the influence of devils, (A, Sgh, TA,) from their religion, (Sgh, TA,) or from the right course, (A, TA,) *to error.* (A, Sgh, TA.) ___ جال التُّرابُ, (ISd, K,) inf. n. جَوْلٌ, (TA,) *The dust went away, and rose;* as also انجال : (ISd, K:) or the latter signifies *became removed,* or *cleared away* [by the wind]; syn. انْكَشَطَ. (T, TA.) ___ يَجُولُ فِى صَدْرِى أَنْ أَفْعَلَهُ [*It is revolved in my bosom,* or *mind, that I should do it*]. (TA.) ___ See also 4, in two places. جال الشَّىْءَ, (K,) inf. n. جَوْلٌ, (TA,) *He chose,* or *selected, the thing.* (K.) You say, جُلْتُ هٰذَا مِنْ هٰذَا *I chose,* or *selected, this from this.* (AA, S.) And اجْتَلْتُ مِنْهُمْ جَوْلًا *I chose,* or *selected, from them* [*a choice portion*]; (S, K, * TA;) and *separated some of them from others.* (TA.) And اجتال مِنْ مالِهِ جَوْلًا, and جَوَالَةً, *He chose,* or *selected, from his property,* or *cattle, a choice portion.* (TA.)

2 **جَوَّلَ** see 1, in two places.

3 **جاوَلُوا** , inf. n. مُجَاوَلَةٌ: and كانَتْ بَيْنَهُمْ مُجَاوَلَاتٌ : see 1.

4 **احالَهُ**, (Msb, K,) and اجال بِهِ, (K,) inf. n. إِجَالَةٌ, (S,) *He,* or *it, made,* or *caused, him,* or *it, to go, move,* or *turn round,* or *about,* or *round about; to circle,* or *revolve;* (S, Msb, K;) as also جال بِهِ. (Zj, K.) One says in the game called المَيْسِر, [see this word,] أَجِلِ السِّهامَ [*Turn thou round about,* i. e., *shuffle, the arrows* in the رِبابَة]. (S, TA.) And اجال السِّهامَ بَيْنَ القَوْمِ *He moved about the arrows,* [i. e., *shuffled them* in the رِبابَة,] (Az, ISd, TA,) *and then distributed them among the people,* or *party.* (Az, TA.) And اجال سَيْفَهُ *He brandished, flourished,* or *played with, his sword, turning it round about.* (Msb.) And الرِّيحُ تَجُولُ بِالتُّرابِ, (Lth, TA,) and بِالحَصَى, (K, TA,) [*The*

wind makes the dust, and *the pebbles, to turn round about, to circle,* or *to revolve.*] ___ أَجَالُوا الرَّأْىَ فِيمَا بَيْنَهُمْ *They turned about,* or *revolved,* [*in their minds, the idea,* or *opinion, respecting the matter that was between them.*] (TA.) And اجالوا الفِكَرَ [*They turned about,* or *revolved, thoughts, ideas, schemes,* or *contrivances, in their minds*]. (Jel in ix. 48.) ___ [اجال خَمْسَهُ فِى وِعَائِهِ, in the 7th Makámeh of Har, (p. 76 of the sec. ed.,) is explained in a MS. of that work as meaning ادخل, (De Sacy's Chrest. Ar., sec. ed., p. 185,) i. e., *He inserted:* but the proper meaning is, *he turned about,* or *round about, his five fingers in his bag.*] ___ أَجِلْ جَائِلَتَكَ *Accomplish,* or *finish, the affair in which thou art engaged.* (M, K, TA.)

6 **تَجَاوَلَ** see 1.

7 **إِنْجَوَلَ** see 1, in two places.

8 **إِجْتَوَلَ** see 1, first sentence. اجتالهم *He turned them from their course.* (K.) *He* (the devil) *caused them to leave,* or *forsake, the right way.* (T, TA.) اجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ *The devils excited them to lightness,* or *levity, and unsteadiness, so that they turned away from their religion,* to error; i. e., *they carried them away and drove them* [*from their religion*]. (Sgh, TA.) [See also 10.] See also 1, last two sentences.

10 **اسْتَجَالَتْهُمُ الشَّيَاطِينُ** *The devils turned them from the right course, to error; fascinated them so that they turned with them.* (A, TA.) And استجاله الشَّىْءُ *The thing excited him to lightness,* or *levity, and unsteadiness.* (TA.) [See also 8.] ___ استجالت الخَيْلُ مَا مَرَّتْ بِهِ *The horses removed,* or *displaced, that by which they passed.* (O, TA.) ___ اسْتُجِيلَ الرَّبَابُ *The* رباب [or *white clouds*] *were driven together after a state of dispersion, and became ready to rain:* (M, TA:) or it means جَآءَتْهُ الرِّيحُ فَاسْتَجَالَتْهُ, i. e., *the wind*

came to them, and removed them, or *displaced them, and dissundered them, and drove them away.* (TA.) ___ استجلنا الجهام *We saw the rainless clouds going about,* or *round about, in the horizon,* (A, TA,) or *in the sky.* (TA.)

جالٌ : see جولٌ, in five places: ___ and مجولٌ.

جال : see جائل.

جولٌ : see جولانٌ, in two places. Also *A large army,* or *military force,* or *troop of horse:* (Sgh, K:) pl. جولٌ. (Sgh, TA.) *A herd of camels:* and *a troop of* خيل [meaning *horses* or *horsemen*]: as also جولٌ in both these senses: (K:) or the latter, which is also explained in the K as signifying *a herd* of camels, and *a flock* of ostriches and of sheep or goats, is pl. of the former: (TA:) or the former signifies *thirty* [*horses* or *horsemen*]: or *forty:* (K:) or *less:* or *more:* (TA:) or the *choice,* or *best, of camels:* and [in like manner] جوالة signifies the *choice and best;* as in the saying, أخذ جوالة ماله [*He took the choice and best of his cattle,* or *property*]. (K. [See also 1, last two sentences: and see جولان.]) And *Many great sheep* or *goats.* (K.) ___ Also *A male mountain-goat that is old,* or *advanced in age:* (M, K:) pl. أجوالٌ. (M, TA.)

جولٌ The *wall* [*that surrounds the interior*] *of a well:* accord. to A 'Obeyd, *every side of a well, from its top to its bottom:* and جالٌ signifies the same: (S:) or the former, the *side,* or *lateral part,* (M, Msb, K,) *of a well,* and *of a grave,* and *of the sea,* and *of a mountain;* as also جالٌ (M, K) and جيلٌ : (K, TA; in the CK جيل:) or the *surrounding parts* [or *sides*] of a grave: (M, TA:) and جالا الوادى *the two sides of the water of the valley:* and جالا البحر *the two shores of the sea,* or *great river:* (T, TA:) pl. [of pauc.] أجوالٌ, (Az, S, Msb, K,) pl. of جولٌ and جالٌ, (TA,) and [of mult.] جوالٌ and جوالةٌ; (so in copies of the K, and in the M, but in some copies of the K جوالٌ and جوالةٌ;) and أجاولُ is pl. of أجوالٌ. (TA.) Also, as in the T and the Moheet, (TA,) The *portion of rock that is at the bottom of the water,* (K, TA.) *upon*

which is the casing of the well; so that if it quit its place, the well falls to ruin: this is [said to be] the primary meaning of the word: and hence the saying, هٰذَا مَآءٌ لَا يُدْرَكُ جُولُهُ [*This is water of which the rock beneath it is not to be reached*]. (TA.) ___ [And from this word as signifying the casing of a well, or the portion of rock above mentioned,] *Intelligence;* (S, K, TA;) *judgment, and intelligence,* or *full intelligence,* or *intelligence to which one has recourse;* (T, TA;) *understanding of the heart;* (TA;) and *resolution,* or *fixed purpose of mind;* (S, M;) and *prudence:* (T, TA:) العزم in the K is erroneously put for الحزم. (TA.) You say, of a man, مَالَهُ جُولٌ *He has not intelligence and judgment,* or *fixed purpose of mind, to withhold him,* or *protect him;* like the جول of a well; (S, M, * TA; *) because a well, when cased with stone or the like, is stronger. (TA.) And رَجُلٌ لَهُ زِبْرٌ وَجُولٌ *A man having judgment and intelligence,* or *full intelligence,* or *intelligence to which recourse is had; whose* جول *does not become demolished:* and in like manner, هُوَ مَزْبُورٌ مَافَوْقَ الجُولِ مِنْهُ وَصُلْبٌ مَاتَحْتَ الزِّبْرِ مِنَ الجُولِ: and in the contr. case, لَيْسَ لِفُلَانٍ جُولٌ *Such a one has not intelligence nor prudence;* i. e., *his* جول *is demolished, therefore one is not sure that the* زبر [*that rests upon it*] *may not also fall:* and لَيْسَ لَهُ جُولٌ, and جَالٌ, *He has not prudence.* (T, TA.) ___ فَعَلْتُهُ مِنْ جُولِهِ *I did it on account,* or *for the sake,* or *because, of him,* or *it.* (Ibn-'Abbád, TA.) See also جَوْلٌ: and جَوْلَانٌ.

جِيلٌ : see جُولٌ.

جَوْلَانٌ *Dust;* as also جَوْلٌ and جُولٌ, (K,) both mentioned by Az, (TA,) and جَيْلَانٌ, (K,) mentioned by ISd: [or] all signify *dust which the wind makes to turn about* or *round about, to circle,* or *to revolve, upon,* or *from, the surface of the earth.* (TA.) And *Small pebbles which the wind makes to turn about* or *round about, to circle,* or *to revolve;* (K, TA;) as also جَوْلٌ and جَيْلَانٌ.

(TA.) جَوْلَانُ: see أَجْوَلُ.

جَوَلَانُ الهُمُومِ *The first,* or *beginning,* [lit. *the revolving,* (see 1,)] *of anxieties.* (Ibn-'Abbád, K, TA. [In the CK, erroneously, جَوْلَانُ.]) You say, فِى قَلْبِه جَوَلَانُ الهُمُومِ *In his heart are revolving anxieties.* (A, TA.) جَوَلَانُ المالِ *The small,* or *young, and bad, of cattle:* (Fr, S, K:) so in the M and O; but in a copy of the M, written جَوْلَان; which is app. a mistake. (TA.) Accord. to Ibn-'Abbád, *The choice,* or

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best, of cattle: the contr. of what is said by Fr. (TA. [See also جَوْلٌ.])

جَيْلَانٌ : see جَوْلَانٌ, in two places. جَيْلَانُ: see أَجْوَلُ.

جَوْلَانِىٌّ : see أَجْوَلُ. ___ Also A man *whose benefits are common to the near and the distant;* (K, TA;) *whose benefits go round to every one.* (Sgh, TA.)

جَيْلَانِىٌّ : see أَجْوَلُ.

جَوِيلٌ *What the winds sweep away* (AHn, M, K) *and round about,* (AHn, M,) *of fragments of plants and of the fallen leaves of trees;* (AHn, M, K;) as also جَائِلٌ . (M, TA.)

جَوَالَةٌ : see جَوْلٌ.

جَوَائِلُ أَمْرٍ *The turns* (دَوَائِر) *of an affair,* or *event.* (TA.)

جَوَّالٌ One *who goes about,* or *round about, much,* or *often, in the countries,* or *districts,* (Msb,) TA,) *not remaining fixed,* or *settled;* (Msb;) as also جَوَّالَةٌ [but in a more intensive sense, meaning *who does so very much,* or *very often*]. (TA.) ___ A horse *having a flexible head:* (TA:)

and أَجْوَلِىٌّ a *swift* horse, *that turns about howsoever one turns him.* (K, * TA.)

جَوَّالَةٌ : see the next preceding paragraph.

جَائِلٌ : see جَوِيلٌ. ___ Also *Rainless clouds going round about.* (A, TA.) ___ And, applied to a [woman's ornament of the kind termed] وِشَاحٌ, and to a camel's belly-girth, *Loose; not tight; unsteady;* as also جَالٍ. (T, TA.) [Hence,] امْرَأَةٌ جَائِلَةُ الوِشَاحَيْنِ *A woman slender in the waist.* (Z, TA.)

جَائِلَةٌ *An affair in which one is engaged.* (M, K.) See 4, last sentence.

أَجْوَلُ [*More,* and *most, wont to go round,* or *about,* or *round about; to circle,* or *revolve;*] is from the first of the verbs in this art.: and hence the prov., أَجْوَلُ مِنْ قُطْرُبٍ [*More wont to go about,* or *round about,* or *more restless, than a* قطرب; a certain animalcule, or insect, that is constantly moving about: see art. قطرب]. (Har p. 661.) ___ Also, [as meaning *More,* and *most, circulating,*] applied to language, or discourse. (TA in art. جمع.) [See an ex. voce يَوْمٌ أَجْوَلُ ___.] مَجْمَعٌ, and جَيْلَانِىٌّ, and جَوْلَانِىٌّ, (Lh, M, K,) and جَوْلَانُ, and جَيْلَانُ, (M, K,) *A day of much dust* (T, M, K) *and wind:* (T, TA:) from جَوْلٌ signifying dust. (TA.)

أَجْوَلِىٌّ : see جَوَّالٌ.

مَجَالٌ *A place in which one goes round,* or *about,* or *round about:* (TA:) [*a field of battle: a circus:*] *a place of exercise* for horses. (Har p. 16.) ___ [Hence] one says, لَمْ يَبْقَ مَجَالٌ فِى الأَمْرِ [*There remained not any scope in the affair,* or *case*]. (TA.)

مِجْوَلٌ *A certain garment for women,* (M, K,) *doubled, and sewed together at one of its two sides, and having an opening made to it at the neck and bosom; in which a woman goes about:* (M, TA:) or *for a young girl;* (K;) the دِرْعٌ being for a woman: (TA:) *a small garment in which a girl goes about:* (S:) or *a garment which a girl wears before*

she is made to keep herself behind, or *within, the curtain, and in which she goes about:* (Z, TA:) accord. to IAar, *i. q.* صُدْرَةٌ. (TA.) Imra-el-Keys says,

* إِلَى مِثْلِهَا يَرْنُو الحَلِيمُ صَبَابَةً *

* إِذَا مَا ٱسْبَكَرَّتْ بَيْنَ دِرْعٍ وَمِجْوَلِ *

[*At the like of her the staid would fixedly gaze with tenderness of desire, when she has become of erect and justly-proportioned stature, between* such as wears *a woman's shirt and* such as wears *a young girl's garment*]. (S, * TA.) ___ *A woman's anklet.* (Ibn-'Abbád, K.) ___ *An amulet, a phylactery,* or *charm of the kind termed* عُوذَةٌ. (IAar, K.) ___ *A crescent of silver in the middle of the necklace termed* قِلَادَةٌ. (IAar, K.) ___ *Silver* [itself]. (Th, K.) ___ *A good,* or *sound,* دِرْهَمٌ [or *silver coin*]. (IAar, K.) ___ *A shield;* (S, O, K;) sometimes used in this sense; (S, O;) as also جَالٌ . (Ibn-'Abbád, TA.) ___ *A large wooden bowl.* (IAar, TA.) ___ *A white* ثَوْبٌ [or *piece of cloth*] *that is put upon the hand of him to whom the players at the game called* المَيْسِر *commit the arrows* [*to be shuffled and distributed, in order that he may not be able to distinguish them by the feel,*] *when they have collected themselves.* (ISd, K, * TA.) [For the same purpose, a piece of thin skin was also used: see رَبَابَةٌ.] *A pool of water left by a torrent;* because the water goes round about in it. (IF, TA.) *A wild ass.* (IAar, K.)

مُسْتَجَالٌ [pass. part. n. of 10, *Turned from the right course,* &c.:] *excited to lightness,* or *levity, and unsteadiness:* (TA:) *being bereft of his reason,* or *intellect.* (AA, TA.)

جوم

جَامٌ *A vessel,* (K,) or فَاثُور [i. e. *a basin,* or *a table,* or *a tray used as a table*], (IAar, TA,) *of silver:* (IAar, K, TA:) or *a white dish* or *tray, of glass* or *of silver:* (Mgh:) or *a vessel* (ظَرْف) *of glass:* (Har p. 200:) [a Persian word, i. e. جَامٌ, arabicized; or] a genuine Arabic word: (TA:) pl. [of pauc.] أَجْؤُمٌ, with ء, (IAar, K,) and أَجْوَامٌ, and (as some say, IAar, TA, [of mult.,]) جُومٌ, (K,) with damm, (TA, in the CK جَوْمٌ,) and [of pauc. or mult.] جَامَاتٌ: (IAar, K:) but IB says that جَامٌ is pl. of جَامَةٌ, as is also جَامَاتٌ: [instead of which he should rather have said that جَامٌ is a coll. gen. n. of which the n. un. is جَامَةٌ, (though this requires consideration, as the former is commonly used as a sing.,) and that the pl. of the latter is جَامَاتٌ:] that its dim. is جُوَيْمَةٌ: and that it, i. e. جَامٌ, is of the fem. gender. (TA.)

جَامَةٌ : see above.

جُوَيْمَةٌ : see above.

جون

1 جَانَ , (K, TA, [in the CK, erroneously, جانَّ,]) inf. n. جَوْنٌ, (TA,) *It* (the face) *became black.* (K.)

جَوْنٌ *White:* and *black:* (S, Msb, K:) thus bearing two contr. significations: (S:) and جُونِىٌّ , also, has the latter signification: (IAth, TA in art. حوت:) or جَوْنٌ signifies *black tinged over with red:* (T, M, TA:) and *black intermixed with red;* the *colour of the* قَطَا: (T, TA:) and also *red:* (K:) or *of a pure red colour:* (TA:) and, applied to a horse and a camel, *of the colour termed* أَدْهَم, (S, K,) *intensely black:* (S:) every camel, and every wild ass, seen from a distance, is of this colour: fem. with ة: (T, TA:) and, applied to a plant, or herbage, *green,* (K,) or *intensely green,* (TA,) *inclining to blackness:* (K, TA:) pl. جُونٌ; (S, TA;) like as صَتْمٌ is of صُتْمٌ, (S,) and وَرْدٌ of وُرْدٌ. (M, TA.) You say also, الشَّمْسُ جَوْنَةٌ *The sun is characterized by what is termed* جُونَةٌ: (S:) or *is intensely glistening and clear.* (Az, TA.) [See also جَوْنَةٌ below.] See also جُونِىٌّ. Accord. to ISk, أَبُو الجَوْنِ means *The white man:* opposed to أَبُو البَيْضَآءِ meaning the negro. (TA in art. بيض.) ___ Also *Day:* (AO, S, K:) pl. as above. (K.) So in the saying,

* غَيَّرَ يَا بِنْتَ الحُلَيْسِ لَوْنِى *

* مَرُّ اللَّيَالِى وَٱخْتِلَافُ الجُونِ *

[*The passing of the nights, and the alternating of the day, have changed, O daughter of El-Holeys, my colour*]. (AO, S.) ___ And, accord. to certain of the lawyers, metaphorically, The *light:* and the *darkness.* (Msb.) ___ And accord. to IAar, The فرق [app. فَرَق, meaning *day-break*]. (TA.) الجَوْنَانِ *The two extremities of the bow.* (Fr, Az, K.)

جَوْنَةٌ The *sun;* (K;) [i. e.] the *sun's disc;* because it becomes black [or of a blackish colour tinged with red] at setting; (S;) or

it may be because of its whiteness and clearness; but it is said to be only applied to the sun when it is setting; opposed to غَزَالَةٌ; as observed by MF: (TA:) [see also جَوْنٌ:] the *sun* is also called جَوْنَآءُ, (K,) because of its becoming black [or of a blackish colour tinged with red] at setting. (TA.) ___ *A* [*jar such as is called*] خَابِيَة: (IAar, TA:) or *a* خابية *smeared with tar,* or *pitch.* (S.) [See an ex. in a verse of Lebeed cited in art. دكن.] See also جَوْنَةٌ. ___ And *A bucket* (دَلْو) *that has become black.* (IAar, TA.) ___ And *i. q.* فَحْمَةٌ [which may here mean either *A piece of charcoal,* or the *blackness* of night or the like]. (IAar, K.) ___ And *i. q.* أَحْمَرُ [perhaps as a subst., meaning *A red thing*]. (K.) ___ See also جَوْنِىٌّ.

جَوْنَةٌ The *quality* [i. e. *colour*], in horses, *denoted by* [*the epithet*] جَوْنٌ; like غُبْسَةٌ and دُهْمَةٌ; (S;) in horses, *i. q.* جَوْنَةٌ: (K:) and in the sun, also, the *quality denoted by* جَوْنَةٌ [as fem. of جَوْنٌ, q. v.]: and *blackness;* as in the saying, لَا أَفْعَلُهُ حَتَّى تَبْيَضَّ جَوْنَةُ القَارِ [*I will not*

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do it until the blackness of pitch, or *tar, become white*]: but if you say جَوْنَةُ القَارِ, the meaning is *the* خَابِيَة [*smeared with tar,* or *pitch*]. (S.) *A small basket* (سُلَيْلَةٌ), (K,) or سَفَطٌ, (K in art. جأن,) *of a round form,* (TA,) *that is with the sellers of perfumes,* (S, K,) *used for containing their perfumes:* (K in art. جأن:) called in Persian شِيشَه دَانٌ [*a receptacle for bottles* or *the like*]: (KL:) originally with ء: (K:) or sometimes pronounced with ء: (S:) El-Fárisee approved the suppression of the ء: (M, TA:) pl. جُوَنٌ. (S, M, K.) [See also رَبْعَةٌ.] *A small mountain.* (K.)

جَوْنَآءُ : see جَوْنَةٌ. ___ Also *A cooking-pot;* (K;) because it is black. (TA.) ___ And *A she-camel such as is termed* دَهْمَآءُ [*of an intense,* or *a dark, gray colour, without any admixture of white*]; from جَانَ said of the face. (K.)

جُونِىٌّ : see جَوْنٌ. ___ Also *A species of the kind of bird called* قَطًا, (S, K,) *black in the belly and wings, larger than the* [*species called*] كُدْرِىّ, *one of the former species being equal to two of the latter:* (S, TA:) or, accord. to ISk, the قطا compose two species; one called جُونِىٌّ and كُدْرِىٌّ; and the other, غَطَاطٌ; and the former is *dusky,* or *dingy,* or *of a hue inclining to black and dust-colour,* (أَكْدَر,) *in the back, black in the inner side of the wing, yellow in the throat, short in the legs, having in the tail two feathers longer than the rest of the tail:* (T, TA:) or, as some say, the كُدْرِيَّة and جُونِيَّة are one of the two species of the قطا, and the other is the غطاط; and the former are *short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red* (صُهْب) *in the tertials:* (TA voce غطاط, q. v.:) [but see كُدْرِىٌّ: the جونىّ is described by De Sacy, on the authority of the book entitled درّة المنتقاة من عجائب المخلوقات وغرائب الموجودات, thus: le djouni a les barbes internes des ailes et les pennes primaires noires; il a la gorge blanche, ornée de deux colliers, l'un jaune et l'autre noir; son dos est d'un gris cendré, moucheté, mêlé d'un peu de jaune: on appelle cette espèce djouni, parce que sa voix ne rend pas un son clair et sonore, mais qu'elle fait entendre seulement une sorte de gargouillement dans le gosier: (Chrest. Arabe, 2nd ed., ii. 369:)] it is stated in the handwriting of As, on the authority of the Arabs, that جونىّ, applied to the قطا, is with ء; app. meaning that it was pronounced جُؤُنِىٌّ: (M, TA:) a single bird of this species is termed جُونِيَّةٌ: (S:) and you say also قَطَاةٌ جَوْنَةٌ, with fet-h: (TA:) [but جُونِىٌّ seems to be also used as a n. un., like رُومِىٌّ: for it is said that] جُونٌ is pl. [or rather coll. gen. n.] of جُونِىٌّ, like as تَمْرٌ is of تَمْرَةٌ. (Ham p. 605.)

جوه

1 **جَاهَهُ بِالمَكْرُوهِ** , (S,) or بِمَكْرُوهٍ, (K,) [aor. يَجُوهُ,] inf. n. جَوْهٌ, (S,) *i. q.* جَبَهَهُ بِهِ [*He met him,* or *encountered him, with,* or *he said to him,* or *did to him,* or *he accused him, to his face, of, that which was,* or *a thing that was, disliked,* or *hated*]. (S, K.) And [in like manner,] جَاهَهُ بِشَرٍّ *He encountered him with evil* [*speech* or *conduct*]; or *confronted him therewith:* whence لَا جَهْتَ, i. e. *Mayest thou not be encountered with evil;* said in chiding a he-camel: see جَاهَ below. (TA.) A woman of Ghatafán, being chidden by her son, and being asked why she did not reply against him, said, أَخَافُ أَنْ يَجُوهَنِي بِأَكْثَرَ مِنْ هٰذَا, meaning *I fear that he would encounter me with more than this.* (JK.)

2 **جوّه** and اجاه are rendered by Golius *Ad dignitatem evexit: spectabilem reddidit:* as on the authority of the S: but in my copies of the S the two verbs are اوجه and وجّه; and belong to art. وجه, though mentioned in the present art.]

4 **أَجْوَهَ** see 2.]

5 **تجوّه** *He magnified himself;* or *was,* or *became, proud, haughty,* or *disdainful:* or *he affected rank, station,* or *dignity, not possessing it.* (TA.)

جَاهٌ *Rank, station,* or *dignity,* (S, K, TA, and JK in art. وجه,) *with,* or *in the estimation of, the Sultán;* (JK, TA;) as also جَاهَةٌ , (K,) on the authority of Lh, (TA, as from the K, [but not in my copies,]) or, accord. to Sgh, of Ks.: the former word [probably arabicized from the Persian جَاهْ; but] said to be formed by transposition from وَجْهٌ; this being first changed to جَوْهٌ; then, to جَوَهٌ; and then, to جَاهٌ: or, accord. to Lh, it is not from وَجْهٌ, but from جُهْتٌ [app. جُهْتُ, first pers.

sing. of جاه, q. v.]; though he does not explain what is جهت. (TA.) You say, فلانٌ ذو جاه [*Such a one is possessed of rank, station,* or *dignity*]. (S.) And لفلانٍ جاهٌ فيهم *To such a one belongs rank, station,* or *dignity, among them.* (Aboo-Bekr, TA.) The dim. of جاه [or of جاهة] is جويهة. (TA.)

جاه, indecl., with kesr for its termination; and, accord. to As, sometimes, جاهٍ, with tenween; (S;) or جاه جاه, (JK, K,) and جاهٍ جاهٍ, and جاه جاه, (Lh, K,) and جوه جوه, or جوه جوه, (accord. to different copies of the K, but) indecl., with kesr for the termination, [i. e. جوه جوه, or جوه جوه,] mentioned in the M, (TA,) and جاه لا جهت, (IDrd, TA, [see 1,]) ejaculations used for chiding a he-camel, not a she-camel: (As, JK, IDrd, S, K:) or one says to a she-camel, عاجٍ and جاهٍ. (A 'Obeyd, TA in art. عوج: [or perhaps there is an omission here: I think it more likely that what A 'Obeyd said was that one says to a she-camel عاجٍ, and to a he-camel جاه.])

جوه The *face,* or *countenance:* syn. وجه; as also جيه: (Lh, K:) the latter with kesr: (TA:) so in the saying, نظر بجوه سوء and بجيه سوء [*He looked with an evil face* or *countenance*]. (Lh, K.) جوه جوه, or جوه جوه: see the next preceding paragraph.

جاهة : see جاه.

جويهة : see جاه.

تُجاه and تجاه and تَجاه: see art. وجه.

جوهر

جَوْهَرٌ : see art. جهر.

جَوْهَرِىٌّ : see art. جهر.

جوى

1 جَوِىَ , (S, K,) aor. ـَى , (TA,) inf. n. جَوًى, (K,) *He* (a man, S) *was,* or *became, affected with what is termed* جَوًى , (S, K,) meaning *ardour:* and *violence of amorous desire;* or *of grief,* or *sorrow:* (S:) or *inward love:* (M, K:) and *grief,* or *sorrow:* (K, and so in a copy of the S:) and *ardour:* and *violence of love:* or *of grief,* or *sorrow:* (K:) [see حُبٌّ:] ___ and also as meaning *consumption;* or *an ulcer in the lungs:* and *long continuance,* or *oppressiveness, of disease:* and *a disease in the chest:* (K:) or *any inward disease during which one does not find food to be wholesome:* (TA:) part. n. جَوٍ ; (S, K;) fem. جَوِيَةٌ. (TA.) ___ You say also, جَوِيَتْ نَفْسِى, meaning *I found the country,* or *town, to disagree with me.* (S.) And جَوِيَتْ نَفْسُهُ مِنْهُ and عَنْهُ [*He found it to disagree with him:* a meaning indicated, but not expressed]. (K.) See also 8. ___ And جَوِيَتِ الأَرْضُ *The land stank.* (TA.)

8 اجتواهُ *He disliked residing in it,* namely, a country, or town, *even if in the enjoyment of ease and plenty:* (S:) or *he disliked it,* (K, TA,) *and found it to disagree with him;* (TA;) as also جَوِيَهُ : (K, TA:) or *he disliked it,* namely, a city, *and found it to be insalubrious:* or, as AZ says, *he disliked it,* namely, a country, *even if it agreed with him in respect of his body:* and he says, in his Nawádir, that اجتوآءٌ signifies the *yearning towards,* or *longing for, home, and disliking a place, even if in the enjoyment of ease and plenty:* and *disliking it without yearning towards,* or *longing for, home:* and also the *not finding the food nor the beverage in a land to be wholesome: but not when one likes the residing in it but its food and beverage do not agree with him.* (TA.) And اجتوى *His heart was burnt*

by the fire of enmity. (Ham p. 219.)

جوًى : see 1: ___ and see what next follows, in two places.

جوٌ part. n. of 1, q. v.; (S, K;) and جوًى signifies the same, being an inf. n. used as an epithet. (K.) ___ Hence, (S,) the former, (S, K,) as also ↓ the latter, (K, and so in a copy of the S,) signifies *Stinking* water; (K;) or water *that has become altered and stinking.* (S, TA.) ___ أَرْضٌ جَوِيَةٌ and جَوِيَّةٌ *A land that disagrees with one.* (K.) جَوًى *Contracted in the bosom,* (K, TA,) *by reason of disease therein,* (TA,) *so that his tongue cannot explain for him,* (K,) or *so that his tongue can hardly,* or *not at all, explain for him.* (TA.) ___ أَرْضٌ جَوِيَّةٌ: see جَوٌ.

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جى

3 **جَايَاهُ** , inf. n. مُجَايَاةٌ, *He faced him, fronted him, was opposite to him,* or *was over against him:* a dial. var. of جَايَأَهُ. (IAar, K.) You say also, مَرَّ بِى مُجَايَاةً *He passed by me being in front,* or *opposite.* (TA.)

جيأ

1 جَآءَ , aor. يَجِىءُ, inf. n. مَجِىءٌ (S, Msb, K, &c., [the most common form, but] deviating from the general rule [respecting inf. ns. of this class], for the inf. n. of a verb of the form فَعَلَ having its aor. of the form يَفْعُلُ is [accord. to the general rule, if commencing with an augmentative مَفْعَلٌ,] مَ, though some words, beside مَجِىءٌ, deviate from this rule by being of the measure مَفْعَلٌ, [for مَجِىءٌ is originally مَجْيِئٌ,] as مَعِيشٌ and مَكِيلٌ and مَصِيرٌ and مَسِيرٌ and مَحِيدٌ and مَمِيلٌ and مَقِيلٌ and مَزِيدٌ and مَعِيلٌ and مَبِيعٌ and مَحِيصٌ and مَحِيضٌ, S, * TA) and جِيئَةٌ (S, K, of the form of an inf. n. of un., but used as an inf. n. in an absolute sense, like رَجْفَةٌ and رَحْمَةٌ, S, TA) and جِىءٌ, (K,) *He*, or *it, came;* or *was*, or *became, present;* syn. أَتَى; (S, K;) or حَضَرَ, said of a man [&c.]; (Msb;) or حَصَلَ [meaning *it came, came to pass, happened, took place, betided, befell*, or *occurred; it resulted; it ensued;* &c.]; and it is used in relation to ideal, as well as real, substantives; so that إِذَا جَآءَ نَصْرُ ٱللّٰهِ [*When the assistance of God shall come* (in the Kur ex. 1)] is [not a figurative but] a proper phrase. (Er-Rághib, TA.) Sb mentions, on the authority of certain of the Arabs, هُوَ يَجِيكَ [for هو يَجِيؤُكَ *He comes*, or *will come, to thee*], with the hemzeh suppressed: (TA:) and he also mentions يَجُوءُ as a dial. var. of يَجِىءُ. (Id. in art. جوأ, q. v.) [As shown above,] جَآءَ is used intransitively and transitively. (Msb, MF.) say, جَآءَ زَيْدٌ *Zeyd came;* or *was*, or *became, present*. (Msb.) And جِئْتُ مَجِيئًا حَسَنًا [*I came with a good coming;* or *in a good manner*]. (S.) And جِئْتُ زَيْدًا *I came to Zeyd*. (Msb.) And sometimes one says, جِئْتُ إِلَيْهِ meaning *I went* [as well as *I came*] *to him*, or *it*. (Msb.) And جِئْتُ مِنَ البَلَدِ [*I came from the town*, or *country*]: and مِنَ القَوْمِ, meaning مِنْ عِنْدِ القَوْمِ [*from the presence of the people*, or *company of men*]. (Msb.) And جَآءَ الغَيْثُ *The rain* [*came*, or] *descended*. (Msb.) And جَآءَ أَمْرُ السُّلْطَانِ *The order*, or *command, of the Sultán came*, or *arrived*. (Msb.) And جِئْتُ بِهِ (S, Msb, K) and أَجَأْتُهُ , both signifying the same, (S, K,) [*I came with him*, or *it;*] *I brought him*, or *it, with me*.

(Msb.) And الحَمْدُ للّه الّذى جآء بك [*Praise be to God who brought thee*]; and الحَمْدُ للّه إذْ جئتَ [*Praise be to God because*, or *that, thou camest*, or *hast come*]; but not الحَمْدُ للّه الّذى جئتَ: (S, TA:) and [in like manner] you say, الحَمْدُ للّه إذْ كانَ كذا; but not الحَمْدُ للّه الّذى كانَ كذا unless you say به or منه or عنه [after الذى]. (ISk, TA.) [Hence, جآء بولَد *He begot a child*, or *children;* like أَتَى بولَد. And جآءت به *She brought him forth; gave birth to him;* like أَتَتْ به. And جآء بمعنًى *It* (a word) *conveyed*, or *imported, a meaning.*] ___ [جآء بشىءٍ also signifies *He brought to pass, did, executed, performed*, or *effected, a thing:* and *he said, gave utterance to*, or *uttered, a thing:* like أَتَى به in both these senses.] And جآء كذا *He did thus*, or *such a thing.* (TA.) Hence, [in the Kur xix. 28,] لَقَدْ جئتَ شيئًا فَرِيًّا (TA) [*Verily*, O Mary, *thou hast done*] *a thing hitherto unknown; a thing deemed strange.* (Bd. [See another ex. voce إِمْر, likewise from the Kur.]) And جئتُ شيئًا حسنًا *I did a good thing.* (Msb.) And جآء بالبديع *He produced a new saying*, or *new poetry, not after the similitude of anything preceding.* (TA in art. بدع.) And جآء جريًا بعد جرىٍ (K in art. تأم) or [more commonly] جاء بجرىٍ بعد جرىٍ (M in that art.) [*He* (a horse) *performed*, or *fetched, run after run*]. ___ جآء is also *syn. with* صار, like أَتَى; as in the saying, جآء البنآءُ مُحْكَمًا *The building became*, or *came to be, firm, strong*, or *compact.* (Kull p. 11.) [And hence the phrase,] ما جآءت حاجتك, (M, K,) thus in all the copies of the K, with the noun in the accus. case; i. e. *What became*, or *has become, thy want?* syn. ما صارت; (M, K;) or *What was thy want?* syn. ما كانت: (Er-Radee, TA:) ما being here an interrogative, and the [implied] pronoun [in the verb] being made fem. because its predicate is fem.: but some say حاجتُك, in the nom. case, [as it is in the CK, meaning *What did*, or *has, thy want become?*] regarding حاجتك as the subject of جاءت, and ما as the predicate of this verb. (TA.) ___ See also 3.

3 **مُجَايَأَةٌ** [inf. n. of جايأ] signifies The act of *facing*, or *fronting; being opposite*, or *over against:*

(IAar, K:) and the act of *coinciding;* as also جِيَآءٌ. (AZ, K.) You say of a man, جَايَأَنِى مِنْ قُرْبٍ *He faced me, fronted me, was opposite to me,* or *was over against me, at a short distance.* (TA.) And مَرَّ بِى مُجَايَأَةً *He passed by me being in front,* or *opposite.* (TA.) And جَايَأْتُ فُلَانًا *I coincided with such a one in his coming.* (TA.) And لَوْ جَاوَزْتَ هٰذَا المَكَانَ لَجَايَأْتَ الغَيْثَ *Hadst thou passed beyond this place, thou hadst met with rain,* or *coincided with rain in its coming.* (TA.) ___ جَآنِى فَجِئْتُهُ , [so in copies of the S, and in copies of the K, as from the S, but in the TA, as from the S, جَآءَأَنِى, and said to be with two hemzehs, though this is evidently wrong,] aor. أَجِيئُهُ, the former verb of the measure فَاعَلَنِى, (S,) is [said to be] a mistake for جَايَأَنِى فجئته, since the former verb has an infirm letter [ى] for its medial radical and ء for its final, not the reverse, (Sgh, K,) [therefore] what J says is not allowable unless it be an instance of transposition; (IB, TA;) but what is given by F [and Sgh as the correct form] is that which is accord. to rule, and what J says is that which has been heard from the Arabs, as ISd has pointed out; (TA;) [and rule is not to be regarded when it is contr. to classical usage;] the meaning is, *He vied with me,* or *strove to surpass me, in frequency of coming, and I surpassed him therein.* (S, K.)

4 أَجَاءَهُ *He made him,* or *it, to come.* (Kull p. 11.) ___ [Hence,] أَجَأْتُهُ *i. q.* جِئْتُ بِهِ: see 1. (S, K.) ___ أَجَأْتُهُ إِلَيْهِ *I compelled him, constrained him,* or *necessitated him, to have recourse,* or *betake himself, to it;* (Fr, S, K;) or *made him to want it,* or *be in need of it:* (S:) in the dial. of Temeem, أَشَأْتُهُ. (TA in art. شيأ.) It is said in a prov., شَرٌّ مَا يُجِيئُكَ إِلَى مُخَّةِ عُرْقُوبٍ [*It is an evil thing that compels thee to have recourse to the marrow of a hock*]; for, as As says, the عُرْقُوب contains no marrow, and only he who cannot obtain any [other] thing is made to want it. (S.) And it is said in the Kur xix. 23, فَأَجَآءَهَا المَخَاضُ إِلَى جِذْعِ النَّخْلَةِ *And the motion of the child in her womb compelled her to betake herself to the trunk of the palm-tree.* (Bd.)

جِيئَةٌ [*A coming;*] a subst. from جَآءَ, (S, K,) of the measure فِعْلَةٌ, with kesr to the ج. (S.)

جِئِىٌّ and جَآّءٌ: see what next follows.

جَيَّآءٌ, (K,) mentioned by Sb as an extr. word, (TA,) [but regularly formed, of the measure فَعَّالٌ,] and جَآّءٌ, also written جَأَّاءٌ, (K,) with the ى changed into hemzeh, (TA,) and جَئِىٌّ, (K,) [originally جَيِئٌ, of the measure فَعِلٌ, denoting intensiveness, in the CK written جَايِئٌ,] mentioned by IJ as anomalous, *A frequent comer.* (TA.) One says, إِنَّهُ لَجَيَّآءٌ بِخَيْرٍ *Verily he is a frequent bringer of good.* (TA.)

جَآءٍ [, originally جَايِئٌ, then جَائِئٌ, then جَائِىٌ, and then جَآءٍ, *Coming;* act. part. n. of 1.]

جيب

1 **جَابَ** , aor. يَجِيبُ: see 1 in art. جوب, in two places.

2 **جيّب** , inf. n. تَجْيِيبٌ: see 1 in art. جوب.

جَيْبٌ The طَوْقٌ [or *opening at the neck and bosom*] (K) of a shirt (S, K) and the like; (K;) as, for instance, of a coat of mail: (TA:) or the *opening* of a shirt *at the uppermost part of the breast:* (Msb, MF:) or the *opening* in a garment *for the head to be put through:* or *such an opening as a sleeve and a* طَوْقٌ: (MF:) pl. [of mult.] جُيُوبٌ, (Msb, K,) also pronounced جِيُوبٌ, (TA,) [like بُيُوتٌ for بِيُوتٌ,] and [of pauc.] أَجْيَابٌ: (Msb:) this is said to be its proper art., (K, TA,) not جوب, because its pl. is جُيُوبٌ. (TA.) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to *A pocket.*] ___ The *heart;* the *bosom.* (K.) So in the saying, هُوَ نَاصِحُ الجَيْبِ [*He is pure,* or *sincere, of heart* or *bosom*]: (K:) or *trusty, trustworthy,* or *faithful.* (S. [See also art. نصح.]) A poet says,

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* وَخَشَّنْتَ صَدْرًا جَيْبُهُ لَكَ نَاصِحُ *

[*And thou hast exasperated a bosom the heart of which was faithful to thee*]. (TA.) You say also, هُوَ دَنِسُ الجَيْبِ [*He is a person of foul heart*]. (A in art. دنس.) And رَدَعَ جَيْبَهُ عَنْهُ *He cleared his heart,* or *bosom, of it.* (K in art. ردع q. v.) ___ جَيْبُ الأَرْضِ *The place of entrance of the land,* or *country:* (K:) pl. جُيُوبٌ. (TA.)

جَيِبَةٌ : see art. جوب.

يَاقُوتٌ مُجَيَّبٌ *Hollowed* [*sapphires*]: occurring in a trad. describing the banks of the river of Paradise: but accord. to one reading, it is لُؤْلُؤٌ مُجَوَّبٌ; accord. to another, مُجَيَّبٌ or مَجَوَّفٌ; and accord. to another, مُجَيَّبٌ or مُجَوَّبٌ. (TA.)

جيح

1 **جَاحَتِ الآفَةُ المَالَ**, aor. تَجِيحُهُ, inf. n. جِيَاحَةٌ, [perhaps a mistranscription for جَائِحَةٌ,] *i. q.* جَاحَتْهُ of which the aor. is تَجُوحُهُ: see art. جوح. (Msb.) And جَاحَهُمُ ٱللّٰهُ, inf. n. جَيْحٌ and جَائِحَةٌ, the latter an inf. n. like عَافِيَةٌ, *God afflicted them with a calamity.* (TA.)

مَجِيحٌ *i. q.* مَجُوحٌ: see art. جوح. (Msb.)

جيد

1 **جَيِدَ** , (Lh, L,) or جَادَ, of the same class as تَعِبَ, aor. يَجَادُ, (Msb,) inf. n. جَيَدٌ, (Lh, S, A, L, Msb, K,) *He had a long neck:* (A, Msb, K:) or *a long and beautiful neck:* (S, L:) or *a slender and long neck.* (L, K.)

جَيِدٌ , of the measure فَعَلٌ, (Sb, Akh,) or it may be originally of the measure فَعْلٌ, (Sb, TA,) The *neck:* (S, L, Msb, K:) said by Sh to be used only in praise; and عُنُقٌ, in dispraise; the use of the former in the Kur exi. being ironical; (TA;) but accord. to Esh-Shiháb, the contr. is often the case: (MF:) generally applied to that of a woman: (L:) or the *part of the neck upon which the necklace lies:* or *its fore part:* (L, K:) pl. [of pauc.] أَجْيَادٌ (S, L, Msb, K) and [of mult.] جُيُودٌ. (L, K.) لَيِّنَةُ الأَجْيَادِ means A female *soft in respect of the neck;* as though the term جَيِدٌ applied to each distinct part of the neck, and the pl. denoted the whole neck. (L.)

جَيْدَانَةٌ : see أَجْيَدُ.

جَيِّدٌ : see art. جود.

أَجْيَدُ *Having a long neck:* (A, Msb, K:) or *having a long and beautiful neck:* (S, L:) or *having a slender and long neck:* (L, K:) or it is not applied to a man: (T, TA:) fem. جَيْدَآءُ, (S, L, Msb, K,) with which جَيْدَانَةٌ is syn.; (K;) or this signifies *having a beautiful neck:* (L:) pl. جُودٌ [originally جُيْدٌ]. (S, A, K.) And عُنُقٌ أَجْيَدُ *A long and beautiful,* or *slender and long, neck.* (L.)

جير

2 جيّر *He plastered* a watering-trough or tank *with* جيَّار. (TA.)

جيرِ , with kesr to the ر, (S, Mughnee, K, &c.,) like أَمْسِ; (Mughnee;) and جيْرَ, like أَيْنَ; and sometimes جيْرٍ; (Mughnee, K;) or this, where it occurs, is for إنَّ جيْرِ, and is properly written إنَّ جيْرِنْ in the sense of نعم being a corroborative of جيْرِ, and its hemzeh and sheddeh and final vowel being here suppressed: (Mughnee:) a form of oath, (S, K,) or put in the place of an oath, (IAmb, TA,) meaning *Verily,* or *truly;* syn. حقًّا: (S, K:) or a responsive particle, (Mughnee,) meaning *yes;* syn. نعَمْ [which is most approved as responsive to an interrogation], (Mughnee, K,) or أَجَلْ [which is most approved as responsive to an affirmation]; (Sharh et-Tesheel, K;) not a noun in the sense of حقًّا, for were it so it would be an inf. n.; nor in the sense of أَبَدًا, for were it so it would be an adv. n. of time; and if it were a noun it would be decl., and would admit the article ال, and would not have إنَّ for a corroborative, nor have لَا opposed to it, as it has in the saying,

* إِذَا تَقُولُ لَا ٱبْنَةُ العُجَيْرِ *
* تَصْدُقُ لَا إِذَا تَقُولُ جيْرِ *

[*When the daughter of El-'Ojeyr says* لا, *she speaks truly: not when she says* جير]: (Mughnee:) or it is a verbal noun, meaning *I know;* syn. أَعْرِفُ; as is mentioned by Ibn-Abi-r-Rabeea, and by Er-Radee on the authority of 'Abd-El- Káhir. (MF.) You say, جيْرِ لَا آتيكَ *Verily,* or *truly,* [&c.,] *I will not come to thee.* (S.) And جيْرِ لَا أَفْعَلُ ذٰلكَ *Verily,* or *truly,* [&c.,] *I will not do that.* (K, * TA.) And لَا جيْرِ لَا أَفْعَلُ *No, verily,* or *truly,* [&c.,] *I will not do* [that]. (K.)

جيرٌ *Gypsum;* syn. جصٌّ. (IAar, TA.) [In modern Arabic, *Lime:* see also what next follows.]

جَيَّارٌ *Quick lime,* and the *mixtures thereof, with which are plastered watering-troughs* or *tanks, and baths;* syn. صَارُوجٌ: (S, K:) *quick lime and gypsum mixed with ashes:* (IAar TA:) or *quick lime* alone. (TA. [See also جِيرٌ.]) [*A limeburner:* so in the present day: see أَتُونٌ.] *Heat in the chest, by reason of rage* or *hunger;* as also جَائِرٌ : (S, K:) or *cough,* or *the like.* (Ham p. 56.) It is app. of the measure فَعَّالٌ; or it may be of the measure فَيْعَالٌ; or فَوْعَالٌ [originally جَوْيَارٌ]. (IJ, TA.) ___ *Strength,* or *vehemence.* (TA.)

جَائِرٌ : see جَيَّارٌ.

مُجَيَّرٌ A watering-trough or tank *made small:* or *made deep:* or *plastered with gypsum.* (K.)

جيش

1 **جَاشَ** , (S, A, Msb, K,) aor. يَجِيشُ, (S, Msb, K,) inf. n. جَيْشٌ (Msb, K) and جَيَشَانٌ (T, K) and جُيُوشٌ, (K,) said of a cooking-pot (T, S, A, Msb, K) &c., (T, A, K,) *It boiled,* or *estuated:* (T, S, A, Msb, K:) or *began to do so, not yet boiling* or *estuating;* this latter being said by some to be the correct meaning. (Ib, L, TA.) ___ *It* (the sea) *estuated* (A, * K, TA) with the waves, (A, TA,) *so that it was unnavigable.* (TA.) ___ *It* (a valley) *flowed with much water, its water,* or *waves, rising high.* (S, K. *) ___ *It* (a water-spout, or pipe,) *poured forth water:* (TA:) and [in like manner] you say of the eye, جَاشَتْ, meaning, *it flowed,* or *overflowed, with tears.* (K.) ___ *He* (a horse) *reared, and became excited.* (TA.) ___ جَاشَتْ نَفْسُهُ, (S, K,) or جَاشَتْ إِلَيْهِ نَفْسُهُ, (A,) *His soul* [or *stomach*] *heaved;* or *became agitated by a tendency to vomit;* syn. غَثَتْ; (S, K, TA;) or فَارَتْ; (T in art. ثور; see ثَارَتْ نَفْسُهُ in that art.;) *as though what was in his belly rose to his fauces:* (TA:) or *his soul* [*as it were*] *turned round,* [i. e., *he became giddy,*] *with the tendency to vomit:* (S, K:) as also تَجَيَّشَتْ ; (K;) which occurs in the former of these senses in a trad.: (TA:) and جَاشَتْ نَفْسُهُ also signifies *his soul* [or *stomach*] *heaved, by reason of grief* or *fright;* (K;) [as also جَأَشَتْ;] or when this last signification is meant, you say جَشَأَتْ: (S:) and *his* (a coward's) *soul purposed flight:* or *was frightened:* as also جَأَشَتْ, in either of these two senses: (TA:) and جَاشَتْ إِلَيْهِ النَّفْسُ *his heart quitted its place by reason of fear.* (EM p. 79.) ___ جَاشَ صَدْرُهُ *His bosom boiled with wrath,* or *rage.* (TA.) You say also, صَدْرُهُ يَجِيشُ عَلَيَّ بِالْغِلِّ [*His bosom boils against me with rancour, malevolence, malice,* or *spite;* or *with latent rancour,* &c.]. (A.) ___ جَاشَ الْهَمُّ فِى الصَّدْرِ *Anxiety boiled in the bosom:* and in like manner, جَاشَتِ الْغُصَّةُ فِى الصَّدْرِ [*Choking wrath* or *rage boiled in the bosom*]. (T, TA.) ___ جَاشَتِ الْحَرْبُ بَيْنَهُمْ (A, L) *War,* or

the war, [*boiled,* or *raged,* or] *began to boil* [or *rage,*] *between them.* (L, TA.) ___ In the following words of a poet, cited by IAar,

* قَامَتْ تَبَدَّى لَكَ فِى جَيْشَانِهَا *

[*She arose, showing herself to thee*] *in her strength and youth,* [تَبَدَّى being for ,]تَتَبَدَّى جيشان, [the inf. n.,] meaning as rendered above, is with sukoon [to the ى] by poetic license. (ISd, TA.)

2 **جيّش** , [from جَيْشٌ,] *He collected,* or *assembled, armies,* or *military forces.* (S.) And جيّش جَيْشًا [*He collected,* or *assembled, an army,* or *a military force*]. (A.)

5 **تجيّشت نَفْسُهُ** : see 1. [تجيّشوا, from جَيْشٌ, *They became collected,* or *assembled, as an army,* or *a military force:* or *they formed themselves into an army,* or *a military force.*]

10 **استجاش** , [from جَيْشٌ,] *He demanded,* or *summoned, armies,* or *military forces,* مِنْ مَحَلٍّ كَذَا *from such a place.* (A.) And استجاشه *He demanded of him an army,* or *a military force.* (S.)

جَاشٌ : see جَأْشٌ, in art. جأش, in two places; and see الجَائِشَةُ, below.

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جَيْشٌ *An army; a military force:* (A, K:) or *a body of men in war:* (TA:) or *men going to war* or *for some other purpose:* (T, K, TA:) pl. جُيُوشٌ. (S, A Msb, K.)

جَيْشَةٌ *A single rising,* or *heaving,* or *the like:* pl. جَيْشَاتٌ: hence the phrase جَيْشَاتُ الأَبَاطِيلِ [app.

meaning *The risings of false* or *vain things* in the mind, or the like]. (TA.)

مرجل جيَّاشٌ [*A cooking-pot boiling,* or *boiling much*]. (A.) ___ فرسٌ جيَّاشٌ *A horse that rears and is excited when thou puttest him in motion with thy heel.* (K * TA.)

الجائشةُ *The soul;* syn. النَّفْسُ; (K;) [as also الجأْشُ, sometimes written الجاشُ , without ء;] mentioned by some in art. جأش. (TA.) Quasi

جيع

جَيَاعَى and جُيَّعٌ: see جَائِعٌ, in art. جوع.

جيف

1 جَافَتِ الجِيفَةُ , aor. تَجِيفُ; (K;) and جَيَّفَتْ , (S, * K,) inf. n. تَجْيِيفٌ; (S;) and اجتافت , (K,) [and تجيّفت , Golius, as from the K, but not found by me in any copy thereof,] and انجافت ; (TA;) *The dead body stank,* or *became stinking.* (S, * K, TA.)

2 جيّف *He became a stinking dead body.* (Mgh, KL.) ___ See also 1.

5 تَجَيَّفَ see 1.

7 إِنْجَيَفَ see 1.

8 إِجْتَيَفَ see 1.

جِيفَةٌ [*A carcass,* or *corpse,* i. e.] *a dead body* [of a beast or a man], *that has become stinking;* (S, Mgh, K;) or, as some say, *in a general sense;* [*whether stinking* or *not:*] (TA:) or, of beasts and cattle, *an animal that has died a natural death,* or *been killed otherwise than in the manner prescribed by the law, and has become stinking:* (Msb:) [and the *corpse of a man:* (see جَيَّافٌ:)] pl. [of mult.] جِيَفٌ (S, Mgh, Msb, K) and [of pauc.] أَجْيَافٌ. (S K.) [Hence,] جِيفَةُ لَيْلٍ قُطْرُبُ نَهَارٍ *One who sleeps all the night, and labours all the day.* (TA from a trad. [See also art. قطرب.])

IDrd mentions this word in art. جوف, holding the ى to be originally و. (TA.)

جَيَّافٌ *A rifler,* or *ransacker, of graves;* (K, TA;) because he removes the [grave-] clothes from the corpses, and takes them; or, as some say, because of the stinking nature of his act. (TA.)

جيل

جِيلٌ *A nation, people, race, tribe,* or *family of mankind;* (S, Msb, K;) *such as the Turks, and the Greeks,* (S. TA,) *and the Chinese:* (TA:) pl. أَجْيَالٌ (M, Msb, TA) and جِيلَانٌ. (M, TA.) ___ And *A generation of men.* (TA.) See also جُولٌ.

جَيَلُ : see جَيْأَلُ, in art. جأل.

جَيْلَانُ الحَصَى *Small pebbles which the wind makes to turn about* or *round about, to circle,* or *to revolve:* (S, K:) but this belongs to art. جول. (TA.) يومٌ جَيْلَانُ: see أَجْوَلُ, in art. جول.

يومٌ جَيْلَانِىٌّ : see أَجْوَلُ, in art. جول.

جيم

2 **جيمًا** **جيّم** *He wrote a* ج. (K.)

جيمٌ The *letter* ج: masc. and fem.: (T, K, * TA:) pl. أَجيامٌ and جيماتٌ. (TA.) Quasi

جيه

جيه : see جوه, in art. جوه.

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جَهِلَ

1 **جَهِلَ** ; (S;) and جَهَلَهُ, (Sh, Msb, K,) and جَهِلَ بِهِ (JK) [and جَاهَلَ مِنْهُ (see جَاهَلَ)]; aor. ـَـــ , (K,) inf. n. جَهْلٌ and جَهَالَةٌ (S, Msb, K) and جُهُولِيَّةٌ; (TA;) *He was ignorant;* (S;) *he was characterized by* جَهْل *in any of the senses assigned to this word below:* (TA:) and *he was ignorant of it; he did not know it;* (Sh, JK, Msb, K;) *contr. of* عَلِمَهُ. (Msb, K.) You say, مِثْلِى لَا يَجْهَلُ مِثْلَكَ *The like of me will not be ignorant of the like of thee.* (Sh, TA.) And جَهِلَ عَلَى غَيْرِهِ *He acted in an ignorant* or *a silly* or *foolish manner towards another:* and *wrongly.* (Msb.) And جَهِلَ فُلَانٌ رَأْيَهُ [*i. q.* سَفِهَ رَأْيَهُ, *He was ignorant,* or *silly,* or *foolish, in his opinion,* or *judgment*]. (Sh, TA.) And جَهِلَ الحَقَّ *He neglected the truth,* or *the right,* or *due;* [or *he ignored it;*] syn. أَضَاعَهُ. (Msb.) See also 6. ___ جَهِلَتِ القِدْرُ *The cooking-pot boiled vehemently; contr. of* تَحَلَّمَتْ. (TA.)

2 **جَهَّلَهُ** , (Msb, K,) inf. n. تَجْهِيلٌ, (S, K,) *He attributed to him* جَهْل [or *ignorance,* &c.]. (S, Msb, K.) ___ And *He caused him to fall into* جَهْل. (TA.)

3 **مُجَاهَلَةٌ** The *acting with levity,* and *in an ignorant* or *a silly* or *foolish manner, with any one.* (KL.) [You say, جَاهَلَهُ, meaning *He so acted with him.*]

6 **تجاهل** *He feigned,* or *made a false show of,* جَهْل [or *ignorance,* &c.]. (S, K.) And جَهِلَ عَلَيْهِ *He feigned ignorance* [*to him*]. (K.)

10 **استجهله** *He reckoned him,* or *esteemed him,* جَاهِل [or *ignorant,* &c.]. (S, TA.) ___ *He,* or *it, excited him to lightness,* or *levity, and unsteadiness.* (S, K.) ___ اسْتَجْهَلَتِ الرِّيحُ الغُصْنَ *The wind put the branch into a state of commotion.* (K, TA.)

جَهْلٌ an inf. n. of 1: *Ignorance; contr. of* عِلْمٌ: (S, Msb, * K: *) [and *silliness,* or *foolishness:* and *wrong conduct:* (see 1:)] it is of two kinds; namely, simple, which is the *non-existence of knowledge of that which should be known;* and compound, which is *a decisive belief not agreeable with the fact,* or *reality:* so accord. to Ibn-El-Kemál: or, accord. to Er-Rághib, it is of three kinds; namely, the *mind's voidness of knowledge,* which is the primary meaning; and the *believing a thing to be different from what it is;* and the *doing a thing in a manner different from that in which it ought to be done:* or, accord. to El-Harállee, the *proceeding in dubious affairs without knowledge.* (TA.) It is said in a prov., كَفَى بِالشَّكِّ جُهْلًا [*Doubt is sufficient ignorance*]. (Msb.) And it is said in a trad., إِنَّ مِنَ العِلْمِ جَهْلًا [*Verily there is,* among the kinds *of knowledge, what is ignorance*]: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.)

جَهَلَّاءُ : see جَهُولٌ. :الجَاهِلِيَّةُ see what next follows.

جَاهِلٌ and جَهُولٌ , [but the latter has an intensive signification,] *Ignorant:* (Msb, K:) and *silly,* or *foolish, in conduct:* and *wrong in conduct:* (Msb:) [*characterized by* جَهْلٌ *in any of the senses assigned to this word above:*] pl. جُهَّالٌ (K, KL) and جُهْلٌ and جُهُلٌ and جُهَّلٌ and جُهَلَآءُ: (K:) see جَاهِلِىٌّ. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Kur ii. 274], يَحْسَبُهُمُ الجَاهِلُ أَغْنِيَآءَ i. e., *The ignorant* of their [real] state [*would reckon them possessed of competence*]. (TA.) هُوَ جَاهِلٌ مِنْهُ means هُوَ جَاهِلٌ بِهِ, (K, TA,) i. e., *He is ignorant* [*of him,* or *it,* or] *of his,* or *its, state,* or *condition.* (TA.) ___ الجَاهِلُ *The lion* (K, TA) *that is ignorant of the prey.* (TA.) [In the CK, والجَاهِلُ الاَسَدُ is a mistake for والجَاهِلُ الأَسَدُ.]

جَيْهَلٌ : see جَيْهَلَةٌ. Also *Great* as an epithet applied to a smooth rock (صَفَاةٌ). (K.)

جيهلة (IDrd, JK, K) and جيهل and مجهل (IDrd, K) and مجهلة (K) *A piece of wood with which one stirs live,* or *burning, coals* (جمر), (JK, K, TA,) or *wine* (خمر); (so in some copies of the K;) of the dial. of El-Yemen. (TA.)

جاهلىٌّ [*A pagan; a pagan Arab; one of those who are called collectively* الجاهليَّة ; and

sometimes مخضرمون , pl. of شاهد: and particularly, *a pagan poet;*] *a poet of the first,* or *earliest, of the four classes which are ranked in chronological order; of the class which was succeeded next by the* مخضرمون. (Mz, 49th نوع.) [See also شاهد.]

الجاهليَّة : see what next precedes. ___ [Also, or] الجاهليَّة الجهلآء , (JK, S, K,) in which the latter word is a corroborative, (S, K,) as in ليلة ليلآء &c., (S,) [*The time,* or *state, of ignorance,* or *paganism;* or *of intense ignorance;*] *the time of the* فترة [or *cessation of the mission of apostles, and of the effacement of the signs of their religion*]. (JK.) One says, كان ذلك فى الجاهليَّة الجهلآء [*That was in the time,* or *state, of paganism,* or *of intense ignorance*]. (S.)

مجهل *An affair,* or *an event,* or *a case,* and *a land,* and *a habit, a property, a quality, a practice,* or *an action, that induces a man to believe a thing to be different from what it is.* (Er-Rághib, TA.) *A desert* (مفازة) *in which are no signs of the way.* (S.) And أرض مجهل *A land in which are no signs of the way:* (TA:) or *in which one will not go aright* (K, TA) *unless by means of the* [*signs of the way called*] آرام: (TA:) pl. مجاهل, which is the *contr. of* معالم: (TA:) accord. to the K, it has neither dual nor pl.; but it has both, as 'Iyád and others have affirmed. (MF, TA.)

مجهل : see جيهلة.

مَجْهَلَةٌ [*A cause of,* or *an incitement to, ignorant, silly, foolish,* or *wrong, conduct;*] *a thing that incites one to* الجَهْل. (S, K.) Hence the saying, الوَلَدُ مَجْهَلَةٌ [*Children are a cause of silly,* or *foolish, conduct*]. (S.)

مَجْهَلَةٌ : see جَيْهَلَةٌ.

مَجْهَالٌ A she-camel *light, brisk,* or *agile, in her pace,* or *going.* (TA.)

مَجْهُولٌ [*Unknown*]. You say, رَكِبْتُ المَفَازَةَ عَلَى مَجْهُولِهَا [*I ventured upon traversing the desert notwithstanding its unknown character*]. (S, TA.) ___ [A man *of unknown origin.* A book *of unknown authorship.* ___ In grammar, The *passive voice.*] ___ نَاقَةٌ مَجْهُولَةٌ *A she-camel that has never been milked:* or *that has no brand upon her:* (K, TA:) and *a she-camel that has never conceived.* (Z, TA.)

مُسْتَجْهِلٌ *Making himself like the* جَاهِل [or *ignorant; feigning himself ignorant*]: or *reckoning,* or *esteeming,* جَاهِل. (Har p. 572.)

ح

The sixth letter of the alphabet: called حَآءٌ [and حَا (respecting which latter see the letter ب). It is one of the letters termed مَهْمُوسَة, or nonvocal, i. e. pronounced with the breath only, without the voice; and of those termed حَلْقِيَّة i. e. faucial, or guttural, for] the place of its utterance is in the fauces; and were it not for a hoarse aspiration with which it is pronounced, it would resemble ع : next after it [with respect to the place of utterance] is ع : [ه having the lowest place of utterance; then ح; and then ه:] and ح and ه are never consociated in any uncompounded word of the which the letters are all radicals, because of the mutual nearness of their places of utterance: they occur together in حَيَّهَلْ; but this is only a compound word in the classical language; and as the name of a certain kind of tree it is a post-classical word. (Kh, L.) [It is often put for حِينَئِذٍ. As a numeral, it denotes *Eight.*]

حا

حَا and حَآءٌ: see the letter ح, and see arts. حوأ and حى.

حب

1 **حَبَّ** [signifying *He*, or *it*, *was*, or *became*, *loved*, *beloved*, *an object of love*, *affected*, *liked*, or *approved*, is originally حَبِبَ or حَبُبَ]. You say, حَبَّ إِلَىَّ هٰذَا الشَّىْءُ, [aor. ـُ or ـَ ,] inf. n. حُبٌّ, *This thing was*, or *became*, *an object of love to me*. (K. [The meaning is there indicated, but not expressed. In the CK, الشَّىْءُ is erroneously put for الشَّىْءَ.]) And حَبَبْتُ إِلَيْهِ *I became loved*, *beloved*, or *an object of love*, *to him*: [said to be] the only instance of its kind except شَرَرْتُ and لَبَبْتُ. (K.) And مَا كُنْتَ حَبِيبًا وَلَقَدْ حَبِبْتَ, with kesr, *Thou wast not loved*, *and thou hast become loved*. (S.) See also 5. ___ حَبَّ, formed from حَبُبَ, by making the former ب quiescent and incorporating it into the latter, is also a verb of praise [signifying *Beloved*, *lovely*, *pleasing*, *charming*, or *excellent*, *is* he, or it]; (TA;) and so حُبَّ, [which is more common,] formed from the same, by incorporating the former ب into the latter after transferring the dammeh of the former to the ح. (ISk, S, TA.) A poet says,

* وَزَادَهُ كَلَفًا فِى الحُبِّ أَنْ مَنَعَتْ *
* وَحَبَّ شَيْئًا اِلَى الانْسَانِ مَا مَنِعَا *

[*And her denying increased his devotion in love: for lovely, as a thing, to man, is that which is denied*]. (TA.) And Sá'ideh says,

* هَجَرَتْ غَضُوبُ وَحَبَّ مَنْ يَتَجَنَّبُ *
* وَعَدَتْ عَوَادٍ دُونَ وَلْيِكَ تَشْعَبُ *

[*Ghadoob hath forsaken* thee, (*and lovely is the person who withdraweth far away*,) *and obstacles in the way of thy drawing near have occurred to separate*

thee and her]. (S, TA.) [See also حَبَّذَا, below.] ___ [Both are also verbs of wonder.] You say, حَبَّ بِفُلَانٍ, (As, S, and so in copies of the K,) and حُبَّ, (I 'Ak p. 236, [where both forms are mentioned as correct,] and so in the CK,) *How beloved,* or *lovely,* &c., *is such a one* (As, S, K) to me! (As, S.) [See also 4.] A'Obeyd and Fr read this حَبَّ, saying that it means حَبُبَ بفلان, and that the former ب is rendered quiescent by the suppression of its dammeh, and incorporated into the latter. (S, * TA.) See also 4, in two places. Also حَبَّ, [aor., accord. to analogy, ـِ ,] *He stood still, stopped,* or *paused.* (K.) And حُبَّ, with damm, *He was fatigued,* or *tired.* (K.)

2 **حبّبه إِلَىَّ** *He,* or *it,* [*rendered him,* or *it, an object of love, lovely,* or *pleasant, to me;*] *made me to love, affect, like, approve,* or *take pleasure in, him,* or *it.* (K.) You say, حبّبه إِلَىَّ إحسانُه [*His beneficence made him an object of love to me*]. (A, TA.) And حَبَّبَ ٱللّٰهُ إِلَيْهِ الإِيمَانَ [*God made faith lovely to him*]. (A, TA.) And حُبِّبَ إِلَىَّ بِأَنْ تَزُورَنِى [*Thy visiting me hath been made pleasant to me*]. (A, TA.) حبّب الدَّوآءَ [*He formed the medicine into pills,* or *little clots* or *balls:* see its quasi-pass., 5]. (K in حثر, &c.) And حبّب *He filled* a water-skin &c. (AA, TA.) See also 5.

3 **مُحَابَّةٌ**, (S,) or مُحَابَبَةٌ, (K,) and حِبَابٌ signify the same [as inf. ns. of حابّ]. (S, K.) [You say, حابّ بعضهم بعضًا *They loved, affected, liked, approved,* or *took pleasure in, one another.*] And حابّه *He acted,* or *behaved, in a loving,* or *friendly, manner with him,* or *to him.* (A, TA.) ___ See also 4.

4 **احبّه**, (S, A, Msb, K,) inf. n. إِحْبَابٌ; (KL;) and حَبَّهُ, (S,) first pers. حَبَبْتُهُ, (Msb, K,) aor. ـِ, which is anomalous, (S, Msb, K,) the regular aor. being ـُ, which is unused, (Msb,) [said to be] the only instance of a trans. verb whose second and third radical letters are the same having the measure يَفْعَلُ as that of its aor. without having also the measure يَفْعُلُ, (S,) and therefore by some disapproved, as not chaste, and disallowed by Az, though he allows the pass. form حُبَّ, (TA,) inf. n. حُبٌّ, (K,) or this is a simple

subst., (Msb,) and حُبٌّ; (K;) and [حَبَّهُ ,] first pers. حَبِبْتُهُ, aor. ـَـ ; and حَابَّهُ , inf. n. حِبَابٌ, of the dial. of Hudheyl; (Msb;) and اسْتَحَبَّهُ ; (Msb, K;) signify the same; (S, Msb, K;) *He loved, affected, liked, approved,* or *took pleasure in, him,* or *it:* (A, K, and KL in explanation of the first and last:) *he held him,* or *esteemed him, as a friend:* (KL in explanation of the first and last:) or اِسْتِحْبَابٌ signifies the *esteeming* [a person or thing] *good:* (S:) and the *preferring,* or *choosing,* [a person or thing,] as also إِحْبَابٌ: (KL:) and اسْتَحَبَّهُ عَلَى غَيْرِهِ means *he loved,* or *esteemed, him,* or *it, above another,* or *others; preferred him,* or *it, to another,* or *others.* (K, A, * TA.) مَا أَحْبَبْتُ ذٰلِكَ, in the dial. of the tribe of Suleym, is for مَا أَحْبَبْتُهُ [*I loved not,* or *liked not, that*]; like ظَنْتُ for ظَنَنْتُ, and ظَلْتُ and ظِلْتُ for ظَلِلْتُ. (Lh, TA.) [أُحِبُّ أَنْ يَكُونَ كَذَا may be rendered *I would that it were thus,* or *that such a thing were.*] It is said of Ohod, in a trad., هُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ, meaning *It is a mountain whose inhabitants love us, and whose inhabitants we love:* or it may mean we love the mountain itself, because it is in the land of people whom we love. (IAth, TA.) And one says فِى سَاعَةٍ يُحِبُّهَا الطَّعَامُ for يُحَبُّ فِيهَا [*In an hour,* or *a time, in which food is loved,* or *liked*]. (TA.) مَا أَحَبَّهُ إِلَىَّ ___ *i. q.* حَبَّ بِهِ [*How beloved, lovely, pleasing, charming,* or *excellent, is he,* or *it, to me!*]; (As, S, K, * TA;) and so أَحْبِبْ إِلَىَّ بِهِ. (A, TA.) [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, مَا أَحَبَّ الْمُؤْمِنُ لِلّٰهِ وَمَا أَحَبَّهُ إِلَى ٱللّٰهِ, as meaning *How greatly does the believer love God! and how great an object of love is he to God!*] احَبَّ, (S, K,) inf. n. as above, (S,) also signifies *He* (a camel) *kneeled and lay down, and would not spring up:* (K:) or *was restive:* or *kneeled and lay down:* (S:) or *was afflicted by a fracture,* or *disease, and would not move from his place until cured,* or *remained there until he died:* (AZ, S, K:) or *became jaded:* (TA: [agreeably with this last explanation the act. part. n. is rendered in the S and K on the authority of Th:]) or *was at the point of death,*

by reason of violent disease, and therefore kneeled and lay down, and could not be roused. (AHeyth, TA.) Accord. to AO, أَحْبَبْتُ حُبَّ الخَيْرِ عَنْ ذِكْرِ رَبِّى [in the Kur xxxviii. 31] means *I have stuck to the ground, on account of my love of the horses,* [lit., *of good things,*] *and so been diverted from prayer,* until the time of prayer has passed: (TA:) by الخير is meant الخَيْل. (Jel.) Also *He became in a state of recovery from his disease.* (K.) And *It* (seed-produce) *had, bore,* or *produced, grain.* (S, K.)

5 **تحبّب** *He manifested,* or *showed, love,* or *affection,* (S, K,) إِلَيْه *to him.* (S.) تحبّب and حَبَّ are both *syn. with* تودّد. (TA.) ___ [Also, app., *He became,* or *made himself, an object of love* or *affection* to him: see مُحَبَّب, said to be syn. with متحبّب.] *He became swollen,* or *inflated, like a jar* (حُبّ), from drinking. (A, TA.) ___ *It* (a water-skin &c.) *became full.* (AA, TA.) ___ *He began to be satiated with drink.* (K.) ___ *He* (an ass &c.) *became filled with water:* (S:) and حَبَّبَ also is used in this sense, but ISd doubts its correctness: (TA:) one says, شَرِبَت الإِبلُ حَتَّى حَبَّبَتْ *The camels drank until they were satiated.* (S.) تحبّب الجَلِيدُ كَاللُّؤْلُؤِ الصِّغَار [*The hoar-frost formed into grains like small pearls*]. (TA in art. أَسْنَان.) ___ تحبّب الرِّيقُ عَلَى الأَسْنَان صأب [*The saliva formed,* or *collected, in little bubbles upon the teeth*]. (Az, TA.) ___ تَقَطَّعَ اللَّبَنُ وتَحَبَّبَ [*The milk became decomposed, and formed little clots of curd*]. (S in art. زُبْد.) ___ تحبّب الزُّبْدُ بحثر [*The butter formed into little clots,* when first appearing in the milk or cream]. (S and K in art. ثمر.) The verb is also used in like manner in relation to honey, (K in art. حثر,) and دبس (S in that art.,) and medicine. (TA in that art. [See also 2.]) ___ تحبّب الجِلْدُ [*The skin broke cat with pimples,* or *small pustules:* so in the language of the present day: see حَبٌّ]. (TA in art. حثر.)

6 تحابّوا *They loved,* or *affected,* or *liked, one another.* (S, A, * K. *)

10 إستحبب see 4. استحبّت كرش المال *The stomachs of the cattle,* or *camels &c., retained the water* [*that they had drunk*], *and the time between the two waterings thereof became long,* or *became lengthened.* (K.) This is at the conjunction of [the periods of] الطَّرْف and الجَبْهة [the ninth and tenth of the Mansions of the Moon, which, in central Arabia, about the commencement of the era of the Flight, took place on the 12th of August, O. S., (see منازل القمر, in art. نزل,)] when Canopus rises with them. (TA. [الصَّرْفة is there put for الطَّرْف; but evidently by a mistake of a copyist. There is also another mistake, though a small one, in the foregoing passage: for Canopus rises, in central Arabia, after الطرف, and before الجبهة; and rose aurorally, in that latitude, about the commencement of the era of *the* Flight, on the 4th of August, O. S.])

حَبْ and حَبٍ *A cry by which a he-camel is chidden, to urge him on.* (TA voce حَوْب, q. v.)

حَبٌّ, (S, Msb, K,) a [coll.] gen. n., (Msb,) n. un. حَبَّةٌ; (S, Msb, K;) *Grain* of wheat, barley, lentils, rice, &c.: (Az, TA:) accord. to Ks, only of wheat and barley: (TA:) or *wheat &c. while in the ears* or *other envelopes:* (Msb:) [but applied also to various other *seeds;* among which, to beans, (as in the Mgh in art. بقل,) and peas and the like; and *kernels;* and] the *stones* of grapes, dates, pomegranates, and the like: (Mgh voce عجم:) by some it is applied even [to *berries;* as, for instance,] to *grapes:* you say حَبَّةٌ من عنب, as well as من البُرّ, and من الشَّعير, and the like: (TA:) [and hence, to *beads:* (see حبّ:)] the pl. (of حَبٌّ, Msb) is حبوب (S, Msb, K) and حُبَّانٌ, like تُمْرانٌ, (K,) pl. of تَمْرٌ; (TA;) and (of حَبَّةٌ, Msb) حَبَّاتٌ (Msb, K) and حِبابٌ, [or this is pl. of حَبٌّ also,] like كِلابٌ as pl. of كَلْبَةٌ [and of كَلْبٌ]: (Msb:) and حَبٌّ is also called [by lexicologists, but not by grammarians,] a pl. of حَبَّةٌ. (TA.) ___ [Hence,] *Seed-produce,* whether small or large. (TA.) ___ And الحَبَّةُ الخَضْرآءُ (S, K) *i. q.* البُطْمُ [*The fruit of the terebinth-tree,* or *pistacia terebinthus* of Linn. (Delile, Flor. Æg. no. 936.)] (K.) ___ And الحَبَّةُ السَّوْدآءُ (S, K) *i. q.* الشُّونيز [*The black aromatic seed of a species of nigella*]. (K.) [But see art. سود. And for other similar terms, see the latter word of each.] ___ And

حَبَّ الغَمَامِ and حَبُّ المُزْنِ and حَبُّ قُرٍّ *Hail.* (S. [See a metaphorical usage of the first of these in a verse cited voce أَنَّ.])

___ [Hence likewise,] حَبٌّ also signifies *Pimples,* or *small pustules:* [so in the present day: and any *similar small extuberances:* a coll. gen. n.: n. un. with ة.] (S and K * in art. حثر.)

حُبٌّ *Love; affection;* syn. وُدٌّ, (A,) or وِدَادٌ; (K;) *inclination of the nature,* or *natural disposition, towards a thing that pleases,* or *delights;* (Kull p. 165;) *contr. of* بُغْضٌ: (Mgh, TA:) حُبٌّ and حَبٌّ and حُبَّةٌ [this being said in the S to be syn. with حُبٌّ and in the K to be syn. with مَحَبَّةٌ, and it is used as an inf. n. in an ex. cited voce دَاحٌ in art. دوح,] and حُبَابٌ (S, K) and حِبَابٌ (K) and مَحَبَّةٌ (S) signify the same; (S, K;) i. e., as above. (K.) The degrees of حب are as follow: first, هوًى, the inclining of the soul, or mind; also applied to the object of love itself: then, عَلَاقَةٌ, love cleaving to the heart; so termed because of the heart's cleaving to the object of love: then, كَلَفٌ, violent, or intense, love; from كُلْفَةٌ signifying difficulty, or distress, or affliction: then, عِشْقٌ, [amorous desire; or passionate love;] in the S, excess of love; and in the language of the physicians, a kind of melancholy: then, شَغَفٌ, ardour of love, accompanied by a sensation of pleasure; like لَوْعَةٌ and لَاعِجٌ; the former of which is ardour of love; and the latter, ardent love: then, جَوًى, inward love; and violence of amorous desire, or of grief, or sorrow: then, تَتَيُّمٌ, a state of enslavement by love: then تَبْلٌ, lovesickness: then, وَلَهٌ, distraction, or loss of reason, in love: and then, هُيَامٌ a state of wandering about at random in consequence of overpowering love. (Kull ubi suprà.) [Accord. to the Msb, it is a simple subst.: but accord. to the K, an inf. n.; and hence,] حُبًّا لَمَا أَحْبَبْتُمْ, meaning أُحِبُّ حُبًّا [*I love with loving,* i. e. *much, what ye have loved*]. (Har p. 186.) Hence the phrase, نَعَمْ وَحُبَّةً وَكَرَامَةً [*Yea; and with love and honour* will I do what thou requirest: or *for the sake of* the *love and honour* that I bear thee: or حبّة may be here used for حُبًّا to assimilate it in termination to كرامة: see what follows]. (S, TA.) Hence also the saying of Abu-l-' Atà EsSindee,

* فَوَاللّٰهِ مَا أَدْرِى وَإِنِّى لَصَادِقٌ *

* أَدَاءٌ عَرَانِى مِنْ حُبَابِكَ أَمْ سِحْرُ *

[*And by God, I know not* (*and indeed I am speaking truth*) *whether disease have befallen me in consequence of love of thee, or enchantment*]: (S, TA:) but IB says that the reading best known is مِنْ حَبَابِكَ ; and that حَبَاب, here, may be an inf. n. of حَابَبَتْهُ; or it may be pl. of حُبٌّ, like as عُشَّاش is of عُشٌّ; (TA;) or it may be an inf. n. of حَبَبَتْهُ: some also read مِنْ حَبَابِكَ , with fet-h to the ح, said to mean *on account of the love of thee, and of the main amount thereof:* (Ham p. 26:) and some read مِنْ جَنَابِكَ from thy part [or from thee]. (TA.) ___ See also حَبِيب. Also a Persian word, arabicized, (AHát, S, Msb,) from خُنْب, (AHát, TA,) [or خُبْ or خُپْ,] *i. q.* خَابِيَة, (S, Msb,) *A jar,* (K, MF,) *whether large or small, used for preparing wine:* (MF:) or *a large jar:* (K:) or *one for water:* (IDrd, TA:) or the *four pieces of wood upon which is placed a two-handled,* or *two-eared, jar:* (K, TA: [in the CK, by a misplacement of words, this last signification is assigned to حَبَاب:]) pl. [of pauc.] أَحْبَاب (K) and [of mult.] حِبَاب and حِبَبَة. (S, Msb, K.) From this last signification is [said to be] derived the phrase حُبًّا وَكَرَامَةً [pronounced حُبًّا وَكَرَامَهْ, lit. *A jarstand and a cover* will I give thee, or the like], كَرَامَة signifying the cover of a jar, (K, TA,) whether of wood or of baked clay. (TA.) [If this be the true derivation, the phrase may have originated from a person's asking of another the loan or gift of a jar, and the latter's replying Yea; and I will give thee a jar-stand and a cover; meaning I will do what thou requirest, and more: but this phrase is now, and perhaps was in early times, generally used, agreeably with the more common significations of the two words, in the sense assigned above to the phrase حُبَّةً وَكَرَامَةً.]

حَبٌّ : see حُبٌّ: ___ and حَبِيب, in four places: and حَبَّة. Also, and حَبَاب , [but the latter is doubted by the author of the TA, and thought to be perhaps syn. with حَبٌّ in the sense of مُحِبٌّ, and in the L it is said to be syn. with حُبٌّ, but in

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what sense is not explained,] *An ear-ring* [*formed*] *of one* حَبَّة [or *bead*]. (K.)

حَبَّةٌ n. un. of حَبٌّ [q. v.]. (S, Msb, K.) [Hence,] جَابِرُ بْنُ حَبَّةَ a name of *Bread.* (ISk, S.) ___ See also حِبَّةٌ, in two places. ___ [*A grain;* meaning the *weight of a grain of barley;*] *a wellknown weight.* (K.) ___ *A* [*small*] *piece,* or *portion,* of a thing. (S, K.) ___ حَبَّةُ القَلْبِ *The heart's core;* (AA, TA;) *the black,* or *inner, part of the heart;* or *i. q.* ثَمَرَتُهُ; (S, A, K;) which is that [same thing]: (S:) or *a black thing in the heart:* (K:) or *the black clot of blood that is within the heart:* (T, TA:) or *the heart's blood.* (K.) You say, أَصَابَتْ فُلَانَةُ حَبَّةَ قَلْبِهِ [*Such a woman smote his heart's core*]. (A, TA.) *A want:* or *an object of want; a needful,* or *requisite, thing:* syn. حَاجَةٌ. (K.)

حُبَّةٌ : see حُبٌّ, in two places: ___ and حَبِيبٌ. ___ [It is also used in a pl. sense.] You say, هُوَ مِنْ حُبَّةِ نَفْسِى [*He is of the beloved of my soul*]. (TA voce حُمَّةٌ.) ___ And حُبَّتُكَ also signifies *What thou lovest to receive as a gift,* or *to have.* (K.) You say, اخْتَرْ حُبَّتَكَ *Choose thou what,* or *whom, thou lovest;* as also مُحَبَّتَكَ . (TA.) Also *A grape-stone:* sometimes without teshdeed; (K;) i. e. حُبَةٌ. (TA.)

حِبَّةٌ , a pl., [or rather quasi-pl. n.,] The *seeds of desert-plants that are not used as food;* pl. حِبَبٌ: (S:) or *seeds of herbs,* or *leguminous plants,* (يَقُولُ,) and *of odoriferous plants:* (K:) or *of the latter only;* (Ks, Az, TA;) and one of such seeds is called حَبَّةٌ ; (Az, TA;) or حِبَّةٌ; the coll. n. being حَبٌّ : (Msb:) or *different seeds of every kind:* or the *seeds of the herbage called* عُشْبٌ: or *all seeds of plants:* sing. the same, and حَبَّةٌ : or this signifies *everything that is sown:* and حِبَّةٌ, the *seed of everything that grows spontaneously, without being sown:* or *a small plant growing among the kind of herbage called* حَشِيشٌ: (K:) and *dry herbage, broken in pieces, and heaped together:* (Aboo-Ziyád, K:) or *dry herbs* or *leguminous plants:* (K:) or the *seeds of wild herbs* or *leguminous plants,* and *of those of the kind called* عُشْبٌ, *and their leaves, that are scattered and mixed therewith;* such as the قُلْقُلَانُ and بَسْبَاسٌ and ذُرَقٌ

and نَفَل and مُلَّاح, and all kinds of those herbs or leguminous plants that are eaten crude, and those that are thick, or gross, and bitterish: upon these seeds and leaves, cattle, or camels &c., pasture and fatten in the end of [the season called] the صَيْف (T, TA.)

حَبَب : see حَبَاب. ___ Also, (S, K,) and حَبَب , (K,) *A beautiful arrangement of the teeth in regular rows.* (S, K.) ___ And *Streaks of saliva on the teeth.* (TA.) ___ And (both accord. to the K, but the latter only accord. to the TA,) The *saliva that flows over the teeth,* or *collects in the mouth, in little bubbles.* (T, K, TA.)

حَبَب : see حَبَاب: ___ and حَبَب.

حَبَاب : see حَبَابَك ___. حُبُّ *Thine utmost:* (Msb:) or *the utmost of thy power:* (S:) or *the utmost of thy love:* or, *of thine endeavour* (جَهْدَك [like جُهَادَاك and حُمَادَاك and قُصَارَاك and غُنَامَاك and نُعَامَاك]). (K. [In the CK جُهْدَك.]) You say, حَبَابُكَ كَذَا, (K,) and حبابك أَنْ تَفْعَلَ ذٰلِكَ, (S, Msb, * TA,) and حبابك أَنْ يَكُونَ ذٰلِكَ, (TA,) *Thine utmost,* (Msb,) or *the utmost of thy power,* (S,) or *of thy love,* or *of thine endeavour,* (K,) *will be such a thing,* (K,) and *thy doing that,* (S, Msb, * TA,) and *that event's taking place.* (TA.) Also, and حَبَب and ↓, The *main body,* the *mass,* or *bulk,* or *greater part* or *portion,* of water, (S, K,) and of sand, (K,) and of [the beverage called] نَبِيذ: but it is said that the third word applies particularly to water: (TA:) or the first signifies the *streaks,* or *lines, of* water, (As, K, TA,) *resembling variegated work:* (As, TA:) or the *waves* of water *that follow one another:* (TA:) or the *bubbles* (S, A, K) of water, (S, K,) or of wine, (A, TA,) *that float upon the surface;* (S, A, K;) as also the second (AHn, A) and the third: (AHn, TA:) [it is a coll. gen. n., in this sense, of which the n. un. is with ة:] accord. to IDrd, حَبَب المآء and حُبَاب المآء signify تَكَسُّرُه [app. meaning the *ripple,* or *broken surface, of water,* such as is seen when it is slightly fretted by wind, and when it flows over uneven ground]. (TA.) طَرَتْ بِعُبَابِهَا وَفُزْتَ بِحَبَابِهَا, in a trad. of 'Alee, relating to Aboo-Bekr, is explained as meaning *Thou hast outrun others, and attained to the place where the*

flood of El-Islám collects, and reached the first [*springs*] *thereof, and drunk the purest of it, and become possessor of its excellencies:* [this is the only explanation of it that I have found:] but it is also otherwise explained. (Hr and others, TA in art. حباب ___.) عب also signifies *Dew-drops;* (A;) the *dew* (IAth, K) *that is on trees &c. in the evening.* (IAth, TA.) It is said in a trad., of the inhabitants of Paradise, that their food shall turn into a sweat like حباب المسك, by which is meant *Musky dew:* or, perhaps, *musky bubbles.* (IAth, TA.)

حُبَاب : see حُبّ, in two places: ___ and حَبِيب. Also The *serpent:* (S, IAth, K:) or *a serpent not of a malignant species:* (TA:) and the name of *a devil,* (S, K,) accord. to some; (S;) but said to be so only because a serpent is called شَيْطَان. (A 'Obeyd, S, TA.) ___ And a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is حُبَابَة [accord. to the CK حُبَابَة], meaning *A certain black aquatic insect* or *small animal.* (K.) أُمّ حُبَاب *The present world;* (K, TA;) metonymically used in this sense. (TA.)

حَبَاب : see حُبّ, in two places: and حَبّ.

حَبِيب A person *loved, beloved, affected, liked,* or *approved;* (S, * A, Msb, * K;) as also مَحْبُوب and مُحَبّ, (S, Msb, K,) of which two the former is generally used for the latter, (S, K, TA,) in like manner as are used مَزْكُوم and مَحْزُون and مَجْنُون and مَكْزُوز and مَقْرُور, each of which has its proper verb of the measure فُعِل, (TA,) and حَبّ (S, K) and حُبَاب and حُبَّة, which last is also applied to a female, and has for its pl. حُبَب: (K:) the fem. of حَبِيب is with ة; (Msb, K;) and so is that of مَحْبُوب, (K, TA,) [and that of مُحَبّ,] and that of حَبّ: (TA:) the pl. of حَبِيب is أَحِبَّآء, instead of حُبَبَآء, which would be the reg. pl. but for the repetition of the ب; and the pl. of حَبِيبَة is حَبَائِب: (Msb:) the pl. of حَبّ is أَحْبَاب [a pl. of pauc.] and حَبَّان (K) and حُبَّان (MF) and حُبُوب and حَبَبَة and حُبّ, which last is rare (عَزِيز) [as a pl.], or is a quasi-pl. n. (K.) Though مُحَبّ is uncommon it occurs in the following verse of 'Antarah:

* وَلَقَدْ نَزَلْتِ فَلَا تَظُنِّى غَيْرَهُ *

* مِنِّى بِمَنْزِلَةِ المُحَبِّ المُكْرَمِ *

[*And thou hast taken (and imagine not otherwise), in respect of me,* i. e. of my heart, *the place of the beloved, the honoured;* or *become in the condition of the beloved,* &c.]. (T, TA.) ___ Also, (IAar, KL, TA,) and حَبٌّ, (K, KL,) A person *loving; a lover; a friend;* (KL;) *i. q.* مُحِبٌّ: (IAar, K, TA:) [fem. of each with ة:] the pl. of the first (i. e. حبيب) is أَحْبَابٌ (TA) [and أَحِبَّآءُ and أَحِبَّةٌ, mentioned by Golius as from the S, but not in my copies of the S: both, however, are correct: the former, the more common: the latter, a pl. of pauc.]. You say امْرَأَةٌ مُحِبَّةٌ لِزَوْجِهَا and مُحِبٌّ [*A woman loving to her husband*]. (Fr, S, K. *) ___ أَبُو حَبِيبٍ *The kid.* (Har p. 227.) ___ الحَبِيبَةُ: see مُحِبٌّ.

حَبَاحِبٌ, (K,) or أَبُو حَبَاحِبٍ, (S,) [*A kind of fire-fly;*] *a fly that flies in the night,* (K,) *resembling fire,* (S,) *emitting rays like a lamp:* (K:) AHn says that حباحب and ابوحباحب were both unknown to him, and that nothing respecting them had been heard by him from the Arabs; but that some people asserted the insect thus called to be the يَرَاعُ, *a moth that, when it flies by night, no person not knowing it would doubt to be a spark of fire:* Aboo-Tálib says, as on the authority of Arabs of the desert, that حباحب is the name of a *flying thing longer than the common fly, and slender, that flies between sunset and nightfall, resembling a spark of fire:* (TA:) or, accord. to As, it is *a flying thing, like the common fly, with a wing that becomes red; when it flies appearing at a distance like a lighted piece of fire-wood.* (Har p. 500.) نَارُ الحُبَاحِبِ (S, K) and نَارُ أَبِى حَبَاحِبٍ and simply الحُبَاحِبُ (S) mean *The fire of the fly above mentioned:* or *of El-Hobáhib* or *Aboo-Hobáhib:* (TA:) [for] El-Hobáhib, (S,) or Aboo-Hobáhib, (K,) is said to have been a niggardly man, who never lighted any but a faint fire, fearing to attract guests, so that his fire became proverbial. (S, K.) El-Kumeyt says, describing swords,

* يَرَى الرَّاؤُونَ بِالشَّفَرَاتِ مِنْهَا *

* كَنَارِ أَبِي حُبَاحِبَ وَالظُّبِينَا *

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[*The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly*]: (S:) here the poet has made حباحب imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or نارالحباحب (S, K) and simply الحباحب (S) signify *The fire that is struck by a horse's hoofs:* (Fr, S:) or *the sparks of fire that are made to fly forth in the air by the collision of stones:* or *the sparks that fall from the pieces of wood that are used for producing fire* [*by means of friction*]: (K:) or they are derived from حَبْحَبَةٌ, (IAar, K,) signifying weakness, (IAar, TA,) [and their meaning is *faint fire.*] ___ أُمُّ حُبَاحِبٍ *A flying insect resembling the* [*species of locust called*] جُنْدَبٌ, (K, * TA,) *spotted with yellow and green:* when people see it, they say, بَرِّدِى يَا حُبَاحِبُ [*Spread forth thy wings* (بَرِّدِيكِ), *hobáhib*]; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حَبَّذَا, meaning حَبِيبٌ, as in the phrase حَبَّذَا الأَمْرُ [*Loved, beloved, affected, loved,* or *approved, is the thing,* or *affair;* or *lovely, charming,* or *excellent, is it*]; (K;) and in حَبَّذَا زَيْدٌ [*Loved, beloved,* &c., *is Zeyd*]; (S;) is composed *of* حَبَّ, (Sb, Fr, S, K,) a verb of praise, in the pret. form, invariable, originally حَبُبَ, (Fr, S,) and ذَا, (Sb, Fr, S, K,) its agent, (S,) which together constitute it a single word, (Sb, S, K,) a noun, (Sb, K,) or occupying the place of a noun, (S,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, S, K;) the place that it occupies in construction making it virtually in the nom. case as an inchoative, and the noun that follows it being its enunciative: (S:) [but see what follows.] It is used in the same manner as a prov.; (Sb, K;) [i. e., it is not altered to agree in number or gender with

the noun particularized by praise, which follows it;] remaining the same when used in the dual and pl. and fem. sense; so that one sayِ, حبّذا زيدٌ and الزَّيدانِ and الزَّيدونَ and هندٌ and أَنْتَ and أَنْتُمَا and أَنْتُمْ [&c.]; (Ibn-Keysán, TA;) and حبّذا امْرَأَةً, not حَبَّذه المرأَةُ; (Sb, S, K; *) which shows that the noun that follows it may not be regarded as a substitute for ذا: (S:) [but see what follows.] It is allowable, but bad, to say, حَبَّذَا زيدٌ. (TA.) [There are, however, various opinions respecting حبّذا and the noun that follows it.] Some hold that حبّذا is a noun, composed of حَبَّ and ذا, and is an inchoative, and that the noun particularized by praise is its enunciative; or that the former is an enunciative, and the latter an inchoative, reversing the usual order: others hold that حَبَّ is a verb in the pret. form; and ذا, its agent; and that the noun particularized by praise may be an inchoative, of which حبّذا is the enunciative; or it may be an enunciative of which the inchoative is suppressed, so that حبّذا زيدٌ is for حبّذا هو زيدٌ [*Loved,* or *beloved,* &c., *is this* person: *he is Zeyd*], or حبّذا المَمْدُوحُ زيدٌ [*loved,* &c., *is this* person: *the* person *praised is Zeyd*]: others hold that حبّذا is a pret. verb, composed of حَبَّ and ذا, and that the noun following it is its agent; but this is the weakest of opinions: one also says, in dispraise, لَاحَبَّذَا زيدٌ. (I 'Ak p. 235.)

حَابٌّ An arrow *that falls* [*in the space*] *around the butt:* pl. حَوَابٌّ. (K.)

أَحَبُّ [*More,* and *most, loved, beloved,* &c. You say, هٰذَا أَحَبُّ إِلَيَّ مِنْ ذَاكَ *This is more an object of love, affection, liking,* or *approval,* or *is more lovely, charming, or pleasing, to me than that.* And هُوَ أَحَبُّهُمْ إِلَيَّ *He is the most beloved of them to me.*]

مُحَبٌّ: see حَبِيبٌ, in three places. ___ المَحَبَّةُ and المَحْبُوبَةُ and المُحَبَّبَةُ and الحَبِيبَةُ are epithets *of El-Medeeneh.* (K.)

مُحِبٌّ, and its fem.: see حَبِيبٌ, in three places.

مَحَبَّةٌ: see حُبٌّ. ___ Also *A cause of love* or *affection:* (Jel in xx. 39:) [pl. مَحَابُّ, like مَحَاشُّ pl. of مَحَشَّةٌ, &c.] You say, أُوتِيَ فُلَانٌ مَحَابَّ القُلُوبِ [*Such a one was gifted with* qualities that are *the causes of the*

love of hearts]. (A, TA.)

مُحَبَّةٌ : see حُبَّةٌ.

مُحَبَّبٌ إِلَى النَّاسِ *i. q.* مُتَحَبِّبٌ [see 5]. (A, TA.) ___ المُحَبَّبِيَّةُ: see مُحَبٌّ.

مَحْبُوبٌ : see حَبِيبٌ, in two places. ___ المَحْبُوبَةُ: see مَحْبُوبٌ أُمُّ ___. مُحَبٌّ a surname of *The serpent.* (K.) [See also حُبَابٌ.]

حبر

1 **حبره** , (S, Msb, TA,) aor. ـُـ , (Msb,) inf. n. حبر; (S, Msb, TA;) and حبّره , (TA,) inf. n. تَحْبِير; (S, K, TA;) or the latter has an intensive signification; (Msb;) *He made it beautiful, beautified it,* (S, K, TA,) or *adorned it,* or *embellished it,* (Msb,) and *made it plain;* (TA;) namely, handwriting, and poetry, &c., (S, K, both in relation to the latter verb, and TA in relation to both verbs,) such as language, or speech, and science, (S, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) ___ Also حبره, (S, A, L, Msb, but in the Msb or, not also,) aor. ـُـ , inf. n. حبر (S, Msb) and حبرة; (S;) and احبره ; (K;) and in an intensive sense حبّره ; (Msb;) *He,* (God, A,) or *it,* (a thing, or an affair or event, S, L,) *made him happy, joyful,* or *glad;* (S, A, L, Msb, K;) *affected him with a happiness, joy,* or *gladness, that made his face to shine,* or *of which the mark,* or *sign,* (حبار, i. e. أَثَر,) *appeared upon his countenance;* (Bd in xliii. 70, in explanation of the pass. form of the first of these verbs;) *he made him to enjoy a state of ease and plenty;* and *treated him with honour:* (Lth and S in explanation of the pass. form of the first verb as used in the Kur xxx. 14:) or *treated him with extraordinary honour.* (Bd in xliii. 70, and TA.) [حُبِرَ, properly signifying *He was made happy,* &c., may be used as meaning *he was,* or *became, happy,* &c.; like سُرَّ; and حُبُور, and its syns. mentioned with it below, may be regarded as its inf. ns. Golius, app. from his finding حبر explained in the KL as an inf. n. meaning The *being happy,* &c., (شاد شُدَن,) assigns to حُبِرَ جلدهُ, as on the authority of that lexicon, the meaning of hilaris lætusque fuit; but I have not found this verb in any Arabic work.] حُبِرَ جلدهُ *His skin was beaten so that there remained the mark of the beating.* (K.) حَبِرَ الجرح, (S, K,) aor. ـَـ , (K,) inf. n. حَبَر, (S,) *The wound broke out afresh:* (S, K:) *or became healed, but left scars.* (Ks, S, K.) ___ حَبِرَت أَسنانهُ, aor. ـَـ , (S, A, * Msb, K,) inf. n. حَبَر, (S, Msb, *) *His teeth became of a yellow colour mingled with the*

whiteness: (K:) or *became yellow;* (A, Msb;) syn. قَلِحَتْ. (S.) [See also حَبِرَ.]

2 **حبّره** : see 1, in two places. ___ Also, inf. n. تَحْبِير, *He pared it well;* namely, an arrow. (TA.)

4 **احبره** : see 1. احبر به *He,* or *it, left a mark upon him,* or *it.* (TA.) And احبرت الضَّرْبَةُ جِلْدَهُ and بِجِلْدِهِ *The blow made a mark,* or *marks, upon his skin.* (TA.)

حَبْر : see حبور, in two places: ___ and حِبْر, in two places: ___ and حِبْر. Also حَبْر and حِبْر ; (S, A, Msb, K, &c.;) but As says, I know not whether it be the former or the latter: (S:) IAar says both: A 'Obeyd says that some of the lawyers say the former; and some, the latter; (TA;) and that in his opinion it is the former: (S, TA:) AHeyth, that it is the former only: (TA:) Th mentions the former only: (Msb:) Fr says it is the latter only: (TA:) and the latter is [said to be] the more chaste because the pl. is of the measure أَفْعَالٌ, and not فُعُولٌ: (S, TA:) [but a pl. of the latter measure is also mentioned:] *A learned man* (As, S, Msb, K) *of the Jews:* (S, A:) or *whether he be a Christian or Jewish or Sabean subject of a Muslim government, who pays a poll-tax for his freedom and toleration, or one who, having been such, has become a Muslim:* or *one skilled in the beautifying of language:* (A 'Obeyd, S:) or *a good,* or *righteous, man:* (Kaab, K, TA:) pl. (of the former, Msb) حُبُور, (Msb, K,) [but this is seldom used,] and (of the latter, Msb) أَحْبَار. (IDrst, S, A, Msb, K, &c.)

حِبْر *Ink,* syn. مِدَاد, (Msb,) and نِقْس, (K,) *with which one writes:* (S, Msb:) so called because it is one of the means of beautifying writings; (Mohammad Ibn-Zeyd, TA;) or because it beautifies, and makes plain, handwriting; (Hr, TA;) or because of the marks that it leaves: (As, TA:) pl. [of pauc.] أَحْبَار (IDrst, TA) and [of mult.] حُبُور. (TA.) ___ *I. q.* وَشْى [The *variegation,* or *figuring,* of cloth or of a garment; or *a kind of variegated,* or *figured, cloth* or *garment*]: (IAar, K:) pl. حُبُور. (K, * TA.) [See also حِبْرَة.] ___ *A mark,* or *sign, of the enjoyment of ease and plenty:* (As, S, K: [in one copy of the S, and in the CK, for أَثَرُ النَّعْمَة, I find, erroneously, أَثَرُ النِّعْمَة:]) and [hence,] *beauty;* (As, S, A, K;)

beauty of aspect; or *a beautiful and pleasing aspect, that satisfies the eye by its comeliness:* (As, S, TA:) *colour; complexion:* (Fr, IAar, S, TA:) pl. أَحبار (S) and حبور. (K, * TA.) One says, إِنَّهُ لَحَسَنُ الحِبْرِ والسِّبْرِ *Verily he is beautiful, and of goodly appearance:* (As, S:) or *of beautiful complexion.* (IAar.) And ذَهَبَ حِبْرُهُ وسِبْرُهُ *His colour,* or *complexion,* (Fr, S,) or *beautiful,* (A,) *and goodliness of form* or *aspect, departed:* (Fr, S, A:) from the saying, جآءَتِ الأَبِلُ حَسَنَةَ الأَحْبارِ والأَسْبارِ [*The camels came beautiful in colours and in appearances*]. (Fr, S, A. *) One says also, فُلَانٌ حَسَنُ الحِبْرِ والسِّبْرِ: where حبر seems to be the inf. n. of حَبَّرْتُهُ I made him, or it, beautiful. (S.) ___ Also, (S, K,) and حِبْر (TA) and حَبْر (K) and حِبَار (S, K) and حِبَار, (A, K,) *A mark,* or *trace,* (S, A, K,) of beating, (A,) or of a blow that has not brought blood, or of a healed wound, (TA,) or of work, or labour: (A, TA:) pl. of the first [or second] حُبُور (Yaakoob, S, K) and [of the first and third, accord. to analogy,] أَحْبار; (TA;) and of the fourth حِبَارات, (Yaakoob, S, TA,) it having no broken pl. (TA.) One says, بِهِ حُبُورٌ *Upon him are marks* [of beating, &c.]. (S.) And بِجِلْدِهِ حِبَارُ الضَّرْبِ *Upon his skin is the mark of beating.* (A.) And بِيَدِهِ حِبَارُ العَمَلِ *Upon his hand is the mark of work,* or *labour.* (A.) ___ See also حِبْر. ___ And see حبور. Also, [like the Hebrew , and the Chaldee ,] *A like; an equal; a fellow.* (K.) ___ See also حِبْر.

حِبْر : see حبور: and حِبْر: ___ and حِبْرَة.

حِبْر : see حِبِير.

حِبْر : see حِبْرَة.

حِبْر , (Msb, K,) the only subst. of this form beside إِبِل, (Msb,) [and a few rare dial. vars.,] and حِبْر (K) and حَبْر (A, K) and حِبْرَة (S, Msb, K) and حَبْرَة (A, K,) and حُبْرَة ; (K;) or حِبْر, without ة, [as also حَبْر and حِبْر,] is a pl. [or rather a coll. gen. n.], (S,) and

with ة it is said to be a n. un. ; (Msb;) *A yellowness that mingles with the whiteness of the teeth;* (K;) *a yellowness of the teeth;* (Sh, A, Msb;) *what is termed* قَلَح *in the teeth:* (S:) or قَلَح is when they become green: and when the crust increases so as to encroach upon the gums, and to make the roots of the teeth to appear, this is what is termed حَفَر and حَفْر: (Sh, Msb, TA:) pl. حُبُور. (K.)

حَبْرَة : see حُبُور, in three places. ___ Also *Extraordinariness* (مُبَالَغَة) *in a thing that is described as beautiful.* (K.) [See 1.] ___ *A musical performance,* or *concert, instrumental* or *vocal* or *both,* (سَمَاع,) *in Paradise;* (Zj, K;) agreeably with which signification Zj explains [the verb in] the verse of the Kur [xxx. 14, or xliii. 70]: (TA:) and *any sweet melody.* (K.) See also حَبْر.

حُبْرَة : see حَبْر.

حَبْرَة : see حُبُور: and see also the next paragraph, in two places.

حَبْرَة (S, Mgh, Msb, K) and حَبَرَة (K) *A* [*garment of the kind called*] بُرْد, (S, Mgh,) or *a sort of* بُرْد, (K,) *of the fabric of El-Yemen,* (S, Mgh, K,) *striped* (مُنَمَّر [or this word, q. v., may perhaps signify *spotted*]); (TA;) *a kind of garment of the fabric of El-Yemen, of cotton* or *linen, striped* (مُخَطَّط): (Msb:) pl. حَبْر and حَبَرَات (S, Mgh, Msb, K) and حَبَر and حَبَرَات: (TA:) [or rather حَبْر and حَبَر are coll. gen. ns.] Accord. to Lth, (Az, Mgh, TA,) حَبَرَة is not a place, nor a known thing, but only signifies وَشْى [see حَبْر]; (Az, Mgh, Msb, TA;) and one says بُرْد حَبَرَة (Msb, TA) and بُرُود حَبَرَة, (TA,) and بُرْد حَبَرَة (Mgh, Msb, TA) and بُرُود حَبَرَة, (Mgh, TA,) like as one says ثَوْب قِرْمِز, the word قِرْمِز signifying a certain dye. (Az, Msb, TA.) [The term حَبَرَة is now applied in Egypt to *A lady's outer covering of silk, black for the married,* and *white for the unmarried, worn in ridding and walking abroad; the former worn also by concubine slaves.* See also حَبِير.]

حبرة : see حبر.

حبرىٌّ *A seller of ink.* (K.) حبَّار , also, is mentioned as having the same signification; and some say that analogy is a sufficient authority for it: but it is disallowed by F. (TA.)

حبرىٌّ , not حبَّار , (K,) or the latter is allowable on the ground of analogy, (MF,) *A seller of the garments called* حبر. (K.) [See حبرة.]

حبرور (Msb, K) and حبرير and حبربر and حبربور and يحبور [in the CK يحبور] and حبُّور (K) The *young one of the* حبارى: (Msb, K:) pl. حبارير and حبابير. (K.) [See also يحبور below.]

حبرير : see what next precedes.

حبربر : see what next precedes.

حبربور : see what next precedes.

حبار : see حبر. ___ Also The هيئة [i. e. *form,* or *aspect,* or *the like,* or *goodliness of form* or *aspect,*] of a man. (Aboo-Safwán, Lh.)

حبار : see حبر, in three places.

حبور and حبر , (S, K,) or حبر , with kesr, (Msb,) and حبر , which last occurs in a verse of El-'Ajjáj, for حبر, [by poetic license,] (S,) and حبرة (A, K) and حبرة , (K,) *Happiness, joy,* or *gladness:* (S, Msb, K:) or the first signifies *cheerfulness;* i. e. *pleasure,* or *delight, and dilatation of the heart, which has a visible effect in the aspect:* (TA voce سرور:) and the same word (IAth) and حبرة (Az, IAth, K) and حبر , (K,) *a state of ease and plenty;* syn. نعمة: (IAth, K: [in the CK and in a MS. copy of the K, erroneously, نعمة:]) or *a state of complete,* or *perfect, ease and plenty:* (Az:) and *ampleness of the*

circumstances of life. (IAth.) [See 1. Hence the saying,] كُلُّ حَبْرَةٍ بَعْدَهَا عَبْرَةٌ [*After every state of happiness,* or *joy,* &c., *is a tear*]. (A.)

حَبِيرٌ *A* [*garment of the kind called*] بُرْدٌ, *variegated,* (مُوَشًّى,) (K,) [i. e.] *striped.* (TA.) One says بُرْدٌ حَبِيرٌ and بُرْدٌ حَبِيرٌ. (TA.) [See also حَبْرَةٌ. Hence the saying,] لَبِسَ حَبِيرَ الحُبُورِ وَٱسْتَوَى عَلَى سَرِيرِ السُّرُورِ [*He clad himself with the mantle of cheerfulness, and seated himself firmly upon the couch of happiness*]. (A.) ___ Also, applies to a garment, or piece of cloth, *New:* (S, K:) and *soft and new;* (K, TA;) applied to the same; (TA;) and so حَبْرٌ ; (K;) which also signifies a *soft* thing: (TA:) pl. of the former حُبْرٌ. (K.) ___ And *Clouds;* syn. سَحَابٌ: (S:) or *clouds spotted* (مُنَمَّرٌ); (K;) *in which one sees what resembles* تَنْمِيرٌ, *by reason of the abundance of their water;* but Er-Riyáshee disapproves of this. (TA.)

حُبَارَى [a word respecting which J says,] its alif [written ى] is not the fem. alif nor the alif of quasi-coordination; [as F says of the alif of قَبَعْثَرًى, though he finds fault with J for saying thus of the alif of حُبَارَى; (see أَلِفُ التَّكْثِيرِ, in art. ا)] the name [says J] being only composed with it, so that it is as it were a part of the word itself, which is imperfectly decl. when determinate and when indeterminate; i. e., without tenween: (S:) but its alif is the fem. alif; for were it not so, it would be perfectly decl.; (K;) and J says that it is imperfectly decl.: (TA:) and his saying that the alif is [as it were] a part of the word itself is a strange expression, for which it would be difficult to give an answer, and which therefore requires not exorbitance: but it is sufficient excellence for a man that his faults may be counted: (M:) [*A species of bustard;*] *a certain bird,* (S, Msb, K,) *well known, of the form of the goose, with a dustcolour upon its head and belly, and the back and wings of which are for the most part of the colour of the quail;* (Msb;) or it is a *long-necked bird, of an ash-colour, of the form of the goose, with a beak somewhat long, and that is preyed upon, but does not itself prey:* Az says that *it does not drink water, and that it lays its eggs in distant sands:* [the truth is, that it drinks seldom: the male bird has a pouch, extending

from beneath the tongue to the breast, said to be large enough to contain seven quarts of water; and it has been supposed by some that he fills this with water for the supply of himself and his mate:] and Az further says, We used, when we journeyed, to proceed in the mountains of EdDahnà, and sometimes we picked up in one day between four and eight of its eggs: *it lays four eggs, of a bluish colour, more delicious in taste than those of the domestic hen and than those of the ostrich:* and others say that *it brings its food from a greater distance than any other bird; sometimes from a distance of many days' journey:* also, that *it is constantly provided with a thin excrement,* or *dung, which it voids upon the hawk when pursued by the latter; thus saving itself,*

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by preventing the hawk from continuing its flight, and, as some say, causing its feathers to drop off: whence the prov., أَسْلَحُ مِنْ حُبَارَى: [see art. سلح:] (TA:) حُبَارَى is applied alike to the male and the female, and used as sing. and pl.: (S, K:) but it has pl. forms, (TA,) namely, حُبَارَيَاتٌ (S, Msb, K, TA) and حُبَارَاتٌ: (TA:) accord. to Sb, it has not حَبَارٌ, [in the TA incorrectly written حَبَارِى, as though it had the article ال prefixed to it, or were prefixed to another noun,] nor حُبَائِرُ, [though both of these are mentioned as pls. of it in several of the grammars of the Arabs,] in order to distinguish between حُبَارَى and nouns of the measures فَعْلَآءُ and فَعَالَةٌ and the like. (TA.) It is said in a prov.,

* وَكُلُّ شَيْءٍ قَدْ يُحِبُّ وَلَدَهْ *

* حَتَّى الحُبَارَى وَتَطِيرُ عِنْدَهْ *

[*And everything certainly loves its offspring: even the bustard; and it flies by its side*]: (S, Mgh: *) [in the TA, وَيَدِفُّ عِنْدَهْ:] it flies by the side of its young one to teach it to fly before its wings have grown, because of its stupidity: (TA:) the حُبَارَى is thus specially mentioned because it is proverbial for stupidity, and, notwithstanding its

stupidity, loves its offspring, and teaches it to fly. (S, Mgh.) Another prov. is, فُلَانٌ مَيِّتٌ كَمَدَ الحُبَارَى [*Such a one is dying with the concealed grief of the bustard*]: because the حبارى moults with other birds, but its new feathers are slow in coming: so when the other birds fly, it is unable to do so, and dies of concealed grief. (TA.) [See also حُبْرُور, and يَحْبُور.]

حَبَّار : see حَبْرَى: ___ and حَبَرَى.

حُبُّور : see حُبْرُور.

حَابُور *A sitting-place,* or *a company sitting together,* (مَجْلِس,) *of unrighteous persons* [or *revellers*]: (S, K:) from حَبَرَه it made him happy, &c. (S.)

مَحْبَرَة , (Msb, K,) which is the most approved form, (Msb, TA,) and مَحْبَرَة , (S, Msb,) because it is an instrument, (Msb, TA,) a correct form, though said in the K to be incorrect, (TA,) and مَحْبُرَة (Msb, K) and مَحْبُرَّة , (K,) the last used by poetic license, (TA,) The *place,* (S, K,) or *earthern pot,* or *glass bottle,* (TA,) *in which ink is put:* (S, K, TA:) pl. مَحَابِر. (Msb.) Also, the first of these words, *A thing,* or *things, in which happiness, joy,* or *gladness, is usually found:* such are women said to be. (TA from a trad.) [*A cause of happiness, joy,* or *gladness;* agreeably with analogy: of the same class as مَجْبَنَة and مَبْخَلَة.]

مَحْبُرَة : see the next preceding paragraph.

مَحْبَرَة : see the next preceding paragraph.

مَحْبُرَّة : see the next preceding paragraph.

مُحَبَّر A man (T) *having his skin marked by the bites of fleas.* (T, K.) ___ An arrow *well pared.* (K.)

يَحْبُورٌ, applied to a man, [*Very happy, joyful, glad,* or *cheerful;*] of the measure يَفْعُولٌ from الحُبُورُ: (S:) a *soft, tender,* or *delicate,* man: pl. يَحَابِيرُ. (AA, TA.) *A certain bird:* or the *male of the* حُبَارَى: or *its young one.* (K.) See حَبْرُورٌ.

حبس

1 **حَبَسَهُ** , (S, A, Msb, K,) aor. ـِ , (Msb, K,) inf. n. حَبْسٌ (S, A, Mgh, Msb, K) and مَحْبِسٌ, (Lth, Sb, K,) *He confined, restricted, limited, kept in, prevented from escape, kept close, kept within certain bounds* or *limits, shut up, imprisoned, held in custody, detained, retained, arrested, restrained, withheld, debarred, hindered, impeded,* or *prevented, him* or *it; contr. of* خَلَّاهُ; (S, TA;) syn. مَنَعَهُ, (A, Mgh, Msb, K, TA,) and أَمْسَكَهُ; (TA;) as also احْتَبَسَهُ : (S, K: *) and *i. q.* ضَبَطَهُ (Sb, TA in this art) or ضَبَطَ عَلَيْهِ (TA in art. ضبط) [*he took, held,* or *retained, him* or *it, strongly, vehemently,* or *firmly;* &c.]. You say, لَا يُحْبَسُ دَرُّكُمْ meaning, لَا تُحْبَسُ ذَوَاتُ الدَّرِّ [*Your milch animals shall not be confined,* or *restrained from pasturing*]. (TA.) And حَبَسَ المِلْكَ عَلَيْهِ [*He confined,* or *restricted, the property to him,* by will or otherwise]. (Mgh in art. وقف.) And حَبَسَ نَفْسَهُ عَلَى كَذَا [*He confined,* or *restricted, himself to such a thing*]. (S and K voce تحبّس.) And حَبَسَهُ عَنْ وَجْهِهِ [*He restrained,* or *withheld, him from his course, purpose,* or *object*]. (S in art. الت; &c.) And حَبَسَهُ عَنْ حَاجَتِهِ [*He withheld,* or *debarred, him from the thing that he wanted*]. (K in art. بيت; &c.) ___ [Hence,] حَبَسَهُ, (IDrst, Mgh, Msb, K,) inf. n. حَبْسٌ; (TA;) and احْبَسَهُ , (S, IDrst, Mgh, Msb, K, [in one copy of the S, and in one of the A, احْتَبَسَهُ , which is perhaps allowable,]) inf. n. إِحْبَاسٌ; (TA;) and حَبَّسَهُ , (IDrd, Mgh,) inf. n. تَحْبِيسٌ; (IDrd, TA;) فِى سَبِيلِ ٱللّٰهِ; (S, IDrst, A, Mgh;) *He bequeathed it,* or *gave it,* (namely, a horse, S, IDrst, A, Mgh, K,) *unalienably,* (S, IDrst, Mgh, Msb, K,) *to be used in the cause of God,* or *religion;* (S, IDrst, A, Mgh, K;) i. e., *to the warriors, to ride it in war against unbelievers and the like:* (TA:) it is said that the chaste forms are احْبَسَهُ and حَبَّسَهُ : (TA:) or the latter of these two is sometimes used; (Mgh;) but has an intensive signification [or is applied to several objects]: (Msb:) حَبَسَهُ is said to be a bad form; (TA;) it is used

by the vulgar, but is allowable: احبسه is used in preference, to signify the bequeathing or giving of horses and other articles of property that are forbidden to be [afterwards] sold or given, to distinguish between that which is so forbidden and that which is not: (IDrst, TA:) the reverse is the case with respect to وقفه and أَوقفه and وقَّفه; for the first of these three is the most chaste, and the last of them is disapproved and rare: (TA:) حبس شيئًا, inf. n. تَحْبِيس, signifies *He made a thing to remain in itself unalienable,* (K, * TA,) *not to be inherited nor sold nor given away,* (TA,) *assigning the profit arising from it to be employed in the cause of God,* or *religion.* (K, TA.) Mohammad is related to have said to 'Omar, respecting some palm-trees belonging to the latter, (Mgh, TA,) which he (the latter) desired to give in charity, (TA,) حَبِّسِ الأَصْلَ وسَبِّلِ الثَّمرة *Make thou the property itself to remain unalienable,* (Mgh, TA,) *in perpetuity,* (Mgh,) *not to be inherited nor sold nor given away,* (TA,) *and assign thou the profit arising therefrom to be employed in the cause of God,* or *religion.* (Mgh, TA.) [See حبيس.]

2 **حَبَّس** see 1, in four places.

3 **حابس صاحبه**, (K,) inf. n. مُحَابَسة, (TK,) *i. q.* حبس [*He confined his companion,* or *restricted him,* &c.]: or [more probably, and agreeably with analogy,] *he confined his companion,* &c., *the latter doing the same to him.* (TK.)

4 **أَحْبَس** see 1, in three places.

5 **تحبّس عَلَى كَذَا** *He confined, restricted, limited, restrained,* or *withheld, himself* (حبس نفسه) *to such a thing.* (S, K.) تحبّس عَنِ الرُّكْبَان *He held back from the riders.* (TA.) تحبّس فى الأَمر [*He withheld himself,* or *held back, in,* or *respecting, the affair*]. (TA in art. حوز.)

7 **إِنْحَبَس** see 8.

8 **احتبس** quasi-pass. of حبسه; *He,* or *it, was* or *became, confined, restricted, limited,* &c.; and *he confined, restricted, limited,* &c., *himself;* (S, A, K;) [as also انحبس ; but this latter is probably post-classical.] ___ Said of urine [as meaning *It became suppressed*]. (S and Msb in art. حقب; &c.) احتبسه *syn. with* حبسه, which see, in two places. (S, K.) ___ Also *He appropriated it to himself; restricted it to his own special possession:* (A, TA:) or *he made,* or *constituted, it* (اتخذه) *what is termed* حبيس. (TA.)

حبس *A place of confinement, restriction, imprisonment,* or *the like; a prison; a jail;* (A, Msb;) as also محبس , (Lth, A, TA,) which is also an inf. n.; (Lth, TA;) or, accord. to analogy, محبس : (Sb, TA:) pl. of the first, حبوس; (Msb;) and of the second [and third], محابس. (A.) See also حبس.

حبس a contraction of حبس, which is pl. of حبيس [q. v.]. (IAth, TA.)

حبس *A dam constructed of wood or stones, in a channel of water, to confine the water,* (S, K,) *that people may drink from it and water their beasts;* (S, TA;) as also حبس : (El-'Ámiree, K:) pl. أَحباس (S, TA) and حباس: (Meyd, in Golius:) or *a dam by which the water-course of a valley is obstructed, in any place where it is confined:* (TA:) or *stones put in the mouth of a river* or *rivulet* or *the like, preventing the overflowing of the water:* (IAar, TA:) or *a* مصنعة *for water;* [i. e. *a thing like a* حوض, or *water-ing-trough for beasts* &c., *in which the rain-water is collected;*] (S;) as also حابس : (TA:) or *a thing like a* مصنعة *for water:* (AA, K:) pl.

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أَحباس: (AA, TA:) and حباسة and حباسة signify the same as حبس: or, accord. to Lth, the حباسات in a piece of land are

what surround a [*portion of ground such as is called*] دبرة, *which is the same as a* مشارة, *in which the water is confined until they are full, when it is made to flow to other parts:* (TA:) or a حبس is *what is surrounded by dams* [or *by ridges of earth*] *which confine,* or *retain, the water* [*for irrigation*]; as also مشارة and دبرة. (R, TA in art. شور.) ___ Also *Water collected, and having no supply to increase it:* (Ibn-'Abbád, K:) thus called by the name of that by which it is confined. (TA.)

حبسة a subst. from احتباس [signifying *A state of confinement, restriction, limitation,* &c.]: you say, الصَّمت حبسة [*Speechlessness is a state of restriction*]. (S, TA.) ___ [Hence,] *A difficulty of utterance which prevents one's speaking distinctly;* (A;) *a difficulty of speech,* (Mbr, K,) *and hesitation,* (Mbr, TA,) *when one desires to speak;* (Mbr, K;) *a hesitation in speech.* (Msb.)

حبيس *i. q.* محبوس, [pass. part. n. of 1,] *Confined; restricted; limited;* &c. (TA.) ___ Anything *bequeathed,* or *given, unalienably,* (Lth, Mgh, Msb,) *for the sake of God;* whether an animal or land or a house; (Mgh;) as also محبوس and محبَّس and محبس: (Msb:) pl. of the first حبس, (Mgh, Msb,) and, by contraction, حبس: (Msb:) حبيس is used as a sing. and as a pl.: (Msb:) it is of the measure فعيل in the sense of the measure مفعول; and is sometimes used in the place of the pass. part. n. of حبَّس: (TA:) it is also particularly applied to a horse *bequeathed,* or *given, unalienably, to be used in the cause of God,* or *religion;* (S, A, * Mgh, K;) i. e., *to the warriors, to ride it in war against unbelievers and the like;* (TA;) as also محبس (S, Mgh, K) and محبوس: (K:) and حبس, (S,) or حبس, (K,) to what is, or are, *bequeathed,* or *given, unalienably,* (S, K,) *not to be sold nor inherited,* (TA,) of palm-trees, or vines, &c., (K,) as land, and anything that is a source of profit, (TA,) *itself to remain unalienable, and the profit arising therefrom to be employed*

in the cause of God, or *religion:* (K, TA:) but the حُبُس which Mohammad is related to have made common property were *what the pagan Arabs bequeathed,* or *gave, unalienably, for* (عَلَى [so in the TA, and this I regard as the true reading, rather than مِن, which is the reading in the Mgh and L,]) *the* [*camels called*] سَوَائِب *and* بَحَائِر, *and such as was called* حَامٍ: (Mgh, L, TA:) Hr, in the Ghareebeyn, gives the reading حُبُس, which, says IAth, if correct, is a contraction of حُبُس. (TA.) [From حُبُس, used as a subst., has been formed, app. in postclassical times, the pl. أَحْبَاس: see De Sacy's Chrest. Ar., sec. ed., vol. i. p. 189.] حَبِيسَة , also, [used as a subst.,] signifies *A thing that is bequeathed,* or *given, unalienably, in the way of beneficence:* and its pl. is حَبَائِس. (TA.)

حُبَاسَة and حَبَاسَة: pl. حُبَاسَات: see حُبْس.

حَبِيسَة : see حَبِيس, last sentence.

حَبَّاس [*A jailer.*]

حَابِس [act. part. n. of حَبَسَ; *Confining; restricting; limiting;* &c.]: pl. حُبَّس. (IAth, TA.) [Hence,] حَابِسُ الفِيلِ *The Restrainer of the Elephant:* an epithet applied to God; alluding to the case of Abrahah. [See Kur ch. cv.] (TA.) And حَابِس زِقٌّ *A skin that retains the water* [&c.]. (TA.) And حَابِس كَلَأٌ *Herbage that is abundant, and retaining the water.* (TA.) ___ See also حَبِس. Also *i. q.* مَحْبُوس, or ذُو حَبْسٍ. (Ham p. 188.)

مَحْبَس and مَحْبِس: see حَبْس. ___ Also, the latter, [or both,] The *manger,* or *stable, of a beast.* (TA.)

مُحْبَس : see حَبِيس, in two places.

مُحَبَّس : see حَبِيس.

مَحْبُوسٌ : see حَبِيسٌ, in three places.

إِبِلٌ مُحْتَبَسَةٌ *Camels that remain at the house;* syn. دَاجِنَةٌ: as though they were restrained from pasturing. (TA.)

حبش

1 **حَبَشَ لَهُ** , (K,) aor. ـُ , (TK,) inf. n. حَبْشٌ and حَبَاشَةٌ; (K, TK;) or حَبَشَ لَهُ حَبَاشَةً; (S;) [whence it appears probable that the author of the K is in error in regarding حَبَاشَةٌ as an inf. n.;] *He collected for him something;* as also حَبَّشَ , inf. n. تَحْبِيشٌ: (S, K:) and تَحَبَّشَهُ and احْتَبَشَهُ likewise signify *he collected it.* (TA.) You say also, حَبَّشَ قَوْمَهُ, inf. n. تَحْبِيشٌ, *He collected his people.* (S.) And حَبَشَ لِعِيَالِهِ, inf. n. حَبْشٌ, *He gained,* or *earned, and collected, for his family,* or *household;* like هَبَشَ; as also احْتَبَشَ . (TA.)

2 **حَبَّشَ** see 1, in two places.

4 **احْبَشَتْ بِوَلَدِهَا** *She brought forth her child like an Abyssinian* (حَبَشِىٌّ) *in colour.* (S.)

5 **تَحَبَّشُوا** *They collected themselves together,* (S, * A, TA,) عَلَيْهِ *against him;* as also تَهَبَّشُوا. (TA.)

تَحَبَّشَهُ: see 1.

8 **إِحْتَبَشَ** see 1, in two places.

الْحَبْشُ : see the next paragraph.

الْحَبَشُ , (S, A, Msb, K,) a coll. gen. n., (Msb,) and الْحُبْشُ , (A, MF,) or this is a pl., and the former is also said to be an anomalous pl., (TA,) and الْحَبَشَةُ , (S, A, Msb, K,) also said to be an anomalous pl., (TA,) and wrong with respect to rule, (T, M,) having no sing. of the measure فَاعِلٌ, (M,) for they did not use حَابِشٌ as a sing. thereof, like فَاسِقٌ as sing. of فَسَقَةٌ, (T,) but الْحَبَشَةُ became used as a dial. var., (T, Msb,) commonly obtaining, for الْحَبَشُ, (Msb,) and is allowable in poetry in cases of necessity, (T,) and الْأَحْبُشُ , (IDrd, K,) also used as syn. with الْحَبَشُ, (IDrd,) or it is pl. of الْحُبْشُ, with damm, not a sing. as it seems to be from the mention of it in the K, (MF,) and الْأُحْبُوشُ , (A, TA,) and الْحُبْشَانُ, (A,) which is a pl. (IDrd, S, K) of الْحَبَشُ, (IDrd,) like as حُمْلَانٌ

is pl. of حَمَلٌ, (S,) and الحُبُوشُ, (A,) [also a pl.,] and الحَبِيشُ , which is also a pl., (TA,) [or rather a quasipl. n.,] and الأَحَابِشُ, which is likewise a pl., (K,) app. of أَحْبُشٌ, (TA,) and الأَحَابِيشُ, (A,) [which is pl. of أُحْبُوشٌ,] *A certain race of the blacks;* (S, A, Msb, K, &c.;) [namely, *the Abyssinians;* who, however, are not properly called blacks:] one of whom is called حَبَشِىٌّ. (A, Mgh, Msb.) The dim. of حَبَشٌ is حُبَيْشٌ. (Msb.)

الحَبَشَةُ : see الحَبَشُ. ___ It also signifies *The country of the* حُبْشَانُ [or *Abyssinians*]: (K:) a proper name applied thereto. (TA.)

حُبْشِىٌّ : fem. with ة. For the latter, see حَبَشِىٌّ.

حَبَشِىٌّ a rel. n. from الحَبَشَةُ; (TA;) [signifying *Of,* or *belonging to,* or *relating to, Abyssinia* or *the Abyssinians.*] ___ [*An Abyssinian;*] *one of the race called* الحَبَشُ. (A, Mgh, Msb.) ___ حَبَشِيَّةٌ (K) and حُبْشِيَّةٌ (A, K) A *black,* (A,) or an *intensely black,* (K,) she-camel. (A, K.) ___ الحَبَشِىُّ مِنَ النَّمْلِ *The black ant.* (M in art. دلم.)

الحَبِيشُ : see الحَبَشُ.

حُبَيْشٌ dim. of حَبَشٌ, q. v. (Msb.) ___ Also *A certain well-known bird;* [the *Numidia;* which comprises the species commonly called the *Guineahen,* and *pintado:* so applied in the present day:] the word is thus, [without the article ال, apparently as a proper name, and] in the dim. form, like كُمَيْتٌ and كُعَيْتٌ : (S, TA:) it is strangely omitted in the K. (TA.)

حُبَاشَةٌ *What is collected,* (S, * and TA in art. هبش,) of men, and of property; as also هُبَاشَةٌ: (TA ubi suprà:) pl. حُبَاشَاتٌ. (S, and TA ubi suprà.) ___ *A company,* or *body, of men, not of one tribe;* (S, K;) like هُبَاشَةٌ; (TA;) as also أُحْبُوشٌ and أَحَابِيشُ; (S;) or as also أُحْبُوشَةٌ , (K, TA,) of which the pl. is أَحَابِيشُ; (TA:) the pl. of حُبَاشَةٌ in this sense is as above. (TA.)

الأَحْبُشُ : see الحَبَشُ.

الأُحْبُوشُ : see أُحْبُوشٌ ___. الحَبَشُ: see حُبَاشَةٌ: accord. to some, it signifies *Any company,* or *body, of men;*

because, when they are collected together, they are [in their general hue] black. (TA.)

أُحْبُوشَةٌ : see حُبَاشَةٌ.

حبط

1 حَبِطَ , aor. ـَـ , inf. n. حَبَطٌ, (Az, S, K, &c.,) *He* (a beast, Az, S, or a camel, ISd, K) *ate much,* (S,) or *had pain in his belly from pasture which he found unwholesome,* or *from eating much of herbage,* (ISd, K,) *so that he became swollen,* or *inflated, thereby* (S, ISd, K) *in his belly,* (S,) *and there would not come forth from him* (S, ISd, K) *what was in it,* (S,) or *anything;*

(ISd, K;) *he did not void either thin dung or urine, his belly being bound:* (Az:) or *he* (a sheep, or goat, ISk, S) *became swollen,* or *inflated, in his belly, in consequence of eating* [*the herb called*] ذُرَق, (ISk, S, K, *) *which is the* حَنْدَقُوق [i. e. the herb *lotus, melilot,* or *bird's-foot-trefoil*]: (ISk, S:) or *he* (a beast) *lighted upon good pasturage, and ate immoderately, so that he became swollen,* or *inflated, and died:* (Z, IAth:) or, in speaking of a horse, you do not say, حَبِطَ الفَرَسُ, but حَبِطَ قُصَيْرَى الفَرَسِ, or خَاصِرَتُهُ, or مَوْقِفُهُ, because it means that *the horse's belly became swollen,* or *inflated:* (ISd, Z, L:) you say also, حَبِطَ بَطْنُهُ *his belly became swollen,* or *inflated, so that he died:* (Az, TA:) or *his* (a man's) *belly became swollen,* or *inflated, by food &c.:* (Mbr, TA in art. حبطأ:) and حَبِطَ is also said of the skin, meaning *it became swollen,* or *inflated.* (TA.) [See also Q. Q. 3; and see حَبَطٌ below.] ___ Hence, app., i. e. from حَبِطَ said of the belly, (Az, TA,) or it is from this verb said of a beast, (Z, IAth, TA,) حَبِطَ عَمَلُهُ, (Az, S, Msb, K, &c.,) aor. ـَـ ; (Az, Msb, K;) and حَبَطَ, aor. ـِـ ; (AZ, Az, Msb, K;) the latter, says Az, heard by AZ from an Arab of the desert, but I have not heard it on any other authority; (TA;) inf. n. حَبْطٌ, (Az, S, K, [but in the Msb it seems to be indicated that it is حَبَطٌ,]) with the ب quiescent, (Az, S,) thus differing from the inf. n. of حَبِطَ said

of the belly, (Az, TA,) and حُبُوطٌ, (Az, S, Msb, K,) which latter, accord. to AZ, is the inf. n. of حَبِطَ like ضَرَبَ; (T, TA;) *His work,* or *deed, became null,* or *void,* or *of no account; it went for nothing; it perished;* (Az, Msb, TA;) for like as he of whom one says حَبِطَ بَطْنُهُ perishes, so does the work, or deed, of the hypocrite: (Az, TA:) or *it became ineffective of reward; its reward became annulled.* (S, K.) And hence also, (Z, TA,) حَبِطَ دَمُهُ, aor. ـَـ , (Z, Msb, K, TA,) but not حَبَطَ also, as is implied in the K, (TA,) and in this case the inf. n. is حَبَطٌ, (Msb, * TA,) with the ب movent, (TA,) *His blood* (the blood of one slain, K) *went for nothing; unretaliated, and uncompensated by a mulct.* (Msb, K, TA.) ___ حَبِطَ said of the water of a well, *i. q.* أَحْبَطَ, q. v. (TA.) ___ Said of a wound, (S, Ibn-' Abbád, K,) aor. ـَـ , (K,) inf. n. حَبَطٌ, with fet-h to the ب, (S, K,) *It had scars remaining after having healed:* (Ibn-' Abbád, K: *) or *it broke open again;* or *became recrudescent;* syn. عَرِبَ [which has the signification given above on the authority of Ibn-' Abbád as well as what follows it] and نُكِسَ. (S.) [See also حَبَطٌ below.]

4 احبطهُ [**أَحْبَطَ** seems to signify, in its primary acceptation, *He made him,* (namely a beast,) or *it,* (the belly,) *to be in the state termed* حَبَطٌ, which see below. ___ And hence,] احبط عَمَلَهُ *He* (God, S, K, or a man, Msb) *made his work,* or *deed, to become null,* or *void,* or *of no account; to go for nothing; to perish;* (Msb, K, * TA;) *to be ineffective of reward;* or *he annulled its reward.* (S.) So it signifies in the Kur [xxxiii. 19, &c.]: and you say, إِنْ عَمِلَ عَمَلًا صَالِحًا أَتْبَعَهُ مَا يُحْبِطُهُ وَ إِنْ أَرْسَلَ كَلِمًا طَيِّبًا أَرْسَلَ خَلْفَهُ مَا يُحْبِطُهُ [*If he do a good deed, he makes to follow it that which annuls it; and if he send forth good words, he sends forth after them that which annuls them*]. (TA.) And hence also, (Z, TA,) احبط الدَّمَ *He made the blood to go for nothing; unretaliated, and uncompensated by a mulct.* (Msb, K, * TA. *) ___ احبطهُ الضَّرْبُ *The beating made a mark* or *scar,* or *marks* or *scars, upon him.* (TA.) احبط مَآءَ الرَّكِيَّةِ, (K,) inf. n. إِحْبَاطٌ, (AA, S,) *The water of*

the well went away, and did not return (AA, S, K) *as it was;* (AA, S;) as also حَبِطَ , aor. ـَـ . (TA.)

___ احبط عَنْ فُلَانٍ *He turned away from, avoided, shunned, and left, such a one.* (IDrd, K.)

Q. Q. 3 **احْبَنْطَى** *He* (a man, TA) *was,* or *became, swollen,* or *inflated, in his belly:* (K, TA:) *he* (a man) *was short and bigbellied:* (S:) *he* (a man) *was,* or *became, filled with wrath,* or *rage;* or *by repletion of the belly;* as also احْبَنْطَأَ: from حَبَطٌ. (TA.) [See 1.]

حَبَطٌ [inf. n. of حَبِطَ, q. v.:] A beast's *having the belly swollen,* or *inflated, so that what is in it does not come forth, in consequence of eating much:* (S:) or *pain in the belly,* of a camel, *from pasture which he finds unwholesome,* or *from herbage of which he has eaten much, so that he becomes swollen,* or *inflated, therefrom,* (ISd, K,) *in his belly,* (TA,) *and nothing comes forth from him:* (ISd, K:) or a *swelling,* or *inflation, of the belly,* (K,) or a beast's *having the belly swollen,* or *inflated,* (ISk, S,) *from eating* [*the herb called*] ذُرَق: (ISk, S, K:) [see 1:] and *a swelling in the udder* or *other thing:* (K:) or, accord. to the M, the *slightest swelling in the udder:* or, as some say, *swelling,* or *inflation, wherever it be, from disease or other cause.* (TA.) It is said in a trad., إِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ مَضَا يَقْتُلُ حَبَطًا أَوْ يُلِمُّ [*Verily, of what the* (*rain,* or *season, called*) ربيع *causes to grow, is what kills by inflation of the belly, or nearly does so*]. (S, TA.) ___ The *scars,* or *marks, of a wound,* or *of whips, upon the body, after healing:* or the *swollen scars,* or *marks,* (*of whips,* TA,) *not lacerated:* when mangled and bleeding, they are termed عُلُوب [pl. of عَلْب]: (K:) the *excrescent flesh upon the scars of wounds.* (Sgh.)

حَبِطٌ part. n. of حَبِطَ; A camel [or other beast *having his belly swollen,* or *inflated, so that what is*

in it does not come forth, in consequence of eating much: or] *having pain in the belly, from pasture which he finds unwholesome,* or *from herbage of which he has eaten much, so that he is swollen,* or *inflated, therefrom,* [*in his belly,*] *and nothing comes forth from him:* (K:) [see حَبَطٌ:] pl. حَبَاطَى (K) and حَبَطَةٌ. (M, TA.) You say also فَرَسٌ حَبِطُ القُصَيْرَى *A horse swollen,* or *inflated, in the flanks.* (TA.)

حُبَاطٌ The *disease in which the belly is swollen,* or *inflated, from eating* [*the herb called*] ذُرَق: (K:) or, as Az says, accord. to some, it is with the pointed خ, from التَّخَبُّطُ signifying the being in a state of commotion, agitation, convulsion, tumult, or disturbance. (TA.)

حُبَيْطٌ : see حَبَنْطًى.

حُبَيْطِىٌّ : see حَبَنْطًى.

حَبَنْطًى , with tenween, and حَبَنْطَأٌ, the ن and the ا [which latter is written in the former word ى being added to render the word quasi-coordinate to سَفَرْجَلٌ, (S, TA,) the derivation being from حَبَطٌ, (TA,) A man *short and bigbellied;* (S, TA;) as also حَبَنْطَاةٌ and مُحَبَنْطٌ : (S:) [see the last of these words below:] or *filled with wrath,* or *rage;* or *by repletion of the belly;* (K;) as also حَبَنْطًى and حَبَنْطَاةٌ: (Ks, Lh:) and this last, a woman *short, ugly, and bigbellied;* (K;) also related with ء [i. e. حَبَنْطَأَةٌ, or, as it is written in the L, حَبَنْطَآءَةٌ, but this I think a mistranscription]. (TA.) When you form the dim., you may reject the ن, and change the ا [which is the final letter] into ى, so that [the dim. becomes originally حُبَيْطَى, for which, accord. to a wellknown rule,] you say حُبَيْطًى , with kesr to the ط, and with tenween; for the ا is not to denote the fem. gender, that the letter preceding it should be with fet-h, as in [حُبَيْلَى and بُشَيْرَى] the dims. of حُبْلَى and بُشْرَى: you may also retain the ن, and reject the ا; saying حُبَيْنِطٌ : and thus you may do in the case of any noun having two letters added for the purpose of quasi-coordination: you may also put a compensation for the letter rejected in either place, or not: if you put a compensation in the former instance, you say حُبَيْطِىٌّ , with teshdeed to the ى, and with kesr to the ط; and in the latter

instance, you say حُبَيْنِيطٌ . (S, O, TA.)

حُبَيْنِطٌ : see حَبَنْطًى.

حُبَيْنِيطٌ : see حَبَنْطًى.

مُحْبَنْطِئٌ and مُحْبَنْطًى A man, or child, *swollen*, or *inflated, in his belly:* (TA:) or *filled with anger:* (AZ, TA:) or *who becomes angry, deeming a thing slow* or *tardy* or *late:* (IAth, TA:) or *refraining as one who seeks or desires, not as one who refuses:* (TA:) or the former, *becoming angry;* and the latter, *swollen*, or *inflated:* (IB, TA:) or the former, *deeming a thing slow* or *tardy* or *late;* and the latter, *bigbellied:* and the latter also signifies *cleaving to the ground.* (TA.) See also حَبَنْطًى.

حبق

1 **حَبَقَ** , (S, Msb, K,) said of a goat, (Lth, TA,) or mostly said of the camel and of the goat, (K,) and sometimes of a man, (TA,) or حَبِقَتْ, said of a she-goat, (Msb,) aor. ـِ , (S, Msb, K,) inf. n. حَبَقٌ (S, K) and حَبَقٌ (Msb, K) and حُبَاقٌ, (K,) *He,* or *she, broke wind.* (S, Msb, K.) ___ [Hence,] يَحْبِقُونَ عَلَى فُلَانٍ *They revile such a one; and act in an ignorant,* or *a silly,* or *foolish, and a wrong manner towards him.* (TA.)

حَبَقٌ : see حَبِقٌ.

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حَبَقٌ [The *mentha pulegium* of Linn., or *pennyroyal;* so generally called in the present day, in Egypt and other countries; accord. to Golius, applied by the Moors and Egyptians to *ocimum* (i. e. *basil*), which, he says, the Easterns call حبق النبطى; but he should have said الحَبَقُ النَّبَطِىُّ, which see below;] *a certain plant of sweet odour,* (K,) *of sharp flavour, the leaves whereof are like those of the* خِلَاف [q. v.] ; *of which one kind grows in the plains, and another on the mountains; not depastured;* (TA;) *called in Persian* الفُوتَنْج, (K, in the CK الفُوتَنَج,) or الفُوذَنْج, (S,) or پُودِينَه: (TA:) AHn says, on the authority of an Arab of the desert, that *it is a cause of diminishing the seminal fluid; that the horse rolls upon it and it diminishes his seminal fluid; and it is put into the pillow which is placed beneath the head of a man and it diminishes his seminal fluid:* (TA:) *it resembles the sweet-smelling plant called the* ثَمَّام [q. v., in the CK, erroneously, ثُمَام]; (K, * TA;)

and grows abundantly by water: (TA:) [a coll. gen. n.: n. un. with ة: and] pl. حِبَاقٌ. (IKh, TA.) ___ حَبَقُ المَآءِ and حَبَقُ التِّمْسَاحِ [*Mentha aquatica,* or *water-mint,*] الفُوتَنْجُ النَّهْرِىُّ; (K;) so called because it grows upon the sides of rivers, and because the crocodile eats of it much. (TA.) ___ حَبَقُ القَنَا, or حَبَقُ الفِيلِ, [*Marjoram, sweet marjoram,*] المَرْزَنْجُوشُ. (K.) ___ حَبَقُ الرَّاعِى [*Common artemisia,* or *mugwort,*] البَرْنَجَاسَفُ [or البَرْنَجَاسَفُ]. (K, TA: in the CK حَبَقُ البَقَرِ.) ___ البَرْنَجَاسَفُ [*Chamomile*] البَابُونَجُ. (K.) ___ حَبَقُ الشُّيُوخِ [*Marum;* so called in the present day;] المَرْو; (K;) also called رَيْحَانُ الشُّيُوخِ. (TA.) ___ الحَبَقُ الصَّعْتَرِىُّ and الحَبَقُ الكَرْمَانِىُّ [*Basilroyal*] الشَّاهَسْفَرَمُ [from the Persian شَاهْ سَفَرَمْ or شَاهْ سِپَرَمْ &c.]; (K, TA; in the CK الشَّاهَسْفَرَمُ;) *which is the Sultán of the* رَيَاحِين; *also called* الرَّيْحَانُ المُطْلَقُ; *and which is sown in houses.* (TA.) ___ الحَبَقُ القَرَنْفُلِىُّ [*Common clinopodium,* or *wild basil,*] الفَرَنْجُمُشْكُ; (K, TA; in the CK الفَرَنْجَمُشْكُ;) [a word of Persian origin,] meaning the musk of the Franks. (TA.) ___ الحَبَقُ النَّبَطِىُّ, i. e. رَيْحَانُ الحَمَاحِمِ [which is *Garden-basil:* الحَمَاحِمُ is said in the K, art. حم, to be الحَبَقُ البُسْتَانِىُّ, with wide leaves; also called الحَبَقُ النَّبَطِىُّ]. (TA.) ___ حَبَقُ تُرُنْجَانٍ [*Melissa, citrago, balm-mint,* or *balm-gentle,*] الباذرنجبويه. (TA.) ___ الحَبَقُ الرَّيْحَانِىُّ *What is eaten of* المُقْلِ المَكِّىِّ [see art. مقل]. (K.)

حَبْقٌ, (S, O, L, TA,) in the K, erroneously, حَبَقٌ, (TA,) *Emission of wind from the anus, with a sound;* (S, O, L, K, TA;) mostly used in relation to camels and sheep or goats; (K;) accord. to Lth, in relation to goats; but sometimes used in relation to human beings; a simple subst., as well as an inf. n.; (TA;) as also حُبَاقٌ (K) and حَبَقٌ. (TA.)

حَبْقَةٌ *A single emission of wind from the anus, with a sound:* (K:) or *a slight emission thereof.* (IDrd, TA.)

يا حَبَاقِ is said to a female slave, [in reviling her, meaning *O thou stinking one !*] (K,) like as one says to her يا دَفَارِ. (TA.)

حُبَاقٌ : see حَبَقٌ.

عُذْقُ الحُبَيْقِ, (As, S, Msb,) or, accord. to Málik Ibn-Anas, عَذْقُ ٱبْنِ الحُبَيْقِ, (Msb,) and لَوْنُ الحُبَيْقِ, (S, and TA in art. جعر,) or عَذْقٌ حُبَيْقٌ, (K, in the CK عَذْقٌ حُبَيْقٌ,) *A sort of* دَقَل, *of bad quality:* (As, S:) or *dates such as are termed* دَقَل; (Msb, K;) *dust-coloured, small, and somewhat long; of bad quality:* (As:) so called because of their badness; (Msb;) or so called in relation to [a man named] Ibn-Hobeyk. (TA.) It is said in a trad., نَهَى عَنْ لَوْنَيْنِ مِنَ التَّمْرِ الجُعْرُورِ وَ لَوْنِ الحُبَيْقِ [*He* (Mohammad) *forbade two sorts of dates; the* جعرور *and* لون الحبيق]: (S:) or نَهَى عَنِ الجُعْرُورِ وَ عَذْقِ الحُبَيْقِ: (Msb:) meaning, in the case of the poor-rate. (S, Msb.)

حبك

1 حَبَكَهُ, aor. ـِ (S, K) and ـُ, (K,) inf. n. حَبْكٌ, (S, K,) *He bound it,* or *tied it;* and *made it fast,* or *firm:* (K: [see also 2:]) *he made it well:* (TA:) *he wove it well,* (S, K, TA,) *and firmly,* or *compactly;* (TA;) namely, a piece of cloth: (S, K, TA:) *he made the effect of the work therein to be beautiful;* i. e., in a piece of cloth: and احتبكه signifies the same: (K:) or this latter, *he made it* (i. e. anything) *firm,* or *compact;* and *made it well.* (IAar, S, Msb.) It is said of 'Áïsheh, in a trad., كَانَتْ تَحْتَبِكُ تَحْتَ الدِّرْعِ فِى الصَّلَاةِ *She used to bind the* إِزَار [or *waist-wrapper*], *and make it fast, beneath the shift, in prayer;* (S;) from حُبْكَةٌ, q. v.: (TA:) or كَانَتْ فِى الصَّلَاةِ تَحْتَبِكُ بِإِزَارٍ فَوْقَ القَمِيصِ *she used, in prayer, to bind an* ازار *over the shirt.* (Msb.) [It is said that] احتباكٌ is also *syn. with* احْتِبَآءٌ, on the authority of As: (S:) [i. e., that] احتبك is *syn. with* احتبى: (Msb:) [and that] احتبك بإزاره signifies احتبى, (K,) or احتبى به و شَدَّهُ إِلَى يَدَيْهِ: so says Aboo-'Obeyd, as on the authority of As: but Az says that this is a mistake: that what As said was, that الاحتياك, with ى, is syn. with الاحتباء, as ISk relates. (TA.) One says also, حَبَكْتُ الحَظِيرَةَ بِقُصْبَاتٍ كَمَا تُحْبَكُ عُرُوشُ الكَرْمِ بِالحِبَالِ [*I bound the enclosure for cattle with canes,* or *reeds,* (or perhaps we should read بِقُضْبَانٍ, i. e. *with twigs,*) *like as the trellises of the grape-vine are bound with cords:* see also the last sentence of this paragraph]. (Az, TA.) ___ [In the present day, حبك also signifies *He sewed* the leaves of a book: and *he bound* a book.] حَبْكٌ also signifies The act of *cutting:* and *smiting* [or *severing*] *the neck.* (K.) One says, حَبَكَهُ بِالسَّيْفِ, aor. ـِ and ـُ, inf. n. حَبْكٌ, (IAar, TA,) *He struck him,* or *smote him, upon his middle,* or *waist, with the sword:* or *he cut the flesh* [or *his flesh*] *above the bone* [*with the sword*]: (TA:) or *he smote* [or *severed*] *his neck with the sword:* or *he smote him with the sword.* (IAar, TA.) And حبك عُرُوشَ الكَرْمِ *He cut the*

trellises of the grapevine. (TA. [But this has another meaning, explained above.])

2 **حبّك** , (A, TA,) inf. n. تَحْبِيكٌ, (Sh, K,) *He made firm,* or *fast,* (Sh, A, K,) a knot. (A, TA. [See also 1.]) *He striped,* or *wove with stripes,* (A, K,) a [garment of the kind called] كِسَآء. (A, TA.)

5 **تحبّك** *He bound,* or *tied, the* حُبْكَة, i. e. the حُجْزَة: [see حُبْكَة, below:] (K:) or *i. q.* تَلَبَّبَ بِثِيَابِهِ [*he raised,* or *tucked up, his clothes;* or *girded himself, and raised,* or *tucked up, his clothes;* &c.]. (IDrd, K.) And تَحَبَّكَ بِنِطَاقِهَا *She* (a woman) *bound,* or *tied, her* نطاق [q. v.] *upon her waist.* (IDrd, K.)

8 **إِحْتَبَكَ** see 1, in four places; and see حُبْكَةٌ.

ذَاتُ الْحُبُكِ and الحُبْكِ and الحَبَكِ and الحُبُكِ and الحُبُكُ and الحُبُكُ (TA) and الحَبَكِ (Bd in li. 7] and الحُبُكِ and الحَبَكِ (TA) are various readings in the Kur [li. 7]: الحُبُكِ is a contraction of الحُبُكُ, of the dial. of Benoo-Temeem: الحُبْكِ is a contraction of الحَبَكِ: الحَبَكِ is as though its sing., or n. un., were الحُبُكُ: حَبَكَةٌ is as though its sing. were الحُبُكُ: حُبُكَةٌ is the common reading, and is pl. of حِبَاكٌ [q. v.] or of الحُبُكُ: حَبِيكَةٌ is of a form unused [in any other instance]: (TA:) الحُبُكُ is like النِّعَمُ [as though its sing. were حُبْكَةٌ]: (Bd:) الحُبُكُ is affirmed to be a mixture of two dial. vars.: الحُبُكُ is of a rare measure, like إِبِلٌ &c. (TA.)

حُبْكَةٌ *i. q.* حُجْزَةٌ [i. e. The *part of the* إِزَار (or *waist-wrapper*) *where it is tied round the waist; which part is folded,* or *doubled*]: (Sh, K:) whence الاِحْتِبَاكُ , meaning the binding, or tying, the ازار: or the *folds of the* حُجْزَة, *let down, before the wearer, for the purpose of his carrying anything therein.* (TA.) And *An* ازار [*itself*]; as also حِبَاكٌ . (Ham p. 37.) And *A cord,* or *rope, which one binds on the waist:* (K:) and حِبَاكٌ [also] signifies *a cord,* or *rope,* or *an* ازار, or *other thing, with which the waist is bound;* pl. حُبُكٌ: whence the saying, عَقَدَ فُلَانٌ حُبُكَ النِّطَاقِ,

meaning *Such a one prepared himself to go away;* or *applied himself exclusively and diligently to an affair.* (Har p. 160.) And The *thong* (القدَّةُ [in the CK, erroneously, القدَّةُ]) *that connects the head to the* [*pieces of wood called*] غَرَاضِيف, *of the* [*camel's saddle called*] قَتَب, (K, TA,) *and of the* [*saddle called*] رَحْل; (TA;) as also حَبَاكٌ . (K.) Pl. (of the former, TA) حُبُكٌ and (of the latter, TA) حُبُكٌ. (K.)

حَبَاكٌ : see حُبْكَةٌ, in three places. ___ Also *An enclosure for cattle* (حَظِيرَة), [*made*] *with canes,* or *reeds,* (بِقَصَبَاتٍ, [or perhaps we should read

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بِقُضْبَانٍ, i. e. *with twigs,*]) *put crosswise, and then bound,* or *tied:* (Az, TA:) or *pieces of wood put together like a* حَظِيرَة, *and then bound in the middle with a cord,* or *rope, that joins them together.* (Lth, TA.) ___ The كَفَاف [i. e. *selvages,* or *the like,*] of a garment, or piece of cloth. (Z, TA.) ___ The *black threads with which are sewed the borders,* or *extremities,* of a [cloth of the kind called] لُبْد. (Ibn-' Abbád, TA.) ___ *A streak,* or *line,* (طَرِيقَةٌ,) in sand and the like; as also حَبِيكَةٌ : pl. of the former حُبُكٌ; and of the latter حَبَائِكُ : (S:) or حُبُكٌ, the pl. of حَبَاكٌ, signifies the *ridges* of sand [*that are formed by the wind*]; (K;) the *ripples* (دُرَج) of sand, and of water, when moved by the wind; pl. of حَبَاكٌ and of حَبِيكَةٌ : (Az, TA:) [i. e.] حُبُكُ المآء signifies مُتَكَسِّرُ منه [*the ripples of water*]: and so حُبُكُ الشَّعَرِ الجَعْدِ [*the rimples, or wavy forms, of crisp hair, appearing as though it were crimped*]: (K:) [and the like of other things: this is what is meant by the following passage:] Fr says, الحُبُكُ تَكَسُّرُ كُلِّ شَىْءٍ كَالرَّمْلِ إِذَا مَرَّتْ به الرِّيحُ السَّاكِنَةُ وَ المآءِ القَائِمِ إِذَا مَرَّتْ به الرِّيحُ وَ دُرْعُ الحَدِيدِ لَهَا حُبُكٌ أَيْضًا وَ الشَّعَرُ الجَعْدُ تَكَسُّرُهَا حُبُكٌ: (S:) [respecting the حُبُكٌ of a coat of mail, here mentioned, see what follows: in like manner,] حَبِيكٌ (T, K) and حَبَائِكُ

and حُبُكٌ, all as pls. of حَبِيكَةٌ , [or rather حَبِيكٌ is a coll. gen. n.,] signify the *streaks* of locks of hair; (K;) or of a helmet; (T, K; [in the CK, البَيْضَةُ is erroneously put for البَيْضَةَ;]) and likewise of sand, *such as are made by the wind:* (T, TA:) the حُبُكُ of the sky, (S, K,) sing. حَبِيكَةٌ , (K,) are the *tracks of the stars:* (S, K:) and حَبَائِكُ signifies also *streaks,* or *tracks, in the sky:* and the *heavens;* because in them are the paths of the stars: and حُبُكٌ, the *streaks of a mountain:* (TA:) and حُبُكُ دِرْعٍ, *the rows of rings of a coat of mail:* (TK in art. حرشف:) [in a passage in the S, cited above, it seems to be implied that it means *the rimples,* or *folds, thereof:*] or *the scales of silver with which a coat of mail is ornamented;* likened to the scales on the back of a fish, by their being termed the حَرَشْفُ of a coat of mail: (TA in art. حرشف:) and حَبَاكُ الحَمَامِ, *the blackness of the part above the wings of the pigeon.* (Ibn-'Abbád, A, K.) The phrase رَأْسُهُ حُبُكٌ, in a description of Ed-Dejjál [or Antichrist], means *The hair of his head is rimpled* (مُتَكَسِّر) *by reason of crispness;* like stagnant water, and sand, when the wind blows upon them, and they in consequence thereof become rippled (يَتَجَعَّدَانِ); *and marked with streaks:* or, as some say, it is مُحَبَّكُ الشَّعَرِ, as in the K, meaning the same; (TA;) or *crisp-haired:* (K:) or حُبُكُ الشَّعَرِ, (IDrd, K, * TA,) meaning the same: (TA:) or إِنَّ شَعَرَهُ حُبُكٌ حُبُكٌ: (S:) or رَأْسُهُ حُبُكٌ حُبُكٌ. (TA.) In the phrase, in the Kur [li. 7], وَالسَّمَآءِ ذَاتِ الحُبُكِ, it is said that الحُبُكُ means *the tracks of the stars,* (S, Er-Rághib, TA,) *and the milky way:* or *ideal tracks:* (Er-Rághib, TA:) or *streaks of clouds:* (TA:) or *beautiful* طَرَائِقُ [which is generally understood to mean, in this instance, *streaks,* or the like; but may also be rendered *stages, one above another,* to the number of seven]: (Zj, TA:) or *structures,* or *construction:* (Mujáhid, TA:) or *beautiful construction.* (I 'Ab, TA.) See also the paragraph, above, commencing with ذَاتُ الحُبُكِ.

حَبِيكٌ and مَحْبُوكٌ *Bound,* or *tied; made fast,* or *firm:* (K, TA:) *made well: woven well:* (TA:) *made beautiful in the effect of the work therein:* applied to a piece of cloth: (K, TA:) and the former,

[app. as meaning *firmly,* or *well, made,*] to a bow-string also. (TA.) ___ For the former, see also حِبَاكٌ, in two places.

حَبِيكَةٌ and its pl. حَبَائِكُ: see حِبَاكٌ, in seven places.

حَبَّاكٌ [, in the present day, signifies *A sewer of the leaves of books: a binder of books:* and also *an ornamental sewer:* and *a maker of the kind of lace called* شَرِيط.]

مُحَبَّكٌ *Striped;* applied to a [garment, or particularly to one of the kind called] كِسَآء. (A, TA.) ___ مُحَبَّكُ الشَّعَرِ: see حِبَاكٌ, in the latter part of the paragraph.

مَحْبُوكٌ : see حَبِيكٌ. ___ [Hence,] A *strong* horse; (K;) *firm,* or *compact, in make:* (TA:) or *strong in make;* applied to a horse &c. (S.) And دَابَّةٌ مَحْبُوكَةٌ *A beast having a well-knit frame.* (Sh, TA.) And مَحْبُوكُ المَتْنِ وَ العَجُزِ *Even, and high, in the back and rump.* (Lth, TA.)

حبل

1 **حَبَلَهُ** , (K,) aor. ـُ , inf. n. حَبْلٌ, (TA,) *He bound, tied,* or *made fast, him,* or *it, with a rope,* or *cord.* (K, TA.) ___ [Hence,] حَبْلٌ signifies [also] The *making a covenant.* (KL.) ___ And The *obtaining* أَمَان [i. e. *a promise,* or *an assurance, of security* or *safety*]. (KL.) ___ And The *placing a snare for game.* (KL.) And The *catching* game *with,* or *in, a snare.* (KL.) You say, حَبَلَ الصَّيْدَ, (Az, ISd, Msb, K,) aor. , (Msb,) inf. n. حَبْلٌ; (Msb, TA;) and احتبله , (Az, S, ISd, Msb, K,) and تحبّله ; (TA;) *He took,* or *caught, the game with the* حِبَالَة [or *snare*]: (Az, S, ISd, Msb, K:) or *he set up the* حِبَالَة *for the game.* (ISd, K.) And حَبَلَتْهُ الحِبَالَةُ *The snare* [*caught him,* or] *clung to him:* and hence, قَذًى حَبَلَتْهُ عَيْنُهُ [*Motes which his eye caught*]; a metaphorical phrase, used by Er-Rá'ee; the eye being likened to the snare; and the motes, to game. (TA.) And حُبِلَ عَنِ البَرَاحِ [*He was prevented, as by a snare,* or *by a rope, from quitting his place*] (TA.) And احتبلها زوجها [app. meaning *Her husband entrapped her:* or *laid a snare for her*]. (TA.) And احتبله الموتُ [*Death ensnared him;* or *took him*]. (ISd, Z, TA.) And حَبَلَتْهُ فُلَانَةُ *Such a woman smote his heart with her love;* [or *captivated him;*] as also احتبلته . (TA.) [And accord. to the CK, حَبْلٌ also signifies the same as مُدَاهَنَةٌ [i. e. The *endeavouring to conciliate;* &c.]: but the reading in the TA, and in my MS. copy of the K, is دَاهِيَة: which, however, occurs afterwards in the K as a meaning of حَبَلٌ and of .]حَبْلٌ

حَبِلَتْ, (S, Mgh, Msb, K,) aor. ـَ , (Msb, K,) inf. n. حَبَلٌ, (S, Mgh, Msb, K, TA, [in the CK حَبْلٌ,]) said of a woman, (S, Mgh, Msb,) and of any female beast, (Msb,) *She was,* or *became, pregnant:* (S, Msb, K:) حَبَلٌ and حَمْلٌ signifying the same: (AO, S, ISd, K: *) or the former applies only to human beings; and the latter, to others. (Msb, TA.) You say وَقْتُ حَبَلِ أُمِّهِ بِهِ [*The time of his mother's being pregnant with him*]. (S.) ___ [Hence,] حَبَلٌ signifies also The *being full.* (ISd, K, TA.) You say, حَبِلَ مِنَ الشَّرَابِ and المَآءِ, aor. ـَ , (K,) inf. n. حَبَلٌ, (K, * TK,) *He became*

full of beverage, or *wine,* and *of water,* (K, TA,) *and his belly became swollen* [*therewith, like that of a pregnant woman*]. (TA.) ___ And The *being angry.* (K, * TA.) You say, حَبِلَ فُلَانٌ *Such a one became angry.* (TK.)

2 **حبّل الزَّرْعُ** , inf. n. تَحْبِيلٌ, (M, A, K, [in the CK, and in my MS. copy of the K, erroneously, الزَّرْعَ,]) *The seed-produce shot forth* (قَذَفَ) *one part thereof upon another,* or *parts thereof upon others:* (M, K, TA:) or *the ears of the seedproduce* [or *corn*] *became compacted and filled with the grain.* (A, TA.)

4 **احبل العضاهُ** *The* [*trees called*] عضاه [*produced their* حُبْل, or حُبَل; or] *scattered their blossoms, and organized and compacted their fruit* [i. e. *their pods with the seeds therein*]; expl. by عقد و تناثر وردها [meaning عقد الثَّمر]: (A, O, K:) from الحُبْلة [q. v.], like عَلَّف from العُلَّف. (AA, O, TA.) احبله, (S, K,) inf. n. إِحْبالٌ, (TA,) *He fecundated it;* syn. أَلْقَحه. (S, K.)

5 **تَحَبَّل** see 1.

8 **إحتبل** see 1, in four places.

حَبْلٌ *i. q.* رَسَنٌ [as meaning *A rope,* or *cord*]; (S;) *a certain thing well known;* (Msb;) *a thing with which one ties, binds,* or *makes fast, a beast &c.;* syn. رِبَاطٌ: (M, K:) and *i. q.* رَسَنٌ [as meaning *a halter*]; (M, Msb, K;) as in the Kur cxi. 5; (TA;) and so مُحَبَّل : (M, K:) in the former sense, the pl. [of pauc.] is أَحْبُلٌ (S, M, K) and أَحْبَالٌ (M, K) and [of mult.] حِبَالٌ (S, M, Msb, K) and حُبُولٌ (M, K) and حِبَالَةٌ (L voce جرح) [and حُبُولَةٌ, agreeably with a usage of the Arabs, which is, to add ة to any pl. of the measure فِعَالٌ or of that of فُعُولٌ, (see حجر,)] and حَبَائِل , which is anomalous, as in the phrase حَبَائِل اللُّؤْلُؤ [*cords of pearls*], occurring in a trad.; or this is a mistranscription for جَنَابِذ, (K, TA, [in the CK حَنَائِد,]) with ج [and ن] and ذ: (TA:) and in the latter sense, the pl. is حُبُولٌ. (M, Msb, K.) In a trad. in which it is

said that a man's hand is to be cut off for his stealing a

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حَبْل, the حبل of a ship may be mean. (Mgh in art. بيض.) ___ [Hence, *A bond; cause of union;* or *link of connexion:*] *connexion with another by the bond of love* or *friendship* or *the like;* (S, K, TA;) pl. حِبَالٌ: (TA:) *mutual connexion by such a bond.* (ISd, Msb, K.) You say, وَصَلَ فُلَانٌ فِى حَبْلِ فُلَانٍ *Such a one married his daughter to such a one.* (Har p. 223.) And هُوَ يَخْطُبُ فِى حَبْلِ فُلَانٍ *He aids such a one in seeking,* or *demanding, a woman in marriage.* (TA.) And it is said in a trad., إِنَّ بَيْنَنَا وَ بَيْنَ القَوْمِ حِبَالًا وَ نَحْنُ قَاطِعُوهَا *Verily there is between us and the party a connexion by the bond of love* or *friendship* or *the like, and we are severing it.* (TA.) You say also, إِنَّهُ لَوَاسِعُ الحَبْلِ *Verily he is large,* or *liberal, in disposition;* [or *in the scope of his friendship;*] and ضَيِّقُ الحَبْلِ *narrow therein.* (TA.) ___ *A covenant,* or *compact:* (S, Msb, K, TA:) *a covenant,* or *an obligation, by which one becomes responsible for the safety,* or *safe-keeping, of a person* or *thing:* (K, TA:) and *a promise,* or *an assurance, of security,* or *safety;* (A 'Obeyd, S, Msb, K, TA;) *such as a man, desiring to make a journey, used* [*and still uses*] *to take from the chief of a tribe:* (A 'Obeyd, TA:) pl. حِبَالٌ. (TA.) You say, كَانَتْ بَيْنَهُمْ حِبَالٌ فَقَطَعُوهَا *There were between them covenants, and obligations whereby they were responsible for one another's safety, and they broke them.* (TA.) And it is said in the Kur [iii. 108], إِلَّا بِحَبْلٍ مِنَ ٱللّٰهِ وَ حَبْلٍ مِنَ النَّاسِ *Unless* [they have] *a covenant from God and a covenant from men:* (Ibn-'Arafeh, TA:) for the unbeliever requires a covenant from God, which consists in his being of those who have a revealed scripture without which he cannot retain his religion nor enjoy protection, and a covenant granted to him by men. (Er-Rághib, TA.) And it is also said in the Kur [iii. 98], وَٱعْتَصِمُوا بِحَبْلِ ٱللّٰهِ i. e. [*And hold ye fast*]

by the covenant of God: (TA:) or *the means of approach,* or *access, unto God;* i. e. *the Kur-án, and the Prophet, and intelligence, &c.,* which are the means of obtaining the protection of God; for حَبْلٌ is metaphorically applied to *any means of access to a thing:* (Er-Rághib, TA:) or these words of the Kur mean *and follow ye the Kur-án, and abstain from schism.* (A'Obeyd, TA.) And in like manner, the saying of Ibn-Mes'ood, عَلَيْكُمْ بِحَبْلِ ٱللّٰهِ, means *Keep ye to the Book of God;* for it is a security for you, and a covenant, against the punishment of God. (A'Obeyd, TA.) ___ *An elongated,* or *extended, tract of sand,* (T, S, M, Mgh, K,) *collected together, abundant, and high:* (T, TA:) or حَبْلٌ مِنَ الرَّمْلِ means *a long, extended, tract of sand, collected together, and elevated:* (Msb:) [or simply *a long,* or *long and elevated, tract of sand;* likened to a rope, as is indicated in the Mgh:] pl. حِبَالٌ. (TA.) ___ [*A long, creeping,* or *twining, stalk* or *shoot* or *branch;* likened to a rope or cord: pl. حِبَالٌ: often occurring in descriptions of plants by AHn and others.] ___ See also الحَبْلُ ___. حَبَلَةٌ *The* وَرِيد; [a name applied to *each of the two carotid arteries,* and sometimes to *each of the two external jugular veins;*] also called حَبْلُ الوَرِيد; *a vein between the windpipe and the* [*two sinews called the*] عِلْبَاوَانِ; (Fr, TA;) *a certain vein in the neck,* (S,) or *in the* حَلْق. (Msb.) ___ *The* عَاتِق [or *part between the shoulder-joint and the neck*]: (K:) or الحَبْلُ, (K,) or حَبْلُ العَاتِق, (TA,) signifies *the* طَرِيقَة [app. here meaning, as it does in some other instances, *oblong muscle*] *that is between the neck and the head of the shoulder-blade:* or *a sinew between the neck and the shoulderjoint:* (K:) or حَبْلُ العَاتِق signifies *a bond,* or *ligament, between the* عاتق *and the neck;* (T, Msb, TA;) or *between the neck and the shoulderjoint:* (Lth, TA:) or *certain sinews.* (S.) ___ *A certain vein,* or *nerve,* (عِرْق,) *in the fore arm,* (K, TA,) *extending from the wrist until it becomes concealed in the shoulder-joint:* (TA:) or حَبْلُ الذِّرَاعِ is [*a vein,* or *nerve,*] *in the arm:* (S:) or حِبَالُ الذِّرَاعَيْنِ signifies *the sinews that appear upon the two fore arms;* and in like manner, *those of a*

horse. (TA.) One says, هُوَ عَلَى حَبْلِ ذِرَاعِكَ, (S, TA,) a prov., (S,) meaning *He,* or *it, is near to thee:* (T, S, Sgh:) or *within thy power,* or *reach;* or *possible,* or *practicable, to thee;* or *easy to thee.* (ISd, Z, TA.) ___ Also, (K,) or حَبْلُ الفِقَارِ, (TA,) *A certain vein,* or *nerve,* (عِرْق,) *in the back,* (K, TA,) *extending from the beginning thereof to its end.* (TA.) ___ الحِبَالُ فِى السَّاق, (K,) or حِبَالُ السَّاقَيْن, (M,) *The sinews of the two shanks.* (M, K.) ___ الحِبَالُ فِى الذَّكَر, (K,) or حَبَائِلُ الذَّكَر, (M,) *The veins* (عُرُوق) *of the penis.* (M, K.) ___ الحَبْلُ also signifies *The station of the horses collected for a race, before they are let go.* (K.) [Probably it was marked by an extended rope; and for that reason was thus called.] Also *Heaviness; weight,* or *weightiness; ponderousness;* syn. ثِقَل. (Az, K.)

حُبْل : see حُبْلَة.

حِبْل *A calamity,* or *misfortune;* (S, K;) as also حَبُول : (K:) pl. حُبُول. (S, K.) ISd cites as an ex. the saying of El-Akhtal,

* وَ كُنْتُ سَلِيمَ القَلْبِ حَتَّى أَصَابَنِى *
* مِنَ اللَّامِعَاتِ المُبْرِقَاتِ حُبُولُ *

[*And I was sound of heart until calamities befell me from the resplendent females, exhibiting their beauty*]. (TA.) ___ رَجُل حِبْل *A learned, sagacious, intelligent man.* (IAar, K. *) [And حِبْل also signifies *Very intelligent,* or *very cunning.* Pl. أَحْبَال.] You say, إِنَّهُ لَحِبْل مِنْ أَحْبَالِهَا, meaning *Verily he is one who possesses much intelligence,* or *much cunning:* and *verily he is a gentle manager of cattle.* (ISd, K, TA.)

حَبَل : see حَبَلَة. It is also an inf. n.; i. e., of حَبِلَتْ. (S, Mgh, Msb, K.) And it is also a simple subst.: (K, TA: [in the CK, وَاسِم جَمْعٍ is erroneously put for وَآسِم:]) [i. e.] it also signifies The *fœtus in the womb:* (Mgh:) pl. أَحْبَال. (K.) It is said in a

trad., نَهَى عَنْ حَبَلِ الحَبَلَةِ, (S, Mgh,) or نَهَى عَنْ بَيْعِ حَبَلِ الحَبَلَةِ, (Msb, K,) i. e. *He forbade the selling of the offspring of the offspring* (S, Msb, K) *in the belly* (Msb, TA) of the she-camel &c.; (Msb;) [i. e.,] *the offspring of the fœtus* (A'Obeyd, S, Msb) *in the belly* of the she-camel [&c.]; (A'Obeyd, Msb;) [i. e.,] *what the fœtus will bring forth, if it be a female;* (Mgh;) the ة in الحبلة being the sign of the fem. gender; (A'Obeyd, Mgh, Msb;) or a sign of intensiveness of the signification: (IAmb, TA:) for the Arabs in the Time of Ignorance used to sell the offspring of the offspring in the bellies (T, M, Msb, TA) of pregnant beasts, (T, Msb,) or of sheep or goats: (M, TA:) or the meaning is, *what is in the belly of the she-camel:* (A'Obeyd, Esh-Sháfi'ee, K:) or *the produce of the grape-vine before it has attained to maturity:* (M, K:) but Suh disapproves of this last explanation, as a mistake occasioned by the ة in الحبلة. (TA.) ___ *Anything that is in another thing:* thus, for instance, the pearl is the حَبَل of the oyster-shell; and the wine is the حَبَل of the glass bottle. (A, TA.) *Fulness;* (ISd, K, TA; [see حَبَل;]) as also حُبَالٌ . (IAar, K.) ___ *Anger:* (K, TA:) *anger and grief;* as in the saying حَبَلٌ بِهِ *In him is anger and grief:* (Az, ISd, K, TA:) from the same word as meaning the pregnancy of a woman. (Az, TA.) حَبَلَ حَبَلَ *A cry by which sheep or goats are chidden.* (Sgh, K.)

حَبْلَةٌ : see حَبَلَةٌ.

حُبْلَةٌ The *fruit,* or *produce, of the* [*kind of trees called*] عِضَاهٌ, (S, K,) *in general:* (K:) or the *pod,* or *receptacle of the seeds, of the* سَمُرٌ *and* سَلَمٌ; [so accord. to AZ; as appears from a comparison of passages in art. بل in the T and TA;] that of other [trees of the kind called] عضاه being termed سَنْفَةٌ: (TA:) or the *fruit,* or *produce, of the* سَمُرٌ, *resembling the* [*species of kidney-bean called*] لُوبِيَآءُ; (IAar, TA;) or *of the* سَلَمٌ *and* سَيَالٌ *and* سَمُرٌ, (M, K,) *which is a curved thing, containing small black grains, resembling lentils:* (M, TA:) or, accord. to AO, *a species of tree;* as is the سَمُرٌ: (Az, TA:) pl. حُبْلٌ , [or rather this is a coll. gen. n.,] and [the proper pl. is] حُبَلٌ. (K.) Hence, in a trad. of Saad, وَمَا لَنَا طَعَامٌ إِلَّا الحُبْلَةُ وَ

ورَقُ السَّمُرِ [*We having no food except the* حبلة *and the leaves of the* سمر]. (S, TA.) ___ *A kind of ornament worn by women,* (S, K, TA,) *fashioned in the form of the fruit thus called,* (TA,) *and put upon necklaces,* (S, TA,) *used in the Time of Ignorance.* (As, TA.) ___ *A certain herb,* (بَقْلَةٌ, ISd, K,) *sweet,* or *pleasant, of the herbs termed* ذُكُور: so says ISd: and in one place he says, *a certain tree which* [*the lizards termed*] ضِبَاب *eat.* (TA.) ___ See also what next follows.

حَبَلَةٌ (M, A, K) and حَبْلَةٌ, (M, A,) or حُبْلَةٌ, (K,) *A grape-vine;* (M, A, K;) its branches being likened to ropes, or cords: (A, TA:) or *a stock of a grape-vine:* (K:) the first of these words has the latter signification (Mgh, TA) accord. to As: (TA:) or it signifies *a stock of a grape-vine having its branches spread upon its*

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trellises: (TA:) or the first and second signify *a branch of a grape-vine:* (S) or, accord. to Lth, حبلة [thus in the TA, without any syll. sign,] signifies *a grape-vine:* and also *a* طاق [app. here meaning *an arch*] of the branches of a grape-vine: so in the T: (TA:) and حَبَل and حَبْل [are coll. gen. ns., and] signify *grapevines.* (K.) ___ حَبَلَةُ عَمْرٍو *A sort of grapes of Et-Táïf, white, and pointed at the extremities.* (TA.) See also حبل: and see what next follows.

حُبْلَى *Pregnant;* (S, Mgh, Msb, K;) as also حَابِلَةٌ; (K;) and حَبْلَانَةٌ also occurs in the same sense: (ISd, K) applied to a woman, (S, Mgh,) or, accord. to AZ, to any animal having a nail, (S,) or to any beast, as, for instance, a sheep, or goat, and a cat: (Msb:) pl. of the first حَبَالَى (S, Mgh, Msb, K) and حُبْلَيَاتٌ (Msb, K) and حَبَالَيَاتٌ, (S, TA,) which last is pl. of حَبَالَى: (TA:) and the pl. of حَابِلَةٌ is حَبَلَةٌ, (K,) which is extr. (TA.) One says, اللَّيْلُ حُبْلَى لَسْتَ تَدْرِى مَا تَلِدُ [*The night is pregnant: thou knowest not what it will bring forth*]: meaning that the events of the night are not

to be trusted. (TA.) ___ See also حَبْلَانَةٌ.

حُبْلَىٌّ and حُبْلَوِىٌّ *Of,* or *relating to, one that is* حُبْلَى, i. e. *pregnant.* (S, K.)

حَبْلَانَةٌ : see حُبْلَى. ___ [Hence,] حَبْلَانُ *Full* [of beverage, or wine, and of water; see حَبِلَ]; as also حُبْلَانُ : fem. of the former حَبْلَى; and of the latter; حُبْلَى [which is anomalous]: (AHn, ISd, K, TA:) and أَحْبَلُ a man *full of beverage* or *wine.* (Z, TA.) ___ And حَبْلَانُ *Angry;* (K, TA;) *full of anger;* عَلَى فُلَانٍ *against such a one:* (TA:) fem. with ة. (Ibn-'Arafeh, K, TA.)

حُبْلَانُ : see the next preceding paragraph. [By rule, it should be with tenween, like عُرْيَانٌ, and should form its fem. with ة.]

حُبْلَوِىٌّ : see حُبْلَىٌّ.

حُبْلَاوِىٌّ : see حُبْلَىٌّ.

حُبَالٌ : see حَبْلٌ. Also *Much hair.* (Az, TA.)

حَبُولٌ : see حَبْلٌ.

حَبِيلُ بَرْحٍ One *who stands in his place like the lion, not fleeing:* (S:) or *courageous:* (K, TA:) and an appellation given to *a lion;* (K, TA;) as though he were prevented, as by a snare, or by a rope, from quitting his place; not quitting it, by reason of his boldness. (TA.)

حَبَالَةٌ (S, Msb, K) and أُحْبُولَةٌ (Lth, Msb, K) and أُحْبُولٌ (Lth, K) *A snare;* or *thing by means of which one takes, catches,* or *snares, game, or wild animals,* or *birds;* (S, M, K;) *of whatever kind it be;* (M, TA;) *a* شَرَكٌ, and *the like:* (Msb:) or حبالة peculiarly applies to the *cord* (حَبْلٌ) *of him who takes, catches,* or *snares, game or the like:* (Er-Rághib, TA:) pl. of the first حَبَائِلُ, (Msb, TA,) and of the second [and third] أَحَابِيلُ. (Msb.) It is said in a prov., خَشِّ ذُؤَالَةَ بِالْحَبَالَةِ [*Frighten thou the wolf to catch him*

with the snare]; ذؤالة meaning the wolf: applied to him whose threatening is not cared for: i. e., threaten another than me; for I know thee. (Meyd, TA.) ___ [Hence,] النّسآء حبائل الشَّيْطَان [*Women are the snares of the Devil*]. (TA.) And حبائل الموت *The causes of death.* (K.) And هو حبالة الإبل *He is one who takes good care of the camels, so that they do not escape from him.* (TA.) ___ For the pl. حبائل, see also حبل, in two places; in the first sentence, and near the end of the paragraph.

حَابِلٌ One *who binds, ties,* or *makes fast, a rope,* or *cord.* (TA.) Hence, (TA,) يَا حَابِلُ اُذْكُرْ حَلًّا, a prov., (K, TA,) meaning *O binder,* or *tyer, of the rope, bear in mind* the time of *untying.* (TA.) ___ The *setter of the snare* (حبالة) *for game;* (S, TA;) as also مُحْتَبِلٌ. (TA.) It is said in a prov., اخْتَلَطَ الحَابِلُ بِالنَّابِلِ (S) *The setter of the snare became confounded with the shooter of the arrows:* (TA in art. خلط:) or, in this instance, (S,) الحابل signifies *the warp;* and النابل, *the woof.* (S, K.) And in another prov., ثَارَ حَابِلُهُمْ عَلَى نَابِلِهِمْ *They kindled mischief among themselves:* (K, TA:) الحابل [properly] signifying *the owner of the* حبالة; and النابل, *the shooter with* نبل, or *the owner of* نبل: i. e., their case became confused: and sometimes it is applied to a party whose case has become turned from its proper state, and who become roused, or stirred up, one against another. (Az, TA.) One says also, حَوَّلَ حَابِلَهُ عَلَى نَابِلِهِ *He turned it upside down.* (K.) And اجْعَلْ حَابِلَهُ نَابِلَهُ, and حَابِلَهُ عَلَى نَابِلِهِ, *Turn thou it upside down.* (TA.) ___ *An enchanter.* (Sgh, K, TA.) A [lizard of the kind called] ضَبّ *that feeds upon the* حُبْلَة [q. v.]; (S, M, K;) and so a gazelle. (TA.) حَابِلَةٌ: see حُبْلَى.

حَابُولٌ *A rope* [*in the form of a hoop*] *by means of which one ascends palm-trees;* (S, M, K;) *made of bark, or of* [*the fibres of the palmtree called*] لِيف. (Har pp. 544-5.)

أَحْبَلُ: see حَبْلَانُ, voce حَبْلَانَةٌ.

أُحْبُولٌ and أُحْبُولَةٌ: see حِبَالَةٌ.

مَحْبَلٌ The *time of pregnancy:* (K:) [or the *time of* one's *mother's pregnancy:* for] you say, كَانَ ذٰلكَ فِى مَحْبَلِ فُلَانٍ *That was in the time of such a one's mother's being pregnant with him.* (S, TA.) So in the saying of El-Mutanakhkhil El-Hudhalee:

* خُطَّ لَهُ ذٰلكَ فِى المَحْبَلِ *

* لَا تَقِهِ المَوْتَ وَقِيَّاتُهُ *

[*His possessions by means of which he preserves himself shall not preserve him from death: that was written for him in the time when his mother was pregnant with him:* or the last word is المَهْبِلِ: so in the TA in arts. هبل and وقى: see what here follows, in the next sentence]: or the meaning is that here following. (TA.) ___ [The *register of God's decrees;* which is called] the *first writing:* (ISd, K:) but in the verse cited above, the last word, accord. to some, is المَحْبِلِ , (TA,) which means المَهْبِلِ, (K, TA,) and this is the reading best known, signifying *the place of gestation in the womb.* (TA.)

مَحْبَلٌ : see what next precedes.

مُحَبَّلٌ : see حَبَلٌ, first sentence. ___ Also Hair *crisped,* or *twisted and contracted:* so accord. to the K; in which is added, شَبِهُ الجَثْلِ; but the right reading is شَبِهُ الحَبْلِ [*like the rope* or *cord*]: or *having its locks twisted like ropes* or *cords:* [thus many Ethiopian races, and some of the Arab women, twist their hair, like cords; and thus, generally, did the ancient Egyptians:] or, accord. to the M, *i. q.* مَضْفُورٌ [meaning *plaited,* or *twisted*]. (TA.)

مَحْبُولٌ A wild animal *caught,* or *entangled, in* a حَبَالَةٌ [or *snare*]: (S:) or one *for which a* حبالة *has been set, though he may not as yet have fallen into it:* and مُحْتَبَلٌ [in the CK erroneously مُحْتَبِلٌ] one *that has fallen into it,* (ISd, K,) *and been taken.* (ISd, TA.)

مُحْتَبَلٌ : see what next precedes. ___ Also [The *place of the hobble;* i. e.] the *pastern* of a beast: (T, TA:) or the

pasterns of a horse: (S, K:) originally used in relation to a bird caught in a snare. (A, TA.)

مُحْتَبِلٌ : see حَابِلٌ.

حبن

1 **حَبِنَ** , aor. ـَـ ; (S, K;) and حَبُنَ; inf. n. (of the former, TA) حَبَنٌ and (of the latter, TA) حَبَنٌ; (K;) *He* (a man) *had the dropsy;* as also احتبن : (KL:) *he had a disease in the belly, whereby it became large and swollen.* (K.) ___ [Hence,] حَبِنَ عَلَيْهِ, aor. ـَـ , (K,) inf. n. حَبَنٌ, (TA,) *He became filled with anger against him.* (K. TA.)

4 **احبنه** [*It caused him,* or *his belly, to become large and swollen*]: said of a disease [app. dropsy] that has befallen one; or of much eating. (TA.)

8 **إِحْتَبَنَ** see 1.

حَبَنٌ The *tree called* دِفْلَى [q. v.]; as also حَبِينٌ . (K.)

حَبَنٌ and حَبَنَةٌ *i. q.* دُمَّلٌ [all which are applied in the present day to *A boil*]: (K:) and [*small swellings* or *pustules, of the kind termed*] خُرَاجٌ, (K,) *like* دُمَّلٌ: (S K:) or *a thing that comes upon the body,* or *person, generating pus,* or *thick purulent matter, and swelling:* pl. [of the former] حُبُونٌ. (K.) Also, the former, *An ape,* or *a monkey;* syn. قِرْدٌ. (Kr, K.)

حَبَنٌ The *dropsy;* (S;) *a disease in the belly, whereby it becomes large and swollen.* (K.) ___ The *yellow water* [*of the blood;* i. e. the *serum:* a superabundant effusion of which, in the body, constitutes dropsy]. (TA.)

حَبَنَةٌ : see حَبَنٌ.

حَبِينٌ : see أَحْبَنُ: and see also حَبَنٌ.

أُمُّ حُبَيْنٍ *A certain small beast* or *reptile,* (S, K,) *well known;* (K;) *the* عظَاية: (Mgh:) or *a species of the* [*kind of lizards termed*] عظَآء; *of stinking odour:* (Msb:) so called because of the largeness of its belly; from أَحْبَن [q. v.]: also called حُبَيْنَة ; (S, Msb, K;) and sometimes the article ال is prefixed to it, (S, Msb, K,) so that it is called أُمُّ الحُبَيْنِ, (S, Msb,) by poetic license: (TA:) it is *of the form of the* حِرْبَآء [or *chameleon*], *broad in the breast, and large in the belly:* (TA:) or, accord. to some, (TA,) it is the *female of the* حِرْبَآء: (S and Msb and K in art. حرب, and TA in the present art.:) accord. to Az, it is *a small reptile resembling the* [*kind of lizard called*] ضَبّ: (Msb:) or, as some say, *a certain reptile of the size of a man's hand:* or, accord. to Ibn-Ziyád, *a dust-coloured reptile, with four legs, and of the size of a frog that is not large; and when the children hunt it, they say to it,*

* انَّ الأَمِيرَ نَاظِرٌ إِلَيْكْ *
* أُمَّ الحُبَيْنِ انْشُرِى بُرْدَيْكْ *

[*Umm-el-Hobeyn, spread forth thy two wings: verily the commander is looking at thee*]: *they hunt it until fatigue overcomes it, when it stops, standing upright upon its two kind legs, and spreads forth two wings that it has, of the same dust-colour; and when they hunt it further, it spreads forth wings that were beneath those two wings, than which nothing more beautiful in colour has been seen, yellow and red and green and white, in streaks, one above another, very many; and when it has done this, they leave it: no offspring of it is found; nor*

any genital organ: (TA:) the appellation أُمُّ حُبَيْنٍ is determinate, like ابنُ عِرْسٍ and ابنُ آوَى; (S, Msb;) and [so is حُبَيْنَة ,] like أُسَامَة; (S;) but determinate as a generic appellation: (S, Msb:) the suppression of the article does not render it indeterminate; which is contr. to rule: (S, K:) the pl. is أُمُّ حُبَيْنَاتٍ, [which is strange,] and أُمَّاتُ حُبَيْنٍ. (Msb.) ___ The Arabs say, in one of their imprecations, صَبَّ ٱللّٰهُ عَلَيْكَ أُمَّ حُبَيْنٍ مَاخِضًا meaning [*May God pour upon thee*] *the night.* (Ibn-Buzurj, TA in art. مخص.)

حُبَيْنَة : see the next preceding paragraph, in two places.

أَحْبَن *Having the dropsy;* (S, Mgh, Msb;) as also مَحْبُونٌ (KL) [and حَبِينٌ ; so in the Lex. of Golius; and so in the present day]: *having a disease in the belly, whereby it becomes large and swollen:* (K:) fem. حَبْنَآءُ, (S, K,) applied to a woman: (S:) pl. حُبْنٌ. (TA.) ___ Hence, (TA,) the fem., *Big-bellied;* (K, TA;) applied to a woman. (TA.) And A foot (قَدَمٌ) *having much flesh in the* بَخَصَة [app. here meaning the *pulpy portion of the sole*]; (K;) *as though it were swollen.* (TA.) And A pigeon (حَمَامٌ) *that does not lay eggs:* pl. حُبْنٌ. (K.)

مَحْبُونٌ : see the next preceding paragraph.

مُحْبَئِنٌّ *Angry.* (K.)

حبو

1 **حَبَا** , (Msb, K,) [aor. يَحْبُو,] inf. n. حُبُوٌّ, (K,) *He*, or *it* (a thing, Msb, TA), *was*, or *became*, or *drew, near.* (Msb, K.) And hence, (TA,) حَبَوْتُ لِلْخَمْسِينَ *I was*, or *became*, or *drew, near to fifty* [years]; (S, ISd, TA;) [as also حَبَوْتُ الخَمْسِينَ; for] IAar says that حَبَاهَا and حَبَا لَهَا both have this signification. (TA.) ___ حَبَتِ الأَضْلَاعُ إِلَى الصُّلْبِ *The ribs joined to the backbone;* (K;) and in like manner, with the same meaning, one says of the entrails: and *the ribs were near to the backbone.* (TA.) And حَبَتِ الشَّرَاسِيفُ, (K,) inf. n. as above, (TA,) i. e. [*The extremities of the ribs, projecting over the belly,*] *were long, so that they were near one another.* (K.) And حَبَا المَسِيلُ *The water-course*, or *channel of a torrent, became* [*contracted,*] *so that one part thereof was near to another.* (K.) حَبَا, (S, Mgh, Msb, K,) aor. يَحْبُو, (Mgh, Msb,) inf. n. حَبْوٌ, said of a child, (S, Mgh, Msb, K,) before he stands; (Lth, TA;) as also حَبِيَ, aor. يَحْبِي, inf. n. حَبْيٌ, which, however, is rare; (Msb;) *He crept*, or *crawled*, [or *dragged himself along,*] *upon his posteriors;* (Mgh;) or so حَبَا عَلَى أَسْتِهِ: (S:) or *he went along upon his posteriors, protruding his chest:* (K:) or *went along on four* [or, as we say, *on all fours*]: in this last sense it is used by the lawyers. (Mgh.) And, said of a man, *He went along upon his hands*, or *arms, and his belly:* (K:) or *upon his hands*, or *arms, and his knees:* or *upon his posteriors:* or *upon his elbows and knees:* (TA:) [or *he crept*, or *crawled:* for] you say, مَا جَآءَ إِلَّا حَبْوًا, meaning *He came not save creeping*, or *crawling:* and مَا نَجَا فُلَانٌ إِلَّا حَبْوًا [*Such a one escaped not save creeping*, or *crawling*]. (TA.) Also, said of a camel having his fore shank bound up to his arm, *He crept*, or *crawled, along:* [or *he dragged himself along on the ground:*] and, said of a camel, *he lay down, and crept*, or *crawled*, [or *dragged himself along,*] *by reason of fatigue:* or, as

some say, *being constrained to ascend a difficult tract of sand, he protruded his chest, and then crept,* or *crawled.* (TA.) ___ [Hence,] said of an arrow, *It glided along the ground, and then hit the butt:* (S:) or so حبا إِلَى الغَرَضِ. (Msb.) ___ And حبا المالُ, (K,) inf. n. حَبْوٌ, (TA,) *The cattle clave to the ground, motionless, by reason of emaciation.* (K.) ___ And حَبَتِ السَّفِينَةُ, (K,) inf. n. حَبْوٌ, (TA,) *The ship ran.* (K.) حَبَا لَهُ *It* (a thing) *presented itself,* or *its breadth,* or *width,* or *its side, to him,* or *it;* syn. اعْتَرَضَ, (K,) or عَرَضَ; (Mgh;) as do, for instance, waves to a ship; (TA;) and as clouds, like a mountain, before they cover the sky. (S.) And حبا الرَّمْلُ, aor. يَحْبُو, inf. n. حَبْوٌ, *The sands rose up, extending sideways* (مُعْتَرِضًا): (TA:) or *extended widely.* (IAar, TA.) حَبَاهُ, (S, Msb, K,) aor. as above, (TA,) inf. n. حَبْوٌ (TA) and حَبْوَةٌ, (S, TA,) or this is a simple subst, (K,) and the inf. n. is حِبَآءٌ, (Msb,) or this last also is a simple subst., (S, * K,) *He gave him* (S, Msb, K) a thing (Msb) *without any compensation* (Msb, K) *and without* [*receiving*] *any favour,* or *benefit:* or *in a general sense.* (K. [See also حِبَآءٌ below.]) You say, حَبَاهُ كَذَا and بِكَذَا *He* (God, or a man,) *gave him such a thing without* [*receiving*] *any favour,* or *benefit, and without requital.* (Ham pp. 327 and 654.) ___ And also, (K,) aor. as above, inf. n. حِبَآءٌ, (TA,) *He denied him, refused him,* or *refused to give him;* (K, TA;) on the authority of IAar only. (TA.) Thus the verb bears two contr. significations. (K.) ___ حَبَا مَا حَوْلَهُ *He defended, protected,* or *guarded, what was around him;* (As, S, K;) as also حَبَّاهُ, inf. n. تَحْبِيَةٌ. (S, K.) J cites as an ex. of the former verb, from a poem of Ibn-Ahmar, the phrase لَمْ يَحْبِهَا فَحْلٌ [as though meaning *A stallion did not defend them*]; referring to she-camels: but accord. to AHn, it means *did not regard them;* being occupied with himself. (TA.) ___ You say also, فُلَانٌ يَحْبُو قَصَاهُمْ and يَحُوطُ قَصَاهُمْ [*Such a one fights in their defence;* or *defends them in a distant quarter:* but generally meant ironically: see 1 in art. حوط]: both signify the same. (Abu-l-'Abbás, TA.)

2 حَبَّوَ see 1.

3 حاباهُ , (Msb, K,) inf. n. مُحَابَاةٌ (Msb, K, KL) and حِبَآءٌ, (K,) *He vied,* or *contended, with him in giving.* (KL.) ___ *He aided him,* or *assisted him: he treated him,* or *behaved towards him, with partiality; was partial towards him:* and *inclined towards him:* (K:) *he treated him in an easy and a gentle manner.* (Msb.) ___ حاباهُ فِى البَيْعِ, (S, MA,) inf. n. مُحَابَاةٌ, (S, Mgh, KL,) *He abated the price,* or *payment, to him in selling:* (MA, KL, PS:) or *he treated him in an easy and a gentle manner therein:* (TK:) from حِبَآءٌ signifying a gift. (Mgh.)

4 رَمَى فَأَحْبَى *He shot, and made his arrow to fall short of the butt* (IAar, K) *and then to leap so as to hit the butt.* (IAar, TA.)

5 تَحَبَّوَ see what next follows.

8 احتبى *He drew together and confined his back and his shanks* (S, Mgh, Msb, and Har p. 179) *with his* رِدَآءٌ, (S,) or *with a garment,* or *piece of cloth,* or *with some other thing,* (Mgh, Msb, and Har ubi suprà,) *when sitting, to be like him who is leaning* [*his back against a wall*]: (Har ubi suprà:) *he drew his legs against his belly with a garment,* or *piece of cloth, confining them therewith, together with his back, and binding it,* or *making it tight, upon them, so as to preserve him from falling,* [*when he sat,*] *like a wall:* (IAth, TA:) and تحبّى signifies the same: (TA:) or احتبى بِالثَّوْبِ *he inwrapped himself with the garment:* or *he drew together and confined his back and his shanks with a turban* or *the like:* (K:) for the Arabs not having walls in their deserts to lean against in their assembling, the man used to set up his knees in his sitting, and put against them a sword, or surround them [and his back] with a piece of cloth, or knit his hands, or arms, together upon them, and rest against them; this standing him in stead of leaning. (Har ubi suprà.) The doing this in one garment is forbidden, in a

trad., lest, by accident,

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what decency requires to be concealed should become exposed. (IAth, TA.) You say also, احتبى بيديه [*He confined his legs against his belly with his hands,* or *arms, in sitting, to support himself by so doing*]. (S, Msb. *) [See also الاحتبآء.] قرفصآء with the sword is practised on the occasions of making a covenant for mutual protection, or war, or appointing a chief, and the like; because the sword may be wanted in these cases. (Ham p. 711.)

حبًا : see حِبًى.

حبة *A grape:* (K:) or *grapes when they first grow, from the berry, not from planting:* (TA:) pl. حبًى. (K.)

حبوة : see حبآء.

حبوة a subst. from احتبى, (Yaakoob, S, K,) as also حبوة (S, Msb, K) and حبية (K) and حبآء and حبآء : (Ks, K:) meaning [The *act denoted by* احتبى; i. e. احتبآء: and also] *a turban,* or *piece of cloth,* or *some other thing with which a man performs what is termed* الاحتبآء: (Har p. 179:) pl. حبًى (Yaakoob, TA) and حبًى. (Yaakoob, S, TA.) [See an ex. from a trad. voce نَمِرة: and see also a verse of El-Farezdak cited voce حلَّ.] Hence, حلَّ حبوته and عقد حبوته mean *He rose,* or *stood up,* and *He sat.* (Har p. 179. The former phrase is also mentioned in the S.) And the saying, الحُبَى حيطانُ العرب [*The things used for the purpose of* احتبآء *are the walls of the Arabs:* see 8]. (TA.) And the saying, in a trad. of ElAhnaf (when he was asked in a time of war, When is forbearance?), عند الحُبآء [*On the occasion of* احتبآء]; meaning that forbearance is to be approved in peace, not in war. (TA.) الحبوة on Friday, when the Imám is reciting the khutbeh, is forbidden; because الاحتبآء induces sleep, and exposes the purity of the worshipper to be annulled. (TA.) See also حبآء.

حَبْوَة : see حُبْوَة: and see also حَبَآء.

حَبَآء ; see حُبْوَة, in two places.

حَبَآء (S, Mgh, K) a subst. from حَبَاهُ he gave him without any compensation &c., (K,) as also حُبْوَة (Msb, K) and حَبْوَة and حَبْوَة ; (K;) all held by Lh to be inf. ns.: (TA:) or meaning *A gift.* (S, Mgh.) And the first, The *dowry of a woman* or *wife.* (TA.) See also حُبْوَة, in two places.

حَبِىٌّ : see حَابٌ. ___ Also *A collection of clouds;* syn. سَحَابٌ; because it creeps along; or from حَبَا meaning عَرَضَ, wherefore it is also called عَارِضٌ: (Mgh:) or applied to a collection of clouds as meaning *that presents itself,* or *its breadth,* or *width,* or *its side,* or *extends sideways,* (S, Ham p. 785, and EM p. 51,) *heaped up,* (EM,) *in the tracts of the horizon,* (Ham,) *like a mountain, before it covers the sky;* (S, EM;) as also حَبًا ; (S;) so called because near to the earth, (S, Ham,) as though creeping, or crawling, like a child; or from حَبَا; like as سَحَابٌ is from سَحَبَ, (Ham,) or from سَحَبَ أَهْدَابَهُ: (TA:) or, as also حُبِىٌّ , *a collection of clouds overpeering* (يُشْرِفُ, in [some of] the copies of the K, erroneously, يشرق, TA) *from the horizon upon the earth:* or *heaped up, one part above another.* (K, TA.)

حُبِىٌّ : see the next preceding paragraph.

حَابٌ *Near;* applied to thing of any kind. (S.) [Hence,] حَابِى الحُيُودِ *Having the heads of the ribs connected* [*by means of the cartilages*], *one with another.* (Az, TA.) And إِنَّهُ لَحَابِى الشَّرَاسِيفِ *Verily he is protuberant in the two sides.* (S.) ___ *Having the shoulder-joints elevated to,* or *towards, the neck;* (K;) applied to a man, and likewise to a camel. (TA.) An arrow *that creeps along* (Kt, K) *upon the ground* (Kt) *to the butt,* (Kt, K,) *having fallen short of it:* (Kt:) or an arrow *that glides along the ground, and then hits the butt:* pl. حَوَابٌ. (Msb.) Hence the saying, in

a trad., إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ, i. e. An arrow *such as is termed* حَابٍ, though weak, having hit the butt, *is better than one that goes beyond the butt* by its vehemence of passage, and its force, not having hit it: meaning, by the two arrows, one who attains the truth, or right, or a part thereof, though weak; and another who goes beyond it, and far from it, though strong. (TA.) A thing *presenting itself*, or *its breadth*, or *width*, or *its side;* as also حَبِيٌّ ; (K;) as in the saying of El-'Ajjáj, describing a [vessel such as is called] قُرْقُور,

* فَهْوَ إِذَا حَبَا لَهُ حَبِيُّ *

i. e. [*So it,*] *when waves present themselves*, or *their breadth*, &c., *to it.* (TA.) [Hence,] رَمْلٌ حَابٍ *Overpeering sands presenting themselves*, or *their breadth*, &c. (TA.) And جَبَلٌ حَابٍ *A heavy, overpeering mountain.* (TA.) ___ Also *A certain plant:* (K:) so called because of its height. (TA.) And حَابِيَةٌ A tract of sand (رَمْلَةٌ), (K, TA,) *elevated and overpeering,* (TA,) *producing that plant.* (K, TA.)

حبى

1 **حَبَى** , aor. يَحْبِى, inf. n. حَبْىٌ: see 1 in art. حبو.

حَبْيَةٌ : see حُبْوَةٌ.

حَبَىٌّ and حُبَىٌّ: see art. حبو.

حت

1 حَتَّهُ, (A, Mgh, Msb, K, &c.,) aor. ـُ, (Mgh, Msb,) inf. n. حَتٌّ, (S, Mgh, Msb,) *He scraped it,* or *rubbed it, off,* (Az, Mgh, Msb, TA, and Ham p. 310,) or *rubbed it and scraped it off,* (A, K,) or *scraped it off by little and little,* (Az, TA,) namely, a thing, (TA,) as, for instance, blood, (A, TA,) or semen, (S, A,) or something dry, (Ham ubi suprà,) from a garment, (S, A, Ham, TA,) or the like, (S, Ham,) *with the hand,* or *with a stick,* or *piece of wood,* (Mgh, Ham,) or *with the end of a stone* or *of a stick* or *piece of wood.* (Az, Msb.) And حَتَّ الورقَ, (A, Msb,) inf. n. as above, (S, Msb,) *He removed the leaves* [*by rubbing* or *scraping*], (Msb,) from a branch, (S,) or from trees. (A.) ___ Hence, حَتَّ ٱللّٰهُ مالَهُ, (A, TA,) inf. n. as above, (TA,) *God destroyed,* or *may God destroy, his property:* (A:) or *God caused his property to pass away, and so reduced him to poverty;* or *may God cause* &c. (TA.) ___ And حَتَّهُ عَنِ الشَّىْءِ, (A, * TA,) aor. and inf. n. as above, (TA,) *He repelled him, drove him back,* or *turned him back, from the thing.* (A, * TA.) ___ حَتَّهُ مائةَ دِرْهَمٍ *He payed him hastily a hundred dirhems.* (A, TA. *) And حَتَّهُ مائةَ سَوْطٍ *He inflicted upon him hastily a hundred lashes with a whip.* (S, A.) ___ حَتَّ الشَّىْءَ *i. q.* حَطَّهُ [*He put the thing; put it down;* &c.]. (K.) See also 6.

4 احتّ *It* (the kind of tree called أَرْطَى) *dried,* or *dried up.* (K.)

6 تحاتّ *It became rubbed and scraped off;* as also انحتّ : (K:) *it* (a thing) *became scattered, strewn,* or *dispersed;* or *became so by degrees, part after part;* syn. تَنَاثَرَ. (S.) And تحاتّ الورقُ, (A, TA,) or تَحَاتَّتْ; (K;) and انحتّ, (A,) or انحتّت; (K;) and حَتَّتْ, (K,) [aor., app., ـِ, the verb being intrans.,] inf. n. حَتٌّ; (TA;) and تَحْتَحَتَتْ; (K;) *The leaves became rubbed and scraped off:* (A:) or *fell* (K) from the

branch &c.: or *fell successively, one after another.* (TA.) And تحاتّت الشَّجَرَةُ *The tree shed its leaves, one after another.* (Msb.) And انحت شَعَرُهُ عَنْ رَأْسِهِ *His hair fell off from his head.* (TA.) And تحاتّت أَسْنَانُهُ *His teeth fell out, one after another.* (TA.) ___ [Hence,] تحاتّت ذُنُوبُهُ *His sins fell from him.* (TA, from a trad.)

7 **إِنْحَتَتَ** see 6, in three places.

R. Q. 1 **حَتْحَتَ** : see حَتْحَتَةٌ

حَتِّ (indecl., with kesr for its termination, TA) *A cry by which birds are chidden.* (K.)

حَتٌّ : see حُتَاتٌ. ___ Also *Dead;* [as though strewn upon the ground, in fragments;] applied to locusts (جَرَادٌ): pl. أَحْتَاتٌ; (K;) its only pl. (MF.) [Hence, app.,] تَرَكُوهُمْ حَتًّا بَتًّا and حَتًّا فَتًّا *They destroyed them.* (A, TA.) ___ *Dates* (تَمْر) *not sticking together.* (K, * TA.) [See also حُتٌّ.] ___ A *fleet,* or *swift,* horse; (S, A;) *as though he scraped the ground;* (A;) *light in pace, and wide in step:* pl. as above: (S:) or a *fleet,* or *swift, and excellent* horse; (K;) *that runs swiftly and much,* or *that furrows the ground much with his feet:* (TA:) also *generous and high-bred* (كَرِيمٌ عَتِيقٌ [app. as applied to a horse]): (K:) and a *fleet,* or *swift,* camel: (K:) a *quick-paced and light-paced* camel; as also حَتْحَتٌ : (TA:) and *a male ostrich.* (K.) The Hudhalee says, (S,) namely, El-Aalam, (TA,)

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* عَلِى حَتِّ البُرَايَةِ زَمْخَرِىِّ السْ *

* سَوَاعِدَ ظَلَّ فِى شَرِىٍ طِوَالِ *

(S, TA:) he likens himself, says As, in his running and fleeing, to a male ostrich, as is shown by what precedes this verse: (S:) by حتّ البراية is said to be meant حتّ عند البُرَاية, i. e. *fleet*, or *swift, when emaciated by journeying;* the subst. براية being said to be put for the inf. n. بَرْىٌ: (A, * L:) some of the Basrees say that the poet means a camel; but As disapproves of this, because to that which he here describes he has before applied the epithet هجفّ: ISd says that in his opinion he likens his horse or his camel to a male ostrich, because of the epithet هجفّ, preceding, and because neither the horse nor the camel eats the colocynth, but this plant is cropped by ostriches; شرى meaning the colocynth: IJ says that شرى here signifies a tree of which bows are made; and the poet means that if the trees thus called are tall, they conceal him, and he is the more lonesome, or sad; and that if they were short, his eye would range freely, and he would be pleased, and would run gently. (L.) See also حَتَّى, near the end of the paragraph.

حُتٌّ, applied to سَوِيق, *i. q.* مَلْتُوتٌ [i. e. *Moistened*, or *stirred about, with water*, &c.]. (K.) [See also حُثٌّ.]

حَتَتٌ *A disease that affects trees, in consequence of which their leaves fall off.* (TA.)

حتّه [app. حَتَّةٌ, as pronounced in the present day; pl. حَتَتٌ; now applied to *A bit* of anything; properly, *a paring*, or *scraping;*] *a piece of peel* or *bark* or *crust* or *the like.* (TA.)

حَتَاتٌ *Cries, shouts, noises,* or *clamour;* or *a confusion,* or *mixture, of cries* or *shouts* or *noises,* or *of crying* or *shouting* or *noise.* (K.)

حُتَاتٌ *What is rubbed and scraped off;* or *what becomes scattered, strewn,* or *dispersed;* or *what becomes so by degrees, part after part;* of a thing. (S, TA.) A word of this class generally ends with ة; (TA;) [as قُلَامَةٌ and نُجَارَةٌ &c.; but حُتَاتُهٌ seems to be also used in the same sense: and hence the

phrase,] مافى يدى منه حتاته, so in the A, but in the K حتٌّ , (TA,) *There is not aught of it in my hand.* (A, K, TA.) ___ Also *A disease that attacks the camel, so that he becomes emaciated, and his flesh and fat and colour change, and his hair falls off.* (TA.)

حتوتٌ A palm-tree *of which the full-grown unripe dates fall off and become scattered, one after another;* as also محتاتٌ : (K:) and the latter, a tree *that scatters its leaves.* (TA.)

حتاتةٌ : see حتاتٌ.

حتَّى is a particle, used in three senses: (Mughnee:) it is a particle denoting the end of an extent; (Mughnee, K;) which is its predominant meaning; (Mughnee;) asserted by some to be always its meaning: (TA:) and denoting a cause, or motive: and syn. with إلَّا as an exceptive; (Mughnee, K;) which last is the rarest, and is mentioned by few. (Mughnee.) ___ It is used as a preposition governing the gen. case, in the same manner as إلَى (S, Mughnee) in respect of meaning and government, (Mughnee,) denoting the end of an extent; (S;) [signifying *To, till, until,* or *to the time of;*] but the word that it so governs must be a noun properly so called, not a pronoun except in a case of poetic license; and must signify the last part, or portion, of what is signified by that which precedes حتّى, as in the saying, أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَها [*I ate the fish,* even *to its head*]; or must be prefixed to the word signifying that part, or portion, as in the saying, [in the Kur xcvii. last verse,] سَلَامٌ هِىَ حَتَّى مَطْلَعِ الفَجْرِ [A night of *peace,* or of *salutation,* is *it, until the time of the rising of the dawn*]. (Mughnee.) It is also followed by a mansoob aor., as in سِرْتُ حَتَّى أَدْخُلَها [*I journeyed until I entered it,* ادخلها here virtually meaning أَنْ], دَخْلَتُها being here understood after حتّى, and the ان together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by حتّى [so that حتّى ان ادخلها means حتّى دُخُولِى إيَّاها]: this is one of the cases in which حتّى differs from إلَى; for one may not say, سِرْتُ إلَى أَدْخُلَها [with أَنْ understood after الى]: and in the same sense it is used in the phrase, [in the Kur xx. 93,] حَتَّى يَرْجِعَ إلَيْنا مُوسَى [*Until Moses return to us*]. (Mughnee.) ___ It is also syn. with كَىْ, denoting a cause or motive [of action &c., signifying *To the end that, in*

order that, or *so that*], as in the saying, أَسْلِمْ حَتَّى تَدْخُلَ الجَنَّةَ [*Become a Muslim, to the end that*, or *in order that*, or *so that, thou mayest enter Paradise*]; being in this case, likewise, followed by a mansoob aor. (Mughnee.) ___ It is also used [as a preposition virtually governing the gen. case, أَنْ being understood after it,] in the sense of إِلَّا, meaning *Except*, or *unless*, likewise followed by a mansoob aor., as in the following verse:

* لَيْسَ العَطَآءُ مِنَ الفُضُولِ سَمَاحَةً *
* حَتَّى تَجُودَ وَمَا لَدَيْكَ قَلِيلُ *

[*The giving of superfluities is not liberality:* (giving is not liberality) *except*, or *unless*, (or here we may also say *until*,) *thou be bountiful when little is in thy possession*]. (Mughnee.) ___ It is also a conjunction, like وَ, [signifying *And*, or rather *even*,] (S, Mughnee,) but on three conditions: first, that the word following it and conjoined by it be a noun properly so called, not a pronoun: secondly, that this noun signify a part, or portion, of what is signified by that which precedes حتّى, as in قَدِمَ الحُجَّاجُ حَتَّى المُشَاةُ [*The pilgrims arrived: even those on foot*], and أَكَلْتُ السَّمَكَةَ حَتّى رَأْسَهَا [*I ate the fish: even its head*]: thirdly, that the noun following it and conjoined by it denote either the greatest or the least [literally or figuratively] of what are included in the signification of the noun that precedes حتّى, as in مَاتَ النَّاسُ حَتَّى الأَنْبِيَآءُ [*Men have died: even the prophets*], and زَارَكَ النَّاسُ حَتَّى الحَجَّامُونَ [*The people visited thee: even the cuppers*]. (Mughnee.) ___ It is also used as an inceptive particle, (S, Mughnee,) preceding a nominal proposition, (Mughnee,) as in the following verse (of Jereer [so in a copy of the S]):

* فَمَا زَالَتِ القَتْلَى تَمُجُّ دِمَآءَهَا *
* بِدِجْلَةَ حَتَّى مَآءُ دِجْلَةَ أَشْكَلُ *

[*And the slain ceased not to emit their blood into the Tigris, so that the water of the Tigris* was *of a mixed colour consisting of red and white*]: (S, Mughnee:) and preceding a

verbal proposition, of which the verb is a pret., as in the phrase, [in the Kur vii. 93,] حَتَّى عَفَوْا وَقَالُوا [*So that they became numerous, and said*]: (Mughnee:) and preceding a marfooa aor., as in the phrase, [in the Kur ii. 210,] حَتَّى يَقُولُ الرَّسُولُ [*So that the Apostle said,* or, as in the S, *so that* this was the case: *the Apostle said*], accord. to him who reads يَقُولُ; (IHsh, in De Sacy's Anthol. Gramm. Ar., p. 82 of the Arabic text;) others reading يَقُولَ, which, as well as يَقُولُ, here means قَالَ. (Jel.) ___ [Respecting the cases in which the mansoob aor. is used after حَتّى, and those in which the marfooa aor. is used, the following observations are made.] When حَتّى precedes a future, the latter is mansoob, by reason of أَنْ understood before it, as in the saying, سِرْتُ إِلَى الكُوفَةِ حَتَّى أَدْخُلَهَا [*I journeyed to El-Koofeh until I entered it:* see above]: (S:) it is not mansoob unless the verb is a future: if it is future with respect to the time of speaking, it must be mansoob, as in حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [cited above]: if the verb is future with respect to what precedes, only, it may be mansoob, as in حَتَّى يَقُولَ الرَّسُولُ [mentioned above]; or it may be marfooa; but not unless [somehow] denoting a present time; (Mughnee;) and if present with respect to the time of speaking, it must be marfooa, as in the saying, سِرْتُ إِلَى الكُوفَةِ حَتَّى أَدْخُلُهَا [*I have journeyed to El-Koofeh so that now I am entering it*]; (S, Mughnee; *) but if not really present, it is not marfooa unless denoting a past event as though it were present, as in حَتَّى يَقُولُ الرَّسُولُ [explained above]; nor may it be marfooa unless denoting an effect of what precedes it; so that you may not say, سِرْتُ حَتَّى تَطْلُعُ الشَّمْسُ, nor مَا سِرْتُ حَتَّى أَدْخُلُهَا unless the مَا is regarded as prefixed to the entire affirmative phrase that follows it, nor هَلْ سِرْتَ حَتَّى تَدْخُلُهَا; nor may it be marfooa unless it denote a complement to what precedes it, so that you may not say سَيْرِى حَتَّى أَدْخُلُهَا, as the inchoative would in this case be without an enunciative. (Mughnee.) ___ [The following verse of El-Farezdak is cited in the Mughnee as an ex. of حَتّى used as an inceptive particle:

* فَوَاعَجَبًا حَتَّى كُلَيْبٌ تَسُبُّنِى *

* كَأَنَّ أَبَاهَا نَهْشَلٌ وَمُجَاشِعٌ *

and it is there added that يَسُبُّنِى النَّاسُ must be understood in this verse before حَتّى: but I rather think that حَتّى is here a

conjunctive particle, and

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that the meaning is, *And alas, my wonder!* the people revile me: *even Kuleyb revile me, as though their father were Nahshal and* as though he were *Mujáshi'.*] ___ It should be observed that حَتُّ may be used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of إِلَى), أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا [*I ate the fish,* even *to its head*]; and, using it as a conjunction, حَتَّى رَأْسَهَا [*even its head*]; and, using it as an inceptive particle, حَتَّى رَأْسُهَا [for حَتَّى رَأْسُهَا مَأْكُولٌ *so that its head was eaten*]. (Mughnee.) ___ It is said in the K that حتّى renders makhfood and marfooa and mansoob; and that therefore Fr said, أَمُوتُ وَفِى نَفْسِى مِنْ حَتَّى شَىْءٌ [I shall die with something respecting حتّى (remaining unsettled) in my mind]: this is said on the supposition that حتّى deviates in government from an established rule, which is, that a particle which governs one part of speech governs that only; those, for instance, which render mansoob and mejzoom governing verbs only, and the particles that govern nouns governing none but nouns: but the truth is, that حتّى governs only the gen. case; a marfooa noun or aor. after it would be so without it, as حتّى in this case is only an inceptive particle; and a mansoob aor. after it is rendered so by أَنْ understood, so that حتّى in this case virtually governs a noun in the gen. case [as has been shown above]: therefore the remark quoted above from the K is faulty, and confounds things that should be distinguished. (MF, TA.) ___ Some say that حتّى is [a noun] of the measure فَعْلَى, from الحَتُّ *the ceasing from a thing, having finished it;* or *the becoming unoccupied by a thing;* like شَتَّى from الشَّتُّ: but Az disapproves of this, because, were it so, the pronunciation termed إِمَالَة would be allowable in its case, and it is not so: حتّى, he says, is a particle, not a noun, nor a verb. (TA.) ___ حَتَّامَ is originally حَتَّى مَا [*Till when? until when?* or *how long?*]: the ا of ما is elided because the expression is used interrogatively, like as it is when any preposition is prefixed to it if used interrogatively, as in بِمَ and فِيمَ and عَمَّ. (S.) ___ In the dial. of Hudheyl, عَتَّى is said for حَتَّى. (L.)

مَا تَرَكُوا إِلَّا رِمْدَةَ حَتَّانَ, or حَتَّان, (as in different copies of the K in art. رمد,) *They left not* of them *so much as thou mightest rub thy hands therewith and then blow it away in the wind after rubbing it off.* (K ubi suprà.)

حَتْحَتٌ : see حَتٌّ.

حَتْحَتَةٌ *Quickness,* (K, TA,) *and haste,* in anything. (TA.) [App. an inf. n., of which the verb is حَتْحَتَ .] Hence the prov., شَرُّ السَّيْرِ الحَتْحَتَهُ [*The worst pace is that which is quick and hasty:* but in Freytag's Ar. Prov. (i. 654,) الحَقْحَقَة]. (TA.)

حَتْحَاتٌ *i. q.* حَثْحَاثٌ [*Quick,* or *swift,* &c.]. (K.)

مَحْتَاتٌ : see حَتُوتٌ.

حتد

1 **حَتَدَ بِمَكَانٍ** , aor. ـِ , (S, L, K,) inf. n. حَتْدٌ, (L,) *He remained, stayed, abode,* or *dwelt, in a place,* (S, L, K,) *and became fixed,* or *settled.* (S, L.) حَتَدَ, aor. ـَ , (L, K,) inf. n. حَتَدٌ, (L,) *It* (anything, L, K) *was pure,* (L,) or *pure in origin.* (K.)

2 **حتّده** , inf. n. تَحْتِيدٌ, *He chose it for its purity and excellence.* (K.)

حَتَدٌ Anything (L, K) *pure,* (L,) or *pure in origin.* (K.)

مَحْتِدٌ *Origin;* syn. أَصْلٌ; (IAar, S, L, K;) app. *in respect of race,* or *lineage,* only, as several of the lexicologists have expressly asserted; (MF;) as also مَحْفِدٌ (S, L) and مَحْقِدٌ and مَحْكِدٌ: (IAar, L:) pl. مَحَاتِدُ. (A.) You say, فُلَانٌ مِنْ مَحْتِدِ صِدْقٍ, (S,) or فِى مَحْتِدِ صِدْقٍ, (A,) [*Such a one is of a good,* or *an excellent, origin.*] And هُوَ كَرِيمُ المَحْتِدِ [*He is generous in respect of origin*]. (A, L.) ___ Also *Nature; natural,* or *native, disposition, temper,* or *the like.* (L, K.) You say, of a man who has done an act of kindness and reverted from it, رَجَعَ إِلَى مَحْتِدِهِ *He returned to his natural disposition.* (L.)

حتر

حتارٌ The *circuit, rim,* or *surrounding edge,* of a thing; *what surrounds* [*the whole* of] a thing: (S, K:) pl. حترٌ. (S.) ___ The *hoop* of a sieve [and the like]. (TA.) ___ The *anus;* syn. حلقةُ الدُّبرِ; (K;) or such is the meaning حتارُ الدُّبرِ, and شرجه: (Mgh in art. شرج:) and the *extremities of its skin;* i. e. the *place where the external skin and the extremities of the* خوران [or *rectum*] *meet:* or the *edges of the* دبر [or *anus*]: (TA:) or the *part between the anus and the anterior pudendum:* or the *line between the two testicles.* (K.) ___ حتارُ الأُذُنِ *The circuit of the edges of the gristles of the ear.* (TA.) ___ حتارُ العينِ *The edges of the eyelids, which meet when the eye is closed:* (TA:) or *the* زيق *of the eyelid,* (K accord. to some copies, [and this is the right reading, meaning *its edge,* زيق being here used tropically, its proper signification being the part of a shirt that surrounds the neck,] as is said in the TA,) *internally:* in most copies of the K ريقُ الجفنِ, [in the CK ريقُ الجفنِ,] with راء [not زاى]. (TA.) ___ حتارُ الظُّفرِ *The part of the flesh which is around the nail.* (TA.)

حتف

1 **حتَفَ**, aor. ـِ, is a verb mentioned by IKoot and IKtt and others, as derived from حَتْفٌ signifying death, though J says that no verb is formed from this word; as IF and Meyd and Az also assert: (MF, TA:) and حتوفٌ is its inf. n., as well as pl. of حَتْفٌ: [accord. to SM, it is intrans., signifying *He died;* for he says,] hence the saying in the A, المرءُ يسعى ويَطُوفُ وعاقبتُه الحتوفُ [*Man labours, and goes about: and his end is dying*]. (TA.) [But see what follows.] IF says that no verb is formed from حَتْفٌ signifying death; and so, after him, J; and Az says that he had heard no such verb: but IKoot mentions حتَفَهُ, aor. ـِ, inf. n. حَتْفٌ, as signifying *He,* or *it, killed him;* or *caused him to die.* (Msb.)

حَتْفٌ *Death:* (S, Msb, K, &c.:) pl. حتوفٌ. (S, K.) You say, مَاتَ حَتْفَ أَنْفِهِ, (A 'Obeyd, S, Mgh, Msb, K,) and حَتْفَ فِيهِ, but this is rare, and حَتْفَ أَنْفِيهِ, (K,) which may mean مَنْخَرِيهِ, or it may mean أَنْفِهِ وفَمِهِ, the انف being made predominant, (TA,) *He died upon his bed;* (A 'Obeyd, Mgh, Msb, K;) [*a natural death;*] *respiring until he yielded his last breath;* (Msb;) *not from slaughter, nor beating,* (A 'Obeyd, S, Msb, K,) *nor drowning, nor burning,* (A 'Obeyd, Sgh, Msb, K,) *nor by a wild beast, &c.:* (A 'Obeyd, TA:) the nose is particularized as meaning that the spirit passes forth from it with the breath; or because they imagined that the spirit of the sick man passes forth from his nose, and that of the wounded man from his wound; (IAth, K;) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA:) and حتف is put in the accus. case in the manner of an inf. n. (TA.) This phrase was used in the time of paganism, by Es-Semow-al: (Msb, TA:) or, accord. to some, in the phrase attributed to him, the right reading is not مات حتف انفه, but مات فى فراشه; and the former was first used by Mohammad. (Ham p. 52.) It is said of a human being: (S, Mgh:) and then of any animal when it dies without any accidental cause: (Mgh:) hence, of a fish that has died, and floats upon the water. (Msb, TA.) It is said in a trad. of 'Ámir Ibn-Fuheyreh,

* وَالمَرْءُ يَأْتِى حَتْفُهُ مِنْ فَوْقِهِ *

[*And man, his death comes from above him*]: meaning that his caution and his cowardice will not repel from him the decree of death when it befalls him: originally said by 'Amr Ibn-Mámeh. (L, TA.) حَيَّةٌ حَتْفَةٌ [*A dead serpent*] is a phrase like امْرَأَةٌ عَدْلَةٌ: (Z, TA:) the latter word is here an epithet. (Z, K.)

حتك

1 **حَتَكَ** , aor. ـِ , inf. n. حَتْكٌ and حَتَكَانٌ, *He walked with short steps, and quickly;* (S, K;) said of a man (T, S) &c.; like رَتَكَ, except that this is said peculiarly of the camel: (T, TA:) and تَحَتَّكَ signifies the same; (ISd, K;) or *he walked with a moving,* or *shaking, of his limbs, and with short steps.* (TA.) ___ لَا أَدْرِى أَيْنَ حَتَكُوا (K,) or عَلَى أَىِّ وَجْهٍ حَتَكُوا, (S,) *I know not whither,* or *in what direction, they went,* or *have gone.* (S, K.) حَتَكَهُ, (K,) aor. ـِ , inf. n. حَتْكٌ, (TA,) *He scraped it up;* or *searched,* or *sought, for it,* or *after it, in the dust,* or *earth;* namely, a thing; syn. بَحَثَهُ. (K, TA. [In the CK, نَحَتَهُ.]) ___ *He* (an ostrich, K, and any bird, TA) *dug it up,* or *hollowed it out,* (K, TA,) with his wings; (TA;) namely, sand, (K, TA,) and pebbles. (TA.)

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5 **تَحَتَّكَ** see 1.

حَتَكٌ : see حُوتَكَةٌ.

حَتَكَةٌ A man *despised and little in the eyes of others.* (Az, TA.)

حتكى : see حَوْتَكَةٌ.

حَاتِكٌ *Slow,* or *short in step, and lacking strength* or *power.* (Az, TA.)

حَوْتَكٌ and حُوتَكِىٌّ *Short, and lean,* or *emaciated, and small in body,* or *slender in the*

bones, (Az, S, K,) *and short in step;* (Az, TA;) applied to a man and to an ass: (TA:) or the former signifies anything *short:* (AZ, Th, TA:) or *small in body, and mean,* or *ignoble:* (Az, TA:) and ↓ the latter, anything *small,* or *young:* (Ham p. 631:) and also, the latter, a man *that eats vehemently.* (Ibn-'Abbád, K.)

حَوْتَكَةٌ The *manner of walking of him who is short;* as also حَتَكَّى . (Ibn-'Abbád, K.) Also sing. of حَوَاتِكُ, (Ibn-'Abbád, TA,) which signifies *Ill-fed* beasts. (Ibn-'Abbád, K.) ___ The same pl. also signifies *Young ostriches:* (S, K:) the *little ones of ostriches;* as also حَتَكٌ . (Ibn-'Abbád, K.)

حَوْتَكَانٌ *Young children.* (Ibn-'Abbád, TA.)

حَوْتَكَىٌّ : see حَوْتَكٌ, in two places.

حَوْتَكِيَّةٌ *A certain kind of turban, worn by the Arabs:* (Sh, K:) said by some to be so called after a man named حَوْتَكٌ, who wore it. (TA.)

حتم

1 **حتمه**, aor. ـِ, (K,) inf. n. حَتْمٌ, (S, TA,) *He made it,* or *rendered it, firm;* or *established it,* or *settled it, firmly;* namely, a thing, or an affair. (S, K, TA.) ___ *He decreed it; ordained it; pronounced it;* or *decided it judicially:* (TA:) and so حَتَمَ به. (TK.) [See حَاتِمٌ.] ___ *He necessitated it;* or *made it,* or *rendered it, necessary, requisite,* or *unavoidable;* syn. أَوْجَبَهُ: (S, K, * TA:) and so حَتَمَ به. (Msb.) See حَاتِمٌ. You say, حَتَمْتُ عَلَيْهِ الشَّىْءَ *I made it,* or *rendered it, necessary,* &c., *for him to do,* or *to suffer, the thing.* (S. [Golius, reading أَوْحَيْتُ for أَوْجَبْتُ, the explanation in the S, has rendered حَتَمَ as signifying inspiravit: and the next explanation given by him, i. e. indicavit, is a misprint for judicavit.]) Or حَتَمَ عَلَيْهِ الأَمْرَ, aor. and inf. n. as above, signifies *He made the thing,* or *affair,* or *event, to be absolutely,* or *decisively,* or *irreversibly, necessary, requisite,* or *unavoidable, for him to do,* or *to suffer.* (Msb.) حُتُومٌ, which is pl. of حَتْمٌ, may also be an inf. n. of حَتَمَ, and is likewise pl. of حَاتِمٌ. (TA.)

5 **تحتّم** *He made a thing to be necessary,* or *unavoidable.* (K, * TA.) ___ [Hence, perhaps,] تَحَتَّمَ لِفُلَانٍ بِخَيْرٍ *He wished such a one good:* or *he augured good for him.* (K.) ___ See also 7. [*It* (a thing that was eaten) *was soft, yielding, crummy,* or *easily broken.*] It is said in the S that التَّحَتُّمُ signifies الهَشَاشَةُ: but in a marginal note it is stated that there is an omission in this explanation, the right rendering being هَشَاشَةُ الشَّىْءِ المَأْكُولِ. (TA.) One says, هُوَ ذُو تَحَتُّمٍ [*It is soft, yielding, crummy,* or *easily broken:* explained in the K by هَشَاشٌ, which is evidently a mistranscription for هَشَاشٌ, syn. with هَشٌّ]. (S, K.) And هُوَ غَضُّ المُتَحَتَّمِ [*It is fresh, juicy, sappy,* or *moist, in its soft, yielding, crummy,* or *crumbling, nature;* مُتَحَتَّمٌ being a regular inf. n.] (S, K.) ___ *It* (a ثُؤْلُولٌ [or wart] when it had become dry) *crumbled,* or *broke into small bits.* (TA.) And *It* (a glass vessel) *broke in pieces, one part upon another.* (TA.) ___ *He ate a thing*

that was soft, yielding, crummy, or *easily broken, in his mouth.* (Lth, K.) ___ *He ate the* حُتَامَة, i. e., the *food that remained upon the table,* or *what fell from it during eating,* (K, TA,) *of the crumbs of bread &c.* (TA.) It is said in a trad. that he who eats and does this will enter Paradise. (TA.) تحتّم لكَذَا *He was,* or *became, cheerful, brisk, lively,* or *sprightly, by reason of such a thing.* (K.)

7 انحتم *It* (a thing, or an affair, or event,) *was,* or *became, absolutely,* or *decisively,* or *irreversibly, necessary, requisite,* or *unavoidable;* as also تحتّم . (Msb.)

Q. Q. 4 احْتَأَمَّ *He cut* or *cut off* [a thing]. (K.)

حَتْمٌ [inf. n. of 1: when used as a simple subst.,] *A decree, an ordinance, a sentence,* or *a judicial decision;* (S, K;) accord. to some, *adapted to a particular case:* (TA:) pl. حُتُومٌ. (S, K.) It is said in the Kur [xix. 72], كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا [*It is* imposed by Himself *upon thy Lord* as *a decree judicially decided*]. (TA.) And Umeiyeh Ibn-Abi-s-Salt says,

* عَبَادُكَ يُخْطِئُونَ وَأَنْتَ رَبٌّ *
* بِكَفَّيْكَ المَنَايَا والحُتُومُ *

[*Thy servants sin: and Thou art a Lord: in thy hands are the decrees and the judicial decisions*]. (S.) ___ [As a term of the law, it is sometimes used instead of قَضَآءٌ *as opposed to* أَدَآءٌ.] Also [an inf. n. used as an epithet, signifying] *Necessary, requisite,* or *unavoidable; that must inevitably be done* [or *suffered*]: (TA:) or *indissoluble and irreversible:* as in the phrase قَضَآءٌ حَتْمٌ [*an indissoluble and irreversible decree* or *ordinance* or *sentence* or *judicial decision*]. (Msb in art. جزم.) ___ And [hence,] *Death.* (MA.) *Pure; free from admixture; genuine:*

formed by transposition from مَحْتٌ. (K.) One says, هُوَ الأَخُ الحَتَمُ *He is the pure,* or *genuine, true, brother.* (TA.)

حُتْمَةٌ *Blackness;* (K;) as also حَتَمَةٌ . (TA.)

حَتَمَةٌ : see what next precedes. Also *A flask* (قَارُورَة) *broken into small pieces.* (K.)

حُتَامَةٌ The *food remaining upon the table:* (S, K:) or *what has fallen from it during eating,* (K,) *of the crumbs of bread, &c.* (TA.)

حُتُومَةٌ *Acidity, sourness,* or *pungency;* syn. حُمُوضَةٌ. (K.)

حَاتِمٌ *A judge;* or one *who decrees, ordains,* or *pronounces a judicial decision:* (S, * K, * TA:) pl. حُتُومٌ, (K,) like as شُهُودٌ is pl. of شَاهِدٌ. (TA.) ___ [Hence,] because, as they [the Arabs] hold, or assert, it necessitates separation, or departure, (يَحْتِمُ بالفراق,) (S, Msb, TA,) i. e. يُوجِبُ, (Msb,) by its croaking, (Msb, TA,) الحَاتِمُ signifies *The* غُرَابُ [a name applied to any species of *crow;* and here, app., particularly to the *raven*]: (Msb:) or *the black* غُرَابٌ: (S, K:) and [*the bird called*] غُرَابُ البَيْنِ, [see art. بين,] *which is red in the beak and legs:* (K:) said by Lh to be *that which is fond of plucking out its feathers, and which is held to be of evil omen.* (TA.) ___ And [hence,] حَاتِمٌ signifies also *Unlucky,* or *inauspicious.* (TA.) ___ See also أَحْتَمُ.

حَنْتَمٌ , of the measure فَنْعَلٌ, signifies *A green jar* (خَزَفٌ أَخْضَرُ, meaning جَرَّةٌ): it is also applied to anything [*of the colour termed*] أَسْوَدُ: and الأَخْضَرُ is, with the Arabs, أَسْوَدُ [which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black; but the former appears to be the right meaning: see أَسْوَدُ]. (Msb.) [See أَخْضَرُ: and see also what here follows.]

أَحْتَمُ Anything (TA) *black;* (K, TA;) as also حَاتِمٌ . (TA.) [See also what next precedes.]

حتى

حَتِىٌّ The سَوِيق [or *meal of what has been parched,* or perhaps *of what has been dried in the sun,*] *of the* مُقْل [or *fruit of the Theban palm,* or *cucifera Thebaïca*]: (S, K:) or *what is rasped, of the* مُقْل, *when it has become ripe, and is then eaten:* (AHn, TA:) also, (K,) or as some say, (TA,) the [*fruit called*] مُقْل, (K, TA,) *itself:* (TA:) or *what is bad thereof:* or *what is dry thereof.* (K.) [See an ex. in a verse cited voce دَرٌّ.] ___ The *refuse* (ثُفْل) *and skins* (قُشُور) *of dates:* (K:) [like حَثًا and حَثًى.] ___ The *scaly substances* (قِشْر [app. meaning *bits of the wax*]) *of honey,* or *of honey in the wax.* (Th, K.) ___ *I. q.* دِمْن [*Dung of beasts, compacted together;* &c.] (Az, K, TA. [In the CK, الزِّمْن is put for الدِّمْن.]) ___ The *apparatus* (مَتَاع) *of the* [*kind of basket, made of palm-leaves, called*] زَبِيل: or *its* عَرَق [meaning the *suspensory, by which it is carried:* see this word, which also means the suspensory of a water-skin]; (K;) *its* كِتَاف [or *cord by which it is carried, being attached*] *in its* شَفَة [or *edge,* lit. *lip, and* app., as is commonly the case, *passed through a loop-shaped handle in the opposite edge, so that the two opposite edges are drawn together when it is carried:* كِتَافٌ originally signifying a rope with which one's arms or hands are tied together behind his back]. (TA.) ___ The مَتَاع [or *furniture and utensils,* &c.,] of a house or tent. (TA.) ___ And *What is bad of spun thread.* (TA.)

حَتَّى : see art. حت.

حث

1 **حَثَّهُ** , aor. ـُ , inf. n. حَثٌّ, *He hastened him,*

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or *hurried him uninterruptedly,* or *in any manner.* (TA.) And حَثَّهُ عَلَيْهِ, (S, A, Msb, K,) aor. ـُ , (Msb,) inf. n. حَثٌّ, (S, Msb, K,) with which are syn. حُثُوثٌ [app. a quasi-inf. n.] and حَثِيثَى [an intensive inf. n.]; and استحثّه ; and حثّه , (S, K,) inf. n. تَحْثِيثٌ; (S;) and احثّه ; (A, K;) and احثّه ; (K;) and حَثْحَثَهُ ; (S, A, K;) *He incited, excited, urged,* or *instigated, him to it,* or *to do it,* (S, A, Msb, K,) namely, a thing; (S, Msb;) syn. حَرَّضَهُ; (Msb;) or حَضَّهُ; (S, A, K;) or حَثَّ is used in relation to pace, or journeying, or marching; and حَضَّ in other cases: so says El-Hareeree, on the authority of Kh. (TA.) You say, حَثَّ دابّتَهُ, and حَثْحَثَها , [*He incited,* or *urged, his beast,*] بالسَّوْطِ [*with the whip*]. (A.) And حَثَّ الفَرَسَ عَلَى العَدْوِ, and استحثّه , *He made the horse to go quickly,* or *in a brisk* or *sprightly manner;* or *urged him to run by striking him with the foot,* or *by beating him.* (Msb.) ___ See also R. Q. 1.

2 **حَثَّثَ** see 1.

4 **أَحْثَثَ** see 1.

6 **تحاثّوا** , (S, A,) inf. n. تَحَاثٌّ, (K,) *They incited, excited, urged,* or *instigated, one another.* (K, TA.) You say, لَا يَتَحَاثُّونَ عَلَى طَعَامِ المِسْكِينِ *They do not incite, excite, urge,* or *instigate, one another to feed the needy.* (S, TA.) And التَّقْوَى أَصْلُ مَا تَحَاثُّ النَّاسُ عَلَيْهِ [*Piety is the principal,* or *best, thing to which men incite one another.*] (A, TA.)

8 احتثّ *He was,* or *became, incited, excited, urged,* or *instigated.* (S, K.) See also 1. This verb is both trans. and intrans. (K.)

10 إستحثث see 1, in two places.

R. Q. 1 حثحث : see 1, in two places. ___ Also *He moved about* [a thing]; or *put* [it] *in motion,* or *into a state of commotion;* (K;) [and so حثَّ , as is implied in the M, voce فَدَّ, where it is used as meaning *it* (a bird) *moved,* or *flapped,* its wings.] You say, حثحث الميل فى العين *He moved about the collyrium-style in the eye.* (A, TA.) And [hence,] حثحثوا ذلك الأَمر ثُمَّ تركوه *They stirred up* (حرَّكوا) *that affair, and then left it,* or *abandoned it.* (TA.) ___ *He scattered about* the utensils, or furniture, of his house, or tent; as also عثعث. (TA in art. عث.) Also, inf. n. حثحثة, *It was,* or *became, in a state of commotion:* (L:) or *in a state of consecutive motion.* (TA.) *It* (lightning) *was,* or *became, in a state of commotion,* (K, TA,) as some say, (TA,) *in the clouds.* (K, TA.) ___ *It* (rain, and hail, and snow,) *appeared and went away, without pouring down.* (L.) *He* (a man) *slept.* (TA.)

حُثٌّ *Small particles of straw.* (S, K, TA.) ___ *Anything bruised, brayed,* or *broken into small particles.* (L.) ___ *Coarse sand:* (As, S:) or *what is* مُتَرقَّق, (K,) probably, [says SM,] a mistake for مَدقُوق [*broken into small particles*], agreeably with an explanation of حُثٌّ in the L, for, as to مترقرق, [he adds,] I have not found it in any book, (TA, [meaning that he had not found a signification assigned to it that is appropriate here,]) *of sand,* and *of earth,* or *dust:* or *what is dry,* or *firm,* or *hard, and coarse, of sand.* (K, TA.) ___ *Bread without any seasoning,* or *condiment, to render it pleasant,* or *savoury.* (A'Obeyd, S, K.) ___ حُثٌّ سَوِيقٌ, (S, K,) as also عُثٌّ, (TA in art. عث,) [*Meal of parched barley* or *wheat*] *not moistened,* or *stirred about, with water &c.;* expl. by غِيرَ مَلْتُوت; (S, and in a similar manner in the K;) and in like manner حُثٌّ is applied to collyrium (كُحْل), and to musk: or سويق *not finely ground.* (TA.) [See also

حُثُّ تَمْرٍ ___.] حُثٌّ *Dates not sticking together.* (IAar, TA.) [See also حَثٌّ.]

حَثَاثٌ and حَثَاثٌ *Sleep;* as also حَثْحَاثٌ and حُثْحُوثٌ. (TA.) You say, مَا ذُقْتُ حَثَاثًا *I tasted not sleep.* (TA.) And مَا اكْتَحَلْتُ حَثَاثًا and حَثَاثًا *I slept not:* (S, K:) As says the latter; but A 'Obeyd asserts the former to be the more correct: (S:) Th mentions both. (TA.) And مَا كَحَلْتُ عَيْنِى بِحَثَاثٍ *I have not anointed my eye with sleep.* (TA.) And مَا جَعَلْتُ فِى عَيْنِى حَثَاثًا [*I have not put any sleep into my eye*]; (A, TA;) meaning *I have been very wakeful.* (TA.) Or حَثَاثٌ signifies *Light,* or *little, sleep.* (IDrst, TA.) It is related on the authority of an Arab of the desert that it signifies *A little collyrium:* and on the authority of El-Fihree, that it is *syn. with* بُرُودٌ, i. e. كُحْلٌ [*collyrium*]. (TA.) ___ نَوْمٌ حَثَاثٌ or حَثَاثٌ *Little sleep.* (TA.) [See also حَثِيثٌ.]

حَثَاثٌ : see the next preceding paragraph.

حَثُوثٌ : see what next follows, in two places.

حَثِيثٌ , in the sense of حَاثَّةٌ, A woman *inciting, exciting, urging,* or *instigating.* (TA.) ___ And in the sense of مَحْثُوثَةٌ, A woman *incited, excited, urged,* or *instigated.* (TA.) [So, too, a man.] ___ And [hence,] A *sharp* man, *quick in his affair; as though his soul incited him;* as also حَثُوثٌ. (TA.) ___ And *Quick,* or *swift;* as also حَثُوثٌ and حَثْحَاثٌ and حُثْحُوثٌ: (K:) pl. of the first حَثَاثٌ. (L.) You say فَرَسٌ حَثِيثُ السَّيْرِ [*A horse quick,* or *swift, of pace*]. (A.) And مَضَى حَثِيثًا (A, Msb) *He passed,* or *went away, quickly,* or *swiftly.* (Msb.) And وَلَّى حَثِيثًا *He retreated quickly and eagerly.* (S.) And حَثْحَاثٌ قَرِبٌ i. e. [*A*] *quick* [*night-journey to water*], *in which is no flagging:* (S:) or [*a*] *hard* [*nightjourney to water*]; as also ثَحْثَاحٌ and حَذْحَاذٌ. (TA.) And خَمْسٌ حَثْحَاثٌ i. e. [*A journey in which the second and third and fourth days are without water,*] *in which is no flagging;* as also حَذْحَاذٌ: or *long and fatiguing, in which is no flagging;* as also قَعْقَاعٌ. (TA.) And حَثْحَاثٌ حَيَّةٌ *A serpent that is in constant motion.* (TA.) ___ نَوْمٌ حَثِيثٌ *Light sleep.* (IDrst,

TA.) [See also حَثَاثٌ.]

حَثِّيثَى : see 1.

حَثْحَاثٌ : see حَثَاثٌ: and see also حَثِيثٌ, in four places.

حُثْحُوثٌ : see 1: and see also حَثَاثٌ: and حَثِيثٌ.

فَرَسٌ جَوَادُ المَحَثَّةِ *A horse that runs repeatedly when incited* [*to do so*]. (S.)

حثرم

حَثْرَمَةٌ *Thickness of the lip.* (K.) ___ See also what next follows.

حَثْرَمَةٌ The دَائِرَة [or *small protuberance*] *in the middle of the upper lip,* (S, K,) *beneath the nose;* (K;) also termed خَثْرَمَة, with خ as well as ح; (S and K in art. خثرم;) or, accord. to Aboo- Hátim Es-Sijzee, خَثْرَمَة; (TA;) and حَثْرَبَة: (K in art. حثرب:) when somewhat long, it is termed بُظَارَةٌ [q. v.]; (S in art. بظر;) and when it is so, the man is termed أَبْظَرُ. (S in the present art.) ___ Also The أَرْنَبَة [i. e. the *lobule,* or *lower portion, of the nose*]: or the *extremity of this:* (IAar, K:) accord. to IDrd, [حَثْرَمَة ,] with fet-h. (TA.)

حُثَارِمٌ A man (TA) *having a thick lip.* (K, * TA.)

حثف

حَثَفٌ and حَثْفٌ dial. vars. of حَفَثٌ and حَفْثٌ: (O, K:) pl. أَحْثَافٌ. (TA.)

حثل

حَثْلٌ : see what follows, in two places.

حُثَالَةٌ [The *grain of the weed called*] زُوَان, and *the like,* (M, K,) *of what is worthless,* (M, TA,) *found in wheat,* (M, K,) *and thrown away;* (M, TA;) said by Lh to be *somewhat grosser than dust,* or *earth, and than what are termed* دُقَاق [q. v.]: (TA: [see also حُصَالَةٌ:]) and *bits,* or *particles, that fall off,* or *are pared off,* (K, TA,) *from dates, and barley, and the like:* (TA:) or *what falls of the husks of barley,* and *rice,* and *of the skin of dates;* and *of everything of which bits,* or *particles, fall off,* or *are pared off; when it is picked for the purpose of removing what is bad:* (S:) the *refuse* of قَرَظ [or leaves of the mimosa flava] *after picking to remove what is bad:* (TA:) *dregs* of oil (S, TA) &c.; (TA;) the *thick,* or *turbid, portion that remains at the bottom of that which is clear:* (Msb in art. ثفل:) *broken pieces* of straw: (TA in art. حثر:) *what is worthless:* (K:) *what is bad,* and *what remains,* of wheat: (Lh, TA:) *what is bad* (Az, S, K) of dates, (Az, TA,) or, (S, K,) app., (S,) of anything; (S, K;) as also حَثْلٌ . (K.) [Hence,] The *refuse* of men or mankind; the *bad,* or *evil,* thereof; (T, TA;) as also حَثْلٌ . (T.)

حثم

حثم : see what next follows.

حثمة *A hill,* or *rising ground;* (Msb;) as also

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حثمة : (Az, as heard from the Arabs; and TA:) or *a red* [*hill such as is termed* أَكَمة]: (S:) or *a small red* أَكَمة: (K:) or *a black* اكمة *consisting of stones:* (M, K:) as also حثمة : (K:) or, as some say, *an elevated road:* (Msb:) pl. حثام (K, * TA) and حثمات: (TA:) and حثم [as a coll. gen. n.] signifies *elevated roads.* (TA.)

حثمة : see حثمة, in two places.

حثو

1 **حَثَا التُّرَابَ** , (S, Mgh, Msb, K,) the latter of which is the more usual, or more supported by authority, (TA,) aor. يَحْثُو and يَحْثِى, (S, Msb, K,) inf. n. حَثْوٌ and حَثًى (S, Mgh, Msb, K) and تَحْثَآءٌ, (S,) *He poured dust* (Msb, TA) *with his hand;* (Msb;) *threw it,* or *cast it;* (TA;) or *seized it with his hand and threw it;* (Mgh, Msb;) عَلَيْهِ [*upon him,* or *it*], (K,) and فِى وَجْهِهِ [*in his face*]: (S, Msb:) الحَثْى and الهَيْل both signify *the pouring* of dust; but the former, *not without* [*first*] *raising* it; and the latter, the sending forth, or down, without raising. (Ham p. 477.) [See an ex. in a verse cited in art. اى, conj. 6.] Accord. to IAth, the saying, in a trad., اُحْثُوا فِى وُجُوهِ المَدَّاحِينَ التُّرَابَ means [*Repel ye with*] *disappointment* [*those who praise much*]: but some make it to have its overt meaning [of *throw ye dust in the faces of those who praise much*]. (TA.) The verb is also used in relation to water; as in the saying, يَكْفِيهِ أَنْ يَحْثُوَ ثَلَاثَ حَثَوَاتٍ , (Msb,) and كَانَ يَحْثِى ثَلَاثَ حَثَيَاتٍ, (TA, [and the like is said in the Mgh,]) i. e. [*It is sufficient for him to throw,* and *he used to throw,*] *three handfuls* [of water]. (Msb, TA.) ___ حَثَى said of a jerboa means *He went so deep into his hole that he could not be dug out, the direction of his hole being unknown, and it being seen to be filled with dust,* or *earth, even with the rest of the ground.* (TA in art. حفر.) The jerboa throws up (يَحْثُو) the dust, or earth, from his hole. (IAar, TA.) ___ حَثَوْتُ لَهُ also means *I gave him something little in quantity,* or *paltry.* (S, K.) You say also, حَثَا التُّرَابُ or حَثَى, aor. يَحْثُو and يَحْثِى; (K;) so in the copies of the K, but correctly يَحْثَا, [or rather يَحْثَى,] which is extr., like جَبَا [or جَبِى], aor. يَجْبَا [or يَجْبِى], and قَلَا [or قَلَى], aor. يَقْلَا [or يَقْلَى]; i. e. *The dust became poured;* or *thrown,* or *cast.* (TA.)

4 **احثى الأَرْضَ** [*He turned,* or *threw, up the earth,* or *ground, searching for what was in it:*] both signify the same. (TA in art. حوث.) And أَحْثَتِ الخَيْلُ البِلَادَ *The horses bruised,* or *crushed,*

the regions [*with their hoofs*]; as also أَحاثَتها. (K.)

10 **استحثوا** *They threw,* or *cast, dust, each in another's face.* (TA.)

حَثًا (S, ISd, TA) and حَثًى (K, TA) *Dust poured;* or *thrown,* or *cast:* (ISd, K, TA:) or *dust being poured;* or *being thrown,* or *cast:* dual حَثَوانِ and حَثَيانِ. (TA.) ___ Also, (K,) written in both ways as above, (TA,) The *skins* (قُشُور) *of dates;* (K;) and the *bad thereof:* (TA:) [like حَتًى:] pl. of حَثاةٌ: (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.;] like حَصاةٌ and حَصًا. (TA.) ___ And *Straw* (تِبْن [in the CK. erroneously, تِين]): (K, TA:) or *broken pieces thereof;* (Lh, S, K;) i. e., *of straw:* (Lh, S:) or *straw* (تِبْن [in the CK, again, تِين]) *separated from the grain.* (K.)

حَثْيٌ *What is raised with the hand* [*to be poured,* or *to be thrown,* or *cast, therefrom; of dust;* and also *of water*]; (K, TA;) or, as in some copies of the K, *with the two hands:* and so [حَثْوَةٌ and] حَثْيَةٌ ; [or rather these signify *a single handful of dust,* and *of water, raised to be poured* or *thrown;*] pl. [حَثَواتٌ and] حَثَياتٌ. (TA.) See 1.

حَثْوَةٌ ; pl. حَثَواتٌ: see حَثْيٌ.

حَثْيَةٌ ; pl. حَثَياتٌ: see حَثْيٌ.

أَرْضٌ حَثْوآءُ *Land abounding in dust:* (S, K:) but IDrd says that it is asserted to be not of established authority. (TA.)

حَاثِيآءُ *One of the holes of the jerboa;* (TA;) *like* نافِقآءُ: (K:) or the *dust,* or *earth, of the jerboa,* (IAar, K, * TA,) *which he throws up with his legs from his hole:* (IAar, TA:) pl. حَواثٍ [like as نَوافِقُ is pl. of نافِقآءُ]. (IB, TA.)

مَحْثُوٌّ (K) and **مَحْثِىٌّ** (ISd, TA) Dust *poured;* or *thrown,* or *cast.* (K, * TA.) [يَا لَيْتَنِى المَحْثِىُّ عَلَيْهِ *O would that I were he upon whom dust is poured,* or *thrown:* (in Freytag's Arab. Prov. ii. 920, المَحْثِى:)] said on the occasion of wishing to be in the condition of him of whom the honourable treatment that he receives is concealed, and of whom the contemptuous treatment that he receives is made apparent: originating from the fact that a man was sitting with a woman, and a man attached to her approached; so, when she saw him, she threw dust in his [the former's] face, to show this man who was sitting with her that he should not draw near to her, lest their case should become known. (TA.)

مَحْثِىٌّ: see what next precedes, in two places.

حشى

حشو See **حشى**

حج

1 حَجَّ , aor. ـُـ , (S, A, Mgh, Msb,) inf. n. حَجٌّ, (S, Mgh, Msb, K,) *He repaired*, or *betook himself, to*, or *towards*, syn. قَصَدَ, (S, A, Mgh, Msb, K,) a person (S, A, Mgh) [or place], in an absolute sense: or to, or towards, an object of reverence, veneration, respect, or honour: or, accord. to Kh, *he repaired*, or *betook himself, much*, or *frequently, to*, or *towards*, an object of this kind: and also *he repaired to, betook himself to*, or *visited*, a person: (TA:) and *he went to*, or *visited*, a person *repeatedly*, or *frequently*. (ISk, T, S, Mgh, K. *) You say also, حَجَّ بَنُو فُلَانٍ فُلَانًا *The sons of such a one continued long going repeatedly to visit such a one*. (S.) ___ Hence, (S, Mgh, Msb,) aor. and inf. n. as above, (S,) and inf. n. حِجٌّ also, (Sb, L,) or this is a simple subst., (S, Msb, K,) by a conventional usage, (S,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Msb,) *He repaired to Mekkeh*, (S, K,) or *to the Kaabeh*, (Mgh, Msb,) *to perform the religious rites and ceremonies of the pilgrimage;* (S, Mgh, Msb, K;) or *for the purpose of the* عُمْرَة [q. v.; but this latter meaning is very rare: the usual meaning is, *he performed the pilgrimage to Mekkeh and Mount' Arafát, with all the rites and ceremonies prescribed to be observed at, and between, those two places*]: (Msb:) or *he repaired to the House* [*of God, at Mekkeh,*] *and performed the actions prescribed for that occasion by the law of the Kur-án and the Sunneh*. (L.) [See حَجٌّ, below.] You say also, حَجَّ الْبَيْتَ, aor. ـُـ , inf. n. حَجٌّ, (T, S,) and احتجه , (El-Hejeree, TA,) *He performed the pilgrimage to the House* [*of God, at Mekkeh*]; (T, S;) because people repair to it every year. (T, TA.) And حَجُّوا مَكَّةَ [*They performed the pilgrimage to Mekkeh*]. (A.) And مَا حَجَّ وَلَكِنَّهُ دَجَّ *He did not repair to Mekkeh to visit the House of God*, (Aboo-Tálib, Az,) or *for the performance of the rites and ceremonies*

of the pilgrimage, (Msb,) *but he journeyed for mercantile purposes.* (Aboo-Tálib, Az, Msb. [See also art. دج.]) And hence, accord. to some, لَجَّ فَحَجَّ, a prov., which see below. (TA.) ___ Also, (TA,) inf. n. حَجٌّ, (K,) *He came,* or *arrived.* (K, TA.) You say, حَجَّ عَلَيْنَا فُلَانٌ *Such a one came to us.* (TA.) Also, [aor., accord. to rule, as above,] inf. n. حَجٌّ, *He shaved* [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see حَجٌّ, below]. (TA.) Also, (IAar, A, &c.,) aor. ـُ, inf. n. حَجٌّ, (TA,) *He probed* a fracture of the head, (K,) or a wound, (A, TA,) *with a* مِحْجَاج, (A, K,) or مِيل, (TA,) *for the purpose of curing it:* (TA:) or *he probed* a wound *to know its depth:* (IAar, TA:) or *he examined* a cleft in the head *to know whether there were in it bone or blood:* (ISh, TA:) or *he dressed and cured* a wound in the head reaching to the brain: or *he poured boiled clarified butter upon* a fracture of the head, in consequence of which the blood was mixed with the brain, *until the blood appeared, which he took away with a little cotton:* (TA:) or حَجَّهُ, inf. n. حَجٌّ, signifies *he probed a fracture of his head for the purpose of curing it:* (S:) or *he made a perforation in the bone* [*of his broken head*] (قَدَحَ فِيهِ) *with an iron instrument, it being broken so that the brain was befouled with blood, and pulled off the skin that had dried up, and then cured it, so that it closed up with a* [*new*] *skin:* it relates to a wound reaching to the brain. (L.) ___ Also, aor. ـُ, inf. n. حَجٌّ, *He cut out and extracted* a bone *from a wound.* (TA.) Also, (A, Msb,) aor. ـُ, (Msb, TA,) inf. n. حَجٌّ, (K,) *He overcame* another *in,* or *by, an argument, a plea, an alle-*

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gation, a proof, an evidence, or *a testimony.* (A, Msb, K.) See 3. It is said in a prov., لَجَّ فَحَجَّ (S, TA) *He was pertinacious in litigation, dispute,* or *altercation, and overcame therein* [as is implied in the S, and expressed in the TA]: or *he persevered until he performed the pilgrimage* [not

having intended to do so when he set out: see Freytag's Arab. Prov. ii. 452]. (TA.) Also, (TA,) [aor., accord. to rule, ـِـ ,] inf. n. حَجٌّ; (K;) and حَجْحَجَ , (K,) inf. n. حَجْحَجَةٌ; (TA;) *He refrained, forbore,* or *abstained,* (K, TA,) عَنْ شَىْءٍ *from a thing.* (TA.) [See also the latter verb below.]

3 **حاجّه** , (S, A, Mgh, Msb,) inf. n. مُحَاجَّةٌ (A, Msb, TA) and حِجَاجٌ, (TA,) *He contended with him in,* or *by, an argument, a plea, an allegation, a proof, an evidence,* or *a testimony.* (S, Mgh, Msb, TA.) You say, حاجّه فحجَّه *He contended with him in,* or *by, an argument,* &c., *and he overcame him therein,* or *thereby.* (S, A, * Mgh, Msb.) ___ [And hence, حاجّ *He pleaded in a lawsuit.*]

4 **احجّه** *He sent him to perform the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof.* (S, Msb, K.)

6 **تَحَاجٌّ** [inf. n. of تحاجّوا] The *contending, one with another, in a litigation, a dispute,* or *an altercation;* (S, K;) the *adducing arguments, pleas, allegations, proofs, evidences,* or *testimonies, one with another.* (KL.)

8 **إحتجج** see 1. [احتجّ بشىءٍ *He adduced,* or *urged,* or *defended himself by adducing* or *urging, a thing as an argument, a plea, an allegation, a proof, an evidence,* or *a testimony.*] You say, احتجّ على خصمه بحُجَّةٍ شَهْبَآءَ [*He argued against his adversary with a strong,* or *a difficult, argument, plea,* &c.]. (A.)

R. Q. 1 **حَجْحَجَ** , inf. n. حَجْحَجَةٌ: see 1, last signification. ___ Also *He retired,* or *drew back;* or *did so in fear:* (S, K:) or *he lacked power,* or *ability.* (TA.) One says, حَمَلُوا عَلَى القَوْمِ حَمْلَةً ثُمَّ حَجْحَجُوا *They made a single charge,* or *assault, upon the party, and then retired,* or *drew*

back; or *drew back in fear:* (S, TA:) or *lacked power,* or *ability.* (TA.) ___ *He refrained from saying what he desired,* or *was about, to say;* (S, K;) like مَجْمَجَ: (S:) or *he did not reveal,* or *manifest, what was in his mind.* (M, TA.) It is said in one of the provs. of Meyd, نَفْسُكَ بِمَا تُحَجْحِجُ أَعْلَمُ *Thou thyself knowest better than others* [*what thou refrainest from uttering,* or] *what is in thy mind.* (TA.) ___ *He remained, stayed, abode,* or *dwelt,* (K, TA,) بِمَكَانٍ *in a place; not quitting it;* as also تَحَجْحَجَ. (TA.)

R. Q. 2 تَحَجْحَجَ: see what next precedes.

حَجٌّ and حِجٌّ, the former an inf. n., and the latter a simple subst., (S, Msb, K,) or the latter also is an inf. n., (Sb, L,) [both used as substs.,] The *pilgrimage to Mekkeh,* (S, K,) or *to the Kaabeh,* (Msb,) *to perform the religious rites and ceremonies prescribed to be observed on that occasion:* (S, Msb, K:) Ks makes no difference between these two words: some say that the former is employed to signify the *religious rites and ceremonies of the pilgrimage* because they follow the repairing to Mekkeh, or because they are completed by shaving [the head], or because people continue long going to and fro to perform them: accord. to Az, it signifies the *performance of the religious rites and ceremonies of the pilgrimage of one year;* and some say حِجٌّ and حِجَّةٌ: (TA:) or this last signifies *a single pilgrimage, for the performance of its appointed religious rites and ceremonies;* deviating from rule; (S, Mgh, Msb, K;) for by rule it should be حَجَّةٌ, (S, Mgh, K,) which, Th says, has not been heard from the Arabs: (Mgh, Msb:) Ks says that حَجَّةٌ حَجَجْتُ and رُؤْيَةً رَأَيْتُ are the only deviations from the model of فَعْلَةً فَعَلْتُ in all the language of the Arabs: but El-Athram and others are related to have said, We have not heard from the Arabs حَجَّةً حَجَجْتُ nor رُئْيَةً رَأَيْتُ; they saying only حَجَّةً حَجَجْتُ: (L, TA:) whence it appears that حَجَّةٌ and حِجَّةٌ were both used: (TA:) the pl. of the latter is حِجَجٌ: (Mgh, Msb:) so in the saying, نَذَرَ خَمْسَ حِجَجٍ [*He made a vow to perform five pilgrimages*]. (Mgh.)

Hence, ذُو الحِجَّة (S, Mgh, Msb) and ذو الحَجَّة , (Msb, TA,) which latter is said by Kz and 'Iyád and Ibn- Kurkool to be the more common, (TA,) [or, accord. to Fei, the contr. is the case, for he says,] some pronounce it in the latter manner, (Msb,) [*The last month of the Arabian calendar;*] *the month of the pilgrimage;* (S, Mgh, Msb;) so called because the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof, are performed in it: (TA:) pl. ذَوَاتُ الحِجّه: (S, Msb:) they did not say ذَوُو الحَجّة agreeably with the singular. (S.) [Hence also,] وحَجَّةِ ٱللّه لَا أَفْعَلُ [*By the pilgrimage* which is the ordinance *of God, I will not do* this or that thing]: a form of oath used by the Arabs. (S, K.) What is commonly termed الحَجُّ is sometimes termed الحَجُّ الأَكْبَر [*The greater pilgrimage*]: العُمْرَة [q. v.] being termed الحَجُّ الأَصْغَر [*the minor pilgrimage*]. (Kull p. 168.) ___ See also حَاجٌّ.

حجُّ : see حَجٌّ, in two places: ___ and see also حَاجٌّ.

حَجَّةٌ : see حَجٌّ, in five places. Also, (IAar, K,) and حَجَّةٌ , (S, K,) the former of which is the word commonly known, (IAar in a marginal note in a copy of the S,) and حَاجَّةٌ , which is a subst. like كَاهِلٌ and غَارِبٌ, (L,) The *lobe of the ear.* (S, L, K.) ___ And the first, The *bore,* or *perforation, of the lobe of the ear.* (AA, TA.) ___ And *A bead,* or *a pearl, that is hung in the ear;* (K;) sometimes called حَاجَّةٌ . (IDrd, TA.)

حُجَّةٌ *A mode* [*of argument or the like*] *by which one overcomes in a litigation, dispute,* or *altercation;* so called because recourse is had to it (لأَنَّهَا تُحَجُّ, i. e. تُقْصَدُ): (T, TA:) *that by which one rebuts,* or *refels, an adversary in a litigation, dispute,* or *altercation: an argument; a plea; an allegation:* [it may be true or false: see Kur xlii. 15, and xlv. 24:] (TA:) *a proof; an evidence; a testimony:* (S, Msb, K:) [*a title; a voucher:* often thus used in the present day:] also applied to a person; like ثَبَتٌ; (A and Mgh and TA in art. ثبت;) [as in the saying, مَنْ حفظَ حُجَّةٌ عَلَى مَنْ لَمْ يَحْفَظْ *He who preserves in his mind* a word, or an authority, &c., *is an evidence against him who does not;* occurring often in the larger lexicons, expressing the superior authority of hearsay, or usage, over analogy &c.; and in the

saying,] أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ [*Thou art an evidence against thyself*]; a phrase mentioned by Akh: (S in art. بصر:) [also, *an excuse:*] pl. حُجَجٌ (A, Msb) and حِجَاجٌ. (TA.)

حُجَّةٌ : see حَجٌّ, in four places. ___ Also *A year:* (S, Msb, K:) pl. حُجَجٌ. (S, A, Msb.) You say, أَقَمْتُ عِنْدَهُ حُجَّةً [*I stayed at his abode a year*], and ثَلَاثَ حِجَجٍ كَوَامِلَ [*three complete years*]. (A.) See also حَجَّةٌ.

حُجُجٌ : see حُجَيْجٌ, in two places: ___ and see also حِجَاجٌ.

حِجَاجٌ and حَجَاجٌ The *surrounding bone* of the eye, (Msb, TA,) *upon* [*the upper part of*] *which grows the eyebrow;* (TA;) the *bone that surrounds the cavity* of the eye, *upon* [*the upper part of*] *which grows the hair of the eyebrow:* (ISk, TA:) it is said in a trad. that a female hyena and her young ones were within the حِجَاجُ of the eye of an Amalekite: (TA:) or the [*supra-orbital*] *bone upon which grows the hair of the eyebrow;* (S, K;) the *bone that projects over the cavity* of the eye: (IAmb, Msb:) or the *upper bone, beneath the eyebrow:* (TA:) of the mase. gender: (Msb:) pl. [of pauc.] أَحِجَّةٌ (S, Msb) and [of mult.] حُجُجٌ , deviating from a general rule, accord. to which a sing. of the measure to which this belongs does not assume this form of pl. because the reduplication is disapproved: also, by poetic license, حَوَاجِجُ, contr. to rule, for حَوَاجٌّ. (TA.) The expression فِى حَجَا حَاجِبِ ضَمْرٍ is used by poetic license for فِى حِجَاجِ حَاجِبِ ضَمْرٍ. (TA.) ___ [Hence,] both words also signify The *upper limb of the disk* (*i. q.* حَاجِبٌ) of the sun, appearing when it begins to rise. (A, K, TA: but in the A, only the latter form of the word is given.) ___ Also, [hence,] both words, *A side.* (A, * K.) You say, مَرُّوا بِحِجَاجَيِ الجَبَلِ *They passed by the two sides of the mountain.* (A.)

حِجَاجٌ : see the paragraph next preceding.

حُجَيْجٌ A man *upon whom the operation termed* حَجٌّ (the probing of a fracture of the head, &c.,)

has been performed; (S, L;) as also مَحْجُوج . (L.) And A fracture of the head *that has been medically treated,* or *cured:* ___ and also *A certain mode of medical treatment,* or *curing,* of such a fracture. (As, TA.) ___ حُجُج (pl. of حَجِيج, TA) signifies *Probed* wounds. (K.) ___ And ↓ this same pl., Roads *much furrowed* [by the feet of beasts or men] (مُحَفَّرَة): (L, K:) but it is uncertain whether its sing., if it have any, be حَجِيج or حَجَاج. (MF.) Also *i. q.* مُحَاجٌّ as act. part. n. of حَاجَّ: so in the phrase, أَنَا حَجِيجُهُ *I am he who will overcome him by arguments,* or *proofs,* or *the like:* occurring in a trad. relating to Ed-Dejjál. (TA.) See also حَاجٌّ.

حَجَّاجٌ *A frequent performer of the pilgrimage to Mekkeh, and of the religious rites and ceremonies ordained for that occasion:* the ا in this word, as in other epithets of the same measure, does not [regularly] admit of imáleh; but when it is used as a proper name, it admits this, agreeably with rule: some pronounce its ا with imáleh even when it is in the nom. or accus. case, contr. to rule. (TA.)

حَاجٌّ act. part. n. of 1; *Repairing,* or *betaking himself, to* [a person or place]. (Msb.) ___ And hence, (S, Msb,) A man *repairing to Mekkeh,* (S, K,) or *to the Kaabeh,* (Msb,) *to perform the religious rites and ceremonies of the pilgrimage;* (S, Msb, K;) or *for the purpose of the* عُمْرَة: (Msb: [but see 1:]) [*a pilgrim* of Mekkeh; or *one who has performed the pilgrimage* of Mekkeh: see what follows:] as also حَاجِج , (S, K,) the original form, sometimes used by poetic license: (S:) pl. حُجَّاجٌ and حَجِيجٌ (S, A, Msb, K) and حُجٌّ; (S, K;) or rather the second of these is a quasi-pl. n., a kind of noun which, as well as the coll. gen. n., is often called by the lexicographers a pl., though not so called by the grammarians: (MF:) حَاجٌّ is also used as a pl., syn. with حُجَّاجٌ, like as سَامِرٌ is with سُمَّارٌ: (Mgh:) it may be considered as a gen. n., and is sometimes a quasi-pl. n., like جَامِلٌ and بَاقِرٌ; (TA;) as is also حَجٌّ ;

signifying *a company of pilgrims* of Mekkeh; or *pilgrims, collectively;* (ISk, L;) and likewise حَجٌّ . (So in a marginal note in a copy of the S.) The fem. is حَاجَّةٌ : pl. حَوَاجُّ: (S, K:) you say حَوَاجُّ بَيْتِ ٱللّٰهِ when they have performed the pilgrimage; but when they have not yet performed it, [being in the act of performing it,] you say حَوَاجُّ بَيْتِ ٱللّٰهِ, in which latter case you would say حَوَاجٌّ were not this word imperfectly decl.; [and in like manner, حَاجُّ بَيْتِ ٱللّٰهِ, and حَاجٌّ بَيْتَ ٱللّٰهِ;] like as you say ضَارِبُ زَيْدٍ أَمْسِ, and ضَارِبٌ زَيْدًا غَدًا. (S.) [حَاجِّىٌّ , as a n. un. of حَاجٌّ, considering the latter as a coll. gen. n., like رُومٌ, of which the n. un. is رُومِىٌّ is commonly used by the Turks and Persians as signifying *a pilgrim* of Mekkeh: but I have not found it so used in any classical Arabic work.] You say, أَقْبَلَ الحَاجُّ وَالدَّاجُّ *The company of pilgrims* to Mekkeh, *and of men travelling for mercantile purposes, came.* (TA. [See also art. دج.]) And لَمْ يَتْرُكْ وَلَا دَاجَّةً *He left not a company of pilgrims* to Mekkeh (جَمَاعَةً حَاجَّةً), *nor a company of their followers,* or *dependents.* (TA from a trad. [See also arts. دج and دوج.]) Also *Overcoming in* [or *by*] *an argument,* or *a plea,* or *the like.* (Mgh.)

حَاجَّةٌ : see حَاجٌّ, in two places: and see also حَجَّةٌ, in two places.

حَاجِجٌ : see حَاجٌّ.

حَاجِّىٌّ : see حَاجٌّ.

هُوَ أَحَجُّ مِنْهُ *He is one who overcomes in* [or *by*] a حُجَّة [i. e. *an argument,* &c.,] *more than he.* (Mgh.)

مَحَجَّةٌ *A road,* or *way:* (Mgh, TA:) or the *middle* of a road; (M, voce جَرَجَةٌ;) the *beaten track,* or *part* of a road *along which one travels;* (T, TA;) the *main part, and middle,* of a road; syn. جَادَّةٌ: (S, Msb:) pl. مَحَاجُّ. (A, TA.) ___ [Hence,] اجْعَلِ الأَمْرَ مَحَجَّةً وَاحِدَةً *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.)

مِحْجَاجٌ *A surgeon's probe.* (S, A, K.) A man *much addicted to litigation, dispute,* or *altercation.* (S, K.)

مَحْجُوجٌ A man *repaired to.* (S.) See also حَجِيجٌ. Also A man *overcome in* [or *by*] *a* حُجَّةٌ [i. e. *an argument,* &c.]. (A, * Mgh.)

مُحَاجٌّ : see حَجِيجٌ.

ضَرْبٌ مُحَجْحَجٌ *A blow that is feeble, and falling short.* (IAar, TA.)

حجأ

1 **حَجَأَ بِهِ** , aor. ـَ , *He rejoiced in it,* or *at it;* namely, a thing, or an affair or event; (S, K;) as also حَجِىَ بِهِ, aor. ـَ : (K:) or the latter, *he was,* or *became, attached to it, and tenacious of it;* (S, K;) as also حَجِىَ بِهِ, without ء; and تَحَجَّأَ بِهِ: (S:) or *he laid,* or *kept, hold upon it, and clave to it;* (Fr, K;) as also حَجَى بِهِ, without ء; (Fr;) and حَجَأَ بِهِ, (TA,) and تَحَجَّأَ بِهِ. (Fr, K.) ___ حَجَأَ عَنْهُ كَذَا, aor. ـَ , *He kept,* or *withheld, from him such a thing.* (K.)

5 **تَحَجَّأَ** see above, in two places.

8 **احتجأ به** *He had recourse to him for protection.* (TA in art. حجر.)

حَجِىءٌ بِهِ *Attached to, and tenacious of, him,* or *it.* (Fr, S.) ___ إِنَّهُ لَحَجِىءٌ إِلَى بَنِى فُلَانٍ *Verily he is betaking himself for refuge,* or *protection, to the sons of such a one.* (AZ, K. *) ___ هُوَ حَجِىءٌ بِكَذَا *He is adapted* or *disposed, apt, meet, suited, suitable, fitted, fit, competent,* or *proper, for such a thing;* or *worthy of it:* (Lh, K:) a dial. var. of حَجِىٌّ: (Lh:) you say, هُمَا حَجِئَانِ, and هُنَّ حَجَايَا. (TA.)

مَحْجَأٌ *A refuge; a place to which one has recourse for refuge* or *protection.* (Lh, K.)

حجب

1 **حَجَبَهُ** , (S, A, Msb,) aor. ـُ , (Msb,) inf. n. حَجْبٌ, (Mgh, Msb,) *He,* or *it, prevented, hindered, debarred,* or *precluded, him,* or *it:* (Mgh, Msb:) *he,* or *it, precluded him,* or *it;* i. e. *prevented him,* or *it, from entering.* (S, A.) [Hence,] الإِخْوَةُ يَحْجُبُونَ الأُمَّ عَنِ الثُّلُثِ [*Brothers* of a person deceased *preclude the mother from* receiving *the third* of the inheritance]. (S, A.) ___ Also, (A, K,) aor. as above, (TA,) inf. n. حَجْبٌ and حِجَابٌ, (K,) *He,* or *it, veiled, concealed, hid, covered,* or *protected, him,* or *it;* (A, K;) as also حَجَّبَهُ . (K.) ___ [And *It intervened* between two things. Thus the diaphragm is described as] جِلْدَةٌ تَحْجُبُ بَيْنَ الفُؤَادِ وَالبَطْنِ [*A piece of skin that intervenes between the heart and the belly*]. (A.) ___ [And *He held the office of* حَاجِب, i. e. *door-keeper,* or *chamberlain.* You say,] فُلَانٌ يَحْجُبُ لِلْأَمِيرِ *Such a one holds the office of* حاجب *to the prince, governor,* or *commander.* (A, TA.)

2 **حَجَّبَ** see 1.

5 **تَحَجَّبَ** see 8.

8 **احتجب** [*He,* or *it, became prevented, hindered, debarred,* or *precluded: he became secluded;* or *he secluded himself:*] *he,* or *it, became veiled, concealed, hidden, covered,* or *protected;* as also تَحَجَّبَ . (K, TA.) You say, احتجب المَلِكُ عَنِ النَّاسِ [*The King secluded,* or *concealed, himself,* or *became secluded* or *concealed, from the people*]. (S, A.) And احتجبت الشَّمْسُ فِى السَّحَابِ [*The sun became concealed,* or *concealed itself, in the clouds*]. (A, TA.) ___ [Hence, app.,] احتجبت المَرْأَةُ بِيَوْمٍ, (K,) or بِيَوْمٍ مِنْ تَاسِعِهَا, and مِنْ يَوْمٍ مِنْ تَاسِعِهَا,

(TA,) [as though meaning *The woman secluded herself from* the commencement of *a day of her ninth* month of pregnancy:] said of a pregnant woman, (TA,) when a day has passed of her ninth [month, during which it was probably a custom for a woman to seclude herself in the house or tent]. (K, TA.)

10 **استحجبه** *He appointed him to the office of* حَاجِب [i. e. *door-keeper,* or *chamberlain*]. (S, K.)

حَجَبٌ : see حَجَبَةٌ. Also [*The windpipe;*] the *passage of the breath.* (K.)

حَجَبٌ *A hill;* syn. أَكَمَةٌ: (K:) or *a lofty* أَكَمَة. (TA.)

حَجَبَةٌ : see حِجَابَةٌ.

حَجَبَةٌ The *head* [or *crest*] *of the kip* or *haunch* (S, A) [of a man, (see حَرْقَفَةٌ,) and] of a horse;

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(A;) *i. e. each of the* حَجَبَتَانِ, *which project above,* or *beyond, the* خَاصِرَتَانِ [or *two flanks*]: (S:) or the dual signifies the *two edges of the hip* or *haunch, that project above,* or *beyond, the* خَاصِرَة [or *flank*]: (K:) or the *two bones above the pubes, that project above,* or *beyond, the soft parts of the belly, on the right and left:* (Zj in his Khalk el-Insán, * and K:) or the *heads of the two hipbones* or *haunch-bones, next the* حَرْقَفَتَانِ [q. v.]; pl. [or rather coll. gen. n.] حَجَبٌ , and pl. of pauc. حَجَبَاتٌ: (TA:) and in a horse, the *parts of the two hips,* or *haunches, that project above,* or *beyond, the [skin called]* صِفَاقٌ, *of the belly.* (K.)

حِجَابٌ [*A thing that prevents, hinders, debars,* or *precludes:*] a *thing that veils, conceals, hides, covers,* or *protects;* (S, Msb, K TA;) because it prevents seeing, or beholding: (Msb:) *a*

thing, (A, K,) or *body.* (Msb,) *that intervenes* (A, Msb, K) *between two things,* (A, K,) or *between two bodies;* which is [said to be] the primary signification; (Msb;) [*a partition, a bar, a barrier,* or *an obstacle:*] and sometimes applied to ideal things: (Msb:) pl. حُجُبٌ. (A, Msb, K.) You say, ضُرِبَ الحِجَابُ عَلَى النِّسَآءِ [*The veil,* or *curtain, was put,* or *let down, over the women*]. (A, TA.) And لَهُ دَعَوَاتٌ تَخْرِقُ الحُجُبَ [*He has prayers that rend the veils*]. (A, TA.) And مَا لِدَعْوَةِ المَظْلُومِ حِجَابٌ [*There is no veil,* or *obstacle, to the prayer of the wronged*]. (A, TA.) It is said in a trad., مَنِ ٱطَّلَعَ الحِجَابَ وَاقَعَ مَا وَرَآءَهُ [*He who gets sight and knowledge of the veil falls into that which is behind it*]: i. e., when a man dies, he falls into what is behind [one of] the two veils, that of Paradise and that of Hell: (ISh, TA:) or, accord. to some, اِطِّلَاعُ الحِجَابِ signifies the *stretching out the head [and looking over the veil*]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA.) And in another trad., a saying of Mohammad, (TA,) إِنَّ ٱللّٰهَ يَغْفِرُ لِلْعَبْدِ مَا لَمْ يَقَعِ الحِجَابُ [*Verily God forgiveth the servant* (his creature) *as long as the precluding event shall not have happened*]: الحجاب here meaning the dying in the belief in a plurality of gods: (K, * TA:) as though one were precluded from true belief by death. (TA.) One says also, العِجزُ حِجَابٌ بَيْنَ الإِنْسَانِ وَمُرَادِهِ [*Inability is a bar between man and his desire*]. (Msb.) And المَعْصِيَةُ حِجَابٌ بَيْنَ العَبْدِ وَبَيْنَ رَبِّهِ [*Disobedience is a bar between the servant and his Lord*]. (Msb.) ___ [Hence, in the present day, *A written charm* or *amulet;* generally worn in a case (called بَيْتُ حِجَابٍ) suspended, on the right side, by a string passing over the left shoulder, or on some other part of the person: pl. of mult. حُجُبٌ, and of pauc. أَحْجِبَةٌ and حِجَابَاتٌ.] ___ [Hence also,] *A thin piece of flesh,* (K,) *resembling a piece of shin,* (TA,) *in the interior of the body, between the two sides, intervening between the lungs and the* قصب [in the K القَصَبُ, but this is evidently a mistranscription for القُصْبُ the *lower intestines;* for the حجاب is the *diaphragm,* or *midriff*]: (K, TA:) and حِجَابُ القَلْبِ, (A,) or حِجَابُ الجَوْفِ, (S,) signifies [*the same;* as also حِجَابُ الكَبِدِ; (see خَلْبٌ;)] *what intervenes between*

the heart and the rest of the جوف; (S;) *the piece of skin that intervenes between the heart and the belly:* (A, TA:) or حِجَابُ القَلْبِ signifies *a certain fat that clothes the heart:* (AHeyth, TA in art. شغف:) [or it signifies, or signifies also, *the septum cordis:* see قَلْبٌ:] pl. حُجُبٌ (A, TA.) Hence the saying, هَتَكَ الخَوْفُ حِجَابَ قَلْبِهِ [*Fear rent open his midriff:* or *his septum cordis*]. (A, TA.) ___ The *horizon:* [because it terminates the view:] so in the phrase, تَوَارَتْ بِالْحِجَابِ *It* (the sun) *became concealed by the horizon;* occurring in the Kur [xxxviii. 31], and in a trad. (TA.) ___ *A mountain:* (A:) or *an elevated part of a mountain.* (K.) You say, قَعَدَ فِى ظِلِّ الحِجَابِ *He sat in the shade of the mountain.* (A.) ___ The *place where a [stony tract such as is called]* حَرَّة *ends.* (K.) ___ *A tract of sand uniformly continuous, and long.* (K.) ___ The *light* of the sun: or the *tract,* or *side,* of the sun: (K, TA:) or [like حَاجِبٌ] *a side,* or *part,* of the sun. (TA.)

حِجَابَةٌ, (K,) or حِجْبَةٌ, (S,) The *office of doorkeeper* [or *chamberlain*]. (S, * K.) ___ And the former, The *office of door-keeper and guardian of the Kaabeh.* (TA.)

حَاجِبٌ, an epithet in which the quality of a subst. predominates, (TA,) *A door-keeper;* (Msb, K;) so called because he prevents persons from entering: (Msb:) [*a chamberlain:*] pl. حُجَّابٌ (S, Msb, K) and حَجَبَةٌ. (Msb, K.) And حَجَبَةُ البَيْتِ [*The door-keepers and guardians of the Kaabeh:* see حِجَابَةٌ]. (TA.) ___ *Each of the two bones over the eyes, with the hair and flesh upon them:* (IF, Msb, K:) or the *eyebrow;* the *hair growing on either of those bones:* (AZ, K:) so called because it precludes the rays of the sun from the eye: (TA:) of the masc. gender: (Lh TA:) pl. حَوَاجِبُ. (S Msb, K.) One says, إِنَّهُ لَمُزَجَّجُ الحَاجِبِ [*Verily he has the eyebrow made narrow and long, by the removal of redundant hairs;* or *made narrow and long and arched; or lengthened with antimony*]. (Lh, TA.) ___ [Hence, as being likened thereto,] The *piece of wood that is over the lintel of a door-frame.* (Az, TA.) [See

عتبة.] ___ The edge, (A,) or *side,* (K,) or *upper limb of the disk, that appears when it begins to rise,* (T, TA,) or the *first part that appears,* (Mgh,) of the sun, (T, A, Mgh, K,) and of the moon: (T, TA:) likened to the حاجب (A, Mgh) of the face (Mgh) of a man: (A:) and حواجب الشَّمس *the sides of the sun.* (S.) You say, بدا حاجب الشَّمس, (T, A, TA,) and القمر, (T, TA,) *The upper limb of the disk,* (T, TA,) or *the edge,* (A,) *of the sun appeared,* (T, A, TA,) and *of the moon.* (T, TA.) ___ The *edge* or anything. (K.) A woman said to a man who was eating of the middle of a round cake of bread, كُلْ من حواجبها *Eat of its edges,* (As, TA,) or *its sides.* (A.) ___ [*The beginning* of the dawn.] You say, لاحت حواجب الصُّبْحِ *The beginnings of the dawn appeared.* (A, TA.)

مُحَجَّب : see what next follows.

مَحْجُوب [pass. part. n. of 1]. You say ملك مَحْجُوب (A) and مُحَجَّب (S) and مُحْتَجَب (A) and مُحْوَجَب (TA) [*A king secluded,* or *concealed,* from the people]. And امرأة مَحْجُوبة *A woman veiled,* or *concealed by a curtain* or *the like.* (TA.) And هو مَحْجُوب عن الخَيْر [*He is debarred from good.*] (A, TA.) ___ *Blind;* (S, K;) and so مُحْوَجَب . (TA.)

مُحْتَجَب : see the next preceding paragraph.

مُحْوَجَب : see مَحْجُوب, in two places.

حجر

حجر , aor. ـُـ , (ISd, TA,) inf. n. حَجْرٌ (ISd, Mgh, K) and حُجْرٌ and حَجَرٌ and حُجْرَانٌ and حَجْرَانٌ, (ISd, K) *He prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited,* or *interdicted,* (ISd, Mgh, K,) عَلَيْهِ *from him,* or *it:* (ISd, TA:) [or عليه is here a mistranscription for عَنْهُ: for] you say, لَا حَجْرَ عَنْهُ, meaning *There is no prevention, &c., from him,* or *it:* (TA:) and حَجَرَ عَلَيْهِ, aor. ـُـ , inf. n. حَجْرٌ, (S, A, * Msb,) *He* (a Kádee, or judge, S, A) *prohibited him* (a young or a lightwitted person, TA) *from using,* or *disposing of, his property according to his own free will:* (S, A, Msb, TA:) or حَجَرَ عَلَيْهِ فِى مَالِهِ *he* (a Kádee) *prevented,* or *prohibited, him from consuming,* or *wasting,* or *ruining, his property.* (Mgh.) ___ See also 5: ___ and 8.

2 **حجّرهُ** : see 5. ___ حَجَّرَ حَوْلَ أَرْضِهِ [*He made a bound,* or *an enclosure, around his land*]. (A. [Perhaps from what next follows; or the reverse may be the case.]) ___ حَجَّرَ عَيْنَ الْعَيْرِ, (Msb,) inf. n. تَحْجِيرٌ, (S, L,) *He burned a mark round the eye of the camel with a circular cauterizing instrument:* (S, L, Msb:) and حَجَّرَ عَيْنَ الدَّابَّةِ, and حَوْلَهَا, [i. e. حَوْلَ عَيْنِهَا, like as is said in the A,] *he burned a mark round the eye of the beast.* (L.) حَجَّرَ الْبَعِيرُ *The camel had a mark burned round each of his eyes with a circular cauterizing instrument.* (K. [Perhaps this may be a mistake for حُجِّرَ الْبَعِيرُ: or for حَجَّرَ الْبَعِيرَ, meaning *he burned a mark round each of the eyes of the camel* &c.: but see what follows.]) ___ حَجَّرَ الْقَمَرُ, (S, K,) inf. n. as above, (K,) *The moon became surrounded by a thin line, which did not become thick:* (S, K:) and (S [in the K or]) *became surrounded by a halo in the clouds.* (S K,)

5 **تحجّر عليه** *He straitened him,* (K, TA,) and *made* [a thing] *unlawful to him,* or *not allowable.* (TA.) And تحجّر ما وسّعه الله *He made strait to himself what God made ample.* (A.) And تحجّرت عليّ ما وسّعه الله *Thou hast made strait and unlawful to me what God has made ample.* (Mgh.) And تحجّر واسعًا *He made strait what was ample:* (Msb:) or *he made strait what God made ample, and made it to be*

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peculiar to himself, exclusively of others; as also حجره and حجّره . (TA.) See also 8: and 10. ___ [Hence, perhaps,] تحجّر للبرء *It* (a wound) *closed up, and consolidated, to heal.* (TA from a trad.)

8 **احتجر**, (TA,) or احتجرحجرة, (S, Msb,) and استحجر and تحجّر , (K,) *He made for himself a* حجرة [i. e. *an enclosure for camels*] (S, Msb, K.) ___ And hence, (Msb,) احتجر الأرض, (Mgh, Msb, K,) and حجرها , (TA,) *He placed a land-mark to the land,* (Mgh, Msb, K,) *to confine it,* (Mgh, Msb,) *and to prevent others from encroaching upon it.* (Mgh, TA.) ___ احتجر به *He sought protection by him,* (A, * K,) as, for instance, by God, من الشّيطان *from the devil.* (A.) احتجر اللّوح *He put the tablet in his* حجر [or *bosom*]. (K.)

10 **استحجر** : see 8. Also *It* (clay) *became stone:* (TA:) or *became hard; as when it is made into baked bricks:* (Mgh:) or *became hard like stone:* (A, Msb;) as also تحجّر . (A.) ___ *He became emboldened* or *encouraged,* or *he emboldened* or *encouraged himself,* (K TA,) عليه *against him.* (TA.)

Q. Q. 1 **حنجره** *He slaughtered him by cutting his throat [in the part called the* حنجرة]. (K in art. حنجر.)

حجر : see حجر, in three places. Also, and حجر , (S, A, Mgh, Msb, K TA,) [the latter of which I have found to be the more common in the present day,] and حجر , (K, [but this I have not found in any other lexicon, and the TA, by implication, disallows it,]) The حضن; (Mgh, Msb, K;) [i. e. the *bosom;* or *breast;* agreeably with explanations of حضن in the K: or] the *part beneath the armpit, extending to the flank;* (Mgh, Msb;) [agreeably with other explanations of حضن;] *of a man or woman:* (S A, Mgh, Msb, K:) pl. حجور. (S, Msb.) Hence the saying, (Mgh,) فلان فى حجر فلان *Such a one is in the protection of such a one;* (AZ, T, Mgh, Msb;) as also فى حجرته . (TA.) And فى حجره نشأ and حجره *He grew up in his care and protection.* (K.) ___ Also حجر (T, K) and حجر (T, TA) [The *bosom* as meaning] the *fore part of the garment;* or the *part, thereof, between one's arms.* (T, K.) ___ See also حجرة: ___ and محجر العين. Also *An extended gibbous tract of sand.* (K.)

حجر : see حجر, in three places: and حجر: ___ and محجر العين.

حجر (S A, Mgh, Msb, K) and حجر (S, Mgh, Msb, K) and حجر , (S, K,) of which the first is the most chaste, (S,) and محجر (S, K) and حاجور (K) [and محجور], *Forbidden, prohibited, unlawful, inviolable,* or *sacred.* (S, A, Mgh, Msb, K.) Each of the first three forms occurs in different readings of the Kur vi. 139. (S.) You say, هٰذا حجر عليك *This is forbidden,* or *unlawful, to thee.* (A.) In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say, حجرا محجورا , meaning *It is rigorously forbidden* to thee [to commit an act of hostility against me] in this month: and the latter, thereupon, would abstain from any aggression against him: and so, on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them: (Lth, S: *) but Az says that I' Ab and his companions explain these words [occurring in the Kur xxv. 24] otherwise, i. e., as said by the angels, and meaning, the joyful annunciation is forbidden to be made to you: and accord. to El-Hasan, the former word will be said by the sinners, and the latter is said by God, meaning it will be forbidden to them to be granted refuge or protection as they used to be in their former life in the world: but Az adds, it is more proper to regard the two words as composing one saying: (TA:) and the latter word is a

corroborative of the former, like مائت in the expression موت مائت. (Bd.) The same words in the Kur xxv. 55 signify *A strong mutual repugnance,* or *incongruity;* as though each said what one says who seeks refuge or protection from another: or, as some say, *a defined limit.* (Bd.) A man says to another, Dost thou so and so, O such a one? and the latter replies حجرا, or حجرا , or حجرا , meaning [I pray for] *preservation, and acquitment,* from this thing; a meaning reducible to that of prohibition, and of a thing that is prohibited. (Sb.) The Arabs say, on the occasion of a thing that they disapprove, حجرا له, with damm, meaning, *May it be averted.* (S.) ___ Homeyd Ibn-Thowr says,

* فَهَمَمْتُ أَنْ أَغْشَى إِلَيْهَا مَحْجَرًا *

* وَلِمِثْلُهَا يُغْشَى إِلَيْهِ المَحْجَرُ *

meaning, *And I purposed doing to her a forbidden action: and verily the like of her is one to whom that which is forbidden is done.* (S, K.) محجر is also explained as signifying حرمة; [app. meaning *a thing from which one is bound to refrain, from a motive of respect* or *reverence;*] and to have this meaning in the verse above. (Az.) ___ Also, the first of these words, *Any* حائط [i. e. *garden,* or *walled garden of palm-trees,*] *which one prohibits* [*to the public*]. (S.) ___ And الحجر *That* [*space*] *which is comprised by* [*the curved wall called*] *the* حطيم, (S, A, Mgh, K,) *which encompasses the Kaabeh on the north* [or *rather north-west*] *side;* (S, A, K;) *on the side of the spout:* (Mgh:) or *the* حطيم [*itself*], *which encompasses the Kaabeh on the side of the spout.* (Msb.) [It is applied to both of these in the present day; but more commonly to the former.] ___ Also, حجر, The *anterior pudendum* of a man and of a woman; and so حجر : (K, TA:) the latter the more chaste. (TA.) ___ *A mare;* the *female of the horse:* (S, A, Msb, K:) and *a mare kept for breeding;* (A;) as though her womb were forbidden to all but generous horses: (T:) but in the latter sense the sing. is scarcely ever used; though its pl., the first of the following forms, (as well as the second, A,) is used to signify mares kept for breeding: (K:) حجرة , as a sing.,

is said by F and others to be a barbarism: it occurs in a trad.; but perhaps the ة is there added to assimilate it to بَغْلَة, with which it is there coupled: (MF:) the pl. [of pauc.] is أَحْجَار (Msb, K) and [of mult.] حُجُور (A, Msb, K) and حُجُورَة. (K.) A poet says,

* إِذَا خَرِسَ الفَحْلُ وَسْطَ الحُجُورِ *

* وَصَاحَ الكِلَابُ وَعَقَّ الوَلَدْ *

When the stallion, seeing the army and the gleaming swords, *is mute in the midst of the mares kept for breeding,* and does not look towards them, *and the dogs bark* at their masters, because of the change of their appearances, *and children behave undutifully* to their mothers whom fear diverts from attending to them. (A.) ___ *Relationship* [*that prohibits marriage*]; *nearness with respect to kindred.* (Msb, K.) ___ *Understanding, intelligence, intellect, mind,* or *reason:* (S, A, Msb, K:) so in the Kur lxxxix. 4: (S, Bd:) thus called because it forbids that which it does not behoove one to do. (Bd.) One says, فِى ذٰلِكَ عِبْرَةٌ لِذِى حِجْرٍ *In that is an admonition to him who possesses understanding,* &c. (A.) See also حِجْر, in three places.

حَجَرٌ [*A stone;* explained in the K by صَخْرَة; but this means a rock, or a great mass of stone or of hard stone]; (S, K, &c.;) so called because it resists, by reason of its hardness; (Mgh;) and أُحْجُرٌ signifies the same: (Fr, K:) pl. (of pauc., of the former, S) أَحْجَار (S, Mgh, K) and أَحْجُر (K) and (of mult, S) حِجَار and [more commonly] حِجَارَة, (S, K,) which last is extr. [with respect to rule], (S,) or agreeable with a usage of the Arabs, which is, to add ة to any pl. of the measure فِعَالٌ or of that of فُعُولٌ, as in the instances of ذِكَارَة and فِحَالَة and ذُكُورَة and فُحُولَة. (AHeyth.) And (metonymically, TA) *Sand:* (IAar, K;) pl. أَحْجَار. (TA.) ___ [Hence,] أَهْلُ الحَجَرِ *The people of the desert, who dwell in stony and sandy places:* occurring in a trad., coupled with أَهْلُ المَدَرِ. (TA.) ___ الحَجَرُ الأَسْوَدُ, and simply الحَجَرُ, *The* [*Black*] *Stone of the Kaabeh.* (K, TA.) El-Farezdak applies to it, in one instance, the pl. الأَحْجَار, considering the sing. as applicable to every part of it. (TA.) ___ One says, فُلَانٌ حَجَرُ الأَرْضِ, meaning *Such a one is unequalled.* (TA.) And رُمِىَ فُلَانٌ

بحجر الأَرْضِ *Such a one has had a very sagacious and crafty and politic man made to be an assailant against him.* (K, * TA.) El-Ahnaf Ibn-Keys said to 'Alee, when Mo'á- wiyeh named 'Amr Ibn-El-'Ás as one of the two umpires, قَدْ رُمِيتَ بِحَجَرِ الأَرْضِ فَٱجْعَلْ مَعَهُ ٱبْنَ عَبَّاسٍ فَإِنَّهُ لَا يَعْقِدُ عُقْدَةً إِلَّا حَلَّهَا *Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee: so appoint thou with him Ibn-'Abbás; for he will not tie a knot but he shall untie it:* meaning *one that shall stand firm like a stone upon the ground.* (L from a trad.) One says also, رُمِىَ فُلَانٌ بِحَجَرِهِ, meaning *Such a one was coupled* [or *opposed*] *with his like:* (A:) [as though he

had a stone suited to the purpose of knocking him down cast at him.] ___ لِلْعَاهِرِ الْحَجَرُ, occurring in a trad., means *For the fornicator,* or *adulterer, disappointment, and prohibition:* accord. to some, it is meant to allude to *stoning;* [and it may have had this meaning in the first instance in which it was used;] but [in general] this is not the case; for every fornicator is not to be stoned. (IAth, TA.) [See also art. الحجر ___.] عهر *Gold:* and *silver.* (K.) Both together are called الحَجَرَانِ. (S.)

حَجِرٌ [*Stony; abounding with stones*]. You say أَرْضٌ حَجِرَةٌ [so in several copies of the K; in the CK حَجْرَةٌ;] *Land abounding with stones;* as also حَجِيرَةٌ and مُتَحَجِّرَةٌ. (K.)

حُجُرٌ The *flesh surrounding the nail.* (K.)

حَجْرَةٌ *A severe year, that confines men to their tents,* or *houses, so that they slaughter their generous camels to eat them.* (L in art. نبت, on a verse of Zuheyr.) *A side; an adjacent tract* or *quarter;* (ISd, K;) as also حَجَرَةٌ: (EM p. 281:) pl. of the former حَجْرٌ, [or rather this is a coll.

gen. n., of which the former is the n. un.,] and حَجَرَاتٌ (S, K) and حَوَاجِرُ : (K:) the last is mentioned by ISd as being thought by him to be a pl. of حَجْرَةٌ in the sense above explained, contr. to analogy. (TA.) Hence, حَجْرَةُ قَوْمٍ *The tract* or *quarter adjacent to the abode of a people.* (S.) And حَجْرَتَا الطَّرِيقِ *The two sides of the road.* (TA.) And حَجْرَتَا عَسْكَرٍ *The two sides of an army;* (A, TA;) *its right and left wings.* (TA.) And قَعَدَ حَجْرَةً *He sat aside.* (A.) And سَارَ حَجْرَةً *He journeyed aside, by himself.* (TA.) And مَحْجَرًا is also said to signify the same, in the following ex.: تَرْعَى مَحْجَرًا وَتَبْرُكُ وَسْطًا *She* (the camel) *pastures aside, and lies down in the middle.* (TA.) It is said in a prov., يَرْبِضُ حَجْرَةً وَيَرْتَعِى وَسْطًا *He lies down aside, and pastures in the middle:* (S:) or فُلَانٌ يَرْعَى وَسْطًا وَيَرْبِضُ حَجْرَةً *Such a one pastures in the middle, and lies down aside:* (TA:) applied to a man who is in the midst of a people when they are in prosperity, and when they become in an evil state leaves them, and lies down apart: the prov. is ascribed to Gheylán Ibn-Mudar. (IB.) Imra-el--Keys says, [addressing Khálid, in whose neighbourhood he had alighted and sojourned, and who had demanded of him some horses and riding-camels to pursue and overtake a party that had carried off some camels belonging to him (Imra-el-Keys), on Khálid's having gone away, and returned without anything,]

* فَدَعْ عَنْكَ نَهْبًا صِيحَ حَجَرَاتِهِ *
* وَلَكِنْ حَدِيثًا مَا حَدِيثُ الرَّوَاحِلِ *

[*Then let thou alone spoil by the sides of which a shouting was raised: but* relate to me *a story. What is the story of the riding-camels*?]: hence the prove., الحُكْمُ لِلّٰهِ

* وَدَعْ عَنْكَ نَهْبًا صِيحَ فِى حَجَرَاتِهِ *

[*Dominion belongeth to God: then let thou alone* &c.]; said with reference to him who has lost part of his property and after that lost what is of greater value. (TA.) [And hence the saying,] قَدِ انْتَشَرَتْ حَجْرَتُهُ *His property has become large, or ample.* (S.) ___ See also حَجْرٌ.

حُجْرَةٌ *An enclosure* (حَظِيرَةٌ) *for camels.* (S, K.) ___ [And hence,] The حُجْرَةُ of a house; (S;) [i. e.] *a chamber* [in an absolute sense, and so in the present day]; syn. بَيْتٌ: (Msb:) or *an upper chamber;* syn. غُرْفَةٌ: (K:) pl. حُجَرٌ and حُجُرَاتٌ (S, Msb, K) and حُجَرَاتٌ and حُجْرَاتٌ. (Z, Msb, K.) ___ See also حَجْرَةٌ.

حَجْرَةٌ : see حَجْرٌ.

حُجْرِىٌّ and حَجْرِىٌّ *A right,* or *due; a thing,* or *quality, to be regarded as sacred,* or *inviolable;* (K;) *a peculiar attribute.* (TA.)

أَرْضٌ حَجِيرَةٌ : see حَجْرٌ.

حَاجِرٌ The *part of the brink* (شَفَةٌ) *of a valley that retains the water,* (S, K,) *and surrounds it;* (ISd;) as also حَاجُورٌ : pl. of the former حُجْرَانٌ. (S, K.) *High land* or *ground, the middle of which is low,* or *depressed;* (K;) as also مَحْجِرٌ : (TA:) and مَحَاجِرُ [pl. of the latter] *low places in the ground, retaining water.* (A.) *A fertile piece of land, abounding with herbage, low,* or *depressed, and having elevated borders, upon which the water is retained.* (AHn.) *A place where water flows,* or *where herbs grow, surrounded by high ground,* or *by an elevated river.* (T, TA.) *A place where trees of the kind called* رِمْثٌ *grow; where they are collected together;* and *a place which they surround:* (M, K:) pl. as above. (K.) ___ *A wall that retains water between houses:* so called because encompassing. (TA.)

حَاجُورٌ : see حَجْرٌ: ___ and حَاجِرٌ. ___ Also *A refuge; a means of protection* or *defence:* analogous with عَاثُورٌ, which signifies a place of perdition: whence,

* وَقَالَ قَائِلُهُمْ إِنِّى بِحَاجُورِ *

And their sayer said, Verily I lay hold on that which will protect me from thee *and*

repel thee from me; متمسك being understood. (TA.)

حواجر : see حجرة.

حنجرة and حنجور , (S, K,) each with an augmentative ن, (S, Msb,) [The *head of the windpipe;* consisting of *a part,* or the *whole, of the larynx:* but variously explained; as follows:] the *windpipe;* syn. حلقوم: (S, K:) or the former [has this meaning, i. e.], the *passage of the breath:* (Mgh, Msb:) or the *extremity of the* حلقوم, *at the entrance of the passage of the food and drink:* (Bd in xxxiii. 10:) or [the *head of the larynx, composed of the two arytenoides;*] *two of the successively-superimposed cartilages of the* الحُلْقُوم طَبَقَان من أَطْبَاق (حلقوم), *next the* غَلْصَمة [or *epiglottis*], *where it is pointed:* or the *inside,* or *cavity, of the* حلقوم: and so حنجور : (TA in art. حنجر:) or ↓ the latter is *syn. with* حَلْق [q. v.]: (Msb:) pl. حَنَاجِر. (K.)

حنجور : see the next preceding paragraph, in three places. ___ Also *A small* سَفَط [or *receptacle for perfumes and the like*]. (K.) ___ And *A glass flask* or *bottle* (قارورة), (K, TA,) *of a small size,* (TA,) *for* ذَرِيرة [q. v.]. (K, TA.)

أُحْجُر : see حجر.

مَحْجَر : see حجر, in four places. ___ Also, (S,) or مَحْجِر and مِحْجَر , (K,) The *tract surrounding a town* or *village:* (S, K:) [pl. مَحَاجِر.] Hence the مَحَاجِر of the kings (أَقْيَال) of ElYemen, which were *Places of pasturage,* whereof each of them had one, *in which no other person pastured his beasts:* (S, K:) the مَحْجَر of a قَيْل of El-Yemen was his *tract of land into which no other person than himself entered.* (T.) ___ See also حجرة. ___ And see مَحْجَر العين.

مَحْجَر (S, K) and مِحْجَر (K) *A garden surrounded by a wall;* or *a garden of trees;* syn. حَدِيقة: (S,

K:) or *a low,* or *depressed, place of pasture:* (T, TA:) or *a place in which is much pasture, with water:* (A, * TA:) pl. مَحَاجِرُ. (S, A.) See also حَاجِرٌ for the former word and its pl.: and see مَحْجَرُ العَيْنِ ___. مَحْجَرٌ (S, K, &c.) and مَحْجَرُهَا (TA) and مَحْرُهَا (K) and simply المَحْجَرُ (Msb, TA) and الحَجْرُ (K) and الحَجَرُ, which occurs in a verse of El-Akhtal, (IAar,) [*The part which is next below,* or *around, the eye, and which appears when the rest of the face is veiled by the* نِقَابٌ or *the* بُرْقُعٌ:] *that part* [*of the face, next below the eye,*] *which appears from out of the* [*kind of veil called*] نِقَابٌ (T, S, A, Msb, K) of a woman (A, Msb, K) and of a man, *from the lower eyelid;* and sometimes *from the upper:* (Msb:) or *the part that surrounds the eye* (Msb, K) *on all sides,* (Msb,) *and appears from out of the* [*kind of veil called*] بُرْقُعٌ: (Msb, K:) or *the part of the bone beneath the eyelid, which encompasses the eye:* (TA:) and مَحْجَرُ العَيْنِ means also *what appears from beneath the turban of a man when he has put it on:* (K: [accord. to the TA, the turban itself; but this is a meaning evidently derived from a mistranscription in a copy of the K, namely, عَمَامَتُهُ for عِمَامَتُهُ:]) also مَحْجَرُ الوَجْهِ *that part of the face against which the* نِقَابٌ *lies:* and المَحْجَرُ *the eye* [*itself*]: (T, TA:) the pl. of مَحْجَرٌ is مَحَاجِرُ. (A, Msb.)

مَحْجَرٌ: see مَحْجَرٌ: ___ and see also مَحْجَرٌ, in two places.

مَحْجُورٌ عَلَيْهِ, for which the doctors of practical law say مَحْجُورٌ only, omitting the preposition and the pronoun governed by it, on account of the frequent usage of the term, A person *prohibited* [by a kádee] *from using,* or *disposing of, his property according to his own free will:* (Msb:) or *prohibited from consuming,* or *wasting,* or *ruining, his property.* (Mgh.) ___ See also حَجْرٌ, in two places.

أَرْضٌ مُتَحَجِّرَةٌ: see حَجَرٌ.

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حجز

1 **حَجَزَهُ** , aor. ـُ (S, K) and ـِ , (K,) inf. n. حَجْزٌ (S, K) and حَجَازَةٌ and حَجِيزَى , (K,) [or the last is rather a quasi-inf. n. of تَحَاجَزُوا, and, accord. to some, it is of an intensive form,] *He,* or *it, prevented, hindered, impeded, withheld, restrained,* or *debarred, him,* or *it;* syn. مَنَعَهُ, (S, K,) and كَفَّهُ. (K.) It is said in a trad., وَلِأَهْلِ القَتِيلِ أَنْ يَحْجُزُوا الأَدْنَى فَالأَدْنَى *And it is for the family of the slain person to prevent the nearest* [in relationship] *and then the nearest* [after him] from retaliating the slaughter. (TA.) And one says, حَجِيزَى كَانَتْ بَيْنَ القَوْمِ رَمِيًّا ثُمَّ صَارَتْ إِلَى *There was a shooting of arrows* or *the like* [or *a great shooting* &c.] *between the people; then they withheld themselves* [or *withheld themselves much*] *from each other:* (S, L:) which is a prov. (TA.) It is also said in another prov., مَا يَحْجُزُ فُلَانٌ فِى العِلْمِ *Such a one's case* [*with respect to knowledge* or *science*] *cannot be concealed.* (A, TA.) ___ حَجَزَ بَيْنَهُمَا, (A, Msb, K,) aor. ـُ (Msb, K) and ـِ , (K,) inf. n. حَجْزٌ, (Msb,) *He,* or *it, intervened as,* or *made,* or *formed, a separation, a partition, a fence, a barrier,* or *an obstacle,* or *obstruction, between them two; he separated,* or *parted, them;* (Msb, K;) i. e., two things; (Msb;) or two persons or things facing, or opposite to, each other. (Az, A, TA.)

2 **سَطْحٌ لَمْ يُحَجَّزْ بِجِدَارٍ** [*A flat roof that has not been fenced round with a wall to prevent persons falling from it*]. (K in art. جلح.)

3 **حَاجَزُوا عَدُوَّهُمْ** , (A,) inf. n. مُحَاجَزَةٌ, (S, K,) *They reciprocally prevented their enemy from fighting with them,* or *reciprocally abstained from fighting with them, and made peace with them;* syn. كَافُّوهُمْ, (A,) and syn. of the inf. n. مُمَانَعَةٌ, (S, K, TA,) and مُسَالَمَةٌ. (TA.) It is said in a prov., إِنْ

أَرَدْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ [*If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting*]: (S, TA:) or المُحَاجَزَةُ قَبْلَ المُنَاجَزَةِ [*The reciprocal prevention of fighting, and the making of peace,* should be *before fighting*]. (A.) [See also art. نجز.]

4 **أَحْجَزَ** see 8.

6 **تَحَاجَزَا** *They prevented one another,* or *mutually abstained, from fighting,* [*and made peace, one with another;* (see also 3;)] syn. تَمَانَعَا: (S * K, TA:) said of two troops. (S.) ___ تحاجز القَوْمُ *The people separated themselves, one from another; they left, forsook,* or *relinquished, one another;* as also انحجزوا and احتجزوا . (TA.) Also تحاجز القَوْمُ *The people took,* or *took hold of, one another by the* حُجَز [pl. of حُجْزَةٌ]; *took hold of one another's* حُجَز: (TA:) [or *sought aid,* or *refuge and protection, one of another:* see حُجْزَةٌ.]

7 **انحجز** quasi-pass. of حَجَزَهُ in the first of the senses explained above; (TA;) *He,* or *it, was,* or *became, prevented, hindered, impeded, withheld, restrained,* or *debarred; he withheld,* or *restrained, himself; he refrained, forbore,* or *abstained.* (S, K, TA.) ___ انحجز عَنْهُ *He left, forsook,* or *relinquished, it.* (TA.) ___ See also 6. See also 8.

8 **احتجز به** *He,* or *it, was,* or *became, defended,* or *he defended himself, by it;* syn. امْتَنَعَ. (TA.) [See also another explanation in what follows.] ___ احتجزا *They two were,* or *became, separated,* or *parted, each from the other.* (TA.) See also 6. احتجزه *He carried it in his* حُجْزَة: (A, K: *) like as احتضنه signifies he carried it in his حِضْن (A.) ___ احتجز بإزاره *He tied his* ازار *upon* [or *around*] *his waist;* (S, Mgh, Msb, K;) *he made the two ends thereof to meet, and tied it* upon his waist; (A, TA;) *he wrapped it round his waist.* (TA.) ___ Hence, احتجز بالحِرَار والجِبَال *It was encompassed*

by the stony tracts called حرار [pl. of حَرَّة], *and by the mountains.* (Mgh.) احتجز *He,* (a man, TA,) or *it,* (a party of people, S,) *came to the province called El-Hijáz;* (S, K;) as also انحجز ; (ISk, S, K;) and احجز , (K,) inf. n. إِحْجَاز. (TA.)

حَجِز One *who abstains from what is unlawful and indecorous.* (TA.) [See also حُجْزَة.]

حَجِز : see حُجْزَة, in two places.

حَجْزَة *A severe year, that confines men to their tents* or *houses, so that they slaughter their generous camels to eat them.* (L in art. نبت, on a verse of Zuheyr.)

حُجْزَةُ الإِزَارِ *The place* [or *part*] *of the* ازار *where it is tied* [*round the waist*]; (S, Msb, K, TA;) *the place where the end of the* ازار *is folded,* or *doubled, in wrapping it round:* (Lth, TA:) and [in like manner] حُجْزَةُ السَّرَاوِيلِ [*the tuck,* or *doubled upper border, of the trousers, through which passes the waist-band,* i. e., *the band or string that binds them round the waist;*] *the part of the trousers in which is the* تكّة [or *waist-band*]; (S;) *the place of the* تكّة: (K:) pl. حُجُز (Msb, TA) and حُجُزَات and حُجَزَات: (TA:) and hence حُجْزَة is applied to the *garment called* إِزَار *itself;* as also حُجُز ; of which latter the pl. is حُجُز, with two dammehs, [app. contracted into حُجُز,] and pl. pl. حُجُوز: Z says that حُجُز and حُجَز signify the same. (TA.) ___ Hence, شِدَّةُ الحُجْزَة *Patience,* (K, TA,) and *hardiness.* (TA.) One says, هو شَدِيدُ الحُجْزَة *He is patient in difficulty.* (TA.) And it is said in a trad. of 'Alee, when he was asked respecting the BenooUmeiyeh, هُمْ أَشَدُّنَا حُجَزًا, or حَجْزَةً, accord. to different relations, *They are the most patient of us in difficulty.* (TA.) ___ You say also رَجُلٌ طَيِّبُ الحُجْزَة, (A, TA,) and كَرِيمُ الحُجْزَة, and كَرِيمُ الحُجْز, [app. a contraction of الحُجُز,] (TA,) *He is one who abstains from what is unlawful and indecorous* [especially *with respect to women*]; like طَيِّبُ الإِزَار. (TA.) ___ And هو نَاتِىءُ الحُجْزَة *He is full in the flanks:* the being so is a fault. (K, TA.) ___ You also say, أَخَذَ بِحُجْزَتِه,,

meaning *He sought aid of him:* (A, TA:) or *he had recourse to him for refuge and protection.* (TA.) And أَخَذَ بِحُجْزَةِ ٱللّٰهِ, i. e., بِسَبَبٍ مِنْهُ [meaning, *He laid hold of a means of obtaining access,* or *nearness, to God*]: said of Mohammad, in a trad. (TA.) And هٰذَا كَلَامٌ آخِذٌ بَعْضُهُ بِحُجَزِ بَعْضٍ *This is language disposed in regular order, consecutively.* (A, TA.) It is said in a trad., إِنَّ الرَّحِمَ أَخَذَتْ بِحُجْزَةِ الرَّحْمٰنِ [*Verily* الرَّحِمُ *is connected with* الرَّحْمٰن]: said to mean, that the name of الرحم is derived from الرحمن; so that it is as though it attached itself thereto, and laid hold of the middle thereof. (IAth, TA.)

حُجْزَةٌ *A mode, manner,* or *form, of tying the* إِزَار. (TA.)

حِجَازٌ : see حَاجِزٌ.

حَجَازِيكَ *Separate thou,* or *part thou, the people;* (S, A, K; and T in art. دول, on the authority of IAar;) *time after time:* (K:) app. meaning, *without intermission:* (TA:) or it may mean *withhold thyself.* (IAar, T in art. دول.)

حِجِّيزَى : see 1, in two places.

حَاجِزٌ *A thing intervening, as a separation, a partition, a fence, a barrier,* or *an obstacle,* or *obstruction, between two other things,* (TA,) or *between two things facing,* or *opposite to, each other;* (Az, A, TA;) as also حِجَازٌ . (Az, A, TA.) Hence the province called El-Hijáz is thus named, because it forms a separation between Nejd and the Ghowr, or Ghór; (S, Mgh, TA;) or between Nejd and the Saráh; (Msb, K;) or between the Ghowr, or Ghór, and Syria (Mgh, Msb, TA) and the Bádiyeh; (Mgh, TA;) or between Nejd and Tihámeh; (K;) or because the Hirár [or certain stony tracts] separate it from the high part of Nejd; (Az, TA;) or because it is encompassed by the Hirár and the mountains, (Mgh, Msb, *) or by the five Hirár, namely, the Harrah of Benoo-Suleym and that of Wákim and that of Leylà and that of Showrán and that of En-Nár. (As, K.) ___ Also sing. of حِجَزَةٌ, (K,) which latter signifies *Wrongers,* or

wrongdoers, who prevent one from obtaining his right: (S:) or *persons who defend men, one from another, and decide between them justly.* (Az, TA.) In the K, the signification of wrongers, or wrongdoers, is combined with the contrary explanation given by Az. (TA.) It is said in a trad. of Keyleh, أَيعجز ٱبن هٰذه أَنْ ينتصف من ورآء الحجزة [*Is the son of this* woman *unable to obtain his right in the absence of the wrongdoers who prevent his doing so?*]: (S:) or [according to one relation] أَيلام ٱبن ذه أَنْ يفصل الخُطَّة من ورآء الحجزة [*Is the son of this* woman *to be blamed for deciding the affair in the absence of those who defend men, one from another, and decide between them justly?*]: by the son of this woman she means her own son: she says, if he suffer a wrong, and allege for himself that which repels from him the wrong, [without having recourse to the judge,] he is not to be blamed. (TA.) [See also خُطَّة.]

مُحْجُوز *Hit,* or *hurt, in the place* [or *part of the body*] *where the* إِزَار *is tied.* (K.)

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مُحْتَجَز The *place* [or *part of the body*] *where the* إِزَار *is tied.* (K.)

مُحْتَجِز *Having his waist bound* [*with the* إِزَار]: and with ة, a woman *having her* مِئْزَر *bound upon* [*that part of her person which is termed*] *the* عَوْرَة. (TA.)

حجف

3 حاجفه *He opposed him and repelled him,* [app. *with a* حَجَفَة, (see the act. part. n., below,)] *being opposed and repelled by him.* (S.)

حَجَفٌ : see what next follows, in two places.

حَجَفَةٌ *A shield made of skins,* (S, K, TA,) or, as some say, *of the skins of camels, cut out in a round form,* (TA,) *without wood and without sinews;* (S, K, TA;) as also دَرَقَةٌ: (S:) or *of skins sewed one over another;* as also دَرَقَةٌ: (ISd:) or *a small shield made of two* [*pieces of*] *skins sewed together, one over the other:* (Msb:) pl. حَجَفٌ , (S, Msb, K,) [or rather this is a coll. gen. n.,] and [the pl. is] حَجَفَاتٌ. (Msb.) The saying of the rájiz, (S,) namely, Su-r-edhDhi-b, (TA,)

* بَلْ جَوْزِتَيْهَآءَ كَظَهْرِ الحَجَفَتْ *

means رُبَّ جَوْزِ تَيْهَآءَ [i. e. *Many a middle of a desert in which one loses his way, like the back of a shield such as is called* حجفة]: and [by احجفت is meant الحجفه; for] some of the Arabs, in pausing upon a ة, make it ت: thus they say, هٰذَا طَلْحَتْ, and خُبْزُ الذُّرَتْ: (S, Sgh:) these are Teiyi. (Sgh, TA.) ___ The *breast,* or *chest;* (Abu-l-'Omeythil, K:) as being likened to a shield: (Abu-l-'Omeythil, TA:) pl. [or coll. gen. n.] حَجَفٌ . (Abu-l-'Omeythil, K.)

مُحَاجِفٌ *Fighting with another, having a* حَجَفَة: (S, K:) *opposing reciprocally.* (K.)

حجل

1 **حَجَلَ** , aor. ـُ and ـِ , inf. n. حَجَلَانٌ (S, K) and حَجْلٌ, (K,) *He walked having his legs shackled:* (S:) or *he raised one leg, and went slowly on the other leg:* (M, K:) or *he went with short steps, like him who has his legs shackled:* (Ham p. 221:) and *he raised one leg, and hopped on the other:* (TA:) it is said of a bird: (S:) and it means, (S, K,) in like manner, (S,) as also حجّل , (TA,) *he leaped in going;* (S, K, TA;) said of a crow, or raven; (K, TA;) *as leaps* (يَحْجُلُ) *the camel that is hocked* [*in one leg*] *upon three legs, and the boy upon one leg* or *upon two.* (S.) حَجَلَتْ عينه, aor. ـِ , inf. n. حُجُولٌ; (K;) and حجّلت , (As, S. K,) inf. n. تَحْجِيلٌ; (As, S;) *His eye sank,* or *became depressed, in his head;* (As, S, K;) said of a man, and of a camel, and of a horse: (TA:) and حوجل , alone, signifies the same; (Ibn-' Abbád, K;) said of a man. (Ibn-' Abbád, TA.) حجل بينه وبينه, inf. n. حَجْلٌ, *An obstacle was made to intervene between him,* or *it, and him,* or *it.* (K.)

2 حجّل [**حَجَّلَ**, inf. n, تَحْجِيلٌ, originally, *He ornamented* a woman, or her legs, *with anklets:* and *he shackled* a man, or a man's legs: see حَجْلٌ. ___ And hence,] حجّلت قوائمه, inf. n. تَحْجِيلٌ, said of a horse, *His legs were white in the lower parts, the whiteness extending* [*upwards*] *beyond the pasterns but not extending beyond the knees and hocks;* because they [the lower parts of the leg] are the places of the احجال, i. e., the anklets, and the shackles. (S, TA.) [See تَحْجِيلٌ explained as a simple subst., below.] ___ [Hence also,] حَجَّلَتْ بنانَها *She* (a woman) *coloured the dye of her fingers,* or *of the extremities of her fingers.* (K, TA.) In the copies of the T, لَوَّثَتْ is put in the place of لَوَّنَتْ, app. by a mistake. (TA.) ___ [Hence also,] تَحْجِيلٌ in the وضوء signifies The *washing a portion of the* عضد [or *upper arm,* perhaps a mistake for the ذراع, or *fore arm,*] *and a portion of the shank, while washing the*

hand and foot. (Msb.) ___ [Hence also,] حُجّل المقرى, (TA,) inf. n. as above, (K,) *A little milk, as much as the measure of the* تَحْجيل *of a horse, was poured into the bowl for the guest,* or *guests, and then the bowl was filled up with water;* this being done in a case of dearth, or drought, and want of milk: (K, * TA:) or, accord. to As, it means *the bowl for the guest,* or *guests, was concealed in the* حَجَلَة, through niggardliness, in order that the owners might drink its contents. (TA.) ___ [Hence also, as تَحْجيلٌ renders a horse conspicuous,] حَجَّل فُلَانٌ أَمْرَهُ *Such a one made his case,* or *affair, notorious,* or *public.* (TA.) ___ See also 1, first sentence. حَجَّلَها, inf. n. as above, *He made for her a* حَجَلَة: (M, K:) or *he brought her,* or *put her, therein.* (O, K.) ___ [And hence حجّل signifies also *He concealed* a thing *in the* حَجَلَة: see above.] See also 1, second sentence.

4 **احجل البَعِير** *He loosed the camel's shacklefrom his left fore leg, and fastened it upon the right:* (S, O, K:) or, accord. to the M, *he loosed it from his right fore leg, and fastened it upon the left.* (TA.)

Q. Q. 1 **حَوْجَل** : see 1.

حَجْلٌ : see what next follows.

حَجْلٌ and حَجَلٌ (S, Mgh, Msb, K) and حَجَلٌ (Sgh, K) and حَجَلٌ (K) *An anklet;* or *a pair of anklets;* syn. خَلْخَالٌ: (S, Mgh, Msb, K:) and the first and second (S, Mgh, Msb, K) and third, as some say, (K,) by a metaphor, (Msb,) *a shackle;* or *a pair of shackles,* or *hobbles;* syn. قَيْدٌ: (S, Mgh, Msb, K:) and the *two rings of the* قَيْد: (K:) pl. [of pauc.] أَحْجَالٌ (S, Mgh, Msb, K) and [of mult.] حُجُولٌ. (Mgh, Msb, K.) You say, فى ساقَيْها حَجَلٌ [or حَجْلٌ &c.] *Upon her legs are anklets.* (TA.) And القُيُودُ حُجُولُ الرِّجَالِ والحُجُولُ لِرَبَّاتِ الحِجَالِ, i. e. *Shackles are the anklets of men; and anklets are* [*for the mistresses of the curtained canopies,* i. e.,] *for women.* (TA.) And خرج يَجُرُّ رِجْلَيْه ويُطَابِقُ فى حِجْلَيْه [*He went*

forth dragging his legs, and hobbling in his shackles]. (TA.) And [hence] فرس بادٍ حُجُولُهُ *i. q.* مُحَجَّلٌ [q. v.]. (TA.) Also, the first, *Whiteness:* (M, K:) pl. أَحْجَالٌ. (K.)

حَجَلٌ [The *partridge;* or *partridges;* comprising several species, of which those most commonly known appear to be identical with the *Barbary partridge* and the *Greek partridge;* both *red-legged:* accord. to Forskål, (Descr. Animal., pp. vii. and 11,) applied both to this bird, *tetrao perdix,* and also to the *phasianus meleagris:*] *a well-known bird;* (Msb;) *i. q.* قَبَجٌ: (ISh, S:) or the *male of the* قَبَجٌ: (K:) or the *females of the* يَعَاقِيب [pl. of يَعْقُوبٌ, q. v.]: (Lth:) *also called* دَجَاجُ البَرِّ [دجاج البر]: *there are two species;* نجدى نَجْدِىٌّ [*of Nejd*] *and* تهامى تَهَامِىٌّ [*of Tihámeh*]: *the former species is* أَخْضَرُ [here meaning *of a dark,* or *an ashy, dust-colour*], *with red feet* [or *legs*]; *the latter, of the former colour intermixed with white:* but نجدى is found used for the male: and غرغرة and بنت السعدى, for the female: (Dmr, cited by Freytag:) a single bird of the kind is called حَجَلَةٌ : (S, Msb, K:) حَجَلٌ is a pl., as also حَجَلَانٌ and حَجْلَى ; (S;) or [rather] حَجَلٌ is a coll. gen. n., (Msb, K,) and the pl., (Msb,) or quasi-pl. n., (K,) is حَجْلَى (Msb, K;) which is the only instance of its kind except ظَرْبَى: (S, K: in a copy of the Msb ظئرى:) *its flesh is of moderate temperament.* (K, TA,) *more delicate than that of the* دُرَّاج *and that of the* فَوَاخِت, *and very fattening:* (TA:) *the swallowing half a mithkál of its liver is good for the epilepsy; and the introduction of its gall-bladder into the nose once in every month sharpens the intellect greatly, and strengthens the sight:* (K:) *its flesh is good for the dropsy, benefits the stomach, and increases the venereal faculty.* (Ibn-Seenà, TA.) ___ Also, (S,) or حَجَلَةٌ , of which حَجَلٌ is pl., (K,) or حَجَلَةٌ is n. un. of حَجَلٌ, [which is a coll. gen. n.,] (S,) The *young offspring of camels;* the *little ones thereof.* (S, K.) ___ حَجَلُ دِبِّى *A certain game* (Fr, K) *of the Arabs of the desert.* (Fr.) See also حَجَلَةٌ.

حجل : see حجل, in three places.

حجلٌ : see حجل, in three places.

حَجَلَةٌ [*A kind of curtained canopy* or *alcove* or *the like, prepared for a bride;*] *a thing like a* قُبَّة: (M, K:) and *a place,* (K,) or *a tent,* or *pavilion,* or *chamber,* (بيت,) (S,) *adorned with cloths* (S, K) *and with raised couches* (S) *and with curtains, for a bride:* (S, K:) or the *curtain of the bride, within a* بيت [meaning *tent,* or *pavilion,* or *chamber*]: (Mgh:) pl. حِجَالٌ (S, Mgh, K) and [coll. gen. n.] حَجَلٌ . (K.) [See أَرِيكَةٌ, and مِنَصَّةٌ.] See also حَجَلٌ, in two places.

حَجْلَى : see حَجَلٌ, in two places.

حَجْلَآءُ , applied to a ewe, (S, * K, * TA,) *Whose fore and hind shanks are white,* (S, K, TA,)

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and the rest of her black: os in the M and O. (TA.) [See also خَدْمَآءُ, voce أَخْدَمُ.]

حَجِيلٌ A horse *that is* مُحَجَّل [q. v.] *in three legs.* (Fr, Kudot.)

حَاجِلٌ [part. n. of حَجَلَ] has for its pl. حُجَّلٌ, which is applied by Jereer to crows or ravens [as meaning *Leaping in going, as though shackled*]. (TA.) [The fem. pl.] حَاجِلَاتٌ is also applied to camels, (Sudot, Kudot,) meaning *That have been smitten in their legs,* (Sudot,) or *that have been ham strung,* (Kudot,) *and in consequence walk not on all of their legs.* (Sudot, Kudot.)

حَوْجَلَةٌ (Sudot, Kudot, &c.) and حَوْجَلَّةٌ, (M, Kudot,) like حَوْصَلَةٌ and حَوْصَلَّةٌ, and دَوْخَلَةٌ and دَوْخَلَّةٌ, &c., (TA,) *A flask,* or *bottle;* syn. قَارُورَةٌ: (Kudot:) or *a small* قارورة *with a wide head,* (S, M, O,) [*the head*] *resembling a* سُكُرُّجَة *and the like:* (M, TA:) or a قارورة *large in the lower part:* (K:) or *one*

like the قَوارِير *of* [*the kind of perfume called*] ذَرِيرَة: (TA:) pl. حَوَاجِلُ and حَوَاجِيلُ; (M, K;) in the latter of which, the ى may be inserted by poetic license, or as a substitute for one of the ل s in حَوْجَلَّة. (M, TA.) [See also حَوْقَلَةٌ.]

تَحْجِيلٌ [inf. n. of 2, q. v.: and also used as a simple subst., signifying] *Whiteness in the legs of a horse,* (S, K,) *all of them;* (K;) or *in three of the legs:* (S;) *in the two hind legs and a fore leg;* (K;) or *in a hind leg and the two fore legs;* (TA;) or *in the two hind legs* (S, K) *only;* (K;) or *in one hind leg only;* (K;) *but not in the two fore legs alone, nor in one fore leg without the other, unless with the two hind legs,* (AO, S, K, TA,) or *with one hind leg;* (A O, S, TA;) *whether little or much, so that it extends* [*upwards*] *beyond the pastern but not beyond the knee and hock.* (S.) ___ Also *A whiteness in a she-camel's teats, occasioned by the* صِرَار [q. v.]. (K.) ___ And, accord. to ISk and the K, *A certain mark made with a hot iron upon a came;:* but Sgh says that the right word is تَحْجِينٌ, with ن. (TA.)

مُحَجَّلٌ *Wearing* أَحْجَال, i. e. *anklets;* [or *adorned therewith;*] applied to a woman [without ة because men do not wear anklets]: if applied to a man, *shackled.* (Ham p. 238.) ___ [And hence,] applied to a horse, (S Mgh, Msb, K,) *Having what is termed* تَحْجِيلٌ, as explained in the first sentence of the paragraph next preceding; (S, K;) as also مَحْجُولٌ : (K:) *white in the place of the anklet,* and *above that;* wherefore the horse is thus termed: (Ham p. 53:) *having his legs,* (Mgh, Msb,) *all four,* (Mgh,) *white; the whiteness extending* [*upwards*] *beyond the pasterns,* (Mgh, Msb,) *to a third,* (Mgh,) or *to half,* (Mgh, Msb,) or *thereabout,* (Msb,) or *to two thirds,* (Mgh,) *of the shank.* (Mgh, Msb.) When the whiteness is in all the four legs, he is termed مُحَجَّلُ أَرْبَعٍ: when in the two hind legs, مُحَجَّلُ الرِّجْلَيْنِ: when in one of the hind legs, extending [upwards] beyond the pastern, مُحَجَّلُ الرِّجْلِ اليُمْنَى: when in three legs, exclusive of a hind leg or of a fore leg, مُحَجَّلُ ثَلَاثِ مُطْلَقُ يَدٍ اليُسْرَى or رِجْلٍ: when in the fore leg and hind leg of one side, مُمْسَكُ الأَيَامِنِ مُطْلَقُ الأَيَاسِرِ or مُمْسَكُ الأَيَاسِرِ مُطْلَقُ الأَيَامِنِ:

when on opposite sides, whether little or much, مَشْكُولٌ. (S.) Hence, in a trad., أُمَّتِى الغُرُّ المُحَجَّلُونَ يَوْمَ القِيَامَةِ مِنْ آثَارِ الوُضُوْءِ [*My followers will be those having a whiteness on the forehead and on the wrists and ankles, on the day of resurrec tion, from the effects of the ablution for prayer*]. (TA.) [Hence also, because the horse that is مُحَجَّل is conspicuous,] رَكِبَ الشَّادِخَةَ المُحَجَّلَةَ *He committed a bad and notorious deed.* (S in art. شدخ, q. v.) And the saying of El-Jaadee, satirizing Leylà El-Akhyaleeyeh,

* فَقَدْ رَكِبَتْ أَمْرًا أَغَرَّ مُحَجَّلَا *

[*For she has committed a glaring, notorious deed*]. (Az, TA.) And يَوْمٌ أَغَرُّ مُحَجَّلٌ *A day bright* and *beaming with happiness and cheerfulness.* (Har p. 377.) ___ Also A she-camel's udder *having a whiteness in the teats, occasioned by the* صِرَار [q. v.]. (K.) A woman *who keeps,* or *cleaves, to the* حِجَال [pl. of حَجَلَةٌ]: and in like manner, a man; meaning one *who keeps much,* or *habitually, to the company of women.* (Ham p. 238.)

مَحْجُولٌ see مُحَجَّلٌ.

حجم

1 **حجم** said of the breast of a woman or girl: see 4. حجم, (ISk, S, K,) aor. ـُ and ـِ, inf. n. حجم, (K,) *He* (a child, ISk, S, TA) *sucked* (ISk, S, K) the breast of his mother. (ISk, S, TA.) ___ [Hence,] حجمه, aor. ـُ, inf. n. حجم, (S, Mgh, Msb,) *He scarified him* [*and drew blood from him with the* محجمة; i. e. *he cupped him*]; (Msb;) *he performed upon him the operation of the* حجَّام, (Mgh,) or, *of the* حاجم, (S,) *who sucks the mouth of the* محجمة [*to draw the blood*]. (Az, TA.) ___ And [hence,] حجمته الحيَّة *The serpent bit him.* (TA.) And حجمت الفحولُ العير *The stallions bit the ass.* (TA.) And حجم العظْم, (TA,) inf. n. as above, (K,) *He ate off the flesh from the bone.* (K, TA.) حجم البعير, (S, Msb, TA,) aor, ـُ, (S TA,) inf. n. as above, (TA,) *He put a* حجام *upon the mouth* [or *muzzle*] *of the camel,* when excited, *in order that he might not bite;* (S, TA;) [*he muzzled the camel;*] *he bound the camel's mouth* [or *muzzle*] *with a thing.* (Msb.) ___ Hence, (Har p. 474,) حجمته عن الشَّىء, (S, Msb, * TA,) and عن صاحبته, (TA,) inf. n. as above, (K,) *I made him to refrain, forbear, abstain,* (S, TA,) or *go back;* (Msb;) or *I withheld him,* or *restrained him;* (S, K, TA;) *from the thing,* (S, TA,) and *from his female companion.* (TA.) And حجم طرفه عنه *He turned away his eye,* or *eyes, from him,* or *it.* (TA.) And أَحجمته عن حاجته is also mentioned, as meaning *I withheld him from the object of his want;* or *prevented him from attaining it.* (TA.)

2 **حجّم** : see 4. ___ Also, inf. n. تَحْجيم, *He looked hard:* (K, TA:) and so, accord. to Az جَمَّح. (TA.)

4 **احجم** *It* (the breast of a woman or girl) *was,* or *became, swelling, prominent,* or *protuberant;* (Mgh, K;) as also حجم, inf. n. حجم: (K:) or *was,* or *became, round, and swelling, prominent,* or

protuberant; as also حجّم : (A, TA:) properly, *became such as to have what is termed* حَجْمٌ, (Mgh, TA,) meaning *projection, protrusion, prominence,* or *protuberance,* and *elevation:* (Mgh:) or, as some say, *became such that the suckling might suck it.* (TA.) ___ أَحْجَمَتْ لِلْمَوْلُودِ *She* (a woman) *suckled the new-born child for the first time.* (K, TA.) احجم عنه *He refrained, forbore, abstained,* or *desisted, from it;* (S, K;) quasi-pass. of حجمته, like as أَكَبَّ is of كَبَبْتُهُ; which are extr. of their kind; (S;) and اجحم عنه signifies the same; (S in art. جحم;) but is a rare dial. var.: (Har p. 95:) or *he drew back from it,* or *him, in awe,* or *fear:* (K, TA:) or *he receded,* or *drew back, form it;* namely, a thing, or an affair: (Msb:) and أَحْجَمْتُ عَنِ القَوْمِ *I dreaded,* or *feared, the people,* or *party, and returned, and left them, after I had desired to go to them.* (AZ, Msb.) ___ احجم also signifies *He* (a man) *advanced,* or *went forward;* and so اجحم: both of these verbs thus having two contr. meanings. (MF.) See also 1, last sentence.

8 احتجم *He performed the operation of cupping:* (MA, KL, PS:) [or rather *he had that operation performed upon him;* or *had blood drawn from him by that operation;* a quasi-pass. verb, like افتصد and اكتوى and احترق and countless others:] or *he sought,* or *demanded, the performance of that operation* [*upon himself*]. (K TA.) One says, احتجمت مِنَ الدَّمِ [app. meaning *I had some of the blood drawn from me by cupping*]. (S.) *He* (a camel) *was withheld,* or *restrained,* or *prevented, from biting* [*by being muzzled*]. (TA.)

حَجْمٌ *A rising, protuberant,* or *prominent, part* of a thing: (S:) *a projection, protrusion, prominence,* or *protuberance;* (S, Mgh;) and *a rising,* or *an elevation:* (Mgh:) or the *part* of a thing *that one feels beneath his hand:* (ElGhooree, Mgh:) or the *part* of a thing *that one feels projecting, protruding, prominent,* or *protuberant, beneath his hand:* pl. حُجُومٌ. (K.) One

says, لَيْسَ لِمِرْفَقِهِ حَجْمٌ *There is no projection, protrusion, prominence,* or *protuberance, to his elbow.* (S.) Lh says that حَجْمُ العَظْمِ means One's *perceiving the feel of the bones* [or *bone*] *behind the skin:* thus explaining it after the manner of explaining inf. ns.: and ISd says, I known not whether it be in his opinion an inf. n. or a simple subst. (TA.) And Lth says that الحَجْمُ means One's *perceiving the feel of a thing beneath a garment:* [and that] one says, مَسَسْتُ بَطْنَ الحُبْلَى فَوَجَدْتُ حَجْمَ الصَّبِيِّ فِى بَطْنِهَا [which plainly means, *I felt the belly of the pregnant woman, and perceived the bulging of the child in her belly*]. (Mgh, TA.) It is said [of a woman's garment] in a trad., لَا يَصِفُ حَجْمَ عِظَامِهَا [lit.

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It does not describe the projecting of her bones]: meaning, the garment does not stick to her body so as to tell what projects of her bones: it is made to be a describer by way of comparison. (IAth, TA.) ___ [In post-classical works it is often used as signifying *Bulk, bigness,* or *magnitude.*]

حِجَامٌ [*A muzzle for a camel,* commonly a *net of cord;*] *a thing that is put upon the mouth,* or *muzzle, of a camel,* (S, K,) *when he is excited,* (S,) *to prevent his biting.* (S, K.)

حَجُومٌ *Gentle, nice,* or *skilful, in operation;* syn. رَفِيقٌ [in the CK, erroneously, رَقِيقٌ] as an epithet applied to a حَاجِمٌ [or cupper]; as also مِحْجَمٌ . (K.) ___ The فَرْجٌ [meaning *vulva,* or *vagina,*] *of a woman.* (K, TA.)

حِجَامَةٌ The *craft,* or *art, of the* حَاجِمٌ or حَجَّامٌ [i. e. *cupper*]: (S, * Mgh, Msb, K:) and the *operation that he performs.* (S, * TA.)

حَجَّامٌ *A cupper;* syn. مَصَّاصٌ [lit. *one who is in the habit of sucking*]; (K;) *one who performs the operation termed* حِجَامٌ; (S, Mgh;) *one who scarifies* [*and draws blood*

with the مُحْجِمَة]; (Msb;) as also حَاجِم ; (S, Msb, K;) but the former is an intensive epithet [denoting frequency or habit]: (Msb:) so called because he sucks the mouth of the مُحْجِمَة. (Az, TA.) Hence the prov. أَفْرَغُ مِنْ حَجَّامِ سَابَاطَ [*More unoccupied than the cupper of Sábát* (the name of a place)]: for military forces used to pass by the man to whom it relates, and he used to cup them on credit, in consequence of want of employment, waiting for payment until they should return. (S: more fully explained in the K in art. سبط.)

حَاجِم : see what next precedes.

حَوْجَم : see what next follows.

حَوْجَمَة The *red rose:* (K:) or [rather] *a single red rose:* (A'Obeyd, S:) pl. [or rather coll. gen. n.] حَوْجَم . (A'Obeyd, S, S, K.)

مَحْجَم, (Mgh, Msb,) or مَحْجِمَة , (TA,) The *place to which the* مُحْجِمَة *is applied,* (Mgh, Msb, * TA,) *in the neck:* (Mgh, TA:) pl. مَحَاجِم. (Mgh, Msb.)

مِحْجَم The *scarifying instrument of the* حَجَّام. (IAth, TA.) ___ See also مُحْجِمَة. And see حَجُوم.

مَحْجِمَة : see مَحْجَم.

مُحْجِمَة and مُحْجَم The قَارُورَة [or *glass vessel,* or *the like,*] *of the* حَجَّام; (Az, S, Mgh, Msb;) the *thing with which the* حَجَّام *operates;* (K;) the *utensil in which the blood produced by the operation of* حِجَامَة *is collected by sucking:* (IAth, TA:) pl. مَحَاجِم. (TA.)

مِحْجَام A man (TA) *who draws back much,* or *often, in awe,* or *fear.* (K, TA.)

مَحْجُوم A breast *sucked.* (TA.) ___ A man [*cupped,* or] *operated upon by the* حَاجِم (S.) A camel [*muzzled,* or] *having a* حِجَام *put upon his mouth* [or *muzzle*] *in order that he may not*

bite. (S.)

حجن

1 **حَجَنَهُ** , aor. ـِ , (K, TA, [in the CK ـُ ,]) inf. n. حَجْنٌ, (TA,) *He bent it,* or *made it crooked* [or *hooked*]; namely, a stick, or branch, or slender piece of wood; as also حَجَّنَهُ , (K,) inf. n. تَحْجِينٌ. (TA.) ___ *He marked him* (i. e. a camel) *with the brand of the* مِحْجَن, which is *a line with a crooked,* or *hooked, end, like the stick called* مِحْجَن; inf. n. as above. (TA.) ___ *He drew it,* or *pulled it,* [or *hooked it,*] (S, K,) *towards himself* (S) *with the* مِحْجَن; as also احتجنه . (S, K.) ___ *He turned him away* (K, TA) عَنِ الشَّىْءِ *from the thing.* (TA.) حَجَنَ عَلَيْهِ and بِهِ, aor. ـَ , (K,) inf. n. حَجَنٌ, (TA,) *He was,* or *became, avaricious, tenacious,* or *niggardly, of it;* (K;) like حَجِئَ بِهِ. (TA.) ___ حَجَنَ بِالدَّارِ *He remained, stayed, dwelt,* or *abode, in the house.* (K.)

2 **حَجَّنَ** see 1.

4 **احجن**, said of the ثُمَام [or panic grass], *It put forth its* خُوص; (A 'Obeyd, S, K; * [in the K *its* خُوصَة;]) [i. e.] *its leaves appeared.* (TA.)

5 **تحجّن** *It was,* or *became, crooked,* [or *hooked,*] or *curved:* (T, K:) said of a thing that is termed أَحْجَن. (T.)

8 **إِحْتَجَنَ** see 1. ___ [Hence,] احتجن المالَ *He drew the property,* or *camels &c., together* (S, K, TA) *to himself,* (S, TA,) *and took,* or *took possession of, it,* or *them.* (S, K, TA.) And احتجنه *He took possession of it* (i. e. a portion of land), *exclusively of others.* (TA from a trad.) And احتجنه لنفسه دون أَصحابه *He appropriated it* (a thing) *to himself, exclusively of his companions.* (T, TA.) And احتجن مالَ غيرِه *He took away,* and *stole, the property of*

another. (TA.) ___ Also *He put the property,* or *camels &c., into a good,* or *right, state, and drew together what had become scattered thereof.* (TA.) ___ And احتجن عليه *He straitened him.* (TA.)

حَجَنٌ *Crookedness,* [or *hookedness,*] or *curvature;* (S, K;) as also حُجْنَةٌ. (K.) ___ See also حُجُنَةٌ.

حَجَنٌ : see أَحْجَنُ.

حُجْنَةٌ : see حَجَنٌ. ___ Also *Crispness* [or *recurvation*] *in the extremities* of hair. (T, TA. [See أَحْجَنُ.]) ___ *A place of crookedness* or *curvature* (ISd, TA) of a staff or stick. (TA.) ___ The *hook in the head* of a spindle, (S, * K, * TA,) *with which the thread is caught preparatively to the twisting thereof.* (TA.) ___ The خُوصَةٌ, (K,) or خُوصٌ, (S,) [i. e.] the *leaves* [or *blades*], (TA,) of ثُمَامٌ [or panic grass]; (S, K, TA;) as also حَجَنَةٌ. (K.) And حَجَنٌ [of which حَجَنَةٌ is the n. un., if not a mistranscription of حُجُنٌ,] *Tender,* or *soft, shoots, that grow upon the sides of the stalks of the* ثُمَامٌ *and the* ضَعَةٌ [which is said to be a species of ثُمَامٌ]. (TA.) And حُجُنٌ, pl. of حُجْنَةٌ, The *fruit-stalks of grapes.* (TA.) Also *A thing,* or *portion of a thing, that one has drawn and appropriated to oneself.* (TA.)

حَجَنَةٌ : see the next preceding paragraph, in two places.

حَجُونٌ *Sluggish, lazy,* or *indolent:* (K:) from حَجَنَ بالدَّارِ [q. v.]. (TA.) ___ غَزْوَةٌ حَجُونٌ *A hostile,* or *hostile and plundering, expediton, in which the party feigns to be going in one direction, and then turns to another:* (A, K, * TA:) or *farextending.* (S, K.) And سِرْنَا عَقَبَةً حَجُونًا *We journeyed a long stage.* (S, TA.)

أَحْجَنُ *Crooked,* [*hooked,*] or *curved:* fem. حَجْنَآءُ: pl. حُجْنٌ. (Hamp. 403.) You say, الصَّقْرُ أَحْجَنُ المِنْقَارِ *The hawk is crooked* [or *hooked*] *in the bill.* (TA.) And صَقْرٌ أَحْجَنُ المَخَالِبِ *A hawk having*

crooked [or *hooked*] *talons.* (S, TA.) And أَنْفٌ أَحْجَنُ [*A hooked nose,*] *a nose having the tip approaching the mouth, and,* Az adds, *having its* نَاشِرَتَانِ [or *two alæ*] *receding in an ugly manner.* (TA.) And أُذُنٌ حَجْنَآءُ *An ear having one* [app. *the upper*] *of its two extremities turning towards the forehead, downwards:* or *having its edges turning towards the other ear, in the direction of the forehead:* (M, K:) in either case, *curving.* (M, TA.) And شَعَرٌ أَحْجَنُ *Hair that is crisp,* or *curly, in its extremities:* or, accord. to AZ, *wavy hair:* (T:) or *hair that is recurvate at its extremities* (مُعَقَّفٌ), *and intermingling:* (M:) or *hair forming a succession of rimples* (مُتَسَلْسِلٌ), *pendulous, wavy, and crisp,* or *curling, in the extremities;* as also حَجِنٌ . (K.)

تَحْجِينٌ *A crooked,* [or *hooked,*] or *curved, brand,* or *mark made with a hot iron* [*upon a camel*]: (K:) [originally inf. n. of 2; but in this sense,] a subst., properly speaking, like تَنْبِيتٌ and تَمْتِينٌ. (TA. [See also مِحْجَنٌ.])

مِحْجَنٌ *A crooked,* [or *hooked,*] or *curved, staff* or *stick;* as also مِحْجَنَةٌ : (K:) or *a stick,* (IAth, Mgh, Ham p. 403,) or *staff,* (IAth, Ham,) or *piece of wood,* (Msb,) *with a crooked,* or *hooked, head,* (IAth, Mgh,) or *crooked at the end,* (Msb;) *like the* صَوْلَجَانٌ: (S, Mgh, Msb, Ham:) *one draws towards him with it the extremities* [*of the branches*] *of trees, and the like:* (Ham ubi suprà:) or *a stick with a crooked,* or *curved, end, being naturally so on the tree on which it has grown;* distinguished from a صولجان, the end of which is crooked, or curved, artificially: (T:) or, accord. to AZ, *any stick with a curved head:* (Msb:) or it signifies also *anything bent,* or *crooked:* (K:) pl. مَحَاجِنُ. (Msb, TA.) The appellation صَاحِبُ المِحْجَنِ [*The owner of the crooked stick* or *staff*] was given to a certain man who, in the Time of Ignorance, used to sit in the highway, and take with his مِحْجَن one thing after another, of the goods of the passers-by; and if any one were cognizant of his doing, he excused himself, saying that the thing had caught to his مِحْجَن. (TA.)

You say, فُلَانٌ لَا يَرْكُضُ المِحْجَنَ [lit. *Such a one will not kick the crooked stick* or *staff*], meaning *such a one is of no use,* or *stands one in no stead:* the saying originating from the fact that a مِحْجَن is put between the hind legs of the camel, and if he be inert, or wanting in vigour, he will not kick it; but if he be sharp in spirit, he will kick it and go on. (TA.) And you say, إِنَّهُ لَمِحْجَنُ مَالٍ, meaning *Verily he is one who puts the cattle into a good state, and pastures and manages them well.* (TA.) Also *A brand,* or *mark made with a hot iron, upon a camel, in the form of a line with a crooked,* or *hooked, end, like the stick so called.* (TA. [See also تَحْجِينٌ.]) ___ And The [*hooked*] *bill* of a bird; because of its crookedness. (TA.)

مِحْجَنَةٌ : see the next preceding paragraph.

مَحْجُونٌ A camel *marked with the brand termed* مِحْجَن (TA.)

حجو

1 **حَجَا** , (S, K,) aor. يَحْجُو, (S, TA,) inf. n. حَجْوٌ, (TA,) *He thought,* or *opined:* (S, TA:) or *he thought,* or *opined,* a thing, *and, doing so, claimed* it (ادَّعَاهُ), *not being certain of it:* (K:) [or *he thought it and asserted* it; as appears from a verse here following, cited in the TA as an ex. of the meaning explained as above in the K:] and تَحَجَّى بِظَنِّهِ, and تَحَجَّى alone, *he thought,* or *opined,* a thing, *not being certain of it.* (T, TA.) You say, أَنَا أَحْجُو بِهِ خَيْرًا *I think,* or *opine, that there is good in him.* (S, TA.) And Aboo-Shembel says, respecting Aboo-'Amr Esh-Sheybánee,

* قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَا ثِقَةٍ *
* حَتَّى أَلَمَّتْ بِنَا يَوْمًا مُلِمَّاتُ *

[*I used to think and assert Aboo-'Amr to be a trustworthy person, until, one day, misfortunes befell us*]. (TA.) ___ حَجَا القَوْمَ كَذَا وَكَذَا (S, K *) *He repaid, requited, compensated,* or *recompensed, the people,* or *party,* [*with,* or *for, such and such things,*] syn. جَزَاهُمْ; [so in my copies of the S, and in the K; but Freytag gives, as the reading found by him in the S, حزاهم, as though meaning *he computed them by conjecture to be such and such in number;* which is agreeable with what follows;] and *he thought them to be so.* (S.) *He directed himself,* or *his course* or *aim, to,* or *towards,* him, or it: (Az, TA:) and تَحَجَّى الشَّىْءَ *he directed himself,* or *his course* or *aim, to,* or *towards, the thing.* (S, TA.) Also, (K,) inf. n. as above, (TA,) *He kept* a secret: (K:) or *he concealed* it: (AZ, TA:) [and حَاجَى has a similar meaning; for] you say, لَا مُحَاجَاةَ عِنْدِى فِى كَذَا, i. e. *There is no concealment with me in respect of such a thing;* as also لَا مُكَافَأَةَ. (TA.) ___ لَا يَحْجُو إِبِلَهُ,

said of a pastor, *He does not*, or *will not, keep and tend*, or *pasture and defend, his camels*. (TA.) One says also of a pastor whose sheep or goats [and camels] are lost by him, and become dispersed, ما يَحْجُو غَنَمَهُ وَلَا إِبِلَهُ [*He does not keep his sheep* or *goats, nor his camels, from being lost and becoming dispersed*]. (TA.) ___ سِقَآءٌ لَا يَحْجُو المَآءَ *A skin that will not hold*, or *retain, water*. (TA.) ___ مَاحَجَوْتُ مِنْهُ شَيْئًا *I did not keep*, or *retain in my memory, of it, aught;* as also مَا هَجَوْتُ. (Ks, TA.) Also, (K,) inf. n. as above, (TA,) *He*, or *it, prevented*, or *withheld*. (K, TA.) [See .]حَجًا حَاجِيَتُهُ فَحَجْوَتُهُ: see 3. حَجَا بِالْمَكَانِ, (S, K,) inf. n. as above, (K,) *He remained, stayed, dwelt*, or *abode, in the place*, (S, K, TA,) *and became fixed* [*therein*]; (TA;) as also تَحَجَّى بِهِ. (S, K.) And حَجَا, (IAar, K,) inf. n. as above, (IAar,) *He stopped*, or *paused*. (IAar, K.) ___ And حَجَا بِهِ, [inf. n. as above, (see Ham p. 523,)] *He was*, or *became, tenacious*, or *avaricious, of it*, namely, a thing; (S, K;) as also تَحَجَّى بِهِ. (TA.) And حَجِيَ بِهِ, (Fr, S, K,) aor. ـَ , inf. n. حَجًى [or حَجًا], (TK,) *He was*, or *became attached to it, and clave to it;* (Fr, S, K;) as also حَجِئَ بِهِ; and تَحَجَّى بِهِ; (Fr, S;) and تَحَجَّأَ بِهِ. (Fr, TA.) تَحَجِّى also signifies *He kept to the* حَجَا, or *place of bending* or *turning of a valley*. (TA.) And تَحَجَّيْتُ بِهٰذَا المَكَانِ *I preceded you*, or *outwent you, to this place, and clave to it before you*. (S, TA.) And [hence,] تَحَجَّى بِهِمْ is said to mean *He was first*, or *foremost*, or *quick, to blame them*. (TA.) ___ حَجِيَ, (K, TA,) aor. ـَ , (TA,) is also [said to be] *syn. with* عَدَا, (K,) *He ran;* (TK;) thus bearing two contr. significations: (K:) but this requires consideration. (TA.) ___ [Golius, as on the authority of the KL, assigns to it also the meaning Hilaris et lubens fuit: but in this sense it is said in the KL to be with ء for its last radical letter: see art. حجأ.]

3 حَاجَى حَاجِيَتُهُ فَحَجْوَتُهُ , (T, S, K,) inf. n. of the former مُحَاجَاةٌ and حِجَآءٌ, (K,) *I contended*, or *vied, with him in intelligence* or *skill and knowledge*, or *in endeavouring to show my superiority in intelligence* &c., (فَاطَنْتُهُ,) *and I overcame him therein;* (K;) from حَجًى [or

حجًا] meaning intelligence. (Har p. 9.) [And hence, *I tried him with an enigma* or *enigmas, and overcame him therein*: (see 6:) or] *I proposed to him an enigma* [&c.]: (T, TA:) [or *I contended with him in proposing an enigma* or *enigmas*, &c.]: i. e. داعيته فغلبته: (S:) so in the handwriting of Aboo-Zekereeyà, and in that of Aboo-Sahl, [and in my two copies of the S,] but in [some of the copies of] the S دعيته. (TA.) And حُوجِىَ به [*He was tried with it as an enigma to be explained by him;* or *he had it proposed to him as an enigma*]. (TA.) ___ مُحَاجَاةٌ signifies [also] The *asking a thing* of one *much, so as to weary;* as also مُدَاعَاةٌ. (KL.) ___ And حَجَآءٌ, (K, TA,) [accord. to the CK حجًا, but correctly] like كَتَابٌ, (TA,) An *engaging in conflict*, or *fight*. (K, TA.) ___ See also 1.

4 **مَا أَحْجَاهُ**, and أَحْجِ به, *How well adapted* or *disposed*, or *how apt, meet, suited, suitable, fitted, fit, competent*, or *proper*, or *how worthy, is he!* (S, K, TA:) verbs of wonder having no corresponding verb of the measure فَعَلَ. (TA.) You say, مَا أَحْجَاهُ بِذَلِكَ *How well adapted* or *disposed*, &c., *is he for that!* (S, TA.)

5 **تَحَجَّوَ** see 1, in eight places. ___ You say also, تَحَجَّى لَهُ, meaning *He knew it*, or *understood it, readily*, or *with quickness of intelligence*. (AHeyth, TA.)

6 **تَحَاجَوْا** *They tried one another with enigmas*: [or *proposed enigmas, one to another*: or *contended, one with another, in proposing an enigma*, or *enigmas*: (see 3:)] from حَجًى [or حَجًا] meaning intelligence. (Har p. 189.) You say, يَتَحَاجَوْنَ بِأُحْجِيَّةٍ [*They try one another with an enigma*: or *contend, one with another, in proposing an enigma*]: (S, TA:) التَّحَاجِى signifying التَّدَاعِى. (TA.)

8 **احتجى** *He found out*, or *discovered*, (أَصَابَ,) that with which he was tried as an enigma to be explained by him. (TA.)

حجًا or حجًى *A side, region, quarter,* or *tract*: (S, Msb, K, TA:) and *an extremity*: (TA:) pl. أَحْجَآءٌ. (S, Msb.) ___ *A refuge; a place to which one has recourse for refuge,* or *protection;* as also مَحْجًى (Lh, TA) and مَحْجَأٌ. (Lh, K in art. حجأ.) ___ *Elevated ground.* (TA.) ___ *A place of bending* or *turning* of a valley. (TA.) ___ *Anything by which one is veiled, concealed,* or *protected;* (Mgh, Msb, TA;) as also حِجًا. (Mgh, TA.) [Hence applied to *A parapet* on the top of a house; as is indicated in the Mgh and TA.] *Bubbles upon water, arising from the drops of rain*: pl. [or rather coll. gen. n.] of حَجَاةٌ: (S, K: [in the CK, erroneously, حجاة:]) the latter word, which is like حَصَاةٌ, is explained by Az as signifying *a bubble that rises upon water, like a flask;* and as having for its pl. حَجَوَاتٌ: and the same word (حجاة) signifies also *a pool of water,* itself, *such as is left by a torrent.* (TA.) See also حجا. حَجِىٌّ is also used, by poetic license, for حَجَاجٌ, q. v. (TA in art. حج.)

حَجٍ: see حَجِىٌّ. إِنَّهُ لَحَجِىٌّ إِلَى بَنِى فُلَانٍ means لَا جِئٌ لَهُمْ [i. e. *Verily he is betaking himself for refuge,* or *protection, to the sons of such a one;* like لَحَجِئٌ: but by rule it should be لَحَجٍ; and thus, perhaps, it is correctly written]. (AZ, TA.)

حجًا or حجًى *Intelligence,* or *understanding;* (S, Msb, K;) *sagacity,* or *skill and knowledge*: (K:) [said to be] from حجا meaning he, or it, prevented, or withheld; because it prevents, or withholds, a man from doing that which is bad, or corrupt. (TA.) And *i. q.* مِقْدَارٌ [*Quantity, measure,* &c.]: pl. أَحْجَآءٌ. (K.) See also حجا. [Also said by Golius, as on the authority of J, to signify an enigma, as though syn. with أُحْجِيَّةٌ; but I have not found it in this sense in any copy of the S, nor in any other lexicon.]

حَجَاةٌ: see حجا.

حَجْوَى a subst. signifying مُحَاجَاةٌ [i. e. *A*

contention in intelligence &c.; and particularly, *in trying with an enigma* or *enigmas; in proposing an enigma* or *enigmas;* or simply the *proposal of an enigma;* see 3]; (T, TA;) the subst. denoted by حاجيته فحجوته; (K;) [or rather by the verb حاجيت, agreeably with the foregoing explanation from the T;] as also حُجَيًّا, (S, K, TA,) with a dammeh, (K, TA,) and with teshdeed of the ى; (TA; [in some copies of the K erroneously written حجيا;]) and أُحْجِيَّةٌ: (S:) or حُجَيًّا is the dim. of حَجْوَى: (T, TA:) and أُحْجِيَّةٌ signifies *a saying of which the meaning differs from the letter,* as also أُحْجُوَّةٌ, (K,) but احجيّة is preferable, (T, TA,) and مُحْجِيَةٌ كَلِمَةٌ, (K,) like مُحْسِنَةٌ; (TA; [in the CK, erroneously, مُحْجِيَّةٌ;]) [i. e.] أُحْجِيَّةٌ signifies *an enigma; a riddle;* (MA, PS, TK;) and so حُجَيًّا; (PS;) or *a question put to one with the view of causing him to make a mistake;* (TA;) and is from حجًى [or حجًا] meaning intelligence, because مُحَاجَاةٌ is like a vying, or contending, in intelligence: (Har p. 9:) the pl. of أُحْجِيَّةٌ is أَحَاجِىُّ and أَحَاجٍ, (MA, and Har ubi suprà,) agreeably with a general rule relating to words of its measure, as أُثْفِيَّةٌ and أُمْنِيَّةٌ. (Seer, in Har ubi suprà.) One says, حُجَيَّاكَ مَاكَانَ كَذَا وَكَذَا [*The question of contention with thee in trying thine intelligence by an enigma,* or *the enigma proposed to thee, is, What is,* or *was, such a thing, and such a thing?*]: it means *a certain game, and a question put with the view of causing one to make a mistake*: A 'Obeyd says, It is *like their saying, Disclose what is in my hand, and thou shalt have such a thing.* (S.) One says also, أَنَا حُجَيَّاكَ فِى هٰذَا, meaning مَنْ يُحَاجِيكَ [i. e. *I am he who contends with thee in intelligence,* or *in trying with an enigma,* &c., *respecting this thing*]. (S.) And بَيْنَهُمْ أُحْجِيَّةٌ يَتَحَاجُونَ بِهَا [*Between them is a contention in intelligence,* or *in proposing enigmas,* or *between them is an enigma, with which they try one another*]. (S.)

هُوَ حَجِىٌّ بِهِ *He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent,* or *proper, for it;* or *worthy of it;* as also حَجٍ, (S, M, K, TA,) of which the pl. is حَجُونَ; (TA;) and حَجًى, (S, M, K, TA,) which last has no fem. nor dual nor pl. form, (S, M,) retaining the same form as fem. and dual and pl.: (M:) and in like manner you say, إِنَّهُ لَمَحْجَاةٌ أَنْ يَفْعَلَ ذٰلِكَ *Verily he is adapted,* &c., *to do that;* (S, K; *) and إِنَّهَا لَمَحْجَاةٌ; and إِنَّهُمْ لَمَحْجَاةٌ. (S.) ___ حَجِىٌّ is also syn. with حَرِيصٌ [*Vehemently desirous, eager,* &c.]. (KL.)

حُجَيَّا : see حَجْوَى, in five places. Respecting this word in the phrase حَثْحِثْ حُجَيَّاكَ, see حَاجَةٌ (in art. حوج), near the end of the paragraph.

أَحْجَى *More,* and *most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,* or *worthy*: (TA, Ham p. 523:) so in the saying, هُوَ أَحْجَى أَنْ يَكُونَ كَذَا [*He is more,* or *most, adapted,* &c., *to be thus;* or *worthy of being thus*]: (TA:) and فُلَانٌ أَحْجَى بِكَذَا [*Such a one is more,* or *most, adapted,* &c., *for such a thing;* or *worthy of it*]. (Ham ubi suprà.) Hence, in a trad., مَعَاشِرُ هَمْدَانَ أَحْجَى حَيٍّ بِالْكُوفَةِ [*The companies of Hemdán are the most worthy tribe in El-Koofeh*]: or, as some say, the meaning is, *the most intelligent tribe.* (TA.)

أُحْجُوَّةٌ : see حَجْوَى.

أُحْجِيَّةٌ : see حَجْوَى, in five places.

مَحْجًى : see حَجًا.

مُحْجٍ *Niggardly, tenacious,* or *avaricious.* (K.) كَلِمَةٌ مُحْجِيَةٌ : see حَجْوَى.

مَحْجَاةٌ : see حَجِىٌّ.

حد

1 **حَدَّ** , (A, Mgh, Msb,) aor. ـُ , (Mgh, TA,) inf. n. حَدٌّ, (S, Mgh, Msb, K,) *He*, or *it*, *prevented*, *hindered*, *impeded*, *withheld*, *restrained*, *debarred*, *inhibited*, *forbade*, *prohibited*, or *interdicted*: (S, A, Mgh, Msb, K, TA:) this is the primary signification: (Mgh:) and *he repelled*, *turned away*, or *averted*, (L, K, TA,) evil [or the like], and also a person from a thing, good or evil. (L.) You say, حَدَّ الرَّجُلَ عَنِ الأَمْرِ *He prevented*, or *hindered*, and *withheld*, or *restrained*, *the man from the thing*, or *affair*. (L.) And حَدَدْتُ فُلَانًا عَنِ الشَّرِّ *I prevented*, or *hindered*, *such a one from* [*falling into*], or *preserved him from*, *evil*. (L.) And قَدْ حَدَّ ٱللّٰهُ ذٰلِكَ عَنَّا [*God hath forbidden us that*]. (S.) And اَللّٰهُمَّ ٱحْدُدْهُ (T, A, L) *O God*, *prevent him from hitting the mark*: said with reference to a man shooting, or casting a missile weapon, or the like. (T, L.) And حُدَّ *He* (a man) *was prevented*, or *withheld*, *from obtaining good fortune*, *success*, or *what he desired* or *sought*. (L.) And حَدَّ ٱللّٰهُ عَنَّا شَرَّ فُلَانٍ *May God repel*, or *avert*, *from us*, *the evil*, or *mischief*, *of such a one*. (L.) ___ [Hence,] حَدَّهُ, (S, L, Msb,) aor. ـُ , (L,) inf. n. حَدٌّ, (L, Msb, K,) *He inflicted upon him the castigation*, or *punishment*, *termed* حَدٌّ; (S, L;) *he inflicted upon him* (namely, a criminal or an offender [against the law],) *a castigation*, or *punishment*, *that should prevent him from returning to his crime* or *offence*, *and that should prevent others from committing such a crime* or *such an offence*: (K, * TA:) *he inflicted upon him a flogging*. (Msb.) ___ حَدَّ شَيْئًا مِنْ غَيْرِهِ, aor. , (L,) inf. n. حَدٌّ; (L, K;) and حَدَّدَهُ ; (L;) *He distinguished*, or *separated by some mark* or *note*, or *marks* or *notes*, *a thing from another thing*. (L, K. *) And حَدَّ الدَّارَ, aor. and inf. n. as above; (S, Msb;) and حَدَّدَهَا , inf. n. تَحْدِيدٌ; (S;) *He distinguished the house from the parts adjoining it*, *by*

mentioning [or *defining*] *its limits.* Msb.) [And hence, حَدَّ in logic, inf. n. حَدٌّ, *He defined* a word; as also حدّد , inf. n. حَدَّ ___.] تَحْدِيدٌ, (L, Msb, K,) aor. ـُـ , (L, Msb,) inf. n. حَدٌّ; (L;) and حدّد , (S, L, Msb, K,) [which is more common,] inf. n. تَحْدِيدٌ; (S;) and احدّ , (S, L, K,) which is the form preferred by Lh, (L,) inf. n. إِحْدَادٌ; (S;) and استحدّ ; (As, S, L;) *He edged,* or *sharpened,* a knife, (L, K,) a blade, (S,) a sword, (L, Msb,) or anything blunt, (L,) [and *pointed,* or *made sharp-pointed,* an arrow-head or the like,] *with a stone* or *file.* (L, K.) ___ [And hence,] حَدَّ بصره إِلَيْه, aor. ـُـ ; (Lh, L;) and احدّه , (L,) or احدّ النَّظَرَ اليه; (S, Msb;) and حدّده ; (K in art. لتأ, &c.;) *He looked sharply at him,* or *it;* (L;) or *intently,* or *attentively.* (Msb.) حَدَّتْ, (S, Mgh, L, K,) or حَدَّتْ عَلَى زَوْجِها, (Msb,) aor. ـِـ and ـُـ , inf. n. حِدَادٌ (S, Mgh, L, Msb, K) and حَدٌّ; (L, K;) and احدّت , (As, S, A, Mgh, L, Msb, K,) inf. n. إِحْدَادٌ; (Mgh, Msb;) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, (Fr, TA,) and the only form known to As, (S,) who rejected the former; (Msb;) *She* (a woman) *abstained from the wearing of ornaments,* (A 'Obeyd, S, A, Mgh, L, Msb, K,) *and the use of perfumes,* (L,) *and dye for the hands* &c., (S, Mgh,) *because forbidden such things,* or *because she forbade herself,* (Mgh,) *and put on the garments of mourning,* (A,) *after the death of her husband,* (S, Mgh,) or *on account of the death of her husband,* (A 'Obeyd, A, Msb,) *for the period called* العِدَّة: (K:) or *she mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the use dye for the hands* &c. (L.) The epithets applied to a woman in this case are حَادٌّ (S, L, Msb, K) and مُحِدٌّ (S, A, Mgh, L, Msb, K) and مُحِدَّةٌ also, but the first [always] without ة, (Msb,) or both more chaste without ة. (TA.) حَدَّ, aor. ـِـ , inf. n. حِدَّةٌ; (S, L, Msb, K;) and احتدّ ; (L, K;) [and app. انحدّ , q. v.;] *It* (a sword, S Msb, and a knife, L, K, [or the like,] and a canine tooth, L) *was,* or *became,* [*edged,* or] *sharp,* or *pointed.* (S, L, Msb, K.) ___ [And hence,] حَدَّ, aor. ـِـ , inf. n. حِدَّةٌ, *He was,* or *became, sharp* [or *effective*] *in respect of eloquence,* and *of intellect,* or *understanding,* and *of anger.* (L.) And حَدَّ عَلَيْه, aor. ـِـ , (S, L, K,) inf. n. حِدَّةٌ and حَدٌّ, (S, L,) *He*

became excited against him by sharpness, or *hastiness, of temper; by irascibility, passionateness,* or *angriness;* (Ks, S, L, K;) as also احتدّ عليه: (TA:) and حَدَّ عليه, aor. as above, inf. n. حَدَدٌ; (L, K;) and حدّد, (accord. to some copies of the K,) and احتدّ, (S, [in which it is not followed by عليه,] A, L, K,) and استحدّ; (L, K;) *he was angry with him;* (S, * A, L, K;) but Az remarks upon the last of these verbs as not heard from the Arabs of classical times in this sense: (L:) and تحدّد بهم *he became exasperated by them:* syn. تحرّش. (AZ, L.)

2 **حدّد** as a trans. v.: see 1, in five places.

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___ حدّد بلدًا *He repaired,* or *betook himself, to the limits,* or *boundaries, of a country,* or *town.* (L.) And حدّد إليه and له *He repaired,* or *betook himself, to him,* or *it.* (K.) As an intrans. v., inf. n. تَحْدِيدٌ, *It* (seed-produce) *was late in coming forth because of the lateness of rain,* (K, TA,) *and then came forth* [*pointed,*] *without forking,* or *shooting forth into separate stalks* or *stems.* (TA.) ___ حدّد عليه: see 1.

3 أَرْضُنَا تُحَادُّ أَرْضَكُمْ *Our land borders upon,* or *is conterminous with, your land;* syn. تتاخمها. (K in art. تخم.) ___ [And hence,] حادّه, (L, K,) inf. n. مُحَادَّةٌ, (S,) *He acted towards him with reciprocal anger and enmity* (L, K) *and opposition* or *contrariety* or *repugnance,* (S, K,) *contending with him,* (TA,) *and refusing to do what was incumbent on him:* (S:) like شاقّه: as though meaning he became in the حدّ, i. e. the side, region, quarter, or tract, in which was (or opposite to that in which was, Zj) his enemy; like as شاقّه means he became in the شقّ, i. e. the side, or quarter, in which was [or opposite to that in which was] his enemy: (L:) and تحادّه, (TA,) inf. n. تَحَادٌّ, (S,) signifies the same. (S, TA.)

4 **أَحْدَدَ** see 1, in three places.

5 تَحَدَّدَ see 1, last sentence.

6 تَحَادَدَ see 3.

7 انحدّ *It was,* or *became, slender.* (TA in art. ابر.) ___ See 1, latter part.

8 إِحْتَدَدَ see 1, latter part, in three places.

10 استحدّ as a trans. v.: see 1. Also *He shaved* (S, Mgh, K) *his pubes* (S, Mgh) *with* [*a razor of*] *iron:* (Mgh, K:) derived from حَدِيدٌ. (Mgh.) ___ See also 1, last sentence.

حَدْ, for أَحَدٌ, in the phrase يا حَدْ رآها: see أَحَدٌ, in art. احد.

حَدٌّ *Prevention, hinderance, an impediment, a withholding, restraint, a debarring, inhibition, forbiddance, prohibition,* or *interdiction;* (S, Mgh, L, Msb, K, TA;) as also حَدَدٌ: (S, L, K:) and, both words, *a repelling,* or *an averting.* (K. [See 1.]) A poet says, (S,) namely, Zeyd Ibn-'Amr Ibn-Nufeyl, (TA,)

* لَا تَعْبُدَنَّ إِلٰهًا غَيْرَ خَالِقِكُمْ *
* وَإِنْ دُعِيتُمْ فَقُولُوا دُونَهُ حَدَدُ *

[*Ye shall by no means worship any deity except your Creator; and if ye be invited* to do so, *say ye, There is an impediment in the way of it,* or *a prohibition against it*]. (S, TA.) And one says, دُونَ مَا سَأَلْتَ عَنْهُ حَدَدٌ (A, * L) *There is an impediment,* or *a prohibition, in the way of that respecting which thou hast asked.* (L.) And لَا حَدَدَ عَنْهُ *There is nothing to prevent,* or *hinder, one from it.* (L. [But this admits of another meaning, as will be seen, under the word حَدَدٌ, below.]) ___ [Hence,] *A restrictive ordinance,* or *statute,* of God, *respecting*

things lawful and things unlawful: pl. حُدُودٌ. (L.) The حُدُود of God are of two kinds: first, those *ordinances prescribed to men* (T, Mgh, L) *respecting eatables and drinkables and marriages* &c.; *what are lawful thereof and what are unlawful:* (T, L:) the second kind, *castigations,* or *punishments, prescribed,* or *appointed, to be inflicted upon him who does that which he has been forbidden to do;* (T, Mgh, L;) as the حدّ of the thief, which is the cutting off of his right hand for stealing a thing of the value of a quarter of a deenár or more; and that of the fornicator or fornicatress, which is flogging with a hundred stripes and banishment for a year; and that of the adulterer or adulteress, which is stoning; and that of the person who [falsely] charges an honest or a married woman with adultery, which is flogging with eighty stripes [as is also that of the person who has committed the crime of drunkenness]: (T, L:) the first kind are called حدود because they denote limits which God has forbidden to transgress: the second, because they prevent one's committing again those acts for which they are appointed as punishments; (T, Mgh, L;) or because the limits thereof are determined: (Mgh:) the latter kind of حدّ is also explained as being *that* [*castigation,* or *punishment,*] *which prevents the criminal from returning to his crime, and prevents others from committing his crime.* (L, K. *) لَوْ رَأَيْتَهُ عَلَى حَدٍّ, in a saying of ' Omar, means *Hadst thou seen him engaged in an affair requiring the infliction of the* حدّ. (Mgh.) ___ *A bar, an obstruction, a partition,* or *a separation,* (S, A, Mgh, L, Msb, * K,) *between two things,* (S, A, L, K,) or *between two places,* (Mgh,) [or *between two persons,*] *to prevent their commixture,* or *confusion, or the encroachment of one upon the other:* (L:) an inf. n. used as a subst.: (Mgh:) pl. حُدُودٌ. (L.) ___ *A limit,* or *boundary,* of a land or territory: pl. as above. (L.) [Hence, جَاوَزَ الحَدَّ *He,* or *it, exceeded the proper, due,* or *common, limit; was excessive, immoderate, beyond measure, enormous, inordinate,* or *exorbitant.*] ___ [And hence, in logic, *A definition.*] It is applied by the learned to the حَقِيقَة of a thing, [or *that by being which a thing is what it is,*] because it is [a term] collective and restrictive. (Mgh.) ___ The *end,*

extremity, or *utmost point,* of a thing: (S, L, K:) pl. as above. (L.) ___ [The *point,* or *verge,* of an event.] The saying مُسْلِمَةٌ مَوْقُوفَةٌ عَلَى حَدِّ مَحْرَمٍ means *A Muslimeh brought to the point,* or *verge, of being subjected to an infidel's lying with her:* and in like manner, مُسْلِمٌ مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ *A Muslim brought,* by beating or slaughter, *to* [*the point,* or *verge, of*] *denying God.* (Mgh.) ___ The *edge,* or *extremity of the edge,* (S, L,) and *point,* (L,) of anything, (S, L,) as of a sword, a knife, a spear-head, and an arrow: (L:) the *part* of a sword [&c.] *with which one cuts:* (MF:) pl. as above. (L.) ___ See also حِدَّةٌ, in four places. ___ [And hence, app.,] *Arms,* or *weapons;* as in the phrase ذُوو حَدٍّ [*Possessors of arms* or *weapons:* or this may mean *persons endowed with valour*]. (Ham p. 143.) ___ *A side, region, quarter,* or *tract.* (L.) ___ *Station, standing, rank, condition,* or *the like;* syn. مَرْتَبَةٌ. (KL.) ___ [*A case:* as when a noun is said to be فِى حَدِّ الرَّفْعِ *in the nominative case.* ___ And *A class,* or *category:* as when a verb is said to be مِنْ حَدِّ ضَرَبَ *of the class,* or *category, of* ضَرَبَ.] ___ [*A quarter* of the year.] You say, أَقَامَ حَدَّ الرَّبِيعِ *He remained, stayed,* or *abode, during the quarter of the* رَبِيع. (A.) See also مَحْدُودٌ.

حُدٌّ : see مَحْدُودٌ.

حُدَّةٌ *A small quantity* of water or milk &c. *remaining in a vessel or skin;* syn. كُثْبَةٌ and صُبَّةٌ. (K.)

حِدَّةٌ [*Sharpness* of a sword, a knife, or the like: see 1]. ___ [And hence,] *Sharpness,* or *hastiness, of temper; irascibility, passionateness,* or *angriness;* (Ks, S, A, L, K;) as also حَدٌّ : (Ks, S, L, K:) *sharpness* [or *effectiveness*] *in respect of eloquence,* and *of intellect* or *understanding,* and *of anger:* (L:) *sharpness, penetrating energy, vigorousness, effectiveness, and briskness, in the performance of affairs;* and also, *in matters of religion, with ambition to attain what is good:* from حَدٌّ as signifying the edge of a sword [&c.]: (L:)

and ↓ the latter word, [or rather both,] a man's *sharpness, penetrating energy,* or *vigour, in the exercise of courage; his mettle;* (L;) his *valour,* or *valiantness, in war.* (S, A, L, K.) You say, إِنَّهُ لَبَيِّنُ الحَدِّ *Verily he is one who displays sharpness like that of a knife.* (L.) ___ حِدَّةٌ and حَدٌّ, as denoting a quality of anything, are syn. (K.) [Both signify *Sharpness; vehemence; force;* and *strength:* and] both, the *force,* or *strength,* of wine and the like; syn. سَوْرَةٌ; (Msb and K, in explanation of the former, [which is the more common,] in art. سور;) meaning شِدَّةٌ; (MF;) and صَلَابَةٌ. (S and L in explanation of the latter in the present art.) [Also, the former, *Pungency; acridness.*]

حَدَدٌ : see حَدٌّ, first four sentences. ___ You say also, مَالِى عَنْ هٰذَا الأَمْرِ حَدَدٌ, (S, A, *) and مَالِى عَنْهُ مُحْتَدٌّ, (K,) and مُحَدٌّ, (K, TA,) with damm, of the same measure as مُكْرَمٌ, (TA,) or مَحَدٌّ, (so in the CK,) *I have no way of avoiding,* or *escaping, this thing.* (S, A, K.) And مَا أَجِدُ مِنْهُ مُحْتَدًّا وَلَا مُلْتَدًّا *I find not any way of avoiding, nor any way of escaping, it.* (S.) Also, (L,) and مَحْدُودٌ, (Msb,) *Prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbidden, prohibited,* or *interdicted.* (L, Msb.) You say, هٰذَا أَمْرٌ حَدَدٌ *This is a forbidden,* or *prohibited, thing; a thing unlawful to be done,* or *committed.* (S. [See also what follows.]) And حَدَدًا أَنْ يَكُونَ كَذَا (S, * A, L) *Forbidden be it that it should be so:* like as you say, مَعَاذَ ٱللّٰهِ قَدْ حَدَّ ٱللّٰهُ ذٰلِكَ عَنَّا. (S, A, * L.) أَمْرٌ حَدَدٌ also signifies *A disallowed, and vain,* or *false, thing* or *affair.* (L.) And دَعْوَةٌ حَدَدٌ *A vain,* or *false, pretension.* (S, L, K.)

حَدَادِ, like قَطَامِ, [indecl., a proper name, for الحَادَّةُ, fem. act. part. n. of حَدَّ; like فَجَارِ for الفَاجِرَةُ; and hence, for يَا حَادَّةُ;] occurring in

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the phrase, حَدَادِ حُدِّيه [*O averter, avert him,* or *it*]: said [with respect] to him whose aspect, or countenance, thou dislikest. (A, * K.) ___ [It is also a proper name for الحَدُّ; like فَجَارِ for الفَجَرَةُ or الفُجُورُ; as in the following hemistich:]

* حَدَادِ دُونَ شَرِّهَا حَدَادِ *

[May there be *an impediment in the way of her evil,* or *mischief: an impediment*]. (L.) ___ حَدَادُكَ: see the next paragraph.

حُدَادٌ : see حَدَادُكَ أَنْ تَفْعَلَ كَذَا. حَدِيدٌ, (K, TA,) with damm, (TA,) or حَدَادُكَ , (so in a MS. copy of the K and in the CK,) *The utmost of thy power,* or *of thine ability,* [*will be*] *thy doing such a thing;* and *the end of thy case;* syn. قُصَارَاكَ, (K,) [or قُصَارُكَ,] and مُنْتَهَى أَمْرِكَ. (TA.)

حَدَادٌ The *black garments of mourning* [*worn by a widow*]. (S, A, Mgh, L.)

حَدِيدٌ *i. q.* مُحَادٌّ . (A.) You say, فُلَانٌ حَدِيدُ فُلَانٍ *Such a one is the close,* or *next, neighbour of such a one;* meaning that the house of the former is next by the side of that of the latter; (A, * L;) or that the land of the former is adjacent to that of the latter. (S, L.) And هُوَ حَدِيدِى فِى الدَّارِ, i. e. مُحَادِّى [*He is my next neighbour in respect of house*]. (A.) And دَارِى حَدِيدَةُ دَارِهِ, and مُحَادَّتُهَا (L, K,) or مُحَادَّةٌ لِدَارِهِ, (A,) *My house is close,* or *next,* or *adjoining, to his house;* meaning that the limit of the former is like that of the latter. (L, K. *) Also, (S, L, Msb, K,) used as masc. and fem. without ة, and also as fem. with ة, (L,) and حَادٌّ , (S, L, Msb,) but this is disapproved by IKh, (TA,) though allowed by some as agreeable with analogy, (MF,) and حُدَادٌ , (As, L, K,) and حُدَّادٌ , (AA, S, L, K,) [*Edged,* or *sharpened;* or] *sharp;* applied to a sword, (S, Msb,) a knife, (L, Msb, K,) [and the like: and *pointed,* or *sharp-pointed:*] pl. [of the first] حِدَادٌ, (S, L, K,) masc. and fem.; (L;) and حَدِيدَاتٌ and حَدَائِدُ, (L, K,) fem. (L.) And نَابٌ حَدِيدٌ and حَدِيدَةٌ *A sharp canine tooth:* (L, K:) حُدَادٌ thus applied has not been heard. (L.) ___ [Hence,] رَجُلٌ حَدِيدٌ *A man who is sharp* [or *effective*] *in respect of eloquence,* and *of intellect* or

understanding, and (as also مُحْتَدٌّ , S) *of anger:* pl. أَحِدَّآءُ and أَحِدَّةٌ and حِدَادٌ. (L, K.) And أَلْسِنَةٌ حِدَادٌ *Sharp tongues.* (S.) And رَجُلٌ حَدِيدُ النَّاظِرِ [*A man who looks sharply,* or *boldly;*] *a man not suspected of evil, so that he should cast down his eyes.* (L.) فَبَصَرُكَ الْيَوْمَ حَدِيدٌ [in the Kur 1. 21] means *And thy sight,* or *intellect, to-day, is*] *sharp,* or *piercing;* so that thou perceivest therewith what thou didst not know, or what thou deemedst improbable, in thy life on earth: (Jel:) or *thy judgment, to-day, is penetrating.* (L.) [Hence also,] رَائِحَةٌ حَدِيدَةٌ (L) and حَادَّةٌ (L, K) *A sharp,* or *pungent, odour.* (L, K.) And نَاقَةٌ حَدِيدَةُ الجِرَّةِ *A she-camel whose cud has a pungent odour;* (K, TA;) which is a quality approved. (TA.) حَدِيدٌ also signifies [*Iron;*] *a certain substance,* (L,) *well known;* (S, L, K;) so called because of its resistance: (S, L:) حَدِيدَةٌ is a more particular term, (S,) signifying *a piece thereof;* (L;) [and *an instrument,* or *implement, thereof:*] pl. حَدَائِدُ (S, L, K) and حَدَائِدَاتٌ; (S L;) the latter (which is erroneously written in the K حَدِيدَاتٌ, TA) is a pl. pl., (L,) sometimes occurring in poetry. (S.) It is said in a prov.,

* إِنَّ الحَدِيدَ بِالحَدِيدِ يُفْلَحُ *

Verily iron with iron is cloven, or *cut.* (S and K in art. فلح.) And in another, تَضْرِبُ فِى حَدِيدٍ بَارِدٍ [*Thou beatest upon cold iron*]: applied in relation to him who hopes for that of which the attainment is remote, or improbable; and to him in whom is nothing to be hoped for. (Har p. 633.) ___ Also *Like iron in hardness:* applied in this sense to solid hoofs. (Mgh.)

حَدَادَةٌ One's *wife.* (Sh, K.)

حَدَادَةٌ The *office of a door-keeper.* (Msb.) ___ The *art of a blacksmith,* or *worker in iron.* (Mgh.) [The *art of a maker of coats of mail.*]

حَدِيدَةٌ : see حَدِيدٌ.

حُدَّى : see حَدَأَةٌ, in art. حدأ.

حَدَّادٌ *A door-keeper:* (S, A, Mgh, L, Msb, K:) so called because he prevents men from entering. (Mgh, L.) ___ *A keeper of a prison:* (S, Mgh, K:) because he prevents persons from going out, or because he works the iron of the shackles. (S. [See what follows.]) ___ The *person who inflicts the punishment termed* حَدٌّ: so in the saying, أُجْرَةُ الحَدَّادِ عَلَى السَّارِقِ [*The pay of the inflicter of the* حدّ *is to be imposed upon the thief*]; or, as some say, the meaning here is, *the keeper of the prison,* because, in general, he has the charge of the amputation; but the former meaning is the more probable, and more obvious. (Mgh.) ___ *A seller of wine; a vintner:* because he withholds his wine until he obtains for it a price that contents him: so in the following verse of ElAashà:

* فَقُمْنَا وَلَمَّا يَصِحْ دِيكُنَا *
* إِلَى جَوْنَةٍ عِنْدَ حَدَّادِهَا *

[*And we arose, when our cock had not yet crowed, to a wine-jar smeared with pitch, in the possession of its seller*]. (S, L.) ___ *A blacksmith; a worker in iron.* (Mgh, L, K.) *A maker of coats of mail.* (TA.)

حُدَّادٌ : see حَدِيدٌ.

حَدْحَدٌ *Short* (L, K) *and thick:* an epithet applied to a man. (L.)

حَادٌّ ; fem. with ة: see حَدِيدٌ, in two places. See also 1, voce حَدَّتْ.

أَحَدُّ [*More,* and *most, sharp:* &c.] ___ You say, هُوَ مِنْ أَحَدِّ الرِّجَالِ *He is of the most sharp,* or *hasty, in temper,* or *of the most irascible, passionate,* or *angry, of men.* (A, TA.)

مَحَدٌّ, or مُحَدٌّ: see حَدَدٌ.

مُحُدٌّ and **مُحُدَّةٌ**: see 1, voce **حَدَّتْ**.

مَحْدُودٌ : see **حَدَدٌ**. ___ Also A man (L) *denied,* or *refused, good,* or *prosperity; prevented,* or *withheld, from obtaining good;* (T, L, K;) and so **حُدٌّ** , with damm, (K,) or **حَدٌّ** ; (as in the L;) the latter heard only from Lth: (T, TA:) *withheld from good fortune &c.;* (S, L;) *withheld from sustenance; contr. of* **مَجْدُودٌ**: (Mgh:) and *withheld from evil.* (L, K.)

مُحَادٌّ and **مُحَادَّةٌ**: see **حَدِيدٌ**, in four places.

مُحْتَدٌّ : see **حَدِيدٌ**: and see also **حَدَدٌ**, in two places.

حدأ

حَدَأٌ : see حَدَأَةٌ: and see also حِدَأَةٌ, in two places.

حَدَأٌ : see حَدَأَةٌ, in three places: and see also what next follows.

حَدَأَةٌ (As, S, K) and حِدَأَةٌ , but the former is the more chaste, (TA,) *A double-headed* فَأْس [i. e. *hoe,* or *adz,* or *axe*]: (As, S, K:) [a kind of فَأْس used in the present day is a hoe with two heads, one at each end of the handle:] or the *head of a* فَأْس: and the *head of an arrow:* (K:) pl. of the former حَدَأٌ (As, S, K) [or rather this is a coll. gen. n.] and حَدَآءٌ, (K, TA, [in the CK حِدَاءٌ,]) mentioned by AO and As and A 'Obeyd; (TA;) and the pl. of حِدَأَةٌ is حِدَأٌ (TA) [or rather this, like حَدَأٌ, is a coll. gen. n.]. See also the next paragraph, in two places.

حَدَأَةٌ , (S, Msb, K,) or حِدَأَةٌ , [but see what follows,] sometimes pronounced حَدَأَةٌ , (Mgh,) [The *kite;* vulgarly called حِدَاية;] *a certain bird,* (S, Mgh, K,) *well known;* (S, K;) *a certain noxious bird;* (Msb;) *surnamed* أَبُوالخَطَّاف *and* ابو الصَّلْت; (TA;) *that preys upon large field-rats* (جُرْذَان): (Mgh, TA:) J and Sgh say that the word should not be pronounced حَدَأَةٌ ; but AHei mentions this pronunciation on the authority of [some of] the Arabs; and accord. to IAar and IAmb, the فَأْس [see above] and this bird were sometimes called alike حَدَأَةٌ and حَدَأٌ : the more approved pronunciation of the name of the bird, however, is with kesr [i. e. حِدَأَةٌ]: the pl. is حِدَأٌ (S, Msb, K) and حِدَآءٌ, (K,) both extr., (TA,) [or rather the former is a coll. gen. n.,] and حِدْآنٌ: (Msb, K:) and the following are variations of the name of this bird: حُدَّى, and حُدَيَّا, (TA,) the latter said by AHát to be an erroneous form of the word, used by the people of El-Hijáz, (Mgh, TA,) and حُدَيْئِيَةٌ , app. a dim., for حُدَيْئَةٌ , also pronounced حُدَيَّةٌ, (TS, TA,) and حُدُوٌّ, occurring in a trad. in conjunction with أُفْعُوٌّ [for أَفْعًى], (Mgh, TA,) of the dial. of the people of Mekkeh. (TA in art. حدو.)

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Hence the saying, حدأ حدأ ورآءك بندقة, (S, K, TA,) for which the vulgar say, حدا حدا, (S,) [accord. to some, meaning *O kite, O kite, a bullet is behind thee:* accord. to others, *O Ḥidà, O Ḥidà, Bunduḳah is behind thee:*] Esh-Sharḳee (Ibn-El-Ḳuṭámee, Ta) Says, (S,) حدأ and بندقة were two tribes, descendants of حدأ بن نمرة and بندقة بن مظّة, (S, K, *) and both of سعد العشيرة; (S, TA;) the former in El-Koofeh, and the latter in El-Yemen: the former attacked the latter, and obtained spoil from them; and then the latter attacked the former, and destroyed them: (TA:) and hence this saying: (S, K, TA:) or حدأ is here an apocopated form of حدأة: (S, K:) so says ISk: (S:) and AO says that by it is here meant the bird [i. e. the kite]; and by بندقة, the thing with which one shoots [from a cross-bow, namely, a bullet]; and the prov. is used to caution a person: accord. to Ibn-El-Kelbee, it is applied to him who esteems himself cunning in an affair, and is outwitted therein by another: accord. to the A, to him who is threatened with an evil near at hand. (TA.) حدأة also signifies The سالفة (meaning the *fore part,* TA, [or the *fore part from beneath the ear to the middle of the collarbone,*]) *of the neck of a horse:* (As, K:) pl. حدآء. (As, TA.) See also حدأة.

حديئة and حديئية: see the next preceding paragraph.

حدب

1 **حَدَبَ**, aor ـَ, inf. n. حَدَبٌ; (S, * A, Mgh, * Msb, K;) and احدبّ, and تحادب, (K,) and احدودب; (S, K;) *He* (a man, Msb) *was*, or *became, humpbaked;* (Mgh, Msb;) *he had a prominent*, or *protuberant, back, and a hollow*, or *receding, chest* (A, * K) *and belly:* (K:) [accord. to the Msb, from حَدَبٌ signifying elevated ground; but the reverse is indicated in the A:] and *it* (the back) *was*, or *became, humped*, or *protuberant;* (S, A; *) as also انحدب. (KL.) ___ And the first, *It* (a thing) *rose*, or *grew up* or *out, high:* (KL:) [*it was*, or *became, gibbous*, or *convex;* as also حَدَبَ عَلَيْهِ ___.] احدودب, (S, A, K,) inf. n. as above; (KL, TA;) and تحدّب; (S, A, K;) *He was*, or *became, affectionate, favourable*, or *kind, to him.* (S, A, * K, KL, TA.) And حَدَبَتْ عَلَى وَلَدِهَا, (K, * TA,) inf. n. as above; (TA;) and تحدّبت; (K;) *She* (a woman) *applied herself constantly to the care of her child*, or *children, after the loss of her husband, not marrying again.* (K, TA.) حَدَبَ عَنْهُ, aor. ـِ, inf. n. حَدْبٌ, *He repelled from him, and defended him.* (MF, TA.)

2 **تَحْدِيبٌ** [inf. n. of حدّب] The act of *elevating*, or *raising high, the back.* (KL.) ___ [And, accord. to Golius, as on the authority of the KL, The *making* a thing *gibbous*, or *convex:* but this meaning which the word has in the present day, I do not find in my copy of the KL.]

4 **احدبهُ** *He* (God) *rendered him humpbacked.* (S.) ___ *He*, or *it, rendered him affectionate, favourable*, or *kind.* (KL.)

5 **تَحَدَّبَ** see 1, in two places. ___ تحدّب به *He*, or *it, clung*, or *clave, to it.* (K, TA.)

6 **تَحَادَبَ** see 1.

7 إِنْحَدَبَ see 1.

9 إِحْدَبَّ see 1.

12 إِحْدَوْدَبَ see 1, in two places. ___ Also *It* (sand) *was*, or *became, curved*, or *winding;* or *curved*, or *winding, and long.* (K.)

حَدَبٌ *High*, or *elevated, ground;* so in the Kur xxi. 96; (S, A, Msb;) as also حَدَبَةٌ ; and so حَدَبٌ مِنَ الأَرْضِ: (A:) or *rugged and high ground:* (T, K:) pl. حِدَابٌ (S) [and app., accord. to the TA, أَحْدَابٌ also, a pl. of pauc.]. And حَدَبُ الرَّمْلِ *Sand brought by the wind,* [or *blown together,*] *and elevated.* (A, TA.) And hence, as being likened to such sand, (IAar, TA,) حَدَبُ البُهْمَى *What is scattered, and heaped up, of* [*the species of barley-grass called*] بهمى. (IAar, K, TA.) And حَدَبُ المَآءِ *The elevated waves of water:* (T, TA:) or *the rolling over of water, volume over volume:* (K, TA:) or *the rolling of water in waves.* (TA.) And حَدَبُ الغَدِيرِ *The motion and waves of the pool of water left by a torrent.* (IAar, TA.) And حَدَبُ السَّيْلِ *The rise*, or *swell, and abundance, of the torrent.* (A, TA.) ___ *A slope in a declivity;* expl. by حَدُورٌ فِى صَبَبٍ, as in the correct copies of the K, and in the L; in some copies of the K حدوب; (TA;) [in the CK حُدُورٌ;] as the حَدَبُ of waves (in some copies of the K, of the wind, TA, [an evident mistranscription, الريح for الموج,]) and of sand. (K.) ___ *A mark left upon the skin;* (As, K;) such as the [*weal* or] *swelling and thickness produced by beating.* (As, TA.) ___ The *intenseness of the cold* of winter. (A, K.) *A certain plant:* or the [*plant called*] نَصِىّ. (K.)

حَدِبٌ : see أَحْدَبُ. ___ Also *Affectionate, favourable*, or *kind.* (A, TA.) You say, هُوَ حَدِبٌ عَلَى أَخِيهِ *He is affectionate*, &c., *to his brother.* (A.) أَرْضٌ حَدِبَةٌ *A land abounding with the plant called* حَدَب. (K.)

حَذَبَةٌ *A hump on the back.* (Az, S, A, Mgh.) ___ See also حَدَبٌ.

حَدَابِ , like قَطَامِ, (K,) indecl., (TA,) *A year of drought, barrenness,* or *dearth:* (K:) or *a year of severe drought.* (TA.)

حُدَيْبَآءُ : see what next follows.

أَحْدَبُ *Humpbacked;* (S, Mgh, Msb;) *having a prominent,* or *protuberant, back, and a hollow,* or *receding, chest and belly;* (K;) and حَدَبٌ signifies the same: (Sb, S, K:) fem. of the former حَدْبَآءُ: (Msb:) and pl. حُدْبٌ. (Msb, TA.) ابنة حُدَيْبَآءُ (dim. of حَدْبَآءُ), meaning *A little humpbacked daughter,* occurs in a trad. (TA.) ___ Hence, آلَةٌ حَدْبَآءُ, (see a verse of Kaab Ibn-Zuheyr, voce آلَةٌ, in art. اول,) *A gibbous bier:* (A, * TA:) or (as used in that verse) it means *a distressing state,* or *condition:* or *an elevated apparatus.* (TA.) And رَمْلَةٌ حَدْبَآءُ [*A gibbous tract of sand*]. (ISh, K in art. دبح, &c.) And ناقة حَدْبَآءُ, (S, A,) or دَابَّةٌ حَدْبَآءُ, (K,) *A she-camel,* (S, A,) or *a beast,* (K,) *the prominent parts of whose hips,* (S, A, K,) *and the bone of whose back,* (TA,) *appear,* (S, A, K,) *by reason of her leanness.* (A, TA.) And حَدْبَآءُ حَدْبِيرٌ and حَدْبَارٌ are expressions used in the same sense: (L, TA:) pl. حُدْبٌ حَدَابِيرُ. (S, L, TA.) ___ الأَحْدَبُ is the name of *A vein* (عرق) *penetrating into,* or *lying within, the bone* (عَظْمٌ [app. a mistranscription for عَظَمَةٌ the *upper portion*]) *of the fore-arm.* (K.) ___ أَمْرٌ أَحْدَبُ (A) and خُطَّةٌ حَدْبَآءُ (A, TA) *A difficult affair:* (A, TA:) and أُمُورٌ حُدْبٌ (A, TA) and حُدْبُ الأُمُورِ (K) *difficult affairs;* (A, K, TA;) sing. حَدْبَآءُ [for خُطَّةٌ حَدْبَآءُ or the like]. (K.) And سَنَةٌ حَدْبَآءُ *A severe, cold year.* (A, TA.) [Hence,] وَسِيقٌ أَحْدَبُ *A quick driving.* (TA.) ___ [Hence, also,] الأَحْدَبُ [used as a subst.] *Vehemence, severity, difficulty,* or *distress;* syn. الشِّدَّةُ. (K.) [Also *More,* and *most, affectionate, favourable,* or *kind.*] أَحْدَبُهُمْ عَلَى المُسْلِمِينَ, said of Aboo-Bekr, in a trad. of 'Alee, means *The most affectionate, favourable,* or *kind, of them, to the Muslims.* (TA.)

حدث

1 **حَدَثَ** , (S, A, Mgh, Msb, K,) aor. ـُ , (Mgh, Msb,) inf. n. حُدُوثٌ (S, Mgh, Msb, K) and حَدَاثَةٌ, (A, K,) *It was new,* or *recent; contr. of* قِدَمٌ: (S, * A, K:) *it* (a thing) *came into existence; began to be; had a beginning; began,* or *originated; existed newly, for the first time, not having been before:* (S, Mgh, Msb, TA:) but when mentioned with قِدَمٌ, it is written حَدُثَ, with damm to the د, (S, Mgh, K,) as in the saying, أَخَذَنِى مَا قَدُمَ وَمَا حَدُثَ, (S,) or أَخَذَهُ الخ, (A, Mgh,) meaning *Old and new anxieties and thoughts* [*came into my mind,* or *his mind,* or *overcame me,* or *him*]; (TA;) or *old and new griefs* or *sorrows;* (Mgh;) the former saying occurring in a trad.: (TA:) the verb is not thus in any other case [in this sense]. (S.) You say, حَدَثَ بِهِ عَيْبٌ *A vice,* or *fault,* or *the like, originated in him,* or *it, not having been before.* (Msb.) And حَدَثَ أَمْرٌ *An affair,* or *event, originated:* (Mgh:) or *happened,* or *came to pass.* (S.) حُدُوثٌ is of two kinds: حُدُوثٌ زَمَانِىٌّ, which is A thing's *being preceded by non-existence:* and حُدُوثٌ ذَاتِىٌّ, which is a thing's *being dependent upon another for its existence.* (KT.) ___ حَدَاثَةٌ and حُدُوثَةٌ, [as inf. ns. of which the verb, if they have one, is, accord. to analogy, حَدُثَ,] relating to a man, signify The *being young;* or [as simple substs.] *youthfulness.* (ISd, K.)

2 **حدّثه** [*He told him,* or *related to him, something; he discoursed to him,* or *talked to him:* see also 5]. You say, حدّثه الحَدِيثَ, (L,) and حدّثه بِهِ, (A, * L,) inf. n. تَحْدِيثٌ, a word of well-known meaning, (S,) *He told him,* or *related to him, the story,* or *narrative,* or *tradition.* (L.)

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[And حدّث *He related traditions of Mohammad:* and حدّث عن فُلَانٍ *he related such*

traditions heard, or learned, *from such a one:* the verb in this sense being an Islámee term.] ___ [Hence,] تَرَكْتُ البِلَادَ تُحَدِّثُ *I left the countries,* or *towns, resounding with a buzzing,* or *confused noise.* (Th, ISd.)

3 **حادث سَيْفَهُ** , (TA,) inf. n. مُحَادَثَةٌ, (S, K,) *He polished his sword;* (S, * K, * TA;) [*as though he made it new by doing so;*] as also احدثه , (TA,) inf. n. إِحْدَاثٌ. (K.) ___ Hence, حَادِثُوا هٰذِهِ القُلُوبَ بِذِكْرِ ٱللّٰهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ *Polish and cleanse ye these hearts by the remembrance of God, like as the sword is polished:* [*for they quickly become sullied:*] a trad. of El-Hasan. (TA.) مُحَادَثَةٌ and تَحَادُثٌ , words of wellknown meaning, (S,) are syn.: (K:) [but the former generally relates to two persons: the latter, to more than two:] you say, حادث صاحبه [*He talked,* or *conversed in words, with his companion*]: (A:) and حادثوا and تحادثوا [*They talked,* or *conversed in words, together,* or *one with another*]. (TK.)

4 **احدثه** (S, A, Msb, TA) and استحدثه (A) *He* (God, S, or a man, Msb) *brought it into existence, caused it to be, made it, produced it, effected it,* or *did it, newly, for the first time, it not having been before; began it,* or *originated it; invented it; innovated it.* (S, Msb, TA.) [Hence,] احدث أَمْرًا [*He brought to pass an event*]. (Kur lxv. 1.) And احدث حَدَثًا *He originated an innovation* [see حَدَثٌ]. (TA.) ___ See also 3. ___ Also احدث, (S, L, Msb, K,) inf. n. إِحْدَاثٌ, (Msb,) from الحَدَثُ, (S,) *He voided his ordure;* or *broke wind:* (L, K:) it has both these meanings: (L:) or *he did a thing that annulled his state of legal purity.* (Msb.) [See حَدَثٌ.] ___ And *He committed adultery,* or *fornication:* (K, TA:) and in like manner one says of a woman [احدثت]. (TA.)

5 **تحدّث** [*He talked; conversed in words; told,* or *related, stories,* or *narratives*]. (S.) And تحدّث به [*He talked of it; told it; related it*]; (S, A, Msb, K;) namely, a حَدِيثٌ, (Msb,) or what is termed

أُحْدُوثَة. (S, K.) And يَتَحَدَّثُ إِلَى النِّسَآءِ [*He talks to women*]. (S, A. *) [See also 2.] ___ It is said in a trad., يَبْعَثُ ٱللّٰهُ السَّحَابَ فَيَضْحَكُ أَحْسَنَ الضَّحِكِ وَيَتَحَدَّثُ أَحْسَنَ الحَدِيثِ [*God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking*]: the talking here mentioned, says IAth, is said to mean thundering; and the laughing, lightning; thundering being likened to talking because it announces rain, and its near coming: or by laughing may be meant the smiling of the earth, and the appearing of the flowers or blossome; and by talking, the talking of men in describing and mentioning the plants or herbage: this figure of speech is termed مَجَازٌ تَعْلِيقِىٌّ, and is one of the most approved kinds of مجاز. (TA.)

6 **تَحَادَثَ** see 3, in two places.

10 **إِسْتَحْدَثَ** see 4. ___ You say also, استحدث خَبَرًا *He found new tidings* or *information:* (S:) or *he gained,* or *acquired, tidings* or *information.* (A.)

رَجُلٌ حُدْثٌ and حُدُثٌ and حَدَثٌ and حَدِيثٌ (K) and مُحَدَّثٌ (L) *A man of many stories* or *narratives,* (L, K,) *and who relates them well:* (L:) or رجل حُدُثٌ and حَدَثٌ signify *a man who relates stories,* or *narratives, well:* and رجل حَدِيثٌ signifies *a man of many stories* or *narratives;* (S, A, El-Wá'ee;) but is used by the vulgar to signify *a man who relates stories,* or *narratives, well.* (El-Wá'ee, TA.) And you say رَجُلٌ حُدْثُ مُلُوكٍ *A man who is a companion of kings in talk* (S, A, K) *and in their nocturnal conversations:* (S:) and حُدْثُ نِسَآءٍ *one who talks to women;* (S, A;) or *who talks with women.* (Az, TA in art. تبع.) And هو حَدِيثُهُ [*He is his story-teller*]. (A.)

حَدَثٌ *A novelty,* or *new thing; an innovation; a thing not known before:* and particularly *relating to El-Islám* [i. e. *to matters of religious doctrine* or *practice* or *the like*]: (Mgh:) [and so أَمْرٌ مُحْدَثٌ ; for] مُحْدَثَاتُ الأُمُورِ (pl. of مُحْدَثٌ, TA) signifies *innovations of people of erroneous*

opinions, (Msb, TA,) *inconsistent with the doctrines,* or *practices, of the just of preceding times:* or *what is not known in revealed scripture, nor in the Sunneh, nor in the general conventional tenets of the doctors of the law:* and حَدَثٌ, [in like manner,] *an innovation that is disapproved, not agreeable with custom,* or *usage, and not known in the Sunneh.* (TA.) آوَى مُحْدِثًا, occurring in a trad., means *He entertained an innovation;* [i. e. *he embraced,* or *held, it;*] or *he was content,* or *pleased, with it;* or *he bore it patiently:* or, as some say, it is آوَى مُحْدَثًا, meaning *he entertained,* or *harboured in his dwelling, a criminal,* or *an offender, and protected him from retaliation.* (TA.) ___ Also *i. q.* حَادِثَةٌ and حَدَثَانٌ [in some copies of the S حَدْثَانٌ] and حُدْثَى [signifying *An accident, an event, a hap,* or *a casualty:* and generally *an evil accident* or *event, a mishap, a misfortune, a disaster, a calamity,* or *an affliction*]: (S:) [the most common of these words is حَادِثَةٌ; and its pl., حَوَادِثُ, is more common than the sing.:] the pl. of حَدَثٌ is أَحْدَاثٌ. (TA.) أَحْدَاثُ الدَّهْرِ and حَوَادِثُهُ (A, K) and حَدَثَانُهُ, (K,) or, as is said by Fr and others, this last is حَدَثَانُهُ, (TA,) signify *The accidents,* or *casualties, of time* or *fortune;* or *the evil accidents,* or *calamities, of time* or *fortune.* (A, K.) حَوَادِثُ occurs used as a sing., said to be put by poetic license for حَدَثَانٌ: and this latter is also used [as a pl.] for حَوَادِثُ: so say Az and AAF: and it is said to be a noun in the sense of حَوَادِثُ الدَّهْرِ and نَوَائِبُ الدَّهْرِ: accord. to Fr, the Arabs say, [using it as a pl.,] أَهْلَكَتْنَا الحَدَثَانُ [*The accidents,* or *evil accidents, of time,* or *fortune, destroyed us*]: some say الحَدَثَانِ, making it dual of حَدَثٌ, and meaning thereby *the night and day;* like as they say [in the same sense] الجَدِيدَانِ and المَلَوَانِ &c. (TA.) ___ [Hence] حَدَثٌ is a term applied by Sb to The مَصْدَرُ [or *infinitive noun*]; because all مَصَادِرُ are [significant of] accidents [considered as subsisting in, or proceding from, agents]: and the pl. which he assigns to it in this sense is أَحْدَاثٌ. (TA.) ___ The *voiding of ordure;* or the *breaking of wind;* syn. إِبْدَآءٌ: (K:) or *legal impurity that forbids,* or *prevents, one's performing prayer &c.:* (KT:) or *a state annulling legal*

purity: pl. أَحْدَاثٌ. (Msb.) [See 4.] ___ *I. q.* وَلِىٌّ [The *rain following that called the* وَسْمِىّ]: (L:) or الأَحْدَاثُ [pl. of الحَدَثُ] signifies *the rains of the commencement,* or *first part, of the year.* (K.)

___ *Young,* applied to a man, (A, * L, Msb, *) and to a horse or an ass or the like, and a camel, and, accord. to IAar, to a mountain-goat: (L:) pl. أَحْدَاثٌ (A, L, Msb,) and حُدْثَانٌ. (L.) You say رَجُلٌ حَدَثٌ, (Th, S, L, &c.,) and حَدِيثُ السِّنِّ, (Th, S, A, Msb, K,) and حَدَثُ السِّنِّ, (IDrd, K, [but this is by some disallowed, as will be seen below,]) *A young man:* (S, L, Msb, K:) and in the pl. sense you say غِلْمَانٌ أَحْدَاثٌ and حُدْثَانٌ [pls. of حَدَثٌ], (S,) and رِجَالٌ أَحْدَاثُ السِّنِّ and حُدْثَانُ السِّنِّ, [or these, as is implied above, are not allowable,] and حُدَثَآءُ السِّنِّ [pl. of حَدِيثٌ]. (ISd, TA.) J says, [in the S,] if you mention the سِنّ, you say حَدِيثُ السِّنِّ [lit. *Young of tooth*]: and IDrst says, the vulgar say, هُوَ حَدَثُ السِّنِّ, like as you say حَدِيثُ السِّنِّ; but it is a mistake; for حَدَثٌ is an epithet applied to the man himself, and is originally an inf. n.; one should not apply it as an epithet to the سِنّ nor to the ضِرْس nor to the نَاب; but حَدِيثٌ is an epithet applied to anything *recent.* (TA.)

حُدُثٌ : see حَدَثٌ, first sentence; each in two places.

حَدَثٌ : see حَدَثٌ, first sentence; each in two places.

حَدَثٌ : see حَدَثٌ.

حُدْثَى : see what next follows.

حُدْثَانٌ The *first,* or *beginning,* or *commencement,* of a state, or a case, or an affair; (S, A, Mgh, K;) as also حَدَاثَةٌ : (S, Mgh, K:) and its *freshness;* which is also a signification of both these words. (S, Mgh.) So in the saying, افْعَلْ ذٰلِكَ الأَمْرَ بِحُدْثَانِهِ and بِحَدَاثَتِهِ [*Do thou that thing while it is in its first and fresh state*]. (S, Mgh. *) One says also, أَتَيْتُهُ فِى حُدْثَانِ شَبَابِهِ and حُدْثَى شَبَابِهِ and حَدِيثَ شَبَابِهِ *I came to him in the beginning,* or *first period, of his youth.* (Aboo-'Amr Esh-Sheybánee, TA.) And it is said in a trad., addressed to

'Áïsheh, لَوْلَا حَدْثَانُ قَوْمِكَ بِالْكُفْرِ لَهَدَمْتُ الْكَعْبَةَ وَبَنَيْتُهَا, (Mgh, * TA,) or, as some relate it, حَدَاثَةُ قَوْمِكَ, which means the same, (Mgh,) i. e. *Were it not for the shortness of the period that has elapsed since thy people were in the state of infidelity, I would pull down the Kaabeh, and build it* [anew]. (TA.) ___ See also حَدَثٌ, in two places.

حَدَثَانٌ , used as a sing. and as a pl.: see حَدَثٌ, in three places.

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حَدِيثٌ *New, recent;* (K;) *contr. of* قَدِيمٌ: (S:) *having,* or *having had, a beginning; existing newly, for the first time, not having been before;* as also حَادِثٌ : (Msb:) *brought into existence, caused to be, made, produced,* or *done, newly, for the first time, not having been before; begun,* or *originated; invented; innovated;* as also مُحْدَثٌ . (TA.) ___ See حَدَثٌ, last two sentences, in four places. And see حَدْثَانٌ. You say also, هُوَ حَدِيثُ عَهْدٍ بِالإِسْلَامِ *He is,* or *was, recently become a Muslim.* (Msb.) And حَدِيثُو عَهْدٍ بِكُفْرِهِمْ, (TA,) or بِالْجَاهِلِيَّةِ, or حَدِيثُ عَهْدِهِمْ, (Mgh,) Men *lately in their state of infidelity* [or *in the state of paganism* or *ignorance*]; *who have but recently ceased to be in their state of infidelity* [&c.]. (TA.) Also *i. q.* خَبَرٌ [*Information; a piece of information; intelligence; an announcement; news,* or *tidings; a piece of news; an account; a narration,* or *narrative; a story;* &c.]; (S, K;) employed to signify little and much; (S;) and حَدِّيثَى signifies the same: (K:) or *a thing,* or *matter, that is talked of, told,* or *narrated, and transmitted:* (Msb:) [and *talk,* or *discourse:*] and [in like manner] أُحْدُوثَةٌ signifies *a thing that is talked of, told,* or *narrated:* (S, K:) or this last signifies *a wonderful*

thing: (IB, TA:) it has been asserted, says MF, that there is no difference between احدوثة and حديث in usage, and in denoting *what is good* and *what is evil;* in contradiction to such as say that the former peculiarly signifies *that* [*kind of story*] *in which there is no profit nor any truth;* such as amatory stories, and the like fictions of the Arabs: Fr asserts it to signify peculiarly *a laughable and an absurd story;* differing from حديث: and Ibn-Hishám El-Lakhmee, in his Expos of the Fs, says that it is only used to denote *what is bad,* or *evil:* but Lb replies against him, in his Expos., that it is sometimes used to denote *what is good;* as in a saying mentioned by Yaakoob, which see below: (TA:) the pl. of حَدِيثٌ is أَحَادِيثُ, contr. to analogy, (S, K,) said by Fr to be pl. of أُحْدُوثَةٌ , and then used as pl. of حديث, (S,) but IB says that this is not the case; (TA;) and حَدْثَانٌ and حُدْثَانٌ are also pls. of حديث, (K, TA,) sometimes occurring; the latter, rare. (TA.) You say, سَمِعْتُ حَدِيثًا حَسَنًا (TA) and حَدِيثِى حَسَنَةً (S, A, * TA) [*I heard a good story* or *narrative* &c.]; both meaning the same. (TA.) And انْتَشَرَ لَهُ فِى النَّاسِ أُحْدُوثَةٌ حَسَنَةٌ [*A good story of him became spread abroad among the people*]: a saying mentioned by Yaakoob in his Isláh. (TA.) And أُحْدُوثَةٌ مَلِيحَةٌ [*A pretty story*], and أَحَادِيثُ مِلَاحٌ [*pretty stories*]. (A.) And قَدْ صَارَ فُلَانٌ أُحْدُوثَةً [*Such a one has become the subject of a story,* or *of a wonderful story:* and in like manner, as is said in the A, صَارُوا أَحَادِيثَ: there said to be tropical]. (IB, TA.) ___ Hence the حديث of the Apostle of God: (Msb:) [i. e.] حَدِيثٌ also signifies *A narration of a* مُحَدَّث: (L:) [meaning حَدِيثٌ نَبَوِىٌّ, i. e. *a tradition,* or *narration, relating,* or *describing, a saying* or *an action &c. of Mo- hammad:*] this word and خَبَرٌ both signify *a tradition that is traced up to Mohammad,* or *to a Sahábee,* or *to a Tábi'ee:* (TA in art. رقأ:) or حديث is applied to *what comes from the Prophet:* خَبَرٌ, to what comes from another than the Prophet; or from him or another: and أَثَرٌ to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet: (Kull p. 152:) the word in this sense, i. e. the حديث of the Prophet, has for its pl. only أَحَادِيثُ; and therefore Sb mentions it in the category of those words which have pls. anomalously formed; such as عُرُوضٌ, pl. أَعَارِيضُ; and بَاطِلٌ, pl. أَبَاطِيلُ. (TA.) [الحَدِيثَ written at the end of a quotation of a part of a trad. is for اقْرَأْ الحَدِيثَ

Read the tradition.] ___ حَدِيثٌ قُدْسِىٌّ [*A holy tradition* or *narration*] means *what God has told to his prophet by inspiration,* or *by a dream,* or *in sleep, and the prophet has told in his own phraseology:* the Kur-án is esteemed above this, because [it is held that] its words also were revealed: (KT:) *that of which the words are from the apostle, but the meaning is from God, by inspiration,* or *by a dream,* or *in sleep.* (Kull p. 288.)

حَدَاثَةٌ : see حَدْثَانٌ, in three places. [Hence,] حَدَاثَةُ السِّنِّ *Youth; the first period of life.* (TA.)

حُدَّاثٌ : see مُحَدَّثٌ.

حَدِيثٌ : see حَدْثٌ, in three places.

حَدِيثَى : see حَدِيثٌ, in two places.

حَادِثٌ : see حَدِيثٌ, first sentence.

حَادِثَةٌ ; and its pl., حَوَادِثُ: see حَدَثٌ, in four places.

أَحْدَثُ *More,* and *most, new,* or *recent:* fem. حُدْثَى; as in the phrase امْرَأَتِى الحُدْثَى, occurring in a trad., *My wife who was more,* or *most, recently married.* (TA.)

أُحْدُوثَةٌ : see حَدِيثٌ, in five places.

مُحْدَثٌ : see حَدِيثٌ: ___ and see also حَدَثٌ, in two places. ___ Also, applied to a poet, *i. q.* مُوَلَّدٌ [*A post-classical author:* itself a post-classical term]. (Mz 49th نوع.) [And المُحْدَثُونَ *The moderns;* or *people of later times;* opposed to القُدَمَآءُ.]

مُحْدِثٌ : see حَدَثٌ.

مُحَدَّثٌ *A true,* or *veracious,* man: (K:) a man *of true opinion:* (S:) *of true conjecture:* (A, TA:) *inspired; into whose mind a thing is put, and who tells it conjecturally and with sagacity; as though he were told a thing, and said it:* occurring in a trad.: (TA:) such was 'Omar. (A, TA.)

مُحَدِّثٌ *A teller,* or *relater, of stories, narratives,* or *traditions:* [and particularly *a relater of,* or *one skilled in, the traditions of Mohammad:*] حُدَّاثٌ in the sense of مُحَدِّثُونَ, signifying a company of men *telling,* or *relating, stories* &c., is an anomalous pl., formed by assigning it to the same predicament as words of similar meaning, of which سُمَّارٌ, pl. of سَامِرٌ, is an ex. (L.) See also حَدْثٌ.

أَرْضٌ مَحْدُوثَةٌ *Land upon which the rain called* حَدَث *has fallen.* (L.)

حدج

1 **حَدَجَهُ** , (S, A, K, *) aor. ـِ , inf. n. حَدْجٌ (S, K) and حِدَاجٌ, (TA,) *He bound the* حِدْج *upon him,* i. e., upon the camel; (S, A, K;) as also احدجه : (K:) or *he bound upon him the* حِدَاجَة, i. e., *the* [*saddle called*] قَتَب *and its apparatus;* (Az, TA;) *which apparatus consists of the* بِدَادَان *with the two girths called the* بِطَان *and the* حَقَب, *without which a camel is not* [*said to be*] مَحْدُوج. (Sh, TA.) [See حِدْج.] Accord. to J, حَدَجَ also signifies *He bound* loads, or burdens, *and divided* them *into camel-loads:* (TA:) but this is a meaning that was unknown to the Arabs. (Az, TA.) J cites as an ex. the words of ElAashà,

* أَللَّبِينِ تُحْدَجُ أَحْمَالُهَا *

[*Is it for separation that her loads are bound* &c.?]: but he adds that, accord. to one reading, the poet said أَجْمَالُهَا: and this [SM says] is the right reading. (TA.) ___ [Hence, حَدَجَ is used to signify *He betook himself to warring for the sake of the religion.*] 'Omar is related to have said, حِجَّةٌ هٰهُنَا ثُمَّ ٱحْدَجْ هٰهُنَا حَتَّى تَفْنَى, meaning Perform *one pilgrimage, then betake thyself to warring for the sake of the religion until thou become old and weak,* or *die;* احدج literally signifying *bind the* حِدَاجَة *upon the camel.* (Az, TA.) ___ [Hence also,] حَدَجَهُ, (TA,) inf. n. حَدْجٌ, (K,) *He imposed upon him in a sale.* (K, TA.) You say, حَدَجَهُ بِبَيْعٍ سَوْءٍ (A, TA) *I imposed upon him with a bad sale,* and بِمَتَاعٍ سَوْءٍ *with bad merchandise.* (TA.) The person imposed upon is likened to a camel upon which a حِدَاجَة is bound. (Az, TA.) ___ And حَدَجَهُ بِمَهْرٍ ثَقِيلٍ *I imposed upon him a heavy dowry, by deceit and fraud.* (A, TA.) Also, aor. ـِ , inf. n. حَدْجٌ, *He cast* حَدَج [or *unripe and hard colocynths,* or *small colocynths,* or *small and green colocynths* or *melons,*] *at him.* (A, TA.) ___ Hence, (A, TA,) حَدَجَهُ بِسَهْمٍ, (S, A,)

inf. n. حَدْجٌ, (K,) *He shot at him with an arrow.* (S, A, K.) And حَدَجَهُ بِعَصًا, inf. n. حَدْجٌ, *He beat him,* or *struck him, with a staff,* or *stick.* (Ibn-ElFaraj, K, * TA.) ___ [Hence also,] حَدَجَهُ بِالتُّهَمَةِ, inf. n. حَدْجٌ, *He cast suspicion upon him.* (K, * TA, * TK.) And حَدَجَهُ بِذَنْبِ غَيْرِهِ (S, A) *He accused him of the crime,* or *offence, of another,* (S, TA,) and *put it upon him.* (TA.) And حَدَجَهُ بِبَصَرِهِ, (S, A,) aor. ـِ, inf. n. حَدْجٌ (S, TA) and

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حُدُوجٌ; and حَدَّجَهُ, inf. n. تَحْدِيجٌ; (TA;) *He cast his eyes at him;* (S, TA;) as also حَدَجَ إِلَيْهِ بَصَرَهُ: or *he looked intently, and sharply, at him:* or *he looked at him with a look which he* [the latter] *suspected and disliked:* (TA:) but حَدْجٌ in looking may be unattended by alarm, or fear: (Az, TA:) تَحْدِيجٌ is like تَحْدِيقٌ, (S,) syn. therewith: (K:) and also signifies the *looking intently, after alarm,* or *fear.* (TA.) ___ Also حَدَجَ, aor. ـِ, inf. n. حُدُوجٌ, *He* (a horse) *looked at the figure of a man,* or *the like, seen from a distance,* or *heard a sound, and raised his ears, and directed his eyes, towards it.* (TA.)

2 **حَدَّجَهُ**, inf. n. تَحْدِيجٌ: see 1, in two places.

4 **أَحْدَجَ** see 1, first sentence. أَحْدَجَتْ شَجَرَةُ الحَنْظَلِ *The colocynth-plant bore,* or *produced, fruit such as is termed* حَدَجٌ. (S.)

حَدْجٌ *A certain thing upon which the women of the Arabs of the desert ride; not a* رَحْلٌ *nor a* هَوْدَجٌ: (Lth, TA:) *a certain vehicle,* or *thing to ride upon, for women,* (Az, S, A, K,) *like the* مَحَفَّةٌ, (Az, S, K,) *and like the* هَوْدَجٌ; (Az, TA;) as also حَدَاجَةٌ: (S, A, K:) pl. of the former حُدُوجٌ and أَحْدَاجٌ (S, A, K) and حِدَجٌ; (AAF, TA;) and pl. of the latter حَدَائِجُ: (Yaakoob, S, A:) Az, however, says that ISk makes no

difference between the حدْج and the حدَاجَة , though there is a difference between them accord. to the Arabs, as will be seen from what follows: Sh says that حدْج is a name given to *a* هُودَج *bound upon a* قَتَب [or *small kind of camel's saddle*] *when it is bound upon the camel at once with all its apparatus:* he also says that حدَاجَة is a name given to the *apparatus composed of the* أَبَدَّة], pl. of بِدَاد, q. v.,] *which are also called* مَخَالِى القَتَب, [*and which are appertenances of the* قتب,] *when they are filled, and drawn together, and bound, and tied to the* قتب: [and he shows, in his explanation of the verb حدَج, that *this apparatus comprises the* قَتَب *and* بِدَادَان *with the two girths called the* بِطَان *and the* حَقَب: this is what is meant in the K by the saying that الحِدَاجَة also signifies الأَدَاةُ:] Aboo-Sá'id ElKilábee says that حداجة signifies the *apparatus* (اداة) *of the* قتب: and Az says that it signifies the قتب *with its apparatus.* (TA.) ___ Also *A load,* or *burden.* (S, K.) ___ And [its pl.] حُدُوج, *Camels with their* رِحَال [or *saddles*]. (TA.)

حدَج [a coll. gen. n.] The *colocynth,* or *colocynths, when unripe and hard:* (TA:) or *when become hard;* (S, TA;) *before becoming yellow:* (TA:) or *small colocynths:* (A:) or the *colocynth* or *colocynths,* and the *melon* or *melons,* (M, K,) *while small and green, before becoming yellow,* (M,) or *while continuing succulent,* or *fresh,* or *green:* (K:) or [more correctly] the *melon* or *melons;* and the *colocynth,* or *colocynths, while continuing succulent,* or *fresh,* or *green:* (T:) n. un. with ة. (S.)

حدَاجَة : see حدْج, in five places.

حدر

1 **حَدَرَ**, aor. ـُ (M, Msb, K, &c.) and ـِ, (M, K,) inf. n. حُدُورٌ (T, S, M, Msb, K) and حَدْرٌ, (T, M, K,) *He made to descend,* or *to go down* or *downwards* or *down a declivity; sent, let,* or *put, down,* or *from a higher to a lower place* or *position;* (T, S, M, A, Msb, K;) as also احدر : (Msb:) [or this latter is not chaste; for, accord. to J,] one says, حَدَرَ السَّفِينَةَ *he lowered the ship;* or *sent it to a lower place,* (S,) or *from a higher to a lower part of a river;* (A;) but one should not say, احدرها. (S.) You say also, حَدَرَ الحَجَرَ مِنَ الجَبَلِ *He rolled down the stone from the mountain.* (A.) ___ حَدَرَتْهُمُ السَّنَةُ *Dearth, scarcity,* or *drought, made them to descend* [*from the desert*]; *brought them to a descent;* (T, S;) *brought them,* (TA,) or *brought them down,* or *made them to descend,* (A,) *to the towns,* or *villages.* (A, TA.) ___ حَدَرَ اللِّثَامَ عَنْ حَنَكِهِ *He turned down the* لثام [or *muffler*] *from the part beneath his chin.* (TA.) ___ حَدَرَ الدَّمْعَ, aor. ـُ and ـِ, inf. n. حُدُورٌ and حَدْرٌ, *He shed,* or *let fall, tears;* as also حدّره . (TA.) And تَحْدُرُ العَيْنُ الدَّمْعَ, (A, K, *) and تَحْدُرُهُ, inf. n. حَدْرٌ, (K,) *The eye sheds,* or *lets fall, tears;* (A;) or *flows with tears.* (K.) And الدَّمْعُ يَحْدُرُ الكُحْلَ [*The tears make the collyrium to flow down*]. (A.) ___ حَدَرَ الدَّوَآءُ بَطْنَهُ, (A,) aor. ـُ, (TA,) inf. n. حَدْرٌ, (K,) *The medicine made his belly to discharge itself.* (A, K.) [And حَدَّرَ الطَّمْثَ *It* (a medicine) *caused the menstrual flux to descend:* see حَدَرَ.] مُحَدَّرٌ, (T, S, Mgh, K,) aor. ـُ and ـِ, (K,) inf. n. حَدْرٌ; (S, Mgh, K;) and احدر, (T, S, A, K,) inf. n. إِحْدَارٌ; (K;) *He made* the skin *to swell,* (T, S, A, Mgh, K,) *and to become thick,* (A,) by beating. (T, S, A, Mgh.) حَدَرَ الثَّوْبَ, (A, K,) aor. ـُ and ـِ, inf. n. حَدْرٌ; (K;) and احدره, (S, K,) inf. n. إِحْدَارٌ; (K;) *He twisted the unwoven warp,* (K,) or *the extremities of the unwoven warp,* (S, A,) *of the garment,* or *piece of cloth;* (S, A, K;) *like as is done with*

the ends of [*garments of the kind called*] أَكْسِيَة [pl. of كِسَآء]: (S:) because its length is thus diminished. (A.) See 7. ___ [Hence,] حَدَرَ فِى القُرآءَة, (S, Mgh, Msb, K, *) and فِى الأَذَان, (S, Mgh, Msb,) and فِى الإِقَامَة, (Msb,) aor. (S, Mgh, Msb, K) and ـِ, (K,) inf. n. حَدْر; (S, Mgh, Msb, K;) and حَدَّرَ, inf. n. تَحْدِير; (K;) and حَدَرَ القُرآءَة, (A, Msb,) and الأَذَان, and الإِقَامَة; (Msb;) *He hastened,* or *was quick, in the reading,* or *recitation,* (S, A, Mgh, Msb, K, *) and *in the call to prayer,* (S, Mgh, Msb,) and *in the* [*form of words called the*] اقامة; (Msb;) and *he hastened the reading,* or *recitation,* &c. (Msb.) حَدَّرَ and حَدُرَ, inf. n. [of the latter, accord. to analogy,] حُدُورَة, *It* (a bow-string) *was thick and strong.* (TA. [See also حَادَرَ.]) ___ And [hence, app.,] *It* (a boy) *was,* or *became, such as is termed* حَادِر [q. v.]: (TA:) [or] حَدُرَ, aor. ـُ; (Lth, As, S, A, K;) and حَدَرَ, aor. ; (ISd, K;) inf. n. [of the former] حَدَارَة (A, K) and حَدَر; (S, K;) *he was,* or *became, compact in make,* (As, S, K,) *and thick:* (TA:) or *short and fleshy:* (A:) and *he was,* or *became, fat, with thickness,* (K, TA,) *and shortness.* (TA. [See حَادِر.]) ___ And حَدَرَ, (T, S, A, K,) aor. ـُ (T, S, K) and ـِ, (K,) inf. n. حُدُور (T, S, A) and حَدَر; (K;) and احدر, inf. n. إِحْدَار; and حَدَّرَ, inf. n. تَحْدِير; (K, TA;) or tho first form only; (T;) *It* (the skin) *became swollen,* (T, S, TA,) as also انحدر, (S, K,) by reason of beating: (T, S, TA:) or *became swollen and thick,* by reason thereof. (A, K.) ___ حَدُرَت العين, inf. n. حَدَارَة, *The eye was,* or *became, large and wide:* (Msb:) *was,* or *became, beautiful.* (TA.)

2 **حَدَّرَ** see 1, in four places.

4 **أَحْدَرَ** see 1, in four places. Also احدر الثَّوْبَ *He sewed the garment,* or *piece of cloth, the second time, after the* [*slight sewing termed*] مَلّ, or شَلّ. (S.)

5 **تحدّر الدَّمْعُ** (S, K *) and تحادر (A) *The tears descended gently,* or *little by little.* (S, A, K. *) And رَأَيْتُ المَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ *I saw the rain descending and dropping upon his beard.* (TA.)

6 تَحَادَرَ see 5, in two places.

7 انحدر *He,* or *it, descended; went down, downwards, down a declivity,* or *from a higher to a lower place* or *position:* (S, A, Msb, K:) and [in like manner] حَدَرَ, inf. n. حَدْرٌ, (TA,) or حُدُورٌ, (A,) *he went down,* or *descended, a declivity.* (A, TA.) [Hence,] انْحَدَرْتُ إِلَى البَصْرَةِ *I went down to El-Basrah.* (S.) ___ Also *He journeyed,* or *went, towards El-'Irák,* and *Syria,* and *'Omán:* opposed to أَصْعَدَ, which signifies he journeyed, or went, towards Nejd, and El- Hijáz, and El-Yemen: (ISk, on the authority of 'Omárah, TA in art. صعد:) or the former, *he journeyed,* or *went, towards El-'Irák:* and the latter, he journeyed, or went, towards the Kibleh: (Aboo-Sakhr, T, TA ubi suprà:) and مُنْحَدَرٌ is used as an inf. n. of the former; like as مُصْعَدٌ is of the latter: (T, TA ubi suprà:) also, the former verb, *he returned from any town or country:* and the latter, he commenced a journey or the like, in any direction. (Ibn-'Arafeh, TA ubi suprà.) ___ Also, said of a place, *It sloped down.* (Msb.) See also 1, last sentence but one.

حَدَرٌ : see حَدُورٌ, in two places.

حَدْرَةٌ *A single thread, of the threads of a* [*garment of the kind called*] كِسَآءٌ. (TA.) [See حَدْرَةُ عَيْنٍ.] حَدَرُ الثَّوْبِ (As, T, S, Msb, K) and حُدُرَّى (K) *An eye compact and hard:* (As, T, S:) or *thick and hard:* (K:) or *wide and large and projecting:* (T:) or *large and wide:* (Msb:) or *large:* (K:) or *wide:* (TA:) or *sharp-sighted.* (K.)

حُدْرَةٌ *A herd* of camels, (S, K,) *like,* or *about, a* صِرْمَةٌ, (S,) which is [as some say] from ten to

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forty: when they amount to sixty, they are termed a صِدْعَةٌ: (TA:) *a flock* of sheep or goats. (Lh, TA.) ___ See also حُدُورَةٌ.

حدرآء : see حدرآء عين. حدور *A beautiful eye.* (TA.)

حدرَّى : see حدرة.

حدور (S, A, Msb, K) and حدر (S, K) and حدرآء, (T, K,) of the same measure as صفرآء, (T,) [in the CK, erroneously, حدرآء,] and أحدور and حادور (K) and منحدر (S, K) [which is of frequent occurrence] and منحدر and منحدر, or منحدر, or منحدر, (as in different copies of the K, the last of these being the third form given in the CK,) *A declivity,* or *declivous place; a place sloping down; a slope; a place of descent,* or *by which one descends:* (S, A, Msb, K:) a حدور is *at the foot of a mountain,* and *in any place.* (TA.) You say, هبطنا فى حدور صعبة [*We descended a difficult declivity*]. (A.) And كأنّما ينحطّ فى حدرٍ [*As though he were descending a declivity*]: (S:) occurring in a trad. (TA.)

حدورة : see what next follows.

حدورة and حدورة and حادورة *A flow,* or *flowing, of tears from the eye.* (Lh, ISd, K, TA.) Also the first, (S,) so accord. to the M, &c., (TA,) or حدرة, (K,) *Multitude, and congregation.* (S, M, K.) You say حىٌّ ذو حدورة *A tribe numerous and congregated.* (S, M.)

حادر A rope *strongly twisted:* a bow-string *strong and full.* (TA. [See also 1.]) ___ A *thick* spear. (TA.) And كعوب حوادر *Thick and round knots,* or *joints,* of a spear. (TA.) ___ A cake of bread (رغيف) *complete:* or *having thick edges.* (TA.) ___ A man *compact in make:* (S:) a boy *short and fleshy:* (A:) a youth *thick and compact:* (TA:) or *full of fat and flesh, with softness,* or *thinness, of skin:* (Lth, Az:) a boy *full in body, and of great force:* (Th:) or a boy *full of youthful vigour;* as also حادرة: [but this is an intensive epithet:] (Lth, Az:) or a *fat* boy: (K:) or a boy *fat, thick, and compact in make:* (ISd:) or *goodly,* or *beautiful:* (ISd, K:) pl. حدرة. (TA.) Also the fem., حادرة, A

thick, or *bulky*, she-camel. (T in art. رنب.) And the same, *Bulky in the shoulder-joints.* (IB.) And حوادر [the pl. fem.] *Compact and bulky* camels or the like. (TA.) ___ Anything *full of moisture, and of beautiful make.* (TA.) And حادرة العينين A she-camel *having full eyes:* (S:) or *having eyes full of fat, equal, and beautiful.* (TA.) ___ A tribe *congregated.* (TA.) ___ A *lofty* mountain. (TA.) ___ See also الحيدرة.

حندر and حندورة (S, K) and حندور (K) and حندورة (Th, K) and حندورة , and حندير and حندِيرة and حندور and حندارة , (K,) of which حندِيرة is the most approved form, (TA,) The *black* of the eye. (S, K.) One says, هو علَى حندرِ عينه and حندورة عينه (S, K) and حندور عينه and حندورة عينه (TA) *He is deemed burdensome,* or *troublesome, by him, so that he cannot look at him by reason of hatred.* (S, K.) And جعلْته علَى حندِيرة عينِى and حندورة عينِى *I made him,* or *it, a conspicuous object,* or *a thing in full view, of my eye.* (S, K.) Several lexicographers mention these forms in art. حندر, regarding the ن as a radical letter, as it should not be held to be augmentative, when occupying the second place in a word, unless on strong evidence. (TA.)

حيدر and الحيدر: see what next follows.

الحيدرة *The lion;* (S, K;) as also الحيدر , (K,) and حيدر , without ال, (TA,) and الحادر : (Kudot;:) or *the lion that is, among other lions, like the king among men;* (IAar;) because of the thickness of his neck, and the strength of his fore legs. (Th, TA.) ___ Also حيدرة *Destruction,* or *perdition;* (AZ, K;) and so حادور : (K:) or *a severe calamity;* as though it were a lion in its severity. (A.)

حادور : see حدور. Also *An ear-ring;* syn. قرط: (S, K:) pl. حوادير. (TA.) *A laxative medicine;* (A, K, * TA;) *contr. of* عاقول. (A.) See also الحيدرة.

حادورة : see حدورة.

حندور and حندور: see حندر, in three places.

حنديرٌ : see حندر.

حندارة : see حندر.

حندورة and حندورة and حندورة: see حندر, in six places.

حنديرة : see حندر, in three places.

أَحدَرُ *More, most,* or *very, fat and thick.* (TA.)

أُحدُورٌ : see حدور.

مِحدَرٌ للطُّمْث [*Emmenagogue*]. (K in arts. نجذ and جزر &c.)

منحدر and منحدر and منحدر, or منحدر, or منحدر: see حدور: and for the first, see also 7.

حدس

1 **حَدَسَ** , [aor., app., ـُـ ,] inf. n. حَدْسٌ, *He threw, cast,* or *shot.* (TA.) You say, حَدَسْتُ بِسَهْمٍ *I shot an arrow.* (S.) And حَدَسْتُهُ بِكَذَا *I threw, cast,* or *shot, at him with such a thing.* (A.) Hence, حَدْسُ الظَّنِّ *The conjecturing without evidence or proof.* (TA.) You say, حَدَسَ, (S, A, Msb, K,) aor. ـِـ (S, Msb, K) and ـُـ , (K,) inf. n. حَدْسٌ, (S, A, Msb, K,) *He opined:* (S, A, K:) or *he formed a confirmed opinion:* (Msb:) *he formed a surmise,* or *an opinion;* or *he spoke conjecturally,* or *surmising:* (S, A, K:) *he surmised respecting the meanings of speech* or *language,* (A, K,) and *things.* (K.) And هُوَ يَحْدُسُ *He says a thing according to his opinion.* (S, TA.) And بَلَغَنِى عَنْ فُلَانٍ أَمْرٌ وَ أَنَا أَحْدُسُ فِيهِ *A thing has been told me of such a one, and I speak of it conjecturally,* or *surmising.* (TA.) And حَدَسْتُ عَلَيْهِ ظَنِّى *I formed my opinion of it, not being certain of it;* as also نَدَسْتُ. (TA.) And حَدَسَ الكَلَامَ عَلَى عَوَاهِنِهِ *He spoke without anything to guide him, and without caution.* (TA.) And حَدَسَ الشَّىْءَ *He computed by conjecture the quantity, measure,* or *the like, of the thing.* (A.) And قَالَهُ بِالحَدْسِ [generally meaning *He said it conjecturally,* or *surmising:* but also meaning] *he said it by means of intuition.* (A, TA.) [حَدْسٌ is also explained in the A as signifying نَظَرٌ خَافٍ: in the TA نَظَرٌ خَفِىٌّ: both app. meaning *An obscure,* or *an occult, mode of judging* of a thing.] ___ حَدْسٌ is also *syn. with* قَصْدٌ, (K,) used transitively, (T, K,) [app. signifying The *aiming at* a thing,] *by,* or *with, whatever thing it be;* [app. meaning *by any mental operation;*] *by opinion,* or *by judgment,* or *by intelligence* or *cunning sagacity.* (TA.) حَدَسَ فِى الأَرْضِ, (El-Umawee, Msb,) aor. ـِـ , (El-Umawee, TA,) inf. n. حَدْسٌ, (S,) *He went away,* (S, Msb, TA,) or *journeyed,* (TA,) *into,* or *in,* or *through, the country,* or *land, without*

guidance: (S, Msb, TA:) or simply *he went away into,* or *in, the country,* or *land;* as also عَدَسَ. (El-Umawee, TA.) ___ [Hence, app., the phrase حَدَسَ فِى صَدْرِى شَىْءٌ, which seems to mean *A thing came at random into my mind.* See هجس.] ___ Also حَدِسَ, inf. n. as above, *He went in a right course,* or *direction:* (TA:) or *in one regular, uniform,* or *constant, course:* (O, K:) or, accord. to Az, *not in one regular, uniform,* or *constant, course.* (TA.) ___ And حَدَسَ فِى السَّيْرِ, (Msb,) inf. n. حَدْسٌ, (K,) *He hastened,* or *was quick, in pace,* or *in journeying.* (Msb, K.)

5 **تحدّس الأَخْبَارَ**, (S, K,) and عَنِ الأَخْبَارِ, (AZ, S, A, K,) *He sought to learn the news,* or *tidings, without others' knowing of him;* (AZ, S, M, A, K;) as also تندّس عنها, and توجّس: (AZ, TA:) or *he sought for,* or *inquired respecting, the news,* or *tidings, in order to know what others knew not.* (A.)

حَدَّاسٌ One *who opines,* or *conjectures, much;* syn. ظَنَّانٌ. (TA.)

حدق

1 **حَدَقَهُ** (K, TA) بعينه, aor. ـِ , inf. n. حَدْقٌ, (TA,) *He looked at it.* (K, TA.) It is said in a trad., فَحَدَقَنِى القَوْمُ بأَبْصارِهِم *And the people,* or *party, cast the blacks of their eyes at me.* (TA.) And حَدَقَهُ *He,* or *it, hit,* or *hurt, the black of his eye.* (K.) حَدَقَ, (K, TA,) aor. ـِ , (TA,) inf. n. حُدُوقٌ, said of one that is dying (ميت), *He opened his eyes, and moved his eyelids,* or *twinkled with his eyes.* (K.) You say, رَأَيْتُ المَيِّتَ يَحْدُقُ *I saw him that was dying open his eyes,* &c. (TA.) See also 4.

2 **حدّق** , (Mgh,) or حدّق النَّظَرَ, (Msb,) inf. n. تَحْدِيقٌ, (S, Mgh, Msb, K,) *He looked hardly,* or *intently,* (S, Mgh, Msb, K,) *and rolled the black*

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of the eye, (Har p. 221,) إِلَيْهِ *at him:* (Mgh, Msb:) and حَدْلَقَةٌ , with an augmentative ل, is like تَحْدِيقٌ; [the verb of which it is the inf. n., namely,] حَدْلَقَ , said of a man, signifying *he rolled the black of his eye in looking.* (S.)

4 **احدقوا به** ; (S, Mgh, Msb, K;) and حَدَقُوا به, (S, Msb, K,) aor. ـِ , (Msb, K,) inf. n. حَدْقٌ; (TK;) and احدودقوا به; (Sgh, K;) *They surrounded, encompassed,* or *encircled, him,* or *it;* (S, Mgh, Msb;) namely, a man, (S,) or a town or the like: (Msb:) or *they went round* or *round about, circuited,* or *compassed, him,* or *it.* (K.) You say of anything, احدق به as meaning *It surrounded, encompassed,* or *encircled, it;* (TA;) as, for instance, a house [or a wall] surrounds a garden. (Mgh.) Thus you say, عَلَيْهِ شَامَةٌ سَوْدَآءُ قَدْ أَحْدَقَ بِهَا بَيَاضٌ [*Upon him is a black mole which whiteness has surrounded*]. (TA.) And أَحْدَقَتْ بِهِ المَنِيَّةُ *Death*

encompassed him. (TA.) ___ أَحْدَقُوا به الأَحْدَاق, a phrase used by El- Hareeree, means *They made the blacks of the eyes to surround him.* (Har p. 186.) احدقت الرَّوْضَةُ, (K,) or احدقت الروضة عُشْبًا, (Zj, TA,) i. e. [*The meadow*] *became a* حَدِيقَة [q. v.], (Zj, K,) [*by* producing *herbs such as are termed* عشب; for] without عشب it is a روضة. (Zj, TA.)

12 إِحْدَوْدَقَ see 4.

Q. Q. 1 حَدْلَقَ, and its inf. n. حَدْلَقَةٌ: see 2.

حَدَقٌ: see حَدَقَةٌ, in three place. ___ Also The [*fruit of the*] بَاذِنْجَان [q. v.: accord. to Forskål (Flora Ægypt. Arab., p. 47), *solanum cordatum*]: (IAar, Az, K:) [a coll. gen. n.:] n. un. with ة: likened to the blacks of the eyes of the [species of antelope called] مَهَا: in the handwriting of 'Alee Ibn-Hamzeh, written حذق, with the dotted ذ; but this is not known. (TA.)

حَدَقَةٌ (S, Msb, K, &c.) and حَنْدُوقَةٌ and حَنْدَقَةٌ, (K,) but IDrd doubts the correctness of this, (TA,) The *black of the eye;* (IDrd, Msb, K;) i. e. the *round part in the middle of the eye;* (TA;) the *greater black* of the eye; (S, TA;) the smaller being the نَاظِر [or pupil], in which is what is termed إِنْسَانُ العَيْن, for it is like a mirror, in which one facing it sees his figure; (TA;) [the *part, of the eye, that is surrounded by the white;* the *iris, together with the whole of the anterior chamber of the eye;*] *what is in the middle of the white of the eye:* (Zj in his Khalk el-Insán:) or, as some say, externally, the *black of the eye;* and internally, *its* خَرَزَة [or *lens*]: (TA:) [and sometimes the *eye,* absolutely; as, for instance, in a phrase mentioned voce ذَاب, in art. ذوب:] pl. حَدَقٌ, (S, Msb, K) [or rather this is a coll. gen. n.,] and [the pl. is] أَحْدَاقٌ [a pl. of pauc.] (K) and حَدَقَاتٌ (Msb) and حِدَاقٌ; (S, Msb, K;) which last is applied by Aboo-Dhu-eyb to the حَدَقَة *together with what surrounds it.* (TA.) [Hence,] تَكَلَّمْتُ عَلَى حَدَقِ القَوْمِ *I spoke while the people,* or *party, looked at me.* (TA.) And رُمَاةُ الحَدَقِ *Those who hit the mark in throwing* or *shooting.* (TA.) And نَزَلُوا فِى مِثْلِ حَدَقَةِ البَعِيرِ *They alighted,* or *alighted and abode, in a tract abounding with herbage;* likened to the

حدقة of the camel because this is plentifully supplied with moisture. (TA from a trad.)

حَدِيقَةٌ *A walled garden; a garden surrounded by a wall:* (S, Msb, TA:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) or *any round piece of land surrounded by a fence* or *the like,* or *by elevated land:* (TA:) or *whatever is surrounded by building:* (K:) and, by extension of its application, *a garden, though without a wall:* (Msb:) or *a meadow,* or *garden,* (روضة,) *having trees:* (S, K:) or *a garden of palm-trees and of other trees,* (Zj, IDrd, K,) *dense and luxuriant,* (Zj, IDrd, TA,) *and,* as some say, *fruit-bearing:* (TA:) or *a garden* (جنَّة) *of palmtrees and grape-vines:* (TA:) or *a distinct collection of palm-trees:* (K:) or *a plot of seedproduce:* (Kr, TA:) or *a hollow in a valley, that retains water:* and *any depressed place in a valley, that retains water, thought water be not in its bottom:* (TA:) pl. حَدَائِقُ. (S, Msb, K.) Hence the saying, وَرَدَ عَلَيَّ كِتَابُكَ فَتَنَزَّهْتُ فِى بَهْجَةِ حَدَائِقِهِ [*Thy letter has come to me, and I have recreated myself in contemplating the beauty of its garden-like phrases*]. (TA.)

حُدَلِقَةٌ (mentioned in the K in art. حدلق) *A large* حَدَقَة [or *black of the eye*]: (S, K:) a meaning which shows the ل to be augmentative: (TA:) or *some part of the body that is unknown:* (K:) one says, أَكَلَ الذِّئْبُ مِنَ الشَّاةِ الحُدَلِقَةَ [*the wolf ate, of the sheep,* or *goat, the* حدلقة]: A'Obeyd says, it is some part of the body thereof, but I know not what it is: (S:) or the *eye:* (S, K:) so says Lh; (S;) and so Kr: (TA:) As heard an Arab of the desert, of the Benoo-Saad, say that it means its غَلْصَمَة [or *epiglottis*]. (IB, TA.) ___ عَيْنٌ حُدَلِقَةٌ *An eye of which the ball,* or *globe, is prominent,* or *large and prominent;* or *of which the black is prominent;* syn. جَاحِظَةٌ. (TA.)

حَدَوْلَقٌ *Short and compact.* (IDrd, K.)

حَنْدُوقَةٌ : see حَدَقَةٌ.

حَنْدِيقَةٌ : see حَدَقَةٌ.

حَنْدَقُوقٌ and its vars. (mentioned in this art. by J and Sgh): see art. حندق.

مُحَدِّقٌ A *difficult,* or *distressing,* affair or event; *in consequence of which men look hardly,* or *intently.* (TA.)

حدم

1 **حَدَمَتْهُ الشَّمْسُ** , and النَّارُ, aor. ـِ , inf. n. حَدْمٌ, *The sun,* and *the fire, was,* or *became, vehemently hot upon him.* (Msb.)

4 **أَحْدَمَ** see what next follows.

5 **تَحَدَّمَ** see what next follows.

8 **احتدمت النَّارُ** , and احتدم الحَرُّ, in the K, erroneously, أَحْدَمَت , *The fire,* and *the heat, burned,* or *burned fiercely:* (K, * TA:) and احدمت النَّارُ *the fire flamed,* or *blazed:* (S, Mgh, K:) and in like manner, [as meaning *it became inflamed,* or *made to flame* or *blaze,*] the verb is said of anything: (T, TA:) or احتدمت النَّارُ, and احتدم النَّهارُ, *the fire,* and *the day, was,* or *became, vehemently hot:* (Msb:) and احتمد, said of a day, (AZ, TA,) and of heat, (S in art. حمد,) signifies the same as احتدم, (AZ, S ubi suprà, TA,) from which it is formed by transposition. (S ubi suprà.) And احتدم *He suffered vehement heat* from the sun, and form fire. (Msb.) And احتدمت القِدْرُ *The cooking-pot boiled vehemently.* (AZ, TA.) ___ [Hence,] احتدم الشَّرابُ *The wine,* or *beverage, estuated,* or *fermented;* syn. غَلَى. (Mgh, TA.) And احتدم صَدْرُ فُلَانٍ غَيْظًا (S) *The bosom of such a one burned with anger, wrath,* or *rage.* (TA.) And احتدم عَلَيْهِ غَيْظًا *He burned against him with anger, wrath,* or *rage;* (K, TA;) as also تحدّم . (K.) And احتدم الدَّمُ *The blood became intensely red, so as to be* [*nearly*] *black;* (S, Msb, K, TA;) and *became vehemently burning.* (Msb. [See also the part. n., below.])

حَدْمٌ and حَدَمٌ The *vehement burning* of fire, (K,) and of heat: or, accord. to the T, حدم [app. حَدْمٌ] signifies the *vehement heating* of a thing by the sun, and by fire: [see 1:] accord. to AZ, زَفْرُ النَّارِ signifies the flaming, or blazing, of

fire; and شَهِيقُهَا and حَدْمُهَا and حَمْدُهَا and كَلْحَبَتُهَا have all one meaning [app. the third of the meanings assigned below to حَدَمَةٌ]. (TA.)

حَدَمٌ : see what next precedes.

حَدَمَةٌ *Fire:* and the *sound* of fire: (K:) or the *sound of the flaming,* or *blazing,* of fire; (Fr, S;) as also حَمَدَةٌ. (Fr, TA.) ___ The *sound of the belly* of the serpent, (K,) or, as some say, of the species of serpent termed أَسْوَدُ: (TA:) or the *rustling sound of the skin* of the serpent, *caused by rubbing one part thereof against another;* as though it were the confused and continued sound of a thing مُحْتَدِمٌ [i. e. flaming, or boiling]. (AHát, TA.) ___ The *purring* of a eat: likened to the sound of flaming, or blazing. (TA.)

قِدْرٌ حَدَمَةٌ *A cooking-pot quickly boiling; contr. of* صَلُودٌ: (Fr, S, A, TA:) in the K, erroneously, حَدَمَةٌ, like فَرِحَةٌ. (TA.)

مُحْتَدِمٌ A day *vehemently hot.* (S.) ___ Blood *intensely red, inclining to blackness:* or, as some say, *intensely burning.* (Mgh.)

حدو

1 حَدَا الإِبِلَ, (S, Mgh,) or حَدَ بِالإِبِلِ, (Msb,) or both, (K) and حُدَآءٌ (S, K) and حِدَآءٌ, (K,) *He drove the camels;* (S, Mgh, K;) and *chid them:* (K:) [and احتداها app. has the former signification:] and *he sang to them:* (S:) or *he urged,* or *excited, the camels by singing to them,* which

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is termed حُدَآءٌ : (Msb:) or حَدَا لَهَا signifies *he sang to them.* (Mgh.) The Arabs in driving their camels used commonly to sing verses of the kind termed رجز. (TA in art. رجز.) [It is said that] حُدَآءٌ originated from the fact of a DesertArab's beating his young man, or boy, and biting his fingers; whereupon he went along saying دَىْ دَىْ, meaning يَا يَدَىَّ [O my two hands!]; and the camels went on at his cry; therefore his master bade him keep to it: (K in art. دى:) so says IAar. (TA in that art. [Other (similar) accounts of its origin are mentioned by MF in remarking on this passage of the K.]) حَدَا signifies also *He raised his voice with* [*the singing termed*] الحُدَآء. (Har p. 576.) [And *He breathed short* (*anhelavit*), *and sent forth a voice* or *sound.* (Golius, from a gloss in the KL.)] ___ You say also of the north wind, تَحْدُو السَّحَابَ, i. e. *It drives along the clouds.* (S.) ___ And حَدَاهُ عَلَى كَذَا *He urged him, incited him,* or *put him in motion* or *action, to do such a thing.* (Msb, TA.) ___ And حَدَاهُ *It followed it;* namely, the night the day; (K;) as also احتداه : (AHn, K:) and so the [wild] he-ass his she-asses; and anything any other thing. (TA.) Hence the saying, لَا أَفْعَلُهُ مَا حَدَا اللَّيْلُ النَّهَارَ *I will not do it as long as the night follows the day*]. (TA.) ___ See also 5.

4 أَحْدَوَ see 5.

5 **تحدّاه** , in its primary sense, is form الحُدَآءُ, and signifies *He* (a driver of camels) *vied, competed,* or *contended for superiority, with him,* or *emulated him,* (namely, another driver,) *in driving camels,* or *urging them by singing to them; each of them desiring to elicit the ability of the other in doing so.* (Z, TA.) ___ [And hence,] *He vied,* or *competed, and contended for superiority, with him,* (S, K, * mentioned in the K in art. حدى,) *in an action* or *a work* [*of any kind*]. (S.) You say, تَحَدَّيْتُ النَّاسَ القُرْآنَ *I sought to elicit the ability of the people in order that it might be known which of us was most skilled in reading* or *reciting* [*the Kur-án*]: it means like as does the saying of a person contending with others for the superior glory of his people, Bring ye a people like my people, or like one of them. (Msb.) It is said of Mohammad, in a trad., تَحَدَّى العَرَبَ بِالقُرْآنِ [*He vied,* or *contended, with the Arabs by means of the Kur-án*]. (TA.) And one says, تَحَدَّى صَاحِبَهُ القِرَآءَةَ, and الصِّرَاعَ, [*He vied,* or *contended, with his companion in reading,* or *reciting,* and *in wrestling,*] in order that it might be seen which of them was the superior reader or reciter, and the superior wrestler. (TA.) ___ Also *He aimed at it; made it his object; sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain* or *obtain, it; intended* or *purposed it;* (AA, and K * and TA in art. حدى;) as also حَدَاهُ , (AA, TA,) and احداهُ . (Sgh, and K ib.) Hence the saying of Mujáhid, كُنْتُ أَتَحَدَّى القُرْآنَ فَأَقْرَأُ [*I used to aim at reading,* or *reciting, the Kur-án, and so to read,* or *recite*]. (AA, TA.)

6 **تَحَادَتِ الإِبِلُ** *The camels urged on one another.* (K.)

8 **إِحْتَدَوْا** see 1, in two places.

لَا أَفْعَلُهُ حَدَا الدَّهْرِ *I will not do it ever;* (K;) *as long as the night follows the day.* (TA. [See 1.])

حَدْوَآءُ The *north wind;* (S, K;) because it drives along the clouds: the masc. form, أَحْدَى, is not used. (S.)

حُدَآءٌ : see 1, in two places.

حُدُوٌّ : see حَدَأَةٌ, in art. حدأ.

حُدَىٌّ : see حَدَأَةٌ, in art. حدأ.

حُدَيَّةٌ : see حَدَأَةٌ, in art. حدأ.

حُدَيًّا *A vying,* or *competition, and contention for superiority.* (K. [There mentioned in art. حدى; but belonging to the present art., (see 5,) like as حُجَيًّا belongs to art. حجو.]) [*One who vies,* or *competes, and contends for superiority.*] You say, أَنَا حُدَيَّاكَ بِهٰذَا الأَمْرِ [*I am he who vies,* &c., *with thee in this affair*], meaning *come forth to me as an adversary, by thyself alone,* (T, S, * K, * TA,) *and compete,* or *contend, with me* [*in this affair*]. (T, TA.) ___ And هُوَ حُدَيَّاهُمْ *He aims at them; makes them his object; seeks, endeavours after, pursues,* or *endeavours to reach,* or *attain, them.* (TA.) ___ And هٰذَا حُدَيَّا هٰذَا *This is the like,* or *like in form, of this.* (As, TA.) ___ And حُدَيَّا النَّاسِ *One of the men* or *people.* (Kr, K.) See also حَدَأَةٌ, in art. حدأ.)

حَدَّآءٌ : see what next follows.

حَادٍ *Driving* or *a driver* [of camels; or *urging* or *exciting* them, or *one who urges* or *excites* them, *by singing* to them: see 1]: (Mgh:) pl. حُدَاةٌ. (TA.) You say رَجُلٌ حَادٍ, and حَدَّآءٌ [which latter is an intensive epithet]. (K.) ___ It is also applied to a [wild] he-ass, as meaning *Driving before him his she-asses.* (S, * TA.) He is said to be حَادِى ثَلَاثٍ [*A driver before him of three* she-asses], (S, TA,) and حَادِى ثَمَانٍ [*a driver before him of eight* she-asses]. (TA.) ___ حَادِى النَّجْمِ [lit. *The driver,* or *urger, of the asterism*] means الدَّبَرَانُ [i. e. *the Hyades;* or *the five chief stars thereof;* or *the brightest star thereof, a of Taurus*]: (TA:) and so حَادِى النُّجُومِ [lit. *the driver,* or *urger, of the stars*]. (S voce ___.) مِجْدَحٌ

الحَوَادِى [pl. of the fem. الحَادِيَةُ] means *The hind legs;* because they follow the fore legs. (K.) And *The latter* or *hinder,* or *the last,* or *hindmost, parts* or *portions* of anything. (Az, TA.) ___ حَادٍ is also the act. part. n. of حَدَا as syn. with تحدّى; and thus means *Aiming at a thing;* &c. (AA, TA.) حَادِى عَشَرَ, &c.: see art. وحد.

إِحْدَى fem. of أَحَدٌ: see art. احد.

بَيْنَهُمْ أُحْدِيَّةٌ and أُحْدُوَّةٌ *Among them is in use a certain kind of* حُدَآءٌ. (Lh, K.)

حذ

1 حَذَّ , aor. ـُ , (L, Msb,) inf. n. حَذٌّ, (L, Msb, K,) *He cut,* or *cut off,* a thing: (Msb:) or *cut,* or *cut off, quickly;* (IDrd, A, L;) as also هَذَّ: (A:) or *cut off quickly and utterly:* (L:) حَذٌّ is *syn. with* جَذٌّ. (K.)

حَذٌّ *Quickness in speech and actions.* (TA.)

حُذَّةٌ *A piece of flesh-meat;* (A, * L, K;) as also حُزَّةٌ. (A, L.)

حَذَذٌ , an inf. n. having no verb, (Az, L,) *Lightness of the tail:* (S, L, K:) *lightness of the hair of the tail* of a horse: *shortness of the tail* of an ass; and of a bird of the kind called قَطًا; or *lightness of the feathers of the tail* thereof; or *lightness and quickness of the flight* thereof: (L:) and *lightness of the beard.* (L.) ___ *Lightness of hand.* (S. [See أَحَذُّ.]) *Quickness:* or *quickness and lightness* or *agility.* (L.)

حُذٌ حُذْ and حُذَةٌ حُذْ A *short* woman. (L.)

قَرَبٌ حَذْحَاذٌ *A quick* [*night-journey to water*]; (S, L, K;) like حَثْحَاثٌ: (S, A, L:) and *farextending,* or *distant;* as also حُذَاحِذٌ . (L.) And خَمْسٌ حَذْحَاذٌ (L) and أَحَذُّ (K) [*A journey of five days whereof the second and third and fourth are without water*] *in which is no languor,* or *flagging;* (L;) and *quick.* (K.)

حُذَاحِذٌ : see what next precedes.

أَحَذُّ *Deprived* of an arm, or a hand, &c., *by amputation:* fem. حَذَّآءُ: [pl. حُذٌّ:] thus أَحَذُّ اليَدِ means *having the arm,* or *hand, amputated:* and [hence] *not having the means of acquiring*

eminence, or *nobility.* (L.) [Hence, also,] أَصُولُ بِيَدٍ حَدَّآءَ, in a trad. of 'Alee, means *Shall I assault the enemy with a short arm, that will not attain to that which I desire?* or, accord. to one reading, it is جَدَّآءَ, meaning *amputated:* alluding to his companions' falling short of their duty, and keeping back from the war. (L in arts. حذ and جذ.) [Another meaning of أَحَدُّ اليَدِ will be found below.] ___ A *light-tailed* camel: (S, L:) a horse *light,* or *scanty, in the hair of the tail:* (A, L:) or *having it* (*the tail,* Msb) *cut off:* (A, Msb:) a *short-tailed* ass. (L.) قَطَاةٌ حَدَّآءُ *A bird of the kind called* قَطًا *having a light,* or *scanty, tail; having a tail of which the feathers have become light,* or *scanty;* (S, L;) *having few feathers in the tail:* (A:) or *short-tailed:* (L:) or *light and quick in flight.* (A, * L.) And لِحْيَةٌ حَدَّآءُ *A light,* or *scanty, beard.* (L.) ___ *Lean, lank,* or *light of flesh;* or *slender;* or *lank in the belly.* (K.) ___ *Smooth;* (Kh, Msb;) a thing *to which nothing clings,* or *attaches.* (Msb, * TA.) وَلَّتِ الدُّنْيَا حَدَّآءَ, in a خُطْبَةٌ of 'Otbeh Ibn-Ghazwán, means *The world hath retired, passing away quickly,* (A, * L, K *) *nothing clinging to it* [*so as to retard it*]: (L, K:) or *the people thereof not clinging to aught of it* [*so as to retard it*]: (A:) or *quickly; its latter part being cut off.* (Az, L.) ___ A sword *quick in cutting.* (A.) ___ *Light-handed;* (S, A, L, K;) *quick-handed;* (L;) i. e. *thievish;* or *quick in*

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getting, or *attaining:* (A:) [and so أَحَدُّ اليَدِ, as is implied in the S and L.] El-Farezdak uses the expression أَحَدَّ يَدَ القَمِيصِ, (S, L,) meaning thereby أَحَدَّ اليَدِ. (L.) نَاقَةٌ حَدَّآءُ *A she-camel quick in pace.* (A.) ___ قَلْبٌ أَحَدُّ *A sharp, quick, active mind.* (L.) ___ سَيْرٌ أَحَدُّ *A very quick, unpleasant journey* or *pace.* (A.) See also حَذْحَاذٌ. ___ أَمْرٌ أَحَدُّ *An affair,* or *event, quick in passing:* (L:) or *decisive and quick:* (TA:) or *severe and abominable;* (A, L, K;) *without a parallel:* (A:) or *as though*

it eluded every one, so that he could not attain to it, and was not sufficient for it: (A:) pl. حُدٌّ. (L, K.) ___ يَمِينٌ حَدَّآءُ *An oath which a man takes quickly:* (S, K:) or *an abominable, severe oath, whereby one decides a right,* or *due:* (A, L:) some say جَدَّآءُ. (S.) It is said in a prov., تَزَبَّدَهَا حَدَّآءُ *He swallowed it* [i. e. *took it,* namely, an oath, *hastily,*] *like as one swallows butter.* (TA.) ___ عَزِيمَةٌ حَدَّآءُ *An energetic and effective resolution, from which one does not turn to anything.* (A.) ___ حَاجَةٌ حَدَّآءُ *A light want, quickly accomplished.* (A, L.) ___ رَحِمٌ حَدَّآءُ *A bond of relationship* [*cut,* or *severed,* or] *not made close by affection;* expl. by إِذَا لَمْ تُوصَلْ: (Fr, S, K:) as also جَدَّآءُ [q. v.]. (Fr, S.) ___ أَحَدُّ أَبَدُّ: see بَدٌّ.

حذر

1 **حَذَرَ** , aor. ـَـ , inf. n. حَذَرٌ; and احتذر ; (Msb, K;) *He was cautious, wary,* or *vigilant; was on his guard; took care;* (K, TA;) *was in a state of preparation;* (Msb;) *was in fear; feared.* (TA.) [You say, حذر من أَمْرٍ and احتذر منه *He was cautious,* &c., *of a thing,* or *an event.* And حذر عليه من كذا and احتذر *He was cautious,* &c., *for him, of such a thing.* And both verbs are also trans.: for you say,] حذره, (S, A, Msb,) aor. and inf. n. as above; (S;) and احتذره , (TA,) and حاذره ; (A;) *He was cautious of it; guarded,* or *was on his guard, against it;* (S, A;) *prepared, prepared himself,* or *was in a state of preparation, against it;* (TA;) *feared it.* (Msb, TA.) [And حذر أَنْ يفعله and احتذر *He was cautious of doing it;* or *he feared doing it.*] And حذر الشَّىءَ فحذره *The thing was an object of fear, and so he feared it.* (Msb.) And حذر الموت [*Death was an object of fear*]: and حاذر الموت [*He feared death*]. (A.)

2 **تَحْذِيرٌ** [The *cautioning* another; *putting* him *on his guard; making* him *to be cautious* or *wary* or *vigilant, to be on his guard, to take care,* or *to be in a state of preparation;*] the *making to fear,* or *be in fear.* (S, TA.) [You say, حذّره من أَمْرٍ *He cautioned him against a thing.* And the verb is also doubly trans.: you say,] حذّره الأَمْرَ [*He cautioned him against,* or *made him to fear, the thing,* or *event*]. (TA.) And أَحذّركه [*I caution thee against him,* or *it*]. (K.) And it is said in the Kur [iii. 27 and 28], يُحَذِّرُكُمُ ٱللّٰهُ نَفْسَهُ *God maketh you to fear Himself.* (TA.)

3 **حَاذَرَا** , (TK,) inf. n. مُحَاذَرَةٌ (S, K) and حِذَارٌ, (S,) *They two were cautious,* or *in fear, each of the*

other; were on their guard, or *in a state of preparation, each against the other.* (TK.) حِذَارٌ is *syn. with* مُحَاذَرَةٌ, (S,) and مُحَاذَرَةٌ is between two. (K.) ___ See also 1, in two places.

8 إِحْتَذَرَ see 1, in five places.

11 احدارّ *He was angry,* (K,) *and prepared himself to do mischief,* (TA,) *and drew himself together* (تَقَبَّضَ): so in some copies of the K and in other lexicons: or *became enraged* (تَغَيَّظَ): so in other copies of the K. (TA.)

حِذْرٌ : see what next follows, in two places.

حَذَرٌ and حِذْرٌ , (S, A, Msb, K,) the former an inf. n., (S, Msb,) and the latter a simple subst., (Msb,) *Caution, wariness, vigilance, guard,* or *care;* (S, A, K;) as also مَحْذُورَةٌ ; (K;) or *a state of preparation;* (Msb;) or *fear;* (Mgh, * TA;) and so مَحْذُورَةٌ : (S, Msb, K:) [pl. أَحْذَارٌ.] You say, أَخَذَ حِذْرَهُ *He took care; was cautious,* or *vigilant.* (Bd in iv. 73 and 103.) And هُوَ ٱبْنُ أَحْذَارٍ *He is a son* [i. e. *a person*] *of resolution,* or *determination, and caution,* or *wariness.* (S, K.) And حَذَرَكَ زَيْدًا: see ___. حِذَارِ حَذَرٍ أَبُو *The male chameleon:* (K:) because of its frequent changes. (TA.)

حَذُرٌ , and its pl.: see what next follows.

حَذِرٌ (S, A, Msb, K) and حَذُرٌ (S, A, K) *Cautious; wary; vigilant; on his guard; careful;* (S;) or *in a state of preparation;* (Msb;) as also حَاذِرٌ ; (S, A, Msb;) and *fearful:* (S:) or *very cautious* or *wary* or *vigilant* or *careful;* as also حَاذُورَةٌ (K) and حِذْرِيَانٌ : (A, K:) or this last signifies *very fearful and cautious* &c.: (S:) pl. of the first حَذِرُونَ and حَذَارَى. (S, K.) Sb cites, as an ex. of حَذِرٌ used transitively,

* حَذِرٌ أُمُورًا لَا تُخَافُ وَ آمِنٌ *

* مَا لَيْسَ مُنْجِيَهُ مِنَ الأَقْدَارِ *

[*Cautious,* or *very cautious, of things not to be feared, and trusting in that which will not save him from the decrees of destiny*]: but this is extr.; for an epithet of the measure فَعِلٌ is not [regularly] trans., so as to govern an objective complement. (S, TA.) In the Kur xxvi. 56, some read حَاذِرُونَ ; and some, حَذِرُونَ and حاذرون: حَذُرُونَ signifying *in a state of preparation;* (Zj, S;) or *fully equipped with arms:* (Sh:) and حذرون, *in a state of fear;* (S;) or *in a state of preparation;* (TA;) or *in a state of preparation with the accoutrements of war;* (Ibn-Mes'ood;) or *cautious,* or *vigilant.* (Zj.)

حَذْرِيَةٌ *A rugged piece of ground:* (S, K:) or the *top of a mountain, when it is hard and rugged, but level:* (Aboo-Kheyreh:) and *rough ground:* (TA:) and *a rugged* [*hill such as is termed*] أَكَمَة; as also حَذْرِيَآءُ : (K:) pl. حَذَارَى and حَذَارٍ. (S.) Also The عِفْرِيَة [or *feathers of the back of the neck*] of a cock: (S, K:) pl. as above. (K)

حَذْرِيَآءُ : see what next precedes.

حَذْرِيَانٌ : see حَذَرٌ.

الحُذُرَّى , [like البُذُرَّى,] *What is false, vain,* or *ineffectual;* syn. البَاطِلُ. (K.)

حَذَارِ [an imperative verbal noun] meaning *Beware; be cautious, wary,* or *on thy guard;* or *take care.* (S, A, K.) The poet (Abu-n-Nejm, TA) says,

* حَذَارِ مِنْ أَرْمَاحِنَا حَذَارِ *

Beware of our spears: beware. (S, A.) And you say, سُمِعَتْ حَذَارِ فِى عَسْكَرِهِمْ [The cry *Beware was heard in their army*]. (TA.) When the word is repeated, the second is sometimes with tenween: (K:) but this is only in poetry, when required by the metre, as in the following verse, cited by Lh:

* حَذَارِ حَذَارِ مِنْ فَوَارِسِ دَارِمٍ *

* أَبَا خَالِدٍ مِنْ قَبْلِ أَنْ تَتَنَدَّمَا *

[*Beware, beware of the horsemen of Dárim, O Aboo-Khálid, before that thou repent*]. (TA.) You say also, حَذَارِكَ, [with the ك of allocution,] meaning *Beware thou.* (Lh, TA.) And when you caution a person [against another], حَذَرَكَ زَيْدًا [*Beware thou of Zeyd*]; (K, * TA;) and حَذَارِيكَ زَيْدًا, (K,) which latter means *Beware thou, and beware thou again, of Zeyd:* both then [also] being verbal nouns. (TA.)

حَذِيرٌ [*A cautioner*]. You say, أَنَا حَذِيرُكَ مِنْهُ i. e. مُحَذِّرُكَ [*I am thy cautioner against him,* or *it*]; (TA;) or أُحَذِّرُكَهُ [*I caution thee against him,* or *it*]: (K:) known to As as heard only from Lth. (TA.) [See also what next follows.]

حُذَارِيَاتٌ *Persons who make others to fear:* (K:) or rather, as others than F explain it, مُنْذِرُونَ [*cautioners,* or *warners,* &c.]. (TA.)

حَاذِرٌ and حَاذِرُونَ: see حَذِرٌ.

حَاذُورَةٌ : see حَذِرٌ.

أَحْذَرُ [*More,* and *most, cautious, wary, vigilant, careful,* or *fearful*]. You say, أَحْذَرُ مِنَ الغُرَابِ *More fearful* [or *cautious,* &c.] *than the raven:* a prov. (Mgh.)

مَحْذُورٌ A thing *that is feared.* (Msb.) One says, وَقَاكَ ٱللّٰهُ كُلَّ مَحْذُورٍ [*May God preserve thee from everything that is feared*]. (A.)

مَحْذُورَةٌ *A calamity that is feared,* or *regarded with caution:* (K:) or *a troop of horse making a hostile attack,* or *incursion, upon a people:* or *i. q.* صَيْحَةٌ [app. as meaning *a*

hostile attack, or *incursion, when it comes upon a tribe suddenly,* or *unexpectedly;* or it may here mean *a punishment,* or *chastisement;* or *a crying-out,* which is the primary signification]: (A:) and *war.* (K.) ___ See also حَذَرٌ, in two places.

حذف

1 **حَذَفَهُ** , (S, * Mgh, Msb, K, &c.,) aor. ـِ , (Mgh, Msb, K,) inf. n. حَذْفٌ, (S, Mgh, Msb,) *He cut*

it off: (Mgh, Msb:) or *he cut it* [*so as to lessen it*] *at its extremity;* (TA;) *he cut off somewhat from the extremity of it; he curtailed it;* as, for instance, the tail of a beast: (Lth, TA:) and *he made it to fall; dropped it; rejected it.* (S, Mgh, Msb, K.) One says, حَذَفْتُ مِنْ شَعَرِى, (S,) or مِن شَعَرِهِ, (Msb, K, *) and مِن ذَنَبِ الدَّابَّةِ, (S, Msb,) [شَيْئًا being understood,] *I took,* or *cut off,* [somewhat] *from my hair,* [or *his hair,*] and *from the tail of the beast;* (S, K; *) *I clipped it.* (Msb.) And حَذَفَ الشَّعَرَ [*He clipped the hair*]: said of a cupper. (TA.) And احتذف الثَّوْبَ *He cut off a piece from the garment,* or *cloth.* (TA.) And حَذَفْتُ رَأْسَهُ بِالسَّيْفِ *I cut off a portion of his head with the sword:* (IF, Msb:) *I struck his head with the sword and cut off a portion of it.* (S.) ___ Also, inf. n. as above, *He elided it, struck it off* or *out,* or *rejected it;* namely, a letter, [and a syllable,] from a word: (MA, PS:) *he omitted it.* (MA.) [*He suppressed it;* namely, a word of a proposition or sentence.] And حَذَفَ السَّلَامَ, (K,) inf. n. as above, (TA,) *He made the salutation to be light* [*of utterance*], *and concise;* (K, TA;) i. e., the salutation in prayer. (TA.) And حَذَفَ فِى قَوْلِهِ, (Msb,) and فِى الأَذَانِ, and القِرَآءَةِ, aor. and inf. n. as above, (Mgh,) *He was concise,* (Mgh, Msb,) *and quick, in his saying,* (Msb,) and *in the call to prayer,* and *the recitation,* or *reading.* (Mgh.) ___ حَذَفَهُ بِالعَصَا *He struck him,* or *beat him, with the staff,* or *stick:* (TA:) and *he cast,* or *threw, at him the staff,* or *stick.* (S, K, TA.) It is said in a prov. of the Arabs, mentioned by Sb, إِيَّاكُمْ وَ أَنْ يَحْذِفَ أَحَدُكُمُ الأَرْنَبَ, i. e. [*Beware ye*] *lest any*

one of you cast at, or *shoot, the hare:* because this animal is of evil omen. (TA. [But the reading there given is ايّاى: an evident mistranscription.]) Or حَذَفَهُ, inf. n. as above, signifies *He struck,* or *he cast at,* or *shot, him,* or *it, from one side.* (Lth, TA.) ___ [Hence,] حَذَفَ فُلَانًا بجائزة *He gave such a one a gift.* (Z, K.) ___ And حَذَفَ بها *He broke wind.* (Ibn- 'Abbád, TA.) ___ حَذَفَ فى مَشْيَتِهِ *He moved about his side and his hinder parts* (in the CK *he moved about his hinder parts and his shoulderjoint*) *in his gait:* and (in the CK or) *he went with short steps.* (En-Nadr, K, TA.)

2 **حذّفه** , [inf. n. تَحْذِيفٌ,] *He clipped it much: he took,* or *cut off, from its lateral parts,* whatever it was, *so as to make it even:* (Msb:) *he* (a workman, or an artificer,) *made it* (a thing) *becomingly even; as though he cut off from it whatever required to be cut off, so that it became free from everything unseemly, and was nicely, neatly,* or *properly, trimmed.* (A, TA.) تَحْذِيفُ الشَّعَرِ [or الرَّأْسِ] signifies *The cutting of the hair so as to form a* طُرَّة [q. v.], *by taking from its sides so as to make it even* [*with the cut portion over the forehead*]; (T, Mgh;) as is done by, or to, a girl: (Mgh:) or تحذيف الرأس is a custom of women, consisting in *the removing of the hair from* [*the sides of*] *the head as far as a line upon the side of the face made by putting one end of a string,* or *thread, upon the top of the ear, and the other end upon the angle of the* جبين [or *part above the temple*]: (Msb:) accord. to En-Nadr, the تحذيف of the طُرَّة is *the making a* [طرّة *such as is termed*] سُكَيْنِيَّة, [i. e., *after the fashion of Sukeyneh the daughter of El-Hoseyn,* as is shown in the S and K &c. in art. سكن,] *like as do the Christians.* (L, TA.) ___ Also, inf. n. as above, *He prepared it;* or *put it into a right,* or *good, state; and made it;* or *made it skilfully,* or *well.* (S, K, TA.)

8 **إحتذف** see 1.

حَذَفٌ *Small, black sheep* or *goats,* (S, Msb, K,) *of El-Hijáz;* (S, K;) or *of Jurash,* (ISh, K, TA,) *of El-Yemen, small, with short,* or *short and fine, wool* or *hair,* (ISh, TA,) *without tails and without ears:* (ISh, K, TA:) or the *young ones of sheep* or *goats, in general:* and metaphorically applied to *gazelles:* (TA:) n. un. with ة. (S, Msb.) ___ *A certain kind of bird:* (Sgh, K:) or *small* بَطّ [or *ducks*]: (K:) *like* [or *likened to*] *the sheep,* or *goats, thus called:* it is said by IDrd to be not a genuine Arabic word. (TA.) ___ The *small* زَاغ [or *rook*], *which is eaten;* (Lth, K;) the *small black birds of the crow-kind, called* زِيغَان [pl. of زاغ], *which are eaten:* n. un. with ة. (ISh, TA.) The *leaves* of seed-produce, (L,) or of grain. (O, K.)

حَذْفَةٌ *A piece cut off from a garment.* (L, TA.)

حُذَفَةٌ *Short:* applied to a woman: (Sgh, K:) and to a ewe. (Sgh.)

أُذُنٌ حَذْفَآءُ *An ear that is as though it were clipped,* or *cut off.* (K, TA.)

حُذَافَةُ *Clippings,* or *what one cuts off,* of a hide, (Lh, S, Sgh, K,) &c: (S, Sgh, K:) or *what is cut off,* of a thing, *and thrown away.* (TA.) [Hence,] one says, مَا فِى رَحْلِهِ حُذَافَةٌ *There is not in his travelling-utensils any food:* (S, Sgh, K:) or *any small quantity of food &c.* (Z, TA.) And أَكَلَ الطَّعَامَ فَمَا تَرَكَ مِنْهُ حُذَافَةً [*He ate the food, and left not of it anything*]. (ISk, S.) And احْتَمَلَ رَحْلَهُ فَمَا تَرَكَ مِنْهُ حُذَافَةً [*He took up and carried away his travelling-apparatus, and left not of it anything*]. (ISk, S.) Accord. to the companions of A' Obeyd, the word is حذافة, with ق; but this is disallowed by Sh; and is wrong. (Az, TA.)

الحَذَافَةُ *The anus,* or *the podex;* syn. الاسْتُ. (K.)

حَاذِفٌ [act. part. n. of 1]. ___ You say, هُمْ مَا بَيْنَ حَاذِفٍ وَ قَاذِفٍ, i. e. [*They are partly,* or *in part,*]

beating with the staff, or *stick,* and [*partly,* or *in part,*] *pelting with stones;* [or *some beating* &c., *and the others pelting* &c.] (TA in the present art.; and S and TA in art. قذف, but without ما before بين.)

رَجُلٌ مُحَدَّفُ الكَلَامِ *A man chastened, good, free from every fault, in respect of speech:* and you say also مُحَدَّفَةُ الكلامِ; in which the ة is added to give intensiveness to the signification: the latter occurring in a trad. (TA.)

حذفر

حَذْفَارٌ (S, K) and **حُذْفُورٌ** (K) *A side;* or *a lateral,* or *an adjacent, part;* (S, K, TA;) of a thing: and the *upper,* or *uppermost, part* of a thing: (S:) pl. حَذَافِيرُ. (S, K.) You say, أَخَذَهُ بِحُذْفُورِهِ and بِحَذْفَارِهِ and بِحَذَافِيرِهِ *He took it altogether:* (K, TA:) or *with its lateral parts:* or *with its higher,* or *highest, parts.* (TA.) And أَعْطَاهُ الدُّنْيَا بِحَذَافِيرِهَا *He gave him the world,* or *worldly goods, altogether:* (S, TA:) or *with the lateral parts thereof:* or *with the higher,* or *highest, parts thereof.* (TA.) And جَاؤُوا بِحَذَافِيرِهِمْ *They came altogether.* (TA.)

حُذْفُورٌ : see above, in two places. ___ Also *A numerous congregation* or *assemblage.* (K.) ___ And *An eminent, an elevated,* or *a noble, man:* (K, TA:) pl. as above. (TA.) ___ And the pl., (as some say, TA,) *Persons prepared for war.* (K.) Whence the phrase, اُشْدُدْ حَذَا فِيرَكَ *Prepare thyself* (K, TA) *for war, &c.* (TA.)

حذق

1 **حَذَقَهُ** , aor. ـِ , inf. n. حَذْقٌ (S, K, TA, in the CK حَذْق) and حَذَاقَةٌ, (K, TA, in the CK حذاقة,) *He cut it;* (S, K;) namely, a rope, (S,) or a thing: (K:) or *he stretched it,* or *extended it, to cut it with a reaping-hook* and *the like,* (K, TA,) *so that there remained not of it anything.* (TA.) ___ حَذَقَ الرِّبَاطُ يدَ الشَّاة *The bond made an impression upon the fore leg of the sheep,* or *goat,* (IDrd, K,) *by cutting.* (IDrd.) ___ حَذَقَ فَاهُ, (IDrd, S, K,) inf. n. حَذْقٌ, (S,) said of vinegar, (IDrd, S, K,) and of milk [when sour], and of the beverage called نَبِيذ, and the like, (TA,) *It stung, bit,* or *burned, his mouth, by its strength and sharpness,* (IDrd, S, K, TA,) *and contracted it.* (K.) ___ And حَذَقَ, (S, Msb, K,) aor. ـِ , (Msb, K,) inf. n. حُذُوقٌ, said of vinegar, (S, Msb, K,) and of milk, (TA,) *It was,* or *became, sour,* (S, Msb, K, TA,) *in the utmost degree,* (Msb,) *so that it burned the tongue.* (Msb, TA.) ___ حَذَقَ القُرْآنَ, and (so in the S, but in the K or) العمل, aor. ـِ ; and حَذَقَ, aor. ـَ ; (S, K;) or حَذَقَ فيه, and حَذَقَ; (TA;) inf. n. (of both, S) حَذْقٌ and (of the former, S) حَذْقٌ and حَذَاقٌ and حَذَاقَةٌ (S, K) and حَذَاقٌ and حَذَاقَةٌ; or ↓ this last is a simple subst.; (K;) *He* (a boy) *was,* or *became, skilled in the Kur-án,* and *the work;* (S) or *learned the whole of it, and was,* or *became, skilled in it:* (K, TA:) from الحَذْقُ signifying the act of cutting. (Z, TA.) You say, هٰذَا يومُ حَذَاقه *This is the day of his finishing* [*the learning* or *reciting*] *of the Kur-án.* (S, K.) And حَذَقَ فى صَنْعته, [and بها also,] aor. ـِ ; and حَذَقَ, aor. ـَ ; *He was,* or *became, skilled in his art,* or *habitual work* or *occupation, and knew its abstrusities and niceties.* (Msb.)

2 **تَحْذِيقٌ** , [inf. n. of حَذَّقَهُ *He,* or *it, made,* or *rendered, him skilful,*] from الحَذْقُ, rests upon analogy, not upon the authority of hearsay. (Mgh.)

4 احذقهُ *It* (the heat) *rendered it sour, so that it burned the tongue;* namely, vinegar. (TA.)

5 تحذّق *He feigned,* or *made a show of, skilfulness to us.* (TA.) And حَذْلَقَ, (S, K, mentioned in the latter in art. حذلق,) with an augmentative ل, (S,) inf. n. حَذْلَقَةٌ, (A, TA,) *He feigned,* or *made a show of, skilfulness, and* [in some copies of the K or] *laid claim to more than he possessed;* as also تَحَذْلَقَ: (S, K, TA:) or حَذْلَقَةٌ signifies the *employing oneself,* or *using art* or *artifice, with skilfulness, cleverness,* or *ingeniousness:* and تحذلق فى كَلَامه *he feigned,* or *made a show of, skilfulness, cleverness,* or *ingeniousness, in his speech.* (L.) You say, فيه حَذْلَقَةٌ and تَحَذْلُقٌ [*In him is a quality of feigning,* or *making a show of, skilful ness,* &c.]. (A, TA.)

7 انحذق *It* (a rope) *was,* or *became, cut.* (K, TA.) Hence the saying of the poet,

* يَكَادُ مِنْهُ نِيَاطُ القَلْبِ يَنْحَذِقُ *

[*The suspensory of the heart is near to becoming severed in consequence thereof*]. (TA.)

Q. Q. 1 حَذْلَقَ, inf. n. حَذْلَقَةٌ: see 5, in three places. Also, [perhaps originally,] *It was,* or *became, sharpened.* (TA.)

Q. Q. 2 تَحَذْلَقَ: see 5, in three places.

خِذْقَةٌ *A piece,* or *portion cut off,* of a rope: pl. حِذَاقٌ and حُذَاقٌ; as in the phrase, تَرَكْتُ الحَبْلَ حِذَاقًا and حُذَاقًا [*I left the rope in pieces*]. (K.) [See also what next follows.]

حَذِيقٌ (S, K) and **مَحْذُوقٌ** (K) *Cut:* (S, K, * TA:) pl. أَحْذَاقٌ. (Lh, TA.) One says حَبْلٌ أَحْذَاقٌ *A rope altogether worn out; as though it were cut:* (Lh, K, * TA:) every part of it being termed حَذِيق. (Lh, TA.)

مَاعِنْدَهُ حُذَاقَةٌ *He has not aught of food.* (K, TA.) [See also حُذَافَةٌ, with ف.]

حَذَاقَةٌ : see 1.

حُذَاقِىٌّ *Sharpened:* applied to a knife: (Ibn- 'Abbád, K:) and حِذْلَاقٌ signifies the same, applied to a thing [of any kind]. (TA.) ___ See also حَاذِقٌ. ___ A man *chaste,* or *eloquent, of tongue;* (S, K, * TA;) *perspicuous in language.* (S.) *A young ass;* syn. حَجْشٌ. (K.)

حِذْلِقٌ A *loquacious* man; *who affects to be commended for,* or *glories in, that which he does not possess.* (TA.)

حِذْلَاقٌ : see حُذَاقِىٌّ.

حَاذِقٌ *Cutting,* or *sharp:* (S, K: *) applied to a knife [&c.]. (S.) ___ Wine (شَرَاب) *that has attained to its full maturity* [*of strength, so that it stings, bites,* or *burns; the tongue;* see 1]: (AHn, TA:) likewise applied to vinegar [in the same sense; or as meaning *sour,* or *sour in the utmost degree, so that it burns the tongue;* see again 1]; as also حُذَاقِىٌّ . (TA.) ___ *Skilled,* or *skilful, and thoroughly learned,* [*so as to know abstrusities and niceties,* (see 1,)] in an art, or a habitual work or occupation, and in the Kur-án: pl. حُذَّاقٌ. (TA.) You say, فُلَانٌ فِى صَنْعَتِهِ حَاذِقٌ بَاذِقٌ (S, TA) *Such a one is skilled,* or *skilful,* &c., *in his art,* or *habitual work* or *occupation;* (TA;) using the latter word as an imitative sequent. (S, TA.) ___ *Bad, evil, wicked, mischievous,* or *the like;* syn. خَبِيثٌ. (TA.)

مَحْذُوقٌ : see حَذِيقٌ.

مُتَحَذْلِقٌ *Feigning,* or *making a show of, skilfulness, cleverness,* or *ingeniousness:* or *desiring to exceed his due bounds.* (L.) [See 5.]

حذم

1 **حَذَمَهُ** , (S, Msb, K,) aor. ـِ , (Msb, K,) inf. n. حَذْمٌ, (S, Msb,) *He cut it,* or *cut it off,* (S, Msb, K,) *in any manner:* (TA:) or *hastily,* or *quickly.* (K.) ___ And [*He did it quickly:* or] *he was quick in it;* [as also حَذَمَ فيه;] i. e., in any action. (S, Msb.) You say, حَذَمَ فى مَشْيِه, (Msb,) and فى قِرَآءَتِه (S, K,) *He was quick* [*in his walking,* or *going,* and *in his reading,* or *reciting*]: (S, Msb, K:) and so in other things: (K:) by other things being here meant walking and the like; for حَذْمٌ, of which the verb is حَذَمَ, signifies the *being quick* in walking, app. *with a stretching out of the arms backwards:* (TA:) and *a light, an active,* or *an agile, walking.* (S, TA.) [See also حَذَمَانٌ, below.] Hence, (Mgh, Msb, TA,) 'Omar said, (S, TA,) to the مُؤَذِّن of Jerusalem, (TA,) إِذَا أَذَّنْتَ فَتَرَسَّلْ وإِذَا أَقَمْتَ فَٱحْذِمْ, (S, A, Mgh, Msb, TA,) i. e. [*When thou chantest the* أَذَان, *be moderate; not quick: and when thou chantest the* إِقَامَة,] *cut short the lengthening of thine utterance;* meaning, *be quick* in the اقامة: (As, Mgh, TA:) another reading is said to have been given by Z, namely, [فَٱخْذِمْ,] with خ. (TA.)

حَذَمٌ The *flight of a bird that has its wings clipt,* (K, TA,) *as the pigeon and the like.* (TA.)

حَذِمٌ *A sharp,* or *cutting,* sword; as also حِذْيِمٌ , with kesr to the ح, (K,) and with fet-h to the ى; (TA;) or حَذِيمٌ . (So in two copies of the S.)

حُذَمٌ and حُذَمَةٌ *Short in stature and in step;* (K;) applied to a man: (TA:) and the latter is likewise fem.; (S, K, TA;) applied to a woman as meaning *short in stature.* (S, TA.)

حُذُمٌ *Swift* hares. (IAar, K. [See also حُذَمَةٌ.]) ___ And *Skilful* thieves. (IAar, K.)

حُذَمَةٌ ; see حُذَمٌ. ___ One says of the female hare, حُذَمَةٌ لُذَمَةٌ تَسْبِقُ الجَمْعَ بِالأَكَمَةِ, i. e. *Swift, persistent in running, she outstrips the company* pursuing her *upon the hill.* (TA.)

حَذَمَانٌ *Quickness* in walking or going: (K:) accord. to Aboo-'Adnán, *a pace of the kind termed* ذَمِيلٌ, *exceeding what is termed* مَشْىٌ. (TA.) ___ And *Slowness* (K, TA) in walking or going: so says Aboo-'Adnán on the authority of Khálid Ibn-Jembeh. (TA.) Thus it bears two contrary meanings. (K.)

حُذَامٌ an epithet applied to a slave: so in the saying, اشْتَرَى عَبْدًا حُذَامَ المَشْىِ *He bought a slave slow* [*in gait*], *lazy,* (K, TA,) *devoid of good:* so says Khálid Ibn-Jembeh. (TA.)

حَذِيمٌ : see حَذَمٌ.

حَذْيَمٌ *Skilful* (K, TA) in a thing. (TA.) ___ See also حَذَمٌ.

حذو

1 **حَذَا النَّعْلَ** , [aor. يَحْذُو,] inf. n. حَذْوٌ and حِذَآءٌ, *He measured the sandal,* or *sole,* or *made it according to a measure;* (K;) and *cut it* (T, K) *according to a pattern:* (T, TA:) or *he made the sandal,* or *sole,* لى *for me.* (Mgh.) And حَذَا النَّعْلَ بالمثَال *He cut the sandal,* or *sole, by the pattern.* (Mgh.) And حَذَا النَّعْلَ بِالنَّعْلِ, (S, Msb, K,) inf. n. حَذْوٌ, (S,) *He measured the sandal,* or *sole, by the sandal,* or *sole;* or *made it according to the measure thereof;* (S, Msb, K;) and *cut it according to the pattern and measure thereof:* (Msb:) and in like manner, حَذَا القُدَّةَ بِالقُدَّةِ *He measured the feather for an arrow by the feather for an arrow;* or *made it according to the measure thereof.* (K.) Hence the prov., (TA,) حَذْوَ القُذَّةِ [meaning *With like for like*]. (S, TA.) And the saying, جَزَيْتُهُ حَذْوَ النَّعْلِ بِالنَّعْلِ, meaning *I requited him* [*with like for like*]. (Har p. 43. [See also Freytag's Arab. Prov. i. 345.]) One says also, هُوَ جَيِّدُ الحِذَآءِ *He is good in respect of proportion,* or *conformation.* (TA.) And [in like manner] a beast is said to be حَسَنُ الحِذَآءِ *Goodly,* or *beautiful, in respect of proportion,* or *conformation.* (TA in art. حذى.) ___ [And hence,] حَذَا حَذْوَ زَيْدٍ [*He did as Zeyd did;*] *he did the deed of Zeyd.* (K.) And احتذى مِثَالَهُ, (S, K,) or عَلَى مِثَالِهِ, (T, TA,) *He followed,* or *imitated, his example* (T, S, K, TA) *in his affair,* or *case:* (TA:) or احتذى بِهِ *he followed,* or *imitated, his example in his affairs:* (Msb:) syn. اقتدى. (T, S, Msb, K.) ___ See also 3, in three places. ___ حَذَاهُ نَعْلًا *He put on him* (namely a man [i. e. *on his foot*]) *a sandal;* as also احذاهُ : (K:) the former is authorized by As, but the latter is disallowed by him: Az explains the former by حمله على نعل [as though meaning *he gave him a sandal upon which to walk;* like as حَمَلَهُ for حَمَلَهُ عَلَى دَابَّةٍ means he gave him a beast upon which to ride]: and accord. to J, (TA,) أَحْذَيْتُهُ نَعْلًا signifies *I gave him a sandal.* (S, TA.) ___

حَذَا زيدًا, (K,) inf. n. حَذْوٌ, (TA,) *He gave to Zeyd.* (K, TA. [See also 4 in art. حذو ___.]) حذى *He cut off from it a piece* of flesh-meat. (TA.) ___ حَذَا الجِلْدَ, aor. يَحْذُو, *i. q.* قَوَّرَهُ [*He cut a piece out of the skin,* generally meaning *in a round form*]. (TA.) ___ حَذَا لسانَهُ, (K,) aor.

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as above, inf. n. حَذْوٌ, (TA,) *It* (wine, or beverage,) *bit his tongue;* (AHn, K, TA;) a dial. var. of حَذَى, aor. يَحْذِى, which is the word well known. (AHn, TA.) حَذَا التُّرابَ فى وجوهِهِم *i. q.* حَثَاهُ [i. e. *He poured with his hand, threw,* or *cast, the dust in their faces*]. (IAth, K.)

3 **حَاذَاهُ**, (S, Mgh, Msb, K,) inf. n. مُحَاذَاةٌ (Msb, TA) and حَذَآءٌ, (Msb,) *He,* (Mgh, Msb,) and *it,* (Mgh,) *was,* or *became, over against,* or *opposite to, him,* or *it;* (S, Mgh, TA;) *faced,* or *fronted, him,* or *it;* (TA;) syn. آزَاهُ, (Msb, * K,) and قَابَلَهُ; (TA;) as also حَذَاهُ, aor. يَحْذُو, (Mgh, Msb,) inf. n. حَذْوٌ: (Msb:) [and] the latter, (S,) or each, (Har p. 43,) signifies *he sat over against,* or *opposite to, him,* or *it.* (S, and Har ibid.) مَا يَحْذُو رَأْسَهَا مِنَ الشَّعَرِ وَلَا يَسْتَرْسِلُ means مَا يُحَاذِيهِ [i. e. *What is against,* or *opposite to, her head, of the hair, and does not hang down* below it]. (Mgh. [See another ex. in an explanation of آخِرَةٌ.]) One also says, أَتَيْتُ أَرْضًا قَدْ حَذَا بَقْلُهَا عَلَى أَفْوَاهِ غَنَمِهَا *I came to a land the herbs of which were opposite to the mouths of its sheep,* or *goats, not rising beyond them.* (Sh, TA.) And تَحَدَّ بِحَذَآءِ هٰذِهِ الشَّجَرَةِ *Be thou over against,* or *opposite to, this tree.* (TA.) ___ حَاذَتْهَا, said of a girl, *She matched her,* namely, another girl; *she was,* or *became, her match, fellow,* or *equal;* syn. تَارَبَتْهَا. (A and TA in art. ترب.) ___ [Hence مُحَاذَاةٌ signifying *A conformity, a mutual resemblance,* or *a correspondence, with regard to sound, of two words occurring near together;* like ازْدِوَاجٌ &c.: see art. زوج.]

4 أَحْذَوَ see 1, in two places. ___ احذاهُ also signifies *He gave him* a thing. (TA.) [See حِذْوَة: and see 4 in art. حذى.]

5 تَحَذَّوَ see 3.

6 تَحَاذَا *They were,* or *became, over against,* or *opposite to, each other; they faced,* or *fronted, each other.* ___ And *They matched each other; each of them was,* or *became, the match, fellow,* or *equal, of the other.*] ___ التَّحَاذِى in selling and buying: see التَّرَاوُض. [This, perhaps, may belong to art. حذى.]

8 احتذى *He wore,* or *put on, a sandal,* or *sandals.* (S, TA.) Hence the saying, خَيْرُ مَنِ ٱحْتَذَى النِّعَالَ [*The best of those who have worn sandals*]. (TA.) A rájiz says,

* كُلَّ الحِذَآءِ يَحْتَذِى الحَافِى الوَقِعْ *

[*The barefooted whose sole is hurt by the rugged ground and stones will put on any sandal:* a prov.]. (S. [See Freytag's Arab. Prov. ii. 317.]) ___ See also 1.

10 استحذاهُ *He asked him to give him a sandal* [or *a pair of sandals*]. (S, * TA.)

حَذَةٌ : see حِذَآءٌ, in three places. ___ You say also, جَآءَ الرَّجُلَانِ حِذَتَيْنِ *The two men came together, side by side.* (TA.) [See also حِذْيَةٌ, in art. حذى.]

حَذْوٌ [originally an inf. n. of 1, q. v.]: see حِذَآءٌ, in three places.

حُذْوَةٌ : see حِذَآءٌ: and see also حُذَاوَةٌ.

حِذْوَةٌ *A gift;* (K, and Ham p. 596;) as also حُذَيَّا ; (TA;) or حُذْيَا: (Mgh, and Ham ubi suprà:) or *a portion that is given of spoil.* (S.) [See also حُذْيَا, in art. حذى.] ___ And *A piece,* (K,) or *small piece,* (TA,) *of flesh-meat:* (K, TA:) or *a piece of flesh cut lengthwise;* or so حِذْيَةٌ, accord. to some. (Mgh.) [See also حِذْيَةٌ, in

art. حذى.] See also حِذَآءٌ, in three places.

حِذَآءٌ *A sandal,* or *sole;* syn. نَعْلٌ; (S, Msb, TA;) vulgarly called حذوة: (TA [there written without any syll. signs]:) pl. أَحْذِيَةٌ. (Msb.) ___ The *sole* of a camel's foot and of the hoof of a horse (S, Msb, TA) or similar beast; (Msb;) as being likened to a نَعْلٌ. (TA.) Hence the saying in a trad., (S, * Msb, * TA,) respecting a stray she-camel, (Msb, TA,) معها حذاؤها وسقاؤها (S, Msb, TA) *With her are her foot,* with which she may defend herself from the smaller beasts of prey, *and* [*her stomach,* which, by her replenishing it, affords her means of long] endurance of the want of water: (Msb:) [or] it means that she has ability to traverse the land and to go to water. (TA.) ___ *A wife;* because she is مَوْطُوءَةٌ, like the نَعْلٌ. (TA.) Also, [originally an inf. n.,] *i. q.* إِزَآءٌ [The *front,* as meaning the *part, place,* or *location, that is over against, opposite, facing, fronting,* or *in front*]. (S, K.) One says, جلس بحذائه [*He sat in the place over against, opposite to, facing,* or *fronting, him;* or simply *he sat over against,* &c.]. (S.) And هو حذآءك and حذوتك and حذتك [in the CK, erroneously, حذوتك and حذيك,] and محاذاك [*He,* or *it, is over against, opposite to, facing,* or *fronting, thee*]; (K;) and هو حذيَّاك ; i. e. بإزائك. (K in art. حذى.) And دارى حذآء (S) and داره حذوة (S, K) and داره حذوة (S) and داره حذة (S, K) and داره حذو and داره حذوة and داره حذة and داره حذو (K) i. e. إزآءها [*My house is over against,* &c., *his house*]; (K;) and [so] داره بحذآء. (Msb.) And رفع يديه حذو أُذُنيه and حذآء اذنيه [*He raised his hands over against,* or *opposite to, not higher than, his ears*]: (Mgh, * Msb:) both are correct expressions. (Mgh.) [Hence, على حذآء واحد *Corresponding to,* or *matching, one another; uniformly disposed.*] See also art. حذى.

حُذَاوَةٌ and حَذَاوَةٌ and حُذْوَةٌ *What falls, and is thrown away, of skins, when they are pared and cut:* whence the saying in a trad. respecting the bridal furniture of Fátimeh, that one of her two beds was stuffed with حذوة of the makers of sandals. (TA.)

حُذَيَّا [perhaps belonging to this art., like as حُدَيَّا and حُجَيَّا belong to arts. حدو and حجو]: see حِذْوَةٌ, and art. حذى: and see also حِذَآءٌ.

حَذَّآءٌ *A maker of sandals:* whence the prov.,

* **مَنْ يَكُ حَذَّآءً تَجُدْ نَعْلَاهُ** *

[*He who is a maker of sandals, his pair of sandals is good*]. (TA. [Freytag (Arab. Prov. ii. 665) gives it thus: مَنْ يَكُنْ أَبُوهُ حَذَّآءً تَجُدْ نَعْلَاهُ *He whose father is a maker of sandals, his pair of sandals is good.*])

حَاذٍ A man *wearing a sandal* [or *a pair of sandals*]. (TA.)

هُوَ مُحَاذَاكَ : see حِذَآءٌ.

حذى

1 **حَذَتِ الشَّفْرَةُ النَّعْلَ** , [aor. and inf. n. as below,] *The shoemaker's knife cut the sandal,* or *sole.* (S.) And حَذَى يَدَهُ *He cut,* or *cut off, his arm,* or *hand,* (T, S, K,) *with a knife.* (S.) And حَذَى أُذُنَهُ *He cut off a piece of his ear.* (TA.) ___ حَذَى الجِلْدَ, aor. يَحْذِى, *He,* or *it, wounded the skin.* (TA.) And حَذَى الإِهَابَ, (K,) inf. n. حَذْىٌ, (TA,) *He rent,* or *tore, much,* or *he made many holes in, the skin,* or *hide.* (K, TA.) ___ حَذَى لِسَانَهُ, (S, Mgh, K,) and فَاهُ (S) or فَمَهُ, (TA,) aor. as above, (S, Mgh, Msb,) and so the inf. n., (S, TA,) *It,* namely, vinegar, and wine, or beverage, (S, Mgh,) and [sour] milk, (Mgh, K,) &c., (K,) *bit his tongue,* (S, Mgh, K,) and *his mouth;* (S, TA;) *had a burning effect upon it, like cutting.* (Mgh.) ___ حَذَى فُلَانًا بِلِسَانِهِ *He spoke evil of such a one, saying of him what would grieve him if he heard it; reviled, vilified,* or *vituperated, him;* (K, TA;) [*as though*] *he cut him with his tongue.* (TA.) A man who does so is termed مِحْذَآءٌ . (K, TA.) See also what next follows.

4 **احذاهُ** ; (S, Mgh, K;) as also حَذَاهُ , first pers. حَذَيْتُ; (Mgh;) *He gave him a thing,* or *somewhat:* (Mgh:) *he gave him a portion,* or *share,* of spoil. (S, Mgh, K.) [See also 4 in art. حذو.] ___ [Hence,] أَحْذَيْتُهُ طَعْنَةً [*I gave him a thrust, piercing thrust,* or *stab;*] *I thrust, pierced,* or *stabbed, him.* (Lh, TA.)

6 **تحاذى القَوْمُ فيما بينهم** *The party,* or *campany of men, divided among themselves* (K, TA) water *equally;* like تصافنوا. (TA.) ___ See also 6 in art. حذو.

حِذْىٌ : see حِذْيَةٌ.

حُذْيَةٌ , with damm, The *diamond with which stones are cut and bored.* (TA.)

حَذْيَةٌ *A piece cut lengthwise* (As, S, K) of flesh-meat: (As, S:) or *a small piece* (K) thereof. (TA.) [See also حَذْوَةٌ, in art. حذو.] Hence the saying in a trad., إِنَّمَا فَاطِمَةُ حَذْيَةٌ مِنِّى يَقْبِضُنِى مَا يَقْبِضُهَا [*Fátimeh is only a piece of me: what distresses,* or *grieves, her, distresses,* or *grieves, me*]. (TA.) ___ جَآءَا حَذْيَتَيْنِ *They two came side by side:* (K, TA:) and so جَآءَا, mentioned in art. حذو. (TA.) *A gift;* as also حَذْىٌ (TA) and حُذْيَا, (Mgh, and Ham p. 596,) or حُذَيَّا, (TA in art. حذو,) and حَذْوَةٌ. (K in that art., and Ham ubi suprà.) [See also حُذَيَّا.]

حُذْيَا : see what next precedes. ___ Also *A share,*

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or *portion, of spoil;* (S, K;) and so حُذَيَّا and حُذَايَة (K) and حَذِيَّةٌ (S, K) and حَذْوَةٌ. (S.)

حَذَآءٌ The *gathering of the crop of grapes:* or the *time thereof:* syn. قِطَافٌ. (K.) See also art. حذو.

حُذَايَةٌ : see حُذْيَا.

حَذِيَّةٌ : see حُذْيَا.

حُذَيَّا *A gift,* or *present, for bringing good news.* (K, TA.) See also حَذْيَةٌ. You say, أَخَذَهُ بَيْنَ الحُذَيَّا وَالخُلْسَة *He took it as something between a gift and a thing carried off by force.* (ISd, K.) ___ See also حُذَيَّاكَ. هُوَ حُذَيَّا: see حَذَآءٌ, in art. حذو.

مِحْذًى *A large,* or *broad, knife;* or *such as is used by a shoemaker* or *maker of sandals.* (TA.)

مِحْذَآءٌ : see 1.

حر

حَرَّ, see. pers. حَرَرْتَ, aor. ـَـ ; (S, A, Msb, K;) and حَرَّ, sec. pers. حَرَرْتَ, aor. ـِـ and ـُـ ; inf. n. حَرٌّ and حُرُورٌ (S, Msb, K) and حَرَارَةٌ, (S, K,) or this is a simple subst., (Msb,) and حَرَّةٌ; (TA;) and احَرّ , (S, K,) a dial. var. heard by Ks, (S,) and mentioned by Zj and IKtt; (TA;) *It* (a day, S, A, Msb, K, and food, Msb) *was*, or *became, hot;* (A, Msb, K;) or *very hot.* (TA.) And حَرَّتِ النَّارُ, sec. pers. حَرَرْتَ, aor. ـَـ , *The fire burned up, and became fierce* or *hot.* (Msb.) ___ See also 10. ___ حَرَّ, sec. pers. حَرَرْتَ, aor. ـَـ , inf. n. حَرَّةٌ, *He* (a man, S) *thirsted; was,* or *became, thirsty.* (S, K.) Lh mentions حَرَرْتَ يا رجلُ, aor. ـَـ , inf. n. حَرَّةٌ [perhaps a mistake for حَرَّةٌ] and حَرَارَةٌ: [app. in the same sense:] ISd says, I think he means [from] الحَرُّ, not الحُرِّيَّةُ. (TA.) And حَرَرٌ [an inf. n. of the same verb] signifies The liver's *becoming dry from thirst* or *grief.* (TA.) حَرَّ, sec. pers. حَرَرْتَ, aor. ـَـ , (S, A, * Mgh, Msb, K,) inf. n. حَرَارٌ, (S, Mgh, Msb, K,) *He* (a slave, S) *became free:* (S, A, Mgh, Msb, K:) and تحرّر in the same sense is agreeable with analogy. (Mgh.) ___ And حَرَّ, sec. pers. and aor. as above, inf. n. حُرِّيَّةٌ, *He* (a man) *was freeborn,* or *of free origin.* (S.) حَرَّ, [sec. pers. حَرَرْتَ,] aor. ـُـ , inf. n. حَرٌّ, *He heated water* (A, * K) &c. (A.) حَرَّ, aor. ـِـ , *He cooked* [*what is termed*] حَرِيرَةٌ: (K:) and حَرَّتْ *she made* حريرة. (A.) Hence, in a trad., ذُرِّى وَأَنَا أَحِرُّ لَكِ *Sprinkle thou* the flour, *and I will make* of it حريرة *for thee.* (TA.)

2 **حرّر**, inf. n. تَحْرِيرٌ, *He freed, liberated,* or *emancipated,* a slave. (A, Mgh, Msb.) And حرّر رقبةً *He freed a neck* [i. *e. a slave*]. (S, K.) ___ Also *He set apart* a child *for the worship of God and the service of the mosque or oratory:* (S, TA:) or *he devoted* him *to the service of the church as long as he should live, so that he could not relinquish it while he retained his religion.* (TA.) ___ Also, inf. n. as above, *He made* a writing &c. *accurate,* or *exact;* (S, K;) *he made* a writing *beautiful,* or *elegant, and free from defects, by forming its*

characters rightly, and rectifying its faults: (A:) *he wrote* a writing *well*, or *elegantly, and accurately*, or *exactly;* (TK;) *he wrote well*, or *elegantly*: (KL:) and *he made* an account, or a reckoning, *accurate, without mistake, and without omission, and without erasure.* (TA.) [And simply *He wrote* a letter &c.]

4 **احرّ** : see 1. ___ Also *His* (a man's) *camels became thirsty.* (S, K.) Also *He* (God) *made* a man's liver *to become dry by reason of thirst* or *grief.* (TA.) And *He made* a man's bosom *thirsty;* as in the saying, used by the Arabs in cursing a man, مَا لَهُ أَحَرَّ ٱللّٰهُ صَدْرَهُ [*What aileth him? May God make his bosom thirsty*]: or the meaning is هَامَتَهُ [app. here used as signifying the bird called هَامَة, in the form of which the soul was believed to issue from a slain man, and to call incessantly for drink until the slaughter of the slayer]. (TA.)

5 **تَحَرَّرَ** see 1.

10 **استحرّ** (S, K) and حَرَّ (S, TA) *It* (slaughter) *was*, or *became, vehement*, (S, K,) *and great in extent;* (TA;) and the same is said of death. (TA.) استحرّها *He asked*, or *desired, of her* [*that she should make what is termed*] حَرِيرَة. (A.) [See 1, last signification.]

حَرْ : see حَرٌّ, below; and see also art. حرح.

حَرِىٌّ : see art. حرح.

حَرٌّ *Heat; contr. of* بَرْد; (S, A, Mgh, Msb, K;) as also حَرَارَة, (S, * Msb, * K,) *contr. of* بُرُودَة; (S;) and حُرُور (S, * Msb, * K) and حَرَّة : (TA:) [see 1, first sentence:] pl. [of the first] حُرُور and أَحَارِر ; (K;) the latter anomalous, both as to its measure and in the non-incorporation of the first ر into the second: it is mentioned on the authority of AZ and others; but IDrd doubts its correctness; and the author of the Wá'ee mentions أَحَارٌّ as a pl. form, but apparently to avoid contrariety to rule: the pl. of حَرَارَة as a simple subst., or as an inf. n., but more probably as the former, is حَرَارَات. (TA.) ___ *A burning of the*

heart, from pain and *wrath* and *distress* or *affliction* or *trouble* or *fatigue.* (TA.) [See also حَرَارَةٌ.]

___ *Difficulty,* or *severity,* of work. (TA.) See also حَارٌّ: and حَرَّةٌ: and سَاقُ حُرٍّ, voce حُرٌّ.

حُرٌّ *Free, ingenuous,* or *free-born; contr. of* عَبْدٌ: (S, A, Mgh, Msb, K:) fem. حُرَّةٌ: (S, Mgh, Msb, K:) pl. masc. أَحْرَارٌ (Msb, K) and حِرَارٌ; (IJ, K;) not حِرَارٌ, as some say; nor is حِرَارٌ an inf. n. as well as a pl., as others say: (MF:) pl. fem. حَرَائِرُ, (Msb, K,) contr. to analogy, and, as Suh says, the only instance of the kind except شَجَرٌ مَرَائِرُ as pl. of شَجَرَةٌ مُرَّةٌ; for the [regular] pl. of فَعْلَةٌ is فَعْلٌ; but حُرَّةٌ has this form of pl. because it is syn. with كَرِيمَةٌ and عَقِيلَةٌ [as will be seen in what follows]; and مُرَّةٌ, because it means خَبِيثَةُ الطَّعْمِ. (Msb.) Omar said to the women who used to go forth to the mosque, لَأُرَدِّنَّكُنَّ حَرَائِرَ [lit. *I will assuredly make you to become free women*]; meaning *I will assuredly make you to keep to the houses*: for the curtain is lowered before free women; not before slavewomen. (TA.) [See also حُرِّيَّةٌ.] ___ *Generous, noble,* or *well-born;* like as عَبْدٌ is used to signify ignoble, or base-born: (Mgh:) and so the fem. حُرَّةٌ; (S, Mgh, K;) applied to a woman; (TA;) and to a she-camel: (S:) and so the masc. applied to a horse. (K, TA.) [Hence,] بَاتَتْ بِلَيْلَةٍ حُرَّةٍ [*She passed a virgin's night*] is said of her whose husband has not been able to devirginate her (S, A, K) in the night when she has been first brought to him: (TA:) because the حُرَّةُ is modest and repugnant: (Har p. 418:) in the contr. case one says, بِلَيْلَةٍ شَيْبَآءَ: (S, L:) and one says also بِلَيْلَةٍ حُرَّةٍ; and بِلَيْلَةٍ شَيْبَآءَ. (TA.) [And hence,] لَيْلَةٌ حُرَّةٌ and لَيْلَةٌ حُرَّةٌ signify also *The first night of the* [*lunar*] *month*: (K:) its last night is called لَيْلَةٌ شَيْبَآءُ and لَيْلَةٌ شَيْبَآءُ. (TA.) You say also وَجْهٌ حُرٌّ [app. meaning *An ingenuous countenance*]. (A.) ___ *Generous,* or *ingenuous, in conduct*: as in the saying of Imra-el-Keys,

* لَعَمْرُكَ مَا قَلْبِي إِلَى أَهْلِهِ بِحُرْ *

[*By thy life, my heart is not generous in conduct to its,* or *his, companion*]; meaning that it is averse therefrom, and inclines to another. (Az, TA.) [Hence,] سَحَابَةٌ حُرَّةٌ *A cloud bountiful with rain;* (A;) or *abounding with rain.* (S, K.) ___ A *good* deed or action. (K, TA.) You say, مَا هٰذَا مِنْكَ بِحُرٍّ *This is*

not good, or *well, of thee.* (S, A.) ___ Anything *good,* or *excel-lent;* as poetry, &c. (TA.) You say كَلَامٌ حُرٌّ [app. meaning *good,* or *excellent, speech* or *language*]. (A.) ___ *Good* earth, or clay, and sand: (K, TA:) or earth, or clay, *in which is no sand*: (S, A:) and sand *in which is no earth* or *clay*: (S:) or sand *that has good herbage*: (A:) you say رَمْلَةٌ حُرَّةٌ; (S, A;) and the pl. is حَرَائِرُ: (S:) or sand *in which is no mixture of any other thing*: (Msb: [accord. to which, this is the primary meaning of the word, whence the meaning of free, i. e. the contr. of عَبْدٌ: but accord. to the A and TA, it is tropical:]) and أَرْضٌ حُرَّةٌ *land in which is no salt earth*: (A:) or *in which is no sand*: as applied to *that upon which no tithe is levied,* it is post-classical. (Mgh.) ___ The *middle,* (S, A, K,) and *best part,* (TA,) of sand, (S, K, TA,) and of a house. (S, A, TA.) ___ The *best* of anything; (K, TA;) as, for instance, of fruit. (TA.) ___ Also sing. of أَحْرَار in the term أَحْرَارُ البُقُولِ, (TA,) which means *Herbs,* or *leguminous plants, that are eaten without being cooked;* (S, A;) as also حُرِّيَّةُ البُقُولِ: (A:) or *such as are slender and succulent;* and ذُكُورُ البُقُولِ means such as are thick and rough: (AHeyth:) or the former are *such as are slender and soft;* and the latter, such as are hard and thick: (TA in art. عشب:) or the former are

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such as are slender and sweet; and the latter, such as are thick, and inclining to bitterness: (TA in art. ذكر:) or the former are *such as are rough;* and these are three, namely, النَّفَلُ and الحُرْبِثُ and القَفْعَآءُ: or الحُرُّ is applied to *a plant of the kind called* النَّجِيلُ, *growing in salt grounds.* (TA.) ___ حُرُّ الوَجْهِ *What appears of the face*: (K, TA:) or *what appears of the elevated part of the cheek;* (S;) [i. e.] the *ball,* or *most prominent place, of the cheek;* (W p. 28;) and الحُرَّةُ signifies [*the same,* or] *the elevated part of the cheek*: (TA:) or the former is *what fronts one, of the face:* or *the four tracks of the tears, from each corner of each eye.* (TA.) One says, لَطَمَهُ عَلَى حُرِّ وَجْهِهِ [*He*

slapped him on the ball of his cheek]. (S, TA. *) The *young one of a gazelle.* (S, K.) ___ The *young one of a serpent:* (S, K:) or *of a slender serpent:* or it is *a slender serpent, like the* جَانّ, *of a white colour:* or *a white serpent:* or *a serpent,* absolutely. (TA.) ___ The *young one of a pigeon:* (S, K:) or the *male thereof.* (TA.) ___ سَاقُ حُرٍّ [is said to signify] The *male of the* قَمَارِىّ [or *kind of collared turtle-doves of which the female is called* قُمْرِيَّة (see قُمْرِىٌّ)]: (S, Msb, K:) Homeyd Ibn-Thowr says,

* وَمَا هَاجَ هٰذَا الشَّوْقَ إلا حَمَامَةٌ *
* دَعَتْ سَاقَ حُرٍّ تَرْحَةً وَتَرَنُّمَا *

[*And nothing excited this desire but a pigeon* (see حَمَامٌ) *that called* ساق حرّ, *sorrowing and warbling*]: or, accord. to IJ, the right reading is

* دَعَتْ سَاقَ حُرٍّ فِى حَمَامٍ تَرَنُّمَا *

[*that called* ساق حرّ *among* other *pigeons, warbling*]: but some say that الساق is *the pigeon;* and حرّ, *its young one:* or ساق حرّ is the *cry of the* قمارى, and is an onomatopœia: accord. to Aboo- 'Adnán, it is ساق حرّ , and means the *warbling of the pigeon:* and Sakhr El-Gheí makes it a compound, and indecl.; using the phrase, تُنَادِى سَاقَ حُرٍّ [*she calls* ساق حرّ]: on which IJ observes, As says, ساق حرّ is thought to mean the young one of the bird; but it is her *cry:* and he (IJ) adds, the fact that the poet [Sakhr] does not make it decl. is an evidence of the correctness of the assertion of As; for, were it decl., he would have said سَاقَ حُرٍّ if it consisted of two nouns whereof the former was prefixed to the other so as to govern it in the gen. case, or سَاقٍ حُرًّا if it were a compound; as it is indeterminate: and its being made decl. by Homeyd does not show it to be not significant of a sound; for sometimes an expression significant of a sound consists of two nouns whereof the former is prefixed to the latter so as to govern it in the gen. case, like خَازُ بَازٍ. (M, MF, TA.)

حُرٌّ (Msb, K) and حِرٌ (S, Mgh, Msb, and K, in art. حرح) The *vulva*, or *pudendum, of a woman:* (Msb, K:) the former a dial. var. of the latter; (K;) originally حِرْحٌ [q. v.]. (Msb.)

حَرَّةٌ *A stony tract, of which the stones are black* (S, Mgh, Msb, K) *and worn and crumbling,* (S, K,) *as though burned with fire:* (S:) or *a hard and rugged tract of ground, strewn with black and worn and crumbling stones, as though they were rained down:* (TA:) or *a level tract abounding with stones, over which it is difficult to walk, and hard:* (IAar:) or *one* [*whereof the stones are*] *black above and white beneath:* accord. to AA, *of a round form:* such as is oblong, not wide, is termed كُرَاع: (TA:) pl. حَرٌّ, (K,) or rather this is a coll. gen. n., (MF,) and حِرَارٌ (S, A, Mgh, Msb, K) and حَرَّاتٌ and حَرُّونَ, (S, K,) with و and ن like أَرَضُونَ, (Yoo, S,) to which it is made like because it is fem., as أَرْضٌ is, (Yoo,) and أَحَرُّونَ, (S, K,) as though the sing. were أَحَرَّةٌ, (Yoo, Sb, S,) though this sing. is not used; (Yoo;) or as though its sing. were أَحَرٌّ, accord. to Th, who app. means that this place is hotter than others. (TA.)

الحُرَّةُ: see حُرَّةُ الذِّفْرَى ___. حُرٌّ *The part of the protuberance behind the ear where the earring swings about:* (S, K: *) or it is an epithet, signifying *beautiful and smooth and long in the protuberance behind the ear;* applied to a woman and to a she-camel. (TA.) ___ الحُرَّتَانِ is also said to signify *The two ears.* (TA.) One says, حَفِظَ ٱللّٰهُ كَرِيمَتَيْكَ وحُرَّتَيْكَ (A, TA) i. e. [*May God preserve thy two eyes and*] *thy two ears.* (TA.) *Chamomile,* or *chamomile-flowers;* syn. البَابُونَجُ. (TA.)

حَرَّةٌ: see حَرٌّ. ___ Also *A heat,* or *burning, in the throat:* when it increases, it is termed حَرْوَةٌ. (TA.) [See also حَرَارَةٌ.] ___ *Thirst:* (S, A:) or the *heat and burning of thirst:* (IDrd:) it may be said that it is with kesr [instead of fet-h (see 1)] for the purpose of its being assimilated in form to قِرَّةٌ, with which it occurs. (S, K.) One says, رَمَاهُ ٱللّٰهُ بِالحَرَّةِ تَحْتَ القِرَّةِ (A, K) *May God afflict him by thirst with cold:* and بِالحَرَّةِ وَالقِرَّةِ *by thirst and cold.*

(TA.) And أَشَدُّ العَطَشِ حَرَّةٌ عَلَى قَرَّةٍ *The most severe of thirst is thirst in a cold day.* (S.) And حَرَّةٌ تَحْتَ قَرَّةٍ *Thirst in a cold day:* (ISd:) a prov., applied to him who makes a show of the contrary of that which he conceals; (TA;) or who makes a show of friendship while he conceals hatred. (Meyd.)

حَرَارٌ : see حُرِّيَّةٌ.

حَرُورٌ , of the fem. gender, (Msb,) *A hot wind,* (Msb,) *in the night or in the day;* (AA, Fr, Msb;) as also سَمُومٌ: (AA, Msb:) or the former is *a hot wind in the night, and sometimes in the day;* (AO, S, K;) and the latter, a hot wind in the day, and sometimes in the night: (AO, S:) or the former, *a hot wind in the night;* like the latter in the day: (S:) or the former, *in the day;* the latter being in the night; accord. to Ru-beh, as said to AO: (Msb:) pl. حَرَائِرُ. (A.) ___ The *heat of the sun:* (K:) or *heat* [absolutely]: (ISd:) *constant heat:* (K:) the *fire of Hell:* (Th, K:) pl. as above. (TA.) In the Kur [xxxv. 20], وَلَا الظِّلُّ وَلَا الحَرُورُ means *Nor shade nor heat:* (ISd:) or *nor Paradise nor Hell:* (Th:) or *nor the people of truth, who are in the shade of truth, nor the people of falsehood, who are in constant heat, night and day.* (Zj.)

حَرُورٌ : see حَرٌّ.

حَرِيرٌ *Heated by wrath* &c.; as also مَحْرُورٌ : (S, K:) fem. of each with ة; the former being with ة because it is syn. with حَزِينَةٌ [*afflicted with grief* or *sorrow*]: or حَرِيرَةٌ signifies *affected with grief* or *sorrow, and having the liver burned* [*thereby*]: (TA:) or *heated in the bosom:* (Az, TA:) and its pl. is حَرِيرَاتٌ. (Az, S, TA.) *Silk;* syn. إِبْرِيسَمٌ: (Msb:) or *dressed silk;* syn. ابريسم مَطْبُوخٌ: (Mgh, Msb:) and *a garment,* or *stuff, made thereof:* (Mgh:) or *stuff wholly composed of silk:* or *of which the woof is silk:* (Mgh, from the Jema et-Tefáreek:) n. un. with ة; (Msb;) meaning *one of the garments,* or *pieces of stuff, called* حَرِيرٌ. (S, K.)

حَرَارَةٌ : see حَرٌّ, in two places. ___ Also *I. q.* حَرُوَةٌ as used in the saying, إِنِّى لَأَجِدُ لِهٰذَا الطَّعَامِ حَرُوَةً فِى فَمِى, (S, TA,) meaning *Verily I find that this food has a burning effect,* or *a pungency, in my mouth.* (TA.) It signifies *A burning* in the mouth, from the taste of a thing: and in the heart, from pain: and hence one says, وَجَدَ حَرَارَةَ السَّيْفِ, and الضَّرْبِ, and المَوْتِ, and الفِرَاقِ, [*He felt the burning effect of the sword,* and *of beating,* and *of death,* and *of separation.*] (IDrst, TA.) [See also حَرَّةٌ.] See also حُرِّيَّةٌ.

حُرُورَةٌ : see حُرِّيَّةٌ.

حَرِيرَةٌ n. un. of حَرِيرٌ [q. v.]. (Msb.) Also *A kind of soup of flour and grease* or *gravy:* (TA:) or *flour cooked with milk,* (S, K,) or *with grease* or *gravy:* (K:) it is of flour, and خَزِيرَةٌ is of bran: (Sh:) [when a mess of this kind is thickest,] it is عَصِيدَةٌ; then, نَجِيرَةٌ; then, حَرِيرَةٌ; then, حَسْوٌ. (IAar.) [See also نَفِيتَةٌ.]

حَرُورِىٌّ : see the next paragraph.

حَرُورِيَّةٌ and حُرُورِيَّةٌ: see الحَرُورِيَّةُ. حُرِّيَّةٌ *A sect of the heretics,* or *schismatics;* (خَوَارِجُ [q. v.];) so called in relation to Haroorà (حَرُورَآءُ), a certain town (Az, S, A, Mgh, Msb) of ElKoofeh, (Az, Mgh, Msb,) from which it is distant two miles; (TA;) because they first assembled there (Az, S, Mgh, Msb) and professed the doctrine that government belongs only to God: (Az, S, Mgh:) they dived so deeply into matters of religion that they became heretics; and hence the appellation is applied also to any who do thus: (Mgh, Msb:) they consisted of *Nejdeh and his companions,* (K,) *and those holding their tenets:* (TA:) they were also called المُبَيِّضَةُ, because their ensigns in war were white: (T voce المُحَمِّرَةُ:) a man of this sect is called حَرُورِىٌّ ; (S, K;) and a woman, as well as the sect collectively, حَرُورِيَّةٌ: (Mgh, Msb:) which

also signifies the *quality of belonging to this sect.* (S, * K, * TA.)

حَرِىٌّ A camel *that pastures in a stony tract such as is termed* حَرَّةٌ. (S, K.)

حُرِّيَّةٌ The *state*, or *condition, of freedom; contr. of slavery;* as also حُرُورِيَّةٌ (S, A, Msb, K) and حَرُورِيَّةٌ, (S, Msb, K,) of which two the latter is the chaste form, (Mgh,) or it is more chaste than the former, which is the regular form, (MF,) and حَرَارٌ, (S, A, Msb, K,) not حَرَارٌ, (TA,) and حُرُورَةٌ (K, TA [in the CK حَرُورَةٌ]) and حَرَارَةٌ. (TA.) ___ *Free persons, collectively.* (Mgh.) [See حُرٌّ.] ___ The *eminent, elevated,* or *noble persons* of the Arabs, (K, TA,) and of the foreigners. (TA.) You say, هُوَ مِنْ حُرِّيَّةِ قَوْمِهِ *He is of the noble ones of his people:* (A:) or *of the choicest, best,* or *most excellent, of his people.* (TA.) ___ *Sandy, soft earth,* (K, TA,) *good, and fit to produce plants* or *herbage.* (TA.) ___ حُرِّيَّةُ البُقُولِ: see حُرٌّ.

حَرَّانُ *Thirsty:* (S, A, K:) or it has an intensive signification, as will be shown by what follows: (TA:) fem. حَرَّى: pl. (masc. and fem., TA) حِرَارٌ (S TA) and حَرَارَى and حُرَارَى. (TA.) One says حَرَّانُ يَرَّانُ جَرَّانُ. (TA.) It is said in a trad., فِى كُلِّ كَبِدٍ حَرَّى أَجْرٌ, meaning *For* the giving of drink to *any liver that is dried up by thirst from intense heat,* there shall be a *recompense:* and in another, فِى كُلِّ كَبِدٍ حَارَّةٍ أَجْرٌ. (IAth, TA.) ___ [See also a tropical use of this word in a verse cited in art. حسب, conj. 2.]

حَارٌّ *Hot:* (Msb:) a *very hot* day, and food. (A.) IAar says, I do not say يَوْمٌ حَرٌّ. (TA in art. قر.) [This seems to imply that some allow it; and it is common in the present day. See جَرْمٌ.] ___ See an ex. of its fem., حَارَّةٌ, in the next preceding paragraph. ___ *Difficult, troublesome, distressing, fatiguing,* or *severe* work. (K, TA.) El-Hasan, when [his father] 'Alee ordered him to flog El-Weleed the son of 'Okbeh for drinking wine, in the days of 'Othmán, said, وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا *Set thou over what is evil thereof him who has superintended what is good thereof:* (Mgh:) or *set thou over what is difficult of the affair him who has superintended what is profitable thereof:* (Msb:) meaning that only he should undertake the infliction of the flogging who superintends the profitable affairs of government. (Mgh.) ___ جَآءَ فُلَانٌ حَارًّا مُخُّهُ, and حَارَّ العِظَامِ, *Such a*

one came in a plump, or *fat, state; contr. of* بَارِدًا مُخُّهُ, *and* بَارِدَ العِظَامِ. (A and TA in art. برد.)

أَحَرُّ [*Hotter:* and *hottest*]. ___ أَحَرُّونَ: see مِنْهُ. ___ هُوَ أَحَرُّ حُسْنًا. حَرَّةٌ *He is more delicate* [or *more free from defects*] *in goodliness,* or *beauty, than he.* (K, TA.)

أَحَارِرُ: see حَرٌّ, first sentence.

مُحُرٌّ A man *whose camels are thirsty.* (S.)

مُحَرَّرٌ *Freed from slavery; emancipated.* (TA.) ___ A child *devoted by the parent to the service of a church.* (TA.) [See also 2.]

مَحْرُورٌ: see حَرِيرٌ.

حرب

1 **حَرَبَهُ** , (S, A, K,) aor. ـُ , inf. n. حَرْبٌ, (S, K,) *He despoiled him of his wealth,* or *property;* or *plundered him;* (S, A, K;) *leaving him without anything.* (S.) ___ [Hence,] حَرِبَ, (A, Mgh, Msb,) or حَرُبَ مالُهُ, (S,) *He was,* or *became, despoiled,* or *plundered,* (S, A, Mgh, Msb,) *of his wealth,* or *property,* (S,) or *of all his wealth,* or *property;* as also حَرَبَ, (Mgh, Msb,) aor. ـَ , (Msb,) inf. n. حَرَبٌ. (Mgh, Msb.) You say, ما لَهُ جَرَبٌ وحَرَبٌ: see art. جرب. (TA.) And حُرِبَ دِينُهُ *He was despoiled of his religion; was rendered,* or *became, an unbeliever.* (TA.) ___ [And hence,] حَرِبَ, aor. ـَ , inf. n. حَرَبٌ, *He said* وا حَرَبا, or وا حَرَباهُ: [see حَرَبٌ, below.] (TA.) ___ And حَرِبَ, (S, A, K,) aor. ـَ , (K,) inf. n. حَرَبٌ, (A, TA,) *He* (a man, S, A) *was,* or *became, angry,* (A,) or *violently angry.* (S, K.) And *i. q.* كَلِبَ [meaning *He was,* or *became, affected with canine madness:* see حَرَبٌ]. (K.) And *He* (an enemy) *was,* or *became, like a lion;* as also استحرب . (TA.)

2 **حرّب** , inf. n. تَحْرِيبٌ, *He sharpened* a spearhead. (S, K.) ___ *He angered:* (S, A:) or *angered violently:* (K:) and *he provoked,* or *exasperated.* (S, K, TA.) And it is said to signify *He acquainted* a person *with a thing that angered him:* but where it is said to have this meaning, it is accord. to one reading with ج and hemzeh [in the places of ح and ب]. (TA.)

3 **حاربه** , (S, A, Msb, K,) inf. n. مُحَارَبَةٌ (Msb, K) and حِرَابٌ, (K,) *He waged,* or *contended in, war with him; warred,* or *battled, with him.* (S, * A, Msb, K.) See also 6. ___ *He was,* or *became, hostile,* or *an enemy, to him.* (S, * TA.) ___ *He disobeyed Him;* namely, God. (TA.)

4 **احرب الحَرْبَ** *He excited, provoked,* or *stirred up, war.* (K.) ___ احربه *He guided him to*

spoil, or *plunder; guided him,* or *showed him the way, to obtain spoil,* or *plunder, of an enemy;* (S, K, TA;) *acting as a spy.* (TA.) ___ *He found him to be despoiled,* or *plundered, of his wealth,* or *property,* or *of all his wealth,* or *property.* (TA.)

6 **تحاربوا** and احتربوا (S, A, K) and حاربوا (S) *They waged,* or *contended in, war, one with another; warred,* or *battled, one with another.* (S, A, K.)

8 **إحترب** see 6. ___ احترب *It was all plundered, taken,* or *carried off.* (Har p. 313.)

10 **إستحرب** see 1, last meaning.

حَرْبٌ *War, battle, fight,* or *conflict;* (Msb, TA;) *contr. of* سِلْمٌ; (TA;) consisting, first, in *shooting arrows, one at another;* then, in *thrusting, one at another, with spears;* then, in *combating one another with swords;* and then, in *grappling and struggling together:* (Suh, TA:) it is [generally] fem.; (S, L Msb;) but its dim. is حُرَيْبٌ, without ة, (Kh, S, L, Msb,) contr. to rule, (L, Msb,) like ذُرَيْعٌ, and قُوَيْسٌ, and فُرَيْسٌ in a fem. sense, (L,) because originally an inf. n. [of which the verb (حَرَبَ) seems not to have been used as meaning he waged, or contended in, war], (El-Mázinee, S,) or in order that it may not be confounded with the dim. of حَرْبَةٌ: (Msb:) Seer makes its origin to be the epithet حَرْبٌ, which, however, is originally an inf. n.: (L:) sometimes it is masc.; (IAar, Mbr, S, Msb, K;) but this is extr.: (L:) the pl. is حُرُوبٌ. (S, K.) You say, وَقَعَتْ بَيْنَهُمْ حَرْبٌ [*War happened between them*]. (S.) And قَامَتِ الْحَرْبُ عَلَى سَاقٍ *The war,* or *battle, became vehement, so that safety from destruction was difficult of attainment.* (Msb.) And making it masc., as meaning قِتَالٌ, you say حَرْبٌ شَدِيدٌ *A vehement fight* or *battle.* (Msb.) [Hence,] ابْنُ حَرْبٍ *A warrior:* (Er-Rághib, TA in art. بنى:) and ابْنُ الْحَرْبِ [*the warrior;* or] *he who suffices for war, and who defends.* (Msb in that art.) And دَارُ الْحَرْبِ *The country,* or *countries, of the unbelievers,* (Msb,) or *of* [*those called by the Muslims*] *the polytheists,* (K,) *between whom and the Muslims there is not peace.*

(Msb, K.) In the saying of Aboo- Haneefeh, كَانَتْ مَكَّةُ إِذْ ذَاكَ حَرْبًا, the meaning is دَارَ حَرْبٍ [*Mekkeh was at that time a place of which the people were at war with the Muslims*]. (Mgh.) It is also an epithet; originally an inf. n. (L.) You say رَجُلٌ حَرْبٌ, (K, TA,) [in the CK حَرْبٌ, but it is] like عَدْلٌ, (TA,) *A man vehement in war, and courageous;* as also مِحْرَبٌ and مِحْرَابٌ : (K:) or مِحْرَبٌ signifies *a man of wars;* (S;) or *a man of war,* as also مِحْرَابٌ ; and *a known, experienced warrior.* (TA.) [Being originally an inf. n.,] حَرْبٌ as an epithet is used in the same form as masc. and fem. and sing. and pl.: (K:) so that one says امْرَأَةٌ حَرْبٌ and قَوْمٌ حَرْبٌ, (TA,) as also قَوْمٌ مَحْرَبَةٌ . (S, K.) ___ Also *An enemy,* (S, K,) whether, or not, actually at war. (K.) So in the saying, أَنَا حَرْبٌ لِمَنْ حَارَبَنِي [*I am an enemy to him who wars with me,* or *who is an enemy to me*]. (S.) And فُلَانٌ حَرْبُ فُلَانٍ *Such a one is the enemy of such a one.* (TA.) Some hold that حَرْبٌ is a pl. [or rather a quasi-pl. n.] of حَارِبٌ or مُحَارِبٌ. (TA.)

حَرَبٌ inf. n. of حَرِبَ. (A, Mgh, Msb.) وَاحَرَبَا is an ejaculation expressive of grief, lamentation, or regret, [meaning *Alas, my spoliation!* or *my loss!* or *my grief!*] (ISd, Mgh, TA,) used in an absolute manner, like وَا أَسَفَا, (ISd, TA,) or يَا أَسَفَا, (Mgh,) from حَرَبَهُ he despoiled him of his wealth, or property: (K:) [or from حَرْبٌ, q. v.:] or it originated from the fact that Harb the son of Umeiyeh, when any one died, used to ask his family what they required to expend on the occasion, and used to supply them therewith; (TA;) and when he himself died, the people of Mekkeh and its neighbourhood bewailed him, saying, وَا حَرَبَا, (Th, K, * TA,) or وَا حَرَبَاهُ, (TA,) [*Alas for Harb!*] and then they changed the expression to وَا حَرَبَا, (Th, K,) or وَاحَرَبَاهُ, and it

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became used in the case of bewailing any person who was dear, and in the cases of other calamities: but this account of the origin did not please ISd. (TA.) ___ Also *Perdition. destruction,* or *death.* (Har p. 158.)

حَرِبٌ : see حَرِيبٌ. Also *Angry:* (A:) or *violently angry:* (S, K:) applied to a man and to a lion. (S, A.) And *i. q.*

كَلِبٌ [meaning *Affected with canine madness*]: pl. حَرْبَى, (K,) syn. with كَلْبَى, but unknown to Az in this sense except in one instance. (TA.)

حَرْبَةٌ [*A dart,* or *javelin;*] *a certain weapon* (K) *resembling a spear,* (Msb,) *but smaller,* (TA,) *having a wide head;* (As, TA;) *not reckoned among* رِمَاح: (IAar, TA:) dim. حُرَيْبَةٌ: (Msb:) pl. حِرَابٌ. (S, A, Msb, K.) You say, أَخَذُوا الحِرَابَ لِلْحِرَابِ [*They took the darts,* or *javelins, for contending in war,* or *battle*]. (A.) *A thrust, stick,* or *stab.* (K.) ___ *Spoliation.* (K.) ___ *Corruptness of religion.* (K.) حُرْبَةُ a name of *Friday;* (K, TA;) accord. to the Námoos, because it is a time for warring with oneself: (TA:) pl. حُرُبَاتٌ and حُرَبَاتٌ. (K.)

حُرْبَةٌ *A mode,* or *manner, of war, battle, fight,* or *conflict.* (K.)

حَرْبَاءُ [The *male chameleon;*] the *male of what is called* أُمُّ حُبَيْنٍ; (S, Msb, K; [but see the latter appellation in art. حبن;]) *a well-known animal:* (TA:) or *a certain reptile, like the* عَظَآءَة, (K,) said to be *larger than this latter,* (Msb,) *somewhat larger,* (S,) *that turns itself,* (S, Msb,) or *its head,* (K,) *towards the sun,* (S, Msb, K,) *turning with the sun as the sun turns, and assuming various colours* (S, Msb) *by reason of the heat of the sun:* (S:) Az describes it as *a reptile resembling in form what is called* سَامُّ أَبْرَصَ, *with four legs, slender head,* [which is not correct as applied to the chameleon,] *and striped back; that all the day looks towards the sun;* and he adds that *its flesh is impure, and the Arabs never eat it:* (TA:) [accord. to Freytag, the word, thus applied, is said (but I know not on what authority) to be from خُرْبا, meaning حافظ الشمس (guardian of the sun):] the fem. is with ة: (S:) and the pl. حَرَابِىُّ. (S, Msb.) [The word حرباء is used in passages cited in the TA as masc. and fem.; whence it seems that it may be written حُرْبَآء as well as حَرْبَآء.] The Arabs used the expression حَرْبَآءُ تَنْضُبٍ or تَنْضُبٍ, like ذِئْبُ غَضًا: (S:) [the latter word in each of these cases being the name of a tree:] the former is proverbially applied to a prudent

man; because the حرباء does not quit the first branch but to leap upon the second. (TA.) The phrase انتصب العودُ فى الحربآء is used, by inversion, for انتصب الحرباءُ فى العود [*The male chameleon stood erect upon the branch*]: for it stands erect upon stones, and upon the roots or trunks of trees, looking towards the sun, and declines as the sun declines. (TA.) ___ Also The *back:* or *its flesh:* (K:) or حربآء المتن means *the flesh along either side of the backbone:* (TA:) or this, (TA,) or الحرباء, (K,) *the ridge of the backbone:* (K, TA:) or حرابىُّ المتن (S, L, TA) signifies *the portions of flesh,* (S,) or *the flesh,* (L, TA,) *along either side of the backbone:* (S, L, TA:) the sing. is حربآء; likened to the حرباء [or male chameleon] of the desert, and therefore tropical: Kr says that the sing. of حرابىُّ الظُّهور is حربآء accord. to rule; showing that it has no known sing. on the authority of hearsay. (L, TA.) The *nails,* (S,) or *a nail,* (K,) *of a coat of mail:* (S, K:) or the *head of a nail in a ring of a coat of mail:* (K:) pl. as above. (TA.) And *Rugged ground:* (K:) or *rugged and hard ground;* accord. to Th; but the word commonly known is حزبآء, with záy. (TA.) [This meaning has been supposed to be assigned in the K to محربئة; but the TA shows that such is not the case.]

حريب and محروب (S, Mgh, Msb, K) and حرب (MF) *Despoiled of his wealth,* or *property; plundered;* (S, Mgh, Msb, K, MF;) *and left without anything:* (S, Mgh, Msb:) pl. (of the first, TA) حربى and حربآء. (K.) And حريبة and محروبة A woman *deprived of her child,* or *children.* (TA.) And محروب *Despoiled of his religion; rendered,* or *become, an unbeliever.* (TA.)

حريب dim. of حرب, q. v.

حرابة : see what next follows.

حريبة (S, A, K) and حرابة (A) *Wealth,* or *property, of which one is despoiled,* or *plundered:* (A, K:) a man's property is not so called until he has been despoiled of it: (TA:) or (K, but in the A and) *wealth,* or *property, by means of which one lives,* or *subsists:* (S, A, K:) pl. of the former [and of the latter also accord. to

analogy] حرائب. (TA.)

حريبة dim. of حربة, q. v.

حرَّابة *A troop of plunderers.* (TA.)

حارِب [act. part. n. of حرب]. ___ It occurs in a trad. as signifying *One who strips people forcibly of their clothes.* (TA.)

محرب and محربة: see حرب, in three places.

أَرض محربئة (S, K, in the CK محربية) *A land containing,* (S,) or *abounding with,* (K,) *animals of the kind called* حرباء [i. e. *male chameleons*]. (S, K.)

المُحَرَّب and المتحرب *The lion.* (K, TA.)

محراب : see حرب, in two places. Also The *upper end of a sitting-room,* (Msb, and so accord. to an explanation of the pl. محاريب, in the S, on the authority of Fr,) or *of a house,* or *tent,* or *chamber;* (K;) the *chief,* or *most honourable, sitting-place;* (AO, L, Msb, K; *) whence, in a trad., كَانَ يَكْرَهُ المَحَارِيبَ [*he used to dislike the uppermost,* or *chief, sitting-places in rooms*]: (L:) the *place where kings and chiefs and great men sit:* (Msb:) *a high place:* (As, Hr, TA:) *a* [*chamber of the kind called*] غرفة: (S, Msb, K:) the *highest chamber in a house: a chamber to which one ascends by stairs:* (Zj, TA:) *a king's closet,* or *private chamber, into which he retires alone, out of the way of the people:* (K:) *a* [*pavilion,* or *building of the kind called*] قصر: (As, TA:) the *station of the Imám in a mosque:* (K:) the محراب [or *niche* which shows the direction of the kibleh] *of a mosque;* from the same word as signifying the upper end of a sittingroom; (Fr, S, Msb;) or, as some say, because the person praying wars with the devil and with himself by causing the attention of his heart: (Msb:) the *highest*

place in a mosque: (Zj, TA:) the *kibleh:* (L, TA:) *a mosque,* or *place of worship;* so in the Kur xix. 12: (S, L:) *a place of assembly.* (As, TA.) مَحَارِيبُ بَنِى إِسْرَائِيلَ means *The places of worship of the Children of Israel,* (T, K,) *in which they used to assemble for prayer,* (T, TA,) or *in which they used to sit;* (K;) as though they sat therein to consult respecting war. (TA.) [See also مَذْبَحٌ.] ___ *I. q.* أَجَمَةٌ, (K,) meaning The *haunt of a lion.* (TA.) ___ The *neck* of a beast. (Lth, K, TA.)

مَحْرُوبٌ and مَحْرُوبَةٌ: see حَرِيبٌ, in three places.

المُتَحَرِّبُ : see المُحَرَّبُ.

حرث

1 **حَرَثَ** , aor. ـُ (S, Msb, K) and ـِ , (K,) inf. n. حَرْثٌ, (S, A, Msb, K,) *He gained, acquired,* or *earned,* (S, A, K,) wealth; (S;) as also احترث : (Az, TA:) *he collected* wealth. (S, A, Msb, K.) ___ *He sought, sought after,* or *sought to gain, sustenance;* and *laboured diligently;* لعياله *for his family;* as also احترث : (TA:) *he worked,* or *laboured,* for the goods of the present world, (Az, TA,) and for those of the world to come. (Az, A, TA.) You say, اُحْرُثْ لآخرتك *Labour for thy good in the world to come.* (A, TA.) And it is said in a trad., اُحْرُثْ لدنياك كأنّك تعيش أبدًا (S, TA) *Labour for thy good in the present world as though thou wert to live for ever:* and, in continuation, وٱعْمَلْ لآخرتك كأنّك تموت غدًا *and work for thy good in the world to come as though thou wert to die to-morrow.* (TA.) ___ Also حَرَثَ, (T, S, Mgh, Msb, K,) aor. ـُ and ـَ , (K,) inf. n. حَرْثٌ (T, Mgh, Msb, K) and حِرَاثَةٌ; (TA;) and احترث ; (T, S;) *He sowed;* (T, S, K;) *he cast seed upon the ground:* (T, TA:) [accord. to Bd (xlii. 19), this is the primary signification: see حَرْثٌ, below:] and the former verb, *he tilled,* or *cultivated,* land, either *by sowing* or *by planting:* (TA:) or *he ploughed up* land *for sowing:* (Mgh, Msb:) or *he ploughed* land; because the doing so is a means of gain. (Ham p. 70.) And the former verb, *He ploughed up* the ground *by much walking upon it;* as also احرث . (TA.) ___ Also, the former verb, (L, K,) aor. ـُ and ـِ , (K,) inf. n. حَرْثٌ, (A, L, K,) *He took,* or *had, four wives together.* (A, L, K.) ___ *Immoderatè inivit:* (A, K:) *multùm inivit.* (IAar, L.) And حَرَثَ ٱمرأته *Multùm inivit mulierem suam.* (IAar, L.) ___ *He emaciated,* or *rendered lean,* (IAar, S, A, K,) a beast, (K,) or a camel, (IAar, TA,) or a she-camel, (IAar, S, A,) and a horse, (IAar, TA,) *by journeying* (IAar, S, A, K) *thereon;* (IAar, S, K;) as also احرث , (so in the

A and L and TA, and in some copies of the S, in this art., and so in the S and L and K in art. لهد,) or احترث . (So in some copies of the S in the present art.) ___ *He stirred* a fire, (S, A, K,) *and made* it *to burn up,* (TA,) with the مِحْرَاث. (A, TA.) ___ *He examined, looked into, scrutinized,* or *investigated:* (K, TA:) app. in an absolute sense: but accord. to some of the leading lexicologists, *he examined, looked into, scrutinized,* or *investigated,* and *studied,* the book, or the Kur-án: (TA:) *he studied* the Kur-án: (S:) or *he studied* the Kur-án *long, and meditated upon* it. (A, TA.) ___ *He called to mind* a thing, or an affair, *and became excited thereby:* [for ex.,] Ru-beh says,

* وَالقَوْلُ مَنْسِىٌّ إِذَا لَمْ يُحْرَثِ *

[*And the saying is forgotten if it be not called to mind so as to produce excitement*]. (TA.) ___ *He applied himself to the study of* الفِقْه [i. e. *the law*]; or *he learned the science so called.* (K.)

4 أَحْرَبَ see 1, in two places.

8 إِحْتَرَبَ see 1, in four places.

حَرْثٌ *Gain, acquisition,* or *earning;* (Jel in xlii. 19;) as also حَرِيثَةٌ ; of which the pl. is حَرَائِثُ: (K:) and *recompense,* or *reward.* (Bd and Jel in xlii. 19, and TA. [Accord. to Bd, in the place here referred to, this is from the same word as meaning seed-produce: but the reverse seems to be the case accord. to the generality of the lexicologists.]) مَنْ كَانَ يُرِيدُ حَرْثَ الآخِرَةِ, in the Kur xlii. 19, means *Whoso desireth the reward,* or *recompense,* (Bd,) or *the gain,* i. e. *reward,* or *recompense,* (Jel,) [*of the world to come.*] ___ *A lot, share,* or *portion.* (TA.) ___ *Worldly goods.* (TA.) ___ *Seed-produce:* (S, * K, * TA:) *what is grown,* or

raised, by means of seed, and *by means of date-stones,* and *by means of planting:* (Mgh:) an inf. n. used as a proper subst.: (Mgh, Msb:) pl. حُرُوثٌ. (Msb.) ___ *A place ploughed for sowing;* (Mgh, Msb;) as also مَحْرَثٌ , (Msb,) pl. مَحَارِثُ: (Mgh, Msb:) or *land prepared for sowing:* (Jel in ii. 66:) and it is said to signify also *a plain,* or *soft, place;* perhaps because one ploughs in it. (Ham p. 70.) [Being originally an inf. n., it is also used in a pl. sense.] It is said in the Kur ii. 223, نِسَآؤُكُمْ حَرْثٌ لَكُمْ (Mgh, Msb) *Your wives,* or *women, are unto you things wherein ye sow your offspring:* (Bd, Jel:) they are thus likened to places that are ploughed for sowing. (Mgh, Msb.) ___ [And hence,] *A wife;* as in the saying, كَيْفَ حَرْثُكَ [*How is thy wife?*]. (A, TA.) ___ *A road,* or *beaten track,* or the *middle of a road, that is much trodden* [*as though ploughed*] *by the hoofs of horses or the like.* (K, * TA.) ___ [*A ploughshare:* so in Richardson's Pers. Ar. and Engl. Dict., ed. by Johnson; and so, app., in the Munjid of Kr, voce عُقَابٌ.]

حَرِيثَةٌ : see حَرْثٌ. The pl., حَرَائِثُ, also signifies Camels *emaciated by travel:* (El-Khattá- bee, K:) originally applied to horses: of camels you [generally] say, أَحْرَفْنَاهَا [we rendered them lean], with ف; and حَرْفٌ ناقة means a lean she-camel. (El-Khattábee, TA.)

حَرَّاثٌ *A sower, plougher, tiller,* or *cultivator, of land;* (S, TA;) as also حَارِثٌ [pl. حُرَّاثٌ]: (KL:) *a plougher of land for sowing.* (Msb.) ___ *One who eats much; a great eater.* (IAar, TA.)

حَارِثٌ *A collector of property.* (Msb.) ___ الحَارِثُ, (K, [also written الحِرْثُ, in the CK, erroneously, الحَرْثُ,]) as a generic proper name, (MF,) and أَبُو الحَارِثِ, (S, K,) the latter the better known, (TA,) *The lion:* (S, K:) because he is the prince of beasts of prey, and the strongest to acquire. (Har p. 662.) ___ See also حَرَّاثٌ.

مَحْرَثٌ : see حَرْثٌ.

أَرْضٌ مُحْرَثَةٌ : see مَحْرُوثَةٌ.

مِحْرَثٌ : see what next follows.

مِحْرَاثٌ The *thing* (i. e. the *piece of wood,* or the *wooden thing,* TA) *with which the fire is stirred* (S, A, K) *in the* [*kind of oven called*] تَنُّور; (S;) as also مِحْرَثٌ : (K:) and مِحْرَاثُ النَّارِ *the shovel* (مِسْحَاة) *with which the fire is stirred.* (TA.) [Hence,] مِحْرَاثُ الحَرْبِ *That which* [or *he who*] *stirs up,* or *excites, war.* (TA.) ___ [In the present day, it signifies *A plough:* and (like حَرْثٌ) *a ploughshare.*]

أَرْضٌ مَحْرُوثَةٌ and مُحْرَثَةٌ *Ground ploughed up by people's treading much upon it.* (T, TA.)

حرج

1 حَرِجَ , aor. ـَـ , inf. n. حَرَجٌ, *It* (a number of things) *became collected together:* and, necessarily, *became close, strait,* or *narrow:* (so accord. to an explanation of the inf. n. by Er-Rághib, in the TA:) said of anything, *it was,* or *became, close, strait,* or *narrow.* (KL.) One says of dust, حَرِجَ إِلَى حَائِطٍ, or سَنَدٍ, *It rose,* (Lth, Az, TA,) *in a narrow place,* (TA,) *and became collected* [*against a wall,* or *an acclivity* or *the like*]. (Lth, Az, TA.) ___ حَرِجَ صَدْرُهُ, aor. and inf. n. as above, *His bosom became strait,* or *contracted;* (S, A, Mgh, Msb, TA;) *not expanded,* or *dilated, by reason of what was good.* (TA.) And حَرِجَ alone, aor. and inf. n. as above, *He became disquieted, and contracted in bosom:* and *he became in doubt; he doubted;* because doubt disquiets the mind. (So accord. to explanations of the inf. n. by Er-Rághib, in the TA.) ___ Also حَرِجَ, aor. and inf. n. as above, [*He became straitened,* or *in difficulty:* and particularly, *by the commission of a sin,* or *crime:* (see حَرَجٌ, below:) and hence, simply,] *he committed a sin, a crime,* or *an act of disobedience for which he deserved punishment.* (Msb.) ___ Also *He looked, and was unable to move from his place by reason of fear and rage.* (T, TA.) And حَرِجَتِ العَيْنُ, (S, A, K,) aor. ـَـ , (K,) inf. n. as above, (TA,) *The eye became dazzled,* (حَارَتْ, S, K, TA,) or *sank in its socket,* (غَارَتْ,) *and its vision became straitened:* (A, TA:) or *it did not turn about,* nor *wink, by reason of intent gazing.* (TA.) ___ Also, (S, A, K,) aor. as above, (K,) and so the inf. n., (S, K,) *It was,* or *became, forbidden,* or *prohibited,* (S, A, K,) and *attended with straitness,* or *difficulty.* (A.) So in the saying, حَرِجَ عَلَيَّ ظُلْمُكَ *The wronging of thee is forbidden,* or *prohibited, to me.* (S, TA.) And حَرِجَ عَلَيْهِ السَّحُورُ *The meal termed* سحور *became forbidden,* or *prohibited, to him,* (A, TA,) namely, a man fasting, *and*

attended with difficulty, (A,) *by reason of the straitness of the time thereof.* (TA.) And حَرِجَتِ الصَّلَاةُ *Prayer became forbidden,* or *prohibited,* (A, and TA as from the K, [but not found by me in the copies of the K,]) عَلَيْهَا *to her* [by reason of legal impurity, as is shown in the A]. (A, TA.) ___ حَرِجَ إِلَيْهِ *He betook himself,* or *had recourse, to him,* or *it, for protection from a strait,* or *difficulty.* (TA.) And حَرِجَ إِلَى كَذَا وَ كَذَا *He betook himself to such and such things.* (TA.)

2 **حرّجهُ** , (TA,) inf. n. تَحْرِيجٌ, (S, K,) *He made it strait,* or *difficult;* (S, K, TA;) and *forbade it to be violated;* namely, a right. (TA.) ___ حرّج عَلَى حَيَّةٍ *He said to a serpent,* [by way of warning, lest it should be a Jinnee,] *Thou wilt be in a strait if thou return to us; therefore blame us not if we reduce thee to a strait by pursuing and driving away and killing.* (TA from a trad.)

4 **احرجهُ** *He made him to betake himself to a narrow,* or *confined, place;* and so أَحْجَرَهُ and أَحْرَدَهُ. (TA.) And *He made him* (a dog or a beast of prey) *to betake himself to a narrow,* or *confined, place, and then attacked him.* (TA.) [Hence,] احرجهُ إِلَيْهِ *He constrained him to betake himself,* or *have recourse, to him,* or *it.* (S, A, K.) And احرجهُ إِلَى كَذَا وَ كَذَا *He made him to betake himself to such and such things:* (TA:) or *he,* or *it, caused him to want such and such things.* (AA, TA in art. دمغ.) ___ *He caused him to fall into a strait,* or *difficulty:* (A, TA:) *he straitened him; reduced him to a strait,* or *difficulty.* (TA.) ___ *He made him,* or *caused him, to fall into a sin, a crime,* or *an act of disobedience for which he deserved punishment.* (S, K, TA.) ___ أَحْرَجْتُ الصَّلَاةَ *I made,* or *pronounced, prayer to be forbidden,* or *prohibited.* (K.) احرج كَلْبَهُ, (A,) or احرجهُ مِنْ صَيْدِهِ, (As, TA,) *He gave to his dog a portion of his prey.* (A.)

5 **تحرّجهُ** *He made it strait,* or *difficult, to himself.* (TA.) And تحرّج *He put away,* or *cast*

away, from himself, sin, or *crime;* (TA;) *he shunned, avoided,* or *kept aloof from, sin,* or *crime;* (Mgh;) *he did a deed whereby he shunned, avoided,* or *kept aloof from, sin,* or *crime;* (Msb TA;) syn. تَأَثَّمَ. (S, A, Mgh.) And تحرج منه *He shunned, avoided,* or *kept aloof from, it, as a sin,* or *crime.* (A, * Mgh.) [See تَحَنَّثَ.]

حُرُج : see حَرَج, in two places.

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حُرْج : see حَرَج. Also *The dog's portion of the prey,* or *game;* (S, A, K;) such as the head and the shanks and the belly: (TA:) *what is thrown to the dog, of the prey,* or *game, that he has taken:* (Az, TA:) or *a piece of flesh:* pl. أَحْرَاج. (TA.) And *A cowry;* syn. وَدَعَة: (S, A, K:) pl. أَحْرَاج (S, A) and أَحْرِجَة (T, TA) and حِرَاج; (TA;) the second, [as also the first,] a pl. of pauc.: (T, TA:) or *cowries* (وَدَع) *which are hung upon the necks of dogs.* (As, TA.) ___ And *A dog's collar* [*of cowries*]: (TA:) or *a collar* [*of cowries*] *for any animal.* (T, TA.)

حَرَج [inf. n. of 1, q. v.:] *Straitness; a strait,* or *difficulty.* (A, * TA.) ___ *A sin, a crime,* or *an act of disobedience for which one deserves punishment;* syn. إِثْم; (S, Msb, * K;) as also حُرْج : (Yoo, S, K:) or the *straitness* [*which is the consequence*] *of sin* or *crime.* (A, Mgh.) ___ [Hence,] لَا حَرَجَ *i. q.* لَا بَأْسَ [*There is,* or *will be, no harm* in thy doing this or that]; and لَا إِثْمَ [*there is,* or *will be, no sin,* or *crime*]. (IAth, TA.) See also حَرِج, in six places. ___ Also, applied to a she-camel, *Lean, lank, light of flesh, slender,* or *lank in the belly;* (S, K;) as also حُرْجُوج , (S, A,) accord. to AZ, (S,) and حُرُوج : (A:) or حُرْجُوج *signifies, so applied, lean,* &c., as above, *and sharp-spirited:* (K:) or this last, (K,) and

حَرَج and حَرُوج, (TA,) *fat,* (K, TA,) *largebodied,* (TA,) *and long* [lit. *long upon the face of the ground,* as distinguished from tall]: or *strong:* (K, TA:) and حَرَج signifies also, (K,) or, as some say, and so do حَرْجُوج and حَرْجَج and حَرْج, (S,) so applied, *long* [lit. *long upon the face of the ground*]: (S:) and some allow حَرْجِيج in the sense of حَرْجُوج; (TA;) which last is originally حَرْجَج, which is originally حَرْج: (S:) the pl. of حَرْجُوج (S) and of حَرْجِيج (L) is حَرَاجِيج. (S, L.) See also حَرَجَة, in three places. Also *A thing composed of pieces of wood,* (As, S, K,) *bound together,* (As, S,) *in which dead bodies are carried;* (As, S, K;) *sometimes put over the bier of a woman:* (S:) accord. to the T, the حَرَج of a bier is *a* شَجَار, [i. e. the *frame-work of a* هَوْدَج,] *which is constructed of wood, and put over the bier of a corpse:* accord. to ISd, the حَرَج is *a vehicle for women and men, which has no head.* (TA.) See also نَعْش, in two places.

حَرِج and حَرَج A *strait, narrow, confined,* or *close,* place: (TA:) or *strait, narrow, confined,* or *close, in the utmost degree:* (Zj, T:) or a *strait, narrow, confined,* or *close,* place, *abounding with trees,* (S, K,) *and impenetrable to the pasturing animals:* (S:) and حَرِيج, also, applied to a place, signifies the same as حَرِج. (TA.) ___ صَدْر حَرِج (S, Msb, TA) and حَرَج, (S, A, TA,) like وَحْد and وَحَد, and فَرْد and فَرَد, and دَنْف and دَنَف, (S,) *A bosom strait,* or *contracted;* (A, Msb, TA;) *not expanded,* or *dilated, by reason of what is good.* (TA.) يَجْعَل صَدْرَهُ ضَيِّقًا حَرِجًا or حَرَجًا, accord. to different readings, [in the Kur vi. 125,] (S,) is explained by I 'Ab as meaning *He will make his bosom strait. impenetrable* to wisdom. (TA.) ___ Also حَرِج and حَرَج A man *having a strait,* or *contracted, bosom, which does not expand,* or *dilate, by reason of what is good:* the former has a dual and a pl.; but the latter has only the sing. form, because it is [properly, or originally,] an inf. n.: Zj says that the former is a part. n., and that by the latter is meant ذُو حَرَجٍ. (TA.) ___ And the former, One *who fears,* or *dreads, to venture*

upon an affair. (TA.) ___ And *That seldom,* or *never, withdraws from fight:* (K:) *that will not be put to flight;* as though it were difficult for him to find an excuse for being put to flight. (TA.) ___ And *Committing a sin, a crime,* or *an act of disobedience for which he deserves punishment;* (Msb;) and so حَارِج, which is thought by ISd to be after the manner of a rel. n., because it has no corresponding verb [of which it may be regarded as the part. n.; the regular part. n. being حَرِج, as حَرِج is intrans.]. (TA.) ___ Also *Abstaining from sin,* or *crime;* and so حَرَج and مُتَحَرِّج. (TA.) [Thus bearing two contr. significations. See 5.] ___ Also, and حَرَج, *Forbidden,* or *prohibited:* so in the phrase, ظُلْمُكَ عَلَيَّ حَرَجٌ and حَرَجٌ [*The wronging of thee is forbidden,* or *prohibited, to me*]. (A.)

حَرَجَةٌ *A wood,* or *collection of trees;* (S, K, TA;) so called because of their closeness: or *dense and tangled trees:* (TA:) or *a thicket,* or *collection of dense and tangled trees, of the kind called* سَلَم, *into which no one can penetrate;* (AHeyth, Az, TA;) or *of the* سَمُر *and* طَلْح *and* عَوْسَج *and* سَلَم *and* سِدْر; or *of the* سِدْر *and olive and other trees:* or *a place in a wood where trees are dense and tangled, extending as far as a stone's throw:* and also *a tree which the pasturing animals cannot reach:* (TA:) pl. حَرَج (S, K) [or rather this is a coll. gen. n., of which حَرَجَة is the n. un.,] and حَرَجَات (S, A) and حِرَاج (S) and [of pauc.] أَحْرَاج: (A, TA:) or حَرَج signifies *a place in which is a collection of trees, and where they are close together.* (A.) ___ Also *A collection of camels:* (S, K, TA:) *a hundred camels:* (ISd, TA:) pl. [or rather coll. gen. n.] حَرَج. (K.)

حَرْجَج : see حَرَج, in two places.

حَرْجَوْج : see حَرَج, in five places.

حَرْجِيج : see حَرَج, in two places.

حَرَاجُ الظُّلْمَآءِ , (K,) or **مِنَ الظَّلَامِ**, (A, TA,) and **مِنَ الظُّلْمَآءِ**, (TA,) *Dense darkness.* (A, * K, TA.)

حُرُوجٌ : see **حَرَجٌ**, in two places.

حَرِيجٌ : see **حَرِجٌ**.

حَارِجٌ : see **حَرِجٌ**.

مُحَرَّجٌ A dog *having a collar of cowries;* (S, K;) from **حَرَجٌ**: (S:) *having cowries upon his neck.* (As, TA.)

حَلَفَ فُلَانٌ بِالْمُحَرَّجَاتِ *Such a one swore by the three divorces* [*which render the wife absolutely forbidden to the husband*]: (A:) or *by the oaths that rendered his scope strait,* or *narrow.* (Har p. 178.)

مُتَحَرِّجٌ : see **حَرِجٌ**.

حرح

1 حرحها , aor. ـَ , *He hit,* or *hurt, her* (a woman's) حرح or حر [i. e. *vulva,* or *pudendum*]. (K.)

حر , (S, Mgh, Msb, K,) similar in form to يد and دم, (Msb,) and حر (AHeyth, Az, Msb) and حرة; (K;) the first of which is the most common; and the last, strange; (TA;) or the first is sometimes used instead of the second; (Msb;) The *vulva,* or *pudendum, of a woman:* originally حرح , (S, Mgh, Msb, K,) as is shown by the form of its broken pl., (S, Mgh, Msb,) and by that of its dim.; for in the formation of the broken pl. and of the dim., a word is restored to its original state: the final ح in the original is elided, and ر is put in its stead, and incorporated into the medial radical letter; and sometimes the word is used without any letter of compensation: thus are formed حر and حر: (Msb:) the pl. is أَحراح, (S, Mgh, Msb, K,) its only broken pl., (TA,) and حرون, (S, K,) which latter is like لدون and مئون, pls. of defective nouns [لدة and مئة]: (S:) dim. حريح . (Msb.)

حرح : see the paragraph next preceding.

حرِح A man *loving,* (L, TA,) or *fond of,* (K,) *the* أَحراح [or *pudenda*] *of women:* (L, K:) an epithet after the manner of a rel. n. (Sb, TA.) ___ See also حرى.

حرحى : see what next follows.

حرى , and (if you will, S) حرحى , (S, K,) in which latter the medial radical letter is with fet-h, as in the rel. ns. formed from يد and غد, namely, يدوى and غدوى; (S;) [*Of,* or *belonging to,* or *relating to, the vulva,* or *pudendum, of a woman;*] rel. ns. of حر [and حرح]: and (if you will, S) you may say حرِح , like ستة. (S, K.)

حريح : see حر, above.

محروحة A woman *hit,* or *hurt, in her* حرح or حر [i. e. *vulva,* or *pudendum*]. (K.)

حرد

1 **حَرَدَ** , (S, A, Msb, K,) aor. ـِ , (S, K,) inf. n. حَرْدٌ, (S, Msb,) *He tended, repaired, betook himself,* or *directed himself* or *his course* or *aim, to* or *towards; made for* or *towards; aimed at; sought, pursued, desired,* or *intended;* (him, or it; IAar, K;) syn. قَصَدَ. (IAar, S, A, Msb, K.) Agreeably with this explanation, some render the

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words of the Kur [lxviii. 25], وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ. (S.) You say to a man, قَدْ حَرَدْتُ حَرْدَكَ *I have tended, repaired,* &c., *to,* or *towards, thee;* like قَصَدْتُ قَصْدَكَ (Fr, S, * L) and أَقْبَلْتُ قِبَلَكَ. (Fr, L.) A rájiz says, (S,) namely, Hassán, (so in a copy of the S,)

* أَقْبَلَ سَيْلٌ جَآءَ مِنْ أَمْرِ ٱللّٰهِ *

* يَحْرِدُ حَرْدَ الْجَنَّةِ الْمُغِلَّهْ *

[*A torrent advanced, that came by the command of God, tending to the fruitful garden*]. (S.) Also, aor. ـِ , (K,) inf. n. حَرْدٌ, (S, L,) *He prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited,* or *interdicted;* (IAar, S, K;) and so حَرَّدَ , (L, K,) inf. n. تَحْرِيدٌ. (TA.) Agreeably with this explanation, also, some render the words of the Kur cited above: from حَارَدَتْ said of she-camels, meaning they became scanty in their supplies of milk. (S.) Also, aor. ـِ , (S, L, K,) or ـُ , (AZ, S, L,) inf. n. حُرُودٌ; (S, K;) [and app. تَحَرَّدَ and انْحَرَدَ ; (see حَرِيدٌ;)] *He* (a man) *separated himself from others;* (K;) *he left,* or *abandoned,* or *forsook, his people, and removed from them;* (AZ, S;) *he*

retired from his people, and alighted, or *took up his abode, in a place by himself.* (S.) حَرَدَ, (Sb, S, Msb, K,) aor. ـَـ, (Msb, K,) and حَرَدَ, aor. ـِـ, (L, K,) inf. n. حَرَدٌ, (Sb, As, T, IDrd, S, Msb, &c.,) so says Aboo-Nasr Ahmad Ibn-Hátim, companion of As, (S,) and حَرَدٌ, (T, S, Msb,) this latter form of the inf. n. sometimes used, accord. to ISk, (S,) and this is the form heard by AZ and AO and As from the Arabs of chaste speech, (TA,) but both forms are chaste, (IAar, TA,) though the former is the more common, (IAar, Msb,) *He was,* or *became, angry:* (S, Msb, K, &c.:) *he was,* or *became, exasperated* (تحرّش) *by one who angered him, and desired to kill him.* (T, L.) And حَرَدَ عَلَيْهِ (A, L) and حَرِدَ (L) *He was angry with him.* (A, L.) حَرِدَ, (S, Msb, K,) aor. ـَـ, (S, K,) inf. n. حَرَدٌ, (S, Mgh, Msb,) *He* (a camel) *had the disease termed* حَرَدٌ [q. v.]: (K:) *he had the tendons,* or *sinews, of one of his fore legs relaxed by the cord whereby the fore shank is sometimes bound up to the arm,* or *had them in that state naturally,* (S, Mgh, Msb, *) *so that he shook his fore legs,* (S,) or *so that he beat the ground* [*with the fore leg*], (Mgh, Msb,) *in walking,* or *going:* (S, Mgh, Msb:) or *he* (a camel) *had the tendon,* or *sinew, of his arm broken, so that his fore leg became lax, and he never ceased to shake it:* the tendon, or sinew, breaks only in the outer side of the arm, and it [the arm] seems, when the camel walks or is in motion, as though it stretched, by reason of his raising it so high from the ground, and by reason of its laxness: (ISh, TA:) or *he* (a beast) *raised his legs very high, in walking,* or *going, and put them down in their place, by reason of his being very short in his step.* (L.) ___ Also, aor. and inf. n. as above, *He* (a man) *was oppressed by the weight of his coat of mail, so that he was unable to stretch himself out in walking.* (K.) ___ And, with the same aor. and inf. n., *It* (a bowstring) *had one or more of the several portions of which* (*by their being twisted together*) *it was composed longer than others.* (K.)

2 حرّد : see 1. Also, (T, L, K,) inf. n. تَحْرِيدٌ, (K,) *He twisted* a rope *so tightly that the strands formed knots, and overlay one another:* (T, L:) and *he rolled* a rope *in twisting it* (أَدْرَجَ فَتْلَهُ) *so that it became round.* (AHn, L, K.) [See also the pass. part. n., below.] ___ And, (K,) inf. n. as above, (S, K,) *He crooked, curved,* or *bent,* a thing, (S, K,) *in the form of an arch.* (S.) ___ See also حُرْدِىٌّ. [It seems to be implied in the L, that one says حَرَّدَ حَائِطَ القَصَبِ, meaning *He bound a* حُرْدِىّ (q. v.) *upon the fence of reeds,* or *canes,* of a fold for sheep &c.] Also, (K,) inf. n. as above, (T, K,) *He* (a man) *betook himself,* or *repaired, for covert,* or *lodging, to a* [*house,* or *hut, such as is called*] كُوخ, (T, K,) *with a gibbous roof.* (K.)

3 حَارَدَتْ, (S, A, K,) inf. n. حَرَادٌ, (S,) *She* (a camel) *was,* or *became, scanty in her supply of milk:* (S, A, K:) or *ceased to yield milk,* or *to have milk in her udder.* (K.) ___ [Hence,] *She* (a woman) *ceased to have milk in her breasts.* (L.) ___ And *It* (a بَاطِيَة or other vessel) *ceased to have wine,* or *beverage, in it.* (L.) ___ And *It* (a year, سَنَةٌ,) *was one of little rain.* (S, A, K.) ___ And حَارَ *He* (a man) *was about to give, and then refrained.* (A.) ___ And حَارَدَتْ حَالِى *My state,* or *condition, became changed, so as not to be known,* or *so as to be displeasing.* (A.)

4 احردهُ *He separated,* or *set apart,* (K,) and *removed,* (TA,) *him,* or *it.* (K, TA.)

5 تَحَرَّدَ see 1.

7 إِنْحَرَدَ see 1. ___ [Also,] *It* (a star) *darted down.* (K.)

حَرْدٌ *i. q.* قَصْدٌ: whence the phrase, قَدْ حَرَدْتُ حَرْدَكَ: see 1. *Anger;* [as also حَرَدٌ : see 1:] so in the prov., تَمَسَّكْ بِحَرْدِكَ حَتَّى تُدْرِكَ حَقَّكَ *Retain,* or *persist in, thine anger until thou obtain thy right.* (TA.) *Rancour,* or *enmity which one retains in the heart, watching for an opportunity to*

indulge it. (El-Kálee, MF.) See also حَرِيدٌ.

حَرْدٌ The مَبْعَرُ [i. e. the *intestine,* or *gut, containing the* بَعْرٌ, or *dung,*] of a camel, (As, S, K,) male or female; (K;) as also حَرْدَةٌ : (As, K:) pl. حُرُودٌ. (As, S.) ___ An *intestine,* or *a gut:* (T:) pl. as above: (IAar:) [or] أَحْرَادٌ signifies the *intestines,* or *guts,* of camels; and is probably a pl. of حَرْدٌ, like حُرُودٌ, as the مَبَاعِرُ and the أَمْعَآءُ are nearly alike. (L.) Accord. to Lth [and the K], حَرْدٌ signifies *A piece of a camel's hump:* but this is a mistake: it means (as explained above) an intestine, or a gut. (T.)

حَرَدٌ : see حَرْدٌ. Also *A certain disease in the legs of camels,* (K, TA,) *occasioning them, in walking,* or *going, to shake their legs, and to beat the ground with them much:* (TA:) or *a certain disease in their fore legs;* (K, TA;) *not in the hind legs; caused by the cord whereby the fore shank is sometimes bound up to the arm:* (TA:) or *an aridity in the tendons,* or *sinews, of one of the fore legs, occasioned by that cord,* (K, TA,) *when the animal is young and recently weaned,* (TA,) *in consequence of which he beats the ground with his fore legs,* (K, TA,) or [*strikes*] *his breast* [*therewith*], *in walking,* or *going:* (TA:) the disease thus called is casual; [or generally so; (see حُرَيْدَآءُ;)] not natural. (T.) [See حَرِدٌ.]

حَرِدٌ : see حَرِيدٌ: and حَارِدٌ: and أَحْرَدُ, in two places. Also A rope *uneven in its strands.* (AHn, TA.) A bow-string *having one or more of the several portions of which* (*by their being twisted together*) *it is composed longer than others.* (K.) [See also مُحَرَّدٌ.] A man *in want,* or *needy.* (Yoo, on the authority of an Arab of the desert.)

حَرْدَةٌ : see حَرْدٌ.

حُرْدِيٌّ *A bundle of reeds,* or *canes, which is laid upon the rafters,* or *pieces of wood;*

(called رَوَافِدُ, IAar, L,) *of a roof:* (IAar, Mgh, Msb:) [the reeds, or canes, which are thus used in the construction of a roof are tied together in small bundles, each of which I have generally found to consist of about five or six: over them is added a coat of plaster:] pl. حَرَادِىُّ: a Nabathæan word: (S, Mgh, Msb, K:) arabicized: (S:) you should not say هُرْدِىٌّ. (ISk, S, Mgh.) ___ Also, (L, K,) and حُرْدِيَّةٌ, (Mgh, L, K,) The *girdle* (حِيَاصَة, Mgh, L, K, TA, in the CK حِيَاضَة) *of a fold for sheep, &c.* (حَظِيرَة), *which is bound upon the fence* (حَائِط) *of reeds,* or *canes,* (Mgh, L, K,) *crosswise:* (Mgh, L:) accord. to IDrd, Nabathæan. (L.) You say, حَرَّدَهُ, inf. n. تَحْرِيدٌ. (L.) ___ Also حُرْدِيَّةٌ, (Lth, Msb,) in the 'Eyn هُرْدِيَّةٌ, (Mgh,) but this latter is disallowed by ISk, (Msb,) *Reeds,* or *canes, which are connected, in a bent form, with the arched branches* (طَاقَات) *of a grape-vine,* (Lth, Mgh, Msb,) *and upon which the shoots of the vine are let fall.* (Mgh.) ___ Also حُرْدِىٌّ, with damm, [irregularly formed from حُرْدٌ, unless it be a mistake for حِرْدِىٌّ,] A man *having wide,* or *capacious, intestines* [like those of the camel]. (L, TA.)

حُرْدِيَّةٌ : see what next precedes, in two places.

حُرْدَانٌ : see حَرِيدٌ: and حَارِدٌ.

حَرُودٌ (S, A, K) and مُحَارِدٌ (A, K) and مُحَارَدَةٌ (K, TA, but omitted in some copies of the K) A she-camel *yielding little milk:* (S, A, K:) or *ceasing to yield milk,* or *to have milk in her udder.* (K.)

حُرُودٌ and حَرَائِدُ, (K, TA,) or حَرَادِيدُ, (so in a MS. copy of the K and in the CK,) The *prominent edges of a rope:* (K: [in a MS. copy of the K and in the CK, for حَبْل is erroneously put جَبَل:]) or the former, *knots,* and *parts overlying one another, in a rope, in consequence of the strands' being twisted very tightly.* (Az, on the authority of Arabs of his time.) ___ Also the former, pl. of حُرْدٌ [q. v.]. (As, S.)

حَرِيدٌ A man *who separates himself from others;*

as also حَرِدٌ and حَرْدٌ and حَارِدٌ and مُتَحَرِّدٌ (K) and حَرْدَانُ : (L:) fem. حَرِيدَةٌ, not حَرْدَى: (L:) or a man *who has left,* or *abandoned,* or *forsaken, his people, and removed from them:* (AZ, S:) or a *sole,* or *single,* man: (As, S:) and مُنْحَرِدٌ signifies *solitary,* in the dial. of Hudheyl: (As, S:) pl. (of the first, S) حُرْدَآءُ (S, K) and (of the second, TA) حِرَادٌ. (K.) You say, حَلَّ حَرِيدًا *He alighted and abode aside,* or *apart, from the people.* (A.) And حَىٌّ حَرِيدٌ *A tribe that separates itself from others,* (K, TA,) *not mixing with them when departing and alighting,* (TA,) *either on account of its might or on account of its smallness of number* (K, TA) *and its meanness of condition.* (TA.) And كَوْكَبٌ حَرِيدٌ (S, A) and مُنْحَرِدٌ (S) *A solitary star.* (S.) Aboo-Dhu-eyb says,

* كَأَنَّهُ كَوْكَبٌ فِى الجَوِّ مُنْحَرِدُ *

[*As though it were a solitary star in the region between the heaven and the earth*]: but AA reads [مُنْجَرِدٌ,] with ج, explaining it in the same sense; and saying that the poet means سُهَيْلٌ [or Canopus]. (S.) [See also 7.] And they say, كُلُّ قَلِيلٍ فِى كَثِيرٍ حَرِيدٌ [*Everything little among much,* or *small in number among great in number, is solitary*]. (AZ, S.)

حُرْدَآءُ *A tendon,* or *sinew, that is in the place of the cord whereby the fore shank is sometimes bound up to the arm, occasioning a beast to be what is termed* أَحْرَدُ, (K,) i. e., *to shake one of his fore legs in walking,* or *going:* sometimes this is natural. (TA.) [See حَرِدٌ.]

حَرَائِدُ : see حُرُودٌ.

حرادِيدُ : see حرود.

حارِدٌ : see حرِيد. Also, (S, A, K,) and حرِدٌ (A, K) and حردانُ , *Angry:* (S, A, K:) *exasperated* (متحرِشٌ) *by him who has angered him, and desirous of killing him:* (T, L:) or the first, *compact in make, strong, feared,* or *dreaded; whom, by reason of* [*his*] *disdainfulness* (عزة [i. e. عزَّة]) *one thinks to be angry.* (Ham p. 300.) أَسدٌ حارِدٌ *An angry lion:* pl. حوارِدُ. (S, A.)

أَحرَدُ A camel (or a beast, L) *having the disease,* or *fault, termed* حرد; (S, Mgh, L, Msb, K;) as also حرِدٌ : (K:) fem. of the former حردآءُ. (S.) ___ A man *oppressed by the weight of his coat of mail, and unable to stretch himself out in walking;* (T, TA;) [and] so حرِدٌ . (K.) ___ *Niggardly; mean; sordid.* (K, TA.) And أَحرَدُ اليدينِ *Close-fisted,* or *niggardly.* (T.)

مُحَرَّدٌ A rope *plaited so that it has prominent edges, by reason of its distortion.* (S, L. [See also 2; and see حرِدٌ.]) And A bow-string *strongly twisted, having one or more of its strands,* or *the several portions of which* (*by their being twisted together*) *it is composed, appearing over,* or *above, others;* as also مُعَجَّرٌ. (L.) ___ *Crooked, curved,* or *bent,* (S, K,) [*in the form of an arch:* see 2:] applied to anything. (S.) ___ A room *in which are* [*bundles such as are called*] حرادى *of reeds,* or *canes,* (S, L,) *laid across* [*over the rafters of the roof*]; (L;) as also مُحَرَّدَةٌ applied as an epithet to a room of the kind called غُرفة: (S, L:) and the former word, (K,) used as a subst., (TA,) signifies as above. (K, TA.) ___ Also, (K,) or بيتٌ مُحَرَّدٌ, (As, S, A,) *A house* [or *hut*] *with a gibbous roof, such as is termed* كوخ. (As, S, A, * K. *)

مُحارِدٌ and مُحارِدَةٌ: see حرود.

متحرِدٌ : see حرِيد.

مُنحَرِدٌ : see حَرِيدٌ, in three places.

حردن

حِرْدَوْنٌ : see the next article.

حرذن

حَرْذَوْنٌ (S, L, K) and حَرْدَوْنٌ: (L, K:) some say the former; and some, the latter: (Msb:) *A certain small reptile* (دُوَيْبَّة): some say, the *male of the* [*kind of lizard called*] ضَبّ: (S, K:) accord. to As and IDrd, and several others, *a reptile* (دَابَّة) *of which the real character is unknown;* and therefore, by several authors, said to be *a reptile* (دابّة) *of the reptiles* (دَوَابّ) *of the deserts:* (Msb:) in the O (Msb) and in the L, (TA,) it is said to be *a small reptile* (دُوَيْبَّة) *resembling the* حِرْبَآء [or *chameleon*], (Msb, TA,) *of a beautiful kind,* (TA,) *diversified with various colours and spots, found in the region of Egypt; and* [it is said that] *it* (*the male thereof,* Msb) *has two penes* (نَزْكَان), *like as the* ضَبّ *has:* (Msb, TA:) accord. to some, the ن is augmentative: accord. to others, radical: the pl. is حَرَاذِينُ [or حَرَادِينُ]. (Msb.) ___ Also, the former, The [*kind of lizard called*] عَظَآء: (Th, Seer, TA:) not what is here, immediately before, described. (TA.) ___ [In the present day, Any *lizard.*] ___ And A she-camel *that is ridden until no strength remains in her:* (TA.)

حرز

1 **حَرُزَ**, aor. ـُ, (K,) inf. n. حَرَازَةٌ and حَرْزٌ, (TA,) *It* (a place, TA) *was*, or *became, fortified, strong*, or *protected against attack.* (K, TA.) حَرِزَ, aor. ـَ, *He was very pious*, or *abstinent from unlawful things.* (Sgh, K.) حَرَزَهُ: see 4, in three places.

2 **حَرَّزَهُ**: see 4, in two places.

4 **احرزه**, inf. n. إِحْرَازٌ, *He kept, preserved*, or *guarded, it; he took care of it;* (TA;) as also حَرَزَهُ, (K,) aor. ـُ, (TK,) inf. n. حَرْزٌ; (TA;) or the latter is formed by substitution of a letter from حرسه: (K:) or the former signifies *he put it in a* حِرْزٌ [q. v.]; (Mgh, Msb;) and so ↓ the latter: (TA:) and the former, *he preserved it from being taken.* (TA.) You say, أَحْرَزَهُ فِى وِعَائِهِ [*He kept*, or *preserved, it in his*, or *its, receptacle*]. (A.) And أَحْرَزْتُ المَتَاعَ *I put the goods into the* حِرْزٌ. (Msb.) And حَرِّزُوا أَنْفُسَكُمْ *Preserve ye*, or *guard ye, yourselves:* (A:) [or *do so strenuously;* for it is said that] حَرَّزَهُ, inf. n. تَحْرِيزٌ, signifies *he took extraordinary pains in keeping, preserving*, or *guarding, it.* (K.) You say also أَحْرَزَتْ فَرْجَهَا *She* (a woman, TA) *guarded her pudendum;* (K, TA;) as though she put it in an inaccessible حِرْزٌ. (TA.) And احرز المَكَانُ الرَّجُلَ *The place protected the man; afforded him refuge;* as also حَرَّزَهُ, (K,) inf. n. تَحْرِيزٌ. (TA.) ___ *He made it firm*, or *strong.* (KL.) [*He fortified it*, or *protected it against attack:* see حَرَزَ.] ___ *He drew, collected*, or *gathered, it together;* (Msb, TA;) as also حَرَزَهُ, [aor. ,] inf. n. حَرْزٌ. (TA.) Hence, (Msb,) أَحْرَزَ قَصَبَ السَّبْقِ *He grasped*, or *clutched, the winning-canes; he got them for himself:* (Msb:) *he outstripped; outran;* or *won the race.* (A, TA. See قَصَبٌ.) [Hence also,] أَحْرَزَ الأَجْرَ *He took, received*, or *got possession of, the recompense,*

reward, hire, pay, or *wages;* syn. حازه. (K.) Whence the prov., أَحرزتُ نَهْبِى و أَبْتغى النَّوافلَ [*I have gained my spoil, and I seek the superabundant gain*]: originally said by Aboo-Bekr: he used to perform the prayer called الوتر in the beginning of the night, and to say these words; meaning, that he had performed his وِتْر, and was safe from its escaping his observance, and that he had gained his recompense for it; and if he awoke in the night, would perform the supererogatory prayers. (TA.) You say also, أَحرزَ الخَطَرَ [*He won the bet*]. (A in art. خطر.)

5 **تحرّز منه** : see 8.

8 **احترز** *He prepared himself; he was,* or *became, in a state of preparation.* (Msb in art. حذر, and احترز منه ___.) تحرّز منه, *He guarded against it; was cautious of it;* syn. توقَّاه, (S,) or توقَّى منه, (K,) and تَحَفَّظَ منه; (A, Msb;) namely, a thing; (S, Msb;) or an enemy: (A:) as though he put himself into a حِرز to secure himself therefrom. (TA.)

10 **استحرز** *It was,* or *remained,* [or *was preserved,*] *in the* [or *in a*] حِرز [or *place of custody,* &c.]. (A.)

حِرز *A place that is fortified, strong,* or *protected against attack:* (S, Mgh, K:) or *a place in which a thing is kept, preserved,* or *guarded; a place of custody or protection:* (Msb:) or *a place or other thing that protects a man:* or *a place or other thing that is held in one's possession* (حيز), or *to which one betakes himself for refuge or protection:* (TA:) pl. أَحراز. (Msb, TA.) You say, هو فى حرز لا يوصل إليه *He is in a place of protection to which there is no access.* (TA.) And هتك السَّارقُ الحرزَ [*The thief broke into the place of custody*]. (A.) [Hence,] *An amulet,* or *a charm, bearing an inscription, which is hung upon a person to charm him against the evil eye &c.;* syn. تَعويذٌ, (S,) or عُوذَةٌ: (A, K:) pl. as above. (A.) *A share,* or *portion:*

pl. as above: you say, أَخَذَ حِرْزَهُ *He took,* or *received, his share,* or *portion.* (A, TA.)

حَرِيزٌ A place *fortified, strong,* or *protected against attack;* (A, TA;) as also مُحْرِزٌ . (TA.) You say, حِرْزٌ حَرِيزٌ (S, Msb, TA) *A strong fortified place:* (TA:) the latter word is a corroborative. (Msb.) [See also حَارِزٌ. Hence,] لَا حَرِيزَ مِنْ بَيْعٍ [*There is nothing kept from sale*]: (A, TA:) a prov.; (TA;) meaning, if thou give me a price that I approve, I will sell to thee. (A, TA.) [Hence also,] حَرَائِزُ [a pl.] Camels *that are not sold, because of their preciousness.* (K.) And فُلَانٌ حَرِيزٌ مِنْ هٰذَا *Such a one is a person who keeps aloof from,* or *shuns, this.* (A.) ___ A recompense or the like, *taken, received,* or *got possession of;* as also مُحْرِزٌ . (TA.)

حَارِزٌ occurs in a trad., in a form of prayer; اَللّٰهُمَّ اجْعَلْنَا فِى حِرْزٍ حَارِزٍ, meaning *O God, place us in a protecting asylum.* (TA.)

مُحْرِزٌ : see حَرِيزٌ, in two places.

حرس

1 **حَرَسَهُ** , (S, A, Mgh, Msb, K,) aor. ـُ (S, Msb, TA) and ـِ (TA,) inf. n. حِرَاسَةٌ (S, Mgh, K) and حَرْسٌ, (K,) or ↓ the former is a simple subst., (Msb,) and the latter is an inf. n. only on the authority of analogy, though often used by [the Hanafee Imám] Mohammad, (Mgh,) *He guarded, kept, preserved,* or *took care of, him* or *it:* (S, Mgh, Msb:) [and so حَارَسَهُ ; or *he guarded him, being guarded by him:* see 3 in art. ربأ.] You say, حَرَسَهُ ٱللّٰهُ مِنَ البَلَآءِ [*May God guard him from trial,* or *affliction*]: and أَدَامَ حِرَاسَتَهُ [*May He continue the guarding of him*]. (A.) ___ حَرَسَ, aor. ـِ , (Msb, K,) inf. n. حَرْسٌ, (Msb,) *He stole;* (Msb, K;) [ironically used in this sense; see حَارِسٌ;] as also احترس : (K:) or the latter, *he stole* a sheep or goat *by night:* (S:) or both, *he stole* camels and sheep or goats *by night, and ate* them: (TA:) or the latter, *he stole* [a sheep or the like] *from the mountain:* (El-Fárábee, Msb:) or *he took,* (Sh, TA,) or *stole,* (TA,) a thing *from the place of pasturage.* (Sh, TA.) You say also, حَرَسَنِى شَاةً, (A, Mgh,) and أَحْرَسَنِى , (A, TA,) [but the latter is perhaps a mistranscription for احترسنى ,] *He stole from me a sheep* or *goat.* (Mgh.)

3 **حَارَسَ** see above.

4 **أَحْرَسَ** see 1, last signification.

5 **تَحَرَّسَ مِنْهُ** , and احترس منه, *He guarded,* i. e., *guarded himself, against him;* syn. تحفّظ منه (S, Msb, K.)

3 **حَارَسَ** see 5: and see حَرَسَ, in two places.

حَرَسٌ : see حَارِسٌ: for the former, in two places.

حَرَسِىٌّ : see حَارِسٌ: for the former, in two places.

حَرَاسَةٌ : see 1. فُلَانٌ يَأْكُلُ الحَرَاسَاتِ *Such a one eats stolen things:* (A:) or *steals the sheep or goats of people, one after another, and eats of them.* (TA.)

حَرِيسَةٌ *What is guarded, kept, preserved,* or *taken care of.* (Msb.) ___ *A thing stolen:* (K:) or *a sheep,* or *goat, that is stolen by night:* (S:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) hence, حَرِيسَةُ الجَبَلِ (S) *a sheep,* or *goat, that is overtaken by the night before its return to its nightly resting-place, and is stolen from the mountain:* (Msb:) or *a sheep,* or *goat, that is stolen, of those that are guarded,* or *kept, in the mountain:* or, as some say, from حَارِسٌ applied ironically to a thief: (Mgh:) pl. حَرَائِسُ (S, K.) Hence the saying, (TA,) لَا قَطْعَ فِى حَرِيسَةِ الجَبَلِ [*There shall be no amputation* of the hand *for the sheep,* or *goat, that is stolen by night from the mountain*]. (A, TA.) IF says that there are two explanations of the expression حَرِيسَةُ الجَبَلِ: some make it to signify *theft,* or *the thing stolen,* (السَّرِقَةُ,) *itself:* others make the meaning to be, that there shall be no amputation for [stealing] *what is guarded,* or *kept, in the mountain,* because it is not a place well protected: ISk says that الحَرِيسَةُ signifies السَّرِقَةُ. (Msb.) ___ *A wall of stones, made for sheep,* or *goats,* (K,) *to guard them.* (TA.)

حَارِسٌ *Guarding, keeping,* or *preserving; a guardian,* or *keeper:* (S, Mgh, Msb:) pl. حَرَسٌ (Mgh, Msb, K) [or this is rather a quasi-pl. n.] and حُرَّاسٌ (Msb, K) and [pl. of pauc.] أَحْرَاسٌ. (K.) حَرَسٌ also signifies The *guards* of a Sultán; (S, * Msb, K TA;) and so حُرَّاسٌ: (S, K:) the former is thus used as a gen. n.: (S, Msb:) and the n. un. is حَرَسِىٌّ : (S, Msb, K:) you do not say حَارِسٌ unless you mean to denote thereby the signification of guarding, or keeping, without the quality of a gen. n. (S, Msb.) ___ Also *A thief;* used in this sense ironically; (A, Mgh, TA;) because they found guardians to be thieves; (A, TA;) and so مُحْتَرِسٌ : (TA:) pl. of the former, حُرَّاسٌ. (A.)

مُحْتَرَسٌ [pass. part. n. of 8]. You say, مُحْتَرَسٌ مِنْ مِثْلِهِ وَهُوَ حَارِسٌ [*From such as he does one guard himself, whereas he is a guardian*]: a prov.: (S, K:) alluding to him who finds fault with a bad man when he is himself worse than he: (K:) or to him who is intrusted with the guarding of a thing when one is not secure from his being unfaithful with respect to it. (TA.) [See also Freytag's Arab. Prov., ii. 706.]

مُحْتَرِسٌ : see حَارِسٌ, last signification.

حرش

1 حَرَشَ الضَّبَّ, (S, A, K,) aor. ـِ, inf. n. حَرْشٌ (S, K) and تَحْرَاشٌ, (K,) *He hunted,* or *sought to capture* or *catch,* or *captured* or *caught, the* [*lizard called*] ضبّ; syn. صَادَهُ; (S, A, K;) *by moving about his hand at its hole,* (S, K,) *at the entrance thereof,* (K,) *in order that it might imagine it to be a serpent, and put forth its tail to strike it, whereupon he would seize it;* (S, K;) as also احترشهُ: (A, K:) or, as also احترشهُ, and تحرّشهُ, and تحرّش به, *he traced its hole, and made a noise with his staff,* or *stick, at it, and inserted the end of this into the hole, and the* (TA.) And hence, *He hunted,* or *sought to capture,* or *captured, the* (Ham p. 61.) Hence also the saying, لَهُوَ أَخْبَثُ مِنْ ضَبٍّ حَرَشْتَهُ [*Verily he is worse than a*]: for sometimes the ضبّ scents [its pursuer], and circumvents [him], and cannot be caught. (TA.) And hence the prov., alluding to one's discoursing to a learned man with the desire of instructing him, أَتُعْلِمُنِى بِضَبٍّ أَنَا حَرَشْتُهُ [*Dost thou acquaint me with a* ضبّ *which I have captured?*]. (A 'Obeyd, Az.) Hence also the prov., هٰذَا أَجَلُّ مِنَ الحَرْشِ [*This is a greater matter than the hunting,* or *capturing, of the* ضبّ]: (M, A, K:) originating in one of their fables, to the effect that a ضبّ said to its young one, O my little son, beware thou of الحَرْش: and the young one heard, one day, the fall of a digging-implement upon the mouth of the hole; so he said, O my father, is this الحَرْش? to which his father answered, O my little son, this is a greater matter than الحَرْش: (M, K: *) and it became a prov., which is applied to him who fears a thing and falls into that which is more severe. (M.) [Hence also the saying,] احترش ضَبَّ العَدَاوَةِ بينهم [*He roused the rancour of enmity between them*]. (TA.) ___ حَرَشَهُ, (S, K,) aor. ـِ, (K,) inf. n. حَرْشٌ (S, K) and تَحْرَاشٌ, (K,) signifies also *He scratched him with the nails;* or *wounded him in the outer skin;* (S, K;) and so خَرَشَهُ, with خ. (S.) ___ Both also signify *It* (a fly) *bit him.* (TA in art. خرش.) ___ And حَرَشَ البَعِيرَ *He scratched,* or

rubbed, the غَارِب [or *withers*] *of the camel* with his staff, or stick, *to make him go.* (TA.) ___ And *He scratched,* or *rubbed, the camel so as to abrade the upper skin, and make it bleed;* whereupon it is smeared with هِنَآء [or tar]; as also خَرَشَهُ. (TA.) حَرَشَ بَيْنَ القَوْمِ; &c.: see 2, in two places. حَرَشَ, aor. ـَـ , inf. n. حَرْشٌ, *He deceived, beguiled,* or *circumvented;* syn. خَدَعَ: and احترش signifies the same; or nearly the same; i. e. *he endeavoured to deceive, beguile,* or *circumvent;* syn. of the inf. n. خِدَاعٌ. (TA.)

2 **حَرَّشَ بَيْنَ القَوْمِ** , inf. n. تَحْرِيشٌ; (S, * A, * K, * TA;;) and حَرَّشَ بَيْنَهُمْ, (A, TA, *) inf. n. حَرْشٌ; (TA;) *He excited discord, dissension, disorder, strife, quarrelling,* or *animosity, between,* or *among, the people;* (S, * A, * K, * TA;) and (so in the S, but in the K or) بَيْنَ الكِلَابِ *between,* or *among, the dogs;* (S, K;) and البَهَائِمِ *the beasts; exciting,* or *provoking, them, one against another; as is done with camels, and rams, and cocks, &c.;* the doing of which is forbidden in a trad.; (TA;) or حَرْشٌ and تَحْرِيشٌ signify one's *inciting* a man, and a lion, *to attack*

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his adversary; (TA;) and مُحَارَشَةٌ and حِرَاشٌ [inf. ns. of حَارَشَ] are syn. with تَحْرِيشٌ [in the last of the senses above]; as also مُهَارَشَةٌ and هِرَاشٌ: (TA in art. هرش, q. v.:) you say, حَرَّشَهُ [and حَرَشَهُ , meaning, *he incited him,* &c.; or rather, *he exasperated him;* app. from حَرْشٌ or or حُرْشَةٌ, signifying roughness]. (AZ, S in art. ذأر.) ___ [Hence, app.,] تَحْرِيشٌ also signifies The *mentioning a thing that renders reproof necessary.* (TA.)

3 **حَارَشَ الضَّبُّ الأَفْعَى** *The* ضبّ *fought with the viper, the latter desiring to come in upon him.* (TA.) ___ See also 2.

4 **احْرَشَ الهِنَآءُ البَعِيرَ** [app. originally signifying *The tar made the camel to scratch:* and hence

meaning,] *the tar made the camel to break out with small pustules;* syn. بَثَّرَهُ: (K:) or *excoriated him, and made him to bleed.* (Ibn-'Abbád.)

5 **تحرّشهُ** : see تحرّش. [حَرَشَ الضَّبَّ is also quasi-pass. of 2. You say,] تحرّش بهم [*He became exasperated by them*]. (AZ, L in art. حد, in explanation of the phrase تَحَدَّدَ بهم) [See also حَرِدَ.]

8 **احترشهُ** : see حَرَشَ الضَّبَّ, in three places. See also حَرِشَ.

حَرْشٌ *A mark,* or *trace;* syn. أَثَرٌ: (S, K:) by poetic license written حَرَشٌ : (S:) or *a mark upon the back:* or *a mark of a blow* or *beating, upon a camel, which has healed, but upon which no hair nor fur grows:* or, as heard by Az, from more than one of the Arabs of the desert, *a gall,* or *sore, on the back, which has healed,* or *become covered with a skin in healing:* or *a scar of a gall,* or *sore, on the back:* (TA:) pl. حِرَاشٌ. (S, TA.)

حَرَشٌ *Roughness, harshness,* or *coarseness;* as also حُرْشَةٌ : (K:) or *roughness,* &c., *of the skin.* (S.) [App., it has no verb: see حَرِشَ, voce أَحْرَشُ.] See also حَرْشٌ.

حَرِشٌ : see أَحْرَشُ.

حُرْشَةٌ : see حَرَشٌ.

حَارِشُ ضِبَابٍ *A hunter,* or *catcher, of* [*lizaras of the kind called*] ضِبَابٌ [pl. of ضَبٌّ]: (S A:) pl. حَرَشَةٌ. (A.)

أَحْرَشُ Anything *rough, harsh,* or *coarse;* as also حَرَشٌ , on the authority of AHn, and thought by Az to be a possessive epithet, [meaning *having roughness,* &c., from حَرَشٌ or حُرْشَةٌ,] because he had not heard any verb belonging to it: (TA:) or the former is applied to a ضَبٌّ, signifying *rough;* (S, K;) or *rough in the skin,* (A, TA,) *as*

though notched, or *serrated:* (TA:) and in like manner, its fem., حَرْشَآءُ, to a serpent (حَيَّة), signifying *rough;* (K;) or *rough in the skin:* (S, TA:) and the masc. to a deenár, signifying *rough* (S, A, K) *by reason of its newness;* (A, K;) *good, rough, recently coined; having upon it the roughness of the stamp:* pl. حُرُشٌ (TA) [and حُرْشٌ]: and to a camel, signifying *whose galls,* or *sores, on his back have healed,* or *become covered with a skin in healing:* (Az, as heard by him from more than one of the Arabs of the desert:) and the fem., above mentioned, is applied to a she-camel, signifying, *having the mange,* or *scab,* (K, TA,) *and not smeared* [*with tar*]; (TA;) she being so called because of the roughness of her skin: (Az, TA:) and to a نُقْبَة [or scab], signifying *having small pustules,* (S,) *not smeared* [*with tar*]. (S, A.)

حرص

1 **حَرَصَهُ** , aor. [ـِ and] ـُ , (TK,) inf. n. حَرْصٌ, (T, S, K, &c.,) *He rent it;* or *clave it:* (T, S, K, &c.:) and *he,* or *it, stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its superficial part, peel, rind,* or *the like:* (T, K, &c.:) the former, (Az,) or the latter, (Az, Er-Rághib, B,) is the primary signification. (TA.) You say, حَرَصَ القَصَّارُ الثَّوبَ, (S, A, Mgh, Msb,) aor. ـِ (S, Msb, TA) and ـُ , (Msb,) inf. n. حَرْصٌ, (Msb, TA,) *The beater and washer and whitener rent the garment,* or *piece of cloth,* (A, Mgh, Msb, TA,) *in beating it:* (Mgh:) or *made holes in it by beating it:* (S, TA: *) or *made holes and rents in it thereby:* or *abraded its superficial part thereby.* (TA.) And حُرِصَ المرعى *The pasture,* or *herbage, became entirely consumed, nothing of it being left;* (IF, K;) as though it were stripped off from the surface of the land. (TA.) حَرَصَ عَلَيْهِ, (T, S, A, Msb, K, *) aor. ـِ (T, S, Msb, K) and ـُ , mentioned by IKtt and the author of the Iktitáf, (MF,) inf. n. حَرْصٌ; (Msb;) and حَرَصَ, aor. ـَ , (T, Msb, K,) inf. n. حَرَصٌ; (Msb; [but it seems to be indicated in the K, by its being said that the pret. is like سَمِعَ, that it is حَرْصٌ;]) the latter form of the verb, however, is bad; (T, TA;) though El- Kurtubee is asserted by MF to have said that the former is of weak authority; which is clearly wrong, as the readers of the Kur are generally agreed in using it; (TA;) *He desired it vehemently, eagerly, greedily, very greedily,* or *with avidity; he hankered after it; he coveted it; he desired it excessively,* or *inordinately:* (S, * K, * TA:) or *he desired it culpably;* namely, worldly good: (Msb:) said by Az to be derived from the first of the significations mentioned in this art., or, as is also said by Er-Rághib, and in the B, from the second thereof; because, says Az, he who does so [may be said by a figure of speech to be one who] scratches off the outer skin of the faces of men by his so doing: but MF regards this as improbable; and says that most of the lexicologists hold the last to be the primary signification, and others to be taken from it: (TA:) حَرَصَ عَلَيْهِ, aor. ـِ , inf. n. حَرْصٌ,

also signifies *he strove*, or *laboured; exerted himself; took pains*, or *extraordinary pains; to acquire, obtain*, or *attain, it:* (Msb, TA: *) and احترص signifies the same as حَرَصَ [*he desired vehemently*, &c.]: (K:) and *he strove*, or *laboured; exerted himself; took pains*, or *extraordinary pains; to acquire, obtain*, or *attain, a thing.* (AA, K, * TA.) You say, لَا حَرَسَ ٱللّٰهُ مَنْ حَرَصَ [*May God not guard him who desires inordinately*, or *culpably*]. (A.) Aboo-Dhu-eyb makes حَرِصْتُ trans. by means of ب, in the following verse:

* وَلَقَدْ حَرَصْتُ بِأَنْ أُدَافِعَ عَنْهُمُ *
* فَإِذَا المَنِيَّةُ أَقْبَلَتْ لَا تُدْفَعُ *

[*And verily I had purposed to defend them by repelling aggression from them; but lo, the decree of death came: it was not to be repelled*]: meaning, هَمَمْتُ. (TA.) ___ [Also *He was excessively solicitous*, or *careful, and fearful, respecting him;* and *excessively pitiful*, or *compassionate, to him.* See حَرِصٌ and حَرِيصٌ.]

3 حارص عَلَى الأَمْرِ *He kept*, or *applied himself, constantly*, or *perseveringly, to the thing*, or *affair.* (TA in art. حفظ.)

4 مَا أَحْرَصَكَ عَلَى الدُّنْيَا [*How vehemently* or *inordinately* or *culpably desirous art thou*, or *how greedy* or *covetous art thou, of worldly goods!*] (A.)

5 إِنَّهُ لَيَتَحَرَّصُ غَدَآءَهُمْ وَعَشَآءَهُمْ *Verily he watches for the time of* (يَتَحَيَّنُ) *their morningmeal and their evening-meal:* (K:) from حَرِصٌ as meaning vehemence of desire, &c. (TA.)

8 إِحْتَرَصَ see حَرَصَ عَلَيْهِ.

حَرِصٌ a subst. from حَرَصَ عَلَيْهِ, (Msb,) *Vehemence of desire; eagerness; avidity; cupidity;*

hankering; greediness; vehement greediness, or *avidity, for an object sought after; covetousness; excessive,* or *inordinate, desire;* (TA;) or *i. q.* جَشَعٌ: (S, K:) or *culpable desire* for worldly good: (Msb:) [the different opinions respecting its derivation have been mentioned above, voce حَرَصَ:] also the *act of striving,* or *labouring; exerting oneself; taking pains,* or *extraordinary pains; to acquire, obtain,* or *attain, a thing.* (Msb, TA.) قُرِنَ الحِرْصُ بالحِرْمَانِ [*Greediness,* &c., *is coupled with prohibition* of the object thereof] is a saying of the Arabs. (TA.) ___ Also *Excessive solicitude,* or *care, and fear,* respecting a person; and *excessive pity* or *compassion.* (TA.) [See حَرِيصٌ.]

حَرْصَةٌ *A rent* in a garment or piece of cloth. (TA.) ___ See also حَارِصَةٌ, in two places.

حَرِيصٌ A garment, or piece of cloth, *rent* [in being beaten and washed and whitened: see 1]. (K.) *Vehemently desirous; eager; greedy; hankering; vehemently greedy; covetous; excessively,* or *inordinately, desirous:* (S, * A, * K, * TA:) [or *culpably desirous:* see حَرِصَ عَلَيْهِ:] fem. with ة: (TA:) pl. حِرَاصٌ, (A, L, K, [in the CK, erroneously, حُرَّاصٌ,]) which is masc. (A, L) and fem., (L, TA,) and حُرَصَآءُ, (K,) which is masc., (TA,) and حَرَائِصُ, fem. (TA.) ___ Also *Excessively solicitous,* or *careful, and fearful,* respecting a person; and *excessively pitiful,* or *compassionate.* (TA.) حَرِيصٌ عَلَيْكُمْ, in the Kur [ix. 129], means [*Vehemently desirous,* &c.,] *of profiting,* or *benefiting, you:* or *excessively soli-*

citous, or *careful, and fearful, respecting you;* and *excessively pitiful,* or *compassionate, to you.* (TA.)

حَرِيصَةٌ : see the next paragraph, in three places.

حَارِصَةٌ *A wound in the head* (شَجَّةٌ) *by which the skin is cleft* (S, A, Mgh, Msb, K) *a little;* (S, K;) the first [in degree] of شِجَاج [pl. of شَجَّةٌ]; (TA;) as also حَرْصَةٌ (S, K) and حَرِيصَةٌ : (TA:) or, accord. to IAar, حَرْصَةٌ is *syn. with* شَجَّةٌ, q. v. (Az.) [See also دَامِغَةٌ.] ___ Also, and حَرِيصَةٌ , *A cloud* (سَحَابَةٌ) *the rain of which,* (S, A, K,) *falling vehemently,* (A,) *removes the surface of the ground.* (S, A, K.) One says, رَأَيْتُ العَرَبَ حَرِيصَةً عَلَى وَقْعِ الحَرِيصَةِ [*I saw the Arabs vehemently desirous of the descent of the cloud of which the rain should fall vehemently so as to remove the surface of the ground*]. (A, TA.)

أَحْرَصُ [comparative and superlative of حَرِيصٌ; i. e., *More,* and *most, vehemently desirous,* &c.]. It is said in the Kur [ii., 90], وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ, meaning, *And thou wilt assuredly find them the most vehement of men in desire,* or *the most excessive of men in greediness, of life.* (TA.)

حِمَارٌ مُحَرَّصٌ *An ass much lacerated by the bites of other asses.* (A.)

أَرْضٌ مَحْرُوصَةٌ *Land depastured and trodden.* (TA.)

حرض

1 **حَرِضَ** , (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. حَرَضٌ, (Msb,) *His stomach became in a corrupt,* or *disordered, state:* (K:) or *he* (a man) *became in a corrupt,* or *disordered, state, and sick,* or *diseased, so as to defile himself in his clothes:* [see حَرَضٌ, below:] or *he became emaciated* (lit. *dissolved*) *by grief,* or *by excessive love:* (S:) or *he became at the point of death:* (Msb:) and *he suffered protracted disquietude of mind,* and *disease;* as also حَرُضَ, aor. ـُـ : (K:) and حَرَضَ, aor. ـُـ and ـِـ , inf. n. حُرُوضٌ (K) and حَرَضٌ, (TA,) *he became heavily oppressed by disease;* or *constantly affected thereby so as to be at the point of death:* (K:) or this last form of the verb signifies *he died,* or *perished.* (TA.) ___ [Hence, app.,] حَرُضَ, and حَرَضَ, aor. ـُـ , inf. n. حُرُوضٌ, as in the L; not حَرَضٌ, as in the K *He was,* or *became, low, base, mean,* or *sordid; unable to rise from,* or *quit, his place;* a signification given in the K to حَرِضَ: or *low, base, mean,* or *sordid; possessing no good:* (TA:) [but of the correctness of one of the two forms here mentioned on the authority of the L, the author of the TA expresses a bout: app. with respect to the latter of them; for it is said,] حَرُضَ, inf. n. حَرَاضَةٌ and حَرُوضَةٌ and حُرُوضٌ, also signifies *he* (a man, TA) *was,* or *became, low, base, mean,* or *sordid, and bad, corrupt,* or *vicious, and neglected,* or *forsaken;* (K, TA;) as also حَرِضَ. (K: but only the former, حَرُضَ, is given in this sense in the TA.) حَرَضَ as a trans. v.: see 4, in two places. حَرِضَ, aor. ـَـ , also signifies *He picked up from the ground* إِحْرِيضٌ [or *safflower*]. (O, K.)

2 **حرّضه** : see 4. Also, inf. n. تَحْرِيضٌ, *He rendered him free from,* or *rid him of,* حَرَضٌ [q. v.]; like as قَذَّيته signifies I rid him of what is termed قَذًى. (TA.) [Thus it bears two contr. significations.] ___ And, [hence, perhaps,] (ISd, A, &c.,) inf. n. as above, (S, ISd, A, &c.,) *He excited, incited, urged,* or *instigated, him,* (Zj, S, ISd, K,)

and roused him to ardour, (S,) عَلَى القِتَالِ *to fight,* (Zj, S,) or عَلَى الشَّىْءِ *to do the thing,* (A, * Msb,) *in order that he might be known to be such as is termed* حَارِض *if he held back from it:* (Zj:) so in the Kur [iv. 86 and] viii. 66: (Zj:) or *he excited, incited, urged,* or *instigated, him to apply himself constantly,* or *perseveringly,* to fight: (TA:) [see 3:] and أَحْرَضَهُ عَلَى الشَّىْءِ, inf. n. إِحْرَاضٌ, signifies the same as حَرَّضَهُ. (TS.) حَرَّضَ, inf. n. as above, *He had a* حُرْضَة, i. e., a *person entrusted with the office of turning about,* or *shuffling, the gamingarrows of the players.* (TS.) *He employed the portion of his property set apart for traffic in* حُرْض [q. v.], (IAar, K,) i. e. أُشْنَان. (TA.) *He dyed* a garment, or piece of cloth, *with* إِحْرِيض [q. v.]. (IAar, K.)

3 **حارض** , (Ibn-'Abbád,) inf. n. مُحَارَضَةٌ, (Ibn- 'Abbád, K,) *He contended with another in shuffling,* or *playing with, gaming-arrows.* (Ibn- 'Abbád, K.) [See حارض عَلَى العَمَلِ.] حُرْضَةٌ, (Lh,) inf. n. as above, (Lh, K,) *He applied himself constantly,* or *perseveringly, to work:* (Lh, K:) and على القِتَالِ *to fight.* (Lh.)

4 **احرضه** *It* (disease, A, TA) *pressed heavily upon him;* or *clave to him constantly: it caused him to be at the point of death;* as also حَرَضَهُ : *it corrupted,* or *disordered, his body, so that he became on the brink of death.* (TA: [in which this last signification is said to be tropical: but accord. to the A, it is evidently not so.]) *It* (food) *caused him to be sick,* or *diseased.* (A.) *It* (love, AO, S) *corrupted,* or *disordered, him.* (AO, S, K.) ___ *He corrupted, vitiated, marred,* or *destroyed, it;* namely, a thing; as also حَرَّضَهُ : (A:) and *he annulled it; rendered it null,* or *void.* (TA.) You say also, حَرَضَ نَفْسَهُ, aor. ـِ , (K,) inf. n. حَرْضٌ, (TA,) *He corrupted,* or *vitiated,* or *destroyed, himself,* or *his own soul:* (K, * TA:) and احرض نَفْسَهُ *he destroyed himself,* or *his own soul,* by telling a lie. (TA.) And سوء حَمْلِ الفَاقَةِ يُحْرِضُ الحَسَبَ, occurring in a saying of Aktham Ibn-Seyfee, means *The ill-*

bearing of poverty annuls the grounds of pretension to respect. (TA.) احرضهُ عَلَى الشَّىْءِ: see 2. احرض *He* (a man) *begat evil offspring.* (S, K.)

حَرَضٌ : see حَرِضٌ, last sentence: and see also what here follows.

حُرْضٌ , (Mgh,) or حُرُضٌ , (Msb,) or both, (S, K,) the former mentioned by Sb, but in some of the copies of his book written with fet-h (حَرَضٌ), *i. q.* شَجَرُ الأُشْنَانِ [The *trees,* or *plants, from which potash is obtained;* the *kind of plants called kali,* or *glasswort,* &c.]; *which are of the kind called* نَجِيل: (Az, TA:) Aboo-Ziyád says that *what is termed* حُرْض *is slender in the extremities* (دِقَاقُ الأَطْرَافِ), *but its tree is large, being sometimes used for shade, and affords firewood, and it is that with which people wash clothes;* and he adds, we have not seen any حُرْض purer or whiter than some which grows in ElYemámeh, in a valley thereof called جَوُّ الخَضَارِم: (TA:) *i. q.* أُشْنَانٌ [q. v.]; (S, A, Mgh, Msb, K;) *with which the hands are washed after food.* (TA. [But see حَرَّاضٌ.]) So in the Kur [xii. 85], accord. to one reading, (K,) the reading of El- Hasan El-Basree, (Sgh,) حَتَّى تَكُونَ حُرُضًا , (Bd,) meaning *Until thou be like* اشنان *in dryness;* as explained in the K, except that نُحُولًا is there erroneously put for قُحُولًا: (TA:) but EsSuddee disapproved of this reading. (Sgh.) Also حُرْض, [and app. حُرُض also,] *i. q.* جِصٌّ [or *Gypsum*]. (TA.)

حَرَضٌ *Corruptness in the body,* and *in the intellect,* (Ibn-'Arafeh, A, K,) and *in one's course of conduct,* or *tenets.* (Ibn-'Arafeh, K.) [See 1.] A man *in a corrupt,* or *disordered, state, and sick,* or *diseased,* (S, K,) *so that he defiles himself* (يُحْدِثُ [but in some copies of the S this word is omitted]) *in his clothes;* (S;) as also حَارِضَةٌ and حَارِضٌ and حَرِضٌ ; (K;) ↓ which last also signifies a man *having his stomach in a corrupt,* or *disordered, state;* and *suffering protracted disquietude of mind, and disease:* (TA:) also the first, (حَرَضٌ,) *weary,* or *fatigued:* (K:) and *at the point of death;* (Msb, K;) as also حَارِضٌ ; (K;) which last also signifies one *near to dying,* or *to perishing;* and

having his body corrupted, or *disordered, by disease, so as to be at the point of death,* and so حَرِضٌ ; (TA;) and [in like manner] مُحْرَضٌ signifies *dying,* or *perishing, from disease, being neither living so as to be an object of hope, nor dead so as to be an object of despair:* (T, TA:) حَرَضٌ also signifies *emaciated* (lit. *dissolved*) *by grief,* or *by excessive love;* (AA accord. to the S, or AO accord. to the TA, and K;) as also مُحْرَضٌ , (S,) or مُحَرَّضٌ : (K:) and *heavily oppressed by disease;* or *constantly affected thereby so as to be at the point of death:* so in the Kur xii. 85: (K:) [in the CK, حَرَضًا is her erroneously put for مَرَضًا:] or it there signifies *heavily pressed upon by disease;* or *affected by constant disease:* (AZ:) or *extremely aged;* or *old and weak:* (Katádeh:) and anything *withering:* (TA:) [the following observation, which is inserted in the S after the first of the significations here given of حَرَضٌ used as an epithet, and in the K after a later signification which is said to be tropical, applies to it, when so used, in all its senses:] it is employed alike as sing. as pl. (Fr, S, K) and masc. (Fr) and fem.; (Fr, K;) being originally an inf. n.: (Fr, Msb:) or, like every inf. n. used as an epithet, it is for ذُو followed by the inf. n., and therefore has no dual nor pl.

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form: (Zj:) but some of the Arabs use حَارِضٌ as an epithet applied to a male, and حَارِضَةٌ as applied to a female; and these have duals and pls.: (Fr:) and sometimes حَرَضٌ has pls.; namely أَحْرَاضٌ; (K;) which is also pl. of حَرِضٌ and of حَارِضٌ; or, accord. to the L, it is allowable as a pl. of حَرِضٌ, in the place of the more common pl. حَرِضُونَ; (TA;) and حُرْضَانٌ ; (K;) which is more approved; (TA;) and حَرَضَةٌ. (K: [this last being expressly said in the TA to be thus written, but in the CK it is written حَرَضَةٌ.]) ___ Also, applied to a man, (A,) *Possessing no good;* (A, K;) like حَارِضَةٌ , (TA,) which latter is explained by As as signifying a man *in whom is no good:* (T, TA:) or the former, one *whose good is not hoped for, nor his evil feared:* (K:) and a *bad* man: (K:) and *low, base, mean,* or *sordid; unable to rise from,* or

quit, his place; as also حَرِيض and حَرِض and مُحَرَّض , (K, [this last, in the CK, written مُحَرِّض,]) or مُحْرَض , (TA,) and إِحْرِيض : (K:) or *low, base, mean,* or *sordid; in whom is no good:* (TA:) and [in like manner] حَارِض signifies *bad, corrupt,* or *vitious, and neglected,* or *forsaken;* (K;) and so مَحْرُوض , (TA,) and حَرْضَة , of which the pl. is حَرْض; (TA;) مَحْرُوض also signifying *made,* or *asserted, to be low, base, mean,* or *sordid;* (K, TA;) and so حَارِض , and حَرْضَة ; and this last signifying also *having in him no good:* (TA:) and حَرِض likewise signifies one *who does not take to himself arms, nor fight:* (Lth, K:) its pl. is أَحْرَاض (A, TA) and حُرْضَان : (TA:) both these pls. signify *weak* men, *who will not fight:* (S:) and the former of them is explained as signifying the *lowest, basest,* or *meanest, sort* of mankind: and men *corrupt in their course of conduct,* or *tenets:* also the latter of them as signifying men *who know not the place of their chief:* and حَارِض , of which the fem. is with ة, signifies a *stupid* man. (TA.) ___ Also, applied to a she-camel, *Lean,* or *emaciated:* (K, TA:) and حُرْضَان , so applied, *vile:* and *perishing,* or *dying;* in which sense it is likewise applied to a male camel. (TA.) ___ Also, applied to language, or speech, *Bad;* (K;) and so, by poetic license, حَرْض ; or this, accord. to Sgh, is a dial. var.: (L, TA:) and *perishing:* pl. أَحْرَاض. (TA.)

حَرِض : see حَرَض, in three places, near the beginning: ___ and again in the latter half of the paragraph.

حُرُض : see حُرْض, in two places.

حُرْضَة The *person called* أَمِين مُقَامِرِين; (O, K;) [i. e.] the *man who turns round about,* or *shuffles, the arrows* [*in the* رِبَابَة], or *who deals them forth,* (الَّذِى يَضْرِبُ بِالقِدَاحِ, S, or يُفِيضُ القِدَاحَ, A,) *for the players in the game called* المَيْسِر, (S, A,) *in order that he may eat of their meat* [*without having contributed to pay for the slaughtered camel*]: (A:) like him who is termed بَرَم, (S, A,) always a low, or mean, person, (S,) an object of dispraise: (A:) called thus because of his lowness, or meanness. (L.) ___ Also *One who does not purchase flesh-meat, nor eat it unless he find*

it in the possession of another person. (A Heyth, Az.)

حَرْضَةٌ : see حَرَضٌ, latter half, in two places.

حُرْضَانٌ : see حَرَضٌ, (of which it is a syn. and a pl.,) latter half, in three places.

حَرِيضٌ : see حَرَضٌ, in the latter half of the paragraph.

حَرَّاضٌ *One who burns* حُرْض [*kali,* or *glasswort,* &c.] *for* قِلْى [or *potash*]; (K; [in the CK, لِلْقَلْى is erroneously put for لِلْقِلْى;]) *one who makes a fire upon* حُرْض *for the purpose of procuring from it* قِلْى; (S;) i. e. for the dyers; and إِحْرِيضٌ also signifies *one who makes a fire upon* أُشْنَان [or حُرْض]: it is said that [plants of the kind called] حَمْض are burned, in their fresh state, and then water is sprinkled upon their ashes, which in consequence are compacted, and become قِلْى [q. v.]. (TA.) ___ Also *One who makes a fire upon masses of hard stone for the purpose of preparing thence* نُورَة [or *quick lime*], or جِصّ [which is *gypsum*]. (S, K.)

حَرَّاضَةٌ *A place in which* أُشْنَان [or حُرْض] *is burned* [*for making potash*]. (TA.) ___ Also *A place for the preparing, by fire, of* [*quick lime,* (see حَرَّاضٌ,) or] *gypsum.* (TA.)

حَارِضٌ and حَارِضَه: see حَرَضٌ, from near the beginning to near the end.

إِحْرِيضٌ : see حَرَضٌ, latter half: and see also حَرَّاضٌ. Also *Safflower;* syn. عُصْفُرٌ; (S, A, K;) a general name thereof: or عُصْفُرٌ *that is put into cooked flesh-meat:* or the *grain thereof.* (TA.)

مُحْرِضٌ : see حَرَضٌ, in three places.

مِحْرَضَةٌ, with kesr, *A vessel for* حُرْض; (S, K;) *made of wood,* or *of brass, and the like;* (TA;) *i. q.* أُشْنَانَةٌ: (A:) pl. مَحَارِضُ. (A, TA.)

مُحَرَّض : see حَرَض; for each in two places.

مَحْرُوض : see حَرَض; for each in two places.

حرف

1 **حَرَفَ الشَّىْءَ عَنْ وَجْهِهِ** , (AO, S, Msb, K,) aor. ـُ , (Msb,) or ـِ , (K,) inf. n. حَرْفٌ, (S, Msb,) *He turned the thing from its proper way,* or *manner:* (K:) or *altered it therefrom:* (Msb:) and حَرَّفَهُ , inf. n. تَحْرِيفٌ, has this latter meaning: (K, * TA:) or has an intensive signification of this kind. (Msb.) تَحْرِيفُ الكَلِمِ عَنْ مَوَاضِعِهِ signifies *The altering words from their proper meanings:* (S, * TA:) and agreeably with this explanation, the verb is used in the Kur iv. 48, &c.: (TA:) or تحريف signifies the *perverting* of language: (Msb:) or the *altering* a word *in form;* as in writing بُرْدٌ for بَرْدٌ; or *vice versâ:* (KT:) [and the *mistranscribing* a word in any manner: commonly used in this sense in the lexicons &c.: or the *altering* a word *by substituting one letter,* or *more, for another,* or *others.* See also صَحَّفَ.] See also 7. حَرَفَ لِعِيَالِهِ, (Msb, K,) aor. ـِ , (As, S, K,) or , (Msb,) *He earned* or *gained* [*subsistence*], or *laboured to do so, for his family,* or *household,* (As, S, Msb, K,) *from this and that quarter;* (As, S;) as also احترف : (Mgh, * Msb, TA:) and احترف بِيَدَيْهِ [*he earned,* or *gained, with his hands*]: and تحرّف لِعِيَالِهِ *he applied himself to earn* or *gain* [*subsistence*] *for his family,* or *household, by means of any,* or *every, art* or *craft:* (TA:) and احرف *he laboured,* or *sought gain* or *sustenance, for his household,* or *family;* expl. by كَدَّ عَلَى عِيَالِهِ. (IAar, K.) حَرَفَ عَيْنَهُ, inf. n. حَرْفَةٌ, (K,) not an inf. n. of un., (TA,) *He applied collyrium to his eye* (K, TA) *with the* [*style called*] مِيل. (TA.) حُرِفَ فِى مَالِهِ, inf. n. حَرْفَةٌ, *He suffered the loss of somewhat of his property.* (Lh, K.)

2 **حَرَّفَ** see 1, in two places. ___ [Hence,] طَاعُونٌ يُحَرِّفُ القُلُوبَ [*A pestilence*] *causing the hearts* [of those witnessing its effects] *to turn away, and be aloof:* (K:) occurring in a trad.: or, accord. to one relation, يُحَوِّفُ القلوب, (TA,) i. e., turning the hearts from confidence, and inclining them to removal and flight. (K and TA in art. ___.) حوف

تَحْرِيفُ القَلَمِ *The nibbing the writing-reed obliquely;* (S, * K, * TA;) *making the right tooth of the nib higher* [i. e. *longer*] *than the left.* (TA.) You say also, حَرَّفَ القَطَّةَ [*He made the nibbing oblique*]. (TA.) And حرّف السّكّين فى حال القطّ [*He turned the knife obliquely in nibbing*]. (TA.) ___ See also 7. ___ تَحْرِيفٌ also signifies The *putting in motion,* or *into a state of commotion;* syn. تَحْرِيكٌ. (TA.) ___ قَالَ بيده فحرّفها كأنّه يريد القتل, in a trad., means [*He made a sign with his hand,*] *and imitated with it the cutting of a sword with its edge.* (TA.)

3 حُورِفَ *He was debarred from the means of subsistence;* because he of whom this is said is aloof (بحرف) from the means of subsistence. (Mgh.) And حُورِفَ كَسْبُ فُلَانٍ *Such a one was made to experience difficulty* (S, TA) *in his buying and selling, and was straitened* (TA) *in his means of subsistence;* as though his means of subsistence were turned away from him: (S, TA:) or *he had his gain,* or *earnings, turned away from him.* (Msb.) It is said in a trad. of Ibn-Mes'ood, مَوْتُ المُؤْمِنِ عَرَقُ الجَبِينِ تَبْقَى عَلَيْهِ البَقِيَّةُ مِنَ الذُّنُوبِ فَيُحَارَفُ بِهَا عِنْدَ المَوْتِ, i. e. [*The death of the believer is* accompanied with *sweating of the side of the forehead: some sins remain chargeable against him, and*] *he is made to experience difficulty by them* [*in dying*], in order that his sins may be diminished. (S.) مُحَارَفَةٌ has also a meaning like مُفَاخَرَةٌ: Sá'ideh says,

* فَقَدْ عَلِمُوا فِى الغَزْوِ كَيْفَ نُحَارِفُ *

[*And they certainly know, in warfare, how we vie for superiority in glory:* or] accord. to Skr, it means *how we deal with them; as when one says*

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to a man, What is thy حِرْفَةُ (i. e. *thine occupation*) *and thy lineage?* (TA:) [or the meaning may

be *how we requite;* for] حارفه بسوء signifies *He requited him for evil* (K, TA) *that he had done.* (TA.) And it is said in a trad., إنَّ العبد لَيُحارَفُ عن عَمَله الخيرِ أَو الشَّرِّ, i. e. [*Verily the servant*] *shall be requited* [*for his deed; the good* I mean, *or the evil*]. (IAar, TA.) And احرف also signifies *He requited* for good or evil. (IAar, K.) مُحارَفة signifies also The *measuring* a wound *with the* مِحْراف, i. e. the *probe.* (K, * TA.)

4 **احرف** : see 1. ___ Also, (inf. n. إحْراف, Msb,) *His* مال [or *cattle*] *increased, and became in a good state* or *condition.* (AZ, S, Msb, K.) One says, جآء بالحق والإحْراف, meaning *He came with,* or *brought, much cattle.* (AZ, S. [See حلْق.]) *He emaciated,* or *rendered lean,* a she-camel: so says As: others say احرث. (S.) [See حَرْف: and see حَرِيثة.] See also 3, last sentence but one.

5 **تَحَرَّفَ** see 7: ___ and see also 1.

7 **انحرف** [*It became turned,* or *altered, from its proper way,* or *manner;* quasi-pass. of 1 in the first of the senses explained above: and] *he turned aside;* (Az, S, Mgh, Msb, K;) as also تحرّف ; (Az, S, Mgh, K;) and احرورف ; (Az, S, K;) and حَرَفَ , inf. n. حَرْف; (TA;) عنه *from it.* (Az, S, Msb, TA.) [Hence,] one says, انحرف مزاجه [*His temperament,* or *constitution, became disordered*]; as also حَرَّفَ , [app. a mistranscription for حُرِّفَ,] inf. n. تَحْرِيف. (TA.) [And انحرف عليه *He turned against him, with enmity,* or *anger.*] And انحرف إليه *He turned to,* or *towards, him,* or *it.* (TA.)

8 **إحْتَرَفَ** see 1, in two places.

12 **إحْرَوْرَفَ** see 7.

حَرْفٌ The *extremity, verge, border, margin, brink, brow, side,* or *edge,* (S, Mgh, * K, TA,) of anything; (S, K;) as, for instance, the *side* of a river or rivulet, and of a ship or boat, (TA,) and of the notch of an arrow; (Msb;) and

the *edge* of a sword: (L, TA:) pl. [of mult. حُرُوفٌ, and of pauc.] أَحْرُفٌ. (TA.) Hence, (S,) [*A point, a ridge, a brow,* and *a ledge,* of a mountain:] the *pointed, sharp,* or *edged, summit* of a mountain: (S, Msb, K:) *a projecting portion in the side* of a mountain, *in form like a small* دُكَّان [i. e. *bench*] or *the like:* and *a portion in the summit* of a mountain, *having a thin edge,* or *ridge, rising above the upper part of the back:* (Sh, TA:) pl. (of the word thus used in relation to a mountain, TA) حَرْفٌ; (Fr, S, Msb, K;) accord. to Fr, (Msb,) the only instance of the kind except طَلَلٌ as pl. of طَلٌّ. (Msb, K.) [Hence, also,] *A nib,* of a writing-reed, *obliquely cut:* so in the phrase قَلَمٌ لَا حَرْفَ لَهُ, in the S and K in art. جزم, *a writingreed not having a nib obliquely cut.* (TA in that art. [See 2 in the present art.]) And حَرْفَا الرَّأْسِ *The two lateral halves of the head.* (TA.) [Hence, also, the phrase] فُلَانٌ عَلَى حَرْفٍ مِنْ أَمْرِهِ [and بِحَرْفٍ مِنْهُ (see 3, first sentence,)] *Such a one is* [*standing*] *aloof with respect to his affair,* (عَلَى نَاحِيَةٍ مِنْهُ, ISd, TA,) [*in suspense,*] *waiting, and looking to the result, if he see, in regarding it from one side, what he likes;* (TA;) *turning from it if he see what does not please him.* (ISd, TA.) The saying, in the Kur xxii. 11, وَمِنَ ٱلنَّاسِ مَنْ يَعْبُدُ ٱللَّهَ عَلَى حَرْفٍ means *And of men is he who serves God standing aloof with respect to religion, in a fluctuating state, like him who is in the outskirts of the army, who, if sure of victory and spoil, stands firm, and otherwise flees:* (Ksh, Bd: *) or the meaning is, *who serves God in doubt,* or *suspense,* (Zj, K, Jel,) *being unsteady like him who alights and abides upon the* حَرْفٌ [i. e. *point,* or *ridge,* or *brow,*] *of a mountain:* (Jel:) or *in a state of disquietude respecting his case;* (Ibn- 'Arafeh, K;) i. e. *not entering into the religion firmly,* or *steadily:* (K:) or *who serves God in one mode of circumstances;* i. e. *when in ample circumstances, and not when straitened in circumstances;* (Az, S, K;) as though good fortune and plenty were one side, and an evil state were another side: (Az, TA:) [hence,] حَرْفٌ sometimes signifies *a mode,* or *manner,* and *a way.* (Msb.) ___

A letter of the alphabet: pl. حُرُوفٌ: (S, Msb, K:) the letters being thus called because they are the extremities of the word [and of the syllable]. (Kull.) The saying of the lawyers, تُبْطَلُ الصَّلَاةُ بِحَرْفٍ مُفْهِمٍ [*Prayer is made null by a significant letter*] means only by an imperative of a verb of which the first and last radical letters are infirm; such as فِ from وَفَى, and قِ from وَقَى, and the like. (Msb.) ___ As a grammatical term, [*A particle;* i. e.] *what is used to express a meaning, and is not a noun nor a verb:* every other definition of it is bad: (K:) pl. حُرُوفٌ. (Msb, &c.) ___ And *A word* [absolutely: often used in this sense in lexicons &c.]. (Kull.) ___ *A dialect, an idiom,* or *a mode of expression, peculiar to certain of the Arabs:* pl. [of pauc.] أَحْرُفٌ: so in the saying (of Mohammad, TA) نَزَلَ القُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ *The Kur-án has been revealed according to seven dialects,* of the dialects of the Arabs: (A'Obeyd, Az, IAth, K:) or this means, *according to seven modes,* or *manners,* (Mgh, Msb,) *of reading:* whence فُلَانٌ يَقْرَأُ بِحَرْفِ ٱبْنِ مَسْعُودٍ *Such a one reads in the manner of reading of Ibn-Mes'ood.* (Mgh.) Applied to a she-camel, *Lean,* or *light of flesh;* or *lean, and lank in the belly;* (S, K;) *and firm, strong,* or *hardy;* likened to the حَرْفُ of a mountain; (S;) or to the حَرْفُ of a sword, (Z, O, TA,) in respect of her leanness, or thinness, and her sharpness and effectiveness in pace; (Z, TA;) or to a letter of the alphabet, meaning the letter ا, in respect of her leanness: (TA:) or *excellent,* or *high-bred,* or *strong and light and swift, sharp and effective in pace, rendered lean by journeyings;* likened to the حَرْفُ of a sword: (L:) or *emaciated:* (S, K:) so As used to say: (S:) but this is inconsistent with Dhu-r-Rummeh's description of a she-camel by the epithets جُمَالِيَّةٌ حَرْفٌ سِنَادٌ: (TA:) [see حَرِيثَةٌ:] or [in the CK and] *great; big; of great size;* (K, TA;) likened to the حَرْفُ of a mountain: (TA:) it is applied only to a she-camel: one may not say جَمَلٌ حَرْفٌ. (IAar, TA.)

حُرْفٌ and حَرْفَةٌ (S, K) and حُرْفَةٌ (Mgh, K) and حَرَافٌ (TA) *Ill-fatedness; privation of prosperity;* or the *being denied prosperity;* syn. حِرْمَانٌ [as inf. n. of حَرَمَ]: (K, TA:) *lack of good fortune, so*

that one has no increase of his cattle or *other property:* (S:) *debarment from the means of subsistence.* (Mgh.) Hence the saying of 'Omar, لَحَرْفَةُ أَحَدِهِمْ أَشَدُّ عَلَيَّ مِنْ عَيْلَتِهِ, (S, K,) or, accord. to one reading, لَحُرْفَةُ, (TA,) [*Verily the ill-fatedness of any one of them is more distressing to me than his poverty:*] i. e., the supplying the wants of the poor man is easier to me than the making the bad to thrive: or the meaning is, *the want of the means of gaining subsistence by any one of them, and grief on that account, is more distressing to me than his poverty:* so in the Nh. (TA.) الحُرْفُ *A certain grain, resembling* الخَرْدَل [or *mustard*]; (Az, Msb, TA;) called by the vulgar, (AHn, TA,) or in the dial. of El- 'Irák, (TA in art. حبّ الرَّشَاد,) رشد, (AHn, S, K,) or الرَّشَادُ: (Msb:) n. un. with ة, (TA,) applied to *a single grain thereof.* (Msb.) [See art. رشد.] Hence حَرِيفٌ [q. v.]. (S, Msb.)

حُرْفَةٌ : see حُرْفٌ, in two places.

حِرْفَةٌ *A craft,* or *handicraft,* (S, K, TA,) *by which one gains his subsistence; a mode,* or *manner, of gain; any habitual work* or *occupation* of a man; because he turns (يَنْحَرِفُ, K, i. e. يَمِيلُ, TA) to it; (K, TA;) a subst. from احْتَرَفَ: (Mgh, Msb:) pl. حِرَفٌ. (TA.) See also حُرْفٌ, in two places.

حُرْفِيٌّ *A seller of* الحُرْف, i. e. حَبّ الرَّشَاد. (K.)

حَرَافٌ : see حُرْفٌ.

حَرِيفٌ *A fellow-worker,* syn. مُعَامِلٌ, (S, Mgh, Msb, K,) *in one's craft* or *ordinary occupation:* (K:) and *an associate:* (KL:) pl. حُرَفَآءُ. (Msb.) ___ It is mostly used by foreigners as meaning *A companion in drinking:* and by most of the Turks, as implying vituperation; [like our term fel-low;] so that when any one of them addresses another by this epithet, he is angry. (TA.)

حَرَافَةٌ The *quality,* or *property, of burning,* or *biting, the tongue; acritude.* (S, Msb, TA.)

حَرِيفٌ , from الحُرْفُ, *Burning,* or *biting, to the tongue:* (S, Msb, TA:) it is applied in this sense to an onion, and to other things: one should not say حَرِّيفٌ. (S, TA.)

مَحْرِفٌ *A place to which to turn away,* or *back,* from a thing. (AO, S, K.) So in the saying, مَالِى عَنْ هٰذَا الأَمْرِ مَحْرِفٌ [*I have no place to which to turn away,* or *back, from this thing*]. (AO, S, K. *)

___ Also, and مُحْتَرَفٌ , *A place in which a man earns* or *gains* [*subsistence*], or *labours to do so, and employs himself as he pleases,* or *follows his various pursuits.* (K.)

مُحْرِفٌ A man *whose property increases, and becomes in a good state* or *condition;* or *whose cattle increase* &c. (S, Msb.)

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مَحْرَفٌ : see مَحْرَافٌ.

مَحْرَفَةٌ : see مَحْرَافٌ.

مُحَرَّفٌ [pass. part. n. of 2, q. v. ___] One *whose property has gone.* (TA.) ___ A writing-reed *nibbed obliquely; having the right tooth of the nib higher* [i. e. *longer*] *than the left.* (TA.)

مُحَرِّفُ القُلُوبِ , applied to God, *The Turner,* or *Incliner, of hearts:* or *the Mover of hearts:* (TA:) or *the Remover of hearts.* (Fr, TA voce مُحَرِّكٌ, q. v.)

مَحْرَافٌ (S, L, K) and مَحْرَفٌ , (L, TA,) or مَحْرَفَةٌ , (Akh, TA,) *A probe with which the depth of a wound is measured:* (S, L, K:) pl. of the first مَحَارِيفُ; and [of the second, or,] accord. to Akh, of the last, مَحَارِفُ. (TA.)

مُحَارَفٌ *Prevented,* or *withheld, from obtaining good; withheld from good fortune,* or *from sustenance; denied,* or *refused, good,* or *prosperity; lacking good fortune; having no increase of his cattle* or *other property;* (S, Mgh, * K; *) *contr. of* مُبَارَكٌ: (S:) or *having his gain,* or *earnings, turned away from him:* (Msb:) or *who obtains not good from a quarter to which he betakes himself:* or *scanted in his means of subsistence:* or *who works not,* or *labours not, to earn,* or *gain:* or *who earns,* or *gains, with his hands, but not enough for the support of himself and his household* or *family:* (TA:) مُخَارَفٌ and مُجَارَفٌ are dial. vars. thereof. (TA in art. خرف.)

مُحْتَرَفٌ : see مَحْرِفٌ.

مُحْتَرِفٌ *A handicraftsman; a worker with his hands.* (S, TA.)

مُتَحَرِّفًا لِقِتَالٍ, in the Kur [viii. 16], means *Turning away for the purpose of returning to fight:* the doing which is one of the stratagems of war. (Mgh, Msb. *)

حرق

1 **حَرَقَهُ** , aor. ـِ , inf. n. حَرْقٌ: see 4. حَرَقَهُ, (S, K,) aor. ـُ , (TA,) inf. n. حَرْقٌ, (S,) *He filed it:* and *he rubbed one part of it with another.* (S, K.) ___ And hence, (S,) حَرَقَ نَابَهُ, aor. ـُ and ـِ , (S, K,) inf. n. as above, (TA,) *He ground his dog-tooth, so that it made a grating sound:* (S, K:) when said of a stallion-camel, denoting threatening: and, accord. to IDrd, when the like is said of a she-camel, it is asserted to denote a consequence of fatigue. (TA.) And حَرَّقَ الأَسْنَانَ (K and TA in art. رعظ) *He grated the teeth.* (TA in that art.) One says, فُلَانٌ يَحْرُقُ عَلَيْكَ الأُرَّمَ غَيْظًا (S, A *) *Such a one grinds together the* ارّم [or *teeth,* or *molar teeth,* (as the word is generally understood to mean in this case, but other meanings are assigned to it,)] *at thee* [*in anger,* or *rage*], *like one filing:* (A, TA:) or, as some say, الأُزَّمَ [*the canine teeth*]: and the verb is also used without the objective complement, because the meaning is understood. (Ham p. 115.) IDrd makes the act to be that of the canine tooth; saying, حَرَقَ نَابُ البَعِيرِ, meaning *The canine tooth of the camel made a grating sound.* (TA.) AHát also mentions the saying, فُلَانٌ يَحْرُقُ نَابُهُ عَلَيَّ [*Such a one's canine tooth makes a grating sound at me*]: and Zuheyr uses the phrase يَحْرُقُ نَابُهُ عَلَيْهِ. (Ham p. 286.) ___ حَرْقٌ also signifies The act of *eating to the uttermost.* (IAar, TA.) حَرُقَ *He* (a man) *was,* or *became, evil in disposition.* (TA.) حَرْقٌ, as an inf. n., [i. e. of حَرَقَ,] signifies A garment's, or cloth's, *being burnt by beating* [*with too much violence*]. (KL.) ___ And The *springing forth,* or *shooting forth, vehemently,* of lightning. (KL.) حَرَقَ شَعْرُهُ, (S, K,) aor. , (K,) inf. n. حَرْقٌ, (TA,) *His hair fell off piecemeal.* (S, K.) [And حَرِقَتِ النَّاصِيَةُ *The forelock* of the horse *became thin,* or *scanty:* for it is said that] الحَرَقُ in relation to the نَاصِيَة is like السَّفَا. (TA.) And حَرِقَتِ اللِّحْيَةُ *The beard was,* or *became, shorter upon the chin than upon the two sides of the face.* (TA.) حَرَقَ, aor. ـَ , inf. n. حَرْقٌ, *His* حَارِقَة [q. v.] *became cut,* or *severed:* said of a man: in

speaking of a camel, حُرِقَ, like عُنِيَ, is more commonly used than حَرِقَ. (TA.)

2 **حرّقه** , inf. n. تَحْرِيقٌ: see 4. ___ تحريق also signifies Fire's *making a mark,* or *impression, upon a thing.* (TA.) ___ حرّق الإبلَ, said of pasturage, (K,) [particularly] of what is termed حَمْض, (S,) *It made the camels thirsty.* (S, K.) See also 1.

3 **حارقَها** , (K,) inf. n. مُحَارَقَةٌ, (S,) *He lay with her* (S, K) [عَلَى الحَارِقَة, i. e.] *on the side.* (K.)

4 **أَحرقَته النَّار** , inf. n. إِحْرَاقٌ, (Msb,) [*The fire burned him.*] And احرقه بالنَّار (S, Msb, K) [*He burned him,* or *it, with fire*]: this phrase, and حرقه بالنار, aor. ـِ , (K,) inf. n. حَرْقٌ, (TA,) signify the same; as also حرّقه : (K:) or this last [signifies *he burned him,* or *it, much,* or *frequently,* or *repeatedly;* for it] denotes muchness, or frequency, or repetition, of the action. (S, Msb, TA.) ___ [Hence, احرقه *It pained him;* or *caused him burning pain:* said of beating, or a blow; and of a galling, or chafing; and of fever, passionate desire, rage or anger, hunger, &c.] And أَحرقنا فُلانٌ *Such a one afflicted, distressed, annoyed, molested,* or *hurt, us.* (TA.) And احرقه باللّسان *He blamed, upbraided,* or *reproached, him; detracted from his reputation.* (Msb.) And احرق البَرْدُ الكَلَأَ [*The cold nipped, shrunk, shrivelled,* or *blasted, the herbage;* like أَنْضَجَ, q. v.; and like the Lat. ussit, and adussit: comp. Virgil, Georg. i. 93, Boreæ penetrabile frigus adurat: and Lucan, iv. 52, Urunt montana nives: and Ecclesiasticus, xliii. 20 and 21, When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate: it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire]: (S and K voce حَسَّ:) and [in like manner] احرق النَّباتَ is said of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And احرقه *He,* or *it, destroyed,* or *caused to perish, him, or it.* (TA.) ___ You say also, أَحْرِقْ لَنَا فى هٰذه القَصَبة نارًا *Give thou,* or *bring thou, to us, upon this cane, some fire.* (IAar, TA.) Also احرق *He made, or prepared, what is termed* حَرِيقَة. (K.)

5 **تَحَرَّقَ** see 8. ___ [Hence,] هُوَ يَتَحَرَّقُ جُوعًا [*He burns with hunger*]: like يَتَضَرَّمُ. (TA.)

8 احتراق **إِحْتَرَقَ** [*It burned,* or *became burnt,*] بِالنَّارِ [*with fire*]: and تحرّق [*it burned,* or *became burnt, much,* or *frequently,* or *repeatedly*]: each is a quasi-pass.; (S Msb, K, TA;) [the former, *of* احرق or حَرَقَ; and the latter, of حرّق.] ___ [Hence,] one says of a horse, يَحْتَرِقُ فِى عَدْوِهِ [*He is fiery, ardent,* or *vehement, in his running*]. (S.) And احتراق النَّبَاتُ [*The plant,* or *plants,* or *herbage, became nipped, shrunk, shrivelled,* or *blasted:* see 4]: this is said of a consequence of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And احترقت الفِضَّةُ *The silver became black.* (Har p. 114.) And احترق *He,* or *it, perished.* (TA.)

حَرْقٌ : see حَرَقٌ, in two places.

حُرْقٌ An *angry* man. (TA.)

حَرَقٌ [*A burning* by means of fire;] a subst. (Mgh, Msb) from الإِحْرَاقُ, (Mgh,) [i. e.] from إِحْرَاقُ النَّارِ: (Msb:) or *fire,* (S, Msb, K,) itself; (Msb;) [the *fire of a burning house &c.;*] as also حَرِيقٌ (Mgh) and حَارِقَةٌ : (K:) or the *flame of fire.* (IAar, Th, Mgh, K.) The first is meant in the saying, ضَالَّةُ المُؤْمِنِ حَرَقُ النَّارِ [*The straybeast of the believer is* a cause of *the burning of fire*]: (Mgh:) or it here signifies *the flame of fire:* a trad., meaning that if any one takes the stray-beast of a believer to possess it, his doing so will bring him to the flame of the fire [of Hell]. (Az, Mgh, TA.) And hence, (Mgh,) الحَرَقُ شَهَادَةٌ, (Mgh, TA,) i. e. [*Burning,* or] *fire,* [or *flame, is* a cause of one's receiving the reward of *martyrdom:*] occurring in another trad. (TA.) You say also فِى حَرَقِ ٱللّٰهِ *In the fire of God.* (S.) And أَلْقَى ٱللّٰهُ الكَافِرَ فِى حَارِقَتِهِ , i. e. [*May God cast the unbeliever*] *into his fire.* (TA.) ___ *A burn,* (S,) or *a mark of burning,* (K,) *in a garment,* or *piece of cloth, from the beating* (S, K) *of the washer, and whitener, and the like;* (K;) and so, sometimes, حَرْقٌ : (S:) or the former, *a hole thus caused in a garment,* or *piece of cloth;* (IAar, Mgh, TA;) and so, sometimes, ↓ the

latter; which also signifies *a hole caused by fire, in a garment,* or *piece of cloth.* (Mgh.)

حَرِقٌ A cloud *lightening vehemently.* (S, K.) ___ *Sharp;* as though *having the quality of burning;* applied to an iron head or blade of an arrow or a spear or sword &c.; (TA;) and so حَرَقَةٌ and حُرَّاقَةٌ and حَارُوقَةٌ, applied to swords. (K.) See also حَرِيقٌ. حَرِقُ الشَّعَرِ *Having the hair falling off piecemeal:* (S, K:) and حَرِقُ الجَنَاحِ has a similar meaning; (S, TA;) i. e. [*having the feathers of the wing falling off piecemeal:* or] *short in the wing:* or *having it cut off.* (TA.) And رِيشٌ حَرِقٌ *Feathers falling off,*

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and becoming scattered, by degrees. (TA.) And لِحْيَةٌ حَرِقَةٌ *A beard that is shorter upon the chin than upon the two sides of the face.* (TA.) ___ Also, حَرِقٌ, A man *having the extremities much chapped:* (K:) so some say. (TA.) ___ See also مَحْرُوقٌ.

حَرْقَةٌ : see what next follows.

حُرْقَةٌ [A state of *burning;*] a subst. from احْتَرَقَ; as also حَرِيقٌ. (S, K.) Thus the latter means in the Kur [lxxxv. 10], وَلَهُمْ عَذَابُ الحَرِيقِ [*And for them* shall be *the punishment of burning:* as in other passages in the Kur]. (TA.) ___ *A burning such as a man experiences from the taste of a thing in which is heat,* or *from love,* or *grief;* (TA;) and *such as is experienced in the eye from ophthalmia,* and *in the heart from pain:* (Lth, TA:) *heat;* as in the phrase, فِى جَوْفِهِ حُرْقَةٌ [*In his belly,* or *chest, is heat*]; and so حَرْقَةٌ and حَرِيقَةٌ. (K.)

حُرَقَةٌ : see حَرِقٌ.

حُرْقَانٌ *A rubbing together of the thighs.* (S, K.)

حُرَاقٌ : see حَرَاقٌ, in two places. ___ A horse *that runs much:* (K:) or حُرَاقُ العَدْوِ a horse *that is fiery, ardent,* or *vehement,* (يَحْتَرِقُ,) *in his running.* (S.) ___ *Very salt* water; (S, K;) as also حُرَّاقٌ : (K:) as though it burned the fauces of the drinker: (TA:) or *such as is exceeded* [*in saltness*] *by nothing; that makes the urine of the camels to burn;* as also قُعَاعٌ. (IAar, TA.) Also, (S, K, &c.,) and حُرَاقَةٌ (S, Mgh, K) and حُرَّاقٌ, (K,) or this is vulgar, (O, TA,) and حُرَّاقَةٌ, or this is incorrect, (K,) or vulgar, (S, O,) and حَرُوقٌ and حَرُّوقٌ (Fr, O, K) and حَرُوقَآءُ, (Fr, S, O, K,) [*Tinder;* i. e.] *a thing,* (S, K,) or *burnt rag,* (AHn, ISd, TA,) *into which fire falls when it is struck:* (AHn, S, ISd, K, TA:) or *what remains of burnt cloth:* (Mgh:) [and *any substance used for receiving fire that is struck;* as, for instance, the pith of the عُشَر.]

حَرَاقٌ, applied to fire, (نَارٌ,) *That burns everything;* as also حُرَاقٌ : (Aboo-Málik, TA:) *that spares,* or *leaves, nothing.* (IAar, K.) ___ A man *that spoils, mars, destroys,* or *consumes, everything;* (IAar, K;) *sparing nothing; like the fire thus termed;* (IAar, TA;) as also حُرَاقٌ . (K.) In some copies of the K, مَنْ يُفْسِدُ فِى كُلِّ شَىْءٍ; but correctly, without فى. (TA.) ___ رَمْىٌ حَرَاقٌ *A vehement throwing* or *casting* or *shooting.* (K.)

حَرُوقٌ : see حُرَاقٌ.

حَرِيقٌ : see the next paragraph.

حَرَقٌ : see حَرَقٌ: ___ and see also حُرْقَةٌ, in two places. ___ *Heat,* or *cold,* or *a wind,* or *some other cause of mischief* or *harm, that burns,* or *nips, shrinks, shrivels,* or *blasts,* (يُحْرِقُ,) *herbage.* (TA.) Also *i. q.* مُحْرَقٌ, [i. e. *Burnt,*] (Mgh, Msb,) and so مَحْرُوقٌ : (TA:) pl. of the first حَرْقَى; like قَتْلَى and جَرْحَى, pls. of قَتِيلٌ and جَرِيحٌ. (Mgh.) Thus, in a trad., الحَرِيقُ شَهِيدٌ [*The burnt is a martyr*]: (Mgh:) or الحَرِقُ, i. e. *he who*

falls into fire, and takes fire and burns. (TA.) The *grating sound* of the dogtooth by reason of anger, or rage; as also حُرُوقٌ . (TA.)

حُرَاقَةٌ : see حُرَاقٌ.

حَرُوقَةٌ : see حَرِيقَةٌ.

حَرِيقَةٌ : see حُرْقَةٌ. Also, (Yaakoob, S, K,) and حَرُوقَةٌ , (K,) *A kind of food,* (K,) *thicker than what is termed* حسآء; (Yaakoob, S, K;) *like* نفيتة: (S:) or *water,* (K,) i. e. *hot water,* (TA,) *upon which a little flour is sprinkled, and which swells,* or *becomes inflated, in boiling,* (K, TA,) *and becomes of a whitish dust-colour: it is licked up with the tongue: and is also called* تفيتة: they made use of it in hard and dear times, and when the cattle were lean, and when the season was severe: (TA:) or *it was made by sprinkling flour upon water or fresh milk until it swelled, and became* [*like*] *what is termed* حساء: a man used to satisfy his household with it when fortune overcame him: and it is also called نفيتة: (ISk, Az, TA:) pl. حَرَائِقُ. (S.) One says, وَجَدْتُ بَنِى فُلَانٍ مَا عَيْشٌ إِلَّا الحَرَائِقُ [*I found the sons of such a one having no means of subsistence other than the messes of the kind called* حرائق]. (S.)

حَرُوقَآءُ : see حُرَاقٌ.

حُرَّاقٌ : see حُرَاقٌ, in two places: and see also مُحْرُوقٌ, in two places.

حَرُّوقٌ : see حُرَاقٌ.

حَرَّاقَةٌ *A kind of ship,* (Lth, S, K, *) [*built*] *at El-Basrah,* (K,) *in which are engines for throwing fire upon the enemy at sea,* or *on a large river:* (Lth, S, K:) accord. to some, *such an engine itself:* (ISd, TA:) accord. to the A, [*a bark;*] *a light-going skip:* (TA:) [it is often used in this last

sense in post-classical works:] pl. حَرَّاقَاتٌ (K) [and حَرَارِيقُ]. ___ Also the former pl., The *places of those who fry* [*meat &c.*], and *of the makers of charcoal:* (Lth, K:) of the dial. of the people of El-Basrah. (Lth, TA.)

حُرَّاقَةٌ : see حَرِقٌ: and see also حُرَاقٌ.

حَارِقَةٌ The *act of copulation upon the side.* (Z, TA.) [See 3.]

حَارِقَةٌ : see حَرَقٌ, in two places. الحَارِقَتَانِ *The heads* [*of the bones*] *of the two thighs, in the two hips:* or *two sinews in the two hips:* (S, K:) when these are severed, the man walks upon the extremities of his toes, and cannot do otherwise: when one so walks by choice, you say that he is مُكْتَامٌ, part. n. of اكْتَامَ: (IAar, TA:) the حارقة is also explained as being the *sinew that connects the thigh and the hip:* or the *sinew that connects the head* [*of the bone*] *of the thigh and that* [*of the bone*] *of the upper arm, which turn in the* صَدَفَة [or *socket*] *of the hip and of the shoulderblade:* when it is severed, it never unites: or *a sinew in the* خُرْبَة [or *socket of the hip*], *that suspends* [*the bone of*] *the thigh to the hip, and by means of which the man walks:* it is said that when the حارقة is displaced, the man becomes lame. (TA.) ___ Also, the sing., The *side of the body.* (AHeyth, TA.)

حَارُوقَةٌ : see حَرِقٌ.

مُحْرَقٌ : see حَرِيقٌ.

المُحَرِّقُ *A certain idol, of Bekr Ibn-Wáïl,* (K,) *which was in Selmán.* (TA.)

مَحْرُوقٌ : see حَرِيقٌ. *Having his* حَارِقَة [q. v.] *severed;* (S, TA;) as also حَرِقٌ ; which latter is [said to be] the more common: (TA:) [but this I doubt:] or, as some say, (S,) *having his kip dislocated:* (S, K:) [pl. of the latter, deviating from rule, حُرَّاقٌ , occurring in a verse below.] The ràjiz says, (S,) namely, Aboo-Mohammad El-Hadhlamee, (TA,) describing a pastor, (S,)

* يَظَلُّ تَحْتَ الفَنَنِ الوَرِيقِ *
* يَشُولُ بِالمِحْجَنِ كَالمَحْرُوقِ *

[*He continues,* or *continues during the day, beneath the leafy branch, raising the crookedheaded stick, like the* محروق]: i. e. he stands upon one leg, stretching himself up towards the branches, and drawing them to him with the محجن, and shaking off their leaves for the camels: (S, TA:) or he stands upon the extremities of his toes, [see حَارِقَةٌ,] in order to reach the branch and bend it to his camels. (ISd, TA. But see another meaning of the last word, below.) And another says,

* هُمُ الغُرْبَانُ فِى حُرُمَاتِ جَارٍ *
* وَفِى الأَدْنَيْنَ حُرَّاقُ الوُرُوكِ *

[*They are* like *the crows in respect of the sacred rights of a neighbour; and in respect of inferiors,* like *those who are dislocated in the hips,* or *who have the sinews of the hip-joints severed*]: i. e., when a neighbour having a sacred right to respect alights among them, they are like the crow, which loaths not the gall on the back nor that which is unclean; and in wrongful treatment of their inferiors, like the محروق, who walks with an inclining of the body (يَمْشِى مُتَجَانِفًا); and they abstain from aiding and defending them. (S, TA.) Accord. to Ibn-'Abbád, in the saying of the rájiz cited above, it means (TA) The *iron instrument with which one roasts meat;* syn. سَفُّود. (K, TA.)

حرقد

حَرْقَدٌ : see what follows.

حَرْقَدَةٌ The عُقْدَةُ *of the* حُنْجُورُ [meaning the *head of the windpipe;* app. called its عقدة, or knob, because its anterior portion forms a protuberance, that which we term pomum Adami: see غُصَّةٌ]: (S, L, K:) pl. حَرَاقِدُ. (L.) ___ And The *root of the tongue;* (IAar, L;) as also حَرْقَدٌ . (IAar, L, K.)

حرقص

حُرْقُوصٌ *A certain insect, resembling the flea,* (S, A, K,) *to which, sometimes, there grow two*

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wings, and then it flies; (S;) or, as some say, *larger than the flea;* (TA;) or *like the tick;* (A;) accord. to Lth, *a certain variegated insect* (دُوَيْبَّةٌ مُجَزَّعَةٌ); (TA;) *the* حُمَة [i. e. *venom,* or *sting,*] *of which is like that of the hornet;* (A, K;) *which sticks to men, and bites,* or *stings;* (تَلْدَغُ;) *and to which the extremities of whips are likened;* (A;) or, accord. to Az, *it has no* حُمَة *when it bites; but its bite occasions much pain,* [*though*] *it has no venom* (سُمّ) *like that of hornets:* (TA:) or (K) *a certain small insect,* (IDrd, TA,) *resembling the tick, that sticks to men:* (IDrd, K, TA:) or it is *smaller than the* [*black beetle called*] جُعَل; (ISk, TA;) or, accord. to the M, *a thing like a small pebble, speckled a little with red or yellow, but its prevailing colour is black; which collects, and enters beneath men, and in their groins,* or *armpits,* or *the like, and bites them; and rends the skins in which water or milk is kept;* or, as in the T, *a certain small insect,* (TA,) *which makes holes in the skins wherein water or milk is kept, and* (as Az heard the Arabs of the desert to assert, TA) *enters into the pudenda of girls;* (K, TA;) *and is of the same kind as* جُعَلَان [pl. of جُعَلٌ], *but smaller; black, speckled with white:* (TA:) because of its entering into the فَرْج of the virgin girl, it is called عَاشِقُ الأَبْكَارِ: (IB, TA:) pl. حَرَاقِيصُ. (K.) ___ Also The *stone of a green unripe date.* (AA, K.)

حرقف

Q. 1 حَرْقَفَ الأَتَانَ *He* (an ass) *took hold upon the* حَرَاقِف [pl. of حَرْقَفَة] *of the she-ass* [*with his fore legs*]. (Ibn-'Abbád, Sgh, K.)

حَرْقَفَةٌ The *bone of the* حَجَبَة, which is the *head* [or *crest*] *of the hip* or *haunch:* (S, K:) or the *head of the upper part of the hip* or *haunch:* (TA in art. اكم:) or [the dual] حَرْقَفَتَانِ signifies the *place where the head of each thigh unites with,* or *meets, the hip* or *haunch,* (Zj in his Khalk el-Insán, and TA, *) *externally:* (TA:) [see an explanation of حَجَبَةٌ, in which a distinction is made between this latter term and حَرْقَفَةٌ: a distinction is also made between them by Zj in his work cited above, as a reference to حجبة will show:] pl. حَرَاقِفُ (S, K) and حَرَاقِيفُ. (TA.) One says, المَرِيضُ إِذَا طَالَتْ ضَجْعَتُهُ دَبَرَتْ حَرَاقِفُهُ [*The sick man, when his lying on the side is of long continuance, his* حراقف *became galled;* i. e. *the exterior prominent regions of his hip-joints*]. (S.)

حُرْقُوفٌ An *emaciated* beast, or horse or the like; (S, K, TA;) i. e., *whose* حَرَاقِيف *are apparent.* (TA.)

حرك

1 **حَرُكَ** , aor. ـُـ , (IKtt, Msb, K,) inf. n. حَرَكٌ, (IKtt, Msb, MF,) or حَرْكٌ, with fet-h, (K,) as in the 'Eyn and O, but disallowed by MF, (TA,) [and probably transcribed from some lexicon in which, as is often the case, with fet-h relates to the medial radical letter,] and حَرَكَةٌ, (K,) or this is an inf. n. of un.; (Msb; [but in general usage it is not thus restricted;]) and تَحَرَّكَ [which is the more common]: (S, Msb, K:) [both signify the same; *It*, or *he, moved; was*, or *became, in a state of motion. commotion*, or *agitation; shook, shook about, wabbled, tottered, waggled, wagged*, or *nodded:* or the latter verb, more properly, *it*, or *he, was put*, or *it put itself*, or *he put himself, in a state of motion, commotion*, or *agitation:* and the latter also signifies *he became active;* said of a growing child, and of a young gazelle &c.: (see حَرَكٌ:)] the former is the *contr.* of سَكَنَ; (Msb, K;) and the latter is *quasi-pass. of* حَرَّكَتْهُ. (S, Msb, K.) حَرَكَهُ, (AA, S, K,) aor. ـُـ , inf. n. حَرْكٌ, (S,) *He hit*, or *hurt, his* (a man's, AA, K) حَارِكَ. (AA, S, K.) Accord. to Fr, حَرَكَ حَارِكَهُ *He cut his* حَارِكَ. (TA.) And accord. to AZ, حَرَكَهُ بِالسَّيْفِ, inf. n. حَرْكٌ, *He smote* [meaning *severed*] *his neck with the sword.* (TA.) حَرِكَ, aor. ـَـ , (IAar, K,) inf. n. حَرَكٌ, (TK,) *He was*, or *became, incapable of coition* (IAar, K) *with women.* (IAar, TA.)

2 **حَرَّكَهُ** , [inf. n. تَحْرِيكٌ,] *He moved; put in motion; put in a state of motion, commotion*, or *agitation; moved about; agitated, stirred*, or *shook; it*, or *him.* (S, Msb, K.) [Hence,] حَرَّكَ أَحْشَائِى [*It agitated my bowels*] is like the phrase حَرَّكَ مِنِّى [*it agitated me*], said by one who has been agitated by reason of an event or affair. (Ham p. 183.) ___ [*He made it* (a letter) *movent;* i. e., *made it to be immediately followed by a vowel; contr. of* سَكَّنَهُ.] ___ *He urged him* (a camel) *to go, but he went not.* (Ibn-'Abbád, Z.)

5 **تحرّك** : see 1. ___ [Also *It* (a letter) *was*, or *became*, *movent;* i. e., *immediately followed by a vowel; contr. of* حَرِكَ.] سَكَنَ, applied to a boy, *Light, active, agile, brisk, lively,* or *sprightly; and sharp,* or *quick, in intellect.* (S, K.)

حَرَكَةٌ *Motion; commotion; agitation; contr. of* سُكُونٌ; (S, Msb, K; *) and so حَرَاكٌ, (S, Msb, K,) as in the phrase, مَا بِهِ حَرَاكٌ [*There is not in him any motion*]: (S, K:) and, accord. to El-Khafájee, حِرَاكٌ also; but this is disallowed by MF. (TA.) [The first, accord. to the Msb, is an inf. n. of un.: but see 1.] ___ [Also *Activity:* often used in this sense in the classical language, and in the present day. ___ And A letter's *having a vowel immediately following:* and *a vowel* itself.]

حَرْكَكَةٌ *i. q.* حَرْقَفَةٌ [q. v.]: (S: [in the K حُرْقُوفٌ, which is evidently a mistake:]) pl. حَرَاكِكُ and حَرَاكِيكُ, (S, K,) meaning the *heads,* (S, TA,) or *extremities,* (TA,) *of the two hips,* or *haunches, that are next the ground when one sits:* (S, TA:) in the latter pl., which is extr., the ى may be inserted for euphony, because of the double ك. (TA.)

حُرْكُوكٌ : see حَارِكٌ.

حَرَاكٌ : see حَرَكَةٌ.

حَرِيكٌ *Incapable of coition;* (IAar, K;) applied to a man and to a horse. (IAar, TA in art. عجز.) ___ One who is *weak in the waist, so that, when he walks, he is as though he were plucking up himself* [or *his feet*] *from the ground:* (IDrd, K: *) fem. with ة. (K.) A man *weak in the* حَرَاكِيك [pl. of حَرْكَكَةٌ, q. v.]. (TA.)

حَارِكٌ The كَاهِل [or *withers*]; (S;) as also حُرْكُوكٌ : (K:) and the *branches of the two shoulder-blades* of a horse: (S:) or the *upper part of the* كاهل (K) of a horse: (TA:) or *a bone projecting from*

the two sides thereof, (K, TA,) *bordered by the two branches of the two shoulder-blades:* (TA:) or the *place of growth of the lowest part of the mane, next the back, upon which he who mounts lays hold:* (K:) or حَارِكَانِ signifies the *place where the two shoulderblades meet.* (Msb.)

مَحْرَكٌ The *upper extremity of the neck,* (AZ, K, TA,) *at the joint of the head.* (TA.)

مُحَرِّكُ القُلُوبِ *The Turner* [or *Mover*] *of hearts;* [applied to God;] occurring in a trad., in which some read in its stead مُحَرِّفُ القُلُوبِ, meaning The Remover of hearts: (Fr, TA:) Abu-l-'Abbás says that the former is preferable. (TA.)

مِحْرَاكٌ *A thing,* (S,) or *piece of wood,* (K,) *with which a fire is stirred.* (S, K.) ___ *A style with which a receptacle for ink is stirred.* (Lth, TA.)

مُحْتَرِكٌ One *who keeps,* or *cleaves, to the* حَارِك *of his camel.* (Ibn-'Abbád, K.)

حرم

1 **حرُمَ** , (S, Msb, K,) aor. ـُـ , (K,) inf. n. حُرْم (Msb, K) and حُرُم (Msb) and حُرْمَة (IKoot, S, Msb) and حُرَمَة (IKoot, Msb) and حَرَام, (Msb, K,) *It* (a thing, S, Msb) *was*, or *became*, *forbidden*, *prohibited*, or *unlawful*, (Msb,) عَلَيْهِ *to him.* (S, K.) And حَرُمَتِ الصَّلَاةُ, (S, Msb, K,) inf. n. حُرْم (S, K) and حُرُم (K,) and حُرُوم; (Az, TA;) and حَرِمَتْ, (S, Msb, K,) aor. ـَـ , inf. n. حَرَم [in the CK حَرْم] and حِرَام; (Msb, K, TA;) *Prayer was*, or *became*, *forbidden*, *prohibited*, or *unlawful*, (Msb,) عَلَيْهَا *to her;* (T, S, K;) namely, a woman (T, S, K) menstruating. (S.) And حَرُمَ السَّحُورُ عَلَى الصَّائِمِ [*The meal before daybreak was*, or *became*, *forbidden to the faster*]. (K.) And حَرُمَتِ المَرْأَةُ عَلَى زَوْجِهَا, aor. ـُـ , inf. n. حُرْم and حِرَام, [*The woman was*, or *became*, *forbidden to her husband.*] (Az, TA.) ___ [Also *It* (a place, a possession, a right, an office or a function, a quality, a command or an ordinance, &c.,) and *he*, (a person,) *was*, or *became*, *sacred*, or *inviolable*, or *entitled to reverence*, *respect*, or *honour;* whence several applications of its part. n. حَرِيم, q. v.] حَرَمَهُ الشَّىْءَ, aor. ـِـ ; (S, Msb, K;) and حَرَمَهُ الشىءَ, aor. ـَـ ; (K;) inf. n. حَرْم (S, Msb, K) and حَرَم and حَرِمَة (K) and حَرْمَة and حِرْمَان (S, Msb, K) and حَرِيمَة (S, K) and حَرِيم (K) and مَحْرَمَة; (Har p. 69;) and احرمه الشىءَ, (S, Msb, K,) but this last is of weak authority; (K;) *He denied him*, or *refused him, the thing;* (S, K;) *he refused to give him the*

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thing: (TA:) *he rendered him hopeless of the thing:* (PS:) accord. to the T, حَرْم signifies the act of *denying* or *refusing* [a thing]; and حَرْمَة is the same as حِرْمَان; (TA;) which signifies [also the *denying*, or *refusing*, a thing; or] the *rendering unprosperous*, or *unfortunate;* (KL;) [and frequently, as inf. n. of the pass. v. حُرِمَ, the *being denied prosperity; privation of prosperity; ill-fatedness:* see

its syn. حرمت.] حرف, aor. ـَـ , inf. n. حرام; (K;) and استحرمت ; (S, K;) said of a female cloven-hoofed animal, *She desired the male:* (S, K:) accord. to El-Umawee, (S,) likewise said of a she-wolf and of a bitch: (S, K:) and sometimes also said of a she-camel: but mostly of a ewe or she-goat. (TA.) حرم, aor. ـَـ , (S, K,) inf. n. حرم, (S,) accord. to AZ and Ks, (S,) *He was overcome in contending for stakes,* or *wagers, in a game of hazard,* (S, K,) *not having himself overcome therein.* (K.) Also حرم, aor. ـَـ , (K,) inf. n. حرم, (TA,) *He persisted;* or *persisted obstinately;* or *persisted in contention, litigation,* or *wrangling;* or *he contended, litigated,* or *wrangled.* (K.)

2 **حرّمه** , inf. n. تَحْرِيم, (S, Msb, K,) said of God, (K,) and of a man, (S, Msb,) *He forbade it, prohibited it,* or *made it unlawful,* (S, Msb, K, *) عليه *to him;* (S;) as also احرمه , (S, * Msb, K,) inf. n. إِحْرام. (S.) The saying الله أَكْبَر at the commencement of prayer is termed تَكْبِيرَةُ التَّحْرِيم [*The* تكبيرة *of prohibition*], because it prohibits the person praying from saying and doing anything extraneous to prayer: and it is also termed تكبيرةُ الإِحْرام , meaning *the* تكبيرة *of entering upon a state of prohibition* by prayer. (TA.) It is said in a trad., of Ibn- 'Abbás, إِذَا حَرَّمَ الرَّجُلُ ٱمْرَأَتَهُ فَهِىَ يَمِينٌ يُكَفِّرُهَا [*When the man declares his wife to be forbidden to him, it is an oath, which he must expiate*]: for the تَحْرِيم of a wife and of a female slave may be without the intention of divorce. (TA.) And حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِى, occurring in another trad., [lit. *I have forbidden myself wrongdoing,* said by Mohammad,] means *I am far above wrongdoing.* (TA.) تَحْرِيم [as the inf. n. of حرم] means The *being refractory,* or *untractable;* [as though forbidden to the rider;] whence مُحَرَّم [q. v.] applied to a camel. (TA.) ___ [Also *He made,* or *pronounced, it,* or *him, sacred,* or *inviolable,* or *entitled to reverence* or *respect* or *honour;* whence المحرَّم applied to the حرم of Mekkeh, &c:] *he,* or *it, made him,* or *it, to be reverenced, respected,* or *honoured.* (KL.) *He bound it hard;* namely, a whip. (KL.) ___ *He tanned it incompletely* [*so that it became,* or *remained, hard*];

namely, a hide. (KL.) See also 4, in two places.

4 **احرام**, [inf. n. إِحْرَامٌ,] *He entered upon a thing* [or *state* or *time*] *that caused what was before allowable,* or *lawful, to him to be forbidden,* or *unlawful.* (S, * Msb. [See also 5.]) And hence, (S, Msb,) *He purposed entering upon the performance of the* حَجّ or *the* عُمْرَة: (Msb:) or *he* (the performer *of the* حَجّ or *the* عُمْرَة) *entered upon acts whereby what was allowable,* or *lawful, to him became forbidden,* or *unlawful;* (K, TA;) as venereal intercourse, and the anointing of oneself, and wearing sewed garments, and hunting and the like: (TA:) you say, احرام بِالحَجِّ and بِالعُمْرَةِ, because what was allowable to the person became forbidden; as the killing of objects of the chase, and [venereal intercourse with] women. (S.) And *He entered into the* حَرَم, i. e. *Mekkeh* or *El-Medeeneh,* (K, TA,) or *the sacred territory of cither of those cities:* (TA:) or *he entered into a sacred,* or *an inviolable, state;* or *into a state of security* or *safety,* (S, K, TA,) *being assured by a compact,* or *bond, that he should not be attacked* [&c.]: (TA:) or it signifies, (K,) or signifies also, (S,) *he entered upon a sacred month;* (S, Msb, K;) and so حَرَّم, (K, TA, [in the CK حَرَمَ,]) inf. n. تَحْرِيمٌ. (TA.) And *He entered* [as a subject] *into the covenanted state of security of the government of the Khaleefeh.* (TA.) 'Omar said, الصِّيَامُ إِحْرَامٌ [*Fasting is a state of prohibition*], because the faster is prohibited from doing that which would break his fast. (Sh, TA.) And الرَّجُلُ يُحْرِمُ فِى الغَضَبِ, a saying of El-Hasan, means *The man swears in anger,* because he becomes prohibited thereby (لِتَحَرُّمِهِ بِهِ) [from doing, or refraining from, a thing]. (TA.) See also 2, second sentence. ___ احرام عنه *He refrained from it* [as though he were prohibited from doing it]. (ElMufaddal, TA.) احرمه: see 2, first sentence. ___ See also 1. Also *He overcame him in contending for stakes,* or *wagers, in a game of hazard;* (AZ, Ks, S, K;) and so حرّمه, (K,) inf. n. تَحْرِيمٌ. (TA.)

5 **تحرّم** [*He became in a state of prohibition*]: see 4. [Thus it is similar to 4 in the first of the senses assigned

to this latter above. Like as you say, احرم بالحجّ and بالعُمرة, so] you say, تحرّم بالصَّلَاة [*He became in a state of prohibition by prayer;* i. e.] *he pronounced the* تَكْبير [or تَكْبيرةُ التَّحْريم, also termed تَكْبيرةُ الإحرام, (see 2,)] *for prayer; he entered upon prayer.* (MA.) ___ [Also *He protected,* or *defended, himself.*] You say, تحرّم منه بحرمة, meaning تمنّع and تحمّى [*He protected,* or *defended, himself*] بذمَّة [*by a compact,* or *covenant, whereby he became in a state of security* or *safety,* or *by a promise,* or *an assurance, of security* or *safety*]; (K;) or بصحبة [*by companionship*]; or بحقّ [*by a right,* or *due*]. (TA.) And تحرّم بصحبته [*He protected,* or *defended, himself by his companionship:* or, as explained in the PS, *he sought protection,* or *security, by his companionship*]. (S.) ___ Also [*He was,* or *became, entitled to reverence, respect,* or *honour;* or] *he possessed what entitled him to reverence, respect,* or *honour.* (KL.)

8 **احترمه** *He held him in reverence, respect,* or *honour; he reverenced, respected,* or *honoured, him.* (MA.) [See حرمة. Golius and Freytag explain احترم as meaning Dignitate et præsidio venerabilis fuit: but it is the pass., احترم, that has this meaning; or rather, *he was held in reverence,* &c.; *was reverenced,* &c.]

10 **استحرم** [*He deemed himself in a state of prohibition*]. It is said in a trad., of Adam, استحرم بعد موت ابنه مائة سنة لم يضحك [*He deemed himself in a state of prohibition, after the death of his son, a hundred years, not laughing*]: from أَحرم signifying he entered into a sacred, or an inviolable, state. (TA.) استحرمت, said of a female cloven-hoofed animal, &c.: see 1.

حرم : see حرم.

حرم The *state of* إحرام (Az, S, K) *on account of the performance of the* حجّ or *the* عُمرة; (Az, TA;) as also حرم. (K in art. حل. [See 4 in the present art.]) Hence the saying, فعله فى حلّه وحرمه, and فى حلّه و حرمه, *He*

did it when he was free from احرام *and when he was in the state of* احرام. (K in art. حل.) And hence the saying of 'Áïsheh, respecting Mohammad, كُنْتُ أُطَيِّبُهُ لِحِلِّهِ وَحُرْمِهِ, i. e. [*I used to perfume him when he was free from* احرام *and*] *when he was in the state of* احرام: (S, Msb: *) or *when he became free from* احرام *and when he* performed the ablution and *desired to enter upon the state of* احرام *for the* حجّ or *the* عُمْرَة. (Az, TA.) [حُرْمَكَ in copies of the K, explained as meaning نِسَاؤُكَ وَ مَا تَحْمِى, is a mistranscription for حُرْمَكَ: see حُرْمَة.]

حُرْم : see حُرُم, in two places. See also حِرَام, in two places. ___ وَحُرْمٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ, (S, * K, * TA,) in the Kur [xxi. 95], (TA,) thus read by some, (S, TA,) means وَاجِبٌ [i. e. *It is a necessary lot of* the people of *a town that we have destroyed that they shall not return*] (S, K, TA) to their present state of existence: (TA:) so explained by Ks, (S, TA,) and by I'Ab and Fr and Zj: (TA:) some read حُرْمٌ : (Bd:) the people of El-Medeeneh read حِرَامٌ ; meaning *forbidden;* and accord. to this reading and meaning, لَا is redundant: (TA:) [or حِرَامٌ in this instance is syn. with وَاجِبٌ, like حُرْمٌ; for it is said that] the explanation of Ks is confirmed by the saying of 'Abd-er-Rahmán Ibn-Jumáneh [in the TA حُمَانَة, app. for جُمَانَة,] ElMuháribee, a Jáhilee,

* فَإِنَّ حَرَامًا لَا أَرَى الدَّهْرَ بَاكِيًا *
* عَلَى شَجْوِهِ إِلَّا بَكَيْتُ عَلَى عَمْرِو *

[*For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for 'Amr*]. (TA.)

حَرَم : see حَرَام, with which it is sometimes syn., like as زَمَن is with زَمَان. (S, Msb, TA.) ___ [Hence,] الحَرَم *The* حَرَم [or *sacred territory*] *of Mekkeh,* (Lth, Az, Msb, * K,) *upon the limits of which were set up ancient boundary-marks* [*said to have been*] *built by Abraham;* (Az, TA;) also called حَرَمُ ٱللّٰهِ and حَرَمُ رَسُولِ ٱللّٰهِ (K) and المُحَرَّم : (Lth, K:) also *the* حَرَم *of El-Medeeneh:* (Msb:) [and *Mekkeh* itself: and

El-Medeeneh itself:] and الحَرَمَانِ [*the sacred territory*

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of Mekkeh and that of El-Medeeneh: and] *Mekkeh* [itself] *and El-Medeeneh* [itself]: pl. أَحْرَامٌ: (K:) and حَرَمُ ٱللّٰهِ is also applied to *Mekkeh* [itself]. (S.) ___ See also حَرِيمٌ, in two places.

حَرِمٌ : see حَرَامٌ, with which it is syn. (TA.) Zuheyr says,

* وَ إِنْ خَلِيلٌ يَوْمَ مَسْأَلَةٍ *
* يَقُولُ لَا غَائِبٌ مَالِى وَ لَا حَرِمُ *

[*And if a friend come to him, on a day of solicitation, he says, My cattle are not,* or *my property is not, absent, nor forbidden,* or *refused*]: (S, IB, TA:) [in the S, this is cited as an ex. of حَرِمٌ as syn. with حِرْمَانٌ, which is an inf. n. of حَرَمَهُ, q. v.: but] IB says that حَرِمٌ means مَمْنُوعٌ: (TA:) يقول in this verse is marfooa though commencing an apodosis, because meant to be understood as put before [in the protasis], accord. to Sb; as though the poet said, يَقُولُ إِنْ أَتَاهُ خَلِيلٌ: accord. to the Koofees, it is so by reason of فَ understood. (S, TA.)

حُرْمَةٌ The *state of being forbidden, prohibited,* or *unlawful:* (KL:) [and *of being sacred,* or *inviolable; sacredness,* or *inviolability:* (see حُرُمٌ, of which it is an inf. n.:)] and the *state of being revered, respected,* or *honoured.* (KL.) See also مُحْرَمٌ. ___ Also, (Az, Mgh, Msb, K,) and حُرْمَةٌ , (Mgh, K,) and حُرُمَةٌ , (K,) *Reverence, respect,* or *honour;* (Az, K, TK;) a subst. from احْتِرَامٌ, (Mgh, Msb,) like فُرْقَةٌ from افْتِرَاقٌ; (Msb;) and مُحْرَمٌ signifies the same; but properly, *a place of* حُرْمَةٌ: (Mgh:) pl. of the first حُرُمَاتٌ and حُرَمَاتٌ and حُرْمَاتٌ, like غُرْفَاتٌ pl. of غُرْفَةٌ. (Msb) When a man has relationship [to us], and we regard him with bashfulness, we say, لَهُ حُرْمَةٌ [*Reverence,* &c., *is due to him;* or *is rendered to him*]. (Az, TA.) And we say, لِلْمُسْلِمِ عَلَى المُسْلِمِ حُرْمَةٌ [*Reverence,* &c., *to the Muslim is incumbent on the Muslim*]. (Az, TA.) ___ Also

A thing that should be sacred, or *inviolable;* (S, Msb, K;) and so مَحْرَمَة and مَحْرُمَة (S, Msb) and مَحْرَم : (Msb:) as, for instance, a man's *honour,* or *reputation:* (TK:) *a thing which one is under an obligation to reverence, respect,* or *honour* [*and defend*]: (Jel in ii. 190:) *a thing of which one is under an obligation to be mindful, observant,* or *regardful:* (Bd ibid.:) [*everything that is entitled to reverence, respect, honour,* or *defence, in the character and appertenances* of a person: *a thing that one is bound to do,* or *from which one is bound to refrain, from a motive of reverence, respect,* or *honour:* (see the next sentence:) and *any attribute that renders the subject thereof entitled to reverence, respect,* or *honour:*] the pl. of حُرْمَة is حُرُمَات (Bd and Jel ubi suprà, and TA) [and حُرَمَات and حُرُمَات, as above,] and حُرَم; (Msb;) and that of مَحْرَم [and مَحْرَمَة and مَحْرُمَة] is مَحَارِم; (Msb;) and مَحْرَمَات and مَحْرُمَات [also] are pls. of مَحْرَمَة and مَحْرُمَة . (As, S.) حُرُمَاتُ ٱللّٰهِ means [*The inviolable ordinances and prohibitions of God:* or] *the ordinances of God, and other inviolable things:* (Bd and Jel * in xxii. 31:) or *what it is incumbent on one to perform, and unlawful to neglect:* (Zj, K:) or *all the requisitions of God relating to the rites and ceremonies of the pilgrimage and to other things:* (Ksh in xxii. 31:) or *the* حَرَم [or *sacred territory*] *and the requisitions relating to the pilgrimage:* (Bd ubi suprà:) or *the requisitions relating to the pilgrimage* in particular: (Ksh ubi suprà:) or *the Kaabeh and the sacred mosque and the sacred territory and the sacred month and the person who is in the state of* إِحْرَام: (Ksh and Bd ibid.:) or *the inviolability* (حُرْمَة) *of the sacred territory and of the state of* إِحْرَام *and of the sacred month:* (TA:) or *Mekkeh and the pilgrimage and the* عُمْرَة, *and all the acts of disobedience to God which He has forbidden:* (Mujáhid, TA:) or [simply] *the acts of disobedience to God.* ('Atà, TA.) ___ And [hence, because it should be regarded as sacred, or inviolable,]

i. q. ذِمَّة [*A compact,* a *covenant, or an obligation;* and particularly *such as renders one responsible for the safety,* or *safe-keeping, of a person* or *thing,* or *for the restoration of a thing,* or *for the payment of a sum of money, &c.;* or *by which one becomes in a state of security* or *safety:* and simply *responsibility,* or *suretiship:* and *security,* or *safety; security of life and property; protection,* or *safeguard; a promise,* or *an assurance, of security, safety, protection,* or *safeguard; indemnity;* or *quarter:* or *an obligation, a duty,* or *a right,* or *due, that should be regarded as sacred,* or *inviolable,* or *the nonobservance of which is blameable*]. (K.) ___ And [hence also] A man's حُرْم [i. e. his *wives,* or *women under covert,*] and his *family:* (S:) and [in like manner the pl.] حُرُم, accord. to the K حُرُم, but correctly like زُفُر, (TA,) a man's *wives,* or *women* [*under covert*], (K, TA,) and his *household,* or *family,* (TA,) and *what he protects,* or *defends;* as also مَحَارِم, of which the sing. is مَحْرَمة and مَحْرِمة : (K, TA:) and hence حُرْمة is applied by the vulgar to signify *a wife.* (TA.) [In Har, p. 377, a man's حُرْمة is said to mean his حَرَم and his family: and in p. 489, a man's حَرَم is said to mean his family and his wives and those whom he protects, or defends. See also حَرِيم.] ___ Also *A share, portion,* or *lot;* syn. نَصِيب. (K.)

حُرْمة (K) and حُرَمة (Lh, S, K) The *desire* of a female cloven-hoofed animal, (K,) or of a ewe, or she-goat, (S,) and of a she-wolf and of a bitch, (K,) *for the male:* (S, K:) حُرَمة in ewes, or she-goats, is like ضُبَعة in she-camels, and حَنَآء in ewes. (S.) It is also used, in a trad., in relation to male human beings. (K.) It is said in a trad., respecting those whom the hour [of the resurrection] shall overtake, تُبْعَثُ عَلَيْهِمُ الحُرْمَةُ وَ يَسْلُبُونَ الحَيَآءَ, i. e. *Venereal desire* [*shall be made to befall them, and they shall be bereft of shame*]. (S.)

حَرَمة : see what next precedes.

حُرَمة : see حُرْمة.

حُرْمَةٌ : see حُرْمَةٌ.

حَرْمَى , applied to a female cloven-hoofed animal, (K,) or to a ewe, or she-goat, (S,) and to a she-wolf and to a bitch, (K,) *Desiring the male:* pl. حَرَامٌ and حَرَامَى, (S, K,) like عَجَالٌ and عَجَالَى, (S,) or the latter pl. is حُرَامَى; (so accord. to some copies of the K [like عُجَالَى];) as though its masc., if it had a masc., were حُرْمَانُ. (S.) حَرْمَى وَ ٱللّٰهِ means the same as أَمَا وَ ٱللّٰهِ [*Verily,* or *now surely, by God*]; (K;) as also حَزْمَى وَ ٱللّٰهِ. (K in art. حزم.)

حَرْمِىٌّ , applied to a man, *Of,* or *belonging to, the* حَرَمُ: fem. حَرْمِيَّةٌ. (S, Msb, TA.) [In the TA it is said that Mbr mentions two forms of the epithet حَرْمِيَّةٌ as applied to a woman: it does not specify what these are; but one seems to be حُرْمِيَّةٌ, for he says that it is from the phrase وَ حُرْمَةِ البَيْتِ by the sacredness of the House of God.] Az says, on the authority of Lth, that when they applied the rel. n. from الحَرَمُ to anything not a human being, [as, for instance, to a garment, or piece of cloth,] they said ثَوْبٌ حَرَمِىٌّ : (Msb:) [but] they also said حَرْمِيَّةٌ, (S,) or حَرْمِيَّةٌ سِهَامٌ, (Msb,) meaning *Arrows of the* حَرَمُ: (S, Msb:) and حَرْمِيَّةٌ [also, or قَوْسٌ حَرْمِيَّةٌ,] meaning *A bow made of a tree of the* حَرَمُ. (Ham p. 284.) ___ Also *A man of the* حَرَمُ *whose food was eaten by a pilgrim, and in whose clothes this pilgrim performed his circuiting round the Kaábeh:* and *a pilgrim who ate the food of a man of the* حَرَمُ, *and performed his circuiting round the Kaábeh in this man's clothes:* each of these was called the حَرْمِىّ of the other: every one of the chiefs of the Arabs who imposed upon himself hardship, or strictness, in his religious practices had a حَرْمِىّ of the tribe of Kureysh; and when he performed the pilgrimage, would not eat any food but that of this man, nor perform his circuiting round the Kaabeh except in this man's clothes. (TA.)

حَرَمِىٌّ : see the next preceding paragraph.

حَرَامٌ *Forbidden, prohibited,* or *unlawful:* and *sacred,* or *inviolable;* as in the phrases البَيْتُ الحَرَامُ [*the Sacred House* of God (i. e. the Kaabeh)] and المَسْجِدُ الحَرَامُ [*the Sacred Mosque* of Mekkeh] and البَلَدُ الحَرَامُ [*the Sacred Town* or *Territory*]: (Msb:) *contr. of* حَلَالٌ; (S;) as also حَرَمٌ (S, Msb) and حَرَمٌ

(S, Msb, K) and حَرَمٌ [q. v.] (TA) [and in its primary sense حَرِيمٌ] and مُحْرَمٌ : (S, Mgh, Msb:) the pl. [of حَرَامٌ, agreeably with analogy,] is حُرُمٌ; (K;) and مَحَارِمُ also is a pl. of حَرَامٌ, contr. to rule, (TA,) and signifies *things forbidden by God.* (K.) See also حَرَامٌ ٱللّٰهِ لَا أَفْعَلُ ___. حَرَمٌ, (as in some copies of the S,) or حَرَامُ اللّٰهِ لَا افعل, (as in other copies of the S and in the K,) is a saying like يَمِينُ ٱللّٰهِ لَا أَفْعَلُ, or يَمِينُ اللّٰهِ لَا افعل: (S, K:) it may mean a declaration that the wife or the female slave shall be forbidden [to him who utters it], without the intention of divorcing [thereby the former, or of emancipating the latter; so that it may be rendered, according to the two different readings, I imprecate upon myself, or that which I imprecate

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upon myself is, *what is forbidden of God,* if I do it: *I will not do* such a thing: in like manner, عَلَىَّ الحَرَامُ is often said in the present day]. (TA. [See 2.]) ___ [ابن حَرَامٍ *An illegitimate son:* and *a disingenuous,* or *dishonest, person.*] ___ شَهْرٌ حَرَامٌ [*A sacred month*]: (Msb:) pl. حُرُمٌ. (S, Msb, K.) الأَشْهُرُ الحُرُمُ [*The sacred months*] (S, * Msb, K) were four; namely, ذُو القَعْدَةِ and ذُو الحِجَّةِ and المُحَرَّمُ and رَجَبٌ; (S, Msb, K;) three consecutive, and one separate: (S, Msb:) in these the Arabs held fight to be unlawful; except two tribes, Khath'am and Teiyi; unless with those who held these months as profane. (S, TA.) ___ حَرَامٌ applied to a man signifies *Entering into the* حَرَمٌ [or *sacred territory of Mekkeh* or *of El-Medeeneh,* or *Mekkeh* or El- *Medeeneh* itself]; and is applied also to a woman; and to a pl. number: (TA:) or *i. q.* مُحْرِمٌ (S, Msb) as meaning [*in,* or *entering upon, the state of* إِحْرَامٌ: i. e. *entering upon the performance of those acts of the* حَجّ, or *of the* عُمْرَة, *whereby certain things before allowable,* or *lawful, to him became forbidden,* or *unlawful;* (see 4;) or] *purposing to enter upon the performance of the* حَجّ or *the* عُمْرَة: (Msb:) as also حَرَمٌ : you say, أَنْتَ حَلٌّ and حَرَمٌ انت [*Thou art one who has quitted his state of* إِحْرَامٌ and *thou art in,* or *entering upon, the state of* احرام]: (TA:) the pl. of حَرَامٌ thus applied is حُرُمٌ: (S, Msb:) the fem. of مُحْرِمٌ is with ة; and the pl. masc. مُحْرِمُونَ; and the pl. fem. مُحْرِمَاتٌ. (Msb.) ___ See another

meaning voce حرم.

حرام : see حريم.

حروم A she-camel *that does not conceive when covered.* (AA, K. [In the CK, مغتاطة is erro neously put for معتاطة.])

حريم : see حرام. ___ [Hence,] The *appertenances,* or *conveniences,* (حقوق and مرافق S, Msb, K,) *that are in the immediate environs,* (S, Msb,) of a thing, (Msb,) or of a well &c., (S,) or *that are adjuncts* [or *within the precincts*] of a house; (K;) because it is forbidden to any but the owner to appropriate to himself the use thereof: (Msb:) or, of a well, the *place where is thrown the earth that has been dug out,* (K, TA,) *and the walking place on either side;* in the case of a well dug in a waste land that has no owner, said in a trad. to be forty cubits: (TA: [but see بدىء:]) and of a river, or rivulet, or canal, the *place where the mud is thrown out, and* the *walking-place on each side:* (TA:) and of a house, the *interior part upon which the door is closed:* (Ibn-Wásil ElKilábee, TA:) or the *interior part,* or *middle,* (قصبة,) thereof: (T, TA:) [and particularly the *women's apartments,* and the *portion that is for bidden to men who are not related to the women within the prohibited degrees of marriage:*] and the *court* of a mosque: (T, TA:) [and in general,] *a place which it is incumbent on one to defend* [*from intrusion*]: (Ham p. 492:) *a thing that one protects, and in defence of which one fights;* [and particularly, like حرمة as used by the vulgar, a man's *wife;* and also his *female slave;* or *any woman under covert;* and, like حرم, pl. of حرمة, as used in the classical language, his *wives,* or *women under covert, and household;*] as also حرم : pl. حرم, (K,) the pl. of حريم; (TA;) and أَحرام, (K,) which is the pl. of حرم . (TA.) ___ *A partner, copartner,* or *sharer.* (K.) ___ *A friend:* so in the saying, فلان حريم صريح *Such a one is a genuine,* or *sincere, friend.* (TA.) ___ The *garment of the* محرم (S,

K,) [*which he wears during the performance of the* حَجّ or *the* عُمْرَة;] called by the vulgar إِحْرَام and حَرَام (TA.) ___ The *clothes which the* مُحْرِمُون *used to cast off,* (S, * K, TA,) *when, in the time of paganism, they performed the pilgrimage to the House* [*of God, at Mekkeh*], namely, *those that were upon them when they entered the* حَرَم [or *sacred terri tory,*] (TA,) *and which they did not wear* (K, TA) *as long as they remained in the* حَرَم: (TA:) for the Arabs used to perform their circuiting round the House naked, with their clothes thrown down before them during the circuiting; (T, S, TA;) they saying, We will not perform the circuiting round the House in clothes in which we have committed sins, or crimes: and the woman, also, used to perform the circuiting naked, except that she wore a رَهْط of thongs. (TA.) A poet says,

* كَفَى حَزَنًا مَرِّى عَلَيْهِ كَأَنَّهُ *

* لَقًى بَيْنَ أَيْدِى الطَّائِفِينَ حَرِيمُ *

[*Sufficiently grievous is my passing by him as though he were a thing thrown away, a cast-off garment of a* مُحْرِم, *before those performing the circuiting* round the Kaabeh]. (S.

حَرِيمَة *Anything eagerly desired,* or *coveted, that escapes one, so that he cannot attain it.* (S.) And حَرِيمَةُ الرَّبِّ *That which the Lord denies to whomsoever He will.* (K.)

حَارِم *Denying, refusing,* or *refusing to give.* (TA.) ___ هُوَ بِحَارِمِ عَقْلٍ, (so in the copies of the K,) or مَا هُوَ بِحَارِمِ عَقْلٍ, (so in the TA,) means *He has intellect,* or *intelligence:* (K:) a phrase mentioned, and thus explained, by AZ: and so بِعَارِمِ عَقْلٍ. (TA.) [The right reading is evidently that given in the TA.]

إِحْرَام inf. n. of 4. See also حَرِيم.

مُحْرِم : see حَرَام, with which it is syn. (S, Mgh, Msb.) [And see an ex. voce حَدٌّ.] ___ See also حُرْمَة, in three places. ___ Also *A*

female relation whom it is unlawful to marry: (T, Msb:) [and *such a male relation* likewise:] and رَحِمٌ مُحْرِمٌ *relationship that renders it unlawful to marry.* (K.) You say, هِىَ لَهُ مُحْرِمٌ [*She is a relation to him such as it is unlawful for him to marry*]: and هُوَ لَهَا مُحْرِمٌ and هُوَ مُحْرِمٌ مِنْهَا (Mgh) and هُوَ ذُو مُحْرِمٍ مِنْهَا *he is one whom it is unlawful for her to marry,* (S,) and ذُو رَحِمٍ مُحْرِمٍ and ذُو رَحِمٍ مُحْرِمٌ, applying مُحْرِمٌ as an epithet to رَحِمٌ and to ذُو; (Mgh, Msb;) and ذُو حُرْمَةٍ فِى القَرَابَةِ: (Ham p. 669:) and in the case of a woman, ذَاتُ رَحِمٍ مُحْرِمٍ. (Msb.) ___ مَحَارِمُ اللَّيْلِ *The fearful places of the night,* (IAar, S, K, TA,) *which the coward is forbidden to traverse.* (IAar, S, TA.) [See also مَخَارِمُ, pl. of مَخْرَمٌ.]

مُحْرِمٌ : see حَرَامٌ, in two places: *Contr. of* مُحِلٌّ: and as such signifying [also] one *with whom it is unlawful to fight:* (S:) or, as such, *whom it is unlawful to slay:* (TA in art. حل:) and, as such also, one *who has a claim,* or *covenanted right, to protection,* or *safeguard.* (S in art. حل.) Er-Rá'ee says,

* قَتَلُوا ٱبْنَ عَفَّانَ الخَلِيفَةَ مُحْرِمًا *

(S,) meaning [*They slew* ('Othmán) *Ibn-' Affán, the Khaleefeh,*] *while entitled to the respect due to the office of Imám and to the* [*sacred*] *city and to the* [*sacred*] *month:* for he was slain [in ElMedeeneh and] in [the month of] Dhu-l-Hijjeh. (Ham p. 310.) And one says, إِنَّهُ لَمُحْرِمٌ عَنْكَ *Verily he is one whom it is unlawful for thee to harm:* (K:) or *for whom it is unlawful to harm thee:* (IAar, Th:) or *whom it is unlawful for thee to harm and for whom it is unlawful to harm thee.* (Az, TA.) And مُسْلِمٌ مُحْرِمٌ *A Muslim is secure, as to himself and his property, by the respect that is due to El-Islám:* or *a Muslim refrains from the property of a Muslim, and his honour,* or *reputation, and his blood.* (TA.) ___ One *who is at peace with another.* (IAar, K.) ___ One *who is in the* حَرِيمٌ *of another.* (K.) You say, هُوَ مُحْرِمٌ بِنَا *He is in our* حَرِيمٌ. (TA.) ___ *Fasting,* or *a faster:* because the faster is prohibited from doing that which would break his fast.

(TA.) ___ And, for a like reason, *Swear ing,* or *a swearer.* (TA.)

مَحْرَمَةٌ and مَحْرُمَةٌ pl. مَحَارِمُ (K) and مَحْرَمَاتٌ and مَحْرُمَاتٌ: (As, S:) see each voce حُرْمَةٌ, in four places.

مُحَرَّمٌ [*Forbidden, prohibited,* or *made un lawful:* and *made,* or *pronounced, sacred,* or *in violable,* or *entitled to reverence* or *respect* or *honour*]. It is said in a trad., أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ, i. e. [*Knowest thou not that the face is*] *forbidden to be beaten?* or *that it has a title to reverence* or *respect* or *honour?* (TA.) ___ المُحَرَّمُ *The first of the months* (S, Msb, K, * TA) *of the year* (Msb) *of the Arabs* [*since the age of pagan ism*]; (TA;) the article ال being prefixed because it is originally an epithet; but accord. to some, it is not prefixed to the name of any other month; or, accord. to some, it may be prefixed to صفر and شوّال: (Msb:) and [*in the age of paganism, the seventh month, also called*] شَهْرُ ٱللّٰهِ الأَصَبُّ (K, TA.) [الاصبّ being app. a dial. var. of الأَصَمُّ,] i. e. رَجَبٌ; [for] Az says, the Arabs used to call the month of رجب in the age of paganism, الأَصَمُّ and المُحَرَّمُ; and he cites the saying of a poet,

* أَقَمْنَا بِهَا شَهْرَىْ رَبِيعٍ كِلَاهُمَا *

* وَشَهْرَىْ جُمَادَى وٱسْتَحَلُّوا المُحَرَّمَا *

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[*We stayed in it during the two months of Rabeea, both of them, and the two months of Jumádà; and they made El-Moharram to be profane;* app. by postponing it, as the pagan Arabs often did]: the Arabs called it thus because they did not allow fighting in it [unless they had postponed it]: (TA:) the pl. is مُحَرَّمَاتٌ (Msb, K) and مَحَارِمُ and مَحَارِيمُ. (K.) ___ See also حَرَمٌ مُحَرَّمٌ applied to a camel means *Refractory,* or *untractable:* (TA:) [or,] thus applied, [like عَرُوضٌ, q. v.,] *submissive in the middle part,* [but]

difficult to be turned about, [i. e. *stubborn in the head,*] *when turned about:* (K: [in the CK, الدَّلُولُ الوَسَطُ is erroneously put for الدَّلُولُ الوَسَطِ: in my MS. copy of the K, الدَّلُولُ الوَسَطِ:]) and with ة a she-camel *not broken, or not trained:* (TA:) or *not yet completely broken or trained:* (S, TA:) and مُحَرَّمَةُ الظَّهْرِ a she-camel that is *refractory,* or *untractable; not broken, or not trained:* in this sense heard by Az from the Arabs. (TA.) ___ A skin *not tanned:* (K:) or *not completely tanned:* (S:) or *tanned, but not made soft, and not thoroughly done.* (TA.) ___ A *new* whip: (K:) or a whip *not yet made soft.* (S, A, TA.) ___ An Arab of the desert *rude in nature* or *disposition, chaste in speech, that has not mixed with people of the towns or villages.* (TA.) ___ The *part* of the nose *that is soft in the hand.* (K.)

مَحْرُومٌ *Denied,* or *refused, a gift:* (Msb, * TA:) or *denied, or refused, good, or prosperity:* (Az, K:) in the Kur lxx. 25, (I' Ab, S,) [it has this latter, or a similar, meaning;] *i. q.* مُحَارَفٌ [q. v.]; (I' Ab, S, K;) *who hardly,* or *never, earns, or gains, anything:* (K:) or *who does not beg, and is therefore thought to be in no need, and is denied:* (Bd:) and *who has no increase of his cattle or other property:* (K:) opposed to مَرْزُوقٌ: (Az, TA:) accord. to some, *who has not the faculty of speech,* like the dog and the cat &c. (Har p. 378.) ___ *Held in reverence, respect,* or *honour; reverenced, respected,* or *honoured;* and so مُحْتَرَمٌ . (KL. [But the latter only is commonly known in this sense.])

مَحَارِمُ an anomalous pl. of حَرَامٌ, q. v.: (TA:) ___ and pl. of مَحْرَمَةٌ and مَحْرُمَةٌ: (K:) ___ and also of المُحَرَّمُ. (K.)

مَحَارِيمُ a pl. of المُحَرَّمُ. (K.)

مُحْتَرَمٌ [erroneously written in the Lexicons of Golius and Freytag مُحْتَرِمٌ]: see مَحْرُومٌ.

حرن

1 **حَرَنَ** aor. ـُـ ; (S, Mgh, Msb, K;) and حَرُنَ; (S, Msb, K;) inf. n. حَرَانٌ (Mgh, Msb, K) and حَرُونٌ, (Mgh, Msb,) or the former is a simple subst., and the latter is the inf. n., (S,) and حُرَانٌ; (K;) said of a horse (S, Mgh, Msb, K) or similar beast, (Msb, K,) *He was, or became, restive, or refractory, and, when vehemently running, stopped:* (S:) or *stopped, and was restive, or refractory:* (Mgh:) or *stopped when one desired to call into action his power of running:* said peculiarly of a solid-hoofed animal: (M, K:) or, accord. to Lh, one says also حرنت النَّاقَةُ, meaning *the she-camel stood still, and would not move from her place:* and حَرَانٌ is used by AO in relation to a she-camel. (TA.) And حَرَنَ, inf. n. حَرُونٌ *i. q.* تَأَخَّرَ [*He went back* or *backwards, drew back, receded,* &c.]. (As, TA.) ___ حَرَنَ بالمكَان, inf. n. حُرُونَةٌ, [perhaps a mistranscription for حَرُونٌ,] *He kept,* or *clave, to the place, and did not quit it.* (TA.) ___ حَرَنَ فى البيْعِ *He did not exceed nor fall short in selling.* (S, K, TA.) حَرَنَ القُطْنَ *He separated and loosened the cotton* [*by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet*]; syn. نَدَفَهُ. (K.)

حَرَانٌ a subst. from حَرَنَ said of a horse [or similar beast; i. e. *Restiveness, or refractoriness,* &c.]: (S:) or an inf. n. (Mgh, Msb, K.)

حَرُونٌ an epithet applied to a horse (S, Mgh, Msb, K) or *similar beast,* (Msb, K,) [*meaning Restive, or refractory,* &c.,] from حَرَنَ (S, Mgh, Msb, K) or حَرُنَ: (S, Msb, K:) pl. حُرُونٌ, with two dammehs. (TA.) ___ Also An animal of the chase *that does not quit the higher, or highest, part of the mountain.* (S, K.)

مِحْرَنٌ The *wooden implement* (*a kind of mallet*) *with which, together with a bow, by*

striking with the former the string of the latter, cotton is sepa rated and loosened; syn. مُنْدَفٌ. (K.)

مَحْرَانٌ *Honey:* (K:) pl. مَحَارِينُ. (So in the TA, as from the K.) ___ See also the pl. below.

مَحَارِنُ : see what follows.

مَحَارِينُ (S, K) and مَحَارِنُ (S [in which the latter occupies the first place, the former occurring in an ex.,]) The *bees that stick to the honey, and are extracted with the* مَحَابِضُ, (S, K, TA,) or *wooden implements with which the honey itself is extracted:* (TA:) or the *bees that stick in the hive, and are with difficulty extracted:* or the *bees that die in the honey:* (T, TA:) sing. مَحْرَانٌ (K.) ___ And The *pods of cotton.* (K.)

حرو

حَرْوَةٌ *A burning* (M, K) *which a man experiences* (M) *in the fauces* (الحَلْق) *and the chest and the head, by reason of anger, wrath, or rage, and of pain.* (M, K.) *Acritude* (S, K) of food, (S,) or *in the taste* of mustard (K, TA) and the like; (TA;) as also حَرَاوَةٌ . (S, K.) You say, إِنِّى لَأَجِدُ لِهٰذَا الطَّعَامِ حَرْوَةً and حَرَاوَةً *Verily I find that this food has an acrid quality,* (S,) or *a burning quality.* (TA.) [See also حَرَّةٌ, and حَرَارَةٌ.] And one says, لِهٰذَا الكُحْلِ حَرَاوَةٌ فِى العَيْنِ [*This collyrium has a burning effect in the eye*]. (TA.) *A disagreeable odour, that has a sharpness,* or *pungency,* (M, K,) *in the* خَيَاشِيم [or *air-passages of the nose*]. (M.)

حَرَاوَةٌ : see above, in three places.

حرى

1 **حَرَى** , aor. يَحْرِى, (S, K,) inf. n. حَرْىٌ, (S,) *It* (a thing S) *decreased, diminished,* or *waned,* (S, K, TA,) *after increase;* (TA;) as does, for instance, the moon. (S, TA.) [See an ex. in a verse cited in art. حرى أَنْ.] است يَكُونَ ذٰلكَ i. q. عَسَى [*May-be,* or *may-hap,* &c., *that will be*]. (TA.) حَرِىَ بِكَذَا *He was,* or *became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent,* or *proper, for such a thing;* or *worthy of it.* (MA.) حَرَاهُ: see 5.

4 **احراه** *It* (time) *caused it* (a thing, S) *to decrease, diminish,* or *wane.* (S, K.) مَا أَحْرَاهُ, and أَحْرِ بِهِ, *How well adapted* or *disposed,* or *how apt, meet, suited, suitable, fitted, fit, competent,* or *proper,* or *how worthy, is he!* (S, K.) [You say, مَا أَحْرَاهُ بِذٰلكَ *How well adapted* or *disposed,* &c., *is he for that!*]

5 **تحرّى** signifies قَصَدَ الحَرَى; i. e. *He sought,* or *repaired to, the vicinage, quarter, tract,* or *region, of a people:* this is said to be the primary signification: (Mgh:) and تحرّاه *he sought,* or *repaired to, his vicinage,* &c.; (قَصَدَ حَرَاهُ;) as also حَرَاهُ , aor. يَحْرِى: (TA:) *he aimed at it; made it his object; sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain* or *obtain, it; intended* or *purposed it;* namely, a thing. (S, Mgh, Msb, K, TA.) Hence, in the Kur [lxxii. 14], فَأُولَائكَ تَحَرَّوْا رَشَدًا *Those have aimed at,* or *sought,* &c., *a right course.* (S, TA.) And تَحَرَّيْتُ مَرْضَاتَهُ *I aimed at,* or *sought,* &c., *his approval.* (Mgh.) And the trad., تَحَرَّوْا لَيْلَةَ القَدْرِ فِى العَشْرِ الأَوَاخِرِ *Seek ye the Night of* القدر *in the last ten* [nights of Ramadán]. (TA.) Also *He sought what was most meet, suitable, fit, proper,* or *deserving,* (S, Mgh, Msb, K,) *to be done,* (S, K,) *of two things,* (Mgh, Msb,)

according to the opinion predominating in his mind, (S,) فِى الأَمْرِ [*in the affair,* or *case*]: (Msb:) or *he sought,* or *endeavoured,* and *strove in seeking, and deciding upon, the singling out of a thing, by deed* and *by word.* (TA.) And *He tarried, waited,* or *paused in expectation,* بالمكَانِ *in the place.* (S, K.)

حَرًى The *vicinage, quarter, tract,* or *region,* (As, T, S, IAth, Mgh, K,) of a man, (As, T, IAth,) or of a people; (Mgh;) the *environs* (As, T, S) of a man, (As, T,) or of a house; (S;) and حَرَاةٌ signifies the same: (S, K:) and [it is said that] the former signifies also the *place of the eggs* of an ostrich: (S, K:) and *a covert,* or *hiding-place, among trees,* of a gazelle: (K, * TA:) Lth says that it signifies the *place of laying eggs* of the ostrich; or the *covert,* or *lodging-place,* of the gazelle: but this is false; for with the Arabs the word signifies as explained above on the authority of As and the حرى of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the *environs* thereof: (T, TA:) pl. أَحْرَآءٌ. (K.) You say, اذْهَبْ فَلَا أَرَيَنَّكَ بِحَرَاى and حَرَاتِى [*Go thou, so that I may by no means see thee in my vicinage,* &c.]. (S.) And لَا تَطَؤْ حَرَانَا *Approach not thou our environs.* (S.) And نَزَلْتُ بِحَرَاهُ and بِعَرَاهُ [*I alighted,* or

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descended and abode, in his vicinage, &c.]. (S.) See also حَرِىٌّ, in six places.

حَرٍ : see حَرِىٌّ, in four places.

حَرَاةٌ : see حَرًى, in two places.

حَرِىٌّ *Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,* or *worthy;* as also حَرٍ and حَرًى , which last has no dual nor pl., (S, Msb, K,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce نَقْرٌ;] or, accord. to Lh, one may say حَرَيَانٌ, because Ks has related that some of the

Arabs dualize what they do not pluralize: (TA:) the pl. of حَرًى is حَرِيُّونَ and أَحْرِيَآءُ; (S, Msb;) and the pl. of حَرِيَّةٌ is حَرِيَّاتٌ and حَرَايَا: the pl. of حَرٍ is أَحْرَآءٌ (S, TA) and حَرُونَ; and the pl. of حَرِيَّةٌ is حَرِيَّاتٌ. (TA.) You say, إِنَّهُ لَحَرِىٌّ بِكَذَا, and لَحَرٍ, and لَحَرًى, (K, TA,) *Verily he,* or *it, is adapted,* &c., *to such a thing;* or *worthy of such a thing.* (TA.) And هُوَ حَرِىٌّ أَنْ يَفْعَلَ ذَاكَ, and حَرٍ, and حَرًى, *He is adapted,* &c., *to do that:* (S, Msb:) and انّه لَمَحْرًى ان يفعل, (Lh, K, [in some copies of the K, erroneously, لَمَحْرِىٌّ,]) and لَمَحْرَاةٌ, (K,) which last has no dual nor pl. nor fem. form, like مَخْلَقَةٌ [q. v.] and مَقْمَنَةٌ: (TA:) and هٰذَا الأَمْرُ مَحْرَاةٌ لِذٰلِكَ [*This thing, or affair, is adapted,* &c., *to that*]. (S.) And hence the phrase, بِٱلْحَرَى أَنْ يَكُونَ ذَاكَ (S, * K) *It is suitable, fit,* or *proper, that that should be.* (PS.) [But this phrase, in the present day, means *Rather that should be.* And hence, كَمْ بِٱلْحَرَى *How much rather.*] One says also, of a man who has attained to fifty [years], فَحَرًى, meaning *He is adapted,* &c., *to attain all that is good.* (Th, TA.) And one says إِنَّهُ لَحَرِىٌّ as meaning *Verily it is probable;* or *likely to happen* or *be,* or *to have happened* or *been;* as also لَخَلِيقٌ. (TA in art. خلق.)

حَرِىٌّ : see art. حرح.

حَارٍ masc. of حَارِيَةٌ, (M, TA,) which is an epithet applied to a viper (أَفْعًى); (S, M, K;) meaning *That has decreased in its body by reason of age;* and it is *the worst,* or *most malignant* or *noxious, that is:* (S:) or *that has become old, and has wasted in its body, and whereof there remains not save its head and its breath* (نَفَسُهَا [in the CK نَفْسُهَا]) *and its poison:* (M, K:) dim. حُوَيْرٍ. (TA.) One says, رَمَاكَ ٱللّٰهُ بِأَفْعًى حَارِيَةٍ [meaning *May God smile thee with an evil like a viper wasted by age*]. (S.)

حُوَيْرٍ : see what next precedes.

أَحْرَى *More,* and *most, adapted, disposed, apt, meet, suited, suitable, fitted, fit,*

competent, or *proper;* or *more*, and *most*, *worthy*, or *deserving*. (S, * Mgh, Msb, K.) A thing is said to be أَحْرَى بِٱلاسْتِعْمَالِ [*More*, or *most*, *meet*, &c., *to be done*]. (S, K.)

مَحْرًى : see حَرِىٌّ.

مَحْرَاةٌ : see حَرِىٌّ, in two places.

حز

1 **حَزَّهُ** , (S, A, Msb,) aor. ـُ , inf. n. حَزٌّ, (S, Msb, K, *) *He cut it;* (S, A, K;) namely, his, or its, head; (A;) as also احتزّهُ : (S, A, K:) or *he cut it* (namely, a thing, or flesh-meat,) *without separating; made an incision in it:* or *he cut it with labour:* (TA:) and *he notched it;* or *made a notch in it;* namely, a piece of wood. (S, Msb, TA.) It is said in a prov., حَزَّتْ حَازَّةٌ مِنْ كُوعِهَا [*A woman cutting cut a part* of the skin *of the extremity of the bone of her fore arm next the thumb:* nearly the same as another prov. حَلَأَتْ حَالِئَةٌ عَنْ كُوعِهَا]: alluding to a people's being occupied by their own affair so as to be diverted thereby from attending to other things. (AZ, K.) You say also, حَزَّ فِى رَأْسِ القَوْسِ *He made a notch in the head of the bow.* (A.) ___ [Hence the saying,] الإِثْمُ مَا حَزَّ فِى قَلْبِكَ [*Sin is that which makes an impression upon thy heart, causing thee to waver lest it be an act of disobedience because of thy not being easy respecting it*]. (A. [See حَزَّازٌ, below; and see also حَكَّ, and حَاكَ.]) Of anything making an impression in, or upon, the bosom, and causing one to waver or scruple, you say حَزَّ. (S.)

2 حزّهُ [**حَزَّزَ**, inf. n. تَحْزِيزٌ, *He cut it,* or *notched it, much,* or *in many places; he made notches in it; he made it serrated; he jagged it.* You say,] حزّ أَسْنَانَهُ, (S, K,) inf. n. تَحْزِيزٌ, (TA,) *He made his teeth serrated, and sharpened their extremities,* to make them like those of a young person. (S, K, TA.) [See also تَحْزِيزٌ, below.]

5 تحزّز *It was cut much,* or *in many places,* or *into many pieces:* (S, K:) [*it was notched much,* or *in many places; was made serrated; was jagged.*]

8 **احتزّهُ** : see 1.

حَزٌّ *A notch,* or *an incision,* (S, A, Msb, K,) in a thing; (S, K;) as, [for instance,] in a piece of wood, and a tooth-stick (سواك), and a bone, (TA,) and a bow: (A, TA:) and in like manner مَحَزٌّ, the *notch* of a bow, *into which the ring of the string falls:* (A and K, voce كُظْر:) [or the former is a coll. gen. n.:] n. un. حَزَّةٌ; (S, TA;) [for which, in the S and L and K, voce طَرِيدَةٌ, we find حُزَّةٌ, perhaps a dial. var.] You say, رَدَّ الوَتَرَ حَزَّهَا *He put back the bow-string to its notch* (A, TA) in the head of the bow. (TA.) For the explanation of حَزُّ الكَرَاكِر, see كَرْكَرَةٌ. *A time; a particular time;* [*a nick of time:*] (S, K:) and حَزَّةٌ signifies the same; and also *a particular state* or *condition.* (A, TA.) You say, هٰذِهِ حَزَّةُ مَجِيءِ فُلَانٍ [*This is the time of the coming of such a one*]. (A.) And فِى هٰذِهِ الحَزَّةِ كَيْفَ جِئْتَ [*How hast thou come at this time,* or *in this state?*]. (A.) And لَقِيتُهُ عَلَى حَزَّةٍ مُنْكَرَةٍ [*I met him at an evil time,* or *in an evil condition*]. (A.)

حَزَّةٌ : see حَزٌّ in five places.

حُزَّةٌ : see حَزٌّ. Also *A piece* of flesh-meat *cut off lengthwise:* (S, K:) or only of liver: (K, TA:) not of a camel's hump, nor of flesh, or other thing: (TA:) or it signifies also *a piece cut off* of anything, such as a melon &c.: used in this sense by the people of Syria: (TA:) pl. حُزَزٌ. (Msb.) ___ The *neck:* (S, Msb, K:) accord. to some: (Msb:) so termed metaphorically. (S.) So in a trad., أَخَذَ بِحُزَّتِهِ *He took hold of his neck.* (S, TA.) حُزَّةُ السَّرَاوِيلِ *i. q.* حُجْزَتُهُ: (IAar, Az, S, Msb, K:) but disallowed by As. (TA.)

حَزَارٌ *Scurf* of the head: ↓ n. un. with ة [signifying *a particle,* or *flake, thereof*]. (S, K.)

حَزِيزٌ *Rugged ground:* (IDrd:) or *a rugged and extended place:* (S, K:) or *a place abounding with rugged stones like knives:* or *hard ground in a tract abounding with pebbles:* (TA:) or *rugged and hard ground with a slight elevation:* (ISh:) or *depressed ground:* (TA:) pl. [of pauc.] أَحِزَّةٌ and [of mult.] حِزَّانٌ (S, K) and حُزَّانٌ and حُزُزٌ, (K, TA,) with two dammehs, (TA,) or حُزَزٌ. (CK.)

حَزَازَةٌ : see حَزَازٌ: and see also حَزَّازٌ.

حَزَّازٌ Food *that becomes acid in the stomach,* (K, TA,) *by reason of its badness, and so* [*as it were*] *cuts* (يَحُزُّ) *into the heart.* (TA.) Hence the saying, أَنْتَ أَثْقَلُ مِنَ الحَزَّازِ [*Thou art heavier,* or *more difficult to be born, than the food that becomes acid in the stomach,* &c.]. (A Heyth, on the authority of Abu-l-Hasan El-Aarábee.) ___ [And hence, app.,] *Anything that makes an impression in,* or *upon, the heart,* or *bosom, causing one to waver or scruple;* lit., that cuts into the heart, and scrapes in the bosom; expl. by مَا حَزَّ فِى القَلْبِ, (A 'Obeyd, S, K,) and حَكَّ فِى الصَّدْرِ; (K;) as also حُزَّازٌ (K) [and حَازَّةٌ, as will be seen below]: and *pain in the heart, arising from wrath &c.;* as also حُزَّازٌ, (A 'Obeyd, S,) and حَزَازَةٌ; (A 'Obeyd, S, K;) of which last the pl. is حَزَازَاتٌ. (A 'Obeyd, S.) [See also حَزْحَزَةٌ.] It is said in a trad., الإِثْمُ حَوَازُّ القُلُوبِ, (S, Mgh, and K * in art. حوز,) i. e., *Sin is those things that make an impression upon hearts,* (Lth, Mgh, MS, and K ubi suprà,) *like as cutting, or notching, makes an impression upon a thing,* (TA,) *and that cause one to suspect that they may be acts of disobedience, by reason of uneasiness respecting them,* (Mgh,) or *to waver respecting them, lest they should be so, for that reason,* (K,) or *to be uneasy in heart respecting them:* (MS:) حَوَازّ being pl. of حَازَّةٌ, (Mgh, K,) like as دَوَابُّ is pl. of دَابَّةٌ: (Mgh:) Sh. reads حُوَّازُ القُلُوبِ, which he explains as meaning, what overcomes hearts, (مَا يَحُوزُهَا, i. e., يَغْلِبُ عَلَيْهَا,) so that they commit that which is not incumbent: (Mgh, and K * and TA ubi suprà:) but the former reading is the more common: (Mgh, TA:) and some read حَزَّازٌ; and some حَرَّارٌ. (TA in art. حوز.) [See also حَزَّازُ الحَجَرِ ___ فَصٌّ.] and حَزَّازُ الصَّخْرِ: See بَهَقُ الحَجَرِ in art. بهق.

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حُزَّاز : see حَزَّاز, in two places.

حَازٌ به , said of a camel, *He has an incision,* or *a cut, in the edge of the callous protuberance upon his breast, produced by his elbow, which makes it bleed:* if it does not make it bleed, it is termed مَاسِح: (S, K:) or حازّ is *a cut,* or *an incision, in the arm, penetrating through the skin, to the flesh, opposite the callous protuberance upon the breast of a camel;* also termed عَرْك: (El-'Adebbes El-Kinánee:) or *a cut,* or *an incision, in the said protuberance:* it is a subst., like نَاكِت and ضَاغِط. (TA.)

حَازَّة ; pl. حَوَازُّ: see حَزَّاز, in two places.

حَزْحَزَة *A pain in the heart, arising from fear or from physical suffering:* (K:) pl. حَزَاحِز. (TA.) [See also حَزَّاز.]

تَحْزِيز [see 2. ___] The *being cut,* or *notched, much,* or *in many places; being serrated,* or *jagged, like the teeth of the* مِنْجَل: and sometimes this is in the edges, or extremities, of the human teeth. (TA.) You say, فِى أَسْنَانِه تَحْزِيز (S, A, K) *In his teeth is a serration, and a sharpness of the extremities* [such as is seen in the teeth of young persons]; syn. أُشُر; (S, K;) *the like of the serration of the teeth of the* مِنْجَل. (A.) ___ Also The *marks of cutting* or *notching.* (TA.)

مَحَزّ *A place of cutting* [or *notching*]. (TA.) You say, قَطَعَ فَأَصَابَ المَحَزَّ (A, TA) *He cut, and hit the place of cutting.* (TA.) And تَكَلَّمَ وأَشَارَ فَأَصَابَ المَخَزَّ [*He spoke, and indicated,* or *advised, and hit upon the right thing*]: (A, TA:) [app. alluding to the right place of incision of the كَرْكَرَة, which is a nice and difficult operation: see كَرْكَرَة.] ___ [*A notched,* or *small hollowed, place, made by cutting* or

otherwise. ___ *A groove,* or *the like.* Occurring in the K, voce بَكْرَةٌ, and in art. خصر, &c.] ___ See also حَزٌّ,

first signification.

حزب

1 **حزبه** , (S, A, Mgh, Msb, K,) aor. ـُـ , (Mgh, Msb,) inf. n. حَزْبٌ, (K, TA,) *It* (an event) *befell him:* (S, A, Mgh, Msb, K:) and *it became severe to him; distressed him;* or *pressed severely,* or *heavily, upon him:* or *it straitened him,* or *overcame him,* (K, TA,) *suddenly,* or *unexpectedly.* (TA.)

2 **حزّب** , (A, K,) inf. n. تَحْزِيبٌ, (K,) *He collected, congregated,* or *assembled,* people: (TA:) *he collected,* or *formed,* people *into* أَحْزَاب, (A, K,) i. e. *parties, classes, bodies, divisions,* or *the like.* (A.) ___ *He divided* the Kur-án *into* أَحْزَاب, (S, A, Mgh, TA,) meaning *set portions for particular acts of prayer, &c.;* the doing of which is forbidden. (Mgh.) [But it may also be used as meaning *He divided* the Kur-án *into sixtieth portions.*]

3 **حازبه** *He was,* or *became, of the number of his partisans,* or *party:* (TA:) *he helped,* or *aided, him.* (A.) ___ See also 5.

5 **تحزّبوا** *They became* [or *formed themselves into*] أَحْزَاب, (A, Msb, K,) i. e. *parties, classes, bodies, divisions,* or *the like;* (A;) as also حازبوا : (K:) *they collected themselves together,* (S, Mgh, * TA,) against (عَلَى) others. (Mgh.)

حَزْبٌ and حُزَابَةٌ *A severe,* or *distressing, event:* or *one that straitens,* or *overcomes,* (K, TA,) *suddenly,* or *unexpectedly.* (TA.)

حِزْبٌ , in its primary acceptation, *A party,* or *company of men, assembling themselves on account of an event that has befallen them* (لِأَمْرٍ حَزَبَهُمْ): (Ksh and Bd in v. 61:) [and then, in a general

sense,] *an assembly, a collective body,* or *company, of men:* (IAar, A, Mgh, L, K:) *a party, portion, division,* or *class,* (S, A, L, Msb, K, TA,) *of men:* (L, Msb, TA:) the *troops,* or *combined forces, of a man;* (K, TA;) *his party, partisans,* or *faction, prepared,* or *ready, for fighting and the like:* (TA:) the *companions,* (S, K,) *sect,* or *party in opinions* or *tenets,* (K,) *of a man:* (S, K:) *any party agreeing in hearts and actions, whether meeting together or not:* (El-Moajam, TA:) pl. أَحْزَابٌ. (S, A, Mgh, Msb, L, K.) And the pl., with the article, *Those people who leagued together to wage war against Mohammad:* (K:) or *the parties that combined to war with the prophets.* (S.) And in the Kur xl. 31, *The people of Noah and 'Ád and Thamood, and those whom God destroyed after them,* (K, TA,) *as the people of Pharaoh.* (TA.) And يَوْمُ الأَحْزَابِ [*The day of the combined forces;*] *the day* [or *war*] *of the moat* (الخَنْدَق). (Mgh, Msb, TA.) ___ *I. q.* وِرْدٌ, (S, Mgh, Msb, K, TA,) either in its proper sense, *A turn,* or *time, of coming to water:* or in the sense next following, which is tropical. (TA.) ___ *A set portion of the Kur-án,* (A, Mgh, L, TA,) and *of prayer,* (Mgh, L, TA,) *&c.,* (Mgh,) *of which a man imposes upon himself the recital* (A, Mgh, TA) *on a particular occasion,* (Mgh,) or *at a particular time;* (TA;) *a set portion of prayer,* and *of recitation* [*of the Kur-án*], *&c., which a person is accustomed to perform:* (Msb:) pl. as above. (Mgh.) You say, قَرَأَ حِزْبَهُ مِنَ القُرْآنِ [*He recited his set portion of the Kur-án*]. (A.) And كَمْ حِزْبُكَ [*How much is thy set portion* of the Kur-án ?]. (A.) ___ [Also *A sixtieth portion of the Kur-án.*] ___ *A portion, share,* or *lot,* (Msb, TA,) of wealth, or property: or perhaps a mistranscription for جُزْبٌ; since IAar says that حِزْبٌ signifies a company of men; and جُزْبٌ a portion, share, or lot. (TA.) *A weapon,* or *weapons, of war;* syn. سِلَاحٌ; (M, A, K, TA;) i. e. آلَةُ حَرْبٍ. (TA.) See also what next follows.

حزبآء , (S,) or حزب and حزبآءة, (K, TA,) *Rugged ground:* (S, K:) or *very rugged ground:* (TA:) or the first signifies *hard, elevated ground:* (Ham p. 664:) and the last, *a most rugged tract of* [*high ground such as is termed*] قُفّ, *slightly elevated, in another hard* قُفّ; (ISh, TA;) or *a rugged, elevated place:* (TA:) the first is a pl.; (K;) [or rather a coll. gen. n., of which the last is the n. un.; i. e.,] the last is a more special term than the first; (S;) and the pl. is حزاب, (S, in copies of the K حزابى,) like صحار, originally حزابىٌّ; (S, TA;) and also explained as signifying *extended, rugged, narrow places.* (TA.)

حزاب *Thick, coarse, rude,* or *bulky, and short;* as also حنزاب : (S:) *thick, coarse, rude,* or *bulky, and inclining to shortness;* as also حزابية , (S, K,) in which the ى is for the purpose of quasi-coordination to the quadriliteral-radical class, as in فهامية and علانية from فهم and علن, (S,) and حنزاب ; (K;) applied to a man, (S, TA,) and to an ass: (TA:) and حزابية also signifies *thick, coarse, rude,* or *bulky,* applied to a camel, and to a pubes; and *hardy, strong,* or *sturdy,* applied to an ass. (TA.) Also pl. of حزبآء. (S.)

حزيب : see حازب.

حزابة : see حزب.

حزابية : see حزاب, in two places.

حازب and حزيب A *severe,* or *distressing,* event: pl. [app. of either word] حزب, (K,) or, accord. to MF, حزب; and pl. of the former word حوازب. (TA.) ___ Also, the former, *What falls to one's lot,* of work. (TA.)

حنزاب , in which the ن is said by some to be augmentative, and by others to be radical: (TA:) see حزاب, in two places. ___ Also The *carrot of the land* (جزر البر: [this would rather seem to mean the *wild carrot,* but for what here follows:]) the carrot of the sea (جزر البحر) is called قسط. (S.) [See also art. حنزب.] ___ The *cock.* (K.) ___ *A species of* [*the birds called*] قطًا. (K.) [See also art. حنزب.]

حنزوب *A certain plant* [app. that called حنزاب, mentioned above: see art. حنزب].

حيزبون *An old woman:* (S, TA:) or [*an old woman*] *in whom is no good:* (TA:) or *a cunning,* or *crafty, old woman.* (Har p. 76.) The ن is augmentative, as it is in زيتون. (TA.)

حزر

1 **حَزَرَهُ** , aor. ـُ and ـِ , inf. n. حَزْرٌ (S, M, Msb K) and مَحْزَرَةٌ, (Th, K,) *He computed,* or *determined, its quantity, measure, size, bulk, proportion, extent, amount, sum,* or *number:* (S, Mgh, * Msb, K:) [more commonly,] *he computed by conjecture its quantity* or *measure* &c.; syn. خَرَصَهُ, (S, K,) and قَدَّرَهُ بِالْحَدْسِ; (M;) *he took its quantity* or *measure* &c. *by the eye.* (TK.) [*He conjectured it;* and so حَزَّرَهُ , inf. n. تَحْزِيرٌ: perhaps post-classical: whence عِلْمُ التَّحْزِيرِ *The science of divination.*] You say, حَزَرَ النَّخْلَ *He computed by conjecture the quantity of the fruit upon the palm-trees.* (A, Msb.) And حَزَرْتُ قِرَاءَتَهُ عِشْرِينَ آيَةً *I computed his recitation,* or *reading, to be twenty verses* [of the Kur-án]. (A.) And

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حَزَرْتُ قُدُومَهُ يَوْمَ كَذَا *I computed his arrival to be on such a day.* (A.) And اِحْزِرْ نَفْسَكَ هَلْ تَقْدِرُ عَلَيْهِ *Measure thyself, whether thou be able to do it.* (A.) حَزَرَ, (S, M, K,) aor. ـُ , inf. n. حَزْرٌ and حُزُورٌ, (M,) *It* (milk, S, M, K, and beverage of the kind called نَبِيذ, S, K) *became sour,* or *acid.* (S, M, K.) It is said in a prov., عَدَا الْقَارِصُ فَحَزَرَ [explained in art. قرص]. (A.) ___ Hence, (TA,) *It* (a man's face) *was,* or *became,* [*sour,* i. e.] *frowning, contracted, stern, austere,* or *morose.* (K, TA.)

2 **حَزَّرَ** see above.

حَزْرَةُ الْمَالِ *The better,* or *best, of cattle* or *other property;* (S, A, Mgh, Msb, K;) as also حَزِيرَةُ الْمَالِ: or the latter signifies *property to which the heart clings:* (TA:) the term حَزْرَة is applied alike to what is masc. and

what is fem.: (AO, Msb:) the pl. is حزرات (S, Msb, K) and حزرات, as though the sing. were an epithet: (Msb:) it is applied to the better or best of property because the owner of such property always, when he sees it, computes its quantity or number in his mind: accord. to Aboo-Sa'eed, حزرات الأَموال signifies *those kinds of property which their owners love:* accord. to AO, *choice kinds of property.* (TA.) You say also, هٰذَا حزرة نفسى, meaning *This is the best of what I have:* and of such property the collector of the poor-rate is forbidden to take. (S, Mgh, * TA.) Also, هى حزرة قلْبه *It is the choice thing of his heart.* (AO.)

حزرآء *Sour* [milk such as is termed] صربة. (K. [In some copies of the K, ضربة, which SM thinks to be a mistake for صربة. See also حازر.])

حزور (TA) and حزورة (S, K) and حزوارة (K) *A small hill:* (S, K, TA:) or the first, *rugged ground:* (TA:) and the second, *stony ground:* (Abu-t-Teiyib:) pl. [of the first and second] حزاور (S, K) and حزاورة (K, mentioned by Abu-t-Teiyib as pl. of the second,) and [of the third] حزاوير. (K.) ___ Also حزور and حزوّر, (S, A, K,) [the latter the more common,] A *strong* boy; (K;) one *that has attained to youthful vigour,* or *the prime of manhood:* (TA:) or a boy *who has become strong,* (S, A,) *and has served:* (S:) or one *who has nearly attained the age of puberty, and has not had commerce with a woman* (ولم يفعل [app. meaning ولم يفعل بامرأة]): (Yaakoob, S:) or one *who has attained the age of puberty, and has become strong:* (Mgh, TA, in explanation of the latter word:) or a boy *who has nearly attained the age of puberty;* so called, accord. to several authors, as being likened to a hill: or one *who has fully attained that age:* (TA:) or, accord. to As and El-Mufaddal, a *young* boy, who *has not attained the age of puberty:* and sometimes, one *who has attained that age, and become strong in body, and has borne arms:* and this is the right explanation: (Az:) and a *strong* man: and, contr., a *weak* man: (AHát, K:) or, accord. to some of the lexicologists, when applied to a boy, or young man, it signifies *strong:* and when applied to an old man, *weak:*

(Abu-t-Teiyib:) pl. حَزَاوِرَةٌ (S, TA) and حَزَاوِرُ. (TA.)

حَزُورَةٌ : see حَزُورٌ.

حَزِيرَةُ المَالِ : see حَزْرَةُ المالِ.

حَزِيرَانُ *The name of a month, in Greek;* [*the Syrian month corresponding to June, O. S.;*] (S, K;) [*next*] *before* تَمُّوز. (S.)

حَزُوَّرٌ : see حَزُورٌ.

حَزْوَارَةٌ : see حَزُورٌ.

حَازِرٌ A man *computing*, or *who computes, by conjecture, the quantity* or *number* [&c.] of a thing or things. (S, TA.) [See 1.] Applied to milk, and to the beverage called نَبِيذ, *Sour*, or *acid:* (S, K:) or, applied to milk, it means *more than* حَامِضٌ: (TA:) or *i. q.* حَامِزٌ: (IAar, TA:) or more than حامز. (TA in art. حمز.) ___ And hence, (TA,) applied to a face, [*Sour*, i. e.] *frowning, contracted, stern, austere,* or *morose.* (K, TA.) [See also what follows.]

مَحْزُورٌ , (K, TA,) in some copies of the K مُحْزُورٌ, (TA,) [in the CK مُحْزُورٌ,] *Angered;* (K, TA;) and *having a frowning, contracted, stern, austere,* or *morose face.* (TA.) [See also what next precedes.]

حزق

1 حَزَقَ , (S, K,) aor. ـِ , inf. n. حَزْقٌ, (K,) *He tied,* or *bound,* a thing (S, K) with a rope: (S:) *he tied,* or *bound,* it *strongly* with a rope. (TA.) ___ *He bound,* or *bound round,* a foot, or a man. (K, accord. to different copies.) ___ *He strung* a bow. (TA.) ___ *He pulled,* or *drew,* a bond, and a bow-string, *hard,* or *vehemently.* (K.) ___ *He,* or *it, squeezed, pressed, compressed,* or *pinched,* a thing. (K.) You say of a tight boot, حَزَقَ رِجْلَهُ *It compressed,* or *pinched, his foot.* (K.) ___ *He straitened; made strait,* or *narrow.* (TA.) ___ حَزَقُوا بِهِ *They surrounded, encompassed,* or *encircled, him,* or *it.* (TA.) *He broke wind:* (K:) said of an ass. (TA.) Hence the saying of 'Alee, in disparagement of the schismatics, حَزَقُ عِيرٍ حَزَقُ عِيرٍ; meaning the case is not as ye assert: said by El-Mufaddal to be a proverbial phrase, applied in relation to a man who relates a piece of information that is not complete nor realized. (TA.)

4 احزقهُ , (K,) inf. n. إِحْزَاقٌ, (TA,) *He prevented, withheld, debarred,* or *forbade, him,* (Az, K,) عَنْهُ *from it.* (TA.)

5 تحزّق *i. q.* تجمّع [*It became collected, brought together,* &c.]. (TA.)

7 انحزق *i. q.* انضمّ [*It became drawn, collected,* or *gathered, together;* or *drawn and joined,* or *adjoined;* &c.]. (TA.)

حَزْقٌ and حَزَقَةٌ and حَازِقَةٌ and حَزِيقٌ and حَزِيقَةٌ (S, K) and حَزَاقَةٌ (K) *A collection* (S, K) of men, and of birds, and of palm-trees, &c. : pl. of the second حَزَقٌ. (S.)

حَزَقٌ [*Niggardliness,* or *tenaciousness, of that which is in one's hands*]: see حُزُقٌّ.

حزْقَةٌ : see حزْقٌ: ___ and see also حَزِيقَةٌ.

حَزَقٌ : see the next paragraph.

حُزُقٌ and حُزُقَّةٌ *Short:* or *short in step by reason of the weakness of his body:* (K:) or *short, and short in step:* (S:) or *narrow in judgment:* (K:) so As, in explanation of the latter word; applied to a man and to a woman: (TA:) or this signifies *short:* and *short and ugly:* and the former, *narrow in power and judgment, and avaricious, niggardly,* or *tenacious:* (Sh, T, TA:) and the latter, (AO, TA,) or both, (K,) *large-bellied and short, and, in walking, turning about his buttocks;* as also أُحزْقَّةٌ and حَزُقَّةٌ : [the last in the CK without teshdeed:] or [in the CK and] the first two words, and حَزُقٌ and حَزَقَّةٌ , a *short* man *who is short in step by reason of his shortness* or *of the weakness of his body:* or a man *niggardly,* or *tenacious, of that which is in his hands;* and the subst. [signifying the quality thus denoted] is حَزَقٌ : (K:) also *evil in disposition,* (IAar, K,) *and niggardly:* (IAar, TA:) and *straitened in circumstances:* (Sh, K:) or الحُزُقَّةُ [in the CK الحُزَقَةُ] signifies [sometimes] *a sort of game;* (K;) as in a trad., in which it is said of some girls, لَعِبْنَ الحُزُقَّةَ [*They played at the game of* الحزّقة]. (TA.) حُزُقَّةٌ حُزُقَّه تَرَقَّ عَيْنَ بَقَّه (S, TA) is a saying of the Arabs, (S,) explained as meaning *Short in step by reason of thy weakness, short in step* &c., *climb up,* [*O eye of a gnat* or *musquito;*] and was said, as is related in a trad., by the Prophet, in dancing El-Hasan and El- Hoseyn; whereupon the child would climb up until he placed his feet upon the Prophet's chest: (TA:) حُزُقَّةٌ is for حُزُقَّةٌ أَنْتَ, or يَا حُزُقَّةُ: (IAth, TA:) and تَرَقَّ means ارْقَى, from رَقِيتُ فِى الدَّرَجَةِ: (S:) and عَيْنَ بَقَّه is an allusion to smallness of the eye, (IAth, TA, and Har p. 619,) as being likened to the eye of the gnat or musquito; or denotes smallness of person. (Har.)

حَزُقَّةٌ : see حُزُقٌ, in two places.

حُزُقَّةٌ : see حُزُقٌ.

حزاقٌ *Anything with which one ties, binds,* or *makes fast.* (TA.) [The meaning of بالضُّرورة assigned by Golius to حزاقًا is a mistake, occasioned by his misunderstanding a passage in the K, where it is said of a woman that she used حزاقًا by poetic license (للضَّرورة) for حازوقًا, a proper name of a man.]

حزيق : see حزقٌ: ___ and see also حزيقة.

حزاقة : see حزقٌ.

حزيقة : see حزقٌ. ___ Also, (K,) and حزقة , (TA,) *A part,* or *portion,* (K, TA,) [of a swarm] of locusts; (TA;) as also خرقة; (K and TA in art. خرق;) or of anything; (K, TA;) even of wind: (TA:) pl. of the former حزائق and حزقٌ (K, TA [in the CK حزق, which is pl. of حزقة,]) and [coll. gen. n.] حزيق . (K.) ___ And *i. q.* حديقة [*A walled garden;* &c.]: (K:) or the *like of a* حديقة (Ibn-'Abbád, TA.)

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حازقٌ One who is *pinched by a tight boot:* (S, K:) of the measure فاعلٌ in the sense of the measure مفعولٌ. (K.) One says, لا رأْى لحازقٍ [*No counsel,* or *advice, is possible to one who is pinched by a tight boot*]. (S, TA.) [See also حاقنٌ.]

حازقة : see حزقٌ.

أُحزُقة : see حزقٌ.

إبريقٌ محزوقُ العنق *A narrow-necked ewer.* (A, Nh, K.)

متحزِّقٌ *Very niggardly* or *tenacious* or *avaricious.* (S, K.)

حزم

1 **حزمه** , (S, Msb, K,) aor. ـِ , (K,) inf. n. حزم, (S,) *He bound it,* or *tied it;* (S, K;) namely, a thing: (S:) or *he made it a* حزمة [q. v.]. (Msb.) ___ حزم الدَّابَّةَ (S, Msb) or الفرس, (K,) aor. as above, (Msb,) and so the inf. n., (Mgh, Msb,) *He bound the beast* [or *horse*] *with the* حزام [or *girth*]; (T, * S, * Mgh, * Msb;) and *with a rope;* (T, TA;) or *he bound the* حزام *of the* [*beast* or] *horse.* (K.) ___ [And hence,] حزم رأيه, [aor. and] inf. n. as above, *He made his judgment, opinion,* or *counsel, firm,* or *sound.* (Msb.) It is said in a prov., قَدْ أَحزمُ لَوْ أَعزمُ [*Certainly I make firm* my determination *if I determine* upon doing a thing]; meaning I know الحزم [i. e. *prudence,* or *discretion,* and *precaution*], though I do not practise it. (IB, TA. [See also Freytag's Arab. Prov. ii. 262.]) [Hence, also,] حزم, (S, K,) aor. ـُ , (K,) inf. n. حزامة (S, K *) and حزومة, (K, * TK,) but this latter is not of established authority, (TA,) and حزم, (CK, * TK, [or this is probably a simple subst. in relation to حزم,]) *He possessed the quality of* حزم [explained below, as meaning *prudence,* or *discretion,* &c.]. (S, K.) حزِم, aor. ـَ , inf. n. حزَم, (S, K,) *He was,* or *became, choked,* (K,) or *he had what resembled a choking,* (S,) *in his chest.* (S, K.)

4 **احزمه** *He made for him,* or *put to him,* [namely, a horse, as is implied in the K,] *a* حزام [or *girth*]. (K.)

5 **تحزّم** and احتزم , (S, K,) [said of a horse, as is implied in the K, and of a man,] *He became furnished with a* حزام [i. e. *girth,* or *girdle*]: (K:) [or, said of a man, *he became girt;* or *he girded himself;*] or *i. q.* تَلَبَّبَ, meaning *he bound his waist with a rope* [or *girdle*]. (S.) It is said in a trad., نَهَى أَنْ يُصَلِّىَ الرَّجُلُ حَتَّى يَحْتَزِمَ [*He forbade that the man should pray unless he were girt,* or *unless he girded himself*]. (TA.) تحزّم فى أَمْرِه *He acted with prudence,* or *discretion, and*

precaution, in his affair, or *case.* (TA.)

8 **احتزم** : see 5, in two places: ___ and see حزم. ___ Also *It was,* or *became, inwrapped.* (Ham p. 614.)

12 **احزوزم** , (K,) from الحزم; like اعشوشب, from العشب; (TA;) *It* (a place) *was,* or *became, rough,* or *rugged:* (K:) or *elevated.* (TA.) ___ *It was,* or *became, collected together, and compacted,* or *compact.* (K.) ___ *He* (a man) *was,* or *became, big,* or *large, in the belly, without being full.* (K, TA.)

حزم [*Prudence,* or *discretion,* and *precaution;*] *sound management of one's affair* or *case,* (S, K,) and *taking the sure course therein,* (T, S, K,) and *precaution, that it may not become beyond the power of management:* (TA:) said in a trad. to consist in evil opinion: and in another, in the asking counsel of people of judgment and obeying them: (TA:) or *good judgment:* (Mgh:) or *strength,* [or *firmness of mind* or *of judgment,* (see حازم,)] and *sound management:* (Ham p. 33:) the first part thereof said by Aktham Ibn-Seyfee to be consultation: (Ham ibid:) from the same word as signifying the act of binding the حزام, (Mgh,) or from this word as signifying the act of binding with the حزام, and with the rope: (T, TA:) and حزمة signifies the same; as in the saying, إنَّ الوحآء من طَعام الحزمه [*Verily quickness is of the food of prudence,* &c.], a prov., mentioned by Ibn-Kethweh, alluding to people's collecting themselves together and aiding one another, when they act with quickness, or sharpness, and vigour; and said in praise of him who thus acts. (TA.) You say, أَخذَ بالحزم (TA) and [sometimes] فى الحزم (K in art. حوط) [*He took the course prescribed by prudence, discretion, precaution,* or *good judgment; he used precaution:* and, like أَخذَ بالثّقة, *he took the sure course* in his affair]. *Elevated ground;* as also أَحزم and حيزوم : (K:) or this last signifies *rough,* or *rugged, ground:* (Yz, IB, K:) and حزم is [*ground*] *more elevated than what is termed* حزن: (S:) or *more rough,* or *rugged, than what is termed* حزن: (Ham p. 45:) or *elevated ground,* or *rugged and*

elevated ground, that is girt (احتزام) *by a torrent:* or *rugged ground, having many stones, which are more rugged and rough and scabrous than those of the* أَكَمة, *but the top of which is broad and long, extending to the length of two leagues,* and *three,* and *less than that, which the camels do not ascend except by a road that it has:* accord. to Yaakoob, the م is a substitute for the ن of حزن: pl. حزوم. (TA.)

حزم [in a horse (see أَحزم)] *Largeness,* or *fulness, of the sides,* or *of the sides and belly and flank; contr. of* هضم. (S.)

حزمة : see حزم.

حزمة *A bundle,* or *what is bound round,* (K, TA,) of firewood &c.: (S:) pl. حزم. (Msb, TA.)

حزمى والله *i. q.* أَما والله; (K;) as also حرمى والله [q. v.]. (K in art. حرم.)

حزمَّة *Short;* (K;) applied to a man. (TA.)

حزام [The *girth* of a horse and the like; and the *girdle* of a man;] the *thing with which one girths,* or *girds;* as also حزامة and محزم and محزمة : (K:) pl. حزم, (Msb, K, TA, [in the CK حزم,]) i. e., pl. of حزام, (Msb, TA,) [and أَحزمة is pl. of pauc. of the same:] the pl. of محزمة [and محزم] is محازم. (TA.) [J says,] The حزام of the beast is well known: and hence the saying, جاوز الحزام الطُّبيين [*The girth passed beyond the two teats*]; (S;) meaning *the affair,* or *case, became distressing,* and *formidable.* (K in art. طبى.) ___ Hence, also, The حزام [or *swaddling-band*] *of a child in his cradle.* (S.) ___ [And hence, also,] أَخذ حزام الطَّريق *He took the middle,* and *main part,* or *beaten track, of the road.* (TA.)

حزيم : see حازم: and see also حيزوم, in two places.

حزامة : see حزام.

حزَّام *A binder of paper into bundles:* in [the dial. of] Má-wará-en-Nahr. (TA.)

حازِم (S, K) and حزِيم (K) *Possessing the quality of* حزْم [explained above, as meaning *prudence*, or *discretion*, and *precaution;* or *good judgment;* &c.]: or *intelligent; discriminating*, or *discerning; possessing firmness*, or *soundness, of judgment*, or *knowledge, and skill in affairs*, or *experience and good judgment; using precaution in affairs:* (TA:) pl. (of the former, TA) حزَمة (K, TA [in the CK, erroneously, حزَمة]) and حزُم and حزُّم and حزُّام and [of pauc.] أَحزام; (TA;) and (of حزِيم, TA) حزُمآء. (K.)

حيزوم and حزِيم The *breast*, or *chest:* (K:) or the *middle thereof;* (S, K;) and the *part which the* حزام [i. e. *girth* or *girdle*] *embraces*, (S, TA,) *where the heads of the* جوانح [or *ribs of the breast*] *meet, above the lower extremity of the sternum, opposite the* كاهل [or *uppermost third portion of the backbone*]: (TA:) the *part of the breast which is the place of the* حزام: (Ham p. 704, in explanation of the latter word:) and the former word, the *part that surrounds the back and the belly:* or the *ribs of* [*the part where lies*] *the heart:* and the *part of the side of the breast on the right and left of the* حلقوم [or *windpipe*]; (K;) the two parts thus described being called حيزومان: (TA:) pl. of the former حيازيم; (TA;) and of the latter أَحزمة [a pl. of pauc.] (Kr, K) and حزُم [a pl. of mult.]. (K.) One says, اشدد حيزومك لهٰذا الأَمر, and حيازيمك, i. e. *Dispose and subject thyself to this affair,* or *case;* meaning *prepare thyself for it:* and شدَّ حزيمه [*He disposed and subjected*, or *prepared, himself*]: (TA:) or شدُّ الحيازيم is an expression denoting, by way of similitude, *patient endurance* of that which has befallen one. (Ham p. 163.) ___ And the former, The *breast* [or *bows*] *of a ship* or *boat.* (MA.) حيزوم [so in my copies of the S, imperfectly decl., app. regarded as of foreign origin, (not الحيزوم as is implied in the K,)] the name

of *One of the*

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horses of the angels; (S;) *the horse of Gabriel:* (K:) accord. to some, [حيزون,] with ن in the place of the م. (TA.) See also حزم.

أَحزم [*More,* and *most, prudent, discrete,* or *cautious*]. Hence the prov., أَحزم من حربآء [*More prudent,* or *cautious, than a chameleon*]. (Meyd. [See Freytag's Arab. Prov. i. 399.]) Also, applied to a horse, (S,) *Large,* or *full, in the sides,* or *in the sides and belly and flank; contr. of* أَهضم. (S, K.) ___ And, applied to a camel, (TA,) *Large in the* حيزوم: (K:) or *large in the place of the* حزام [or *girth*]. (T, TA.) ___ See also حزم.

أَحزام *i. q.* أَحزاب [pl. of حزب]: (K:) the م is a substitute for the ب. (TA.)

مَحزِم, of a beast, The *part upon which lies the* حزام [or *girth*]. (S.)

مَحزَم : see حزام.

مَحزَمة : see حزام.

حزن

1 **حَزِنَ** , (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. حَزَنٌ; (Msb, TA;) and احتزن , and تحزّن , (S, K,) and تحازن ; (K;) *He was,* or *became, affected with* حُزْن [q. v.; i. e. *he grieved, mourned,* or *lamented;* or *was sorrowful, sad,* or *unhappy;* &c.; عَلَيْهِ and لَهُ *for him* or *it*]. (S, Msb, K.) لَا تَحْزَنْ and لَا تَحْزَنُوا, in the Kur [ix. 40, &c., and iii. 133], do not denote a prohibition of getting حُزْن; for حُزْن does not come by the will of man: the real meaning is *Do not thou,* and *ye, that which engenders* حُزْن; *do not thou,* and *ye, acquire* حُزْن. (Er-Rághib. [But this requires consideration; or, rather, is not in every case admissible.]) حَزَنَهُ, (S, Msb, K,) aor. ـُـ , (Msb, TA,) inf. n. حُزْنٌ; (K;) and احزنه ; *He,* (another person, S,) or *it,* (an affair, or an event, or a case, Msb, K,) *caused him to be affected with* حُزْن [which see below; i. e. *grieved him;* or *caused him to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy;* &c.]: (S, Msb, K:) accord. to Yz, (S,) the former is of the dial. of Kureysh; and the latter, of the dial. of Temeem: (S, Msb:) and so say Th and Az: (Msb, TA:) but the former is said to be the more approved: (TA:) or, accord. to AZ, the aor. of the former is used, but not the pret.; (Msb, TA;) and when the act is ascribed to God, the latter verb is used: Z, also, says that what is well known in usage is the employing the pret. of the latter and the aor. of the former: (TA:) or احزنه signifies *he made him* حَزِين [q. v.]; and حَزَنَهُ, [in some copies of the K حَزَّنَهُ ,] *he made* حُزْن *to be in him:* (Sb, K:) or حَزَنَهُ, *it caused him to fall into* حُزْن. (TA.) حَزُنَتِ الأَرْضُ, (TA,) inf. n. حُزُونَةٌ; (S, TA;) and استحزنت ; (TA;) *The ground was,* or *became, rough,* (TA,) or *rugged and hard.* (S.) ___ One says also of a beast that is not easy to ride upon, يَحْزُنُ المَشْىَ [*He is rough in pace*]: and فِيهِ حُزُونَةٌ [*In him is roughness* in pace]. (TA.)

2 **يَقْرَأُ بِالتَّحْزِينِ** *He reads,* or *recites, with a slender* [*and plaintive*] *voice.* (S, K.) ___ See also 1.

4 **احزنه** : see 1. احزن بنا المنزلُ *The place of alighting,* or *abode, was,* or *became, rough,* or *rugged and hard, with us:* or *made us to be on rugged ground.* (TA.) ___ And احزن *He was,* or *became, in a tract such as is termed* حزن [i. e. *rugged,* or *rugged and hard:* opposed to أَسهل]. (K.) [And hence,] احزنوا *They used roughness* with men: opposed to اسهلوا. (TA in art. سهل.)

5 **تَحَزَّنَ** see 1. ___ تحزّن عليه *He expressed pain, grief,* or *sorrow,* or *he lamented,* or *moaned, for,* or *on account of, him,* or *it;* syn. تَوَجَّعَ. (K.)

6 **تَحَازَنَ** see 1.

8 **إحتزنَ** see 1.

10 **إستحزنَ** see 1.

حَزْنٌ *Rugged* (S, Msb, K) *and hard* (S) *ground:* (S, Msb, K:) or *rugged high ground:* (TA: [see also حزم:]) good land, though hard, is not thus termed: (ISh:) pl. حُزُونٌ: (Msb, TA:) and حَزْنَةٌ signifies the same as حَزْنٌ: (K:) so too, as some say, does حُزُونٌ, with two dammehs; or, as others say, this is a pl. of حَزْنٌ: and you say also أَرْضٌ حَزْنِيَّةٌ [meaning the same as حَزْنٌ, or *land of a rugged,* or *rugged and hard,* or *rugged and high, kind*]. (TA.)

حُزْنٌ and حَزَنٌ, (Lth, S, K,) the former said by AA to be used when the nom. or gen. case is employed, and the latter when the accus. is employed; (TA;) or the former is a simple subst., and the latter an inf. n.; (Msb;) *Grief, mourning, lamentation, sorrow, sadness,* or *unhappiness; contr. of* سُرُورٌ: (S, TA:) or *i. q.* هَمٌّ: (K:) or [هَمٌّ, accord. to common usage, is for some evil that is expected to happen; whereas] حُزْنٌ is *grief arising on account of an unpleasant event that has happened,* or *on account of an object of love that has passed away;* and is the *contr. of* فَرَحٌ: (El-Munáwee, TA:) or *a roughness in the spirit, occasioned by grief:* (Er-Rághib, TA:) pl. أَحْزَانٌ; (K;) [properly a pl. of pauc.; but] it has no other pl. (TA.) [Hence,]

عَامُ الحُزْنِ *The year* [*of mourning;*] *in which died Khadeejeh and Aboo-Tálib:* (IAar, Th, K:) so called by Mohammad. (IAar, Th.) عَنَّا الحَزَنَ الحَمْدُ لِلّٰهِ ٱلَّذِي أَذْهَبَ, in the Kur [xxxv. 31], is said to mean [*Praise be to God, who hath dispelled from us*] *the anxiety* (هَمّ) *of the morning and evening meals:* or *all grieving anxiety of the means of subsistence:* or *the grief of punishment:* or *of death.* (TA.)

حَزَنٌ : see حَزْنٌ, in two places.

حَزُنٌ : see حَزِينٌ.

حَزِنٌ : see حَزِينٌ.

حُزُنٌ : see حَزْنٌ.

حَزَنَةٌ : see حَزْنٌ.

حُزُنَةٌ *Rugged mountains:* pl. حُزَنٌ. (As, S, K.) ___ And [hence,] the pl., *Difficulties, hardships,* or *distresses.* (TA.)

حَزْنِىٌّ A camel *that pastures in a tract such as is termed* حَزْنٌ. (S, TA.) ___ أَرْضٌ حَزْنِيَّةٌ: see حَزْنٌ.

حَزْنَانُ *Affected with vehement,* or *intense,* حُزْنٌ [i. e. *grief, mourning,* &c.]; as also مَحْزَانٌ. (K, * TA.)

حَزُونٌ A sheep, or goat, (شَاةٌ,) *evil in disposition.* (S, K.)

حَزِينٌ (S, Msb, K) and حَزَنٌ (S, K) and حَزُنٌ (K) *Grieving, mourning, lamenting, sorrowful, sad,* or *unhappy:* (S, Msb, * K: * [see also مَحْزُونٌ; with which, accord. to the K, all seem to be syn.; and with which the first may be regarded as properly syn. on the ground of analogy, being from حَزَنٌ, not from حَزُنٌ:]) pl. (of the first, TA) حِزَانٌ and حُزَنَآءُ (K,

TA) and حزانى. (K voce حزين صوت ___.) ضريس *A soft* or *gentle, easy, slender, plaintive, and melodious, voice.* (TA.) ___ مالك الحزين *A certain bird.* (TA. [See art. ملك.])

حزانة A man's *family,* or *household, for whose case he suffers grief and anxiety.* (S, K.) [And simply One's *family,* or *household.*] One says, فلانٌ لا يبالى إذا شبعت خزانته أن تجوع حزانته [*Such a one cares not, when his store-room is full, that his family,* or *household, suffer hunger*]. (A, TA.) *A prior right which the Arabs enjoy over the foreigners, on their first arrival* [*in the territory of the latter*], *with respect to the houses and lands:* (M, K:) or *a condition which the Arabs used to impose upon the foreigners in Khurásán, when they took a town,* or *district, pacifically, that when the soldiery* [*of the former*] *passed by them, singly or in companies, they should lodge them, and entertain them, and supply them with provisions for their march to another district.* (Az, TA.)

حيزون : see حيزوم, in art. حزم.

محزن : see محزون.

محزن [*Grieving,* or *causing to mourn* or *lament,* &c.,] is applied to an event, or a case; and also, but not حازن, to a voice. (TA.)

محزان : see حزنان.

محزون *Grieved;* or *caused to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy;* (AA, S, K;) as also محزن . (K.) ___ محزون اللّهزمة *Rough in the* لهزمة [app. meaning the *angle of the lower jaw,* or the *flesh on that part*]: and *having the* لهزمة *hanging down,* [*by the relaxation of its*

muscle,] *in consequence of grief.* (TA.)

حزو

1 **حزو** , (As, S,) aor. يَحْزُو, (S,) inf. n. حَزْوٌ; (As, TA;) and حَزَى الشَّىْءَ, aor. يَحْزِى, (S,) [inf. n. حَزْىٌ;] *He computed,* or *determined, the quantity, measure,* or *the like, of the thing;* (S;) *he computed by conjecture the quantity,* &c.

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(As, S.) You say, حَزَيْتُ النَّخْلَ, (S, Msb,) inf. n. حَزْىٌ; and حَزَوْتُهُ, inf. n. حَزْوٌ; *I computed by conjecture the quantity of the fruit upon the palm-trees.* (Msb.) In the copies of the K, حَزَّى النَّخْلَ تَحْزِيَةً, meaning خَرَصَهُ, is erroneously put for حَزَى النَّخْلَ حَزْيًا, the words of As. (TA.) ___ حَزَا, (Lth, K,) aor. يَحْزُو, (Lth,) inf. n. حَزْوٌ; (K;) and حَزَى aor., يَحْزِى, (Lth, K,) inf. n. حَزْىٌ; (K;) and تَحَزَّ , (Lth, K,) inf. n. تَحَزُّوٌ and تَحَزٍّ; (K;) *He divined:* (Lth, K, TA:) and particularly *from the flight,* or *cries,* &c., *of birds.* (K.) And حَزَا, (AZ, K,) aor. يَحْزُو, (TA,) inf. n. حَزْوٌ; (AZ;) and حَزَى, aor. يَحْزِى; (TA;) *He chid* birds, *to make them rise and fly,* or *drove* them *away, and divined from their flight,* or *cries,* &c.: (AZ, K, * TA:) and *drove* them: (K, * TA: but the error in the K, mentioned above, makes the verb in this case also, and in the next following, to be حَزَّى, and the inf. n. to be تَحْزِيَةٌ: TA:) [for] when a crow croaks in front of a man, and he desires to obtain some object of want, he says, It is good, and goes forth: when it croaks behind his back, he says, This is evil, and does not go forth: and when a thing passes by him from the direction of his right hand, he augurs good from it; but if from the direction of his left hand, he augurs evil from it. (AZ, TA.) حَزَا الشَّخْصَ, aor. يَحْزُو, (S,) inf. n. حَزْوٌ; (TA;) and حَزَى الشخص, (S, K,) aor. يَحْزِى; (S;) said of the سراب [or mirage], *It raised* [*to the eye*] *the figure of a man or other thing seen from a distance:* (S, K, TA:) or, accord. to IB, the correct phrase is حزى الآل [which may mean that one should say, حَزَى السَّرابُ الآلُ, or حَزَى الآلُ الشَّخْصَ: see آلٌ, in art.

اول]. (TA.)

5 تَحَزَّوَ see 1.

حَزَّآءٌ : see what follows.

حَازٍ One *who computes by conjecture the quantity of fruit upon palm-trees.* (Msb, TA.) ___ *A diviner:* (Lth, TA:) one *who examines the members, and the moles of the face, divining* [*from them*]. (S, Har p. 170.) One says, عَلَى الحَازِى هَبَطتَّ [meaning *Thou hast lighted upon him who is knowing*]. (Har ib.) ___ *An astronomer,* or *astrologer;* as also حَزَّآءٌ . (TA.) ___ The pl. is حُزَاةٌ and حَوَازٍ. (TA.)

حزى

حزو See **حزى**

حس

1 حَسَّ **حَسَّسَ**, (first pers. حَسَسْتُ, or حَسَّسْتُ, and حَسِيتُ, and حَسَيْتُ, and حَسْتُ,) as syn. with أَحَسَّ: see 4, throughout. ___ حَسَّ لَهُ, first pers. حَسَسْتُ, aor. ـِ ; (S, K;) and first pers. حَسَسْتُ, [aor. ـَ ;] (Yaakoob, S, K;) inf. n. حَسٌّ (S, K) and حَسٌّ, (K,) or the latter is inf. n. of both verbs, but the former is a simple subst., (TA,) *He was,* or *became, tender,* or *compassionate, towards him:* (S, K:) [lit., *he felt for him:*] ISd says that, for رَقَقْتُ لَهُ, the explanation of حَسَسْتُ لَهُ, he found in the book of Kr the verb written with ف and ق; but that the former [?] is the right: (TA:) or *he lamented for him;* (Aboo-Málik, TA;) as also حَسْحَسَ لَهُ. (K, * TA.) The Arabs say, إِنَّ العَامِرِىَّ لَيَحِسُّ لِلسَّعْدِىِّ *Verily the 'Ámiree is tender,* or *compassionate, towards the Saadee;* because of the relationship that subsists between them. (TA.) And Abu-l-Jarráh El-'Okeylee said, مَا رَأَيْتُ عُقَيْلِيًّا إِلَّا حَسَسْتُ لَهُ *I have not seen an 'Okeylee without my feeling tenderness,* or *compassion, towards him;* (S, TA;) for the same reason. (TA.) [See حَاسَّةٌ, second signification.] حَسَّهُ, [aor. ـُ , inf. n. حَسٌّ,] *He made his* حِسّ [i. e. *sound,* or *motion,*] *to cease.* (Bd in iii. 145.) ___ Hence, (Bd, ubi suprà,) حَسَّهُمْ, aor. ـُ , (S, A, Bd, Msb,) inf. n. حَسٌّ, (Msb, K,) [and app., accord. to Fr, حَسٌّ, or this may be a simple subst.,] *He slew them:* (Bd, Msb, K:) and *extirpated them:* (K:) or *he slew them quickly:* (A, TA:) or *he extirpated them by slaughter:* (Aboo-Is-hák, S:) or *he slew them with a quick and extirpating slaughter:* or *with a vehement slaughter:* (TA:) it occurs in the Kur iii. 145: (S, A:) accord. to Fr, حَسٌّ, [so in the TA,] in this instance, is the *act of slaying and destroying.* (TA.) [Hence, حُسَّ app. signifies *It was utterly destroyed, so that nothing was left in the place thereof;* and so احتسّ ; for it is said that] حَسٌّ and احْتِسَاسٌ, with respect to anything, signify أَنْ لَا يَتْرُكَ فِى المَكَانِ شَىْءٌ. (TA.) Also حَسَّهُمْ, aor. as above, *He trod them under foot, and despised them.* (TA.) And حَسَّ البَرْدُ الجَرَادَ *The cold killed the*

locusts. (S.) ___ [Hence,] الجَرادُ تَحُسُّ الأَرْضَ *The locusts eat the herbage of the land.* (TA.) And حَسَّ البَرْدُ الكَلَأَ, (S, K,) or الزَّرْعَ, (A,) aor. ـُ, (S, TA,) inf. n. حَسٌّ, (TA,) *The cold nipped, shrunk, shrivelled,* or *blasted,* (lit., *burned,* أَحْرَقَ, q. v.,) *the herbage,* (S, K,) or *the seed-produce.* (A.) حَسَّ الدَّابَّةَ, (S, TA,) or حَسَّهَا بالمِحَسَّةِ, (A,) aor. ـُ, (S,) inf. n. حَسٌّ, (S, K,) *He curried the beast; removed the dust from it with the* مِحَسَّة. (S, A, K, TA.) [See a proverb, voce حَشَّ.] Hence the saying of Zeyd Ibn-Soohán, on the day of the battle of the Camel, when he was carried off from the field, about to die, ادْفِنُونِى فى ثِيَابِى وَلَا تَحُسُّوا عَنِّى تُرَابًا [*Bury ye me in my clothes, and*] *shake not off any dust from me.* (S, TA.)

2 **حَسَّسْتُ الشَّىْءَ** [a mistake in the CK for حَسَسْتُ]: see 4.

4 **احَسَّ الشَّىْءَ**, (S, Msb, K,) inf. n. إِحْسَاسٌ, (Msb,) *He perceived,* or *became sensible of,* (وَجَدَ,) *the* حِسّ (i. e. *motion* or *sound,* TA) *of the thing:* (S, K, TA:) *he knew the thing by means of* [*any of*] *the senses:* (IAth, accord. to his explanation of الإِحْسَاسُ as signifying العِلْمُ بالحَوَاسِّ:) *he ascertained the thing as one ascertains a thing that is perceived by the senses:* (Bd in iii. 45:) *he knew the thing;* or *he perceived it by means of any of the senses;* syn. عَلِمَ به, (Msb,) and عَلِمَهُ, and عَرَفَهُ, and شَعَرَ به; (TA;) as also حَسَّهُ, aor. ـُ, inf. n. حَسٌّ and حِسٌّ and حَسِيسٌ; (TA, in explanation of the saying in the K that حَسَسْتُ الشَّىْءَ [in the CK erroneously حَسَّسْتُ] signifies the same as أَحْسَسْتُهُ;) and in like manner احَسَّ به is syn. with شَعَرَ به; (L, Msb;) and so is حَسَّ به, aor. ـُ, inf. n. حَسٌّ (L, Msb) and حِسٌّ and حَسِيسٌ; (L;) or حِسٌّ is a simple subst.: (M, L:) accord. to Fr, إِحْسَاسٌ is syn. with وُجُودٌ; and Zj says that the meaning of احَسَّ is عَلِمَ and وَجَدَ: (TA:) or احَسَّ signifies *he perceived,* or *became sensible of;* syn. وَجَدَ: and *he thought,* or *opined:* (Akh, S, K:) and *he saw;* syn. أَبْصَرَ: and *he knew:* (K:) and is trans. in these senses by itself, (Akh, S,) or by means of ب: (TA:) and أَحْسَسْتُ به signifies *I knew it certainly; was certain,* or *sure, of it;* (S;) as also حَسِسْتُ به, (S, K,) with kesr; (K;) speaking of news, or tidings: (S:) and for أَحْسَسْتُ, some say أَحْسَيْتُ, (S, Msb, K,)

changing the [second] س into ى; (S, Msb;) and أَحَسْتُ, (T, S, L, K,) with a single س, which is an extr. kind of contraction, (S, K,) but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for أَحْسَسْنَ, we find أَحَسْنَ; (S;) and in like manner, for حَسَسْتُ, (S, K,) or حَسَسْتُ, (Msb,) some say حَسِيتُ, (T, S, M, L,) and حَسَّيْتُ, (M, L, Msb, K, [in the CK حَسْتُ, which is the modern vulgar form,]) and حَسْتُ. (Abu-l-Hasan, IAar, T, M, L.) You say, احسه بعينه [*He perceived him,* or *it, with his eye*]; (Ibn-Zekereeyà, TA in art. جس;) and so حَسَّهُ. (Sgh, TA ibid.) [In the present art. in the TA, it is said that حَسَّهُ بالنصل is syn. with أَحَسَّهُ: but بالنّصل is evidently a mistranscription for بالبصر.] And it is said in the Kur [iii. 45], فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الكُفْرَ *And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses:* (Bd:) or *opined it;* or *perceived it,* or *became sensible of it:* (Akh, S:) or *saw it:* (Lh, TA:) or *knew it,* or *perceived it sensibly.* (Msb.) And in the same [xix. last verse], هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ *Dost thou see of them any one?* (TA.) You say also, هَلْ أَحْسَسْتَ الخَبَرَ *Hast thou known the news?* (TA.) And أَحْسَسْتُ بالخبر, and أَحْسَيْتُ به, and حَسَسْتُ به, and حَسِيتُ به, *I knew the news certainly.* (S.) And أَحْسَسْتُ الخبر, and أَحْسَتْهُ, and حَسِيتُهُ, and حَسَتْهُ, *I knew somewhat of the news.* (T, L, TA.) And ما أَحْسَسْتُ باخبر, and ما احْسَتْ به, and ما حَسِيتُ به, and ما حَسْتُ, *I knew not aught of the news.* (T, L, TA.)

5 **تحسّس** *He listened* to the discourse of people: (El-Harbee, K:) accord. to Aboo-Mo'ádh, it is similar to تَسَمَّعَ and تَبَصَّرَ: (TA:) or *he sought repeatedly,* or *time after time, to know* a thing, *by the sense* (الحاسة) [of hearing &c.]: (Har p. 678:) or (so accord. to the TA, but in the K and,) *he sought after,* (Msb, K.) or *sought after repeatedly,* or *time after time,* (Msb,) news, or tidings, of a people, in a good cause; (K;) تجسّس signifying the doing the same in an evil cause: A'Obeyd says, you say, تَحَسَّسْتُ الخَبَرَ

and تَحَسَّسَتْهُ; and Sh says that تَنَدَّسَتْهُ is similar to it; and IAar, that تَحَسَّسْتُ الخَبَرَ and تَبَجَّسَتْهُ [but this is app. a mistranscription for تَبَحَّثَتْهُ] signify the same. (TA.) You say also, تحسّس من الشَّيْءِ *He asked,* or *inquired, after news,* or *tidings, of the thing.* (S, TA.) And تحسّس فلانًا, and من فلانٍ, *He inquired,* or *sought for information, respecting such a one;* as also تجسّس: or the former signifies *he sought after him for himself;* and the latter, he sought after him for another. (TA, art. جس.) The passage in which it occurs in the Kur xii. 87, has been differently interpreted, accord. to the several explanations here given. (TA.) See also 7.

7 **انحسّ** *It became pulled out* or *up* or *off; became eradicated,* or *displaced; fell,* or *came, out;* syn. انْقَلَعَ: (S, K:) *it fell; fell off;* or *fell continuously, by degrees,* or *one part after another;* syn. تَحَاتَّ, (S, K,) and تَسَاقَطَ: (A, TA:) *it broke in pieces:* (TA:) said by Az to be a dial. var. of انْحَتَّ. (TA.) You say, انحسّت أَسْنَانُهُ (S, TA) *His teeth fell,* or *came, out,* (انقلعت,) *and broke in pieces.* (TA.) And انحسّ شَعْرُهُ *His hair fell off continuously.* (A.) And in like manner, تَحَسَّسَتْ أَوْبَارُ الإِبِلِ, (TA,) and تَحَسْحَسَتْ, (K, TA,) *The fur of the camels fell off continuously, and became scattered.* (K, * TA.)

8 **احتسّ**: see حَسَّهُ.

R. Q. 1 **حَسْحَسَ لَهُ**: see حَسَّ لَهُ.

R. Q. 2 **تَحَسْحَسَتْ أَوْبَارُ الإِبِلِ**: see 7.

حَسٌّ [accord. to some, a subst. from 1, q. v., in several senses explained above; but accord. to others, an inf. n. As a simple subst., it is often used as syn. with حَاسَّةٌ in the first of the senses assigned to the latter below; i. e., *A sense; a faculty of sense;* as, for instance, in the K in art. سمع. ___ Hence الحِسُّ المُشْتَرَكُ: see art. شرك]. *A sound:* (K:) or *a low,*

faint, gentle, or *soft, sound;* as also حَسِيسٌ : (S, Mgh, Msb, TA:) [in the present day it often signifies the *voice* of a man or woman; and particularly *when soft:*] *a plaintive voice* or *sound, in singing* or *weeping,* and *such as that of a lute;* syn. رَنَّةٌ: (TA:) or حَسِيسٌ , [or both,] the *sound by which a thing is perceived:* (Bd in xxi. 102:) and the former, *motion:* (K:) and the *passing* of anything *near by one, so that he hears it without seeing it;* as also حَسِيسٌ . (K TA.) It is said in the Kur [xxi. 102], لَا يَسْمَعُونَ حَسِيسَهَا *They shall not hear its low sound:* (S:) [meaning, that of hellfire:] or *the sound by which it shall be perceived:* (Bd:) or *the motion of its flaming.* (TA.) And in a trad., فَسَمِعَ حِسَّ حَيَّةٍ *And he heard the motion,* and *the sound of the passing along, of a serpent.* (TA.) And you say, مَا سَمِعَ لَهُ حِسًّا وَلَا جِرْسًا *He heard not any motion, nor any sound, of him,* or *it.* (TA.) It may refer to a man and to other things; as, for instance, wind. (TA.) *A pain which attacks a woman after childbirth,* (S, A, K,) *in the womb:* (A:) or the *pain of childbirth, when the latter is* [*first*] *felt:* but the former meaning is confirmed by a trad. (TA.) ___ حَشَشُ الْحُمَّى *The commencement of fever, when the latter is* [*first*] *felt;* (TA;) as also حَسَاسُهَا : (Lh, TA:) or حَسٌّ signifies *a touch,* or *slight affection,* of fever, *at its very commencement.* (TA.) *Cold that nips, shrinks, shrivels,* or *blasts,* (lit., *burns,* يُحْرِقُ, for which, in the TA, is substituted يَقْطَعُ,) *the herbage.* (S, K.) [See also حَاسَّةٌ.]

حَسَاسٌ , with fet-h, *Perception by means of any of the senses;* syn. وُجُودٌ. (L, TA.) Hence the proverb, لَا حَسَاسَ مِنْ ٱبْنَىْ مَوْقِدٍ [*There is no perceiving of the two sons of the place of the kindling of fire*]: (L, TA:) for they say that two men used to kindle a fire in a road, and, when people passed by them, to entertain them as guests; and a party passing by when they had gone, a man said these words. (L.) And hence the saying, ذَهَبَ فُلَانٌ فَلَا حَسَاسَ بِهِ *Such a one has gone, and there is no perceiving him:* or *there is no*

perceiving his place. (TA.)

حسَاسُ الحُمَّى : see حسٌّ.

سنةٌ حَسُوسٌ *A year of severe sterility and drought;* (S, K; *) *in which is little good fortune;* (TA;) as also حَاسُوسٌ : (K:) or *a year that consumes everything.* (TA.)

حَسِيسٌ : see حسٌّ, in four places. *Slain; killed.* (S, Msb.)

حِسِّيٌّ [*Relating to sense; sensible,* or *perceptible by sense;*] *opposed to* مَعْنَوِيٌّ. (Kull p. 101 &c.)

حَسَّاسٌ *Having strong perception:* an epithet applied in this sense to the devil. (TA.) ___ رَجُلٌ حَسَّاسٌ لِلْأَخْبَارِ *A man having much knowledge of news.* (Msb.) ___ القُوَّةُ الحَسَّاسَةُ [*The sensitive faculty*]. (Er-Rághib, TA in art. حى.)

حَاسُوسٌ *One who searches for news* or *tidings;* (TA;) like جَاسُوسٌ: (K, TA:) or the former relates to good, and the latter to evil. (K, TA.) *Unfortunate; unlucky;* (IAar, K;) as also مَحْسُوسٌ ; (Lh, TA;) applied to a man. (IAar, K.) ___ See also حَسُوسٌ.

حَاسَّةٌ sing. of حَوَاسُّ, (A, Msb, K,) which signifies The five *senses;* (S, Msb;) the *hearing,* the *sight,* the *smell,* the *taste,* and the *touch:* (S, Msb, K:) these are the external: the internal are also five; but authors disagree respecting the seats thereof. (TA.) [See also حسٌّ.] ___ [*A feeling;* as in the saying,] أَطَّتْ لَهُ مِنِّى حَاسَّةُ رَحِمٍ [*A feel-ling of relationship,* or *consanguinity, pleaded for him on my part*]. (Aboo-Málik, TA.) ___ [*An organ of sense;* as when you say,] العَيْنُ حَاسَّةُ الرُّؤْيَةِ [العين *is the organ of the sense of sight*]. (S in art. حاسَّةٌ.) [عين also signifies *A thing that destroys, consumes,* or *injures, herbage* or *the like.* Hence,] حَوَاسُّ الأَرْضِ *Cold* and *hail* [in one copy of the S *heat*] and *wind* and *locusts* and *the*

beasts [*that pasture*]: (S, K:) these also being five. (S.) You say, أَصَابَتِ الأَرْضَ حَاسَّةٌ *Cold smote the land:* (Lh, TA:) the ة is to denote intensiveness. (TA.) [See also حسٌّ, last signification.] And أَصَابَتْهُمْ حَاسَّةٌ *Injury befell them* (S, TA) from cold (S, A, TA) or some other cause. (S.) حَاسَّةٌ also signifies *Wind that removes the dust into the pools of water left by torrents, and fills them, so that the moist earth dries up.* (AHn, TA.) And *Locusts eating the herbage of the land.* (TA.) You say also, مَرَّتْ بِالقَوْمِ حَوَاسٌّ, meaning *Severe years passed over the people.* (Lh, TA.)

البَرْدُ مَحَسَّةٌ لِلْكَلَأِ, (S, TA,) and لِلنَّبَاتِ, (A, TA,) *The cold is a cause of nipping, shrinking, shrivelling,* or *blasting,* (lit., *of burning,* see 1,) *to the herbage.* (S, TA.)

مَحَسَّةٌ *A currycomb;* syn. فُرْجُونٌ; (S, A, * K;) it is *an instrument of iron, having teeth like the* مُشْطٌ. (TA in art. نمص.)

مَحْسُوسٌ pass. part. n. of 1, q. v. ___ [As a subst. it means *A thing perceived by any of the senses; an object of sense:* pl. مَحْسُوسَاتٌ [lit., *The way that is sensibly perceived;* app., *the milky way in the sky:* or] *the tract in the sky along which* (مِنْهَا) *the* [*wandering*] *stars* [or *planets*] *take their courses.* (TA voce الطَّرِيقُ المَحْسُوسَةُ.) ___.] المَجَرَّةُ *Land smitten by locusts.* (TA.) See also حَاسُوسٌ.

حسب

1 **حسبه** , (S, A, Mgh, &c.,) aor. ـُ , (S, Mgh, Msb, &c.,) inf. n. حَسْبٌ (S, A, Mgh, Msb, K) and حُسْبَانٌ (S, Mgh, Msb, K) and حُسْبَانٌ (K) and حِسَابٌ (S, K,) which is generally an inf. n. of this verb, but sometimes of حَاسَبَ, (TA,) and حَسَابَةٌ (S, K) and حُسْبَةٌ, (Msb, K,) or this is like قُعْدَةٌ and رُكْبَةٌ, [denoting a mode, or manner,] as in a verse of En-Nábighah cited below, (S,) and حِسْبَةٌ, which is of rare occurrence, (MF, TA,) *He numbered, counted, reckoned, calculated,* or *computed, it;* (S, A, Mgh, Msb, K;) namely, property [&c.]. (A, Mgh, Msb.) You say, مَنْ يَقْدِرُ عَلَى عَدِّ الرَّمْلِ وَحَسْبِ الحَصَى [*Who can count the sands, and number the pebbles?*]. (A.) And أَلْقِ هٰذَا فِى الحُسْبِ [*Throw thou this into the reckoning*]; i. e., *into what thou hast reckoned.* (A.) والشَّمْسُ والقَمَرُ بِحُسْبَانٍ, in the Kur [lv. 4], means *And the sun and the moon* [run their courses] *according to a* [certain] *reckoning;* or *through a series of mansions* [or *constellations*], the bounds of which they do not transgress: (TA:) or بحسبان alludes to the numbers of the months and years and all other times: [but properly speaking,] حسبان is here an inf. n.: (Zj, TA:) or, accord. to Akh, a pl. of حِسَابٌ; (S, TA;) and so says AHeyth: or, accord. to some, it is here a proper subst., signifying the *firmament.* (TA.) حُسْبَانًا in the Kur vi. 96 is held by Akh to be for بِحُسْبَانٍ, meaning بِحِسَابٍ [as in the phrase quoted above, from the Kur lv. 4, accord. to the first explanation]. (TA.) And حُسْبَانُكَ عَلَى ٱللّٰهِ signifies حِسَابُكَ عَلَى اللّٰهِ [*On God be it to reckon with thee:* see also حَسِيبُكَ ٱللّٰهُ]. (TA.) Az says that the reckoning in buying and selling is termed حِسَابٌ because one knows thereby what is sufficient. (TA.) وَٱللّٰهُ سَرِيعُ الحِسَابِ, in the Kur [ii. 198, &c., *God is quick in reckoning*], signifies that his reckoning is necessary, or of necessity, and that his reckoning with one person does

not divert Him from reckoning with another. (TA.) And يرزق من يشآء بغير حساب, in the Kur [ii. 208, &c., *He supplieth whom He willeth, without reckoning*], means *without sparing*, or *scanting;* as when a man expends without reckoning: but the phrase is variously explained, as meaning *without appointing for any one what is deficient:* or *without fearing that any one will call Him to account for it:* or *without the receiver's thinking that He will bestow upon him*, or *without his reckoning upon the supply;* so that it may be from حسب he thought, or from حسب he reckoned. (L, TA.) The saying, cited by IAar,

* يَا جُمْلُ أَسْقَاكَ بِلَا حِسَابَهْ *

as related by J [in the S], but correctly أُسْقِيت, (TA,) means [*O Juml, mayest thou be given rain*] *without reckoning*, and *without measure.* (S.) An instance of حِسْبَة as similar to قِعْدَة and رِكْبَة occurs in the saying of En-Nábighah,

* فَكَمَّلَتْ مِائَةً فِيهَا حَمَامَتُهَا *
* وَأَسْرَعَتْ حِسْبَةً فِى ذٰلِكَ العَدَدِ *

[*And she completed a hundred, in which was her pigeon; and she was quick in the mode of computing that number*]. (S.) حَسِبَهُ كَذَا, [a verb of the kind termed أَفْعَالُ القُلُوبِ, having two objective complements, the former of which is called its noun, and the latter its enunciative,] aor. ـَـ and ـِـ ; (S, Msb, K;) the former the more approved, (TA,) of the dialects of all the Arabs except Benoo-Kináneh; the latter aor. being peculiar to the dial. of this tribe, (Msb,) and contr. to analogy, (S, Msb,) for by rule it should be ـَـ [only]; and حَسِبَ is the only verb of the measure فَعِلَ having both يَفْعَلُ and يَفْعِلُ as the measures of its aor. except نَعِمَ and يَئِسَ and يَبِسَ [and وَعِرَ and وَحِرَ and بَئِسَ and وَلِهَ and وَهِلَ mentioned by Ibn-Málik (with the preceding) cited in the TA voce وَرِثَ]; but eight verbs having an unsound letter for the first radical have kesreh to the medial radical in the pret. and aor., viz., وَثِقَ and وَرِثَ and وَرِعَ and وَرِمَ and وَرِيَ and وَفِقَ and وَلِيَ and

ومق; (S;) inf. n. حسبان (S, Mgh, Msb, K) and محسبة and محسبة (S, K) and حساب; (TA; [but see what follows;]) *He* [*counted, accounted, reckoned,* or *esteemed,* meaning] *thought,* or *supposed, him,* or *it, to be so.* (S, Mgh, Msb, K.) You say, حسبته صالحا [*I counted him,* or *thought him, good,* or *righteous*]. (S.) And حسبت زيدا قائما [*I thought Zeyd to be standing*]. (Msb.) And ما كان فى حسبانى كذا [*Such a thing was not in my thought*]: you should not say فى حسابى, (K,) unless you mean thereby *it was not included in my reckoning,* or, by amplification of the sense, *I did not think it.* (MF.) حسب, aor. ـُ, (S, Msb, K,) inf. n. حسابة (S, K) and حسب, (Msb, K,) *He was,* or *became, characterized,* or *distinguished, by what is termed* حسب *as explained below* [i. e. *grounds of pretension to respect* or *honour;* &c.]. (S, Msb, K.)

2 **حسّبه**, inf. n. تَحْسِيب: see 4. ___ Also *He placed a pillow for him; supported him with a pillow;* (S, K;) *seated him upon a* حسبانة, or محسبة. (TA.) ___ And hence, *He honoured him.* (L.) ___ *He buried him:* (TA:) or *buried him in stones:* [see حسب:] or *buried him wrapped in grave-clothing:* namely, a dead person. (K, TA.) ___ Nuheyk El-Fezáree says, (S, TA,) addressing 'Ámir Ibn-Et-Tufeyl, (TA,)

* لَتَقَيْتَ بالوجعآء طَعنةَ مُرْهَفٍ *
* حَرَّانَ أَوْ لَثَوَيْتَ غَيْرَ مُحَسَّبِ *

(S, TA) *Thou wouldst have avoided, by* turning *thy hinder part, the thrust* [*of a thin, thirsty weapon*], *or thou wouldst have taken thy restingplace* (TA) *not honoured,* or *not shrouded,* (S, TA,) or *not pillowed:* غير محسّب being variously rendered: one person prefers the meaning *not buried:* Az says that the signification of burial in stones and that of wrapping in grave-clothes, assigned to the verb, were unknown to him; and that غير محسّب signifies *not supported with a pillow.* (TA.)

3 **حاسبه** , inf. n. مُحَاسَبَةٌ (S, TA) and sometimes حِسَابٌ, which is also an inf. n. of حَسَبَ, or, accord. to Th, it seems to be a quasi-inf. n., (TA,) [*He reckoned with him.*] And حَاسَبَهُ عَلَيْهِ [*He called him to account for it*]. (TA.)

4 **احسبه** , (Th, S, K,) inf. n. إِحْسَابٌ, (TA,) *He gave him what sufficed,* or *satisfied, him,* مِنْ كُلِّ شَىْءٍ *of everything:* (Th, TA:) *he contented him:* (K:) or *he gave him what contented him;* as also حَسَّبَهُ : (S:) and both verbs, inf. n. of the latter تَحْسِيبٌ, *he gave him to eat and drink until he was satisfied:* (K:) and the former, [or both,] *he gave him until he said* حَسْبِى [*It is sufficient for me*]. (AZ, S.) You say also, أَعْطَى فَأَحْسَبَ *He gave, and gave much:* (S:) and احتسبته , [if not a mistranscription for أَحْسَبَتْهُ,] *I gave him much.* (A, TA.) ___ Also *It* (a thing, S, Msb,) *sufficed him:* (S, A, Msb:) *he sufficed him.* (TA.) You say, مررت برجلٍ أَحْسَبَكَ من رجلٍ, and [برجلَيْنِ أَحْسَبَاكَ] من رجلَيْنِ, and [برجالٍ أَحْسَبُوكَ] من رجالٍ, *I passed by a man sufficient for thee as a man,* i. e., *supplying to thee the place of any other* [by his excellent qualities], and *by two men* &c., and *by men* &c. (S.) [The verb here is rendered, in grammatical analysis, by its act. part. n. See also حَسْبُ.]

5 **تحسب** *He sought,* or *sought leisurely and repeatedly, to learn* news: (A, K, * TA:) *he sought after* news: (K, * TA:) *he inquired,* or *asked, respecting* news; (S, K, * TA; [in the CK, استخير is erroneously put for استخبر;]) of the dial. of El-Hijáz: (TA:) *he searched after* news *as a spy.* (A 'Obeyd, TA.) It is said in a trad., accord. to one reading, كَانُوا يَجْتَمِعُونَ فَيَتَحَسَّبُونَ الصَّلَاةَ *They used to assemble, and endeavour to ascertain the time of prayer:* but the common reading is يَتَحَيَّنُونَ. (TA.) Also *He reclined upon a pillow.* (K.)

8 **احتسب** [for احتسب أَجْرًا *He reckoned upon a reward:* or] *he sought a reward* [from God in the world to come]. (TA.) ويرزقه من حيث لا يَحْتَسِبُ, in the Kur lxv. 2, means [*And He will supply him with*

the means of subsistence] *whence he does not reckon,* or *expect; whence does not occur to his mind.* (Bd, Jel.) And مَنْ صَامَ رَمَضَانَ إِيمَانًا وَٱحْتِسَابًا, in a trad., *Whoso fasteth during Ramadán, believing* in God and his Apostle, *and* [*reckoning upon a reward,* or] *seeking a reward* from God. (Mgh, * TA.) You say also, احتسب بِكَذَا أَجْرًا عِنْدَ ٱللّٰهِ (S, K) *He reckoned upon obtaining,* [or *he sought,*] *by such a thing,* or *such an action, a reward from God:* (PS:) or *he prepared,* or *provided, such a thing, seeking thereby a reward from God.* (K.) And احتسب عِنْدَ ٱللّٰهِ خَيْرًا *He prepared,* or *provided, in store for himself, good,* [i. e. *a reward,*] *with God.* (A, Mgh.) And احتسب الأَجْرَ عَلَى ٱللّٰهِ *He laid up for himself, in store, the reward, with God, not hoping for the reward of the present life;* احْتِسَابُ الأَجْرِ relating only to an action done for the sake of God. (Msb.) [Hence,] احتسب وَلَدَهُ, (A, Mgh,) or ٱبْنَهُ, (Msb,) or ٱبْنًا, or بِنْتًا, (S, K, *) is said when one has lost by death an adult child or son or daughter; (S, A, Mgh, Msb, K;) meaning *He prepared,* or *provided, in store for himself, a reward, by his patience on the occasion of his being afflicted and tried by the death of his adult child:* (Mgh, * TA:) when a man has lost by death a child not arrived at the age of puberty, you say of him, افْتَرَطَهُ. (S, A, Msb, K.) [Hence also,] احتسب عَمَلَهُ [*He reckoned upon,* or *prepared for himself, a reward by his deed:* or] *he did his deed seeking a reward from God in the world to come.* (L, TA.) ___ احْتَسَبْتُ بِالشَّيْءِ *I included the thing in a numbering,* or *reckoning;* or *made account of it; accounted it a matter of importance.* (Msb.) And فُلَانٌ لَا يُحْتَسَبُ [for لا يحتسب به] *Such a one is made no account of; is not esteemed,* or *regarded, as of any account,* or *importance.* (A, TA.) ___ احْتَسَبْتُ عِنْدَهُ means اكْتَفَيْتُ [*I was,* or *became, sufficed,* or *contented, thereat,* or *with him,* or *at his abode*]. (A, TA.) [And IbrD thinks that the verb has the same signification in the phrase احتسبت عليه بالمال, quoted in the TA from the A; holding عليه to be here used in the sense of عنه; so that the meaning is *I was,* or

became, sufficed, so as to have no need of him, or *it, by the property:* but I doubt whether this phrase be correctly transcribed.] ___ احتسب also signifies انتهى [*He abstained,* or *desisted;* app. as one sufficed, or contented]. (K.) ___ And احتسب عليه كذا *He disapproved and disallowed his doing,* or *having done, such a*

thing; (S, K; *) namely, a foul deed: (TA:) whence the appellation مُحْتَسَبٌ . (K.) And accord. to some, احتسب ٱللّٰه عليه means *He said, May God take,* or *execute, vengeance upon him;* or *punish him;* for his evil deeds. (Har p. 371. [See حسيب.]) [In the present day, احتسب عليه is used as meaning *He prayed for aid against him by saying,* حسبنا ٱللّٰه *God is,* or *will be, sufficient for us.*] ___ You say also, احتسب فلانًا, (K,) or احتسب ما عنده, (A,) meaning *He endeavoured to learn what such a one had* [*in his mind,* or *in his possession*]. (A, K, * TA.) ___ See also 4.

9 احسبّ *He* (a camel) *was,* or *became, of a white colour intermixed with red* (S, TA) *and with black.* (TA.)

حَسْبٌ *Sufficiency.* (K voce حسب ___.) هسب is a [prefixed] noun (S) [syn. with كَفْىٌ, as is implied in the K voce قَطْ; or] syn. with كَافٍ; (Msb;) or [virtually] meaning كَفَى [as a pret. in the sense of an emphatic aor.]; (S, K;) or يَكْفِى: (TA:) Sb says that it is used to denote the being sufficed, or content. (TA.) You say, حسبك درهم [and بحسبك درهم, in which latter the ب is redundant; meaning *Thy sufficiency,* or *a thing sufficing thee, is a dirhem;* a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بحسبك is an enunciative put before its inchoative, (as also حسبك,) so that the meaning is, *a dirhem is a thing sufficing thee,* i. e. *a dirhem is sufficient for thee;* as is shown in a marginal note in my copy of

the Mughnee, in art. ب; or, accord. to the S and K, *a dirhem suffices thee:* accord. to Bd (iii. 167), بحسبك means مُحْسِبُكَ, and كَافِيكَ, from أَحْسَبَهُ meaning كَفَاهُ; and is shown to have this meaning by its not importing a determinate signification in consequence of its being a prefixed noun with its complement in the saying, هٰذَا رَجُلٌ حَسْبُكَ *This is a man sufficing thee*]. (S, Msb, K.) You say also, حَسْبُكَ ذٰلِكَ *That is,* or *will be,* [or *let that be,*] *sufficient for thee.* (TA.) And حَسْبُكَ ٱللّٰهُ, in the Kur viii. 65, *God is,* or *will be, sufficient for thee.* (Fr, TA. See also حَسِيبُكَ ٱللّٰهُ.) And حَسْبُكَ بِصَدِيقِنَا [*A person sufficing thee is our friend*]; in which the ب is added to denote emphatic praise. (Fr, TA in art. ب.) In the saying, هٰذَا رَجُلٌ حَسْبُكَ مِنْ رَجُلٍ *This is a man sufficing thee as a man,* i. e. *supplying to thee the place of any other* [by his excellent qualities], (S, K,) and مَرَرْتُ بِرَجُلٍ حَسْبُكَ مِنْ رَجُلٍ *I passed by a man sufficing thee as a man,* (TA,) حسبك is an expression of praise, referring to the indeterminate noun [رجل]; because, in its case, [what is originally (see below)] an inf. n. (فَعْلٌ [under which term lexicologists, but not grammarians, include the مَصْدَر]) is rendered, in grammatical analysis, by another word, [i. e., by an act. part. n.,] as though one said مُحْسِبٌ لَكَ, or كَافٍ لَكَ. (S. [Thus حسبك in these two instances is a صِفَة, i. e. an epithetic phrase; and من رجل is a تَمْيِيز, i. e. a specificative phrase.]) When the noun to which حسبك refers is determinate, you put حسب in the accus. case, as a حال, i. e. a denotative of state; as in the saying, هٰذَا عَبْدُ ٱللّٰهِ حَسْبُكَ مِنْ رَجُلٍ *This is 'Abd-Allah; being one sufficing thee as a man.* (S. [Here من رجل is, as before, a specificative phrase.]) [See also 4, the corresponding verb.]) حسب, in this manner, is used alike as sing. and dual and pl.; (S, K;) being [originally] an inf. n. (S.) It is also used alone, [as a prefixed noun of which the complement is understood,] as in the phrase زَيْدٌ حَسْبُ, without tenween, for حَسْبِي or حَسْبُكَ [&c., meaning *Zeyd is sufficient for me* or *for thee* &c.]; like as one says, جَآءَنِي زَيْدٌ لَيْسَ غَيْرُ, for لَيْسَ غَيْرُهُ عِنْدِي. (S. [That is, حَسْبُ, when thus used, is subject to the same rules as غير and قبل, and بعد &c. when so used.]) ___ See also حسب, in three places. Also, (TA,) and حَسْبَةٌ, (K,) *Burial* of the dead: (TA:) or *burial* of the dead *in stones* [app. meaning *in a grave cased with stones*]: or *burial* of the dead *wrapped in grave-clothes:* like تَحْسِيبٌ. (K. [See 2.])

حَسَبٌ *i. q.* مَحْسُوبٌ ; (S, K;) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the sense of مَنْفُوضٌ; (S;) *Numbered, counted, reckoned, calculated,* or *computed.* (S, K.) ___ *A number counted.* (L.) ___ *Amount, quantity,* or *value.* (L.) Sometimes, (S, L, K,) by poetic license, (S,) and in prose, (L,) حَسْبٌ. (S, L, K.) You say, الأَجْرُ بِحَسَبِ مَا عَمِلْتَ, and بِحَسْبِ, *The recompense is,* or *shall be, according to the amount,* or *quantity,* or *value, of thy work.* (L.) And يُجْزَى المَرْءُ عَلَى حَسَبِ عَمَلِهِ *The man is,* or *shall be, paid according to the amount,* or *quantity, of his work.* (Msb.) And عَلَى حَسَبِ مَا أَسْدَيْتَ إِلَيَّ شُكْرِى لَكَ [and حَسْبَمَا (for عَلَى حَسَبِ مَا)] *According to the amount,* or *value, of the benefit,* or *benefits, that thou hast conferred upon me are my thanks to thee.* (L.) And لِيَكُنْ عَمَلُكَ بِحَسَبِ ذٰلِكَ *Let thy deed,* or *work, be correspondent to the quantity,* or *number, of that:* or *adequate,* or *equivalent, to that.* (S.) And هٰذَا بِحَسَبِ ذَا *This is equal in number* or *quantity,* or *is equivalent, to that.* (K.) And مَا أَدْرِى مَا حَسَبُ حَدِيثِكَ, i. e. مَا قَدْرُهُ [app. *I know not what is the value of thy story*]. (Ks, S.) And أَحْسَنْتُ إِلَيْهِ حَسَبَ الطَّاقَةِ and عَلَى حَسَبِ الطَّاقَةِ *I benefited him according to the measure of ability.* (Mgh.) ___ Also [*Grounds of pretension to respect* or *honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated,* or *recounted, as causes of glorying:* and hence signifying *nobility; rank* or *quality; honourableness,* or *estimableness, from whatever source derived:*] originally, (MF,) *what one enumerates,* or *recounts, of the deeds,* or *qualities, in which his ancestors have gloried:* (S, A, Mgh, * K, MF:) secondly, *what one enumerates,* or *recounts, of his own deeds,* or *qualities, in which he glories:* thirdly, *what one enumerates,* or *recounts, of any deeds,* or *qualities, that are causes of his glorying, of whatever kind they be:* (MF:) or the *memorable deeds,* or *qualities, of one's ancestors;* and *one's*

own deeds, or *qualities, in which he glories;* because they were enumerated, or recounted, by the Arabs in contending, or disputing, for glory; (T, Msb, * TA;) the latter consisting in *such qualities as courage, and good disposition, and liberality:* (Msb:) or *what are enumerated,* or *recounted, of generous actions,* or *qualities:* (Msb:) or *good actions,* or *conduct, of oneself,* and *of one's ancestors:* (Sh, Mgh:) or *generosity,* or *nobility, of actions* or *conduct:* (IAar, K:) or *righteous, virtuous,* or *good, actions* or *conduct:* (K:) or *good disposition:* (TA:) or *religion;* (S, Msb, K;) *piety;* because true nobility consists in religion or piety: (MF:) or *wealth;* (S, K;) because it serves in lieu of true nobility: (TA:) in this sense, and in the sense next preceding, it has no corresponding verb: (TA:) or *state,* or *condition;* [i. e. *good state* or *condition;*] syn. بَالٌ [i. q. حَالٌ]: (K:) or *intellect,* or *understanding:* (MF:) and a man's *relations, consisting of his children and others:* pl. أَحْسَابٌ. (Az, Mgh.) Accord. to ISk, (S, Msb,) حَسَبٌ and كَرَمٌ may pertain to him who has not noble ancestors; but not شَرَفٌ nor مَجْدٌ. (S, Msb, * K.) حَسَبٌ is also used elliptically, (Mgh, TA,) [in the sense of حَسِيبٌ, q. v.,] for ذُو حَسَبٍ, (TA,) and for ذُوو حَسَبٍ. (Mgh.) ___ اشْتَرَى بِالْحَسَبِ *He bought* a thing *in an honourable manner with respect to himself and the seller:* حَسَبٌ, here, is said to be from حَسَّبَهُ he honoured him; or from حُسْبَانَةٌ a small pillow [because him for whom you put a pillow you honour: see 2]. (TA.)

حُسْبَةٌ, in a camel, *A colour in which are whiteness and redness* (K, TA) *and blackness:* (TA:) in a man, [*a reddish colour such as is termed*] شُقْرَةٌ *in the hair of the head:* (K:) and also in a man, (K, TA,) and in a camel, (TA,) *whiteness and redness produced by a whiteness of the skin arising from disease and infecting the hair* [*so as to turn it red*]: (K, TA:) accord. to IAar, *blackness inclining to redness.* (TA.) ___ Also *Leprosy.* (K.)

حِسْبَةٌ [originally The act of *numbering, counting,* &c.: or *a mode,* or *manner, of numbering,* &c.:

see 1. ___] A subst. from احتسب أَجرًا; (S, Msb, K;) *syn. with* احتساب (A) [as meaning *A reckoning upon,* or *seeking,* or *preparing* or *providing,* or *laying up for oneself in store, a reward in the world to come*]. You say, فعلهُ حسبةً [*He did it reckoning upon,* or *seeking,* &c., *a reward in the world to come*]. (A, TA.) ___ هو حسن الحسبة *He is good in respect of managing, conducting, ordering,* or *regulating,* (S, A, Msb, K,) *and examining,* or *judging,* (Msb,) *and sufficing,* (A,) فى الأَمر *in the affair.* (S, A, Msb.) This is not from احتساب الأَجر; for احتساب الاجر relates only to an action done for the sake of God. (Msb.) *A reward,* or *recompense:* pl. حسب. (S, K.) [The *office of the* محتسب.] See also حسب, last sentence.

حسبانٌ : see حساب. Also *A punishment.* (S, K.) ___ *A calamity; an affliction with which*

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a man is tried. (Aboo-Ziyád, K.) ___ *Evil; mischief.* (Aboo-Ziyád, K.) ___ *Locusts.* (Aboo-Ziyád, S, K.) ___ *Dust:* or *smoke:* syn. عجاج. (K.) ___ *Fire.* (TA.) This, and each of the five significations next preceding, and that next following, have been assigned to the word as used in the Kur xviii. 38. (TA.) See also حسبانة. ___ *Small arrows,* (Mgh, Msb, K,) or *short arrows,* (S,) *which are shot from Persian bows:* (Mgh, Msb:) said by IDrd to be, in this sense, postclassical: (TA:) or *arrows which a man shoots in the hollow of a reed,* or *cane; drawing the bow, he discharges twenty of them at once, and they pass by nothing without wounding it, whether it be an armed man or another object; they come forth like rain, and scatter among the people:* (ISh, TA:) or *small arrows, with slender heads, in the hollow of a reed,* or *cane, which, when discharged, come forth like a shower of rain, and scatter, and pass by nothing without*

wounding it: (Az, Msb:) or *iron-headed arrows, like large needles, slender, but somewhat long, and without edges* [*to the heads*]: (Th, TA:) n. un. with ة. (S, Mgh, Msb, K.) It is also said to signify The *circumference* of a mill-stone: ___ and hence, in the Kur lv. 4, [see 1, above,] to mean The [*revolving*] *firmament.* (El-Khafájee, MF.)

حُسْبَانَة n. un. of حُسْبَان [q. v.]. (S, Mgh, &c.) ___ Also *A thunderbolt;* syn. صَاعِقَة: (K:) and حُسْبَان, [of which it is the n. un.,] *thunderbolts;* syn. صَوَاعِق. (Bd and Jel in xviii. 38.) ___ *A hailstone;* syn. بَرَدَة. (K. [In some copies of the K بَرْدَة.]) ___ *A cloud.* (K.) *A small ant.* (K.) *A small pillow;* (S, K;) and so مَحْسُبَة: (K:) or this signifies *a pillow of skin,* or *leather.* (TA.)

حِسَاب and حُسْبَان [*A numbering, counting, reckoning, calculation,* or *computation:* see 1:] both signify the same: (S:) or the latter is pl. of the former, (S, K, TA,) accord. to Akh (S, TA) and AHeyth and others, when the former signifies *what is numbered; &c.;* [*a number;* or *quantity;*] and the former has also for a pl. [of pauc.] أَحْسِبَة. (TA.) You say, رَفَعَ العَامِلُ حِسَابَهُ and حُسْبَانَهُ [*The agent presented his reckoning,* &c.]. (A.) Hence, حِسَابُ الجُمَّلِ and الجُمَّلِ: see art. جمل. [And حِسَابُ عَقْدِ الأَصَابِعِ *The numbering, counting,* or *reckoning, with the fingers.*] And يَوْمُ الحِسَابِ [*The day of reckoning;* i. e., of the final judgment]. (Kur xxxviii. 15, &c.) ___ حِسَاب also signifies The *reckoning,* or *enumerating,* or *recounting, of causes of glorying;* or *of memorable,* or *generous, actions* or *qualities.* (Msb.) ___ And *A great number* of men: (A, L, K:) of the dial. of Hudheyl. (L.) ___ And A *sufficing* thing, (S, K,) and gift, (S, K, and Bd in lxxviii. 36,) as also حَسَّاب: (Bd ib.:) or a *large* gift: (Jel ib.:) or a gift *according to one's works.* (Bd ib.)

حَسِيب *A reckoner,* or *taker of accounts:* [see also حَاسِب:] or *a sufficer,* or *giver of what is sufficient;* (K, TA;) from أَحْسَبَ, of the measure فَعِيل in the sense of the measure مُفْعِل. (TA.) It has the former of these

significations, or the latter, in the phrase, كَفَى بِٱللّٰهِ حَسِيبًا [*God is sufficient as a reckoner,* or *as a giver of what sufficeth*], (Fr, K, TA,) in the Kur [iv. 7, and xxxiii. 39]: (TA:) and so in the Kur iv. 88. (TA.) ___ [Hence,] حَسِيبُكَ ٱللّٰهُ, (S, K,) in the L حَسْبُكَ ٱللّٰهُ, (TA,) [both of which phrases are used in the present day in the sense here following,] *May God take,* or *execute, vengeance upon thee;* or *punish thee:* (S, L, K:) meaning an imprecation though literally predicatory. (IAmb, Har p. 371.) [See also حَسْبَانُكَ عَلَى ٱللّٰهِ, voce حسب.] Also *Characterized,* or *distinguished, by what is termed,* حَسَبٌ *as explained above* [i. e. *grounds of pretension to respect* or *honour;* &c.]: (S, K:) *generous, liberal, honourable,* or *noble:* (Msb:) *bountiful,* or *munificent:* and *having a numerous household:* (Az, Mgh:) pl. حُسَبَآءُ. (A, K.)

حَسَّابٌ : see حَسَابٌ.

حَاسِبٌ [act. part. n. of 1; *Numbering, counting,* &c.:] *a reckoner; an accountant:* [see also حَسِيبٌ:] pl. حُسَّبٌ and حُسَّابٌ (TA) and حَسَبَةٌ. (A.)

أَحْسَبُ, (S, K,) fem. حَسْبَآءُ, (TA,) A camel *of a colour in which are whiteness and redness* (S, K, TA) *and blackness:* (TA:) a man *in the hair of whose head is [a reddish colour such as is termed]* شُقْرَةٌ: (S, K:) a man, (K,) and a camel, (TA,) *whose skin has become white by reason of disease, and whose hair is infected [and turned red] in consequence thereof, so that he has become white and red:* (K:) accord. to Sh, *that has no [distinct] colour; of whom,* or *of which, one says, I think so, and I think so.* (TA. [The latter clause of this explanation (in the TA الذى يقال احسب كذا و احسب كذا) I have rendered conjecturally; supposing يقال to have been omitted by a copyist, after يقال,]) ___ Also *A leper.* (Lth, T, K.) ___ And A *mean, avaricious,* man. (S, TA.)

إِبِلٌ مُحْسَبَةٌ *Camels that have much flesh and fat:* (TA:) or محسبة has two meanings; from حَسَبٌ

signifying nobility; [i. e. *noble* camels;] and from إِحْسَابٌ; i. e. *satisfying, with their milk, their owners and the guest.* (IAar, TA.)

مَحْسَبَةٌ : see حُسْبَانَةٌ.

مُحَسَّبٌ : see 2.

مَحْسُوبٌ : see حَسَبٌ, first sentence.

مُحْتَسِبٌ [The *inspector of the markets and of the weights and measures &c.*] is an appellation derived from احْتَسَبَ, as shown above: see this verb. (K.) You say, فُلَانٌ مُحْتَسِبُ البَلَدِ [*Such a one is the inspector of the markets &c. of the town*]: you should not say مُحْسِبُ. (S.)

حسد

1 **حَسَدَهُ عَلَى الشَّىْءِ** , (S, A, Msb, K,) aor. ـُ and ـِ , (S, K,) the latter form of aor. used by some, (Akh, S,) the former being that which commonly obtains, (TA,) inf. n. حَسَدٌ (Akh, S, A, Msb, K [in the CK حَسْدٌ]) and حَسَدٌ, but the former is more common, (Msb,) and حُسُودٌ and حَسَادَةٌ (S, K) and حَسِيدَةٌ; (CK;) and حَسَّدَهُ , [which probably has an intensive signification,] (K,) inf. n. تَحْسِيدٌ; (TA;) *He envied him for the thing,* or *envied him the thing,* meaning a blessing, or a cause of happiness; i. e. *he disliked that he should possess it, and wished that it might depart from him [and be transferred to himself*]: (Msb:) or *he wished,* or *regarded him with a wish, that the thing,* meaning as above, *might depart from him:* (A:) or *he wished that he might be deprived of the thing,* meaning as above, or an excellence: (K: [in the CK, for يَسْلُبُهُمَا, is put يَسْلُبُهُمَا:]) or *he wished that the thing,* meaning a blessing, or a cause of happiness, (S, K,) or an excellence, (K,) *might become transferred from him* (another) *to himself.* (S, K.) ___ And حَسَدَهُ عَلَى شَجَاعَتِهِ وَنَحْوِهَا *He wished that he possessed such as his* (another's) *courage, and the like, without wishing that the other should be deprived of it;* the verb in this case being syn. with غَبَطَ; and implying admiration. (Msb) ___ حَسَدَنِى ٱللّٰهُ إِنْ كُنْتُ أَحْسُدُكَ (M, K) is a saying of the Arabs, mentioned by Lh, strange and abominable, (M,) meaning *May God punish me for my envy if I envy thee.* (M, K.)

2 **حَسَّدَ** see 1.

4 **صَحِبْتُهُ فَأَحْسَدْتُهُ** *I associated with him and found him to be envious.* (A.)

6 **تَحَاسَدُوا** *They envied* (حَسَدُوا) *one another.* (S, A, * K.)

حَسَدٌ *Envy;* or the *wishing that a blessing,* or *a cause of happiness, may depart from*

its possessor (S, A) *and become transferred to oneself.* (S.) [See 1.]

حَسُودٌ *Envious:* (Msb, K:) used also as a fem. epithet without ة: (TA:) pl. حُسُدٌ. (K.)

حَاسِدٌ *Envying:* (S, Msb, K:) pl. حَسَدَةٌ (S, A, Msb, K) and حُسَّادٌ (Msb, A, K) and حُسَّدٌ. (A, K.)

المَحْسَدَةُ مَفْسَدَةٌ [*That which is a cause of envy is a cause of corruption,* or *evil*]. (A.)

مَحْسُودٌ *Envied.* (S, A, Msb.)

حسر

1 **حسَرَهُ** , aor. ـُ (S, Msb, K) and ـِ , (Mgh, Msb, K,) inf. n. حَسْرٌ (S, Msb, K) and حُسُورٌ, (TA,) *He removed it, put it off, took it off,* or *stripped if off,* (Mgh, K, TA,) عَنْ شَيْءٍ *from a thing which it covered* or *concealed.* (TA.) حَسَرَ is said of anything as meaning *It was removed, put off, taken off,* or *stripped off,* from a thing which it covered or concealed. (A.) You say, حَسَرَ كُمَّهُ عَنْ ذِرَاعِهِ *He removed his sleeve from his fore arm.* (S, A.) And simply حَسَرَ عَنْ ذِرَاعِهِ *He uncovered his fore arm.* (Msb.) And حَسَرَ عِمَامَتَهُ عَنْ رَأْسِهِ *He removed,* or *took off, his turban from his head.* (A.) And حَسَرَتْ دِرْعَهَا, (A, Msb,) aor. ـِ , (Msb,) *She* (a woman) *took off her shift* (A, Msb) عَنْ جَسَدِهَا *from her body:* (A:) and خِمَارَهَا *her head-covering.* (Msb.) ___ [Hence,] حَسَرَتِ الرِّيحُ السَّحَابَ [*The wind removed the clouds* from the

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sky]. (A.) And حَسَرَ قِنَاعَ الْهَمِّ عَنِّي [*He,* or *it, removed the covering of anxiety from me*]. (A.) ___ Also, (K,) inf. n. حَسْرٌ, (TA,) *He peeled* a branch of a tree. (K, TA.) ___ And *He swept* a house or chamber. (K, TA.) ___ And حَسَرُوهُ, aor. ـُ , inf. n. حَسْرٌ and حُسُورٌ, *They begged of him and he gave them until nothing remained in his possession.* (TA.) حَسَرَ, (S, A, K,) aor. ـِ and ـُ , (TA,) inf. n. حَسْرٌ (S, TA) and حُسُورٌ; (TA;) and احْسَرَ , (S, K,) inf. n. إِحْسَارٌ; and حَسَّرَ , inf. n. تَحْسِيرٌ; (TA;) *He,* (a man, S, A,) and *it,* (a journey, TA,) *tired, fatigued,* or *jaded,* (S, A, K,) a beast, (A, TA,) or a camel: (S:) and *he drove* a camel *until he tired, fatigued,* or *jaded, him.* (K.) And حَسُرَتِ الدَّابَّةُ *The beast was fatigued so that it was left to remain where it was.* (AHeyth.) ___ And حَسَرَ, aor. ـُ , *It* (the distance to which it looked, and

the indistinctness of the object,) *fatigued* the eye. (TA.) And حَسِرَ البَصَرُ مِنْ طُولِ النَّظَرِ [*The eye was fatigued by the length of looking:* see a similar meaning of حَسَرَ and حَسِرَ, below]. (A.) See 7, with which حَسَرَ is syn. ___ [Hence,] حَسَرَ, (ISk, A, Mgh, Msb,) aor. ـُ, (TA,) *It* (water) *sank and disappeared;* or *became low;* or *retired:* (ISk, A, Mgh:) *it sank and disappeared,* or *retired, from its place:* (Msb:) properly, *it became removed from the shore:* (Mgh:) and *it* (the sea, or great river,) *sank,* or *retired,* from (عَنْ) El-'Irák, and from the shore, *so that the ground which was beneath the water appeared:* (TA:) you do not say, in this sense, انحسر . (Az. [But this latter is sometimes used, as, for instance, in the Msb art. جزر.]) Hence, in a trad., كُلْ مَا حَسَرَ عَنْهُ البَحْرُ وَدَعْ مَا طَفَا عَلَيْهِ [*Eat thou that from which the sea retires, and leave what floats upon it*]. (Mgh.) حَسِرَ, aor. ـِ, (S, A, K,) inf. n. حُسُورٌ (S, A) and حَسَرٌ; (TA;) and حَسَرَ, aor. ـَ, (A, K,) inf. n. حَسَرٌ; (TA;) and استحسر, (S, K,) and تحسّر; (S;) *He* (a camel, S, or a beast, A) *became tired, fatigued,* or *jaded,* (S, K, TA,) *by travel:* (TA:) [or] the last signifies *he* (a camel) *fell down from fatigue.* (Ham p. 491.) [Hence,] it is said in a trad., ادْعُوا اللّٰهَ وَ لَا تَسْتَحْسِرُوا *Supplicate ye God, and be not weary:* and a similar instance occurs in the Kur xxi. 19. (TA.) ___ [Hence also,] حَسِرَ, aor. ـِ, (S, K,) or ـُ, (Msb,) inf. n. حُسُورٌ; (S, Msb, K;) and حَسَرَ, aor. ـَ; (A;) *It* (the sight) *was,* or *became, dim, dull,* or *hebetated;* (S, Msb, K;) and *it failed;* (S, K;) [or *became fatigued;*] by reason of length of space [overlooked], (S, Msb, K,) and the like; (S, Msb;) or by long looking. (A.) حَسَرَ عَلَيْهِ, aor. ـَ, inf. n. حَسَرٌ (S Msb, K) and حَسْرَةٌ, (S, K,) or the latter is a simple subst., (Msb,) and حَسَرَانٌ, (TA,) *He grieved for it,* or *at it;* or *regretted it; he felt,* or *expressed, grief, sorrow,* or *regret, on account of it;* syn. تَلَهَّفَ; (Msb, K;) as also تحسّر : (S, K:) or the former, *he grieved for it,* or *regretted it,* (تَلَهَّفَ عَلَيْهِ, S, A, or ندم عليه, TA,) namely, a thing that had escaped him, *most intensely.* (S, A, * TA.) [See حَسْرَةٌ.]

2 **حسّر**, inf. n. تَحْسِيرٌ: see 1. ___ Also *He despised* another: *he annoyed,* or *vexed,* him: (K:) *he drove*

him *away.* (TA.) ___ *He caused him to experience,* or *fall into, grief,* or *regret:* (Mgh, Msb, K:) or *to grieve for,* or *to regret, most intensely, a thing that had escaped him.* (S.) حسّرت الطَّيْرُ, (S,) inf. n. as above; (S, K) and تحسّرت , (A, TA,) and انحسرت ; (TA;) *The birds moulted; shed their feathers.* (S, A, K, * TA.)

4 أَحْسَرَ see 1. Also احسر القَوْمُ *The people,* or *party, experienced fatigue.* (TA.)

5 تحسّر *It* (the plumage of a bird, A, and the fur, or soft hair, of a camel, S, K) *fell off;* (S, A, K;) when relating to the fur, or soft hair, of a camel, [said to be] *by reason of fatigue;* (K;) but this restriction is not necessary; for its falling off is sometimes occasioned by diseases; though it may be said that the former cause is the more common. (TA.) You say also, تحسّر الوَبَرُ عَنِ البَعِيرِ *The fur,* or *soft hair, fell off from the camel:* and in like manner one says of the plumage from the birds: (A:) and of the hair from the ass. (TA.) See also 2. ___ تحسّرت بين يَدَيْهِ [*She uncovered herself,* or *her head and forehead,* or *her head,* or *her face, before him:* (see حاسِرٌ:) or] *she sat before him with her face uncovered.* (TA from a trad.) See also 1, in two places.

7 انحسر *It became removed, put off, taken off,* or *stripped off,* from a thing which it covered or concealed; (S, A, Mgh, Msb;) as also حَسَرَ , (K,) which occurs in poetry, (TA,) inf. n. حُسُورٌ. (K.) [See also 5.] ___ *It* (the darkness) *became removed,* or *cleared away;* (A, Msb;) عَنْهُ [*from him,* or *it*]. (A.) ___ See also 1: ___ and 2.

10 إِسْتَحْسَرَ see 1, in two places.

حَسْرٌ : see حَسِيرٌ.

حَسْرَةٌ *Grief,* or *regret;* syn. تَلَهُّفٌ, (Msb, K,) and تَأَسُّفٌ, (Msb,) or نَدَامَةٌ, (Jel in ii. 162 and viii. 36 and xxxix. 57,) or نَدَمٌ and غَمٌّ: (Bd in viii. 36:) or *intense lamentation* or *expression of pain* or *of grief* or *of*

sorrow; syn. شِدَّةُ التَّأَلُّمِ: (Jel in vi. 31 and xxxvi. 29:) or *most intense grief* or *regret* (أَشَدُّ التَّلَهُّفِ, S, or أَشَدُّ النَّدَمِ, Zj) *for a thing that has escaped one,* (S,) so that he who feels it is like a beast that is tired, or fatigued, or jaded, (حَسِيرٌ,) and of no use: (Zj in xxxvi. 29 of the Kur:) pl. حَسَرَاتٌ. (Msb.) You say, يَا حَسْرَتَا عَلَيْهِ [*O my grief,* or *regret,* &c., *for it!*] (A.)

حَسْرَانُ : see what next follows.

حَسِيرٌ *Tired, fatigued,* or *jaded,* (S, K,) *by much travel;* (TA;) applied to a camel, (S, K,) alike to the male and the female; and so حَاسِرٌ and حَاسِرَةٌ, applied to a horse or the like: (TA:) and مُحَسَّرٌ a camel *fatigued,* or *jaded; emaciated by fatigue,* or *made to exert himself beyond his strength in a journey:* (Ham p. 208:) pl. of the first حَسْرَى. (S, K.) ___ Sight that is *dim, dull,* or *hebetated, and failing,* by reason of length of space [overlooked] (S, Msb, K, TA) and the like; (S, Msb;) as also مَحْسُورٌ ; (S, K;) or [*fatigued*] by long looking. (A) ___ Also, (S, K,) and حَسِرٌ and حَسْرَانُ , (TA, [but whether the latter be with or without tenween is not shown,]) *Grieving,* or *regretting:* (K:) or *grieving,* or *regretting, most intensely,* on account of a thing that has escaped one. (S, TA.)

حَاسِرٌ A man *having no* مِغْفَرٌ [or *covering for the head, made of mail,* &c.,] (S, K,) *upon him;* (S;) *nor a coat of mail;* (S, K;) *contr. of* دَارِعٌ; (Mgh;) *nor a helmet upon his head;* (TA;) *contr. of* مُقَنَّعٌ: (Mgh:) or *having no* جُنَّةٌ [or *defensive covering,* &c.]: (K:) a man *having no turban on his head:* (TA:) a man *having his head uncovered:* (A:) pl. حُسَّرٌ, and pl. pl. حُسَّرُونَ; the latter a form used by one of the poets; the former pl. applied to *foot-soldiers in war,* because they uncover their arms and legs, or because they have not upon them coats of mail nor helmets; occurring in this sense in a trad. (TA.) Also, without ة, A woman *who has taken off her shift from her person:* (ISd, Msb, TA:) *who has taken off her clothes from her person: who has uncovered her head and her fore arms: who*

has taken off her head-covering: and, with ة, a woman *having her face uncovered:* pl. حُسَّرٌ and حَوَاسِرُ. (TA.) ___ ابْنُوا المَسَاجِدَ حُسَّرًا in a trad. of 'Alee, means *Build ye mosques,* or *oratories, with bare walls, with no* شُرَفٌ [or *acroterial ornaments* or *crestings*]. (TA.) See also حَسِيرٌ.

مَحْسَرٌ The *internal,* or *intrinsic, state* or *quality,* (S, A, K,) of a person; (S, A;) as also مَحْسِرٌ : (K:) and the latter, [or both,] the *nature,* or *natural disposition.* (K, TA.) You say, فُلَانٌ كَرِيمُ المَحْسَرِ *Such a one is generous,* or *noble, in respect of his internal,* or *intrinsic, state* or *quality:* (S, A:) or المَحْسِرِ , meaning as above: or *in respect of his nature,* or *natural disposition:* or *face,* or *countenance.* (TA.)

مَحْسَرٌ The *face,* or *countenance:* (K:) [or *a part, of the person, that is uncovered:*] the pl., مَحَاسِرُ, signifies the *parts, of the person* of a woman, *that are exposed to view;* namely, the *face, arms, and legs.* (Az.) You say امْرَأَةٌ حَسَنَةُ المَحَاسِرِ [*A woman beautiful in respect of the parts, of the person, that are exposed to view*]. (A.) ___ [Hence, *An elevated, plain tract, bare of herbage* or *trees*]. You say أَرْضٌ عَارِيَةُ المَحَاسِرِ *Land bare of herbage:* (A:) and in like manner, فَلَاةٌ عَارِيَةُ المَحَاسِرِ *a desert without any covering of trees;* its مَحَاسِرُ meaning its *elevated and plain tracts of ground that are uncovered by plants* [or *trees*]. (T, TA.) ___ See also مَحْسَرٌ, in two places.

مَحْسَرَةٌ *An instrument for sweeping; a broom,* or *besom.* (S, K.)

مُحَسَّرٌ : see حَسِيرٌ. ___ Also *Annoyed; vexed:* and *despised:* (S, K:) applied to a man. (S.) It is said in a trad. that the companions of a man who is to come forth in the end of time, to be called أَمِيرُ العَصَبِ, or, as some say, أَمِيرُ الغَضَبِ

shall be مُحَسَّرُونَ, (TA,) meaning *despised;* (S, TA;) i. e. *annoyed,* or *vexed, and caused to grieve* or *regret,* or *to grieve* or *regret most intensely:* or *driven away,* or *outcasts, and fatigued;* from حَسَرَ signifying he fatigued a beast. (TA.)

مَحْسُورٌ [pass. part. n. of حَسَرَهُ; *Removed; put, taken,* or *stripped, off:* &c. ___ And hence,] A man *who has given all that he had, so that nothing remains in his possession:* thus it is said to mean in the Kur xvii. 31. (TA.) ___ See also حَسِيرٌ.

حسك

1 حَسَكَ عَلَيَّ , (S, K,) aor. ـَ , (K,) inf. n. حَسَكٌ, (S,) *He bore rancour, malevolence, malice,* or *spite, against me;* and *enmity:* (S:) or *he was angry with me.* (K, TA.)

2 حسّك , inf. n. تَحْسِيكٌ, *He was,* or *became, niggardly, tenacious,* or *avaricious.* (Sh, IAth.)

4 أَحْسَكَت النَّفَلَةُ *The plant of the species termed* نَفَل [q. v.] *put forth a* حَسَكَة, i. e. a *prickle.* (TA.)

حَسَكٌ [is applied, app. in the classical language, as it is in the present day, to *Various species of thistle,* and *other prickly plants:* also to the *heads of thistles* and *the like:* and particularly to the *caltrop,* or *tribulus:* and hence the explanations here following:] the حَسَك [or *prickly heads*] *of the [plant called]* سَعْدَان: (S:) or *a certain herb,* (Aboo-Ziyád, Mgh, TA,) *inclining to yellowness,* (Aboo-Ziyád, TA,) *having [a head of] prickles of rounded form:* (Aboo-Ziyád, Mgh, TA:) *seldom, or never, does any one walk upon it, when it has dried up, without putting upon his feet boots or sandals: and the ants transport its produce* [or *heads*] *to their nests:* (Aboo-Ziyád, TA:) *a certain plant, the produce* [or *head*] *whereof (which is rough* [or *prickly*], TA) *clings to the wool of sheep,* (K,) *and to the fur of camels, in their places of pasturing:* (TA:) *its leaves are like those of purslane* (الرِّجْلَة), *or narrower, and at its leaves are compact and hard prickles, having three forks:* [hence it seems to be *a species of three-horned caltrop:* or for three, we should perhaps read *four:* (see another application of the word in what follows:)] *the drinking [of an infusion] thereof has the effect of crumbling the stone*

of the kidneys and bladder; and the drinking of the expressed juice of its leaves is good for the venereal faculty, and for difficulty in the discharge of urine, and for the bite of vipers; and the sprinkling it in the dwelling kills fleas: (K:) also, accord. to Aboo-Nasr, the *produce of the [plant called]* نَفَل: (TA:) and *sharp. hard prickles* or *thorns:* (TA in art. مسك:) n. un. with ة: (S, Mgh:) which some hold to apply to *any fruit,* or *produce,* of a plant, *that is of the kind termed* عُقْدَة [i. e. *forming a compact and roundish head*]; and hence, to the *pod of the cotton-plant:* and it also signifies *a prickle,* or *thorn.* (TA.) [Hence,] إِنَّهُ لَحَسَكَةٌ *Verily he is rough.* (A, TA.) And إِنَّهُمْ لَحَسَكُ أَمْرَاسٍ *Verily they are strong:* and of one person you say حَسَكَةُ مِرْسٍ. (TA.) And هُوَ حَسَكَةٌ مَسَكَةٌ *He is courageous:* (K and TA in art. مسك:) and of a number of persons you say حَسَكٌ مَسَكٌ. (TA in that art., q. v.) [See also حَسَكٌ.] ___ See also حَسِيكَةٌ ___ Also [*Caltrops,* as meaning] *a kind of instrument used in war,* (S, K,) *made like the* حسك *mentioned in the first sentence of this paragraph,* (S,) or *like the prickles of the* حسك, (K,) *of iron,* (S, K,) or *of canes,* (K,) and sometimes *of wood,* (TA,) *and cast,* (K,) or *set up,* (TA,) *around the army,* (K, TA,) *in the ways of the horses.* (TA.) ___ And *Rancour, malevolence, malice,* or *spite;* and *enmity;* (K, TA;) as also حَسَكَةٌ , (K,) and حَسِيكَةٌ and حُسَاكَةٌ . (S, K. [The last in the CK written حَسَاكَة; but expressly said in the TA to be with damm, and so written in copies of the S and K.]) You say, فِى صَدْرِهِ عَلَىَّ حَسِيكَةٌ and حُسَاكَةٌ [*In his bosom is rancour,* &c., *against me*]. (S.)

حَسَكٌ *Affected with rancour, malevolence, malice,* or *spite;* and *enmity:* (TA:) or *angry.* (K.) You say, إِنَّهُ لَحَسَكُ الصَّدْرِ عَلَى فُلَانٍ *Verily he is affected with rancour,* &c., *of the bosom against such a one.* (TA.) ___ حَسَكٌ مِرْسٌ *Courageous [and strong]; not to be attempted [in fight].* (A, TA.) [See also حَسَكٌ.]

حَسَكَةٌ : see حَسَكٌ, (of which it is properly the n. un.,) in four places.

حِسْكِكٌ : see حَسِيكَةٌ.

حَسَاكَةٌ : see حَسَكٌ, last two significations.

حُسَيْكَةٌ : see حَسَكٌ, last two significations. ___ Also, (S, IF, K,) and حِسْكِكٌ , (K,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the Moheet, as Sgh says, حَسَكٌ , which (SM says) is probably a mistranscription, (TA,) The *hedge-hog:* ('Eyn, S, K:) or *a large hedge-hog.* (TA.)

حسل

8 احتسل *He hunted, caught, snared,* or *entrapped, the [young lizards termed]* حسول, pl. of حِسْلٌ. (O, K. *)

حِسْلٌ The *young one of the* [kind of lizard called] ضَبّ, (AZ, S, Mgh, K,) *when it first comes forth from its egg:* (AZ, S, K:) it is next called غِيدَاقٌ; then, مُطَبِّخٌ; then, خُضْرُمٌ; and then, ضَبٌّ: (S and L voce مُطَبِّخٌ: [but see this word:]) pl. [of pauc.] أَحْسَالٌ (K) and [of mult.] حُسُولٌ (S, K) and حِسْلَانٌ, with kesr, and حِسْلَةٌ, (K, TA,) with kesr and then fet-h. (TA. [In the CK حَسْلَةٌ.]) [Hence,] أَبُو الحِسْلِ, (S,) or أَبُو حِسْلٍ, and أَبُو حُسَيْلٍ, (K,) *The [lizard called]* ضَبّ. (S, K.) [Hence also,] لَا آتِيكَ سِنَّ الحِسْلِ, i. e. *I will not come to thee ever,* (S, K,) *until thy death:* (S:) because the tooth of the حِسْل does not fall out: (S, K:) a prov. (S.)

حُسَيْلٌ : see حِسْلٌ [of which it is the dim.].

حسم

1 **حسمه**, (S, Msb, K,) aor ـِ, (Msb, K,) inf. n. حَسْمٌ, (Mgh, Msb,) *He cut it;* or *cut it off:* (S, Msb, K:) *he cut it off entirely.* (Mgh, Msb.) ___ Hence, حَسَمَ العِرْقَ: (S:) you say, حَسَمَ العِرْقَ, (K,) inf. n. as above, (TA,) *He cut the vein, and then cauterized it to prevent the flow of the blood:* (K:) or this is an elliptical expression, originally حَسَمَ دَمَ العِرْقِ, meaning *he stopped the flow of blood from the vein by cauterization.* (Msb.) And hence, (Mgh,) اقْطَعُوهُ ثُمَّ احْسِمُوهُ, (S, Mgh,) or اقْطَعُوا يَدَهُ ثُمَّ احْسِمُوهَا *[Cut ye off his hand, then cauterize it],* (S, * Mgh, * TA,) in order that the blood may stop. (S, Mgh, TA.) You say also, حَسَمْتُ الدَّابَّةَ, meaning *I cauterized the beast by successive operations.* (Bd in lxix. 7.) ___ [Hence, also,] حَسَمَ الدَّآءَ, (K,) inf. n. as above, (TA,) *He stopped the disease by a remedy.* (K.) And حَسَمَتْهُ أُمُّهُ الرِّضَاعَ, and الغِذَآءَ, *His mother stopped his sucking,* and *his food:* (TA:) and حُسِمَ رِضَاعُهُ *[His sucking was stopped];* (K;) said of a child. (TA.) And حَسَمَ فُلَانًا الشَّىْءَ, (K,) inf. n. as above, (TA,) *He prevented such a one from attaining the thing.* (K.) And أَنَا أَحْسِمُ عَلَى فُلَانٍ الأَمْرَ *I cut off from him the thing, so that he cannot attain aught thereof.* (TA.) See also حُسُومٌ, below. ___ You say also, حَسَمَهُمْ, aor ـِ, inf. n. حُسُومٌ, *It caused them to pass away, come to an end, cease, perish,* or *come to nought.* (Zj, TA.) See, again, حُسُومٌ, below. حَسَمَ فِى العَمَلِ, (TK,) inf. n. حُسُومٌ, (Yoo, K,) *He strove, laboured, toiled,* or *exerted himself, and wearied himself, in work.* (Yoo, K, TK.)

7 **انحسم** *It was,* or *became, cut,* or *cut off:* (S, Msb, K:) [or *it was,* or *became, cut off entirely:* see 1, of which it is the quasi-pass.]

حُسَامٌ *A sword;* because it cuts that upon which it comes: (Msb:) or a *sharp* sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] مُدْيَة: (TA:) and (so in the S, but in the K or) the *edge* of a sword, *with which one strikes.* (S, K.) ___ لَيْلَةٌ حُسَامٌ *A lasting night:* (K:) or *a night of lasting evil,* especially. (TA.)

حُسُومٌ *Unluckiness,* or *inauspiciousness.* (S, * K, * TA.) Some explain it thus in the passage here following. (S, * TA.) ___ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُومًا, in the Kur lxix. 7, means *He sent it* (the wind) *upon them by force,* (Jel,) or *made it to prevail against them by his power,* (Bd,) *[seven nights and eight days] consecutively;* (T, S, Bd, K, Jel;) an expression taken from the repetition of the act of cauterization, (T, Bd, Jel.) i. e. the act of the حَاسِم ; (Jel;) whence this word (حاسم) is applied to anything *made consecutive;* (T, TA;) and حُسُومٌ is its pl.: (T, Bd, TA:) or حُسُومٌ signifies the *making consecutive.* and, as an epithet, *consecutive, and continuous from first to last:* (Fr, TA:) or, accord. to some, الأَيَّامُ الحُسُومُ means *the days that are consecutive with evil* especially; and such ISd thinks to be the meaning: (TA:) or اللَّيَالِى الحُسُومُ means *the nights that cut off good,* or *prosperity,* (تَحْسِمُ الخَيْرَ,) *from their people:* (S, * K: [and the like is said by Bd in lxix. 7:]) or حُسُومًا in the Kur means *causing* them *to pass away, come to an*

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end, cease, perish, or *come to nought:* (Zj, T:) or it may be an inf. n., meaning *for the purpose of cutting off:* or an inf. n. of a verb meant to be understood, as a denotative of state; i. e. تَحْسِمُهُمْ حُسُومًا [agreeably with the explanation of Zj]; and this is confirmed by the reading with fet-h [i. e. حَسُومًا, though this is a very rare form of inf. n.]: (Bd:) you say أَيَّامٌ حُسُومٌ, (K,) in which case the latter word is an inf. n. used as an epithet, meaning *cutting off,* or *preventing, good,* or *prosperity;* (TA;) and أَيَّامٌ حُسُومٌ, which has a similar meaning. (K, TA.)

حَاسِمٌ ; pl. حُسُومٌ: see this latter word.

مَحْسِمَةٌ *A cause,* or *means, of cutting off,* or *stopping;* (T, K, TA;) syn. مَقْطَعَةٌ. (T, TA.) So in the saying, هٰذَا مَحْسِمَةٌ لِلدَّآءِ *This is a cause,* or *means, of cutting off,* or *stopping, the disease.* (K, * TA.) And hence, (TA,) عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ مَحْسِمَةٌ لِلْعِرْقِ وَ مَذْهَبَةٌ لِلْأَشَرِ, a trad., (T, S, TA,) meaning *[Keep ye to fasting, for it is] a cause,* or *means, of stopping venereal intercourse, [and a cause,* or *means, of dispelling exultation,* or *excessive exultation, and resting the mind upon things agreeable with natural desire:]* (TA:) or *an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse* or *passion,* &c. (T, TA.)

مَحْسُومٌ A child (TA) *whose sucking is stopped:* (K, TA:) and *whose food is stopped.* (TA.) And A child *badly fed.* (S, K.) Hence the prov., وَلْغُ جُرَيٍّ كَانَ مَحْسُومًا *[The lapping of a little puppy that had been badly fed]:* said on the occasion of a greedy person's taking much of a thing that he had not been able to obtain, and that he had became able to obtain; or in ordering one to take much when able. (TA. [See Freytag's Arab. Prov. ii. 817; where another reading is given, namely, مَحْشُومًا in the place of مَحْسُومًا, as well as the reading here given.])

حسن

1 **حَسُنَ** , (S, Mgh, Msb, K, &c.,) which may also be written and pronounced حَسَنَ, with the dammeh suppressed, (S,) and حَسِنَ, (K,) aor. ـُ , (TA,) inf. n. حُسْنٌ (S, * Msb, K, * TA) and حُسْنًى, (Ham p. 657, and Bd in ii. 77,) *He*, or *it* (a thing, S, Msb), *had*, or *possessed, the quality termed* حُسْنٌ [which see below; i. e., *was*, or *became, good*, or *goodly*, (generally the latter,) *beautiful, comely*, or *pleasing*, &c.; and تَحَسَّنَ often signifies the same, as in the phrase تَحَسَّنَ عِنْدَهُ *it was*, or *became, good*, &c., *in his estimation*]: (S, K, TA:) and [in like manner] أَحْسَنَ زَيْدٌ means *Zeyd became possessed of* حُسْنٌ. (Mughnee in art. ب.) ___ One may not say حُسْنَ, transferring the dammeh of the س to the ح and making the former letter quiescent, except in one case; because it is [virtually, together with its agent expressed or implied, in this case,] a predicate: [see I'Ak p. 234:] this is allowable only in the case of a verb of praise or dispraise; حُسْنَ, in respect of the transference of the medial vowel, being likened to نِعْمَ and بِئْسَ, which are originally نَعِمَ and بَئِسَ: and thus one does in all verbs like these two in meaning: a poet says,

* لَمْ يَمْنَعِ النَّاسُ مِنِّى مَا أَرَدْتُ وَ مَا *

* أُعْطِيهِمُ مَا أَرَادُوا حُسْنَ ذَا أَدَبَا *

[Men have not withheld from me what I have desired, nor do I give them what they have desired: good, or *very good, is this as a mode of conduct!*]: meaning حُسْنَ هٰذَا أَدَبًا. (S, TA.) You say also, حُسْنَ زَيْدٌ, [meaning *Good*, or *goodly*, &c., or *very good* &c., *is Zeyd!* or] meaning أَحْسِنْ بِهِ [i. e. *how good*, or *goodly*, &c., *is Zeyd!* as also مَا أَحْسَنَهُ]. (B, TA in art. ب.)

2 **حَسَّنَهُ** , (S, K,) inf. n. تَحْسِينٌ, (S,) *He made it*, or *rendered it*, حَسَنٌ [i. e. *good*, or *goodly*, (generally the latter,) *beautiful, comely*, or *pleasing*, &c.]; (K;) *he beautified, embellished*, or *adorned*,

it; (S, TA;) as also احسنه . (TA.) You say, أَحْسَنَ الحَلَّاقُ رَأْسَهُ *The shaver beautified,* or *trimmed, his head.* (TA.) And الَّذِى أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ [*Who hath made good,* or *goodly, everything that He hath created*], in the Kur [xxxii. 6], means حَسَّنَ خَلْقَ كُلِّ شَىْءٍ [*hath made good,* or *goodly, the creation of everything*]. (TA.) ___ [See also تَحْسِينٌ.] ___ And see 10.

3 **إِنِّى أُحَاسِنُ بِكَ النَّاسَ** (S, TA) *Verily I contend with men for thy superiority in* حُسْنٌ [i. e. *goodness,* or *goodliness,* &c.]. (TA.) [حَاسَنَ followed by an accus. is rendered by Golius, as on the authority of J, who gives no explanation of it, Bene tractavit et egit.]

4 **احسن** as an intrans. v.: see 1. ___ Also *He did that which was* حَسَنٌ [meaning *good, comely,* or *pleasing; he acted well*]; (Msb;) *he did a good deed:* (Er-Rághib, TA:) [for] إِحْسَانٌ is the *contr. of* إِسَآءَةٌ: (K:) it differs from إِنْعَامٌ in being to oneself and to another; whereas the latter is only to another: (TA:) and it surpasses عَدْلٌ, inasmuch as it means the *giving more than one owes,* and *taking less than is owed to one;* whereas the latter means the giving what one owes, and taking what is owed to one. (Er-Rághib, TA.) You say, أَحْسَنْتُ إِلَيْهِ and بِهِ [*I acted,* or *behaved, with goodness, well,* or *in a good* or *comely* or *pleasing manner, towards him; did good to him; benefited him; conferred a benefit,* or *benefits, upon him*]: both signify the same: (S, TA:) and hence, in the Kur [xii. 101], قَدْ أَحْسَنَ بِى إِذْ أَخْرَجَنِى مِنَ السِّجْنِ meaning إِلَىَّ [i. e. *He hath acted well towards me, when he brought me forth from the prison*]: (AHeyth, Az:) or, accord. to some, the verb in this case is made to import the meaning of لَطَفَ [which is trans. by means of ب, i. e. *He hath acted graciously with me*]. (Mughnee in art. الإِحْسَانُ ___.) بِ is also explained as meaning الإِخْلَاصُ [i. e. *The being sincere,* or *without hypocrisy;* or *the asserting oneself to be clear of believing in any beside God*]; which is a condition of the soundness, or validity, of الإِيمَانُ and الإِسْلَامُ together: and as denoting *watchfulness, and good obedience:* and as meaning *the*

continuing in the right way, and following the way which those [of the righteous] who have gone before have trodden; this last being said to be the meaning in the Kur ix. 101. (TA.) As a trans. v.: see 2, in three places. ___ احسنهُ also signifies *He knew it:* (S, K, TA:) [or] *he knew it well;* (Er-Rághib, Msb;) and so احسن به, as in the saying, هو يُحْسِنُ بالعَرَبِيَّةِ *He knows well the Arabic language.* (MA.) Hence the saying of 'Alee, قيمةُ المرءِ ما يُحْسِنُهُ [*The value of the man is what he knows,* or *knows well*]. (TA.) النَّاسُ أَبْنَآءُ ما يُحْسِنُونَ is another saying of 'Alee, meaning *Men are named,* or *reputed, in relation to what they know, and to the good deeds that they do.* (TA.) ___ أَحْسِنْ به and ما أَحْسَنَهُ: see 1, last sentence. You say also, ما أُحَيْسِنَهُ [i. e. *How very good,* or *goodly,* &c., *is he!*]; using the dim. form; like ما أُمَيْلِحَهُ [q. v.]. (S and K in art. ملح.) Also *He* (a man, IAar) *sat upon a high hill,* or *heap, of sand, such as is termed* حَسَنٌ. (IAar, K.)

5 **تحسّن** : see 1. ___ Also *i. q.* تَجَمَّلَ [i. e. *He beautified, embellished,* or *adorned, himself:* and *he affected what is beautiful, goodly,* or *comely, in person,* or *in action* or *actions* or *behaviour,* or *in moral character,* &c.]. (TA.) [تَحَسَّنَتْ, said of a woman, occurs, in the former sense, in the S and K in art. رعد, and in the TA in art. نقط, &c.] ___ دَخَلَ الحَمَّامَ فَتَحَسَّنَ *He entered the hot bath and was shaven.* (TA.)

6 **تحاسن** [*He affected to be* حَسَنٌ (i. e. *good, goodly, beautiful, comely,* &c.), *not being really so*]. (A in art. صبح. [See 6 in that art.])

10 **استحسنهُ** *He counted, accounted, reckoned,* or *esteemed, him,* or *it,* حَسَنٌ [i. e. *good, goodly, beautiful, comely, pleasing,* &c.; *he approved, thought well of,* or *liked, him,* or *it*]; (S, K;) as also حسّنهُ, inf. n. تَحْسِينٌ. (Har p. 594.) Hence the saying, صَرْفُ هٰذَا ٱسْتِحْسَانٌ وَ المَنْعُ قِيَاسٌ [*The making this* word *perfectly declinable is approvable, but the making it*

imperfectly declinable is agreeable with analogy]. (TA.)

حُسْنٌ (S, K, &c.) and حُسُنٌ, which is of the dial. of El-Hijáz, and حَسَنٌ, (MF, TA,) *Goodness*, or *goodliness*, [generally the latter,] *beauty, comeliness*, or *pleasingness; contr. of* قُبْحٌ: (S:) *i. q.* جَمَالٌ: (K:) but accord. to As, [when relating to the person,] حُسْنٌ is in the eyes, and جَمَالٌ is in the nose: (TA:) *symmetry;* or *just proportion of the several parts of the person, one to another:* (Kull:) or *anything, moving the mind, that is desired,* or *wished for; such as is approved by the intellect;* and *such as is approved by natural desire;* and *such as is approved by the faculty of sense:* in the common conventional language, mostly applied to *what is approved by the sight:* in the Kur, mostly to *what is approved by mental perception:* it is in accidents as well as in substances: (Er-Rághib, TA:) the pl. is مَحَاسِنُ, (S, K,) like مَلَامِحُ pl. of لَمْحَةٌ, and مَشَابِهُ pl. of شَبَهٌ, &c., (Har p. 9,) contr. to rule, (S, K,) as though pl. of مَحْسَنٌ or مُحْسَنٌ: (S accord. to different copies:) or, accord. to Lh

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and Eth-Tha'álibee, مَحَاسِنُ has no proper sing. (TA.) وَقُولُوا لِلنَّاسِ حُسْنًا, in the Kur [ii. 77], means *And say ye to men a saying having in it goodness* (قَوْلًا ذَا حُسْنٍ): or حُسْنًا may mean حَسَنًا: (Zj, TA:) and some read here حَسَنًا: and some, حُسُنًا, accord. to the dial. of El-Hijáz: and some, حُسْنَى, as an inf. n., like بُشْرَى: (Bd:) but AHát and Zj disallow this; the former saying that حُسْنَى is like فُعْلَى [as fem. of أَفْعَلُ denoting the comparative and superlative degrees], and therefore should have the article ال. (TA.) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا, in the Kur [xxix. 7], means [in like manner] *And we have enjoined man to do to his two parents what is good* (مَا يَحْسُنُ حُسْنًا): (TA:) and here [also] some read حَسَنًا; and some, إِحْسَانًا. (Bd.) [See another ex. of a similar kind, from the Kur xviii. 85, voce إِمَّا, near the beginning of the paragraph.] ___ سِتُّ الْحُسْنِ [*The convolvulus caïricus* of Linn.; abundant in the gardens of

Cairo;] *a certain plant that twines about trees and has a beautiful flower.* (TA.) ___ See also حَسَنٌ.

حَسَنٌ *Having,* or *possessing, the quality termed* حُسْنٌ [which see above; *good,* or *goodly,* (generally the latter,) *beautiful, comely, pleasing* or *pleasant,* &c.]; (Msb, K, TA;) either *intrinsically,* as when applied to belief in God and in his attributes; or *extrinsically,* as when applied to war against unbelievers, for this is not good in itself: said to be the only epithet of its measure except بَطَلٌ: (TA:) and حَسِينٌ signifies the same, (IB, K,) because from حُسْنٌ, like عَظِيمٌ and كَرِيمٌ from عُظْمٌ and كُرْمٌ, (IB, TA,) and حُسَانٌ, (K,) but this is an intensive epithet, [signifying *very good* or *goodly* &c.,] (IB, TA,) and حُسَّانٌ, (K,) also an intensive epithet, (S, IB,) and حَاسِنٌ, (K,) [properly signifying *being,* or *becoming, good* or *goodly* &c.,] cited by Lh as used in a future sense, (TA,) and مُحَسَّنٌ as applied to a face: (K:) the fem. is حَسَنَةٌ, and حَسْنَآءُ, applied to a woman, (S, Msb, K,) though the corresponding masc. of this latter, namely, أَحْسَنُ, is [said to be] not used (S, K) as applied to a man [in the sense of حَسَنٌ], (S,) [but the phrase هُوَ أَحْسَنُهُمْ وَجْهًا as meaning حَسَنُهُمْ وَجْهًا is mentioned in the S in art. بيض, (see بَيَاضٌ, and see also the pl. أَحَاسِنُ in what here follows,)] and حُسَّانَةٌ: (S, K:) the pl. masc. is حَسَانٌ, (Msb, K,) pl. of حَسَنٌ used as an epithet; but when حَسَنٌ is used as a [proper] name, its pl. is حَسَنُونَ; (Msb;) and حَسَانٌ may also be pl. of حَسِينٌ; (TA;) and حُسَّانُونَ, (Sb, K,) pl. of حُسَّانٌ, which has no broken pl.: (Sb:) and أَحَاسِنُ القَوْمِ means حَسَانُهُمْ [*the good,* or *goodly,* &c., *of the party,* or *company of men*]: (K:) the pl. fem. is حَسَانٌ, (K,) like the masc., pl. of حَسْنَآءُ, and the only instance of its kind except عَجَافٌ, pl. of عَجْفَآءُ. (TA.) You say رَجُلٌ حَسَنٌ بَسَنٌ [*A man very good* or *goodly* &c.], using بَسَنٌ as an imitative sequent [for the purpose of corroboration]. (S.) ___ [حَدِيثٌ حَسَنٌ *A tradition of good authority;* generally applied to one transmitted in the first instance by two or more relaters. ___ Also meaning *Good, comely, goodhumoured, pleasing,* or *pleasant, discourse* or *talk.*] ___ الحَسَنُ *The bone that is next to the elbow;* as also الحُسْنُ: (K:) or *the extremity of the bone of the upper half of the arm next the shoulder-*

joint, because of the abundance of flesh that is upon it; the extremity of that bone next the elbow being called القَبِيحُ: (TA in art. قبح:) or *the upper part of that bone;* the lower part thereof being called القبيح. (Fr, TA in that art.) ___ *A kind of tree, of beautiful appearance,* (K, TA,) *also called the* أَلَآء, *that grows in rows upon a hill,* or *heap,* (كَثِيب,) *of sand;* so called because of its beauty; whence the كثيب is called نَقَا الحَسَنِ: thus described by Az, on the authority of 'Alee Ibn-Hamzeh. (TA.) ___ [And hence, perhaps,] حَسَن signifies also *A high* كَثِيب [or *hill,* or *heap, of sand*]: (IAar, K:) whence it is used as a [proper] name of a boy. (IAar, TA.) See also حسن, first sentence.

الحُسْن : see أَحْسَن.

حُسْن : see حسن, first sentence.

حَسْنَة *A ledge* (رِيد) *projecting from a mountain:* pl. حَسَن. (K.)

حَسَنَة fem. of حَسَن [q. v.]. (S, Msb, K.) ___ Also, [used as a subst., or as an epithet in which the quality of a subst. is predominant, *A good act* or *action;*] *an act of obedience* [*to God;* often particularly applied to *an alms-deed*]: (Ksh and Bd in iv. 80:) and the *reward* [*of a good action*]: (Er-Rághib, TA:) *a good, benefit, benefaction, boon,* or *blessing:* (Ksh and Bd ibid.:) *contr. of* سَيِّئَة [in all these senses]: (S, K:) as contr. of this latter word, it signifies *any rejoicing,* or *gladdening, good* or *benefit* &c. *that betides a man in his soul and his body and his circumstances:* (Er-Rághib, TA:) pl. حَسَنَات: (K, and Kur vii. 167, &c.:) it has no broken pl. (TA.) Hence, in the Kur iv. 80, it means *Abundance of herbage,* or *of the goods, conveniences, and comforts, of life; ampleness of circumstances; and success:* and سَيِّئَة there means the contr. of these. (Er-Rághib, TA.) In the Kur xi. 116, الحَسَنَات is said to mean *The five daily prayers,* as expiating what has been between them. (TA.) ___ As an epithet, [fem. of حَسَن,] it is applied to an accident as well as to a substance. (Er-Rághib, TA.)

حُسْنَى : see حَسَنٌ, and أَحْسَنُ; the latter, in three places.

حَسْنَآءُ : see حَسَنٌ.

حَسَانٌ : see حَسَنٌ.

حَسِينٌ : see حَسَنٌ.

حُسَيْنٌ [dim. of حَسَنٌ. ___ Also] *A high mountain:* whence it is used as a [proper] name of a boy. (TA.)

حُسَيْنَى One's *utmost,* [or rather one's *best,*] or the *utmost of* one's *power* or *ability* or *deed* or *case:* so in the saying, حُسَيْنَاهُ أَنْ يَفْعَلَ كَذَا [*His utmost,* or *best,* &c., *is,* or *will be, the doing such a thing*]: and حُسَيْنَاؤُهُ means the same. (K, * TA.)

حُسَيْنَآءُ : see what next precedes. Also *A kind of tree, with small leaves.* (K.)

حُسَّانٌ ; and its fem., with ة: see حَسَنٌ, in three places.

حَاسِنٌ : see حَسَنٌ. ___ [Hence,] الحَاسِنُ *The moon.* (AA, S.)

أَحْسَنُ, fem. حَسْنَآءُ, pl. أَحَاسِنُ: see الأَحْسَنُ ___. حَسَنٌ denotes the comparative and superlative degrees [of حُسْنٌ]; as in the phrase هُوَ الأَحْسَنُ [*He,* or *it, is the better,* and *best;* or *the more,* and *most, goodly* or *beautiful* or *comely* &c.]: (K:) الحُسْنَى is the fem.; as in the phrase الأَسْمَآءُ الحُسْنَى *The best names;* those of God; which are ninety and nine: (Jel in vii. 179:) it signifies *the contr. of* السُّوءَى: (S, K:) the pl. of الأَحْسَنُ is الأَحَاسِنُ. (K.) In the saying, in the Kur [vi. 153 and xvii. 36], وَلَا تَقْرَبُوا مَالَ اليَتِيمِ إِلَّا بِالَّتِى هِىَ أَحْسَنُ [*And approach ye not the property of the orphan,* to make use of it,] *except by that* act *which is best* to be done with it, the meaning is, such an act as the taking care of it, and increasing it: (Bd:) or, as some say, the meaning is, the taking, of his property, what will [suffice to] conceal those parts of one's person that should not be exposed, and stay one's hunger. (TA.) [The

fem.] الحُسْنَى is applied to accidents only: not to substances. (Er-Rághib, TA.) It means also, [as an epithet in which the quality of a subst. predominates, *That which is better,* and *that which is best.* And hence,] *The good final* or *ultimate state* or *condition* [appointed for the faithful]: (K:) so, it is said, in the Kur xli. 50. (TA.) And *The view,* or *vision, of God;* (K;) accord. to some: but it is said that in the Kur x. 27, it means *Paradise;* and زِيَادَةٌ, which there follows it, means the view, or vision, of the face of God. (TA.) And *Victory:* and *martyrdom:* (Th, K:) whence, [in the Kur ix. 52,] إِحْدَى الحُسْنَيَيْنِ [*one of the two best things*]; (K;) *victory or martyrdom.* (Ksh, Bd, Jel.) And *The saying* لَا إِلَاهَ إِلَّا ٱللّٰهُ. (Jel in xcii. 6 and 9.) The pl. of الحُسْنَى is الحُسْنَيَاتُ and الحُسَنُ, (K, [the latter like رُجَعٌ pl. of رُجْعَى, but misunderstood by Freytag as syn. with المَحَاسِنُ, which next follows it in the K,]) neither of which is used without the article ال. (TA.)

مَا أُحَيْسِنَهُ : see 4, last sentence but one.

تَحْسِينٌ a subst. of the measure تَفْعِيلٌ; (K;) or rather an inf. n. used as a subst.; (TA;) pl. تَحَاسِينُ: whence كِتَابُ التَّحَاسِينِ (K) [*Caligraphy;* or] *deliberate, orderly, and regular writing;* (TK;) [or *close and compact writing, without spaces,* or *gaps, and without elongation of the letters;*] *contr. of* المُشْقُ. (K. [See كِتَابُ مُشْقٍ.])

مُحْسِنٌ : see حَسَنٌ, and مَحَاسِنُ.

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مُحْسِنٌ : see حُسْنٌ.

مُحْسِنٌ *Doing,* or *who does, that which is* حَسَنٌ [meaning *good, comely,* or *pleasing*]; (K, TA;) as

also مُحْسَانٌ : (K:) or the latter [is an intensive epithet, meaning *doing*, or *who does, much that is good, comely*, or *pleasing:* or] means *constantly doing that which is* حَسَنٌ. (TA.) ___ إِنَّا نَرَاكَ مِنَ المُحْسِنِينَ, in the Kur xii. 36, means *Verily we see thee to be of those who know*, or *know well, the interpretation of dreams:* (Ksh, Bd, TA: *) or *of those endowed with knowledge:* or *of the doers of good to the prisoners:* (Ksh, Bd:) or *of those who aid the weak and the sufferer of wrong, and visit the sick.* (TA.)

مَحْسُنَةٌ [*A cause of good:* pl., app., مَحَاسِنُ ; like as مَسَاوٍ, originally مَسَاوِئُ, is said to be pl. of مَسَآءَةٌ, originally مَسْوَأَةٌ]. You say, هٰذَا الطَّعَامُ مَحْسُنَةٌ لِلْجِسْمِ [*This food is a cause of good*, i. e. *beneficial, to the body*]. (S.)

مُحَسَّنٌ : see حَسَنٌ.

مُحْسَانٌ : see مُحْسِنٌ.

مَحَاسِنُ The *beautiful places* [or *parts*] *of the body:* (K:) accord. to some, (TA,) the sing. is مَحْسُنَةٌ : or it has no sing.: (K:) the former opinion is disapproved by ISd.: the latter is the opinion of the grammarians and of the generality of the lexicologists: and therefore, says Sb, the rel. n. is مَحَاسِنِىٌّ ; for if مَحَاسِنُ had a sing., it would be restored to the sing. in forming the rel. n. (TA.) You say, فُلَانَةُ كَثِيرَةُ المَحَاسِنِ *Such a woman has many beautiful places* [or *parts*] *of the body.* (TA.) And مَحَاسِنُ الوَجْهِ وَ مَسَاوِيهِ [*The beauties of the face, and its defects*]: (K in art. ملح:) [for] مَحَاسِنُ signifies the *contr. of* مَسَاوٍ. (S.) ___ [As contr. of مَسَاوٍ, it signifies also *Good qualities of any kind:* and also *good actions;* like حَسَنَاتٌ: agreeably with an explanation in the KL, نيكوئيها.] ___ See also حَسَنٌ: ___ and مَحْسُنَةٌ.

مَحَاسِنِىٌّ : see the next preceding paragraph.

حسو

1 **حسا** , (S, Msb, K,) aor. يَحْسُو, (Msb,) inf. n. حَسْوٌ, (S, Msb,) and some say that حَسْوَةٌ also is an inf. n., (Msb,) [but this is properly an inf. n. of un.,] *He* (a man) *supped*, or *sipped*, or *drank by little and little*, (K,) soup, or broth, (S, K,) or سَوِيق, and the like; (Msb;) as also احتسى (S, K) and تحسّى , (K,) or the last means, *in a leisurely manner.* (Sb, S.) You say also, حَسَوْتُ حَسْوَةً وَاحِدَةً [*I supped*, or *sipped, one sup*, or *sip*]. (S.) And حَسَوْتُ as meaning *I drank* [or *supped* or *sipped*] *what is termed* حَسْوٌ and حَسَآءٌ. (ISk, TA.) [Hence,] احْتَسَوْا كَأْسَ المَنَايَا [*They sipped the cup of death;* lit, *deaths*]: and احْتَسَوْا أَنْفَاسَ النَّوْمِ [*They sipped the draughts of sleep;* meaning *they took naps*]. (TA.) ___ One says also of a bird, حَسَا المَآءَ, (Msb, K,) aor. as above, (Msb,) inf. n. حَسْوٌ, (Msb, K,) like as one says of a man, شَرِبَ; (TA;) [*He sipped the water:*] one should not say, in this case, شَرِبَ. (Msb, K.) Hence the prov., (Msb,) نَوْمٌ كَحَسْوِ الطَّيْرِ [*A sleeping like the sipping of the bird*] i. e., *of short duration;* (S, M, Msb, TA;) likened, in its quick ending, to a bird's swallowing water: (Msb:) in the copies of the K, يوم [*a day*]; and so in [some copies of] the S, and in the A. (TA.) And the saying, نِمْتُ نَوْمَةً كَحَسْوِ الطَّيْرِ *I slept* [*a sleep like the sipping of the bird;* meaning,] *a short sleep.* (T, Msb. *)

2 **حَسَّوَ** see 4, in two places.

3 **حَاسَوَ** [حاساه *He supped*, or *sipped, with him* soup, or broth, &c.] You say, حَاسَيْتُهُ كَأْسًا مُرَّةً [*I supped*, or *sipped, with him a bitter cup*]. (TA.)

4 **أَحْسَيْتُهُ المَرَقَ**, (S, K,) inf. n. إِحْسَآءٌ, (TA,) *I made him*, or *gave him, to sup*, or *sip, the soup*, or *broth;* (S, * K;) as also حَسَّيْتُهُ , (K,) inf. n. تَحْسِيَةٌ. (TA.) It is said in a prov.,

* لِمِثْلِهَا كُنْتُ أُحَسِّيكَ الحُسَى *

[*For the like thereof I used to give thee the mouthfuls of soup to sup,* or *sip;*] meaning *for the like of this case I used to act with goodness to thee.* (A, TA. [See also Freytag's Arab. Prov. ii. 437; where we read أُحَسِّيهَا.]

5 **تَحَسَّوَ** see 1.

6 **تحاسوا** (TA) *They supped,* or *sipped,* [soup, or broth, &c.,] *one with another.* (KL.)

8 **إِحْتَسَوَ** see 1, in three places. ___ [Hence also,] احتسى سَيْرَ الفَرَسِ, and الجَمَلِ, and النَّاقَةِ, *He elicited,* or *exacted, the utmost pace,* or *power of going on, of the horse,* and *of the he-camel,* and *of the she-camel.* (TA.)

حَسًا : see حَسَآءٌ.

حَسْوٌ , inf. n. of 1. ___ See also حَسَآءٌ.

حَسْوَةٌ *A single act of supping* or *sipping;* (S, * K;) as also حُسْوَةٌ ; but the former is the more chaste: (K:) some say that these are dial. vars., like نَغْبَةٌ and نُغْبَةٌ, and جَرْعَةٌ and جُرْعَةٌ: but accord. to Yoo, the former denotes the act, and the latter is the [proper] subst. (TA.) See also what next follows.

حُسْوَةٌ *A sup,* or *sip;* i. e. *a small quantity of what is supped,* or *sipped:* (K:) or *as much as is supped,* or *sipped,* (يَحْسَى,) *at once:* (S:) or *a mouthful of what is supped,* or *sipped;* and some say that حَسْوَةٌ is a dial. var.; but others, that this is an inf. n. [of un.]: (Msb:) pl. حُسًى [for an ex. of which see 4] (Msb, TA) and حُسْوَاتٌ or حُسُوَاتٌ or حُسَوَاتٌ (Msb) and [of pauc.] أَحْسِيَةٌ and أَحْسُوَةٌ [in some copies of the K, erroneously, أَحْسُوَةٌ], and pl. pl. أَحَاسِى [or rather أَحَاسٍ], (K,) which ISd thinks to be rather a pl. of حَسَآءٌ , contr. to rule. (TA.) You say, فِى الإِنَآءِ حُسْوَةٌ [*In the vessel is a sup, or sip*]. (S, Msb.) See also حَسْوَةٌ.

حَسَآءٌ *A well-known kind of food;* (S;) *soup;* i. e. *what is supped,* or *sipped;* (K;) *thin cooked food,* (Sh, IAth, Msb,) *that is supped,* or *sipped,* (IAth, Msb,) such as is prepared for one who has a complaint of his chest, (Sh,) *made of flour and water and oil* or *grease, and sometimes sweetened:* (IAth:) also called حَسُوٌّ (Sh, S, Msb, K) and حَسِيَّةٌ (Sh, K) and and حَسْوٌ ; (K;) the last two, the latter of which is like the inf. n., mentioned by IAar, but regarded by ISd as of doubtful authority. (TA.) See also حُسْوَةٌ.

حَسُوٌّ : see what next precedes. ___ Also One *who sups,* or *sips, much:* (S, K:) an epithet applied to a man. (S.)

حَسِيَّةٌ : see حَسَآءٌ.

حَاسٍ [act. part. n. of 1. Hence,] حَاسِى الذَّهَبِ [lit. The *supper,* or *sipper, of gold;*] a surname of Ibn-Judh'án, because he bad a vessel of gold from which he supped, or sipped. (S, CK.)

مَحْسًى [The *mouth;* lit. the *place of supping,* or *sipping*]. One says of him who is short, هُوَ قَرِيبُ المَحْسَى مِنَ المَفْسَى [*He has the mouth near to the anus*]. (TA.)

حسى

1 **حَسَى حَسْيًا** : see 8. حَسَيْتُ الخَبَرَ *i. q.* حَسَسْتُ [i. e. *I knew the news certainly;* or *knew somewhat of the news;* see 4 in art. حس]; as also أَحْسَيْتُ الخَبَرَ. (S, TA.) And حَسَى مَا فِى نَفْسِهِ *He knew what was in his mind;* as also احتساه. (K.) One says also, هَلِ ٱحْتَسَيْتَ مِنْ فُلَانٍ شَيْئًا, meaning *Hast thou found,* or *discovered,* [or *learned,*] *anything from such a one?* (Az, TA.)

4 **أَحْسَى** see 1.

8 **احتسى** *He dug out the sand from a* حَسْى *to procure the water beneath:* (S:) *he dug out the earth for the water to come forth:* (TA:) and احتسى حَسْيًا (T, K) *he fetched out, by digging, the water of a* حَسْى; so as heard by Az from more than one of Benoo-Temeem: (TA:) or *he dug a* حَسْى; as also حَسَاهُ. (K.) ___ [Hence,] *He asked,* or *sought, information, news,* or *tidings.* (TA.)

___ See also 1, in two places.

حَسْى : see what next follows.

حَسْيٌ (T, S, K) and حَسًى (Ahmad Ibn-Yahyà, AAF, K) and حَسِىٌّ, accord. to the K, but this is unknown, and the correct word is حَسًا, [or rather حَسًى,] mentioned by IAar, (TA,) *Water which the earth imbibes from sand* [*above it*], *and which, when it reaches what is hard, is arrested thereby: one digs out the sand from over it, and draws it forth:* (S:) or *accumulated sand, beneath which is hard rock, so that, when the sand is rained upon, it imbibes the water of the rain, which, reaching the rock beneath, is arrested thereby, and the sand prevents the heat of the sun from drying up the water; wherefore, when the heat*

is vehement, the upper portion of the sand is dug out from over the water, and it wells

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forth, cold and sweet, and is taken by little and little: (Az, TA:) or *soft,* or *plain, ground, in which water remains and collects:* or *rugged ground, over which is sand, that collects the rainwater; so that whenever a bucketful is drawn forth, another collects:* (K, TA:) so in the M: (TA:) pl. [of pauc.] أَحْسَآءٌ (S, K) and [of mult.] حِسَآءٌ: (K:) أَحْسَآءٌ is syn. with كِرَارٌ. (S.) [See also حِسًى ___.] حَشْرَجٌ also signifies *A small quantity of water;* and so حَسَآءٌ. (Th, TA.)

حِسًى : see حِسًى.

حَسًى : see حِسًى.

حَسَآءٌ : see حِسًى.

حش

1 **حَشَّ** , (Msb, K,) aor. ـُ , [contr. to general rule in the case of an intrans. v. of this class, unless the sec. pers. of the pret. be حَشُشْتَ, which seems to be not improbable,] inf. n. حَشٌّ, (Msb,) *It* (a plant, or herbage, Msb, or a shoot of a palm-tree cut off from the mother-tree, or plucked forth from the ground, and planted, K) *dried*, or *dried up*. (Msb, K.) [Accord. to my copy of the Msb, the same is said of a well; but I incline to think that بِئْر is here written by mistake for تِبْن (meaning straw) or some similar word.] You say also, حَشَّ الوَلَد, (IAar, S, A, K,) aor. and inf. n. as above, (TA,) or inf. n. حُشُوشٌ, (IAar,) and, as some say, حُشَّ; (A'Obeyd, S;) and استحشّ ; (TA;) *The child*, or *young one*, (S, A, K,) of a she-camel, (IAar,) *dried up* in the belly, (S, A, K,) or womb, (TA,) the time of the birth having been exceeded. (TA.) And حَشَّتِ اليَدُ, (A, K,) and حُشَّتْ, (Yoo,) and احشّت , (S, K,) and استحشّت , (Yoo, K,) *The arm*, or *hand, dried up;* (S, A;) *and became unsound in its veins* or *ducts, and so rendered motionless;* syn. شُلَّتْ: (S, K:) or, as some say, *became slender and small*. (TA.) حَشَّهُ, (S, Msb, K,) aor. ـُ , [in this case agreeable with general rule,] inf. n. حَشٌّ, (Msb, TA,) *He cut it*, namely, حَشِيش [or dry herbage]: (S, Mgh, Msb, K:) and *he collected it;* as also احتشّه : (TA:) or the former has the former signification [only]; and ↓ the latter signifies *he sought it, and collected it*. (S, K, TA.) You say also, حَشَّ لبَعيره *He collected dry herbage* (حَشِيش) *for his camel*. (TA in art. بقل.) And حَشَّ عَلَى دَابَّته *He cut dry herbage* (حشيش) *for his beast*. (TA.) And حَشَّ عَلَى غَنَمه *He beat the branches of the trees so that its leaves became scattered* [*for*, or *upon, his sheep* or *goats*]; like هَشَّ. (TA.) ___ Also, (S, K,) aor. as above, (S, A, K,) and so the inf. n., (TA,) *He threw to him* (namely a horse) حَشِيش [or *dry herbage*]; (S, K;) *he fed him therewith*. (A, TA.) Az says, I have heard the Arabs say to a man حُشَّ فَرَسَكَ [*Feed thou thy horse with dry herbage*]. (TA.) Hence the prov., أَحُشُّكَ وَ تَرُوثُنِى [*I feed thee with dry herbage and thou dungest upon me*]: (S, A, K:) and if it

were said with أَحُسُّكَ [س, I carry thee,] it would not be strange: (S:) applied to him who does evil to one who does good to him: (Az, K:) or to any one to whom a benefit has been done and who requites it with the contrary thereof, or is not grateful for it nor profits by it: and thus the prov. is related in the T and S and M and A [and K]; but by 'Abd-es-Selám El-Basree, أَحُشَّكَ وَ تَرُوثِينَنِى. (TA.) ___ Hence, (A,) حَشَّ النَّارَ, (S, A, K,) aor. and inf. n. as above, (S,) and Az adds بِالْحَطَبِ, (TA,) *He kindled the fire;* or *made it to burn,* or *to burn fiercely;* (S, A, K;) *and fed it with firewood, like as one feeds a beast with* حَشِيش: (A, TA:) or *he collected to it what was scattered of the firewood:* (TA:) and *he stirred it.* (K.) ___ And حَشَّ الحَرْبَ, aor. and inf. n. as above, *He kindled, and excited,* or *provoked, war,* or *the war.* (TA.) ___ And حَشَّ فُلَانًا *He improved,* or *made good, the condition,* (A, K,) or *property,* (O,) *of such a one.* (A, O, K.) ___ And حَشَّ مَالَهُ *He multiplied his property,* or *made it to be much,* (A, K, *) by [adding to it] the property of another: (A:) or حَشَّ بِهِ مَالًا *he put property into,* or *among, his property:* (Skr:) or *he strengthened him with property.* (El-Báhilee.) ___ And حَشَّ سَهْمَهُ, (S, A, O,) aor. and inf. n. as above, (TA,) *He feathered his arrow:* (A, O:) or *stuck the feathers upon the sides of his arrow:* (S:) or *mounted them upon his arrow.* (TA.)

4 **احشّ** *It* (herbage) *became in such a state that it might be cut* (ISh, K) *and gathered,* (TA,) *being dried up.* (ISh.) ___ أَحَشَّتِ اليَدُ: see حَشَّتْ. ___ Also احشّت *She* (a woman, S and K, and a camel, TA) *had her child,* or *young one, dried up in her belly.* (S, K.) أَحَشَّ ٱللّٰهُ يَدَهُ [*May God make his arm,* or *hand, to dry up;* or *to become unsound in its veins* or *ducts, and so rendered motionless;*] is a form of imprecation used by the Arabs. (TA.) ___ احشّ فُلَانًا *He cut* (K) *and collected* (TA) حَشِيش [or *dry herbage*] *with such a one;* (K;) as though he helped him in doing so. (TA.)

8 **احتشّه** : see حَشَّهُ, in two places.

10 **استحشّ الولَدُ**; and استحشّت اليدُ: see حَشَّ; and حَشَّت.

حَشٌّ (S, Mgh, Msb, K) and حُشٌّ, (S, Msb, K,) but the former is the more common, (Msb,) and حِشٌّ, (K,) *A garden:* (El-Fárábee, S, Mgh, Msb, K: *) or *a garden of palm-trees:* (AHát, Msb:) pl. حَشَّانٌ (S, Msb) and حُشَّانٌ. (Msb.) ___ Hence, *A privy;* (El- Fárábee, S, A, Mgh, Msb, K;) likewise called بيت الحَشِّ or الحُشِّ: (Msb:) because they used to ease themselves in the gardens: (S, Mgh, Msb, K:) then, when they made privies, they applied thus this appellation: (Msb:) and in like manner, مَحَشٌّ; but accord. to the Abridgment of the 'Eyn., this is proper, not tropical: (Msb:) or this last, also written مَحِشٌّ, signifies the same; (TA;) or *a place in which human ordure has become collected:* (K:) the pl. of حَشّ as applied to a privy is حُشُوشٌ (S, Mgh, K) and حُشُّونَ. (Ibn-'Abbád, K.) See also مَحَشَّةٌ.

حُشٌّ: see حَشٌّ, in two places: and see حَشِيشٌ.

حِشٌّ: see حَشٌّ.

حُشَاشٌ: see مَحَشٌّ: and see حُشَاشَةٌ.

حَشَاشٌ: see مَحَشٌّ.

حَشُوشٌ جَنِينُهَا [*Having her fœtus dried up in her womb*]. (L from a verse of Ibn-Mukbil.)

حَشِيشٌ *Dry herbage;* (Msb;) *dry pasture,* or *fodder:* (El-Fárábee, S, Mgh, Msb, K:) of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) what is fresh is not so called: (S, Msb:) but عُشْبٌ is applied to what is fresh and what is dry: this, says ISd, is the opinion of the generality of the lexicologists: some [he adds] assert that حشيش is *green pasture* or *herbage,* as well as *dry:* but he says that this is not correct; [and the like is said in the Msb;] for this word is properly applied to denote dryness and contraction: ISh says that it is applied to all *herbs,* or *leguminous plants, fresh* as well as *dry;* as also عَلَفٌ and خَلًى: Az says that when they use it unrestricted, the Arabs mean thereby حَلِىّ, [which is the *herb called* نَصِىّ *when it has become dry and white,*] in particular; and that this is the best kind of fodder; that

horses thrive upon it, and it is one of the best pastures for camels, or for camels and sheep and goats; a good supply in years of scarcity: (TA:) or it signifies *cut herbage* or *pasture;* and is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) the n. un. is with ة, signifying *a fascicle,* or *wisp, of* حَشِيشٌ: (TA:) [and sometimes *a herb of any kind:* the pl. is حَشَائِشُ.] ___ [It is also applied, in the present day, to *Hemp,* used for its intoxicating property; both *fresh* and *dry:* app. what is termed حَشِيشُ الحَرَافِيشِ in the K, voce بَنْجٌ, q. v.: and also termed حَشِيشَةُ الفُقَرَآءِ: see De Sacy's Chrest. Arabe, , see. ed., vol. i. pp. 210-283. ___ حَشِيشَةُ السُّلْطَانِ: see حَشِيشٌ ___.] خَرْدَلٌ also signifies *A child,* or *young one, that has dried up in the belly of its mother;* (Mgh, Msb, TA;) and so حَشٌّ and مَحْشُوشٌ and أُحْشُوشٌ: (TA:) or حُشٌّ [and the rest], *a child,* or *young one, that perishes in the belly of its mother.* (K.) It is said in a trad., فَأَلْقَتْ حَشِيشًا *And she cast forth a child,* or *young one, dried up.* (Mgh.) And you say, أَلْقَتْ وَلَدَهَا حَشِيشًا *She* (a camel) *cast forth her young one dried up.* (Msb.)

حُشَاشَةٌ The [*last*] *remains of the spirit* (S, A, * Msb, K) *in the heart,* (TA,) [or *of life;*] *in a sick man,* (S, Msb, K,) and *in one who is wounded;* (K;) as also حَشَاشٌ, (S, Msb, K,) the ة being sometimes elided. (Msb.) ___ And *Any remains,* or *relic.* (TA.) You say, مَا بَقِىَ مِنَ المُرُوءَةِ إِلَّا حُشَاشَةٌ تَتَرَدَّدُ فِى أَحْشَآءِ مُحْتَضَرٍ [*There remained not, of manliness, save a last relic going to and fro,* or *wavering, in the entrails of one at the*

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point of death]. (A, TA.) And مَا بَقِىَ مِنَ الشَّمْسِ إِلَّا حُشَاشَةٌ نَازِعٌ [*There remained not, of the sun, save a last departing relic*]. (A, TA.)

حَشَائِشِىٌّ [*One skilled in the knowledge of herbs:* so in modern works. ___ Accord. to Golius, as on the

authority of the KL, but not in my copy of that work, *A collector of hay; a forager.*]

حُشَّاشٌ , [pl. of حَاشٌّ ,] *Cutters,* or *cutters and collectors, of* حَشِيش [or *dry herbage*]: (TA:) or *seekers and collectors thereof.* (S) See also مَحَشٌّ.

حَاشٌّ : see its pl. حُشَّاشٌ.

أُحْشُوشٌ : see حَشِيشٌ, last signification.

مَحَشٌّ , (S, A, TA,) or مَحَشٌّ , (K, [but this seems to be a mistake occasioned by the accidental omission of والمَحَشُّ, as is indicated by the addition of ويُكْسَر shortly after, referring to the word in a sense different from that which is here next mentioned,] *A place,* (S,) or *land,* (K,) *in which is much* حَشِيش [or *dry herbage*]; (S, K) as also مَحَشَّةٌ : (K:) or *a place in which one cuts* حَشِيش: (A:) and the first (مَحَشٌّ) *a place in which are much pasture,* or *herbage, and wealth,* or *good things.* (K.) You say, هٰذَا مَحَشُّ صِدْقٍ, meaning *This is a* [*good*] *region abounding in* حَشِيش. (TA.) And إِنَّكَ بِمَحَشِّ صِدْقٍ فَلَا تَبْرَحْهُ *Verily thou art in a place abounding in good things, therefore do not quit it:* so in some copies of the S; and accord. to this explanation, the word is tropically used: in other copies of the S, *in a place abounding in* حَشِيش. (TA.) ___ See also حَشٌّ. ___ Also the former, *A thing in which* حَشِيش *is put;* and so مَحَشٌّ ; but the former is the more chaste; (A 'Obeyd, S, K;) and مَحَشَّةٌ , (K,) and مَحَشَّةٌ , which is more chaste; so in some copies of the K; (TA:) and حُشَاشٌ , like غُرَابٌ; of which the pl. is أَحْشَشَةٌ: (TA:) the first two of these words are applied to *a woollen* كِسَآء [q. v.] *in which* حَشِيش *is put:* (IAth:) and حِشَاشٌ , with kesr, signifies a [*sack of the kind called*] جُوَالِق *in which is* حَشِيش. (K.) ___ See also مَحَشٌّ.

مُحُشٌّ A woman, (S, K,) and a she-camel, (TA,) *whose child,* or *young one, dries up in her belly.* (S, K, TA.) ___ An arm, or a hand, (يَد,) *drying up;* or *becoming unsound in its veins* or *ducts, and so*

rendered motionless: or *becoming slender and small.* (TA.)

مَحَشٌّ *An instrument with which* حَشِيش [or *dry herbage*] *is cut;* (A 'Obeyd, S;) as also حُشَّاشٌ, like رُمَّانٌ: (TA:) or *a plain* [i. e. *not serrated*] مِنْجَل [or *reaping-hook*] *with which* حَشِيش *is cut;* as also مَحَشٌّ; but the former is the more chaste; (K;) or, accord. to the L, the latter is the better. (TA.) See also مَحَشٌّ, in two places. Also *An iron instrument with which a fire is stirred;* and so مَحَشَّةٌ: (S, K:) pl. مَحَاشُّ. (A.) ___ [Hence, *A kindler, an exciter,* or *a provoker, of war:* or] *a courageous man.* (K.) Of such one says, نِعْمَ مَحَشُّ الكَتِيبَةِ [*Excellent is the exciter of the army,* or *troop*]. (S, A.) And مَحَشُّ حَرْبٍ signifies *A kindler and an exciter of war:* (K, TA:) or *a conductor of war.* (Ham p. 14.) You say, هُمْ مَحَاشُّ الحُرُوبِ *They are the kindlers and exciters of wars.* (A.) See also حَشٌّ.

مَحَشَّةٌ: see مَحَشٌّ, in two places. Also The *podex:* or *anus:* (S, Mgh, Msb, * K: *) and so حَشٌّ: (TA:) pl. of the former مَحَاشُّ; (S, Mgh, K;) and of the latter حُشُوشٌ: (TA:) the former also occurs written with س. (S, Mgh.)

مَحَشَّةٌ: see مَحَشٌّ: see also مَحَشٌّ. ___ Also *A staff,* or *stick:* or *a rod, wand,* or *twig.* (TA.)

مَحْشُوشٌ: see حَشِيشٌ, last signification.

حشب

4 احشبهُ *He angered him.* (K.)

8 احتشبوا *They collected themselves together; congregated.* (El-Muarrij, K.)

حشْبٌ : see what next follows.

حَشِيبٌ *A thick, coarse,* or *rough, garment* or *piece of cloth;* (Aboo- Semeyda' El-Aarábee, K;) as also حَشِيبٌ and حَشْبٌ . (TA.) See also حَوْشَبٌ.

حشيبى : see what next follows.

حَوْشَبٌ The *fetlock-joint* (مَوْصِلُ الوَظِيفِ) *in the pastern* (رُسْغ) *of a beast:* (S, K:) or, (K,) as also حَشِيب and حشيبى , (so in the TA,) *a bone in the inside of the hoof, between the tendons* (عَصَب) *and the* وَظِيف [or *shank;* app. the *lower pastern-bone*]: (K:) or the *contents* (حَشْو) *of the hoof:* (AA, TA:) or *a small bone, like a* سُلَامَى [or *finger-bone,* a description aptly applying to either of the pastern-bones, the upper of which seems to be here meant], *at the extremity of the* وَظِيف, *between the head thereof and the place where the hoof is set on,* (As, S, K,) *entering into the* جُبَّة: (As, S: [see this last word (جبّة), to which various significations are assigned; here said in the TA to be that which contains the حوشب and دَخِيس (both of which words seem to be syn.), between, or amid, the flesh and the tendons:]) or the *bone of the* رُسْغ [or *pastern*]: (T, K:) or a name applied to *each of the two bones of the pastern* (رسغ) *of a horse.* (TA.) *Lean, and lank in the belly.* (K.) ___ And *Bigbellied:* or *big in the sides:* (TA:) or *swollen,* or *inflated, in the sides:* (S, K:) or *swollen in the belly, and short:* (Skr p. 57: [see an

ex. in a verse cited voce مُجْرٍ in art. جرو:]) bearing two contr. significations: (K:) fem. with ة: (TA:) pl. حَوَاشِبُ. (Skr, S.) The *male hare:* (K, * TA:) and [so in the K; but accord. to the TA, or] the *calf.* (K.) Also, accord. to the K, the male fox: but this is a mistake, occasioned by the occurrence of the words حَوْشَب and قَعْنَب together in a verse: the latter of these two signifies the male fox. (TA.) *A company of men;* as also حَوْشَبَةٌ : (El-Muarrij, K: *) *a large number of men collected together.* (TA.)

حَوْشَبَةٌ : see what next precedes.

حشد

1 **حَشَدَ** , aor. ـُ (A, Msb, K) and ـِ , (Msb, K,) inf. n. حَشْدٌ, (A, Msb, K,) *He collected together* (A, Msb, K) people, or a company of men. (A, Msb.) ___ [Hence,] بِتُّ فِى لَيْلَةٍ تَحْشُدُ عَلَىَّ الهُمُومُ [*I passed a night that brought anxieties crowding together upon me*]. (A, TA.) حَشَدُوا, (S, A, Msb,) aor. ـِ , inf. n. حَشْدٌ, (S,) or حُشُودٌ; (A;) and احتشدوا , and تحشّدوا ; (S, A;) *They collected themselves together,* or *assembled,* (S, A, Msb,) *and came round about* (حَفُّوا [but see what follows]) *aiding one another:* (A:) or حَشَدُوا signifies *they were prompt,* or *active,* [instead of حَفُّوا, in the K, I read خَفُّوا, as in the L,] *in aiding one another:* or *they complied quickly, when called,* or *summoned:* (L, K:) the verb is thus generally used in relation to a collective number: seldom in relation to one: (L:) or *they collected themselves together,* or *assembled, for one thing* or *affair;* as also احشدوا , and احتشدوا , and تحاشدوا . (L, K.) And حشدوا عَلَيْهِ, (L,) and تحاشدوا عَلَيْهِ, *They collected themselves together, aiding one another against him.* (A.) And احتشد القَوْمُ لِفُلَانٍ *The people,* or *party, collected themselves together to such a one, and prepared, equipped,* or *furnished, themselves* [for action]. (TA.) ___ حَشَدُوا لَهُ *They combined for him,* [or *on his account,*] *and took pains,* or *exerted themselves, in treating him with courtesy and honour;* and so حَفَلُوا لَهُ. (Fr, L.) And *They showed honour, and gave a hospitable entertainment, to him;* namely, a guest. (L.)

4 **أَحْشَدَ** see 1.

5 **تَحَشَّدَ** see 1.

6 تَحَاشَدَ see 1, in two places.

8 إِحْتَشَدَ see 1, in three places. ___ احتشد لَهُ فِى كَذَا *He prepared himself for him* [*in such a case,* or *in such an affair*]. (A.) ___ احتشد فِى الضِّيَافَةِ and لِلضِّيَافَةِ *He strove, laboured,* or *exerted himself, in,* and *for, the entertainment of a guest* or *guests.* (A.)

حَشْدٌ, (S, K,) originally an inf. n., (S,) and حَشَدٌ, (K,) *An assembly,* or *a collected* or *congregated body* or *party,* (S, K,) of men. (S.)

حَشَدٌ: see what next precedes.

حَشَدٌ One *who does not leave* [*unemployed*] *any endeavour or aid or property that he possesses;* as also مُحْتَشِدٌ; (L, K;) and حَاشِدٌ, pl. حُشُدٌ. (L.) ___ وَادٍ حَشَدٌ *A valley similar to land such as is termed* حَشَادٌ: (K:) *a valley which a small and an inconsiderable quantity of water causes to flow.* (TA.)

أَرْضٌ حَشَادٌ *Land that does not flow with water save in consequence of much rain:* (S:) or *in*

consequence of [*lasting,* or *continuous, rain, such as is termed*] دِيمَةٌ: (K:) or *that flows with water in consequence of the least rain;* (ISk, M, K;) as also زَهَادٌ and شَحَاحٌ and نَزَلَةٌ: (ISk:) or *such as is the quickest to flow with water:* (AA in a marginal note in a copy of the S:) or حَشَادٌ signifies a water-course *of which the ground is hard, quickly flowing with water, having many minor water-courses* (شِعَابٌ) *pouring into its bed and uniting one with another.*

(ISh.)

حَاشِدٌ [A people *collecting themselves together,* or *assembling,* &c. (see 1)]: pl. حُشَّدٌ, occurring in a trad., followed by وُفَّدٌ. (L.) ___ جَآءَ فُلَانٌ حَافِلًا حَاشِدًا and مُحْتَفِلًا مُحْتَشِدًا *Such a one came* [*full of energy,*] *prepared, furnished, equipped,* or *accoutred.* (S.) See also حَشِدٌ.

مَحْشُودٌ A man *with whom is an assembly,* or *a collected body,* or *party, of men:* (L:) or one *to whom others collect themselves together; who is served,* or *waited on:* (A:) or *obeyed by others,* (S, K,) *among his people,* (TA,) *and whom they are prompt* [instead of يَحُفُّونَ, in most of the copies of the K, I read يَخُفُّونَ, as in others and in the S,] *to serve,* (S, K,) *and to whom they collect themselves together.* (TA.)

مَحَاشِدُ *Places where people are collected to go forth:* or it is a pl. of حَشْدٌ, contr. to rule, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]. (L from a trad.) [See مَخَاطِبُ.]

مُحْتَشِدٌ : see حَشْدٌ, and حَاشِدٌ.

حشر

1 حَشَرَ, aor. ـُ and ـِ, (S, Msb, K,) the former of which aors. is found in the seven readings of the Kur, (Msb,) inf. n. حَشْرٌ, (S, Msb, K,) *He congregated,* or *collected together,* (S, Msb, K,) men: (S, Msb:) or *he congregated* them, or *collected* them *together, and drove* them: (Msb, TA:) *he made* them *to go forth, collected together, from one place to another:* (Bd in lix. 2:) *he,* or *it, compelled* them *to emigrate:* (K, * TA: [in the CK الخَلَآءُ is put by mistake for الجَلَاءُ, the explanation of the inf. n.:]) and [simply] *he drove* towards a place or quarter. (TA.) Hence يومُ الحَشْرِ [*The day of congregation,* &c.; meaning] *the day of resurrection:* (S, * TA:) [see also مَحْشَرٌ:] and سُورَةُ الحَشْرِ [*The Chapter of the Compulsion to emigration;* which is the fifty-ninth chapter of the Kur-an]. (TA.) It is said by most of the expositors of the Kur that the wild animals and other beasts, and even the flies, will be collected together (تُحْشَرُ) for retaliation; and they cite a trad. on this subject. (TA.) So in the Kur [lxxxi. 5], وَإِذَا الوُحُوشُ حُشِرَتْ *And when the wild animals shall be collected together,* (Bd, Jel,) from every quarter, (Bd,) after resurrection; (Jel;) or *raised to life,* (Bd,) for the purpose of their retaliating, one upon another; after which they shall return to dust: (Bd, Jel:) or the meaning is, *shall die,* (Az, S,) in the present world; accord. to some: (Az:) and thus says 'Ikrimeh, (S, TA,) on the authority of I'Ab, (TA,) as is related by Sa'eed Ibn-Masrook: (S, TA:) but accord. to some, the two meanings are nearly the same; for each denotes collection. (TA.) حَشْرٌ also signifies The *going forth with a people fleeing* or *hastening* or *dispersing themselves in war;* when used absolutely. (TA.) ___ حَشَرَتْهُمُ السَّنَةُ, aor. ـُ and ـِ (Lth,) inf. n. حَشْرٌ, (K,) *The year of dearth destroyed their camels and other quadrupeds;* because it causes the owners to collect themselves from the various quarters to the cities or towns: (Lth:) or *it caused them to go down to the cities or towns:* (A:) or *it distressed them;* app., because of their collecting themselves together from the desert to the places of settled abodes:

(Abu-t- Teiyib:) and حَشَرَتِ السَّنَةُ مَالَ فُلَانٍ *The year of dearth destroyed the camels &c. of such a one.* (S, K. *) حَشَرَهُ, (S, A,) inf. n. حَشْرٌ, (S, K,) *He made it* (a spear-head, S, A) *thin,* or *slender:* (S, A, K:) *he made it* (a spear-head, and a knife,) *sharp,* or *pointed, and thin,* or *slender:* (TA:) *he made it small, and thin,* or *slender:* (Th:) *he pared it;* namely, a stick: (TA:) *he pared it, and made it sharp,* or *pointed.* (S.)

7 انحشروا *They* (people) *became collected together* from the desert to the places of settled abodes. (Abu-t-Teiyib.)

حَشْرٌ Anything *thin,* or *slender,* or *elegant.* (TA.) You say أُذُنٌ حَشْرٌ *A thin,* or *an elegant, ear;* (Lth, ISk, S, A, K;) as though it were pared, (Lth, S,) and made sharp: (S:) or *small, elegant, and round:* (Lth:) or *thin at the end:* (Th:) or *sharp-pointed:* (TA:) and the epithet is the same for the dual also and the pl.: (K:) [J says that] it does not admit the dual form nor the pl., because it is originally an inf. n., and the expression above mentioned is like مَآءٌ غَوْرٌ and مَآءٌ سَكْبٌ: but اذن حَشْرَةٌ is sometimes said: (S:) and the pl. حُشُورٌ occurs in a verse of Umeiyeh Ibn-Abee-'Áïdh: (TA:) and you also say اذن مَحْشُورَةٌ. (TA.) حَشْرٌ is also applied in the same sense as an epithet to other things. (S) You say قُدَّةٌ حَشْرٌ *A thin,* or *an elegant, feather of an arrow;* (Lth, S, A, K;) as though it were pared: (Lth:) or *sharp-pointed.* (TA.) Also سِنَانٌ حَشْرٌ *A thin,* or *slender, spear-head:* (S, K:) or *sharp,* or *sharp-pointed:* and سِكِّينٌ حَشْرٌ in like manner: and حَرْبَةٌ حَشْرَةٌ: (TA:) and سَهْمٌ حَشْرٌ, and سِهَامٌ حُشْرٌ: like جَوْنٌ and جُونٌ, and وَرْدٌ and وُرْدٌ: (Akh, S:) or سَهْمٌ حَشْرٌ signifies *an arrow having straight,* or *even, feathers;* and so سَهْمٌ مَحْشُورٌ; and حَشْرٌ, of the same measure as كَتِفٌ, an arrow *having good feathers attached to it.* (TA.) You also say بَعِيرٌ حَشْرُ الأُذُنِ *A camel having a thin,* or *an elegant, ear.* (TA.)

حَشَرٌ: see حَشْرٌ.

حَشَرَةٌ and حَشَرَاتٌ, (K,) each being a coll. n. without a sing.; (TA;) or the former is sing. of the latter; (S, Msb;) *Any small*

animals that creep or walk upon the earth; (S, Mgh, Msb, K;) *as jerboas and hedgehogs and lizards of the kind called* ضَبّ *and the like:* (TA:) or the former, (Msb,) or latter, (Mgh,) is applied to *rats or mice, and jerboas, and lizards of the kind above mentioned,* (Mgh, Msb,) *colleted together:* (Msb:) or *any venomous* or *noxious reptiles* or *the like, such as scorpions and serpents;* syn. هَوَامٌّ; (As, K;) as also أَحْرَاشٌ and أَحْنَاشٌ. (As.) ___ Also the former, *Whatever is captured, snared, entrapped, hunted,* or *chased, of wild animals* or *the like, birds,* and *fish, &c.;* (K;) *whether small or great:* (TA:) or the *great thereof:* or *what is eaten thereof:* (K:) thus in all the copies of the K; but the pronoun [in the latter case] does not refer to the animals &c. above mentioned: it is expressly said in the T and M that the word signifies *whatever is eaten of herbs,* or *leguminous plants, of the earth, such as the* دُعَاع and فَثّ. (TA.)

حَاشِرٌ One *who congregates,* or *collects together,* people. (TA.) With the article ال, applied to Mohammad; (S, K;) because he collects people after him (S, IAth) and to his religion. (IAth.) ___ *A collector of spoils:* (El-Hulwánee, Mgh:) and [its pl.] حُشَّارٌ signifies *collectors of the tithes and poll-tax.* (TA.)

مَحْشَرٌ (S, K) and مَحْشَرٌ (K) *A place of congregation:* (S, K:) a term used when people are collected together to a town or country, and to an encampment, and the like. (TA.) Hence, يوم المَحْشَر [*The day of the place of congregation;* meaning the day of judgment]. (TA.)

مَحْشُورٌ; and its fem., with ة: see حَشْرٌ.

حشرج

Q. 1 **حَشْرَجَ** , (TA,) inf. n. حَشْرَجَةٌ, (S, K, TA,) *He rattled in the throat, in dying: he made his breath,* or *spirit,* (نَفَسُهُ, or نَفْسُهُ, accord. to different copies of the S and K,) *to reciprocate:* (S, K:) said also of the chest: or *he made the sound of his breath to reciprocate in his throat,* or *fauces, without uttering it with his tongue.* (TA.) Also said of an ass, *He made his voice to reciprocate in his throat:* (S, K, TA:) or *uttered his voice from his chest.* (TA.)

حَشْرَجٌ *Water that is beneath the ground, unperceived, in the wide water-channels that contain small pebbles, and which, when one has dug to the depth of a cubit, gushes forth abundantly:* waters of this description are called by the Arabs أَحْسَآءٌ [pl. of حِسْىٌ] and كِرَارٌ [pl. of كَرٌّ] and حَشَارِجُ: and *sweet water, of the water of a* حِسْىٌ: (Az, TA:) or *water that runs, clear and shallow, over pebbles,* or *over small pebbles:* (TA:) *what is termed* حِسْىٌ, *among pebbles:* (ISk, S, K:) or *what is termed* حِسْىٌ, *having pebbles in it:* (K accord. to the TA:) or *what resembles that which is termed* حِسْىٌ, *in which waters collect:* or *a small,* or *round, hollow,* or *cavity, in a mountain, in which water becomes clear,* (Az, K, TA,) *after collecting:* (Az, TA:) or *water in a small,* or *round, hollow,* or *cavity, in a mountain.* (A.) ___ *Soft foraminous stones* (كَدَّانٌ) *of the ground:* n. un. with ة. (K.) ___ *A small,* (A, TA,) or *thin,* (K,) *and clean,* (TA,) كُوزٌ [or *mug*], (A, K, TA,) *in which water is cooled,* (A,) *of the manufacture of El-Heereh.* (K.) ___ The *cocoanut.* (Kr, TA.)

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حَشْرَجَةٌ inf. n. of حَشْرَجَ [q. v.]. ___ [The *rattles;*] the *voice* of a sick person *reciprocated in the throat,* or *fauces.* (A.)

حشف

1 **حَشَفَ** , said of a she-camel's dug, *Its milk became drawn up* or *withdrawn* or *withheld,* or *it went away, from it.* (IDrd, L, TA. [See also 4 and 10.])

2 **حشّف عينه** , inf. n. تَحْشِيفٌ, *He* (a man, TA) *contracted his eyelids, and looked through the interstices of their lashes.* (IDrd, K.)

4 **احشف** , said of a she-camel's udder, *It became contracted, and like an old worn-out water-skin* or *milk-skin.* (TA. [See also 1 and 10.]) ___ احشفت النَّخْلَةُ *The palm-tree bore dates such as are termed* حَشَفٌ. (S, Mgh, Msb.)

5 **تحشّف** *He wore old and worn-out clothing,* (O, L, KL, TA,) *such as is termed* حَشِيفٌ: (O, L, TA:) in the copies of the K, erroneously, استحشف . (TA.)

10 **استحشف** , said of an udder, (Jm, K,) *It became contracted:* (Jm:) or *became dried up and contracted.* (K. [See also 1 and 4.]) And استحشفت الأُذُنُ *The ear became dried up* (Mgh, Msb, K) *and contracted.* (K.) And استحشف الأَنْفُ *The cartilage of the nose became dried up from want of natural motion.* (Msb.) ___ See also 5.

حَشْفٌ *Dry bread.* (K.)

حَشَفٌ The *worst kind of dates;* (S, Mgh, Msb, K;) *that dry up without ripening, so that they have no flesh:* (Msb:) or *dates without firmness, having no stones;* (K;) *like* شِيصٌ: (TA:) or *dry,* or *tough, bad dates;* (K;) for when they dry up, they become hard and bad, without taste and without

sweetness: (TA:) or *of which the lower portion has become bad and rotten, while in its place:* (IAar, TA in art. خشو:) n. un. with ة. (Msb.) [Hence,] أَحَشَفًا وَ سُوءَ كِيلَةٍ, a prov., (S, Meyd, O,) meaning Dost thou combine *the worst of dates and bad measure?* applied to him who combines two bad qualities. (Meyd, O.) ___ A *worn-out* udder; (S, K;) as also حَشَفٌ : (K:) or an udder *of which the milk has dried up, so that it has become contracted.* (EM p. 67.) ___ *A thing that is lean,* and *dry,* or *withered.* (KL.)

حَشَفٌ : see حَشَفٌ. تَمْرٌ حَشَفٌ *Dates having many such as are termed* حَشَفٌ. (TA.)

حَشَفَةٌ The *head* [or *glans*] *of the penis:* (TA:) or the *part of the penis,* (S, K,) [i. e.] the *part of the head of the penis,* (Mgh,) *that is above* [i. e. *beyond*] *the place of circumcision:* (S, Mgh, K:) [accord. to the latter explanation, somewhat more than the glans:] the mulct for the cutting off of which is the whole price of blood. (TA.)

حَشِيفٌ *Old, and worn-out:* applied to clothing or a garment. (S, K, TA.)

نَخْلَةٌ مِحْشَافٌ [*A palm-tree that bears dates such as are termed* حَشَفٌ]. (S and L voce مِعْرَارٌ.)

مُتَحَشِّفٌ A man *clad in old and worn-out clothing* [*such as is termed* حَشِيفٌ]: (S, TA:) a man *in evil condition; slovenly in his person; threadbare, shabby,* or *mean, in the state of his apparel:* or *dried up, and shrivelled:* or *having his garment tucked up.* (TA.)

حشك

1 **حَشَكَتِ الدِّرَّةُ** , aor. ـِ , inf. n. حَشْكٌ and حُشُوكٌ; for the former of which, حَشَكٌ is used by poetic license: (S:) or حَشَكَتْ, aor. ـَ , (TA,) inf. n. حَشَكٌ (K, TA) and حُشُوكٌ: (TA:) *The flow of milk became full:* (S:) or *became vehement in the udder:* or *collected quickly therein:* (K, TA:) but accord. to Lth, حَشْكٌ and حَشَكٌ are like نَفْضٌ and نَفَضٌ, and نَقْضٌ and نَقَضٌ; the former being an inf. n., and the latter a subst. [in the proper sense of the term, app. signifying *milk collected,* or *collected quickly, in the udder*]. (TA.) ___ [Hence,] حَشَكَتِ السَّحَابَةُ, (K,) aor. ـِ , inf. n. حَشْكٌ, (TA,) *The cloud had much water.* (K, TA.) And حَشَكَتِ السَّمَآءُ, aor. ـِ , inf. n. حَشْكٌ, *The sky let fall a rain such as is termed* حَشْكَةٌ. (AZ, S.) And حَشَكَ الوَادِى, *The valley poured* (دَفَعَ) *with water.* (TA.) ___ And حَشَكَتِ النَّخْلَةُ *The palm-tree bore much fruit.* (Yaakoob, S, K, TA.) ___ And حَشَكَ القَوْمُ, (S, K,) inf. n. حَشْكٌ, or, accord. to Th, حَشَكٌ, (TA,) *The people collected themselves together,* or *assembled.* (Th, S, K.) حَشَكَتْ لَبَنَهَا, inf. n. حَشْكٌ and حُشُوكٌ, *She* (a camel) *collected her milk.* (K.) ___ حَشَكَ النَّاقَةَ, (S, K,) aor. ـِ , (K,) inf. n. حَشْكٌ, (TA,) *He left milking the she-camel until her milk collected* (S, K, TA) *in her udder.* (TA.)

حَشَكٌ : see 1.

حَشَكَةٌ *A rain exceeding such as is termed* بَغْشَةٌ; like حَفْشَةٌ and غَبْيَةٌ. (S).

جَاؤُوا بِحَشَكَتِهِمْ , (K,) or, as in the Moheet, جَآءَ فُلَانٌ بِحَشَكَتِهِمْ, (TA,) means [*They came,* or *such a one came,*] *with their company.* (K, TA.)

حَشَاكٌ , (IDrd, S, Sgh,) thus correctly written, like كَتَابٌ, but in [most of] the copies of the K like سَحَابٌ, (TA, [in the CK like

سَحَابَةٌ,]) *A piece of wood which is put in the mouth of a kid,* (S, K,) *across,* (S,) *and tied* (S, K) *at the back of his neck,* (S,) *to prevent him from sucking:* (S, K:) also called شِبَامٌ. (IDrd, S.)

حَشُوكٌ A she-camel *collecting milk in her udder* (S, K) *quickly.* (S.)

حَاشِكٌ [act. part. n. of حَشَكَ]. You say شَاةٌ حَاشِكَةٌ *A sheep,* or *goat, abounding with milk.* (TA in art. لجب.) [And hence,] نَخْلَةٌ حَاشِكٌ *A palm-tree bearing much fruit.* (Yaakoob, S, K.) ___ Also *Consecutive,* or *uninterrupted.* (Ibn- 'Abbád, K.)

حشم

1 حَشِمَ, aor. ـَـ, (Msb, K,) inf. n. حَشَمٌ, (Msb,) *He was,* or *became, angry;* (Msb, K;) as also احتشم: (Msb:) or the latter signifies *he became angered.* (TA.) ___ And *He was,* or *became, confounded and stupified by shame;* or *ashamed and confounded* or *stupified, and remained speechless and motionless.* (Msb.) See also 8. حَشَمَهُ, aor. ـِـ, inf. n. حَشْمٌ; (Msb;) or حَشِمَهُ, aor. ـَـ; (K;) *He angered him;* (Msb, K;) as also احشمه, (IAar, S, Msb, K,) and حشّمه. (K.) And, accord. to AZ (S) and El-Fárábee, (Msb,) حَشَمَهُ, (S, Msb, K,) aor. ـِـ and ـُـ, (K,) *He annoyed him,* (S, Msb, K,) *and said to him what he disliked,* (K,) *and angered him;* (S, Msb;) namely, a man sitting with him. (S, Msb, K.) An Arab of chaste speech is related to have said, ذٰلِكَ مِمَّا يُحْشِمُ بَنِى فُلَانٍ, meaning *That is of the things that anger the sons of such a one.* (S.) ___ Accord. to IAar, (S,) حشمه signifies *He caused him to become confounded and stupified by shame;* or *to become ashamed and confounded* or *stupified, and to remain speechless and motionless;* (S, K;) as also احشمه: (S, Msb, K:) and both signify *it caused him to be affected with shame, shyness,* or *bashfulness;* or *to shrink;* as in the saying, to one shrinking from food, مَا الَّذِى حَشَمَكَ, or أَحْشَمَكَ, *What caused thee to be affected with shame,* &c.? (TA.) حَشِمَ, aor. ـِـ, inf. n. حُشُومٌ, *He became fat,* or *in a good condition of body, after leanness.* (K.) And حَشِمَتِ الدَّابَّةُ فِى أَوَّلِ الرَّبِيعِ, (K,) aor. ـِـ, inf. n. حَشْمٌ, (TA,) or حُشُومٌ, (TK,) *The beast obtained somewhat of the* [*herbage called*] ربيع, *in the beginning thereof, and became fat, and in good condition, and large in the belly,* (K, TA,) *and goodly:* (TA:) or, as En-Nadr says, حَشِمَتِ الدَّوَابُّ *the beasts became in good condition.* (S.) ___ مَا حَشِمَ مِنْ طَعَامِنَا *He ate not of our food* (K, TA) aught. (TA.) ___ مَا حَشِمَ الصَّيْدَ *He hit not,* or *obtained not,*

or *found not, the game,* or *object of the chase.* (K.) حَشَمَ, inf. n. حَشَمٌ (TA) and حُشُومٌ, (K,) *He was,* or *became, fatigued, tired,* or *wearied.* (K, TA.) The Arabs say, الحُسُومُ يُورِثُ الحُشُومَ *Labour,* or *toil, occasions fatigue.* (Yoo, TA.)

2 حَشَّمَ see 1.

4 أَحْشَمَ see 1, in four places.

5 تَحَشَّمَ see 8. ___ You say also, هُوَ يَتَحَشَّمُ المَحَارِمَ *He guards against things forbidden.* (TA.)

8 احتشم : see 1. ___ Also *He felt,* or *had a sense of,* or *was moved* or *affected with, shame, or shyness,* or *bashfulness.* (Msb.) احتشم منه (S, Mgh, K) and عنه, (K,) and احتشمه, (S, Mgh,) or this last is not allowable except when مِنْ is meant to be understood, (TA,) signify the same; (S, Mgh;) i. e. *He was ashamed of it,* or *abashed at him;* or *was ashamed to do it,* or *shy of doing it:* (Mgh, K:) or it signifies, (Mgh,) or signifies also, (K,) *he shrank from it,* or *him:* (Mgh, K:) or, as some say, thus used it is vulgar; for حِشْمَةٌ, with the Arabs, is only anger: (Mgh:) but IB cites, from Kutheiyir,

* إِنِّى مَتَى لَمْ يَكُنْ عَطَاؤُهُمَا *
* عِنْدِى بِمَا قَدْ فَعَلْتُ أَحْتَشِمُ *

as meaning [*Verily I, when the gift of them two*

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in my possession is not for what I have done,] *am ashamed,* or *abashed:* and in a trad. of 'Alee, respecting the thief, occurs the saying, إِنِّى لَأَحْتَشِمُ أَنْ لَا أَدَعَ لَهُ يَدًا, meaning *Verily I am ashamed not to leave him a hand;* and *I shrink from it.* (TA.) [And حشم app. signifies the same; for,] accord. to As,

(TA,) [the inf. n.] حُشُومٌ signifies The act of *shrinking.* (K.) You say also, إِنِّى لَأَتَحَشَّمُ مِنْهُ *Verily I abstain from it,* or *refrain from it, to shun blame,* or *through disdain and pride; disdain,* or *scorn, it;* (أَتَذَمَّمُ مِنْهُ;) *and am ashamed of it.* (K.) Also *He was,* or *became, master of many* حَشَمٌ [or *dependents* &c.] *and servants.* (KL.)

حَشَمٌ A man's *special dependents, consisting of his family and slaves* [and *others*], or *his neighbours, who are angry on his account* (K, TA) *when an event befalls him;* (TA;) as also حُشْمَةٌ ; (Yoo, TA;) in the K, erroneously, حَشَمَةٌ; (TA;) and أَحْشَامٌ; (K;) which IAar thinks to be pl. of حَشَمٌ used in a sing. sense; (TA;) [for] this word is applied to *one* [*of such persons*] as well as to a pl. number: (K:) you say, هٰذَا الغُلَامُ حَشَمٌ لِى [*This young man,* or *slave, is a dependent of mine*]: (IAar, TA:) or حَشَمٌ signifies, (ISk, Mgh, Msb,) or signifies also, (K,) a man's *relations and household;* (ISk, Mgh, Msb, K;) or his *servants;* (S, Msb;) and *those who are angry on his account* (ISk, S, Mgh, Msb) *when an event befalls him;* (Mgh, Msb;) for which reason they are thus called: (S:) or a man's *followers;* and *those on whose account he should be angry:* (Ham p. 614:) or the حَشَمٌ of a man are *those who are angry on his account;* or *those on whose account he is angry:* (Har p. 164:) accord. to ISk, (Msb,) it is a word having a pl. signification, and having no proper sing.: (Mgh, Msb:) but some say that it has for its pl. أَحْشَامٌ: (Mgh:) and accord. to the K, حُشَمَآءُ [in the CK حَشْمَاءُ] signifies *neighbours* and *guests;* as though it were pl. of حَشِيمٌ, like as كُرَمَآءُ is of كَرِيمٌ : but [perhaps this should be أَحْشَامٌ; for] we find in the M, هٰؤُلَآءِ أَحْشَامِى, meaning *These are my neighbours,* and *my guests:* (TA:) and حُشُومٌ , with two dammehs, signifies *slaves;* (IAar, TA;) or, as some say, *followers, whether slaves or free persons.* (TA.) Also *An object of desire* or *quest;* syn. طَلَبَةٌ [in the CK طَلَبَةٌ]; and so حُشُومٌ . (K.) You say, هو حُشُمُهُ *It is his object of desire* or *quest.* (TK.)

حُشُومٌ Persons *having,* or *possessing,* (ذُوو, as in the explanation of IAar, for which ذُو is erroneously substituted in the

copies of the K, TA,) *consummate shame, shyness, bashfulness,* or *pudency.* (IAar, K, TA.) ___ See also حَشَمٌ.

حُشْمَةٌ (in the K, erroneously, حَشَمَةٌ, TA): see حَشَمٌ. ___ Also [in the CK, erroneously, حُشَمَةٌ] *A woman,* or *a wife;* syn. مَرْأَةٌ. (K, TA.) *I. q.* ذِمَامٌ [app. as meaning *protection, safeguard,* or *security of life and property*]. (Yoo, K.) So in the phrase, لَهُ الحُشْمَةُ [*Protection,* &c., *is due to him*]. (Yoo, TA.) ___ *Relationship.* (K.) So in the phrase, فِيهِمْ حُشْمَةٌ [*Among them is relationship*]. (TA.) See also حَشَمَةٌ.

حَشْمَةٌ *Anger.* (As, S, Mgh, Msb, TA.) ___ And *Shame, shyness, bashfulness,* or *pudency;* (S, Msb, K;) and *a shrinking* (Lth, Mgh, K, TA) *from one's brother in a place of eating, and in seeking,* or *requesting, a thing that one wants.* (Lth, Mgh, TA.) It has been asserted, (Mgh, Msb, TA,) on the authority of As, (Msb, TA,) that it signifies only anger: (Mgh, Msb, TA:) but several authors have refuted this assertion, by showing that it occurs in trads. as meaning shame. (MF, TA.) ___ Also The *act of annoying a person sitting with one, and saying to him what he dislikes;* and so حُشْمَةٌ . (K.)

حُشَمَآءُ , in the CK حَشْمَاءُ: see حَشَمٌ.

حُشُومٌ : see حَشَمٌ, last sentence but one. It is also an inf. n. of 1. (K.)

حَشِيمٌ , (S, K,) in some of the copies of the S حَشِّيمٌ, which is app. a mistake, (TA,) [thus I find it in one of my copies of the S,] *i. q.* مُحْتَشِمٌ ; (S, K;) i. e. *Regarded with reverence, veneration, respect, honour, awe,* or *fear;* (TA;) applied to a man. (S.)

حَاشِمٌ A man *being,* or *becoming, fat,* or *in a good condition of body, after leanness.* (TA.)

مَحْشُومٌ *Angered.* (TA.) [But it is implied in the S that it signifies *Confounded and stupified by shame;* or *ashamed and confounded* or *stupified, and remaining speechless and motionless.*]

A poet says,

* لَعَمْرُكَ إِنَّ قُرْصَ أَبِي خُبَيْبٍ *

* بَطِيءُ النُّضْجِ مَحْشُومُ الأَكِيلِ *

[*By thy life, verily the round cake of bread of Aboo-Khubeyb is slow in becoming thoroughly baked: the eater is angered,* or *confounded and stupified by shame,* &c.]. (S, TA.)

مُحْتَشَمٌ : see حَشِيمٌ.

إِنَّهُ لَمُحْتَشَمٌ بِأَمْرِى *Verily he is grieved and disquieted* (مُهْتَمٌّ) *by my affair,* or *case.* (AA, TA.)

حشو

1 **حَشَا** , (S, Mgh, Msb, TA,) aor. يَحْشُو, (Msb, TA,) inf. n. حَشْوٌ, (S, Mgh, Msb, K,) *He filled,* (K, TA,) or *stuffed,* (KL, PS,) a pillow, or cushion, [and a garment, (see حَشْوٌ, below,)] &c., (S, Mgh, * Msb, K,) with a thing, (K,) with cotton, (Msb, TA,) and the like. (TA.) [And *He stuffed* a lamb, or a fowl, and a vegetable, &c., with rice &c.] ___ Hence, حَشَا الغَيْظَ, aor. and inf. n. as above, [*He stuffed wrath* into a man's bosom: see an ex. in a verse cited in the first paragraph of art. حظل:] and حُشِىَ الرَّجُلُ غَيْظًا وَ كِبْرًا [*The man was stuffed with wrath and pride*], and حُشِىَ الرَّجُلُ بِالنَّفْسِ and حُشِىَ النَّفْسُ [*The man was stuffed with pride,* or *self-magnification,* or *with disdain,* or *scorn*]. (TA.) ___ [Hence also,] صِغَارُ الإِبِلِ تَحْشُو الكِبَارَ *The young camels enter,* or *occupy the spaces, among the old ones.* (TA.) ___ [رسم كتابا و لَمْ يَحْشُهُ, a phrase occurring in the 1st نَوْع of the Mz, means *He sketched out a book, and did not fill it up.*] ___ حَشَاهُ [also signifies *He foisted it* into a thing. ___ And] *He hit,* or *hurt, his* حَشًا [q. v., like حَشَأَهُ]. (K.) You say, حَشَاهُ سَهْمًا, inf. n. as above, *He hit,* or *hurt, his* حَشًا [*with an arrow*]. (TA.)

3 **مَا أَجَلَّهُ وَ لَا حَاشَاهُ** *He gave him not a* جَلِيلَة [i. e. a *she-camel that had brought forth once*] *nor* حَاشِيَة [i. e. *small,* or *young, camels*]: (K:) or مَا أَجَلَّنِى وَ لَا أَحْشَانِى *He gave me not a she-camel that had brought forth once nor gave he me a young,* or *small, camel.* (S in art. جل.)

4 **أَحْشَوَ** see 3.

5 **تَحَشَّوَ** see 8. ___ تحشّى فِى بَنِى فُلَانٍ *He became received among the sons of such a one, and harboured, protected,* or *lodged, by them.* (TA in art. حشى [but belonging to the present art.].)

7 **إِنْحَشَوَ** see 8. ___ انحشى صَوْتٌ فِى صَوْتٍ [app. *A sound became blended in a sound*], and حَرْفٌ فِى حَرْفٍ [*a letter in a letter*]: mentioned by Az. (TA in art. حشى [but app. belonging to the present art.].)

8 **احتشى** *It* (a thing) *became filled* [or *stuffed;* as also انحشى]. (K.) And in like manner you say of a man, احتشى من الطَّعام *He became filled* [or *stuffed*] *with food.* (TA.) And احْتَشَتِ الرُّمَّانَةُ بالحَبِّ *The pomegranate became filled with the grains,* or *seeds.* (TA.) ___ احتشت *She* (a مُسْتَحَاضَة) *stuffed her vulva* (نَفْسَهَا) *with the* [*rags termed*] مَفَارِم [in the CK, erroneously, مَقَارِم], (K, TA,) and *the like:* and in a similar sense احتشى is used as said of a man having the [disorder termed] إِبْرَدَة. (TA.) And احْتَشَتْ بالكُرْسُف (S, Mgh, TA) and الكُرْسُف (Mgh, TA) *She* (a حَائِض, S, Mgh) *stuffed her vulva with cotton,* (Mgh, TA,) to arrest the blood. (S.) ___ احْتَشَتْ حَشِيَّةً and بِحَشِيَّةٍ *She* (a woman) *wore a* حَشِيَّة; (IAar, K;) as also تَحَشَّتْ [alone]. (Az, TA in art. حشى.) A poet says,

* **لَا تَحْتَشِى إِلَّا الصَّمِيمَ الصَّادِقَا** *

[*She will not wear any stuffing but that which is genuine* and *true*]: meaning that she will not wear حَشَايَا because the largeness of her posteriors renders it needless for her to do so. (IAar, TA.)

حَشَةٌ, pl. حَشُونَ: see وَحْشٌ.

حَشًا The *contents of the belly:* (K:) or *a bowel,* or *an intestine, into which the food passes from the stomach;* syn. مَعًى: (Msb:) pl. أَحْشَآءٌ: (Msb, K:) and حُشْوَةٌ and حَشْوَةٌ signify the *bowels,* or *intestines;* [like أَحْشَآءٌ;] syn. أَمْعَآءٌ: (Msb:) or these are called حُشْوَةُ البَطْنِ and حَشْوَتُهُ : (S, TA:) or حُشْوَة signifies *all that is in the belly except the fat;* so accord. to Az and Esh-Sháfi'ee: or, accord. to As, the *place of the food, comprising the* أَحْشَآء *and the* أَقْصَاب: (TA:) [see also الحَشَا:] مَحْشًى is the name of *all the places of the food:* (Zj in his Khalk

el-Insán:) [see also, for other meanings, its dial. var. حَشًى, in art. حشى:] the word belongs to this art. and to art. حشى; the dual being حَشَوَانِ and حَشَيَانِ. (TA.) *A side,* (Msb, TA,) *region, quarter,* or *tract.* (Msb.) You say, أَنَا فِى حَشَا فُلَانٍ *I am in the quarter and protection of such a one:* pl. as above. (Har p. 61.) [See, again, حَشًى, in art. حشى.]

حَشْوٌ, like the inf. n., (TA,) *Stuffing;* (PS;) [i. e.] *what is put into a pillow,* or *cushion, &c.:* (K, TA:) and [hence] *cotton:* and the *seeds used for seasoning food,* [and the *rice &c.,*] *with which the belly of a lamb is stuffed:* pl. مَحَاشٍ, deviating from rule. (TA.) ___ The *soul* of a man. (K, TA.) ___ [*A parenthesis;*] *a redundant part,* or *portion, of speech,* or *of a sentence,* (K, TA,) *upon which nothing is syntactically dependent.* (TA. [See Har pp. 85 and 86.]) ___ [*A digression.*] ___ The *portion* of either hemistich of a verse *that is comprised between the first and last foot.* (KT, &c.) ___ *Small,* or *young, camels,* (S, K,) *among which are no great,* or *old, ones;* (S, TA;) as also حَاشِيَةٌ: (S, K:) so called because they enter, or occupy the spaces, among the latter; or because they go against the sides of the latter: (TA:) accord. to ISk, (S,) الحَاشِيَتَانِ signifies [*the camel termed*] ابنُ المَخَاضِ *and* [*that termed*] ابنُ اللَّبُونِ: (S, and K in art. حشى:) the pl. [of حَاشِيَةٌ] is حَوَاشٍ. (TA.) It is said in a trad. respecting the poorrate, خُذْ مِنْ حَوَاشِى أَمْوَالِهِمْ, i. e., accord. to IAth, *Take thou of the small,* or *young, of their camels; such as those termed* ابن المخاض *and* ابن اللبون. (TA. [But see another explanation of this saying voce حَاشِيَةٌ in art. حشى.]) ___ And حَشْوٌ and حَاشِيَةٌ signify also The *like* of mankind; (S;) [i. e.] حَاشِيَةٌ signifies the *lower* or *lowest, baser* or *basest, meaner* or *meanest, sort,* or the *rabble,* or *refuse,* of mankind, or of the people; (TA in art. حشى, and Har p. 61;) as also حَشْوٌ [which is of frequent occurrence in this sense]; (KL;) and حَشْوَةٌ; (S, TA;) *such as*

servants and the like. (Har ubi suprà, in explanation of حاشية. [See also this word in art. حشى.]) You say, جآءَ فُلَانٌ مع حاشيته *Such a one came with those who were in his quarter and protection:* but this may be from حَشًا signifying a region, quarter, or tract; servants and followers being in the quarter and protection of their master. (Har ubi suprà.) And فُلَانٌ من حَشْوَةِ بنى فلان *Such a one is of the lower* or *lowest,* &c., *of the sons of such a one.* (S.) ___ See also حُشْوَةٌ. Also *A stuffed garment.* (Mgh.)

أَرْضٌ حَشَاةٌ *Black land, in which is no good.* (K, TA.)

حُشْوَةٌ and حَشْوَةٌ: for each, see حَشًا, in two places: ___ and for the latter, see also حَشْوٌ, in two places. ___ You say also, مَا أَكْثَرَ حُشْوَةَ أَرْضِه and حَشْوَةَ ارضه, i. e. حَشْوَهَا and دَغَلَهَا [app. meaning *How many are the thickets,* or *the like,* that obstruct the tracts *of his land!*]. (Lh, K, TA.)

حَشًى Herbage *that has become dry in its lower part, and rotten:* (IAar, K:) or *dry:* (As, S, K:) like خَشًى [q. v.]. (S, TA.)

حَشِيَّةٌ *A stuffed bed:* (K:) pl. حَشَايَا. (TA.) ['Antarah says that a saddle was to him what the حَشِيَّة, or stuffed bed, is to others: see EM p. 229.] ___ Also, (K,) and مَحْشًى, (S, K,) *A pillow,* (K,) or *the like,* (S,) *with which a woman makes her posteriors* (S, K) or *her body* (K) *to appear large:* (S, K:) pl. of the former as above; (TA;) and of the latter مَحَاشٌ. (S, TA. [In the S, it is only said of the former that it is the sing. of حَشَايَا.]) ___ [Also the former, The *pad* of a رَحْلٌ (or camel's saddle): see مَرْبَطَةٌ.]

حَاشِيَةٌ, and its dual and pl.: see حَشْوٌ, in six places. ___ See also art. حشى.

مَحْشًى The *place of the food in the belly.* (K.) [See also حَشًا, and مَحْشَاةٌ.]

مَحْشًى: see حَشِيَّةٌ.

مَحْشَاةٌ [The *rectum;*] the *lowest of the places of the food,* (As, TA,) [i. e.] the *portion of the intestines which is the lowest of the places of the food,* (IAth, TA,) *leading* [*immediately*] *to the place of egress;* (As, TA;) in a beast, *i. q.* مَبْعَرٌ: (TA: [explained in the K in art. حش, to which it does not belong:]) pl. مَحَاشٍ. (IAth, TA.) Hence, إِيَّاكُمْ وَ إِتْيَانَ النِّسَآءِ فِى مَحَاشِيهِنَّ فَإِنَّ كُلَّ مَحْشَاةٍ حَرَامٌ. (TA.)

مَحْشَاةٌ *A coarse* [*garment of the kind called*] كِسَآءٌ, (As, S, TA,) *that abrades the skin:* (TA:) pl. مَحَاشٍ. (As, S.) [But accord. to some, a garment of this kind is called مَحْشَأٌ or مَحْشَآءٌ.]

مَحْشُوٌّ [and مَحْشِىٌّ *Filled,* or *stuffed.*.]

مَحَاشٍ pl. of مَحْشًى, (S, TA,) and of مَحْشَاةٌ, (IAth, TA,) and of مَحْشَأٌ, (As, S,) and irreg. pl. of حَشْوٌ, q. v. (TA.)

حشى

1 **حَشِىَ** , [aor. يَحْشَى,] inf. n. حَشًى, *He* (a man walking quickly, and one speaking with sharpness, or hastiness, of temper, TA) *breathed short,* or *unintermittedly; panted for breath;* or *was out of breath.* (S, K, TA.)

See also 3.

2 **حشّى** , (TA,) inf. n. تَحْشِيَةٌ, (KL, TA,) *He made a* حَاشِيَة *to a garment,* or *piece of cloth.* (KL.) ___ And [hence,] *He wrote a note* or *comment,* or *notes* or *comments, upon the margin,* or *margins, of a book:* (KL, TA:) in this sense it is vulgar [or post-classical]. (TA.) [Also, app., *He,* or *it, caused* one *to breathe short* or *unintermittedly, to pant for breath,* or *to be out of breath:* see مُحَشِّيَةُ الكِلَابِ, below.]

3 **حاشاه منهم** , (IAmb, K, &c.,) inf. n. مُحَاشَاةٌ, (KL,) *He set him aside as excluded from the description of them;* [*excluded him from them;*] *did not include him among them:* (IAmb, TA:) from حَشًى meaning the side of a thing: (Az, TA;) *he excepted him from them;* as also تَحَشَّاهُ . (Lh, K, TA.) You say, شَتَمْتُهُمْ وَمَا حَاشَيْتُ مِنْهُمْ أَحَدًا and مَا تَحَشَّيْتُ , i. e. [*I reviled them and*] *I did not say* [*of any one of them*] حَاشَى لِفُلَانٍ [*Far is such a one* from being included among those of whom I speak! or from any cause of reproach!]; or *I did not except, of them, any one.* (Lh, TA. [The same saying is repeated in the TA, in the supplement to this art. of the K, but with the substitution of حشيت for حاشيت; perhaps by a mistake of the copyist: or it may be inferred from a statement of Fr and IAmb, which will be found below, that one also says حَشِيتُ مَا.]) And En-Nábighah [Edh-Dhubyánee] says, (Mbr, S.)

* وَلَا أَرَى فَاعِلًا فِى النَّاسِ يُشْبِهُهُ *

* وَ مَا أُحَاشِى مِنَ الأَقْوَامِ مِنْ أَحَدِ *

[*And I shall not see an actor among mankind resembling him; and I do not except, of the companies of men, any one*]: which shows حَاشَى to be a verb perfectly inflected. (Mbr, S, Mughnee.) And hence the trad. of the Prophet, قَالَ أُسَامَةُ أَحَبُّ النَّاسِ إِلَىَّ مَا حَاشَى فَاطِمَةَ, i. e. [*He said, Usámeh is the most beloved of men to me:*] *he did not except Fátimeh:* ما being here a negative; not, as Ibn-Málik imagines, supposing this clause to be of the words of the Prophet, the ما which, with a verb following it, conveys the meaning of an inf. n. (Mughnee.) ___ حَاشَى also denotes exception as a particle, or as a verb (S, Mughnee) having but one tense and no inf. n., (Mughnee,) according as it governs a gen. or an accus. case. (S.) You say, ضَرَبْتُهُمْ حَاشَى زَيْدٍ [*I beat them, except Zeyd*], using it as a particle; and ضَرَبْتُهُمْ حَاشَى زَيْدًا, using it as a verb. (S, I 'Ak * p. 169.) And sometimes one says, قَامَ الْقَوْمُ مَا حَاشَى زَيْدًا [*The party stood, except Zeyd*]; (Mughnee, I' Ak p. 169;) like مَا خَلَا; though Ibn-Málik [like Sb] disallows it: (I' Ak:) this being shown to be allowable by the saying of the poet,

* رَأَيْتُ النَّاسَ مَا حَاشَى قُرَيْشًا *
* فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالَا *

[*I have seen mankind, except Kureysh, that we are the most excellent of them in conduct*]. (Mughnee, I' Ak p. 170.) The agent of حَاشَى [used as a verb having but one tense and no inf. n.] is a pronoun implied, relating to the inf. n. of the preceding verb, or to its act. part. n., or to a portion of what is meant by the [preceding] general noun: so that when one says, قَامَ الْقَوْمُ حَاشَى زَيْدًا, the meaning is, [*The party stood,* but] *their standing,* or *the stander of them,* or *a portion of them, was apart from Zeyd.* (Mughnee.) [In the K, its use as a verb of this kind is not mentioned; but it is there said to govern the gen. case, like حَتَّى.] ___ It also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase حَاشَى لِلّٰهِ [*I ascribe unto God remoteness from every imperfection* or *the like,* or *freedom therefrom;* generally implying wonder or admiration,

so that it may be rendered, *how*

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far, or *how free, is God from every imperfection!*]: (Mughnee:) or this phrase means معاذ ٱللّٰه [*I seek protection by God;* or, as often used by late writers, and in the present day, *God forbid!*]; as also حاش للّٰه; (S, K;) *the former being the original expression:* (S:) it occurs, read in both these ways, in the Kur xii. 31 and 51; where it implies wonder at the power of God as manifested in the creation of such a person as Joseph. (Ksh, Bd.) Mbr and IJ and the Koofees hold that it is a verb; and that, in the [latter] verse the meaning is, Joseph *hath kept aloof from disobedience for the sake of God;* but such an interpretation as this is not suitable in the case of [the former verse,] حاش للّٰه ما هٰذا بشرًا: the truth is, that it is a noun, syn. with التنزيه or البرآءة, [accord. to different copies of the Mughnee, meaning تنزيهًا or برآءةً,] as is shown by another reading, حاشا للّٰه, with tenween, like برآءةً للّٰه; and by the reading of Ibn-Mes'ood, حاش ٱللّٰه, like معاذ ٱللّٰه: some assert that it is a verbal noun, meaning أَتبرَّأُ [*I assert myself to be free,* or *clear,* to God], or تبرَّأْتُ [*I have asserted myself* &c.]; but its being decl. in some dials. contradicts this. (Mughnee.) One says also, حاشاك and حاشى لك [*Far art thou* from being included among those of whom I speak! or from any cause of reproach! or the like]; both meaning the same. (S, K.) And some of the Arabs say حشى, (Fr, IAmb, TA,) dropping the ا (IAmb, TA.) ___ Sb says, (S, Mughnee,) with most of the Basrees, (Mughnee,) that it is only a particle governing the gen. case, (S, Mughnee,) syn. with إلّا; (Mughnee;) because, if it were a verb, it would be allowable to make it a connective to ما, like خلا; and this he asserts to be not allowable. (S.) Mbr says that it is sometimes a verb; as is shown by the verse of En-Nábighah cited above; and by the saying حاشى لزيد, because a particle cannot be made to precede immediately another particle; and because it suffers elision, as in the phrase حاش لزيد, seeing that elision takes place in nouns and verbs only, exclusively of particles: (S, Mughnee *:) and IJ and the Koofees say the like: but Mbr also holds, in common with El-Jarmee and El-Mázinee and Zj and Akh and AZ and Fr and Aboo-'Amr EshSheybánee, that it is often a particle governing the gen. case, and seldom a trans. verb having but one

tense and no inf. n., because syn. with إِلَّا. (Mughnee.) See also 5, in two places.

5 **تحشّى** [*He went aside, apart,* or *aloof,* or *he removed, withdrew,* or *retired to a distance,*] is from الحَاشِيَةُ; like تَنَحَّى from النَّاحِيَةُ: (TA:) and [تحاشى has a similar meaning:] you say, تَحَاشَيْتُ مِنْ كَذَا *I kept aloof from, shunned,* or *removed myself far from, such a thing;* from الحَشَا [or الحَشَى] meaning النَّاحِيَةُ. (Har p. 194.) ___ And تحشّى منه; (IAar, K;) and حاشى منه, (Har p. 294,) inf. n. مُحَاشَاةٌ; (KL;) *He abstained,* or *refrained,* (IAar, K, KL, Har,) *from him,* (IAar, K, Har,) or *it,* (IAar, KL,) *through disdain and pride;* or *he disdained,* or *scorned,* or *was ashamed of, him,* or *it.* (IAar, K, Har.) ___ And لَا يَتَحَشَّى, (El-Báhilee, TA,) and يُحَاشِى لا, (Har p. 294,) *He will not care, mind, heed,* or *regard.* (El-Báhilee, Har, TA.) See also 3, in two places, first and second sentences.

6 **تَحَاشَى** see 5.

حَشَى, for حَاشَى: see 3.

حَشًى, [in some copies of the S written with a final ا (see حَشَا in art. حشو,)] The *contents of the ribs;* or *what the ribs enclose:* (S:) or the *contents of the belly, below the* حجاب [or *diaphragm*], *consisting of the liver and the spleen and the* كَرِش [or *stomach,* properly that of a ruminant, but also applied to that of a man,] *and what succeeds to this:* or the *portion between the shortest rib, which is in the extremity of the side, and the hip,* or *haunch:* or the *exterior of the belly:* (K: [in the CK, او ظاهر البَطْن is erroneously put for او ظاهر البَطْن:]) and, accord. to the copies of the K, the حضن: [in the CK, والحضن:] but correctly, the خَضْر [or *waist*]: (TA:) the dual is حَشَيَانِ, (Az, TA,) and the dual of حَشًى is حَشَوَانِ: (TA in art. حشو:) and the pl. [of both these sings.] is أَحْشَآءٌ [generally meaning the *bowels,* or *intestines*]. (S, TA.) [It is often used as meaning The *belly:* and the *waist.*] You say رَجُلٌ خَمِيصُ الحَشَى *A man lank in the belly.* (S and K in art. خمص.) And هُوَ لَطِيفُ الحَشَى *He is slender in the waist:* and of a woman, هِىَ

ضَامِرَةُ الحَشَى: and of women, هُنَّ ضَوَامِرُ الأَحْشَآءِ. (TA.) ___ *A side, quarter, region,* or *tract:* (S, K:) *a vicinage,* or *neighbourhood: shelter,* or *protection.* (Z, K, * TA.) You say, أَنَا فِى حَشَاهُ *I am in his quarter, vicinage,* or *protection:* (Z, K:) [see also حَشًا, in art. حشو:] and هٰؤُلَآءِ حَاشِيَتُهُ *These are in his quarter,* or *vicinage, and shadow,* or *protection.* (TA.) Also inf. n. of حَشِىَ [q. v.]. (S, * K.)

حَشٍ A man *having a complaint of his* حَشًى [q. v.]. (Az, TA.) ___ Also, and حَشْيَانُ, *Breathing short,* or *unintermittedly; panting for breath;* or *out of breath;* (S, K, TA;) applied to a man; S;) in walking quickly, and in speaking with sharpness, or hastiness, of temper: (TA:) fem. [of the former] حَشِيَةٌ and [of the latter] حَشْيَا, (K,) of the measure فَعْلَى. (TA.)

حَشْيَانُ : see what next precedes.

حَاشَ للّه and حَاشًا للّه and حَاشَ ٱللّه: see 3.

حَاشَى as a particle, and as a noun; as in حَاشَى زَيْدٍ and للّه, and حَاشَاكَ and حَاشَى لَكَ: see 3, in four places.

حَاشِيَةٌ [The *selvage,* or *selvedge,* i. e.] the *side,* (Mgh, Msb, TA,) or *each of the two sides that have no unwoven extremity,* (M, TA,) or *each of the two long sides that have at their two ends the unwoven threads,* (T, TA,) of a garment, or piece of cloth: (S, T, M, Mgh, Msb, K:) and in like manner, of other things; (K, TA;) as, for instance, the *side* of a tract of herbage, and of the mirage; and the *extremity* of the مَقَامُ [app. meaning مَقَامُ إِبْرٰهِيمَ in the Temple of Mekkeh]: (TA:) pl. حَوَاشٍ. (S, Mgh, Msb.) ___ The *margin* of a book or writing. (TA.) ___ *A writing,* or *writings, upon the margin* [or *margins*] *of a book:* (TA:) [i. e. *a marginal note,* or *marginal notes; an annotation,* or *a comment, scholium,* or *gloss:* and hence, *a series of annotations, comments, scholia,* or *glosses; a commentary on*

particular words and passages of a book; distinguished from a شَرْحٌ, which is an exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds.] ___ *An indefinite portion* of property, or of cattle: (Msb:) [or *a portion from the side;* not selected: for, accord. to some,] the saying, خُذْ مِنْ حَوَاشِى أَمْوَالِهِمْ means *Take thou from the sides of their collections of cattle,* [for the poor-rate,] without choosing [the best]: this meaning being from حَاشِيَة as used in relation to a garment, or piece of cloth, meaning the "side." (Mgh. [But see another explanation of this saying voce حَاشِيَةُ النَّسَبِ ___.]) حَشْوٌ *The collateral relation* or *relations; such as the paternal uncle, and his son:* as though from حَاشِيَة as meaning the side. of a garment, or piece of cloth. (Msb.) ___ حَاشِيَةُ رَجُلٍ *A man's family and dependents,* (K, TA,) *who are under his protection.* (TA.) ___ See also حَاشِيَةٌ and its dual and pl. voce حَشْوٌ, in six places. ___ And see حَشًى (in the present art.), last sentence but one. ___ رَجُلٌ رَقِيقُ الحَوَاشِى *A man gentle, gracious,* or *courteous, to his associates.* (TA.) ___ عَيْشٌ رَقِيقُ الحَوَاشِى *A plentiful, easy, life.* (S, TA.) ___ جَمْعٌ كَثِيفُ الحَوَاشِى *A congregated body crowding close together, side against side.* (Har p. 294.)

مُحَشِّيَةُ الكِلَابِ [*She that causes the dogs to pant for breath;*] applied to *the hare;* meaning that the dogs run after her until they are out of breath. (ISk, S. [In one copy of the S, erroneously, مُحْشِيَّة.])

حص

1 **حَصَّهُ** , aor. ـُ , (TA,) inf. n. حَصٌّ, (A, K,) *He*, or *it, shaved it off;* namely, hair. (A, K, TA.) You say also, حَصَّتْ البَيْضَةُ رَأْسَهُ (S, A) [*The helmet rubbed off his hair:* or] *rendered his hair scanty.* (S.) ___ *He cut off from it,* either with the مَشَارَة, [a word for which I do not find any apposite meaning, and which is perhaps a mistranscription,] or with the shears: (Er-Rághib, as quoted in the TA:) whence, accord. to some, the word حِصَّةٌ. (TA.) ___ حَصُّوا بينهم رَحِمًا *They cut,* or *severed, a tie of relationship between them.* (TA.) ___ جآءَتْ سَنَةٌ فَحَصَّتْ كُلَّ شَىْءٍ [*There came a dearth,* or *drought,* or *a year of drought, and*] *it did away with,* or *consumed,* or *destroyed, everything.* (TA, from a trad.) ___ حَصَّ الجَلِيدُ النَّبْتَ *The hoar-frost,* or *rime, nipped, shrunk, shrivelled,* or *blasted,* (lit. *burned,* أَحْرَقَ, q. v.,) *the plant,* or *plants,* or *herbage:* (AHn:) a dial. var. of حَسَّ, q. v. (TA.) حَصَّ, quasi-pass. of حَصَّهُ in the first of the senses

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explained above: see 7, in two places. حَصَّنِى مِنَ المَالِ كَذَا, (A, Mgh, * Msb, K, *) aor. ـُ , (A, Mgh, Msb,) *Such a thing became my portion of the property:* (A, * K:) or *came to me, and became my portion:* (Mgh:) or *came to me as my portion.* (Msb.) حَصَّ, aor. ـُ , [contr. to rule, by which it should be ـِ , the verb being intrans., unless the sec. pers. pret. be حَصَصْتَ,] inf. n. حَصٌّ, (S, TA,) with which حُصَاصٌ, q. v., is syn., (S, &c.,) *He ran vehemently and quickly:* (S, TA:) and حَصْحَصَ , (TA,) inf. n. حَصْحَصَةٌ, (S, K,) *he was quick* (S, K, TA) *in going,* (TA,) *and in journeying* or *pace.* (S, TA.) حَصَّ is also *syn. with* حَصْحَصَ in all its meanings; like كَبَّ and كَبْكَبَ, and كَفَّ and كَفْكَفَ. (Er-Rághib.)

2 حَصَّصَ see R. Q. 1, in two places.

3 حَاصَصْتُهُ الشَّىْءَ *I divided with him the thing, each of us allotting to himself his portion.* (TA.) See also 6.

4 أَحْصَصْتُهُ *I gave him his portion, lot,* or *share:* (S, Msb, K:) or *his portion, lot,* or *share, of food and beverage &c.* (TA.) And احصصت القومَ *I gave the company of men their portions, lots,* or *shares.* (A.)

6 تحاصّوا *They* (namely, creditors,) *divided property among themselves in portions, lots,* or *shares;* (S, * Mgh, Msb, K; *) as also حاصّوا , (K,) inf. n. مُحَاصَّةٌ (S, TA) and حِصَاصٌ; (TA;) *every one of them taking his portion.* (TA.)

7 انحصّ quasi-pass. of حَصَّهُ in the first of the senses explained above; *It* (hair) *became shaven off;* as also حَصَّ , [sec. pers., app., حَصَصْتَ, and aor. يَحُصُّ,] inf. n. حَصِيصٌ [and app. حَصَصٌ, q. v. infrà]; or, as some say, حص [perhaps a mistake for حَصَصٌ or حَصِيصٌ] signifies the hair's *going from the head by shaving* or *by disease:* (TA:) and the former verb, *it* (the hair) *went* from the head; (K, TA;) *became removed,* or *stripped off;* (TA;) *fell off, and became scattered, by degrees;* (S, TA;) as also حَصَّ : (TA:) the former is also said of the plumage of a bird; (A;) and of the foliage of trees; in the last of the senses mentioned above: (TA:) and [in like manner] تَحَصْحَصَ *it* (fur, and the nap of cloth,) *became removed,* or *stripped off.* (IAar.) You say also, انحصّت اللِّحْيَةُ *The beard became short, its hair breaking off in pieces.* (TA.) And انحصّ الذَّنَبُ *The tail became cut off.* (K.) It is said in a prov., أَفْلَتَ وَٱنْحَصَّ الذَّنَبُ [*He escaped, but the tail became cut off*]: applied to him who has been at the point of destruction, and then escaped: (K:) or alluding to the coward's escape from destruction after being at the point thereof: related to have been said by Mo'áwiyeh, on the occasion of the safe return of an ambassador whom he had sent to the King of the Greeks, appointing for him a threefold bloodwit [if he should be slain] on the condition

of his proclaiming the call to prayer on entering his court; which he did; whereupon the King's generals, who were with him, sprang forward to slay him; but he forbade them, and sent him back furnished with requisites for his journey. (A 'Obeyd.) [See also Freytag's Arab. Prov., ii. 201.] You also say, انحصّ رأسه [*His head shed,* or *lost, its hair:* or *part thereof*]: (A:) and تحصحص الحمار, and البعير, *the ass's,* and *the camel's, hair fell off.* (TA.)

R. Q. 1 **حصحص** , inf. n. حصحصة: see 1, last two sentences. ___ The inf. n. also signifies The *walking of him who is shackled.* (K, TA.) *He strove,* or *laboured; exerted himself; took pains,* or *extraordinary pains;* or *exceeded the usual bounds;* in his affair. (Abu-l-' Abbás, TA.) *He* (a camel) *fixed,* or *made firm* or *steady,* his knees, *in order to rise* (S, K *) *with the load;* and his stifle-joints: (S:) or *lay down upon his breast, with folded legs.* (TA.) Hence, as some say, ٱلْآنَ حَصْحَصَ الحَقُّ, in the Kur [xii. 51], meaning, *Now the truth hath become established:* or, as others say, it is from حِصَّةٌ, and means, *now hath the portion of truth become distinct from that of falsehood:* (TA:) or *now hath the truth become distinct, apparent,* or *manifest,* (S, Msb, Er-Rághib, TA,) *after concealment,* (TA,) or *by the coming to light of that which was concealed in the mind.* (Er-Rághib, TA.) You say, حَصْحَصَ الشَّىْءُ *The thing became distinct, apparent,* or *manifest,* (Kh, S, K,) *after having been concealed;* (Kh;) as also حَصَّصَ , inf. n. تَحْصِيصٌ: (K:) and some read حَصَّصَ الحَقُّ in the Kur ubi suprà (TA.) One should not say حُصْحِصَ in this sense; (TA;) nor تَحَصْحَصَ. (Ez-Zejjájee.)

R. Q. 2 **تَحَصْحَصَ** : see 7, in two places.

حِصَّةٌ *A portion of a sum:* (Er-Rághib:) and used to signify *a portion, lot,* or *share,* (S, Msb, Er-Rághib, K,) of food, and of beverage, and of land, &c.: (TA:) accord. to some, from حَصَّهُ signifying he cut off from it: (TA:) pl. حِصَصٌ. (A, Msb, K.)

حَصَصٌ *Paucity,* or *scantiness, of the hair of the head;* (S, K;) and *of the fetlock of a*

horse: (TA:) also *shortness of the beard, when its hair breaks off in pieces:* (TA:) and the *state of one suffering from a protracted disease, whose hair does not grow long.* (TA.)

حُصَاصٌ *Mange,* or *scab:* (Ibn-' Abbád, K:) because the hair falls off in consequence of it. (TA.) *Vehemence of running,* (As, S, Mgh, K,) of an ass, (Mgh,) and *quickness thereof:* (As, S:) [see 1, last sentence but one:] or, accord. to 'Ásim Ibn-Abi-n-Nujood, (S,) an ass's *straightening and erecting the ears, and moving about,* or *wagging, the tail, and running:* (S, K:) accord. to some, (S,) *an emission of wind from the anus, with a sound;* (S, Mgh, K;) as A'Obeyd says, in relation to a trad. in which that which it signifies is attributed to the devil as the effect of his hearing the call to prayer; but he adds that the saying of 'Ásim is more pleasing to him; and it is also the saying of As, or like it. (S.)

حَصِيصٌ *i. q.* مَحْصُوصٌ [*Shaven off*]; applied to hair: (K:) or it is a subst. applied to that *hair* [*which is shaven off*]. (TA.) [See also حَصِيصَةٌ:] ___ and see أَحَصُّ.

حَصِيصَةٌ *What is collected from shaving or plucking out.* (TA.) [See also حَصِيصٌ.] ___ Also The *hair and fur of the ear, whether shaven off* or *not:* or, as some say, *hair and fur in general:* but the former explanation is more known. (TA.) ___ And *What is above the* أَشْعَرُ [or *part next the hoof* (in the CK erroneously written شَعَرُ)] *of the horse;* (Ibn-' Abbád, K;) i. e., *of the hair that surrounds the hoof:* so called because of the paucity of that hair. (Ibn-' Abbád.)

قَرَبٌ حَصْحَاصٌ *A laborious,* (K,) *quick nightjourney to water, in which is no flagging;* (As, S, K;) like حَثْحَاثٌ: (S:) or *such as is farextending,* or *long:* and سَيْرٌ حَصْحَاصٌ *a quick journey,* or *pace;* like حَثْحَاثٌ. (TA.)

حَاصَّةٌ *A disease in consequence of which the hair gradually falls off and becomes scattered:* (S, A, K:) or *a disease that takes away the hair:* (IAth:) or *that takes away the hair entirely.* (A 'Obeyd.) بينهم رحم حاصَّةٌ *i. q.* مَخْصُوصَةٌ ; (K;) *Between them is a tie of relationship* which they have *severed,* or *cut;* not treating one another with the affection due to it; (TA;) [so that it is an act. part. n. in the sense of a pass. part. n.;] as also رَحِمٌ حَصَّآءُ : (A, TA:) or the meaning is, ذَاتُ حَصٍّ [*having a severing;* so that it is a possessive epithet]. (K.)

أَحَصُّ [*Having the hair shaven off,* or *rubbed off,* or *fallen off,* either *wholly* or *partly*], applied to the head; pl. حُصٌّ: (A:) a man *having little hair upon the head:* (S, K:) or a man *having no hair;* (Mgh;) a man *whose hair has all gone;* fem. حَصَّآءُ, applied to a woman: (Et-Tirmidhee:) also, [a man] *having no hair upon his breast:* and a man *suffering from a protracted disease, whose hair does not grow long:* (TA:) and a horse *having little hair in the fetlock,* and *in the tail;* which is a fault; (TA;) as also حَصِيصٌ ; (K, * TA;) on the authority of IDrd: (TA:) and the fem., a she-camel *having no fur upon her:* and the masc., a tail *having no hair upon it:* and مَحْصُوصٌ applied to the back of the neck, *of which the hair has been shaven off.* (TA.) You say also رَجُلٌ أَحَصُّ اللِّحْيَةِ *A man whose beard has become short, its hair having broken off in pieces:* and لِحْيَةٌ حَصَّآءُ *a beard that has become short in like manner.* (TA.) And طَائِرٌ أَحَصُّ الجَنَاحِ (S, A, K) *A bird having little plumage in the wing:* (K:) or *whose plumage of the wing has gradually fallen off and become scattered:* (S, * TA:) pl. as above. (S.) ___ A sword *having in it,* or *upon it, no* أَثْرٌ [or *diversified wavy marks, streaks,* or *grain*]. (K, TA.) ___ Applied to a man, (A,) *Unlucky;* (AZ, A, K;) *unpropitious; in whom is no good*: (AZ, A:) and the fem., applied to a woman, also signifies *unlucky;* (K, TA;) *in whom is no good.* (TA.) And hence, (A,) or because they keep pace together in their

prices (يُمَاشِيَانِ أَثْمَانَهُمَا) until they grow old and weak, when their prices become

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diminished and they die, (S,) الأَحَصَّانِ signifies *The slave and the ass.* (S, A, K.) ___ [A man] *who cuts,* or *severs, the tie of relationship.* (TA.) ___ رَحِمٌ حَصَّآءُ: see سَنَةٌ حَصَّآءُ. ___ حَاصَّةٌ (S, A, K) *A sterile year, in which is no good:* (S, K:) or *a year of drought, in which is little herbage:* or *a year in which is no herbage.* (TA.) ___ يَوْمٌ أَحَصُّ *A day intensely cold.* (TA.) It was said to a man of the Arabs, Which of the days is the most cold? and he answered, الأَحَصُّ الأَزَبُّ; (TA;) the former meaning, *The day whose sun rises* (K TA) *the horizon being red,* (TA,) *and its sky* (سَمَاؤُهُ), accord. to the copies of the K, but correctly *its north wind* (شَمَالُهُ), (TA,) *being clear,* (K, TA,) *and such that a touch is not felt by reason of the cold;* and it is *that in which there are no clouds, and of which the cold does not abate:* and the latter meaning, *the day in which blows the wind called* النَّكْبَآءُ *driving along clouds in which is no water, wherein no sun rises, and in which is no rain.* (TA.) Z says, (TA,) it was said to one of them, Which of the days is the coldest? and he answered, الأَحَصُّ الوَرْدُ وَ الأَزَبُّ الهَلُّوفُ, i. e., *The clear,* [*in which the horizon is red,*] *and the cloudy, in which blows the wind called* النَّكْبَآءُ. (A, TA.) ___ رِيحٌ حَصَّآءُ *A wind that is clear, without dust.* (K, TA.)

مَحْصُوصٌ : see حَصِيصٌ; and أَحَصُّ; and حَاصَّةٌ.

حصب

1 **حصبه** , (S, A, Msb, K,) aor. ـِ (S, A, Msb) and ـُ , (Msb,) inf. n. حَصْبٌ, (Msb, TA,) *He threw at him,* or *pelted him with, pebbles,* (S, A,* K,) or *small pebbles.* (Msb.) And hence, in a general sense, *He pelted him.* (Har p. 234.) And حصبت الرِّيحُ بالحَصْبآءِ [*The wind cast,* or *drove along,* or *tore up, the pebbles,* or *small pebbles*]. (A.) ___ Also, (A,) or حصّبه , inf. n. تَحْصِيبٌ, (S,) or both, (Msb, K,) but the latter has an intensive signification, (Msb,) *He spread pebbles in it,* (A, K,) namely, a mosque, (A,) or a place; (K;) *he strewed it,* namely, a mosque, (S, Msb,) &c., (Msb,) *with pebbles,* (S,) or *with small pebbles.* (Msb.) ___ حصب به النَّارَ *He threw it* (anything) *into the fire.* (AO, S.) ___ حصب النَّارَ *He threw* حَصَبٌ [or *firewood,* &c.,] *into the fire.* (A.) [Also,] inf. n. as above, *He kindled the fire,* or *made it to blaze* or *flame,* with حَصَبٌ. (TA.) حصبوا عنه *They hastened from him,* or *it, in flight.* (A, TA.) ___ حصب عن صاحبه *He turned away from his companion;* as also احصب . (K.) ___ حصب فى الأَرْضِ *i. q.* ذهب فيها [which has two meanings: *he went away in,* or *into, the country,* or *land:* and *he discharged his excrement:* the former seems to be here meant]. (S.) حَصِبٌ; (K; [in a copy of the A حَصَبٌ, but this is probably a mistranscription, as appears to be indicated by its being there added that the part. n. is مَحْصُوبٌ;]) and حَصَبَ, aor. ـَ , (K,) inf. n. حَصَبٌ, (KL,) or حَصْبٌ; (TK, and indicated in the K;) [and app. حَصُبَ also; (see مَحْصُوبٌ;)] *He broke forth with* حَصْبَةٌ [i. e. *measles,* or *spotted fever*]. (K, KL.) The second of these verbs signifies as above, said of a person's skin. (S.)

2 **حصّبه** : see 1. Also حصّب, (T, TA,) inf. n. تَحْصِيبٌ, (T, Mgh, K,) *He* (a pilgrim) *slept* [or *stopped to sleep*] *in El-Mohassab* (المُحَصَّبُ), (T, Mgh, * K,) which is the name of the way between the mountains opening upon the part called الأَبْطَحُ, (T, K,) between Mekkeh and Minè, (T, Msb,) so called from the pebbles in it, (T, TA,) and also called الحَصْبآءُ ,

(Msb,) *for an hour,* or *a short time,* (ساعة,) *of the night,* (T, Mgh, K,) *in returning from Minè to Mekkeh:* (T, Mgh, * TA:) this was formerly done in imitation of Mohammad; but it is said to be voluntary; not obligatory. (T, TA.) Also *He slept at that place after going forth from Mekkeh.* (TA.) المحصَّب is also the name of the place where the pebbles are cast in Minè; (As, S, A, Mgh, Msb, K;) also called حصاب. (TA.) حصب: see 1.

4 **احصب**, (S, A, K,) inf. n. إحصاب, (TA,) *He* (a horse, S, A, or other beast &c., TA) *struck up the pebbles* in his running. (S, A, K.) ___ See also 1.

6 **تحاصبوا** *They pelted one another with pebbles.* (A, K.)

حصب *Stones;* as also حصبة, n. un. حصبة, which is extr. [as n. un. of حصبة, but not of حصب]. (K.) ___ *A stone that is thrown;* like نفض in the sense of منفوض. (TA.) ___ *Firewood,* (K,) in a general sense; (TA;) in the dial. of El-Yemen: (Fr, TA:) or *what is thrown into a fire,* (A 'Obeyd, S, K,) *of firewood* and *of other things;* (TA;) in the dial. of Nejd: (Fr, TA:) or *firewood prepared for fuel:* (Msb:) or *firewood with which a fire is lighted;* firewood not being so called until it is thus used. (K.) حصب جهنَّم, in the Kur [xxi. 98], signifies, in the Abyssinian language, accord. to 'Ikrimeh, *The firewood* [or *fuel*] *of Hell.* (TA.)

حصب [*Pebbly*]. You say أرض حصبة and محصبة (T, S, A, K) *A land containing,* (T, S,) or *abounding with,* (A, K,) *pebbles.* (T, S, A, K.) And مكان حاصب *A place containing pebbles.* (TA.) ___ See also حاصب.

حصبة [*A single throwing of pebbles*]. ___ [Hence, app., because immediately following the day of the last throwing of pebbles in the Valley of Minè,] ليلة الحصبة *The night* [*next*] *after the days called* أيَّام التَّشريق [which are *the* 11th *and* 12th *and* 13th *of Dhu-l-Hijjeh*]. (K.) ___ See also حصب. Also, (S, A, Msb, K,) and حصبة, (S, Msb, K,) and (sometimes, S) حصبة, (S, K,) [*Measles,* or *spotted fever;*] *a certain*

cutaneous eruption: (S, A, Msb, K:) by some, [contr. to general authority,] said to be *small-pox.* (Msb.)

حَصَبَةٌ : see حَصَبٌ, and حَصَبَآءُ: and see also حَصْبَةٌ

حَصَبَةٌ : see حَصْبَةٌ.

حَصَبَآءُ *Pebbles:* (S, A, K:) or *small pebbles:* (Msb:) accord. to Sb, a quasi-pl. n.: (TA:) sing. حَصَبَةٌ . (K.) ___ See also 2.

حِصَابٌ : see 2.

حَاصِبٌ [*A thrower,* or *pelter, of stones*]. You say, هُوَ حَاصِبٌ لَيْسَ بِصَاحِبٍ [*He is a pelter of stones* (app. meaning a *calumniator*): *he is not a friend*]. (A, TA.) [Hence also,] حَاصِبٌ, (S, K,) or رِيحٌ حَاصِبٌ, (A,) *A violent wind that raises the pebbles;* (S, A; *) as also حَصْبَةٌ : (S:) or *a wind that bears along the dust* (K, TA) *and pebbles:* (TA:) and *a wind casting down pebbles from the sky:* or *a wind that tears up the pebbles.* (TA. [See the Kur liv. 34, &c.]) ___ And hence, *A punishment from God.* (TA.) ___ Dust *containing pebbles.* (IAar, TA.) See also حَصْبٌ. ___ *Clouds* (سَحَابٌ) *casting down snow and hail:* (K:) or *clouds* (سحاب), because of their casting down snow and hail. (TA.) ___ *Pebbles* [*borne*] *in the wind.* (ISh, TA.) You say, كَانَ يَوْمُنَا ذَا حَاصِبٍ [*Our day was one in which pebbles were blown about by the wind*]. (TA.) ___ *Small particles of snow and hail scattered about.* (K.) ___ *A large number of men on foot.* (Az, TA.)

مَحْصَبَةٌ : see حَصْبٌ.

مُحَصَّبٌ : see مَحْصُوبٌ: and see also 2, in two places.

مَحْصُوبٌ *Affected with the cutaneous eruption termed* حَصْبَةٌ [i. e. *measles,* or *spotted*

fever]; (A, K;) as also مُحَصَّبٌ (TA.)

حصد

1 **حَصَدَ** , (S, A, Mgh, &c.,) aor. ـُ and ـِ , inf. n. حَصْدٌ (S, Mgh, Msb, K) and حَصَادٌ (Lh, Mgh, K) and حِصَادٌ, (Lh, K,) *He reaped,* or *cut* (A, Mgh, K) *with the* مِنْجَل, (K,) seed-produce, (S, A, Mgh, Msb, K,) and plants, or herbage; (S, * K;) originally used in relation to seed-produce; (TA;) as also احتصد . (K.) ___ [Hence,] حَصَدَهُمْ بِالسَّيْفِ [*He reaped,* or *mowed, them down with the sword*]: (A:) *he slew them:* or *he exerted his utmost power* or *ability,* or *exceeded the ordinary bounds, in slaying them:* (TA:) *he exterminated them* [*with the sword*]. (Msb, TA.) ___ And مَنْ زَرَعَ الشَّرَّ حَصَدَ النَّدَامَةَ [*He who sows evil reaps repentance*]. (A.) حَصِدَ, (L,) [aor. ـَ ,] inf. n. حَصَدٌ, (L, K,) *It* (a rope, and a bow-string,) *was,* or *became, strongly twisted, and firmly,* or *compactly, made;* (L, K; *) as also استحصد : (S, * A, L, K: *) and it (a coat of mail) *was,* or *became,* [*close in its rings,* (see حَصِدَ,) *and*] *firm, and compactly made.* (L, K. *)

4 **احصد** *It* (seed-produce) *attained to the proper time for its being reaped;* as also استحصد : (S, Mgh, Msb, K:) or the latter, *it. invited the act of reaping.* (TA.) *He twisted* a rope (S, K) *firmly.* (TA.) ___ [*He made firm,* in a general sense. (Golius as from the KL; but not in my copy of that work.)]

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8 **إِحْتَصَدَ** see 1.

10 **إِسْتَحْصَدَ** see 4: and see also 1. ___ [Hence,] *It* (the affair, or state, of a people) *became established,* or

settled, firmly, soundly, thoroughly, or *well.* (TA.) ___ *It* (a people, or party) *collected together,* or *assembled, and rendered mutual aid.* (S, K.) ___ *He was,* or *became, angry:* (K:) or *violently angry.* (TA.)

حَصَدٌ : see حَصِيدٌ.

حبل حَصَدٌ and مُحْصَدٌ (S, K) and أَحْصَدُ and مُسْتَحْصَدٌ (K) *A rope strongly twisted, and firmly,* or *compactly, made:* (S, K:) and وتر

أَحْصَدُ *a bow-string strongly twisted:* (TA:) and درع حَصْدَآءُ *a coat of mail close in its rings, compact and strong.* (L, K.)

حَصَادٌ The *time,* or *season, of reaping;* as also حِصَادٌ . (K, TA. [In the CK, each is erroneously made to be with ة.]) One says, [also, using each as an inf. n.,] هٰذَا زَمَنُ الحَصَادِ, (S, A,) or أَوَانُ الحَصَادِ, (Msb,) and الحِصَادُ , (S, Msb,) [*This is the time,* or *season, of reaping:* for] both are also inf. ns. of حَصَدَ in the first of the senses explained above. (Lh, K.) See also حَصِيدٌ. ___ Also *What remains upon the ground,* of seed-produce, *among the lower parts of the stalks of that which has been reaped;* and so حَصَائِدُ, pl. of حَصِيدٌ and حَصِيدَةٌ . (Mgh.) ___ And *What falls off, and becomes scattered,* of seeds of wild leguminous plants when they dry up. (L.) ___ And The *fruit,* or *produce,* of any tree. (L.)

حِصَادٌ : see حَصَادٌ, in two places.

حَصِيدٌ *Reaped* seed-produce; (S, A, Mgh, Msb, K;) as also حَصِيدَةٌ (S, Mgh, K) and مَحْصُودٌ and حَصْدٌ (S, Msb, K) and حِصَادٌ , which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) حَصَائِدُ. (A, Mgh.) And حَبٌّ الحَصِيدِ [see Kur l. 9] *Grain that is reaped:* (L:) *grain of wheat* and *of barley* and *of anything that is reaped;* as though for حَبُّ النَّبْتِ الحَصِيدِ: (Zj:) or *grain of reaped wheat.* (Lth.) ___ See also

حصاد. ___ It is also said to signify Seed-produce *torn up and carried away by the wind.* (L.) ___ Also *Slain* [or *mowed down*] *with the sword, like seed-produce reaped.* (Jel in xxi. 15.) ___ حصائد أَلْسنتهم, occurring in a trad., means *The words that their tongues utter, and* [*as it were*] *cut off, against others;* (S, A, * L;) being words wherein is no good: the tongue being likened to a reapinghook; and the words that it utters, to reaped seed-produce: حصائد, here, is pl. of حصيدة . (L.) ___ See also what next follows.

حصيدة : see حصيد, in two places: ___ and حصاد. ___ Also The *lower parts of seed-produce, which the reaping-hook does not reach..* (K.) ___ Also *A place of seed-produce:* (K:) or حصيد has this signification; such a place being so called because it is reaped: حصيدة, accord. to *Az,* signifies *a field of which all the produce has been reaped:* the pl. is حصائد. (L.) ___ *A place of reaping.* (Msb.)

حاصد *A reaper:* pl. حصدة and حصَّاد. (K.)

أَحصد ; fem. حصدآء: see حصد, in three places. ___ Also شجرة حصدآء *A tree abounding with leaves* [and therefore *compact*]. (K.)

محصد : see حصد. ___ [Hence,] محصد الرَّأْى A man *whose judgment,* or *opinion, is well,* or *rightly, directed,* (S, K,) *and sound,* or *firm.* (TA.) *What has dried up while standing* [of seed-produce]. (K.)

محصد Seed-produce *that has attained to the proper time,* or *season, for its being reaped;* as also مستحصد . (Mgh, Msb.)

محصد *A reaping-hook,* syn. منجل, (S, K,) *with which seed-produce is cut.* (TA.)

محصود : see حصيد.

مستحصِد : see مُحْصِد: and see حَصِدَ. ___ [Hence,] رأْىٌ مُسْتَحْصِدٌ *Sound,* or *firm, judgment* or *opinion.* (TA.)

حصر

1 **حَصَرَهُ**, (S, A,) aor. ـُ (S, K) and ـِ, (K,) inf. n. حَصْرٌ, (S, K,) *He, or it, straitened him;* (S, A, K;) so in the Kur ix. 5; (TA;) *and encompassed, or surrounded, him.* (S, A.) You say حَصَرَهُ, (S, Msb,) or حَصَرَ بِهِ, (K,) aor. ـُ, (S, Msb,) inf. n. حَصْرٌ, (Msb,) *It* (a hostile party, ISk, S, Msb, or a people, K) *encompassed him, or surrounded him,* (Msb, K,) *and prevented him from going to his business:* (Msb:) or *straitened him, and encompassed* or *surrounded him;* as also حَاصَرَهُ, inf. n. مُحَاصَرَةٌ and حِصَارٌ. (ISK, S.) The مُحَاصَرَةٌ of an enemy is well known. (K.) You say حَاصَرَهُمُ العَدُوُّ, inf. ns. as above, [*The enemy besieged, or beset, them;*] and بَقِينَا فِى الحِصَارِ أَيَّامًا *We remained in the state of siege some days;* or *in the place of confinement;* and حُوصِرُوا مُحَاصَرَةً شَدِيدَةً [*They were besieged, or beset, vehemently*]. (A.) ___ Also حَصَرَهُ, (S, A, K, &c.,) aor. ـُ (Mgh, K) and ـِ, (K,) inf. n. حَصْرٌ, (A, Mgh, K,) *He,* (Akh, S, A,) *or it,* (S,) *confined, kept close, imprisoned, detained, retained, restrained, withheld,* or *prevented, him;* (A O, Aboo-'Amr Esh-Sheybánee, Akh, S, A;) as also أَحْصَرَهُ: (Aboo-' Amr Esh-Sheybánee, S:) or a distinction should be made between these two forms, as will be seen in what follows. (TA.) And *It* (a hostile party, and a disease, ISK, Th, Msb) *detained, restrained, withheld,* or *prevented, him* (ISK, Th, Msb, K) *from journeying* &c.; (K;) as also احْصُرَهُ: (AO, * ISk, Th, Msb, K:) or the latter signifies *it* (disease) *prevented him from journeying,* or *from a thing that he desired:* so in the Kur ii. 192: (ISk, S:) or [more properly] *it* (disease, or urine, [&c.,]) *made him to restrain himself:* (Akh, S, K:) or إِحْصَارٌ signifies the *being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease,* or *the like:* (IAth:) or أُحْصِرَ is said when a man is turned back from a course which he desired: and حُصِرَ, when he is confined, or restrained, or the like: (Yoo:) or, accord. to Fr, the Arabs say, of him whom fear or

disease prevents from accomplishing his pilgrimage or his عُمْرَة [q. v.], (Mgh, * TA,) and of any one that is not forcibly constrained, as by imprisonment, or by enchantment or the like, (TA,) أُحْصِرَ : and of him who is imprisoned or restrained by a Sultán, or by one who overpowers, حُصِرَ: this distinction is observed by them: (Mgh, * TA:) but if you mean that the constraining power of the Sultán is a preventing cause, and you do not refer to the act of the agent, it is allowable for you to say, قَدْ أُحْصِرَ الرَّجُلُ: and if you say of him whom pain or disease makes to restrain himself, that the disease, or fear, restrains him, it is allowable for you to say, حُصِرَ: or, as Aboo-Is- hák the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease prevent, أُحْصِرَ : and of him who is confined or restrained by another, حُصِرَ: and thus it is because he who refrains from conducting himself freely in an affair restrains himself: and they saying حَصَرْتُهُ means that thou hast restrained him; not that he has restrained himself: so that it is allowable to say in this case [when you do not mention the agent], أُحْصِرَ . (TA.) [Accord. to Z,] حُصِرَ عَنْهُ and دُونَهُ [lit. *He was withheld from it*] is said when a man is ashamed at a thing, and leaves it, or abstains from it, or when he is unable to effect a thing, or finds his wish difficult of attainment. (A. [See also حَصِرَ, in what follows, in this paragraph.]) حَصَرْتُ الغُرَمَآءَ فِى المَالِ means حَصَرْتُ قِسْمَةَ المَالِ فِى الغُرَمَآءِ [*I restricted the division of the property among the creditors*]: for the prevention is not against them, but against others, from their being shares with them in the property: the phrase is inverted, like أَدْخَلْتُ القَبْرَ المَيِّتَ. (Msb.) ___ Also حَصَرَهُ, (K,) aor. ـُ , inf. n. حَصْرٌ, (TA,) *He took the whole of it;* (K;) [*appropriated it to himself exclusively;*] *acquired it; took it to himself.* (TA.) ___ And حَصَرَ, (S, A, Mgh, K,) and أُحْصِرَ , (S, A, K,) or حُصِرَ بِغَائِطِهِ, and أُحْصِرَ , (Ks,) or حُصِرَ عَلَيْهِ خَلَاؤُهُ, aor. يُحْصَرُ, inf. n. حَصْرٌ [and حُصْرٌ, or this latter is a simple subst.], (Ibn-Buzurj,) *He* (a man, S, A) *suffered suppression of the feces,* or *constipation of the bowels:* (Ks, Ibn-Buzurj, S, A, Mgh, K:) [distinguished from أُسِرَ: (see حَصِرَ:) or] حُصِرَ عَلَيْهِ بَوْلُهُ signifies *he suffered suppression of his urine..* (Ibn-Buzurj.) حَصُرَتْ, [intrans.,] with fet-h [to the ص], and أَحْصَرَتْ , *She* (a camel) *had a narrow orifice to the teat.* (S.) And حَصَرَ, aor. ـُ ; and حَصِرَ, aor. ـَ ; and أَحْصَرَ , (K,) or أُحْصِرَ; (so in the TA;) *It* (the orifice of her teat) *was, or became, narrow.* (K, * TA.) ___ And حَصِرَ, aor. ـَ , inf. n. حَصَرٌ,

He was, or *became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech;* (S, Mgh, K, Expos.

of the Mufassal of Z;) *by reason of shame and confusion of mind,* or *other* [*accidental*] *cause;* wherein, only, it differs from عِيَ. (Expos. of the Mufassal of Z.) And also, (Msb, K,) or حَصِرَ فى القرآءة, (S,) *He faltered,* or *became impeded, and was unable to proceed, in reading,* or *recitation.* (S, Msb, K.) And حَصِرَ. aor. ـَـ , *He was ashamed, and cut short, as though the affair straitened him like as the prison straitens the prisoner.* (TA.) And حَصِرَ عنه *He became impeded, and was unable to do it.* (S.) And حَصِرَ عن المرأة, aor. ـَـ , [inf. n. حَصَرٌ,] *He abstained from sexual intercourse with the woman,* (K, TA,) *though able to enjoy it:* (TA:) or حَصِرَ عن أَهْله, (S,) or عن النّسآء, (Az,) *he was prevented by impotence from having sexual intercourse* (Az, S) *with his wife,* (S,) or *with women.* (Az. [See حَصُورٌ.]) ___ Also حَصِرَ, (Mgh, TA,) or حَصِرَ صدره, (S Msb, TA,) aor. ـَـ , (Msb,) inf. n. حَصَرٌ, (S Msb, K,) *He became straitened in his bosom; his bosom became straitened.* (S Mgh, Msb, K, * TA.) In the Kur [iv. 92], أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ means عَنْ قِتَالِكُمْ [*Or who come to you, their bosoms being contracted so that they are incapable of fighting you;* or *their bosoms shrinking from fighting you*]: (TA:) Akh and the Koofees allow that the pret. here may be a denotative of state; but Sb does not allow this use of the pret. unless with قَدْ; and he makes حصرت صدورهم to be an imprecation [meaning *may their bosoms become contracted*]: (S:) accord. to Fr, the Arabs say, أَتَانِى فُلَانٌ ذَهَبَ عَقْلُهُ, meaning قَدْ ذهب عقله: Zj says, Fr makes حصرت a denotative of state; but it is not so unless with قد: They says that if قد be understood, it approximates to a denotative of state, and becomes like a noun; and some read حَصِرَةً صُدُورُهُمْ: AZ does not allow this use of the pret. [as a

denotative of state] unless preceded by و or قد. (TA.) ___ And حَصِرَ, alone, *He vomited.* (Mgh.) ___ And *He became affected with a disease,* or *malady,* by a thing. (TA.) ___ Also, (S, K,) aor. ـَـِ , inf. n. حَصَرٌ, (K,) *He was,* or *became, niggardly, tenacious, penurious, or avaricious.* (S, K.) One says, شَرِبَ القَوْمُ فَحَصِرَ عَلَيْهِمْ فُلَانٌ *The party drank, and such a one was niggardly to them,* (AA, S, L,) *not expending upon those who drank with him.* (L.) ___ [Hence,] حَصِرَ بِالسِّرِّ *He concealed the secret;* (K;) *refrained from divulging it.* (TA.) حَصِرَ البَعِيرُ, aor. ـُـِ and ـِـِ , (TA,) inf. n. حَصَرٌ, (K,) *He bound* a حِصَارٌ, (K, TA,) or a مُحْصَرَةٌ, (TA,) *upon the camel;* (K, TA;) as also احتصره : (S, K, TA:) and *he made for,* or *put to, the camel a* حِصَارٌ: as also احصره . (TA.)

3 حَاصَرَ see 1, in three places.

4 أَحْصَرَ see 1, in eleven places.

7 انحصر *He,* or *it, was,* or *became, restrained, withheld,* or *prevented.* (KL.)

8 إِحْتَصَرَ see 1, last sentence.

حُصْرٌ (S, Mgh, K, &c.) and حُصُرٌ (A, and Expositions of the Fs) *Suppression of the feces;* or *constipation of the bowels:* (Yz, As, S, A, Mgh, K:) suppression of the urine is termed أُسْرٌ: (Yz, As, Mgh:) or حُصْرٌ signifies also *suppression of the urine,* like أُسْرٌ. (Ibn-Buzurj.)

حَصَرٌ [inf. n. of حَصِرَ, q. v., passim. ___ Also] *Suppression of the flow of milk of a camel, from a heaviness,* or *heaving, of the stomach, or a tendency to vomit;* and *unwillingness to yield a flow of milk.* (TA.)

حَصِرٌ A man *unable to express his mind; to say what he would; to find words to express what he would say;* (Mgh, TA;) *by reason of shame and confusion of mind,* or

other [*accidental*] *cause:* (TA: [see حصر:]) and one who is *impeded, and unable to proceed, in reading,* or *recitation:* (Msb, TA:) and so حصير and محصور, in both these senses. (TA.) ___ *Contracted in the bosom; having the bosom contracted;* (Mgh, TA;) as also حصير and حصور. (K.) In the Kur iv. 92, some read حصرة صدورهم [*Their bosoms being contracted*]. (TA. [See 1, latter part.]) ___ *Affected with vomiting.* (Mgh.) ___ *Niggardly, tenacious, penurious,* or *avaricious;* (K;) as also حصير and حصور: (S, K:) and حصير one *who will not drink wine, by reason of niggardliness:* (K:) and حصور one *who will not expend upon those who drink with him:* (L:) *and one who* [*by reason of niggardliness*] *does not take part in the game called* الميسر. (Suh.) ___ Also, (S,) or حصر بالأسرار, (A,) and حصور [alone], (K,) *A strict concealer of secrets:* (S:) or [simply] *a concealer of secrets.* (A, K.) ___ حصرة الشَّخْب A she-camel *whose flow of milk is suppressed.* (TA.)

حصر : see حصر.

حصرآء *Impervia coëunti* mulier; syn. رتقآء. (A, K.)

حصرىٌّ [and حصرىٌّ, which latter is now the more common,] *A maker,* or *seller, of* حصر [or حصر, i. e. *mats,* pl. of حصير]. (Ibn-Khillikán, p. 19 of vol. i. of De Slane's ed.)

حصار : see the next paragraph.

حصار : see حصير. ___ [*A fortress; a fort; a castle.*] Also, (S, K,) and ↓, حصار, (K,) *A kind of pillow, cushion,* or *pad, which is put upon a camel, and of which the kinder part is raised so that it is made like the* آخرة *of a camel's saddle, the fore part being stuffed so that it is made like the* قادمة [or rather واسط or واسطة] *of a camel's saddle, and*

which is ridden upon; and so مُحْصَرَة : (K:) or *a kind of saddle upon which those who break,* or *train, beasts ride: or a* [*piece of stuff of the kind called*] كِسَآء, *which is thrown upon the back of the camel, behind the rider:* (TA:) or مُحْصَرَة (K) and حِصَار (TA) signify *a small* [*saddle of the kind called*] قَتَب, (K, TA,) *which is bound upon a camel, and upon which is thrown the apparatus of the rider.* (TA.)

حَصُور One *who has no sexual intercourse with women,* (S, Mgh, K,) *though able to have it,* (K,) *abstaining from them from a motive of chastity, and for the sake of shunning worldly pleasures:* (TA:) or *who is prevented from having it,* (K, TA,) *by impotence:* (TA:) or *who does not desire them,* (IAar, A, Msb, K,) *nor approach them:* (IAar, K:) applied also to a horse, *i.* q. عَنِّين. (IAar, TA in art. عجز.) In the Kur [iii. 34], applied to John the Baptist. (TA.) ___ *Castrated;* (K;) *having the penis and testicles amputated.* (TA.) ___ *Very fearful* or *cautious; who abstains,* or *refrains, from a thing through fear.* (K.) ___ See also حَصِر, in four places. ___ Also A she-camel *having a narrow orifice to the teat.* (S, K.)

حَصِير : see مَحْصُور, in two places: ___ and see حَصَر, in four places. ___ Also *A king:* (S, A, K:) because he is secluded: (S, A:) or because he prevents those who have access to him. (TA.) *A prison;* (S, A, Mgh, Msb, K;) as also حِصَار . (TA.) So [accord. to some] in the Kur xvii. 8. (S, ISd.) *A mat woven of reeds* [or *of rushes*] (Msb, K) or *of palm-leaves;* (IDrd and K voce تَذَرَّع, &c.;) syn. بَارِيَّة; (Msb, K;) vulgarly حَصِيرَة : (Msb:) or *a thing woven,* [سَفِيفَة, in the L and TA erroneously written سقيفه,] *made of* بَرْدِى [or *papyrus*] and *of* أَسَل [or *rushes*], *and then spread upon the ground like a carpet:* (TA:) pl. حُصُر (Msb, TA) and, by contraction, حُصْر. (TA.) Hence the prov., أَسِيرٌ عَلَى حَصِيرٍ [*A captive upon a mat*]. (TA.) And بَنَاتُ الحَصِير *Bugs;* syn. بَقٌّ. (TA in art. بق.) ___ *Anything woven.* (K.) ___ *A garment,* or *piece of cloth, ornamented and*

variegated, which, when spread out, captivates hearts in a manner peculiar to it, by its beauty. (K.) So, accord. to some, in the trad. of Hodheyfeh, تُعْرَضُ الفِتَنُ عَلَى القُلُوبِ عَرْضَ الحَصِيرِ [expl. in art. عرض, conj. 1]. (B.) ___ *A bed;* or *a thing spread to lie upon;* as though it were a mat: so, accord. to El-Hasan, in the Kur xvii. 8, referred to above. (TA.) ___ *A sitting-place;* syn. مَجْلِسٌ: (K, and so in two copies of the A:) MF thinks it to be a mistake for مَحْبِسٌ [*a prison,* or *place of confinement*]. (TA.) ___ The *surface of the ground:* (Msb, K:) whence, accord. to some, it is applied to that which is spread upon the ground [i. e. a mat]: (TA:) pl. [of pauc.] أَحْصِرَةٌ and [of mult.] حُصُرٌ. (K.) ___ *Water.* (K.) [Perhaps because its surface, when rippled by the wind, is likened to a thing woven: see نَسَجَ.] ___ The *diversified wavy marks, streaks,* or *grain,* (فِرِنْدٌ,) of a sword, (K, TA,) *resembling the tracks* of ants: (TA:) or its حَصِيرَانِ are its *two sides.* (K, * TA.) ___ *A road,* or *way.* (IAar, K.) ___ *A row* of men, and of other things. (K.) ___ *A certain vein extending across upon the side of a beast, towards the belly:* (K:) so, accord. to some, in the trad. of Hodheyfeh mentioned above: (TA:) or *a portion of flesh so situate;* (K;) i. e., *from the shoulder-blade to the flank;* as also حَصِيرَةٌ, explained in the K as *a portion of flesh lying across in the side of a horse, which one sees when he is made lean by scanty food:* (TA:) or the former signifies the *sinew that*

is between the part called the صِفَاقٌ *and the part where the false ribs end;* (K, TA;) *which is the end of the side:* (TA:) or the *part that is between the vein that appears in the side of the camel and horse, lying across, and what is above it, to the part where the side terminates:* (As, S:) or the حَصِيرٌ of the side is *what appears of the upper parts of the ribs.* (Ibn-Es-Seed.) ___ Also The *side* itself. (Az, S, K.) Hence the phrase, دَابَّةٌ عَرِيضُ الحَصِيرَيْنِ *A beast having wide sides.* (A, TA.) And أَوْجَعَ ٱللّٰهُ حَصِيرَيْهِ [*May God make his sides to ache;*

meaning] *may he be severely beaten.* (A, TA.) A certain elegant scholar says, أَثَّرَ حَصِيرُ الحَصِيرِ فِى حَصِيرِ الحَصِيرِ *The mat of the prison made marks upon the side of the king.* (MF.)

حَصِيرَةٌ : see حَصِيرٌ, in two places. ___ Also *A place in which dates are dried:* (S, K:) or, accord. to Az, it is with ض. (TA.)

مُحْصَرٌ : see مَحْصُورٌ.

مُحْصَرَةٌ : see حَصَارٌ, in two places.

مَحْصُورٌ *Straitened:* [*encompassed,* or *surrounded:*] *besieged,* or *beset, in a fortress.* (TA.) *Confined, kept close, imprisoned, detained, retained, restrained, withheld,* or *prevented;* (Akh, S, TA;) as also حَصِيرٌ . (Ibn-Es-Seed.) *Detained, restrained, withheld,* or *prevented, from journeying* &c.; as also حَصِيرٌ and مُحْصَرٌ : (TA:) [or this last signifies *made to restrain himself:* see 1.] See also حَصْرٌ. ___ *Suffering suppression of the feces,* or *constipation of the bowels:* (Ibn-Buzurj, Mgh, K:) [distinguished from مَأْسُورٌ: (see حُصْرٌ:) or] it also signifies *suffering suppression of the urine.* (Ibn-Buzurj.) A camel *having upon him* [or *furnished with*] a حَصَارٌ. (K.)

حصرم

Q. 1 حَصَرَمَ , [inf. n. حَصْرَمَة,] *He braced* his bow, *making the string tight,* or *tense.* (S, K.) ___ *He twisted* a rope *strongly.* (K.) ___ *He filled* (AHn, K) a vessel, (AHn, TA,) or a skin: (K:) or *he filled a skin so that it became strait* [or *tense*]. (TA.) ___ *He pared and shaped* a reed for writing. (K.) ___

[Golius has added the signification Excitavit, as on the authority of the KL; but in my copy of that work, I find, as the inf. n. of the verb having this signification, حَثْحَثَة, which immediately follows the significations of حَصْرَمَة, and hence appears to have been omitted in the copy of the KL used by Golius.]

Q. 2 تَحَصْرَمَ [تَحَصْرَمَ app. signifies *It* (a grape) *became in the state in which it is termed* حِصْرِم. And hence,] تَزَبَّبَ قَبْلَ أَنْ يَتَحَصْرَمَ [app. meaning *He did the latter part of an affair before the first;* as when a man writes a book before he has qualified himself by preparatory study]: a prov. (TA.) ___ تحصرم said of butter [in the process of formation] means *It became dissundered,* or *separated* [*into clots*], *by reason of intense cold; and did not coalesce;* as also تخضرم. (TA.)

حُصْرُم : see the next paragraph.

حِصْرِم The *first of grapes,* (S, Mgh, Msb, K,) *such as are crude and sour,* (Msb,) or *as long as they remain green:* (K:) or *grapes when hard:* (Az, TA:) or, accord. to AHn, *grapes when they have become organized and compacted:* or, as he says on one occasion, [the n. un.] حِصْرِمَة signifies a *grape when it germinates.* (TA.) The rubbing of the body in the bath with bruised, or pulverized, حِصْرِم dried in the shade prevents the origination of [the cutaneous disorder termed] حَصَف in the year in which this is done, and strengthens the body, and cools it. (K.) ___ *Dates,* or *fruit,* (تَمْر, or ثَمَر, accord. to different copies of the K, the latter being the reading in the

M, TA,) *not yet ripe.* (M, K, TA.) ___ *Fruit plucked from the tree called the* مَظّ, (K,) i. e. *the wild pomegranate.* (TA.) ___ In the Jema et-Tefáreek, it is said to signify *Grape-stones:* but this requires consideration. (Mgh.) ___ *What is lean, dry,* or *withered,* (syn. حَشَفٌ,) of anything. (AZ, Msb, K.) ___ And hence, (Msb,) A *niggardly man;* (ISk, S, Msb, K;) *arrow in disposition;* as also مُحْصَرِمٌ (S, TA) and مُتَحَصْرِمٌ : (K, * TA:) or مُحْصَرِمٌ means *having little,* or *no, good.* (TA.) ___ *Short;* (K;) and فَاحِشٌ [app. as meaning *evil in disposition*]; as also حُصْرُمٌ . (TA.) ___ And *An iron* [*hooked*] *instrument with which the bucket is extracted from a well;* (K;) also called عَوْدَقٌ. (TA.)

حَصْرَمَةٌ [inf. n. of Q. 1, q. v.] ___ Also *Niggardliness, tenaciousness,* or *avarice.* (K, TA.)

حِصْرِمِىٌّ [*Omphacine.* (Golius, on the authority of Meyd.)]

حِصْرِمِيَّةٌ *Soup made* [or *flavoured*] *with unripe grape* or *dates,* or *with the juice thereof.* (MA.)

مُحْصَرِمٌ Butter *dissundered,* or *separated* [*into clots*], *by reason of intense cold; not coalescing;* (K;) [as also مُتَحَصْرِمٌ : see Q. 2.] ___ A *scanty,* or *small,* gift. (TA.) ___ Anything *straitened,* or *scanted.* (TA.) ___ See also حَصْرَمٌ, in two places. شَاعِرٌ مُحْصَرِمٌ *i. q.* مُخَضْرَمٌ, (K,) which is the more common term; meaning *A poet that lived in the time of paganism and in that of El-Islám.* (TA.)

مُتَحَصْرِمٌ : see مُحْصَرِمٌ: ___ and حَصْرَمٌ.

حصف

1 **حَصُفَ** , aor. ـُ , (S, K,) inf. n. حَصَافَةٌ, (S, TA,) [app., in its primary and proper sense, *It was,* or *became, compact,* or *firm and close;* said of a rope, and of a web, and the like: see its part. n., حَصِيفٌ; and see also 10. ___ And hence,] *He* (a man, TA) *was,* or *became, firm,* or *sound, in intellect* or *sense;* (S, K, TA;;) or *strong in intellect, and good in judgment.* (TA.) حَصَفَ, aor. ـَ , inf. n. حَصَفٌ, *It* (the skin, S, TA, or the body, or person, Msb) *was,* or *became, affected with dry mange* or *scab:* (S, K, TA:) or *broke out with small pustules,* (Msb, TA,) *like the smallpox,* (Msb,) *generating matter,* or *thick purulent matter, and not becoming large; sometimes coming forth in the soft parts of the belly in the days of heat.* (TA.)

4 **احصف** , (K,) inf. n. إِحْصَافٌ, (S,) *He twisted* a rope *firmly, strongly,* or *compactly.* (S, K.) And احصف نَسْجَهُ [*He made his weaving,* or *his web, compact;* or *firm and close;* or *close in texture, and strong:* see the pass. part. n. below]: said of a weaver. (TA.) ___ [Hence,] *He established,* or *settled,* or *he did, performed,* or *executed,* an affair, *firmly, solidly, soundly,* or *well.* (S, K, TA.) ___ *He* (a man, and a horse,) *passed, went,* or *went along, quickly,* or *swiftly:* (S, K:) or *raised the pebbles in his running:* (Sgh, K:) or *went with short steps, but quickly:* (ISk, K:) or *he* (a horse) *ran quickly, with short steps, at the utmost rate of the pace termed* حُضْر. (AO, TA.) احصفه الحَرُّ, inf. n. as above, *The heat caused pustules* [*such as are termed* حَصَف] *to come forth upon his body,* or *person.* (TA.)

10 **استحصف** *It* (a thing, S, TA) *was,* or *became, firm, strong, compact, sound,* or *free from*

defect: (S, K, TA:) properly said of a rope, as meaning *it was,* or *became, firmly, strongly,* or *compactly, twisted:* and ___ tropically said of judgment [as meaning *it was,* or *became, firm, strong, sound,* or *good*]: and of an affair [as meaning *it was,* or *became, established,* or *settled,* or *done, performed,* or *executed, firmly, solidly, soundly,* or *well*]. (TA. [See also حَصُفَ.]) ___ *It* (the vulva) *was,* or *became, narrow, and firm,* or *tough, on the occasion of* جِمَاع. (K, TA.) The quality thus denoted is approved; and the woman possessing it is termed مُسْتَحْصِفَةٌ. (TA.) ___ *It* (time, or fortune,) *pressed hardly,* or *severely,* (S, K, TA,) عَلَيْهِ *upon him.* (S, TA.) ___ *It* (a company of men) *collected,* or *congregated.* (TA.)

حَصَفٌ *Dry mange* or *scab:* (S, K:) or *small pustules,* [*like the small-pox,* (see حَصَفٌ,)] *that generate matter,* or *thick purulent matter, and do not become large; sometimes coming forth in the soft parts of the belly in the days of heat.* (TA.)

حَصِفٌ : see حَصِيفٌ. Also part. n. of حَصَفٌ. (Msb.)

حَصِيفٌ Anything *firm, strong, compact, sound,* and *free from defect.* (TA.) A garment, or piece of cloth, *compactly,* or *firmly and closely, woven:* (TA:) or *dense; concealing* [*what is within it*]: (Kf, TA:) and مُحْصَفٌ [in like manner] signifies *dense and strong.* (TA.) ___ [Hence,] *Firm,* or *sound, in intellect* or *sense;* (S, K, TA;) and حَصَفٌ signifies the same; and *firm in judgment;* [or *possessing firmness,* or *soundness, of intellect and judgment;* for] it is a possessive epithet: and the former is said to signify *strong in intellect, and good in judgment.* (TA.) حَصِيفُ العُقْدَةِ, occurring in a letter of 'Omar, means [*Firm*] *in judgment, and in the management, conducting, ordering,* or *regulating, of affairs.* (TA.)

مُحْصَفٌ : see حَصِيفٌ. ___ [Hence,] بَيْنَهُمَا حَبْلٌ مُحْصَفٌ *Between them two is a firm tie of*

brotherhood. (TA.)

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مُحْصَفٌ A horse *that goes in the manner denoted by the verb* احصف; (K;) as also **مُحْصَفٌ** (S, K) and **مُحْصَافٌ** ; (K;) [or] the last is applied to a she-camel: (S:) the fem. of the first is with ة. (TA.)

مُحْصَفٌ : see what next precedes.

مُحْصَافٌ : see what next precedes.

مُسْتَحْصِفٌ A *narrow* فَرْج [or vulva]. (S.) See also 10.

حصل

1 **حَصَلَ** , (Msb, K, &c.,) aor. ـُ , (TA,) inf. n. حُصُولٌ (Msb, K, &c.) and مَحْصُولٌ, (K,) like مَعْقُولٌ and مَعْسُورٌ and مَيْسُورٌ, (TA,) [*It was,* or *became, produced, educed, extracted, taken forth,* or *fetched out;* as gold or silver from the stone of the mine, and the kernel from the shell, and wheat from the straw: (see 2:)] *it came out, it became apparent:* (KL:) *it was,* or *existed,* or *came into being* or *existence; it became realized; syn. with the complete* [i. e. *attributive*] كَانَ: (Msb in art. كون:) [*it presented itself: it was,* or *became, prepared,* or *ready: it became attained, obtained, gotten,* or *acquired:*] *it came, came to pass, happened, took place, betided, befell,* or *occurred;* said of an event; *syn. with* وَقَعَ, (TA in art. وقع,) which is also *syn. with the complete* [or *attributive*] كَانَ; (Msb in art. كون;) likewise *syn. with* جَآءَ: (Er-Rághib, TA in art. جيأ:) [*it resulted;* and particularly *as a sum;* and *as a product;* and *as a quotient: it ensued: it arose, originated, proceeded, came, supervened,* or *accrued:* in which senses, also, it is *syn. with the attributive* كَانَ, and *with* جَآءَ, followed by مِنْ:] *it remained, and continued, when the rest had gone,* or *passed away;* (K, TA;) relating to a reckoning, and to an action, and the like: (TA:) and *i. q.* ثَبَتَ and وَجَبَ; as in the saying, حَصَلَ لِى عَلَيْهِ كَذَا [*Such a thing,* or *sum, was,* or *became,* or *proved to be, binding, obligatory,* or *incumbent, on him to render as a debt to me*]. (Msb.) حَصِلَ, [aor. ـَ ,] inf. n. حَصَلٌ, *He* (a horse) *had a complaint of his belly from eating the earth of the herbage:* (S:) or حَصِلَتِ الدَّابَّةُ, aor. ـَ , (M, K,) inf. n. as above, (TA,) *the beast ate earth,* (M, K,) or *pebbles,* (K,) *and they remained in its inside,* (M, K,) *fixed:* (M:) or حَصَلٌ signifies a horse's *taking into the mouth earth from the herbs, some of which earth,*

collecting in his belly, kills him: and the horse so killed is said to be حَصِلٌ : (T, TA:) or a camel's *having pebbles* [*which he has swallowed*] *remaining in the omasum, so as not to come forth in the cud when he ruminates;* and when this is the case, they sometimes kill: or a young camel's *eating earth, and in consequence not ejecting the cud;* which sometimes kills it. (TA.) ___ Said of a boy, it signifies وَقَعَ الحَصَى (K) or وَقَعَتِ الحَصَاةُ (O) فِى أُنْثَيَيْهِ (O, K) [app. meaning *The stones,* or *the stone, fell,* or *descended, in his scrotum:* Freytag, following the TK, in which فى انثييه is considered (I know not on what authority) as meaning فى مثانته, renders it laboravit lapidibus in vesica urinæ orientibus].

2 **حصّل** , inf. n. تَحْصِيلٌ, a trans. verb; (S, Msb;) i. e. trans. of حَصَلَ, primarily signifying, accord. to IF, (Msb,) *He produced, educed, extracted, took forth,* or *fetched out,* gold [or silver] from the stone of the mine; (Msb, Er-Rághib, TA;) and in like manner, the kernel from the shell; and [the grain of] wheat from the straw: (Er-Rághib, TA:) *he made* a thing *apparent;* (Az, Er-Rághib, TA;) as, for instance, the kernel from the shell; and the حَاصِل [or result] of a computation: (Er-Rághib, TA:) [*he brought into being,* or *existence; he realized:*] *he prepared,* or *made ready:* (PS:) *he separated, discriminated,* or *distinguished,* (Az, K,) what remained and continued, when the rest had gone, or passed a way: (K: [in the CK, ما يُحَصَّلُ is erroneously put for ما يَحْصُلُ:]) *he perceived* a thing: *he attained,* or *obtained,* a thing: syn. أَدْرَكَ [in both these senses: and also as meaning *he overtook*]: (Abu-l-Bakà, TA:) *he took,* or *got,* or *acquired,* advantage, or profit; (KL;) *i. q.* أَخَذَ, and حَازَ: (B and TA in art. اخذ:) *he collected:* (Az, Er-Rághib, TA:) and [hence, app.,] تَحْصِيلُ كَلَامٍ signifies *The reducing a sentence,* or *the like, to its* مَحْصُولٌ [here meaning its *essential import,* or its *sum and substance*]: (S, TA:) and حصّل الكَلَامُ كَذَا [*The sentence,* or *speech, comprehended,* or *comprised, within its scope, such a thing*]. (Msb in explanation of وَحُصِّلَ مَا فِى الصُّدُورِ.) تَضَمَّنَ, in the Kur [c. 10], means *And what is in the breasts,* or *minds,* [of men] *shall be made apparent:*

(Az, Er-Rághib, TA:) or *discriminated:* (Az, Bd, TA:) or *collected,* (Fr, Az, Bd, Er-Rághib, TA,) *in the registers.* (Bd.) See also 4, in two places.

4 **احصل النَّخْلُ** ; (S, K;) and حصّل , inf. n. تَحْصِيلٌ; (K;) *The palm-trees had* حَصَلَ; i. e., *dates that had not yet become hard,* (S, K,) *and of which the* ثَفَارِيق [or *bases*] *had not yet appeared;* (S;) or *dates that had become hard and round:* and also, *had* حَصَلَ as meaning *spadixes* (طَلْع) *that had become yellow:* (K:) or احصل البَلَحُ *the dates came forth from their* ثفاريق, *small:* and حصّل *they became round.* (TA.) ___ احصل القَوْمُ *The people had unripe,* or *ripening, dates appearing upon their palm-trees.* (TA.)

5 **تحصّل** *It became collected, and remained,* or *continued.* (K, TA.)

Q. Q. 1 **حَوْصَلَ** *He* (a bird, S) *filled his* حَوْصَلَة [i. e. *stomach,* or *crop*]. (S, K.) You say [to a bird], حَوْصِلِى وَطِيرِى [*Fill thy stomach,* or *crop, and fly*]. (S.)

حَصْلٌ : see what next follows: ___ and see حُصَالَةٌ.

حَصَلٌ (S, K) and حَصْلٌ , (M, K,) the latter used by poetic license, (ISd, TA,) *Dates before they have become hard,* (S, K,) *and before their* ثَفَارِيق [or *bases*] *have appeared;* n. un. حَصَلَةٌ: (S:) or *when they have become hard and round.* (IAar, K.) And The *spadix of the palm-tree* (طَلْع) *when it has become yellow.* (K.) Also, the former, *What fall, and become scattered, of the produce of a palm-tree, green and fresh, like small green beads.* (Aboo-Ziyád, TA.) ___ See also حُصَالَةٌ.

حَصَلٌ : see حَصَلٌ.

حَصِيلٌ *A certain plant.* (S M, O, K.)

حُصَالَةٌ *What remains, of grain, in the place where it has been trodden out, after the removal* [*of the bulk*] *of the grain:* (S, O:) or, as also حَصْلٌ (K, TA) and حَصَلٌ, (K,) *what remains, of barley and wheat, in the place where it has been trodden out, after the bad thereof has been removed:* and *what comes forth from wheat, and is thrown away, such as* [*the weed called*] زُؤَانٌ, (K, TA,) *and* دنقة [i. e. دَنْقَة or دَنَقَة] *and the like:* or *what comes forth from barley and wheat, and is thrown away, when it is somewhat grosser than dust,* or *earth, and than what are termed* دُقَاق [q. v.]: (TA:) or the *remains of wheat in the sieve, after the sifting, with what are mixed therewith;* as also خُصَالَةٌ; but the former word is the more known. (JK and TA in art. خصل.) [See also حُثَالَةٌ.]

حَصِيلَةٌ : see حَاصِلٌ.

حُصَّالَةٌ : see حَوْصَلَةٌ.

حَاصِلٌ (T, S, M, Msb, K, KL) and حَصِيلَةٌ (S, K &c.) and مَحْصُولٌ (S, Msb, K) [and مُحَصَّلٌ] *Produce;* or *what is produced, educed, extracted, taken forth,* or *fetched out: what is made apparent: profit, advantage, gain,* or *acquisition:* (KL in explanation of the first word [but applying to all]:) [the *result* of a thing:] *a remain, remainder, remaining portion, remnant, relic, residue,* or the *remains,* of a thing; (S;) *what remains, and continues,* of anything, *when the rest has gone,* or *passed away:* (K:) it is of a reckoning, or computation, and of actions, and the like: (T, M, TA:) pl. of the second حَصَائِلُ. (S, TA.) The first also particularly signifies *What is cleared,* or *purified,* of silver [and of gold] *from the stone of the mine.* (TA.) [And The *produce,* or *net produce,* of land &c.; of anything that is a source of revenue; as also the third. The *result* of an arithmetical process; the *sum,* the *product,* and the *quotient.* The *sum,* or *sum and substance,* or *essential import,* of a sentence or the like; as also the third (see 2) and the fourth. And the

result, end, conclusion, event, issue, ultimate consequence or *effect,* or *ultimity,* of anything.] See also حَوْصَلَةٌ.

حَوْصَلٌ *A depressed place where water rests in a meadow, where the herbage is the latest to dry up:* whence the حَوْصَلَة of a bird, as being the resting-place of what it eats. (Az, TA.) ___ The *place where water rests,* or *remains, in the furthest part of a watering-trough* or *tank;* (K;) as also حَوْصَلَةٌ . (ISd, K.) ___ See also حَوْصَلَةٌ. ___ Also A sheep or goat *large in the part of the belly above the navel.* (M, K.) *A certain plant.* (TA.)

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حَيْصَلٌ The [*plant called*] بَاذَنْجَان [q. v.] (K.)

حَوْصَلَةٌ : see حَوْصَلٌ, in two places. ___ The حَوْصَلَة of a bird (S, Msb, K) is [The *stomach;* the *triple stomach, consisting of the crop,* or *craw, the second stomach, and the gizzard,* or *true stomach:* and often, particularly, the *first of these three:* see جَرِيئَةٌ and جَرِيَّةٌ:] *that which, to a bird, is like the* مَعِدَة *to a man;* (K;) also called حَوْصَلَّةٌ (Msb, K) and حَوْصَلَآءُ and حَوْصَلٌ : (K:) and of an animal having a cloven hoof or a خُفّ, *i. q.* مَصَارِينُ [q. v.]: (Az, TA:) pl. حَوَاصِلُ. (S, TA.) ___ Hence the حَوَاصِل [i. e. *Storerooms,* or *magazines,*] of kháns: [also meaning the *cells* of prisons:] of which the sing. is حَوْصَلَةٌ: not, as the vulgar say, حَاصِلٌ . (TA.) ___ Also, the sing., The *lower part of the belly, as far as the pubes,* (K, TA,) of a man, (TA,) and of any animal: (K, TA:) or the *place where the feces collect, below the navel:* or the *part between the navel and the pubes.* (TA.) ___ نَاقَةٌ ضَخْمَةُ الحَوْصَلَةِ *A she-camel big in the belly.* (TA.)

حَوْصَلَآءُ : see حَوْصَلَةٌ.

حَوْصَلَةٌ : see حَوْصَلَةٌ. ___ Also *A thing resembling a* حُقَّةٌ [q. v.], *made of baked clay;* vulgarly called حُصَّالَةٌ . (TA.)

مُحَصَّلٌ : see حَاصِلٌ.

مُحَصِّلٌ One *who clears,* or *purifies,* silver [and gold] *from the stone of the mine.* (TA.) And مُحَصِّلَةٌ A woman *who separates* (تُحَصِّلُ) *the earth of the mine* [*for the purpose of extracting the gold or silver*]. (S, K.)

مَحْصُولٌ : see حَاصِلٌ: and see also 2.

مُحَوْصَلٌ (K) and مُحَوْصِلٌ, (K, TA,) or مُحْصَوْصِلٌ , (so in my MS. copy of the K,) or مُحْصَوْصَلٌ, (so in the CK,) One who is *protuberant in his lower part* [*of the belly*], *next his navel, like her who is pregnant:* (K:) so in the M. (TA.)

مُحْصَوْصَلٌ, or مُحْصُوصَلٌ: see what next precedes.

حصن

1 **حَصُنَ** , (Mgh, Msb, K,) aor. ـُ , (K, TA,) inf. n. حَصَانَةٌ, (S, Mgh, Msb, TA,) said of a حِصْنٌ [or fortress], (S,) or of a place, (Mgh, Msb, TA,) *i. q.* مَنُعَ, [for which the CK erroneously substitutes وَمَنَعَ, after كَكَرُمَ, as though the verb were حَصَنَ and حَصِنَ,] (K, TA,) [i. e.] *It was,* or *became,* مَنِيعٌ [meaning *inaccessible,* or *unapproachable,* or *difficult of access*]; *it was,* or *became, unattainable, by reason of its height;* (Msb;) *it was fortified,* or *protected against attack, so that one could not gain access to what was within it.* (Mgh.) ___ Hence, (Mgh,) حَصُنَتْ, (S, Msb, K,) aor. ـُ , (K,) inf. n. حُصْنٌ (S, Mgh, K) and حَصَنٌ and حَصْنٌ (K) and حَصَانَةٌ; (S, * Msb, * TA;) and أَحْصَنَتْ , (S, Mgh, K,) inf. n. إِحْصَانٌ; (Mgh;) and تَحَصَّنَتْ ; (K;) said of a woman, *She was,* or *became, continent,* or *chaste;* or *she abstained from what was not lawful nor decorous;* syn. عَفَّتْ: (S, Mgh, Msb, K:) or *she was,* or *became, married;* or *she had a husband;* (K;) as also حَصَنَتْ and أُحْصِنَتْ : (Ham p. 101, in which حَصُنَتْ is likewise mentioned in this sense:) or أَحْصَنَتْ signifies *she was,* or *became, pregnant;* (K;) as though pregnancy protected her from a man's going in to her. (TA.) حَصَنَهُ, inf. n. حَصْنٌ, *He preserved,* or *guarded, him,* or *it, in places inaccessible,* or *unapproachable,* or *difficult of access, as in a* حِصْنٌ [or *fortress*]. (TA.) [See also 2 and 4.]

2 **حَصَّنَهُ** , [inf. n. تَحْصِينٌ;] and احصنه ; *He made it,* or *rendered it, inaccessible,* or *unapproachable,* or *difficult of access;* (Msb, K;) *he made it,* or *rendered it, unattainable, by reason of its height;* (Msb;) *he fortified it,* or *protected it against attack, so that one could not gain access to what was within it;* (Mgh;) namely, a place. (Mgh, Msb.) حَصَّنْتُ القَرْيَةَ *I built a wall around the town,* or *village.* (S.) ___ For the former verb, see also 4. And see 5.

4 **احصنه** : see 2. ___ Also *He,* (God,) or *it,* (a coat of mail [or the like],) *protected,* or *defended, him.* (Fr, Mgh, * TA.) ___ العفَّةُ تُحْصِنُ من الرِّيبة [*Continence,* or *chastity, preserves from suspicion,* or *evil opinion*]. (Mgh.) ___ الَّتِى أَحْصَنَتْ فرجها, in the Kur [xxi. 91 and lxvi. last verse], means *Who preserved her pudendum from that which is unlawful* or *indecorous;* (Zj, Mgh, * TA;) *who abstained from what is unlawful* or *indecorous;* or *was continent,* or *chaste.* (Msb.) ___ احصن المرأَةَ *He* (her husband) *caused the woman to abstain from that which is unlawful* or *indecorous,* or *to be continent* or *chaste;* (S, Mgh, K; *) as also حَصَّنَها . (K.) And احصنه التَّزوُّج [*Marriage caused him to abstain from that which is unlawful* &c.]. (K.) ___ [Also *He married the woman;* i. e. *gave her in marriage.*] See أُحْصِنَتْ above, in the first paragraph. In the Kur iv. 30, some read فإذا أُحْصِنَّ, meaning *And when they are married.* (S, TA.) And a poet says,

* أَحْصَنُوا أُمَّهُم من عَبْدِهِمْ *
* تِلْكَ أَفْعالُ القَزَامِ الوَكَعَهْ *

i. e. *They married* [*their mother to their slave: such are the deeds of the mean, the base*]. (S.) أَحْصَنَتْ, intrans.: see 1, in two places. ___ In the Kur iv. 30, some read فإذا أَحْصَنَّ; and accord. to Ibn-Mes'ood, this, said of female slaves, means *And when they are Muslimehs.* (TA.) Accord. to Aboo-Haneefeh, الإِحْصانُ in a case of stoning involves six conditions; *The being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and validly married, and having had her marriage consummated:* and in a case of charging with adultery, *the being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and continent,* or *chaste.* (Mgh.) ___ And أَحْصَنَ *He* (a man, S, Msb) *married,* or *took a wife.* (S, Msb, K.) With the lawyers, إِحْصانٌ means The act of *coïtus conjugalis in a case of valid marriage;* and accord. to Esh-Sháfi'ee, *by a free man*

who has attained to puberty, and *in the case of a free woman who has attained to puberty,* among the Muslims and the believers in a plurality of gods; meaning, *in a case of valid marriage.* (Msb.)

5 **تحصّن** , said of the enemy, (S, TA,) [*He fortified himself:* or] *he entered the* [or *a*] حِصْن [or *fortress*]: or *protected himself by it:* or *took it,* or *made it, as a place of abode.* (TA.) ___ And hence, *He guarded,* or *protected, himself in any way.* (TA.) ___ See also 1. ___ Also *He* (a horse, TA) *became a* حِصَان, (K,) i. e. a *stallion,* or *fit to cover:* (TA voce رَاحَ:) or *affected to be so:* (Az, TA:) [and so حَصَّنَ or حَصِّنَ; for] a horse in this case is said to bear evidence of التَّحَصُّن and التَّحْصِين. (S, * K, TA.)

حِصْن [*A fortress; a fort; a fortified place;*] *a place of which the interior is inaccessible;* (K;) *any place that is fortified,* or *protected against attack, so that one cannot gain access to what is within it;* (Mgh;) *a place that is unattainable, by reason of its height;* (Msb;) *a fortified city:* (TA:) pl. [of mult.] حُصُون (S, Msb, K) and حِصَنَة and [of pauc.] أَحْصَان. (K.) [Hence,] أَبُو الحِصْن: see أَبُو الحُصَيْن, below. [Hence, also,] خيل العرب حُصُونُهَا ذُكُورُهَا وإِنَاثُهَا [*The horses of the Arabs are their* حُصُون; *the males thereof and the females thereof*]. (TA.) A man said to 'Abd-Allah Ibn-El-Hasan, My father has left the third of his property for the حُصُون: and he replied Buy thou horses: so in the A: in the M, Buy thou therewith horses, and mount [men] on them [to fight] in the cause of God. (TA.) ___ [Hence, also,] *Arms.* (K, TA.) You say, جَآءَ يَحْمِلُ حِصْنًا *He came bearing arms.* (TA.) ___ Also The [*new moon;* or the *moon when it is termed*] هِلَال: in the K, الهَلَاكُ is erroneously put for الهِلَالُ. (TA.)

حِصْنَآء : see what next follows.

حَصَان (S, Mgh, Msb, K) and حَاصِن (S, Mgh, K) and حَاصِنَة (K) and حِصْنَآء (S, K) and مُحْصِنَة (Th, S, Mgh, Msb, K) and مُحْصَنَة , (Th, S, Msb, K,) applied to a woman, *Continent,* or *chaste;* or *abstaining from what is not*

lawful nor decorous, (Th, S, Mgh, Msb, K,) or *from that which induces suspicion* or *evil opinion:* (Sh and TA in explanation of the first of these epithets:) or *married; having a husband:* (K:) or حَصَانٌ has both of these significations: (Ham p. 101:) and accord. to Th, (S,) مُحْصَنَةٌ , with fet-h only, has the latter signification; (S, Mgh, * Msb; *) and means *caused to be continent* or *chaste,* or *to abstain from that which is unlawful* or *indecorous,* by her husband: (Mgh: [and the same is implied in the S:]) and this epithet is also applied to a woman *emancipated:* and to one *having become a Muslimeh:* (Az, TA:) [certain particular applications of مُحْصَنَةٌ have been implicatively shown above: see 4:] the pl. of حَصَانٌ is حُصُنٌ

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and حَصَانَاتٌ: and the pl. of حَاصِنٌ and حَاصِنَةٌ is حَوَاصِنُ and حَاصِنَاتٌ: the former of which (حواصن) also signifies *pregnant,* (K,) applied to women: (TA:) the pl. مُحْصَنَاتٌ, in the first instance of its occurrence in ch. iv. [verse 28] of the Kur, is read by all مُحْصَنَاتٌ , (A 'Obeyd, TA,) meaning *having husbands;* (A 'Obeyd, Mgh, Msb, TA;) because when such women are made captives, their marriage-tie is cut: but in other instances, some read thus, understanding it in the sense last explained; and others read مُحْصِنَاتٌ , as meaning *that have become Muslimehs:* (A 'Obeyd, TA:) in the Kur iv. 29, it means *free* women: and in the Kur v. 7, *continent,* or *chaste,* women: (Mgh: [in the Msb, it is said to have the latter of these last two meaning in iv. 29, and the former of them in v. 7:]) مُحْصَنَاتٌ is the more common in the language of the Arabs. (Fr, TA.) ___ حَصَانٌ also signifies *A pearl,* or *a large pearl;* syn. دُرَّةٌ: (K:) because it is protected in the interior of the shell that contains it. (TA.)

حَصَانٌ A *generous,* or *high-bred,* horse, (Msb, K,) *of whose seed one is niggardly:* (K:) or a *male* horse: (Mgh, K:) or this latter is a secondary meaning, originating from frequency of usage: (S, Msb:) or a *stallion* horse; or one *fit to cover:* (TA voce رَاحٌ:) the حِصَانُ is. so called because he preserves his rider: (TA:) or because his back is like

the حَصْنٌ to his rider; (Mgh, Msb;) wherefore horses are called حُصُونٌ: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (S, Mgh, Msb:) pl. حُصُنٌ. (Mgh, Msb, K.)

حَصِينٌ , applied to a place, (Msb, TA,) or to a حِصْنٌ [or fortress], (S,) *Inaccessible,* or *unapproachable,* or *difficult of access;* syn. مَنِيعٌ; (Msb, K; *) [*unattainable, by reason of its height; fortified,* or *protected against attack, so that one cannot gain access to what is within it;* (see حُصُنٌ, of which it is the part. n.;)] a building *that protects him who has recourse to it for refuge.* (Sb, TA.) ___ هُوَ الحَصِينُ أَنْ يُرَامَ, meaning أَحْصَنُ مِنْ أَنْ يُرَامَ: see (near its end) the first paragraph in art. ال. دِرْعٌ ___ (K) and حَصِينَةٌ (Sh, K) *A coat of mail firmly, strongly,* or *compactly made:* (K:) or *trusty,* or *trusted in, having the rings* [for الخلق in the L and TA, I read الحَلَق,] *near together; such that weapons produce no effect upon it:* (Sh, L, TA:) so called because it is [as] a حِصْنٌ to the body. (Er-Rághib, TA.)

حُصَيْنٌ [dim. of حِصْنٌ. ___ Hence,] أَبُو الحُصَيْنِ *The fox;* syn. الثَّعْلَبُ; (S, K;) so called because of his protecting himself from causes of harm by his acuteness; (Har p. 663;) as also أَبُو الحِصْنِ. (M, K.)

حَاصِنٌ and حَاصِنَةٌ: see حَصَانٌ, in four places. ___ The latter also signifies A man's *wife:* and so حَاضِنَةٌ. (TA.)

أَحْصَنُ [*More,* and *most, strongly fortified,* or *protected against attack*]. (TA in art. لوم.) See also حَصِينٌ.

مُحْصَنٌ Wheat *stored up.* (TA in art. عسى.) ___ A man *caused, by marriage, to abstain from that which is unlawful* or *indecorous,* or *to be continent* or *chaste;* expl. by قَدْ أَحْصَنَهُ التَّزَوُّجُ. (K.) And A man *married,* or *having a wife;* (S, Msb, K;) as also مُحْصِنٌ : (Zj, Msb:) the former anomalous [if أُحْصِنَ be not allowable as meaning, like أَحْصَنَ, he married, or took a wife: but see 1 and 4]. (S, Msb.) For the fem., مُحْصَنَةٌ, and its pl.,

مُحْصَنَاتٌ, see حَصَانٌ, in four places.

مُحْصَنٌ : see مُحْصَنٌ: and for the fem., مُحْصَنَةٌ, and its pl., مُحْصَنَاتٌ, see حَصَانٌ, in three places.

مُحْصَنٌ *A lock;* syn. قُفْلٌ. (K.) ___ The *piece of iron that extends upwards upon the nose of the horse, having its base in the* كَعَامَةٌ, which is the *iron thing that embraces,* or *clasps,* (تَلْتَقِمُ,) *the muzzle of the horse.* (IDrd in his book on the Saddle and Bridle, pp. 8-9.) [Jac. Schultens, as cited in Freytag's Lex., explains it as *Ferramentum quoddam in fræno equi* et *frænum ipsum.*] ___ *A* [*basket of the kind called*] زَبِيلٌ: (K:) one should not say مُحْصَنَةٌ. (TA.)

حصو

1 **حَصَا**, (S, TA,) [aor. يَحْصُو,] inf. n. حَصْوٌ, *i. q.* مَنَعَ [as meaning *He denied*, or *refused*]: (S, K:) doubly trans., as in the phrase حَصَوْتَنِى حَقِّى [*Thou deniedst me*, or *refusedst me, my right*, or *due*]. (S, TA.) حَصَيْتُهُ, (K, TA,) inf. n. حَصْىٌ, (TK,) *I cast a pebble*, or *small stone, at him*, or *it:* (TA:) or *I smote him*, or *it, with a pebble*, or *small stone.* (K.) حَصِيَتِ الأَرْضُ, (K,) aor. تَحْصَى, (TA,) [inf. n. حَصًى,] *The land*, or *ground, abounded with pebbles*, or *small stones.* (K.) حَصِىَ [*He had a stone in his bladder* or *kidneys:* or] *he had a hardening of the urine in the bladder so that it became like a pebble*, or *small stone:* (Lth, K:) said of a man: part. n. مَحْصِىٌّ. (Lth, TA.)

4 **احصاه**, (inf. n. إِحْصَآءٌ, TA,) *He numbered, counted, calculated, reckoned*, or *computed, it:* (S, Msb, K:) or *he reached the last number thereof:* (Ham p. 297:) or *he collected it into an aggregate by numbering:* from حَصًى; because they used pebbles in numbering like as we use the fingers; (Er-Rághib;) or because they used to divide a thing upon the pebbles, and when nothing remained they said, أَحْصَيْنَا, i. e. *We have come to the pebbles;* or because they used to reckon the spoils, and to divide among themselves, and then to take the pebbles, and put marks upon them, and when they ended the reckoning, and came to the marks, they said, أَحْصَيْنَا: (Ham ubi suprà:) or *he retained it in his memory:* (K, * TA:) or *he understood it.* (K.) ___ *He registered*, or *recorded, its number:* (Ksh and Bd in xvi. 18, and TA:) and [simply] *he registered it*, or *recorded it.* (Bd and Jel in xxxvi. 11 and lxxviii. 29.) ___ *He was able to number it*, and *to register it* or *record it:* (TA:) and *he was able to do it.* (Msb, TA.) ___ *He comprehended it*, or *knew it altogether:* (TA:) or [simply] *he knew it.* (Msb.) You say of God, أَحْصَى كُلَّ شَىْءٍ بِعِلْمِهِ *He hath comprehended everything by his knowledge, nothing escaping Him thereof,*

small or great. (TA.) And you say [of a man], أَحْصَى عِلْمَهُ [*He had,* or *attained, a comprehensive and complete knowledge of it*]. (K in art. حوط. [In the CK, erroneously, عِلْمُهُ.])

حَصًى *Pebbles,* or *small stones:* (K:) *things that one throws, like the dung of sheep* or *goats:* (ISh, TA:) n. un. حَصَاةٌ: (S, Msb, K:) pl. حَصَيَاتٌ (S, K) and حُصًى (K) and حِصًى, thus, also, in [some of] the copies of the K. (TA.) [Hence,] طَرْقُ الحَصَى [*Pessomancy;* also termed الضَّرْبُ بِالحَصَى;] *a certain kind of divination.* (Har p. 655.) And بَيْعُ الحَصَاةِ *The bargaining by one of the two persons' saying, When I throw the pebble to thee, the sale is binding,* or *settled,* or *concluded:* or *by his saying, I sell to thee, of the commodities, that upon which thy pebble shall fall when thou throwest it:* or *I sell to thee the portion of the land extending to the place which thy pebble shall reach:* all of which practices are forbidden. (TA. [See also 3 in art. نبذ.]) And حَصَاةُ القَسْمِ *A pebble which is put into a vessel, into which is then poured as much water as will cover it; this being done when they are journeying and have but little water, which they thus apportion.* (K in art. ___.) قسم

حَصَى لُبَانٍ is a vulgar term for عَسَلُ اللَّبَنِى, (K in art. عسل,) i. e. المَيْعَةُ [generally applied to *Storax,* or *styrax*], *which is sometimes used for fumigation.* (TA in art. لبن.) [In the present day, pronounced حَصَى لِبَانٍ, and applied to *Frankincense:* or *the coarser tears thereof; manna thuris.* Also to *The officinal rosemary; rosmarinus officinalis.*] *A number:* (S, K:) or *a great number;* (K;) as being likened to the pebbles in multitude. (TA.) You say, نَحْنُ أَكْثَرُ مِنْهُمْ حَصًى *We are more than they in number.* (S.)

حَصَاةٌ n. un. of حَصًى [q. v.]. (S, Msb, K.) ___ Also [*A stone in the bladder* or *kidneys:* or] *a hardening of the urine in the bladder so that it becomes like a pebble,* or *small*

stone. (K.) ___ حَصَاةُ مِسْكٍ *A hard piece that is found in the vesicle of musk:* (S, TA:) or *any piece of musk.* (Lth, TA.) *Intelligence,* or *understanding,* (S, K,) and *judgment,* or *mental perception;* (K;) as also أَصَاةٌ. (TA.) You say, فُلَانٌ ذُو حَصَاهُ *Such a one possesses intelligence,* or *understanding,* (S, TA,) and *judgment,* or *mental perception:* (TA:) [or] *is prudent,* or *discreet,* and *wont to conceal his secret.* (As, TA.) Or حَصَاةٌ was used by the Arabs not as meaning intelligence, or understanding; but as meaning *Gravity, staidness,* and *forbearance,* or *clemency.* (Har p. 537.) And حَصَاةُ اللِّسَانِ means *Gravity,* or *staidness, in respect of the tongue.* (TA.)

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The *act of numbering, counting, calculating, reckoning,* or *computing:* a subst. from الإِحْصَآءُ. (Az, IB, TA.)

نَهْرٌ حَصَوِىٌّ : see أَرْضٌ مَحْصَآةٌ.

أَرْضٌ حَصِيَةٌ : see أَرْضٌ مَحْصَاةٌ.

حَصِىٌّ *Possessing full, sound, and strong, intelligence* or *understanding.* (K, * TA.)

حَصَاوِىٌّ Bread *made upon the pebbles:* but this is a vulgar term. (TA.)

المُحْصِى one of the [ninety and nine] best names of God; *He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great.* (TA.)

مَحْصِىٌّ : see 1, last sentence.

أَرْضٌ مَحْصَاةٌ *A land containing pebbles,* or *small stones:* (S:) or *abounding therewith;* (K;) as also أَرْضٌ حَصِيَةٌ : and in like manner, نَهْرٌ حَصَوِىٌّ *a river,* or *rivulet,* or *the like, abounding*

therewith. (TA.)

حصى

حصو See **حصى**

حض

1 **حَضَّهُ** , (S, A, Msb, K,) aor. ـُـ , (Msb,) inf. n. حَضٌّ (S, Msb, K) and حُضٌّ , (IDrd, K,) or this latter is a simple subst., (S, K,) and حَضِّيضَى , (K,) or this also is a simple subst., (S, TA,) and حُضِّيضَى , (K,) or this also is a simple subst., and is the only instance of the measure فُعِّيلَى; and of these last two, the former is the more approved; (TA;) [both of these, accord. to some, have an intensive signification;] *He excited, incited, urged,* or *instigated, him;* syn. حَثَّهُ; (T, S, A, K;) or حَمَلَهُ; (Msb;) *and roused him to ardour;* (K;) عَلَيْهِ *to do it;* (K;) i. e. عَلَى الأَمْرِ *to do the thing;* (Msb;) or عَلَى الخَيْرِ *to do good;* (T, A;) or عَلَى القِتَالِ *to fight;* (S;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Hareeree says, on the authority of Kh, that حَثَّهُ is used peculiarly in relation to pace, or journeying, or marching: (TA in art. حث:) and حَضَّضَهُ , (T, S, K,) inf. n. تَحْضِيضٌ, (T, Msb,) signifies the same; (K;) or has a more intensive signification; (Msb;) or *i. q.* حَرَّضَهُ [which is equivalent to حَثَّهُ with the addition given above from the K]; (T, S;) and this is used as relating to fighting: (T, TA:) or تَحْضِيضٌ signifies the *asking,* or *requiring, with urgency.* (Mughnee voce أَلَا.) It is said in the Kur [lxxxix. 19], accord. to the reading of the people of El-Medeeneh, وَلَا يَحُضُّونَ عَلَى طَعَامِ المِسْكِينِ; and accord. to that of El-Hasan, تَحُضُّونَ; [*Nor do they,* or *ye, excite* one another *to feed the poor,* or *destitute*]: (TA:) or *nor do they,* or *ye, command to feed the poor,* &c.: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles هَلَّا and أَلَّا and لَوْلَا and لَوْمَا the term التَّحْضِيضِ حُرُوفُ [*Particles of exciting*]; and say that when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Msb.)

2 **حَضَّضَهُ** , inf. n. تَحْضِيضٌ: see 1, in two places.

3 **حَاضَّهُ** , (TK,) inf. n. مُحَاضَّةٌ, (S, K,) *He excited him,* &c., as above, *being excited,* &c., *by him.* (S, K,

TK.) In the Kur ubi suprà, among the various readings are these two: وَلَا يُحَاضُّونَ and ولا تُحَاضُّونَ, meaning, accord. to Fr, *Nor are they,* or *ye, mindful.* (TA.)

6 تحاضّوا *They excited,* &c., *one another.* (S, K.) In the Kur ubi suprà, some read وَلَا تَحَاضُّونَ (Fr, S, TA) *Nor do ye excite one another.* (Fr.)

حُضٌّ , said to be a subst.: see 1.

حَضِيضٌ *A depressed piece* (قَرَار) *of ground at the place where a mountain ends;* (S;) or *a depressed piece* (قرار) *of ground at,* or *by, the* سَفْح [i. e. *foot,* or *bottom,* or *lowest part,*] *of a mountain;* or *in,* or *at, the lower,* or *lowest, part thereof,* (فى أَسْفَله,) *the* سفح *being behind the* حضيض; *the* حضيض *being in the part next the* سفح, *and the* سفح *being* دُونَ ذٰلكَ [which seems to be virtually a repetition, signifying *behind that part,* or it may mean *above that part*]: (TA:) or *i. q.* سَفْحٌ: (K in art. سفح:) or *a depressed piece* (قرار) *of ground:* (A:) or *a tract* (حجز [in the CK, erroneously, حَجَر]), and a *depressed piece* (قرار), *in land* or *ground:* (K:) and *any low piece* (سافل) *of land* or *ground:* (TA:) and the *ground* [in an absolute sense]: (S:) pl. [of pauc.] أَحِضَّةٌ and [of mult.] حُضُضٌ. (K.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Mohammad, he, not finding anything upon which to put it, said, ضَعْهُ بالحَضِيضِ, meaning بالأَرْضِ; [i. e. *Put thou it upon the ground;*] adding, for I am only a servant; I eat as the servant eateth. (S.)

حَضِّيضَى and حُضَّيضَى, said to be substs.: see 1.

حضأ

1 حَضَأَ النَّارَ , (S, K,) aor. ـَـ , (K,) *He lighted,* or *kindled, the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (S, K:) or *he opened it,* (K,) i. e. *stirred it,* (TA,) *in order that it might blaze,* or *flame;* as also احتضأها . (K.) It is also without ء. (S. [See art. .]) حضو

حَضَأَت النَّارُ *The fire became lighted* or *kindled;* or *it burned, burned up,* &c. (K.)

8 إِحْتَضَأَ see above.

أَبْيَضُ حَضِىءٌ , (K,) so accord. to the correct copies of the K, but in some copies حَضِىٌّ, (TA,) *Very white.* (K.)

مِحْضَأٌ *A stick,* or *piece of wood, with which a fire is stirred;* as also مِحْضَآءٌ; (S, K;) the latter accord. to those who pronounce the verb without ء. (S.)

حضر

1 **حَضَرَ**, aor. ـُ ; (S, A, Msb, K, &c.;) and حَضِرَ, (AA, Kh, Lth, Fr, S, Msb, K, &c.,) aor. as above, (Kh, Lth, Fr, Az, S, Msb, &c.,) not ـَ, as is implied in the K; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Msb;) and is like فَضَلَ, aor. ـُ, and نَعَمَ, aor. ـُ ; which are said by IKoot to be the only instances of the kind; (MF;) inf. n. حُضُورٌ (S, Msb, K) and حَضَارٌ; (K;) and احتضر, and تحضّر ; (K;) *He was,* or *became, present; contr. of* غَابَ: (S, K:) *he came after having been absent.* (Msb.) ___ حَضَرَتِ الصَّلَاةُ, (Lth, A, L, Msb,) and, as the people of El-Medeeneh say, حَضَرَتْ, but all say تَحْضُرُ, (Lth, L,) originally حَضَرَ وَقْتُ الصَّلَاةِ, *The time of prayer came,* or *arrived.* (Msb.) ___ [حَضَرَ also signifies *He,* or *it, was,* or *became, ready,* or *prepared.* See 4; and see also حضره.] حَاضِرٌ, (AA, Fr, A, Mgh, K, &c.,) and حَضُرَ, (AA, Fr, &c.,) aor. and inf. ns. as above; (TA;) and احتضره, (Mgh, TA,) and تحضّره ; (K;) *He was,* or *became, present with him; attended him; came into his presence; came to him:* (K, &c.:) and *he was,* or *became, present at it,* or *in it;* namely, a place. (Mgh.) One says, حَضَرَتِ القَاضِىَ ٱمْرَأَةٌ, (Az,) and حَضَرَتْ, (Fr, S,) and حَضَرَ, in which the ت is elided because القاضى intervenes between the verb and امرأة, (Sh,) but the first is the most approved, (Az,) [*A woman came into the presence of,* or *presented herself before,* or *came to, the judge.*] And حَضَرْتُ مَجْلِسَ القَاضِى, aor. ـُ, inf. n. حُضُورٌ, *I was present at,* or *attended, the court of the judge.* (Msb.) [And حَضَرَ دَرْسًا *He attended a lecture.*] And حَضَرُوا المِيَاهَ *They stayed,* or *dwelt, by the waters.* (S. [See أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ___.]) حَاضِرٌ [in the Kur xxiii. 100] means [*I seek thy protection, O my Lord,*] *from their* (the devils') *bringing evil upon me:* (S:) or [*from their being present with me:* or] *hovering around me.* (Ksh, Bd.) ___ الجِنُّ تَحْضُرُ اللَّبَنَ, (S, K,) or تَحْتَضِرُهُ, (T, TA,) [*The jinn,* or *genii, come to, and taint, the milk.*] ___ حَضِرَ, (A,)

and احتضر, (A, Mgh, K,) *i. q.* حضره الموت, (A, K,) i. e. [*He was visited by the angel of death;*] *he became at the point of death; in the agony of death;* as also احتضره الموت: (Msb:) or *he was visited by death,* or *by the angels of death;* meaning *he died:* (Mgh:) or احتضر means *he died a youth.* (S and TA voce أَجزر, q. v.) ___ حضرنا عن مآء كذا *We removed from such a water.* (K, TA.) ___ حضرت الأَمر *I was present at the affair,* or *event.* (A.) ___ حضرت الأَمر بخير *I formed a right opinion,* or *judgment, respecting the thing,* or *affair.* (A.) ___ حضره الهمّ, and احتضره, and تحضّره, [*Anxiety befell him.*] (S, A.) ___ حضرنى كذا *Such a thing occurred to my mind.* (Msb.) And قولوا ما يحضركم [*Say ye what is in your minds;* or] *what is ready with you.* (TA from a trad.) حضر,

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(Msb,) inf. n. حضارة, (AZ, S, K,) or حضارة, (As, S, A,) or both, (Msb,) [see بدا, the contr. of حضر, in art. بدو,] *He resided, dwelt,* or *abode, in a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land;* (S, Msb, K;) [as also تحضّر: or this latter signifies *he became an inhabitant of such a region, district,* or *tract:*] you say بدوىٌّ يتحضَّر [*an inhabitant of the desert who becomes an inhabitant of a region, district,* or *tract, of cities* &c.]; and [contr.] حضرىٌّ يتبدَّى. (A.) [See also 8.]

3 **حاضرته**, (A, TA,) inf. n. محاضرة, (TA,) *I witnessed it; saw it,* or *beheld it, with my eye.* (A, TA.) محاضرة between people is One's *giving to another the answer,* or *reply, that presents itself to him:* and حاضر الجواب signifies *He gave the answer,* or *reply, readily,* or *presently.* (Har p. 189.) ___ حاضرته, (S,) inf. n. as above, (K,) [also] signifies *I sat with him, with my knee to his knee, each*

of us sitting upon his knees, in contending or disputing, (جاثيته, S, K, *) *in the presence of the Sultán:* (S, K:) the meaning is similar to that of مغالبة and مكاثرة, (S,) or مكابرة [which seems to be the right reading]. (TA.) ___ [And حاضره بكذا *He disputed, debated,* or *bandied words, with him respecting such a thing.*] ___ And حاضره بحقّه, (Lth, TA,) inf. n. as above, (Lth, K,) *He contended,* or *disputed, with him for his* (the latter's) *right,* or *due, and overcame him, and went off with it:* (Lth, K:) and مجالدة, also, [which is one of the explanations assigned to محاضرة in the K,] is syn. with محاضرة as the inf. n. of the verb in this sense [unless it be a mistranscription for مجادلة, which I think not improbable]. (TA.) Also حاضرته, (S, A,) inf. n. as above, (K,) *I ran with him:* (S, K:) or *I vied,* or *contended, with him in running;* syn. عاديته; from الحضر. (A.)

4 **احضره**, (S, A, K,) [inf. n. إحضار,] *He caused him,* (S, A,) or *it,* (K,) *to be present; he brought him,* or *it.* (S, K.) [It is also doubly trans.] You say, احضره إيّاه *He caused him,* or *it, to be present with him, to attend him, to come into his presence,* or *to come to him;* or *he brought him,* or *it, to him.* (K.) And طلبت فلانًا فأحضرنيه صاحبه [*I demanded such a one, and his companion caused him to come to me,* or *brought him to me*]. (A.) [Hence,] أحضر ذهنك [*Summon thine intellect; have thy wits about thee*]. (A.) ___ Also *He made it ready,* or *prepared it;* syn. أعدّه. (TA in art. احضر.) عد, (S,) inf. n. إحضار; (S, A, K, &c.;) and احتضر ; (S;) *He* (a horse, S, K, and a man, Kr) *ran;* syn. عدا: (S:) or *rose in his running;* [app. meaning *trotted;*] syn. ارتفع فى عدوه. (K.)

5 **تحضّر** see 1, in five places.

8 **إحتضر** see 1, in seven places. [احتضر also signifies *He came to a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land.* See محتضر, voce حاضر; and see also حضر, last signification.] See also 4.

10 استحضره *He desired,* or *demanded, his presence.* (A.) [*He desired,* or *required,* or *requested, that he,* or *it, should come,* or *be brought.*] *He made him* (a horse) *to run;* syn. أَعْدَاه. (S.)

حَضْر The *intruding uninvited at feasts.* (IAar, K.)

حُضْر (Az, S, K) and [in poetry] حُضُر (Ham p. 277) and حِضَار (Az, TA) *A run,* or *running;* syn. عَدْو: (S:) or the *rising* of a horse *in running;* [app. meaning *trotting;*] syn. ارْتِفَاعُ فَرَسٍ فِى عَدْوِه: (K:) or *vehement running.* (Ham p. 277, in explanation of حُضُر.) It is said in a trad., أَقْطَعَ ٱبْنَ الزُّبَيْرِ حُضْرَ فَرَسِه بِأَرْضِ المَدِينَة [*He assigned to Ibn-Ez-Zubeyr the extent of his horse's run in the land of El-Medeeneh*]. (TA.)

حَضَر : see حَضْرَة. Also, (S, A, Msb, K,) and حَاضِرَة (S, A, K) and حَضْرَة and حِضَارَة and حَضَارَة, (K,) [or the last two are app. only inf. ns. of حَضَرَ as contr. of بَدَا,] *A region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land;* (S;) *contr. of* بَدْو (S, A, Msb) *and* بَادِيَة: (S, K:) pl. [of the second] حَوَاضِر. (A.) You say, هُوَ مِنْ أَهْلِ الحَضَر (A) and الحَاضِرَة (S, A) and الحَوَاضِر (A) *He is of the people of the region,* or *regions,* &c., *of cities, towns,* or *villages, and of cultivated land;* (S, A; *) *contr. of* مِنْ أَهْلِ البَادِيَة. (S.) ___ And the first signifies also *Residence at home;* contr. of سَفَر. (M and K in art. سفر.)

حَضُر : see حَضَر: ___ and حَاضِر.

حَضَر One *who intrudes uninvited at feasts; a smell-feast; a spunger;* (TA;) *one who watches for the time of* (يَتَحَيَّن) *the feeding of others, in order that he may attend it;* as also حَضِر, (K,) and حَضُر. (IAar, K, TA.) A man *unfit for journeying:* (T, S:) or one *who does not desire journeying:* or *i. q.* حَضَرِىٌّ. (K.)

حضر : see حَضَرَ: and حَضُرَ.

حَضْرَةٌ , originally an inf. n., signifying *Presence:* and afterwards applied to signify *a place of presence* [as also the several forms occurring in the following phrases]. (MF.) You say, كَلَّمته بحَضْرَةِ فُلَانٍ, (S, A, * Msb,) and كَانَ ذٰلك بحَضْرَتِه, (K, * TA,) and حَضْرَتِه and حَضْرَتِه (S, K) and حَضْرِه (Yaakoob, S, Msb, K) and حَضَرَتِه (K) and مَحْضَرِه , (S, A, Msb, K,) all syn. expressions, (K,) meaning [*I spoke to him,* and *that was* or *happened,*] *in the presence,* i. e. *the place of presence, of such a one.* (S, A, Msb.) And فُلَانٌ حَسَنُ الحَضْرَةِ (S, M, A, K) and الحَضْرَةُ (S, M) *Such a one is a person whose presence is attended by good.* (K.) And غَطِّ إنَآءَكَ بحَضْرَةِ الذُّبَابِ [*Cover thy vessel in the presence of the flies,* lest they taint it.] (A, TA. [Or perhaps this is a mistranscription, for يَحْضُرُه الذُّبَابُ, meaning, if thou do not, *the flies will come to it,* and taint it.]) ___ It is also applied as a title, by writers of letters and the like, to any great man with whom people are wont to be present; [and sometimes to God; and meaning The *object of resort;*] as in the phrase, الحَضْرَةُ العَالِيَةُ تَأْمُرُ بكَذَا [*The exalted object of resort commands such a thing*]. (MF.) [It is similar to الجَنَابُ; but is generally considered as implying greater respect than the latter. It is often prefixed to the name of the person to whom it is applied, or to a pronoun: as حَضْرَةُ فُلَانٍ *The object of resort, such a one:* and حَضْرَتُكَ *The object of resort, thyself.*] ___ Also The *vicinity* of a thing, (T, A,) and of a man. (S. [So accord. to two copies of the S; but الرَّجُلِ is there an evident mistranscription, for الرَّحْلِ, of the house, or abode: see what follows.]) You say, كُنْتُ بحَضْرَةِ الدَّارِ *I was in the vicinity of,* or *near to, the house.* (T, A.) And كُنَّا بحَضْرَةِ مَآءٍ *We were by a water.* (TA from a trad.) And بحَضْرَةِ المَآءِ *In the vicinity of,* or *near to, the water.* (A.) ___ Also The فِنَآءُ of a رَجُلٍ. (S. [So accord. to two copies of the S; where it is said, حَضْرَةُ الرَّجُلِ قُرْبُه وفِنَاؤُه: but the right reading is evidently الرَّحْلِ: so that the second of the two meanings thus explained is, The *court,* or *yard, in front,* or *extending from the sides,* of a house, or an abode.]) And *Apparatus for building, such as baked bricks, and gypsum-plaster:* so in the saying,

جَمَعَ الحَضْرَةَ يُرِيدُ بِنَآءَ دَارٍ [*He collected the apparatus, such as the baked bricks, &c., desiring to build a house*]. (A.) See also حَضَرٌ.

حُضْرَةٌ : see حَضْرَةٌ, in five places.

حَضْرَةٌ : see حَضْرَةٌ, in five places.

حَضَرَةٌ : see حَضْرَةٌ, in five places.

حَضَرِىٌّ *An inhabitant of a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land;* (S, A, * Msb;) opposed to بَدَوِىٌّ. (S, A.) [See also حَضَرٌ.]

حَضَارِ [an imperative verbal n.] *Be thou present.* (A.) Also *A certain star,* (S, K,) *upon the right hoof of Centaurus:* upon his other fore leg is الوَزْنُ. (Kzw.) It is said, حَضَارِ والوَزْنُ مُحْلَفَانِ [*Hadári and El-Wezn are two causes of swearing*]: they are two stars that rise before Canopus (Suheyl); and when either of them rises, it is thought to be Canopus, because of their resemblance to it: (AA, S: *) they are termed مُحْلَفَانِ because of the disagreement of their beholders when they rise; one swearing that the one rising is Canopus, and another swearing that it is not. (AA, TA.) Th says that it is *a dim, distant, star;* and cites this verse:

* أَرَى نَارَ لَيْلَى بِالعَقِيقِ كَأَنَّهَا *
* حَضَارِ إِذَا مَا أَعْرَضَتْ وَفُرُودُهَا *

I see the fire of Leylà, in El-'Akeek, dim in the distance, *as though it were Hadári, when it appears, with its Furood,* which are dim stars around Hadári. (TA.) حَضَارِ: see what next follows.

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حضار (S, K) and حضار (K) *White:* (Sh, T:) or *excellent and white:* (S, K:) or *red:* (K:) but this requires consideration: (TA:) applied to camels, and to a single camel: (S, K:) or having no sing. (K.) And the former, A she-camel *combining strength with excellence of pace:* (El-Umawee, T, S, K:) but Sh says that he had not heard it used in this sense; and that it only signifies white, as applied to camels. (TA.) See also حضر.

حضير One *who always forms right opinions,* or *judgments, respecting things,* or *affairs.* (A.) See also حضيرة, in three places.

حضارة and حضارة: see حضر.

حضيرة The *collective body* of a people: (Fr, K:) so in the following ex., (Fr,) from a poem of Selmà El-Juhaneeyeh, in which she bewails the death of her brother As'ad, and celebrates his praises: (S:)

* يرد المياه حضيرةً ونفيضةً *

نفيضة signifying the same: (Fr:) [so that the meaning is, *Coming to the waters in a collective and congregated body:*] or the former signifies waters *by which people are dwelling,* or *staying;* and the latter, by which there is not any one: (IAar, Sh:) or the former, people *dwelling,* or *staying, by the waters;* and the latter, men going before an army as scouts, or explorers: (As:) but what IAar says, mentioned above, is better: (Az:) or the former, *a company of seven,* or *eight, men;* and the latter, one; and also men who explore a place thoroughly: (A'Obeyd:) or the former, *a company of four,* or *five, men,* (S, K,) *engaged in a warring and plundering expedition:* (S:) or *seven:* (TA:) or *eight:* or *nine:* (K: in some copies of the K seven; but the former is the right reading: TA:) or *ten:* or *a company of men not more than ten* (نفر) *with whom one goes on a warring and plundering expedition:* (K:) or, accord. to AAF and the M and K, the *foremost,* or *preceding, portion of an army:* and accord. to IB, نفيضة signifies a party sent to a place to

discover whether there be there an enemy or any cause of fear: (TA:) pl. حَضَائِرُ. (S.) *A place where dates are dried:* (ElBáhilee, ISk, Az, Mgh, Msb, K:) because frequented: pl. as above. (Mgh.) [See also حَصِيرَةٌ and حَظِيرَةٌ.] Also, (S,) or حَضِيرٌ, (K, TA,) *What collects in a wound,* (S, K,) *of thick purulent matter.* (S.) ___ And the former *What collects in the membrane that encloses the fœtus, of the* [*fluid called*] سُخْدٌ, (S,) and *the like.* (TA.) You say, أَلْقَتِ الشَّاةُ حَضِيرَتَهَا *The ewe,* or *she-goat, ejected her* سُخْدٌ *and water and blood, after having brought forth.* (S.) ___ And *What a woman emits after childbirth and* [*after*] *the stopping of her blood:* and حَضِيرٌ is its pl. [or a coll. gen. n.]. (K. [Or, accord. to some copies of the K, and the TA, The *stopping of her blood,* or *its ceasing to flow,* is a signification distinct from what precedes it.)] ___ And *What a she-camel emits after bringing forth:* or, accord. to AO, the *membrane that envelops the fœtus.* (TA.) ___ And (K, TA, [in the CK or]) ↓ the latter signifies *Thick blood which collects in the membrane that encloses the fœtus.* (K, * TA.)

حَاضِرٌ A man *present:* (A, K:) pl. [حَاضِرُونَ and] حُضَّرٌ and [more commonly] حُضُورٌ, (S, K,) which last is originally an inf. n. (S.) You say, فَعَلْتُهُ وَفُلَانٌ حَاضِرٌ *I did it such a one being present.* (A.) And هُوَ مِنْ حَاضِرِى المَلِكِ [*He is of those who are in the presence of the king*]. (A.) ___ So, too, applied to a time: and you say, الصَّلَاةُ حَاضِرَةٌ, for وَقْتُهَا حَاضِرٌ, *The time of prayer is come.* (Msb.) ___ [Also *Ready,* or *prepared:* often used in this sense in the lexicons &c., as in modern Arabic. See 4.] You say, قُولُوا مَا هُوَ حَاضِرٌ عِنْدَكُمْ *Say ye what is ready with you* [or *in your minds*]. (TA.) And هُوَ حَاضِرٌ بِالجَوَابِ [*He is ready with the answer,* or *reply*]; and بِالنَّوَادِرِ [*with rare words* or *expressions*]; (A;) as also حَضِرٌ: (TA:) which latter word, alone, signifies a man *having the quality of perspicuity of speech, and intelligence;* syn. ذُو البَيَانِ وَالفِقْهِ. (K.) ___ *A visiting angel:* and حَاضِرَةٌ is applied to *a class* or *company* [*of visiting angels*]. (TA.) ___ One *coming to a region, district,* or *tract, of*

cities, towns, or *villages, and of cultivated land; contr. of* بَادٌ; (S, K;) as also مُحْتَضِرٌ. (S.) ___ A man *staying, residing, dwelling,* or *abiding, in a place.* (S.) ___ [A man, or people,] *staying,* or *dwelling, by water;* (S, * TA;) *contr. of* بَادٌ: (K:) pl. حُضُورٌ (TA) and حُضَّارٌ and حَضَرَةٌ: (S:) one says, مَا عَلَى المَآءِ حَاضِرٌ [*There is not any one staying,* or *dwelling, by the water*]: and هٰؤُلَآءِ قَوْمٌ حُضَّارٌ and مَحَاضِرُ [which is pl. of مَحْضَرٌ, a syn. of حَاضِرٌ in this sense; i. e. *These are a people staying,* or *dwelling, by water*]: (S:) or حَاضِرٌ signifies any people *that have alighted and taken up their abode by a constant source of water, and do not remove from it in winter nor in summer, whether they have alighted and taken up their abode in towns* or *villages, and cultivated land, and houses of clay, or pitched their tents by the water, and remained there, and sustained their beasts with the water and herbage around them:* (TA:) or حَىٌّ حَاضِرٌ, without ة, signifies *a tribe that has alighted and is abiding by a constant source of water:* (T, TA:) and حَاضِرَةٌ and حَاضِرُونَ, *a people staying,* or *dwelling, by waters; alighting there in the hottest time of summer:* when the weather becomes cool, they migrate from the constant sources of water, and go into the desert, seeking the vicinity of herbage; and then they are termed بَادِيَةٌ and بَادُونَ. (T in art. بدو.) Also *A great tribe* (S, K) or *company of men:* (TA:) or *a tribe,* (ISd,) or *company of men,* (Mgh,) *when staying,* or *dwelling, in the abode which is their place of assembling;* (ISd, Mgh;) as also حَاضِرَةٌ. (Mgh.) One says حَاضِرُ طَيِّءٍ *The great tribe of Teiyi.* (S.) It is a pl., (S,) or coll. n., (ISd,) [or quasipl. n.,] like سَامِرٌ and حَاجٌّ (S, ISd) for سُمَّارٌ and حُجَّاجٌ. (S.) Also, of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) *A place where people are present;* or *where people stay,* or *dwell, by waters:* syn. مَكَانٌ مَحْضُورٌ: one says, نَزَلْنَا حَاضِرَ بَنِى فُلَانٍ [*We alighted and took up our abode,* or *sojourned, at the place where the sons of such a one were present;* or *were staying,* or *dwelling, by waters*]. (El-Khat- tábee.) [See also مَحْضَرٌ.]

حَاضِرَةٌ : see حَاضِرٌ, in three places: and see حَضَرٌ, in two places.

مَحْضَرٌ *A place where people are present,* or *assembled.* (K, * TA.) See also حَضْرَةٌ. ___ *A place to which people return* (مَرْجِعٌ [here a n. of place, agreeably with analogy,]) *to the waters,* (S, K;) or *to the constant sources of water;* (T, TA;) *contr. of* مَبْدًى: (T and S in art. بدو:) a place to which one goes (مَذْهَبٌ) in search of herbage is called مُنْتَجَعٌ; and every such place is called مَبْدًى, of which the pl. is مَبَادٍ: *watering-places* (مَنَاهِلُ) are called مَحَاضِرُ [pl. of مَحْضَرٌ] because of the congregation and presence of men at them. (T, TA.) [See also حَاضِرٌ, last signification.] [*People present,* or *assembled; an assembly:* so in the present day.] ___ *A people dwelling,* or *staying, by waters:* (K, * TA:) [pl. مَحَاضِرُ:] see حَاضِرٌ. The *record of a kadee* (or *judge*), *in which his sentence is written,* syn. سِجِلٌّ: (S, K:) or *what is written when a person brings a charge against another:* when the latter makes his reply, and proves it, it [the writing] is [called] تَوْفِيقٌ; and when judgment is given, سِجِلٌّ. (Kull p. 352.) This is thought by MF to be a recent conventional term; but it has been heard from the Arabs [of the classical times], and is mentioned by ISd and others. (TA.) ___ Also *A signature* (خَطٌّ) *that is written at the end of the record of the signatures* (خُطُوطٌ) *of the witnesses, in testimony of the truth of the contents of what precedes.* (K. [In the CK, وَاقِعَةٍ is erroneously put for وَاقِعَةٌ; and خُطُوطٌ, for خُطُوطٌ.]) But this is a recent conventional application. (MF, TA.) فُلَانٌ حَسَنُ المَحْضَرِ *Such a one is a person who speaks well of the absent.* (S.)

مَحْضَارٌ : see مَحْضِيرٌ.

مَحْضُورٌ [pass. part. n. of حَضَرَهُ]. [Hence,] اللَّبَنُ مَحْضُورٌ, (S, A, K,) and مُحْتَضَرٌ, (S, A,) فَغَطِّ إِنَآءَكَ, (S,) *Milk is much subject to taint,* or *much tainted;* [lit.] *come to* [*and tainted;* i. e.,] by the jinn, or genii, (As, T, S, K,) and beasts, &c.; (As, T;) [*therefore cover thou thy vessel.*] And (in like manner [one says], K) الكُنُفُ مَحْضُورَةٌ [*Privies are haunted* by jinn, or genii]. (S, K.) It is said in a trad., إِنَّ هٰذِهِ الحُشُوشَ مُحْتَضَرَةٌ [*Verily these*

privies are haunted by jinn]. (TA.) And in another trad., إِنَّهَا مَشْهُودَةٌ مَحْضُورَةٌ *Verily it* (the prayer of daybreak) *is attended* by the angels of the night and the day. (TA.) ___ Also, (Msb,) and مُحْتَضَرٌ, (Mgh, Msb,) *At the point of death; in the agony of death:* (Msb:) [*visited by death;* or *by the angel*, or *angels, of*

death: (see 1:)] or the latter, *near to death.* (Mgh.)

مِحْضِيرٌ, applied to a horse, (S, A, K, &c.,) and to a mare, (S, M,) *That runs much*, or *vehemently;* syn. كَثِيرُ العَدْوِ, (S,) or شَدِيدُ الحُضْرِ; (M;) as also مِحْضَارٌ, applied without ة to a mare; (M;) or this latter is not allowable; (S, K;) or is of weak authority: (K:) pl. [of both] مَحَاضِيرُ. (A.)

مُحْتَضَرٌ: see مَحْضُورٌ, in three places. Also A man *afflicted by demoniacal possession*, or *insanity*, or *madness.* (TA.) كُلُّ شِرْبٍ مُحْتَضَرٌ, in the Kur liv. 28, *Every share of the water shall be come unto* in turn, means, the water shall be come to by the people on their day, and by the she-camel on her day: (Jel:) or it means, the people shall come to their shares of the water, and the she-camel shall come to her share thereof. (K.)

مُحْتَضَرٌ: see حَاضِرٌ.

حضن

1 **حَضَنَ الصَّبِىَّ** , (K,) aor. ـُ , (TA,) inf. n. حَضْنٌ and حَضَانَةٌ, *He put the child in his* حِضْنٌ [i. e. *under his arm,* or *in his bosom*]: or *he nourished him, reared him, fostered him, brought him up,* (K, TA,) *and took care of him;* (TA;) as also احتضنه . (K, TA.) And حَضَنَتْ وَلَدَهَا, (S, Mgh,) aor. , (Mgh, TA,) inf. n. حَضَانَةٌ, (Mgh,) said of a woman, (S, Mgh, TA,) *She put her child in her* حِضْنٌ, *and* [*thus*] *carried him* [*under her arm,*] *on one of her two sides:* (TA:) it has a similar meaning to the phrase next following: (S:) or it means *she had charge of her child, and carried him, and reared him,* or *fostered him.* (Mgh.) ___ حَضَنَ بَيْضَهُ, (S, Mgh, Msb, K,) and عَلَى بَيْضِهِ, (TA,) aor. ـُ , (S, Msb,) inf. n. حَضْنٌ (Mgh, Msb) and حَضَانَةٌ (Msb, K) and حُضُونٌ and حِضَانٌ, (K,) said of a bird, (S, Mgh, Msb, K,) *He pressed,* or *compressed, his eggs* (S, Msb) *to himself,* (S,) *beneath his wing,* (S, Msb,) or *beneath his two wings;* (so in some copies of the S;) *he sat upon his eggs, protecting them with his two sides* (بِحِضْنِيهِ); (Mgh;) *he brooded upon his eggs to hatch them:* (K:) as also احتضن . (KL.) ___ حَضَنَ بَيْضَةً تَحْتَ دَجَاجَةٍ لَهُ حَتَّى أَفْرَخَتْ, meaning *He put an egg beneath a hen belonging to him, and made her to sit* [or *brood*] *upon it* [*until it became hatched*], if remembered to have been heard [from any of the Arabs of pure speech], is a tropical usage of the verb, like as when one says The Emeer built the city: otherwise, it is correctly [حَضَّنَ ,] with teshdeed. (Mgh.) ___ حَضَنَهُ عَنْ كَذَا, inf. n. حَضْنٌ and حَضَانَةٌ, *He made him to turn away, withdraw,* or *retire, from such a thing, and had it to himself exclusively;* (S, K, TA;) as though he put him aside from it, or by its side: *he excluded him from participation in it;* in which sense أَحْضَنَهُ مِنْهُ is disapproved: (TA:) *he impeded him,* or *debarred him, from it.* (ISd, TA.) It is related in a trad. of Ibn-Mes'ood that, when he made his will, he said, وَلَا تُحْضِنْ زَيْنَبَ عَنْ

ذٰلكَ, meaning *And Zeyneb* (his wife) *shall not be precluded from looking into that and executing it;* namely, his will: or *shall not be precluded from it, nor shall any matter* [*relating to it*] *be decided without her.* (TA.) And you say also, حضنه عن حاجته *He withheld him from the object of his want;* as also احتضنه . (S, ISd, K.) And حضن معروفه, (K,) and حديثه, (TA,) عن جيرانه, (K,) and معارفه, (TA,) inf. n. حضن, (K,) *He turned his beneficence,* (K, TA,) and *his discourse,* (TA,) *from his neighbours,* (K, TA,) and *his acquaintances, to others:* on the authority of Lh. (TA.) حضنت, aor. ـُ , inf. n. حضانٌ, (K,) or this is a simple subst., (A 'Obeyd, TA,) *She* (a ewe [or goat], and a camel, and a woman,) *had one of her teats,* or *breasts, larger than the other.* (K.) [See حضونٌ.]

2 **حضَّن** see 1.

3 **فلانٌ يُحاضِنُ النِّسآءَ** [*Such a one indulges himself with women in mutual embracing* or *pressing to the bosom*]. (IAar, TA in explanation of the epithet عقرةٌ, q. v.)

4 **احضن الطائرُ البيضَ** *He made the bird to sit* [or *brood*] *upon the eggs.* (Msb.) ___ أَحضنه منه: see 1. ___ احضن بحقّى *He went away with,* or *took away, my right,* or *due;* (K, TA;) as though he put it by his side. (TA.) ___ احضن الرَّجلَ, (AZ, S, K, *) and احضن به, (K,) *i. q.* أَزرى به [*He held him in little,* or *light,* or *mean, estimation,* or *in contempt;* &c.]. (AZ, S, K.)

6 **تحاضنوا** *They embraced one another,* or *pressed one another to the bosom.* See also 3.]

8 **احتضنه** *He put it* (a thing) *in his* حضن [i. e. *under his arm,* or *in his bosom*]: (S, Msb:) *he took it up, and put it in his* حضن, *like as a woman takes up her child, and carries him* [*in her* حضن or] *on one of her two sides.* (TA.) ___ See also 1, in three places.

حُضْن : see what next follows.

حَضْنٌ The *part beneath the armpit,* (S, Mgh, Msb, K,) *extending to the* كَشْح [or *flank*]: (S, Msb, K:) or the *bosom,* or *breast;* syn. الصَّدْر: [صَدْر in the CK should be الصَّدْرُ:] and the *upper arms with what is between them:* (K:) and مُحْتَضَنٌ signifies the same: (S:) pl. of the former أَحْضَانٌ (Msb, K *) [and accord. to Freytag's Lex. حُضُونٌ also]. ___ The *side* of a thing, (S, K,) and of a man: (Mgh:) the *lateral,* or *adjacent, part* of a thing: pl. أَحْضَانٌ. (S, * K.) حَضْنَا المَفَازَة means *The two borders* [*the nearer border and the further*] *of the desert.* (M, TA.) And حَضْنَا اللَّيْلِ *The two sides* [or *first and last portions*] *of the night.* (TA.) And [as the حَضْن of a man or woman is often a place of concealment,] one says, مَا زَالَ يَقْطَعُ أَحْضَانَ اللَّيْلِ [meaning *He ceased not to traverse the shades of the night*]. (TA.) عَلَيْكُمْ بِالحَضْنَيْنِ, in a trad. of 'Alee, means [*Keep ye to*] *the two wings of the army.* (TA.) You say also, أَخَذَ فُلَانٌ حَقَّهُ عَلَى حَضْنِهِ, i. e. *Such a one took his right,* or *due, by force.* (TA.) ___ Also The *quantity that is carried in the* حَضْن. (A.) ___ Also, (S, K,) and حُضُنٌ, (K,) The *hole,* or *den,* or *subterranean habitation,* of the hyena: (S, K:) or the *place of hunting,* or *of capture,* of the hyena. (IB, TA.) ___ And, both these words, The *circuit,* or *surrounding part,* of a mountain: or its *base;* or *lower,* or *lowest, part.* (K.) Accord. to Az, حَضْنَا الجَبَلِ means *The two lateral,* or *adjacent, parts of the mountain.* (TA.)

حَضَنٌ *Ivory:* (ISk, S, K:) the *tush of the elephant.* (T, TA.)

حَضَانٌ The *state,* or *condition,* of a ewe, or she-goat, (S, TA,) and of a she-camel, and of a man in respect of his testicles, and of the pudendum muliebre, (TA,) *denoted by the epithet* حَضُونٌ. (S, TA.) [See also حَضُنَتْ.]

حَضُونٌ A ewe, and a she-camel, and a woman, *having one of her teats,* or *breasts, larger than the other:* (K:) or, applied to a ewe or she-goat, *i. q.* شَطُورٌ; i. e. *having one of her teats longer than the other:* (S:) or a she-camel, and a she-goat, *of which one of her* طُبْيَان [meaning either *two mammæ* or *two teats*] *has gone.* (A 'Obeyd, TA.) ___ Also A man *having one of his testicles larger than*

the other. (K.) ___ And A pudendum muliebre *having the edge of one of its labia majora* (i. e. *having one of its* شُفْرَان) *larger than the other.* (K.)

حَضَانَةٌ and حِضَانَةٌ [The *office*, or *occupation, of carrying and rearing* or *fostering a child:* the latter, accord. to the K and the Mgh, is an inf. n.: (see 1, first two sentences:) but accord. to Fei,] each is a subst. from حَاضِنٌ applied to a man, and حَاضِنَةٌ applied to a woman. (Msb.)

حَاضِنٌ A man *who has the charge of* [*carrying and*] *rearing*, or *nourishing*, or *fostering, a child:* (Msb, * TA:) and حَاضِنَةٌ A woman *who has the charge of a child*, (S, Mgh, Msb, * K, TA,) *who carries him*, (Mgh,) *and takes care of him*, (TA,) *and rears*, or *nourishes*, or *fosters, him:* (S, Mgh, TA:) pl. of the former حُضَّانٌ (TA) [and حَضَنَةٌ (as in a phrase below), agreeably with a general rule: and pl. of the latter, also agreeably with a general rule, حَوَاضِنُ]. ___ [Hence,] هُوَ مِنْ حَضَنَةِ العِلْمِ, i. e. عِلْمَتِهِ [a mistranscription for غِلْمَتِهِ, meaning *He is of the servants of learning*, or *science*]. (TA.) ___ حَمَامَةٌ حَاضِنٌ (Mgh, Msb, TA) and حَاضِنَةٌ (Msb) *A pigeon sitting* [or *brooding*] *upon its eggs, protecting them with its two sides;* (Mgh;) or *pressing*, or *compressing, its eggs beneath its wing.* (Msb.) ___ [Hence,] سُفْعٌ حَوَاضِنُ [pl. of حَاضِنَةٌ] *Three stones for supporting a cooking-pot, cleaving to the ground*, (K, TA,) *with the ashes.* (TA.) ___ حَاضِنَةٌ also signifies A man's *wife:* and so حَاصِنَةٌ. (TA.) ___ And a palm-tree (نَخْلَةٌ) *having short racemes:* (Kr, K:) or one *of which the racemes have come forth, and quitted their spathes, and are short in their fruit-stalks.* (AHn, K.)

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مَحْضَنٌ and مَحْضِنٌ The *place in which a bird broods upon its eggs to hatch them:* (K:) pl.

مُحَاضِنُ. (TA.) See also what next follows.

مُحْضَنَةٌ *A shallow bowl, made of clay, for the pigeon* (K, TA) [*to lay its eggs therein, and*] *to brood therein upon its eggs:* (TA:) مَحَاضِنُ [is its pl.], accord. to rule, pl. of مَحْضَنٌ [&c., and] signifies the *places, in pigeon-towers, in which the pigeons lay their eggs.* (Mgh.) [See what next precedes.]

مُحْتَضَنٌ : see حِضْنٌ.

حضو

1 حَضَا النَّارَ, (K,) first pers. حَضَوْتُ, (S,) inf. n. حَضْوٌ, (K,) *He lighted,* or *kindled, the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (S:) or *he stirred the live coals of the fire after they had become* [*partially*] *extinguished.* (K. [هَمَدَ, there, seems to be a mistake for خَمَدَ.]) It is also with ء. (S, TA. [See art. حضأ.])

مِحْضًى *i. q.* كُورٌ [as meaning either *A blacksmith's fire-place,* or the *skin with which he blows his fire*]. (K.)

مِحْضَآءٌ *A stick,* or *piece of wood, with which a fire is stirred;* as also مِحْضَأٌ; the latter accord. to those who pronounce the verb with ء. (S.)

حط

1 **حَطَّهُ** , (S, Msb, TA,) aor. ـُ , (Msb, TA,) inf. n. حَطٌّ, (Msb, K, TA,) *He put it down,* syn. وَضَعَهُ, (K, * TA,) and أَنْزَلَهُ, (Msb, TA,) *from a high to a lower place;* (Msb;) namely a load, or any other thing from a back; (TA;) a camel's saddle, (S, Msb, TA,) or other thing; (Msb;) a horse's saddle; and a bow; (S, TA;) as also احتطّه . (K, * TA.) You say, حَطَّ الأَحْمَالَ عَنِ الدَّوَابِّ *He put down the loads from the beasts.* (L.) And حَطَّ عَنْهُ وِزْرَهُ [*He put down from him his heavy burden:* or *his heavy burden of sin*]: (S, * K, * TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical; (TA;) [as when you say,] حُطَّ عَنَّا ذُنُوبَنَا [*Put Thou down from us* the burden of *our sins*]. (K.) And حَطَّ رَحْلَهُ [lit. *He put down his camel's saddle;*] meaning *he stayed,* or *abode.* (TA.) And حَطَّ alone, [elliptically,] *He alighted;* or *alighted and abode;* (S, TA;) فِى مَكَانٍ *in a place.* (TA.) ___ *He threw it down;* namely a thing. (TA.) [*He paid it down;* namely money.] ___ *He made it to descend,* or *to go down,* or *downwards,* or *down a declivity,* (S, K, * TA,) *from above to below.* (K, TA.) Imra-el-Keys says, [describing a horse in motion,]

* كَجُلْمُودِ صَخْرٍ حَطَّهُ السَّيْلُ مِنْ عَلِ *

[*Like a mass of rock which the torrent has made to descend from above*]. (TA.) ___ [*He lowered him,* or *degraded him.*] ___ حَطَّ مِنَ الثَّمَنِ كَذَا *He abated of the price so much;* syn. أَسْقَطَ; (Mgh, Msb;) لَهُ *to him.* (Msb.) And حَطَّ مِنْهُ حَطِيطَةً وَافِيَةً [*He made a large abatement of it*]. (TA.) [See حَطِيطَةٌ.] And حَطَطْتُ مِنَ الدَّيْنِ *I abated* [somewhat] *of the debt.* (Msb.) [See also 10.] ___ حَطَّهُ is also syn. with حَتَّهُ: as in a trad. where it is said of Mohammad, that he sat by a dry branch of a tree, فَقَالَ بِيَدِهِ وَحَطَّ وَرَقَهَا [*And he made a sign with his hand, and removed its leaves*];

meaning, *scattered its leaves.* (AA, TA.) And so in the phrase, الزُّبْدُ يَحُطُّ عَنِ اللَّبَنِ [*The froth is removed,* or *skimmed off, from the milk*]. (TA.) حَطَّ السِّعْرُ, aor. ـِ , (L, TA, [but I think it more probable that the aor. is ـُ , agreeably with analogy, like as some say of قَطَّ, which, accord. to Sh, signifies the same, or nearly so, but accord. to others, the contr. of حَطَّ,] inf. n. حَطٌّ and حُطُوطٌ, (L, K,) *The price was,* or *became, low,* or *cheap;* (L, K, TA;) *it abated;* (Fr, TA in art. قط;) and so انحطّ . (Fr ubi suprà, S, * TA.) حَطَّ البَعِيرُ, (S, K,) فِى السَّيْرِ, (S,) inf. n. حِطَاطٌ, (S, K,) *The camel bore upon his nose-rein* (S, K) *towards one side,* (K,) *in going;* (S;) as also انحطّ : (K:) or, accord. to AA, انحطّت النَّاقَةُ فِى سَيْرِهَا signifies *the she-camel was quick in her pace;* (S, TA;) and so حطّت: (TA:) and حِطَاطٌ also signifies *vehement running.* (TA.) [From what next follows, it seems that the verb in this sense is of the measure فَعَلَ, aor. ـَ .] ___ The poet 'Amr-Ibn-El-Ahtam uses the phrase, حَطِّى فِى هَوَاىَ, meaning *Rest thou upon my love, and incline my way.* (TA.) And it is said in a trad., فَحَطَّتْ إِلَى الشَّابِّ *And she inclined with her heart towards the youth.* (TA.) ___ حَطَّ فِى عِرْضِ فُلَانٍ *He launched forth into,* or *pressed on in, the reviling of such a one.* (TA.) ___ حَطَّ فِى الطَّعَامِ *He ate the food;* (K, TA;) as also حطّط , (Sgh, K,) inf. n. تَحْطِيطٌ: (TA:) or *he ate much of the food.* (A, TA.) حَطَّ الجِلْدَ, inf. n. حَطٌّ, *He polished,* or *smoothed, the skin;* and *figured,* or *decorated, it;* (K, TA;) and *ruled it,* or *made lines upon it;* (TA;) *with the* مِحَطّ. (K, TA.)

2 **حَطَّطَ** see 1; last sentence but one.

7 **انحطّ**, quasi-pass. of حَطَّهُ; *It was,* or *became, put down;* (S, * TA;) said of [a load, or any other thing from a back;] a camel's saddle; a horse's saddle; (TA;) [&c.] ___ *He,* or *it, descended; went down,* or *downwards,* or *down a declivity; from above to below.* (S, * TA.) You say, انحطّ فِى حَدَرٍ [*He descended a declivity*]. (S and TA in art. حدر, from a trad.) ___ [*He became lowered,* or *degraded.*] ___ Said of a price: see 1. ___ Said of a camel: see 1. ___ Also *He,* or *it, went back,* or *backward: went away:*

perished. (TA.) ___ See also R. Q. 1.

8 إِحْتَطَطَ see 1; first signification.

10 استحطّه وِزْرَهُ *He asked him to put down from him* [*his heavy burden:* or *his heavy burden of sin*]: (K, TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical. (TA.) ___ استحطّنى من الثَّمَنِ, (S, Msb,) or من ثَمَنِه (K,) شيئًا, (S, K,) or كذا, (Msb,) *He asked, demanded,* or *desired, of me an abatement, a lowering, a diminution,* or *a lessening, of somewhat,* or *so much, of the price.* (S, * Msb, K.) استحطّ *He deserved to be lowered,* or *degraded.* (Har p. 258.)

R. Q. 1 حَطْحَطَ *i. q.* انحطّ [but in what sense is not pointed out]: (Ibn-' Abbád, K:) said of a thing. (Ibn-' Abbád, TA.) ___ *He was,* or *became, quick,* (IDrd, K,) in his walk, or going, and in his work. (IDrd, TA.)

حِطَّةٌ [*A petition for the putting down of a heavy burden from one:* or, *of the heavy burden of sin:* or merely *a putting down thereof:*] a subst. from استحطّه وِزْرَهُ, explained above; as also حِطِّيطَى. (K.) It is said in the Kur [ii. 55, and vii. 161], وَقُولُوا حِطَّةٌ; i. e. they were told to say حِطَّةٌ for the purpose of asking thereby for the putting down of their heavy burdens from them, and they should be put down from them: (Ibn-Isráeel, TA:) the meaning is, *And say ye, Put Thou down from us our heavy burdens,* (S, TA,) or *our sins:* (Ibn-' Arafeh, K:) or [*and say ye,*] *Our petition is* حِطَّةٌ; i. e. *that Thou wouldest put down from us our sins:* (Aboo-Is- hák, K:) or, accord. to some, حِطَّةٌ is a word which the children of Israel were commanded to say; and if they said it, their heavy burdens, or sins, were put down: (S, TA:) accord. to IAar, it is the saying لَا إِلٰهَ إِلَّا ٱللّٰهُ: (TA:) or it means *forgiveness:* (I' Ab:) or our affair is *an alighting and abiding* in this town: (Bd in ii. 55:) and there is another reading, وَقُولُوا حِطَّةً, which is explained in two ways; either by making the verb to govern the noun, as though he had said, *and say ye a saying which shall put down from you your heavy burdens,* or *sins;* or by making the noun to be in the accus. case as an inf. n. meaning *supplicating* and *petitioning* [*that*

God may put down from you your heavy burdens, or *sins*]; i. e. اُحْطُطْ ٱللّٰهُمَّ أَوْزَارَنَا حَطَّةً:

(TA:) but they changed this saying, (Fr, Sgh, K,) using for it a Nabathean expression; (Fr, TA;) saying هِطِّى سُمْهَاثًا, i. e. red wheat, (Sgh, K,) accord. to Es-Suddee and Mujáhid; or, accord. to IAar, حِنْطَةً شُمْقَايَا, i. e. good wheat. (Sgh, TA.) You say also, سَأَلَهُ الحِطِّيطَى , i. e. الحِطَّةَ [*He asked of him the putting down of his heavy burden from him:* or *his sin*]. (TA.) And it is said in a trad., that when God tries a person with a trial in his body, هُوَ لَهُ حِطَّةٌ, i. e. *It is to him a mode of putting down from him his sins.* (TA.) الحِطَّةُ is also *A name of the month of Ramadán,* in the Gospel, or some other book: (Az, K, * TA:) because it puts down somewhat of the sin of him who observes the fast thereof. (Az, TA.) ___ Also *A decrease,* or *state of diminution, in respect of rank,* or *station:* (TA:) [or *low,* or the *lowest, rank,* or *station:* for] الحُطُطُ , (K, TA,) which is its pl., (TA,) is explained as signifying, (K, TA,) on the authority of IAar, (TA,) مَرَاكِبُ السِّفْلِ, or correctly مَرَاتِبُ السِّفْلِ: (K, TA:) the latter [meaning *the ranks,* or *stations, of the lowest,* or *meanest, of mankind,*] is the right reading, as verified by Az. (TA.)

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حُطُطٌ : see حِطَّةٌ, last sentence. Also *Smooth,* or *sleek, bodies;* (IAar, K, TA;) as though polished with the مَحَطَّة. (TA.)

حَطُوطٌ *A declivity,* or *declivous place; a place of descent,* or *by which one descends:* (S, TA:) *a hill* (أَكَمَةٌ) *that is difficult of descent:* or, accord. to IDrd, *a difficult* أَكَمَة. (TA.) An *excellent, swift* she-camel; (S, K;) as also مُنْحَطَّةٌ . (TA.)

كَعْبٌ حَطِيطٌ *An ankle-bone covered with flesh and fat so that it is not apparent.*

(TA.)

حَطِيطَةٌ *What is abated,* or *diminished, of a price:* (Mgh, Msb, K, TA:) pl. حَطَائِطُ. (TA.) You say, الحَطِيطَةُ كَذَا وَ كَذَا مِنَ الثَّمَنِ [*The portion that is abated is so much and so much of the price*]. (S.) And طَلَبَ مِنِّى حَطِيطَةً [*He sought,* or *demanded, of me an abatement of price*]. (TA.)

حَطِّيطَى : see حَطَّةٌ; first sentence; and again, in the latter half of the paragraph.

سِعْرٌ حَاطِطٌ *A low,* or *cheap, price; as also* مَحْطُوطٌ . (TA.)

أَحَطُّ *Smooth in the* مَتْنَانِ [or *two portions of flesh and sinew next the back-bone, on each side*]. (IAar, K.) [See also مَحْطُوطٌ.]

مَحَطٌّ [*A place where loads, &c., are put down.* ___ And hence,] *A place where one alights,* or *alights and abides;* (S, TA;) as also مَحَطَّاتٌ : pl. [of either] مَحَاطُّ and [of the latter] مَحَطَّاتٌ. (TA.) ___ [Hence also,] مَحَطُّ سُفُنٍ [*A place for unloading of ships*]. (S and K in art. فرض.) ___ [Hence also,] هٰذَا مَحَطُّ الكَلَامِ [*This is the meaning,* or *intent, of the saying,* or *sentence:* used in this sense in the present day]. (TA.)

مِحَطٌّ (S, O, K) and مَحَطَّةٌ (K) *An instrument of iron,* (O, K,) or *of wood, prepared* (K, in some copies of which, for مُعَدَّةٌ, we find مُعَدَّلَةٌ, which is a mistake, TA,) *for the polishing,* or *smoothing, of skins,* (O, K,) *to make them soft and beautiful;* (O;) and *for figuring,* or *decorating, them;* (K;) [and *for ruling them,* or *making lines upon them:* see 1; last sentence:] or *an instrument with which tattooing is performed:* or *an iron instrument used by sewers of boots &c., with which they figure,* or *decorate, the leather:* (S:) or *an instrument* (T, A, TA) *with a*

pointed extremity, (T, TA,) *used by binders of books,* (T, A, TA,) *and by others.* (A, TA.)

مَحَطَّةٌ : see مَحَطٌّ.

مَحَطَّةٌ : see مَحَطٌّ.

مَحْطُوطٌ [originally, *Put down;* applied to a load, &c. See 1. ___ And hence,] applied to a price: see حَاطِطٌ. Leather *polished,* or *made smooth* [&c.: see 1; last sentence]. (TA.) ___ A sword *made thin.* (TA.) ___ أَلْيَةٌ مَحْطُوطَةٌ [*A rump*] *without* مَأْكَمَة [or *protuberant buttocks*]; (K, TA;) *as though it were smoothed* (حُطَّتْ) *with the* مَحَطّ. (TA.) And جَارِيَةٌ مَحْطُوطَةُ المَتْنَيْنِ *A girl having the* مَتْنَان [or *two portions of flesh and sinew next the backbone, on each side,*] *extended* [or *long*]; *as though they were smoothed with the* مَحَطّ: (TA:) or *having them extended* [or *long*] *and even* (S, TA) *and beautiful.* (Az, TA.) And مَحْطُوطَةُ الكَشْحِ may mean A woman *whose flank is as though it were smoothed with the* مَحَطّ: but it is better explained as meaning *elevated,* or *protuberant, in the posteriors, and depressed in the flank.* (Ham p. 141.) [See also أَحَطُّ.]

مُنْحَطٌّ A shoulder-joint (K, TA) *neither high nor low,* (TA,) *of the most beautiful kind.* (K, TA.) See also حَطُوطٌ.

حطأ

1 حَطَأَ *He cast,* or *threw;* syn. رَمَى [and, like this, trans. by means of بِ]. (K.) [Hence,] حَطَأَ به الأَرْضَ, (AZ, S, K,) aor. ـَ, (K,) inf. n. حَطْءٌ, (S,) *He cast him,* or *threw him, down prostrate upon the ground:* (AZ, S, K:) or, *with violence:* one says, احْتَمَلَهُ فَحَطَأَ به الأَرْضَ [*He raised him upon his back, and threw him down violently upon the ground*]. (Lth, TA.) And حَطَأَتْ بولَدِها *She* (a woman) *cast forth her child from her womb.* (TA in art. زكب.) And حَطَأَتِ القِدْرُ بزَبَدِها *The cooking-pot cast forth its froth,* or *scum,* (S, TA,) in boiling. (TA.) And حَطَأَ بِسَلْحِه *He cast forth his excrement,* or *ordure.* (S.) And حَطَأَ [alone], aor. ـَ and ـِ, *He cast forth his excrement,* or *ordure, at once,* (K, TA,) *quietly,* or *gently.* (TA.) And حَطَأَ, (K,) or حَطَأَ بِها, (S,) *He broke wind, with a sound.* (S, K.) ___ حَطَأَ به عَنْ رَأْيِه *He turned him back from the opinion,* or *judgment, that he had formed.* (IAth, K.) ___ حَطَأَهُ *He struck him,* or *slapped him, on the back with his open hand:* (S, K:) or *struck him gently on the back with the palm of his hand:* (S in art. لطح:) or *slapped him on the back,* or *between the shoulders,* or *on the upper part of the side,* or *on the chest;* (Khálid Ibn-Jembeh, TA;) or *on the back of the head:* (AZ, TA:) and *he struck him,* or *beat him,* (Sh, K, *) *with his hand;* (Sh, TA;) but it is said that the meaning is, *he struck him on the back of the neck:* (TA:) it also occurs without ء. (TA.) ___ حَطَأَهَا *He lay with her.* (S, K. *)

حَطْأَةٌ *A slap on the back* [&c. (see the verb)] *with the open hand.* (S, TA.) It also occurs without ء, written حَطْوَةٌ. (TA.)

حَطِيءٌ , applied to a man, *Low, ignoble, mean,* or *sordid.* (AZ, S, K.) You say also **حَطِيءٌ بَطِيءٌ**, using the latter word as an imitative sequent. (S.)

حُطَيْئَةٌ , applied to a man, *Ugly;* or *contemptible;* or *ugly in aspect and small in body:* (Th, S, K:) or *short.* (S, K.)

حطب

1 **حَطَبَ**, (S, A, K,) aor. ـِ, (K,) inf. n. حَطْبٌ, (TA,) *He collected* حَطَب, (S, A, K,) i. e. *firewood;* (A, K;) as also احتطب: (S, A, K:) [and] so حَطَبَ الحَطَبَ, (Mgh, Msb,) aor. and inf. n. as above; and احتطب. (Msb.) ___ [Hence,] حَطَبَ فى حَبْلِه, (A,) or حَبْلِهِم, (K,) [lit. *He collected firewood in his,* or *their, rope;* meaning] *he aided,* or *assisted,* (A, K,) *him,* (A,) or *them.* (K.) One says, إِنَّكَ تَحْطُبُ فى حَبْلِه وَ تَمِيلُ إِلَى هَوَاهُ [*Verily thou aidest him, and inclinest to his desire*]. (A, TA.) ___ And حَطَبَ عَلَيْهِ بِخَيْرٍ (A, Mgh) *He brought to him* خير, (Mgh,) meaning *wealth,* or *property.* (A.) ___ And فُلَانٌ يَحْطُبُ عَلَى فُلَانٍ *Such a one incites, urges,* or *instigates,* [others] *against such a one.* (Har p. 209.) ___ And حَطَبَ بِهِ *He calumniated him,* or *slandered him.* (A, Mgh, Msb, K. [See حَطَبٌ, below.]) حَطَبَهُ, (S, K,) aor. ـِ, (TA,) *He collected firewood for him:* (K:) or *he brought firewood to him:* (S, K:) as also احتطب لَهُ. (TA.) You say, فُلَانٌ يَحْطُبُ رِفْقَآءَهُ وَ يَسْقِيهِمْ [*Such a one collects firewood for,* or *brings firewood to, his companions, and gives them to drink*]. (A, TA.) ___ Also *He collected for him* a thing *as firewood.* (TA.) ___ حَطَبُوا كَرْمَهُمْ, inf. n. حَطْبٌ, [and app. also حِطَابٌ, which see below, or this may be a simple subst.,] *They cut off the* حَطَب *of their grapevine;* (A;) i. e. *the dry portions thereof, that were of no use but for fire.* (Mgh.) حَطَبَ and احطب *It,* (a place, K,) or *he,* (a man, TA,) *abounded with firewood.* (K, * TA.) حَطُبَ *He was,* or *became, lean,* or *meagre.* (A.)

4 **احطب**: see 1. ___ Also *It* (a grape-vine) *attained to the time for having its* حَطَب [q. v.] *cut off from it:* (S:) or *attained to the time of bearing grapes and for the cutting off of what required to be cut off;* as also استحطب: (A:) or the latter, *it required to have its upper,* or *uppermost, portions cut off,* (K,) or *somewhat of those portions.* (TA.)

8 **احتطب** : see 1, in three places. ___ Also *It* (rain) *tore up the roots,* or *stems, of the trees* [as though it made firewood of them]. (K.) ___ *He* (a camel, TA) *fed upon the small and dry parts of the branches.* (K, TA.) This a camel does only by reason of soundness, and of surpassing strength. (TA.) ___ احتطب عَلَيْهِ فِى الأَمْرِ *i. q.* احتقب [app. meaning *He took upon himself a burden,* or *a responsibility, in the affair;* as though he bound it like a bundle of firewood upon his back]. (K.)

10 **إِسْتَحْطَبَ** see 4.

حَطَبٌ *Firewood;* the *portions of trees that are prepared for fuel:* (M, A, K:) pl. أَحْطَابٌ. (Msb.) ___ And hence, because enmity is kindled with it like as fire is with حَطَب [properly so called], (Har p. 209,) *Calumny,* or *slander;* (A, Mgh, TA;) also termed الحَطَبُ الرَّطْبُ. (TA.) The former is said to have this meaning in the Kur cxi. 4: (Mgh, TA:) or to mean *thorns,* which the woman there spoken of is related to have been in the habit of throwing in the way of Mohammad. (TA.) You say, يَحْمِلُ الحَطَبَ بَيْنَ النَّاسِ, meaning *He goes about*

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with calumny, or *slander, among,* or *between, the people.* (A.) ___ Also The *prunings* of a grape-vine; (S, * A;) and so حِطَابٌ : (A:) the *dry portions* of a grape-vine *that are of no use but for fire:* (Mgh:) ___ the latter is explained by ISh as meaning the *prunings that are cut off each year from the upper,* or *uppermost, portions* of a grape-vine. (TA.)

حَطِبٌ , applied to a man, (S,) [and app. to cattle, (see خَشِبٌ,)] *Very lean* or *meagre;* as also أَحْطَبُ : (S, K:) or the latter means *unlucky,* or *unfortunate;* syn. مَشْؤُومٌ; (K;) in some copies of the K مَوْسُومٌ; (TA;) and its fem. is حَطْبَآءُ. (K.)

حِطَابٌ [app. an inf. n., see 1,] The *pruning of a grape-vine until reaching the part in which*

the sap runs. (K.) ___ See also حَطَبٌ, in two places.

حَطِيبٌ , (S, Msb, K,) fem. with ة, (K,) A place, (S, Msb, K,) or land, (K,) *abounding with firewood.* (S, * Msb, K.)

حَطُوبَةٌ *A handful,* or *bundle, of firewood.* (K, * TA.)

حَطَّابٌ : see حَاطِبٌ. ___ Also A camel *that feeds upon the small and dry parts of branches:* (K, TA:) fem. with ة. (TA.) [See 8.]

حَاطِبٌ *A collector of firewood:* (Msb, TA:) and so حَطَّابٌ , (A, Msb,) but in an intensive sense: (Msb:) or the latter, *one who collects and sells firewood:* (TA:) and حَطَّابَةٌ *a company of collectors of firewood:* (S, Mgh:) and إِمَآءٌ حَوَاطِبُ [pl. of حَاطِبَةٌ] *female slaves who collect firewood.* (A, TA.) ___ [Hence,] هُوَ حَاطِبُ لَيْلٍ *He is one who confuses in his speech,* (A, K,) and *in his affair:* (TA:) or *one who speaks what is bad and what is good:* (S, TA:) like him who collects firewood by night; (TA;) for this person sees not what he collects in his rope, (S, TA,) so he collects bad and good. (TA.) Az says, one who acts unjustly towards himself is likened to a collector of wood by night, because the latter may chance to put his hand upon a viper, and be bitten by it: and so is one who does not restrain his tongue, but censures others; by doing which a man sometimes occasions his own death. (TA.) It is said in a prov., المِكْثَارُ حَاطِبُ لَيْلٍ *The loquacious is* [like] *a collector of firewood by night.* (A 'Obeyd, TA.)

أَحْطَبُ : see حَطَبٌ.

مِحْطَبٌ *A pruning-knife.* (K, TA.)

مُحَاطِبَةٌ A she-camel *that eats dry thorns.* (S, K.)

مُحْتَطِبٌ *A small creeping thing that goes along upon the ground with pieces of*

wood, or *stick, clinging to it.* (Ham p. 207.)

حطم

1 حَطَمَ, aor. ـَ, inf. n. حَطْمٌ, *It broke,* or *became broken, in pieces;* as also انحطم (Msb) and تحطّم: (TA:) or these two, (S, K,) or [correctly] the former [only], (TA,) *it broke,* or *became broken:* (S, K, TA:) or they are peculiarly said of that which is dry, or tough; (K, TA;) as a bone and the like. (TA.) ___ [Hence,] حَطَمَتِ الدَّابَّةُ *The beast became aged* [*and emaciated and weak,* or *broken with age:* see حَطْمٌ, below]. (S.) ___ And *The beast had a disease* (*termed* حَطَمٌ) *in his legs.* (TA.) حَطَمَهُ, (S, Msb, K,) aor. ـِ, (Msb, K,) inf. n. حَطْمٌ, (S, Msb, K,) *He broke it:* (S, K:) or it applies peculiarly to that which is dry, or tough; (K, TA;) as a bone and the like: (TA:) as also حطّمه, (K,) inf. n. تَحْطِيمٌ: (S:) or the latter signifies *he broke it in pieces,* (S,) and so the former; (Msb;) or the latter, *he broke it much.* (Msb, TA.) ___ *He,* or *it, crushed it,* or *bruised it;* as, for instance, a lion, that which he devours; and as a camel and a sheep or goat, the ground with his feet or hoofs, and the trees and herbs in eating them; and as the wind, that upon which it blows [vehemently]. (TA.) It is said in a trad., رَأَيْتُ جَهَنَّمَ يَحْتَمُ بَعْضُهَا بَعْضًا [*I saw Hell-fire, one part thereof crushing another:* or, as though *pressing upon another;* from what next follows]. (TA.) One says of people crowding together, يَحْطِمُ بَعْضُهُمْ بَعْضًا [*They crush, bruise,* or *press upon, one another*]. (TA.) And of a vehement driver, يَحْطِمُ المَالَ [*He bruises the cattle,* or *camels &c.*]. (A, TA.) ___ One says also, لَا تَحْطِمْ عَلَيْنَا المَرْتَعَ, meaning *Spoil not thou to us the pasturage by pasturing upon it.* (TA.) ___ And حَطَمَ فُلَانًا أَهْلُهُ *His family rendered such a one a broken old man;* as though they loaded him with their burdens. (TA.) And حَطَمَتْهُ السِّنُّ (S) *Age rendered him infirm.* (TA.)

2 حَطَّمَ see 1.

5 تَحَطَّمَ see 1. You say also, تحطّم البَيْضُ عَنِ الفِرَاخِ [*The eggs broke in pieces so as to disclose the young birds*]. (TA.) And تَحَطَّمَتْ الأَرْضُ يُبْسًا *The ground,* or *earth, crumbled by reason of* excessive *dryness.* (TA.) And تحطّم النَّاسُ *The people crowded together, crushing, bruising,* or *pressing upon, one another.* (TA.) And انحطم النَّاسُ عَلَيْهِ *The people pressed together,* or *crowded, upon it,* or *him.* (ISd, TA.) ___ And تحطّم عَلَيْهِ غَيْظًا *He became inflamed with wrath,* or *rage, against him.* (K, * TA.)

7 إِنْحَطَمَ see 1: ___ and 5.

حَطْمٌ inf. n. of حَطَمَ [q. v.]. (Msb.) ___ Also *A certain disease in the legs of a beast.* (K.)

حَطِمٌ A thing (Msb) *breaking in pieces of itself.* (S, Msb, K.) ___ A horse *broken by age:* (S:) or a horse *weak by reason of leanness and old age:* (Az, TA:) or an *aged* beast. (Msb.)

حُطَمٌ One *who breaks the ranks on the right and left;* and حُطَّامُ الصُّفُوفِ [signifies the same]. (TA.) ___ See also حُطَمَةٌ, in five places.

حُطُمٌ : see حُطَمَةٌ.

حَطْمَةٌ The *crowding, thronging,* or *pressing,* of men; and their *pushing one another.* (TA.) ___ The *tide* (دُفْعَة) of a torrent; like طَحْمَةٌ. (S.) ___ The *havoc* of a lion among cattle. (TA.) ___ *Dearth, drought,* or *sterility;* or *a year of dearth,* &c.; (S, K, TA;) because it breaks (تَحْطِم) everything; (TA;) as also حُطْمَةٌ and حَاطُومٌ : (K:) or this last is not used except as meaning *continual dearth* &c. (TA.) [See also the last of these words below.]

حُطْمَةٌ : see what next precedes.

حَطْمَةٌ *What is broken in pieces,* or *what one breaks,* [accord. to different copies of the K, the former accord. to the reading in the TA,] of a thing that is dry, or tough; (K, TA;) as also حُطَامَةٌ : (K:) pl. of the former حَطْمٌ: whence صَعْدَةٌ حَطْمٌ [meaning *a spear,* or *spear-shaft, broken in pieces,* as is indicated in the TA], in which the term حَطْمَةٌ is regarded as applying to every portion. (K, * TA.) [See حُطَامٌ.]

حُطَمَةٌ *A vehement fire,* (K,) *that breaks in pieces everything that is cast into it.* (TA.) Hence, (S, TA,) الحُطَمَةُ a name of *Hell,* (K,) or of *Hell-fire:* (S, K:) or, as some say, *the fourth stage of Hell:* (Har. p. 347:) or *a gate of Hell.* (K.) ___ A man *who eats much;* (S, TA;) as also حُطَمٌ ; *who breaks everything in eating:* (Har p. 580:) and the latter, and حُطُمٌ , an *insatiable* man. (TA.) ___ *A large number of camels,* (T, S, K,) and *of sheep* or *goats:* (T, K:) because they break, or crush, (T, S, TA,) the herbage, (T, TA,) or everything, (S, TA,) or the ground with their feet or hoofs, and the trees and herbs in eating them. (TA.) ___ Also, and حُطَمٌ , (S, K,) A pastor *having little mercy upon the cattle;* (S, TA;) or *who acts injuriously towards them;* (K, TA;) *causing them to crush,* or *bruise, one another;* (S, K, TA;) or as though he crushed, or bruised, them by his vehement driving: (A, TA:) or the former signifies a pastor *who does not allow his beasts to avail themselves of the plentiful pasturages, nor let them disperse themselves in the pasturage:* and ↓ the latter, one *who is ungentle,* or *rough;* as though he broke, or crushed, or bruised, them when driving them or pasturing them: and سَوَّاقٌ حُطَمٌ signifies a man *who drives beasts vehemently, crushing them,* or *bruising them, by reason of his vehement driving;* but it is used by way of comparison, as meaning *cunning and versatile.* (TA.) Hence, شَرُّ الرِّعَآءِ الحُطَمَةُ [*The worst of pastors is the ungentle, who causes the beasts to crush,* or *bruise, one another*]: (S, K:) accord. to the S, a prov.: accord. to Sgh and the K, not a prov., but a trad.: but many of the trads. are reckoned among provs.: it is applied to him who governs, or manages, ill. (MF, TA.) Hence also what is

related in a trad. of 'Alee, that Kureysh, when they saw him in war, or battle, used to say, احْذَرُوا الحُطَمَ احْذَرُوا الحُطَمَ [*Beware ye of the rough one! Beware ye of the rough one!*]. (TA.)

حُطَمِيَّاتٌ *Coats of mail;* so called from a maker thereof named حُطَمَةُ: or *such as break the swords:* or *such as are heavy and wide:* (K:) the first of which explanations is the most probable. (TA.)

حُطَامٌ *What is broken in pieces,* of a thing that

is dry, or tough. (S, K. [In the CK, by the accidental omission of وَ كَغُرَابٍ, this signification and the next here following, from the K, are assigned to حُطَمٌ صَعْدَةٌ. See حُطْمَةٌ, which, accord. to some copies of the K, is syn. with حُطَامٌ in the sense explained above.]) And *Fragments* of eggs; (A, TA;) or of an egg-shell; so in a verse of Et-Tirimmáh: (TA:) or the *shell* of the egg. (K.) ___ [See a tropical usage of it in an ex. cited, from a trad., voce حُطَامُ الدُّنْيَا ___.] ثُمَامٌ *The frail,* or *perishing, goods,* or *possessions, of the present world:* accord. to Z, from حُطَامٌ signifying the fragments of eggs: (TA:) or [simply] *the goods of the present world.* (TA in art. عرض.)

حَطُومٌ The *lion,* (K,) *that crushes,* or *bruises, everything that he devours;* (TA;) as also حَطَّامٌ and مُحْطَمٌ. (K.) And A wind (رِيحٌ) *that crushes everything.* (TA.)

حَطِيمٌ *Herbage remaining from the preceding year:* (Lh, K:) because dry, and broken in pieces. (Lh, TA.) ___ الحَطِيمُ *The* حِجْرُ [q. v.] (Msb, K) *of Mekkeh,* (Msb,) [i. e.] *of the Kaa- beh;* (K;) *which is excluded from the Kaabeh;* said in the M to be *of the part next the spout;* and in the T, to be *that in* [or rather *over*] *which is the spout:* so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or *the wall of the* حِجْرُ *of the Kaabeh;* (I' Ab, S, K;) *the wall over which is*

the spout of the Kaabeh; (Ham p. 710;) *the wall that* [*partly*] *encloses the* حِجْر *of the Kaabeh, on the western* [or rather *north-western*] *side:* (Har p. 389:) or *the part between the angle* [*of the Black Stone*] *and* [*the well of*] *Zemzem and the Makám* [*-Ibrá-heem*] *and,* some add, *the* حِجْر: or *from the Makám to the door:* (K:) or *the part between the black angle and the door and the Makám, where the people crowd together to offer up their supplications, so that they crush,* or *bruise,* or *press upon, one another:* (K, * TA:) and there the pagans used to confederate. (K.)

حُطَامَةٌ : see حَطْمَةٌ.

حُطَامٌ : see حَطُومٌ: and حُطَمٌ.

حَاطُومٌ : see حَطْمَةٌ. ___ Also *A digestive;* syn. هَاضُومٌ. (K, TA. [In the CK, erroneously, حاضوم.]) It is implied in the K that this is also a signification of حَطْمَةٌ and حُطْمَةٌ; which it is not. (TA.) One says, نِعْمَ حَاطُومُ الطَّعَامِ البِطِّيخُ [*Excellent,* or *most excellent, is the digestive of food, the melon,* or *water-melon*]. (A, TA.)

مِحْطَمٌ : see حَطُومٌ.

حظ

حَظَّ , sec. pers. حَظَظْتَ, (S, K,) aor. يَحَظُّ, (S,) inf. n. حَظٌّ, (K,) *He was,* or *became, fortunate,* or *possessed of good fortune,* (S, K,) فى الأَمْرِ *in the affair;* (K;) as also احظّ : (K, TA:) or ↓ the latter signifies *he was,* or *became, rich, wealthy,* or *opulent;* or *in a state of,* or *possessed of, competence,* or *sufficiency; in no need; without wants;* or *with few wants.* (O, TS.) Lth says, I have not heard any verb from حَظٌّ: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, هُمْ يُحَظُّونَ بهم, and يُجَدُّونَ بهم, (Az, TA,) meaning *They become possessed of good fortune, and riches,* or *competence,* or *sufficiency.* (L in art. جد.)

4 **أَحْظَظَ** see 1, in two places. أَحْظَيْتُهُ عَلَيْهِ [*I preferred him above him*] may be from the same root as the other words of this art.; the second ظ being changed into ى; [like as أَمْلَيْتُ is, accord. to some, formed from أَمْلَلْتُ;] or it may be from حُظْوَةٌ. (TA.)

حَظٌّ *Fortune;* or particularly *good fortune;* syn. جَدٌّ (S, Nh, Msb, K) and بَخْتٌ: (Nh:) and *a share, portion,* or *lot:* (S, Msb, K:) or particularly *a share, portion,* or *lot, of something good* or *excellent:* (Lth, K:) some of the people of Hims say حَنْزٌ; but when they form a pl., they return to the original, saying حُظُوظٌ: and the ن is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as رُزٌّ and أُتْرُجٌّ, saying رُنْزٌ and أُتْرُنْجٌ: (Lth, L:) the pl. (of pauc., S) is أَحُظٌّ (S, K) and (of mult., S) حُظُوظٌ (AZ, S, Msb, K) and حُظُوظَةٌ (Ibn- 'Abbád, K) and حِظَاظٌ (IJ, K) and حُظٌّ (AZ, K) and أَحَاظٌ , (S, L, K, [in the CK, erroneously, أَحَاظٌ,]) irregularly, as though it were pl. of أَحْظٌ, (S, L,) or it is regularly formed from أَحْظٌ, which latter is [irregular, being] originally أَحْظُظٌ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is حِظَآءٌ , (L, [and so in the

TA as from the K, but in several copies of the K حظّآء , which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حظَاظٌ] by a change of the second ظ [into ى and then into ء]. (L.) See also حَظِيظٌ.

حظَآء and حظّآء: see حَظٌّ.

حَظّىٌّ , or حَظَىٌّ: see what next follows.

حَظِيظٌ and حَظٌّ (S, K) and حَظّىٌّ , as a relative n., accord. to [most of] the copies of the K, or as a defective word, [i. e. حَظَىٌّ , with a single ظ, as we find it in the CK,] accord. to Az, who says that it is originally حَظٌّ, (TA,) and مَحْظُوظٌ , (AA, S, Msb, K,) *Fortunate;* or *possessed of good fortune;* (S, Msb, K;) *possessing a good share* (حَظٌّ) *of the means of subsistence:* (TA:) or the first, accord. to Fr, *possessing competence,* or *sufficiency;* or *rich,* or *wealthy,* or *opulent:* (TA:) the pl. [accord. to analogy of حَظِيظٌ] is أَحظّآء. (So in the L: [in the TA written أَحْظَآء, which I think a mistake, though it seems to be there implied that it is pl. of حَظٌّ, and if so, we must suppose it to be originally أَحْظَاظٌ, like as حظَآء, a pl. of the subst. حَظٌّ, if correct, is originally حظَاظٌ.])

فُلَانٌ أَحَظُّ منْ فُلَان *Such a one is more fortunate than such a one.* (S, * Msb, * TA.)

أَحَاظٍ said to be an irreg. pl. of حَظٌّ, q. v.

مَحْظُوظٌ : see حَظِيظٌ.

حظر

1 **حَظَرَهُ** , (Msb, K,) and حَظَرَ عَلَيْهِ, (K,) aor. ـُ , (Msb,) inf. n. حَظْرٌ (S, A, Msb) and حِظَارٌ, (TA,) *He forbade it; prohibited it; interdicted it.* (S, A, Msb, K.) The Arabs say, لَا حِظَارَ عَلَى الأَسْمَآءِ *There is no prohibition against names;* i. e., no one is forbidden to be named, or to name himself, as he pleases. (TA.) ___ حَظَرَ الشَّىْءُ عَلَيْهِ *It* (anything intervening) *debarred the thing from him.* (L.) And حُظِرَ عَلَيْهِ كَذَا *Such a thing was debarred from him,* by something intervening. (A.) ___ Also حَظَرَهُ, (Msb, K,) inf. n. حَظْرٌ, (Mgh,) *He took it to,* or *for, himself;* (Mgh, Msb, K, TA;) as though he withheld it from others. (TA.) ___ And حَظَرَ, (K,) aor. ـُ , inf. n. حَظْرٌ, (TA,) *He confined cattle in a* حَظِيرَة. (K.) And حَظَرَ عَلَى نَعَمِهِ *He confined his cattle in a* حِظَار. (Az.) ___ And حَظَرَ, (K,) [aor. app. as above,] inf. n. حَظْرٌ; (TA;) احتظر ; (A, Msb, K;) *He made a* حَظِيرَة: (A, Msb, K:) or the former, (Mgh,) or احظر inf. n. إِحْظَارٌ, (TA,) *he made a* حظيرة *for another:* and احتظر *he made a* حظيرة *for himself.* (Mgh, TA.)

2 حظّر [**حَظَّرَ**, inf. n. تَحْظِيرٌ, app. signifies *He made a limit of separation,* or *the like.* For] زَمَنُ التَّحْظِيرِ (used as an era, Mgh) points to what 'Omar did, in dividing Wádi-l-Kurà among the Muslims and Benoo-'Odhrah, after the expulsion of the Jews: (Mgh, K, TA:) as though he assigned to every one a limit of separation. (TA.)

4 **أَحْظَرَ** see 1.

8 **إِحْتَظَرَ** see 1, in two places. ___ Also احتظر به *He protected,* or *defended, himself by means of him,* or *it.* (TA.)

حَظْرٌ *Trees with which a* حَظِيرَة *is made.* (A, K.) ___ And *Fresh thorns.* (K.) وَقَعَ فِى الحَظْرِ الرَّطْبِ *He fell into that to which he was not equal,* (K, TA,) is a prov., originating from the fact of the Arabs'

collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) And جَآءَ بِالحَظْرِ الرَّطْبِ *He came with,* or *brought, a large number of cattle, and of men:* or *an odious lie:* (K:) [or *calumny,* or *slander,* and *falsehood:*] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up. (A.) And أَوْقَدَ فِى الحَظْرِ الرَّطْبِ *He uttered calumny,* or *slander:* (K:) or *he went about with calumny,* or *slander, and foul conduct.* (TA.)

حِظَارٌ (Sh, T, K) and حَظَارٌ (T, K) *i. q.* حَائِطٌ

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[*A wall,* or *wall of enclosure,* &c.]: (Sh, T, K:) and *anything intervening between a person and a thing,* or *between two things, and forming a barrier, and obstruction, a partition,* or *a fence.* (TA.) See also the next paragraph, in two places.

حَظِيرَةٌ *An enclosure* of a thing, *of wood,* or *of canes* or *reeds:* (K:) [*a kind of pen*:] *an enclosure for camels,* (S, Mgh,) *made of trees, to protect them from the cold and wind;* (S;) as also حَظَارٌ : (S, K:) *an enclosure for sheep or goats, &c., made of trees, to confine and protect them:* pl. حَظَائِرُ and حِظَارٌ: (Msb:) Az heard the Arabs apply the term حَظَارٌ , with fet-h [to the ح, to *a wall made of trees placed one upon another to form a protection for camels or sheep or goats from the cold of the north wind in winter.* (TA.) The pl. حَظَائِرُ is met. applied, by the poet El-Marrár Ibn-Munkidh, to [*Enclosures of*] *palm-trees.* (TA.) [Hence,] حَظِيرَةُ القُدْسِ *Paradise:* (K:) occurring in a trad. (TA.) And هُوَ نَكِدُ الحَظِيرَةِ *He is a person of little good,* or *of no good:* (S, K:) or *niggardly, tenacious, penurious,* or *avaricious.* (A.) ___ Also *A place in*

which dates are dried: (K:) of the dial. of Nejd: as also حَضِيرَةٌ and حَصِيرَةٌ. (TA.)

مَحْظُورٌ *Forbidden; prohibited; interdicted:* (S, Mgh, K:) *confined to one class of men, exclusively of others;* thus in the Kur xvii. 21. (K.)

مُحْتَظَرٌ : see what next follows.

مُحْتَظِرٌ *A maker of a* حَظِيرَة. (S, Msb.) In the Kur liv. 31, some read, كَهَشِيمِ المُحْتَظِرِ; and others, المُحْتَظَرِ : (S, TA:) the former meaning *Like the dry fragments of plants,* or *trees, which the maker of a* حظيرة *collects:* the latter, *like the dry fragments of plants,* or *trees, of a* حظيرة. (TA.)

حظل

1 **حَظَلَهُ** , (Msb,) or حَظَلَ عَلَيْهِ, (S, K, TA,) aor. ـُ (S, Msb, K) and ـِ , (K,) inf. n. حَظْلٌ (S, Msb, K) and حِظْلَانٌ and حَظَلَانٌ, (K,) *He forbade, prohibited,* or *interdicted, him,* (S, Msb, K, TA,) like حَظَرَهُ, (Msb, TA, *) or particularly (TA) *from free action, and motion,* (S, K, TA,) *and walking,* (K,) [or *walking out,*] or *somewhat from walking.* (TA.) حَظْلٌ also signifies A man's *regarding* his wife *with jealousy, and forbidding* her, or *preventing* her, *from free action, and from walking* [*out*]: (TA:) and يَحْظُلُ, *he straitens, and withholds, restrains,* or *debars:* (Fr, IAar, TA:) or يَحْظُلُهَا, *he prevents her,* or *restrains her, from appearing* [*in public*]. (TA.) ___ حَظَلَ المَشْىَ, (S, K,) aor. ـُ , (S,) inf. n. حَظَلَانٌ, *He checked,* or *restrained, somewhat of his walking:* and the inf. n. signifies the *walking of him who is angry.* (S, K.) El-Marrár Ibn-Munkidh says,

* وَحَشَوْتُ الغَيْظَ فى أَضْلَاعِه *
* فَهْوَ يَمْشِى حَظَلَانًا كَالنَّقِرْ *

[*And I stuffed wrath within his ribs, so that he walks checking somewhat his pace, like the* نَقِر]; (ISk, S;) i. e., like the *ram that has a vein,* or *nerve, twisted in his hock;* so that he somewhat checks his walk. (TA.) ___ حَظَلَ, aor. ـُ , signifies also *He walked on one side, by reason of some complaint:* (Az, TA:) and حَظَلَانٌ, a man's *being lame.* (TA.) ___ حَظِلَتْ, aor. ـَ , (M, K,) inf. n. حَظَلٌ, (TA,) *She* (a ewe or a goat) *limped,* or *was slightly lame, and her colour changed, in consequence of a tumour in her udder:* (M, K:) or, said of a she-camel, and of a ewe or she-goat, *her udder became swollen, and her milk became bad.* (AHei, TA.) حَظِلَ, (S, K,) aor.

, (K,) inf. n. حَظَلٌ, (TK,) *He* (a camel) *ate much of* حَنْظَل [or *colocynths*]: (S, K:) or *became sick from eating* حنظل: (AHei, TA:) but seldom does he eat them. (TA.)

4 **احظل** *It* (a place) *abounded with* حَنْظَل [or *colocynths*]. (R, TA.)

حَظِلٌ A *parsimonious* man, *who reckons with his family,* or *calls them to account, for what he expends upon them;* as also حَظَّالٌ (S, M, Sgh, K) and حَظُولٌ : (M, K:) which last also signifies [simply] *niggardly,* or *avaricious.* (TA.) A camel *eating much of* حَنْظَل [or *colocynths*]: (S, K:) or *that eats* حنظل: (Msb:) or *that pastures upon* حنظل, *and becomes sick in consequence thereof:* (AHn, TA:) but it is seldom that he eats them: (TA:) pl. حَظَالَى. (S, K.)

حَظْلَانٌ The *quality of parsimony, and reckoning with one's family,* or *calling them to account, for what one expends upon them.* (S, K.)

حَظُولٌ : see حَظِلٌ. ___ Also A ewe, or she-goat, *that limps,* or *is slightly lame, and changed in colour, in consequence of a tumour in her udder:* (M, TA:) or a she-camel, and a ewe or she-goat, *having her udder swollen, and her milk bad.* (AHei, TA.)

حَظَّالٌ : see حَظِلٌ.

حَاظِلٌ [act. part. n. of حَظَلَ; *Forbidding,* &c.: ___] accord. to Az, *Walking on one side, by reason of some complaint:* and accord. to AHei, *flagging in his walking, by reason of pain* or *anger.* (TA.)

حَنْظَلٌ , accord. to some derived from حَظَلَ, the last verb in the first paragraph of this art.: see art. حنظل. (TA.)

حظو

1 **حَظِيَتْ عِنْدَ زَوْجِهَا** , (S, K, * TA,) aor. ـَى , (K,) inf. n. حُظْوَةٌ and حَظْوَةٌ and حَظَةٌ, (S, TA,) *She was,* or *became, fortunate,* or *happy, with her husband; near to his heart; in favour with him,* or *beloved by him;* (K, * TA;) as also احتظت : and حظى هو عندها [*he was,* or *became, fortunate,* or *happy, with her;* &c.]; as also احتظى . (K, * TA.) And حظى عند النَّاس, aor. and inf. n. as above, *He was,* or *became, in favour with,* or *beloved by, and in high estimation with, the people,* or *men.* (Msb.) And حظى عند الأَمير and احتظى به [*He was,* or *became, in favour, and high estimation,* or *an occupant of a high place, with the prince,* or *commander:*] both signify the same. (S, TA.) And حظى بكذا *He was,* or *became, fortunate by means of such a thing.* (MA.) [In the vulgar dial., *He acquired,* or *obtained, such a thing.*]

حَظَا, aor. يَحْظُو, (K,) inf. n. حَظْوٌ, (TA,) *He went in a gentle,* or *leisurely, manner, such as is termed* حُظَيًّا. (K.)

4 **احظاه** *It* [or *he*] *caused him* [*to be fortunate* or *happy, to be in favour* or *to be beloved,* or] *to occupy a high place* or *rank* [*in the estimation of another* or *others*]. (Har p. 379.) ___ [*He favoured him,* بكذا *with such a thing:* for] احظى also signifies تَفَضَّلَ trans. by means of على. (Har p. 687.) ___ And أَحْظَيْتُهُ على فلانٍ *I preferred him above such a one.* (S, TA.) [See also 4 in art. حظ.]

8 **إِحْتَظَوْ** see 1, in three places.

حَظَةٌ : see حُظْوَةٌ.

حَظْوٌ , or حَظْوٌ: see حُظْوَةٌ.

حَظَ : see حَظًى. *

حَظًى , or حَظًا; see حُظْوَةٌ.

حَظْوَةٌ : see حُظْوَةٌ. Also, (S, K,) and حُظْوَةٌ (K) and حَظْوَةٌ , (MF, TA,) *A small arrow,* (S, K,) *a cubit in length,* (S,) *with which children play,* (K,) *and with which they learn to shoot:* (TA:) and *any rod,* or *twig, growing upon the stock* (أَصْل) *of a tree, that has not yet become strong:* (K:) pl. (in both senses, TA) حَظَآءٌ and حَظَوَاتٌ. (S, K.) The dim. حُظَيَّةٌ signifies *Such an arrow having no head:* the pl. is حُظَيَّاتٌ: (S:) and [hence,] إِحْدَي حُظَيَّاتِ لُقْمَانَ *One of the* [*small headless*] *arrows of Lukmán,* the son of 'Ád, is a prov., applied to him who is known for evil conduct, and from whom proceeds (S, K) something, (S,) or some good act. (K. [See Freytag's Arab. Prov. i. 52.])

حُظْوَةٌ and حَظْوَةٌ (K) and حُظْوَةٌ (Th, MF) and حَظَةٌ , (K,) [all, except the third, said to be inf. ns. of حَظِىَ and حَظِيَتْ, *A state of fortunateness* or *happiness; nearness to the heart; a state of favour, of being beloved,* or *of being in high estimation;* (see 1;)] *high rank* or *standing, in the estimation of another* or *others;* (K, TA;) and *ideal nearness:* or *rank, station,* or *dignity, and advancement in the favour of a man of power* or *authority, and the like:* (TA:) and *a good share of the means of subsistence:* (K:) pl. حَظًا and حَظَآءٌ: (K:) and حَظًى [or حَظًا] signifies the *same as* حظوة; (IAmb, TA;) or the *same as* حَظْوٌ , (so in some copies of the K, in art. حظى,) or حُظْوٌ , (so in other copies of the K and in the TA,) mentioned by Sgh, on the authority of Fr, (TA,) i. e. the *same as* حَظٌّ [*good fortune,* &c.]: (Ibn-Buzurj, K:) pl. أَحْظٌ, and pl. pl. أَحَاظٌ. (K.) Accord. to AZ, one says, إِنَّهُ لَذُو حُظْوَةٍ فِيهِنَّ and عِنْدَهُنَّ [*Verily he is a possessor of fortunateness,* &c., *among them* and

in their estimation; i. e., among those women and in the estimation of those women]; and he adds that one does not say this except in relation to a state subsisting between men and women: (TA:) and the mullà 'Alee, in his Námoos, [an Expos. of the Kámoos,] says that حظوة seems to apply peculiarly to the case of a woman, as it does in the common conventional language: but it is of common application, agreeably with the explanations in the K, as is expressly asserted on the authority of Th and others. (MF.) See also حَظْوَةٌ.

حَظْوَةٌ : see حُظْوَةٌ: and see also حَظْوَةٌ.

حَظِىٌّ part. n. of حَظِىَ, (Msb,) [*Fortunate* or *happy,*] *in favour with,* or *beloved by, and in high estimation with, others;* (S, * Msb, TA; *) *occupying a high place* or *rank* [*in the estimation of another* or *others*]; (S, TA;) and حَظٌّ signifies the same: (Har p. 623:) fem. حَظِيَّةٌ, (S, Msb, K,) applied to a woman *in favour with,* or *beloved by, and in high estimation with, her husband;* (Msb;) pl. حَظَايَا. (S, TA.) You say, هى حَظِيَّتِى [*She is my favourite*], and إِحْدَى حَظَايَاىَ [*one of my favourites*]. (S, TA.) For حَظِيَّةٌ, the vulgar say, erroneously, مَحْظِيَّةٌ; [meaning thereby *A concubine;* in which sense حَظِيَّةٌ is used by late writers;] and making the pl. مَحَاظِى, which is also wrong. (TA.) Hence the prov., إِلَّا حَظِيَّةً فَلَا أَلِيَّةً, (S, K, TA,) explained in art. ___. الو الحَظِىُّ also is applied to *The eighth of the horses that are started together in a race.* (Ham p. 46.)

حَظِيَّةٌ : see what next precedes, in three places.

حُظَيَّةٌ : see حَظْوَةٌ.

حُظَيًّا *A certain gentle,* or *leisurely, manner of going.* (K.)

هُوَ أَحْظَى مِنْهُ *He is nearer to him,* [or *more in favour with him, more beloved and*

esteemed by him,] *and more fortunate* or *happy* [*with him*]. (TA.) [It may also mean *He is nearer,* or *more in favour,* &c., *than he.*]

مَحْظِيَّةٌ : see حَظِىٌّ.

حف

1 حَفُّوهُ , (Ksh and Bd in xviii. 31,) or حَفُّوا حَوْلَهُ, (S, K,) or بِهِ, (Msb, and W p. 153, [and so in the present day, because syn. with احاطوا به and اطافوا به and استداروا به, &c.,]) but the verb is properly trans. by itself, (W ibid.,) aor. ـُ , (S,) inf. n. حَفٌّ (S, TA) and حِفَافٌ; (TA [accord. to a meaning there assigned to it];) and حفّفوا and احتفّوا ; all signify the same; (K, TA;) *They went round about, circuited, compassed,* or *surrounded, it,* or *him.* (S, Ksh, Bd, Msb, TA.) You say, حَفَّ القَوْمُ بِالبَيْتِ, [or rather حَوْلَ البَيْتِ,] *The company of men went round about the House* [called the House of God, i. e. the Kaabeh]. (Msb.) And it is said in a trad., فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ *And they circuit round about them with their wings.* (TA.) And in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ, i. e. *Whoso goes round about us, and minds,* or *manages, our affairs,* (K, TA,) *and treats us with honour;* (TA;) or [in the K and] *serves us,* (S, K,) *and guards us, defends us,* or *takes care of us, and regards us,* or *behaves towards us, with benevolence and solicitude;* (S, TA;) or [in the K and] *praises us;* (A 'Obeyd, K, TA;) *let him* [*act moderately, and*] *not exceed the due bounds,* (A 'Obeyd, K, TA,) *but speak truth.* (A 'Obeyd, TA.) Hence the saying, (K,) مَا لَهُ حَافٌّ وَلَا رَافٌّ (S, K) [*He has not any who goes round about him, and minds,* or *manages, his affairs,* &c.]. And ذَهَبَ مَنْ كَانَ يَحُفُّهُ وَيَرُفُّهُ (S, K) [*He went away,* or *has gone away, who used to go round about him,* &c.; or] *who used to give to him, and bring him corn* or *food:* (TA:) [for] حَفَّهُ signifies also *he gave to him.* (Msb.) And هُوَ يَحُفُّ وَيَرُفُّ *He stands and sits:* and *he acts as a sincere,* or *faithful, adviser, and with benevolence and solicitude.* (As,) (TA.) [See also art. رف.] One says, of persons in want, حَفَّتْهُمُ الحَاجَةُ, (S, K,) aor. ـُ , (S,) inf. n. حَفٌّ, (TA,) [*Want beset,* or *encompassed, them;* or *has beset,* &c.;] and هُمْ قَوْمٌ مَحْفُوفُونَ [*They*

are persons beset, or *encompassed,* by want]. (S, K, TA.) ___ حَفَّهُ بِالشَّىْءِ, aor. ـُ, (S, O, K,) *He surrounded it,* or *him, with the thing;* (K, TA;) as, for instance, a هَوْدَج with pieces of cloth; (S, O;) and so حَفَّفَهُ, inf. n. تَحْفِيفٌ. (S.) It is said in the Kur [xviii. 31], حَفَفْنَاهُمَا بِنَخْلٍ *We made them,* namely, the two gardens, *to be surrounded by palm-trees;* (Ksh, Bd;) *We made palm-trees to encompass their* أَحَفَّة, (K,) i. e., their *sides.* (TA.) And you say, حَفَفْتُهُ بِهِمْ *I surrounded it,* or *him, with them.* (Ksh and Bd in xviii. 31, and TA.) And حُفَّتِ الجَنَّةُ بِالمَكَارِهِ (TA) a trad., meaning *Paradise is encompassed by things that one dislikes to do:* these being likened to a wall, through which alone one can enter Paradise. (Gloss in a copy of the Jámi' es-Sagheer of Es-Suyootee.) حَفَّ شَارِبَهُ, (S, Msb, K,) and رَأْسَهُ, (S, K,) and اللِّحْيَةَ, (M,) aor. ـِ, (S,) or ـُ, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفٌّ, (S, M, TA,) *He cut,* or *clipped,* (S, M, Msb, K,) *his mustache,* (S, Msb, K,) and *the hair of his head,* (S, K,) and *the beard,* (M,) *much,* or *short,* or *to the utmost degree.* (S, Msb, K.) ___ حَفَّتْ وَجْهَهَا (S, Mgh, Msb, K) مِنَ الشَّعَرِ, (S, K,) aor. ـُ, (S, Msb,) inf. n. حَفٌّ (S, Msb, K) and حِفَافٌ; (S, K;) and احْتَفَّتْ; (S, K;) said of a woman; (S, Mgh, Msb, K;) *She plucked out the hair of her face:* (Mgh:) or *she embellished her face by removing the hair thereof:* (Msb:) or *she scraped off the hair of her face* (K, TA) *with a razor:* (TA:) and احْتَفَّتْ *she ordered another to pluck out the hair of her face with two threads:* (K, * TA:) so some say: and أَحَفَّتْ, inf. n. إِحْفَافٌ, signifies the same as احْتَفَّتْ. (TA.) حَفَّ رَأْسُهُ, aor. ـِ, inf. n. حُفُوفٌ, *His head remained long without ointment,* (As, S, K,) *and its hair was shaggy, matted, frouzy,* or *dusty:* (TA:) and حَفَّتِ اللِّحْيَةُ, aor. and inf. n. as above, *The beard was shaggy, matted, frouzy from long want of ointment,* or *dusty.* (M, TA.) El-Kumeyt says, describing a wooden peg or stake, (S, L,) long neglected, (L,)

* وَأَشْعَثَ فِى الدَّارِ ذَا لِمَّةٍ *

* يُطِيلُ الحُفُوفَ فَلَا يَقْمَلُ *

[*And a wooden peg* or *stake, in the dwelling, having a head of battered and pendent fibres, long neglected, but not lousy:* the fibres being likened to hair; and (as is said in the TA in art. شعث, where this verse is cited, but with ذي in the place of ذا,) the term اشعث being used to signify a wooden peg or stake because its head is bruised, or battered, and separated, so that the parts do not cohere]. (S, L.) ___ حَفَّتِ الثَّرِيدَةُ *The* ثريدة [or *mess of crumbled bread moistened with broth*] *became dry in its upper part* [*by reason of paucity of broth*], *and cracked open in several places.* (TA.) [See the part. n., حَافٌّ.] ___ [The inf. n.] حُفُوفٌ signifies The *being dry, without grease.* (TA.) ___ And حَفَّ بَطْنُهُ *His* (a man's) *belly became dry in consequence of his not having eaten greasy food nor flesh-meat.* (TA.) ___ حَفَّتِ الأَرْضُ, (Msb, K,) aor. ـِ, (Msb, TA,) inf. n. حُفُوفٌ, (TA,) *The earth,* or *land, dried up:* (TA:) or *its plants,* (Msb,) or *its herbs,* or *leguminous plants,* (K,) *dried up,* (Msb, K,) *for want of water.* (TA.) ___ حَفَّ سَمْعُهُ, (IAar, K,) inf. n. حُفُوفٌ, (IAar, TA,) *His hearing went away entirely.* (IAar, K.) حَفَّ, (S, K,) aor. ـِ, (S,) inf. n. حَفِيفٌ, (S, K, KL,) *He* (a horse) *made a sound,* (S, K, KL,) *such as is termed* دَوِيّ [i. e. *a confused and continued sound*], (S,) *with his fore and hind feet,* (KL,) *in his running,* (S, K,) or *in going along.* (KL.) Said also of violent rain, *It made a* [*pattering*] *sound.* (As, TA.) And of a viper, *It made a* [*rustling*] *sound with its skin:* فَحَّ, inf. n. فَحِيحٌ, signifies it made a sound to proceed from its mouth: (Aboo-Kheyreh, K:) or حَفَّتْ, inf. n. as above, said of the female of the [kind of serpents called] أَسَاوِد, *she made a* [*rustling*] *sound with her skin by rubbing one part thereof with another.* (L.) And in like manner it is said of a tree, meaning *It made a* [*rustling*] *sound* (K, TA) *by the blowing of the wind upon its branches.* (TA.) And of a bird, meaning *It made a* [*rustling*] *sound* (K, TA) *with its wing* [or *wings*]: (TA:) and حَفْحَفَ signifies the same, said of

the wing of a bird; and likewise, of a hyena, (IDrd, K,) as also خَفْخَفٌ. (TA.) [Hence,] said of the [beetle called] جُعَل, [because of the humming that it makes in flying,] *It flew.* (TA.)

2 **حَفَّفَ** see 1, in two places: ___ see also 4. Also حفّف, inf. n. تَحْفِيفٌ, *He* (a man, TA) *was in a state of embarrassment,* or *distress, and his property became little:* (K, TA:) from حَفَّتِ الأَرْضُ the earth, or land, dried up. (TA.) حفّف وجهه occurs in a trad. [app. in the same sense]. (TA.)

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4 **أَحَفَّتْ**, said of a woman: see 1. أَحْفَفْتُ رَأْسِى *I made my head to remain long without ointment* [*so that the hair became shaggy, matted, frouzy,* or *dusty*]. (As, S, K.) ___ [Hence, app.,] أَحْفَفْتُهُ *I spoke evil of him.* (Ibn-'Abbád, K, TA.) أَحْفَفْتُ الفَرَسَ *I urged the horse* (S, O, L, K) *to run vehemently* (O, K) *so as to cause him to make a sound such as is termed* دَوِيّ [i. e. *a confused and continued sound*] (S, O, L, K) *in his running,* [*with his feel,* (see حَفٌّ,)] (S, L,) or *in his belly:* (O, K:) the former is probably the right meaning. (TA.) أَحْفَفْتُ الثَّوْبَ *I wove the piece of cloth with the* حَفّ, i. e. the مَنْسَج; as also حَفَّفْتُهُ, (K, TA, [in the CK حَفْفَتُهُ,]) inf. n. تَحْفِيفٌ. (TA.)

8 **احتفّوا**: see 1, first sentence. ___ احتفّ به *He,* or *it, became encompassed,* or *surrounded, by it:* and hence, *became in the midst of it.* (Har p. 445.) احْتَفَّتْ, said of a woman: see 1, in two places. ___ احتفّ النَّبْتَ *He cut the herbage;* syn. جَزَّهُ: (so in some copies of the K, and in the TK:) or حَزَرَهُ [*he computed by conjecture its quantity*]: (so in other copies of the K, and in the TA:) mentioned by Sgh: in some copies of the K, حزّزه [*he jagged it*]: in one, جزره, which is a mistake. (TA.) ___ احْتَفَّتِ الإِبِلُ الكَلَأَ *The camels ate the herbage:* or *obtained some of it.* (TA.) ___ And احتفّ *He ate up entirely* what was in

the cooking pot: like as اشتفّ signifies he drank up entirely what was in the vessel. (S.)

10 استحفّ أَمْوالَهُمْ *He took the whole of their possessions* (K, TA) in an incursion into the territory of an enemy. (TA.)

R. Q. 1 حَفْحَفَ : see 1, last sentence but one. Also *He* (a man, TA) *was,* or *became, straitened in his means of subsistence.* (IAar, K, TA.)

حَفٌّ : see حَفَّةٌ, in three places. ___ [It is said, accord. to the KL, to signify also *What is called in Persian* زين كوهه, app. meaning *a saddlebow:* but this signification, if correct, is probably post-classical.] Also, and حَفَفٌ and حَفَافٌ, *A time,* or *season:* (L:) or *i. q.* أَثَرٌ [*a track,* &c.]. (K.) You say, جآءَ عَلَى حَفِّ ذٰلِكَ, and حَفَفِهِ, and حَفَافِهِ, (L, K,) *He,* or *it, came in the time,* or *season, of that:* (L:) or the meaning is عَلَى أَثَرِهِ [lit. *in the track thereof;* and hence, *after,* or *near after, that*]. (K.) فُلَانٌ حَفٌّ بِنَفْسِهِ *Such a one is busied with,* or *anxious about, himself.* (TA.)

حَفَّةٌ *i. q.* مِنْوَالٌ; i. e. The *web-beam of a loom;* the *wooden thing* [or *roller*] *upon which the weaver winds the web,* or *piece of cloth* [*as it is woven*]: حَفٌّ signifying the مِنْسَجٌ [which generally means the *weaver's loom;* but explained in the TK as meaning here the *stay of a weaver's loom;* in the KL, said to be *what is called in Persian* كار چوب, but this is the حَفَّةٌ, to which the same explanation is assigned in the KL]: (S, K: *) so accord. to As: [for] Aboo-Sa'eed [i. e. As] says, the حَفَّةٌ is the مِنْوَالٌ; and it should not be called the حَفٌّ; for the حَفٌّ is the مِنْسَجٌ: (S, O:) [the former is also applied to the *yarnbeam, upon which the yarn is rolled:* see نِيرٌ:] in the L, it is said that the حَفَّةٌ of the weaver is the *wide piece of wood with which he arranges the woof between* [*the threads of*] *the warp:* or, as some say, the *three canes:* and some say that it is حِفَّةٌ, with kesr: and it is said to be the *thing with which the weaver strikes, like a sword:* and the حَفٌّ is the *cane that comes and goes* [or *goes to and fro;* app. meaning the

shuttle]: Az says, thus it is with the Arabs: and its pl. [the pl. of حَفٌّ] is حُفُوفٌ. (TA.) One says, مَا أَنْتَ بِحَفَّةٍ وَلَا نِيرَةٍ [*Thou art neither a* حفة *nor a* نيرة]; the نيرة being the transverse piece of wood: alluding to him who neither profits nor harms; meaning that he is good for nothing. (TA.) [See also a similar saying voce نير.] Also *What camels have eaten,* or *obtained,* (احْتَفَّتْ,) *of herbage.* (TA.) ___ See also حَفَفٌ.

حَفَّةٌ : see حَفَّةٌ.

حَفَفٌ The *verge* of an event, or affair. (K, * TA.) You say, هُوَ عَلَى حَفَفِ أَمْرٍ *He is on the verge of an event,* or *affair.* (TA.) ___ See also حَفٌّ, in two places. ___ Also, (As, S, K,) and حُفُوفٌ , (K,) *An evil state,* or *condition, of life;* and *paucity of property;* (As, S, K, TA;) as though one were placed aloof (فِى حَفَفٍ, i. e. جَانِبٍ,) from the means of subsistence: (Er-Rá- ghib, TA:) or the former signifies *straitness of the means of subsistence;* (IDrd, TA;) and so ↓ latter: (TA:) or the former, *a* [*bare*] *sufficiency of the means of subsistence:* (Lh, TA:) or *a state in which the family,* or *household, is proportionate to the provisions:* (Th, TA:) it is coupled with ضَعَفٌ: and is said to signify *straitness;* the latter signifying paucity of food with numerousness of the eaters thereof; or, as some say, food proportionate to the household: (TA:) or the former signifies *a state in which the eaters are proportionate to the property;* and the latter, a state in which the eaters are more than proportionate to the property: (Abu-l-'Abbás, TA:) or the former, *want;* and the latter, paucity [of property]: (IAar, TA:) or both signify the same. (TA.) One says, مَا رُئِىَ عَلَيْهِمْ حَفَفٌ وَلَا ضَفَفٌ *There was not seen upon them a trace of want.* (S.) And أَصَابَهُمْ مِنَ العَيْشِ حَفَفٌ and ضَفَفٌ and قَشَفٌ, *Straitness of the means of subsistence befell them.* (As, TA.) And مَا عِنْدَ فُلَانٍ إِلَّا حَفَفٌ مِنَ المَتَاعِ *There is not with such a one aught save a scanty supply of the necessaries of life.* (TA.) And هٰذِهِ حَفَّةٌ مِنْ مَالٍ or مَتَاعٍ, *This is a scanty supply of the necessaries of life, not exceeding the wants of its people,* or *owners.* (TA.)

حَفَافٌ A *side* (S, K) of a thing; حَفَافَا شَىْءٍ signifying *the two sides of a thing:* (S:) pl. أَحِفَّةٌ. (K.) ___ *A border* of hair *remaining around the head of one who has become bald:* (S, K: *) pl. as above. (S, K.) Dhu-r-Rummeh says, (S, TA,) describing bowls [of food], (TA,)

* لَهُنَّ أَذَا أَصْبَحْنَ مِنْهُمْ أَحِفَّةٌ *

* وَحِينٍ يَرَوْنَ اللَّيْلَ أَقْبَلَ جَائِيَا *

meaning *They,* i. e. the bowls, *have a party of them surrounding them* [*when they are* set *in the beginning of the day, and when they see the night, that it has advanced, coming on*]. (S, TA.) And you say, قَوْمُهُ أَحِفَّةٌ بِهِ *His people are surrounding him.* (TA.) ___ حَفَافُ الرَّمْلِ *The place where the sand ends:* pl. as above. (TA.) ___ كَانَ الطَّعَامُ حِفَافَ مَا أَكَلُوا *The food was proportionate to what they ate.* (TA.) ___ See also حَفٌّ, in two places.

حُفُوفٌ an inf. n. [See حَفَّ رَأْسُهُ, &c.]. ___ See also حَفَفٌ, in two places.

حَفِيفٌ The دَوِيّ [or *confused and continued sound*] (S, O, K) [*of the feet*] of a horse *in running,* (S,) or *of the belly* of a horse *in running vehemently:* (O, K:) the former is probably the right meaning: (TA: [see 1 and 4:]) the *sound of the feet* of camels *when going a vehement pace:* (TA:) the [*pattering*] *sound* of violent rain: (As, TA:) the [*rustling*] *sound of the skin* of a serpent, (L, K,) *caused by rubbing one part thereof with another:* (L:) the [*rustling*] *sound of the wing* [or *wings*] of a bird: (S, TA:) the [*rustling*] *sound* of a tree agitated by the wind: the [*rustling,* or *murmuring,*] *sound* of the wind, in, or upon, anything by [or through] which it passes: *a plaintive sound,* or *moaning:* the [*murmuring,* or *quivering,*] *sound* of the flaming, or blazing, of fire; and the like: (TA:) the [*rushing*] *sound* of a stone thrown by a مِنْجَنِيق: the [*whizzing*] *sound* of a penetrating or transpiercing arrow [app. in its passage through the air: see a verse cited voce ذُلَّةٌ]: (TA:) the *humming,* or *buzzing,* (دَوِيّ,) of bees. (S and K, in art. دوي.) The

saying, cited by IAar,

* أَبْلِغْ أَبَا قَيْسٍ حَفِيفَ الأَثْأَبَهْ *

is explained by him as meaning [*Tell thou Aboo- Keys*] *that he is weak in intellect;* as though he were the حفيف of the tree called أَثْأَبَة when it is agitated by the wind: some say that it means [*tell thou Aboo-Keys that*] *I will threaten him and agitate him like as the wind agitates this tree;* but ISd says that this is nought. (TA.) *Dry* herbage; as also جَفِيفٌ. (TA.)

حُفَافَةٌ *Hair plucked out:* or *what has fallen of hair plucked out.* (TA.) ___ *Remains of straw, and of* [*the trefoil,* or *dry trefoil, called*] قَتّ. (Ibn-'Abbád, K.)

حَفْحَفَةٌ [inf. n. of حَفْحَفَ]. ___ See فَهْفَهَ.

حَقَّانٌ A *full* vessel: (K:) or a vessel *nearly filled to* [*the top of*] *each side:* (TA:) or a vessel *of which the contents, measured therein, reach to* [*the top of*] *each side.* (S, K.) The *young ones* of an ostrich; *male* and *female:* (S, K:) or, accord. to ISd, *females* only: (MF, TA:) n. un. with ة. (S, K.) ___ The *feathers,* or *plumage,* of the ostrich. (TA.) ___ The *young ones* of camels: (TA:) sometimes these are thus termed:

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(S in art. حفن:) [app. as being likened to those of the ostrich:] or *such camels as are under* [i. e. *younger than*] *those termed* حِقَاق: (TA:) n. un., applied to a male and a female, as above. (S in art. حفن.) ___ *Servants:* (S, K:) as though likened to the young ones of the ostrich. (TA.)

حَفٌّ *Going round about, circuiting, compassing,* or *surrounding.* (S, Msb, K.) It is said in the Kur [xxxix. last verse], وَتَرَى المَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ العَرْشِ (Zj, S, K *) *And thou shalt see the angels*

surrounding the عرش: (Zj, TA:) or *surrounding the sides thereof:* (Sgh, K:) or *going round about on either side thereof.* (Er-Rághib, TA.) ___ مَا لَهُ حَافٌ وَلَا رَافٌ: see 1. سَوِيقٌ حَافٌ [*Meal of parched barley*] *not moistened with water* or *with clarified butter* or *the like.* (Lth, K.) [خُبْزٌ حَافٌ, in the present day, means *Dry bread;* i. e. *bread without anything savoury.*] And هُوَ حَافُّ المَطْعَمِ *He is one whose food is dry.* (TA.) See also حَافٌ, in art. حوف.

مَحْفُوفٌ [*Encompassed,* or *surrounded*]. You say, هُوَ مَحْفُوفٌ بِخَدَمِهِ [*He is encompassed,* or *surrounded, by his servants*]. (TA.) ___ هُمْ قَوْمٌ مَحْفُوفُونَ: see 1.

مَحَفَّةٌ, with kesr; (S, Sgh, Msb, K;) in the Meshárik of 'Iyád said to be [مَحَفَّةٌ,] with fet-h, (MF,) *A vehicle of the kind used for women, like the* هَوْدَجٌ, (S, Msb, K,) *except that it has no* قُبَّةٌ [or *dome-like,* or *tent-like, top*], (S, K,) *which the* هودج *has:* (S:) or *a camel's saddle* (رَحْلٌ) *surrounded* (يُحَفُّ) [*with pieces of cloth* (see 1) *upon a wooden frame*]), *upon which a woman rides:* accord. to IDrd, so called because the [frame of] wood [with the pieces of cloth attached thereto] surrounds on all sides the sitter upon it. (TA.)

هَوْدَجٌ مُحَفَّفٌ بِدِيبَاجٍ [*A* هودج *hung round with silk brocade*]. (TA.)

حفث

حَفَثٌ (S, K) and حَفْثٌ and حَفَثَةٌ (K) [*A certain portion* or *appertenance*] *of the stomach of a ruminant animal, that which has* طَرَائِق [meaning either *furrows* or *streaks*, but more probably the former], *as though it,* or *they,* (كَأَنَّهَا,) *were the coverings* (أَطْبَاق) *of the feces in the stomach:* (Az, L:) or *that* [*part*] *which has coverings* (أَطْبَاق [or probably this signifies here *folds, one above another,*]) *at the lower part of the stomach of a ruminant, towards the side of the latter, from which the feces of the stomach never pass forth:* [app. meaning the *third stomach,* or *omasum;* commonly called the *manyplies,* because of its many plies, or folds, and strata super strata; and by some, the *millet;* from which the food, being already ruminated, does not pass out again to the mouth, as it does from the first and second stomachs:] it pertains to the camel, and to the sheep and goat, and oxen; or, accord. to IAar, [only] to the sheep and goat: (L:) the حَفَث *of the stomach of a ruminant;* (S;) *i. q.* قَبَةٌ, (S, K,) or قَبَةٌ: (TA:) or *that which is with the stomach of a ruminant, and which resembles it:* (T, TA:) *or that which has* طَرَائِق, *by the side of which is the* قبة, another thing, which has not طرائق: it is called حَفَثٌ and حَثَفٌ and حَفْثٌ and حَثْفٌ and فَحَثٌ and, as some say, فَثْحٌ and ثَحْفٌ: (AA, TA:) pl. أَحْفَاثٌ. (K.) ___ Also the first, *A certain great kind of serpent, resembling a* جِرَاب [or *traveller's provision-bag*]. (K.)

حَفَثَةٌ : see above.

حَفَاثِيَةٌ *Big, bulky,* or *corpulent.* (K.)

حُفَّاثٌ *A certain kind of serpent, that blows, but does not hurt:* (S:) *a kind of serpent larger than that called* حَفَثٌ, (K, TA,) *speckled with black and white, party-*

coloured; that eats herbs, or *dry pasture, and threatens, but does not hurt any one:* (TA:) or, accord. to Sh, *a bulky serpent, with a large head, red, speckled with white and black, resembling that called* الأَسْوَدُ, *but not the same as this latter; if one irritate it, its jugular vein becomes distended:* accord. to ISh, it is *larger than that called* الأَرْقَمُ, *but is speckled with black and white in the same manner as this latter:* pl. حَفَافِيثُ. (Az, TA.) [Hence,] احْرَنْفَشَ حُقَّاثُهُ *His external jugular veins* (أَوْدَاجُهُ [likened to serpents]) *became distended by rage,* or *anger.* (TA.)

حفد

1 **حَفَدَ** , [aor. ـِ , as appears from what follows,] inf. n. حَفْدٌ and حَفَدَانٌ (S, A) and حُفُودٌ, (A,) *He* (a camel, S, A, and an ostrich, S) *was quick,* or *went quickly;* (S, A;) *was continuous in his course* or *pace:* and some say that احفد is syn. with حَفَدَ, meaning *he went quickly:* (S:) accord. to A'Obeyd, احفد, said of an ostrich, is syn. with حَفَدَ, inf. n. حَفْدٌ: and it is said that حَفَدَ, inf. n. حَفَدَانٌ, signifies *he went a pace such as is termed* خَبَبٌ, *quicker than that of walking:* (L:) or حَفَدَ, inf. n. حَفْدٌ (TA) and حَفَدٌ and حَفَدَانٌ; and احفد , inf. n. إِحْفَادٌ; *he went a pace less quick than that termed* خَبَبٌ. (K, TA.) ___ And حَفَدَ, (A, L, Msb, K,) aor. ـِ , (L, Mgh, Msb, K,) inf. n. حَفْدٌ (T, S, Mgh, Msb, K) and حَفَدَانٌ; (K;) and احفد , inf. n. إِحْفَادٌ; (Msb;) and احتفد ; (A, K;) *He was quick* (S, A, Msb) *in an affair, and active, agile,* or *prompt, in performing it:* (A:) or *he was quick in service:* (Mgh:) or *he was active, agile,* or *prompt, in work;* and *quick:* (K:) or *he was he was active, agile,* or *prompt,* in service and in work: (T:) or *he was quick* therein. (L.) Hence, (Mgh,) وَإِلَيْكَ نَسْعَى وَنَحْفُدُ, (S, Mgh, * L, Msb,) in a form of supplication, (S, L, Msb,) which is uttered standing, termed دُعَآءُ القُنُوتِ, means *And we are quick in working for Thee and in serving Thee:* (L:) or *quick to obey Thee:* (Msb:) or *we work for Thee by obeying Thee:* (Mgh:) [for] ___ حَفَدَ, (A, L, Msb, K,) aor. ـِ , (L,) inf. n. حَفْدٌ, (L, Msb,) also signifies *He served* (A, L, Msb, K) a person: (A:) [I have marked this, and the significations explained in the second sentence above, as tropical on the authority of the A: but] accord. to A 'Obeyd, the primary signification of this verb is *he served and worked.* (L.)

4 **أَحْفَدَ** see 1, in three places. احفده *He made him,* or *incited him,* (namely, a camel, S, A,) *to go quickly,* (S, A, K,) *with a continuous course* or *pace.* (S.)

8 إِحْتَفَدَ see 1.

حَفَدٌ *A pace less quick than that termed* خَبَبٌ (K.) [See 1.] See also حَافِدٌ.

حَفِيدٌ : see حَافِدٌ.

حَقَّادٌ A camel *that goes quickly, with a continuous course* or *pace.* (S.)

حَافِدٌ sing. of حُقَّادٌ (L) [and of أَحْفَادٌ, a pl. of pauc.,] and of حَفَدَةٌ, (S, A, L, Msb,) which last signifies *Assistants, helpers,* or *auxiliaries;* and *any who work,* or *labour, in obedience to orders, and strive together in quickness;* (Ibn-' Arafeh;) *whatever serve thee and work for thee and assist thee;* (El-Hasan;) *assistants, helpers,* or *auxiliaries,* and *servants;* (S, A, Mgh, Msb;) as also حَفَدٌ , which is likewise a pl. [or rather a quasi-pl. n.] of حَافِدٌ; (K, TA;) [and حُقَّادٌ:] and also, (A, Mgh, Msb, K,) hence, (A, Mgh, Msb,) as some say, (S,) a man's *grandchildren;* (S, Mgh, Msb, K;) because they are like servants while young: (Msb:) or *sons' children:* (A:) or *a son's children:* (Mgh:) likewise pl. of حَافِدٌ: (S:) and حَفِيدٌ , which is said in the K to be syn. with حَفَدَةٌ as meaning grandchildren, is a sing., of which حَفَدَةٌ and حُفَدَآءُ [and إِحْفَادٌ] are pls., (TA,) and signifies *a grandchild:* (L, TA:) [it is vulgarly applied to *a son's son;* and سِبْطٌ, to a daughter's son:] or حَفَدَةٌ signifies a man's *children:* (CK:) or his *daughters;* (K;) by which, as some say, are meant those *who serve their parents in the house:* (TA:) or his *children and grandchildren who serve him;* accord. to Zirr and 'Ikrimeh; but this is contradicted by 'AbdAllah Ibn-Mes'ood and others: (L:) or *such relations as are termed* أَصْهَارٌ: ('Abd-Allah Ibn-Mes'ood, L, K:) or *such as are termed* أَخْتَانٌ: (Fr:) or one's *wife's sons by her former husband.* (Ed-Dahhák.)

مَحْفِدٌ *Origin,* syn. أَصْلٌ, (S, K,) of a man; (S) or in a general sense; (L;) *i. q.* مَحْتِدٌ and مَحْكِدٌ and مَحْقِدٌ. (IAar.) ___ And The *base,* or *lower part,* (أَصْلٌ,) *of a camel's hump:* (IAar, Yaakoob, S, M, K:) or the *hump itself.*

(TA.)

مَحْفُودٌ A man *served*, or *waited on, by others;* (S, A, K;) and *obeyed:* (A:) one *whom his companions serve and honour, and whom they hasten to obey.* (TA.)

مُحْتَفِدٌ A sword *quick in cutting.* (S, K.) مُحْتَفِدُ الوَقْعِ [meaning A sword *quick in falling*] occurs in a verse of El-Aashà describing a sword,

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accord. to one reading: but Az says that the right reading is محتفل, with ل. (L.)

حفر

1 **حَفَرَ** , (S, A, K, &c.,) aor. ـِ , (Msb, K,) inf. n. حَفْرٌ, (Mgh, Msb,) *He dug, excavated,* or *hollowed out,* the ground, or earth; (KL, PS, &c.;) *he cleared out* a thing, (K,) as one does the ground; (S, Msb, K;) and a well; (the Lexicons passim;) and a river; (A, Mgh;) with a مِحْفَار; (A;) or with an iron implement; (K;) and احتفر signifies the same. (S, A, K.) And حَفَرَ عَلَيْهِ, and حَفَرَهُ, and احتفره , *He dug for him,* (namely, a lizard of the kind called ضَبّ, or a jerboa,) *to fetch him forth.* (A, TA.) ___ [*He burrowed.*] ___ *It* (a torrent) *furrowed* a valley. (Msb.) [See also 5.] ___ *Inivit* feminam: (IAar, Msb, K:) the action being likened to that of a man digging a river. (IAar.) ___ .) ___ هٰذَا غَيْثٌ لَا يَحْفِرُهُ أَحَدٌ *This is a rain of which no one knows the utmost extent.* (K, * TA.) ___ حَفَرَ ثَرِيَ زَيْدٍ *He searched into the affair,* or *case, of Zeyd,* (A, K,) *and became acquainted with it.* (K.) ___ And حَفَرَ, (S, A, K,) aor. as above, (S,) and so the inf. n., (S, A,) *He,* or *it, emaciated,* or *rendered lean:* (S, K:) *it* (a copious flow of milk, TA) *emaciated* a she-goat: (K, TA:) *he* (a young camel) *rendered* his mother *flabby in flesh by much sucking.* (A.) There is no pregnant animal that pregnancy does not emaciate, except the camel: (S, A:) she fattens in pregnancy. (S.) حَفَرَ *He* (a child) *shed his* رَوَاضِع [or *milk-teeth*]. (K, TA.) [See also 4.] ___ حَفَرَتْ رَوَاضِعُ المُهْرِ, or حَفَرَتْ, (accord. to different copies of the A,) *The milk-teeth of the colt became in a wabbling,* or *loose, state, previously to their falling out;* because, when they have fallen out, their sockets become hollow. (A.) [See 4.] ___ حَفَرَتِ الأَسْنَانُ, aor. ـِ , (S, Mgh, Msb, K,) inf. n. حَفْرٌ; (S, Msb;) and حَفِرَتْ, aor. ـَ , (S, Mgh, Msb, K,) inf. n. حَفَرٌ, in the dial. of BenooAsad, (S, Msb,) and this is the worse of these two forms, (S,) and حَفْرٌ; (El-Wá'ee;) and حُفْرَةٌ; (K;) *The teeth became affected with what is termed* حَفْرٌ [q. v. infrà] or حَفَرٌ: (S, Msb, K:) or *became unsound:* (Mgh:) and حَفَرَ فُوهُ and حَفَرَ *his teeth cankered.* (A.) IDrst says, in the Expos. of the Fs, that حَفَرَ, aor. ـِ , inf. n. حَفْرُ فُوهُ, is trans.; and that the cause of

حَفَرٌ of the teeth, [or the agent of the verb حَفَرَ,] is old age, or the continuance of a yellow incrustation, [or tartar,] or some kind of canker that effects them: but that the verb in the phrase حَفَرَتْ سِنُّهُ, aor. ـَـ , inf. n. حَفَرٌ, is intrans. (MF.) [The truth probably is, that the former verb is both trans. and intrans., and hence حَفَرَتِ الأَسْنَانُ; and that the latter is intrans. only.] ___ And حَفَرَ, aor. ـَـ , *It was,* or *became, in a bad, corrupt,* or *unsound, state.* (Az.)

3 **حافر** , (A,) inf. n. مُحَافَرَةٌ, (TA,) *He* (a jerboa) *went deep into his hole;* (A;) *so deep that he could not be dug out.* (TA.)

4 **احفر فُلَانًا بِئْرًا** *He assisted such a one to dig a well.* (K.) احفر الصَّبِىُّ, (K,) inf. n. إِحْفَارٌ, (TA,) *The child shed his two upper and lower central incisors:* (سَقَطَتْ لَهُ الثَّنِيَّتَانِ العُلْيَيَانِ والسُّفْلَيَانِ:) so in the K: and to these words we find added, in some copies of the K, لِلْإِثْنَآءِ والإِرْبَاعِ; and then, والمهر سَقَطَتْ ثَنَايَاهُ ورَبَاعِيَاتُهُ: but in some good and corrected copies, we read, after السفليان, thus, والمهر للاثناء والا رباع سقطت ثنایاه ورباعیاته: to which, in some lexicons, [as in the S, though the explanation which follows is there different,] after والارباع, is added والقُرُوحِ. (TA. [This is evidently the right reading; and therefore I follow it in an explanation in what is here immediately subjoined.]) ___ احفر المُهْرُ لِلْإِثْنَآءِ وَٱلْإِرْبَاعِ *The colt shed his central incisors, or nippers, and each of the teeth immediately next to these:* (K: see what next precedes:) or احفر المُهْرُ لِلْإِثْنَآءِ وَٱلْإِرْبَاعِ وَٱلْقُرُوحِ *the colt shed his milk teeth* (رواضع), [*the central pair, the second pair, and the third pair, in each jaw,*] *and grew others:* (S:) or احفر المهر, [inf. n. إِحْفَارٌ,] signifies, *the colt had his milk-teeth in a wabbling, or loose, state, previously to their falling out;* because, when they have fallen out, their sockets become hollow: (A:) or *the colt had his lower and upper central pairs of nippers, of his milk-teeth, in a wabbling, or loose, state:* this is during a period extending from thirty months, at the earliest, to three years: then the teeth fall out: then a lower and an upper central pair of nippers grow in the place of the milk-nippers which have fallen out, after three years; and the

epithet مُبْدِيءٌ is applied to the colt; and the epithet ثَنِىٌّ is [also] then applied to him, and continues to be until [again it is said of him] يُحْفِرُ, meaning, *he has his lower and upper pairs of nippers, of his milkteeth, in a wabbling, or loose, state:* then these fall out, when he has completed four years: then the term إِبْدَآءٌ is [again] applied to him; [i. c., he is again termed مُبْدِيءٌ;] and he is, and ceases not to be, termed رَبَاعٍ, until [it is said of him] يُحْفِرُ للقُرُوحِ [in the TA, تُحْفِرُ القُرُوحَ, which is an evident mistake,] meaning, *he has his two corner nippers* [*in each jaw*] *in a wabbling, or loose, state:* this is when he has completed five years: then the term إِبْدَآءٌ is applied to him as before described: then he is [also said to be] قَارِحٌ. (TA from the Kitáb el-Kheyl of AO.) [See also 1.]

5 **تحفّر** *It* (a torrent) *made hollows in the ground.* (A.) [See also 1.]

8 **إحتفر** see 1, first and second sentences.

10 **استحفر** *He asked,* or *desired,* [another] *to dig* a well, or pit, and a rivulet, or canal. (KL.) ___ استحفر النَّهْرُ *It was time for the river,* or *rivulet,* or *canal, to be dug* [or *cleared out*]. (S.)

حَفْرٌ : see حَفَرٌ, in two places; and حَفِيرٌ. Also *Emaciation,* or *leanness.* (Kr.) [See 1.] ___ Also, and حَفَرٌ , (Az, S, Msb, K,) the latter of the dial. of the Benoo-Asad, and the worse of the two forms, (S,) said by IKt to be a bad form, (TA,) and by ISk to be a vulgar mispronunciation, which is attributed to his not having heard the dial. of the Benoo-Asad, (Msb,) *A scaling* (سُلَاقٌ) *in the roots of the teeth:* (Yaakoob, S, K:) or *a rottenness,* or *an unsound state, of the roots of the teeth,* (S, Msb,) *by reason of a scaling of those parts:* (Msb:) or *what adheres to the teeth, externally and internally:* (Az:) or *an erosion of the roots of the teeth by a yellow incrustation between those parts and the gum, externally and internally, pressing upon the bone so that the latter scales away if it be not quickly removed:* (Sh:) or *a cankering of the teeth:* (A:) or *a yellowness upon the teeth:* (IDrd, IKh, K:) or حَفَرٌ signifies *a pimple,* or *small pustule, in the gum of a child.* (El-Wá'ee.) [See 1:

and see also حبر.]

حفر *A well that is widened* (K, TA) *beyond. measure;* (TA;) as also حفر (K) and حفير and حفيرة. (TA.) ___ See also حفير. ___ The *earth that is taken forth from a hollow, cavity, pit, or the like, that is dug in the ground;* (S, K;) like هدم: (S:) [see also حفيرة:] or *what is dug,* or *excavated;* like عدد and خبط and نفض in the senses of معدود and مخبوط and منفوض: (Msb:) or *a place that is dug,* (Az, S, Msb,) *like a moat or well;* (Az, Msb;) as also حفر: (TA:) pl. أَحفار, (Msb, K,) and pl. pl. أَحافير. (K.) ___ See, again, حفير. ___ And see حفر.

حفرة *What is dug, excavated, hollowed out,* or *cleared out,* (Msb, K,) *in the ground;* (Msb;) [i. e. *a hollow, cavity, pit, hole, trench, ditch,* or *furrow, dug,* or *excavated, in the ground:* and *any hollow,* or *cavity, in the ground, whether made by digging* or *natural: a burrow:*] as also حفيرة, (Mgh, Msb, K,) which is of the measure فعيلة in the sense of the measure مفعولة: (Msb:) pl. of the former حفر; (S, Msb;) and of the latter حفائر. (Msb.) ___ See also حفير.

حفير is of the measure فعيل in the sense of the measure مفعول [meaning *Dug, excavated, hollowed out,* or *cleared out, in the ground*]. (TA.) [Hence,] حفيرة ركيّة *A newly-dug well;* as also حفر. (TA.) ___ See also this last word. ___ Also, (IAar, S, A, K,) and حفيرة and حفر, (A,) [or حفر, q. v., and حفرة, as is shown by an explanation of its pl. (حفر) in the Ham p. 562,] *A grave.* (IAar, S, A, K.)

حفيرة: see حفر: ___ and حفرة: ___ and حفير. ___ Also *What is dug out of a mine.* (Mgh.)

حفّار *A grave-digger.* (K.)

حافر, [*Digging: a digger.* ___ And hence,] The حافر of a beast, (دابّة, S, K,) i. e., of a horse, or mule, or ass; (TA;) [namely, the *hoof; a solid hoof;*] as though it dug the ground by reason of the vehemence of its tread upon it; (Msb;) a

subst., like كَاهِلٌ and غَارِبٌ: (TA:) pl. حَوَافِرُ. (S, A, K.) ___ [Hence, by a synecdoche,] خُفٌّ وَحَافِرٌ *Camels and horses.* (Mgh in art. خف.)

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___ حَافِرٌ is also applied to The *foot of a man,* (S, TA,) when it is meant to be characterized as ugly. (TA.) ___ النَّقْدُ عِنْدَ الحَافِرَةِ, (S, A, K,) and الحَافِرِ, (A, K,) is a prov., (S,) meaning, *The payment in ready money is on the occasion of the first sentence spoken* (Yaakoob, T, * S, K) *by the seller, when he says I have sold to thee* [such a thing]. (T.) The origin of the saying was this: horses were the most excellent (K) and precious (TA) of the things that they possessed; and they used not to sell them on credit: a man used to say the words above to another; meaning that its hoof should not remove until he received its price: (K:) and he who says عند الحافرة (since he makes الحافر to mean the beast, الدَّابَّة, itself, and since its use in this sense is frequent without the mention of ذَات [prefixed to it],) subjoins to it the sign [ة] of the fem. gender to show that ذَات الحَافِر is meant by this name. (TA.) Or they used to say this on the occasion of racing and betting: and the meaning is, *when the horse's hoof first falls upon the dug ground* [*at the goal*]: (Abu-l-'Abbás, Az, K:) حَافِرَةٌ, (Abu-l-'Abbás,) or حَافِرٌ, (K,) signifying *dug ground;* (Abu-l- 'Abbás, K; *) *ground that is dug by a horse's feet;* (Har p. 653;) like as one says مَآءٌ دَافِقٌ, meaning مَدْفُوقٌ. (TA.) Lth says that the saying means, when thou buyest it, thou dost not quit thy place until thou payest ready money. (TA.) This was its origin: then it came to be so often said as to be used with reference to any priority. (K.) ___ [Thus,] حَافِرَةٌ signifies *The original state or constitution of a thing; that wherein it was created:* and the *returning in a thing, so that the end thereof is brought back to its beginning.* (K.) It is said in the Kur [lxxix. 10], لَمَرْدُودُونَ فِى الحَافِرَةِ أَئِنَّا, i. e., *Shall we indeed be restored to our first state?* (S:) i. e., *to life?* (Fr:) or *to the present world, as we were:* (IAar:) or *to our first creation, after our death.* (TA.) IAar cites the following verse:

* عَلَى صَلَعٍ وَشَيْبٍ أَحَافِرَةً *
* مَعَاذَ ٱللّٰهِ مِنْ سَفَهٍ وَعَارِ *

meaning *Shall I return to my first state, wherein I was in my youth,* when I indulged in amatory conversation, and silly and youthful conduct, *after hoariness, and baldness of the fore part of my head?* [*I beg God to preserve me from lightwittedness and shameful conduct.*] (S.) One says also, رَجَعَ إِلَى حَافِرَتِهِ, (A,) and حَافِرِهِ, (TA,) *He became old and decrepit:* (A, TA:) [*as though he returned to his first state;* or *became in a state of second childishness.*] And الحَافِرَةَ الْتَقَوْا فَٱقْتَتَلُوا عِنْدَ (S, A, K) and الحَافِرِ (A) *They met, and fought one another at the first of their meeting.* (S, K.) And فَعَلَ كَذَا عِنْدَ الحَافِرَةِ and الحَافِرِ *He did so at the first, without delay.* (TA.) And رَجَعَ عَلَى حَافِرَتِهِ *He returned by the way by which he had come:* (T, S:) or *by which he had come forth.* (K.)

حَافِرَةٌ : see حَافِرٌ, in nine places.

مِحْفَرٌ (K) and مِحْفَارٌ (A, K) and مِحْفَرَةٌ (K) *A spade;* syn. مِسْحَاةٌ: (K:) *an implement for digging* (A, K, TA) *of the same kind as a* مِسْحَاة: (TA:) pl. of the first [and last] مَحَافِرُ. (Ham p. 665.)

مِحْفَرَةٌ : see what next precedes.

طُرُقٌ مُحَفَّرَةٌ [app. *Roads much furrowed* by the feet of beasts or men: see حَجِيجٌ]. (L and K in art. حج.)

مِحْفَارٌ : see مِحْفَرٌ.

مَحْفُورٌ [*i. q.* حَفِيرٌ as meaning *Dug:* see the latter.] ___ فَمُ فُلَانٍ مَحْفُورٌ [and أَسْنَانُهُ مَحْفُورَةٌ] *The teeth of such a one are affected with what is termed* حَفَرٌ or حَفَرٌ. (S, TA.) And صَبِيٌّ مَحْفُورٌ *A child having a pimple,* or *small pustule, in the gum.* (El-Wá'ee.)

فُلَانٌ أَرْوَغُ مِنْ يَرْبُوعٍ مُحَافِرٍ *Such a one is more elusive than a jerboa that goes so deep into his hole that he cannot be dug out.* (A, TA.)

حفز

1 **حفزه** , aor. ـِ , (S, K,) inf. n. حَفْزٌ, (S,) *He hastened,* or *hurried,* or *incited, him,* or *it, from behind, either by driving or otherwise:* this is the primary signification. (TA.) You say, حفزه عن الأمر, (K,) aor. and inf. n. as above, (IDrd, TA,) *He hastened,* or *hurried, and urged, him away from the thing* or *affair.* (IDrd, K, * TA.) ___ *He pushed him,* or *it, from behind.* (S, K.) [Hence,] حفز اللّيل النّهار, (K,) aor. as above, (S,) and so the inf. n., (TA,) *The night urged on the day.* (S, K, TA.) ___ *He put in motion,* and *disturbed,* or *removed, him,* or *it.* (Mgh.) ___ *He thrust him,* or *pierced him,* بالرُّمْحِ *with the spear.* (S, K.) ___ [Hence,] حفز signifies also *Inivit* feminam. (Sgh, K.) ___ حفزوا علينا الخيل والرِّكاب *They poured upon us* [*the horses and the camels with their riders*]. (Shujáa El-Aarábee, TA.)

5 **تَحَفَّزَ** see 8, in two places.

8 **احتفز** *He urged,* or *pressed forward, and strove,* in his gait, or pace; (IAar, K;) [and so تحفّز : see الدَّواليكُ, in art. دلك; and دَوالَيْكَ, in art. دول.] ___ *He sat upright, not in an easy posture;* syn. استوفز; as also تحفّز . (K.) [See the part. n., below.] ___ *He drew himself together* (تَضَامَّ) *in his prostration and sitting.* (K.) It is said in a trad. of 'Alee, إذا صلّت المرأة فلتحتفز *When the woman prays, let her draw herself together in her sitting and prostration,* (S, Mgh, * TA,) *and not put her arms apart from her sides, like the man.* (S, TA.) ___ *He settled himself in a sitting posture upon his buttocks:* (En-Nadr, K:) or *upon his knees, as though he would rise:* (TA:) or *he was uneasy, and raised himself, being vexed,* or *disquieted by*

grief: (IAth:) or *he desired to rise and to lay violent hands upon a thing,* while sitting. (TA.)

مُحْتَفِزٌ *Hasting;* (TA;) *sitting upright, not in an easy posture,* (مُسْتَوْفِزٌ, S, Mgh, TA,) *desiring to rise, not sitting firmly upon the ground.* (TA.)

حفش

حَفْشٌ : see what follows.

حِفْشٌ *A receptacle for spindles:* (S, K:) *a* سَفَط [or *receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women*]; (K; [in the CK, السَّقَطُ is erroneously put for السَّفَطُ;]) *a* سَفَط *in which perfumes are kept:* (TA:) *a* دُرْج, (K,) i. e. a *small receptacle of the kind called* سَفَط, *in which a woman keeps her perfumes and apparatus,* or *implements;* (TA in art. درج;) *a woman's* دُرْج: (Mgh:) pl. as below. (TA.) ___ *A small* بَيْت [or *tent*]; (A'Obeyd, S, Mgh;) as being likened to a woman's دُرْج: (Mgh:) or *a very small* بَيْت [or *tent*], (K, TA,) *having a low roof;* so called because of its narrowness; and accord. to some, حَفْشٌ , and حَفَشٌ : (TA:) or *a very small* بيت *of* [*goats'*] *hair,* (K, TA,) *of the* بيوت [or *tents*] *of the Arabs of the desert:* so says Kh: pl. as below. (TA.) It is said in a trad., دَخَلَتْ حَفْشًا, meaning *She entered a small* بيت [or *tent*]. (Mgh.) And in another trad., هَلَّا قَعَدَ فِى حِفْشِ أُمِّه, (S,) or هَلَّا جَلَسَ الخ, (Mgh,) i. e. [*Wherefore did he not sit*] *in the small* بيت *of his mother?* (S, Mgh:) or, accord. to some, the meaning is, عِنْدَ حِفْشِ أُمِّه [i. e., *by the receptacle for the spindles, &c., of his mother*]: (S:) or, as some say, *by the* فَرْج *of his mother;* for (TA) ___ It also signifies The فَرْج [*pudendum muliebre*]. (K.) ___ And *Any vessels that are held in little account,* (Lth, K, TA,) *that are used as receptacles in the house,* or *tent, for perfumes and the like,* (Lth, TA,) *such as glass flasks,* or *bottles, &c.:* (Lth, K, TA:) and *an old and worn-out thing,* (K, TA,) *that is of no use:* (TA:) and *a large, old and worn-out, sack* (K, TA) *of* [*goats'*] *hair:* (TA:) pl. (in all the senses of the word, TA) أَحْفَاشٌ (K, TA) and حَفَاشٌ: (TA:) or أَحْفَاشُ البَيْتِ means *the furniture and utensils of the house* or *tent;* and *the paltry*

articles thereof, or *such as are held in little account.* (Aboo-Sinán, K.) ___ And أَحْفَاشُ الأَرْضِ means *The* [*lizards called*] ضِبَاب, *and the hedgehogs,* (K, TA,) *and the jerboas,* (TA,) *of the earth:* (K, TA:) not the same as أَحْنَاش: so says Aboo-Ziyád. (TA.)

حَفَشٌ : see above.

حفظ

1 حَفِظَهُ , (S, Mgh, Msb, K,) aor. ـَـ , (K,) inf. n. حِفْظٌ, (S, Mgh, Msb,) *He kept it, preserved it, guarded it, protected it,* or *took care of it;* (S, K;) namely, a thing; (S;) *he prevented it from perishing,* or *becoming lost;* (Mgh, Msb;) namely, a thing, (Mgh,) or property &c.; (Msb;) and hence the saying, (Mgh,) حِفْظٌ is the *contr. of* نِسْيَانٌ; (M, Mgh;) i. e., it signifies the *taking* (M;) *being mind ful, regardful, attentive,* or *considerate:* (M, K:) [see also 5:] and احتفظ به signifies the same as حَفِظَهُ. (S, Msb.) [Hence,] you say, حَفِظَ المالَ *He kept and tended,* or *pastured and defended, the camels* or *the like.* (K.) [And حَفِظَ حُرْمَةَ صاحِبِهِ *He was regardful of everything entitled to reverence, respect, honour,* or *defence, in the character and appertenances of his companion,* or *friend.*] And حَفِظَ السِّرَّ *He kept the secret.* (TA.) [And حَفِظَ يَمِينَهُ *He kept his oath:* but this has also another meaning, as will be seen below.] And حَفِظَ القُرْآنَ *He kept,* or *retained, the Kur-án in his mind,* or *memory; got it, knew it,* or *learned it, by heart.* (S, * Msb, K.) [See also 5.] And حَفِظَ عَنْ فُلَانٍ [*He learned by heart from such a one:* and, followed by an accus. case, the same; or *he retained in his memory, as learned,* or *heard, from such a one;* or *he remembered to have heard from such a one*]. (TA &c. passim.) And one says of God, قَدْ حَفِظَ عَلَى خَلْقِهِ وعِبادِهِ ما يَعْمَلُونَ مِنْ خَيْرٍ أَوْ شَرٍّ [*He hath preserved from oblivion, for,* or *against, his creatures and his servants, what they do of good or evil*]. (TA.) ___ Also *He kept it from being used,* or *employed, on,* or *for, ordinary, mean,* or *vile, occasions,* or *purposes.* (Mgh, Msb.) You say, فُلَانٌ يَحْفَظُ نَفْسَهُ ولِسانَهُ *Such a one keeps himself and his tongue from ordinary, mean,* or *vile, employment, in that which does not concern him.* (Mgh.) And hence the saying in the Kur

[v. 91], وَٱحْفَظُوا أَيْمَانَكُمْ, accord. to one of the modes of interpreting it; i. e. *And keep ye your oaths from being used,* or *uttered, on,* or *for, ordinary, mean,* or *vile, occasions,* or *purposes;* agreeably with what is said in ii. 224 of the Kur, where ordinary and frequent swearing by God is forbidden. (Mgh.) [Another meaning of which this phrase is susceptible has been shown above.]

2 حَفَّظْتُهُ الكِتَابَ *I incited him,* or *urged him,* [or *made him,*] *to commit to memory,* or *learn by heart, the book:* (S:) and [in like manner,] أَحْفَظْتُهُ الحَدِيثَ *I made him to retain the narration,* or *tradition, in his mind,* or *memory;* or *to know it,* or *learn it, by heart.* (TA in art. زكت.)

3 مُحَافَظَةٌ The *defending* of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend, (K, TA,) on the occasions of wars; (TA;) as also حِفَاظٌ. (K, TA.) You say, حَافَظَ حَرِيمَهُ *He defended his wife,* or *wives,* or *the like.* (TK.) [And hence,] you say, إِنَّهُ لَذُو حِفَاظٍ, and ذُو مُحَافَظَةٍ, meaning *Verily he is disdainful,* or *scornful.* (S, TA.) ___ The *being mindful, watchful, observant,* or *regardful:* (S, and TA in art. رعى:) [see also 5:] or the *keeping, attending,* or *applying oneself, constantly, perseveringly,* or *assiduously,* (K, TA,) to a thing, or an affair. (TA.) You say, حَافَظَ عَلَى الأَمْرِ, (TA,) or على الشَّىْءِ, inf. n. محافظة, (Msb,) *He kept, attended,* or *applied himself, constantly,* &c., *to the thing,* or *affair.* (TA.) And hence the saying in the Kur [ii. 239], حَافِظُوا عَلَى الصَّلَوَاتِ *Perform ye the prayers in their proper times:* or, accord. to Az, *keep ye, attend ye,* or *apply yourselves, constantly,* or *perseveringly, to the performance of the prayers in their proper times.* (TA.) ___ حِفَاظٌ, is also explained as signifying The *being mindful,* or *observant, of a covenant,* and the *keeping,* or *fulfilling, of a promise, with forgiveness, and holding fast to love* or *affection.* (TA.)

4 **أَحْفَظَ** see 2. احفظه, (S, K, TA,) and احفظه حفْظَةً, inf. n. إِحْفَاظٌ, [*He made him to conceive what is termed* حفْظَة, or حفيظَة;] *he angered him; made him angry:* (S, K, TA:) and in the same sense it is said of a speech, or word: (TA:) or only *he angered him by evil,* or *foul, speech,* (K, TA,) and *making him to hear what he disliked,* or *hated.* (TA.)

5 **تحفّظ** *He guarded himself;* syn. احترز (K, TA,) or تَحَرَّزَ, (Msb,) and تَحَرَّسَ, and احترس, (S and Msb and K in art. حرس,) منه *from him,* or *it,* (S in art. حرس, &c.,) or عنه. (TA.) *He was,* or *became, careful, mindful, attentive,* or *considerate;* (TA;) *watchful, vigilant,* or *heedful;* (S, O, L, TA;) in affairs, and speech, and to avoid a slip, or fault; as though he were cautious, or careful, or fearful, of falling. (L, TA.) [See also 1, and 3.] [In the last of the senses explained above, it is also trans.: you say, تحفظ أَمْرَهُ *He was careful, mindful,* &c., *of his affair,* or *case:* see Bd in xxxiii. 52.] ___ تَحَفَّظْتُ الكتاب *I learned the book by heart, one part,* or *thing, after another.* (S, TA.) [See also حفظ القرآن, in the first paragraph.]

8 **احتفظ به**: see 1. ___ احتفظه لنفْسه, (K,) and احتفظ به لنفسه, (TA,) *He appropriated it, took it,* or *chose it, to,* or *for, himself.* (K, TA.) احتفظ [*He conceived,* or *became affected with, what is termed* حفْظَة, or حفيظَة;] *he became angered,* or *angry:* (S, K:) or *he became angered by evil,* or *foul, speech.* (K.)

10 **استحفظه**, (S, Kz, Sgh, Msb, K,) followed by إِيَّاه, (K,) or الشَّىْء, (Kz, Msb,) or مالًا, or سرًّا, (Sgh,) [but in the S, nothing follows it,] *He asked him to keep, preserve, guard,* or *take care of,* or *to preserve from perishing* or *becoming lost,* or *to be careful of,* or *mindful of,* or *attentive to,* (S, Sgh, Msb, K,) *it,* (S, K,) or *the thing,* (Msb,) or *property,* or *a secret:* (Sgh:) or *he placed the thing with him for him to keep it, preserve it, guard it,* or *take care of it,* &c.: (Kz:) or *he intrusted him with the thing; intrusted it to him;* or *gave it to him in trust,* or *as a deposite.* (Msb.) It

is said in the Kur [v. 48], بِمَا ٱسْتُحْفِظُوا مِنْ كِتَابِ ٱللّٰهِ, meaning *By that which they have been required to keep,* &c., *of the Book of God:* (Msb:) or *by that with which they have been intrusted, of the Book of God.* (Msb, TA.)

حِفْظٌ inf. n. of 1 [q. v.]. (S, Mgh, Msb.) ___ See also حَافِظٌ, last sentence but one.

حِفْظَةٌ : see حَفِيظَةٌ.

رَجُلٌ حُفَظَةٌ *A man of much* حِفْظٌ [app. meaning *retention in the mind,* or *memory:* see 1]. (Sgh.)

حَفِيظٌ : see حَافِظٌ, in seven places: ___ and see مَحْفُوظٌ.

حَفِيظَةٌ The *defence of those persons,* or *things, that are sacred,* or *inviolable,* or *that one is bound to respect* or *honour, and to defend;* a subst. from 3, in the first of the senses mentioned above: (K, TA:) pl. حَفَائِظُ. (TA.) Hence the saying, الحَفَائِظُ تُذْهِبُ الأَحْقَادَ, (TA,) or تَنْقُضُ الأَحْقَادَ, (S,) [*The acts of defending those whom one is bound to respect* or *honour, and to defend, put away,* or *annul, rancorous feelings;*] i. e., when thou seest thy relation, or kinsman, wronged, thou defendest him, though rancour be in thy heart. (S, TA.) ___ Also, and حِفْظَةٌ, *Indignation,* and *anger,* (S, K, TA,) *by reason of violence,* or *injury, done to something which one is bound to honour* or *respect, and to defend,* or *of wrong done to a relation,* or *kinsman, in one's neighbourhood,* or *of the breach of a covenant.* (TA.) It is said in a prov., المَقْدِرَةُ تُذْهِبُ الحَفِيظَةَ [*Power* to revenge *dispels anger,* or *indignation,* &c.]; meaning that it is incumbent to forgive when one has power [to revenge]. (A, TA.) *An amulet,* or *a charm, bearing an inscription, which is hung upon a child, to charm against the evil eye &c.* (TA.)

حَافِظٌ and حَفِيظٌ *Keeping, preserving, guarding,* or *taking care of,* a thing; or *a keeper,*

preserver, &c.: *keeping and tending,* or *pasturing and defending,* camels or the like; or *a keeper and tender* thereof: (K:) *keeping* a secret [and an oath]: (TA:) *keeping,* or *retaining,* the Kur-án [&c.] *in the mind,* or *memory; knowing* it, or *learning* it, *by heart:* (K:) *intrusted with a thing,* (K, TA,) *to keep it, preserve it, guard it,* or *take care of it:* (TA:) [*careful, mindful, attentive,* or *considerate:* (see 1:)] and the latter, *a keeper,* or *person mindful, of the ordinances prescribed by God:* (Bd and Jel in l. 31:) pl. of the former حَفَظَةٌ and حُفَّاظٌ: (Msb, K:) the latter pl. particularly applied to persons *endowed with a faculty of retaining in the mind what they have heard, and seldom forgetting what they learn by heart.* (TA.) You say, فُلَانٌ حَفِيظُنَا عَلَيْكُمْ i. e. حَافِظُنَا [*Such a one is our keeper over you*]. (TA.) It is said in the S that حَفِيظٌ is *syn. with* مُحَافِظٌ ; [but this seems to be a mistranscription for حَافِظٌ;] and hence (it is there added) the saying in the Kur [vi. 104, and xi. 88], وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ [*And I am not a defender,* or *a watcher,* or, as I rather think, *a keeper, over you*]. (TA.) You say also, رَجُلٌ حَافِظٌ لِدِينِهِ وَأَمَانَتِهِ وَيَمِينِهِ [*A man who is a keeper,* &c., *of his religion and his deposite and his oath*]; and حَفِيظٌ likewise: (Msb:) but حَافِظٌ لِيَمِينِهِ signifies also *who keeps his oath from being used,* or *uttered, on,* or *for, ordinary, mean,* or *vile, occasions,* or *purposes.* (Mgh.) And رَجُلٌ حَافِظُ

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العَيْنِ *A man whom sleep does not overcome:* (Lh, K:) because the eye guards the person when sleep does not overcome it. (TA.) الحَفِيظُ is also a name of God; meaning [*The Preserver of all things;*] *He from whose preservation nothing is excluded,* (K, * TA,) *not even a thing of the weight of a* ذَرَّة [q. v.], (TA,) *in the heavens, nor on the earth;* (K, TA;) *who preserves from oblivion, for,* or *against, his creatures and his servants, what they do of good or evil; who*

preserves the heavens and the earth by his power, and whom the preservation of both does not burden. (TA.) And الحَفَظَةُ is an appellation of *The recording angels, who write down the actions of the sons of Adam,* or *mankind;* (S, K;) as also الحَافِظُونَ. (K.) حَفِيظٌ is sometimes trans.; as in the saying, هُوَ حَفِيظٌ عِلْمَكَ وَعِلْمَ غَيْرِكَ [*He knows by heart thy science, and the science of others beside thee*]. (TA.) [القُوَّةُ الحَافِظَةُ, and simply الحَافِظَةُ, signify *The retentive faculty of the mind; retentiveness of mind;* or *memory;* as also الحِفْظُ, for ___.] حِفْظُ القَلْبِ حَافِظٌ also signifies *A distinct and direct road;* (En-Nadr, K, TA;) *not one that is apparent at one time and then ceases to be traceable.* (En-Nadr, TA.)

مُحْفَظَاتٌ *Things that anger a man, when he has his kinsman, or neighbour, slain.* (TA.) ___ And مُحْفَظَاتُ رَجُلٍ *A man's women and others whom he protects, and for whose defence he fights* [*when required to do so:* because they occasion his being angered when they are injured]. (TA.)

مَحْفُوظٌ *Kept, preserved, guarded,* or *taken care of, because of the high estimation in which it is held;* as also حَفِيظٌ. (TA.) It is said in the Kur [lxxxv. 21 and 22], بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِى لَوْحٍ مَحْفُوظٍ (TA) [*Nay, it is a glorious Kur-án,* written *upon a tablet preserved*] from the devils and from the alteration of anything thereof: (Jel:) or, accord. to one reading, مَحْفُوظٌ, this epithet being thus made to relate to the Kur-án. (TA.) ___ [Hence, as an epithet in which the quality of a subst. predominates, and then as a subst.,] *A young child;* in the dial. of Mekkeh; as a term of good omen: pl. مَحَافِيظُ. (TA.) ___ [Also *Kept,* or *retained, in the mind,* or *memory; known,* or *learned, by heart.* Hence the phrase,] عَرَضَ مَحْفُوظَاتِهِ عَلَى فُلَانٍ *He showed the things which he kept,* or *retained, in his mind,* or *memory,* or *which he knew,* or *had learned, by heart, to such a one.* (TA.)

مُحَافِظٌ : see حَافِظٌ.

حفل

1 **حَفَلَ** , aor. ـِ , inf. n. حَفْلٌ and حُفُولٌ and حَفِيلٌ, said of water, and of milk (K) in the udder (TA) [or breast], *It collected;* as also تَحَفَّلَ and احتفل . (K, TA. [In the CK, احتفله is erroneously put for احتفل.]) And حَفْلٌ signifies The *collecting of water,* i. e. *its becoming collected, in its* مَحْفَل, meaning its *place of collecting.* (TA.) ___ حَفَلَ الدَّمْعُ, (M, K,) inf. n. حَفْلٌ, (TA,) *The tears became copious.* (M, K, TA.) In some copies of the K, نثر is here erroneously put for كثر. (TA.) ___ حَفَلَ الوادى بالسَّيْلِ *The valley brought the torrent so as that it filled its sides;* as also احتفل : (K:) or the latter signifies *the valley became filled by the torrent:* (S:) or احتفل الوادى *the valley became full, and flowed.* (Msb.) ___ حَفَلَتِ السَّمَآءُ, (S, M, K,) inf. n. حَفْلٌ, (S,) *The sky rained vehemently:* (K:) or *the rain fell profusely.* (S, * M, TA.) ___ حَفَلَتْ, said of a woman, *She collected the milk in her breasts.* (TA.) And of camels, one says, (K in art. شكر) حَفَلَتْ مِنَ الرَّبِيعِ [*They abounded in milk,* or *had their udders full, from the herbage called* ربيع]. (S and K in that art. [See ___ حَفَلَ القَوْمُ.]) حَافَلَ, (S, Msb, K,) aor. ـِ , inf. n. حَفْلٌ; (Msb;) and احتفلوا ; (S, Msb, K;) *The people,* or *party, collected themselves together* (S, Msb, K) in a sitting-place: (Msb:) *they collected themselves together, aiding one another,* or *for one thing* or *affair;* syn. احتشدوا. (S.) And حَفَلُوا لَهُ *They combined for him,* [or *on his account,*] *and took pains,* or *exerted themselves, in treating him with courtesy and honour;* as also حَشَدُوا لَهُ. (Fr, L in art. حشد.) ___ See also 8. حَفَلَهُ: see 2. حَفَلْتُ بِفُلَانٍ *I managed,* or *conducted, the affair,* or *affairs, of such a one.* (Msb.) And احتفل بالأُمُور *He managed,* or *conducted, affairs,* or *the affairs, well.* (IDrd, K.) ___ حَفَلْتُ كَذَا, aor. ـِ , *I cared for, minded, heeded,* or *regarded, such a thing.* (S.) And ما حَفَلَهُ, and ما حَفَلَ بِهِ, aor.

, (M, K,) inf. n. حَفْلٌ; (TA;) and ما احتفل به [and لَهُ; so in the T and TA in art. ربأ]; *He did not care for, mind, heed,* or *regard, it,* or *him.* (M, K.) And لَا تَحْفَلْ به *Do not thou care for, mind,* &c., *it,* or *him.* (S.) And لَا تَحْفَلْ بأَمْرِه *Do not thou ask his affair, nor be disquieted thereby.* (Msb.) حَفَلَهُ, aor. , (S,) inf. n. حَفْلٌ, (TA,) *He,* or *it, made it,* or *rendered it, clear, unobscured, apparent, plainly apparent,* or *conspicuous;* (S, TA;) as, for instance, black hair the colour of a pearl, increasing [in appearance] its whiteness; (TA;) *exposed it to view; displayed it;* syn. جَلَاهُ [perhaps here signifying also *he polished it*]. (S, TA.)

2 **حفّلهُ** , (Mgh, * Msb, K,) inf. n. تَحْفِيلٌ; (TA;) and حَفَلَهُ , (K,) inf. n. حَفْلٌ; (TA;) *He collected it,* or *caused it to collect;* (Mgh, Msb, K;) namely, water, (K,) and milk (Mgh, Msb, K) in the udder (Mgh) of a ewe or she-goat, (Mgh, Msb,) or of a she-camel, or of a cow, in order to deceive the purchaser, that he might increase the price. (Mgh.) Hence one says, حفّل الشَّاةَ, (S, * Msb, K, *) or البَقَرَةَ, or النَّاقَةَ, (TA,) inf. n. as above, (S, K,) *He abstained from milking the ewe* or *she-goat,* (S, Msb, K, *) or *the cow,* or *the she-camel,* (TA,) *for some days, in order that the milk might collect in her udder, for sale,* (S, K, *) or *until the milk collected in her udder.* (Msb.) The Prophet forbade the doing this. (S.) *He adorned him,* or *it.* (K, * TA.)

5 **تحفّل** : see 1, first signification. ___ Also, said of a sitting-place, *It abounded with company; had many persons in it.* (ISd, K.) *He adorned himself;* (K;) as also احتفل . (TA.) And تَحَفَّلِى لزوجك *Adorn thyself that thou mayest be in favour with thy husband.* (TA.) And العروس تَحْتَفِلُ *The bride adorns herself.* (TA.) ___ *It was,* or *became, clear, unobscured, apparent, plainly apparent, conspicuous, exposed to view,* or *displayed;* (S;) as also احتفل : (S, K: *) each is quasi-pass. of حَفَلَهُ as explained in the last sentence of the first paragraph in this art.: (S:) the latter, said of a road, means *It was,* or *became, apparent.* (As, K.)

8 **احتفل** : see 1, in five places: and 5, in three places. احْتِفَالٌ also signifies The *exceeding the usual*, or *ordinary*, or *the just*, or *proper, bounds*, or *degree; acting egregiously*, or *immoderately*, or *extravagantly; striving*, or *labouring; exerting oneself*, or *one's power* or *efforts* or *endeavours* or *ability;* or *the like;* syn. مُبَالَغَةٌ; and so حَفِيلٌ [an inf. n. of حَفَلَ]. (M, K.) ___ And اِحْتَفَلَ, said of a horse, *He showed his rider that he had attained his utmost speed of running, and yet had some remaining power.* (AO, K.)

حَفْلٌ *A company* of men; as in the saying, عِنْدَهُ حَفْلٌ مِنَ النَّاسِ [*With him*, or *at his abode, is a company of men*]: originally an inf. n. (S.) ___ جَمْعٌ حَفْلٌ and حَفِيلٌ [which latter is also originally an inf. n. (see 1 and 8)] *A numerous company.* (K.) ذُوحَفْلٍ, (K,) and ذُو حَفْلَةٍ , (S, K,) and حَفِيلٌ , (K,) فِى أَمْرِهِ, (TA,) A man *who exerts himself*, or *his power* or *efforts* or *endeavours* or *ability*, or *who takes pains* or *extraordinary pains, in that which he sets about.* (S, K, TA.) And أَخَذَ لِلْأَمْرِ حَفْلَتَهُ *He strove*, or *laboured; exerted himself*, or *his power* or *efforts* or *endeavours* or *ability;* or *took pains* or *extraordinary pains; in the affair.* (Sgh, K.)

حِفْلٌ : see حُفَالَةٌ.

حَفْلَةٌ : see حَفْلٌ, in two places: and see also جَاؤُوا بِحَفِيلَتِهِمْ, below.

دَعَاهُمُ الحَفَلَى and الأَجْفَلَى dial. vars. of الجَفَلَى and الأَجْفَلَى, (M, K,) which are more common; meaning *He invited them with their company.* (M, TA. [See art. جفل.])

حُفَالٌ Milk *collected.* (IAar, K.) ___ *A great company.* (IAar, K.)

حَفُولٌ : see حَافِلٌ. ___ Also, applied to a woman, *Beautiful, goodly*, or *comely;* syn. جَمِيلَةٌ: (Ibn- 'Abbád, TA:) pl. حَفَائِلُ, or, as some say, حَوَافِلُ. (TA.)

حَفِيلٌ : see حَفْلٌ, in two places.

حُفَالَةٌ The *bad*, or *vile*, of anything: (As, S:) of wheat, *what comes forth and is thrown away;* [like حُثَالَةٌ;] (TA;) and حَفْلٌ [in like manner] signifies the حُثَالَةٌ of wheat: (AA, TA:) also, the former, *what is thin*, of the dregs of oil (K, TA) and perfume, (TA,) and of the froth of milk: (CK:) or it signifies also the *froth* of milk: (ISd, K, TA:) and the *worthless* of mankind; *those in* (As, S;) like حُثَالَةٌ; (As, S, K;) as in the saying هُوَ مِنْ حُفَالَتِهِمْ [*He is of the worthless of them*]. (As. S.)

جَاؤُوا بِحَفِيلَتِهِمْ *They came, all of them,* or *all together:* (M, K:) in the O, بِحَفْلَتِهِمْ . (TA.) ___ كَانَ حَفِيلَةُ مَا أَعْطَى دِرْهَمًا *The utmost amount that he gave was a dirhem.* (TA.)

حَافِلٌ A valley, and a small water-course (شُعْبَةٌ), *flowing with a copious torrent.* (S.) An udder *full of milk:* (S:) or *having much milk:* pl. حُفَّلٌ (K) and حَوَافِلُ also: (Har p. 131:) it has also the latter meaning applied to a ewe or she-goat; (K;) pl. حُفُلٌ: (TA:) and so have حَافِلَةٌ and حَفُولٌ applied to a she-camel. (K.) مَدَامِعُ حُفَّلٌ *Copious flowings of tears.* (TA.)

دَعَاهُمُ الأَحْفَلَى : see الحَفَلَى.

مَحْفِلٌ *A place of collecting of water.* (TA.) ___ *A place of assembling,* or *congregating,* (T, S, Msb, K,) of a people; (S, Msb;) as also مُحْتَفَلٌ : (S, K:) or *a place of assembling,* or *congregating, of many persons:* (El-Ámidee, MF:) or *a place in which is an assembly,* or *congregation:* (El-Munáwee, TA:) and *a sittingplace:* (T, TA:) pl. مَحَافِلُ. (Msb.) ___ [And The *elevated platform for the* مُبَلِّغُونَ *in a mosque;* also (in Egypt) called دَكَّةٌ, vulg. دَكَّة, it is surrounded by a low railing or parapet, and generally supported by small columns.]

مُحَفَّلَةٌ A ewe, or she-goat, *left unmilked* (S, Msb) *for some days, in order that the milk may*

collect in her udder, for sale, (S,) or *until the milk has collected in her udder:* (Msb:) or a ewe, or she-goat, or a she-camel, or a cow, *whose milk has been made to collect in the udder,* in order to deceive the purchaser, that he may increase the price: (Mgh:) originally مُحَفَّلٌ لَبَنُهَا. (Msb.)

مُحَافِلٌ *Contending for superiority in number &c.* (TA.) ___ هُوَ مُحَافِظٌ عَلَى حَسَبِهِ مُحَافِلٌ *He is one who preserves his nobility,* or *honourableness.* (Az, K.)

مُحْتَفَلٌ : see مَحْفِلٌ. ___ Also The *most fleshy part* of the flesh of the thigh and shank. (TA.) ___ And The *main part* of an affair: (TA:) [and likewise of a place, or tract, or region; for] مُحْتَفَلُ البَيْدَآءِ signifies *the main part of the desert;* syn. مُعْظَمُهَا and مُتَجَمَّعُهَا. (TA in art. جمع.)

حفن

1 **حَفَنَهُ** , (S,) aor. ـُ , (PS, TK,) [or ـِ , as in a phrase following,] inf. n. حَفْنٌ, (M, K,) *He took it* (a thing) *with the palms of his two hands and with the fingers put together* [*so as to make the two hands like a bowl*]: (M, K:) or *he scooped it up,* or *out,* (جرفه,) *with both his hands:* (S, K:) said only of what is dry, as flour, and sand, and the like. (S.) ___ حَفَنَ القَوْمَ *He gave to every one of the party a* حَفْنَة. (TA.) ___ حَفَنَ لَهُ, (Msb,) or حَفَنَ لَهُ حَفْنَةً, (S,) aor. ـِ , (Msb,) inf. n. حَفْنٌ, (Msb, K,) *He gave to him a small quantity.* (S, K.) ___ حَفَنَ المَآءَ عَلَى رَأْسِهِ *He threw the water upon his head with his two hands* [*put together so as to be like a bowl*]. (IAar, TA.)

8 **احتفنهُ** (S, K) لِنَفْسِهِ (S) *He took it* (a thing) *for himself.* (S, K.) ___ احتفن مِنْهُ *He took much of it.* (A, TA.) ___ احتفن الشَّجَرَ *He pulled up the trees from the ground.* (K.) And احتفن الرَّجُلَ *He uprooted the man:* (Az, S:) [or] احتفنه signifies *he put his hands,* or *arms, beneath his knees, and took him* [*by that part,* i. e.] *by the inner side of the knee, and then carried him,* or *carried him off* or *away.* (K, TA.)

حَفَنٌ The *act of turning the feet as though one were throwing the dust* (كَأَنَّهُ يَحْثُو) *with them, when walking.* (K.)

حَفْنَةٌ , (S, Mgh, Msb, TA, and so, accord. to the TA, in the K,) or حُفْنَةٌ , (so in copies of the K,) [but the former is that which is commonly known,] *A handful:* (Mgh, K:) or the *quantity that fills the two hands* [*when they are put together so as to be like a bowl*]; (S, Msb;) of wheat [or the like]: (S:) pl. حَفَنَاتٌ. (S, Msb.) Hence, (in the saying of Aboo-Bekr, TA,) إِنَّمَا نَحْنُ حَفْنَةٌ مِنْ حَفَنَاتِ ٱللّٰهِ, (S, TA,) i. e., *We shall be but little,* on the day of

resurrection, *like a* حفنة, in the estimation *of God;* (TA;) meaning we shall be but a small thing in comparison with the dominion and the mercy of God. (S, TA.) ___ Also The *hand* (كَفّ) itself. (Har p. 296.) ___ See also what next follows.

حُفْنَةٌ *A hollow, cavity, trench,* or *the like, dug,* or *excavated, in the ground,* (S, K, TA,) *wherever it be;* or *excavated by a torrent in rugged ground, in the channel of the water:* (TA:) and *a* [*hollow,* or *cavity, in the ground, such as is termed*] نُقْرَة, (ISk, K,) *having in it water, and in its bottom pebbles and earth;* (ISk, TA;) as also حَفْنَةٌ : (K:) *a well,* or *pit:* (KL:) pl. of the former حُفَرٌ; (S, K;) which is explained by Sh as meaning *small round hollows* or *cavities, in which rain-water stagnates, excavated by the water, in the form of pools.* (TA.) ___ See also حَفْنَةٌ.

حَفَّانٌ , n. un. with ة, belongs to art. حف, q. v. (S, K.)

مِحْفَنٌ , applied to a man, (TA,) *i. q.* كَثِيرُ الحَفْنِ [i. e. One *who takes much with the palms of his two hands and with the fingers put together:* or *who scoops up,* or *out, much, with both his hands:* see 1, first sentence]. (ISd, K.)

حفو

1 حَفِىَ, (S, Mgh, Msb,) aor. ـَـَ, (S, Msb,) inf. n. حَفَآءٌ, (ISk, Zj, IB, Mgh, Msb,) like سَلَامٌ, (Msb,) with fet-h, not حِفَآءٌ, as in the S, (IB,) [for] this latter is a simple subst., (Msb,) *He walked barefoot, without sandal and without boot;* (ISk, Zj, S, IB, Mgh, Msb;) as also احتفى : (K:) [but Mtr says,] this latter, occurring in the sense of the former in a trad. of 'Omar, I have not found [elsewhere]. (Mgh.) And حَفِىَ مِنْ نَعْلَيْهِ and خُفَّيْهِ, inf. n. حَفْوَةٌ and حَفْيَةٌ and حَفَايَةٌ, [or all these are simple substs., *He was,* or *became, bare of his sandals* and *his boot.*] (TA.) ___ And حَفِىَ, inf. n. حَفًا, (S, Mgh, Msb, K, &c.,) *His foot,* i. e. a man's, (S, Msb, K,) and a camel's, (K,) or *his solid hoof,* (S, Ham p. 476,) or this also, (K,) *was,* or *became, attenuated* [*in the sole*], (S, Msb, K,) or *chafed, abraded,* or *worn,* (Ham ubi suprà, and PS,) by much walking or treading or travel: (S, Msb, Ham:) or *it* (the foot of a man [and the hoof of a horse or the like]) *became attenuated* [&c.] *by much walking* or *treading* or *travel:* (Mgh:) and حَفِىَ said of a horse, *his hoof became abraded,* or *grazed.* (S.) حَفِىَ بِهِ, inf. n. حَفَاوَةٌ (S, Mgh, K) and حِفَاوَةٌ and حِفَايَةٌ and تِحْفَايَةٌ, (K, TA,) with kesr; (TA; [in the CK تَحْفَايَةٌ; both extr.;]) and تَحَفَّى بِهِ, (S, K,) and احتفى بِهِ; (K;) *He showed him much honour,* (S, Mgh, K,) *and kindness,* or *goodness and affection and gentleness, and regard for his circumstances;* (S;) *regarded him,* or *behaved towards him, with affection,* or *benevolence and solicitude;* (Mgh;) *and manifested joy,* or *pleasure;* (K;) and *asked,* or *inquired, much respecting his state,* or *condition;* (S, K;) and *was careful,* or *solicitous, respecting his case:* (S:) or حَفِىَ عَنْهُ signifies *he asked,* or *inquired, much respecting him:* (Har p. 284:) and احفى *he exceeded the usual bounds in making much inquiry respecting another, and in carefulness,* or *solicitude, respecting his case:* (Har p. 348:) and تَحَفٍّ signifies the *speaking and meeting in a good,* or

pleasing, manner; and *exceeding the usual bounds in returning a salutation,* and *in asking,* or *inquiring:* accord. to Zj, حَفَبَه, inf. n. حَفْوَةٌ, means *he acted towards him with kindness,* or *goodness and affection and gentleness, and regard for his circumstances:* accord. to As, حَفِىَ بِه, aor. ـَـ , inf. n. حَفَاوَةٌ, *he employed himself in the accomplishment of that which he needed,* or *required, and made his abode pleasant:* (TA:) and حَفَاوَةٌ signifies also the *being importunate, pressing, urgent,* or *persevering,* (K, TA,) *in asking.* (TA.) Hence the prov., مَأْرُبَةٌ لَا حَفَاوَةٌ [or مَأْرَبَةٌ, and مَأْرَبٌ, explained in art. ارب]. (S, K.) ___ حَفِيتُ إِلَيْهِ بِالوَصِيَّةِ, or حَفَيْتُ, (accord. to different copies of the S,) *I exceeded the usual bounds to him in the injunction,* or *charge:* mentioned by A'Obeyd: (S:) and تَحَفَّى اليه *he exceeded the usual bounds to him in the injunction,* or *charge.* (TA.) حَفَا بِه, (K,) and حَفَاهُ, (TA,) inf. n. حَفْوٌ, *He* (God) *honoured him.* (K, TA.) ___ And حَفَاهُ *He* (a man) *gave to him.* (K.) ___ And *He denied him,* or *refused him,* or *refused to give him;* (IAar, K;) inf. n. حَفْوٌ. (IAar.) Thus it bears two contr. significations. (K.) You say, أَتَانِى فَحَفَوْتُهُ *He came to me and I denied him,* &c. (IAar.) And حَفَوْتُهُ مِنْ كُلِّ خَيْرٍ, aor. ـُـ , inf. n. حَفْوٌ, *I debarred him from,* or *prevented him from obtaining, all good.* (As, S.) حَفَا شَارِبَهُ: see 4.

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3 **حافاه** , (inf. n. مُحَافَاةٌ, TA,) *He disputed with him in words;* or *did so vehemently,* or *obstinately.* (AZ, S, K. *)

4 **احفى** , said of a man, *His beast became attenuated,* or *chafed,* or *abraded, in* [*the sole of*]

the hoof. (S.) احفاهُ *He* (God) *caused him to be barefooted, without sandals* or *boots:* and hence احفى also signifies *he made* his feet *bare of the sandals* or *boots.* (TA.) ___ *He made his foot,* i. e. a man's, and *his hoof,* i. e. a horse's or the like, *to become attenuated,* [or *chafed,* or *worn, in the sole,*] by much walking or treading or travel. (S.) *He repeated it;* namely, a question. (K.) ___ *He importuned, pressed,* or *urged, him, and harassed,* or *molested, him in so doing:* (Lth, K:) or *he asked him, and pressed him much in seeking* or *demanding:* (TA:) *he importuned him* in asking or questioning: (Msb:) *he harassed,* or *wearied, him, and went to the utmost length in asking him,* or *questioning him.* (TA.) See also 1. إِحْفَآءٌ signifies also The *going to the utmost length in disputing.* (S, TA.) It is in asking respecting a thing, and in seeking or demanding, and in seeking or demanding from another: you say, احفى فى المسْأَلَة, [&c.,] and تحفّى فيها, *He exceeded the usual bounds in the question,* or *in asking.* (Ham p. 80) ___ And hence, (Ham p. 80,) احفى شَارِبَهُ *He clipped his mustache to the utmost degree;* (S, Ham;) *clipped it closely:* (S:) or *he clipped it much;* (Mgh, Msb, K;) as also حَفَاهُ . (K.) ___ احفى فَمَهُ *He examined to the utmost his* [app. a horse's] *teeth.* (TA.) ___ أَحْفَيْتُهُ *I incited,* or *urged, him to inquire respecting,* or *to investigate, the news,* or *information,* (K, TA,) *to the utmost.* (TA.) أَحْفَيْتُ به *i. q.* أَزْرَيْتُ [*I despised him;* or *I brought against him the imputation of a fault,* or *the like, desiring to involve him in confusion thereby;* &c.]. (K.)

5 **تحفّى**, inf. n. تَحَفٍّ: see 1, in three places: and see also 4. ___ Also *i. q.* اجْتَهَدَ [*He strove,* or *laboured,* &c., فى أَمْرٍ *in an affair*]. (K.) ___ And *i. q.* اهْتَبَلَ [app. as meaning *He practised artifice,* or *the like*]. (K.)

6 **تَحَافَيْنَا إِلَى السُّلْطَانِ** *Each of us preferred a complaint against the other to the Sultán,* (K, TA,) *and he referred our case to the judge* (الحَافِى, i. e. القَاضِى). (TA.)

8 **احتفى**: see 1, first sentence. And احتفى به: see 1. احتفى also signifies *He pulled up* herbs, or leguminous plants, *from the ground* (T, Mgh, K) *with the ends of his fingers, because of their shortness and paucity;* (T, Mgh;) as also احتفأَ, (T, Mgh, K,) accord. to one reading of a trad. in which it occurs; and اجتفأ, accord. to another reading of the same; but both these are disallowed by Aboo-Sa'eed. (T, Mgh.) ___ *He uprooted,* or *extirpated,* anything. (Aboo-Sa'eed, T.) ___ احتفى القوم المرعى *The people,* or *party, fed their animals upon the pasturage and left not aught of its herbage:* the subst. [denoting the *act of doing this*] is حفوة [app. حفوة]. (TA.)

10 **استحفى** *He asked,* or *inquired after, news,* or *tidings,* (A, K,) *exceeding the usual bounds in doing so.* (A.)

حفًا: see حفوة.

حف, applied to a man, (S, Mgh, Msb, K,) and a camel, (K,) and a horse or the like, (Zj, S, K, Ham p. 476,) *Having his foot,* (S, Mgh, Msb, K,) or *hoof,* (Zj, S, K, Ham,) *attenuated* [*in the sole*], (Zj, S, Mgh, Msb, K,) or *chafed, abraded,* or *worn,* (Ham, PS,) by much walking or treading or travel; (S, Mgh, Msb, Ham;) as also حاف. (K.)

حفوة: see 8.

حفوة: see what next follows.

حفوة (S, K) and حفوة (K) and حفية and حفاية, (S, K,) all simple substs., (K,) [but all except the second mentioned in one place in the TA as inf. ns.,] and حفآؤ, (S, Msb,) a simple subst., differing from the inf. n., which is حفآء, (Msb,) The *state of being barefoot, without sandal and without boot:* (S, Msb:) or the *state of having the foot,* or *hoof, attenuated* [*in the sole,* or *chafed, abraded,* or *worn,* by much walking or treading or travel]: (K:) [but it seems that this is a mistake, and that] the word denoting the latter meaning is حفًا [an inf. n.: see 1]. (ISk, Zj, S,

Mgh, Msb.)

حفية : see حفوة.

حفآء : see حفوة.

حفىٌّ *Showing much honour,* (Mgh, K,) *and manifesting joy* or *pleasure* [*at meeting another*]; as also حاف ; (K;) *and behaving with affection,* or *benevolence and solicitude;* (Mgh;) *showing kindness,* or *goodness and affection and gentleness, and regard for the circumstances of another:* (Lth, TA:) and *asking,* or *inquiring, much respecting another's state,* or *condition;* as also حافٍ : (K:) *going to the utmost length in asking,* or *inquiring:* (S:) and [hence, perhaps,] *knowing in the utmost degree:* (S, K:) and *importunate, pressing,* or *urgent, in asking,* or *inquiring:* (K:) pl. حُفَآءُ. (Fr, K.) You say, هُوَ حفىٌّ به *He is one who behaves with affection,* or *benevolence and solicitude, to him; who shows him much honour* [&c.]. (Mgh.) إِنَّهُ كَانَ بِى حَفِيًّا, in the Kur [xix. 48], means *Verily He is gracious* [*to me*]: (Zj:) or *knowing* [*with respect to me*] *and gracious* [*to me*], *answering my prayer when I pray to him:* (Fr:) or *mindful, regardful,* or *considerate, of me.* (TA.)

حفاية : see حفوة.

حافٍ *Walking barefoot, without sandal and without boot:* (ISk, Zj, S, Mgh, Msb:) pl. حُفَاةٌ. (Mgh, Msb.) ___ See also حفٍ. And see حفىٌّ, in two places. Also *A judge;* syn. قاضٍ. (K.)

حفى

حفو See **حفى**

حق

1 حَقَّ, aor. ـِ (S, Msb, K, &c.) and ـُ, (IDrd, Msb, K,) [the latter irregular,] inf. n. حَقَّةٌ (K, TA) and حَقٌّ (IDrd, TA) and حُقُوقٌ, (TA,) *i. q.* صَارَ حَقًّا [i. e., accord. to the primary meaning of حَقٌّ, as explained below, on the authority of Er-Rághib, *It was,* or *became, suitable to the requirements of wisdom, justice, right* or *rightness, truth,* or *reality* or *fact;* or *to the exigencies of the case*]: (TA:) *it was,* or *became, just, proper, right, correct,* or *true; authentic, genuine, sound, valid, substantial,* or *real; established,* or *confirmed, as a truth* or *fact:* and *necessitated, necessary, requisite,* or *unavoidable; binding, obligatory, incumbent,* or *due:* syn. وَجَبَ; (T, S, Msb, K, &c.;) and ثَبَتَ: (Msb, TA:) *it was,* or *became, a manifest and an indubitable fact* or *event;* as explained by IDrd in the Jm; (TA;) *it happened, betided,* or *befell, surely, without doubt* or *uncertainty.* (K.) It is said in the Kur xxxvi. 6, لَقَدْ حَقَّ القَوْلُ عَلَى أَكْثَرِهِمْ, i. e. *The saying,* I will assuredly fill Hell with genii and men together, [Kur xi. 120 and xxxii. 13,] (Bd,) or *the sentence* of punishment, (Jel,) *hath become necessitated* [*as suitable to the requirements of justice,* or *as being just* or *right,*] *to take effect upon the greater number of them;* syn. وَجَبَ, (Jel, TA,) and ثَبَتَ. (TA.) And this, namely, ثَبَتَ, is the meaning of the verb in the phrase, حَقَّ عَلَيْكَ القَضَآءُ [*The sentence was,* or, emphatically, *is, necessitated as suitable to the requirements of justice to take effect upon thee;* or *it was,* or *is, necessary, just,* or *right, that the sentence should take effect upon thee*]. (TA.) [In like manner,] one says, يَحِقُّ عَلَيْكَ أَنْ تَفْعَلَ كَذَا *It is necessary for thee* [*as suitable to the requirements of wisdom* or *justice* or *the like*], or *incumbent on thee,* or *just* or *proper* or *right for thee, that thou shouldst do such a thing.* (TA.) [Thus one

says,] الحَقِيقَةُ مَا يَحِقُّ عَلَيْكَ أَنْ تَحْمِيَهُ [*The* حقيقة *is that which it is necessary for thee* &c., or *that which it behooveth thee, that thou shouldst defend it,* or *protect it*]. (S, * K.) Accord. to Sh, the Arabs said, حَقَّ عَلَىَّ أَنْ أَفْعَلَ ذٰلِكَ and حُقَّ: but accord. to Fr, when you say حَقَّ, you say عَلَيْكَ; and when you say حُقَّ, you say لَكَ. (TA.) [Accordingly] one says, حُقَّ لَكَ أَنْ تَفْعَلَ ذَا and حُقِقْتَ أَنْ تَفْعَلَهُ: both mean the same: (Ks, S, K:) [i. e., each has one, or the other, or both, of the meanings next following:] or the former means *It was,* or, emphatically, *is, rendered* حقّ [or *suitable to the requirements of wisdom* or *justice* &c.] *for thee,* or *necessary for thee,* or *incumbent on thee,* or *just* or *proper* or *right for thee,* [or *it behooved* or *behooves thee,*] *that thou shouldst do,* or *to do, this,* or *that:* and [the latter, or] حُقِقْتَ بِأَنْ تَفْعَلَ, *Thou wast,* or, emphatically, *art, rendered* حقيق [or *adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy,*] *that thou shouldst do,* or *to do, this,* or *that*]: (A, TA:) and in like manner, حُقَّتْ signifies in the Kur lxxxiv. 2 and 5: (Bd, Jel: *) or حُقِقْتَ بِأَنْ تَفْعَلَ may mean *thou wast,* or *art, known by the testimony of thy circumstances to be* حقيق &c. (A, TA.) And مَا كَانَ يَحُقُّكَ أَنْ تَفْعَلَهُ

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[virtually] means the same as مَا حُقَّ لَكَ [best rendered in this case *It did not behoove thee to do it*]. (TA.) One says also, حَقَّ أَنْ تَفْعَلَ [*It was,* or, emphatically, *is, necessary* &c. *that thou shouldst do* or *to do* such a thing]: but they did not say, حُقِقْتَ أَنْ تَفْعَلَ. (Fr, TA.) ___ But حَقَّ عَلَىَّ أَنْ تَفْعَلَ كَذَا means *Thy doing so distressed,* or *hath distressed,* or *afflicted, me;* or, emphatically, *distresses,* or *afflicts, me;* like عَزَّ عَلَىَّ. (S and K and TA in art. عز.) And in like manner, حَقَّ أَنَّكَ ذَاهِبٌ [or حَقَّ مَا أَنَّكَ ذَاهِبٌ] means عَزَّ مَا أَنَّكَ ذَاهِبٌ [*It is distressing to me that thou art going away*]. (TA in art. عز.) And لَحَقَّ مَا is used in the same manner as لَعَزَّ مَا, q. v. (A and TA in art. عز.) You say also, حَقَّتِ الحَاجَةُ *Want befell,* or *betided,* or

happened, and was severe, or *distressing:* (Msb, TA:) [which is said to be] from the phrase, حَقَّتِ القِيَامَةُ, aor. ـُ, *The resurrection included,* or *shall include, within its sphere* [*all*] *the created beings.* (Msb.) حَقَّتْ, aor. ـِ, (K,) inf. n. حَقَّةٌ (S, * Msb, K,) and حَقٌّ, (K,) or, accord. to ISd, it should rather be حَقَاقَةٌ and حُقُوقَةٌ, because حَقَّةٌ is used as an epithet, [as will be seen below,] and the inf. n. in a case like this, by rule, should differ from the epithet, (TA,) *She* (a camel) *became a* حِقّ, or حِقَّة; i. e., *entered the fourth year:* (K:) and أَحَقَّ, inf. n. إِحْقَاقٌ, *he* (a camel) *became a* حِقّ: because, so they say, he is then fit to be laden: (Msb:) and احقّت *she* (a young camel) *completed three years;* (Aboo-Málik, K;) *became a* حِقَّة; (Ibn-'Abbád, K;) like حَقَّتْ. (TA.) You say, هُوَ حَقٌّ بَيِّنُ الحَقَّة [*He is a* حِقّ, *bearing evidence of being such*]: (S:) and هِىَ حَقٌّ (K) and حَقَّةٌ (Msb, K) بَيِّنَةُ الحَقَّة [*she is a* حِقّ or حِقّة, *bearing evidence* &c.]: (Msb:) [a phrase] to which a parallel is scarcely known, (Msb,) or to which there is no parallel (K) except أَسَدٌ بَيِّنُ الأَسَد [a lion bearing evidence of being like a lion in boldness]. (TA.) ___ حَقٌّ [as inf. n. of حَقَّتْ] also signifies A she-camel's *overpassing the days* [*corresponding to those*] *in which she was covered* [*in the preceding year*]: (K:) or her *completing* [*the time of*] *her pregnancy;* as also اسْتِحْقَاقٌ. (TA.) ___ And حَقَّتْ and احقّت and استحقّت *She* (a camel) *became fat.* (TA. [See also 8, last signification.]) حَقَّهُ, (K,) aor. ـُ, inf. n. حَقٌّ, (TA,) *He,* or *it, rendered it* [*suitable to the requirements of wisdom, justice, rightness, truth,* or *reality* or *fact;* or *to the exigencies of the case;* (see the first of the significations in this art.;) or] *necessary, requisite,* or *unavoidable; binding, obligatory, incumbent,* or *due;* or *just, proper,* or *right;* syn. أَوْجَبَهُ; (K;) [whence حُقَّ لَكَ أَنْ تَفْعَلَ ذَا, explained above;] as also حَقَّقَهُ (K) and احقّهُ; (S, K;) which last some explain by صَيَّرَهُ حَقًّا [meaning as above; or *he rendered it true;*] or صيّره حقًّا لَا شَكَّ فيه [*he rendered it true, so that there was no doubt respecting it*]; as also حَقَّهُ, inf. n. حَقٌّ: and حَقَّهُ signifies also *he established it so that it became true and undoubted in his estimation:* (TA:) or حَقَّهُ signifies, (S, Msb,) or signifies also, (K,) *he assured,* or *certified, himself of it;*

he ascertained it; he was, or *became, sure,* or *certain, of it;* (A 'Obeyd, S, Msb, * K; *) and so تحقّقه (A 'Obeyd, S, K) and احقّه : (S, Msb: *) or *he pronounced it,* or *held* or *believed it, to be established as a necessary truth* or *fact;* as also احقّه : and حقّقه has a similar, but intensive, signification: (Msb:) or احقّه signifies *he established it as true;* or *he judged,* or *decided, it to be so:* (TA: [*contr. of* أَبْطَلَهُ: see an ex., from the Kur viii., voce أَبْطَلَ:]) and حقّقه , inf. n. تَحْقِيقٌ, signifies صَدَّقَهُ [as meaning *he verified it,* or *proved it to be true* or *veritable;* or *he found it to be true* or *veritable;* both of which significations are of very frequent occurrence]; (S, K;) as also حَقَّهُ, inf. n. حَقٌّ: and accord. to IDrd, حقّقه signifies [also] صَدَّقَ قَائِلَهُ [*he proved,* or *found,* or *pronounced, the sayer of it to be ture*]: and حقّق is also said to signify *he said, This thing is the truth;* like صَدَّقَ. (TA.) You say, حَقَقْتُ عَلَيْهِ القَضَآءَ, aor. , inf. n. حَقٌّ, *I necessitated the sentence* [*as suitable to the requirements of justice*] *to take effect upon him;* or *necessitated* [*as suitable* &c.] *the taking effect of the sentence upon him;* syn. أَوْجَبْتُهُ; as also أَحْقَقْتُهُ , inf. n. إِحْقَاقٌ. (TA.) And أُحِقَّ عَلَيْكَ القَضَآءُ *The sentence was,* or, emphatically, *is, necessitated* [*as suitable to the requirements of justice*] *to take effect upon thee;* syn. أُثْبِتَ. (TA.) And حَقَقْتُ حَذَرَهُ, (S, K,) or حَذْرَهُ, (so in one copy of the S,) aor. and inf. n. as above, (S,) [*I rendered his caution,* or *fear, necessary;* or *justified it;* meaning] *I did that of which he was cautious,* or *that which he feared;* (S, K;) as also أَحْقَقْتُ حذره: (S:) or, accord. to Az, the latter only is right. (TA.) And حَقَقْتُ ظَنَّهُ; (Ks, TA;) and حَقَّقْتُهُ , (Ks, S, TA,) inf. n. تَحْقِيقٌ: (S:) both signify the same; (Ks, TA;) i. e. صَدَّقْتُ; (S;) which means *I found his opinion to be true;* (Ksh and Bd and Jel, in xxxiv. 19;) or *proved it to be true:* (Ksh, ibid.:) and so قَوْلَهُ *his saying:* (S:) and تَحْقِيقٌ signifies [also] the *strengthening,* or *confirming,* a saying; or *making* it *strong,* or *firm.* (KL.) And أَنَا أَحَقُّ لَكُمْ هٰذَا الخَبَرَ *I will know,* or *ascertain, the truth,* or *real nature, of this piece of news* or *information, for you.* (TA.) And أَظُنُّهُ وَ لَا أَحُقُّهُ [*I think it, but I do not know the truth of*

it, or *am not certain of it*]. (T in art. إِيَّا; &c.) And حَقَقْتُ العُقْدَةَ, [written in the TA without any syll. signs, so that it may be either thus or حَقَّقْتُهُ ; but it is most probably the former, as the quasi-pass. is not تحقّقت, but انحقّت: it signifies lit. *I made the knot right,* or *sure;* meaning] *I tied,* or *made fast,* or *tightened, the knot;* (Ibn-'Abbád, TA;) or *I tied,* or *tightened, firmly the knot.* (A, TA.) ___ [*He,* or *it, rendered him* حَقِيق, i. e. *adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper,* or *worthy,* to do a thing &c.; whence حُقِقْتَ أَنْ تَفْعَلَهُ, or بِأَنْ تَفْعَلَ, explained above. ___ *It was necessary for him,* or *incumbent on him,* or *just* or *proper* or *right for him,* or *it behooved him,* to do a thing &c.; whence مَا كَانَ يَحُقُّكَ أَنْ تَفْعَلَهُ, explained above.] ___ Also, (S, K,) aor. ـُ , (K,) inf. n. حَقٌّ, (TA,) *He overcame him in disputing,* or *contending, for a right,* or *due;* (S, K, * TA;) and so احقّه , (K,) inf. n. إِحْقَاقٌ, mentioned by Az on the authority of Ks, but, he adds, disallowed by A 'Obeyd. (TA.) See 3. ___ Also *He* (a man) *came to him,* namely, another man; (A 'Obeyd, S, K;) and so احقّه . (A 'Obeyd, S.) [Hence, app.,] حَقَّتْنِى الشَّمْسُ *The sun reached me.* (TA.) And لَا يَحُقُّ مَا فِى هٰذَا الوِعَآءِ رِطْلًا [app. يَحُقُّ] *What is in this receptacle* [*does not reach,* or *amount, to a pound;* i. e.,] *does not weigh a pound.* (TA.) حَقَّ الطَّرِيقَ, (K,) aor. ـُ , (TA,) inf. n. حَقٌّ, (TK,) *He went upon the* حَاقّ *of the road;* (K;) i. e. *the middle of it:* the doing of which is forbidden, in a trad., to women. (TA.) And حَقَّ فُلَانًا, (K,) aor. and inf. n. as above, (TA,) *He beat,* or *struck, such a one in,* or *upon, the* حَاقّ *of his head;* (K;) i. e. *the middle of it:* (TA:) or *in,* or *upon, the* حُقّ *of his* كَتِف ; i. e. *the small hollow upon the head of his shoulder-blade:* (K:) or, as some say, *the head of the upper arm, in which is the* وَابِلَة. (TA.)

2 **حقّقه** , inf. n. تَحْقِيقٌ: see حَقَّهُ, above, in six places. [Hence تَحْقِيقُ الهَمْزَةِ *The uttering of the hemzeh with its ture,* or *proper, sound;* opposed to تَخْفِيفُهَا. Hence also] صَبَغْتُ الثَّوْبَ صَبْغًا تَحْقِيقًا *I dyed the garment,* or *piece of cloth, with a saturating dyeing.* (TA.) And تَحْقِيقٌ signifies also The

weaving a garment, or piece of cloth, *strongly*, or *firmly*. (KL.) حقّق فى أَمْره *He was serious*, or *in earnest, in his affair; contr. of* هَزَلَ. (L in art. جد.)

3 **حاقّه**, (S, K,) inf. n. حِقَاقٌ and مُحَاقَّةٌ, (TA,) *He disputed, litigated*, or *contended, with him*, (S, K,) *each of them laying claim to a right*, or *due:* (S, TA:) the verb is mostly used in the third person. (TA.) You say, حَاقَّنِى و لَمْ يُحَاقَّنِى فيه أَحَدٌ [*He disputed*, &c., *with me, and no one had disputed*, &c., *with me respecting it*]. (TA.) [But] you say also, حَاقَقْتُهُ فَحَقَقْتُهُ *I disputed, litigated*, or *contended, with him for a right*, or *due, and I overcame him in doing so*. (TA.) And إِنَّهُ لَنَزِقُ الحِقَاقِ *Verily he is one who disputes*, or *litigates*, or *contends, respecting small things*. (S, K, TA.) And مَا لَهُ فيه حَقٌّ و لَا حِقَاقٌ, i. e. [*He has no right*, or *due*, to exact, *in respect of him*, or *it, nor any* cause of] *disputing*, or *litigating*, or *contending*. (S.) And it is said respecting women, (K,) in a trad. of 'Alee, (TA,) إِذَا بَلَغْنَ نَصَّ الحِقَاقِ فَالعَصَبَةُ أَوْلَى, or الحَقَائِق: (K:) accord. to some, الحقاق here means the same as المحاقَّة: accord. to others, it properly signifies the camels thus called: and so الحقائق;

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this [likewise] being a pl. of حِقَّةٌ; or it is pl. of حَقِيقَةٌ. (TA. [See art. نص; in which this trad. is more fully, but somewhat differently, cited; and fully explained.]) [Also, app., *He acted seriously*, or *in earnest, with him* in an affair: see 3 in art. جد: and see also 2 above, last signification.]

4 **احقّ**, [inf. n. إِحْقَاقٌ,] *He spoke truth; said what was true:* [very common in this sense; *contr. of* أَبْطَلَ:] or *he revealed*, or *manifested*, or *showed, a truth*, or *a right* or *due:* or *he laid claim to a right*, (or *to a thing*, TA) *and it was*, or *became, due to him*. (Msb.) See also حَقَّ, as an intrans. verb, in three places; relating to camels. ___ احقّ القَوْمُ *The people's cattle became fat*. (TA.) And

احقّ القَوْمُ مِنَ الرَّبِيعِ *The people's cattle became fat by means of the* [*herbage called*] ربيع. (AHn, * ISd, TA.) As a trans. verb: see حَقَّهُ, in nine places. You say also, أَحْقَقْتُ الأَمْرَ, inf. n. as above, *I did, performed,* or *executed, the affair in a firm, solid, sound,* or *good, manner;* or *put it into a firm, solid, sound,* or *good, state.* (TA.) ___ رَمَى فَأَحَقَّ الرَّمِيَّةَ *He cast,* or *shot, and killed on the spot the animal at which he cast,* or *shot.* (Ibn-'Abbád, Z, K, * TA.) ___ أَحَقَّتْ إِبِلُنَا رَبِيعًا and استحقّت ربيعا *Our camels found* [*herbage such as is termed*] ربيع *full-grown, and pastured upon it.* (TA.)

5 **تحقّق** [*It was,* or *became,* or *proved to be, a truth, a reality,* or *a fact.*] [Hence,] تحقّق عِنْدَهُ الخَبَرُ *The information was,* or *proved, true, right, correct,* or *valid, in his estimation.* (S, K. *) تحقّقه: see حَقَّهُ.

6 **تَحَاقَّ** is syn. with تَخَاصَمَ; and احْتَقَاقٌ , with اخْتِصَامٌ; [The *disputing, litigating,* or *contending, together;*] (S, K;) [for] تَخَاصَمُوا and اخْتَصَمُوا signify the same; (K in art. خصم;) [or rather] the meaning of [تحاقّ and] احتقاق is [the *disputing,* &c., *together for a right,* or *due;*] *each one's,* or *every one's, saying,* The *right is mine,* and *with me;* or *demanding his right,* or *due.* (TA.) One says, تَحَاقُّوا [*They disputed,* &c., *together for a right,* or *due*]. (TK.) And احْتَقَّا *They two disputed,* &c., (K, TA,) *each of them demanding his right,* or *due.* (TA.) And احتقّ فُلَانٌ وَ فُلَانٌ [*Such a one and such a one disputed,* &c., *together for a right,* or *due*]. (S.) One does not say of a single person [تحاقّ nor] احتقّ ; like as one does not say of one only [تخاصم nor] اختصم. (S.)

7 **انْحَقَّتِ العُقْدَةُ** *The knot became tied,* or *made fast,* or *tightened.* (Ibn-' Abbád, K, TA.)

8 **إِحْتَقَقَ** see 6, throughout. احْتَقَّتْ بِهِ الطَّعْنَةُ *The thrust,* or *piercing, killed him:* (AA, K:) or *went right,* or *directly, into him:* (As, TA:) or *penetrated into his belly,* or *inside:* (L, TA:) or *hit,* or

struck, the socket, or *turning-place, of his hip, which is termed its* حُقّ. (K, * TA.) One says, رَمَى فُلَانٌ الصَّيْدَ فَٱحْتَقَّ بَعْضًا وَ شَرَّمَ بَعْضًا *Such a one shot,* or *cast, at the objects of the chase, and killed some, and wounded some so that they escaped:* (S:) or *pierced into the bellies,* or *insides, of some, and wounded the skin of some without so piercing.* (L.) احتقّهُ إِلَى كَذَا *He kept him,* or *held him, back,* or *retarded him,* [*until such a time,* or *such an event,*] *and straitened him.* (TA.) احتقّ الفَرَسُ *The horse became lean,* or *light of flesh;* or *slender, and lean;* or *lean, and lank in the belly.* (S, K, TA.) ___ And احتقّ المالُ *The cattle became fat:* (K: [see also the last meaning of 1 as an intrans. verb:]) but in the A and O and L, احتقّ القَوْمُ *the people's cattle became fat, and their fatness ended,* or *attained the extreme point.* (TA.)

10 **استحقّهُ** *He demanded it as his right,* or *due.* (TA.) [And hence,] *He had a right,* or *just title* or *claim, to it; he was,* or *became, entitled to it; he deserved it,* or *merited it;* syn. استوجبه: (S, Msb, K:) or these two verbs are nearly the same; (TA;) [the former meaning *he was,* or *became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent,* or *proper, for it;* which is the most proper meaning of the phrase صَارَ حَقِيقًا بِهِ, as well as of the verb استحقّ; but this verb has also the former of these two meanings.] When a man purchases a house, and another lays claim to it, and establishes a just evidence of his claim, and the judge decides for him according to his evidence, one says of him, قَدِ ٱسْتَحَقَّهَا عَلَى المُشْتَرِى [*He has a right to it in preference to the purchaser*]; meaning that he is to possess it in preference to the purchaser. (TA.) And of a camel such as is termed حقّ one says, استحقّ أَنْ يُرْكَبَ [*He was,* or *has become, fit to be ridden*], (K,) and أَنْ يُحْمَلَ عَلَيْهِ [*to be laden*]: (S, Msb:) and استحقّ الضِّرَابَ [*He was,* or *has become, fit for covering*]. (L, K.) ___ [Hence, *It* (an action, and anything,) *deserved it, merited it,* or *required*

it.] And استحقّ إِثْمًا *He did what necessitated sin;* (Ksh and Bd and Jel in v. 106;) [*was guilty of a sin;*] and *deserved its being said of him that he was a sinner;* (Ksh ibid.;) *i. q.* استوجبه. (TA.) And استحقّوا *They committed sins for which he who should punish them would be excusable, because they deserved punishment;* like أَوجبوا, and أَعذَروا, and استلاطُوا. (IAar, TA in art. لوط.) ___ استحقّت إِبلُنا رَبِيعًا: see 4, last sentence. ___ استحقّت النَّاقةُ لَقَاحًا *The she-camel conceived,* or *became pregnant;* and استحقّ لَقَاحُهَا [signifies the same]. (TA.) ___ See also 1, as an intrans. verb, last two sentences.

R. Q. 1 **حَقْحَقَ**, inf. n. حَقْحَقَةٌ, *He went the pace,* or *in the manner, termed* حَقْحَقَةٌ; (TA;) which means *a pace,* or *manner of going, in which the beast is made to exert himself to the very utmost, and which is the most fatiguing to the* ظَهْر [meaning the *camel that is ridden,* or the *beast that carries one*]: (S, Mgh, K:) or *a journeying in the beginning,* or *first part, of the night;* (Lth, S, K;) which is forbidden: (Lth, S, TA:) or, as some say, the *fatiguing a while, and abstaining a while:* (Lth, TA:) but Az says that Lth is not correct in either of his explanations of this word: (TA:) or *an obstinate persisting in journeying:* or *an obstinate persisting in journeying until the camel that one is riding perishes* or *breaks down:* (K:) or, accord. to Az, the correct meaning, confirmed by what the Arabs said, is the *making the camel to go on, and urging him to that which fatigues him, and that which is beyond his power, until he breaks down with his rider:* or, accord. to IAar, the *jading of the weak* [*beast*] *by hard journeying.* (TA.) It is related in a trad., that Mutarrif Ibn-Esh-Shikhkheer said to his son, when he took extraordinary pains in religious exercises, (S, TA,) and was immoderate therein, (TA,) خَيْرُ الأُمُورِ أَوْسَاطُهَا وَ الحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ وَ شَرُّ السَّيْرِ [*The best of affairs,* or *actions,* or *cases, are such of them as are between two extremes; and the*

good action is between the two things; and the worst kind of journeying is that in which the beast is made to exert himself to the very utmost, &c.]: (S, TA:) meaning, pursue thou the middle course in religious exercises, and burden not thyself, lest thou become disgusted; for the best of works is that which is continued, though it be small. (TA.)

حَقٌّ *contr. of* بَاطِلٌ [used as a subst. and as an epithet or act. part. n.]: (S, Msb, K:) or, as an inf. n. [and used as a simple subst.], *contr. of* بُطْلَانٌ; and as an act. part. n., and a simple epithet, *contr. of* بَاطِلٌ. (Kull.) [As a subst.,] its primary signification is *Suitableness to the requirements of wisdom, justice, right,* or *rightness, truth, reality,* or *fact;* or *to the exigencies of the case;* as the suitableness of the foot of a door in respect of its socket, for turning round rightly: (Er-Rághib, TA:) [and particularly] the *suitableness* of a judgment, and of what involves, or implies, a judgment, [i. e., of a saying, and a religion, and a persuasion, or the like, (as will be shown by one of the explanations of its meanings as an epithet,)] *to reality* or *fact;* and the *suitableness* of reality or fact *to a judgment:* (Kull:) [the *state,* or *quality,* or *property, of being just, proper, right, correct,* or *true; justness, propriety, rightness, correctness,* or *truth; reality,* or *fact;* the *state,* &c., *of being established,* or *confirmed, as a truth* or *fact; of being necessary, requisite,* or *unavoidable; of being binding, obligatory, incumbent,* or *due:* (as shown above: see 1, first sentence:)] and *existence* in relation to substances, absolutely: and *everlasting existence* [in relation to God]: (Kull:) pl. حُقُوقٌ and حَقَاقٌ: it has no pl. of pauc. (TA.) As an act. part. n. and a simple epithet, it is applied to a judgment [as meaning] *suitable to reality* or *fact;* and to a saying, and a religion, and a persuasion, considered as involving, or implying, such a judgment: (Kull:) to that which is *suitable to the requirements of wisdom, justice, right,* or *rightness;* as when one says that every act of God is حَقٌّ: to a belief, in a thing, *suitable to the reality of the case;* as when one says that belief in the resurrection is حَقٌّ: and to an action, and a saying,

accordant to what is requisite or *obligatory, in quality and measure and time;* as when one says that the action of another is حَقّ, and that his saying is حَقّ: (Er-Rághib, TA:) [thus it signifies *just, proper, right, correct,* or *true; authentic, genuine, sound,*

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valid, substantial, or *real; established,* or *confirmed, as a truth* or *fact:* and *necessary, requisite,* or *unavoidable:* and *binding, obligatory, incumbent,* or *due:*] also the *necessarily-existing by his own essence* [applied to God; as an epithet of Whom it has other meanings assigned to it by some, as will be seen below]: and anything *existing,* of an objective kind: (Kull:) *existing as an established fact,* or *truth,* (K, TA,) *so as to be undeniable.* (TA.) In the saying, هٰذَا عَبْدُ ٱللّٰهِ الحَقَّ لَا الباطل [*This is 'Abd-Allah, truly; not falsely*], the article ال is prefixed as it is in the phrase, أَرسَلَهَا العِرَاكَ; but sometimes it is dropped, so that one says حَقًّا لَا بَاطِلًا. (Sb, TA.) And in the phrase, لَحَقُّ لَا آتِيكَ, a form of oath, the nom. case is used without tenween; but when the ل is dropped, one says, حَقًّا لَا آتِيكَ: (S, TA:) [the latter means *Truly I will not come to thee:* the former seems to be best explained by what here follows:] accord. to the A, لَحَقُّ لَا أَفْعَلُ is originally لَحَقُّ ٱللّٰهِ لَا أَفْعَلُ [*The truth,* or *existence, of God* is that by which I swear, *I will not do* such a thing]; the affixed noun [اللّٰه] being suppressed, and meant to be understood. (TA.) الحَقُّ بِيَدِى [*The right is mine*] and الحَقُّ مَعِى [*The right is with me* and الحَقُّ عَلَيْكَ *The right is against thee,* which last is often used as meaning *thou art in fault,* or *in the wrong,*] are said by one disputing, or contending, for a thing. (TA.) [And in like manner one says الحَقُّ بِيَدِكَ and مَعَكَ as meaning *Thou art in the right,* and الحَقُّ عَلَىَّ as meaning *I am in the wrong.*] One says also, كَانَ ذٰلِكَ عِنْدَ حَقِّ لِقَاحِهَا, and حَقِّ لِقَاحِهَا *That was on the occasion of the establishment of the fact of her conception,* or *pregnancy.* (S, A, K, * TA.) And هٰذَا العَالِمُ حَقَّ العَالِمِ, [like هٰذَا العَالِمُ جِدَّ العَالِمِ,] *This is the learned* man, *the extremely*

learned man. (Sb, TA.) And حَقٌّ عَلِيم means *Very* [or *extremely*] *knowing.* (Ham p. 139.) [Respecting the expressions الحَقُّ اليَقِينُ and حَقُّ اليَقِينِ, see art. يقن.] ___ [From the primary and general signification, explained in the first sentence of this paragraph, are deduced several particular meanings here following.] ___ *Equity,* or *justice.* (K.) ___ [The *right mode,* or *manner, of acting* or *being.*] ___ *Veracity* (K) *in discourse.* (TA.) ___ *Prudence.* (K, TA.) ___ [*A right,* or *due, of any kind: a just claim: a desert,* or *thing deserved: anything that is owed;* as *a fee, hire,* or *pay,* and *a price: a duty; an obligation:*] the sing. of حُقُوقٌ. (S, K.) [You say, هٰذَا حَقِّى *This is my right,* or *due,* &c. And هٰذَا حَقٌّ لِى *This is a right,* or *due, belonging to me;* or *a thing due,* or *owed, to me:* or *this is a duty to me.* And هٰذَا حَقٌّ عَلَىَّ *This is a right,* or *due, the rendering of which is binding, obligatory,* or *incumbent, on me:* or *this is my duty.* And hence, حَقُّ الطَّرِيقِ *The duty that relates to the road:* see art. طرق.] ... حَقَّةٌ is a more particular, or peculiar, or special, term. (S, K.) You say, هٰذِهِ حَقَّتِى [*This is my particular,* or *peculiar,* or *special, right* or *due* &c.: but it is explained as] meaning حَقِّى. (S.) And هٰذِهِ حَقَّتِى *This is my just,* or *necessary,* or *incumbent, right* or *due* &c. (K.) ___ *A share,* or *portion;* as in the saying, أَعْطِ كُلَّ ذِى حَقٍّ حَقَّهُ *Give thou to every one to whom belongs a share,* or *portion, his share,* or *portion, that is appointed,* or *assigned, to him.* (TA.) ___ *Property: a possession.* (K.) ___ [*An appertenance.* Hence the pl.] حُقُوقٌ signifies The مَرَافِق [or *appertenances,* or *conveniences, such as the privy and the kitchen and the like,*] of a house. (Msb, TA.) ___ [*A necessary,* or *requisite, thing.*] ___ *A thing,* or *an event, that is decreed,* or *destined.* (K, TA.) It is said to have this meaning in the Kur [xv. 8], in the words, مَا نُنَزِّلُ المَلَائِكَةَ إِلَّا بِالحَقِّ [*We send not down the angels save with that which is decreed,* or *destined*]: (TA:) or, as some say, it means here *revelation:* (Ksh, Bd:) or *punishment.* (Ksh, Bd, Jel.) ___ [And hence,] *Death.* (K.) So accord. to some in the Kur [1. 18], where it is said, وَجَآءَتْ سَكْرَةُ المَوْتِ بِالحَقِّ [*And the*

confusion of the intellect by reason of the agony of death shall come with death: but other and obvious meanings are assigned to it in this instance]. (TA.) ___ [As an epithet,] الحَقُّ is one of the names of *God:* or one of the epithets applied to Him: (K:) meaning *the Really-existing; whose existence and divinity are proved to be true:* (IAth, TA:) or *the Creator according to the requirements of wisdom, justice, right,* or *rightness.* (Er-Rághib, TA.) ___ It is also applied to *The Kur-án.* (K.) ___ And to [*The religion of*] *El-Islám.* (K.) See also حَقِيقٌ, in two places. And see حَاقٌّ, in two places.

حُقٌّ : see حُقَّةٌ. ___ Also The *breast,* or *mamma,* of an old woman. (TA.) ___ *A tuber* of a truffle. (TA.) ___ The *small hollow upon the head* of the shoulder-blade: (K:) or, as some say, the حُقّ of the shoulder-blade is the *head of the upper arm, in which is the* وَابِلَة: (TA:) or this latter is another signification of حُقّ. (K.) ___ The *head,* (K,) or *lower part of the head,* (TA,) of the hip, *in which is the thigh-bone;* (K, TA;) the *socket,* or *turning-place,* of the hip. (TA.) ___ The *socket,* or *turning-place, of the foot* of a door. (TA.) You say, لَقِيتُهُ عِنْدَ حُقِّ بَابِ المَسْجِدِ, meaning *I met him,* or *found him, near to the mosque:* and لَقِيتُهُ مِنْ حَاقِّ المَسْجِدِ [app. means the same]. (TA.) ___ See also حَاقٌّ, in two places. ___ Also The *web* of a spider. (Az, K.)

حِقٌّ A camel *three years old,* (S, Mgh,) *that has entered the fourth year:* (S, Mgh, Msb:) or a camel *entering the fourth year:* (K:) so called because fit to be laden (S, Msb) and made use of; (S;) or because fit to be ridden; or because fit for covering: (K:) the female is termed حِقَّةٌ , (S, Mgh, Msb, K,) and حِقٌّ also: (S, K:) the pl. (of حِقٌّ, Msb) is حِقَاقٌ (S, Mgh, Msb, K) and (of حِقَّةٌ, Msb) حِقَقٌ, (Msb, K,) and the pl. pl., (K,) i. e. pl. of حِقَاقٌ, (S,) is حُقُقٌ, (S, K,) and sometimes حَقَائِقُ, (S, TA,) or this is a pl. of حِقَّةٌ. (TA: see 3.) Or [so in the K, but it should rather be and,] حِقٌّ signifies A she-camel *whose teeth have fallen out by reason of extreme age.* (K.) ___ One says, رَأَيْتُهَا وَهِيَ

حقَّةٌ as meaning [*I saw her when she was*] *like a she-camel termed* حقّة *in bigness.* (TA.) ___ And [the pl.] حقَاقٌ is applied to The *young ones* of trees: (TA:) and particularly of the [species of mimosa termed] عرفُطٌ: (K, TA:) as being likened to the camels termed حقاق. (TA.) Also The *time of year in which a she-camel was covered in the preceding year;* (S, TA;) and so حقَّةٌ : (TA:) or the *usual period of* her *gestation.* (L in art. نضج.) You say, أَتَت النَّاقَةُ عَلَى حقّها *The she-camel arrived at the time of year in which she had been covered in the preceding year:* (S, TA:) and اتت على حقَّتها signifies the same; or *she completed her period of gestation, and overpassed by some days the time of year in which she had been covered in the preceding year, to complete the formation of the fœtus.* (TA.) And جازَت الحقَّ *She* (a camel) *overpassed the year without bringing forth.* (As, S.) [See also the last sentence but one in the explanations of 1 as an intrans. verb.] ___ كَانَ ذٰلكَ عِنْدَ حقّ لَقَاحها : see حَقٌّ

حقَّةٌ : see حَقٌّ, in two places: ___ and حقيقَةٌ, also in two places: ___ and حاقَّةٌ.

حُقَّةٌ *A receptacle of wood,* (K, TA,) or *of ivory,* or *of some other material proper to be cut,* or *shaped out;* (TA;) *a receptacle for perfume;* (Har p. 518;) [generally *a small round box,* used for unguents and perfumes &c.; and applied also to *a small cocoa-nut used as a box* for snuff &c.;] *a thing well known:* (S:) [also *a receptacle for wine:* (see تأْمورٌ, in art. امر:)] pl. حُقٌّ , [or rather this is a coll. gen. n., as is indicated in the TA, and it is now used as a sing., like حُقَّةٌ,] and حُقَقٌ, (S, K,) which latter is pl. of حُقَّةٌ, (ISd, TA,) and حَقَاقٌ (S, K) and حُقُوقٌ and [of pauc.] أَحْقَاقٌ, (K,) which three are pls. of حُقٌّ. (TA.) ___ And *A woman;* (K, TA;) as being likened thereto. (TA.) See also حاقَّةٌ.

حقَّةٌ : see هٰذه حقَّتى, voce حَقٌّ. See also حَقٌّ, in three places.

حَقَقٌ , in a horse, The quality of *not sweating:* (S, * K:) which is a fault. (TA.) ___ And, in a horse also, The *putting*

down the hind hoof in the place [*that has just before been that*] *of the fore hoof:* (S, * K:) which is also a fault. (K.) [See أَحَقُّ.]

حُقُقٌ [app. pl. of the act. part. n. حَاقٌّ, like بُزُلٌ pl. of بَازِلٌ, &c.,] Persons *who have recently known,* or *been acquainted with, events,* or *affairs, good* and *evil.* (TA.) ___ And Persons *establishing a claim* or *claims.* (TA.)

حَقِيقٌ *Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy;* syn. خَلِيقٌ, (Sh, S, Mgh, Msb, K,) and جَدِيرٌ; (K;) as also حَقٌّ, (Ibn- 'Abbád, K,) and [some say] مَحْقُوقٌ: (Sh, S, Mgh, K:) حَقِيقٌ is said to be of the measure فَعِيلٌ in the sense of the

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measure مَفْعُولٌ; but accord. to the A, it is not so, because its fem. is with ة; but is from the supposed verb حَقُقَ, and is like خَلِيقٌ from خَلُقَ, and جَدِيرٌ from جَدُرَ: and مَحْقُوقٌ signifies [properly] *rendered adapted* &c.: (TA:) the pl. of حَقِيقٌ is أَحِقَّآءُ; and that of مَحْقُوقٌ is مَحْقُوقُونَ. (S.) You say, هُوَ حَقِيقٌ بِهِ (Sh, S, Msb, K) and مَحْقُوقٌ بِهِ (Sh, S, K) and حَقٌّ بِهِ (Ibn-'Abbád, K) [*He is adapted,* &c., *for it;* or *worthy of it*]. And to a woman, أَنْتِ حَقِيقَةٌ بِكَذَا (A, TA) and حَقِيقَةٌ لِذٰلِكَ and مَحْقُوقَةٌ لِذٰلِكَ [*Thou art adapted,* &c., *for such a thing* and *for that thing;* or *worthy of it*]. (TA.) And أَنْتَ حَقِيقٌ بِأَنْ تَفْعَلَ (A, Mgh) and مَحْقُوقٌ (A) [*Thou art adapted,* &c., *for thy doing* such a thing; or *worthy of doing* it]. And هُوَ حَقِيقٌ أَنْ يَفْعَلَ كَذَا [*He is adapted,* &c., *for his doing such a thing;* or *worthy to do it*]; (S;) in which case, انْ is for بِأَنْ. (Mgh.) [And حَقِيقٌ بِكَذَا also signifies *Having a right,* or *just title* or *claim, to such a thing; entitled to such a thing.*] It is said in the Kur [vii. 103], حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى ٱللّٰهِ إِلَّا الْحَقَّ, meaning I am *disposed* [*not*] *to say* [*of God* aught *save*] *the truth:* or, as some say, I am *vehemently desirous* [*that I should not say*

&c.]; for, accord. to Aboo-'Alee, أَنَا حَقِيقٌ عَلَى كَذَا means *I am vehemently desirous of such a thing:* but one reading, that of Náfi', is حَقِيقٌ عَلَىَّ أَنْ لَا أَقُولَ, *It is binding,* or *obligatory,* or *incumbent, on me* [*that I should not say*]. (TA.)

حَقِيقَةٌ The *essence* of a thing as meaning *that by being which a thing is what it is;* [or *that in being which a thing consists;*] as when we say that a rational animal is the حقيقة of a human being: (KT:) or *that by being which a thing is what it is, considered with regard to its reality,* is termed حَقِيقَةٌ: considered with regard to its individuality, هُوِيَّةٌ: and without regard thereto, مَاهِيَّةٌ: (KT, TA:) *the ultimate and radical constituent* of a thing. (Msb, TA.) ___ [Also The *essence* of a thing as meaning the *property* or *quality,* or the *aggregate of properties* or *qualities, whereby a thing is what it is;* the *essential property* or *quality,* or the *aggregate of the essential properties* or *qualities,* of a thing; *that which constitutes the particular and distinguishing nature* of a thing or of a genus or species; *i. q.* ذَاتِيَّةٌ: and] the *truth, reality,* or *true* or *real nature* or *state* [or *circumstances* or *facts,* the *very nature,* and the *gist,* and the *pith, marrow,* or *most essential part*], of a case, or an affair: pl. حَقَائِقُ: see 3. (TA.) One says, بَلَغَ حَقِيقَةَ الأَمْرِ *He arrived at* [the knowledge of] *the truth, reality,* or *true* or *real nature* or *state* [&c.], *of the case,* or *affair.* (TA.) And الحَقَّةُ signifies حَقِيقَةُ الأَمْرِ; (S, K;) as also الحَاقَّةُ . (TA.) Hence the saying, لَمَّا عَرَفَ الحَقَّةَ مِنِّى هَرَبَ [*When he knew the truth, reality,* or *true* or *real nature* or *state* &c., *of the case,* or *affair, from me, he fled*]. (S, TA.) And لَمَّا رَأَى الحَاقَّةَ مِنِّى هَرَبَ [*When he saw the truth,* &c.]. (TA.) [حَقِيقَةً is often used as meaning *In truth,* or *truly; in reality,* or *really;* and *in fact.*] You say also, عَرَفْتُهُ حَقِيقَةَ المَعْرِفَةِ [*I knew it with reality of knowledge*]. (Msb in art. كنه.) And حَقِيقَةُ الإِيمَانِ means *Genuine belief* or *faith; reality of belief* or *faith.* (TA.) [And you say, هٰذَا شَىْءٌ لَا حَقِيقَةَ لَهُ *This is a thing*

having no reality.] [Also *A word,* or *phrase, used in its proper* or *original,* or *in a proper* or *an original, sense;*] *that which is constantly used according to its original application;* or a name for *that whereby is meant what it was* [*originally*] *applied to denote;* (TA;) *contr. of* مَجَازٌ: (S, K:) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ, from حَقَّ الشَّىْءُ signifying ثَبَتَ: the ة is affixed for the conversion of the word from an epithet to a subst.: (TA:) [pl. as above]. [It is also called حَقِيقَةٌ لُغَوِيَّةٌ, and حَقِيقَةٌ لُغَةً; to distinguish it from what is termed حَقِيقَةٌ عُرْفِيَّةٌ, and حَقِيقَةٌ عُرْفًا, which is *A word,* or *phrase, so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper;* as, for instance, عَدْلٌ in the sense of just; it being properly an inf. n.] A مَجَازٌ, when much used, becomes what is termed حَقِيقَةٌ عُرْفًا. (Mz 24th حَقِيقَةٌ.) [نوع means also *A proper* (opposed to a tropical) *signification.*] الحَقِيقَةُ also signifies *That which,* or *those whom, it is necessary for one,* or *it behooveth one, to defend,* or *protect,* (S, L, K, TA,) *of the people of one's house,* (L,) or *such as the wife, and the female neighbour, and property, &c.:* (Ham p. 181:) pl. as above. (L.) You say, فُلَانٌ حَامِى الحَقِيقَةِ [*Such a one is the defender,* or *protector, of that which,* or *those whom, it is necessary,* &c., *to defend,* or *protect*]. (S, TA.) [See also ذِمَارٌ. And see an ex. of this signification, or of the next, in a verse cited in p. 288.] ___ Also *The banner,* or *standard:* (S, K, and Ham ubi suprà:) this being included in the preceding meaning. (Ham.) ___ And *That which is sacred,* or *inviolable; that which one is under an obligation to respect,* or *honour.* (TA.)

حَقِيقِىٌّ [rel. n. of حَقِيقَةٌ, *Essential,* &c.]

حَقَّانِىٌّ [*Of,* or *relating to,* الحَقّ as meaning *justness, propriety, rightness, correctness,* or *truth;* &c.: and hence *just, proper,* &c.; like حَقٌّ when used as an epithet: and *of,* or *relating to,* الحَقّ as meaning *God:*] a rel. n. from الحَقُّ, like رَبَّانِىٌّ from الرَّبُّ. (TA.)

قَرَبٌ حَقْحَاقٌ [*A night-journey to water*] *made with labour* or *exertion* or *haste;* (K;) as also هَقْهَاقٌ and قَهْقَاهٌ; and so مُحَقْحَقٌ . (TA.) [See R. Q. 1.]

حَاقٌّ *i. q.* صَادِقٌ [as used in the phrase صَادِقُ الحَلَاوَةِ and صَادِقُ الحَمْلَةِ, &c.: see art. صدق]: so in the phrase حَاقُّ الجُوعِ [*Vehement hunger*]: (K:) occurring in a trad. of Aboo-Bekr: but accord. to one reading, it is حَاقُ الجُوعِ, without teshdeed to the ق, from حَاقَ بِهِ البَلَآءُ, inf. n. حَيْقٌ and حَاقٌ, trial, or trouble, beset him; and means *the besetting of hunger:* or it may mean حَائِقُ الجُوعِ [*besetting hunger*]. (TA.) One says also, رَجُلٌ حَاقُّ الرَّجُلِ and حَاقَّةُ الرَّجُلِ *A man perfect in manliness:* and حَاقُّ الشُّجَاعِ and حَاقَّةُ الشُّجَاعِ *perfect in courage.* (K, * TA.) And Az relates that he heard an Arab of the desert say, of a mark of mange, or scab, that appeared upon a camel, هٰذَا حَاقُّ صُمَادِحِ الجَرَبِ [*This is a most sure,* or *a truth-telling, evidence of genuine mange,* or *scab*]. (TA.) Also The *middle* of the head; (S, K;) as also حَقٌّ : (K:) and of the back of the neck; as also حُقٌّ : (TA: [thus the latter is there written, in this instance, with damm:]) and of the eye: (TA:) and of a road: (K, * TA:) and of winter. (S.) One says, سَقَطَ عَلَى حَاقِّ رَأْسِهِ (S, K) and حَقِّ رَأْسِهِ (K) *He fell upon the middle of his head:* (S, K:) and عَلَى حَاقَّ القَفَا and حُقِّ القَفَا *upon the middle of the back of the neck.* (TA.) And أَصَابَ حَاقَّ عَيْنِهِ *He,* or *it, hit the middle of his eye.* (TA.) And رَكِبَ حَاقَّ الطَّرِيقِ *He went upon the middle of the road.* (K, * TA.) And جِئْتُهُ فِى حَاقِّ الشِّتَآءِ *I came to him in the middle of winter.* (S.) And لَقِيتُهُ مِنْ حَاقِّ المَسْجِدِ: see حُقٌّ. ___ هُوَ فِى حَاقٍّ مِنْ كَذَا *He is in straitness by reason of such a thing.* (TA.)

حَاقَّةٌ : see حَقِيقَةٌ, in two places. [In the sense in which it is there explained, its pl. is حَوَاقُّ; and so in other senses; agreeably with analogy: see the second of the sentences here following.] ___ Also *A severe calamity* or *affliction, the happening of which is fixed,* or *established;* and so حَقَّةٌ ; (K;) which signifies also, [according to another explanation,] like حُقَّةٌ , [simply,] *a calamity;* or *a great, formidable, terrible,* or *momentous,*

thing, or *event:* (Az, K:) and حَاجَةٌ حَاقَّةٌ *a want that befalls,* or *happens, and is severe,* or *distressing.* (Msb.) ___ And الحَاقَّةُ [in the Kur lxix. 1 and 2] means *The resurrection:* (S, Msb, K:) because in it shall be [manifest] the true natures (حَوَاقّ) of things, or actions; or because in it shall be [or shall happen (Bd)] severe calamities (حَوَاقُّ الأُمُورِ); (Fr, S, Bd, K;) namely, the reckoning and the recompensing: (Bd:) or because in it things shall be surely known (Bd, Jel) which are denied; namely, the raising of the dead, and the reckoning, and the recompensing: (Jel:) or because including within its sphere [all] the created beings. (Msb. [Several other reasons are assigned; but these which I have mentioned appear to be the most generally approved.]) ___ See also حَاقٌّ, in two places.

أَحَقُّ [comparative and superlative of حَقِيقٌ]. You say, هُوَ أَحَقُّ بِكَذَا [*He is more,* and *most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper,* or *competent, for such a thing;* or *more,* and *most, worthy,* or *deserving, of it:* and *he has a better,* and *the best, right to such a thing;* or *a more just,* and *the most just, title* or *claim*

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to it; or *he is more,* and *most, entitled to it*]: this phrase is used in two senses: first, as denoting the possession of an exclusive right or title, i. e., without the participation of another; as when you say, زَيْدٌ أَحَقُّ بِمَالِهِ *Zeyd is entitled to his property exclusively of any other person:* secondly, as denoting the possession of a right or title in participation with another person, but in a superior degree; as in the saying, الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا, (Msb,) i. e. *The woman that has not a husband and is not a virgin* [*is more entitled to dispose of herself than is her guardian*]; (Mgh in art. ايم;) meaning that they participate [in the right], but that her right is the stronger: (Msb:) a saying of Mohammad, in which the ايّم is opposed to the بِكْر, for it is added that the بكر is to be asked her permission: but one reading substitutes الثَّيِّبُ for الايّم. (Mgh ubi suprà.) In the saying, in the Kur [v. 106], لَشَهَادَتُنَا أَحَقُّ مِنْ

شَهَادَتُهُمَا, it may be formed from اسْتَحَقَّ by rejection of the augmentative letters, so that the meaning is, [*Verily our testimony is*] *more deserving of being accepted* [*than the testimony of them two*]: or it may be from حَقَّ الشَّىْءُ signifying ثَبَتَ, and so mean *more true*, or *valid*. (TA.) Applied to a horse, *That does not sweat*. (S, K.) ___ And, likewise thus applied, *That puts down his hind hoof in the place* [*that has just before been that*] *of his fore hoof*. (S, * K.) [See حَقَقٌ.]

مُحِقٌّ *Speaking truth; saying what is true;* (Msb;) *contr. of* مُبْطِلٌ: (K:) or *revealing*, or *manifesting*, or *showing, a truth*, or *a right* or *due:* or *laying claim to a right* [or *to a thing* (see 4)] *which is*, or *becomes, due to him*. (Msb.)

مُحَقَّقٌ, [in the CK, erroneously, حُقَّقٌ,] applied to speech, or language, *Sound*, or *compact*, (S, K, TA,) *and orderly*. (TA.) ___ And, applied to a garment, or piece of cloth, *Firmly*, or *compactly, woven*, (S, K, TA,) *and figured with the form of* حُقَقٌ [pl. of حُقَّةٌ, q. v.]. (TA.)

مُحَقِّقٌ [is often used as meaning *A critical judge in matters of literature*.]

مَحْقُوقٌ : see حَقِيقٌ, in six places.

مَحَاقٌ, applied to cattle, *Such as have not brought forth, nor been milked* (لَمْ يُحْلَبْنَ [in the CK, erroneously, لَمْ يُحْلَبْنَ]), *in the next preceding year:* (Ibn-'Abbád, K:) or *whose first and second milkings are of biestings*. (AHát, TA.)

طَعْنَةٌ مُحْتَقَّةٌ (in [some of] the copies of the K, erroneously, مُحَقَّقَةٌ, TA) *A thrust*, or *piercing, in which is no swerving from the right direction*. (S, A, O, L, K.)

مُحَقْحَقٌ : see حَقْحَاقٌ.

حقب

1 **حَقَبَ** , (S, A, Msb, K,) aor. ـَـ , (A, Msb, K,) inf. n. حَقَبٌ, (Msb, TA,) *It* (a camel's urine) *became suppressed:* and, elliptically, (Msb,) *he* (a camel) *suffered suppression of his urine,* (S, Msb,) or *had difficulty in staling,* (A, K,) *in consequence of the pressure of his* حَقَب [or *hind girth*] *upon his sheath,* (S, A, K,) which sometimes kills the beast; as also احقب . (TA.) And حَقِبَتْ *She* (a camel) *suffered suppression of her milk in consequence of the pressure of the* حَقَب *upon her udder.* (A.) ___ [Hence,] said of rain, (IAar, L, Msb, K,) &c., (K,) *It was delayed;* (L, Msb;) *was withheld;* (IAar, L, K;) as also احقب . (TA.) And of a year (عام), *Its rain was withheld.* (S, R, A.) And of a mine, [*It ceased to yield;* or] *nothing was found in it;* as also احقب . (K, TA.) And of a gift, or benefit, *It became little,* or *ceased.* (TA.) And of an affair, *It became perverted, marred,* or *disordered, and impeded.* (L.) See also 8.

4 **احقب** *He girded* a camel *with a* حَقَب. (S.) ___ *He made* a person *to ride behind him on the same beast;* (A, TA;) as also استحقب , (A,) or احتقب , q. v. (TA.) See also 1, in three places.

8 **احتقب** *He bound* a حَقِيبَة *behind* [*on his camel* or *horse*]; (Az, TA;) as also استحقب : (Ham p. 289:) *he bound* anything *behind the* [*camel's saddle called*] رَحْل or قَتَب: (K:) *he put on,* or *conveyed,* a حقيبة *behind him on his horse* [or *camel*]; as also حَقَّبَ : (Msb:) *he carried,* or *conveyed,* a thing *behind him* [*on his beast*]; as also استحقب : and *he made* a person *to ride behind him on the* حقيبة. (TA.) See also 4. ___ [Hence,] احتقب and استحقب (S, A, K) *He bore,* or *took upon himself the burden of,* (S, A,) a thing, (S,) good, or evil; (A;) syn. احتمل: (S, A:) and *laid* it *up for*

the future; (A, K;) namely, good, or evil: (A:) for a man [as it were] bears his actions, and lays them up for the future [to be rewarded or punished for them]. (TA.) And hence, احتقب الإِثْمَ (S, Msb) [*He bore,* or *took upon himself the burden of, the sin;* or] *he committed the sin:* as though it were a thing perceived by the senses, which he bore or carried [behind him]: (Msb:) or as though he collected it into a mass, and conveyed it behind him [as a حقيبة]. (S.)

10 **إِسْتَحْقَبَ** see 4 and 8; the latter in three places.

حُقْبٌ , (A, Msb, K,) or حُقُبٌ , (S,) or the latter also, (A, Msb, K,) *i. q.* دَهْرٌ; (S, A, Msb, K, and Bd in xviii. 59;) [as meaning] *A long time:* (Bd ib.:) and the former, (S,) or both, (A, Msb, * K,) *eighty years;* (S, A, Msb, K, and Bd ubi suprà;) as some say: (Msb and Bd:) or *more:* (S, A, K:) or, as some say, *seventy;:* (Bd:) and *a year;* (A, K;) as also حَقْبَةٌ : (S, A, K:) or *years:* (A, K:) pl. of the former حِقَابٌ [a pl. of mult.], (S, TA,) and of the latter, (S, TA,) or former, (Msb,) or of both, (TA,) أَحْقَابٌ (S, A, Msb, K) and أَحْقُبٌ [both pls. of pauc.]. (Az, K.)

حَقَبٌ *A camel's hind girth;* the *girth that is next to the flank:* (A, K:) or *a rope with which a camel's saddle is bound to his belly,* (S, A, Msb, K,) *next to the sheath of his penis, in order that the fore girth may not draw it forward* (S, TA) *nor hurt him,* (TA,) or *in order that the saddle may not shift forward to his withers:* (Msb:) pl. أَحْقَابٌ. (Msb.) ___ And *A cord with which the* حَقِيبَة *is bound.* (ISh, TA.) ___ See also حِقَابٌ. In excellent she-camels, *Smallness,* or *slenderness, of the flanks, with tenseness,* or *firmness, of the skin of those parts:* a quality approved. (Az, TA.)

حَقِبٌ : see حَاقِبٌ.

حُقُبٌ : see حُقْبٌ.

حَقْبَةٌ *A period of time,* (A, Msb, K,) *undefined:* (A, K:) accord. to some, *i. q.* حُقْبٌ: (Msb:) see this latter: pl.

جقَبٌ (S, K) and حقُوبٌ. (K.)

حقَابٌ *A thing to which a woman hangs ornaments, and which she binds upon her waist;* as also حقَبٌ : (K:) *an ornamented thing which a woman binds upon her waist:* (S:) accord. to Az, *like the* بريم, *except that the latter has different-coloured threads.* (TA.) ___ *A thread,* or *string, that is bound upon the waist of a child to avert the evil eye.* (Az, K.) ___ The *whiteness that appears at the root of the nail.* (K.)

حقَيبةٌ *A bag,* or *receptacle,* (A, TA,) *in which a man puts his travelling-provisions;* (TA;) and *any other thing that is conveyed behind a man* [*on his beast*]: (A [accord. to which this is a proper signification]:) *what the rider conveys behind him:* (MF [accord. to whom this is a tropical significatiom, from the same word in the last of the senses mentioned below]:) *what is borne, of goods or utensils or the like, upon the horse, behind the rider:* (Msb [accord. to which, also, this is tropical]:) *anything that is bound at the hinder part of the* [*camel's saddle called*] رحْل *or of the* [*saddle called*] قتَب: (K:) *what is put behind the* رحْل: they used to put the coats of mail behind their رحَال, in the [receptacles called] عيَاب, that they might put them on in case of war: (Ham p. 458:) *a thing like a* برذَعة, [*a covering for a camel's back,*] *of two kinds;* namely, *that of the* [*cloth called*] حلْس, *which is hollowed out, so as to admit the upper part of the camel's hump;* and *that of the* [*saddle called*] قتَب, *which is behind:* ISh says that *it* (the قتَب) *is placed upon the hinder part of the camel, beneath the two hinder curved pieces of wood of the* قتَب: (TA:) *a* رفَادة [or *kind of pad,* or *stuffed thing,*] *placed at the hinder part of the* قتَب: (K:) pl. حقَائب. (S, A.) You say, ملأَ حقيبتَه [*He filled his* حقيبة]. (A.) And أَردفَه خلْفَه علَى الحقيبة *He made him to ride behind him on the* حقيبة. (TA.) ___ [Hence,] *A thing* [*of an ideal kind*] *that one*

takes upon himself, or *lays up for the future* [*to be rewarded or punished for it*]. (A.) You say, احتمل حقيبة سوء [*He took upon himself a burden of evil:* as though he bound it behind him: see 8]. (A, TA.) And البرُّ خير حقيبة [*Piety is the best thing that one can take upon himself, and lay up for the future* to profit thereby]. (A, TA.) ___ [Hence also, accord. to the A, which I follow in marking this signification as tropical,

but accord. to the Msb and to MF it is the primary signification,] The *hinder parts,* or *posteriors,* (A, Msb, MF, TA,) of a woman, (A, Msb,) and of a man: (TA:) pl. as above. (Msb.) So in the phrase نفج الحقيبة *Large,* (A,) or *prominent,* (TA,) *in the posteriors.* (A, TA.)

حاقبٌ A camel *suffering suppression of his urine:* (Msb:) and حقبٌ [signifies the same; or] a camel *having difficulty in staling, in consequence of the pressure of his* حقب [or *hind girth*] *upon his sheath,* which sometimes kills him. (A, TA.) And the former, A man *who is caused to hurry by the issuing of his urine:* (Msb:) or *who requires to go to the privy* (Msb, TA) *for the discharge of his urine,* (Msb,) [or *to evacuate his bowels,*] *and does it not until he suffers constipation:* (Msb, TA:) or one *suffering constipation.* (Msb.) [See an ex. voce حاقن.]

أَحْقَبُ A wild ass *having a whiteness in the belly:* (K:) or *white in the part where the kind girth* (حقب) *would be placed:* (A, K:) the former is the more approved meaning: (TA:) or *a wild ass;* so called because white in the flanks: (S:) fem. حَقْبَآء: (S, A:) pl. حُقْبٌ. (A.) ___ Also حَقْبَآء *A* قارة [or *small isolated mountain*], (S, K,) *slender,* (TA,) *rising high into the sky,* (S, K,) *of which the flanks,* or *middle parts,* (الحَقْوان,) *are enveloped by the mirage* (السَّراب, so in the K accord. to the TA), or *by*

dust (التُّراب, accord. to the CK and a MS. copy of the K): or حَقْبَآءُ, (K,) or حَقْبَآءُ قَارَةٌ, (TA,) signifies *a* قارة *having, in its middle part, dust of a whitish hue* (أَعْفَرُ), *with* بُرْقَة [app. meaning *a mixture of blackness and whiteness*] *of the rest.* (K, TA.)

مُحْقَبٌ *Made to ride behind another on the same beast.* (S.) ___ *Bound upon the* [حَقِيبَة or] حَقَائِب. (Ham p. 289.) ___ The *fox:* (K:) so called because of the whiteness of his belly. (TA.)

مُحْقِبٌ One *who makes* another *to ride behind him on the same beast.* (K.) ___ Hence, in a trad., المُحْقِبُ النَّاسَ دِينَهُ *He who makes his religion to follow that of others, without evidence, proof, or consideration.* (TA.)

حقد

1 **حَقَدَ عَلَيْهِ** , (S, A, L, Msb, K,) aor. ـِ ; and حَقَدَ عليه, aor. حَقُدَ; inf. n. (of the former, S, or of both, L, TA) حِقْدٌ, (S, L, Msb, * K,) or this is a simple subst., (L,) and (of the former, L, or of both, TA) حَقْدٌ (L, K) and (of the latter, S, L) حَقَدٌ (S, L, K) and [app. of both, or perhaps this is a simple subst.,] حَقِيدَةٌ; (K;) and تَحَقَّدَ ; (L, K;) [and احتقد ; (see حَاقِدٌ;)] *He bore rancour, malevolence, malice,* or *spite,* (ضِغْنٌ,) *against him;* (S, L;) *he hid enmity, and violent hatred, against him in his heart;* (Msb;) *he retained,* or *held fast, enmity against him in his heart, watching for an opportunity to indulge it* or *exercise it* (A, L, K) *speedily.* (A.) [Accord. to the A, this signification is from the one here next following.] ___ حَقَدَ, (IAar, A, L,) or حَقِدَ, (K,) inf. n. حَقَدٌ; (L;) and احقد , (IAar, A, L,) and احتقد , (K,) or both these augmented forms; (TA;) *It* (a mine) *ceased to yield anything;* (IAar, L, K;) or *yielded nothing:* (A:) and *it* (rain) *withheld itself.* (IAar, L, K.) ___ حَقَدَتْ, (K, TA,) inf. n. حَقَدٌ; (TA;) or حَقِدَتْ; (CK;) or احقدت ; (so in a MS. copy of the K;) *She* (a camel) *became full of fat.* (K.)

4 **احقده** *He,* (a person, S, L,) or *it,* (a thing, L,) *caused him to bear rancour, malevolence, malice,* or *spite,* (ضِغْنٌ,) [against another;] (S, L;) [*caused him to hide enmity, and violent hatred, in his heart;* (see 1;)] *caused him to retain,* or *hold fast, enmity in his heart, watching for an opportunity to indulge it* or *exercise it* [*speedily*]. (L, K.) احقد, intrans.: see 1, in two places. ___ احقدوا *They sought to obtain something from a mine and found it not.* (S, K: copied by J from a book, but not heard by him.)

5 **تَحَقَّدَ** see 1.

6 تحاقدوا [*They bore mutual rancour, malevolence, malice,* or *spite; they hid mutual enmity, and violent hatred, in their hearts;* (see 1;)] *they retained,* or *held fast, mutual enmity in their hearts, watching for opportunities to indulge it* or *exercise it speedily.* (A.)

8 إحتقد see 1, in two places.

حقْد (S, A, L, Msb, K) and حقيدة (L, K) *Rancour, malevolence, malice,* or *spite;* syn. ضغن; (S, A, L;) *concealment of enmity, and violent hatred, in the heart;* (Msb;) *retention of enmity in the heart, with watchfulness for an opportunity to indulge it* or *exercise it* [*speedily:* see 1]: (L, K:) pl. of the former أَحقاد [a pl. of pauc.] (S, A, L, Msb, K) and حقود (A, L, K) and (of the latter, L) حقائد. (L, K.)

حقد : see حاقد.

حقُود (S, A, L, K) A man [*very rancorous, malevolent, malicious,* or *spiteful; wont to hide enmity, and violent hatred, in his heart;*] *wont often,* or *to a great degree, to retain,* or *hold fast, enmity in his heart, watching for opportunities to indulge it* or *exercise it* [*speedily*]. (L, K.)

حقيدة : see حقْد.

حاقد (A, L) and حقد (Ham p. 516) [*Bearing rancour, malevolence, malice,* or *spite; hiding enmity, and violent hatred, in the heart;*] *retaining,* or *holding fast, enmity in the heart, and watching for an opportunity to indulge it* or *exercise it* [*speedily*]; applied to a man; (L;) and in like manner to a heart, as also محتقد . (A.)

مَحْقَدٌ *Origin;* syn. أَصْلٌ; (IAar;) *i. q.* مَحْتَدٌ (K) and مَحْفَدٌ and مَحْكَدٌ. (TA.)

مَحْقُودٌ عَلَيْهِ A man [*against whom rancour, malevolence, malice,* or *spite, is borne; against whom enmity, and violent hatred, are hidden in the heart;*] *against whom enmity is retained in the heart,* or *hearts, with watchfulness for an opportunity to indulge it* or *exercise it speedily.* (A.)

مُحْتَقَدٌ : see حَاقِدٌ.

حقر

1 **حَقُرَ**, aor. ـُ, inf. n. حَقَارَةٌ (S, A, Msb, K) and حَقْرٌ; (TA;) and حَقَرَ, aor. ـِ, inf. n. حَقْرٌ and حُقْرِيَّةٌ; (K, TA;) *He*, or *it, was*, or *became, contemptible, despicable, mean, paltry, abject, ignominious, base*, or *vile*, (S, A, Msb, K,) and *held of no weight* or *worth*. (Msb.) And حَقُرَ فِى عَيْنِى, (TA,) or حَقِرَ, (so in a copy of the A,) and تحاقر, (K,) *He*, or *it, was*, or *became, contemptible, despicable, mean, paltry*, &c., *in my eye*. (K, * TA.) And تَحَاقَرَتْ إِلَيْهِ نَفْسُهُ *He* (lit. *his spirit*, or *soul*, or *his own self*,) *became contemptible*, &c., *in his own estimation*. (S, TA.) You say also, حَقْرًا لَهُ وَعَقْرًا [*May he be contemptible*, or *despicable, and beget no children*]: (A, TA:) a form of imprecation. (TA.) And حَقْرٌ نَقْرٌ [in which the latter word is an imitative sequent, or a corroborative: see حَقِيرٌ]. (TA.) And حَقُرْتَ وَنَقُرْتَ *Thou hast become very contemptible, despicable, mean, paltry*, &c.; syn. صِرْتَ حَقِيرًا نَقِيرًا. (K.) حَقَرَهُ, (S, A, Msb, K,) aor. ـِ, (Msb, K,) inf. n. حَقْرٌ; (K, TA;) and حَقَّرَهُ, (A,) inf. n. تَحْقِيرٌ; (K;) and احتقره, (S, A, Msb, K,) and استحقره; (S, A, K;) *He contemned*, or *despised, him*, or *it; held him*, or *it, to be contemptible, despicable, mean, paltry, abject, ignominious, base*, or *vile*, (S, A, Msb, K, TA,) and *of no weight* or *worth*. (Msb.) [Hence,] مَنْ حَقُرَ حُرِمَ [*He who is contemned*, or *despised, is prohibited*, or *debarred*, from what is good]: a prov. (A.)

2 **حَقَّرَهُ**, inf. n. تَحْقِيرٌ: see 1. ___ Also *He*, or *it, made him to be contemned* or *despised, contemptible* or *despicable, mean, paltry, abject, ignominious, base*, or *vile*. (TA.) ___ Also, (A, K,) inf. n. as above, (S, A, K,) said of a noun, (A,) and of speech, (K,) *i. q.* صَغَّرَهُ [*He made it* (namely, a noun,) *diminutive in form*: and *he used the diminutive form in it*; namely, speech].

6 تَحَاقَرَ see 1, in two places.

8 إحتقَرَ see 1.

10 إستحقَرَ see 1.

حَقْرٌ : see حَقَارَةٌ.

حُقْرَةٌ , a simple subst., *Contempt.* (Msb.)

حُقْرِيَةٌ : see حَقَارَةٌ.

حَقِيرٌ *Contemned* or *despised, contemptible* or *despicable, mean, paltry, abject, ignominious, base,* or *vile,* (S, A, Msb,) and *held of no weight* or *worth;* (Msb;) as also حَيْقَرٌ and حَيْقُرٌ : (K, TA:) or these two signify *weak:* or *of mean,* or *ignoble, origin.* (K.) You say also حَقِيرٌ نَقِيرٌ, (A,) using the latter word as an imitative sequent, (S and K in art. نقر,) or as a corroborative. (TA.)

حَقَارَةٌ (S, A, Msb, K) and حَقْرٌ and حُقْرِيَّةٌ , (K,) all of which are inf. ns., (TA,) and حُقَارَةٌ and حِقَارَةٌ (K) and مَحْقَرَةٌ , (S, K,) *Contemptibleness, despicableness, meanness, paltriness, abjectness, ignominiousness, baseness,* or *vileness:* (S, A, Msb, K:) [or the last rather signifies *a*

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cause of contemptibleness &c.; being similar to مَجْبَنَةٌ and مَبْخَلَةٌ &c.:] you say, هٰذَا الأَمْرُ مَحْقَرَةٌ بِكَ i. e. حَقَارَةٌ [or rather *This thing is a cause of contemptibleness* &c. *to thee*]. (S.)

حُقَارَةٌ : see حَقَارَةٌ.

حِقَارَةٌ : see حَقَارَةٌ.

حَاقِرٌ act. part. n. of حَقَرَهُ, *Contemning, despising,* &c. (A.) You say, هُوَ حَاقِرٌ نَاقِرٌ [using the last word as an imitative sequent, or a corroborative: see حَقِيرٌ]. (A.)

حَيْقَرٌ : see حَقِيرٌ.

حَيْقَرٌ : see حَقِيرٌ.

الحَاقُورَةُ *The Fourth Heaven.* (K.)

مَحْقَرَةٌ : see حَقَارَةٌ, in two places.

مُحَقَّرَاتٌ *Small sins;* syn. صَغَائِرُ: (S, K:) but this is an application proper to the law; for the [pagan] Arabs knew not صَغَائِرَ nor كَبَائِرَ: or, accord. to the writers on strange words, it signifies *actions which a man contemns,* or *despises,* or *holds in light estimation, even if great sins.* (MF.)

حقط

حَيْقَطٌ : see what follows.

حَيْقُطَانٌ , (IDrd, S, K,) and حَيْقَطَانٌ, but the former is the more chaste, (IDrd,) and the latter is mentioned by none but IDrd, (IKh,) and حَيْقُطٌ , (K,) The [*bird called*] دُرَّاج [i. e. *attagen, francolin, heath-cock,* or *rail:* but see this last Arabic word]: (K:) or the *male of the* دُرَّاج: (S, K:) but IF says, I do not think it correct: (TA:) fem. حَيْقُطَانَةٌ. (K.)

حقف

1 **حَقَفَ** , aor. ـُ , inf.n. حُقُوفٌ, *It* (a thing) *was*, or *became, curved, bent*, or *winding.* (Msb.) حُقُوفٌ also signifies A gazelle's *being in the condition denoted by* [*the part. n.*] حَاقِفٌ *in the phrase* ظَبْيٌ حَاقِفٌ, which see below. (Ibn- 'Abbád, K.)

12 **احقوقف** , said of sand, and of the هِلَال [or moon when, being near the sun, it shows a narrow rim of light], (S, K,) and of the back, (K,) or of anything, such as the back of a camel, (L,) *It was curved, bent*, or *winding*, (S, L, K,) *and long.* (L, K.)

حِقْفٌ *A curving*, or *winding, tract of sand:* (S, Mgh, Msb, K:) pl. [of pauc.] أَحْقَافٌ (S, Msb, K) and [of mult.] حِقَافٌ (S, K) and حُقُوفٌ, (O, L, K,) and pl. pl. حَقَائِفُ and حَقَفَةٌ, (K,) the former of these two being pl. of أَحْقَافٌ or of حِقَافٌ, (L, TA,) but the latter of them, accord. to the O, is a pl., not a pl. pl. : (TA:) or *a heap*, or *hill, of sand, that has assumed a bowed form:* (IDrd, TA:) or *a curving*, or *winding, thin tract of sand:* (Har p. 51:) or *a great, round tract of sand:* (Ibn-' Arafeh, K:) or *an oblong, elevated tract of sand:* (Fr, K:) or الأَحْقَافُ applies [particularly] to *certain oblong tracts of sand in the region of Esh-Shihr:* (K, * TA:) accord. to J, [in the S,] to *the country of 'Ád.* (TA.) ___ Also The *lower*, or *lowest, part of a tract of sand*, and *of a mountain*, and *of a wall.* (O, L, K.)

حَاقِفٌ A gazelle [*lying*] *bent together*, or *curled*, (A 'Obeyd, S, Mgh, Msb, K,) *like a* حِقْف *of sand*, (Az, Sgh, K,) *in his sleep*, (A'Obeyd, S, K,) or *in consequence of a wound &c.*: (Msb:) or *lying upon his breast on a* حِقْف *of sand:* (IAar, K:) or, as some say, *upon*, or *at, the lower*, or *lowest, part of a* حِقْف. (Mgh.)

أَحْقَفُ A camel *lank in the belly.* (ISh, K.)

حقل

3 **مُحَاقَلَةٌ** [inf. n. of حَاقَلَ] The *selling of seed-produce in the ear for the grain of wheat:* (S, M, Mgh, Sgh, Msb, K:) or the *selling of seed-produce while in growth, before it appears to be in a good state:* or the *making a bargain,* or *contract, with another, for labour upon land, on the condition of his receiving a third,* or *a fourth,* or *less,* or *more, of the produce:* or the *hiring of land for the grain of wheat:* (M, Mgh, Sgh, K:) or the *buying of seed-produce while in growth for the grain of wheat.* (Mgh.)

4 **احقل** *It* (seed-produce) *became such as is termed* حَقْل, q. v.: (S, K:) or *put forth its head.* (Mgh.) ___ احقلت الأَرْضُ *The land became in the condition of having what is termed* حَقْل. (K, * TA.)

Q. Q. 1 **حَوْقَلَ**, inf. n. حَوْقَلَةٌ and حِيقَالٌ, for which latter some say حَوْقَالٌ, *He* (an old man) *became aged, and languid in respect of the venereal faculty:* (S:) or حَوْقَلَةٌ signifies the *lacking ability to exercise the venereal faculty,* (K,) accord. to Az, *on the occasion of one's having his bride brought to him.* (TA.) ___ حَوْقَلَةٌ also signifies The *being weary, and weak.* (K.) ___ The state of *sleeping.* (K.) ___ The act, or state, of *retrograding,* or *declining;* syn. إِدْبَارٌ. (K.) ___ An old man's *resting,* or *staying, his hands upon his waist.* (K.) ___ The *walking quickly, and with short steps.* (K.) And حَوْقَلَهُ, (TA,) inf. n. حَوْقَلَةٌ, (K, TA,) *He impelled,* or *repelled, him,* or *it;* syn. دَفَعَهُ. (K, * TA.) حَوْقَلَةٌ [inf. n. of حَوْقَلَ] also signifies The *saying* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ; (TA in art. حوقل;) *i. q.* حَوْلَقَةٌ. (K in that art.)

حَقْلٌ *Seed-produce when its leaves have branched forth,* (S, M, Msb, K,) *and become apparent and numerous,* (M, K,) *before its stalks have become thick:* (S:) or *when its shoots have come forth near together:* or *as long as it is green:* (M, K:) or *of which the head has come forth.* (Lth, L in art. فرخ.) ___ And *Land such as is termed* قَرَاحٌ; i. e. *land in which are no trees:* (Msb:) or *good* قَرَاحٌ: n. un. with ة: (S:) or *a good* قَرَاحٌ *in which one sows;* as also with ة: (K:) or *a place that has never been sown;* and so, accord. to some, with ة: (TA:) whence, (K,) it is said in a prov., (S,) لَا تُنْبِتُ البَقْلَةَ إِلَّا الحَقْلَةُ [*Nothing but the good seed-plot produces the herb*]: (S, K:) said to be applied to a base saying proceding from a base man: [or it means, as the father, os is the son: (Freytag's Arab. Prov. ii. 516:)] but ISd says that الحقلة is not known; and he thinks that the ة is added in order to make it accord with البقلة; or that it means *a portion of what is termed* حَقْلٌ: (TA:) the pl. is حُقُولٌ. (Msb.)

حَاقِلٌ *A tiller,* or *cultivator, of land.* (TA.)

حَوْقَلٌ An *old* man, *who is languid in respect of the venereal faculty:* or an *aged* man, absolutely: and a man who is *weary.* (TA.) ___ See also what next follows.

حَوْقَلَةٌ *A soft,* or *flaccid, penis;* (S, K;) as also حَوْقَلٌ : (TA:) or the latter signifies [simply] *a penis:* (K:) the former, accord. to Abu-l-Ghowth, signifies the *penis of an old man who is languid in respect of the venereal faculty:* some of those of post-classical times pronounce it with ف. (S.) ___ *A flask,* or *bottle,* (قَارُورَةٌ,) *with a long neck, used by the water-carrier:* (K:) app. formed by substitution [of ق for ج,] from حَوْجَلَةٌ. (TA.)

مَحْقَلَةٌ sing. of مَحَاقِلُ, (TK,) which signifies *Places of seed-produce;* syn. مَزَارِعُ. (K: but in some copies, in the place of المحاقل and المزارع, we find المحاقل; and المزارع.) [See an ex. voce مَحْقَنَةٌ.]

حقن

1 **حَقَنَهُ** , aor. ـُ and ـِ , (K,) inf. n. حَقْنٌ, (TA,) *i. q.* حَبَسَهُ [as meaning *He confined it; kept it in; prevented it from escape; retained, restrained,* or *withheld, it*]; (K;) as also احْتَقَنَهُ , (as in some copies of the K,) or احْقَنَهُ ; (as in other copies and in the TA;) but see, in what follows, what is said of this last in the S. (TA.) ___ حَقَنَ اللَّبَنَ (S, Mgh, K) فِى السِّقَآءِ, (K,) aor. ـُ , (S,) inf. n. as above, (TA,) *He collected the milk in the skin,* (S, Mgh,) *and poured fresh milk upon that which was curdled,* or *thick,* or *upon that which was churned:* (S:) or *he poured the milk into the skin,* [*and kept it therein*] *that its butter might come forth.* (K.) And حَقَنَ المَآءَ فِى السِّقَآءِ, aor. ـُ , inf. n. as above, *He collected the water in the skin.* (Msb.) ___ حَقَنَ البَوْلَ, (Ks, S, M,) or بَوْلَهُ, (Mgh, Msb,) *He kept in,* or *retained,* (M, Mgh, Msb,) *and collected,* (Mgh, Msb,) *the urine,* (M,) or *his urine:* (Mgh, Msb:) one should not say احْقَنَهُ ; (Ks, S, M;) nor should one say [of the urine] حَقَنَنِى هُوَ. (M.) ___ حَقَنَ دَمَهُ, (S, Mgh, Msb, K,) and حَقَنَ لَهُ دَمَهُ, (TA from a trad.,) *He prevented* or *forbade, the shedding of his blood,* (S, Mgh, TA,) and *the slaying him;* (TA;) [*he spared his blood,* or *forbore to shed it;*] i. e., (Mgh,) *he saved him* (Mgh, K) *from slaughter* (K) *when it had become lawful to slay him;* from حَقَنَ اللَّبَنَ; (Mgh;) *contr. of* هَدَرَهُ; as though he collected his blood in him, and did not pour it forth. (Msb.) ___ حَقَنَ مَآءَ وَجْهِهِ *He preserved* [*the lustre of his face;* meaning *his*

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honour, or *reputation*]. (TA.) ___ حَقَنَ المَرِيضَ (S, * Mgh, Msb, K *) *He administered to the sick person what is termed* حُقْنَةٌ, i. e. [*a clyster,*] *a medicine put into a* مِحْقَنَةٌ; (Mgh;) *he*

conveyed medicine into the inside of the sick person by his anus (من مَخْرَجِهِ) *with the* مِحْقَنَة. (Msb.) See also 8.

4 **احقن** *He collected different sorts of milk* [*in a skin, old and fresh,*] *to become good.* (K.) ___ See also 1, in two places.

5 **تَحَقَّنَت الإِبِلُ** *The camels became full in their insides.* (TA.)

8 **احتقن** as a trans. v.: see 1. Also *It* (blood) *collected in the inside in consequence of a spear-wound,* or *stab,* or *the like, penetrating thereinto.* (TA.) ___ And *He* (a man) *administered to himself,* or *had administered to him, a* حُقْنَة [or *clyster*]: (S, * Mgh, Msb:) or *he* (a sick man) *made use of the* حُقْنَة *in consequence of suppression of his urine.* (K.) The saying احتقن الصَّبِىُّ بلَبَن أُمِّه [meaning *The child had its mother's milk administered to it as a clyster*] is farfetched: and احتقن is not allowable: the right expression is حقن, or عولج بالحقنة. (Mgh.) ___ And احتقنت الرَّوْضَةُ *The* روضة [i. e. *meadow,* or *garden,*] *had its sides elevated* على سائرها [*above the rest of it*]: so says AHn: in the K, على سرارها [*above the depressed,* or *the best,* or *most fruitful, part of it:* in the CK, سرارها]. (TA.)

حَقْن : see حاقِن.

حَقْنَة *A pain in the belly:* pl. أَحْقَان. (IAar, K.)

حُقْنَة The *administration of a medicine to a sick person by his anus;* (TA;) [i. e. the *administration of a clyster;*] the *conveyance of a medicine to the inside of a sick person by his anus with the* مِحْقَنَة. (Msb.) ___ And hence, (Msb,) [*A clyster;*] *a medicine so administered to a sick person:* (S, Mgh, Msb, K:) pl. حُقَن. (Msb.) ___ And, by extension of the meaning, The

tube of a مَحْقَنَة. (Mgh.)

حَقِينٌ *Confined, kept in, prevented from escape, retained, restrained,* or *withheld;* as also مَحْقُونٌ. (K.) ___ And, as a subst., (S,) *Milk collected in a skin,* (S, IF, Msb,) *when fresh milk has been poured upon that which has become curdled,* or *thick,* or *upon that which has been churned.* (S, TA.) Hence the prov., أَبَى الحَقِينُ العُذْرَةَ; i. e. العُذْرَ; [*The milk collected in the skin,* &c., *has disallowed the excuse;*] (A 'Obeyd, S, TA;) applied to him who excuses himself when having no [real] excuse: (TA:) originally said by a man who asked some people to give him milk to drink, upon their excusing themselves while they had milk which they had collected in a skin; meaning, this حقبن belies you. (A 'Obeyd, TA.)

حَاقِنٌ A man *keeping in,* or *retaining, and collecting, his urine;* from حَقِينٌ meaning milk collected in a skin: (IF, Msb:) [*suffering from retention of the urine:*] *having urine that distresses* [*by its quantity*]: (S, TA:) *having much urine retained and collected:* (Mgh:) and حَقِنٌ signifies the same. (TA.) Hence the saying, (Mgh, TA,) in a trad., (TA,) لَا رَأْىَ لِحَاقِنٍ وَلَا حَاقِبٍ وَلَا حَازِقٍ (S, * Mgh, TA *) *No counsel,* or *advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot.* (Mgh, TA. *) ___ [*Collecting* grease, or melted grease, *in a skin.*] You say, أَنَا مِنْهُ كَحَاقِنِ الإِهَالَةِ *I am a person skilled in it;* because such a one does not collect the اهالة in a skin until he knows that it has cooled, lest the skin should be burnt. (K.) ___ A moon a little after or before the change (هِلَال) *having its two extremities elevated, and its back decumbent.* (K.) *Hence the saying,* هِلَالٌ وَاقِفٌ خَيْرٌ مِنْ هِلَالٍ حَاقِنٍ [*A* هلال *erect* (here meaning *nearly erect*) *is better,* or *more auspicious, than a* هلال *decumbent*]. (A, TA.) [See also أَذْفَقُ.]

الحَاقِنَةُ *The stomach;* (K;) an epithet in which the quality of a subst. is predominant; because it retains, or collects, the food:

(TA:) and *the pit between each collar-bone and what is termed* حَبْلُ العَاتِقِ [explained in art. حبل, q. v.]; (AA, S, K; *) the two together being termed [the] حَاقِنَتَانِ: (AA, S:) *the pit of each collar-bone:* (T, TA:) *the part between the collar-bone and the neck:* (TA:) or *the lower part of the belly:* (S, K:) pl. الحَوَاقِنُ. (T, TA.) [See also الدَّاقِنَةُ.] Hence, (K,) it is said in a prov., لَأُلْحِقَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ, (S, K,) i. e. [*I will assuredly conjoin*] *the lower part of thy belly with the upper part thereof:* or *the part of thy belly that retains,* or *collects, the food, with the lower part of thy belly, and with thy knees.* (TA.) The ذَاقِنَة is [also said to be] the extremity of the حُلْقُوم [or windpipe]: and hence the saying attributed to 'Áïsheh, that the Prophet died [with his head] between her حَاقِنَة and her ذَاقِنَة. (S.)

مِحْقَنٌ *A skin in which milk is collected; fresh milk being poured into it upon that which is curdled,* or *thick,* or *upon that which has been churned:* (S:) or *a skin into which milk is poured,* [*and in which it is kept,*] *that its butter may come forth.* (K.) ___ And *A funnel with which the milk is poured into the skin:* (Az, K: *) or *a funnel which is put into the mouth of a skin, into which one then pours wine,* and *water.* (TA.)

مِحْقَنَةٌ [app. sing. of مَحَاقِنُ as used in the following saying; like as مِحْقَلَةٌ is sing of مَحَاقِلُ.] بَارَكَ ٱللّٰهُ فِى مَحَاقِلِكُمْ وَمَحَاقِنِكُمْ *May God bless your seed-produce and your progeny.* (TA.)

مِحْقَنَةٌ The *thing with which a* حُقْنَة [or *clyster*] *is administered;* (Mgh, Msb;) *being a leathern pouch, furnished with a tube.* (Mgh.)

مِحْقَانٌ One *who retains his urine, and, when he discharges it, discharges much:* (S, K:) applied by ISd peculiarly to a camel. (TA.)

مَحْقُونٌ : see حَقِينٌ.

حقو

1 **حَقَاهُ** , [aor. ـُ ,] inf. n. حَقْوٌ, *He,* or *it, hit,* or *hurt, his* حَقْوٌ [i. e. *waist,* or *flank*]. (K.) ___ Also, said of water, *It reached up to his* حَقْوٌ. (Fr, TA.) حَقِىَ *He* (a man, S) *was,* or *became, affected with the pain of the belly termed* حَقْوَةٌ: (S, K:) and, inf. n. حَقًا, [which, as well as the part. n. حَقٌ, suggests that the verb is حَقِىَ, like فَرِحَ, though it is said in the CK to be like عَنِىَ,] *he had a complaint of his* حَقْوٌ: (CK, but wanting in MS. copies of the K:) or تَحَقَّى has this latter meaning. (So in a copy of the K.)

5 **تَحَقَّوْ** see above.

حَقٌ *Having a complaint of his* حَقْوٌ. (CK, but wanting in MS. copies of the K.)

حَقْوٌ The *waist;* syn. خَصْرٌ: (S:) [or] the *place* (*in the side,* TA) *where the* [*waist-wrapper called*] إِزَارٌ *is bound;* (S, Msb, K, * TA;) i. e. (Msb) the *flank;* syn. خَاصِرَةٌ, (A 'Obeyd, Msb, TA,) or كَشْحٌ: (K:) there are two [parts], called together حَقْوَانِ: (A 'Obeyd, TA:) and the [*waist-wrapper itself that is called*] إِزَارٌ; (S, M, Msb, K;) because it is bound upon the [part of the body called] حَقْوٌ; (Msb, * TA;) as also حَقْوٌ ; (M, K;) which MF asserts to be also a var. of حَقْوٌ as syn. with كَشْحٌ ; of the dial. of Hudheyl: and in the K is here added, or the *place of the tying thereof;* as also حَقْوَةٌ and حَقَآءٌ ; [the latter written in the CK حَقَاءٌ; but said in the TA to be like كِتَابٌ ;] whereas this is the primary signification: (TA:) pl. (of pauc., S, TA) أَحْقٌ, (S, Msb, K,) originally أَحْقُوٌ, (S, TA,) and أَحْقَآءٌ (K) and (of mult., S, TA) حُقًى, (S, Msb, K,) [originally حُقُوٌّ,] of the measure فُعُولٌ, (S,) like فُلُوسٌ, (Msb,) and حَقَآءٌ, (Msb, K,) which is pl. of حَقْوٌ and of حَقْوَةٌ, as well as syn. with the latter in a sense pointed out above. (TA.) Hence, عَاذَ بِحَقْوِهِ *He had recourse to him for refuge, protection,* or *preservation.* (TA.) [See an ex. in a verse cited voce سَمْعٌ.] ___ The *part* of an arrow *which is the place of the feathers:* (K:) or the *slender part of the hinder*

portion, next the feathers; (S, TA;) or, as in the A, *below the feathers.* (TA.) ___ *A rugged place elevated above a torrent;* (M, K, TA;) pl. حَقَآءٌ: (K:) or *any place which a water-course reaches:* (As, TA:) and حَقْوَةٌ signifies the *like of the* [*elevated piece of ground termed*] نَجْوَة, *but higher, upon which the animals of prey preserve themselves from the torrent;* and its pl. is حَقَآءٌ. (TA.) Accord. to En-Nadr, *An elevated piece* of ground; *an acclivity;* pl. أَحْقٍ and حُقًى: accord. to Z, the سَفْح [or *lowest part,* or *face,* &c.,] of a mountain: (TA:) also [*each of*] *the two sides* of a ثَنِيَّةٌ [or long mountain traversed by a road; or a part of a mountain that requires one, in traversing it, to ascend and descend; &c.]: (K, TA:) Lth says that when you look at the head of a ثَنِيَّةٌ of a

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mountain, you see its prominence to have what are termed حَقْوَانِ. (TA.)

حَقْوٌ : see حَقْوٌ.

حَقْوَةٌ : see حَقْوٌ, in two places. Also *A pain of the belly,* (S, M, K,) *which affects a man,* (S, M,) *from eating flesh-meat,* (M, K,) *occasioning diarrhœa;* (M;) or *occasioning an inflation in the* حَقْوَانِ [or *two flanks*]; (T;) and so حَقَآءٌ : (M, K:) or *i. q.* هَيْضَةٌ [generally meaning *cholera*]. (TA in art. طسأ.) ___ And *A certain malady in camels, in consequence of which the belly is rent by the* [*affection of the lungs termed*] نُحَاز, [*which occasions violent coughing,*] (K, TA,) *and the animal voids not the urine nor dung,* (K in art. فقأ,) *often, also, having the veins and flesh choked with blood, and becoming swollen,* or *inflated, often to such a degree that the stomach bursts in consequence thereof.* (TA in that art.) The word is mostly used in relation to a human being. (TA.)

حِقَآءٌ : see حَقْوٌ, with which it is syn. in one sense pointed out above; and of which it is also a pl., as well as of حَقْوَةٌ. ___ Also The *cord,* or *the like, with which the horse-cloth is bound upon the belly of the horse when he is made to run a heat or two heats and then covered over to make him sweat and to reduce his fat,* [see 1 in art. حنذ,] *by way of preparing him for racing or the like.* (TA.) See also حَقْوَةٌ.

مَحْقُوٌّ (S, K) and مَحْقِىٌّ (K) applied to a man, (S,) *Affected with the pain of the belly termed* حَقْوَةٌ. (S, K.) And *Having a complaint of his* حَقْوٌ. (CK, but wanting in MS. copies of the K.)

حك

1 حَكَّهُ , aor. ـُـ , (S, Msb,) inf. n. حَكٌّ, (S, Mgh, Msb, K,) [*He scratched, scraped, rubbed, grated, chafed,* or *fretted, it:* or] *he scraped off, abraded,* or *otherwise removed, its superficial part:* (Mgh, Msb:) حَكٌّ signifies the act of *scratching:* (KL:) or the *making a body to pass upon another body with collision:* (K:) [as meaning scratching and the like,] it is with the nail, and with the hand, &c. (TA.) مَا حَكَّ ظَهْرِى مِثْلُ يَدِى [*Nothing has scratched my back like my hand*] is a prov., meaning that one should abstain from relying upon others: and the same meaning is intended in the following verse:

* مَا حَكَّ جِلْدَكَ مِثْلُ ظُفْرِكْ *
* فَتَوَلَّ أَنْتَ جَمِيعَ أَمْرِكْ *

[*Nothing has scratched thy skin like thy nail: so manage thou thyself all thine affair*]. (Har pp. 432 et seq.) The saying, in a trad., إِذَا حَكَكْتُ قَرْحَةً دَمَّيْتُهَا [lit. *When I scratch a sore, I make it bleed,*] means *when I desire an object, I attain it.* (TA.) ___ [Hence,] حَكَّ فِى صَدْرِى, and احكّ , and احتكّ , (K,) the first whereof, which is mentioned by IDrd preceded by the negative مَا, is the most approved, (TA,) *It wrought,* or *operated, in,* or *upon, my mind:* (K, TA:) said of a suggestion of the devil, that comes into one's mind. (TA.) Or حَكَّ فِى صَدْرِهِ كَذَا, aor. ـُـ , means *Such a thing occurred to his mind as a thing outweighed in probability,* or *a matter of suspicion.* (Msb.) And you say مَا حَكَّ فِى صَدْرِى *It did not make an impression upon my mind.* (Har p. 648.) It is said in a trad., الإِثْمُ مَا حَكَّ فِى صَدْرِكَ *Sin is that which makes an impression upon thy mind, and induces a suspicion that it is an act of disobedience, because the mind is not dilated*

thereby. (Mgh. [See also حَاكَ, in arts. حوك and حيك; and see حَزَّ.]) You say also, مَا حَكَّ فِى صَدْرِى مِنْهُ شَىْءٌ *Nothing thereof was unsettled, so as to be doubtful, in my mind.* (S, TA.) And مَا حَكَّ فِى صَدْرِى كَذَا *Such a thing did not cause dilatation* [or *pleasure*] *in my mind.* (S, K, TA.) See also 8. حَكَكَتِ الدَّابَّةُ, aor. ـُ, (Kr, K,) a verb of an unusual form, with the reduplication distinct, like لَحَحَتْ in the phrase لَحَحَتْ عَيْنُهُ, &c., (TA,) *The beast had its hoof worn away at the edges.* (K, * TA.)

2 **حكّك**, inf. n. تَحْكِيكٌ, *He scratched* [&c.] *well* [*or much.*] (KL.)

3 **حاكّه**, (TA,) inf. n. مُحَاكَّةٌ (S, K, KL) and حِكَاكٌ, (TA,) *He emulated, rivalled,* or *imitated, him;* [originally, I suppose, *in scratching,* or *the like;*] (K, KL, TA;) the inf. n. being syn. with مُبَارَاةٌ; (K, TA;) or like مُبَارَاةٌ. (S.) ___ حَاكَّ الشَّرَّ (K) *He produced,* or *effected,* or *brought to pass, evil,* or *mischief.* (TK.)

4 **أَحْكَكَ** see 8: ___ and see also 1.

5 **فُلَانٌ يَتَحَكَّكُ بِى** *Such a one rubs,* or *scratches, himself against me;* syn. يَتَمَرَّسُ بِى: (S: so in two copies:) or *becomes exasperated by me;* syn. يَتَحَرَّشُ بِى: (TA:) *and addresses,* or *applies, himself to do evil,* or *mischief, to me.* (S, K, TA.) لَقَدْ تَحَكَّكَتِ العَقْرَبُ بِالأَفْعَى *The scorpion has addressed itself to do evil,* or *mischief, to the viper,* is a prov., applied to him who contends with his superior in strength and power, and does evil to him. (Har p. 478.)

6 **تَحَاكَّا** [*They scratched, scraped, rubbed, grated, chafed,* or *fretted, each other;* or] *their two bodies became in collision, and each of them scratched,* &c., (حَكَّ,) *the other.* (K.) ___ هٰذَا أَمْرٌ تَحَاكَّتْ فِيهِ الرُّكَبُ, and احتكّت, *This is a case in which the knees are in contact,* and *in collision,* is a saying by which is meant equality of station or rank, or the sitting together upon the knees in contending for superiority in glory or excellence or nobility. (TA.) ___ [تحاكّ also signifies *It became scraped*

off, or *rubbed off, by degrees;* the verb in this sense being similar to تساقط &c.: see حُكَاكَةٌ.]

8 احتكّ به *He scratched, scraped,* or *rubbed, himself* (حَكَّ نَفْسَهُ) *against it;* (S, K;) as the mangy or scabby [camel] does against a piece of wood. (TA.) ___ احتكّ رأسى *My head induced me,* or *caused me, to scratch it;* (دَعَانِى إِلَى حَكِّهِ;) [i. e. *it itched;*] as also أَحَكَّنِى and اسْتَحَكَّنِى and حَكَّنِى ; (K;) though this last is held by IB to be erroneous: (TA:) and in like manner one says of all the other members. (M, TA.) ___ See also 1: ___ and 6. ___ احتكّ حافره من كَثْرَةِ السَّيْرِ [*His hoof became chafed, abraded,* or *worn, by much travel*]. (Ham p. 476.)

10 إِسْتَحْكَكَ see 8.

حَكٌّ *Doubt* (K, TA) in religion &c.; (TA;) as also حَكَّةٌ : (AA, TA:) because it makes an impression (يَحُكُّ) upon the mind. (TA.) حَكُّ شَرٍّ, explained in the K, as also حِكَاكُ شَرٍّ, by the words يُحَاكُّهُ كَثِيرًا, means *A producer of much evil,* or *mischief:* (TK:) it is a tropical phrase: and in like manner one says حَكُّ ضِغْنٍ [*a producer of much rancour, malevolence, malice,* or *spite*]: and حَكُّ مَالٍ [*a producer of much wealth*]. (TA.)

حَكَّةٌ [*An itching;*] a subst. from احْتَكَّ as used in the phrase احتكّ ارأسى [q. v.]; as also حُكَاكٌ . (K.) ___ And The جرب [i. e. *mange,* or *scab*]: (S, K:) or it differs from the latter; and is said to be the *dry* جرب: (MF:) or *anything that one scratches; as the* جرب *and the like:* (Mgh:) [in the present day particularly applied to the *itch:*] *a certain cutaneous disease;* said in the medical books to be *a thin humour, causing swelling, originating beneath the skin, not accompanied with pus, but with what resembles bran, and quick in passing away.* (Msb.) ___ And hence *Lice.* (Mgh.) See also حَكٌّ.

حَكَكٌ *A wearing away at the edges* in a beast's hoof. (K, * TA.) A *gait in which is commotion, like the gait of a short woman who moves about her shoulder-joints.* (Ibn-'Abbád, L, K.)

Soft, or *uncompact, white stones:* (S:) or *a kind of white stone, like marble,* (K, TA,) *more soft,* or *uncompact, than marble, but harder than gypsum:* n. un. with ة: (TA:) or, with ة, *ground in which are soft,* or *uncompact, stones, like marble:* (ISh, TA:) or, accord. to ADk, حُكَكَاتٌ, with damm, and then fet-h, signifies *ground in which are white stones, resembling* أَقِط, *that break into many pieces; and such is only in low land,* (TA.)

حُكُكٌ *Evil,* or *mischievous, persons.* (IAar, K, TA.) ___ And *Such as are importunate in demanding things wanted.* (IAar, K, TA.)

حُكَكَاتٌ : see حَكَكٌ.

حُكَاكٌ *A thing that is rubbed,* or *grated,* (حُكَّ,) *upon another thing, so as to produce* حُكَاكَة. (IDrd, TA.) ___ *I. q.* بُورَقٌ [q. v.]. (Sgh, K.) See also حِكَّةٌ.

حِكَاكٌ [*A thing against which a beast rubs,* or *scratches, himself*]. The Arabs say, فُلَانٌ جِذْلٌ حِكَاكٌ خَشَعَتْ عَنْهُ الأُبُنُ [*Such a one is a rubbingpost from which the knots have become worn down*]; meaning that he is so pruned, or trimmed, [figuratively speaking,] that nothing is cast at him but it glances off from him, and recoils. (TA.) [See حِكَاكُ شَرٍّ.] مُحَكَّكٌ: see حِكٌّ.

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حَكِيكٌ *i. q.* مَحْكُوكٌ [i. e. *Scratched, scraped, rubbed,* &c.; and particularly *worn by rubbing* or *friction;*] applied to a كَعْبٌ [app. as meaning an ankle-bone, or rather the skin upon that bone]: and *having the edges worn away;* syn. نَحِيتٌ, (S,) or مَنْحُوتٌ; (K;) applied to a solid hoof; (S, K, TA;) as also أَحَكُّ : (K, TA:) and

كُلُّ نَحيت خَفِيٍ [so in copies of the K: in the CK the last word in this explanation is خَفِيٍّ: but I doubt not that the right reading is حَفِيٍ, with the unpointed ح; and that the meaning of the whole is, whatever (i. e. whatever foot) is *worn by rubbing* or *friction; that has become attenuated,* or *chafed, by much walking* or *treading;* agreeably with the explanation that follows]: the subst. is حَكَكٌ: and you say, حَكَكَتِ الدَّابَّةُ. (K.) And A horse *having the hoofs much worn* (مُنَحَّتُ الحَوَفِر, IDrd, K, in the CK الحَافِر) *by the erosion of the ground, so as to be attenuated.* (IDrd, TA.)

حُكَاكَةٌ *What falls from a thing* عِنْدَ الحَكِّ [i. e. *on the occasion of scratching, scraping, rubbing, grating,* &c.]. (S, K.) And *What is scraped,* or *rubbed,* or *grated,* (مَا حُكَّ,) *between two stones, and then used as a collyrium for ophthalmia:* (K:) or *what is scraped off,* or *rubbed off, by degrees,* (مَا تَحَاكَّ,) *between two stones, when one of them is rubbed with the other, for medicine and the like.* (TA.)

حَكَّاكٌ [*A lapidary.*]

حَكَّاكَةٌ *A thing that makes an impression upon hearts:* pl. حَكَّاكَاتٌ: (IAth, TA:) or the pl. signifies [*suggestions of the devil* or *of the mind, whereby the mind is disturbed; such as are termed*] وَسَاوِسُ: (K, TA:) *things that make an impression* (تَحُكُّ) *upon the heart, and are dubious to a man:* such are sins said to be. (TA.)

حَاكَّةٌ *A tooth:* (S, K:) thus called because it rubs, or grates, (تَحُكُّ,) either its fellow or what one eats: an epithet in which the quality of a subst. predominates. (TA.) So in the saying, مَا بَقِيَتْ فِى فِيهِ حَاكَّةٌ [*There remained not in his mouth a tooth*]. (S.) The Arabs also say, مَا فِيهِ حَاكَّةٌ وَلَا تَاكَّةٌ, meaning *There is not in him,* or *it, a grinder* (ضِرْسٌ) *nor a dog-tooth.* (Aboo-'Amr Ibn-El-'Alà, TA.)

أَحَكُّ : see حَكِيكٌ ___ Also A man (TA) *having no* حَاكَّة, i. e., *no tooth, in his mouth.* (K, * TA)

مَا أَنْتَ مِنْ أَحْكَاكِهِ *Thou art not of his,* or *its, men:* (Ibn-'Abbád, K:) [app. meaning thou art not the man to cope with him, or to accomplish it.]

مَحَكٌّ [*A touchstone;* the *stone upon which pieces of money* &c. *are rubbed to try their quality;*] the *stone of the* نَقَّادُون. (Har p. 66.) [It is commonly called in the present day مَحَكَّة: which also signifies *a stone for rubbing the soles of the feet,* &c.: and *a rasp.*]

الجِذْلُ المُحَكَّكُ [*The rubbing-post;* i. e.] *the thing that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub against it.* (S, K.) Hence the saying of El-Hobáb Ibn-El-Mundhir El-Ansáree, (S,) أَنَا جُذَيْلُهَا المُحَكَّكُ وَعُذَيْقُهَا المُرَجَّبُ, [see جِذْلٌ,] meaning I am he by means of whose counsel, or advice, and forecast, relief is sought: (S, K: *) or it has another meaning, preferred by Az, i. e., that the sayer was one who had been strengthened by experience, who had experienced and known affairs, and been tried, or proved, by them, and found to be one who bore up against difficulty, strong and firm, such as would not flee from his adversary: or the meaning is, I am, exclusively of [the rest of] the Ansár, a rubbing-post for him who would oppose me, and with me should the stubborn be coupled: the dim. form is here used for the purpose of aggrandizement. (TA.) [See also حِكَاكٌ.]

مَحْكُوكٌ : see حَكِيكٌ.

حكأ

1 **حَكَأَ** : see what next follows.

4 **احكأ**, (Sh, S, K,) inf. n. أَحْكَآءٌ; (TA;) and حَكَأَ, aor. ـَـ, (K,) inf. n. حَكْءٌ; (TA;) and احتكأ; (K;) *He tightened* a knot; (S, K;) *made* it *firm:* (Sh, TA:) as also احكى (S) and حَكَى. (S and K in art. حكى.) [See a verse of 'Adee Ibn-Zeyd cited voce صُلْبٌ.] See also 8.

8 **احتكأت العُقْدَةُ** *The knot became tight,* or *firm.* (Sh, TA.) And احتكأ العقْدُ فى عنُقه *The necklace became fast upon his neck.* (Sh, TA.) ___ [Hence,] احتكأ الشَّىءُ فى صدْرى *The thing became established in my mind, so that I did not doubt respecting it:* and احتكأ الأَمْرُ فى نفْسى *The matter became established in my mind.* (TA.) [See also احْتَكَى; and see احْتَكَّ in the first paragraph of art. حك.] You say also, سَمِعْتُ أَحَاديثَ وما احتكأ فى صدْرى منْها شىْءٌ (in the CK ما احكأ) *I heard stories, and nothing of them was unsettled in my mind.* (K, * TA.) And لَوِ احتكأ لى أَمْرى لَفَعَلْتُ كَذَا *Had my case been manifest to me at the first, I had done thus.* (L, TA.) See also 4.

حكر

1 حَكَرَ *i. q.* احتكر, q. v. (A.) ___ Also حَكَرَهُ, aor. ـِ , inf. n. حَكْرٌ, *He wronged him; acted wrongfully,* or *injuriously; towards him;* (T, K, * TA;) *and detracted from his reputation,* or *impugned his character;* (T, TA;) *acted,* or *behaved, towards him with bad fellowship,* (T, K, * TA,) and *with difficulty,* or *hardness, and perverseness:* (TA:) and *he brought upon him distress,* or *trouble, and harm,* or *injury, in his intercourse with him, and his ways of life.* (T, TA.) The epithet applied to him who does so is حَكِرٌ , [not a reg. part. n., but] a kind of relative epithet. (T, TA.) You say, فيه حَكْرٌ *In him is difficulty,* or *hardness, and perverseness, and a quality of bad fellowship.* (A.) حَكَرَ, aor. ـَ , (TA,) inf. n. حَكَرٌ, (K, TA,) *He was obstinate,* or *persistent,* or *persistent in contention,* (K, * TA,) *and difficult,* or *hard;* (TA;) and *kept a thing to himself, not allowing any one to share with him in it.* (K, * TA.) The part. n. is حَكِرٌ . (TA.)

2 حكّر أَرْضَ فُلَانٍ , inf. n. تَحْكِيرٌ, as used by the people of Egypt, [*He made the land of such a one to be a* حَكْرٌ; i. e.] *he* [*enclosed, and*] *debarred others from building upon,* [*or otherwise making use of,*] *the land of such a one.* (ElMakreezee's Khitat, ii. 114.) [A post-classical phrase: see حَكْرٌ.]

3 حاكره , (TK,) inf. n. مُحَاكَرَةٌ, (A, K,) *He contended, litigated,* or *wrangled, with him.* (A, K, TK.)

5 تَحَكَّرَ see 8, in two places.

8 احتكر *He withheld,* (A, Mgh, Msb, K,) or *collected and withheld,* (S, M,) wheat, (S, M, A, Mgh, Msb,) and the like, of what is eaten, (M, TA,) *waiting for a time of dearness;* (S, M, A, Mgh, Msb, K;) as also حَكَرَ , (A,)

and تحكّر : (K:) *he bought* wheat *and withheld* it *in order that it might become scarce and dear.* (TA.) And تحكّر فى بيعه *He waited, and watched,* [*for a time of dearness,*] *in his selling.* (ISh.) [This last verb is perhaps not transitive.]

حَكْر : see حُكْرَة.

حِكْر , as meaning ما يُحْبَسُ و يُجْعَلُ عَلَى العَقَارَاتِ [app. a mistranscription for ما يُحَكَّرُ مِنَ العقارات ويحبس, which expresses the correct signification, in the dial. of Egypt, i. e. *What is enclosed, of lands,* or *of lands and houses,* or *of lands and palm-trees &c., and debarred from others, so that they may not build upon it nor otherwise make use of it*], is a post-classical term: (TA:) [pl. أَحْكَار. See also حَاكُورَة.]

حَكَر and حُكَر (K) and حُكْرَة (TA) *What is withheld,* (K,) [or *collected and withheld,* (see 8,)] of wheat, and the like, of what is eaten, (TA,) *in expectation of its becoming dear.* (K.) ___ See also the last of these words.

حَكِر One *who withholds* a thing, *and keeps* it *to himself:* (A:) one *who withholds* (K, TA) [or *collects and withholds*] wheat, and the like, of what is eaten, (TA,) *in expectation of dearness:* (K, TA:) one *who ceases not to withhold his merchandise when the market is full of people and of goods for sale, that it may be sold for much* [بالكَثِير: in the L and K بالكسر, which is evidently a mistranscription]. (L, TA.) ___ See also 1, in two places.

حُكَر : see حَكَر.

حُكْرَة *Collection and retention:* this is the primary signification. (Er-Rághib.) ___ The *withholding,* (A, Mgh, Msb, K,) or *collecting and withholding,* (S,) *wheat,* (S, A, Mgh, Msb,) *and the like, of what*

is eaten, (TA,) *waiting for a time of dearness;* (S, A, Mgh, Msb, K;) a subst. from احْتِكَارٌ; (Msb, K;) as also حَكَرٌ and حَكْرٌ . (Msb.) You say that the trade of such a one is الحُكْرَةُ. (A.) ___ Accord. to some, The *selling*

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a thing without knowing its measure or weight. (TA.) ___ And *A collection,* or *an aggregate.* (TA.) ___ See also حَكَرٌ.

حَاكُورَةٌ *A piece of land retained and enclosed by its proprietor* (تحكر [i. e. تُحَكَّرُ]) *for sowing* [*and planting*] *trees* [*&c.*], *near to the houses and abodes:* of the dial. of Syria. (TA.) [See also حِكْرٌ.]

حكل

1 حَكَلَ : see what next follows.

4 احكل عَلَيَّ الخَبَرُ *The information was dubious, confused,* or *vague, to me;* (Zj, S, K;) as also حَكَلَ , (K,) and احتكل : (S, * K, * TA:) and احكل الأَمْرُ (Msb) and احتكل *The affair,* or *case, was dubious,* or *confused,* (Msb, TA,) عَلَيْهِ *to him.* (TA.)

8 احتكل : see 4, in two places. ___ Also *He learned a foreign language after Arabic.* (Fr, K.)

حُكْلٌ , [app. a pl., of which the sing. is not used; as though its sing. were أَحْكَلُ; like خُرْسٌ, pl. of أَخْرَسُ;] of animals, (TA,) *Having no voice,* or *sound, to be heard;* (S, K, TA;) like the ذَرّ [or young ones of ants], (K,) and نَمْل [or ants in general]: or the *mute* of birds and beasts. (TA.) الحُكْلُ is also [said to be] a name of *Solomon:* (K:) so, accord. to Lth, in the rejez of Ru-beh, where he says,

* لَوْ أَنَّنِى أُتِيتُ عِلْمَ الحُكْلِ *

[*Were I gifted with the knowledge of Solomon*]. (TA.)

حُكْلَةٌ *A barbarousness,* or *vitiousness, in speech* or *utterance;* or *an impediment therein;* (S, Msb, K;) *so that one does not speak distinctly.* (S.) You say, فى لِسَانِهِ حُكْلَةٌ [*In his speech,* or *utterance, is a barbarousness,* &c.]. (S.)

حُكَلَةٌ : see حُلَكَةٌ.

حَكِيلَةٌ *A mispronunciation;* or *a word mispronounced;* syn. لُثْغَةٌ. (TA.)

حكم

1 حَكَمَهُ, (S, K,) [aor. ـُ ,] inf. n. حُكْمٌ, (Msb, K, [in the TK حَكْمٌ,]) in its primary acceptation, (Msb,) *He prevented, restrained,* or *withheld, him* (S, Msb, K) *from acting in an evil,* or *a corrupt, manner;* as also احكمهُ : (K:) and (K) *from doing that which he desired;* as also احكمهُ ; and حكّمهُ , (S, K,) inf. n. تَحْكِيمٌ: (S:) and حُكُومَةٌ [is another inf. n. of حَكَمَهُ, and], accord. to As, primarily signifies the *turning* a man *back from wrongdoing.* (TA.) Ibrá- heem En-Nakha'ee is related to have said, حَكِّمِ اليَتِيمَ كَمَا تُحَكِّمُ وَلَدَكَ, meaning *Restrain thou the orphan from acting in an evil,* or *a corrupt, manner, and make him good,* or *virtuous, as thou restrainest thine offspring* &c.: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, [حَكَمْتُهُ and] حكّمته and احكمته : or, accord. to Aboo-Sa'eed Ed-Dareer, as related by Sh, the forementioned saying of En-Nakh'ee means *let the orphan decide respecting his property,* when he is good, or virtuous, *as thou lettest thine offspring* &c.; but this explanation is not approved. (Az, TA.) And Jereer says,

* أَبَنِى حَنِيفَةَ أَحْكِمُوا سُفَهَآءَكُمْ *
* إِنِّى أَخَافُ عَلَيْكُمُ أَنْ أَغْضَبَا *

[*O sons of Haneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry*]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, احكمهُ عَنِ الأَمْرِ *He made him to turn back,* or *revert, from the thing,* or *affair.* (K.) حَكَمَ الفَرَسَ ___, and احكمهُ , and حكّمهُ , *He pulled in the horse by the bridle and bit, to stop him; he curbed,* or *restrained, him.* (TA.) And حَكَمَ الدَّابَّةَ, (S,) or الفَرَسَ, (K,) inf. n. حَكْمٌ; (S; [so in my two copies of that work;]) and

أَحْكَمَهَا , (S,) or احكمه; (K;) *He put a* حَكَمَة [q. v.] *to the bit of the beast,* or *horse.* (S, * K.) ___ And حكّم الحوادث [*He controlled events:* see مُحَكَّم]. (MF.) ___ حَكَمْتُ عَلَيْهِ بِكَذَا originally signifies *I prevented, restrained,* or *withheld, him from doing,* or *suffering, any other than such a thing, so that he could not escape it.* (Msb.) [Hence it means *I condemned him to such a thing;* as, for instance, the payment of a fine or of a debt, and death.] And hence, (Msb,) حَكَمَ, (S, Mgh, Msb, K,) aor. ـُ, (S, K,) inf. n. حُكْمٌ (S, Mgh, Msb, K) and حُكُومَةٌ, (K,) *He judged, gave judgment, passed sentence,* or *decided judicially,* بَيْنَهُمْ *between them,* (S, Msb, K, TA,) and لَهُ *in his favour,* and عَلَيْهِ *against him.* (S, TA.) And حَكَمَ عَلَيْهِ بِالأَمْرِ *He decided judicially the thing,* or *affair,* or *case, against him.* (K, TA.) And حَكَمَ لَهُ عَلَيْهِ بِكَذَا [*He awarded by judicial sentence in his favour, against him* (i. e. another person), *such a thing*]. (Mgh.) [And حَكَمَ عَلَيْهِ *He exercised judicial authority, jurisdiction, rule, dominion,* or *government, over him.* And حَكَمَ بِكَذَا *He ordered, ordained,* or *decreed, such a thing.*] حَكَمَ عَنِ الأَمْرِ *He turned back,* or *reverted, from the thing,* or *affair.* (IAar, Az, K.) حَكُمَ, (S, MA, TA,) with damm to the ك, (S,) like كَرُمَ, (TA,) [not حَكَمَ as in the Lexicons of Golius and Freytag,] inf. n. حُكْمٌ (KL, MA) and حِكْمَةٌ, (MA,) *He was,* or *became, such as is termed* حَكِيمٌ [i. e. *wise, &c.*]. (S, KL, MA, TA.) ___ And حَكِمَ, inf. n. حَكَمٌ, [so in the TA, without any syll. signs, app. حَكُمَ inf. n. حُكْمٌ,] is said of a man, signifying *He reached the utmost point,* or *degree, in its meaning* (فى معناه [i. e., app., *in what is the radical meaning of the verb,* namely, *in judging;* like قَضُوَ]); in praising, not in dispraising. (TA.)

2 **حكّمه**, inf. n. تَحْكِيمٌ: see 1, in five places. ___ Also [*He made him judge;* or] *he committed to him the office of judging, giving judgment, passing sentence,* or *deciding judicially;* (Mgh, Msb;) or *he ordered him to judge, give judgment, pass sentence,* or *decide*

judicially; (K;) or *he allowed him to judge,* &c.; (TA;) فِى الأَمْرِ *in the affair,* or *case.* (K.) And حَكَّمْتُهُ فِى مَالِى *I gave him authority to judge, give judgment, pass sentence,* or *decide judicially, respecting my property.* (S, TA.) ___ Hence, حَكَّمَتِ الخَوَارِجُ *The* [*schismatics called the*] خوارج *asserted that judgment* (الحُكْم) *belongs not to any but God.* (Mgh.) تَحْكِيمُ الحَرُورِيَّةِ, in the K, erroneously, تَحَكُّمُ الحَرُورِيَّةِ, (TA,) signifies *The assertion of the* [*schismatics called*] حرورية *that there is no judgment* (حُكْم) *but God's,* (K, TA,) *and that there is no judge* (حَكَم) *but God.* (TA.)

3 **حاكمه إِلَى الحَاكِم**, (K,) inf. n. مُحَاكَمَةٌ, (S,) *He summoned him to the judge, and litigated with him,* (S, K, TA,) *seeking judgment:* and *he made a complaint of him to the judge;* or *brought him before the judge to arraign him and litigate with him, and made a complaint of him.* (TA.) And حَاكَمْنَاهُ إِلَى ٱللّٰهِ *We summoned him to the judgment of God* [administered by the Káde]. (TA.) بِكَ حَاكَمْتُ, occurring in a trad., is said to mean *I have submitted the judgment* [of my case] *to Thee,* and there is no judgment but thine; and *by Thee* [or thy means or aid] *I have litigated* in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion. (TA. [The past tense, here, is perhaps used as a corroborative present.])

4 أَحْكَمَ see 1, in seven places. The saying of Lebeed, describing a coat of mail,

* أَحْكَمَ الجَنْثِىُّ مِنْ عَوْرَاتِهَا *
* كُلُّ حِرْبَآءَ إِذَا أُكْرِهَ صَلُّ *

is explained as meaning *Every nail repelled the sword from its interstices:* [*when it was struck with force, it made a clashing sound:*] or, as some say, [the right reading is الجَنْثِىُّ and كُلَّ, (as in the S in arts. جنث and صل,) and, accord. to some, صَنْعَتِهَا in the place of عوراتها, (as in the S and M in art. صل,) and] the

meaning is, *the manufacturer* thereof *made firm,* or *strong, every nail* [*of its interstices,* or *of its fabric:* &c.]: احكم in this case signifying أَحْرَزَ [agreeably with the explanation here next following]. (TA.) ___ احكمهُ, (S, Mgh, Msb, K,) inf. n. إِحْكَامٌ, (TA,) *i. q.* أَتْقَنَهُ [*He made it,* or *rendered it,* (namely, a thing, S, Mgh, Msb,) *firm, stable, strong, solid, compact, sound,* or *free from defect* or *imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined* or *knit together, soundly, thoroughly, skilfully, judiciously,* or *well; he so constructed, constituted, established, settled, arranged, did, performed,* or *executed, it; he put it into a firm, solid, sound,* or *good, state,* or *on a firm, solid, sound,* or *good, footing:* and *he knew it,* or *learned it, soundly, thoroughly,* or *well;* see 1, last sentence, in art. حنك]. (Msb, K.) Hence, in the Kur [xi. 1], كِتَابٌ أُحْكِمَتْ آيَاتُهُ (TA) i. e. [*A book whereof the verses are rendered valid*] *by arguments and proofs;* (Bd;) or *by command*

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and prohibition, and the statement of what is lawful and unlawful: (TA:) or *disposed in a sound manner,* (Ksh, Bd,) *with respect to the words and meanings,* (Bd,) *like a building firmly and orderly and well constructed:* (Ksh:) or *prevented from being corrupted* (Ksh, Bd) *and from being abrogated:* (Bd:) or *made to be characterized by wisdom,* (Ksh, Bd:) *as comprising the sources of speculative and practical wisdom.* (Bd.) And hence one says of a man such as is termed حَكِيمٌ, [i. e. wise, &c.,] قَدْ أَحْكَمَتْهُ التَّجَارِبُ [*Tryings have rendered him firm,* or *sound, in judgment*]. (TA.) ___ [Hence, أُحْكِمَ عَنْ كَذَا *It was secured from such a thing:* see إِحْكَامٌ [___.] مُحْكَمٌ is also often used as the inf. n. of the pass. verb, signifying

The *being firm,* &c.; or *firmness,* &c.: see مِرَّةٌ.] ___ See also حَكَمَةٌ.

5 تحكّم فيه *He did* [or *decided*] *according to his own judgment,* or *did what he judged fit, respecting it,* or *in it:* (Msb:) or *he had authority to judge, give judgment, pass sentence,* or *decide judicially, respecting it;* (K, TA;) as also احتكم فيه: (S, K:) each is quasi-pass. of حَكَّمَهُ; the former regular, and the latter irregular: (TA:) or the former signifies *he pretended to have authority to judge,* &c. (KL.) You say, احتكم عَلَىَّ فِى مَالِى *He had authority over me to judge,* &c., *respecting my property.* (S.) ___ See also 2.

6 تحاكموا إِلَى الحَاكِم *They summoned one another to the judge,* [*seeking judgment,* (see 3,)] *and litigated;* as also احتكموا إِلَيْه. (S, TA.)

8 إِحْتَكَمَ see 5, in two places: ___ and 6: ___ and 10.

10 استحكم *He* (a man) *refrained from what would injure him in his religion and his worldly concerns.* (Aboo-' Adnán, TA.) ___ Also quasipass. of أَحْكَمَهُ (S, Mgh, Msb, K) as signifying أَتْقَنَهُ; (Msb, K;) [*It was,* or *became, firm, stable, strong, solid, compact, firmly and closely joined* or *knit together, sound,* or *free from defect* or *imperfection, by the exercise of skill; firmly, strongly, solidly, compactly, soundly, thoroughly, skilfully, judiciously,* or *well, made* or *constructed* or *constituted* or *established* or *settled* or *arranged* or *done* or *performed* or *executed:* and, said of a quality or faculty &c., *it was,* or *became, firm, strong, sound, free from defect* or *imperfection, established,* or *confirmed:*] and, said of an affair, or a case, *it was,* or *became, in a firm, solid, sound,* or *good, state,* or *on a firm, solid, sound,* or *good, footing;* as also احتكم . (TA.) ___ استحكم عَلَيْه الأَمْرُ *The thing,* or *affair, became confused and dubious to him;* syn. الْتَبَسَ: so in the A. (TA. [But this seems to require

confirmation.])

حُكْمٌ [inf. n. of 1, q. v.,] originally signifies *Prevention*, or *restraint*. (Msb.) ___ And hence, (Msb,) *Judgment*, or *judicial decision:* (S, Msb, K, TA:) or *judgment respecting a thing, that it is such a thing*, or *is not such a thing, whether it be necessarily connected with another thing*, or *not:* (TA:) [whence,] in logic, [what our logicians term *judgment;* i. e.] the *judging a thing to stand to another* [*thing*] *in the relation of an attribute to its subject, affirmatively* or *negatively;* or the *perception of relation* or *non-relation:* (Kull:) or it properly signifies *judgment with equity* or *justice:* (Az, TA:) and حُكُومَةٌ signifies the same; (K, TA;) originally, accord. to As, the *restraint* of a man from *wrongdoing:* (TA:) [each, though an inf. n., being used as a simple subst., has its pl.:] the pl. of the former is أَحْكَامٌ, (K,) [properly a pl. of pauc., but] its only pl. form: and the pl. of the latter is حُكُومَاتٌ. (TA.) You say, هُوَ يَتَوَلَّى الحُكُومَاتِ وَ يَفْصِلُ الخُصُومَاتِ [*He presides over the affairs of judgment, and decides litigations*]. (TA.) And it is said in a trad., إِنَّ مِنَ الشِّعْرِ لَحُكْمًا meaning *Verily, of poetry, there is* that which is *true judgment:* so says Er-Rághib: or, as others say, *profitable discourse, such as restrains from, and forbids, ignorant and silly behaviour;* i. e., [what contains] exhortations and proverbs profitable to men: or, the right reading is, as some relate it, لَحِكْمَةً [i. e. *wisdom*, &c.]: (TA:) or حِكَمًا [pl. of حِكْمَةٌ]. (So in a copy of the Jámi' es-Sagheer of Es-Suyootee.) ___ [The *exercise of judicial authority; jurisdiction; rule; dominion;* or *government*. See also حُكُومَةٌ. ___ *An ordinance; a statute; a prescript; an edict; a decree;* or *a particular law;* like قَضَآءٌ. Hence the phrase حُكْمُ العَادَةِ *According to custom* or *usage;* properly, *according to the ordinance of custom* or *usage*. ___ *A rule* in grammar &c.; as when one says, حُكْمُ الفَاعِلِ الرَّفْعُ or أَنْ يُرْفَعَ, i. e. *The rule applying to the case of the agent is that it be put in the nom.*

case; and حُكْمُهُ حُكْمُ كَذَا, or كَحُكْمِ كذا, i. e. *The rule applying to it is* the same as *the rule applying to such a thing,* or *like the rule applying to such a thing.* ___ It may often be rendered *Predicament:* (thus the last of the foregoing exs. may be rendered *Its predicament is* the same as *the predicament of such a thing,* or *like the predicament of such a thing:*) and حُكْمًا, or فِى الحُكْمِ, *predicamentally,* or *in respect of predicament;* and *virtually;* as distinguished from لَفْظًا (literally), and حَقِيقَةً (really), and the like.] ___ Also *Knowledge of the law in matters of religion.* (TA.) ___ See also حِكْمَةٌ, in two places. It is a more general term than حِكْمَةٌ; for all حِكْمَةٌ is حُكْمٌ, but the reverse is not the case. (Er-Rághib, TA.)

حَكَمَ : see حَاكَمَ, in two places; and مُحَكَّمٌ. [Hence,] الحَكَمُ [*The Judge*] is one of the names of God. (TA.) ___ A man *advanced in age* (K, TA) *to the utmost degree.* (TA.) See also حَكَمَةٌ.

حِكْمَةٌ [properly, or primarily,] signifies *What prevents,* or *restrains, from ignorant behaviour:* (Mgh:) [in its most usual sense, which is *wisdom,* agreeably with explanations here following,] it is derived from حَكَمَةٌ, signifying a certain appertenance of a beast, [a kind of curb,] because it prevents its possessor from having bad dispositions: (Msb:) it means *knowledge;* or *science;* (S, K;) as also حُكْمٌ : (S, TA:) or [generally] *knowledge of the true natures of things, and action according to the requirements thereof;* and therefore it is divided into intellectual and practical: or *a state,* or *quality, of the intellectual faculty:* this is the theological حِكْمَةٌ: in the Kur xxxi. 11, by the حِكْمَةٌ given by God to Lukmán, is meant the *evidence of the intellect in accordance with the statutes of the law:* (TA:) in the conventional language of the learned, it means the *perfecting of the human mind by the acquisition of the speculative sciences, and of the complete faculty of doing excellent deeds, according to the ability possessed:* (Bd on the passage of the Kur above mentioned:) or it means the *attainment of that which is*

true, or *right, by knowledge and by deed:* so that in God it is the *knowledge of things, and* the *origination thereof in the most perfect manner:* and, in man, the *knowledge and doing of good things:* or it means *acquaintance with the most excellent of things by the most excellent kind of knowledge:* (TA:) [and in the modern language, *philosophy:* pl. حِكَمٌ:] see حُكْمٌ. ___ Also *Equity,* or *justice,* (K, TA,) *in judgment* or *judicial decision;* and so حُكْمٌ. (TA.) ___ And *i. q.* حِلْمٌ; (K, TA;) i. e. [*Forbearance,* or *clemency,* or] the *management of one's soul and temper on the occasion of excitement of anger:* which, if correct, is nearly the same as equity or justice. (TA.) ___ And *Obedience of God:* and *knowledge in matters of religion, and* the *acting agreeably therewith:* and *understanding:* and *reverential fear; piety; pious fear;* or *abstinence from unlawful things:* and the *doing,* or *saying, that which is right:* and *reflection upon what God has commanded, and doing according thereto.* (TA.) ___ And [*Knowledge of*] *the interpretation of the Kur-án, and saying that which is right in relation to it:* so in the Kur ii. 272. (TA.) ___ And The *gift of prophecy,* or the *prophetic office;* (K, TA;) and *apostleship:* so in the Kur ii. 252 and iii. 43 and xxxviii. 19: (TA:) or in the [first and] last of these instances it means ___ The *Book of the Psalms* [of David]: or, as some say, *any saying,* or *discourse, agreeable with the truth:* (Mgh:) and it also means [in other instances] the *Book of the Law of Moses:* (TA:) and the *Gospel:* and the *Kur-án:* (K:) because each of these comprises what is termed الحِكْمَةُ المَنْطُوقُ بِهَا, i. e. *the secrets of the sciences of the law and of the course of conduct;* and الحِكْمَةُ المَسْكُوتُ عَنْهَا, i. e. *the secrets of the science of the Divine Essence.* (TA.)

حَكَمَةٌ [*A kind of curb for a horse;*] *a certain appertenance of a beast;* so called because it

renders him manageable, or submissive, to the rider, and prevents him from being refractory and the like; (Msb;) or because it prevents him from vehement running: (TA:) it is the *appertenance* of the لِجَام [or bridle] *that surrounds the* حَنَك [or *part beneath the chin and lower jaw*]: the Arabs used to make it *of untanned thong* or *of hemp;* because what they aimed at was courage, not finery: (S:) or the *appertenance* of the لجام *that surrounds the* حَنَكَان [which word app. here means the *two jaws*] *of the horse, and in which are* [*attached*] *the* عِذَارَان [or *two side-pieces of the headstall, that lie against the two cheeks*]: (K:) or *a ring which surrounds*

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the مِرْسَن [or *part of the nose which is the place of the halter*] *and the* حَنَك [or *part beneath the chin and lower jaw*], *of silver* or *iron* or *thong:* (IDrd in his Book on the Saddle and Bridle:) or *a ring which is upon* (فى) *the mouth of the horse:* (ISh, TA:) pl. حَكَمَاتٌ (S, TA) and [coll. gen. n.] حَكَمٌ . (TA.) Zuheyr says, describing horses,

* قَدْ أُحْكِمَتْ حَكَمَاتِ القِدِّ وَ الأَبَقَا *

meaning قَدْ أُحْكِمَتْ بِحَكَمَاتِ القِدِّ وَ بِحَكَمَاتِ الأَبَقِ [*That had been curbed with curbs of untanned thong, and with curbs of hemp*]: (S, TA:) or, accord. to Abu-l-Hasan, [the meaning is *that had been furnished with curbs* &c.; for he says that] احكمت is here made trans. because it implies the signification of قُلِّدَتْ: (TA:) some relate the hemistich thus:

* مَحْكُومَةً حَكَمَاتِ القِدِّ وَ الأَبَقَا *

[*furnished with curbs of untanned thong, and hemp*]. (S, TA.) ___ The *chin* of a sheep (S, K) or goat. (S.) ___ And, of a man, The *fore part of the face:* (K, TA:) or, as some say, the *lower part of the*

face: a metaphorical term from the حَكَمَة of the لِجَام: (TA:) or [in some copies of the K and] his *head:* [accord. to the CK, or the *fore part of the head* of a man:] and his *state,* or *condition:* and *rank,* and *station.* (K, TA.) You say, رَفَعَ ٱللّٰهُ حَكَمَتَهُ *God exalted,* or *may God exalt, his head,* or *his state,* or *condition,* and *his rank,* and *station:* because the stooping of the head is a characteristic of the low, or abject. (TA.) And لَهُ عِنْدَنَا حَكَمَةٌ *He has rank in our estimation.* (TA.) And فُلَانٌ عَالِى الحَكَمَةِ [*Such a one is elevated in respect of rank,* or *station.*] (TA.) [See also حَاكِمٌ, of which it is a pl.]

حَكِيمٌ *Possessing knowledge* or *science;* [in its most usual sense,] *possessing* حِكْمَة [as meaning *wisdom*]; (S, TA; [see also أَحْكَمُ الحَاكِمِينَ;]) [*wise; a sage:* and in the modern language, *a philosopher:* and particularly *a physician:*] one *who performs,* or *executes, affairs firmly, solidly, soundly, thoroughly, skilfully, judiciously,* or *well;* (S, IAth;) so that it is, in this sense, of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (IAth, TA:) one *who executes well, and firmly, solidly,* &c., *the niceties of arts:* (TA:) [pl. حُكَمَآءُ [الحُكَمَآءُ.] [as meaning *The All-wise*] is one of the names of God. (TA.) ___ الذِّكْرُ الحَكِيمُ, applied to the Kur-án, means [*The admonition*] *that decides judicially in your favour and against you:* or *that is rendered free from defect* or *imperfection; in which is no incongruity, nor any unsoundness.* (TA.)

حُكُومَةٌ an inf. n. of حَكَمَ [q. v.]: (K:) [and used as a simple subst.; pl. حُكُومَاتٌ:] see حُكْمٌ, in two places. ___ Also [*Judicial authority; authority to judge, give judgment, pass sentence,* or *decide judicially,* فِى أَمْرٍ *respecting an affair,* or *a case;*] a subst. from احْتَكَمَ and تَحَكَّمَ; and so أُحْكُومَةٌ. (K, TA.)

حَاكِمٌ *One who judges, gives judgment, passes sentence,* or *decides judicially; a judge; an arbiter, arbitrator,* or *umpire;* (S * Msb, K, TA;) *between people:* (Msb, TA:) [*one*

who exercises judicial authority, jurisdiction, rule, dominion, or *government; a ruler,* or *governor:*] and حَكَمٌ signifies the same: (S, Mgh, Msb, K:) the حَاكِم between people is so called because he restrains from wrongdoing: (As, TA:) the pl. is حُكَّامٌ (Msb, K) and حَكَمَةٌ, meaning *judges,* [&c.,] (TA,) and حَاكِمُونَ is allowable. (Msb.) It is said in a prov., فِى بَيْتِهِ يُؤْتَى الحَكَمُ [*In his house the judge is to be come to*]. (S. [See Freytag's Arab. Prov. ii. 204.]) الحَاكِم [as meaning *The Supreme Judge*] is one of the names of God. (TA.) See also the next paragraph. [The pl.] حَكَمَةٌ also signifies *Mockers, scoffers,* or *deriders.* (TA. [The ح in this case seems to be a substitute for هـ: see art. هكم.]) أَحْكَمُ الحَاكِمِينَ [*The most qualified to judge of those who judge:* or] *the most knowing and most just* [*of them*]: (Bd and Jel in xi. 47, where it is applied to God:) or it may mean *the wisest of those who possess attributes of wisdom;* supposing حَاكِمٌ to be [a possessive epithet] from الحِكْمَةُ, like دَارِعٌ from الدِّرْعُ. (Bd.)

أُحْكُومَةٌ: see حُكُومَةٌ.

مُحْكَمٌ [pass. part. n. of أَحْكَمَهُ;] applied to a building [&c.,] *Made,* or *rendered, firm, stable, strong, solid, compact, &c.; held to be secure from falling to pieces.* (KT.) ___ And hence, A passage, or portion, of the Kur-án *of which the meaning is secured* (أُحْكِمَ) *from change, and alteration, and peculiarization, and interpretation not according to the obvious import, and abrogation.* (KT.) And سُورَةٌ مُحْكَمَةٌ *A chapter* of the Kur-án *not abrogated.* (K.) And الآيَاتُ المُحْكَمَاتُ, [see Kur iii. 5, where it is opposed to آيَاتٌ مُتَشَابِهَاتٌ,] *The portion commencing with* قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ [Kur vi. 152], *to the end of the chapter:* or *the verses that are rendered free from defect* or *imperfection, so that the hearer thereof does not need to interpret them otherwise than according to their obvious import; such as the stories of the prophets;* (K;) or *so that they are preserved from being*

susceptible of several meanings. (Bd in iii. 5.) And المُحْكَمُ *The portion of the Kur-án called* المُفَصَّل [q. v.]; because nought thereof has been abrogated: or, as some say, *what is unequivocal,* or *unambiguous;* because its perspicuity is made free from defect, or imperfection, and it requires nothing else [to explain it]. (TA.)

مَحْكَمَةٌ [*A place of judging; a tribunal; a court of justice.*]

مُحَكَّمٌ فِى نَفْسِه [One *who is made to judge respecting himself:* and particularly] one *who is given his choice between denial of God and slaughter, and chooses slaughter.* (Mgh.) In a trad., in which it is said, إِنَّ الجَنَّةَ لِلْمُحَكَّمِينَ, [*Verily Paradise is for the* مُحَكَّمُونَ], (S,) لِلْمُحَكَّمِينَ, (S, K,) or, as some read, لِلْمُحَكَّمِينَ, (K,) denotes a people of those who are called أَصْحَابُ الأُخْدُودِ, who were given their choice between slaughter and the denial of God, and chose the remaining constant to El-Islám, with slaughter: (S, K:) or المحكّمون means *those who fall into the hand of the enemy, and are given their choice between* [*the profession of*] *belief in a plurality of Gods, and slaughter, and choose slaughter.* (IAth, TA.) ___ المُحَكَّمُ occurring in a poem of Tarafeh, (S,) or this is a mistake, and the right reading is المُحَكَّمُ, (K,) An *old* man, *tried,* or *proved, and strengthened by experience in affairs;* (S, K;) *to whom* حِكْمَة [or *wisdom, &c.,*] *is attributed:* (S:) or both are correct, like مُجَرَّبٌ and مُجَرِّبٌ, as several authors have allowed; the former meaning one *whom events have controlled* (حَكَّمَتْهُ الحَوَادِثُ), *and tried,* or *proved;* and the latter, one *who has controlled* (حَكَّمَ), *and experienced, events.* (MF.)

مُحَكِّمٌ, and its pl. مُحَكِّمُونَ: see المُحَكِّمَةُ ___. مُحَكِّمٌ is an appellation applied to the [schismatics called the] خَوَارِج because they disallowed the judgment of the حَكَمَانِ [or two judges], (S,) namely, Aboo-Moosà El-Ash'aree and 'Amr Ibn-El-' Ás, (K, TA,) and said that judgment الحُكْمُ) belongs not to any but God. (S.)

فَرَسٌ مَحْكُومَةٌ *A horse* [*furnished with a* حَكَمَة; or] *having a* حَكَمَة *upon his head.* (Az, TA.) See حَكَمَةٌ.

مُتَحَكِّمٌ A judge *who judges without evidence:* and one *who judges in the way of asking respecting a thing with the desire of bringing perplexity,* or *doubt, and difficulty, upon the person asked.* (Har p. 97.)

حكو

1 حَكَوْتُهُ, (S, Msb, K,) aor. ـُ, (Msb, K,) *i. q.* حَكَيْتُهُ; (S, Msb, K;) mentioned by AO. (S.) See art. حكى.

رَجُلٌ حَكَوِىٌّ *A man who relates stories,* or *tales, and extraordinary things:* but this is a vulgar word. (TA.)

حكى

1 **حَكَيْتُ الحَدِيثَ** , aor. ـِ , (K,) inf. n. حِكَايَةٌ; (TA;) and حَكَوْتُهُ, aor. ـُ ; (K;) [*I related, recited, rehearsed, narrated,* or *told, the narrative, story, tradition,* &c.:] both signify the same. (K.) And حَكَيْتُ عَنْهُ الكَلَامَ, inf. n. as above; (S, K;) and حَكَوْتُهُ; (AO, S;) *i. q.* نَقَلْتُهُ [meaning *I transmitted, quoted,* or *transcribed, from him, the speech, discourse, saying, sentence,* or *the like; reported, related, recited, rehearsed, narrated, told,* or *mentioned, the speech,* &c., *as from him*]. (K.) ___ حَكَيْتُ الشَّىْءَ, aor. and inf. n. as above, *I did the like of the thing;* as, for instance, another person's art: *I imitated it;* or *emulated it:* as also حَكَوْتُهُ, aor. ـُ . (Msb.) One is related to have said, لَا أَحْكُو كَلَامَ رَبِّى,

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meaning *I will not imitate,* or *emulate, the words of my Lord.* (ISk, Msb.) And you say, حَكَيْتُ فُلَانًا; and حَاكَيْتُهُ , (K,) inf. n. مُحَاكَاةٌ; (TA;) [*I imitated such a one;*] *I did the deed of such a one:* (K:) or *I said the like of the saying of such a one, exactly;* (K, * TA;) *not exceeding it:* (TA:) and حَكَيْتُ فِعْلَهُ, and حَاكَيْتُهُ , *I did the like of his deed:* (S:) but in relation to what is had, foul, or unseemly, the latter verb is most used. (TA.) ___ And حَكَيْتُهُ and حَاكَيْتُهُ *I resembled him,* (K,) and *it.* (TA.) You say, فُلَانٌ يَحْكِى الشَّمْسَ حُسْنًا; and يُحَاكِيهَا , inf. n. as above; *Such a one resembles the sun in beauty.* (S.) حَكَى and احْكَى *He tightened* a knot; (S, K;) and *made* it *strong:* (IKtt, TA:) dial. vars. of حَكَأَ and أَحْكَأَ. (S.)

3 **حَاكَى** see 1, in four places.

4 أَحْكَى see 1, last sentence. احكى عَلَيْهِمْ *i. q.* أَبَرَّ [*He overcame them;* &c.]. (Sgh, K.)

8 احتكى أَمْرِى *My affair was,* or *became, in a firm, solid, sound, or good, state.* (K.) احتكى ذٰلكَ فِى صَدْرِى ___ *That came into my mind.* (Fr, TA.) [See also احْتَكَأَ; and see احْتَكَّ in the first paragraph of art. حك.]

امْرَأَةٌ حَكِىٌّ *A calumnious woman;* (K;) *one who repeats the sayings of others in a calumnious manner.* (TA.)

حِكَايَةٌ inf. n. of 1. (S, Msb, K.) ___ [Used as a simple subst., it signifies *A narrative, story,* or *tale:*] pl. حِكَايَاتٌ. (TA.) ___ As a conventional term in grammar, [meaning *Imitation,* or *conforming,* in language,] it is of two kinds: حِكَايَةُ جُمْلَةٍ [*The imitation of a proposition,* or *phrase*], and حِكَايَةُ مُفْرَدٍ [*The imitation of a single word*]: the former is of two sorts; one of which is termed حِكَايَةُ مَلْفُوظٍ [*The imitation of a thing uttered*], whereof قَالُوا الْحَمْدُ لِلّٰهِ [They said, Praise be to God, (Kur vii. 41,)] is an ex.; and the other, حِكَايَةُ مَكْتُوبٍ [*The imitation of a thing written*], whereof قَرَأْتُ عَلَى فَصِّهِ مُحَمَّدٌ رَسُولُ ٱللّٰهِ [I read upon his ring-stone, Mohammad is the Apostle of God,] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative أَىٌّ or مَنْ, as when, to one who says, رَأَيْتُ رَجُلًا [pronounced رَجُلَا, I saw a man], you say, أَيًّا [What (man)?], or مَنَا [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, هَاتَانِ تَمْرَتَانِ [These are two dates], دَعْنَا مِنْ تَمْرَتَانِ [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik.) [حِكَايَةُ صَوْتٍ signifies *A word imitative of a sound; an onomatopœia:* see اسْمُ صَوْتٍ in art. سمو.]

حل

1 **حَلَّ** , (S, Mgh, Msb, K,) aor. ـُـ , inf. n. حَلٌّ, (S, Mgh, Msb,) *He untied,* or *undid,* (K, TA,) or *opened,* (S,) a knot: (S, Mgh, Msb, K:) this is the primary signification. (Er-Rághib, TA.) Hence, يَا عَاقِدُ ٱذْكُرْ حَلًّا [*O tyer of a knot, bear in mind* the time of *untying:* or حَابِلُ *O binder,* or *tyer, of the rope:* (see art. حبل:)] (S, TA:) or, as IAar relates it, يَا حَامِلُ [*O loader*]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA. [See also a similar saying below, in the second paragraph.]) And الشُّفْعَةُ كَحَلِّ العِقَالِ [*The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together*]: meaning that it is accomplished as quickly and easily as the عقال is untied: the explanation that it passes away quickly, like the camel when his عقال is untied, is improbable. (Mgh, Msb. *) And hence the saying [in the Kur xx. 28], وَٱحْلُلْ عُقْدَةً مِنْ لِسَانِى [*And loose Thou an impediment of,* or *from, my tongue*]. (Er-Rághib, TA.) The pass. is pronounced by some حُلَّ, and by others حِلَّ: thus in the saying of El-Farezdak,

* فَمَا حَلَّ مِنْ جَهْلٍ حُبِى حُلَمَائِنَا *

* وَلَا قَابِلُ المَعْرُوفِ فِينَا يُعَنَّفُ *

[*And the garments of our forbearing men by which they support themselves in sitting by binding them,* or *making them tight, round the shanks and back are not loosed through ignorance, nor is the accepter of the benefit, among us, reproached*]; the kesreh of the first ل [in the original form حُلُلَ] being transferred to the ح: but Akh heard it pronounced in this instance حُلَّ; and some, he says, in this word, and in others like it, as رُدَّ and شُدَّ, only impart to the dammeh somewhat of the

sound of kesreh, by the pronunciation termed إِشْمَام. (S.) ___ [*He*, or *it, dissolved, melted*, or *liquefied*, a thing; as also حلّل , inf. n. تَحْلِيلٌ, often said of a medicine as meaning *it acted as a dissolvent.*] حُلَّ, (M, K,) inf. n. as above, (TA,) meaning *It was dissolved, melted*, or *liquefied*, is said of anything congealed, frozen, or solid. (M, K.) ___ [*He solved* a problem, or riddle, &c. ___ *He analyzed* a thing; as also حلّل , inf. n. as above.] ___ حَلَّ اليمينَ: see 2. ___ From حَلُّ الأَحْمَال عِنْدَ النُّزُول [*The untying, unbinding*, or *loosing, of the loads on the occasion of alighting*], حَلَّ, inf. n. حُلُولٌ, came to be used alone as meaning نَزَلَ [i. e. *He alighted;* or *descended and stopped* or *sojourned* or *abode* or *lodged* or *settled;* and simply *he took up his abode;* or *he abode, lodged*, or *settled;* in a place]. (Er-Rághib, TA.) You say, حَلَّ بالْمَكَان (S, K) or بالْبَلَد, (Msb,) and حَلَّ المَكَانَ (S, Mgh, * K) or البَلَدَ, (Msb,) aor. ـُ (S, Msb, K) and ـِ , (K,) both of which forms of the aor. are mentioned by Ibn-Málik, (TA,) inf. n. حُلُولٌ (S, Mgh, Msb, K) and حَلٌّ (S, K) and حَلَلٌ, which is extr., (K,) and مَحَلٌّ (S, TA) and مَحِلٌّ; (TA;) and احتلّ به (S, * K) and احتلّه ; (K;) meaning نَزَلَ به [*He alighted*, or *descended and stopped* &c. (as above), *in the place* or *the country* or *town* &c.]. (Msb, K, TA.) And in like manner, حَلَّ بالقَوْم and حَلَّ القَوْمَ (S, ISd, TA) and احتلّ بهم and احتلّهم (ISd, TA) [*He alighted*, or *descended and stopped &c., at*, or *in, the abode of the people* or *party*]; and حَلَّ إِلَى القَوْم signifies the same. (TA.) And حُلَّ المَكَانُ *The place was alighted in*, or *taken as an abode;* (TA;) *was inhabited.* (K.) [Hence, in philosophy, حُلُولٌ signifies *Temporary* or *separable*, and *permanent* or *inseparable, indwelling* or *inbeing:* and حَلَّ به or فيه *It had*, or *became in the condition of having, such indwelling* or *inbeing in it.* And حَلَّ به or فيه is often said of joy and grief and the like, meaning *It took up its abode in him.* And حَلَّ مَحَلَّ كَذَا *It took*, or *occupied, the place of such a thing.*] ___ And hence, (TA,) حَلَّ الهَدْىُ, (S, Msb, K,) aor. ـِ , (S, Msb,) inf. n. حِلَّةٌ and حُلُولٌ, (S, K,) *The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed*, (S, K, TA,) or *at the place in which they should be sacrificed.* (Msb.) ___ حَلَّ said of a punishment has for

its aor. ـُـ and ـِـ , and the inf. n. is حُلُولٌ: (Msb:) [but it is said that] حَلَّ العَذَابُ, aor. ـُـ , means *The punishment alighted,* or *descended:* and حَلَّ, aor. ـِـ , *it was,* or *became, due,* or *necessitated by the requirements of justice to take effect:* it is said in the Kur [xx. 83], فَيَحُلَّ عَلَيْكُمْ غَضَبِى [*test my anger alight upon you,* or *befall you*]; or فَيَحِلَّ عليكم [*test it become due to you*]; accord. to different readings: (S, O:) or when you say, حَلَّ بِهِمْ العَذَابُ, [you mean *The punishment alighted upon them,* or *befell them;* and] the aor. is ـُـ only: and when you say, حَلَّ عَلَىَّ, or لَكَ, [you mean *It became due to me,* or *to thee;* and] the aor. is ـَـ: أَنْ يَحُلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ [in the Kur xx. 89,] means *that anger should alight upon you,* or *befall you, from your Lord* [accord. to those who read thus instead of يَحِلَّ; but the latter is the common reading]. (TA.) You say also, حَلَّ أَمْرُ ٱللّٰهِ عَلَيْهِ, aor. ـِـ , inf. n. حُلُولٌ, meaning [*The threatened punishment of God*] *was,* or *became, due to him,* or *necessitated by the requirements of justice to take effect upon him.* (K.) And حَلَّ حَقِّى عَلَيْهِ, (Msb, * K,) aor. ـِـ , (Msb, K,) inf. n. حُلُولٌ, (Msb,) or مَحِلٌّ, (K,) *My right,* or *due, was,* or *became, a thing the rendering of which was obligatory,* or *incumbent, on him.* (Msb, * K, TA.) And حَلَّ الدَّيْنُ, (S, Msb, K,) aor. ـِـ , inf. n. حُلُولٌ, (S Msb,) *The debt was,* or *became,* or *fell, due;* (K, * TA;) *its appointed term,* or *period, ended,* (Msb, TA,) *so that the payment of it became due.* (TA.) And حَلَّ عَلَيْهِ الدَّيْنُ *The payment of the debt became obligatory on him.* (Mgh.) ___ حَلَّ, aor. ـِـ , inf. n. حِلٌّ (S, Mgh, Msb, K) and حَلَالٌ, (S,) *It* (a thing, S, Mgh, Msb) *was,* or *became, lawful, allowable,* or *free;* (S, TA;) لَكَ *to thee:* (S:) *contr. of* حَرُمَ: (Msb, K:) a metaphorical signification, from حَلُّ العُقْدَةِ [the untying of the knot]. (TA.) Hence the saying, الزَّوْجُ أَحَقُّ

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بِرَجْعَتِهَا مَا لَمْ تَحِلَّ لَهَا الصَّلَاةُ [*The husband is entitled to taking her back to the*

marriage-state as long as prayer is not lawful to her]. (Mgh.) And the saying, in a trad., لَمَّا رَأَى الشَّمْسَ قَدْ وَقَبَتْ قَالَ هٰذَا حِينُ حِلِّهَا, i. e. [*When he saw that the sun had set, he said,*] *This is the time of its becoming lawful;* meaning the prayer of sunset. (TA.) ___ [حَلَّ, aor. ـِ , inf. n. حِلٌّ, *He was,* or *became, free from,* or *quit of, an obligation,* or *responsibility.*] You say, جَعَلَهُ فِى حِلٍّ مِنْ قِبَلِهِ [*He made him,* or *pronounced him, free from,* or *quit of, obligation,* or *responsibility, with respect to him.*]. (TA.) [And أَنْتَ فِى حِلٍّ مِنْ كَذَا *Thou art free from,* or *quit of, obligation,* or *responsibility, with respect to such a thing.*] And حَلَّ said of the مُحْرِم, (S, Msb,) or حَلَّ مِنْ إِحْرَامِهِ, (K,) inf. n. حَلَالٌ, (S,) or حِلٌّ, (Msb, K,) or both; (TA;) and احلّ , (S, Msb, K,) and تحلّل ; (Bd and Jel in ii. 192;) *He quitted his state of* إِحْرَام: (Msb, K:) this, also, is a metaphorical signification, from حِلُّ العُقْدَة. (TA.) [Hence,] فَعَلَهُ فِى حِلِّهِ وَحُرْمِهِ, and فِى حِلِّهِ وَحُرْمِهِ, *He did it when he was free from* إِحْرَام *and when he was in the state of* احرام. (K.) And شُهُورُ الحِلِّ, (S,) or أَشْهُرُ الحِلِّ: (K:) see حِلٌّ, below, And حَلَّتِ المَرْأَةُ, (S, K,) [aor. ـِ ,] inf. n. حِلٌّ and حُلُولٌ, (TA,) *The woman quitted her* [*period termed*] عِدَّة: (S, K:) this, too, is a metaphorical signification, from حِلُّ العُقْدَة: (TA:) or حَلَّتْ لِلزَّوَاجِ *she became free from any obstacle to marriage, as, for instance, by having accomplished the* عِدَّة. (Msb.) [And *The woman became free from the marriage tie, by the death of her husband,* or *by divorce.*] You say, أَنْتِ فِى حِلٍّ مِنِّى *Thou art divorced from me.* (TA.) And حَلَّتِ اليَمِينُ *The oath* [*became discharged;* and thus,] *proved true.* (Msb.) ___ حَلَّ, aor. ـِ , inf. n. حِلٌّ, *He ran.* (TA.) حَلَّ بِهِ: see 4. حَلَّ, sec. pers. حَلَلْتَ, aor. ـَ , inf. n. حَلَلٌ, *He* (a man) *had a pain in his hips and* [in the CK or] *his knees.* (K.) [See also حَلَلٌ, below.]

2 **حلّله** : see 1, in two places: ___ and see also 4, in four places. ___ حَلَّلَ اليَمِينَ, (S, Mgh, Msb, K,) inf. n. تَحْلِيلٌ (Mgh, K) and تَحِلَّةٌ , (S, * Mgh, K,) and تَحِلٌّ , which is anomalous, (K,) or تَحِلَّةٌ is a simple subst., (Msb,) [and] so is حِلٌّ , (K, TA,) *He*

expiated the oath: (K:) or *he freed the oath from obligation by making an exception,* or *saying* إِنْ شَآءَ ٱللّٰهُ, or *by expiation:* (Mgh, Msb:) or *he did that whereby he became free from violating,* or *failing of keeping, the oath;* [generally meaning *he made an exception in the oath,* or *he expiated it;*] as also حَلَّهَا : (Msb:) and تحلّل فى يمينه *he made an exception,* or *said* إِنْ شَآءَ ٱللّٰهُ, *in his oath,* (S, Mgh, K,) *immediately:* (TA:) and تحلّل منها *he became quit of it by expiation,* (Mgh, TA,) or *by a violation of it requiring expiation,* or *by making an exception,* or *saying* ان شاء الله, *in it.* (TA.) One says to him who goes to a great length in threatening, or him who exceeds the due bounds in what he says, حَلَّا أَبَا فُلَانٍ, meaning *Make thou an exception,* or *say* ان شاء الله, *O father of such a one,* in thine oath; regarding him as a swearer: and in like manner one says, يَا حَالِفُ ٱذْكُرْ حَلًّا [*O swearer, bear in mind* the *making an exception,* or *saying* ان شاء الله]. (S, * TA. [See a similar saying in the second sentence of this art.]) In the saying لَأَفْعَلَنَّ كَذَا إِلَّا حَلَّ ذٰلِكَ أَنْ أَفْعَلَ كَذَا, [the particle] الّا is syn. with لكنَّ; and the meaning is said to be, [*I will assuredly do such a thing: but*] *the annulling of the obligation,* or *the expiation, of* [*that*] my asseveration (تَحِلَّةَ قَسَمِى, or تَحْلِيلَهُ,) *shall be my doing such a thing.* (TA.) One says also, فَعَلْتُهُ تَحِلَّةَ القَسَمِ, meaning *I did it* only enough *to annul the obligation of,* or *to expiate, the oath;* not exceeding therein the ordinary bounds. (S, Msb.) It is said in a trad., لَا يَمُوتُ لِلْمُؤْمِنِ ثَلَاثَةُ أَوْلَادٍ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ القَسَمِ, meaning [*Three children of the believer shall not die and the fire* of Hell *touch him*]. *save* enough *to annul the obligation of,* or *to expiate, the oath* that is implied in the saying in the Kur [xix. 72], There is not any of you that shall not come to it. (A' Obeyd, S, TA.) Hence تَحْلِيلٌ came to be applied to anything in which the ordinary bounds were not exceeded. (S, Msb.) One says, ضَرَبْتُهُ تَحْلِيلًا, (S, TA,) or ضَرْبًا تَحْلِيلًا, (K,) meaning *I beat him moderately; not exceeding the ordinary bounds.* (K, * TA.) And Kaab Ibn-Zuheyr says, speaking of the feet of a she-camel, وَقْعُهُنَّ الأَرْضَ تَحْلِيلُ, meaning *Their falling on the ground is without vehemence.* (S.) [In like

manner, also,] تَحِلَّةَ القَسَمِ is descriptive, by way of comparison, of littleness; as is تَحِلَّةَ اليَمِينِ: (Mgh:) or of anything occupying little time: (TA:) and إِلَّا تَحِلَّةَ القَسَمِ, in the trad. cited above, means [*slightly*, or] *with a slight touch.* (Mgh.) A poet says,

* أَرَى إِبِلِى جَدُودَ فَلَمْ تَذُقْ *
* بِهَا قَطْرَةً إِلَّا تَحِلَّةَ مُقْسِمِ *

[*I see my camels loathed the water of Jadood, so that they did not taste in it a drop save sparingly*]. (S.) ___ حَلَّلَ مَا بِهِ مِنَ الدَّآءِ, inf. n. تَحْلِيلٌ, *He*, or *it, removed what was in him, of disease.* (Har p. 231.) حَلَّلَهُ الحُلَّةَ *He clad him with the* حُلَّةٌ. (TA.)

3 **حَالَّهُ** *He alighted*, or *descended and stopped* or *sojourned* or *abode* or *lodged* or *settled, with him;* and simply *he took up his abode, lodged*, or *settled, with him;* syn. حَلَّ مَعَهُ. (K.) You say, يُحَالُّهُ فِى دَارٍ وَاحِدَةٍ [*He takes up his abode, lodges*, or *settles, with him in one house*]. (S.) And, of a woman, تُحَالُّ زَوْجَهَا فِى فِرَاشٍ [*She takes her place with her husband in a bed*]. (Mgh.) 4. أَحَلَّهُ *He made him to alight*, or *descend and stop* or *sojourn* or *abide* or *lodge* or *settle;* and simply *he made him to take up his abode, to lodge*, or *to settle;* syn. أَنْزَلَهُ; (S, K;) as also حَلَّلَهُ, and حَلَّ بِهِ: (K:) said also of a place [as though meaning *it invited him to alight*, &c.]. (ISd, TA.) So in the phrases أَحَلَّهُ المَكَانَ and بِالْمَكَانِ, and حَلَّلَهُ المَكَانَ, *He made him to alight*, or *descend and stop* &c., *in the place.* (K.) ___ أَحَلَّ بِنَفْسِهِ [*He caused punishment* (العُقُوبَةَ being understood) *to alight*, or *descend, upon himself;* or] *he did what necessitated*, or *he deserved, punishment.* (S, K.) ___ أَحَلَّهُ ٱللّٰهُ عَلَيْهِ *God necessitated it, as suitable to the requirements of justice, to take effect upon him;* namely, his threatened punishment (أَمْرُهُ). (K, * TA.) ___ And أَحَلَّهُ *He* (God, Msb and K, and a man, S, Msb) *made it lawful, allowable*, or *free;* as also حَلَّلَهُ, (S,

Mgh, Msb, K, TA,) inf. n. تَحْلِيلٌ and تَحِلَّةٌ . (S.) Hence, [in the Kur ii. 276,] أَحَلَّ ٱللّٰهُ البَيْعَ *God has made selling to be lawful,* or *allowable, giving the choice to practise it or abstain from it.* (Msb.) And hence also, أَحْلَلْتُ لَهُ الشَّىْءَ *I made,* or *have made, lawful, allowable,* or *free, to him, the thing.* (S.) And أَحْلَلْتُ المَرْأَةَ لِزَوْجِهَا *I made,* or *have made, the woman lawful to her husband.* (S.) ___ And أَحْلَلْتُهُ and حَلَّلْتُهُ *I made him,* or *pronounced him, free from,* or *quit of, obligation,* or *responsibility, with respect to what was between me and him.* (Ham p. 446.) And تَحَلَّلَهُ *He made him,* or *pronounced him, free from,* or *quit of, obligation,* or *responsibility, with respect to himself.* (TA.) ___ أَحِلُّوا ٱللّٰهَ يَغْفِرْ لَكُمْ, or أَجِلُّوا, with ج, accord. to different readings of a trad.: see 4 in art. احل. جل as an intrans. verb: see 1, near the end of the paragraph. Also *He entered upon* [*any of*] *the profane months.* (S, K.) And *He went forth to the* حِلّ: (S, K:) or *he became in the* حِلّ; which means the *region without the* حَرَم [or *sacred territory*]: (Msb:) or *he became free from,* or *quit of, an obligation* [*of any kind*] *that was upon him.* (S, K.) ___ It is said in a trad., أَحِلَّ بِمَنْ أَحَلَّ بِكَ, meaning *Whoso quits the state of* إِحْرَام, *and makes it lawful to attack thee, and fights with thee, do thou so with him, though thou be in the state of* احرام: or it means, *if a man make lawful to him what is unlawful to him, as thy honour or reputation, and thy property, repel him from thyself in such a way as thou canst.* (Sgh, TA.) ___ احلّت *She* (a ewe or goat) *secreted milk in her udder without bringing forth:* (S, O:) or *she,* (a ewe or goat, K, and a camel, TA,) *after her milk had become scanty,* or *had dried up, yielded her milk abundantly in consequence of her having eaten the* [*herbage termed*] رَبِيع: in which case she is said to be مُحِلٌّ . (K.) And احلّت عَلَى وَلَدِهَا *She* (a camel) *yielded her milk abundantly to her young one.* (ISd, TA.)

5 تحلّل *It passed away by becoming dissolved, melted,* or *liquefied.* (KL.) [And تحلّل إِلَيْه *It became reduced by analysis to it:* occurring in

this sense in the TA, art. قطع, in two places.] ___ *It* (a disease) *went away by degrees.* (Har p. 231.) ___ See also 1, near the end of the paragraph. [Hence,] *He became* حَلَال, meaning *he finished his prayer.* (Har p. 348.) ___ تحلّل فى يَمِينِه: and تحلّل مِنْهَا: see 2. ___ تحلّل السَّفَرُ بِالرَّجُلِ [*The journey caused the man to fall sick after it;* or] *the man fell sick after arriving from the journey.* (ISd, K.) تحلّلهُ: see 4.

7 انحلّت العُقْدَةُ *The knot became untied,* or *undone,* (K, TA,) or *opened.* (S.) ___ [And انحلّ *It became dissolved, melted,* or *liquefied.* ___ *It* (a problem, or riddle, &c.) *became solved.* ___ *It* (a thing) *became analyzed.* ___ *He relaxed;* or *became free from self-restraint.*] ___ انحلّت اليَمِينُ *The oath became freed from obligation [by an exception made in it,* or *by expiation*]. (Msb.)

8 احتلّ: see 1, in four places.

10 استحلّهُ *He reckoned it, accounted it, esteemed it,* or *deemed it, lawful, allowable,* or *free:* (S, O:) [and consequently, *he profaned, desecrated,* or *violated, it;* i. e., a thing that should be regarded as sacred, or inviolable:] or *he took it as,* or *made it, lawful, allowable,* or *free:* or *he asked him to make it so to him.* (K.)

R. Q. 1 حَلْحَلَهُمْ *He removed them,* (S, K,) or *unsettled them, from their place,* (S,) or *from their places, and put them in motion.* (K.) ___ حَلْحَلَ بالنَّاقَةِ, (S,) or بالإِبِلِ, (K,) *He said to the she-camel,* (S,) or *to the camels,* (K,) حَلْ, (S, K,) or حِلِ حِلِ. (K.)

R. Q. 2 تَحَلْحَلَ عَنْ مَكَانِهِ *He removed from his place;* or *quitted it.* (S.) And تَحَلْحَلُوا *They removed from their places, and became in motion,* (K, TA,) *and went away.* (TA.)

حَلْ (S, K) and حَلٍ, the latter used in the case of connexion with a following word, (S,) or حَلٍ حَلٍ, (K,) *A cry by which a she-camel is chidden,* like as a male camel is by the cry حَوْبٍ: (S:) or *a cry by which camels are chidden;* (K, * TA;) *but only female camels;* as also حَلْيٍ. (TA.)

حَلٌّ *Oil of sesame,* or *sesamum.* (S, K.)

حُلٌّ : see 1, near the end of the paragraph.

حِلٌّ an inf. n. of 1 [q. v.], in several senses. (S, K &c.) ___ [Hence,] شُهُورُ الحِلِّ, (S,) or أَشْهُرُ الحِلِّ, (K,) [*The profane months;* i. e. *all the months except those termed* الأَشْهُرُ الحُرُمُ: see حَرَامٌ.] Also a simple subst. from حَلَّلَ اليَمِينَ: see 2, in four places. See also حَلَالٌ, in seven places. ___ [Hence,] الحِلُّ *The region that is without the* حَرَم [or *sacred territory*]. (S, Msb, K.) See also حَالٌّ. Also *A butt; an object of aim, at which one shoots or throws.* (K.)

حِلَّةٌ : see مَحَلٌّ. *A large basket,* (K,) or *a thing of the form of a large basket,* (Sgh, TA,) *of reeds,* or *canes,* (Sgh, K, TA,) *in which wheat is put:* so in the conventional language of the people of Baghdád: (Sgh, TA:) but in that of Egypt, *a copper cooking-pot:* (TA:) [pl. حِلَلٌ.] The *direction* (جِهَةٌ, and قَصْدٌ,) of a thing; as also حَلَّةٌ : (K:) as when you say حَلَّةَ الغَوْرِ *in the direction of the Ghowr;* syn. قَصْدَهُ. (Sb, TA.) فِيهِ حَلَّةٌ *In him is weakness,* and *languor;* as also حِلَّةٌ . (M.)

حُلَّةٌ [*A dress consisting of*] *an* إِزَارٌ [i. e. *a waist-wrapper*] *and a* رِدَآءٌ [or *wrapper for the whole body*], (S, M, Mgh, K,) or *a* بُرْدٌ [which is *another kind of wrapper for the whole body*], or *some other garment:* (M, K:) only applied to *a dress consisting of two garments* (S, M, Nh, Msb,

K) *of one kind:* (Nh, Msb:) or *either of the two garments by itself:* or *a* رِدَآء *and a shirt, completed by a turban;* or *a good garment;* but not so called when upon a man; for in this case it means *two garments,* or *three:* or *any good new garment that is worn, thick* or *coarse,* or *fine* or *thin:* (TA:) or *a lined garment:* (K:) but with the Arabs of the desert it means [*a dress consisting of*] *three garments,* i. e. *a shirt and an* إِزَار *and a* رِدَآء: (TA:) pl. حُلَلٌ (Msb) [and حِلَالٌ, as below]: accord. to A'Obeyd, حُلَلٌ means بُرُود *of El-Yemen,* (S, TA,) *from various places;* and a garment of this kind is asserted to be meant in a trad. in which it is said that the best kind of grave-clothing is the حُلَّة: it is also said that حُلَلٌ is applied to the وَشْى *and* حِبَر *and* خَزّ *and* قَزّ *and* قُوهِىّ *and* مَرْوِىّ *and* حَرِير. (TA.) ___ Also *A weapon,* or *weapons:* (Sgh, K:) pl. حُلَلٌ and حِلَالٌ. (K.) You say, لَبِسَ حُلَّتَهُ, meaning *He wore,* or *put on, his weapon,* or *weapons.* (Sgh, TA.) ___ Also [like إِزَار] *A wife.* (TA.)

حُلَّةٌ *A mode,* or *manner, of* حُلُول [i. e. *alighting, taking up one's abode, lodging,* or *settling*]. (K.) ___ See also حَالٌ, in three places. ___ And see مَحَلٌّ, in two places. ___ Also *A collection of* بُيُوت [i. e. *tents,* or *houses,*] (Msb, K) *of men;* (K;) as also مَحَلَّةٌ : (Har p. 333:) or (K) *a hundred thereof,* (Msb, K,) and *more:* pl. حِلَالٌ. (Msb.) ___ *A sitting-place,* or the *people thereof;* syn. مَجْلِس: [or] *a place of assembly:* pl. as above. (K.) See also حَلَّةٌ, in two places.

حَلَلٌ *A laxness in the legs* of a beast: or *in the tendons,* or *sinews,* (K,) *and weakness in the* نَسَا [q. v.], (TA,) *with laxness of the hock:* or it is peculiar to camels: (K:) and signifies *a weakness in the* عُرْقُوب [i. e. *hock,* or *hock-tendon,*] of a camel; (Fr, S, O;) or *in each* عُرْقُوب of a camel: (M, TA:) if in the knee, it is termed طَرَقٌ. (Fr, S.) ___ And *Paucity of flesh in the posteriors and thighs;* or *smallness and closeness of the buttocks;* or *paucity of flesh in the thighs;* syn. رَسَحٌ; (K;) in a woman. (TA.) ___ And *Pain in the hips,* or *haunches, and the knees,* in a man. (K.)

حَلَالٌ *Lawful, allowable,* or *free; contr. of* حَرَامٌ; (S, Msb, K;) as also حِلَالٌ (K) and حِلٌّ (S, Mgh, Msb, K) and حَلِيلٌ : (K:) a metaphorical signification, from حَلُّ العُقْدَةِ [the untying of the knot] : according to some, meaning what is *not forbidden;* and therefore *including what is disapproved and what is not disapproved:* accord. to others, that *for which one is not punishable.* (TA.) [Hence, مَالٌ حَلَالٌ *Wealth lawfully acquired.* And ابْنٌ حَلَالٌ *A legitimate son:* and *an ingenuous,* or *honest, person.*] And الحُلْوُ الحَلَالُ *Language in which is nothing that induces doubt,* or *suspicion:* (K, TA:) and *the man in whom is nothing that induces doubt,* or *suspicion.* (TA in art. حلو.) And هُوَ حِلٌّ لَكَ *It is lawful, allowable,* or *free, to thee.* (TA.) And هُوَ حِلٌّ بِلٌّ, meaning the same; (S;) or حِلٌّ وبِلٌّ; (K;) and هي لِشَارِبٍ حِلٌّ وبِلٌّ: (TA:) see art. بل. ___ A man *who has quitted his state of* إِحْرَامٌ; (S, Msb, K;) as also مُحِلٌّ, (Msb,) and حَلٌّ, (S, Msb,) and حِلٌّ مِنَ الإِحْرَامِ; (S, TA;) or this last signifies one *who has not become in that state:* (TA:) by rule one should say حَالٌّ, which is not used in this sense. (K.) ___ A woman *free from any obstacle to marriage, as, for instance, by having accomplished the* عِدَّة. (Msb.) ___ See also 5.

حَلَالٌ : see حِلَالٌ.

حَلِيلٌ : see حَلَالٌ. ___ Also *A fellow-lodger,* or *fellow-resident,* of another, *in one house:* fem. with ة. (S.) ___ And hence, (TA,) *A husband:* (S, Msb, K:) and with ة *a wife;* (S, Mgh, Msb, K;) as also without ة: (K:) or they are so called because each occupies a place, in relation to the other, which none beside occupies: (Msb:) [but there may be two or more wives to one man:] accord. to some, they are so called because the husband is lawful to the wife, and the wife to the husband: but the word, [or rather each word,] thus applied, is ancient: not a law-term: the pl. is حَلَائِلُ. (TA.) ___ Also *A neighbour:* (Msb:) fem. with ة. (S.) ___ And *A guest.* (Msb.)

حَلَّالٌ *One who solves astronomical problems.* (TA.)

حَلَانٌ : see حُلَّانٌ دَمُهُ ___. تَحِلَّةٌ *His blood goes for nothing;* or *is of no account.* (K.)

حَلْحَالٌ [The *act of chiding a she-camel,* or *she-camels, by the cry* حَلْ: a subst. from حَلْحَلَ; like زَلْزَالٌ from زَلْزَلَ: or] a subst. derived from حَلْ, or حَلٍ. (TA.)

حُلَاحِلٌ *A grave, staid,* or *sedate, chief:* (S:) or one who is *grave, staid,* or *sedate, in his sittingplace; a chief among his kinsfolk:* (TA:) or *a courageous chief:* or *a portly man, characterized by much manly virtue:* or grave, *staid,* or *sedate, with a forbearing,* or *clement, disposition:* applied to a man: (K:) never to a woman: (TA:) and مُحَلْحَلٌ signifies the same: (K:) or the former, *a chief with whom men often alight,* or *abide:* (Har p. 69:) pl. حَلَاحِلُ. (S.)

حَالٌّ [*Untying, undoing,* or *opening,* a knot:]

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act. part. n. of حَلَّ in the phrase حَلَّ العُقْدَةَ. (Msb.) ___ [And hence, (see 1,)] *Alighting,* or *descending and stopping* or *sojourning* or *abiding* or *lodging* or *settling;* or simply *taking up one's abode;* or *abiding, lodging,* or *settling;* in a place; syn. نَازِلٌ; (K, TA;) as also حِلٌّ ; occurring in the Kur xc. 2: (TA:) pl. of the former حُلُولٌ and حُلَّالٌ and حُلَّلٌ, (K,) and quasi-pl. n. حَلَّةٌ ; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of حَالٌّ];) and the pl. of حَلَّةٌ is حَلَالٌ. (TA.) You say حَيٌّ حُلُولٌ *A tribe that is* [*abiding*] *in one place.* (Ham p. 171.) And قَوْمٌ حَلَّةٌ *A people,* or *party, alighting,* &c., (S, Msb, K,) *and comprising a numerous company:* and in like manner, حِيٌّ حَلَّةٌ , (S,) and حَيٌّ حَلَالٌ, (S, TA,) *a numerous tribe* [*alighting,* &c.]. (TA.) [See also نَظَرٌ.] ___ Hence, الحَالُّ المُرْتَحِلُ *He who completes the reading,* or *reciting, of the Kur-án, and then immediately recommences it;* likened to him who travels much, and does not come to his family: or *the warrior who does not return from his warring.* (TA.)

___ دَيْنٌ حَالٌّ *A debt of which the appointed term,* or *period, is ended;* (Msb;) *a debt falling due;* (TA;) *contr. of* مُؤَجَّلٌ. (Mgh.) ___ See also مُحَلَّلٌ.

أَحَلُّ *Having what is termed* حَلَلٌ [q. v.]: fem. حَلَّآءُ: and pl. حُلٌّ, applied to horses, (K, TA,) and to camels, and to wolves: (TA:) a camel *having a weakness in the* عُرْقُوب [i. e. *hock,* or *hock-tendon*]: (Fr, S:) and *having a laxness in his legs:* it is discommended in everything, except the wolf. (S.) ___ The fem., applied to a woman, signifies *Having little flesh in the posteriors and thighs;* or *having small and close buttocks;* or *having little flesh in the thighs.* (TA.)

إِحْلِيلٌ (S, Msb, K) and تَحْلِيلٌ (K) The *orifice through which the urine passes forth* (S, Msb, K) *from the penis of a man:* (K:) and the *orifice through which the milk passes forth from the breast* (S, Msb, K) and *from the udder.* (S, Msb.)

تَحَلٌّ : see 2, near the beginning.

تَحِلَّةٌ : see 2, in nine places: and see also 4. ___ Also *A thing with which an oath is expiated;* (K;) [and so حُلَّانٌ ; as in the saying,] أَعْطِهِ حُلَّانَ يَمِينِهِ *Give thou to him that with which he may expiate his oath.* (ISd, K.)

تَحْلِيلٌ : see إِحْلِيلٌ.

مَحَلٌّ *A place where a person* or *party alights,* or *descends and stops* or *sojourns* or *abides* or *lodges* or *settles; a place of alighting,* or *descending and stopping* &c.; or simply *where one takes up his abode, abides, lodges,* or *settles;* (S, Msb, TA;) as also مَحَلٌّ : (Msb:) and مَحَلَّةٌ (S, Msb, K) and حَلَّةٌ , (S,) or حَلَّةٌ , (K,) signify *a [particular,* or *special,] place of alighting,* or *descending and stopping* &c., (S, Msb, K,) of a people or party: (S, Msb:) the pl. of مَحَلٌّ is مَحَالُّ; and the pl. of

مَحَلَّةٌ is مَحَلَّاتٌ. (TA.) You say, هُوَ فِى حَلَّةِ صِدْقٍ, i. e. فِى مَحَلَّةِ صِدْقٍ [*He is in a good,* or *an excellent, place of alighting,* &c.]. (S.) ___ [Hence, *A place,* in a general sense. Thus in the phrase, حَلَّ مَحَلَّ كَذَا: see 1. And in the phrases, used in grammar, مَحَلُّهُ الرَّفْعُ *Its place* in construction *is* that of *the nominative case;* and مَرْفُوعٌ مَحَلًّا Virtually *in the nominative case by reason of the place which it occupies* in construction; and the like.] ___ [Hence, also,] a term applied by Ks to *An adverbial noun of place* or *time.* (T voce ظَرْفٌ.) ___ [Hence, also, *A person, considered as one in whom some quality has place.*] You say, هُوَ مَحَلٌّ لِأَنْ يُقَالَ فِيهِ إِنَّهُ لَخَيِّرٌ وَعَسَى أَنْ يَفْعَلَ خَيْرًا [*He is a person fit,* or *proper, for one's saying of him, Verily he is good, and may-be he will do good*]. (A and TA in art. ان.) It is also an inf. n. (S, TA. [See 1.])

مَحَلٌّ : see مَحَلٌّ. ___ Also The *lawful place of slaughter of a beast for sacrifice;* (S;) accord. to some, *to the pilgrim on the general day of sacrifice, and to the performer of the* عُمْرَةٌ *on the day of his entering Mekkeh;* or, as others say, *to him who is in the state of* إِحْرَامٌ. (TA.) ___ And The *term,* or *period, of falling due* of a debt. (S, TA.) It is also an inf. n. (K, TA. [See 1.])

مُحَلٌّ : see مُحَلَّلٌ.

مُحِلٌّ [*Making* one *to alight,* or *descend and stop* &c.]. [Hence,] المُحِلَّتَانِ *The cooking-pot and the hand-mill:* and المُحِلَّاتُ *the cooking-pot and the hand-mill and the bucket and the knife and the axe and the instrument for striking light* (قَدَّاحَةٌ, S, or زَنْدٌ, K) *and the water-skin* (S, K) *and the bowl:* (K:) for he who has with him these things alights, or abides, wheresoever he will; but he who has not must be near to persons from whom he may borrow some one or more thereof. (S.) [Hence, also,] تَلْعَةٌ مُحِلَّةٌ *A* تلعة [q. v.] *comprising one* بَيْتٌ [or *tent*], or *two.* (O, K.) ___ [*Making* a debt *to fall due.*] The Arabs used to say, when they saw the new moon, لَا مَرْحَبًا بِمُحِلِّ الدَّيْنِ وَمُقَرِّبِ الآجَالِ [*No welcome be to that which*

makes the debt to fall due, and makes near the appointed periods!]. (TA.) ___ See also حَلَالٌ. ___ Also One *with whom it is lawful to fight:* (S in art. حرم:) or *whom it is lawful to slay:* (TA:) *contr. of* مُحْرِمٌ, in the former sense, (S ubi suprà,) or in the latter sense. (TA.) ___ One *who has no claim,* or *covenanted right, to protection,* or *safeguard,* or *respect;* (S, TA;) *contr. of* مُحْرِمٌ, in this sense also. (S.) ___ A man *who violates that which is sacred:* or *who does not hold that there is any sacredness pertaining to the sacred month.* (K.) ___ See also 4, last sentence but one.

مَحَلَّةٌ : see مَحَلٌّ, in two places: ___ and see also حِلَّةٌ.

مُحَلٌّ : see مَحْلَالٌ. Also Any water *at which camels have abode, and which they have consequently rendered turbid.* (K.) مُحَلَّلٌ لَهُ A man *whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man;* (Mgh, * TA;) as also مُحَلٌّ لَهُ (Mgh) and مَحْلُولٌ لَهُ (TA) and حَالٌّ, (ElKarkhee, Mgh,) or this last signifies [properly] one *whose wife is lawful to him.* (TA.) مُحَلَّلٌ also signifies A thing *little in quantity.* (K.)

مُحَلِّلٌ A man *who marries a woman that has bee trebly divorced,* (S, Msb, K, TA,) *on the condition of his divorcing her after consummation of the marriage,* (TA,) *in order that she may become lawful to* [*be remarried to*] *the former husband.* (S, Msb, K, TA.) ___ In a case of racing, *He that intervenes between two contending for a stake* or *stakes,* (S,) or the *third horse in a contest for a stake* or *stakes;* (K;) *if he outstrip, he takes [the stake* or *stakes*]; and *if he be outstripped, he is not fined:* (S, K:) the case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without [laying] a stake; if one of the first two outstrip, he

takes the two stakes, and this is lawful because of the third; but if the مُحَلِّل outstrip, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed قِمَار: and he is also called دَخِيل: (TA:) the مُحَلِّل in racing is so called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful. (Msb.)

مَحْلَالٌ A place, (S,) or a meadow (رَوْضَة), (K,) and a land (أَرْض), (TA,) and a house (دَار), (Mgh and Msb in art. اتى,) *in which people alight*, or *descend and stop*, or *abide*, *much*, or *often;* (S, K, TA, and Mgh and Msb ubi suprà;) as also مُحَلَّل applied to a place: (S, TA:) or *chosen as a place of alighting*, &c.: or, accord. to ISd, *that makes* [or *invites*] *people to alight*, &c., *in it much*, or *often;* because a word of the measure مَفْعَالٌ has only the meaning of an act. part. n.: and, as some say, a meadow and a land are only thus called if *abounding with herbage wholesome to the cattle.* (TA.)

مَحْلُولٌ : see مُحَلَّل.

مُحَلْحَلٌ : see حُلَاحِل.

حلأ

1 حَلَأَهُ, aor. ـَ ; and أَحْلَأَهُ ; *He applied the collyrium called* حُلَآءَة *and* حَلُوْء *to his eyes:* (K:) or, accord. to AZ, أَحْلَأَهُ, inf. n. إِحْلَآء, signifies, *he rubbed for him powder from two stones, and applied their powder as a collyrium to his eyes when they were diseased:* (TA:) and accord. to ISk, حَلَأَ لَهُ حَلُوْءًا signifies *he rubbed for him a stone upon another stone, then put the powder* [*thus obtained*] *upon the palm of his hand, and rubbed off with it the rust of a mirror,* [see صَدَأَ and صَدَّأَ, the mirror being of bronze, or other metallic substance,] *then applied it as a collyrium*

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to his eyes. (K, * S.) حَلَأَهُ, inf. n. حَلْء, *He flogged him* with a whip. (S.) ___ And, as also حَلَّأَهُ, *He struck him* with a sword, (S, K,) or a staff or stick. (TA.) ___ حَلَأَ به الأَرْضَ *He threw him down on the ground, prostrate:* (K:) like جَلَأَ به الارض, which, accord. to Az, is a dial. var. of حلأ. (TA.) ___ حَلَأَهَا *He lay with her;* or *compressed her.* (K, TA.) حَلَأَهُ, (S, K,) and حلّأه, (K,) and احلأه, (TA,) *He gave him* money. (AZ, S, K.) [Hence,] ما حُلِئْتُ منه بطَائِلٍ [*I gained not,* or *derived not, any great profit from him,* or *it*]. (T.) [See also 1 in art. حلى.] حَلَأَ الجِلْدَ, aor. ـَ, inf. n. حَلْء and حَلْأَةٌ, *He* (a currier) *shaved the hide;* (S, K;) i. e., *removed what remained of the flesh.* (K.) ___ Hence the prov., حَلَأَتْ حَالِئَةٌ عن كُوعِهَا [*A woman shaving a hide grazed the shin of the extremity of the bone of her fore arm next the thumb:* see also حَزَّ]: for the dexterous woman sometimes hurries, and so grazes the skin of her wrist-bone. (S.) The prov., however, is differently explained: see حَالِئَةٌ. (TA.) ___ حَلَأْتُ الصُّوفَ, inf. n. حَلْء; as also

حَلَتُّهُ; *I tore the wool* from the sheep. (Lh, TA in art. حلى) حلت الأَديمُ, inf. n. حَلاًّ, *The hide had in it what is called* تحْلِىءٌ. (S.) ___ حَلِىَ *He had pustules* (حَلاًّ, for which is put in the K تحْلِىءٌ) *upon his lips after a fever.* (TA.) And حلئت الشَّفَةُ *The lip broke out with pustules after an illness;* (S, K;) as also حَلِيَت. (T.)

2 **حَلَّأَ** see 1, in two places. حلّأ, inf. n. تَحْلِىءٌ and تَحْلِئَةٌ, *He drove away, and debarred,* (camels or other animals, S, or people, TA,) from the water. (S, K.) حَلَّيْتُم occurs in a trad. for حَلَّأْتُم, like قَرَيْتُ for قَرَأْتُ, contr. to analogy; it being a rule not to change hemzeh into ى unless the next preceding letter is meksoor. (TA.) حلّأ السَّوِيقَ, inf. n. تَحْلِئَةٌ; as also احلأ ; *He sweetened the* سويق [or *mess made of the meal of parched barley*]: but hemzeh does not properly belong to this verb; for it is from الحَلْوآء. (Fr, S, K.) [See 2 in art. حلو.]

4 **أَحْلَأَ** see 1, in three places: and see also 2.

حَلَأٌ *Pustules breaking out upon the lips after a fever.* (S, K.) [See also حَلًا, in art. حلى.]

حَلُوءٌ : see حُلَآءَةٌ.

حَلَآءَةٌ *A land abounding with trees:* (K:) or *the name of a certain place,* (K,) *intensely cold;* (TA;) as also حَلَآءة. (K.)

حُلَآءَةٌ and حَلُوءٌ *What is rubbed between two stones, to be applied as a collyrium* (S, K) *for a pain in the eyes:* (TA:) [but see the verb, in the explanations of which this collyrium seems to be more correctly described:] or حَلُوءٌ is *a stone which a person with diseased eyes uses as a remedy:* (K:) or, accord. to ISk, *a stone that is rubbed upon, and then used as a collyrium;* [i. e., its powder is so used.] (TA.) حَلُوءَةٌ تُحَكُّ بالذَّارِيحِ [*A powder for the eyes, that is rubbed together with cantharides,*] is a prov., applied to him whose words are fair, and whose actions are foul. (TA.) ___ حُلَآءَةٌ also signifies

That which a currier shaves off from the inner side of a hide. (S, K.)

حَلُوءَةٌ : see the next preceding paragraph.

حَالِئَةٌ *A malignant serpent,* (Sh, K,) *the action of which, in poisoning him whom it bites, is like that of the oculist who rubs powder* [*form two stones*] *for him who has diseased eyes, and applies it to them.* (Sh.) [Hence, accord. to some, the prov. above mentioned, as is stated (but without explanation) in the TA.]

تَحْلِىءٌ and تَحْلِئَةٌ The *hair on the surface of a hide, and its dirt, and blackness:* (K:) or *what is pared off from the back of a hide.* (Lh, TA in art. بشر.) ___ Also *What the knife spoils, of a hide, in the process of shaving it.* (S, K.) ___ رَجُلٌ تَحْلِئَةٌ *A heavy,* or *dull,* or *troublesome, man,* (TA,) *who sticks to another* [*like dirt*], *and vexes him.* (K.)

تَحْلِئَةٌ : see the next preceding paragraph.

مِحْلَأٌ : see what next follows.

مِحْلَأَةٌ *A currier's knife, used for shaving the inner surface of the hide:* (K:) and مِحْلَأٌ the *iron instrument, or stone, with which one shaves off the* تَحْلِىءٌ *of a hide, and with which one skins.* (TA voce مِحْمَرٌ, q. v.)

حلب

1 **حَلَبَ** , (S, Mgh, Msb, K,) aor. ـُ (S, Msb, K) and ـِ , (K,) inf. n. حَلَبٌ (S, A, Msb, K) and حَلْبٌ (A, Mgh, Msb, K) and حِلَابٌ; (K;) and احتلب ; (S, K;) *He milked* (TA) a she-camel (S, Mgh, Msb, TA) &c., (Msb,) a ewe, a she-goat, and a cow: (TA:) *he drew forth the milk in the udder:* (A, K: [see also 10:]) and حَلَبَ اللَّبَنَ [*he drew the milk from the udder*]. (S and K in art. رثأ, &c.) حَلَبْتَ بِالسَّاعِدِ الأَشَدِّ [*Thou hast milked with the strongest fore arm*] is a prov., meaning thou hast asked aid of him who will perform thine affair, or thy want: (TA:) or, accord. to A'Obeyd, حَلَبْتُهَا الخ *I have milked her* &c., meaning I have taken it by force when I could not by gentle means. (TA in art. شد.) And حُلِبَتْ صِرَامٌ, (TA,) or صُرَامٌ, (S, and some copies of the K, in art. صرم,) *The last milk was,* or *has been drawn from the udder,* is another prov., used in a case when an evil has attained its crisis: (TA:) or it means *the excuse reached,* or *has reached, its utmost point:* (AO, S and K in art. صرم:) or *the she-camel that hah* [*little or*] *no milk was milked,* or *has been milked;* denoting a calamity. (IB, TA in art. صرم.) And إِنْ كُنْتَ كَاذِبًا فَحَلَبْتَ قَاعِدًا *If thou lie, mayest thou milk sitting;* i. e., lose thy camels, and become an owner only of sheep or goats, and thus, after having milked camels standing, milk sheep or goats sitting: this, also, is a proverbial saying, like the following: مَا لَهُ حَلَبَ قَاعِدًا وَاصْطَبَحَ بَارِدًا [*What aileth him?*] *May he* [be reduced to] *milk* a sheep or goat *sitting, and drink cold* water, not hot milk. (TA.) And حَلَبَ الدَّهْرَ أَشْطُرَهُ *He experienced good fortune and evil,* is another prov. (TA. [See this and other exs. in art. شطر.]) So, too, حَلَبَتْ حَلْبَتَهَا ثُمَّ أَقْلَعَتْ (TA [but not there explained]) [lit. *She performed her act of milking,* and *then desisted:* but, as explained in Freytag's Arab. prov. (i. 343 and 281), meaning *It* (a cloud, سحابة,) *sent forth a fine rain,* and *then ceased:* and some read أَحْلَبَتْ حَلْبَةً, meaning the same: see another reading voce حَلَبَ]. ___ [Hence, حَلَبَهُ *He mulcted him:* see an ex. voce فَشَّ: and see حَلَبٌ.] ___ [Hence also,] حَلَبَ, (A,

K,) aor. ـُـ , (A,) inf. n. حَلْبٌ, (TA,) *He set himself upon his knees, in the posture of the milker:* (A:) *he sat on his knees;* (K;) or *on his knee: he sat on his knee* in eating, or in milking a ewe or she-goat: *he kneeled.* (TA.) You say, اُحْلُبْ وَكُلْ [*Kneel thou like the milker, and eat*]: (A:) it denotes a lowly [and becoming] mode of sitting while eating. (TA.) لَيْسَ فِى كُلِّ حِينٍ اُحْلُبْ فَاشْرَبْ [*Not at every time* is it said, *kneel thou, and understand*] is a prov. applied in the case of anything that is forbidden, or denied: AA says that الحلب signifies *the act of kneeling;* and الشرب *the understanding* a thing: and one says to a stupid person, اُحْلُبْ ثُمَّ اشْرَبْ *Kneel thou; then understand:* one says also, ليس كلُ حين احلب فاشرب [in Freytag's Arab. Prov., ii. 437, thus: لَيْسَ كُلُّ حِينٍ أَحْلَبَ فَأَشْرَبَ, and explained as meaning *Not every time permits to milk and then to drink:* i. e. not every time aids thee in performing a work; therefore thou shouldst act prudently, and not expend thy wealth without rule and measure.] (TA.) حَلَبَ الرَّجُلَ, aor. ـُـ , *He milked for the man.* (S.) ___ حَلَبَهُ and احلبهُ *He assigned to him, to be milked by him,* a ewe or she-goat, and a she-camel: (K:) or the latter, *he assigned to him what he should milk.* (S.) حَلَبُوا, (K,) aor. , (TA,) inf. n. حَلْبٌ and حُلُوبٌ, *They assemble,* or *collected themselves together, from every quarter.* (K, TA.) [See also 4.] حَلِبَ, aor. ـَـ , *It* (hair &c.) *was,* or *became, black.* (K.)

3 **حالبهُ** *He milked with him.* (K.) ___ See also 4. ___ حَالَبَتْهَا, inf. n. مُحَالَبَةٌ, *She vied with her in patience during milking.* (L.)

4 **احلب أَهْلَهُ**, (S,) inf. n. إِحْلَابٌ (K) and إِحْلَابَةٌ, (S, K,) [which latter see also below,] *He milked for his family, while he was in the place of pasturage, and then sent to them the milk there drawn by him:* (S, K:) or *he conveyed to his tribe what had been milked while the camels were in the places of pasturage, and had been collected to the quantity of a camel-load.* (TA.) ___ See also 1, in three places. [In the last of those instances, the verb, as

explained in the K, is doubly trans.; and hence,] ___ احلبهُ is also used as meaning *He gave him* a thing. (TA.) ___ Also *He assisted him to milk,* or *in milking.* (S, A, Mgh, K.) ___ And hence, (A, Mgh,) as also حالبهُ , (S,) by extension, (A,) in a general sense, (Mgh,) *He*

assisted him, or *aided him.* (S, A.) And احلب غيرَ قومهِ *He entered among a party,* or *people, not his own, and aided some of them against others.* (TA.) And احلبوا *They aided their companions.* (TA.) *They assembled,* or *collected themselves together, from every quarter, to render aid,* عليهِ *against him;* (S;) like اجلبوا; (S in art. جلب;) as also استحلبوا : (TA:) *they collected themselves together from every quarter for war* &c.: (Az, TA:) *they assembled from every quarter,* عليهِ *against him.* (TA. [See also 1.]) احلب *His camels brought forth females:* opposed to اجلب his camels brought forth males. (S, A, K.) One says, أَأَحلَبْتَ أَمْ أَجلَبْتَ *Have thy camels brought forth females, or have they brought forth males?* (M, K.) See also أَجلَبَ.

5 **تحلّب** *It flowed;* (S, A, K, KL;) [or *oozed,* or *exuded;*] said of milk; (KL;) and of water; (A;) and of sweat, (S, A, K,) as also انحلب ; (S;) and of moisture, or dew. (L.) ___ *It* (one's body) *flowed,* عرقًا *with sweat:* and in like manner, the eye [with tears]; (K;) and the mouth [with saliva]; (A, K;) as also انحلب . (K.) ___ *He sweated.* (TA.) ___ It is also said of the [tribute termed] فىء [as meaning *It flowed in;* or *was collected:* see حَلَبٌ]. (TA.)

7 **إنْحَلَبَ** see 5, in two places.

8 **إحتَلَبَ** see 1, first sentence.

10 **استحلب** *He drew forth* milk. (S, A, K. *) ___ [Hence,] استحلبتِ الرِّيحُ السَّحابَ (A, TA) *The wind*

drew forth a shower of fine rain from the clouds; or *caused them to send forth fine rain.* (TA.) [And استحلبه فى فمه *He sucked it in his mouth so as to draw forth its moisture* or *what dissolved thereof:* see an ex. voce الصبر نستحلب ___.] مرٌّ, occurring in a trad., means نستدرُّ السَّحاب [*We desire,* or *look for, a shower of rain from the white clouds*]. (TA.) ___ See also 4.

حُلْبٌ : see حُلْبَةٌ.

حَلَبٌ is an inf. n.: (S, A, Msb, K: see 1:) ___ and also signifies *Milk drawn from the udder;* (S, A, * Mgh, K;) or so حَلَبُ لبن; (Msb;) and so حَلِيبٌ ; (S A, K;) or حَلِيبُ لبن; (Msb;) and حَلَابٌ : (TA:) or (K, TA, in the CK and) حَلِيبٌ signifies [*fresh milk,* i. e.] *milk of which the taste has not become altered;* (K, TA;) and حَلَبٌ is thought by ISd to be used in this sense. (TA.) ___ [Hence,] The [*tax called*] جباية: (A:) or the *kind of* جباية (S, K) *that is similar to the* صدقة *and the like,* (K,) *whereof the assessment is not certain,* or *defined:* (S, K:) pl. أَحْلَابٌ. (A, TA.) The pl. also means *Profits,* or *advantages,* such as accrue to a commander, or governor. (TA in art. رضع.) ___ *An evil result:* so in the saying, ذَاقُوا حَلَبَ أَمْرِهِمْ [*They tasted the evil result of their affair,* or *action*]. (A.) ___ ما له لَا حَلَبٌ ولَا جَلَبٌ, mentioned by IAar, but not explained by him, (TA,) is said to be a form of imprecation [meaning *What aileth him? May he have neither she-camels nor he-camels*]; (K;) and this is the opinion generally held: (TA:) but some say that there is no reason for this [assertion; holding the meaning to be, *he has neither she-camels nor hecamels;* the former لا being redundant: see 4; and see also جَلَبٌ]. (K.) Also The *covering, exterior part, peel,* or *the like,* (syn. قِشْرٌ,) of anything. (Kr, TA.)

حُلُبٌ [a pl. of which the sing. is not mentioned,] *Black;* as applied to animals. (K. [See also حُلْبُوبٌ.]) ___ And *Intelligent;* as applied to men. (K.)

حَلْبَةٌ [*A single act of milking:*] see 1. ___ [*A time of milking.* And hence,] الحَلْبَتَانِ *The morning and evening;* (IAar, K;) because they are the two milking-times. (TA.) ___ [*A fine rain;* or *a shower of fine rain:* pl. حَلَبَاتٌ: the sing. occurring in the TA in art. هضب, and the pl. in the same and in the S in that art.: see also 1 in the present art.] *A number of horses started together for a wager:* (K:) *horses assembled from every quarter for a race,* (S, Mgh, Msb, K,) *not from one stable,* (S, K,) or *not from one quarter:* (Msb:) or *horses that come from every quarter to aid:* (A: [but this is probably a false rendering, occasioned by an omission, which has combined portions of explanations of two words:]) pl. حَلَائِبُ, (Msb, K,) because the sing. has the meaning of حَلِيبَةٌ, (Msb,) [as pl. of حَلْبَةٌ] irreg., and حَلَابٌ and حَلَبَاتٌ. (TA.) You say, جَآءَتِ الفَرَسُ فِى آخِرِ الحَلْبَةِ *The mare came among the last of the horses* [*in the race*]. (Msb.) And فُلَانٌ سَابِقُ الحَلَائِبِ [*Such a one is the winner in races.* or *in contests*]. (TA.) ___ And *A raceground.* (A.) You say, فُلَانٌ يَرْكُضُ فِى كُلِّ حَلْبَةٍ مِنْ حَلَبَاتِ المَجْدِ [*Such a one urges on in every scene of glorious contest*]. (A, TA.)

حُلْبَةٌ [*Fenugreek; trigonella fœnumgræcum* of Linn.;] *a certain grain,* (S, Mgh, Msb,) *well known,* (S, Mgh,) *which is eaten;* also pronounced حُلُبَةٌ: (Msb:) *a certain plant,* (AHn, K,) *having a yellow grain, used medicinally; and made to germinate [in a vessel of water], and eaten;* (AHn, TA;) *useful as a remedy for diseases of the chest, for cough, asthma, phlegm, and hæmorrhoids, for giving strength to the back, for the liver and the bladder, and as a stimulant to the venereal faculty,* (K, * TA,) *alone or compounded; and a common article of food of the people of El-Yemen:* pl. [or rather coll. gen. n.] حُلْبٌ. (TA.) ___ The [*plant otherwise called*] عَرْفَجٌ. (AHn, K.) ___ The قَتَادٌ [or *tragacantha*]. (AHn, K.) ___ The *leaves of the* عِضَاه *when they have become harsh and*

dry, and dusty or *dustcoloured, and when its branches and thorns have become thick:* (TA:) or it is [*what is in a similar state*] *of the fruit of the* عضاه: (IAth, TA:) the word is sometimes pronounced حُلُبَة . (TA.) ___ The *kind of food called* فَرِيقَة, (K, TA,) *which is given to women when childbearing;* (TA;) as also حُلُبَة . (K.) *A pure black colour.* (K.) [See حُلْبُوب.]

حُلُبَة : see the next preceding paragraph, in three places.

حَلْبَى : see حَلُوب, in two places.

حَلْبَآء A female slave *who kneels by reason of indolence.* (TA.)

حَلْبَاة ; and its pl. حَلْبَات: see حَلُوب, in three places.

حُلْبُوب *Black* hair &c. (T, K. [See also حُلُب.]) And أَسْوَدُ حُلْبُوب *Intensely black.* (S.)

حَلَبُوت : see each in two places voce حَلُوب.

حَلَبُوتَى : see each in two places voce حَلُوب.

حَلْبَانَة : see each in two places voce حَلُوب.

حَلَاب : see حَلَب: ___ and مِحْلَب. It is also a pl. of حَلْبَة, as shown above. (TA.)

حَلُوب and حَلُوبَة (of which the latter is the more common, TA) A she-camel *that is milked;* (K;) both signify alike: (TA:) or the former is an epithet, signifying as above; and the latter is a subst., signifying the *animal that is milked;* (S, * A, Mgh, Msb, TA;) though some say the reverse: or sometimes the former is used for the latter, meaning *a milch camel,* &c.: accord. to Meyd, the latter signifies *a she-camel that is milked for the guest, and for the people of the tent or house:* (TA:) the former is used by some as a sing., and by others in a pl. sense: (IB, TA:) and [in like manner] the latter is applied to a single she-camel or ewe or she-goat, and to more: (K:) the pl. (of the latter, TA) is حَلَائِب

(S, K) and حُلُبٌ; (K;) and حُلْبٌ, supposed to be a contraction of حُلُبٌ, also occurs as a pl. epithet applied to ewes and to she-goats. (Lh, TA.) You say حَلُوبَةٌ تَثْمِلُ وَلَا تُصَرِّحُ *A milch camel that gives much froth in her milk, and does not give pure,* or *clear, milk:* a prov., applied to him who promises much, but performs little. (Meyd, TA.) And دَرَّتْ حَلُوبَةُ المُسْلِمِينَ [*The milch camel of the Muslims has yielded a copious supply of milk*] is said when the dues of the government-treasury are in a good state. (IAar, Suh, TA.) حَلْبَانَةٌ, also, signifies A she-camel *having milk;* (IAar, S, K;) *that is milked;* a *milch* camel; (A, K;) like حَلُوبٌ; (TA;) and so حَلْبَاةٌ (IAar, K) and حَلُوبَتٌ (ISd, K) and حَلْبَى and حَلُوبَى, (K,) like as they said رَكْبَانَةٌ and رَكْبَاةٌ and رَكُوبَتٌ (TA) and رَكْبَى and رَكُوبَى: (K:) or *fit to be milked:* (S and TA voce رَكُوبٌ:) and حَلُوبٌ and the rest of the foregoing epithets, except حَلُوبَتٌ, [which I nevertheless believe to be perfectly syn. with them, like as حَلُوبَتٌ is syn. with خَلَّابٌ accord. to the S,] are also mentioned as having an intensive signification. (TA.) You say نَاقَةٌ حَلْبَانَةٌ رَكْبَانَةٌ (A, K) and حَلْبَاةٌ رَكْبَاةٌ (TA) [and حَلُوبَتٌ رَكُوبَتٌ] and حَلْبَى رَكْبَى and حَلُوبَى رَكُوبَى (K) *A she-camel that is milked and ridden:* (A, K:) or *that yields abundance of milk and that is submissive to be ridden.* (TA.) AZ mentions نَاقَةٌ حَلْبَاتٌ, the latter word in the pl. form; as also نَاقَةٌ رَكْبَاتٌ. (TA. [But

in each case I think that the ت is a mistake for ة.]) See also حَالِبٌ. ___ [Hence,] هَاجِرَةٌ حَلُوبٌ [*A summer-midday*] *that draws forth the sweat.* (K.)

حَلِيبٌ : see حَلَبٌ, in two places. ___ Also *A beverage* [*of the kind termed* نَبِيذ,] *prepared from dates.* (K, TA.) ___ And *Fresh blood.* (K.)

حَلَابَةٌ [or perhaps حُلَابَةٌ, like عُصَارَةٌ &c., *An exuding fluid*]. (AHn, TA voce نَفْطٌ, q. v.)

حَلُوبَةٌ : see حَلُوبٌ.

حَلِيبَةٌ : see حَلْبَةٌ: ___ and see what next follows.

حَلَائِبُ used as a pl. of حَلْبَةٌ [q. v.], because the latter has the meaning of حَلِيبَةٌ . (Msb.) ___ Also *Companies, assemblies,* or *troops.* (K.) ___ And The *sons of the paternal uncle:* (K:) or a man's *assistants,* or *auxiliaries, consisting of the sons of the paternal uncle in particular.* (TA.)

حُلَّبٌ *A certain plant,* (S, K,) *that grows in the hot season, in the plains and on the sides of valleys, cleaving to the ground so as almost to be buried in it, not eaten by the camels, but only by the sheep* or *goats,* (TA,) *and by the gazelles:* (S, TA:) *it increases the milk, and fattens; and gazelles are snared* [*while pasturing*] *upon it* (تحتبل عليها): (TA:) hence the expressions تَيْسُ الحُلَّبِ and تَيْسٌ ذُو حُلَّبٍ [*a buck-gazelle that feeds upon the* حلّب]: (S:) *it is a curling herb, of a dusty colour inclining to green, that spreads upon the ground; when a piece of it is cut off, a milky fluid flows from it:* (As, S:) AHn says, *it is a plant that spreads upon the ground, evergreen, having small leaves, with which they tan:* Aboo-Ziyád says, *it is included among what are termed* الخَلْفَة, *and is a tree that expands over the ground, cleaving thereto, intensely green, growing most when the heat becomes great:* and he adds, on the authority of Arabs of the desert, that *it lies upon the ground, having small and bitter leaves, and a root penetrating deep into the earth, and small twigs: it is of the kind of plants termed* رِيَّحَةٌ. (TA.)

حُلَّبِيٌّ A skin for water or milk *tanned with* [*the leaves of*] *the* حُلَّب; (S, K;) as also مَحْلُوبٌ , (K.)

يَوْمٌ حَلَّابٌ *A dewy day.* (Sh, K.)

حَالِبٌ *A milker;* (S, K;) as also حَلُوبٌ ; (K;) but the latter has an intensive signification: (TA:) pl. حَلَبَةٌ. (S, A.) You say, هُمْ حَلَبَةُ الإِبِلِ [*They are the milkers of the camels*]. (A.) And شَتَّى تَؤُوبُ الحَلَبَهْ [*Separately the milkers return*]: (S, A:) for when they assemble to milk their camels, each occupies himself with milking his own, and then they return, one after another; (S, TA;) or they water them together, and return separately to their abodes, where each one milks: (TA:) a prov., (S, A, TA,) relating to the manners of men in assembling and separating: (TA:) you should not say الحَلَمَهْ. (S.) IKtt gives it differently, thus: حَتَّى تَؤُوبَ الحَلَبَهْ [*Until the milkers return*]: but the former reading is that commonly known. (IB, TA.) لَيْسَ لَهَا رَاعٍ وَلَكِنَّ حَلَبَةٌ [*They* (i. e. camels) *have not a pastor, but milkers*] is another prov., applied to a man who asks thine aid, and whom thou aidest, but on whose part there is no aid. (TA. [That is, You ask aid of one to whom you render no aid. See also Freytag's Arab. Prov. ii. 427.]) ___ [Hence,] الحَالِبَانِ [*The two spermatic ducts;*] *two veins,* or *ducts, which supply the penis with* [*the spermatic*] *fluid;* whence the phrase, دَرَّ حَالِبَاهُ, meaning *his penis became erect:* (A, TA:) *two veins,* or *ducts, in the kidneys:* (Zj in his Khalk el-Insán:) or *two veins,* or *ducts,* (S, TA,) *of a green colour,* (TA,) *on either side of the navel:* (S, TA:) accord. to some, *two veins,* or *ducts, within the two horns.* (TA. [But I think that, in this instance, القرنين is a mistranscription for العرنين, meaning *the nose:* see what follows.]) حَوَالِبُ [is the pl., and] signifies The *sources* [*whence flows the milk*] of the udder: (A, TA:) and the *sources whence flow the tears* of the eye: (A, K:) and the *sources* of a spring, (A,) or of a well: (K:) and حَوَالِبُ الأَسْهَرِينِ *the veins,* or *dusts, that excern the mucus from the nose, and the spermatic fluid from the penis.* (AA, T. [But see art. سهر.])

إِحْلَابٌ : see what next follows.

إِحْلَابَةٌ *Milk which a man draws for his family, while he is in the place of pasturing, and then sends to them:* (A, K:) or *milk that remains over and above what*

fills the skin: (K:) or *what remains over and above the contents of the skin when the pastor brings the skin on the occasion of his conducting his camels to water and it contains milk;* this being the احلابة of the tribe: or *milk which people collect, to the quantity of a camel-load, while their camels are in the place of pasturing, and convey to the tribe;* as also إِحْلَابٌ , pl. أَحَالِيبُ; whence the phrases, قَدْ جَآءَ بِإِحْلَابَيْنِ, and بِثَلَاثَةِ أَحَالِيبَ *He has come with two camel-loads of milk collected while the camels were in the pasture,* and *with three such loads:* when, in the case of milking ewes or goats or cows, people do thus, one says of them, جَاؤُوا بِإِمْخَاضِينَ, and أَمَا خَيْضَ. (TA. [See also 4.])

تَحْلَبَةٌ and تُحْلُبَةٌ and تَحْلَبَةٌ and تَحْلَبَةٌ and تُحْلَبَةٌ (K) and تُحْلُبَةٌ and تَحْلَبَةٌ and تَحْلُبَةٌ (AHei, TA) and تَحْلَابَةٌ (K) A ewe, or she-goat, *from whose udder somewhat* [*of milk*] *has issued before her being mounted by the ram:* (K:) and a she-camel *that emits,* or *yields, milk before conception:* (Seer, TA:) or you say, accord. to Ks, عَنْزٌ تَحْلَبَةٌ, or تَحْلَبَةٌ, [accord. to different copies of the S,] meaning *a she-goat from whose udder some milk has issued before she has been mounted by the ram:* and accord. to AZ, عَنَاقٌ تَحْلَبَةٌ, or تَحْلَبَةٌ, [accord. to different copies of the S,] and تُحْلُبَةٌ, and تَحْلَبَةٌ, *a young she-goat that is milked before she conceives.* (S.)

مَحْلَبٌ *A place of milking.* (Msb.) [Also The *prunus mahaleb* of Linn.; *a small kernel of the stone of a wild cherry, much esteemed by the Egyptians,* (*and by the Arabs in general,* E. W. L.,) *and employed by them in many diseases, as a bechic and carminative; brought from Europe:* (Rouyer, in the Descr. de l'Egypte, xi. 452 of the 8vo. ed.:)] *a kind of odoriferous tree:* (A:) *a certain tree having a grain* (حَبّ [which may mean *a kernel*]) *that is put into perfumes and aromatics;* (Msb, * TA;) *the perfume in which it is*

incorporated being termed مَحْلَبِيَّةٌ : so say IDrst and others: AHn says that he had not heard of its growing anywhere in the country of the Arabs: accord. to Aboo-Bekr Ibn-Talhah, *a tree having a grain* (حَبّ) *like that of the* رَيْحَان [which is likewise used in medicine, called بِزْرُ الرَّيْحَان, i. e. the seed of the ocimum basilicum, or common sweet basil]: accord. to Aboo-'Obeyd El-Bekree, the [*tree called*] أَرَاك: (TA:) [J says,] حَبُّ المَحْلَب is *an aromatic medicine, the place whereof is* المَحْلَبِيَّةُ, (S,) which is a town (بَلَدٌ) near El-Mósil: (K, TA:) IKh calls it *a kind of perfume:* some say it is *the grain of the* خَرْوع [or *castor-oil-plant*]: others, that the محلب is *the fruit,* or *produce, of the kind of tree termed* شَجَر اليُسْر, *which the Arabs call* الأُسْر: IDrd says that it is *the grain with which one perfumes;* calling the grain by the name of محلب: (TA:) *the best is the white, pearly, and clear.* (Ibn-Seenà, book ii. p. 210.) Accord. to IDrst, this word is originally an inf. n., and حبّ المحلب and شجرة المحلب mean حبّ الحلب and شجرة الحلب. (TA. [IbrD informs me that it is a custom of some of the Arabs, previously to their milking, to chew some محلب, and to anoint with it the teat of the animal.]) *Honey.* (K.)

مُحْلِبٌ [One *who assists in milking.* ___ And hence, in a general sense,] *An aider, or assistant:* (S, K:) or *an aider,* or *assistant, not belonging to the party,* or *people, whom he aids:* if of that party, or people, the aider is not so called, accord. to the T. (TA. [But see 4.])

مِحْلَبٌ (S, A, Msb, K) and حِلَابٌ (A, Msb, K) *A milking-vessel; a vessel into which one milks;* (S, A, Msb, K;) *made of the skin of a camel's side,* or *of other skin:* (MF:) *a vessel into which ewes are milked.* (Az, TA.)

مَحْلَبِيَّةٌ : see مَحْلَبٌ.

مَحْلُوبٌ Milk *drawn from the udder.* (S * K, &c.) See also حُلَّبِيٌّ.

حلت

حلّيتٌ : see what follows.

حلْتيتٌ ; (S, K;) for which you should not say حلْتيثٌ, with ث; sometimes written حلّتيتٌ; (S; as in one copy; but in another, and in that from which SM quotes, حلّيتٌ;) and حلّيتٌ ; (K;) [*Assa*, or *asa:* of which there are two kinds; حلْتيتٌ منتنٌ, or *assa fœtida;* and حلتيتٌ طيّبٌ or *assa dulcis:*] the *gum of the* أَنْجُذَان: (S K:)

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ISd says, حلتيت is an Arabic or an arabicized word: [and is the name of *a certain plant:*] I have not heard that it grows in Arabia; but *it grows between Bust and the country of El-Keekán: it is* he says, *a plant that lies prone upon the ground, and from the middle of it there comes forth, and rises high, a reed, or cane, at the head whereof is a knob* (كعبرةٌ): it is also, he adds, the name of the *gum that comes forth at the roots of the leaves of that reed, or cane: the people of the part above mentioned,* he says, *cook the plant thus called, and eat it; and it is not a plant that remains during the winter.* (TA.) In the T, Az states that حلتيت is said, on the authority of Lth, to be the same as انجرد [app. a mistake for أَنْجُرَة; or for أَنْجَزَد, from the Persian أَنْگَزْد, signifying *assa fœtida*]; but, he adds, the word that I remember to have heard as the same as انجرد is خلتيت, with خ; and I do not think it to be genuine Arabic. (TA, here and in art. خلت.)

حلج

1 حَلَجَ القُطْنَ, (S, A, Msb, K,) aor. ـِ (S, Msb, K) and ـُ, (S, K,) inf. n. حَلْجٌ, *He separated,* or *cleared, the cotton from its seeds, with the wooden implement termed* مِحْلَج: (Msb:) or *he separated and loosened the cotton* (نَدَفَهُ) *with the* مِحْلَاج *upon the* مِحْلَج, (TA,) or *upon the* مِحْلَجَة. (A.) [Golius describes the operation thus: e nucibus parum excerptum, inter ferramenta duo (quorum superius, axiculo seu specillo simile, ceu torno vertitur, inferius quiescit, simul autem inter sese arcte cohærent,) attrahitur et à semine duriore segregatur: but see مِحْلَاجٌ and مِحْلَجٌ.] ___ [Hence,] حَلَجَ signifies also *He made* a cake of bread *round* (A, K) [*by rolling it*] with the مِحْلَاج. (A.) ___ And *He mixed, and stirred about, and beat,* what is termed تَلْبِينَة, or هَرِيسَة. (A, TA.) ___ And *He beat* another with a staff, or stick. (A.) ___ *He twisted* a rope. (A, TA.)

5 تحلّج السَّحَابُ *The clouds became in a state of commotion, and lightened.* (K.) ___ مَا تَحَلَّجَ ذٰلِكَ فِى صَدْرِى *That* [thing, or affair,] *did not become agitated to and fro in my mind, so that I should doubt respecting it.* (TA.) And مَا تَحَلَّجَ فِى صَدْرِى مِنْهُ شَىْءٌ [*Nothing of it was doubtful in my mind;*] *I doubted not respecting aught of it.* (A.) You say, دَعْ مَا تَحَلَّجَ فِى صَدْرِكَ and مَا تَخَلَّجَ [*Leave thou that which has been doubtful in thy mind*]. (Lth, TA.) تحلّج فِى صَدْرِى and تخلّج mean *I doubted respecting it:* (As, TA:) or both mean nearly the same. (Sh, TA.) The saying of 'Adee, (K,) [or,] correctly, the saying of the Prophet to 'Adee Ibn-Zeyd, (TA,) لَا يَتَحَلَّجَنَّ فِى صَدْرِكَ طَعَامٌ ضَارَعْتَ فِيهِ النَّصْرَانِيَّةَ, or لَا يَحْتَلِجَنَّ, [accord. to different copies of the K, in the CK ضَارَعْتَ فِيهِ النَّصْرَانِيَّةُ,] means *Let not aught* [of doubt] *enter thy heart* on account of it; [i. e., *on account of food in respect of which thou hast resembled* those who follow *the Christian religion;*] i. e., it is clean. (Sh, K, TA.) Accord. to IAth, this is from حَلْجٌ, signifying *motion,* and *commotion,* or *agitation:* and it is also related with خ [in the place

of ح], meaning the same. (TA.)

8 إِحْتَلَجَ see 5.

حَلْجٌ : see 5, last sentence.

سَحَابٌ حَلُوجٌ *Lightning clouds.* (K.)

حَلِيجٌ and مَحْلُوجٌ Cotton *upon which the operation signified by the verb* حَلَجَ *has been performed;* (S, K;) cotton *separated,* or *cleared, from its seeds.* (Msb.) ___ For the former, see also حَلِيجَةٌ.

حَلَاجَةٌ The *art,* or *business, of performing the operation, upon cotton, signified by the verb* حَلَجَ. (K.)

حَلِيجَةٌ *Milk in which are dates:* (K:) *milk in which dates have been macerated, steeped,* or *soaked;* (S, TA;) *and which is sweet:* (TA:) or *clarified butter* [*poured*] *upon pure milk:* or *dregs squeezed from a butter-skin* (عُصَارَةُ نَحْيٍ [or perhaps the latter word is a mistranscription for نَحًى, and, if so, the meaning is the *expressed juice of the species of dates termed* نَحًى]): (S, K:) and the *expressed juice of* حِنَّآء: and *some fresh butter milked upon:* (K:) pl. حُلُجٌ: accord. to the T, حُلُجٌ signifies *dates with milk:* (TA:) and accord. to Kr, حَلِيجٌ , without ة, is a name given to *dates milked upon, and then mashed with the hand.* (ISd, TA.)

حَلَّاجٌ One *whose business is to perform the operation, upon cotton, signified by the verb* حَلَجَ. (S, K.)

مَحْلَجٌ The *thing on which is performed the operation, upon cotton, signified by the*

verb حَلَجَ; (S, K;) as also مِحْلَجَةٌ : (S, A, K:) it is *of wood* or *of stone.* (TA.) ___ See also مِحْلَاجٌ. ___ Also The *axis* (محور) *of the sheave of a pulley.* (K.)

مِحْلَجَةٌ : see مِحْلَجٌ.

مِحْلَاجٌ The *thing with which is performed the operation, upon cotton, signified by the verb* حَلَجَ: (S, A, K:) or مِحْلَجٌ is the name of the *wooden implement* [*with which that operation is performed,* or] *with which cotton is separated,* or *cleared, from its seeds.* (Msb.) ___ Also *An implement of wood,* (K,) or *of stone,* (TA,) *with which a cake of bread is expanded;* (K;) *a rolling-pin for dough:* (A, TA:) pl. مَحَالِجُ and مَحَالِيجُ. (TA.) ___ And *A bull's horn.* (A, TA.)

مَحْلُوجٌ : see حَلِيجٌ.

حلز

حَلَزُونٌ [The *snail;*] *a certain creeping thing* (دَابَّةٌ), (K in art. حلز,) or *a small creeping thing,* (S and K in art. حلزن,) *that is found upon the* [*kind of tree called*] رِمْث: (S, K:) or *of the kind called* أَصْدَاف [i. e. *of the testaceous kind,* or *shell-kind:* applied in the present day to the *snail with its shell,* and to *any kind of spiral shell*]: (K:) it is *a kind of worm, having a shell within which it conceals itself:* (TA in art. حلزن:) *its flesh is good for the stomach, and for the wound of the mad dog, and for dissolving hard tumours, and curing ulcers; its shell, burnt, clears the mange,* or *scab, and the* [*species of leprosy termed*] بَهَق [q. v.], *and the teeth; and the application of it externally draws forth the* سَلَا [or perhaps it should be سُلَآء (or *prickles of the palm-tree*)] *from within the flesh, and, mixed with vinegar, stops bleeding from the nose:* (K in art. حلزن:) Az agrees with the author of the K in mentioning this as a triliteral-radical word; but As and J hold the ن to be a radical letter, (TA in art. حلز,) and so do Lth and A 'Obeyd. (TA in art. حلزن.)

حلزن

حلز See **حلزن**

حلس

1 **حَلَسَ البَعِيرَ** , aor. ـِ (Sgh, L, K) and ـُ , (L,) inf. n. حَلْسٌ; (TA;) and احلسه , (S, K, &c.,) inf. n. إِحْلَاسٌ; (TA;) *He clad,* or *covered, the camel with a* حِلْس [q. v.]; (S, K, &c.;) *put upon him a* حِلْس. (Sh.) حَلَسَتِ السَّمَآءُ, (T, K,) inf. n. حَلْسٌ, (TA,) *The sky rained continually;* as also احلست : (K:) or *rained a fine and continual rain;* (T;) and so ↓ the latter. (T, S, A, K.)

4 **أَحْلَسَ** see 1, in three places: ___ and see 10, in two places.

10 **استحلسه** *He made it to be as a* حِلْس. (TA.) ___ So the verb signifies in the phrase استحلس فُلَانٌ الخَوْفَ [in the CK فُلَانًا الخَوْفُ] (TA) *Such a one relinquished not fear.* (Mgh, * K, TA.) ___ استحلس اللَّيْلُ بِالظَّلَامِ *The night became dense with darkness.* (A, TA.) ___ استحلس النَّبْتُ *The herbage covered the land with its abundance* (As, S, K, TA) *and tallness;* (Z, TA;) as also احلس . (K.) And أَحْلَسَتِ الأَرْضُ *The land became altogether green* [*as though covered with a* حِلْس: see the part. n. below]: (Sh, TA:) or, as also استحلست, *became clad with sprouting herbage:* or *became green, with erect herbage.* (TA.)

حِلْسٌ *A piece of cloth* (كِسَآء), (S, A, Mgh, Msb, K,) *of thin texture,* (S, TA,) *which is put on the back of a camel,* (S, A, Mgh, Msb, K,) *beneath the* بَرْذَعَة, (S, A, Mgh, K,) or *beneath the* رَحْل; (Msb;) *a piece of hair-cloth used as a covering for a horse or the like:* (A:) or *anything that is next the back of the camel or other beast, beneath the saddle, in the place of the* مِرْشَحَة, *being beneath the felt cloth:* (TA:) and *a* [*piece of cloth* of the kind called] كِسَآء, (S, * A, Mgh, K,) or *a piece of hair-cloth,* (A,) or *the like,* (TA,) or *a carpet,* (IAar, Msb,) *that is spread*

in a house or tent, (S, A, Mgh, Msb, K,) *beneath the best of the pieces of cloth:* (S, Mgh,

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K:) and حَلَسٌ signifies the same, in both applications: (A 'Obeyd, S, K:) pl. [of pauc.] أَحْلَاسٌ (S, Msb, K) and [of mult.] حُلُوسٌ (K) and حَلَسَةٌ. (Fr, Sgh, K.) ___ [Hence,] فُلَانٌ مِنْ أَحْلَاسِ الخَيْلِ *Such a one is of those who train and manage horses and are constantly upon their backs.* (TA.) And نَحْنُ أَحْلَاسُ الخَيْلِ *We are acquirers of horses and constantly upon their backs.* (S.) ___ أُمُّ الحِلْسِ *The she-ass.* (S, K.) ___ هُوَ حِلْسُ بَيْتِهِ *He is one who does not quit his place* [or *house* or *tent*]: (K:) said [generally] in dispraise; meaning, that he is not fit for anything but to keep to the house or tent. (Az, TA.) [But it does not always imply dispraise; for] it is said in a trad., (S,) كُنْ حِلْسَ بَيْتِكَ, (S, A,) or كُنْ حِلْسًا مِنْ أَحْلَاسِ بَيْتِكَ, (TA,) *Keep thou to thy house* or *tent;* (A;) *quit not thou thy house* or *tent:* (S:) meaning, in a case of sedition. (TA.) You say also, فُلَانٌ مِنْ أَحْلَاسِ البِلَادِ, and حِلْسٌ بِهَا *Such a one does not quit the country,* by reason of his love of it: and this is said in praise; meaning, that he is a person of might and strength, and that he does not quit it, not caring for debt nor for dearth or drought, waiting until the country be fruitful. (Az, TA.) And فُلَانٌ كَالحِلْسِ المُلْقَى [*Such a one is like the castaway* حلس] meaning, *is one who stands in no stead when an event presses heavily upon him,* or *oppresses him suddenly:* and, accord. to El-Marzookee, هُوَ كَالحِلْسِ, as meaning *He is one who does not sit a horse well; is not a horseman.* (Ham p. 143.) And هٰذَا مِنْ أَحْلَاسِ فُلَانٍ *This is not of the implements,* or *apparatus,* or *the like, of such a one.* (Ham ibid.) ___ حِلْسٌ مِنَ النَّاسِ *A great one of men;* syn. كَبِيرٌ; (K, TA;) because he keeps to his place of abode, not quitting it: but [SM adds] I have seen, in the Moheet, this expression explained by كَثِيرٌ [*a multitude of men*]; and Sgh explains it as meaning *a company of men.* (TA.) ___ هُوَ حِلْسُهَا [app., *He is the careful and skilful manager of it, constantly attending to it*]: accord. to Fr, this expression, and هُوَ ٱبْنُ بَعْثَطِهَا, and

رَفَضْتُ فُلَانًا وَ نَفَضْتُ ___ سَفِيرُهَا, all signify the same. (TA.) ابْنُ سَمْسَارِهَا, and ابْنُ بَجْدَتِهَا, and سُرْسُورُهَا, and أَحْلَاسُهُ *I have forsaken,* or *abandoned, such a one.* (A, TA.) الحِلْسُ *The fourth of the arrows used in the game called* المَيْسِر; (A 'Obeyd, S, K;) as also الحَلَسُ : (IF, K:) *it has four notches, and four portions assigned to it if it be successful, and the forfeiture of four portions if unsuccessful.* (Lh, TA.)

حَلَسٌ : see حِلْسٌ.

الحَلَسُ : see حِلْسٌ.

أَرْضٌ مُحْلَسَةٌ *Land covered with abundant herbage, as though with a* حِلْس: (K, TA:) or *altogether green.* (Sh, TA.)

حلف

1 **حَلَفَ** , aor. ـِ , inf. n. حَلْفٌ and حَلِفٌ (S, Msb, K) and حِلْفٌ (K) and مَحْلُوفٌ, (S, K,) like مَجْلُودٌ and مَعْقُولٌ and مَعْسُورٌ, (S,) and مَحْلُوفَةٌ (Lth, K) [and مَحْلُوفَآءُ, like مَشْعُورَآءُ, as will be seen from what follows], *He swore.* (S.) You say, حَلَفَ بِاللّٰهِ [*He swore by God*]. (Msb.) [And حَلَفَ إِنَّهُ كَذَا *He swore it was so.* And حَلَفَ لَهُ عَلَى كَذَا *He swore to him to do such a thing.*] And حَلَفَ يَمِينًا (T in art. ثنى, &c.) and عَلَى يَمِينٍ (El-Jámi' es Sagheer voce مَنْ, &c.) [*He swore an oath*]. And لَا وَمَحْلُوفَائِهِ لَا أَفْعَلُ [*No, by the swearing it,* (meaning *no, I swear it,*) *I will not do* such a thing]. (Ibn-Buzurj, K. *) And مَحْلُوفَةً بِاللّٰهِ, meaning أَحْلِفُ مَحْلُوفَةً, i. e. [*I swear*] *an oath* [*by God*]. (Lth, K.) Accord. to IAth, the primary signification of حَلِفٌ is The act of *confederating,* or *making a compact* or *confederacy, to aid,* or *assist;* and *making an agreement:* [but this meaning is afterwards said in the TA to be tropical:] when the object of this, in the time of paganism, was to aid in sedition or the like, and in fighting, and incursions into the territories of enemies, it was forbidden by Mohammad: when the object was to aid the wronged, and for making close the ties of relationship, and the like, he confirmed it. (TA.)

2 **حَلَّفَ** see 4, in three places.

3 **حالفهُ عَلَى كَذَا** *He swore with him respecting,* or *to do, such a thing.* (TA.) ___ Also, (S, * K, * TA,) inf. n. مُحَالَفَةٌ and حِلَافٌ, (TA,) *He united with him in a confederacy, league, compact,* or *covenant,* (S, K, TA,) [*respecting,* or *to do, such a thing.*] ___ And حالفهُ *He clave, clung, kept,* or *held fast, to it:* (K, TA:) see a verse of Aboo-Dhu-eyb in art. خلف, voce خَالَفَ. (TA.) You say, حالف بِثَّهُ, and حُزْنَهُ, *He clave to his grief,* or *sorrow.* (TA.) ___ مُحَالَفَةٌ also signifies The *establishing a brotherhood.* (TA.) It is said in a trad., حَالَفَ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ *He established a brotherhood*

between Kureysh and the Assistants. (S, TA.)

4 **احلفهُ**, (S, Msb, K,) inf. n. إِحْلَافٌ; (Msb;) and حلّفهُ, (S, Msb, K,) inf. n. تَحْلِيفٌ; (Msb, K;) and استحلفهُ; all signify the same; (S, Msb, K;) [*He made him to swear:* and ↓ the last, *he asked him,* or *required him, to swear:* and *he conjured him,* or *adjured* him; as is shown in the M in art. بلو; (see 8 in that art. in the present work;) and so ↓ the second; as is shown in the explanation of the phrase أُعَمِّرُكَ ٱللّٰهَ أَنْ تَفْعَلَ in the K and TA:) said [for instance] of a judge. (TA.) You say, استحلفهُ بٱللّٰه ما فعل and حلّفهُ and احلفهُ [*He made him to swear by God he did not,* or *had not done,* such a thing]. (TA.) ___ [Hence,] أَحْلَفَ الغُلَامُ *The boy passed the time when he had nearly attained to puberty:* (K:) so says Lth; adding that some say, قَدْ أُحْلِفَ: and this Z mentions also, and he adds, *so that it was doubted whether he had attained to puberty:* but Az says that أَحْلَفَ الغُلَامُ in this sense is a mistake; and that it means only *he nearly attained to puberty; so that those who looked at him differed in opinion; one saying and swearing that he had attained to puberty, and another saying and swearing the contrary.* (TA.) ___ And أَحْلَفَتِ الحَلْفَآءُ *The* حلفاء *attained to maturity.* (IAar, K.) [By الحلفاء would seem to be here meant the clamorous female slave: for when this word means a kind of grass, the ا is not that which denotes the fem. gender, but is a letter of quasicoordination, if its n. of un. be حَلْفَآءَةٌ, as in the Msb: but accord. to Sb, it is in this sense sing. and pl.; and as pl., it is fem.; and in a description of it by Aboo-Ziyád, cited by AHn, it is made fem.]

6 **تحالفوا عَلَى كَذَا** *They swore, one to another, respecting,* or *to do, such a thing;* as also احتلفوا. (TA.) ___ And تحالفوا *They confederated;* or *united in a confederacy, league, compact,* or *covenant.* (S. K, TA.) And تحالفا *They two united in a confederacy* &c. *that their case should be one in respect of aiding and defending.* (Msb.) And تحالفا بالأَيْمَانِ أَنْ يَكُونَ أَمْرُهُمَا وَاحِدًا *They two united in a confederacy* &c., *by oaths, that their case should be*

one. (Lth, TA.)

8 إِحْتَلَفَ see 6.

10 إِسْتَحْلَفَ see 4, in three places.

حِلْفٌ *A confederacy, league, compact,* or *covenant,* (S, Msb, K,) *between persons;* (S, K;) as also حِلْفَةٌ : (Msb:) because it is not concluded, or ratified, but by swearing. (ISd, TA.) ___ *Friendship;* or *true,* or *sincere, friendship.* (K.) *A confederate* of another; *one who unites in a confederacy, league, compact,* or *covenant;* (TA;) as also حَلِيفٌ : (S, Msb, K, TA:) or *a friend,* or *sincere friend, who swears to his companion that he will not act unfaithfully with him:* (K:) or a friend, or true friend, is thus called because he so swears; as also حَلِيفٌ : (TA:) pl. of the former أَحْلَافٌ; (S, * K;) and of the latter حُلَفَآءُ. (TA.) By the احلاف are meant, in a poem of Zuheyr, Asad and Ghatafán; because they united in a confederacy to aid each other; and the same appellation is applied to a party of Thakeef; (S, K;) and to six tribes of Kureysh, namely, 'Abd-ed-Dár, Kaab, Jumah, Sahm, Makhzoom, and 'Adee: (K:) and الحَلِيفَانِ to Benoo-Asad and Teiyi, (S, O, K,) or Asad and Ghatafán; (ISd, TA;) and Fezárah and Asad also (S, K) are termed حَلِيفَانِ. (S.)

حَلَفٌ : see حَلْفَآءُ.

حَلْفَةٌ *An oath.* (Msb, TA. *) You say, حَلَفَ حَلْفَةً, (TA,) and مَحْلُوفَةً , i. e. *He swore an oath;* (Lth, K;) and حَلَفَ أُحْلُوفَةً [which means the same]: (Lh, TA:) this last word is of the measure أُفْعُولَةٌ from الحَلْفُ. (K.) ___ See also حِلْفٌ.

حَلَفَةٌ : see حَلْفَآءُ.

حَلَفَةٌ : see حَلَفَةٌ أَرْضٌ ___. حَلْفَآءُ *Land abounding with* [*the kind of grass called*] حَلْفَآءُ; as also محلفة [app. مَحْلَفَةٌ]: (TA:) or *producing* حلفاء. (AHn, TA.)

حَلْفَآء [app. حَلْفَآءٌ accord. to some, and حَلْفَآءٌ accord. to others, (in the CK, erroneously, حُلَفاء,)], (S, Msb, K, &c.,) in measure like حَمْرَآء, [and if so, حَلْفَآءُ, but see what follows,] (Msb,)

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and حَلَفٌ, (Akh, K,) [*A kind of high, coarse grass;* called by the botanists *poa multiflora,* and *poa cynosuroïdes;*] *a certain plant,* (S, Msb, K,) [*growing*] *in water,* (S,) *well known,* (Msb,) *of those termed* أَغْلَاث: (TA:) Aboo-Ziyád says of the حلفاء that *it seldom grows anywhere but near to water or to the bottom of a valley; and is long,* or *tall,* (سلبة,) *rough to the touch; seldom,* or *never, does any one lay hold upon it, for fear of his hand being cut; sometimes camels and sheep or goats eat a little of it; and it is much liked by oxen:* (AHn, TA:) [a coll. gen. n.:] n. un. حَلَفَةٌ, (S, K,) accord. to AZ, (S,) or Aboo-Ziyád, and AHn, (TA,) and حَلَفَةٌ, (S, K,) accord. to As, (S,) and حَلْفَآءَةٌ, (Msb, K,) like صَحْرَآءَةٌ: (K: [in the CK like صَحْرَةٌ, and omitted in my copy of the TA:]) [this last n. un. requires that the coll. gen. n. should be حَلْفَآءٌ: (see 4, last sentence:) but] Sb says that حلفاء is sing. and pl.: [see شَجَرٌ:] (TA:) [as pl., it is fem.; and it is made fem. in the description by Aboo-Ziyád, cited above:] sometimes it has حَلَائِقُ for pl.: and its dim. is حُلَيْفِيَّةٌ. (O, TA.) أَنَا الَّذِي فِى الحَلْفَآءِ, occurring in a trad., means *I am the lion;* because that beast repairs to the places where the حلفاء grows: and [hence,] كَأَنَّهُ أَخُو الحَلْفَآءِ means *As though he were the lion.* (TA.) حَلْفَآءُ also signifies *A clamorous female slave:* (IAar, K:) pl. حُلُفٌ. (K.)

حَلِيفٌ: see حِلْفٌ, in three places. ___ *Whatever cleaves, clings, keeps,* or *holds fast, to another thing,* is termed its حليف: whence one says, فُلَانٌ حَلِيفُ الجُودِ [*Such a one cleaves to liberality*], &c. (TA.) You say also, هُوَ حَلِيفُ السَّهَرِ, meaning *He is sleepless.* (TA.) ___ حَلِيفُ اللِّسَانِ *Sharp-tongued;* (S, Z, K;) *chaste,* or *eloquent, in speech;* (S;) *who conforms to the*

desire of his companion, as though he were a confederate. (Z, TA.) ___ حَلِيفُ الغَرْبِ, in a poem of Sa'ideh Ibn-Ju-eiyeh, (Skr, K, * TA,) means *A sharp spear-head,* (K,) or *a spear with a sharp head:* (Skr, TA:) or it means *a brisk, lively,* or *sprightly, horse.* (Skr, K.) Az says, سِنَانٌ حَلِيفٌ means *A sharp spear-head:* and I think that it is termed حليف because the sharpness of its point is likened to the sharpness of the points of [the grass called] حَلْفَآء. (TA.)

حَلَافَةٌ *Sharpness,* in anything. (TA.)

وَادٍ حُلَافِىٌّ *A valley that produces* [*the grass called*] حَلْفَآء. (Sgh, K.)

حُلَيْفِيَّةٌ : see حَلْفَآء.

حَلَافٌ and **حَلَّافَةٌ**: see what next follows.

حَالِفٌ [*Swearing:*] and **حَلَّافٌ** *that swears much,* or *often;* and so **حَلَّافَةٌ** [but in a more intensive sense]. (TA.)

مَا أَحْلَفَ لِسَانَهُ *How sharp-tongued is he,* (K, * TA,) *and how chaste,* or *eloquent, in speech!* (TA.)

أُحْلُوفَةٌ : see حَلْفَةٌ.

مُحْلَفٌ Anything *respecting which one doubts, so that people swear respecting it;* (ISd, L, K, TA;) so called because it occasions swearing: (ISd, TA:) such is also termed مُحْنَثٌ. (L.) [Hence,] A boy *of whom one doubts whether he have attained to puberty.* (IAar, TA.) [And hence] it is said, حَضَارِ والوزن مُحْلَفَانِ [*Hadári and El-Wezn are two causes of swearing*]: these are two stars: the reason of the saying is that which is explained in art. حضر, voce حَضَارِ. (S, K.) Hence, also, كُمَيْتٌ مُحْلَفَةٌ, (S,) or كميت مُحْلَفٌ, (K,) i. e. [*A*

bay] *not of a clear hue;* (S, TA;) *between that termed* أَحْوَى *and that termed* أَحَمُّ: accord. to the K, *of a clear hue;* but this is the meaning of غِيرٌ مُحْلَفٌ. (TA.) A poet says, (S,) namely Hubeyreh Ibn- 'Abd-Menáf El-Yarboo'ee, also called, after his mother, Ibn-El-Kelhabeh, (IB,)

* كُمَيْتٌ غِيرٌ مُحْلَفَةٌ وَلَكِنْ *

* كَلَوْنِ الصِّرْفِ عُلَّ بِهِ الأَدِيمُ *

[*A bay not of a dubious hue, but like the colour of the* صرف (q. v.) *with which the hide is dyed a second time*]; i. e., *of a clear hue, so that one does not swear that she is otherwise than such:* (S, L:) accord. to IAar, *not requiring her owner to swear that he has seen her like in generousness:* but the former is the right meaning. (L.) Also ناقة مُحْلَفَةٌ *A she-camel respecting the fatness of which one doubts.* (TA.)

محلفة [app. مَحْلَفَةٌ]: see حَلْفَةٌ.

مَحْلُوفَةٌ: see حَلْفَةٌ.

حلق

1 **حَلَقَ رَأْسَهُ** , (S, K,) and شَعَرَهُ, (S, M, Msb,) aor. ـِ , (S, Msb, K,) inf. n. حَلْقٌ (S, * M, Msb, K) and حِلَاقٌ (S, * Msb, K *) and تَحْلَاقٌ, (S, * K,) *He removed the hair of his head* [*with a razor,* or *shaved his head*], (K,) [and *he shaved off his hair;*] as also احتلقه ; (S, K;) and حلّقه , (K,) inf. n. تَحْلِيقٌ: (TA:) or the latter verb has an intensive signification, (O, Msb,) and applies to many objects, (S, Msb,) as in the phrase, حلّقوا رؤوسهم [*they shaved their heads*]: (S:) and you say also, حلق معزه [*he shore his goats*]; but not جزّ save in the case of sheep: (S:) [for] الحَلْقُ with respect to the hair of human beings and of goats is like الجَزُّ with respect to wool. (M, TA.) [Hence,] إنّ رأسه لجيد الحلاق [*Verily his head is well shaven*]. (S, K. *) And يوم تَحْلَاق اللِّمَم [*The day of the shaving off of the locks termed* لمم]; which was a day fought by Teghlib (S, K) against Bekr Ibn-Wáïl; (S;) because their [i. e. Teghlib's] distinctive sign was shaving (الحَلْق), (S, K,) on that day. (S.) ___ عَقْرًا حَلْقًا, or عَقْرَى حَلْقَى , (S, K, *) is an expression occurring in a trad.: (S:) the latter is rare; or is an incorrect variation of the relaters of traditions: (K:) A 'Obeyd says, it is عَقْرًا حَلْقًا, for which the relaters of traditions say عَقْرَى حَلْقَى ; and the original form and meaning is عَقَرَهَا ٱللّٰهُ وحَلَقَهَا, (S,) or عَقَرَهَا ٱللّٰهُ عَقْرًا وحَلَقَهَا حَلْقًا, (TA,) i. e., [accord. to A 'Obeyd,] *May God wound her body, and afflict her with pain in her* حَلْق [or *fauces*]: (S, K: *) but this explanation is not valid: accord. to the T, it is a form of imprecation uttered against a woman, [not in earnest, though denoting a degree of displeasure,] meaning *may she be bereft of her husband,* or *became a widow, so that she shall shave off her hair:* and Az says that حَلْقَى عَقْرَى means *she is unlucky* [*to others*] *and annoying:* ISd says, it is said to mean *she is unlucky* [*to others*]; but I am not sure of it. (TA.) Accord. to Aboo-Nasr (S, TA) Ahmad Ibn-Hátim, (S,) one says on the occasion of an event at which one wonders, عَقْرَى حَلْقَى خَمْشَى, as though [meaning *May she* who has occasioned this, *scratch and wound her face, and shave off her hair:*] from الحَلْقُ [the act of shaving] and

العَقْرُ [the act of wounding] and الخَمْشُ syn. with الخَدْشُ [the act of scratching]: (S, TA: *) and he cites this verse:

* أَلَا قَوْمِى أُولُو عَقْرَى وَحَلْقَى *

* لِمَا لَاقَتْ سَلَامَانُ بْنُ غَنْمِ *

(TA, and so in some copies of the S,) meaning [*Now surely*] *my people have women who have wounded and scratched their faces and shaven off their hair* [*on account of what* the tribe of *Selámán Ibn-Ghanm has experienced*]: so, says IB, IKtt relates this verse, and so Hr in the Ghareebeyn: but ISk, thus:

* أَلَا قَوْمِى إِلَى عَقْرَى وَحَلْقَى *

[and so I find it in one copy of the S:] and IJ explains it by saying that عقرى وحلقى originally denotes the case of a woman who, when some one honourable in her estimation has been smitten, or wounded, takes a pair of sandals, and beats with them her head, and wounds or scratches it, and shaves off her hair; and the poet means, *my people have come to the condition of wounded,* or *scratched, and shaven, women.* (TA.) [Fei says,] حَلْقًا لَهُ وعَقْرًا is a form of imprecation, meaning *May God afflict him with pain in his* حَلْق [or *fauces*], *and wound his body:* but the relaters of traditions say حَلْقَى عَقْرَى, with the fem. alif, making them act. part. ns.; [the former meaning, accord. to one of the explanations given above, an *unlucky* woman *to others,* though this is doubtful; and] the latter meaning a woman *annoying* her people: (Msb:) or both these words are inf. ns., like دَعْوَى. (TA in art. عقر. [See more in that art]) ___ They said also, بينهم ٱحْلِقِى وقُومِى [*Among them is* heard the saying, *Shave,* O woman, *and arise*]; i. e. *among them is trial,* or *trouble, and distress, affliction, calamity,* or *adversity:* and يومُ ٱحْلِقِى وقُومِى [*A day of* the saying *Shave,* &c.; i. e., *of trial,* &c.]. (TA.) ___ Also حَلَقَ الشَّىْءَ. aor. , inf. n. حَلْقٌ, *He peeled the thing;* or *stripped off,* or *otherwise removed, its superficial part:* or *he peeled, stripped, pared, scraped,* or *rubbed, off the thing:*

syn. قَشَرَهُ. (TA.) ___ And حَلَقَ *He, or it, destroyed;* and *cut off entirely,* like as the razor does hair. (TA.) ___ And, aor. as above, *He* (a man) *pained,* or *caused to suffer pain.* (IAar,

TA.) حَلَقَهُ, (S, K,) aor. ـُ (K) and ـِ, (TA,) *He hit,* or *hurt, his* حَلْق [or *fauces*]; (S, K;) a verb similar to رَأَسَهُ, and عَضَدَهُ and صَدَرَهُ, meaning he struck his head and his upper arm and his breast: and *He* (God) *afflicted him with pain in his* حَلْق; as explained in a phrase mentioned above. (S.) ___ And *He filled it,* namely, a watering-trough or tank, (K, TA,) *up to its* حَلْق [q. v.]; (TA;) as also احلقهُ. (Sgh, K.) حَلَقَ الشَّىْءَ *i. q.* قَدَّرَهُ [*He made the thing according to a measure;* &c.]; (K;) like خَلَقَهُ [q. v.], with the pointed خ. (TA.) حَلَقَ الضَّرْعُ, aor. ـَ, [so in the TA, app. a mistranscription for ـُ, since neither the medial nor final radical letter is faucial,] inf. n. حُلُوقٌ, *The udder rose to the belly, and became contracted:* ___ and also *The udder contained much milk:* (Kr, ISd, TA:) thus it has two contr. meanings. (TA.) [See the part. n. حَلَق.] حَالَقَ, aor. ـَ, *He* (a man) *suffered pain:* or *had a complaint of his* حَلْق [or *fauces*]. (IAar, TA.)

2 **حلّق**, inf. n. تَحْلِيقٌ: see 1, first sentence. حلّقهُ حَلْقَةً *He clad him with a* حلقة [or *coat of mail,* &c.]. (TA.) ___ حَلَّقَ حَلْقَةً *He turned* [or *drew*] *a circle.* (TA.) ___ [Hence, perhaps,] حلّق عَلَى ٱسْمِ فُلَانٍ [if, as I suppose, originally meaning *He drew a line round the name of such a one;*] *he cancelled the stipend,* or *pay,* or *allowance, of such a one.* (TA.) ___ [حلّق الإبلَ *He branded the camels with a mark in the form of a ring:* see the pass. part. n.] ___ حلَق بإصبعه *He bent his finger round like a* حَلْقَة [or *ring*]. (TA.) ___ حلّق said of the moon, *It had a halo around it;* (K, * TA;) as also تحلّق. (K.) ___ Said of a bird, inf. n. as above, *It soared in its flight,* (S, K, TA,) *and circled in the air.* (TA.) ___ Said of the نَجْم, (K,) meaning the Pleiades (الثُّرَيَّا), (T in art. فغر,) *It was,* or *became, high:* (K:) or *it*

became overhead. (T ubi suprà: see فغر.) It is said that تَحْلِيقُ الشَّمْسِ, in the former part of the day, means *The sun's rising high from the east:* and in the latter part of the day, *the sun's going down:* but Sh says, I know not التحليق except as meaning *the being,* or *becoming, high.* (TA.) ___ حلّق ببصره إلَى السَّمآء *He raised his eyes towards the sky.* (TA.) ___ حلّق ضَرْعُ النَّاقَة, inf. n. as above, *The she-camel's milk became drawn up* [and consequently *her udder* also] (IDrd, K) *to her belly* (IDrd, TA.) And accord. to ISd, حلّق اللَّبَنُ *The milk* [*became drawn up,* or *withdrawn,* i. e.,] *went away.* (TA.) And حلّق is said of the water in a drinking-trough, meaning *It became little in quantity;* and *went away.* (TA.) ___ حَلَّقَتْ عُيُونُ الإبِلِ *The eyes of the camels sank,* or *became depressed, in their heads.* (AA, K, TA.) ___ حلّق البُسْرُ, inf. n. as above, *The ripening dates became ripe* [*as far as the* حَلْق, i. e.,] *to the extent of two thirds:* (AHn, K:) and حَلْقَنَ signifies the same; or *they began to be ripe* (K in art. حلقن) *next the base;* (TA in that art.;) as also حَلْقَمَ . (TA in art. حلقم) ___ حلّق به *It* (a draught of [milk and water such as is termed] صُوَاح) *caused his belly to become inflated.* (Ibn-' Abbád, K, TA.) ___ حلّق بالشَّىءِ إلَيْه *He threw the thing to him.* (K.)

4 **أَحْلَقَ** see 1, near the end.

5 **تحلّقوا** *They sat in rings,* or *circles.* (S, K.) The doing thus before prayers [in the mosque] is forbidden. (TA.) ___ See also 2.

7 **انحلق شَعْرُهُ** [*His hair came off;* as though it were shaven]. (K voce مُتَقَوِّب.)

8 **إحْتَلَقَ** see 1, first sentence.

Q. Q. 1 **حَلْقَمَهُ** *He cut,* or *severed, his* حُلْقُوم [q. v. voce حَلْق]. (Msb, See also art. حَلْقَمَ.) حلقم and حَلْقَنَ: see 2. حَوْلَقَ, (TA,) inf. n. حَوْلَقَةٌ, (S,) *He said* لَا حَوْلَ وَلَا قُوَّةَ إلَّا بِاللّٰه: [see art. حول:] so says ISk: (S:) others say

حَوْقَلٌ. (IAth, TA.)

حَلْقٌ [The *fauces:* and hence, by a synecdoche, the *throat,* or *gullet,* i. e. the *œsophagus:*] the *place of the* غَلْصَمَةٌ [or *epiglottis*]; and the *place of slaughter in an animal:* (AZ, TA:) or the *fore part of the neck:* (Zj in his Khalk el-Insán:) or the *passage of,* or *place by which pass, the food and drink, into the* مَرِىْءٌ [or *œsophagus*]: (TA:) or *i. q.* حُلْقُومٌ : (S, Msb, K:) [but] the latter is the *windpipe;* the *passage of the breath;* (Zj ubi suprà, Az, Msb;) *which has branches branching from it into the lungs,* [namely, *the bronchi, consisting of two main branches, which divide into smaller and smaller,*] *called the* قَصَبٌ: (Zj ubi suprà, and Msb:) [this word (حلقوم), however, as well as the former, is sometimes applied to the *throat,* or *gullet:* but the former (حلق) generally signifies the *fauces;* and the latter (حلقوم), the *windpipe:* (see another explanation of the latter word in art. حلقم, from the M:) a morsel of food, or the like, is commonly said to stick in the حلق, but not in the حَلْقٌ:] حلقوم is of the masc. gender: (Msb:) and its pl. is حُلُوقٌ, (S, Msb,) and sometimes حُلُقٌ; (Msb;) or حَلَقٌ, which is extr.; and pl. of pauc. أَحْلَاقٌ; (TA;) and أَحْلُقٌ is allowable [as a pl. of pauc.] on the ground of analogy; but it has not been heard from the Arabs: (Msb:) حُلْقُومٌ is of the measure فُعْلُومٌ, (TA,) the م being augmentative, (Msb,) accord. to Kh; but of the measure فُعْلُولٌ accord. to others: (TA:) and its pl. is حَلَاقِيمُ, and, by contraction, حَلَاقُمُ. (Msb.) ___ *The part through which the water runs* of a watering-trough or tank, and of a vessel: pl. حُلُوقٌ. (TA.) ___ And [the pl.] حُلُوقٌ signifies The *water-courses,* and *valleys,* of a land; and the *narrow,* or *strait, places,* of a land, (K, TA,) and of roads. (TA.) ___ حَلْقُ الجَوِّ [app. *The upper region of the air:* see 2, as said of a bird, &c.]. (Z, TA.) ___ The حَلْقُ of a date is The *part at the extremity of two thirds* thereof: or *a part near to the base* thereof. (TA.) *Unluckiness* [*to others*]. (IAar, K.) Hence, [accord. to some,] عَقْرًا حَلْقًا [explained above: see 1]. (TA.)

حُلْقٌ The *state of being bereft of a child by death;* syn. ثُكْلٌ [in the CK, erroneously, شُكْلٌ]. (K, TA.)

So in the prov., لأُمِّكَ الحُلْقُ [*May bereavement of her child befall thy mother*]: or, accord. to the A, it means *shaving of the head* [on account of such, or a similar, bereavement]. (TA.)

حِلْقٌ *Numerous cattle:* (S, K:) because the herbage is cropped by them like as hair is shaven or shorn. (K.) You say, جَآءَ فُلَانٌ بِالحِلْقِ وَالإِحْرَافِ (S) *Such a one came with,* or *brought, much cattle.* (AZ, S in art. حرف.) The *sealring* (IAar, S, K) *that is on the hand* [or *finger*], or *in the hand,* (IAar, TA,) *of a king:* (IAar, S, K:) or *a seal-ring of silver, without a* فَصّ [or *gem set in it*]. (ISd, K.) [Hence,] أُعْطِىَ فُلَانٌ الحِلْقَ *Such a one was made prince,* or *governor,* or *commander.* (TA.)

حَلَقٌ : see حَلْقَةٌ. ___ Also Camels *branded with the mark termed* حَلْقَةٌ; (K;) and so مُحَلَّقَةٌ . (S, K.)

حَلْقَةٌ [*A single act of shaving*]. One says to a beloved child, when he belches, حَلْقَةً وَكَبْرَةً وَشَحْمَةً فِى السُّرَّةِ, i. e. *May thy head be shaven time after time,* (Ibn-'Abbád, K, *) *so that thou mayest grow old,* (Ibn-'Abbád, TA,) [*and acquire fat at the navel:*] or *mayest thou be preserved so as to have thy head shaven, and to grow old.* (A, TA.) As meaning *A ring;* i. e. *anything circular;* as a حلقة of iron, and of silver, and of gold; (TA;) a حلقة of a coat of mail, &c.; (Mgh;) the حلقة of a door; and a حلقة of people; (S, K;) in this last instance meaning *a ring* of people; (Msb, TA;) it is also with fet-h to the ل; i. e. حَلَقَةٌ ; (S, Mgh, Msb, K;) mentioned by Yoo, on the authority of Aboo-'Amr Ibn-El-'Alà, (S, Msb,) and with kesr; (K;) i. e. حَلِقَةٌ ; mentioned by Fr and El-Umawee, as of the dial. of Belhárith Ibn-Kaab; accord. to the O; or حَلْقَةٌ , accord. to the L: (TA:) or there is no such word as حَلَقَةٌ , (S, K,) in chaste speech, (TA,) except as pl. of حَالِقٌ; (S, K;) accord. to Aboo-'Amr Esh-Sheybánee; (S;) or it is a dial. var. of weak authority; (K;) accord. to Th, allowed by all, though of weak authority; (S;) or it is used by poetic license; (Mgh:) Lh says that the حلقة of a door is حَلْقَةٌ and حَلَقَةٌ ; Kr says the same of the حلقة of a company of men; Lth says that it is the former in this case, but that some say the latter; A 'Obeyd prefers the latter in the case of a حلقة of iron, but allows the former; and prefers the former in the case of a حلقة of people, but allows the latter; and Abu-l-'Abbás prefers the former in both cases, but allows the latter: (L:)

the pl. is حَلَقٌ , (S, Msb, K,) which is anomalous in relation to حَلْقَةٌ, (S, Msb,) or [rather] a quasipl. n., (TA,) but regular in relation to حَلَقَةٌ, (Msb, TA,) [as a coll. gen. n.,] like قَصَبٌ in relation to قَصَبَةٌ; (Msb;) and, (K,) accord. to As, (S,) حَلَقٌ, (S, K,) as pl. of حَلْقَةٌ meaning a حلقة of men and of iron, (TA,) like بَدَرٌ (S, K) pl. of بَدْرَةٌ, and قَصَعٌ pl. of قَصْعَةٌ; (S;) or this is a regular pl. of حَلْقَةٌ; (TA;) and حَلَقَاتٌ, (AA,

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Yoo, S, K,) which is pl. of حَلَقَةٌ; (TA;) and حَلَقَاتٌ, (K,) which is pl. of حَلْقَةٌ; (TA;) and حَلَاقٌ in relation to a company of men. (TA.) You say, انتزعت حَلْقَتَهُ [lit. *I pulled off his ring*], meaning, (app., Ibn-'Abbád,) *I outwent him*, or *preceded him.* (Ibn-'Abbád, K.) And كَالْحَلْقَةِ المُفْرَغَةِ [*Like the solid and continuous ring*]: a prov., applied to a company of men united in words and action. (TA.) And ضَرَبُوا بُيُوتَهُمْ حَلَاقًا *They pitched their tents in one series,* (K, TA,) *so as to form a ring* [or *rings*]: the last word being a pl. of حَلْقَةٌ or of حَلَقَةٌ. (TA.) And it is said in a trad., نُهِىَ عَنِ الحَلَقِ قَبْلَ الصَّلَاةِ, i. e. *Rings* of men [sitting in the mosque *before prayer are forbidden*]. (TA.) ___ [Hence,] حَلْقَتَا الرَّحِمِ [*The two rings of the womb*]: one of these is *the mouth of the vulva, at its extremity;* [*the meatus of the vagina:*] and the other is *that which closes upon the* مآء [or *seminal fluid*] *and opens for the menstrual discharge;* [*the os uteri:*] (K:) or, as some say, the other is *that whence the urine is emitted;* [*the meatus urinarius:* but the former is the right explanation: and hence] one says, مآءُ النُّطْفَةِ فِى حَلْقَةِ الرَّحِمِ *The seminal fluid fell into the entrance of the womb.* (TA.) [Hence also,] حَلْقَةُ الدُّبُرِ *The anus;* syn. حِتَارُهُ and شَرَجُهُ. (Mgh in art. شرج.) [See also خَاتَمٌ, last sentence but two.] ___ حَلْقَةٌ also signifies *A brand upon camels,* (K, TA,) *of a round form, like the* حلقة [or *ring*] *of a door.* (TA.) ___ And *A coat of mail:* [because made of rings:] (K:) or *coats of mail:* (S, Mgh:) or *arms,* or *weapons, in general,* (M, Mgh, Msb,) *and coats of mail, and the like.* (M, TA.) It is said in a trad., إِنَّكُمْ أَهْلُ الحَلْقَةِ وَالحُصُونِ [*Verily ye are*

people of the coat of mail, &c., *and of fortresses*]. (TA.) ___ And *A rope.* (K, TA.) ___ And, of a vessel, (AZ, K,) and of a watering-trough, (AZ,) The *portion that remains vacant after one has put in it somewhat* (AZ, K) *of food or beverage, up to the half;* the *portion that is above the half* being thus called: (AZ:) [or] of a wateringtrough, the *fulness;* or *less than that.* (Aboo-Málik, K.) One says, وَقَّيْتُ حَلْقَةَ الحَوْضِ and الإِنَآءِ [*I filled up the* حلقة *of the watering-trough* and *of the vessel*]. (AZ, TA.)

حَلْقَةٌ : see حَلْقَةٌ.

حَلَقَةٌ : see حَلْقَةٌ, in three places.

حَلَقَةٌ : see حَلْقَةٌ.

حَلْقَى : see 1, in six places.

حَلْقِىٌّ [*Of,* or *relating to, the* حَلْق; *faucial; guttural*]. الحُرُوفُ الحَلْقِيَّةُ [*The faucial,* or *guttural, letters*] are six; namely, ء and ه, to which are appropriated the furthest part of the حَلْق; and ع and ح, to which are appropriated the middle thereof; and غ and خ, to which are appropriated the nearest part thereof. (TA.)

بُسْرٌ حُلْقَانٌ *Ripening dates that have become ripe as far as the* حَلْق; which is said by some to be *near the base:* (TA:) or *that have begun to be ripe* (K in art. حلقن) *next the base;* (TA in that art.;) and so رُطَبٌ مُحْلَقِمٌ ; and a single date in that state is termed رُطَبَةٌ حُلْقَامَةٌ : (K in art. حلقم:) or *ripening dates that have become ripe to the extent of two thirds;* as also مُحْلَقِنٌ , (S, K,) and مُحَلِّقٌ , (K, TA,) like مُحَدِّثٌ: (TA:) [in the CK مُحَلَّق, like مُعَظَّم:]) and the last signifies, (K,) accord. to Ibn-'Abbád, (TA,) dates *partly ripe* (K, TA) *and partly unripe:* (TA:) n. un. with ة: (S, K:) such dates are also termed حَوَالِيقُ , held by ISd to be a kind of rel. n., [as though pl. of حَالِقَةٌ,] though the reason of the insertion of the ى in this word, he says, was unknown to him: (TA:) and رُطَبٌ

حُلْقَانِىٌّ : (TA from a trad.:) the pl. of مُحَلَّقٌ is مَحَالِيقُ. (TA.)

حُلْقُومٌ : see حَلْقٌ, in two places.

رُطَبَةٌ حُلْقَامَةٌ : see حُلْقَانٌ.

رُطَبٌ حُلْقَانِىٌّ : see حُلْقَانٌ.

حَلَاقِ , (S, K,) indecl., with kesr for its termination, because changed from its original form, which is حَالِقَةٌ, of the fem. gender, and an epithet in which the quality of a subst. is predominant; (S;) *Death* (S, K, TA) *that peels* [*people*] *off;* (TA;) as also حَلَاقٌ, (K,) allowed by Ibn-'Abbád; and, accord. to the Tekmileh, حَلَاقٌ also. (TA.) One says, سُقُوا بِكَأْسِ حَلَاقِ [*They were given to drink the cup of death*]. (ISd, TA.) [See also جِعَارِ.]

حُلَاقٌ *Pain in the* حَلْق [or *fauces*]. (S, K.)

حَلَاقٌ : see حَلَاقِ.

رَأْسٌ حَلِيقٌ *i. q.* مَحْلُوقٌ [*A shaven head*]: (ISd, TA:) and شَعْرٌ حَلِيقٌ [*hair shaven off*]: (AZ, S:) and لِحْيَةٌ حَلِيقٌ [*a beard shaven off*]; not حَلِيقَةٌ: (AZ, S, K:) and عَنْزٌ مَحْلُوقَةٌ [*a shorn she-goat*]. (AZ, S.) The pl. of حَلِيقٌ is [حَلْقَى and] حَلَاقٌ. (TA.)

حُلَاقَةٌ *Shorn hair* of a goat. (S, K.)

حَلَّاقٌ : see what next follows.

حَالِقٌ [*Shaving:* and] *a shaver;* (S, TA;) and *a shearer* of goats: (T, TA:) pl. حَلَقَةٌ: (T, S, K:) and حَلَّاقٌ is syn. with حَالِقٌ; (TA;) [or has an intensive signification, or denotes frequency of the action.] The saying لَا تَفْعَلْ ذَاكَ أُمُّكَ حَالِقٌ means [*Do not thou that:*] *may* God cause *thy mother* to be bereft of her child so that she shall *shave off her hair.* (S.) And حَالِقَةٌ occurs in a trad. as an epithet applied to a woman cursed by Mohammad; (TA;) meaning *One who*

shaves off her hair in the case of an affliction: (K, TA:) or *who shares her face for the sake of embellishment.* (TA.) It is also applied to a wound on the head (شَجَّةٌ) *That scrapes off the skin from the flesh.* (TA in art. دمغ.) ___ *Sharp;* applied to a knife: (TA:) and so حَالُوقَةٌ ; applied to a sword; and also to a man. (Ibn-'Abbád, K.) [Hence, perhaps,] فُلَانٌ حَالِقٌ إِلَيَّ بِعَيْنِهِ *Such a one is looking at me intently,* or *sharply;* as also مُحَلِّقٌ . (T, TA in art. زنر.) ___ *Quick,* or *swift; and light, active,* or *agile.* (TA.) ___ *Lean,* or *light of flesh; slender, and lean;* or *lean, and lank in the belly.* (TA.) ___ Accord. to A'Obeyd and the K, it means *An udder:* and accord. to the K, it means also *full:* (TA:) but it is an epithet applied to an udder; and thus applied, it has this latter meaning, i. e. *full;* (T, S, TA;) so ISd thinks; (TA;) as though the milk in it reached to its حَلْقٌ: (S, TA:) or *big, so that it rubs off the hair of the thighs by reason of its bigness:* (TA:) and it has also the contr. meaning; (T, TA;) *raised* (IAar, T, Kr, ISd, TA) *towards the belly,* (Kr, ISd, TA,) *and contracted,* (T, Kr, ISd, TA,) *so that its milk has become scanty,* (IAar, T, TA,) or *has gone away:* (Kr, ISd, TA:) pl. حُلَّقٌ and حَوَالِقُ (S, TA) and حَلَقَةٌ. (TA. [The last is mentioned as pl. of حالق in the latter sense.]) Accord. to As, أَصْبَحَتْ ضَرَّةُ النَّاقَةِ حَالِقًا means *The she-camel's udder became nearly full.* (TA.) And one says نَاقَةٌ حَالِقٌ meaning *A she-camel having much milk:* (TA:) or *having great abundance of milk, and a large udder:* and إِبِلٌ مُحَلِّقَةٌ *camels having much milk:* (En-Nadr, TA:) and the pl. of حالق is حَوَالِقُ and حُلَّقٌ. (TA.) ___ A *high* mountain, (S, K, TA,) *rising above what surrounds it, and without vegetable produce:* or, as some say, a mountain *having no vegetable produce;* as though it were shaven, or shorn; of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: but Z says that it is from حَلَّقَ, said of a bird: (TA:) and *a high,* or *an overtopping* or *overlooking, place.* (S.) One says also, هَوَى مِنْ حَالِقٍ, meaning *He fell from a high to a low place.* (Har p. 37.) And its pl. حُلُقٌ signifies The *vacant spaces between heaven and earth.* (TA.) *Unlucky* (K, TA) *to a people;* as though peeling them; and so حَالِقَةٌ , accord. to the copies of the K; but correctly

حَالُوقَةٌ , as in the O and Tekmileh. (TA.) *A tendril*, or *twining portion*, of a grape-vine, (S, K, TA,) and of a colocynth and the like, (TA,) *hanging to the shoots:* (S, K, TA:) because it has a circular form, like a حَلْقَة [or ring]. (T, TA.)

حَالِقَةٌ [an epithet (being fem. of حَالِقٌ q. v.) in which the quality of a subst. predominates] *A year of drought, barrenness*, or *dearth:* so in the saying, وَقَعَتْ فِيهِمْ حَالِقَةٌ لَا تَدَعُ شَيْئًا إِلَّا أَهْلَكَتْهُ [*A year of drought*, &c., *happened among them, not leaving anything without its destroying it*]. (TA.) ___ And الحَالِقَةُ *The cutting*, or *abandoning*, or *forsaking, of kindred*, or *relations;* syn. قَطِيعَةُ الرَّحِم; (Khálid Ibn-Jenebeh, K, TA;) *and mutual wronging, and evil-speaking:* (Khálid Ibn-Jenebeh, TA:) or *that which destroys, and utterly cuts off, religion;* like as the razor utterly cuts off hair: occurring in a trad., in which البَغْضَآءُ [i. e. vehement hatred] and الحَالِقَةُ are termed the disease of the nations (دَآءُ الأُمَمِ). (TA.) ___ See also حَالِقٌ, last sentence but one.

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حَالُوقَةٌ : see حَالِقٌ, fifth sentence, and last sentence but one.

حَوَالِيقُ : see حُلْقَانٌ

مِحْلَقٌ *A razor;* (K;) the *instrument of shaving.* (TA.) ___ [Hence,] كِسَآءٌ مِحْلَقٌ (S, K) *A very rough* [*garment of the kind called*] كِسَاء; (K, TA;) as though it shaved off the hair, (S, K,) by reason of its roughness: pl. مَحَالِقُ. (S.)

المُحَلَّقُ *The place of the shaving of the head, in* [*the valley of*] *Minè.* (Lth, K.) مُحَلَّقَةٌ, applied

to camels: see حَلَقٌ.

مُحَلَّقٌ : see حُلْقَانٌ: ___ and حَالِقٌ, in two places. ___ Also A vessel *less than full.* (K.) ___ *Lean,* or *emaciated;* applied to sheep or goats. (Ib-'Abbád, K.) ___ فَلَاةٌ مُحَلَّقٌ *A desert in which is no water.* (TA.)

مَحْلُوقٌ : see حَلِيقٌ, in two places.

مُحَلْقَمٌ : see حُلْقَانٌ.

مُحَلْقَنٌ : see حُلْقَانٌ.

حلقم

Q. 1 **حَلْقَمَهُ** , (S, K,) inf. n. حَلْقَمَةٌ, (TA,) *He cut,* or *severed, his* حُلْقُومٌ [or *windpipe*]; (S, K;) accord. to the K, meaning *his* حَلْق; but see the explanations of حلقوم below: (TA:) *he slaughtered him in the manner termed* ذَبْحٌ. (TA.) [Mentioned in the Msb in art. حلق.] حَلْقَمَ الرُّطَبُ [or rather البُسْرُ] *The dates began to be ripe next the base;* as also حَلْقَنَ, in which the ن is asserted by Yaakoob to be a substitute for م. (TA.)

Q. 3 **أَحْلَنْقَمَ** *He left,* or *forsook, food;* expl. by تَرَكَ الطَّعَامَ. (K.)

حُلْقُومٌ The *windpipe,* or *passage of the breath;* (T, Mgh, TA;) by the cutting, or severing, of which, and of the مَرِىْء [or œsophagus] and وَدَجَانِ [or two external jugular veins], the lawful slaughtering of an animal is completed: (T, TA:) accord. to the S and K, [and to the Msb, in art. حلق, though it is there correctly and fully explained as meaning the *windpipe,*] *i. q.* حَلْقٌ: but in the M it is explained [agreeably with general usage] as the *passage of the breath, and of coughing, from the* جَوْف [or *chest*]; *consisting of a series of successively-superimposed cartilages* (أَطْبَاقُ غَرَاضِيفَ), *before which, in the exterior of the throat, is nothing but skin; having its lower extremity in the lungs, and its upper extremity at the root of the tongue: from it pass forth the breath and the wind and the saliva and the voice:* [see also another explanation voce حَلْقٌ, from Zj in his Khalk el-Insán, and the Msb:] pl. حَلَاقِمُ and حَلَاقِيمُ. (TA.) Accord. to some, the م is augmentative: accord. to others, radical. (TA.) ___ [Hence,] they say, نَزَلْنَا مِثْلَ حُلْقُومِ النَّعَامَةِ, meaning *We alighted in a strait,* or *confined, place.* (TA.) And حَلَاقِيمُ البِلَادِ means *The strait,* or *confined, parts of the country,* or *of countries:* (Mgh:) or *the lateral,* and *extreme, parts thereof.* (TA.)

حُلْقَامَةٌ : see what follows.

رُطَبٌ مُحَلْقَمٌ [or rather بُسْرٌ محلقم] *Dates that have begun to be ripe next the base;* (K;) [or *that have become ripe to the extent of two thirds;* (see حُلْقَانٌ in art. حلق;)] as also مُحَلْقَنٌ: (TA:) and رُطَبَةٌ حُلْقَامَةٌ [or rather بُسْرَةٌ حلقامة (in the CK حَلْقَامَةٌ)] is applied to a single date in this sense. (K, * TA.)

حلقن

Q. 1 **حَلْقَنَ** Q., or Q. Q., 1. : see 2 in art. حلق.

حُلْقَانٌ , n. un. with ة: see art. حلق.

حُلْقَانِىٌّ : see art. حلق.

مُحَلْقِنٌ : see art. حلق.

حلك

1 **حَلَكَ** , aor. ـُـ , inf. n. حُلُوكَةٌ (S, Sgh, TA) and حُلُوكٌ; (Sgh, TA;) and حَلَكَ, aor. ـَـ , (K, TA,) inf. n. حَلَكٌ; (K, * TK;) the former verb strangely overlooked by F; (TA;) *It* (a thing, S) *was*, or *became, intensely black;* (S, Sgh, K;) as also احْلَوْلَكَ . (S, TA.)

12 **إحْلَوْلَكَ** see above.

حُلْكٌ : see حُلَكَةٌ.

حَلَكٌ *Blackness:* (S:) or *intense blackness;* as also حُلْكَةٌ ; (K;) *like the colour of the crow,* or *raven:* (TA:) [for] حَلَكُ الغُرَابِ signifies *the blackness of the crow,* or *raven;* as in the saying, أَسْوَدُ مِثْلُ حَلَكِ الغُرَابِ [*black like the blackness of the crow,* or *raven*]: (S:) or it means *its* حَنَكُ [q. v.] : (K:) or if you say مِثْلُ حَنَكِ الغُرَابِ, you mean its beak; (S;) or *the blackness of its feathers:* (Er-Rághib, TA in art. حنك:) or they said أَسْوَدُ مِنْ حَلَكِ الغُرَابِ [*blacker than the* حلك *of the crow,* or *raven*]: or مِنْ حَنَكِ الغُرَابِ: an Arab of the desert, being asked by Fr whether he said the latter or the former, answered that he never said the former: Umm-El-Heythem, being asked by AHát the same, answered that she said the former, and never the latter; (TA;) and she explained the former as meaning its *two jaws and the part around them;* adding that [the saying that it means] its beak is nought: and IDrd is related to have disallowed the saying مِنْ حَنَكِ الغُرَابِ: (TA in art. حنك:) accord. to AZ, الحَلَكُ means *the colour;* and الحَنَكُ, the beak: some say that the ن in the latter is a substitute for the ل in the former; but others deny this. (TA.) In the saying of a poet,

* مِدَادٌ مِثْلُ حَالِكَةِ الغُرَابِ *

[*Ink like the* حالكة *of the crow,* or *raven*], cited by Th, حالكة may be a dial. var. of حَلَك: or it may mean its *feathers;* its خَافِيَة or its قَادِمَة or *other feathers.* (TA.)

حُلْكَةٌ : see حَلَكٌ: and see also حُلَكَةٌ. Also *i. q.* حُكْلَةٌ: (K:) formed from the latter by transposition: so in the saying, فى لسانه حُلْكَةٌ [*In his speech is a barbarousness,* or *a vitiousness,* or *an impediment,* &c.]. (TA.)

حُلَكَةٌ , (S, Msb,) or حُلْكَةٌ , (ISd, K,) and حَلْكَآءُ (S, Msb, K) and حُلْكَآءُ (K) and حَلَكَآءُ and حُلَكَآءُ , (IDrd, K,) or حُلَكَى , (L,) and حُلُكَّى , (IDrd, K,) *A species of the* [*kind of lizard called*] عَظَآء: (S, Msb, K: [in the CK, erroneously, غطاء:]) or (S, K [but in the Msb *which is*]) *a small reptile,* (S, Msb, K,) *resembling a fish, of a blue* [or *greyish*] *color, and glistening,* (Msb,) or *smooth, and having a mixture of whiteness and redness,* (TA in art. نقى,) *that dives into the sand,* (S, Msb, K,) *like as the aquatic bird dives into the water; the Arabs call it* بَنَاتُ النَّقَا, *because it dwells in the sand-hills;* (Msb;) *and* شَحْمَةُ النَّقَا; (TA in art. نقى;) *and they liken to it the fingers* (بَنَان) *of girls, because of their softness,* or *suppleness:* it is also called حُكَلَةٌ, which is app. formed by transposition: (Msb:) حُلْكٌ [is the coll. gen. n., or quasi-pl. n. ; for it] signifies شَحْمُ النَّقَا. (L in art. عوج.) For the first of these words, see also حَالِكٌ, in two places.

حُلَكَى : see حُلَكَةٌ.

حَلْكَآءُ : see حُلَكَةٌ.

حُلْكَآءُ : see حُلَكَةٌ.

حَلَكَآءُ : see حُلَكَةٌ.

حُلَكَآءُ : see حُلَكَةٌ.

حُلُكَّى : see حُلَكَةٌ.

حُلْكُوكٌ : see حَالِكٌ.

حَلَكُوكٌ : see حَالِكٌ.

حُلَكْلَكٌ : see حَالِكٌ.

حَالِكٌ *Intensely black;* as also مُحْلَوْلِكٌ (K) and حُلَكْلَكٌ and حُلْكُوكٌ and حَلَكُوكٌ and مُحْلَنْكَكٌ and مُسْتَحْلَكٌ (Ibn-'Abbád, K) and حُلَكَةٌ . (TA.) You say أَسْوَدُ حَالِكٌ and حَانِكٌ; both meaning the same; (S;) i. e. *Black that is intensely black.* (TA in art. حنك.) And إِنَّهُ لَحُلَكَةٌ *Verily he,* or *it, is intensely black.* (TA.)

حَالِكَةٌ : see حَلَكٌ.

مُحْلَنْكَكٌ : see حَالِكٌ

مُحْلَوْلِكٌ : see حَالِكٌ

مُسْتَحْلَكٌ : see حَالِكٌ

حلم

1 حَلَمَ, (S, Msb, K, [in the CK, erroneously, حَلُمَ,]) aor. ـُ, inf. n. حُلْمٌ (Msb, TA) and حُلُمٌ, of which the former is a contraction, (Msb,) [both used also as simple substs.,] *He dreamed,* or *saw a dream* or *vision* (S, Msb, K) فى نَوْمِهِ (K) *in his sleep;* (S, * Msb, K;) as also احتلم (S, ISd, Msb, K,) and انحلم, (ISd, K,) and تحلّم. (K.) You say, حَلَمَ بِهِ, (S, K, [in the CK, again, erroneously, حَلُمَ,]) and عَنْهُ, (K,)

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and تحلّم عَنْهُ, (TA,) and حَلَمَهُ also, (S,) *He dreamed,* or *saw a dream* or *vision, of it:* (S, K:) or *he saw it in sleep.* (M, K.) And حَلَمَ بِالْمَرْأَةِ *He* (a man) *dreamed in his sleep that he was compressing the woman.* (TA.) ___ [Hence,] حُلْمٌ and احْتِلَامٌ signify [The *dreaming of*] *copulation in sleep:* (K:) and the verbs are حَلَمَ and احتلم. (TA.) And [hence,] both signify The *experiencing an emission of the seminal fluid;* properly, *in dreaming;* and tropically if meaning, *without dreaming, whether awake or in sleep,* or by extension of the signification. (TA.) And hence, (Mgh,) حَلَمَ, (Mgh, Msb,) aor. ـُ, inf. n. حُلْمٌ; (Mgh;) and احتلم; (Mgh, Msb;) *He* (a boy) *attained to puberty,* (Msb,) [or] *to virility.* (Mgh, Msb.) حَلُمَ, with damm [to the ل], inf. n. حُلْمٌ, (S, Msb, K,) [*He was,* or *became, forbearing,* or *clement;*] *he forgave and concealed* [*offences*]: or *he was,* or *became, moderate, gentle, deliberate, leisurely in his manner of proceeding* or *of deportment &c., patient* as meaning *contr. of hasty, grave, staid, sedate,* or *calm;* (S, K;) and *intelligent:* (K:) or *he managed his soul and temper on the occasion of excitement of anger.* (TA.) [See حُلْمٌ below.] You say, حَلُمَ عَنْهُ and تحلّم [*He treated him with forbearance,* or *clemency, &c.*]: both signify the same. (TA.) And يَحْلُمُ

عَمَّنْ يَسُبُّهُ [*He treats with forbearance,* or *clemency,* &c., *him who reviles him*]. (TA in art. حلم.) حَمِلَ, aor. ـَـِ , (K,) inf. n. حَلَمٌ, (TA,) *He* (a camel) *had* [*upon him*] *many ticks, such as are termed* حَلَم. (K.) ___ Also the same verb, (S, K,) with the same inf. n., (S,) *It* (a hide, or skin,) *had in it worms, such as are termed* حَلَم, (S, K, TA,) *whereby it was spoilt and perforated,* (S, TA,) *so that it became useless.* (TA.) A poet says, (S,) namely, El-Weleed Ibn-'Okbeh, TA,)

* فَإِنَّكَ وَالكِتَابَ إِلَى عَلِيٍّ *

* كَذَابِغَةٍ وَقَدْ حَلِمَ الأَدِيمُ *

[*For verily thou, as to the letter,* or *writing, to 'Alee, art like a woman tanning when the hide has become spoilt and perforated by worms*]: (S, TA:) he was urging Mo'áwiyeh to contend in battle with 'Alee, [as though] saying to him, Thou labourest to rectify a matter that has become completely corrupt, like this woman who tans the hide that has become perforated and spoilt by the حَلَم. (TA.) [The latter hemistich of this verse is a prov.: see Freytag's Arab. Prov. ii. 346.] حَلَمَهُ, (K,) inf. n. حَلْمٌ, (TA,) *He plucked the* حَلَم *from it;* [app., accord. to the K, the worms thus called from a hide, or skin;] as also حَلَّمَهُ : (K:) or, accord. to Az, *he took from him,* namely, a camel, *the* [*ticks called*] حَلَم. (TA.)

2 **حَلَّمَهُ** , (S, Mgh, Msb, K,) inf. n. تَحْلِيمٌ (S, K) and حِلَّامٌ, like كِذَّابٌ, (K,) signifies جَعَلَهُ حَلِيمًا [i. e. *He made him to be forbearing,* or *clement,* &c.; or *he pronounced him to be so;* or *he called him so;* or *he held,* or *believed,* or *though, him to be so*]: (S, K:) or *he enjoined him* الحِلْم [i. e. *forbearance,* or *clemency,* &c.]: (K:) or *he attributed to him* الحِلْم. (Mgh, Msb.) حَلَم [so in the TA, evidently حَلَّم, (see 5, its quasi-pass.,)] also signifies *It fattened* a lamb, or kid; said of sucking. (TA.) ___ And *He filled* a skin. (TA.) See also 1, last sentence.

4 **احلمت** *She* (a woman) *brought forth* حُلَمَآءُ [i. e. *children that were forbearing,* or

clement, &c.]. (K.)

5 **تحلّم** : see 1, first and second sentences. ___ Also *He affected,* or *pretended, to dream,* or *see a vision in sleep:* whence, in a trad., تَحَلَّمَ مَا لَمْ يَحْلُمْ [*He affected,* or *pretended, to have dreamed that which he did not dream*]. (TA.) And *He asserted himself falsely to have dreamed,* or *seen a vision in sleep.* (TA.) And تحلّم الحُلْمَ *i. q.* اسْتَعْمَلَهُ [*He feigned the dream;* or *made use of it as a pretext*]. (K.) *He affected,* or *endeavoured to acquire,* (تَكَلَّفَ) [*the quality termed*] الحِلْم [i. e. *forbearance,* or *clemency,* &c.]. (S, K.) A poet says,

* تَحَلَّمْ عَنِ الأَدْنَيْنَ وَٱسْتَبْقِ وُدَّهُمْ *
* وَلَنْ تَسْتَطِيعَ الحِلْمَ حَتَّى تَحَلَّمَا *

[*Endeavour thou to treat with forbearance the meaner sort of people, and preserve their love; for thou wilt not be able to be forbearing unless thou endeavour to be so*]. (S.) ___ See also حَلُمَ عنه. ___ [Hence,] تَحَلَّمَت القِدْرُ *The cooking-pot ceased to boil; contr. of* جَهِلَت (TA in art. جهل.) ___ See also 6. *It became fat;* said of the [kind of lizard called] ضَبّ; (L in art. ملح;) and likewise of cattle: (K:) [or] *it became fat and compact;* said of a child, and of the ضَبّ: (S:) [or] *it began to be fat;* said of a child, and of the ضَبّ, (K,) and of the jerboa, and of the قُرَاد [or tick]; in the K, erroneously, جَرَاد. (TA.) ___ تَحَلَّمَت القِرْبَةُ *The skin became full.* (TA.)

6 **تحالم** *He made a show of having* الحِلْم [i. e. *forbearance,* or *clemency,* &c.], *not having it;* (S, TA; *) and تحلّم [in like manner] signifies [sometimes] *he made a show of* الحِلْم; expl. by أَظْهَرَ الحِلْمَ. (TA in art. فصح.)

7 **إِنْحَلَمَ** see 1.

8 إِحْتَلَمَ see 1, in four places.

حَلْمٌ : see حِلْمٌ.

حُلْمٌ an inf. n. of حَلَمَ; as also حُلُمٌ . (Msb.) ___ And *A dream,* or *vision in sleep;* (S, K;) as also حُلُمٌ : (K:) accord. to most of the lexicologists, as well as F, *syn. with* رُؤْيَا: or it is specially *such as is evil;* and رؤيا is the contr.: this is corroborated by the trad., الرُّؤْيَا مِنَ ٱللّٰهِ وَالحُلْمُ مِنَ الشَّيْطَانِ [*The* رؤيا *is from God, and the* حلم *is from the Devil*]: (MF:) and by the phrase, in the Kur [xii. 44 and xxi. 5], أَضْغَاثُ أَحْلَامٍ [*The confused circumstances of dreams,* or *of evil dreams*]: but each is used in the place of the other: (TA:) أَحْلَامٌ is the pl. (K.) ___ أَحْلَامُ نَائِمٍ [lit. *The dreams of a sleeper;*] *a kind of thick cloths,* or *garments,* (IKh, Z, TA,) *striped, of the people of El-Medeeneh.* (Z, TA.)

حِلْمٌ [*Forbearance; clemency;*] the *quality of forgiving and concealing* [*offences*]: (Msb:) or *moderation; gentleness; deliberateness; a leisurely manner of proceding,* or *of deportment,* &c.; *patience,* as meaning contr. *of hastiness: gravity; staidness; sedateness; calmness:* syn. أَنَاةٌ: (S, K:) or *these qualities with power* or *ability* [*to exercise the contrary qualities*]; expl. by أَنَاةٌ *and* سُكُونٌ *with* قُدْرَةٌ *and* قُوَّةٌ: (Kull p. 167:) or the *management of one's soul and temper on the occasion of excitement of anger:* (TA:) or *tranquillity on the occasion of emotion of anger:* or *delay in requiting the wrongdoer:* (KT:) it is described by the term ثِقَلٌ, or *gravity;* like as its contr. [سَفَهٌ] is described by the terms خِفَّةٌ and عَجَلٌ, or levity, or lightness, and hastiness: (TA in art. رجح:) also *intelligence;* (K;) which is not its proper signification, but a meaning assigned because it is one of the results of intelligence: and حَلْمٌ , with fet-h, is likewise said to have this last meaning; but this requires consideration: (TA:) the former is one of those inf. ns. that are [used as simple substs., and therefore] pluralized: (ISd, TA:) the pl. [of pauc.] is أَحْلَامٌ and [of mult.] حُلُومٌ. (K.) Hence, in the Kur [lii. 32], أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهٰذَا (K,) said to mean

Do their understandings enjoin them this? (TA.) And أُولُو الأَحْلَامِ, occurring in a trad., means *Persons of understanding.* (TA.)

حَلَمٌ : see حَلَمَةٌ, in two places.

حَلِمٌ A camel *having* [*upon him*] *many ticks, such as are called* حَلَم. (K.) And A camel *spoilt by the abundance of those ticks that were upon him.* (TA.) ___ Also A hide, or skin, *spoilt and perforated by* [*the worms termed*] حَلَم: and حَلِيمٌ , [in like manner,] a hide, or skin, *spoilt by the* حَلَم *before it is stripped off.* (TA.) And عَنَاقٌ حَلِمَةٌ A she-kid *whose skin has been spoilt by the* حَلَم; (K, * TA;) as also تَحْلَمَةٌ , of which the pl. is تَحَالِمُ: (K:) the pl. of حَلِمَةٌ is حِلَامٌ. (TA.)

حُلُمٌ : see حُلْمٌ, in two places. ___ Also *A* [*dream of*] *copulation in sleep.* (K.) Hence, بَلَغَ الحُلُمَ *He attained to puberty,* or *virility,* in an absolute sense. (TA.) It is said in the Kur [xxiv. 58], وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الحُلُمَ فَلْيَسْتَأْذِنُوا [*And when your children attain to puberty,* or *virility, they shall ask permission* to come into your presence]. (TA.) [And hence,] أَضْرَاسُ الحُلُمِ, (also called أَضْرَاسُ العَقْلِ, TA in art. ضرس,) [*The teeth of puberty,* or *wisdom-teeth,*] so called because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Msb, all in art. نجذ:) they are *four teeth that come forth after the* [*other*] *teeth have become strong.* (TA in art. ضرس.)

حَلَمَةٌ *A small tick:* (K:) or *a large tick;* (S, Mgh, Msb, K;) like عُلٌّ; (S;) and said to be

like the head [or *nipple, when small,*] *of a woman's breast:* (Msb:) or *a tick in the last stage of its growth;* for at first, when small, it is called قَمْقَامَةٌ; then, حَمْنَانَةٌ; then, قُرَادٌ; and then, حَلَمَةٌ: (As, TA:) the pl., (S,) or [rather] coll. gen. n., (Mgh, Msb,) is حَلَمٌ . (S, Mgh, Msb.) ___ And hence, as being likened thereto, (Mgh,) The

head [or *nipple, when small,*] *of a woman's breast,* (T, S, Mgh,) *in the middle of the* سَعْدَانَة [or *areola*]; (T, TA;) in like manner called قُرَادٌ: (Mgh:) the *little thing rising from the breast of a woman:* (TA:) the حَبَّة [or *small extuberance like a pimple*] *upon the head of the breast of a woman:* (Msb:) the ثُؤْلُول [or *small excrescence*] *in the middle of the breast of a woman:* (K:) and the *head* [or *nipple*] *of each of the two breasts of a man:* (Msb:) the two together are termed حَلَمَتَانِ: (S:) the protuberant piece of flesh is termed حَلَمَةٌ as being likened in size to a large tick. (Msb.) ___ Also *A certain worm, incident to the upper and lower skin of a sheep* or *goat,* (As, S,) *in consequence of which, when the skin is tanned, the place thereof remains thin:* (S:) or *a certain worm, incident to skin, which it eats, so that, when the skin is tanned, the place of the eating rends:* pl. [or rather coll. gen. n.] حَلَمٌ . (K.) And *A species of plant;* (S, K;) accord. to As, *also called* يَنَمَةٌ: (S:) As is also related to have said that it is *a plant of the kind termed* عُشْب, *having a dusty hue, a rough feel, and a red flower:* another says that *it grows in Nejd, in the sands, has a blossom, and roughish leaves, and thorns resembling the nails of a man;* and that *the camels suffer adhesion of the spleen to the side, and their young are cast,* [for وتزل اخياكها (an evident mistranscription in the TA), I read وتَزِلُّ أَحْبَالُهَا,] *when they depasture it from the dry branches:* accord. to AHn, it is [*a plant*] *less than a cubit* [*in height*], *having a thick,* or *rough, leaf, and branches, and a flower like that of the anemone, except that it is larger, and thicker,* or *rougher:* accord. to the K, it signifies also the *tree* [or *plant*] *called* سَعْدَان; which is one of the most excellent kinds of pasture: but Az says, it has nothing in common with the سعدان, which is a herb having round [heads of] prickles; whereas the حلمة *has no prickles, but is a well-known kind of* جَنْبَة; and I have seen it: (TA:) [Dmr, accord. to Golius, describes it as *a herb less than the arnoglossa* (or *arnoglossum*), *whitening in the leaves, and downy.*]

حَلِيمٌ *Having* حِلْم [i. e. *forbearance,* or *clemency,* &c.; *forbearing,* or *clement,* &c.]: (Mgh, Msb, K:) pl. حُلَمَآءُ and أَحْلَامٌ. (K.) In the Kur xi. 89, it is said to be used by way of scoffing [or irony]. (TA.) الحَلِيمُ is one of the names of God; meaning [*The Forbearing,* or *Clement,* &c.; or] *He Whom the disobedience of the disobedient does not flurry, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come.* (TA.) ___ حَلِيمَةٌ مُغْتَاظَةٌ [lit. *Calm, angry;* or *the like;* because what it contains is sometimes still and sometimes boiling;] is an appellation given to *a stone cooking-pot.* (A and TA in art. غيظ.) A *fat* camel: (S:) or a camel *becoming fat.* (ISd, K.) ISd says, I know not any unaugmented verb belonging to it in this sense. (TA.) And *Coming fat.* (ISd, K.) See also حَلِمٌ.

حَالِمٌ originally signifies مُحْتَلِمٌ [i. e. *Dreaming:* and particularly *dreaming of copulation:* and *experiencing an emission of the seminal fluid in dreaming*]. (Mgh.) ___ Hence used in a general sense, (Mgh,) meaning One *who has attained to puberty,* or *virility;* (A Heyth, Mgh, Msb, TA;) as also مُحْتَلِمٌ. (Msb, TA.)

حَالُومٌ *A sort of* أَقِط [q. v. ; i. e. *a certain preparation of dried curd*]: (ISd, K:) or *milk that is made thick, so that it becomes like fresh cheese;* (S, K;) but this it is not: (S:) a word of the dial. of Egypt. (TA.)

أَحْلَامٌ *Bodies;* syn. أَجْسَامٌ. (ISd, K.) ISd says, I know not any sing. of it [in this sense]. (TA.) It is also pl. of حُلْمٌ: and of حِلْمٌ: and of حَلِيمٌ. (K.)

تَحْلَمَةٌ : see حَلِمٌ.

مُحْتَلِمٌ : see حَالِمٌ, in two places.

حلو

1 حَلَا, aor. ـُ ; (S, Msb, K;) and حَلِىَ, aor. ـَ ; and حَلُوَ, aor. ـُ ; (K;) inf. n. حَلَاوَةٌ (S, Msb, K) and حَلْوٌ and حُلْوَانٌ; (K;) *It* (a thing, S, Msb) *was*, or *became, sweet;* (S, K;) as also احلولى ; (S, K;) or this latter signifies *it was*, or *became, very sweet.* (TA.) And in like manner, حَلَالِى [*It was*, or *became, sweet to me*]. (Msb.) And حَلُوَت الفَاكِهَةُ, aor. ـُ , inf. n. حَلَاوَةٌ, [*The fruit was*, or *became, sweet.*] (TA.) ___ حَلِىَ بعينى (S, Msb, K) and فى عينى (S) and بصدرى (S, Msb) and فى صدرى (S) and بقَلْبِى, (K,) aor. ـَ ; (S, Msb, K;) and حَلَا, aor. ـُ ; (S, K;) inf. n. حَلَاوَةٌ (S, Msb, K) and حُلْوَانٌ; (K;) *He*, (S,) or *it*, (Msb,) *pleased me*, or *excited my admiration;* (S, Msb;) *was goodly*, or *beautiful, in my estimation:* (Msb:) or one says, حَلِىَ فى عينى (Lth, As, S, K *) or فى صدرى, (As, TA,) aor. ـَ , inf. n. حُلْوَانٌ; (Lth, TA;) and حَلَا فى فمى, (Lth, As, S, K, *) aor. ـُ , inf. n. حَلْوٌ (Lth, TA) and حَلَاوَةٌ. (TA.) تَحَلَّى به العينُ is an inverted phrase, used by a poet, for يَحْلَى بالعينِ. (S.) It has been said that حَلِىَ فى عينى (ISd, and K in art. حلى) and فى صدرى (ISd) is from الحَلْىُ, (ISd, K,) meaning the thing that is worn, because it signifies *It was beautiful in my eye, like the* حَلْى; not from حَلَاوَةٌ; (ISd, and TA in art. حلى;) but this saying is not valid, nor approved. (TA in the present art.) Accord. to Lh, one says, حَلِيَت المرأةُ بعينى and فى عينى, and بقَلْبِى and فى قَلْبِى, aor. , inf. n. حَلَاوَةٌ; and حَلَتْ, aor. ـُ , inf. n. حَلَاوَةٌ; [*The woman was pleasing in my eye*, and *in my mind*, or *heart.*] (TA.) ___ مايمرُّ وما يحلو *He is not bitter* at one time, *and he is not sweet* at another. (IAar, K, TA. [In some copies of the K, ولا يحلو.]) And أَمَرُّ وأَحْلُو and أَمَرُّ وأَحْلُو *I am bitter* at one time, *and I am sweet* at one time. (IAar, M in art. مر.) [See also 4.] حَلِىَ الشَّىءَ, aor. ـَ , (K,) inf. n. حَلَاوَةٌ; (TK;) and استحلاه , (S, Msb, K,) from الحَلَاوَةُ, like استجاده from الجَوْدَةُ, (S,) [the most common form,] and تحلّاه , (K,) and احلولاه , (S, K,) which is the only trans. verb of its measure except one other, in the phrase اعروريت الفرس; (S;) all signify the same; (K;) *He esteemed the thing sweet* [both properly and metaphorically as is indicated in the TA]: (Msb in explanation of the

second of these verbs, and TK in explanation of all of them:) and [in like manner] أَحْلَيْتُهُ *I found it to be sweet:* (S, K:) or this signifies *I made it sweet:* (K:) or it has both of these significations: (S:) you say, أَحْلَيْتُ هٰذَا المَكَانَ, meaning استحليته [*I esteemed,* or *found, this place to be sweet,* or *pleasant*]. (TA.) And حَلَيْتُهُ العَيْنَ [*The eye esteemed,* or *found, him,* or *it, to be pleasing,* or *goodly,* or *beautiful*]. (IAar, TA in art. حلى ___.) حَلِىَ, (K,) aor. ـَ ; (TA;) and حَلَا, (K,) aor. ـُ ; (TA;) *He found,* or *experienced,* or *he got,* or *obtained, from him,* or *it, good.* (K.) [See also 1 in art. حلاه الشَّىْءَ.] حَلَاهُ, (Msb, * K,) or حَلَاهُ كَذَا مَالًا, (S,) aor. ـُ , (S, Msb,) inf. n. حَلْوٌ (S, K [in the CK حُلْوٌ]) and حُلْوَانٌ, (S,) *He gave him* (S, Msb, K) *the thing,* (K,) or *such a piece of property,* [*as a gratuity,*] *for something that he had done; not as hire,* or *pay,* or *wages.* (S.) ___ You say also حَلَوْتُ meaning *I bribed* another; *gave* him *a bribe.* (TA.) ___ And لَأَحْلُوَنَّكَ حُلْوَانَكَ *I will assuredly give thee thy requital.* (IAar, K.) ___ حُلْوَانٌ also signifies A man's *taking for himself a portion of the dowry of his daughter:* an act for which the Arabs used to reproach him who did it. (S, Msb.) You say, حَلَاهُ, inf. n. حَلْوٌ [in the CK حُلْوٌ, and حُلُوٌّ also,] and حُلْوَانٌ, *He gave him in marriage his daughter,* or *his sister,* (K, TA,) or *any woman,* (TA,) *for a certain dowry, on the condition that he should assign to him a certain portion of it.* (K, TA.) حَلَوْتُ المَرْأَةَ *i. q.* حَلَيْتُهَا, i. e. *I assigned,* or *gave, to the woman* حُلِىّ [or *ornaments*]. (S.)

2 **حلّاه**, (S, K, [erroneously written in the CK without the sheddeh,]) inf. n. تَحْلِيَةٌ, (K,) *He made it sweet;* (S, K;) namely, food; (S;) or a thing; (K;) as also احلاه : (S:) and so حَلَّأَهُ, which is anomalous: (K:) sometimes they said, حَلَّأْتُ السَّوِيقَ [*I sweetened the meal of parched barley,* or *the mess made thereof*]; pronouncing with hemz that which is not [properly] with hemz: (S:) this is said by Lth to be a mistake on their part. (TA.) ___ [Hence,] حَلَّيْتُ الشَّىْءَ فِى عَيْنِ صَاحِبِهِ [*I made the thing to seem pleasing,* or *goodly,* or *beautiful, in the*

eye of its possessor]. (S.)

3 حَالَيْتُهُ , (inf. n. مُحَالَاةٌ, TK,) *I jested,* or *joked, with him.* (S, K, TA.)

4 أَحْلَوَ see 2. ___ Hence, (TA,) مَا أَمَرَّ وَمَا أَحْلَى

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He said not anything: (S, TA:) or the meaning is similar to that of the phrase next following. (TA.) مَا يُمِرُّ وَمَا يُحْلِى *He says not a bitter thing nor a sweet thing:* and *he does not a bitter thing nor a sweet thing.* (K.) [See a similar phrase near the middle of the first paragraph.] ___ See also another signification in the first paragraph. ___ مَا أَحْلَاهُ [*How sweet,* &c., *is it!*] is said by some to be an instance of a verb having a dim. form; so that you say, مَا أُحَيْلَاهُ [*How very sweet,* &c., *is it!*]; like مَا أُمَيْلِحَهُ [q. v.]. (TA in art. ملح.)

5 تَحَلَّاهُ : see 1.

6 تَحَالَتْ *She* (a woman) *affected,* or *made a show of, sweetness, and self-conceitedness.* (S.)

8 احتلى لِنَفَقَةِ ٱمْرَأَتِهِ , and لِمَهْرِهَا, *He exercised art,* or *ingenuity, for* [*the purpose of procuring*] *the expenses of his wife,* and *her dowry:* one says, احْتَلِ فَتَزَوَّجْ [*Exercise thou art,* &c., *and marry*]. (TA.)

10 إِسْتَحْلَوَ see 1, in two places. ___ استحلاه also signifies *He sought* [*to elicit*] *its,* or *his, sweetness.* (TA.)

12 احلولى : see 1, first sentence. ___ [Hence,] said of a man, *He was,* or *became, sweet in disposition.* (IAar.) احلولاه: see 1.

حَلًا A medicine *mixed*, or *moistened, with water* or *the like.* (K.)

حُلْوٌ *Sweet; contr. of* مُرٌّ; (S, K;) i. e., in the mouth: and in like manner, in the eye [meaning *pleasing*, or *goodly*, or *beautiful:* see 1]: (TA:) applied also to a saying, and to an action: (K:) fem. with ة. (Msb.) And الحُلْوُ الحَلَالُ *Language in which is nothing that induces doubt*, or *suspicion:* (K and TA in art. حل:) and *the man in whom is nothing that induces doubt*, or *suspicion.* (TA in the present art.) And حُلْوٌ, also, applied to a man, One *who is excited to briskness, liveliness*, or *sprightliness*, (يُسْتَخَفُّ,) *and is esteemed pleasing*, or *goodly*, or *beautiful, in the eye;* (K, * TA;) as also حَلُوٌّ : (IAar, K:) the fem. is حُلْوَةٌ: the pl. masc. حُلْوُونَ, and pl. fem. حُلْوٌ: (K:) there is no broken pl., masc. or fem. (TA.)

حُلْوٌ *A small* حَفّ [q. v., in the CK, erroneously, خُفّ,] *with which one weaves:* (K, TA:) or the *wooden thing which the weaver turns round:* [app. meaning the *yarn-beam, upon which the yarn is rolled;* termed حَقَّةٌ:] the poet Shemmákh likens the tongue of a braying [wild] ass to a حِلْوٌ that has slipped from the back of a loom. (TA.)

حَلْوَى : see حَلْوَآءُ.

حُلْوَى : see أَحْلَى.

حَلْوَآءُ and حَلْوَى , (S, Msb, K, &c.,) the latter mentioned by As, of the fem. gender, (TA,) [*Sweetmeat;* as also حَلَاوَةٌ ; (see حَلَّآءٌ, below;) this last and حَلْوَى used in this sense in the present day;] *an eatable*, (T, S, M, Msb,) *well known*, (K,) *prepared with sweetness;* (T, M, Msb;) said to be peculiarly applied to *such as is prepared with art* [as distinguished from such as in naturally sweet]: (TA:) the حلواء mentioned in a trad. is said to be that which is termed مَجِيع [made of dates kneaded with milk]: (MF, TA:) the pl. of حَلْوَى is حَلَاوَى, with fet-h to the و. (Msb.) ___ The former is also applied by some to *Fruit:* syn. فَاكِهَةٌ: (T, TA:) or both, (K,) or the former, (TA,) *to sweet fruit.* (K,

TA.) See also حُلَاوَة.

حُلْوَانٌ is a subst. [as well as an inf. n.], signifying *A gift:* (Msb:) [*a gratuity:* so in the present day:] the *hire,* or *pay,* of a broker; (Lh, K;) and of a diviner, (As, S, * Msb, * K,) for divination, (As,) which is forbidden in a trad.: (S, Msb:) and *a requital;* see 1. (IAar, K.) Also The *dowry,* or *nuptial gift,* of a woman: (Msb, K:) [or *a portion thereof which the father* or *guardian of the bride used, in some cases, to take for himself;* see 1:] or *a gift to a woman in consideration of having her as a wife during a certain fixed period;* (K;) according to a practice obtaining in Mekkeh: (TA:) or *a gift of the nature of a bride.* (K.)

حَلُوٌّ : see حَلُوَّةٌ ناقة ___. حُلْوٌ: see the next paragraph.

قَوْلٌ حَلِىٌّ *A saying sweet in the mouth.* (K.) ___ ناقة حَلِيَّةٌ (Lh, M, K) and حَلُوَّةٌ , (K,) the latter is the original form [but app. obsolete], (Lh, M,) *A she-camel eminent,* (Lh, M,) or *perfect,* (K,) *in pleasingness,* or *goodliness,* or *beauty:* (Lh, M, K:) or *pleasing in appearance and pace.* (TA in art. علو.)

حُلَآءَةُ القَفَا : see حُلَاوَة.

حَلَاوَةٌ *Sweetness; contr. of* مَرَارَةٌ. (TA.) [See 1, of which it is an inf. n.] ___ See also حَلَاوَةٌ أَرْضٌ. حَلْوَآءُ *Land that produces herbs,* or *leguminous plants, of the kind termed* ذُكُور [q. v.]. (K.) See also what next follows.

حُلَاوَةُ القَفَا (T, S, Msb, K) and حَلَاوَةُ القفا, (IAth, K,) but this is said by Ks to be unknown, (TA,) and حَلَاوَةُ القفا (IAth) and حُلَآءَةُ القفا, (K, TA,) with damm, mentioned by Lh, (TA, [in the CK حَلَاءَة,]) and حَلْوَآءُ القفا (Sgh, K) and حُلَاوَى القفا and حَلَاوَآءُ القفا, (S, K,) *The middle of the back of the neck:* (T, S, Msb, K:) or, as some say, *the* [*small protuberance termed*] فَأْس of [or rather *above*] *the back of the neck.* (T.) حُلَاوَةٌ is also said to signify

the same as حُلَآءَةٌ, i. e. *What is rubbed between two stones, to be used as a collyrium.* (TA. [See the latter of these two words in art. حلأ.])

حَلَاوَةُ القَفَا : see the next preceding paragraph.

حُلَاوَى *A certain plant:* (S:) or *a certain small tree,* (K,) *of the kind termed* جَنْبَةٌ, *evergreen:* (TA:) and, (K,) or, as some say, (TA,) *a certain thorny plant,* (K,) *having a yellow flower, and small round leaves like those of the* سَذَاب [or *rue*]: (TA:) *a species of plant found in the desert:* (T, TA:) pl. حُلَاوَى, (K,) like the sing., (TA,) and, (K,) or, as some say, (TA,) حُلَاوَيَاتٌ. (K.) It has been said that the sing. is حُلَاوِيَةٌ, like رُبَاعِيَةٌ: but Az says that this was not known by him: As mentions, as of the measure فُعَالَى, the words خُزَامَى and رُخَامَى and حُلَاوَى: each the name of a plant. (TA.) حُلَاوَى القَفَا: see حُلَاوَة.

حَلَاوَآءُ القَفَا : see حُلَاوَة.

حَلَّآءٌ *A maker and seller of* حَلَاوَة [or *sweetmeat*]. (TA.)

أَحْلَى [*More,* and *most, sweet,* both properly and metaphorically:] حُلْوَى is [its fem.,] the *contr. of* مُرَّى: you say, خُذِ الحُلْوَى وَأَعْطِهِ المُرَّى [*Take thou the sweeter,* or *sweetest, and give to him the bitterer,* or *bitterest*]. (S.)

مَا أُحَيْلَاهُ : see 4, last sentence.

حلى

1 **حَلَيْتُ المَرْأَةَ** , aor. ـِ , inf. n. حَلْىٌ, *I assigned,* or *gave, to the woman* حُلِىّ [or *ornaments*]; and so حَلْوَتُها. (S.) [See also 2.] حَلِيَتْ, (S, Msb, K,) aor. ـِ , (K,) inf. n. as above, (Msb, K,) *She* (a woman) *acquired an ornament,* or *orna ments:* (K:) or *she wore on ornament,* or *orna ments;* as also تحلّت : (Msb, K:) or the former signifies *she had an ornament,* or *orna ments:* (S, K:) and ↓ the latter, *she adorned herself* with an ornament, or ornaments: (S, Mgh, * TA:) or *she made for herself an orna ment,* or *ornaments.* (Msb, TA.) ___ لَمْ يَحْلَ منه بطَائِلٍ *He gained not,* or *derived not, from him,* or *it, any great profit, advantage,* or *benefit:* the verb is not used in this sense except in nega tive phrases; (S, TA;) and is from الحَلْى and الحَلْيَةُ; because the mind reckons an ornament as an acquisition: not from حلو. (TA.) [But an affirmative phrase, with the verb حلى used in a similar sense, is mentioned in the K in art. حلو: see 1 in that art. See also 1 in art. حلأ.] ___ See also حلى, below. حَلِيَتِ الشَّفَةُ: see حَلِئَتْ, in art. حلأ.

2 **حلّى المَرْأَةَ** , (S, Msb, K,) inf. n. تَحْلِيَةٌ, (K,) *He decked the woman with an ornament,* or *ornaments:* (S, Msb, K: [see also 1, first sen tence: and in like manner, السَّيْفَ *the sword:*]) or *he made for her an ornament,* or *ornaments:* or *he described her:* (K:) or you say also حَلَّيْتُ الرَّجُلَ as meaning *I described the* حِلْيَة [i. e. *quality,* or *qualities* or *attributes,* or *state* or *con dition,*] *of the man:* (S:) and you say also, حلّاه عَلَيْه [*he described it to him*]. (L in art. سملج.) The verb in the first of these senses is doubly trans., as in the saying in the Kur [xviii. 30, &c.], يُحَلَّوْنَ فيها من أَسَاوِرَ من ذَهَبٍ [*They shall be decked therein with bracelets of gold*]. (TA.) حلَّيتم for حَلَّأْتُم: see 2 in art. حلأ.

5 **تَحَلَّتْ** : see 1, in two places. ___ [Hence,] تحلّى فُلَانٌ بما لَيْسَ فيه *Such a one affected that which was*

not in him. (TA.) تحلّاه *He knew his* [حِلْيَة, i. e.] *quality,* or *qualities* or *attributes,* or *state* or *condition.* (TA.)

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حَلًا *Pustules breaking out in the mouths of children* [app. *after a fever;* like حَلَأٌ]. (Kr, M.)

حَلْىٌ *An ornament* (Mgh, Msb, *, K) *of a woman,* (S, Mgh, Msb,) *of moulded metal,* or *of stones,* (K,) or *of gold,* or *of silver,* and some say, or *of jewels,* or *gems:* (Mgh:) pl. حُلًى (S, Mgh, Msb, K) and حِلًى, also, because of the حُلًى like عِصًى: (S, TA:) or حَلْىٌ is a pl. [or coll. gen. n.], and its sing. [or n. un.] is حَلْيَةٌ : (K:) so says AAF: (TA:) حَلْيَةٌ , also, signifies the same as حَلْىٌ; (K; [in the CK حُلِّىٌ;]) and particularly, (K,) the *ornament,* or *ornaments,* حَلْىٌ, K, or زِينَةٌ, Mgh and Msb,) *of gold* or *silver,* (Mgh,) of a sword, (S, Mgh, Msb, K,) as also حَلَاةٌ , (K,) or of a lamp, and of other things: (Mgh:) accord. to Lth, حَلْىٌ signifies *any* حِلْيَة [i. e. *ornament,* or *ornaments,*] *with which one decks a woman* or *a sword and the like:* but accord. to others, only *of a woman;* and one says only حَلْيَةٌ in relation to other things, to a sword [for instance], and the like: (TA:) the pl. of حَلْيَةٌ is حِلًى and حُلًى; (S, K;) or, accord. to IF, it has no pl. (Msb.)

حَلِى *A cry by which a she-camel is chidden;* as also حَلِ and حَلْ; like as a he-camel is by the cry حَوْبَ and حُوبَ &c.: (TA voce حَوْبَ:) or *by which female camels are chidden;* as also حَلْ, and, when in connexion with a following word, حَلٍ. (TA voce حَلْ, in art. حل.) One says, in chiding the she-camel, حَلِى لَا حَلِيتَ [*On! mayest thou not gain any great benefit:* like as one says, in chiding the he-camel, حَبْ لَا مَشِيتَ, &c.]. (TA in the present art.)

حَلَاةٌ : see حَلْىٌ.

حَلْيَةٌ : see حَلْىٌ.

حَلْيَةٌ : see حَلْىٌ, in two places. ___ Also The *quality,* or the *aggregate of the attributes* or *qualities,* or the *state* or *condition,* (S, Mgh, Msb, K,) and the *make,* and *form,* (K,) and the *appearance in respect of colour,* or *complexion,* &c., (Mgh,) of a man: (S, Mgh:) pl. حُلًى and حِلًى. (Mgh, Msb, TA.) *A description of the face,* or *countenance,* of a man. (TA.) ___ الحَلْيَةُ in a trad. respecting الوُضُوْءُ means [*The mode of ablution termed*] التَّحْجِيلُ. (TA. [See 2 in art. حجل.])

حَلِىٌّ *Dry, dried up,* or *tough.* (TA.) ___ *What has become dry* (S, K) *and white* (K [but see نَصِىٌّ]) *of the* [*plant called*] نَصِىّ, (S, K,) *and* سَبِط: Az says, *it is one of the best kinds of pasture of the people of the desert for camels and horses; and when its produce appears, it resembles eared corn:* accord. to Lth, it is *every plant that resembles corn,* or *seed-produce, in its manner of growth;* but this, says Az, is a mistake: (TA:) n. un. with ةٌ: (K:) and pl. أَحْلِيَةٌ. (S.) The *pole,* or *long piece of wood,* [app. *of a plough,*] *that is between the two bulls:* of the dial. of El Yemen. (TA.)

حَلِيَّةٌ : see حَالٌ.

حُلَيًّا *A certain plant.* (K.) ___ And *A certain food of the Arabs,* (Sgh, K,) *in which dates are rubbed and pressed* [or *mashed*] *with the hand.* (Sgh.)

حَالٌ (K) and حَالِيَةٌ (S, K) A woman *having an ornament or ornaments;* (S, K;) as also حَلِيَّةٌ : (S:) or *wearing an ornament* or *ornaments;* as also مُتَحَلِّيَةٌ : (K:) pl. حِوَالٌ. (S.) ___ And [hence,] حَالِيَةٌ means Trees *having leaves and fruit.* (TA.)

مُحَلًّى *Ornamented:* applied to a sword [&c.] (S.) ___ [*Described.*]

مُتَحَلِّيَةٌ : see حم.

حم

1 حَمَّ, (S, K,) see. pers. حَمِمْتَ, aor. ـَ, inf. n. حَمٌّ, (TA,) [or perhaps this should be حَمِمَ,] *It* (water) *became hot.* (S, K, TA.) ___ حَمِمْتُ, aor. ـَ, (K,) inf. n. حَمَمٌ, (S, K,) *I was,* or *became,* أَحَمّ, signifying *black;* (S, K; [accord. to the latter of which, and accord. to El-Hejeree, this epithet also signifies *white;* but it appears from the TA that the former only is here meant; and the verb seems primarily to signify *I became rendered black by heat;*]) as also احْمَوْمَيْتُ [originally احْمَوْمَمْتُ, or from حَمَى, q. v.], and تَحَمَّمْتُ, (K, [omitted in the TA,]) and تَحَمْحَمْتُ. (K, TA: the last, in the CK, written تَحَمَّمْتُ, see. pers. حَمِمْتَ, aor. ـَ, inf. n. حَمَمٌ, *The live coals became black, after their flaming had ceased,* or *after they had become extinguished:* (Msb:) or حَمَّتِ الجَمْرَةُ ___.) حَمَّ الجَمْرُ, (S, K,) sec. pers. as above, (TA,) aor. ـَ, *the live coal became a piece of charcoal,* (S, K,) or *of ashes.* (S.), حَمَّهُ (S, K,) aor. ـُ, (S,) inf. n. حَمٌّ, (TA,) *He heated it,* namely, water, (S, K, TA,) *with fire;* (TA;) as also احَمَّهُ, (S, K,) and حَمَّمَهُ. (K.) You say, أَحُمُّوا لَنَا المَآءَ, (TA,) or مِنَ المَآءِ (S,) *Heat ye for us the water,* or *some of the water.* (S, TA.) ___ *He heated it; kindled fire in it; filled it with firewood, to heat it;* or *heated it fully with fuel;* namely, an oven. (K, * TA.) ___ حَمَّ الأُلْيَةَ, (S,) or الشَّحْمَةَ, (K,) aor. , (S,) inf. n. حَمٌّ, (TA,) *He melted* [*the fat of a sheep's tail,* or *the piece of fat*]. (S, K.) ___ حَمَّ نَفْسَهُ: see 4 ___ حُمَّ *He* (a man, S) *was,* or *became, fevered,* or *affected with fever;* or *he had,* or *was sick of, a fever:* (S, Mgh, Msb, K:) or one says [of himself], حُمِمْتُ حُمًّى, (K, TA, [in the CK, erroneously, حُمَّى,]) حُمِمْتُ being held by ISd to be an inf. n. like بُشْرَى and رُجْعَى; (TA;) and the simple subst. [also] is حُمًّى: (K:) [or the inf. n. is حَمٌّ; for] you say, حُمِمْتُ حُمًّا; and the simple subst. is حُمًّى. (L.) And حُمَّ عَلَى طَعَامٍ *He had a fever from eating* [certain] *food.* (K, * TA.) And حَمَّ, [app. حُمَّ,] inf. n. حُمَامٌ said of a camel, *He had a fever.* (TA. [See حُمَامٌ, below.]) ___ حَمَّهُ said of an affair, an event, or a case: see 4. ___ حَمَّ ٱرْتِحَالَ البَعِيرِ, (Fr, S, K,) aor. ـُ, (S,) *He*

hastened the going, or *departure, of the camel.* (Fr, S, K.) حَمَّ لَهُ كَذَا, and احمّ , *He* (God) *decreed,* or *appointed, to him,* or *for him, such a thing.* (K, TA.) And حُمَّ, (S, K,) inf. n. حَمٌّ, (K,) or حُمُومٌ, (Har p. 347,) *It* (a thing, S, or an event, K) *was decreed,* or *appointed;* (Sudot;, K;) as also أُحِمَّ . (S.) And حُمَّ لَهُ ذٰلِكَ *That was decreed,* or *appointed, to him,* or *for him.* (K.) حَمَّ حَمَّهُ, (S, K,) aor. ـُ , (S,) *i. q.* قَصَدَ قَصْدَهُ [like أَبَّ أَبَّهُ, q. v.; حَمَّ in this sense being a dial. var. of أَمَّ, as also أَبَّ]. (S, K.) ___ See also 4 as an in trans. v.

2 **حمّمه** : see 1. ___ Also, (S, Msb, K, *) inf. n. تَحْمِيمٌ, (Msb,) *He blackened* (S Msb, K) *his* (a man's, S) *face,* (S, K,) or *it,* one's face, (Msb,) *with charcoal.* (Sudot;, Msb, K.) [Hence,] حُمِّمَ وَجْهُ الزَّانِى *The face of the fornicator,* or *adulterer, was blackened* [*with charcoal*]. (Mgh. [See 2 in art. جبه.]) ___ [Using the verb intransitively,] you say also, حَمَّمَ رَأْسُهُ *His head became black after shaving:* (S, Mgh, TA:) [i. e.] *the hair of his head grew* [*again*] *after it had been shaven.* (K.) And hence, حمّم بالمآء, said of the hair, *It was rendered black by the water:* because the hair, when shaggy, or dishevelled, in consequence of its being seldom dressed or anointed, becomes dusty; and when it is washed with water, its blackness appears. (TA.) And حمّم الغُلَامُ *The boy's,* or *young man's, beard appeared.* (K.) And حمّم الفَرْخُ *The young bird's plumage came forth:* (S, K:) or its *down.* (TA.) And حَمَّمَتِ الأَرْضُ *The herbage of the land appeared, of a green hue inclining to black.* (K.) حمّم امْرَأَتَهُ, (S, K,) inf. n. تَحْمِيمٌ (Mgh, TA) [and تَحَمَّةٌ], *He gave a present to his wife after divorce:* (S, M, K: *) the explanation in the K, مَتَّعَهَا بالطَّلَاق, should be, as in the [S and] M, متّعها بشىء بعد الطَّلَاق. (TA.) The verb is doubly trans., as meaning أَعْطَى: so in the phrase, حَمَّمَهَا خادمًا سوداءَ *He gave her, after divorce, a black female slave:* or this may be for حَمَّمَهَا بِهَا. (TA.) [Hence,] ثِيَابُ التَّحَمَّةِ *The clothing with which a man attires his wife when he gives her a gift after divorce.* (K, TA.)

3 **حامه** , inf. n. مُحَامَّةٌ, *i. q.* قَارَبَهُ [app. as meaning *He approached,* or *drew near to, him, or it*]. (K.) And حَامَمْتُهُ, (inf. n. as above, K,) *I desired,* or *sought, to obtain from him,* or *I demanded of him, something.* (El-Umawee, S, K.)

4 **احمّه** as syn. with حَمَّهُ and حَمَّمَهُ: see 1, in two places. ___ Also *He washed him* (namely, another man,) *with* حَمِيم [i.e. *hot water*]. (S.) And احمّ نفسه *He washed himself with cold water,* (K,) accord. to IAar: but accord. to others, *with hot water;* as also حَمَّ نَفْسَهُ: and حُمُومٌ [is an inf. n. of حَمَّ, and] signifies the *washing oneself;* but is of a vulgar dialect. (TA.

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[See also 10.]) ___ *He* (God) *caused him to have,* or *be sick of, a fever.* (S, Msb, K.) ___ *It* (an affair, an event, or a case,) *rendered him anxious, disquieted him,* or *grieved him;* syn. أَهَمَّهُ; (S, K;) as also حَمَّهُ . (K.) And أُحِمَّ *He* (a man) *was affected with confusion, perplexity, fear, impatience, disquietude,* or *agitation,* and *anxiety,* or *grief.* (TA.) *He* (God) *rendered him,* or *caused him to be,* أَحَمّ, (S, K,) i. e. *black.* (S.) *He caused it to draw near,* or *approach.* (Msb.) أَحَمَّتِ الأَرْضُ *The land had fever in it:* (S, K:) or *had much fever in it.* (TA.) احمّ *It drew near,* or *approached;* (S, Msb, K;) as also حَمَّ , [in the Ham p. 350, written حُمَّ,] aor. ـِ , inf. n. حَمٌّ: (Msb:) *it was,* or *became, present:* (K:) *its time drew near,* or *came;* as also اجمّ: so says Ks; and thus this last verb is explained by As; but he knew not احمّ in this sense. (S, TA.) You say, أَحَمَّتِ الحَاجَةُ and اجمّت *The object of want became near;* (ISk, TA;) and both are mentioned by Fr. (S.) And احمّ قُدُومُهُمْ and اجمّ *Their coming drew near.* (Fr, TA.) The Kilábeeyeh says, احمّ رَحِيلُنَا فَنَحْنُ سَائِرُونَ غَدًا [*Our departure has drawn near, and we are going tomorrow*]: and اجمّ رحيلنا فنحن سائرون اليوم [Our departure is determined upon, and

we are going to-day]; meaning we have determined upon our going to-day. (TA.) أَحَمَّ لَهُ كَذَا; and أُحِمَّ: see 1, near the end of the paragraph.

5 تَحَمَّمَ see 1: and see also 10.

8 احتمّ *He was,* or *became, anxious, disquieted,* or *grieved,* syn. اهتمّ, (S, TA,) لَهُ *for him;* as though for one near and dear to him: (TA: [see حَمِيمٌ:]) or *he was,* or *became, anxious, disquieted,* or *grieved, and sleepless:* (Ham p. 90:) or *he was,* or *became, anxious, disquieted,* or *grieved, by night:* (K, and Ham ibid.:) اهتمام differing from احتمام in being [often] by day: (Ham p. 433:) and *he slept not by reason of anxiety, disquietude,* or *grief.* (K.) And احتمّت العينُ *The eye was,* or *became, sleepless, without pain.* (K.) Also احتمّ لفلانٍ *He was,* or *became, sharp, hasty,* or *irascible, towards such a one.* (TA.)

10 استحمّ *He washed himself with hot water:* (S, Msb, K: or accord. to some copies of the K, استحمّ بالحميم has this meaning:) this is the primary signification: (S:) then applied, (S, Msb,) by reason of frequency of usage, (Msb,) to mean *he washed himself with any water.* (S, Msb. [See also 4.]) ___ *He entered the* حَمَّام [or *hot bath*]: (Mgh, TA:) تحمّم [in this sense] is not of established authority. (Mgh.) ___ *He sweated:* (S, K:) said of a man, (TA,) and of a horse (S, TA) or similar beast. (TA.)

12 إِحْوَمْوَمَ see 1, second sentence.

R. Q. 1 حَمْحَمَ, [inf. n. حَمْحَمَةٌ,] *He* (a horse) *uttered his cry,* [or *neighed,*] *when desiring fodder;* as also تَحَمْحَمَ: (S:) accord. to Az, حَمْحَمَةٌ is app. a word imitative of the cry of the horse when he desires fodder; or when he sees his master to whom he has been accustomed, and behaves familiarly towards him: (TA:) or it signifies a horse's *uttering a cry with a kind of yearning sound, in order that his master may feel*

tenderness for him; as also تَحَمْحُمٌ : (EM p. 250:) or, of a بِرْذَوْن [or hack, or the like,] the *uttering of a cry* [or *neighing*] *such as is not loud;* and of a horse [of good breed], the *uttering of a cry not so loud as the* صَهِيل [or *usual neighing*]: (Lth, TA:) or, of the برذون, the *uttering of a cry when desiring the barley:* (K, * TA:) and the عِرّ, or عِزّ, [accord. to different copies of the K, but each is app. a mistranscription, for عِىّ as meaning *faltering of the voice* or *cry.*] of the horse, *when falling,* or *stopping, short in neighing, and seeking self-help* [*to finish it*]; as also تَحَمْحُمٌ : (K:) and the bull's *uttering a cry with the desire of leaping the cow.* (Az, K.)

R. Q. 2 تَحَمْحَمَ : see 1, second sentence: and see also R. Q. 1, in three places.

حَمٰ : see حَامِيم, throughout.

حَمْ : see art. حمو.

حَمٌّ , [in the CK, erroneously, حُمّ,] The *vehemence,* or *intenseness, of the heat* of the ظَهِيرَة [or midday in summer]. (K, TA.) You say, أَتَيْتُهُ حَمَّ الظَّهِيرَةِ [*I came to him during the vehemence of the heat of the midday in summer*]. (TA.) ___ The *main,* or *chief, part* of a thing; (K;) and so حُمَّةٌ in the phrase حُمَّةُ الحَرِّ [*the main,* or *chief, part of the heat*]. (S, TA.) ___ See also حَمِيمَةٌ. ___ The *remains of the* أَلْيَة [or *tail of a sheep*] *after the melting* [*of the fat*]: n. un. with ة: and *what is melted thereof:* (S:) or the *part of the* الية *of which one has melted the grease,* (As, T, K,) *when no grease remains in it;* (As, T, TA;) and *of fat:* n. un. with ة: or *what remains of melted fat:* (K:) accord. to Az, the correct explanation is that of As: but he adds, I have heard the Arabs call thus *what is melted of the hump of a camel:* and they called the hump الشَّحْمُ. (TA.) ___ *Property,* or *cattle and the like;* and *goods, commodities,* or *householdfurniture and utensils.* (Sh, TA.) مَا لَهُ سَمٌّ وَلَا حَمٌّ غَيْرُكَ, (S,) or ماله حَمٌّ ولا سَمٌّ, (K,) and ولا حُمٌّ , (S,) or حُمٌّ ولا سُمٌّ, (K,) and حَمٌّ ولا رَمٌّ, and حُمٌّ ولا رُمٌّ, (TA,) *He has no object*

in his mind except thee; syn. هَمٌّ: (S, K, * TA: [see also art. سم:]) or ما له حمٌّ ولا سمٌّ, (K,) or حمٌّ ولا رمٌّ, (TA,) means *he has neither little nor much.* (K, TA.) ___ And مالى منه حَمٌّ, (S,) or عنه, (K,) and حُمٌّ, (S, K,) and رَمٌّ, and رُمٌّ, (TA,) *I have not any means,* or *way, of separating myself from it,* or *of avoiding it.* (S, K, * TA.)

حُمٌّ : see حَمٌّ, in three places.

حَمَّةٌ *A hot spring,* (IDrd, S, Mgh, K,) *by means of which the diseased seek to cure themselves.* (IDrd, S, K.) In a trad., (S, TA,) the learned man (العالِم) is said to be like the حَمَّة, (S, Mgh, TA,) to which the distant resort, and which the near neglect. (TA.)

حُمَّةٌ : see حُمًّى: ___ and see also حَمٌّ. ___ Also The *vehemence,* and *main force,* of the movements of two armies meeting each other. (TA from a trad.) ___ The *sharpness* of a spear-head. (TA.) ___ The *venom,* or *poison,* of the scorpion: (TA:) a dial. var. of حُمَةٌ, (K,) accord. to IAar; but others allow not the teshdeed, [and among them J,] and assert the word to be originally حُمْوٌ. (TA.) ___ *A decreed,* or *predestined, case* of separation: (S, K:) and of death; (TA;) as also حِمَامٌ : (S, K:) you say حِمَامُ الموت, and الحِمَامُ alone as in a verse cited voce عَتَبَ [q. v.]: (TA:) the pl. of حَمَّةٌ is حُمَمٌ and حِمَامٌ. (K.) *Blackness;* (S, TA;) the *colour denoted by the epithet* أَحَمُّ [q. v.]: (S, K:) *a colour between* دُهْمَة [or *blackness*] and كُمْتَة [or *a blackish red*], *inferior* [*in depth,* or *brightness,*] *to what is termed* حُوَّة [app. as meaning *redness inclining to blackness*]. (M, K.) ___ The *black sediment of clarified butter,* and *the like, in the bottom of the skin.* (TA.) Also *i. q.* حُبَّةٌ: so in the phrases فُلَانٌ حُمَّةُ نَفْسِى [*Such a one is the beloved of my soul*] (Az, TA) and هُوَ مِنْ حُمَّةِ نَفْسِى [*He is of the beloved of my soul*]: and the م is said to be a substitute for ب. (TA.) [See also أَحَمُّ, which is used as syn. with أَحَبُّ.]

حَمَّةٌ : see حَمِيمٌ, in two places. Also *Death;* or the *decreed term of life:* (K:) pl. حِمَمٌ. (TA.)

حُمَمٌ *Charcoal:* (S, Mgh, K:) or *cold charcoal:* (TA:) or *burnt wood* and *the like:* (Msb:) or *charcoal that does not hold together:* (Msb in explanation of the n. un. in art. قبس:) and *ashes:* and *anything burnt by fire:* (S, TA:) n. un. with ة: (S, Msb, K:) which is tropically applied to *live coals* [or *a live coal*]. (Msb.) [Hence] the n. un. is also used as meaning *Blackness of complexion.* (TA from a trad. of Lukmán Ibn-'Ád.) And حُمَمَةٌ جَارِيَةٌ means *A black girl* or *female slave.* (TA. [See also أَحَمُّ.])

حَمَامٌ [The *pigeon,* both *wild* and *domestic,* but more properly the former; and sometimes not strictly confined to denote the pigeon-kind:] *a certain wild bird, that does not keep to the houses; well-known:* (ISd, K:) or *any collared,* or *ringed, bird;* (S, Msb, K;) so with the Arabs; *such as the* فَوَاخِت *and the* قَمَارِىّ *and* حُرّ سَاقٍ *and the* قَطَا *and the* وَرَاشِين *and the like,* (S, Msb,) and the *domestic* [*pigeons*] (الدَّوَاجِن), also, (El-Umawee, S, Msb,) that are taken into houses for the purpose of producing their young ones; (El-Umawee, S;) to which last alone the term is applied by the vulgar: accord. to Ks, it is the *wild* [*species*]; and the يَمَام is that which keeps to the houses: accord. to As, the latter is the حَمَامٌ وَحْشِىّ [or *wild pigeon*]; *a species of the birds of the desert:* (S, Msb:) or, accord. to Esh-Sháfi'ee, حَمَامٌ signifies *any kind of bird that drinks in the manner denoted by the verb* عَبَّ, [i. e. *continuously,*] *and cooes; including the* قَمَارِىّ *and* وَرَاشِين *and* فَوَاخِت; *whether it be, or be not, collared,* or *ringed; domestic* or *wild:* (Az, TA:) *the flesh*

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thereof strengthens the venereal faculty, and increases the seminal fluid and the blood; the putting it, cut open while alive, upon the place stung by a scorpion, is a proved cure; and the blood stops bleeding from the nose: (K:) the n. un. is with ة; (S,

Msb;) which is applied to the male and the female: (S Msb, K:) and in like manner, حَمَامٌ, because the ة is added to restrict to unity, not to make fem.: (S:) but to distinguish the masc., you may say, رَأَيْتُ حَمَامًا عَلَى حَمَامَةٍ, i. e. *I saw a male* [*pigeon*] *upon a female* [*pigeon*]: (Zj, Msb:) accord. to ISd and the K, however, حَمَامٌ should not be applied to the [single] male: (TA:) in a verse of Homeyd Ibn-Thowr, cited voce حُرٌّ, by the n. un. is meant *a* قُمْرِيَّة: the pl. of حَمَامَة is حَمَامٌ, (S,) [or rather this is the coll. gen. n.,] and حَمَائِمُ (S, K) and حَمَامَاتٌ: (S:) and sometimes حَمَامٌ is used as a sing.: [so in an ex. above: and] Jirán-el-'Owd says,

* وَذَكَّرَنِى الصِّبَا بَعْدَ التَّنَائِى *
* حَمَامَةُ أَيْكَةٍ تَدْعُو حَمَامَا *

[*And a female pigeon of a thicket, calling a male pigeon, reminded me of youth, after estrangement*]: a poet also says,

* حَمَامَا قَقْرَةٍ وَقَعَا فَطَارَا *

[*Two pigeons of a desert tract alighted and flew away*]: and El-Umawee cites, as an ex. of حَمَامٌ applied to the domestic [pigeons],

* قَوَاطِنًا مَكَّةَ مِنْ وُرْقِ الحَمَى *

[*Inhabiting Mekkeh, of the pigeons of a white colour inclining to black*]; by الحمى [or rather it should be written الحَمَا] meaning الحَمَام. (S.)

حُمَامٌ The *fever* (حُمَّى) *of camels;* (S;) as also حُمَّآءُ : (TA:) or *of all beasts,* (K, TA,) *including camels:* (TA:) accord. to ISh, when camels eat date-stones, [which are often given to them as food,] they are [sometimes] affected with حُمَام and قُمَاح; the former of which is *a heat affecting the skin, until the body is smeared with mud,* or *clay, in consequence of which they forsake the abundant*

herbage, and their fat goes away; and it continues in them a month, and then passes away. (Az, TA.) ___ حُمَامُ قُرٍّ *The disease termed* مُومٌ, *which affects men.* (TA.) ___ See also حَمِيمٌ. *A noble chief,* or *lord:* (K:) thought by Az to be originally هُمَامٌ. (TA.)

حَمَامٌ : see its syn. حُمَّةٌ; of which it is also a pl. (K.)

حَمِيمٌ The قَيْظ [or *summer:* or the *most vehement heat of summer, from the auroral rising of the Pleiades* (*at the epoch of the Flight about the 13th of May O. S.*) *to the auroral rising of Canopus* (*at the same period about the 4th of August O. S.*): or *vehemence of heat*]: (S, K:) or *a period of about twenty nights, commencing at the* [*auroral*] *rising of* الدَّبَرَان [*at the epoch of the Flight about the 26th of May O. S.*]. (AZ, T voce نوء.) ___ *Live coals with which one fumigates.* (IAar, Sh.) ___ *Hot water;* (T, S, ISd, Mgh, Msb, K;) as also حَمِيمَةٌ : (S, ISd, K:) or so مَآءٌ حَمِيمٌ: (Msb:) pl. حَمَائِمُ; (K;) i. e. pl. of حَمِيمٌ, accord. to IAar; but accord. to ISd, of حَمِيمَةٌ. (TA.) ___ And *Cold water:* (K:) or *cold,* applied to water: so, accord. to IAar, in the saying of a poet,

* وَسَاغَ لِى الشَّرَابُ وَكُنْتُ قِدْمًا *
* أَكَادُ أَغَصُّ بِالمَآءِ الحَمِيمِ *

[*And wine has become easy to swallow to me, whereas I used, in old time, nearly to be choked with cold water*]: (Az, TA:) thus bearing two contr. significations. (Az, K.) ___ The *rain that comes in the time of vehement heat;* (S;) or *after the heat has become vehement,* (M, K,) because it is hot; (M;) or *in the* صَيْف [or *summer*], *when the ground is hot.* (TA.) ___ *Sweat;* (Az, S, A, K;) as also حُمَّةٌ : (Az, A, K:) and حُمَامٌ is said to signify the *sweat of horses.* (Ham p. 92.) One says, (to a person who has been in the bath, A, TA,) طَابَ حَمِيمُكَ and طَابَتْ حُمَّتُكَ , meaning *May thy sweat be good,* or *pleasant;* (Az, A, K;) and consequently, *may God make thy body sound,* or *healthy:* (A, TA:) or the

former may mean as above, or *may thy bathing be good,* or *pleasant:* (IB:) one should not say, طَابَ حَمَّامُكَ , (K, TA,) though MF defends it. (TA.) *A relation,* (Lth, S, K,) *for whose case one is anxious* or *solicitous,* (S,) or *whom one loves and by whom one is beloved:* (Lth, K:) or *an affectionate,* or *a compassionate, relation, who is sharp,* or *hasty, to protect his kinsfolk:* or *an object of love; a person beloved:* (TA:) or a man's *brother;* his *friend,* or *true friend;* because anxious, or solicitous, for him: (Ham p. 90:) and مُحَمٌّ signifies the same: the pl. [of حميم] is أَحِمَّآءُ: and sometimes حَمِيمٌ is used as a pl., and as fem.; (K;) as well as sing. and masc. (TA.) ___ الحَمِيمُ بالحَاجَة *He who devotes himself to obtain the object of want; who is solicitous for it.* (TA.) A poet says,

* وَلَا يُدْرِكُ الحَاجَاتِ إِلَّا حَمِيمُهَا *

[*And none will attain the objects of want but he who devotes himself to obtain them; who is solicitous for them*]. (IAar, TA.)

حَمَامَةٌ n. un. of حَمَامٌ [q. v.]. (S, Msb.) ___ [Hence, app.,] *A woman:* or a *beautiful* woman. (K, TA. [In the CK, only the latter.]) The *middle* of the breast or chest. (K, TA.) The قَصّ [or *breast,* or *head of the breast,* or *pit at the head of the breast,* or *middle of the breast,* or the *sternum,*] of a horse. (K.) The *callous protuberance upon the breast* of a camel. (K.) ___ The *sheave of the pulley of a bucket.* (K.) ___ The *ring of a door.* (K.) ___ The *clean court* of a قَصْر [or palace, &c.]. (K.) See also the next paragraph.

حَمِيمَةٌ : see حَمِيمٌ. ___ Also *Heated milk.* (K.) Also, (S, K,) as well as حَمٌّ , (K, TA, [in the CK, erroneously, حُمّ,]) sing. of حَمَائِم signifying *Such as are held in high estimation, precious,* or *excellent,* or the *choice,* or *best,* (S, K, TA,) of cattle or other property, (S,) or of camels: (K:) and accord. to Kr, the sing. is used as a pl. in this sense: (ISd, TA:) حَمَامَةٌ , likewise, signifies the *choice,* or *best,* of cattle or other property; and so حَامَّةٌ , of camels: (K:) or you say إِبِلٌ حَامَّةٌ, meaning *excellent,* or *choice, camels.* (S.)

حَمِيمَةٌ ; accord. to the K, حَمِيمَاتٌ, but this is the pl.; (TA;) *A live coal;* syn. جَمْرَةٌ: (K, TA:) or *redness;* syn. حُمْرَةٌ: (CK, and so in a MS. copy of the K:) [in Freytag's Lex., the pl. is explained as meaning *redness* of the skin; and so حُمَامَى .]

حُمَامَى : see what next precedes.

حَمَامِىٌّ *One who flies pigeons* (حَمَام), *and sends them* [*as carriers of letters*] *to various towns* or *countries.* (TA.)

حُمَّى , (S, K, &c.,) a subst. from حُمَّ, (Lh, L, K,) imperfectly decl., because of the fem. alif [which terminates it], (Msb,) *A fever; a disease by which the body becomes hot:* from الحَمِيمُ: said to be so called because of the excessive heat; whence the trad., الحُمَّى مِنْ فَيْحِ جَهَنَّمَ [*Fever is from the exhalation of Hell*]: or because of the sweat that occurs in it: or because it is of the signs of الحِمَام [i. e. the decreed, or predestined, case of death]; for they say, الحُمَّى رَائِدُ المَوْتِ [*Fever is the messenger that precedes death*], or بَرِيدُ المَوْتِ [*the messenger of death*], or بَابُ المَوْتِ [*the gate of death*]: (TA:) and حُمَّةٌ signifies the same: (K, TA:) pl. of the former حُمَّيَاتٌ. (Msb.)

حُمَّآءُ : see حُمَامٌ.

حَمَّامٌ [*A hot bath;*] *a certain structure,* (S,) *well known;* (Msb;) so called because it occasions sweating, or because of the hot water that is in it; accord. to ISd, derived from الحَمِيمُ; (TA;) *i. q.* دَيْمَاسٌ: (K:) of the masc. gender, (Mgh, K,) and fem. also, (Mgh,) generally the latter; (Msb;) but some say that it is a mistake to make it fem., (MF, TA,) though IB cites a verse in which a fem. pronoun is asserted to refer to a حَمَّامٌ: (TA:) pl. حَمَّامَاتٌ; (S, Mgh, K;) accord. to Sb, [not because the sing. is fem., but] because, though masc., it has no broken pl. (TA.) See also حَمِيمٌ.

حَمَّامِىٌّ The *owner* [or *keeper*] *of a* حَمَّام [or *hot bath*]. (Mgh.)

حُمْحُمٌ : see أَحَمُّ.

حَمْحَمٌ : see أَحَمٌّ, in two places.

حَامَّةٌ The خَاصَّة [or *particular,* or *special, friends,* or *familiars*], (S, K,) consisting of the *family and children* (K) *and relations,* (TA,) of a man. (K.) You say, كَيْفَ الحَامَّةُ والعَامَّةُ [*How are the particular,* or *special, friends,* &c., *and the common people?*]. (S.) And هٰؤُلَآءِ حَامَّةُ الرَّجُلِ *These are the relations of the man.* (Lth, S.) [See حُمَّةٌ, and أَحَمٌّ.] ___ See also حَمِيمَةٌ. ___ Also

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i. q. عَامَّةٌ. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the S, والحَامَّةُ الخَاصَّةُ يُقَالُ كَيْفَ الحَامَّةُ والعَامَّةُ: but accord. to the TK, one says, جَاؤُوا حَامَّةً, meaning عَامَّةً, i. e. *They came generally,* or *universally.*]

آلُ حَامِيمَ and ذَوَاتُ حَامِيمَ, (K,) or آلُ حٰمٓ and ذَوَاتُ حٰمٓ, (S,) آل being prefixed in this case in like manner as in آلُ فُلَانٍ, (Fr, S,) *Certain chapters of the Kur-án* (S, K) *commencing with* حامِيم [or حٰمٓ], (K,) [namely, *the fortieth and six following chapters,*] *called by Ibn-Mes'ood* دِيبَاجُ القُرْآنِ: (S:) one should not say حَوَامِيم: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) ___ Also, (K,) accord. to I'Ab, حٰمٓ is *One of the names of God;* (Mgh;) or it is *the most great name of God;* (K;) occurring in a trad., in which it is said, إِنْ بُيِّتُّمْ فَقُولُوا حٰمٓ لَا يُنْصَرُونَ, meaning *If ye be attacked by night, say ye* حٰمٓ; and when ye say this, *they shall not be made victorious:* (Mgh:) or the meaning is, [*say ye*] *O God, they shall not be made victorious;* not being an imprecation; for were it so, it would be لَا يُنْصَرُوا: (IAth, TA:) or it is an oath; (Mgh, K;) and the meaning of the trad. is, [say ye] *By God, they shall not be made victorious:* but حٰمٓ is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Kur-án commencing therewith: (Mgh:) or it is *an abbreviation of* الرَّحْمٰنُ, wanting the letters الرن to complete it: (Zj,

K:) or, as some say, it means [حُمَّ مَا هُوَ كَائِنٌ, i. e.] قُضِىَ مَاهُوَ كَائِنٌ [*What is taking place has been decreed*]. (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like قَابِيلُ and هَابِيلُ, (Ksh, Bd,) and determinate. (Ksh.)

أَحَمُّ *Black;* (S, K;) applied to anything; as also يَحْمُومٌ, (K,) and حَمْحَمٌ, (As, K,) or this signifies *intensely black,* (S,) and حُمْحُمٌ, (K,) which IB explains as *a black hue of dye:* (TA:) [the fem. of the first is حَمَّآءُ: and the pl. حُمٌّ: and] the pl. of ↓ the second is يَحَامِيمُ, and by poetic license يَحَامِمُ. (Sb, TA.) You say, رَجُلٌ أَحَمُّ *A black man.* (S.) And رَجُلٌ أَحَمُّ المُقْلَتَيْنِ *A man having black eyes.* (TA.) And كُمَيْتٌ أَحَمُّ [*A blackish bay* horse]: pl. كُمْتٌ حُمٌّ; which are the strongest of horses in skin and hoofs. (S.) And شَاةٌ حَمْحَمٌ *A black sheep* or *goat.* (TA.) And لَيْلٌ أَحَمُّ *Black night.* (TA.) ___ [Hence,] الحَمَّآءُ The *anus* (سَافِلَةٌ, S, or اسْتٌ, K) of a human being: (S:) pl. حُمٌّ. (S, K.) ___ And أَحَمُّ *An arrow before it has been furnished with feathers and a head;* syn. قَدْحٌ. (K.) ___ حَمَّآءُ applied to a lip (شَفَةٌ) and to a gum (لِثَةٌ) means *Of a colour between* دُهْمَةٌ *and* كُمْتَةٌ. (M, TA. [See حُمَّةٌ.]) ___ Accord. to some, (TA,) أَحَمُّ also signifies *White:* thus having two contr. meanings. (K, TA.) Also A *more,* or *most, particular,* or *special, and beloved,* friend or the like. (Az, TA. [See حُمَّةٌ, and حَمِيمٌ, and حَامَّةٌ.])

مُحُمٌّ: see مَحَمَّةٌ: and see also حَمِيمٌ.

مَحَمٌّ *i. q.* قُمْقُمَةٌ: (Mgh, Msb;) i. e. *A vessel of copper* [or *brass*], *in which water is heated,* (KL, and Msb in art. قم,) *having a long and narrow neck:* (KL:) or *a small* قُمْقُمٌ [here meaning the same as قُمْقُمَةٌ], *in which water is heated.* (S.)

مَحَمَّةٌ, applied to food [&c.], (TA,) Any *cause of fever;* or *a thing from the eating of which one is affected with fever:* (K, * TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.) And أَرْضٌ مَحَمَّةٌ (S, M, K) and مُحَمَّةٌ, (M, K,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy, [see its verb, 4,] (M, TA,) *A land in which is fever:* (S, K:) or *in which is much fever.* (K.)

مَحْمُومٌ *Fevered,* or *affected with fever,* or *sick of a fever.* (S, Mgh, Msb, K.) Applied to water, *like* مَثْمُودٌ [q. v.]. (Az, TA.) *Decreed,* or *appointed.* (S, TA.)

مُحَامٌّ *Keeping constantly, firmly, steadily, steadfastly,* or *fixedly,* عَلَى أَمْرٍ *to an affair.* (AZ, K. *)

مُسْتَحَمٌّ, (TA,) or مُسْتَحَمَّةٌ, (Mgh,) *A place in which one washes with hot water.* (Mgh, * TA.)

يَحْمُومٌ : see أَحَمُّ, in two places. ___ Also *Smoke:* (S, M, K:) or *black smoke:* (Bd in lvi. 42:) or *intensely black smoke.* (Jel ibid. and TA.) ___ *A black mountain:* (K:) or *a certain black mountain in Hell.* (TA.) ___ The *canopy,* or *awning, that is extended over the people of Hell:* so, as some say, in the Kur lvi. 42. (TA.) ___ *A certain bird:* (K:) so called because of the blackness of its wings. (TA.) ___ نَبْتٌ يَحْمُومٌ *A plant,* or *herbage, green, full of moisture, and black.* (TA.)

حمأ

1 حَمَأَ البِئْرَ, (S, K,) aor. ـَـ, (K,) inf. n. حَمْءٌ, (S,) *He cleansed the well of its* حَمْأَة [or *black, fetid mud*]. (S, K.) In the T, this signification is assigned to احمأ البئر; and the signification assigned below to the latter is given to حمأ: but As says that he does not find this authorized by usage. (TA.) حَمِئَ, aor. ـَـ, inf. n. حَمْءٌ and حَمَأٌ, *It* (water) *was,* or *became, mixed with black, fetid mud, and so rendered turbid,* (K, TA,) *and altered in odour.* (TA.) And حَمِئَت البِئْرُ, inf. n. حَمَأٌ, *The well had in it black* [*fetid*] *mud* (S, Msb) *in abundance:* (S:) and the like is also said of a spring. (TA.) حَمِئَ عَلَيْهِ *He was angry with him;* (El-Umawee, S, K;) as also حَمِىَ. (Lh, TA.)

4 احمأ البِئْرَ, (ISk, S, K,) inf. n. إِحْمَآءٌ, (ISk, S,) *He threw* حَمْأَة [or *black, fetid mud*] *into the well.* (ISk, S, K.) ___ See also 1.

حَمْءٌ and حَمٌ and حَمُو [only used as a prefixed n. governing the gen. case (see حَمٌ in art. حمو)] and حَمًا (S, Msb, K) and حَمَأٌ (K) A woman's *husband's father;* (IF, Msb, K;) and a man's *wife's father:* (IF, Msb:) or a man's *wife's father* or *wife's brother* or *wife's paternal uncle:* (M, Msb:) or *any one of* a woman's *husband's* [*male*] *relations,* (S, O, K,) as the *brother* and the *father* (S, O) and the *paternal uncle;* (O, TA;) and *of* a man's *wife's relations:* (K:) pl. أَحْمَآءٌ: (S, K:) the fem. is حَمَاةٌ. (TA.) See also حَمْأَةٌ.

حَمَأٌ : see حَمْءٌ: and see also what next follows.

حَمْأَةٌ (S, Msb, K) and حَمَأٌ , (S, K,) but accord. to some, the latter is the pl. [or rather quasipl. n.] of the former; and sometimes, by poetic license, it is written حَمْءٌ ; (TA;) *Black mud:* (S, Msb:) or *black fetid mud.* (K.) Also, the former, *A certain plant,* (K,) *that grows in Nejd, in the sands, and in plain,* or *soft, land.* (TA.)

حَمِئُ العَيْنِ A man *of an evil eye,* (Fr, K,) *who injures with his eye him whom he sees and admires:* no verb belonging to it has been heard. (Fr, TA.) حَمِئَةٌ A well (بِئْر) or a spring (عَيْن) *foul with black, fetid mud.* (TA.)

حمد

1 حَمِدَهُ , aor. ـَـ , inf. n. حَمْدٌ (S, L, Msb, K) and مَحْمَدٌ and مَحْمِدٌ (L, K) and مَحْمَدَةٌ (S, L, K) and مَحْمِدَةٌ; (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies a praiseworthy quality, or a quality for which one is praised; (ElFenáree, MF;) or the last may be a simple subst.; (Har p. 392;) *He praised, eulogized,* or *commended, him; spoke well of him; mentioned him with approbation;* (Akh, S, L, Msb;) عَلَى كَذَا *for such a thing;* (L, Msb;) *contr. of* ذَمَّهُ: (S, L:) accord. to IAmb, formed by transposition from مَدَحَ: (marginal note in a copy of the MS:) but it is of less common application than the latter verb; (Msb in art. مدح;) signifying *he praised him,* &c., *for something depending on his* (the latter's) *own will:* thus, the describing a pearl as clear is not حَمْدٌ, but it is مَدْحٌ: (Kull p. 150:) or *i. q.* شَكَرَهُ: (Lh, K:) but it differs [sometimes] from this; (Msb;) for شُكْرٌ is only on account of favour received; whereas حَمْدٌ is sometimes because of favour received, (Th, Az, Msb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, شَكَرْتُهُ عَلَى شَجَاعَتِهِ; but you say, حَمِدْتُهُ على شجاعته *I praised him,* &c., *for his courage.* (Msb.) حَمْدٌ also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, الحَمْدُ لِلّٰهِ *Praise be to God;* since in this case there is no worldly blessing, favour, or

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benefit. (Msb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it الحَمْدَ لِلّٰهِ, putting the former word in the accus. case as the absolute complement of the verb أَحْمَدُ understood: and others, الحَمْدَلِلّٰهِ; assimilating the final vowel of the former word to the vowel immediately following it: and others, الحَمْدُ لِلّٰهِ; assimilating the

first vowel in لله to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, بدأْتُ بالحَمْدُ لله, meaning *I began with* the saying *Praise be to God.* (L.) [See also حَمْدٌ below.] You say, أَحْمَدُ إِلَيْكَ ٱللّٰهَ *I praise God* (Az, A, * L, K) *to thee,* or *in thy presence:* (L:) or *with thee:* (Kh, Az:) or *I praise to thee God's benefits, and his blessings,* or *favours;* or *I praise to thee God's blessings,* or *favours, and discourse to thee of them.* (L.) And حَمِدَ لَهُ أَمْرًا *He approved of a thing for him.* (L, K. *) And حَمِدَ إِلَيْهِ أَمْرًا *He approved of a thing for him, and commanded,* or *enjoined, him to do it.* (L.) And جاورته فما حَمِدْتُ جِوارَهُ [*I became his neighbour, and did not approve of being so*]. (A.) See also 4. ___ Also, (aor. and inf. n. as above in the beginning of this art., K,) *He recompensed,* or *requited, him: he gave him,* or *paid him, his due.* (L, K.) حَمِدَ عَلَيْهِ, aor. ـَـ , (L, K, *) inf. n. حَمْدٌ, (TA,) *He was angry with him.* (L, K.)

2 **حمّد** , inf. n. تَحْمِيدٌ, has a more intensive signification than حَمِدَ; (S;) [*He declared the praises of* God: or] *he praised* God *much, with good forms of praise* (بالمحامد الحسنة): (T, L:) or *repeatedly;* or *time after time.* (L, K.) تحميد [used as a simple subst.] has a pl., namely, تَحَامِيدُ. (A.) [See an ex. voce خاتِمٌ, in the latter part of the paragraph.]

4 **احمد** *He* (a man, S) *came to a state,* or *result, such as was praised,* or *commended,* or *approved;* properly, *his affair,* or *case, came to such a state* or *result:* (S, L, K:) or (so in the K, but in the L and) *he did,* or *said, that for which he should be praised,* or *commended;* or *that which was praiseworthy,* or *commendable;* (A, L, K; *) *contr. of* أَذَمَّ. (A.) And احمد أَمْرُهُ *His affair,* or *case, was,* or *became, praiseworthy,* or *approvable, in his estimation:* (K:) or احمد أَمْرَهُ (as in the L) *he esteemed his affair,* or *case, praiseworthy,* or *approvable.* (L [agreeably with what next follows].) احمده *He found him* (a man, A, L) [or *it*] *to be such as is praised,*

commended, or *approved;* or *praiseworthy, commendable,* or *approvable;* (S, A, L, Msb;) *contr. of* أَذَمَّهُ: (TA in art. ذم:) *he made it manifest that he was worthy of praise, eulogy, commendation,* or *approbation:* (L:) *he approved of his action,* and *his course of conduct,* or *his tenet* or *tenets, and did not expose it,* or *them, to others.* (K.) And أَحْمَدْتُ صَنِيعَهُ [*I found his action to be praiseworthy,* or *commendable,* or *approvable*]. (A.) And احمد الأَرْضَ *He approved the land as a dwelling-place:* (A:) or *he found the land to be such as is praised, commended,* or *approved;* as also حَمِدَهَا ; (L, K;) but the former verb is the more chaste in this sense. (L.) And احمد موضعًا *He found a place to be such as is praised, commended,* or *approved, and convenient,* or *suitable, so that he approved it as a dwelling-place,* or *for its pasture.* (S, L.)

5 **تحمّد** *He affected,* or *made a show of,* (تَكَلَّفَ,) *praise.* (A.) You say, وَجَدْتُهُ مُتَحَمِّدًا مُتَشَكِّرًا [*I found him affecting,* or *making a show of, praise and thanks*]. (A.) ___ *He praised himself.* (KL.) [Golius assigns this meaning to احتمد , as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] ___ فُلَانٌ يَتَحَمَّدُ النّاس [app. a slight mistranscription, for للنَّاسِ, *i. q.* إِلَى النَّاسِ, as in an ex. in the next sentence but one,] *Such a one pretends to men,* or *shows them, that he is praiseworthy,* بجُودِه *for his liberality.* (L.) ___ تحمّد عَلَيْهِ *He reproached him for a favour,* or *benefit, which he* (the former) *had bestowed,* or *conferred;* or *recounted his gifts,* or *actions, to him;* syn. امْتَنَّ. (S, L, K.) One says, مَنْ أَنْفَقَ مَالَهُ عَلَى نَفْسِهِ فَلَا يَتَحَمَّدْ بِهِ عَلَى النَّاسِ [*Whoso expends his property upon himself, he shall not reproach men therewith as for favours,* or *benefits, bestowed*]: (S, A:) or فلا يتحمّد بِهِ إِلَى النَّاسِ [*he shall not pretend to men that he is praiseworthy on account of it*]: a prov., meaning that a man is not praised for his beneficence to himself, but

for his beneficence to others. (L.)

6 **تحامدوا** [*They praised,* or *commended,* a thing, *one to another*]. You say, الرُّعَآءُ يَتَحَامَدُونَ الكَلَأَ [*The pastors praise,* or *commend, one to another, the herbage*]. (A.)

8 **احتمد**: see 5. Said of heat, [*It burned,* or *burned fiercely;* or *was,* or *became, vehement:*] formed by transposition from احتدم. (S.)

10 **استحمد ٱللّٰه إلَى خَلْقه بإحْسانه إلَيْهم وإنْعامه** عَلَيْهِمْ [so I find it written, as though meaning *Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them:* but I think that we should read استحمد ٱللّٰهُ, and that the meaning is, *God hath demanded praise of his creatures by his beneficence,* &c.]. (A.)

حَمْدٌ *Praise, eulogy,* or *commendation;* &c. (S, &c. [For further explanations of this word, and respecting the phrase الحَمْدُ للّٰه and its variations, see 1: and see also سُبْحَانَكَ ٱللّٰهُمَّ وبِحَمْدِكَ.]) شَكَرَ, said by a person praying, means [*I extol,* or *celebrate,* or *declare, thy remoteness,* or *freedom, from every impurity,* or *imperfection,* &c., *O God,* (see art. سبح,)] *and I begin with praising Thee;* أَبْتَدِئُ being understood: (Az, L, Msb:) or by بحمدك is meant الحَمْدُ لَكَ *praise be to Thee:* and nearly the same is said in explanation of the phrase in the Kur [ii. 28], نُسَبِّحُ بِحَمْدِكَ, that by بحمدك is meant حَامِدِينَ لَكَ: [see, again, art. سبح:] or by the expression وبحمدك is meant, accord. to Aboo-'Othmán ElMázinee, *and by praising Thee I extol thy remoteness,* or *freedom, from every impurity,* &c.; سَبَّحْتُكَ being understood: or the و is redundant, as it is in the phrase, رَبَّنَا وَلَكَ الحَمْدُ [*O our Lord, praise be to Thee*], in which the و is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the و is corroborative, as in the phrase, وهُوَ لَكَ, for هُوَ لَكَ. (Msb.) لِوَآءُ الحَمْدِ بِيَدِى يَوْمَ القِيَامَةِ [*The standard of praise shall be in my hand on the day of resurrection* (said by Mohammad)] means that he shall be singularly distinguished by praise, or praising, on that day. (L.) ___ See حَمَّاد: ___ and

حُمَادَاكَ. See also حَمِيدٌ. It is also said to signify The *young one of the kind of bird called* قَطًا: so in the prov.,

* حَمْدُ قَطَاةٍ يَسْتَمِى الأَرَانِبَ *

A young one of a katà desires to make the hares its prey: applied to a weak man who desires to insnare a strong one. (Meyd, TA.) See also what next follows.

حَمَدَةٌ The *sound of the flaming,* or *blazing,* of fire; (S, K;) as also حَدَمَةٌ [from which it is formed by transposition: see 8: and حَمَدٌ app. signifies the same: see حَدَمٌ]. (TA.)

حُمَدَةٌ : see حَمَّادٌ.

حَمَادِ لَهُ *Praise,* and *thanks, be to him:* (S, L, K:) i. e., to such a one: (S, L:) *contr. of* جَمَادِ لَهُ [q. v.]. (S and A in art. حمد.) حَمَادِ is indecl., with kesr for its termination, because it deviates from its original, which is the inf. n. [الحَمْدُ]: (S, L:) [i. e.,] it is [a quasi-inf. n., (see اسم مصدر in art. صدر,) being] a proper name for المَحْمَدَةُ [as syn. with الحَمْدُ]. (Sharh Shudhoor edh-Dhahab.)

حَمُودٌ : see what next follows.

حَمِيدٌ and مَحْمُودٌ (S, A, L, K) and حَمُودٌ (as in copies of the K, but this seems to be an intensive epithet,) *Praised, eulogized,* or *commended; spoken well of; mentioned with approbation; approved; such as is praised,* &c.; *praiseworthy, laudable; commendable,* or *approvable:* (S, L, K: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin laudatus, which means both praised and praiseworthy:]) the fem. of the first is with ة, (L, K,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, [هِىَ حَمِيدَةٌ *She is praised,* &c.; and] أَفْعَالُهُ حَمِيدَةٌ [*His actions are*

praised, &c.]. (A.) حَمْدٌ , also, [originally an inf. n., like its contr. ذَمٌّ,] used as an epithet applied to a man, is *syn. with* مَحْمُودٌ; (K;) and as an epithet applied to a woman, *syn. with* مَحْمُودَةٌ, (TA,) as is also حَمْدَةٌ: (K, TA:) and you likewise say مَنْزِلٌ حَمْدٌ (K) and مَنْزِلَةٌ حَمْدَةٌ (Lh) *A place where one alights, sojourns,* or *abides, such as is praised,* or *approved,* (K, TA,) and *convenient,* or *suitable.*

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(TA.) الحَمِيدُ, meaning *He who is praised,* or *praiseworthy, in every case,* is an epithet applied to God; one of the names termed الأَسْمَآءُ الحُسْنَى. (L.) المَقَامُ المَحْمُودُ [mentioned in the Kur xvii. 81] means *The station in which its occupant shall be praised* by all creatures [on the day of resurrection] because of his being quickly reckoned with, and relieved from long standing: or it is the station of the intercessor. (L.)

حُمَادَاكَ أَنْ تَفْعَلَ كَذَا (S, L, K*) and حَمْدُكَ (L) *The utmost of thy power,* or *of thine ability,* [or *the utmost of thy praiseworthy actions,* (see an ex. of the pl. in what follows,) *will be*] *thy doing such a thing;* syn. مَبْلَغُ جَهْدِكَ, (L,) or قُصَارَاكَ, (S, L,) and غَايَتُكَ: (S, L, K:) and in like manner, حُمَادَى *The utmost of my power,* &c. (K.) حُمَادَيَاتُ النِّسَآءِ غَضُّ الطَّرْفِ, said by Umm-Selemeh, means *The utmost of the praiseworthy qualities of women is the lowering of the eye.* (L.)

حَمَّادٌ (TA) and حُمَدَةٌ (A, K) A man (TA) *who praises* things *much; a great,* or *frequent, praiser:* (A, K, TA:) or the latter, a man *who praises* things *much and extravagantly.* (S.) You say, إِنَّهُ لَحَمَّادٌ لِلّٰهِ *Verily he is one who praises God much,* or *repeatedly,* or *time after time.* (L, K.)

العَوْدُ أَحْمَدُ is a prov., (S,) meaning *Repetition is more attributive of praise* (أَكْثَرُ حَمْدًا): (S, A, K:) for generally you do not desire to return to a thing save after experience, or knowledge, [and approbation,] thereof: [the act of returning, therefore, implies praise:] or the meaning is, when one begins a kind act, he attracts praise to himself; and *when one*

repeats, he gains more praise for himself: or احمد is from the pass. part. n., and the meaning is, the beginning is praised, or praiseworthy; and *repetition is more deserving of being praised.* (K.) [See Freytag's Arab. Prov. ii. 130]

مَحْمَدَةٌ (S, Mgh) and مَحْمِدَةٌ (Mgh) [*A cause of praise, commendation,* or *approval; a praiseworthy, commendable,* or *approvable, quality* or *action;*] *a thing for which one is,* or *is to be, praised, commended,* or *approved:* (Mgh:) [see 1, first sentence:] *contr. of* مَذَمَّةٌ: (S:) [pl. مَحَامِدُ.] You say, هٰذَا طَعَامٌ لَيْسَتْ عِنْدَهُ مَحْمَدَةٌ, with kesr to the second م, [*This is food in which is no approvable quality;*] *the eating of which is not approved.* (A.) ___ [The pl.] مَحَامِدُ signifies [also] *Forms of praise.* (Msb in art. جمع; &c.) [See 2.]

مُحَمَّدٌ A man *praised much,* or *repeatedly,* or *time after time:* (L, K:) *endowed with many praiseworthy qualities.* (S, L.)

مَحْمُودٌ : see حَمِيدٌ, in two places.

يَوْمٌ مُحْتَمَدٌ *A day intensely,* or *vehemently, hot:* (K:) as also مُحْتَدِمٌ [from which it is formed by transposition: see 8]. (TA.)

مُتَحَمَّدٌ : see 5.

حمدل

Q. 1 حَمْدَلَ, (Msb and TA in art. بسمل,) inf. n. حَمْدَلَةٌ, (K,) *He said* الحَمْدُ للّهِ: (K, and Msb and TA ubi suprà:) a word of the kind termed مَنْحُوتٌ. (TA.)

حمر

1 حَمَرَ , (S, K,) aor. ـُ , (S,) inf. n. حَمْرٌ, (TA,) *He pared* a thong; *stripped* it *of its superficial part:* (S, K:) or *he* (a sewer of leather or of skins) *pared* a thong *by removing its inner superficial part, and then oiled it,* previously to sewing with it, so that it became easy [to sew with; app. because this operation makes it to appear of a red, or reddish, colour]. (Yaakoob, S.) ___ And [hence,] *He pared,* or *peeled,* anything; *divested* or *stripped* it *of its superficial part, peel, bark, coat, covering, crust,* or *the like:* and حمّر , inf. n. تَحْمِيرٌ, signifies the same in an intensive degree, or as applying to many objects; syn. قشّر. (TA.) ___ Also, (S, K,) aor. and inf. n. as above, (S,) *He skinned* a sheep [and thus made it to appear red]. (S, K.) ___ *He shaved* the head [and thus made it to appear red, or of a reddish-brown colour, the common hue of the Arab skin]. (K.) And حَمَرَتِ المرأَةُ جِلْدَهَا [*The woman removed the hair of her skin*]. (TA.) The term حَمْرٌ is [also] used in relation to soft hair, or fur, (وبر,) and wool. (TA.) ___ حَمَرَهُ بالسَّوْطِ *He excoriated him* (قشره) *with the whip.* (TA.) ___ حَمَرَ الأَرْضَ, aor. and inf. n. as above, *It* (rain) *removed the superficial part of of the ground.* (TA.) ___ حَمَرَهُ باللِّسَانِ *He galled him* (قشره) *with the tongue.* (TA.) حَمِرَ, aor. ـَ , (Lth, S, K,) inf. n. حَمَرٌ, (Lth, S,) *He* (a horse) *suffered indigestion from eating barley:* or *the odour of his mouth became altered,* or *stinking,* (K, TA,) *by reason thereof:* (TA:) or *he became diseased from eating much barley,* (Lth,) or *he suffered indigestion from eating barley,* (S,) *so that his mouth stank:* (Lth, S:) and in like manner one says of a domestic animal [of any kind]: part. n. حَمِرٌ . (TA.) حَمِرَ عَلَيَّ, (Sh, K, *) aor. and inf. n. as above, (Sh,) *He* (a man) *burned with anger and rage against me.* (Sh, K. *) حَمِرَتِ الدَّابَّةُ, (K,) aor. and inf. n. as above, (TA,) [*The horse*] *became like on ass in stupidity, dulness,* or *want of vigour, by reason of fatness.* (K.)

2 حمّر , inf. n. تَحْمِيرٌ: see 1. ___ Also *He cut* [a thing] *like pieces,* or *lumps, of flesh-meat.* (K.) ___ *He dyed* a thing *red.* (Msb.) ___ [*He wrote with red ink.* ___ See also تَحْمِيرٌ, below.] *He called* another *an ass; saying, O ass.* (K.) *He rode a* مُحْمَر; i. e. *a horse got by a stallion of generous race out of a mare not of such race;* or *a jade.* (A, TA.) *He spoke the language,* or *dialect, of Himyer;* (S, K;) as also تَحَمَّرَ . (K.)

4 احمر *He* (a man, TA) *had a white child* (وَلَدٌ أَحْمَرُ,) *born to him.* (K.) *He fed* a beast *so as to cause its mouth to become altered in odour,* or *stinking,* (K, TA,) *from much barley.* (TA.)

5 تحمّر *He asserted himself to be related to* [*the race of*] *Himyer:* or *he imagined himself as though he were one of the Kings of Himyer:* thus explained by IAar. (TA.)

7 انحمر مَا عَلَى الجِلْد [*What was upon the skin became removed*]: said of hair and of wool. (TA.)

9 احمرّ, (S, Msb, K,) inf. n. احْمِرَارٌ, (K,) *It became* أَحْمَر [or *red*]; (Msb, K;) as also احمارّ : (K:) both these verbs signify the same: (S:) or the former signifies *it was red, constantly, not changing from one state to another:* and ↓ the latter, *it became red, accidentally, not remaining so;* as when you say, جَعَلَ يَحْمَارُّ مَرَّةً وَيَصْفَارُّ أُخْرَى *He,* or *it, began to become red one time and yellow another.* (TA.) [It is also said that] every verb of the measure افْعَلَّ is contracted from افْعَالَّ; and that the former measure is the more common because [more] easy to be pronounced. (TA.) ___ احمرّ البَأْسُ *War,* or *the war, became vehement,* or *fierce:* (S, A, IAth, Msb, K:) or *the fire of war burned fiercely.* (TA.)

11 إِحْمَارَّ see 9, in two places.

Q. Q. 2 تَحَمَّرَ : see 2. ___ Also *He* (a man, TA) *became evil in disposition.* (K.)

حَمِرٌ , applied to a horse &c.: see حَمَرٌ. Also A man *burning with anger and rage:* pl. حَمِرُونَ. (Sh.)

حُمُرٌ (incorrectly written, by some physicians and others, حُمَّرٌ , with teshdeed, MF) and حَوْمَرٌ (which is of the dial. of the people of 'Omán, a form disallowed by MF, but his disallowal requires consideration, TA) The *tamarindfruit:* (K:) *it abounds in the Sarâh* (السَّرَاة) *and in the country of 'Omán, and was seen by AHn in the tract between the two mosques* [*of Mekkeh and El-Medeeneh*]: *its leaves are like those of the* خِلَاف *called* البَلْخِىّ: AHn says, *people cook with it: its tree is large, like the walnut-tree; and its fruit is in the form of pods, like the fruit of the* قَرَظ. (TA.) Also, the former word, *Asphaltum,* or *Jews' pitch; bitumen Judaicum;* syn. قَفْرٌ يَهُودِىٌّ. (Ibn-Beytár: see De Sacy's Abd-allatif, p. 274.) See also حُمَّرٌ.

حُمْرَةٌ [*Redness;*] *a well-known colour;* (Msb, K;) the *colour of that which is termed* أَحْمَرُ: (S, A:) it is in animals, and in garments &c.; and, accord. to IAar, in water [when muddy; for it signifies *brownness,* and *the like:* but when relating to complexion, *whiteness:* see أَحْمَرُ]. (TA.) ___ الحُمْرَةُ [*Erysipelas:* to this disease the term is evidently applied by Ibn-Seenà, in vol. ii. pp. 63 and 64 of the printed Arabic text of his قانون; and so it is applied by the Arabian physicians in the present day:] *a certain disease which attacks human beings, in consequence of which the place thereof becomes red;* (ISk, TA;) *a certain swelling, of the pestilential kind;* (T, K;) *differing from phlegmone.* (Ibn-Seenà ubi suprà.) ___ ذُو حُمْرَةٍ *Sweet:* applied to fresh ripe dates. (K.) ___ See also حُمْرٌ.

حَمْرَى : see حَمَارَّةٌ.

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حَمْرَآءُ [originally fem. of أَحْمَرُ, q. v.]: see حَمَارَّةٌ.

حَمْرٌ *Violent* rain, (S,) *such as removes the superficial part of the ground.* (S, K.) ___ A *severe* night-journey to water. (TA.) The *most copious portion* of rain; and *violence* thereof. (TA.) ___ The *violence, vehemence,* or *intenseness,* of anything; as also حَمَرَّةٌ and حُمْرَةٌ . (TA.) ___ See also حَمَارَّةٌ, in two places. ___ Also The *evil,* or *mischief,* of a man. (K.)

حَمَرَّةٌ : see the next preceding paragraph.

حِمَارٌ [The *ass;*] the *well-known braying quadruped;* (TA;) *i. q.* عِيرٌ; (Az, S;) applied to the *male;* (Msb;) both *domestic* and *wild:* (Az, K:) the former is also called حِمَارٌ أَهْلِىٌّ; (Msb;) and the latter, حِمَارٌ وَحْشِىٌّ, (K,) and حِمَارُ الوَحْشِ, and يَحْمُورٌ : (S, K:) أَتَانٌ is the appellation applied to the *female;* and sometimes حِمَارَةٌ : (S, Msb, K: *) pl. [of pauc.] أَحْمِرَةٌ and [of mult.] حَمِيرٌ [more properly termed a quasi-pl. n.] and حُمُرٌ (S, Msb, K) and حُمْرٌ (S) and حُمُورٌ and مُحْمُورَآءُ , (K,) the last [a quasi-pl. n.] of a very rare form [of which see instances voce شَيْخٌ], (TA,) and حُمُرَاتٌ, (S, K,) which is said to be a pl. of حُمُرٌ. (TA.) ___ [Hence,] مُقَيِّدَةُ الحِمَارِ *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire;* syn. حَرَّةٌ: because the wild ass is impeded in it, and is as though he were shackled. (TA.) ___ And [hence,] بَنُو مُقَيِّدَةِ الحِمَارِ *Scorpions:* because they are generally found in a حَرَّةٌ. (TA. [See an ex. in verses cited voce رمح.]) *A piece of wood in the fore part of the* [*saddle called*] رَحْلٌ, (K, TA,) *upon which a woman* [*when riding*] *lays hold:* and *in the fore part of the* [*saddle called*] إِكَافٌ: and, accord. to Aboo-Sa'eed, the *stick upon which* [*the saddles called*] أَقْتَابٌ [pl. of قَتَبٌ] *are carried.* (TA.) ___ The *wooden implement of the polisher, upon which he polishes iron* [*weapons &c.*]. (Lth, K. *) ___ *Three pieces of wood,* (T, K,) or *four,* (T,) *across which is placed another piece of wood; with which one makes fast a captive.* (T, K.) [The last words of the explanation are حِمَارُ الطُّنْبُورِ ___.]) يُؤْسَرُ بِهَا [*The bridge of*

the mandoline;] *a thing well-known.* (TA.) ___ حَمَارُ قَبَّانَ [*The wood-louse;* so called in the present day;] *a certain insect;* (S, K;) *a certain small insect,* (Msb, TA,) *that cleaves to the ground,* (TA,) *resembling the beetle, but smaller,* (Msb,) *and having many legs:* (Msb, TA:) *when any one touches it, it contracts itself like a thing folded.* (Msb.) The حمار قبّان is also called حَمَارُ البَيْتِ; app. because its back resembles a قُبَّة. (TA in art. قب, q. v.) ___ حَمَارَانِ *Two stones,* (S, K,) *which are set up,* (S,) *and upon which is placed another stone,* (S, K,) *which is thin,* (TA,) *and is called* عَلَاةٌ, (S,) *whereon* [*the preparation of curd called*] أَقِط *is dried.* (S, K.) ___ الحَمَارَانِ *The two bright stars* [*a and* حَمِيرٌ] *in Cancer.* (Kzw.)

حَمِيرٌ Anything *pared,* or *peeled; divested,* or *stripped, of its superficial part, peel, bark, coat, covering, crust,* or *the like;* as also مَحْمُورٌ. (TA.) [See 1.] ___ Also, and حَمِيرَةٌ, *i. q.* أُشْكُزٌ, i. e. *A thong,* or *strap,* (S, K,) *white, and having its outside pared,* (S,) *in a horse's saddle,* (K,) or *with which horses' saddles are bound,* or *made fast:* (S:) so called because it is pared. (TA.) See also حَمَارٌ.

حَمَارَةٌ : see حَمَارَّةٌ.

حَمَارَةٌ : see حَمَارٌ. ___ Also *A great,* (K,) or *great and wide,* (TA,) *mass of stone,* or *rock:* (K:) and *stones set up around a watering-trough* or *tank, to prevent its water from flowing forth:* (S:) and *a stone,* (K,) or *stones,* (S,) *set up around the booth in which a hunter lurks:* (S, K:) but J should have said that حَمَائِرُ signifies *stones:* that حَمَارَةٌ is the sing.: that this latter signifies *any wide stone:* and the pl., *stones that are set round a watering-trough* or *tank, to prevent the water from overflowing:* (IB:) and حَمَائِرُ المَآءِ signifies *four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands.* (TA in art.

خلق.) Also, the sing., *A wide stone that is put upon a trench* or *an oblong excavation, in the side of a grave, in which the corpse is placed:* (K:) or *upon a grave:* (TA:) pl. as above. (K.) ___ *A piece of wood in the* [*woman's vehicle called*] هَوْدَج. (K.) ___ *Three sticks,* or *pieces of palm-branches, having their* [*upper*] *ends bound together and their feet set apart, upon which the* [*vessel of skin called*] إِدَاوَة *is hung, in order that the water may become cool.* (TA.) And its pl., حَمَائِر, *Three pieces of wood bound together* [*in like manner*], *upon which is put the* وَطْب [or *milk-skin*], *in order that the* [*insect called*] حُرْقُوص *may not eat it.* (TA.) ___ حَمَارَةُ القَدَم, (K,) or حمارة القدم [thus, without any vowel-sign written], with teshdeed to the ر, (IAth,) *The elevated,* or *protuberant, part of the foot, above the toes* (K, TA) *and their joints,* where the food of the thief is directed, in a trad., to be cut off. (TA.)

حَمَارِىٌّ [*Of,* or *relating to, asses; asinine.*]

حَمَارِيَّةٌ [*Asinineness*]. (A in art. خطب.)

حَمِيرَةٌ : see حَمِير.

حُمَيْرَآء dim. of حَمْرَآء, fem. of أَحْمَر, q. v.

الحِمْيَرِيَّةُ *The language,* or *dialect, of* [*the race of*] *Himyer,* who had words and idioms different from those of the rest of the Arabs. (TA.)

حَمَارٌّ : see what next follows.

حَمَارَّةٌ , (S, K, &c.,) a word of a rare form, of which the only other instances are said to be حَبَالَّةٌ and زَرَافَّةٌ and زَعَارَّةٌ and سَبَارَّةٌ and صَبَارَّةٌ and عَبَالَّةٌ, (TA,) and sometimes حَمَارَةٌ , without teshdeed, in poetry, (S, K,) and in prose also, as is said by Lh and others, (TA,) The *intenseness of heat* (Lth, Ks, S, A, K) of summer; (Lth, Ks, S, A;) and so حَمْرَآء ; (TA;) which also

signifies the same in relation to the noon, or summer-noon; (K;) and حَمْرَى , (Az, TA in art. بيض,) and حَمْرٌ : (TA:) or the *most intense heat* of summer; (TA;;) as also حَمْرٌ : (K, TA:) and sometimes, though rarely, used in relation to winter [as signifying the *intenseness of cold;* like صَبَارَّةٌ]: (TA:) pl. [or rather coll. gen. n.] حَمَارٌّ . (S.) See also حَمَارَّةٌ, last sentence.

حُمَّرٌ and حُمْرٌ , (S, Msb, K,) the former of which is the more common, (S, Msb,) [coll. gen. ns.,] *A kind of bird,* (S, Msb, K,) *like the sparrow:* (S, Msb:) accord. to Es-Sakháwee, the *lark;* syn. قُبَّرٌ [q. v.]: and حُمَّرَةٌ is said in the Mujarrad to be an appellation applied by the people of El-Medeeneh to the [*bird commonly called*] بُلْبُلٌ; as also نُغَرَةٌ: (Msb:) حُمَّرَةٌ and حُمْرَةٌ are the ns. of un.: (S, Msb, K:) pl. حُمَّرَاتٌ (S, TA) [and حُمْرَاتٌ]. See also حُمْرٌ.

حَمَّارٌ : see حَمَّارَةٌ. ___ Also *A seller of asses.* (TA.)

حَمَّارَةٌ , [a coll. gen. n.,] *Owners,* or *attendants, of asses* (S, K, TA) *in a journey;* (S, TA;) as also حَامِرَةٌ : (K:) n. un. حَمَّارٌ (S, TA) and حَامِرٌ . (TA.) See also مُحْمَرٌ, in two places.

حَامِرٌ : see حَمَّارَةٌ.

حُومَرٌ : see حُمْرٌ.

حَامِرَةٌ : see حَمَّارَةٌ.

أَحْمَرُ [*Red:* and also *brown,* or *the like:*] a thing *of the colour termed* حُمْرَةٌ: (Msb, K:) it is in animals, and in garments &c.; and, accord. to IAar, in water [when muddy]: and so يَحْمُورٌ : (K:) fem. of the former حَمْرَآءُ: (Msb:) pl. حُمْرٌ and حُمْرَانٌ: (K:) or when it means *dyed with the colour termed* حُمْرَةٌ, the pl. is حُمْرٌ (S, Msb) and حُمْرَانٌ; for you say ثِيَابٌ حُمْرٌ and حُمْرَانٌ [*red garments*]: (TA:) but if you apply it as an epithet to a man, [in which case it has other meanings than those explained above, as will be shown in what follows,] the pl. is أَحَامِرُ (S) and حُمْرٌ: (TA:) or if it means *a thing having the colour termed* حُمْرَةٌ, the pl. is أَحَامِرُ, because, in this case, it is a subst., not an epithet. (Msb.) أَحْمَرِيٌّ also signifies the same as أَحْمَرُ: (Ham p. 379:) or, as some say, it has an intensive sense. (TA voce كَرُوبِيُّونَ.) It is said in the S, in

art. دك, that حَمْرَاوَاتٌ is a pl. of حَمْرَآءُ, like as دَكَاوَاتٌ, is of دَكَّآءُ; but it is not so. (IB in that art.) ___ Applied to a camel, *Of a colour like that of saffron when a garment is dyed with it so that it stands up by reason of* [*the thickness of*] *the dye:* (TA:) or *of an unmixed red colour;* (As, S in art. كمت, and TA;) and so the fem. when applied to a she-goat. (TA.) It is said that, of she-camels, the حَمْرَآءُ is the most able to endure the summer midday-heat; and the وَرْقَآءُ, to endure nightjourneying; and that the صَهْبَآءُ is the most notable and the most beautiful to look at: so said Aboo-Nasr En-Na'ámee: and the Arabs say that the best of camels are the حُمْرُ and the صُهْبُ. (TA.) [Hence,] حُمْرُ النَّعَمِ signifies *The high-bred,* or *excellent, of camels:* and is proverbially applied to

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anything highly prized, precious, valuable, or *excellent.* (Mgh, Msb.) ___ Applied to a man, (AA, Sh, Az,) *White* (AA, Sh, Az, K) *in complexion;* (Az;) because أَبْيَضُ might be considered as of evil omen [implying the meaning of leprosy]: (AA, Sh:) or, accord. to Th, because the latter epithet, applied to a man, was only used by the Arabs as signifying pure, or free from faults: but they sometimes used this latter epithet in the sense of white in complexion, applied to a man &c.: (IAth:) fem., in the same sense, حَمْرَآءُ: the dim. of which, حُمَيْرَآءُ, occurs in a trad., applied to 'Áïsheh. (K, * TA.) So, accord. to some, in the trad., بُعِثْتُ إِلَى الأَحْمَرِ وَالأَسْوَدِ, (TA,) i. e. *I have been sent to the white and the black;* because these two epithets comprise all mankind: (Az, TA:) [therefore, by the former we should understand the white and the red races; and by the latter, the negroes: but some hold that by the former are meant the foreigners, and] by the latter are meant the Arabs. (TA.) One says also, [when speaking of Arabs and more northern races,] أَتَانِى كُلُّ أَسْوَدَ مِنْهُمْ وَأَحْمَرَ, meaning *Every Arab of them, and foreigner, came to me:* and one should not say, in this sense, أَبْيَضُ. (AA, As, S.) الحَمْرَآءُ, also, is applied to *The foreigners* (العَجَمُ) [*collectively*]; (S, A, K;) because a reddish white is the prevailing hue of their complexion: (S:) or *the Persians and Greeks:* or *those foreigners mostly characterized by whiteness of complexion; as the Greeks and Persians.* (TA.) You say,

لَيْسَ فِى الحَمْرَآءِ مِثْلُهُ *There is not among the foreigners* (العَجَم) *the like of him.* (A.) And accord. to some, الأَحْمَرُ والأَبْيَضُ means *The Arabs and the foreigners.* (TA.) الحَمْرَآءُ [so in the TA, but correctly أَبْنَآءُ الحَمْرَآءِ,] is an appellation applied to *Emancipated slaves:* and ابنُ حَمْرَآءِ العَجَانِ, meaning *Son of the female slave,* is an appellation used in reviling and blaming. (TA.) ___ Also A man *having no weapons with him:* pl. حُمْرٌ (A, K) and حُمْرَانٌ. (K.) ___ الحُسْنُ أَحْمَرُ means *Beauty is in* الحُمْرَةِ [app. *fairness of complexion;* i. e. *beauty is fair-complexioned*]: (TA:) or *beauty is attended by difficulty;* i. e. he who loves beauty must bear difficulty, or distress: (IAth:) or the lover experiences from beauty what is experienced from war. (ISd, K.) ___ الأَحْمَرُ *A sort of dates:* (K:) so called because of their colour. (TA.) ___ الأَحْمَرُ والأَبْيَضُ *Gold and silver.* (TA.) And الأَحْمَرَانِ *Flesh-meat and wine;* (S, A, K;) said to destroy men: (S:) so in the saying, نَحْنُ مِنْ أَهْلِ الأَسْوَدَيْنِ لَا الأَحْمَرَيْنِ *We are of the people of dates and water, not of flesh-meat and wine:* (A:) or *the beverage called* نَبِيذ *and flesh-meat.* (IAar.) Also *Wine and* [*garments of the kind called*] بُرُود. (Sh.) And *Gold and saffron;* (Az, ISd, K;) said to destroy women; i. e. the love of ornaments and perfumes destroys them: (Az:) or these are called الأَصْفَرَانِ; (AO, TA;) and milk and water, الأَبْيَضَانِ; (TA;) and dates and water, الأَسْوَدَانِ. (A, TA.) And الأَحَامِرَةُ *Flesh-meat and wine and* [*the perfume called*] الخَلُوق: (S, K:) or *gold and flesh-meat and wine;* as also الأَخَاضِرُ: (TA in art. خضر:) or *gold and saffron and* الخَلُوق. (ISd, TA.) ___ الأَحْمَرُ المَوْتُ *Slaughter;* (L, K;) because it occasions the flowing of blood: (TA:) and [so in the L, but in the K or] *violent death:* (S, A, L, K:) or *death in which the sight of the man becomes dim by reason of terror, so that the world appears red and black before his eyes:* (A 'Obeyd:) or it may mean *recent, fresh, death;* from the phrase next following. (As.) ___ وَطْأَةٌ حَمْرَآءُ *A new,* or *recent, footstep,* or *footprint:* opposed to دَهْمَآءُ. (As, S, A.) ___ سَنَةٌ حَمْرَآءُ *A severe year;* (S, K;) because it is a mean between the سَوْدَآءُ and the بَيْضَآءُ: or *a year of severe drought;* because, in such a year, the tracts of the horizon are red: (TA:) when الجَبْهَةُ [the tenth Mansion of the Moon (see

منازل القمر in art. نزل)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) ___ See also حمرآء voce حمارة. ___ جآء بغنمه حمر الكلى, and, in like manner, سود البطون, *He brought his sheep* or *goats, in a lean,* or *an emaciated, state.* (A, * TA.)

أَحْمَرِىٌّ : see أَحمر.

تَحْمِيرٌ [an inf. n. (of حَمَّرَ) used as a subst.] *A bad kind of tanning.* (K. [For دبغ in the CK, I read دَبْغٌ, as in other copies of the K.])

مِحْمَرٌ *i. q.* مِحْلَأٌ; (K; in the CK مِحْلاء;) i. e. The *iron instrument,* or *stone, with which one shaves off the hair and dirt on the surface of a hide, and with which one skins.* (L, TA. [But for the last words of the explanation in those two lexicons, ينشف به, I read ينتق به.]) Also, (S, TA,) in the K, [and in a copy of the A,] مُحَمَّرٌ, which is a mistake, (TA,) A horse *got by a stallion of generous,* or *Arabian, race, out of a mare not of such a race;* or *not of generous birth;* or *a jade;* syn. هَجِينٌ; (S, A, K;) in Persian, پالانى; (S, K;) as also حَمَّارَةٌ : (K:) or a horse *of mean race, that resembles the ass in his slowness of running:* and a *bad* beast: (TA:) pl. مَحَامِرُ (S, A, TA) and مَحَامِيرُ: (TA:) and accord. to the T, حَمَّارَةٌ signifies [not as it is explained above, as a sing., but] *i. q.* مَحَامِرُ; and Z explains it as an epithet applied to horses, signifying *that run like asses.* (TA.) ___ Also An *ignoble,* or a *mean,* man: (K, * TA:) and a man *who will not give unless pressed and importuned.* (K, * TA.)

المُحَمِّرَةُ *A sect of the* خُرَّمِيَّة, *who opposed the* مُبَيِّضَة (S, K) *and the* مُسَوِّدَة: (TA:) a single person thereof was called مُحَمِّرٌ: (S, K:) *they made their ensigns red, in opposition to the* مسوّدة *of the Benoo-Háshim;* and hence they were thus called, like as the حَرُورِيَّة were called المُبَيِّضَة because their ensigns in war were white. (T.)

مَحْمُورٌ : see حَمِيرٌ.

مَحْمُورَآءُ : see حَمَارٌ

يَحْمُورٌ The *wild ass:* see حَمَارٌ: (S, Mgh, K:) or *a certain kind of wild animal:* (Mgh:) [the *oryx;* to which the name is generally applied; and so in Hebrew: see also بَقَرُ الوَحْشِ, in art. بقر:] *a certain beast* (K, TA) *resembling the she-goat.* (TA.) ___ And *A certain bird.* (K.) See also أَحْمَرُ.

حمز

1 **حَمَزَ** , aor. ـِ , inf. n. حَمْز, *It* (milk) *was,* or *became, sour,* [*so as to burn,* or *bite, the tongue;* and so, app., حَمُزَ, inf. n. حَمَازَة; (see حَمْز, below;) or] *in a less degree than such as is termed* حَازِر. (TA.) ___ [Hence, app.,] حَمُزَ, inf. n. حَمَازَة, *He* (a man) *was,* or *became, strong, robust, sturdy,* or *hardy.* (S, * K, * TA.) حَمَزَ اللِّسَانَ, aor. ـِ , *It* (beverage, or wine,) *stung,* or *bit, the tongue:* (S, K:) or *it* (milk, and نَبِيذ,) *burned the tongue by its strength and sharpness.* (Mgh.) ___ And حَمَزَهُ, aor. ـِ , (TA,) inf. n. حَمْز, (K,) *He took it, seized* or *grasped it, contracted it,* or *drew it together;* syn. قَبَضَهُ, (K, * TA,) and ضَمَّهُ. (TA.) See حَمُوز. You say, حَمَزَتِ الكَلِمَةُ فُؤَادَهُ *The saying contracted his heart,* (Lh, A, TA,) *and grieved him,* (Lh, TA,) or *pained him.* (TA.) ___ Also, (A, TA,) aor. as above, (TA,) and so the inf. n., (K,) *He sharpened it;* (A, K, * TA;) namely, an iron instrument, (TA,) an arrow-head or the like. (A.) So in the dial. of Hudheyl. (TA.)

حَمْز *Acritude* of a thing; *a quality,* or *property, like that of burning,* or *biting,* (S, * K, * TA,) *such as the taste of mustard:* (TA:) and [in like manner] حَمَازَة signifies the *quality,* or *property, of burning, and sharpness; as in beverage,* or *wine:* (TA:) and حَمْزَة *a sourness* in milk, *with a biting of the tongue;* (A;) or *a sourness* in milk, *less than that of milk which is termed* حَازِر. (TA.)

حَمْزَة : see what next precedes.

حَمُوز , applied to the beverage termed نَبِيذ, [app. when it is in a state of fermentation,] *Digestive.* (Fr, TA.) ___ إِنَّهُ لَحَمُوزٌ لِمَا حَمَزَهُ means *Verily he is one who keeps,* or *guards,* or *takes care of, prudently,* or

effectually, what he has collected together. (K.) [To the explanation in the K (ضَابِطٌ لِمَا ضَمَّهُ) is added in the TA, ومحتمل له, app. a mistranscription for ومُحْتَفِلٌ به *and one who manages it well.*]

رَجُلٌ حَمِيزُ الفُؤَادِ, and حَامِزُهُ, *A strong-hearted man:* (S, TA:) or *a man who is active, sharp* or *quick in intellect, clever, ingenious,* or *acute in mind,* (K, TA,) *and strong-hearted.* (TA.) ___ And ↓ the latter, *A man contrasted in heart.* (TA.)

حَمَازَةٌ : see حَمْزٌ.

حَامِزٌ *Sour,* (TA,) *and burning,* or *biting, to the tongue,* or *acrid;* (A, TA;) applied to beverage, or wine: (A:) and milk *that bites the tongue:* (A:) or milk, and نَبِيذٌ, *that burns the tongue by its strength and sharpness.* (Mgh.)

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You say also حَامِزَةٌ رُمَّانَةٌ, *A pomegranate in which is sourness.* (A, K.) ___ هَمٌّ حَامِزٌ *Intense,* or *severe, anxiety.* (TA.) And حُزَّازٌ حَامِزٌ (S, TA) *A wringing,* or *poignant and burning, pain in the heart, such as arises from wrath &c.* (TA.) ___ See also حَمِيزٌ, in two places.

أَفْضَلُ الأَعْمَالِ أَحْمَزُهَا *The most excellent of deeds is the strongest,* or *most powerful:* (S, K, * TA:) or *the most painful* (A, Mgh, TA) *and distressing:* (Mgh, TA:) from حَامِزٌ, applied to milk and to نَبِيذٌ, signifying that burns the tongue by reason of its strength: (Mgh:) a trad., related by I'Ab; (S, TA;) said by Mo- hammad. (TA.) You say also, فُلَانٌ أَحْمَزُ أَمْرًا مِنْ فُلَانٍ *Such a one is in harder,* or *more difficult, circumstances* (أَشَدُّ أَمْرًا) *than such a one:* (TA:) or [*more*] *contracted in circumstances.* (ISk, TA.)

رَجُلٌ مَحْمُوزُ البَنَانِ, *A man strong in the tips,* or *ends, of the fingers:* (S, K, TA:) occurring in a verse of Aboo-Khirásh: (S:) but [SM says,] what I read in a poem of that author is مَحْمُوزُ القِطَاعِ, meaning, *hard and pointed in the arrowheads.* (TA.)

حمس

1 حَمَسَ , aor. ـَـ , (S, A, K,) inf. n. حَمَسٌ (S) and حَمَاسَةٌ, (Ham p. 2,) *He was,* or *became, hard, firm, strong, strict,* or *rigorous,* in religion, and in fight, (S, A, K,) and in courage, (TA,) and in an affair. (Ham p. 2) [See also 5.] ___ *It* (an affair, or a case, TA) *was,* or *became, severe, rigorous, distressful,* or *afflictive:* (K, TA:) and *it* (war, or the clamour thereof, الوَغَى,) *was,* or *became, hot,* (A, TA,) or *vehement.* (TA.) ___ حَمَسَ, aor. ـِـ , inf. n. حَمَسٌ, *He* (a man) *was,* or *became, courageous.* (Sb, TA.)

5 تحمّس *He acted,* or *behaved, with forced hardness, firmness, strictness,* or *rigour,* (S, A, Mgh,) in his religion. (A, Mgh, K.) ___ *He* (a man) *feigned disobedience;* syn. تَعَاصَى. (S, TA.) ___ *He protected,* or *defended, himself,* (syn. تَحَرَّمَ بِهِ,) by *means of him.* (Sh, TA.)

6 تحامسوا *They vied with, strove to surpass,* or *contended for superiority with, one another in strength,* (تَشَادُّوا,) *and fought one another.* (TA.)

حَمَسٌ : see أَحْمَسُ, in three places.

حَمَاسٌ *Hardness; firmness; strength: defence: conflict.* (TA.) [See also حَمَاسَةٌ.]

حَمِيسٌ *Vehement.* (TS, K.) So in the saying of Ru-beh,

* لَا قَيْنَ مِنْهُ حَمَسًا حَمِيسَا *

[*They experienced from it vehement strength*]: (TS, TA:) or, as Az says, *strength and courage.* (TA.) ___ See also أَحْمَسُ, in two places.

حَمَاسَةٌ *Courage:* (S, K, TA:) *defence: conflict.* [See also حَمَسٌ.]

أَحْمَسُ *Hard, firm, strong, strict,* or *rigorous,* in religion, and in fight, (S, K,) and in courage; (TA;) as also حَمِسٌ : (S, K:) pl. of the former, حُمْسٌ. (K.) ___ Hence, A *pious* man, *who carefully abstains from unlawful things:* because he exceeds the usual bounds in matters of religion, and is hard to himself; as also مُتَحَمِّسٌ . (TA.) ___ Sing. of الحُمْسُ, (Mgh,) which latter is an epithet applied to *The tribes of Kureysh* (S, A, K) *and Kináneh* (S, K) *and Jedeeleh,* (K,) i. e. *Jedeeleh of Keys, consisting of* [*the tribes of*] *Fahm and and 'Adwán the two sons of 'Amr the son of Keys the son of 'Eylán, and the Benoo- 'Ámir Ibn- Saasa'ah,* (AHeyth, TA,) *and their followers in the Time of Ignorance;* (K;) or *to Kureysh and their coreligionists;* (Mgh;) because of the hardships which they imposed upon themselves in matters of religion, (S, A, Mgh, K,) as well as in courage, (TA,) for they used not to enjoy the shade in the days of Minè, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of إِحْرَامٌ, (TA,) nor to clarify butter, nor to pick up [dung such as is called] جِلَّةٌ, (S, L,) or بَعْرٌ, (TA,) [for fuel,] and they dwelt in the Haram, (AHeyth, TA,) and did not go forth in the days of the مَوْسِمٌ to 'Arafát, but halted at El-Muzdelifeh, (AHeyth, Mgh, TA,) saying, We are the people of God, and we go not forth from the Haram: (AHeyth, TA:) or they were thus called because they made their abode in the Haram: (Sgh, TA:) or because they betook themselves for refuge to the الحَمْسَآءُ (حَمْسَآءُ), which is *the Kaabeh,* so called because its stones are *white inclining to blackness:* (K:) the Benoo- 'Ámir were of the حُمْسٌ, though not of the inhabitants of the Haram, because their mother was of the tribe of Kureysh: the term الأَحْمَاسُ also, [pl. of حَمِسٌ or of حَمِيسٌ ,] is applied to *those of the Arabs whose mothers were of the tribe of Kureysh.* (TA.) ___ Also *Courageous;* (Sb, S, K;) and so حَمِيسٌ and حَمِسٌ : (K:) pl. [of the first, masc. only,] أَحَامِسُ and [masc. and fem.] حُمْسٌ and [of the second or third] أَحْمَاسٌ. (TA.) الأَحَامِسُ is also said to be applied to *The tribe of Kureysh:* or, accord. to some, to *the Benoo- 'Ámir,* because descendants of Kureysh: the former is said by IAar. (TA.) ___ Hence, (A, TA,) وَقَعَ فِى هُنْدٍ الأَحَامِسِ, (A, TS, K,) or لَقِىَ هُنْدَ الأَحَامِسِ, (L,) *He fell into distress* (A, L) *and trial:* (A:) or *into calamity:* (K:) or *he died:* (K:) or the latter phrase has this last meaning. (ISd, A, and TA in art. هند.) هُنْدٌ was the name

of a courageous people of the Arabs. (A, TA.) ___ عَامٌ أَحْمَسُ, (S, A, K,) and سَنَةٌ حَمْسَآءُ, (K,) *A severe year.* (S, A, K.) They say also سِنُونَ أَحَامِسُ *Severe years:* (K:) the masc. form [of the epithet] being used because by سنون is meant أَعْوَامٌ; or the epithet being used after the manner of a subst.: (ISd, TA:) and سِنُونَ حُمْسٌ signifies the same: (K:) or the latter, *years of hunger.* (Az, TA.) ___ نَجْدَةٌ حَمْسَآءُ *Vehement* [*courage,* or *fight,* &c.]. (TA.) ___ مَكَانٌ أَحْمَسُ *A hard place:* (S, K:) or *a rugged and hard place:* (A:) pl. أَمْكِنَةٌ حُمْسٌ. (K.) You say also أَرْضٌ أَحَامِسُ, with the pl., meaning, *A sterile, barren,* or *unfruitful, and narrow, land:* (A:) or *a land in which is no herbage nor pasturage nor rain nor anything.* (TA.) And أَرَضُونَ أَحَامِسُ *Sterile, barren,* or *unfruitful, lands.* (S, L.)

مُتَحَمِّسٌ : see أَحْمَسُ, second signification.

حمش

1 **حَمَشَ** , (A, K,) aor. ـَـ , inf. n. حَمْشٌ and حَمَشٌ, (K,) *He* (a man) *became slender in the shanks.* (A, K.) ___ حَمَشَ عُظَيْمُ سَاقِهِ, aor. ـَـ ; (Msb;) and حَمَشَتْ قَوَائِمُهُ, or حَمَشَتْ; (accord. to different copies of the S;) and حَمَشَتْ السَّاقُ, inf. n. حَمْشٌ; (so in a copy of the A;) or حَمَشَتْ السَّاقُ, aor. ـِـ ; (K;) and حَمُشَتْ, (Lh, A, K,) aor. ـُـ , inf. n. حُمُوشَةٌ (A, K) and حَمَاشَةٌ, (TA,) *The small bone of his shank,* (Msb,) and *his legs,* (S,) and *the shank* (A, K) of a woman, (A,) *became slender.* (S, A, Msb, K) And the like is said, metaphorically, of the whole body. (TA.) You say also, اِسْتَحْمَشَ الوَتَرُ *The bow-string became slender:* and its being so is better. (TA.)

10 **إِسْتَحْمَشَ** see the last sentence above.

حَمْشٌ : see the next paragraph, throughout.

حَمَشٌ : see the next paragraph, throughout.

حَمِيشٌ : see the next paragraph, throughout.

أَحْمَشُ السَّاقَيْنِ *Slender in the shanks,* applied to a man; (S, K) as also حَمْشُ السَّاقَيْنِ, (S, Mgh, Msb, K,) and حَمِيشُهُمَا : (TA:) and so حَمْشَةُ السَّاقَيْنِ, applied to a woman. (A.) And حَمْشُ الخَلْقَةِ *Slender in make,* applied to a man. (TA.) أَحْمَشُ also signifies *Slender,* applied to the small bone of the shank: (Msb:) and so حَمْشَآءُ [the fem.], and حَمْشَةٌ , and حَمِيشَةٌ , applied to the shank (سَاقٌ), and to the fore arm (ذِرَاعٌ), and to the legs (قَوَائِمُ): and [the pls.] حُمْشٌ (TA) and حِمَاشٌ, (K,) applied to shanks (سُوقٌ): (K, TA:) and حَمْشٌ , and حَمَشٌ , and مُسْتَحْمَشٌ , applied to a bow-string; (K, * TA;) the last on the authority of Ibráheem El-Harbee; (TA;) and each of the last three epithets with ة added, applied to bow-strings. (K, * TA.) You say also لِثَةٌ حَمْشَةٌ *A gum having little flesh:* (K:) or *a thin gum.* (TA.)

مُسْتَحْمِشٌ : see أَحْمَشُ.

حمص

حَمَّصٌ and حَمِّصٌ; (S, Msb, K;) the former preferred by Th, (S, TA,) and by the Koofees, (Msb, TA,) and the only word of that form except قَنَّفٌ and قَلَّفٌ and قَنِّبٌ and خَنَّبٌ; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the Basrees, (Msb, TA,) and said by Mbr to

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be the only word of this form except حَلِّزٌ, meaning short, and جَلِّقٌ, the name of a place in Syria, (S, TA,) but IAar did not know this latter form of the word; (Az, TA;) [The *cicer arietinum;* or *chick-peas;*] *a certain grain,* (S, Msb, K,) *well known,* (Msb, K,) *of the description termed* القَطَانُ: (AHn:) n. un. حَمَّصَةٌ and حَمِّصَةٌ: (TA:) *it is white, and red, and black, and of a sort called* كِرْسِنِّيٌّ [or كَرْسَنِّيٌّ?]; *and is also wild, and cultivated in gardens: the wild sort is the hotter, and the more contracted; the nutriment of the garden-sort is the better; and the black is the most powerful in its operations:* (the Minháj, TA:) *it is flatulent, lenitive, diuretic, having the property of increasing the seminal fluid and the carnal appetite and the blood:* (K:) Hippocrates says that *it has in it two substances, which quit it by cooking; one of them salt,* or *saline, which is lenitive; and the other sweet, which is diuretic; and it clears away spots in the skin, and beautifies the complexion, and is beneficial for hot tumours, and its oil is serviceable for the ringworm,* or *tetter; and its meal, for the fluid of foul ulcers; and the infusion thereof, for toothache, and for swelling of the lip; and it clears the voice:* (TA:) *it also strengthens the body*

and the penis; (K;) *wherefore it is given as fodder to the stallions of horses and the like, and of camels;* (TA;) *on the condition of its being eaten not before* [other] *food nor after it, but in the midst thereof;* (K;) or, correctly, as in the Minháj, *it should be eaten between two meals.* (TA.)

حمض

1 **حَمُضَ** , aor. ـُ ; and حَمَضَ, (S, A, Msb, K,) aor. ـُ , (S,) or ـَ , (K,) or both; (TA;) and حَمِضَ, aor. ـَ ; (K;) inf. n. [of the first] حُمُوضَةٌ (S, Msb, K) and [of the second or third] حَمَضٌ, (as in some copies of the S and of the K,) or حَمْضٌ; (as in other copies of the S and of the K;) said of a thing, (S, A, Msb,) or the third is said particularly of milk, (K,) *It was,* or *became,* حَامِض [i. e. *acid, sour, sharp* or *biting to the taste, pungent,* or *in taste like vinegar* or *like sour milk:* see حُمُوضَةٌ below]; (S, Msb, K;) as also حَمَّضَ , inf. n. تَحْمِيضٌ. (TA.) You say, جَآءَنَا بِإِدْلَةٍ مَا تُطَاقُ حَمْضًا, or حَمَضًا, (accord. to different copies of the S,) *He brought us some thick and very sour milk, not to be endured by reason of sourness.* (S.) [Hence, or from حَمْضٌ, q. v. infrà,] حَمَضَتِ الإِبِلُ, (As, S, A, K,) aor. ـُ , (As, S TA,) inf. n. حُمُوضٌ (As, S, K) and حَمْضٌ; (K;) and احمضت ; (A, TS, K;) *The camels pastured upon* حَمْضٌ [q. v.]; (As, S, A;) or *ate it.* (K.) ___ [And hence, because camels become weary of eating حَمْضٌ,] حَمَضَتْ عنه *I disliked him,* or *it.* (Sgh, K.) ___ And [because camels are eager for حَمْضٌ after eating long of خُلَّةٌ,] حَمَضَتْ به *I eagerly desired him,* or *it.* (Sgh, K.)

2 **حَمَّضَ** , inf. n. تَحْمِيضٌ: see 1, first signification. [It seems to be also syn. with تحمّض, q. v.: for, ___] said of a man, it signifies أَتَى المَرْأَةَ فِى دُبُرِهَا, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also احمض : opposed to أَخَلَّ [q. v.]. (TA in art. خل ___.) تَحْمِيضٌ also signifies تَفْخِيذٌ (S, TA) in جِمَاع. (TA.) ___ Also The *giving,* or *doing, little* of a thing. (S, K.) You say, حَمَّضَ لَنَا فُلَانٌ فِى القِرَى *Such a one gave,* or *did, little to us in entertaining.* (S.) حَمَّضَتِ الإِبِلُ: see 4. ___ حمّضه عنه: see 4.

4 **احمضت الأَرْضُ** *The land became abundant in* حَمْضٌ [q. v.]. (S.) ___ احمض القَوْمُ *The people,* or *company of men, lighted on,* or *found,* حَمْضٌ. (TA.) ___ احمضت الإِبِلُ *i. q.* حَمَضَتْ, q. v. (A, TS,

K.) ___ [And hence,] احمض القوم *The people,* or *company of men, launched into,* or *entered upon, cheering discourse.* (A, TA.) I'Ab used to say to his companions, أَحْمِضُوا [*Launch ye forth,* or *enter upon, cheering discourse*]; (A, TA;) whereupon they would begin to recite poetry, and to relate the memorable conflicts of the Arabs; (A;) because they then entered into traditions and stories of the Arabs, being weary of the interpretation of the Kur-án, [like camels betaking themselves to the pasture termed حَيْض when weary of that termed خُلَّة.] (TA.) [And in like manner,] إِحْمَاضٌ also means The *changing from seriousness to jesting* or *joking.* (Har p. 10.) ___ See also 2. [And see 5.] احمضت الإبل; (S, K;) or حَمَّضْتُهَا , inf. n. تَحْمِيضٌ; (ISk;) *I pastured the camels upon* حَمْض. (ISk, S K.) ___ [And hence, as camels are pastured upon حَمْض after they have pastured for a time upon ,]خُلَّة احمضه عنه, and حمّضه , *He shifted him from it* [to another thing]. (TA.)

5 **تحمّض** [app. signifies, in its primary acceptation, *He* (a camel) *betook himself to the pasture termed* حَمْض after eating for a time of that termed خُلَّة. (See also 1 and 4 and 2.) ___ And hence,] *He shifted from one thing to another thing.* (TA.) ___ [Hence also,] one says to a man when he comes threatening, أَنْتَ مُخْتَلٌّ فَتَحَمَّضْ [*Thou art disordered in temper, therefore sooth thyself*]: (S, A:) from خُلَّةٌ and حَمْضٌ. (S.) [See also خُلّىٌّ, in art. خل.]

حَمْضٌ [a coll. gen. n.] *A kind of plant in which is saltness,* (A, Msb,) *which camels eat as though it were fruit, and after which they drink:* (A:) other plants are termed خُلَّة: (Msb:) or *what is salt and bitter, of plants;* (S, K;) *such as the* رِمْث *and the* أَثْل *and the* طَرْفَآء *and the like:* (S:) what is sweet is called خُلَّة: (S, K:) or *any kind of plant that is salt,* or *sour, rising upon* [*several*] *stems, and having no* [*single*] أَصْل [or *stock*]: (M [as cited in the L, but I doubt whether the passage be correctly transcribed]:) or *any salt,* or *sour, kind of trees; having a juicy and quivering leaf, which, when squeezed, bursts forth with water; and having a*

pungent, or *strong, odour; that cleanses the garment and the hand when they are washed with it; such as the* نَجِيل *and the* خذْرَاف *and the* إِخْرِيط *and the* رِمْث *and the* قضَة *and the* قُلَّام *and the* هَرْم *and the* حُرْض *and the* رُغَل *and the* طَرْفَآء *and the like:* (Lh:) or *any plant that does not dry up in the* رَبِيع [or *spring*], *but endures the hot season, having in it saltness; when camels eat it, they drink upon it; and when they do not find it, they become thin and weak:* (Lth, T:) the Arabs say that the خُلَّة is the bread of camels, and the حَمْض is their fruit, (S, A, Msb, K, *) or, as some say, their flesh-meat; (S;) or their خَبِيص: (TA in art. خل:) and they say that flesh-meat is the حَمْض of men: (TA:) the n. un. is with ة: (Mgh:) and the pl. is حُمُوض. (S, K.) [In Isaiah xxx. 24, the word rendered clean in our authorized version is thought by some to mean salt or sour.] ___ Hence the saying,

* جَاؤُوا مُخِلِّينَ فَلَاقَوْا حَمْضَا *

They came eagerly desiring evil, or *mischief, and found him who cured them of that which affected them:* which is like the saying of Ru-beh,

* وَنُورِدُ المُسْتَوْرِدِينَ حَمْضَا *

And him who cometh to us seeking to do evil, or *mischief, we cure of his disease:* for camels, when they are satiated with خُلَّة, eagerly desire حَمْض [to cure them of the effect of the former]. (TA. [See also خُلِّىٌّ, in art. خل.]) ___ Hence, also, by way of comparison, حَمْض is applied to *Evil,* and *war:* and خُلَّة, to ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and ampleness of circumstances: (T and TA in art. خل:) and the former, to *death:* and the latter, to life. (Ham p. 315.) ___ فُؤَاد حَمْض and نَفْس حَمْضَة mean *A mind that takes fright at a thing, and shrinks from it, at first hearing it.* (TA.)

حَمْضَة *Eager desire* for a thing. (S, K.) It is said in a trad., الأُذُنُ مَجَّاجَةٌ وَلِلنَّفْسِ حَمْضَةٌ; (S, TA;) and in another,

للأُذُن مَجَّةٌ وللنفس حمضة; (TA;) [both meaning the same;] *The ear is wont to reject* what it hears, not retaining it, when one is exhorted to do a thing, or forbidden to do it, *while the mind has eager desire* to hear: (IAth:) or *the ear retains not* all that that it hears, *while having eager desire* for what it deems elegant, of extraordinary matters of discourse and speech. (Az.) This usage of the word is taken from the eager desire of camels for حَمْض when they have become weary of خُلَّة. (S.)

بعير حَمْضَى, and إبل حَمْضِيَّةٌ and حَمَضِيَّةٌ: see حَامِض: ___ and أَرْض حَمْضِيَّةٌ: see حَمِيضَة.

حُمُوضَةٌ [*Acidity; sourness;* the *quality of being sharp* or *biting to the taste; pungency;*] the *taste of that which is termed* حَامِض. (S, K.) [See 1.] الحُمُوضَة is also explained as signifying *That which bites the tongue; as the taste of vinegar, and of milk such as is termed* حَازِر: which is extr., [if it be meant thereby that the word is thus used as an epithet to qualify a subst., or as an epithet in which the quality of a subst.

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is predominant, but I rather think that it is a loose way of explaining it as an inf. n. used as a simple subst.,] for [the measure] فُعُولَة does not belong [save] to inf. ns. (TA: [in which the word إِلَّا is evidently omitted by an oversight in transcription, and therefore has been supplied by me in rendering the passage.])

أَرْض حَمِيضَةٌ *Land abounding with* حَمْض; (ISh, K;) as also أرض مُحْمِضَةٌ; (S;) and أرض حَمْضِيَّةٌ: (TA:) pl. of the first, أَرَضُونَ حَمْض, (as in some copies of the K,) or حُمْض: (as in other copies of the same, and in the TA:) and حُموض [which seems to be another pl. of the first of these epithets] is explained as signifying land *possessing* حَمْض. (TA.)

حُمَّاضٌ [*Sorrel;* or particularly the *rose-flowered sorrel;* more commonly called in the present day حُمَّيْض;] *a certain plant having a red flower;* (S;) *a herb,* or *leguminous plant, of the kind*

termed ذُكُور, *having a produce,* or *fruit, red like blood;* (Ham p. 823;) *a certain herb* (K, TA) *growing in the mountains, of herbs of the* [*season called*] رَبِيع, (TA,) *the leaves of which are like those of the* هِنْدَبَآء, (K, TA,) *large and broad;* (TA;) *it is acid,* (K, TA,) *intensely so; its flower is red, and its leaves are green:* (TA: [in which is here added ويتناوس فى ثمره مثل حبّ الرمّان, app. for ويَتَنَوَّسُ الخ; meaning that it waves much to and fro when blown by the wind, and describing its fruit as containing what resemble the grains of the pomegranate:]) *it is pleasant to the taste;* (K, TA;) *and is eaten by men, but in small quantity:* AHn and Aboo-Ziyád say, *it grows very tall, and has a wide leaf, and a red flower, which, when it is near to drying up, becomes white:* and Aboo-Ziyád says, *in our mountain-country it is abundant; and is of two species; one of these two is acid,* [*but*] *pleasant to the taste;* (TA;) *and one species thereof is bitter;* (K, TA;) *in the lower parts of each, when they are full grown, is a redness; and the seeds and leaves of the acid species are used medicinally:* Az says, *it is a wild herb,* or *leguminous plant, that grows in the days of the* [*season called*] رَبِيع, *in the channels of water, and has a red flower, and is of the herbs,* or *leguminous plants, which are termed* ذُكُور: IB says, *the places of its growth are the small channels of water, and the places to which valleys take their courses; and in it is acidity: sometimes, also, the people of settled habitations make it to grow in their gardens, and water it and sustain it so that it does not dry up in the time when the wild herbs,* or *leguminous plants, dry up:* it is also said in the Minháj that *it is both wild and growing in gardens;* that *the wild is called* سلق, [but this name is commonly applied to bete,] *and in all of this there is not acidity: the garden-kind resembles the* هندباء, *and in this is acidity, and an excessive viscous moisture: the best is the acid,*

gardenkind: here ends the quotation from the Minháj: (TA:) *each species,* (K, TA,) *the bitter and the pleasant,* or *the garden-kind and the wild,* (TA,) *is good for thirst, and for inflammation arising from yellow bile; and strengthens the bowels; and allays heaving of the stomach, and hot palpitation, and tooth-ache; and is good for the black* [or *livid*] *jaundice;* (K, * TA;) *and, when cooked, and applied externally, for the leprosy; and for the ringworm* (قُوبَآء); *and for glandular swellings in the neck, so much so that it is said to do good to him who has these even when hung upon the neck: with vinegar, also, it is good for the mange,* or *scab; and it is astringent; and puts a stop to malacia* [so I render شَهْوَةُ الطِّين, lit. the longing for clay]: *its seeds are cold in the first degree, and have an astringent property, particularly when fried:* (TA:) *they say that if these be hung, in a purse, upon a woman's left upper arm, she will not become pregnant as long as they remain upon her:* (K, * TA:) *they are also good for the sting of scorpions; and if some of the seeds be swallowed before the scorpion's stinging, its stinging will not hurt.* (TA.) Also *What is in the interior of the* [*kind of citron called*] أُتْرُجّ: (A, K:) n. un. with ة: (A:) *it is cold and dry in the third degree; used as a liniment, it removes freckles and the like, and clears the complexion; and it suppresses* (يَقْمَعُ) *the yellow bile; and gives appetite for food; and is good for hot palpitation; and made into a beverage, it sweetens the odour of the mouth; and is good for looseness arising from yellow bile; and is suitable for those who are fevered.* (TA.) [In the present day, in Egypt, this name is applied to *A species of citron,* itself, *with a conical apex, and very acid pulp.*]

حُمَّيْضَى *A certain plant:* not from حُمُوضَة. (TA.)

حُمَّاضِيَّةٌ *A confection composed of* حُمَّاض *of the* أُتْرُجّ. (TA.)

حَامِضٌ [*Acid; sour; sharp* or *biting to the taste; pungent; having a taste like that of vinegar* or *like that of sour milk;* see حُمُوضَةٌ;] (S, Msb, K;) applied to milk (TA) and other things; (Msb;) and مُحَمَّضٌ signifies the same, applied to a grape. (TA.) ___ [Hence,] رَجُلٌ حَامِضُ الفُؤَادِ *A man whose heart,* or *mind, is altered and bad,* (O, K,) فِى الغَضَبِ *in anger.* (O.) And فُلَانٌ حَامِضُ الرِّئَتَيْنِ *Such a one is in a loathing state of mind;* syn. مُرُّ النَّفْسِ. (S.) إِبِلٌ حَامِضَةٌ *Camels pasturing upon* حَمْض; (S.) or *eating it;* (K;) or *pastur ing upon* حَمْض *after pasturing upon* خُلَّة: (ISk:) pl. حَوَامِضُ: (S, K:) and إِبِلٌ حَمْضِيَّةٌ *Camels staying among* حَمْض; (As, S, K;) as also حَمَضِيَّةٌ, contr. to rule: (TA:) and بَعِيرٌ حَمْضِىٌّ *a camel eating* حَمْض. (TA.)

مَحْمَضٌ and مَحْمِضٌ, (S, K,) the latter on the authority of A'Obeyd, (S,) *A place in which camels pasture upon* حَمْض. (S, K. *)

أَرْضٌ مَحْمَضَةٌ : see حَمِيضَةٌ.

مُحَمَّضٌ : see حَامِضٌ.

لَبَنٌ مُسْتَحْمَضٌ *Milk slow in thickening.* (Ibn- 'Abbád, K.)

حمق

1 **حَمُقَ**, aor. ـُ ; and حَمِقَ, aor. ـَ ; (T, S, Mgh, Msb, K, &c.;) inf. n. (of the former, S) حَمَاقَةٌ, (S, K,) or this is a simple subst., (Msb,) and (of the latter, S) حُمْقٌ (S, Mgh, * Msb, * K) and حُمُقٌ; (S; K;) *He was,* or *became, foolish,* or *stupid;* i. e., *unsound in intellect* or *understanding;* (T, Mgh, Msb;) and *stagnant,* or *dull, therein;* (T, Mgh;) or *deficient,* or *defective, therein;* (IF, Mgh;) or *he had little,* or *no, intellect* or *understanding;* (S, K;) as also انحمق and استحمق (K) and تحمّق . (TA.) [See حُمْقٌ, below.] One says to a man, تيسى, and احمقى, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA voce السُّوقُ حَمُقَتْ ___.) تَاسَ, (S, M, K,) with damm; (so in two copies of the S;) or, as in [some copies of] the S, حَمَقَتْ; (TA;) and انْحَمَقَتْ ; (S, Mgh, K;) *The market was,* or *became, stagnant,* or *dull, with respect to traffic.* (S, M, Mgh, K, TA.) And تجارته حَمُقَتْ *His merchandise was,* or *became, unsaleable,* or *difficult of sale,* or *in little demand.* (TA.) ___ حَمِقَ, aor. ـَ , inf. n. حَمَقٌ, *His beard became light,* or *scanty.* (Msb.) حُمْقٌ *He had the disease termed* حُمَاقٌ. (TA.)

2 **حمّقه**, inf. n. تَحْمِيقٌ, *He ascribed to him* حُمْقٌ [i. e. *foolishness,* or *stupidity,* &c.]. (S, K.) ___ حَمَّقَتْهُ الهجعة *The light sleep in the first part of the night rendered him like the* or *stupid,* &c.]: so says IKh; and he cites, from a poet, the phrase حَمَّقَتْهُ بهجعة; in which the ب is redundant, and the noun occupies the place of one in the nom. case. (TA.) ___ [And hence, if correct,] حُمِّقَ *He drank wine:* (K:) or *he became intoxicated, so that his reason departed:* thus explained by IAmb; but disallowed by EzZejjájee. (IB, TA.)

3 **حامقه** *He aided him in his* حُمْقٌ [i. e. *foolishness,* or *stupidity,* &c.]. (S.)

4 **احمقه** *He found him to be* أَحْمَقَ [i. e. *fool ish,* or *stupid,* &c.]. (S, K.) [See also 10.] ___ احمق به *He*

mentioned him, or *spoke of him, as characterized by* حُمْق [i. e. *foolishness,* or *stu pidity,* &c.]. (TA.) ___ احمقت *She* (a woman) *brought forth a child that was* أَحْمَق [i. e. *foolish,* &c.]; (S;) or *brought forth* حَمْقَى [i.e. *foolish children*]. (K.) مَا احمقهُ [*How foolish,* or *stupid,* &c., *is he!*] an expression of wonder. (TA.)

5 تَحَمَّقَ see 1.

6 تحامق *He affected* حَمَاقَة [i. e. *foolishness,* or *stupidity,* &c.; meaning *he feigned it*]. (S.)

7 انحمق : see 1. ___ Also *He acted in the manner of the* حَمْقَى [i. e. *foolish,* or *stupid,* &c.]; (K;) and so استحمق . (Lth, T, Mgh, K.) ___ *He* (a man, TA) *was,* or *became, abject, humble,* or *submissive,* (K, TA,) *and impotent to do,* or *accomplish, a thing.* (TA.) ___ *It* (a garment) *became old, and worn out.* (S, Mgh, K, TA.) ___

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It (food, or wheat,) *became cheap.* (Az, TA.) ___ انحمقت السُّوقُ: see 1.

10 استحمق : see 1: ___ and 7. استحمقهُ *He counted, accounted,* or *esteemed, him* احمقهُ [i. e. *foolish,* or *stupid,* &c.]: (S, Mgh, TA:) or *he found him to be so;* like حُمْق. (TA.)

حُمْق *Foolishness,* or *stupidity;* i. e. *unsoundness in the intellect* or *understanding;* (T, Mgh, Msb;) and *stagnancy,* or *dulness, therein;* (T, Mgh;) or *deficiency,* or *defectiveness, therein;* (IF, Mgh;) or *paucity,* or *want, thereof;* and حُمُق and حَمَاقَة signify the same: (S, K:) [all are said to be inf. ns.; but the last, accord. to the Msb, is a simple subst.: (see 1:)] the proper and primary signification of حُمْق is [said to be] the *putting a thing in a wrong place, with knowledge of its being bad* [*to do so*]. (TA.)

[Hence,] نومة الحمق *The sleep after* [*the period of the afternoon called*] *the* عصر; when no one sleeps except one who is intoxicated, or one who is insane, or unsound in mind. (Har p. 223. [See also خرق and خلق.]) ___ And *Deceit;* or *a deception.* (TA.) ___ [It is said that] الحمق also signifies *Wine:* (Z, K:) as being a cause of حمق; like as wine is called إثم as being a cause of إثم: (Z, TA:) but Ez-Zejjájee disallows this: and [it is also said that] الحميقآء signifies the same, because wine occasions حمق to its drinker. (TA.)

حمق : see أحمق. ___ Also *Having a scanty beard.* (IDrd, K.)

حمق : see حمق.

حمقان : see أحمق.

حماق (S, K) and حماق (ISd, K) and حميقى (AZ, K) and حميقآء (IDrd, K) The جدرى [or *small-pox*]: (K:) or the *like thereof,* (S, K,) *which attacks a human being,* (S,) *and spreads in a scattered manner upon the body,* or *person:* (K:) accord. to Lh, *a certain thing that comes forth upon children.* (TA.)

حميق a contracted dim. of أحمق; or dim. of حمق: [the dim. form being app. used in this case to denote enhancement of the signification: (see also حمّيقة:)] so in the prov., (TA,) عرف حميق جمله [*A very foolish,* or *stupid, man knew his camel*]; i. e. he knew thus much, although أحمق: or, as some relate it, عرف حميقا جمله, i. e. *his camel knew* him, [namely, *a very foolish,* or *stupid, man,*] and emboldened himself against him; or it means that he knew his quality: (K, TA:) it is applied to the case of excessive familiarity with men: (TA:) or to him who deems a man weak, and is therefore fond of annoying, or molesting, him, (K, TA,) and ceases not to act wrongfully towards him: or, as some say, [حميق is here a proper name; and] this person had a camel with which he was familiar, and he made and attack upon him. (TA.) [See Freytag's Arab. Prov. ii. 85.]

حَمَاقَةٌ : see حُمْقٌ.

حُمُوقَةٌ : see أُحْمُوقَةٌ.

حُمَيْقَى : see حُمَاقٌ.

حُمَيْقَآءُ : see حُمْقٌ: and حُمَاقٌ.

حُمَيْقَةٌ : see what next follows.

حَمُّوقَةٌ : see what next follows.

حُمَّيْقَةٌ , (K,) but in the Tekmileh with teshdeed to the ى and with kesr to the same, [app. حُمَّيْقَةٌ ,] (TA,) and حَمُّوقَةٌ , (K,) *Foolish*, or *stupid*, (أَحْمَقُ,) *in the utmost degree*. (Ibn- 'Abbád, K, TA.) [It seems to be implied in the K that أُحْمُوقَةٌ signifies the same: but see this word below.]

أَحْمَقُ (S, Mgh, Msb, K, &c.) and حَمِقٌ (S, Msb) and حَمْقَانُ [whether with or without tenween is not shown] (Sb, TA) *Foolish*, or *stupid*; i. e. *unsound in intellect* or *understanding*; (T, Mgh, Msb;) and *stagnant*, or *dull*, *therein*; (T, Mgh;) or *deficient*, or *defective*, *therein*; IF, Mgh;) or *haring little*, or *no*, *intellect* or *understanding*: (S, K:) fem. of the first حَمْقَآءُ; (S, Msb;) and of the second حَمِقَةٌ: (TA:) pl. of the first, applied to men and to women, (S, K,) حُمْقٌ, (so in two copies of the S,) or حُمُقٌ, with two dammehs, (K,) and حَمْقَى and حَمَاقَى (S, K) and حُمَاقَى (Sgh, K) and حَمَاقٌ. (Ibn- 'Abbád, K.) Accord. to some, أَحْمَقُ is from the phrase انْحَمَقَتِ السُّوقُ: and accord. to some, from the phrase لَيَالٍ مُحْمَقَاتٌ, because the احمق deceives one at first by what he says. (TA.) The sounds of wailing for the dead, and trilling, or quavering, in playing, are termed أَحْمَقَانُ because of the حُمْقُ of the person from whom they proceed. (Mgh.) ___ البَقْلَةُ الحَمْقَآءُ (S, K) and بَقْلَةُ الحَمْقَآءِ, (K,) the latter for بَقْلَةُ الحَبَّةِ الحَمْقَآءِ, *i. q.* الرِّجْلَةُ [*Garden purslane*]; (S, ISd, K;) which is the name applied to it by the vulgar; (ISd, TA;) the chief of herbs, or leguminous plants: called by those names because exuding mucilage (مُلَعِّبَةٌ), so that it is likened to the أَحْمَقُ whose slaver is flowing: IDrd says, they assert that it is so called because it

grows in the tracks of men, so that it is trodden upon; and in water-courses, so that the water uproots it: IF says that it is so called because of its weakness: and it is said that some persons, hating 'Áïsheh, called it بَقْلَةُ عَائِشَةَ; but this is one of their fanciful assertions; for such was its name in the time of utter paganism: so says Sgh. (TA.) ___ [أَحْمَقُ also signifies *More*, and *most, foolish*, or *stupid*, &c. Hence,] it is said in a prov., أَحْمَقُ مِنْ رِجْلَةٍ [*More foolish*, or *stupid, than a plant of gardenpurslane:* explained by what precedes]. (TA.) [See also another prov. voce ثَمَانُونَ.] And in a trad., أَحْمَقُ الحُمْقِ الفُجُورُ [*The most foolish of foolishness*, or *the most stupid of stupidness, is vice*, or *immorality*, or *unrighteousness*]. (A in art. كيس.)

أَحْمُوقَةٌ is from الحُمْقُ, like أُحْدُوثَةٌ from الحَدِيثُ, and أُعْجُوبَةٌ from العَجَبُ: (TA:) it signifies *An action*, or *a deed, of those that are done by the* حَمْقَى [i. e. *foolish*, or *stupid, persons*]; (Mgh;) [*a foolish*, or *stupid, action* or *deed:*] it is like حَمُوقَةٌ, which means *an action, a practice*, or *a habit, in which is* حُمْقٌ [i. e. *foolishness*, or *stupidity*, &c.]. (TA.) One says, وَقَعَ فُلَانٌ فِى أُحْمُوقَةٍ [*Such a one fell into* the commission of *a foolish*, or *stupid, action*, &c.]. (TA.) [See حُمَّيْقَةٌ.]

مُحْمِقٌ and مُحْمِقَةٌ (S, K) A woman *who brings forth a child that is* أَحْمَقُ [i. e. *foolish*, &c.]; (S;) or *who brings forth* حَمْقَى [i. e. *foolish children*]: (K:) or, accord. to IDrd, the latter has this signification; but the former signifies a man *who begets* حَمْقَى; and he does not allow its application to a woman. (TA.) ___ المُحْمِقَاتُ *The nights* [*that make a fool of one;* i. e.] *during the whole of which the moon is above the horizon but intercepted by clouds;* so that one imagines that he has arrived at the time of morning; (A, O, K, TA;) because he sees light, but sees not the moon: derived from الحُمْقُ. (TA.) One says, غَرَّنِى غُرُورُ المُحْمِقَاتِ [*He*, or *it, deceived me with the deceiving of the nights thus called*]. (TA.) And you say, سِرْنَا فِى لَيَالٍ مُحْمِقَاتٍ [*We journeyed during such nights*]; because the rider therein thinks that he has arrived at the time of morning until he becomes weary. (TA.)

مِحْمَاقٌ A woman who is *accustomed to bring forth* حَمْقَى [i. e. *foolish children*]. (S, K.)

مَحْمُوقٌ A man [or child] *affected with* حُمَاق [q. v.]. (A 'Obeyd, S.)

حمل

1 حَمَلَهُ, aor. ـِ, inf. n. حَمْلٌ (S, Mgh, Msb, K, &c., in some copies of the S حِمْلٌ) and حُمْلَانٌ, (Mgh, K,) *He bore it, carried it, took it up and carried it, conveyed it,* or *carried it off* or *away,* (MA,) عَلَى ظَهْرِهِ (S, MA,) *upon his back,* or عَلَى رَأْسِهِ *upon his head;* (MA;) and احتمله signifies the same: (Msb, K:) or the latter is used in relation to an object inconsiderable and small in comparison with that in relation to which the former is used; as in the saying of En-Nábighah, (TA,)

* إِنَّا ٱقْتَسَمْنَا خُطَّتَيْنَا بَيْنَنَا *
* فَحَمَلْتَ بَرَّةَ وَٱحْتَمَلْتُ فَجَارِ *

[*Verily we have divided our two qualities between us, and thou hast borne* as thy share *goodness, and I have borne* as my share *wickedness*]. (TA * in the present art., and S and TA &c. in arts. بر and فجر.) Hence, in the Kur [xx. 100], فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا [*He shall bear, on the day of resurrection, a heavy burden*]. (TA.) Hence also, in the Kur [vii. 189], حَمَلَتْ حَمْلًا خَفِيفًا [*She bore a light burden*]; (S, TA;) i. e., [as some say,] the seminal fluid. (TA.) Hence also, in the Kur [xxix. 60], وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا [*And how many a beast* is there that *does not bear its sustenance !*], meaning, *does not provide its sustenance,* but is sustained by God. (TA.) يَحْمِلُ الْحَطَبَ [lit. *He carries firewood*],

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(A in art. حطب,) or الْحَطَبَ الرَّطْبَ [*juicy,* or *fresh, firewood*], (Er-Rághib, TA,) means *he goes about*

with calumny, or *slander.* (A in art. حطب, and Er-Rághib * and TA. *) ___ حَمَلَهُ عَلَى الدَّابَّةِ, (Msb, TA,) aor. ـِ, (TA,) inf. n. حَمْلٌ, (Msb, TA,) [*He carried him,* or *mounted him,* (namely, a man, Msb) *upon the beast;* as also احتملهُ .] And حَمَلَهُ [alone] *He gave him a beast upon which to ride.* (T, TA. [See Kur ix. 93.]) أَحْمَلَهُ is not used in this sense. (T, TA.) ___ See also 4. ___ حَمَلَتِ المرأَةُ, aor. ـِ, (K,) inf. n. حَمْلٌ, (TA,) *The woman became pregnant,* or *conceived:* (K, TA:) and حَمَلَتْ وَلَدَهَا *She became pregnant with,* or *conceived, her child:* (Msb:) one should not say, حَمَلَتْ به; or this is rare; (K;) or one should not say this, but it is frequently said; (IJ, TA;) [for] as حَمَلَتْ is syn. with عَلِقَتْ, (Msb, TA,) and the latter is trans. by means of ب the former is thus made trans., (TA,) therefore one says, حَمَلَتْ به فى لَيْلَةِ كَذَا وفى مَوْضِعِ كَذَا, meaning *She became pregnant with him,* or *conceived him, in such a night, and in such a place.* (Msb.) حَمَلَتْ is also said of a ewe or she-goat, and of a female beast of prey, [and app. of any female,] accord. to IAar; meaning *She was,* or *became, in the first stage of pregnancy.* (TA.) ___ حَمَلَتِ الشَّجَرَةُ, inf. n. حَمْلٌ, *The tree* [*bore,* or] *produced,* or *put forth, its fruit.* (Msb.) ___ حَمَلَ بِدَيْنٍ, and بِدِيَةٍ, inf. n. حَمَالَةٌ, [*He bore,* or *took upon himself, the responsibility,* or *he was,* or *became, responsible, for a debt,* and *a bloodwit:*] (Msb:) [for] حَمَلَ به, aor. ـِ, inf. n. حَمَالَةٌ, signifies كَفَلَ. (S, * K.) And حَمَلَ الحَمَالَةَ and تحمّلها [*He was,* or *became, responsible for the bloodwit,* or *debt* or *the like*]: both signify the same: (S, TA:) and تحمّل به *He took it upon himself,* or *became responsible,* or *answerable, for it:* (Msb in art. كفل:) and تحمّل مُعْظَمَهُ *He took,* or *imposed, upon himself,* or *undertook, the main part of it:* (Jel in xxiv. 11:) and احتمل الأَمْرَ *He took,* or *imposed, upon himself,* or *undertook, the thing,* or *affair; he bore,* or *took upon himself, the burden thereof.* (L in art. قلد.) You say, حَمَلَ قَوْمٌ عَنْ قَوْمٍ دِيَةً, (K, TA,) or غَرَامَةً, (TA,) [*A party bore,* or *took upon itself, for a party, the responsibility for a bloodwit,* or *a debt* or *the like;*] as also تحمّل . (S.) [And حَمَلَ عَنْ فُلَانٍ كَذَا لِفُلَانٍ *He bore,* or *took upon himself, for such a one, the responsibility, to such*

a one, for such a thing.] And تحمّل حمالةً بين قومٍ *He bore,* or *took upon himself, the responsibility for the bloodwits between people,* in order to make peace between them, when war had occurred between them, and men's blood had been shed. (TA, from a trad.) ___ حمل ظُلْماً [*He made himself chargeable with wrongdoing*]. (Kur xx. 110.) ___ [حمل الأَمانة: see أَمانة: accord. to some, it means *He took upon himself,* or *accepted, the trust:* accord. to others, *he was unfaithful to it:* and احتملها means the same.] ___ حملت إدلالَه: see 8. ___ حمل عنه: see 8. ___ حمل فلانٌ الحقدَ على فلانٍ *Such a one* [*bore* or] *concealed in his mind rancour, malevolence, malice,* or *spite, against such a one.* (TA.) And فلانٌ لا يحمل, i. e. يظهر غضبه [which may be meant as the explanation of لا يحمل, i. e. *Such a one shows* (or *will not conceal*) *his anger;* and thus SM understood it; or as the explanation of يحمل alone, i. e. *such a one will not show his anger*]: (Az, TA:) [for] حمل الغضب, (K,) aor. ـِ , inf. n. حَمْلٌ, (TA,) means *he showed,* or *manifested, anger.* (K, TA.) And hence, it is said, is the saying, in a trad., إذا بلغ الماءُ قُلَّتين لم يحمل خبثاً, i. e. [*When the water amounts to* the quantity of *two vessels of the kind called* قُلَّة,] *impurity does not appear in it:* (O, K, * TA:) or the meaning is, *it does not admit the bearing of impurity:* for one says, فلانٌ لا يحمل الضَّيم, i. e. *such a one refuses to bear,* or *submit to, and repels from himself, injury.* (Msb.) You say also, حمل من ذلك أَنَفاً *He conceived, in consequence of that, disdain,* or *scorn, arising from indignation and anger.* (TA in art. انف, from a trad.) ___ حمل الحديثَ [*He bore in his memory, knowing by heart, the tradition,* or *narrative,* or *story;* and in like manner, القرآنَ *the Kur-án*]. (Msb in art. روى.) حمل فلاناً ___, and تحمّل به and عليه, *He relied upon such a one* in intercession, and in a case of need. (TA.) ___ حُمِل على النَّاقة *The she-camel was covered by a stallion.* (M in art. صمد.) ___ حمل عليه [as syn. with حمَّله]: see 2, in three places. ___ حمل على دابَّته فوقَ طاقتها في السَّير [*He tasked his beast beyond its power in journeying,* or *marching,* or *in respect of pace*]. (S in art. جهد.) And

حَمَلَ عَلَى نَفْسِهِ فِى السَّيْرِ *He jaded,* or *fatigued, himself,* or *tasked himself beyond his power, in journeying,* or *marching.* (S, TA.) [See also 6.] ___ حَمَلَ عَلَيْهِ فِى الحَرْبِ, inf. n. حَمْلَةٌ [which is properly an inf. n. of un.], (T, S,) *He charged,* or *made an assault* or *attack, upon him in war,* or *battle.* (TA.) ___ حَمَلْتُ عَلَى بَنِى فُلَانٍ *I made mischief,* or *I excited disorder, disagreement, dissension,* or *strife, between,* or *among, the sons of such a one.* (AZ, S.) ___ حَمَلَهُ عَلَى الأَمْرِ, aor. ـِ , *He incited, excited, urged, instigated, induced,* or *made, him to do the thing,* or *affair.* (ISd, K.) ___ [حَمَلَ لَفْظًا عَلَى لَفْظٍ آخَرَ, aor. ـِ , inf. n. حَمْلٌ, a phrase often used in lexicology and grammar, *He made,* or *held, a word,* or *an expression, to accord in form,* or *in meaning,* or *syntactically, with another word,* or *expression.* One says, يُحْمَلُ عَلَى الأَكْثَرِ *It* (a word) *is made to accord in form with* those words with which it may be compared that constitute *the greater number:* thus one says of رَحْمَانُ, which is made to accord in form with words of the measure فَعْلَانُ, though it has not a fem. of the measure فَعْلَى, in preference to فَعْلَانٌ, because words of the measure فَعْلَانُ are more numerous than those of the measure فَعْلَانٌ. And يُحْمَلُ عَلَى نَقِيضِهِ *It* (a word) *is made to accord in form with its contrary in meaning:* thus عِجَافٌ, an anomalous pl. of أَعْجَفُ, is made to accord. in form with سِمَانٌ, a regular pl. of سَمِينٌ. And يُحْمَلُ عَلَى المَعْنَى *It* (a word) *is made to accord syntactically with its meaning:* and يُحْمَلُ عَلَى اللَّفْظِ *It is made to accord syntactically with its grammatical character:* the former is said when, in a sentence, we make a mase. word fem., and the contrary, because the meaning allows us to substitute a fem. syn. for the masc. word, and a masc. syn. for the fem. word: for ex., it is said in the Kur vi. 78, فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّى And when he saw the sun rising, he said, This is my Lord: here (by saying بازغة (الشمس is first made to accord syntactically with its grammatical character (تُحْمَلُ عَلَى اللَّفْظِ); and then (by saying هٰذَا instead of هٰذِهِ) it is made to accord syntactically with its meaning (تُحْمَلُ عَلَى المَعْنَى), which is الجِرْمُ or the like: this is allowable; but the reverse in respect of order is of weak authority; because the meaning is of more importance than the grammatical character of the word. (Collected from the Kull pp. 156 and 157, and

other works.)] ___ حَمَلَهُ أَحْسَنَ مَحْمِلٍ [*He put the best construction upon it;* namely, a saying: محمل being here an inf. n.]. (TA in art. حمل) ___ حَمَلَهُ عَلَى النَّاسِخِ [ابو *He attributed it to,* or *charged it upon, the copyist;* namely, a mistake. حُمِلَ عَلَى النَّاسِخِ, said of a mistake, occurs in the K in art. ربخ ___ حَمَلَ آخَرَ عَلَى شَيْئًا, in logic, means *He predicated a thing of another* thing.] ___ See also حُمْلَانٌ.

2 **حَمَّلَهُ الشَّيْءَ**, (Msb,) and الرِّسَالَةَ, (S, TA,) inf. n. تَحْمِيلٌ, (TA,) *He made him,* or *constrained him, to bear* or *carry* [*the thing,* and *the message;* and in like manner, حَمَلَ عَلَيْهِ الشَّيْءَ]. (S, Msb, * TA.) [And حَمَّلَهُ, alone, *He loaded him;* namely, a camel, &c.] You say also, فَتَحَمَّلَهُ حَمَّلَهُ الأَمْرَ, inf. n. of the former تَحْمِيلٌ and حَمَّالٌ, like كَدَّابٌ, [which is of the dial. of El-Yemen], and of the latter verb تَحَمُّلٌ and تَحَمَّالٌ [like تَكَلَّامٌ &c.], (K,) *He imposed upon him the affair, as a task,* or *in spite of difficulty* or *trouble* or *inconvenience, and he undertook it, as a task,* &c. (Msb in art. كلف.) And تَحَمَّلَ حَمَّلْتُهُ أَمْرِى فَمَا [*I imposed upon him my affair, as a task,* &c., *but he did not undertake* it]. (TA.) It is said in the Kur [xxiv. 53], فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ [*Upon him rests only that which he has had imposed upon him; and upon you, that which ye have had imposed upon you*]: i. e., upon the Prophet rests the declaring of that which has been revealed to him; and upon you, the following him as a guide. (TA.) And رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ [*O our Lord, and do not Thou impose upon us a burden, like as Thou imposedst it upon those before us: O our Lord, and do not Thou impose upon us that which we have not power to bear*]: (Kur ii. last verse:) or, accord. to one reading, تُحَمِّلْ, which has an intensive signification [when followed by على]. (Bd.) ___ [حَمَّلَهُ ذَنْبًا *He charged him*

with a crime, or *an offence:* see a verse of En-Nábighah cited voce عَرٌّ.]

3 حاملهُ [*He bore with him* a burden]. You say, of a Wezeer, حَامَلَ المَلِكَ أَعْبَآءَ المُلْكِ [*He bore with the King the burdens of the regal office*]. (A in art. وزر.) [See also 4.] ___ Also *He requited him;* namely, a man: or, accord. to AA, مُحَامَلَةٌ signifies the *requiting with beneficence.* (TA.)

4 احملهُ *He helped him to bear,* or *carry,* (T, S,) *that which he was bearing,* or *carrying:* (T, TA:) or you say, احملهُ الحِمْلَ *he helped him to bear,* or *carry, the load,* or *burden:* and حَمَلَهُ, i. e. فَعَلَ ذٰلِكَ بِهِ [*he did that with him*]. (M, O, K.) [See also 3.] أَحْمَلَتْ *She* (a woman, S, K, and a camel, S) *yielded her milk without being pregnant.* (S, K.)

5 تحمّل *He took upon himself the bearing,* or *carrying, of loads,* or *burdens:* this is the primary signification. (Har p. 48.) ___ [Hence, *He burdened himself with,* or *he became,* or *made himself, chargeable with,* or *he bore,* or *took upon himself, the burden of,* a sin, or crime, or the like; as also احتمل :] you say احتمل إِثْمًا meaning تحمّلهُ. (Jel in iv. 112 and xxxiii. 58.) And تحمّل غُرْمًا *He took,* or *imposed, upon himself a debt,* or *fine.* (MA.) ___ [And hence, likewise, several other significations:] see 2, in two places: ___ and 8: ___ and 1, in six places. ___ Also He *bound the load,* or *burden,* [or *the loads,* or *burdens, on the saddle,* or *saddles,* or *on the beast,* or *beasts;*] (Har p. 48;) and احتيل signifies [the same, or] *he put,* or *placed, the load,* or *burden,* [or *the loads,* or *burdens,*] *on the saddle,* [or *saddles,* or *on the beast,* or *beasts.*] (Har p. 556.) ___ [And hence,] تحمّلوا and احتملوا *They went away, departed,* or *journeyed.* (S, TA.)

6 تحامل عَلَيْهِ [*He bore, bore his weight, pressed,* or *pressed heavily, upon it,* or *him*]. You say, تَحَامَلَ عَلَى رَأْسِ رُمْحِهِ مُعْتَمِدًا عَلَيْهِ لِيَمُوتَ [*He bore, bore his weight, pressed,* or *pressed heavily, upon the head of his spear, leaning upon it, in order that he might die*].

(Mgh in art. ركز.) And تَحَامَلْتُ عَلَيْهِ كَالعَاصِرِ [*I pressed,* or *pressed heavily, upon it, like the squeezer* of fruit &c.]. (Msb in art. همز.) ___ [Hence,] *He wronged him;* or *treated him wrongfully,* or *unjustly.* (S, Mgh, and Har p. 80.) And it is asserted that one says, تحامل الزَّمَانُ عَنْ فُلَانٍ meaning *Time,* or *fortune, turned from such a one, and took away his property:* and تحامل إِلَيْهِ *It became favourable to him.* (Har ibid.) ___ [Also] *He imposed upon him,* or *tasked him with, that which he was not able to bear,* or *to do.* (M, O, K.) And تحامل عَلَى نَفْسِهِ, (S, O,) or تحامل فِى الأَمْرِ and بِالأَمْرِ, (M, K,) *He imposed upon himself,* or *tasked himself with,* or *constrained himself to do, the thing,* or *affair, notwithstanding difficulty,* or *trouble,* or *inconvenience,* (S, M, O, K,) *and fatigue.* (M, TA.) And تَحَامَلْتُ فِى المَشْيِ *I constrained myself to walk, notwithstanding difficulty,* or *trouble,* or *inconvenience, and fatigue:* whence, رُبَّمَا يَتَحَامَلُ الصَّيْدُ وَيَطِيرُ, i. e. *Sometimes the game will constrain itself* to fly, *notwithstanding difficulty,* &c., *and will fly.* (Mgh.) [See also two similar phrases in the first paragraph.] ___ مُتَحَامَلٌ is used as its inf. n., and also as a noun of place: using it as an inf. n., you say, مَا فِى فُلَانٍ مُتَحَامَلٌ i. e. تَحَامُلٌ [*There is not, in such a one, wrongdoing,* &c.]: and using it of a place, هٰذَا مُتَحَامَلُنَا [*This is our place of wrong-doing,* or *wrongtreatment,* &c.]. (S, TA.)

7 **انحمل عَلَى الأَمْرِ** *He was,* or *became, incited, excited, urged, instigated, induced,* or *made, to do the thing,* or *affair.* (ISd, K.)

8 **احتمل** *He raised* a thing *upon his back.* (Har p. 41.) ___ See also 1, in five places: and see 5, in three places. ___ *He bore, endured,* or *sustained.* (KL.) You say, احْتَمَلْتُ مَا كَانَ مِنْهُ [*I bore,* or *endured, what proceeded from him,* or *what he did* or *said,* or] *I forgave what proceeded from him, and feigned myself neglectful of it.* (Msb.) And حَمَلْتُ إِدْلَالَهُ and احْتَمَلْتُ [*I bore,* or

endured, his presumptuousness occasioned by his confiding in my love]. (S.) And احتمله [*He bore with, endured, suffered,* or *tolerated, him;* or] *he bore,* or *endured, his annoyance,* or *molestation,* (احتمل أَذَاه,) *and feigned himself neglectful of what proceeded from him, and did not reprove him.* (Har p. 41.) And احتمل *He was forbearing,* or *clement; he acted with forbearance,* or *clemency; he treated with forbearance,* or *clemency, him who reviled him:* (TA:) *he forgave an offence;* as also تحمّل : (Har p. 637:) and حَمَلَ عَنْهُ *he treated him with forbearance,* or *clemency.* (K, TA.) [And احتمل النِّعْمَة *He bore wealth;* or *he had,* or *exercised, the quality of doing so;* generally meaning, *in a becoming,* or *proper, manner;* but also *absolutely,* as is shown by the phrase] سُوءُ احْتِمَالِ النِّعْمَة [*The bearing of wealth ill,* or *in an evil manner*]. (Er-Rághib voce بطَر.) And احتمل الصَّنِيعَةَ *He bore the benefit as a badge, and was thankful,* or *grateful, for it.* (ISd, K.) ___ [In lexicology, said of a word or phrase or sentence, *It bore, admitted,* or *was susceptible of,* a meaning, a sense, or an interpretation: and, elliptically, *it bore, admitted,* or *was susceptible of, two,* or *more, different meanings, senses,* or *interpretations; it was equivocal.*] In the conventional language of the lawyers, and the Muslim theologians [and men of science in general], (Msb,) it is used, (Kull,) or may be used, (Msb,) as importing supposition, and admissibleness, or allowableness; and thus used, it is intrans.: and also as importing necessary implication, and inclusion; and thus used, it is trans.: you say, يَحْتَمِلُ أَنْ يَكُونَ كَذَا [*It is supposable,* or *admissible,* or *allowable, that it may be thus;* or simply *it may be thus;* as also يُحْتَمَلُ, which is often used in this sense]: and احْتَمَلَ الحَالُ وُجُوهًا كَثِيرَةً [*The case necessarily implied,* or *included, many* (*possible*) *modes,* or *manners of being;* or *admitted of being put,* or *explained,* or *understood, in many ways;* or *bore many kinds of interpretation*]. (Msb, Kull.) ___ احتمله الغَضَبُ *Anger disquieted,* or *flurried, him.* (Mj, TA.) And احْتَمَلَ [alone] *He was disquieted,* or

flurried, by anger: (T, TA:) or, accord. to the Mj and M and O; but accord. to the K, followed by لَوْنُهُ; (TA;) *he was angry, and his colour changed.* (K, TA.) ___ [احْتَمَلَتْ *She* (a woman) *used* a drug, or the like, *in the manner of a suppository in the ragina:* so in the present day: and so in the K, on the words قُنَّبِيطٌ and نَفْطٌ &c.] ___ احتمل *He bought what is termed* حَمِيل, i. e. *a thing* [in the CK للسَّبِى is put for للشَّىْءِ] *carried from one country or town to another* (K, TA) *among a party of captives.* (TA.)

10 **استحملْتُه** signifies سَأَلْتُه أَنْ يَحْمِلَنِى [i. e. *I asked him to carry me,* or *to give me a beast on which to ride*]. (S.) ___ استحمله نفسه *He imposed upon him his wants and affairs.* (M, K.)

R. Q. 1 **حَوْمَلَ** *He carried water.* (Ibn- 'Abbád, K.)

حَمْلٌ [inf. n. of 1, q. v. ___ *Gestation:* see an ex. voce إِنْى. ___ And hence,] The *young that is borne in the womb* (M, K) of any animal; (M, TA;) and the *fruit* of a tree, (IDrd, S, M, Msb, K,) as also حِمْلٌ : (IDrd, S, M, K:) or the former, the *thing that is in a belly,* or *on the head of a tree:* (ISk, S, M, Mgh, K:) and ↓ the latter, *a thing borne,* or *carried,* (Msb, K,) *on the back;* [i. e. *a load,* or *burden;*] (Msb;) the *thing that is on the back* or *on the head:* (ISk, S, M, Mgh, K:) or the former, *a burden that is borne internally;* as the *young in the belly,* and the *water in the clouds,* and the *fruit in the tree* as being likened to the حَمْل of the woman: and ↓ the latter, *a burden that is borne externally;* as the *thing that is borne on the back:* (Er-Rághib, TA:) or [when applied to fruit] the former signifies *a fruit that is internal:* and ↓ the latter, *a fruit that is external:* (M, K:) or the former, *fruit of a tree when large,* or *much:* and ↓ the latter, *fruit when not large,* or *when not much and large:* (K accord. to different copies:) this is the saying of AO, mentioned in the T, in art. شمل, where, in the copies of the T, is found ما لم يكثر, not مالم يكبر: (TA:) and the former also occurs as meaning *a burden that requires, for the carrying it, a beast or the hire of a porter:* (Mgh:) the pl. [of pauc.] of the latter (Mgh, Msb, K) and of the former (K) is أَحْمَالٌ (S, Mgh, Msb, K) and [the pl.

of mult.] (of the former, K, * TA) حَمَالٌ (K) and (of the latter, Msb) حُمُولٌ (Msb, K) and حُمُولَةٌ. (S, M, Mgh, Sgh.) Hence, (in a trad., TA) هٰذَا الحَمَالُ لَا حَمَالُ خَيْبَرَ [*This is the fruit: not the fruit of Kheyber*]: meaning that it is the fruit of Paradise; and that it does not fail, or come to an end. (M, K.) ___ See also what next follows.

حَمْلٌ : see حَمَلٌ, in five places. ___ حُمُولٌ, (S, M, K,) as pl. of حَمْلٌ, (M, K,) and of حَمَلٌ also, (K,) signifies likewise [*Vehicles of the kind called*] هَوَادِجُ [pl. of هَوْدَجٌ], (M, K,) *whether having in them women or not:* (M, TA:) or *camels upon which are* هوادج, (AZ, S, M,

O, K,) *whether there be in them women or not:* (AZ, S, O:) it is not applied to camels unless they have upon them هوادج. (M, TA.) ___ See also مَحْمَلٌ, and حَمُولَةٌ.

حَمَلٌ *A lamb;* i. e. the *young one of the ewe in the first year;* (Mgh, Msb;) *i. q.* بَرَقٌ; (S;) or خَرُوفٌ [explained in the K in art. خرف as the *male young one of the sheep-kind;* or *such as has pastured, and become strong*]: (K, and S and Msb in art. خرف:) or *such as is termed* جَذَعٌ, [i. e. *a year old,* or *from six to ten months,*] *of the young of the sheep-kind;* and *less than this* [*in age*]: (ISd, K:) accord. to Er-Rághib, it signifies مَحْمُولٌ [*borne,* or *carried*]; and the young of the sheep-kind is particularly called thus because borne, or carried, on account of its impotence, and of the nearness of the time when its mother was pregnant with it: (TA:) pl. حُمْلَانٌ (S, M, Mgh, Sgh, Msb, K) and أَحْمَالٌ. (M, K.) ___ [Hence,] الحَمَلُ [*The sign Aries;*] *a certain sign of the zodiac;* (K;) *the first of the signs of the zodiac;* (S;) *the constellation comprising, first, the* شَرَطَانِ, *which are its two horns; then, the* بُطَيْنُ; *then, the* ثُرَيَّا. (T, TA.) One says, مُطِرْنَا بِنَوْءِ الحَمَلِ and بِنَوْءِ الطَّلِيِّ [*We were,* or *have been, given rain by the auroral setting of Aries:* so the pagan Arabs used to say: see نَوْءٌ; and see مَنَازِلُ القَمَرِ, in art. نزل].

(TA.) One says also, هٰذَا حَمَلٌ طَالِعًا [*This is Aries, rising*]; suppressing the ال, but making the noun to remain determinate; and thus one does in the case of every name of a sign of the zodiac, preserving the ال or suppressing it. (TA.) ___ حَمَلٌ signifies also *Clouds containing much water:* (M, K, TA:) or *black clouds:* (T, TA: [see also حَوْمَلٌ, below:]) or, as some say, the *rain* [*supposed to be given*] *by the* نَوْء [see above] *of* الحَمَل. (TA.)

حَمْلَةٌ *A charge,* or *an assault* or *attack, in war,* or *battle.* (T, K.)

حُمْلَةٌ : see what next follows.

حِمْلَةٌ and حُمْلَةٌ *Carriage from one* دار [app. here meaning *country,* or *town,* or *the like,*] *to another.* (K.)

حُمْلَانٌ an inf. n. of حَمَلَ [q. v.]. (Mgh, K.) Also *A beast upon which a present is borne.* (M, Mgh, O, K.) ___ *Hire for that which is borne,* or *carried.* (Lth, Mgh, TA.) ___ And, as a conventional term (Mgh, O, K) of the صَاغَة [or workers in gold and silver], (Sgh, K,) *Adulterating alloy* (غِشّ) *that is added to dirhems,* or *coin* (يُحْمَلُ عَلَى الدَّرَاهِم). (Mgh, Sgh, K.) ___ Also pl. of حِمْلٌ [q. v.]. (S, M, &c.)

حَمَالٌ or حِمَالٌ: see حَمَالَةٌ.

حَمُولٌ *Forbearing,* or *clement.* (M, K.)

حَمِيلٌ *i. q.* مَحْمُولٌ [*Borne, carried, taken up and carried, conveyed,* or *carried off* or *away*]. (Msb, K.) ___ Hence, (Msb,) The *rubbish,* or *rotten leaves, and scum, that are borne* of a torrent. (S, Msb, K. *) ___ *A thing* [شَىْء, accord. to copies of the K and the TA, but accord. to the CK سَبْى, agreeably with the next of the explanations here following,] *that is carried from one country or town to another* (K, TA) *among a party of captives.* (TA.) ___ *A captive;* because carried from one country or town to another. (Msb.) ___ *One who is carried a child from his country, not born in* [*the*

territory of] *El-Islám:* (S, O:) or *one who is carried from his country to the country of El-Islám:* or *a child with a woman who carries it, and says that it is her son:* or *any relation,* or *kinsman, in the territory of the enemy:* (Mgh:) or *one that is carried from the territory of the unbelievers to that of ElIslám, and who is therefore not allowed to inherit without evidence:* (Th, TA:) or *a child in the belly of his mother when taken from the land of the unbelievers.* (K.) ___ *A foundling,* or *child cast out by his mother, whom persons carry off and rear:* (K:) in some copies of the K, فيرثونه is erroneously put for فيربونه. (TA.) ___ *One whose origin,* or *lineage, is suspected;* or *who claims for his father one who is not;* or *who is claimed as a son by one who is not his father;* syn. دعىٌّ. (S, Msb, K.) ___ *A stranger:* (K:) as being likened to [the حميل of] the torrent, or to the child in the belly. (Er-Rághib, TA.) ___ *One who is responsible,* or *a surety,* (S, Msb, K,) for (ب) a debt or a bloodwit; as also حامل: (Msb:) because he bears [or is burdened with] the obligation, together with him upon whom the obligation properly rests. (TA.) ___ *What is withered and black* of the ثُمَام and وشيج (K, TA) and ضعة and طَرِيفَة. (TA.) ___ The [*thong called*] شراك [*of a sandal*]. (O, K.) In one copy of the K, الشريك is put in the place of الشراك. (TA.)

حَمَالَةٌ *A bloodwit,* (S, K, TA,) or *a debt, an obligation,* or *a responsibility, that must be paid, discharged,* or *performed, taken upon himself by a person,* (S, TA,) or *taken upon themselves by a party of men,* (K, TA,) *for others;* (S, K, TA;) as also حَمَالٌ, accord. to the T and M; or حَمَالٌ, accord. to the K: (TA:) or *a responsibility which one takes upon himself* for a debt or a bloodwit: pl. حَمَالَاتٌ: (Msb:) the pl. of حمال is حُمُلٌ. (K.)

حَمَالَةٌ The *occupation,* or *business, of a porter,* or *carrier of burdens.* (M, K.) ___ Also said to be sing. of حَمَائِلُ, and syn. with مَحْمَلٌ, which see, in two places.

حَمُولَةٌ *A camel,* or *horse,* or *mule,* or *an ass, upon which burdens are borne:* (Mgh, Msb:) and sometimes applied to *a number of camels:* (Msb:) *camels that bear burdens:* and *any beast upon which the tribe carries,* namely, *an ass* or *other animal;* (S;) or *a beast upon which people carry,* namely, *a camel,* and *an ass,* and *the like;* (K;) *whether the loads be thereon or not:* (S, K:) or *such as are able to bear:* (Az, TA:) or particularly applied to *such as have on them the loads;* as also حُمُولٌ : (ISd, TA:) accord. to the T, *not including asses nor mules:* applied to *one* and to *more than one:* (TA:) a word of the measure فَعُولٌ receives the affix ة when it has the meaning of a pass. part. n. (S, TA.) ___ Also, accord. to the K, The *loads,* or *burdens,* themselves: but this, accord. to the S and M [and Mgh] and Sgh, is [حُمُولَةٌ, a pl. of حِمْلٌ,] with damm [to the ح]. (TA.)

حَمِيلَةٌ *i. q.* كَلٌّ and عِيَالٌ: so in the saying, هُوَ حَمِيلَةٌ عَلَيْنَا [*He is a burden upon us; one whom we have to support*]. (O, K.) ___ Also said to be sing. of حَمَائِلُ, and syn. with مِحْمَلٌ, q. v.

حَمَائِلُ : see مِحْمَلٌ, in two places.

حَمَّالٌ *A porter,* or *carrier of burdens.* (Msb, K.) ___ حَمَّالَةُ الحَطَبِ [is applied in the Kur cxi. 4 to a woman, lit. meaning *The female carrier of firewood:* and as an intensive epithet is applied to a man, as meaning] *The calumniator,* or *slanderer.* (TA.)

حَامِلٌ [*Bearing, carrying, taking up and carrying, conveying,* or *carrying off* or *away;*] act. part. n. of 1 having for its object what is borne on the back [&c.]: (Msb:) fem. with ة: (S, Msb:) pl. masc. حَمَلَةٌ: (S, TA:) and pl. fem. حَامِلَاتٌ. (TA.) Hence, حَمَلَةُ العَرْشِ [*The bearers of the* عرش, or *empyrean,* held by the vulgar to be *the throne of God*]. (S, TA.) And the phrase فَالْحَامِلَاتِ وِقْرًا [in the Kur li. 2, lit. *And the bearers of a load,* or *heavy load:*] meaning *the clouds.* (TA.) ___ Applied to a woman, *Pregnant;* (S, Mgh, Msb, K, &c.;) as also حَامِلَةٌ: (S, Msb, K:) the former as being an epithet exclusively applied to a female: the latter as conformable to its verb,

which is حَمَلَتْ; (S, Msb;) or as being used in a tropical [or doubly tropical] manner, meaning pregnant in past time or in future time; (Msb;) or as a possessive epithet [meaning *having a burden in the womb*]: (TA:) [see an ex. of the latter in a verse cited in the first paragraph of art. مخص:] accord. to the Koofees, the former, not being applied to a male, has no need of the sign of the fem. gender: but the Basrees say that this [rule] does not uniformly obtain; for the Arabs say رَجُلٌ أَيِّمٌ and امْرَأَةٌ أَيِّمٌ, and رَجُلٌ عَانِسٌ and امْرَأَةٌ عَانِسٌ; and that, correctly speaking, حَامِلٌ and طَالِقٌ and حَائِضٌ and the like are epithets masc. in form applied to females, like as رَبْعَةٌ and رَاوِيَةٌ and خُجَأَةٌ are epithets fem. in form applied to males. (S.) It is also applied to a she-camel [and app. to any female] in the same sense. (Mgh.) ___ Applied to trees (شَجَرٌ), *Bearing fruit:* (TA:) fem. with ة. (K.) ___ See also حَمِيلٌ. ___ [Respecting this epithet, and the phrases حَامِلُ الأَمَانَةِ and مُحْتَمِلُ الأَمَانَةِ, see also أَمَانَةٌ, last sentence but one.] ___ حَمَلَةُ القُرْآنِ [*Those who bear in their memory the Kur-án, knowing it by heart*]. (S, TA.)

حَوْمَلٌ Clouds (سَحَابٌ) *black by reason of the abundance of their water.* (O, K.) [See also حَمَلٌ.] ___ A *clear* torrent. (K.) ___ The *first* of anything. (K.)

حَامِلَةٌ fem. of حَامِلٌ [q. v.]. (S, Msb.) ___

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حَوَامِلُ is its pl.: and signifies The *legs;* (M, K;) because they bear the man. (TA.) ___ And The *sinews,* or *tendons,* of the foot and of the fore arm; (M, K;) and the [*veins called the*] رَوَاهِشُ thereof. (M, TA. [See الوَرِيدُ.]) ___ See also مَحْمَلٌ.

مَحْمِلٌ [of which the primary signification is *A place of bearing* or *carrying*], (S, Mgh, Msb, K,) or مَحْمَلٌ [which primarily signifies *An instrument for bearing* or *carrying*], (M, Mgh,) or the latter is allowable, (Msb,) The [*kind of vehicle called*] هَوْدَجٌ; (Msb;) as also حَمْلٌ: (M, K:) or the *large* هودج *termed* حَجَّاجِىٌّ: (Mgh:) or

a pair of dorsers, or *panniers,* or *oblong chests,* (شقّان,) *upon a camel, in which are borne two equal loads,* (K,) [*and which, with a small tent over them, compose a* هودج;] *first made use of by El-Hajjáj Ibn-Yoosuf Eth-Thakafee:* (TA:) *one of the* مَحَامِل *of the pilgrims:* (S:) مَحَامِلُ being the pl. (K.) Hence, مَحَامِلِىٌّ *A seller of* مَحَامِل. (K.) [What is now particularly termed the محمل (vulgarly pronounced مَحْمَل) of the pilgrims is an ornamented هودج, which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians. (See also مَحَارَة, in art. حور.)] Its application to The *camel that bears the* محمل is tropical. (Mgh.) [See also حَمْل. The assertion that it signifies also the silk covering that is sent every year for the Kaabeh is erroneous. This covering is sent from Cairo, with the baggage of the chief of the Egyptian pilgrim-caravan.] ___ Also مَحْمَل, (K,) or مَحْمَل , (M,) *A basket* (زنبيل) *in which grapes are carried to the place where they are to be dried;* and so حَامِلَة . (K.) ___ One says also, مَا عَلَى فُلَانٍ مَحْمَلٌ *There is no ground of reliance upon such a one;* syn. مُعْتَمَد: (S:) or *no relying,* or *reliance:* (MA:) or *no ground* (lit. *place*) *for imposing upon such a one the accomplishment of one's wants.* (M, TA.) And مَا عَلَى البَعِيرِ مَحْمَلٌ مِنْ ثِقَلِ الحِمْلِ [*There is no ground of reliance,* or *no relying, upon the camel, by reason of the heaviness of the load.*] (TA.)

مُحْمَل A woman, (S, M, K,) and a she-camel, (S, M,) *who yields her milk without being pregnant.* (S, M, K.)

مَحْمَل : see مَحْمَل, in two places. ___ The عَلَاقَة of a sword (S, Msb, * K) &c.; (Msb;) i. e. its *suspensory thong* [or *cord* or *shoulder-belt*], *by which the wearer hangs it upon his neck;* (S, TA;) as also حَمَالَة (S, Msb, K) and حَمِيلَة : (IDrd, K:) and the حَمَالَة of the bow is similar to that of the sword: the wearer throws it upon his right shoulder, and puts forth his left arm from it, so that the bow is on his back: (AHn, TA:) the pl. of مَحْمَل is مَحَامِل: (Az, Msb:) and that

of حَمَالَةٌ, (S, Msb,) or of حَمِيلَةٌ, (Kh, TA,) is حَمَائِلُ ; (Kh, S, TA;) or, accord. to As, حَمَائِلُ has no proper sing., its sing. being only مَحْمِلٌ. (S, TA.) ___ Dhu-r-Rummeh applies it to The *root of a tree;* (S, K;) likening this to the مَحْمِل of a sword. (S.) ___ مَحَامِلُ الذَّكَرِ and حَمَائِلُهُ *The veins in the root and skin of the penis.* (M, K.)

نَاقَةٌ مُحَمَّلَةٌ *A she-camel heavily burdened,* or *overburdened.* (TA.)

مَحْمُولٌ : see حَمِيلٌ. ___ Also A *fortunate* man: from the riding of beasts such as are termed فُرَّهٌ, (K, * TA,) i. e. brisk, sharp, and strong. (TA in art. فره.) ___ [In logic, *A predicate:* and *an accident:* in each of these senses *contr. of* مَوْضُوع.]

مَحْمُولَةٌ *A dust-coloured wheat,* (K, TA,) *like the pod of the cotton-plant,* (TA,) *having many grains,* (K, TA,) *and large ears, and of much increase, but not approved in colour nor in taste:* so in the M. (TA.)

مُحَامِلٌ One *who is unable to answer thee;* and *who does it not, to preserve thine affection.* (TA.)

مَحَامِلِيٌّ : see مَحْمِلٌ.

مُحْتَمِلُ الأَمَانَةِ : see أَمَانَةٌ, last sentence but one.

مُتَحَامِلٌ : see 6, last sentence.

شَهْرٌ مُسْتَحْمِلٌ *A month that brings people into difficulty,* or *distress;* (K, TA;) *that is not as it should be.* (TA.) Such is said by the Arabs to be the case إِذَا نَحَرَ هِلَالٌ شَمَالًا [app. meaning *when a new moon faces a north-east wind*]. (TA.)

حملق

Q. 1 حَمْلَقَ , (S, K,) inf. n. حَمْلَقَةٌ, (Har p. 273,) said of a man, (S, TA,) and of a lion, (TA,) *He opened his eyes, and looked hard:* (S, K:) or *he opened his eyes:* and حملق إِلَيْهِ *He looked at him,* or *it:* or *he looked hard at him,* or *it.* (TA.)

حَمْلَاقُ العَيْنِ (S, M, Sgh, K) and حُمْلُوقُهَا and حُمْلُوقُهَا (M, K) *The inner part of the eyelids, that is blackened by the collyrium:* or *the portions of the white of the globe of the eye that are covered by the eyelids:* (S, K:) or *the red inner part of the eyelid, the redness of which is seen when it is turned out for the application of the collyrium:* (L, K:) or *what cleaves to the eye, of the place of the collyrium, internally:* (M, K:) or *the sides of the globe of the eye:* or *the part of the skin of the eyelid that is next to the globe of the eye:* (TA:) pl. حَمَالِيقُ; (S, K;) which some explain as signifying the *portions of the flesh of the eyelids that are next to the globe of the eye.* (TA.) One says, جَآءَ فُلَانٌ مُتَلَثِّمًا لَا يَظْهَرُ مِنْ حُسْنِ وَجْهِهِ إِلَّا حَمَالِيقُ حَدَقَتَيْهِ [*Such a one came wearing a* لِثَامٌ; *nothing appearing of the beauty of his face except the inner edges of his eyelids,* &c.]. (S.) ___ حَمَالِيقُ المَرْأَةِ signifies *The part,* or *parts, upon which close the two edges,* or *borders, of the labia majora of the vulva of the woman.* (T, TA.)

حُمْلُوقٌ : see the next preceding paragraph.

مُحَمْلَقٌ Eyes *having around their globes a whiteness unmixed with blackness:* [it would seem to be a mistranscription for مُحَمْلَقَةٌ; but perhaps it is an epithet applied to a man having eyes of this description; for it is

immediately added,] whence عَيْنٌ مُحْمَلِقَةٌ [app. meaning *an eye having around it such a whiteness*].

(TA.)

حمن

حَمَنٌ : see what next follows.

حَمَنَانٌ *Small* قُرْدَانٌ [or *ticks*]; as also حَمَنٌ : n. un. with ة: (K:) accord. to As, the first of the قُرَادٌ is termed قَمْقَامَةٌ, when very small; then it is termed حَمَنَانَةٌ; then, قُرَادٌ; then, حَلَمَةٌ; then, عَلٌّ; and then, طَلْحٌ. (S.) ___ Also *A sort of grapes of Et-Táïf,* (K,) *black inclining to redness,* (TA,) *of which the berries are small* (K) *and few:* (TA:) or the *small berries that are between the large berries,* (K,) so in the M, (TA,) *among the grapes.* (K.)

أَرْضٌ مَحْمَنَةٌ and مُحْمَنَةٌ *A land abounding with the small* قُرْدَانٌ *termed* حَمَنَانٌ. (K.)

حمو

حَمٌ , (S, Mgh, Msb, K,) like أَبٌ, originally حَمَوٌ, as is shown by its pl., which see below, (S,) and حَمًا , (S, Mgh, Msb, K,) and حَمُو , (S, Msb, K,) like أَبُو, (S, Msb,) used only as a prefixed n. governing the gen. case, except in poetry, (S, TA,) and حَمْوٌ , (K,) and حَمْءٌ [mentioned in art. حمأ, as well as حَمَأٌ], (S, Mgh, Msb, K,) A woman's *husband's* [*male*] *relation,* (S, Mgh, Msb, K,) whoever he be, (S, Msb,) such as his *father,* (S, Msb, K,) and *brother,* (S, Msb.) and *paternal uncle,* (Msb,) &c.: (TA:) the fem. is حَمَاةٌ , (K,) signifying a woman's *husband's mother;* and having no dial. var.: (S, Msb:) and the pl. is أَحْمَآءٌ: (S, Mgh, K:) and حَمُو الرَّجُلِ, (M, Msb,) or حَمْوُ الرَّجُلِ, (K,) signifies *the man's wife's father,* (IF, M, Msb, K,) or *wife's brother,* or *wife's paternal uncle;* (M, Msb, K;) so that حمو applies to a relation on either side, like صِهْرٌ: (Msb:) and أَحْمَآءٌ means a husband's *people:* (Mgh:) or the أَحْمَآءُ are peculiarly of the wife; (K;) and the أَخْتَانُ are of the man [or husband]: (TA:) or [in other words] the احيآء are [the woman's *relations*] *on the side of the husband;* (As, TA;) and the اختان are [the husband's relations] on the side of the wife; (As, S, Msb, TA;) and those of both sides are included by the term [أَصْهَارٌ, pl. of] صِهْرٌ: (As, S, TA:) and أَحْمَآءُ فُلَانَةَ is said to mean *such a woman's husband's people.* (IB, TA.)

حُمَةٌ : see art. حمى.

حَمًا : see حَمٌ, above, in three places.

حَمُو : see حَمٌ, above, in three places.

حَمْوٌ : see حَمٌ, in two places. حَمْوُ الشَّمْسِ

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[in the CK حَمْؤُ] *The heat of the sun:* (Ks, S, * K:) as also حَمِيهَا.(Ks, S.)

حَمَاةٌ : see حَمٌّ. Also The *muscle* (عَضَلَة) *of the* سَاق [which means the *shank* of a human being, and, properly speaking, the *corresponding part* (commonly called the *thigh*) of a horse and the like]: (S, K:) *an elevated piece of flesh in the inner side of the* ساق: (Lth:) As says, in the ساق of the horse are the حَمَاتَانِ, which are the *two pieces of flesh that are in the side of the* ساق, *appearing like two sinews, in the outer side and the inner side:* (S, TA:) or, accord. to ISh, they are the *two elevated pieces of flesh in the half of each* ساق, *in the outer side:* or, accord. to ISd, the *two compact pieces of flesh in the upper portion of the outer side of each* ساق: (TA:) pl. حَمَوَاتٌ. (S, K.)

حَمْوَةٌ : see حَمَى الكَلَأَ, in the second sentence of art. حمى.

حَمْوَةٌ : see حَمِيتُ المَرِيضَ, in art. حمى.

حَمَوَانِ an irregular dual of حَمًى. (Ks, S and TA in art. حمى, q. v.)

حَمُوَّةٌ : see حُمَيَّا, in art. حمى.

حمى

1 **حَمَاهُ**, (S, Mgh, K,) aor. ـِ, (K,) inf. n. حِمَايَةٌ (S, Mgh, K [but said in the Msb to be a simple subst., though afterwards there mentioned as an inf. n.,]) and حَمَى and مَحْمِيَةٌ, (K,) *He prohibited it,* or *interdicted it;* or *he protected it, defended it,* or *guarded it, from,* or *against, encroachment, invasion,* or *attack.* (S, * Mgh, K, * TA.) You say, حَمَى الكَلَأَ, inf. n. حَمًى and حَمِيَّةٌ and حِمَايَةٌ and حَمْوَةٌ, [the last irreg.,] *He prohibited,* or *interdicted,* &c., *the herbage,* or *pasture.* (K, * TA.) And حَمَى المَكَانَ مِنَ النَّاسِ, aor. ـِ, inf. n. حَمًى and حَمِيَةٌ [and حِمَايَةٌ, though here, in the Msb, said to be a simple subst.], *He prohibited,* or *interdicted, the place;* or *he protected, defended,* or *guarded, it; from the people* [*in general*]: (Msb:) and, accord. to IB, احماه signifies the same as حَمَاهُ: (TA:) or احمى المكان signifies *he made the place to be what is termed* حِمًى, (S, Msb, K,) *not to be approached* (Msb, K) *nor ventured upon,* or *attempted:* (Msb:) or it signifies, (K,) or signifies also, (Msb,) *he found it to be what is termed* حِمًى: (Msb, K:) or احمى الحِمَى signifies *he made the* حِمَى *to be refrained from by people, and to be acknowledged as a* حِمًى: and حَمَاهُ, *he prohibited,* or *interdicted, it;* or *he protected it, defended it,* or *guarded it, from,* or *against, encroachment, invasion,* or *attack:* (AZ:) accord. to Suh, in the R, احماه is of weak authority; but both these verbs are chaste. (TA.) [Hence,] حَمَى ظَهْرَهُ [*He prohibited,* or *interdicted, his back* to be used for bearing a rider or any burden], said of a stallion-camel when he is termed حَامٍ, q. v. (Fr, S, K.) You say also, حَمَاهُ الشَّىْءَ and حَمَاهُ مِنَ الشَّىْءِ [*He protected, defended,* or *guarded, him from the thing*]. (TA.) And حَامَيْتُ عَنْهُ, inf. n. مُحَامَاةٌ and حِمَآءٌ, (S, K,) *I protected, defended,* or *guarded, him.* (K.) One says, الضَّرُوسُ تُحَامِى عَنْ وَلَدِهَا [*The biting she-camel defends her offspring*]. (S.) And احمى فُلَانٌ عِرْضَهُ [*Such a one defended his honour,* or

reputation]. (TA.) And حَمَيْتُ القومَ, inf. n. حِمَايَةٌ, *I aided* [*and defended*] *the people*, or *party*. (Msb.) And حَمَيْتُ المريضَ (S, Msb, K) الطَّعامَ, (S,) or ما يَضُرُّهُ, (K,) inf. n. حَمْيَةٌ (S, Msb) and حَمْوَةٌ, (S, TA,) [the latter irreg.,] *I prohibited*, or *interdicted, the sick man*, (K,) or *ordered him to abstain*, (PS,) *from the food*, (PS,) or *from what would injure him*. (K.) حَمِىَ, said of the day, and of an oven, (S,) and حَمِيَتْ, said of the sun, and of fire, aor. ـَ, (K,) inf. n. حَمًى (S, K) and حُمِىٌّ (K) and حُمُوٌّ [originally حُمُوِىٌّ], (Lh, K,) *It was*, or *became, vehemently hot*. (S, K.) And حَمِىَ المسمارُ, inf. n. حَمًى and حُمُوٌّ, *The iron nail was*, or *became, hot*. (K.) And حَمِيَتِ الحديدةُ *The piece of iron was*, or *became, vehemently hot by means of fire*. (Msb.) ___ حَمِىَ الوَطِيسُ [lit. *The oven became vehemently hot;*] means *the war*, or *fight, became vehement;* (S and K in art. وطس;) and is used as a prov., relating to a severe case or event. (As, TA in that art.) ___ حَمِىَ الفَرَسُ, inf. n. حَمًى [and app., accord. to the TA, حَمْىٌ also], *The horse was*, or *became, hot, and sweated*. (K.) ___ حَمِيتُ فى الغَضَبِ [*I was*, or *became, hot in anger*], inf. n. حَمًى. (Lh, TA.) And احتمى غَضَبًا [*He became hot by reason of anger*]. (A in art. لغد.) And حَمِيتُ عليه, accord. to El-Umawee, [حَمِئْتُ,] with hemz, *I was*, or *became, angry with him*. (S, TA.) And حَمِىَ أَنْفُهُ *He became vehemently angry*, or *enraged*. (IAth, TA in art. انف.) And حَمِىَ عنه, (S,) or منه, (K,) or both, (TA,) aor. ـَ, (K,) inf. n. حَمِيَّةٌ (S, Mgh, * Msb, * K) and مَحْمِيَةٌ, (S, Mgh, * K,) *i. q.* أَنِفَ [*He disdained it; scorned it;* &c.]; (S, Mgh, * Msb, * K;) *he was ashamed*, and *he disdained*, or *scorned, to do it*. (S, TA.) And حَمِىَ مِنْ ذٰلكَ أَنَفًا *He was seized*, or *affected, thereat*, or *by reason of that, with disdain, scorn*, or *indignation*. (TA, from a trad.) And حَمِىَ also signifies *He refused to bear, endure*, or *tolerate, wrongful treatment*. (TA.) See also 4.

3 **حَامَى** see 1, in two places. ___ حَامَيْتُ عَلَى ضَيْفِى *I exerted myself for my guest* [*in paying honour to him, and entertaining him*]. (S, K.)

4 احمى : see 1, in five places. Also *He made* the sun, and fire, *to be vehemently hot;* said of God: (Lh, K:) and in like manner, a piece of iron; said of a man: (Msb:) [or] *he heated* an iron nail, (ISk, K,) and a piece of iron, (ISk, S,) &c., in the fire: (ISk:) one should not say حَمَى in this sense; (ISk, S, Msb, TA;) app., in chaste speech; for otherwise one does say, حَمَى الشَّىْءَ فِى النَّارِ, meaning *He put the thing into the thing into the fire* [*and so heated it*]. (TA.) And احمى الميسم and احمى عليه *He kindled fire upon the branding-iron* [*and so heated it*]. (Mgh.) ___ [Hence,] احماه على القتال [*He excited him to ardour for fight*]. (S in art. حرض; &c.)

5 تَحَمَّى see 8.

6 تحاماه النَّاسُ *Men guarded against, were cautious of, and kept aloof from,* or *shunned,* or *avoided, him,* or *it.* (S, K.)

8 احتمى *He protected, defended,* or *guarded, himself,* [or *he became protected,* &c.,] from a thing. (KL.) ___ And *He* (a sick man, K) *refrained, forbore,* or *abstained,* (K, KL,) من الطَّعام [*from food,* or *the food*], (S,) or مِمَّا يَضُرُّهُ [*from what would injure him*]; (TA;) as also تحمّى . (K.) اَحْتِمَايًا occurs at the end of a verse, preserving the original form, [for اَحْتِمَآءً,] accord. to a dial. of certain of the Arabs. (S.) احتمى غَضَبًا: see 1.

12 احمومى *It* (a thing, such as the night, and a collection of clouds,) *was,* or *became, black.* (Lth, K.) [See also the part. n., مُحْمَوْمًى, below: and see the second sentence of the first paragraph of art. حم.]

حُمَةٌ The *venom,* or *poison,* (Lth, Lh, S, K,) and *hurt,* (S,) of a scorpion, (Lth, S,) and of anything that stings or bites: (Lth:) originally حُمْوٌ or حُمْىٌ: (S:) and IAar mentions حُمَّةٌ [q. v. in art. حم]. (TA.) ___ And The *sting* of the hornet, (Lth, K,) and of the scorpion, (Lth, IAth,) and the like, (Lth,) and of the serpent; (K;) because the venom comes forth from it: (IAth:) so applied by the vulgar: (Lth:) pl. حُمَاتٌ and حُمًى. (K.) ___ *Vehemence* of cold. (K, * TA.)

حَمْىُ الشَّمْسِ : see حَمْوٌ, in art. حمو.

حَمَى وَٱللّٰه [or حَمَا والله] *i. q.* أَمَاوالله q. v. (Sgh, K.) الحَمَى [or الحَمَا] for الحَمَام: see حَمَامٌ, in art. حم.

حَمًى A thing *prohibited,* or *interdicted;* (S, K;) as also حِمَآءٌ and حَمْيَةٌ ; (K;) and *not to be approached:* (S:) [and, as an epithet in which the quality of a subst. is predominant,] *a place of herbage,* or *pasture,* (Lth, Mgh, Msb, * TA, and Ham p. 539,) *and of water,* (Ham ibid.,) *prohibited to the people,* [i. e. *to the public,*] (Lth, Mgh, and Ham ubi suprà,) *so that they may not pasture their beasts in it,* (Lth, Mgh,) *nor approach it,* (Mgh, Msb,) *nor venture upon it:* (Msb:) it was a custom of the noble among the Arabs, in the Time of Ignorance, when he alighted in a district [that pleased him], among his kinsfolk, to incite a dog to bark, and to prohibit for his own special friends or dependents the space throughout which the bark of the dog was heard, so that none else should pasture his beasts there; while he shared with the people in the other places of pasture, around it: but the Prophet forbade this: (Esh-Sháfi'ee, TA:) he said, There shall be no حمى except for God and for his Apostle; (Esh-Sháfi'ee, S, Mgh, TA;) meaning, except for the horses employed in war against the unbelievers and for the camels taken for the poor-rate: (Esh-Sháfi'ee, Mgh, TA:) afterwards, the term was applied in a general sense: (Esh-Sháfi'ee, TA:) the pl. is أَحْمَآءٌ (S

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and K in art. حجر) and أَحْمِيَةٌ: (Ham p. 496:) and the dual is حِمَيَانِ and حِمَوَانِ; (ISk, S, Msb, TA;) the latter irreg., (TA,) heard by Ks, but be preferred the former. (S.) You say, هٰذَا شَىْءٌ حِمًى *This is a thing prohibited,* or *interdicted; not to be approached.* (S.) And كَلَأٌ حِمًى *Herbage,* or *pasture, that is prohibited,* or *interdicted.* (K.) See also حِمَآءٌ.

حِمْيَةٌ : see the next preceding paragraph. Also an inf. n. of حَمَى المَكَانَ [q. v.]: (Msb:) and of حَمَيْتُ المَرِيضَ [q. v.]. (S, Msb.) Also The *practising abstinence;* (PS in art. ازم;) [especially the *abstaining from things injurious*

in a case of sickness;] the *abstaining*, or *desisting, from eating*. (TA in that art.)

حَمَآءٌ : see حَمَآءٌ لَكَ. حَمًى or حَمَآءً لَكَ *i. q.* فِدَآءٌ لَكَ [May such a person, or thing, be *a ransom for thee!*] or فِدَآءً لَكَ [meaning فُدِيتَ, i. e. *mayest thou be ransomed!*] or فِدَاكَ, i. e. *may* such a one *ransom thee!*]. (S, accord. to different copies.) [And in like manner,] the Arabs said, لَكَ الفِدَى والحِمَى [*Ransom*, or *ransoming, be for thee!*] pronouncing the former noun with the short alif when thus coupling it with الحِمَى. (El-Kálee, TA in art. فدى.)

حَمِىٌّ A sick man *prohibited*, or *interdicted, from what would injure him*, (IAar, K,) *of food and drink*. (IAar.) ___ *Protected, defended*, or *guarded* (S, * Mgh, K, TA) from evil, &c. (TA.) 'Ásim Ibn-Thábit El Ansáree was called حَمِىُّ الدَّبْرِ [*The protected by hornets*, or *by the swarm of bees*], (S, Mgh,) because his corpse was protected from his enemies by large hornets, (S in art. دبر,) or by a swarm of bees. (Mgh.) One *who will not bear, endure*, or *tolerate, wrongful treatment*. (K.) And حَمِىُّ الأَنْفِ A man *who refuses to submit to wrongful treatment*. (TA. [See also أَنْفٌ.])

حَمِيَّةٌ an inf. n. of حَمِىَ: (S, K: [see حَمِىَ عنه:]) *Disdain, scorn*, or *indignation;* and *anger;* syn. أَنَفَةٌ, (Mgh, Msb, TA,) and غَيْرَةٌ; (TA;) because a means of protection: (Mgh:) *care of what is sacred*, or *inviolable*, or *of what one is bound to respect*, or honour, and to defend, and of religion, to avoid suspicion. (KT.)

حُمَيَّا The *vehemence of anger;* and the *commencement* [or *outburst*] *thereof:* (K:) *spirit*, and *anger;* as in the saying, إِنَّهُ لَشَدِيدُ الحُمَيَّا [*Verily he is vehement in spirit*, and *in anger*]. (TA.) ___ The *assault* of wine *upon the head;* or its *rush into the head:* (K:) or the *beginning of* its *assault upon*, or *rush into, the head:* (S:) and its *force*, or *vehemence:* or its *intoxicating operation:* or its *overpowering influence upon the head;* (K;) or *upon the drinker:* (Lth, TA:) or the *creeping* [*of the fumes*] of wine [*through the drinker*]. (A 'Obeyd, TA.) One says, سارت فيه

حُمَيَّا الكَأْسِ, meaning [*The fumes of*] *the cup of wine mounted into his head.* (TA.) And حُمُوَّةٌ [originally حُمْوَةٌ] signifies The *assault*, or *attack*, of pain. (S, TA.) ___ The *prime*, and *sprightliness*, of youth; (K:) and the *flush*, or *impetuosity*, (سورة,) thereof. (TA.) You say, فَعَلَ ذٰلكَ فى حُمَيَّا شَبَابِهِ *He did that in the flush*, or *impetuosity*, (سورة,) *and sprightliness, of his youth.* (TA.) هُوَ حَامِى الحُمَيَّا *He is the protector, defender*, or *guarder* [*from encroachment*], *of that which he possesses, and of which he has the superintendence*, or *management.* (S, K.)

حَامٍ [act. part. n. of حَمَى. And hence,] *A stallion-camel that has prohibited*, or *interdicted, his back* [to be used for bearing a rider or any burden]; (حَمَى ظَهْرَهُ; Fr, S, K;) *that is not ridden*, (Fr, S, Mgh,) *nor shorn of any of his fur;* (Fr, S;) *that is left at liberty, not made any use of*, (K,) *nor debarred from pasturage* (Fr, S, Mgh, K) *nor from water:* (K:) he is *one that has long continued with a people:* (S:) or *whose offspring's offspring has conceived:* (Fr, S Mgh:) or *that has covered a certain number of times*, or *ten times:* (K:) it is mentioned in the Kur [v. 102]. (S, Mgh. [See also الحَامِى ___]) بَحِيرَةٌ is also an appellation applied to *The lion;* and so المَحْمِىُّ ; (K;) in the Tekmileh, الحامى and المَحْمِى [app. المَحْمِى, as in a copy of the K]. (TA.) ___ You say also, فُلَانٌ حَامِى الحَقِيقَةِ [*Such a one is the protector*, or *defender, of that which*, or *those whom, it is necessary for him*, or *incumbent on him, to protect*, or *defend*]; like حَامِى الذِّمَارِ [q. v. in art. ذمر]; and حَامِى الحُمَيَّا [explained in the next preceding paragraph]: pl. حُمَاةٌ and [coll. gen. n.] حَامِيَةٌ : (S:) this last word signifies *a company*, or *party, protecting*, or *defending, their companions*, (K,) or *themselves:* (TA:) and also a man who is *a protector*, or *defender, of his companions* (K) *in war:* (TA:) or *a strenuous protector and defender* of a party; for the ة is to give intensiveness to the signification: (Mgh:) and you say, هُوَ عَلَى حَامِيَةِ القَوْمِ, meaning *He is the last of those who protect*, or *defend, the party in their*

going away (K) *and in their state of defeat.* (TA.) [*Hot:* or *vehemently hot.*] You say حَدِيدَةٌ حَامِيَةٌ *A piece of iron vehemently hot by means of fire.* (Msb.) And قِدْرُ القَوْمِ حَامِيَةٌ تَفُورُ *The people's cooking-pot is hot, boiling:* meaning *the people are mighty, strong,* or *invincible, and vehemently impetuous in valour.* (TA.)

حَامِيَةٌ : see حَامٍ. ___ Also *A great,* or *wide,* or *great and wide, mass of stone,* (حِمَارَةٌ K accord. to the TA,) or the *stones,* (حِجَارَةٌ, so in some copies of the K,) *with which a well is cased:* (K:) pl. حَوَامٍ: (TA:) or the latter signifies the *stones &c. with which a well is cased, to protect its sides from becoming dirty and disordered:* (Ham p. 62:) or *great and heavy stones:* and also *large masses of rock which are placed in the last parts of the casing* [*of a well*] *if it falls out through age: they dig out hollows, and build them therein, so that they suffer not the earth to come near to the casing, but repel it:* (ISh:) and *all the stones* [*of the casing*] *of a well, matching one another, none of them larger than another.* (AA.) ___ The *circuit of the solid hoof:* (Ham p. 62:) or [the dual] حَامِيَتَانِ signifies the *part on the right and left of the toe of the solid hoof:* (AO, S:) or [the pl.] حَوَامٍ signifies the *right and left edges of the solid hoofs;* (As, TA;) *between them are* [*the*] نُسُورٌ [or *frogs*], *like hard date-stones:* (Aboo-Dáwood, TA:) or the *right and left sides of the solid hoof.* (K.) ___ [The pl. also signifies The *sides of a mountain.* (Freytag, from the Deewán of Jereer.)] ___ Also, the sing., *i. q.* أُثْفِيَّةٌ [i. e. *Any one of the three stones on which the cookingpot is placed*]: (AA, K:) pl. as above. (TA.) ___ مَضَيْتُ عَلَى حَامِيَتِي means *I went my own way.* (Sgh, K.)

هُوَ أَحْمَى أَنْفًا مِنْ فُلَانٍ (S, TA) *He is more resistive than such a one.* (TA.)

المُحْمَى : see حَامٍ.

المَحْمِىُّ : see حَامٍ.

مُحْمَوْمَ *Black;* applied to such a thing as the night, and a collection of clouds: or, applied to the latter, *heaped up, and black.* (Lth.)

حن

1 حَنَّ , aor. ـِ , inf. n. حَنِينٌ, *He was,* or *became, affected with* [*a yearning, longing,* or *desire,* or] *an intense emotion of grief* or *of joy;* as also استحنّ and تحانّ . (K.) [See an instance of its denoting an emotion of joy voce حَنَّانٌ.] You say, حَنَّ إِلَيْهِ, aor. and inf. n. as above, *He,* or *his soul, yearned towards, longed for,* or *desired, him,* or *it.* (S.) And حَنَّ إِلَى وَطَنِهِ *He yearned towards, longed for,* or *desired, his home.* (TA.) And تَحِنُّ إِلَى زَوْجِهَا الأَوَّلِ [*She yearns towards her first,* or *former, husband*]. (TA.) And حَنَّتْ, inf. n. as above, *She* (a woman) *yearned towards, longed for,* or *desired, her child,* or *children.* (Msb.) So, too, one says of a she-camel, meaning *She yearned towards, longed for,* or *desired, her home,* or *her young one;* and in like manner, of a pigeon: but in most instances it means *she* (a camel) *yearned with a cry,* or *uttered a cry when yearning* [or *a yearning cry* or *the cry produced by yearning*], towards her young one or her companions: or *she uttered a cry with emotion* after her young one: in its primary sense, *she reiterated her* [*yearning*] *cry after her young one:* but when you say, حَنَّ قَلْبِى إِلَيْهِ, you mean *My heart yearned towards, longed for,* or *desired, him,* or *it,* without the uttering of a cry or sound. (TA.) They said also, لَاأَفْعَلُهُ حَتَّى يَحِنَّ الضَّبُّ فِى أَثَرِ الإِبِلِ الصَّادِرَةِ [*I will not do it until the lizard called* ضبّ *yearn after the camels returning from the water;* meaning *I will never do it*]: this is only a prov.; for the ضبّ has no حَنِين nor does it ever go to the water. (TA.) [And حَنَّ العُودُ, aor. and inf. n. as above, *The lute produced plaintive sounds:* or *excited lively emotions of sadness,* or *of mirth:* see حَنَّانٌ. And in like manner one says of a musical reed: see

مثقَّب.] And حَنَّتِ القَوْسُ, (K,) aor. as above, (S,) and so the inf. n., (TA,) *The bow* [*twanged*, or] *made a sound* (K, TA) when its string had been pulled and then let go. (S.) And حَنَّتِ الطَّسْتُ إذا نُقِرَتْ [*The brazen basin rang when it was knocked*, or *pecked*]. (TA.) And حَنَّتِ السَّارِيَةُ [*The mast creaked*, or *made a creaking sound*]. (TA in art. صر.) And حَنَّ قِدْحٌ لَيْسَ مِنْهَا [*An arrow of those used in the game called* المَيْسِر *produced a sound: it was not of them*]: a prov., applied to a man who ascribes to himself a false origin, or who arrogates to himself that to which he has no relation: by the قدح is meant one of the arrows of the ميسر; for when this is not of the same substance as the others, and is made to vibrate, it produces a sound different from the sounds of the others, and is known thereby. (TA. [See also Freytag's Arab. Prov. i. 341.]) And حَنَّتِ الرِّيحُ and استحنّت [*The wind made a plaintive*, or *moaning*, or perhaps *a shrill, sound; made a sound like the* حَنِين *of camels:* see حَنُونٌ]: both signify the same. (TA.) [See also حَنِينٌ, below.] ___ حَنَّ عَلَيْهِ, (S, Msb, TA,) aor. as above, (S, Msb,) inf. n. حَنَانٌ (S, Msb, K *) and حَنَّةٌ (Msb, TA *) and حَنٌّ, (K, * TA,) *He was merciful, compassionate*, or *pitiful, towards him*, or *it;* (S, Msb, K, * TA:) as also تحنّن : (S, K:) *he was*, or *became, favourably inclined towards him*, or *it;* (Msb;) and so تحنّن : (TA:) *he was*, or *became, affectionate*, or *pitiful*, or *compassionate, towards him;* (K, * TA;) as also حَنْحَنَ . (IAar, Az, K.) And تَحَنَّنَتْ عَلَى وَلَدِهَا *She* (a camel, and a ewe or goat,) *became favourably inclined*, or *compassionate, towards her young one.* (Lh, TA.) ___ See also 2. ___ حَنَّ عَنِّى, aor. ـُ , means صَدَّ; (S;) i. e. *He turned away from me, avoided me*, or *shunned me:* so that it is anomalous; for by rule the aor. should be ـِ ; and it is not mentioned among the exceptions [to the rule applying to a case of this kind]. (MF, TA.) [But it appears from what here follows that صَدَّ may perhaps be here meant to be understood in its trans. sense.] حَنَّهُ, (K,) [aor. ـُ , as is shown below,] inf. n. حَنٌّ, (TA,) signifies صَدَّهُ and صَرَفَهُ [*He turned him*, or *it, away*, or *back*]. (K, TA.) You say, حُنَّ عَنِّى شَرَّكَ, inf. n. حَنٌّ, *Turn thou away*, or *back, from me thy evil*, or *mischief.* (K.) And

مَا تَحُنُّنِى شَيْئًا مِنْ شَرِّكَ *Thou dost not turn away,* or *back, from me aught of thy evil,* or *mischief* (S.) [حَنَّ, inf. n. حَنٌّ, app. *He was,* or *became, possessed by a demon,* or *by one of the tribe* or *kind* or *class termed* الحِنّ; and hence, *he was,* or *became, mad,* or *insane:* for] حَنٌّ is *syn. with* جُنُونٌ; (TA as from the K; [but not in the CK nor in my MS. copy of the K;]) whence مَحْنُونٌ applied to a man [as meaning مَجْنُونٌ]. (TA.)

2 حَنَّنَ [حَنَّنَهُ عَلَى غَيْرِهِ, accord. to modern usage, and perhaps classical also, *He,* or *it, caused him to be merciful, compassionate, pitiful,* or *favourably inclined, towards another.*] حَمَلَ فَحَنَّنَ *He charged,* or *made an assault* or *attack, and was cowardly, and retreated.* (K, TA.) ___ مَا حَنَّنَ عَنِّى *He did not turn away from me; did not leave,* or *relinquish, me.* (TA.) [And احَنَّ, or حَنَّ, seems to have a similar meaning: for] you say, أَثَرٌ لَا يَحُنُّ عَنِ الجِلْدِ *A mark that does not go away from the skin:* or, accord. to Th, who does not explain it, it is يَحِنُّ. (TA.) حَنَّنَتِ الشَّجَرَةُ *The tree blossomed,* or *flowered:* (K:) and in like manner one says of a herb. (TA.)

4 احَنَّ القَوْسَ *He made the bow to* [*twang,* or] *give a sound,* [by pulling, and then letting go, the string.] (K.) And احَنَّ *He* (a man. TA) *did wrong, committed a mistake,* or *missed* [the object of his aim]. (K.) ___ See also 2.

5 تَحَنَّنَ see 1, in three places.

6 تَحَانَنَ see 1, first sentence.

10 إِسْتَحْنَنَ see 1, in two places. اسْتَحَنَّهُ الشَّوْقُ إِلَى وَطَنِهِ [*Longing for his home affected him with intense emotion*]. (IB, TA.)

R. Q. 1 حَنْحَنَ : see 1.

الحَنُّ *A tribe of the* جنّ [or *genii*], (S, K,) *that were before Adam;* (TA;) *of which are black dogs:* (K:) or the *lowest,* or *meanest, sort of the* جنّ: (K:) or the *weak ones thereof:* (IAar, K:) or the *dogs thereof:* (Fr, TA:) or *certain creatures between the* جنّ *and mankind.* (S, K.)

حَنَّةٌ : see حَنَانٌ. ___ It is said in a prov., لَا تَعْدَمُ نَاقَةٌ مِنْ أُمِّهَا حَنَّةً, and حَنِينًا , meaning [*The she-camel will not be without*] *likeness* [*to her mother*]: and one says of a man who resembles another man, and of any one who resembles his father and his mother, لَا تَعْدَمُ أَدْمَآءُ مِنْ أُمِّهَا حَنَّةً [*A female* camel *of the colour termed* أُدْمَة (i. e. *white,* or *very white,* &c.,) *will not be without likeness to her mother*]. (TA. [See also Freytag's Arab. Prov. ii. 497.]) ___ The [*grumbling cry termed*] رُغَآء of a camel. (S, K.) A man's *wife.* (S, K.)

See also what next follows.

حَنَّةٌ : see حَنَانٌ. Also *i. q.* جِنَّةٌ; (S, K;) as also حَنَّةٌ : (K:) so in the phrase, بِهِ حَنَّةٌ [*In him is demoniacal possession,* or *madness,* or *insanity:* see الحَنُّ]. (S.)

حَنَانٌ *Mercy, compassion,* or *pity:* (S, K:) *tenderness of heart;* (K;) which is the same; (TA;) as also حَنَّةٌ , with kesr; (Kr, TA;) for which the vulgar say حَنِيَّةٌ : (TA:) and حَنَّةٌ [in like manner] signifies *affection,* and *compassion.* (Az, TA.) وَحَنَانًا مِنْ لَدُنَّا, in the Kur [xix. 14], respecting which I 'Ab is related by 'Ikrimeh to have said, I know not what is الحَنَانُ, means *And mercy from us.* (S, TA.) The Arabs say, حَنَانَكَ يَا رَبِّ and حَنَانَيْكَ [I beg *thy mercy, O my Lord*]: both signify the same; i. e. رَحْمَتَكَ: (S:) the latter is the expression commonly used: (A 'Obeyd, in a marginal note in a copy of the S:) or [rather] the latter means *have mercy on me time after time,* and *with mercy after mercy:* (K, * TA:) it is a dualized inf. n., of which the verb is not expressed; like لَبَّيْكَ and سَعْدَيْكَ: (TA:) or it means [*let thy mercy be continuous to me;*] *whenever I receive mercy and good from Thee, let it not cease, but be conjoined with other mercy from Thee:* (ISd, TA:) the dual form is not to be understood as restricting the signification to duality: (Suh, TA:) the word is not used in this form otherwise

than as a prefixed noun: (Sb, TA:) but sometimes they said حَنَانًا, in the sing., without prefixing it. (ISd, TA.) They said also, سُبْحَانَ ٱللّٰهِ وَحَنَانَيْهِ meaning [*I extol*, or *celebrate*, or *declare, the absolute purity*, or *perfection*, or *glory, of God*,] *and I beg his mercy;* like as they said, سُبْحَانَ ٱللّٰهِ وَرَيْحَانَهُ. (TA.) And حَنَانَ ٱللّٰهِ as meaning مَعَاذَ ٱللّٰهِ [*I seek the protection*, or *preservation, of God*]. (K.) ___ Also *i. q.* رِزْقٌ [*Means of subsistence*, &c.]: and بَرَكَةٌ [*a blessing; any good that is bestowed by God; prosperity*, or *good fortune; increase;* &c.]. (K.) ___ *A quality inspiring reverence* or *veneration* or *respect* or *honour:* (El-Umawee, K:) *gravity, staidness*, or *sedateness.* (K.) One says, مَا تَرَى لَهُ حَنَانًا *Thou seest him not to possess any quality inspiring reverence* &c. (El-Umawee, TA.) *Evil*, or *mischief, long continuing.* (K.)

حَنُونٌ A wind (رِيح) [*that makes a plaintive*, or *moaning*, or perhaps *a shrill, sound;*] *that makes a sound like the* حَنِين *of camels.* (S, K, TA.) ___ A woman *who marries from a motive of tenderness*, or *compassion, for her children*, (K, TA,) *when they are young*, (TA,) *in order that the husband may maintain them.* (K, TA.)

حَنِينٌ an inf. n. of 1: (S, Msb, K:) *A yearning, longing*, or *desire;* (S, K;) *a yearning*, or *longing, of the soul:* (S:) or the *expression of pain arising from yearning* or *longing* or *desire:* (Ham p. 538:) *violence of weeping:* and *a lively emotion:* or the *sound produced by such emotion, proceeding from grief*, or *from joy:* (K:) or *a sound proceeding from the bosom on the occasion of weeping:* خَنِينٌ is from the nose: (TA:) or the former is [*a sound*] *without weeping and without tears:* if with weeping, it is termed خَنِينٌ: (R, TA:) or the former is *a yearning*, or *longing*, or *desire, with affection*, or *pity*, or *compassion;* as when one speaks of the حَنِين of a woman and of a she-camel for her young one: and sometimes this is *accompanied with a sound*, or *cry;*

wherefore it is explained as *a sound,* or *cry, indicating yearning* or *longing* or *desire, and affection* or *pity* or *compassion:* and sometimes it is confined to the form; as in the case of the حنين [or *leaning,* or *inclining,*] of the trunk of a palm-tree [which is mentioned in a trad.]: (Er-Rághib:) the حنين of the she-camel is ber *cry in her yearning towards her young one:* (S:) or her *yearning towards her young one with a cry,* and *without a cry;* (Lth, TA;) mostly the former: originally, her *reiterating her* [*yearning*] *cry after her young one.* (TA.) You say also, رِيحٌ لَهَا حَنِينٌ كَحَنِينِ الإِبِلِ [*A wind that has a plaintive,* or *moaning,* or perhaps *a shrill, sound, like the* حنين *of camels*]. (S, K*) ___ See also حَنَّةٌ حَنِينٌ and الحَنِينُ, and حَنِّينٌ and الحَنِّينُ, two names of [*The*

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months called] جُمَادَى الأُولَى and الآخِرَةُ: (K:) or حَنِينٌ is a name of جمادى الاولى, like a proper name; as also الحَنِينُ: (M, TA:) or the name by which the tribe of 'Ád called جمادى الآخرة: (Ibn-El-Kelbee, in TA voce مؤتمر: see شهر:) or, accord. to Fr and El-Mufaddal, the Arabs used to call this month حُنَيْنٌ : (T, TA:) pl. [of pauc.] أَحِنَّةٌ and [of mult.] حُنُونٌ and حَنَائِنُ. (K.)

حُنَيْنٌ : see what next precedes.

كَلْبٌ حِنِّيٌّ *A dog of the tribe of the* جِنّ *called* الحِنّ. (TA.)

حَنِيَّةٌ : see حَنَانٌ.

حَنَّانٌ One *who yearns towards, longs for,* or *desires, a thing,* (K,) and *inclines to it.* (TA.) [Hence,] حَنَّانَةٌ A woman *who remembers a former husband with yearning* (الحنين) *and grieving,* or *moaning,* (K, TA,) *in tenderness for her children, when they are young, that the husband may maintain them;* like أَنَّانَةٌ: or *who yearns towards her former*

husband, and inclines to him: or *who yearns towards her child,* or *children, by her husband who has separated from her:* (TA:) or a woman *who yearns towards her former husband, and grieves for him:* or *who marries, having been divorced, and yearns towards him who has divorced her.* (Har p. 569.) And *A bow;* (K;) [because of the sound made by the twanging of its string;] accord. to AHn, as a proper name; but ISd holds it to be, when thus applied, an epithet in which the quality of a subst. is predominant: (TA:) or a bow *that* [*twangs,* or] *makes a sound* (S, K) *when its string has been pulled and then let go.* (S.) And عُودٌ حَنَّانٌ [*A lute that produces plaintive sounds:* or] *that excites lively emotions of sadness,* or *of mirth.* (TA.) And سَحَابٌ حَنَّانٌ *Clouds that have* [or *produce*] *a* حَنِين [or *moaning sound,* by their thunder heard from a distance,] *like the* حَنِين *of camels.* (TA.) And سَهْمٌ حَنَّانٌ *An arrow that produces a sound when thou triest its sonorific quality by turning it round between thy fingers:* (AHeyth, K, TA: [in the CK, نَقْرُهُ is erroneously put for نَقَّرْتُهُ:]) or *that produces a sound when it is turned round* (أُدِيرَ [or أُدِرَّ]) *with the ends of the fingers upon the thumbs, by reason of the excellence and compactness of its wood.* (TA. [See دَرُّ السَّهْمِ, in art. در.]) And خَمْسٌ حَنَّانٌ *i. q.* بَائِصٌ [*A hurrying,* or *hard, journey in which the camels are watered only on the first and fifth days:* (in the CK and a MS. copy of the K, erroneously, نابضٌ:)] (K, TA) i. e. (As, TA) *in which there is a* حَنِين [or *yearning* of the camels] *by reason of its quickness;* (As, K, TA;) or *in which the camels yearn* [*towards their accustomed places*] (تَحَنُّ) *by reason of fatigue.* (A, TA.) And طَرِيقٌ حَنَّانٌ *A conspicuous road,* (S, K, TA,) *in which the old camel becomes joyous* (يَحِنُّ, i. e. يَنْبَسِطُ): or, accord. to the A, *a road in which there is* [*heard*] *a* حَنِين [or *yearning cry*] *of the camels;* like طَرِيقٌ نَهَّامٌ meaning a road in which is [heard] a نَهِيم [or chiding] of camels. (TA.) ___ One *who shows favour,* or *presents a favourable aspect, to him who turns from him,* or *shuns him.* (K.) ___

Merciful, or *having mercy.* (S.) [Hence,] الحَنَّانُ a name of God; (K;) meaning *The Merciful* (Aboo-Is-hák, Az, IAth, K) *to his servants.* (IAth, TA.)

حَنَّانٌ *i. q.* حَنَّآءٌ [*Lawsonia inermis*, or *Egyptian privet*, mentioned in art. حنأ]; (K;) a dial. var. of the latter: (Fr, Th, TA:) and حُنَّانٌ is said to be a pl.; (TA in the present art.;) i. e. of حَنَّآءٌ, anomalously; or a dial. var. thereof. (TA in art. حنأ.) [See also what next follows.]

حَنُّونٌ *i. q.* فَاغِيَةٌ [The *flower of the* حَنَّآءٌ]: or the *flower of any tree* (K) and *plant:* n. un. with ة. (TA.) [See also what next precedes.]

حَنِّينٌ and الحَنِّينُ: see حَنِينٌ

حَانٌّ *Yearning, longing,* or *desiring:* (S:) or *being affected with an intense emotion of grief* or *of joy.* (K.) ___ [Hence, the fem.] حَانَّةٌ signifies *A she-camel;* [because of her yearning towards her young one;] (S, K;) as also مُسْتَحِنٌّ, (as in some copies of the S,) or مُسْتَحِنٌّ, (as in other copies of the S and in the K,) [both of which may be correct, as استحن is both trans. and intrans.:] or مُسْتَحِنٌّ signifies one who is *affected with intense emotion by longing for his home* (الَّذى ٱسْتَحَنَّهُ الشَّوْقُ إِلَى وَطَنِه). (IB, TA.) One says, مَالَهُ حَانَّةٌ وَلَا آنَّةٌ *He has not a she-camel nor a sheep,* or *goat.* (S, TA.) [See also آنٌّ.] AZ mentions the saying, مَالَهُ حَانَّةٌ وَلَا جَارَّةٌ, as meaning *He has not camels that yearn* [towards their young ones] (تَحِنُّ) *nor such as carry goods,* or *furniture and utensils, and wheat,* or *food.* (TA.)

مَحْنُونٌ, applied to a man, (S, *i. q.* مَجْنُونٌ [properly *Possessed by a* جِنِّىّ; and hence, *mad,* or *insane*]: (S, K: [see الحُنُّ:]) or *i. q.* مَصْرُوعٌ [as meaning *affected with epilepsy*]: (K:) or one *who is affected with epilepsy* (يَصْرَعُ) *and then revives for a time.* (AA, TA.)

مُسْتَحِنٌّ, or مُسْتَحِنٌّ: see حَانٌّ

حنأ

1 **حَنَأَ** , aor. ـَـ , *It* (a place) *became green, and tangled,* or *luxuriant,* or *abundant and dense, in its herbage,* or *plants.* (K.) حَنَأَتْ يَدَهَا: see 2. ___ حَنَأَهَا *He lay with her.* (K.)

2 **حَنَّأَ** , inf. n. تَحْنِيءٌ and تَحْنِئَةٌ *He dyed* (AZ, S, K) his head, (AZ, TA,) or his beard, (S,) *with* حِنَّآء: (AZ, S, K:) and حَنَّأَت يَدَهَا *She* (a woman) *dyed her hand therewith;* as also حَنَأَتْهَا , aor. ـَـ . (Msb.)

5 **تحنّأ** *It* (his head, or his beard,) *was dyed with* حِنَّآء (AHn, K.)

حِنَّآءٌ [*A certain plant*] *well known;* (S, K;) [the *Lawsonia inermis,* or *Egyptian privet;*] *used for dyeing the extremities* [i. e. *the hands and feet and head*]: (TA:) [in the present day, the plant itself is called ثَمَرُ الحِنَّآء, (vulgo تَمَرحِنَّا,) and its leaves, used for dyeing the hands &c., are called حِنَّآء:] accord. to some, it is the pl. of حِنَّآءَةٌ; [or rather a coll. gen. n., of which حِنَّآءَة is the n. un.;] but it is generally asserted that حِنَّآءَة is a more special word than حِنَّآء, [as in the S and Msb,] and not the sing. of the latter: (TA:) pl. حِنْآنٌ. (K.) حُنَّآنٌ is said to be an anomalous pl. of حِنَّآء; or a dial. var. of the latter, and not a pl.: (TA:) and حِنَّانٌ is a dial. var. of حِنَّآءٌ. (Fr, Th, TA in art. حن.)

حِنَّائِىٌّ *A seller of* حِنَّآء: pl. حِنَّائِيُّونَ. (K.)

أَخْضَرُ حَانِئٌ *Very green; intensely green.* (K, TA.)

حنب

1 **حَنَبَ** : see the next paragraph.

2 **حَنَّبَهُ** , inf. n. تَحْنِيبٌ, *It* (old age, TA) *bent him down.* (K, * TA.) [See its quasi-pass., 5.] ___ حَنَّبَ أَزَجًا *He built firmly a structure of the kind called* أَزَج, *and made it curved.* (K.) ___ تَحْنِيبٌ [as an inf. n. of which the verb, if it have one in any of the following senses, is حُنَّب,] also signifies *A bending,* or *curving, and tension* [*of the sinews*] (تَوْتِير), *of the backbone* (صُلْب) *and fore legs of a horse:* (As, S:) or *a convexity in the shank* (وَظِيف) *of each of the fore legs of a horse,* (K, * TA,) *not being a great curvature,* (TA,) *and in the backbone* (صُلْب): (K:) it is a quality indicative of strength: (Az, TA:) تَحْنِيبٌ (with ج) is [the same] in the hind legs: (As, S, K:) or it [i. e. تحنيب as indicated in the K and by an explanation of مُحَنَّبٌ, but the same explanation is also given to مُجَنَّبٌ,] is *width in the space between the hind legs, without what is termed* فَجَجٌ [i. e. *straddling*], or فَحَجٌ [i. e. the *having the fore parts of the feet near together and the heels distant,* or *having the legs wide apart* (like فَجَجٌ), or *having the thighs* or *the middles of the legs wide apart*]; (so accord. to different copies of the K;) which is a quality approved: (TA:) or *a curving in the* سَاقَان [here app. meaning the *hind legs,* or rather the *hind shanks;* see مُحَنَّبٌ]: as also حَنَبٌ [an inf. n. of which the verb, if it have one, is app. حَنَبَ]: (K:) or *a curving of the ribs.* (TA.) [See تَحْنِيبٌ: and see also مُحَنَّبٌ.]

5 **تَحَنَّبَ** *He* (a man, S) *was,* or *became, crooked, curved,* or *bent.* (S, K.) ___ [And hence,] تَحَنَّبَ عَلَيْهِ *He was,* or *became, affected with compassion for him.* (K, TA.)

حَنْبَآءُ : see what follows.

مُحَنَّبٌ An old man *bent* (K, TA) *with age.* (TA.) ___ A horse *characterized by what is termed*

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تَحْنِيبٌ: (K:) [see 2:]) accord. to A 'Obeyd, *wide in the space between the hind legs, without* فَجَجٌ, or فَحَجٌ: (so accord. to different copies of the S: [see these terms explained above, conj. 2:]) an epithet of commendation: (S:) accord. to ISh, *having curved bones:* the mare, he says, is termed حَنْبَآءُ : and this latter, accord. to As, is an epithet applied to a mare *curved in the* سَاقَانِ [or *shanks*] *of the fore legs:* or, accord. to IAar, *in* [*the shanks of*] *the hind legs:* or, as he says in another place, *curved in the* سَاقٍ [here app. meaning the *hind shank*]. (TA.) [See also مُحَنَّبٌ.]

حنبل

حَنْبَلٌ , [mentioned in the S and Msb in art. حبل,] applied to a man, (S, Msb,) *Short:* (S, Msb, K:) and, (K,) as some say, (Msb,) *large in the belly,* (Az, ISd, Msb, K,) *and short:* (Az, ISd, Msb:) and [in the CK or] *fleshy;* (ISd, K;) as also حَنْبَالٌ . (K.) *A fur-garment:* (Az, S, K:) or *an old and worn-out fur-garment.* (ISd, K.) ___ *An old and worn-out boot.* (ISd, K.) The *sea;* as also حَنْبَالَةٌ . (ISd, K.)

حَنْبَالٌ : see above. ___ Also, (T, O, TA,) and حَنْبَالَةٌ , (T, O, K,) [but the latter has a more intensive signification,] *Loquacious; a great talker.* (T, O, K.)

حَنْبَالَةٌ : see حَنْبَلٌ: and see also حَنْبَالٌ.

حنت

حَانُوتٌ and حَانُوتِىٌّ: see arts. حون and حنو.

حنتم

حَنْتَمٌ *A green* جَرَّة [or *jar*], (S, K,) to which some add, *including to redness:* (TA:) or *winejars,* (A 'Obeyd, Nh,) *glazed,* or *varnished, green,* (Nh,) *which used to be carried to El-Medeeneh, with wine in them:* (A 'Obeyd, Nh:) the use of which, for preparing نَبِيذ therein, is forbidden in a trad., because it quickly became potent in them, by reason of the glazing, or varnish; or, as some say, because they used to be made of clay kneaded with blood and hair; but the former is the right reason: afterwards applied to *any jars,* or *pottery:* (Nh:) thus some explain it as a sing.; (MF;) and the pl. is حَنَاتِمُ: (Az, TA:) others, as a pl. [or coll. gen. n.], of which the sing. [or n. un.] is with ة: (MF:) some say that the ن is augmentative: so says the author of the Msb: others, that it is radical. (TA.) [See art. حتم.] ___ *Black clouds;* (Az, K;) as also [the pl.] حَنَاتِمُ: (Az, S, K:) because, with the Arabs, السَّوَادُ is [used for] خُضْرَةٌ: (S: [see أَسْوَدُ; and see also حَنْتَمٌ in art. حتم:]) or as being likened to حَنَاتِم (meaning jars) filled [with water]: (Az, TA:) n. un. with ة. (K.) ___ The *colocynthplant;* (K, TA;) because of its intense greenness: n. un. with ة. (TA.)

حنث

1 حَنَثَ فِى يَمِينِهِ , (S, A, Msb, K, *) aor. ـَـ , (Msb, K,) inf. n. حِنْثٌ (S, * A, Msb, K *) and حَنَثٌ, (TA,) *He violated,* or *broke,* or *failed of performing, his oath:* (A, Msb, K, TA:) *he was untrue in his oath:* (S, TA:) *he committed a sin,* or *crime, in his oath.* (TA.) Also *He retracted,* or *revoked, his oath.* (TA.) ___ And the verb alone, *He said what was not true.* (Khálid Ibn-Jembeh, TA.) ___ *He inclined from what was false to what was true:* or *from what was true to what was false.* (K.) ___ [And app. *He committed a sin,* or *crime:* a meaning which seems to be indicated in the K: see حِنْثٌ, below.]

2 حَنَّثَهُ *He pronounced him* (جَعَلَهُ) *a violator,* or *non-performer, of his oath:* (Msb:) [a verb similar to أَثَّمَهُ and فَسَّقَهُ &c.]

4 أَحْنَثَتْهُ (S, K) فِى يَمِينِهِ (S) *I made him to violate,* or *break,* or *fail of performing, his oath.* (S, K. *) ___ احنث فُلَانٌ قَسَمَ فُلَانٍ *Such a one assented not,* or *consented not, to the conjurement of such a one; contr. of* أَبَرَّ. (T and TA in art. بر.)

5 تَحَنَّثَ *He put away,* or *cast away, from himself* الحِنْثَ, i. e. *sin,* or *crime:* (ISd, Towsheeh, TA:) it is said that there are only six verbs of the measure of this signifying the putting away, or casting away, from oneself a thing, [i. e. the thing denoted by the root,] which are تحنّث and تأثّم and تحوّب and تحرّج and تنجّس and تهجّد: (TA:) *he did a work whereby to escape from sin,* or *crime:* (IAar, Msb:) *he applied himself to acts,* or *exercises, of devotion;* (S, A, Msb, K;) accord. to Ez-Zuhree and the K, during numerous nights; but it has been shown by the Expositors of El-Bukháree, and others, that this addition is taken from words following the verb in the explanation of a trad., and has nothing to do with the meaning of the verb itself: (MF, TA:) *he relinquished* [*the worship of*] *idols;* (S,

K;) like تحنّف; (S;) and it may be that the ث in this verb is interchangeable with ف, (A,) or a substitute for ف. (TA.) You say also, تحنّث من كذا *He abstained from such a thing as a sin,* or *crime;* syn. تأثّم, (S, A, K,) and تحرّج. (A.) And تحنّث بأفعال *He sought to bring himself near unto God,* or *to advance himself in God's favour, by works* [of devotion &c.]. (TA.)

حنْثٌ The *violation,* or *failure of performance, of an oath:* (S, A, K, TA:) [an inf. n. used as a simple subst.:] pl. أَحْنَاثٌ; as in the saying, عليه أَحْنَاثٌ كثيرةٌ [*He is accountable for,* or *chargeable with, many violations,* or *failures of performance, of oaths*]. (TA.) ___ *A sin, a crime, an offence,* or *an act of disobedience.* (S, A, Msb, K.) So in the saying [in the Kur lvi. 45], وكانوا يصرُّونَ على الحنْث العظيم [*And they persisted in great sin*]; (A;) meaning belief in a plurality of gods. (Bd, Jel.) And hence, (Bd in lvi. 45,) بلغ الحنْث *He* (a boy) *attained to the age when he was punishable for sin:* (A, * Bd:) or *attained to* [*the age when he became punishable for*] *disobedience and* [*rewardable for*] *obedience:* (S:) or *attained to the age when the pen* [*of the recording angels*] *began to register his acts of obedience and of disobedience: attained to the age of puberty: attained to manhood.* (TA.) [Hence also,] أَوْلادُ الحنْث *The children of adultery* or *fornication:* occurring in a trad., accord. to one reading: accord. to another reading, اولاد الخُبْث. (L.)

حانثٌ *Violating,* or *failing to perform, his oath;* or *a violator,* or *non-performer, of his oath.* (Msb.)

محنثٌ : see مَحانثُ.

مُحْنثٌ A thing *respecting which people differ, and which admits of its being regarded in two different ways;* as also مُحْلفٌ. (L.) [So called because it may make one to be untrue in an oath.]

مَحَانِثُ, accord. to some, having no sing.; but accord. to others, its sing. is مَحْنَثٌ, and this is app. the truth, and is agreeable with analogy; (MF;) *Places* [i. e. *occasions*] *of falling into the violation of an oath* or *oaths*, or *into sin* or *crime;* expl. by مَوَاقِعُ حِنْثٍ (TA) and مَوَاقِعُ إِثْمٍ. (K.)

حنجر

حَنْجَرُه , here mentioned in the K: see art. حجر, in which I have mentioned it as Q. Q., like the two words here following, which are mentioned in the latter art. in the S and K &c.

حَنْجَرَة : see art. حجر.

حُنْجُور : see art. حجر.

حندر

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حندر and حندور &c.: see art. حدر.

حندس

Q. 1 **حَنْدَسَ** : see what next follows.

Q. 2 **تَحَنْدَسَ** *It* (the night) *was,* or *became, dark:* (K:) or *intensely dark;* (TA;) as also حَنْدَسَ . (Ham p. 140.) ___ And *He* (a man) *fell down;* and *was weak:* (Sgh, K:) mentioned by Sgh in art. حدس. (TA.)

حَنْدَسٌ *Darkness:* (K:) or *intense darkness:* (Ham p. 140:) pl. حَنَادِسُ. (K.) You say, سِرْوا فِى حَنْدَسِ اللَّيْلِ [*They journeyed in the darkness,* or *intense darkness, of the night*]: and فِى حَنَادِسِ الظُّلَمِ [*in the darkness,* or *intense darkness, of the nights called* الظُّلَم, q. v.]. (A, in art. حدس.) Z derives it from الحَدْسُ meaning نَظَرٌ خَافٍ. (TA. [See art. حدس.]) ___ Also, as an epithet applied to night, (S, K,) *Dark:* (K:) or *intensely dark;* (S;) and so مُحَنْدَسٌ . (Ham p. 140.) You say لَيْلٌ حَنْدَسٌ and لَيْلَةٌ حَنْدَسَةٌ. (TA.) ___ [Hence,] الحَنَادِسُ *Three nights* (K, TA) *of the lunar month,* (TA,) *next after the*

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ظُلَم [q. v.]. (K.) ___ [Hence also,] أَسْوَدُ حَنْدَسٌ, a phrase like أَسْوَدُ حَالِكٌ [*Intensely black*]. (L.)

حَنْدُوسٌ a term applied by the people of the East to *Dirhems cut in pieces;* which pieces they use for change, and in almsgiving: so explained by Esh-Shereeshee. (Har p. 81.)

مُحَنْدَسٌ : see حَنْدَسٌ.

حندق

حَنْدُوقَةٌ : see حَدَقَةٌ, in art. حدق.

حَنْدِيقَةٌ : see حَدَقَةٌ, in art. حدق.

حَنْدَقُوقٌ , (S, K, &c.,) mentioned by J and Sgh in art. حدق; but IB says that it belongs to the present art., the ن being a radical letter; and thus Sb mentions it as an epithet, in a sense explained below; (TA;) and حَنْدَقُوقٌ (Sh, K) and حَنْدَقُوقٌ (TA) and حَنْدَقُوقَى , (K,) allowed by Sh, but disallowed by J, (TA,) and حَنْدَقُوقَى and حَنْدَقُوقَى and حَنْدَقُوقَى (K) and حَنْدَقُوقَى ; (TA;) [The *herb lotus, melilot, sweet trefoil,* or *bird's-foot-trefoil;* so in the present day;] *a certain plant;* (S;) *a certain herb,* or *leguminous plant,* (K,) *resembling fresh,* or *green,* فَثّ [q. v.]; (TA;) *i. q.* ذُرَقٌ: (S, K:) a Nabathæan name, arabicized. (S.) Also the first, A *tall* man, *incompact,* or *incongruous, in make,* (Ibn-Es-Serráj, K,) *like him who is* مَجْنُونٌ [or *insane*]; (Ibn-Es-Serráj, TA;) or, as some say, *like the* أَحْمَق [or *foolish,* or *stupid,* &c.]: (TA:) or it signifies also *i. q.* حدق. (K.) And One *who turns about the eyes;* or *who does so much,* or *frequently.* (AO, Az, K.) [But in this sense it belongs to art. حَنْدَقُوقَى.]

حَنْدَقُوقَى and حَنْدَقُوقَى &c.: see the paragraph immediately preceding.

حنذ

1 **حَنَذَ** , aor. ـِ , inf. n. حَنْذٌ (S, L, K, &c.) and تَحْنَاذٌ, [which latter is an intensive form,] *He roasted* a kid, &c.: (M, L:) or *he roasted* flesh-meat *with heated stones,* (T, A, L,) [*in a hole dug in the ground,* (see حَنِيذٌ,)] *in order to cook it thoroughly:* (A:) or *he roasted* a sheep or goat, and *put upon it heated stones to cook it thoroughly:* (S, L, K:) or *he roasted* flesh-meat *by covering it over in fire,* or *burying it therein:* (AZ, L:) or *he roasted* it *so that it dripped:* (M:) or *he roasted* it *without overdoing it* [*so that the moisture dripped from it*]: or *he scalded* a kid &c., *so as to remove its hair.* (L.) [See also حَنِيذٌ; and see 4.] ___ حَنَذَتْهُ الشَّمْسُ, (A, L, K,) aor. ـِ , inf. n. حَنْذٌ, (L,) *The sun burned him,* (A, L, K,) namely, a traveller, *and pained his brain.* (K.) ___ حَنَذَ الفَرَسَ, (S, A, L, K,) aor. ـِ , (S, L, K,) inf. n. حَنْذٌ (S, L) and حِنَاذٌ, (A, L,) *He urged on the horse,* (A, K,) *and made him to run a heat or two heats,* (S, L, K,) *and then threw upon him coverings,* (S, A, L, K,) *one above another,* (L,) *to the number of five or six,* (T, L,) *in the sun,* (S, K,) *in order that he might sweat,* (T, S, A, L, K,) *to reduce his fat, and prevent his breathing hard.* (T, L.) To a horse to which this is done you apply the epithets حَنِيذٌ and مَحْنُوذٌ . (S, A, L, K.) If the horse do not sweat, you say of him, كَبَا. (S, L.) ___ حَنَذَ لَهُ: see 4.

4 **احنذ** *He cooked* flesh-meat *thoroughly.* (L.) ___ [See also 1] ___ Also, inf. n. إِحْنَاذٌ, *He put much mixture* [*of water*] *into the beverage* or *wine* (شَرَاب): or, as some say, the contr., i. e. *he put little thereof:* (K, TA:) accord. to Fr, (L,) *i. q.* أَعْرَقَ and أَخْفَسَ: (T, L:) AHeyth disallows its being syn. with these two verbs: (L:) but in the M it is said that حَنَذَ لَهُ, aor. ـِ , means *he made the water for him little, and the beverage,* or *wine, much;* as also اخفس: (L, TA:) accord. to Fr, إِذَا سَقَيْتَ فَأَحْنِذْ means أَخْفِسْ, i. e. [*when*

thou givest to drink,] *make the water little, and the* نَبِيذ *much;* (T, L, TA;) or this phrase means عَرِّقْ شَرَابَكَ, i. e. *pour into thy beverage,* or *wine, a little water:* (S, L:) in the A it is said that إِذَا سَقَيْتَهُ فَأَحْنِذْ لَهُ means [*when thou givest him to drink,*] *give him to drink pure* [*wine*] *that shall burn his inside.* (TA.)

10 **استحنذ** *He lay upon his side in the sun,* (K, TA,) *and threw clothes over him there,* (TA,) *in order that he might sweat.* (K, TA.) You say, اسْتَحْنَذْتُ فِى الشَّمْسِ *I endeavoured to make myself sweat by throwing clothes over me in the sun.* (A.)

حَنْذٌ : see حَنِيذٌ. Also The *intenseness,* or *violence, and burning,* of heat. (S, L.)

حُنْذَةٌ *Intense,* or *violent, heat.* (K.)

حِنْذِيذٌ A man (TA) *that sweats much.* (K, TA.)

حَنَاذِ , like قَطَامِ, [a proper name, indecl., with kesr for its termination,] *The sun.* (K.)

حَنَاذٌ *Heat:* so in the phrase حَنَاذٌ مُحْنِذٌ *Burning heat.* (L.)

حَنِيذٌ *Roasted* flesh-meat; as also مَحْنُوذٌ and حَنْذٌ , which last is an inf. n. used as an epithet: (L:) or *roasted with heated stones,* (T, A, L,) *in order to be cooked thoroughly:* (A:) or a sheep or goat *roasted, and having heated stones put upon it to cook it thoroughly;* (S, L, K;) as also مَحْنُوذٌ ; (TA;) which Ibn-'Arafeh explains as meaning *roasted by means of heated stones put upon it, so thoroughly as to fall off from the bones:* or حَنِيذٌ, he says, signifies *roasted by means of hot stones so as to drip:* (L:) or *hot, roasted,* flesh-meat, *of which the moisture drips:* (Sh, L, K: *) this is said by Az to be the best explanation that has been given of it: (TA:) or *roasted* flesh-meat *not overdone:* (L:) or *roasted by being buried in the fire:* (AZ, L:) or [roasted flesh-meat] *for which one has*

dug a hole in the ground in which it is then covered over [*with fire or heated stones*], agreeably with a wellknown practice of the Arabs of the desert: (Fr, L:) or *roasted in a hole dug in the ground, heated stones being put upon it.* (Har p. 20.) [See also مَرْمُوضٌ.] ___ See also 1. ___ Also *Heated* water: (K:) or *hot* water. (Sh, T, L.) ___ *A kind of oil.* (K.) ___ *A perfumed preparation of* خِطْمِىّ [or *marsh-mallows*] *and the like, for washing the head.* (K, * TA.)

شَرَابٌ مُحْنَذٌ *Beverage,* or *wine, mixed with much water.* (IAar, TA.) [But see 4.]

مُحْنَذٌ : see حَنَاذٌ.

مَحْنُوذٌ : see حَنِيذٌ, in two places: ___ and see also 1.

حنزب

حَنْزَابٌ An ass *of middling make* (مُقْتَدِرُ الخَلْقِ). (K.) ___ Also *Short and strong:* or *broad:* (K:) or *short and broad;* applied to a man: (Th, TA:) and *thick, coarse, rude,* or *bulky,* (K, TA,) *and short.* (TA.) [See حَزَابٌ, in two places.] ___ The *cock.* (K.) ___ Also, and حُنْزُوبٌ, *A flock of* [*the kind of birds called*] قَطًا: (K:) or the *male of the* قطا. (TA.) [See حنزاب in art. حزب.] ___ And both these words, The *carrot of the land* (جَزَرُ البَرِّ [see حنزاب in art. حزب]): (K:) n. un. of the former with ة: that of the latter is not known to have been in use. (TA.) ___ This is [said to be] the proper place of these two words; [the ن being regarded as a radical letter;] (K, TA;) not art. حزب. (TA.)

حُنْزُوبٌ : see above: and see also art. حزب.

حنش

1 **حَنَشَ** , (S, A, Msb, K,) aor. ـِ , (Msb, K,) *He hunted, sought to catch* or *capture,* or *caught* or *captured,* (S, A, Msb, K,) such animals as are hunted &c., (S, Msb, K,) or such as are termed أَحْنَاش, pl. of حَنَشٌ; (A;) as also احنش . (TA.) ___ حَنَشَتْهُ الحَيَّةُ *The serpent bit him.* (A, TA.)

4 **أَحْنَشَ** see above.

حَنَشٌ *Anything that is hunted,* or *caught* or *captured, of birds* or *flying things, and of* [or, accord. to the CK, this word of should be omitted here, as well as where it next occurs,] *what are termed* الهَوَامّ [*venomous* or *noxious reptiles* or *the like, such as scorpions and serpents*], (S, A, Mgh, * Msb, K,) *and of what are termed* حَشَرَاتُ الأَرْضِ, (K,) *such as the hedgehog, and the* [*lizards of the kinds called*] ضَبّ *and* ورل, *and the* [*rat called*] جُرَذ, *and the common rat* or *mouse, and the serpent:* (TA:) or *any animal whose head resembles that of the serpent,* (Lth, Mgh, Msb, * K,) *of chameleons and of* [*the lizards called*] سَوَامُّ أَبْرَص *and the like:* (Lth, Mgh, * Msb: *) or *any creeping thing, of beasts and of birds* or *flying things:* (Kr, TA: *) and the *serpent:* (S, Kr, A, Mgh, K:) or the *viper:* (S:) or *a kind of white and thick serpent, like the* ثُعْبَان, or *larger;* or the *black kind thereof:* (TA:) or *a serpent that blows, but does not hurt:* (Ham p. 626:) and the *common fly:* (Ibn- 'Abbád, A, Sgh, K:) pl. أَحْنَاشٌ (S, A, Mgh, K) and حَنْشَانٌ. (A, TA.)

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مَحْنُوشٌ *Stung,* or *bitten, by what is termed* حَنَش. (IAar, K.)

حنط

1 **حَنَطَ** , (K,) aor. ـُ , (TK,) inf. n. حُنُوطٌ, *It* (seed-produce) *attained to the time for its being reaped;* as also احنط . (K.) ___ *It* (a tree of the kind called رِمْث) *became mature, and its leaves became white;* as also احنط : (S:) or *it became white and mature,* (K, TA,) *and there came forth upon it a dust-coloured fruit, and what resembled pieces of glue appeared upon its tops;* (TA;) as also حَنِطَ, aor. ـَ ; (K, TA;) and احنط : (TA:) [the last, though omitted in the K, seems to be the most common:] or *its colour became white inclining to yellowness, and its odour sweet:* (IAth:) Az relates, on the authority of IAar, that one says, أَوْرَسَ الرِّمْثُ, and احنط ; like خَضَبَ العَرْفَجُ: and one says, of the رِمْث, when it first breaks out for its leaves to come forth, قَدْ أَقْمَلَ; and when it has increased little by little, قَدْ أَدْبَى; and when its greenness has increased, بَقَلَ: and when it has become white and mature, حَنَطَ: (TA:) or احنط is said of a tree, and of a herb, meaning *its fruit became mature;* and so حَنَطَ, inf. n. حُنُوطٌ. (AHn.) ___ *It* (leather) *became red.* (S, K.) [The inf. n. of the verb in this sense is not mentioned.] See also 2.

2 **حنّطه** , inf. n. تَحْنِيطٌ (S, TA;) in the K, حَنَطَهُ , aor. ـُ ; which is a mistake; (TA;) *He prepared him* (a dead person [i. e. *for burial*]) [and also *it* (grave-clothing)] *with* حَنُوط [q. v.]; (S, K;) as also احنطه . (K.) And [hence,] أُحْنِطَ [lit. *He was prepared for burial with* حنوط, is used to signify] *he died.* (K.)

4 **احنط** : see 1, in five places. أَحْنَطَهُ: and أُحْنِطَ: see 2. ___ The former also signifies *He,* or *it, made him,* or *it, to bleed: made him,* or *it, to be bloody;* or *smeared, befouled,* or *defiled, him,* or *it, with blood: it* (blood) *befouled,* or *defiled, him,* or *it.* (IAar.)

5 **تحنّط** *He* (a dead person) *was,* or *became, prepared* [*for burial*] *with* حَنُوط. (K.) ___ Also, or تحنّط

بالحَنُوط, (S,) *He* (a man) *made use of* حنوط *for himself, in his clothing:* (S, * TA:) so in a trad.: meaning, on his going forth to battle; as though desiring thereby to prepare himself for death, and to induce himself to endure the fight with patience. (TA.)

10 **استحنط** [lit. *He desired to be prepared for burial with* حَنُوط: and hence meaning] *he* (a man, Fr) *emboldened himself,* or *became emboldened, to encounter death, holding his life in light estimation.* (Fr, K.)

حِنْطَةٌ *Wheat;* and the *grain of wheat;* syn. بُرٌّ (S, Msb, K) and قَمْحٌ and طَعَامٌ; (Msb;) of the first three of which words, بُرٌّ is the most chaste; (S in art. بر;) the *well-known grain called* بُرٌّ: (TA:) *chewed, and applied as a poultice, it is good for the bite of a dog:* (K:) or, correctly, *what is chewed thereof disperses humours; but for the bite of a dog, it is coarsely pounded, and put upon the bite;* as is said by the author of the Minháj: and one of its wellknown properties is this; that *when it is put upon a piece of heated iron, and powdered, and ringworms* (قَوَابِىّ) *are smeared with the moisture thereof, it removes them:* (TA:) pl. حِنَطٌ. (S, K.)

حِنْطِىٌّ *An eater of much* حِنْطَة [or *wheat*], *in order that he may grow fat.* (K.) ___ Accord. to Aboo-Nasr and Aboo-Sa'eed, (TA,) *Inflated,* or *swollen;* syn. مُنْتَفِخٌ. (K, TA.)

حَنَاطٌ : see what next follows.

حَنُوطٌ (S, IAth, Msb, K) and حَنَاطٌ (IAth, Msb, K) [*Perfume such as is termed*] ذَرِيرَةٌ: (S:) or *odoriferous substances* (IAth, Msb, K) *of any kind* (K) *that are mixed* (IAth, Msb, K) *for a corpse,* (Msb, K,) *in particular,* (Msb,) or *for grave-clothes and for the bodies of the dead, consisting of* ذَرِيرَة, *or musk, or ambergris, or camphor, or other substance, namely, Indian*

cane, or sandal-wood, bruised: derived from حَنَطَ said of the رِمْثُ, signifying that its colour became white inclining to yellowness, and its odour sweet: (IAth:) the term حنوط is applied to *anything with which a corpse is perfumed, consisting of musk and* ذَرِيرَة *and sandal-wood and ambergris and camphor, and other things that are sprinkled upon it for the purpose of perfuming it and drying up its moisture.* (Msb.)

حِنَاطَةٌ The *trade of the* حَنَّاط [q. v.]. (S, K.)

حَنَّاطٌ *A seller of* حِنْطَة [or *wheat*]; (S, Mgh, Msb, K;) as also حِنَّاطِىٌّ ; (K;) a rel. n. from the former. (Msb.) [The pl.] حَنَّاطُونَ is explained by the lawyers as signifying *Persons who transport wheat* (حِنْطَة) *from the ship to the houses.* (Mgh in art. نقل.)

حِنَّاطِىٌّ : see the next preceding paragraph.

حَانِطٌ *A possessor of* حِنْطَة [or *wheat*]: (K:) or *one who possesses much thereof.* (Sgh, K.) [A possessive epithet, like لَابِنٌ and تَامِرٌ.] And قَوْمٌ حَانِطُونَ *A people whose seed-produce has attained to the time for its being reaped:* [in this sense also] a possessive epithet. (TA.) ___ Also, [act. part. n. of حَنَطَ, or,] accord. to Sh and ISd, an act. part. n. of أَحْنَطَ, as applied to the رِمْثُ, contr. to analogy, meaning [*Mature and*] *having its leaves become white;* as also مُحْنِطٌ : (TA:) and, applied to a tree, and a herb, *having its fruit mature.* (AHn.) Also, accord. to Sh, *i. q.* وَارِسٌ, in the phrase حَانِطُ الغَضَى [app. meaning *What is putting forth its leaves, of trees of the kind called* غَضًى]: but accord. to Ibn-'Abbád and the K, the *fruit of the kind of tree called* غَضًى. (TA.) ___ Also *Red* leather. (S, TA.) And أَحْمَرُ حَانِطٌ *Intensely red:* (IF, K:) because wheat (الحِنْطَة) is called الحَمْرَآءُ. (IF.)

مُحْنِطٌ : see حَانِطٌ.

حنظل

Q. 1 حَنْظَلَتِ الشَّجَرَةُ *The tree became bitter in its fruit* [*like the* حَنْظَل]. (AHei, TA.)

حَنْظَلٌ [The *colocynth; cucumis colocynthis;*] *a certain bitter plant;* (Msb;) [and *its fruit;*] *well known;* (K;) *i. q.* شِرْىٌ: (S:) n. un. with ة: (S, Msb, K: *) [accord. to Freytag (who refers to Avic. p. 175, and Sprengel. hist. rei herb. vol. i. p. 269,) applied also to the *momordica elaterium,* or *cucumis prophetarum:*] *there is a male species, and a female; the former fibrous; the latter soft,* or *easily broken, white, and easy to swallow:* (TA:) *the choice sort of it is the yellow;* (K;) or, accord. to the Kánoon of the Ra-ees [Ibn-Seenà, from which the description of its properties and uses, in the K and TA, is, with some slight variations, taken], *the white, very white, and soft; for the black and the hard are bad, and it is not plucked until it becomes yellow, and the greenness has completely gone from it;* (TA:) *its pulp attenuates the thick phlegmatic humour that flows upon the joints* (K, TA) *and tendons,* (TA,) *when swallowed* (K, TA) *in the dose of of twelve keeráts,* (TA,) *or used in the manner of a cluster: it is beneficial for melancholy, and epilepsy, and the* [*sort of doting termed*] وَسْوَاس, *and alopecia* (دَآءُ الثَّعْلَب), *and elephantiasis* (الجُذَام), (K, TA,) *and* [*the disease of the tumid leg, termed*] دَآءُ الفِيل; *for these three used by rubbing; and for the cold* نِقْرِس [i. e. *arthritis,* or *gout*], (TA,) *and for the bite of vipers, and the sting of scorpions, especially its root;* (K, TA;) *for this last being the most beneficial of medicines; a drachm of its root, administered to an Arab stung by a scorpion in four places, being said to have cured him on the spot: that which is plucked*

green relaxes [*the bowels*] *excessively, and produces excessive vomiting:* so in the Kánoon: (TA:) *it is also beneficial for the tooth-ache, by fumigating with its seeds; and for killing fleas, by sprinkling what is cooked thereof; and for the sciatica, by rubbing with what is green thereof:* (K, TA:) *its root is cooked with vinegar, and one rinses the mouth with it for the tooth-ache; and the vinegar is cooked in it in hot ashes: when cooked in olive-oil, that oil, being dropped* [*into the ear-hole*], *is beneficial for ringing in the ears: it is beneficial also for the moist and flatulent colic: and sometimes it attenuates the blood: administered as a suppository in the vagina, it kills the fœtus:* (TA:) *when the plant bears a single fruit, this is very deadly.* (K, TA.) [See also هَبِيدٌ.] Accord. to [many of] the leading authorities among the Arabs, (TA,) the ن in this word is augmentative; (Msb, TA;) because of their saying, حَظَلَ البَعِيرُ, meaning the camel became sick from eating حَنْظَلٌ; and J and Sgh [and Fei and others] have mentioned it in art. حظل: but ISd says that this is not an evidence of its being radically triliteral; and that حَظَلَ is

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like ضَغْبَةٌ (as an epithet applied to a woman) from الضَّغَابِيسُ, which must be acknowledged to be radically quadriliteral. (TA.)

حنف

1 **حَنَفَ** , aor. ـِ , (K,) inf. n. حَنَفٌ, (TK,) *He, or it, inclined, or declined.* (K, TA.) You say, حَنَفَ إِلَيْهِ (TA) and تحنّف اليه (K) *He inclined to it.* (K, TA.) And حَنَفَ عَنْهُ and تحنّف عنه *He declined from it.* (TA.) حَنَفَ, aor. ـَ , (Msb, K,) inf. n. حَنَفٌ; (Msb;) and حَنُفَ, aor. ـُ ; (K;) *He had that kind of distortion which is termed* حَنَفٌ *as explained below.* (Msb, K.)

2 **حنّفه** , (K,) or حنّف رِجْلَهُ, (S,) inf. n. تَحْنِيفٌ, (K,) *He rendered him,* (K,) or *his leg,* or *foot,* (S,) أَحْنَفَ. (S, K.)

5 **تحنّف** : see 1, in two places. ___ [Hence,] *He did according to the* حَنِيفِيَّة; (S, K;) i. e. the *law of Abraham,* which is the *religion of ElIslám:* (TA:) or *he became circumcised:* or *he turned away from the worship of idols;* (S, K;) *and became,* or *made himself, a servant of God;* or *applied,* or *devoted, himself to religious services* or *exercises.* (S.) [See تَحَنَّثَ.]

حَنَفٌ , originally, *A natural wryness:* and particularly *an inversion of the foot, so that the upper side becomes the lower:* so says IDrd; (Mgh;) or *a crookedness in the leg,* or *foot;* (S, O, K;) i. e., (S, O, but in the K or) *a turning of one of the great toes towards the other:* (S, O, K:) or [*a distortion that causes*] *one's walking on the outer part of the foot, on the side in which is the little toe:* (K: [and so accord. to an explanation of أَحْنَفُ by IAar cited in the S:]) or *an inclining* [app. *inwards*] *in the fore part of the foot.* (Lth, K.) ___ Accord. to Ibn- 'Arafeh and the K, it signifies also *A right state* or *condition* or *tendency;* and accord. to the former, the epithet أَحْنَفُ is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rághib explains حَنَفٌ better, as signifying *an*

inclining, from error, to a right state or *tendency.* (TA.)

حَنَفِيَّةٌ The *persons called in relation to the Imám Aboo-Haneefeh* [*because they hold his tenets*]; as also أَحْنَافٌ. (TA.) حَنَفِىٌّ [is its n. un.: and] signifies [also] one *who is of the religion of Abraham.* (Mgh. [See also حَنِيفٌ.]) *A* مِيضَأَةٌ; [by which is here meant *a vessel with a tap, for the purpose of ablution,* such as is often used in a private house; and *a fountain,* i. e. *a tank with taps, for the same purpose,* in a mosque; because persons of the persuasion of Aboo-Haneefeh must perform the ablution preparatory to prayer with running water, or from a tank or the like at least ten cubits in breadth and the same in depth;] but this application is post-classical. (TA.) سُيُوفٌ حَنَفِيَّةٌ, (L, K, * TA,) or حَنِيفِيَّةٌ, (so accord. to the CK,) or حَنْفِيَّةٌ, (so in a MS. copy of the K,) *Certain swords, so called in relation to El-Ahnaf Ibn- Keys;* because he was the first who ordered to make them: by rule it should be أَحْنَفِيَّةٌ. (Lth, L, K.)

حَنِيفٌ *Inclining to a right state* or *tendency:* (Er-Rághib, TA:) or *right,* or *having a right state* or *tendency;* (Akh, S, TA;) thus applied in like manner as أَعْوَرُ is applied to a crow: (S:) [and particularly] *inclining, from one religion, to another:* (Ham p. 358:) or *inclining, from any false religion, to the true religion:* (Mgh:) or *inclining in a perfect manner to El-Islám, and continuing firm therein:* (K:) and any one *who has performed the pilgrimage:* (As, K, TA:) so say I'Ab and El-Hasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhák: (TA:) or one *who is of the religion of Abraham,* (K, TA,) *in respect of making the Sacred House* [*of Mekkeh*] *his kibleh, and of the rite of circumcision:* (TA:) [and] *a Muslim;* (S, Mgh, Msb;) because he inclines to the right religion: (Msb:) but in this last sense, it is a conventional term of the professors: (Mgh:) [or,] accord. to AO, the worshipper of idols, in the Time of Ignorance, called himself thus; and when El-Islám came, they thus called the Muslim: accord. to Akh, it was applied in the Time of Ignorance to him *who was circumcised, and who performed the pilgrimage to*

the [*Sacred*] *House;* because the Arabs in the Time of Ignorance held nothing of the religion of Abraham except circumcision and that pilgrimage: accord. to Ez-Zejjájee, it was applied in the Time of Ignorance to him *who made the pilgrimage to the* [*Sacred*] *House and performed the ablution on account of* جَنَابَة *and was circumcised;* and when El-Islám came, it was applied to the Muslim, because of his turning from the belief in a plurality of gods: (TA:) also one *who devotes himself to religious exercises;* or *applies himself to devotion:* (Msb:) its predominant application is to Abraham: (Mgh:) pl. حُنَفَآءُ. (AO, TA.) ___ [Hence,] حَسَبٌ حَنِيفٌ *Recent* [*grounds of pretension to respect* or *honour*]; *of the time of El-Islám; not old.* (TA.) *Short.* (K.) *A maker of sandals.* (K.)

حَنِيفٌ : see أَحْنَفُ.

حَنِيفِيَّةٌ , accord. to Th and Zj, *An inclining* to a thing: but ISd says that this explanation is nought. (TA.) ___ The *law of Abraham;* which is the *religion of El-Islám:* also termed مِلَّةٌ حَنِيفِيَّةٌ. (TA.) ___ See also حَنَفِيَّةٌ.

أَحْنَفُ *Having that kind of distortion which is termed* حَنَفٌ *as explained above;* (S, Msb, K;) applied to a man: (S, Msb:) and so [the fem.] حَنْفَآءُ applied to a leg or foot: (K:) accord. to IAar, one *who walks on the outer part of his foot,* (S,) or *of his feet,* (Msb,) *on the side in which is the little toe:* (S:) or *who has one of his great toes turning towards the other:* (Mgh:) its abbreviated dim. is حُنَيْفٌ . (Msb.) See حَنَفٌ, in two places. ___ Also حَنْفَآءُ, *A curved staff* or *stick;* in the dial. of Syria. (TA.) ___ *A bow;* (K;) because of its curved shape. (TA.) ___ *A razor;* (K;) for the same reason. (TA.) ___ The *chameleon.* (K.) ___ The *tortoise.* (K.) ___ *A certain marine fish, also called* أَطُومٌ. (K.) ___ *A certain tree.* (IAar, K.) ___ *A changeable female slave, at one time lazy and at another brisk.* (IAar, K.)

أَحْنَافٌ : see حَنَفِيَّةٌ.

حنق

1 **حَنَقَ** , (S, Msb, K,) aor. ـَـــ , (Msb, K,) inf. n. حَنَقٌ (S, * Msb, K) and حَنَقٌ, (K,) *He was,* or *became, angered,* or *enraged:* (S, Msb, K:) or *vehemently angered* or *enraged:* (K, Ham p. 29:) عَلَيْهِ *against him:* (S:) or it may be from the signification of cleaving, or sticking; as though meaning *rancour, malevolence, malice,* or *spite, clave to his bosom.* (Ham p. 29. [See also حَنَقٌ, below.]) ___ [Hence,] لَا يَحْنُقُ عَلَى جِرَّتِهِ: and ما يحنق على جِرَّةٍ: [thus written in the TA; though it seems to be implied by the manner in which the two sayings are there introduced, in this art., that the verb in each case is يُحْنَقُ , from أُحْنِقَ in the first of the senses assigned to it below:] see جِرَّةٌ.

2 **حَنَّقَ** see 4.

4 **احنق** *He bore rancour, malevolence, malice,* or *spite,* [*cleaving to him, so as*] *not be relaxed;* or *he hid, in his heart, enmity, and violent hatred, not to be relaxed.* (K, TA.) See also 1. ___ *It* (the back-bone, or the back, الصُّلْبُ) *clave to the belly* [*by reason of leanness*]. (K.) ___ *It* (a camel's hump) *became lean and thin.* (S.) ___ *He* (an ass, K, or, as some say, a camel, and a horse or a mule or an ass, TA) *became lean,* or *light of flesh,* or *slender, and lean,* or *lean, and lank in the belly, in consequence of much covering:* (K, TA:) or, said of a horse or other animal, (A, TA,) or of a camel, (Har p. 173,) *his belly clave to his back-bone,* or *back, by reason of leanness.* (A, Har p. 173.) ___ And *He* (a camel) *became fat; had much fat:* thus it has two contr. meanings. (Az, TA.) ___ *It* (seed-produce [meaning corn]) *spread forth the awn,* or *beard, of its ears, after they had formed, at the head, what resembled little compact balls;* (K, TA;) as also حنّق . inf. n. تَحْنِيقٌ. (Ibn-' Abbád, K.) IAar says that you say of seed-produce [or corn] قَنْبَعَ ثُمَّ أَحْنَقَ ثُمَّ مَدَّ لِلْحَبِّ أَعْنَاقَهُ ثُمَّ حَمَلَ الدَّقِيقَ, i. e.

Its ears had, at the head, what resembled little compact balls: then the extremities of its awn, or *beard, appeared: then the internodal portions of its culms appeared: then* [*it bore farina;* or] *it increased, and* [*its heads*] *became like the heads of birds.* (TA.) *He angered,* (S, Msb, K,) or *enraged,* another. (S, Msb.) ___ *He made* a beast *lean,* or *light of flesh.* (Ham p. 29.)

حَنَقٌ *Anger,* or *rage:* (S, K:) or *vehemence of anger* or *rage:* (M, K, Ham p. 29:) or *anger,* or *rage, that cleaves to one:* (Har p. 173:) or *rancour, malevolence, malice,* or *spite:* (Har p. 568:) pl. حِنَاقٌ. (S, K.)

حَنِقَ (S, Msb, K) and حَنِيقَ (ISd, O, K) *Angered,* or *enraged;* (S, O, Msb, K;) as also مُحْنَقٌ : (S, Msb:) or *vehemently angered* or *enraged.* (K.)

حَنِيقٌ : see حَنِقَ: ___ and مُحْنَقٌ.

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مُحْنَقٌ : see حَنِقَ.

مُحْنَقٌ *Lean,* or *light of flesh;* or *slender, and lean;* or *lean, and lank in the belly:* (AHeyth, T, TA:) and so the pl. مَحَانِيقُ applied to camels: (S, K:) or the former, applied to an ass, (S,) or a camel, (ISd, TA,) *lean,* &c., as above, (S, ISd, TA,) *in consequence of much covering,* (S,) or *from lust,* or *hunger:* and so مَحَانِيقُ applied to horses; as though they imagined the sing. to be مُحْنَاقٌ: (ISd, TA:) or the sing., applied to a horse, (A,) and to an ass, (TA,) *lean,* &c., as above, *so that the belly cleaves to the back:* and so the pls. مَحَانِقُ and مَحَانِيقُ applied to

horses: (A, TA:) or مَحَانِيقُ signifies *fat;* as also حُنُقٌ [pl. of حَنِيقٌ]; (K, TA;) both applied to camels. (TA.)

حنك

1 حَنَكَ الصَّبِىَّ , (S, Msb, K,) aor. ـِ and ـُ , inf. n. حَنْكٌ; (Msb;) and حنّكه , (S, Msb, K,) inf. n. تَحْنِيكٌ; (Mgh, Msb;) *He chewed some dates,* or *some other thing* (S, Mgh, Msb, K) *of a similar kind,* (Msb,) *and rubbed therewith the* حَنَك [i. e. *palate,* or *soft palate,*] *of the child.* (S, Mgh, Msb, K.) ___ And حَنَكَ الفَرَسَ, aor. as above, (S, K,) and so the inf. n., (S,) *He put a rope in the mouth of the horse;* (S, K;) held by ISd to be derived from الحَنَك, though it is said that this is not the case; (TA;) as also احتنكه ; (S, K;) which signifies accord. to Yoo *he put a rope in his mouth and led him:* and thus Ibn- 'Arafeh explains the saying of Iblees, in the Kur [xvii. 64], لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا, i. e. *I will assuredly lead to obey me his progeny, except a few.* (TA. [But see 8.]) ___ And [hence,] حَنَكَتْهُ السِّنُّ, inf. n. حَنْكٌ and حَنَكٌ, (K,) *Age rendered him firm,* or *sound, in judgment, by means of experience:* (TK:) or *experiences rendered him firm,* or *sound, in judgment;* (K, TA;) as also حنّكته , (Zj, S, K,) inf. n. تَحْنِيكٌ; (TA;) and احنكته , (Zj, S, K,) and احتنكته : (K:) this is said to be the case when the wisdom-tooth (سِنُّ العَقْلِ) grows forth: and accord. to Lth, حَنَكَتْهُ العَقْلُ signifies *his teeth called* أَسْنَانُ العَقْلِ [*the wisdom-teeth*] *grew forth.* (TA.) And حَنَكَتْهُ الأُمُورُ *Affairs did to him what is done to the horse by putting the rope in his mouth;* i. e., *rendered him experienced and submissive:* or *trained,* or *disciplined, and reformed,* or *improved, him;* as also حنّكته . (TA.) And حَنَكَهُ الدَّهْرُ *Time,* or *fortune, tried,* or *proved, him, and taught him, and rendered him expert,* or *experienced, and well informed,* or *firm,* or *sound, in judgment.* (IAar, TA.) ___ And حَنَكَ الشَّىْءَ, (S, K,) inf. n. حَنْكٌ, (TA,) *He understood the thing, and knew it soundly, thoroughly,* or *well;* syn. فَهِمَهُ وأَحْكَمَهُ; (S, K, TA;) like لَقَفَهُ, inf. n. لَقْفٌ. (TA.)

2 **حنّكهُ** , inf. n. تَحْنِيكٌ, *He rubbed his* حَنَك [i. e. *palate,* or *soft palate,*] (K, TA) *so as to make it bleed:* (TA:) or *he stuck a piece of wood,* or *stick, into his* (a beast's) *upper* حَنَك, or *the extremity of a horn, so as to make it bleed;* because of something happening therein. (Az, TA.) ___ See also 1, in three places. ___ Also *He turned the piece of cloth* [*forming part of the grave-clothing*] *beneath his* (a corpse's) حَنَك, i. e., *the part beneath his chin.* (Mgh.) [See also المَحْنَكُ, below.]

4 **أَحْنَكَ** see 1. ___ Also احنكهُ عَنِ الأَمْرِ *He turned him back,* or *away, from the affair.* (K, * TA.)

5 **تحنّك** *i. q.* تَلَحَّى; (S;) i. e. *He turned* [*a portion of*] *the turban beneath his* حَنَك [here meaning *the part beneath his chin and lower jaw*]. (S, K.) See also 8.

8 **احتنك الجَرَادُ الأَرْضَ** *The locusts ate what was upon the land;* (S, K, TA;) and *consumed,* or *made an end of, its herbage:* (S:) or *gained the mastery over the land with the* حَنَك [here meaning the *mouth*], *and ate* [*the produce of*] *it, and extirpated it:* (Er-Rághib, TA:) derived from الحَنَكُ, by which is sometimes meant the mouth, and the beak. ('Ináyeh, MF.) And احتنك البَعِيرُ الصِّلِّيَانَةَ *The camel pulled up by the roots the* [*plant called*] صِلِّيانة. (Az, TA.) And احتنك [for احتنك النَّبْتَ *He cropped the herbage*] is said of a young gazelle. (K voce شَصَرٌ, q. v.) And احتنكهُ *He took his* (a man's) *property;* (ISd, K;) as though he ate it with the حَنَك. (ISd, TA.) And *He took it entirely; took the whole of it;* namely, what another possessed. (ISd, TA.) And *He gained the mastery over him,* or *it; got him,* or *it, in his power.* (K, TA.) Accord. to Akh, لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ, in the Kur [xvii. 64, cited, and explained on the authority of Ibn-' Arafeh, above], means *I will assuredly extirpate his progeny;* and *I will assuredly incline them* [*to obey me*]: (TA:) or, accord. to Fr, *I will assuredly gain the mastery over his progeny.* (S, TA. *) ___ See also 1, in three places. Also احتنك [and تحنّك , the latter found by

Reiske in this sense, as mentioned in Freytag's Lex.,] *He* (a man) *was,* or *became, firm,* or *sound, in judgment,* [*by means of experience:*] (S, TA:) or *experienced and submissive, like the horse in whose mouth the rope has been put.* (TA.)

10 **استحنك** *He* (a man, TA) *ate vehemently,* (Sgh, K,) or *strongly and vehemently,* (T, TA,) *after eating little,* (Sgh, K,) or *after eating feebly and little.* (T, TA.) استحنكت العضاه *The* [*trees called*] عضاه *were,* or *became, pulled up by the roots.* (K.)

حُنْكٌ : see حُنْكَةٌ, in two places.

حِنْكٌ : see حُنْكَةٌ.

حَنَكٌ The *part beneath the chin* [*and lower jaw*], (S, Mgh,) of a man &c.: (S:) or [the *palate,* or *soft palate;*] the *interior of the upper part of the inside of the mouth,* (K, TA,) of a man and of a beast: (TA:) and the *lower part, from the extremity of the fore part of the two jaws,* (K,) *below these:* (TA:) or the *roof of the upper part of the mouth,* (Zj in his Khalk el-Insán, El-Ghooree, Mgh, TA,) *from which depends the* لَهَاة [or *uvula*]: (Zj ubi suprà:) and also applied to the *two jaws*: (TA:) or, accord. to IAar, the حَنَك is the *lower part of the mouth,* [*beneath the lower jaw,*] and the فقم is the upper part: and the حَنَكَان are the *upper and* the *lower:* (Th, Az, Mgh, TA:) but حَنَكٌ is scarcely ever applied to the *upper* alone: [this art., however, shows instances in which it is thus applied:] (Az, TA:) it is masc.: (Msb:) pl. أَحْنَاكٌ, (Msb, K,) which is its only pl. form. (TA.) Sometimes, [as is often the case in modern Arabic,] The *mouth* is meant thereby. ('Ináyeh. MF.) And The *beak:* (S, 'Ináyeh:) حَنَكُ الغُرَاب signifying *the beak of the crow,* or *raven:* or *the blackness thereof:* (K:) or *the blackness of its feathers:* (Er-Rághib, TA:) [whence the saying,] أَسْوَدُ مِثْلُ حَنَكِ الغُرَاب, (S,) or مِنْ حَنَكِ الغُرَاب; respecting which see حَلَكٌ. (TA.) ___ And *A party of men seeking after herbage in a district,* or *country, to pasture* [*their animals*] *upon it:* (K, TA:) pl. أَحْنَاكٌ.

(TA.) You say, مَا تَرَكَ الأَحْنَاكُ فِى أَرْضِنَا شَيْئًا, meaning *The parties of men passing* [*in search of herbage left not in our land anything*]. (TA.)

حَنِكٌ : see حُنْكَةٌ, in two places: and see also حَنِيكٌ. ___ Also *Intelligent;* applied to a woman; (K;) and, as some say, with ة: (TA:) and to a man: (K:) so says Fr: (TA:) and pl. of حَنِيكٌ, which signifies the same; (TA;) as does also مَحْنُوكٌ. (IAar, TA.) ___ *Eaters:* applied to men. (TA.)

حُنْكَةٌ (Lth, S, K) and حُنْكٌ, (Lth, K,) or حَنْكٌ, (K,) and حُنُكٌ, (Lth, TA,) *Firmness,* or *soundness, of judgment,* (S, K, TA,) *produced by experience:* (K, TA:) or *age and experience,* (Lth, TA,) *and knowledge,* or *skill, in affairs:* (TA:) or *experience, and good judgment:* (W p. 176:) or *mature, sound,* or *right, judgment.* (MA.) They say, هُمْ أَهْلُ الحُنْكِ and الحُنُكِ and الحُنْكَةِ *They are people of age and experience* [&c.]. (Lth, TA.) Also the first, (S, K,) and حَنَاكٌ, (K,) [or] the latter is pl. of the former, (A 'Obeyd, S,) [or is also pl. of the former,] *A thong,* (قِدَّةٌ, A 'Obeyd, S, K, [in the CK قُدَّةٌ,]) or *a piece of wood,* (K,) *which conjoins the* [*pieces of wood called*] عَرَاصِيفُ, (so in two copies of the S,) or غَرَاضِيفُ, (K, TA, [in the CK العَرَاضِيفُ,]) *of the* [*saddle called*] رَحْلٍ: so in the T. (TA.)

حَنَاكٌ *A bond for the neck, with which a captive is bound: whenever it is pulled, it goes against,* or *hurts, his* حَنَكٌ [i. e., *the part beneath the chin and lower jaw*]. (TA.) ___ You say also أَخَذَ بِحَنَاكِ صَاحِبِهِ, meaning *He laid hold upon the* حَنَكٌ [or *part beneath the chin and lower jaw*], *and the* لَبَبٌ [or *part between the collar-bones*], *of his companion, and then dragged him to him.* (TA.) ___ See also المَحْنُكُ: ___ and see حُنْكَةٌ.

حَنِيكٌ A man *rendered firm,* or *sound, in judgment, by means of experience;* (K, TA;) as also مُحَنَّكٌ and مُحْنَكٌ (S, K) and مُحْتَنِكٌ (K) and مُحْتَنَكٌ (TA) and حُنُكٌ, q. v.: (Fr, K:) or مُحْنَكٌ [i. e. either مُحَنَّكٌ or مُحْنَكٌ], accord.

to Lth, signifies a man *whom the management of affairs has rendered experienced so that nothing that he does is despised:* and مُحْتَنَكٌ , a man *whose intellect and age have reached the utmost degree* [*of maturity*]. (TA.) ___ Also An *old* man. (IAar, TA.) ___ And *Niggardly, tenacious,* or *avaricious.* (AA, TA.) ___ And حَنِيكَةٌ *A good eater;* applied to a دَابَّةٌ [or beast]; (K;) to a she-camel, and to a sheep or goat. (TA.)

أَسْوَدُ حَانِكٌ *i. q.* حَالِكٌ, (S, K,) i. e. *Black that is intensely black.* (TA.)

أَحْنَكُ (S, K) in the saying هٰذَا البَعِيرُ أَحْنَكُ الإِبِلِ *This camel is the most voracious of the camels,* (S,) or in the phrase أَحْنَكُ البَعِيرَيْنِ *the more voracious of the two camels,* (K,) and أَحْنَكُ الشَّاتَيْنِ *the more voracious of the two sheep* or *goats,* (TA,) is anomalous, because one does not [regularly] use a word of this kind denoting a natural attribute: (S, K:) and it has no verb; (Sb, TA;) like أَبْرَحُ. (L in art. برح.)

مُحْنَكٌ : see حَنِيكٌ, in two places.

المِحْنَكُ and الحِنَاكُ , (K,) the former, only, mentioned by IDrd, (TA,) signify الخَيْطُ الَّذِى يُحَنَّكُ بِهِ (K [so in the CK, app. meaning *The string with which the lower jaw of a corpse is tied up:* in a MS. copy of the K, يُحْنَكُ; as though the meaning were, *the string that is used as a halter, put in a horse's mouth:* but the former I regard as the right reading: in the TA, يحنك, without any syll. signs].)

مُحَنَّكٌ : see مَحْنُوكٌ: and see also حَنِيكٌ, in two places.

مَحْنُوكٌ A child *whose* حَنَكٌ [i. e. *palate,* or *soft palate,*] *has been rubbed with some chewed dates,* or *some other thing* (S, Msb, K) *of a similar kind;* (Msb;) as also مُحَنَّكٌ . (S, Msb, K.) See also

حنك.

محتنك and محتنك: see حنيك, in three places.

حنو

1 **حَنَاهُ** , (K,) first pers. حَنَوْتُ, (S, Msb,) aor. ـُ , (Msb,) inf. n. حَنْوٌ, (K, [in the CK, حَنَاء is erroneously substituted, as another inf. n., for حَنَّاهُ, another form of the verb,]) *He bent it,* or *curved it;* (S, Msb, K;) namely, a branch, or stick, or piece of wood, (S, Msb,) and his back; (S;) as also حَنَاهُ, (K in art. حنى,) first pers. حَنَيْتُ, (S, Msb,) aor. ـِ , inf. n. حَنْىٌ, (Msb,) or حَنَايَةٌ; (K in art. حنى;) but the former verb is the better known; (ISd, TA in that art.;) and حَنَّاهُ , (K and TA in this art.,) inf. n. تَحْنِيَةٌ. (K in art. حنى.) You say also, لَمْ يَحْنِ ظَهْرَهُ as meaning *He did not bend his back for the act of* رُكُوعٌ [in prayer]. (TA.) And حَنَاهُ الدَّهْرُ *Time bent him,* by reason of age. (Msb.) And فُلَانٌ مِمَّنْ لَا تُحْنَى عَلَيْهِ الأَصَابِعُ [*Such a one is of those at the mention of whom the fingers are not bent;* (see a portion of the first paragraph of art. ثنى, commencing with the second sentence;)] i. e. *such a one is not counted among the brethren.* (Th, TA.) And [hence] a poet says,

* بَرَكَ الزَّمَانُ عَلَيْهِمْ بِجِرَانِهِ *
* وَأَلَحَّ مِنْكَ بِحَيْثُ تُحْنَى الإِصْبَعُ *

[*Time,* or *fortune, bore upon them with its weight, and was pressing in its exactions from thee, so that the finger was bent*]; meaning that it took the best, those that were counted [with the fingers]. (IAar, TA.) ___ حَنَا قَوْسًا, inf. n. حَنْوٌ, (K,) *He strung,* or *braced the string of, a bow;* because, in doing so, one bends it: (TA:) or *he made a bow.* (K.) ___ حَنَا يَدَهُ *He twisted his arm,* or *hand;* (K in this art.;) as also حَنَى يَدَهُ, aor. ـِ , inf. n. حَنَايَةٌ. (K in art. حنا ___.) حَنَى also signifies *He peeled* a branch, or stick; or *stripped* it *of its bark;* (ISd, TA in art. حنى;) and so حَنَى; (ISd and K in that art.;) but the former is the better known. (ISd, TA.) حَنَتْ عَلَى وَلَدِهَا, (S, Msb, K,) aor. ـُ , (S, Msb,) inf. n. حُنُوٌّ; (S, K;) and حَنَتْ, aor. ـِ ; (Msb;)

She (a woman) *undertook the care and maintenance of her children, and did not marry again, after* [*the loss of*] *their father*: (AZ, S:) or, (Msb, K,) as also احنت , (Hr, K,) *she acted affectionately towards her children,* (Msb, K,) *and did not marry again, after* [*the loss of*] *their father.* (Msb.) And حَنَوْتُ عَلَيْهِ *I was affectionate, kind,* or *compassionate, towards him.* (S.) And تَحَنَّى عَلَيْهِ, also, *He was affectionate, kind,* or *compassionate, towards him;* like تَحَنَّنَ. (S.) Accord. to IAar, حَنَا عَلَى قَرَابَتِهِ and احنى and حَنَّى all signify the same as رَتَمَ [evidently, I think, a mistranscription for رَحِمَ; i. e. *He compassionated his relations*]. (TA.) ___ حَنَتْ, (S, M, TA,) aor. ـُ , (TA,) inf. n. حُنُوٌّ, (M, TA,) said of a ewe, and of a wild cow, *She desired the male,* (S, M, TA,) *and submitted herself to him.* (M, TA.)

2 حَنَّوَ see 1; for each in two places.

4 أَحْنَوَ see 1; for each in two places.

5 تَحَنَّوَ see 7: ___ and see also 1, near the end of the paragraph.

7 انحنى *It* (a thing, S, as, for instance, a branch, or stick, TA) *was,* or *became, bent,* or *curved;* (S, K;) as also تَحَنَّى : and the latter, *it* (a حِنْوٌ, q. v.) *was,* or *became, crooked.* (TA.) [Also *He bent,* or *bowed, himself.*] And انحنى مِنَ الكِبَرِ [*He became bent,* or *bowed, by reason of age*]. (Msb.)

حِنْوٌ : see what next follows.

حِنْوٌ (S, Mgh, K) and حَنْوٌ (K) *Anything in which is a bending, curving,* or *crookedness,* (K,) and *the like;* (TA;) of the body, (K,) such as the *bone beneath the eyebrow,* (K, * TA,) and the *jaw-bone,* and *a rib;* and of other things, such as the [*high ground termed*] قُفٌّ, and the [*tract of sand termed*] حِقْفٌ, (K,) and the *bend of a valley* [like مَحْنِيَةٌ &c.]: (TA:) see مَحْنِيَةٌ: and *any curved piece of wood,* (K,)

such as *any of the curved pieces of wood of the horse's saddle,* and *of the* [*camel's saddle called*] قَتَب, (S, * CK, TA,) and *of the* [*camel's saddle called*] رَحْل: (CK, TA:) *each of* [*the curved pieces of wood called*] *the* قَرَبُوسَان, the *anterior* and the *posterior, of the horse's saddle:* (Mgh:) and *a bending, curving,* or *crookedness,* of anything: whence, حَنْوُ الجَبَلِ [*the bend of the mountain*]: (S:) pl. [of pauc.] أَحْنَآءٌ (S, Mgh, K) and [of mult.] حِنًى, [in the CK, erroneously, حَنًى,] and حُنًى [originally حُنُوٌّ, first altered to حُنِيٌّ, and then, because of the kesreh, to حِنًى]. (K, TA.) ___ [The dual] حَنْوَانِ signifies The *two curved pieces of wood, with a net upon them, by means of which wheat is conveyed to the heap that is collected together in the place where it is trodden out.* (K.) ___ And the pl. أَحْنَآءٌ, *i. q.* جَوَانِبُ [as meaning *Sides, regions, quarters,* or *the like;* and *limits, bounds,* or *boundaries*]; like أَعْنَآءٌ. (S.) The saying, أُزْجُرْ أَحْنَآءَ طَيْرِكَ means نَوَاحِيهُ, [i. e. *Straiten thou the limits,* or *bounds, of thy levity,* (alluding to the restraining of birds from flight,)] *on the right and left, and before and behind;* by طيرك being meant خفَّتك and طَيْشك. (S, TA.) ___ أَحْنَآءُ الأُمُورِ *Dubious affairs:* (K, * TA:) or, as some say, it means أَطْرَافُهَا وَنَوَاحِيهَا [*the ends, and limits,* or *bounds, of affairs*]. (TA.)

حَنْوَةٌ *A stooping of the head, and bowing of the back,* in prayer. (TA.)

حَنَآءٌ The *desire* of a ewe, and of a wild cow, *for the male.* (S.) [See also حَرْمَةٌ.]

حَنًى : see what next follows.

حَنِيَّةٌ *A bow;* (T, S, K;) so called because it is bent: (T:) pl. حَنًى , (S, * K,) [or this is a coll. gen. n., of which حَنِيَّةٌ is the n. un.,] and حَنَايَا, (T, S, K,) or this may be pl. of حَنًى. (TA.) ___ Also applied to *A* [*bowed,* or *curved,*] *structure* or *building.* (M, TA.)

حَنَايَةٌ *A state of bending,* or *curving.* (K.) Hence the saying, respecting a man in whose back is a bending, إِنَّ فِيهِ لَحَنَايَةٌ يَهُودِيَّةٌ [*Verily in him is a Jewish bending.*] (TA.)

حَانٌ [*Bending,* or *curving*]. ___ [Hence,] حَانِيَةٌ, applied to a ewe, (K,) and to a she-camel, (TA,) *That twists her neck, without any disease;* (K;) as also حَنْوَآءُ, applied to a ewe or she-goat: (TA:) and sometimes, the former, *from a disease.* (TA.) And حَانِيَةٌ, applied to a woman, *That undertakes the care and maintenance of her children,* (AZ, S, TA,) or *acts affectionately towards them,* (TA,) *and does not marry again, after* [*the loss of*] *their father:* (AZ, S, TA:) pl. حَوَانٍ and حَانِيَاتٌ; the latter applied in a similar sense to she-camels. (TA.) ___ And حَانٌ, applied to a ewe, (As, S, M,) and to a wild cow, (S,) *Desiring the male,* (As, S, M,) *and submitting herself to him:* (M:) and حَانِيَةٌ, (K,) applied to a ewe, (TA,) *vehemently desirous of the male.* (K.)

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حَانَاةٌ : see what next follows.

حَانُوتٌ (Mgh and K in this art., and Msb in art. حون, and mentioned also in the K in arts. حنت and حين) *A shop;* (Msb, K;) as also حَانَاةٌ and حَانِيَةٌ, (K,) but this last was unknown to Sb: (TA:) [see دُكَّانٌ, in art. دكن:] and particularly the *house* [or *shop*] *of a vintner, in which wine is sold;* as also حَانَةٌ [mentioned in art. حون]; (Msb, TA;) called by the people of El-'Irák مَاخُورٌ: (TA:) the first of these words (i. e. حانوت) is said to be of the measure فَعَلُوتٌ, (AAF, Msb, TA,) like مَلَكُوتٌ and رَهَبُوتٌ; the و [of the root] being changed into ا, as in طَالُوتٌ and جَالُوتٌ and the like: (Msb:) or originally فَعَلُوتٌ, and then فَلَعُوتٌ, like طَاغُوتٌ: (Mgh:) or it is originally حَانُوَةٌ, like تَرْقُوَةٌ: (Mgh, Msb: [but the former is said in the Mgh to be the right opinion:]) or it is originally of the measure فَاعُولٌ; (M, Msb;) so says El-Fárábee; (Msb;) from حَنَوْتُ; what is so called

being likened to the building termed حَنِيَّةٌ; the ت being a substitute for و, as is said by AAF, (M,) and being originally ة, changed into ت because of the quiescent letter before it: (Msb:) Az says that the ت is augmentative: (TA:) the word is fem. and masc.: (Mgh, Msb, TA:) accord. to Zj, when masc., meaning بَيْتٌ: (Msb:) pl. حَوَانِيتُ. (Msb, TA.) ___ Also The *vintner* himself: (K in art. حنت:) [like حَانِىٌّ &c.]

حَانِيَةٌ [fem. of حَانٍ, q. v.] ___ The pl. الحَوَانِى [as a subst.] signifies *The longest of the ribs;* (K;) *four in number; two on either side.* (TA.) ___ And حَوَانِى الهَرِمِ *The benders of the back of the old man, that cause him to fall prostrate.* (TA. [But what this means I know not.]) See also حَانُوتٌ.

حَانِىٌّ rel. n. of حَانِيَةٌ, as also حَانَوِىٌّ ; (TA;) or of حَانَةٌ; (Msb;) and some say that حَانَوِىٌّ is rel. n. of حَاناةٌ: (TA:) and حَانُوتِىٌّ is rel. n. of حَانُوتٌ; applied to a man [as meaning *A shopman,* or the *occupant of a shop:* and particularly. as also the first and second, *a vintner:* see also حَانُوتٌ, last sentence; and see the next paragraph]: (Msb:) or the Arabs did not say حَانُوتِىٌّ . (Fr, TA in art. حنت.)

حَانِيَّةٌ *Wine;* (S and K in art. حين, and K in the present art.;) a rel. n. from حَانَةٌ [mentioned in art. حون]: (S, TA:) or *vintners;* (K in this art.;) [from حَانِىٌّ, q. v.; or] a rel. n. from حَانِيَةٌ. (TA.)

حَانَوِىٌّ : see حَانِىٌّ; for each in two places.

حَانُوتِىٌّ : see حَانِىٌّ; for each in two places.

أَحْنَى الظَّهْرِ A man *having a* [*bent, bowed,* or] *humped back:* fem., applied to a woman, حَنْوَآءُ and حَنْيَآءُ: (S:) the former fem. also applied, in the same sense, to a she-camel. (K.) ___ See also the former fem. voce أَحْنَى ___. فُلَانٌ حَانٍ عَلَيْكَ ضُلُوعًا النَّاسِ *Such a one is the most affectionate, kind,* or *compassionate, of men towards thee.* (S.)

مَحْنَاةٌ : see what next follows.

مَحْنُوَةٌ : see what next follows.

مَحْنِيَةٌ *A bend,* or *place of bending,* of a valley; (S, K;) *below the acclivity;* (TA;) as also مَحْنُوَةٌ and مَحْنَاةٌ : (K:) pl. مَحَانٍ; (S;) with which أَحْنَآءٌ [pl. of حِنْوٌ] is syn: (TA:) and مُنْحَنَى الوَادِى [in like manner] signifies *the* [*bending*] *part of the valley that is below the acclivity.* (TA.) ___ Also, [in one copy of the K written مَحْنِيَّةٌ,] *A bending,* or *curving, tract* of ground, (Sb, ISd, K,) whether of sand or of any other kind: (Sb, ISd:) Sb says that the ى is substituted for و, because it is from حَنُوتُ; which shows that he did not know حَنِيتُ. (ISd.) And مَحْنِيَةُ رَمْلٍ *The part of a tract of sand over which winds* [*a portion such as is termed*] *a* حَقْف. (TA.) ___ Also *A milking-vessel* (عُلْبَة, q. v.,) *made of the skins of camels* [or rather *of a piece of the skin of a camel*]: *sand is put into a piece of the skin, which is then suspended, and dries, becoming like a bowl:* (K:) it is more convenient (أَرْفَقُ) to the pastor than other kinds. (TA.)

مَحْنُوٌّ and مَحْنِىٌّ *Bent,* or *curved.* (Msb.)

مَحْنِىٌّ : see what next precedes.

مُنْحَنَى الوَادِى : see مَحْنِيَةٌ.

حنى

حنو See **حنى**

حو

1 **حوى** [originally حوو]: see what next follows.

9 **احووى**, (As, S, K,) [like ارعوى, originally احوو, of the measure افعلّ, then احووو, and then احووى,] aor. يحووى, inf. n. احووآء, said of a horse, (As, S,) *He was*, or *became, of the colour termed* حُوَّة [q. v. infrà]; as also احواوى, (As, S, K,) [originally احواو, of the measure افعالّ, then احواوو, and then احواوى,] aor. يحواوى, inf. n. احويوآء, (As, S,) or, accord. to ISd, correctly, احويّآء, because the ى changes the و [after it] into ى, as it does in أيّام [which is originally أيوام]; (TA;) and احووّى, (ISd, K,) [accord. to the pronunciation of the Koofees, as will be seen below, originally احووو,] said by IB to be found thus written in some of the copies of the book of As, [that entitled كتاب الفرس,] but to be a mistake, because it is agreed that there is not in the language a verb ending with three letters of the same kind except ابيضضّ [for ابيضّ]; (TA;) and حوى, (As, S, K,) like رضى, (K,) [originally حوو,] aor. يحوى, inf. n. حُوَّة, (As, S,) or حوًى; (K;) this last verb mentioned by As as used by some of the Arabs. (S.) And احواوت الأرض *The land was*, or *became, green;* as also احووّت; (K;) [or the latter is correctly احووت:] IJ says that احواوت is of the measure افعالّت, [originally احواوّت, then احواووت, and then احواوت,] and that the Koofees say احواوّت and احووّت; but ISd says that their usage is wrong, for the Arabs say احووى, like ارعوى, and do not say احووّ. (TA.)

11 **احواوى**: see 9; for each in three places.

13 **احووّى**: see 9; for each in three places.

حُوَّة [*A brown colour;*] *redness inclining to blackness:* (As, S, K:) or *a colour intermixed with* [*the blackish red termed*] كُمْتة, *like the rust of iron:* (S:) or *blackness inclining to greenness.* (K.) In the lip, [The *brownish colour termed*] سُمْرة; (S;) [i. e.] *a colour*

resembling [*that termed*] اللَّعس *and* اللَّمى: (T, TA:) or *a blackness* in the lips; which is approved. (Ham p. 386.)

أَحْوَى *Of the colour termed* حُوَّة [q. v. suprà]: and also *black:* (K:) or *black by reason of* [*intense*] خُضْرَة [by which may be here meant either *greenness*, or *dark*, or *ashy, dust-colour*]: (TA:) applied to a horse, *i. q.* كُمَيْت [i. e. *bay*] *overspread with blackness;* (TA;) or *red in the back;* (En-Nadr, TA;) or *more yellow than, but nearly the same as, such as is termed* أَحَمّ, so that one swears, of such a horse, that he is أَحَمّ: (AO, TA: [see مُحْلَفْ:]) applied to a camel, *whose* خُضْرَة [here meaning *dark*, or *ashy, dust-colour*] *is intermixed with blackness and yellowness:* (S:) applied to a man, *having* [*a brownish colour such as is termed*] سُمْرَة *in the lip;* (S;) or *having a blackness in the lips*, which is approved; (Ham p. 386;) fem. حَوَّآء, applied to a woman, (S,) and also to a lip (شَفَة) as meaning *red inclining to blackness:* (K:) applied to a plant, *inclining to blackness by reason of its intense greenness;* (K;) and such is the softest of plants: (TA:) the pl. is حُوٌّ; occurring in a trad., in which the best of horses are said to be those thus termed: (TA:) the dim. of أَحْوَى is أُحَيْوٍ, in the dial. of him who says أُسَيْوُد [instead of أُسَيِّد, dim. of أَسْوَد]; but there is a difference of opinion as to the form with idghám: 'Eesà Ibn-'Omar says أُحَيٌّ, making it perfectly decl., which Sb pronounces a mistake: 'Amr Ibn-El-'Alà, or Aboo-'Amr Ibn-El-'Alà, (accord. to different copies of the S,) says أُحَيٍّ, after the manner of أُحَيْوٍ, which, also, Sb disallows: Yoo says أُحَيٌّ, and this, says Sb, is the regular and right form. (S.) [Hence,] بَكْرَة حَوَّآء *A sheave of a pulley formed of black wood.* (TA.) And نَمْل حُوٌّ *Red ants; called* نَمْل سُلَيْمَان. (TA.) فَجَعَلَهُ غُثَآءً أَحْوَى, in the Kur [lxxxvii. 5], means, accord. to Fr, *And hath made it* (the herbage mentioned before) *dried up, black by reason of oldness:* or it may mean *and hath made it to become* غُثَآء [or *decayed*, or *dried-up, leaves and stalks*,] after it has been *green.* (TA.)

أَحْوِىٌّ rel. n. of أَحْوَى. (TA.)

أُحَيٌّ and أُحَيٌّ and أُحَيٍّ: see أَحْوَى.

أُحَيْوٍ: see أَحْوَى.

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حوأ

حَآءٌ *The name of the letter* ح, q. v.; as also حَا: (S and K and TA in باب الالف اللّينة:) it is called حَا in a case of pause, and حَآءٌ when made a noun: and when it is not called a letter, [i. e. when one does not prefix to it the word حَرْف,] it is [properly] fem.: its dim. is حُيَيَّةٌ, meaning *a* ح *written small*, or *indistinct:* (Lth, TA ubi suprà:) and its pl. is أَحْوَآءٌ and أَحْيَآءٌ and حَآآتٌ. (TA ubi suprà.)

حَائِىٌّ and حَاوِىٌّ and حَوِىٌّ [a mistranscription for حَيَوِىٌّ, like بَيَوِىٌّ and تَيَوِىٌّ,] rel. ns. of حَآءٌ and حَا the names of the letter ح. (B, TA ubi suprà.)

حوب

1 حَابَ, (Msb, K,) sec. pers. حَبْتُ, (S,) aor. يَحُوبُ, (S, Msb,) inf. n. حَوْبٌ (S, Msb, K) and حَوْبَةٌ and حَيَابَةٌ, (S, K, accord. to one copy of the K حِيَابٌ,) and حَيْبَةٌ (TA) and حُوبٌ; (K;) or this last is a simple subst.; or, as some say, it and حَوْبٌ are two dial. vars.; that with damm, of the dial. of El-Hijáz; and that with fet-h, of the dial. of Temeem; (Msb;) accord. to Zj, that with damm signifies sin, or crime; and that with fet-h, the act of a man; [i. e. the act of committing a sin, or crime;] (TA;) *He sinned; committed a sin,* or *crime; did what was unlawful;* (S, Msb, K;) بِكَذَا [*by such a thing*]. (S, K.) ___ Also, aor. as above, [inf. n. not mentioned,] *He,* or *it, became in an evil condition,* or *state.* (TA.) ___ *He slew* [another]: of the dial. of the tribe of Asad. (TA.) حَوْبٌ also signifies The act of *chiding* a male camel [by the cry حَوْبِ]. (Lth, TA.) [See also 2.]

2 حَوَّبَ بِالإِبِلِ, (S, K, *) inf. n. تَحْوِيبٌ, (K,) *He chid the camels* (S, K) *by the cry* حَوْبِ حَوْبِ. (S.) [See also 1.]

4 أَحْوَبَ *He pursued a course that led him to sin,* or *crime.* (K, TA.) مَا أَحْبَتَهُ for مَا أَحْوَبَتَهُ: see 4 in art. حب.

5 تَحَوَّبَ *He abstained from, shunned,* or *avoided, sin,* or *crime; put it away from himself:* (A 'Obeyd, S, K, TA:) *he applied himself to acts,* or *exercises, of devotion; became devout,* or *a devotee.* (IJ, TA.) Here the form تَفَعَّلَ is deprived of the radical signification, as in the cases of the syn. words تَأَثَّمَ and تَحَنَّثَ; though its property is oftener to confirm the radical signification. (TA. [See تَحَنَّثَ.]) You say, تَحَوَّبَ مِنْ كَذَا *He abstained from such a thing as a sin,* or *crime.* (A 'Obeyd, S, TA. [See also another explanation below.]) ___ *He humbled himself* in his prayer, or supplication. (TA.) ___ *He expressed pain,*

grief, or *sorrow; lamented,* or *complained.* (S, K, * TA.) And تحوّب من كذا *He was enraged, and expressed pain* or *grief* or *sorrow,* or *lamented,* or *complained, by reason of such a thing.* (TA. [See another explanation above.]) ___ *He cried out, expressing pain* or *grief* or *sorrow,* or *lamenting,* or *complaining: he cried aloud,* or *vehemently,* in prayer, or supplication. (TA.) *He wept, in impatience,* or *sorrow, and with loud crying:* and sometimes, in a general sense, *he cried out,* or *aloud,* (TA.) ___ *He* (a jackal) *cried,* or *howled:* because his cry is like that of a person expressing pain or grief or sorrow, or lamenting, or complaining, as though he were writhing from the pain of hunger or beating. (S, TA.)

حَبْ and حَبَ: see حَوْب, in five places.

حَابْ and حَابَ: see حَوْب, in five places.

حَابٌ : see حُوبٌ.

حَوْب and حُوْب and حَوْب (S, K) and حَابَ (K) *A cry used for chiding a camel:* (S:) or *a cry by which a male camel is chidden,* (Lth, IAth, K,) *to urge him on;* (Lth, TA;) like as a she-camel is by the cry حَلْ and حَلِ and حَلَى: the first form (حَوْب) is that used by the Arabs [in general]; but the other forms are allowable: حَوْبْ حَوْبً also occurs, with the ب quiescent; and حَوْبًا حَوْبًا occurs in a trad., in the same sense: also, حَبْ لَا مَشَيْتُ and حَبِ and حَابْ and حَابَ [*On! mayest thou not walk,* or *mayest thou not be rightly directed;* حَبْ &c. being syn. with حَوْب, and followed by an imprecation]. (TA.) Hence, حَوْبَكَ هَلْ يُعْتَمُّ بِالسَّمَارِ *Urge on! Should a delay be made in bringing milk much diluted with water?* i. e., if thou entertain with milk much diluted with water, wherefore tardiness? a prov., applied to him who delays the fulfilment of his promise, and then gives little. (MF.)

حوب : see حُوب, in two places: and see also حَوْبَة, in four places. ___ Also *Grief*, or *sorrow:* and *loneliness*, or *solitariness:* and so حُوب , in both these senses. (K.) ___ *Difficulty, distress, trouble*, or *fatigue;* syn. جَهْد. (K. [That جهد is to be thus understood here is indicated in the TA.]) ___ *Pain.* (K.) A *difficult* road. (TA.) *A kind*, or *sort:* and *a mode*, or *manner.* (K, TA.) You say, سَمِعْتُ مِنْ هٰذَا حَوْبَيْنِ *I heard*, or *have heard, of this, two kinds*, or *modes:* and رَأَيْتُ مِنْهُ حَوْبَيْنِ *I saw*, or *have seen, of it, two kinds*, or *modes.* (TA.) *A he-camel:* (K:) or *a bulky he-camel:* so called from the cry حَوْب, by which he is urged; like as a mule is called عَدَس: (Lth, TA:) or it signifies originally a he-camel, and hence, from its frequency of usage, the cry حوب by which he is urged. (K, * TA.)

حُوب (S, A, Msb, K) and حَوْب , (Msb, * K,) said by some to be two dial. vars., (Msb, [see 1, first sentence,]) and حَاب (S, K) and حَوْبَة (A 'Obeyd, K) and حُوبَة (A 'Obeyd, TA) and حَابَة (K) and حَيِبَة , (TA,) *Sin*, or *crime:* or *a sin*, or *a crime:* (S, A, Msb, K:) accord. to A 'Obeyd, the first and second signify *any sin* or *crime;* (TA;) [as also, app., حَاب;] and حوبة [i. e. حَوْبَة and حُوبَة, the former particularly mentioned in the Msb, and app. حَابَة also], *a single sin* or *crime:* (Msb, TA:) accord. to Fr, حُوب signifies *great sin*, or *a great sin:* accord. to Katádeh, *wrong, injustice*, or *tyranny:* thus in the Kur iv. 2; where El-Hasan read حَوْبًا instead of حُوبًا. (TA.) One says, وَٱغْسِلْ حَوْبَتِى رَبِّ تَقَبَّلْ تَوْبَتِى (T, TA) i. e. [*O my Lord, accept my repentance, and wash away*] *my sin*, or *crime.* (A 'Obeyd, TA.) El-Mukhabbal Es-Saadee says,

* فَلَا تُدْخِلَنَّ الدَّهْرَ قَبْرَكَ حَوْبَةً *
* يَقُومُ بِهَا يَوْمًا عَلَيْكَ حَسِيبُ *

[*Then introduce not thou, ever, into thy grave, a sin with which a reckoner*, or *taker of vengeance, may one day rise up against thee*]. (TA.) حُوب also signifies *Perdition, destruction*, or *death.* (K.) [Hence, app.,] ابْنَةُ حُوبٍ *A quiver;* syn. كِنَانَة. (TA. [The vowel of the ح is not

indicated.]) ___ *Disease.* (K.) ___ *A trial, a trouble,* or *an affliction.* (K.) You say, هٰؤُلَآءِ عِيَالُ أَبِى حُوبٍ [*These are the family of the father of trouble;* i. e., *of one who is in trouble*]. (TA.) ___ See also حَوْبٌ. And see حَوْبَآءُ.

حَابَةٌ : see حُوبٌ.

حَوْبَةٌ : see حُوبٌ, in three places. Also *Maternal tenderness of heart.* (K.) ___ *Anxiety;* (S, K;) and so حَيْبَةٌ. (TA.) ___ *Want; poverty; indigence;* (S, K;) as also حَيْبَةٌ and حَوْبٌ. (K.) You say, in prayer, إِلَيْكَ أَرْفَعُ حَوْبَتِى i. e. [*To Thee I make known*] *my want.* (TA from a trad.) And أَلْحَقَ ٱللّٰهُ بِهِ الْحَوْبَةَ *May God bring upon him want,* or *poverty,* or *indigence.* (S, * TA.) [And hence,] ابن حوبٍ *A man oppressed by difficulty, trouble, distress,* or *adversity; a man in need:* i. e. *any man in such a state.* (IAar, TA.) And عِيَالُ ٱبْنِ حَوْبٍ [*The family of a man oppressed by difficulty,* &c.]. (TA.) ___ *A state,* or *condition;* as also حَيْبَةٌ : (K:) but only used in speaking of an evil state; as in the phrases, بات بحوبة سوءٍ and بحيبة سوءٍ *He passed the night in an evil state* or *condition.* (TA.) ___ [Hence also, for ذُو حَوْبَةٍ, and ذَاتُ حَوْبَةٍ, and ذَوُو حَوْبَةٍ,] *A weak man;* (AZ, S, K;) as also حُوبَةٌ : (K:) and *a weak woman:* (TA:) and *weak persons:* (S:) and [*a man who can neither profit nor harm;* or] *a man having neither good nor evil:* (S:) pl. حُوبٌ. (AZ, S.) It is said in a trad., اتَّقُوا ٱللّٰهَ فِى الْحَوْبَاتِ, for ذَوَاتِ الْحَوْبَاتِ, i. e. *Fear ye God with respect to the needy women, who cannot do without some one to maintain them, and to take constant care of them.* (TA.) And you say, إِنَّ لِى أُعُولُهَا *Verily I have a weak family to maintain.* (S.) ___ *A person whom one is under an obligation to respect,* or *honour,* or *defend, and who may be subjected to loss,* or *ruin,* [*if abandoned,*] *such as a mother,* or *sister,* or *daughter,* or *any other female relation within the prohibited degrees of marriage;*

as also حَيِبَةٌ : (ISk, S:) *any such relation whom it is sinful to subject to loss,* or *ruin, by abandoning her:* (A 'Obeyd, TA:) or *a mother:* (K:) by some explained peculiarly as having this meaning: (A 'Obeyd, TA:) and *a* or *a concubine;* (K;) because both require to be maintained: (TA:) and, as also حَوْبٌ , The *father and mother:* and *a sister:* and *a daughter.* (K.) You say, لِى فِى بَنِى فُلَانٍ حَوْبَةٌ and حَيِبَةٌ (ISk, S, K *) and حُوبَةٌ (K) *I have, among the sons of such a one, a female relation such as any of those above specified:* (ISk, S:) or *one to whom I bear relationship on the side of the mother:* (K:) or *a relation within the prohibited degrees of marriage.* (AZ, TA.) ___ *A sacred,* or *an inviolable, right* of a person, *which it would be sinful to disregard;* as in the saying, فَعَلْتُهُ لِحَوْبَةِ فُلَانٍ [*I did it for the sake of the sacred,* or *inviolable, right of such a one*]. (A.) ___ *A horse,* or *similar beast;* syn. دَابَّةٌ: (K:) for this, also, cannot do without some one to take constant care of it, and to sustain it. (TA.) The *middle of a house.* (K.) Perhaps the ب in this instance is a substitute for م. (TA.)

حُوبَةٌ : see حُوبٌ: and see also حَوْبَةٌ, in two places. حُوبَةٌ مِنَ الأَرْضِ *A bad tract of land;* as also حَيِبَةٌ . (TA.)

حَيِبَةٌ : see حُوبٌ: and see also حَوْبَةٌ, in six places: and حُوبَةٌ.

حَوْبَآءُ The *soul;* syn. نَفْسٌ; (AZ, S, K;) as also حُوبٌ : (AZ, K:) or the *soul whose seat is in the heart;* syn. رُوحُ القَلْبِ [also called the *animal soul,* رُوحٌ حَيَوَانِىٌّ: see art. روح]: AHei asserts, in a disquisition on the heart, that this word is formed by transcription form حَبْوَآءُ: (TA:) pl. حَوْبَاوَاتٌ. (S, K.) You say, حَرَسَ ٱللّٰهُ حَوْبَآءَكَ [*May God guard,* or *preserve, thy soul*]. (A.) ___ [Also] The *body,* or *person;* in Persian تَنْ. (KL.)

حَائِبٌ *Slaying;* or *a slayer:* of the dial. of the tribe of Asad. (TA.)

أَحْوَبُ, as an epithet applied to a man, *More,* or *most,* or *very, sinful,* or *criminal.* (S, TA. [This meaning is implied, but not expressed.])

مُحَوِّبٌ , (K,) or, accord. to some, **مُحَوَّبٌ**, (MF,) and **مُتَحَوِّبٌ** , (K,) A man *whose wealth passes away from him, and then returns.* (K.)

مُتَحَوِّبٌ : see what next precedes.

حوت

1 حَاتَ عَلَى الشَّىْءِ , aor. يَحُوتُ, (S,) inf. n. حَوْتٌ and حَوَتَانٌ, (K,) *He went,* or *circuited, round about the thing;* said of a bird, (S, K, TA,) going, or circuiting, round about water [like a fish (حُوت) in water]; (TA;) and of a wild animal: (K:) as also حَاتَ بِهِ. (TA.)

3 حاوته *He strove,* or *endeavoured, to turn him,* or *to entice him to turn,* syn. رَاوَغَهُ, (S, L, A, &c.,) in the K رَاغَمَهُ, but the former is the right explanation, (TA,) عَنْ شَىْءٍ *from a thing,* as, for instance, his family, and his property; (S, TA;) *he strove,* or *endeavoured, to beguile him.* (A.) You say, ظَلَّ يُحَاوِتُنِى بِخُدْعَةٍ *He passed the day striving,* or *endeavouring, to turn me,* or *entice me, by guile, like as the fish* (حُوت) *does in the water.* (A.) ___ *He strove,* or *contended, with him, to repel him.* (K.) ___ *He consulted him,* or *consulted with him.* (K.) ___ *He talked with him, consulting,* or *making promises, in the case of a sale.* (K.)

حُوتٌ *Fish:* (M, A, K:) or [rather] *a fish:* (S, TA:) or *a great fish; any great fish:* (M, Msb, TA:) of the masc. gender: (Msb:) pl. [of mult.] حِيتَانٌ (S, Msb, K) and حَوَتَةٌ and [of pauc.] أَحْوَاتٌ. (K.) ___ [Hence,] صَاحِبُ الْحُوتِ (in the Kur lxviii. 48) [a surname of *The prophet*] *Jonas.* (Bd, Jel.) ___ [Hence also,] الْحُوتُ [*The constellation Pisces;*] *a certain sign of the Zodiac.* (S, K.) And الْحُوتُ الْجَنُوبِىُّ *The constellation Piscis Australis.* (Kzw &c.) And فَمُ الْحُوتِ *The bright star* [*a, called by European astronomers Fomalhaut,*] *in the mouth of Piscis Australis.* (Kzw &c.)

حُوتِىٌّ [*Of,* or *relating to,* or *like, a fish,* or *great fish*]. You say, هُوَ حُوتِىُّ الالْتِقَامِ [*He is like a fish,* or *great fish, in swallowing*]. (A, TA.)

حَيُّوتٌ The *male of the* حَيَّة [or *serpent*]. (A.) [But the proper place of this is art. حيو.]

حوث

حَوْثُ a dial. var. of حَيْثُ, (S, K,) of the dial. of Teiyi, (Lh, IHsh, K,) or of that of Temeem: (L:) some of the Arabs say حَوْثَ, like as some say حَيْثَ; (Ks, Lh, TA;) and some say حَوْثَ: (Mughnee and TA in art. حوث:) حَيْثُ is the original form; (ISd, TA;) but حَيْثُ is the more chaste of the two forms, and that used in the Kur-án; though both forms are good. (AZ, TA.) See art. حيث.

حوج

1 **حَاجَ** , (S, Msb, K,) aor. يَحُوجُ, (S, Msb,) inf. n. حَوْجٌ; (S, K;) and احتاج , (S, K,) inf. n. احْتِيَاجٌ; (K;) and أَحْوَجَ ; (S, Msb, K;) [the second of which is the most common;] the last, irreg. [for by rule it should be أَحَاجَ]; (MF;) are syn.; (S, Msb, * K;) and حَاجَ, aor. يَحِيجُ, inf. n. حَيْجٌ, signifies the same; (M, TA;) *He*, or *it*, *wanted*, *needed*, or *required*. (KL, TA.) You say, حَاجَ إِلَيْهِ, (M, TA,) and احتاج اليه, and احتاجه, *He*, or *it*, *wanted*, *needed*, or *required*, *him*, or *it*. (TA.) [And in like manner, احتاج أَنْ يَفْعَلَ كَذَا *He wanted*, *needed*, *required*, or *found it necessary*, *to do*, or *that he should do*, *such a thing*.] And احْتِيجَ إِلَى فُلَانٍ [*Such a one was wanted*, or *needed*]. (JK in art. خل.) ___ Also حاج, aor. and inf. n. as above, *He desired*, *sought*, or *sought after*. (TA.) ___ And حاج and احتاج *He was*, or *became*, *poor*, or *in poverty* or *want* or *need*. (TA.)

2 **حوّج به الطَّرِيقُ** , inf. n. تَحْوِيجٌ, *i. q.* عَوَّجَ [*The road led him aside*]. (K.) ___ حَوَّجْتُ لَهُ, (K,) inf. n. as above, (TA,) *I forsook my way in*, or *in respect of*, *love of him*. (K.)

4 **أَحْوَجَ** : see 1. It is also transitive. (Msb.) You say, أَحْوَجَهُ إِلَيْهِ غَيْرُهُ [*Another made him to want*, or *be in need of*, *him*, or *it*]. (S.) And أَحْوَجَنِى إِلَيْكُمْ زَمَانُ السُّوءِ [*Evil time*, or *evil fortune*, *made me to be in need of thee*]. (A.) And لَا أَحْوَجَنِى ٱللّٰهُ إِلَى فُلَانٍ [*May God not cause me to want such a one*]. (A.) And أُحْوِجْتُ إِلَيْهِ [*I was caused to want him*, or *it*]. And أَحْوَجَهُ ٱللّٰهُ إِلَى كَذَا [*God caused him to want such a thing*]. (Msb.)

5 **تحوّج** *He sought an object of want*, or *what he wanted;* (K;) or *one object of want after another*. (TA.) And خَرَجَ يَتَحَوَّجُ *He went forth seeking*, or *seeking leisurely*, or *time*

after time, what he wanted, of the means of his subsistence. (A, TA.) And تحوّج إِلَى الشَّىْءِ *He wanted the thing, and desired it.* (L, TA.)

8 إِحْتَاجَ see 1, in five places. ___ Also احتاج إِلَيه *He inclined to him.* (K.)

حَاجٌ : see حَاجَةٌ. Also *A certain kind of thorny plant* or *tree.* (S, K.) See art. حيج.

حَوْجٌ *Safety; freedom from evil, harm,* or *the like:* so in the phrase حَوْجًا لَكَ [God grant *safety to thee*]: (K:) said to a person stumbling. (TA.)

حُوجٌ *Poverty.* (K.)

حَاجَةٌ (S, K, &c.) and حَائِجَةٌ , (AA, IDrd, &c.,) of which latter the former is a contraction, (Kh in the 'Eyn, TA,) or the latter word is unused [except as an epithet, as will be seen below], and حَوْجَآءُ , (S, K, &c.,) are syn. words, of which the meaning is well known: (S, K, TA:) *Want; need; necessity,* or *necessitude; exigency:* (TA:) [whence,] ابنُ حَاجَةٍ *one who is constantly in want,* or *need:* (Har p. 143:) حَاجَةٌ is a more general term than فَقْرٌ; or each of these terms is more general than the other in some respects, and more particular in others: (TA:) and the former signifies also *a thing wanted, needed,* or *required; an object of want, of need,* or *of exigence; a want; a needful,* or *requisite, thing, affair,* or *business:* (A, TA:) [and *a thing to be done, an affair,* or *a business:*] pl. حَاجٌ , [or rather this is a coll. gen. n., of which حَاجَةٌ is the n. un.,] and حَاجَاتٌ, [which is of more frequent occurrence,] (S, Msb, K,) and حَوَجٌ, [which is of rare occurrence,] (S, K,) and حَوَائِجُ, (S, Msb, K,) which is anomalous, (S, K,) and was disapproved by As, and pronounced by him to be post-classical, but he disapproved it only because of its being anomalous, (S,) and he is said to have retracted his assertion of its being post-classical, (TA,) for it is of frequent occurrence in the [classical] language of the Arabs, (S,) in their verses and in the traditions: (IB, TA:) it seems as though formed from the sing. حَائِجَةٌ, (S, K,) which some assert to have been not used; or, accord. to some, it may be pl.

of حَوْجَآءُ, changed from the regular form of حَوَاجٍ, [originally حَوَاجِىُ,] like صَحَارٍ, by putting the [elided] ى before the ج, agreeably with what is often done in the language of the Arabs. (TA.) You say, قَضَى حَاجَتَهُ [*He accomplished his want*]: (TA:) a phrase which signifies [also] *he did his business;* meaning *he eased nature.* (ISk, TA.) And خُذْ حَاجَتَكَ مِنَ الطَّعَامِ [*Take what thou wantest,* or *requirest, of the food*]. (A.) And فِى نَفْسِى حَاجَةٌ and حَائِجَةٌ and حَوْجَآءُ [*In my mind is a want*]. (AA, TA.) And لِى عِنْدَ فُلَانٍ حَاجَةٌ [*I want a thing of such a one*]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by إِلَى, as in the sayings لِى حَاجَةٌ إِلَى كَذَا *I have a want of such a thing,* and مَا لِى إِلَيْهِ حَاجَةٌ *I have not any want of it,* and مَا حَاجَتُكَ إِلَيْهِ *What is* the reason of *thy want of it,* or *thy wanting it?*] You say also, مَا بَقِىَ فِى حَوْجَآءِ وَلَا لَوْجَآءِ إِلَّا قَضَاهَا *There remained not in his bosom a want but he accomplished it.* (TA.) [The dim. of حَوْجَآءُ is حُوَيْجَآءُ : whence the saying,] حَوْجَآءِ مَا لِى فِيهِ وَلَا لُوَيْجَآءُ حُوَيْجَآءُ وَلَا لَوْجَآءُ وَلَا *I have no want,* [*nor any little want,*] *with respect to him,* or *it.* (Lh, S, K.) [See also حَوْجَآءُ, below.] In the phrase حُجْ حُجَيَّاكَ [*Seek the little thing that thou wantest*], it seems that the second and third radical letters of the latter word [originally حُوَيْجَآءَكَ] have been transposed [and that حُجَيْوَآءَكَ has been then changed into حُجَيَّاكَ]. (IDrd, AAF, TA.) ___ مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ *I left not any act of disobedience to which I was enticed.* (TA from a trad. [But see دَاجَةٌ in art. دوج.])

حَوْجَآءُ : see حَاجَةٌ, in four places: ___ and see حَائِجَةٌ ___ You say also, وَلَا لَوْجَءَ مَا فِى صَدْرِى بِهِ حَوْجَءُ *There is not in my bosom any doubt respecting him,* or *it.* (Th, S, K.) And أَمْرِكَ حُوَيْجَآءُ وَلَا لُوَيْجَءُ وَلَا رُوَيْغَةُ لَيْسَ فِى [*There is not any doubt in,* or *in respect of, thine affair,* or *thy case*]. And

___ ولَا لَوْجَآءَ كَلَّمْتُهُ فَمَا رَدَّ عَلَىَّ حَوْجَآءُ, like the phrase بَيْضَآءُ فَمَا رَدَّ عَلَىَّ سَوْدَآءُ, i. e. *I spoke to him, and he returned me not a bad word nor a good one.* (ISk, S, K.)

حُوَيْجَآءُ : see حَاجَةٌ, in two places: ___ and see حَوْجَآءُ. ___ You say also, خُذْ حُوَيْجَآءَ مِنَ الأَرْضِ *Take thou a different and winding road of the land.* (K.)

حَائِجَةٌ : see حَاجَةٌ, in two places. ___ You say also حَاجَةٌ حَائِجَةٌ and حَاجَةٌ حَوْجَآءُ *A great want; a thing much wanted.* (TA.)

مُحْوِجٌ A man *in want, needy, indigent,* or *poor;* (Msb, TA;) [as also مُحْتَاجٌ :] the pl., by rule, should be مُحْوِجُونَ because it is an epithet applied to a rational being; but the pl. used is مَحَاوِيجُ: some, however, reject this, and assert that it has not been heard [as a classical word]: (Msb:) ISd thinks that مَحَاوِيجُ is pl. of مَحْوَاجٌ, if the latter word have been used: (TA:) the vulgar say مَحَاوِجُ [as pl. of مُحْوِجٌ], meaning مُحْتَاجُونَ. (Mgh.)

مَحْوَاجٌ : see the next preceding paragraph.

مُحْتَاجٌ : see the next preceding paragraph.

حود

1 **حَادَ**, aor. يَحُودُ, *i. q.* حَادَ, aor. يَحِيدُ, explained in art. حيد. (K.)

3 **تُحَاوِدُهُ الحُمَّى** [like تعاوده] *The fever returns to him repeatedly,* or *time after time.* (K.) ___ هو يُحَاوِدُنَا بِالزِّيَارَةِ *He visits us* [*repeatedly,* or *time after times,*] *during the space of several days.* (TA.)

حوذ

1 حَاذَ الإِبلَ, aor. يَحُوذُ, (S, A, L,) inf. n. حَوْذٌ, (S, L, K,) *He drove the camels quickly;* (S, L, K;) as also أَحْوَذَهَا, (S, L,) inf. n. إِحْوَاذٌ: (K:) or *violently;* (M, L;) like حَازَهَا, inf. n. حَوْزٌ: (L:) or *roughly:* (B:) or *he drove the camels to water;* like حَازَهَا. (A. TA.) ___ Also *He collected the camels together to drive them.* (L.) ___ And حُذْتُ الإِبلَ and حِذْتُهَا, *I mastered,* or *gained the mastery over, the camels:* two forms of the verb mentioned by Zj and IKtt and others, as coordinate to قَالَ and خَافَ. (MF, TA.) And حَاذَ الحِمَارُ أُتُنَهُ *The he-ass gained the mastery over his she-asses, and collected them together;* like حَازَهَا: (L:) [and so أَحْوَذَ جَانِبَيْهَا:] Lebeed says,

* جْتَمَعَتْ وَأَحْوَشَ جَانِبَتَهَا إِشَا L *

* وَأَوْرَدَهَا عَلَى عُوجٍ طِوَالِ *

[*When they became collected together, and he gained the mastery over their flanks,* or] *drew them together so that not one of them escaped him,* [*and brought them to the watering-place,* galloping *upon long crooked legs;* for] by عوج he means [crooked] legs. (S, L.) ___ And [hence,] حَاشَهُ n. as above; (L;) and اسْتَحْوَذَ عَلَيْهِ, (S, A, L, K, *) and اسْتَحَاذَ; (S, L;) *He overcame, mastered,* or *gained the mastery over, him,* or *it:* (S, A, L, K:) [like حَازَهُ.] You say, اسْتَحْوَذَ عَلَى كَذَا *He mastered such a thing; gained the mastery over it; gained possession of it.* (L.) اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ [in the Kur [viii. 20] means *The devil hath overcome them,* or *gained the mastery over them:* (S, L:) or *hath gained the mastery over their hearts:* (Th, L:) or *hath gained the mastery over them, and inclined them to that*

which he desired of them: (Msb:) or *drove them, having gained the mastery over them.* (B.) And أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ [in the Kur iv. 140], *Did we not acquire the mastery over your affairs, and gain possession of your affection?* (S, L:) or *did we not gain the mastery over you by befriending and aiding you?* (Aboo-Ishák, L:) or *did we not overcome you, and have it in our power to slay you?* (Bd.) AZ says that in all verbs coordinate to استحوذ, the original letters of the root may be preserved: that the Arabs say استصاب and استصوب, and استجاب and استجوب: and that their doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says حَاذَ, aor. يَحُوذُ, says only استحاذ; and he who says أَحْوَذَ, says in like manner استحوذ. (L.) ___ Also حَاذَ, aor. يَحُوذُ, (L,) inf. n. حَوْذٌ, (L, K,) *He guarded, kept, kept safely, protected, took care of,* or *minded,* [a person, or thing;] syn. حَاطَ, (L,) inf. n. حَوْطٌ. (L, K.) And حَاذَ عَلَيْهِ, (L,) inf. n. حَوْذٌ; (K;) and أَحْوَذَ, inf. n. إِحْوَاذٌ; (TA:) *He was observant,* or *regardful, of it;* (L, K) as, for instance, of prayer: from حَاذَ الإِبِلَ signifying "he collected the cames together to drive them." (L.) ___ And حَاذَ, *He did* a thing, or an affair, *firmly, soundly, thoroughly,* or *well.* (L.) ___ ALso, aor. and inf. n. as above; and أَحْوَذَ inf. n. إِحْوَاذٌ; and أَحْوَذَ السَّيْرَ; *He journeyed hard; went a hard,* or *vehement, pace.* (L.)

4 **أَحْوَذَ**, inf. n. إِحْوَاذٌ: see 1, in four places. ___ احوذ ثَوْبَهُ *He gathered together his garment,* (L, K,) *and drew it to him.* (L.) ___ احوذ القِدْحَ [in some copies of the K القَدَحَ] *He* (a workman, صَانِعٌ [in some copies of the K صائغ]) *made the arrow light, by scraping* or *paring it:* (L, K) a phrase used by Lebeed, in describing the arrow termed المَنِيح. (L.)

10 **اسْتَحْوَذَ** and استحاذ: see 1, in four places.

الحَاذُ (A, L, Msb) and حَاذُ المَتْنِ (S, L, K) *The part of the back* of a horse *that is beneath the* لِبْدٌ [or *saddle-cloth*]; (S, A, L, Msb, K;) i. e. *the middle thereof;* (Msb;) as also الحَالُ (Sh, A, L) and حَالُ المَتْنِ: (S, L:)

also *the line along the middle of the back* (M, L) of a man; (L;) but الحاذ is more approved in this sense: (M, L:) and الحاذ signifies also *the back* of a man; (L, K;) like الحال: pl. أَحْوَاثٌ. (L.) [Hence,] خَفِيفُ الحَاذِ A man *light of back;* (S, A, L, Msb;) as also خَفِيفُ الحَالِ; (A;) meaning *having little property:* and also *having a small family to maintain:* (L:) or *having little property and a small family to maintain:* (L, K:) like خَفِيفُ الظَّهْرِ. (A, L, Msb.) and كَيْفَ حَاذُكَ and حَالُكَ [lit. *How is thy back?* meaning, *thy state,* or *condition?*]. (Sh, L.) حَاذٌ and حَاذَةٌ both signify *A state,* or *condition;* like حَالٌ and حَالَةٌ, which are the more approved words. (TA.) You say, هُمَا بِحَاذَةٍ وَاحِدَةٍ *They are both in one state,* or *condition.* (K.) ___ الحَاذَانِ *The parts of the backs of the two thighs* (of a camel, A) *against which the tail falls,* (S,A, * L, K,) *on this side and on that:* (L:) or *the parts of the two thighs of a beast that faces one when he stands behind it:* and *two portions of flesh in the outer sides of the two thighs* of a man &c.; (ISd, L:) or *the hinder parts of the two*

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thighs: pl. آحَاذٌ. (Ham p. 443.) They say, أَنْقَعُ اللَّبَنِ مَاوَلِىَ حَاذَى النَّاقَةِ [*The most thirst quenching of milk is that which is next to the hinder parts of the two thighs of the she-camel*]: i. e., when it is fresh-drawn, without her having been previously sucked by a young one. (TA. [But the first word, there, is انفع, which I regard as a mistranscription.])

حَاذَةٌ : see الحَاذُ, in two places.

حَوِيذٌ : see أَحْوَذِىٌّ.

طَرْدٌ أَحْوَذُ *A quick hunting.* (L.)

أَحْوَذِىٌّ *Quick in journeying,* or *in pace;* one *who goes a journey of ten nights in three.* (L.) And hence, *Quick in everything that he undertakes: quick, sharp, and active in affairs:* (L:) *active and skilful:* (K:) *active in a thing by reason of his skilfulness:* (AA, S, L:) applied [as meaning *active by reason of expertness*] to the wing of a bird of the kind called قَطًا, by a poet. (S, L,) namely, Homeyd Ibn-Thowr: (S:) *quick in his affairs, who prosecutes them,* or *carries them on, well:* (L:) one *who prosecutes,* or *carries on, affairs in the best manner, by reason of his knowledge thereof:* (A:) one *who manages things skilfully, well,* or *thoroughly:* (Msb:) *ready,* or *prompt, in affairs, who masters them, and to whom nothing is out of his way,* or *sphere,* or *compass;* (As, S, L, K;) as also حَوِيذٌ : (L, * K:) one *who overcomes,* or *masters.* (L.) And أَحْوَزِىٌّ signifies the same. (S and K &c. in art. حوز.) ___ It is applied by a poet to thick water (مَآءٌ مِنَ الطَّثْرَةِ) as meaning *Quick in moving the bowels.* (S, L.)

حور

1 حَارَ, aor. يَحُورُ, (S,) inf. n. حَوْرٌ and حُؤُورٌ (S, K) and حُورٌ, a contraction of the form next preceding, used in poetry, in case of necessity, (TA,) and مَحَارٌ (S, K) and مَحَارَةٌ (K) and حَوْرَةٌ, (TA,) *He*, or *it*, *returned*, (S, L, K,) إِلَى شَىْءٍ *to a thing*, and عَنْهُ *from it*. (L.) ___ [Hence,] حَارَ عَلَيْهِ *It* (a false imputation) *returned to him* [who was its author; or *recoiled upon him*]. (TA, from a trad.) ___ And حَارَتِ الغُصَّةُ *The thing sticking in the throat, and choking, descended;* as though it returned from its place. (TA.) ___ [And حَارَ, inf. n. حَوْرٌ and حُورٌ, *He returned from a good state to a bad.*] You say, حَارَ بَعْدَ مَا كَانَ (TA on the authority of 'Ásim, and so in a copy of the S,) *He returned from a good state after he had been in that state:* (A 'Obeyd, S, * TA:) so says 'Asim: (TA:) or حَارَ بَعْدَ مَا كَارَ (TA, and so in copies of the S,) *He became in a state of defectiveness after he had been in a state of redundance:* (TA:) or it is from حَارَ, inf. n. حَوْرٌ, *He untwisted* his turban: (Zj, TA:) and means *He became in a bad state of affairs after he had been in a good state.* (TA. [See حَوْرٌ, below.]) ___ حَارَ وَبَارَ *He became in a defective and bad state.* (TA. [Here بَارَ is an imitative sequent; (see حَائِر;) as is also يَبُورُ in a phrase mentioned below.]) ___ حَارَ, aor. as above, (Msb,) inf n. حَوْرٌ (S, A, Msb, K) and حُورٌ (S, A, K) and مَحَارَةٌ (S) and مَحَارٌ, (M and TA in art. اول,) *It decreased*, or *became defective* or *deficient*. (S, * A, * Msb, K. * [See also حَوْرٌ, below.]) ___ Also, inf. n. حَوْرٌ (TA) and حُورٌ, (S, K,) *He perished*, or *died*. (S, * K, * TA.) ___ Also, aor. يَحُورُ, inf. n. حَوْرٌ, *He*, or *it*, *became changed from one state*, or *condition*, *into another:* and *it became converted into* another thing. (TA.) ___ مَا يَحُورُ فُلَانٌ وَلَا يَبُورُ *Such a one does not increase nor become augmented* [in his substance] (Ibn-Háni, K *) is said when a person's being afflicted with smallness of increase is confirmed. (Ibn-Háni, TA.) حَارَ, (TK,) inf. n. حَوْرٌ, (K,) *He was*, or *became*, *confounded*, or *perplexed*, *and unable to see his*

right course; syn. تَحَيَّر. (K, * TK.) [See also art. حير.] See also 2. حَوَرَ, aor. ـَـ , inf. n. حَوَرٌ; (K;) and حَوِرَتْ, aor. and inf. n. as above; (Msb;) and احور , (K,) inf. n. احْوِرَارٌ; (TA;) and احْوَرَّتْ; (S, K; *) *He,* (a man, K, TA,) and *it,* (an eye, S, Msb, K, * TA,) *was,* or *became, characterized by the quality termed* حَوَرٌ *as explained below.* (S, Msb, K, TA.)

2 **حوّره** , inf. n. تَحْوِيرٌ, *He made him,* or *it, to return.* (Zj, K.) ___ *He* (God) *denied him,* or *prohibited him from attaining, what he desired,* or *sought; disappointed him; frustrated his endeavour,* or *hope;* (K, TA;) *and caused him to return to a state of defectiveness.* (TA.) حوّر, inf. n. as above, *He whitened* clothes, or garments, (S, Msb,) and wheat, or food: (S:) and حار , (K,) aor. يَحُورُ, inf. n. حَوْرٌ, (TA,) *he washed and whitened* a garment, or piece of cloth; (K;) but حوّر is better known in this sense. (TA.) ___ حوّر عين البعير, (inf. n. as above, TA,) *He burned a mark round the eye of the camel with a circular cauterizing-instrument,* (S, K, *) on account of a disorder: because the place becomes white. (TA.) [*He prepared* skins such as are called حَوَرٌ: a meaning indicated, but not expressed, in the TA. ___ And app. *He lined* a boot *with such skin:* see مُحَوَّرٌ.] Also, (inf. n. as above, TA,) *He prepared* a lump of dough, *and made* it *round,* (S, K,) *with a* مِحْوَرٌ, (TA,) *to put it into the hole containing hot ashes in which it was to be baked:* (S, K:) *he made* it *round with a* مِحْوَرٌ. (A.)

3 **حاوره** , (A, Mgh, Msb,) and حاوره الكَلَامَ, (TA in art. رجع, &c.,) inf. n. مُحَاوَرَةٌ (S, Mgh, K) and حِوَارٌ, (A, Mgh,) *He returned him answer for answer,* or *answers for answers; held a dialogue, colloquy, conference, disputation,* or *debate, with him;* or *bandied words with him;* syn. جاوبه, (S, and Jel in xviii. 35,) and راجعه الكَلَامَ, (A, Mgh, Msb,) or راجعه فى الكَلَامِ, (Bd in xviii. 32,) or, of the inf. n., مُرَاجَعَةُ النُّطْقِ. (K.) And حاوره *He vied,* or *competed, with him,* or *contended with him for superiority, in glorying,* or *boasting,* or *the like;* syn. فاخره. (Jel. in xviii. 32.)

4 **احار** [*He returned* a thing]. You say, طَحَنَتْ فَمَا أَحَارَتْ شَيْئًا *She ground, and did not return* (مَا رَدَّتْ) *anything* of the flour [app. for the loan of the hand-mill: see حُور, below]. (S, K.) ___ احار الغُصَّةَ *He swallowed the thing sticking in his throat and choking him;* [as though he returned it from its place: see 1: see also 4 in art. حير: and see an ex. voce إِحَارَةٌ.] (TA.) And فُلَانٌ سَرِيعُ الإِحَارَةِ *Such a one is quick in swallowing:* [said to be] from what next follows. (Meyd, TA.) ___ احار, (S, K, &c.,) inf. n. إِحَارَةٌ, (TA,) *He returned* an answer, or a reply. (Msb, TA.) You say, كَلَّمْتُهُ فَمَا أَحَارَ إِلَيَّ جَوَابًا *I spoke to him, and he did not return to me an answer,* or *a reply.* (S, A, * Msb, * K, *) And in like manner, مَا أَحَارَ بِكَلِمَةٍ [*He did not return a word* in answer, or in reply]. (TA.) احارت *She* (a camel) *had a young one such as is called* حُوَار. (K.)

6 **تحاوروا**, (Msb, K, &c.,) inf. n. تَحَاوُرٌ, (S, K,) *They returned one another answer for answer,* or *answers for answers; held a dialogue, colloquy, conference, disputation,* or *debate, one with another;* or *bandied words, one with another;* syn. تَجَاوَبُوا, (S, K,) and تَرَاجَعُوا, (Jel in lviii. & ا,) or تَرَاجَعُوا الكَلَامَ, (Msb, K,) or تَرَاجَعُوا فِى الكَلَامِ. (Bd in lviii. 1.) [And *They vied,* or *competed,* or *contended for superiority, one with another, in glorying,* or *boasting,* or *the like:* see 3.]

9 **احوّر**, (S, K, &c.,) inf. n. احْوِرَارٌ, (K,) *It* (a thing, S, Msb, and the body, TA, and the part around the eye, A, and bread, S, or some other thing, TA) *was,* or *became, white.* (S, A, Msb, K.) ___ See also 1, last sentence.

10 **استحاره** *He desired him to speak* [or *to return an answer* or *a reply; he interrogated him*]. (S, K.) And استحار الدَّارَ *He desired the house to speak* [*to him; he interrogated the house;* as a lover does in addressing the house in which the object of his love has dwelt]. (IAar.)

حور inf. n. of حَارَ. (S, A, Msb, K.) [Hence,] نَعُوذُ بِاللّٰهِ مِنَ الحَوْرِ بَعْدَ الكَوْنِ, (TA on the authority of 'Ásim, and so in a copy

of the S,) a trad., (TA,) meaning *We have recourse to God for preservation from decrease,* or *defectiveness, after increase,* or *redundance:* (S:) or مِنَ الحَوْرِ بَعْدَ الكَوْرِ, (TA, and so in copies of the S,) meaning as above: (S, TA:) or *from a bad state of affairs after a good state;* from حَوْر signifying the untwisting a turban: (TA:) or *from returning and departing from the community* [*of the faithful*] *after having been therein;* [from حَارَ he untwisted his turban, and] from كَارَ he twisted his turban upon his head. (Zj, TA. [See also مُحَارَةٌ فِى حَوْرٍ.]) ↓ كَوْر, (S, K,) and حَوْر, (K,) *Deficiency upon deficiency,* (S, K,) and *return upon return,* (TA,) is a prov., applied to him whose good fortune is retiring; (S, K;) or to him who is not in a good state; or to him who has been in a good state and has become in a bad state: (K:) or the saying is, فُلَانٌ حَوْرٌ فِى مُحَارَةٍ [*Such a one is suffering deficiency upon deficiency:* حَوْر being used in the sense of حَائِر, like بَوْر in the sense of بَائِر]: so heard by IAar; and said by him to be applied in

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the case of a thing not in a good state; or to him who has been in a good state and has become in a bad state. (TA.) One says also, الباطِلُ فى حَوْرٍ *What is false,* or *vain, is waning and retreating.* (TA.) And إِنَّهُ فى حَوْرٍ وبَوْرٍ, (K,) or حَوْرٍ بَوْرٍ, (K in art. حير,) *Verily he is engaged in that which is not a skilful nor a good work* or *performance*: (فى غَيْرِ صَنْعَةٍ ولَا إِجَادَةٍ: so in the L: in the K, for احادة is put إِتَاوَةٍ [which is evidently a mistake]: TA:) or *he is in a bad state, and a state of perdition*: (TA in art. حير:) or *in error.* (K. [See also بَوْر: and see بَائِر, in art. بور; where it is implied that بَوْر is here an imitative sequent of حَوْر.]) And ذَهَبَ فُلَانٌ فى الحَوَارِ والبَوَارِ *Such a one went away in a defective and bad state.* (L, TA.) ___ See also حَوِير. *What is beneath the* [*part called*] كَوْر of a turban. (K.) The *bottom* of a well or the like. (K.) ___ Hence, (TA,) هُوَ بَعِيدُ الحَوْرِ *He is intelligent;* (K;) *deep in penetration.* (TA.)

حور : see حور, in two places. Also [app. *A return of flour for the loan of a hand-mill;* like عقبة (a subst. from أَعْقَبَ) signifying some broth which is returned with a borrowed cooking-pot:] a subst. from احارت in the phrase طَحَنَتْ فَمَا أَحَارَتْ شَيْئًا [q. v. suprà]. (S, K.)

حَوَرٌ *Intense whiteness of the white of the eye and intense blackness of the black thereof,* (S, Msb, K,) *with intense whiteness,* or *fairness, of the rest of the person:* (K:) or *intense whiteness of the white of the eye and intense blackness of the black thereof, with roundness of the black, and thinness of the eyelids, and whiteness,* or *fairness, of the parts around them:* (K:) or *blackness of the whole* [*of what appears*] *of the eye, as in the eyes of gazelles* (AA, S, Msb, K) *and of bulls and cows:* (AA, S:) and this is not found in human beings, but is attributed to them by way of comparison: (AA, S, Msb, K:) As says, I know not what is الحَوَرُ in the eye. (S.) ___ Also [simply] *Whiteness.* (A.) *Red skins, with which* [*baskets of the kind called*] سلال *are covered:* (S, K:) [a coll. gen. n.:] n. un. with ة: (S:) pl. حُوَرَانٌ: (K, TA: in the CK حَوَرَانٌ:) or (so in the TA, but in the K and) *a hide dyed red:* (K, TA:) or *red skins, not* [*such as are termed*] قَرَظِيَّة: pl. أَحْوَارٌ: (AHn:) or *skins tanned without* قَرَظ: or *thin white skins, of which* [*receptacles of the kind called*] أَسْفَاط *are made*: or *prepared sheep-skins.* (TA.) [In the present day, pronounced حَوْر, applied to *Sheep-skin leather.*] *A certain kind of tree*: the people of Syria apply the name of حَوَرٌ to the *plane-tree* (دُلْب); but it is حَوَرٌ, with two fet-hahs: in the account of simples in the Kánoon [of Ibn-Seenà], it is said to be *a certain tree of which the gum is called* كهرباء : (Mgh:) [by the modern Egyptians (pronounced حَوْر) applied to the *white poplar*:] *a certain kind of wood, called* البَيْضَآءُ, (K,) *because of its whiteness.* (TA.) الحَوَرُ *The third star,* [e,] *that next the body, of the three in the tail of Ursa Major.* (Mir-át ez-Zemán, &c. [In the K it is incorrectly said to be the third star of بَنَاتُ نَعْشٍ الصُّغْرَى. See القَائِدُ, in

art. قود.])

حَارَةٌ [*A quarter of a city or town; generally consisting of several narrow streets,* or *lanes, of houses, and having but one general entrance, with a gate, which is closed at night;* or, *which is the case in some instances, having a by-street passing through it, with a gate at each end*:] *a place of abode of a people, whereof the houses are contiguous:* (Msb:) *any place of abode of a people whereof the houses are near* [*together*]: (K in art. حير:) *a spacious encompassed tract* or *place;* syn. مُسْتَدَارٌ مِنْ فَضَآءٍ: (A:) pl. حَارَاتٌ. (A, Msb.)

حِيرَةٌ : see حَوِيرٌ.

حَوْرَآءُ fem. of أَحْوَرُ [q. v.]. ___ Also *A round,* or *circular, burn, made with a hot iron;* (K;) [*around the eye of a camel;* (see 2;)] so called because its place becomes white. (TA.)

حَوْرُورَةٌ : see حَوَارِيَّةٌ, under حَوَارِىٌّ.

حَوَارٌ : see حَوِيرٌ: and see حَوْرٌ.

حُوَارٌ , (S, K, &c.,) and sometimes with kesr [حِوَارٌ], (K,) but this latter is a bad form, (Yaakoob,) *A young camel when just born:* (T, K:) or *until weaned;* (S, K;) i. e. *from the time of its birth until big and weaned;* (TA;) when it is called فَصِيلٌ: (S:) fem. with ة: (IAar:) pl. (of pauc., S) أَحْوِرَةٌ and (of mult., S) حِيرَانٌ and حُوْرَانٌ. (S, K.) [Its flesh is insipid: see a verse cited as an ex. of the word مَسِيخٌ.] ___ [Hence,] عَقْرَبُ الحِيرَانِ *The scorpion of winter;* because it injures the حُوَارُ, (K, TA,) i. e. the young camel. (TA.)

حِوَارٌ : see حَوِيرٌ: and see also حُوَارٌ.

حوير (S, K,) and حويرة, (S, and so in some copies of the K,) or حويرة, (so in other copies of the K and in the TA,) and حوار (S, K) and حوار (K) and محورة (S, K, TA, in the CK محورة) and محورة and محاورة [originally an inf. n. of 3] and حيرة (K) and حور, (TA,) *An answer; a reply.* (S, K.) You say, ما رجع إلىَّ حويرا, &c., *He did not return to me an answer,* or *a reply.* (S.) [See a verse of Tarafeh cited voce مجمد.]

حويرة, or حويرة: see what next precedes.

حوارىٌّ *One who whitens clothes,* or *garments, by washing and beating them.* (S, M, Msb, K.) Hence its pl. حواريُّون is applied to The *companions* [i. e. *apostles* and *disciples*] *of Jesus,* because their trade was to do this. (S, M, Msb.) [Or it is so applied from its bearing some one or another of the following significations.] ___ *One who is freed and cleared from every vice, fault,* or *defect:* [or] *one who has been tried,* or *proved, time after time, and found to be free from vices, faults,* or *defects;* from حار he returned. (Zj, TA.) ___ A thing that is *pure,* or *unsullied*: anything *of a pure,* or *an unsullied, colour:* and hence, ___ *One who advises,* or *counsels,* or *acts, sincerely, honestly,* or *faithfully:* (Sh:) or *a friend;* or *true,* or *sincere, friend:* (TA:) or *an assistant:* (S, Msb, K:) or *a strenuous assistant:* (TA:) or *an assistant of prophets:* (K:) or *a particular and select friend and assistant of a prophet*: and hence the pl. is applied to the *companions of Mohammad* also. (Zj.) ___ *A relation.* (K.) ___ And حوارية A *white,* or *fair,* woman; (A;) as also حوررة; (T, K;) and so حورآء, without implying حور of the eye: (TA:) pl. of the first حواريَّات: (A:) or this pl. signifies women *of the cities* or *towns;* (K;) so called by the Arabs of the desert because of their whiteness, or fairness, and cleanness: (TA:) or women *clear in complexion and skin;* because of their whiteness, or fairness: (TA:) or women *inhabitants of regions, districts,* or *tracts, of cities, towns,* or *villages, and of cultivated land*: (Ksh and Bd in iii. 45:) or [simply] *women;* because of their whiteness, or fairness. (S.)

حُوَّارَى *White,* applied to flour: (A, * K:) such is the best and purest of flour: (K, TA:) and in like manner applied to bread: (A:) or *whitened,* applied to flour; (S;) and, in this latter sense, to any food. (S, K.) [See also سَمِيد: and see مُحَوَّر.]

رجل حائر بائر *A man in a defective and bad state*: (S, TA:) or *perishing,* or *dying.* (S.) [See the same phrase in art. حير: see also حور: and see بائر, in art. بور; where it is said that بائر is here an imitative sequent of حائر.] See also مَحَارَة.

أَحْوَر, (K,) applied to a man, (TA,) *Having eyes characterized by the quality termed* حور *as explained above*: (K:) and so حَوْرَآء, [the fem.,] applied to a woman: (S, Msb, K: *) pl. حُور. (S, K.) And حُور العين, applied to women, *Having eyes like those of gazelles and of cows.* (AA, S.) Az says that a woman is not termed حَوْرَآء unless *Combining* حور *of the eyes with whiteness,* or *fairness, of complexion.* (TA.) See also حَوَارِيَّة, under حَوَارِىٌّ. ___ طَرْفٌ أَحْوَر *An eye of pure white and black.* (A.) ___ الأَحْوَر *A certain star:* (S, K:) or (K) *Jupiter.* (S, K.) Also *Intellect:* (ISk, S, K:) or *pure,* or *clear, intellect;* like an eye so termed, of pure white and black. (A.) So in the saying, مَا يَعِيشُ بِأَحْوَر [*He does not live by intellect:* or *by pure,* or *clear, intellect*]. (ISk, S, A.)

أَحْوَرِىٌّ A man (TA) *white,* or *fair,* (S, K,) *of the people of the towns or villages.* (TA.) [See also حَوَارِىٌّ; of which the fem. is applied in like manner to a woman.]

مَحَار : see مَحَارَة, in two places.

مَحْوَر The *pin of wood, or,* as is sometimes the case, *of iron, on which the sheave of a pulley turns;* (S;) the *iron* [*pin*] *that unites the bent piece of iron which is on each side of the sheave of a pulley, and in which it* [the مَحْوَر] *is inserted, and the sheave itself:* and *a piece of wood which unites* (تَجْمَع) *the sheave of a large pulley*

[app. *with what is on each side of the latter;* for it seems to mean here, also, the *pivot*]: (K:) some say that it is so called because it turns round, returning to the point from which it departed: others, that it is so called because, by its revolving, it is polished so that it becomes white: (Zj:) pl. مَحَاوِرُ. (A.) One says, قَلِقَتْ مَحَاوِرُهُ, meaning *His circumstances,* (A,) or *affair,* or *case,* (K,) *became unsettled:* (A, K:) from the state of the pin of the sheave of a pulley when it becomes smooth, and the hole becomes large, so that it wabbles. (A.) ___ Also *A thing* (K) *of iron* (TA) *upon which turns the tongue of a buckle at the end of a waist-belt.* (K.) ___ And *An iron instrument for cauterizing* [app. *of a circular form:* see 2]. (K.) ___ And The *wooden implement* (S, K) *of the baker,* or *maker of bread,* (S,) *with which he expands the dough,* (K,) *and prepares it, and makes it round, to put it into the hot ashes in which it is baked:* (TA:) so called because of its turning round upon the dough, as being likened to the محور of the sheave of a pulley, and because of its roundness. (T.)

مَحَارَةٌ: see حَوْرٌ, in two places. Also *A place that returns* [*like a circle*]: or *in which a return is made* [*to the point of commencement*]. (K.) ___ *A mother-of-pearl shell; an oyster-shell:* (S, IAth, Msb, K:) or the *like thereof, of bone:* (S, K:) pl. مَحَاوِرُ and [coll. gen. n.] مَحَارٌ. (L.) ___ And hence, *A thing in which water is collected;* as also حَائِرٌ. (IAth.) ___ [Hence also,] *An oyster* [itself]; expl. by دَابَّةٌ فِى الصَّدَفَيْنِ. (L in art. محر.) ___ The *cavity of the ear;* (K;) i. e. the *external, deep, and wide, cavity, around the ear-hole;* or the صَدَفَة [or *concha*] of the ear. (TA.) ___ The *part of the shoulder-blade called its* مَرْجِع [q. v.]: (S, K:) or the *small round hollow that is in that part of the shoulder-blade in which the head of the humerus turns.* (TA.) ___ The

small round cavity of the hip: and the dual signifies the *two round heads* [?] *of the hips, in which the heads of the thighs turn.* (TA.) ___ The *palate;* syn. حَنَكٌ: and without ة, i. e. مَحَارٌ, the same, of a man: and, this latter, the *place,* in a beast, *where the farrier performs the operation termed* تَحْنِيكٌ: (TA:) or the former signifies the *upper part of the mouth* of a horse, *internally*: (IAar, TA:) or the *inner part of the palate:* (Abu-l-' Omeythil, TA:) or, [which seems to be the same,] the *portion of the upper part of the mouth which is behind the* فَرَاشَة [or فَرَاش]: and the *passage of the breath to the innermost parts of the nose:* (TA:) or مَحَارَةُ الحَنَكِ signifies the *part* [*of the palate*] *which is a little above the place where the farrier performs the operation termed* تحنيك. (S.) ___ The *part between the frog and the extremity of the fore part of a solid hoof.* (Abu-l-' Omeythil, K.) *What is beneath the* إِطَار [q. v., app. here meaning the اطار of the hoof of a horse or the like]. (TA.) And The مَنْسِم [i. e. *toe,* or *nail,* &c.,] *of a camel.* (TA.) *A thing resembling* [*the kind of vehicle called*] *a* هَوْدَج; (K;) pronounced by the vulgar [مَحَارَّة,] with teshdeed: pl. مَحَارَاتٌ (TA) [and مَحَائِر, which is often applied in the present day to the *dorsers,* or *panniers,* or *oblong chests, which are borne, one on either side, by a camel, and, with a small tent over them, compose a* هودج]: the [*ornamented* هودج *called the*] مَحْمِل [vulgarly pronounced مَحْمَل] *of the pilgrims* [*which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan;* such as is described and figured in my work on the Modern Egyptians]. (Msb.) *I. q.* خَطٌّ [*A line,* &c.]. (K.) ___ And *i. q.* نَاحِيَة [*A side, region, quarter, tract, &c.*]. (K.)

مَحُورَة and مَحْوَرَة: see حَوِير.

مُحْوَرُّ القِدْر *The whiteness of the froth,* or *of the scum, of the cooking-pot.* (S.) ___ جَفْنَة مُحَوَّرَة, [in the copies of the K, erroneously, مُحَوَّرَة,] *A bowl whitened by* [*containing*] *camel's hump,* (S,

L, K,) or *its fat.* (A.)

مُحَوَّرٌ Dough *of which the surface has been moistened with water, so that it is shining.* (TA.) [See also 2.] ___ أَعْيُنٌ مُحَوَّرَاتٌ, in a verse of El- 'Ajjáj, *Eyes of a clear white* [*in the white parts*] *and intensely black in the black parts.* (S.) A boot *lined with skin of the kind called* حَوَرٌ. (K.)

مُحَوِّرٌ *A possessor of* [*flour,* or *bread, such as is termed*] حُوَّارَى. (TA.)

مُحَاوَرَةٌ : see حَوِيرٌ.

حوز

1 **حازه** , (S, A, Msb,) aor. يحوزه, (Msb,) inf. n. حوز and حيازة; (S, A, Msb, K;) as also حازه, [aor. يحيزه,] inf. n. حيز; (Msb;) *He drew, collected,* or *gathered, it together;* (S, A, Msb, K;) and so احتازه , (TA,) inf. n. احتياز; (K;) and حوزه , inf. n. تحويز: (TA:) *he drew, collected,* or *gathered, it together* (namely, property or wealth &c., TA) *to himself;* (S, A, Msb;) as also احتازه , (S,) and احتازه لنفسه, (A, TA,) and حازه إليه, and احتازه اليه. (TA.) You say, عليك بحيازة المال *Take thou to the collecting of wealth.* (A, TA.) ___ حازه, aor. يحوزه, (TA,) inf. n. حوز, (K, TA,) *He had, held,* or *possessed, it; had it,* or *held it, in his possession; had, took, got, obtained,* or *acquired, possession,* or *occupation, of it;* (AA, K, * TA; [الملك, given as an explanation of the inf. n. in the CK, is a mistake for المِلْك;]) *he took,* or *received, it; he had it,* or *took it, to,* or *for, himself.* (AA, TA.) [See حوزة, below. Hence, *It comprehended, comprised,* or *embraced, it.*] ___ حاز الأَرض, inf. n. حوز, *He took for himself the land, and marked out its boundaries, and had an exclusive right to it.* (TA: but only the inf. n. is there mentioned.) ___ حاز, aor. يحوز, also signifies [*He or*] *it overcame, conquered,* or *mastered,* [a thing,] as in an instance in art. حز, voce حزّاز: (Sh, K:) [as also حاذ.] ___ Also, (A, TA,) inf. n. حوز, (K,) *He compressed* a woman: (A, * K, * TA:) [as though he mastered her.] ___ حاز الحمار أُتُنه *The he-ass gained the mastery over his she-asses, and collected them together;* as also حاذها. (L in art. حوذ, ___ حاز الإبل.) aor. يحوزها, (S, A, Msb,) inf. n. حوز, (S, K,) *He drove the camels gently;* (S, Msb, K;) as also حازها, aor. يحيزها, (S, Msb,) inf. n. حيز; (S, TA;) and حوّزها . (TA.) Also *He drove the camels vehemently;* (K;) and so حازها, aor. يحيزها, (TA in art. حيز,) inf. n. حيز: (K in art. حيز:) thus bearing two contr. significations: (K:) [as also حاذها:] you say [also] أَحزها , [unless this be a mistranscription for حزها,] meaning, *Drive thou them vehemently.* (TA.) Also *He drove*

the camels to water; (A;) and so حوّزها ; (S, A;) [and حاذَها:] or حوّزها , (As, S, K,) inf. n. تَحْوِيزٌ, (K,) signifies *he drove them during the first night to water,* (As, S, K,) *it being distant from the pasture:* (As, S:) because in that night they are driven gently. (TA.) [See also حَوْزٌ, below.] ___ حازَ الشَّىْءَ *He removed the thing from its place; put it away; placed it at a distance.* (Sh, TA.

2 **حوّزه** : see 1, first sentence: ___ and حوّز الإبلَ: see 1, in three places.

4 **أَحزَ الإبلَ** : see 1.

5 **تحوّز** *He,* or *it, writhed,* or *twisted, about,* (K, TA,) *and turned over and over;* (TA;) as also تحيّز : (K:) or *was restless,* or *unquiet, not remaining still, upon the ground.* (Lth, TA.) You say, تحوّزت الحيَّةُ, and تحيّزت , *The serpent writhed,* or *twisted, about.* (Both in the S; and the latter in the K in art. حيز.) And ما لَكَ تتحوَّزُ تَحَوُّزَ الحيَّة, and تتحيَّزُ تَحَيُّزَ الحيَّة, *Wherefore dost thou writhe about like the writhing about of the serpent?* the latter verb, accord. to Sb, is of the measure تفيعل, from حزت الشَّىْءَ. (S.) ___ *He removed, withdrew,* or *retired to a distance,* (A'Obeyd, S, K,) *and drew back,* (S,) عنه [or منه] *from him* or *it;* (TA;) as also تحيّز ; (A'Obeyd, S;) and انحاز . (A.) You say, دَخَلَ عَلَيْهِ فَمَا تَحَوَّزَ لَهُ عَنْ فِرَاشِهِ *He went in to him and he did not move for him from his bed,* or *mattress.* (TK.) And El-Katámee says, (S, TA,) describing an old woman of whom he sought hospitality, and who eluded him, (TA,)

* تَحَيَّزُ منِّى خَشْيَةً أَنْ أَضِيفَهَا *
* كَمَا ٱنْحَازَتِ الأَفْعَى مَخَافَةَ ضَارِبِ *

She (this old woman) *retires and draws back from me for fear of my alighting at her abode as a guest* [*like as the viper turns away in fear of a beater*]: or, as some relate the

verse, تَحَوَّزُ. (S.) ___ *He tarried,* or *loitered: he was slow in rising;* as also تحوّس: *he desired to rise, and it was tedious to him to do so;* as also تحيّز . (TA.) AA says, تَحَوَّزَ تَحَوُّزَ الحَيَّةِ, [as though meaning, *He was slow in rising like as the rising of the serpent is slow:* for he adds,] and it is slow in rising when it desires to rise. (S.)

6 **تحاوز الفَرِيقَانِ** *The two parties,* or *divisions,*

turned away, each from the other, (S, K,) in war or battle. (S.)

7 **إِنْحَوَزَ** انحاز القَوْمُ *The company of men left their appointed station,* (S, K, TA,) *and place of fighting,* (TA,) *and turned away to another place.* (S, * K, * TA.) You say also, انحاز عَنْهُ *He turned away from him:* (S, K:) and انحاز إِلَيْهِ *he turned to,* or *towards, him;* and *he joined himself to him.* (Har pp. 122 and 326.) You say of friends, انحازوا عَنِ العَدُوِّ, and حَاصُوا; [*They turned away from the enemy;*] and of enemies, انهزموا, and وَلَّوْا مُدْبِرِينَ. (S, TA.) Or انحاز signifies *He separated himself from others that he might be with those who were fighting.* (Aboo-Is-hák, TA.) And انحاز الرَّجُلُ إِلَى القَوْمِ signifies the same as تحيّز إِلَيْهِمْ [*The man turned, removed, withdrew,* or *retired,* or *he joined himself, to the company of men*]. (Msb.) See 5, in two places. ___ انحاز عَلَى الشَّىْءِ [for عن, in the TA, I have substituted على, as the former is apparently a mistranscription] *He drew himself together, and fell to the thing;* expl. by ضَمَّ بَعْضَهُ عَلَى بَعْضٍ وَأَكَبَّ عَلَيْهِ. (TA.)

8 **احتازه** : see حَازَهُ, in four places, first sentence.

Q. Q. 2 **تَحَيَّزَ** , [originally تَحَيْوَزَ,] of the measure تَفَيْعَلَ, (Sb, S, TA,) [from حَيِّزٌ, originally حَيْوِزٌ,] *He turned aside to a* حَيِّز [or *place,* &c.]. (Mgh.) You say also تحيّز المالُ [*The property,* or *the camels or the like,*]

became drawn, collected, or *gathered, together;* or *drew, collected,* or *gathered, themselves together; to a* حَيِّز. (Msb.) ___ See also 5, throughout; and see 7.

حَوْز inf. n. of 1 [q. v.]. ___ فى حَوْزِه: see حَوْزَة. *A place of which a man takes possession,* (TA,) *and around which a dam* (مُسَنَّاة) *is made:* (K, TA:) pl. أَحْوَاز. (TA.) ___ حَوْزُ الدَّارِ: see حَيِّز. لَيْلَةُ الحَوْزِ *The first night during which camels repair towards the water* (As, S, K) *when it is distant from the pasture:* (As, S:) because they are driven gently that night: but when their faces are turned towards the water and they are left to pasture that night, the night is called لَيْلَةُ الطَّلَق. (TA.) One says to a man, when he holds back respecting an affair, دَعْنِى مِنْ حَوْزِكَ وَطَلَقِكَ [*Let me alone and cease from this and that discursion of thine*]. (TA.) And one says also, طَوَّلَ عَلَيْنَا فُلَانٌ بِٱلْحَوْزِ وَٱلطَّلَقِ قَبْلَ القَرَب [*Such a one was prolix,* or *tedious, to us with this and that discursion before coming to the point*]. (TA.) ___ حَوْز is also used as an epithet; though properly an inf. n.: you say, سَوْقٌ حَوْز [*A gentle driving:* or *a vehement driving*]. (TA.)

حَوْزَة *i. q.* حَيِّز, as pointed out in two places below. (S, Msb, &c.) ___ [Hence,] *A thing that is in* one's *possession* or *occupation; a thing that is* one's *property:* so in the saying of a certain woman, وَأَحْمِى حَوْزَةَ الغَائِب *And I guard from encroachment the property of the absent:* meaning her فَرْج, which was the property of her husband by the marriage-contract: whence it appears that, if this saying be the only ground upon which Az has asserted that one of the significations of حَوْزَة is the فَرْج of a woman, [as is also said in the K,] his assertion requires consideration; for a woman's فَرْج is her own when she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, صَارَ فى حَوْزَتِه, and فى حَوْزِه, [and فى حَيِّزِه,] *It became in his possession,* or *occupation.* (L, TA.) And فُلَانٌ مَانِعٌ حَوْزَتَه *Such a one defends,* or *guards, from encroachment,* or *invasion,* or *attack, what is in his* حَيِّز [or *place;* meaning, *in his*

possession or *occupation*]. (TA.) In like manner, a poet says,

* حَمَى حَوْزَاتِهِ فَتَرُكْنَ قَفْرًا *

He guarded from encroachment his tracts of pasture-land [*so that they were left deserted*]. (Fr, TA.) And it is said in a trad., فَحَمَى حَوْزَةَ الإِسْلَامِ *And he defended*, or *protected*, or *guarded, from encroachment*, or *invasion*, or *attack, the limits*, [meaning, *what the limits comprised*, i. e., *the territory*,] *and the tracts*, or *regions, of El-Islám* [meaning, *of the Muslims*]. (TA.) حَوْزَةُ المُلْكِ signifies [in like manner] بَيْضَتُهُ [i. e. *The seat of regal power:* or *the heart*, or *principal part, of the kingdom*]. (S, K.) ___ *Nature;* or *natural disposition, temper*, or *other quality* or *property;* (K, TA;) *whether good or evil.* (TA.)

حَيْز , (S, Mgh, Msb,) of the measure فَيْعِل, (Mgh, Msb,) from الحَوْز, (S, * Mgh,) as signifying the drawing, collecting, or gathering, together, (Mgh,) originally حَيْوِز, (TA,) and also contracted into حِيز, (S, Msb, TA,) like هَيْن and هَيِّن, and لَيِّن and لَيْن; (S, TA;) [The *continent*, or *container*, or *receptacle*, of anything; like بَيْضَة; as also حَوْزَة , q. v.:] *any place in which a thing is:* (Mgh:) in scholastic theology, the *imaginary portion of space occupied by a thing having extent, as a body;* or *by a thing not having extent, as an indivisible atom:* in philosophy, the *inner surface of a container, which is contiguous* [*in every part*] *to the outer surface of the thing contained:* and [hence,] الحَيِّزُ الطَّبِيعِىُّ [*the proper natural place of a thing;*] *that in which the nature of a thing requires it to be.* (KT.) ___ *A quarter, tract, region*, or *place, considered relatively*, or *as part of a whole;* or *a part*, or *portion, of a place;* syn. نَاحِيَة; (S, Mgh, Msb;) as also حَوْزَة : (S, Msb, K:) so the authors on practical law mean by حَيْز; *such*, for instance, *as a room*, or *an apartment, of a house:* (Mgh:) pl. أَحْيَاز, (S, Msb, TA,) which is extr., (TA,) being from the contracted form [حِيز]: (Msb:) by rule it should be أَحْوَاز, (Az, Msb, TA,) like أَمْوَات, pl. of

مَيْتٌ [and مَيْتٌ]: (Az, TA:) or by rule [if from the uncontracted form حَيِزٌ] it should be حَيِائِزٌ, with hemz, accord. to Sb; or حَيَاوِزٌ, with و, accord. to Abu-l-Hasan. (TA.) حَيِزُ الدَّارِ, (S, Msb, TA,) as also حَوْزُ الدَّارِ, (TA,) signifies *What is annexed to the house,* (S, TA,) or *appertains thereto,* (Msb,) *of the* مَرَافِقُ (S, Msb, TA) *and* مَنَافِعُ (TA) *and* نَوَاحٍ; (Msb;) [i. e., *of the conveniences thereof, such as the privy and the kitchen and the like, and other parts or apartments;*] such are termed collectively أَحْيَازُ الدَّارِ; (Msb;) and each part or apartment (نَاحِيَةٌ), by itself, is termed حَيِزٌ. (TA.) ___ [Hence the saying,] أَنَا فِى حَيِّزِهِ وَكَنَفِهِ [*I am in his quarter and protection*]. (A, TA.) ___ [And hence also the saying,] فِى حَيِزِ التَّوَاتُرِ *In the manner, and place, of* [*that kind of transmission which is termed*] التواتر [which is transmission by such a number of persons as cannot be supposed to have agreed to a falsehood: as explained in the Mz, 3rd نوع]. (Mgh.) ___ And صَارَ فِى حَيِّزِهِ: see حَوْزَةٌ. ___ [And عَلَى حَيِّزِهِ *By himself* or *itself.*]

الإِثْمُ حَوَّازُ القُلُوبِ: see حَزَّازُ, in art. حز.

أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ, in the Kur [viii. 16], signifies *Or turning aside to a* different *company* of the Muslims: (Mgh, Msb: *) or the meaning is, *or separating themselves from others to betake themselves to* [*a* different *company* of] those engaged in fighting. (Aboo-Is-hák, TA.) The original form of مُتَحَيِّزٌ is مُتَحَيْوِزٌ. (TA.)

قِطْعَةٌ مِنَ الأَرْضِ مُسْتَحِيزَةٌ [*A portion of the earth,* or *of land, comprehended within certain limits*]. (M and K in art. بلد.)

حوش

1 **حَاشَ الصَّيْدَ** , (S, A, K,) aor. يَحُوشُ, (S,) inf. n. حَوْشٌ and حِيَاشٌ, (TA,) *He came around the chase,* or *game, to turn it towards the snare;* (S, A, K;) as also أَحَاشَهُ , and أَحْوَشَهُ , (S, K,) inf. n. إِحَاشَةٌ and إِحْوَاشٌ. (TA.) ___ حُشْتُ عَلَيْهِ الصَّيْدَ *I aided him to hunt,* or *catch, the chase,* or *game;* as also أَحْشَتُهُ عليه, and أَحْوَشْتُهُ عليه, and أَحْوَشْتُهُ إِيَّاهُ, on the authority of Th: (TA:) and حَاشَ عَلَيْهِ الصَّيْدَ *He scared the chase,* or *game, towards him, and drove and collected it to him;* as also احاشه . (TA.) ___ حَاشَ الذِّئْبُ الغَنَمَ *The wolf drove along the sheep* or *goats.* (TA.) ___ حَاشَ الإِبِلَ *He collected together, and drove, the camels.* (S, K.) ___ حَاشَهُ, inf. n. حَوْشٌ, also signifies [simply] *He collected it; drew it together.* (TA.) [See also 2.] ___ هو يَحُوشُ الطَّعَامَ, (A,) inf. n. حَوْشٌ, (K,) *He eats from the sides of the food so as to consume it:* (A, K:) from IF. (TA.) [See also 7.]

2 **حَوَّشَ** , (TA,) inf. n. تَحْوِيشٌ, (K,) *He collected* several things: or *collected much.* (K, * TA.) [See also 1.]

3 **حَاوَشَ البَرْقَ** *He turned aside from the place of the rain of the lightning, whichever way it turned.* (Ibn-'Abbád, K.) ___ Hence, (TA,) حَاوَشَهُ, (A,) inf. n. مُحَاوَشَةٌ, (TA,) *He circumvented him:* or *he endeavoured to induce him to turn,* or *incline,* or *decline;* or *endeavoured to turn him by deceit,* or *guile:* syn. دَاوَرَهُ: (A,

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TA: *) in war, and in litigation or contention [&c.]. (TA.) You say, ظَلْتُ أُحَاوِشُهُ وَأُحَاوِتُهُ حَتَّى فَعَلَ [*I continued during the day to circumvent him,* or *to endeavour to induce him to turn,* &c., *and*

to delude him, or *act towards him with artifice, like a fish in the water, until he did* what I desired: see also what next follows]. (A.) ___ [And hence,] حَاوَشْتُهُ عَلَيْهِ *I excited, incited, urged,* or *instigated, him to do it.* (Ibn-'Abbád, A, * Sgh, K.) [It is indicated in the A that in the ex. immediately preceding this, أُحَاوِشُهُ may also be rendered agreeably with this explanation.]

4 **احاش الصَّيْدَ**, and أَحْوَشَهُ: see 1, in five places.

5 **تحوّش القَوْمُ عَنِّى** *The people,* or *company of men, removed, withdrew,* or *retired to a distance, from me.* (S, K. *) And تحوّش عَنِ القَوْمِ *He removed,* &c., *from the people,* or *company of men.* (TA.) ___ تحوّشت مِنْ زَوْجِهَا *She became forlorn of her husband;* syn. تَأَيَّمَتْ. (Sgh, K.) ___ تحوّش *He felt,* or *had a sense of,* or *was moved with, shame,* or *shyness,* or *bashfulness.* (AA, K.)

6 **تَحَاوَشَ** see 8.

7 **انحاش عَنْهُ** *He took fright, and fled from him;* or *was averse from him;* and *shrank from him;* (S, * K;) and *was frightened at him;* and *was moved by him.* (TA.) [In the TA it is here added, that this verb is quasi-pass. of الحَوْشُ in the sense of النِّفَارُ; but this seems to indicate that a copyist has written النفار by mistake for الإِنْفَارُ, which is a syn. of the inf. n. of 1 in a sense explained above: so that انحاش signifies *He became scared,* or the like.] Hr mentions this verb in art. حيش; but it belongs to the present art. (IAth.) You say, زَجَرَهُ فَمَا ٱنْحَاشَ لِزَجْرِهِ *He chid him* (meaning a wolf or other animal) *but he did not take fright and flee,* &c., *at his chiding.* (TA.) And مَا يَنْحَاشُ فُلَانٌ مِنْ شَىْءٍ, (S, A, *) and لِشَىْءٍ, and مِنْ فُلَانٍ, (TA,) *Such a one is not moved by, and does not care for,* or *regard, anything,* (S, A, TA,) and *such a one.* (TA.) ___ انحاشت الإِبِلُ *The camels became collected together.* (Har p. 130.)

8 **احتوش القَوْمُ الصَّيْدَ**, (S, Msb, K,) and, more commonly, بالصَّيْدِ, (Msb,) *The people*, or *company of men, encompassed*, or *surrounded, the chase*, or *game:* (Msb:) or *scared it, one*, or *one party, to another:* (S, K:) the و remaining here unchanged as it does in اجتوروا. (S.) And احتوشو فُلَانًا (A, TA) *They encompassed*, or *surrounded, such a one:* (A:) or *they made such a one to be in the midst of them;* (TA;) as also احتوشوا عَلَيْهِ, (S, K,) [and احتوشوا حَوَالَيْهِ, (M and O in art. حول,)] and تحاوشوه, (K,) or تحاوشوه بينهم. (TA.) ___ Hence the phrase احتوش الدَّمُ الطُّهْرَ [*The blood invaded from every quarter the state of pureness*]; as though the blood encompassed the pureness, and enclosed it on either side. (Msb.) [Alluding to the collecting of the blood about the uterus previously to menstruation.]

حَاشَ لِلّٰهِ *i. q.* تَنْزِيهًا لِلّٰهِ. One should not say حَاشَ لَكَ, but حَاشَاكَ, and حَاشَى لَكَ. (S, K.) [See these phrases explained in art. حشى.]

حَوْشٌ *A thing resembling* [*the kind of enclosure, made of trees* or *of wood*, &c, *for camels* or *sheep* or *goats, called*] *a* حَظِيرَة: a word of the dial. of El-'Irák. (Sgh, K.) ___ Applied by the people of Egypt to The *court* (فِنَآء) *of a house:* (TA:) [and to *any court*, or *enclosure, surrounded by dwellings* or *the like*, or *by these and walls*, or *by walls alone:* pl. of pauc. أَحْوَاشٌ, and of mult. حِيشَانٌ.]

حُوشٌ : and الحُوشُ: see the next paragraph, in four places.

حُوشِيٌّ *Wild; untamed; undomesticated; uncivilized; unfamiliar;* syn. وَحْشِيٌّ. (S, Msb.) ___ Applied to a man, *Wild; uncivilized; unfamiliar;* (A;) *unsociable; that does not mix with others.* (S, A.) ___ Applied to a camel, or other [animal], *Wild:* (K:) [or] the epithet thus applied is tropical; (A, TA;) and what are thus called, (K,) or الإِبِلُ الحُوشِيَّةُ [*the camels termed* حوشية], (S, A, Msb,) are so named from الحُوشُ, the appellation of *certain stallions of the camels of the jinn*, or *genii*, which covered some of the she-

camels of Arabs, (IKt, S, A, Msb, K,) as they assert, (S, K,) namely, of the she-camels of Mahrah, (K,) meaning the Benoo-Mahrah-Ibn-Heydán, (TA,) and the offspring were *the camels called* النَّجائِبُ المَهْرِيَّةُ, (Msb, TA,) which scarcely ever become tired; and the like of this is said by AHeyth: (TA:) it is also said that الحُوشُ, (S, K,) from which the epithet above mentioned, thus applied, is a rel. n., (TA,) is *the country of the jinn,* (S, K,) *beyond the sands of Yebreen, which no man inhabits:* (S:) or an appellation of *certain sons of the jinn,* whose country is called بِلَادُ الحُوشِ by Rubeh: (TA:) or it is like الوَحْشُ: (Msb:) or إِبِلٌ حُوشِيَّةٌ means *camels of the jinn:* or *wild camels;* (TA;) as also حُوشٌ: (S:) or *camels not completely broken* or *trained, because of their unyielding spirit.* (TA.) ___ Hence, (A,) رَجُلٌ حُوشِيُّ الفُؤَادِ, (A,) or حُوشُ الفُؤَادِ, (S, K,) *A man acute,* or *sharp, in intellect.* (S, * A, K, * TA. *) ___ You say also, كَلَامٌ حُوشِيٌّ *Strange, uncouth, unusual, extraordinary,* or *unfamiliar, speech; such as is difficult to be understood;* (Msb, K, TA;) *i. q.* وَحْشِيٌّ; (S, A;) [opposed to فَصِيحٌ:] and in like manner, لَفْظَةٌ حُوشِيَّةٌ *a word,* or *phrase, that is strange, uncouth, unusual,* &c.; as also لَفْظَةٌ وَحْشِيَّةٌ, and غَرِيبَةٌ, and شَارِدَةٌ; all opposed to لَفْظَةٌ فَصِيحَةٌ. (Mz, 13th نوع.) ___ And لَيْلٌ حُوشِيٌّ *A night that is dark* (A, K) *and terrible.* (A, TA.)

حُوشِيَّةٌ [*Wildness;* and *the like;* the *quality of that which is termed* حُوشِيٌّ:] *unsociableness of disposition;* or the *quality of not mixing with others;* in a man. (S.)

مُحْتَوَشٌ *Encompassed,* or *surrounded.* (Msb.)

حوص

1 **حَاصَهُ** , (A, TA,) aor. يَحُوصُ, (A, K,) inf. n. حَوْصٌ (S, A, Mgh, K) and حِيَاصَةٌ, (A, TA,) *He sewed it,* or *sewed it up* or *together;* (S, * A, Mgh, * K, TA;) namely, a garment, or piece of cloth: (A, TA:) or *he sewed it with stitches far apart:* (IB, TA:) or *he sewed it without a patch;* and only said of a skin, or of skin, and of a camel's foot. (TA.) Hence the prov., إِنَّ دَوَآءَ الشَّقِّ أَنْ تَحُوصَهُ [*Verily the remedy for the rent is that thou sew it up*]. (A, K.) [And hence the saying,] لَأَطْعَنَنَّ فِى حَوْصِهِمْ (S, A) *I will assuredly mar what they have repaired:* (A:) or *I will assuredly make a hole in what they have sewed up, and I will assuredly mar what they have repaired.* (S, IB.) Or لَأَطْعَنَنَّ فِى حَوْصِكَ *I will assuredly circumvent thee,* (لَأَكِيدَنَّكَ [so in copies of the K, and in the TA, but in the CK, erroneously, لَأَكْبِدَنَّكَ,]) *and I will assuredly labour for thy destruction.* (AZ, K.) And it is said in a prov., طَعَنَ فِى حَوْصِ أَمْرٍ لَيْسَ مِنْهُ فِى شَىْءٍ, (K,) and حُوصِ أَمْرٍ, and حُوصَى أَمْرٍ, (Yoo, K,) *He laboured at that which he could not do well, and tasked himself to do that with which he had no concern.* (ISh, K.) Or طَعَنْتَ فِى حَوْصِ أَمْرٍ لَسْتَ مِنْهُ فِى شَىْءٍ *Thou hast spoken of a thing with which thou hast no concern.* (A.) You say also, قَبْلَ أَنْ أَدْخُلَ حَوْصِ النَّاسِ أَطْمَعُ فِى ضَرْبِهِمْ *Before I penetrate into the case of the people, and test them, I am ambitious of smiting them.* (A.) And مَا طَعَنْتَ فِى حَوْصِهِ *Thou hast not attained the object of thy desire* [*with respect to him* or *it:* or perhaps the right reading is حَوْصِكَ, in which case the addition which I have made should be omitted]. (IB, as quoted in the L and TA.) ___ حُصْتُ عَيْنَ البَازِى, (S,) or عَيْنَ الصَّقْرِ, (A,) aor. as above, and inf. n. of both the forms mentioned above, (S,) [*He seeled the falcon,* or *hawk; closed its eyes by running a thread through their lids.*] ___ حَاصَ سِقَآءَهُ *He closed a rent in his skin for water or*

milk by inserting into it two pieces of stick or wood; not having a سِرَاد with which to sew it. (TA.)

___ حَوْص also signifies The *making a coarctation* between two things; (S, K;) and so حِيَاصَة. (K.) You say حَاصَ بينهما [*He contracted the space between them;* meaning two things]. (TK.) حَوِصَتْ عينه, (A, Msb,) aor. تَحْوَصُ, inf. n. حَوَصٌ, (Msb,) *His eye was,* or *became, narrow,* or *contracted, in its outer angle.* (A, Msb.) [But see حَوَصٌ below.] And حَوِصَ, (S, K,) aor. حَوَصَ, (TA,) said of a man, (S,) *he had, in his eye,* or *eyes, what is termed* حَوَصٌ [as explained below]. (S, K.) [See also خَوِصَتْ عينه.]

3 هُوَ يُحَاوِصُ فُلَانًا *He looks at such a one*

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from the outer angle of his eye, concealing [*his doing*] *that.* (S.) [See also 6: and see خَاوَصَ.]

6 تحاوص إِلَى الشَّمْسِ *i. q.* اسْتَوْضَحَهَا [app. *He blinked at the sun;* or *looked at it contracting his eyelids*]. (A in art. وضح.) [See also 3: and see تَخَاوَصَ.]

8 احتاصت *Her* (a camel's) *vulva was,* or *became, impervious to the virga,* or *nervus, of the stallion:* you should not say حَاصَتْ. (TA.) And احتاصت رَحِمُهَا دُونَ الفَحْلِ *Her* (a camel's) *vulva was rendered impervious to the virga,* or *nervus, of the stallion, by her having a ring tied over it,* i. e., over her vulva. (L, K, * TA. *) ___ احتاص *He was prudent, and guarded himself.* (Sgh, K.)

حُوصٌ *syn. with* حَوْصٌ: see 1.

حَوَصٌ *Narrowness,* or *contraction, of the outer angle of the eye,* (S, Msb, and so in some copies of the K,) or *eyes,* (as in some copies of the K and in the TA,) *as though they were sewed up;* (TA;) or *one*

of them: (K:) or *narrowness,* or *contraction, of one of the eyes,* (Lth, S, Mgh, TA,) *exclusively of the other:* (Lth, Mgh, TA:) or, as Az says, accord. to all of them, *narrowness,* or *contraction, in both of the eyes:* (Mgh, TA:) or *in the slit of the eye.* (TA.) ___ See also أَحْوَصُ.

حُوصَى *syn. with* حُوصٌ *and* حَوْصٌ: see 1.

حَوَاصٌ *A wooden implement with which one sews.* (Fr, Sgh, K.)

حِيَاصَةٌ, originally حِوَاصَةٌ, (K, &c.,) *A strip,* or *thong, of leather, in the girth:* or *a long strip,* or *thong, of leather:* (TA:) or *a strip,* or *thong, of leather, with which the girth of a horse's saddle is tied:* (K:) or the *girth of a beast.* (T, TA.) This is the primary signification: and sometimes it is used to signify ___ *Anything with which a man binds his waist:* [particularly, in modern usage, *a kind of girdle, zone,* or *waistbelt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women, generally adorned with jewels &c., and having two plates of silver or gold, also generally jewelled, which clasp together:* in earlier post-classical times, it is described as being *of silver,* and *of gold:* (see Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 145-7:) pl. حَوَائِصُ:] of the dial. of Syria. (TA.) ___ [See also another application of this word voce حُرْدِىٌّ.]

حَائِصٌ, applied to a she-camel, *Whose vulva is impervious to the virga,* or *nervus, of the stallion;* (S, TA;) *like* رَتْقَآءُ *applied to a woman;* (Fr, S, K;) as also حَائِصَةٌ and مُحْتَاصَةٌ: (TA:) and حَوْصَآءُ, applied to the same, *having a narrow,* or *contracted, vulva:* (IAar, TA:) and مُحْتَاصَةٌ, applied to the same, also signifies *having her vulva rendered impervious to the virga,* or *nervus, of the stallion, by its having a ring tied over it.* (L, K, * TA. *)

أَحْوَصُ A man *having in his eye,* or *eyes, what is termed* حَوَصٌ [as explained above]: (S, A, Mgh, Msb, K:) or *having a narrowness,* or *contraction, in his eyes:* (Az, TA:) fem. حَوْصَآءُ: (S, Msb:) pl., when it is used as an epithet, حُوصٌ; but when it is used as a [proper] name, أَحَاوِصُ: (Msb:) and حَوَصٌ , for ذَوُو حَوَصٍ, is used as syn. with حُوصٌ, meaning *having small eyes.* (IAar.) The fem. is also applied to the eye itself, (A, TA,) signifying, *Narrow in its slit, whether it be sunken or prominent.* (TA.) ___ For another application of the fem., see حَوْصَآءُ بِئْرٌ ___. حَائِصٌ *A narrow well.* (A, TA. *)

مُحْتَاصَةٌ : see حَائِصٌ, in two places.

حوض

1 **حَاضَ المَآءَ** , (A, K,) aor. يَحُوضُ, inf. n. حَوْضٌ, (TA,) *He collected the water:* (A, K:) and, as also حَوَّضَهُ , inf. n. تَحْوِيضٌ, *he guarded it,* or *took care of it:* (TA:) and ↓ the latter, *he made for it a* حَوْض [q. v.], or *place in which to collect.* (TA.) ___ Also حَاضَ, (S, TA,) or حَاضَ حَوْضًا, (A, K, [unless by this be meant that حَوْضٌ is the inf. n.,]) aor. as above, (S, TA,) and so the inf. n., (S,) *He made a* حَوْض; (S, A, K;) as also حَوَّضَ , inf. n. as above; (TA;) and احتاضَ , inf. n. احْتِيَاضٌ. (Th, TA.) You say, حَوَّضَ لِإِبِلِهِ [*He made a* حَوْض *for his camels*]: and also تَحَوَّضُوا حِيَاضًا [*They made* حِيَاض, pl. of حَوْضٌ]. (A.)

2 **حَوَّضَ** see 1, in four places. ___ أَنَا أُحَوِّضُ حَوْلَ ذٰلِكَ الأَمْرِ *I have within my compass,* or *power, and care, that thing,* or *affair;* expl. by أَدُورُ حَوْلَهُ: (S, A, O, L, K: *) like أَحُوطُ: mentioned by Yaakoob: from مُحَوَّضٌ, explained below: (S:) in the K, [هٰذَا is put in the place of ذٰلِكَ, and] لَكَ is erroneously put for حول. (TA.) You say also, فُلَانٌ يُحَوِّضُ حَوْلَ فُلَانَةَ *Such a man has within his power and care such a female,* (يَدُورُ حَوْلَهَا,) *and toys, dallies, wantons,* or *holds amorous converse, with her.* (A, TA.)

5 **تَحَوَّضَ** see 1.

8 **إِحْتَوَضَ** see 1.

10 **اِسْتَحْوَضَ** *It* (water) *collected,* or *became collected:* (S:) or *made for itself a* حَوْض. (O, L, K.)

حَوْضٌ [*A watering-trough* or *tank, for beasts &c., generally constructed of stones cemented and plastered with mud, and made by the mouth of a well;* and *any similar receptacle for water;*] *a place in which water collects,* or *is collected:* (Msb,

* TA:) accord. to some, from حَاضَتِ المَرْأَةُ; (K, TA;) [see art. حيض;] because the water flows to it; for, says Az, the Arabs put و in the place of ى, and ى in that of و: (TA:) accord. to others, from حَاضَ المَآءُ, explained above: (K, TA:) and مُحَوَّضٌ signifies the same: (TA:) pl. [of pauc.] of the former, أَحْوَاضٌ and [of mult.] حِيَاضٌ, (S, Msb, K,) originally حِوَاضٌ, (Msb;) and حِيضَانٌ. (TA; and in a copy of the S in the place of حِيَاضٌ, which is the form given in other copies.) ___ حَوْضُ الرَّسُولِ [*The pool of the Apostle,* meaning Mohammad;] *that of which the Apostle's people will be given to drink on the day of resurrection:* [or] *i. q.* الكَوْثَرُ, q. v. (TA.) AZ mentions the saying سَقَاكَ ٱللّٰهُ بِحَوْضِ الرَّسُولِ (A, * TA) and مِنْ حَوْضِهِ (TA) [*May God give thee to drink from the pool of the Apostle*]. ___ حَوْضُ الحِمَارِ is an expression of revilement, signifying مَهْزُومُ الصَّدْرِ [lit. *Depressed in the breast,* or *bosom;* app. meaning *narrow-minded;* or *illiberal;* or *niggardly*]. (Sgh, K.) ___ حَوْضُ المَوْتِ *i. q.* مُجْتَمَعُهُ [app. meaning *The place where death is met; where the draught thereof is drunk*]: so termed by way of simile: pl. as above. (TA.) ___ انْصَبَّ عَلَيْهِمْ حَوْضُ الغَمَامِ and حِيَاضُهُ [*The reservoir of the clouds,* and *the reservoirs thereof, poured forth upon them*]. (A, TA.) ___ مَلَأَ حَوْضَ أُذُنِهِ بِكَثْرَةِ كَلَامِهِ *He filled the concha* (صَدَفَة) *of his ear with the abundance of his speech.* (A, TA.)

مُحَوَّضٌ *A thing like a* حَوْض, *made to a palmtree, that it may imbibe therefrom;* (S, K;) *a thing that is made around a tree, in the form of the* شَرِيَة, q. v. (M, TA.) See also حَوْضٌ.

حوط

1 **حَاطَ به** , aor. يَحُوطُ: see 4, in three places. ___ حَاطَهُ, (S, Msb, K,) aor. as above, (S, Msb,) inf. n. حَوْطٌ (S, Msb, K) and حَيْطَةٌ and حِيَاطَةٌ, (S, K, TA, [the second and third, in the CK, erroneously, with fet-h to the ح, the former of them being expressly said in the S and TA, and the latter also in the TA, to be with kesr, and both being shown in the S to be originally with و, i. e. حَوْطَةٌ and حِوَاطَةٌ,]) and حِيَاطٌ is used in poetry for the last of these; (TA;) and حَوَّطَهُ , (K,) inf. n. تَحْوِيطٌ; (TA;) and تَحَوَّطَهُ ; (K, TA; [omitted in the CK;]) *He guarded, kept, kept safely, protected,* or *took care of, him,* or *it;* (S, Msb, K, TA;) *he defended him,* or *it;* (TA;) *he paid frequent attention to him,* or *it;* (K, TA;) *he minded,* or *was regardful of, the things that were for his,* or *its, good.* (TA.) You say, لَا زِلْتَ فِى حِيَاطَةِ ٱللّٰهِ *Mayest thou not cease to be in the protection of God.* (TA.) And مَعَ فُلَانٍ حَيْطَةٌ لَكَ *There is with such a one compassion and affection for thee:* you should not say عَلَيْكَ. (S.) And أَحُوطُ عِرْضِى [*I guard,* or *defend,* or *take care of, my honour,* or *reputation*]. (TA.) And هُوَ يَتَحَوَّطُ أَخَاهُ *He takes care of,* or *pays frequent attention to, his brother; and undertakes,* or *superintends,* or *manages, his affairs.* (TA.) And حَاطَهُمْ قَصَآءَهُمْ and بِقَصَائِهِمْ *He fought in their defence.* (TA.) [But this is generally meant ironically.] When an affliction befalls thee, and thy brother does not guard thee, or defend thee, and does not aid thee, one says [to thee], حَاطَكَ الفَضَآءُ [so in the TA, app. a mistranscription for القَصَآءُ or القَصَا, with which, however, it is nearly syn.,] which is used ironically; i. e. *He guarded thee,* or *defended thee, in*

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a distant quarter; meaning, *he did not guard thee,* or *defend thee;* for he who guards, or defends,

his brother, draws near to him, and supports him, or aids him. (A, TA.) [See also 1 in art. حبو.] You say also, حَاطُونَا القَصَآءَ, (K,) or القَصَا, (TK,) [both are said to be correct in the TA in art. قصو, on the authority of Ibn-Wellád,] in some of the copies of the K with ف and ض, and in some with ف and ض, the latter unpointed, and so in [a copy of] the A, (TA,) *They retired to a distance from us, they being around us, and we not being distant from them, had they desired to come to us.* (K, TA.) And حُطْنِى القَصَا *Retire thou to a distance from me;* (Ibn-Wellád, and K in art. قصو;) as also القَصَآءَ. (Ibn-Wellád, and TA in that art.) And لَأَحُوطَنَّكَ القَصَا وَلَأَغْزُوَنَّكَ بِالعَصَا, in each case with the short &ا, meaning *I will assuredly leave thee, and not go near thee;* [*and I will assuredly go against thee to fight thee with the staff.*] (Ks, TA in art. حطْ حُطْ.) قصو means *Take thou care of the tie of kindred,* and *preserve it.* (IAar, K. *) It also signifies *Deck thou the boys* (الصِّبْيَة [in the CK الصَّبِيَّة *the girl*]) *with the* حَوْط [*for preservation from the evil eye*]. (IAar, K.) And حُوطُوا غُلَامَكُمْ *Deck ye your boy with the* حَوْط. (AA.) ___ حَاطَ الحِمَارُ عَانَتَهُ, (S, * Msb, K,) nor, as above, (S, Msb,) inf. n. حَوْطٌ, (Msb,) *The* [wild] *he-ass collected,* or *drew together,* (S, * Msb, K, *) *and guarded,* or *took care of,* (TA,) *his* عَانَة [app. meaning his *herd of wild asses:* or the phrase may mean *the he-ass drew towards himself,* or *compressed, and guarded, his she-ass:* Freytag here renders عانة by pubem; and Golius, by veretrum]. (S, Msb, K.)

2 **حوّط حَوْلَهُ**, inf. n. تَحْوِيطٌ, *He surrounded it by some such thing as earth, so as to make this to encompass it.* (Msb.) And حوّط كَرْمَهُ, inf. n. as above, *He built a* حَائِط [or *wall*] *around his vine.* (S.) ___ Hence, أَنَا أُحَوِّطُ ذٰلِكَ الأَمْرَ *I have within my compass,* or *power, and care, that thing,* or *affair;* [like أُحَوِّضُ, q. v.;] syn. أَدُورُ. (S, TA.) [Hence also, حوّط عَلَيْهِ, in the present day, is used to signify *He monopolized it.* See also 4.] ___ حوّط حَائِطًا, (K,) inf. n. as above, (TA,) *He made a* حائط [meaning either a *walled garden* or a *wall;* app. a *wall of enclosure*]; (K, TA;) as also احاطه .

(IDrd, TA.) ___ See also 1.

3 **حاوط فُلَانًا** *He endeavoured to induce such a one to turn,* or *incline;* or *endeavoured to turn him by deceit,* or *guile;* (داوره;) *in a matter that he desired of him, and which he refused him:* (K:) as though each of them were guarding, or taking care of, (يَحُوطُ,) the other. (K: and so in the A, in illustration of what next follows.) حَاوِطْهُ فَإِنَّهُ يَلِينُ لَكَ *Endeavour thou to induce him to turn,* or *incline;* or *endeavour thou to turn him by deceit,* or *guile;* [*for he will relent to thee;*] syn. دَاوِرْهُ. (A, TA.)

4 **احاط به** حاطَ signify the same [i. e. *It,* or *he, surrounded, encompassed, environed, enclosed,* or *hemmed in, it,* or *him*]. (TA.) You say, احاط القومُ بالبلَد, inf. n. إِحَاطَةٌ; and به حَاطُوا; *The people surrounded, encompassed, environed, encircled,* or *beset, the sides of the town.* (Msb.) And احاطت الخيلُ بفلانٍ, (S, TA,) and به حَاطَتْ, (TA,) and به احتاطت, (S,) *The horses,* or *horsemen, surrounded, encompassed, environed, encircled,* or *beset, such a one.* (S, TA.) [And احاطوا به من جانبيه, meaning *They surrounded him on all his sides;* lit. *on his two sides:* see جنب.] ___ It is said in the Kur [xvii. 62], إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ *Verily thy Lord hath men in his grasp,* or *power:* (Bd, TA:) or *hath destroyed them;* meaning Kureysh. (Bd.) You say also, أُحِيطَ بفلانٍ, meaning *Such a one was destroyed:* or *his destruction drew near.* (TA.) And hence the saying in the Kur [xviii. 40], وَأُحِيطَ بِثَمَرِهِ *And its fruit became smitten by that which destroyed and spoiled it:* (TA:) or *his possessions became destroyed:* from أَحَاطَ به العدوُّ [*the enemy surrounded him*]. (Bd.) [Hence also, in the same, ii. 75,] وَأَحَاطَتْ بِهِ خَطِيئَتُهُ *And over whom his sin hath gained the mastery, affecting all the circumstances of his case, so that he hath become as though he were entirely encompassed thereby:* (Bd:) or *who hath*

died in the belief of a plurality of Gods. (TA.) You also say, احاط به الأَمرُ *The thing beset him on every side, so that he had no place of escape from it.* (TA.) And احاط عَلَيْهِ *He took it entirely to himself, debarring others from it:* [see also 2.] (TA in art احاط ___.) شرب به, (K,) or احاط به علْماً, (S, Msb, TA,) and احاط به علْمُه, (S, TA,) [*He comprehended it,* or *knew it altogether, in all its modes or circumstances;*] *he knew it extrinsically and intrinsically;* (Msb;) or *he attained the utmost particular thereof, and had a comprehensive and complete knowledge thereof:* or *he attained everything* [*relating to it*], *and the utmost knowledge thereof.* (K, accord. to different copies. [In the CK, اَحْصٰى علْمُه is put, erroneously, for احصى علْمَه.]) It is said in the Kur [xxvii. 22], أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ *I have known in all its circumstances,* or *modes, that which thou hast not so known.* (TA.) And you say also, علْمَه علْمَ إِحَاطَةٍ *He knew it in all its circumstances,* or *modes; nothing of them escaping him.* (TA.) ___ See also 2.

5 **تَحَوَّطَ** see 1, in two places.

8 **احتاط**: see 4. ___ Also *He took the course prescribed by prudence, precaution,* or *good judgment; he used precaution; he took the sure course;* (S, * K, * TA;) لنفْسه *for himself;* (S, TA;) [and من الشَّىْء *against the thing:*] *he sought the most successful means, and took the surest method;* للشَّىْء *for* [*the accomplishment,* or *attainment, of*] *the thing.* (Msb.) The subst. [denoting the abstract signification of the inf. n., احتياطٌ,] is حيطة, (Msb,) i. e. حَيْطَةٌ and حِيطَةٌ, (K, TA,) which latter is originally حِوطَةٌ, (TA,) [and is also an inf. n. of 1,] and حَوْطَةٌ. (K, TA.) Some hold احتياط to belong to art. حيط. (Msb.) You say also استحاط فى الأُمُور [meaning in like manner *He took the course prescribed by prudence,* &c., *in affairs,* or *in the affairs:* as is shown below: see مُحْتَاطٌ]. (TA.)

10 إِسْتَحْوَطَ see 8.

حَوْطٌ *A twisted string of two colours, black and red,* (IAar, K,) *called* بَرِيم, (IAar,) *upon which are beads and a crescent of silver, which a woman binds upon her waist,* [*and which is bound upon a boy,* (see 1,)] *in order that the evil eye may not smite her* [or *him*]: (IAar, K:) and also the *crescent above mentioned;* as well as the string with it. (TA.) [See also تَحْوِيطَةٌ.]

حَوْطَةٌ : see 8.

حَيْطَةٌ : see 8.

حِيطَةٌ : see 8.

حُوَاطٌ : see what next follows.

حُوَاطَةٌ *An enclosure* (حَظِيرَة) *made for wheat:* (S, K:) or it signifies *a thing which one soon quits,* or *relinquishes,* or *from which one soon abstains;* and so حُوَاطٌ , as occurring [accord. to one relation] in a verse cited voce عُرْسٌ. (L.)

حَيِّطٌ , [originally either حَوِيطٌ or حَيْوِطٌ,] like سَيِّدٌ, A man *who guards, protects,* or *defends,* (يَحُوطُ,) *his family and his brethren.* (TA.)

حَوَّاطٌ [*A monopolizer:* so in the present day.]

حَوَّاطُ أَمْرٍ *The undertakers, superintendents,* or *managers, of an affair.* (K, TA.) [See a verse cited voce عُرْسٌ.]

حَائِطٌ *A wall.* (Msb, * K, TA:) or *a wall of enclosure:* (Msb, * TA:) or *one that surrounds a*

garden: (Mgh:) [often applied to a *fence* of wood, or sticks, or of reeds, or canes:] so called because it surrounds what is within it; (TA;) but it is a subst., like سَقْفٌ and رُكْنٌ, though implying the meaning of surrounding: (IJ, TA:) or it is an act. part. n., from حَاطَ: (Msb:) pl. حِيطَانٌ, (S, Msb, K,) in which the و is changed into ى because of the kesreh before it, (S,) but by rule it should be حُوطَانٌ; (Sb, K;) and حِيَاطٌ. (IAar, K.) ___ And hence, (Mgh,) *A garden,* (Mgh, Msb, K,) in general: or *a garden of palmtrees, surrounded by a wall:* (TA:) pl. حَوَائِطُ. (Msb, TA.)

افْعَلِ الأَحْوَطَ *Do thou that which is most comprehensive in relation to the principles of the ordinances* [*applying to the case*], (مَا هُوَ أَجْمَعُ لأُصُولِ الأَحْكَامِ,) *and furthest from the sophistications of interpretations not according to the obvious meanings.* (Msb.) And هٰذَا أَحْوَطُ *This is more,* or *most, conducive to put* [*one*] *in a position of* احْتِيَاط [or *taking the course prescribed by prudence, precaution,* or *good judgment;* &c.: see 8]. (Mgh.) The word أَحْوَطُ is from the phrase حَاطَ الحِمَارُ عَانَتَهُ; not from الاحْتِيَاطُ; because the افعل of excess is not formed from a verb of five letters: (Msb:) or it is anomalous,

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like أَخْصَرُ from الاخْتِصَارُ. (Mgh.) [It may be rendered *More,* or *most, prudent:* or *more,* or *most, sure.*]

تَحُوطُ and التَّحُوطُ &c.: see what next follows.

تُحِيطُ and تَحُوطُ (ISk, TS, K) and تَحِيطُ and تحيطُ and يَحِيطُ (TS, K) and التَّحُوطُ and التَّحِيطُ (L, K) [and تَحَوُّطٌ and تحوَّط (mentioned, with the third and fourth, in Freytag's Arab. Prov., ii. 803, as on the authority of Fr,)] *The year of dearth, scarcity,* or *straitness, that destroys the beasts,* (Fr, K, * TA,) or *men:* (A, TA:) تَحُوطُ being from حَاطَ به in the sense of أَحَاطَ; or it is used as a term of good omen; accord. to the A. (TA.) You say, وَقَعُوا فِى تُحِيطَ, &c., [the last word being a noun imperfectly decl., *They fell into the affliction of a year of dearth,* &c.] (ISk, TA.)

تَحْوِيطَةٌ *A thing that is hung upon a boy to repel the evil eye:* of the dial. of El-Yemen. (TA.) [See also حَوْطٌ.]

مَحَاطٌ *A place behind the camels* or *other beasts and the people* [*to whom they belong*], *surrounding and protecting them:* (K:) some say that أَرْضٌ مَحَاطٌ signifies *land surrounded by a wall:* if not so surrounded, it is termed ضَاحِيَةٌ. (TA.)

فُلَانٌ مُحَاطٌ بِهِ *Such a one is slain; is destroyed.* (TA.)

مُحِيطٌ [act. part. n. of 4; *Surrounding, encompassing,* or *enclosing:* &c.] ___ It is said in the Kur [lxxxv. 20], وَٱللّٰهُ مِنْ وَرَائِهِمْ مُحِيطٌ *And God, behind them, includeth them altogether within his power; not one shall escape Him.* (TA.) And again, [xi. 85,] عَذَابَ يَوْمٍ مُحِيطٍ *The punishment of a day which shall beset on every side so that there shall be no place of escape from it:* (TA:) or *of a destructive day:* meaning the day of resurrection: or *the punishment* [*of a day*] *of extermination:* the epithet, which is that of the punishment, being applied to the day because it includes it. (Bd.) And again, [ii. 18,] وَٱللّٰهُ مُحِيطٌ بِالْكَافِرِينَ, explained by Mujá- hid as signifying *And God will collect together the unbelievers* on the day of resurrection. (TA.)

كَرْمٌ مُحَوَّطٌ *A vine having a wall built around it.* (S.)

هُوَ مُحْتَاطٌ فِى أَمْرِهِ and مُسْتَحِيطٌ فِيهِ [*He is taking the course prescribed by prudence, precaution,* or *good judgment;* or *using precaution;* or *taking the sure course;* or *seeking the most successful means, and taking the surest method; in his affair:* see 8]. (TA.)

مُسْتَحِيطٌ : see what next precedes.

يَحِيطٌ : see تُحِيطٌ.

حوف

1 **حَافَهُ** , [aor. يَحُوفُ,] inf. n. حَوْفٌ, *He,* or *it, was in,* or *on, the* حَافَةَ [or *side*] *of it;* i. e, of a thing. (TA.) ___ *He visited him.* (TA.) ___ See also 2.

2 **حوّفه** , (K,) inf. n. تَحْوِيفٌ, (TA,) *He put him,* or *it, on the* حَافَةَ, (K, TA,) i. e., the *side.* (TA.) ___ *It* (the [rain called] وَسْمِىّ) *surrounded it;* namely, a place; (K;) as though it took its حَافَاتٌ [or sides]. (TA.) ___ سُلِّطَ عَلَيْهِمْ طَاعُونٌ يُحَوِّفُ القُلُوبَ, occurring in a trad., means [*A pestilence was made to overcome them*] *turning the hearts* [of those witnessing its effects] *from confidence, and inclining them to removal and flight therefrom;* (K, * TA;) from حَافَةٌ signifying the side of a place: (TA:) but some relate it otherwise, saying يَحُوفُ , like يَقُولُ: (K:) and some say يُحَرِّفُ; and thus A' Obeyd affirms it to be. (TA. [See 2 in art. حرف.])

5 **تحوّفه** *He took its* حَافَةَ [or *side*]: and *he took from its* حافة: as also تخوّفه: (TA:) or *he took by little and little from it,* namely, a thing, (S, K,) or *from its* حافات [or *sides*]; (S in art. حيف;) as also [تخوّفه and] تحيّفه. (S and K * in that art.) Abd-Allah Ibn-' Ajlán En-Nahdee says, (TA,) or some other poet, (L in art. خوف,)

* تَحَوَّفَ الرَّحْلُ مِنْهَا تَامِكًا قَرِدًا *
* كَمَا تَحَوَّفَ عُودَ النَّبْعَةِ السَّفَنُ *

[*Her saddle abraded from a long and high, compact hump; like as the piece of skin used for smoothing arrows has abraded from the rod of the* tree called نبعة]. (TA.)

[See also 5 in art. خوف, where another reading of this verse is given.]

حَافٌ : see حَافَةٌ. *A certain vein, of a green colour,* or *of a dark,* or *an ashy, dust-colour,*

(أَخْضَرُ,) *beneath the tongue:* (O, Msb:) there are two veins of this description, called the حَافَانِ: (K:) accord. to some, the ف is with teshdeed. (TA.)

حَوْفٌ : see حَافَةٌ, first and last significations. Also *A skin that is slit* [*in several places, into a number of thongs* or *strips,*] *of a form like that of the* إِزَار [or *waist-wrapper*], *worn* [*round the hips*] *by one who is in menstruis,* and *by boys;* (S, K;) i. e. *a* رَهْط: (S:) pl. أَحْوَافٌ: (TA:) accord. to IAar, *a skin that is slit into thongs* or *strips:* or, as he says on one occasion, a وَثْر, i. e., (TA,) *a* نُقْبَة *of skin* or *leather, slit into strips of the width of four fingers each,* (IAar, K, TA,) or *a span,* (IAar, TA,) *worn by a young girl before she has attained to puberty,* (IAar, K, TA,) and *worn by her in menstruis;* of the dial. of El-Hijáz; in the dial. of Nejd called رَهْط: (IAar, TA:) or *red skin* or *leather, cut in the form of thongs* or *strips, upon which are put* [*ornaments of the kind termed*] شَذْر; *worn by a girl over her garments:* (K:) [see also خَوْفٌ:] accord. to IAth, *i. q.* بَقِيرَةٌ; i. e. *a garment without sleeves.* (TA.) *A thing,* (K,) i. e. *a kind of vehicle in which a woman rides upon a camel,* (TA,) *resembling, but not the same as, the* هَوْدَج: (K:) of the dial. of the people of El-Howf [in 'Omán], and of the people of Esh-Shihr. (TA.)

حَافَةٌ *A side* of anything; originally حَوَفَةٌ; (Msb;) and so حَوْفٌ : (TA:) حَافَتَانِ signifying the *two sides* of a valley (S, Msb, K) &c.; (K;) i. e., of any other thing: (TA:) pl. حَافَاتٌ (Msb, K) and حَيْفٌ, which is irregular, and حِيَفٌ, which is regular, and حَوَائِفُ; which is extr., like حَوَائِجُ, and changed by transposition to حَوَافٌ, (TA in art. حيف,) and [coll. gen. n.] حَافٌ . (Ham p. 159.) It is said in a trad., عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ [*Keep ye* (O women) *to the sides of the road*]. (TA.) ___ Also, of the دَوَائِس [or bulls or cows that tread wheat or other grain] (K, TA) in the كُدْس [or wheat &c. collected together in the place where it is trodden out], (TA,) *Such as is,* or *are, at the extremity, exceeding the others in going round.* (K, TA.) *Want:* (K:) and *hardness,* or *difficulty, of life;* (K, TA;) as also حَوْفٌ . (TA.)

مُحَوَّفٌ *Bordered with herbage.* (TA in art. عهد.)

حوق

1 حَاقَ, aor. يَحُوقُ, (S,) inf. n. حَوْقٌ, (S, K,) *He swept* a house, or chamber. (S.) ___ *He rubbed and smoothened* (K, TA) a thing. (TA.) ___ *He sharpened* a spear-head. (Ham p. 177.) حاق به, (TK,) [aor. as above,] inf. n. حَوْقٌ, (K,) [like حاق به, aor. يَحِيقُ, inf. n. حَيْقٌ,] *It surrounded, encompassed, encircled,* or *beset, him,* or *it.* (K, TK.)

حَوْقٌ : see حُوقٌ, in two places. ___ Also *i. q.* حَوْقَلَةٌ [app. as meaning *A soft,* or *weak, penis, such as that of an old man*]. (TA.)

حُوقٌ The [*corona* or] *surrounding edges of the glans of the penis;* (S, K;) as also حَوْقٌ, (Ibn-'Abbád, K,) which is a rare dial. var., (TA,) and حُوَقٌ : (Ibn-' Abbád, TA:) or حَوْقٌ, (K, TA,) with fet-h, (TA,) [in the CK حُوقٌ,] signifies *a roundness in the penis.* (Th, K.)

حُوَقٌ : see what next precedes.

حُوَاقَةٌ *Sweepings.* (S, K.) ___ And *i. q.* قُمَاشٌ [(written in the TA with س, which is evidently a mistake, a result of an oversight,) What is *bad* of anything; or *what is collected hence and thence;* or *small particles,* or *fragments,* of anything; or *small rubbish,* or *broken particles of things, on the surface of the ground*]. (Ks, TA.)

أَحْوَقُ A penis (TA) *having a large glans;* as also مُحَوَّقٌ. (K, TA.) And فِيشَلَةٌ حَوْقَآءُ (K) and كَمَرَةٌ حَوْقَآءُ (TA.) *A large* (K, TA) *and prominent* (TA) *glans of a penis.* (K, TA.)

مَحُوقٌ [*Swept.* ___ And hence, *Shaven.*] It is said in a trad., يَسْجُدُونَ مَحُوقَةً رُؤُوسُهُمْ *They prostrate*

themselves having the middle of their heads shaven: the removal of the hair from that part being likened to sweeping. (TA.) [Hence also] أَرْضٌ مَحُوقَةٌ *Land having little,* (K,) or *very little,* (TA,) *herbage; by reason of paucity of rain;* (K, TA;) as though it were swept. (TA.) ___ *Rubbed and smoothened;* as also مَحِيقٌ (K, TA) and مَحْيُوقٌ . (TA.)

مَحِيقٌ : see مَحُوقٌ.

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مَحِيقَةٌ *A broom; a thing with which one sweeps.* (S, K.)

مُحَوَّقٌ : see أَحْوَقُ.

مَحْيُوقٌ : see مَحُوقٌ.

حوقل

حَوْقَلَ , &c.: see art. حقل.

حوك

1 **حَاكَ الثَّوْبَ** , aor. يَحُوكُ, inf. n. حَوْكٌ (S, Msb, K) and حِيَاكٌ (K) and حِيَاكَةٌ, (S, K,) [which last see also below,] *He wove the piece of cloth.* (S, K.) [See also art. حيك.] ___ Hence, حَاكَ الشِّعْرَ, aor. as above, inf. n. حَوْكٌ, *He wove poetry.* (Mbr, TA.) ___ And المَطَرُ يَحُوكُ الأَرْضَ, inf. n. حَوْكٌ, [*The rain frets the surface of the ground; makes rippling lines upon it.*] (TA.) ___ حَاكَ الشَّىْءُ فِى صَدْرِى, (K,) inf. n. حَوْكٌ, or, accord. to Az, the aor. of the verb in this case is يَحِيكُ, (TA,) [and the inf. n. is حَيْكٌ, (see art. حيك,)] *The thing became fixed in my mind.* (K.) [See also حَكَّ.]

5 **تَحَوَّكَ بِالثَّوْبِ** , (Az in art. حبك,) and احتاك به, (As, ISk, K in art. حيك,) *i. q.* احْتَبَى به, (As, ISk, K in art. حيك, and TA,) i. e. *He drew his legs against his belly with the garment,* or *piece of cloth, confining them therewith, together with his back, and binding it,* or *making it tight, upon them, so as to preserve him from falling,* [*when he sat,*] *like a wall.* (IAth, TA in art. حبو.) [See 1 in art. حبك.]

8 **إِحْتَوَكَ** see 5.

حَوْكٌ inf. n. of 1 [q. v.]. (S, Msb, K.) ___ [Hence,] ذَا عَلَى حَوْكِ ذَا *This is like this in age,* and *in aspect, appearance,* or *person.* (A, TA.) And نَاسٌ لَيْسَ عَلَيْهِمْ حَوْكَةُ قُرَيْشٍ *Men who do not resemble Kureysh.* (A, TA.)

حَوَكٌ as used in the saying هٰؤُلَآءِ حَوَكُ سَوْءٍ, meaning *These are children that are lean,* or *emaciated,* or *slender in the bones, and small in the body,* has no sing. form. (O, TA.)

حَوْكَةٌ : see حَوْكٌ.

حِيَاكَةٌ The *art of weaving.* (Lth, Msb. *) [See also 1, of which it is said in the S and K to be an inf. n.]

حَائِكٌ *A weaver:* [fem. with ة:] (S, K:) pl. masc. حَاكَةٌ and حَوَكَةٌ, (S, Mgh, Msb, K,) the former regular, (TA,) and the latter anomalous, S, TA,) like خَوَنَةٌ [pl. of خَائِنٌ]; (S in art. خون;) and pl. fem. حَوَائِكُ. (S, K.)

مَحَاكَةٌ *A place of weaving.* (S, K.)

تَرَكْتُهُمْ فِى مَحْوَكَةٍ *I left them* [engaged] *in light.* (K, TA.)

حول

1 حَالَ , (S, Mgh, Msb, K, &c.,) aor. يَحُولُ, Msb, Er-Rághib,) inf. n. حَوْلٌ and حُؤُولٌ (K, Er-Rághib) [and حَوَلَانٌ], *It* (a thing) *became altered, transmuted,* or *changed,* (S, * Mgh, Msb, Er-Rághib, TA,) *from its state,* or *condition,* (S, Mgh,) or *from its natural state* or *condition,* and *its constitution;* as also استحال ; (Msb;) *i. q.* تحوّل ; (K:) which [here] signifies [as above; or] *it became altered, transmuted,* or *changed,* whether *essentially* or *substantially,* or *in respect of predicament* [or *state* or *condition*], or *by saying;* (Er-Rághib, TA;) and احال signifies the same: (K:) or this last is said of a man meaning تحوّل من شَىْءٍ إِلَى شَىْءٍ [*he shifted,* or *turned, from one thing to another*]: (TA:) and hence, (TA,) *he became a Muslim:* (IAar, K, TA:) for in this case one says of a man, تحوّل عَمَّا كَانَ يَعْبُدُ إِلَى الإِسْلَامِ [*he turned from that which he was worshipping to El-Islám*]. (IAar, TA.) ___ [Hence, also,] حال, inf. n. مَحَالٌ and حِيلَةٌ, *i. q.* احتال, q. v. (Ham p. 652.) ___ And حال and استحال *It* (anything) *shifted,* or *removed,* or *went,* or *became shifted* or *transferred;* syn. تحوّل: or *it moved;* syn. تحرّك: so accord. to different copies of the K: or, accord. to the O, the former verb has both of these significations: (TA:) or it has the latter of these significations, said of a شَخْص [i. e. a man, or person, or the figure of a thing seen from a distance]: (S:) or both verbs signify *it* (anything) *became altered,* or *changed,* (M, K,) *from straightness,* or *evenness,* (K,) *to crookedness,* or *unevenness.* (M, K.) You say, حَالَتِ القَوْسُ *The bow became crooked* (K, TA) *in the portion between the part grasped by the hand and the curved extremity;* or *in the curved extremity:* (TA:) or *reverted from the state into which it was brought by pressure* [*with the* ثِقَاف], *and became crooked in the portion between the part grasped by the hand and the curved extremity;* as also استحالت : (S, O:) and in like manner,

استحالت الأَرْضُ عَنِ الاسْتِوآءِ إِلَى العِوَجِ [*The ground became altered,* or *changed, from evenness to unevenness*]: (S:) or [simply] استحالت *it became uneven:* (Msb:) [and أَحَالَت الارض (K in art. صمت) app. signifies the same:] or استحال signifies *it* (a thing) *was disposed,* or *was about, to become altered,* or *changed.* (Er-Rághib, TA.) And حال لَوْنُهُ *Its colour altered,* or *changed, and became black.* (S.) And حال *It* (a thing) *shifted from its way,* or *manner,* or *direction.* (TA.) And حال وَتَرُ القَوْسِ *The string of the bow shifted from its place* on the occasion of shooting: and حالَت القَوْسُ وَتَرُهَا, [*the bow shifted from its string.*] (TA.) And حال مِنْ مَكَانِهِ, inf. n. حَوْلٌ, (O, TA,) or this is a simple subst., (S, M, K,) *He,* or *it, shifted,* or *removed, from his,* or *its, place.* (O, TA. [See حَوْلٌ, below.]) And حال إِلَى مَكَانٍ آخَرَ *i. q.* تحوّل [i. e. *He,* or *it, shifted,* or *removed,* or *became shifted* or *transferred, to another place*]. (S.) And حال عَنِ العَهْدِ, inf. n. حُؤُولٌ, *i. q.* انقلب [i. e. *He withdrew,* or *receded, from the covenant, compact, agreement,* or *engagement*]. (S.) ___ حال فى مَتْنِ فَرَسِهِ, inf. n. حُؤُولٌ, *He leaped, and rode, upon the back of his horse;* as also احال : (S:) or حال فى ظَهْرِ دَابَّتِهِ *he leaped, and seated himself firmly, upon the back of his beast;* as also احال : (K, TA:) and حال عَلَى الفَرَسِ, (TA,) inf. n. حَوْلَةٌ, (K, * TA,) *he seated himself firmly upon the horse.* (K, * TA.) ___ حال صَبُوحُهُمْ عَلَى غَبُوقِهِمْ, *Their morning-draught and their evening-draught became one,* is said of people suffering from drought, and scarcity of milk. (TA.) ___ حال, (Mgh, Msb, K,) aor. as above, inf. n. حَوْلٌ, (Msb,) said of a year (حَوْلٌ), (Mgh, K,) *It passed:* (Msb:) or *it revolved and passed:* (Mgh:) or *it became complete.* (K.) You say, حال عَلَيْهِ الحَوْلُ, (S, K,) inf. n. حَوْلٌ and حُؤُولٌ, (K,) *The year passed over him,* or *it;* [or *he,* or *it, became a year old;*] (S, K;) as also احال . (S.) And حال, alone, (Msb, TA,) and احال and أَحْوَلَ , (Msb,) *The year passed over it.* (Msb, TA.) And احال (S, K) and أَحْوَلَ (S, TA) and احتال (K) *A year passed over it;* [or *it became a year old;*] (S, K, TA;) said of wheat, or food, and of other things: (S, TA:) and so حالت and احالت and أَحْوَلَتْ said of a دار [or

house]: (S:) or حَالَتِ الدَّارُ and احالت and أَحْوَلَتْ and حِيلَ بِالدَّارِ *years passed over the house:* (K:) or *the house became altered,* or *changed, and years passed over it:* and in like manner one says, أَعَامَتْ and أَشْهَرَتْ. (TA.) And حال said of a boy, *A year passed over him;* [or *he became a year old;*] (S;) as also احول . (K.) And احال بالمكان (Ks, S, Msb, K) and أَحْوَلَ (Ks, S, K) *He remained, stayed, abode,* or *dwelt, a year in the place:* (Ks, S, Msb, K:) or, as some say, *a long time.* (TA.) ___ حَالَتْ, inf. n. حِيَالٌ (S, Msb, K) and حِيَالَةٌ and حُؤُولٌ (K) and حُولٌ; (S;) and احالت , and حوّلت ; (K;) said of a she-camel, (S, K,) &c., (K,) *She did not conceive,* or *become pregnant, during a year,* or *two years,* or *some years:* (K:) or *she, having been covered by the stallion, did not become pregnant:* (S, K:) or, said of a woman, and of a she-camel, *she did not become pregnant.* (Msb.) And حالت, (S, Mgh, Msb, TA,) and احالت , (Mgh,) said of a palm-tree (نَخْلَةٌ), *It bore one year, and not another year:* (Mgh, TA:) or *did not bear,* (S, Msb,) *having been fecundated.* (S.) ___ حال الشَّىْءُ بينى وبينك, (S, Er-Rághib,) or بين الشَّيْئَيْنِ, (Mgh, * K,) inf. n. حَيْلُولَةٌ, [originally حَيْوُلُولَةٌ,] (Mgh, Msb,) like كَيْنُونَةٌ [&c.], (Mgh,) and حُؤُولٌ (Mgh) and حَوْلٌ, (Er-Rághib, TA,) *The thing intervened as a separation, a partition, a fence, a barrier,* or *an obstacle,* or *obstruction,* (S, K, Er-Rághib, TA,) *between me and thee,* (S, Er-Rághib, TA,) or *between the two things.* (K.) You say, حال النَّهْرُ بيننا *The river intervened as a separation,* or *an obstacle, between us, preventing conjunction,* or *communication.* (Msb.) And حال الشَّىْءُ دُونَ الشَّىْءِ [*The thing intervened as an obstacle in the way to the thing*]. (S voce اعترض.) It is said in the Kur [viii. 24], وَٱعْلَمُوا أَنَّ ٱللَّهَ يَحُولُ بَيْنَ المرء وَقَلْبِهِ [*And know ye that God interveneth,* or *interposeth, between the man and his heart,* or *secret thoughts,* or *desire*]: indicating that He turns him from his desire: (Er-Rághib, TA:) or that He possesses his heart, and

turns it as He wills: (O, TA:) or that a man cannot believe nor disbelieve unless it be God's will: (Jel:) or, as some say, that God destroys a man; or reduces him to the vilest condition of life, in order that he may not know, after knowing, anything. (Er-Rághib, TA. [See other remote interpretations in the Ksh, and the Expos. of Bd.]) And in the same [xxxiv. 53], وحِيلَ بينهم و بين ما يشتهونَ [*And an obstacle shall be made to intervene between them and that which they shall eagerly desire*]. (TA.) ___ And حالَ الشَّىءُ *The thing poured out,* or *forth.* (TA.) [See also 4.] حَوِلَتْ عينُه, (S, K,) and حَالَتْ, inf. n. تَحَالُ, (K,) the latter, of the dial. of Temeem, accord. to Lth, (TA,) [but see what follows,] inf. n. حَوَلٌ; (S, M, Mgh, K;) and احوَلَّت, (S, K,) inf. n. احْوِلَالٌ; (K;) *His eye* [*squinted;* i. e.] *had the white apparent at the outer angle, and the black next the inner angle:* (M, K:) or *had the black turning towards the nose:* (Lth, M, K:) or *had one of the two blacks turned towards the nose, and the other towards the temple:* (Mgh:) or *had its black next the outer angle:* or *his eye was as though it looked towards the* حِجَاج [or *supraorbital bone*]: or *had the black inclining towards the outer angle:* (M, K:) the first of which meanings is that commonly known: but some say that حَالَتْ signifies it was turned from its proper state: or it is anomalous: (TA:) the epithet applied to the man is أَحْوَلُ, (S, Mgh, K,) and حَوَلٌ: and that applied to the eye is [the fem. of the former of these, i. e.] حَوْلَآءُ: (K:) the pl. of which, and of the masc., is حُولٌ. (Har p. 412.)

2 **حوّله**, inf. n. تَحْوِيلٌ, *He altered it, transmuted it,* or *changed it,* whether *essentially,* or *substantially,* or *in respect of predicament* [or *state* or *condition*], or *by saying;* (Er-Rághib, TA:) [as also احاله.] ___ [Hence, *He turned it over,* or *about, in his mind, considering what might be its results, and so managed it;* namely, an affair; like قلّبه.] You say, رجلٌ بصيرٌ بتحويلِ الأُمورِ [*A man who is knowing, skilful,* or *intel-ligent, in turning affairs over,* or *about, in his mind,* &c.]. (S, TA.) And احال رأْيَه فى الأَمْرِ *He altered,* or *changed, his opinion*

respecting the thing, or *affair.* (MA.) ___ *He shifted it, removed it,* or *transferred it, from one place to another:* (S, * Mgh, O, Msb, TA:) or حوّله إليه *he shifted it, removed it,* or *transferred it, to it,* or *him:* (K:) and احاله signifies the same. (Msb.) [Hence,] حوّل الرِّدآء, (Msb,) inf. n. as above, (Mgh,) *He put the right side of the* [*garment called*] رداء *on the left:* (Mgh:) or *he shifted each extremity of the* رداء *to the place of the other.* (Msb.) ___ *He transferred,* or *transcribed, what was in it,* namely, a book, or writing, *to another, without doing away with the original form.* (TA.) ___ *He made it,* or *pronounced it to be,* مُحَال [i. e. *absurd, inconsistent, self-contradictory, unreal,* or *impossible*]. (K. [See also 4.]) ___ حوّل عينه: see 4. See also 5, in two places. ___ حَوَّلَتْ said of a she-camel &c., *i. q.* حَالَتْ: (K:) see 1.

3 **حاوله**, (S, M, K,) inf. n. مُحَاوَلَةٌ (M, K, KL) and حَوَالٌ, (M, K, TA, [in the CK, erroneously, حوال,]) *He desired it:* (S, KL:) *he sought it:* (M, K, KL:) or *he sought it by an artful contrivance* or *device;* or *by artful,* or *skilful, management; by turning over,* or *revolving, thoughts, ideas, schemes,* or *contrivances, in his mind, so as to find a way of attaining his object;* syn. طَلَبَهُ بحيلَة, (A,) or بِٱلْحِيلَة. (Har p. 326.) Aboo-Heiyeh En-Numeyree says,

* وَمَنْ يُحَاوِلُ شَيْئًا فِى فَمِ الأَسَدِ *

[*And who will seek to get a thing in the mouth of the lion?*] (Freytag's Arab. Prov. ii. 714.) And one says, حاول منها الجماع [*He desired,* or *sought, of her, copulation, using blandishment,* or *artifice, for that purpose*]. (T in art. رود occurring in a trad., means بك أُحَاوِلُ, بك أُطَالِبُ [app. *By means of Thee I seek,* or *demand,* that which I want]. (Az, M, A, TA.) One says also, حاولته أَنْ يفعل الأَمر [*I sought,* or *endeavoured, to induce him to do the thing*], and أَنْ يتركه [*to leave it*]. (A in art. دور.) And, of water, حاول أَنْ يجمد (L and K in art. جمد) *It was about to congeal,* or

freeze; was at the point of congealing, or *freezing.* (TK in that art.) ___ حَاوَلْتُ لَهُ بَصَرِى *I looked sharply,* or *intently, at him; I cast my eyes at him.* (ISd, K.)

4 احال, as an intrans. v.: see 1, in eighteen places. ___ تَجَنَّبَ رَوْضَةً وَأَحَالَ يَعْدُو [*He withdrew from a meadow, and set to running,*] is a prov., meaning he forsook abundance of herbage, or of the goods and conveniences and comforts of life, and preferred to it straitness, or difficulty. (S.) ___ احال عَلَيْهِ بِالسَّوْطِ *He set upon him with the whip,* (S, MA, K,) يَضْرِبُهُ [*striking him*]: (S:) or *he desired to strike him with the whip:* or *he struck him with the whip:* (MA:) and أَحَلْتُهُ بِالسَّوْطِ, and بِالرُّمْحِ, [if احلته be not a mistranscription for أَحَلْتُ عَلَيْهِ, in the MS. from which I take this, as it may be inferred to be from what here precedes and follows,] *I aimed at him with the whip,* and *with the spear, and set upon him with it:* whence the saying, of him who has struck one at the point of death, and killed him, يُحِيلُ المَوْتَ عَلَى الضَّرْبِ, i. e. *He makes death* [*as it were*] *to hang upon, and cleave to, striking;* like as the spear is made to cleave to the مُحَالٌ عَلَيْهِ, who is the person thrust, or pierced. (Msb.) El-Farezdak says, (S, TA,) addressing Hubeyreh Ibn-Damdam, (TA,)

* وَكُنْتَ كَذِئْبِ السَّوْءِ لَمَّا رَأَى دَمًا *
* بِصَاحِبِهِ يَوْمًا أَحَالَ عَلَى الدَّمِ *

i. e. [*And thou mast like the wicked wolf: when he saw blood upon his companion, one day,*] *he set upon the blood.* (S, TA.) ___ [Hence, perhaps,] حال عَلَيْهِ *He reckoned him,* or *esteemed him, weak.* (K.) ___ احال اللَّيْلُ *Night poured upon the earth;* (K;) and *came on.* (TA.) [See also 1, last sentence but one.] ___ احال بِفُلَانٍ الخُبْزُ *The bread fattened such a one;* and in like manner one says of anything by which one becomes fat. (AA, TA.) ___ And احال *He did,* or *said, what was* مُحَالٌ [i. e. *absurd, inconsistent, self-contradictory, unreal,* or *impossible*]. (S, Sgh, K. *) ___ And *His camels did not conceive,* or *become pregnant,* (AA, S, K,) *during a year,* or *two*

years, or *some years,* (K,) *having been covered.* (S.) As a trans. v.: see 2, in three places. ___ احال الغَرِيمَ *He referred the creditor, from himself,* [*for the payment of what was due to him,*] *to another.* (M, K.) And أَحَلْتُهُ بِدَيْنِهِ *I transferred his debt* [i. e. the debt due to him from me] *by making another person than myself responsible for it.* (Msb.) And أَحَلْتُ زَيْدًا بِمَا كَانَ لَهُ عَلَيَّ عَلَى رَجُلٍ *I referred,* or *turned over, Zeyd, for the payment of what was due to him from me, to a certain man, transferring the responsibility for the debt to the latter:* in which case, I am termed مُحِيلٌ ; and Zeyd is termed مُحَالٌ ; and the other man, مُحَالٌ عَلَيْهِ, and مُحْتَالٌ عليه, and حَوِيلٌ ; and the property, مُحَالٌ بِهِ: (Mgh:) and حَيِّلٌ , [originally حَوِيلٌ or حَيْوَلٌ,] also, is applied to him to whom the reference is made; and to him who accepts the reference; both together being termed حَيِّلَانِ. (Aboo-Sa'eed, TA.) And you say, احال عَلَيْهِ بِدَيْنِهِ [*He referred* a person *to him for the payment of his debt*]. (S.) And احال [alone] *He transferred the debt for which he was responsible to the responsibility of another.* (Har p. 59.) And أَحَلْتُ الأَمْرَ عَلَى زَيْدٍ [*I turned over the affair to Zeyd;*] *I made the performance of the affair to be required restrictively of Zeyd.* (Msb.) ___ احال عَلَيْهِ المَآءَ *He poured out the water upon it:* (K:) or احال المَآءَ مِنَ الدَّلْوِ *he poured forth the water from the bucket, and turned over the latter.* (S.) ___ احال ٱللّٰهُ عَلَيْهِ الحَوْلَ [*God made the year to pass over him,* or *it*]: (Lh, TA:) or احال اللّٰهُ الحَوْلَ *God made the year complete.* (K, TA.) ___ احال الرَّجُلُ إِبِلَهُ العَامَ [*The man made his she-camels to pass the year without becoming pregnant;* or] *the stallion did not cover the man's she-camels during the year.* (Lh, TA.) ___ أَحْوَلَ عَيْنَهُ, (Ks, Lh, S,) or أَحَالَهَا, and حَوَّلَهَا , (K,) *He made his eye to be* حَوْلَآءَ [i. e. *squinting,* &c.]. (Ks, Lh, S, K.) [See 1, last sentence.] ___ احال كَلَامَهُ *He made his speech* مُحَالٌ [i. e. *absurd, inconsistent,* or *self-contradictory*]. (S. [See also 2.]) مَا أَحْوَلَ حِيَلَكَ *How fluctuating,* and *shifting,* and *varying, are thy evasions, wiles, artifices,* or *artful*

contrivances or *devices!* (Har p. 309.) ___ And مَا أَحْوَلَهُ *How surpassing is he in the practice of evasions, shifts, wiles, artifices,* or *artful contrivances* or *devices;* or *in turning over,* or *revolving, thoughts, ideas, schemes,* or *contrivances, in his mind, so as to find a way of attaining his object!* (Fr, S, K;) as also مَا أَحْيَلَهُ. (Fr, S in art. حيل, and K.)

5 **تحوّل** : see 1, first sentence, in three places. [Hence,] تحوّل مُبْتَدِعًا [*He turned innovator*]. (O and K in art. بدع.) ___ *It shifted,* or *removed,*

or *went,* or *became shifted* or *transferred,* (S, Msb, K,) from one place to another, (S,) or from its place; (Msb;) as also حوّل (S, * Msb, K *) [and حال and استحال, as shown above: see 1, near the beginning.] You say, تحوّل مِنْ مَكَانِهِ *It shifted,* &c., *from its place.* (Msb.) And تحوّل عَنْهُ *It shifted from it to another.* (K.) And تحوّل إِلَى مَكَانٍ آخَرَ *i. q.* حَالَ, q. v. (S.) And حَوَّلَتِ المَجَرَّةُ *The Milky Way became in the midst of the sky;* which it does in the summer, (Sh, K, TA,) when the season of heat comes on. (Sh, TA.) ___ See also 8, in two places. Also, (S, K,) or تحوّل حَالًا, (TA,) *He carried a bundle upon his back.* (S, K, TA.) And تحوّل الكِسَآءَ *He put a thing in the* [*garment called*] كساء, *and then carried it on his back.* (M, K.) ___ تحوّلهُ بالمَوْعِظَةِ *He sought to avail himself of the state in which he might be rendered prompt,* or *willing, to accept admonition.* (AA, K.)

8 **احتال عَلَيْهِ بالدَّيْنِ** [meaning *He was referred,* or *turned over, to him for the payment of the debt*] is from الحَوَالَةُ. (S, TA.) You say, احتال زَيْدٌ بِمَا كَانَ لَهُ عَلَيَّ عَلَى رَجُلٍ *Zeyd was referred,* or *turned over, for the payment of what was due to him from me, to a certain man, to whom the responsibility for the debt was transferred.* (Mgh.) ___ احتال said of a year; see

1. ___ احتال (S, MA, Msb, K, KL) and تحوّل (S, K) and تحيّل (K) signify the same, (S, K,) from الحِيلَةُ [q. v.]; (S;) and حَالَ , (Ham p. 652,) inf n. مَحَالٌ and حِيلَةٌ, (Ham ib. and K, *) also signifies the same as احتال; (Ham ib.;) which means *He practised* حِيلَة [i. e. *an evasion* or *elusion, a shift, a wile, an artifice,* or *an artful contrivance* or *device, a machination, a trick, a plot, a stratagem,* or *an expedient,* &c.]: (MA, KL:) or *he exercised art, artifice, cunning, ingenuity,* or *shill, and excellence of consideration* or *deliberation, and ability to manage according to his own free mill,* (K, TA,) *with subtilty:* (TA:) or *he sought* الحِيلَة i. e. [*means of evading,* or *eluding, a thing,* or *of effecting an object, by*] *the exercise of art, artifice, cunning, ingenuity,* or *skill, in the management of affairs; by the turning over,* or *revolving, thoughts, ideas, schemes,* or *contrivances, in his mind, so as to find a way of attaining his object.* (Msb.) You say, احتال فى الأَمْر and تحوّل [&c., *He practised an evasion* or *elusion,* &c., *in the affair*]. (K.) [And احتَالَ عَلَيْهِ *He practised an artifice,* or *an artful contrivance* or *device,* &c., *against him.* And احتال لعياله *He exercised art, artifice, cunning, ingenuity,* or *skill, in the management of affairs, for his family,* or *household.*] احتولُوهُ *They encompassed,* or *surrounded, him;* or *made him to be in the midst of them.* (M, O, K.)

9 **احوَلَّت عَيْنُهُ** : see 1, last sentence. ___ [احوَلَّت الأَرْضُ: see 11.]

10 **استحال** : see 1, in six places. ___ Also *It* (speech, or language, S, Msb, or a thing, TA) *became* مُحَال [i. e. *absurd, inconsistent, selfcontradictory, unreal,* or *impossible*]. (S, Msb, TA.) استحاله *He looked at it,* (S, M, K,) namely, a شَخْص [i. e. a man, or person, or the figure of a thing seen at a distance], (S,) *to see if it moved:* (S, M, K:) as though he sought, or desired, its motion and change. (TA.) And استحال الجهام *He looked at*

[*the waterless clouds,* or *the clouds that had poured forth their water, to see if they changed* or *moved*]. (TA.) ___ *He reckoned it* مُحَالٌ [i. e. *absurd, inconsistent,* &c.: see above]. (KL.)

11 **احوالّت الأَرْضُ**, (K, TA, [in the CK احوّلت,]) inf. n. احْوِيلَالٌ, (TA,) *The land became green, and its herbage stood erect,* or *became strong and erect.* (K, TA.) [See حُوَلَآءُ.]

حَالٌ The *state, condition,* or *case,* (صِفَة,) of a thing; [considered as subject to change;] (Msb, Er-Rághib, TA;) as also حَالَةٌ : (Msb:) or the *quality,* or *manner of being,* and *state,* or *condition,* of a man, (K, TA,) *in respect of good or evil;* (TA;) as also حَالَةٌ : (K:) or the *particular case,* or *predicament,* of a man &c., *in respect of changing events, in the soul and the body and the acquisitions:* (Er-Rághib, TA:) and in the coventional language of the logicians, *a fleeting,* or *quickly-transient, quality, such as accidental heat and cold and moisture and dryness;* as also حَالَةٌ : (TA:) *anything changing:* (Ham p. 288:) the *time in which one is;* (Lth, K;) [the *present time;*] the *end of the past,* and the *beginning of the future:* and as a conventional term, [in grammar, the *present tense:* and the *future:* and also] *a denotative of state* of the agent or of the objective complement; [the former termed حَالٌ مِنَ الفَاعِلِ; and the latter, حَالٌ مِنَ المَفْعُولِ; and each said to be مَنْصُوبٌ عَلَى الحَالِ, i. e. *put in the accus. case as a denotative of state,* unless expressed by a complete proposition;] as [قَائِمًا] in the phrase زَيْدٌ فِى الدَّارِ قَائِمًا [Zeyd is in the house, standing], and in ضَرَبْتُ زَيْدًا قَائِمًا [I beat Zeyd standing]: (Ibn-El-Kemál, TA:) it is fem., like حَالَةٌ; (Msb;) and mase. ; (Msb, K;) but mostly fem.: (TA:) the pl. is أَحْوَالٌ and أَحْوِلَةٌ, (K,) [both properly pls. of pauc., but the former often used as a pl. of mult., and often signifying *circumstances,*] the latter anomalous: (TA:) the pl. of حَالَةٌ is حَالَاتٌ: (TA:) or حالة is the n. un. or sing. of حَالٌ and أَحْوَالٌ [and حَالَاتٌ], used in relation to a man. (S, O.) You say حَالٌ حَسَنٌ and حَسَنَةٌ [*A good state* or *condition* &c.; as also حَالَةٌ حَسَنَةٌ]. (Msb.) And حَالَاتُ الدَّهْرِ and

أَحْوَالُهُ *The changes,* or *vicissitudes, of time* or *fortune.* (K.) [And افْعَلْهُ حَالًا and فِى الحَالِ *Do thou it now,* or *immediately.* And عَلَى كُلِّ حَالٍ *In any case:* a phrase of frequent occurrence. The phrase قَالَ لِسَانُ الحَالِ *The tongue of the case said,* (often used by late writers,) means *the case seemed to say.*] *A load,* or *burden:* (Ham p. 299:) [whence, perhaps, خَفِيفُ الحَالِ (which see in what follows) as meaning *having a small family to maintain:*] and hence, (Ham ib.,) *a bundle,* or *bundle of clothes,* (كَارَةٌ,) *which is carried on the back* (S, Ham ib.) *by a man:* (S:) or *a thing that a man carries on his back,* (ISd, O, K,) *whatever it be.* (ISd, TA.) ___ *A* [*garment of the kind called*] كِسَآء *in which one collects,* or *seeks and collects, dry herbage:* (O, K:) or *a garment,* or *piece of stuff, of which two ends are tied in a knot behind the flanks, and the other two ends over the head; in which one collects dry herbage;* also called شُكْبَانٌ. (TA in art. شكب.) *A child's go-cart, by means of which he practises walking;* (S, K *, TA;) *resembling a small* عَجَلَة; (S;) also called دَرَّاجَةٌ [q. v.]. (S, TA.) The *part* of a horse *that is the place of the* لِبْد [or *saddle-cloth*]: or the *line along the middle of the back:* (K, TA:) or حَالُ مَتْنِ الفَرَسِ signifies *the middle of the back of the horse; the place of the* لِبْد. (S.) [See also its syn. خَفِيفُ الحَالِ.] حَاذٌ signifies the the same as خَفِيفُ الحَاذِ, (A in art. حوذ,) which means A man *light of back;* (S, A, L, Msb, all in art. حوذ;) i. e. *having little property:* and also *having a small family to maintain;* (L in that art. ;) or *having little property and a small family to maintain;* (L and K in that art. ;) like خَفِيفُ الظَّهْرِ. (A, L, Msb, all in that art.) *Black mud:* (S, K:) from حَالَ it became altered, or changed. (TA.) It is said in a trad. that the حال of El-Kowthar is musk: (TA:) and in another, that Gabriel took of the حال of the river [Nile] and put it into the mouth of Pharaoh; (S, TA;) but here it has the meaning next following. (TA.) *Black fetid mud;* syn. حَمْأَةٌ. (K, and Ham p. 288.) And *Soft earth.* (K, and Ham ib.) ___ And hence, *Weakness,* and *softness.* (Ham ib.) ___ *Stinking flesh-meat.* (Ham ib.) ___ *Hot ashes* (IAar, K, and Ham ib.) ___ The *leaves of the* سَمُر

[*acacia*, or *mimosa, gummifera*,] *beaten and shaken off into a garment*, or *piece of cloth*. (K.) ___ *Milk*. (M, K.) In the dial. of Hudheyl, (IAar, TA,) *A wife*. (IAar, K.)

حَوْلٌ *A year;* (S Msb, K, Er-Rághib, &c. ;) so termed in consideration of its changing, and of the revolution of the sun in its places of rising and setting; (Er-Rághib, TA;) or as being the period in which [certain] plants attain their complete strength: (El-Harállee, TA:) and *even if it has not passed;* because it will be [properly speaking] a حَوْل: an inf. n. used as a simple subst.: (Msb:) pl. [of pauc., but also used as a pl. of mult.,] أَحْوَالٌ (M, Msb, K) and [of mult.] حُؤُولٌ and حُوُولٌ, (M, K,) the former with ء and the latter with و. (TA.) *Strength, power, might*, or *force;* syn. قُوَّةٌ; (S, TA;) as also حِيلَةٌ [originally حَوْلَةٌ] (TA) and حَوْلَةٌ, (K, TA,) or this last is a n. un. from حَوْلٌ: (TA:) it is *in the soul and the body and the acquisitions:* and hence the saying, in a trad., لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ العَلِيِّ العَظِيمِ [*There is no strength nor power but in*, or *by means of, God, the High, the Great*]: (Er-Rághib, TA:) or it here signifies *motion;* [see also حَوْلَةٌ;] and the meaning is, *there is no motion nor power,*

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or *ability, but by the will of God:* (AHeyth, TA:) or, as some say, the meaning is, *there is no* حول [i. e. *changing*, or *turning*, or *receding*,] from disobedience, *nor* قوّة [i. e. *power*] to obey, *but by the accommodating*, or *disposing, of God.* (Msb.) ___ See also حَوْلُ شَىْءٍ. حِيلَةٌ *The lateral*, or *adjacent, part to which a thing may shift*, or *remove:* (Er-Rághib, TA:) or *the environs* [*of a thing*]. (Msb.) You say, قَعَدُوا حَوْلَهُ, (S, K, *) or قَعَدْنَا حَوْلَهُ, the noun being in the accus. case as an adv. n. of place, i. e., [*They sat*, or *we sat, around him*, or *it*, or] *in his*, or *its, environs;* (Msb;) and حَوَالَهُ, and حَوْلَيْهِ, (S, K,) dual of حَوْل, (TA,) and حَوَالَيْهِ, (S, Msb, K,) dual of حَوَال, (TA,) and أَحْوَالُهُ, (ISd, K,) pl. of حَوْل, and used to give intensiveness to the meaning: (ISd, TA:) but you should not say حَوَالَيْهِ. (S, Sgh.) And اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا [*O God*, be

Thou *around us* as our protector, *and not against us,*] occurs in a trad. respecting prayer. (TA.) It is said, in the Expos. of the exs. cited as testimonies by Sb, that one sometimes says حَوَالَيْكَ and حَوْلَيْكَ, meaning *Around thee, in every direction;* dividing the surrounding parts into two; like as one says, أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ, not meaning that any of the surrounding parts remained vacant. (TA.) [See also an ex. voce دَنْدَنَ.]

حَوْلٌ inf. n. of حَوِلَتْ عَيْنُهُ. (S, K. [See 1, last sentence.]) See also حَائِلٌ.

حَوَلٌ : see حُوَّلٌ: ___ and see also 1, last sentence.

حُوَلٌ : see حُوَّلٌ: ___ and حَائِلٌ: ___ and حَيَالٌ.

حَوْلٌ *Removal* from one place to another, *in a passive sense;* a subst. from تَحَوَّلَ: (S, O, K:) and *in an active sense;* a subst. from حَوَّلَهُ; (K;) accord. to ISd, it is the latter [only]; (TA;) as also حَوِيلٌ. (K.) Hence, in the Kur [xviii. 108], لَا يَبْغُونَ عَنْهَا حِوَلًا [*They shall not desire removal from it*] (S, M, O, K:) or, as some say, it here means حِيلَةً; i. e. *they shall not* [*desire to*] *practise,* or *seek to practise, any evasion from it* to another abode. (TA.) ___ See also حِيلَةٌ [of which it is said to be both a syn. and a pl.]. ___ And see حُولَةٌ. Also *A furrow,* or *trench, in the ground, in which palm-trees are planted in a row.* (ISd, K.)

حَالَةٌ ; pl. حَالَاتٌ: see حَالٌ, in seven places.

حَوْلَةٌ *Motion,* or *removal,* (تَحَرُّكٌ or تَحَوُّلٌ, accord. to different copies of the K, the former being the reading in the TA,) and *change of state.* (K.) [See also حَوْلٌ. And see حَالَ عَلَى الفَرَسِ, of which it is the inf. n.] ___ See also حِيلَةٌ. ___ And see حَوْلٌ, as meaning قُوَّةٌ.

حُولَةٌ : see حُوَّلٌ: ___ and حِيلَةٌ. ___ Also *A wonder,* or *wonderful thing;* pl. حُولٌ. (K: [but probably this should be حَوَلٌ, as below.]) ___ [It is also used as a pl., signifying *Wonders.*] You say, هٰذَا مِنْ حُولَةِ الدَّهْرِ *This is of the*

wonders of the age, or *of time,* or *fortune;* as also حَوْلَانُه من, and حَوْلُه [pl. of حِيلَةٌ], and حُوْلَائِه . (K, TA: the last, in one copy of the K, حُوْلَانُه , and in the CK حُوْلَانُه .) ___ *An evil,* or *abominable, event* or *accident;* (K, * TA;) *a calamity,* or *misfortune:* pl. حُوَلٌ: as in the saying, هو حُوْلَةٌ من الحُوَل *It is a calamity of calamities.* (S, TA.) It is also used as an epithet; so that one says, جآءَ بأَمْرٍ حُوْلَةٍ [*He did,* or *brought to pass, an evil,* or *abominable, thing*]. (M, TA.)

حِيلَةٌ , (S, M, Msb, K, &c.,) originally حِوْلَةٌ, (Er-Rághib, TA,) [said to be an inf. n., (see 8,)] and حَوْلٌ (S, M, K) and حَيْلٌ and حَوَلٌ , (M, K,) which is also a pl. of the first, (K,) and حَوْلَةٌ (K) and حُوْلَةٌ (Ks, TA) and حَوِيلٌ (M, K) and حَائِلَةٌ (Ham p. 652) and مَحَالَةٌ (S, K) and مَحَالٌ , (M, K,) [said to be an inf. n., (see 8,)] and مَحِيلَةٌ , (Sgh, TA,) *i. q.* احْتِيَالٌ and تَحَوُّلٌ and تَحَيُّلٌ; (M, K; [see 8;]) [or *A mode,* or *manner, of changing from one state to another,* or *of shifting from one thing to another;* حِيلَةٌ being of the measure فِعْلَةٌ from حَالَ, like جِلْسَةٌ &c. from جَلَسَ &c.; or from تَحَوُّلٌ as syn. with حَالَ; (see what follows;) *a mode,* or *means, of evading* or *eluding a thing,* or *of effecting an object; an evasion* or *elusion, a shift, a wile, an artifice,* or *artful contrivance* or *device, a machination, a trick, a plot, a stratagem,* or *an expedient;*] *a means of effecting one's transition from that which he dislikes to that which he likes;* (KT, in explanation of the first word;) *art, artifice, cunning, ingenuity,* or *skill,* (Msb, K,) *in the management of affairs;* i. e. the *turning over,* or *revolving, thoughts, ideas, schemes,* or *contrivances, in the mind, so as to find a way of attaining one's object;* (Msb;) and *excellence of consideration* or *deliberation;* and *ability to manage according to one's own free will,* (K, TA,) *with subtilty:* (TA:) accord. to Er-Rághib, حِيلَةٌ signifies *a means of attaining to some state concealedly;* and it is mostly used of that in which is sin, or offence, or disobedience; but sometimes of that in the exercise of which is wisdom; and hence God is described as

المحَال شَدِيدُ, meaning *strong in attaining, concealedly from men, to that in which is wisdom:* accord. to Abu-l-Bakà, it is from التَّحَوُّلُ; because by it one shifts from one state to another, by a species of forecast, and gentleness, or delicacy, so as to change a thing from its outward appearance: (TA:) the pl. of حِيلَةٌ is حَوَلٌ and حِيَلٌ [which latter is the most common form, and also, as well as حَوَلٌ, said to be syn. with the sing.,] and حِيَلَاتٌ. (K.) One says, لَا حِيلَةَ لَهُ [*He has no mode,* or *means, of evading* &c.]. (TA.) [And مَا بِيَدِى حِيلَةٌ *I have no mode,* or *means, of evading* &c.]. And المرء يعجز لَا مَحَالَةَ [*Man becomes impotent: there is no avoiding* it]. (S.) لَا مَحَالَةَ مِنْهُ means لَا بُدَّ [*There is no avoiding it,* or *escaping it*]. (S, * K.) One says, لَا مَحَالَةَ المَوْتُ آتٍ [*Death comes: there is no avoiding* it]. (S.) See also حَوَلٌ. ___ And see حُوَلَةٌ: ___ and عِلْمُ الحِيَلِ [___. حَوْلٌ *The science of mechanics.*]

حُوَلَةٌ : see حُوَّلٌ, in two places.

حَوْلِىٌّ A solid-hoofed animal *in his first year:* (S, O:) or a solid-hoofed animal, &c., *a year old; a yearling:* (K:) it is applied in this sense to a camel: and also to a plant: (TA:) and so مُحْوِلٌ and مُحِيلٌ applied to wheat, or food, &c.: (S, O:) and مُحْوِلٌ applied to a boychild: (K:) or, as some say, this signifies *in the state of childhood;* not limited to a year old: (TA:) the fem. of حَوْلِىٌّ is حَوْلِيَّةٌ: pl. [masc. حَوَالِىُّ; and] fem. حَوْلِيَّاتٌ. (S, K.) حَوْلِىُّ الغَضَا *Young trees of the kind called* غَضًا. (TA.)

حَيَلِىٌّ : see حُوَّلٌ.

حُوَلَآءُ and حَوَلَآءُ, the latter like عَنَبَآءُ and سَيَرَآءُ, which are the only other words of this measure, (S, K,) accord. to Kh, (S,) [The *membrane that encloses the she-camel's fœtus in the womb;*] to the she-camel, *like the* مشيمة (K, TA) to the woman; (TA;) i. e., (K,) *a skin* (S, K) *of a dark,* or *an ashy, dust-colour* (خَضْرَآء), *full of water,* (K,) *which comes forth with the fœtus, containing* أَغْرَاس [pl. of غِرْس, q. v.], *and having lines,* or *streaks, which are red, and of a dark,* or *an ashy, dust-colour*

(خُضْر): (S, K:) or *it comes forth after the fœtus, in the first* سَلًى; *and is the first thing that comes forth therefrom:* so says ISk: and the word is sometimes used in relation to a woman: (TA:) or, accord. to AZ, the *water that comes forth upon the head of the fœtus,* [i. e.] *at the birth:* (S:) or *a membrane like a large bucket, which is full of water, and bursts when it falls upon the ground: then comes forth the* سَلًى; *and a day, or two days, after that, the* صَآءَة. (TA.) Hence the saying, نَزَلُوا فِى مِثْلِ حُوَلَآءِ النَّاقَةِ, (K,) and فِى مِثْلِ حُوَلَآءِ السَّلَى, (TA,) *They alighted amid abundance of water and green herbage.* (K, * TA.) And رَأَيْتُ أَرْضًا مِثْلَ الحُوَلَآءِ *I saw land having dark green herbage.* (TA.) See also حُوَلَةٌ.

حَوَلَان and حُوَلَان and حُوْلَان: see حُوَلَةٌ.

حُوَلَلٌ : see حَائِلٌ, in four places.

حَوَلْوَلٌ : see حُوَّلٌ, in two places.

حَوَالٌ The *changing,* or *varying,* of time, or fortune. (K.) حَوَالَهُ, and حَوَالَيْهِ, and حَوَالَيْنَا, and حَوَالَيْكَ: see حَوْلٌ.

حَوَالٌ : see حَائِلٌ, in two places.

حَيَالٌ [in the CK, erroneously, حِيَال] The *front* of a thing, as meaning the *part, place,* or *location, that is over against, opposite, facing, fronting,* or *in front;* syn. قُبَالَةٌ. (K, and Mgh in art. حيل.) You say, قُمْتُ حَيَالَهُ *I stood in front of him; in the part, place,* or *location, that was over against him, opposite to him,* &c.; syn. قُبَالَتَهُ. (Msb in art. حيل.) And قَعَدَ حَيَالَةً

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and بِحَيَالِهِ *He sat in front of him, over against him, opposite to him, facing* or

fronting him; syn. بإزائه. (S, K.) And هٰذَا حِيَالَ كَلِمَتِكَ *This is opposite to thy saying;* syn. مُقَابِلَةً; in the accus. case, as an adv. n. of place: thus related by IAar from the Arabs: but one may also say حِيَالُ كَلِمَتِكَ [*the opposite of thy saying*], making the phrase to consist of an inchoative and an enunciative: so says ISd. (TA.) It is originally with و [in the place of the ى]. (S, O.) ___ عَلَى حِيَالِهِ [*By himself* or *itself; independently*]. You say, أَعْطِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حِيَالِهِ *Give thou to every one of them by himself;* syn. عَلَى حِدَتِهِ; (S in art. وحد;) or بِانْفِرَادِهِ. (Mgh in art. حيل.) And فَعَلْتُ كُلَّ شَيْءٍ عَلَى حِيَالِهِ *I did everything by itself;* syn. بِانْفِرَادِهِ. (Msb in art. حيل.) Also *A string that is tied from the camel's* بِطَانٌ [or *belly-girth*] *to his* حَقَبٌ [or *hind girth*], *to prevent the* حَقَبٌ *from going against the sheath of his penis:* (K:) so, too, in the M: but in the O, as on the authority of AA, حُوَلٌ, like صُرَدٌ, signifies the *string that is between the* حَقَبٌ *and the* بِطَانٌ. (TA.)

حَوِيلٌ : see 4, in the latter half of the paragraph. ___ [Hence,] One who is *responsible,* or *answerable.* (K.) ___ And *A witness.* (K.) See also حَوْلٌ: ___ and حِيلَةٌ. ___ Also [*Desire:* or *a seeking:* or *a seeking by an artful contrivance* or *device,* or *by artful* or *skilful management, to find a way of attaining an object:*] a subst. from حَاوَلَهُ. (S, O, K.)

حَوَالَةٌ The *effecting a transition of one river,* or *rivulet, to another.* (M, K.) [This is what is meant by the حوالة in المُزَارَعَة, mentioned in the Mgh, as customary in the cases of certain plants, as rice, and the بَاذِنْجَان, and in planting.] ___ The *transfer of a claim,* or *of a debt, by shifting the responsibility from one person to another:* (Mgh:) the *transfer of a debt by shifting the responsibility of him who transfers it to him to whom it is transferred:* (KT:) [*a reference made by a debtor, of his creditor, to a debtor of the former, for the payment of what is owed by the former to the latter: an order for the payment of a debt,* or *of a sum of*

money, given by one person, upon another, to a third person: so in the present day:] a subst. (S, K) from أَحالَ عَلَيْهِ بِدَيْنِهِ, (S,) or from أَحْلَتْهُ بِدَيْنِهِ, (Msb,) or from أَحالَ الغَرِيمَ. (K.) [See 4.] ___ *A responsibility; accountableness.* (K.)

حَوالِىٌّ and حُوالِىٌّ: see the next paragraph.

حُوَّلٌ, applied to a man, signifies بَصِيرٌ بِتَحْوِيلِ الأُمُورِ [i. e. *Knowing, skilful,* or *intelligent, in turning affairs over,* or *about, in his mind, considering what may be their results, and so managing them*]; (S, TA;) as also حُوَّلٌ قُلَّبٌ, (TA, and so in copies of the S,) and حُوَّلِىٌّ قُلَّبٌ, (TA, and so in a copy of the S,) and حُوَّلِىٌّ قُلَّبِىٌّ, and حَوَّالٌ ; (TA;) and حُوَلَةٌ signifies مُحْتَالٌ [i. e. one *who exercises art, artifice, cunning, ingenuity,* or *skill, and excellence of consideration* or *deliberation, and ability to manage according to his own free will, with subtilty;* &c.; see the verb (8) of which مُحْتَالٌ is the part. n.]: (S:) or حُوَّلٌ and حُولٌ and حُوَلَةٌ and حُوْلَةٌ and حُوَّلِىٌّ , [in the CK, erroneously, حُولِى,] like سُكَّرِىٌّ, [in the CK like سَكْرَىٰ,] and حَالِىٌّ and حُوالِىٌّ and حَوْلَوْلٌ , signify شَدِيدُ الاحْتِيالِ [i. e. one *who exercises great art, artifice,* &c.]: (Sgh, K:) all of these forms are mentioned by ISd, except حُوْلَةٌ and حُوَّلِىٌّ: (TA:) accord. to some, حُوَّلٌ قُلَّبٌ signifies *experienced,* or *expert, in affairs;* or one *who has been tried,* or *proved, and strengthened by experience in affairs:* (Har p. 312:) and حَوِلٌ signifies the same as حُوَّلٌ; (Ham p. 34;) *having much* حِيلَةٌ [i. e. *art, artifice,* &c.]: accord. to analogy, it should be [حَالٌ,] like مَالٌ and صَاتٌ as epithets applied to a man: (Idem pp. 530 and 531:) حَيَّالٌ, also, [in like manner,] signifies صَاحِبُ حِيلَةٍ [i. e. one *who exercises art, artifice,* &c., as above]; and so حِيلِىٌّ [from حِيَلٌ, pl. of, or syn. with, حِيلَةٌ]: (TA:) and حَوْلَوْلٌ [mentioned above (in the CK, erroneously, in this instance, حَوَاوِلُ)] signifies also *cunning,* or *intelligent,* or *skilful and knowing;* and *quick and sharp* or *vigorous* or *effective;* syn. مُنْكَرٌ كَمِيشٌ; (K, TA;) applied to a man. (TA.)

حَيِّلٌ : see 4, in the latter half of the paragraph.

حُوَّلِىٌّ : see حُوَّلٌ, in three places.

حَوَّالٌ : see حُوَّلٌ.

حَائِلٌ *Altering,* or *being transmuted,* or *changing;* or *altered,* or *transmuted,* or *changed;* [*in any manner;* and particularly] *in colour;* (K, TA;) *and becoming,* or *become, black;* applied to a bone, and any other thing. (TA.) ___ Anything [*shifting,* or *moving,* or] *that has shifted,* or *moved, in* فِى [app. a mistranscription for مِنْ *from*]) *its place.* (TA.) ___ A she-camel, and any female, *not conceiving,* or *not becoming pregnant, during a year,* (M, K,) or *two years,* (K,) or *some years:* (M, K:) or a she-camel *not pregnant* (S, Msb, K) *after having been covered by the stallion;* (S, K;) because denoting a change from what is usual; (Er-Rághib, TA;) and in like manner applied to a ewe, or she-goat; (TA;) and to a woman: (Msb:) pl. حَيَالٌ and حُوَّلٌ (S, K) and حُوَّلٌ, (K,) and حُوَلَلٌ (M, K) is a quasi-pl. n.: (M, TA:) [whence,] حَائِلُ حُولٍ and حُوَلَلٌ used as intensive epithets: or حَائِلٌ signifies *not conceiving in one year,* (K, TA,) *when she has been covered:* (TA:) and حَائِلُ حُولٍ and حُوَلَلٍ, *not conceiving during two years;* (K;) *not conceiving in the first year after having been covered, nor in the next following year;* like عَائِطُ عُوطٍ and عِيطٍ and عُوطَطٍ: (S in art. عوط:) one says also, لَقِحَتْ عَلَى حُولٍ and حُوَلَلٍ [app. meaning *She conceived after having failed to do so for two years;* for it seems that in this case حول and حولل are inf. ns., or that the latter is a subst. having the sense of an inf. n.: see 1, and see also عُوطَطٌ]: (TA:) and مُحَوِّلٌ signifies the same as حَائِلٌ. (K.) Also A palm-tree (Msb, K) *that bears one year, and not another year:* (K:) or *not bearing.* (Msb.) ___ The *female young one of a camel, at the time of her birth:* the male is termed سَقْبٌ: (S, K:) pl. حُوَّلٌ and حَوَائِلُ. (TA.) One says, نُتِجَتِ النَّاقَةُ حَائِلًا حَسَنَةً [*The she-camel brought forth a beautiful female young one*]. (S.) And لَا أَفْعَلُ ذَاكَ مَا أَرْزَمَتْ أُمُّ حَائِلٍ [*I will*

not do that as long as a mother of a female young camel utters her gentle yearning cry]. (S.) Also, (Lth, Mgh, O, TA,) and حَوَالٌ (Lth, K) and حُوَلٌ and حَوَلٌ , (K,) *A thing that intervenes as a separation, a partition, a fence, a barrier,* or *an obstacle,* or *obstruction,* between two other things. (Lth, Mgh, * O, K.) One says, هٰذَا حَوَالٌ بَيْنَهُمَا, i. e. حَائِلٌ [*This is a thing intervening as a separation,* &c., *between them two*]; like حِجَازٌ and حَاجِزٌ. (Lth, O, TA.)

حَائِلَةٌ : see حِيلَةٌ.

أَحْوَلُ ; and its fem. حَوْلَآءُ: see 1, last sentence. ___ أَحْوَلُ مِنْ بَوْلِ الجَمَلِ [*More wry than the urine of the he-camel*]: because it does not come forth straight, but [backwards, and] inclining to one side: a prov. (TA.) ___ هُوَ أَحْوَلُ مِنْكَ *He is one who has more* حِيلَةً [meaning *art, artifice, cunning, ingenuity,* or *skill, in the management of affairs,* &c.,] *than thou;* (Fr, S, K;) as also أَحْيَلُ . (K.) And هُوَ أَحْيَلُ النَّاسِ [*He is the most artful, cunning, ingenious,* or *skilful, of men*]; originally أَحْوَلُ. (MF in art. رود: see أَرْوَدُ.)

أَحْيَلُ : see the next preceding paragraph, in two places.

تَحَاوِيلُ الأَرْضِ means أَنْ تُخْطِئَ حَوْلًا وَتُصِيبَ حَوْلًا, (O, K,) i. e. *The leaving the land unsown one year, and sowing it another year:* whereby the land is strengthened. (TK.)

مَحَالٌ : see حِيلَةٌ, in two places: ___ and see also مَحَالَةٌ, in three places.

مُحَالٌ ; and مُحَالٌ عَلَيْهِ; and مُحَالٌ بِهِ: see 4, in the latter half of the paragraph. ___ مُحَالٌ also signifies [*Absurd; inconsistent; self-contradictory;*] *comprising two contradictories;* as when one speaks of one body in two places in one case [or time]: (Er-Rághib, TA:) *that cannot be conceived as existing in reality:* (TA:) *i. q.* بَاطِلٌ [as meaning *untrue,* or *unreal*]; (Msb, TA;) *impossible; that cannot be:*

(Msb:) *perverted; turned from its proper way* or *manner of being;* (K;) applied to speech; (S, K;) as also مُسْتَحِيلٌ. (K.)

مُحْوِلٌ : see مُحِيلٌ: ___ and see also حَوْلِىٌّ, in two places.

مُحِيلٌ : see 4, in the latter half of the paragraph. ___ Also A woman *that brings forth a boy next after a girl;* or *the reverse:* and in like

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manner applied to a she-camel; as also مُحْوِلٌ and مُحَوِّلٌ : (Ks, Sgh, K:) and accord. to some, مُتَحَوِّلٌ [if not a mistranscription for مُحْوِلٌ or مُحَوِّلٌ] signifies a she-camel *that brings forth one year a male, and another year a female.* (TA.) ___ See also حَوْلِىٌّ.

مَحَالَةٌ : see حِيلَةٌ, in four places. ___ Also *A machine* (مَنْجَنُونٌ, Lth, K) *over which* [*passes the rope whereby*] *water is drawn:* (Lth, TA:) and, (K,) or as some say, (TA,) *a great* بَكْرَةٌ [or *sheave of a pulley*], (S in art. محل, and K,) *by means of which camels draw water:* (S ubi suprà and TA:) [see سَانِيَةٌ:] pl. مَحَاوِلُ and [coll. gen. n.] مَحَالٌ. (K.) ___ The *vertebræ;* as also مَحَالٌ : (K: [in the CK, الفَقَارِ is erroneously put for الفُقَارِ:]) or the latter has this meaning; and the former signifies *a single vertebra:* and the م may be radical: (M, TA:) pl. مَحَالَاتٌ. (T in art. ملح.) ___ The *middle* (وَاسِطٌ, as in the M and O; in the K, erroneously, وَاسِطَةٌ, TA) *of the back;* (M, O, K;) as also مَحَالٌ : but accord. to some, the م is radical. (TA.)

مَحِيلَةٌ : see حِيلَةٌ.

مُحَوِّلٌ : see حَائِلٌ: ___ and مُحِيلٌ.

مَحْوَالٌ A man *who says much that is* مُحَالٌ [or *absurd, inconsistent, self-contradictory,*

unreal, or *impossible*]. (Lth, K. *)

مُحْتَالٌ : see 4, in the latter half of the paragraph. ___ أَرْضٌ مُحْتَالَةٌ *Land upon which rain has not fallen.* (TA.) ___ See also حُوَّلٌ.

مُتَحَوَّلٌ [pass. part. n. of تَحَوَّلَهُ. Also] an inf. n. of تَحَوَّلَ. (Ham p. 503.) And *A place to which one shifts, removes*, or *becomes transferred.* (Idem ib.)

مُتَحَوِّلٌ : see مُحِيلٌ.

رِجْلٌ مُسْتَحَالَةٌ *A leg that is crooked in the two extremities of its shank.* (M, O, TA.) In the K, رجل is erroneously put for رِجْلٌ, and ساقيه for ساقها. (TA.) And قَوْسٌ مُسْتَحِيلَةٌ (S, K) and مُسْتَحَالَةٌ (K) *A bow that is crooked* (S, K, TA) *in the portion between the part grasped by the hand and the curved extremity*, or *in its curved extremity.* (TA.) And أَرْضٌ مُسْتَحِيلَةٌ *Uneven ground:* (S, TA:) or *i. q.* مُسْتَحَالَةٌ, (K,) which means land *that has been left* [*unsown*, or *uncultivated*,] *a year*, or *years.* (M, K.)

مُسْتَحِيلٌ ; fem. with ة: see the paragraph next preceding, in two places: ___ and see also مُحَالٌ. Also *Full.* (K.)

حولق

Q. Q. 1 **حَوْلَقَ** , inf. n. حَوْلَقَةٌ: see Q. Q. 1 in art. حلق.

حوم

1 **حَامَ** , (S, Msb, K,) حَوْلَ المَآءِ, (S, Msb,) or عَلَى الشَّىْءِ, (K,) aor. يَحُومُ, (S,) inf. n. حَوَمَانٌ (S, Msb, K) and حَوْمٌ, (S, K,) said of a bird, or flying thing, (S, Msb, K,) &c., (S,) *It went,* [or *hovered,*] or *circled,* (S, Msb, K,) *round about the water,* (S, Msb,) *by reason of thirst,* (TA,) or *round about the thing:* (K:) and in like manner حَامَتْ, said of camels. (K, TA.) ___ [Hence,] it is said in a trad., مَنْ حَامَ حَوْلَ الحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ, meaning *He who approaches acts of disobedience is near to falling therein.* (Msb.) And you say, هُوَ يَحُومُ حَوْلَ غَرَضٍ لَهُ [*He hovers about an object of aim,* or *desire, that he has*]. (TA.) And حَامَ فُلَانٌ عَلَى الأَمْرِ, inf. n. حَوْمٌ and حِيَامٌ and حُؤُومٌ, (K, TA,) the second with kesr [to the ح, and therefore with ى in the place of و, but written in the CK with fet-h], (TA,) *Such a one desired,* or *sought, the thing.* (K, TA.) And حَامَ عَلَى قَرَابَتِهِ *He affected,* or *inclined towards, his relations, like one going round about the water.* (TA.)

2 **حَوَّمَ فِى الأَمْرِ** *i. q.* اسْتَدَامَ [app. as meaning *He paused, and acted with deliberation,* or *in a patient* or *leisurely manner,* or *he waited in expectation, in the affair,* or *case,* like one who hovers about a thing]. (K, TA.)

جَيْشُ حَامٍ [lit. *The army of Ham,* the son of Noah; meaning, because of its blackness,] *the night.* (TA.)

حَوْمٌ *A large herd of camels,* (S, M, K,) *amounting to a thousand:* (M, K:) or *an indefinite number;* (K, * TA;) i. e. *many:* a quasipl. n.; or, as some say, a pl. (TA.)

حُومٌ , applied to wine, (TA,) *That circulates* [or *produces a sensation of circular motion*] *in the head.* (K.) ___ Accord. to As, so applied, it signifies *Much in quantity.* (TA.)

حَوْمَةٌ The *main part* or *portion*, (S, K,) of water, (S,) or of the sea, (K,) and of sand, and of a fight, &c.: (S, K:) the *part where is most water*, of the sea; (Ham p. 329, and TA;) the *deepest part* thereof: (TA:) and in like manner, of a watering-trough: (Ham ibid., and TA:) or *a copious*, or *deep, part* of water: (Lh, TA:) and hence, the *vehemence of war* or *fight:* (Ham p. 329:) or *a place of fight;* because the opposing parties go round about it: (Ham p. 492:) or the *most vehement part* [or the *thickest*] of a fight: (K, * TA:) pl. حَوْمَاتٌ. (Ham p. 329.) [See also حَوْبَةٌ, last signification.]

حَامِىٌّ A *black*, or *negro*, boy or young man, (S, K,) or slave: (S:) so termed in relation to حَامٌ [or Ham, the son of Noah], the father of the blacks, or negroes. (S, K.)

حَائِمٌ *Thirsty, and going,* [or *hovering,*] or *circling, round about the water:* (Ham p. 753:) and hence, (Id. p. 317,) whatever is *thirsty:* (Id. ibid., and K:) [fem. with ة: pl. masc. حُوَّمٌ:] pl. fem. حَوَائِمُ. (Ham p. 317.) You say إِبِلٌ حُوَّمٌ *Thirsty camels that go round about the water:* (As, TA:) or, as also إِبِلٌ حَوَائِمُ, *thirsty camels:* (K:) or *very thirsty camels.* (TA.) And it is said in a trad., respecting the prayer for rain, اَللّٰهُمَّ ٱرْحَمْ بَهَائِمَنَا الحَائِمَةَ *O God, have mercy upon our beasts that are going about the water and not finding any to which they may come to drink.* (TA.) You say also هَامَةٌ حَائِمَةٌ *A thirsty head:* (TA:) or *a head of which the brain is thirsty.* (T, TA.) ___ Also *Desiring*, or *seeking:* pl. حُوَّمٌ, (K, TA,) [in the CK حَوْمٌ, but it is] like سُكَّرٌ. (TA.)

حون

حَانَةٌ *A place where wine is sold;* (Msb and TA in this art., and S and K in art. حين;) the *place of the vintner;* (Kr;) the حَانُوت [or *shop*] *of the vintner:* pl. حَانَاتٌ: (S, Msb:) thought by AHn to be from the Persian خَانَهْ. (TA.)

حَانَاةٌ : see art. حنو.

حَانُوتٌ , mentioned in the K in arts. حنت and حين and حنو: see حَانَةٌ, above; and see also art. حنو [to which several words allied to this are to be regarded as belonging]. It is masc. and fem.: and is [said to be] originally حَانُوَةٌ, like تَرْقُوَةٌ: and its pl. is حَوَانِيتُ: (S:) or, accord. to IB, it is originally حَنُووَةٌ; then, حَوَنُوتٌ; and then, حَانُوتٌ. (TA in art. حين.)

حَانِيَةٌ : see art. حنو.

حَانِىٌّ : see art. حنو.

حَانِيَّةٌ *Wine;* (S and K in art. حين, [in the CK, erroneously, حَائِنَة,] and K in art. حنو;) a rel. n. from حَانَةٌ: (S, TA:) or *vintners;* (K in art. حنو;) [from حَانِىٌّ; or] a rel. n. from حَانِيَةٌ. (TA in art. حنو.)

حوى

1 **حَوَاهُ** , aor. ـِ , (S, Msb, K,) inf. n. حَيٌّ, (S,) or حَوَايَةٌ, (Msb,) or both, (K,) *He collected it; brought it, drew it,* or *gathered it, together;* (S, Msb, K;) as also تَحَاوَاهُ : (TA:) *he grasped it; got,* or *gained, possession of it:* (Msb, K:) and احْتَوَاهُ signifies the same; (S, Msb, K;) as also احْتَوَى عَلَيْهِ: (Msb, K:) or this last, *he took,* or *got, possession of it; took it, got it,* or *held it, within his grasp,* or *in his possession:* (S:) and حَوَاهُ signifies also *he possessed it:* (Msb:) and, said of a place [&c., as also احتوى عليه and احتواه], *it comprised, comprehended,* or *contained, it.* (TA.) ___ *He turned it round, made it to turn round,* or *wound it.* (Har p. 236. [See حَيٌّ in art. حَوَى.]) حَوَى حَوِيَّةً حَيٌّ *He made a vehicle for a woman such as is called* حَوِيَّة. (TA.) حَوِىَ [originally حَوِوَ]: see art. حو.

2 **تَحْوِيَةٌ** [inf. n. of حَوَّى] signifies The act of *drawing together,* or *contracting:* and the state of *drawing together,* or *contracting;* or *being drawn together,* or *contracted;* as also تَحَوٍّ [inf. n. of تَحَوَّى]: (Lh, K:) or, in the opinion of ISd, تَحْوِيَةٌ has the former signification; and تَحَوٍّ , the latter. (TA.) A woman of the tribe of Kelb, being asked what she did in the rainy night, answered, أُحَوِّى نَفْسِى [*I draw myself*

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together]. (Lh, TA.) ___ كَانَتْ تُحَوِّى وَرَآءَهُ بِعَبَآءَةٍ أَوْ كِسَآءٍ, occurring in a trad. of Safeeyeh, means *She used to wind an* عباءة *or a* كساء *round the hump of the camel, behind him,* and then to ride upon it. (IAth. [See حَوِيَّةٌ.])

5 **تَحَوَّى** , (S, K,) inf. n. تَحَوٍّ, (K,) *It assumed a round,* or *circular, form;* or *coiled itself:* (K:) or *it*

gathered itself together, and coiled itself, or *assumed a round,* or *circular, form.* (S.) You say, تَحَوَّتِ الحَيَّةُ (S, K *) *The serpent gathered itself together, and wound,* or *coiled, itself;* (TA;) whence, as some say, the word حَيَّةٌ: (K:) and in like manner one says of the intestines. (K.) ___ See also 2, in two places.

6 تَحَاوَى see 1.

8 إِحْتَوَى see 1, in four places. احتوى حَوِيًّا *He made a small watering-trough,* or *tank, for his camels.* (TA.)

حَوًى, (Az, IB, TA,) or حَوِيَّةٌ, (K,) The *having,* or *assuming, a round,* or *circular,* or *coiled, form;* or *roundness* or *circularity* [or the *state of being coiled*]; of anything; (Az, K, TA;) as, for instance, of a serpent; (Az, IB, TA;) and of certain asterisms, which appear regularly disposed in a round, or circular, form. (Az, TA.) [See 5.]

حَوَآءٌ *A place that comprises, comprehends,* or *contains, a thing:* for instance, the belly [or womb] of the mother is a حوآء to the child [or fœtus]. (TA.) ___ *A collection of tents* (بيوت), *near together;* as also مُحَوًّى: (K:) or *a collection of tents* (بيوت) *of people, made of camel's fur:* (S:) or *a collection of tents* (بيوت) *of people, at a water:* (TA:) pl. أَحْوِيَةٌ: (S, TA:) and محتوى [app. مُحْتًوًى] and محوى [app. مُحْوًى] signify *a place in which the tents* (بيوت) *of a tribe are collected together:* (Lth, TA:) the last is of the dial. of El-Yemen, where it is applied to *a few small tents collected together in a tract,* or *region, of fruitful,* or *productive, land:* (TA:) and its pl. is محاوى [or, more probably, مَحَاوٍ; with the article, المَحَاوِى]. (Lth, TA.) *A tent of* [*goats'*] *hair,* and *of* [*camels'*] *fur, of the Arabs of the desert.* (KL.)

حَوِىٌّ *Possessing, after deserving,* or *after becoming entitled.* (IAar, K.) *A small*

wateringtrough, or *tank,* (K, TA,) *which a man makes for his camel; called also* مَرْكُوٌّ.

(TA.) [See also the next paragraph.]

حَوِيَّةٌ : see حَوًى. Also *A winding,* or *circling,* or *coiled, gut* or *intestine;* and so حَاوِيَةٌ and حَاوِيَآءُ : (K:) [also called قَتْبٌ:] or the [*kind of gut,* or *intestine, termed*] دَوَّارَةٌ *in the belly of the sheep* or *goat;* as also حَاوِيَةٌ : (IAar:) حَوِيَّةُ البَطْنِ and حَاوِيَةُ البَطْنِ and حَاوِيَآءُ البَطْنِ all signify the same: (S:) the pl. is حَوَايَا; (K;) or this is the pl. of حَوِيَّةٌ, signifying the أَمْعَآء [or *intestines into which the food passes from the stomach*]; and the pl. of حَاوِيَةٌ and حَاوِيَآءُ is [said to be] حَوَاوٍ; (S;) but IB says that this latter pl. is not held to be allowable by Sb, and that حَوَايَا is the pl. of all the three sings., [originally] of the measure فَعَائِلُ as pl. of the first, and فَوَاعِلُ as pl. of the second and third [though in these two cases it should be by rule حَوَآء]: AHeyth says that حَوَايَا as pl. of حَاوِيَةٌ is like زَوَايَا as pl. of زَاوِيَةٌ: and ISk mentions الحَاوِيَاتُ as pl. of الحَاوِيَةُ and الحَاوِيَآءُ, [in the latter case like قَاصِعَاتٌ as pl. of قَاصِعَآءُ,] and explains it as signifying بَنَاتُ اللَّبَنِ [app. meaning *the small guts,* or *intestines, in which originate the lacteals*]. (TA.) ___ Also sing. of حَوَايَا signifying *Winding excavations* or *hollows, which the rain fills, and in which it remains a long time because the soil at the bottom thereof is cohesive and hard, retaining the water:* the Arabs call them [also] أَمْعَآء, likening them to the حَوَايَا of the belly: accord. to AA, the pl. signifies *i. q.* مَسَاطِحُ [pl. of مَسْطَحٌ], *made by collecting earth and stones upon smooth and hard rock, to confine thereby water:* accord. to IB, on the authority of IKh, *wells that are dug in the district of Kelb, in hard ground, whereby is confined the water of the torrents, which they drink throughout the year:* accord. to Nasr, *a certain construction with masses of rock in the form of a pool, on the way to Et-Teghlibeeyeh, near Ood:* accord. to ISd, the sing. signifies *a smooth and hard rock which is surrounded with stones and earth, in which water collects.* (TA.) ___ Also *A*

[*garment of the kind called*] كِسَآء, *stuffed* [*with* ثُمَام *or the like*], *which is wound round the hump of the camel;* (S, K; *) *i. q.* سَوِيَّةٌ, *except that the former is only for camels, and the latter is sometimes for other animals:* pl. حَوَايَا: (S:) a subst. from 2 in the last of the senses assigned to it above: (IAth:) [the same is app. meant by what here follows:] *a certain thing that is prepared for a woman to ride upon.* (TA. [But it was also used by men.]) 'Omeyr Ibn-Wahb El-Jumahee said, on the day of Bedr, when he computed the number of the companions of the Prophet, رَأَيْتُ الحَوَايَا عَلَيْهَا المَنَايَا [meaning *I saw the* حوايا *with the men of courage upon them*]: (S:) [for] مَنِيَّةٌ [sing. of منايا] means a man of courage upon his saddle. (TA.)

حُوَيَّةٌ [a dim. of حَيَّةٌ]: see what next follows.

رَجُلٌ حَوَّآءٌ *A man who collects serpents* (حَيَّات); and so حَاوٍ : [which latter, vulgarly pronounced حَاوِى, is also now applied to *a serpent-charmer;* and *a juggler who performs various tricks with serpents &c.:*] (K in art. حى:) or the latter, (S in that art.,) or both, (T in that art.,) *an owner of serpents;* (T, S;) and so حَاىٍ: (T:) the pl. of حَاوٍ is حُوَاةٌ. (TA.) ___ [Hence,] الحَوَّآءُ الحُوَيَّةُ *The constellations Serpentarius and Serpens.* (Kzw.)

حَاوٍ : see what next precedes.

حَاوِيَةٌ : see حَوِيَّةٌ, in three places.

حَاوِيَآءُ : see حَوِيَّةٌ, in two places.

حَاوِىٌّ : see حَائِىٌّ, in art. حوأ.

حَيَّةٌ [meaning *A serpent*] is said by some to be from تَحَوَّى, because what is so termed gathers itself together, and winds, or coils, itself; (ISd, * K, * TA;) and to be originally حَوْيَةٌ; (TA in art. حى;) and their opinion is strengthened by the forms and meaning

of the words حَوَّآءٌ and حَاوٍ (TA) [and by the form and meaning of the word مَحْوَاةٌ]: or the حَيَّة is so called because of the length of its life (لِطُولِ حَيَاتِهَا). (K. [See the next art.])

أَحْوَى: see art. حو.

أَحْوِىٌّ: see art. حو.

محوى [app. مَحْوًى]: see حَوَآءٌ.

أَرْضٌ مَحْوَاةٌ *A land abounding with* حَيَّات [or *serpents*]: (TA:) or *containing serpents;* as also مَحْيَاةٌ. (Ibn-Es-Sarráj, S in art. حى.)

مَحْوِىٌّ pass. part. n. of حَوَاهُ. (Msb.)

مُحَوًّى: see حَوَآءٌ.

محتوى [app. مُحْتَوًى]: see حَوَآءٌ.

حى

1 **حَيِيَ** , (S, Mgh, Msb, K,) and حَىَّ, (S, K,) which latter is the more common, (Fr, S,) [like مَلَّ, originally مَلِلَ,] dual حَيِيَا, and حَيَّا, (Fr,) pl. حَيُوا, (Fr, S,) like خَشُوا, (S,) and حَيُّوا, (Fr, S,) as some say, (S,) aor. يَحْيَا, (S, Msb, K,) and يَحَىُّ, (Fr, K,) [like يَمَلُّ, originally يَمْلَلُ,] occurring in poetry, but improper, and disallowed by the Basrees, (Fr,) inf. n. حَيَاةٌ [q. v. infrà], (IB, Mgh, Msb,) or حَيَآءٌ, (K,) and حَىٌّ and حَيَوَانٌ, (IB,) which last has an intensive signification, like its contr. مَوَتَانٌ, (Msb,) *He*, or *it, lived;* or *was*, or *became, in the state termed* حَيَاةٌ, explained below. (S, K.) [The inf. n. حَيَوَانٌ (q. v. infrà) suggests the supposition that حَيِيَ may be originally حَيِوَ; but I find no authority for this supposition; and if it be the case, this verb presents the only instance of a root of which the medial radical letter is ى and the final و.] ___ حَيُوا, said of a people, or company of men, *They were*, or *became, in good condition:* (AA, S:) or *they were*, or *became, fat, by having the means of subsistence*, بَعْدَ هُزَالٍ [*after leanness*]. (AZ. [See also 4.]) ___ You say also, حَيَّتِ النَّارُ, inf. n. حَيَاةٌ and حَيَآءٌ, [*The fire was*, or *became, alive*, or *burning*,] like as you say, مَاتَتْ. (AHn.) ___ حَيِيَ الطَّرِيقُ *The road*, or *way, was*, or *became, apparent*, or *distinct.* (K.) One says, إِذَا حَيِيَ لَكَ الطَّرِيقُ فَخُذْ يَمْنَةً [*When the road*, or *way, becomes apparent*, or *distinct, to thee, take to the right*]. (TA.) ___ حَيِيَ and حَيِيَ مِنْهُ, aor. يَحْيَا, inf. n. حَيَآءٌ: see 10, in two places. حَىَّ الخَمْسِينَ: see 2.

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2 **حَيَّاهُ** , inf. n. تَحِيَّةٌ, (Mgh, Msb, K,) in its primary sense, *i. q.* احياهُ . (Mgh.) You say, حَيَّاكَ ٱللّٰهُ, (S, K,) meaning *May God preserve thee alive; prolong thy life;* or *make thee to continue in life;* syn. أَبْقَاكَ; (Fr, Selemeh Ibn- 'Ásim, K;) as also احياك ; (Selemeh Ibn-'Ásim, TA;) or عَمَّرَكَ: (Aboo-'Othmán El-Mázinee, Mgh, TA:) or

may God save thee; or *make thee to be free from evil,* or *harm,* or *the like:* (Fr, TA:) or *may God make thee to have dominion:* (Fr, S, K:) or *may God honour thee, and benefit thee.* (Ham. p. 489.) And حَيَّاكَ ٱللّٰهُ وبَيَّاكَ [explained in art. بى]. (TA.) And حَيَّا ٱللّٰهُ وجْهَكَ [*May God preserve thy face:* see مُحَيًّا]. (Ham p. 23.) ___ Also *He said to him* حَيَّاكَ ٱللّٰهُ, explained above: (Mgh:) originally, *he prayed for his life:* and then, *he prayed for him,* absolutely: (Msb:) *he saluted him;* (K, TA;) and so حيّاه تَحِيَّةَ المؤمن: (Lh, TA:) as used in the language of the law, *he said to him,* سَلَامٌ عَلَيْكَ. (Msb.) ___ [See also تَحِيَّةٌ, below.] حيّا الخَمْسِينَ [in the CK (erroneously) حَىَّ الخَمْسِينَ] *He approached* [*the age of*] *fifty.* (IAar, K, TA.) حَيَّيْتُ حآءً حَسَنَةً and حَسَنًا [*I wrote a beautiful* ح]. (TA in باب الالف اللّينة.)

3 **حَايَيْتُ النَّارَ**, (inf. n. مُحَايَاةٌ, TA,) *i. q.* أَحْيَيْتُهَا [i. e. *I gave life to, enlivened,* or *revived, the fire*] by blowing. (K.) [See also 2 in art. رهب; where a similar meaning is assigned to the former verb; but perhaps it is there a mistranscription.] مُحَايَاةٌ also signifies *Nourishment* (غِذَآء [which is properly speaking a subst., but seems to be here used as an inf. n.,]) *for,* or *of a child,* (K, TA,) *with that whereby is his life,* or, as in the M, because thereby is his life. (TA.)

4 **احياه**, (S, Msb, K, &c.,) inf. n. إِحْيَآءٌ, (TA,) said of God, (S, Msb,) *He made him alive, to live,* or *be a living being; quickened, endued with life, vivified,* [*revivified, revived,* or *resuscitated,*] *him.* (S, * Msb, * K.) Hence, in the Kur [lxxv. last verse], أَلَيْسَ ذٰلِكَ بِقَادِرٍ أَنْ يُحْيِيَ المَوْتَى, (S, TA,) i. e. *Is not That* Doer of these things (Jel) [*able to quicken the dead?*]. ___ See also 2, in two places. ___ *He* (God) *endued him with the intellectual faculty:* as in the saying, in the Kur [vi. 122], أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ [*And is he who was intellectually dead and whom we have endued with the intellectual faculty...?*]. (Er-Rághib.) ___ See also 3. ___ احيا الأَرْضَ *He* (God) *revived the earth,* or *land, by the rain, so as to produce in it plants,* or *herbage.* (TA.) And أُحْيِيَتِ الأَرْضُ *The*

land was tilled, and made productive. (AHn.) And احيا الموات *He turned to use the unowned and unused and uncultivated land by walling it round* or *sowing it* or *building upon it* and *the like.* (TA.) ___ Also *He* (a man) *found the land to be fruitful,* or *abundant in herbage,* (S, K,) *with fresh herbage.* (K.) ___ احيا اللَّيْلَ *He passed the night in religious service, worship, adoration,* or *devotion, abstaining from sleep:* (TA:) or [simply] *he remained awake during the night.* (W p. 9.) And احيا لَيْلَتَهُ *He passed his night awake.* (MA.) احيت النَّاقَةُ *The she-camel had living offspring;* (S, K;) *her offspring seldom,* or *never, died.* (S.) ___ احيا القَوْمُ *The people,* or *company of men, had their cattle living:* (K:) or *had their cattle in good condition:* (AA, S, K:) or *had rain, so that their beasts obtained herbage to such a degree that they became fat:* (AZ:) or *they* (themselves) *became in a state of abundance of herbage,* or *plenty.* (S, K. [See also 1.])

5 **تحيّا منه** *He shrank from it:* taken from الحَيَآءُ [or الحَيَاةُ]; because it is of the nature of the living to shrink: or it is originally تَحَوَّى; the و being changed into ى; or [in other words] from الحَىُّ the act of collecting, [inf. n. of حَوَاهُ,] like تَحَيَّزَ from الحَوْزُ. (TA.) [See also 10.]

6 **تَحَايَا** as quasi-pass. of 3, *He quickened, enlivened,* or *revived, himself.* See an ex. voce رُوحٌ.]

10 **استحياه** *He spared him; let him live;* or *left him alive;* (S, Msb, K, TA;) *did not slay him;* (Msb;) in which sense the verb has but one form: (Msb, TA:) or *he left him; let him alone;* or *forbore from him.* (Mgh.) ___ Hence, as some say, (K,) إِنَّ ٱللّٰهَ لَا يَسْتَحْيِى أَنْ يَضْرِبَ مَثَلًا, (S, K,) in the Kur [ii. 24], i. e. لَا يَسْتَبْقِى [meaning *Verily God will not spare to propound,* or *refrain from propounding, a parable,* or *as a parable*]. (S.) [Hence, also,] إِنَّ ٱللّٰهَ يَسْتَحْيِى مِنْ ذِى الشَّيْبَةِ المُسْلِمِ أَنْ يُعَذِّبَهُ, i. e. [*Verily God*] *forbears from punishing* [*the hoary Muslim*]. (Er-Rághib.) ___ [استحيى, or استحيا, which

latter is the more proper mode of writing it, also signifies *He felt,* or *had a sense of,* or *he was,* or *became, moved* or *affected with, shame, shyness,* or *bashfulness;* and particularly, but not always, *honest shame,* or *pudency,* or *modesty;* or *his soul shrank from foul things;* as also استحى; and حَيِىَ, inf. n. استحيى.] حَيَآءٌ is of the dial. of El-Hijáz; and استحى, with a single ى, is of the dial. of Temeem; (Akh, S, Msb;) the former being the original, (Akh, S,) and that which is used in the Kur: (Msb:) in the latter, the first ى [of the original] is suppressed, [and its vowel is transferred to the ح,] to facilitate the pronunciation, because of the occurrence of the two ى s together: this is the opinion of Sb; and with it agrees that of Aboo-'Othmán [ElMázinee]: the opinion ascribed to Sb in the S, namely, that استحيت is changed from استحييت in like manner as استبعت is changed from استبيعت, is that of Kh, and is disallowed by El-Mázinee. (IB.) You say, استحيى منه, (S, K, [in the CK, erroneously, عنه,]) or استحيا منه, (Mgh, Msb,) and استحى منه, and استحياه, (S, Msb, K, TA,) and استحاه; (TA, [and so in the CK in the place of استحياه;]) as also حَيِىَ منه, (S, Mgh, Msb, K,) aor. يَحْيَا, (S,) inf. n. حَيَآءٌ; (S, * Mgh, Msb, K;) *He was ashamed of it* or *on account of it,* or *ashamed to do it,* or *shy of doing it;* [generally meaning a foul thing;] *he was ashamed for himself,* or *of himself,* or *was bashful,* or *shy, with respect to it,* or *him; he was abashed at,* or *shy of, it,* or *him;* (K;) *he shrank from it,* or *him:* (Msb, K: *) and استحيى منْ كَذَا [or استحيا] *He disdained,* or *scorned, such a thing; abstained from it,* or *refused to do it, by reason of disdain and pride; he dislike,* or *hated, it, and his soul was above it; he shunned it, avoided it,* or *kept himself far from it;* syn. أَنِفَ منه. (TA.)

حَىَّ a verbal noun, (S, M, Mgh, TA,) and therefore immediately followed by عَلَى, (M, TA,) used as an imperative [addressed to a single person, male or female, and to more than one]; (S;) used in calling, or summoning, or inviting, and urging; (Lth, T, TA;) and having no verb derived from it [alone, for حَيْعَلَ is derived from حَىَّ and عَلَى together]; (Lth, T, Msb, TA;) meaning *Come:* (S, M, Mgh, Msb, K, TA, &c.:) or *come quickly:* or *hasten.* (Mgh, TA.) Hence, حَىَّ عَلَى الصَّلَاةِ (in the أَذَان, TA)

Come to prayer: (IKt, S, M, Msb, K:) or *come ye to prayer:* or *come ye quickly:* or *hasten ye.* (TA.) And حَيَّ عَلَى الفَلَاحْ [in the same: see art. فلح]. (Mgh, TA.) And حَيَّ عَلَى الغَدَآءِ [*Come to the morning-meal*]: and على العَشَآءِ [*to the evening-meal*]: (Msb:) and على الثَّرِيد [*to the crumbled bread moistened with broth*]: (S:) and على الخَيْرِ [*to good, good fortune, prosperity,* &c.]. (Lth, T, TA.) The saying of Ibn-Ahmar,

* حَيَّ الحُمُولَ فَإِنَّ الرَّكْبَ قَدْ ذَهَبَا *

means *Keep thou to the loads* [*for the riders upon the camels have gone*]. (TA.) ___ In the phrase حَيَّ هَلْ, and حَيَّ هَلًا, followed by عَلَى كَذَا and إِلَى كَذَا, and حَيَّ هَلَا, (K,) which last is used in a case of pausation, but is bad in other cases, (S in art. هل,) and حَيَّ هَلْ, and حَيَّهْلْ, [so in the copies of the K,] with the هـ quiescent, (K,) and حَيِّ هَلْنْ [app. حَيَّ هَلَنْ, for حَيَّ هَلًا, or perhaps a mistranscription for حَيَّ هَلَكَ], (TA,) [the most common rendering of حَيَّ هَلْ &c. is like that of حَيَّ alone, namely, *Come:* or] حَيِّ signifies *hasten thou;* and [هل or] هَلَا, *come to it,* or *reach it;* [so that the meaning is *hasten thou: come to such a thing:*] or حَيِّ signifies *come;* and [هل or] هَلَا, *quickly* (حَثِيثًا), or *be thou quick;* [so that the meaning is *come quickly to such a thing:*] or [هل or] هَلَا signifies *be thou quiet;* and the meaning is أَسْرِعْ عِنْدَ ذِكْرِهِ وَٱسْكُنْ حَتَّى يَنْقَضِى [*Speed thou at the mention thereof, and be quiet until it is finished*]. (K.) Accord. to Abu-lKhattáb, the Arabs used to say, حَيَّ هَلَ الصَّلَاةَ, meaning *Come thou to prayer.* (TA.) And one says, حَيَّ هَلْ بِفُلَانٍ, (IAar, and so in the CK,) and حَيَّ هَلًا بِفُلَانٍ, (IAar, and so in MS. copies of the K,) and حَيَّ هَلْ بِفُلَانٍ, meaning *Hasten thou with such a one:* (IAar:) or *keep thou to such a one,* and *call him.* (K.) It is said in a trad.,

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إِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّ هَلَ بِعُمَرَ, (S in art. هل,) or فَحَيَّهَلًا بِعُمَرَ, (TA,) i. e. [*When the good,* or *righteous, are mentioned, then*] *keep thou to 'Omar,* and *call 'Omar,* (S ubi suprà, and TA,) and *begin with him,* and *be quick in mentioning him;* (TA;) for he is of such. (S ubi suprà.) Accord. to some of the grammarians, (TA,) when you say حَيَّ هَلًا, with tenween, it is as though you said حَثًّا; and without tenween, it is as though you said الحَثَّ; the tenween being made a sign of indeterminateness; and the omission of it, a sign of determinateness: and so it is in all compounds of this kind. (K.) [See also art. هل.]

حَيٌّ *Living, having life, alive,* or *quick; contr. of* مَيِّتٌ [or مَيْتٌ]; (S, Mgh, * Msb, * K;) and حَيَوَانٌ is syn. with حَيٌّ [as meaning *having animal life*]: (IB:) dim. of the former حُيَيٌّ: (Msb:) and pl. أَحْيَآءٌ. (Msb, K.) When you say of a person, لَيْسَ بِحَيٍّ, you mean that he is dead: (Lh:) but ضُرِبَ ضَرْبَةً لَيْسَ بِحَايٍ مِنْهَا, (Lh, K,) [in the CK ضَرَبَ, and] in [some of] the copies of the K, erroneously, بِحَآءٍ, (TA,) means [*He was struck a blow*] *in consequence of which he will not live:* (Lh, K: *) like as the saying لَا تَأْكُلْ كَذَا فَإِنَّكَ مَارِضٌ means Thou wilt be sick if thou eat such a thing. (Lh, K.) Accord. to ISh, one says, أَتَانَا حَيٌّ فُلَانٌ, meaning *Such a one came to us in his life* [-*time*]: and سَمِعْتُ حَيَّ فُلَانٍ يَقُولُ كَذَا, meaning *I heard such a one say thus in his life* [-*time*]: (TA:) [or the former may mean *Such a one himself came to us:* and the latter, *I heard such a one himself say thus:* for] حَيّ [i. e. حَيّ as a prefixed noun] is sometimes redundant, like آل and ذُو: (Ham p. 308:) [and] IB says that حَيٌّ فُلَانٌ means *Such a one himself.* (TA.) And they say, كَيْفَ أَنْتَ وَحَيَّةُ أَهْلِكَ, i. e. *How art thou, and those remaining alive of thy family?* (TA.) ___ Applied to God, *Deathless.* (Er-Rághib.) ___ *Possessing the faculty of growth, as an animal,* and *as a plant:* (Er-Rághib:) and, applied to a plant, *fresh, juicy,* or *succulent, and growing tall.* (TA.) ___ [*Sensitively alive;*] *possessing the faculty of sensation.* (Er-Rághib.) ___ [*Intellectually alive;*] *possessing the faculty of intellect.* (Er-Rághib.) [Hence,] *A Muslim;* like as مَيِّتٌ means an unbeliever. (TA.) ___

Lively, as meaning *free from grief* or *sorrow.* (Er-Rághib.) ___ *Whole, sound,* or *unbroken.* (L and TA in art. صأب.) أَرْضٌ حَيَّةٌ ___ *Fruitful land;* or *land abounding with herbage;* (K, TA;) like as أرض ميتة means unfruitful land. (TA.) ___ الشَّمْسُ حَيَّةٌ *The sun is,* or *was, of a clear colour, unaltered by approaching the place of setting;* as though its setting were regarded as death: (TA:) or *still bright and white:* or *still hot and powerful:* but the former of these two meanings is the more probable. (Mgh.) ___ نَارٌ حَيَّةٌ [*A live,* or *burning, fire.* (AHn.) ___ طَرِيقٌ حَىٌّ *An apparent,* or *a distinct, road* or *way:* (K:) pl. أَحْيَآءٌ. (TA.) See also حَيَّةٌ, first sentence. [*A tribe*] of the Arabs: (S:) the *children,* or *descendants, of one father* or *ancestor, whether many or few:* and *a* شَعْب *comprising* قَبَائِل: (Az, TA:) or *a* قَبِيلَة of the Arabs: (Msb:) or *a* بَطْن *of the* بُطُون of the Arabs: (K, TA:) pl. أَحْيَآءٌ. (S, Msb, K.) The *vulva,* or *external portion of the organs of generation,* of a woman. (Az, K. See also حَيَآءٌ, of which حَىٌّ is also said to be a pl.) Hence, سَعَفُ الحَىِّ, applied by an Arab of the desert to *The paraphernalia of a bride.* (Az, TA.) لَا حَىَّ عَنْهُ means لَا مَنْعَ مِنْهُ, (Ks, K, *) i. e. [*There is no forbiddance of him;* or] *nothing is forbidden him.* (Fr.) لَا يَعْرِفُ الحَىَّ مِنَ اللَّىِّ *He knows not,* or *will not know, what is true from what is false;* (IAar, K, Har p. 236;) and so الحَوَّ مِنَ اللَّوِّ: (TA:) or *the* حَوِيَّة [or *winding gut,* &c.,] *from the twisting of the rope:* (K:) or *overt speech from covert:* or *the living from the dead:* or *the act of turning round,* or *winding,* [see حَوَاهُ, (in art. حوى,) of which حَىٌّ is an inf. n.,] *from the act of twisting.* (Har ubi suprà.) The act of *collecting.* (TA. [But in this and some other senses it is an inf. n. of حَوَى: see 1 in art. أَحْيَآءٌ.]) حوى as pl. of حَآءٌ: see art. حوأ.

حَىٌّ : see حَيَاةٌ, of which it is said to be a syn.: and of which it is also said to be a pl.: and see حَيَآءٌ, of which, also, it is said to be a pl.

حَيَّةٌ [*A serpent;*] *a certain thing well known:* (K, TA:) [improperly explained in the Msb as syn. with أَفْعًى:] applied to the *male* and the *female;* (S, Msb;) the ة being added to denote one of a kind, as in بَطَّةٌ and دَجَاجَةٌ; [although حَىٌّ is not used as a coll. gen. n.; and] although the saying رَأَيْتُ حَيًّا عَلَى حَيَّةٍ, as meaning [*I saw*] *a male* [*serpent*] *upon a female* [*serpent*], is related as having been heard from the Arabs: (S:) but حَيُّوتٌ is also applied to the *male;* (Az, S, K;) the ت being augmentative; for the word is originally حَيُّو [or حَيُّوٌ]: (Az, TA:) it is said that it does not die unless by an accident: and they say of a long-lived man, مَا هُوَ إِلَّا حَيَّةٌ [*He is none other than a serpent*]; and in like manner they say of a woman; as though it were called حية because of its long life: [for] some, including Sb, say that it is derived from حَيَاةٌ, as the rel. n. is حَيَوِىٌّ, not حَوَوِىٌّ: and to him who objects that one says رَجُلٌ حَوَّآءٌ [meaning a man who collects serpents], it is replied that حَيَّةٌ and حَوَّآءٌ are of different roots, like لُؤْلُؤٌ and لَأْلَأٌ, &c.: but it may be from تَحَوَّى, because of its winding, or coiling, itself; and some say that it is originally حَوْيَةٌ; some, that it is originally حَيْوَةٌ: (TA:) [the dim. is حُيَيَّةٌ :] the pl. is حَيَّاتٌ (K) and حَيْوَاتٌ, (K, TA,) or حَيَوَاتٌ. (So in some copies of the K [agreeably with the dial. of Hudheyl].) Hence the prov. هُوَ أَبْصَرُ مِنْ حَيَّةٍ [*He is more sharp-sighted than a serpent*]; because of the sharpness of its sight: and أَظْلَمُ مِنْ حَيَّةٍ [*more wrongful in conduct than a serpent*]; because it comes to the burrow of the [lizard called] ضَبّ, and eats its young one, and takes up its abode in its burrow. (TA.) And سَقَاهُ ٱللّٰهُ دَمَ الحَيَّاتِ [*May God give him to drink the blood of the serpents*]; i. e., *destroy him.* (TA.) And لَا تَلِدُ الحَيَّةُ إِلَّا حُيَيَّةً [*The serpent does not bring forth* anything *save a little serpent*]: a prov. applied to the cunning and mischievous, or malignant. (TA.) And فُلَانٌ حَيَّةُ الوَادِى, or الأَرْضِ, or البَلَدِ, or الحَمَاطِ, *Such a one is cunning and mischievous,* or *malignant,* (IAar, K,) *and intelligent, in the utmost degree:* (IAar:) [or] فلان حيّة الوادى means *such a one is strong in resisting, a defender of his possessions.* (TA.) And حَيَّةُ الوَادِى is also an appellation applied to *The lion;* (K, TA;) because of his cunning, or craftiness. (TA.) One says also, هُمْ حَيَّةُ الأَرْضِ, meaning *They are cunning, guileful, malignant,* or *mischievous, and strong, not neglecting to take blood-revenge:* so in a saying of Dhu-l-Isba'

El-'Adwánee cited voce عَذِيرٌ. (TA.) And فُلَانٌ حَيَّةٌ ذَكَرٌ (S, TA) *Such a one is courageous and strong.* (TA.) And رَأْسُهُ رَأْسُ حَيَّةٍ *He is clever,* or *ingenious; acute,* or *sharp; intelligent.* (TA.) And رَأَيْتُ فِى كِتَابِهِ حَيَّاتٍ وعَقَارِبَ *I saw in his letter slanders,* or *calumnies, addressed to the ruling power, in order to cause the object thereof to fall into embarrassment from which escape would be difficult.* (TA.) ___ الحَيَّةُ is also a name of [*The constellation Draco;* commonly called التِّنِّينُ;] *certain stars* [*partly*] *between the* فَرْقَدَانِ [or *B and y of Ursa Minor*] *and* بَنَاتُ نَعْشٍ [meaning *the stars in the tail of Ursa Major*]: (K:) so called by way of comparison. (TA.) ___ And حَيَّةٌ also signifies *A certain mark made with a hot iron upon the neck,* and *upon the thigh, of a camel, twisting,* or *winding, like the* حَيَّةٌ [*properly so called*]. (Ibn- Habeeb, TA.) See also حَىٌّ.

حَيًا *Rain;* (S, Msb, K;) as also حَيَآءٌ : (K:) or *much rain:* (Har p. 185:) as being the means of giving life to the earth: (TA:) and *plenty;* or *abundance of herbage,* (S, K,) and the *means of giving life to the earth and to men;* as being caused by the rain; and so حَيَآءٌ : (TA:) or [simply] *herbage;* because produced by the rain: and *fat,* and *fatness;* because produced by the herbage: (Ham p. 662:) dual. حَيَيَانِ: (S:) and pl. أَحْيَآءٌ. (TA.) حَيَا الرَّبِيعِ means *The rain* [*called* رَبِيع, or *of the season thus called,*] *that gives life to the earth.* (TA.) See also the next paragraph.

حَيَآءٌ an inf. n. of حَيِىَ in the first of the senses explained in this art. (K.) ___ [Hence,] *syn. with* حَيًا, in two senses: see the next preceding paragraph, in two places. ___ Also inf. n. of حَيِىَ as syn. with اسْتَحْيَى; (S, * Mgh, Msb, K;) *i. q.* اسْتِحْيَآءٌ; (S;) *Shame; a sense of shame; shyness,* or *bashfulness;* [and particularly, but not

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always, *honest shame*, or *pudency*, or *modesty;*] syn. حَشْمَةٌ; (K;) *a shrinking of the soul from foul conduct*, (Bd in ii. 24, and Er-Rághib,) *through fear of blame;* (Bd ibid.;) *a languor that affects the animal faculty*, (Bd ibid, and Mgh, *) *and turns it back from its actions:* (Bd:) and *repentance;* syn. تَوْبَةٌ. (K.) ___ And hence, as being a thing that should be concealed, and of which one is ashamed to speak plainly, (TA,) The *vulva*, or *external portion of the female organs of generation*, (فَرْجٌ, El-Fárábee, Msb, K, or رَحِمٌ, [which here means the same,] S,) of a camel, (El-Fárábee, S, Msb, K,) or an animal having feet like those of the camel, and of a cloven-hoofed animal, and of a beast of prey: (K:) accord. to AZ, the دُبُرٌ [here meaning the same as فَرْجٌ] of any of these and of other animals: (Msb:) accord. to IAar, it is of the ewe or she-goat, the cow, and the gazelle: (ISd, TA:) and [sometimes] the فَرْجٌ of a girl, (El-Fárábee, Msb,:) or of a woman: (Zj in his Khalk el-Insán: [see also حَىٌّ:]) and حَيًا signifies the same; (K;) but accord. to Az, this is not allowable except in poetry, in a case of necessity: (TA:) pl. أَحْيَآءٌ (AZ, IJ, K) and أَحْيِيَةٌ (As, Sb, S, K) and, by contraction, أَحِيَّةٌ, (Sb, IB, TA,) which is said to be preferable, (TA,) and [quasi-pl. n.] حَىٌّ and حِىٌّ [which two have been mistaken by Freytag for syns. of تَحِيَّةٌ, immediately following them in the K]. (Sb, K.)

حَيَاةٌ, or حَيْوَةٌ, (as in different copies of the K, in the latter manner in copies of the S,) written with و in the Kur, to show that و follows ى in the pl. [حَيَوَاتٌ, like صَلَوَاتٌ], or because the sound of the ا is inclined towards that of و, (ISd, TA,) and حَيْوَةٌ, with sukoon to the و, (K,) which is substituted for the ا of حَيَاةٌ, as is done by the people of El-Yemen in the case of every ا that is changed from و, as in صَلَاةٌ and زَكَاةٌ, though the final radical letter of the verb of حَيَاةٌ is ى, (TA,) an inf. n. of حَيِىَ in the first of the senses explained in this art.; (IB, Mgh, Msb;) *Life; contr. of* مَوْتٌ; (S, K;) as also حَيَوَانٌ and حَىٌّ, (K,) or this last is asserted to be a pl. of حَيْوَةٌ, (S,) and as also مَحْيًا, (S, * Har pp. 25 and 350,) of which the pl. is مَحَاىٍ: (S:) حَيَاةٌ signifies the *faculty of growth, as in an animal*, and *in a plant:* and the *faculty of sensation:* and the *faculty of intellect:* and *freedom from grief* or *sorrow:* and *everlasting life in the world to come;* to which one attains by that حَيَاةٌ which is intelligence and knowledge: and the حَيَاةٌ that is an attribute of

God. (Er-Rághib.) يَا لَيْتَنِى قَدَّمْتُ لِحَيَاتِى, in the Kur [lxxxix. 25], means [*O, would that I had prepared,* or *laid up in store,*] *for my everlasting state of existence.* (Er-Rághib.) And فَإِنَّ الدَّارَ الآخِرَةَ لَهِىَ الْحَيَوَانُ, in the Kur [xxix. 64], means [*And verily the last abode is*] the abode of *everlasting life:* (TA:) or الحيوان here means *the life that will not be followed by death:* or *much life;* like as مَوْتَانٌ signifies much death: (Msb:) and it is also the name of *a certain fountain in Paradise,* [*the water of*] *which touches nothing but it lives, by permission of God.* (TA.) الْحَيْوَةُ الطَّيِّبَةُ, accord. to I'Ab, explaining xvi. 99 of the Kur, (TA,) means *Lawful means of subsistence* (K, TA) *in the present world:* (TA:) or *Paradise.* (K, TA.) ___ Also *Advantage,* or *profit;* or *a cause,* or *means, thereof:* whence the saying, لَيْسَ لِفُلَانٍ حَيَاةٌ *There is not, in such a one, profit, nor good:* and so it is said to mean in the Kur [ii. 175], وَلَكُمْ فِى الْقِصَاصِ حَيَوٰةٌ [*And there is to you, in retaliation, an advantage*]: (TA:) or this means that the knowledge of the law of retaliation restrains from slaughter, and so is a cause of life to two persons; and because they used to slay one who was not the slayer, retaliation upon the slayer is a cause of saving the lives of the rest: or the meaning is *life in the world to come;* for when the slayer has suffered retaliation in the present world, he is not punished for his act in the world to come. (Bd.) ___ حَيَاةُ الشَّمْسِ means *The remaining of the light and whiteness of the sun:* or *the remaining of its heat and power:* but the former of these two meanings is the more probable. (Mgh. [See الشَّمْسُ حَيَّةٌ, voce حَىٌّ.])

حَيْوَةٌ and حَيْوَةٌ: see the next preceding paragraph.

حَيِىٌّ *Having* حَيَآء [i. e. *shame, shyness, bashfulness, pudency,* or *modesty*]; (K;) part. n. of حَيِىَ as syn. with اِسْتَحْيَى; of the measure فَعِيلٌ: (Msb:) fem. حَيِيَّةٌ. (TA.) The saying of I'Ab, اللّٰهُ حَيِىٌّ, means *God is one who acts with others in the manner of him who has* حَيَآء; for حَيَآء in its proper sense is not ascribable to Him: (Mgh:) or *one who leaves undone evil deeds, and does good deeds.* (Er-

Rághib.)

حُيَيٌّ : see حَيٌّ, of which it is the dim.

حُيَيَّةٌ : see حَيَّةٌ, (of which it is the dim.,) in two places. And dim. of حَآءٌ, q. v. in art. حوأ. (Lth, TA in باب الالف اللّينة.)

حَيَوِىٌّ [*Of,* or *relating to, the serpent;*] rel. n. of حَيَّةٌ. (S.) [And rel. n. of حَا: see حَائِىٌّ in art. حوأ.]

حَيَوَانٌ an inf. n. of حَيِىَ, like حَيَاةٌ, (IB,) but having an intensive signification: (Msb:) see حَيَاةٌ, in two places. ___ See also حَىٌّ, first sentence. ___ Also *Any thing,* or *things, possessing animal life,* (Msb, K, *) whether *rational* or *irrational;* [*an animal,* and *animals;*] used alike as sing. and pl., because originally an inf. n.; (Msb;) *contr. of* مَوَتَانٌ [q. v.]. (S.) [حَيَوَانَاتٌ is used as its pl. of pauc. And hence,] الحَيَوَانَاتُ الخَمْسُ [*The five animals*] is applied to what may be killed by a person in the state of إِحْرَامٌ, and by one engaged in prayer: (Msb in art. فسق:) these are *the rat,* or *mouse, and the biting dog, and* either *the serpent, the crow termed* أَبْقَعُ, *and the kite,* or *the serpent, the scorpion, and the kite,* or *the serpent, the scorpion, and the crow,* or *the scorpion, the crow, and the kite.* (Es-Suyootee, in El-Jámi' es-Sagheer, voce خَمْسٌ.) It is originally حَيَيَانٌ; (Sb, K, TA;) the ى which is the final radical letter being changed into و because the occurrence of two ى together is disliked: (Sb, TA:) Aboo-'Othmán [El-Má- zinee] holds the و to be a radical letter; but his opinion is said to be not admissible, because it is asserted that there is no instance in the language of a word of which the medial radical is ى, and the final و. (TA.)

حَيَوَانِىٌّ [*Of,* or *relating to, an animal* or *animals*]. ___ It is [also] particularly applied to *A seller of birds.* (TA.)

حَيَوَانِيَّةٌ [*Animality;* or *animal nature.*]

حَيُّوتٌ : see حَيَّةٌ.

حَاىٍ , of the measure فَاعِلٌ, [said to be] originally حَايِوٌ, is *syn. with* حَاوٍ and حَوَّآءٌ, belonging to art. حوى [q. v.]. (Az, TA.)

أُحَىٌّ and أُحَىٌّ and أُحَيٍّ: see art. حو.

أُحَيْوٍ : see art. حو.

أَحْيَى in the saying أَحْيَى مِنْ ضَبٍّ [*More longlived than a* ضَبٌّ, a kind of lizard, which is supposed to live seven hundred years,] is from الحَيَاةُ. (TA.) ___ In the sayings أَحْيَى مِنْ هَدًى [*More shy,* or *bashful, than the bride*] and أَحْيَى مِنْ مُخَدَّرَةٍ [*More shy,* or *bashful, than a girl kept behind the curtain*] it is from الحَيَآءُ. (TA.)

تَحْيَاةٌ : see the next paragraph.

التَّحَايِى *The two stars in the foot and before the foot of the foremost of Gemini:* (Kzw:) or *three stars over against* الهَنْعَة [which is *the Sixth Mansion of the Moon*]; (IKt, K;) and sometimes the moon deviates from الهنعة, and makes its abode in التحايى: (IKt:) they are *between the Milky Way and the stars that follow* العَيُّوق [or *Capella*]: Aboo-Ziyád El-Kilábee used to say that this name means الهنعة, and is also pronounced التَّحَائِى, with ء: but AHn says that the moon makes its abode in these stars, and not in الهنعة itself: (TA:) its sing. is تَحْيَاةٌ ; (IKt, AHn, TA;) if so, of the measure تَفْعَلَةٌ, like تَحْلَبَةٌ, not فَعْلَاةٌ, like عَزْهَاةٌ, because there is no such root as تَحَى; derived from الحَيَا, because its نَوْءٌ [here meaning its auroral setting, in midwinter,] is attended with much rain: but التحائى, with ء, is irreg.; as though pl. of تَحِيَّةٌ likened to a word of the measure فَعِيلَةٌ. (IB.)

تَحِيَّةٌ inf. n. of 2. (Mgh, Msb, K.) ___ Also *A salutation,* or *greeting,* (A'Obeyd, AHeyth, Mgh, Msb,) *pronounced by one person to another on their meeting;* (AHeyth;) particularly the *saying* سَلَامٌ عَلَيْكَ; (Mgh, * Msb;) and *the like;* (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the

saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ ٱللّٰهِ وَبَرَكَاتُهُ: (AHeyth:) hence it is pluralized; the pl. being تَحِيَّاتٌ and تَحَايَا. (Mgh.) ___ Also *Continuance,* or *endurance;* or *endless,* or *everlasting, existence:*

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(IAar, Msb, K, &c.:) and so it is said to mean in the following verse of Zuheyr Ibn-Jenáb ElKelbee; who was a [kind of] king among his people:

*	قَدْ نِلْتُهُ إِلَّا التَّحِيَّهْ	*
*	وَلَكُلُّ مَا نَالَ الفَتَى	*

[*And indeed everything that the young man has attained, I have attained it, except endless existence*]: or, as some say, it here means *security from death and from evils.* (TA. [But more probably the meaning is that next following: for in the Mz, 49th نوع, where this verse is cited, but with مِنْ كُلِّ in the place of وَلَكُلُّ, he is said to have been (not a king, but,) a nobleman. See also, respecting him, p. x. of my Preface.]) And *Dominion,* or *kingship:* (Fr, AA, S, Mgh, Msb, K, &c.:) because the people of the Time of Ignorance used to greet kings [or rather those of Himyer] by the saying أَبَيْتَ اللَّعْنَ, which they addressed to none other than a king; so that when any one of them became a king, it was said of him, فُلَانٌ نَالَ التَّحِيَّةَ [meaning *Such a one has attained the kingship*]. (Mgh: in which, and in the S, the foregoing verse is cited as an ex. of this last meaning.) التَّحِيَّاتُ لِلّٰهِ means *Endless existence belongs to God:* (Lth, Msb, TA:) or *dominion,* or *kingship:* (Lth, Yaakoob, S, Msb, TA:) or *freedom,* or *security, from all evils,* (Khálid Ibn-Yezeed, AHeyth,) and *from all causes of the cessation of existence:* (AHeyth:) or *endless existence, and security from evils, and dominion, and the like:* (Fr:) or *the expressions* [*of praise*] *that indicate and imply the ascription of dominion and endless existence:* (Kt:) or *salutations and*

benedictions are Gods, and at his disposal. (Mgh.) [التَّحيَّاتُ is also a term applied to the following form of words repeated in the ordinary prayers: التَّحيَّاتُ للّه والصَّلَوات والطَّيِّبات السَّلَامُ عَلَيْكَ يا أَيُّها النَّبِيُّ ورَحْمَةُ ٱللّه وبَرَكاتُه السَّلَامُ عَلَيْنا وعَلَى عِبادِ ٱللّه الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَاهَ إِلَّا ٱللّه وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُه ورَسُولُه, or (instead of رَسُولُ ٱللّه) عبده ورسوله: see 5 in art. شهد.] ___ The assigning to this word, as used in the Kur iv. 88, the meaning of *A gift* is a mistake. (Mgh.) See also التَّحايِي.

مَحْيًا : see حَيَاةٌ. ___ Also *A time,* and *a place, of life.* (TA.)

مُحْيٍ and مُحْيِيَة, applied to a she-camel, *Having living offspring; whose offspring seldom,* or *never, die.* (S.)

مُحَيًّا The *face* (S, K, Ham p. 23) of a man, because it is specified in salutation; [see 2;] (Ham ubi suprá;) a term used only in praise; (Ham p. 640;) i. e. the *face altogether:* or the حُرّ *of the face* [i. e. the *ball of the cheek;* or *what appears of the elevated part thereof;* or *what fronts one, of the face,* &c.]. (K.) ___ Of a horse, it is The *place where the flesh is separated* (حيث انفرق اللحم) *beneath the forelock.* (Ham p. 23.) And دَائِرَةُ المَحَيَّا, in a horse, [*The feather in*] *the place of separation* [*of the hair*] *beneath the forelock, in the upper part of the forehead.* (TA.)

مُحْيِي act. part. n. of 2; fem. مُحْيِيَة: (S, TA:) for in every noun in which three ىs occur together, [the last of them being the final radical, and ending the word,] if it is not formed from a verb, the final radical letter is elided from it, as in عُطَيٌّ the dim. of عَطَآءٌ, and in أُحَيٌّ the dim. of أَحْوَى: but if it is formed from a verb, that letter remains, as in مُحْيِي from حَيَّى. (S.)

أَرْضٌ مَحْيَاةٌ *i. q.* مَحْوَاةٌ, i. e. *A land containing serpents:* (Ibn-Es-Sarráj, S:) or *abounding with serpents.* (TA in art. حوى.)

أَبُو يَحْيَى *Death.* (TA, Har p. 218.)

حيث

حَيْثُ, (S, Msb, Mughnee, K,) indecl., (S, Msb,) with damm for its termination, (S, Msb, Mughnee,) as being likened to final words [such as قَبْلُ and بَعْدُ ending a proposition], (S, Mughnee,) because it does not [regularly] occur otherwise than prefixed to a proposition, (S,) for the being prefixed to a proposition is like the not being prefixed to anything, as the consequence of being prefixed, which is the sign of the gen. case, is not apparent: (Mughnee:) and حَيْثَ, (S, Mughnee, K,) also indecl., (S,) with fet-h, (S, Mughnee,) to render the pronunciation more easy, (Mughnee,) because damm with ى is deemed difficult to pronounce: (S:) and حَيْثِ, (Mughnee, K,) with kesr, accord. to the general rule observed to prevent the concurrence of two quiescent letters: (Mughnee:) and in like manner, حَوْثُ and حَوْثَ and حَوْثِ: (Mughnee, TA:) of which forms, حَوْثُ is asserted to be the original; (L;) though حَيْثُ is more chaste than حَوْثُ, and is the form used in the Kur-án: (Az and TA in art. حوث:) but some of the Arabs make حيث decl.: (Mughnee:) it is an adverbial noun of place, (S, Msb,) a vague adverbial noun of place, (L,) [signifying *Where,*] like حِينَ with respect to time: (S, K:) or it is a denotative of place, by general consent: but accord. to Akh it sometimes occurs as denoting time, [signifying *when,*] as in the following verse, (Mughnee, TA,) which is the strongest evidence of its use in this sense: (TA:)

* حَيْثَمَا تَسْتَقِمْ يُقَدِّرْ لَكَ ٱللّٰ *
* هُ نَجَاحًا فِى غَابِرِ الأَزْمَانِ *

[*Whenever thou shalt pursue a right course, God will decree thee success in the time to come*]: (Mughnee, TA:) but in most instances it occupies the place of an accus., as an adverbial noun of place; or of a gen., governed by مِنْ, and sometimes by another prep., as in the saying (of Zuheyr, TA in art. قشعم),

* لَدَى حَيْثُ أَلْقَتْ رَحْلَهَا أُمُّ قَشْعَمِ *

[*At the place where Calamity,* or *Fate, has put down her saddle,* i. e., *made her abode*]: and sometimes it occurs as an objective complement, as it is said to do in اللّٰه أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتَه [in the Kur vi. 124], i. e. *God is knowing:* He knows *where to bestow his apostolic commissions;* يَعْلَمُ being suppressed, as implied by أَعْلَمُ; or أَعْلَمُ may be rendered by عَالِمٌ, and so may govern the accus. case. (Mughnee.) Accord. to rule, (Mughnee,) in every instance, (S, Mughnee,) it is prefixed to a proposition, (S, Msb, Mughnee,) nominal, or verbal, but in most cases the latter; (Mughnee;) as in أَقُومُ حَيْثُ يَقُومُ زَيْدٌ [*I will stand where Zeyd shall stand*]; and حَيْثُ تَكُونُ أَكُونُ [*Where thou shalt be, I will be*]; (S;) and جَلَسْتُ حَيْثُ زَيْدًا أَرَاهُ [*I sat where I saw Zeyd*], the accus. case being preferred in an instance like this; (Mughnee;) and اذْهَبْ حَيْثُ شِئْتَ [*Go thou whither thou wilt.*] (Msb in art. حين.) You should not say حَيْثُ زَيْدٌ [alone]: (S:) or it occurs prefixed to a single word in poetry; (Msb, Mughnee;) as in the saying,

* وَنَطْعَنُهُمْ تَحْتَ الكُلَى بَعْدَ ضَرْبِهِمْ *
* بِبِيضِ المَوَاضِى حَيْثُ لَيِّ العَمَائِمِ *

[*And we pierce them beneath the kidneys, after smiting them, with the sharp swords, where the turbans are wound*]; (Mughnee;) but this is irregular; (Msb, Mughnee;) though Ks holds it to be regular. (Mughnee.) Lh relates, on the authority of Ks, that some make حيث to govern a noun in the gen. case, as in the saying,

* أَمَا تَرَى حَيْثُ سُهَيْلٍ طَالِعَا *

[*Seest thou not where Canopus is, rising?*]: but he says that this is not of respectable authority: (L:) some write حَيْثَ سُهَيْلٌ: and some, حَيْثُ سُهَيْلٌ, [which is the common reading, سهيل being an inchoative, and] the enunciative, مَوْجُودٌ, being suppressed. (Mughnee.) Abu-l-Fet-h says that he who prefixes حيث to a single word makes it declinable. (Mughnee.) [Accord. to Fei,] BenooTemeem say حَيْثَ when it occupies the place of an accus., as in the phrase, قُمْ حَيْثَ يَقُومُ زَيْدٌ [*Stand thou where Zeyd shall stand*]. (Msb.) Ks says, I have heard among Benoo-Temeem, of Benoo-Yarbooa

and Tuheiyeh, those who say حيثَ in every case, when it occupies the place of a gen., and that of an accus., and that of a nom.; saying مِنْ حَيْثُ لَا يَعْلَمُونَ [*Whence they know not*], and حَيْثُ ٱلْتَقَيْنَا [*Where we met*]: and he says also, I have heard some of Benu-l-HárithIbn-Asad-Ibn-El-Hárith-Ibn-Thaalabeh, and all Benoo-Fak'as, say حيثُ when it occupies the place of a gen., and حيثَ when it occupies the place of an accus.; saying مِنْ حَيْثُ لَا يَعْلَمُونَ, and حَيْثَ ٱلْتَقَيْنَا. (L.) Sometimes the proposition after حيث commences with إِنَّ, as in اِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [*Sit thou where Zeyd is sitting*]. (K in art. أن, and IAk p. 92.) ___ It sometimes comprises the meanings of two adverbial nouns of place, as when you say, حَيْثُ عَبْدُ ٱللّٰهِ قَاعِدٌ زَيْدٌ قَائِمٌ [*Where' Abd-Allah is sitting, there Zeyd is standing*]. (AHeyth, L.) ___ The restrictive مَا كَافَّةٌ (مَا) is sometimes affixed to it, and in this case it implies a conditional meaning, [signifying *Wherever*, or *wheresoever*, and, accord. to Akh, *whenever*, or *whensoever*,] (Mughnee, TA,) and renders two verbs mejzoom, (Mughnee,) as in the saying, حَيْثُمَا تَجْلِسْ أَجْلِسْ [*Wherever thou shalt*

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sit, I will sit], (S,) and in the first of the verses cited above: (Mughnee, TA:) it is not [properly, though it is sometimes improperly,] used as a conditional without مَا. (S.) ___ [It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, مِنْ حَيْثُ is used to signify *As to*, or *in respect of:* so in the phrase مِنْ حَيْثُ اللَّفْظِ وَالْمَعْنَى *As to*, or *in respect of, the word and the meaning.* Also *As*, or *considered as, absolutely*, or *abstractedly:* so in the phrase مِنْ حَيْثُ هُوَ, or مِنْ حَيْثُ هُوَ هُوَ, *As*, or *considered as, such, absolutely*, or *abstractedly;* and الْإِنْسَانُ مِنْ حَيْثُ هُوَ إِنْسَانٌ *Man, as*, or *considered as, man, absolutely*, or *abstractedly.* And *As*, meaning *considered merely* or *only* or *simply as:* so in the saying, الْإِنْسَانُ مِنْ حَيْثُ إِنَّهُ يَصِحُّ وَتَزُولُ عَنْهُ السِّحَّةُ مَوْضُوعُ الطِّبِّ *Man, as*, or *considered merely* or *only* or *simply as, being healthy and ceasing to be*

healthy, is the object of therapeutics. And *As,* meaning *since,* or *because:* so in the saying, النَّارُ مِنْ حَيْثُ إِنَّهَا حَارَّةٌ تُسَخِّنُ المَآءَ *Fire, as,* or *since,* or *because, it is hot, heats water.* بِحَيْثُ is also vulgarly used in this sense. And correctly as meaning *So that; so as that; in such a state,* or *condition, that:* often *syn. with* حَتَّى.]

حيج

1 **حَاجَ** , aor. يَحِيجُ, (Kr, K,) inf. n. حَيْجٌ, (TA,) *i. q.* حَاجَ, aor. يَحُوجُ: (Kr, K:) extr., because the ا of حَاجَةٌ [which is its logical root] is [originally] و. (TA.)

4 **أَحْيَجَتِ الأَرْضُ** , (K,) irregular, like أَحْوَجَ, (TA,) and أَحَاجَتْ, *The land produced the thorny plants,* or *trees, called* حَاجٌ: (K:) or *abounded therewith.* (TA.)

حَاجٌ , a coll. gen. n., n. un. with ة, (TA,) *A certain kind of thorny plant,* or *tree;* (S, K;) *a plant of the sour kind* (مِنَ الحَمْضِ): accord. to ISd, *a kind of thorny plant* or *tree, i. q.* كِبْرٌ [or *caper*]: or *a certain plant different from that just named:* or *a certain kind of tree:* accord. to AHn, *an evergreen, of which the roots extend far into the ground; which, cooked, is used as a medicine; having slender and long leaves, seeming as numerous as the thorns:* (TA:) [*asparago sylvestri similis:* (Golius, from Ibn-Beytár:) this name, and عَاقُولٌ, are now applied by the Arabs to the *plant called by European botanists hedysarum alhagi:* see عَاقُولٌ and تَرَنْجُبِينٌ:] dim. حُيَيْجٌ ; therefore its medial radical letter is ى; (K;) and حَيِيجٌ is a chaste dial. var. of this dim., agreeably with a usage observed in similar cases [when the medial radical letter is ى]. (TA.)

حُيَيْجٌ and حَيِيجٌ: see what next precedes.

حيد

1 **حَادَ عنه** , (S, A, Msb, K,) aor. يَحِيدُ, inf. n. حَيْدٌ and حَيْدَةٌ (S, Msb, K) and حَيَدٌ and حَيَدَانٌ and مَحِيدٌ (K) and حَيْدُودَةٌ, (S, K,) which last is originally حَيَدُودَةٌ, with the ى movent; this letter being afterwards made quiescent; for there is not in the language any word of the measure فَعْلُولٌ, except صَعْفُوقٌ; (S; [see the remarks on شَيْخُوخَةٌ, voce شَاخَ;]) *He declined,* or *turned aside* or *away, from it;* (S, A, K;) *removed, went away,* or *went far away, from it;* (Msb;) namely, a road, (S,) or a thing: (Msb:) *he shunned,* or *avoided, it,* from fear, or from disdain. (Az, L.) [See also 3.] You say, مَا لَكَ مَحِيدٌ عَنْ ذٰلِكَ *There is not, for thee, any avoiding that.* (L.) And حَادَتِ الدَّابَّةُ *The beast became scared,* or *shied, and quitted the middle of the road.* (L.) ___ حَادَ بِهِ, and احادهُ , *He removed, took away,* or *took far away, him,* or *it;* [عَنْ شَىْءٍ *from a thing;*] similar to ذَهَبَ بِهِ and أَذْهَبَهُ. (Msb.)

2 **قَدَّ السَّيْرَ فَحَيَّدَهُ** *He cut,* or *cut lengthwise, the thong,* or *strip of skin* or *leather, and made it to have parts projecting beyond the rest.* (L, K.)

3 **حايده** , inf. n. مُحَايَدَةٌ and حِيَادٌ, *He went,* or *turned, aside from,* or *away from,* or *he avoided,* or *he went,* or *removed, to a distance from, him,* or *it:* (S, L, K:) [see also 1:] or, accord. to the A, *he inclined upon,* or *against, him,* or *it.* (TA.)

4 **أَحْيَدَ** see 1.

حَيْدٌ *A rising,* or *protuberant,* or *prominent, part of a side* of a thing: (L, K:) so of the head; (Lth, L;) as also حَيَدَةٌ : (A:) *a knot, knob,* or *protuberance,* of a stick or branch; [as also حَيْدَةٌ : (AHn, TA voce بَلْطٌ, q. v.:)] *a part* of a strap, or thong, *projecting beyond the rest:* (L:) *any rib,* (L, K,) or *other bone,* (L,)

that curves much [*and is therefore prominent*]: (L, K:) [see an ex. voce حَابٌ, in art. حبو:] *a knot* in the horn of a mountain-goat; (A, * L, K;) or this is termed حَيْدَةٌ : (S, L:) *a twisted part* of a horn: *a twisted internodal portion* of a horn: (L:) *any prominence* in a horn, and in a mountain, (S, L, K,) &c.: (S, L:) *a prominent and curved part* of a mountain: (T:) *a projecting portion,* or *ledge,* of a mountain, *resembling a wing:* (S, M, L, K:) pl. (of the former word, S) أَحْيَادٌ [a pl. of pauc.] and (of both words, S) حُيُودٌ and (of the latter, S) حَيْدٌ: (S, K:) the حُيُودُ of a camel are such parts as the *hips,* or *haunches,* and *thighs.* (L.) You say جَبَلٌ ذُو حُيُودٍ and أَحْيَادٍ, meaning *A mountain having projecting edges in its lower parts,* not in its upper parts. (S.) And قَعَدْتُ تَحْتَ حَيْدِ الجَبَلِ *I sat beneath the part of the mountain that projected like a wing.* (A.)

حَيْدَةٌ : see حَيْدٌ, in three places. ___ Also The *rugged part* of a road. (A.) ___ *An evil look,* (A, K,) *with a turning aside.* (A.) You say, مَا نَظَرَ إِلَيَّ إِلَّا الحَيْدَةَ, (A,) or إِلَّا نَظَرَ الحَيْدَةَ, (TA,) *He looked not towards me save with an evil look, with a turning aside.* (A, TA.)

حَيَدَى The *manner of walking of a proud and self-conceited person.* (K.) ___ حِمَارٌ حَيَدَى (S, K) and حَيِّدٌ , (K,) each occurring in a verse of [Umeiyeh the son of] Aboo-'Áïdh El-Hudhalee accord. to different relations thereof, (L, [see جَمَّازٌ,]) *An ass that turns aside from,* or *shies at, his shadow, by reason of his briskness, liveliness,* or *sprightliness:* (S, K:) or *that is wont often to turn aside from things,* or *to shy at them.* (S.) حَيَدَى is also applied as an epithet to a she-ass. (IAar.) It is [said to be] the only masc. epithet of the measure فَعَلَى, (S, K,) except دَلَظَى a man who thrusts vehemently, (IJ,) and وَقَرَى [but this is written in the K وَقَرِىٌّ] a pastor of a وَقِيرٌ, or flock of sheep, and قَفَطَى vir multum coiens, and جَمَزَى a quick ass. (MF.) But probably حَيِّدٌ is the only correct word of the two above mentioned. (L.) [Or حِمَارٌ حَيَدَى is for حِمَارٌ ذُو حَيَدَى: see جَمَزَى, voce جَمَّازٌ.]

حَيْدَانٌ *Pebbles that become thrown aside from the legs of a beast as he goes*

along. (S, K.)

حَيِّدٌ : see حَيْدَى.

حَيَادِ , like قَطَامِ, (L,) indecl., with kesr for its termination, [and of the fem. gender,] occurs in the phrase (TA) حَيْدَى حَيَادِ, similar to فَيْحَى فَيَاحِ, (S, L, K,) meaning *Turn thou aside,* or *away,* [from me:] (A, L:) said by one when the time for fighting is come, (L,) and by one fleeing. (Ibn-Abi-l-Hadeed.)

حَيُودٌ [*That declines,* or *goes away, much,* or *frequently*]: an intensive epithet, applied by 'Alee to worldly prosperity (الدُّنْيَا). (L.)

مَحِيدٌ an inf. n. of حَادَ. (K.) ___ [It may also be used, agreeably with analogy, as a noun of place, signifying *A place to which one turns aside* or *away; to which one removes, goes away,* or *goes far away.*]

حير

1 حَارَ, [sec. pers. حَرْتَ,] aor. يَحَارُ, (S, A, Mgh, Msb, K,) and some say يَحِيرُ, but this is a mistake, (MF,) inf. n. حَيْرَةٌ (S, A, Mgh, K) and حَيَرَانٌ (S, Msb, K) and حَيَرٌ and حَيْرَانٌ, (K,) *He was,* or *became, dazzled by a thing at which he looked,* (T, Msb, K,) *so that he turned away his eyes from it:* this is the primary signification: (T, Msb:) and so تَحَيَّرَ (A, * Mgh, * K) and اِسْتَحَارَ, (K,) and حَارَ بَصَرُهُ (A, * TA) and تَحَيَّرَ بَصَرُهُ. (Mgh, and S and A and K in art. قمر, &c.) ___ And hence, (T, Msb,) *He was,* or *became, confounded,* or *perplexed, and unable to see his right course;* (T, Msb, K, * TA;) as also تَحَيَّرَ (Msb, K) and اِسْتَحَارَ. (K.) And حَارَ, (S, A,) or حَارَ فِى أَمْرِهِ, (Msb,) *i. q.* تَحَيَّرَ فِى امره [*He was,* or *became, confounded,* &c., *in his affair,* or *case*]. (S, A.) And [حَارَ (see its part. n. حَائِرٌ) and] تَحَيَّرَ [and اِسْتَحَارَ] *He erred,* or *lost his way.* (TA.) ___ Also, said of water, (A, Msb, K,) and تَحَيَّرَ (S, A, K) and اِسْتَحَارَ, (A, K,) *It became collected,* (S, A, K,) *and stayed,* (A,) or *went round,* (S, K, *) or *went to and fro,* or *fluctuated,* (Msb, K,) *in a place, as*

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though it knew not which way to run. (A.) ___ See also 5.

2 حَيَّرَهُ *He,* or *it, caused him to become confounded,* or *perplexed, and unable to see his right course.* (S, * Msb, KL.) ___ [Accord. to Golius, as on the authority of the KL, حَيَّرَ, said of water, means *It was whirled round in an eddy:* but to have this meaning, which I do not find in my copy of the KL, the verb should be حَيَّرَ.]

4 احار [*He,* or *it, caused* a thing *to descend easily down the throat:* or *it transmitted* food

to the stomach: see 10: and see also 4 in art. حور]. (S and K voce مِشْفَرٌ, q. v.)

5 **تحيّر** : see 1, in six places. ___ Also *It* (a cloud) *continued without motion, pouring forth its rain, and not being driven by the wind:* (IAar:) or *went not in any direction:* (K:) [and so استحار : see مُتَحَيِّر.] ___ Also *It continued;* said of time; (TA;) and in like manner it is said of a man. (MF.) And حيروا به [if not a mistranscription for تَحَيَّرُوا] occurs as meaning *Remain ye therein;* referring to a place. (TA.) And استحار بمكان *He alighted and abode some days in a place.* (TA.) ___ تحيّر بالمآء *It* (a place, S, K, and land, TA) *became full of water;* as also استحار . (S, K, TA.) ___ تحيّرت الجفنة *The bowl became full of grease and food;* (K, TA;) like as a watering-trough or tank becomes full of water. (TA.) ___ See also what follows.

10 **إستحير** see 1, in four places: ___ and 5, in three places. ___ استحار الشَّبَابُ (S, IB, A, K) and تحيّر (K) *The sap* [or *vigour*] *of youth* (مآء الشَّبَاب) *flowed:* (IB:) or *became complete, and filled the body* of a woman: (A:) or *completely occupied the body:* (K:) or *filled it to the utmost:* (TA:) or *collected, and flowed to and fro, in the body* of a woman. (As, S.) استحير الشَّرَابُ *The beverage,* or *wine, was made to descend easily down the throat.* (S.)

حَيْرٌ [*An enclosure*] *like a* حَظِيرَة: or *a place of pasturage in which it is prohibited to the public to pasture their beasts.* (S, K.) ___ See also حَيْرَمَا. حَائِر [erroneously written by Golius حارما] *i. q.* رُبَّمَا. (K.)

إنَّه فى حير بير and حير بير, like حور بور; (K;) i. e. *Verily he is in a bad state,* and *a state of perdition:* or *in error.* (TA.) [See also art. حور.]

حِيرٌ : see what next follows.

حَيْرٌ (IAar, K) and حِيرٌ (IB, K) *Much* property, or *many* cattle; and a *numerous* family: (K:) and أَنْعَامٌ حِيرَاتٌ

many cattle. (TA.) كَانَ حَيِرًا [app. for كان ذا حَيِرٍ] is expl. by Th as meaning *He was a possessor of much property, and of a numerous household and family.* (TA.) ___ حَيِرٌ دَهْرٍ: see حَيْرِىٌّ الدَّهْرِ.

حَارَةٌ : see art. حور.

أَصْبَحَتِ الأَرْضُ حَيْرَةً *The land became green with plants* or *herbage,* (K,) *by reason of much collecting and continuance of water therein.* (TA.)

حَارِىٌّ *Made in the town of El-Heereh:* applied to a sword, and a camel's saddle. (TA.) And *A kind of leathern housings, made in El-Heereh, with which camels' saddles are ornamented.* (TA.) حَارِىُّ دَهْرٍ and حَارِىُّ الدَّهْرِ: see what next follows.

لَا آتيه حَيْرِىَّ الدَّهْرِ (Ibn-'Omar, * Sh, * K) and حَيْرِىَّ الدَّهْرِ (Sb, Akh, IAar, K) and حَيْرِىَّ دَهْرٍ, (S,) or حَيْرِى دَهْرٍ, (CK,) or حَيْرِى دَهْرٍ, (K, TA,) with the last letter quiescent, (K,) and حَيْرِى دَهْرٍ, or حَيْرِى دَهْرٍ, (accord. to different copies of the K,) and حَارِىَّ دَهْرٍ (ISh, K) and حَارِىَّ الدَّهْرِ (ISh) and حَيْرَ دَهْرٍ, (IAar, K,) [*I will not come to him,* or *it,* or *I will not do it,*] *while time lasts;* (A, * K, * TA;) or *ever:* (ISh, K:) or it may mean *while time returns;* from حَارَ of which the aor. is يَحُورُ. (A, TA.) Also حَيْرِىَّ الدَّهْرِ, or حَيِرِىَّ الدَّهْرِ, *For an incalculable period of time.* (Ibn-'Omar, Sh, IAth.)

حَيْرَانُ (T, S, A, K) and حَائِرٌ (T, A, K) and مُتَحَيِّرٌ (TA) A man *in a state of confusion,* or *perplexity, and unable to see his right course:* (K, * TA:) *erring; having lost his way:* (T, TA:) fem. [of the first] حَيْرَى (Lh, T) and حَيْرَآءُ: (A, K:) and pl. [of the same] حَيَارَى (S, A, K) and حُيَارَى (K) and حَيْرَى, like the fem. sing. (Lh.) You say, لَا تَفْعَلْ ذٰلِكَ أُمُّكَ حَيْرَى [*Do not thou that: may thy mother become in a state of confusion,* &c.]: and لَا تَفْعَلُوا ذٰلِكَ أُمَّهَاتُكُمْ حَيْرَى [*Do not ye that: may your mothers*

become &c.]. (Lh.) And رجل حائر بائر *A man who does not apply himself rightly to an affair;* (S, TA;) *who knows not the right course to pursue in his affair;* as also متحير فى أَمره. (TA. [See also the same phrase in art. حيرى روضة [___.]) حور is *A meadow full of water.* (TA.) ___ [حيرى is also applied as an epithet to the midday sun of summer: see a verse cited in the second paragraph of art. دوم.]

حير : see متحير.

حائر : see حيران, in two places. ___ Also *A place in which water collects* (S, K, TA) *and goes to and fro:* (TA:) *a watering-trough,* or *tank, to which a stream of rain-water flows:* (K:) or *what resembles a watering-trough,* or *tank, in which the rain-water collects and remains:* (A:) *a depressed place* (K, TA) *in which water collects and remains,* or *goes round,* or *goes to and fro, not passing forth from it:* (TA:) or *a place in the ground depressed in the middle and having elevated edges* or *borders,* (AHn, TA,) *in which is water:* (TA voce يعبوب:) and hence, (TA,) *a garden;* as also حير ; (K;) which is the form used by most persons, and by the vulgar; like as they say عيشة for عائشة: or this form is wrong: it is disallowed by AHn, notwithstanding its being mentioned by A 'Obeyd; but he mentions it only in one place, and it is not found in every copy of his work: (ISd:) pl. حيران (S, A, K) and حوران. (S, K.) Hassán Ibn-Thábit uses the phrase حائر البحر [in a verse which I have cited in the first paragraph of art. رب, app. as meaning *The depth of the sea;* or *part of the sea in which is a confluence of the water, and where it goes round,* or *to and fro*]. (TA.) Also *Grease; oily animal matter, that flows from flesh or fat.* (K.)

أَحير من ضبّ, and من ورل, [*More confounded,* or *perplexed, and unable to see his right course, than a dabb,* and *than a waral,*] are two proverbs; (Meyd;) accord. to Hamzeh El-Isfahánee, said because the dabb, [a kind of lizard, as is also the waral,] when it quits its hole, is confounded, and cannot find the right way to to

it; and the like is said of the waral. (Har p. 166.)

مُتَحَيِّر : see حَيْرَانُ, in two places. ___ الكَوَاكِبُ المُتَحَيِّرَةُ [*The erratic stars;* i. e. *the planets;*] *the stars that* [*at one time appear to*] *retrograde and* [*at another time to*] *pursue a direct* [*and forward*] *course;* also called الخُنَّسُ. (S in art. خنس.) سَحَابٌ مُتَحَيِّرٌ ___ *Clouds continuing without motion, pouring forth rain, and not driven by the wind:* (IAar:) and مُسْتَحِيرٌ clouds (سحاب) *heavy, and moving to and fro,* (S, K) *not having any wind to drive them along:* (S:) and حَيِّرٌ *clouds,* or *clouds covering the sky,* syn. غَيْمٌ, (AZ, K, TA,) *rising with rain, and continuing without motion,* or *moving to and fro, but remaining, in the sky:* (AZ, TA:) or this last signifies *clouds* (سحاب) *raining, and continuing without motion,* or *moving to and fro, but remaining in the sky.* (A, TA.) ___ See also what follows, in two places.

مُسْتَحِيرٌ *A way leading across a desert, of which the place of egress is not known.* (K.) ___ Anything (TA) *continuing endlessly:* (IAar, TA:) or *hardly,* or *never, ending;* as also مُتَحَيِّرٌ. (Sh, TA.) See also this latter word. جَفْنَةٌ مُسْتَحِيرَةٌ *A full bowl:* (A:) or *a bowl containing much grease.* (K.) And مَرَقَةٌ مُتَحَيِّرَةٌ *Broth containing much grease.* (TA.)

حيز

1 **حازه** , aor. يحيزه, inf. n. حيز: see 1 in art. حوز, in three places. Quasi 5. تحيّز: see 5, and 7, and Q. Q. 2, in art. حوز; the first in six places.

حيز and حيز: see art. حوز.

حيس

1 **حَاسَ** , aor. يَحِيسُ, inf. n. حَيْسٌ, *He mixed* [a thing or things]. (S, A, K; but in this sense, only the inf. n. is mentioned.)

___ *He made,* or *prepared,* what is called حَيْس: (S, Msb, K:)

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and حَيَّسَ , inf. n. تَحْيِيسٌ, *he mixed and prepared* what is so called. (TA.)

2 **حَيَّسَ** see above.

حَيْسٌ , originally an inf. n., (Msb,) *Dates mixed with clarified butter and* [*the preparation of dried curd called*] أَقِط, (S, A, Mgh, K,) *and kneaded* (A, K) *vehemently,* (A,) or *rubbed and pressed with the hand until they mingle together,* (Mgh,) *whereupon their stones come forth;* (K;) *and sometimes* سَوِيق [or *meal of parched barley or wheat*] *is put into it;* (A, K;) *and a little crumbled bread instead of the* اقط: (TA:) or *dates, of the kind called* بَرْنِىّ, *and* اقط, *bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like* ثَرِيد: it is the same as وَطْبَةٌ, except that حيس sometimes has سويق put in it, but وطبة has not: (L:) or *dates of which the stones have been taken out, bruised with* اقط, *and then kneaded, and rubbed and pressed with the hand until the whole becomes like* ثريد; *and sometimes* سويق *is put with it:* (Msb:) accord. to Ibn-Waddáh El-Andalusee, *dates of which the stones have been taken out, mixed with* سويق; but this is not known, (MF, TA,) because of the deficiency of the ingredients: (TA:) Hr is related to

have described it as *a* ثَرِيدَة *composed of* أَخْلَاط [or *various mixtures*]. (TA.) A rájiz says,

* اَلتَّمْرُ وَالسَّمْنُ مَعًا ثُمَّ الأَقِطْ *

* اَلْحَيْسُ إِلَّا أَنَّهُ لَمْ يَخْتَلِطْ *

[*Dates and clarified butter together, then* اقط, are حيس, *except that it is not yet mixed*]: (S, MF, TA:) from which it might be understood, that these components, when mixed, are not حيس: but this is the contrary of what is meant: (MF:) the meaning seems to be, that these three things, when brought, are virtually حيس, as being the materials thereof, though not mixed. (TA.)

حيص

1 **حَاصَ عَنْهُ** , aor. يَحِيصُ, inf. n. حَيْصٌ and حَيُوصٌ and مَحِيصٌ and مَحَاصٌ (S, Msb, K) and حَيَصَانٌ (S, K) and حَيْصُوصَةٌ (TA) and حَيْصَةٌ , (K,) [or the last is an inf. n. of un.,] *He turned away from him,* or *it:* (S, A, Msb, K:) and *he returned,* or *went back, and fled, from him,* or *it:* (TA:) and انحاص عنه signifies the same; (S, K, TA;) and so does تحايص عنه: (TA:) or (K) one says of friends, (S, K,) حَاصُوا, (K,) or حاصوا عَنِ العَدُوِّ [*they turned away from the enemy*]; (S;) [and in like manner, انْحَازُوا;] and of enemies, انهزموا; (S, K;) [and in like manner, وَلَّوْا مُدْبِرِينَ.] You say also, حَاصَ عَنِ القِتَالِ *He turned away from the fight.* (A.) And حَاصَ عَنِ الحَقِّ *He turned away from the truth; he deviated from it.* (Msb.) And حَاصَ عَنِ الشَّىْءِ *He turned away from the thing, and became safe from it.* (TA.) And it is said in a trad. respecting the battle of Ohod, حَيْصَةٌ فَحَاصَ المُسْلِمُونَ *And the Muslims made a wheel away, desiring flight:* or, accord. to one relation, فَحَاضَ حَيْضَةً, which means the same. (TA.) حَيْصٌ also signifies The *retiring,* or *going back,* from a thing. (S, TA.) [See also مَحِيصٌ, below.]

3 **حَايَصَهُ** , (K,) inf. n. مُحَايَصَةٌ, (TA,) *He acted towards him with artifice,* or *guile;* (K;) *vied with him;* (TA;) *and strove to overcome him.* (K.) Hence the saying of Mutarrif, related in a trad., when he was asked respecting his going forth from the pestilence, هُوَ المَوْتُ نُحَايِصُهُ وَلَا بُدَّ مِنْهُ, may be interpreted as meaning, [*It is death:*] *we are eager to flee from it* [*though there is no avoiding it*]. (AO, TA.)

6 **تَحَايَصَ** see 1.

7 **إِنْحَيَصَ** see 1.

وَقَعَ فِى حَاصٍ بَاصٍ : see what next follows.

وَقَعَ, (AA, S, A, and K in art. بيص,) and وَقَعُوا, (S,) فِى حَيْصَ بَيْصَ, (S, A, and K ubi suprà,) and حَيْصَ بَيْصَ, (S in this art. and in art. بيص; and so in the CK ubi suprà, and in a MS. copy of the K, [though app. contradicted by what follows in that work, as will be seen below,] or حَيْصِ بَيْصِ, (K ubi suprà, accord. to some copies, and so in the TA,) and حَيْصَ بَيْصِ, (K ubi suprà,) with fet-h to the first [letter] of each and to the last of each, (K ubi suprà,) and with kesr to the first of each, (S in art. بيص,) or to both, and with fet-h to the first of each and kesr to the last of each; and sometimes each of the two [vars., namely, حَيْصَ بَيْصَ and حَيْصِ بَيْصِ,] is made perfectly decl. in the second [word], (K ubi suprà,) [so that you say also حَيْصَ بَيْصٍ, and حَيْصٍ بَيْصٍ, and حَيْصٍ بَيْصٍ; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written حَيْصٍ بَيْصٍ, and one adding حَيْصٍ بَيْصٍ;) for it is said,] the whole make six dial. vars.; and, accord. to MF, each of the two [vars.] is sometimes made perfectly decl. in the first [word] also, [so that you say حَيْصٍ بَيْصَ, and حَيْصٍ بَيْصٍ,] but this he may have inferred from what will be afterwards mentioned on the authority of ISk, (TA in art. بيص,) and فِى حَاصٍ بَاصٍ, (K ubi suprà,) indecl., with kesr for the termination, the ا being [originally] ى; (TA ubi suprà;) *He fell,* (S, K,) and *they fell,* (S,) *into confusion in respect of their case,* or *affair, from which there was no escape for them:* (S and K ubi suprà:) or *into straitness and difficulty:* (S:) حَيْصَ بَيْصَ and حَيْصِ بَيْصِ are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of جَارِى بَيْتَ بَيْتَ: or, as some assert, they are two nouns, from حَيْصَ meaning the turning away, and retiring, or going back, and بَوْصَ meaning the outstripping, and fleeing; and بَوْصَ is altered to assimilate it to حَيْصَ; and the meaning is, *an affair,* or *a case,* of any kind, *from which one retires,* or *goes back, and flees.* (S.) You say also, جَعَلْتُمُ الأَرْضَ عَلَيْهِ حَيْصَ بَيْصَ, (S and K, both in art. بيص,) or حَيْصِ بَيْصِ, (S ubi suprà,) and حَيْصًا بَيْصًا, (ISk, and K ubi suprà,) with fet-h to each, and حَيْصًا بِيصًا, with kesr to each, not compounded, (ISk, and TA ubi suprà,) *Ye have straitened* [*the earth,* or *land,*] *to him,* (S and K ubi suprà,) *so that he may not act as he pleases therein:* (K:) or *so that he may not travel therein in search of sustenance, nor employ himself as he would to make gain.* (Nh.) And إِنَّكَ لَتَحْسَبُ عَلَىَّ الأَرْضَ حَيْصًا بَيْصًا, or, as some say, حَيْصِ بَيْصِ, [i. e., حَيْصِ بَيْصٍ

or حيص بيص, meaning, *Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein:* &c.] (S.) ___ حيص بيص also signifies *The hole of the rat* or *mouse.* (TA in art. بيص.)

حَيْصَةٌ : see 1, in two places.

حَيُوصٌ A beast (دَابَّةٌ) *that takes fright, and runs away at random;* (K;) *turning away from that which its master desires:* (TA:) a mule *evil in disposition.* (TA.)

مَحِيصٌ [an inf. n.: (see 1:) and also a n. of place, signifying *A place to which one turns away,* or *aside; to which one flees; a place of refuge:*] syn. مَحِيدٌ (S, K) and مَعْدِلٌ (Msb, K) and مَمِيلٌ (K) and مَهْرَبٌ. (S, K.) You say, مَا عَنْهُ مَحِيصٌ [*There is no turning away,* &c., or *no place to which to turn away,* &c., *from it*]. (S.)

حيض

1 **حَاضَتْ** , (S, A, Msb, K,) aor. تَحِيضُ, inf. n. حَيْضٌ and مَحِيضٌ (S, Msb, K) and مَحَاضٌ, (Aboo-Is-hák, K,) said of a woman, (S, A, Msb, K,) *She menstruated;* i. e. *her blood flowed;* (A;) or [rather] *blood came forth from her womb;* (Mgh;) [*not in consequence of disease nor of childbirth, nor before she had attained to puberty;* as explained in the law-books of the Muslims;] as also تَحَيَّضَتْ : or this latter signifies *she likened herself to the* حَائِض. (TA.) ___ Also *She attained the age of menstruation.* (TA.) [See حَاضَتِ السَّمُرَةُ ___.] حَائِضٌ, (S, A, Msb,) aor. as above, (Msb,) inf. n. حَيْضٌ, (S, Msb,) *The* سمرة [or *gum-acacia-tree*] *flowed with,* (S,) or *emitted,* (A,) *a matter resembling blood;* (S, A;) *flowed with its gum:* (Msb:) the matter which it emits is called دُودَم; and is applied to the head of a new-born infant to scare away the jánn, or genii. (A, TA: [but in a copy of the A, and in one instance in the TA, الشَّجَرَةُ is put in the place of السَّمُرَةُ, app. by mistake.]) [I have marked this signification as tropical on the authority of the A and TA; but the author of the Msb has commenced the art. with it; and shows that he held the opinion, which some others have shared with him, that it is the primary signification.] ___ حَاضَ السَّيْلُ *The torrent overflowed;* or *poured out,* or *forth, from fulness;* or *ran;* syn. فَاضَ. (TA.)

2 **حَيَّضَ المَرْأَةَ** *He attributed* حَيْض [or *menstruation*] *to the woman.* (Msb.) ___ حَيَّضَ جَارِيَتَهُ, (TK,) inf. n. تَحْيِيضٌ, (Sgh, K,) *Tempore men-*

struorum inivit ancillam suam. (Sgh, K, TK.) ___ حَيَّضَ المَآءَ, (TK,) inf. n. as above, (K,) *He made the water to flow.* (K, TA.)

5 **تحيّضت** : see 1. ___ Also *She abstained form prayer* (الصلاة) *during the days of her* حَيْض [or *menstruation*]; (S, Msb, K, TA;) *waiting for the stopping of the blood:* (TA:) or *she abstained, and did as the* حائض *does:* (A, * Mgh:) or *she reckoned herself* حائض, *and did as the* حائض *does.* (TA.)

10 **اُسْتُحِيضَتْ** , (S, Mgh, Msb,) in the pass. form, (Msb,) with damm to the ت, (Mgh,) [as though originally signifying *She was reckoned to be menstruating,*] found in the handwriting of Aboo-Zekereeyà استحيضت, (TA,) [which I hold to be a mistake, as being at variance with general usage,] *She continued to have a flow of blood* (S, Mgh) *after her days* [*of menstruation*]: (S:) or *she had an exuberance of blood* [*flowing from the vagina*]; *not what is termed* الحَيْض: (Msb:) or *her blood flowed without stopping, not on certain days, nor from the vein* [or *veins*] *of menstruation, but from a vein called* العَاذِلُ. (TA.)

حَيْض [an inf. n. of 1: explained in the KT as applied to The *menstrual blood* itself; which seems to have been more properly called حَيْضَة and مَحِيض and حِيَاض: though what here follows may be considered as rendering it probable that حَيْض was also used in this sense in the classical times, for حَيْض السَّمُر ___]. دَمُ حَيْضٍ *A thing which flows from the* سَمُر [or *gum-acacia-trees*], *resembling* [*what is called*] دَمُ الغَزَال. (Mgh.) [See also 1.]

حَيْضَة *A single time,* or *turn, of menstruation,* or *of the flow of the menstrual blood:* (S, * A, * Mgh, Msb: *) pl. حِيَض; (A, Msb;) like as بَدْر is pl. of بَدْرَة, and ضِيَع of ضَيْعَة, and حِيَد of حَيْدَة, and خِيَم of خَيْمَة; though by rule it should be حَيْضَات. (Msb.) You say, حَاضَتْ حَيْضَةً وَاحِدَةً [*She menstruated one single time of menstruation*]: and حَيْضَةً طَوِيلَةً [*a long single time thereof*]: and ثَلَاثَ حِيَضٍ [*three single times thereof*]. (A.) ___ As used by the professors of practical law, The *accustomed days thereof.* (Mgh.) ___ Also *A single flow* [of water &c.]: pl. حَيْضَات. (TA.)

حَيْضَةٌ [*Menstruation;*] the subst. from حَاضَتِ المَرْأَةُ: (S, K, TA:) or *a mode*, or *manner*, or *state, of* حَيْض [or *menstruating*]: (Msb:) or the *state* (Mgh, TA) *of the* حَائِض, (TA,) *which is one of avoidance* (Mgh, TA) *of prayer and fasting and the like:* (Mgh:) pl. حِيَض. (S, Msb.) ___ Also The *menstrual blood;* the *blood of menstruation;* and so مَحِيض and حِيَاض . (TA.) [See also حَيْض.] ___ Also The *piece of rag which the* حَائِض *binds over her vulva;* (S, Mgh, * Msb, * K;) and so مَحِيضَة : (S:) which latter also signifies *a piece of rag thrown away:* (TA:) pl. of the latter, مَحَايِض. (S, TA.)

حَيْضِىٌّ [*Menstrual; of,* or *relating to, menstruation.*]

حِيَاض : see حِيضَة.

حَائِض , applied to a woman, [*Menstruating;*] act. part. n. from حَاضَتْ; (S, Mgh, Msb, K;) thus, [without ة,] because it is an epithet of particular application [to a female]; (Msb;) and with ء, being like قَائِم and صَائِم &c.; (TA;) [because the ى in its verb suffers alteration;] and in like manner حَائِضَة also, (S, Mgh, Msb, K,) on the authority of Fr: (S:) pl. (of the former, Msb) حُيَّض, (S, Mgh, Msb, K,) like as رُكَّع is pl. of رَاكِع, (Msb,) and حَاضَة, like as حَاكَة is pl. of حَائِك, (TA,) and of the latter, حَائِضَات, (Msb,) or حَوَائِض. (S, Mgh, K.) ___ In a certain trad., in which it is said that God will not accept the prayer of a حَائِض unless she be [attired] with a خِمَار [or head-covering], this does not mean one who is menstruating while actually occupied by prayer, (Msb, TA, *) but *One who has attained to the age of menstruation;* (TA;) or *one who has attained to womanhood:* (Mgh:) or it has not this meaning; for if it had, one would understand that a girl not arrived at puberty might pray with her head uncovered, which is not the case; but it means [*one of*] *the menstruating kind, whether she have attained to puberty or not;* as though the term female had been used in its place. (Msb.)

مَحِيض is a simple subst. as well as an inf. n.: (Zj, K:) as the former, it is a n. of place; and as such it is [said to be] used in the Kur ii. 222; meaning *A woman's* مَأْتًى; (Zj;) *her* فَرْج; (Mgh;) because it is the *place of* الحَيْض. (Zj, Mgh.) Some say that حَوْض is hence derived; because the water flows to the حَوْض: (Az, K:) for the Arabs put و in the place of ى, and ى in that of

و. (Az, TA.) ___ It is also a n. of time [signifying The *time of menstruating*]. (TA.) ___ See also حَيْضَةٌ. ___ When it is a simple subst., it has a pl., namely مَحَايِضُ. (TA.)

مَحِيضَةٌ : see حَيْضَةٌ.

مُسْتَحَاضَةٌ A woman *continuing to have a flow of blood after her days* [*of menstruation*]: (S:) or *having an exuberance of blood* [*flowing from her vagina*]; *not what is termed* الحَيْضُ: (Msb:) or *having her blood flowing without stopping, not on certain days, nor from the vein* [or *veins*] *of menstruation, but from a vein called* العَاذِلُ. (K, * TA.)

حيط

8 **احتاط** : see art. حوط.

حَيْطَةٌ : see art. حوط.

تَحِيطُ and تَحِيطُ and التَّحِيطُ: see art. حوط.

يَحِيطُ : see art. حوط.

حيعل

Q. Q. 1 **حَيْعَلَ** , (S in art. هل,) inf. n. حَيْعَلَةٌ, (K,) *He* (a مُؤَذِّن) *said,* حَيَّ عَلَى الصَّلَاهْ حَيَّ عَلَى الفَلَاحْ: (K, TA:) composed of two words, like حَوْلَقَ. (S ubi suprà, and TA.)

حيف

1 حَافَ, aor. يَحِيفُ, (S, Msb,) inf. n. حَيْفٌ, (S, Msb, K,) *He* (a judge, or any other person, Msb) *acted wrongfully, unjustly, injuriously,* or *tyrannically,* (S, Msb, K,) عَلَيْهِ *against him:* (S:) or, as some say, *he inclined* [*to that which was wrong*], or *declined* [*from that which was right*], *in his judgment.* (TA.) حَيْفُ النَّاحِلِ means *A man's giving to certain of his children exclusively of others:* he should treat them equally, and not prefer some before others. (T, TA.)

2 تَحْيِيفٌ The *taking a thing,* or *something, from the side:* and *diminishing* [*from the side*]. (KL.)

5 تَحَيَّفْتُهُ *I took by little and little from its sides;* (S, K;) as also تَحَوَّفْتُهُ. (S.)

حِيفَةٌ *A side,* or *lateral part:* pl. حِيَفٌ; (K;) which is likewise pl. of حَافَةٌ. (TA.) [See also حَائِفٌ, below.]

حَائِفٌ *Acting wrongfully, unjustly, injuriously,* or *tyrannically:* (Lth, Msb, K: [in some copies of the K, حَائِر is erroneously put for جَائِر:] pl. حَافَةٌ (Msb, K) and حُيَّفٌ (K, Msb *) and حُيُفٌ. (TA.) ___ An arrow *declining from the right direction.* (TA.) ___ And, as being likened thereto, An *impotent* man, *who does not attain the object of his want.* (TA.) The *side* of a mountain. (K, TA.) [See also حِيفَةٌ.]

بَلَدٌ أَحْيَفُ, and أَرْضٌ حَيْقَآءُ, *A district* or *the like,* and *a land, upon which rain has not fallen:* (Ibn-'Abbád, K:) as though the rain treated it wrongfully. (TA.)

حيق

1 **حَاقَ به** , aor. يَحِيقُ, (S, K,) inf. n. حَيْقٌ and حَيُوقٌ and حَيَقَانٌ, (K,) *It surrounded, encompassed, encircled,* or *beset, him,* or *it;* (S, K;) only used in relation to evil; (Bd in xvi. 36;) [as also حاق به, aor. يَحُوقُ, inf. حَوْقٌ;] and so احاق به. (Ibn-'Abbád, K.) So in the Kur [xxxv. 41], وَلَا يَحِيقُ المَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ [*And evil artifice shall not beset* any *save the authors thereof*]: (S:) or this means *shall not befall:* (Msb:) [for] حاق به, (Ibn-'Arafeh, Msb, K, *) aor. as above, (Msb, TA,) inf. n. حَيْقٌ and حَاقٌ, (TA,) signifies [also] *it clave to him,* and *became his due,* (Ibn-'Arafeh, K,) and *befell him:* (Ibn- 'Arafeh, Msb, K,) and thus it is said to mean in the Kur [xi. 11, &c.], وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ [*And that at which they used to mock shall cleave to them,* or *be their due,* or *befall them;* namely, the punishment at which they mocked.] (TA.) You say also, حَاقَ بِهِمُ العَذَابُ

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Punishment beset them, and *befell them.* (S.) And حاق به البَلَآءُ *Trial,* or *trouble, beset him.* (TA in art. حاق فِي.) حق, (K,) inf. n. حَيْقٌ, (TA,) *i. q.* حاك. (K.)

3 **حايقه** , (AA, K,) inf. n. مُحَايَقَةٌ, (AA, TA,) *He envied him,* and *hated him.* (AA, K.)

4 **أَحْيَقَ** see 1. احاق ٱللّٰهُ بِهِمْ مَكْرَهُمْ *God made their artifice to beset them:* (Lth, TA:) or *made it to befall them.* (Th, K, * TA.)

حَاقُ الجُوعِ *Vehemence of hunger.* (TA.) See also حَاقٌّ, in art. حق

حَيْقٌ *What besets a man,* ('Eyn, K,) *and befalls him, of artifice,* ('Eyn, TA,) or *of an evil*

deed, that he has done. ('Eyn, K.)

مَحْيُوقٌ : see art. حوق.

حيك

1 **حَاكَ** , aor. يَحِيكُ, inf. n. حَيْكٌ and حَيَكٌ and حِيَاكَةٌ, accord. to Lth, signifies *He wove* a piece of cloth: [and it is said in the K, in art. حوك, that the root of the verb in this sense is with و and with ى:] but Az says that this is a mistake; and that the verb is only حاك having for its aor. يَحُوكُ, inf. n. حَوْكٌ. (TA. [See, however, what follows.]) حاك, (S, K,) or حاك فى مشيته, (TA,) aor. يَحِيكُ, inf. n. حَيَكَانٌ (S, K) and حَيْكٌ (K) and حَيَكَى (Mbr, TA) [and حِيَاكَةٌ, which see in what follows], *He* (a man, TA) *walked with an elegant and a proud and selfconceited gait, with an affected inclining of the body from side to side,* or *with a twisting of the back:* or *he moved about his shoulder-joints and his body in walking,* (K, TA,) *having much flesh;* which manner of walking in women is commended, but in men it is discommended; for the woman walks thus by reason of the largeness of her thighs; but the man, when his thighs, or legs, are wide apart: or, as some say, it signifies *he trod the ground vehemently:* (TA:) or *he moved about his shoulder-joints, and parted his legs widely, in walking,* [*as short persons do:* for] حَيَكَانٌ signifies the *manner of walking of him who is short:* (S:) or *a walking in which a man moves about his posteriors:* all which meanings are borrowed from the action of the حَائِك [or weaver, who straddles when at work]: حِيَاكَةٌ, likewise, signifies *a walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side,* or *with a twisting of the back, and in a lagging manner.* (TA.) And you say also, جَآءَ يَتَحَيَّكُ , and يَتَحَايَكُ , meaning *He came walking with his legs parted as though there were something between them.* (TA.) حاك, (K,) aor. يَحِيكُ, inf. n. حَيْكٌ, (TA,) said of a sword, (K,) and of an axe, (TA,) *It made an impression,* or *had effect;* as also احاك . (K, TA.) حاك فيه (S) and احاك فيه (S, K) and أَحَاكَهُ , (K,) said of a sword, signify the same: (S, K:) one says, ضَرَبَهُ

فَمَا أَحَاكَ فِيهِ السَّيْفُ, i. e. [*He struck him, but the sword*] *made no impression*, or *had no effect, upon him.* (S, TA.) And حَاكَتِ الشَّفْرَةُ *The* [*knife called*] شفرة *cut;* as also احاكت. (K.) And مَا تَحِيكُ المُدْيَةُ اللَّحْمَ [*The butcher's knife does not cut the flesh-meat*], and ما تحيك فيه: both signify alike. (El-Ámidee, TA.) ___ [Hence,] حَاكَ القَوْلُ فِى القَلْبِ, inf. n. حَيْكٌ, *The saying took effect upon the heart;* (Sh, S, K, TA;) and *became fixed therein.* (Sh, TA.) And مَا يَحِيكُ فِيهِ المَلَامُ *Blame does not make any impression upon him.* (S.) And مَا يَحِيكُ كَلَامُكَ فِى فُلَانٍ *Thy speech does not make any impression upon such a one.* (TA.) And it is said [in a trad., as some read it], الإِثْمُ مَا حَاكَ فِى صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ *Sin is that which makes an impression upon thy mind, and becomes fixed* [*therein, and with which thou dislikest that men should become acquainted*]. (Az, TA. [See also حَكَّ; and see حَزَّ.])

4 **أَحْيَكَ** see 1, in five places.

5 **تَحَيَّكَ** see 1.

6 **تَحَايَكَ** see 1.

8 **احتاك**, mentioned in this art. in the K: see 5 in art. حوك.

حيكَى and حَيَكَى: see حَائِكٌ.

حَيْكَانَةٌ and حِيكَانَةٌ and حُيَكَانَةٌ: see حَائِكٌ. The first also signifies A man *who walks with his legs parted as though there were something between them.* (TA.) And A *bulky* [lizard such as is called] ضَبَّةٌ; *that moves about its shoulder-joints, and parts its legs widely, in going along;* (S;) as also the second and third. (Ibn-'Abbád, TA.)

حِيَاكَةٌ : see art. حوك.

حُيَيْكَةٌ *Short, and thick and compact in body;* applied to a woman. (Ibn-'Abbád, K.)

حَيَّاكٌ and حَيَّاكَةٌ: see حَائِكٌ; for the former, in two places. ___ The latter also signifies *A female ostrich;* as being likened to the حَائِك in her [manner of] walking. (TA.)

حَائِكٌ : see art. حوك. [In the present day, حَيَّاكٌ signifies the same; i. e. *A weaver.*] Also, and حَيَّاكٌ , applied to a man; and حَيَّاكَةٌ and حَيْكَانَةٌ and حِيكَانَةٌ and حُيَكَانَةٌ , (K, TA,) and, accord. to the K, حَيَكَى , but this is an inf. n., and is here a mistake for حِيكَى , originally حَيْكَى, mentioned by Sb, (TA,) applied to a woman; *Walking,* or *who walks, in the manner denoted by the verb* حاك, i. e., *with an elegant and a proud and self-conceited gait,* &c. (K, TA.) And the first, i. e. حائك, *Becoming fixed in the heart, and disquieting one.* (Az, TA in art. حوك.) [See 1.]

حيل

1 **حَالَ** , aor. يَحِيلُ, inf. n. حُيُولٌ *It became altered,* or *changed:* (K:) a dial. var. of حال, aor. يَحُولُ, inf. n. حُؤُولٌ. (TA.) ___ حال الماءُ, aor. as above, *The water remained,* or *stagnated, and collected;* or *remained long, and became altered;* or *became yellow and altered;* in the bottom of a valley. (TA.)

4 **ما أَحْيَلَهُ** a dial. var. of ما أَحْوَلَهُ. (Fr, S.) See 4 (last sentence) in art. حول.

5 **تحيّل** : see 8 in art. حول.

حَيْلِ حَيْلِ *A cry with which goats are chidden.* (K.)

حَيْلٌ *Water that remains,* or *stagnates, and collects,* or *that remains long, and becomes altered,* or *that becomes yellow and altered, in the bottom of a valley:* pl. [of pauc.] أَحْيَالٌ and [of mult.] حُيُولٌ. (K.) Also a subst. from الاحْتِيَالُ; (S, K;) and so حَيْلَةٌ , with kesr; (S;) or حَيِلَةٌ [perhaps a mistake for حِيلَةٌ]; (K;) and مَحَالَةٌ , and مَحَالٌ . (AZ, S.) [See حِيلَةٌ in art. حول.) ___ *Strength, power, might,* or *force;* syn. قُوَّةٌ; as also حَوْلٌ; (TA;) of which it is a dial. var. (S, Msb.) So in the saying, لَا حَيْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. (S, * Msb, TA. [See حَوْلٌ.]) So, too, in the phrase, in a form of prayer, اَللّٰهُمَّ ذَا الحَيْلِ الشَّدِيدِ [*O God, Possessor of great might*]: perverted by the relaters of traditions into ذَا الحَبْلِ, with ب. (TA.) If it be a contraction of حَيِّلٌ, originally حَيْوِلٌ, its proper place is art. حول: otherwise, this is its proper place. (TA.)

حَيْلَةٌ *A large number of goats:* (S:) or *a herd of goats:* and *a flock of sheep.* (K.) ___ *Stones rolled down from the side of a mountain to its bottom until they become*

many: (K:) or *an overhanging mass of rock that falls down from the head of a mountain to its bottom.* (Abu-l-Mekárim, O.) See also حَيْلٌ.

حِيلَةٌ : see حَيْلٌ, above; and see art. حول.

حَيَلِىٌّ : see its syn. حُوَّلٌ, in art. حول.

حَيْلُولَةٌ an inf. n. of حَالَ, [aor. يَحُولُ,] (Mgh and Msb in art. حول,) like كَيْنُونَةٌ [&c.]. (Mgh in that art. [See 1 in that art.])

حَيَالٌ ; and حَيَالَهُ and بِحَيَالِهِ: and عَلَى حَيَالِهِ: see art. حول.

حَيِّلٌ : see 4 in art. حول, in the latter half of the paragraph.

حَيَّالٌ : see its syn. حُوَّلٌ, in art. حول.

أَحْيَلُ : see art. حول.

مَحَالٌ : see حَيْلٌ, above; and see حِيلَةٌ in

مَحَالَةٌ : art. حول.

حين

1 **حَانَ** , (Msb, K,) or حَانَ حِينُهُ, (S,) aor. يَحِينُ, (S, Msb,) [inf. n. as in the exs. following,] *It,* (Msb, K,) or *its time,* or *season,* (S,) *was,* or *became,* or *drew, near;* or *was at hand:* (S, Msb, K:) and *its time came.* (Msb, K. *) You say, حَانَ لَهُ أَنْ يَفْعَلَ كَذَا, aor. as above, inf. n. حِينٌ [and as in the next ex.], *The time came,* or *drew near, for him to do,* or *that he should*

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do, such a thing; syn. آنَ. (S.) And حَانَتِ الصَّلَاةُ, (Msb, TA,) inf. n. حَيْنٌ and حِينٌ and حَيْنُونَةٌ, *The time of prayer came:* (Msb:) or *the prayer was,* or *became,* or *drew, near.* (TA.) ___ حَانَ السُّنْبُلُ *The ears of corn became dry,* (K, TA,) *so that the time of the reaping thereof came,* or *drew near.* (TA.) ___ حَانَ حَيْنُ النَّفْسِ *The soul died,* or *perished.* (TA.) ___ And حَانَ, inf. n. حَيْنٌ, *He* (a man) *died,* or *perished.* (S.) ___ *He experienced a trial,* or *trying affliction.* (K: a meaning indicated therein, but not expressed.) ___ Also, (Az, K,) aor. as above, inf. n. حَيْنٌ, (Az, TA,) *It* (anything) *was not accomodated, adapted,* or *disposed, to the right way* or *course* or *direction;* (Az, K, TA;) as also تَحَيَّنَ . (K.) ___ And *i. q.* اتَّفَقَ [*It happened,* &c.]. (Har p. 382.)

2 **حَيَّنَهُ** , [inf. n. تَحْيِينٌ,] *He assigned,* or *appointed, for him,* or *it, a time.* (K.) حَيَّنُوا ضُيُوفَهُمْ and أَحَانُوهُمْ have the same meaning [app. *They assigned,* or *appointed, a time for their guests*]. (TA.) ___ حَيَّنَ النَّاقَةَ *He appointed for the she-camel a time in every day and night in which he should milk her;* (S, K;) as also تَحَيَّنَهَا ; (K;) said when one milks her in the day and night once: As says that تَحْيِينٌ is like تَوْجِيبٌ [the *milking* a camel *but once in the course of each day and night*]; but

is only after she has shown herself to be pregnant, and her milk has become little in quantity. (TA.) *He* (God) *made him,* or *it, to be not accommodated, adapted,* or *disposed, to the right way* or *course* or *direction.* (K) ___ See also 4.

3 **مُحَايَنَةٌ** [are the inf. ns. of حَايَنَ]. You say, عَامَلَهُ مُحَايَنَةً (S, K) and حَيَانًا (Lh, TA) [*He bargained* or *contracted with him for work for a certain time*]; like مُسَاوَعَةً; (S, K;) from الحِينُ meaning الوَقْتُ. (Lh, TA.) And in like manner, اسْتَأْجَرَهُ مُحَايَنَةً (TA) and حَيَانًا (Lh, TA) [*He hired him,* or *took him as a hired man* or *a hireling, for a certain time*].

4 **احان** *i. q.* أَزْمَنَ [i. e. *Time,* or *a long time, passed over him,* or *it; he,* or *it, endured,* or *continued, for a time,* or *for a long time*]. (TA.) ___ أَحْيَنَ *He remained, stayed, abode,* or *dwelt,* (S, K,) *for a time* in a place. (S.) ___ أَحْيَنَتِ الإِبِلُ *The time came,* or *drew near, for the camels to be milked:* or *for the camels to have their loads bound upon them.* (AA, K. [In the CK, يُعْلَمُ is erroneously put for أَحْيَنَ القَوْمُ ___.]) يُعْكَمُ *The time of what they desired,* or *sought, came,* or *drew near, to the company of men:* (K:) *the time of their attainment of what they hoped for came,* or *drew near, to them.* (IAar, TA.) As a trans. verb: see 2. ___ احانه ٱللّٰهُ *God caused him to die,* or *destroyed him;* (S;) as also حَيَّنَهُ, inf. n. تَحْيِينٌ. (KL: but only the inf. n. is there given.) ___ *God tried him,* or *afflicted him with a trial.* (K: a meaning indicated therein, but not expressed.)

5 **تحيّن**, said of spunger (وَارِشٌ), *He watched for the time of eating, in order that he might enter.* (S.) And تَحَيَّنَ الطَّعَامَ [*He watched for the time of the food*]. (K voce حَضْرٌ.) And تَحَيَّنْتُ رُؤْيَةَ فُلَانٍ *I watched for the time of seeing such a one.* (TA.) And تَحَيَّنَ وَقْتَ الصَّلَاةِ *He sought* [*to know*] *the time of prayer.* (TA.) [And accord. to Freytag's Lex., استحان has a similar meaning; i. e. *He waited*

for the just time of a thing; delayed a thing till the fit time.] ___ تحيّن النَّاقَةَ: see 2. See also 1. As meaning استغنى, it is a vulgar word. (TA.)

10 إستحين see 5.

حين *Death; a state of destruction* or *perdition:* (S, K, TA:) or the *time of the appointed term* [*of life*]; or *time of death.* (Har p. 322.) ___ *A trial,* or *trying affliction.* (K.)

حين *i. q.* دهر [*Time;* or *a time;* or *a space,* or *period, of time;* &c.]: (K:) or, accord. to EshSháfi'ee, *time, from the beginning of the world to its end;* as also دهر: (Az voce دهر:) or *a time,* (Az, S, Mgh, Msb, K,) *in a vague sense,* (Mgh, K,) applicable to *any time,* (Az, K,) *little or much,* (Mgh, Msb,) *long or short, that may be a year* and *more:* or [in some cases] particularly meaning *forty years:* or *seven years:* or *two years:* or *six months:* or *two months:* or *any morning and evening:* (K:) also *a space of time;* (S, K;) as in the Kur lxxvi. I, (S,) and in the Kur xxxvii. 178: (K:) and *a continuous time:* (Ham p. 381:) and the *day of resurrection;* (K;) or the *coming to pass of the resurrection;* as in the Kur xxxviii. last verse: (Mgh, TA:) or it has two meanings; namely, *a time of unknown limit,* and also, as in the Kur xiv. 30, *six months:* (Fr, Msb:) accord. to Er-Rághib, the *time of* a thing's *arriving,* or *coming,* and *happening;* having a vague meaning, and rendered particular, or special, by that to which it is prefixed: some say that it occurs applied in different ways: to *an appointed term;* as that to which God makes one to live: and *a year;* as in the Kur xiv. 30: and to the *time* when an event takes place; as in the Kur xxx. 16: and to *time absolutely:* accord. to El-Munáwee, in the [genuine] language of the Arabs, it is applied to [the *time of*] *a glance of the eye,* and *more than that,* to *time without end:* (TA:) the pl. is أَحيانٌ, (S, Msb, K,) and pl. pl. أَحايينُ; (S, * K;) as in the saying, فلانٌ يفعلُ كذا أَحيانًا and فى الأَحايين [*Such a one does so at times,* or *sometimes*]. (S.) In the Kur [xiv. 30], تؤتى أُكُلَها كلَّ حينٍ means [*Which yieldeth its fruit*] *every six months:* (Fr, Msb,

TA:) or *every year:* or *every morning and evening:* or, accord. to Az, *in every season, uninterruptedly.* (TA.) مَحْيَانُ شَىْءٍ, also, means حِينُهُ [*The time,* or *season, of a thing*]. (K.) [You say, إِلَى حِينٍ *For a time,* or *season.*] And حِينًا *At one time; sometime; at some time; awhile.* (Mgh.) حِينٍ in the phrase قُمْتُ حِينَ قُمْتَ [*I stood in the time when thou stoodest,* or *I stood when thou stoodest,*] is an adv. n. of time; (Msb;) [see also an ex. in a verse cited voce خَشَفَ, and the remarks there subjoined:] and one may well employ in its place لَمَّا and إِذَا (Msb, TA) and إِذْ and مَتَى and سَاعَةَ (TA) and وَقْتَ (Msb, TA) and the like; but not, as many have said, حَيْثُ; for this is an adv. n. of place. (Msb.) ___ When they make the two times to be distant, the one from the other, [i. e. the time of speaking and the time spoken of,] they do so by means of إِذْ, and thus, (K,) they say حِينَئِذٍ [meaning *At that time; then*]: (S, K:) and sometimes they suppress the ء, substituting for it ى. (TA.) ___ Sometimes, also, they prefix تَ to حِينَ; (S, TA;) and say لَا تَحِينَ, meaning *It is not,* or *was not, a time* [of such a thing; but this is generally written لَاتَ حِينَ]; as in the Kur xxxviii. 2 [respecting which see art. ليت]. (TA.) Aboo-Wejzeh Es-Saadee says,

* اَلْعَاطِفُونَ تَحِينَ مَا مِنْ عَاطِفٍ *
* وَالْمُطْعِمُونَ زَمَانَ أَيْنَ الْمُطْعِمُ *

[*The persons who return to the attack when there is none* other *that returns to the attack,* (as is said in the S and L in art. عطف,) or it may mean *who act affectionately in the time when there is none* other *that acts affectionately;* as is said in the L in that art.;) *and the feeders in the time when* it is said, *Where is the feeder?*]: (S:) ISd says that تَ is thus prefixed to حِينَ like as it is in تَلَانَ meaning الآنَ: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus:

* اَلْعَاطِفُونَهْ حِينَ مَامِنْ عَاطِفٍ *

[with the هـ of pausation]: and some say that the هـ of pausation is likened to the fem. ة, and is then made movent with fet-h. (TA. [See more in art. ليت.]) ___ See also حِينَةٌ, in two places.

حَانَةٌ : see art. حون.

حِينَةٌ : see what next follows.

حِينَةٌ [The *time appointed for a she-camel to be milked in every day and night;*] a subst. from حَيَّنَ النَّاقَةَ; as also حِينٌ : you say, مَتَى حِينَةُ نَاقَتِكَ, meaning *When is the time of the milking of thy she-camel?* and كَمْ حِينَتُهَا, meaning *How many times is she milked?* (K.) One says also, of a man, (S,) يَأْكُلُ الحِينَةَ and الحَيْنَةَ, meaning *He eats once in the day and the night:* (S, K:) or, accord. to Aboo-'Amr Ez-Záhid, الوَجْبَة is used as meaning a man's *eating once in the day,* and الحِينَة as meaning a she-camel's *being milked once in the day.* (IB, TA.) And one says, مَا أَلْقَاهُ إِلَّا الحِينَةَ بَعْدَ الحِينَةِ, i. e. بَعْدَ الحِينِ الحِينِ [*I do not meet him save time after time;* meaning, *occasionally*]. (K.)

حَانَاةٌ : see art. حنو.

حَانُوتٌ : see arts. حون and حنو.

حَانِيَةٌ : see art. حنو.

حَانِىٌّ : see art. حنو.

حَانِيَّةٌ : see arts. حون and حنو.

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حَائِنٌ *Stupid; foolish;* or *having little,* or *no, intellect,* or *understanding.* (K.)

حَائِنَةٌ *A deadly,* or *destructive, calamity that befalls one:* (K, TA:) *a calamity in which*

الحَيْن *is*: (TA:) pl. حَوَائِنُ. (K.) [In the CK it is, in one place, erroneously substituted for حَانِيَّةٌ, as meaning wine.]

مَحُونَةٌ [mentioned in the K in art. محن] is from الحَيْنُ or المَحْنَةُ. (TA.)

مَحْيَانٌ : see its syn. حِينٌ.

حيهل

حَيْهَلٌ (En-Nadr, AHn, K) and حَيَّهْلٌ and حَيْهَلٌ (K) *A certain shrub of the smaller kind of* حَمْض, *having no leaves:* (En-Nadr, AHn, K:) or the *species of* حَمْض *termed* هَرْم: (AA, TA:) a coll. gen. n.: (TA:) n. un. with ة: (K:) so called because, *when rain falls upon it, it grows quickly; and when the camels eat it, and do not speedily void their excrement, they die:* (AA, TA: [see the next paragraph:]) at the end of a verse of Homeyd Ibn-Thowr, the name is written الحَيَّهُلٌ, with the vowel of the ل transferred to the هـ. (AHn, K.)

حَيَّهَلَ and حَيَّهَلٌ and حَيَّهَلَنْ and حَيَّهَلًا and حَيَّهَلَا words used in inciting, or urging on: see more in art. حى; (K;) and in art. هل. (TA.)

حیو

حی See **حیو**

خ

The seventh letter of the alphabet: called خَآءٌ [and خَا (respecting which latter see the letter ب)]. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of those termed حَلْقِيَّة [i. e. faucial, or guttural]: its place of utterance is the same as that of غ [which differs from it in being vocal]. (L.) [As a numeral, it denotes *Six hundred.*]

خا

خَا and خَآءٌ: see the letter خ, and arts. خوأ and خى.

خاتون

خَاتُونٌ : see art. ختن.

خانقاه

خَانَقَاهٌ and خَانَقَاهِىٌّ: see art. خنق.

خب

1 خَبَّ, (A, L, K,) sec. pers. خَبْتَ, like عَلِمْتَ, aor. يَخُبُّ, inf. n. خَبٌّ; (S, L, K; *) or خَبَّ, [sec. pers. خَبَبْتَ,] aor. يَخُبُّ, like يَقْتُلُ, inf. n. خَبٌّ; (Msb; [in which خَبٌّ is regarded as a simple subst.; but I doubt the correctness of this, and of the verb's being like قَتَلَ;]) *He* (a man) *was*, or *became, deceitful*, (Msb, K, TA,) *wicked, dishonest*, or *dissimulating*, (K, TA,) and *a mischief-maker:* (TA:) [or] *he was*, or *became, a great deceiver*, or *very deceitful*, (S, A, L, K, TA,) *wicked and deceitful*, and *a mischief-maker.* (S, * A, * L, TA.) [In the K and TA, neither the aor. nor the inf. n. of خَبَّ as signifying he was, or became, a great deceiver, or very deceitful, is specified; nor the sec. pers. of the pret., which indicates the form of the aor.] ___ [Hence, app.,] خَبَّ signifies also *He alighted and abode in a depressed tract of ground, in order that his place might be unknown, from a motive of niggardliness* [*to avoid claims upon his hospitality, thus deceiving passers by*]. (K, TA.) ___ And *He denied*, or *refused, what he possessed.* (K.) خَبَّ, (S, A, K,) aor. يَخُبُّ, with damm, (S, A,) deviating from a general rule, accord. to which an intrans. v. of this class [of the measure فَعَلَ] should be with kesr, (MF,) inf. n. خَبٌّ (S, K) and خَبَبٌ and خَبِيبٌ, (S, A, K,) *He went the pace*, or *in the manner, denoted by* خَبَبٌ *as explained below;* said of a horse; (S, A, K;) as also اختبّ: (Th, K:) and in like manner said of a man. (TA.) You say, جَاؤُوا تَخُبُّ بِهِمُ الدَّوَابُّ [*They came, the beasts going with them the pace*, or *in the manner, termed* خَبَبٌ]. (A.) And خَبَّ فِى الأَمْرِ, aor. ـُ, inf. n. خَبَبٌ, *He hastened to begin the affair.* (Msb.) ___ [Hence,] خَبَّ, (aor. يَخُبُّ, TA, [inf. n. خَبٌّ,]) said of the sea, *It was*, or *became, agitated*, or *in a state of commotion;* (T, S, A, K, TA;) *the waves dashing together, and the winds whirling;* (T, A, TA;) such being the case at a certain period, when the ships make for the shore, for safety, or cast anchor. (T, TA.) You say, أَصَابَهُمُ الخَبُّ *Agitation*, or *commotion, of*

the sea, with a whirling of the winds, befell them: (T, A, TA:) or اصابهم خَبٌّ, i. e. خَبَّ بِهِمُ البَحْرُ *The sea became agitated,* or *in a state of commotion, with them.* (S, TA.) ___ Also, said of the dust, *It rose high:* (JK, TA:) and *it ran along.* (TA.) ___ And said of a plant, or of herbage, *It became tall.* (JK, S, A, K.)

2 **خبّب** , (JK, S, A, K,) inf. n. تَخْبِيبٌ, (JK, TA,) *He deceived* another; (S, K;) namely, another's young man, or slave: (S:) or *deceived much* or *greatly:* (Har p. 591:) and *he corrupted* another; (JK, A, TA;) namely, another's male or female slave. (TA.) You say, خبّب عَلَيْهِ صَدِيقَهُ, (Aboo-Bekr, TA,) and عَبْدَهُ, and حَلِيلَتَهُ, (A,) *He corrupted, and rendered disaffected to him,* (Aboo-Bekr, A,) *his friend,* (Aboo-Bekr,) and *his male slave,* and *his wife.* (A.) *He bound his arm,* or *hand, with a* خَبَّةٌ, i. e. *a piece of rag like a fillet.* (A, TA.) *It* (one's flesh) *wasted so that there appeared streaks upon the skin.* (TA.) See also R. Q. 1.

3 **خابّ** : see مُخَابٌّ. [It seems that خابّه, if used, signifies *He acted treacherously towards him, and took him unawares.*] ___ And [the inf. n.] مُخَابَّةٌ signifies The *being heavy,* or *sluggish, and holding back from a thing.* (JK.)

4 **اخبّ** *He made* a horse *to go the pace,* or *in the manner, denoted by* خَبَبٌ *as explained below.* (S, A, K.)

8 **اختبّ** : see 1. اختبّ مِنْ ثَوْبِهِ خُبَّةً, (S,) or, خَبَّةً, and اختبّ ثَوْبَهُ, (JK,) *He took forth* [or, app., *tore*] *from his garment a piece of ray like a fillet.* (S.)

R. Q. 1 **خَبْخَبَ** *He* (a man, TA) *acted perfidiously, unfaithfully, faithlessly,* or *treacherously.* (K.) *He was,* or *became, lax, flaccid,* or *flabby, in the belly.* (K.) [See also خَبْخَبَةٌ, below; and see R. Q. 2.] خَبْخَبَ عَنِ الظَّهِيرَةِ *He stayed until the mid-day heat had*

become assuaged, and the air was cool: (K:) or the phrase is خَبْخَبَ عَنْهُ مِنَ الظَّهِيرَةِ. (TA.) [Hence, in a trad. relating to the postponement of the noon prayers,] خَبْخَبُوا عَنْكُمْ مِنَ الظَّهِيرَةِ, (S,) or فِى الظَّهِيرَةِ, (JK, [but the former is more probably the correct phrase,]) *Stay ye until the mid-day heat shall have become assuaged, and the air be cool:* (JK, S:) it is originally خَبَّبُوا, and is altered therefrom for the purpose of distinction: (S in the present art.:) or originally بَخْبَخُوا. (S in art. بخ.)

R. Q. 2 تَخَبْخَبَ *It was,* or *became, lax, flaccid,* or *flabby:* said of a thing in a state of commotion, moving to and fro, quivering, or the like. (K.) [See also خَبْخَبَةٌ, below; and see R. Q. 1.] ___ *He was,* or *became, empty* [*in the belly*], *after repletion.* (JK.) And جآء يتخبخب *He came hungry.* (JK.) ___ تَخَبْخَبَ لَحْمُهُ, (JK,) or بَدَنُهُ, (K,) *He became lean after having been fat,* (JK, K, TA,) *so that his shin became lax, flaccid,* or *flabby,* (TA,) *and a sound was heard to proceed from him* [*when he moved*], (JK, TA,) *by reason of his leanness.* (TA.) ___ تَخَبْخَبَ الحَرُّ *The heat became allayed,* or *assuaged,* (K, TA,) *somewhat,* (TA,) *in its vehemence.* (K, TA.)

خَبٌّ (JK, S, A, L, Msb, K) [said in the Msb to be originally an inf. n.] and خَبٌّ (S, L, K) [originally an inf. n. accord. to most authorities] and خُبٌّ, (MF,) applied to a man, (S, A, L, Msb,) fem. خَبَّةٌ, [which casts doubt upon the assertion that خَبٌّ is originally an inf. n., for were it so the masc. and fem. accord. to a general rule would be the same, as well as the sing. and pl.,] applied to a woman, (JK, A,) *A great deceiver,* or *very deceitful;* (JK, * S, A, L, Msb, * K;) *wicked and deceitful; a mischief-maker;* (S, * A, * L, K, * TA;) *deceitful, guileful, artful, crafty,* or *cunning;* syn. مَكَّارٌ. (Ham p. 537, in explanation of the first and second.) Also the first of these words, *A long, elevated tract* (حَبْلٌ, in some copies of the K erroneously written جبل, TA) *of sand, cleaving to the ground.* (K, TA.) ___ And *A plain,* or *soft,*

tract, between two rugged tracts, in which (i. e. in the former of which) *are truffles.* (AA, K.)

خُبٌّ : see خَبٌّ. See also خَبَّةٌ. Hence ثَوْبٌ أَخْبَابٌ: see, again, أَخْبَابُ الفَحْثِ ___. خَبَّةٌ *The* حَوَايَا [or *winding guts,* or *intestines into which the food passes from the stomach*]: (K:) thus used in the pl. form, as though pl. of خُبٌّ. (TA.) Also The *bark* (لِحَآءٌ) *of a tree.* (JK, K.) And *Low,* or *depressed,* land: (JK, K:) pl. [of pauc.] أَخْبَابٌ and [of mult.] خُبُوبٌ. (TA.)

خَبٌّ *Deceit;* (JK, Msb, K;) *wickedness; dishonesty,* or *dissimulation;* (K, TA;) *mischiefmaking;* as also خَبَبٌ : (TA:) *guile, art, craft,* or *cunning.* (Ham p. 537.) See also خُبٌّ. *A rising,* or *state of agitation and commotion, of the sea;* (JK, K, TA;) as also خَبَابٌ . (IAar, K.)

خَبَّةٌ : see خَبَّةٌ.

خُبَّةٌ : see خَبَّةٌ and خَبِيبَةٌ. ___ Also *A place where water collects and remains* or *stagnates,* (AA, K, TA,) *and around which grow herbs,* or *leguminous plants:* (TA:) *a tract of land neither fruitful nor unfruitful, between two other tracts of land;* pl. خُبَبٌ: (AHn:) *a tract of land between that which abounds with herbage and that which is unproductive:* (Ru-beh:) *a narrow tract of soft land abounding with herbage, not rugged nor plain, but inclining to be plain;* (ISh;) but ADk disapproves of this explanation: (TA:) or *a tract producing herbage between two long and elevated tracts of sand;* as also خَبِيبَةٌ : (Ibn-Nujeym:) and, accord. to AA, also *pasture,* or *herbage.* (TA.) Also, or مَخَبَّةٌ , (accord. to different copies of the K, or both, TA,) and خَبِيبَةٌ , The *bottom* (بَطْنٌ) *of a valley.* (K.)

خَبَّةٌ and خُبَّةٌ and خَبَّةٌ *A narrow tract,* or *streak,* of sand; [in one copy of the A, I find خَبَّةٌ and خَبِيبَةٌ thus

explained; but in another, مَخَبَّة is written in the place of the former of these two words;] or of clouds; (S, K;) as also خَبِيبَة : (As:) or, of sand, *what resembles a* فَالِق [or *depressed tract between two hills*], *except in its being wider and more spreading, and not having abrupt sides;* so says AHn in explaining خَبَّة [thus in the TA] and خَبِيبَة : (TA:) or all three signify *a piece of rag like a fillet;* as also خَبِيبَة (S, K) and خُبٌّ : (Lh:) or the last two (خَبِيبَة and خُبٌّ) signify *a piece of rag from a garment, with which one binds his arm* or *hand.* (JK, TA.) [Hence,) ثَوْبٌ أَخْبَابٌ , (Lh, K,) [like أَهْبَابٌ,] and ثَوْبٌ خَبَبٌ, (Lh, JK, K,) like هَبَبٌ, (JK,) and ثَوْبٌ خَبَائِبُ , like هَبَائِبُ; (S;) [the latter word in the first of these phrases being pl. of خُبٌّ; that in the second, pl. of خَبَّة; and that in the third, pl. of خَبِيبَة;] *A garment,* or *piece of cloth, rent in pieces, ragged,* or *tattered.* (Lh, JK, S, K.) [See also خَبِيبَة, below.] It is also said that the خَبَّة of a garment, or piece of cloth, is [*A portion* thereof] *like the* طُرَّة [q. v.]: and accord. to Sh, the خُبَّة thereof is its طُرَّة. (TA.) And خَبَّة [so in the TA] signifies *A piece of rag which a woman wears, covering her head with it:* erroneously written by Lth حَنَّة. (Az, TA.) ___ Also, i. e. خَبَّة and its two vars., and خَبِيبَة , of which the pl. is خَبَائِبُ, *A streak* of the flesh *appearing in the skin, occasioned by the loss of flesh.* (TA.)

خَبَبٌ : see خُبٌّ. Also *A kind of run,* (S, Mgh, Msb, K,) *with wide steps, but falling short of that termed* عَنَق; (Mgh, Msb;) i. e. *a quick pace:* (TA:) or *a certain pace which is not quick:* (Har p. 157:) or *i. q.* رَمَل [q. v.]: or *a pace of a horse,* (K,) and *of a camel,* (TA,) *in which he remores both his right legs together and both his left legs together;* i. e. *an amble:* (K, TA:) or *in which a horse rests on his right and left fore legs alternately,* (يُرَاوِحُ بَيْنَ يَدَيْهِ, S, K, TA,) *and in like manner on his kind legs:* (S, TA: [app., as thus explained in the S and TA, meaning the same as the explanation next before it:] and (accord. to some, TA) *quickness.* (K.)

خَبَابٌ : see خُبٌّ.

خَبِيبٌ *A trench,* or *furrow,* (خَدٌّ,) *in the ground.* (K.)

خَبِيبَةٌ , and its pl. خَبَائِبُ: see خَبَّةٌ, in five places. It is also said to signify *A fillet,* or *bandage.* (TA.) ___ Also *A long strip,* or *slice,* of flesh, or flesh-meat; (JK, S, K;) and so خُبَّةٌ ; (A, TA;) pl. of the former as above: (JK:) or *any compact and long portion of flesh:* any such portion is also termed خَصِيلَةٌ: either *in the arm* or *elsewhere:* (AO, TA:) or *a* [*portion such as is termed*] خصيلة thereof, *intermixed with* [*sinews,* or *tendons, such as are termed*] عَقَب. (TA.) And خَبَائِبُ المَتْنَيْنِ *The flesh of the two corresponding portions extending along the two sides of the backbone.* (TA.) [Hence,] خَبَائِبُ لَحْمِهِ *His flesh is dissundered,* or *cut in pieces.* (TA.) ___ See also خُبَّةٌ, in two places. ___ Also The *wool of a* ثَنِىّ [or *sheep in its third year*]; (S, L;) which is better than that termed عَقِيقَةٌ, i. e. the wool of a جَذَع [or sheep in or before its second year], and cleaner, and more abundant: (ISk, S:) so accord. to most of the leading lexicologists; though said in the K to be a mistake of J, for جَنِيبَةٌ. (TA.)

خَبْخَبَةٌ [by rule an inf. n. of R. Q. 1:] *Laxness, flaccidity,* or *flabbiness;* and *a state of commotion, moving to and fro, quivering,* or *the like:* (S:) or *laxness, flaccidity,* or *flabbiness,* of a thing in a state of commotion, moving to and fro, quivering, or the like; (TA;) as also خَبْخَابٌ . (JK, K, TA.) [See also R. Q. 2.]

خَبْخَابٌ : see what next precedes.

خَابٌّ , (S, K, TA,) in one copy of the K خَابَّةٌ, [as in the CK,] but the former is the more correct, (TA,) *Relationship;* (S, K;) and *affinity,* syn. صِهْرٌ: (S:) pl. خَوَابُّ. (S, K.) You say, لِى مِنْ فُلَانٍ خَوَابُّ [*I have ties of relationship,* or *affinity, to such a one*]. (S.)

مَخَبَّةٌ : see خُبَّةٌ: and see also خَبَّةٌ.

مُخَابٌّ, as though from خَابَّ, One *who acts treacherously towards another, and takes him unawares.* (TA.)

خبأ

1 **خَبَأَهُ** , (S, Mgh, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. خَبْءٌ, (S, Msb,) *He hid,* or *concealed, it;* (Mgh, Msb, K;) as also خَبَّأَهُ , [but app. in an intensive sense, or applying to a number of things,] (K,) inf. n. تَخْبِئَةٌ; (TA;) and اخْتَبَأَهُ . (K.) ___ *He kept it, preserved it, guarded it,* or *took care of it.* and خَبَّأَهُ *he did so much;* and *well,* or *carefully.* (Msb.) [*He laid it up; stored it,* or *reposited it, in a place of safety.*]

2 **خَبَّأَ** see 1, in two places. [Hence, خَبَّأَ جَارِيَةً *He kept a girl carefully concealed from view:* see the pass. part. n., below.]

3 **خَابَأْتُهُ مَا كَذَا** , (K,) inf. n. مُخَابَأَةٌ, (TK,) *I proposed to him as an enigma, What is such a thing?* syn. حَاجَيْتُهُ. (K. [See also 8.])

8 **اخْتَبَأَ** *It was,* or *became, hidden,* or *concealed:* (Mgh:) *he hid,* or *concealed, himself.* (S.) It is also trans.: see 1. ___ [Hence,] اخْتَبَأَ لَهُ خَبِيئًا *He expressed a thing enigmatically to him, and then asked him respecting it.* (IDrd, K. [See also 3.])

خَبْءٌ (S, Msb, K) and خَبْءٌ (TA) and خُبْأَةٌ , of the measure فُعْلَةٌ from الخَبْأُ [or rather الخَبْءُ], like غُرْفَةٌ and قُبْضَةٌ from الغَرْفُ and القَبْضُ, (Har p. 426,) and خَبِيءٌ (S, K) and خَبِيئَةٌ , (K,) of which last the pl. is خَبَايَا, (TA,) *A thing that is hidden,* or *concealed,* (S, * Msb, K,) and *absent,* or *unseen.* (K.) [Hence,] خَبْءُ السَّمَآءِ *The rain.* (Th, S, K.) And خَبْءُ الأَرْضِ *The plants,* or *herbage.* (S, K.) And خَبَايَا الأَرْضِ *The seed which the sower has hidden in the earth:* or *what God has hidden in the mines of the earth.* (TA, from a trad.) الَّذِى يُخْرِجُ الخَبْءَ فِى السَّمٰوَاتِ وَالأَرْضِ, in the Kur [xxvii. 25], is held by Az to mean *Who knoweth what is unseen in the heavens and the earth;* agreeably with an explanation of الخَبْءُ

by Fr. (TA.)

خبء : see the next preceding paragraph.

خَبْأَةٌ *A daughter;* syn. بِنْتٌ. (K, TA. [In the CK, النَّبْتُ is put for البِنْتُ.]) Hence the prov., خَبْأَةٌ خَيْرٌ مِنْ يَفْعَةِ سَوْءٍ [*A daughter is better than a grown-up boy of evil deeds*]. (TA.) [In Freytag's Arab. Prov., i. 438, the first word in this prov. is written خُبَأَةٌ, and followed by صِدْقٌ.] Aboo-Zeyd Sa'eed Ibn-Ows El-Ansáree entitled one of his books كتاب خبأة because he commenced it by mentioning خَبْأَةٌ in the sense of بنت, quoting the foregoing prov. in confirmation thereof. (TA.)

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خُبْأَةٌ : see خَبْءٌ.

امْرَأَةٌ خُبَأَةٌ *A woman who shows herself and then hides herself:* (S, O, TA:) [like قُبَعَةٌ:] or *a woman who keeps to her house,* or *tent.* (K.)

خِبَآءٌ *A well-known kind of structure;* (K;) [i. e.] *a kind of tent,* (Mgh, TA,) *made of wool,* (Mgh, Msb,) or *of camels' fur,* or sometimes *of* [*goats'*] *hair,* sometimes *upon two poles,* or *three;* what is above this kind being termed بَيْتٌ: (Msb:) or *a tent having one pole;* that which has more than one pole being termed بيت: (AZ, TA in art. ربع:) [or] also applied to *a* بيت [or *tent*] *of any kind:* (Towsheeh, TA voce بَيْتٌ, q. v.:) pl. أَخْبِئَةٌ, (TA,) or أَخْبِيَةٌ: (Msb:) it is from خَبَأَهُ he hid it, or concealed it: (Mgh:) or it belongs to art. خبى: (K:) most of the lexicologists hold that its radical letters are خبى: some, that they are خبو: IDrd asserts that they are خبأ. (TA:) [See also art. خبى.] *A mark made with a hot iron upon some secret part of an excellent she-camel:* pl.

أَخْبِئَة. (Lth, K.)

خَبِىء : see خَبْء: and see also 8.

خَبِيئَة , and its pl. خَبَايَا: see خَبْء, in two places.

خَابِئ كَيْد *An artifice,* or *a stratagem, resulting in disappointment; i. q.* خَائِب; (AHei, K;) formed [from the latter] by transposition. (AHei.)

خَابِئَة , as sometimes pronounced, (Msb,) or خَابِيَة, with the ء suppressed, (S, Msb, K,) because of frequent usage, (Msb,) *i. q.* حُبّ [q. v.]; (S, K;) i. e. *A large jar:* pl. خَوَابِى [i. e. خَوَابِئ, or خَوَابٍ]: (TA:) from خَبَأَهُ he hid it, or concealed it. (S, Msb.) ___ [Hence,] بِنْت الخَابِيَة *Wine.* (Har p. 365.)

مَخْبَأ *A place,* or *chamber, for hiding* or *concealing* [*anything*]; *a secret place* or *chamber:* pl. مَخَابِئ. (MA.)

جَارِيَة مُخَبَّأَة ; so in the [S and] O, and in some of the correct copies of the K; in other copies of the K مُخْبَأَة; (TA;) [and thus in the CK;] *A girl that is* [*kept in the house,* or *tent,*] *concealed from view;* or *that conceals herself;* (S;) *that is kept behind,* or *within, the curtain;* (K, TA;) *not going forth:* or (TA) *that is not yet married.* (Lth, K, TA.)

مُخْتَبِئ One *who conceals himself in order that he may see without the knowledge of him who is seen.* (Mgh.)

خبت

1 خَبَتَ ذِكْرُهُ *The mention of him,* or *it, was,* or *became, concealed:* (L:) [app. meaning *he,* or *it, was,* or *became, obscure;* or *of no reputation,* or *repute.*] خَبُثَ, accord. to Z, *i. q.* خَبَثَ [q. v.]: occurring in a trad. (TA.) [See خَبِيتٌ.]

4 اخبت *He became in what is termed* خَبْتٌ [q. v.]. (A, TA.) ___ And, (S, Msb, K, TA,) [hence, or] from خَبْتٌ, (Ksh and Bd in xi. 25, and TA,) or from خَبَتَ ذِكْرُهُ, (L,) inf. n. إِخْبَاتٌ, (S, Msb,) *He* (a man, Msb, TA) *was,* or *became, lowly, humble,* or *submissive,* (S, Msb, K, TA,) *in heart,* (Msb,) *and obedient,* (TA,) لِلّٰهِ *to God.* (S, TA.) And in like manner, in the Kur [xi. 25], (TA,) وَأَخْبَتُوا إِلَى رَبِّهِمْ means *And who have become lowly, humble,* or *submissive,* [*and obedient,*] *to their Lord;* or *have lowered, humbled,* or *abased, themselves to their Lord;* or *have trusted to their Lord:* (A, * TA:) for the Arabs put إِلَى in the place of لِ. (TA.)

خَبْتٌ *A low,* or *depressed, tract of ground:* (TA:) or *a low,* or *depressed,* (S,) or *concealed and low,* (TA,) *tract of ground, in which is sand:* (S, TA:) or *a wide,* or *spacious, low tract of ground:* (IAar, A, K:) or *a plain,* or *soft, tract of ground in a* [*stony tract such as is termed*] حَرَّةٌ: (TA:) and *a wide bottom,* or *bed,* or *interior, of a valley:* (A:) or *a deep valley, easy to be walked or ridden through, extended* [*to a great length*], *and in which grow varieties of the* عِضَاهٌ: (TA:) pl. [of pauc.] أَخْبَاتٌ (K) and [of mult.] خُبُوتٌ: (A, K:) it is a genuine Arabic word. (TA.)

فِيهِ خَبْتَةٌ *In him is lowliness, humility,* or *submissiveness.* (S, TA.)

خَبِيثٌ A thing that is *contemptible*, or *despicable;* (K, TA;) *bad, corrupt, abominable, vile, base*, or *disapproved;* [&c.;] (TA;) and [thus] *i. q.* خَبِيثٌ. (As, K.) The Jew of Kheyber says,

* يَنْفَعُ الطَّيِّبُ القَلِيلُ مِنَ الرِّزْ *

* قِ وَلَا يَنْفَعُ الكَثِيرُ الخَبِيثُ *

[*The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial*]. (TA.) Kh asked As respecting الخبيث in this verse; and the latter replied that the poet meant الخَبِيث; the former word being of the dial. of Kheyber: but Kh rejoined, If so, the poet would have said الكثير: it behooves you only to say that the people of Kheyber change ث into ت in some words: AM thinks that الخبيث in this verse is a mistranscription for الخَتِيت, which means the thing that is contemptible and bad, and is syn. with الخَسِيس. (TA.) ___ It is also applied to a man; meaning as above; or *Bad, corrupt, vitious*, or *depraved.* (TA.)

مُخْبِتٌ *Still; motionless:* as also مُخْبِطٌ. (TA in art. خمد.)

خبث

1 **خَبُثَ** , (S, Mgh, Msb, K, &c.,) aor. ـُ , (Msb, K,) inf. n. خَبَاثَةٌ, (S,) or خُبْثٌ, the former being a simple subst., (Msb,) or both, (Mgh, K, [the latter word erroneously written in the CK خَبْثٌ,]) and خَبَاثِيَةٌ, (K,) said of a thing, (S, Mgh, Msb,) *It was*, or *became*, خَبِيثٌ [q. v., meaning *bad*, &c.]; *contr. of* طَابَ. (S, Mgh, Msb, K.) [Hence,] خَبُثَتْ رَائِحَتُهُ [*Its*, or *his*, *odour was*, or *became*, *bad*, *foul*, or *abominable*]. (A.) And خَبُثَ طَعْمُهُ [*Its taste was*, or *became*, *bad*, *foul*, *abominable*, or *nauseous*]. (A.) And خَبُثَتْ نَفْسُهُ *His soul* [or *stomach*] *became heavy;* (TA;) *it heaved*, or *became agitated by a tendency to vomit;* syn. غَثَتْ: (A and TA in the present art., and S and K in art. غثى: [see also مَذِرَتْ نَفْسُهُ, in art. مذر:]) a phrase forbidden by Mohammad to be used; as though he disliked the word خُبْثٌ. (TA.) One says of certain food, تَخَبَّثَ عَنْهُ النَّفْسُ [*The soul*, or *stomach*, *becomes heavy*, or *heaves*, or *becomes agitated by a tendency to vomit*, *in consequence of it*]. (TA.) ___ خَبُثَ, (S, A, K,) inf. n. خُبْثٌ, (S, K,) said of a man, signifies [in like manner] *He was*, or *became*, خَبِيثٌ, (S, A, K,) meaning *bad*, *corrupt*, *base*, or *abominable; wicked*, *deceitful*, *guileful*, *artful*, *crafty*, or *cunning*. (S, K, TA. [See also 4.]) [Hence,] خَبُثَ بِهَا *He committed adultery*, or *fornication*, *with her*. (A, Mgh, Msb, K.) ___ [It is also said of a venomous reptile and the like, meaning *It was*, or *became*, *malignant*, or *noxious; impure*, *unclean*, *foul*, or *filthy*.]

2 **هٰذَا مِمَّا يُخَبِّثُ النَّفْسَ** , (TA,) or يُخْبِثُ النفس, (so in a copy of the A, [but the former I believe to be the right,]) *This is of the things that cause the soul* [or *stomach*] *to become heavy*, or *to heave*, or *become agitated by a tendency to vomit*. (TA.)

4 **اخبث** *He* (a man) *was*, or *became*, *characterized by* خُبْثٌ (Msb, TA) and شَرٌّ (Msb) [meaning

badness, wickedness, deceit, &c.: see also خَبُثَ]. ___ *He had bad, wicked,* or *deceitful, companions* or *friends,* and *a bad, wicked,* or *deceitful, family:* (L:) or *his companions,* or *friends, became bad, wicked,* or *deceitful:* (S in art. فلس:) or *he took to himself bad, wicked,* or *deceitful, companions* or *friends* (S, L, K) or *connexions* or *assistants.* (TA.) اخبثه *He taught him to be bad, wicked,* or *deceitful:* and *rendered him bad, corrupt, vitious,* or *depraved.* (S.) ___ See also 2.

5 **تَخَبَّثَ** see what next follows.

6 **تخابث** (A, TA) *He made a show of being,* or *pretended to be, bad, wicked,* or *deceitful.* (TA.) And you say also تخبّث [either in the same sense, or as meaning *He affected,* or *endeavoured, to be bad, wicked,* or *deceitful;* or *to do that which was* خَبِيث, or *bad,* &c.]. (A, TA.)

10 **استخبث** [*He deemed,* or *esteemed,* خَبِيث, i. e. *bad,* &c.]. كَانَت العرب تستخبث مثل الحيَّة والعقرب [*The Arabs used to deem impure, unclean, foul,* or *filthy, such as the serpent and the scorpion*]. (Msb.) ___ *He deemed bad,* or *corrupt,* a word, or a dialectic variant. (A, TA.)

خُبْث an inf. n. of خَبُثَ: (S, Mgh, Msb, K:) [used as a simple subst., it means *Any of the qualities denoted by the epithet* خَبِيث, q. v., i. e. *badness,* &c.:] and خَبِيثَى signifies the same: (K:) or this is a subst. from أَخْبَثَ meaning he had a bad, wicked, or deceitful, family; (TA;) and signifies the *state of having bad, wicked,* or *deceitful, companions* or *friends* or *connexions:* (L:) خَابِثَة , also, is *syn. with*

[خُبْث, and so is] خَبَاثَة , (K,) [for] this last is another inf. n. of خَبُثَ, like خُبْث, (S, Mgh, K,) or it is a simple subst. (Msb.)

[Hence,] the first particularly signifies *Adultery,* or *fornication.* (K, TA.) See also خَبِيثٌ, in three places.

خَبَثٌ The *dross* of iron, (S, TA,) and of silver, when they are molten. (TA.) [Hence the saying,] لَيْسَ الإِبْرِيزُ كَالخَبَثِ [lit. *Pure gold is not like dross*]; meaning *the good is not like the bad.* (A, TA.) ___ *Adulterating alloy in gold and iron &c.* (Har p. 135.) ___ *A thing wherein is no good.* (TA.) ___ *Excrement,* or *ordure: impurity,* or *filth.* (Mgh in art. قل, and TA.) Hence the saying in a trad., إِذَا بَلَغَ المَآءُ قُلَّتَيْنِ لَمْ يَحْمِلْ خَبَثًا [explained in art. احل]. (Mgh ubi suprà, and TA.)

يا خُبَثُ : see خَبِيثٌ.

يا خُبْثَةُ : see خُبْثَةٌ. خَبِيثٌ with respect to a slave signifies *Unlawful capture; capture from a people whom it is unlawful to make slaves,* (Mgh, * K, TA,) *by reason of a treaty,* or *league, made with them,* (Mgh, TA,) or *of some sacred,* or *inviolable, right, originally belonging to them.* (TA.) You say of a slave, لَا خُبْثَةَ فِيهِ مِنْ إِبَاقٍ وَلَا سَرِقَةٍ [*There is no unlawful capture in his case, from having run away, nor* from *having been stolen*]. (A.) ___ فُلَانٌ لِخُبْثَةٍ is like the saying لِزَنِيَّةٍ [*Such a one is the offspring of adultery,* or *fornication*]. (S.) And وُلِدَ فُلَانٌ لِخُبْثَةٍ means *Such a one was born spuriously.* (A, * L.)

خَبَاثٌ : see the next paragraph, in two places.

خَبِيثٌ *contr. of* طَيِّبٌ; (S, Mgh, Msb, K;) applied to objects of the senses and to those of the intellect; (Kull p. 177;) to sustenance, or victuals, and to offspring, and men, and to other things: (TA:) *Bad; corrupt:* (Msb, TA:) *disapproved, hated,* or *abominable;* (Msb, TA;) this accord. to IAar, being its primary signification: (TA:) or *so in respect of taste,* and *of odour:* (Mgh:) [*nasty, nauseous, loathsome,* or *disgusting:*] *impure, unclean, foul,* or *filthy:* (Mgh, Msb, TA:) *unlawful;* (Mgh, Msb;) applied in this sense to certain food:

and, applied to certain beverage, *injurious:* (TA:) applied to medicine such as is forbidden in a certain trad., it means either *impure and unlawful,* such as wine &c., or *nauseous to the taste:* (IAth, TA:) you say that a thing is خَبِيثٌ in taste, [and in odour,] and in colour: and you apply this epithet to adultery, or fornication; and to property unlawfully acquired; and to blood, and to the like things which God has forbidden: (TA:) also to such things as garlic and onions (Msb, TA) and leeks, (TA,) which are disagreeable in taste and odour: (TA:) and to such things as the serpent and the scorpion: (Msb:) applied to language, it means *opprobrious,* or *of a reviling nature;* (TA;) and *bad* or *corrupt* [*in respect of authority;* or *of a bad dialect*]: (A, TA:) applied to religion, *infidel,* or *of the nature of infidelity:* (TA:) applied to a man, *bad, corrupt, base,* or *abominable; wicked, deceitful, guileful, artful, crafty,* or *cunning;* (S, K, TA;) as also خَابِثٌ : (K:) and *an adulterer,* or *a fornicator:* (Msb:) and *a blamer,* or *censurer:* or *a slanderer,* or *calumniator:* (Har p. 611:) [and, applied to a venomous reptile and the like, *malignant,* or *noxious;* as well as *impure, unclean, foul,* or *filthy:*] the fem. is خَبِيثَةٌ: (Msb:) the pl. masc. is خَبَاثٌ (A, TA) and خُبُثٌ, for which it is allowable to say خُبْثٌ , accord. to the dial. of Temeem, (Msb,) and خُبَثَآءُ, (S, A, Msb, TA,) like شُرَفَآءُ [pl. of شَرِيفٌ], (Msb,) and أَخْبَاثٌ, like أَشْرَافٌ [another pl. of شَرِيفٌ], (Msb, MF, TA,) and خَبَثَةٌ, (Kr, Msb, MF, TA,) like ضَعَفَةٌ pl. of ضَعِيفٌ, (Msb, MF, TA,) two instances of which the like can scarcely be found, (Msb,) or is not found among sound words, for سَرَاةٌ pl. of سَرِىٌّ is an unsound word, (MF, TA,) and خُبُوثٌ, (AZ, TA,) which is also extr., (TA,) [and خَبَاثَى, (like as حَزَانَى is a pl. of حَزِينٌ,) applied in the A, in art. خنث, to خَنَاثَى, pl. of خُنْثَى,] and خَبِيثُونَ [applied only to rational beings]: (Mgh:) and the pl. fem., i. e. of خَبِيثَةٌ, is خَبَائِثُ (Msb, TA) and خَبِيثَاتٌ. (Mgh.) الشَّجَرَةُ الخَبِيثَةُ, mentioned in the Kur [xiv. 31], (TA,) means *The colocynth:* or *the* كَشُوثٌ, (K; TA,) which is *a certain plant that clings to the branches of trees and has no root in the earth;* (S and K in art. كشث;) [*a species of cuscuta,* or *dodder;*] or *yellow* عُرُوقٌ *that cling to trees:* (TA in the present art.:) also occurring in a trad., as meaning *the garlic-plant;* and *the onion;* and *the leek;* because of their disagreeable taste and odour. (IAth, TA.) It is said in a trad. respecting the slain at Bedr, أُلْقُوا فِى قَلِيبٍ خَبِيثٍ

مُخْبِثٌ *They were cast into a well corrupt, and corrupting* what fell into it. (TA.) خَبِيثٌ مُخْبِثٌ , (S, L,) or خَبِيثٌ and مُخْبِثٌ , (K,) and خَابِثٌ (TA) and مَخْبَثَانٌ , (S, L, K,) applied to a man, signify One *who takes to himself bad, wicked,* or *deceitful, companions* or *friends* (S, L, K, TA) or *connexions* or *assistants:* (TA:) or مَخْبَثَانُ , as a determinate noun, [without the article ال] is only used in calling to, or addressing, a person: (K:) you say, يا مَخْبَثَانُ; (S;) fem. مَخْبَثَانَةُ : and to a man and woman together, يا مَخْبَثَانُ: (L, TA:) and in the phrase خَبِيثٌ مُخْبِثٌ , the former word signifies *bad, wicked,* or *deceitful, in himself;* and the latter, *having bad, wicked,* or *deceitful, companions* or *friends* and *assistants.* (A 'Obeyd, TA.) One says also, يَاخُبَثُ , meaning يا خَبِيثُ [*O bad* or *wicked* or *deceitful* man!]; and to a woman, يَاخَبَاثِ , (S, K,) indecl., with kesr for its termination, (S,) and يا خَبِيثَةُ. (K [accord. to SM: so in all the copies in his hands; but not found by him in any other lexicon: not in the CK, nor in my MS. copy of the K.]) خَبَاثِ also occurs, in a saying of El-Hasan, addressed to the present world, الدُّنْيَا. (L.) And يا خَبِثَةُ was said by El-Hajjáj to Anas, as meaning يا خَبِيثُ: and is also used as meaning *O* [*thou of*] *bad, wicked,* or *deceitful, qualities* or *dispositions!* [app. addressed to a woman, as the context seems to show; and agreeably with an assertion in Ham p. 810, that خَبِثَةٌ is sometimes used in speaking of an old woman]. (L, TA.) خَبِيثُ النَّفْسِ means *Having the soul* [or *stomach*] *heavy,* [or *heaving,* or *agitated by a tendency to vomit,*] *and in a disagreeable state.* (TA.) And مَخْبَثَانٌ applied to a lie occurs in a trad, as meaning خَبِيثٌ app. in an intensive sense [i. e. *Very abominable*]. (TA.) In the saying, أَعُوذُ بِاللّٰهِ, (Mgh,) or اَللّٰهُمَّ إِنِّى أَعُوذُ بِكَ, (Msb, * K, * TA,) مِنَ الخُبُثِ والخَبَائِثِ, (Mgh, Msb, TA,) or مِنَ الخُبْثِ والخَبَائِثِ, (Msb, K, TA,) a form of words which Mohammad directed his followers to pronounce on entering a privy, or place of retirement for the relief of nature, because devils are in such a place, (Mgh, TA,) الخُبُثُ is pl. of الخَبِيثُ, (Mgh, Msb, TA,) and so is الخُبْثُ accord. to the dial. of Temeem, (Msb, TA,) and الخَبَائِثُ is pl. of الخَبِيثَةُ; (Mgh, TA;;) and the meaning is, *I seek protection by God,* or *O God, I seek protection by Thee, from the male devils and the female devils,* (IAth, Mgh, Msb, K, TA,) *of the genii and of mankind:* (Mgh:) or, reading الخُبْثِ , [as a subst,] *from infidelity and the devils:* (Aboo-Bekr, TA:) or,

[so reading, and regarding الخبائث as pl. of الخَبِيثَة used as a subst.,] *from infidelity and acts of disobedience:* (Msb, TA:) or, *from wicked,* or *unrighteous, conduct, such as adultery and the like, and culpable actions and evil qualities* or *dispositions:* El-Khattábee asserts that the reading الخُبْث, with the ب quiescent, is a mistake of the relaters of traditions; but En-Nawawee rejects this assertion. (TA.)

خَبَاثَةٌ : see خُبْثٌ.

خَبِيثَةٌ fem. of the epithet خَبِيثٌ. (Msb.) ___ Also, [used as a subst.,] *A bad, wicked,* or *deceitful, quality* or *disposition;* and *a culpable action:* pl. خَبَائِثُ. (L, TA.) [Hence,] أُمُّ الخَبَائِث [*The mother of bad qualities* &c.; meaning] *wine.* (T in art. ام.) See also خَبِيثٌ, last sentence. ___ الخَبَائِث also signifies *Those things which the Arabs deemed foul,* or *filthy,* or *unclean, and which they did not eat;* such as vipers, and scorpions, and the برص [i. e. either بَرْص or بُرْص], and the ورل, and beetles, and the rat, or mouse. (L.)

خَبِّيثٌ , applied to a man, (TA,) signifies كَثِيرُ الخُبْث [i. e. *Very bad* or *wicked* or *deceitful;* or *much addicted to adultery* or *fornication*]: pl. خَبِّيثُونَ. (K.)

خَبِّيثَى : see خُبْثٌ.

خَابِثٌ : see خَبِيثٌ, in two places.

خَابِثَةٌ : see خُبْثٌ.

أَخْبَثُ [compar. and superl. of خَبِيثٌ]: pl. أَخَابِثُ. (TA.) You say, هُمْ أَخَابِثُ النَّاسِ [*They are the worst,* or *the most wicked* or *deceitful, of men*]. (TA.) And هُوَ مِنَ الأَخَابِث [*He is of the worst,* &c., of men]. (A, TA.) And هِىَ

أَخْبَثُ اللُّغَتَيْنِ *It is the worse,* or *more corrupt,* [*in respect of authority,*] *of the two words,* or *dialectic variants.* (A, TA.) ___ الأَخْبَثَانِ *Urine and dung* (S, A, Msb, K) *of a human being:* (S, Msb, K:) or *vomit and human ordure* or *thin human ordure:* (Fr, TA:) or *fetor of the mouth, and sleeplessness:* or *sleeplessness, and disquietude of mind by reason of grief.* (K.) It is said in a trad., لَا يُصَلِّى الرَّجُلُ وهو يُدَافِعُ الأَخْبَثَيْنِ [*The man shall not pray while he is striving to suppress the urine and ordure*]. (TA.)

وَقَعَ فِى وَادِى تُخُبَّثَ , (K, * TA,) in which the last word, also pronounced تُخُبَّثَ, is imperfectly decl., (TA,) is similar to وقع فى وادى تُخَيِّبَ [and means *He fell into a state of things that was bad, corrupt, disapproved,* &c.]. (K, TA.)

مُخْبِثٌ One *who teaches others to be bad, wicked,* or *deceitful:* and some allow it to be applied to one *who attributes,* or *imputes, to others what is bad, wicked,* or *the like.* (TA.) ___ See also خَبِيثٌ, in four places.

مَخْبَثَةٌ *A cause of evil* or *corruption:* (S, K:) pl. مَخَابِثُ. (TA.) So in the saying of 'Antarah,

* نُبِّئْتُ عَمْرًا غَيْرَ شَاكِرِ نِعْمَتِى *
* وَالْكُفْرُ مَخْبَثَةٌ لِنَفْسِ الْمُنْعِمِ *

[*I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor*]. (S.) One says also, فيه مَخَابِثُ جَمَّةٌ [*In him,* or *it, are many causes of evil* or *corruption*]. (A.) And طَعَامٌ مَخْبَثَةٌ *Food that is a cause of*

heaviness to the soul [or *stomach*]; or *of heaving,* or *becoming agitated by a tendency to vomit:* or *that is unlawful.* (TA.)

مَخْبَثَانٌ and مَخْبَثَانُ and مَخْبَثَانَةُ: see خَبِيثٌ, in four places.

خبر

1 **خَبِرَ**, aor. ـُ, (K,) inf. n. خُبُورٌ; (TA;) and اختبر, and تَخَبَّرَ; (K;) *He knew;* or *had*, or *possessed, knowledge;* بِشَىْءٍ [*of a thing;* generally meaning, *with respect to its internal*, or *real, state*]. (K, TA.) خَبُرَهُ, (S, A, Msb,) aor. ـُ, (Msb, MS,) inf. n. خُبْرٌ; (Msb, MS; *) and خَبَرَهُ, [aor. ـَ,] (A,) inf. n. خَبْرٌ; (TA;) and اختبره, and تخبّره; (TA;) *He knew it;* syn. عَلِمَهُ; (S, A, Msb;) [generally meaning, *with respect to its internal*, or *real, state;* like خَبَرَ بِهِ: see خُبْرٌ, its simple subst., as distinguished from its inf. n.] You say, مِنْ أَيْنَ خَبَرْتَ هٰذَا الأَمْرَ, (so in a copy of the S,) or خَبِرْتَ, (so in another copy of the S, and so in the A, where it is expressly said to be with kesr,) *Whence knewest thou this thing?* (S, A. *) ___ And خَبَرَهُ, (S, K,) aor. ـُ, (S,) inf. n. خُبْرٌ and خِبْرَةٌ, (S, K,) or the latter is a simple subst.; (Msb;) and اختبره [which is the more common in this sense]; (S, Msb, K;) *He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial* or *experiment* or *experience him*, or *it*. (S, Msb, K.) Hence the phrase, (S,) لَأَخْبُرَنَّ خَبَرَكَ, (S, K,) in some good lexicons خُبْرَكَ, (TA, [and so in the CK, but this I think to be a mistake, suggested by the explanation, which is not literal,]) *i. q.* لَأَعْلَمَنَّ عِلْمَكَ [which properly signifies *I will assuredly know thy knowledge*, or *what thou knowest*, but here means, as is shown by the manner in which the phrase that it explains is mentioned in the S, *I will assuredly try, prove*, or *test, thy state, and so know what thou knowest*]. (S, K.) [Hence, also,] the saying of Abu-dDardà, وَجَدْتُ النَّاسَ أَخْبُرْ تَقْلِهِمْ, (S,) or تَقْلِهِ, (A, K,) *I found the people* to be persons of whom it is said thus: [*Try, prove*, or *test*, them, or him, and *thou wilt hate them*, or *him:*] i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (K:) or when thou triest, provest, or testest, them, thou wilt hate them: the imperative form being used, but the meaning being that of an enunciative: (S, A, L, B:) [وَجَدْتُ is a verb of the kind called أَفْعَالُ القُلُوبِ, which govern two objective complements; therefore أَخْبُرْ تَقْلِهِمْ and أَخْبُرْ تَقْلِهِ are for مَقْلِيِّينَ عِنْدَ

الخبرة and خبر الأَرض.] مقْليًّا عند الخبرة, [and, as appears from a passage in the L, خبرها , (see خبر,)] *He furrowed,* or *ploughed, the land for sowing.* (Msb.) خبر الطَّعام, (K,) aor. ـُ , inf. n. خبر, (TA,) *He made the food greasy;* or *put grease to it.* (K, TA.) خبر *It* (a place) *was,* or *became, what is termed* خبرآء: (S:) or *abounded with* سدْر [or *lote-trees*]. (TA.) ___ And خبرت الأَرض, aor. ـَ , (K,) inf. n. خبر, (TA,) *The land,* or *ground, abounded with* خبار [app. meaning *soft soil:* see 3]. (K.) خبرت, [probably خبرت, like غزرت &c.,] inf. n. خبور, *She* (a camel) *abounded with milk.* (Lh, TA. [See خبر.])

2 **خَبَّر** see 4, in two places: and see 1.

3 خابره **خابر**, (TA,) inf. n. مخابرة, (S, A, Mgh, Msb, K, &c.,) [*He made a contract,* or *bargain, with him to till and sow and cultivate land for a share of its produce:*] the inf. n. signifies *i. q.* مزارعة [i. e. *the making a contract,* or *bargain, with another to cultivate land for a share of its produce*], (AO, Lh, S, A, IAth, Mgh, Msb,) *for somewhat of its produce,* (S, Msb,) or *for a third* or *a quarter,* (AO, Mgh,) or *for a determined share, such as a third or a quarter* or *some other portion,* (IAth,) or *for half* or *the like:* (so in some copies of the K and in the TA:) or the *tilling the ground for half* or *the like:* (so in other copies of the K:) and *i. q.* مؤاكرة: (K:) and خبر is syn. with مخابرة: (S, K:) it is a forbidden practice: (A, Mgh, TA:) it is from خبير signifying a tiller, or cultivator, of land: (S, Mgh:) or from خبر he furrowed, or ploughed (land) for sowing; whence خبير also: (Msb:) or from خبرت الأَرض the land abounded with خبار: or from [the fortress of] خيبر, because the Prophet made it to remain in the possession of its inhabitants for half of its revenue; and therefore it was said, خابرهم. (TA.)

4 **اخبره**, [inf. n. إخبار;] (S, A, Msb, K;) and خبّره , (S, A, K,) inf. n. تَخْبير; (K;) are syn. [as signifying *He informed him, told him,* or *acquainted him*]. (S, A, K.) You say, أَخبرته بكذا, (S, Msb,) [and عن كذا,] and خبَّرته , (S,) [*I informed him,* or *told him, of such a thing;* or *acquainted him with such a*

thing; or *made him to know the internal,* or *real, state of such a thing.*] And اخبره خبورةً, i. e. أَنبأَهُ ما عندهُ [*He informed him,* or *told him, of what he had,* or *knew*]. (K. [Whether it be meant that اخبر is doubly trans. without a particle, in this instance, like أَعلَمَ, or whether خبورة be a quasi-inf. n, is not explained.]) One says also, تُخْبِرُ عن مجهولهِ مرآتُهُ [*His aspect acquaints* one *with his unknown state* or *qualities*]. (A.) [And اخبر عنهُ *He predicated of him,* or *it.*] أَخبرتُ اللِّقْحَةَ *I found the milch camel to be abounding with milk.* (K. [See 1, last sentence.])

5 **تَخَبَّرَ** see 1, in two places: ___ and see 10, in four places. تخبّروا, (K,) or تخبّروا خبرةً, (S,) *They bought a sheep* or *goat,* (S, K,) *for different sums,* (TA,) *and slaughtered it,* (S, K,) *and divided its flesh among themselves,* (S, TA,) *each of them receiving a share proportioned to the sum that he had paid.* (TA.)

8 **إِخْتَبَرَ** see 1, in three places. ما ٱختبرتَ لأَهْلِكَ *What* خُبْرَةً, or *flesh-meat, hast thou bought for thy family?* (TA.)

10 **استخبرهُ** (A, K) and تخبّرهُ (K) *He asked,* or *sought,* or *desired, of him information,* or *news,* or *tidings:* (A, * K:) or *he asked him respecting news,* or *tidings, and desired that he should inform him thereof.* (TA.) And استخبر and تخبّر, (S,) or استخبر الخبرَ and تخبّرهُ, (TA,) *He asked,* or *inquired, after the news,* or *tidings,* (S, TA,) *that he might know the same:* (TA:) and تخبّر الأَخبارَ *He searched after the news,* or *tidings, diligently,* or *time after time.* (A, TA.)

خَبَرٌ : see خُبْرٌ. Also *Trees of the kind called* سِدْر [or *lote-trees*], (Lth, K,) and أَراكٌ, *with abundant herbage around them;* (Lth;) as also خِبْرٌ : (Lth, K:) [both coll. gen. ns.:] ns. un. خَبَرَةٌ and خِبْرَةٌ. (TA.) ___ *Seed-produce.* (K.) ___ *A place where water rests,* or *stagnates, in a mountain:*

(K:) *a place where water has fallen, such as the water-course has furrowed* (خَبَّر [perhaps a mistranscription for خَبَر]) *in the summits* (رؤوس) [*of mountains*], *and through which one wades.* (L.) *A large* [*leathern water-bag of the kind called*] مزادة [q. v.]; (S, K;) as also خبرآء (Kr, K) and خبر : (K:) but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خبور. (S, K.) ___ Hence, by way of comparison thereto, (S,) *A she-camel abounding with milk;* (S, K;) as also خبر , (K,) and ناقة [مخبورة]. (TA.)

خبر (S, A, K) and خبر (K) and خبر , an inf. n., (Msb,) and خبر , also an inf. n., (TA,) and خبرة and خبرة and مخبرة , (K,) *Knowledge,* syn. علم, (S, A, Msb, K,) بشىء [*of a thing*]:

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(A, K:) or, accord. to some, خبز signifies *knowledge of the secret internal state:* and خبزة and خبزة signify *knowledge of the external and internal state;* or, as some say, *of secret internal circumstances* or *properties;* but this necessarily involves acquaintance with external things. (TA.) You say, لى به خبر and خبرة [&c.] *I have knowledge of it.* (TA.) And ما لى به خبر [&c.] *I have not knowledge of it.* (A.) ___ See also خبرة. And see خبير: and خبرة.

خبر : see خبر: and see also 3: and see خبر, in two places.

خبر [originally] an inf. n. of خبره: see خبر. (TA.) ___ Also *Information; a piece of information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narration,* or *narrative; a story;* syn. نبأ; (T, K;) *that comes to one from a person of whom he asks it:* (TA:) or خبر and نبأ are not synonymous; for, accord. to Er-Rághib and others, the latter relates to a thing of great importance: and accord. to the leading authorities in lexicology and the science of conventional

language, the former signifies properly, and in its common acceptation, *what is related from another or others:* to which authors on the Arabic language add, that it may be *true* or *false:* (MF:) or *what is related from another* or *others, and talked of:* (Msb:) pl. أَخْبَار, (S, Msb, K,) and pl. pl. أَخَابِيرُ. (K.) ___ By the relaters of traditions, it is used as *syn. with* حَدِيثٌ [signifying *A tradition;* or *narrative relating,* or *describing, a saying* or *an action &c. of Mohammad*]: (TA:) or this latter term is applied to what comes from the Prophet; and خَبَرٌ, to *what comes from another than the Prophet;* or *from him or another;* and أَثَرٌ, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet. (Kull p. 152.) ___ [In grammar, as correlative of مُبْتَدَأٌ, *An enunciative:* and as correlative of اسْمٌ, the *predicate* of the non-attributive verb كَانَ and the like, and of كَادَ &c.] ___ Also A man's *state,* or *case;* الأَمْرُ الَّذِى هُوَ عَلَيْهِ. (Har p. 20.)

خَبَرٌ : see خَبِيرٌ, in two places. See also خَبَرَةٌ ___. خَبَرٌ, or أَرْضٌ خَبَرَةٌ; and مَوْضِعٌ خَبَرٌ, and خَبَرٌ alone: see خُبْرٌ.

خُبْرَةٌ : see خُبْرٌ, in two places. Also *A portion,* or *share,* (A'Obeyd, S, A, Mgh, K,) *which one takes, of flesh-meat* or *fish.* (A'Obeyd, S, K.) ___ *A sheep,* or *goat, which is bought by a number of persons,* (S, K,) *for different sums,* (TA,) *and slaughtered,* (S, K,) *and of which the flesh is then divided by them among themselves,* (S,) *each of them receiving a share proportioned to the sum that he has paid;* (TA; [see 5;]) as also خَبِيرَةٌ : (K:) and شَاةٌ خَبِيرَةٌ *a sheep,* or *goat, divided among several persons;* thought by ISd to be formed by rejection of the augmentative letter [in its verb تَخَبَّرَ]. (TA.) ___ *What one buys for his family;* as also خُبْرٌ : (K:) accord. to some, (TA,) *flesh-meat* (K, TA) *which one buys for his family.* (TA.) ___ *Food,* (K, TA,) *consisting of flesh-meat* and *other kinds.* (TA.) ___ *A thing brought forward* or *offered* [*for entertainment*]. (Lh, K.) So in the saying, اجْتَمَعُوا عَلَى خُبْرَتِهِ [*They congregated over what*

he had brought forward, or *offered, for their entertainment*]. (Lh.) ___ *A mess of crumbled,* or *broken, bread, moistened with broth, large,* (K, TA,) *and greasy.* (TA.) ___ *A bowl in which are bread and flesh-meat for four or five* [*persons*]. (K.) ___ *Food which the traveller carries in his journey,* (K,) *and provides for himself.* (TA.) ___ *Seasoning, condiment,* or *savoury food;* as also خَبِيرٌ : whence the saying, أَتَانَا بِخُبْزَةٍ وَلَمْ يَأْتِنَا بِخُبْرَةٍ [*He brought us a cake of bread, but he brought us not any seasoning*]. (TA.) ___ Hence, by the Karaj, whose land is adjacent to 'Irák el-'Ajam, applied to *A date;* and by some of them pronounced خُبْلَةٌ. (TA.)

خُبْرَةٌ *Trial, proof,* or *test;* (S, Msb, K;) and so خُبْرٌ , (S, K,) as in the saying, صَدَّقَ الخُبْرَ الخُبْرُ [*The trial, proof,* or *test, verified the information*]. (S.) ___ See also خُبْرٌ, in three places.

خَبْرَآءُ , (Lth, S, K,) and أَرْضٌ خَبْرَآءُ, (S,) and خَبْرَةٌ , (Lth, K, [in the CK خَبْرَةٌ,]) or أَرْضٌ خَبْرَةٌ, (S,) *A plain,* or *level, tract of land, that produces* سِدْرٌ [or *lote-trees*]: (S, K:) or *a tract abounding with trees, in the lower part of a meadow, in which water remains until the hot season, and in which grow trees of the kinds called* سِدْرٌ and أَرَاكٌ, *with abundant herbage around them:* (Lth:) the pl. of خَبْرَآءُ is خَبَارَى and خِبَارٌ and خَبْرَاوَاتٌ (S, K) and خِبَارٌ; (K;) and the pl. of خَبْرَةٌ is خَبْرٌ ; (TA;) [or this is neither a pl. nor a quasi-pl. n.: it may be a coll. gen. n.: but it is probably only an epithet, of which خَبْرَةٌ is the fem.; for] one says also مَوْضِعٌ خَبْرٌ , (S, TA,) meaning *a place abounding with* سِدْرٌ. (TA.) ___ خَبْرَآءُ also signifies *A place where water collects and stagnates:* (TA:) or *where water collects and stagnates at the roots of trees of the kind called* سِدْرٌ: (K, TA:) or *a round low tract of level ground in which water collects.* (T.) ___ See also خِبَارٌ. And see خُبْرٌ.

خَبَارٌ *Soft land* or *soil,* (IAar, S, A, Mgh, K,) *in which are burrows* (IAar, S, A) *and hollows;* (IAar;) as also خَبْرَآءُ : (A:) or *soft land* or *soil, in which beasts sink and are embarrassed: or*

crumbling ground, in which the feet of beasts sink. (TA.) It is said in a prov., مَنْ تَجَنَّبَ الخَبَارَ أَمِنَ العِثَارَ [*He who avoids soft ground in which the feet sink will be secure from stumbling*]. (A, K.) ___ Also *Heaps of earth,* or *dust, collected at the roots of trees.* (K, * TA.) ___ And *Burrows of* جُرْذَان [or *large field-rats*]: (K:) [a coll. gen. n.:] n. un. with ة. (TA.)

الخَبُورُ *The lion.* (K.)

خَبِيرٌ *Knowing; having knowledge;* (S, A, Msb;) as also خَبِرٌ : (AHn:) or *possessing much knowledge with respect to internal things;* like شَهِيدٌ with respect to external things: (L in art. شهد:) or *possessing knowledge of matters of information, news, tidings, accounts, narratives, or stories; of what is termed* خَبَرٌ; (K;) or *of what are termed* أَخْبَارٌ; (TA;) as also خَابِرٌ and خَبِرٌ , (K,) which last is thought by ISd to be a possessive [as distinguished from a verbal] epithet, (TA,) [or it is from خَبِرَ, a form which ISd may not have known,] and خَبُرٌ , (K,) which is an intensive epithet: (TA:) also *informed; possessing information.* (TA.) You say, أَنَا بِهِ خَبِيرٌ *I have knowledge of it.* (A.) And [hence] الخَبِيرُ is a name of God, meaning *He who knoweth what hath been and what is or will be:* (TA:) or *He who well knoweth the internal qualities of things.* (Sharh Et-Tirmidhee.) ___ Also *Possessing knowledge of God,* (K, TA,) *by being acquainted with his names and his attributes.* (TA.) ___ *A lawyer; one skilled in the law,* or *practical religion.* (TA.) ___ *A head,* or *chief.* (TA.) *A tiller,* or *cultivator, of land.* (S, Mgh, Msb, K.) *Fur,* or *soft hair,* syn. وَبَرٌ, (S, K,) of camels, and of the wild ass. (TA.) ___ *Hair that has fallen:* and with ة, *a portion thereof.* (K.) [See also خَبِيرَةٌ below.] ___ *Plants,* or *herbage;* (S, K, TA;) *fresh herbage:* (K, TA:) likened to the وَبَرٌ of camels, because growing like the latter: and *seed-produce.* (TA.) It is said in a trad., نَسْتَخْلِبُ الخَبِيرَ *We cut* (S, TA) *with the reaping-hook,* (TA,) *and eat, the plants,* or *herbage.* (S, TA.) ___ *Froth,* or *foam:* (TA:) or the

froth, or *foam, of the mouths of camels.* (S, K, TA.) *Seasoned,* or *made savoury.* (TA.) ___ See also خُبْرَة.

خُبُورَة : see 4.

خَبِيرَة : see خُبْرَة, in two places. Also *Good wool, of the first shearing.* (K.) [See also خَبِير.] *An invitation to the* عَقِيقَة [q. v.] *of a boy.* (TA.)

خَابِر : see خَبِير. ___ Also One *who tries, proves,* or *tests, things; having experience.* (TA.)

خَابُور *A certain plant:* (K:) or *a kind of tree, having a blossom beautiful and bright, yellow, and of good odour, with which gardens are adorned:* MF says, I do not think it to be found in the East. (TA.)

الخَيْبَرَى, (K, TA,) in some copies of the K written الخَيْبَرِىُّ, (TA,) *The black serpent.* (K.) So in the saying, بَلَاهُ ٱللّٰهُ بالخَيْبَرَى [*May God afflict him,* or *it, with the black serpent*]: app. because a ruined place becomes the resort of deadly serpents. (TA.) One says also, عَلَيْهِ الدَّبَرَى وحُمَّى خَيْبَرَى [*May perdition befall him, and the fever of Kheyber:* الدبرى being app. an inf. n., syn. with الدَّبَار, which is used in a similar phrase (عَلَيْهِ الدَّبَار) mentioned in the TA in art. دبر, and خَيْبَر being altered to خَيْبَرَى, as is indicated in the S, in order to assimilate it in form to الدبرى]: (S, TA:) the fever of

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Kheyber is مُتَنَاذَرَة [i. e. a fever against which people warn one another, because it is generally fatal]. (TA.) [See also خَاسِر.]

أَخْبَارِىٌّ *A historian:* a rel. n. formed from the pl., like أَنْصَارِىٌّ and أَنْمَاطِىٌّ. (TA.)

مَخْبَر (S) and مَخْبَرَة (S, K) and مُخْبَرَة (S, M) The *internal state; an internal,* or *intrinsic, quality;* the

intrinsic, or *real, as opposed to the apparent, state*, or *to the aspect*, of a thing; [whether *pleasing* or *displeasing;* but when used absolutely, meaning the former;] opposite of مَرْآةٌ (S, K) and of مَنْظَرٌ [q. v.]. (S.) See also مَخْبَرَانِىٌّ.

مَخْبَرَةٌ : see خُبْرٌ: and see مَخْبَرٌ. Also [*A privy;*] *a place where excrement*, or *ordure, is voided.* (K.)

مَخْبُرَةٌ : see مَخْبَرٌ.

رَجُلٌ مَخْبَرَانِىٌّ *A man of goodly internal*, or *intrinsic, qualities;* syn. ذُو مَخْبَرٍ ; like مَنْظَرَانِىٌّ as meaning ذُو مَنْظَرٍ. (TA.)

مَخْبُورٌ *Well seasoned;* (K;) *having much grease.* (TA.) نَاقَةٌ مَخْبُورَةٌ: see خَبْرٌ, last sentence.

مُخْتَبَرٌ A camel *having much flesh.* (TA.)

خبز

1 **خَبَزَ خُبْزًا** , (S, K,) aor. ـِ , (K,) inf. n. خَبْزٌ, (S, K,) *He made* [or *kneaded and baked*] خُبْز [or *bread*]; (K, TA;) as also اخْتَبَزَهُ : (Sb, S, TA:) or the ↓ the latter signifies *he made* [or *kneaded and baked*] *it for himself:* (K:) or اختبز signifies *he kneaded flour, and made dough of it, and then baked it in a* مَلَّة [see خُبْزَة below] or *in an oven:* (T, TA:) [and يُخْتَبَز signifies *it is made into bread:* see S and K voce خَبَزَ القَوْمَ ___.] فَثٌّ, (S, A,) aor. ـِ , (TA,) inf. n. خَبْزٌ, (A, K,) *He fed the people,* or *company of men, with* خُبْز [or *bread*]: (S, A, K: *) like as تَمَّرَهم signifies he fed them with تَمْر: (A:) but Lh quotes the saying of certain of the Arabs, أَتَيْتُ بَنِى فُلَانٍ فَخَبَزُوا وَحَاسُوا وَأَقَطُوا, meaning [*I came to the sons of such a one, and*] *they fed me with* خُبْز *and* حَيْس *and* أَقِط: he does not say خَبَزُونِى وَحَاسُونِى وَأَقَطُونِى. (TA.) خَبَزَهُ, aor. ـِ , (TK,) inf. n. خَبْزٌ, (K,) *He beat him,* or *it:* (K, * TK:) accord. to some, *with the hand:* or *with the two hands:* (TA:) and some say that خُبْز [or bread] is thus called because they beat it with their hands: but this assertion is not valid: (TA:) and you say also, خَبَطَنِى بِرِجْلِهِ, and خَبَزَنِى, [*He beat me with his foot,*] and تَخَبَّطَنِى and تَخَبَّزَنِى . (A, TA.) And خَبَزَ البَعِيرُ, (TK,) inf. n. خَبْزٌ, (S, K,) *The camel beat the ground with his fore foot,* (S, * K, * TA,) or, as in some lexicons, *with his fore feet.* (TA.) And تَخَبَّزَتِ الإِبِلُ السَّعْدَانَ *The camels beat the* [*herbage called*] سعدان *with their legs.* (TA.)

5 **تَخَبَّزَ** see 1, latter part, in two places.

8 **إِخْتَبَزَ** see 1, first sentence, in four places.

خُبْز a word of well-known meaning; (K;) [*Bread;*] *that which is eaten.* (S.) It is said in a prov., كُلُّ أَدَاةِ الخُبْزِ عِنْدِى غَيْرُهُ [*All the apparatus of bread is in my possession except it,* namely, the bread

itself]: the origin of which was this: a company of men demanded hospitality of a certain man; and when they sat down, he threw down a [piece of leather such as is called] نَطْع, and put upon it a mill-stone, and adjusted its pivot, and covered it [with the upper stone]: and the presence of his apparatus made the company to wonder: then he took the handle of the mill, (هَادِى الرَّحَى,) and began to turn it: whereupon they said to him, What dost thou? and he answered in the words of this proverb. (K.) ___ [Hence,] الخُلَّةُ خُبْزُ الإِبِلِ [*Sweet herbage is the bread of camels:* and الحَمْضُ فَاكِهَتُهَا, or احْمُهَا, *sour herbage is their fruit,* or *flesh-meat*]. (A, TA.)

خُبْزَةٌ *i. q.* طُلْمَةٌ; (S, A, K;) meaning *Dough put in a* مَلَّة, *until it is thoroughly baked,* (S, TA,) i. e., *in ashes,* and *earth, in which fire is kindled;* (TA;) *a cake of bread,* (MA, KL,) [or *lump of dough,*] *baked in ashes* (KL) [or *in any way*]; *i. q.* قُرْصٌ and قُرْصَةٌ. (K in art. قرص.) ___ Also *A large* ثَرِيدَة [or *mess of crumbled or broken bread moistened with broth*]: or, as some say, *flesh-meat.* (TA.) [See also خَبِيزٌ.]

خَبِيزٌ Bread *made* [or *kneaded and baked*], (K, TA,) of whatever grain it be. (TA.) ___ Also *i. q.* ثَرِيد [Bread *crumbled or broken, and moistened with broth*]. (Sgh, K.) [See also خُبْزَةٌ.] ___ Also a vulgar term for خَبِيصَةٌ. (Esh-Shereeshee, in Har p. 21.)

خَبَازَةٌ The *trade,* or *occupation, of the* خَبَّاز. (K.)

خُبَازَى : see خُبَّازٌ.

خَبَّازٌ *A maker of bread; one whose office it is to make bread:* (TA:) *a baker;* syn. فُرْنِىٌّ. (Msb in art. فرن.)

خُبَّازٌ (IDrd, S, K) and خُبَّازَةٌ, (K,) [or the former is a coll. gen. n., and the latter the n. un.,] and خُبَازَى (IDrd, S, K) [which last is the most common form] and خُبَّازَى, (K,) or when with teshdeed the ى is elided, (IDrd,) and خُبَّيْزٌ, (K,) [*Malva,* or

mallow;] *a certain plant, well known,* (S, K, TA,) *of the leguminous kind, having broad leaves and a round fruit;* [whence perhaps its name;] accord. to the Minháj, *a species of the* مَلُوخِيَّةٌ [*corchorus olitorious,* or *Jew's mallow*]: or, as some say, the ملوخيّة is the garden-kind, and the خبازى is *the wild kind:* some also say that *the* بَقْلَة يَهُودِيَّة [*sonchus,* or *sow-thistle,*] *is one of the species of* خبازى; and *there is a kind thereof that turns with the sun.* (TA.)

خُبَّيْزٌ : see the next preceding paragraph.

خُبَّازَةٌ : see the next preceding paragraph.

خُبَّازَى : see the next preceding paragraph.

خَابِزٌ A man *possessing* خُبْز [or *bread*]: (S, K:) like تَامِرٌ [possessing dates] and لَابِنٌ [possessing milk]. (S.)

مَخْبَزٌ *An oven;* syn. فُرْنٌ. (M and K in art. فرن.)

مَخْبَزَةٌ *A place where bread is made:* pl. مَخَابِزُ. (Meyd, in Golius.)

خبص

1 **خَبَصَهُ** , aor. ـِ , (A, Msb, K,) inf. n. خَبْصٌ, (Msb,) *He mixed it.* (A, Msb, K.) ___ خَبَصَ, aor. ـِ ; and خَبَّصَ , inf. n. تَخْبِيصٌ; *He turned over and mixed and made* [خَبِيصٌ, q. v.]: and تَخَبَّصَ * (K) and اختبص (A, K) *he made,* or *prepared, for himself* خَبِيصٌ. (K, * TA.)

2 **خَبَّصَ** see 1.

5 **تَخَبَّصَ** see 1.

8 **إِخْتَبَصَ** see 1.

10 **استخبص ضيفهم** *Their guest asked for,* or *demanded, a mess of* خَبِيصٌ [q. v.]. (A, TA.)

خَبِيصٌ *Mixed;* syn. مَخْبُوصٌ. (TA.) ___ *A kind of food,* (Msb, TA,) *sweet,* (TA,) *well known,* (S, Msb, TA,) *made of dates and clarified butter,* (A, K, TA,) *mixed together:* (TA:) [Golius adds, on the authority of Ibn-Maaroof, aut amylo et defruto; app. meaning, or *of starch and of new wine of which half or a third part has been boiled away:* and one kind, called خَبِيصٌ مُرَمَّلٌ, was made *with coarse flour:* (see جَرِيشٌ:)] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) خَبِيصَةٌ is a more particular term [signifying *a mess of* خَبِيصٌ]. (S.)

مَخْبَصَةٌ *A spoon,* or *thing like a spoon, with which* خَبِيصٌ *is made;* (S, as in two different copies;) *a spoon with which* خبيص *is stirred about,* or *turned over,* (A, L, K,) *in the* [*vessel called*] طَنْجِيرٌ: (K:) or the *thing in which* خبيص *is stirred about,* or *turned over.* (L, TA.)

خبط

1 خَبَطَ , aor. ـِ , (Msb, K, TA,) inf. n. خَبْطٌ, (Msb, TA, &c.,) *He struck,* or *beat,* (Msb, TA,) anything: (TA:) or *he struck,* or *beat,* it, or him, *vehemently:* (M, K, TA:) or خَبْطٌ signifies a camel's *striking,* or *beating,* a thing *with his fore foot:* (T, TA:) or in the cases of beasts, (دَوابّ, [generally meaning horses and mules and asses,]) the *striking,* or *beating, with the fore feet;* not with the hind feet: and in the case of the camel, *with the fore foot and the hind foot:* or *vehement treading;* or *of the fore feet of beasts* (دوابّ): (TA:) or, accord. to the Keshsháf, the act of *striking,* or *beating, in a way*

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that is not right: or, as some say, the *going,* or *journeying, upon what is not the middle,* or *main part, of the road,* or *what is not the main road,* or *upon a road not open to view:* or *continuous,* or *consecutive, striking,* or *beating, in different ways:* and afterwards tropically applied to any *beating,* or *striking, that is not approved:* or originally, the *striking,* or *beating, with the fore foot* or *the hind foot,* and *the like:* (MF, TA:) with the fore feet or legs, it is like رَمْحٌ with the hind feet or legs. (TA.) You say, of a camel, خَبَطَ الأَرْضَ, (Msb,) or خَبَطَ الأَرْضَ بيدَه, (S, K,) inf. n. as above, (S,) *He struck,* or *beat, the ground with his fore foot:* (S, Msb:) or *he struck,* or *beat, vehemently the ground with his fore foot;* and تخبّط and اختبط signify the same: (K:) it is said in the O that خَبَطَهُ signifies *he struck him with his fore foot,* or *hand, and prostrated him,* as also تخبّطه : and اختبط , said of a camel, is *syn. with* خَبَطَ: and in the T, that تَخَبَّطَنِى برجله is *syn, with* خَبَطَنِى. (TA.) Hence the trad., لَا تَخْبِطُوا خَبْطَ الجَمَلِ [lit. *Ye shall not beat* the ground *as the camel does with his*

fore foot in rising]; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خَبَطَهُ, (K, TA,) aor. and inf. n. as above, (TA,) signifies also *He trod him,* or *it, vehemently,* (K, TA,) *as the camel does with his fore foot.* (TA.) ___ Hence, (S,) فُلَانٌ يَخْبِطُ خَبْطَ عَشْوَآءَ (S, * TA) [*Such a one goes at random, in a headstrong and reckless manner,*] *like the weak-sighted she-camel that beats the ground with her fore feet* (تَخْبِطُ) *as she goes along, not guarding herself from anything.* (S, TA.) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Har p. 239.) Zuheyr says,

* رَأَيْتُ المَنَايَا خَبْطَ عَشْوَآءَ مَنْ تُصِبْ *
* تُمِتْهُ ومَنْ تُخْطِئْ يُعَمَّرْ فَيَهْرَمِ *

I saw the fates [*treading mankind*] *like the treading of the weak-sighted she-camel; whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age.* (TA, and EM p. 132.) In like manner you say, فُلَانٌ يَخْبِطُ فِى عَمِيَآءَ *Such a one undertakes what he undertakes with ignorance.* (TA.) And خَبَطَ أَمْرَهُ عَلَى غَيْرِ بَصِيرَةٍ [*He prosecuted his affair without mental perception,* or *without certainty*]. (S in art. عشو, q. v.) And يَخْبِطُ فِى الظَّلَامِ *He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well.* (TA.) And خَبَطَ اللَّيْلَ, (K, TA,) aor. and inf. n. as above, (TA,) *He went,* or *journeyed, in the night without direction.* (K, TA.) And بَاتَ يَخْبِطُ الظَّلْمَآءَ [*He passed the night traversing the darkness without direction*]. (TA.) خَبْطٌ is said to signify The act of *journeying,* or *going, without direction:* or *upon what is not the middle,* or *main part, of the road,* or *what is not*

the main road. (TA.) ___ [And hence, perhaps,] خَبَطَهُ *He asked of him a benefit,* or *favour, without any tie of relationship;* (K, * TA;) as also اختبطهُ : (IB, K:) or this is from خَبْطُ وَرَقِ الشَّجَرِ [explained in what follows]: (Har p. 425:) or the latter, [or both,] *he came to him seeking his beneficence without any such tie:* (S:) *or he came to him seeking a gift;* because he who does so must beat the ground with his feet: (IF:) and you also say, اختبط معروفه. (Aboo-Málik, TA.) [The latter verb is the more common. See also 10.] ___ And *He conferred a benefit upon him without there having been any acquaintance between them,* (S, K, TA,) *and without there being anything to draw them near, and without there being any relationship:* (TA:) and خَبَطَهُ بخيرٍ signifies *the same:* (TA:) or *he bestowed on him a benefit,* (K, TA,) *being asked:* (TA:) and you say also, اختبطهُ بخيرٍ: (Aboo-Málik, TA:) and خَبَطَ فيهم بخيرٍ signifies *He benefited them.* (TA.) 'Alkameh Ibn-'Abadeh says, (S, TA,) praising El-Hárith Ibn-AbeeShemir, (TA,)

* وَفِى كُلِّ حَىٍّ قَدْ خَبَطْتَ بنعْمَةٍ *

[*And upon every tribe thou hast conferred benefit,* app. meaning *without being related to them*]: (S, TA:) but it is said in a marginal note to the S, that خَبَطَّ would be better; and so it is accord. to one relation: in the L, however, it is said that خَبَتَّ would be more agreeable with analogy. (TA.) Accord. to AZ, خَبَطْتُ الرَّجُلَ, inf. n. خَبْطٌ, signifies *I held loving communion, commerce,* or *intercourse, with the man.* (TA.) ___ [In respect of the places which I have given to the abovementioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] ___ خَبَطَ الورقَ من الشَّجَرِ, aor. ـِ , (Msb,) inf. n. خَبْطٌ, (Lth, T, Msb,) *He made the leaves to fall from the trees:* (Msb:) or *he beat the leaves of the trees,* (Lth, T,) meaning large trees of the kind called طَلْح, [acacia, or mimosa, gummifera,] *with a staff,* or *stick,* (Lth,) *so that they fell off,* or *became scattered,* (Lth,

T,) after which he gave them as food to camels; (Lth;) *refrainfrom injuring thereby the trunks and branches of the trees:* (T:) and اختبط لَهُ خَبطًا signifies the same as خَبَطَ. (TA.) And خَبَطَ الشَّجَرَةَ, (S, K,) aor. as above, (TA,) and so the inf. n., (S,) *He beat the tree with a staff,* or *stick, in order that its leaves might fall off:* (S:) or *he bound the tree, and then made its leaves to fall,* (K, TA,) *by beating it* with a staff, or stick, to give them as food to camels and other beasts. (TA.) The leaves are stored up for the camels; and in wintertime are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Har p. 218.) Mohammad was asked, Does الغِبْط [i. e. the wishing for a blessing on the condition that it shall not become transferred from its possessor] injure [its author]? and he answered, لَا إِلَّا كَمَا يَضُرُّ العِضَاهَ الخَبْطُ [*No, save as the beating off the leaves injures the* trees called *'idáh*]; i. e., it only diminishes, without annulling, its author's recompense, like the beating off the leaves of the 'idáh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. غبط.] ___ Hence, (A, TA,) خَبَطَ القَوْمَ بِسَيْفِهِ *He struck the people with his sword.* (A, K, TA.) ___ خَبَطَهُ الشَّيْطَانُ *The devil touched him with a hurt,* (K, TA,) *so as to corrupt him,* or *disorder him, and render him insane;* (TA;) as also تَخَبَّطَهُ : (K, TA:) or the latter, [which is the more common,] *the devil corrupted him,* or *disordered him:* (S, Mgh, Msb: *) lit., *struck him:* (Mgh, Msb:) or *prostrated him, and sported with him:* or *trampled upon him, and prostrated him.* (TA.) It is said in the Kur [ii. 276], لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ ٱلْمَسِّ [*They shall not rise save as he riseth whom the devil prostrateth by reason of possession,* or *insanity*]; i. e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, *whom the devil corrupts,* or *disorders, by rendering him insane.* (K, * TA.) [You say also, of a drug, خَبَّطَ العَقْلَ *It disordered the intellect:* see the act. part. n., below.] ___ خَبَطَ also signifies *He* (a man) *threw himself down* (S, L, K) *where he was,* (S, L,) *to sleep,* (S, K,) or *and slept.* (L.) And *He* (a man) *slept.* (A' Obeyd, TA.) In the K, قَامَ is erroneously put for نَامَ. (TA.) ___ خَبَطَ عَلَى البَابِ *He*

knocked upon the door, or *at the door.* (TA.) ___ خَبَطَ العِرْقُ *The vein beat,* or *pulsated.* (TA.)

2 خَبَّطَ see 1, near the end of the paragraph.

5 تخبّط *It was,* or *became, in a state of commotion, agitation, convulsion, tumult,* or *disturbance;* syn. اضْطَرَبَ. (Az, TA in art. حبط.) It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places.

8 إِخْتَبَطَ see 1, in six places. ___ You say also, النَّاقَةُ تَخْتَبِطُ الشَّوْكَ *The she-camel eats the thorns.* (Th, TA.)

10 استخبطه *He asked of him a means of access, nearness, intimacy,* or *ingratiation.* (TA.)

خَبَطٌ *What is beaten by beasts,* (K, TA,) *with their feet,* (TA,) *and broken.* (K, TA.) ___ *Leaves* (Msb, K) *of any kind* (K) *that have been made to fall from a tree;* (Msb, K;) *by its being beaten with a staff,* or *stick;* (K, * TA;) *used as food for camels:* (TA:) and *leaves that have been beaten off with staves,* or *sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous,* or *cohesive, when they are put into the mouths of camels.* (AHn, K.) The word is of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like many other instances that have been heard, (Msb,) as نَفَضٌ and هَدَمٌ. (TA.)

خَبْطَةٌ *A touch,* or *stroke, of diabolical possession,* or *insanity.* (TA.) You say also, بِفُلَانٍ خَبْطَةٌ بالمسّ [*In such a one is a touch of diabolical possession,* or *insanity*]. (TA.) ___ *A* (TA.)

خُبَاطٌ *A certain malady,* (K,) *like diabolical possession,* or *insanity,* (S, K,) *but not*

identical therewith: (S, TA:) the word is also related with ح (TA.) [See also حُبَاطٌ.]

فَرَسٌ خَبُوطٌ and خَبِيطٌ *A horse that strikes,* or *beats, with his hind feet:* (K:) or *with his fore feet.* (T, TA.)

خَبِيطٌ *A watering-trough beaten by the feet of the camels, and so demolished:* (K:) or *a wateringtrough;* so called because its clay is beaten with the feet at its construction: (TA:) or *a small watering-trough:* (Aboo-Málik, TA:) pl. خُبُطٌ (K.) ___ See also خَبُوطٌ.

خُبَاطَةٌ , determinate, [and imperfectly decl.,] *The stupid:* like خُضَارَةٌ applied to the sea. (TA.)

خَبَّاطُ عَشَوَاتٍ *One who* [*frequently*] *goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well:* occurring in a trad. of ' Alee. (TA.)

خَابِطٌ *Going,* or *journeying, without direction:* or one *who beats the ground with his foot, and knows not in what land he is going;* either because of the darkness or because he is blind. (Har p. 55.) You say, مَا أَدْرِى أَىُّ خَابِطِ لَيْلٍ هُوَ, (S, TA,) and أَىُّ خَابِطِ اللَّيْلِ, (TA,) *I know not what man he is.* (S, TA.) ___ مَا لَهُ خَابِطٌ وَلَا نَاطِحٌ, *He has not a camel nor a bull;* meaning *he has not anything.* (TA.) ___ خَابِطٌ also signifies *A beating,* or *throbbing, in the head.* (TA.)

أَخْبَطُ *That strikes,* or *beats,* (K, TA,) *the ground,* (TA,) *with his feet:* (K, TA:) by poetic license written أَخْبَطُّ: (TA:) pl. خُبْطٌ. (K.)

مُخْبَطٌ *Still; motionless;* like مُخْبَتٌ: (TA in art. خمد:) or *i. q.* مُطْرَقٌ [*silent; not speaking:* or *lowering his eyes, looking towards the ground*]. (JK, K, TA. [In the CK, مُخْبَطٌ and مُطْرَقٌ.]) ___ See also مُخْتَبَطٌ.

مِخْبَطٌ *A staff,* or *stick, with which the leaves of trees are beaten off:* (K:) and مِخْبَطَةٌ , also, signifies *a staff,* or *stick;* and *a rod,* or *twig:* (TA:) pl. of the former, مَخَابِطُ. (K, TA.)

مِخْبَطَةٌ : see what next precedes.

مُخَبِّطٌ لِلْعَقْلِ [*Disordering the intellect;* said of a drug]. (K in art. بنج.)

مُخْتَبِطٌ One *who asks* [*a benefit* or *favour*] *of another without there being anything to draw him near, and without acquaintance.* (JK, TA. * [In the latter, مُخْبِطٌ , which is doubtless a mistake, is explained in one place as signifying One *who seeks a gift without any previous acquaintance.*])

خبعثن

خَبَعْثَنٌ : see خَبَعْثَنَةٌ.

خُبَعْثَنٌ : see خُبَعْثَنَةٌ. ___ Also *Plump in body;* or *fat, soft, thin-skinned, and plump, in body;* applied to any thing [i. e. to any animal]. (K.)

خُبَعْثَنَةٌ , like قُذَعْمِلَةٌ, *Big and strong;* (AO, S, K;) applied to a man; and (in like manner, TA) a lion; (K;) and so خُبَعْثَنٌ , (S, K,) as in the phrase خُبَعْثَنُ الخَلْقِ [*big and strong of make*]; (AA, S;) and خَبَعْثَنٌ : (K:) the first is applied as an epithet to a lion by Aboo-Zubeyd Et-Tá-ee: and [the pl.] خُبَعْثَنَاتٌ, by El-Farezdak, to camels. (S.)

خبل

1 **خَبِلَ** , aor. ـَـ , inf. n. خَبَالٌ (JK, K, TA) and خَبَلٌ, (TA,) *He was,* or *became, corrupted, unsound, vitiated,* or *disordered,* [*in an absolute sense;* and particularly] *in his reason,* or *intellect:* (TA:) [or *he was,* or *became, in a corrupt, an unsound, a vitiated,* or *a disordered, state, occasioning him agitation like that of possession* or *insanity, by disease affecting the reason and thought:* (see خَبَالٌ, below:) and hence,] *he was,* or *became, possessed,* or *insane.* (JK, K, TA.) ___ And خَبِلَ, [inf. n. خَبَلٌ, (q. v. voce خَبَالٌ,)] *He was,* or *became, affected with* [*the palsy termed*] فَالِج. (JK.) ___ And خَبِلَتْ يَدُهُ *His arm,* or *hand, became corrupted, unsound, vitiated,* or *disordered, so as to be rendered motionless;* or *dried up;* or *became lost;* (K, TA;) or *was cut off.* (TA.) خَبَلَهُ, (JK, S, Msb, K,) aor. ـِـ , (Msb,) inf. n. خَبْلٌ; (TA;) and خَبَّلَهُ , (S, K,) inf. n. تَخْبِيلٌ; (TA;) and اخْتَبَلَهُ ; (S, K;) *It* (grief, JK, K, and love, JK, T, TA, and time, or fortune, and the ruling power, and disease, T, TA) *rendered him possessed,* or *insane:* (JK, K, TA:) and *it corrupted, rendered unsound, vitiated,* or *disordered, his reason,* or *intellect;* or *his limb,* or *member:* (S, K:) or *it* (grief) *deprived him of his heart:* and *he corrupted, rendered unsound, vitiated,* or *disordered, one of his limbs* or *members:* or *deprived him of his reason,* or *intellect.* (Msb.) And خَبِلَ قَلْبُهُ, aor. ـِـ and ـُـ , *It* (love) *corrupted,* or *rendered unsound, his heart.* (JM.) And خَبَلَ فُلَانٌ يَدَ فُلَانٍ *Such a one corrupted, rendered unsound, vitiated,* or *disordered, the arm,* or *hand, of such a one, so that it became motionless;* or *caused it to dry up;* or *deprived him of it.* (JK.) ___ Also خَبَلَهُ, (TA,) [aor. ـِـ ,] inf. n. خَبْلٌ, (K, TA,) *He restrained, withheld,* or *debarred, him:* (K, * TA:) and اختبل likewise signifies *he*

restrained, withheld, or *debarred.* (TA.) You say, مَا خَبَلَكَ عَنَّا *What withheld,* or *has withheld, thee from us?* (TA.) And خَبَلَهُ عَنْ كَذَا, aor. and inf. n. as above, *He prevented,* or *hindered, him from doing such a thing.* (K, * TA.) خَبَلَ عَنْ فِعْلِ أَبِيهِ *He fell short of the doing of his father.* (JK, K.)

2 **خَبَّلَ** see 1.

4 **إِخْبَالٌ** signifies The act of *lending;* (JK;) as also اِخْتِبَالٌ . (TA.) You say, أَخْبَلْتُهُ المَالَ, (S,) i. e. النَّاقَةَ, or الفَرَسَ, (S, K, *) *I lent him the she-camel* (S, K *) *in order that he might ride her* (TA) or *in order that he might make use of her milk and her fur,* or *the horse in order that he might go on a hostile,* or *hostile and plundering, expedition upon him.* (S, K, TA.) And اخبله إِبِلًا, and غَنَمًا, *He lent him camels,* and *sheep* or *goats.* (M, TA.) See also 10. ___ Also The *dividing one's camels into two halves, that one half might breed in each year;* like as one does in land and sowing. (Ibn-' Abbád, K. *)

8 **إِخْتَبَلَ** see 1, in two places: ___ and see 4. اختبلت الدَّابَّةُ *The beast remained not in its accustomed place.* (Lth, ISd, K.)

10 **استخبل مَالَ فُلَانٍ** *He sought to corrupt, render unsound, vitiate,* or *disorder, some of the camels of such a one.* (Er-Rághib.) ___ [And hence,] استخبله مِنْ مَالِهِ *He asked of him the loan of some of his camels,* or *the like,* until the time of abundance of herbage. (JK, O, * TA. *) And استخبلنى نَاقَةً, or فَرَسًا, *He asked of me the loan of a she-camel* (K, TA) *in order that he might ride her* (TA) or *in order that he might make use of her milk and her fur,* or *a horse in order that he might go on a hostile,* or *hostile and plundering, expedition upon him.* (K, TA.) And استخبله إِبِلًا, and غَنَمًا, *He asked of him the loan of*

camels, and *sheep* or *goats*. (M, TA.) Zuheyr says,

* هُنَا لَكَ إِنْ يُسْتَخْبَلُوا المَالَ يُخْبِلُوا *

[*There, if they be asked to lend cattle, they lend*]. (S, TA. [See also 10 in art. خبل.]) خول: see خَبَالٌ, in four places. ___ Also *Corruptness, unsoundness*, or *a vitiated* or *disordered state, of the limbs* or *members*, (M, K,) of a man, *so that one knows not how to walk;* (Az, TA;) and so خَبَلٌ ; (K;) which likewise signifies *the same in the legs of a beast*. (JK, K. *) ___ ___ And The [*palsy termed*] فَالِج; as also خَبَلٌ . (K.) ___ Also The *cutting off of arms* or *hands, and legs* or *feet:* (JK, Az, ISd, K:) pl. خُبُولٌ. (K.) So in the saying, قَوْمِى يُطَالِبُونَ بَنِى فُلَانٍ بِدَمَآءٍ وَخَبَلٍ [*My people*, or *party, prosecute the sons of such a one for blood* (lit. *bloods*) *and the cutting off of arms* or *hands, and legs* or *feet*]. (JK.) And so خُبُولٌ in the saying, لَنَا فِى بَنِى فُلَانٍ دِمَآءٌ وَخُبُولٌ [*We have a claim, upon the sons of such a one, to blood* (lit. bloods) *and the cutting off of arms* &c.]. (S.) ___ And *Wounds:* (JK:) and خَبَلٌ signifies *a wound:* and is so explained as used in the saying, بَنُو فُلَانٍ يُطَالِبُونَنَا بِخَبَلٍ [*The sons of such a one prosecute us for a wound*]. (TA.) ___ And *i. q.* فِتْنَةٌ and هَرْجٌ [i. e. *Trial, punishment, slaughter, civil war, conflict and faction, discord, dissension, &c.*]. (TA.) Also *A loan:* and *a demand of a loan:* (K, TA:) relating to anything. (TA.) ___ And *An addition which one gives, beyond what the* جَمَّال [i. e. *owner*, or *attendant, of a camel* or *camels* (in the CK حَمَّال i. e. *porter*)]

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imposes on one by stipulation. (M, K, TA.) See also the next paragraph.

خُبْلٌ : see خُبْلَى. وَقَعَ فِى خَبَالٌ *It came into my mind;* (JK, K;) a phrase like the saying, سَقَطَ فِى يَدِى : (JK, K:

* [in the K, meaning the same as this saying:]) and sometimes (JK) one says also فى خَبْلِى . (JK [and so in the K accord. to the TA, but not in the CK, nor in my MS. copy of the K].)

خَبَلٌ : see خَبَالٌ, in four places: ___ and see خَبْلٌ, in three places. Also The *jinn*, or *genii;* (IAar, Fr, S, K;) and so خَابِلٌ : (JK, K:) or the latter has this signification; and the former is a quasi-pl. n. of the latter, or, as some say, a pl., as is also خُبَّلٌ: (TA:) and خَابِلٌ signifies also *a devil*, or the *devil*. (K.) One says, به خَبَلٌ, meaning *In him is somewhat of* [*the jinn*, or *genii, called*] أَهْلُ الأَرْضِ. (S. [See الأَرْضُ, near the end of the paragraph: and see other explanations of خَبَلٌ voce خَبَالٌ, which may apply in this case.]) ___ Accord. to IAar and Fr, it is also applied to *Mankind*. (TA.) ___ Also *A certain bird, that cries all the night, with one cry, resembling* مَاتَتْ خَبَلٌ. (M, K, * TA.) Also *A* مَزَادَةٌ [or *leathern water-bag*]. (Fr, K.) ___ And *A full* قِرْبَةٌ [or *water-skin*]. (Fr, K.)

خَبِلٌ and أَخْبَلُ (K, TA) *Corrupted, unsound, vitiated,* or *disordered,* [*in an absolute sense;* and particularly] *in his reason,* or *intellect;* as also مَخْبُولٌ : (TA:) [or *in a corrupt, an unsound, a vitiated,* or *a disordered, state, occasioning him agitation like that of possession* or *insanity, by disease affecting the reason and thought:* (see خَبَالٌ, below:) and hence,] *possessed,* or *insane;* (K, TA;) as also مُخَبَّلٌ and مُخْتَبَلٌ : (TA:) or مُخَبَّلٌ signifies a man *having no heart;* (JK;) as also مَخْبُولٌ : (JK, Msb:) or this last, *haring one of his limbs,* or *members, corrupted, rendered unsound, vitiated,* or *disordered:* (Msb:) and خَبِلٌ and مُخَبَّلٌ signify also a beast *corrupted, rendered unsound, vitiated,* or *disordered, in the legs, so as not to know how to walk:* (JK:) or مُخَبَّلٌ signifies a man who is *as though his extremities were amputated.* (S.) ___ دَهْرٌ خَبِلٌ *A time difficult to the people thereof;* (T, S, K, TA;) *in which they see not happiness.* (T, TA.)

خُبْلَةٌ *Corruption from a wound.* (TA.) See also خُبْرَةٌ, last signification.

خَبَالٌ *Corruptness, unsoundness,* or *a vitiated* or *disordered state,* [*in an absolute sense;*] (S, Msb, TA;) said in the O and the Mufradát [of Er-Rághib] to be the primary signification; (TA;) as also خَبَلٌ (Ham p. 542) and خَبْلٌ, of which last the pl. is خُبُولٌ: (S:) [and particularly *in the reason,* or *intellect:* (see خَبَلٌ, of which it is an inf. n.:)] and *in actions,* as well as *in bodies* and *in minds:* (TA:) or, primarily, *such as is incident to an animal, occasioning him agitation like that of possession* or *insanity, by disease affecting the reason and thought;* as also خَبَلٌ and خَبْلٌ: (Er-Rághib, TA:) or خَبَلٌ signifies *possession,* or *insanity;* (K;) and so خَبْلٌ (JK, Msb, K) and خُبْلٌ (K) and خَبَالٌ; (Msb;) or خَبَلٌ signifies *an affection, in the heart, resembling possession* or *insanity;* (Az, TA;) or *egregious stupidity* or *foolishness, without possession* or *insanity;* (TA;) and خَبْلٌ also signifies a *state,* or *quality, resembling possession* or *insanity, such as stupidity,* or *foolishness;* and *heedlessness,* or *weakness of intellect,* and *the like.* (Msb.) مَا زَادُوكُمْ إِلَّا خَبَالًا, in the Kur [ix. 47], means *They had not added to you* aught *save corruption and evil.* (Bd, TA.) And لَا يَأْلُونَكُمْ خَبَالًا, in the same [iii. 114], *They will not fall short,* or *flag,* or *be remiss, in corrupting,* or *vitiating, your affairs.* (TA.) ___ Hence, (TA,) *Loss,* or *a state of diminution;* syn. نُقْصَانٌ: (O, K, Er-Rághib:) or this is the primary signification. (TA.) ___ And hence, (TA,) *A state of perdition* or *destruction:* (O, K, Er-Rághib:) or a thing's *going, passing,* or *wasting, away;* or *being consumed* or *destroyed.* (Zj, TA.) ___ Also The *condition of a well when it is hollowed in the sides, and old, so that sometimes the bucket enters into its hollowed part and becomes lacerated.* (Fr, K.) ___ And *Fatigue, weariness, distress, embarrassment, affliction, trouble,* or *difficulty.* (JK, S, O, K.) So in the saying, فُلَانٌ خَبَالٌ عَلَى أَهْلِهِ [*Such a one is a cause of fatigue,* &c., *to his family*]. (JK, * S, O.) ___ And *A deadly poison.* (IAar, K.) ___ And The *fluid squeezed,* or *wrung,* (IAar, TA,) or *flowing,* (S, K. TA,) *from the inhabitants of Hell,* or *from their skins.*

(IAar, S, K, TA.) [See also رَدْغَة.]

خَابِل *Corrupting, rendering unsound, vitiating,* or *disordering,* [*in an absolute sense;*] (M, K;) and particularly *in the reason,* or *intellect.* (TA.) ___ See also خَبِل, in two places. ___ It is also added to خَبْل to give intensiveness to the signification. (TA.)

أَخْبَل : see خَبِل.

مُخَبَّل : see خَبِل, in four places.

مُخَبِّل a [proper] name of *Time.* (S, K.)

مَخْبُول : see خَبِل, in two places.

مُخْتَبِل : see دَابَّة مُخْتَبِل. خَبِل *The legs of a beast.* (JK. [But this I do not find in any other lexicon; and I doubt its correctness.])

خبن

1 **خبنه** , aor. ـِ , inf. n. خَبْنٌ (S, Msb, K) and خَبَانٌ (S, K) and خُبَانٌ, (S, ISd,) *He folded it,* namely, a garment, (S, Msb, K,) &c., (S, K,) *in its skirt,* (Msb,) *and sewed it,* (S, K,) *in order that it might become shorter;* (S, Msb, K;) *he contracted it* [*in its length*], *and sewed it;* (M, TA;) *he raised its* (a garment's) *skirt,* or *lower part, and sewed it higher up, in order that it might become contracted and shortened, as is done with the garment of a child;* (Lth, TA;) [*he made a tuck in it, to shorten it;*] *i. q.* ثَبَنَهُ. (S in art. ثبن.) ___ [Hence, *He shortened it;* namely, a period.] You say, [of a she-camel, or of camels,] خُبِنَ مِنْ طُولِ ظَمْئِهَا, meaning *The length of the interval between her,* or *their, two waterings was shortened.* (TA.) ___ Also, (Msb, TA,) aor. ـُ , (Msb,) [or ,] *He hid it,* or *concealed it;* (Msb, TA;) *kept it,* or *preserved it;* or *stored it;* namely, a thing. (TA.) You say, خَبَنَ الطَّعَامَ *He hid,* or *concealed, kept,* or *preserved,* or *stored,* (S, K,) *and prepared,* (S,) *wheat,* or *food, for* [*a time of*] *dearth,* or *adversity.* (S, K.) ___ يَخْبُنُ الكَذِبَ *He prepares falsehood.* (K, * TA.) ___ خَبَنَتْهُ خُبُونٌ [as though signifying *Death hid him,* or perhaps *death shortened his existence,*] is a phrase like شَعَبَتْهُ شُعُوبٌ, meaning *he died.* (K. [In copies of the K, خُبُونٌ and شُعُوبٌ: but both are imperfectly decl., as fem. proper names of more than three letters.])

4 **اخبن** *He* (a man, TA) *hid,* or *concealed, a thing in the* خُبْنَةٌ [q. v.] *of his trousers,* (K, TA,) *next the back:* اثبن signifies he hid, or concealed, [a thing] in his ثُبْنَةٌ, next the belly. (TA.) [See also what next follows.]

8 **اختبن الشَّىْءَ** *He took* [*and carried*] *the thing beneath the part extending from his armpit to his flank.* (Har p. 552.) [See also what next precedes.]

خُبْنٌ The *part of a* مَزَادَة [or *leathern water-bag that is hung on either side of a camel*] *which is between its* خُرْت [or *loop at either of its upper corners, whereby it is suspended,* (in the CK خُرْب, which may signify the same,)] *and its mouth* [*which is in the middle of the upper part*]: (JK, K:) [thus] there are two such parts, [on either side of the mouth,] together called خُبْنَانِ. (JK, TA.)

خُبْنَةٌ The *doubled upper border of the trousers,* (IAth, TA,) *next the back, in which one hides,* or *conceals,* [or *carries,*] *a thing;* (IAar, TA;) the ثُبْنَة being [similar to it, but] in the waistwrapper, (IAth, TA,) next the belly: (IAar, TA:) or the *raised skirt,* or *lower part, of the garment, in which one carries a thing:* pl. خُبَنٌ. (Har p. 427.) And *What one carries in the* حِضْن [or *part between the armpit and the flank,* &c.]: (S, K:) or *what one carries beneath the armpit,* (JK, Msb,) and *in the sleeve:* (JK:) or *what is put, of food, and carried under the armpit* or *in the sleeve.* (Har p. 427.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ خُبْنَةً [*When any one of you passes by a garden of palm-trees, let him eat thereof, but not make,* or *take for himself, a* خُبْنَة]. (S, * TA. [See another reading voce ثُبَانٌ.])

خُبْنَتُهُ خُبُونٌ : see 1.

خَابِنٌ [applied to a she-camel, or to a number of camels,] *Whose interval between two water-ings has been shortened.* (IAar.) One *who prepares falsehood.* (JK, * K, * TA.) *I. q.* شَدِيدٌ [*Strong,* &c.]. (JK, K.)

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خبو

1 **خَبَتَ النَّارُ** , aor. تَخْبُو, inf. n. خُبُوٌّ (JK, S, Msb, K) and خَبْوٌ, (K,) *The fire became allayed; subsided;* (K;) *became extinguished;* (S, K;) *the flaming,* or *blazing, of the fire ceased,* or *became allayed* or *extinguished.* (JK, Msb.) [The verb is used, in this sense, of Hell, in the Kur xvii. 99.] ___ [Hence,] خَبَتَ الحَرْبُ *The war became allayed, assuaged,* or *appeased;* (JK, K, TA;) *became extinguished.* (K, TA.) And خَبَتْ حِدَّةُ النَّاقَةِ *The sharpness,* or *irascibility, of the she-camel became allayed, assuaged,* or *appeased.* (JK, K, * TA.) And خَبَا لَهَبُهُ *The heat,* or *vehemence, of his anger became allayed, assuaged,* or *appeased.* (TA.)

4 **اخبى النَّارَ** *He extinguished the fire;* (S, K;) *he allayed,* or *extinguished, the flaming,* or *blazing, of the fire.* (JK, Msb.) ___ And [hence,] اخبى الحَرْبَ *He extinguished* [or *allayed*] *the fire of the war.* (K, TA.) And اخبى حِدَّةَ النَّاقَهِ *He extinguished* [or *allayed*] *the sharpness,* or *irascibility, of the she-camel.* (K, * TA.)

خَبَآءٌ accord. to some belongs to this art. (TA in art. خبأ.) See arts. خبأ and خبى.

خبى

2 **خَبَّى** see what next follows.

4 **اخبى**, inf. n. إِخْبَآءٌ; (Ks, TA;) or اخبى خَبَآءً; (S, K;) and تخبّى , (Ks, TA,) or تخبّى خَبَآءً; (S, K;) and خبّى خَبَآءً, (S, * K,) inf. n. تَخْبِيَةٌ; (S;) *He made a* [*tent such as is called*] خَبَآءٌ: (Ks, S, K:) and *he set it up.* (K.) [see also 10.] And أَخْبَيْتُ كِسَائِى *I made my* [*garment called*] كِسَآءٌ *to be* [*as*] *a* خَبَآءٌ. (TA.)

5 **تَخَبَّى** see 4.

10 **استخبى خَبَآءً** *He set up a* [*tent such as is called*] خَبَآءٌ, *and entered into it.* (S, K.) [See also 4.]

خَبَآءٌ *A kind of structure;* (K;) [i. e.] *one of the* بُيُوتٌ [or *kinds of tents*] *of the Arabs,* (IAth, TA,) peculiarly *of wool,* (Yaakoob, Th,) or *of camels' fur,* or *of wool,* (IAar, S, IAth, K,) or *of* [*goats'*] *hair,* (K,) or *not of* [*goats'*] *hair,* (S,) [*except in cold countries and in fertile regions, where the goats have abundant hair, for the goats of the Arabs of the desert have short hair, not long enough to be spun,* (see بَيْتٌ,)] *smaller than the* مِظَلَّةٌ, (IAar,) *upon two poles,* or *three;* what is above this kind being termed بَيْتٌ; (S;) or *a tent having one pole;* that which has more than one pole being termed بَيْتٌ: (AZ, TA in art. ربع:) pl. أَخْبِيَةٌ, (S, TA,) without ء: (TA:) most of the lexicologists hold that its radical letters are خبى. (TA in art. خبأ, q. v.) ___ Sometimes, *A dwelling, such as is in a city.* (TA, from a trad.) ___ Also *A receptacle for oil* or *ointment.* (K, TA.) ___ And The *calyx* or a flower. (TA.) ___ And The *husk of a grain of wheat,* and *of a grain of barley, in the ear.* (K, TA.) ___ And الخِبَآءُ signifies *Certain round stars,* [or *stars in a circle,*] (K, TA,) *forming one of the Mansions of the*

Moon, [namely, *the Twenty-fifth,*] *also called* الأَخْبِيَةُ [or سَعْدُ الأَخْبِيَةِ: see سَعْدٌ]. (TA.)

خَابِيَةٌ , originally خَابِئَةٌ: see art. خبأ.

ختر

1 **خترت نفسه** *His soul* [or *stomach*] *became heavy;* or *heaved,* or *became agitated by a tendency to vomit;* syn. خبثت: (IAar, K:) and *became in a corrupt,* or *disordered, state.* (K.) **ختره**, (S, K, *) aor. ـِ and ـُ, (K,) inf. n. **ختر** (S, A, K) and **ختور**, (K,) *He acted,* or *behaved, towards him with perfidy, treachery,* or *unfaithfulness:* (S, K: *) or *with the foulest perfidy* or *treachery* or *unfaithfulness:* (A, K:) or *with deceit, guile,* or *circumvention:* (K:) or *in a bad,* or *corrupt, manner.* (Ibn-'Arafeh.) And **ختر بالعهد** [*He was unfaithful,* &c., *to the compact,* or *covenant*]. (TA, from a trad.)

2 **خترّه**, inf. n. **تَخْتِير**, said of wine, or beverage, *It corrupted,* or *disordered, his soul* [or *stomach*], (Ibn-'Arafeh, K,) *and rendered him relaxed.* (Ibn-'Arafeh.)

5 **تخترّ** *He* (a man, TA) *was,* or *became, languid,* (تفتّر,) *and relaxed, and heavy,* or *sluggish, and fevered:* (K:) *he was,* or *became, languid in body, in consequence of disease &c.:* (TA:) and *his intellect became confused, from drinking milk* and *the like.* (K.) And **تخترّت نفسه** *His soul* [or *stomach*] *was,* or *became, languid.* (TA.) ___ *He walked with the gait of him who is heavy,* or *sluggish.* (K.)

خَتَر *Languor* (خدر), (K,) or the *like thereof,* (TA,) *that betides on the occasion of drinking medicine* or *poison,* (K, TA,) *such as weakens and intoxicates.* (TA.)

خَتُور : see what follows.

خَتِيرٌ : see what follows.

خَتَّارٌ : see what follows.

خَتِّيرٌ : see what follows.

خَاتِرٌ (K) and [in an intensive sense] خَتَّارٌ (S, A, K) and خَتِيرٌ and خَتُورٌ and خَتِّيرٌ (K) One *who acts*, or *behaves, with perfidy, treachery*, or *unfaithfulness:* (S, K:) or *with the foulest perfidy* or *treachery* or *unfaithfulness:* (A, K:) or *with deceit, guile*, or *circumvention:* (K:) [or *in a bad*, or *corrupt, manner:* (see 1:) the second and following epithets signifying one *who does so much*, or *frequently*, or *habitually.*]

ختعر

Q. 1 **ختعر** , inf. n. ختعرة, *It passed away, and came to nought:* (K: but only the inf. n. is there mentioned:) said of the mirage. (Kr.)

خيتعور *Anything that does not remain in one state; and that passes away, and comes to nought;* (S, K:) or *that has no real existence.* (IAth.) ___ The *mirage;* syn. سَرَابٌ: (S, K:) or *what remains of the latter part of the mirage, when it becomes dispersed, and delays not to pass away and come to nought.* (Kr, L.) ___ [*Gossamer;* i. e.] *what descends from the air in a time of intense heat, like spiders' webs;* (S;) *a thing like spiders' webs, which appears in a time of heat,* (K,) *descending from the sky,* (TA,) *resembling threads,* (K,) or *white threads,* (TA,) *in the air.* (K.) [See لُعَابُ الشَّمْسِ, in art. لعب.] ___ The *present world or life.* (K.) ___ The *devil:* (Fr, K:) or the *devil of the 'Akabeh, called* أَزَبُّ العَقَبَة (IAth.) ___ The [*imaginary creature called*] غُول: (S, K:) because it changes its appearance. (TA.) ___ *A certain insect,* (K,) *of a black colour,* (TA,) *that is upon the surface of water, and that does not remain in one place* (K) *save as long as the time of the winking of an eye.* (TA.) ___ A *perfidious,* or an *unfaithful,* man. (TA.) ___ A woman *whose affection does not last:* (TA:) a woman *evil in disposition:* (K:) likened to a غُول inasmuch as her love does not last. (TA.) ___ The *wolf:* (S, K:) because of his unfaithfulness. (TA.) ___ The *lion:* (K:) because of his perfidiousness. (TA.) ___ *A calamity;* syn. دَاهِيَة. (S, K.) ___ نَوًى خَيْتَعُورٌ [*A point towards which one journeys*] *that is not in a right direction;* syn. الَّتِى لَا تَسْتَقِيمُ: (L:) or *far distant.* (K.)

ختل

1 **خَتَلَهُ**, (S, M, K, &c.,) aor. ـِ (M, Sgh, K) and ـُ, (M, K,) inf. n. خَتْلٌ and خَتَلَانٌ, (K,) *i. q.* خَدَعَهُ, or خَادَعَهُ; (so accord. to different copies of the S;) and خَاتَلَهُ signifies the same: (S:) or the former, *i. q.* خَدَعَهُ (Mgh, K, TA) [i. e.] *He deceived, deluded, beguiled, circumvented,* or *outwitted, him,* (KL, PS,) *unawares:* (TA:) and خَاتَلَهُ, (K,) inf. n. مُخَاتَلَةٌ, (TA,) *i. q.* خَادَعَهُ [which means the same as خَدَعَهُ; or *he practised with him mutual deceit, delusion,* &c.; or *he strove, endeavoured,* or *desired, to deceive, delude, beguile, circumvent,* or *outwit, him*]; (K, TA;) and رَاوَغَهُ [which means *he endeavoured to turn him,* or *to entice him to turn,* to, or from, a thing, &c.]. (TA.) ___ خَتْلُ الصَّائِدِ means *The sportsman's going along by little and little, stealthily, lest he should make a sound to be heard.* (JM.) And خَتَلَ الصَّيْدَ, (K,) inf. n. خَتْلٌ, (TA,) said of a wolf, *He concealed himself to seize the prey.* (K.)

3 **خَاتَلَ** see 1, in two places.

6 **تَخَاتَلَ** *i. q.* تَخَادَعَ [as meaning The *deceiving one another;* thus explained in the KL: and app. also as meaning the *pretending deceit,* &c.; or the *pretending to be deceived,* &c.: accord. to the PS, the *being deceived;* but for this I know not any other authority]. (S.) You say, تخاتلوا, meaning تخادعوا [*They deceived, deluded, beguiled, circumvented,* or *outwitted, one another*]. (K.) And تخاتل عن غَفْلَةٍ [app. meaning *He pretended deceit* &c., or *pretended to be deceived* &c., *unawares*]. (TA.)

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8 اختتل *He* (a man, TA) *listened* to the secret of a party of men. (T, K, * TA.) El-Aashà says,

* وَ لَا تَرَاهَا لِسِرِّ الجَارِ تَخْتَتِلُ *

[*Nor wilt thou see her listen to the secret of the neighbour*]. (TA.)

خَتْلٌ *A place of retreat,* or *concealment.* (K.) And *Any similar place in which one listens* to hear secrets [&c.]. (TA.) The *form of a hare,* or *burrow of a rabbit.* (K.)

خَتُولٌ : see خَاتِلٌ and خَتَّالٌ.

خَتَّالٌ *i. q.* خَدَّاعٌ [i. e. One *who deceives, deludes, beguiles, circumvents,* or *outwits, much,* or *often; very deceitful* &c.; as also خَتُولٌ , like خَدُوعٌ]. (TA.)

خَاتِلٌ and [in an intensive sense] خَتُولٌ [like خَتَّالٌ, q. v.,] *Deceiving, deluding, beguiling, circumventing,* or *outwitting.* (K, TA.)

خَوْتَلٌ *Elegant; polite; acute,* or *sharp,* or *quick, in intellect; clever, ingenious, skilful, knowing,* or *intelligent:* (K, * TA:) thought by ISd to be, perhaps, from الخَتْلُ signifying the act of deceiving &c. (TA.)

خَوْتَلَى *A stealthy walk* or *gait:* (O, K, TA:) or *a walking on one side.* (T, TA.) Hence the saying, هُوَ يَخْلِجُنِى بِعَيْنِهِ وَ يَمْشِى لِى الخَوْتَلَى [*He makes a sign to me with his eye, and walks to me stealthily,* or *sideways*]. (TA.)

أَخْتَلُ [*More,* and *most, deceitful, deluding, guileful,* &c.]. You say أَخْتَلُ مِنْ ذِئْبٍ *More deceitful,* &c., *than the wolf.* (Mgh.)

ختم

1 **ختمه** , (S, Mgh, Msb, K,) aor. ـِ , (Msb, K,) inf. n. ختم (S, Mgh, Msb, K) and ختام, (Lh, K, TA,) with kesr, (TA,) [in the CK, erroneously, خَتَام,] *i. q.* طَبَعَهُ [*He sealed, stamped, imprinted,* or *impressed, it*]: (Msb, K:) or *he put the* خَاتَم [or *signet*] *upon it:* (Mgh:) namely, a thing, (S, Mgh,) or a writing or book and the like: and خَتَمَ عَلَيْهِ signifies the same [or *he put a seal,* or *the impression of a signet, upon it*]. (Msb.) Accord. to Er-Rághib, ختم and طَبْع signify The *impressing* a thing *with the engraving of the signet and stamp:* and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning the *securing oneself* from a thing, and *protecting* [*oneself*] from it; in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning the *producing an impression,* or *effect,* upon a thing from another thing; in consideration of the impress produced [by the signet]: and sometimes it is used as relating to the *reaching the end* [of a thing]: (TA:) or the primary signification of ختم is the act of *covering over* [a thing]: (Az, TA:) accord. to Zj, the proper meaning of ختم and طَبْع is the *covering over* a thing, *and securing oneself from a thing's entering* it: some say that the former signifies the *concealing a notification* of a thing, [*as*] *by putting one's fingers over* it, *by way of guarding oneself thereby.* (TA.) ___ Hence, خَتْمُ الشَّهَادَة [*The sealing of the testimony*]; which is thus described by El-Hulwánee: the witness, when he wrote his name upon a صَكّ [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) ___ As to خَتْمُ الأَعْنَاق [*The sealing of the necks*], the case is related, in the Risáleh Yoosufeeyeh, to have been this: 'Omar sent Ibn-Honeyf to seal the عُلُوج [or unbelievers] of the Sawád; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead.

(Mgh.) ___ ختمٌ also signifies The *protecting* what is in a writing *by marking* [or *stamping*] *a piece of clay* [upon it, or *by means of a seal of any kind*]. (TA.) ___ And you say, of a man, ختم عليك بابه [*He sealed his door against thee*]; meaning *he turned away from thee, avoided thee,* or *shunned thee.* (TA.) ___ And ختم لك بابه [*He sealed for thee his door*]; meaning *he preferred thee to others.* (TA.) ___ ختم على قلبه [which may be rendered *He sealed his heart*] means *he made him to be such that he understood not, and such that nothing proceeded from him;* or *he made his heart,* or *mind, to be such that it understood not,* &c. (K, TA.) ختم ٱللّٰه على قلوبهم, in the Kur [ii. 6], is like the phrase in the same [xvi. 110 and xlvii. 18] طبع ٱللّٰه على قلوبهم: (TA:) it points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of ElJubbáee, that it means *God hath put a seal upon their hearts,* as a sign, to the angels, of their infidelity, is nought: (Er-Rághib, TA:) الختم is explained by IAar as meaning *the preventing* of the heart *from believing.* (L in art. خدع.) [See also ختم الشَّىء ___.] طبع, inf. n. ختمٌ, also signifies [as indicated above] *He reached the end of the thing.* (K.) And اختتمت الشَّىء [*I ended,* or *finished, the thing,*] *contr. of* افتتحته. (S, TA.) You say, ختم القرآن *He reached the end of the Kur-án* [*in reciting it*]; (S, Er-Rághib;) [*he recited the whole of the Kur-án;*] *he completed* [*the recital of*] *the Kur- án:* (Mgh:) [and] *he retained in his memory the last portion of the Kur-án;* meaning *he retained the whole of it in his memory.* (Msb.) It is said of Suleymán El-Aamash, كان يقرأُ ختماً, meaning *He used to recite the whole of the Kur-án;* at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmán. (Mgh.) ___ You say also, ختم ٱللّٰه له بخير [*May God make his end to be good*]. (S.) ___ ختم البذر *He covered over the sown seed:* (Az, TA:) or ختموا على البذر *they turned up the earth over the sown seed, and then*

watered it: (Et-Táïfee, TA:) or ختم الزَّرْع, (JK, K, TA,) aor. ـِ , inf. n. خَتْمٌ, (TA,) *he watered the seed-produce,* or *sown field, the first time;* (JK, K, TA;) because, when it is watered, it is finished (خُتِمَ) with the رحا [app. رحا, which here seems to mean the roller, as being likened to a mill-stone, though I find no authority for this meaning]; (TA;) as also ختم عليه: (K:) or ختموا على زروعهم means *they watered their sown fields while these were as yet* كراب [app. meaning *clear of vegetation*]. (JK, TA.) ___ ختم النَّحل *The bees filled with honey the place in which they deposited it:* (JK, A, TA:) or ختم signifies bees' *collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their* خلايا [or *hives*]. (M, K, TA.)

2 **خَتَّمَهُ**, inf. n. تَخْتِيمٌ, *He sealed it, stamped it,* &c., *much.* (TA.) ___ [In modern Arabic, *He put a* خاتَم, or *signet-ring, upon his* (another's) *finger.*]

5 **تَخَتَّمَ**, or تختّم خاتَمًا, (accord. to different copies of the S,) or تختّم بخاتَمٍ, (K, [agreeably with a trad. cited in the TA,]) *He put on* [i. e. *put on his own finger*] *a* خاتم [or *signet-ring*]. (S, K.) ___ And تختّم *He put on a turban:* (K, TA:) or تختّم بعمامته *he put on his turban in the manner of a* نقاب [q. v.]; syn. تَنَقَّبَ بها. (Z, TA.) The subst. [signifying the act or mode, of doing so] is تَخْتِمَةٌ [q. v. infrà]. (K.) ___ تختّم بأَمْرِه *He concealed his affair,* or *case.* (Z, K.) ___ تختّم عنه *He feigned himself heedless of him, and was silent* [*to him*]. (K, TA.)

8 **إِخْتَتَمَ** see 1, in the latter half of the paragraph.

خَتْمٌ inf. n. of 1 [q. v.]. (S, Mgh, Msb, K.) Also The *impress produced by the engraving of a signet.* (Er-Rághib, TA.) ___ See also أَعْطَانِى خَتْمِى ___. خاتَمٌ means *He gave me my sufficiency,* or *what sufficed me:* because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) Also *Honey.* (K, TA.) ___ And The *orifices of the* خلايا [or *hives*] *of bees.* (K, TA.)

ختم : see خاتم. ___ Also *A sealed piece of clay* [or *wax*]: like نفض in the sense of منفوض, and قبض in the sense of مقبوض: so in the saying of El-Aashà,

* وَ أَبرزَها وَ عَلَيْها خَتَمْ *

* وَ صَحْبَآءَ طَافَ يَهُودِيُّها *

[*And* a jar of *reddish-coloured* wine, *the Jew* -vender *whereof came, and brought it out, with a sealed piece of clay upon it*]. (S.) [See also ختام.]

خَتْمَة [an inf. n. of un. of 1, *A recitation of the whole of the Kur-án:* used in this sense in the present day: pl. ختمات. ___ And also] vulgarly used as meaning *A copy of the Kur-án:* and so خَتْمَة . (TA.)

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خَتْمَة : see what next precedes.

خَتَام : see the last sentence of the next paragraph.

خَتَام an inf. n. of 1 [q. v.]. (Lh, K.) ___ And a subst. signifying The *first watering of seedproduce,* or *of a sown field:* (JK, TA:) or the *turning up the earth over sown seed, and then watering it.* (Et-Táïfee, TA.) See also خاتم. ___ Also The *clay,* (JK, S, K,) and the *wax,* (TA,) *with which one seals,* or *stamps,* (JK, S, K,) *upon a writing,* (JK,) or *upon a thing:* (K:) or *which is sealed,* or *stamped, upon a writing.* (Msb.) [See also ختم. And see an ex. in a verse of Lebeed cited in art. دكن.] ___ [The *hymen;* as being the *seal of virginity;* as also خاتم .] You say, زُفَّتْ إِلَيْكَ بِخَتَامِهَا [*She was conducted as a bride to thee with her seal of virginity*], and بِخَاتَمِ رَبِّهَا [*with the seal of her Lord*]. (TA.)

And [hence, app.,] سيقت هديتهم إليه بختامها [if it mean, as I suppose it to do, *Their present was sent to him with what rendered it perfect* or *complete,* or *with what appertained to it*]. (TA.)

___ The *furthest part* of a valley. (JK, TA.) The *last* of a company of men; (Lh, TA;) as also خاتِم and خاتَم : (K:) whence خاتم النَّبيين [*The last of the prophets*], in the Kur [xxxiii. 40]; accord. to one reading, خاتُم , with damm to the ت; (TA;) or خاتم الأَنبيآء, i. e. Mohammad; (S;) also called الخاتِم and الخاتُم . (TA.) And The *last portion* of anything that is drunk [&c.]. (TA.) ختامه مسك, in the Kur [lxxxiii. 26], means *The last* that they will perceive *thereof* will be *the odour of musk:* (S, TA:) or, accord. to 'Alkameh and Mujáhid, *its admixture* shall be *musk:* accord. to Ibn-Mes'ood, *its result* shall be the *taste of musk:* Fr says, خاتِم and خاتَم and ختام are nearly the same in meaning; whence the reading of 'Alee, خاتمه مسك: and the explanation is this; that when any one shall drink thereof, he will find the last cup thereof to have the odour of musk: Er-Rághib says that the meaning is, *the end,* and *the last draught,* i. e. *what shall remain, thereof* shall be *in perfume* [like] *musk:* and that the assertion that it means it shall be sealed with musk is nought. (TA.) [See also خاتِم and خاتِمة.] Also, (IAar, K,) and خاتَم , (K,) or, accord. to IAar, ختام , (TA,) sings. of ختم, which signifies The *places of separation* (فصوص [q. v.]) *of the joints* (مفاصل) *of horses.* (IAar, K.) خاتِم (JK, S, Msb, K) and خاتَم (TA) and خاتَم , (S, Msb, K,) which is more commonly known than خاتَم, (Msb, [but see what follows,]) and خاتام and خيتام (JK, S, K, the last in the CK and TA خيتام) and ختام (K and TA but omitted in the CK) and ختم (ISd, IHsh, K) and ختم (Ez-Zeyn El-'Irákee, TA) and خيتم (Ibn-Málik, TA) and خيتوم (EzZeyn El-'Irákee, TA) and خاتيام (K) signify the same; (JK, S, Msb, K, TA;) [*A signet;* generally *a signet-ring;* i. e.] *a certain ornament* (حلْى, M, K) *for the finger,* (K,) app., at the first, *used for sealing,* or *stamping, therewith;* so that the word is of the same class as طابَع: afterwards, in consequence of frequency of usage, applied to *one not used for that purpose:* (ISd, TA:) or *a ring having a* فصّ *of a substance different therefrom* [*set in it;* i. e., *having a stone,* or *gem, set in it*]: if without a فصّ, it is called فتخة: (Msb:) or خاتَم signifies the *agent* [i. e. the person *sealing,* or *stamping*]: (JK, Az, Msb:) خاتِم, the *thing that is put upon the piece of*

clay [or *wax, for the purpose of sealing,* or *stamping*]: (Az, Msb, K:) the pl. [of خاتَم and خاتِم] is خواتِم (K) and [properly of خاتام خواتيم]: (S, in which the former pl., though more common, is not mentioned, and K:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فاعالٌ, though it be not in their language; which shows that he knew not خاتام: the pl. of ختم is ختوم. (TA.) ___ خاتِم also signifies *A seal,* or *stamp,* and *a mark:* so in a trad., in which it is said, آمين خاتم رب العالمين على عباده المؤمنين, i. e. [آمين (or *Amen*) *is*] *the seal,* or *stamp,* and *the mark,* [*of the Lord of the beings of the whole world upon his servants the believers,*] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from [seeing] what is within it. (TA.) ___ See also ختام, in seven places. [It is nearly syn. with ختام, as Fr says: and thus,] it signifies also, (JK, K,) and so does خاتِمة, (S, K,) The *end,* or *last part* or *portion,* (JK, S, K,) and *result,* or *issue,* (K,) of a thing (JK, S, K) of any kind: (JK, K:) ↓ the latter [particularly] signifies the *last part* or *portion* (JK, Msb) of a chapter of the Kur-án, (JK,) and of the Kur-án itself: (Msb:) [and *a concluding chapter* or *section: an epilogue:* and *an appendix:*] and مختتم signifies [in like manner] the *contr. of* مفتتح; as in the saying, التَّحميدُ مفتتحُ ٱلْقرآن و ٱلاستعاذةُ مختتمه [*The declaration of the praises of God is the opening portion of the Kur-án, and the prayer for the protection of God is its closing portion*]; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, الأَعمالُ بخواتيمها [*Actions* are characterized, or to be judged, as good or evil, *by their results*]. (TA.) ___ Also, i. e. خاتِم, of a mare, The *lower ring* (الحَلْقةُ الدُّنيا [app. meaning the *extremity, in which is the orifice,* see حلقتا الرَّحم and حلقةُ الدُّبر, in art. حلق,]) *of the* طُبْيَة [evidently here used as a dial. var. of طُبْى, i. e. the *teat,* though I do not find it mentioned in its proper art. in any lexicon; unless من طُبْيَتها be a mistranscription for من طُبْيها]: (K, TA:) so called by way of comparison [to a signet or seal]. (TA.) ___ And The *hollow* (نقرة) *of the back of the neck;* (JK, K, TA;) which is the *cuppingplace.* (TA.) ___ And The *least* وَضَح [or *whiteness*] *of the legs* (JK, K, TA) *of horses;* (JK, TA;) i. e. *a slight whiteness in the parts next the hoof, less than what is*

termed تَخْدِيم. (TA.)

خَاتَمٌ : see خِتَامٌ.

خَاتِمٌ : see خَاتِمٌ, in two places: ___ and see also خِتَامٌ, in five places.

خَيْتَمٌ : see خَاتِمٌ, first sentence.

خَاتِمَةٌ : see خَاتِمٌ, in two places, in the latter half of the paragraph.

خَاتَامٌ : see خَاتِمٌ, first sentence.

خَيْتَامٌ : see خَاتِمٌ, first sentence.

خَيْتَامٌ : see خَاتِمٌ, first sentence.

خَيْتُومٌ : see خَاتِمٌ, first sentence.

خَاتِيَامٌ : see خَاتِمٌ, first sentence.

تَخْتِمَةٌ : see 5. You say, مَا أَحْسَنَ تَخْتِمَتَهُ [*How good,* or *beautiful, is his act,* or *mode, of putting on the turban!* or, *of putting it on in the manner of the* نِقَاب !]. (Ez-Zejjájee, TA.)

مُخْتَمٌ *Sealed,* or *stamped,* &c., *much.* (S, * TA.) ___ Applied to a horse, (TA,) *Having the whiteness of the legs which is termed* خَاتِمٌ. (K, TA.) [See the latter word, last sentence.])

مَخْتُومٌ *Sealed,* or *stamped,* &c. (S, * TA.) ___ Also The [*measure commonly called*] صَاعٌ: (A'Obeyd, Mgh, K:) or the *sixth part of the* [*measure called*] قَفِيز. (Mgh in art. كر . [It is there added that the قفيز is the tenth part of the جَرِيب: but it seems that this is the قفيز which is a measure of land; not what is here meant in the explanation of مختوم, which is a measure of corn and the like.]) [Pl. مَخَاتِيمُ.]

مُخْتَتَمٌ : see خَاتَمٌ, in the latter half of the paragraph.

ختن

1 **خَتَنَ** , (S, Mgh, Msb, K,) aor. ـِ (Msb, K) and ـُ , (K, TA, but omitted in the CK,) inf. n. خَتْنٌ, (S, Mgh, Msb, K,) *He circumcised* (K, TA) a boy, (S, Mgh, Msb, K,) and a girl also: or, as some say, خَتْنٌ relates to men [or boys], and خَفْضٌ to women [or girls]. (TA.) خُتَنٌ: see 8. ___ And خِتَانٌ [which see below, app. as an inf. n. of which the verb is as above,] signifies The *making a feast,* or *banquet, to which people are invited, on account of a wedding,* and *of a circumcision* also. (KL.) ___ [And accord. to Golius, as on the authority of a gloss. in the KL, خَتَنَ also signifies *He diminished; he rendered imperfect:* and *he acted unjustly.*] خَتَنَهُ is also *syn. with* خَتَلَهُ [*He deceived, deluded, beguiled, circumvented,* or *outwitted, him, unawares*]: and مُخَاتَنَةٌ is *syn. with* مُخَاتَلَةٌ [which signifies in like manner the act of *deceiving, deluding,* &c.; or *practising mutual deceit,* &c.; or *striving, endeavouring,* or *desiring, to deceive,* &c.]. (TA.)

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3 **خاتنه** *He allied himself to him by marriage;* syn. تَزَوَّجَ إِلَيْهِ. (K.) مُخَاتَنَةٌ is *syn. with* مُصَاهَرَةٌ [The *becoming that kind of relation that is termed* صِهْرٌ]: (ISh, Mgh:) as some say, مصاهرة *on the side of the wife,* and *on the side of the husband:* so that one says خاتنتهم as meaning صاهرتهم [*I became a relation to them on the side of the wife,* and *on the side of the husband*]. (Msb.) See also 1, last sentence.

8 اختتن *He* (a boy) *was circumcised;* (TA;) syn. خُتِنَ : or *he circumcised himself;* syn. خَتَنَ نَفْسَهُ. (Mgh.)

خَتَنٌ *i. q.* صِهْرٌ, (Lth, Mgh, K, &c.,) as meaning *A man married among a people:* (Lth, Mgh:) [such a man is said to be that people's خَتَن:] or *any relation on the side of the wife;* (S, IAar, Mgh, Msb, K;) such as a man's *wife's father,* (Lth, IAar, S, Mgh, Msb, K,) and *wife's mother,* (Lth, Mgh,) and *wife's brother,* (IAar, S, Mgh, Msb, K,) and *the like;* (K;) so it signifies with the Arabs: (S, Mgh, Msb:) thus Aboo-Bekr was the Prophet's خَتَن, and so was 'Omar: (Mgh, TA:) and [it is said that] with the vulgar it signifies a man's *daughter's husband:* (S, Mgh, Msb:) but it is used in this sense by a rájiz; and, in a trad., 'Alee is called the Prophet's خَتَن: (TA:) accord. to Az, it signifies a man's *wife's father:* (Msb:) and خَتَنَةٌ is applied to the female; and means a man's *wife's mother:* (Az, Mgh, Msb, K, TA:) the pl. is أَخْتَانٌ: (Az, S, Mgh, Msb, K:) accord. to As, (Mgh,) the أَخْتَان are [the *relations*] *on the side of the wife;* and the أَحْمَآء, on the side of the husband; and the أَصْهَار, on either side: (Mgh, Msb:) or a man's اختان are his *wife's relations;* and a woman's اختان are her *husband's relations:* and a man's اختان are also said to be his *daughters' husbands* and *sisters' husbands* and *paternal aunts' husbands* and *maternal aunts' husbands,* and the *husbands of any women whom, by reason of relationship, it is unlawful for him to marry,* and *any relations on the side of these husbands to whom marriage is unlawful, of men* and *of women.* (Mgh.)

خِتَانٌ *Circumcision,* of a boy, (S, * Mgh, * Msb, * K, TA,) and of a girl; (TA;) a subst. from 1 in the first of the senses explained above; (S, Mgh, Msb, K;) as also خِتَانَةٌ . (S, Msb, K.) You say, أُطْحِرَتْ خِتَانَتُهُ *His circumcision was made to be extirpative.* (S, TA.) ___ And *A feast,* or *banquet, to which people are invited on account of a circumcision.* (JK, S, TA.) You say, كُنْتُ فِى خِتَانِ فُلَانٍ *I was at the feast,* or *banquet,* &c., *of such a one.* (TA.) ___ See also 1, third sentence. ___ Also The *part, of the male,*

which is the place of circumcision; (T, S, Mgh, K;) and *of the female* likewise; (T, Mgh, TA;) the *part, of the* فَرْج, *which is the place of circumcision.* (Msb.) Hence, in a trad., إِذَا ٱلْتَقَى الْخِتَانَانِ [*When the two places of circumcision meet together*]: (S, * Msb, * TA:) الْتِقَآءُ الْخِتَانَيْنِ is a euphemism, metonymically denoting the disappearing, or causing to disappear, of the part of the penis that is above, or beyond, the place of circumcision (Mgh, * Msb, TA) in the vulva of the woman. (Mgh, * TA.)

خُتُونٌ : see خُتُونَةٌ.

خَتِينٌ *Circumcised,* applied to a boy, (Msb, K, TA,) as also مَخْتُونٌ (JK, Msb, K) and مُخْتَتِنٌ ; (TA;) and to a girl likewise, (Msb, TA,) as also مَخْتُونَةٌ . (Msb.)

خِتَانَةٌ : see خِتَانٌ, in two places. ___ Also The *art,* or *business, of circumcising.* (JK, K, TA. [In the CK, او الخِتَانَةُ is erroneously put for والخِتَانَةُ.])

خُتُونَةٌ *The alliance by which one acquires the relationship of a* خَتَنٌ, (Az, Mgh,) or *of a* صِهْرٌ; (K;) as also خُتُونٌ . (Az, Mgh, K.) And A man's *marrying,* or *taking to wife, a woman.* (K.)

خَاتِنٌ *A circumciser.* (JK, * Msb, * TA.)

خَاتُونٌ *A lady,* or *noble woman;* a foreign word, (K, TA,) used by the Persians and Turks: pl. خَوَاتِينُ. (TA.)

مَخْتُونٌ ; and its fem., with ة: see مَخْتُونٌ عَامٌ ___. خَتِينٌ *A year of drought,* or *barrenness,* or *dearth.* (A, TA.)

مُخْتَتِنٌ : see خَتِينٌ.

خثر

1 **خَثَرَ**, (S, Msb, K,) aor. ـُ ; (S, Msb;) and خَثُرَ, aor. ـُ , (S, A, Msb, K,) a rare dial. var.; (Fr, S;) and خَثِرَ, (S, A, Msb, K,) aor. ـَ , (Msb,) a form heard by Ks; (S;) inf. n. (of the first, TA) خَثْر and خُثُور and خَثَرَان, (K, TA,) which last is irregular, because this word does not imply motion, (TA,) [but this assertion requires consideration,] and (of the second [accord. to rule], TA, or of the first, Msb, [or used as inf. n. of the first because it is the most common form,]) خُثُورَة (S, A, Mgh, Msb, K) and [of the second accord. to rule] خَثَارَة (K) and of the third خَثِر; (Msb, TA;) [and probably تَخَثَّرَ , (mentioned by Freytag, though without any indication of his authority,) as quasi-pass. of خَثَّرَه; but I have more than once found it erroneously written for تَخَثَّرَ, which has a different signification;] *it* (milk, S, A, Mgh, Msb, K, and honey, and the like, TA, and a liniment or the like, A, or some other thing, Msb) *was,* or *became, thick,* (S, A, Mgh, Msb, K,) *and strong.* (Msb.) ___ [Hence,] خَثَرَتْ نَفْسُهُ, (S, K,) or خَثَرَتْ, (A,) or خَثُرَتْ, (Mgh,) inf. n. خُثُور and خَثَارَة, but not, as some write *it,* خُثَارَة, (TA,) *His soul* [or *stomach*] *heaved, became agitated by a tendency to vomit,* or *became heavy;* (A, Mgh, K, TA;) as also خَثَرَ alone; (IAar, TA;) *became disordered;* syn. اِخْتَلَطَتْ. (S, K.) ___ And خَثَرَ; (S;) or خَثِرَ, aor. ـَ ; (K;) or خَثَرَ فِى الحَىِّ; (A;) *He remained among the tribe,* (S, A, K,) *not going forth with people to procure wheat* or *corn* or *other provisions,* (S, K,) *by reason of shame,* or *of heaviness of the soul* [or *stomach*]. (TA.) ___ And خَثِرَ *He felt,* or *had a sense of,* or *he was,* or *became, moved* or *affected with, shame, shyness, bashfulness,* or *honest shame.* (K.)

2 **خَثَّرَ** see 4.

4 **اخثره**; (Msb, K;) and خَثَّرَه , (A, Msb, K,) inf. n. تَخْثِير; (TA;) *He thickened it; made it thick,* (Msb, A, K,) *and strong;* (Msb;) namely, milk, (A, Msb, K,) and honey, and the like, (TA,) and a liniment or the like, (A,) or some other thing.

(Msb.) ___ And the former signifies also *He left it in a thick state;* namely, fresh butter; (As, S, K;) *not melting it.* (As, S.) It is said in a prov., مَا يَدْرِى أَيُخْثِرُ أَمْ يُذِيبُ [*He knows not whether to leave in a thick state or to melt*]: (S K; in one copy of the former of which, the fem. forms of the verbs are used:) applied to him who is confounded, or perplexed, and unable to see his right course, and who wavers, or vacillates: its origin being this: a woman melts fresh butter, and what is thick thereof becomes mixed with what is thin, and she is vexed and wearied by her case, and knows not whether to raise the fire with fuel, in order that it may become clear; fearing that, if she do so, it will burn: thus she is perplexed. (K.)

5 **تَخَثَّرَ** see 1.

خَثْرَى الأَنْفُسِ and خَثْرَآءُ الانفس: see خَاثِرٌ.

خُثَارٌ *What remains upon a table of food.* (S.)

خُثَارَةٌ *What remains* (S, K) of a thing, (S,) or of milk: (K:) the *dregs; lees;* or *thick,* or *turbid, portion that sinks to the bottom* of a thing, *beneath the clear portion.* (TA in art. ثفل.) You say, ذَهَبَ صَفْوُهُ وَبَقِيَتْ خُثَارَتُهُ [*The clear part of it went away, and the thick part of it remained*]. (A.)

خَاثِرٌ, applied to milk, (Mgh, Msb,) and to a liniment or the like, (A,) &c., (Msb,) *Thick,* or *thickening,* (A, Mgh, Msb,) *and strong.* (Msb.) ___ [Hence,] خَاثِرُ النَّفْسِ *Having the soul* [or *stomach*] *in a heaving state, agitated by a tendency to vomit,* or *heavy:* (TA:) or *not in a good state:* (A, Mgh:) and *languid:* (A:) and قَوْمٌ خَثْرَآءُ الأَنْفُسِ (S, K) and خَثْرَى الأَنْفُسِ (K) *a party disordered* [*in souls* or *stomachs*]. (S, K.) And خَاثِرَةٌ A woman *feeling a little pain* (K) *and languor;* as also مُخْثِرَةٌ [or, more probably مُخَثَّرَةٌ]. (TA.)

خَاثِرَةٌ [fem. of خَاثِرٌ, q. v. And also, as a subst.,] *A party* of men: (K, TA:) or *a dense body* of men. (A, TA.)

مُخَثَّرَةٌ : see خَاثِرٌ.

خثى

1 **خَثَى** , aor. يَخْثِى, inf. n. خَثْىٌ, said of a beast of the ox-kind, (JK, S, Msb, K,) or of a bull, but not [خَثَتْ] of a cow, (A 'Obeyd, TA,) and of an elephant, (K,) *He dunged.* (JK, S, Msb, K.) [See also خِثْىٌ.]

4 **اخثى** *He* (a man, TA) *kindled* [*dry dung such as is called*] خِثْىٌ. (K.)

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خِثْىٌ *Dung* of a beast of the ox-kind; (JK, S, Mgh, Msb, K;) as also خَثًى : (Msb:) or of a bull: (IAar, TA:) and of the elephant: (K:) and metaphorically, of the camel; as used in a trad.: or, accord. to AZ, *compact dung* of a beast of the ox-kind, and of the sheep or goat, and of any cloven-hoofed animal, and of the camel: (TA:) pl. أَخْثَآءٌ [a pl. of pauc.] (JK, S, Mgh, Msb, K) and خَثًى, (CK, [a quasi-pl. n. like عَبِيدٌ,]) or خُثًى, (K accord. to the TA, [like حُنًى, q. v., a pl. of حِنْوٌ,]) and خُثِىٌّ [originally خُثُوىٌ], (K,) these two from Fr. (TA.) ___ خِثْىٌ also signifies *A number of people in a state of dispersion:* (Sgh, TA:) or so خِثْىٌ مِنَ النَّاسِ. (JK.)

خَثًى : see the next preceding paragraph.

مِخْثًى, (JK, TA,) so in the Tekmileh, (TA,) [or مِخْثًا accord. to the CK, there, with the article, written المِخْثَا,] or مِخْثَآءٌ , (K accord. to the TA,) The [*kind of pouch called*] خَرِيطَةٌ, (JK, K,) and *small* [*bag such as is termed*] جِرَابٌ, (JK,) *of the gatherer of* [*wild*] *honey,* (JK, K,) *which he puts beneath the part between his armpit and his flank,* (TA,) *and in which he deposits the honey.* (JK.)

مَخْثَآءٌ : see what next precedes.

خجل

1 **خَجِلَ** , (S, Msb, K, &c.,) aor. ـَـ , (K,) inf. n. خَجَلٌ, (S, Msb, &c.,) but not خَجَالَةٌ, [though authorized by the KL, in my copy of which I find it thus written (not خَجَالَةٌ as written by Golius),] for this is a vulgar mistake for خَجَلَةٌ or خَجَلٌ, (Mgh, [so in my copy, but correctly خَجَلَةٌ (which may be either a simple subst. or an inf. n. of un.) or خَجَلٌ,]) *He was,* or *became, confounded,* or *perplexed, and unable to see his right course, by reason of shame:* (S, O:) or *he was,* or *became, ashamed, and confounded,* or *perplexed, and unable to see his right course,* (T, M, K,) [or, simply, *ashamed,* (see خَجَلٌ,)] *in consequence of a deed that he had done:* (T, M, TA:) thus الخَجَلُ has a more particular signification than الحَيَآءُ: (TA:) or it is like الاِسْتِحْيَآءُ. (Msb.) ___ And *He remained silent,* (T, K,) or *still,* (M,) *not speaking nor moving.* (K.) ___ And *He was,* or *became, in a confused and dubious case,* (JK, M, * K, *) *so that he knew not how to extricate himself from it.* (M, K.) ___ Also, said of a camel, *He went in mud, and became like him who is confounded,* or *perplexed, and unable to see his right course:* (JK, * M, K, TA:) or *he stuck fast in mire.* (T, TA.) ___ And in like manner, *He became agitated,* or *convulsed,* or *he struggled,* or *floundered, with his load:* (JK:) or خَجِلَ بِالْحِمْلِ *he was oppressed by the load,* (K, TA,) *so that he was agitated,* or *convulsed,* or *he struggled,* or *floundered, beneath it.* (TA.) ___ And, said of a plant, or of herbage, *It was,* or *became, tall, and tangled,* or *luxuriant,* or *abundant and dense;* (ISd, K, TA;) and so اخجل said of the kind of trees termed حَيْض. (JK, K.) ___ [And, as inf. n. of خَجَلٌ,] خَجَلٌ also signifies The *bearing richness ill; as when, being rich, one exults,* or *exults greatly* or *excessively, and behaves insolently and unthankfully:* (S, * K:) or the *taking a wide,* or *an ample, range,* or *being*

profuse, when rich. (TA.) It is related in a trad. that he [Mohammad] said to the women, إِذَا جُعْتُنَّ وَ إِذَا شَبِعْتُنَّ خَجِلْتُنَّ, (S, * TA,) i. e. *When ye are hungry, ye become lowly, humble,* or *submissive, and cleave to the dust,* or *earth;* (S and TA in art. دقع;) or *ye bear poverty ill:* (TA in the present art.;) *and when ye are satiated,* [*ye bear richness ill;* or] *ye exult,* or *exult greatly* or *excessively, and behave insolently and unthankfully.* (S in the present art.) [See also a verse of El-Kumeyt cited in the first paragraph of art. دقع.] ___ And *i. q.* بَرَمٌ [The *being affected with disgust, loathing,* or *aversion;* the *being vexed, grieved, disquieted by grief,* &c.] (K, TA. [In the CK, البَرَمُ is erroneously put for البَرَمُ.]) ___ And The *being remiss in seeking subsistence.* (K.) ___ And The *being lazy,* or *indolent:* (Az, ISd, K:) from the verb in the sense explained in the second sentence of this paragraph. (TA.) ___ And *i. q.* [The *being bad, corrupt,* &c.]. (M, K.) ___ Also, in a shirt, The *being much slit,* or *rent, in the lower parts,* or *skirts.* (Fr, K.)

2 **خَجَّلَ** see what next follows.

4 **اخجله** (S, Msb, K) *i. q.* خَجَّلَهُ, (Msb, * K, TA,) inf. n. تَخْجِيلٌ; (TA;) *He,* (S,) or *it,* namely, an affair, or event, (TA,) *caused him to become confounded,* or *perplexed, and unable to see his right course, by reason of shame:* (S in explanation of the former:) [or *caused him to become ashamed, and confounded,* or *perplexed, and unable to see his right course, in consequence of a deed that he had done:* (see 1:)] or *he said to him* خَجِلْتَ. (Msb. [But it is not clear whether this meaning be there assigned to both of these verbs, or only to the latter of them.]) See also 1.

خَجِلٌ part. n. of خَجِلَ; (Msb;) [*Confounded,* or *perplexed, and unable to see his right course, by reason of shame:* or *ashamed, and confounded,* or *perplexed, and unable to see his right course, in consequence of a deed that he has done:* or,

simply,] *ashamed.* (S, Msb. *) ___ [Other meanings are shown by explanations of the verb.] ___ Applied to herbage, *Tall,* (K, TA,) *and tangled,* or *luxuriant,* or *abundant and dense, and goodly,* and ISd adds, *full-grown:* and مُخْجَلٌ [in like manner], applied to the kind of trees termed حَمْضٌ, *dense,* or *tangled, and tall:* or, applied to herbage, or pasturage, *wide, abundant, full-grown, that detains one so that he stays among it, not passing beyond.* (TA.) ___ And, applied to a place, and a valley, *Abounding with tangled,* or *luxuriant,* or *abundant and dense, herbage:* (S:) or, applied to a valley, (JK, K,) as also مُخْجَلٌ , (K,) *exceedingly abundant in herbage:* (K, TA:) or *tangled,* or *luxuriant,* or *abundant and dense, therewith;* (JK, K, TA;) *resounding with the humming of flies.* (JK.) ___ Also, applied to a garment, *Wide and long:* (ISh, K:) or *ample:* or *such that the wearer is impeded and clogged therein:* (TA:) and, so applied, *old, and worn out:* (K:) or *much slit,* or *rent, in the lower parts,* or *skirts.* (Fr, TA.) ___ And, applied to a جُلٌّ [or horse-cloth, or covering for a beast], (ISh, K,) [or] such as is put upon a camel, (ISh,) *That moves to and fro,* or *from side to side,* (ISh, K,) *upon the camel,* (ISh,) or *upon the horse,* (K,) *by reason of its width.* (ISh.)

خَجْلَةٌ : see 1: [it seems to be most probably a subst. signifying *Confusion,* or *perplexity, and inability to see one's right course, by reason of shame:* or *shame, and confusion,* or *perplexity, and inability to see one's right course, in consequence of a deed that one has done:* or simply,] *i. q.* حَيَآءٌ [*shame,* or *a sense of shame,* &c.]. (S.)

مُخْجَلٌ : see خَجِلٌ, in two places.

خد

1 خَدَّ الأَرْضَ , aor. ـُ , (S,) or خَدَّ فِى الأَرْضِ, (A,) [aor., if accord. to rule, ـِ ,] inf. n. خَدٌّ, (T,) *He furrowed,* or *trenched,* or *clave, the ground;* (S, L;) *he made a furrow,* or *trench,* [or *furrows,* or *trenches,*] *in the ground.* (T, A.) The latter (خدّ فى الارض) is also said of a torrent, meaning *It furrowed,* or *clave, the ground by its course.* (L.) ___ خَدَّ, (L,) inf. n. ـُ , (L, K,) also signifies *He,* or *it, marked, scored,* or *impressed,* a thing: (L:) and *made a mark* or *marks,* or *an impression* or *impressions,* upon a thing. (L, K. *) You say, خَدَّ الفَرَسُ الأَرْضَ بحَوافِرِه *The horse marked,* or *scored,* [or *furrowed,*] *the ground with his hoofs.* (L.) And خَدَّ الدَّمْعُ فى خَدِّه *The tears made marks upon his cheeks.* (L.) ___ Also *He* (a camel) *clave* a thing *with his* ناب [or *tush*]. (L.) ___ And *He cut* a thing. (IAar.)

2 خَدَّدَ لَحْمُهُ , (as in the S and K,) or خُدِّدَ, (as in one place in the L,) [both of which may be correct, for the verb is said in the K to be both intrans. and trans.,] *His flesh became contracted, shrunk,* or *wrinkled;* (S, TA;) as also تخدّد : (S, A, * K:) or *his flesh wasted so that there appeared streaks upon his skin:* (TA in art. خب:) or *he* (a beast) *became lean,* or *lank,* or *light of flesh,* or *slender* or *lank in the belly, so that his flesh became furrowed,* or *wrinkled:* and تخدّد لَحْمُه *his flesh became flaccid and quivering, by reason of leanness.* (L.) And خدّده *It* (travel) *rendered him lean and wasted:* (K:) and so evilness of state or condition. (A, * TA.)

3 خادّه *He opposed him, being opposed by him:* (A:) or *he was,* or *became, angered,* or *enraged, against him, and opposed him in his deed,* or *work.* (K.)

5 **تخدّد** *It* (the ground) *became furrowed,* or *cleft,* by a torrent. (L in art. فصد.) ___ See also 2, in two places. ___ تخدّد القوم *The people became divided into distinct bodies,* or *parties.* (L in the present art.)

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6 **تخادّا** *They opposed each other.* (A, TA.)

خَدٌّ , (S, Msb, K, &c.,) of the masc. gender (Lh, K) only, (Lh,) and خُدَّةٌ , with ḍamm, (K,) but the latter is rare, (TA,) The *cheek;* the *part extending from the circuit of the eye* (المحجر [in the CK المحجن]) *to the part where the beard grows, on either side of the face:* (L, Msb, K:) or *from the outer angle of each eye to the extremity of the side of the mouth:* or the *part bordering upon the nose, on either side:* (L, K:) *each of the* خدّان, *in the face:* (S:) pl. of the former خُدُودٌ: (Msb, TA:) it has no other pl. (TA.) ___ The former is also sing. of خُدُودٌ meaning The *planks on the right and left of the* دفّتان [or *two boards that lie against the camels' sides*] of the [vehicles termed] هوادج (As, A, TA) and غُبط: (As, TA:) or خَدٌّ signifies the *plank* (صفيحة) *of the* هودج: and the pl. is أَخِدَّةٌ, (K,) [a pl. of pauc., but] contr. to rule, (TA,) and (pl. of mult., TA) خِدَادٌ and خِدَّانٌ. (K.) ___ Also *A side,* or *lateral portion,* of a [tract of high and rugged ground such as is termed] قُفّ. (A, TA.) ___ And *An assembly, a company,* or *a congregated body,* (K, TA,) of men: (TA:) *a rank,* or *class,* of men: (A, L:) and *a race,* or *generation,* of men. (L.) You say, رأيت خدًّا من النّاس *I saw a rank,* or *class, of men.* (L.) And قتلنا, (A,) or قتلهم, (L,) خدًّا فخدًّا, (A, L,) *We slew,* (A,) or *he slew them,* (L,) *rank after rank,* (A, L,) and *class after class.* (A.) And مضى خدٌّ من النّاس *A race,* or *generation, of men passed away.* (L.) *A road.* (IAar, K.) ___ See also أُخْدُودٌ, in four places.

خُدَّةٌ : see أُخْدُودٌ, in four places: and see also خَدٌّ.

خَدَدٌ : see أُخْدُودٌ.

خَدَادٌ *A mark made with a hot iron upon the cheek* (S, A, K) *of a camel.* (A.)

أُخْدُودٌ *A furrow, trench,* or *channel, in the ground;* (S, A, K;) as also خَدٌّ (A, K) and خُدَّةٌ : (K:) *a deep trench in the ground;* as also خَدٌّ : applied in the Kur [lxxxv. 4] to a deep trench into which, it being filled with fire, some believers in the true God were cast by some idolaters among whom they dwelt: (TA:) *a hole, hollow, cavity, pit,* or *the like, dug,* or *excavated;* (Msb;) as also خُدَّةٌ : (S:) pl. أَخَادِيدُ: (A, Msb:) the pl. of خَدٌّ is خُدُودٌ; (A;) and the pl. of خُدَّةٌ is خُدَدٌ. (TA.) ___ *A rivulet,* or *streamlet;* syn. جَدْوَلٌ; (Msb;) as also خَدٌّ ; (L, K;) of which the pl. [of pauc.] is أَخُدَّةٌ, contr. to rule; and of mult. خَدَادٌ and خِدَّانٌ. (L.) ___ أَخَادِيدُ and خَدَدٌ [the latter probably a mistranscription for خُدَدٌ, pl. of خُدَّةٌ ,] The *main* or *middle parts,* or *open* or *obvious tracks,* (شَرَكٌ,) of a road: (L:) [because furrowed by the feet of beasts and men.] ___ أَخَادِيدُ الأَرْشِيَةِ *The furrows,* or *grooves, of wellropes, in a well; made by drawing them.* (L.) ___ أَخَادِيدُ السِّيَاطِ *The marks of whips;* (K;) *the furrows made by whips* upon the back. (L.) ___ ضَرْبَةٌ أُخْدُودٌ, (S,) or ضَرْبَةٌ أُخْدُودٌ, (so in a copy of the A,) *A blow,* or *stroke,* or *beating, that furrows the skin.* (S, A, * TA.)

مَخَدٌّ *Each of the tushes,* or *canine teeth;* the two together being termed the مَخَدَّانِ. (L.)

مَخَدَّةٌ [*A pillow,* or *cushion*]: so called because it is put beneath the cheek: (S, A, Msb:) pl. مَخَادُّ. (A, Msb.) Also *An iron implement with which the ground is furrowed, trenched,* or *cleft.* (S, L.)

مَخْدُودٌ A camel *having the mark called* خَدَادٌ *made upon his cheek.* (S, A.)

مُتَخَدِّدٌ A man (L) *lean,* or *emaciated;* (S, L;) *having little flesh.* (L.) And the fem., with ة, A woman *fat but wasted in body* [*so that she is furrowed,* or *wrinkled*]. (L.)

خدب

1 **خَدَبَهُ** , (S, K,) aor. ـُ , inf. n. خَدْبٌ, (TA,) *He smote him* with a sword: (S, K:) or *he cut him:* (AZ:) or *he smote him* with a sword, *cutting the flesh, without cutting the bone:* (T, K:) or *he smote him on the head,* (JK, K, * TA,) and *the like,* (JK, TA,) with a sword. (JK.) ___ خَدْبٌ signifies also The act of *rending,* or *cutting open, the skin and the flesh together,* (JK, S, TA.) with the canine tooth. (JK, TA.) ___ And The act of *biting.* (K.) You say, خَدَبَتْهُ الحَيَّةُ *The serpent bit him.* (S.) ___ And The act of *lying,* or *saying what is untrue.* (K.) You say, خَدَبَ *He lied.* (JK, S.) ___ And The act of *milking much.* (K.)

5 **تخدّب** *He went a middling pace.* (As, K.)

خَدَبٌ *Stupidity;* (JK;) *i. q.* هَوَجٌ [which means the same; or *tallness combined with stupidity;* &c.]: (S, K:) and [simply] *tallness,* or *length;* (S, * K, TA;) as also خُدَبَةٌ . (TA.) One says, كَانَ بِنَعَامَةَ خَدَبٌ *There was, in Na'ámeh,* هَوَجٌ [i. e. *stupidity,* &c.]: (S, TA:) Na'ámeh being the surname of Beyhes, (TA,) who became the subject of a prov. respecting the taking of blood-revenge: (K in art. بهس:) Beyhes El-Fezáree, surnamed En-Na'ámeh, [or simply Na'ámeh,] was one of seven brothers, who were slain [in a case of blood-revenge], except himself; he being left because of his stupidity; for which he became proverbial. (TA in art. بهس.) One says also, فِى لِسَانِهِ [*He is long-tongued; lit.*] *in his tongue is length.* (S.) ___ Also The act of *making haste.* (KL.)

خَدِبٌ *Cutting;* or *sharp:* (IAar, K:) applied to a sword, and a spear-head, and a dog-tooth. (IAar.) See also أَخْدَبُ, in three places.

خُدَبَةٌ : see خَدَبٌ.

وَقَعُوا فِى وَادِى خَدِبَاتٍ [*They fell into the valley of Khadibát*]: a prov., applied to a man who falls into perdition; or to one who misses the object of his aim, or pursuit: (As, K: *) see, respecting it, [جَذَبَات, in] art. جذب. (TA.)

خَدِبٌ An *old* man. (A, K.) *Great, big,* or *bulky;* (S, A, K;) applied to a man, (S,) or to an ostrich, &c.; (K;) fem. with ة, applied to a girl: (S:) *great, and thick or coarse* or *rude* [*in make*]: (TA:) *big in the sides:* (Ham p. 439:) *big and strong;* applied to an old man: (JK:) a man, and a camel, *perfect and strong in make:* (A:) a camel *strong and hardy* (A, K, TA) *and big.* (TA.)

خَادِبَةٌ, (JK, TA,) or خَادِبَةٌ شَجَّةٌ, (TA,) *A severe wound breaking the head.* (JK, TA.)

خَيْدَبٌ, (S, K,) or خَيْدَبَةٌ, (JK,) *A conspicuous road:* (JK, S, K:) so says Esh-Sheybánee. (S.) ___ And the latter, *A way of acting* or *conduct:* so in the saying, فُلَانٌ عَلَى خَيْدَبَةٍ صَالِحَةٍ [*Such a one is following a good, righteous,* or *just, way of acting* or *conduct*]. (TA.) ___ *Opinion, judgment,* or *counsel:* (K:) so in the saying, تَرَكْتُهُ وَخَيْدَبَتَهُ [*I forsook him and his counsel*]. (TA.) ___ One's *first,* or *original, affair, concern,* or *business:* (AZ, JK, S, K:) so in the saying, أَقْبِلْ عَلَى خَيْدَبَتِكَ [*Apply thyself to thy first,* or *thine original, affair,* &c.] (AZ, JK, S.)

خَيْدَبَةٌ: see the next preceding paragraph.

أَخْدَبُ (S, K) and خَدَبٌ (JK) and مُتَخَدِّبٌ (S, K,) applied to a man, (JK, S,) *Stupid;* (JK;) *characterized by* هوج [i. e. *stupidity,* or *tallness combined with stupidity,* &c.]; (S, K;) and [simply] *by tallness:* (K: [in which أَخْدَبُ is said to be *syn. with* طَوِيلٌ:]) fem. [of the first], applied to a woman, خَدْبَآءُ: (S:) and the first, one *who cannot restrain himself, by reason of stupidity:* (TA:) and the same, (K,) or خَدَبٌ, (JK,) one *who goes his own way, at random,* or *heedlessly, without any certain aim* or *object,* or *without consideration, not obeying a guide to the right course,* (JK, K, TA,) *by reason*

of ignorance, (JK,) or *from boldness.* (TA.) ___ Also [the fem.] خَدْبَآءُ, applied to any [she-] animal, *That is wont to wound, and kill, and seize its prey and break its neck.* (IAar.) And حَرْبَةٌ خَدْبَآءُ and خَدْبَةٌ [*A dart,* or *javelin,*] *that inflicts a wide wound.* (K.) And طَعْنَةٌ خَدْبَآءُ, (S,) and ضَرْبَةٌ خَدْبَآءُ, (K,) [*A thrust,* and a *blow,*] *with which the* جَوْف [or *belly,* &c.,] *is assaulted:* (S, K:) or the former, *a wide thrust* or *wound with a spear or the like:* and the latter, *a continuous and long act of beating.* (TA.) ___ And دِرْعٌ خَدْبَآءُ *A coat of mail that is smooth,* or *pliable,* (لَيِّنَةٌ, JK, S, K,) *and* (so in the JK, but in the K or) *wide.* (JK, K.)

مُتَخَدِّبٌ : see the next preceding paragraph.

خدج

1 خَدَجَتْ , aor. ـِ (S, Msb, K) and ـُ , (K,) inf. n. خِدَاجٌ, (S, K, *) or this is a simple subst.,

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(Msb,) *She* (a camel, AZ, S, Msb, K, and any cloven-hoofed or solid-hoofed animal, AZ, Msb, TA, or sometimes another female, TA) *cast her young one before the completion of the days of gestation,* (AZ, IKt, S, Msb, K,) to which IKoot adds, (Msb,) *even if it were completely formed;* (S, Msb;) as also خَدَجَتْ وَلَدَهَا; (IKtt, Msb;) and خدّجت , inf. n. تَخْدِيجٌ: (TA:) or, as some say, *she cast her young one when her pregnancy had become apparent, between the commencement of its formation and the period a little before the completion;* as also اخدجت وَلَدَهَا; but see the latter verb below: (Msb:) or *she* (a camel) *cast her young one in a defective state, before the time:* or *without any hair upon it:* or *miscarried, bringing forth merely blood:* and Thábit mentions the last but one of these significations as relating to a human being: (TA:) or you say of a woman, خَدَجَتْ وَلَدَهَا and أَخْدَجَتْهُ in one and the same sense, (Aboo-Kheyreh, TA,) meaning *she cast her fœtus in such a state that its form had become apparent:* and خَدَجَتْ *she miscarried, bringing forth merely blood:* when she has brought it forth before its hair has grown, one says of her غَضِنَتْ: so says Az. (TA.) ___ And خَدَجَ *He* (a man) *was,* or *became, deficient in a limb,* or *member.* (A.) ___ See also 4, in two places.

2 خَدَّجَ see 1.

4 اخدجت *She* (a camel) *brought forth her young one imperfectly formed,* (S, Mgh, K,) *even*

if the period of gestation were complete: (S, K:) or so اخدجت ولَدَهَا: and the former, *she brought forth her young one imperfectly formed at the completion of the period:* (IKt, Msb:) or *she brought forth her young one completely formed before the proper time of bringing forth.* (TA.) See also 1, in two places. ___ Hence, (TA,) اخدجت الشَّتْوَةُ, (IAar, S,) or الصَّيْفَةُ, (K,) [*The winter,* or *the spring* or *summer* (but more probably the former),] *had little rain.* (IAar, S, K, TA.) And اخدجت الزَّنْدَةُ, (T, TA,) or خَدَجَتْ, (TA,) [*The lower of the two wooden instruments for producing fire*] *failed to emit fire.* (T, TA.) And اخدج *He rendered* a man *defective in a limb,* or *member:* said of God. (A.) And *He performed incompletely* his prayer; (Es-Sara- kustee, A, Msb;) or so خَدَجَ: (Msb:) and in like manner, (i. e. the former verb,) a salutation: (TA, from a trad.:) and *he performed unsoundly* his affair: (A, TA:) and *he formed unsoundly* his opinion. (A.)

خَدْجٌ : see مُخْدَجٌ.

خَدَاجٌ inf. n. of 1 in the first of the senses explained above; (S, K; *) or a simple subst. therefrom; (Msb;) or a subst. from 4 in the first of the senses explained above. (Mgh.) See also مُخْدَاجٌ. ___ And hence, (Msb,) *Defect,* or *deficiency.* (As, A, Mgh, Msb, TA.) ___ صَلَاةٌ خَدَاجٌ, (S, A, Mgh, K,) in which the latter word is an inf. n. used as an epithet, (A,) or for ذَاتُ خَدَاجٍ, (Mgh, TA,) *Prayer incompletely performed;* (S, A, Mgh, K;) as also مُخْدَجَةٌ and خَادِجَةٌ : (A:) applied in a trad. to prayer in which the Fátihah is not recited. (S, Mgh, TA.) And حَجٌّ إِخْدَاجٌ, in which [likewise] the latter word is for ذُو إِخْدَاجٍ, or is an inf. n. used as an epithet, *Pilgrimage incompletely performed.* (Har p. 392.) Also a pl. of خَدُوجٌ. (TA.)

خَدُوجٌ : see خَادِجٌ: ___ and see also مُخْدَجٌ.

خَدِيجٌ The young one of a camel *brought forth before the completion of the days* [*of gestation*], (S, K,) *even if it be completely formed;* (S;) [and so, accord. to rule, مُخْدُوجٌ .] ___ See also

مُخْدَجٌ. ___ It is applied in a trad. respecting the poor-rate to *A calf one year old,* or *under, that still follows its mother;* resembling a خَدِيجٌ [properly so called] in the smallness of its limbs, and in its having less strength than a ثَنِىٌّ or a رُبَاعِىٌّ. (TA.)

خَادِجٌ A she-camel (or a female of another kind, TA) *casting her young one before the completion of the days* [*of gestation*], (S, A, K,) *even if it be completely formed;* (S, A;) as also خَدُوجٌ, of which the pl. is خُدُوجٌ and خِدَاجٌ and خَدَائِجُ: or a she-camel *casting her young one in a defective state, before the time.* (TA. [See 1, of which it is the act. part. n. And see also مُخْدَجٌ.]) ___ [Hence,] A man *deficient in a limb,* or *member.* (A. [See also صَلَاةٌ خَادِجَةٌ.]) مُخْدَجٌ: see خِدَاجٌ.

حَجٌّ إِخْدَاجٌ : see خِدَاجٌ.

مُخْدَجٌ The young one of a camel *brought forth imperfectly formed, even if the period of gestation have been completed;* (IKt, S, A, K;) as also مَخْدُوجٌ (TA) and خَدِيجٌ [q. v.] (A, TA) and خَدُوجٌ and خُدْجٌ : (TA:) or *brought forth completely formed before the proper time of bringing forth.* (TA.) ___ A man *made deficient in a limb,* or *member:* (A:) or *defective in make.* (TA, from a trad. [See also خَادِجٌ.]) And مُخْدَجُ اليَدِ A man *deficient in the arm,* or *hand.* (S, A, Mgh, K.) صَلَاةٌ مُخْدَجَةٌ: see خِدَاجٌ.

مُخْدَجٌ (S, A, K,) and مُخْدَجَةٌ (TA) A she-camel *bringing forth her young one imperfectly formed, even if the period of gestation be complete:* (S, A, K, TA:) or *bringing forth her young one completely formed before the proper time of bringing forth.* (TA. [See also خَادِجٌ.])

مِخْدَاجٌ and ذَاتُ خِدَاجٍ [A she-camel *that usually casts her young before the completion of the days of gestation, even if completely formed:* (see 1:) or] a she-camel *that usually*

brings forth her young imperfectly formed, (A, TA,) *even if at the proper time,* (A,) or *before the proper time:* (TA:) or *that usually brings forth her young completely formed before the proper time of bringing forth.* (TA.)

مَخْدُوجٌ : see خَدِيجٌ: and see also مَخْدَجٌ.

خدر

1 **خَدَرَ** , as intrans. vs.: see 4, in six places: and for the former, as a trans. v.: see 2, in two places. خَدَرَ, aor. ـَـ , inf. n. خَدَرٌ, said of a limb, (Msb, K,) and of the body, (TA,) and خَدِرَتْ, inf. n. as above, said of the leg or foot, (S, A,) and of the arm or hand, (TA,) *It was,* or *became, benumbed,* or *torpid,* or *affected by a languidness,* or *laxity,* (S, Msb, K,) or *by a heaviness,* (IAar,) *and an impotence of exercising motion,* (IAar, Msb,) or *by a contraction of the sinews;* (TA;) said of the leg or foot [&c.], *it became asleep.* (TA in art. بسر.) ___ Also خَدِرَ, inf. n. as above, *He became languid from drinking wine or medicine.* (TA: but only the inf. n. of the v. in this sense is there mentioned.) And *He was,* or *became, lazy,* or *slothful, and languid.* (K, * TA: but in this instance, also, only the inf. n. is mentioned.) And خَدِرَتْ عِظَامُهُ (S, A) *His bones became feeble.* (A.) And خَدِرَتْ عَيْنُهُ, (A,) inf. n. as above, (K,) *His eye became languid:* (K, TA:) or *became heavy,* (A, K,) *by reason of rubbing,* (A,) or *from a mote in it.* (A, K.) ___ And خَدِرَ, (TA,) inf. n. as above, (K, TA,) said of the day, (TA,) *It became intensely hot:* ___ and *intensely cold:* (K, TA: [see also the part. n. خَدِرٌ:]) ___ and *it was,* or *became, calm; without wind,* and *without a breeze.* (A, TA.)

2 **خدّر** , (A, Msb,) inf. n. تَخْدِيرٌ; (K;) and اخدر , (A, Msb,) inf. n. إِخْدَارٌ; (K;) and خَدَرَ , (Msb,) inf. n. خَدْرٌ; (K;) *He,* (Msb,) or *they,* namely, her family, (A, Msb,) *made* a girl *to keep herself behind,* or *within, the curtain;* (A, Msb, K;) *and kept her from menial employments and from going out to accomplish her wants.* (Msb.) ___ [Hence,] خَدَّرَتْ *She* (a gazelle) *concealed* her young one in a covert of trees or the like, or in a hollow. (TA.) And اخدر *It* (a lurking-place) *concealed* a lion; (K, TA;) [as also خَدَرَ : (see مَخْدُورٌ:)] and *it* (anything) *prevented* a thing *from being seen.* (TA.) ___ [And hence,] خدّر *It* (rain) *confined* people in their houses or tents. (TA.) And اخدر *It* (night) *confined, detained,* or *withheld,* a person. (TA.) See also 4,

where it is app. a mistranscription for تخدّر. خدّر (A) and اخدر (K) also signify *It made* a limb, (K,) and the body, (TA,) and a leg or foot, (A,) and an arm or a hand, (TA,) *to become* خدر, i. e. *benumbed,* &c. (A, K, TA. [See خدر.]) You say, خدَّرته المقاعدُ, meaning *Long sitting* [lit. *the sitting-places*] *made his legs,* or *feet, to be in that state.* (A, TA.)

3 **خادرنى** [*He acted covertly with me*]. (A, TA. [In both, يخادرنى is coupled with يساترنى.])

4 **أخدرت** *She* (a girl) *kept herself behind,* or *within, the curtain;* (Es-Sarakustee, Msb;) as also تخدّرت, (A, TA,) and اختدرت, and

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خدرت فى خدرها. (TA.) ___ [Hence,] تخدّر [in the CK خدّر (app. a mistranscription)] and اختدر *He concealed,* or *hid, himself;* (K, TA;) as also خدر, like فرِح [in measure]: (TA:) whence the saying, اختدرت القارةُ بالسَّراب, i. e. [*The small isolated mountain,* or *the like,*] *became concealed by the mirage.* (TA.) [Hence also,] اخدر *He* (a lion) *kept himself in his lurking-place;* (S, A, K;) as also خدر and خدّر, (TA,) or خدّر فى عرينه. (A, TA.) And *It* (a bird) *remained in its nest.* (S.) And *He* (a man) *remained, stayed,* or *abode;* (S, K;) بمكان *in a place;* as also خدر, inf. n. خدْر; (K;) and فى أهله *among his family.* (S.) And خدّر, (S,) inf. n. خدّر (K,) *He* (a gazelle) *remained behind the herd; not going with it:* (S, K:) and *he* (a beast) *remained behind; not overtaking,* or *coming up with, the others.* (TA.) And اخدروا *They entered upon night* [*and so became concealed from view*]. (TA.) And *They entered upon a day of rain, and of clouds* or *mist, and of wind:* (K:) or *rain came upon them.* (S.) اخدر as a trans. v.: see 2, in four places.

5 **تخدَّر** see 4, in two places.

8 إِخْتَدَرَ see 4, in three places.

خِدْرٌ *A curtain* (S, A, Msb, K) *that is extended for a girl in a part of a house,* or *chamber,* or *tent;* as also أُخْدُورٌ : (K:) and hence, (M,) *any chamber,* or *house,* or *tent,* or *the like, that conceals a person:* (M, K:) or *a chamber,* or *house,* or *tent, in which is a woman;* not otherwise: (Msb:) pl. [of mult.] خُدُورٌ (A, Msb, K) and [of pauc.] أَخْدَارٌ, and pl. pl. [i. e. pl. of the latter of these two, or pl. of أُخْدُورٌ,] أَخَادِيرُ. (K.) ___ [And hence, *A vehicle composed of*] *pieces of wood set up over the saddle* (قَتَب) *of the camel, and curtained with a piece of cloth;* (K;) i. e. *a* هَوْدَج. (TA.) ___ [Hence also,] The *lurking-place of a lion.* (S, K, TA.) ___ See also what next follows.

خَدَرٌ : inf. n. of خَدَرَ [q. v.]. (Msb, K.) Also, and خِدْرٌ , The *darkness of night:* (K:) or *darkness* absolutely; as also خُدْرَةٌ : (TA:) or this last signifies *intense darkness:* (K TA:) or, accord. to some, the night consists of five divisions, سُدْفَةٌ and سُتْفَةٌ and هَجْمَةٌ and يَعْفُورٌ and خُدْرَةٌ; so that this last signifies the *last* [*of five divisions*] *of the night:* or, accord. to Kr, the division next before this is called هَزِيعٌ. (TA.) ___ *A dark place:* (K:) or *a dark, and low* or *depressed, place.* (Ham p. 234.) ___ See also خُدَارِىٌّ. ___ *Rain:* (S, K:) or *clouds,* or *mist, and rain.* (ISk.) See also خُدْرَةٌ.

خُدَرٌ : see خُدَارِىٌّ.

خَدِرٌ , applied to a limb, *Affected with* خَدَرٌ, or *numbness,* &c. (K.) ___ [Hence,] عَيْنٌ خَدِرَةٌ and خَدْرَآءُ *An eye in a languid state:* or *heavy, by reason of rubbing,* or *from a mote in it.* (TA.) And خَدِرٌ يَعْفُورٌ [*A gazelle,* or *young gazelle,* &c., *with languid eyes,*] *as though drowsy,* (S, A,) *by reason of the motionless state of its eye, and its weakness.* (A.) ___ يَوْمٌ خَدِرٌ *A day intensely hot:* (Lth:) ___ and [*intensely cold:* (see خَدَرٌ:) or] *cold and damp:* (TA:) or *damp:* (S:) or *rainy, and cloudy* or *misty:* (Az:) and لَيْلَةٌ خَدِرَةٌ *A night cold and damp:* (TA:) or *damp.* (S.)

___ See also خُدَارِىٌّ.

خَدْرَةٌ *A rain.* (TA.)

خُدْرَةٌ [*i. q.* خَدَرٌ (inf. n. of خَدِرَ) as meaning *Numbness,* &c., or] *heaviness* of a leg, *and inability* thereof *to walk.* (IAar.) ___ See also خَدَرٌ.

خُدْرِىٌّ *A black* ass: (K:) as though a rel. n. from خُدْرَةُ اللَّيْلِ [The darkness, or intense darkness, of night]. (TA. [See also خُدَارِىٌّ.])

خَدُورٌ : see خَادِرٌ, in two places.

خُدَارِىٌّ *A dark* night; (S, A, K;) as also أَخْدَرُ (K) and مُخْدِرٌ (A) and خَدِرٌ and خَدَرٌ and خَدُرٌ . (K.) A *black* cloud. (S.) A camel *intensely black:* (S, K:) fem. with ة. (S. [See also خُدْرِىٌّ.]) *Black* hair. (A.) And خُدَارِيَّةُ الشَّعَرِ A *black-haired* girl. (A.) ___ خُدَارِيَّةٌ also signifies *An eagle;* (S, K;) because of its colour; (S;) i. e. its intense blackness. (IB.) In the following verse,

* كَأَنَّ عُقَابًا خُدَارِيَّةً *
* تُنَشِّرُ فِى الجَوِّ مِنْهَا جَنَاحَا *

[which may be rendered, *As though a black eagle spread in the sky its wing*], Th says that the poet may mean, by عُقَابًا, the bird [so called], or a banner, or garments of the kind called أَبْرَادٌ, which they spread over them. (TA.)

خَادِرٌ (S, A, K) and مُخْدِرٌ (A, TA) [originally *Keeping behind,* or *within, the* خِدْرٌ, or *curtain.* ___ And hence,] A lion *keeping,* or *abiding, in his lurking-place:* (A, * K, * TA:) or *entering into it.* (S, TA.) And the former, and خَدُورٌ , A gazelle *remaining behind the herd; not going with it:* and a beast *that remains behind; not overtaking,* or *coming up with, the others:* and خَدُورٌ likewise

signifies a camel *that is in the rear of the other camels; that remains behind them, and when it sees them go on, goes on with them.* (TA.) خَادِرٌ signifies also *Languid, and lazy,* or *slothful.* (S.) ___ And A gazelle *having feeble bones.* (TA.)

أَخْدَرُ : [fem. خَدْرَآءُ:] see خَدْرَآءُ عَيْنٍ. خُدَارِىٌّ: see الأَخْدَرِ بَنَاتُ. خَدْرٌ: see what next follows.

أَخْدَرِىٌّ *A wild ass:* (S, K:) so called from a certain stallion named الأَخْدَرُ: (TA:) some say, (TA,) this was a horse, (A, TA,) belonging to Ardasheer, that became wild: (A:) and some say that he was an ass: or so called in relation to El-'Iráḳ, but ISd says, I know not how this is: (TA:) the pl. is أَخْدَرِيَّاتٌ; (A;) and الأَخْدَرِ بَنَاتُ is used as a pl.; (TA;) and [in like manner] بنات الأَخْدَرِىّ means *the* [*wild*] *she-asses.* (TA in art. بنى ___.) الأَخْدَرِيَّةُ *A certain race of horses:* so called from a stallion named أَخْدَرُ. (K.)

أُخْدُورٌ : see خِدْرٌ.

مُخْدَرٌ and مُخْدَرَةٌ: see مُخَدَّرَةٌ.

مُخْدِرٌ : see خَادِرٌ: ___ and مُخَدَّرَةٌ: and see also خُدَارِىٌّ.

مُخَدَّرَةٌ (S, A, K) and مُخْدَرَةٌ and مَخْدُورَةٌ (K) A girl *kept behind,* or *within, the curtain.* (S, A, K.) ___ And مُخَدَّرٌ (TA) and مَخْدُورٌ (A, TA) *A curtained* [*vehicle of the kind called*] هَوْدَجٌ. (A, TA.) ___ [And hence,] مَخْدُورٌ and مُخْدَرٌ (in some copies of the K and in the TA مُخْدَرٌ and مُخْدِرٌ) A lion *concealed in his lurking-place.* (K, TA.)

مَخْدُورٌ and مَخْدُورَةٌ: see what next precedes, in three places.

خدش

1 **خَدَشَهُ** , (Az, S, A, &c.,) aor. خَدْشٌ, (S, Msb, K,) inf. n. خَدْشٌ, (Mgh, Msb,) *He scratched him,* or *it,* (namely, the face, Az, S, Mgh,) *with the nails, so as to cause bleeding* or *not;* (Az, S, * Mgh, TA;) *i. q.* خَمَشَهُ: (Az, A, K, TA:) *he wounded him in the outer skin, so as to make it bleed* or *not:* (Msb:) *he lacerated it,* namely, the skin, (A, K,) *little* or *much:* or *tore off its surface with a stick* or *the like.* (K.) You say, خَدَشَتْ وَجْهَهَا عِنْدَ المُصِيبَةِ *She scratched her face with her nails in the upper parts of what appeared thereof, so as to make it bleed* or *not, on the occasion of affliction.* (Az. TA.)

2 **خَدَّشَهُ** , (S, TA,) inf. n. تَخْدِيشٌ, (A, TA,) [meaning *He scratched him,* or *it,* (namely, the face,) *with the nails, vehemently,* or *much,*] is with teshdeed to denote intensiveness, or muchness. (S, TA.) ___ [Hence,] وَقَعَ فِى الأَرْضِ تَخْدِيشٌ *A little rain* [such as scratched the ground in many places] *fell upon the land.* (A, TA.)

3 **خَادَشْتُ الرَّجُلَ** , inf. n. مُخَادَشَةٌ and خِدَاشٌ, *I scratched the man's face with my nails, he scratching my face in like manner.* (TA.)

خَدْشٌ , an inf. n. used as a subst., (Mgh, Msb,) The *mark made by scratching with the nails,* (Mgh, Msb, * K, *) *whether it cause bleeding* or *not:* (Mgh:) pl. خُدُوشٌ, (S, A, Mgh, Msb, K,) which is *syn. with* كُدُوحٌ. (S, TA.)

بِقَلْبِهِ خَدْشَةٌ *In his heart is somewhat of hurt.* (A, TA.)

خدع

1 **خَدَعَهُ** , (TA,) [aor. ـَـ ,] inf. n. خَدْعٌ, (Bd in ii. 8,) *He hid it,* or *concealed it;* (TA;) as also اخدعه , (Msb, TA,) inf. n. إِخْدَاعٌ. (TA.) ___

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[And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) *He doubled it,* or *folded it, one part upon another;* namely, a garment, or piece of cloth. (Lh, K, TA.) ___ [And hence, also, accord. to some,] خَدَعَهُ, aor. ـَـ , inf. n. خَدْعٌ (S, Mgh, Msb, K) and خَدَعٌ, (AZ, S, K,) or the latter is a simple subst., (Msb, TA,) and خَدِيعَةٌ, (TA,) or this [also] is a simple subst., (Msb, TA,) like خِدَاعٌ, [which is also an inf. n. of 3,] and like خُدْعَةٌ, (TA,) *He deceived, deluded, beguiled, circumvented,* or *outwitted, him;* syn. خَتَلَهُ; (S, Mgh, K;) and *desired to do to him a foul, an abominable,* or *an evil, action, without his knowing whence it proceeded:* (S, K:) or *he dissembled* [or *acted deceitfully*] *with him; pretended to him the contrary of what he concealed:* (TA:) or *he made him to resign,* or *relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed:* (Er-Rághib, B:) and خَادَعَهُ , (S, TA,) inf. n. مُخَادَعَةٌ (S) [and خِدَاعٌ], signifies the same; (S, * TA;) as also اختدعه ; and تَخَدَّعَهُ ; and خَدَّعَهُ , inf. n. تَخْدِيعٌ: (TA:) or this last signifies *he deceived him, deluded him, beguiled him, circumvented him,* or *outwitted him, much:* (KL:) [and of another of these verbs we find the following various explanations:] خَادَعَهُ is *syn. with* كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies *he practised with him mutual deceit, delusion, guile,* or *circumvention; he deceived him,* &c., *being deceived,* &c., *by him;* and this latter meaning, if not each meaning, may be

intended here by كايده ; for Bd says, (in ii. 8,) that مُخَادَعَة is between two]: (TA:) or it signifies *he strove, endeavoured,* or *desired, to deceive, delude, beguile, circumvent,* or *outwit, him;* (AAF, L;) [agreeably with what is said by Kemál Páshá Zádeh, (as I find in a marginal note in a copy of the MS, and also in the Kull p. 178,) that one says of a man خَادَعَ when he has not attained his desire, and خَدَعَ when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبْتُ اللِّصَّ and طَارَقْتُ النَّعْلَ: (L:) or it signifies, [like خَدَعَهُ,] *he pretended to him something different from that which was in his mind.* (K.) It is said in the Kur [ii. 8], يُخَادِعُونَ ٱللَّهَ وَٱلَّذِينَ آمَنُوا, (TA,) meaning *They pretend, to God and to those who have believed, something different from that which is in their minds,* by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يُخَادِعُونَ ٱللَّهَ وَهُوَ خَادِعُهُمْ [*They strive, endeavour,* or *desire, to deceive God,* or] *they think that they deceive God, but He is* [*their deceiver,* i. e.,] *the requiter, to them, of their* خِدَاع [or *deceit,* &c.]: (TA:) or the meaning is [*they deceive*] *the friends of God:* (S:) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayáh reads, in the former passage, يَخْدَعُونَ ٱللَّهَ: (TA:) [which passage continues thus:] وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ [*but they do not deceive any save themselves*]; i. e., *the re- sult of their* خِدَاع [or *deceit*] *does not befall any save themselves:* (K:) here, again, Aboo-Hayáh reads يَخْدَعُونَ: (TA:) Muärrik reads يَخْدَّعُونَ وَمَا, meaning يَخْتَدِعُونَ. (K.) Accord. to IAar, الخَدْع signifies مَنْعُ الحَقِّ [meaning *The preventing from discovering,* or *accepting, the truth*]. (L.) [He deceived him, or the like, seems to be generally regarded as the primary signification of خَدَعَهُ, for it occupies the first place in all the lexicons to which I have access: but Bd says (in ii. 8) that this meaning is from خَدَعَ said of the ضَبّ, and that the primary signification of خَدْع is the act of concealing: the action of the ضَبّ, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] ___ [Hence, app.,] خَدَعْتُهُ *I gained the mastery over him.* (TA.) ___ خَدَعَ, (Lth, TA, &c.,) aor. ـَـ , inf. n. خَدْع, (TA,) said of a [lizard of the kind called] ضَبّ, [as though meaning either

خَدَعَ المُحْتَرِشَ *It deceived the hunter,* or خَدَعَ نَفْسَهُ *it concealed itself,*] signifies *it entered into its hole;* (Lth;) as also خَدَعَ فِى حُجْرِهِ: (S, K:) or *it scented a man, and therefore entered its hole, in order that it might not be caught;* as also انخدع : (TA:) or *it entered into its hole in a tortuous manner:* and in like manner, a gazelle *into its covert:* but mostly said of a ضَبّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning *he took to going to the right and left, deceitfully,* or *guilefully:* and of a man, meaning *he hid himself* from another: and *he assumed a disposition not his own.* (TA.) [See also خَدَاعٌ, below.] ___ Hence, i. e. from خَدَعَ said of the ضَبّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ *The disc of the sun set;* (A, K, TA;) like خَضَعَتْ. (TA in art. خضع.) ___ [And] خَدَعَتْ عَيْنُهُ *His eye sank,* or *became depressed, in his head.* (Lh, K, TA.) [Also meaning *His eye did not sleep:* for] خَدَعَتِ العَيْنُ signifies *the eye did not sleep.* (TA.) ___ [Hence also, as indicated in the S,] مَا خَدَعَتْ فِى عَيْنِى نَعْسَةٌ [*A slumber did not enter my eye*]: (S:) or مَا خَدَعَتْ بِعَيْنِهِ نَعْسَةٌ, (so in the L,) or خَدْعَةٌ, i. e. نَعْسَةٌ, (so in the TA,) meaning *a slumber did not pass by his eye.* (L, TA.) [And from the same source have originated several other tropical significations, of which exs. here follow.] ___ خَدَعَتِ الأُمُورُ *The affairs varied in their state;* or *were,* or *became, variable.* (Ibn-'Abbád, K.) ___ خَدَعَتِ السُّوقُ, (S, K,) inf. n. خَدْعٌ, (TA,) [*The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic:* (see خَادِعٌ, below:) or] *the market became dull in respect of traffic;* (S, K;) as also انخدعت ; (Lh, TA;) or انخدع: (K: [but سوق is generally fem.:]) and, as some say, *it became brisk in respect of traffic:* thus it appears to have two contr. significations: (TA:) and خَدَعَ السِّعْرُ *The price became high,* or *dear.* (TA.) ___ Said of a man, خَدَعَ also signifies *His wealth,* (K, TA,) and *the like,* (TA,) *became small in amount,* or *little.* (K, TA.) ___ Said of a time, inf. n. خَدْعٌ, *Its rain became little:* (TA:) and of rain, *It became little.* (K, TA.) ___ Said of spittle, or saliva, *It dried:* (S, K, TA:) or *it became little, and dried,* in the mouth: (A, TA.) or *it became deficient;* and when it becomes deficient, it becomes

thick; and when it becomes thick, it becomes stinking: (TA:) or *it became corrupt:* (IAar, TA:) and in like manner, said of a thing, *it became corrupt,* or *bad.* (TA.) [See also خَادِعٌ, below.] ___ Said of a generous man, (K,) *He refrained* [from giving], (S, L, K,) *and refused.* (L.) You say, كَانَ فُلَانٌ يُعْطِى ثُمَّ خَدَعَ [*Such a one used to give; then he refrained, and refused*]. (S.) خَدَعَهُ aor. ـَـُ , inf. n. خَدْعٌ, *He cut,* or *severed, his* [*vein called the*] أَخْدَعُ. (TA.)

2 **خَدَّعَهُ** , inf. n. تَخْدِيعٌ: see 1, third sentence. ___ خُدِّعَ *He was deceived, deluded, beguiled, circumvented,* or *outwitted, repeatedly, so that he became experienced:* or *he was deceived,* &c., *in war, time after time, so that he became skilful:* or *he became experienced in affairs:* or *he became experienced in affairs, sound in judgment, cunning, and guileful.* (TA.)

3 **خَادَعَهُ** , inf. n. مُخَادَعَةٌ and خِدَاعٌ: see 1, in five places. ___ مُخَادَعَةُ العَيْنِ means *The causing the eye to doubt respecting that which it sees.* (Ham p. 541.) ___ خَادَعَ المَجْدَ, (As, K, *) or الحَمْدَ, (AA,) a phrase used by Er-Rá'ee, (TA,) *He forsook,* or *relinquished,* (As, AA, K,) *glory,* (As,) or *praise,* not being worthy of it. (AA.)

4 **اَخْدَعَهُ** : see 1, first signification. *He incited him to deceive, delude, beguile, circumvent,* or *outwit;* or *to desire to do to another a foul, an abominable,* or *an evil, action, without the latter's knowing whence it proceeded;* or *to pretend to another something different from that which was in his mind.* (K.) In the Kur ii. 8, quoted above, Yahyà Ibn-Yaamar reads, وَمَا يَخْدَعُونَ. (TA.)

5 تَخَدَّعَ *He constrained himself to deceive, delude, beguile, circumvent, outwit,* or *the like.* (K, * TA.) تَخَدَّعَهُ: see 1, third sentence.

6 تخادعوا *They deceived, deluded, beguiled, circumvented,* or *outwitted, one another;* or *practised deceit, guile, circumvention,* or *the like, one to another.* (TA.) ___ تخادع *He pretended deceit, delusion, guile,* or *circumvention,* (S, * P S,) *on his part:* (S:) or *he pretended to be deceived, deluded, beguiled, circumvented,* or *outwitted, not being so;* (K, TA;) as also انخدع . (TA.)

7 انخدع quasi-pass. of خدعته [i. e. *He became deceived, deluded, beguiled, circumvented,* or *outwitted*]: (S, Msb, TA:) or *he was content to be deceived, deluded, beguiled, circumvented,* or *outwitted.* (Lth, K.) ___ See also 6. See also 1, latter half, in two places.

8 اختدعه ; and يخدعون, for يختدعون: see 1, in the former half of the paragraph, in two places.

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خدع : see خديعة.

خدع : see خادع, in two places.

خدعة *A single act of deceit, delusion, guile, circumvention,* or *outwitting.* (Mgh.) It is said in a trad., (Mgh, TA,) خدعة الحرب, and خدعة , (S, Mgh, Msb, K,) and خدعة , (K,) and خدعة , (AZ, Ks, S, Mgh, K,) accord. to different relaters; (Th, Mgh, K;) the first being the most chaste, (S, Mgh, Msb,) said to be the form used by Mo- hammad; (Th, Mgh, Msb;) the second ascribed by El-Khattábee to the vulgar; (TA;) the last the best in point of meaning: (Mgh:) i. e., accord. to the first reading, (Mgh,) *War is* finished by *a single act of deceit,* &c.; (Mgh, O, K;) accord. to the second, *war is a thing by which one is deceived;* (Mgh, Msb;) or *war is deceived;* for when one of the two

parties deceives the other, it is as though the war itself were deceived; (IAth, TA;) [accord. to the third, *war is a mode,* or *manner, of deceiving;*] and accord. to the fourth, *war is a deceiver of those engaged in it* (IAth, Mgh, TA) *by the frequent deceits which occur therein.* (Mgh.) *A slumber.* (TA.)

خُدْعَةٌ *A thing by which,* or *with which, one deceives, deludes, beguiles, circumvents,* or *outwits;* (Mgh, Msb;) like as لُعْبَةٌ signifies a thing with which one plays. (Msb.) See خَدْعَةٌ. ___ One *whom people deceive, delude, beguile, circumvent,* or *outwit,* (S, K,) *much;* (K;) like as لُعْنَةٌ signifies one who is much cursed. (TA.) [See, again, خَدْعَةٌ. The comparison of خُدْعَةٌ in one sense with لُعْبَةٌ, and in another sense with لُعْنَةٌ, suggests that one of the explanations above may perhaps be founded upon a mistranscription. On فُعْلَةٌ as the measure of a word having the sense of a pass. part. n., see a remark of IB voce لَقَطٌ.] ___ See also خَدِيعَةٌ.

خُدْعَةٌ [*A mode,* or *manner, of deceiving, deluding, beguiling, circumventing,* or *outwitting*]: see خَدْعَةٌ.

خُدَعَةٌ : see خَادِعٌ, in three places: ___ and see also خَدْعَةٌ.

خَدَاعٌ : see خَدِيعَةٌ; [and see also 3.] ___ خَدَاعُ الضَّبِّ signifies *The procedure of the* [*lizard called*] ضَبّ *when it is attacked by a serpent, or hunted by a man feeling the head of its hole in order that it may imagine him to be a serpent: if the* ضب *be experienced, it puts forth its tail to half the length of the hole, and if it feel a serpent, it strikes it, and cuts it in halves; and if it be a hunter, it does not suffer him to lay hold upon its tail, and so it escapes, for the hunter does not dare to put his hand into its hole, because it may not be free from a scorpion, of which he fears the sting, as a strong friendship subsists between the* ضب *and the scorpion, and the former makes use of the latter to defend itself from the hunter:* or, as some say, it signifies

its concealing itself, and remaining long in its hole, and seldom appearing, and being very cautious. (O, TA.)

خَدُوعٌ : see خَادِعٌ, in three places. ___ Also A she-camel *that yields milk abundantly at one time, and withholds it at another.* (K.)

خَدِيعَةٌ *Deceit, delusion, guile, circumvention,* or *outwitting;* and *a desire to do to another a foul, an abominable,* or *an evil, action, without the latter's knowing whence it proceeds;* (S, K;) a subst. from خَدَعَهُ; (S, Msb, K;) as also خَدْعٌ, (Msb, TA,) or this is an inf. n.; (AZ, S, K;) and خُدْعَةٌ; (TA;) and خِدَاعٌ; (TA;) which [is also an inf. n. of خَادَعَهُ, and] originally signifies *concealment:* (Ham p. 541:) [and hence as above: and] also signifies *prevention* (مَنْعٌ); and *art, artifice, cunning,* or *skill, in the management of affairs;* (IAar, Sgh, K;) or *a making another to resign,* or *relinquish, the object that he has in view, by pretending to him something the contrary of what he conceals.* (Er-Rághib, B.)

خَدَّاعٌ ; and its fem, with ة: see the next paragraph, in two places.

خَادِعٌ [*Deceiving, deluding, beguiling, circumventing, outwitting,* or *the like;*] act. part. n. of خَدَعَهُ; as also خَدُوعٌ ; (Msb;) or [rather] this latter is an intensive epithet, signifying one *who deceives,* &c., *much,* or *often;* or *very deceitful,* &c.; or *a great deceiver,* &c.; (Mgh, K;) and خَدَّاعٌ, (Msb, TA,) and خَدْعٌ, and خَيْدَعٌ ; (TA;) [but these three are also intensive epithets, like خَدُوعٌ;] and خُدَعَةٌ signifies one *who deceives,* &c., *other men;* (S;) or [rather] this last is syn. with خَدُوعٌ as explained above, (K,) or خَدَّاعٌ: (Mgh:) [the pl. of خَادِعَةٌ, fem. of خَادِعٌ, is خَوَادِعُ:] and the pl. of خَدُوعٌ is خُدُعٌ. (Mgh.) ___ [Hence,] ضَبٌّ خَادِعٌ A [*lizard of the kind called*] ضَبّ *that deceives, beguiles,* or *circumvents;* (Z, TA;) as also خَدْعٌ. (S, K.) ___ And دَهْرٌ خَادِعٌ and خُدَعَةٌ [*Deceiving,* or *varying,* and *very deceitful,* or *very variable, fortune,*

or *time*]. (TA.) [Whence, or] because of its variableness, (TA,) الخُدَعَة is a name for *Fortune*, or *time*. (K, TA.) ___ And فُلَانٌ خَادِعُ الرَّأْىِ *Such a one remains not steadily in one opinion.* (TA.) ___ And خُلُقٌ خَادِعٌ *A varying*, or *variable, disposition.* (S, K, TA.) ___ And سُوقٌ خَادِعَةٌ *A market varying*, or *variable, in its state;* (S, A, O, K;) *at one time being brisk, and at another time dull, in respect of traffic:* (A, TA:) or *a market dull in respect of traffic:* or *a market in which one cannot obtain a thing because of its dearness.* (TA.) خَادِعٌ also signifies Anything *unsaleable*, or *difficult of sale, and in little demand.* (TA.) And accord. to Fr, the Benoo-Asad use the epithet مُخَادِعٌ [perhaps a mistake for خَادِعٌ] in the sense of *High*, or *dear*, applied to a price. (TA.) ___ And طَرِيقٌ خَادِعٌ *A road that appears at one time and disappears at another;* as also خَدُوعٌ : (K:) *a road which one does not know:* (TA:) *a road deviating from the right course;* (TA;) as also خَيْدَعٌ ; (S, K, TA;) *which one does not know.* (S, TA.) And مَآءٌ خَادِعٌ *A water to which one does not know the way.* (TA.) ___ [Hence also,] سِنُونَ خَوَادِعُ *Years in which is little good; bad years:* (Sh, TA:) and سِنُونَ خَدَّاعَةٌ *years in which is little increase:* (S, K, TA:) from خَدَعَ said of rain, or of spittle; and therefore doubly tropical: (TA:) or, as some say, *years in which is much rain, and in which the produce is little.* (Sgh.) خَادِعٌ also signifies *Corrupt*, or *bad;* applied to food and other things. (TA.) And you say, دِينَارٌ خَادِعٌ *A deficient*, or *defective, deenár.* (S.) And رَجُلٌ خَادِعٌ *A man who brings evil upon others.* (TA.)

خَيْدَعٌ : see خَادِعٌ, first sentence. [Hence,] A wolf *that acts deceitfully*, or *mischievously;* or *that practises artifice.* (Z, Sgh, K. [In the CK, المختالُ is erroneously put for المحتالُ.]) ___ Also A person *in whose love*, or *affection, no confidence is placed.* (K.) ___ And hence, (TA,) الخَيْدَعُ is also applied to *The mirage;* (S, K, TA;) accord. to some. (S.) You say, غَرَّهُمُ الخَيْدَعُ *The mirage deceived them.* (TA.) ___ [For

the same reason,] it is also applied to *The cat.* (IB.) ___ And from the former of the last two meanings is derived the phrase (TA) غُولٌ خَيْدَعٌ (S, K, TA) *A very deceitful,* or *guileful, ghool;* (K, TA;) so that it is doubly tropical. (TA.) ___ طَرِيقٌ خَيْدَعٌ: see خَادِعٌ; in the latter part of the paragraph.

خَادِعَةٌ fem. of خَادِعٌ [q. v.]. ___ Also *A small door in a large door.* (Ibn-'Abbád, K.) ___ See also مُخْدَعٌ.

أَخْدَعُ [*More,* and *most, deceitful, deluding, guileful, outwitting,* or *the like*]. [Hence,] أَخْدَعُ مِنْ ضَبٍّ [*More deceitful,* or *guileful, than a dabb*]; a prov.; (S, K;) applied to a person over whom one has not power, by reason of deceit, or guile. (IAar.) They said also, إِنَّكَ لَأَخْدَعُ مِنْ ضَبٍّ حَرَشْتُهُ [*Verily thou art more deceitful,* or *guileful, than a dabb that I have hunted*]. (AZ, AAF, O.) [See .]خِدَاعٌ

الأَخْدَعُ [app. *Each of the two branches of the occipital artery which are distributed upon the occiput;*] *a certain vein,* (S, K,) *one of a pair of veins, called the* أَخْدَعَانِ, (S, Mgh, Msb,) *in the cupping-place* (Mgh, Msb) *of the neck,* (Mgh,) or *in the place* [*of the application*] *of the two cupping-instruments; being a branch from the* وَرِيدٌ [or *carotid artery*]; (S, K;) sometimes the scarification [for cupping] happens to be upon one of them, and the patient consequently is exhausted by loss of blood: (S:) the اخدعان are *two concealed veins in the place of the cupping of the neck:* Lh says, they are *two veins in the neck:* some say that they are *the* وَدَجَانِ, q. v.: (TA:) the pl. is أَخَادِعُ. (K.) ___ فُلَانٌ شَدِيدُ الأَخْدَعِ means *Such a one is strong in the place of the* اخدع. (As, S, O.) ___ It also means [*Such a one is*] *a person who resists; unyielding; uncomplying.* (TA.) And لَيِّنُ الأَخْدَعِ *One who does not resist; yielding; complying.* (TA.) ___ You say also, لَوَى فُلَانٌ أَخْدَعَهُ *Such a one turned away,* or

aside, and behaved proudly, or *haughtily.* (TA.) And سَوَّى أَخْدَعَهُ *He relinquished pride,* or *haughtiness.* (TA.) And to him who is proud, one says, لَأُقِيمَنَّ أَخْدَعَيْكَ, meaning *I will assuredly dispel thy pride.* (Ham p. 432.)

مَخْدَعٌ : see what next follows.

مُخْدَعٌ and مَخْدَعٌ (Fr, Yaakoob, S, Msb, K) and مَخْدَعٌ ; (Msb, TA;) the first of which is the original form, the second being adopted because the first was found to be difficult of utterance; (Fr, Yaakoob, S;) and the first is the only proper subst. of the measure مُفْعَلٌ; other words of that measure being epithets; (Sb;) *A closet,* or *small chamber, in which a thing is kept,* or *preserved;* (Msb;) *i. q.* خَزَانَةٌ; (Fr, Yaakoob, S, K;) by which is meant *a small chamber within a large chamber:* (TA:) from أَخْدَعَهُ meaning he hid it, or concealed it: (Msb:) and [in like manner] خَادِعَةٌ signifies *a chamber within a chamber:* (K:) Er-Rághib says, as though its builder made it a deceiver of him who might seek, or desire, to take, or reach, a thing in it. (TA.)

مَخْدَعٌ : see the next preceding paragraph.

مُخَدَّعٌ : see مُخَدَّعٌ, in two places.

مَخْدُوعٌ and مُخَدَّعٌ are syn. [as signifying *Deceived, deluded, beguiled, circumvented, outwitted,* or *the like:* or rather, the latter signifies *much deceived,* &c.]. (TA.) ___ And [hence] ↓ the latter, A man (S, L) *Deceived, deluded, beguiled, circumvented,* or *outwitted,* (S, L, K,) *in war,* (S, L,) *time after time,* (S, L, K,) *so that he has become experienced,* (S, K,) or *so that he has become skilful:* (L:) or *experienced in affairs:* (TA:) or *experienced in affairs, sound in judgment, cunning and guileful:* (ISh:) or *characterized by deceit, delusion, guile,* or *circumvention, in war.* (AO.) Also the former, One *whose* [*vein called the*] أَخْدَعُ *is cut,* or

severed. (S, K.)

مُخَادِعٌ : see خَادِعٌ.

خدل

1 **خَدُلَ** , inf. n. خَدَالَةٌ [and app. خُدُولَة also], *He was,* or *became, large, and full* [or *plump*], *in the shank and fore arm.* (TA.) [And in like manner, خَدُلَتْ; or خَدَلَتْ, inf. n. خَدَلٌ [q. v.]; *She* (a woman) *was,* or *became, full,* or *plump, in the shanks and fore arms.*] And خَدُلَتْ, inf. n. خَدَالَةٌ [and خُدُولَةٌ]; (JK;) or خَدَلَتْ, [inf. n. خَدَلٌ;] (K;) said of the shank (السَّاق, JK, K), *It was,* or *became, round:* (JK:) or *full* [or *plump*]. (K.)

خَدْلٌ *Full* [or *plump*]: and *large, big,* or *bulky:* (K:) or *large, and full* [or *plump*], *in the shank and fore arm:* or, as some say, *large, big,* or *bulky.* TA.) You say امْرَأَةٌ خَدْلَةٌ and خَدَلَةٌ (K, TA, [in the CK, by an omission, the latter is made to be خَدْلَةٌ,]) *A woman thick and round in the shank:* pl. خِدَالٌ: [in the CK, erroneously, اخْدَالٌ:] or *full of flesh in the limbs, with slenderness of the bones;* as also خَدْلَآءُ and خِدْلِمٌ : (K:) or these two, in the latter of which the م is augmentative, a woman *full* [or *plump*] *in the shanks and fore arms.* (S.) And خَدْلَةٌ السَّاق A woman *round in the shank.* (JK.) And مَخْلَخُلُهَا خَدْلٌ *Her place of the anklet* [i. e. *her ankle*] *is large,* or *big.* (S.) And سَاقٌ خَدْلَةٌ *A full* [or *plump*] *shank:* (K:) or *a round shank:* pl. خِدَالٌ. (JK.)

خَدَلٌ (S, K) and خَدَالَةٌ (JK, S, K) and خُدُولَةٌ (K) *Fulness* [or *plumpness*], (S, K,) or *roundness,* (JK,) of the shank, (JK, K,) or of the shanks and fore arms. (S.) [All are properly inf. ns.: see 1.]

خَدْلَةٌ fem. of خَدْلٌ [q. v.]. (JK, K.) ___ Also *A grape that is small and worthless by reason of blight,* or *the like, and want of moisture.* (AHát, K * TA.) ___ And The *stem of the tree called* صَاب, (M, K,) which is a sort of bitter tree; (TA;) as also خُدْلَةٌ . (M, K.)

خُدْلَةٌ : see what next precedes.

خَدَلَةٌ : see خَدْلٌ.

خَدْلَآءُ : see خَدْلٌ.

خِدْلِمٌ : see خَدْلٌ.

خَدَالَةٌ : see خَدَلٌ.

خُدُولَةٌ : see خَدَلٌ.

خدلج

خَدَجٌ *Large, big,* or *bulky;* (Mgh, Msb;) applied to the shank, (Mgh,) or to a man: (Msb:) or *large,* or *big, in the shank, with a goodly fulness therein;* applied to a female: (Lth, L:) or, with ة, applied to a woman, (S, K, TA,) *juicy,* (TA,) *full in the fore arms and the shanks.* (S, K, TA.) You say خَدَجُ السَّاقَيْنِ, meaning *Large,* or *big, in respect of the shanks;* like خَدْلٌ. (Mgh, TA.)

خدم

1 **خَدَمَهُ** , aor. ـُ (S, Msb, K) and ـِ , (Lh, K,) inf. n. خَدْمَةٌ (S, Msb, K) and خَدَمَةٌ, (Lh, K,) or, as some say, the latter is the inf. n., and the former [though generally used as the inf. n.) is a simple subst., (TA,) *He served him; did service for him; ministered to him;* (PS, TA;) syn. مَهَنَهُ. (TA.) And خَدَمَ بِطَعَامِ بَطْنِهِ [*He served for,* meaning *in return for, the food of his belly*]. (S and A &c. in art. وغد.) ___ One says also, هٰذَا القَمِيصُ يَخْدُمُ سَنَةً [*This shirt will serve,* or *last, a year*]: and ثَوْبٌ سَخِيفٌ لَا يَخْدُمُ [*A thin,* or *flimsy, garment, that will not serve* or *last, long;* or *that will not be serviceable*]. (TA.)

2 **خَدَّمَهُ خِدْمَةً** *He occupied,* or *busied, him with service.* (TA.) ___ خَدَّمَهَا *He gave her several,* or *many, female servants.* (Msb.) [خَدَّمَ البَعِيرَ *He attached a* خَدَمَةٌ, meaning *the thong thus called, upon the pastern of the camel.* ___ Hence,] تَخْدِيمٌ, [as inf. n. of خُدِّمَ,] in a horse, The *having a whiteness* (S, Mgh, TA) *such as is termed* تَحْجِيلٌ (S, TA) *surrounding the pastern of each kind foot,* (S, Mgh, TA,) *above the* أَشَاعِرُ [or *extremities next the hoof*], *and stopping short of the shank;* (S, TA;) *but not in the fore foot.* (S, Mgh, TA.) [See also خَاتِمٌ, last sentence.] When it is in one hind leg, the horse is termed أَرْجَلُ. (S, TA.) ___ [Hence, also,] خَدَّمَهَا زَوْجُهَا *Her husband attired her with the* خَدَمَةٌ [or *anklet*]. (TA.)

4 **اَخْدَمَهُ** *He gave him a servant.* (S, K, TA. [كَاخْدَمَهُ in the CK is erroneously put for فَأَخْدَمَهُ.]) And أَخْدَمْتُهَا *I gave her a female servant.* (Msb.) ___ El-Kutb Er-Ráwendee asserts that one says, أَخْدَمْتُهُ لِنَفْسِي, peculiarly; [*I made him a servant to myself;*] but Ibn-Abi-l-Hadeed says, This is of the things that I know not. (TA.) [See اِخْتَدَمَهُ.]

8 **اختدم** *He served himself;* (Lh, K;) as one must do who has not a servant. (Lh.) اختدمه *He made him a servant.* (TA.) ___ See also what next follows, in two places.

10 **استخدمه** *He asked him to give him a servant;* as also اختدمه . (K, TA.) ___ And استخدمته *I asked him to serve me;* (Msb, TA;) as also اختدمته : (TA:) [or *I took him as my servant:*] or *I made him to serve me.* (Msb) Accord. to El-Kutb Er-Ráwendee, one says, استخدمته لنفسى and لغيرى [*I took him as a servant for myself* and *for another than myself:* or *I made him to be a servant to myself* and *to another than myself*]. (TA.)

خدم : see خادم: and see also خدمة, in four places.

خدمة , (K,) or خدمة , (JK,) *A space,* or *period,* (ساعة,) of the night (JK, K) or of the day: (K:) and خذْمة [or خذْمة, q. v.,] is a dial. var. thereof. (TA.)

خدمة a subst. signifying The *characteristic denoted by the epithet* خدمآء [fem. of أَخدم], in a sheep or goat; (JK, K, TA;) i. e. *whiteness in the lower end of the shank.* (JK, K,) *upon blackness;* (K;) such whiteness resembling the خدمة, (JK, TA,) or being likened to خدم, or anklets: (TA:) or *blackness upon whiteness:* &c. (K.) [See أَخدم: and see also خدمة.]

خدمة , accord. to some, and inf. n. of 1: accord. to others, a simple subst. [signifying *Service*]. (TA.) ___ [Also *Pay for service:* but in this sense probably post-classical.] See also خدمة.

خدمة *A thong,* (JK, S, K,) *plaited,* (TA,) *thick and strong, like a ring,* (JK, K,) *which is fastened upon the pastern of a camel,* (JK, S, K,) *and to which is attached the* سريحة [or *thong*] *of the* نعل [or *leathern shoe* with which the foot is sometimes protected], (S,) or *to which are attached the* سرائح [or *thongs*] *of the* نعل: (K:) [it is the n. un. of خدم : and its pl. is خدام; as below: in the TA,

said to be tropical; but this is pro-

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bably a mistake: the other significations here following are all tropical:] accord. to AA, [the pl.] خِدَامٌ signifies *shackles,* or *hobbles;* syn. قُيُودٌ. (TA.) ___ Hence, (S,) *i. q.* خَلْخَالٌ [meaning *An anklet*]; (JK, S, Mgh, K;) because sometimes made of thongs, with gold and silver affixed thereon: (S:) pl. خِدَامٌ, (S,) and [coll. gen. n.] خَدَمٌ. (Ham p. 612.) كَالْمَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا is a prov. [meaning *Like her who has been dowered with one of her two anklets*]. (JK, TA. [See also مَهْمُورَةٌ.]) ___ [And hence, *A ring of white a little above the hoof* of a horse &c.] You say of a horse, لَهُ خَدَمَتَانِ مِنْ خِلَافٍ, meaning *He has a whiteness* [or rather *a ring of white a little above the hoof*] *in his fore leg* [or *right fore leg*] *and another in his left fore leg* [probably a mistake of a copyist for his *left kind leg*]. (TA in art. خلف.) [The coll. gen. n. خَدَمٌ is used in the Deewán of the Hudhalees, as stated by Freytag, in the sense of *A place where the colour differs, like an anklet, on the foot:* and *a whiteness on the foot of a bull, surrounding it like a circle:* and خِدَامٌ as meaning *whiteness:* or, as some say, *streaks* (striæ). See also خُدْمَةٌ.] ___ [Hence, also,] The *place where each foot comes forth from the trousers.* (TA.) ___ Also The *shank;* (K;) because it is the place of the خَدَمَةُ, i. e. the anklet: (TA:) pl. خِدَامٌ and [coll. gen. n.] خَدَمٌ. (K.) Hence, in a trad. of Selmán, كَانَ عَلَى حِمَارٍ وَعَلَيْهِ سَرَاوِيلُ وَخَدَمَتَاهُ تُذَبْذِبَانِ [*He was upon an ass, and upon him were trousers, and his shanks were dangling*]: or, as some say, the meaning here is, *the parts from which his two feet came forth, of the trousers.* (TA.) And one says, أَبْدَتِ الْحَرْبُ عَنْ خِدَامِ الْمُخَدَّرَاتِ [*The war made apparent the shanks,* or *the anklets, of the girls that had been kept behind the curtains*]; meaning *the war became vehement.* (A, TA.) ___ Also *A ring* of people; (S, K;) *a compact ring* thereof: likened to the thong described in the first sentence of this paragraph. (TA.) Hence the saying of

Khálid Ibn-El-Weleed, in a letter that he wrote to the Satraps of Persia, (TA,) الحَمْدُ للّه الّذى فَضَّ خَدَمَتَكُمْ, meaning [*Praise be to God,*] *who hath dispersed,* or *broken up, your congregation:* (S, * K, * TA:) for when the thong above mentioned is broken, or parted, the سَرَائِح [or thongs of the leathern shoe] become loosed, and the shoe falls off: so says IAth, and A'Obeyd says the like. (TA.)

خَدَمَةٌ *A thong:* (K:) or *a plaited thong.* (TA.)

خَدُومٌ : see what next follows.

خَدَّامٌ One *who does much service;* (TA in the present art.;) as also خَدُومٌ . (TA in art. عقرب.) And also applied to *A* خَادِم [q. v.]. (TA in the present art. [It is commonly used in the latter sense in the present day: fem. with ة.])

خَادِمٌ *A servant;* (S, * Mgh, * Msb, * K, * TA;) applied to *a young man,* (S, Mgh, Msb,) or *a male:* (K:) and, (S, Mgh, Msb, K,) as also خَادِمَةٌ, (Msb, K,) each in chaste Arabic, (TA,) but the latter rare, (Msb,) to *a young woman,* (S, Mgh, Msb,) or *a female:* (K:) and خَدَّامٌ [q. v.] is also used in the same sense as خَادِمٌ: (TA:) the pl. of خَادِمٌ is خَدَمٌ , (JK, S, Mgh, Msb, K,) or rather this is a quasi-pl. n., (TA,) and خُدَّامٌ (JK, Msb, K) and خَدَمَةٌ, and vulgarly خُدْمَانٌ. (TA.) It is said in a trad., of 'Abd-Er-Rahmán, (TA,) طَلَّقَ ٱمْرَأَتَهُ فَمَتَّعَهَا بِخَادِمٍ سَوْدَآءَ, meaning [*He divorced his wife, and gave her on that occasion*] *a black young woman* [as a slave]. (Mgh, * TA.) In the saying فُلَانَةُ خَادِمَةٌ غَدًا, the word خادمة is not properly an epithet: the meaning is, *Such a woman will be a servant to-morrow;* like as one says حَائِضَةٌ غَدًا. (Msb.)

خَادِمِيَّةٌ [*Servitude;* or the *state,* or *condition, of a servant:* a term in common use; and mentioned by Freytag on the authority of Meyd.: opposed to مَخْدُومِيَّةٌ.]

أَخْدَمُ *i. q.* مُخَدَّمٌ , (S, Mgh, K,) as meaning, applied to a horse, *Having a whiteness* (S, Mgh) *such as is termed* تَحْجِيل (S) *surrounding the pastern of each kind foot,* (S Mgh,) *above the parts*

next the hoof, and stopping short of the shank; (S;) *but not in the fore foot:* (S, Mgh: [see 2:]) or, so applied, *whose* تَحْجِيل *encircles* [*the pastern*] *above the* أَشَاعِر [or *extremities next the hoof*]: or the latter epithet, so applied, *whose whiteness passes beyond the pasterns* or *part thereof.* (K.) And خَدْمَآء, [fem. of أَخْدَم,] applied to a sheep or goat, (JK, S, K,) i. e. to a شَاة, (S, K,) *Having in the lower end of her shank a whiteness* (JK, K) *like the* خَدَمَة [or *anklet*], (JK,) *upon blackness;* or *a blackness upon whiteness;* and in like manner applied to a mountain-goat: (K:) or *having white shanks;* (AZ, S, K;) like حَجْلَآء; [but see this latter word;] and so مُخَدَّم applied to a mountain-goat: (S:) or *having one white shank; the rest of her being black.* (K.)

مُخَدَّم [pass. part. n. of 2, q. v.]. You say قَوْمٌ مُخَدَّمُونَ *A people,* or *party, having many servants and other dependents.* (S, K.) And in like manner مُخَدَّمَة is applied to a woman. (A, TA.) And مُخَدَّمَة A woman *attired,* or *adorned, with anklets.* (A, TA.) ___ See also أَخْدَم, in two places. And مُخَدَّم and مُخَدَّمَة (S, K) The *place of the thong* [*called* خَدَمَة] (K, TA) *in the leg of the camel:* (TA: [there said to be above the كَعْب; but this is a mistake:]) and the *place of the anklet* [*so called*] (K, TA) *in the shank of a woman:* (TA:) the *place of the* خِدَام *in the shank:* (S:) the *place of the* خَدَم; like as مُسَوَّر is the place of the سِوَار. (M in explanation of the former, in art. سور.) ___ And the former The *band of the trousers,* (JK, K, TA,) *at the lower part of the leg of a woman:* (K, TA:) or the *band at the lower part of the leg of the trousers:* (M, TA:) the woman seems to be specified in the K because women generally tic the legs of the trousers upon the middle [or upper part] of the shank, and then make them to fall down over it. (TA.)

مُخَدَّمَة as a subst.: see مُخَدَّم; of which it is also the fem.

مَخْدُوم [lit. *Served:* ___ and hence, *A master;*] *a head,* or *chief:* pl. مَخَادِيم. (TA.) ___ And A man *having a servant of the jinn,* or *genii.* (S, K.)

مَخْدُومِيَّةٌ [The *state*, or *condition, of a master:* opposed to خَادِمِيَّةٌ.]

خدن

3 **خادنه** , (S, K,) inf. n. مُخَادَنَةٌ, (Mgh, TA,) *He was,* or *became, his* خِدْن [or *friend;* or his *secret,* or *private, friend;* &c.]: (JK, S, K, TA:) *he associated,* or *kept company, with him as a friend:* (Mgh:) or [simply] *he associated,* or *kept company, with him.* (TA.) ___ مُخَادَنَةٌ also signifies The *contracting of the eyes* (Mgh, JM, TA) *in holding amatory and enticing talk,* or *conversation, with another, the latter doing the same.* (Mgh, JM.) ___ The saying of certain of the lawyers, (JM,) لَا يَجُوزُ شَهَادَةُ صَاحِبِ الغِنَآءِ الَّذِى يُخَادِنُ عَلَيْهِ means *The testimony of the singer who has made singing to be his habitual occupation,* or *means of subsistence, and thereby associates as a* خِدْن *with people, and collects them to him, is not allowable.* (Mgh, JM.)

خِدْنٌ (S, Mgh, Msb, K, &c.) and خِدِينٌ (S, K) *A friend:* (S, TA:) or *a secret,* or *private, friend; a friend in secrecy* or *privacy:* (Mgh, Msb, and Ksh and Bd in iv. 29:) or *a companion,* or *an associate, who converses,* or *talks, with one:* (M, TA:) or [simply] *a companion,* or *an associate:* (K:) but accord. to Er-Rághib, mostly used as meaning *an amorous companion* or *associate; a companion,* or *an associate, affected with sensual appetency:* (TA:) the former is applied alike to the *male* and the *female:* (Ksh and Bd in v. 7:) and ↓ the latter signifies also *one who is thy friend,* &c., (مَنْ يُخَادِنُكَ, K,) *and who is with thee,* (TA,) *in every affair,* or *case, open and secret:* (K:) pl. (of the former, S, Mgh, Msb) أَخْدَانٌ (S, Mgh, Msb, TA) and [of the latter] خُدَنَآءُ. (TA.) Hence, خِدْنُ الجَارِيَةِ [*The friend,* &c., *of the girl*]: (S:) or *he who converses,* or *talks, with the girl.* (JK.) It is said in the Kur [iv. 29], وَلَا مُتَّخِذَاتِ أَخْدَانٍ, (S,) meaning [*Nor taking to themselves*] *friends* [or *associates*] *to commit fornication*

with them in secret. (Jel.) خَدِينُ العُلَى is a metaphorical expression, used by a poet, [meaning *Lover of eminence,*] like عَشِيقُ العُلَى. (TA.)

خُدَنَةٌ One *who associates with men as their* خِدْنٌ [or *friend,* or *secret friend,* &c.,] (يُخَادِنُ النَّاسَ) *much.* (S, K.)

خَدِينٌ : see خِدْنٌ, in three places.

أَخْدَنُ *Having* أَخْدَانٌ [or *friends,* or *secret friends,* &c.]. (TA.)

خذرف

Q. 1 خَذْرَفَ , (K,) inf. n. خَذْرَفَةٌ, (TA,) *He hastened, sped,* or *went quickly.* (K.) And

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خَذْرَفَتْ, said of a [wild] she-ass, *She hastened, sped,* or *went quickly, and threw out her legs.* (TA.) And, said of camels, *They threw the pebbles with their feet by reason of quickness.* (K.) خَذْرَفَهُ *He cut off his* (a man's) *extremities* with a sword. (K.) ___ *He sharpened it;* namely, a sword. (K.) ___ *He filled it;* namely, a vessel. (Ibn-' Abbád, K.)

Q. 2 تَخَذْرَفَ *It* (a garment, or piece of cloth,) *became rent,* or *pierced with holes.* (TA.) تَخَذْرَفَتْهُ النَّوَى [*The place which was the object of a journey*] *caused him to go forth,* or *depart;* (L, K, TA;) as also تَخَذْرَمَتْهُ. (TA.)

خَذْرَفَةٌ inf. n. of Q. 1. Also *Roundness of the legs of an animal,* or *quadruped.* (TA.) And *A piece of a garment* or *cloth.* (TA.)

خِذْرَافٌ *A certain plant of the spring, which dries up when it feels the* [*heat of*] *summer:* (Lth, K:) or *a species of the* [*kind called*] حَمْض, (AHn, S, K,) *having a small leaf, and rising to the height of a cubit:* (AHn:) the latter is said by Az to be the correct explanation: the former he disapproves: (TA:) n. un. with ة. (S.)

خُذْرُوفٌ [*A kind of whirling plaything;*] *a thing which a boy turns round by means of a thread,* or *string, in his hands, causing it to make a sound such as is termed*

دَوِىّ: (S, K:) or *a small piece of wood,* or *a slit,* or *split, reed* or *cane, in the middle of which is cut a notch, and which is then tied with a thread,* or *string, which being pulled, it turns round, and is heard to make a sound such as is termed* حَفِيف: *boys play with it; and it is also called* خَرَّارَةٌ: (Lth, TA: [in the latter of which, in art. خر, the خَرَّارَة is said to be *a piece of wood like the half of a sandal, tied with a thread* or *string, which, being put in motion, draws along the piece of wood and causes it to make a sound:*]) or *a small, round, piece of skin, attached to which are two connected threads* or *strings, which being pulled by a boy, with his fingers, it turns round, causing a sound to be heard such as is termed* دَوِىّ: (EM p. 43:) pl. خَذَارِيفُ. (S.) Imra-el-Keys likens to it a swift horse: (S:) and it is applied as an epithet to a horse; (Lth;) meaning *Swift in his running,* (Lth, K, TA,) or *in going.* (TA.) And one says, تَرَكَتِ السُّيُوفُ رَأْسَهُ خَذَارِيفَ, meaning *The swords made his head to be pieces, each piece like the* خذروف. (S, K.) ___ *Clay kneaded, and made like sugar,* (يُعْمَلُ شَبِيهًا بِالسُّكَّرِ, in the CK يُعْمَلُ مِنْهُ شَبِيهًا بِالسُّكَّرِ, [the latter reading evidently wrong, and the former I think doubtful,]) *with which boys play.* (K.) ___ The *piece of wood that is put* [app. *as a handle*] *in the hole of the upper millstone.* (TA.) ___ *A herd of camels:* and *one separate therefrom.* (K.) ___ *Lightning gleaming,* or *shining brightly, in the clouds, and separate therefrom.* (K.) ___ *Anything scattered from,* or *of, a thing.* (L, O, K.) ___ The خَذَارِيفُ of the هَوْدَجُ are *The pieces of wood* (سَقَائِفُ) *with which the* هودج *is made of a square form.* (K.) [See also دَامِغَةٌ.]

رَجُلٌ مُتَخَذْرِفٌ *A man of good natural disposition.* (TA.)

خذف

1 **خَذَفَ** , (Mgh, Msb,) aor. ـِ , (S, Mgh, Msb,) inf. n. خَذْفٌ, (S, Mgh, Msb, K,) trans. without a particle, (Msb,) and by means of بِ, (S,) *He threw* a pebble, (S, Mgh, Msb, K,) or a datestone, (Mgh, K,) or the like, (Mgh, Msb, K,) *with the fingers;* (S;) or *by taking it between his two fore fingers;* (Mgh, K;) or *with the extremity of the thumb and that of the fore finger,* (Mgh, Msb,) *by putting the extremity of the thumb upon that of the fore finger* [*and then jerking the latter forward*]; (Mgh;) or *with a* مِخْذَفَة *of wood.* (Lth, K.) The doing this was forbidden by Mohammad, because game cannot be taken thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out. (TA.) حَصَى الخَذْفِ [properly] *Pebbles that are thrown* [*in the manner described above*], (Msb,) is used as meaning *small pebbles.* (Msb, TA.) ___ [Hence,] خَذَفَ بِبَوْلِهِ *He emitted his urine and then stopped it.* (TA.) ___ And خَذْفُ النُّطْفَةِ *The emitting of the sperma genitale into the midst of the womb.* (TA.) ___ And خَذَفَ بِهَا, aor. and inf. n. as above, *He broke wind with a sound.* (TA.) ___ And الخَذْفُ *The hastening, speeding,* or *going quickly,* of camels. (TA. [See also خَذَفَانٌ.]) ___ And The act of *cutting,* or *cutting off.* (Kr, TA.)

6 تَخَاذَفَا [**تَخَاذَفَ** app. signifies *They vied with each other in throwing in the manner described in the first sentence above.* ___ And hence,] عَيْنَاهُ تَخَاذَفَتَا بِالدَّمْعِ *i. q.* اسرتا [app. a mistranscription for أَجْرَتَاهُ, i. e. *His eyes shed tears*]: so in the A. (TA.)

خَذَفَانٌ *A certain pace,* or *manner of going, of camels.* ('Eyn, T, K. [See also 1, last sentence but one.])

خَذُوفٌ A horse or the like (Lth) *quick in pace.* (Lth, K.) ___ A she-ass *that throws the pebbles by*

reason of her quickness: (S, K:) or *whose navel is near to the ground by reason of her fatness:* (K:) or *so fat that, if a pebble is thrown at her with the fingers,* or *with two fore fingers,* or *with the extremity of the thumb and that of the fore finger, it sinks into her fat:* (Z:) and *that raises her legs to the side of her belly:* (TA:) pl. خُذُفٌ. (As, TA.)

الخَذَافَةُ *The anus;* syn. الاسْتُ; (TA;) as also المَخْذَفَةُ . (K.)

مَخْذَفٌ The *loops of the* مَقْرَن [q. v.] *with which the* [*quiver termed*] كِنَانَة *is connected with the* [*case termed*] جَعْبَة: (Ibn-'Abbád, K:) pl. مَخَاذِفُ. (Ibn-'Abbád.)

مَخْذَفَةٌ *A kind of sling;* syn. مِقْلَاعٌ: (S, K:) or *a thing with which one throws:* (S:) or it signifies also *a wooden instrument with which one throws in the manner termed* خَذْفٌ: (K:) or *a thing into which stones are put, and with which they are thrown at birds &c., like a* مِقْلَاع. (ISd.) [In the TA in art. دث, it is said (in my opinion erroneously) to signify *a bullet.*] ___ See also الخَذَّافَةُ.

خذل

1 **خَذَلَهُ** , (S, Msb, K,) and خَذَلَ عَنْهُ, (Msb, K,) aor. ـُ , (JK, Msb,) inf. n. خِذْلَانٌ (JK, S, K) and خَذْلٌ, (JK, Msb, * K,) or خِذْلَانٌ is a simple subst.; (Msb;) and اخذله ; (TA;) *He abstained from,* or *neglected, aiding him,* or *assisting him;* (JK, * S, Msb, K;) and *held back from him:* (Msb:) and خَذَلَهُ *he left, forsook,* or *deserted, him:* (MA:) and, accord. to AZ, خَذَلَ عَنْهُ, aor. ـُ , inf. n. خُذُولٌ, *he left him, and held back from going with him.* (T in art. تلو.) And خِذْلَانٌ signifies God's *failing to preserve* a man; accord. to Az, *from an evil action;* so that he falls into it. (TA.) It is said in the Kur [iii. 154], وَ إِنْ يَخْذُلْكُمْ فَمَنْ ذَا ٱلَّذِى يَنْصُرُكُمْ مِنْ بَعْدِهِ [*But if He fail to aid you,* or *to preserve you, then who is he that will aid you after Him?*]: here 'Obeyd Ibn-'Omeyr read يُخْذُلْكُمْ , with damm to the ى and kesr to the ذ. (TA.) ___ And خَذَلَ *He* (a gazelle) *held back from going with the herd;* or *remained behind the herd.* (As, S.) And خَذَلَتْ *She* (a gazelle, &c., K, as, for instance, a [wild] cow, TA) *held back from going with her female companions, and remained alone:* or *held back,* or *remained behind, not overtaking* [*the others*]: (K:) or you say, of a female gazelle, and of a [wild] cow, تَخْذُلُ صَوَاحِبَاتِهَا *She holds back from going with her female companions,* or *remains behind them, with her young one,* in the place of pasturage: or *remains alone with him;* as A'Obeyd says, on the authority of As. (T, TA.) And خَذَلَتْ *She* (a wild animal, S, O, or a gazelle, K) *remained attending to her young one* [when the rest of the herd had gone]; (S, O, K;) said by some to be inverted [as to the meaning], because she is [not the one that leaves, but] the one that is left; (S;) as also تخاذلت , (S, K,) and اخذلت . (K.) ___ A poet says, (namely, 'Adee Ibn-Zeyd, TA,) describing a horse,

* فَهْوَ كَالدَّلْوِ بِكَفِّ المُسْتَقِى *

* خَذَلَتْ عَنْهُ العَرَاقِى فَٱنْجَذَمْ *

meaning [*And he is,* or *was, like the bucket in the hand of the drawer of water,*] *of which the cross pieces of wood have become separated from it* [*so that it has become severed* from the wellrope]. (S.)

2 **خذّله** , inf. n. تَخْذِيلٌ, *He incited him,* or *induced him, to abstain from,* or *to neglect, aiding him,* or *assisting him;* and *hindered him, withheld him,* or *prevented him, from aiding his companion,* or *assisting him.* (T, TA.) And خذّل عَنْهُ أَصْحَابَهُ, inf. n. as above, *He incited,* or *induced, his companions to abstain from,* or *to neglect, aiding him,* or *assisting him.* (S.) ___ *He induced him to be cowardly and weak-hearted, and to abstain from fighting.* (Msb.)

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4 **أَخْذَلَ** see 1, in three places. ___ Also اخذل, (K,) or اخذل أُمَّهُ, (T, TA,) said of the young one of a wild animal, (K,) or of the young one of a gazelle or [wild] cow, (T,) means وَجَدَ أُمَّهُ تَخْذُلُهُ (K, TA) [which may be rendered *He found his mother to hold back from him;* or *to leave him, and hold back from going with him:* or it means] *he found his mother to hold back from going with her female companions,* or *to remain behind them, with him;* or *to remain alone with him.* (T.)

6 **تخاذلوا** *They abstained from,* or *neglected, aiding,* or *assisting, one another:* (S:) *i. q.* تدابروا [which has the foregoing signification accord. to the TA, but properly means *they turned their backs, one upon another*]: (K:) *they left, forsook,* or *deserted, one another* in trouble. (MA.) [And, accord. to

Freytag's Lex., *They fled from fight,* or *battle.*] ___ تخاذلت رِجْلَاهُ (said of an old man, TA) *His legs became weak* (S, K, TA) *in consequence of some evil affection.* (TA.) ___ And تخاذل *He was,* or *became, behind.* (KL.) ___ See also 1.

7 انخذلوا [**إِنْخَذَلَ**, accord. to Freytag's Lex., *They were destitute of aid,* or *assistance: they fled.*]

خُذَلَةٌ A man *constantly abstaining from,* or *neglecting, the rendering of aid,* or *assistance.* (IAar, S, K. * [In the K, this is not distinguished from خَاذِلٌ in the first of the senses assigned to this latter below. See also خَذُولٌ.])

خِذْلَانٌ : see 1, in two places.

خَذُولٌ One *who often abstains from,* or *neglects, the rendering of aid,* or *assistance:* so in the Kur xxv. 31, applied to the Devil; (TA;) because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction. (Jel.) ___ See also خَاذِلٌ. ___ Also A mare *that, when suffering from the pain of parturition, moves not from her place.* (ISd, K.) ___ خَذُولُ الرِّجْلِ A man *whose leg aids him not, in consequence of weakness,* (S, * TA,) or *of some evil affection,* or *of intoxication.* (TA.)

خَاذِلٌ *Abstaining from,* or *neglecting, the rendering of aid,* or *assistance.* (S, K.) ___ And Any one *leaving, forsaking,* or *deserting.* (TA.) ___ Also, and خَذُولٌ, (T, K,) A female gazelle, and a [wild] cow, *holding back from going with her female companions,* or *remaining behind them, with her young one,* in the place of pasturage: or *remaining alone with him:* (T:) or a female gazelle, &c., (K,) as, for instance, a [wild] cow, (TA,) *holding back from going with her female companions, and remaining alone:* or *holding back,* or *remaining behind, not*

overtaking [*the others*]: (K:) or the latter signifies a female gazelle *that has left, forsaken,* or *deserted, her young ones.* (EM p. 60.) ___ And the former, A female gazelle *remaining attending to her young one;* as also مُخْذَلٌ . (K. [See 1.]) ___ Also *Routed, defeated,* or *put to flight.* (IAar, K.)

مُخْذَلٌ : see the next preceding paragraph.

مَخْذُولٌ *Having no aider,* or *assister.* (Jel in xvii. 23.)

خذم

1 **خَذَمَهُ** , (S, K,) aor. ـِ , (K,) inf. n. خَذْمٌ, (JK, S, TA,) *He cut it,* or *cut it off:* (S, K:) or he did so *quickly:* (JK, Z, TA:) and خذّمه and تخذّمه signify the same: (K:) or ↓ the second, inf. n. تَخْذِيمٌ, *he cut it in pieces;* (S, in which only the inf. n. is mentioned;) and so ↓ the third. (TA.) [It is like جذمه.] Hence, in a trad., خَذَمُوا بالسُّيُوف, said of men stopping the road, and robbing and slaying passengers, *They cut,* and *smote,* men *with the swords.* (TA.) And خَذَمَ لَهُ مِنْ مَالِهِ خَذْمَةً *He cut off for him a portion of his property.* (JK.) ___ Also, said of a hawk, *He struck him,* or *it, with his talon,* or *claw.* (IAar, K. *) خَذَمَ, aor. ـَ , (K,) inf. n. خَذْمٌ, (TK, [as indicated in the K by its being said that the verb is like سَمِعَ,]) *It became cut,* or *cut off;* as also تخذّم : (K:) [or] the latter is quasi-pass. of خذّمه [and therefore signifies *it became cut in pieces*]. (TA.) And خَذِمَتِ النَّعْلُ *The* [*thong called*] شِسْعٌ [q. v.] *of the sandal became cut,* or *severed.* (TA.) خَذَمَ, aor. ـَ , (K,) inf. n. خَذَمٌ (S, TA) [and app. خَذَمَانٌ, q. v. infrà]; or خَذِمَ, [so in the JK, which may be also correct, agreeably with the primary signification of this verb, though the aor. is there said to be ـَ , which may perhaps be a mistranscription for ـِ ,] inf. n. خَذْمٌ [there mentioned in two places] and خَذَمٌ; (JK;) *He was quick* (JK, S, K, TA) *in pace,* or *rate of going;* (JK, S, TA;) as also اخذم . (JK. [But this last may be erroneously taken from the phrase مَرَّ مُخْذِمًا, there immediately following; for this phrase may be mistranscribed for مَرَّ يَخْذُمُ, which I find in the TA.]) ___ [And hence,] خَذَمٌ signifies also [The *being liberal,* or *bountiful;* (see the part. n. خَذِمٌ;) or] the *giving a gift,* or *making a present.* (KL.)

2 **خَذَّمَ** see 1, first sentence, in two places.

4 **أَخْذَمَ** see 1, in the latter part. اخذم النَّعْلَ *He repaired the* [*thong called*] شِسْعَ *of the sandal.* (AA, TA.) [Here, as in many other instances, the ا has a privative effect: see خَذِمَتِ النَّعْلُ, above.]

5 تَخَذَّمَ as an intrans. v.: see 1, near the middle of the paragraph: as a trans. v.: see 1, first sentence, in two places.

8 اِخْتَذَامَ, [accord. to some, seems to signify The *cutting off* a thing *for oneself:*] accord. to some, طَيِّبُ النَّفْسِ [as meaning the *being pleased, content,* or *willing:* see خَذْمٌ]. (Ham p. 703, q. v.)

خَذْمٌ A *cutting,* or *sharp,* sword; (K;) as also خَذُومٌ (JK, K) and مِخْذَمٌ ; (JK, T, S, ISd, TA;) the last erroneously said in the K to be like مُعَظَّمٌ. (TA.) One of the swords of Mo- hammad was named المِخْذَمُ : it was formerly the sword of El-Hárith El-Ghassánee. (TA.) ___ A garment, or piece of cloth, *altogether,* or *wholly, old and worn out.* (TA.) [And in like manner, accord. to Freytag (who does not name his authority), خَذُومٌ , applied to a scabbard of a sword, *Lacerated and worn by use.*] ___ *Quick,* or *swift of pace,* applied to a horse; (JK, S;) and so خَذُومٌ , applied to an ostrich. (S.) ___ [And hence.] A man (JK, S) *liberal,* or *bountiful,* (S, K,) *in giving;* (S;) *pleased, content,* or *willing,* (JK, K, TA,) *to be liberal* or *bountiful; plenteous* in gifts: (TA:) pl. خَذُمُونَ: (JK, K:) it has no broken pl. (TA.)

خَذْمَةٌ *A snatching away; a snatch:* and *a stroke,* or *blow.* (TA.) ___ *A certain mark* (سِمَةٌ) *of camels:* (JK, K:) an Islámee term: (K:) *a certain mark of sheep* or *goats,* (JK, T, TA,) being *a slit across the ear,* (T, TA,) *which leaves the ear dried up.* (JK, T, TA. [See خَذْمَآءُ.]) ___ Also, [or خِذْمَةٌ, q. v.,] *A space,* or *period,* syn. سَاعَةٌ, (K,) [of the night, or of the day:] and خَدْمَةٌ [or خِدْمَةٌ] is a dial. var. thereof. (TA.)

خَذْمَةٌ [like جِذْمَةٌ] *A piece cut off* of a garment. (JK. [See also خُذَامَةٌ.]) *A portion cut off* from property. (JK.) *A portion* of the night. (JK. [See also خَذْمَةٌ.]) ___ *A company* of men. (JK. [But perhaps this may be a mistake for خَدْمَةٌ.])

خَذْمَآءُ A sheep or goat, (شَاةٌ, JK, K,) or a she-goat, (S,) *having the mark in the ear termed* خَذْمَةٌ; (JK;) [i.

e.] *having the ear slit across, without its being separated:* (S, K:) or a ewe *having the extremity of her ear cut off.* (T, TA.)

خَذَمَانٌ [app. an inf. n. of خَذَمَ] *Quickness of pace,* or *of rate of going.* (TA.)

خَذُومٌ : see خَذَمٌ, in three places.

أُذُنٌ خَذِيمٌ *An ear cut,* or *cut off:* (K:) pl. خُذُمٌ. (TA.)

خُذَامَةٌ *A piece cut off.* (JK, K. [See also خَذْمَةٌ.])

مَخْذَمٌ : see خَذَمٌ, in two places.

خر

1 خَرَّ, (S, A, K,) aor. ـِ (S, M, K) and ـُ, (M, K,) [the latter of which is anomalous,] inf. n. خَرِيرٌ, (S, A, Msb, K,) *It* (water) *sounded;* [i. e., *murmured; rumbled;* or *gurgled;*] (S, A, Msb, K;) as also خَرْخَرَ, (A,) inf. n. خَرْخَرَةٌ: (TA:) or خَرَّ, aor. ـِ, (IAar, T,) inf. n. خَرٌّ, (IAar,) *it* (water) *ran vehemently* [*so as to make a noise:* as used in the present day, *it ran, flowed,* or *trickled down;* and *leaked,* or *oozed, out:* and also *it ran so as to make a murmuring,* or *similar, sound*]: (IAar, T:) and خُرَّ *it was made to run:* (TA: but the subject of this verb is not mentioned.) And خَرَّتْ, (A, K,) aor. ـِ and ـُ, (K,) inf. n. خَرِيرٌ, *It* (the wind, الرِّيحُ) *sounded;* [i. e., *murmured; rumbled;* or *rustled;*] (A, K;) among reeds or canes; as also خَرْخَرَتْ, (A,) inf. n. as above: (TA:) or the latter signifies

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it made a quick خَرِيرٌ [or *rustling*] among reeds or canes or the like. (Lth.) Also *It* (an eagle, عُقَابٌ) *made a rustling* (حَفِيفٌ) *with its wings,* in flying. (Lth, K.) And خَرَّ, (S,) inf. n. خَرِيرٌ, (K,) *He* (a man sleeping) *snored,* or *made a sound in breathing;* (S, K, * TA;) as also خَرْخَرَ, (S,) inf. n. خَرْخَرَةٌ: (S, K:) and the latter, (TA,) inf. n. as above, (K,) has the same signification when said of a leopard (K, * TA) in his sleep; (TA;) as also the former, inf. n. as above; (TA;) and when said of a cat; (K, * TA;) as also the former, (TA,) inf. n. خُرُورٌ (so in the CK and in a MS. copy of the K, but in the text of the K in the TA, خَرُورٌ,) and خَرِيرٌ; (TA;) [i. e. *he made a loud purring in his sleep;*] and it is likewise significant of the sound, or sounds, made by a person suffering strangulation. (S, TA: but of the verb applied in this last manner, only the inf. n., خَرْخَرَةٌ, is mentioned.) And خَرَّ, aor. ـُ, *It* (a stone) *made a sound in its descent.* (TA.) ___ [Hence,] خَرَّ, aor. ـِ (S, A, Msb, K) and ـُ, (K,) the latter of which is anomalous, (TA,) inf. n. خُرُورٌ (S, K) and خَرٌّ,

(K,) *He,* or *it, fell,* or *fell down:* (S, A, Msb, K:) originally, *he,* or *it, fell, making a sound to be heard at the same time:* afterwards used in the sense of falling absolutely: you say خَرَّ البِنَآءُ *The building fell down:* (TA:) and خَرَّ للّٰه سَاجِدًا *He fell down prostrating himself to God:* (S, A, * TA:) or خَرَّ signifies *He,* or *it, fell from a high to a low place:* (K, TA:) so in the Kur [xxii. 32], فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ [*He is as though he fell from the shy*]. (A, * TA.) And خَرُّوا لِأَذْقَانِهِمْ, inf. n. خُرُورٌ, [*They fell down prostrate, with their chins to the ground:* see the Kur xvii. 108 and 109:] (A:) [whence the saying,] عَصَفَتْ رِيحٌ فَخَرَّتِ الأَشْجَارُ لِلْأَذْقَانِ [*A wind blew violently, so that the trees fell,* or *bent themselves, down to the ground*]. (A.) ___ You say also, خَرَّ, (TA,) inf. n. خَرٌّ, (K,) meaning *He died:* (K, TA:) because a man, when he dies, falls down. (TA.) In the Kur xxxiv. 13, it may mean *He died,* or *he fell down.* (TA.) ___ Also (خَرَّ) *He stumbled after going right.* (TA.) ___ And خَرَّتْ خَطَايَاهُ *His sins fell;* [or *fell from him;* q. d. *fell to the ground;*] *went away;* or *departed.* (TA, from a trad.) ___ And خَرَّ مِنَ الجَبَلِ, inf. n. خُرُورٌ, *He,* (a man,) and *it,* (a stone, &c.,) *rolled down from the mountain.* (TA.) ___ And الأَعْرَابُ يَخُرُّونَ مِنَ البَوَادِى القُرَى *The Arabs of the desert come down,* or *descend, from the deserts to the towns or villages.* (A.) ___ And خَرُّوا عَلَيْنَا, (TA,) inf. n. خَرٌّ, (K,) *They came upon us suddenly, or unawares, from a place unknown.* (K, * TA.) ___ And خَرُّوا *They came from one town,* or *country,* or *the like, to another.* (TA.) ___ And *They passed along, or away, or by.* (TA.) ___ خَرَرْتَ عَنْ يَدَيْكَ, or مِنْ يَدَيْكَ, is a metonymical phrase, well known, meaning *Mayest thou be confounded and stupified by shame; or, so as to be speechless and motionless:* خَرَرْتَ [properly] signifying سَقَطْتَ. (TA in the present art. and in art. ارب.)

4 اخرّ يدهُ *He made his arm, or hand, to fall,* by a stroke of the sword. (Yaakoob, S, K.)

7 انخرّ *He,* (a man, TK,) or *it,* (the belly, TK,) *became lax, or flabby.* (K, TK.) [See also R. Q. 2.]

R. Q. 2 تَخَرْخَرَ *It* (a man's belly) *quivered, or shook about, with bigness:* (S, K:) or *by reason of leanness.* (TA.) [See also 7.]

خُرٌّ and خُرِىٌّ The لُهْوَة of a mill or mill-stone; i. e. the *place into which the wheat is thrown with the hand;* (S;) the *mouth* of a mill or millstone. (K.)

خَرُورٌ هِرَّةٌ *A she-cat that makes much loud breathing* or *purring* (خَرِير) *in her sleep.* (TA.)

خَرِيرٌ *A depressed tract between two hills,* (S, K,) *stretching along:* (S:) pl. أَخِرَّةٌ. (S, K.) The pl. occurs in a verse of Lebeed, commencing بِأَخِرَّةِ الثَّلَبُوتِ, as Khalaf El-Ahmar heard the Arabs recite it: so says A'Obeyd: (S:) but the common reading is بِأَحِزَّةِ, with ح and ز. (TA.)

خُرِىٌّ : see خُرٌّ.

عَيْنٌ خَرَّارَةٌ *A sounding* [i. e. *murmuring* or *gurgling*] *spring* or *source:* (S:) or *a running spring* or *source:* so called because of the sound of its water: (IAar:) or *a spring,* or *source, welling forth abundantly.* (Msb.) ___ See also خَارٌّ.

خَرْخَرٌ The *sound* of water: and of wind: and of an eagle making a rustling with its wings in flying. (K.) [See 1.]

خَرْخَارٌ Water *flowing* (K) *vehemently,* (TA,) or *copiously.* (Ham p. 821.)

خَارٌّ part. n. of 1. (TA.) ___ خُرَّارٌ [is a pl. thereof: and] signifies Men *coming from one town,* or *country,* or *the like, to another;* as also خَرَّارَةٌ : which latter signifies also Men *passing along,* or *away,* or *by.* (TA.)

خرأ

1 خَرِئَ , aor. ـَـ , (S, Mgh, Msb, K,) inf. n. خَرَآءَةٌ (S, Mgh, K) and خَرَآءَةٌ , (K,) which is the more chaste form, (O,) or this may be a quasi-inf. n., (El-Khattábee, Msb,) and, accord. to some, خَرَآءٌ , (MF,) or this is a quasi-inf. n., (Lth, * Msb, K, * MF,) like صِيَامٌ for صَوْمٌ, or, as some say, a pl. of خَرْءٌ, (Msb, MF,) and خَرْءٌ also is an inf. n., (S, K,) and خُرُوءٌ, (K, TA,) like قُعُودٌ, (TA,) or خُرُوءَةٌ, (so in a MS. copy of the K and in the CK,) *He voided his excrement,* or *ordure:* (S, Mgh, Msb, K:) or خَرَآءَةٌ signifies the *retiring alone, and sitting down, to satisfy a want* [*of nature*]. (IAth.)

خَرْءٌ : see what next follows.

خُرْءٌ *Human excrement,* or *ordure:* (S, Mgh, * Msb, K;) as also خَرْءٌ : (Msb, TA:) and sometimes applied to the *dung* of the dog, and of the field-rat, and of the ant, and of the fly: (TA:) pl. خُرُوءٌ, (S, Mgh, Msb, K,) which is also a pl. of خَرْءٌ, (Msb, TA,) and خُرْآنٌ, (K,) which is anomalous, and خُرُؤٌ; (TA;) and some say that خَرَآءٌ is a pl. of خَرْءٌ. (Msb, MF.)

خَرَآءٌ : see 1.

خَرَآءَةٌ : see 1.

خَارِئٌ act. part. n. of 1. (TA.)

مَخْرَأَةٌ *A place where excrement,* or *ordure,* is *voided;* [*a privy;*] (S, K;) as also مَخْرَاةٌ, (K,) and مَخْرُؤَةٌ ; (T, S, K, TA;) the last written in some copies of the K مَخْرِئَةٌ; and in one, مَخْرَأَةٌ. (TA.)

مَخْرُؤَةٌ : see what next precedes.

خرب

1 **خَرِبَ** , (JK, S, A, Msb, &c.,) aor. ـَـ , (JK, K,) inf. n. خَرَابٌ, (JK, S, * A, Mgh, * Msb, KL, TA,) said of a place, (S,) or a country, (A, Mgh, *) or a dwelling, or place of abode, (Msb,) or a house, (TK,) *It was*, or *became, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated,* or *in a state the contrary of flourishing:* (JK, S, A, Mgh, KL, TA:) خَرَابٌ is the *contr. of* عِمَارَةٌ. (S.) ___ خَرِبَ, aor. , (Msb,) inf. n. خَرَبٌ, (S, Msb, K,) *It had in it a slit,* or *a round perforation:* (S:) or *he had his ear slit,* (Msb, K,) or *bored with a round perforation.* (Msb.) خَرَبٌ: see 4. ___ Also, (Msb, K,) aor. ـُـ , inf. n. خَرَابَةٌ, (Msb,) *He stole:* (Msb:) or *he became a thief,* or *robber.* (K.) And خَرِبَ إِبِلَ فُلَانٍ, (S, A, *) or خَرِبَ بِإِبِلِ فُلَانٍ, (K,) both mentioned as on the authority of Lh, (TA,) aor. ـُـ , (S, A,) inf. n. خَرَابَةٌ (S, A, K) and خَرَابَةٌ and خَرَبٌ and خُرُوبٌ, (K,) *He stole the camels of such a one.* (S, K.) ___ خَرَبَهُ, (K,) aor. ـُـ , inf n. خَرْبٌ, (TA,) *He bored it, perforated it,* or *made a hole through it:* or *he slit it:* (K, TA:) namely, a thing. (TA.) ___ And *He struck his* خُرْبَةٌ, (K,) meaning *the part where the head of his thigh-bone was inserted;* or خُرْبَةٌ here has some other of the significations assigned to it in this article. (TA.)

2 **خَرَّبَ** see 4, in four places.

4 **اخرب**, (S, A, Msb, K,) inf. n. إِخْرَابٌ, (TA,) *He reduced to ruin;* or *rendered waste, uninhabited, depopulated, deserted, desolate, uncultivated,* or *in a state the contrary of flourishing;* (S, A, K;) a house, (S, K,) or a dwelling, or place of abode, (Msb,) or a country; (A;) as also خَرَّبَ , (A, Msb, K,) inf. n. تَخْرِيبٌ; (TA;) and خَرَبَ , (K,) [inf. n. خَرَابٌ, as in the Kur ii. 108:] or خَرَّبَ signifies the same, but in a more extensive, or a superlative or an intensive sense: you say, خَرَّبُوا بُيُوتَهُمْ [*They ruined their houses;* the

ر being doubled because the verb has many objects: or *they demolished their houses*]. (S, TA.) يُخْرِبُونَ بيوتهم, in the Kur [lix. 2],

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means *They demolishing their houses:* this is the reading of AA: all others read يُخْرِبُونَ بيوتهم, meaning *they going forth from their houses, and leaving them;* (TA;) or *evacuating their houses;* or *leaving them in a state of ruin.* (Bd.) ___ [Hence the saying,] عِنْدَهُ تُخَرَّبُ الأَمَانَاتُ [*Deposits entrusted to him become lost,* or *perish*]. (A.)

5 **تخرّب** *It* (a building) *became demolished.* (TA.)

10 **استخرب** *It* (a skin for water or milk) *became perforated with many holes; became full of holes.* (A, TA.) ___ *He became broken by misfortune.* (JK, K.) ___ اسْتَخْرَبْتُ لِهٰذَا الأَمْرِ *I lamented for this event,* or *case.* (JK.) ___ استخرب إِلَيْهِ *He was angry with him;* or *was angry with him with the anger that proceeds from a friend;* (وجد عَلَيْهِ;) namely, one who had separated himself from him: (JK:) or *he yearned towards, longed for,* or *desired, him.* (K.)

Q. Q. 1 **نَخْرَبَ** [in the CK, erroneously, تَخَرَّبَ,] *It* (the canker-worm) *corroded* a tree: (K, TA:) but accord. to some, this verb is [radically] quadriliteral, and as such it occurs again in the K [in art. نخرب]. (TA.)

خَرْبٌ : see خَرْبَةٌ, in five places: and see also خَرَبٌ.

خُرْبٌ : see خُرْبَةٌ, in seven places. Also The *place where an elevated accumulation of sand terminates,* (JK, S, * TA,) *producing trees of the kind called* غَضًا. (TA.)

خَرَبٌ The *male of the* [*species of bustard called*] حُبَارَى: (S, K:) or *i. q.* حُبَارَى, absolutely: (TA:) pl.

خربان. (S.) ___ And hence, (A,) or خرب , (JK,) or خرب , (TA,) and خربّان , (K,) *Cowardly;* or *a coward.* (A, K, TA.) See also خربة, near the end of the paragraph.

خرب (S, TA) and خراب (A, Msb) *In a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated,* or *in a state the contrary of flourishing;* (S, A, TA;) applied to a place, (S,) or a country, (A,) or a dwelling, or place of abode. (Msb.) You say دار خربة *A house which its owner has reduced to ruin,* or *rendered uninhabited,* &c. (S, TA.) [In the phrase, هٰذَا جحر ضبٍّ خرب, meaning *This is a deserted hole of a* lizard of the kind called *dabb,* the word خرب is put in the gen. case على الجوار, i. e. because of its proximity to a preceding word in that case, not being so properly.] ___ [Hence,] هو خرب العظْم [*He is without marrow in the bone*]. (A, TA.) And خرب الأَمانة [One *in whom trust is not safely reposed*]. (A, TA.) ___ See also خراب. And see خرب.

خربة see the next paragraph, in two places. See also خربة.

خربة *A hole, perforation,* or *bore;* (Msb, TA;) *whether round or not:* (TA:) or *any round hole* or *perforation* or *bore;* (S, K, TA;) *such as that of the ear;* (TA;) [and] so خرب : (A:) pl. [of mult.] of the former (in this and in other senses here following, K, * TA) خرب (Msb, K) and خروب, which latter is extr. [with respect to rule], and [of pauc.] أَخراب [which is irregular as pl. of the former, but regular as pl. of the latter]. (K. [See also خرت and خرتة.]) [Hence,] خربة السندى *The bore of the lobe of the ear, when not slit:* [the Sindee being particularly noted by the Arabs for his pierced ears:] *when slit,* it is termed خربة السندى. (TA.) ___ *Width of the hole,* or *perforation, of the ear;* (JK;) as also خرب , (JK,) or خرب , (A,) and أَخرب , (K,) this last being a subst. like أَفْكَل. (TA.) ___ The *eye* of a needle: [like خرت and خرتة:] and the *foramen* of the anus: as also خرب and خرب and خرَّابة and خُرَّابة and خرابة ; (K, MF;) in both of these senses, though this is not clearly shown in the K: (MF:) and likewise, of the vagina; the dual of خربة occurring in a trad., as some relate it, applied to the foramen of the anus and that of the vagina together:

(TA:) and the last, خُرَابَة, also signifies *any perforation like the eye of a needle.* (K.) ___ الخُرْبَة and الخُرْب and الخُرَابَة and الخُرَّابَة *The hole* [or *socket*] *of the hip,* (S, TA,) *where the head of the thigh-bone is inserted;* as also خُرْبَة الوَرِك and خُرْب الوَرِك and خَرْب الوَرِك and خَرَابَة الوَرِك [or, probably, خُرَابَة] and خُرَّابَة الوَرِك and خَرَّابَة الوَرِك: and the pl., أَخْرَاب, also signifies the *lower extremities of the shoulder-blades.* (TA.) ___ And الخُرْبَة, (A 'Obeyd, S, Mgh, Msb, K,) or خُرْبَة المَزَادَة, (A,) and الخُرَّابَة, and sometimes الخُرَابَة without tesh-deed, (TA,) [and perhaps الخُرْب also, (see خبن,)] *The loop of the* [*leathern water-bag called*] مَزَادَة; (A 'Obeyd, S, A, Mgh, Msb, K;) because of its round form: every مَزَادَة having two loops [whereby it is suspended upon either side of the camel], each of which is thus called; and two kidney-shaped pieces of leather (كُلْيَتَان) [at the two upper corners]; and the two loops are sewed to these. (TA. [See also خُرْتَة.]) *A vice,* or *fault;* (IAth, TA;) as also خَرَبَة: (K:) and *corruption,* or *unsoundness, in religion;* (JK, K;) as also خَرِبَة (JK, TA) and خَرْبَة [like حَرْبَة] (Mgh, * K) and خُرْب and خَرْب (K) and خَرَب: and *a quality inducing suspicion,* or *evil opinion:* [a meaning app. belonging to all of the foregoing words:] (TA:) pl., of the first, خُرَبَات; and of the second, خَرَبَات: (JK:) also, the first (i. e. خُرْبَة), *a crime: a bad, an evil,* or *a foul, word* or *saying:* and *a trial,* or *an affliction.* (TA.) You say, مَا فِيهِ خُرْبَة *There is not in him a vice,* or *fault.* (TA.) And مَا رَأَيْنَا مِنْ فُلَانٍ خُرْبَةً (JK, TA) and خَرَبًا, (TA,) or خَرَبَةً, (JK,) *We have not seen in such a one unsoundness of religion nor anything disgraceful.* (JK, TA.) ___ فَارٌّ بِخُرْبَةٍ, occurring in a trad., means One *who flees with a thing desiring to appropriate it to himself and to take possession of it unlawfully.* (TA.)

خُرْبَة : see خَرَاب, in three places. Also The *state,* or *condition,* or *guise, of him who is termed* خَارِب: (K:) also explained as signifying *a thing whereof one is ashamed:* or as derived from [خَرْبَة, meaning] contemptibleness, and disgrace, or ignominy: or it may be خَرْبَة, meaning *a single act* [*of a shamefal nature,* or *the like*]. (Et-Tirmidhee, TA.)

خَرِبَةٌ : see خُرْبَةٌ, in three places, near the end of the paragraph. ___ Also *i. q.* ذِلَّةٌ [*Baseness, vileness,* &c.]: (K, TA:) in one copy of the K, زَلَّةٌ [*a slip, lapse, fault,* &c.]: (TA:) and *disgrace,* or *ignominy,* and *contemptibleness.* (TA.) ___ And الخَرِبَةُ signifies العَوْرَةُ [*The part,* or *parts, of the person, which it is indecent to expose*]. (K.)

خَرِبَةٌ and its pls.: see خَرَابٌ, in five places.

خِرْبَّانٌ : see خَرِبٌ.

خَرَابٌ inf. n. of خَرِبَ in the first of the senses explained above. (JK, S, * A, &c. [See 1, first sentence.]) ___ [Then used as an epithet:] see خَرِبٌ. ___ [And then used as an epithet in which the quality of a subst. predominates, as appears from what follows;] *contr. of* عُمْرَانٌ: (JK, A, K:) and خَرِبَةٌ signifies [the *same;* or] مَوْضِعٌ خَرَابٌ; (A, K;) as also خَرْبَةٌ : (Lth, K:) [all may be rendered *A ruin,* or *waste; a place, country, place of abode,* or *house, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated,* or *in a state the contrary of flourishing:*] the pl. of خَرَابٌ is أَخْرِبَةٌ, (JK, K,) a pl. of pauc., (JK,) and خَرِبٌ, which latter is mentioned by El-Khattábee, (K,) as occurring in a trad. respecting the building of the mosque of El-Medeeneh: كَانَ فِيهِ نَخْلٌ وقُبُورُ المُشْرِكِينَ وخَرِبٌ فَأَمَرَ بالخَرِبِ فسُوِّيَتْ [*There were in it palm-trees, and the graves of the believers in a plurality of gods, and ruins; and he gave orders respecting the ruins, and they were levelled*]: but IAth says that خَرِبٌ may be pl. of خَرِبَةٌ , or of خَرْبَةٌ : or it may be خَرِبٌ [coll. gen. n.] of خَرِبَةٌ : and accord. to one reading of the trad., the word is حَرْثٌ, meaning a place ploughed for sowing: (TA:) [accord. to F,] the pl. of خَرْبَةٌ , also, is خَرِبٌ: and the pl. of خَرِبَةٌ is خَرِبٌ [mentioned above] and خَرَائِبُ [which is anomalous] and خَرِبَاتٌ. (K.) [Hence,] فى وادى خَرِبَاتٍ وقَعُوا [*They fell into a valley of ruins,* or *waste places,* &c.]: (A, TA:) i. e., *into destruction:* (TA:) [a prov., of which there are various readings: see جَذَبَاتٌ, in art. جذب.] [Also inf. n. of خَرِبَ as syn. with اخرب, q. v.]

خَرَابَةٌ : see خُرْبَةٌ.

خُرَابَةٌ : see خُرْبَةٌ, in five places.

خَرُّوبٌ (Az, S, Mgh, K) and خُرْنُوبٌ , (Az, S, K,) mentioned by Az as radically quadriliteral, (TA in art. خرنب,) and خَرْنُوبٌ , (Mgh, K,) but this last is of weak authority, (TA,) or not allowable, (S,) a coll. gen. n.; n. un. with ة; (TA;) *A kind of tree, growing upon the mountains of Syria, having grains* (حَبّ) *like those of the* يَنْبُوت [q. v.], *called by the children of El-*

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'Irák القَثَّآءُ الشَّامِىُّ, *dry,* or *tough, and black:* (Az, TA in art. خرنب:) *a certain plant,* (S, Mgh,) *well known:* (S:) said by some to be *kind of tree* [or *plant*] *called* خَشْخَاشٌ [i. e. *poppy*]: (Mgh:) *certain trees, of which there are two kinds, wild* (بَرِّىٌّ), and *Syrian* (شَامِىٌّ): (AHn, K:) *the former kind is also called* يَنْبُوتَةٌ; (AHn;) *and this is thorny,* (AHn, K,) *used as fuel, rising to the height of a cubit, having branches,* (AHn,) *with a fruit* (AHn, K) *black* (أَحَمُّ) *and light, like bubbles,* (AHn, TA,) in the copies of the K كَالتُّفَّاحِ, but correctly كَالنُّفَاخِ, (TA,) *disagreeable in taste,* (AHn, K,) *not eaten except in cases of difficulty,* or *distress; having grains* (حَبّ) *which are hard and lubricous:* (AHn:) *the Syrian kind* [*is that to which the name of* خَرُّوب *is now commonly applied,* the *carob,* or *locust-tree; ceratonia siliqua; the fruit of which*] *is sweet, and is eaten; having grains* (حَبّ) *like those of the* يَنْبُوت, *but larger;* (AHn;) *the fruit of this kind is like the* خِيَارِ شَنْبَرٍ [or *cassia fistula*], *but wide; and from it are prepared an inspissated juice and* [*a kind of*] سَوِيق [or *parched meal*]. (AHn, K.) [Its grain is used as a weight: see قِيرَاطٌ and دِرْهَمٌ and دِينَارٌ.]

خَرَّابَةٌ : see خُرْبَةٌ, in two places.

خُرَّابَةٌ : see خُرْبَةٌ, in four places.

خُرْنُوبٌ and خَرْنُوبٌ: see خَرُّوبٌ.

خَارِبٌ *A stealer of camels:* (As, S, A:) and (by extension of its original meaning, TA) *any thief,* or *robber:* (JK, S:) dim. خُوَيْرِبٌ : (TA:) and pl. خُرَّابٌ, (S, A, TA,) or أَخْرَابٌ. (JK.) [See also خَرْبَةٌ.]

خُوَيْرِبٌ : see what next precedes.

أَخْرَبُ *Slit:* or *having a round hole* or *perforation:* (S:) [fem. خَرْبَآءُ; as in] أُذُنٌ خَرْبَآءُ *An ear having the lobe slit.* (K.) ___ A man, (S,) or a ram, (Msb,) *having his ear slit;* (S, Msb, K;) as also مُخَرَّبٌ and مُخَرَّمٌ; (TA;) from مَخْرُوبٌ signifying *slit:* (S:) and (so in the S and TA, but in the Msb or) *having his ear pierced,* or *bored:* when it is slit (after the piercing, S, TA), he is said to be أَخْرَمُ: (S, Msb, TA: [but see this last in art. خرم:]) and أَخْرَبُ الأُذُنَيْنِ *having the ears pierced,* or *bored:* (AM, TA in art. خرت:) and خَرْبَآءُ a female slave *having the lobe of her ear slit* [or *pierced,* or *bored*]: and مُخَرَّبَةٌ a female slave *having her ear* [*slit* or] *pierced,* or *bored:* (TA:) and خَرْبَآءُ a she-goat *having her ear slit, but so that the slit is not long nor wide.* (K.) أَخْرَبُ: see خُرْبَةٌ.

خَلِيَّةٌ مُخْرَبَةٌ *An empty bee-hive,* (K,) *in which honey has not been collected.* (TA.)

مُخَرَّبٌ , and its fem. (with ة): see أَخْرَبُ.

مَخْرُوبٌ : see أَخْرَبُ.

نُخْرُوبٌ sing. of نَخَارِيبُ, (TA,) which latter signifies *Holes like those of hornets' nests:* and the *holes,* or *cells,* (*prepared with wax,* K in art. نخرب,) *in which the bees deposit their honey.* (K, TA.

[In the CK, erroneously, تخاريب.]) Accord. to some, the ن is a radical letter. (TA.)

خرت

1 **خَرَتَ** , (K,) aor. ـُ , inf. n. خَرْتٌ, (TK,) *He perforated, bored,* or *pierced,* (K,) the ear, (TK,) or a thing. (TA.) And خَرَتَ أَنْفَ الجَمَلِ [*It perforated,* or *slit,* (see the pass. part. n., below,) *the nose of the camel*]: said of the خَشَاش [or wooden thing that is inserted in the bone of the camel's nose]. (A.) خَرَتْنَا الأَرْضَ *We knew the land and its roads.* (Ks, S.) [Golius omits this; but mentions, as on the authority of Ibn-Maaroof, خَرِتَ, signifying *He was skilful,* or *expert, in showing the way.* What Ibn-Maaroof says, however, is that the inf. n. خَرْتٌ signifies the *being acquainted with a road;* and, *with a place.* See خَرِيتٌ.]

خَرْتٌ : see what next follows, in two places.

خُرْتٌ The *perforation, bore,* or *hole,* (S, A, K,) of a needle; [i. e. its *eye;*] (S, A; [see also خُرْتَةٌ;] and of the ear, (S,) or in the ear, [but see خُرْتَةٌ,] &c.; (A, K;) and of the فَأْس, [i. e. hoe, or adz, or axe,] (S, A, TA,) meaning, of the handle thereof; (A, TA;) as also خُرَةٌ; (Fr, TA in art. خرو;) [see again خُرْتَةٌ;] and خَرْتٌ signifies the same: (A, K:) pl. [of pauc.] أَخْرَاتٌ (S, A) and [of mult.] خُرُوتٌ. (S.) You say أَضْيَقُ مِنْ خُرْتِ الإِبْرَةِ [*Narrower than the eye of the needle*]. (A.) And مَضَايِقُ كَأَخْرَاتِ الإِبَرِ [*Narrow passes like the eyes of needles*]. (A.) The خُرْتُ of a sandal is The *hole,* or *perforation, of the* ذُؤَابَة [q. v.], *into which the thong* [*called the* شِرَاك] *enters.* (An anon. Arabic MS. in my possession.) ___ Also The *rings at the heads* [or *extremities*] *of* [*camels' plaited fore-girths of the kind called*] نُسُوع; and so [the pls.] خُرَتٌ (K) and أَخْرَاتٌ: (S, K:) and خُرْتَةٌ signifies *one of these;* (K;) i. e. the *ring in which is* [*inserted the end of*] *the* نَسْعَة. (TA.) [Hence the phrase,] قَلَقُ خُرْتِ فُلَانٍ [lit. *The rings of the fore-girths of the camels of such a one became unsteady;* meaning] *the state of such a one became disordered,* or *perverted.*

(A, TA.) And similar to this are the phrases, رادَ خرتَ القومِ and رادتْ أَخراتُهم, [in the TA زاد and زادت, but the comparison evidently shows that the verbs should be راد and رادت,] said of a people when they do not receive or entertain hospitably him who alights at their place of abode: so says IAar on the authority of Es-Saloolee. (TA.) ___ See also خُرْتَة. ___ Also *A small rib, at,* or *near, the breast;* and so خَرْت : (K:) pl. أَخْرَات, which Lth explains as meaning the *ribs at,* or *near, the breast, collectively.* (TA.) ___ And [the pl.] أَخْرَات signifies The *obscure roads* or *ways,* and the *narrow passes,* of a desert. (TA.)

خُرْتَة : see خُرْت. ___ Its pl. أَخْرَات, [also pl. of خُرْت , (see خبن,)] in the formation of which the ة of the sing. seems to have been considered as elided, also signifies The *loops* of a [leathern water-bag such as is called] مزادة: it is said in the T that in the مزادة are its اخرات, the *loops between which is the* قَصَبة [commonly signifying *cane,* or *reed,* but here app. meaning the *mouth,* which has the form of a short cylinder, and is in the middle of the upper part of the مزادة, between the two loops, these being at the two upper corners], *whereby* [app. referring to the اخرات] *it is carried* [*and suspended on the side of a camel,* counterpoised by another مزادة on the other side of the camel]: and AM adds that one says [also] أَخْرَابُ المَزادة, sing. خُرْبَة [q. v.]; and in like manner, خُرْبَة الأُذُن [the bore of the ear]; with ب: and غُلَامٌ أَخْرَبُ الأُذُنَيْن [a boy having his ears pierced, or bored]: he says, also, that the خُرْتَة, with ت, is [the *hole*] in the iron of the فَأْس, and [the *eye*] of the needle; and the خُرْبَة, with ب, is in the skin: and AA says that خُرْتَة signifies the *eye* of the [kind of needle called] شَغِيزَة, i. e. the مِسَلَّة: (TA:) and Lth says that it signifies *a round hole.* (TA in art. حرت.)

الخَرَاتَان *Two stars,* (K,) *of the stars of the Lion, two whips' lengths apart,* [(see سَوْط,) *in*] *the two shoulder-blades of the Lion,* (TA,) *also called* زُبْرَة الأَسَد, (K,) [*composing the Eleventh Mansion of the Moon:* (see زُبْرَة: and see also مَنَازِلُ القَمَر, in art. نزل:)] the word is mentioned here in the K, as though it were of the measure فَعَالَان; but accord. to Kr and others, it is dual of خَرَاة, belonging to art. خرو, in which it is again mentioned in the K: (TA:) accord. to ISd, however, only the dual form is known, and the radical ت and the

augmentative ت [by which latter is meant ة] are in the dual alike: (TA in art. خرو:) Zj asked Th respecting the خراتان, and he answered, IAar says that they are *two stars, of those of the Lion;* and Aboo-Nasr, the companion of As, says that they are *two stars in the* زبرة *of the Lion,* i. e. *in the middle thereof;* but in my opinion they are *two stars after* [i. e. *to the eastward of*] *the* جَبْهَة *and the* قَلْب: Zj disapproved of this, and replied, I say that they are *two stars in that part of the breast which is the stabbing-place,* derived from خُرْت الإِبْرَة, the eye of the needle: but Th rejoined, that this was an error, because the word is the dual of خَرَاةٌ; and he cited some verses in which a poet speaks of certain stars in the Lion, and, among them, of الخَرَاةُ. (MF, TA.)

خِرِّيتٌ (S, A, K) and مِرِّيتٌ خِرِّيتٌ (Sh) *A skilful,* or *an expert, guide of the way;* (Sh, S, K;) one *who pursues the right course to the* أَخْرَات, i. e. the *obscure roads* or *ways,* and the *narrow passes, of the deserts;* or *who pursues the right course in a way that may be likened to the* خُرْت [or *eye*] *of the needle:* (TA:) or *skilful;* applied to a man, and [particularly] to a guide: (A:) pl. خِرَارِتُ, occurring in a verse [perhaps used by poetic licence for the regular pl. خَرَارِيتُ]. (S.)

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مَخْرَتٌ *A strait, direct,* or *right, road* or *way.* (K.)

مَخْرُوتٌ originally *Perforated, bored,* or *pierced.* (TA.) ___ Then, (TA,) *Having the nose slit;* (K;) [and] so مَخْرُوتُ الأَنْفِ, applied to a camel: (A, TA:) or مخروت signifies *having a slit lip.* (S, K.)

خرث

خُرْثِىٌّ The *utensils and furniture of a house* or *tent:* (S, Mgh, K:) and the *refuse*, or the *worthless* or *mean* or *vile articles, thereof;* (S, A, Mgh;) thus accord. to the lawyers: (Mgh:) or *bad furniture and utensils:* (A:) or the *worst thereof*, and *of spoils:* (K:) or [*rubbish*,] *such as a fragment of a bowl, and ashes, and* [*the dung that is termed*] بَعْر, of a house: (AZ, TA in art. اسى:) [pl. خَرَاثِىٌّ.] You say, نَقَلُوا خُرْثِىَّ مَتَاعِهِمْ *They removed the worthless articles of their furniture and utensils.* (A.) ___ [Hence,] فُلَانٌ يَسْمَعُ خُرْثِىَّ الكَلَامِ *Such a one hears language in which is no good.* (A, TA.) And أَلْقَى فُلَانٌ خَرَاثِىَّ قَوْلِهِ and خَرَاثِىَّ [*Such a one cast forth the unprofitable things of his mind* and *the unprofitable things of his speech*]. (A, TA.)

خرج

1 **خَرَجَ** , (S, Msb, K, &c.,) aor. ـُ , (L,) inf. n. خُرُوجٌ and مَخْرَجٌ, (S, Msb, K,) *He*, or *it, went, came, passed*, or *got, out*, or *forth; issued, emanated, proceeded, went*, or *departed; contr. of* دَخَلَ; (TA;) مِنَ المَوْضِعِ [*from the place*]. (Msb.) One says, خَرَجَ مَخْرَجًا حَسَنًا [*He*, or *it, went, came, passed*, or *got, out*, or *forth*, &c., *well:* and *it turned out well*]. (S.) [And خَرَجَ مِنْ طَاعَتِهِ: see طَائِعٌ, in art. طوع. When خرج means *It was disbursed*, or *expended*, the inf. n. is خَرْجٌ.] خَرَجَ [lit. *He went out*, &c., *with him*, or *it*]: see 4. (TA.) يَوْمُ الخُرُوجِ [*The day of going forth*] means *the day of the* عيد [or *festival*]. (A, TA, from a trad.) And [as used in the Kur l. 41] *The day when men shall come forth from their graves;* (TA;) a name of *the day of resurrection.* (AO, K.) ___ [*It became excluded* by a definition or a rule or the like, or by a portion thereof.] مَنْصُوبٌ عَلَى الخُرُوجِ is a phrase of the Basree grammarians, said of the objective complement of a verb, meaning *Put in the accus. case as being out of the predicament of the subject and that of the attribute.* (TA.) ___ خَرَجَ مِنْ أَمْرٍ [*He got out of, escaped from, extricated himself from, evaded*, or *became quit of, affair*, or *a state*]. (ISh, TA in art. نكس.) [And خَرَجَ مِنْ حَالٍ إِلَى حَالٍ *He passed from* one *state to* another *state.* And خَرَجَ مِنْ دِينِهِ *He quitted*, or *forsook, his religion.* And خَرَجَ مِنْ دَيْنِهِ, and مِنْ مَرَضِهِ, *He became quit of his debt*, and *of his disease.*] And خَرَجَ إِلَى فُلَانٍ مِنْ دَيْنِهِ *He paid such a one his debt:* a phrase used in law. (TA.) [And خَرَجَ عَلَى السُّلْطَانِ, and عَنْ أَمْرِ السُّلْطَانِ, *He rebelled against the Sultán.*] And خَرَجَتْ عَلَى خِلْقَةِ الجَمَلِ [*She became formed like the he-camel*]; said of a she-camel that is termed مُخْتَرِجَةٌ. (S, A, K.) And خَرَجَ إِلَى البَذَآءِ [*He became foul*, or *obscene, in his language*]. (L and K in art. خنذ.) And خَرَجَ فِى العِلْمِ وَالصِّنَاعَةِ, inf. n. خُرُوجٌ, *He was*, or

became, conspicuous in science and art. (A, TA. [See also 5.]) ___ مَا أَحْسَنَ خُرُوجَهَا, said of a cloud (سَحَابَة), *How good is its first rising from the horizon!* (A.) [You say also, خَرَجَ السَّحَابُ, inf. n. خُرُوجٌ, meaning *The clouds became extended,* or *expanded:* see خَرْجٌ.] And خَرَجَتِ السَّمَآءُ *The sky became clear, after having been cloudy.* (T, A.)

2 **خرّج** , inf. n. تَخْرِيجٌ, [sometimes resembles in signification أَخْرَجَ:] see the inf. n. voce خَرِيجٌ. ___ [*He resolved, explained,* or *rendered,* a saying. عَلَى هٰذَا خَرَّجُوا قَوْلَ كَذَا *According to this* meaning &c. *they have resolved, explained,* or *rendered, such a saying,* is a phrase of frequent occurrence in the larger lexicons &c.] ___ *He educated, disciplined,* or *trained, well* a youth: and in like manner, a horse [and a camel; for مُخَرَّجٌ, as is indicated in the K voce مُدَرَّبٌ, applied to a camel, is syn. with مُؤَدَّبٌ]. (IAar.) You say, خرّجه فِى الأَدَبِ, (S, A, * K,) inf. n. as above, *He educated, disciplined,* or *trained, him well in polite accomplishments;* i. e. a teacher, his pupil. (TA.) [*He,* or *it, rendered* a thing أَخْرَجَ, i. e. *of two colours, white and black:* &c.] You say, النُّجُومُ تُخَرِّجُ اللَّوْنَ *The stars render the colour* [of a thing, such as an expanse of water,] *a mixture of black and white,* by reason of its blackness and their whiteness. (TA.) And خرّج اللَّوْحَ, (A, K,) inf. n. as above, (K,) *He* (a boy, A) *wrote upon part of the tablet and left part of it without writing.* (A, * K.) And خرّج كِتَابًا *He wrote a book leaving* [*blank*] *the places* [*of the titles*] *of the sections and chapters.* (A.) And خرّج العَمَلَ, (A, K,) inf. n. as above, (TA,) *He made the work to be of different kinds.* (A, K, * TA.) And خرّجت الرَّاعِيَةُ المَرْعَى, inf. n. as above, *The pasturing animals ate part of the pasture and left part.* (S, * A, K, * TA. [See also 4.]) And أَرْضٌ فِيهَا تَخْرِيجٌ: and عَامٌ فِيهِ تَخْرِيجٌ, and عَامٌ ذُو تَخْرِيجٍ: see أَخْرَجُ.

3 **المُخَارَجَةُ** *i. q.* المُنَاهَدَةُ بِالأَصَابِعِ, (S, TA,) i. e. (TA) *One person's putting forth as many of his fingers as he pleases, and the other's doing the like:* (K, TA:) [or *the playing at the*

game called morra; micare digitis: see خَرِيجٌ. You say, خارجه *He played with him at the game of morra.* See also 6.] ___ خارجهم, [inf. n. as above,] *He contributed with them to the expenses of a journey* or *an expedition against an enemy, sharing equally with each of them;* like ناهدهم. (L in art. نهد.) ___ And خارجه *He made an agreement with him,* namely, his slave, *that he* (the latter) *should pay him a certain import at the expiration of every month;* (Mgh, L, TA;) *the slave being left at liberty to work:* (L, TA:) in which case the slave is termed عبد مخارج . (Mgh, L, TA.)

4 **اخرجه**, (S, Msb, K, &c,) inf. n. [إِخْرَاجٌ and] به, (S, K,) *He made,* or *caused, him,* or *it, to go, come, pass,* or *get, out,* or *forth; to issue, emanate, proceed,* or *depart:* [*he put, cast,* or *thrust, him,* or *it, out,* or *forth; expelled, ejected,* or *dislodged, him,* or *it: he took, led, drew,* or *pulled, him,* or *it, out,* or *forth: he gave it forth: he,* or *it, produced it:*] as also خرج به: [but it should be observed that this latter properly and generally denotes accompaniment, like ذهب به; and may be literally rendered *he went, came, passed,* or *got, out,* or *forth, with him,* or *it:*] and اخترج , also, is *syn. with* أَخْرَجَ; as in the saying, in a trad., فَٱخْتَرَجَ تَمَرَاتٍ مِنْ قِرْبَةٍ [*And he took forth,* or *took forth for himself* (accord. to a property of many erbs of this form), *some dates from a water-skin*]: (TA:) [so, too, is استخرج ; as meaning *he took, led, drew,* or *pulled, out,* or *forth:* but this generally implies some degree of effort, or labour; as does also اخترج ; and likewise, desire: i. e. it means *he sought,* or *endeavoured, to make* a thing *come forth:* the former is also syn. with أَبْدَعَهُ (q. v.) and أَحْدَثَهُ: and both of them signify, and so does اخرج in many instances, *he drew out,* or *forth; extracted; educed; produced; elicited; fetched out by labour* or *art; got out;* or *extorted:* this is what is meant by its being said that] الاستخراج is *syn. with* الاستنباط, (S, K,) and so is الاختراج . (K.) أَخْرِجْنِى مَخْرَجَ صِدْقٍ, in the Kur xvii. 82, means

Cause Thou me to go forth from Mekkeh *in a good,* or *an agreeable, manner,* so that I may not turn my heart [or affections] towards it: (Jel: [see also various similar explanations in Bd:]) or مخرج is here a n. of place, or, accord. to the more approved opinion, of time. (TA.) ___ اخرج ما فى صدره [*He vented that which was in his bosom,* or *mind*]. (TA in art. اخرج [___.) سرح said of a definition or a rule or the like, or of a portion thereof, means *It excluded* something.] ___ اخرجه من الأمر [*He excluded him from participation in the affair*]. (TA in art. حضن, &c.) اخرج [intrans.] *He paid his* خراج; (K;) i. e. his *land-tax,* and *poll-tax.* (TA.) *He hunted ostriches such as are termed* خرج, (K, TA, [in the CK الخرج is erroneously put for الخرج,]) pl. of أخرج. (TA.) ___ *He married to a woman of brown complexion, white intermixed with black, whose parents were, one, white, and the other, black.* (T, K.) ___ *He passed a year of fruitfulness and sterility,* (K, TA,) or *half fruitful and half sterile.* (TA.) ___ اخرجت الرَّاعية *The pasturing animals ate part of the pasture and left part.* (K, TA. [See also 2.])

5 **تخرّج** [*It* (a saying) *was resolved, explained,*

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or *rendered.* عَلَى هٰذَا يَتَخَرَّجُ قَوْلُ كَذَا *According to this* meaning &c. *is,* or *may be, resolved, explained,* or *rendered, such a saying,* is a phrase of frequent occurrence in the larger lexicons &c. ___] *He was,* or *became, well educated* or *disciplined* or *trained,* (A, * TA,) in polite accomplishments, (S, K, TA,) or in science and art. (A. [See also 1: and see 2, of which it is quasi-pass.])

6 **تَخَارَجَ** *i. q.* تَنَاهَدَ; (S;) *similar to* مُخَارَجَة *with the fingers, as explained above.* (TA.) You say, تخارجوا, meaning تناهدوا [i. e. *They played together, one putting forth as many of his*

fingers as he pleased, and another doing the like: or *they played together at the game called morra:* see خَرِيجٌ]. (A.) ___ تخارجوا is also *syn. with* تناهدوا as meaning *They contributed equally to the expenses which they had to incur on the occasion of a journey,* or *an expedition against an enemy;* or *contributed equal shares of food and drink.* (L in art. نهد.) ___ And تخارجا *They* (two copartners, K, TA, or two coinheritors, TA) *became quit of claim to sharing property by one's taking the house and the other's taking the land;* (K, * TA;) or *by selling the property by mutual consent and then dividing it;* or *by one's taking ready money and the other's taking a debt.* (TA.)

8 **إِخْتَرَجَ** see 4, in three places: and see also 10.

9 **اخرجّ** *He* (a ram, K, or an ostrich, S, K) *was,* or *became,* أَخْرَجُ, i. e., *of two colours, white and black;* as also اخرّاج . (S, K.)

10 **استخرج** : see 4, in two places. You say, اسْتَخْرَجْتُ الشَّيْءَ مِنَ المَعْدِنِ *I extracted the thing from the mine, clearing it from its dust.* (Msb.) And اسْتِخْرَاجُ المُعَمَّى مَتْبَعَةٌ لِلْخَوَاطِرِ [*The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds*]. (A in art. تعب.) ___ [Also *He tilled* land, *and made* it *productive.* (See K voce غَامِرٌ.]) And اسْتُخْرِجَتِ الأَرْضُ *The land was put into a good state for sowing* or *planting.* (AHn, TA.) ___ استخرجه and اخترجه *He asked him,* or *petitioned him, to go,* or *come, out,* or *forth;* or *he desired of him that he should go,* or *come, out,* or *forth.* (TA.)

11 **إِخْرَاجٌ** see 9.

خَرْجٌ [originally an inf. n.] *Outgoings, disbursements, expenditure,* or *expenses; what goes*

out, or *is expended, of a man's property; contr. of* دَخْل. (S, K.) ___ See also خَرَاج, throughout. ___ Also, (S, L, K,) and خُرُوج, (L,) *Clouds when first rising and appearing:* (S, L, K:) or the *rain that comes forth from clouds:* (Akh:) or the خُرُوج of clouds is their *becoming extended,* or *expanded.* (TA. [See 1.])

خُرْج : see خَرَاج. Also *A well-known kind of* وِعَآء; [*a pair of saddle-bags;* i. e. *a double bag,* or *double sack, for the saddle;*] (S, Msb, K;) *a* جُوَالِق *having two corresponding receptacles* [*the mouths whereof are generally closed by means of loops which are inserted one into another*]: (TA:) [also, app., *a single saddle-bag;* and خُرْجَان *a pair of saddle-bags:* (see بَدِيد:)] an Arabic word, (S,) accord. to the more correct opinion; but said by some to be arabicized: (TA:) pl. [of mult.] خَرَجَة (S, Msb, K) and [of pauc.] أَخْرَاج. (TA.)

خَرَج [The *quality of being of*] *two colours, white and black.* (S, K. [See أَخْرَج.])

خَرْجَة [n. un. of 1: pl. خَرَجَات]. You say, مَا خَرَجَ إِلَّا خَرْجَةً وَاحِدَةً *He went not,* or *came not, out,* or *forth, save once:* and مَا أَكْثَرَ خَرَجَاتِكَ *How many are thy goings,* or *comings, out,* or *forth!* (A.)

رَجُلٌ خُرَجَةٌ وُلَجَةٌ (S, K *) and خَرَّاجٌ وَلَّاجٌ and خَرُوجٌ وَلُوجٌ (TA in art. ولج) *A man frequently going,* or *coming, out and in:* (S, K, TA:) and the second phrase [and app. the others likewise] a man *of much cleverness, ingenuity,* or *acuteness, and artifice,* or *cunning;* (K, TA;) a man *who uses art, artifice,* or *cunning, in the disposal,* or *management, of affairs:* (A:) or one *who does not hasten in an affair from which he cannot easily escape when he desires to do so.* (TA.)

خَرَاج (S, A, Mgh, Msb, K) and خَرْج, (S, Msb, K,) both also written with damm, [i. e. خُرَاج and خُرْج,] (K,) but the former mode of writing them is that which more commonly obtains, (TA,) *i. q.* إِتَاوَة; (S, K;) *A tax,* or *tribute, which is taken from the property of people; an impost,* or *a certain amount of the property of people, which is given forth yearly; a tax upon lands &c.:* (TA:) or the *revenue,* or *gain, derived from land,* (A, Mgh, Msb,) or *from a slave,* (Mgh,) or also *from a slave:* (A:) and then applied to the *land-tax, which is taken by the Sultán:* (A, Mgh:) and the *poll-tax paid by the free non-Muslim subjects of a Muslim government:* (A, Mgh, Msb:) or خَرَاج signifies especially *a land-tax:* and خَرْج, *a poll-tax:* (IAar:) or the former also signifies the *poll-tax paid by the free non-Muslim subjects of a Muslim government:* it is a term which was applied to *a yearly land-tax which 'Omar imposed upon the people of the Sawád* [*of El-'Irák*]: then, to the *landtax which the people of a land taken by convention agreed to pay;* and their lands were termed خَرَاجِيَّة: accord. to Bd, it is a name for the *proceeds of land:* and has then been used to signify the *profits arising from possessions;* such as the *revenue derived from the increase of lands,* and *from slaves* and *animals:* accord. to Er-Ráfi'ee, its primary signification is *an impost which the master requires to be paid him by his slave:* accord. to Zj, خَرْج is an [obsolete] inf. n.: and خَرَاج, a name for *that which comes forth:* and he also explains the latter word by فَىْء: and خَرْج, by ضَرِيبَة and جِزْيَة: (TA:) the pl. (of خَرَاج, L, TA) is أَخْرَاج and أَخَارِيج [a pl. pl.] and أَخْرِجَة. (S, K.) الخَرَاج بِالضَّمَان, a saying ascribed to Mohammad, (K, TA,) occurring in a trad. of 'Áïsheh, of disputed authority, but affirmed by several authors to be genuine, means, accord. to most of the lawyers, (TA,) *The revenue* derived from the slave *is* the property of the purchaser *because of the responsibility* which he has borne for him: (A, * Mgh, * K, TA:) for one purchases a slave, and imposes upon him the task of producing a revenue for a time, and then may discover in him a fault which the seller had concealed; wherefore he has a right to return him and to receive back the price; but the revenue which he had required the slave to produce is his lawful property, because

he had been responsible for him; and if he had perished, part of his property had perished: (K, * TA:) in a similar manner IAth explains it, as relating to a male or female slave or to other property. (TA.) ___ خَرْجٌ and خَرَاجٌ as used in the Kur xxiii. 74 mean *A recompense,* or *reward.* (Fr.) Some, for خَرْجًا, in this instance, read خَرَاجًا. (TA.) ___ And خَرَاجٌ is also used as meaning *The taste* of fruit; this being likened to the خَرَاج of lands &c. (TA, from a trad.) ___ See also خَرِيج, in five places.

خُرَاجٌ *Pimples,* or *small swellings* or *pustules:* [a coll. gen. n.:] n. un. with ة: (Mgh, Msb:) or [the *kind of pustule termed* دُمَّل, and *the like, that come forth upon the body:* (Mgh:) or *purulent pustules,* or *imposthumes,* (S, K,) *that come forth upon the body:* (S:) or *a spontaneous swelling that comes forth upon the body:* or *an ulcerous swelling that comes forth upon a beast of the equine kind and upon other animals:* pl. [of pauc.] أَخْرِجَةٌ and [of mult.] خُرْجَانٌ. (TA.) See also خَرَاجٌ.

خُرُوجٌ : see خَارِجٌ, and خُرْجَةٌ. ___ Also A horse *that outstrips in the race.* (TA.) ___ And A horse *having a neck so long that, by reason of its length, he plucks away at unawares* (يَغْتَالُ) *every bridle that is attached to his bit:* (A, * L, K: *) and in like manner, without ة, a mare. (TA.) ___ And A she-camel *that lies down apart from the* [*other*] *camels:* (K:) and one *excellent in the pace termed* عَنَقٌ, *that goes before others:* (TA:) pl. خُرُوجٌ, (K, TA,) [in the CK خُرُوجٌ, but it is] with two dammehs. (TA.)

خُرُوجٌ an inf. n. of 1. (S, Msb, K.) ___ See also خَرْجٌ.

خَرِيجٌ (S, K) and خَرَاجٌ and تَخْرِيجٌ (TA) *A certain game,* (S, K, TA,) *played by the Arab youths,* (TA,) *in which they say* خَرَاجِ خَرَاجِ : (S, K, TA:) accord. to ISk, you say, الصِّبْيَانُ خَرَاجِ لَعِبَ [*The boys played at* خَرَاج], with kesr to the ج : Fr says, خَرَاج is the name of *a well-known game of the Arabs, in which one of the players holds a thing in his hand and says to the others,*

Elicit ye (أَخْرِجُوا) *what is in my hand:* in the T, خراج and خريج are explained by the word مُخَارَجَةٌ [meaning *micare digitis;* and hence it appears that the game thus termed, accord. to the T, is the *morra,* a game common

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in ancient and modern Italy, and in very remote times in Egypt, *in which one of the players puts forth some, or all, of his fingers, and another is required to name instantly the number put forth,* or *to do the same*]; and it is there added, that it is *A game of the Arab youths:* Aboo-Dhueyb El-Hudhalee says,

* أَزِقَتْ لَهُ ذَاتَ العشآء كَأَنَّهُ *

* مَخَارِيقُ يُدْعَى تَحْتَهُنَّ خَرِيجُ *

I was sleepless in consequence of it, (referring to lightning,) *at nightfall, as though it were kerchiefs twisted for the purpose of beating with them, under which was uttered the cry* خريج; likening the thunder to the cry of the players: but Aboo-'Alee says that خريج [thus used] is incorrect; that he should have said خَرَاجِ , but that the rhyme required him to say خريج. (TA.)

بِلَادٌ خَرَاجِيَّةٌ *Countries subject to a* [خَرَاج, or] *tax upon their lands.* (MF.)

خَرَّاجٌ : see خَارِجٌ, and خُرَجَةٌ.

خَرِّيجٌ has the meaning of a pass. part. n.: (S, K:) you say, هُوَ خَرِّيجُ فُلَانٍ *He is,* or *has been, well educated* or *disciplined* or *trained by such a one* (S, A, * K *) in polite accomplishments, (S, K,) or in science and art. (A.)

خَارِجٌ and [in an intensive sense] خَرُوجٌ and [in an intensive or a frequentative sense] خَرَّاجٌ *Going, coming, passing,* or *getting, out,* or *forth; issuing, emanating, proceeding,* or *departing:* [the

second signifying *doing so much:* and the third, *doing so much* or *frequently.*] (TA.) ___ [*External; extrinsic; foreign:*] the *exterior,* or *outside,* of anything. (TA.) You say, كُنْتُ خَارِجَ الدَّارِ [*I was outside the house*]: (A:) [or,] accord. to Sb, خَارِج is not used adverbially unless with the particle [فِى]. (TA.) ___ [Hence, الخَارِجُ as meaning *What is external,* or *extrinsic, to the mind; what is objective; reality.* (See also خَارِجِىٌّ.) And فِى الخَارِجِ *In what is external,* or *extrinsic, to the mind;* &c.].

خَارِجَةٌ [fem. of خَارِجٌ: and sing. of خَوَارِجُ used as a subst.]. ___ الخَوَارِجُ in the phrase الدَّوَاخِلُ والخَوَارِجُ means *The arches,* or *vaults, and niches, in the inner side of a wall;* الدواخل meaning the figured forms, and inscriptions, upon a wall, executed with gypsum or otherwise: or الدواخل والخوارج means *the ornamental* [*depressed and*] *projecting forms of a building, differing from the forms adjacent thereto.* (Msb, from a saying of Esh-Sháfi'ee.) ___ خَوَارِجُ المَالِ *The mare and the female slave and the she-ass.* (K.) ___ خَرَجَتْ خَوَارِجُهُ *His generosity became apparent, and he applied himself to the sound management of affairs,* (K, * TA,) *and became intelligent like others of his class, after his youth,* or *ignorant and youthful conduct.* (TA.)

خَارِجِىٌّ One *who makes himself a lord,* or *chief,* (S, K, TA,) *and goes forth* [*from his party,* or *fellows*], *and becomes elevated,* or *exalted,* (TA,) *without his having noble ancestry:* (S, K, TA:) and it is also said to signify anything *that surpasses,* or *excels its kind and fellows:* (TA:) accord. to Abu-l-'Alà, in ancient times, before El-Islám, it was applied to a *courageous,* or *generous,* man, *the son of a coward* or *niggard,* and *the like:* ___ and in like manner, to a A *fleet,* or *swift,* horse; or one *excellent in running;* or *that outstrips others; not the offspring of a sire and dam possessing the like qualities:* [and in the TA, the coll. gen. n. خَارِجِيَّةٌ is explained as applied to such horses:] ___ then, in the times of El-Islám, it was applied to *A rebel:* and *a heretic.* (Ham p. 188.) [The pl.] الخَوَارِجُ is the

appellation of *A party* [*of heretics,* or *schismatics,*] *of those following erroneous opinions, having a singular,* or *particular, persuasion:* (K:) *they are* [*said by some to be*] *the* حَرُورِيَّة [q. v.]; *and the* خَارِجِيَّ *are* [*said to be*] *a sect of them; and they consist of seven sects:* (TA:) they were so called because they went forth from, (as in one copy of the K,) or against, (as in other copies,) the rest of the people; (K, TA;) or from the religion, or from the truth, or from 'Alee after [the battle of] Siffeen. (TA.) ___ [Also *Relating to what is external,* or *extrinsic, to the mind; objective; real.* Hence, الأُمُورُ الخَارِجِيَّةُ *The things that are external,* or *extrinsic, to the mind; the things that are considered objectively; real things;* opposed to الأُمُورُ الذِّهْنِيَّةُ. (See also خَارِجٌ.)]

خَارِجِيَّةٌ [fem. of خَارِجِىٌّ: ___ and also a coll. gen. n., of which the n. un. is خَارِجِىٌّ.]

خَارُوجٌ *A certain sort of palm-trees,* (L, K, *) *well known.* (K.)

خَوَارِجُ [pl. of خَارِجَةٌ: ___ and also of خَارِجِىٌّ as an epithet applied to a man &c., not as a rel. n.]

أَخْرَجُ A ram, (S, K,) and (so in the S, but in the K or) a male ostrich, (AA, S, A, K,) *of two colours, white and black:* (S, A, * K:) or a male ostrich *of a colour in which black predominates over white, like the colour of ashes:* and in this sense also applied to a mountain: (Lth, TA:) and a goat *half white and half black:* and a horse *of which the belly, and the sides as far as the back, but not the back itself, are white, and the rest of any colour:* (TA:) fem. خَرْجَآءُ: (A, TA:) which is applied to a female ostrich: (A:) and to a ewe or she-goat *having white hind legs and flanks:* (AZ, S:) or a ewe *that is black, with one hind leg,* or *both hind legs, and the flanks, white; the rest being black:* (TA:) or a ewe *white in the hinder part, half of her being white, and the other half of any colour:* (T, TA:) and a small isolated mountain (قَارَةٌ) *of two colours,* (A, TA,) *white and black:* (A:) pl. خُرْجٌ. (K.) Also A garment *white and red;* rendered so by being besmeared with blood. (TA.) El-'Ajjáj

says,

* إنَّا إذَا مُذْكِى الحُرُوب أَرَّجَا *

* وَلَبِسَتْ لِلْمَوْتِ ثَوْبًا أَخْرَجَا *

(so in the TA: in the S, جُلًّا اخرجا:) meaning [*Verily we, when the inflamer of wars excites* them, *and*] *they* (the wars) *have put on, for death, a garment white and red, rendered so by being besmeared with blood:* i. e., have been rendered notable like a thing that is black and white. (S, TA.) ___ الأَخْرَجُ *The* [*bird called*] مُكَآء; (K;) because of its colour. (TA.) ___ أَرْضٌ خَرْجَآءُ (TA) and مُخَرَّجَةٌ (Sh, S, K) and فِيهَا تَخْرِيجٌ (TA) *Land having plants,* or *herbage, in one place and not in another:* (S, K, TA:) *that has been rained upon, and has produced herbs, in some parts and not in others:* (Sh:) or the second means *land upon which rain has not fallen.* (L in art. عام ___.) صح أَخْرَجُ (TA) and مُخَرَّجٌ (A, TA) and فِيهِ تَخْرِيجٌ (S, A, K) and ذُو تَخْرِيجٍ (K) *A year of fruitfulness,* or *of abundant herbage, and of sterility:* (S, A, K, TA:) or *half fruitful,* or *abundant in herbage, and half sterile.* (TA.)

مَخْرَجٌ an inf. n. of 1. (S, Msb, K.) ___ Also *A place of* خُرُوج [i. e. of *going, coming, passing,* or *getting, out,* or *forth; a place of egress,* or *exit; an outlet*]: (S, K, TA:) pl. مَخَارِجُ. (TA.) You say, وَجَدْتُ فِى الأَمْرِ مَخْرَجًا *I found, in the affair,* or *case, a place* [or *way*] *of escape, evasion,* or *safety.* (Msb.) And فُلَانٌ يَعْرِفُ مَوَالِجَ الأُمُورِ وَمَخَارِجَهَا *Such a one knows the ways of entering into affairs and those of withdrawing himself out of them.* (A, TA.) ___ [Hence, *A privy:* used in this sense in the S and K in art. حش, &c. ___ And The *anus:* used in this sense in the Msb in art. حقن.] ___ Also *A time of* خُرُوج [i. e. of *going,* &c., *out,* or *forth;* of *egress,* or *exit*]. (TA.) ___ فُلَانٌ حَسَنُ المَدْخَلِ وَالمَخْرَجِ means *Such a one is good, and laudable, in his way of acting,* or *conduct.* (TA in art. دخل.)

مُخْرَج an inf. n. of the trans. v. أَخْرَجَ. (S, K.) [So accord. to some in a phrase in the Kur xvii. 82, respecting which see 4.] ___ Also pass. part. n. of the same. (S, K.) ___ And n. of place of the same. (S, K.) ___ And n. of time of the same. (S.)

مُخَرَّج; and its fem., with ة: see أَخْرَجَ.

يوم مَخْرُوج occurs in poetry for يوم مَخْرُوجٌ فيه [*A day in which one goes forth;* or *in which people go forth*]. (TA.)

عبد مُخَارِج: see 3, last sentence.

ناقة مُخْتَرِجة *A she-camel formed like the hecamel:* (S, A, K, TA:) or *like the male* بُخْتِىّ *camel.* (TA.) See 1.

خرد

1 **خَرِدَتْ** , aor. ـَـ , (L, K,) inf. n. خَرَدٌ, (L,) *She was an untouched virgin;* (L, K;) as also اخردت , inf. n. إِخْرَادٌ; (L;) and تَخَرَّدَتْ : (L, K:) or *she was bashful and grave* or *staid* or *sedate,* or *very bashful, long silent, low in voice,*

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one who concealed herself from public view, (L, K,) *and did not remain long in her parents' house,* or *tent, unmarried, after having attained the usual proper age for marriage.* (L.) ___ And خَرِدَ *He was,* or *became, affected with shame, bashfulness,* or *pudency;* (IAar;) as also اخرد (K.) ___ *He was,* or *became, abject.* (IAar.) ___ Also, inf. n. as above; and ↓اخرد; *He kept long silence:* (L, K:) and the latter signifies also *he kept silence by reason of abjectness;* not by reason of bashfulness: so accord. to the K: but accord. to the A, *he kept silence by reason of bashfulness;* and اقرد signifies "he kept silence by reason of abjectness:" (TA:) and so says IAar: (TA in art. قرد:) or اخرد accord. to IAar signifies *he spoke little.* (Har p. 250.) [See also خَارِدٌ.]

4 **أَخْرَدَ** see 1, in three places. ___ اخرد إِلَى اللَّهْوِ *He inclined to play, sport,* or *diversion.* (K.)

5 **تَخَرَّدَ** see 1.

خَرُودٌ :see خَرِيدَةٌ, in two places.

خَرِيدٌ : see the next paragraph. ___ صَوْتٌ خَرِيدٌ *A gentle voice, characterized by bashfulness,* or *modesty.* (IAar, K.)

خَرِيدَةٌ *A virgin:* (IAar, S, A:) and a *bashful*, or *modest*, woman: and sometimes they said جَارِيَةٌ خَرُودٌ , meaning *a girl bashful and grave* or *staid* or *sedate;* or *very bashful:* (S:) or خَرِيدَةٌ and خَرِيدٌ and خَرُودٌ signify *an untouched virgin:* or a female *bashful, and grave* or *staid* or *sedate*, or *very bashful, long silent, low in voice, who conceals herself from public view,* (L, K,) *and does not remain long in her parents' house*, or *tent, unmarried, after having attained the usual proper age for marriage:* (L:) pl. خَرَائِدُ and خُرَّدٌ (S, A, L, K) and خُرُدٌ; (S, L, K;) the second of which is contr. to rule. (L.) ___ Also An *unbored* pearl. (Lth, IAar, S, A, K.)

خَارِدٌ *Silent by reason of bashfulness;* not by reason of abjectness: and مُخْرِدٌ *silent by reason of abjectness;* not by reason of bashfulness: so accord. to AA: and the latter, simply, *silent.* (L.) [See also 1.]

مُخْرِدٌ : see the next preceding paragraph.

خردل

خَرْدَلٌ *[Mustard-seed;]* the *grain of a certain tree,* (K,) *well known;* (S, K;) *a species of* حرف [q. v.]; (JK;) *heating; emollient; drawing; a phlegmagogue; lenitive; digestive; used as a liniment, good for the* نقْرس *[or gout], and [especially] the* نسا [or *sciatica*], *and the [malignant species of leprosy termed]* برص (K,) *and the [mild species thereof termed]* بهق; *clearing to the face; good for the alopecia, especially the wild sort thereof;* (TA;) *its smoke drives away serpents,* or, as in the Kánoon, *venomous or noxious reptiles or the like;* (TA;) *its juice, dropped, allays earache,* (K,) *and in like manner its oil;* (TA;) *and its powder, upon the aching tooth, is extremely efficacious,* (K,) *especially when* حلْتيت [or *assa*] *has been cooked with it:* (TA: [in which many other properties assigned to it are mentioned:]) n. un. with ة. (S.) ___ الخَرْدَلُ الفَارِسىُّ is *A certain plant in Egypt known by the name of* حَشِيشَةُ السُّلْطَان. (K.)

خرز

1 **خَرَزَ** , aor ـِ and ـُ , inf. n. خَرْزٌ, *He sewed* (Msb, K, TA) a skin, or hide, (Msb, TA,) or a boot, &c. (S, A, K.) You say, كَلَامُ فُلَانٍ كَخَرْزِ الإِمَآءِ *[The language of such a one is like the female slaves' sewing of skins];* i. e., [its ornaments, lit.] its pearls, and its cowries, are far apart. (A, TA.)

خَرَزٌ [a coll. gen. n.,] a word of well-known meaning, (Msb,) [i.e., *Beads;*] *what are strung:* (S:) *a thing that is hung* [or rather *things that are hung*] *upon the neck, made of coloured stone, red and green:* (Har p. 431:) or *gems,* or *similar stones,* both *good* and *bad:* (JK:) [also *factitious gems,* and *the like:* (see فُسَيْفِسَآءُ as explained in the K &c:)] n. un. خَرَزَةٌ: (S, Msb:) the latter signifying *[a single bead;] what is strung:* (K:) and also, (i.e. the latter,) *a gem,* or *precious stone,* (K, TA,) *such* [for instance] *as is set in a ring, whether good or bad:* (TA:) pl. of the latter, خَرَزَاتٌ. (TA.) Hence, خَرَزَاتُ المُلْكِ, (S, K,) and المُلْكِ, (S, A,) *The gems of the king's crown:* when the king had reigned a year, a خَرَزَةٌ was added to his crown, in order that the number of the years of his reign might be known: (S, K:) such is said to have been the case. (S.) You say, أُوتِىَ خَرَزَاتِ المُلْكِ سِتِّينَ حِجَّةً [meaning *He reigned sixty years:* lit., *he received the gems of the crown sixty years*]. (A.) ___ خَرَزَةُ العَيْنِ signifies *The* حَدَقَةُ [or *lens*] *of the eye.* (TA in art. حدق) ___ And خَرَزٌ is also applied to The *small shells called* وَدَعٌ. (S* and K* and TA in art. ودع.) ___ It also signifies The *vertebræ* of the back, (S, A, TA,) and of the neck: each one is called خَرَزَةٌ: which latter is also explained as meaning *what is between two vertebræ.* (TA.)

خَرْزَةٌ , with fet-h, *A single puncture* [or *stitchhole, made in sewing a skin or a boot;* and so خُرْزَةٌ]; syn. غَرْزَةٌ. (TA.)

خُرْزَة *i. q.* كُتْبَة ; (S, K;) *A seam,* or *suture,* in a skin, or hide, (KL, PS, TK, *) or in a boot, &c.; (PS;) [app. *made by sewing together two edges so that one laps over the other*: and app. also *a single stitch in such a seam;*] *what is between two punctures;* i. e., *every puncture with its thread:* (TA:) also, *a puncture,* or *stitch-hole,* in a skin [&c.]: (TA voce وَذَاب: [its pl. being there said to be syn. with خُرْب, pl. of خُرْبَة: and this last meaning, (for evidences of the correctness of which see أَتْم and أُتُوم and خُصْفَة &c.,) common to it and to خُرْزَة, it perhaps bears in exs. here following:]) and *any round perforation:* (JM:) pl. خُرَز (S, K) [and app. خُرُوز, which see below]. اجْمَعْ سِيرَيْنِ فِى خُرْزَةٍ [lit, *Conjoin thou two thongs in a single seam,* or *stick,* or *puncture,*] is a prov., meaning *accomplish thou two wants at once.* (TA.) And you say to him who seeks to attain two wants together, سِيرَيْنِ فِى خُرْزَةٍ [lit., Wilt thou conjoin *two thongs in a single seam,* or *stitch,* or *puncture?* the first word being in the accus. case because أَتَجْمَعُ is understood]. (A, TA.) ___ Also The *foramen podicis:* and the *foramen vaginæ.* (TA voce خُرْبَة.)

خُرَزَة ; pl. خُرَزَات: n. un. of خُرَز [q. v.]. (S, Msb, TA.)

خُرُوزُ السَّفِينَة [*The seams of the ship:* خُرُوز being app. a pl. of خُرْزَة, like as خُرُوب is a pl. of خُرْبَة]. (K voce جُمَّة q. v.)

خِرَازَة The *art,* or *occupation, of sewing* [*skins,* or *hides,* or] *boots, &c.* (A, K.)

خَرَّاز *A sewer of* [*skins,* or *hides,* or] *boots,* &c. (S, A.)

مِخْرَز [and vulg. مِخْرَاز] The *instrument* [i. e. the *needle,* or *awl,*] *with which one sews* [*skins,* or *hides,* or] *boots, &c.* (S, K.)

مُخَرَّز Any bird, (A, K,) as a pigeon &c., (TA,) *having upon its wings marks resembling* خَرَز [or *beads*]. (A, K, TA.)

مخراز : see مخرز.

خرس

1 **خَرِسَ** , (Msb, K,) aor. ـَ , (K,) inf. n. خَرَسٌ, (S, A, Msb, K,) *He* (a man) *was dumb; was naturally, by conformation, prevented from speaking;* (Msb;) [*he was destitute of the faculty of speech, by natural conformation, like the beast:* see أَخْرَسُ:] or *he was,* or *became, tonguetied,* or *withheld from speech,* (A, K,) *either from inability to find words to express what he would say,* or *by natural conformation* [*of the organs of speech*]. (TA.) You say also خَرِسَ المجلسُ *The assembly was,* or *became, mute,* or *speechless.* (A.) خَرِسَ المرأَةَ, (Lh, IAth,) aor. ـُ , (Lh,) [inf. n., app., خَرَسٌ,] *He fed the woman with what is termed* خُرْسَة; (Lh, IAth;) *He fed her on the occasion of child-birth;* (Lh;) as also خَرَّسَ عليها, inf. n. تَخْرِيسٌ (S, K) and تَخْرِسَةٌ. (TA.) In like manner you say, خَرَّسَها , inf. n. تَخْرِيسٌ; and خَرَسَ عنها; [so in the TA, without any syll. signs to the verb;] *He made for her what is termed* خُرْسَة. (TA.) And خُرِسَتْ , (S, L,) or خُرِسَتْ, (so in a copy of the A,) *She was fed with what is so termed:* (A:) or *a feast on the occasion of her having given birth to a child was made for her.* (S, L.) خَرِسَ, aor. ـَ , *He drank from the* [*kind of wine-jar called*] خَرْسٌ, (Sgh, K,) i. e. *the* دَنّ. (TA.)

2 **خَرَّسَ** see خَرَسَ, in three places.

4 **اخرسه ٱللّٰهُ** [*God made him to be dumb:* see خَرِسَ]: (S:) *God made him to be tonguetied,* or *speechless,* (A, K,) either *from inability to find words to express what he would say,* or *by natural conformation* [*of the organs of speech*]. (TA.)

5 **تخرّست** *She made for herself the food for the occasion of child-birth,* (A, * K,) i. e.,

what is خُرْسَة. (TA.) Hence the prov. تَخَرَّسِى يانفسُ لَا مُخَرِّسَةَ لَكِ (A, * TA) *Make thou the food for child-birth for thyself, O self: there is no maker of it for thee:* said by a woman who had given birth to a child and had not any one to care for her: alluding to a man's taking care for himself: (K, TA:) and also related [in the A] without the words يا نفس. (TA.)

6 **تخارس** [*He feigned himself dumb,* or *speechless,*] is from خَرِسَ المجلسُ: hence إِذَا شَهِدْتَ مَنْ لَا يَفْهَمُ عَنْكَ فَتَخَارَسْ [*When thou art present with,* or *beholdest, him who will not understand what thou sayest, then feign thyself dumb,* or *speechless*]. (A.)

خِرْس *A* [*wine-jar such as is called*] دَنّ; (JK, S, K;) as also خِرْسٌ, (Kr, K,) and خِرْصٌ: (TA:) pl. [of pauc.] أَخْرَاس (JK) and [of mult.] خُرُوس. (K.)

خُرْس *Food that is prepared on the occasion of the birth of a child;* (S, A, Msb, K;) as also خِرَاس. (Lh, TA.) IJ seems to assign to it also the sense of خُرْسَة. (TA.) ___ Hence, as also ↓ the second word, *A feast,* or *banquet, that is prepared on that occasion, and to which people are invited:* so in a trad. of Hassán, كَانَ إِذَا دُعِىَ إِلَى طَعَامٍ قَالَ إِلَى عُرْسٍ أَمْ خُرْسٍ أَمْ إِعْذَارٍ [*He used, when he was invited to food, to say, To a weddingfeast, or a feast for child-birth, or a circumcisionfeast?*]; and if it were for one of these, he consented: but if not, he did not consent. (TA.)

خُرْس : see خِرْس.

خُرْسَة *Food for a woman who has given birth to a child;* (S, A, K;) *what is made for her, such as* فَرِيقَة *and the like;* as also [خُرْصَة,] with ص. (TA.) خُرْسَةُ مَرْيَمَ [*The child-birth-food of Maryam*], applied to dates, and occurring in a trad., alludes to verse 25 of chap. xix. of the Kur, وَهُزِّى إِلَيْكِ الخ: and Khálid Ibn-Safwán uses in the same manner the phrase تَخَرُّسَةُ مَرْيَمَ; in which تخرسة is an inf. n. used as a subst.; or it may be a

subst., like تورية. (TA.)

خرسى A she-camel *that does not utter the cry termed* رُغَآء. (Ibn-' Abbád, Sgh, K.)

خراس : see خرس, in two places.

خَرُوس *A* بِكْر [or *female that has not yet brought forth*] *in the first period of her pregnancy:* and (some say, S) one *for whom* خُرْسَة *is made:* (S, K:) and one *having a scanty flow of milk.* (Sgh, K.)

خَرَّاس *A maker* (S, TA) and *seller* (K, TA) *of the* [*kind of wine-jar called*] خُرْس. (S, K, TA.) ___ And *A vintner.* (JK, TA.)

أَخْرَس (S, &c.) *Dumb; prevented from speaking by natural conformation;* (Msb;) *speechless,* or *destitute of the faculty of speech, by natural conformation,* (T and Msb in art. بكم,) *like the beast that lacks the faculty of articulation;* (T ibid;) differing from أَبْكَم, q. v.: (T and Msb ibid:) or *tonguetied,* or *speechless,* (K, TA,) either *from inability to find words to express what he would say,* or *by natural conformation* [*of the organs of speech*]: (TA:) fem. خَرْسَآء: (Msb:) pl. خُرْس (Msb, K) and خُرْسَان. (K.) ___ جَمَل أَخْرَس *A he-camel that has no perforation to his* شَقْشَقَة, *for his bray to issue therefrom, so that he reiterates it therein:* such a one they like to send among the [she-camels in the state in which they are termed] شَوْل, because in most instances he begets females: and نَاقَة خَرْسَآء *a she-camel that is not heard to utter the cry termed* رُغَآء. (TA.) ___ عَلَم أَخْرَس *A sign of the way,* (K,) [or *a mountain,*] *from which,* (A,) or *at,* or *in, which,* (فيه, K,) *no echo is heard:* (A, K:) or *a sign of the way in the mountain whereof no echo is heard:* (Lth, T:) or [it seems to be applied to *a mountain where no echo is*

heard; for] it is said when no sound of an echo is heard in the mountain. (S.) ___ سَحَابَةٌ خَرْسَآءُ *A cloud that does not thunder:* (A:) or *a cloud in which is no thunder nor lightning,* (S, K, TA,) *and of which no sound is heard;* which is mostly in winter. (TA.) ___ عَيْنٌ خَرْسَآءُ *A spring of the running whereof no sound is heard.* (TA.) ___ صَخْرَةٌ خَرْسَآءُ *A hard and solid rock:* (Akh, TA:) and عِظَامٌ خُرْسٌ *hard and solid bones.* (Th, TA.) ___ كَتِيبَةٌ خَرْسَآءُ *An army,* or *a portion thereof, without any clamour* or *confused noise:* (A:) or *whereof no sound is heard, by reason of their staidness in war:* (S, K:) or *that is silent, by reason of the multitude of the coats of mail, without any clashing of arms.* (A 'Obeyd, S, K.) ___ لَبَنٌ أَخْرَسُ *Thick milk,* (S, A, K,) *that makes no sound in the vessel,* (S, K,) or *that does not shake about in its vessel:* (A:) or *thick milk, of which no sound is heard when it is poured out:* (Az, TA:) and شَرْبَةٌ خَرْسَآءُ *a thick draught of milk.* (M, TA.) ___ وَلَّانِى عِرْضًا أَخْرَسَ أَمْرَسَ [or عُرْضًا?] *He turned from me, and would not speak to me.* (Fr, TA.) ___ خَرْسَآءُ *A viper:* (A:) pl. خُرْسٌ. (TA.) ___ Hence, (A,) رَمَاهُ بِخَرْسَآءَ *He smote him with a calamity.* (A, K. *)

تَخْرِسَةُ مَرْيَمَ : see خُرْسَةٌ.

خرش

1 **خَرَشَهُ** , (S, A, K,) aor. ـِ , (S, K,) inf. n. خَرْشٌ, (Lth,) *He*, or *it*, (namely, a cat, A,) *scratched him*, or *it*, (namely, the skin, A,) *with the nails*, (Lth, S, A, * K,) in any part of the body, (Lth,) *so as to cause bleeding* or *not;* or *wounded him in the outer skin, so as to make it bleed* or *not;* or *lacerated it* (namely, the skin) *little* or *much;* or *tore off its surface with a stick* or *the like;* syn. خَدَشَهُ; (S, K;) [as also حَرَشَهُ;] and so اخترشه : (S, K:) and اخترشه بظُفْرِهِ *He scratched him*, &c., *with his nail*. (TA.) You say also, خَرَشَهُ بحديدة ونَحْوِها [*He scratched it with an iron thing, and the like*]. (K.) ___ *It* (a fly) *bit him;* (A, TA;) as also حَرَشَهُ. (TA.) ___ خَرَشَ البعيرَ, (S, K,) aor. and inf. n. as above, (TA,) *He drew the camel* (S, K) *towards him* (S) *with the* مِخْرَاشٌ, i. e., the مِحْجَنٌ: (S, K:) or *he struck the camel and then drew him to wards him therewith; desiring thereby to excite him to quicken his pace:* and *he struck him with its extremity in the side of his neck*, or [*elsewhere*] *in his skin, so as to scrape off from him his fur.* (TA.) [See also خَرَشَهُ, aor. as above, (S, K,) and so the inf. n., (TA,) ___ خَرَشَ لعِيالِهِ.] *He earned for his family*, or *household;* (S, K;) *collected, and practised artifice, for them;* (TA;) and *sought sustenance for them;* (S, K;) as also اخترش . (K.) ___ You say also, فُلَانٌ يَخْرُشُ من فُلَانٍ الشَّىْءَ بعدَ الشَّىْءِ *Such a one takes from such a one thing after thing;* as also يَخْتَرِشُهُ . (A.) And ما خَرَشَ شيئًا *He has not taken anything.* (TA.) And فُلَانٌ يَتَخَرَّشُ من فُلَانٍ الشَّىْءَ *Such a one takes and acquires from such a one the thing.* (TA.) And مُخَارَشَةٌ signifies The *taking against one's will.* (TA.)

2 **خَرَّشَهُ** , inf. n. تَخْرِيشٌ, [*He scratched him*, or *it, with the nails, vehemently*, or *much;* like خَدَّشَهُ.] (TA.) ___ خَرَّشَ الزَّرْعُ, inf. n. as above, *The seed-produce put forth the first extremity*

of the ear. (Ibn-' Abbád, Sgh, K.)

3 **خارشه** , inf. n. مُخَارَشَةٌ and خِرَاشٌ, [*He scratched him with the nails, being scratched by him in like manner;* like خادشه.] (TA.) ___ [Hence,] كَلْبٌ خِرَاشٌ [*An irritable,* or *a quarrel-some, dog*]; like كَلْبٌ هِرَاشٌ: (S, K:) IF holds that the خ is a substitute for هـ. (TA.) ___ See also 1, last signification.

5 **تَخَرَّشَ** see 1, last sentence but one.

6 **تخارشت الكِلَابُ** , (A, K,) and السَّنَانِيرُ, (A,) *The dogs,* and *the cats,* [*scratched,* or] *fought and assailed,* (تهارشت, K, TA,) *and lacerated,* or *tore, one another.* (TA.)

8 **إِخْتَرَشَ** see 1, in four places.

خَرْشٌ *Gain;* or *earning:* pl. خُرُوشٌ. (TA.)

خَرْشَآءُ The *skin,* (S, K,) or *slough,* (A, TA,) *of a serpent.* (S, A, TA.) To this one likens a thin, transparent, shirt. (A, TA.) AHn applies its pl., خَرَاشِىُّ, metaphorically, to [the skins of] all [animals of the class termed] حَشَرَاتٌ. (TA.) ___ The *upper covering,* (S, K, TA,) *which is dry,* or *tough,* or *hard,* [app. meaning the *shell,*] (TA,) *of an egg,* (S, K, TA,) *after it has been broken, and what was in it,* (S, TA,) *of moisture,* (TA,) *has been extracted:* (S, TA:) or the *inner skin,* (T, TA,) or *inner covering,* (A,) *of an egg;* (T, A, TA;) also called غَرْقِئٌ: (TA:) pl. as above. (TA.) ___ To this is likened *Anything in which are an inflation and a bursting and holes.* (AZ, * S.) ___ The *thin skin upon the surface of milk:* (K:) or the *bubbles that rise upon the surface of milk:* (A:) *froth,* or *foam.* (S, TA. [See an ex. in a verse cited voce قَصَرَ.]) ___ *Phlegm:* (S, A, K:) or *viscous phlegm in the chest:* (TA:) and *what is termed* نُخَامَةٌ, q. v. (A, TA.) You say, أَلْقَى خَرَاشِىَّ صَدْرِهِ *He cast forth the phlegm* (lit. *phlegms*) *of his chest.* (S.) [See also a tropical meaning below.] And أَلْقَى مِنْ صَدْرِهِ خَرَاشِىَّ *He cast forth from his chest*

what is termed نُخَامَة (Az, A, TA) *and phlegm:*

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(A:) or *thick spittle.* (K.) ___ خُرْشَآءُ العَسَلِ The *was of honey, and the dead bees in it:* (TA:) or the *young bees,* or the *wings, that are upon honey.* (M and L in art. جث.) ___ طَلَعَت الشَّمْسُ فى خُرْشَآءَ *The sun rose in dust;* (S, A;) syn. غَبَرَة. (S, A, K.) ___ أَلْقَى فُلَانٌ خَرَاشِىَّ صَدْرِهِ *Such a one cast forth what he concealed of rancours and enmities, and of grief.* (A, TA.)

خُرَاشَةٌ *What falls from a thing when it is scratched with an iron instrument or the like.* (K.)

مُخْرُشٌ : see what next follows.

مُخْرَاشٌ *A* مِحْجَن [or *stick of which the end is naturally curved,* or *crooked*]; (S, K;) [see 1;] sometimes written [مُحْرُشٌ,] with ح : (S:) *a stick with a curved,* or *crooked, head, like the* صَوْلَجَان; as also مُخْرُشٌ . (TA.)

خرص

1 **خَرَصَ النَّخْلَ** , (S, A, Mgh, Msb,) aor. ـُ (A, Msb) [and ـِ , as appears from what follows,] inf. n. خَرْصٌ, (S, A Mgh, Msb,) [and خَرَصٌ is also allowable, (see what follows,)] *He computed by conjecture the quantity of the fruit upon the palm-trees:* (A, Mgh, Msb:) or *he computed by conjecture the quantity that was upon the palmtrees of fresh ripe dates that would be dried dates.* (S.) خَرْصٌ signifies The *computing quantity by conjecture;* (A, K, TA;) *conjecturing; opining:* or *forming an opinion of a thing of which one is not certain:* you say, خَرَصَ العَدَدَ, aor. and ـِ , inf. n. خَرْصٌ and خَرَصٌ, the latter said by ISh to be like عَلَمٌ as inf. n. of عَلِمَ, and said by Az to be allowable because a simple subst. is put in the place of an inf. n., *He computed by conjecture the number:* and hence خَرْصُ النَّخْلِ, and التَّمْرِ, [*the computing by conjecture the quantity of fruit upon palm-trees,* and *of dates,*] because خَرْصٌ is the *computing quantity by opinion, not by knowledge.* (TA.) ___ خَرْصٌ also signifies Any *speaking by opinion,* or *conjecture.* (K, * TA.) You say, خَرَصَ فِيهِ *He spoke of him,* or *it, by opinion,* or *conjecture.* (TK.) ___ And hence, (TA,) خَرَصَ, (S, Msb, K,) aor. ـُ , (S,) inf. n. خَرْصٌ, (S, Msb, K,) *He lied; spoke falsely; said what was untrue;* (S, Msb, K; *) as also تَخَرَّصَ . (S.) You say also, تَخَرَّصَ ↓ عَلَيْهِ *He forged a lie against him.* (A, K, TA.) And قَالَ ذٰلِكَ تَخَرُّصًا [*He said that forging a lie*]. (A.) And اخترص القَوْلَ, (A, K, *) and تَخَرَّصَهُ , (A,) *He forged the saying.* (A, K. *) خَرِصَ, (S, K,) aor. ـَ , (K,) inf. n. خَرَصٌ, (S, A,) *He* (a man) *was hungry and cold:* (S, A: *) or *hungry in cold.* (K.) Being hungry without being cold is not termed خَرَصٌ: but being cold without being hungry is termed خَصَرٌ. (S.)

5 **تَخَرَّصَ** see 1, in four places, near the end.

8 إِخْتَرَصَ see 1, near the end.

خُرْصٌ (S, A, Msb, K) and خُرُصٌ (S, K) *A ring:* (Msb:) or *a ring of gold,* and *of silver:* (S, K:) or *an ear-ring with one bead,* (A, TA,) *of the kind called* قُرْطٌ: (TA:) or the *ring of a* قُرْطٌ: (K:) or *a small ring; one of the ornaments of women;* (Sh, K;) *in the form of the* قُرْطٌ *or some other thing:* (Sh:) pl. خُرْصَانٌ. (S, K.) [Hence,] مَا تَمْلِكُ فُلَانَةُ خُرْصًا, meaning *Such a woman has not in her possession anything.* (A.)

خُرْصٌ a subst. from خَرَصَ as explained above; (S, A, Msb, K) *Conjectural computation of quantity:* (ISh:) or *quantity computed by conjecture* of the fruit upon palm-trees. (A, Mgh.) You say, كَمْ خُرْصُ نَخْلِكَ [*What is the conjectural computation of the quantity,* or *the quantity computed by conjecture, of the produce of thy palm-trees?*]. (TA.) And كَمْ خُرْصُ أَرْضِكَ [*What is the conjectural computation,* or *the quantity computed by conjecture, of the produce of the palm-trees of thy land?*]. (S, A, K.) See also خُرُصٌ. And see خُرْسٌ.

خَرِصٌ A man *hungry and cold:* (S, TA:) or *hungry in cold:* (K:) and خَارِصٌ signifies the same. (TA.) [See also خَصِرٌ.]

خُرْصَةٌ *Food for a woman who has given birth to a child:* (K:) app. a dial. var. of خُرْسَةٌ. (TA.)

خَرَّاصٌ : see the next paragraph.

خَارِصٌ One *who computes by conjecture the quantity of the fruit upon palm-trees:* pl. خُرَّاصٌ. (A, * TA.) ___ *A liar;* (Msb, TA;) as also خَرَّاصٌ . (S, A, Msb, TA.) قُتِلَ الْخَرَّاصُونَ, in the Kur [li. 10], (TA,) means, *Slain be the liars;* (Fr, Zj, A, Bd, TA;) i. e., *cursed be they;* (Bd;) who say that Mohammad is a poet, and the like thereof, conjecturing that which they know not: (Fr, TA:) or it may mean, *they who only opine, and do not*

ascertain; and therefore act according to that which they know not. (Zj, TA.) See also خَرِصٌ.

خرط

1 خَرَطَ الوَرَقَ , (S, Msb,) aor. ـُ and ـِ , inf. n. خَرْطٌ, (Msb,) *He rubbed off the leaves* (S, Msb) *from the branches,* (Msb,) *by grasping the upper part, and passing the hand along it to the lower part.* (S.) ___ خَرَطَ الشَّجَرَ, aor. as above, (K,) and so the inf. n., (TA,) *He pulled off the leaves,* (K, TA,) and *the bark,* or *peel,* (TA,) *from the trees* (K, TA) *with his hand* [*in the manner above described*]. (TA.) It is said in a prov., دُونَهُ خَرْطُ القَتَادِ [*Before one can attain it he has to strip the tragacanth of its leaves by grasping each branch and drawing his hand down it:* i. e. he has to perform what will be extremely difficult, if not impossible]. (S, TA. [In the S and L in art. قتد, we find مِنْ دُونِهِ.]) You say also, خَرَطَ العُنْقُودَ *He pulled off the grapes,* or *the like, from the bunch with all his fingers:* (AHeyth:) or *he put the bunch in his mouth and drew forth its stalk bare;* as also اخترطه . (K.) It is said of Mo- hammad, كَانَ يَأْكُلُ العِنَبَ خَرْطًا [*He used to eat grapes by putting the bunch in his mouth and drawing forth its stalk bare:* or *by stripping them off with all his fingers*]. (TA.) ___ خَرَطَ العُودَ, aor. as above, (S, K, *) and so the inf. n., (S,) *He removed the bark,* or *peel, from the wood,* or *stick,* (S, K,) *and planed it,* or *made it even,* (K,) *with the* مِخْرَط, which is also called بَلْط and بُلْط, (TA in art. بلط,) or *with his hand.* (TA in the present art.) ___ [Hence, in modern Arabic, *He turned the wood,* or *stick;* i. e., *shaped it,* or *made it round, with a lathe.*] ___ خَرَطَ الحَدِيدَ, inf. n. as above, *He made the iron long, like a column,* or *pole,* or *rod.* (S.) خَرَطَ الجَوَاهِرَ *He collected the jewels in a* خَرِيطَة [q. v.]. (MF.)

4 اخرط الخَرِيطَةَ *He bound,* or *made fast, the* خريطة [q. v.]; or *closed it by inserting its*

loops one into another; syn. أَشْرَجَهَا. (S, K *)

7 **انخرط** [*It* (a piece of wood, or a stick,) *had its bark,* or *peel, removed, and was planed,* or *made even, with the* مِخْرَط, (as appears from what here follows,) or *with the hand:* see 1]. ___ [And hence,] انخرط جسمه *His body became slender;* (S, K, TA;) as though it were barked and planed (خُرِطَ) with the مِخْرَط. (TA.)

8 **إِخْتَرَطَ** see 1. ___ [Hence,] اخترط سَيْفَهُ, (S,) or السَّيْفَ, (Mgh, K,) *He drew his sword,* or *the sword,* (S, Mgh, K,) *from its scabbard.* (Mgh, TA.)

خُرَاطَةٌ The *parings,* or *shavings, that fall from the work of the* خَرَّاط; like نُجَارَةٌ and نُحَاتَةٌ. (TA.) ___ *What falls from a bunch of grapes,* or *the like, when the fruit is pulled off with all the fingers.* (AHeyth.)

خِرَاطَةٌ The *art,* or *craft, of the* خَرَّاط. (K.)

خَرِيطَةٌ *A receptacle,* (S, K,) [*a pouch,*] or *thing like a* كِيس [or *purse*], (Lth, Msb,) *of leather,* (Lth, S, Msb, K,) or *of rag,* (Lth,) or *other material,* (S, K,) *which is bound,* or *made fast,* or *closed by the insertion of its loops one into another,* (يُشْرَج, Lth, S, Msb, K,) *upon its contents:* (Lth, S, K:) pl. خَرَائِطُ. (Msb.) ___ Also *A thing likened thereto, which is made for the letters of the sultán, and of prefects,* or *agents, to be sent therein.* (Lth, L.) ___ Also *A similar thing* [*which was formerly, in the time of paganism,*] *put upon the head of the she-camel* [*that was*] *confined* [*to perish*] *at the tomb of a dead person.* (Lth.) ___ [Also The *pod,* or *oblong capsule* or *pericarp,* of sesamum and the like: pl. as above. Used in this sense by writers on botany, and in the spoken language of the present day.] ___ See also بَدَادٌ.

خَرَائِطِىٌّ [*A maker,* or *seller, of* خَرَائِط, pl. of خَرِيطَةٌ]; a rel. n. formed from a pl., like أَنْمَاطِىٌّ. (TA.)

خَرَّاطٌ *One whose occupation is to remove the bark,* or *peel, of wood,* or *sticks, and to plane it,* or *make it even,* (K,) *with the* مِخْرَط, which is also called بَلْط and بُلْط, (TA in art. بلط,) or *with the hand.* (TA in the present art.) ___ [Hence, in modern Arabic, *A turner* of wood &c.]

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مِخْرَطٌ The *iron instrument with which the* خَرَّاط *performs his work; also called* بَلْطٌ and بُلْطٌ. (TA in art. بلط, q. v.)

مَخْرُوطٌ [pass. part. n. of 1]. ___ A man (TA) *having a scanty beard:* (K, TA:) [or you say,] رَجُلٌ مَخْرُوطُ اللِّحْيَة *A man having a beard in which is length without breadth.* (S.) And لِحْيَةٌ مَخْرُوطَةٌ *A beard that is scanty in its side,* (K,) or, correctly, *in its two sides,* (TA,) *and lank and long in the part on and beneath the chin.* (K.) ___ A face *in which is length* (K, TA) *without breadth.* (TA.) You say, رَجُلٌ مَخْرُوطُ الوَجْه *A man whose face has length without breadth.* (S.) ___ بِئْرٌ مَخْرُوطَةٌ *A narrow well.* (A, TA.) ___ [مَخْرُوطٌ and مَخْرُوطَةٌ, in mathematics, signify *A cone.*]

مَخْرُوطَةٌ : see what next precedes.

مَخْرُوطِىٌّ [, in mathematics, *Conical.*]

خرطم

Q. 1 خَرْطَمَهُ , (K,) inf. n. خَرْطَمَةٌ, (TK,) *He hit,* or *struck, his* خُرْطُومٌ [or *nose,* &c.]: or *he twisted it.* (K.)

Q. 3 اخْرَنْطَمَ *He* (a man, TA) *elevated his nose:* (K:) or *twisted it, and was silent, in his anger:* (TA:) and *was proud and angry,* (K, TA,) *raising his head.* (TA.)

خُرْطُمٌ and خُرْطُمٌ: see خُرْطُومٌ.

خُرْطُمَانٌ *Long,* or *tall:* (JK, K:) or *longnosed.* (TA.) And A man *having a large nose.* (IKh, IB.)

خُرْطُومٌ The *nose,* (AZ, JK, S, Msb, K,) [properly,] accord. to Th, of a beast of prey: (TA:) or the *fore part thereof:* (K:) or *a large,* or *an elevated, nose:* (MA:) or the *part upon which a man contracts,* or *closes, the* حَنَكَانِ [or *upper and lower portions of the mouth*]: as also خُرْطُمٌ ; (K;) sometimes, by poetic license, written خُرْطُمٌ : (TA:) or it signifies also the *part upon which contracts,* or *closes, the front of the* حَنَكَانِ: (JK:) [and *a snout:* often used in this sense; and so, in describing the fish termed كَوْسَجٌ, in the S and K:] and the *proboscis* of an elephant; and, as being likened thereto, of a flea: (Th, TA:) pl. خَرَاطِيمُ. (Msb.) سَنَسِمُهُ عَلَى الْخُرْطُومِ, in the Kur [lxviii. 16], means [*We will brand him*] *upon the nose;* the nose of a man being thus termed metaphorically: (ISd, TA:) or it is like the phrase جَدَعْتُ أَنْفَهُ; and means *we will stigmatize him with indelible disgrace;* the term خرطوم, which signifies the proboscis of an elephant, being applied to his nose because it is regarded as unseemly: (Er-Rághib, TA:) or it means [*we will brand him*] *upon the face.* (Fr, Th, TA.) ___ [Hence, *A spout.* You say] الابْرِيقُ انَآءٌ لَهُ خُرْطُومٌ [*The* ابريق *is a vessel having a spout*]. (Mgh in art. برق, and Bd and Jel in lvi. 18.) ___ [Hence also, The *pointed toe* of a boot and the like: pl. as above: see خِفَافٌ مُخَرْطَمَةٌ, below. ___ And app. The *point* of a sword: whence,] ذُو الْخُرْطُومِ the name of a certain sword. (K.)] ___ [Hence, also,]

خَرَاطِيمُ القَوْمِ *The chiefs of the people* or *party;* (JK, S, K, TA;) *those who are made the foremost of the people* or *party, in affairs,* (JK, TA,) and *in the military forces.* (JK.) Also *Wine:* (JK, S:) or *wine that quickly intoxicates:* (K:) and the *juice that first flows from the grapes, before they are trodden.* (K.)

خُرَاطِمٌ A woman *advanced in age.* (M, K.)

مُخْرَطِمٌ [*Elongated like a snout* or *nose;* and so, app., مُخْرَنْطِمٌ : see a verse cited voce مُتَاوِجٌ. Hence,] خِفَافٌ مُخْرَطِمَةٌ [in the sing. خُفٌّ مُخْرَطِمٌ (occurring in the K in art فقع)] *i. q.* خَرَاطِيمُ ذَاتُ; i. e. [*Boots*] *having their fore parts pointed.* (TA.)

مُخْرَنْطِمٌ : see the next preceding paragraph. ___ Also *Angry and proud, with his head raised:* (S:) or *angry when his nose is twisted.* (JK.) [See انْبَاعَ, in art. بوع.]

خرع

1 **خرعه** , (S,) aor. ـَـ , (K,) inf. n. خَرْعٌ, (S, K,) *He cut it,* or *divided it, lengthwise; slit it; split it;* (S, K;) as also اخترعه . (K.) ___ خَرَعَ أُذُنَ الشَّاةِ, aor. and inf. n. as above, *He slit the ear of the sheep,* or *goat:* or *he slit it in the middle, cutting the upper part thereof lengthwise, so that it became three pieces, and the middle piece hung down upon the cavity of the ear.* (TA.) خَرُعَ, aor. ـُـ , inf. n. خَرَاعَةٌ (IDrd, K) and خُرُوعَةٌ, (IDrd, TA,) in the K خُرُوعٌ, which is a mistake, (TA,) and خُرْعٌ, (Ibn-' Abbád, K,) [and quasiinf. n. خَرَعٌ, which see below,] *He was,* or *became, supple in the joints:* (IDrd, K:) and *it* (a thing, TA) *was,* or *became, soft, yielding, flaccid, flabby, lax,* or *fragile.* (K.) ___ خَرِعَ, (S, K,) aor. ـَـ , (K,) [inf. n. خَرَعٌ, app. signifies *the same as* خَرُعَ: (see خَرَعٌ, below:) and also] *He* (a man, S, IAth) *was,* or *became, weak,* or *infirm;* (S, IAth, K) as also انخرع : (Lth, K:) *he was,* or *became, weak,* or *infirm, in body, after firmness, strength,* or *hardiness:* (IAar:) and *he* (a man, Lth) *was,* or *became, languid,* or *languishing,* or *broken in spirit;* syn. انْكَسَرَ; as also انخرع : (Lth, K:) and [in like manner] تخرّع *he* (a man) *was,* or *became, relaxed,* or *flaccid, and weak,* or *infirm, and soft,* or *tender.* (TA.) ___ *He* (a man) *was,* or *became, weak* (استرخى) *in his opinion, after being strong.* (IAar.) ___ Also, (Sh, IAth,) inf. n. خَرَعٌ, (Sh, K,) *He* (a man, Sh, IAth) *became confounded,* or *perplexed, and unable to see his right course;* or *bereft of his reason* or *intellect, in consequence of shame,* or *fear,* or *grief,* or *the like.* (Sh, IAth, K.) Hence the saying of Aboo-Tálib, when death overtook him, [and he was urged to make profession of El-Islám,] لَوْلَا رَهْبَةُ أَنْ تَقُولَ قُرَيْشٌ وَهْرُهُ الْخَرَعُ لَفَعَلْتُ [*Were it not for fear that Kureysh would say, Confusion,* &c. *put him into a state from which there was no escape for him, I would do* what thou desirest]. (TA.) ___ خَرِعَتْ

النَّخْلَةُ *The palm-tree lost the stumps of its lopped branches* [*from its trunk, which thus became comparatively smooth*]. (S, K.)

5 تَخَرَّعَ see 1: ___ and 7.

7 انخرع *It became cut,* or *divided, lengthwise; it became slit,* or *split; it slit,* or *split.* (S.) And انخرعت القَنَاةُ *The spear-shaft split, and broke into pieces,* or *into small pieces.* (K.) ___ *I. q.* انخلع; (K;) a dial. var. of the latter; as in the phrase انخرعت كَتِفُهُ [*His shoulder-blade became dislocated*]. (S.) You say also, انخرعت أَعْضَآءُ البَعِيرِ *The limbs of the camel became displaced;* as also تخرّعت . (TA.) ___ See also two significations above, voce خَرِعٍ, in two places. ___ [Whence,] انْخَرَعْتُ لَهُ *I became gentle,* or *mild, to him.* (TA.)

8 اخترعه : see 1, first signification. ___ *He broke it off;* namely a branch, or piece of wood, from a tree. (TA.) ___ *He cut it off for himself;* or *took it;* namely, a man's property, &c. (TA.) ___ *He acted treacherously towards him,* (Aboo-Sa'eed, K,) *and took of his property;* (K;) as also اختزعه, with ز (TA.) ___ *He expended it; exhausted it; caused it to pass away and come to an end,* or *to cease;* or *made an end of it.* (ISh, K.) ___ اخترع الدَّابَّةَ *He made use of,* or *rode, the beast of another person for some days, and then restored it.* (Ibn -' Abbád, K.) *He did it,* or *produced it, without premeditation;* syn. ارْتَجَلَهُ: (TA:) or اشْتَقَّهُ [app. here meaning *he constructed it,* or *founded it,* (بناه) *without premeditation;* this meaning being one assigned to اشتقّه in its proper art. in the TA]: (S:) or *he originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be* or *exist,* or *brought it into existence, newly, for the first time, it not having been* or *existed before, and not after the similitude of anything preexisting;* syn. أَنْشَأَهُ, (S, O, K,) and ابْتَدَعَهُ, (S, O,) or ابْتَدَأَهُ. (K.) You say, اخترع

ٱللّٰهُ الأَشْيَآءَ *God originated, brought into existence,* or *created, the things* [*that exist*], *without any means,* or *second cause.* (TA.) And اخترع باطلًا *He forged a falsehood.* (A, TA.)

خَرْعٌ *A mark in the ear of a sheep* or *goat; the upper part* [أَعْلَى, for which we find in the CK عَلَى,] *of the animal's ears being cut* (يُقْطَعُ, in the CK تُقَطَّعُ,) *lengthwise, so that the ear becomes three pieces, and the middle piece hangs down upon the cavity of the ear.* (K, TA.) *Suppleness of the joints:* (IDrd, K:) and *softness, yieldingness, flaccidity, flabbiness, laxness,* or *fragility,* (S, K,) in a thing. (S.) [See خُرْعٌ.] ___ *Cowardice;* and *weakness,* or *feebleness, and languor,* or *languidness;* in a man. (TA.) [See also خَرِعٌ.]

خَرِعٌ (S, K) and خَرِيعٌ (K) *Weak,* or *infirm;* (S, K;) applied to a man: (S:) anything *weak;* and *soft, yielding, flaccid, flabby, lax,* or *fragile:* (O:) also the former, applied to a young camel,

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weak; or, as some say, *small, that is* [or *may be*] *raised,* or *lifted:* and, applied to a branch, *soft, tender,* or *supple.* (TA.)

خَرْعَةٌ a subst. from اخترع الشَّىْءَ signifying ارْتَجَلَهُ [&c.; app. meaning *A thing done,* or *produced, without premeditation;* &c.; like بدعة from ابتدعه, a syn. of اخترعه, q. v.]. (TA.)

خُرُوعٌ : see خَرِيعٌ.

خَرُوعٌ Any *weak, bending* plant, of whatever kind it be: (As, S:) any plant *weak,* or *fragile,* (قَصِيفٌ,) *and sappy,* whether it be a tree or a herb: (TA:) a plant *weak by reason of its softness,* or *tenderness, and sappiness.* (Sgh.) [See also خَرِعٌ.] ___ Hence, as some say, (TA,) [The *ricinus communis; common*

palma Christi; or *castor-oil-plant;*] *a certain plant,* (S, Msb, K,) *well known,* (S,) *soft, tender,* or *pliant,* (Msb,) *not serving for pasturage,* (K,) *bearing a berry resembling sparrows' eggs, called* السَّمْسَمُ الهِنْدِىُّ; accord to Ibn-Jezleh, *the best thereof is that called* البَحْرِىُّ; *it has the property of loosening phlegm, and it is useful for counteracting the colic and palsy and the* [*disease in the face called*] لَقْوَة, *the dose extending to a* مِثْقَال. (TA.) The word is of the measure فَعْوَلٌ; (Msb;) and J says [in the S] that there is no other word of the same measure except عَتْوَد, which is the name of a certain valley; but to this have been added ذَرْوَد, the name of a certain mountain; and عَتْوَر, the name of a certain valley, and not a mistranscription of عَتْوَد; and جَدْوَلٌ, a dial. var. of جَدْوَلٌ. (TA.) ___ [Hence also] امْرَأَةٌ خَرْوَعَةٌ *A beautiful, and soft,* or *tender, woman:* and [the pl.] خَرَاوِيعُ, applied to women, signifies [*the same,* or merely] *beautiful.* (TA.) ___ And خَرْوَعٌ is likewise applied to youth, or youthfulness, and to life, meaning *Soft,* or *delicate.* (TA.)

خَرِيعٌ : see خَرِعٌ. ___ Anything *that quickly breaks.* (TA.) ___ *Soft;* applied to a lip (شَفَة): (TA:) and *pendulous;* applied to the lip of a camel. (S, K. *) ___ Applied to a woman, (S, Msb, K, TA,) *Youthful, and soft, tender,* or *delicate:* or *beautiful:* (TA:) or *that walks with an affected bending of the body, and with softness,* or *delicacy:* (Msb:) or *that affects a bending of the body by reason of softness,* or *delicacy;* (As, S, K;) as also خَرِيعَةٌ and خَرُوعٌ : (Ibn-' Abbád, K:) or *vitious;* or *immoral;* or *an adulteress;* or *a fornicatress;* (S, K;) but this explanation is disallowed by As: (S:) or *that does not repel the hand of a feeler,* or *toucher;* as though she were gentle, or mild, (تَنْخَرِعُ,) to him; as also with ة: or *hard,* or *impudent, not caring for what is said* or *done, and inordinately brisk, lively,* or *sprightly:* pl. خُرُوعٌ and خَرَائِعُ and خُرَّعٌ. (TA.) Also One *who induces,* or *is an object of, suspicion;* because such a person fears, and is therefore as though he were weak. (TA.) ___ Also, [as a

subst.,] *A branch;* because of its softness, or tenderness, and its bending. (TA.)

خَرَاعَةٌ a dial. var. of خَلَاعَةٌ, which is *syn. with* دَعَارَةٌ [i .e. *Vice,* or *immorality;* or *vitious,* or *immoral, conduct;* &c.]. (S.)

شَاةٌ مَخْرُوعَةٌ *A sheep,* or *goat, having the mark termed* خَرْعٌ [q. v.] *in the ear.* (K.)

خرعب

خَرْعَب (K) and خَرْعَبَة (TA) and خَرْعُوب and خَرْعُوبَة (K) *A branch,* or *twig, until a year old;* or *of a year's growth:* or *fresh,* or *juicy, and tall:* (K, TA:) or (TA) *soft,* or *tender, and of recent growth,* (K, TA,) *that has not yet become hard:* (TA:) or خَرْعُوب [is an epithet, and] signifies a *bending* branch or twig. (S.) [Compare خَرِع, and خَرُوع, and خَرِيع.] ___ Also, [i. e. all the words above,] (K,) or خَرْعَبَة [only], (TA,) *A young woman of goodly make, soft,* or *tender:* (K:) or *a young woman large in body, and of goodly make:* or *soft,* or *tender, and pliant:* (TA:) or *fair, tender,* or *pliant, fat, large in body, fleshy, with small,* or *delicate, bones:* (K:) or *fair:* (TA:) or *soft,* or *pliant, in the waist, and tall:* (As, TA:) or *large in the body, and fleshy:* (TA:) or خَرْعُوبَة and خَرْعَبَة signify a girl *slender in the bones,* (S, TA,) *having much flesh,* (TA,) *and soft,* or *tender:* (S, TA:) or *a young woman of goodly stature, resembling a twig* (خَرْعُوبَة) *of a year's growth.* (Lth, TA.) And خَرْعَب signifies A *soft,* or *tender,* body. (TA.) And A *tall and fleshy* man. (K.)

خَرْعَبَة : see above, in three places.

خَرْعُوب : see خَرْعَب, in two places. ___ Also A *tall and well-made* camel: (S:) or a *tall and large* she-camel: and one *having much milk.* (K.)

خَرْعُوبَة : see خَرْعَب, in two places. ___ Also *A piece of a gourd,* and *of a cucumber,* and *of fat;* as in the L &c.: in the K written خُذْعُوبَة. (TA.)

خرف

1 خَرَفَ, (S, Msb, K,) aor. ـُ, (S, Msb,) inf. n. خَرْفٌ (Msb, K) and مَخْرَفٌ and خَرَافٌ and خِرَافٌ; (K;) and اخترف; (S Msb, K;) *He gathered,* or *plucked,* fruit: (S K:) or *cut* it *off.* (Msb.) Accord. to the M, خَرَفَ النَّخْلَ signifies *He cut off the fruit of the palm-trees:* and accord. to AHn, اِخْتِرَافٌ signifies the *picking up the fruit of the palm-trees, whether unripe or ripe.* (TA.) ___ خَرَفَ فُلَانًا, (K,) aor. ـُ, inf. n. خَرْفٌ, (TA,) *He picked up, for such a one, dates* (تَمْرًا), or *fruit* (ثَمْرًا), accord. to different copies of the K: from Sh. (TA.) ___ يَخْرُفُ مِنْ هَاهُنَا وَمِنْ هَاهُنَا, said of a lamb, means *He depastures,* and *eats, from this place and from this.* (Msb, TA. *) ___ And خَرَفَ, said of a man, (JK, TA,) aor. ـِ, (JK,) or ـُ, (TA,) *He took of the* طَرَف [app. meaning the *choice part*] *of the fruits.* (JK, TA.) خَرَفَ also signifies *He remained, stayed,* or *abode, in the* [*season called*] خَرِيف: (Ham p. 676:) and in like manner, اخرفوا *they remained, stayed,* or *abode,* in a place *during their* خَرِيف. (TA.) You say, خَرَفُوا فِى حَائِطِهِمْ *They remained, stayed,* or *abode, in their* حائط [or *garden,* or *walled garden of palm-trees,*] *in the time of the gathering of the fruits.* (TA, from a trad. of 'Omar.) خُرِفْنَا *We were rained upon by the rain called* الخَرِيف. (S, K.) And خُرِفَتِ الأَرْضُ, (S,) inf. n. خَرْفٌ, (TA,) *The land was rained upon by the rain so called.* (S, TA) And خُرِفَتِ البَهَائِمُ *The beasts were rained upon by the rain so called:* or *had that upon which they might pasture produced for them by that rain.* (TA.) خَرِفَ, aor. ـَ, *He* (a man, TA) *was,* or *became, fond of,* or *addicted to, the eating of* خُرْفَة, (K,) i. e. *gathered,* or *plucked, fruit* (S, K, TA) *of the palm-tree.* (TA.) خَرِفَ, (S, L, Msb, K,) aor. ـَ, (Msb, K,) inf. n. خَرَفٌ; (S, * Msb;) and خَرَفَ, aor. ـُ; and خَرُفَ, aor. ـُ; (K;) *He* (a man, S, Msb) *doted;* or *was,* or *became, corrupted, rendered unsound,* or *disordered, in his*

intellect; (S, Msb, K;) *in consequence of old age.* (S, Msb.) [The first of these three verbs, in the present day, is used as meaning *He doted; told stories such as are termed* خُرَافَات, i. e. *fictions,* &c.; and *talked nonsense:* as also خَرِفَتْهُ أَخَارِيفُ.] خَرَّفَ [app. *Stories such as are termed* اخاريف, i. e. خُرَافَات, or *fictions,* &c., *caused him to dote,* or *talk nonsense*]. (JK, TA. * [Mentioned in the former immediately after خُرَافَة explained as meaning a fiction that is deemed pretty. See also 4.])

2 **خرّفه**, inf. n. تَخْرِيفٌ, *He attributed to him* خَرَفٌ, (K, TA,) i. e. [*dotage;* or] *a corrupt, an unsound,* or *a disordered, state of intellect.* (TA.) See also 1, near the end of the paragraph.

3 **خارفه**, (K,) inf. n. مُخَارَفَةٌ and خِرَافٌ, (TA,) *He bargained,* or *made an engagement, with him, for work, for the* خَرِيف [or *autumn*]; (K;) from الخَرِيفُ, like المُشَاهَرَةُ from الشَّهْرُ; (O, TA;) as also عَامَلَهُ مُخَارَفَةً (S, TA) and خِرَافًا: and so اسْتَأْجَرَهُ مُخَارَفَةً and خِرَافًا [*He hired him,* or *took him as a hired man* or *a hireling, for the autumn*]. (Lh, TA.)

4 **اخرف**, said of the palm-tree, *It attained,* or *nearly attained, the time for its fruit to be cut off.* (JK, K.) ___ And, said of a people, or party, *They entered upon the* [*season called*] خَرِيف. (S, K.) See also 1. ___ اخرفت, said of a ewe, or she-goat, *She brought forth in the* [*season called*] خَرِيف. (S, K.) ___ Said of a she-camel, *She brought forth in the like of the time* [*of the year*] *in which she became pregnant* (S, K) *in the preceding year:* so says El-Umawee: (S:) [or, so applied, it means the same as when said of a ewe or she-goat; for] the epithet applied to her in this case is مُخْرِفٌ ; (S, K;) but this is more correctly explained as signifying, applied to a she-camel and to a ewe or she-goat, *that brings forth in the* خَرِيف. (TA.) ___ Also, said of ذُرَة [or millet], *It became very tall.* (JK, Ibn-'Abbád, K.) اخرفه نَخْلَةً *He assigned to him a palm-tree of which he should cut,* or *gather, the fruit.* (Lth, K.) Also, (said of anxiety, JK, or of time,

or fortune, TA,) *It corrupted him,* or *disordered him;* (K, TA;) [app., *in his intellect;* or *caused him to dote;* as is indicated in the JK;] namely, an old man. (JK.)

8 إِخْتَرَفَ see 1, first and second sentences.

خَرَفٌ *A corrupt, an unsound,* or *a disordered, state of the intellect; dotage.* (S. [See خَرِفَ, of which it is the inf. n.]) The [*bad sort of*] *dates called* شِيص. (K, * TA.)

خَرِفٌ *Corrupted, unsound,* or *disordered, in his intellect,* (S, Msb, K,) *in consequence of old age; doting:* (S, Msb:) fem. with ة. (TA.)

خُرُفٌ *A time of going forth* of camels, (Nh,) or of men, (O, K,) *to the* [*herbage of the season called*] خَرِيف: so in the saying of El-Járood, يَا رَسُولَ ٱللّٰهِ قَدْ عَلِمْتَ مَا يَكْفِينَا مِنَ الظَّهْرِ ذَوْدٌ نَأْتِى عَلَيْهِنَّ فِى خُرُفٍ [*O Apostle of God, verily thou knowest that a* number such as is termed ذود, *of camels for riding or carriage, whereon we come in a time of going forth* &c., *is not sufficient for us*]. (Nh, O, K.)

خُرْفَةٌ *Gathered,* or *plucked, fruits;* (S, Mgh, K;) and particularly of the palm-tree: (TA:) and خُرَافَةٌ signifies the same. (Mgh, K, TA. [See also خَرِيفٌ.]) It is said in a trad., التَّمْرُ خُرْفَةُ الصَّائِمِ [*Dates are the gathered fruit of the faster*]; (S, TA;) because breaking the fast upon them is approved: and in another, النَّخْلَةُ خُرْفَةُ الصَّائِمِ, meaning *The palm-tree is that of which the fruit is eaten by the faster.* (TA.) See also مَخْرَفٌ, last sentence.

خَرْفَى The جلبان, (i. e. جُلُبَّان, or جُلْبَان, &c., accord. to different copies of the K, [see art. جلب,]) *a well-known grain* or *seed,* (AHn, K,) *of the kind called* قَطَانِىّ [i. e. *pulse*]: (AHn:) an arabicized word, from خَرْبَى, (AHn,

K,) which is Persian; also called خُلَّر. (AHn.)

خَرْفِىٌّ and خُرْفِىٌّ: see what next follows.

خَرَفِىٌّ and خُرْفِىٌّ , (S, Msb, K,) the latter a contraction of the former, (Msb,) and خُرْفِىٌّ , (K,) *Of,* or *relating to, the season called* خَرِيف; (S, Msb, K;) and applied to the rain *of that season;* (JK;) rel. ns. from الخَرِيفُ; (S, Msb, K;) irregularly formed. (S, Msb.) ___ The first also signifies The *increase* (نِتَاج) [*of sheep and goats*] *in the end of the* [*season called*] قَيْظ. (Aboo-Nasr, TA voce صَفَرِىٌّ, q. v.)

خَرَافٌ and خِرَافٌ The *time of the gathering,* or *plucking, of fruits:* (Ks, K:) like حَصَادٌ and حِصَادٌ [&c.]. (TA.) ___ Also inf. ns. of خَرَفَ in the first of the senses explained above. (K.)

خَرَافٌ : see the next preceding paragraph: and see مَخْرَفٌ, last sentence.

خَرُوفٌ *A lamb;* syn. حَمَلٌ [q. v.]: (S, Msb:) or the *male young one of the sheep-kind:* or *such as has pastured, and become strong:* (Lth, K:) *younger than the* جَذَع: (Lth, TA:) so called because it depastures from this place and this: (Msb, TA: [see 1:]) fem. with ة: (K:) pl. (of pauc., TA) أَخْرِفَةٌ and (of mult., TA) خِرْفَانٌ. (Msb, K, TA.) The latter pl. is sometimes used as meaning *Young and ignorant persons;* like as كِبَاشٌ is used as meaning aged and learned persons. (TA.) And hence the prov., كَالْخَرُوفِ أَيْنَمَا اتَّكَأَ عَلَى صُوفٍ [*Like the lamb: wherever he reclines, he reclines upon wool*]: (JK, TA: but in the latter, اتّكى:) applied to him who leads a soft and delicate life. (TA.) ___ Also, (sometimes, S,) *A colt;* the *male offspring of a mare; when he has attained the age of six months,* or *seven months;* (S, K;) a meaning assigned to it by As, in the Book of the Horse; but unknown to Abu-l-Ghowth: (S:) or, *until a year old:* (ISk, K:) it is said by some to be applied to *a horse:* in the L it is said that the خروف of horses is *such as is brought forth in the* [*season called*] خَرِيف: but Khálid Ibn-Jebeleh says that it means *such as pastures upon the* [*herbage of the season*

called] خَرِيف: and Suh thinks that it is an epithet applied to a horse, and any beast, as meaning *that depastures the trees and herbage.* (TA.)

خَرِيفٌ Fresh ripe dates, (K, TA,) or fruits [in general], (S, TA,) *gathered,* or *plucked;* (S, K, TA;) as also مَخْرُوفٌ . (S, TA. See also مَخْرَفٌ, last sentence. [And see خُرْفَةٌ.]) ___ And hence, *Fresh* milk; milk *recently drawn from the udder.* (Hr, TA.) ___ Palm-trees (نَخْلٌ) *whereof the quantity of the fruit that is upon them is computed by conjecture.* (K. [See also خَرَائِفُ, voce خَرِيفَةٌ.]) ___ [The *autumn;*] *one of the divisions of the year,* (S, Mgh,) the *division* (Msb) [*consisting of*] *three months between the end of the* قَيْظ [or *summer*] *and the beginning of the* شِتَآء [or *winter*], (Lth, K, *) *in which the fruits are gathered.* (Lth, S, Mgh, Msb, K.) ___ And hence, (Mgh, TA,) *A year:* (Mgh, K, TA:) so in the saying, مَنْ صَامَ يَوْمًا فِى سَبِيلِ ٱللّٰهِ بَاعَدَهُ ٱللّٰهُ مِنَ النَّارِ أَرْبَعِينَ خَرِيفًا أَوْ سَبْعِينَ, i. e. [*Whoso fasteth a day in the way of God, God will remove him from the fire* of Hell] *to the distance of a journey of forty years, or seventy.* (Mgh: and similar exs. are given in the TA, from three trads.: see also an ex. voce إِنَّ.) ___ Also The *rain of the season so called:* (S, K:) or the *rain,* (JK,) or the *first of the rain,* (K,) *in the beginning of the* شِتَآء [or *winter*], (JK, K,) *which comes at the time of the cutting off of the fruit of the palmtrees:* then follows the وَسْمِىّ, at the coming in of the winter; then, the رَبِيع; then, the صَيْف; and then, the حَمِيم: so says As: El-Ghanawee says that the خَرِيف is *between the* [*auroral*] *rising of* الشِّعْرَى [or *Sirius,* which commenced, in central Arabia, about the epoch of the Flight, on *the 13th of July, O. S.,*] *and the* [*auroral*] *setting of* العَرْقُوَتَانِ [or الفَرْغَانِ, *the 26th and 27th of the Mansions of the Moon,* commencing, in the same region and period, on *the 8th and 21st of Sept., O. S.,* and continuing thirteen days]: El-Ghowr and Rekeeyeh [? (imperfectly written)] and El- Hijáz are all rained upon by the خَرِيف; but Nejd is not: AZ says, the first rain is the وَسْمِىّ; the follows the شَتَوِىّ; then, the دَفَئِىّ; then, the صَيْف; then, the حَمِيم; then,

the خَرِيف: and therefore the year is made to consist of six seasons: accord. to AHn, [who seems in this matter to differ from most others,] الخريف is not originally the name of the division of the year; but the name of *the rain of the* قَيْظ [or *summer*]; and then the season was named thereby. (TA.) [See also نَوْء.] ___ [Also The *herbage of the season so called,* or *of the rain so called;* like as رَبِيع signifies the herbage of the season, or of the rain, so called. So in the phrase used by Khálid Ibn-Jebeleh (in explaining the word خَرِيف الخَرِيف مَا رَعَى), خُرُوف *Such as pastures upon the* خريف.] ___ Also, accord. to AA, (TA,) *A rivulet, streamlet,* or *small channel for irrigation.* (JK, K, TA.)

خُرَافَةٌ *i. q.* خُرْفَةٌ, q. v. (Mgh, K.) ___ Hence خُرَافَاتٌ meaning *Stories that are deemed pretty:* similar to فُكَاهَةٌ from فَاكِهَةٌ: (Mgh:) [or] خُرَافَةُ was the name of a man, (S, Mgh, K,) of [the tribe of] 'Odhrah, (S, K,) whom the Jinn (or Genii) fascinated, (S, Mgh, K,) as the Arabs assert, (Mgh,) and carried off, (TA,) and who related what he had seen, (S, Mgh, K,) of them, when he returned, (Mgh,) and they pronounced him a liar, and said, (S, Mgh, K,) of a thing that was impossible, (Mgh,) حَدِيثُ خُرَافَةَ [*a story of Khurá́feh*]: (S, Mgh, K:) but it is related of the Prophet, that he said, خُرَافَةُ حَقٌّ, (S, Mgh,) meaning *What Khurá́feh relates* [as heard] from the Jinn [*is true*]: (Mgh:) the ر is without teshdeed; and the article ال is not prefixed, because the word is determinate [by itself], unless one mean thereby خُرَافَاتٌ as signifying *fictitious night-stories:* (S:) or خُرَافَةٌ signifies *a fictitious story that is deemed pretty:* (Lth, K:) [and أَخَارِيفُ app. signifies the same as خُرَافَاتٌ, as though its sing. were أُخْرُوفَةٌ, like as أَسَاطِيرُ and أَحَادِيثُ, which have similar meanings, are pls. of which the sings. are said to be أُسْطُورَةٌ and أُحْدُوثَةٌ:] see 1, last signification.

خُرُوفَةٌ : see what next follows.

خَرِيفَةٌ and خُرُوفَةٌ *A palm-tree* (نَخْلَةٌ) *of which a man gathers,* or *plucks, the fruit for himself and his household;* as also مَخْرَفٌ : (AHn:) or *a palm-tree which one takes for the picking up of its fresh ripe dates:* (Sh, O, K:) or the latter signifies *a palm-tree of which the*

fruit is cut off; being of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ: and the former is said to signify *one that is set apart for its fruit that is* [*to be*] *gathered,* or *plucked:* (TA:) or *a selected palm-tree:* (JK:) and its pl. is خَرَائِفُ: (JK, TA:) or خَرَائِفُ signifies *palmtrees whereof the quantity of the fruit that is upon them is computed by conjecture.* (AZ, S, K. [See also خَرِيفٌ.]) Also, the former, [*A palm-tree set in the manner described in the following explanation:*] *one's digging, for a palm-tree, in a water-course,* or *channel of a torrent, in which are pebbles, until reaching hard ground, and then filling up the hollow with sand, and setting the palm-tree therein.* (O, K.)

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خَارِفٌ *A keeper,* or *watcher, of palm-tree:* (K:) pl. خُرَّافٌ. (TA.)

أَخَارِيفُ : see خُرَافَةٌ; and see 1, last signification.

مَخْرَفٌ The *place of the gathering,* or *plucking,* or *cutting off, of fruit.* (Msb.) *A place of abode* of a people, or party, *during their* خَرِيف. (TA. [It is there added, as though formed from أَخْرَفُوا, by the rejection of the augmentative letter: but it is rather to be regarded as regularly formed, from خَرَفُوا: see 1.]) ___ Also *A garden;* (Mgh, TA;) and so مَخْرَفَةٌ : (S, K:) or *a garden of palm-trees;* as also مَخْرَفٌ and مَخْرَفَةٌ : (TA:) *a single palm-tree:* or *a few palm-trees, up to ten;* more than these being termed a بُسْتَان or a حَدِيقَة: (El-Harbee, TA:) see also خَرِيفَةٌ: or *a small collection of palmtrees, six or seven, which a man purchases for the fruit that is* [*to be*] *gathered,* or *plucked:* or *any collection of palm-trees:* (L, TA:) or *a walled garden of palm-trees:* (IAth, TA:) or *palm-trees* [absolutely]:

(Mgh:) and *an avenue between two rows of palm-trees, such that one may gather,* or *pluck, the fruit from whichever of them he will;* (K;) as also مَخْرَفَةٌ : (Sh, K:) and, (S, Mgh, K,) as also مَخْرِفَةٌ , (S, K,) *a road,* (S, Mgh, K,) *such as is conspicuous, clear,* or *open:* (K:) pl. مَخَارِفُ. (Mgh, TA.) It is said in a trad., عَائِدُ المَرِيضِ عَلَى مَخَارِفِ الجَنَّةِ حَتَّى يَرْجِعَ, i. e. *The visitor of the sick is as though he were in the gardens of Paradise until he returns:* or *upon the palm-trees of Paradise;* gathering, or plucking, their fruits: or *upon the roads of Paradise:* (Mgh, * TA:) or, as some relate it, عَلَى مَخْرَفَةِ الجَنّة. (TA. [See also another explanation, and other readings in what follows.]) And it is said in a trad. of 'Omar, تَرَكْتُكُمْ عَلَى مَخْرَفَةِ النَّعَمِ, (S,) or تَرَكْتُمْ, (TA,) i. e. [*I have left you,* or *ye have been left,*] *upon* a conspicuous road, like *the road of the camels,* (As, S, * TA,) *which they have trodden with their feet so that it has become plainly apparent.* (As, TA.) ___ Also *Gathered,* or *plucked, fruit of palm-trees:* (As, A 'Obeyd, IAmb, K:) a correct meaning, though IKt says that the proper word in this sense is only مَخْرُوفٌ: it is like مَشْرَبٌ and مَطْعَمٌ and مَرْكَبٌ as meaning مَشْرُوبٌ and طَعَامٌ مَأْكُولٌ and مَرْكُوبٌ; and may signify *fresh ripe dates gathered* or *plucked:* (IAmb, TA:) pl. as above. (As, &c.) So in the former of the two trads. mentioned above accord. to As and A 'Obeyd: (TA:) and this interpretation is corroborated by another reading, i. e., عَلَى خُرْفَةِ الجَنّة: (Mgh:) another reading is, فِى خَرَافِ الجَنّة: [see خَرَافٌ:] and another, لَهُ خَرِيفٌ فِى الجَنَّةِ, i. e. [The visitor of the sick *shall have*] *gathered fruits in Paradise.* (TA.)

مَخْرِفٌ : see the next preceding paragraph.

مُخْرِفٌ : see 4.

مِخْرَفٌ The *thing in which fruits are gathered;* (S, Har p. 374;) called by the Arabs خَافَةٌ: (Har ib.:) *a* [*basket of the kind called*] مِكْتَل, (Msb,) or زَنْبِيل, *of small size, in which the best fresh ripe dates are gathered:* (O, K:) pl. مَخَارِفُ. (A, TA.) One says, خَرَجُوا إِلَى المَخَارِفِ بِالمَخَارِفِ, i. e. *They*

went forth to the gardens with the baskets (زُبُل) [*for gathering fruit*]. (A, TA.) ___ And hence, The *basket* (زنبيل) *in which the importunate beggar puts his food.* (Har ubi suprà.)

مَخْرَفَةٌ : see مَخْرَفٌ, in six places.

مَخْرُوفٌ : see خَرِيفٌ. Also *Rained upon by the rain called* خَرِيف; pl., applied to men, مَخْرُوفُونَ: (TA:) [so, too, applied to a beast:] and so, with ة, applied to land (أَرْض). (As, S.)

مُخَارَفٌ *Denied,* or *refused, good,* or *prosperity; prevented,* or *withheld, from obtaining good, good fortune,* or *sustenance;* (K;) *i. q.* مُحَارَفٌ; (JK, TA;) as also مُجَارَفٌ. (TA.)

خرفج

Q. 1 **خَرْفَجَهُ** , (L, K,) inf. n. خَرْفَجَةٌ, (TA,) *He took it plentifully,* or *largely.* (L, K.) ___ *He made it to be of the best kind;* namely, food, or meat and drink. (Er-Riyáshee.)

خَرْفَجٌ : see مُخَرْفَجٌ: ___ and خُرْفِيجٌ.

خُرْفُجٌ and خُرَافِجٌ [app. خُرْفُجٌ and خُرَافِجٌ, but in the CK خُرْفِجٌ and خُرَافِجٌ,] and خُرْفَاجٌ and خُرْفِيجٌ *A plentiful and pleasant state of life.* (K.)

خُرَفِجٌ *Fat,* as an epithet, (L, K,) applied to a lamb; as also خُرَافِجٌ . (L.) ___ See also خُرْفِيجٌ.

خَرْفَجَةٌ *Goodness of food, aliment,* or *nutriment,* or *of meat and drink, with plenty.* (TA.) ___ Also inf. n. of the verb above. (TA.)

خُرْفَاجٌ : see خُرْفُجٌ: ___ and see also خُرْفِيجٌ.

خُرْفُنْجٌ *A flourishing and fresh condition,* or *softness,* or *tenderness,* of a plant, or of herbage. (L.) ___ See also what next follows.

خُرْفِيجٌ : see خُرْفُجٌ. ___ Also *Fresh,* or *juicy; flourishing and fresh,* or *soft,* or *tender;* (L, K;) applied to a plant, or to herbage; and so خُرْفَاجٌ and خُرَافِجٌ and خُرَفِجٌ and خُرْفُنْجٌ . (L.) [And خَرْفَجٌ seems to have a similar meaning.] The rájiz [El-'Ajjáj (so in a copy of the S)] says,

* جَارِيَةٌ شَبَّتْ شَبَابًا خَرْفَجَا *

[app. meaning *A girl that had attained to flourishing,* or *soft,* or *tender, youthfulness.*] (S.)

خرافج : see خرفج: ___ and خرفج: ___ and خرفيج: ___ and what here follows.

مخرفج *Ample:* (K:) applied to anything. (TA.) It is said in a trad., كَرِهَ السَّرَاوِيلَ المُخَرْفَجَةَ *He disliked,* or *disapproved of, ample trousers:* (A 'Obeyd:) or they say it means *trousers reaching down to the upper part of the foot.* (S.) And you say, عَيْشٌ مُخَرْفَجٌ *A plentiful life.* (S.) ___ Also The *best* of food, or of meat and drink; and so خَرْفَجٌ and خُرَافِجٌ . (Er-Riyáshee.)

خرق

1 **خَرَقَهُ** , (JK, S, Mgh, Msb, K,) aor. ـِ (Mgh, Msb, K) and ـُ , (K,) the former of which is the more chaste, (TA,) inf. n. خَرْقٌ, (S, Mgh, Msb, KL,) *He made a hole in it, perforated it, pierced it,* or *bored it;* (Msb, * KL;) syn. جَابَهُ [in this sense, as well as in another to be explained below], (K, [in the CK, erroneously, جَاءَ بِهِ,]) and ثَقَبَهُ: (TA:) and *he cut it* [*so as to make a hole* or *a slit in it*]: (Msb:) and *he rent it,* or *tore it.* (JK, K, KL.) You say, خَرَقَ الثَّوْبَ, (JK, S, Mgh, K,) aor. ـِ [and ـُ], inf. n. as above, (Mgh,) *He* [*made a hole in,* or] *rent,* or *tore, the garment,* or *piece of cloth;* (JK, K;) and الخُفَّ [*the boot*]; and the like. (Mgh.) And خَرَقَ الصَّخْرَةَ *He made a hole in the rock;* syn. جَابَهُ. (A in art. جوب.) [And خَرَقَ الحَائِطَ *He made a hole in,* or *through, the wall:* see خَرْقٌ, below.] And خَرَقَهُ بِالمِثْقَبِ *He made a hole in it* or *through it, perforated it, pierced it,* or *bored it, with a drill* or *the like;* syn. ثَقَبَهُ. (Msb in art. خرق.) ثقب السَّفِينَةَ [*He made a hole in the ship*], in the Kur xviii. 70, means that he did so by taking out, from the ship, with an axe, (Ksh, Bd, Jel,) a plank, (Jel,) or two planks. (Ksh, Bd.) ___ [Hence,] خَرَقَ الأَرْضَ, (JK, S, Msb,) or المَفَازَةَ, (Mgh, K, *) *He traversed, crossed,* or *cut through by journeying,* (JK, S, Mgh, Msb, K,) *the earth,* or *land,* (JK, S, Msb,) or *the desert;* (Mgh, K;) syn. قَطَعَهَا; (JK, Mgh, K; *) or جَابَهَا; (S, Msb;) *so as to reach the furthest part thereof.* (Mgh, TA.) [See also 8.] It is said in the Kur [xvii. 39], إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ, meaning, *For thou shalt not reach the extremities of the earth:* or, accord. to Az, *thou shalt not traverse the earth in length and breadth:* (TA:) or it means *thou shalt not bore through the earth,* (Jel, TA,) *so as to reach the end thereof:* (Jel:) or *thou shalt not make a hole in the earth* by thy vehement treading: (Ksh, Bd:) accord. to one reading, لَنْ تَخْرُقَ. (Ksh, TA.) ___ [And خَرَقَتِ الرِّيحُ *The wind passed along:* and *blew:* for] the inf. n. خَرْقٌ signifies the *passing* of the wind: and the *blowing*

thereof. (KL.) [See also 7 and 8.] ___ خَرَقَ الكَذِبَ *He forged,* or *feigned, the lie;* as also ↓اخترقه. (K, TA.) It is said in the Kur vi. 100, وخَرَقُوا لَهُ بَنِينَ وبَنَاتٍ, i. e. *And they have feigned Him to have,* or *falsely attributed to Him, sons and daughters.* (Ksh, Bd, Jel. [See also 2.]) And خَرَقَ [alone, the object being understood], (K,) inf. n. as above, (KL,) signifies *He lied; told a lie:* (K, KL, TA:) and تخرّق *he forged,* or *feigned, a lie.* (S, K, TA.) خَرِقَت الشَّاةُ, aor. ـَ, inf. n. خَرَقٌ, *The sheep had in its ear a* خَرْق, i. e. *a round hole* or *perforation.* (Msb.) خَرَقَ فِى البَيْتِ, aor. ـَ, (JK, K,) inf. n. خُرُوقٌ, (JK,) or

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خَرَقٌ; (TK;) and خَرَقَ, inf. n. خُرُوقٌ; (K;) *He remained in the house,* or *tent, not quitting it.* (JK, * K.) ___ And خَرَقَ, aor. ـَ, inf. n. خَرَقٌ, said of a gazelle, or young gazelle, (Msb, K, TA,) when hunted, (TA,) or when overtaken by the dog, (IAar,) *It was frightened,* (Msb, K, TA, [in the CK, انْ يَعْرَقَ is erroneously put for أَنْ يَفْرَقَ,]) *so as to be unable to go away,* (Msb,) or *so as to be unable to rise,* (K, TA,) *and clave to the ground:* (IAar, TA:) and in like manner said of a bird, (Msb, K,) *it became frightened,* (K,) or *impatient,* (TA,) *so as to be unable to fly away.* (K, TA.) ___ And hence, (Msb,) the same verb, (S, Msb, K,) with the same aor., (Msb, K,) and the same inf. n., (S, Msb, K,) said of a man, (Msb,) *He became confounded,* or *perplexed, and unable to see his right course;* or *he became bereft of his reason* or *intellect, because of fear,* or *of shame:* (S, Msb, K:) or *he was confounded, perplexed,* or *amazed,* [for يَتَهَيَّبُ in the CK, I read يَبْهَتُ, as in other copies of the K and in the TA,] *opening his eyes, and looking:* (K, TA:) and *he remained confounded,* or *perplexed, and unable to see his right course, by reason of anxiety,* or *of hardship,* or *distress.* (TA.) وقَعَ فَخَرَقَ [*He fell down and clave to the ground*], occurring in a trad, means *he fell down dead.* (TA.) خَرِقَ, aor. ـَ, (JK, S, Msb, K,) inf. n. خَرَقٌ; (S, Msb, K; *) and خَرُقَ, aor. ـُ, (JK, K,) [of which خُرْقٌ, said in the S and Msb to be a simple subst., may be the inf. n.,

like as حسن is of حسن;] *He was rough, ungentle, clumsy,* or *awkward,* (S, Msb, K,) *in doing,* or *making, a thing:* (Msb:) and *he was unskilful in work,* and *in the management of affairs:* and *he was foolish; stupid;* or *unsound,* or *deficient, in intellect* or *understanding:* (K:) or *he was ignorant:* (JK:) or the latter verb signifies *he knew not his work with his hand,* or *his handicraft.* (Msb.) And خَرُقَ بِالشَّىْءِ *He was ignorant of the thing,* (K, TA,) *and did it not well.* (TA.)

2 **خرّقه** , (S, Msb,) inf. n. تَخْرِيقٌ, (Msb, K,) is similar to خَرَقَهُ, but has an intensive signification; [*He made holes in it; perforated it, pierced it,* or *bored it, in several,* or *many, places: he cut it so as to make holes* or *slits in it:*] (Msb:) *he rent it,* or *tore it, much,* or *in several,* or *many, places:* (K, TA:) namely, a garment, (S, TA,) &c. (TA.) ___ And خرّق, (TA,) inf. n. as above, (K,) *He lied much.* (K, TA.) Aboo-Jaafar and Náfi' read, [in the Kur vi. 100,] وَخَرَّقُوا لَهُ بَنِينَ وَبَنَاتٍ [*And they have very falsely attributed to Him sons and daughters*]. (TA. [See also 1.])

4 **اخرقه** *He* (a man, S) *caused him to be confounded,* or *perplexed, so that he was unable to see his right course;* or *caused him to be bereft of his reason,* or *intellect.* (S, K.)

5 **تخرّق** quasi-pass. of خَرَّقَ; [thus signifying *It had holes made in it; became perforated, pierced,* or *bored, in several,* or *many, places: it became cut so as to have holes* or *slits made in it: it became rent,* or *torn, much,* or *in several,* or *many, places:*] (S, * K:) as also انخرق ; (K;) [or rather the latter, as is indicated in the S, is quasi-pass. of خَرَقَ, and thus signifies *it had a hole made in it; became perforated, pierced,* or *bored: it became cut so as to have a hole* or *slit made in it: it became rent,* or *torn:*] and ↓اخرورق signifies the same [as the former or as the

latter]: all said of a garment [&c.]: (S:) and انخرق signifies also *it became wide*, or *expanded*. (TA.) ___ [Hence,] تخرّق فى السَّخآء *He took a wide*, or *an ample, range*, or *was profuse, in liberality, bounty*, or *munificence;* syn. توسّع. (S, K, TA.) ___ See also 1, in the middle of the paragraph. ___ And see what next follows, in two places.

7 إِنْخَرَقَ see 5, in two places. ___ انخرقت الرِّيحُ *The wind blew* [app. *in any manner*, (see مُنْخَرِق,) or] *irregularly; not in one uniform manner:* (TA:) [and ↓تخرّقت app. signifies the same: for you say,] بَلَدٌ واسعٌ تَنْخَرِقُ به الرِّيَاحُ [*A wide country in which the winds blow*, or *blow irregularly*]: (El-Muärrij, TA:) and أَرْضٌ واسِعَةٌ تَتَخَرَّقُ فيها الرِّيَاحُ [app. meaning, in like manner, *A wide land in which the winds blow*, &c.]. (S, K.)

8 اخترق *He*, or *it, passed through*, or *over*, or *across*. (Mgh, K, * TA.) [See also 1, in the former half of the paragraph.] *He traversed*, or *crossed*, (Mgh, TA,) a desert, (Mgh,) or a land, (TA,) *not following a road*. (Mgh, TA.) [*He travelled* a road: see an ex. voce ثُغْرَةٌ.] *He made* a mosque, (Mgh, TA,) and a house, (TA,) *to be his way*, or *thoroughfare*. (Mgh, TA.) Hence, اخترق الحِجْرَ *He entered into the midst of the* حِجْر [q. v.], *without going around the* حَطِيم. (Mgh.) And الخَيْلُ تَخْتَرِقُ مابينَ القُرَى والأَرْضِ *The horses*, or *horsemen, pass through the midst of the intervening spaces of the towns*, or *villages, and the land*. (TA.) And اخترقتُ القومَ *I stepped into the midst of the people*, or *party*. (TA.) And الرِّيحُ تَخْتَرِقُ الأَشْجارَ [*The wind passes*, or *blows, through the trees*.] (JK.) اخْتِرَاقُ الرِّيَاحِ signifies *The passing* [or *blowing*] *of the winds*. (S.) [See also 1, in the middle of the paragraph; and see 7.] ___ اخترق الكَذِبَ: see 1, in the middle of the paragraph.

12 إِخْرَوْرَقَ see 5.

خَرْقٌ, originally an inf. n., of 1: (S, Mgh, Msb, TA:) *A hole*, or *perforation*, (Mgh, Msb, KL,) in a garment, (S, TA,) and in

a wall, (Msb, TA,) &c.: (Msb:) and *a round hole*, or *perforation*, in the ear of a sheep: (S, Msb:) pl. خُرُوقٌ. (S, Mgh, Msb.) Hence the saying, اتَّسعَ الخَرْقُ عَلَى الرَّاقِعِ [*The hole was*, or *became, wide to the patcher*]. (TA.) ___ And *A part that has a hole made in it*, or *that is rent*, or *torn, of*, or *from, a thing*. (TA.) ___ Also *A desert;* and so مَخْرَقٌ : (K:) or the former, *a desert far extending*, (JK, TA,) whether *level* or *not level:* and ↓ the latter, *a wide desert in which the winds* [*blow*, or] *blow irregularly:* (TA:) and the former, (El-Muärrij, K,) as also خَرْقَآءُ , (K,) signifies likewise *a wide land*, (K,) or *a wide country*, (El-Muärrij,) *in which the winds* [*blow*, or] *blow irregularly:* (El-Muärrij, K: [see 7:]) ISh says, the space between El-Basrah and Hafr Abee-Moosà is a خَرْقٌ, and that between En-Nibáj and Dareeyeh is a خَرْقٌ: (TA:) pl. خُرُوقٌ. (K.) You say also مَفَازَةٌ خَرْقَآءُ خَوْقَآءُ *A farextending desert.* (TA.) And خَرْقَآءَ قَطَعْنَا إِلَيْكُمْ أَرْضًا and خَرُوقًا [*We have traversed*, in journeying *to you, a wide land*, or *a wide land in which the winds blow*, &c.]. (TA.) Also *A certain plant, resembling the* قُسْطٌ [q. v.], (JK, Ibn-'Abbád, K,) *having leaves*. (JK, Ibn- 'Abbád.)

خُرْقٌ a subst. from خَرِقَ, (S, Msb,) [or perhaps inf. n. of خَرُقَ as syn. with خَرِقَ, (see 1, last two sentences,)] and خُرُقٌ , (TA,) *Roughness, ungentleness, clumsiness*, or *awkwardness; contr. of* رِفْقٌ; (JK, S, * Mgh, Msb, * K, TA;) *in doing*, or *making, a thing:* (Msb:) *unskilfulness in work*, and *in the management of affairs: foolishness; stupidity;* or *unsoundness*, or *deficiency, in intellect* or *understanding;* as also خُرْقَةٌ : (K:) and *ignorance*. (TA.) [Hence,] نَوْمَةُ الخُرْقِ *The sleep of* [*the time of morning called*] *the* ضُحَى. (Har p. 223. [See also حُمْقٌ and خُلُقٌ.]) The first of these words is also pl. of أَخْرَقُ and of [its fem.] خَرْقَآءُ. (K.) Also The she-camel's *vulva*. (JK.)

خُرْقٌ and خَرِيقٌ *Liberal, bountiful, munificent*, or *generous;* (S, K;) as also مِخْرَاقٌ : (IAar, K:) or ↓ the second signifies *very liberal* or *bountiful* &c.: (K: [so in a later part of the art.:]) or this and the first signify one *who*

takes a wide, or *an ample, range*, or *is profuse, in liberality* or *bounty* &c.: (TA:) or a youth, or young man, (JK,) *excellent*, or *elegant, in mind, manners, address, speech, person*, and *the like;* or *clever*, or *ingenious; with liberality, bounty, munificence*, or *generosity*, (Lth, JK, K,) *and courage:* (Lth, JK:) and a *goodly* youth or young man, [for الفَتِىُّ in the CK, I read الفَتَى, as in other copies of the K,] *of generous disposition:* (K:) the pl. (of خَرِقٌ, TA) is أَخْرَاقٌ [a pl. of pauc.] (K) and خُرَاقٌ, or خُرَّاقٌ, (accord. to different copies of the K, [both anomalous, and perhaps it is خَرَاقٌ, agreeably with analogy,]) and خُرُوقٌ; (K;) and the pl. of خَرِيقٌ is خَرِيقُونَ; no broken pl. of it having been heard. (T, TA.) One says also, هُوَ مُتَخَرِّقُ الكَفِّ بِالنَّوَالِ [*He has a liberal hand, largely beneficent*]. (TA.) And هُوَ مَخْرُوقُ الكَفِّ بِالنَّوَالِ *He is liberal, bountiful, munificent*, or *generous.* (TA. [But see مَخْرُوقٌ below.]) ___ خَرِقٌ is also applied to a spear, meaning *Highly esteemed* or *prized; excellent;* or *rare.* (TA.)

خَرُقٌ : see أَخْرَقُ.

خَرِقٌ [part. n. of خَرِقَ, q. v.:] A young gazelle *weak in the legs*, (K, TA,) *cleaving to the ground, and not rising:* (TA:) a gazelle, or young gazelle, (K, TA,) when hunted, (TA,) *frightened, so as to be unable* to *rise:* (K, TA:) and in like manner a bird (K, TA) *frightened*, (K,) or

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impatient, (TA,) *so as to be unable to fly away:* (K, TA:) fem. with ة. (K.) ___ And [hence,] A man (Msb) *confounded*, or *perplexed, and unable to see his right course;* or *bereft of his reason* or *intellect, by reason of fear*, or *of shame:* (S, Msb, K:) or *confounded, perplexed*, or *amazed, opening his eyes, and looking.* (K, TA.) See also أَخْرَقُ. Also *Ashes:* because they remain [cleaving to the ground] while the people thereof go away. (K.)

خُرُقٌ : see خُرْقٌ.

خُرْقَةٌ : see خُرْقٌ.

خُرْقَةٌ *A piece,* (S, Msb, K,) or *piece torn off,* (TA,) of a garment, or of cloth; [*a rag;*] pl. خِرَقٌ. (S, Msb, TA.) ___ [*A ragged, patched, garment:* and particularly *one worn by a devotee;* also called مُرَقَّعَةٌ, q. v.: but this is probably postclassical. Hence, أَصْحَابُ الخِرَقِ *The devotees.*] ___ *A portion* of a swarm of locusts, (K, TA,) less than a رِجْلٌ; as also حِزْقَةٌ. (TA.)

خَرُوقٌ : see the next paragraph: ___ and see also خَرْقٌ.

خَرِيقٌ A womb *rent by the fœtus, and that consequently does not conceive* (K, TA) *afterwards;* (TA;) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ;] as also مُتَخَرِّقَةٌ. (K.) ___ And A she-camel *whose womb has been rent.* (JK.) Applied to a well (بِئْرٌ), it signifies الَّتِى كُسِرَ جِبْلُتُهَا عَنِ المَآءِ: (JK, Ibn-' Abbád, K:) [in the CK جِبْلَتُهَا: neither of these readings affords an admissible meaning: the right reading I believe to be جِيلُهَا; and the meaning, *Of which the side,* or *lateral part, is broken, from the water upwards:*] pl. خَرَائِقُ (JK, Ibn-' Abbád, K, TA) and خُرُقٌ, (Ibn-' Abbád, K, TA, [the latter erroneously written in the CK خُرُوقٌ,]) like سَفَائِنُ and سُفُنٌ. (TA.) ___ *A channel of water that is not deep, and not without trees.* (JK, Ibn- 'Abbád, K.) ___ The *place of expanding of a valley, where it ends.* (JK, K.) ___ *A low,* or *depressed, tract* of land, *containing herbage:* pl. خُرُقٌ. (S, K.) One says, مَرَرْتُ بِخَرِيقٍ مِنَ الأَرْضِ بَيْنَ مَسْحَاوَيْنِ [*I passed by a low tract of land, containing herbage, between two plain tracts containing small pebbles and without herbage*]. (Fr, S.) ___ *Hard ground.* (A, TA.) ___ *A violent wind;* (A, TA;) as also رِيحٌ خَرْقَآءُ : (S, K:) the latter signifies *a wind that blows violently:* or, *that does not continue to blow in the same direction:* (TA:) or the former signifies a *cold* wind *that blows violently;* (S, K;) as also خَرُوقٌ : (K:) [it is an epithet; for] one says رِيحٌ خَرِيقٌ which is anomalous, as by

rule one should say خَرِيقَةٌ: (S:) it is [also] one of the names for *a cold wind that blows violently;* (JK, T, TA;) as though it perforated, or rent; the agent [رِيحٌ] being unused: (T, TA:) and (as some say, TA) it signifies also *a gentle, soft,* wind; thus bearing two contr. meanings: or *that returns, and* [*then*] *continues its course:* (K:) or, as in the L, *does not continue its course:* (TA:) or *that blows long.* (K.)

خُرَّقٌ *A certain bird,* (JK, IDrd, K,) *smaller than the* قُنْبُرٌ [or *lark*], (JK,) *that cleaves to the ground:* (IDrd:) or *a kind of sparrow:* (K:) so says AHát, in the Book of Birds: (TA:) pl. خَرَارِقُ. (JK, IDrd, K.)

خَرِّيقٌ : see خَرْقٌ, in three places.

خَارِقٌ [act. part. n. of خَرَقَ]. ___ [And hence,] سَيْفٌ خَارِقٌ *A sharp,* or *cutting, sword:* pl. خُرُقٌ. (TA.) ___ [Hence also,] أَمْرٌ خَارِقٌ لِلْعَادَةِ [*An event breaking through,* or *infringing, the usual course* of nature]. (KT, in a definition of مُعْجِزَةٌ, q. v.) ___ [In the present day, خَارِقٌ signifies also *Profound,* or *penetrating,* in learning or science.]

أَخْرَقُ and [its fem.] خَرْقَآءُ have for their pl. خُرْقٌ. (K.) ___ The fem., applied to a ewe, signifies *Having her ear perforated* (S, Mgh, Msb, K) *with a round hole.* (S, Msb.) And, applied to an ear, *Perforated,* or *bored.* (TA.) ___ And the masc., applied to a camel, *That puts his* مَنْسِمٌ [or *toe*] *upon the ground before* [*the sole of*] *his* خُفٌّ [or *foot*]: the doing of which is a result of generous quality. (JK, Ibn-'Abbád, K.) And the fem., applied to a she-camel, *That does not retread* (لَا تَتَعَاهَدُ), in the L لَا تَتَعَهَّدُ,) [*with her hind feet*] *the places of her* [*fore*] *feet* (JK, L, K) *upon the ground:* mentioned by Ibn- 'Abbád and Z. (TA.) ___ Applied to a man, (Mgh, Msb,) *Rough, ungentle, clumsy,* or *awkward,* (JK, S, Msb,) *in doing,* or *making, a thing:* (Msb:) *unskilful in work* [*and in the management of affairs* (see خَرِقٌ]; as also خَرِقٌ and خَرُقٌ : (K:) or *foolish; stupid;* or *unsound,* or *deficient, in intellect* or *understanding:* (Mgh, K:) *ignorant:* (TA:) *not knowing his work with his hand,* or *his handicraft:* (Msb:) fem. as above.

(JK, S, Mgh, Msb, &c.) It is said in a prov., (JK, S,) لَا تَعْدَمُ الخَرْقَآءُ عِلَّةً [*The stupid woman is not in want of an excuse*]: (JK, S, K:) used in forbidding excuses: (K:) i. e., excuses are many: the stupid woman is skilled in making them: how then must be the clever? (S, K:) applied to every one who excuses himself being able. (K in art. خرقآء ___.) عل applied to a desert, and to a land: see خَرْقٌ, in three places. ___ And applied to a wind: see خَرِيقٌ. ___ Hence, رِحْلَةٌ خَرْقَآءُ *A hard journey.* (Har p. 177.)

مَخْرَقٌ: see خَرْقٌ, in two places. ___ مَخْرَقُ حَوْضٍ *A stone that is at the* عُقْر [or *hinder part*] *of a watering-trough, for the purpose of their* [*standing upon it, and*] *drawing forth the water from it,* [i. e. the trough,] *when they will.* (K.)

مَخْرِقٌ, though unheard by us, is the sing. of مَخَارِقُ signifying The *orifices of the body; such as the mouth and the nose and the ears and the anus and the like.* (Mgh.)

مُخْرَقٌ [pass. part. n. of 4; *Confounded,* &c.: and hence,] *silent.* (JK: but there written without the vowel of the ر.)

غَيْرُ مُخْرِقٍ, applied to a road, means [*That does not cause one to be confounded,* or *perplexed, and unable to see his right course;* or] *in which one is not confounded,* or *perplexed, so as to be unable to see his right course.* (IAar in TA: but the latter word is there written without the vowel of the ر.)

مِخْرَاقٌ *A kerchief twisted for the purpose of beating therewith:* (JK, S:) a genuine Arabic word: (S:) or *a thing made of twisted rags, with which boys play:* (TA:) or *a twisted kerchief,* or *an inflated* [*skin such as is termed*] زِقّ, or *the like, with which boys play, beating one another therewith:* so called because it rends (يَخْرِقُ) the air when they make use of it: (Ham p. 702:) pl. مَخَارِيقُ. (S, TA.) 'Amr Ibn-Kulthoom says,

* كَأَنَّ سُيُوفَنَا مِنَّا وَمِنْهُمْ *

* مَخَارِيقٌ بِأَيْدِى لَا عَبِينَا *

[*As though our swords, ours and theirs, were kerchiefs twisted for beating therewith, in the hands of players*]: (S:) or مخاريق in this verse [written with tenween by poetic license] is the pl. of مِخْرَاقٌ signifying a *wooden sword with which boys play:* the poet means, we cared not for the smiting with the swords, like as the players care not for the smiting with the مخاريق. (EM p. 198.) [See also another ex., in a verse cited voce خَرِيجٌ.] 'Alee is related, in a trad., to have said that the lightning is the مَخَارِيق of the angels; (S, TA;) meaning thereby the instruments with which the angels chide and drive the clouds. (TA.) ___ Also *A garment,* or *piece of cloth.* (JK. [But this I find not elsewhere.]) ___ And *A sword* [in the ordinary sense of the word]: so in the A and O and L: in the K, السَّيِّدُ is erroneously put for السَّيْفُ. (TA.) ___ A man *goodly in body,* or *person,* whether *tall* or *not tall.* (JK, K.) ___ One *who falls not into a case without escaping,* or *extricating himself, therefrom.* (Sh, TA.) ___ One *who exercises art in the management of affairs.* (K.) ___ *A wild bull:* (As, K:) so called because he traverses far-extending districts: (As, TA:) or because the dogs pursue him and he escapes from them: said in the A to be called مِخْرَاقُ المَفَازَةِ. (TA.) ___ A man *who engages in wars,* or *fights, and is active therein.* (S, K.) ___ See also خَرِقٌ.

مَخْرُوقٌ One who is *denied good,* or *prosperity; into whose hand wealth falls not.* (K, TA.) And مَخْرُوقُ الكَفِّ A man *who gains not,* or *gets not, anything.* (JK.) See also خَرِقٌ.

مُخْرَوْرِقٌ One *who goes round about camels,* [meaning *who has them within the compass of his rule and care,*] (JK, K, TA,) *and urges them against their will,* (TA,) *and is active, and exercises art in his management* [*of them*]: (JK, K, TA:) mentioned by Sgh on the authority of Ibn-'Abbád. (TA.)

مُخْتَرَقٌ *A passage,* or *place of passing.* (S. [See خَوْخَةٌ, in two places.]) ___ [Hence,] بَلَدٌ بَعِيدُ المُخْتَرَقِ [*A country,* or *district, wide to*

traverse; lit., *far extending in respect of the place of passing*]. (TA.) ___ مُخْتَرَقُ الرِّيَاحِ *A place in which the winds blow:* (K:) and مُنْخَرَقُ الرِّيحِ *a place in which the wind blows* [*in any manner,* or *irregularly:* see 7]. (S.)

مُتَخَرِّقٌ : see the last paragraph in this art.: and see also خَرِيقٌ: ___ and خِرْقٌ.

مُنْخَرَقٌ : see مُخْتَرَقٌ.

مُنْخَرِقٌ [*Having a hole made in it,* &c.: see its verb]. رَجُلٌ مُنْخَرِقُ السِّرْبَالِ *A man having his clothing rent,* or *torn,* (JK, K,) *by long travel;* as also مُتَخَرِّقُ السِّرْبَالِ. (K.) ___ Also *Quick,* or *swift.*

(Ham p. 42.)

خرم

1 **خَرَمَهُ** , aor. ـِ , inf.n. خَرْمٌ, *He perforated,* or *pierced, it;* namely, a thing. (Msb.) [And so خَزَمَهُ. (Mgh in art. خزم.)] ___ And *He cut it,* or *cut it off.* (Msb.) You say, مَا خَرَمْتُ مِنْهُ شَيْئًا *I did not diminish,* and *did not cut off, from it,* or *him, anything.* (S.) And مَا خَرَمَ مِنَ الحَدِيثِ حَرْفًا *He did not diminish* [*from the narrative,* or *tradition, a letter,* or *a word*]. (TA.) And خَرَمَ فُلَانًا, (K,) aor, and inf. n. as above, (TA,) *He slit the partition between the nostrils of such a one:* (K:) or خَرْمٌ signifies the *mutilating* (قَطْع) *of the nose:* (JK:) or *mutilation* (قَطْع) *in the partition between the nostrils and in the* نَاشِرَتَانِ [or *two alæ*], or *in the extremity of the* أَرْنَبَة [or *lobule of the nose*]; *not amounting to what is termed* جَدْع; (Lth, TA;) and the epithet is أَخْرَمُ , fem. خَرْمَآءُ: (Lth, JK, TA:) and *the like in the lip;* or *in the upper part of the* فُوق [app. meaning the *front edge of the lobe,* which at its termination above forms a crena,] *of the ear:* (Lth, TA: [see أَخْرَمُ, as relating to the ear:]) accord. to Sh, it is both *in the nose* and *in the ear;* but in the nose, it is the *mutilation* (قطع) *of the fore part of the nostril* of a man, *and the* أَرْنَبَة [or *lobule of the nose*], *after the mutilation of the upper part of this, so as to reach the interior of the nose;* and the epithet applied to the man is أَخْرَمُ . (TA.) And خَرَمَهُ, inf. n. as above, also signifies *He hit,* or *hurt, his* خُورَمَة [q. v.]. (TA.) You say also, خَرَمَ الخُرْزَةَ, (K, TA, in the CK [erroneously] الخَزَرَة,) aor. as above, (K,) and so the inf. n.; (TA;) and خَرَّمَهَا , (K,) inf.n. تَخْرِيمٌ; (TA;) *He cracked,* or *tore without separating, the suture,* or *seam,* of a skin; syn. فَصَمَهَا: (K, TA, in the CK قَصَمَهَا:) or خَرَمَتِ الخَرْزَ, aor. and inf. n. as above, *i. q.* أَثْأَيْتُهُ [meaning *I spoiled the sewing* of the skin, or hide; *as when one uses a thick instrument for sewing* or *perforating, and a thin thong;* or *as when one rends two stitch-holes into one*]. (S.) [And خَرْمَهُ سَيْلٌ app. *A torrent*

cut into it, or *trenched it;* namely, the ground, or the side of a mountain: see خرم.] And خرمته خوارم [lit. *Cutting-off events cut him off*]; meaning *he died:* like as one says, شعبته شعوب. (TA. [See also 8.]) ___ خرم القرطاس *He hit the target with his arrow without perforating it.* (TA.) ___ ما خرم عن الطَّريق *He* (a guide) *did not turn aside from the way.* (JK, S.) خرِم, (S, K,) aor. ـَـ, (K,) inf. n. خرَم, (S,) said of a man, (S, K,) *He had the partition between his nostrils cut,* or *mutilated:* or *the extremity of his nose, but not to the extent denoted by the term* جدَع: the epithet applied to the man in this case is أَخرَم: (S:) or *he had the partition between his nostrils slit;* i. e. تَخَرَّمت وترته. (K.) خرُم, aor. ـُـ, *He cared not for what he did nor for what was said to him.* (K.)

2 **خرَّم** see 1. ___ [Hence,] ضرع فيه تَخْريم *An udder in which are incisions* [or *crackings of the skin*]; and so فيه تشريم. (TA.)

5 **تخرّمت وترته** : see 1, last sentence but one. تخرّمت الخرزة (K, TA, in the CK [erroneously] خرمها,) *The suture,* or *seam,* of a skin *cracked,* or *became torn without separating;* quasi-pass. of خرمها [q. v.]. (K, TA.) انخرم [in like manner] signifies *It became slit;* said of the bore of the ear. (S.) And you say also, تخرّم الزَّنْد [*The wooden instrument for producing fire cracked,* or *split*]. (TA.) Hence the phrase, أَراكَ يتخرَّم زندك, mentioned by IAar, meaning *I see thee to have no good in thee:* for when the زند cracks, or splits, (إذا تَخَرَّم,) one cannot produce fire by mean of it, and there is no good in it. (TA.) [Hence likewise,] تخرّم زنده means also *His anger became appeased:* [or,] accord. to the S, تخرّم زبده has this meaning: and accord. to the A, تخرّم أَنْفه has the same meaning. (TA.) Accord. to IAar, (TA,) جآءنا فلانٌ يتخرَّم زبده means *Such a one came to us doing to us that which was wrongful,* or *injurious, and foolish,* or *stupid.* (K, * TA.) See also 8, in two places. تخرّم also signifies *He followed,* or *adopted, the religion of the* خُرَّميَّة. (S, K, TA: in the CK, the مخْرميَّة.)

7 انخرم *It became cut,* or *cut off.* (Msb.) See also 5. Said of a writing, or book, it means *It became deficient; part of it went.* (TA.) And said of a generation, *It went away; came to an end.* (TA.) See also أَخْرَمُ.

8 اخترمهم الدَّهْرُ *Time,* or *fortune, cut them off;* and *extirpated them;* as also تَخَرَّمَهُمْ : (S:) or *destroyed them by its calamities.* (Msb.) And اخترمتهم المنيَّةُ and تَخَرَّمَتْهُمْ *Death,* or *the decree of death, cut them off;* and *extirpated them.* (K.) And اخرمته المنيَّةُ *Death,* or *the decree of death,* [*cut him off,* or] *took him away,* (JK, K, TA,) مِنْ بَيْنِ أَصْحَابِهِ [*from amidst his companions.* (TA. [A phrase similar to خرمته خوارمُ: see 1.]) And اخترم عنَّا (JK, * K,) [*He was cut off from us by death;*] *he was taken away* [*from us by death*]; (JK;) *he died,* (K, TA,) and *went away* [*from us*]. (TA.) Accord. to some, اخترامٌ [as an inf. n. of اخترم] signifies The *dying suddenly.* (Har p. 123.)

خَرْمٌ *A prominence,* or *projecting part, of a mountain:* (JK, S, K:) pl. خُرُومٌ. (JK.) And *A bed trenched by a torrent* (ما خرم سيلٍ [see 1]): (JK:) so some say: (TA:) or *a road in a* [*tract of high ground such as is termed*] قُفٌّ; or *on the summit of a mountain.* (JK, TA.) [See also مَخْرِمٌ.]

خُرْمٌ The *place of the bore,* or *perforation,* of a thing. (Msb.) The *eye* of a needle. (TA.) ___ See also مَخْرِمٌ.

خَرَمَةٌ The *place of perforation of the ear:* (S:) or the *place of slitting, of the nose, in the partition between the nostrils* [and *in either of the alæ,* as appears from what here follows]. (K.) It is said in a trad., فِى الخَرَمَاتِ الثَّلَاثِ مِنَ الأَنْفِ الدِّيَةُ, by الخرمات being app. meant المخرومات, i. e. [*In the case of* the mutilation of] *the two alæ and the partition between the nostrils* [*the blood-wit,* or *fine for homicide,* shall be paid]. (TA.)

خُرْمَانٌ *A lie,* or *falsehood.* (S, K.) One says, جَآءَ فُلَانٌ بِالخُرْمَانِ (S, TA) i. e. [*Such a one uttered*] *that*

which was a lie. (TA.)

خَرِيمٌ One *who cares not for what he does nor for what is said to him.* (K.)

الخُرَّمِيَّةُ *The sect who held the doctrine of the transmigration of the soul, and allowed general license:* (S, K, TA:) they were in the time of El-Moatasim: their sheykh, Bábak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria. (TA.)

خُرَّامٌ [a pl. of which the sing. is not mentioned,] Young men (TA) *such as follow the licentious ways of the* خُرَّمِيَّة [so I render مُتَخَرِّمُونَ] *in acts of disobedience.* (K, TA.) [See what next follows.]

خَارِمٌ [act. part. n. of خَرِمَ: fem. with ة; and pl. of the latter خَوَارِمُ]. One says, خَرِمَتْهُ خَوَارِمُهُ [explained above]: see 1. (TA.) ___ *Corrupting; acting corruptly; doing evil,* or *mischief.* (K.) [See خُرَّامٌ, which is probably a pl. thereof.] ___ *Neglecting;* or *leaving undone* [*what ought to be done*]. (K.) *Cold,* as an epithet (K.) ___ *A cold wind:* (K:) so accord. to A'Obeyd: but accord. to Kr, [خَازِمٌ,] with زاى. (TA.)

خَوْرَمٌ : see what next follows.

خَوْرَمَةٌ The *end,* or *tip, of the nose* (JK, S) of a man: (S:) or the *fore part of the nose:* or the *part between the nostrils.* (K.) ___ Also, (JK, K,) as being likened thereto, (TA,) *A rock in which are holes;* (JK, K;) n. un. of خَوْرَمٌ : (K:) [or] the latter has this signification. (S. [But this seems to be a mistake.])

أَخْرَمُ [*Having the nose mutilated in any of the manners explained in the first paragraph of this art.*]: fem. خَرْمَآءُ: see 1, in three places. ___ And *Having the ear perforated, when it is not slit:*

(S:) or *having the ear slit after it has been pierced:* (S and Msb* and TA in art. خرب:) and ↓مُخَرَّمٌ, likewise, signifies *having the ear slit;* as also أَخْرَبُ and مُخَرَّبٌ. (TA in that art.) And the fem., applied to a she-goat, *Having her ear slit crosswise.* (K. [See also خَذْمَآءُ.]) Also, the fem., applied to an ear, *Slit,* or *perforated,* or *mutilated.* (K, * TA.) Also *A pool of water left by a torrent;* because one part thereof passes a way (يَنْخَرِمُ) to another: pl. خُرُمٌ. (TA.) ___ And the fem. also signifies *Any hill,* or *rising ground, sloping down into a* [*hollow such as is termed*] وَهْدَةٌ; (K;) and so the masc.: (TA:) or *any* [*hill such as is termed*] أَكَمَةٌ *having a side whereby it cannot be ascended.* (K.) أَخْرَمُ الكَتِفِ *The extremity of the spine of the scapula:* (S:) or *a notch,* or *small hollowed place,* [app. *the glenoid cavity,*] *at the extremity of the spine of the scapula,* (JK, T, TA,) *next the socket:* (T, TA:) pl. أَخَارِمُ: (JK, T, TA:) or أَخْرَمَا الكَتِفَيْنِ, in the K miswritten آخِرُ مَا فِى الكَتِفَيْنِ, signifies *the heads of the two scapulæ, next the upper arms:* (K, * TA:) or *the two extremities,* or *edges, of the lower portion of the two scapulæ, which surround,* or *border, the* كُعْبُرَةٌ [app. here meaning the *thick part next to the inferior angle*] *of the scapula:* and الأَخْرَمُ *the end of the spine* [*of the scapula*]. (K, * TA. [In the K is here added, accord. to different copies, حيث يَنْخَدِعُ, as in the TA; or حيث يَنْخَدِمُ, as in the CK; or حيث يَنْخَذِمُ: the right reading seems to be حيث يَنْخَرِمُ, *where it forms a kind of cleft;* app. meaning *where it forms the glenoid cavity.* In the CK, for مُنْقَطَعُ العِيرِ, is erroneously put مُنْقَطِعُ العَيْنِ; and و is erroneously prefixed to the former noun.]) ___ الأَخْرَمَانِ *Two cleft bones at the extremity of the interior of the upper part of the inside of the mouth.* (K.) أَخْرَمُ الرَّأْىِ A man *weak in judgment.* (JK, TA.)

مَخْرِمٌ The *end of a prominence,* or *projecting part, of a mountain:* pl. مَخَارِمُ: (S:) or مَخْرِمُ جَبَلٍ

signifies *the prominence*, or *projecting part, of a mountain:* [like خَرْمٌ:] and مَخْرِمُ سَيْلٍ, *the extremity of a torrent:* (K: [accord. to the TK, *of a sword;* for مخرم السيف is there put in the place of مخرم السيل:]) pl. as above: (TA:) and مَخْرِمُ أَكَمَةٍ and خُرْمُ اكمة signify *the place where a hill such as is termed* اكمة *ends.* (K.) Also *A* [*road such as is termed*] ثَنِيَّة, *between two mountains:* (TA:) [or the pl.] مَخَارِمُ signifies the *mouths of* [*mountain-roads such as are termed*] فِجَاج: (S:) or *roads in rugged tracts:* (Skr, K:) or *roads in mountains*, and *in sands.* (IAth, TA.) [Hence,] يَمِينٌ ذَاتُ مَخَارِمَ *An oath in which are ways of evasion.* (S, TA.) And لَا خَيْرَ فِى يَمِينٍ لَا مَخَارِمَ لَهَا *There is no good in an oath that has not ways of evasion:* from مَخْرِمٌ signifying a ثَنِيَّة between two mountains. (TA.) And هٰذِهِ يَمِينٌ قَدْ طَلَعَتْ فِى المَخَارِمِ [*This is an oath that has come forth in expressions that admit of ways of evasion*]: said of an oath that affords a way [or rather ways] of evasion to the utterer thereof. (AZ, TA.) ___ [The pl.] المَخَارِمُ [or مَخَارِمُ اللَّيْلِ] also signifies *The first portions of the night.* (K.) It occurs in an instance in which some read المَحَارِمُ [pl. of مَحْرَمٌ, q. v.]. (TA.)

مُخَرَّمٌ : see أَخْرَمُ. It is said in a trad., نَهَى أَنْ يُضَحَّى بِالمُخَرَّمَةِ الأُذُنِ *He forbade the sacrificing as an* أُضْحِيَّة [q. v.] *the animal having the ear cut*, or *cut off*, or *mutilated:* or *having many perforations*, and *slits, in its ear.* (TA.)

مَخْرُومَاتٌ : see خَرْمَةٌ.

مُتَخَرِّمُونَ : see خُرَّامٌ.

خرنب

خرنوب and خرنوب: see خَرُّوب, in art. خرب.

خرنابتان : see خَنَّابَتان, in art. خنب.

خرو

خُرَةُ الفَأْسِ , as in the Tekmileh, on the authority of Fr; in the K and accord. to Sgh, خُرْوَةُ الفَأْسِ, which is a mistake; (TA;) *The* خرت [q. v. in art. خرت] *of the* فأس: pl. خُرَاتٌ; (Fr, Sgh, K, TA;) like as ثُبَةٌ has for its pl. ثُبَاتٌ. (TA.)

الخَرَاتَانِ *Two stars,* (K,) *mentioned* [*and described*] *in art.* خرت, (TA,) *each of which is* [*said to be*] *called* خَرَاةٌ: (K:) accord. to ISd, only the dual form of the word is known; and the radical ت and the augmentative ت [by which latter is meant ة] are in the dual alike: (TA:) but Kr and others say that it is dual of خَرَاةٌ, and belongs to this art. (TA in art. خرت.)

خُرْوَةٌ : see the first paragraph in this art.

خز

خَزٌّ *A certain kind of cloth,* (S, A, K,) *well known,* (K, TA,) *woven of wool and silk:* (TA:) and also *a kind of cloth entirely of silk;* and this is the kind which one is forbidden to ride upon and to sit upon; not the former kind, which is allowable, and was sometimes worn by companions of the Prophet and by the next succeeding generation, as IAth has ascertained: (TA:) derived from خُزَّز, (K, TA,) accord. to some: (TA:) or it is the name of *a certain beast* [thought by Golius to be the *beaver*]: and afterwards applied to the *cloth made of its fur:* (Mgh, Msb:) pl. خُزُوز. (S, A, Msb, K.) [Golius seems to derive it from the Persian قِزْ, meaning *raw silk;* and assigns to it also the meaning of *a coarser kind of spun silk.*] خُزُوز وبُزُوز signifies *Good cloths,* or *stuffs,* or *garments.* (A in art. بز.)

خُزَّز The *male of the* أَرْنَب [or *hare*]: (S, A, Msb, K:) or the *offspring of the* ارنب: (TA:) pl. [of pauc.] أَخِزَّةٌ (K) and [of mult.] خِزَّانٌ. (S, Msb, K.) Hence the saying, مَسُّهُ مَسُّ الخُزَّز [*The feel of him,* or *it, is* like *the feel of the male,* or *young, hare*]. (A, TA.)

خَزَّاز *A seller of* خَزّ. (TA.)

أَرْضٌ مَخَزَّةٌ *A land containing,* (K * TA,) or *abounding with,* (TA,) خِزَّان, pl. of خُزَّز, (K, TA.)

خزر

1 خَزِرَتِ العينُ , aor. ـَـ , (Msb,) inf. n. خَزَرٌ, (S, A, Mgh, Msb, K,) *The eye was,* or *became, narrow and small:* (S, A, Mgh, Msb, K:) or *it contracted its sight, naturally:* (K:) or خَزِرَ, aor. ـَـ , (K,) inf. n. as above, (S, K,) signifies *he* (a man) *was as though he looked from the outer angle of the eye:* (S, A: *) or *he looked as though on one side:* or *he opened and closed his eyes;* (K;) or, *his eye:* (M:) or *he had a distortion* (حَوَلٌ) *of one of his eyes:* (K:) [or *he had eyes looking towards his nose;* or, *looking sideways;* (see أَخْزَرُ;) or, *looking towards their outer angles;* (see خَزَرَةٌ;) see also 2, and 6, and Q. Q. 1.] خَزَرَهُ, aor. ـُـ , (TA,) inf. n. خَزْرٌ, (K,) *He looked at him from the outer angle of the eye;* (K, * TA;) as one does in pride, and in light estimation of the object at which he looks. (MF.) A poet says,

* لَا تَخْزُرِ القَوْمَ شَزْرًا عَنْ مُعَارَضَةٍ *

[*Look not thou at the people from the outer angle of the eye, askew, sideways*]. (TA.) خَزَرَ [as an intrans. v.] *He affected,* or *pretended, to be cunning;* i. e. *intelligent,* or *sagacious;* or *intelligent with a mixture of craft and forecast;* syn. تَدَاهَى. (IAar, K. [See also 2.]) Also *He fled.* (K.)

2 خزّر , (TA,) inf. n. تَخْزِيرٌ, (K,) *He made narrow.* (K, TA.) You say, خزّر عينيه *He* (an old man) *narrowed his eyes; contracted his eyelids as though they were sewed together; to collect the light:* when a young man does so, يتداهى بذلك [i. e. he affects, or pretends, thereby, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast]. (IAar. [See also خَزَرَ: and see 6.])

6 تخازر *He looked from the outer angle of his eye.* (TA. [See also Q. Q. 1.]) ___ *He pretended,* or *made a show of, what is termed* خزر: [see 1.] (TA, and Har p. 62.) ___ *He contracted his eyelids, to sharpen the sight:* (S, Msb, K:) a verb similar to تعامى and تجاهل. (S. [See also 2.])

Q. Q. 1 خَنْزَرَ *He looked from the outer angles of his eyes:* from the subst. خِنْزِيرٌ, because the animal so called is أَخْزَرُ. (A. [See also 6.]) ___ Also *He acted like the swine.* (TA in art. خنزر.)

خَزَرٌ [commonly known only as inf. n. of خَزِرَ or خَزِرَتِ العَيْنُ]: see خَزِيرٌ.

خَزَرُ العَيْنِ : see أَخْزَرُ.

خَزْرَةٌ : see خَزَرَةٌ.

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خَزْرَةٌ *A turning of the pupil towards the outer angle of the eye.* (TA. [See 1.])

خَزَرَةٌ (ISk, S, K) and خَزْرَةٌ (K) *A pain in the back:* (K:) *a pain in a vertebra of the back:* (S:) *a pain in the slender part of the back, in* [*the vertebra called*] فَقْرَةُ القَطَنِ: (TA:) the pl. of the former is خَزَرَاتٌ. (S, TA.)

خَزِيرٌ and خَزِيرَةٌ *A kind of food like* عَصِيدَةٌ *with flesh-meat;* (K;) *made of flesh-meat* (S, TA) *that has remained throughout a night,* (TA,) *cut into small pieces, and put into a cooking-pot with abundance of water,* (S, TA,) *and with salt;* (TA;) *and when it is thoroughly cooked, some flour is sprinkled upon it,* (S, TA,) *and it is stirred about with it, and seasoned with any seasoning that the maker pleases to add:* (TA:) when

there is no flesh-meat, it is called عَصِيدَة: (S, K, TA:) or *a broth made with the water in which bran has been soaked,* (Mgh, K, TA,) *which water is strained, and then cooked:* (Mgh, TA:) this is what is called by the Persians سَبُوسَبا: (Mgh:) [see also حَرِيرَة:] or خَزِيرَة is *flour thrown upon water* or *upon milk, and cooked, and then eaten with dates, or supped:* it is also called سَخِينَة and سَخُونَة and نَفِيتَة and حَرِيرَة: حُذْرُقَّة is thinner: (AHeyth, on the authority of an Arab of the desert:) and *a soup made of grease* or *gravy* (K) *and flour;* (TA;) as also خَزَر : (K:) but no one except the author of the K mentions this last form: in the other lexicons, soup of grease or gravy is said only to be called خَزِير and خَزِيرَة. (TA.)

خَزِيرَة : see the next preceding paragraph.

خَازِر A man *possessing much cunning;* i. e. *intelligence,* or *sagacity;* or *intelligence with a mixture of craft and forecast.* (AA, K.)

خِنْزِير [The *swine;* the *hog;* the *pig;*] *a certain foul animal,* (Msb,) *well known;* (K;) *said to be forbidden* [*to be eaten*] *by every prophet:* (Msb:) [fem. with ة:] pl. خَنَازِيرُ: (S, Msb, K:) not, as some say, خُزُّ: [though this is an epithet applicable to swine:] (TA:) accord. to some, it is of the measure فِعْلِيل; because ن is not [generally] added as a second letter: but accord. to others, of the measure فِنْعِيل; because ن is sometimes added as a second letter, and because it is held to be derived from خَزَر, since all خنازير are خُزُّ; as it is said in the A, كُلُّ خِنْزِيرٍ أَخْزَرُ. (TA.) ___ خَنَازِيرُ also signifies *A well-known disease;* (S;) [*scrofula;* or *glandular swellings in the neck;*] *ulcers,* (K,) or *hard ulcers,* (S,) *which arise in the neck:* (S, K:) or *ganglions, or hard or nodous lumps beneath the skin, in the neck, and in soft parts, such as the armpits; but most frequently in the neck.* (Mgh.)

خُوزَرِى : see what next follows, in two places.

خيزرى and خوزرى *A certain mode of walking, with a looseness of the joints,* (S, A, K,) *as though the limbs were dislocated;* (A;) as also خيزلى and خوزلى: (S in art. خزل, and TA:) or *a limping,* or *halting, manner of walking:* or *an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side.* (TA.) You say, هو يمشى الخيزرى and الخوزرى *He walks with a looseness of the joints,* &c. (A.)

خيزران , (S, K, &c.,) vulgarly pronounced خيزران, (TA,) [a coll. gen. n., The *kind of cane called rattan;* so in the present day;] *a kind of Indian tree, which consists of roots extending upon the ground;* as also خيزور : (K:) or [*a kind of tree*] *not growing in the country of the Arabs, but only in that of the Greeks;* whence the saying of En-Nábighah El-Jaadee,

* بِلَادُهُمْ بِلَادُ الخَيْزُرَانِ *

[*Their lands are the lands of the kheyzurán*]: it is *a kind of plant with pliable and smooth twigs:* (ISd:) or *a kind of tree,* (S,) *the roots of the* قَنَا [by which are app. meant the *canes of which spear-shafts are made*]: (S, Msb:) pl. خَيَازِرُ. (S.) ___ *Reed,* or *reeds; cane,* or *canes.* (S, K.) ___ And hence, *Musical reeds* or *pipes.* (TA.) ___ *Spears:* (IAar, K:) because of their pliableness: (TA:) [or because commonly made of canes:] pl. as above. (TA.) ___ *Any pliable twig* or *rod;* (Mbr, K;) *any piece of wood that is pliable.* (AHeyth.) [Often applied in the present day to the *osier;* as well as to the rattan: n. un. with ة.] ___ The *rod which kings hold in their hands, and with which they amuse themselves* (يَتَعَبَّثُونَ) *and make signs.* (Ham p. 710.) ___ The *pole with which a ship,* or *boat, is pushed* or *propelled,* (Mbr, K,) *when pliable,* or *bending;* as also خَيْزَرَةٌ . (Mbr, TA.) ___ Also, (AO, Msb, K,) and with ة, (S, TA,) The سُكَّان (S, Msb, K) of a ship, (K,) i. e. its كَوْثَل [meaning the *rudder*]: (TA:) or, accord. to 'Amr Ibn-Bahr, the لِجَام [lit. the bridle and bit, app. meaning the *tiller*] of a ship, *by means of which the* سُكَّان,

which is the ذَنَب, *is directed.* (TA: [but instead of التى بها يقوم السُّكّانُ وهو فى الذنب, I read الذى به يقَوَّمُ السُّكَّانُ وهوالذَّنَبُ.]) En-Nábighah says, describing the Euphrates in the time of its increase, or fulness,

* يَظَلُّ من خَوفه المَلَّاحُ مُعْتَصِماً *

* بالْخَيْزُرانَةِ بَعْدَ الأَيْنِ والنَّجَدِ *

[*By reason of his fear, the sailor becomes in a state of cleaving,* or *laying fast hold, upon the* خيزرانة, (which may here mean the *pole* above mentioned, or the *rudder,* or the *tiller,*) *after fatigue and distress*]. (S, TA.) In a trad. it is said that the devil, when he had been commanded by Noah to go forth from the ark, mounted upon the خيزران of the ark, i. e. its سُكّان. (TA.)

خَيْزُورٌ : see the last paragraph above.

خَيْزَرَةٌ : see the last paragraph above.

أَخْزَرُ A man *having narrow and small eyes:* (S, A, Msb, K:) or *having eyes of which the sight is contracted, naturally:* (K:) or *who looks from the outer angle of his eye:* (A:) or *who is as though he so looked:* (S:) or *who looks as though on one side:* or *who opens and closes his eyes;* (K;) or, *his eye:* (M:) or *who has a distortion* (حَوَلٌ) *of one of his eyes:* (K:) or *whose eyes look towards his nose:* (TA:) [or *whose eyes look towards their outer angles:* (see خُرَّةٌ:)] and أَخْزَرُ العَيْنِ one *who looks askew,* or *sideways;* as also خَزَرُ العَيْنِ, an epithet applied to an enemy: (TA:) the fem. of أَخْزَرُ is خَزْرآءُ: (A, Msb:) and the pl. is خُزْرٌ. (K.) You say also أَعْيُنٌ خُزْرٌ [meaning *Eyes that are narrow and small:* &c.]. (TA.)

خزعبل

خَزَعْبَلٌ *Stories that are held to be clever, ingenious,* or *elegant,* (IDrd, K,) *and at which one laughs.* (IDrd.)

خُزَعْبَلٌ *i. q.* باطِلٌ [app. as a subst., meaning *A false,* or *vain, saying* or *deed* or *affair* or *thing*]; as also خُزَعْبِيلٌ : (K:) or, accord. to El-Jarmee, (S, TA,) the latter, (S,) or each, (TA,) *false,* or *vain, sayings* or *deeds* or *affairs* or *things.* (S, TA.)

خُزَعْبَلَةٌ or خُزَعْبِلَةٌ (accord. to different copies of the K) *A wonderful thing.* (IAar, K.) And [the pls.] خُزَعْبِلَاتٌ and خُزَعْبَلَاتٌ *False,* or *vain, stories.* (Har p. 16.)

خُزَعْبِيلٌ : see خُزَعْبَلٌ.

خُزَعْبِيلَةٌ *A laughable thing; a thing that makes people laugh.* (S, K) One says, هَاتِ بَعْضَ خُزَعْبِيلَاتِكَ [*Give me some of thy laughable thingsor stories*]. (S.)

خزف

خَزَفٌ *Pottery; jars;* or *earthern vessels;* syn. جَرٌّ; (Lth, S, K; [and so in the present day;]) and *anything made of clay, and baked, so that it becomes* فَخَّار: (IDrd, K:) or *clay made into vessels, before it is baked; i. q.* صَلْصَالٌ: when baked, it is called فَخَّار. (Msb.) [See an ex. in a verse cited voce إِنْ, p. 107.]

خَزَفِىٌّ [*Of,* or *relating to, pottery,* or *jars,* &c.;] rel. n. of خَزَفٌ. (TA.) ___ See also what follows.

خَزَّافٌ and خَزَفِىٌّ *A seller* [or *maker*] *of* خَزَف [or *pottery, jars,* &c.]. (TA.)

خزق

1 خَزَقَ , aor. ـِ , (S, Mgh, K,) inf. n. خَزْقٌ and خُزُوقٌ, (TA,) *It* (an arrow) *hit the target;* (S, K;) or *the object at which it was shot;* (ISd, TA;) as also خَسَقَ [q. v.]: (TA:) or *transpierced,* or *passed through,* or *its extremity passed through,* (Mgh, TA,) *making the blood to flow:* (TA:) [and app. also *it stuck fast* therein: (see خَزْقٌ, below:)] or خَزَقَ القِرْطَاسَ *it* (an arrow) *transpierced,* or *passed through, the target;* or *pierced it so that its extremity passed through.* (Msb.) ___ خَزَقَهُ, aor. ـِ , (Msb, K,) inf. n. خَزْقٌ, (S, Msb,) *He pierced him* [with a spear or the like]. (S Msb, K.) And *He pierced him slightly* with a spear. (TA.) And *It* (an arrow) *hit him.*

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(JK.) And خَزَقْتُهُمْ بِالنَّبْلِ *I hit them with the arrows.* (S.) [Whence,] خَزَقَهُ بِعَيْنِهِ *He looked sharply at him;* and *cast his eye at him,* or *smote him with his eye:* (Lh, TA:) or *he wounded him with his eye.* (Ibn-'Abbád, Z, TA.) ___ Also *He stuck it* (i. e. anything sharp) into the ground (Lth, JK, TA) &c. (Lth, TA.)

7 انخزق *He became pierced* [with a spear or the like]. (K.) ___ *It* (anything sharp, JK) *became stuck* into the ground [&c.]. (JK, TA.) ___ Also, or اختزق , (accord. to different copies of the K, the latter in the CK,) *It* (a sword) *became drawn from its scabbard.* (K, TA.)

8 إِخْتَزَقَ see what next precedes.

خَزْقٌ inf. n. of 1. (S, * Msb, TA.) ___ [I also find in the TA, الخزق ما يثبت والخزق ماينفذ, as though meaning that خَزْقٌ

signifies A thing *that becomes fixed* or *fast:* and also a thing *that transpierces,* or *passes through:* but these may be loose explanations, intended to mean that خَزْقٌ is said of that which becomes fixed or fast (as an arrow in the body pierced by it), and also of that which transpierces, or passes through: see خَسَقَ, of which the inf. n., خَسْقٌ, is said to be used in these two senses.]

خَزُوقٌ A she-camel *that pierces the ground with her toes,* (K, TA,) *making marks upon it:* (TA:) or *that furrows the ground with her toe turned up, as she goes.* (K, TA.) [See also خَسُوقٌ.]

خَازِقٌ , applied to an arrow, *Hitting,* or *that hits, the target;* (S, Mgh, K;) and (Mgh, TA) *transpiercing,* or *passing through,* or *that transpierces* or *passes through,* or *piercing,* or *that pierces, so that its extremity passes through,* (Mgh, Msb, K,) the target [or the object shot at]; (Msb;) as also خَاسِقٌ: (TA:) pl. خَوَازِقُ. (Msb.) And [hence, used as a subst.,] *A spear-head:* (JK, S, K:) and the *iron head* or *blade* of an arrow &c. (TA.) One says, هُوَ أَمْضَى مِنْ خَازِقٍ [*He is more penetrating than a spear-head*]: (S:) and أَنْفَذُ مِنْ خَازِقٍ, which means the same; (JK, Meyd;) or *more penetrating than a transpiercing arrow:* (TA:) the latter is a prov.; (Meyd, TA;) applied to him who is penetrating in affairs. (Meyd.) And إِنَّهُ لَخَازِقُ وَرَقَةٍ [lit. *Verily he is a piercer,* or *transpiercer, of a leaf*]; meaning لَا يُطْمَعُ فِيهِ [i. e. *he is a person whom one may not hope to overcome*]: (IAar, K:) or *he is bold and skilful.* (K.)

خَازُوقٌ [*A stake for impaling a man:* but this I believe to be post-classical: pl. خَوَازِيقُ.]

مِخْزَقٌ *A small stick,* (JK, K,) *with a pointed end,* (JK,) or *having at its end a sharp nail,* (K,) *that is with the seller of full-grown unripe dates for date-stones* [which are used as food for camels]: (JK, K:) he has many مَخَازِقُ [pl. of مِخْزَقٌ]; and a boy comes to him with date-stones, which he takes from him on the condition that he shall strike with the مِخْزَقٌ a certain number of times and have as many of the dates as become thus transfixed for

him, whether many or few, but nothing if he miss. (K.)

مَخْزَقَةٌ *A dart,* or *javelin.* (TA.)

مُخْتَزَقٌ *Chase,* or *game;* i. e. *an object of the chase or the like.* (JK, TA.)

خزل

1 **خَزَلَهُ** , (Msb, K,) aor. ـُ , (Msb,) or ـِ , (K,) inf. n. خَزْلٌ, (Msb,) *He cut it off.* (Msb, K.) [See also 8.] ___ خَزَلَهُ عَنْ حاجته, aor. ـِ , *He impeded, hindered, prevented,* or *withheld, him from attaining the object of his want.* (K, * TA.) خَزِلَ, aor. ـَ , (JK, K,) inf. n. خَزَلٌ, (JK,) *He had a fracture in his back.* (JK, K.) ___ Also, (TK,) inf. n. as above; (K;) and تخزّل and انخزل ; *He walked in a heavy,* or *sluggish, manner:* (K:) or, as in the 'Eyn, *with a looseness of the joints.* (TA.)

5 **تَخَزَّلَ** see 1. ___ [Hence,] تخزّل السَّحابُ *The clouds appeared as though they were retreating, by reason of the heaviness,* or *sluggishness, of their motion.* (M, K, * TA.)

7 **انخزل** *It became cut off.* (S, Msb.) ___ [Hence,] انخزل فى كَلَامه *He became cut short,* or *stopped, in his speech.* (IDrd, K.) ___ انخزل عن جوابِى *He cared not for my answer,* or *reply.* (M, K.) ___ See also 1.

8 **اختزله** *He cut it off for himself.* (S, * Msb, K. *) One says, اختزل المالَ *He cut off for himself the property.* (TA.) And اختزله عَنِ القَوْم *He cut him off from the people,* or *party.* (S.) ___ And hence, اختَزَلْتُ الوديعةَ *I was unfaithful in respect of the trust,* or *deposit;* even if meaning *I refused to restore it:* because the doing so is a cutting off, for one's self, of the property of the owner. (Msb.) ___ Accord. to Sb and the K, الاختزالُ is also *syn. with* الحَذْفُ [*The cutting off* a thing; or *cutting* it *so as to lessen it at its extremity;* &c.]: but ISd says, I know not this on the authority of any other than Sb. (TA.) الختزال also signifies *The being alone* (K, TA) *in opinion; with none to share therein.* (TA.) And اختزل, *He* (a man) *became lame;* or *walked lamely.* (TA.)

خَزْلٌ : see what next follows.

خَزْلَةٌ : see what next follows.

خُزْلَةٌ , (JK, K,) or, as in the M, خَزْلَةٌ and خَزْلٌ , (TA,) *A fracture in the back.* (JK, M, K.)

خُزَلَةٌ One *who impedes, hinders, prevents,* or *withholds, another from that which he desires to do.* (Az, K, * TA.)

خَيْزَلٌ : see خَوْزَلَى.

خَوْزَلَةٌ *i. q.* إِعْيَآءٌ [*Fatigue:* or *a fatiguing*]. (TA.)

خَوْزَلَى and خَيْزَلَى *A certain mode of walking, with a looseness of the joints;* like خَوْزَرَى and خَيْزَرَى: (S:) or *a heavy,* or *sluggish, manner of walking;* as also خَيْزَلٌ : (K:) the dual of خَوْزَلَى [to which that of خَيْزَلَى is similar] is خَوْزَلَانِ. (IAmb, TA in art. قهقر.) Accord. to the T, one says, هُوَ يَمْشِى الخَيْزَلَى and الخَوْزَلَى, meaning *He walks with an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side:* or *as though thorns pricked his feet.* (TA.)

خَيْزَلَى : see what next precedes, in two places.

أَخْزَلُ *Having a fracture in his back;* as also مَخْزُولٌ : (O, K:) or *having a fracture in the middle of his back;* as also مَخْزُولُ الظَّهْرِ. (Lth, TA.) ___ And A camel *whose hump has entirely gone away:* (K:) so says Lth; but Az thinks that this may be a mistranscription for أَجْزَلُ; or خ and ج may be interchangeable in this case. (TA.) ___ Also *Lame.* (AA, TA.)

مَخْزُولٌ : see what next precedes, in two places.

خزم

1 **خَزَمَهُ** , aor. ـِ , (Mgh, K,) inf. n. خَزْمٌ, (JK, TA,) *He pierced it,* or *perforated it;* (JK, Mgh, K;) namely, a thing of any kind: for instance, the nose of a camel, for the [ring called] خِزَامَةٌ [to which the rein is attached]: and the letter of a Kádee to another Kádee; for such a letter is pierced for the سِحَآءَةٌ [or strip of paper with which it is bound], and is then sealed [upon this strip]; and when this is done, the letter is said to be مَخْزُومٌ . (Mgh.) You say, خَزَمَ البَعِيرَ, aor. as above, (Mgh, Msb,) and so the inf. n., (Msb,) *He pierced the nose of the camel* (Mgh, Msb) *for the* خِزَامَةٌ: (Mgh:) or خَزَمَ البَعِيرَ (S, K) بِالخِزَامَةِ, (S,) aor. and inf. n. as above, (TA,) *he put the* خِزَامَةٌ *in the side of the nostril,* (K,) or *in the partition between the nostrils,* (S,) [but the former is the more common practice,] *of the camel;* (S, K;) as also خَزَّمَهُ ; (K;) [or] this signifies the doing so much, or often. (TA.) [Hence,] خَزَمَ أَنْفَهُ *He brought him under,* or *into, subjection; rendered him submissive, tractable,* or *manageable.* (TA.) And خَزَمْتُ الجَرَادَ فِى العُودِ *I spitted the locusts in a series upon the* [*skewer,* or] *piece of stick* or *wood.* (S.) And خَزَمَ شِرَاكَ نَعْلِهِ *He pierced and tied the* [*thong called*] شِرَاكٌ [q. v.] *of his sandal* [app. *so as to attach to it the two branches* (عُضُدَا الشِّرَاكِ) *of the strap that encompasses the heel*]. (TA, [See also خِزَامَةٌ.]) ___ [Also *He cut it.* for] الخَزْمُ is *syn. with* القَطْعُ. (Ham p. 166. [It is there also said to be syn. with الشدّ; i. e. الشَّدُّ; but this is app. a mistake for الشَّكُّ, a meaning assigned to it in the JK, agreeably with the K.])

2 **خَزَّمَ** see 1.

3 **خَازَمَهُ** , (S,) or خَازَمَهُ الطَّرِيقَ, (K,) inf. n. مُخَازَمَةٌ (S in art. خصر) [and خِزَامٌ], *He* (a man, S) *took a different way from his* (another's) *until they both met in one place:* (S, K:) the doing so is also termed مُخَاصَرَةٌ:

(S in art. خصر, and TA:) it is as though it were a rivalling, or imitating, in travelling. (TA.) Ibn-Fesweh says,

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إِذَا هُوَ نَحَّاهَا عَنِ القَصْدِ خَازَمَتْ * * به الجَوْرَ حَتَّى تَسْتَقِيمُ ضُحَى الغَدِ

i. e. *When he turns her,* meaning his she-camel, *from the right way, she pursues with him a way different from the wrong, so that she* overcomes him, and *takes the right way, in the early daytime of the morrow.* (TA.) مُخَازَمَةٌ also signifies The act of *rivalling,* or *imitating.* (JK, TA.) And one says, لَقِيتُهُ خِزَامًا (JK, TA) and مُخَازَمَةً, (JK,) meaning *I met him face to face:* (TA:) or *suddenly,* or *unexpectedly, and face to face.* (JK.)

5 تَخَزَّمَ الشَّوْكُ فِى رِجْلِهِ *The thorns pierced his foot,* or *leg, and entered into it.* (K, * TA.)

6 تَخَازَمَ الجَيْشَانِ *The two armies rivalled,* or *imitated, each other;* or *opposed each other;* syn. تَعَارَضَا. (TA.)

خَزَمٌ *A certain kind of tree,* (JK, T, S, Msb, K,) *of the bark of which ropes are made:* (S, Msb:) *it is like the* دَوْم [or *Theban palm*]; (K;) *having branches with small dates, which become black when ripe, bitter, astringent,* or *disagreeable and choking; not eaten by men; but the crows are greedy of them, and come to them time after time:* so says AHn.: (TA:) n. un. with ة. (S, Msb.) See also خَزُومَةٌ.

خُزَمٌ : see خُزَامَى.

خزم [a pl. of which the sing is not mentioned] *Sewers of skins or hides or boots and the like;* syn. خَرَّازُونَ. (TA.)

خزمة n. un. of خزم, explained above. (S, Msb.) ___ Also The *leaves* (خُوص) *of the* مُقْل [or *Theban palm*]; (JK, K;) *of which are made women's* أَحْفَاش [i. e. *receptacles for their perfumes and other similar things,* pl. of حِفْش]. (TA.)

إبل خزمى : see مخزوم.

خزام : see خرامة, in two places.

خزوم : see خزومة.

خزامة *A ring of* [*goat's*] *hair, which is put* [*in the side of the nostril* (see 1) or] *in the partition between the nostrils of the camel,* (S, Msb, * TA,) *and to which is tied the rein;* (S, TA;) as also خِزَام : (TA, and Har p. 73:) or *a* بُرَة *in the nose of a she-camel:* (JK:) or, accord. to the K, *a* بُرَة *which is put in the side of the nostril of the camel:* but Lth says that when it is of brass it is termed بُرَة; and when of [goat's] hair, خزامة: (TA:) pl. خزائم (JK, Msb, TA) and خزامات. (Msb.) [Hence,] أَعْطَى القُرْآنَ خزائمه: from a trad. of Abu-d-Dardà, in which it is said, مُرُوهُمْ أَنْ يُعْطُوا القُرْآنَ بخزائمهم *Command ye them that they submit themselves to the judgment,* or *decision, of the Kur-án;* خزائم being here pl. of خزامة: (IAth, TA:) or أَعْطُوا القُرْآنَ خزائمه *Render ye to the Kur-án its due.* (JK.) [In the present day, خزام, vulgarly pronounced خُزَام, is applied to *A woman's nose-ring, of gold* or *other metal.*] ___ The خزامة of the sandal is *A slender thong which is pierced and tied between* [*the two thongs called*] *the* شَرَاكَان [app. here meaning the عُضْدَان of the شِرَاك: see 1]. (K, * TA.)

خزامى *A certain plant,* (JK, K, TA,) called also خُزَم, (JK,) *of sweet odour:* (TA:) or *i. q.* خَيْرِىُّ البَرِّ [q.

v.]; (S, Msb, K;) accord. to El-Fárábee: *one of the plants of the desert:* said by Az to be *a certain herb of sweet odour, having a flower like that of the violet:* (Msb:) [accord. to the book entitled مَا لَا يَسَعُ الطَّبِيبَ جَهْلُهُ, as stated by Golius, *a certain wild herb, having a long stalk, small leaves, red flower, and very sweet odour:*] *its flower is the sweetest of flowers in odour; the fumigation therewith dispels every fetid odour; the use thereof as a suppository in the vagina promotes pregnancy; and the taking it internally restores to a right state the liver and the spleen, and the brain affected with cold:* (K:) [in the present day, applied to the *common lavender; lavandula spica:*] n. un. خُزَامَاةٌ. (TA.)

خَزُومَةٌ *i. q.* بَقَرَةٌ [app. as meaning both *A bull* and *a cow*], (JK, S, K,) in the dial. of Hudheyl; (S;) or *such as is advanced in age, and short:* (M, K:) pl. خُزُومٌ, [or rather this is a coll. gen. n.,] and [the pl. is] خَزَائِمُ (JK, K) and خَزُومَاتٌ (S) and [quasi-pl. n.] خَزَمٌ. (TA.)

خَزَّامٌ *A maker of ropes of the bark of the tree called* خَزَمٌ. (JK, S. *) [Accord. to the K, *A seller of the kind of tree called* خَزَمٌ: but this is a mistake, app. caused by an omission in the K.]

رِيحٌ خَازِمٌ *A cold wind;* as though it pierced through the extremities: so says Kr: A'Obeyd says خَارِمٌ: accord. to the K, both signify the same. (TA.)

مُخَزَّمٌ; and its fem., with ة: see what follows, in four places.

مَخْزُومٌ Anything *pierced* or *perforated:* (S, Mgh:) applied in this sense, (JK,) or as meaning *pierced and tied,* (TA, [see 1,]) to the [thong, of a sandal, called] شِرَاكٌ; (JK, TA;) or, thus applied, it means *cut.* (Ham p. 166.) See also 1, first sentence, for its meaning as applied to a letter. ___ Any animal *having the nose pierced.* (Msb.) And إِبِلٌ خَزْمَى means *Camels having rings such as are termed* خَزَائِمُ (pl. of خِزَامَةٌ) *in their nostrils;* (IAar,

K, TA;) as also مُخَزَّمَةٌ . (IAar, TA.) All birds, also, are said to be مَخْزُومَةٌ, (S, K,) and مُخَزَّمَةٌ ; (K;) because perforated in the partition between the nostrils: (S, K:) and particularly the ostrich is said to be مَخْزُومٌ (S, K *) and مُخَزَّمٌ . (JK, K. *) One says, مَا هُمْ إِلَّا كَالْأَنْعَامِ المُخَزَّمَةِ , meaning *They are none others than stupid*, or *foolish, persons*. (TA. [But كَالْأَنْعَامِ is app., here, a mistranscription for كَالنَّعَامِ ; for the ostrich is proverbial for stupidity: one says أَحْمَقُ مِنْ نَعَامَةٍ More stupid than an ostrich: because, as Meyd says, when an ostrich happens to see the eggs of another ostrich, it will sit upon them, and forget its own eggs.])

خزن

1 **خزنه** , (JK, S, Msb, K,) aor. ـُـ , (JK, Msb,) inf. n. خَزْنٌ, (Msb,) *He reposited it, stowed it,* or *put it,* (S, Msb,) *laid it up, kept it, preserved it,* or *guarded it,* (JK, K,) *in a* خِزَانَة, (JK, S,) or *in a* مَخْزَن [or مَخْزِن]; (Msb;) namely, a thing, (JK, Msb,) or property; (S, K;) as also اختزنه , (S, K,) and استخزنه : or ↓ the second of these signifies he did so *for himself.* (TA.) ___ And [hence] the first (S, Msb) and ↓ the second, (S,) *He concealed it;* namely, a secret. (S, Msb.) ___ And خَزَنَ عنه عطآءه *He withheld from him his gift.* (TA.) خَزَنَ, (JK, S, Msb, K,) formed by transposition from خَنَزَ, (S, Msb,) aor. ـَـ , inf. n. خَزْنٌ; (Msb;) and خَزُنَ; and خَزَنَ, [aor. ـُـ ,] inf. n. خُزْنٌ and خُزُونٌ; (K;) said of flesh-meat, (JK, S, Msb, K,) *It became altered* [*for the worse*] (JK, Msb, K) *in odour,* (Msb,) or *stinking:* (S, TA:) or, accord. to Z, خَزُنَ, said of flesh-meat, means *it became stinking in consequence of its being laid up,* or *stored:* and Er-Rághib says that خَزْنٌ, in relation to flesh-meat, means the *laying up,* or *storing:* and hence is metonymically used as meaning its *becoming stinking.* (TA.) Tarafeh says,

* ثُمَّ لَا يَخْزَنُ فِينَا لَحْمُهَا *
* إِنَّمَا يَخْزَنُ لَحْمُ المُدَّخِرْ *

[*Then the flesh thereof will not become stinking among us: only the flesh-meat of him who lays it up becomes stinking*]. (S, TA.)

4 **اخزن** *He became rich,* or *in a state of competence* or *sufficiency, after poverty.* (K.)

8 **إِخْتَزَنَ** see 1, in three places. اختزن طَرِيقًا *He took the nearest road,* or *way.* (K, TA.)

10 إِسْتَخْزَنَ see 1.

خَزْنَةٌ : see خَزِينَةٌ: ___ and see also خَزَانَةٌ.

خَزِينٌ A thing *reposited, stowed,* or *put,* [*laid up, kept, preserved,* or *guarded,*] *in a* مَخْزَنٌ [or مَخْزَنٌ or خَزَانَةٌ]. (Msb.) ___ Flesh-meat *altered* [*for the worse in odour*]; (K;) *stinking.* (TA.)

خَزَانَةٌ *A small chamber within a large chamber;* (TA in art. خدع;) [*a closet;* also called in the present day خَزْنَةٌ : and *a cupboard:*] *a place in which things are reposited, stowed, laid up, kept, preserved,* or *guarded; a repository;* [*a magazine; a store-room;*] (JK, Msb, K, TA;) and so مَخْزَنٌ , (S, K,) with fet-h to the ز, (S,) like مَقْعَدٌ, (K,) or مَخْزَنٌ , like مَجْلِسٌ, [which is irreg., as the aor. of خَزَنَ is يَخْزُنُ:] (Msb:) the former should not be pronounced with fet-h [i. e. خَزَانَةٌ], (K,) as the vulgar are given to pronounce it: (TA:) the pl. of the former is خَزَائِنُ; (S, Msb;) and that of مَخْزَنٌ is مَخَازِنُ. (Msb, TA.) [Hence, خَزَانَةُ كُتُبٍ *A library;* and *a bookcase.* And خَزَانَةُ سِلَاحٍ *An armoury.*] ___ And The *heart;* (K, TA;) because the

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secret is concealed in it. (TA.) See an ex. voce خَازِنٌ. Also The *occupation,* (JK, TA,) and *act,* (K, TA,) *of the* خَازِنِ. (JK, K, TA.)

خَزِينَةٌ and خَزْنَةٌ *Wealth,* or *property, reposited, stowed, laid up, kept, preserved,* or *guarded.* (TA.) [In the present day, both signify also *A treasury.* The pl. of the former is خَزَائِنُ.] ___ [Hence,] خَزَائِنُ ٱللّٰهِ [in the Kur. vi. 50 and xi. 33, accord. to some,] means *The hidden things that are known of God:* (TA:) or *the events decreed by God:* (Bd in vi. 50:) or *the treasures of the means of subsistence that are supplied by God.* (Bd and Jel * ibid.)

خَزَّانٌ One *who stores up wheat,* or *food:* of the dial. of Egypt. (TA.) ___ See also خَازِنٌ. Also, as a subst, like جَبَّانٌ, (AHn,) *Ripe dates becoming black in the interior by reason of some bane:* (AHn, K:) n. un. with ة. (AHn.)

خَازِنٌ [One *who reposits, stows, lays up, keeps, preserves,* or *guards,* property, &c.; *a treasurer*]: (K, TA:) pl. خَازِنُونَ and خَزَنَةٌ. (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to The *keepers,* or *guardians,* of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] مَا أَنْتُمْ لَهُ بِخَازِنِينَ, in the Kur [xv. 22, accord. to some], means *Ye are not bearing it in mind with thankfulness.* (TA.) ___ The *tongue;* as also خَزَّانٌ. (K, TA.) Hence the saying of Lukmán to his son, إِذَا كَانَ خَازِنُكَ حَفِيظًا وَخَزَانَتُكَ أَمِينَةً رَشَدْتَ فِى أَمْرَيْكَ دُنْيَاكَ وَآخِرَتِكَ, i. e. [*When*] *thy tongue* [*is such as keeps the secret confided to thee*], *and thy heart* [*is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come*]. (TA.)

مَخْزَنٌ and مَخْزِنٌ: see مَخَازِنُ الطَّرِيقِ ___. خَزَانَةٌ *The nearest roads,* or *ways.* (K, * TA. [In the CK, مَحَاصِرُهُ is erroneously put for مَخَاصِرُهُ.])

خزو

1 **خَزَاهُ** , (S, K,) aor. يَخْزُوهُ, (S,) inf. n. خَزْوٌ, (S, K,) *He ruled,* or *governed, him; and subdued him.* (S, K.) And خَزَا الدَّابَّةَ *He broke,* or *trained, the beast.* (K.) ___ Also *He withheld,* or *restrained, him from* [*indulging*] *his natural desire.* (K.) And خَزَا النَّفْسَ, inf. n. as above, *He withheld,* or *restrained, the soul from its purpose,* or *intention.* (JK.) One says, اُخْزُ فِى طَاعَةِ ٱللّٰهِ نَفْسَكَ *Withhold thou,* or *restrain thou, thy soul from its purpose,* or *intention, and make it to endure patiently the right course of events, in obedience to God.* (TA.) ___ And *He slit his tongue* [*to prevent his sucking*]; namely, a young camel's. (K.) ___ *He possessed him,* or *it.* (K.) ___ *He treated him,* or *regarded him, with enmity,* or *hostility.* (K.) ___ And خَزْوٌ (JK, TA) and خَزَايَةٌ (JK) signify The act of *piercing,* or *thrusting,* (JK, TA,) *with spears.* (JK.)

خزى

1 **خَزِىَ** , aor. يَخْزَى, inf. n. خَزْىٌ (S, Mgh, * Msb, K, &c.) and خَزًى (Sb, K) and خَزْيَةٌ and مَخْزَاةٌ, (MA, [or these two are simple substs.,]) *He was,* or *became, base, abased, abject, vile, despicable,* or *ignominious:* (S, Mgh, Msb:) or, accord. to ISk, *he fell into trial,* or *affliction:* (S:) or *he fell into trial,* or *affliction,* (K, TA,) *and evil,* (TA,) *and a thing that exposed him to disgrace, and thereby became base, abased, abject, vile, despicable,* or *ignominious;* as also اخْزَوَى , (K, TA,) like ارْعَوَى: (TA:) or خِزْىٌ signifies *disgrace,* or *ignominy:* so in the Kur v. 37 [&c.]: (Sh, TA:) or its primary signification is *a state of abasement, vileness,* or *ignominy, of which one is ashamed:* so accord. to Er-Rághib and Bd and the Ksh: (MF, TA:) or the *manifesting foul actions* or *qualities, for the manifesting of which one deserves punishment:* (El- Harállee, TA:) or خَزِىَ signifies *he became disgraced, and was confounded,* or *perplexed, by reason of disgrace.* (TA.) ___ And خَزِىَ, (S, Msb, K,) aor. as above, (S, Mgh,) inf. n. خَزَايَةٌ (S, Mgh, Msb, K) and خَزًى, (K,) *He was,* or *became, moved,* or *affected, with shame;* (S, Mgh, Msb, K;) [as also استخزى : see the part. n. of this latter below:] or خَزَايَةٌ signifies the *being moved,* or *affected, with much,* or *intense, shame.* (JK.) خَازَانِى فَخَزَيْتُهُ: see the next paragraph. خَزَايَةٌ: see art. خزو.

3 **خَازَانِى** , inf. n. مُخَازَاةٌ, *He vied,* or *contended, with me in mutual abasing;* or *rendering base, abject, vile, despicable,* or *ignominious.* (TK.) You say, خَازَانِى فَخَزَيْتُهُ , (Ks, JK, S, K,) aor. of the latter أَخْزِيهِ, (Ks, JK, S,) [inf. n. app. خَزْىٌ,] *I vied,* or *contended, with him* (JK, TK) *in mutual abasing,* &c., (TK,) *and I surpassed,* or *overcame, him* [*therein*]: (JK:) [or it may signify, *in abasement,* &c.; for] the meaning [of the latter verb with its pronoun] is كُنْتُ أَشَدَّ خَزْيًا مِنْهُ. (K: in the CK, خَزْيًا: but in a

MS copy of the K, خزيا.)

4 **اخزاه** *He* (God) *abased him;* or *rendered him base, abject, vile, despicable,* or *ignominious:* or *may He abase him;* &c.: (S, Msb:) or *He disgraced him,* or *put him to shame:* or *may He disgrace him,* &c. (K.) Hence, in the Kur [xi. 80], the saying of Lot to his people, وَلَا تُخْزُونِ فِى ضَيْفِى (TA) *And disgrace ye not me in respect of my guests:* (Bd, Jel, TA:) or *make not me ashamed* &c. (Bd.) One says also, of him who has done or said that which is approved, مَالَهُ أَخْزَاهُ ٱللّٰهُ [*What aileth him? May God abase him,* or *disgrace him!*]; and so without ما له: (K:) it is like مَا لَهُ قَاتَلَهُ ٱللّٰهُ, said of a man whose action pleases: (S in art. نفر:) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also مُخْزٍ, below. ___ Also *He made him to be ashamed for himself* (Ham pp. 114 and 397, and TA) *in respect of him, for his shortcoming.* (TA.) [See the citation from the Kur above.] ___ *He compelled him,* or *constrained him, to admit an evidence,* or *a proof, whereby he abased him,* or *disgraced him.* (TA.) ___ And *He aided him in, and made him to keep to, a* مَخْزَاة [i. e. a *thing that was a cause of shame,* or *of abasement* or *disgrace*]. (TA.)

9 **اخزوى** : see 1.

10 **إستخزى** see 1.

خَزٍ [part. n. of خَزِىَ] *Base, abased, abject, rile, despicable,* or *ignominious.* (MA.) [See also خَزْيَانٌ and مَخْزِىٌّ.]

خَزْيَةٌ *A habit, a quality, a practice,* or *an action,* (JK,) or *a crime, a sin,* or *an offence,* or *act of disobedience,* (TA,) *of which one is,* or *should be, ashamed:* (JK, TA: [and مَخْزَاةٌ , which is

coupled therewith in the JK, app. as syn. with it, properly signifies *a thing*, or *an action*, &c., *that is a cause of shame*, or *of abasement* or *disgrace;* being a noun of the class of مَبْخَلَة and مَجْبَنَة; originally مَخْزِيَة: see 4, last sentence:]) and مُخْزِيَة, of the form of an act. part. n., from أَخْزَى, signifies [the same; or] *a bad, an evil*, or *a foul, habit, quality, practice*, or *action:* the pl. of this last is مُخْزِيَات, and of the same [and of مَخْزَاة also] مَخَازٍ. (Msb.) Or the first signifies *A habit, a practice*, or *an action, in which one becomes base, despicable*, or *ignominious.* (Mgh.) ___ Also *A trial*, or *an affliction*, (K, TA,) *into which one is made to fall;* (TA;) and so خَزْيَة. (K.)

خَزْيَة : see what next precedes.

خَزْيَانُ *Moved*, or *affected, with shame;* (S, Msb, K, and Ham p. 36;) as also مُسْتَخْزٍ : (Har p. 482:) or, *with much shame*, (Lth, JK, TA,) *on account of a bad*, or *foul, deed that he has done:* (Lth, TA:) or it may signify [like خَزٍ] *base, abased, abject, vile, despicable*, or *ignominious:* (Ham ubi suprà:) fem. خَزْيَا (Lth, JK, S, K) and خَزْيَانَة, which is irreg.: (TA:) pl. خَزَايَا. (Lth, JK, S, K.)

مُخْزًى *Rendered base, abject, vile, despicable*, or *ignominious, by a thing proved against him.* (TA.) [See also خَزٍ and خَزْيَانُ.]

كَلَامٌ مُخْزٍ *Speech*, or *language, that is approved, so that one says of its author,* أَخْزَاهُ ٱللّٰهُ. (TA.) They relate that El-Farezdak gave utterance to an excellent verse, and said, هٰذَا بَيْتٌ مُخْزِىٌّ, i. e. [*This is a verse such as that,*] *when it is recited, people will say,* [or rather, *such as will make it to be said of me,*] أَخْزَى ٱللّٰهُ قَائِلَهُ مَا أَشْعَرَهُ [*May God abase*, or *disgrace, the sayer thereof! How good*, or *excellent, a poet is he!*]. (TA. [See 4.]) [Hence,] قَصِيدَةٌ مُخْزِيَةٌ [*An ode*] *that is extremely good.* (TA.)

مَخْزَاةٌ, said in the MA to be an inf. n. of خَزِىَ: see خَزْيَةٌ.

مَخْزِيَةٌ : see خَزْيَةٌ.

مُسْتَخْزٍ : see خَزْيَانُ.

خس

1 **خَسَّ** , (Msb, TA,) sec. pers. خَسَسْتَ, (Fr, S,

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A, Msb, K,) aor. يَخُسُّ; (A, Msb, TA;) and خَسَّ, sec. pers. خَسَسْتَ, aor. يَخَسُّ; (Msb, TA;) inf. n. خَسَّةٌ (Fr, S, A, K) and خَسَاسَةٌ (Fr, S, A, Msb, K) and خُسُوسٌ, (TA,) *He* (a man) *was*, or *became, low* or *ignoble, base, vile, mean* or *sordid, weak;* (Fr, S, A, K;) [or, more commonly,] *contemptible:* (Fr, * S, * A, K:) and *it* (a thing) *was*, or *became, base, vile*, or *mean;* (TA;) or *contemptible, paltry*, or *inconsiderable;* (Msb, * TA;) and *bad, corrupt, abominable*, or *disapproved.* (TA.) ___ خَسَّ فِعْلُهُ, and قَوْلُهُ, and رَأْيُهُ, and حَظُّهُ, [*His action*, and *his saying*, and *his opinion*, and *his fortune, was*, or *became, low* or *ignoble*, &c.] (A.) ___ خَسَّ, aor. يَخُسُّ, *It was*, or *became, light of weight, not equal to what corresponded with it.* (Msb.) ___ خَسَّ, aor. يَخُسُّ; (Msb;) and اخسّ , (ISk, S, Msb, K,) inf. n. إِخْسَاسٌ; (ISk, S;) *He did what was low* or *ignoble, base, vile, mean* or *sordid, weak;* [or, more commonly,] *contemptible:* (ISk, * S, * Msb, * K:) or ↓ the latter signifies *he did something low* or *ignoble*, &c., *in actions.* (TA.) خَسَّ نَصِيبَهُ, (S, A, Mgh, * K,) aor. يَخُسُّ; (S, TA;) and اخسّه ; (Mgh;) *He made his lot, portion*, or *share, to be low* or *ignoble, base, vile, mean;* [or, more commonly,] *contemptible:* (S, * A, Mgh, * K:) and خَسَّ الحَظَّ, and اخسّه , *He made the lot, portion*, or *share, little*, and *incomplete.* (TA.) ___ Also خَسَّ حَظَّهُ, [and اخسّه ,] [*He made his fortune to be low* or *ignoble*, &c.; or *contemptible;* differing from the signification immediately preceding, being said to be tropical.] (A.) The Arabs say of a man without any good fortune in the present life, أَخَسَّ ٱللّٰهُ حَظَّهُ [*God made his fortune mean,*

or *contemptible*]; as also أَخَتَّهُ. (AM, TA.)

4 **اخسّ** : see خَسَّ, in two places. اخسّه: see خَسَّ نَصِيبَهُ and what follows it, in four places. ___ Also *He found him to be low* or *ignoble, base, vile, mean* or *sordid, weak;* [or, more commonly,] *contemptible.* (S, * K.)

6 **تَخَاسُّوهُ** *They did it by turns:* or *they hastened together,* or *vied in hastening, to do it.* (Sgh, K.)

10 **استخسّه** *He reckoned, accounted,* or *esteemed, him low* or *ignoble, base, vile, mean* or *sordid, weak;* [or, more commonly,] *contemptible.* (S, * K.) ___ استخسّ حَظَّهُ [*He accounted his fortune low* or *ignoble,* &c.]. (A.)

خَسٌّ [*Lettuce; lactuca;*] *a certain plant,* (S, Msb, K,) *of the kind called* بَقْل, (S, K,) *well known,* (Msb, K,) *of the description termed* أَحْرَار, [i. e., *that are eaten without being cooked,* or *that are slender and succulent,* or *slender and soft,*] *with broad leaves: it increases the blood: the wild kind has the property of the black poppy: the best is the garden-kind,* [*lactuca sativa,*] *which is succulent, yellow, and broad* [*in the leaf*]: *it is cold and moist in temperament: the most nutritious is that which is cooked; and it is useful for counteracting contrariety of the fluids; but the eating it constantly weakens the sight, and is injurious to the venereal faculty:* (TA:) n. un. with ة. (Msb.)

خَسَاسٌ : see خَسِيسٌ.

هٰذه الأُمورُ خَسَاسٌ بينَهُمْ *These things,* or *affairs, are done by them by turns.* (JF, K.)

خَسِيسٌ , applied to a man, and to a lot or portion or share, (S, A, K,) or a thing, (Msb, TA,) *Low* or *ignoble, base, vile, mean* or *sordid, weak;* (S, A, K;) [or, more commonly,] *contemptible;* (A, Msb, K;) as also مُسْتَخْسٌ and مُسْتَخَسٌّ ; (K;) and, applied to a thing, also, *paltry,* or *inconsiderable;* and so خُسَاسٌ and مَخْسُوسٌ ; *bad, corrupt, abominable,* or *disapproved:* (TA:) fem. with ة: (Mgh, Msb:) pl. masc. أَخِسَّآءُ and خَسَاسٌ (Msb, TA) and أَخِسَّةٌ; (A;) pl. fem. خَسَائِسُ. (Mgh, Msb.) ___ حَظٌّ خَسِيسٌ, and مَخْسُوسٌ , *A low,* or *mean, fortune, that is not held in any estimation.* (A.) ___ هُوَ لَا يَدْخُلُ فِى خَسَاسِ الأُمُورِ [*He will not enter into low, mean,* or *contemptible, affairs*]. (A.) ___ خَسِيسٌ is also applied to *A disbeliever, an unbeliever,* or *infidel.* (TA.)

خَسِيسَةٌ fem. of خَسِيسٌ. (Mgh, Msb.) ___ You say also, رَفَعَ ٱللّٰهُ خَسِيسَةَ فُلَانٍ *God raised the condition of such a one after it had been low:* (Az, TA:) or رَفَعْتُ مِنْ خَسِيسَتِهِ *I did to him a deed whereby he became raised to a high condition.* (S, K.) The *teeth* of a she-camel *within the period of the shedding of the central incisors:* you say, جَاوَزَتِ النَّاقَةُ خَسِيسَتَهَا [*The she-camel passed beyond* the period of *her* خَسِيسَة]: this is in the sixth year, when she sheds her central incisor: she is then such as is allowable for sacrifice. (S, K.)

خَسَّآءُ The *state of him,* or *it, that is* خَسِيسٌ [i. e. *low* or *ignoble,* &c.]. (TA.) A *foul,* or an *ugly,* woman. (TA.) [See also مُسْتَخْسٌ.]

أَخَسُّ [*More,* and *most,* خَسِيسٌ, i. e., *low* or *ignoble,* &c.]. You say, مَا رَأَيْتُ أَخَسَّ مِنْهُ [*I have not seen any more low* or *ignoble,* or, more commonly, *contemptible, than he,* or *it*]. (A.)

مَخْسُوسٌ A man *made,* or *rendered, low* or *ignoble,* &c., *and weak.* (TA.) ___ See also خَسِيسٌ, in two places.

مُسْتَخَسٌّ and مُسْتَخَسٌّ: see خَسِيسٌ. ___ Also, both words, A *foul*, or an *ugly*, face: fem. with ةٌ. (K, TA.) [See also خَسَّآءُ.]

خسأ

1 **خَسَأَ** , (S, K,) aor. ـَـ , (K,) inf. n. خَسْءٌ (S, K) and خُسُوءٌ, (K,) *He drove away* a dog: (S, K:) *he chid* him. (Lth.) It is also intrans., (S,) and signifies *He* (a dog) *went away, to a distance;* (S, * K;) [*being driven away,* or *chidden;*] as also خَسِئَ, (K,) and انخسأ . (S, K.) ___ [Hence,] tropically, said to a man, اخْسَأْ إِلَيْكَ, meaning اخْسَأْ عَنِّى [*Go thou away:* or *go thou away from me*]. (TA.) اخْسَؤُوا فِيهَا وَلَا تُكَلِّمُونِ, in the Kur [xxiii. 110], is expressive of removal to a distance with anger; [meaning *Go ye away into it,* (i. e. the fire of Hell,) *and speak not unto Me.*] (Zj.) ___ [And hence, *He was,* or *became, vile and despised and hated:* so says Golius, as on the authority of the KL; but this meaning is not in my copy of that work: it agrees, however, with a signification of the part. n. خَاسِئٌ, q. v.] Also, inf. n. خَسْءٌ and خُسُوءٌ [as above], said of the sight, (AZ, S, K,) *It was,* or *became, dazzled,* or *confused,* (AZ, S, TA,) and *dim.* (K, TA.)

3 **خَاسَؤُوا** , (K,) inf. n. مُخَاسَأَةٌ, (S,) *They threw stones, one at another;* (S, K;) as also تخاسؤوا , (K,) or تخاسؤوا بالحجارة. (S.) And كَانَتْ بينهم مُخَاسَأَةٌ [*There was between them a contending in throwing,* or *throwing of stones*]. (S, TA.) [See also art. خسى.] ___ And هو يُخَاسِئُ means يُقَامِرُ [*He contends in a game of hazard*]. (IB, TA in art. خسو.)

6 **تَخَاسَأَ** see 3.

7 **إِنْخَسَأَ** see 1.

خَسْءٌ *Bad* wool. (O, K.)

خَاسِئٌ , applied to a dog, and to a swine, (K,) and to a devil, (TA,) *Driven away, repelled, and not*

suffered to come near to men. (K, TA.) ___ And [hence,] *Contemptible, despicable, vile,* or *abject.* (TA.) ___ Applied to the sight, *Dazzled,* or *confused,* (S, TA,) and *dim.* (TA.) So in the words of the Kur [lxvii. 4], ينقلب إليك البصر خاسئا [*The sight will recoil to thee dazzled,* or *confused,* or *dim*]: (S, TA:) or the meaning here is *contemptible:* or *withdrawing far away:* or it is of the measure فاعل in the sense of the measure مفعول, [meaning *repelled far away,*] like عيشة راضية, in the Kur [lxix. 21 and ci. 5], for مرضيَّة. (TA.)

خسر

1 **خَسِرَ** , (S, A, Msb, K, &c.,) aor. ـَـ ; (K;) and خَسَرَ, aor. ـِـ ; (K;) but the latter is an unusual form [except in the sense of أَخْسَرَ]; (B, TA;) inf. n. خُسْرَانٌ (S, A, Msb, K) and خُسْرٌ (S, Msb, K) and خَسَارَةٌ (Msb, K) [which are the only forms assigned in the TA to the verb when used with reference to traffic] and خُسْرٌ and خَسْرٌ and خَسَرٌ and خِسَارٌ; (K;) *He lost,* or *suffered loss* or *diminution:* or *he was deceived, cheated, beguiled,* or *circumvented:* (K:) فِى البَيْعِ *in selling;* (S;) or فِى بَيْعِهِ *in his selling;* (A;) or فِى تِجَارَتِهِ *in his traffic:* (Msb, K: [see also 4:]) the former is the original signification: (TA:) *he suffered diminution of his capital; he lost part thereof:* (B, TA:) and *he lost his capital altogether.* (Bd in iv. 118; &c.) خُسْرَانٌ is also attributed to an action, as well as to a man: (B, TA:) you say, (but in this case the verb is used tropically, A,) خَسِرَتْ تِجَارَتُهُ [*His traffic was losing;* or *an occasion of loss*]; (A, B;) opposed

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to رَبِحَتْ. (A.) It is also used in relation to personal acquisitions; such as health, and safety, and intellect, and faith, and the recompense or reward of obedience [to God], which God has declared [Kur xxii. 11 and xxxix. 17] to be manifest خُسْرَانٌ, (B,) since there is none like it. (Bd.) For instance, you say, خَسِرَ عَقْلُهُ, and مَالُهُ, *He lost his intellect,* and *his property.* (IAar.) [In a phrase of this kind, the noun which immediately follows the verb may be considered as put in the accus. case on account of the rejection of a prep., namely فِى: for] it is said that خَسِرَ is never used otherwise than intransitively: though this has been contradicted, on the ground of the following phrase in the Kur [xxii. 11], خَسِرَ ٱلدُّنْيَا وَ ٱلْآخِرَةَ [*He hath lost,* or *he loseth, the things of the present life and of the latter life*]; and the like; as ٱلَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ [*Who shall have lost themselves,* or *their own souls, and their*

families, or *their wives;* Kur xxxix. 17 and xlii. 44]; (MF, TA;) i. e., themselves, or their own souls, by their having erred, and their families by their having caused them to err, or by being separated from them for ever; (Bd;) or by being themselves made to remain for ever in Hell, and by their not gaining access to the حُور prepared in Paradise [as wives] for the believers: (Jel:) or the meaning is, accord. to Fr, *who shall be deceived of their own souls, &c.:* or, accord. to others, *who shall have destroyed their own souls, &c.* (TA.) ___ Also [*He experienced,* or *saw, that he was loser;* or] *his having lost became manifest to him:* so in the Kur xl. [78 and] last verse. (TA.) ___ Also (with all the forms of the inf. n. above mentioned, K,) *He erred; went astray; deviated from,* or *lost,* or *missed, the right way:* or *he became lost; he perished;* or *he died:* syn. ضَلَّ, (K,) and هَلَكَ. (Msb.) خَسِرَ, (A 'Obeyd, IAar, Zj, S, A, &c.,) aor. ـِ (Zj, Msb) and ـُ, (Bd in lv. 8,) inf. n. خَسَرٌ (Msb, K) and خُسْرَانٌ; (K;) and اخسره, (A 'Obeyd, Zj, S, A, Msb,) inf. n. إِخْسَارٌ; (Msb, K;) and خسّره; (A;) *He made it defective,* or *deficient;* (A 'Obeyd, IAar, Zj, S, A, Msb, K;) namely, the weight, and the measure; (Zj, TA;) and the thing weighed; (TA;) and the balance, (A 'Obeyd, IAar, Zj, A, Msb,) by diminishing the weight. (Msb.) ↓ The second of these forms is more common, in this sense, than the first (Zj, TA) [and than the third]. For وَلَا تُخْسِرُوا الْمِيزَانَ, in the Kur lv. 8, there are three other readings; namely تَخْسَرُوا and تَخْسُرُوا and تَخْسِرُوا; in the last of which, the prep. فِى is omitted after the verb. (Bd.) ___ [And *He,* or *it, made him to lose,* or *suffer loss; to err,* or *go astray; to become lost,* or *to perish.*]

2 **خسّره**, (A, K,) inf. n. تَخْسِيرٌ, (S, K,) *i. q.* خسره, q. v.: (A:) [and particularly] *He,* or *it, destroyed him; caused him to perish.* (S, K.) You say, خسّره سوءُ عملِه *The evilness of his conduct caused him to perish.* (A.) ___ *He put him away,* or *far away; removed, alienated,* or *estranged, him;* (IAar, Msb;) *from good,* or *prosperity.* (IAar.) ___ *He attributed,* or *imputed, to him* خُسْرَانٌ [i. e. *loss;* or *error,* or *deviation from the right way*]: like كَذَّبه meaning he attributed,

or imputed, to him lying, &c. (Msb.)

4 **اخسره** *i. q.* خسره, which see in three places: (A 'Obeyd, Zj, S, A, Msb:) [and particularly] *He made him to lose,* or *suffer loss, in his traffic; contr. of* أَرْبَحَه. (A.) And اخسر *He fell into loss;* (A;) *he met with loss in his traffic.* (TA. [See also 1.])

خُسْر an inf. n. of خَسِرَ. (S, Msb, K.) In the Kur ciii. 2, accord. to some, it means *Punishment for sin.* (TA.)

خَسْر : see خَاسِر.

خُسْران an inf. n. of خَسِرَ. (S, A, Msb, K.) [For particular usages thereof, see 1. As a simple subst., it generally signifies *Loss,* or the *state of suffering loss* or *diminution:* the *state of being deceived* or *cheated: error,* or *deviation from the right way:* (see also خَسَار:) or the *state of becoming lost, of perishing,* or *of dying.*] ___ It is also an inf. n. of خَسَرَه. (K.)

خُسْرَوِىّ : see what next follows.

خُسْرَوَانِىّ , (A, K,) or خُسْرُوَانِىّ, (TA, [but the former is the better known,]) *A certain kind of garment* or *cloth;* (A, K;) so called in relation to Khusrow Sháh, one of the [kings of Persia called] أَكَاسِرَة [pl. of كِسْرَى or كَسْرَى]; as also خُسْرَوِىّ . (A, TA.) ___ And *A certain wine* or *beverage.* (K.)

خَسَار and خَسَارَة , [both inf. ns. of خَسِرَ, q. v.,] (S,) and خَيْسَرَى , (S, M, K, in some copies of the K written خَنْسَرَى, with ن, TA,) *Error;* or *deviation from the right way:* [like خُسْرَان:] (S:) and *perdition;* or *death;* (S, K;) as also خَنَاسِير , (S, and K in art. خنسر,) which last [is of a pl. form, but] has no sing. (S.) ___ And all the foregoing words, including خَنَاسِير , *Baseness, ignobleness, ungenerousness,* or *meanness;* (K;) the last, in poetry, shortened to خَنَاسِر : (TA:) and خَيْسَرَى , (K,) and, as some say, خَنَاسِير , (TA,) *perfidy, unfaithfulness,* or *treachery.* (K, TA.)

خَسِيرٌ : see خَاسِرٌ.

خَسَارَةٌ : see خَسَارٌ.

خَاسِرٌ *Losing,* or *suffering loss, in his traffic.* (Lth.) And [hence,] تِجَارَةٌ خَاسِرَةٌ [*Losing traffic; traffic which is an occasion of loss*]; opposed to رَابِحَةٌ. (A.) And صَفْقَةٌ خَاسِرَةٌ *A bargain that does not bring gain* [*but* on the contrary *occasions loss*]. (TA.) And كَرَّةٌ خَاسِرَةٌ *An unprofitable charge* or *assault.* (K.) ___ One *who has lost his property,* and *his intellect.* (IAar.) ___ *Erring; going astray; deviating from,* or *losing,* or *missing, the right way:* or *becoming lost; perishing;* or *dying:* syn. ضَالٌّ: (K:) and so خَسِرٌ (TA) and خَسِيرٌ and خَيْسَرَى, (K, TA, but the last written in the CK خَيْسَرَّى,) or خَيْسَرٌ, for it is said to occur [as an epithet] only in the following saying, in which خَيْسَرَى is said to be put for خَيْسَرٌ to assimilate it to preceding words: بِفِيهِ البَرَى وَ حُمَّى خَيْبَرَى وَ شَرٌّ مَا يَرَى فَإِنَّهُ خَيْسَرَى [*In his mouth be dust, and* may *the fever of Kheyber* befall him, *and evil be that which he shall see, for he is one who goeth astray:* but in the TA, in art. وَرَى, is another reading; for بِفِيهِ البَرَى, substituting بِهِ الوَرَى, meaning a certain disease]. (TA.) [Hence,] أَحْمَقُ خَاسِرٌ دَابِرٌ دَامِرٌ [*Foolish,* or *stupid, erring, and utterly perishing*]. (T in art. بت. [See بَاتٌّ: and see also دَامِرٌ.]) ___ Also One *who makes the measure,* and *the balance, defective,* or *deficient, when he gives, and demands excess when he receives.* (AA.)

خَاسِرَةٌ : see the next paragraph.

خَنْسَرٌ and خَنْسَرَّى A man *in a place* [or *condition*] *of* خُسْرَانٌ [or *loss,* &c.]: (K in the present art. and in art. خنسر:) pl. خَنَاسِرَةٌ. (K in art. خنسر.) ___ And [the pl.] الخَنَاسِرَةُ, in several copies of the K, in other copies of the K الخَاسِرَةُ, but correctly الخَنَاسِرُ, (TA,) *The weak of mankind;* (K, TA;) and *the small,* or *little, of them;* (TA;) as also الخَنَاسِيرُ, in the former sense, (K and TA in art. خنسر,) and in the latter sense also: (TA in that art.:) and أَهْلُ الخِيَانَةِ; (K

and TA in this art.; and K in art. خنسر, accord. to several copies;) i. e. *The people of perfidy, unfaithfulness,* or *treachery;* and *of baseness, ignobleness, ungenerousness,* or *meanness:* (TA in the present art.:) or اهل الجبانة; because of their weakness; (TA in art. خنسر;) [as though meaning *the people of cowardice* (الجَبَانَة): or it may mean *the people of the burial-ground* (الجَبَّانَة); for, accord. to AHát, الخناسير signifies *those who conduct* [*to the burial-ground*] *the corpse* or *the bier with the corpse;* perhaps from خَنَاسِرُ meaning small, or little, and weak men. (TA.)

خَنْسَرٌ , (K in art. خنسر, [in the CK, erroneously, خَنَسْرٌ,]) or خَنْسِيرٌ , (Ibn-'Osfoor, AHei, and K in the present art.,) *Base, ignoble, ungenerous,* or *mean:* (K:) and *perfidious, unfaithful,* or *treacherous.* (TA in explanation of the latter.) Also (the former accord. to the K in art. خنسر, and the latter likewise accord. to the TA in the present art.,) *A calamity,* or *misfortune:* (K, TA:) pl. [of the latter] in this sense خَنَاسِيرُ, like خَنَاثِيرُ. (IAar, TA.)

خَيْسَرٌ : see خَاسَرٌ.

خَيْسَرَى : see خَسَارٌ, in two places: and see also خَاسَرٌ. ___ Also One *who will not accept an invitation to partake of food, lest he should be required to make a requital:* so in a trad. of 'Omar. (TA.)

خَنْسَرَىٌّ : see خَنْسَرٌ.

خَنْسِيرٌ : see خَنْسَرٌ.

خَنَاسِرُ : see خَسَارٌ: and see also خَنْسَرٌ.

خَنَاسِيرُ a word [of a pl. form] having no sing.: (S:) see خَسَارٌ, in three places. [Also pl. of خَنْسِيرٌ, q. v.] See also خَنْسَرٌ, in two places. Also The *urine of the mountain-goats upon the herbage and the trees* [or *shrubs*]: (K in this

art. and in art. خنسر:) in which sense, also, it has no singular. (TA in the present art.)

أَخْسَرُ sing. of أَخْسَرُونَ, which occurs in the Kur [xi. 24 and] xviii. 103 [and xxi. 70 and xxvii. 5], (Akh, S,) and signifies The *greatest losers;* those *who suffer,* or *shall suffer, the greatest loss.* (Bd.)

مَخْسَرَةٌ [*An occasion,* or *a cause, of loss;* or *of error,* or *going astray;* or *of being lost, of perishing,* or *of dying:* a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ &c.: pl. مَخَاسِرُ. Hence the saying,] المَسَاخِرُ مَخَاسِرُ [*Occasions,* or *causes, of mockery,* or *derision,* or *ridicule, are occasions,* or *causes, of loss,* &c.]. (A.)

خسف

1 **خَسَفَ** , aor. ـِ , (JK, S, Msb, K,) inf. n. خَسْفٌ, (JK,) or خُسُوفٌ, (S, K,) or both; (Msb;) [and انخسف ;] *It* (a place) *sank,* (JK, Msb,) or *went away, into the ground,* or *earth,* (S, Msb, K,) *with what was upon it.* (JK.) You say, انخسف الأَرْضُ, [and خَسَفَتْ,] *The ground sank* [*into the earth*] *with what was upon it.* (TA.) And انخسفت به الأَرْضُ, (JK,) or انخسف به الارض, and خُسِفَ به الارض, (TA,) and خَسَفَتْهُ, (Msb in art. سوخ,) *The ground sank with him,* or *it:* (JK:) or *the ground,* or *earth,* [*swallowed up him,* or *it;* or] *took and enclosed him,* or *it.* (TA.) And انخسفت البِئْرُ *The well* [*sank and collapsed;* or] *went away into the earth with its casing of stones and wood.* (Mgh.) And خَسَفَ فِى الأَرْضِ and خُسِفَ بِهِ [*He,* or *it, sank into the ground,* or *earth, and became swallowed up,* or *enclosed,* or *concealed, therein*]. (S.) It is said in the Kur [xxviii. 82], accord. to one reading, لَخُسِفَ بِنَا [*We had been swallowed up by the earth*]: (S:) accord. to another reading, (that of 'Abd-Allah, S, i. e. Ibn-Mes'ood, TA,) لَانْخُسِفَ بِنَا, (S, K,) in the pass. form; (K;) [meaning the same;] like as one says, انْطُلِقَ بِنَا. (S.) You say also, خَسَفَتْ عَيْنُ المآءِ *The spring of water sank,* or *went away, into the earth.* (Msb, K. *) And انخسفت العَيْنُ *The eye sank,* or *became depressed, in the head;* syn. غَارَتْ; (Msb in art. غور;) [and so خَسَفَتْ, inf. n. خُسُوفٌ; for] خُسُوفُ العَيْنِ signifies *The eye's going away into the head:* (S:) or انخسفت signifies *its black,* or *part surrounded by the white, disappeared in the head:* (Mgh:) or this last, (K,) as quasi-pass. of the trans. v. خَسَفَ, (TA,) *it* (the eye) *became blind;* as also أَخْسَفَتْ ; (K, TA;) and [in like manner] خَسَفَتْ *it* (the eye) *lost its light* [or *sight*]. (Msb.) ___ [Hence, app.,] خَسَفَ القَمَرُ, inf. n. خُسُوفٌ; (S, Msb, K;) and خُسِفَ; (TA;) *The moon* [*suffered eclipse,* or *became eclipsed,* or] *lost its light,* or *part of its light;* (Msb;) *i. q.* كَسَفَ : (S, * Msb, * K:) and خَسَفَتْ

الشَّمْسُ and كَسَفَتْ both signify the same [i. e. *the sun suffered eclipse,* &c.]: (Mgh:) or one says كَسَفَتْ of the sun, and خَسَفَ of the moon, (Th, S, Msb, K,) accord. to the more approved usage: (Th, S, Msb:) or, in the common conventional language, الكُسُوفُ is the partial loss of the light of the sun, and الخُسُوفُ is *the total loss of the light* thereof: (AHát, Msb:) or الخسوف is *the partial loss of the light* of the sun, and الكسوف is the total loss thereof, (K, TA,) accord. to AHát: (TA:) الخسوف often occurs in the trads., as said of the sun; though the term commonly known in the classical language is الكسوف [in this case]: and it is said in a trad., إِنَّ الشَّمْسَ وَ القَمَرَ لَايَخْسِفَانِ لِمَوْتِ أَحَدٍ أَوْ لِحَيَاتِهِ [*Verily the sun and the moon suffer not eclipse for the death of any one or for his life*]; predominance being in this instance attributed to the moon, as being masc., over the sun, which is fem. (IAth.) ___ Also, inf. n. خَسْفٌ, *It* (a thing) *became defective* or *deficient; suffered loss* or *diminution.* (K.) ___ *It* (the body) *became lean,* or *emaciated.* (TA.) And خَسَفَتْ, said of camels and of sheep or goats, *They became lean,* or *emaciated.* (TA. [This meaning is there indicated, but not clearly expressed. See خَسْفَةٌ. Accord. to the KL, the inf. n. خَسْفٌ signifies The *being vile, abject,* or *contemptible:* and also the *being lean,* or *emaciated:* and hence Golius, on that authority, has rendered the verb as meaning *vilis et macer fuit.*]) ___ Also *It* (the colour, or complexion, of a person) *became altered,* or *altered for the worse.* (TA.) ___ And *It* (a thing, K, as, for instance, a roof, TA) *became pierced with a hole,* or *rent;* (K, TA;) as also انخسف . (TA.) ___ And, خَسَفَتْ, said of a she-camel, *She, after yielding abundant milk, soon stopped* [*its flow*] *in winter.* (K, TA.) ___ And, said of a well, *It was,* or *became, such as is termed* خَسِيفٌ [q. v.]. (TA.) ___ And خَسَفَ, said of a man, *He recovered from a disease.* (IDrd, K, TA.) خَسَفَ, (JK, Msb, TA,) aor. ـِ , (Kur xvi. 47, &c,) inf. n. خَسْفٌ, *He* (God) *made* a place, (JK, Msb,) or the ground, (TA,) *to sink,* (JK, Msb, TA,) or *go away, into the earth,* (Msb,) *with what was upon it.* (JK, TA.) And خَسَفَ بِهِ الأَرْضَ, (S, K,) inf. n. خَسْفٌ, (S,) *He* (God) *made him,* or *it, to disappear in the earth,* or *ground:* (S, K:) [or *made the earth,* or *ground, to sink with, and swallow up, him,* or *it:*]

whence, in the Kur [xxviii. 81], فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ [*And we made the ground to sink with, and swallow up, him and his mansion*]. (S.) And خَسَفْتُ عَيْنَ الْمَآءِ *I made the spring of water to sink,* or *go away, into the earth.* (Msb.) ___ خَسَفَ عَيْنَ فُلَانٍ, (K, TA,) aor. ـِ , inf. n. خَسْفٌ, (TA,) *He put out,* or *blinded, the eye of such a one,* (K, * TA,) *so that the black,* or *part surrounded by the white, disappeared in the head.* (TA.) ___ خَسَفَ الشَّيْءَ, (K,) aor. and inf. n. as above, (TA,) *He made a hole in,* or *rent, the thing.* (K, TA.) ___ And *He cut,* or *cut off, the thing.* (K.) ___ خَسَفَ الْبِئْرَ, (K,) inf. n. as above, (TA,) *He dug the well in stones, so that it yielded an abundant and unceasing flow of water:* (K, TA:) or *he dug the well by piercing through its mountain* [or *rock*] *to the water beneath so that it would never become exhausted:* or *he dug the well so as to reach an unceasing,* or *a copious, source of water.* (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbás respecting the poets, امْرُؤُ الْقَيْسِ سَابَقَهُمْ خَسَفَ لَهُمْ عَيْنَ الشِّعْرِ, i. e. [*Imra-el-Keys is he who has the precedence of them:*] *he has made the source of poetry to well forth abundantly to them.* (TA.) ___ خَسَفَ النَّاقَةَ, inf. n. as above, *He* (God) *made the she-camel, after yielding abundant milk, soon to stop* [*its flow*] *in winter.* (K, TA.) ___ خَسْفٌ also signifies The *confining* a beast *without fodder:* (K, TA:) or *making* a beast *to pass the night without fodder:* (Ham p. 290:) and (hence, TA) the *constraining* a man *to do that which he dislikes,* or *hates;* (JK, Ham ibid., K, TA;) as also خُسْفٌ: (JK:) and (hence, Ham) the *lowering, humbling,* or *abasing,* another: (Ham, * K, TA:) whence, سِمَتُهُ الْخَسْفُ, (Ham,) or سَامَهُ خَسْفًا, &c.: [explained below: see خَسْفٌ:] (TA:) and the verb of خَسْفٌ in these three senses is خَسَفَ. (T, K.)

4 **أَخْسَفَتِ الْعَيْنُ**: see 1. اخسف, said of a well-sinker, *He found his well to be such as is termed*

خَسِيف [q. v.]: (JK:) or *he produced an abundant flow of water.* (TA.)

7 **إِنْخَسَفَ** see 1, in nine places.

خَسْفٌ [an inf. n. of 1: and hence several of the significations here following.] *Deep places in the ground* (عُمُوقُ ظَاهِرِ الأَرْضِ; in the CK عُمُوقُ مَاءِ الارضِ); as also خُسْفٌ. (K, TA.) ___ The *place whence the water* of a well *issues.* (AZ, S, K.) In the following saying of Sá'ideh El-Hudhalee,

* أَلَا يَا فَتَى مَا عَبْدُ شَمْسٍ بِمِثْلِهِ *
* يُبَلُّ عَلَى العَادِى وَ تُؤْبِى المَخَاسِفُ *

the last word is pl. of خَسْفٌ [app. as signifying *A source of water*], after the manner of مَشَابِهُ and مَلَامِحُ: (TA:) the meaning is, [*Truly, O young man, what is 'Abd-Shems?* i. e.] *how great a person is 'Abd-Shems! by the like of him the enemy is overcome* [*and the sources of water become difficult of access*]. (M in art. بل.) ___ *A cloud,* or *collection of clouds, that has risen and appeared from the direction of the extreme west,* [as North-western Africa is called by the Arabs,] *from* [*the quarter of*] *the right of the Kibleh* [*to one who is on the north-east of Mekkeh, towards El-'Irák*]: (Lth, K:) or it signifies, (JK, TA,) [and] so خَسْفٌ and خَسِيفٌ, (K,) *a cloud,* or *collection of clouds, that has risen and appeared* مِنْ قِبَلِ العَيْنِ, *bearing much water;* (JK, K, TA;) i. e., *from* [*the quarter of*] *the right of the Kibleh* [*as explained above*]. (TA.) *Deficiency,* or *imperfection; a fault;* or *a low,* or *base, quality;* (S, K, TA;) as also خَسِيفَةٌ. (TA.) One says, رَضِىَ فُلَانٌ بِالخَسْفِ *Such a one was content with deficiency,* or *imperfection;* &c. (S, TA.) ___ *Leanness,* or *emaciation;* (TA;) as also خَسِيفَةٌ. (JK.) ___ [See also 1, last sentence. ___ Hence,] بَاتَ القَوْمُ عَلَى الخَسْفِ *The party passed the night in a state of hunger, not having anything wherewith to feed themselves:* (TA:) and بَاتَ فُلَانٌ الخَسْفَ *Such a*

the night hungry: (S, K, TA:) and شَرِبْنَا عَلَى الخَسْفِ *We drank without eating.* (IAar, IDrd, K, TA.) A poet says,

* بَتْنَا عَلَى الخَسْفِ لَا رِسْلٌ نُقَاتُ بِهِ *
* حَتَّى جَعَلْنَا حِبَالَ الرَّحْلِ فُصْلَانَا *

[*We passed the night in a state of hunger: there was no milk wherewith we might be fed, until we made the ropes of the camel's saddle* to serve as *young camels*]: i. e. we had no food until we bound the she-camels with ropes in order that they might yield us milk [as though they had young ones to suckle], and we might feed ourselves with their milk. (O, TA.) [See also another ex., in a verse of Dhu-r-Rummeh, cited voce إِلَّا, p. 78.] ___ [Hence, also,] سَامَهُ خَسْفًا and خَسْفًا, (S, K,) and سَامَهُ الخَسْفَ, (S, Msb,) *He brought upon him abasement,* or *ignominy:* (S, Msb, K:) or *he required,* or *constrained, him to do an affair of difficulty;* and *to become in a state of abasement,* or *ignominy.* (S, TA.) [See also two similar phrases voce خُطَّةٌ.] ___ [And hence,] خَسْفٌ signifies also *Wrong, wrongdoing, injustice, injuriousness,* or *tyranny.* (TA.) [And سَامَهُ خَسْفًا, or الخَسْفَ, sometimes means *He brought upon him wrong,* &c.] See also the next paragraph.

خُسْفٌ : [see 1, last sentence: and] see خَسْفٌ, in two places. ___ دَعِ الأَمْرَ بِخُسْفٍ means *Leave thou the thing,* or *affair, as it is.* (Sgh, K.) The [*fruit called*] جَوْز, *which is eaten;* [i. e. the *walnut,* or *walnuts;*] (AA, AHn, K;) of the dial. of the people of Esh-Shihr; (AA;) as also خَسْفٌ : (AA, K:) accord. to ISd, the former is the correct word: (TA:) n. un. with ة. (JK.)

خَسْفٌ : see خَسْفٌ.

خَسْفَةٌ [app. *A leanness,* or *an emaciation:* see 1, and see also خَسْفٌ]: this befalls camels, and sheep or goats, in the heat and in the cold. (A, TA.) Also sing. of أَخَاسِيفُ , (JK,) which signifies *Soft tracts* of land: (S, K, * TA:) or *level lands:* (JK:) and one says also أَخَاسِفُ [and thus the word is written in the CK]. (Fr, TA.) One says, وَقَعُوا فِى أَخَاسِيفَ مِنَ الأَرْضِ *They became in soft tracts of land.* (S.) [See also أَخَاشِفُ, in art. خشف.]

خَسُوفٌ : see the next paragraph.

خَسِيفٌ A spring, or source, (عَيْنٌ, [shown in the TA to have this meaning here,]) *sinking,* or *going away* [*into the earth*]; as also خَاسِفٌ ; (K, TA;) in like manner without ة. (TA.) ___ A well (بِئْرٌ) *dug in stones, so that it yields an abundant and unceasing flow of water;* (S, K;) as also خَسِيفَةٌ and خَسُوفٌ and مَخْسُوفَةٌ ; (K;) or, as some say, خَسِيفٌ only: (TA:) or this signifies a well *pierced through its mountain* [or *rock*] *to the water beneath so that it never becomes exhausted;* (JK, TA;) as also مَخْسُوفَةٌ : (JK:) or a well *dug so as to reach an unceasing,* or *a copious, source of water:* (TA:) pl. [of pauc.] أَخْسِفَةٌ (JK, K) and [of mult.] خُسُفٌ. (S, K.) ___ A she-camel *that yields abundant milk, but soon stops* [*its flow*] *in winter.* (K, TA.) [And] with ة, A she-camel *that yields abundant milk.* (JK.) ___ See also عَيْنٌ خَسِيفَةٌ ___. خَسْفٌ (Mgh, K, TA) and خَاسِفَةٌ (JK, Mgh) *An eye put out,* or *blinded;* (JK, K, TA;) *of which the black,* or *part surrounded by the white, has disappeared in the head.* (JK, Mgh, TA.) الخَسِيفَانِ, thus correctly written, as in the L, and so in the Nawádir of Aboo-'Amr Esh-Sheybánee, and in the Tedhkireh of Aboo-'Alee El-Hejeree, who asserts that the ن is the ن of the dual, and in one dial. with damm, [so that the word is written الخَسِيفَانِ and الخَسِيفَانُ,] and on whose authority is mentioned the saying هُمَا خَلِيلَانُ, with damm to the ن, [so that each is a dual in form, though not in signification,] but in the O and the K الخَيْسَفَانُ , [in the CK الخَيِسْفَانُ,] with fet-h to the س, and [الخَيْسُفَانُ ,] with damm to that letter, (TA,) *Bad dates:* (O, K:) so in the Nawádir and Tedhkireh above mentioned: (TA:) or *a*

palm-tree that bears a small quantity of fruit, and of which the unripe dates turn bad. (O, K.)

خَسِيفَةٌ [as an epithet, fem. of خَسِيفٌ, q. v.:] as a subst.: see خَسْفٌ, in two places.

خَاسِفٌ , and its fem., with ة: see خَسِيفٌ, in two places. ___ Also *Lean,* or *emaciated.* (S, K.) ___ A body *altered,* or *altered for the worse.* (A, TA.) A man (JK) *altered,* or *altered for the worse, in colour,* or *complexion,* (JK, Ibn-'Abbád, K,) *and in aspect.* (JK.) ___ *Hungry.* (AHeyth, TA.) ___ A boy *light,* or *active,* (K, TA,) *and brisk, lively,* or *sprightly;* as also خَاشِفٌ. (TA.) ___ A man *convalescent;* or *recovering from disease;* syn. نَاقِهٌ: (AA, K: [see 1:]) pl. خُسَّفٌ. (K.)

الخَيْسَفَانُ and الخَيْسَفَانُ: see خَسِيفٌ.

أَخَاسِفُ and أَخَاسِيفُ: see خَسْفَةٌ, in three places.

المُخَسَّفُ *The lion.* (TS, K.)

مَخْسُوفَةٌ , applied to a well: see خَسِيفٌ, in two places.

المَخَاسِفُ : see خَسْفٌ.

خسق

1 **خَسَقَ** , aor. ـِ , (Msb, K,) inf. n. خَسْقٌ and خُسُوقٌ, (Msb, TA,) *It* (an arrow) *hit the target:* (K:) or *passed through the object at which it was shot;* or *penetrated into its inside, and its extremity went forth from the other side, the rest. remaining therein:* (IKtt, Msb:) or *stuck fast therein:* (IF, Msb:) or خَسَقَ الهَدَفَ (Msb, TA) *it hit the object at which it was shot, and passed through,* or *its extremity passed through;* like خَزَقَ: (TA:) or *passed through,* or *pierced so that its extremity passed through, not with vehemence.* (Msb.) And رَمَى فَخَسَقَ *He shot,* or *cast, and clave the skin.* (Az, TA.) IF says that it is not a primitive; that the س is substituted for ز; and that the word is altered because of the alteration of the meaning. (TA.)

خَسُوقٌ , applied to a she-camel, *i. q.* حَزُوقٌ; (K;) or *Evil in disposition; that pierces the ground with her toes, as she goes;* (JK, TA;) *furrowing the ground with her toe turned up.* (TA.)

خَاسِقٌ *i. q.* خَازِقٌ [q. v.]. (S.)

خسو

2 **خسّى** , (so in some copies of the K, and in the TA,) in [some of] the copies of the K تخسّى, but the former is the right, (TA,) inf. n. تَخْسِيَةٌ, *He played with walnuts at the game of odd* or *even;* (K, TA;) as also اخسى : and خاساه , (inf. n. مُخَاسَاةٌ, TA,) *He played with him at that game:* (K:) or you say, هو يُخَسِّى و يُزَكِّى *He plays, and says, Is it even or odd?* (TA.)

3 **خَاسَوْ** and 4: see above.

6 **تَخَاسَا** *They* (two men) *played together at the game of odd or even.* (JK, * TA.)

خَسَا , (JK, K, * and TA in art. زكو,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَكَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA in that art.;) [but each has ال prefixed to it in the K;] accord. to Fr, some make it quasi-coordinate to فَتًى [i. e. with tenween, and masc.]; some, to زُفَرُ [app. meaning the proper name زُفَرُ i. e. without tenween, and masc.]; and some, to سَكْرَى [app. meaning without tenween, and fem.]: (TA:) a word that is said in playing with walnuts; (JK;) *An odd number:* (Lth, Fr, K, TA:) and زكا signifies an even number: (Lth, Fr, TA:) accord. to IB, its final letter is hemzeh, for one says, يُخَاسِئُ meaning يُقَامِرُ [he contends in a game of hazard]; but it is pronounced without ء to assimilate it to زكا: (TA:) the pl. is أَخَاسٍ, (K, TA,) accord. to the M, مَخَاسٍ, like مَسَاوٍ, (TA, [but the former pl. occurs in a verse cited in the TA,]) which is anomalous. (K.) One says, خَسًا أَوْ زَكًا, [so in my copies of the S, with tenween,] i. e. *Odd or even?* (S:) [or خَسَا أَوْ زَكَا, as shown above:] and some say, خَسَا زَكَا, like خَمْسَةَ عَشَرَ. (IB, TA.) And it is said in a trad., مَا أَدْرِى كَمْ حَدَّثَنِى أَبِى عَنْ رَسُولِ ٱللّٰهِ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ أَخَسًا أَمْ زَكًا, or أَخْسًا أَمْ زَكًا, [for the vowel-signs are not written in my original,] meaning فَرْدًا أَمْ زَوْجًا [i. e. *I know not how many times my father told me, from the Apostle of God,*

God bless and save him; whether an odd or an even number: or, perhaps, *once or twice*]. (TA.)

خسى

6 **التَّخَاسِى** *The throwing of pebbles, one at another.* (K.) You say, تَخَاسَتْ قَوَائِمُ الدَّابَّةِ بِالحَصَا *The legs of the beast threw the pebbles, one at another.* (TA.) [See also 3 in art. خسأ.)

خَسِىٌّ The *like of a* [*garment of the kind called*]

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كِسَآء, or *of a* [*tent such as is called*] خِبَآء, *woven of wool.* (JK, K.)

خش

1 **خَشَّ فيه** , (S, K,) aor. ـِ , (JM,) [vulgarly, and irregularly, ـُ ,] inf. n. خَشٌّ, (TA,) *He* (a man) *entered into it;* (S, K;) namely, a thing; (S;) as also انخشّ ; (K, A, TA;) and خَشْخَشَ , (TA,) inf. n. خَشْخَشَةٌ; (K, TA;) and in like manner, into a collection of trees, and a company of people: (A, * TA:) or خَشْخَشَ فيه, (IDrd,) and تَخَشْخَشَ فيه, (IDrd, K,) *he entered into it,* (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) *so as to become hidden,* or *concealed:* (IDrd, K:) and خَشَّ, *he* (a man) *went,* or *went away,* or *advanced,* [into a thing,] *and penetrated.* (TA.) Hence, (TA,) خَشَّ البعير (S, K,) aor. ـُ , [agreeably with general rule in this case,] inf. n. خَشٌّ, (S,) *He put into the camel's nose the thing termed* خشاش; (S, K;) as also أَخَشَّ . (Zj, K.) ___ And hence the saying in a trad., خُشُّوا بَيْنَ كَلَامِكُمْ لَا إِلَهَ إِلَّا ٱللّٰهُ, meaning, *Introduce ye,* or *insert ye, in your speech* the words *There is no deity but God.* (TA.) And خَشْخَشَهُ likewise signifies *He introduced,* or *inserted, him* or *it.* (TA.) ___ Also خَشَّهُ, aor. and inf. n. as above, *He pierced him,* or *stabbed him.* (TA.)

4 **أَخْشَشَ** see خَشَّ البعير.

7 **إِنْخَشَشَ** see خَشَّ فيه.

8 **اختشّ من الأَرْضِ** *He ate of the* خشاش *of the earth.* (TA.)

R. Q. 1 **خَشْخَشَ** : see خَشَّ فيه, in two places. خَشْخَشَهُ: see 1, last signification but one. Also *He caused it to make a sound such as is described below, voce* خَشْخَشَةٌ. (S, TA. *) See an ex. in the next paragraph.

R. Q. 2 **تَخَشْخَشَ** : see خَشَّ فيه. Also *It made a sound* (S, K) *such as is described below, voce* خَشْخَشَةٌ. (S.) 'Alkameh Ibn-'Abadeh says,

* تَخَشْخَشَ أَبْدَانُ الحَدِيدِ عَلَيْهِمُ *

* كَمَا خَشْخَشَتْ يَبْسَ الحَصَادِ جَنُوبُ *

[*The short coats of mail of iron rustled upon them, like as* when *a south wind has caused to rustle the dry reaped corn*]. (S.)

خَشٌّ : see مَخْشُوشٌ.

خَشَاشٌ : see خَشَاشٌ; for the former, in three places.

خُشَاشٌ : see خَشَاشٌ; for the former, in three places.

خَشَاشٌ The *wooden thing that is inserted in the bone of the nose of the camel,* (S, A, K,) *to which the nose-rein is tied, in order that he may be quickly submissive:* (TA:) the بُرَة is of brass, (S, TA,) or of silver; (TA;) and the خِزَامَة is of hair: (S:) or the *thing that is put in the nose;* and the بِرَة is the thing that is put in the flesh: (Lh:) or *what is in the bone, when it is wood,* or *a stick;* and the عِرَان is what is in the flesh, above the nose: (As:) *a wooden thing,* or *stick, that is put in the bone of the nose of the camel:* (Msb:) n. un. with ة: (S, Msb:) pl. أَخِشَّةٌ. (A, Msb.) [Hence the saying,] جَعَلَ الخَشَاشَ فِى أَنْفِهِ وَقَادَهُ إِلَى الطَّاعَةِ بِعُنْفِهِ [*He put the* خشاش *in his nose, and drew him to obedience by his violence*]. (A, TA.) [And hence, also,] it signifies غَضَبٌ, (IAar, K,) as used in the saying, حَرَّكَ خَشَاشَهُ, [lit., *He put in motion his* خشاش: meaning, *he roused,* or *excited, his anger;* or] *he made him angry.* (IAar.) الخُشَاشُ, and الخَشَاشُ, (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and الخَشَاشُ, (K,) or خَشَاشُ الأَرْضِ, (A 'Obeyd,

Msb,) and خَشَاشُ الأَرْضِ, (Msb,) *The creeping things of the earth:* n. un. with ة, which is *syn. with* الحَشَرَةُ *and* الهَامَّةُ: (Msb:) *the* حَشَرَاتُ (A' Obeyd, S, K) *of the earth,* (A' Obeyd, K,) *and its* هَوَامُّ, *and* [*other*] *creeping things,* (A 'Obeyd,) *such as sparrows and the like:* (A 'Obeyd, K: *) or خَشَاشُ الأَرْضِ, and الطَّيْرِ, signify *the small ones of beasts* or *creeping things* [*of the earth*], and *of birds:* (A:) IAar is related to have said that it is خَشْخَاشٌ, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for من خشاش الارض, one relation substitutes من خَشِيشِهَا, which has the same meaning: and some say that it is خُشَيْشٌ, a contracted dim. of خشاش; or خُشَيِّشٌ, without contraction: (TA:) and الخَشَاشُ signifies *the bad* [meaning *ignoble*] *kinds of birds;* this being with fet-h only: (As:) or *birds that do not prey:* (IAar, TA voce خشاش:) عُقَابٌ, with kesr, also signifies the *serpent of the mountain;* which does not suffer one to survive; and the أَفْعَى is the serpent of the plain; (El-Fak'asee, K;) which like wise does not suffer one to survive: (K:) or *a great and abominable* ثُعْبَانٌ: *or a serpent like the* أَرْقَمُ, *but smaller:* or *a small, tawny serpent, smaller than the* ارقم: (TA:) or *a white serpent, which seldom hurts, between the* حُقَّاتُ *and the* ارقم: (Aboo-Kheyreh:) or *such as is light,* or *active, and small in the head, of serpents:* explained also as signifying the *serpent,* without restriction: (TA:) and, (K,) or as some say, (TA,) *such as has no power of defence,* [مَا لَا دِفَاعَ لَهُ, as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, ما لا دِمَاغَ لَهُ *such as has no brains,* which is doubtless a mistake,] *of beasts* or *creeping things of the earth,* and *of birds,* (K,) *such as the ostrich, and the* [*bustard called*] حُبَارَى, *and the* كَرَوَانُ [*or stonecurlew*], *and* [*the bird called*] مُلَاعِبُ ظِلِّهِ, *and the* [*harmless kinds of*] *serpent:* (TA:) or *what is small in the head, and slender,* of beasts or creeping things: and the *kite;* and [the *bird called*] مُلَاعِبُ ظِلِّهِ: (Aboo-Muslim:) the pl. is خَشَآءُ [app. خُشَّآءُ, originally خُشَشَآءُ, unless a mistake for أَخَشَّآءُ, originally أَخْشَشَآءُ]. (TA.)

خَشِيشٌ , and خُشَيْشٌ, and خُشَيِّشٌ: see خَشَاشٌ.

خُشَّآءٌ The *bone which is protuberant behind the ear,* (S, Msb, K,) *and which is thin, and bare of hair:* (TA:) originally خُشَشَآءُ, (S, Msb, K,) of the measure فُعَلَآءُ; (S;) [but masc., and perfectly decl., as being quasi-coordinate to قُرْطَاسٌ, whereas the original is fem., and imperfectly decl.; (see قُوَبَآءُ;)] like قُوْبَآءٌ, which is originally قُوَبَآءُ; (S, Msb;) and these two words are the only instances of their kind: (ISk, Msb:) dual خُشَشَاوَانِ. (S, K.)

خَشْخَشَةٌ The [*clashing, clattering, chinking, jingling, rattling,* or *rustling,*] *sound of arms,* or *weapons,* (S, A, * K,) and *the like;* (S;) as also شَخْشَخَةٌ, but this latter is a dial. var. of weak authority: (TA:) and *of any dry or hard thing rubbing against another such thing:* (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed خَشْخَاشٌ : (TA:) and the [*rustling*] *sound of a new garment* or *piece of cloth, when it is put in motion;* as also نَشْنَشَةٌ: (IAar:) and [*a confused sound*] *such as is heard to proceed from the inside of an animal on its being hit by an arrow:* (JK in art. خشف:) and *a motion having a sound like the sound of arms,* or *weapons;* (TA;) or *an audible motion.* (Mgh in art. خشف.)

خَشْخَاشٌ *A company:* (ISd, TA:) or *a numerous company of men:* (Az, TA:) or *a company* (S, K) in, (K,) or *having upon them,* (S,) *arms,* or *weapons, and coats of mail.* (S, K.) See also خَشْخَشَةٌ. Also *A certain plant,* (S, Msb,) *well known;* (S, Msb, K;) [namely, the *poppy;*] *which is of several species;* (K;) i. e., *four;* (TA;) يُسْتَانِىٌّ [or *garden-poppy,*] (K,) *which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy;* (TA;) and مَنْثُورٌ, (K,) *which is the wild Egyptian;* (TA;) and مُقَرَّنٌ, [app. the *horned poppy,*] (K,) *the produce of which has an elongated extremity like the horn of the bull;* (TA;) and زِبْدِىٌّ, [app. the *spattling poppy,*] (K,) *which is known by the name of* بلبس [a word which I have not been able to find

elsewhere]: (TA:) *every one of these is soporiferous, and produces torpidness, and cools:* (K:) *used as a suppository, it produces sleep: and the integument* [*of the capsule*] *has a stronger power of producing sleep than the seeds:* (TA:) [or rather *the seeds have no narcotic power:*] *from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation:* (K:) *it is wonderful also that its solid part confines, and its juice relaxes: and when the root,* or *lower part, is taken with water,* [*and boiled*] *so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour:* so says the author of the Minháj: (TA:) the n. un. is with

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ة: (Msb:) and the pl. is خَشَاخُشُ [app. a mistake for خَشَاخِيشُ]. (TA.) [See also أَفْيُونٌ.]

خَشْخَاشٌ : see خَشَاشٌ.

مَخْشُوشٌ A camel *having a* خَشَاشٌ *put in his nose;* as also خَشٌّ . (Ibn-'Abbád, K.)

خشب

1 **خَشَبَ** , (S, K,) aor. ـِ , (K,) inf. n. خَشْبٌ, (TA,) *He mixed* a thing (S, K) with (بِ) another thing. (S.) ___ And *He picked out, chose out,* or *selected,* a thing: the verb thus having two contr. significations. (K, TA.) Also, (S, K,) aor. and inf. n. as above, (S,) *He polished* a sword, (S, K,) *by laying on it a broad and smooth spearhead and rubbing it therewith:* so accord. to ElAhmar, who relates that an Arab of the desert said to him, I said to a sword-polisher, Hast thou finished my sword? and he answered, نَعَمْ إِلَّا أَنِّى لَمْ أَخْشُبْهُ [*Yes, except that I have not polished it*]. (S.) And [or, as in the TA, or] *He sharpened* it. (K, TA.) ___ And *He forged* a sword: (K:) or *fashioned* it *with the file, without polishing* it: (TA:) or *he made* it *imperfectly, not thoroughly,* or *not well:* (A:) thus, again, the verb has two contr. significations: (K:) also *he thus made* an arrow: (A:) or *he shaped out* a bow, (AHn, K,) and an arrow, (TA,) [*in a rough manner,* or] *by the first operation,* (AHn, K, TA,) *without perfecting it,* or *making it smooth,* or *even.* (TA.) You say of a sword, before it has been filed, مَا أَحْسَنَ مَا خُشِبَ [*How well has it been forged!*]: and in like manner one says of an arrow, when it has been filed, before the سَفَن [with which it is smoothed] has been applied to it. (Skr, on a verse of Sakhr, cited below, voce خَشِيبَةٌ.) ___ [Hence,] خَشَبَ الشِّعْرَ, (ISk, S, A, K,) aor. and inf. n. as above, (A,) *He said, spoke,* or *uttered, the poetry* (ISk, S, A, K) *as it came,* (ISk, S,) [*unpolished, and unstudied,*] *without affecting nicety,* or *refinement, therein,* (ISk, S, A, K,) and *without study,* or *labour:* (A, K:) Jereer did thus, and Farezdak trimmed his verses; but the verses of Jereer thus produced are better than the trimmed verses of Farezdak: (A, TA:) and اختشبه signifies the same. (A, K.) You say also, هُمْ يَخْشُبُونَ الكَلَامَ والعملَ [*They say, speak,* or *utter, words, and do work, without affecting nicety,* or *refinement,* and *without study,* or *labour*]: (A:) or *imperfectly,* or *not thoroughly; inelegantly,* or *not*

well. (TA.) And اتَّخَذَ السَّيْفَ خَشَبًا: see 8.

5 **تخشّب** : see 8. تخشّبت الإبلُ *The camels ate thick branches:* (K:) or *ate dry herbage.* (S.) And تتخشَّبُ عيدانَ الشَّجرِ *They take with the mouth, and eat, the branches of the trees.* (TA.)

8 **اختشب السَّيْفَ** signifies اتَّخَذَهُ خَشَبًا ; *He took the sword without choosing the best by taking it from this place or that;* (L, TA;) as also تخشّبه . (TA.) ___ See also 1, near the end.

12 **اخشوشب** *He* [a man or a camel (see خَشَبٌ)] *was,* or *became, tall, and gross, rude,* or *coarse, with bones uncovered by flesh, and hard,* or *hardy.* (K.) *He* (an ostrich) *was,* or *became, rough,* or *coarse.* (S.) ___ *He* (a man) *became hard,* or *hardy, and rough,* or *coarse, in his religion, clothing, food,* and *in all respects.* (TA.) *He employed himself in work, and in walking barefoot, in order that his body might become thick, gross,* or *coarse.* (S, TA.) And اخشوشب فى عيشه *He endured with patience a life of hardship,* or *difficulty:* or *he subjected himself to a life of hardship,* or *difficulty, in order to render himself the more able to bear it.* (K, TA.) اخشوشبوا is thus used in a trad. of 'Omar: (S, TA:) or, as some relate it, the word is [اجشوشبوا,] with ج ; or, accord. to some, اخشوشنوا, with خ and ن. (TA.)

رجل قُشْبٌ خَشْبٌ *A man in whom is no good:* (S, K:) or *with whom is no good:* (TA:) [in some copies of the K, خَشْبٌ و قُشْبٌ; but this, as is said in the TA, is incorrect:] خَشْبٌ being an imitative sequent to قُشْبٌ. (S, TA.)

خَشَبٌ [*Wood, such as is used in carpentry and the like; timber;*] *thick wood:* (A, K:) [a coll. gen. n.:] n. un. خَشَبَةٌ [signifying *a piece of wood* or *timber*]: (Msb:) the pl. of the latter, (S, Msb, *) or of the former, (K,) is خَشَبٌ, (S, K, [i. e., accord. to the K, the pl. is the same as the sing., but properly speaking, as said above, this is a

coll. gen. n.,]) and خُشُبٌ and خُشْبٌ (S, Msb, K) and خُشْبَانٌ, (S, K,) [which last is agreeable with analogy as pl. of خَشَبٌ,] or خُشْبَانٌ is pl. of خُشْبٌ, and خُشْبٌ is pl. of خَشَبَةٌ. (JK.) The hypocrites are described in a trad. as خُشُبٌ بِاللَّيْلِ صُخْبٌ بِالنَّهَارِ Like *timbers*, or *pieces of wood, in the night;* [*clamorous in the day;*] meaning that they pass the night in sleep, without prayer. (TA.) ___ مَالٌ خَشَبٌ *Cattle that are lean*, or *emaciated*, syn. هَزْلَى, (K,) *in consequence of their feeding upon dry herbage.* (TA.) [And it seems that خَشَبٌ signifies the same: for I find in the TA, and in a copy of the A which I believe to have been used by the author of the TA, mentioned as tropical, مَالٌ خَشَبٌ وَحَطَبٌ جَزْلٌ, app. meaning that مَالٌ خَشَبٌ and حَطَبٌ signify جَزْلٌ; but جَزْلٌ, I think, is here evidently a mistranscription for هَزْلَى; as حَطَبٌ is explained in the S and K as signifying very lean or meagre.]

خَشَبٌ *Rough*, or *coarse;* as also أَخْشَبُ خَشِيبٌ : (K:) the former applied in this sense to a male ostrich: (S:) and both signify anything *gross*, or *big*, and *rough*, or *coarse;* (A 'Obeyd, S;) as also خَشِيبٌ : (TA:) and the first, (K,) applied to a man and to a camel, (TA,) *tall, and gross, rude*, or *coarse, with bones uncovered by flesh, and hard*, or *hardy, and strong;* (K, * TA;) as also خَشِيبٌ and خَشِيبِيٌّ : (K:) or these three signify, or signify also, *dry*, or *rigid*, or *tough:* (Kr, ISd:) and خَشَبٌ, a man *hard*, or *hardy, strong, and vigorous, in body:* (A, TA:) and the same, (JK,) or خَشِيبٌ , (TA,) a man *whose bones are uncovered by flesh, and whose sinews are apparent;* (JK, TA;) *hard, or hardy, and strong:* (JK:) and the last, a *gross, big*, or *coarse*, camel: (S, TA:) a camel *gross, coarse*, or *rude, in make, and ugly:* (TA:) and a horse *thick*, or *big, in the bones.* (Ham p. 207.) See also خَشَبٌ. And see أَخْشَبُ, in two places. ___ Also Life *in which one is not dainty, nice*, or *scrupulous.* (K.)

خَشْبَةٌ The *first filing* of a sword, *before the polishing.* (TA.)

خُشْبَانٌ : see أَخْشَبُ.

خَشَابٌ : see أَخْشَبُ.

خُشَابٌ , from the Persian خُوشْ آبْ, [The *beverage properly called in Arabic*] نَبِيذ. (TA.)

خَشِيبٌ and مَخْشُوبٌ *Mixed.* (TA.) ___ And the former, (K,) or both, (TA,) *Picked out, chosen,* or *selected:* (K, TA:) both words thus having two contr. significations. (TA.) Also the former (S, K) and latter, (K,) A sword *polished:* (S, K: *) this is [said to be] the prevailing signification: (TA:) or both signify a *sharpened* sword. (JK, TA.) ___ And the former, (As, S, K,) or both, (JK, A,) A sword *of which the forging is commenced;* thus [again] having two contr. significations: (S:) or *forged,* (K, * TA,) or *fashioned with the file, but not yet polished:* (As, TA:) or *newly made:* (TA:) or *imperfectly, not thoroughly,* or *not well, wrought;* (JK, A;) and thus both words applied to an arrow: (A:) or the former, (S, K,) or both, (TA,) applied to an arrow, (S, K,) and to a bow, (K,) *shaped out* (S, K) [*in a rough manner,*] *by the first operation,* (S, TA,) *not yet perfected,* or *made smooth,* or *even:* (TA:) pl. of the former (accord. to the TA as applied to a bow [but I see no reason for this restriction]) خُشُبٌ and خَشَائِبُ. (K.) مَخْشُوبٌ لَمْ يُنَقَّحْ [*Rough hewn, not yet trimmed,*] is a prov., mentioned by Meyd and Z. (MF, TA.) ___ [Hence,] شِعْرٌ خَشِيبٌ and مَخْشُوبٌ *Poetry said, spoken,* or *uttered, as it has come to the speaker,* [*unpolished, and unstudied,*] *without his affecting nicety,* or *refinement, therein,* and *without study,* or *labour.* (A, * TA.) And جَآءَ بِالْمَخْشُوبِ [*He said,* or *uttered, that which came to him, as it came, unpolished,* and *unstudied*]. (A, TA.) ___ See also خَشِيبٌ voce خَشْبٌ, in three places. ___ It also signifies *Bad, corrupt,* or *vile.* (K.)

خَشِيبَةٌ The *natural quality* [*of the metal*] of a sword, (Skr on the verse here following, S, TA,) *before the making* thereof *is completed:* (Skr:) or its *blade,* or *iron:* (A:) or its *edge:* or its *polish.* (JK.) Sakhr says,

* وَصَارِمٌ أُخْلِصَتْ خَشِيبَتُهُ *

* أَبْيَضُ مَهْوٍ فِى مَتْنِهِ زَبَدُ *

And a sharp sword of which the natural quality [*of the metal*] *before the*

completion of the making thereof has been refined, [*white,* or *a sword,*] *thin in the two edges* or *sides, having* [*in its broad side*] *diversified marks.* (Skr.)

خَشِيبِىٌّ : see خَشَبٌ.

خَشَّابٌ : see what next follows.

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خَشَّابَةٌ [a coll. gen. n., of which the n. un. is خَشَّابٌ ,] *Sellers* of خَشَبٌ [i. e. *wood,* or *timber*]. (TA.) ___ *Fighters with staves.* Accord. to ElHejeree, خشابة [so in the TA, without any syll. sign,] signifies *A slender* [*implement of the kind called*] مطرق [i. e. مِطْرَق, q. v.,] *which the polisher, when he has finished the polishing of a sword, passes over it, in consequence of which the scabbard does not alter its state.* (TA.)

خَاشِبٌ : see مُخْتَشِبٌ.

أَخْشَبُ : see خَشَبٌ. Also *A great mountain:* (A:) or *a rugged,* or *rough, and great mountain;* (S, K;) and so جَبَلٌ خَشَبٌ : or *such as is not to be ascended:* (TA:) *an elevated place, rugged, with rough stones:* (JK:) *a tract of the kind termed* قُفّ, *rugged and stony:* (TA:) pl. أَخَاشِبُ, (A, TA,) because the quality of a subst. is predominant in it: and the fem. خَشْبَآءُ is also sometimes used in the same sense; or as syn. with غَيْضَةٌ [i. e. *a thicket,* &c.]; but the former meaning is better known: and this [likewise] is thought to be rather a subst. than an epithet, because of the pl., mentioned above: (TA:) and خُشْبَانٌ [also seems to be a pl. of أَخْشَبُ, or of خَشَبٌ; for it is said that it] signifies *rugged,* or *rough, mountains, neither great nor small:*

(K:) and *rugged ground.* (TA in art. خشبآء.) ذنب also signifies *Hard land* or *ground;* (K, * TA;) *land,* or *ground, in which are stones and pebbles and earth* or *clay.* (IAmb, TA.) And خَشَابُ أَرْضٍ (K, TA) *Hard land* or *ground,* like خَشْبَآءُ, (TA,) *that flows with the least rain.* (K, TA.) And أَكَمَةٌ خَشْبَآءُ (S, TA) *A hill of which the stones are scattered, but near together.* (TA.) And جَبْهَةٌ خَشْبَآءُ *A displeasing forehead;* as also خَشَبَةٌ : (TA:) or *a displeasing, rigid forehead;* (JK, S, K; *) *not even.* (JK.) And أَخْشَبُ الجَبْهَةِ A man *having a displeasing and rigid forehead.* (TA.)

بَيْتٌ مُخَشَّبٌ [so in the present day, but written in the TA without any syll. sign,] *A house having* خَشَبٌ [i. e. *wood,* or *timber, employed in its construction*]. (TA.)

مَخْشُوبٌ : see خَشِيبٌ, in four places. ___ It is applied to a horse, by El-Aashà; (S, TA;) meaning *Of mixed pedigree:* (A 'Obeyd, TA:) or *not broken; not well trained;* from what next follows; and thus used only by El-Aashà. (IKh, TA.) ___ جَفْنَةٌ مَخْشُوبَةٌ *A wooden bowl imperfectly made.* (IKh, TA.) ___ طَعَامٌ مَخْشُوبٌ [*Food imperfectly prepared;* i. e.], if flesh-meat, *not thoroughly cooked;* and if not flesh-meat, (but grain, TA,) *without any seasoning,* or *condiment, to render it pleasant,* or *savoury.* (K, * TA.)

مُخْتَشِبٌ One *who eats what he can;* as also خَاشِبٌ . (JK.)

خشر

1 **خَشَرَهُ** , aor. ـِ , (S, K,) inf. n. خَشْرٌ, (S,) *He picked it,* (Lh, S, K,) namely, a collection of goods, or commodities, (Lh,) *removing from it what was bad.* (Lh, S, K.) ___ And خَشَرَ, aor. (and inf. n., TA) as above, *He left upon the table refuse of food:* thus the verb bears two contr. significations. (K.) Also خَشَرَهُ *He rendered it* (a thing) *bad,* or *vile.* (TA.)

خُشَارٌ (K) and خُشَارَةٌ (S, A, K) The *bad part* or *parts* [or the *refuse*] (Lh, S, K) of goods, or commodities, (Lh,) or of anything. (S, K.) And the latter, The *worst kind,* syn. شِيصٌ, of lates. (A.) ___ *What contains no* لُبٌّ [or *heart*], of barley. (A, K.) ___ And the latter, The *refuse of food remaining upon a table; that in which is no good.* (S, A, K. *) ___ Also the latter, (S, A, K,) and the former, (K,) and خُشَّارٌ , (IAar,) The *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind, or of people; (IAar, S, A, K;) as also خَاشِرٌ , accord. to the K, but correctly خَاشِرَةٌ , as related by AA from IAar. (TA.) El-Hotei-ah says,

* وَبَاعَ بَنِيهِ بَعْضُهُمْ بِخُشَارَةٍ *

* وَبِعْتَ لِذُبْيَانَ الْعَلَآءَ بِمَالِكَ *

[*And some of them have sold their sons for the refuse of mankind; but*] *thou hast purchased eminence for Dhubyán with Málik:* in the S we find بِمَالِكًا [*with thy property*]: but it is correctly as above: Málik was a son of 'Oyeyneh Ibn- Hisn: the Benoo-'Ámir slew him: wherefore 'Oyeyneh made war upon them, and obtained his blood-revenge, and spoil: and to this event El- Hotei-ah refers in the verse above. (IB, TA.)

خُشَارَةٌ : see the paragraph next preceding.

خُشَّارٌ : see the paragraph next preceding.

خَاشِرٌ : see the paragraph next preceding.

خَاشِرَةٌ : see the paragraph next preceding.

خشع

1 **خَشَعَ** , aor. ـَـ , inf. n. خُشُوعٌ, *He was,* or *became, lowly, humble,* or *submissive;* (S, Msb, K;) as also اختشع (S, K) and تخشّع ; (Abu-lFet-h, Ham pp. 24 and 127;) خُشُوعٌ being *syn. with* خُضُوعٌ: (S, Msb, K:) or خشوع is *nearly the same as* خضوع: (Lth, K:) or the former is mostly used as meaning *in the voice;* and the latter, in the necks: (Msb:) or the latter is in the body; and the former is *in the voice* and *in the eyes:* (K:) or, as we read in the 'Eyn, the former is nearly the same as the latter, except that the latter is in the body, and signifies the acknowledging of humility and submission, and the former is in the voice and in the eyes; and the like is said in the Nh [and in the Msb in art. خضع]. (TA.) You say, خَشَعَتِ الأَصْوَاتُ *The voices were* [or *shall be* (as in the Kur xx. 107]) *still and low:* (Msb:) or *low:* or, as some say, *still.* (TA.) And خَشَعَ بِبَصَرِهِ *He lowered his eye.* (S.) And اختشع and تخشّع *He cast his eye towards the ground, and lowered his voice.* (TA.) Lth says that you say, اختشع فُلَانٌ, but not اختشع بِبَصَرِهِ. (TA.) And خَشَعَ بَصَرُهُ *His eye became contracted.* (TA.) And خَشَعَتْ دُونَهُ الأَبْصَارُ [meaning *The eyes were cast down before him,* or *it*]. (TA.) خُشُوعٌ also signifies The *being,* or *becoming, still:* and the *abasing oneself;* or *lowering oneself.* (K, TA.) And اختشع , *He lowered,* or *stooped,* or *bent down, his breast.* (TA.) ___ Also, inf. n. as above, *He feared;* for instance, in prayer: (TA:) or خَشَعَ فِى صَلَاتِهِ and فِى دُعَائِهِ signifies *He applied himself with his heart to* [or *in*] *his prayer,* and *his supplication.* (Msb.) ___ خَشَعَتِ الكَوَاكِبُ, (Aboo-'Adnán,) inf. n. as above, (K,) *The stars approached to the place of setting;* (Aboo-'Adnán;) or *approached to setting:* (K:) or *sank, and nearly disappeared in their setting-place.* (Aboo- Sálih El-Kilábee.) [The corresponding phrase in Hebrew, occurring in Gen. xxxvii. 9, probably has the same meaning.] ___ خَشَعَتِ الشَّمْسُ *The sun became eclipsed.* (TA.) ___ خَشَعَ السَّنَامُ *The hump for the most part went away;* (O, K;) i. e.

the hump of the camel: (TA:) or *became lean; its fat going away, and its height becoming lowered.* (L.) ___ فُلَانٌ جِذْلٌ حِكَاكٌ خَشَعَتْ عَنْهُ الأُبَنُ is a saying of the Arabs, explained in art. حك. (TA in that art.) ___ خَشَعَ الوَرَقُ *The leaves withered.* (TA.) ___ خَشَعَتِ الأَرْضُ *The earth,* or *land, dried up, not being rained upon.* (TA.) خَشَعَ فُلَانٌ خُرَاشِيٌّ صَدْرِهِ *Such a one ejected the viscous saliva* [or *phlegm of his chest*]. (O, K.) ___ And خَشَعَتْ خُرَاشِيُّ صَدْرِهِ *The viscous saliva* [or *phlegm of his chest*] *became ejected.* (O, K.) The verb is thus intrans., as well as trans. (O.)

5 تَخَشَّعَ *He lowered, humbled,* or *abased, himself:* (Lth, K:) or *he constrained himself to be,* or *to become, lowly, humble,* or *submissive;* or *to be so,* or *to become so, in voice,* or *in the eyes.* (S.) See also 1, in two places.

6 تَخَاشَعَ [*He feigned lowliness, humility,* or *submissiveness, in demeanour,* or *in voice,* or *in the eyes*]. (TA in art. موت; &c.)

8 إِخْتَشَعَ see 1, in four places.

خُشْعَةٌ *A low hill:* (S:) or *a hill cleaving to the ground:* (IAar, K:) and *a piece of rugged ground:* (IDrd, K:) or [*elevated ground such as is termed* قُفّ *that is for the most part soft,* i. e. *neither stone nor clay:* (Lth:) and *a rock growing in the sea:* (TA:) pl. خُشَعٌ. (K.) It is said in a trad., كَانَتِ الأَرْضُ خُشْعَةً عَلَى المَآءِ ثُمَّ دُحِيَتْ [*The earth was a low hill,* &c., *upon the water: then it was spread out*]: (S:) but this trad. is variously related. (TA.)

خَاشِعٌ *Lowly, humble,* or *submissive,* (K, TA,) *and still:* (TA:) [or *so in the voice* and *in the eyes:* (see 1:)] pl. خَاشِعُونَ and خُشَّعٌ; the latter also signifying men *lowering, humbling,* or *abasing, themselves:* or *constraining themselves to be,* or *to become, lowly, humble,* or

submissive; or *to be so,* or *to become so, in voice,* or *in the eyes:* or *casting their eyes towards the ground, and lowering their voices.* (TA.) Hence, in the Kur

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[lxviii. 43, and lxx. 44], accord. to different readings, خَاشِعَةً أَبْصَارُهُمْ and خَاشِعًا أَبْصَارُهُمْ [*Having their eyes cast down*]: the accus. case being used as denotative of state. (Zj, TA.) ___ *Bowing;* or *bending down the head and body.* (K.) ___ *Fearing.* (TA.) ___ A camel's foot (خُفٌّ) *cleaving to the ground.* (TA.) ___ A wall *that has cracked, and given notice of its falling, and* [*then*] *become even with the ground.* (TA.) ___ A herb *dried up, and falling down upon the ground.* (TA.) ___ Applied to a place, (S, K,) and, with ة, to a بَلْدَة [or portion of country], (S,) *Overspread with dust,* [in the CK المعنبر is erroneously put for المُغَبَّر,] *and having in it no place of alighting,* or *of abiding:* (S, K:) and to land (أَرْضٌ), meaning *of which the wind raises the surface, by reason of its softness, so as to efface its traces,* or *tracks:* (L:) or in this case it is with ة, as in the Kur xli. 39, and means *altered* (مُتَغَيِّرَة [probably a mistranscription for مُتَغَبِّرَة *overspread with dust*]), *and having its herbage broken in pieces:* (Zj, * TA:) or *dried up, and containing no herbage:* (Jel:) or *containing no green herbage:* or *low,* or *depressed, and still:* (TA:) and, without ة, applied to a place, *to which one finds not his way:* (Sgh, K:) pl. خُشَّعٌ. (TA.)

خشف

1 **خَشَفَ** , aor. ـِ (S, Sgh, L, K) and ـُ , (L, K,) inf. n. خَشْفٌ, (S,) *He,* or *it, made a sound,* (L, K,) or *what is termed* حِسّ [i. e. *a low, faint, gentle,* or *soft, sound*], (S,) and *an audible motion:* (S, L:) said of a man: and said also of snow, as meaning *it caused one to hear a* [*sound such as is termed*] خَشْفَة *in walking* [*upon it*]; as is the case in intense cold. (S.) And خَشَفَ, aor. ـِ , inf. n. خُشُوفٌ, said of snow, *It was rough, so that it caused one to hear a* خَشْفَة *in walking* [*upon it*]: and in like manner said of ice; i. e. *it was soft,* or *yielding* [*to the feet, crackling*], or *easily broken.* (TA.) A poet says, (S,) namely, El-Katámee, (TA,)

* إِذَا كَبَّدَ النَّجْمُ السَّمَآءَ بِشَتْوَةٍ *
* عَلَى حِينَ هَرَّ الكَلْبُ والثَّلْجُ خَاشِفُ *

[*When the asterism* of the Pleiades *culminates in winter, at the time when the dog whines* by reason of the cold, *and the snow causes one to hear a slight sound in walking upon it*]: (S:) or, accord. to IB, the right reading is, بِسُحْرَةٍ [*a little before daybreak,* or *in the last third of the night*]: (TA:) حين is here mansoob because على is made to be redundant, and because it is prefixed to a verbal proposition: (S:) this is the more approved way in a case of this kind, when the verb commencing the proposition is a pret.; but some say على حين. (I 'Ak p. 199.) ___ خَشَفَ said of water, *It froze.* (K.) ___ Said of cold, *It was,* or *became, intense.* (K.) ___ خَشَفَ فِى السَّيْرِ, (K,) inf. n. خَشَفَانٌ, (JK,) *He hastened, made haste,* or *sped,* [app. *so as to cause a slight sound to be heard,*] *in going, journeying,* or *pace.* (JK, * K.) And مَرَّ يَخْشِفُ *He passed along hastening.* (TA.) ___ خَشَفَ, (S, K,) aor. ـُ (S, TA) and ـِ , (TA,) inf. n.

خُشُوفٌ (S, K) and خَشَفَانٌ, (K,) *He went away in,* or *into, the land,* or *country.* (S, K.) And خَشَفَ فُلَانٌ *Such a one journeyed away, went away,* or *departed,* or *became hidden* or *concealed,* syn. تَغَيَّبَ, (K, TA,) *in the land,* or *country.* (TA.) ___ خَشَفَ فِى الشَّىْءِ (aor. ـِ , TA,) *He entered into the thing;* as also انخشف . (K.) ___ خَشَفَ, inf. n. خَشَفَانٌ, *He* (a man) *went,* or *travelled, by night.* (K.) ___ And *He was bold,* or *daring, in night-journeying:* or *he went about,* or *round about, by night;* (L, K, TK; but in the first and second, only the inf. n. is mentioned in this case;) and *journeyed much by night.* (L.) And خَشَفَ بِالْقَوْمِ, aor. ـِ , said of a guide of the way, *He went about,* or *round about, by night, and hastened,* or *sped, with the party:* (JK:) or خَشَفَ بِهِمْ, inf. n. خَشَافَةٌ, *he* (a guide of the way) *acted with a penetrative energy,* or *with sharpness, vigorousness, and effectiveness, with them* [*in conducting them*]; as also خشّف , inf. n. تَخْشِيفٌ. (K, * TA.) ___ خَشَفَتْ بِوَلَدِهَا *She* (a woman) *cast forth her child* [from the womb]. (K.) And خُشِفَ بِهِ *He,* or *it, was cast,* or *thrown;* as also خُفِشَ بِهِ, and حُفِشَ بِهِ. (TA.) خَشَفَ رَأْسَهُ بِالْحَجَرِ *He* (a man, S) *broke his head with the stone.* (S, K.)

2 **خَشَّفَ** see 1.

3 **خاشف** , (K,) inf. n. مُخَاشَفَةٌ, (JK, TA,) *It* (an arrow) *caused a* [*sound such as is termed*] حَشْفَةٌ *to be heard on its hitting the object aimed at:* (K, * TA:) or *it* (an arrow) *caused a* [*confused sound such as is termed*] خَشْخَشَةٌ *to be heard from the inside of the animal hit thereby.* (JK.) ___ خاشف فى الشَّرِّ, and إِلَى الشَّرِّ, *He hastened in doing,* and *to do, evil,* or *mischief.* (TA.) ___ خاشف فى ذِمَّتِهِ *He hastened in breaking,* or *violating, his compact, covenant,* or *promise of protection* or *safeguard,* or *of security* or *safety.* (K, * TA.) ___ خاشف الإِبِلَ لَيْلَتَهُ *He went,* or *kept pace, with the camels during his night;* syn. سايرها.

(K.)

7 إِنْخَشَفَ see 1.

خَشْفٌ : see خَشَفَةٌ, in two places: and خَشَفٌ: and خَاشِفٌ.

خُشْفٌ : see what next follows.

خِشْفٌ (As, JK, IDrd, Msb, K) and خُشْفٌ and خَشَفٌ , (K,) the second of which is said by MF to be the most common, and then the first, (TA,) [but this is a mistake, for the first is the only form commonly occurring,] The *young one of the gazelle;* (JK, Msb;) applied to the *male* and the *female;* (Msb;) or the female is termed خَشَفَةٌ [i. e. خَشَفَةٌ and خَشْفَةٌ and خَشَفَةٌ]: (K:) or the *young one of the gazelle in the first stage after its birth:* (K:) or *after it is termed* طَلًا; for it is called by the latter appellation when just born: (As, TA: [see شَصَرٌ:]) or *after it is termed* جَدَايَةٌ: (TA:) or *when it first walks:* or *she that flees,* or *goes away, from,* or *of,* (مِنْ,) *her young ones:* (K: [a strange (as well as an ambiguous) explanation, seeing that the fem. is said in the K to be with ة:] pl. خُشُوفٌ, (Msb,) or خَشَفَةٌ. (K.)

خَشَفٌ and خَشِيفٌ *Rough snow,* (JK, K,) *that causes one to hear a* [*sound such as is termed*] خَشَفَةٌ *in walking* [*upon it*]: (TA:) and (in like manner, TA) *ice that is soft,* or *yielding* [*to the feet, crackling*], or *easily broken:* (K:) or the latter signifies [simply] *snow.* (S.) One says, أَصْبَحَ المَآءُ خَشِيفًا [*The water became ice such as was soft,* &c.]. (JK, TA.) [See also خَاشِفٌ.]

خَشَفَةٌ (JK, S, K) and خَشَفَةٌ (Mgh, K) and خَشَفٌ (K) *A sound:* (K:) or *such as is termed* حِسٌّ; (S;) [i. e.] *a low, faint, gentle,* or *soft, sound:* (JK:) and *a motion:* (JK, S, K:) or *a low, faint, gentle,* or *soft,* حِسّ: or the first signifies the *sound of the creeping of serpents;* and the *sound of the hyena:* (K:) or *a sound that is not loud,* or *vehement;* (A 'Obeyd;) and so ↓ the second: (Mgh:) or *a*

single sound; so accord. to Fr: (Az, TA:) and ↓ the last signifies the *sound of a sword falling upon flesh,* and *upon a weapon* or *weapons:* and the *sound* of feet, *such as is not loud,* or *vehement.* (TA.) Also the first, *A* [*tract of high ground such as is termed*] قُفّ *that is mostly soft.* (L, K.)

خَشَفَةٌ : see the next preceding paragraph, in two places.

خَشُوفٌ A *quick,* or *swift,* man. (S.) ___ One *going away,* or *who goes away, into the land,* or *country;* as also خَشِيفٌ and خَاشِفٌ . (K.) ___ One *entering,* or *who enters,* into a thing; as also خَشِيفٌ and خَاشِفٌ and مَخْشَفٌ . (K.) One *who enters into affairs* (K, TA) *and fears not,* or *dreads not;* as also مَخْشَفٌ . (TA.) ___ Also and خَاشِفٌ and خَاشِفَةٌ sings. of خُشَّفٌ, which signifies Camels *that journey by night:* (S:) or, accord. to IB, the sing. of this pl. is خَاشِفٌ only: and the pl. of خَشُوفٌ is خُشَّفٌ [a mistranscription for خُشُفٌ]. (L.) ___ See also مَخْشَفٌ: ___ and the paragraph here next following.

خَشِيفٌ : see خَشَفٌ, in two places: and خَشُوفٌ also, in two places. ___ Also A *sharp,* or *penetrating,* sword; and so خَاشِفٌ and خَشُوفٌ : (K:) or, applied to a sword, *i. q.* خَشِيبٌ [q. v.]. (JK.) ___ And Water *that runs in a* [*watercourse such as is termed*] بَطْحَآء, *beneath the pebbles, two or three days, and then goes away.* (TA.)

الخَشَّافُ : see خَشَّافٌ أُمُّ ___. مَخْشَفٌ *Calamity,* or *misfortune;* (JK, K;) as also خَشَّافٌ, without أُمّ. (TA.)

خُشَّافٌ *A certain nocturnal flying thing;* (Msb;) the خُفَّاش [or *bat*], (S, K, Msb,) *that flies by night:* so says El-Fárábee, in section ش: (Msb:) formed by transposition from the latter word, which is the more chaste: (Sgh, Msb, TA:) or rather so called because of its خَفَشَان, i. e. its going about, or round about, by

night: (Lth, TA:) or *a certain flying thing, having two small eyes:* (TA:) as some say, (S,) and thus also says El-Fárábee, (Msb,) the خُطَّاف [or *swallow*]: (S, Msb, TA:) he who says خُفَّاش derives its name from the smallness of its eyes. (Lth, TA.)

خَاشِفٌ [act. part. n. of 1; fem. with ة]: see 1. ___ Water *freezing,* or *in a state of congelation,* and so خَشِفٌ. (TA.) [See خَشِفٌ.] ___ See also خَشُوفٌ, in four places: ___ and see خَشِيفٌ. ___ Also A boy *light,* or *active, and brisk, lively,* or *sprightly;* like خَاسِفٌ. (TA in art. خسف.)

أَخَاشِفُ *Hard tracts* of land: with س, it signifies such as are soft. (Fr, K.)

مَخْشَفٌ *A place of ice;* (Sgh, K;) [*an icehouse;*] this is the meaning of the term by which Lth explains it, namely, يَخْدَان, (Sgh, TA,) [or يَخْدَانْ,] which is Persian, and which the author of the L has mistranscribed نَجْرَان, adding thereto الذى يجرى عليه الباب. (TA.)

ظَبْيَةٌ مُخْشَفٌ *A she-gazelle having a* خَشْفٌ. (Sgh, K.)

مَخْشَفٌ: see خَشُوفٌ, in two places. ___ Also A guide of the way (Lth, JK, K) *who travels,* or *goes about, with people by night:* (Lth, JK:) or *who acts with a penetrative energy, and with sharpness, vigorousness, and effectiveness.* (K.) A man (AA, S) *bold,* or *daring,* (AA, S, K,) *to encounter the night,* (S,) or *to encounter the terror of the night,* (AA,) or *in night-journeying:* (K:) or *who goes about,* or *round about, by night;* as also خَشُوفٌ: (K:) or this last, one *who fears not by night:* (JK:) or *who goes away boldly in the night* or *in any case.* (AA, IB.) ___ المَخْشَفُ *The lion;* (K;) because of his boldness in going about: (TA:) and so الخَشَّافُ. (JK.)

خشم

1 **خَشِمَهُ** , (S, K,) aor. ـِ , (K,) inf. n. خَشْمٌ, (JK, S,) *He broke his* خَيْشُومٌ [q. v.]. (JK, S, K.) خَشَمَ, aor. ـَ , inf. n. خَشَمٌ, (K, TA,) agreeably with rule, (TA, [accord. to the CK خَشْمٌ,]) and خُشُومٌ, (K,) which is irreg., (TA,) *He* (a man, TA) *was,* or *became, wide in the nose.* (K.) ___ And *It* (the nose) *became altered for the worse in odour,* or *stinking, by reason of a disease therein;* (K, TA;) i. e., *by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration:* or *had one of its three bones broken.* (TA.) ___ And خَشَمَ, (JK, Mgh, Msb, K,) aor. ـَ , (Mgh, Msb, K,) inf. n. خَشْمٌ, (JK, Mgh, and so in some copies of the K,) or خَشَمٌ, (S, Msb, and so in some copies of the K and in the TA,) and خُشَامٌ, (K, [but mentioned in the JK as though a simple subst.,]) said of a man, (S, * Msb, K,) *He became affected with a certain disease in the nose,* (JK, S, Mgh, Msb,) *which stopped the passage of the breath;* (JK;) or *which caused it to become altered for the worse in odour,* or *stinking;* (Zj, Mgh;) or *which rendered it corrupt,* or *unsound, so that the person could not smell:* (Msb:) or *his* [*cartilages of the nose called the*] خَيَاشِيمُ [pl. of خَيْشُومٌ q. v.] *delapsed,* (K, TA,) *and the passage of his breath became stopped.* (TA.) ___ And خَشَمَ, (JK, Msb, K,) aor. ـَ , (K,) inf. n. خَشَمٌ; (TA;) and اخشم ; (JK, K;) and خشّم , (S, JM, TA,) inf. n. تَخْشِيمٌ; (JM;) for which last, the K erroneously substitutes تخشّم ; (TA;) *It* (flesh-meat) *became altered for the worse in odour,* or *stinking:* (S, * Msb, K:) or *became very stinking; stank much.* (JK.)

2 **خَشَّمَهُ الشَّرَابُ** , inf. n. تَخْشِيمٌ, *The odour of the wine rose into his* خَيْشُومٌ, *and intoxicated him:* (M, K:) or *the odour of the wine rose into his* خيشوم, *and became infused in his brain, and so dispelled his reason.* (T, TA.) See also 1, last sentence.

4 أَخْشَمَ see 1, last sentence.

5 تخشّم *His reason became dispelled by the rising of the odour of wine into his* خيشوم *and its becoming infused in his brain.* (T, TA.) ___ See also 1, last sentence.

خَشْمٌ The *nose:* [see also خَيْشُومٌ:] and the *mucus that flows from it.* (TA, from a trad.: and the latter signification is mentioned in the TA voce سَلَتَ; as well as in the present article.) ___ [In modern Arabic, it signifies The *mouth:* and hence, *a spout.*] In Persian, it signifies *Anger:* and this meaning is with probability deducible from the literal root of this art.; for he who is angry raises his nose and makes it pointed. (TA.)

خُشْمَةٌ [*Intoxication produced by the odour of wine rising into the* خَيْشُومٌ;] a subst. from خَشَّمَهُ الشَّرَابُ. (K.)

خَشِمٌ, applied to flesh-meat, [*Stinking:* (see 1, last sentence:) or] *stinking much.* (JK.)

خُشَامٌ *A certain disease in the nose, and a stoppage of the passage of the breath* [*therein*]. (JK. [See also 1.]) A man *having a large nose:* (S:) [or] *a large nose;* (Zj, JK, K;) and *so though not elevated,* or *prominent.* (Zj, TA.) ___ And *A mountain having a thick prominence:* (S:) or *a long mountain,* (AA, JK, TA,) *having a prominence,* (AA, TA,) or *having a thick prominence:* (TA:) or *a great mountain.* (K.) ___ And الخُشَامُ *The lion:* (JK, K:) because of the greatness of his nose. (TA.)

خُشَامَةٌ *Refuse; anything remaining after the good has been picked out.* (JK.)

خَيْشُومٌ The *extreme,* or *most remote,* [meaning *innermost,*] *part of the nose:* (S, Msb:) or the *interior of the nose:* (MA:) or the *upper part of the interior of the nose:* and the *bone of the nose:* (KL:) or the *part that is above the* نُخْرَةٌ [which here seems to mean the *end,* or *tip,* or *flexible*

part,] *of the nose, of the bone thereof:* and what is beneath this [is] of [the thin cartilages called] the خَشَارِم of the head: (M, K:) and the *nose* [altogether] (Msb, KL) is so called by some: (Msb:) the word is of the measure فَيْعُولٌ: (Msb, TA:) and its pl. is خَيَاشِيم: (Msb:) which [also] signifies *certain cartilages in the extreme* [or *inmost*] *part of the nose, between it and the brain:* or *certain ducts,* (عُرُوق, [meaning, or including, the *air-passages,* see جُشَّةٌ, and نَخَر, &c.,]) *in the interior* (بَاطِن M, or بَطْن K) *of the nose.* (M, K.) ___ [Hence,] the pl. signifies also *Prominences,* or *projecting parts,* of mountains. (JK, S, TA.) ___ And the sing., [as a coll. gen. n.,] *Small, thin, black things, resembling flesh;* and *morbose nodes; upon a bone.* (TA.)

أَخْشَمُ *Wide in the nose:* (K:) applied to a man. (TA.) ___ And, so applied, *Having a certain disease in the nose,* (S, Msb,) *whereby it is rendered corrupt,* or *unsound, so that he cannot smell:* (Msb:) or *whose* خَيْشُومٌ *has a fetid odour;* (Mgh, Msb;) from خَشَم said of flesh-meat, explained above: (Msb:) or *that cannot smell anything,* (JK, Az, Mgh, K, TA,) *whether sweet or stinking,* (Az, Mgh, TA,) *by reason of a stoppage in his* خَيَاشِيم, *from having one of the three bones broken:* (TA:) and مَخْشُومٌ [in like manner] signifies *having his nose altered for the worse in odour,* or *stinking, his nose altered for the worse in affecting the passage of the breath, and preventing respiration;* or *having one of its three bones broken:* (TA:) fem. of the former خَشْمَآءُ. (Msb.) ___ And, applied to the nose, *Altered for the worse in odour,* or *stinking, by reason of a disease therein,* (K, TA,) i. e., *by a stoppage therein, affecting the passage of the breath, and preventing respiration:* or *having one of its three bones broken.* (TA.)

مُخَشَّمٌ *Intoxicated;* as also مَخْشُومٌ and مُتَخَشِّمٌ : (K:) or *much intoxicated.* (S, TA.) ___ And *Broken in*

pieces. (TA.)

مَخْشُومٌ : see أَخْشَمُ: ___ and see also مُخَشَّمٌ.

مُتَخَشِّمٌ : see مُخَشَّمٌ.

خشن

1 **خَشُنَ** , aor ـُ , (S, Msb, K,) inf. n. خُشُونَةٌ and خُشْنَةٌ (S, Msb, K, KL) and خَشَانَةٌ (CK, TA, but omitted in some copies of the K) and خَشْنٌ and مَخْشَنَةٌ, (K,) *It was,* or *became, rough, harsh,* or *coarse;* (K, * KL, PS;) *contr. of* لَانَ, (S, K,) or *of* نَعُمَ; (Msb;) as also تَخَشَّنَ . (K.) ___ [Hence,] هُوَ ذُو خُشْنَةٍ and خُشُونَةٍ (K) and مَخْشَنَةٍ (TA) *He is difficult, refractory,* or *stubborn; not to be coped with.* (K, TA. [See also خَشِنَ.]) And خَشُنَ عَلَيْهِ صَدْرُهُ and اخشوشن عليه صدره *He was,* or *became, angry with him.* (Sh, TA.) See also 3.

2 خَشَّنَهُ [**خَشَّنَ** *He made it rough, harsh,* or *coarse.* ___ Hence,] خَشَّنَ صَدْرَهُ, inf. n. تَخْشِينٌ, *He exasperated him; made him to be affected with wrath,* or *rage.* (S, K, TA.) A poet says,

* وَخَشَّنَتْ صَدْرًا جَيْبُهُ لَكَ نَاصِحُ *

[explained in art. جيب]. (S.)

3 **خَاشَنَهُ** , (S, M, K,) inf. n. مُخَاشَنَةٌ, (TA,) *He was rough, harsh,* or *coarse, to him;* syn. خَشُنَ عَلَيْهِ; in speech, and in action; (M, TA;)

[*he acted towards him,* or *with him, roughly, harshly,* or *coarsely;*] *contr. of* لَايَنَهُ. (S, K.)

5 **تَخَشَّنَ** see 1: ___ and see also 12.

10 **اسْتَخْشَنَهُ** *He found it* [or *esteemed it*] *rough, harsh,* or *coarse.* (K.) Hence, in a trad. of 'Alee, making mention of pious men of learning, ٱسْتَلَانُوا مَا ٱسْتَخْشَنَ المُتْرَفُونَ [*And they esteemed,* or *esteem,*

soft, or *smooth, what those leading a life of ease and plenty esteemed,* or *esteem, rough, harsh,* or *coarse*]. (TA.) And استخشن المقام فى محلّ كذا [*He esteemed unpleasant,* or *uncomfortable, the remaining in such a place of abode*]. (TA in art. بشع.)

12 **اخشوشن** (JK, S, K) and تخشّن (K) *It was,* or *became, very rough, harsh,* or *coarse:* (S, K:) or (K.) *he wore rough, harsh,* or *coarse, clothes:* (JK, K:) or the former signifies also *he accustomed himself to the wearing of such clothes:* (S:) or each, *he ate rough, harsh,* or *coarse, food:* (TA:) or the former, (JK,) or each, (K,) *he said what was rough, harsh,* or *coarse:* (JK, K, TA:) or *he lived a rough,* or *coarse, life.* (K.) The former verb is more intensive in all its senses (K, TA) than خَشُنَ and تخشّن, because of the repetition of the medial radical and the addition of the و; and the same is the case of every verb of this class, as اعشوشب and the like, as is indicated in the S. (TA.) ___ See also 1.

خَشِنٌ *Rough, harsh,* or *coarse;* (S, * Msb, * K, KL, PS;) applied to a thing (S, Msb, K) of any kind; (K;) as also أَخْشَنُ: (S, Msb, K:) in relation to a stone, they seldom or never say otherwise than أَخْشَنُ: (Msb:) the fem. of the former is with ة; (Msb, K;) and the pl. is خُشْنٌ, (Msb,) [also said to be a pl. by poetic license of أَخْشَنُ, for خُشْنٌ, as will be seen below,] or خَشَانٌ, (K,) which is applied in the sense explained above to land [or lands]: (TA:) the fem. of أَخْشَنُ is خَشْنَآءُ; (K;) and the pl. is خُشْنٌ. (S.) You say أَرْضٌ خَشِنَةٌ *Rough,* or *rugged, ground* or *land.* (Msb.) And أَرْضٌ خَشْنَآءُ *Rugged ground* or *land,* (JK, TA,) *in which are stones and sand.* (TA.) And خَشْنَآءُ مُلَآءَةٌ *[A wrapper for the body] in which is roughness, harshness,* or *coarseness,* either *from newness* or *from make.* (TA.) ___ [Hence,] A *strong* man. (Msb.) And هو خَشِنُ الجانب and أَخْشَنُه *He is difficult, refractory,* or *stubborn; not to be coped with.* (K, TA. [See also 1.]) And عاش عيشًا خَشِنًا *He lived a rough,* or *coarse, life.* (K.) See also أَخْشَنُ.

خُشَيْنَآءُ [dim. of خَشْنَآءُ] *A certain small herb,* or *leguminous plant, green, found in*

meadows, and plains; so called because of its roughness, or harshness, or coarseness. (TA.) See also خَشْنَآءُ at the end of the next paragraph.

أَخْشَنُ, and its fem. خَشْنَآءُ: see خَشْنٌ, in five places. You say also كَتِيبَةٌ خَشْنَآءُ [*An army,* or *a portion thereof, bristling with weapons:* or] *having many weapons:* (JK, S, K, TA:) [and in like manner, جَيْشٌ خَشْنٌ, occurring in the TA in art. خمس:] and مَعْشَرٌ خُشُنٌ and خُشْنٌ; the latter allowable in poetry: (S: [it is there implied that this has a similar meaning:]) or the last signifies *[a company of men] who resist harm,* or *injury.* (Ham p. 5.) And أُثْفِيَّةٌ خَشْنَآءُ *A great number [of people].* (S in art. ثَفِى.) ___ Also, (K, TA,) or أُخَيْشِنُ, (JK,) A man *whose state,* or *condition, is discommended.* (JK, K, TA. [See also مُخَشَّنَةٌ.]) And the fem., A she-camel *lean,* or *emaciated.* (JK, K.) And سَنَةٌ خَشْنَآءُ *A year of drought* or *distress.* (JK.) ___ A rájiz says,

* مِنْ يَثْرِبِيَّاتٍ خُشْنِ *

meaning *[Of the fabric of Yethrib,] new [unfeathered arrows].* (S, TA.) ___ خَشْنَآءُ also signifies *A certain green herb, or leguminous plant,* (A Hn, JK, K,) *having short leaves,* (JK,) *that spreads upon the ground,* (AHn,) *rough to the feel, but soft in the mouth, viscous like purslane;* (AHn, K;) *its blossom is yellow, and it is eaten [by men], and is like wise a pasture:* (AHn:) also called خُشَيْنَآءُ. (TA.)

أُخَيْشِنُ dim. of أَخْشَنُ as syn. with خَشْنٌ. (TA.) أُخَيْشِنُ فِى ذَاتِ ٱللّٰهِ is a phrase occurring in a trad. [app. as meaning *Somewhat rough* or *coarse* in clothing, or in mode of living, *for the sake,* or *to obtain the approbation, of God*]. (S, TA.) See also أَخْشَنُ.

مُخَشَّنَةٌ A she-camel *whose* طَرْق [or *condition in respect of fatness*] *is discommended.* (JK, K.

[See also أَخْشَنُ.])

خشو

1 خَشَتِ النَّخْلَةُ , aor. تَخْشُو, (JK, S, K,) inf. n. شَوٌ, (JK, TA,) *The palm-tree bore dates such as are termed* خَشْوٌ, i. e. حَشَفٌ: (JK, S, K:) so says El-Umawee, (S,) or IAar. (TA.)

خَشًا *Black wheat.* (IAar, K, * TA.)

خَشْوٌ *Dates such as are termed* حَشَفٌ: (JK, S, K:) so says El-Umawee, (S,) or IAar, who adds, i. e., *of which the lower portion has become bad and rotten, while in its place:* he says that it is of the dial. of Belhárith Ibn-Kaab. (TA.)

خشى

1 **خَشِىَ** , aor. يَخْشَى, inf. n. خَشْيَةٌ (JK, S, M, Msb, K) and خَشًى (JK, M, K) and خَشْىٌ (Sgh, K) [the second and third erroneously written in the CK خَشًا and (by indication) خَشًا] and خَشَاةٌ (M, K) and خَشْيَانٌ, (JK, M, K,) though it has been said that the only instances of this kind are شَنْآنٌ and لَيَّانٌ, [see the former of these two,] but in one copy of the M found written خَشْيَانٌ, (TA,) and مَخْشَاةٌ (JK, M, K) and مَخْشِيَةٌ, (M, K,) *He feared;* syn. خَافَ: (JK, S, M, Msb, K:) or, accord. to Er-Rághib and others, *he dreaded;* or *feared with reverence, veneration, respect, honour,* or *awe.* (TA.) You say, خَشِيَهُ *He feared him,* or *it;* [or *he dreaded him,* or *it;* i. e. *feared him,* or *it, with reverence,* &c.;] as also تَخَشَّاهُ . (K.) [And خَشِىَ مِنْهُ, meaning the same: or *He feared,* or *dreaded, what might happen to him from him,* or *it.* And خَشِىَ عَلَيْهِ شَيْئًا *He feared,* or *dreaded, for him a thing.*] And فَعَلْتُ ذٰلِكَ خَشَاةَ أَنْ يَكُونَ كَذَا [*I did that in fear,* or *dread, that such a thing might happen*]. (IAar, TA.) ___ خَشْيَتُهُ also signifies *Hope.* (Er-Rághib, TA.) And the saying of Ibn-'Abbás to 'Omar, لَقَدْ أَكْثَرْتَ مِنَ الدُّعَآءِ بِالْمَوْتِ حَتَّى خَشِيتُ أَنْ يَكُونَ ذٰلِكَ أَسْهَلَ لَكَ عِنْدَ نُزُولِهِ, is explained as meaning [*Verily thou hast prayed much for death, so that*] *I hope [that it may be easier to thee when it happens].* (TA.) ___ And sometimes خَشِيتُ means عَلِمْتُ [*I knew,* or *know*]. (Msb.) So it is said to mean in the saying of the poet.

* وَلَقَدْ خَشِيتُ بِأَنَّ مَنْ تَبِعَ الْهُدَى *
* سَكَنَ الْجِنَانَ مَعَ النَّبِيِّ مُحَمَّدِ *

[*And I know assuredly that he who follows the right direction shall dwell in the gardens* of Paradise *with the Prophet Mohammad*]: (S, TA:) or the meaning may be, *I hope.* (TA.) ___ In

the saying in the Kur [xviii. 79], فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا, the meaning is said, by Akh, to be *And we disapproved [that he should make excessive disobedience, and ingratitude, to come upon them twain];* (S;) and so says Zj, explaining it as the saying of El-Khidr: or, accord. to Fr, the meaning is, *and we knew.* (TA. [See also خَاشَانِى فَخَشِيتُهُ.]) أَزْهَقَ: see 3.

2 **خَشَّاهُ** , inf. n. تَخْشِيَةٌ, *He frightened him,* or *made him to fear;* (S, K;) [or *he made him to dread;* or *to fear with reverence,* &c.; (see 1;)] بِالأَمْرِ [*with the thing,* or *event*]. (TA.) One says, خَشِّ ذُؤَالَةَ بِالحِبَالَةِ, meaning [*Frighten thou*] *the wolf [with the snare].* (S. [See art. ذأل.]) And لَقَدْ كُنْتُ وَمَا أُخَشَّى بِالذِّئْبِ [*Verily I used to be* in a state *when I was not frightened by the wolf*]: a prov. (JK, TA.)

3 **خَاشَى** خَاشَانِى فَخَشِيتُهُ , (A'Obeyd, S, K,) aor. of the latter أَخْشِيهِ, (A'Obeyd, S,) [*I vied with him in fear* or *dread, and*] *I was more fearful* [or *dreading*] *than he.* (A 'Obeyed, S, K.) ___ خَاشَى فُلَانًا, (JK, TA,) inf. n. مُخَاشَاةٌ, (TA,) *He left, forsook, relinquished,* or *abandoned, such a one, being left,* &c., *by him.* (JK, TA.) ___ خَاشَى بِهِمْ *He guarded himself against them in an extraordinary degree, and was cautious,* or *wary,* (JK, TA,) *and therefore turned away,* or *withdrew.* (TA.)

5 **تَخَشَّى** see 1, second sentence.

خَشٍ : see what next follows.

خَشْيَانُ *Fearful,* or *fearing;* (S, Msb, TA;) [or *dreading;* i. e. *fearing with reverence,* &c.: (see 1:)] as also خَاشٍ and خَشٍ : (K:) fem. خَشْيَا, (S, Msb, K, [in the CK, erroneously, خَشْيَآءُ,]) like غَضْبَى fem, of غَضْبَانُ, (Msb,) accord. to rule, (TA,) and خَشْيَانَةٌ, mentioned by El-

arzookee, and thought by MF to be of the dial. of Asad; (TA;) or this signifies a wo man *who fears*, or *dreads*, (تَخْشَى,) *everything;* (JK, TA;) so in the Tekmileh: (TA:) pl. خَشَايَا, (K,) pluralized in a similar manner to epithets significant of diseases, like حَيَاطَى &c., because الخَشْيَة is like a disease. (TA.)

خَشَآءٌ Land *such as is termed* جَهَادٌ [i. e. *hard;* or *having no herbage;* or *hard, and having no herbage;* or *level;* or *rugged*, &c.]. (JK, Sgh, K.)

خَشًى *Dry;* (As, JK, S, K;) like حَشًى; (As, S;) applied to herbage; (As, S;) or to herbs and trees: (JK:) or *dry and rotten.* (IAar, TA.) A rájiz says, (S,) namely, Sakhr, (TA,)

* سَمُّ ذَرَارِيحَ رِطَابٍ وَخَشِى *

[*Poison of moist cantharides, and dry*]; (S, TA;) meaning وَخَشِيٍّ, suppressing one of the two ىs by poetic license. (IB, TA.)

خَاشٍ : see خَشْيَانُ.

أَخْشَى meaning *More* [and *most*] *fearful*, or *feared*, [or *dreaded*,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. أَخْوَفُ]. (TA.) You say, هٰذَا المَكَانُ أَخْشَى مِنْ ذَاكَ *This place is more fearful*, or *feared*, [or *dreaded*,] *than that.* (S, K. *)

مَخَاشٍ [pl. of مَخْشَاةٌ, originally مَخْشَيَةٌ,] *Causes of fear* [or *dread*]; syn. مَخَاوِفُ [pl. of مَخَافَةٌ: like which, مَخْشَاةٌ is also an inf. n.]. (Har p. 138.)

خص

1 **خَصَّهُ بالشَّىْءِ** , (S, K,) or بِكَذَا, (A, Msb,) aor. ـُ , (Msb, TA,) inf. n. خَصٌّ (K) and خُصُوصٌ (S, Msb, K) and خَصُوصٌ (TA) and خَصُوصِيَّةٌ and خُصُوصِيَّةٌ, (S, Mgh, * Msb, K,) of which last two the former is the more chaste, (S, TA,) and is the form mentioned in the Fs and its Exposi tions, and the ى in it is said to be the relative ى, and the ى which is characteristic of an inf. n., whereas in the latter it is said to be a characteristic of intensiveness, but MF thinks that this requires consideration, because the ى is also said to be, and by some more commonly, without teshdeed, as in كَرَاهِيَةٌ and عَلَانِيَةٌ, (TA,) and خَصِّيصَى, (S, K,) like مَكِّيثَى, which is said to be the only other instance of this measure, (TA,) [but some others might be added, as دُلَّيْلَى and فُخَّيْرَى and قُتَّيْتَى,] and خُصَّيْصَآءُ, (IAar, Kr, K,) [like مُكَّيْثَآءُ,] the former of which last two [each of which has an intensive signification] is the chaste, and com monly known, form, (TA,) and خُصُوصِيَّةٌ, or خُصِّيَّةٌ, or خَصِّيَّةٌ, (accord. to different copies of the K,) written by Sgh with damm, (TA,) and تَخَصَّةٌ, (Ibn-' Abbád, K,) or, as some say, خُصُوصِيَّةٌ and خُصِّيَّةٌ [or خُصُّيَّةٌ or خَصِّيَّةٌ] are each a quasi-inf. n., as also خَاصَّةٌ, (TA,) *He distinguished him particularly, peculiarly,* or *specially,* i. e., *above,* or *from,* or *exclusively of, others, by the thing,* or *by such a thing; he particularized him,* or *particularly* or *peculiarly* or *specially characterized him, thereby;* syn. فَضَّلَهُ (A, K, TA) دُونَ غَيْرِهِ, and مَيَّزَهُ; (TA;) *he appropriated,* or *assigned,* [*the thing* or] *such a thing,* or *made it to belong, to him alone,* or *in particular,* or *peculiarly,* or *specially, exclusively of others;* (Msb;) and اِخْتَصَّهُ بِهِ signifies the same; (S, A, Msb, K;) as also اِخْصَّهُ , (A, [but for this I know not any other authority,]) and خَصَّصَهُ ; (A;) or this last has an intensive signification. (Msb.) You say, خَصَّهُ بِالْوُدِّ *He distinguished him* &c. *by love,* or *affection;* or *favoured him in preference to another,* or *others, thereby.* (K, TA.) As to the saying of AZ,

* إِنِ ٱمْرَأٌ خَصَّنِى عَمْدًا مَوَدَّتَهُ *

* عَلَى التَّنَانِى لَعَنْدِى غَيْرُ مَكْفُورِ *

[*If a man distinguish me above,* or *from,* or *exclusively of, others, purposely, by his love,* or *because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me,*] the meaning is, خَصَّنِى بِمَوَدَّتِه; or it may be خَصَّنِى لِمَوَدَّتِه إِيَّاى [in the TA بِمَوَدَّتِه, which is evidently a mistranscription]; for, says ISd, we have not heard خَصَّهُ [or rather خَصَّ] doubly transitive. (TA.) And [hence] خَصَّهُ بِكَذَا also signifies *He gave him such a thing in large quantity,* or *abundantly.* (TA.) [You say also, خَصَّهُ بِالذِّكْرِ *He distinguished,* &c., or *singled out, him,* or *it, by mention:* or *he particularized, peculiarized,* or *specified, him,* or *it, thereby; he particularly, peculiarly,* or *specially, mentioned him,* or *it.* And خَصَّهُ, alone, *He pointed particularly,* or *peculiarly, to him,* or *it,* in what he said; or *he meant particularly,* or *peculiarly, him,* or *it.* And خَصَّ مِنْهُ كَذَا *He distinguished, particularized, peculiarized,* or *specified, thereof such a thing:* and *he distinguished therefrom such a thing; he particularly, peculiarly,* or *specially, excepted therefrom such a thing.*] You also say, خَصَّهُ لِنَفْسِه (TA) and اِخْتَصَّهُ لِنَفْسِه (T, A, TA) [*He appropriated,* or *took,* or *chose, him,* or *it, particularly,* or *specially, to,* or *for, himself;* as also خَصَّ بِهِ نَفْسَهُ and اِخْتَصَّ بِهِ نَفْسَهُ]. And هُوَ يَسْتَخْصُّ فُلَانًا and يَسْتَخْلِصُهُ (A, TA) [*He appropriates such a one purely to himself, exclusively of any partner;* (see the latter verb;)] *he chooses such a one for himself; he appropriates him to himself as his particular,* or *special, intimate;* (TA in art. خلص;) both signify the same. (S and K in art. خلص.) [And اِخْتَصَّهُ *He treated him,* or *behaved towards him, with partiality; was partial towards him:* a signification implied by the first explanation in this art.: and in this sense it is often used.] خَصَّ, aor. ـُ, [contr. to

general rule, by which it should be ـــِ , for it is intrans., and of the measure فَعَلَ, accord. to the Msb,] inf. n. خُصُوصٌ, [and app. خَصُوصِيَّةٌ and خُصُوصِيَّةٌ, accord. to modern usage,] *It was,* or *became, particular, peculiar,* or *special; restricted,* or *confined, to one* or *more* of persons, places, or things; *distinct,* or *distinguished, from others; not common,* or *general; contr. of* عَمَّ; as also اختصّ : (Msb:) [each, also, followed by لَهُ, signifies *He,* or *it, belonged, pertained,* or *appertained, to him,* or *it, particularly, peculiarly, specially,* or *exclusively; it so related to him,* or *it; it was,* or *became, peculiar to him,* or *it:* see also the latter verb below.] خَصَّ, sec. pers. خَصِصْتَ, (in the CK خُصِصْتَ,) [inf. n., app., خَصَاصَةٌ and خَصَاصٌ and خَصَاصَآءُ,] *He was,* or *became, poor; in a state of poverty;* (Fr, Sgh, K;) as also اختصّ . (A, TA.)

2 **خصّصه** , inf. n. تَخْصِيصٌ, *He made it,* or *rendered it, particular, peculiar,* or *special; distinct,* or *distinguished, from others; not common,* or *general; he individuated it; particularized it; distinguished it from the generality; singled it out;* تَخْصِيصٌ being the *contr. of* تَعْمِيمٌ. (K. [But only the inf. n. is there mentioned.]) ___ See also 1, first sentence.

4 **أَخْصَصَ** see 1, first sentence.

5 **تخصّص** quasi-pass. of 2; *It was,* or *became, made,* or *rendered, particular, peculiar,* or *special;* &c.; *not common,* or *general.* (TA.) ___ See also 8, in two places. ___ It is also said to mean *He was,* or *became, in a peculiar, unparticipated state of pressing want and poverty.* (Har p. 94.)

8 **اختصّه** : see 1, in four places. اختصّ as an intrans. v.: see 1, last sentence but one. ___ اختصّ بالشَّىْءِ, (K,) or بِكَذَا, (A, Msb,) quasi-pass. of خَصَّهُ بِهِ; (A, Msb, K;) *He was,* or *became, distinguished particularly, peculiarly,* or *specially,* i. e., *above,* or *from,* or *exclusively of, others, by the thing,* or

by such a thing; he was, or *became, particularized,* or *particularly* or *peculiarly* or *specially characterized, thereby;* (A, * K * TA;) *he had* [*the thing* or] *such a thing appropriated,* or *assigned,* or *made to belong, to him alone,* or *in particular,* or *peculiarly,* or *specially, exclusively of others;* (Msb;) and تَخَصَّصَ signifies the same. (A, Msb, K.) You say, اِخْتَصَّ فُلَانٌ بِالْأَمْرِ, and تَخَصَّصَ لَهُ, [or بِهِ, accord. to general usage,] *Such a one was,* or *became, alone, with none to share or participate with him, in the affair;* syn. اِنْفَرَدَ. (TA.) ___ See also 1, last sentence.

10 إِسْتَخْصَصَ see 1, latter half.

خُصٌّ *A booth of reeds,* or *canes,* (S, Mgh, Msb, K, TA,) or *of* [*boughs of*] *trees:* (TA:) or *a house roofed with a piece of wood, in the form of the* [*oblong vaulted structure called*] أَزَجٌ: (JK, K:) so called because of the خَصَاصُ, or narrow interstices, which are in it; (T, TA;) or because one sees what is in it through its خَصَاصُ, or interstices: (TA:) pl. [of pauc.] أَخْصَاصٌ (JK, Msb, TA) and [of mult.] خَصَاصٌ (JK, L, K [in the CK خَصَاصٌ, which is wrong,]) and خُصُوصٌ (JK, K) and خُصُوصَةٌ. (JK.) ___ Also The *shop of a vintner,* (As, K,) *although it be not of reeds,* or *canes.* (K.)

خَصَاصٌ : see خَصَاصَةٌ, from the beginning to the last sentence but two.

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خُصُوصٌ an inf. n. of 1, trans. and intrans. ___ [Used as a simple subst., *Particularity; peculiarity; speciality,* or *specialty;* as also the inf. ns. خُصُوصِيَّةٌ , and خُصُوصِيَّةٌ .] You say, لَهُ خُصُوصٌ and خُصُوصِيَّةٌ [*To him belongs a particularity,* &c.], and بِي [*in me is* &c.]. (A.) [Hence خُصُوصًا *Particularly;*

specially; as also خَاصَّةً .] Th was heard to say, إِذَا ذُكِرَ الصَّالِحُونَ فَبِخَاصَّةٍ أَبُو بَكْرٍ وَإِذَا ذُكِرَ الأَشْرَافُ فَبِخَاصَّةٍ عَلِىٌّ [meaning فُخُصُوصًا, i. e., *When the righteous are mentioned, then in particular,* or *peculiarly, Aboo-Bekr* is virtually mentioned; *and when the shereefs are mentioned, then in particular,* or *peculiarly, 'Alee*]. (L, TA.)

خَصَاصَةٌ *An interstice, interval,* or *intervening space* or *opening;* (S, K;) as also خَصَاصٌ [which is commonly used as a coll. gen. n.] and خَصَاصَآءُ : (K:) or *an interstice,* &c., *in the* ثَغْر [app. meaning the *front teeth*]; as also ↓ the second of these words: (TA:) or the first and ↓ second, (TA,) or ↓ all, (K,) *any interstice,* &c., or *hole* or *perforation, in a door, and sieve, and* [*veil of the kind called*] بُرْقُع, *and the like,* (K, TA,) *such as a cloud, and a strainer,* &c.: (TA:) [*a crevice, cranny, chink,* or *fissure:*] or the first, (TA,) or ↓ all, (K,) *a small hole* or *perforation:* (K, TA:) or the first has this signification as well as the signification first mentioned: (S:) or the ↓ second, the *like of a* كَوَّة [or *mural aperture*] *in a* [*structure of the kind called*] قُبَّة, *or the like, when as wide as the face;* or, accord. to some, *whether wide or narrow:* (TA:) and the same, *interstices, intervals,* or *intervening spaces* or *openings,* in a خُصّ; (TA;) or *narrow interstices,* &c., therein: (T, TA:) and the same, (TA,) or ↓ all, (K,) the *intervening spaces between the three stones upon which a cooking-pot is placed;* (K, TA;) and *between the fingers:* (TA:) and the first, the *intervening spaces between the feathers of an arrow:* (IAar, TA:) pl. [of the first,] خَصَاصَاتٌ. (TA.) You say of the moon, بَدَا مِنْ خَصَاصَةِ الغَيْمِ [*It appeared from the gap of the cloud,* or *clouds*]. (S, A.) ___ Also *A cloud* itself; or *clouds;* syn. غَيْمٌ. (TA.) Also the first, (S, A, Mgh, Msb, K,) and ↓ second, (S, K,) and ↓ third, (IDrd, K,) *Poverty;* (S, Mgh, Msb, K;) *need;* (A, Msb, TA;) *straitness,* or *difficulty;* (Mgh;) *an evil state* or *condition:* (TA:) from خَصَاصَات meaning the holes of a sieve: whence a saying cited voce تَحَمَّلَ: (Mgh:) or from the first of the senses explained in this

paragraph; because a thing, when it opens so as to form an interstice, becomes weak and unsound. (TA.) You say also, سَدَدْتُ خُصَاصَةَ فُلَانٍ, with damm, meaning, *I repaired the broken fortune of such a one.* (A, TA.) ___ Also the first, *Thirst;* as in camels when they return from water without having satisfied themselves with drink: and *hunger;* as in a man when he has not satisfied himself with food. (TA.)

خُصَاصَةٌ : see خَصَاصَةٌ, last sentence but one.

خُصَاصَآءُ : see خَصَاصَةٌ, from the beginning to the last sentence but two.

خُصُوصِيَّةٌ and خُصُوصِيَّةٌ: see خُصُوصٌ, in three places.

خَصَّانٌ and خُصَّانٌ: see the next paragraph, in three places.

خَاصٌّ *Particular; peculiar; special; distinct,* or *distinguished, from others; contr. of* عَامٌّ. (Msb, TA.) ___ [And hence, *Choice; select.* ___ And *Pare; unmixed; unadulterated.*] ___ [Used as a subst.,] it is syn. with خَاصَّةٌ ; (Ks, Msb, K;) in which the ة is a corroborative; (Msb;) and which signifies *Distinguished people; persons of distinction;* the *distinguished sort; contr. of* عَامَّةٌ: (S, Msb, K:) or the former is *contr. of* عَامٌّ, and ↓ the latter is *contr. of* عَامَّةٌ: (TA:) [the pl. of both is خَوَاصُّ and خَصَّانٌ and خُصَّانٌ : or, accord. to rule, the first of these is pl. only of خَاصَّةٌ; and judging from other instances, we should regard the second and third as more probably pls. of خَاصٌّ: but however the case may be,] خَصَّانٌ is *syn. with* خَوَاصُّ, (S, K,) and so is خُصَّانٌ. (K.) [You say, الخَاصُّ والعَامُّ, and الخَاصَّةُ والعَمَّةُ, *The distinguished and the common people; the persons of distinction and the vulgar.*] You also say, إِنَّمَا يَفْعَلُ هٰذَا خَصَّانٌ مِنَ النَّاسِ meaning خَوَاصُّ مِنْهُمْ [*Only distinguished persons of mankind do this*]. (S.) ___ [It seems to be also, in some instances, *syn. with* خَاصَّةٌ as signifying *A particular, peculiar,* or *special, friend, intimate, familiar, companion, associate, attendant, dependent,* or *servant:*] the latter

is explained in the T [and JK] as meaning *a person whom thou hast appropriated, particularly distinguished, taken,* or *chosen,* (اختصصته,) [*as a friend,* &c.,] *to,* or *for, thyself:* (TA:) [and it is used as a sing. and as a pl.: for] you say, هٰذَا خَاصَّتِى [*This is my particular,* or *special,* or *choice,* or *choicest, friend,* &c.]: and هُمْ خَاصَّتِى [*They are my particular,* or *peculiar,* or *special,* or *choice,* or *choicest, friends,* &c.]. (A.) You say also, فُلَانٌ خَاصٌّ لِفُلَانٍ, (Kull p. 174,) or بِفُلَانٍ, (so in the L,) [app. meaning لِفُلَانٍ, unless it be mistranscribed, and the latter be the correct reading, which I think much the more probable;] i. e., *Such a one belongs exclusively* [*as a particular,* or *peculiar,* or *special, friend,* &c.,] *to such a one;* (Kull;) and مُخَصٌّ signifies the same. (L.) ___ See the dim. of خَاصَّةٌ, (namely خُوَيْصَّةٌ,) below.

خَاصَّةٌ : see خَاصٌّ, in four places. ___ It also signifies *A property* of a thing, *not found,* or *not existing, either wholly or partly, in another thing:* and خَاصِّيَّةٌ [thus correctly written, and thus I have always found it written except by Golius and those who have probably imitated him, who write it without the sheddeh to the ى,] is used as denoting [*a property,* or *particular* or *peculiar virtue, which is*] *an unknown cause of a known effect; as that by which a medicine operates:* the former differs from the latter in being conventionally applied to *an effect,* [or *effective property,*] *whether the cause of its existence be known or not:* [the pl. of the former is خَوَاصُّ, agreeably with analogy and usage, like as عَوَامُّ is pl. of عَامَّةٌ:] the pl. of the latter is خَاصِّيَّاتٌ [and خَصَائِصُ]; and خَوَاصُّ is a quasi-pl. n., not a pl., of the same. (Kull p. 174. [All the abovementioned words here cited from that work are there without syll. signs, as being well known. Both خاصّة and خاصّيّة , as here explained, are perhaps post-classical; but of this I am not certain: and both are sometimes used as meaning The *peculiar nature* of a thing; also termed its *essence.*]) ___ خَاصَّةً and بِخَاصَّةٍ: see خُصُوصٌ.

خَاصِّيَّةٌ : see خَاصَّةٌ, in two places.

خُوَيْصَّةٌ dim. of خَاصَّةٌ; (A, K;) [like دُوَيْبَّةٌ, q. v., dim. of دَابَّةٌ;] originally خُوَيْصِصَةٌ; (TA;) the ى being quiescent because the

ى of the dim. cannot be movent; (A, K;) [properly signifying *A little*, or *young, particular*, or *peculiar*, or *special, friend, companion, associate, attendant*, or *servant;* and used in other senses, like other diminutives; implying littleness of estimation; and also affection, and awe.] It is said in a trad., (TA,) عَلَيْكَ بخُوَيْصَّةِ نَفْسِكَ [*Keep thou to the little*, or *dear, particular friend of thine own self:* so it seems to mean accord. to Z, being mentioned by him among the proper expressions belonging to this art.: but accord. to the TK, it appears to be tropical; for the meaning is there said to be, *thine own particular state*, or *condition*]. (A, TA.) In another trad., خويصّة is used as signifying *A little, young, particular*, or *peculiar*, or *special, servant.* (TA.) And in another trad. it is said, بادروا بالأَعْمال ستًّا الدَّجَّال وكَذَا وكَذَا وخُوَيْصَّةَ أَحَدِكُمْ, i. e. *Strive ye to be before six things with* [*good*] *works; Antichrist, and such and such things, and the event of death which is specially*, or *peculiarly, appointed to any one of you:* [or, I would rather say, *the awful special awaiter of any one of you;* though it is asserted that] the diminutive form is here used to denote low estimation of that which it signifies in comparison with what follows it, namely, the resurrection, &c. (TA.)

مُخَصٌّ : see خَاصٌّ, last sentence but one.

خصب

1 **خَصَبَ** : see 4.

2 **خصّب** , inf. n. تَخْصِيبٌ, *It rendered fruitful; it fecundated:* so in the present day: see an instance voce باقلّى.]

4 **اخصب** , (A, Msb, K,) inf. n. إِخْصَابٌ; (TA;) [and some add خِصْبٌ, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. ريف;)] and خَصِبَ , (A, Msb, K,) aor. ـَ ; (Msb, K;) and خَصَبَ , aor. ـِ , inf. n. خِصْبٌ; (K;) *It* (a place) *abounded,* or *became abundant, with herbage* [or *with the produce of the earth*], and *with the goods, conveniences,* or *comforts, of life;* (A, K;) [*was,* or *became, fruitful;*] *had increase; had plenty,* or *abundance;* (Msb;) [*contr. of* أَجْدَبَ and جَدِبَ or جَدَبَ and جَدُبَ:]

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and اخصبت الأَرْضُ [*the land,* or *earth, abounded,* or *became abundant, with herbage* &c.]. (JK, S.) إِخْصَابٌ and اِخْتِصَابٌ are both from الخِصْبُ [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rájiz,

* لَقَدْ خَشِيتُ أَنْ أَرَى جَدْبًا *

* فِى عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبًا *

[*Verily I feared to see drought,* or *barrenness,* or *dearth, in this our year, after it had been abundant in herbage* &c.], أَخْصَبًا is put for أَخْصَبَا: but accord. to one reading, it is اِخْصَبَّا , of the

measure افعلّ, though this is generally employed for colours; and the incipient ا is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting جدبًا, see جدب.]) You say also, اخصب جنابُ القومِ, meaning *The tract surrounding the people* [*became abundant with herbage* &c.]. (S, TA.) ___ اخصبوا *They attained, obtained, had,* or *became in the condition of having, abundance of herbage* [or *of the produce of the earth*], and *of the goods, conveniences,* or *comforts, of life.* (S, * K.) [*They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant.* (See the part. n., مُخْصِب, below.)] And اخصبت الشَّاةُ *The ewe,* or *she-goat, obtained abundance of herbage.* (TA.) اخصب ٱللّٰهُ المَوضِعَ *God caused the place to produce herbs and pasture.* (Msb.) اخصبت العضاه, mentioned as on the authority of Lth, [and in the K,] is, accord. to Az, a gross mistranscription, for اخصبت [q. v.]. (TA.)

8 إِخْتَصَبَ see 1.

9 إِخْصَبَّ see 1.

خِصْبٌ : see خَصِبَة, in two places.

خِصْبٌ *Abundance of herbage* [or *of the produce of the earth*], and *of the goods, conveniences,* or *comforts, of life;* (A, K;) *contr. of* جَدْب; (JK, S, Msb;) [*fruitfulness;*] *increase; plenty,* or *abundance;* (Msb:) *abundance of good,* or *of good things:* (K:) [*abundant herbage,* and *the like:*] truffles are included in the term خِصْب; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) بَلَدٌ خِصْبٌ and أَخْصَابٌ, (S, K,) like بَلَدٌ سِبْسِبٌ and سِبَاسِبُ &c., the sing. being used [in بلد اخصاب] as a pl., as though made to consist of parts, or portions, [each termed خِصْبٌ,] (S, TA,) *A country,* or *region, abounding with herbage* [or *with the produce of the earth*], or *with the goods, conveniences,* or *comforts, of life;* [*fruitful;* or

plentiful;] (S, * K;) as also مُخْصِب (S, * A, Msb, * K) and خَصِيب (S, * A, K) and خَصْب . (A, Msb. *) And أَرْض خَصْب and خَصِيبَة , (AHn, TA,) and أَرْضُونَ خَصْب [because خَصْب is originally an inf. n.] and خَصْبَة and خَصَبَة , which last word is either an inf. n. used as an epithet, or a contraction of خَصِبَة , (K,) *A land,* and *lands, abounding with herbage* &c. (K, TA.) ___ And عَيْش خَصْب and مُخْصِب [*A life of abundance* or *plenty*]. (TA.)

خَصْب ; and its fem., with ة: see خَصْب, in two places.

خَصَبَة : see خَصْب. ___ Also, [app. as an epithet in which the quality of a subst. is predominant,] *A palm-tree having much fruit:* pl. خِصَاب (S, K) and خَصْب : (K, TA:) or خَصْب [is properly a coll. gen. n., and] signifies *palm-trees* [absolutely:] (K:) and خَصَبَة signifies *a palmtree of the kind called* نَخْلَة الدَّقَل, in the dial. of the people of El-Bahreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is خِصَاب. (Az, TA.) ___ It is said that خَصْب signifies also The *spadix of the palm-tree:* so in the K: and accord. to Lth, خَصَبَة signifies *a single spadix of a palm-tree:* but [it is probably a mistranscription for خَضَبَة, with the pointed ض:] Az says that he who assigns to it this meaning errs. (TA.)

خَصِيب ; and its fem., with ة: see خَنْصَب, in two places. ___ رَجُل خَصِيب *A man abounding with good,* or *with good things;* (K;) i. e., *whose abode abounds therewith;* (TA;) as also خَصِيب الرَّحْل (A, TA) and خَصِيب الجَنَاب: (TA:) or this last means one *whose region,* or *quarter, is* خَصِيب: (S:) or it is tropical, (A in art. جنب,) as is also the expression immediately preceding, (A in the present art.,) and means *Generous* or *bountiful* [or *hospitable*]. (A in art. جنب.)

أَخْصَب [*More, and most, abundant with herbage* &c.]

مُخْصِب : see خَصْب, in two places. ___ قَوْم مُخْصِبُونَ *A people,* or *party, whose food and with, and the pasture of whose land, have become abundant.* (TA.)

مُخْصِبَة [so in the TA, either مُخْصِبَة (like مُبْقِلَة &c.) or مُخْصَبَة,] A land (أَرْض) *abounding with pasture* or

herbage. (TA.)

بَلَدٌ مُخْصَابٌ (K) *A country,* or *region, scarcely ever,* or *never, sterile, barren, unfruitful,* or *afflicted with dearth* or *scarcity* or *drought.* (TA.) ___ And قَوْمٌ مَخَاصِيبُ [*A people,* or *party, scarcely ever,* or *never, without abundance of herbage* &c.]. (TA in art. رتع.)

خصر

1 خَصِرَ , (S, A,) aor. ـَـ , inf. n. خَصَرٌ, (TK,) *It* (a day) *was,* or *became, intensely cold.* (S, A.) *He* (a man) *suffered pain from the cold in his extremities.* (S.) And خَصِرَتْ يَدَى, (S, TA,) and أَنَامِلِى, (TA,) *My arm,* or *hand,* and *my fingers' ends, were pained by the cold.* (S, * TA.)

2 تَخْصِيرٌ [an inf. n. of which the verb, if it have one, is خُصَّرٌ]: see مُخَصَّرٌ.

3 خاصر المَرْأَةَ , (A,) inf. n. مُخَاصَرَةٌ, (TA,) *He laid hold upon the woman's* خَاصِرَة [or *flank*], (A,) or *put his hand to her* خَصْر [or *waist*], (TA,) in compressing her. (A, TA.) ___ And خاصره *He took his hand in walking,* or *walked with him hand in hand,* (S, A, IAth, K,) *so that the hand of each was by the waist* (خَصْر) *of the other:* (IAth:) and, (so in the S, but in the K or,) inf. n. as above, (S,) *he took a different way from his* (another's) *until he met him in a place:* (S, K:) مخاصرة as the inf. n. of the verb in this sense is *syn. with* مُخَازَمَةٌ: (S:) or خاصره signifies *he walked with him, and then parted from him, and so continued until he met him at a time,* or *place, at which they had not appointed to meet:* (IAar:) or *he walked by his side.* (K.)

4 اخصر *It* (cold) *pained* a man's arms, or hands, and his fingers' ends. (A, * TA.)

5 تَخَصَّرَ see 8, in the first sentence: and again, in the last two sentences.

6 تخاصر : see 8. ___ تخاصروا *They took one another by the hand in walking,* or *walked together hand in hand* [*so that the hand of each was by the waist* (خَصْر) *of another:* see 3]. (S, K. *)

8 **اختصر** (A, Mgh, L, Msb, K) and تخصّر , (Mgh, Msb, K,) or تخاصر , (A, L,) *He put his hand upon his* خَصْر [or *waist*], (A, Mgh, L, Msb,) or *upon his* خاصرة [or *flank*], (Mgh, K,) in prayer. (Mgh, L, Msb.) The doing this in prayer [except in the night, when tired, (see المتخصّرون,)] is forbidden, or disapproved. (Mgh, TA.) اختصر الطَّرِيق *He went the nearest way.* (S, A, Msb, K.) ___ And hence, (Msb, TA,) اختصر الكَلَام *He abridged the language,* or *the discourse;* syn. أَوجزه: (S, A, K:) [and in like manner, الكِتَاب *the book,* or *writing:*] or, accord. to some, the latter (اوجزه) signifies he expressed its correct meaning concisely, without regard to the original words; and the former, *he curtailed its words, preserving the meaning:* (MF:) or properly, *he abridged the expressions, making the words fewer, but preserving the entire meaning:* (Msb:) or *he abridged the language by omitting superfluities, and choosing from it concise expressions which conveyed the meaning.* (L.) [You say, اختصره عَلَى الرُّبْع *He reduced it by abridgment to the fourth* of its original bulk.] And اختصر السَّجْدَة *He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself:* or *he recited only the verse requiring a prostration, to prostrate himself in so doing:* both which practices are forbidden. (T, * Mgh, * Msb, * K.) And the verb alone *He recited a verse,* or *two verses, of the last part of the chapter,* in prayer; (K;) *not the whole chapter.* (TA.) ___ Also, the verb alone, *He curtailed* a thing *of its superfluities,* (K,) in a general sense. (TA.) ___ And اختصر فى الجزّ, (JK, K, TA,) in some copies of the K فى الحزّ, with ح, (TA,) or اختصر الجزَّ, (A,) *He did not extirpate in cutting; did not cut off entirely,* or *utterly:* (A, K:) or *he extirpated in cutting; cut off utterly.* (JK.) اختصر also signifies *He took* a مُخْصِرة [*in his hand*]: (S, * K:) and تخصّر بها *he took it in his hand;* namely, a مخصرة: (Har p. 122:)

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or the former, *he leaned upon* it *in walking:* (TA:) or *he took* a مخصرة or a staff *in his hand, to lean upon it.* (Mgh.) You say also, اختصر العنزة [*He took in his hand the* عنزة: or *he leaned upon the* عنزة *in walking*]: it is a thing [i. e. a kind of staff, or short spear,] like the عُكَّازَة: and in like manner, تخصّر ; as in the L &c.: (TA:) and اختصر بالعصا *He leaned upon the staff in walking.* (A.)

خَصْر The *middle,* or *waist,* of a man or woman: (S, A, Msb, K;) i. e. the *slender part above the hips* or *haunches:* (Msb:) pl. خُصُور. (A, K.) See also الخَاصِرَة, in two places. ___ The *hollow part of the sole* of the foot, *which does not touch the ground:* (A, K:) pl. as above. (K.) ___ The *narrow part* of a sandal, *before the* أُذُنَان [which are the *two loops whereto is attached the strap that passes behind the wearer's heel*]: (TA:) or خَصْرَان [the dual] signifies the *narrow part of a sandal.* (IAar, TA.) ___ The *part which is between the base of the notch and the feathers* of an arrow: (AHn, A, * K:) pl. as above. (K.) ___ *A way between the upper and lower parts* of a heap of sand; (K, TA:) or the *lower part* of a heap of sand; the *thin part* thereof; as also مُخَصَّر : (A, TA:) pl. as above. (K.) ___ The *place of the* بيوت [or *tents*] *of the Arabs of the desert:* (K:) or, as some say, of such بيوت, *a clean place:* (TA:) pl. as above. (K.)

خَصْر *Cold* (S, K) *which a man feels in his extremities.* (TA.)

خَصِر , applied to a day, *Painfully cold.* (A, TA.) ___ *Cold,* as an epithet, (S, K,) applied to water, (S,) and to anything. (TA.) ___ A man *feeling cold* [especially *in his extremities:* see 1]: to signify cold and hungry, the epithet خَرِص is used. (A 'Obeyd.) ___ ثَغْر خَصِر [*A mouth,* or *front teeth,*] *cold,* or *cool, in the place that is hissed.* (A, TA. [See also مُخَصَّر.])

خُصَيْرَى , (K, TA,) in some copies of the K خُصَيْرِىّ, (TA,) [but the former is shown to be the right reading by a verse cited in the

TA,] The *curtailment of the superfluities* of a thing; like اِخْتِصَارٌ. (K, * TA.)

الخَاصِرَةُ [*The flank;* i. e. *each of the ilia;*] *i. q.* الشَّاكِلَةُ; (Zj, in his Khalk el-Insán; S, K;) i. e. *the* طَفْطَفَةُ [or *quivering flesh*] *of the side, that reaches to the extremities of the ribs:* (Zj, ibid.:) and [so in the K, but more properly or,] الخَاصِرَةُ, (K,) or الخَاصِرَاتَانِ (JK, TA) and الخَصْرَانِ, (TA,) *what is between the* حَرْقَفَةُ [or *crest of the hip*] *and the lowest rib;* (JK, K, TA;) i. e. *the part from which retires each of the lowest ribs, and in advance of which projects each of the* حَجَبَتَانِ: [explained by the words ما قلص عنه القصيريان وتقدّم من الحجبتين: but for من الحجبتين, I read منه الحَجَبَتَانِ; referring, for corroboration, to explanations of this last word; and therefore I have rendered the passage as above: the meaning seems evidently to be *the part between the lowest rib and the crest of the hip, on each side:*] the thin skin which is above the خَصْرٌ is called the طَفْطَفَةُ: so in the M, agreeably with the saying of Ibn-El-Ajdábee, that الخَصْرُ and الخَاصِرَةُ are syn.; i. e., in this sense: [this assertion, however, requires consideration; for all the explanations of الخاصرة are easily reconcileable:] pl. خَوَاصِرُ [which is also used in the sense of the sing. or dual]. (TA.) You say رَجُلٌ ضَخْمُ الخَوَاصِرِ [*A man large in the flank* or *flanks*]: and Lh mentions the phrase إِنَّهَا لَمُنْتَفِخَةُ الخَوَاصِرِ [*Verily she is inflated,* or *swollen, in the flank* or *flanks*]; as though the term خاصرة were applicable to every portion [of the flank]. (TA.) ___ Also *A pain in the* خَاصِرَةٌ [or *flank*]: or *in the kidneys.* (TA.) ___ And it is also said to signify *A certain vein* (عِرْقٌ) *in the kidney, which occasions pain to the person when it is in motion.* (TA.)

خَنْصَرٌ : see art خنصر.

أَخْصَرُ [*Shorter:* and *shortest*]. You say, هٰذَا أَخْصَرُ مِنْ ذَاكَ *This* [road] *is shorter than that.* (A.) But this is irregular; أَخْصَرُ being formed from اِخْتَصَرَ, a verb of more than three letters. (I' Ak p. 237.)

مَخْصَرَةٌ *A thing like a whip:* and *anything that a man takes* (يَخْتَصِرُ) *with his hand, and*

holds, such as a staff and *the like:* (S:) *a thing which a man takes in his hand, and upon which he leans, such as a staff* and *the like:* (K, * TA:) *a rod* [or *sceptre*] *which a king used to take in his hand, with which he made signs,* or *pointed, in holding a discourse,* or *addressing,* (A, K, *) *and accompanied what he said,* (A,) *and in like manner the* خَطِيب *in reciting a* خُطْبَة: (K, * TA:) it was *one of the insignia of kings:* (TA:) *a rod,* or *what is termed* عَنَزَة, or *the like, with which the* خَطِيب *makes signs,* or *points, in addressing the people:* (Msb:) *a thing which a man holds in his hand, such as any of the things termed* عَصًا *and* مِقْرَعَة *and* عَنَزَة *and* عُكَّازَة *and* قَضِيب, or *the like; and upon which he sometimes leans:* (A 'Obeyd:) pl. مَخَاصِر. (S, TA.)

مُخَصَّر, applied to a man, (TA,) *Slender* (K, TA) *in the waist:* (TA:) *lean,* or *lank in the belly:* (K:) or, *in the* خَاصِرَة [or *flank*]: (TA:) and مَخْصُور البَطْن is also applied to a man [as meaning *lank in the belly*]. (A, TA.) ___ كَشْحٌ مُخَصَّرٌ *A thin* [*flank* or rather *waist:* see a verse of Imra-el-Keys cited voce مُذَلَّل]. (S, A, K.) ___ قَدَمٌ مُخَصَّرَةٌ (JK, A, TA) and مَخْصُورَةٌ (JK, TA) [*A foot that touches the ground with its fore part and heel; the middle of the sole being hollow and narrow:* this meaning, or a meaning similar to that of يَدٌ مُخَصَّرَةٌ explained below, seems to be indicated in the TA: the latter is the meaning accord. to the JK; but this [think doubtful, on account of what here follows]. مُخَصَّرُ القَدَمَيْن means A man *whose feet touch the ground with the fore part and the heel; the middle of the sole being hollow and narrow:* (S, K:) and you say also مَخْصُورُ القَدَمَيْن. (A, TA.) ___ يَدٌ مُخَصَّرَةٌ, or مَخْصُورَةٌ, (as in different copies of the K,) or both, (TA,) *An arm,* or *a hand, in the wrist of which is what is termed* تَخْصِير, *as though it were bound:* or *which has an encircling groove-like depression.* (K, TA.) ___ نَعْلٌ مُخَصَّرَةٌ *A sandal narrow in the middle.* (S, * A, * K, TA.) ___ See also خَصْر. ثَغْرٌ بَارِدُ المُخَصَّر [*A mouth,* or *front*

teeth,] *cold,* or *cool, in the place that is kissed.* (TA. [See also خَصِرٌ.])

مَخْصُورٌ A man *having a complaint of,* or *a pain in, his* خَصْر [or *waist*], or *his* خَاصِرَة [or *flank*]. (TA.) ___ See also the next preceding paragraph, in four places.

مَخَاصِرُ pl. of مَخْصَرَةٌ. (S, TA.) مَخَاصِرُ الطَّرِيقِ *The nearest roads* or *ways;* (K;) as also المُخْتَصَرَاتُ : (TA:) or مُخْتَصَرَاتُ الطُّرُقِ signifies *The roads,* or *ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer.* (L.)

المُخْتَصَرَاتُ, or مُخْتَصَرَاتُ الطُّرُقِ: see the paragraph next preceding.

المُتَخَصِّرُونَ, (K,) or المُتَخَصِّرُونَ فِى الصَّلَاةِ, (Mgh,) *Those who, in praying in the night, becoming tired thereby, put their hands upon their* خَوَاصِر [or *flanks*]: of such it is said (in a trad., IAth, K) that light shall be [seen] on their faces (IAth, Mgh, K) on the day of resurrection: (IAth, K:) [in other cases, this action is forbidden, or disapproved: see 8:] or, in the instance mentioned above, it may mean *those who shall rest upon their righteous works* on the day of resurrection: (IAth, Mgh, TA:) this latter is apparently the right meaning: otherwise, two trads. contradict each other. (MF.)

خصف

1 **خَصْفٌ** [inf. n. of خَصَفَ] signifies The act of *adjoining*, and *putting together.* (TA.) ___ Hence, (TA,) خَصَفَ, (S, Msb, K, TA,) aor. ـِ, (Msb, K,) inf. n. خَصْفٌ, (Msb,) *He sewed* a sole (S, K, TA) [*so as to make it double*], *covering*, or *facing, one piece with another:* (TA:) or *he patched* a sole; *mended* it *by sewing on another piece.* (Msb.) And *He made* anything *double, putting one piece upon another; he faced* it. (TA.) ___ And [hence,] خَصَفَ عَلَى نَفْسِهِ, (JK,) or خَصَفَ الوَرَقَ عَلَى بَدَنِهِ, (S, * K,) aor. as above, (S, TA,) and so the inf. n.; (TA;) and اِخْتَصَفَ ; (S, K;) and اِخْصَفَ ; (K;) and خَصَّفَ , inf. n. تَخْصِيفٌ; (TA;) *He stuck* [or *sewed*] *the leaves together, one to another,* (S, K, * TA,) *and covered his person with them, leaf by leaf,* (K,) *to conceal therewith his pudenda:* (S, TA:) or the first phrase, (JK,) as also اِخْتَصَفَ , (Lth, JK,) signifies *he* (a naked man) *put upon his pudenda wide leaves,* (Lth, JK,) or *the like:* (Lth:) you say, اِخْتَصَفَ بِكَذَا [*he covered his pudenda with such a thing*]. (Lth, JK.) It is said in the Kur

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[vii. 21 and xx. 119], وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الجَنَّةِ; and يَخَصَّفَانِ , originally يَخْتَصِفَانِ, by some pronounced يَخَصَّفَانِ , (S, TA,) and by some, يَخْصَّفَانِ , with two quiescent letters together; (TA; [but this appears to be incorrect; see 8 in art. خصم;]) and يُخْصَفَانِ , from أَخْصَفَ; and يُخَصَّفَانِ , from خَصَّفَ; (Ksh and Bd in vii. 21, and TA;) thus accord. to different readings; i. e. *And they betook themselves to sticking* [or *sewing*] *together, one to another, of the leaves of Paradise, to conceal therewith their pudenda.* (S, TA.) And hence, also, the saying, in a trad., وَلَا يُخَصِّفْ إِذَا دَخَلَ أَحَدُكُمُ الحَمَّامَ فَعَلَيْهِ بِالنَّشِيرِ, i. e. [*When any one of*

you enters the bath,] *let him take the waist-wrapper, and not put his hand upon his pudendum:* and like this in meaning is تخصّفه [app. a mistranscription for يتخصَّفُ , or يخصّفُ or the like, for يختصفُ: if not, it must be تَخَصَّفَهُ , meaning *he put his hand upon it*]. (TA.) ___ [Hence also the saying,] فَمَا زَالُوا يَخْصِفُونَ أَخْفَافَ المَطِيِّ بِحَوَافِرِ الخَيْلِ حَتَّى لَحِقُوهُمْ *And they ceased not to make the prints of the feet of the camels to be covered by the prints of the hoofs of the horses* [*until they overtook them*]; as though they sewed these upon the others, like as one sews a sole by covering, or facing, one piece with another. (TA.) ___ And خُصِفَتِ الكَتِيبَةُ مِنْ وَرَائِهَا بِخَيْلٍ, i. e. [*The body of troops*] *was followed* [*by horsemen*]. (S.) ___ And خَصَفَ, aor. ـِ , inf. n. خَصْفٌ, *He lied.* (Munjid of Kr. [See خَصَّافٌ.]) ___ And خَصَفْتُ فُلَانًا *I exceeded such a one in reviling* [as though adding reviling upon reviling]. (TA.) خَصَفَتْ, (AZ, S, K,) aor. ـِ , (AZ, S,) inf. n. خِصَافٌ, said of a she-camel, *She cast her young one in the ninth month:* (AZ, S, K:) the epithet applied to her in this case is خَصُوفٌ : (AZ, S:) or, as some say, (S,) this epithet signifies one *that brings forth a year and a month,* (S, and so in some copies of the K,) in [some of] the copies of the K *a year and two months,* which is wrong, (TA,) *after the time when she was covered:* (S, K:) جَرُورٌ is applied to one that brings forth a year and two months after that time: (S, TA:) or ↓ the former epithet signifies one *that brings forth on the completion of the year:* (IAar, TA:) or one *of the camels termed* مَرَابِيعُ [pl. of مِرْبَاعٌ q. v.] *that brings forth at the completion of the year;* or one *of such camels that brings forth when she comes to the time of the year in which she was covered, completely:* (TA:) and اختصفت signifies *she* (a camel) *became such as is termed* خَصُوفٌ. (JK, TA.)

2 **خَصَّفَ** see 1, in three places. ___ [From the primary signification of the verb is derived the phrase,] خَصَّفَهُ الشَّيْبُ, inf. n. تَخْصِيفٌ, *Hoariness rendered his hair white and black in equal proportions;* (IAar, * K,

* TA;) *syn. with* خَوَّصَهُ, inf. n. تَخْوِيصٌ; and ثَقَّبَ فيه, inf. n. تَثْقِيبٌ. (IAar.) And خَصَّفَ الشَّيْبُ لِمَّتَهُ *Hoariness rendered* خَصِيفٌ [i. e. *white and black*] *his* لِمَّة [or *hair hanging down below his ears*]. (A, TA.)

4 أَخْصَفَ see 1, in two places.

5 تَخَصَّفَ see 1, in two places.

8 اختصف, and three variations of the aor.: see 1, in seven places: and اختصف said of a she-camel: see 1, last sentence.

خَصْفٌ *A sole having another sole sewed upon it;* (S, K;) and so نَعْلٌ خَصِيفٌ, (S, * TA,) *i. q.* مَخْصُوفَةٌ. (K.)

خَصَفٌ *A mixed colour, black and white.* (Freytag, from the Deewán of the Hudhalees.) See also خَصَفَةٌ, in two places. Also a dial. var. of خَزَفٌ [q. v.]. (Lth, TA.)

خَصْفَةٌ *Any sole,* or *matching piece, that is sewed upon a sole* [*so as to make it double*]; (JK, S, K;) as also خَصِيفَةٌ. (S; * and K voce طِرَاقٌ.)

خُصْفَةٌ *A puncture,* or *stitch-hole,* in a skin; syn. خُرْزَةٌ. (K.) ___ And [hence,] The *anus,* or *orifice of the rectum:* and the *orifice of the vagina.* (TA voce خُرْبَةٌ.)

خَصَفَةٌ *A receptacle for dates, such as is termed* جُلَّةٌ, (S, Mgh, Msb, K,) *made of palm-leaves;* (S, K;) *wherein they are stored:* of the dial. of El-Bahreyn: (TA:) and *a mat upon which* أَقِطٌ *&c. are put to dry:* (TA in art. شر:) and [it is said to signify] *a very thick kind of cloth:* (Lth, K:) pl. خَصَفٌ, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. properly speaking is] خِصَافٌ: (S, Msb, K:) Lth says that a certain Tubba' [a king of El-Yemen] clothed the House [i. e. the Kaabeh] with خَصَفٌ, meaning *very thick cloths;* so called as

being likened to the خَصَف of woven palm-leaves: but Az says that this is wrong; and that it means *pieces of matting made of palm-leaves woven together, oblong pieces of which were used as coverings for the tents of the Arabs of the desert, and sometimes made into* جِلَال [pl. of جُلَّة] *for dates:* (TA:) خُصَّافٌ, also, signifies *a piece of matting of palm-leaves;* and its pl. is خَصَاصِيفُ. (JK.)

خَصُوفٌ : see 1, last sentence, in two places. Applied to a woman, One *who brings forth in the ninth* [*month*], *not entering upon the tenth.* (TA.)

خَصِيفٌ : see خَصْفٌ. ___ A thing *in which are united any two colours.* (S, TA.) See also 2. And see أَخْصَفُ in two places. [Hence,] *Ashes;* (K;) because there are two colours therein, blackness and whiteness: but one says more commonly رَمَادٌ خَصِيفٌ, using the latter word as an epithet. (TA.) And كَتِيبَةٌ خَصِيفٌ, (S,) or كَتِيبَةٌ خَصِيفَةٌ, (K,) [*A body of troops*] *having two colours,* (K,) *having the colour of iron* (S, K) *and another colour:* (K:) or so called because of the rust of the iron &c.: (L:) or the former phrase means, as some say, *followed by horsemen;* and therefore the epithet is without ة, because it has the signification of a pass. part. n.: for were it to denote the colour of the iron, they had said خَصِيفَةٌ, because it would in this latter case have the signification of an act. part. n. (S.) ___ Also *Fresh milk upon which is poured* رَائِبٌ [i.e. *curdled,* or *thick,* or *churned, milk*]: (S, K:) if dates and clarified butter are put into it, it is [termed] عَوْبَثَانِىٌّ. (S.)

خَصِيفَةٌ [fem. of خَصِيفٌ, q. v. ___ And also a simple subst.]: see خَصْفَةٌ.

خَصَّافٌ One *who sews soles* [*so as to make them double, covering,* or *facing, one piece with another:* see 1]: (Kr, K:) or one *who patches soles; who mends them by sewing on other pieces.* (Msb.) ___ One *who covers his pudendum with his hand:* on the authority of Seer. (TA. [See 1.]) ___ *A liar:* (Kr, K, TA:) as though he sewed one saying upon another, and [thus] embellished it. (TA.)

خصَّافٌ : see خَصَفَةٌ.

أَخْصَفُ *Of a colour like that of ashes, in which are blackness and whiteness;* (JK, S;) as also خَصِيفٌ . (JK.) In this sense, (TA,) applied to a mountain, (S, K,) as also خَصِيفٌ , (TA,) and to a male ostrich, meaning *In which are blackness and whiteness:* (S, K:) fem. خَصْفَآءُ. (TA.) A rope, or cord, *of two colours, having one strand black and another strand white.* (JK.) A horse, and a sheep, *white in the flanks;* (S, K:) the rest being of any colour: and sometimes *in one side:* (TA:) or *whose* بَلَق [or *blackness and whiteness*] *extends from his belly to his sides:* (S, TA:) or a horse *white in the side.* (Mgh.)

مِخْصَبٌ The *awl;* or *instrument for boring,* or *perforating;* (JK, TA;) *use in the sewing of soles* [*and the like;*] (JK;) *i. q.* إِشْفًى [q. v.]: (S, Msb, TA:) [pl. مَخَاصِفُ.]

مَخْصُوفَةٌ, applied to a sole: see خَصْفٌ. ___ Applied to a ewe or she-goat, *Smooth:* or *of two colours, black and white:* (K, TA:) so in the O. (TA.)

خصل

1 **خَصَلَ** , (K,) inf. n. خَصْلٌ, (TA,) *He cut,* or *cut off,* a thing; (K;) as also قَصَلَ. (TA.) [Accord. to the TA, this is the proper, or primary signification.] ___ خَصَلَهُمْ, [aor., accord. to rule, ـُـ ,] inf. n. خَصْلٌ and خِصَالٌ, *He overcame them,* or *surpassed them, in shooting.* (S, K. [In the CK, فَضَلَهُمْ is erroneously put for نَضَلَهُمْ.]) See also 3.

2 **خصّلهُ** , inf. n. تَخْصِيلٌ, *He cut it,* or *divided it, in pieces.* (M, K.) ___ خصّل الشَجَرَ, (K,) inf. n. as above, (TA,) *He lopped the branches of the trees:* (K, TA:) or تَخْصِيلٌ signifies the *cutting off slender extremities and branches from the* [*species of mimosa called*] عُرْفُط, *in the interior parts thereof.* (JK.) ___ خصّل البَعِيرَ *He cut off, for the camel, the* خُصْلَة, (K,) i. e. the *soft and tender branch of a tree.* (TA.)

3 **خَاصَلَ** خاصَلْتُهُمْ فَخَصَلْتُهُمْ , inf. n. of the former مُخَاصَلَةٌ, *I vied, competed,* or *contended for superiority, with them in shooting, and I overcame them,* or *surpassed them, therein.* (TA.)

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4 **اخصل** *He* (a shooter) *hit the target:* (K, TA:) or *made his arrow to fall close by the side of the target.* (JK, K.)

6 **تخاصلوا** *They vied, competed,* or *contended for superiority, in shooting:* (Az, TA:) or *they contended together for stakes,* or *wagers, laid by them to be taken by the*

winner in shooting. (S, K.)

خَصْلٌ *A stake,* or *wager, laid in a shootingmatch.* (S, TA.) One says, أَحْرَزَ خَصْلَهُ and أَصَابَ خَصْلَهُ [*He won his stake,* or *wager;*] *he overcame* (S, K, TA) *in the case of laying stakes* or *wagers* [*in a shooting-match*]. (TA.) ___ And *A thing for which persons contend together in a game of hazard.* (Har p. 640.) ___ See also خَصْلَةٌ, in two places.

خَصِلٌ [One *who overcomes much,* or *often, in shooting-matches:* occurring in the Deewán of the Hudhalees: expl. by Freytag as meaning *multum vincens in ludo alearum*].

خَصْلَةٌ *i. q.* خَلَّةٌ: (S, K:) i. e. *A property, quality, nature,* or *disposition:* and *a habit,* or *custom:* (KL, PS, TK:) [and *a practice,* or *an action:* it is used in these various senses in different trads.: in one trad., avarice is termed a خَصْلَةٌ; and so is evilness of nature: in another, fasting, and praying: in another, the inflicting of castigation, and the executing of retaliation, in a mosque:] it signifies *an excellent quality* or *the like;* and *a low, base,* or *mean, quality* or *the like;* (K, TA;) in a man: (TA:) or its predominant application is to *an excellent quality* or *the like:* (K:) so in the M: (TA:) [it is said that] it is used only in commendation; whereas خَلَّةٌ is used in relation to good and evil: (Ham p. 525:) [but this is a mistake, as I have shown above:] accord. to Az, it signifies the *states,* or *conditions, of things* or *affairs:* (TA:) [or this is a signification of the pl.:] the pl. is خِصَالٌ (K) and خَصَلَاتٌ; (TA;) [and خَصَائِلُ is a pl. pl., i. e. pl. of خِصَالٌ, with which it is explained in the KL as syn.: see an ex. in a verse cited voce دَفِئَ.] *A hitting of the target;* (K;) in shooting: (TA:) or, (K,) as also خَصْلٌ, (JK, K,) in a shooting-match, (JK,) it is [*a shot*] *in the case in which the arrow goes close by the target:* (JK, K: *) thus accord. to Lth, who says that the former explanation is erroneous; (TA;) [as appears also from the assertion that] what are termed خَصْلَتَانِ, in a shooting-match, are reckoned as equivalent to a shot that goes right to the target. (T, K, TA.) ___ And accord. to Sgh, *A single act of overcoming in a shooting-match.* (TA.) Also, and خُصْلَةٌ, *A raceme,* or

bunch, of grapes or the like; syn. عنقود. (K.) ___ And (both words) *A stick, branch,* or *twig,* (عود,) *in which are thorns.* (K.) ___ And خَصْلَة and خَصَلَة , or this latter only, The *extremity of a fresh, pliant, soft,* or *tender, twig,* or *rod:* (K, * TA:) and (some say, TA) *a soft and tender twig* or *rod, of the* [*species of mimosa called*] عرفط: (K, TA:) and خَصَل [of which خَصْلَة is the n. un.] signifies the *slender extremities and branches of the* عرفط: (JK:) and خُصْلَة , *a soft and tender branch of any tree:* (T, TA:) and [its pl.] خُصَل, the *pendent extremities of trees.* (S, TA.)

خُصْلَة *A* لَفِيفَة, (S,) [i. e.] *a lock,* or *flock,* (PS,) or *a plexus,* (KL,) or *a quantity collected* [or *hanging*] *together,* (K,) *of hair,* (S, K, KL, PS,) and *of wool,* (PS, and S and K in art. جز,) *&c.:* (PS:) or *a small quantity of hair;* as also خَصِيلَة , (K,) as in the M: pl. خُصَل. (TA.) ___ See also خَصْلَة, in two places. ___ Also *A portion of flesh forming a distinct limb* or *member* or *organ* (عُضْوٌ مِنَ اللَّحْمِ). (K.)

خَصَلَة : see خَصْلَة.

خَصِيل : see خَصِيلَة, in two places. Also *Overcome* [*in a shooting-match,* or] *in a contest for stakes* or *wagers.* (JK, K.) And *A tail;* (K, TA;) as, for instance, of a [wild] bull. (TA.)

خُصَالَة a dial. var. of حُصَالَة, (JK, K, TA,) meaning The *remains of wheat in the sieve, after the sifting, with what are mixed therewith:* but the latter word is the more known. (JK, TA.)

خَصِيلَة *A piece,* or *portion, of flesh,* (M, K,) *small* or *large:* (M, TA:) or the *flesh of the thighs* and *of the upper arms* and *of the fore arms:* (K:) or *any portion of flesh, by itself, of the flesh of the thighs* and *of the upper arms* (JK, T, S, TA) and *of the shanks* and *of the fore arms:* (JK, T, TA:) or the *portion of flesh of the thigh:* (TA:) or *any compact and long portion of flesh, in the arm* or *elsewhere;* also called خَبِيبَة: (AO, TA in art. خب:) or (K, TA, but in the CK

and) [*any muscle, of those that are termed voluntary muscles;* as also عَضَلَةٌ and عَضِيلَةٌ; i. e.] *any tendon,* or *sinew, upon which is thick flesh:* (K:) or *any portion of flesh that is oblong, and intermixed with tendons,* or *sinews:* (O, TA:) or, as some say, the طَفْطَفَةٌ [or *flank,* &c.]: (TA:) pl. خُصِيلٌ [or rather this is a coll. gen. n.] and [the pl. is] خَصَائِلُ. (K.) A certain person has described a horse as being سَبْطُ الخَصِيلِ [app. meaning *Lank in the muscles;* or *long and even therein*]: and sometimes خَصَائِلُ is used in relation to a man. (TA.) ___ See also خُصْلَةٌ. And for the pl. خَصَائِلُ see also خَصْلَةٌ.

مِخْصَلٌ A *very sharp* sword (JK, S, K) &c.: (M:) a dial. var. of مِقْصَلٌ. (S.) مِخْضَلٌ is said by A 'Obeyd to be a mistranscription for مِخْصَلٌ; but AHei and others authorise it. (TA.)

مِخْصَالٌ *A* مِنْجَلٌ [or *reaping-hook*]: (K:) or *an instrument with which the branches of trees are lopped,* (JK, Ibn-'Abbád, TA,) *like the* فَأْس. (Ibn-'Abbád, TA.)

خصم

1 **خَصَمَ** , aor. ـَـ , [inf. n., app., خَصْم,] *He contended in an altercation, disputed,* or *litigated, in a valid,* or *sound, manner.* (Msb.) ___ See also 3: ___ and 8.

3 **خاصمه** , inf. n. مُخَاصَمَة (S, Msb, K) and خِصَام (S, Msb) and [quasi-inf. n.] خُصُومَة, (K,) the last said in the S to be a simple subst., (TA,) *He contended with him in an altercation, disputed with him,* or *litigated with him;* (K, TA;) *i. q.* نَازَعَهُ: (Mgh and Msb and K in art. نزع:) accord. to El-Harállee, الخِصَامُ signifies *the saying which the listener is made to hear, and which is made to enter his ear-hole, such as may cause him to refrain,* or *desist, from his assertion, and his plea,* or *claim.* (TA.) You say, فَخَصَمَتْهُ خَاصَمَتْهُ, (S, Mgh, Msb, K, *) aor. of the latter أَخْصِمُهُ, with kesr, (S, K, *) or أَخْصُمُهُ, with damm, (Mgh, Msb,) or not with damm, (S,) or both these forms of the aor. are used, accord. to AHei; the latter agreeable with analogy; (MF;) the former anomalous; for the regular aor. of an unaugmented sound verb in a case of this kind is with damm, (S, K,) as in the instance of عَالَمَتْهُ فَعَلَمَتْهُ, aor. أَعْلُمُهُ; (S;) if it has not a faucial letter (S, K) for its medial radical, (K,) in which case it is with fet-h, as in the instance of فَاخَرَتْهُ فَفَخَرَتْهُ, aor. أَفْخَرُهُ, (S, K,) accord. to the opinion of Ks, but this is contr. to the opinion generally held: (MF:) the inf. n. of خَصَمَتْهُ is خَصْم: (S, * TA:) and the meaning is, [*I contended with him in an altercation,* or *I disputed,* or *litigated, with him, and*] *I overcame him in the altercation,* &c. (Mgh, Msb.) خاصمه also signifies *He put it in,* or *by, the* خُصْم, i. e. *edge,* or *side, of the bed.* (TA.)

4 **اخصمه** *He dictated to him his plea against his adversary in an altercation* or *a dispute* or *litigation,* (JK, TA,) *whereby he might overcome the latter.* (JK.)

6 تَخَاصَمَ see the next paragraph, in two places.

8 اختصموا *They contended in altercation, disputed,* or *litigated, one with another;* (Msb, TA;) *i. q.* تخاصموا ; (S, K, TA;) both signifying as above. (TA.) He who reads يَخِصِّمُونَ [in the Kur xxxvi. 49] means يَخْتَصِمُونَ; changing the ت into ص, and incorporating [it into the other ص], and transferring its vowel to the خ: some read يَخِصِّمُونَ, without transferring that vowel; (S, K;) because a quiescent letter, when it is made movent, is [regularly] made so with kesr: (S:) AA slurred the vowel of the خ: the pronunciation [يَخْصِّمُونَ] with two quiescent letters together is incorrect: (S, K:) Hamzeh read يَخْصِمُونَ, (S,) i. e., with the خ quiescent and with kesr to the ص. (TA.) ___ اخْتَصَمَا إِلَيْهِ *They two applied to him for the decision of a cause, each of them claiming the right.* (TA in art. قمط.) And تُخُوصِمَ إِلَيْهِ [*An application was made to him by litigants for the decision of a cause*]. (Mgh in art. جفنه يَخْتَصِمُ السَّيْفُ.) دلو, said by J to signify *The sword cuts* (lit. *eats*) *its scabbard, by reason of its sharpness,* is a mistake; the verb being correctly with ض, (K, * TA,) dotted. (TA.)

خَصْمٌ *An adversary in contention* or *altercation, in dispute,* or *in litigation; an antagonist; a litigant:* (JK, K, TA:) as also خَصِيمٌ : (JK, S, K, TA:) the former is used alike as masc. and fem. (S, Msb, K) and sing. (JK, S, Msb, K) and

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dual (Msb, K) and pl.; (JK, S, Msb, K;) because it is originally an inf. n.: (S, TA:) [see an ex. of its use in a pl. sense in a verse cited voce جَنَفٌ:] but it also has the dual form, خَصْمَانِ; (S, Msb;) and the pl. خُصُومٌ (JK, S, Msb, K) and خِصَامٌ (Msb) and perhaps أَخْصَامٌ, [which is a pl. of pauc.,] or this may be pl. of خَصْمٌ: (TA:) the pl. of خَصِيمٌ is خُصَمَآءُ (JK, S, K) and خُصْمَانٌ. (K.)

خُصْمٌ The *side* (S, K) of anything; (S, TA;) as, for instance, of a load such as is called عِدْلٌ; (S;) and of a bed; and the *edge* thereof: (TA:) written by Aboo-Moosà with ض; but IAth says that it is correctly with ص: (TA in art. خضم:) *a lateral part*

or *portion* (S, K) of anything: (S:) *a corner,* (S, K,) as well as *a side,* (S,) of an عِدْل, and of a receptacle, such as a خُرْج or a جُوَالِق or an عَيْبَة: (S:) and the [*anterior lower*] *extremity* of a [water-bag of the kind termed] رَاوِيَة, *that is opposite to the* عَزْلَآء; (JK, K, TA; [in the CK, الزَّاوِيَة and الغَزْلَاء are erroneously put for الرَّاوِيَة and العَزْلَآء;]) the upper extremity [correctly extremities, at which are the loops whereby it is suspended upon the side of the camel,] being called the عُصْم [i. e. عُصُم, pl. of عِصَام]: (TA:) pl. [of pauc.] أَخْصَام and [of mult.] خُصُوم: (K:) but some say that the أَخْصَام of the [water-bag termed] مَزَادَة, and its خُصُوم, are its *corners:* the خُصُوم of a cloud are its *sides:* (TA:) and أَخْصَامُ العَيْنِ signifies *the part,* or *parts, of the eye upon which the edges of the lids close together.* (S, K.) ___ [Also *A gap,* or *an intervening space:* it is said in the TA that] الأَخْصَام [pl. of الخُصْم] signifies الفَرْج [i. e. الفُرَج, pl. of الفُرْجَة: and it is added,] one says, of an unsound, a corrupt, or a disordered, affair, لَا يُسَدُّ مِنْهُ خُصْمٌ إِلَّا ٱنْفَتَحَ خُصْمٌ آخَرُ [*A gap of it will not be stopped up but another gap will open*]; occurring in a trad., meaning, the state of affairs is disordered and distressing, and not to be rectified and repaired. (TA.) ___ [The pl.] خُصُوم also signifies The *mouths of valleys.* (JK, K.) ___ And The *lower parts,* or *stocks,* syn. أُصُول, (JK, K,) of [trees of the kind called] سَرَحَات [pl. of سَرْحَة]; used in this sense by Et- Tirimmáh. (JK.)

خَصِمٌ *Vehement in altercation* or *dispute* or *litigation;* (S, K, * TA;) as also خَصُومٌ : (Ham p. 628:) [or each signifies *contentious, disputatious,* or *litigious:*] or the former, *knowing,* or *skilled, in altercation &c., though not practising it:* (IB, TA:) or *valid,* or *sound, therein;* as also خَصِيمٌ : (Msb:) or this last signifies one *who contends with another in an altercation, disputes with him,* or *litigates with him:* (IB, TA:) the pl. of the first is خَصِمُونَ, (K,) occurring in the Kur xliii. 58; and perhaps أَخْصَامٌ, or this may be a pl. of خَصْمٌ. (TA.)

خَصْمَةٌ *A certain bead,* or *gem,* or *the like, used by men* [*as an amulet*], in the K, مِنْ حُرُوزِ الرِّجَالِ, but correctly, as in the M, مِنْ خَزَرِ الرِّجَالِ, (TA,) *worn on the occasion of contending in an*

altercation, or *disputing,* or *litigating, or on going into the presence of the Sultán;* (K, TA;) *and sometimes it is beneath the gem of the man's signetring, when it is small; and it may be in his button; and sometimes they put it in the* ذُؤَابَة [or *cord by which the hilt is occasionally attached to the guard*] *of the sword:* (TA:) also called خَضَمَة. (K and TA in art. خضم.)

خُصْمَة and see خُصُومَة.

خُصْمَانِيَّة : see خُصُومَة.

خَصُوم : see خَصْم.

خَصِيم : see خَصْم, in two places; and خَصَم.

خُصُومَة *Contention* or *altercation; disputation; litigation;* (K, TA;) a subst. from 3 (S, TA) or 8 (JK, * TA) and 6, as also خُصْمَة and خُصْمَانِيَّة . (TA.) فَصْل الخُصُومَة: see art. فصل. [See also an ex. voce حُكْم.]

أُخْصُوم The *loop of the* [*sack called*] جُوَالِق, (JK, TA,) and *of the* [*load called*] عِدْل; (TA;) *i. q.* أُخْسُوم; (K;) but the latter is a dial. var. of weak authority, and disapproved. (TA in art. خسم.)

خصو

خُصْوَةٌ a dial. var. of خُصْيَةٌ, q. v. (Sh, TA.)

خصى

1 **خَصَاهُ** , (S, Mgh, Msb, K,) aor. يَخْصِيهِ, (JK, Mgh, Msb,) inf. n. خِصَآءٌ (JK, S, Mgh, Msb, K) and خَصَآءٌ, mentioned, by MF, from Expositions of the Fs, (TA,) and خَصَى, agreeably with analogy, occurs in a trad. of Esh-Shaabee, though we have not heard it, (Mgh,) *He drew forth,* or *extracted, his testicles;* (S, Mgh, Msb, K;) [*he gelded,* or *castrated, him;*] namely, a stallion, (S,) a sheep or goat, or a horse or similar beast, (Lth, JK, TA,) and a man or boy, (TA,) or a slave. (Msb.) One says, بَرِئْتُ إِلَيْكَ مِنَ الخِصَآءِ [*I am irresponsible to thee for castration*]. (S.) ___ [Hence,] كَانَ جَوَادًا فَخُصِيَ [lit. *He was a fleet and excellent horse, and he was gelded*]; meaning *he was rich, and he became poor.* (TA.) ___ The poets term satire, and the act of overcoming, خِصَآءٌ: one of them says,

* خَصَيْتُكَ يَا ٱبْنَ حَمْزَةَ بِالقَوَافِى *
* كَمَا يُخْصَى مِنَ الحَلَقِ الحِمَارُ *

[*I have emasculated thee, O son of Hamzeh, with rhymes, like as the he-ass is emasculated in consequence of the disease termed* حَلَق; for which, it is asserted, (as is said in the TA, art. حلق,) there is no remedy but gelding]. (IB, TA.)

4 **اخصى** [as though meaning *He did away with that which rendered him like one emasculated;* the ا, app., having a privative property;] *he learned one science.* (Sgh, K, TA.) ___ The use of إِخْصَآءٌ [its inf. n.] in the sense of خِصَآءٌ inf. n. of خَصَى is a mistake. (Mgh.)

8 **اختصى** *He castrated himself;* or *made himself a eunuch.* (KL.)

خَصِ *Having a complaint of his* خُصَى [or *testicles*]. (K.)

خُصًى ; and the dual خُصْيَانِ: see خُصْيَةٌ, in five places.

خُصًى : see what next follows.

خُصْيَةٌ *A testicle;* (El-Umawee, S;) sing. of خُصًى; (S, Mgh, Msb, K;) it is [*one*] *of the organs of generation;* (K;) *well known;* (Msb;) and خَصْيَةٌ signifies the same, (S, K,) and so does خُصًى , (Msb, K,) and خَصًى ; (K;) and خُصْوَةٌ is a dial. var., occurring in a trad., but is extr.: (Sh, TA:) accord. to some, (Msb,) the sing. is خُصْيَةٌ [alone], (T, Msb,) of the fem. gender; (T, TA;) and the dual is خُصْيَانِ , (ElUmawee, T, S, Mgh, Msb, K,) of the masc. gender, (T, TA,) without ت, (El-Umawee, S, Mgh, Msb,) irreg., (El-Umawee, S, Msb,) like أَلْيَانِ dual of أَلْيَةٌ, (El-Umawee, S,) and خُصْيَتَانِ also, (T, Mgh, K,) this latter being sometimes used, (T, Mgh,) though rarely, (MF on the authority of the Expositions of the Fs,) both mentioned by ISh: (T, TA:) AO says, I have heard خُصْيَةٌ, with damm, but I have not heard خَصْيَةٌ , with kesr; and I have heard خُصْيَاهُ [as the dual], though they did not use خُصًى as the sing.; (S;) IB, however, cites exs. of this last as a sing.: (TA:) AA says that الخُصْيَتَانِ signifies *the two testicles;* and اَلْخُصْيَانِ , *the two skins* [*which compose the scrotum,* i. e.,] *in which are the two testicles;* citing an ex. in which the latter dual is used in this sense; (S;) and ISk says the like; whereas IKoot makes الخُصْيَةُ to signify [*the scrotum,* i. e.] *the skin containing the testicle.* (Msb.) ___ Also *An earring* (قُرْطٌ) *in the ear:* (JK, Sgh, K:) thus called by way of comparison: (TA:) pl. خُصًى. (JK.)

خَصْيَةٌ : see the next preceding paragraph, in two places.

خَصِيٌّ *Whose testicles have been drawn forth,* or *extracted;* (S, Mgh, Msb, K;) [*gelded,* or *castrated; a eunuch;*] applied to a sheep or goat, and a horse or similar beast, (TA,) and a man (S, TA) or boy, (TA,) or a slave; (Msb;) as also مَخْصِيٌّ : (K:) pl. خِصْيَانٌ (S, Mgh, K) and خَصِيَةٌ: (S, K:) in giving it the former pl., they liken it to a subst., like

ظَلِيمٌ, of which the pl. is ظِلْمَانٌ: so says Sb; meaning that فِعْلَانٌ is generally the pl. of فَعِيلٌ as a subst. (TA.) One says also خَصِىٌّ نَصِىٌّ; using the latter word as an imitative sequent. (Lh, TA.) ___ Also Poetry *in which is no amatory effusion.* (K, TA.)

خَاصٍ [act. part. n. of 1]. They say, جَآءَ كَخَاصِى العَيْرِ [lit. *He came like the gelder of the ass*], meaning *he came ashamed:* (JK, and TA in art. جوج:) and also, *disappointed,* or *unsuccessful.* (TA in that art.)

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مَخْصًى The *place of cutting* [or *gelding* or *castration*]. (S.)

مَخْصِىٌّ : see خَصِىٌّ.

خض

R. Q. 1 خَضْخَضَةٌ , (S, O,) inf. n. خَضْخَضَةٌ, (S, O, K,) *He agitated it; moved it about; stirred it; shook it;* namely, water, (S, O, K,) and the like, (S, O,) and سَوِيق, and the like. (O, K.) You say also, خَضْخَضْتُ دَلْوِى فِى المآءِ [*I agitated,* or *dashed about, my bucket in the water*]. (O, TA.) Sakhr-el-Gheí El-Hudhalee says, describing a water to which he had come for drink,

* فَخَضْخَضْتُ ضُفْنِى فِى جَمِّهِ *

* خِيَاضَ المُدَابِرِ قِدْحًا عَطُوفَا *

(O, TA,) i. e. [*And I dashed about my leathern bucket in the main body thereof,*] *as he who is overcome in the game of el-meysir introduces among the other arrows a borrowed arrow* [*that comes forth winning*], in the luck of which he has confidence. (TA in art. خوض.) This verb, though mentioned here, is [said to be] from خَاضَ, aor. يَخُوضُ; not from خَضَّ; therefore the poet here uses خِيَاض for its inf. n. (O, TA.) You also say, جَآءَهُ بِالخَنْجَرِ فَخَضْخَضَ بِهِ بَطْنَهُ [*He came to him with the dagger, and stirred about with it his belly*]. (TA.) ___ [Hence a meaning of the inf. n. explained in the first paragraph of art. جلد.]

R. Q. 2 تَخَضْخَضَ *It* (water, and the like, S) *became agitated, moved about, stirred,* or *shaken.* (S, K.)

خضب

1 **خَضَبَ** , (S, A, Msb, K,) aor. ـِ , (Msb, K,) inf. n. خَضْبٌ (S, Msb) [and accord. to MF خِضَابٌ and خُضُوبٌ, but respecting these two inf. ns. (the latter of which seems to be peculiar to the intrans. verb خَضَبَ) see what follows], *He coloured,* or *tinged,* (A, K,) a thing; (S, A, * K; *) or *changed* it in colour to red, or yellow, &c.; (TA;) and خضّب signifies the same, [but app. in an intensive sense, or as applying to a number of objects, (see its pass. part. n. voce خَضِيبٌ,)] (K,) inf. n. تَخْضِيبٌ: (TA:) and the former, particularly, *he tinged,* or *dyed,* his white hair, (TA,) or the hand, &c., (Msb,) with hinnà: (Msb, TA:) but when a man has dyed his hair with any other dye than hinnà, you say, صَبَغَ شَعْرَهُ: (Msb, TA:) or you say also, خَضَبَ بالسَّوَاد [*He dyed* his hair *with black*]. (Suh, TA.) When one does not mention the hair (Msb, TA) or the white hair [&c.], (Msb,) he says خَضَبَ, inf. n. خِضَابٌ; (IKtt, Msb;) and اختضب , (S, IKtt, Msb, TA,) and تخضّب ; (A, TA;) [meaning *He dyed his hair,* &c.,] with hinnà, (S, IKtt, Msb, TA,) and the like: (S, TA:) and in like manner one says of a woman, خَضَبَتْ, aor. ـِ ; and اختضب : (TA:) which last also signifies [particularly] *She dyed her hands* with hinnà. (T, TS, TA, in art. غمس.) ___ Hence, in a trad., بَكَى حَتَّى خَضَبَ دَمْعُهُ الحَصَى *He wept so that his tears wetted the pebbles:* or, more probably, *so that his tears became red, and dyed the pebbles:* (IAth, TA:) [or most probably, *so that his tears caused the pebbles to appear of a reddish colour;* for such is commonly the case when pebbles are wetted.] خَضَبَ, aor. ـِ ; and خَضَبَ, aor. ـَ ; and خُضُبَ; inf. n. of each خُضُوبٌ; and اخضوضب ; *It* (a tree) *became green.* (K, TA.) And خَضَبَ, inf. n. خُضُوبٌ, *Its small leaves came forth in the spring, and its twigs lengthened;* said of the قَتَادٌ, at the commencement of its vegetation; and likewise of the عَرْفَجٌ and عَوْسَجٌ; but of no other tree of the kind called عِضَاهٌ: or said also of the عُرْفُطٌ and سَمُرٌ; meaning *it dropped its leaves, and became red and yellow:* (TA:) and you say also, خَضَبَتِ العِضَاهُ *the* عضاه *became green, and broke forth;* (A;) or *the sap of the* عضاه

flowed in their branches, and they became green; as also أَخْضَبَتْ , (TA,) for which اخصبت, with the unpointed ص, is said by Az to be a gross mistranscription; explained by Lth, on whose authority it is written with ص, [as also in the K in art. خصب,] as meaning *the sap flowed in the branches of the* عضاه *so as to reach the roots.* (T and TA in art. خصب.) And خَضَبَ النَّخْلُ, (S, K,) inf. n. خَضْبٌ, (K,) *The palm-trees,* (S,) or *the spadices of the palm-trees,* (K,) *became green.* (S, K.) And خَضَبَتِ الأَرْضُ, (A, K,) inf. n. خَضْبٌ; (TA;) and اخضبت , (K,) inf. n. إِخْضَابٌ; (TA;) or اختضبت ; and تَخَضَّبَتْ ; (A;) *The earth,* or *land, exposed to view,* (A,) or *produced,* (K,) *its herbage,* (A, K,) *and it* (the latter) *became green.* (TA.)

2 **خَضَّبَ** see 1, first sentence.

4 **أَخْضَبَ** see 1, each in two places.

5 **تَخَضَّبَ** see 1, each in two places.

8 **إِخْتَضَبَ** see 1, in three places.

12 **إِخْضَوْضَبَ** see 1.

خَضْبٌ The *colour of a tree,* or *of the spadix of a palm-tree, when it becomes green:* pl. خُضُوبٌ. (K.) ___ A plant *fresh,* or *new, and green in consequence of rain;* as also خَضُوبٌ : (K:) or *watered by rain, and imparting a colour to the ordure:* (TA:) or the *green colour that appears in trees when they begin to put forth their leaves:* (K:) pl. خُضُوبٌ. (TA.)

خَضْبَةٌ *A spadix of a palm-tree:* خَصْبَةٌ, [q. v.,] with the unpointed ص, is erroneously said to have this signification. (TA.)

خُضَبَةٌ A woman *who uses* خِضَاب *for herself* [i. e. *for dyeing her hair or hands &c.*] *much,* or *often.* (S, A, K.)

خِضَابٌ *Hinnà* (حِنَّآء), and *the like:* (Msb:) or the *thing with which one dyes,* or *tinges, his,* or *her, hair &c.;* (S, K, TA;) *such as* حِنَّآء *and* كَتَم *and the like.* (TA.)

خُضُوبٌ : see خَضْبٌ.

خَضِيبٌ Anything *dyed, tinged,* or *changed in colour;* [generally, with hinnà;] as also مَخْضُوبٌ : the former is both masc. and fem.: and its pl. is خُضُبٌ. (TA.) You say كَفٌّ خَضِيبٌ (S, A, K) and خَاضِبٌ (TA voce ضَارِبٌ) [*A hand dyed* with hinnà]: and بَنَانٌ خَضِيبٌ and مَخْضُوبٌ (K) and مُخَضَّبٌ (S, A, K) [*fingers,* or *fingers' ends, dyed* with hinnà]; but the last of these has an intensive signification. (S.) ___ And hence, (TA,) الكَفُّ الخَضِيبُ *A certain star;* (S, A, K;) *the star* (so in the Egyptian almanacs;) [i. e.] *the bright star of the constel-lation called* ذَاتُ الكُرْسِيِّ; which star is [termed] the extended right hand of الثُّرَيَّا [or the Pleiades; corresponding to the star called الكَفُّ الجَذْمَآء]. (Kzw. [See أَجْذَمُ.]) ___ And امْرَأَةٌ خَضِيبٌ [*A woman having her hands,* or *feet,* or *hair, &c., dyed* with hinnà or the like]. (K.)

خَاضِبٌ A man *dyeing,* or *who dyes, his hair* with hinnà. (Msb.) ___ See also خَضِيبٌ. ___ Also A male ostrich (S, A, K, &c.) *whose shanks* (A, K) *and legs* (A) *have become red,* (A, K,) or *green,* [app. meaning *of a dark,* or *an ashy, dustcolour,*] or *yellow,* (A,) *in consequence of his lusting after the female,* (A, K,) or *in consequence of his having eaten the* [*herbage termed*] رَبِيع: (A:) or *the front edges of whose shanks have become red,* (S, K,) or *green,* (K,) or *yellow, in consequence of his having eaten the* [*herbage termed*] رَبِيع: (S, K:) or *whose beak and shanks have become red from his having eaten the* [*herbage termed*] رَبِيع: in the summer (الصَّيْف) he becomes bald (يَقْرَع), and his shanks become white: (L:) or *whose shanks have become green*

by reason of lust in the [*season termed*] ربيع: (ADk:) accord. to some, (TA,) it is applied only to the male ostrich: (S, K:) but some explain it without this restriction; and Lth mentions [the fem.] خَاضِبَةٌ as applied to an ostrich: [it is said that] the skin of the neck, and that of the breast, and that of the thighs, of the male ostrich, but not his feathers, become intensely red when he lusts after the female: or, as some say, خاضب signifies an ostrich *that has eaten green food:* (TA:) or *the extremities of whose feathers are dyed by* [*the eating of*] *blossoms, and the slender parts of whose legs have become red by the same cause:* accord. to an Arab of the desert, supposed to be Aboo-Kheyreh, in the [season termed] ربيع, when it eats أَسَارِيع [app. meaning certain worms so called], its legs and beak assume the red hue of the عُصْفُر [or safflower]: (AHn, L:) or خاضب is applied to a male ostrich *the slender parts of whose legs become red when the dates begin to become red, and cease to be so when the redness of the dates ceases:* (AHn, K:) so that it is not from eating اساريع, which, it is said, no ostrich is known to eat: accord. to As, the cause [of the redness above mentioned] is only the dye of blossoms; but were it so, the bird would also become yellow, and green, &c., [and some assert that it partially does, as has been shown above,] accord. to the colours of the blossoms and herbs;

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and the green colour would predominate: [but, as the Arabs say, this requires consideration:] whatever be the cause, the bird, it is said, is termed خاضب on account of the redness that affects its shanks: and this word is [said to be] an epithet used as a proper name of the bird: (AHn, L:) but this is a mistake, unless it mean that, because of its prevailing application, it is used in the same manner as الحٰرِثُ and العَبَّاسُ, not that it may be used [in a determinate sense] without the article ال: (L:) the pl. is خَوَاضِبُ. (TA.) It is also said to be applied as an epithet to Any animal *that eats* خَضْب [q. v.]: (TA:) and particularly to [the species of bovine antelope called] the wild bull (الثَّوْرُ الوَحْشِىُّ). (L.) ___ [See also a saying of Dukeyn cited voce رَاوُوقٌ.]

مَخْضَبٌ *I. q.* مِرْكَنٌ, (S, K,) or إِجَّانَةٌ: (A:) or *a vessel resembling that called* إِجَّانَةٌ, *in which clothes are washed.* (TA.) ___ مَخَاضِبُ [is its pl.; and also] signifies The *rags of the* خِضَابُ [or *hudot;innà* or *the like*]: (A:) [or] *of the* حيض [or *catamenia*]. (TA.) [If these two significations be correct, the latter is app. tropical: but حيض may be a mistranscription for خضاب.]

مُخَضَّبٌ : see خَضِيبٌ.

مَخْضُوبٌ : see خَضِيبٌ, in two places.

خضد

1 خَضَدَ , aor. ـِ , (L, K,) inf. n. خَضْدٌ, (L,) *He broke* wood, or a branch, or twig, whether moist or dry, (L, K,) or a soft thing, (L,) *so that its parts did not separate.* (L, K.) ___ *It* (carriage) *broke in pieces* fruit. (A.) ___ *He bent,* (S, A, L,) *without breaking,* (S, L,) wood, or a branch, or twig. (S, A, L.) You say also, خَضَدَ البَعِيرُ عُنُقَ آخَرَ (L, K) *The camel broke,* (L,) or *bent,* (K,) *the neck of another* camel: (L, K:) or *the camel fought another* camel. (Lth, A.) ___ Also, (S, K,) inf. n. as above, (S,) *He cut,* or *cut off,* (S, K,) anything moist, or soft, or supple; and so خضّد , inf. n. تَخْضِيدٌ. (S.) And خَضَدَ الشَّجَرَ *He cut off,* (S, A, K,) or *pulled off,* or *removed,* (Fr, Zj,) *the thorns of the trees.* (Fr, Zj, S, A, K.) ___ Also, (A, K,) aor. and inf. n. as above, (S,) *He* (a man, K) *ate vehemently:* (S, A, K:) or [*he craunched* a thing;] *he ate* something moist, or soft, or supple; as a cucumber, and a carrot, (K,) and the like: (TA:) and *he* (a horse) *ate in the manner termed* خَضْمٌ, (L,) or قَضْمٌ. (TA.) An Arab of the desert, who liked the cucumber, being asked what pleased him therein, answered, خَضْدُهُ [app. meaning *The craunching thereof*]: (S, L:) or he was asked what pleased him thereof, and answered, خَضْدُهُ, meaning *what is broken in pieces, thereof.* (A.) خَضَدَ, [aor. ـَ ,] (TA,) inf. n. خَضْدٌ, (K,) *It* (fruit) *became shrunk and shrivelled.* (K, TA.)

2 خَضَّدَ see 1.

5 تَخَضَّدَ see 7, in two places. ___ [Also, app., *He affected an inclining of his body,* or *a bending,* or *he inclined his body,* or *bent, from side to side, by reason of languor;* syn. تَثَنَّى: (see its part. n., voce أَخْضَدُ:) as said of a drunken man, in the Deewán of the Hudhalees, Freytag renders it *fractus fuit et quasi fractus corruit.*]

7 انخضد *It* (wood, or a branch, or twig, whether moist or dry,) *broke so that its parts did not separate;* as also تخضّد . (L, K.) ___ *It* (fruit, A, K, fresh, or moist, TA, being carried from one place to another, A, TA) *became broken in pieces,* (A, K,) or *crushed;* (K;) and so تخضّد . (A.) ___ *It* (wood, or a branch, or twig,) *bent without breaking* (AZ, S, L) *asunder.* (AZ, L.)

خَضَدٌ *Feebleness and weakness* in a plant. (K.) ___ *A malady* (L, K) in a man, (L,) *affecting the limbs, not amounting to a fracture;* as also خَضَادٌ . (L, K.) ___ *Languor and pain of the body, with laziness.* (L.) ___ خَضَدُ السَّفَرِ *The fatigue and weariness that are occasioned* to a man *by travel.* (TA.) *Whatever is cut off* from wood, or a branch, or twig, (S, A, L, K,) that is moist, or soft, or supple: (S, L, K:) or *what breaks in pieces,* or *broken pieces,* of trees; as also يَخْضُودٌ : (K:) or *what is cut off, and removed,* of trees: and *broken pieces, heaped up,* of the papyrus, and of any pieces of wood, or of branches, or twigs, that are moist, or soft, or supple: (L:) and *broken pieces* of cucumbers [&c.]. (A.) *A certain plant:* (K:) or *a-certain soft,* or *flaccid, kind of tree, without thorns.* (L.) [See also خَضَادٌ.]

خَضَدٌ *Lacking power to rise,* (K, TA,) *from languor of the body, and pain, with laziness;* (TA;) as also مَخْضُودٌ . (K.)

خَضَادٌ : see خَضَدٌ. Also *A certain kind of tree,* (S, K,) *soft,* or *flaccid, and without thorns:* (S:) [see also خَضَدٌ:] or, *of the kind of trees called* جَنْبَة, *the leaves of which have edges like those of the* حَلْفَآء, *which are pulled with the hand like* حلفاء. (L.)

خَضُودٌ A horse *that eats in the manner termed* قَضْمٌ. (TA. [See 1.])

خَضِيدٌ , applied to wood, or a branch, or twig, whether moist or dry, *Broken so that its parts are not*

separated; as also مَخْضُودٌ . (L.) ___ Also, and مَخْضُودٌ (S, A) and مُخَضَّدٌ , (A,) A tree, (S,) or lote-tree, (A,) *having its thorns cut off,* (S, A,) or *pulled off,* or *removed:* (Fr and Zj in explanation of the second word as occurring in the Kur lvi. 27:) or the second, in the Kur (ubi suprà), may mean *having the branches bent by reason of the abundance of the fruit.* (Bd.)

أَخْضَدُ and مُتَخَضِّدٌ *i. q.* مُتَثَنٍّ [app. as meaning *Affecting an inclining of the body,* or *a bending,* or *inclining the body,* or *bending, from side to side, by reason of languor:* see 5; and see also خَضِدٌ and خَضَدٌ]. (K.)

مَخْضَدٌ *A vehement eater:* (A, L, K:) one *who eats with coarseness,* or *rudeness, and quickness.* (L.)

مُخَضَّدٌ : see ضَيِدٌ.

مَخْضُودٌ : see خَضِيدٌ, in two places: ___ and خَضَدٌ.

مُتَخَضِّدٌ : see أَخْضَدُ.

يَخْضُودٌ : see خَضَدٌ.

خضر

1 خَضَرَ : see 9, in two places. خَضَرَ: see 8, in two places.

2 خضّره , [inf. n. تَخْضِيرٌ,] *He rendered it* أَخْضَرَ [i. e. *green,* &c.]. (S.) ___ [Hence,] it is said in a trad., إِذَا أَرَادَ ٱللّٰهُ بِعَبْدٍ شَرًّا خَضَّرَ لَهُ فِى اللَّبِنِ وَالطِّينِ حَتَّى يَبْنِىَ, (TA,) i. e. [*When God desires evil to befall a man,*] *He makes him to have pleasure in unburnt bricks and clay, so that he may build,* and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee.) [Hence also,] خُضِّرَ لَهُ فِيهِ, inf. n. as above, *He was blessed in it.* (L, K.) You say, مَنْ خُضِّرَ لَهُ فِى شَىْءٍ فَلْيَلْزَمْهُ, (L,) or مَنْ خُضِّرَ مِنْ شَىْءٍ فَلْيَلْزَمْهُ, (so in a copy of the Mgh,) i. e. *Whosoever is blessed in a thing,* (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, *let him keep to it.* (L.)

3 خاضره , (TK,) inf. n. مُخَاضَرَةٌ, (S, A, Mgh, Msb, K,) *He sold to him fruits before they were in a good,* or *sound, state:* (A:) or *before their goodness,* or *soundness, became apparent:* (S, Mgh, Msb, K, TK:) the doing of which is forbidden: (S:) accord. to some, (TA,) the prohibition includes the sale of fresh ripe dates, [app. if not fully ripe,] and herbs, or leguminous plants, and the like; and therefore some disapprove of selling a greater quantity of fresh ripe dates than is cut at once. (S.)

4 اخضر *It* (plenty of moisture) *rendered* seedproduce *soft,* or *tender.* (TA.)

8 اختضر *He cut* herbage, (S, K,) or a tree, (A,) *while it was green;* (S, A, K;) as also خَضَرَ , (A, TA,) aor. ـُ , inf. n. خَضْرٌ. (TA.) And اُخْتُضِرَ *It* (herbage, TA) *was taken,* (K,) *and pastured upon,* (TA,) *while fresh and juicy,* (K,) *and green, before it had attained its full height.* (TA.) See also 9, last sentence.

___ Hence, (S, TA,) the pass. form, *He died in his youth;* (S, K;) *in his fresh and flourishing state.* (S.) Young men used to say to an old man, أَجزرت يا شيخ [Thou hast attained to the time for dying, (lit. for being cut,) O old man]: and he replied, أَى بنىَّ وتُخْتَضَرونَ [*O my sons, and ye shall be cut off,* or *die, in your youth*]. (S. [See also أَجزر.]) ___ Also, the act. v., *He cut off* the green branches of a palm-tree with his مِخْلَب; (TA;) and so خَضَرَ, (K, * TA,) aor. ـُ, inf. n. خَضْر: (TA:) and *he cut off* a thing, as a man's nose, *entirely:* (TA:) or, simply, *he cut off* a man's nose. (IAar.) ___ And *He ate* fruit [*while it was green,* or] *before it was ripe.* (A.) ___ And hence, (TA,) *He deflowered* a girl: (K, TA:) or, *before she had attained to puberty;* (Msb in art. قض, and K;) as also ابتسر and ابتكر. (TA.) ___ Also *He took* a camel *in a refractory state, not trained, and attached the nose-rein to him, and drove*

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him. (TA.) ___ And *He took up* a load, or burden. (K.)

9 **اخضرّ**, (S, A, K,) inf. n. اخضرار; (S, A;) and اخضوضر, (S, K,) [inf. n. اخضيضار, in the TA written by mistake اخضيرار;] and حضر, aor. ـَ, (Msb, K,) inf. n. خضر; (Msb;) *It* (a colour, Msb, or seed-produce, K) *was,* or *became, of the colour termed* خُضْرة [i. e. *green:* and *he,* (a camel, and a horse, and an ass, and sometimes a bird,) and *it,* (a garment of the kind called كِسآء, and the like, or any other thing,) *was,* or *became, of a dark,* or *an ashy, dust-colour;* or *dingy ash-colour;* or *dark dust-colour:* and *he,* (a man,) or *it,* (a thing,) *was,* or *became, of a tawny,* or *brownish, colour;* or *blackish;* or *of a blackish hue inclining to green;* or *black;* or *intensely black:* see خُضْرة and أَخْضَر]. (S, A, Msb, K.) [Hence,] اخضرّ إِزارى (*The place of*) *my* ازار *became black:* or, rather, *became of a* [*blackish*] *hue inclining to green:* because the hair when it first grows is of that hue. (Har p. 494.) And اخضرّ شارِبُه [*His mustache grew so*

as to appear dark]; said of a boy; a phrase similar to بقل وجهه. (Mgh in art. بقل.) And اخضرّالليل *The night became dark and black.* (K, * TA.) And اخضرّت الظُّلمة *The darkness became intensely black.* (A.) ___ اخضرّ جلدته [properly *His skin became green* from carrying the produce of his land; meaning] *he became in a state of plenty.* (TA. [See هم خضر المناكب, voce اخضرّ ___.]) أَخضر said of seed-produce, *It was,* or *became, soft,* or *tender;* as also اخضوضر ; and خضر , aor. ـَـ , (TA,) inf. n. خضر. (K, * TA.) اخضرّ and اختضر , (K,) or this may be of the pass. form, [اختضر,] so as to agree with what occurs before, [see 8,] (TA,) *It* (herbage, TA) *was,* or *became, cut.* (K, * TA.)

12 **إخضوضر** see 9, first sentence: ___ and last sentence but one.

خضر Trees (شجر) *that are soft,* or *tender, when cut;* as also مخضور . (TA.)

خضر : see خضارة.

خضر [*i. q.* خضر]. You say, أَخذه خضرا مضرا, and خضرا مضرا, *He took it without price:* or *in its fresh,* or *juicy, state:* (K:) مضرا being an imitative sequent. (TA.) Whence the saying, الدُّنيا خضرة مضرة [in the S حلوة خضرة] *The goods of this world are delicate, fresh, and pleasant:* or *pleasing.* (TA.) And الغزو حلو خضر [*Predatory warfare is sweet and*] *fresh* [or *refreshing*] *and loved;* because of the victory and spoil attending it. (TA, from a trad. of Ibn- 'Omar [which see fully quoted voce ثُمَام].) ___ You say also, هولك خضرا مضرا *It is thine,* or *for thee: may it be attended with enjoyment and a wholesome result.* (K.) ___ And ذهب دمه خضرا مضرا, (S, K,) and خضرا مضرا, (K,) *His blood went unrevenged,* or *unretaliated,* or *unexpiated by a mulet:* (S, K:) مضرا being an imitative sequent [here as in the former instance]. (TA.)

خضر inf. n. of خضر: [see 9, first sentence: ___ and last sentence but one; and] see also خضرة. Also *Green palm-*

branches with the leaves upon them: and *green palm-branches stripped of their leaves:* (Fr, K:) pl. أَخْضَارٌ. (AHn.)

خَضِرٌ : see أَخْضَرُ. ___ Also A place *having much verdure;* and so يَخْضُورٌ and مَخْضَرَةٌ . (K.) And أَرْضٌ خَضِرَةٌ and يَخْضُورٌ *Land in which is much verdure:* and ارض مَخْضَرَةٌ , as in the Kur xxii. 62, accord. to one reading, *verdant land.* (TA.) ___ See also خَضِرٌ, in four places. ___ Also, [as a subst.,] *What is green:* (Akh, S, and Bd in vi. 99:) *seed-produce;* (Lth, Bd, K;) and so خُضَّارَى : (S:) so the former in the Kur ubi suprà: (Lth, Bd:) or *goodly green herbage:* (A:) and *a branch:* (K:) *any branch.* (TA.) ___ And الخَضِرُ *The plant called* البَقْلَةُ الخَضْرَآءُ ; as also الخَضِرَةُ and الخَضِيرُ (K) and الخُضْرَةُ : (TA:) it is *a green and rough herb* or *leguminous plant, the leaves and fruit of which are like those of millet; it rises to the height of a cubit; and fills the mouth of the camel.* (TA.) Also *A species of plant of the kind called* جَنْبَةٌ; (K;) which latter term is applied to herbage whereof the root is deep in the earth, like the نَصِىّ and صِلِّيَان: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) it is *not of the slender and succulent herbs* or *leguminous plants, which dry up in summer.* (TA.) Hence آكِلَةُ الخَضِرِ, occurring in a trad., [properly signifying A she-camel *that eats the plant above mentioned,*] applied to a man who acts justly and moderately with respect to worldly enjoyments: for the خضر is not of the slender and succulent herbs, as above observed, nor of those excellent plants which the spring produces by its consecutive rains, and which therefore become goodly and soft or tender; but of those upon which beasts pasture after others have dried up, because they find no others, and which the Arabs call جَنْبَةٌ; and the beasts do not eat much of it, nor do they find it wholesome. (IAth, TA.)

خَضْرَةٌ [if not a mistranscription for خُضْرَةٌ] *Fresh cut herbage, to be eaten quickly.* (TA.)

خُضْرَةٌ [*Greenness; a green colour; verdure;*] *a certain colour,* (S, A, K,) *well known;* (K;) [and] *a colour between black and white:* it is in plants and in animals &c., and, accord. to IAar, in water

also: (TA:) in camels, (S,) and horses, (S, K,) [and asses, and sometimes in birds, and in a garment of the kind called كِسَآء, and the like, and in other things, *a dark,* or *an ashy, dust-colour;* or *dingy ash-colour;* or *dark dustcolour;*] *a dust-colour intermixed with* دُهْمَة [i. e. *blackness* or *deep ash-colour*]: (S, K:) in men, [and in other things,] *a tawny,* or *brownish, colour;* syn. سُمْرَة: (S:) [and *a blackish hue:* and *a blackish hue inclining to green:*] and *blackness:* (TA:) [and *intense blackness:* see 9; and see also أَخْضَر:] pl. خُضْر and خُضُر. (K.) ___ And *A green plant:* pl. خُضْر: (TA:) or the latter signifies *herbs,* or *leguminous plants;* as though pl. of the former. (Msb.) [See خِضَار: and خُضْرَة.] ___ See also خَضِر. ___ Also *Softness,* or *tenderness,* (IAar, K,) of seed-produce [and the like]; (TA;) and so خَضْر, (K,) inf. n. of خَضِر. (TA.) ___ And *What is soft,* or *tender; fresh,* or *juicy; and pleasant to the eater.* (TA, from a خُطْبَة of 'Alee, delivered at El-Koofeh.)

الخَضِرَة : see خَضِر.

خُضْرِيَّة A palm-tree (نَخْلَة) *that bears good green dates.* (Az, K.) ___ *A kind of dates, green, resembling glass, of a colour that is admired.* (AHn.)

خِضَار *Herbs,* or *leguminous plants, in the first state of their growth.* (S, * K, * TA.) [See also خُضْرَة.] ___ Also *Milk mixed with much water:* (S, K:) AZ says that it is *like* سِمَار, meaning as above, *diluted so as to be of a dark,* or *an ashy, dust-colour* (حَتَّى ٱخْضَرَّ): like as the rájiz says,

* جَاؤُوا بِضَيْحٍ هَلْ رَأَيْتَ الذِّئْبَ قَطْ *

[They brought milk mixed with much water. Hast thou ever seen the wolf?]: meaning that the milk was of an ash-colour (أَوْرَق), like the colour of the wolf, by reason of the great quantity of the water: or, as some say, *milk and water in the proportion of one third of the former to two thirds of the latter:* it is *of any milk,*

that has been kept in a skin or *that is fresh,* and *from any beast:* some say that the word is a pl., [or rather a coll. gen. n.,] and that the sing., or n. un., is with ة. (TA.)

خَضُورٌ : see أَخْضَرُ.

خَضِيرٌ : see أَخْضَرُ: ___ and see also خَضَرٌ.

خُضَيْرٌ : see what next follows.

خُضَارَةٌ : see أَخْضَرُ, in the latter half of the paragraph. ___ خُضَارَةٌ, determinate, and imperfectly decl., (ISk, S, K,) because it has the quality of a proper name and the fem. gender with ة, like أُسَامَةٌ &c., (TA,) *The sea;* (ISk, S, A, K;) as also الأَخْضَرُ, and خُضَيْرٌ, (A, TA,) or خُضْرٌ. (So in a copy of the A.) [But it is used as a masc. proper name; for] you say, هٰذَا خُضَارَةٌ طَامِيًا [*This is the sea, in a state of rising,* or *becoming full,* or *becoming high and full*]. (S, TA. [In one copy of the S, I find هٰذِهِ; but in others, هٰذَا; and in all, طَامِيًا.])

خَضِيرَةٌ A palm-tree (نَخْلَةٌ) *of which the dates fall while unripe and green;* (S, K;) as also مُخْضَارٌ. (TA.)

خُضَيْرَةٌ dim. of خُضْرَةٌ. Also A woman *who scarcely ever,* or *never, completes the fruit of her womb, so that she casts it.* (TA.)

خُضَارِىٌّ *A certain bird;* (S, K;) *also called* the أَخْيَلُ; (S;) *regarded as of evil omen when it alighted upon the back of a camel:* it is أَخْضَرُ [i. e. *green,* or *of a dark* or *an ashy dust-colour*], *with redness in the* حَنَكٌ [or *part beneath the beak*], and is *larger than the* قَطَا: or *certain green,* or *dark* or *ashy dust-coloured, birds,* (طَيْرٌ خُضْرٌ,) *also called* قَارِيَةٌ: A 'Obeyd asserts that the Arabs loved them, and likened to them a liberal, or bountiful, man: but ISd says, on the

authority of the 'Eyn, that they regarded them as of evil omen: (TA:) [Golius states, on the authority of Meyd, that the خضارىّ is *a bird of a blackish colour, called in Persian* كَرَايَهْ. See Bochart's Hieroz. p. ii. col. 61; referred to by Freytag.] ___ Also The [*tree,* or *shrub, called*] رِمْث, *when it has grown tall.* (TA.)

خُضَّار *A certain bird,* (K,) *green or of a dark* or *an ashy dust-colour* (أَخْضَر). (TA.)

خُضَّارَى : see خَضِر. ___ Also *A certain plant.* (K.)

أَخْضَر [*Green; verdant;*] *of the colour termed* خُضَّارَى; (S, A, Msb, K;) as also خَضِر (Msb, K) and خَضِير and خَضُور and يَخْضُور and يَخْضِير : (K, TA: the last two written in the CK تَخْضُور and تَخْضِير:) applied to a horse, [and to a camel, (see خَضْرَة,) and to an ass, and sometimes to a bird, and to a garment of the kind called كِسَآء, and the like, and to various other things, *of a dark,* or *an ashy, dust-colour;* or *dingy ash-colour;* or *dark dust-colour;*] *of a dust-colour intermixed with* دُهْمَة [i. e. *blackness* or *deep ash-colour*]; which is the same as دَيْزَج; (S;) in horses being distinguished as أَخْضَر أَدْغَم and أَخْضَر أَطْحَل and أَخْضَر أَوْرَق: (TA: [see the latter epithet in each of these cases:]) applied to a man, [and to other things,] *tawny,* or *brownish:* (S:) [and *blackish:* and *of a blackish hue inclining to green:*] and *black;* (S, K;) *black-complexioned:* (TA:) [and *intensely black:* it is said in the Msb, art. حتم, that الأَخْضَر is, with the Arabs, أَسْوَد; which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black: but the truth is, that each of the epithets أَخْضَر and أَسْوَد is sometimes used for the other: see what here follows, and see أَسْوَد: in Har p. 495, it is erroneously said, on the authority of Er-Rázee, that the اسود is not termed by the Arabs اخضر, although the اخضر is termed by them اسود because of its intense خُضْرَة and رِىّ:] the fem. is خَضْرَآء: and the pl. is خُضْر. (Msb, TA.) You say شَجَرَة خَضْرَآء *A green, and fresh,* or *juicy, tree.* (TA.) And مَآء أَخْضَر *Water inclining to a green colour,* by reason of its clearness. (TA.) And أَخْضَر الجِلْدَة [lit. *Tawny of skin:*] meaning *of pure*

race; because the complexions of the Arabs are tawny; (S;) *of genuine Arab race:* (IB:) as in the saying of El-Lahabee, (S, TA,) El-Fadl Ibn-'Abbás, (TA,)

* وَأَنَا الأَخْضَرُ مَنْ يَعْرِفُنِى *
* أَخْضَرُ الجِلْدَةِ فِى بَيْتِ العَرَبْ *

[*And I am the tawny: who knows me? the tawny of skin* (*or pure of race*), *of the family that comprises the nobility of the Arabs*]. (S, IB.) And فُلَانٌ أَخْضَرُ القَفَا [lit. *Such a one is blackish, or black, in the back of the neck:*] meaning *such a one is the son of a black woman:* (Az, A:) or *one who is slapped on the back of his neck:* (A:) or *a freedman, or an emancipated slave.* (TA.) And أَخْضَرُ البَطْنِ *A weaver:* (A, TA:) because his belly, being stuck close to his loom, becomes blackened by it. (TA.) And أَخْضَرُ النَّوَاجِذِ *An eater of onions and leeks:* or *a tiller,* or *cultivator, of the ground;* because he eats herbs, or leguminous plants. (A.) And هُمْ خُضْرُ المَنَاكِبِ [lit. *They are green in the shoulders,* from carrying the produce of their land:] meaning *they are in a state of great plenty.* (K, TA.) And [hence, perhaps,] فُلَانٌ أَخْضَرُ *Such a one possesses abundant* خَيْر [or *wealth,* or *prosperity*]: (A, TA:) [or it may mean *goodness:* for] الأَخْضَرُ, applied to a man, is an epithet of praise, whereby he may be likened to the sea, because it is described as green, or to the [rain or herbage called] رَبِيع; in both cases meaning *liberal, or bountiful;* and it is so applied because خُضْرَة is of the colours of the Arabs: and it is also an epithet of dispraise, as meaning *black by reason of baseness, ignobleness, or meanness.* (Ham p. 282.) And شَابٌّ أَخْضَرُ *A young man whose hair has begun to grow upon the sides of his face.* (TA.) And كَتِيبَةٌ خَضْرَآءُ *An army,* or *a troop of horse, overspread with the blackness of iron:* (S, TA:) or *a great army or troop of horse* (K, TA) *of which most of the men are clad in iron;* like جَأْوَآءُ: (TA:) because of the خُضْرَة of the iron: (A:)

[i. e.] because of the blackness thereof. (TA.) And اللَّيْلُ أَخْضَرُ *Night is black.* (TA.) And [hence,] جَنَّ عَلَيْهِ أَخْضَرُ الجَنَاحَيْنِ *Night* [lit. *the black-winged*] *veiled him, concealed him,* or *covered him with its darkness.* (A.) مُدْهَامَّتَانِ, in the Kur [lv. 64, relating to two gardens of Paradise], is explained by خَضْرَاوَانِ because it means *Inclining to blackness,* by reason of abundance of moisture, or irrigation. (S.) ___ الأَخْضَرُ used as a subst.: see خُضَارَةٌ. ___ The fem. خَضْرَآءُ [is also used as a subst., and] signifies *Gree herbs or leguminous plants;* (Msb, K;) as also خُضَارَةٌ : (K:) pl. خَضْرَاوَاتٌ: by rule it should be خُضْرٌ; but as the quality of a subst. predominates in it, it has a pl. like the pl. of a subst., like صَحْرَاوَاتٌ pl. of صَحْرَآءُ: (Msb:) this pl. occurs in the saying (in a trad., TA) لَيْسَ فِى الخَضْرَاوَاتِ صَدَقَةٌ *There is no poor-rate in the case of green herbs or leguminous plants;* (Msb;) or *fresh fruits and herbs* or *leguminous plants;* (TA;) or *fruits,* such as the apple and the pear &c.; or *herbs* or *leguminous plants,* such as leeks and smallage and rue and the like; and خُضْرٌ, pl. of خُضْرَةٌ, is sometimes substituted for it. (Mgh.) [Hence,] إِيَّاكُمْ وَخَضْرَآءَ الدِّمَنِ, meaning *Avoid ye the beautiful woman that is of bad origin:* (S, A, Msb:) because what grows in a دِمْنَةٌ [or place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit [because it is neglected, and left unwatered], (S, Msb,) and soon becomes corrupt, or bad. (Msb. [See also دِمْنَةٌ: and see عُشْبَةُ الدَّارِ, in art. عشب.]) ___ And الخَضْرَآءُ, as an epithet in which the quality of a subst. predominates, (TA,) *The sky,* or *heaven;* (S, A, K;) because of its greenness; like as the earth is called الغَبْرَآءُ. (TA.) You say, مَا تَحْتَ الخَضْرَآءِ أَكْرَهُ مِنْهُ [*There is not under the sky one more hateful than he*]. (A.) ___ And خَضْرَآءُ *A bucket* (A, K) *with which water has been drawn long, so that it has become green or blackish* &c. (حَتَّى اخْضَرَّتْ). (K.) ___ And The *congregated or collective body,* and *mass,* or *bulk,* of a people. (S, K.) So in the saying, أَبَادَ ٱللّٰهُ خَضْرَآءَهُمْ [*May God destroy the congregated or collective body, mass, or bulk, of them*]: (S:) or this means, *their stock* (شَجَرَة) *from which they have branched off;* (A;) [for] خَضْرَآءُ signifies the *origin* of anything: (TA:) or, *their life in this present*

world: (Fr, TA:) or, as some say, *their enjoyment and plenty;* (TA;) [for] خَضْرَآءُ signifies *prosperity,* and *plenty,* and *enjoyment:* (TA in a later part of this art.:) or the right reading is غَضْرَآءُهُمْ, meaning their prosperity, and their pleasantness of life, or plenty and prosperity. (S. [See art. البَقْلَةُ الخَضْرَآءُ ___.]) غضر: see الخُضْرُ ___. خَضِرٌ, (T,) or الخَضْرَآءُ, (K,) *The domestic pigeons;* (T, K;) so called although of various colours, because their predominant colour is وُرْقَةٌ [or ash-colour], or خُضْرَةٌ [meaning a dark, or an ashy, dust-colour]: the خُضْرُ and the نُمْرُ [or spotted with white and black, &c.,] are especially characterized by the faculty of rightly directing their course. (T, TA.) ___ الأَخَاصِرُ [a pl. of الأَخْضَرُ used as a subst.] *Gold and flesh-meat and wine;* as also الأَحَامِرَةُ [as some explain this latter]. (TA.) ___ أَخْضَرُ also signifies *Fresh,* or *recent:* so in the saying, الأَمْرُ بَيْنَنَا أَخْضَرُ [*The affair between us is fresh, or recent*]: and in like manner you say, المَوَدَّةُ بَيْنَنَا خَضْرَآءُ *Love,* or *affection, between us is fresh.* (A.) And *Soft,* or *tender;* applied to herbage, or seed-produce. (TA.) ___ [Hence,] عَيْشَةٌ خَضْرَآءُ *A mode of life soft,* or *delicate, and plentiful and pleasant.* (Har p. 639.) ___ الأَخْضَرُ is also the name of [*A certain star,* or *asterism;* most probably either *α of Piscis Australis* or *ε of Pegasus,* or *some star or asterism nearly in a line with those two;*] *one of the three* أَنْوَآءُ *of the rain called* الخَرِيفُ; namely, *the middle* نَوْءٌ *of those three* انوآء; the first being the نَسْرَانِ; and the last, the foremost of the فَرْغَانِ: see نَوْءٌ. (AZ, T and TA in art. نوأ.)

الأُخَيْضَرُ dim. [of الأَخْضَرُ], (TA,) [Cantharides;] *a kind of fly,* (K,) *green, of a dark* or *an ashy dust-colour,* (أَخْضَرُ,) *of the size of the black fly, and called the Indian fly* [as cantharides are by the Arabs in the present day]; *having properties and uses mentioned in medical books.* (TA.) Also *A certain disease in the eye.* (K.)

مَخْضَرَةٌ : see خَضِرٌ, in two places.

مِخْضَارٌ : see خَضِيرَةٌ.

مَخْضُور : see خَضَر.

يَخْضُور : see خَضَر, in two places: and see also أَخْضَر, first sentence.

يَخْضِير : see أَخْضَر, first sentence.

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خضرم

Q. 1 خَضْرَمَ الأُذُنَ , inf. n. خَضْرَمَةٌ, *He cut somewhat of the extremity of the ear* of a camel, *and left it dangling:* or *he cut the ear in halves:* and you say also, خَضْرَمُوا نَعَمَهُمْ [*They so cut the ears of their camels*]: (TA:) or خَضْرَمَةٌ signifies the *cutting one of the ears* only. (JK.) ___ And خَضْرَمَ *He mixed* [a thing or things]: (IKh, TA:) [and so حَضْرَمَ, as is indicated in the K in art. حضرم, by an explanation of the inf. n.] ___ And خَضْرَمَةٌ signifies also The *making* a thing *to be of an intermediate,* or *a middling, kind* or *quality.* (TA.)

Q. 2 تَخَضْرَمَ , said of butter [in the process of formation], *It became dissundered,* or *separated* [*into clots*], *by reason of intense cold; and did not coalesce;* as also تحصرم. (TA in art. حصرم.)

خِضْرِمٌ A well *having much water;* (JK, K;) and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by As: (S:) or a *great* sea: (K:) accord. to some, so called because of its greenness; and if so, the م is augmentative: (MF:) or water *copious and wide in the utmost degree:* (Mz 49th نوع:) and anything *much in quantity,* or *copious,* (S, K,) and *wide,* or *ample:* (S:) or it signifies also *wide,* or *ample,* (K,) applied to anything: (TA:) pl. خِضَارِمُ: (S:) and مَخْضَرِمٌ and خُضَارِمُ , also, signify *much in quantity,* or *copious,* applied to water: (TA:) and خِضْرِمٌ is applied in this sense as an epithet to نَبِيذٌ. (S, *) TA.) ___ *Bountiful,* or *munificent;* (JK, K;) *who gives many gifts:* (S, K:) said to be likened to the sea, or great river, to which this epithet is applied; though As disallowed its application to a sea, or great river: (S:) or likened to the well to which the same epithet is applied: (JK:) and a *forbearing,* or *clement,* lord, or chief; as also خُضَارِمٌ : pl. خَضَارِمُ and خَضَارِمَةٌ and خِضْرِمُونَ: all applied peculiarly to men: (K:) not to women. (TK.)

خُضْرِمٌ *Sweet* water: or water *between sweet and bitter:* (K:) on the authority of Yaakoob. (TA.) The *young of the* [*kind of lizard called*] ضَبّ: (S, K:) accord. to IDrd, in its first stage it is called حِسْلٌ; [after which he should have said, then, غَيْدَاقٌ;] then it is called مُطَبِّخٌ [q. v.]; then, خُضْرِمٌ; and then, ضَبٌّ: he does not mention the term غَيْدَاقٌ, but AZ mentions it. (S.)

خَضْرَمِيٌّ : see الخَضَارِمَةُ.

خُضَارِمٌ : see خُضْرِمٌ, in two places.

الخَضَارِمَةُ *A certain people of the* عَجَم [i. e. *Persians*], (S, K,) *of the sons of Fáris,* (S,) *who went forth* [*from their country*] *in the beginning of El-Islám, and dwelt in Syria:* (S, K:) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in El-Basrah, and these are the أَسَاوِرَة; and some of them, in El-Koofeh, and these are the أَحَامِرَة; and some of them, in Syria, and they are the خَضَارِمَة; and some of them, in El-Jezeereh, and they are the جَرَاجِمَة; and some of them, in El-Yemen, and they are the أَبْنَآء; and some of them, in El-Mowsil, and they are the جَرَامِقَة: (S, TA:) the n. un. is خَضْرَمِيٌّ . (K.)

مُخَضْرَمٌ [pass. part. n. of خَضْرَمَ]. You say نَاقَةٌ مُخَضْرَمَةٌ *A she-camel having the extremity of her ear cut.* (S, K.) And أُذُنٌ مُخَضْرَمَةٌ *An ear cut.* (Mz 49th نوع.) ___ Hence, as some say, (Mz ubi suprá,) A man, (K, Mz,) or a poet, (S, K,) *who lived in the Time of Ignorance and in that of El-Islám;* (S, K, and Mz ubi suprà) as though he were cut off from paganism to ElIslám; (Mz ubi suprà;) or from infidelity; (IB, TA;) as Lebeed, (S, K, and Mz 20th نوع,) and Hassán Ibn-Thábit, and Nábighah of the BenooJaadeh, and Aboo-Zubeyd, and 'Amr Ibn-Sha-s, and Ez-Zibrikán Ibn-Bedr, and 'Amr Ibn-MaadeeKerib, and Kaab Ibn-Zuheyr, and Maan Ibn-Ows: (Mz 20th نوع: [see also إِسْلَامِيٌّ, and شَاهِدٌ:]) or a person *who passed half of his life in the Time of Ignorance, and half thereof in that of El-Islám:* (K:) [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is مُخَضْرِمٌ, with kesr to the ر; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels

(خضرموا آذان إبلهم) as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with; (IB, TA;) and this they were ordered to do in a manner different from that of the pagans: (TA:) accord. to some, the epithet applied to a poet of the class above mentioned is مخضرم, with the unpointed ح, [i. e. مُحَضْرِم,] from الحَضْرَمَة signifying الخَلْط, [like الخَضْرَمَة, as shown above,] because of his mixing paganism with El-Islám: (Mz 49th نوع:) or مُحَضْرَم: (K in art. حضرم:) and in like manner IKh explains the epithet مُحَضْرَم. (TA.) ___ Also A *black* man *whose father is white.* (IKh, K. *) ___ And *Deficient in respect of* الحسب; (K;) meaning *not of generous parentage.* (TA.) ___ And One *whose origin is suspected;* or *who claims for his father one who is not:* (K:) and so مُحَضْرَم النَّسَب: (S, TA:) or مُحَضْرَم فى نسبه means *of mixed parentage.* (TA.) One *whose father is unknown:* [or, app., accord. to the TA, *whose parents are unknown:*] or one *sprung from* [*a succession of*] *concubines.* (K.) ___ *Uncircumcised.* (K.) And, with ة, applied to a woman, *Circumcised:* (S, K:) or, as some say, *cut, by a mistake of the woman operating, in a place not that of circumcision.* (TA.) ___ Flesh-meat *such that one knows not whether it be from a male or a female.* (S, K.) ___ Accord. to IAar, who does not explain it, (ISd, TA,) it is applied also to food, (ISd, K,) ISd thinks (TA) as meaning *Insipid;* (ISd, K;) *neither sweet nor bitter.* (ISd.) ___ And Water *between heavy and light:* (T, K, TA:) or *not sweet.* (TA.) ___ See also خَضْرَم.

مُخَضْرَم : see مُحَضْرَم, in two places.

مُتَخَضْرَم , applied to butter, [as also مُتَحَصْرَم and مُحَصْرَم,] *Dissundered,* or *separated* [*into clots*]; *not coalescing; by reason of cold.* (K. [See Q. 2.])

خضع

1 **خَضَعَ** , aor. ـَ , inf. n. خُضُوعٌ (S, Msb, K) and خَضْعٌ and خُضْعَانٌ, or خَضَعَانٌ, (TA,) *He was,* or *became, lowly, humble,* or *submissive,* (S, Msb, K,) لَهُ *to him,* (Msb, TA,) [for instance,] to his creditor, (Msb,) or to God; (TA;) as also اختضع , (S, K,) [and انخضع , (K in art. خذأ,)] and اخضوضع : (Sgh, K:) خُضُوعٌ is *nearly the same as* خُشُوعٌ, except that the latter is mostly used in relation to the voice [or the eyes]; but the former is used as meaning *in the necks:* (Msb:) or the former is *in the body,* ('Eyn and K in art. خشع,) and signifies the acknowledgment of humility and submission; ('Eyn;) and the latter is in the voice and in the eyes. ('Eyn and K ubi suprà.) It is said in a trad. respecting the [devils'] hearing [the words of the angels] by stealth, خُضْعَانًا لِقَوْلِهِ [*With submissiveness to his saying,* or *to what he said*]; or, accord. to one relation, خَضَعَانًا; but it may be a pl. of خَاضِعٌ; and accord. to another relation, it is خُضَّعًا, which is a pl. of خَاضِعٌ. (TA.) ___ *He was,* or *became, still,* (K, TA,) *and tractable,* or *submissive.* (TA.) ___ *He made his words soft* to a woman; as also اخضع : (L:) or the latter signifies *his speech was soft* to a woman. (O, K.) It is said in the Kur [xxxiii. 32], فَلَا تَخْضَعْنَ بِالْقَوْلِ *Then be ye not soft in speech.* (TA.) And you say, خَضَعَ لَهَا بِكَلَامِهِ وَخَضَعَتْ لَهُ وَتَطَمَّعَ فِيهَا [*He was soft to her in speech, and she was soft to him, and he became excited to feel an eager desire for her,* or *to lust after her*]; (TA;) and in like manner, خَاضَعَهَا , (K, * TA,) inf. n. مُخَاضَعَةٌ, (TA,) [*he was soft in his speech to her, she being soft in her speech to him.*] And خَضَعَا بَيْنَهُمَا حَدِيثًا *They two* (a man and a woman) *made soft discourse together, saying that which excited each to feel an eager desire for,* or *to lust after, the other.* (TA from a trad.) ___ خَضَعَ, aor. , inf. n. خَضْعٌ, [or, as in two copies of the S, خَضَعٌ, though it seems that the verb is correctly خَضَعَ, not خَضِعَ,] *He had a natural stooping of the neck:* (TA:) and *he bent himself,* or *became bent;* as also اخضع .

(Zj.) And اختضع , said of a hawk, *He lowered his head to make a stoop,* or *to pounce down.* (Z, TA.) ___ [Hence,] خَضَعَتِ الإِبِلُ *The camels strove, or exerted themselves,* or *hastened, in their pace,* or *going;* (K;) because, when they do so, they lower their necks. (TA.) And اختضع , (K,) said of a horse, (IAar,) [for the same reason,] *He went quickly,* or *swiftly.* (IAar, K.) ___ خَضَعَ النَّجْمُ *The star,* or *asterism, inclined* (S, K, TA) *to the place of setting,* (S, TA,) or *to setting:* (K, TA:) and in like manner, خَضَعَتِ الشَّمْسُ *the sun inclined*

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&c.; like خَدَعَتْ: (TA:) and خَضَعَتْ أَيْدِى الكَوَاكِبِ *the stars inclined to setting.* (Aboo- 'Adnán, TA in art. خضعه.) خشع *He,* or *it, rendered him still* (K, TA) [*and submissive:* see 1]: the verb being both intrans. and trans. (TA.) [See also 4.] ___ Also, (K,) inf. n. خَضْعٌ and خُضُوعٌ, (TA,) *He,* or *it, caused him to have a stooping neck;* as also اخضعه ; (K;) i. e., *bent him:* (TA:) said of old age. (TK.) Jereer says,

* أَعَدَّ ٱللّٰهُ لِلشُّعَرَآءِ مِنِّى *
* صَوَاعِقَ يَخْضَعُونَ لَهُ الرِّقَابَا *

[*God hath prepared, for the poets, from me, thunderbolts which make the necks to stoop to Him*]. (TA.) ___ خَضَعَ فُلَانًا إِلَى السَّوْءَةِ; in the K الى السُّوءِ, but the former is the right; inf. n. خُضُوعٌ; (TA;) *He,* or *it, invited such a one to that which was foul, abominable,* or *evil.* (K, TA.)

2 **خَضَّعَ** see 4.

3 **خَاضَعَ** see 1, near the middle of the paragraph.

4 **اخضع**, intrans.: see 1, in two places. اخضعه *It* (poverty) *lowered, humbled,* or *abased, him;* (Msb;) [as

also خضّعه ; for its inf. n.] تَخْضِيعٌ signifies the *rendering lowly, humble,* or *submissive;* in Persian, فُرُوتَنْ كَرْدَانِيدَنْ. (KL. [But Golius, from the same source, explains the verb as signifying Submissum humilemque se commonstravit.]) [Hence,] أَخْضَعَتْنِى إِلَيْكَ الحَاجَةُ (Zj, S, TA) *Want,* or *need,* [*made me lowly, humble,* or *submissive, to thee; or*] *constrained me to have recourse to thee, and to require thine aid.* (TA.)

___ See also 1, near the end of the paragraph.

7 إِنْخَضَعَ see 1, first sentence.

8 إِخْتَضَعَ see 1, in three places.

12 اخضوضع : see 1, first sentence.

خَضِعٌ A plant *bending by reason of softness,* or *tenderness:* ISd holds it to be formed after the manner of a relative, or possessive, noun, because there is no verb [of the measure خَضِعَ] to which it may be referred. (TA.) [The regular form, if it were a part. n., would be خَاضِعٌ, q. v.]

خَضْعَةٌ, or خَضَعَةٌ : see بَضْعَةٌ and بَاضِعٌ.

خَضَعَةٌ : see what next precedes.

خُضَعَةٌ A man (S) *who is lowly, humble,* or *submissive, to everyone.* (S, Sgh, K,) ___ And One *who overcomes,* or *subdues, his adversaries,* or *opponents,* (K, TA,) *and humbles and abases them.* (TA.)

خَضُوعٌ : see the next paragraph, in two places.

خَاضِعٌ *Lowly, humble,* or *submissive;* (Msb;) and خَضُوعٌ signifies the same: (S, K:) [or rather the latter is an intensive epithet, signifying *very lowly,* &c.:] the pl. of the former is خَاضِعُونَ and خُضَّعٌ and خُضْعَانٌ, or خَضْعَانٌ: (TA:)

[respecting the last two of which, see 1, second sentence:] and the pl. of خضوع is خضع; (S, K;) as in the phrase قوم خضع الرقاب [*A people,* or *company of men, very submissive in the necks*]. (S.) It is said in the Kur [xxvi. 3], فظلّت أعناقهم لها خاضعين *And their necks shall continue,* the pret. being used in the sense of the aor., meaning تدوم, (Jel,) *submissive to it:* (Jel, * TA:) the original of the phrase is فظلّوا لها خاضعين; and اعناق is redundantly inserted to show the place of خضوع, and the predicate is left in its original state: (Bd:) or as the خضوع is only that of the اعناق, it is allowable to make the predicate relate to [the pronoun هم, which is] the complement of the latter word: (Sb, Kh:) or since the خضوع is ascribed to the necks but really belongs to the persons, the epithet has that form of pl. which is proper to rational beings: (Jel: [and the like is said by Bd:]) or اعناقهم means *their chiefs:* or *their companies:* but there is another reading [which is literally grammatical], namely خاضعة. (Bd.) ___ The pl. خضّع is also applied to Women *who have been* [*or who are*] *soft in speech, and still.* (IAar.) [See 1.] ___ نعام خواضع [pl. of خاضعة] *Ostriches inclining their heads towards the ground in their places of pasture;* and in like manner, ظبآء [*gazelles*]. (TA.) ___ إبل خواضع *Camels striving,* or *exerting themselves,* or *hastening, in their pace,* or *going;* because, when they do so, they lower their necks. (TA.) ___ منكب خاضع and أخضع *A low,* or *depressed, shoulder-joint.* (TA.) ___ نجوم خواضع *Stars inclining to setting,* or *to their places of setting.* (A, TA.) *Inviting to that which is foul, abominable,* or *evil.* (TA.)

أخضع *Content with abasement;* fem. خضعآء. (Lth, K.) ___ *Having a natural stooping of the neck;* (S, K;) applied to a man, (TA,) and to a horse, (S, TA,) and a camel, and an ostrich, and a gazelle. (TA.) ___ See also خاضع, near the end of the paragraph.

خضل

1 **خَضَلَ** , aor. ـَـ , inf. n. خَضَلٌ: see 9, in two places.

2 **خَضَّلَ** see the next paragraph.

4 **اخضلهُ** *He moistened it;* or *wetted it;* (S, K;) as also خضّلهُ , inf. n. تَخْضِيلٌ. (TA.) You say, أَخْضَلَتْ دموعه لحيته *His tears moistened,* or *wetted, his beard.* (JK, * TA.) And أَخْضَلَتْهُ السَّمَآءُ *The rain wetted him:* (TA:) or *wetted him much.* (JK.) See also 9.

8 **اختضل بصاحبه** *He* (a man) *became united with his companion.* (Fr, TA.)

9 **اخضلّ** , (S, K,) inf. n. اخْضِلَالٌ, (S,) *It was,* or *became, moistened,* or *wetted;* (S, K;) as also أَخْضَلَ , (K, TA, [but not in the CK,]) inf. n. إِخْضَالٌ; (TA; [perhaps a mistranscription for اخضالّ , inf. n. اخْضِيلَالٌ; but said by Freytag to occur in the Deewán of the Hudhalees;]) and اخضوضل , (Fr, S, K,) inf. n. اخْضِيضَالٌ; (S;) and خَضِلَ : (K: [but see what follows:]) it is said of a garment, and of the beard: (TA:) and the first of these verbs signifies also *it was,* or *became, moist, so that its moisture became sprinkled,* or *scattered in drops;* (K, * TA; [accord. to the explanation of the part. n. خَضِلٌ (q. v.) in the JK and M;]) and so اخضالّ , (K,) inf. n. اخْضِيلَالٌ; (TA;) and خَضِلَ , aor. , (K,) inf. n. خَضَلٌ; but Lth says, I have not heard them say خَضِلَ. (TA.) ___ اخضلّ اللَّيْلُ *The night became dark:* (JK, Ibn-'Abbád, K:) or *the pleasant coolness of the night came.* (T, TA.)

11 **إِخْضَالَّ** see 9, in two places. ___ Also اخضالّت الشَّجَرةُ, inf. n. اخْضِيلَالٌ; (S;) or اخضالّ الشَّجَرُ, and اخْضَأَلَّ ; (IDrd, K;) *The tree,* or *trees, had many branches and leaves:* (IDrd, S, K:) or *became green, and fresh,* or *sappy, in the branches thereof.* (TA.)

12 اخْضَوْضَلَ : see 9.

Q. Q. 4 اخْضَأَلَّ : see 11.

خَضْلٌ *Moisture.* (TA. [But perhaps this may be a mistranscription for خَضَلٌ, inf. n. of خَضِلَ.]) Also, (JK, T, K,) and خَضَلٌ , (ISd, K,) *Pearls:* (JK, K:) or *clear large pearls:* (K:) or *good, clear, lustrous, large pearls:* of the dial. of Yethrib. (TA.) ___ And *A well-known kind of beads:* (ISk, K:) or *a red bead:* or *a bead of ivory:* (TA:) n. un. with ة. (K.) ___ And دُرَّةٌ خَضْلَةٌ, (TA,) or خَاضِلَةٌ , (JK,) *A clear large pearl.* (JK, TA.)

خَضَلٌ : see the next preceding paragraph.

خَضِلٌ A thing, (S,) or roasted meat, (JK, T, M, K,) *moist,* or *juicy,* (JK, T, S,) *and well cooked:* (T:) or *dripping with its gravy;* or *succulent, and dripping with its juice:* (M, K:) and anything *moist so that its moisture becomes sprinkled,* or *scattered in drops;* (JK, M, K; *) as also خَاضِلٌ . (K: in the copies of which we find يَتَرَشَّفُ in the place of يَتَرَشَّشُ; the latter being the reading in the [JK and] M, TA.) ___ Applied to a plant, or herbage, *Soft,* or *tender.* (S, TA.) ___ And hence metaphorically applied to life: you say عَيْشٌ خَضِلٌ, (Har pp. 54-55,) and مُخْضَلٌ , and مُخْضِلٌّ , (K,) *A soft and delicate life.* (K, and Har ubi suprà.)

خُضُلَّةٌ *A plentiful, and a pleasant* or *an easy, and a soft* or *delicate, state of life.* (K, TA. [In the CK, النِّعْمَةُ is erroneously put for النَّعْمَةُ.]) You say, هُمْ فِى خُضُلَّةٍ مِنَ العَيْشِ *They are in a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, state of life.* (TA.) And يَوْمُ خُضُلَّةٍ *A day of plenty, and pleasure* or *ease, and softness* or *delicacy;* (JK, K;) or *a day of plenty;* or *of abundance of herbage,* or *of the goods* or *conveniences* or *comforts of life;* and *of pleasantness and easiness of life.* (S, TA.) And نَزَلْنَا فِى خُضُلَّةٍ مِنَ العُشْبِ *We alighted*

among green, soft or *tender, fresh herbage.* (TA.) ___ Also *A wife:* (K:) or a name for *a woman:* (K, * TA:) and

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a soft, or *tender, woman.* (JK, K.) ___ And The *rainbow.* (JK, Ibn-'Abbád, K.) And *A halo round the moon.* (AA, TA.) ___ One says also, دَعْنِى مِنْ خُضُلَّاتِكَ, meaning *Let me alone, and cease from thy vain,* or *false, sayings* or *actions.* (TA.)

خَضِيلَةٌ *A* رَوْضَةٌ [or *meadow*] (IDrd, S, K) *that is luxuriant and moist.* (IDrd.)

خَاضِلٌ : see خَاضِلَةٌ. ___ دُرَّةٌ خَضِلٌ: see خَضْلٌ.

مُخْضِلٌ : see خَضِلٌ.

مَخْضَلٌ : see مَخْضَلٌ.

مُخْضَلٌّ : see خَضِلٌ.

خضم

1 **خَضَمَ** , aor. ـَـُ ; (S, K;) and خَضِمَ, aor. ـَـِ ; (JK, K;) inf. n. خَضْمٌ; (JK, S, K;) *He* (a man) *ate* a thing *with the whole of the mouth:* (As, S:) or *he ate,* (K,) in a general sense: (TA:) or *he ate with the more remote of the teeth:* (K:) قَضْمٌ signifies the eating with the nearer of the teeth; (TA;) [i. e., with the teeth of the fore part of the mouth: or the eating with the extremities of the teeth: see art. قضم:] or [*he ate so that*] *he filled his mouth with that which he ate:* or it relates peculiarly to the thing that is moist, or juicy, as the cucumber, (K,) and the like: (TA:) or *he ate in the enjoyment of a plentiful and pleasant life:* (JK, TA:) or خَضْمٌ referring to a man is like قَضْمٌ referring to a beast. (TA.) ___ And خَضَمَهُ, aor. ـَـِ , (JK, K,) inf. n. as above; (TA;) and اختضمه ; (JK, K;) *He cut it;* or *cut it off:* (K:) or *he cut it in pieces.* (JK.) ___ خَضَمَ لَهُ مِنْ مَالِهِ, (K,) accord. to IAar, (TA,) signifies *He gave him of his property;* (K;) [as though he cut off for him a portion thereof;] but Th rejects this, and says that it is هَضَمَ. (TA.)

8 **إِخْتَضَمَ** see 1. ___ [Hence,] السَّيْفُ يَخْتَضِمُ جَفْنَهُ *The sword cuts,* and *eats, its scabbard,* (K,) *by reason of its sharpness;* mentioned by J as a meaning of يَخْتَضِمُ: [see 8 in art. خصم:] and يَخْتَصِمُ العَظْمَ *cuts the bone:* and الذِّرَاعَ [*the fore arm*]. (TA.) ___ And اختضم الطَّرِيقَ *He stopped the way, robbing and slaying passengers.* (K.)

خَضْمٌ : see خُصْمٌ.

خَضَمَةٌ *i. q.* خَصَمَةٌ, (K,) i. e. *A certain bead,* or *gem,* mentioned before. (TA.)

خُضَامٌ : see what next follows.

خُضَامَةٌ *A thing that is eaten in the manner termed* خَضْمٌ; [see 1;] (K;) as also خُضَامٌ [expressly said to be like غُرَابٌ, otherwise it would seem to be خَضَّامٌ, like قَضَّامٌ, to which it is opposed,] (TA,) [and مَخْضَمٌ, as is indicated in the K in art. قضم, opposed to مَقْضَمٌ in that art. (q. v.) in the S and K.]

مَخْضَمٌ : see what next precedes.

خط

1 خَطَّ, aor. ـُ, inf. n. خَطٌّ, *He made* [*a line*, or *lines*, or] *a mark*, عَلَى الأَرْضِ, *upon the ground*. (Msb.) You say, خَطَّ الزَّاجِرُ فِى الأَرْضِ, aor. and inf. n. as above, *The diviner made a line*, or *a mark*, or *lines*, or *marks, upon the ground, and then divined*. (TA.) And الزَّاجِرُ يَخُطُّ بِإِصْبَعِهِ فِى الرَّمْلِ وَيَزْجُرُ [*The diviner makes lines*, or *marks, with his finger upon the sand, and divines*]. (S.) Th says, on the authority of IAar, that عِلْمُ الخَطِّ is عِلْمُ الرَّمْلِ [or *geomancy*]: I 'Ab says that it is an ancient science, which men have relinquished: but Lth says that it is practised to the present time; [to which I may add, that it has not even now ceased; being still practised on sand and the like, and also on paper;] and they have conventional terms which they employ in it, and they elicit thereby the secret thoughts &c., and often hit upon the right therein: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted: while he obliterates, his boy says, for the sake of auguring well, ابْنَىْ عَيَانْ أَسْرِعَا البَيَانْ [*O two sons of 'Iyán* (meaning two lines or marks), *hasten ye the manifestation*]: I 'Ab says that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment: and AZ and Lth relate the like of this. (TA.) It is said in a trad. of Mo'áwiyeh Ibn-El-Hakam Es-Sulamee, traced up by him to its author, كَانَ نَبِىٌّ مِنَ الأَنْبِيَآءِ يَخُطُّ فَمَنْ خَطَّهُ عَلَمٌ مِثْلَ عِلْمِهِ [*A prophet of the prophets used to practise geomancy; and he who matches his geomancy knows the like of his knowledge*]. (TA.) You say also, when a man is meditating upon his affair, and considering what may be its issue, or result, فُلَانٌ يَخُطُّ فِى الأَرْضِ [*Such a one makes lines*, or *marks, upon the ground*]. (TA.) [See also نَكَتَ: and see St. John's Gospel, ch. viii. verses 6 and 8.] And خَطَّ بِرِجْلِهِ الأَرْضَ means *He walked*, or *went along*. (TA.) ___ Also, (S, Msb,) aor. as above, (Msb,) and so the

inf. n., (Msb, K,) *He wrote* (S, Msb, K) a writing, or book, (Msb,) or a thing, (TA,) with the reed prepared for that purpose, (S, K,) or with some other thing; (K, TA;) [and so خطّط , for] تَخْطِيطٌ is *syn. with* تَسْطِيرٌ, or, as in the T, *like* تسطير; whence the saying, خُطِّطَتْ عَلَيْهِ ذُنُوبُهُ *His sins were written* [or *registered*] *against him.* (TA.) ___ خَطَّ الخَطَّةَ, and خَطَّهَا لِنَفْسِهِ: see 8; for the latter, in two places. ___ [Hence,] خَطَّ عَلَيْهِ *He prohibited it;* or *took it for himself;* relating to anything. (K, TA.) ___ خُطَّ وَجْهُهُ: or خَطَّ: see 8. ___ خَطَّ الغُلَامُ: see 8. ___ خَطَطْتُ بِالسَّيْفِ وَجْهَهُ وَوَسَطَهُ [*I cut,* or *clave, with the sword his face and his waist*]. (TA.) And خَطَّهُ بِالسَّيْفِ نِصْفَيْنِ [*He clave him,* or *it, in halves with the sword*]. (TA.) And جَارَاهُ فَمَا خَطَّ غُبَارَهُ *He contended with him in running, and did not cleave his dust.* (JK, S, * A, L.) ___ خَطَّ ٱللّٰهُ نَوْءَهَا [*God made its* (a land's) *rain-giving star* or *asterism* (see نَوْءٌ) *to pass it over:* or *may God make* &c.]: from خَطِيطَةٌ signifying a land not rained upon between two lands that have been rained upon: (S, TA: *) it was said by I' Ab [in a tropical sense, by way of imprecation, with reference to a woman], when he was asked respecting a man who had put the affair of his wife in her own hand and she had in consequence divorced him by a triple sentence: (S:) accord. to one relation, it is خَطَّأَ; the meaning being may he make its rain to miss it: (S, TA:) and accord. to another, خَطَّى , originally خَطَّطَ, like تَقَضَّى البَازِى: the former, or first, is the weaker, or weakest, in authority, of these relations. (TA. [See also 2 in art. خطأ.])

2 **خطّط** , inf. n. تَخْطِيطٌ, [*He marked with lines, streaks,* or *stripes.* Also] *He wove* a piece of cloth *with lines, streaks,* or *stripes.* (KL.) And *He drew lines well and elegantly.* (KL.) ___ See also 1, in two places, in the latter half of the paragraph.

4 **أَخْطَطَ** see 8, in three places.

8 **اختطّ الخُطَّةَ** , (Msb, K,) or اختطّها لِنَفْسِهِ, (S,) *He took the* خُطَّةٌ [q. v.] *to himself, and* (K) *made a mark upon it,* (S, K,) *in order to its being known that he had chosen it to build*

there a house; (S, TA;) as also خَطَّهَا ; (as in some copies of the K;) or اخطّها ; (as in other copies of the K, and as in the TA;) and خَطَّهَا لِنَفْسِهِ: (TA:) and *he alighted and took up his abode in the* خطّة, *none having done so before him;* as also خَطَّهَا لِنَفْسِهِ. (K.) [And hence, اختطّ signifies also *He founded a town or the like.*] ___ اختطّ وَجْهُهُ *His face became marked with lines* [app. *by the growth of his beard*]; (K, TA;) as also خَطَّ ; (K, L, TA;) or خُطَّ ; (JK;) or اخطّ : (CK:) or *the hair of his beard extended* [*so as to form lines*] *upon the two sides of his face.* (A, TA.) ___ اختطّ الغُلَامُ *The two sides of the boy's,* or *young man's, beard grew forth;* (S, L, K, TA;) as also خَطَّ ; or اخطّ . (K, accord. to different copies.)

خَطٌّ *A line, streak,* or *stripe;* in, or upon, a thing: (K:) pl. خُطُوطٌ (S, K) and أَخْطَاطٌ; (K;) the latter, [a pl. of pauc.,] used by El-'Ajjáj: (TA:) and خُطَّةٌ is [syn. with خَطٌّ as explained above, being] a subst. form [the inf. n.] الخَطُّ, like as نُقْطَةٌ is from النَّقْطُ: (S, K: *) you say, عَلَى ظَهْرِ الحِمَارِ خُطَّتَانِ *Upon the back of the ass are two lines,* or *streaks, differing in colour from the rest of the body.* (TA.) ___ [In mathematics, *A line.* And hence, خَطُّ الاسْتِوَآءِ *The equinoctial line.*] ___ *A slight track,* or *path,* or *road, in plain,* or *smooth,* or *soft, ground:* pl. as above. (K.) And *A road,* or *path:* (Th, K:) as in the saying, الْزَمْ ذٰلِكَ الخَطَّ وَلَا تَظْلِمْ مِنْهُ شَيْئًا [*Keep thou to that road,* or *path, and do not deviate*

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from it at all]: or in this sense the word is خُطَّةٌ . (TA.) Also *A road,* or *way,* or *street, that is a common thoroughfare;* and so خُطَّةٌ . (IDrd, K.) ___ [*A streak,* or *stripe, of herbage.*] You say, الكَلَأُ خُطُوطٌ فِى الأَرْضِ *The herbage consists of streaks,* or *stripes, upon the ground;* the rain not having watered the country in common. (L, TA.) ___ *Writing,* and *the like.* (TA.) [*Handwriting.*

Character; or *particular form of letters.* ___ See also 1.]

خُطٌّ : see خَطٌّ, in two places. ___ The *place of the tribe.* (AA, K.)

خَطٌّ : see خَطَّةٌ: ___ and see also خَطِيطٌ, in two places.

خُطَّةٌ : see خَطٌّ, in two places. ___ Also *An affair: a matter: a case: an event: a state,* or *condition:* syn. أَمْرٌ: (S, K:) and قِصَّةٌ: (S:) or the *like of* قِصَّةٌ: (JK, K:) and خَطْبٌ: and حَالٌ: (TA:) or حَالَةٌ: (Msb:) or, as some say, *a dubious affair, of great magnitude* or *moment, to accomplish which,* or *to perform which, one finds not the way:* (Har p. 436:) and *a quality,* or *property.* (Msb.) You say, سِمْتُهُ خُطَّةَ خَسْفٍ [*I required,* or *constrained, him to do an affair of difficulty;* or *to become in a state of abasement,* or *ignominy*]: and خُطَّةَ سَوْءٍ [*an evil affair*]. (L.) And هُوَ يُكَلِّفُنِى خُطَّةً مِنَ الخَسْفِ [*He requires,* or *constrains, me to do an affair of difficulty;* &c.]. (JK. [See also خَسْفٌ.]) And it is said in a trad., of Keyleh, أَيُلَامُ ٱبْنُ هٰذِهِ أَنْ يَفْصِلَ الخُطَّةَ وَيَنْتَصِرَ مِنْ وَرَآءِ الحَجَزَةِ [*Is the son of this* woman *to be blamed for deciding the affair,* or *matter,* or *case,* &c., *and defending himself in the absence of the wrongdoers who would prevent his obtaining his right;* or, *of those who defend men, one from another, and decide between them justly?*]: i. e., when a dubious event, to the encountering of which he does not find the right way, befalls him, that he should not care for it, but decide it so as to settle it and extricate himself from it. (S, TA.) [See also حَاجِزٌ.] Also, in a trad. respecting El-Hodeybiyeh, لَا يَسْأَلُونِى خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ ٱللّٰهِ تَعَالَى إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا [*They shall not ask of me a matter wherein they honour the sacred things of God,* (*exalted be He,*) *but I will grant it to them*]. (TA.) And in the same, قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَٱقْبَلُوهَا *He hath proposed to you a case of evident rectitude; therefore do ye accept it.* (TA.) And Taäbbatasharrà says,

* هُمَا خَطَّتَا إِمَّا إِسَارٌ وَمَنَّةٌ *

* وَإِمَّا دَمٌ وَالْقَتْلُ بِالْحُرِّ أَجْدَرُ *

[*They are two case; either bondage and reproach, or else blood; and slaughter is more befitting to the free,* or *ingenuous*]: he means خُطَّتَانِ. (S. [See Ham p. 34.]) ___ Also *A course:* as in the phrase خُطَّةٌ نَائِيَةٌ *A distant,* or *far-extending, course.* (S, TA.) You say also, خُذْ خُطَّةً, i. e. خُذْ خُطَّةَ الانْتِصَافِ [*Take thou the course of exacting thy right,* or *due, with equity*]; meaning انْتَصِفْ [*exact thou thy right,* or *due, with equity*]. (S.) ___ *A proof; an evidence; a testimony; an argument; a plea;* or *an allegation;* syn. حُجَّةٌ. (O, TA.) So in the phrase, أَقِمْ عَلَى هٰذَا الأَمْرِ بِخُطَّةٍ [app. *Establish thou a proof,* &c., *against this thing,* or *case*]; as is said in the Nawádir. (TA.) ___ *An object of want which one has determined to accomplish:* as in the saying, جَآءَ وَفِى رَأْسِهِ خُطَّةٌ *He came having in his mind* [lit. *his head*] *an object of want* &c. : [but see the last sentence in this paragraph:] the vulgar say خُطْبَةٌ: (S, L:) the former is the word used by the Arabs: (L:) the latter, however, occurs in the Nawádir of AZ; therefore the attribution of it to the vulgar demands consideration. (TA.) ___ *Boldness to undertake affairs.* (K.) ___ *Ignorance.* (K.) You say, فِى رَأْسِهِ خُطَّةٌ *In his head is ignorance:* or, as some say, *some affair:* and it has another meaning explained above. (TA.)

خُطَّةٌ *A piece of ground,* or *land, which a man takes to himself, and upon which he makes a mark, in order to its being known that he has chosen it to build there a house;* whence the خِطَط of El-Koofeh and of El-Basrah: (S:) or *a piece of ground,* and *a house, which a man takes to himself, and upon which he makes a mark, in land not possessed, that he may have it for himself exclusively, and build there;* this being done when the Sultán gives permission to a number of the Muslims to found houses in a particular place, and to make their abodes there, as they did in El-

Koofeh and El-Basrah: (L:) or *a place which is taken and marked for building houses,* or *for habitation,* or *the like:* (Mgh, Msb:) or, as is said in the Bárí', *a piece of ground,* or *land, which a man takes to himself, and upon which he makes a mark, it not having belonged to any one before him;* as also خَطٌّ ; (Msb;) which latter is explained by IDrd as signifying *a place which one takes to himself, and marks, from other places:* (IB, L:) or both signify *a piece of land in which one alights and takes up his abode, none having done so before him:* (K:) the pl. of the former is حِطَزٌ. (S, Msb.) ___ [Hence,] فُلَانٌ بَيِّنٌ خَطَطُ المَكَارِمِ [*Such a one exhibits in himself the marks of generous,* or *honourable, qualities*]. (TA.)

خَطُوطٌ A wild bull, (S, L,) and any beast, (L,) *that marks the ground with the extremities of his hoofs.* (S, L.)

وَادٌ خَطِيطٌ [*A valley not rained upon*]. (AO, TA voce خَطْوَةٌ, q. v.) And خَطِيطَةٌ [or أَرْضٌ خَطِيطَةٌ] *Land not rained upon;* (TA;) as also خَطٌّ : (K:) or *land not rained upon between two lands that have been rained upon:* (S, K:) or *land of which part has been rained upon,* (K, TA,) *and part has not:* (TA:) or *land not rained upon surrounded by land that has been rained upon;* (ISh;) as also ↓ the latter word: (AHn:) pl. of the former, خَطَائِطُ. (S.) ___ Hence the saying of a certain Arab, to his son, الْزَمْ خَطِيطَةَ الذُّلِّ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ [*Keep thou to the condition of abasement in fear of what is more grievous than it*]. (IAar, M.) ___ خَطِيطَةٌ also signifies *A strip of ground differing in roughness and smoothness from what is on either side of it:* pl. as above. (L.)

خَطَّاطٌ *A practiser of what is termed* عِلْمُ الخَطِّ [or *geomancy*]. (Lth.) ___ [Also *A practiser of the art of writing:*] *a caligraphist.* (KL.)

رِمَاحٌ خَطِّيَّةٌ *Spears of El-Khatt;* so called from الخَطُّ, a place in El-Yemámeh, (S, Msb,) also called خَطُّ هَجَرٍ, (S,) because they are brought thither (S, Msb) from India, (S,) and straightened in that place, (S, Msb, *) which is a coast for ships; not that the canes grow there: (Msb:) or they are so called from الخَطُّ which is the station for ships in El-Bahreyn, because they are sold there; not that it is the place of their growth: this place is also called الخَطُّ: (K:) but this demands consideration; for it is said [in the 'Eyn, i. e.] by Lth, (TA,) or by Kh, (Msb,) that when you convert the rel. n. into a subst., you say خِطِّيَّةٌ , (Msb, TA,) with kesr to the خ, (Msb,) without رماح, like as you say, ثِيَابٌ قِبْطِيَّةٌ, (Msb, TA,) with kesr, (Msb,) but when you convert the rel. n. into a subst., you say, قُبْطِيَّةٌ, (Msb, TA,) with damm, to distinguish the subst. from the rel. n., without ثياب: (Msb:) a single spear of this kind is called رُمْحٌ خَطِّيٌّ: (TA:) AHn says that الخَطِّيُّ signifies *the spears;* and that it is a rel. n. used in the manner of a proper name; being a rel. n. from الخَطُّ, which is خَطُّ البَحْرَيْنِ, where ships moor when they come from India. (TA.)

خِطِّيَّةٌ : see the next preceding paragraph.

أَخَطُّ *Delicate in beauties.* (IAar.) [See also مُخَطَّطٌ.]

مَخَطٌّ [*A place marked with a line* or *lines, with a streak* or *streaks,* or *with a stripe* or *stripes*]. (TA in art. طر.)

مِخَطٌّ *A wooden instrument with which one makes lines* or *marks* or *the like:* (S:) or the *wooden instrument with which the weaver makes lines* or *marks* or *the like, in,* or *upon, a piece of cloth.* (L, K.)

مُخَطَّطٌ A [garment of the kind called] كِسَآءٌ, (S, TA,) and a date, and a wild animal, (TA,) or anything, (K, TA,) *marked with lines, streaks,* or *stripes.* (S, K, TA.) ___ *Beautiful;* (K, TA;) applied to a boy [whose hair of his beard has appeared upon the sides of his face, forming lines]; as also مُخْتَطٌّ [originally مُخْتَطِطٌ: see 8]. (TA.)

مِخْطَاطٌ [*A wooden ruler;*] *an instrument of wood by means of which lines are made*

even. (S, O.)

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مَخْطُوطٌ A book or the like *written in, or upon.* (TA.)

مُخْتَطٌّ : see مُخَطَّطٌ.

خطأ

1 خَطِئَ **خَطَئًا** is *syn. with* اخطأ , inf. n. إِخْطَآءٌ and خَاطِئَةٌ , (K,) which latter, mentioned by AAF, on the authority of AZ, is extr. in the case of a triliteral [unaugmented] verb, and more so in the case of a quadriliteral [i. e. a triliteral augmented by one letter]; (TA;) and with تخطّأ ; signifying *He did wrong;* or *committed a mistake,* or *an error:* (K:) [and if this and similar explanations be correct, خَطَأٌ may be an inf. n. of the first of these verbs, and a quasi-inf. n. of the second and third:] or اخطأ and تخطّأ have this signification: (S:) and خَطِئَ, aor. ـَـ , inf. n. خَطْءٌ and خَطْأَةٌ, (S, K,) signifies *he committed a sin, a crime,* or *an act of disobedience for which he deserved punishment:* (S, K: *) or *he committed a fault* or *an offence or an act of disobe dience* [in an absolute sense]: (K, * TA:) or, accord. to AO, (Msb,) or A' Obeyd, (TA,) خَطِئَ, inf. n. خَطْءٌ, signifies *he committed a fault, an offence,* or *an act of disobedience, unintentionally;* as also اخطأ : (Msb, TA:) or, as others say, خَطِئَ means [*he committed a fault,* &c.,] *in religion;* and اخطأ , *in anything; intentionally* or *unintentionally:* (Msb:) خَطِئَ, *in religion;* and اخطأ , *in calculation* [&c.]: (As, M, TA:) or, accord. to Ibn-'Arafeh, (TA,) you say, خَطِئَ فى دينه, (K, TA, [in a MS. copy of the K and in the CK, * فى ذَنْبه,]) and اخطأ , meaning *he pursued a wrong way in his religion, intentionally* or *otherwise:* (K, TA:) or خَطِئَ signifies *he committed an act of disobedience intentionally;* (Msb, TA;) so accord. to the 'Ináyeh, and the like is said in the A; (TA;) and ↓اخطأ, *he did wrong, meaning to do right:* (Az, Msb, TA:) [and this distinction is agreeable with general usage:] accord. to AHeyth, you say, خَطِئْتَ بما صنعته [*Thou didst wrong, in that which thou didst,*] *intentionally;* and ↓أَخْطَأْتَ ما صنعته [or بما صنعتة or فيما صنعته *Thou didst wrong, in that which thou didst,*] *unintentionally.* (TA.) ___ See also 4, in two places. خَطَأَت القدرُ بزبدها, aor. ـَـ , *The cooking-pot threw up its froth,* or *foam,* or *scum,*

(K, TA,) *in boiling.* (TA.)

2 **خطّأه** , (S, Msb, K,) inf. n. تَخْطِئَةٌ and تَخْطِىءٌ, (S, K,) *He said* to him, أَخْطَأْتَ [meaning *Thou hast done wrong,* or *committed a mistake* or *an error*]: (S, Msb, K:) or *he pronounced him,* or *asserted him, to be doing wrong,* or *committing a mistake* or *an error.* (Msb.) You say, إِنْ أَخْطَأْتُ فَخَطِّئْنِى [*If I do wrong,* &c., *tell me that I have done so*]. (S.) ___ Also *He made it to miss:* so in the saying, خَطَّأَ ٱللّٰهُ نَوْءَهَا *God made,* or *may God make, its* [i. e. a land's] *star,* or *asterism, to miss;* so that the rain which the star or asterism should have brought did not, or shall not, fall upon it. (TA.) This was [also] said by I'Ab [in a tropical sense] with reference to a woman, as an imprecation, in disapproval of her conduct. (Mgh.) As some relate this saying, the verb is خَطَّى, (Mgh, TA,) and the meaning, *God made,* or *may God make, its* [*rain-giving*] *star* or *asterism, to pass it over, and not send rain upon it:* and in this case it may be, (TA,) or it is, (Mgh,) from خَطِيطَةٌ, signifying a land not rained upon (Mgh, TA) between two lands that have been rained upon; (Mgh;) the verb being originally خَطَّطَ, and the final ط being changed into ى. (Mgh, TA. [See art نوء.]) خط is [here] the sing. of أَنْوَآءٌ meaning the Mansions of the Moon, also called the stars, or asterisms, of rain. (Mgh.) [See more in the first paragraph of art. خط: and see also 4 in the present art.] Accord. to Fr, خَطَّى السَّهْمَ and خَطَّأَهُ are syn. [as meaning *He made the arrow to pass over,* or *to miss,* the mark]. (TA.) One says also, خُطِّئَ عَنْكَ السُّوْءُ [*May evil be made to miss thee;*] i. e. *may evil be repelled from thee.* (ISk.) And خَطَّأَ عَنْكَ السُّوْءُ [app. for ↓تَخَطَّأَ] *Evil missed thee,* or *may evil miss thee.* (AZ.)

4 **اخطأ**, inf. n. إِخْطَآءٌ and خَاطِئَةٌ: see 1, in eight places. أَخْطَيْتُ, for أَخْطَأْتُ, should not be said: (S:) it is a word of weak authority; or a mispronunciation: (K:) but some use it; (S, Sgh, TA;) because a change of this kind is generally allowed by some of the writers on inflection. (TA.) See also 5. اخطأه, (S, K,) which signifies, *He* [or *it*] *missed,* or *failed of hitting, it* [or *him*], (TA,) and ↓تخاطأه (S, K) and ↓تخطّأه (K) and ↓تخطّأ له (TA) [and ↓خطئه, as will be seen from what follows,] are syn. (S,

K, TA.) [See also 2, last sentence.] You say, اخطأ الرَّامِى الغَرَضَ *The archer,* or *thrower, missed the mark;* or *failed of hitting it.* (TA.) And اخطأه السَّهْمُ *The arrow* [*missed it,* or *him,* or] *passed beyond it,* or *him:* and you may also say, أَخْطَاهُ, suppressing the ء (Msb.) And اخطأ الطَّرِيقَ [*He missed the way;* or] *he deviated from the way.* (TA.) And اخطأ نَوْؤُهُ [*His star,* or *asterism, missed*]; said of him who has sought an object of want and not succeeded in attaining it: (TA:) and to a person in this case one says, اخطأ نَوْؤُكَ [*Thy star,* or *asterism, has missed*]. (Mgh. [See also 2.]) And اخطأه *The right,* or *due, was,* or *became,* [*out of his reach,*] or *far from him.* (Msb.) Owfà Ibn-Matar ElMázinee says,

* النَّبْلُ أَحْشَآءَهُ تَخَاطَأَتْ *

[meaning *The arrows missed his bowels*]. (S.) And AO, (S,) or A' Obeyd, (TA,) says that ↓خَطِئَ and اخطأ are syn.; citing, as an ex., the saying of Imra-el-Keys,

* يَا لَهْفَ هِنْدٍ إِذْ خَطِئْنَ كَاهِلَا *

(S, TA,) meaning [*O the grief of Hind,*] *when they* (the troop of horse) *missed* the sons of *Káhil;* (TA;) خطئن being here used in the sense of أَخْطَأْنَ, (S, TA,) which latter, accord. to Az, is the more proper in this case. (TA.) مَا أَخْطَأَهُ is an expression of wonder [meaning *How sinful,* or *criminal,* or *intentionally-disobedient,* or *intentionally-wrongdoing, is he !*] from خَطِئَ, not from أَخْطَأَ. (S.)

5 **تَخَطَّأَ** see 1, in two places: ___ and see also 2, last sentence; and 4, in two places. ___ تخطّأ لَهُ فِى المَسْأَلَةِ *He addressed to him the question with the desire of causing him to make a mistake:* (TA:) or *i. q.* ↓أَخْطَأَ. (S.) تَخَطُّؤٌ also signifies The *feigning a wrong action, a mistake,* or *an error.* (KL. [See also 6.]) And The *charging* another *with a wrong action, a mistake,* or *an error.* (KL. [See also 2.])

6 تخاطأ *He imputed to himself a wrong action, a mistake,* or *an error, not having committed any.* (KL. [See also 5.]) See also 4, in two places.

10 استخطأت *She* (a camel) *did not conceive,* or *become pregnant.* (TA. [See also the part. n., below.])

خَطْءٌ :see خَطَأٌ.

خَطْءٌ : see خَطِيئَةٌ.

خَطَأٌ *A wrong action; a mistake,* or *an error; contr. of* صَوَابٌ; as also ↓خَطَآءٌ (S, Msb, K) and ↓خَطْءٌ: (K:) accord. to some, it is syn. with خَطِيئَةٌ and خَطْءٌ; and is an inf. n. used as a simple subst; but accord. to others, (TA,) it signifies *an unintentional fault* or *offence* or *disobedience;* (K, TA;) a subst. from أَخْطَأَ: (M, Msb: [see 1, first sentence:]) and accord. to the M, ↓خَطَآءٌ is a subst. from خَطِئَ [and therefore *syn. with* خَطِيئَةٌ accord. to the general acceptation of خَطِئَ]. (TA.)

خَطْأَةٌ [so in the TA, app. خَطْأَةٌ,] *A land which the rain misses, while it falls upon another near it.* (TA. [See 2.])

خَطَآءٌ : see خَطَأٌ, in two places.

خَطِيئَةٌ (S, K) and خَطِيَّةٌ, a change of this kind being allowable in this and in similar cases, (S, TA,) *A fault, an offence,* or *an act of disobedience;* (S, K;) or *such as is intentional;* (K;) like ↓خَطْءٌ, (S, K;) which is an inf. n., thus used as a subst.; (Msb;) meaning *a sin, a crime,* or *an act of disobedience for which one deserves punishment:* (S:) pl. خَطَايَا, (Lth, S, K,) originally خَطَائِئُ; (Lth, S;) and خَطَائِى also, (K, TA, [in a MS. copy of the K خَطَائِئُ,]) or this is [anomalous and] incorrect, unless with the art. ال, being otherwise خَطَآءٌ; (MF;) and خَطَائِىُّ, [an anomalous pl.,] of which Th gives an ex. in the following verse, related to him by IAar;

* لِكُلِّ ٱمْرِئٍ مَا قَدَّمَتْ نَفْسُهُ لَهُ *
* خَطَائِيُّهَا إِنْ أَخْطَأَتْ وَصَوَابُهَا *

[*For every man* is appointed, in the world to come, the recompense of *what his soul has prepared,* or *laid up in store, for him, its wrong*

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actions, if it have done wrong; and its right action]. (L.) ___ خَطِيئَةُ يَوْمٍ and خَطِيئَةُ لَيْلَةٍ are expressions like طَيِّلُ يَوْمٍ and طَيِّلُ لَيْلَةٍ: you say, خَطِيئَةُ يَوْمٍ يَمُرُّ بِي إِلَّا أَرَى فِيهِ فُلَانًا [app. meaning *It were a crime that a day should pass with me without my seeing in it such a one;* or *perhaps, it is a rare event that a day passes with me* &c. : see what follows]. (TA.) ___ *A little,* or *small quantity;* or *a few,* or *small number;* of anything. (K, TA.) You say, عَلَى النَّخْلَةِ خَطِيئَةُ مِنْ وَحْشٍ [*Upon the palm-tree are a few fresh ripe dates*]: and خَطَّآءُ [*In the land of the sons of such a one is*] *a small number of wild animals that have missed their* [*wonted*] *places and are in what are not their accustomed places.* (TA.)

خَاطِئٌ A man *who constantly adheres to faults, offences, sins, crimes,* or *acts of disobedience for which he deserves punishment.* (TA.)

خَاطِئٌ *Intentionally doing that which is not right;* (El-Umawee, S;) *intentionally pursuing a wrong way* in his religion; (K;) *intentionally doing that which he is forbidden to do.* (Msb.) [See خَطِئَ, of which it is the part. n.] ___ [Also *Missing the mark.* Hence the saying,] مَعَ الخَوَاطِئِ سَهْمٌ صَائِبٌ [*With those that miss is an arrow that goes right,* or *hits the mark*]; (S, K;) خَوَاطِئُ being pl. of خَاطِئَةٌ, meaning *that misses the butt:* (Har p. 481:) a prov., (S,) applied to him who frequently

errs, but sometimes does right; (S, K;) or to the niggard who sometimes gives notwithstanding his niggardliness. (A 'Obeyd.)

خَاطِئَةٌ : see 1, first sentence.

مُخْطِئٌ [act. part. n. of 4, q. v.;] One *who does wrong, meaning to do right.* (El-Umawee, S.)

مُتَخَطِّئٌ [signifies the same as مُتَخَطٍّ, or nearly so: and hence the saying,] نَاقَتُكَ مِنَ المُتَخَطِّئَاتِ الجِيفَ, (TA in the present art.,) or نَاقَتُكَ هٰذِهِ مِنَ المُتَخَطِّيَاتِ الجِيفَ, [the last word being app. الجِيفَ, and the lit. meaning, *Thy she-camel*, or *this thy she-camel, is of those that step over the carcasses;*] i. e. she is *hardy and strong, such as will go on, and leave behind* [*others that have fallen down and died*] (تخلف [so in the TA, app. تُخَلِّفُ,]) until she [herself] has fallen down (الى مأ سقطت). (AZ, TA in art. .) خطو

مُسْتَخْطِئَةٌ, applied to a she-camel, *i. q.* حَائِلٌ [*i. e. Not conceiving,* or *not becoming pregnant during a year,* or *two years,* or *some years;* &c.: see its verb, 10]. (K, TA.)

خطب

1 **خَطَبَ** , (S, K,) or خَطَبَ خُطْبَةً, (A,) aor. ـُ , (TA,) inf. n. خُطْبَةٌ, (S, K,) or this, accord. to some, is a subst. used as an inf. n., (TA,) and خَطَابَةٌ, (K,) said of a خَطِيب (A) or خَاطِب, (K,) [*He recited a* خُطْبَة (q. v. infrà),] عَلَى المِنْبَرِ [*upon the pulpit*]; (S, K;) as also ↓اختطب. (S.) And خَطَبَ القَوْمَ, (Msb,) and عَلَى القَوْمِ, (Th, Msb,) aor. ـُ , (Msb,) inf. n. خُطْبَةٌ, (Th, Msb,) [*He recited a* خُطْبَة *to the people,* and *over the people,* i. e. on the pulpit, beneath which they sat: or] *he delivered an exhortation,* or *admonition, to the people.* (Msb.) ___ خَطَبَ المَرْأَةَ, (S, A, * Msb, K,) aor. as above, (TA,) inf. n. خِطْبَةٌ, (S, A, K) or this is a simple subst., (Msb,) and خِطْبٌ (Lh, K) and خِطِّيبَى; (T, S, * K;) and ↓اختطبها; (S, K;) *He asked,* or *demanded, the woman in marriage.* (Msb.) In the following verse of 'Adee Ibn-Zeyd, respecting Jedheemeh El-Abrash, and his asking in marriage Ez-Zebbà,

* لِخِطِّيبَى الَّتِى غَدَرَتْ وَخَانَتْ *

* وَهُنَّ ذَوَاتُ غَائِلَةٍ لُحُينَا *

[*For the asking in marriage of her who acted perfidiously and treacherously: for they* (i. e. women) *are possessed of secret malevolence: may they be disgraced and accursed:*] خِطِّيبَى is syn. with خِطْبَة: (S:) accord. to Lth, it is a simple subst.; but AM says that he is in error, and that it is an inf. n. (TA.) You say also, خَطَبَ المَرْأَةَ إِلَى القَوْمِ *He asked,* or *demanded, the woman in marriage, of the people.* (Msb.) And خَطَبَ إِلَى فُلَانٍ [*He asked,* or *demanded, a woman in marriage, of such a one*]. (TA.) And خَطَبَ عَلَى خِطْبَةِ أَخِيهِ *He asked,* or *demanded, a woman in marriage, when another had done so, and she had inclined to the latter, and he and she had agreed to a certain dowry, and had approved each*

other, and nothing remained but to conclude the contract; the doing of which is forbidden: but it is not forbidden to ask in marriage a woman when another has done so if she and the latter have not agreed, nor approved each other, nor has either of them inclined to the other. (TA.) ___ فُلَانٌ يَخْطُبُ عَمَلَ كَذَا *Such a one seeks,* or *desires, to do such a thing.* (A, TA.) خَطُبَ, [aor. ـُ ,] inf. n. خَطَابَةٌ, *He became a* خَطِيبٌ (S.) خَطَبَ, aor. ـَ , (JK, K,) inf. n. خَطَبٌ, (S, TA,) *He,* or *it, was,* or *became, of the colour termed* خُطْبَةٌ: (S, * K:) or his, or its, colour *was,* or *became, what is thus termed.* (JK.)

2 **خطّبهُ** *He granted his request of a woman in marriage;* as also ↓اخطبهُ. (TA.)

3 **خاطبهُ** , (A, Msb, TA,) or خاطبهُ بالكَلَامِ, (S, TA,) inf. n. مُخَاطَبَةٌ and خِطَابٌ, (S, Msb,) *He talked, spoke, conversed,* or *discoursed, with him; held a colloquy, dialogue, conversation,* or *discourse, with him:* (Msb, TA:) *he talked to him, spoke to him,* or *addressed him, face to face; accosted him with speech* or *words.* (A.) [Hence,] حَرْفُ خِطَابٍ [*A particle of allocution*] : such is the ت in أَنْتَ and أَنْتِ, (Mughnee and K on the letter تَ,) and such is the ك in ذَاكَ &c. (I'Ak p. 36; &c.) ___ *He consulted with him.* (TA.) ___ فَصْلُ الخِطَابِ [as used in the Kur xxxviii. 19] means *The deciding a case,* or *passing sentence,* or *judging, with evident demonstration,* or *proof;* or *by testimony confirmed by oath:* (K, TA:) or *the deciding between truth and falsehood, and distinguishing between just judgment and the contrary thereof:* (TA:) or *understanding, intelligence, sagacity,* or *knowledge, in judging* or *passing sentence:* or *the pronouncing the phrase* أَمَّا بَعْدُ, (K, TA,) which David [it is said] was the first to utter, and which means, accord. to Abu-l- 'Abbás, *Now, after these preliminary words,* [I proceed to say] thus and thus; (TA;) or this last phrase means *after my prayer for thee;* (K in art. بعد;) or *after praising God.* (TA in art. بعد [See also art. فصل.])

4 **أَخْطَبَ** see 2. ___ [Accord. to the KL, إِخْطَابٌ signifies The *inviting* one *for the purpose of marriage:* but I think it is only اخْتِطَابٌ that has this signification.] ___ أَخْطَبَكَ الصَّيْدُ *The game,* or *object of the chase, has become within thy power,* or *reach;* (S, A;) and *has become near thee;* (S;) فَٱرْمِهِ [*therefore shoot it,* or *cast at it*]. (A.) And اخطبك الأَمْرُ *The thing,* or *affair, has become within thy power,* or *reach.* (JK, A. *) اخطب, said of the colocynth, (JK, S, K,) *It became striped with green:* (JK, K:) or *it became yellow, with green stripes.* (S.) And اخطبت الحِنْطَةُ *The wheat became coloured.* (TA.)

6 **تخاطبا** *They two talked, spoke, conversed,* or *discoursed, each with the other; held a colloquy, dialogue, conversation,* or *discourse, each with the other.* (TA.) [Hence, عُرْفُ التَّخَاطُبِ *The generally-known, generally-received,* or *conventional, language of conversation.*]

8 **إِخْتَطَبَ** see 1, in two places. ___ اخْتَطَبُوهُ *They invited him to marry a woman of their family:* (S, Msb, K:) or *they invited him to ask,* or *demand, in marriage, a woman of their family.* (AZ, * A. [See also 4.])

خَطْبٌ *A thing, an affair,* or *a business,* (A, K, MF,) *small* or *great,* (K,) *that one seeks,* or *desires, to do,* (A,) syn. أَمْرٌ مَخْطُوبٌ, (Ham p. 33,) or *that is,* or *may be, a subject of discourse:* this is the primary signification: (MF:) or *a great thing* or *affair:* or *a thing,* or *an affair, that is disliked;* not one that is liked: or *that is liked* also: (Ham p.127:) or the *cause,* or *occasion, of a thing* or *an event:* (JK, S:) or *an affliction; a calamity:* (Msb:) [often used in this last sense in the present day:] and *a state,* or *condition:* (TA:) pl. خُطُوبٌ; (A, Msb, K;) for which خُطُبٌ is used in a verse below. (TA.) You say, مَا خَطْبُكَ *What is the thing,* or *affair,* or *business, that thou seekest,* or *desirest, to do?*

(A:) or *what is thy cause*[of coming &c.]? (S.) خَطْبٌ يَسِيرٌ and جَلِيلٌ [*A little*, or *an unimportant*, and *a great*, or *an important, thing* or *affair*]. (A.) And هُوَ يُقَاسِى خُطُوبَ الدَّهْرِ [*He endures*, or *he contends*, or *struggles, with*, or *against, the afflictions*, or *calamities, of fortune*]. (A.)

El-Akhtal says,

* كَلَمْعِ أَيْدِى مَثَاكِيلَ مُسَلَّبَةٍ *
* يَنْدُبْنَ ضِرْسَ بَنَاتِ الدَّهْرِ وَالْخُطُبِ *

[*Like the wavings of the hands of mothers bereft of many children, in mourning on account of*

them, bewailing the biting cruelty of the daughters of misfortune and afflictions] : using الخُطُبِ for الخُطُوبِ. (L.)

خُطْبٌ : see the next paragraph, in two places.

خِطْبٌ A man *who asks*, or *demands, a woman in marriage;* (S, A, * K; *) as also خُطْبٌ (MF) and خَاطِبٌ (A, Msb, K) and خِطِّيبٌ : pl. of the first أَخْطَابٌ, (K,) and of the second خُطَّابٌ, (A,) and of the last خِطِّيبُونَ. (K.) You say, هُوَ خِطْبُهَا [and خَاطِبُهَا] and خِطِّيبُهَا *He is her asker*, or *demander, in marriage.* (K, * TA.) It was a custom, in the Time of Ignorance, for a man to stand up and to say خِطْبٌ, (A, K, *) and خُطْبٌ , (K,) meaning I am *an asker*, or *demander, in marriage;* (MF;) and he who desired to give to him in marriage would reply نِكْحٌ, (A, K, *) and نُكْحٌ, (K,) [meaning I am a giver in marriage,] and thus marriage was effected: there was a woman among them, called Umm-Khárijeh, and the man who asked her in marriage used to stand at the door of her tent, and say, خِطْبٌ; and she used to reply, نِكْحٌ; (S, * TA;) and hence the prov, أَسْرَعُ مِنْ نِكَاحِ أُمِّ خَارِجَةَ [Quicker than the marriage of Umm-Khárijeh]. (TA.) ___ Also A

woman *asked*, or *demanded, in marriage;* (S, A, * K; *) and so خَطْبَةٌ (S, K) and خُطْبَةٌ (Kr, K) and خَطِّيبَةٌ (A, K) and خَطِّيبَى [which is also an inf. n.: see 1] : (K:) or this last signifies a woman *often asked*, or *demanded, in marriage.* (JK.) You say, هى خَطْبُهُ and خَطْبَتُهُ (S, K) &c. (K) *She is the person asked*, or *demanded, in marriage by him.* (S, K. *)

خُطْبَةٌ , a word of the measure فُعْلَةٌ in the sense of the measure مَفْعُولَةٌ, like نُسْخَةٌ in the sense of مَنْسُوخَةٌ, and غُرْفَةٌ مِنَ المآء in the sense of مَغْرُوفَةٌ; meaning *An exhortation* or *admonition* [*recited by a* خَطِيب] : (Msb:) *a form of words, a discourse, a sermon, a speech, an oration,* or *a harangue, which the* خَطِيب *recites on the pulpit:* (K, * TA:) [in the noon-service of the congregational mosque on Friday, the خَطِيب recites two forms of words, each of which is thus termed: the former chiefly consists of expressions of praise to God, blessings on Mohammad and his family and companions, and exhortation to the congregation; and is termed خُطْبَةُ الوَعْظِ: the latter, of praise to God, exhortation, blessings on Mo- hammad and his family and companions, and prayer for the Muslims in general, and especially for the Sovereign; and is termed خُطْبَةُ النَّعْتِ: (see my Modern Egyptians, ch. iii.:)] or, [accord. to its original signification,] with the [Pagan] Arabs, *a discourse, a speech, an oration,* or *a harangue,* [generally applied to one *delivered in public,*] *in rhyming prose;* and *the like:* (Aboo-Is-hák, K:) or the old Arabian خُطْبَةٌ, in the Pagan and the early Muslim ages, was, *in most instances, not in rhyming prose;* and the term prose, as here used, does not exclude what contains poetry introduced by way of testimony and the like: (MF:) or [*a tract,* or *small treatise* or *discourse,*] *like a* رِسَالَةٌ, *which* [*is complete in itself, or,* in other words,] *has a beginning and an end:* (T, TA:) the pl. is خُطَبٌ: (Msb:) and مَخَاطِبُ , occurring in the following words of a trad., مِنْ أَهْلِ المَحَاشِدِ والمَخَاطِبِ, meaning *of those who congregate, and harangue people,* exciting them to go forth and assemble for seditious purposes, is said to be used in the same sense as خُطَبٌ, and to be a pl. [of خُطْبَةٌ], contr. to rule, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]: or it is pl. of مَخْطَبَةٌ , which is syn. with خُطْبَةٌ: (TA:) or

it [is pl. of مَخْطَبٌ , and] signifies *places of haranguing.* (L in art. حشد.) You say, خَطَبَ الخَطِيبُ خُطْبَةً حَسَنَةً [*The* خطيب *recited a beautiful* خطبة]. (A.) See also خِطْبٌ Also *A turbid,* or *dusky, colour,* (K,) or *a colour inclining to turbidness* or *duskiness,* (TA,) *mixed with yellowish red;* (K, TA;) *like the colour of wheat before it dries, and that of some wild asses:* (TA:) and *a green* [app. here meaning *a dark,* or *an ashy, dust-*] *colour:* (TA:) or *a dust-colour suffused with* خُضْرَة: [or *a dark,* or *an ashy, dust-colour:* see أَخْطَبُ:] (A, K:) or خُضْرَة *mixed with black.* (TA.) ___ The saying, أَنْتَ الأَخْطَبُ البَيِّنُ الخُطْبَةِ, which might be imagined to ascribe to the person addressed perspicuity, or eloquence, in his خُطْبَةٌ, really means *Thou art* [*the asinine;*] *he who bears evidence of* الحَمَارِيَّة [i. e. *asinineness*]. (A.)

خِطْبَةٌ an inf. n. of خَطَبَ المَرْأَةَ: (S, A, K:) or a simple subst. (Msb.) See also خِطْبٌ, in two places.

خُطْبَانٌ , and خُطْبَانَةٌ: see أَخْطَبُ, in four places. ___ The former is also the name of *A certain plant,* (K,) *of the most bitter of herbs,* (TA,) *resembling the* هِلْيَوْن [or *asparagus*], (K,) or *like the tails of serpents, with thin extremities resembling* [*in colour*] *the violet, or blacker; the part next below being green; and the part next below that, to the roots, white:* whence the saying, أَمَرُّ مِنَ الخُطْبَانِ [*More bitter than the* خطبان]; in which خطبان has been erroneously said to be pl. of أَخْطَبُ, like as سُودَانٌ is pl. of أَسْوَدُ (TA.)

خِطْبَانٌ : see أَخْطَبُ

أَوْرَقُ خُطْبَانِىٌّ [*Of a dusky colour, inclining to black, in a great degree;* or *very dusky*]: the latter word is added to give intensiveness to the signification. (K.)

خَطِيبٌ [*A speaker;* generally *a public speaker; an orator; a preacher;*] *a reciter of a*

خُطْبَة, (A, Msb, TA,) [and particularly] *on the pulpit;* (TA;) *i. q.* خَاطِبٌ [in these senses; but the latter is generally used in another sense, explained above, voce خطْبٌ]: (S, TA:) or *one who recites a* خُطْبَة *well;* (K, TA;) [*a good speaker* or *orator:*] pl. خُطَبَآء. (Msb, TA.) See خُطْبَةٌ. You say also, هُوَ خَطِيبُ القَوْمِ, meaning *He is the speaker for the people* or *party.* (Msb.)

خِطَابَةٌ The *office of a* خَطِيب *of a mosque.* (TA.)

خَطَّابٌ A man *practised in,* or *accustomed to, the asking,* or *demanding, women in marriage.* (K, * Msb, TA.)

خِطِّيبٌ : see خطْبٌ, in two places.

خِطِّيبَةٌ : see خطْبٌ.

خِطِّيبِى : see خطْبٌ.

خَاطِبٌ : see خطْبٌ, in two places: ___ and see also خَطِيبٌ.

أَخْطَبُ *Of the colour termed* خُطْبَةٌ. (K.) ___ An ass, (S, A, K,) i. e. a wild ass, (TA,) *of a colour tinged with* خُضْرَة [here meaning *a dark,* or *an ashy, dust-colour*]: (S, K:) or *of a dustcolour suffused with* خُضْرَة: (A:) or *having a black line,* or *stripe, along the middle of the back:* (Fr, S, K:) fem. خَطْبَآء, applied to a she-ass; (Fr, S;) and likewise to a she-camel. (S, A.) ___ See also حَمَامَةٌ خَطْبَآء ___. خُطْبَةٌ القَمِيص [*A pigeon of the colour termed* خُطْبَةٌ]. (A.) ___ يَدٌ خَطْبَآء, (K,) and أَنَامِلُ خُطْبٌ, (TA, [خُطْبٌ being the pl.,]) [*A hand,* and *fingers' ends,*] *of which the darkness of the dye imparted by* حِنَّآء *has faded:* (K, TA:) and in like manner the epithet [أَخْطَبُ] is sometimes applied to the hair. (TA.) One says also امْرَأَةٌ خَطْبَآءُ الشَّفَتَيْنِ [*A woman pale in the lips; whose lips have lost their deep red hue*]. (A.) ___ حَنْظَلٌ أَخْطَبُ, (K,) or خُطْبَانٌ, (S,) *Colocynths that are yellow,* (S,) *with*

green stripes: (S, K:) fem. (applied to a single colocynth, which is termed حَنْظَلَةٌ, TA) خَطْبَآءُ, with which خُطْبَانَةٌ is syn.: the pl. [or rather coll. gen. n.] of this last [or pl. of أَخْطَبُ] is خُطْبَانٌ, and خَطْبَانٌ, which is extr. [with respect to rule]. (K.) And خُطْبَانٌ (a pl. of أَخْطَبُ, JK) also signifies *Green* leaves of the سَمُرٌ. (JK, K.) ___ الأَخْطَبُ *The* [*bird called*] شَقْرَّاق; (S, Mgh, Msb, K;) *called in Persian,* accord. to a marginal note in a copy of the S, كَاسْكِينَةْ: (TA:) or *the* [*bird called*] صُرَدٌ; (S, Mgh, Msb, K;) because it has a mixture of black and white. (TA.) ___ And *The* صَقْرٌ [or *hawk*]. (K.) ___ And *A certain creeping thing* (دُوَيْبَّةٌ) *of a green colour, longer than the locust, having six legs; called in Persian* شش پايه, *and* سبوشكنك. (Mgh.)

أَخْطَبَانُ a [proper] name of *A certain bird;* (K, TA;) so called because of a خُطْبَةٌ, i. e. خُضْرَةٌ, in its wings. (TA.)

مَخْطَبٌ : see خُطْبَةٌ.

مَخْطَبَةٌ : see خُطْبَةٌ.

مَخَاطِبُ : see خُطْبَةٌ.

خطر

1 **خَطَرَ بِذَنَبِه** , (S, A, Mgh, K, TA,) aor. ـِ , [in the CK, erroneously, ـُ ,] inf. n. خَطْرٌ and خَطَرَانٌ (S, Mgh, K) and خَطِيرٌ, (JK, K,) *He* (a camel, S, Mgh, or a stallion [camel], A, K) *raised his tail time after time, and struck his thighs with*

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it: (S:) or *lashed with it to the right and left:* (K:) or *moved about his tail:* (A, * Mgh, TA:) the stallion does so in threatening, through pride; (T, TA;) or in fighting with others, as though threatening; (A;) or by reason of emaciation occasioned by severe drought; or by reason of sprightliness: but a she-camel, to inform the stallion that she has become pregnant. (TA.) You say also, غَطَرَ بذنبه, aor. ـِ : the غ being a substitute for the خ: (TA:) or each form may be original; but the latter is the less used. (IJ, TA.) ___ [Hence,] خَطَرَ برمحه, (A, * K,) and بسيفه, (K,) and بقضيبه, and بسوطه, (TA,) inf. n. خَطَرَانٌ, (K,) *He moved his spear up and down,* and *his sword,* (K, TA,) and *his rod,* and *his whip.* (TA.) A man does so with the spear when he walks between the two [opposing] ranks. (A.) ___ And خَطَرَ بيده فى مشيه [*He moved his arm up and down in his walking*]. (A.) And خَطَرَ فى مشيته, (K,) aor. ـِ , (TA,) inf. n. خَطَرَانٌ (K) and خَطِيرٌ, (TA,) *He moved his arms up and down in his mode of walking,* (K, TA,) *inclining his body from side to side at the same time.* (TA.) And خَطَرَ, aor. ـِ , (TA,) inf. n. خَطَرَانٌ, (S,) *He* (a man) *shook himself in walking;* (S;) and *walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (S, TA.) الجند يَخْطُرُونَ حولَ قائدهم [*The troops strut around their leader*] is said when they show their energy to their leader; and in like manner, when they assemble and equip themselves in war. (TA.) ___ And خَطَرَ, aor.

, inf. n. خَطْرٌ, *He* (a man) *raised his arm,* or *hand, with a stone which he lifted for the purpose of trying his strength, to cast,* or *throw, and shook the stone in lifting it.* (TA.) ___ And خَطَرَ بِإِصْبَعِهِ إِلَى السَّمَآءِ *He moved his finger,* [or *raised it towards the sky,*] in supplication. (A.) [This one does in the ordinary prayers, in uttering the profession of belief in the unity of God; raising the first finger only (of the right hand, which is placed on the thigh, while sitting on the left foot), and not the hand itself.] ___ And خَطَرَ, (S, K,) aor. ـِ , inf. n. خَطَرَانٌ, (S,) *It* (a spear) *quivered, vibrated,* or *shook:* (S, K:) or *moved up and down previously to a thrusting with it.* (S.) ___ خَطَرَ بِبَالِى, (S, A, Mgh, Msb, K,) and عَلَى بَالِى, (JK, Mgh, Msb, K,) aor. ـُ (S, ISd, IKtt, Mgh, K) and ـِ , (ISd, IKtt, K,) inf. n. خُطُورٌ, (JK, S, Mgh, K,) or خَطَرٌ, (Msb,) and خَطَرَانٌ, (JK,) or this last is a mistranscription, (Mgh,) *It bestirred itself in my mind:* (A: [see خاطر:]) or *it moved my mind:* (Msb:) or *it occurred to my mind* [absolutely, or] *after I had forgotten it.* (K.) ___ خَطَرَ الشَّيْطَانُ بَيْنَهُ وَبَيْنَ قَلْبِهِ *The devil put vain suggestions into his mind.* (TA.) خَطَرَ الدَّهْرُ خَطَرَانَهُ, (S,) or مِنْ خَطَرَانِهِ, (TA,) [*Fortune,* or *time, produced,* or *brought to pass, its events,* or *among its events* such and such things]: a phrase like ضَرَبَ الدَّهْرُ ضَرَبَانَهُ, (S,) or مِنْ ضَرَبَانِهِ. (T, A. [See art. خطر.]) ضرب, aor. ـُ , (S, A, Msb, K,) inf. n. خُطُورَةٌ, (S, K,) or خَطَرٌ, (Msb,) *He* (a man, S &c.) *was,* or *became, eminent, noble,* or *of high rank,* (Msb, K,) or *characterized by rank* or *station.* (S, A.) And خَطَرَ, [or this is probably a mistranscription for خَطُرَ,] aor. ـُ , inf. n. خَطَرٌ and خُطُورٌ, [or, more probably, خُطُورَةٌ,] *He was,* or *became, great in estimation, rank,* or *dignity, after having been little in respect thereof.* (TA.)

2 **خطّر** , inf. n. تَخْطِيرٌ, *He took, got,* or *won, a bet, wager,* or *stake.* (L in art. ندب, and TA.)

3 **خاطر بنفسه** , (S, A, Msb, K,) and بِقَوْمِهِ, (A,) inf. n. مُخَاطَرَةٌ; (TK;) and اخطر بقومه; (A;) *He placed himself at the point of,* or *near to, destruction; perilled, imperilled, endangered, jeoparded,*

hazarded, or *risked, himself;* (S, A;) and *his people* or *party:* (A:) or خاطر بنفسه signifies *he did that in which fear predominated:* (Msb:) or *he caused himself to be on the brink of destruction or of attaining dominion.* (K.) And خاطر بنَفْسه ومَاله *He threw himself and his property into destruction.* (TA.) And اخطر لَهُ كَذَا *He hazarded,* or *risked, to him such a thing.* (L.) [See also 4, below.] ___ خاظره عَلَى كَذَا, (S, A,) or عَلَى مَالٍ, (Msb,) inf. n. as above, (TA,) *He laid a bet, wager,* or *stake, with him,* (S, * A, Msb,) *for such a thing,* (S, A,) or *for property.* (Msb.) [See, again, 4.]

4 **اخطره ٱللّٰهُ ببَالِى**, (S, K,) [and عَلَى بَالِى, (see 1,)] *God caused it* [*to bestir itself in my mind:* or *to move my mind:* or] *to occur to my mind after I had forgotten it.* (K.) See also 3, in two places. ___ اخطرالمالَ, (S, K, &c.,) inf. n. إِخْطَارٌ, (Msb,) *He made the property a stake* (S, A, Msb, K) *between the parties betting.* (S, Msb, K.) And أَخْطَرَ لِى وأَخْطَرْتُ لَهُ [*He laid me a bet and I laid him a bet;*] *we laid bets, wagers,* or *stakes, one to another.* (K. [See also 3.]) And اخطر الموت نَفْسَهُ *He made his soul a stake to death* [by exposing it to be taken by death, like as a stake is taken by one of two parties who have betted]. (TA.) And اخطر [alone] *He made himself,* or *his soul, a stake to his adversary, and sallied forth against him.* (K.) ___ أَخْطَرَهُمْ خَطَرًا and اخطر لَهُمْ خَطَرًا *He gave them liberally,* or *freely, a lot, portion,* or *share,* or *a compensation, such as contented them.* (TA.) ___ اخطره *He* (God) *made him to be characterized by rank,* or *station.* (A.) ___ اخطر فُلَانٌ فُلَانًا *Such a one became like in rank,* or *station, to such a one.* (K.) And أُخْطِرْتُ لِفُلَانٍ *I was made like to such a one in rank,* or *station.* (Lth, TA.) And أُخْطِرَ به *He was made equal.* (TA. [See أُنْظِرَ به.])

6 **تَخَاطَرَت الفُحُولُ بأَذْنَابِهَا** [*The stallions* of the camels *lashed with their tails*] previously to their

attacking one another. (A.) تخاطروا *They laid bets, wagers,* or *stakes, one with another,* (K, TA,) عَلَى أَمْرٍ *for a thing.* (TA.) And تخاطرا عَلَيْهِ *They two laid bets, wagers,* or *stakes, for it.* (A.)

خَطْرٌ : see خَطْرٌ: and خَطَرٌ, in two places: and خَاطِرٌ.

خَطْرٌ *A large number of camels:* (S, K:) or *forty:* (K:) or *two hundred;* (AHát, K;) and the like *of sheep* or *goats:* (TA:) or *a thousand thereof:* (K:) and *more:* (TA:) and خَطْرٌ signifies the same: (K:) pl. أَخْطَارٌ. (S, K.) *A certain plant, with which one dyes* or *tinges, himself* or *his hair,* (S, K,) *its leaves being put into black dye:* (TA:) *it resembles the plant called* كَتَمٌ, *with which it often grows; and old men dye their hair with it:* (AHn:) or [the *plant called*] وَسْمَةٌ: (K:) [a coll. gen. n.:] n. un. with ة. (AHn, K.) ___ Hence, (S,) *Milk mixed with much water:* (S, K, TA:) as though it were tinged [with the plant so called]. (TA.) ___ And *A branch* (K) *of a tree:* pl. خَطَرَةٌ, which is extr.; or as though the ة were imagined to be elided. (TA.)

خَطَرٌ The *being at the point of,* or *near to, destruction;* (JK, S, A, Msb, K;) [*imminent danger; peril; jeopardy; risk; hazard;*] and *fear of perishing:* (Msb:) pl. أَخْطَارٌ. (A.) You say, هُوَ عَلَى خَطَرٍ عَظِيمٍ *He is* [*in a state of great peril,* or] *on the brink of destruction.* (A.) And رَكِبُوا الأَخْطَارَ [*They embarked in perilous undertakings;* or *braved perils*]. (A.) [And أَمْرٌ لَهُ خَطَرٌ and ذُو خَطَرٍ *A perilous affair* or *event* or *case:* and hence, *a momentous,* or *an important, affair* or *event* or *case; an affair,* or *event,.* or *a case, of moment* or *importance* or *magnitude:* see also خَطِيرٌ.] And خَطَرٌ [alone] signifies *A thing,* or *an affair,* &c., *of great magnitude:* and *a trial,* or *an affliction:* pl. as above. (Har p. 264.) ___ *A bet, wager, stake,* or *thing wagered; a thing staked at a shooting-match* or *a race, and taken by the winner:* (T, S, * A, * Mgh, * Msb, * K, * TA:) [accord. to the TA, this is the primary signification; but accord. to the A, it is

tropical:] pl. as above; (Msb;) or خِطَار; and pl. pl. خُطُر: (K: [but in some copies of the K, the last is written أَخْطَار; and so in the TA, where it is added that some say it is pl. of خَطَر, like as أَسْبَاب is of سَبَب, and أَنْدَاب of خَطَر:]) نَدَب and سَبَق and نَدَب all signify the same. (TA.) You say, وَضَعُوا خَطَرًا [*They laid a bet*]. (A.) And أَحْرَزَ فُلَانٌ الخَطَرَ [*Such a one won the bet*]. (A.) ___ Hence, [app. as being likened to a stake won,] (TA,) *Eminence; nobility;* as also خَطْر: (K, TA:) in which sense it has become so much used as to be, in this acceptation, conventionally regarded as proper: (TA:) also *excellence:* (TA:) and (as also خَطْر, TA) *rank; degree of dignity; station;* of a man: (S, A, K, TA:) and *highness of rank* or *account* or *estimation:* and *wealth:* (TA:) pl. أَخْطَار: (A:) accord. to some, it is only used to signify *high rank:* but accord. to others, you say, إِنَّهُ لَعَظِيمُ الخَطَرِ [*Verily he is of great dignity*] with respect to his good actions and his nobility, and صَغِيرُ الخَطَرِ [*of little rank*] with respect to his evil actions and his ignobleness. (TA.) Also *A lot,* or *portion,* or *share.* (TA.) ___ And *A compensation.* (TA.) *A like,* or *fellow,* (S, K,) *in rank* or *station,* (S,) or *in eminence;* (K;) as also ↓خَطِير. (S, K.) You

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say, هٰذَا خَطَرُ هٰذَا, and ↓خَطِير, *This is like to that.* (S.) And الجَنَّةُ لَا خَطَرَ لَهَا *Paradise has not its like.* (TA.) And ↓فُلَانٌ لَيْسَ لَهُ خَطِير *Such a one has not his like* or *fellow.* (TA.) Also [an inf. n. of خَطَرَ in the phrase خَطَرَ بِبَالِى and عَلَى بَالِى, accord. to the Msb And hence,] *A vain suggestion* of the devil. (JK.) [See خَاطِر.]

خَطَر : see خَاطِر.

خَطْرَة [inf. n. of un. of خَطَرَ: and hence,] *A going away;* and *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Har p. 35.) ___ See also خَطْرَةً ___. مَا لَقِيتُهُ إِلَّا خَاطِرًا [*I met him not save*] *sometime;* (A;) or

sometimes. (K.) And ما ذَكَرْتُهُ إِلَّا خَطْرَةً بَعْدَ خَطْرَةٍ [*I remembered not,* or *mentioned not, him,* or *it, save sometime after sometime;* i. e., *save*] *sometimes.* (A.) ___ أَصَابَتْهُ خَطْرَةٌ مِنَ الجِنِّ *A touch,* or *stroke, from the jinn,* or *genii, befell him;* or *madness,* or *insanity,* [*proceeding*] *from the jinn;* syn. مَسٌّ. (K, * TA.) ___ بَيْنِى وَبَيْنَهُ خَطْرَةُ رَحِمٍ (IAar, TA) app. means *Between me and him is a tie of relationship.* (TA.) ___ رَعِينَا خَطَرَاتِ الوَسْمِيِّ *We pastured* [our beasts] *upon the patches of herbage produced by the* [*rain called*] وَسْمِىّ. (K, * TA.) ___ خَطْرَةٌ also signifies *A small quantity* [or *shower*] *of rain:* pl. خِطَارٌ (JK) [and probably خَطَرَاتٌ also]. ___ And one says, لَا جَعَلَهَا ٱللّٰهُ خَطْرَتَهُ وَلَا جَعَلَهَا آخِرَ مَخْطَرٍ مِنْهُ↓ [app. referring to rain, and meaning *May God not make it to be the only shower,* or *fall, thereof,* or *the only time thereof; nor make it to be the last time thereof*]; (TA;) آخِرَ مَخْطَرٍ meaning آخِرَ عَهْدٍ. (K, * TA.)

خطار : see what next follows.

خَطِيرٌ The *falling of a camel's tail between the parts above his thighs, when he moves it about;* [see 1, first sentence;] as also ↓خطار. (TA: in which the latter is written without any syll. signs.) *A camel's nose-rein;* (S, K;) *a nose-rein by which a she-camel is led:* (Kr:) *a rope:* (Sh, K:) these, says Meyd, are one and the same thing. (TA.) It is related in a trad. of 'Alee that he said to [a mistake for respecting] 'Ammár, جُرُّوا لَهُ الخَطِيرَ مَا ٱنْجَرَّ لَكُمْ [*Pull ye his noserein as long as it will be pulled by you*]: or, as some relate the saying, مَا جَرَّهُ لَكُمْ [*as long as he pulls it to you*]: meaning follow him as long as there is ground for doing so: or, accord. to some, as Sh says, act patiently towards 'Ammar as long as he acts patiently towards you: Meyd mentions it as a proverb. (TA.) *Eminent; noble; of high rank:* (Msb, K, TA:) *characterized by rank* or *station:* (S, A:) pl. خُطُرٌ (K) and خَطِيرُونَ. (A.) And Anything *excellent.* (TA.) You say أَمْرٌ خَطِيرٌ *A thing,* or *an affair, of high account* or *estimation.* (TA.) ___ Also *Ignoble; of low rank;* (AZ, TA;)

contemptible. (AZ, Msb.) ___ See also خَطَرٌ, in three places.

خَطَّارٌ [is probably applied to a he-camel in a sense like that of the fem., here following]. خَطَّارَةٌ, applied to a she-camel, *That lashes with the tail to the right and left:* (K:) or *that moves about her tail, when going, in a brisk,* or *sprightly, manner:* (A:) or *that raises her tail, in going along, by reason of briskness, and exceeding sprightliness.* (Har p. 557.) [See 1, first sentence.] ___ [Hence,] A spear *that quivers, vibrates,* or *shakes:* (S, A, K:) or *that does so much:* and in like manner, a man. (TA.) And خَطَّارٌ بالرُّمْحِ A man *who thrusts much with the spear.* (S, K, TA.) ___ A man *who raises his arm,* or *hand,* (K, TA,) *with a stone which he lifts for the purpose of trying his strength,* (TA,) *to cast,* or *throw,* (K, TA,) *and who shakes the stone in lifting it.* (TA.) ___ *A sling.* (K.) The [*engine of war called*] مَنْجَنِيق; (K;) as also خَطَّارَةٌ : its casting being likened to the action termed خَطَرَانٌ [inf. n. of 1, q. v.], of the stallion-camel. (TA.) ___ الخَطَّارُ *The lion:* (K:) because of his proud walk, and self-admiration: or because of his shaking himself in his walk. (TA.) ___ مِسْكٌ خَطَّارٌ *Musk that diffuses much odour* or *fragrance.* (A.)

خَطَّارَةٌ : see the next preceding paragraph.

خَاطِرٌ [part. n. of 1, q. v.:] *Walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side;* (K;) as also خَطِرٌ , (K, TA,) or خَطْرٌ . (So in the CK and in a MS. copy of the K.) *An opinion,* or *an idea,* or *object of thought, bestirring itself in the mind;* (A and Kull p. 179;) *i. q.* هَاجِسٌ, (M, K,) i. e. *a thing coming at random into the mind:* (S in art. هجس:) or *a cogitation which bestirs itself,* or *occurs,* (يَخْطُرُ,) *in the mind, with a view to the end, issue,* or *result, of a thing:* (Msb:) pl. خَوَاطِرُ: (A, K:) [and خَطْرَةٌ signifies the same; for] خَطَرَاتٌ [which is its pl.] is syn. with خَوَاطِرُ; (A;) [whence the phrase,] خَطَرَاتُ الشَّيَاطِينِ *The*

vain suggestions of the devils. (S and TA in art. همز, &c.) [See also خَطَرٌ, last sentence] ___ Hence it is applied to The *mind* itself. (Kull p. 179.)

مَخْطَرٌ : see خَطْرَةٌ.

بَادِيَةٌ مَخْطَرَةٌ [*A perilous,* or *dangerous, desert;*] as though it made the traveller a stake between safety and perdition. (Msb.)

مُخَاطِرٌ [act. part. n. of 3, q. v.:] *One who contends with another in shooting* or *casting* [app. *for a wager*]. (JK, TA.)

خطف

1 **خَطِفَهُ** , aor. ـَـ , (S, Mgh, Msb, K,) inf. n. خَطْفٌ; (S, TA;) this is the approved form of the verb; (T, S;) and خَطَفَهُ, aor. ـِـ , (S, Msb, K,) inf. n. as above; (Msb;) a form of the verb mentioned by Akh, (S,) but this is rare, (S, K,) or (K) bad, (S, K,) scarcely, or not at all, known; (S;) and اختطفه , (S, Mgh, Msb, TA,) and تخطّفه ; (S Msb, TA;) *He seized it;* or *took it,* or *carried it off, by force:* (S, K:) or *he did so quickly; snatched it away:* (Mgh, Msb, TA:) and خطّف has been said to imply repetition of the action [unless it be a variation of اختطف as in a case mentioned below]; but this is strange, and not known on any other authority than that of the Akáneem et-Taaleem by El-Khuweiyee, a disciple of El-Fakhr Er-Rázee. (MF, TA.) Hence, in the Kur [xxix. 67], ويتخطّف النّاس من حولهم [*And men are carried off by force from around them*]. (TA.) ___ [And hence,] هٰذَا سَيْفٌ يَخْطَفُ الرَّأْسَ [*This is a sword that will strike off the head*]. (TA.) ___ And خطف البصر and خطفه, said of lightning, (K,) and of a ray of light, and of a [glistening] sword, and of any polished body, (TA,) *It took away the sight:* (K, TA:) and ↓اختطف بصره *His sight was suddenly taken away.* (M and K in art. ملس.) It is said in the Kur [ii. 19], يَكَادُ البرق يَخْطَفُ أَبصارهم [*The lightning almost taketh away their sight,* lit. *sights*]: (TA:) Yoo read يَخْطَفُ ابصارهم; (S, TA;) and so did Aboo-Rejà and Mujáhid: and some read ↓يَخَطَّفُ, and ↓يَخْطَّفُ, originally يَخْتَطِفُ, accord. to the opinion of the Basrees, disputed by Fr, but confirmed by Zj. (TA.) ___ And خطف السَّمْعَ, (K,) aor. ـَـ , (S,) said of a devil, *He stole* [*an opportunity of*] *hearing* [*the speech of the angels, from the confines of the lowest Heaven;* or *snatched it*]; (S, K, TA;) as also ↓اختطفه: (K:) the two verbs being like نزعه and انتزعه. (Sb, TA.) Hence, in the Kur [xxxvii. 10], إِلَّا مَنْ خَطِفَ الخَطْفَةَ ↓ *Except him who steals the* [*opportunity of*] *hearing:* (TA:) or *who snatches unawares and by stealth,* (Bd,) or *hears and snatches,* (Jel,) *the speech of* the angels: (Bd, Jel:) EL-Hasan read خَطَّفَ ↓الّا من الخطفة, originally اَخْتَطَفَ: (S,

TA:) and another reading, ascribed to him and others, is ↓خطّف; but this is very weak. (TA.) ___ خَطَفَ, aor. ـَ ; and خَطِفَ, aor. ـِ ; inf. n. خَطَفَانٌ; (K;) thus in all the copies of the K, but correctly خَطْفٌ, as in the L; (TA;) said of a camel, *He went along quickly.* (K, TA.) And مرَّ يَخْطَفُ خَطْفًا مُنْكَرًا *He went along at a quick rate* [*such as was deemed strange,* or *disapproved*]. (TA.) And خَطَفَتِ السَّفِينَةُ, and خَطَفَتْ, *The ship sailed,* or *voyaged:* you say, خَطَفَتِ اليومَ مِنْ عُمَانَ *She sailed,.* or *voyaged, to-day, from 'Omán.* (TA.)

2 **خَطَّفَ** see 1, first sentence.

4 **اخطف بالأَمْرِ** *He said, Seize thou this* [*thing*], O man; or *take it,* or *carry it off, by force;* or *snatch it away.* (Sgh.) أَخْطَفَ لِى مِنْ حَدِيثِهِ شَيْئًا ثُمَّ سَكَتَ, inf. n. إِخْطَافٌ, *He cut short somewhat of his discourse,* or *narrative, which he had begun to me, on some other thing's occurring to his mind, and was silent.* (TA.) ___ أَخْطَفَتْهُ الحُمَّى, (Lh, O, TA,) or أَخْطَفَتْ عَنْهُ, (JK,) or ___ اخْتَطَفَتْهُ, (K,) *The fever left him,* or *quitted him.* (Lh, JK, O, K.) ___ اخطفه المَوْتُ [*Death missed him by a little;*] *he escaped death by a little.* (JK.) And اخطف الرَّمِيَّةَ *He missed the*

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animal at which he shot or *cast,* (JK, S, K,) *nearly hitting it:* (JK:) and in like manner, الشَّىْءَ *the thing.* (Ibn-Buzurj, TA.) And *He captured,* or *caught, the animal at which he shot* or *cast;* expl. by إِذَا كَانَ يَصِيدُهَا [perhaps a mistranscription for يُصِيبُهَا, and, if so, meaning *he hit*]. (JK.) And اخطف said of an arrow, [*It missed:* or *it fell upon the ground, and then glided along upon the ground to the butt,* or *object of aim:* (see خَاطِفٌ:) and] *it went straight.* (TA.) ___ اخطف said of a man, *He*

became affected with a slight sickness, and then speedily recovered. (TA.) ___ أَخْطَافُ الحَشَا *i. q.* انْطِوَآؤُهُ [meaning *The state of being lean,* or *lank, in the belly:* see مُخْطَفٌ]. (S, TA.) الأَخْطَافُ in horses is a fault: it is *The contr. of* الانْتِفَاخُ: AHeyth says that it is, in horses, *smallness of the* جَوْف [here meaning the *belly,* or *abdomen*]. (TA.)

5 **تَخَطَّفَ** see 1, in two places.

6 **تخاطفوا الكُرَةَ بينهم** [*They contended together in snatching away the ball*] with the goffsticks. (K * and TA in art. جحف.)

8 **اختطف**; and its variations خَطَّفَ and خَطَفَ; and يَخْطَفُ and يَخَطِّفُ, variations of its aor.: see 1, in seven places. ___ كَأَنَّهُ يَخْتَطِفُ فى مَشْيِهِ عُنُقَهُ, said of a swift camel, means *As though he were straining,* or *stretching,* (يَجْتَذِبُ,) *in his going along, his neck.* (S.) See also 4.

خُطْفٌ *A slight disease;* as also خَطْفَةٌ. (JK.) ___ مَا مِنْ مَرَضٍ إِلَّا وَلَهُ خُطْفٌ *There is no disease but there is for it a cure.* (JK, K.) ___ خُطْفٌ and خُطُفٌ *Leanness;* or *lankness of the belly:* and *lightness of the flesh of the side.* (TA)

خُطُفٌ: see what next precedes. ___ بِهِ خُطُفٌ *In him* (namely, a man, JK) *is madness,* or *diabolical possession;* (JK, TA;) as also خُطَّفٌ: but this latter may be either a pl., like ضُرَّبٌ [pl. of ضَارِبٌ], or a sing. (TA.)

خَطْفَةٌ *A single act of seizing;* or, *of taking,* or *carrying off, by force:* (TA:) or, *of doing so quickly; of snatching away.* (Mgh, Msb, TA.) Hence, [in a trad.,] accord. to one reading, نَهَى عَنْ كُلِّ ذِى خَطْفَةٍ, meaning *He prohibited the prey of whatever snatches away the prey, and goes away with it, not withholding it for its owner:* or, as some say, *what snatches away with its talon,* or *claw:* but the reading commonly known is, نَهَى عَنِ الخَطْفَةِ: (Mgh:) and الخَطْفَةُ signifies *what*

the wolf, (Mgh, Msb, TA,) or *the like,* (Msb,) *snatches away,* (Mgh, Msb, TA,) *of the limbs,* or *members, of a living sheep* or *goat,* (Mgh, TA,) or *of a living animal;* (Msb;) or *what the dog snatches away from the limbs,* or *members, of the animal of the chase, of flesh &c., while the animal is alive:* (Mgh, TA:) or *the limb,* or *member, which the beast or bird of prey seizes,* or *carries off by force,* or *which a man cuts off, from the beast that is alive:* (K, TA:) for whatever is separated from the living animal, (Mgh, TA,) of flesh or fat, (TA,) is carrion, (Mgh, TA,) unlawful to be eaten: the prohibition originated from the Prophet's finding, when he came to El-Medeeneh, that the people loved and ate the humps of camels and the tails of sheep: (TA:) the reading الخَطَفَة, of the measure فَعَلَة, with fet-h to the medial radical letter, as pl. of خَاطِفٌ, is a mistake. (Mgh.) ___ Also *A single suck of a small quantity of milk quickly taken by a child from the breast.* (TA.) ___ For its meaning in the Kur xxxvii. 10, see 1. ___ See also خُطْفٌ.

خَطَفَى *Quickness in pace* or *going,* (S, K,) of a camel, as though he were straining, or stretching, his neck, in going along; (S; [see 8;]) as also خَيْطَفَى , (K,) and خَيْطَفٌ . (JK, TA.) ___ See also the last of these words below.

خَطِيفٌ : see خَيْطَفٌ.

خَطِيفَةٌ The *act of seizing,* or *carrying off by force;* or, *of snatching away at unawares.* (TA.) *Flour sprinkled upon milk,* (S,) or *flour upon which milk is sprinkled,* (JK, K,) *then cooked,* (JK, S, K,) *and licked,* or *eaten with the finger,* (S, K,) *and snatched up with spoons:* (K:) IAar says that it is [*what is called*] جَبُولَآءُ [a word I have not found in any other instance]: (S:) or, with the Arabs, it is *a food made with milk* (لَبَنِيَّةٌ), *which is heated, then flour is sprinkled upon it, and then it is cooked, and people lick it,* or *eat it with the finger, snatching it up hastily.* (Az, TA.)

خُطُفٌ : see خُطُفٌ.

الخَطَّافُ [lit. *He that is wont to seize,* &c.: and particularly *he that is wont to snatch,* or *steal, opportunities of hearing* the speech of the angels, from the confines of the lowest Heaven: and hence.] applied in a trad. to *the Devil,* or *Satan:* (S, TA:) or, as some say, it is in this instance الخُطَّافُ , as pl. of خَاطِفٌ, [and therefore meaning *the devils,*] or as being likened to the hooked iron called خُطَّافٌ. (TA.) ___ أَبُو الخَطَّافِ a surname of *The* حِدَأَة [*or kite*]. (TA in art. حدأ.)

خُطَّافٌ [The *swallow;* thus called in the present day;] *a certain bird,* (JK, S, Mgh,) *well known;* (JK, Mgh;) *a certain black bird;* (K;) the عُصْفُورٌ [or *passerine bird*] *which the common people call* عُصْفُورُ الجَنَّةِ [*the* عصفور *of Paradise*]: pl. خَطَاطِيفُ. (ISd, TA.) [See also خُشَّافٌ.] ___ The *bent,* or *crooked, piece of iron which is on each side of the sheave of a pulley, and in which is the pin whereon the sheave turns:* (As, * JK, S, K:) *it confines the sheave on each side:* (TA:) that which is of wood is termed قَعْوٌ. (As, TA.) Also (S [in the K or]) *Any crooked,* or *hooked, iron:* (S, K, TA:) pl. as above. (TA.) [*An iron hook: a grapple: a grapnel:* and *the like.*] The خُطَّافَانِ of a bit are The *two bent pieces of iron in the* مِسْحَلُ *and the* شَكِيمَةُ, *on the right and left.* (IDrd in his Book on the Saddle and Bridle.) And خَطَاطِيفُ signifies The *claws,* or *talons,* of a beast or bird of prey; (S, TA;) as being likened to a hooked iron. (TA.) ___ *A wicked thief:* so in the saying of Abu-nNejm,

* وَٱسْتَصْحَبُوا كُلَّ عَمٍ أُمِّيِّ *
* مِنْ كُلِّ خُطَّافٍ وَأَعْرَابِيِّ *

[*And they took as companions every blind illiterate man, of every wicked thief and Arab of the desert*]. (TA.) يَا ٱبْنَ خُطَّافٍ [app. meaning *O son of a wicked thief*] was said by a woman to Jereer, in derision. (TA.) ___ See also the paragraph next preceding this. ___ *A mark made with a hot*

iron upon a camel, like the خُطَّاف *of the sheave of a pulley.* (JK, L, K. *) ___ The *part,* of a horse, *which is the place of the heel of the rider.* (JK.) Also pl. of خَاطِفٌ. (TA. See الخُطَّاف.)

خَاطِفٌ [act. part. n. of 1, *Seizing,* &c.]: pl. خُطَّافٌ. (TA.) ___ الخَاطِفُ *The wolf;* (JK, S, K;) because he seizes, or carries off by force, his prey. (TA.) ___ خَاطِفُ ظلّه *A certain bird,* (JK, S, K,) said by Ibn-Selemeh to be *called* الرَّفْرَافُ; (S, [so in three copies, not رقراق as in Freytag's Lex.,] TA;) *that sees its shadow, and thinks it to be a bird;* (JK;) or *when it sees its shadow in the water, it advances to it to seize it,* (S, L, K,) *thinking it to be a prey:* (L, TA:) [see خَيَالٌ:] it is *one of the birds of the deserts, and is* [*said to be*] *thus called because of the swiftness with which it pounces down;* it is *green,* or *of a dark,* or *an ashy, dust-colour,* (أَخْضَرُ,) *in the back; white in the belly; long in the wings, and short in the neck:* (Msb in art. لعب:) *also called* مُلَاعِبُ ظلّه. (S and Msb in that art.) ___ بَرْقٌ خَاطِفٌ *Lightning that takes away the sight.* (JK, S, * TA. *) ___ سَهْمٌ خَاطِفٌ *An arrow that falls upon the ground, and then glides along upon the ground to the butt,* or *object of aim;* as though snatching something from the ground: pl. خَوَاطِفُ: (Ham p. 573:) or خَوَاطِفُ signifies arrows *that miss;* for مُخْطِفَاتٌ. (TA.)

خَيْطَفٌ, (K,) or خَطِيفٌ, (S, [so in my copies,]) A *quick,* or *swift,* camel; (S, K, TA;) as though he strained, or stretched, his neck, in going along: (S: [see 8:]) and the former, a camel *of the* [*excellent and swift*] *kind called* مَهَارِىّ: pl. خَيَاطِفُ. (TA.) ___ خَيْطَفٌ, (TA,) or خَطَفَى, (JK,) [as meaning *Quick,*] is also applied to [the pace termed] عَنَقٌ; (JK, TA;) and so خَيْطَفَى. (JK.) ___ See also خَطَفَى.

خَيْطَفَى: see خَطَفَى: ___ and see also خَيْطَفٌ.

خَاطُوفٌ *A thing like a reaping-hook, which is tied to a snare, and by which the gazelle is caught.* (JK, O, L, K.)

أَخْطَفُ الحَشَا : see what next follows.

مُخْطَفُ الحَشَا , applied to a horse, *Lean,* or *lank, in the part of the belly that is behind the place of the girth:* (S:) and مُخْطَفٌ [alone] is applied to a man [in a similar sense]; as also

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مَخْطُوفٌ : (TA:) and مُخْطَفُ البَطْنِ *lean,* or *lank, in the belly;* syn. مُنْطَوِيه; (Lth, K;) applied to a camel, and to an ass: (Lth, TA:) and أَخْطَفُ الحَشَا and مَخْطُوفُه , applied to a man, [signify the same,] *i. q.* ضَامِرُه. (TA.)

مِخْطَفٌ A sword *that takes away the sight by its glistening.* (TA.)

مَخْطُوفٌ : see مُخْطَفُ الحَشَا, in two places. Also A camel *branded with a mark like the* خُطَّاف *of the sheave of a pulley.* (JK, L, K.)

خطل

1 خَطِلَت الأُذُنُ , aor. ـَـ , (Msb,) inf. n. خَطَلٌ, (S, Msb,) *The ear was,* or *became, flaccid, flabby,* or *pendulous.* (S, * Msb.) [In like manner, also,] خَطَلٌ in flesh signifies The *being flaccid, flabby,* or *pendulous.* (KL.) And in a man, and a horse or a bow, (فَرَس or قَوْس, accord. to different copies of the K, the former being the reading in the TA,) and a spear, (K,) and the like, (TA,) The *being tall,* or *long, and shaky,* or *quivering.* (K.) ___ خَطَلٌ, as an inf. n. [of خَطِلَ], also signifies The *being unsteady,* or *restless.* (KL.) ___ And خَطِلَ, aor. , (K,) inf. n. خَطَلٌ, (JK, K,) *He was,* or *became, light, and quick.* (JK, K. [In the former it seems to be implied that it is said of a stupid man.]) ___ And خَطِلَ, (JK, K,) or خَطِلَ فِى كَلَامِه, (S,) aor. ـَـ , (K,) inf. n. خَطَلٌ, (JK, S, K,) *He was foul, and obscene, in his speech;* (JK, S;) as also اخطل , (JK,) or اخطل فى كلامه: (S, TA:) or *he was corrupt in his speech, and loquacious:* (K:) or خَطِلَ, aor. and inf. n. as above, *he erred,* or *was wrong,* in his speech; as also اخطل ; and in his opinion, or judgment. (Msb.) [See also خَطَلٌ below.]

4 أَخْطَلَ see 1, in two places.

5 تخطّل فى مشْيَته *He twisted himself in his gait, and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (K. [See also خَطَلٌ, an inf. n. of which the verb (خَطِلَ) is not mentioned as having this meaning.])

خَطَلٌ inf. n. of 1 [q. v.]. (S, Msb, &c.) ___ *A twisting of one's self, and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side* (K. [See 5.]) ___ *Corrupt speech:* or *loquacity:* (TA:) or *corrupt and conflicting speech:* (S, O:) or *corrupt speech with loquacity.* (K.) In a woman, *Foul,* or *obscene, speech;*

and conduct that induces doubt, or *suspicion,* or *evil opinion.* (K.)

خَطِلٌ *Long and quivering;* applied to a spear. (S, TA.) ___ And simply *Long:* so in the phrase, رَجُلٌ خَطِلُ القَوائِمِ [*A man having long legs*]. (TA.) ___ And, applied to a garment, *That drags upon the ground by reason of its length.* (T, O, K.) ___ Also, applied to a garment, (JK, K,) and a بَدَن [app. here meaning a short coat of mail], (K,) *Rough and thick:* (JK, K:) pl. أَخْطَالٌ. (TA.) ___ Also *Stupid,* or *foolish,* (K, TA,) *and hasty.* (TA.) ___ *Light and quick;* (JK, K;) applied to a stupid, or foolish person; (JK;) and أَخْطَلُ signifies the same. (K.) ___ A fighting man (JK) *quick in thrusting* or *piercing.* (JK, K.) ___ One *who gives,* or *bestows, quickly;* (S;) or so خَطِلُ اليَدَيْنِ; (JK;) or so خَطِلُ اليَدَيْنِ بِالمَعْرُوفِ: (K, TA:) a tropical phrase. (TA.) And خَطِلُ اليَدَيْنِ A man *having rough arms* or *hands.* (K.) ___ Also *Corrupt in speech, and loquacious;* and so أَخْطَلُ : (K:) or *erring,* or *wrong,* in speech, and in opinion, or judgment. (Msb.) ___ An arrow (JK, K) *that goes to the right and left;* (JK;) *that does not take a direct course towards the butt.* (K.) The *cord of the sportsman* [*who catches,* or *snares, game therewith*]. (K.) ___ And The *border,* or *extremity, of a* [*tent of the kind called*] فُسْطَاط: (K:) pl. as above: so in the O. (TA.)

خَطَّالَةٌ A woman *very foul,* or *obscene, in speech:* (JK, * K:) or *whose conduct induces doubt,* or *suspicion,* or *evil opinion:* (K:) so in the M and O. (TA.)

أَخْطَلُ *Having* [*flaccid,* or *flabby,* or *pendulous,* or] *long, and flaccid* or *flabby* or *pendulous, ears:* (Mgh:) خَطْلَآءُ [is its fem., and therefore signifies the same; or this], applied to a ewe or she-goat, (JK, K,) signifies *having broad ears;* (K;) or *having very broad ears;* (JK, TA;) or *long-eared:* (Ham p. 741:) pl. خُطُلٌ (K) and خُطْلٌ. (TA.) You say ثَلَّةٌ خُطُلٌ (S) or خُطْلٌ (TA) *A flock of sheep,* or *goats, having flaccid,* or *flabby,* or *pendulous, ears:* and the same epithet is applied to dogs: (S, TA:) all dogs of the chase have

such ears. (TA.) And أُذُنٌ خَطْلَآءُ *A flaccid,* or *flabby,* or *pendulous, ear:* (S, Msb, K:) or *a long ear, that shakes about:* (TA:) or *a very broad ear.* (JK.) ___ Also, the fem., A woman *thick, coarse,* or *rude,* (T, K,) *of make:* (T, TA:) or, as some say, (TA,) *long in the breasts.* (K, TA.) ___ See also خَطِلٌ, in two places. ___ رَجُلٌ أَخْطَلُ اللِّسَانِ *A man having a wagging tongue; able in speech.* (TA.) ___ بَعِيرٌ أَخْطَلُ القَوَائِمِ *A camel that does not put his legs in their proper places.* (JK.) ___ دَهْرٌ أَخْطَلُ *A time,* or *fortune, that brings calamities.* (JK.)

خطم

1 **خَطَمَهُ** , aor. ـِ , (K,) inf. n. خَطْمٌ, (TA,) *He struck his* خَطْمٌ, i. e. his *nose.* (K, * TA.) And *He struck the very middle of his nose* with a sword. (TA.) And خُطِمَ أَنْفُهُ *His nose was broken.* (Ham p. 528.) ___ *He branded him* [i. e. a camel] *on his nose with the mark called* خَطْمٌ [or خِطَامٌ]. (TA.) [Hence,] خَطَمَ أَنْفَهُ [*He branded him with disgrace;*] *he made disgrace to cleave to him manifestly.* (TA.) And خَطَمَهُ بِاللُّؤْمِ [*He branded him with blame*]; and عَذَرَهُ [i. e. بِاللُّؤْمِ signifies the same]. (TA.) ___ *He attached the* زِمَامٌ [or خِطَامٌ, q. v.,] *to him;* namely, a camel: (S:) or خَطَمَهُ بِالْخِطَامِ, (K,) aor. and inf. n. as above, (TA,) *he put the* خِطَامٌ *upon his nose;* as also خَطَّمَهُ بِهِ: (K:) [but the latter verb seems to be more properly used in relation to a number of camels:] or the former, (K,) or simply خَطَمَهُ, and خَطَّمَهُ , (TA,) *he made a cut,* or *notch, in his nose,* (حَزَّأَنْفَهُ, so in the K accord. to the TA,) *not deep,* (TA,) or *he drew his nose* [*down*], (جَرَّ أَنْفَهُ, so in my MS. copy of the K and in the CK,) *in order to put upon it the* خِطَامٌ. (K, TA.) ___ [Hence,] *He withheld him,* or *prevented him,* from going forth [&c.]. (TA.) And خَطَمَهُ بِالْكَلَامِ *He overcame him,* or *subdued him, by speech, and prevented him from speaking,* (K, TA,) and *from answering,* or *replying.* (TA.) ___ خَطَمَ الْكَلِمَةَ, inf. n. as above, *He made the word,* or *saying, valid and strong;* alluding to prudence and precaution as to what one utters. (TA.) ___ خَطَمَ أُمُورًا *He conducted,* or *managed, affairs.* (TA.) ___ خَطَمَ الْقَوْسَ بِالْوَتَرِ, inf. n. خَطْمٌ and خِطَامٌ, *He suspended the bow by the suspensory called* وَتَرٌ and خِطَامٌ. (AHn, K, TA.) And خَطَمَ الْقَوْسَ بِخِطَامِهَا *He strung the bow with its string.* (TA.) ___ خَطَمَ الْأَدِيمَ, (K,) inf. n. خَطْمٌ, (TA,) *He sewed the edges of the skin,* or *hide.* (Kr, K, TA.) ___ خَطَمَ بِلِحْيَتِهِ, and خَطَمَتْهُ لِحْيَتُهُ, *His beard grew upon his two cheeks.* (TA.) ___ خَطَمَ أَنْفَ الرَّمْلِ *He passed over,* or *crossed, the extremity,*

or *prominent portion, of the tract of sand:* (As, TA:) or *he faced it, crossing it.* (TA.)

2 **خَطَّمَ** see 1, in two places. ___ تَخْطِيمٌ, [as inf. n. of خُطَّمٌ or خَطَّمٌ, (see the part. ns. below,)] said of unripe dates, signifies The *putting forth colours.* (KL.)

8 **اختطم الثَّوْبَ** *He bound the garment over the* مَخْطِم, i. e. the *nose;* or *over the* خَطْم, i. e. the *fore part of the nose:* and اختطم بلِثَامٍ [*he so bound a* لِثَام, q. v.]. (Har p. 433.)

خَطْمٌ The *muzzle,* i. e. the *fore part of the nose and mouth,* of a دَابَّة [i. e. beast], (JK, S, Msb, K, TA,) whatever it be, (S, Msb,) as a dog, and a camel, but originally of a beast of prey, and of a sheep or goat: (TA:) or, of a beast of prey, *i. q.* خُرْطُومٌ: (IAar, TA:) or, as some say, of a beast of prey, [the *lip,* i. e.] *what corresponds to the* جَحْفَلَة *of the horse:* (TA:) or of a camel, the *nose.* (Mgh.) And The *bill,* or *beak,* of a bird, (JK, S, K, TA,) whatever it be, (JK, S,) as a hawk, or falcon, (JK,) and a قَطَاة. (TA.) And of a man, The *nose;* (K;) as also مَخْطِمٌ (JK, S, Msb, K, TA) and مَخْطَمٌ ; (K, TA;) pl. مَخَاطِمُ: (JK, S, Msb, K:) or the *fore part of the nose:* (Har p. 433:) and the مخطم is also of a camel. (IAth, TA.) Also, of a man, The *fore part of the face.* (TA.) ___ خَطْمُ اللَّيْلِ *The first approach of night:* like as one says أَنْفُ اللَّيْلِ. (TA.) ___ See also خِطَامٌ. *A thing, an affair,* or *a business, of magnitude.* (IAar, Th, K.) It is related in a trad. that Mohammad promised a certain man to go forth to him, and delayed to do so; and when he went forth, he

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said to him, شَغَلَنِى خَطْمٌ, meaning *A thing,* &c., *of magnitude* [*occupied me so as to divert me*]; as though the م were a substitute for ب: (IAar, Th, TA:) but IAth says that it may mean *a thing,* &c., *that withheld* me, or *prevented* me, [see 1,] from going forth. (TA.)

خُطْمَةٌ *A prominent portion of a mountain.* (S, TA.)

خِطْمِىٌّ (JK, S, Msb, K) and خَطْمِىٌّ, (Msb, K,) or, accord. to Az, the latter only, the former being incorrect, (TA,) but the former is the more common, (Msb,) [*Althæa;* the *althæa officinalis* of Linn.; i. e. *marsh-mallow;*] *a certain plant* (JK, K) *with which,* (S, TA,) or *with a preparation of which,* (JK,) *the head is washed;* (JK, S, TA;) *a well-known preparation for washing the head:* (Msb:) *it is a dissolvent, suppurative, lenitive; good for dysury, and the stone, and sciatica, and ulcer of the bowels, and tremour, and for the suppuration of wounds, and the allaying of pain; and, with vinegar, for the* [*species of leprosy termed*] بَهَق; *and for toothache, used as a gargle; and for the sting or bite of venomous reptiles and the like, and for burns; the mixing of its seed with water, or its bruised stem* or *root, causes it to congeal; and its mucilage, extracted by hot water, is beneficial to the sterile woman.* (K.)

خِطَامٌ [*A kind of halter for a camel; a cord of which one end is fastened round the nose and jaws of a camel;* accord. to J,] *i. q.* زِمَامٌ: (S:) [*but the following explanations are more correct:*] *a certain thing well known;* so called because [*a portion of*] *it lies upon* [or *surrounds*] *the fore part of the nose and the nouth of the camel:* (Msb:) or *anything that is put upon the nose of the camel in order that he may be led thereby:* (M, K:) or *a cord,* or *rope, which is put upon the neck of the camel, and folded* [for يُسَمَّى, in my copy of the work from which this is taken, I read يُثْنَى, as in another explanation, below,] *upon,* or *over, his nose:* (Mgh:) or *a cord,* or *rope, which is attached to an iron that surrounds the nose and jaws* [*of the camel*]: (JK:) or *any cord,* or *rope, that is suspended upon the throat of the camel and then tied upon,* or *over, his nose, whether of skin or of wool or of*

fibres of the palm-tree or of hemp: (ISh, TA:) but if of plaited leather, it is said to be called جَرِيرٌ: (TA:) or the خطام of the camel is *a cord,* or *rope, of fibres of the palm-tree, or of* [*goats'*] *hair,* or *of flax, at one end of which is put a ring, then the other end is tied to it,* [i. e. to the rope, as the relative pronoun in the original shows, or to some part of it,] *so that it becomes like a ring* [or *loop*], *then it is put upon the neck of the camel, and then it is folded upon,* or *over, his nose:* what is put in the nose, [attached to a ring, or the like, therein,] and is slender, is termed زِمَامٌ: (IAth, TA:) pl. خُطُمٌ. (Msb, K.) مَنَعَ خِطَامَهُ, said of a camel, means *He refused to have his* خطام *put upon him.* (TA.) And تَزَوَّجَ عَلَى خِطَامٍ means *He married two wives, so that they became like a* خِطَامٌ *to him.* (TA.) ___ *A brand,* or *mark made with a hot iron, upon the nose of a camel;* (K;) as also خَطْمٌ: *it* (the خطام) *spreads upon the camel's two cheeks:* so says Aboo-'Alee, in the Tedhkireh: (TA:) or *such a mark upon the side* (عُرْض, in the CK عِرْض,) *of his face, extending to the cheek,* (En-Nadr, K, TA,) *in the form of a line:* (En-Nadr, TA:) sometimes the camel is branded with one such mark, and sometimes with two; and one says جَمَلٌ مَخْطُومُ خِطَامٍ or خِطَامَيْنِ, making مخطوم to govern the gen. case as a prefixed noun; (En-Nadr, K, TA;) and خِطَامٌ به and خِطَامَانِ. (En-Nadr, TA.) ___ The *rope* of a bucket. (TA.) ___ The *suspensory* of a bow. (AHn, K, TA.) And The *string* of a bow. (K, TA.)

خَطِيمٌ *Struck upon the nose.* (K.) *Having the nose broken.* (Ham p. 528.)

مِسْكٌ خِطَّامٌ (like شِدَّادٌ, TA, in the CK [erroneously] without teshdeed,) *Musk that fills with its odour the innermost parts of the nose:* (As, K:) or *musk sharp,* or *pungent, in odour;* as though striking the nose (كَأَنَّهُ يَخْطِمُ الأَنْفَ). (Z, TA.)

فُلَانٌ خَاطِمُ أَمْرِ بَنِى فُلَانٍ *Such a one is the leader, and the conductor,* or *manager, of the affairs, of the sons of such a one.* (TA.)

أَخْطَمُ A man (S) *having a long nose.* (S, K.) ___ And *Black.* (JK, K.)

مَخْطَمٌ *A woman.* (K.)

مَخْطَمٌ and مَخْطَمٌ: see خَطْمٌ, in three places.

مُخَطَّمٌ : see مَخْطُومٌ. ___ A horse *having a whiteness extending from the fore part of his nose and his mouth to the part beneath his lower jaw,* (ISd, K, TA,) *so as to resemble the* خِطَامٌ: in which sense it has no verb. (ISd, TA.) ___ Full-grown unripe dates (بُسْرٌ) *upon which are lines* (S, K) *and streaks* [*of colour*]; (S;) as also مُخَطَّمٌ . (Kr, K.) [See 2: and see also بُسْرٌ.] The *part of the nose* of the camel *which is the place of the* خِطَامٌ. (TA.)

مُخَطَّمٌ : see the next preceding paragraph.

مَخْطُومٌ [pass. part. n. of 1]. You say نَاقَةٌ مَخْطُومَةٌ *A she-camel having a* خِطَامٌ *put upon her:* and نُوقٌ مُخَطَّمَةٌ *she-camels having* خُطُمٌ *put upon them.* (S, TA.) ___ See also خِطَامٌ.

خطو

1 **خَطَا** , (S, Msb, K, &c.,) aor. يَخْطُو, (Msb,) inf. n. خَطْوٌ; (Msb, K;) and اختطى ; (S, K;) said of a man (S, Msb, TA) [and of a beast]; both signify the same; (S, K;) *He stepped, paced,* or *walked;* (MA, KL;) *i. q.* مَشَى; (M, Msb, K;) as also اخْتَاطَ, [which see in art. خيط,] formed by transposition. (K.) You say, خَطَوْتُ خَطْوَةً وَاحِدَةً [*I stepped one step*]. (JK.) [And وَسَّعَ الخَطْوَ *He stepped wide.*] See also the last sentence of the next paragraph.

2 **خطّى** *He made to pass over:* so in the saying, خَطَّى ٱللّٰهُ نَوْءَهَا *God made,* or *may God make, its* (a land's) [*rain-giving*] *star* or *asterism to pass it over, and not send rain upon it:* (TA in art. خطأ:) but in this case the verb is, (Mgh in that art.,) or may be, (TA ibid.,) originally خَطَّطَ, the final ط being changed into ى. (Mgh and TA ibid. [See 2 in art. خطأ.]) Accord. to Fr, خَطَّى السَّهْمَ and خطأ are syn. [as meaning *He made the arrow to pass over,* or *to miss,* the mark]. (TA in art. خطأ.) One says also, in praying for a man, خُطِّيَ عَنْهُ السُّوْءُ [*May evil be made to pass him;* or] *may evil be repelled from him:* and one says also خُطِّيَ عَنْكَ *May it be removed,* or *put away, from thee:* (S, TA:) or خُطِّئَ عَنْكَ السُّوْءُ. (ISk, TA in art. خطأ.) The vulgar say [to a she-ass and to a she-camel or other beast in a slippery or difficult place] خَطِّى, meaning امْشِى [for امْشِى رُوَيْدًا *Step thou leisurely*]: but the correct word is اُخْطِى [imperative fem. of خَطَا]. (TA.)

4 **اخطاه** *He* (a man) *made him* (another man) *to step, pace,* or *walk.* (S, TA.) أَخْطَيْتُ for أَخْطَأْتُ: see the latter.

5 **تَخَطَّيْتُهُ** *I stepped,* or *walked, over him,* or *it:* (Msb:) or *I passed over and beyond him,* or *it:* (S:) or تخطّى النَّاسَ *He went over the people,* (رِكَابَهُمْ,) *and passed beyond them;* and so اخْتَطَاهُمْ . (K.) One says, تَخَطَّيْتُ رِقَابَ النَّاسِ [*I stepped over, walked over, passed over and*

beyond, or *went over and passed beyond, the necks of the people*]. (S, TA.) It is said in a trad. respecting Friday, [of one who came too late to the Friday-prayers, as is shown in the TA in art. انى] رَأَى رَجُلًا يَتَخَطَّى رِقَابَ النَّاسِ *He saw a man passing step by step* [*over the necks of the people* who were already in their ranks in the mosque]. (TA. [See also Har p. 83.]) One says also, فُلَانٌ لَا يَتَخَطَّى عَنِ الطُّنُبِ [*Such a one will not step over*, or *beyond*, or *from, the tent-rope*], meaning, *will not go far from the tent for the purpose of voiding his excrement*, by reason of his foulness and vileness and uncleanness. (TA.) And تَخَطَّيْتُ كَذَا (S, TA) *I passed over* [*to such a thing* or *place* or *person*]: (TA:) one should not say تَخَطَّأْتُ [in this sense], with ء. (S, TA.) [Hence the following tropical phrases.] تَخَطَّاهُ المَكْرُوهُ [*What was disliked* or *hated*, or *evil, passed over him;* not alighting upon him]. (TA.) And تَخَطَّيْتُ إِلَيْهِ بِالمَكْرُوهِ [*I passed over* others *to him with that which was disliked* or *hated*, or *evil; i. q.* تَجَاوَزْتُ]. (TA.) And تَخَطَّى عَنِّى بَصَرُكَ [*Thine eye*, or *thy sight, passed me over*]. (Aboo-Turáb, TA in art. تيه.) ___ [Also *I overstepped it*, or *transgressed it;* namely, a limit prescribed to me, &c.]

8 **إِخْتَطَوَ** see 1: and see also 5.

خَطْوَةٌ *A step*, or *pace*, as meaning a *single act of stepping* or *pacing* or *walking:* (JK, S, K, Msb:) pl. [of pauc.] خَطَوَاتٌ (S, Msb, K) and [of mult.] خِطَآءٌ. (S.) Imra-el-Keys says,

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* لَهَا وَثَبَاتٌ كَوَثْبِ الشِّبَآءِ *
* فَوَادٍ خِطَآءٌ وَوَادٍ مَطَرْ *

[*She has bounds like the bounding of gazelles; and a valley is* stepped over by her with

leisurely *steps, and a valley is* trampled over by her rapidly as though it were *rained upon*]: (S:) i. e., one time she steps, and refrains from running; and one time she runs with a running resembling rain: but AO relates it otherwise, saying, فَوَادٍ خَطِيطٌ [lit. *and a valley is not rained upon*]: and some substitute كَصَوْبِ الخَرِيفِ [*like the pouring rain of the autumn*]. (IB, TA.) [See also what next follows.]

خُطْوَةٌ *A step,* or *pace,* as meaning the *space between the two feet* [*in walking* or *running*]: pl. (of pauc., S) خُطْوَاتٌ (S, Msb, K) and خُطُوَاتٌ and خُطَوَاتٌ (S, Msb) and (of mult., S) خُطًى. (S, Msb, K.) One says, قَرَّبَ ٱللّٰهُ عَلَيْكَ الخُطْوَةَ, meaning *May God make short to thee the space,* or *distance.* (TA.) And بَيْنَ القَوْلَيْنِ خُطًى يَسِيرَةٌ *Between the two sayings is little difference.* (TA.) لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ, in the Kur [ii. 163 &c.], means [*Follow not ye*] *the ways of the Devil:* (TA:) or *the footsteps of the Devil:* (JK:) here some read خُطْوَاتِ; and some, accord. to Lth, خُطُؤَاتِ, which Az pronounces to have no meaning. (TA.)

خَطِيَّةٌ for خَطِيئَةٌ: see the latter, in art. خطأ. [Freytag, evidently from his having found it incorrectly written for حَظِيَّةٌ, has assigned to it the meaning of amica, and amata.]

نَاقَتُكَ هٰذه مِن المُتَخَطِّيَاتِ الجِيفَ [the last word being app. الجَيْفَ] is a saying mentioned by AZ: (TA in the present art.:) or مِنَ المُتَخَطِّئَاتِ الجِيفَ. (TA in art. خطأ, where see the explanation.)

خظو

1 **خَظَا لَحْمُهُ** , (S, K,) aor. يَخْظُو, (S,) inf. n. خُظُوٌّ, (K,) *His flesh was,* or *became, compact;* (S, K;) as also خَظِىَ, (K in art. خظى,) mentioned, as well as the former, by IF, and also by Kz, who does not mention the former, (TA,) aor. يَخْظَى, inf. n. خَظًى; (K;) or خَظِىَ should not be said; (S;) or خَظَا is more common. (IF.) See also خَظَا and خَظَتَا voce خَاظ, below. خَظَاهُ ٱللّٰهُ *God made him,* or *it,* (namely, flesh,) *big,* or *large;* (K accord. to the TA;) or *big and thick;* (CK;) as also اخظاه . (K.)

4 **اخظاه** : see what immediately precedes. [Freytag also mentions اخظى, on the authority of the Deewán el-Hudhaleeyeen, as signifying *He,* or *it, caused* the flesh in the arm *to become prominent, so that the muscles appeared.*] And اخظى also signifies *He,* or *it, fattened,* or *rendered fat,* (K and TA in art. خظى,) the body. (TA.) اخظى [as an intrans. v.] (said of a man, IAar) *He became fat.* (IAar, K in art. خظى.)

خَظَا , followed by بَظَا; and the fem. خَظَاةٌ; and خَظَاتَا: see خَاظ.

خَظٌ , followed by بَظٌ; and the fem. خَظِيَةٌ, followed by بَظِيَةٌ: see خَاظ.

خَظَوَانٌ One *whose flesh is such* [*in thickness,* or *abundance,* or *brawniness,*] *that one part overlies another.* (S, K.)

خَاظ *Compact,* applied to flesh; (TA;) and so خَظَا بَظَا, (S, TA,) likewise applied to flesh, (TA,) and to a horse, (AHeyth, TA,) [each] originally a verb, (S, TA,) and the latter an imitative sequent; and the fem. خَظَاةٌ , applied to anything; (TA;) and خَظَاةٌ بَظَاةٌ, applied to a woman, the [radical] ى being changed into ا accord. to the dial. of Teiyi; (AHeyth, TA;) and خَظٌ بَظٌ, applied to a horse; and خَظِيَةٌ بَظِيَةٌ, applied to a woman. (AHeyth, K in art. خظى.) The Saadee says, (accord. to the TA, 'Ámir Ibn-Et-

Tufeyl,)

* رِقَابٌ كَالمَوَاجِنِ خَاظِيَاتٌ *

* وَأَسْتَاهٌ عَلَى الأَكْوَارِ كُومُ *

[*Compact necks like the bleachers' beating implements, and rumps elevated upon the camels' saddles*]. (S.) In the saying of Imra-el-Keys,

* لَهَا مَتْنَتَانِ خَظَاتَا كَمَا *

* أَكَبَّ عَلَى سَاعِدَيْهِ النَّمِرْ *

[*She has two compact portions of flesh and sinew confining her back-bone, like as* appear *when the leopard falls prostrate upon his fore shanks*], he means خَظَاتَانِ, suppressing the ن for the purpose of alleviation of the utterance: (Fr, S:) or, as some say, he means خَظَتَا, restoring the ا that fell out on account of the concurrence of two quiescent letters in the sing. [i. e. خَظَاتْ, for خَظَتْ is formed from خَظَاتْ, which is from خَظَوتْ,] when the ت has become movent. (S.) ___ خَاظٍ also signifies *Thick, and hard, firm,* or *rigid:* (TA:) and [so, or simply] *thick,* applied to an arrow. (AHn, TA.) And one says سَاعِدٌ خَاظِى البَضِيعِ [*A fore arm,* or *an upper arm,*] *full of flesh.* (IB, TA in art. بضع.) And رَجُلٌ خَاظِى البَضِيعِ (As, S in art. بضع) *A fat man.* (TA in that art.)

خظى

1 **خَظَى لَحْمَهُ** : see 1 in art. خظو.

4 **أَخْظَى** see 4 in art. خظو.

خَظْ بَظْ , and خَظِيَةٌ بَظِيَةٌ: see خَاظٍ, in art. خظو.

خف

1 **خَفَّ** , aor. ـِ , inf. n. خِفَّةٌ (JK, S, Msb, K, &c.) and خَفٌّ (Msb, K) and خَفَّةٌ and تَخَوُّفٌ, but this last belongs to art. خوف, (K,) *contr. of* ثَقُلَ [both properly and tropically]; (Msb;) properly, (TA,) *It* (a thing, S, Msb) *was*, or *became*, خَفِيفٌ [i. e. *light*] (JK, S, Msb, K, TA) *of weight*, (JK,) *in body*, or *material substance*. (TA.) Hence the saying of 'Atà, in a trad., خِفُّوا عَلَى الأَرْضِ, meaning [*Be ye*, or *bear ye, lightly upon the ground*] *in prostration:* (A'Obeyd, TA:) or, as some relate it, خَفِّفُوا : i. e. *prostrate yourselves* [*lightly upon the ground;*] *not heavily, so as to make marks*, or *impressions, upon your foreheads:* and in another trad. it is said, إِذَا سَجَدْتَ فَتَخَافَّ *When thou prostratest thyself, put thy forehead upon the ground lightly:* but A 'Obeyd says that some say فَتُجَافَ, [i. e. فَتُجَافَ عَضُدَيْكَ عَنْ جَنْبَيْكَ,] with ج. (TA [See 3 in art. جفو.]) [Hence also,] خَفَّ المِيزَانُ *The balance had one of its two scales light, so that it rose.* (TA.) ___ [Used tropically, it means *It*, or *he, was*, or *became, light in estimation, lightly esteemed*, or *of little account.*] ___ And *He was*, or *became*, خَفِيفٌ [i. e. *light* as meaning *active, agile*, &c.,] in work: (TA:) *he was*, or *became, brisk, lively, sprightly, active, agile, prompt*, and *quick;* syn. نَشِطَ. (Msb and TA in art. نشط.) You say, خَفَّ فِى عَمَلِهِ وَخِدْمَتِهِ *He was*, or *became*, [*brisk*, &c., or] *obedient and submissive, in his work and his service:* (TA:) and خَفَّ لَهُ فِى الخِدْمَةِ [*He was*, or *became, brisk*, &c., *to him in service*], aor. يَخِفُّ, inf. n. خِفَّةٌ: (S:) and in like manner, خَفَّ لِفُلَانٍ *He was*, or *became*, [*promptly*] *obedient and submissive, to such a one.* (TA.) [Hence,] خَفَفْتُ إِلَى فُلَانٍ [*I was*, or *became, brisk, lively*, or *sprightly, in behaviour to such a one*]. (S in art. هش.) And خَفَّتِ الأُنْثَى لِلْفَحْلِ *The female was*, or *became, submissive to the male.* (A, TA.) And خَفَّتِ الأُتُنُ لِعَيْرِهَا

The she-asses obeyed their he-ass. (K, TA.) And خَفَّ إِلَى العَدُوِّ, inf. n. خُفُوفٌ, *He hastened to the enemy.* (Msb.) And خَفَّ القَوْمُ عَنْ وَطَنِهِمْ, (K, * TA,) inf. n. خُفُوفٌ, (TA,) *The people,* or *party, removed,* or *departed,* or *journeyed, quickly from their home:* or, as some say, simply *removed,* or *departed,* or *journeyed, from it.* (TA.) ___ *He was,* or *became,* خَفِيف [or *light*] in intellect, or understanding: (TA:) [and in conduct, or behaviour: generally meaning] *he was,* or *became, light, inconstant, unsteady, irresolute,* or *fickle;* or *light of intellect; lightwitted;* syn. طَاشَ: (Msb:) the inf. n. of the verb in this sense is خِفَّةٌ. (Msb and K &c. in art. طيش, and TA in the present art.) [But sometimes, when relating to the intellect, or understanding, it means, *He was,* or *became, quick, acute,* or *sharp;* and *clever,* or *ingenious:* see خَفِيفٌ.] And you say of him whose hearing is good, فِى أُذُنِهِ خِفَّةٌ [*In his ear is quickness, acuteness,* or *sharpness, of hearing*]. (TA in art. ثقل.) ___ [*He was,* or *became, flurried, agitated,* or *excited,* by reason of fear, and by anger, or the like: see 10. ___ *He was,* or *became, lighthearted,* or *cheerful; one whose company,* or *converse, was acceptable and cheering.*] You say, خَفَّ فُلَانٌ عَلَى المَلِكِ *Such a one was,* or *became, acceptable and cheering to the king.* (TA.) ___

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[*It* (an action, or an affair, and a case, or the like,) *was,* or *became, light,* or *easy:* and *it become alleviated.*] You say, خَفَّتْ عَلَيْهِ الحَرَكَةُ [*Motion,* or *moving, was,* or *became, easy to him*]; opposed to ثَقُلَتْ. (TA.) And خَفَّتْ حَالُهُ: see 4. ___ [*It* (a word) *was light,* or *easy, of utterance:* and in like manner said of a sound, *it was,* or *became, light to the ear;* or *slight.* ___ *It* (food) *was,* or *became, light to the stomach; easy of digestion.* ___ Said of the hair of the head, and of the beard, *It was,* or *became, light, thin,* or *scanty.*] ___ Said of a people, or company of men, (قَوْمٌ,) inf. n. خُفُوفٌ, it means قَلُّوا وقَدْ

خَفَّتْ زَحْمَتُهُمْ [i. e. *They became few in number, their crowding having diminished*]. (S.) ___ Said of rain, [&c.,] *It diminished; decreased;* or *was,* or *became,* [*light,* or] *deficient.* (TA.) ___ [Said of a blow, a disease, an affection of the mind, &c., *It was,* or *became, light, slight,* or *inconsiderable.*] ___ خَفَّتْ مَنَازِلُهُمْ مِنْهُمْ وَمَضَوْا [means *Their abodes became clear of them, and they went away*]. (K * and TA in art. شول.)

2 **خَفَّفَهُ** *He made it,* or *rendered it,* خَفِيفًا [i. e. *light,* both properly and tropically: the tropical significations are shown by the preceding paragraph, and by explanations of خَفِيفٌ; and some by what here follows]: (Msb:) تَخْفِيفٌ is the *contr. of* تَثْقِيلٌ. (S, K.) ___ Hence, in the Kur [ii. 174], ذٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ [*That is an alleviation from your Lord*]. (TA.) Hence also, in a trad. [respecting the estimates to be made by the collectors of the poor-rate], خَفِّفُوا الْخَرْصَ [*Make ye the conjectural computation* of the quantity of the fruit upon palm-trees &c. *light* to the owners, or *moderate;*] *go not to the utmost length in the* خرص. (TA.) [And خَفَّفَ عَنْهُ *He made light,* or *alleviated, his burden, suffering, distress, uneasiness,* or *the like, by removing from him somewhat thereof; he alleviated him; he relieved him:* see Kur iv. 32 and viii. 67 &c.] And خَفِّفُوا عَلَى الْأَرْضِ: see 1; second sentence. [And خَفَّفَ فِى عَمَلِهِ *He relaxed,* or *remitted, in his work.*] ___ [تَخْفِيفٌ also signifies The *making* a word *light,* or *easy, of utterance, by the suppression of hemzeh,* or *by its conversion into* ا or ى or تَثْقِيلٌ; opposed to تَحْقِيقٌ and تَحْقِيقٌ: and *by making a double consonant single;* opposed to تَثْقِيلٌ and تَشْدِيدٌ: and *by making a movent consonant quiescent;* opposed to تَثْقِيلٌ and تَحْرِيكٌ: each of these changes in a word is said to be لِلتَّخْفِيفِ *for the purpose of alleviating the utterance.* Also, in like manner, The *making* a sound *light to the ear,* or *slight;* opposed to تَثْقِيلٌ. And The *suppressing* of hemzeh; opposed to تَحْقِيقٌ.]

4 **احفّ** *He made* an arrow *light, by scraping* or *paring it.* (L in art. حوذ.) ___ See also 10. *He was,*

or *became, unburdened,* or *unencumbered,* or *without anything that burdened him heavily:* (Msb:) or *he was,* or *became, little burdened* or *encumbered,* in journeying, (JK, TA,) or in his residence at home. (TA.) ___ And *i. q.* خَفَّتْ حَالُهُ [i. e. *His state,* or *condition, was,* or *became, light, little encumbered, easy,* or *alleviated:* or *it was,* or *became, that of one having a small family to maintain:* or *that of having little property:* or *that of having little property and a small family to maintain*]: (JK, S, K, TA: [see حَالٌ:]) and, as some add, رَقَّتْ [i. e., *it was,* or *became, narrow in its circumstances,* or *evil:* it is used in contr. senses: though رَقَّتْ seems to be here intended as explanatory of خَفَّتْ]. (TA.) ___ اخفّ القومُ *The people's beasts were,* or *became,* خِفَافٌ [i. e. *light* as meaning *active, agile,* or *brisk*]: (AZ, S:) or *the people had such beasts.* (K.)

5 **تخفّف** [*He lightened his clothing;* or *clad himself lightly:* but for this I know no other authority than modern usage]. ___ تخفّف منه: see 10. Also *He put on,* or *wore, a* خُفّ [i. e. *boot*], or خِفَافٌ [i. e. *boots*]: (K, accord. to different copies:) or تخفّف بالخُفّ, (JK,) or تخفّف الخُفَّ, (TA,) *he put on,* or *wore, the* خُفّ (JK, TA) on the foot. (TA.)

6 **تخافّ** *He pressed,* or *bore, lightly* [upon a thing]; *contr. of* تثاقل. (K, * TA.) Hence the saying, in a trad., إِذَا سَجَدْتَ فَتَخَافَّ explained above: see 1, second sentence. (TA.)

10 **استخفّهُ** *contr. of* اسْتَثْقَلَهُ; (S, K, TA;) *He deemed it,* or *him,* خَفِيفٌ [i. e. *light,* properly and tropically]. (TA.) *He found it light,* or *easy, to carry,* (Bd in xvi. 82, and TA,) *and to remove.* (Bd ibid.) ___ استخفّ به *He held him,* or *it,* (namely, a man's right, or due, or just claim, Msb, TA,) *in light,* or *little, estimation* or *account,* or *in contempt; he contemned,* or *despised, him,* or *it.* (S, Msb, TA.) ___ استخفّ الهمزةَ [*He deemed the hemzeh light,* or *easy, of utterance*]. (TA.) ___ استخفّهُ also signifies *He demanded,* or *desired, his* خِفَّةٌ [i. e. *briskness,* or *promptness*]; as also تَخَفَّفَ منه:

(TA:) and *it* (a thing) *incited him,* or *excited him, to briskness, liveliness,* or *sprightliness;* syn. اسْتَهَشَّهُ; (JK and K and TA in art. هش;) and أَطْرَبَهُ: (Har p. 139:) and *he incited him,* or *excited him, to lightness, levity,* or *unsteadiness, so as to induce him to follow him in his error:* (TA:) [and simply] *he excited him to lightness, levity,* or *unsteadiness;* (Ksh and Bd and Jel in the Kur xxx. last verse;) *flurried him,* or *disquieted him:* (Ksh and Bd ibid.:) and *it flurried him, so that he became unsteady;* said of impatience; and of a lively emotion of the heart or mind; (TA;) and of fear; (MA;) and of anger: (T in art. حمل:) and اخفّه *he angered him,* (TA,) *and deprived him of his forbearance, moderation, patience, staidness,* or *calmness, and incited him,* or *excited him, to levity,* or *unsteadiness.* (K, * TA.) فَٱسْتَخَفَّ قَوْمَهُ, in the Kur xliii. 54, means *And he demanded,* or *desired, of his people, briskness,* or *promptness, in obeying him:* or فاستخفّ أَحْلَامَهُمْ [*and he held in light estimation their qualities of forbearance, moderation, patience,* or *staidness*]: (Bd:) or *he incited,* or *excited, his people to be promptly obedient and submissive* (أَنْ يَخِفُّوا) *to him and to that which he desired of them;* like اسْتَفَزَّ: (Ksh:) or *he incited,* or *excited, his people to levity,* or *unsteadiness,* (الخِفَّة,) *and ignorance, foolishness,* or *wrong conduct.* (Msb.) And you say, اَستخفّ فُلَانًا عَنْ رَأْيِهِ *He incited,* or *excited, such a one to ignorance, foolishness,* or *wrong conduct, and levity,* or *unsteadiness, so as to make him swerve from his right sentiment, opinion,* or *judgment;* (Az, K, TA;) as also استفزّه عن رأيه. (Az, TA.)

خُفٌّ *A boot;* (KL, PS, &c.;) *a certain thing that is worn* (JK, S, Msb, K, TA) *upon the foot:* (TA:) pl. خِفَافٌ (S, L, Msb, K) and أَخْفَافٌ [which is a pl. of pauc.]. (L, TA.) Hence, رَجَعَ بِخُفَّيْ حُنَيْنٍ [*He returned with the two boots of Honeyn*]; a saying which originated thus: (A 'Obeyd, TA:) an Arab of the desert bargained with Honeyn the

إِسْكَافٌ [or maker of shoes and boots], (K,) who was of the people of El-Heereh, (TA,) for a pair of boots, until he angered him, (K,) and Honeyn desired to anger the Arab: (TA:) so when the Arab of the desert departed, Honeyn took one of his two boots and threw it down in the way, and then he threw down the other in another place; and when the Arab passed by one of them, he said, How like is this to the boot of Honeyn ! and if the other were with it, I would take it: and he went on: and when he came to the other, he repented of having left the former: and Honeyn had lain in wait for him: therefore when the Arab went away in search of the former [boot], Honeyn betook himself to the camel that he rode, and what was upon it, and went away therewith; and the Arab came, having with him nothing but a pair of boots; and it was said, (K,) i. e. his people said to him, (TA,) What hast thou brought from thy journey? and he answered, جِئْتُكُمْ بِخُفَّىْ حُنَيْنٍ [*I have brought you the two boots of Honeyn*]: and this became a prov., applied on the occasion of one's despairing of an object of want, and returning disappointed: (K:) thus the case is related by A 'Obeyd, and by most others after him. (TA.) Accord. to ISk, Honeyn was a strong man, who asserted his relationship to Asad Ibn-Háshim Ibn-'Abd-Menáf, and came to 'Abd-El-Muttalib, wearing a pair of red boots, [formerly distinctive of kings and men of high rank,] and said, O my paternal uncle, I am the son of Asad the son of Háshim the son of 'Abd-Menáf: but 'Abd-El-Muttalib said, No, by the garments of my father Háshim, I know not in thee the natural qualities of Háshim; therefore return thou: so he returned: and it was said, رَجَعَ حُنَيْنٌ بِخُفَّيْهِ [*Honeyn returned with his pair of boots*]. (O, K, &c.) As to the saying of the rájiz,

* يَحْمِلُ فِى سَحْقٍ مِنَ الخِفَافِ *

* تَوَادِيًا سُوِّينَ مِنْ خِلَافِ *

he means thereby [*He carries, in*] *a pastor's bag* (كِنْف) made *of the leg of a* خُفٌّ [or *boot, wooden implements to be tied upon the dugs of she-camels, made of different trees*]. (S. See خِلَافٌ.) ___ The *foot* (KL, PS) of the camel; (S, Msb, KL,

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PS;) the *whole* (مُجْمَع) *of the* فَرْسَن of the camel; (JK, K, TA;) of the male and of the female; *corresponding to the* حَافِر [or *hoof*] *of the horse:* (TA:) and sometimes of the ostrich, (K,) because resembling that of the camel: (TA:) but of no other than these two: (K:) of the masc. gender; whereas فَرْسَنٌ [its syn.] is fem.: (TA:) pl. أَخْفَافٌ. (S, Msb, K.) ___ [And hence, by a synecdoche, for ذَوَاتُ خُفٍّ,] *Camels;* coupled with حَافِر as meaning horses, [and sometimes asses or mules], (Mgh, TA, *) and ظِلْفٌ [as meaning sheep or goats or other cloven-hoofed beasts]. (TA.) You say, مَالَهُ خُفٌّ وَلَا حَافِرٌ وَلَا ظِلْفٌ [meaning *He possesses not camels, nor horses* or *asses* or *mules, nor sheep* or *goats* or *other cloven-hoofed beasts*]. (TA.) You say also, جَآءَتِ الإِبِلُ عَلَى خُفٍّ وَاحِدٍ, meaning *The camels came following one another, the head of each* [*except the first*] *being at the tail of the next* [*before it*], *whether tied together in a file or not.* (L.) ___ *An aged camel:* (K:) [and *a weak camel:*] or, as some say, *a bulky camel:* pl. أَخْفَافٌ. (TA.) It is said in a trad., يُحْمَى مِنَ الأَرَاكِ مَا لَمْ تَنَلْهُ أَخْفَافُ الإِبِلِ [*Of the trees called* اراك, *what the aged and weak of camels cannot reach may be prohibited*]: i. e. what is near, thereof, to the place of pasturage is not to be prohibited, but is to be left for the aged and weak camels, that cannot go far in search of pasture: (As, O, Msb:) or what camels cannot reach (Msb, TA) by means of their اخفاف, (Msb,) by walking thereto, (TA,) may be prohibited: (Msb, TA:) or it means, what camels cannot reach with their heads may be prohibited [to be shaken or beaten off for them]. (Mgh.) ___ The *sole,* or *part that touches the ground, of the foot* of a man. (M, K, TA.) ___ *A tract* of ground (S, A, O, L) *more rugged,* (S, O, L,) or *longer,* (A,) *than such as is termed* نَعْلٌ: (S, A, O, L:) or *a rugged piece* of ground. (K.)

خَفٌّ : see خَفِيفٌ, in four places. Also *A company consisting of few persons.* (S, K.) You say, خَرَجَ فُلَانٌ فِى خَفٍّ مِنْ أَصْحَابِهِ *Such a one went forth among a company consisting of few*

persons of his companions. (S.)

خِفَّةٌ an inf. n. of 1 [in almost all of its senses, proper and tropical; and much used as a simple subst., signifying *Lightness: levity:* &c.]. (JK, S, Msb, K, &c.)

خُفَافٌ : see what next follows, in four places.

خَفِيفٌ a part. n. of 1 [in all its senses, proper and tropical, signifying *Light:* &c.]: (JK, S, * Msb, K, * TA:) as also خِفٌّ [in the proper sense] (JK, * S, * Msb, K, * TA) and خُفَافٌ : (S, * K, * TA:) the first is applied to a thing; as also ↓ the second, (Msb,) which signifies anything *light to carry,* (TA,) [as also the first;] and *light in weight but heavy in price, not incommoding the bearer:* (Har p. 139:) and the first and ↓ third are also applied to a man: (S, TA:) but, as some say, the first means [*light*] *in body* [as well as in tropical senses]; and ↓ the third, [*light*] *in* [*the sense of possessing*] *quickness* or *acuteness* or *sharpness, and cleverness* or *ingeniousness:* and [in like manner] خَفِيفُ القَلْبِ signifies *quick, acute,* or *sharp, in intellect;* and خَفِيفُ الرُّوحِ, *the same;* or *clever,* or *ingenious:* the pl. of the first is خِفَافٌ and أَخْفَافٌ and أَخِفَّآءُ; the first of which three pls. is also pl. of خُفَافٌ : and hence, in the Kur [ix. 41], انْفِرُوا خِفَافًا وثِقَالًا [explained in art. ثقل]. (TA.) خِفٌّ is also applied to a boy, (S, TA,) meaning *Light to carry;* (TA;) as in the saying of Imra-el-Keys,

* يَزِلُّ الغُلَامُ الخِفُّ عَنْ صَهَوَاتِهِ *

[*The boy that is light to carry slips from the parts of his* (the horse's) *back whereon the rider sits*]: (S: so in my copies:) or يُزِلُّ الغُلَامَ الخِفَّ [*he makes the boy that is light to carry to slip*]: and [it is said that] it means also *the hardy, strong,* or *sturdy, boy.* (TA.) And خَفِيفٌ signifies also *Little burdened* or *encumbered* in journeying, or in residence at home; like خِفٌّ and مُخِفٌّ . (TA.) [Hence,] رَجُلٌ خَفِيفُ ذَاتِ اليَدِ *A poor man.* (TA.) ___ [*Brisk, lively, sprightly, active, agile, prompt,* and

quick. Hence,] خَفِيفٌ إِلَى الخَيْرِ [*Prompt,* or *quick, to do good*]. (TA in art. هش.) ___ [*Light,* or *easy, of utterance:* and *light to the ear; light in sound.* Hence,] النُّونُ الخَفِيفَةُ [*The lightsounding* ن; as in يَفْعَلَنْ &c.]; *contr. of* الثَّقِيلَةُ: and also applied to *the tenween.* (TA.) ___ [*Light, thin,* or *scanty;* applied to the hair of the head &c. Hence,] هُوَ خَفِيفُ العَارِضَيْنِ [*He is light, thin,* or *scanty,*] *in the hair of the two sides of the cheeks,* (S and O and Msb in art. عرض,) and *of the beard.* (O in that art.) ___ الخَفِيفُ *A certain kind of metre of verse;* [namely, *the eleventh;*] *the measure of which consists of* فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ [*in each hemistich*]. (K [in which is added six times, a mistake for six feet].)

خَفَّافٌ [*A maker,* or *seller, of boots* (خَفَافٌ, pl. of خُفٌّ).] (TA.)

مُخَفٌّ : see خَفِيفٌ.

العَوْرَةُ المُخَفَّفَةُ [*The part,* or *parts, of the person which it is improper, but not grossly indecent, to expose:* so in the law-books: see art. عور.]

خفت

1 **خَفَتَ** , (S, A, Msb, K,) aor. ـِ , (Msb,) inf. n. خُفُوتٌ (S, A, K) and خَفْتٌ (Msb, TA) and خُفَاتٌ, (TA,) *It* (the voice, S, A, Msb) *was,* or *became, still,* (S, K,) or *silent;* (A;) *was,* or *became, low,* (Msb,) or *soft,* or *gentle,* or *slender;* and *became weak, by reason of vehement hunger.* (TA.) ___ Hence, said of a dying man, *He ceased speaking;* (S;) *he was,* or *became, silent;* (S, A, K;) *he spoke not.* (A.) ___ And [hence,] خَفَتَ, (A, TA,) inf. n. خُفُوتٌ. *He died:* (A, TA:) and خَفَتَ, inf. n. خُفَاتٌ, *he died suddenly;* (AA, S, K, TA;) as also مَاتَ خُفَاتًا. (A.) And the latter, i. e. خَفَتَ inf. n. خُفَاتٌ, accord. to AM, *He was,* or *became, weak, and abject,* or *abased.* (TA.) ___ خَفْتٌ also signifies The *speaking with a suppressed voice;* and so تَخَافُتٌ , (S, K, TA,) and مُخَافَتَةٌ . (K, TA.) And you say, خَفَتَ بِصَوْتِهِ, (Msb,) and خَافَتَ بِهِ, (TA,) *He lowered his voice; spoke with a low voice.* (Msb, TA.) And خَفَتَ بِقِرَآءَتِهِ; (TA;) and خَافَتَ بِهَا, (A, Msb,) inf. n. مُخَافَتَةٌ; (Msb;) and قَرَأَ مُخَافَتَةً ; (TA;) *He lowered his voice in his reading* or *reciting; read,* or *recited, with a low voice:* (A, Msb, TA:) or the second of these signifies *he read,* or *recited, indistinctly, not with raised voice.* (Lth, TA.) ___ خَفَتَ, said of seed-produce, *It was,* or *became, such as is termed* خَافَتٌ [explained below]. (Msb.)

2 **خَفَّتَ** [app. *It silenced,* or *killed:* said of a smiting with a sword or the like: see فَوَّارٌ]. (TA.)

3 **خَافَتَ** , inf. n. مُخَافَتَةٌ: see 1, in four places. ___ [Hence,] تُخَافِتُ الإِبِلُ المَضْغَ *The camels ruminate.* (TA.)

4 **اخفتت** *She* (a camel) *brought forth on the day* [*of the year*] *in which she was impregnated* [or *just a year after she was covered*]. (K.)

6 **تخافتوا** *They consulted together secretly.* (TA.) See also 1. ___ And تخافت *He feigned,* or *made*

a false show of, weakness and stillness. (TA.)

خَفْتٌ (S) and خُفَاتٌ, (A,) applied to speech, (S, A,) *Uttered with a low,* or *suppressed, voice.* (S, * A.) [See also خَافِتٌ.] The former is also syn. with خَبْتٌ [*A low,* or *depressed, tract of ground:* &c.]. (K. [So accord. to my MS. copy of the K, and accord. to the TA: but in the CK this signification is omitted; for instead of والخَبْتُ وبالضَّمّ السَّذَابُ, we find والخَفْتُ بالفتحِ وبالضَّمّ السَّذَابُ, meaning that خَفْتٌ and خُفْتٌ signify the same as سَذَابٌ.])

خُفْتٌ [and accord. to the CK خَفْتٌ, but this is app. a mistake, (see what next precedes,)] *i. q.* سَذَابٌ [i. e. *Rue*]; (K;) as also خُتْفٌ. (T, TA.)

خُفَاتٌ [an inf. n. of 1, q. v. ___ And also used as an epithet; for ذُو خُفَاتٍ]: see خَفْتٌ. ___ Also *Weak* hearing. (TA, from a trad.) ___ لَسْتُ خُفَاتًا [*I am not weak, and abject,* or *abased*]. (T, from a verse of El-Jaadee.)

خَفُوتٌ A *lean,* or an *emaciated,* woman: (Lh, K:) or a woman *who is scarcely seen distinctly, by reason of leanness,* or *emaciation:* (TA:) or a woman *who is deemed goodly,* or *beautiful,* (K,) *whom the eye regards as worthy of notice,* (A, TA,) *as long as she is alone, not when she is among other women.* (A, K, TA.) You say امْرَأَةٌ خَفُوتٌ لَفُوتٌ: (Lth, A, TA:) لفوت meaning *wont to calumniate,* or *slander.* (A.) But AM says, I have not heard خفوت as an epithet applied to a woman on any authority but that of Lth. (TA.)

خَفِيتٌ : see what follows, in two places.

خَافِتٌ A voice *becoming still,* or *silent;* or *low,* or *suppressed;* as also خَفِيتٌ. (A.) You

say صَوْتٌ خَفِيضٌ خَفِيتٌ. (TA.) ___ One *whose voice is still,* or *silent, by reason of his*

weakness. (Har p. 76.) Applied to a dying man, *Ceasing to speak; silent.* (S.) ___ سَحَابٌ خَافِتٌ *Clouds in which is no water.* (Aboo-Sa'eed, K.) A cloud like these does not move from its place: only that which contains water travels along: that which sends forth a slightly-flashing lightning scarcely ever, or never, does so. (Aboo-Sa'eed.) ___ زَرْعٌ خَافِتٌ *Dying,* or *dead, seedproduce:* (A:) or *seed-produce that has not grown tall:* (Msb, * K, TA:) or *that has not attained the full height.* (TA.) The weak believer is likened, in a trad., to خَافِتُ الزَّرْعِ, (A, TA,) which at one time inclines, and at another time stands straight; accord. to A 'Obeyd, خافت meaning what is *fresh,* or *juicy, and soft,* or *tender:* or, accord. to one reading, to خَافِتَةُ الزَّرْعِ, meaning *fresh,* or *juicy, seed-produce, that is soft,* or *tender, and weak;* the ة being added in خافته as though by زرع were meant سُنْبُلَة. (TA.)

خفر

1 **خَفَرَهُ** , (S, A, Msb, K,) and خَفَرَ بِهِ, and خَفَرَ عَلَيْهِ, (A, K,) aor. ـِ (S, K) and ـُ , (K,) inf. n. خَفْرٌ; (S, K;) and خَفَّرَهُ , (As, S, K,) inf. n. تَخْفِيرٌ; (As, S;) and تَخَفَّرَ بِهِ; (K;) *He protected him; granted him refuge; preserved, saved, rescued,* or *liberated, him;* (S, A, Msb, K;) *from him who sought* or *pursued him.* (Msb.) And خَفَرَ القَوْمَ, inf. n. خُفَارَةٌ, *He protected the people and became responsible for their safety.* (TA.) ___ And خَفَرَهُ *He received from him hire for protecting him* (K) *and being responsible for his safety.* (TA.) ___ And خَفَرَ, (TK,) inf. n. خَفَارَةٌ, (K,) *He guarded* palm-trees *from injury:* and seed-produce *from the birds:* syn. of the inf. n. of the verb in the latter sense, شَرَاحَةٌ. (K, TA: in the CK شَرَاجَةٌ, with fet-h to the ش, and with ج in the place of ح.) ___ See also 5. ___ خَفَرَ بِالعَهْدِ, (Mgh, Msb) and بِعَهْدِى, (A,) aor. ـِ (Mgh, Msb) and ـُ , (Msb,) inf. n. خَفَارَةٌ, (Mgh,) *He fulfilled the covenant,* or *engagement,* (Mgh, Msb,) and *my covenant,* or *engagement.* (A.) ___ See also 4, in two places. رِيحُهُ تَخْفُرُ شَهْوَةَ النِّسَآءِ *Its odour puts a stop to the carnal desire of women.* (R, TA.) خَفِرَ, (S, Msb,) or خَفِرَتْ, (K,) for most assert that this verb is only used in relation to a woman, and it seems to be seldom, if ever, otherwise used, (MF,) aor. ـَ , (K,) inf. n. خَفَرٌ (S, A, Msb, K) and خَفَارَةٌ, (K, TA,) or the latter is a simple subst; (Msb;) and تَخَفَّرَ , (K,) or تَخَفَّرَتْ; (M, L;) *He,* or *she, was bashful;* or *felt,* or *had a sense of,* or *was affected with, shame, shyness,* or *bashfulness;* (Msb, TA;) and *was grave, staid,* or *sedate:* (Msb:) or *was very bashful;* &c. (S, M, A, K.)

2 **خَفَّرَ** see 1. تَخْفِيرٌ [its inf. n.] is also syn. with تَشْوِيرٌ [The *doing an action of which one should be ashamed*]: (S, and some copies of the K, and so in the CK:) or تَسْوِيرٌ [the *act of walling* a town]: (so in other copies of the K, and in the TA:) and تَحْصِينٌ [the *act of fortifying*]. (TA.)

4 **اخفره** *He sent,* (S, K,) or *appointed,* (A,) *with him a* خَفِير [or *protector*], (S, A, K,) *to defend and guard him.* (Abu-l-Jarráh El-'Okeylee, TA.) *He broke,* or *violated, his covenant,* or *engagement, with him;* (S, A, Msb, K;) the أ having a privative effect; (TA;) *he behaved perfidiously, treacherously,* or *unfaithfully, to him;* as also خَفَرَ به, (Msb, K,) aor. ـِ, (Msb,) inf. n. خَفْر (K, TA, in the CK خَفَر) and خُفُور: (K, TA:) or خُفُور is an inf. n. syn. with إِخْفَار as inf. n. of اخفر in the sense above explained, but having no verb, such as خَفَر, belonging to it: (TA:) or you say, خَفَرَتْ ذِمَّةَ فُلَانٍ, inf. n. خُفُور, *such a one's compact, covenant,* or *obligation, by which he had become responsible for the safety, or safe-keeping, of a person or thing, or the like, was unfulfilled:* and اخفرها الرَّجُل *the man broke, or violated, or failed of performing, it:* (Sh, TA:) and اخفر العهد *he broke, or violated, the covenant,* or *engagement:* (Mgh:) and اخفر alone signifies the same. (IAth.)

5 **تَخَفَّرَ** see 1, in two places. ___ تَخَفَّرَ به also signifies *He had recourse to him for refuge, protection,* or *preservation; sought his protection; asked him to be his* خَفِير [or *protector*]; (S, A, * K;) and so خَفَرَه ; (TA;) [and استخفره, occurring in the S, in art. قوب:] *he protected,* or *defended, himself by means of him;* syn. احتمى به. (Msb.)

10 **إِسْتَخْفَرَ** see 5.

خَفَر : see خَفَارَة.

خَفِر, applied to a man; (Msb;) and the same, (K,) without ة, (TA,) and خَفِرَة and مُتَخَفِّرَة, applied to a female, (S, K,) as also مِخْفَار, (K,) as a possessive or an intensive epithet; (TA;) *Bashful;* or *feeling, having a sense of,* or *affected with, shame, shyness,* or *bashfulness;* (Msb, TA;) *and grave, staid,* or *sedate:* (Msb:) or *very bashful,* &c.; (S, K;) as also خَفِير applied to a man: (TA, from a trad.:) pl. [of the first, applied to a female, and of the second,] خَفَائِر. (K.)

خُفْرَةٌ (S, A, K) and خُفَارَةٌ (S, A, Msb, K) [both, in Ham p. 677, said to be inf. ns., but they are rather to be regarded as quasi-inf. ns.,] and خَفَارَةٌ (S, Msb, K) and خَفَارَةٌ (K) *Protection, refuge, preservation, rescue,* or *liberation,* (S, * A, Msb, K,) *from one seeking* or *pursuing:* (Msb:) *a compact, a covenant,* or *an obligation, by which one becomes responsible for the safety,* or *safe-keeping, of a person* or *thing;* or *the like;* or simply *responsibility,* or *suretiship;* syn. ذِمَّةٌ: (S, TA:) pl. of the first, خُفَرٌ. (TA.) It is said in a trad., مَنْ صَلَّى الصُّبْحَ فَهُوَ فِى خُفْرَةِ ٱللّٰهِ *Whoso performeth the prayer of daybreak, he is in the protection of God.* (TA.) And in another trad., الدُّمُوعُ خُفَرُ العُيُونِ *Tears are the protections of the eyes* from Hell-fire when they weep from the fear of God. (TA.) And وَفَتْ, (S, A,) and خُفَارَتُكَ, (A,) *May thy compact, covenant,* or *obligation, which hath made thee responsible for my safety, be fulfilled,* (S,) is said by the object of protection to his protector when he has not as yet preserved him in safety. (A.)

خُفْرَةٌ: see the next paragraph, in two places.

خَفِيرٌ *A protector; one who protects, grants refuge, preserves, saves, rescues,* or *liberates;* (S, A, Msb, K;) *from one who seeks* or *pursues;* (Msb;) as also خُفْرَةٌ: (A, K, TA:) *a protector* of a people, *in whose safeguard they are as long as they remain in his district:* (Lth:) pl. خُفَرَآءُ. (A.) *One who guards seed-produce from the birds.* (TA.) ___ *Oae who is protected, to whom refuge is granted, who is preserved, saved, rescued,* or *liberated.* (K.) The K might be thought to imply that خُفْرَةٌ is also used in this sense; but it is not. (TA.) ___ See also خَفِرٌ.

خَفَارَةٌ (A, Msb, K) and خُفَارَةٌ and خَفَارَةٌ (Msb, K) The *hire,* or *pay, of a* خَفِيرٌ [or *protector*]: (A, Msb, K:) the vulgar say خَفَرٌ: and some erroneously change the خ into غ. (TA.) ___ See also خُفْرَةٌ, first and last sentences.

خَافُورٌ *A certain plant,* (As, S, K,) *which ants collect in their habitations,* (TA,)

resembling tares, or *darnel,* (زُوَانٌ,) (K,) i. e., *in form;* said to be so called because its odour puts a stop to the carnal desire of women; also called مَرْوٌ and زَغْبَرٌ: so says Suh in the R. (TA.)

مِخْفَارٌ : see خَفَرٌ

مُتَخَفِّرَةٌ : see خَفَرٌ

خفش

1 **خَفَشَ** , aor. ـَـ , inf. n. خَفَشٌ, *He had that quality of the eyes,* or *sight, which is termed* خَفَشٌ *as this word is explained below.* (Msb.) And خَفَشَتْ عينه *His eye had that quality.* (A.)

خَفَشٌ *Smallness of the eye,* (S, A, K,) or *of the eyes,* (Msb,) *and weakness in the sight, by nature:* (S, A, Msb, K:) or *a natural narrowness in the eye:* (TA:) and *sometimes it is a disease:* (S, Msb: *) or *a corrupt state in the eyelids,* (Kh, A, K,) *and redness, which causes the eyes to become narrow,* (Kh,) *without pain,* (Kh, A, K,) *and without ulceration:* (Kh:) and (so in the S and A and Msb, but in the K or) *nyctalopia;* or the *seeing by night,* (S, A, K,) *but not by day:* (S, K:) or the *seeing by night more than by day:* (Msb:) and *in a cloudy day, but not in a clear one:* (S, A, Msb, K:) and sometimes, the *being affected with ophthalmia,* or *inflammation of the eye with pain and swelling.* (Msb.) كَأَنَّهُمْ مِعْزَى حَظِيرَةٍ فِى خَفَشٍ [*As though they were the goats of a pen, in respect of weakness of sight,*] is a prov., applied to him who falls into blindness or perplexity or the darkness of night; because goats are the weakest of the غَنَم in rain and cold: originally said by 'Áïsheh. (TA.)

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خُفَّاشٌ The *bat;* syn. وَطْوَاطٌ; (K;) *a certain flying thing;* (Msb;) *that flies by night:* (S:) so called

because it can scarcely see by day; (Msb;) or because of the smallness of its eyes and the weakness of its sight (K, TA) by day: (TA:) *its brain, if the hollows of the soles of the feet be anointed with it, excites the venereal passion: and if burnt, and used as a collyrium, it removes,* or *stops,* (according to different copies of the K,) *whiteness of the eye,* (K, TA,) *and sharpens the sight:* (TA:) *its blood, if smeared upon the pubes of one who has nearly attained the age of puberty, prevents the growth of hair;* (El-Minháj, K;) *as some say; but this is not true:* (El-Minháj:) *and if the pudendum of her who has difficulty in bringing forth, be rubbed gently with its gall-bladder, she brings forth immediately:* (K, * TA:) the pl. is خَفَافِيشُ. (S, K.) [See also خُشَّافٌ.]

أَخْفَشُ One *who has that quality of the eyes,* or *sight, which is termed* خَفَشٌ *as this word is explained above:* (S, A, Msb:) and one *who contracts his eyes when he looks:* (TA:) and one *who has in his eyes white fluid matter,* or *motes,* or *the like:* (AZ:) fem. خَفْشَآءُ. (Msb.)

خفض

1 **خَفَضَهُ** , [aor. ـِ ,] inf. n. خَفْضٌ, *He lowered it; depressed it;* namely, a thing; *contr. of* رَفَعَهُ. (A.) ___ *He* (God) *abased him;* (S, Msb;) namely, an unbeliever. (Msb.) You say, اللّٰهُ يَخْفِضُ مَنْ يَشَآءُ وَيَرْفَعُ *God abaseth whom He will, and exalteth..* (S.) ___ خَفَضَ جَنَاحَهُ *He* (a bird) [*lowered* or] *relaxed his wing, and contracted it to his side, in order that he might rest,* or *cease, from his flying.* (TA.) ___ And the same phrase, *He made himself gentle, easy to deal with, compliant,* or *obsequious.* (TA.) It is said in the Kur [xv. 88], وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ *And make thyself gentle,* &c., *to the believers:* (Jel, TA:) or *be thou condescending to the believers, and treat them with gentleness.* (Bd.) And again, in the same [xvii. 25], (TA,) وَٱخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ *And humble,* or *abase, thou thyself to them both, from compassion:* (Bd, K, TA:) or *make thyself submissively gentle to them both, from compassion:* (Bd, * Jel:) or there is a transposition in the sentence, and the meaning is واخفض لهما جناح الرحمة من الذلّ [*and make thyself compassionately gentle to them both, from submissiveness*]. (O, K.) ___ إِنَّ ٱللّٰهَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ, in a trad., means *Verily God,* at one time, *bringeth down to the ground the just,* or *equitable; and,* at another time, *exalteth him:* (ISh:) or *maketh ample* [*the means of subsistence* &c.] *to whom He will, and maketh scanty to whom He will:* (Sgh, K:) or *maketh little the portion of the means of subsistence which is the share of any created being, and maketh it much.* (TA in art. قسط, q. v.). خَفْضُ الْعَدْلِ وَرَفْعُهُ is also explained as signifying *The just's being overcome by the unjust,* when men act corruptly, *and the just's overcoming the unjust,* when they repent, and act

righteously. (TA.) [See also art. رفع.] ___ مَازَالَتْ تَخْفِضُنِى أَرْضٌ وَتَرْفَعُنِى أُخْرَى حَتَّى وَصَلْتُ إِلَيْكُمْ [app. means *One land ceased not to make me go a gentle pace, and another to make me go a vehement pace, until I came unto you:* for خَفَضَ as relating to pace is probably not only intrans., as it will be seen to be below, but also trans., like its contr. رَفَعَ: or it may mean *one land ceased not to make me go down, and another to make me go up,* &c.; though its being tropical if having this meaning may be doubted]. (A, TA.) ___ خَفَضَ صَوْتَهُ, (A, Msb,) aor. ـِ, (Msb,) inf. n. خَفْضٌ, (S, Msb, K,) *He* (a man, Msb) *lowered his voice;* (S, K;) *did not raise his voice;* (Msb;) [*contr. of* رَفَعَهُ, as is indicated in the A.] ___ [In most of the above-mentioned senses, خَفَّضَ is nearly; if not exactly, syn. with خَفَضَ الحَرْفَ فِى الإِعْرَابِ ___.] خَفَضَ *He made the* [final] *letter to have kesreh, in inflection.* (Msb.) خَفْضٌ is *syn. with* جَرٌّ [q. v.] (S, K) in the inflection of words: (K:) these two terms, in the inflection of words, are like كَسْرٌ in the non-inflection, in the conventional language of the grammarians. (S.) خَفُضَ عَيْشُهُ, aor. ـُ, [inf. n., app., خَفْضٌ, q. v. infrà,] *His life was,* or *became, easy; free from trouble or inconvenience, and toil or fatigue; tranquil; and plentiful.* (JK, K. *) ___ خَفُضَ صَوْتُهَا *Her* (a woman's) *voice was,* or *became,* [*low, soft,*] *gentle and easy.* (TA.) ___ خَفَضَتْ *She* (a woman) *was,* or *became, low, soft,* or *gentle, in voice.* (TA.) ___ خَفَضَتِ الإِبِلُ, [inf. n. خَفْضٌ and مَخْفُوضٌ, like the contr. رَفْعٌ and مَرْفُوعٌ, (see خَفْضٌ below,)] *The camels went a gentle pace;* (A, TA;) *contr. of* رَفَعَتْ. (A.) ___ خَفَضَ بِالمَكَانِ, aor. ـِ, *He remained, stayed,* or *abode, in the place.* (K.) [See also خَافِضٌ.] A poet says, [app. using the verb in this sense,]

* إِنَّ شَكْلِى وَإِنَّ شَكْلَكَ شَتَّى *
* فَٱلْزَمِى الخُصَّ وَٱخْفِضِى تَبِيضِضِّى *

[*Verily the like of me, and verily the like of thee, are different: therefore keep thou to the booth* which is our home, *and remain at rest: thou wilt become fair*]: the last word is

for تبيضّى; a ض being added. (S.) ___ خَفَضَ, inf. n. خُفُوضٌ, also signifies *He died;* said of a man. (TA.) خَفَضَتِ الجَارِيَةُ, [aor. and inf. n. as below,] *She circumcised the girl:* [see بظْرٌ:] (Msb:) خَفَضَتْ الجَارِيَةَ, (S,) or خَفَضَتِ الجَارِيَةُ, (A, K,) is like خَتَنَتْ الغُلَامَ, (S,) or, خَتَنَ الغُلَامَ: (A, K:) the former verb applies only to a girl: (Msb, K:) or you say sometimes, خَفَضَ الصَّبِىَّ, aor. ـِ , inf. n. خَفْضٌ, meaning *he circumcised the boy.* (TA.)

2 **خَفَّضَ** see 1, in the latter half of the paragraph. ___ خَفَّضَ رَأْسَ البَعِيرِ *Draw thou the camel's head towards the ground,* that thou mayest mount him. (Lth, K.) ___ خَفَّضَهُ *He weakened,* and *lowered,* or *abased, his state,* and *his rank.* (TA.) ___ *He quieted him,* or *tranquillized him, and rendered the affair,* or *case,* or *state, easy to him.* (TA, from a trad.) ___ خَفِّضْ عَلَيْكَ جَاشَكَ *Quiet,* or *calm, thy heart.* (TA.) ___ خَفِّضِ القَوْلَ يَا فُلَانُ *Make thou thy words* (lit. *the saying*) *gentle,* or *soft, O such a one:* (K, TA:) and خَفِّضْ عَلَيْكَ القَوْلَ [signifies the same]. (S.) ___ خَفِّضْ عَلَيْكَ الأَمْرَ, (S, K, *) or [simply] خَفِّضْ عَلَيْكَ, (A,) *Make thou the case,* or *affair, light,* or *easy,* (S, A, K,) *to thyself:* (A:) [i. e. *regard it lightly:* for] خَفِّضِى عَلَيْكِ, occurring in a trad., as said by Aboo-Bekr to 'Áïsheh, means *make thou the case,* or *affair, light,* or *easy; and do not grieve for it.* (TA.) ___ أُصِيبَ بِمَصَائِبَ تَخَفَّضُ المَوْتَ *He was smitten by afflictions which brought near to him death, and from which he could not escape.* (IAar, L.)

3 **رَافَعَنِى وَخَافَضَنِى** : see art. رفع.

5 **تَخَفَّضَ** see what next follows.

7 **انْخَفَضَ** , (JK, S, Sgh,) or اختفض , (K,) or both, (TA,) [but the latter seems to be very rare, whereas the former is of very frequent occurrence,] and تخفّض , (A,) *It was,* or *became, lowered,* or *low,* or *depressed* (JK, S, A, Sgh, K.)

8 **اخْتَفَضَ** : see 7. اختفضت *She* (a girl) *was,* or *became, circumcised.* (S, K.) [See 1, last signification.]

خَفْضٌ : [see خَفَضَ, (of which it is the inf. n.,) throughout. ___] *A state of abatement,* or *remissness,* or *the like:* (A, TA:) *ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; quietness; quietude; stillness;* syn. دَعَةٌ; (S, A, K;) and رَاحَةٌ; (Msb;) and سُكُونٌ; (TA;) of life: (Msb:) or *ampleness of the circumstances* of life; (El-Marzookee, Msb;) *plentifulness and pleasantness* thereof: (El-Marzookee:) *softness, delicateness,* or *easiness:* (A, TA:) *pleasant life:* (L:) and [in like manner] خَفِيضَةٌ, *softness, delicateness,* or *easiness, of life; and ampleness of the circumstances thereof:* (TA:) and the former, *gentleness and easiness* of voice. (TA.) You say, هُمْ فِى خَفْضٍ مِنَ العَيْشِ *They are in an easy,* or *a tranquil,* [or *a plentiful and pleasant,* or a *soft* or *delicate,*] *state of life.* (S.) [This phrase is said in the A to be tropical; but why, I do not see; since خَفْضٌ in the sense of دَعَةٌ is proper accord. to the same authority.] And هُوَ فِى خَفْضِ العَيْشِ *He is in an ample, and an easy,* or *a tranquil, state of life.* (Msb.) And a poet says,

* لَا يَمْنَعَنَّكَ خَفْضَ العَيْشِ فِدَعَةٌ	*
* نُزُوعُ نَفْسٍ إِلَى أَهْلٍ وَأَوْطَانٍ	*
* تَلْقَى بِكُلِّ بِلَادٍ إِنْ حَلَلْتَ بِهَا	*
* أَهْلًا بِأَهْلٍ وَجِيرَانًا بِجِيرَانِ	*

(Ham p. 137, and Sgh;) i. e. [*Let not yearning of soul for family and homes prevent thee from enjoying*] *ampleness of the circumstances of life,* or *plentifulness and pleasantness thereof, in ease and tranquillity:* [*thou wilt find in every country, if thou take up thine abode in it, a family for a family, and neighbours for neighbours:*] (ElMarzookee, MF:) another reading, which is

preferable, though each is allowable, is نزاع in the place of نزوع. (Ham ubi suprà.) ___ [It is also used as an epithet; app. for ذو خفض.] You say, عيش خفض, (JK, TA,) and خافض, (S, A, K,) and خفيض, and مخفوض, (TA,) *An easy,* or *a tranquil,* (JK, S, K, TA,) *and plentiful,* (JK, TA,) *and soft,* or *delicate,* (TA,) *life:* (JK, S, &c.:) and مخفض signifies the same as خفض. (TA: there mentioned in the same place as here.) [It is said in the A, that خافض عيش is like عيشة راضية, (meaning that it is for عيش مخفوض,) and that it is tropical.] ___ Also *A gentle pace; contr. of* رفع; (S, A, * K;) and so مخفوض; (S, * A;) *contr. of* مرفوع. (A, TA.) [See خفضت الإبل.] ___ Also *Low,* or *depressed,* land: (TA:) and [in like manner] خافضة *a low,* or *depressed, tract* (تلعة مطمئنّة) *of land:* (ISh, K:) رافعة signifying [the contr., i. e.] a hard and elevated tract of land. (ISh.)

هو فى حال خفضة and حال رفعة [*He is in a state of abasement* and *in a state of elevation:* or perhaps the word خفضة should be written خفضة, to agree in form with رفعة, and because in itself denoting a state]. (A.)

صوت خفيض *A low, soft,* or *gentle, voice.* (TA.) And كلام خفيض and مخفوض [*Low, soft,* or *gentle, speech*]. (A, TA.) See also عيش خفيض ___. خافض: see خفض.

خفيضة, as a subst.: see خفض, near the beginning of the paragraph.

الخافض, one of the names of God called الأسمآء الحسنى, *The Abaser of the proud, haughty,* or *insolent:* (K:) *the Abaser of everything which He desireth to abase.* (TA.) ___ خافضة رافعة in the Kur [lvi. 3, applied to the resurrection, (القيامة,)] means *Abasing certain persons to Hell: exalting certain persons to Paradise:* (O, K:) or *abasing the disobedient: exalting the obedient.* (Zj.) ___ A rájiz [of the tribe of Asad (S in arts. شول and صن)] says, censuring a collector of the poor-rate,

* خَافِضَ سِنٍّ وَمُشِيلًا سِنَّا *

* أَإِبِلِى تَأْكُلُهَا مُصِنَّا *

[*Dost thou devour my camels, elevating the nose with pride, lowering age* in one case *and raising age* in another?]: or, accord. to IAar, this was a man addressing his wife, and censuring her father, who had required as her dowry twenty camels, all to be بَنَاتِ لَبُونٍ, and demanded them of him; and when he saw among his camels a fat حِقَّة, he said This is a بِنْتُ لَبُونٍ, that he might take her; and when he saw a lean بنت لبون, he said This is a بِنْتُ مَخَاضٍ, that he might leave her. (S.) ___ هُوَ خَافِضُ الجَنَاحِ *He is gentle, easy to deal with, compliant,* or *obsequious:* (A, TA:) *he is grave, staid, sedate,* or *calm;* (TA;) and so هُوَخَافِضُ الطَّيْرِ. (K, TA.) ___ امْرَأَةٌ خَافِضَةُ الصَّوْتِ, and خَفِيضَةُ الصَّوْتِ, *A woman low, soft,* or *gentle, in voice:* (TA:) *not clamorous and foul-tongued.* (T, TA.) ___ عَيْشٌ خَافِضٌ: see خَفْضٌ, in two places. ___ أَرْضٌ خَافِضَةُ السُّقْيَا *Land easy of irrigation.* (K.) The contr. is termed رَافِعَةُ السقيا. (TA.) ___ بَيْنِى وَبَيْنَكَ لَيْلَةٌ خَافِضَةٌ *Between me and thee is a night of easy journeying.* (S, TA.) ___ قَوْمٌ خَافِضُونَ *A people,* or *company of men, remaining at a water:* when going in search of pasture and of the places where rain has fallen, they are not so called. (IAar.) خَافِضَةٌ *A woman who circumcises girls.* (S, A, Msb, K. *) And خَافِضٌ is sometimes applied to *A man who circumcises boys.* (TA.)

خَافِضَةٌ , as a subst., or an epithet in which the quality of a subst. predominates: see خَفْضٌ, last signification.

مَخْفِضُ قَوْمٍ *A place where a people are in a state of ease,* or *tranquillity;* or *in a plentiful and pleasant state of life.* (TA.) ___ See also خَفْضٌ, in the latter part of the paragraph. مَخْفِضٌ also signifies The *place* of a girl *where the operation of circumcision is performed.* (Lh and Az, in TA, voce عُذْرَة.)

مَخْفُوضٌ : see خَفْضٌ, in two places, in the latter part of the paragraph: and see مَخْفُوضَةٌ. خَفِيضٌ A girl *circumcised.*

(Mgh, Msb.)

الحُرُوفُ المُنْخَفِضَةُ *All the letters of the alphabet except* خ ص ض ط ظ غ, *and* ق; (K;) which latter are called المستعلية. (TA.)

خفق

1 خَفْقٌ signifies The *striking*, or *slapping*, (JK, S, K,) a thing, [*so as to make a slight sound*,] with a دَرَّة [q. v.], (JK, K,) or with something broad. (JK, S, K.) You say, خَفَقَهُ, (Mgh, Msb,) aor. ـِ [and ـُ], inf. n. خَفْقٌ, (Msb,) *He struck*, or *slapped, him*, or *it*, [*so as to make a slight sound*,] with something broad, (Mgh, Msb,) such as a دَرَّة. (Msb.) And خَفَقَهُ, aor. ـِ and ـُ, *He struck him slightly*, [or *so as to make a slight sound*,] with a sword, (S, K,) and with a whip, and with a دَرَّة. (TA.) And خَفَقَ الأَرْضَ بنَعْلِه *He struck the ground* [*so as to make a sound*] *with his sandal*. (S, TA.) ___ And hence, i. e. from خَفَقَهُ as first explained above, (Mgh,) The *sounding* [*of the patting*, or *pattering*,] (JK, Mgh, K) of the sandal, (JK, K,) or of the sandals, (Mgh,) and the like: (TA:) and خَفْقُ الأَقْدَامِ عَلَى الأَرْضِ [*the sounding of the patting*, or *pattering, of the feet upon the ground*]. (Az, in TA, art. همس.) You say, خَفَقَ النَّعْلُ *The sandal made a sound*, or *sounds*. (Msb.) ___ And خَفَقَتِ الرَّايَةُ, aor. ـِ and ـُ, inf. n. خَفْقٌ and خَفَقَانٌ (S, K) and خُفُوقٌ, (TA,) *The banner*, or *standard, was*, or *became, in a state of commotion; moved*, or *went, to and fro; trembled; fluttered;* or *quivered;* (S, K;) as also اختفقت: (JK, K:) and in the same sense the former verb is used in speaking of the heart; (S, Msb;) خَفَقَانُ القَلْبِ signifying *the fluttering*, or *palpitating, of the heart;* (JK, T, K;) and in like manner خَفَقَانُ الجَنَاحِ *the fluttering*, or *flapping, of the wing:* (JK:) so, too, the former verb is used in speaking of the mirage; (S, K;) and ↓ the latter verb likewise; (Lth, K;) and Ru-beh, by poetic license, makes the ف of [the inf. n.] الخَفْق to be with fet-h, in his saying,

* مُشْتَبِهِ الأَعْلَامِ لَمَّاعِ الخَفَقْ *

[*Indistinct in respect of the signs of the way, glistening much in the quivering*, or

fluttering]: (S, K:) in like manner, also, the former verb is used in speaking of lightning, (S, * TA,) inf. n. خَفْقٌ; (S;) and of a sword, and of the wind, and the like: and اخفق , said of the heart, and of lightning, and of a sword, and [اخفقت said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خَفَقَتِ الرِّيحُ, (S,) inf. n. خَفَقَانٌ, (S, TA,) signifies *The wind made a rustling,* or *murmuring,* or *confused and continued, sound.* (S, TA. *) And خَفَقَتِ النَّاقَةُ *The she-camel broke wind, with a sound.* (K.) ___ خَفَقَ said of a bird, [because of the flapping, or sound, of its wings,] *It flew.* (S, K.) See also 4, first sentence. And said of an arrow, [because of its whizzing,] *It went swiftly.* (TA.) And خَفَقَ فِى البِلَادِ, inf. n. خُفُوقٌ, *He went away into,* or *in, the countries,* or *lands,* &c. (TA.) ___ Also, said of a man, [in the CK, فُلَانًا is erroneously put for فُلَانٌ,] *He moved,* or *shook, his head,* (S, K,) or *bent* [*down*] *his head,* (TA,) [or *nodded,*] *being drowsy,* or *dozing;* (S, K, TA;) as also اخفق : (Sgh, K:) or *he drowsed,* or *dozed:* (Mgh:) or *he had a fit of drowsiness,* or *dozing, and then awoke:* (TA:) or *he slept;* (JK, TA;) so says Ibn-Háni; (TA;) aor. ـِ and ـُ , (JK,) inf. n. خُفُوقٌ. (TA.) And خَفَقَ بِرَأْسِهِ خَفْقَةً أَوْ خَفْقَتَيْنِ, (Mgh, Msb,) occurring in a trad., (Mgh,) *He bent* [*down*] *his head, without the rest of his body,* [or *nodded,*] *once, or twice, being taken by a fit of drowsiness,* or *dozing.* (Msb.) It is said in another trad., كَانَتْ رُؤُوسُهُمْ تَخْفِقُ خَفْقَةً أَوْ خَفْقَتَيْنِ [*Their heads used to nod by reason of drowsiness,* or *dozing, once or twice*]. (S.) And in another, كَانُوا يَنْتَظِرُونَ العِشَآءَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ, i. e. [*They used to wait for nightfall until*] *they slept so that their chins dropped upon their breasts.* (TA.) ___ خَفَقَتِ النُّجُومُ, inf. n. خُفُوقٌ, *The stars set,* or *disappeared.* (S.) And خَفَقَ النَّجْمُ, (JK, Mgh, K,) aor. ـِ , inf. n. خُفُوقٌ, (K,) *The star,* or *the asterism,* [or *the Pleiades,*] *set,* or *disappeared;* (JK, Mgh, K;) as also اخفق : (JK:) or the former signifies *the star,* &c., *went down in the place of setting;* and in like manner the verb is used in speaking of the moon; (TA;) and of the sun: (IAar, TA:) and اخفقت النُّجُومُ signifies *the stars retired to the place of setting:* (S, K:) or, as some say, *shone with a flickering light,* or *glistened,* or *shone*

brightly: [because of their twinkling, or apparent quivering: or] as though the ا in the verb had a privative effect. (TA.) One says, وَرَدْتُ خُفُوقَ النَّجْمِ, meaning [*I came*] *at the time of the setting of the Pleiades;* making the inf. n. an adv. n. [of time]. (S, TA.) ___ Hence, (Mgh, TA,) or, as some say, from the same word as signifying the act of striking [or

slapping], (TA,) الخَفْقُ signifies *The act of inserting;* (Mgh;) [i. e.] *the causing the penis to become concealed in the vulva;* (K;) or *the act of copulation:* (JK:) or [rather] *the penis' becoming concealed in the vulva.* (Az, TA.) ___ خَفَقَ اللَّيْلُ *The night for the most part passed away:* (JK, K:) [and in like manner the verb is said of the day:] see خَفَقَ المَكَانُ ___. خَافِقٌ *The place was,* or *became, void,* or *unoccupied.* (TA.) ___ خُفُوقٌ in a horse is The *being slender,* or *lean, in the belly.* (AO, K. [See خَفَقٌ.])

4 **اخفق**, said of a bird, *It beat with* [or *flapped*] *its wings:* (S, K:) and خَفَقَ بِجَنَاحَيْهِ [signifies the same]. (S and K in art. رنق.) And اخفق بِثَوْبِهِ *He* (a man) *made a sign with his garment, by raising it, and waving it.* (S, Z, Sgh, K.) ___ Said of the heart, and of lightning, and of a sword, &c.: see 1. ___ And said of a drowsy, or dozing, man: see 1. ___ Also *He* (a man who had gone on a warring and plundering expedition) *failed of obtaining any spoil:* (A'Obeyd, S, Mgh, K, and Ham p. 157, and Har p. 26:) because he becomes in a shaky, or unsteady, condition, at that time: or because his travelling-bags become unsteady, or shake about, by reason of their lightness and emptiness: so that the verb is of the same category as أَعْطَشَ [meaning his camels thirsted] and أَجْرَبَ [meaning he had his camels affected with the mange, or scab]: (Har ubi suprà:) or the proper signification is, *he found the spoil to be not stationary:* (TA:) or it means *he returned disappointed of spoil,* or *of predatory warfare:* (JK:) or *he was disappointed of that for which he hoped.* (Ham p. 157.) And *He* (a hunter or fowler) *returned*

without having taken any game. (S, K.) And *His property became little.* (TA.) You say also, اخفق فى زاده *He* (a man) *had his travelling-provisions all spent,* or *consumed,* [so that his provision-bags, being empty, shook about.] (JK.) and طَلَبَ حاجةً فأَخْفَقَ (S, K) *He sought an object of want, and failed of obtaining it.* (K.) ___ اخفق النَّجم, and اخفقت النُّجوم: see 1. اخفق فُلانًا *He threw down,* or *prostrated, such a one on the ground.* (AA, K.)

8 إِخْتَفَقَ see 1, in two places.

خَفِقٌ مِشْفَرٌ *A camel's lip flaccid,* or *pendulous.* (JK.) ___ فَرَسٌ خَفِقٌ and خَفَقَةٌ and خُفَقٌ and خُفَقَةٌ *A horse,* or *mare, slender,* or *lean, in the belly:* sometimes the animal is so by nature; sometimes, by reason of loss of flesh; and sometimes, by being jaded: (AO, K:) sometimes, also, they said خَفَقُ الأَحْشَآءِ; at other times using the epithet by itself: (AO, TA:) pl. [masc.] خَفَاقٌ and [fem.] خَفَقَاتٌ and خُفَقَاتٌ. (AO, K.)

خُفَقٌ and [its fem.] with ة: see خَفِقٌ.

خَفْقَةٌ [*A single nodding of the head, by reason of drowsiness,* or *dozing*]: see 1, in two places: (Mgh, Msb:) *a slight,* or *light, sleep.* (TA.) It is said in a trad. respecting Ed-Dejjál [or Antichrist], يَخْرُجُ فى خَفْقَةٍ من الدِّين, explained as meaning [*He will come forth*] *in a time when religion will be drowsy,* or *dozing, by reason of weakness.* (TA.) ___ مَضَى خَفْقَةٌ من اللَّيْلِ means *A period* (ساعة) *of the night passed.* (JK.) ___ And one says, سَيْرُ اللَّيْلِ الخَفْقَتَانِ وسَيْرُ النَّهارِ البَرْدَانِ [The time of] *the journeying of the night is the first part thereof and the last part thereof, and* [that of] *the journeying of the day is the morning, between daybreak and sunrise, and the evening, between sunset and nightfall.* (TA.) See also the next paragraph, in two places.

خَفْقَةٌ, (K,) or, as in the Tekmileh, خَفَقَةٌ, (TA,) *A thing with which one strikes,* or *beats, such as a*

thong, or *strap, or a* دَرَّة [q. v.]. (K, TA.) [See also مَخْفَقَة.] And the former, (K,) or ↓ the latter, (JK,) *A smooth desert in which is* [*the kind of mirage termed*] آل: (JK, K:) so says Lth. (TA.) [See also مَخْفَق.]

خَفَاقٌ *A garment with which one makes a sign, by raising it, and waving it.* (JK.)

خَفُوقٌ : see خَافِقٌ. ___ Also A she-camel *that breaks wind* [*often*], *with a sound.* (K.)

خَفَّاقٌ [*Flapping,* or *flapping much;*] applied to a wing. (TA.) And applied to a bird, [because of the sound of its wings,] meaning *Flying.* (TA.) ___ أَرْضٌ خَفَّاقَةٌ *A land in which the* سَرَاب [or *mirage*] *quivers.* (TA.) ___ خَفَّاقُ القَدَم A man *broad in the fore part of the foot:* (S, K:) or *broad in the under part,* or *sole, of the foot:* (JK, TA:) or *having the foot light upon the ground; not heavy, nor slow:* (IAar, TA:) or *quick in step, beating the ground much with the foot so that it makes a sound of flapping to be heard by reason of the vehemence of his tread.* (Ham p. 173.) ___ خَفَّاقَةُ الحَشَى A woman *lank in the belly.* (S, L, K, TA.)

خَفَّاقَةٌ fem. of خَفَّاقٌ [q. v.]. ___ [Hence,] الخَفَّاقَةُ *The anus.* (IDrd, K.)

خَافِقٌ [act. part. n. of خَفَقَ in all its senses]. It is applied as an epithet to the سَرَاب [or mirage, as meaning *Quivering*]: and so خَفُوقٌ [but with an intensive signification]. (JK.) And [the fem. pls.] خَوَافِقُ and خَافِقَاتٌ are used as [substs.] signifying *Banners,* or *standards,* [because of their *fluttering.*] (TA.) ___ Applied to a man, *Moving,* or *shaking, his head,* or *bending it* [*down,* or *nodding*], *when drowsy,* or *dozing.* (TA.) ___ [Hence, app.,] رَأَيْتُ فُلَانًا خَافِقَ العَيْنِ *I saw such a one with the eye cast down, and depressed in the head* [as though drowsy]. (TA.) ___ أَيَّامُ الخَافِقَات *Certain days in which the stars* [*in great number*] *became scattered* (تَنَاثَرَتْ [in the CK, erroneously, تَنَاصَرَتْ]), [causing a belief that the day of judgment was at hand, (see Kur lxxxii. 2,)] *in the time of Abu-l-'Abbás and Aboo-Jaafar,* (K, TA,) *the*

'Abbásees. (TA.) ___ الخَافِقَانِ is a term applied to *The place of sunrise and the place of sunset,* (AHeyth, JK, Mgh, K,) by the attribution of predominance to the latter; for الخَافِقُ, meaning *the disappearing,* is applied to *the place of sunset:* (AHeyth, TA:) or *the horizon* (أُفُق) *of the place of sunrise and that of the place of sunset;* (S, K;) accord. to Lth (TA) and ISk, (S, TA,) because the night and the day for the most part pass away (يَخْفِقَانِ , so in the T and S, but in the K, erroneously, يَخْتَلِفَانِ, TA) between them, (T, TA,) or in them: (S, TA:) or *the two* [*opposite*] *extremities of the heaven and the earth:* (As, Sh, K:) or *the end of the heaven and earth:* (Khálid Ibn-Jembeh, K:) or *two vacant spaces* (هَوَآنِ) *next to the two* [*opposite*] *sides of the earth:* (Khálid Ibn-Jembeh, TA:) and خَوَافِقُ السَّمَآءِ signifies *The regions of the heaven from which issue the four* [*cardinal*] *winds.* (Khálid Ibn-Jembeh, K.) One says, مَابَيْنَ الخَافِقَيْنِ مِثْلُهُ *There is not between the place of sunrise and the place of sunset the like of him.* (TA.) And أَلْحَقَهُ ٱللّٰهُ بِالخَافِقِ and بِالخَوَافِقِ [*May God remove him to the place of sunset* and *to the four cardinal regions* of the heaven or earth]. (TA.) ___ خَافِقٌ also signifies A place *void of,* or *unoccupied by, any one to cheer by his presence.* (TA.)

خَيْفَقٌ , applied to a desert (فَلَاةٌ), *Wide,* (S, K,) *in which the* سَرَاب [or *mirage*] *quivers.* (S.) ___ Applied to a horse or mare, (JK, S, K, TA,) mostly to a female, (IDrd, TA,) and a she-camel, (IDrd, JK, K,) and a male ostrich, (IDrd, S, K,) *Quick,* or *swift:* (K:) or *very quick* or *swift:* (JK, S:) and خَنْفَقِيقٌ , (so in some copies of the K,) or خَيْفَقِيقٌ , (so in other copies of the K and in the JK and O, and so written by A'Obeyd,) each correct, the ن in the former and the ى in the latter augmentative, (MF, TA,) is applied to a she-camel and a male ostrich, (JK, K,) in the former sense, as is also خَيْفَقٌ, (JK,) or in the latter sense. (A'Obeyd, K.) Accord. to some, applied to a she-camel, it signifies *Lean,* or *lank, in the belly; having little flesh.* (TA.) And, applied to a woman, *Long in the* رُفْغَانِ [app. here meaning the *two inguinal creases*], *slender in the bones, and wide in step.* (El-Kilábee, K.) Also, applied to a woman, *Quick*

and bold; and so خَنْفَقِيقٌ : (TA:) or the latter, so applied, signifies *light, active,* or *agile, and bold:* and Sb says that the ن in it is augmentative; deriving it from خَفْقُ الرِّيحِ [explained above: see 1]. (S.) ___ Also *i. q.* دَاهِيَةٌ [meaning either *A calamity,* or, as an epithet, *very cunning*]; (AA, K;) and so خَنْفَقِيقٌ ; which latter occurs in a verse, variously related, applied to a child brought forth by a woman who had been in labour a whole night; (S, K;) meaning داهية; or, as some explain it, in this instance, meaning *imperfectly formed;* (TA;) [and is also used as a corroborative of داهية; for] one says دَاهِيَةٌ خَنْفَقِيقٌ [*a great,* or *severe, calamity;* or *extremely cunning*]. (S.)

خَنْفَقِيقٌ : see the next preceding paragraph, in four places. Also, (as in some copies of the K,) or خَيْفَقِيقٌ , (as in other copies of the K and in the JK, and thus written by Lth,) a word imitative of The *sound of the running of horses* (JK, K) *in which is a quivering,* or *convulsive, motion.* (K.)

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خَيْفَقِيقٌ : see خَيْفَقٌ: and see also خَنْفَقِيقٌ.

مَخْفَقٌ *A place,* (TA,) or *a level land,* (As, TA,) *in which the* سَرَاب [or *mirage*] *quivers.* (As, TA.) [See also خَفْقَةٌ.] ___ And [the pl.] مَخَافِقُ signifies The *places of setting* [of stars]: and is used as [a sing.,] meaning the *place of setting* of a star. (Ham p. 152.) [See also خَافِقٌ.]

مِخْفَقٌ *A broad sword:* (JK, S, K:) or *anything broad with which one strikes.* (Mgh.)

مِخْفَقَةٌ *A* دِرَّةٌ [q. v.] (JK, S, K) *with which one strikes* [or *flogs*]: (S:) or (so in the K, but in the JK and) *a whip of wood:* (JK, K:) so says Lth. (TA.)

مَخْفُوقٌ A man (T) *having a fluttering,* or *palpitation, of the heart.* (IDrd, * T, K. *) ___ And

Possessed, bereft of reason, or *insane;* syn. مَجْنُونٌ: (AA, K:) fem. with ة. (AA.)

خفو

1 **خَفَا** , (S, K,) aor. يَخْفُو, (S,) inf. n. خَفْوٌ (S, K) and خُفُوٌّ; (ISd, K;) and خَفِىَ, aor. يَخْفَى, inf. n. خَفًى; (S, TA;) and خَفَىَ, aor. يَخْفَى, inf. n. خَفًى; (Kr, TA;) said of lightning, *It flashed, gleamed,* or *shone,* (S, K, TA,) *faintly, extending sideways in the adjacent tracts of cloud:* when it flashes, gleams, or shines, a little, and then ceases, not extending sideways, it is termed وَمِيضٌ; and when it cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left, it is termed عَقِيقَةٌ: (S, TA:) accord. to A 'Obeyd, خَفْوٌ signifies the *extending* of lightning *sideways in the tracts of the sky.* (TA.) ___ And خَفَا, (K,) inf. n. خَفْوٌ, (TA,) *It* (a thing) *appeared.* (K, TA. [See also خَفِىَ, in art. خفى.])

خَفْوَةٌ i. *q.* خَفْيَةٌ, (K, TA, [in the CK, erroneously, خَفِيَّةٌ,]) an inf. n. of خَفِيتُ لَهُ as syn. with اِخْتَفَيْتُ, (K * and TA in art. خفى, q. v.,) the و and ى being interchangeable. (TA.)

خفى

1 **خَفِىَ** , (Mgh, Msb, K,) aor. يَخْفَى, (Msb, K,) inf. n. خَفَآءٌ, (Mgh, Msb, K,) has two contr. significations: (Mgh, Msb:) *It was*, or *became, unperceived* or *imperceptible*, [or *hardly perceived* or *perceptible, by any of the senses*, or only *by the eye* or *ear*, or *by the mind;* mostly] *unapparent*, or *not apparent;* (K;) [*latent; obscure;*] *hidden, concealed*, or *covered;* (Mgh, Msb;) [or *unconspicuous;* but also *faint*, or *dim, to the sight; suppressed*, or *stifled*, said of the voice; or *low, faint, gentle*, or *soft, to the ear;* and *obscure to the mind, abstruse, recondite, occult*, or *covert;* and *secret, private*, or *clandestine:*] and *the contr.*, i. e. *it appeared; it was*, or *became, apparent, open, manifest, plain*, or *evident;* (Mgh, Msb;) [as also استخفى : (see مُسْتَخْفٍ, below:)] or, accord. to some, the particle that connects it with its subject distinguishes one meaning from the other: (Msb:) you say, خَفِىَ عَلَيْهِ, aor. and inf. n. as above, (S, Mgh, Msb, TA,) *it* (a thing, or an affair, Mgh) *was*, or *became, unperceived* or *imperceptible*, [&c., *by him;*] *unapparent*, or *not apparent*, [or *obscure*, &c., *to him;*] (TA;) or *hidden*, or *concealed, from him:* (Mgh, Msb:) and خَفِىَ لَهُ *it appeared to him; it was*, or *became, perceptible, apparent, open*, &c., *to him:* [but see what follows:] (Mgh, Msb:) whence the sayings of Mohammad, [app. the Hanafee Imám,] referring to spoils, فَخَفِىَ لَهُمْ أَنْ يَذْهَبُوا بِهَا وَيَكْتُمُوهَا أَهْلَ الشِّرْكِ, i. e. *It appeared* [*to them that they should go away with them*, or *take them away, and conceal them from the believers in a plurality of gods*], *and* خَفِىَ لَهُمْ أَنْ يُخْرِجُوهَا إِلَى دَارِ الإِسْلَامِ [*It appeared to them that they should take them forth to the territory of El-Islám*]: *but this is said only in relation to that which appears from a state of concealment or from a hidden quarter.* (Mgh.) [Hence,] بِرِحِ الخَفَآءُ *The*

affair, or *case, became manifest:* (S, K:) or *the state of concealment departed,* or *ceased;* but the former explanation is better: or, as some say, الخَفَآءُ here signifies *the secret;* and the meaning is, *the secret became apparent:* (TA:) or, lit., *the low ground became high and apparent;* meaning *what was concealed became revealed.* (Har pp. 133-4. [See also art. برح.]) [And عَلَى خَفَآءٍ means *Covertly, secretly, privately, stealthily,* or *clandestinely.* (See also what follows.)] ___ خَفِيتُ لَهُ, aor. ـَـ , (K,) inf. n. خُفْيَةٌ and خَفْيَةٌ (Msb, K) and خَفْوَةٌ, (K,) the ى and و being interchangeable, (TA,) signifies اخْتَفَيْتُ [i. e. *I made myself unapparent to him, lurked,* or *lay hid* or *in ambush, for him; cloaked,* or *disguised, myself to him; hid,* or *concealed, myself from him*]: (K:) [for] اختفى signifies *he hid,* or *concealed, himself,* (Fr, * El-Fárábee, JK, * Msb, K,) منه *from him;* (TA;) as also استخفى , (Fr, * JK, * Msb, K,) and اخفى , (IAar, K,) and تخفّى also is syn. with اختفى [in this sense]: (Z, TA:) or you say, استخفيت منك, meaning *I hid,* or *concealed, myself from thee;* but not اختفيت : (IKt, Th, S, Msb:) or اخفى in the sense of خفى is not of high authority, nor is it disallowed, (Az, Msb, TA,) but استخفى is more usual. (Az, TA.) You say, فعلته خُفْيَةً and خَفْيَةً [*I did it covertly, secretly, privately, stealthily,* or *clandestinely*]. (Msb) And قُتِلَ خُفْيَةً and خَفْوَةً [*He was slain covertly, secretly,* &c.]. (JK.) And يَأْكُلُهُ خَفْوَةً [lit. *He eats it covertly,* &c.,] means *he steals it.* (K.) In the saying in the Kur [vii. 53], ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً, the meaning [of the last word] is, *Submissively, devoting yourselves to his service:* or, accord. to Zj, *adhering to his service in your minds:* or, accord. to Th, *celebrating Him in your minds:* or, accord. to Lh, *in quietness, and stillness:* (TA:) or *secretly;* and so in the similar passage in the Kur vi. 63. (Jel, and so Bd on this latter passage.) خُفْيَةً is from أَخْفَيْتُ الصَّوْتَ [explained below in this paragraph]: (JK:) the intrans. v. whereof is اختفى [signifying *It* (the voice) *was,* or *became, suppressed,* or *stifled;* or *low, faint, gentle,* or *soft;* like خَفِىَ, which is more common]. (Lth, TA.) خَفَاهُ, aor. يَخْفِيهِ, (JK, S, Msb, K,) inf. n. خَفْىٌ (JK, Msb, * K) and خُفِىٌّ, (K,) also has two contr. significations: (S, Msb, TA:) *He made it*

perceptible, apparent, open, manifest, plain, or *evident:* (JK, S, Msb, K:) and *he hid,* or *concealed,* or *covered, it;* (S, Msb, K; [in this latter sense, erroneously written in the CK خَفَّاهُ;]) as also اخفاهُ : (S, K:) or, accord. to some, this latter has the latter meaning; and the former verb has [only] the former meaning: but accord. to other, the reverse is the case: (Msb:) or, accord. to Aboo-' Alee El-Kálee, the former verb has the former meaning only; and ↓ the latter verb has both meanings: (IB, TA:) ↓ the latter is also explained as signifying *he removed its* خَفَآء, i. e. its *covering:* (TA:) and the former, as meaning *he made it to come forth from a state of concealment:* (JK:) and *he drew it forth;* (K;) as also اختفاهُ . (S, Msb, K.) One says, خَفَى المطَرُ الفَأْرَ *The rain made the rats,* or *mice, to come forth from their holes.* (S.) It is said in the Kur [xx. 15], إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا, (JK, TA,) or أُخْفِيهَا , (JK, S, TA,) accord. to different readers: (TA:) the former means [*Verily the hour of the resurrection is coming:*] *I am almost making it to appear:* (JK, TA:) and the latter, *I am almost removing that which conceals it:* (S, IJ, TA:) or *I almost conceal it:* (JK, TA:) or, as Ubeí reads it, أَكَادُ أُخْفِيهَا مِنْ نَفْسِى [*I almost conceal it from Myself*]: and Fr says [that the meaning is], *I almost conceal it from Myself,* and how then should I acquaint you therewith? (TA.) And it is said in a trad. respecting the flight [from Mekkeh], اخفى عَنَّا خَبَرَكَ [written without the vowel-signs, so that it may be اخْفَى or أَخْفَى ,] i. e. *Conceal thou thine information from such as may ask thee respecting us.* (TA.) And in another trad., كَانَ يَخْفَى صَوْتُهُ بأَنِينٍ, thus with fet-h to the ى, meaning *He used to make his voice perceptible* [or *audible, with moaning*]. (TA.) And you say, أَخْفَيْتُ الصَّوْتَ [meaning *I suppressed,* or *stifled, the voice;* or *made it low, faint, gentle,* or *soft*]. (Lth, JK, TA.) [And اخفى الكَلَامَ *He uttered speech,* or *the speech, in a low, faint, gentle,* or *soft, tone; he spoke in a low, faint, gentle,* or *soft, manner;* lit. *he made speech,* or *the speech, to be low,* &c.]

خَفَى, aor. يَخْفَى; and خَفِى, aor. يَخْفَى; inf. n. of each خَفْىٌ; said of lightning: see خَفَا, in art. خفو.

4 أَخْفَى as an intrans. v.: see 1, in the former half of the paragraph, near the middle. As a trans. v.: see 1, in seven places, in the latter half of the paragraph.

5 تَخَفَّى see 1, in the former half of the paragraph, near the middle.

8 إِخْتَفَى as an intrans. v.: see 1, in four places. ___

اخْتَفَى, said of a man, [if it be not a mistranscription for اُخْتُفِىَ, like اُخْتُفِىَ دَمُهُ,] signifies also *He was slain covertly, secretly,* or *clandestinely.* (JK.) As a trans. v.: see 1. ___ You say also اختفى مَيِّتًا *He drew forth a dead body*

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from the grave, to steal the grave-clothes. (TA.) ___ And اختفى البِئْرَ *He dug,* or *cleared out, the well.* (Msb.) ___ And اختفى دَمُهُ *He slew him without its being known.* (K.)

10 إِسْتَخْفَى see 1, in four places, in the former half of the paragraph.

خَفًا [more properly written خَفًى] *A thing that is unperceived* or *imperceptible,* [or *hardly perceived* or *perceptible,*] *unapparent,* or *not apparent;* [*latent; obscure;* &c.; (see 1, first sentence;)] (JK, K;) as also خَافِيَةٌ and خَافٍ [for شَىْءٌ خَافٍ, the explanation in the JK]. (K.) [See also خَفَآءٌ.]

خَفَى البَطْنِ A man *lank in the belly.* (IAar, TA.)

خَفَآءٌ inf. n. of خَفِىَ. (Mgh, Msb, K.) ___ Also *A thing that is unperceived* or *imperceptible* [&c. (see خَفًا)] *by one; unapparent,* or *not apparent.* [*latent,* or *obscure,*,] *to one;* or *hidden,* or *concealed, from one.* (TA.) *A secret:* so, accord. to some, in the phrase بِرِحِ الخَفَآءُ mentioned above: see 1, in the former half of the paragraph. (TA.) And [in the same phrase, accord. to some,] *Low,* or *depressed, ground.* (TA.)

خَفَآءٌ *A* [*garment of the kind called*] رِدَآء, *which a woman wears over her other clothes:* (Lth, JK:) or *a* [*garment of the kind called*] كِسَآء: (S, K:) and *any covering* of a thing, (Lth, JK, *) *whatever it be with which one covers a thing, such as a* كِساء *and the like:* (Lth:) pl. أَخْفِيَةٌ. (Lth, JK, S, K.) ___ [Hence,] أَخْفِيَةُ النَّوْرِ *The calyxes of flowers:* (K:) sing. as above. (TA.) ___ And أَخْفِيَةُ الكَرَا [*The coverings of drowsiness;* meaning] *the eyes.* (K.)

خَفِىٌّ *i. q.* خَافٍ; (S, K;) applied to a thing; (S;) i. e. *Unperceived* or *imperceptible,* [or *hardly perceived* or *perceptible, by any of the senses,* or only *by the eye* or *ear,* or *by the mind;* mostly] *unapparent,* or *not apparent;* (K;) [*latent; obscure; hidden,* or *concealed;* or *unconspicuous;* but also *faint,* or *dim, to the sight; suppressed,* or *stifled,* applied to the voice; or *low, faint, gentle,* or *soft, to the ear;* and *obscure to the mind, abstruse, recondite, occult,* or *covert;* and *secret, private,* or *clandestine:* see 1, first sentence:] pl. خَفَايَا. (S.) [You say نَجْمٌ خَفِىٌّ *A dim star* or *asterism.* And مَكَانٌ خَفِىٌّ *An obscure,* or *a concealed, place.* And صَوْتٌ خَفِىٌّ *A low, faint, gentle,* or *soft, voice* or *sound.*] And امْرَأَةٌ خَفِيَّةُ الصَّوْتِ *A woman having a low, faint, gentle,* or *soft, voice.* (TA in art. خفض.) And النُّونُ الخَفِيَّةُ *i. q.* الخَفِيفَةُ [q. v.]. (K.) And some of the Arabs say, (Yaakoob, S,) إِذَا حَسُنَ مِنَ المَرْأَةِ خَفِيَّاهَا حَسُنَ سَائِرُهَا, meaning [*When*] *the voice and the foot-mark of the woman* [*are good,* or *pleasing, the rest,* or *the whole, of what pertains to her is good,* or *pleasing*]: (Yaakoob, JK, S, K:) for when her voice is soft, or gentle, this indicates her being bashful, or shy; and when her foot-marks are near together, and firmly impressed, they indicate that she has [large] buttocks and haunches. (Yaakoob, S.) One says also, لَقِيتُهُ خَفِيًّا *I met him covertly, secretly, privately,* or *clandestinely.* (TA.) [And مَشَى مَشْيَةً خَفِيَّةً *He walked with a soft,* or *stealthy, gait.*] ___ Also One *who secludes himself from* [*other*] *men; whose place is concealed from them.*

(TA.)

خَفِيَّةٌ *A well:* (S, K:) or *a deep well;* because its water is not perceived, or not apparent: (TA:) or *a well of ancient times, that has become filled up and then dug again:* (JK, TA:) or *any well that has been dug and then left until it has become filled up, then dug again, and cleared out:* (ISk, S:) [opposed to بَدِىءٌ:] accord. to A'Obeyd, it is so called because it is made to appear: (S:) pl. خَفَايَا and خَفِيَّاتٌ. (JK, TA) ___ And *A tangled,* or *luxuriant,* or *dense, thicket,* (JK, K, TA,) *which the lion takes as his covert:* (JK, TA:) or خَفِيَّة is the name of a certain place frequented by lions; (S, IB;) and is properly imperfectly decl., so that you say أُسُودُ خَفِيَّةَ; but it may be perfectly decl. in poetry. (IB.) Also *A slight taint,* or *infection,* or *a touch,* or *stroke, of insanity:* so in the phrase بِهِ خَفِيَّةٌ *In him is a slight taint,* &c., *of insanity.* (Ibn-Menádhir, S, K. *)

خَافٍ : see خَفِىٌّ: ___ and see also الخَافِى ___. خَفًا *The jinn,* or *genii;* (As, Lh, JK, S, K;) because they conceal themselves from the eyes [of men]; (TA;) as also الخَافِيَآءُ (JK, K) and اخَافِيَةُ : (K:) or this last signifies *what conceals itself in the body, of the jinn,* or *genii:* (Ibn-Menádhir, S:) the pl. (of the first, Lh, JK, [and of the second and third also accord. to analogy,]) is خَوَافٍ; (Lh, JK, K;) [and of the first, خَافُونَ also, like قَاضُونَ; for] the bare piece of ground amid herbage is said, in a trad., to be مُصَلَّى الخَافِينَ, i. e. [*The praying-place*] *of the jinn,* or *genii.* (TA.) The first (الخَافِى) also signifies *Mankind;* thus bearing two contr. [or rather opposite] meanings. (TA.) And one says, مَا أَدْرِى أَىُّ خَافِيَةٍ هُوَ, (K and TA voce خَالِفَة, q. v.,) or خَافِيَة , (CK ibid.,) *I know not what one of mankind he is.* (K ibid.) ___ أَرْضٌ خَافِيَةٌ [and أَرْضٌ خَافِيَةٌ , the latter word in the former case being an epithet, fem. of خَافٍ, and in the latter case a subst., or an epithet in which the quality of a subst is predominant,] *A land in which are jinn,* or *genii.* (K.) ___ خَافِى الغُرَابِ: see the last sentence but one in the next paragraph.

خَافِيَةٌ contr. of عَلَانِيَةٌ [app. meaning that it signifies *A state of being unapparent* or *not apparent,*

covert, secret, private, or *clandestine:* though explained in the TK (followed by Freytag) as an epithet applied to a man, meaning *whose actions are always covert*]. (K.) ___ See also خَفًا. ___ And see خَافٍ, in four places. ___ Also *One,* i. e. *a single feather, of the feathers called* الخَوَافِى: (TA:) الخَوَافِى signifies *the feathers below the ten that are in the fore part of the wing:* (As, S:) or *certain feathers that are concealed when the bird contracts its wing:* (K:) or *the four feathers that are* [*next*] *after those called* المَنَاكِب, (Lh, K, *) *and next before those called* الأَبَاهِر: (S in art. بهر, and L in art. نكب:) or *seven feathers in the wing, after the seven foremost:* (K, * TA:) but the people [generally] mention them as *four:* or they are *the small feathers in the wing of a bird.* (TA.) خَنْجَرٌ مِثْلُ خَافِيَةِ النَّسْرِ [*A dagger like the* خافية *of the vulture*], occurring in a trad., means *a small* خنجر. (TA.) One says also خَافِيَةُ الغُرَابِ [*The* خافية *of the crow*]: and the pl. is [sometimes expressed by using the coll. gen. n., saying] خَافِى الغُرَابِ. (JK.) ___ الخَوَافِى also signifies *The palm-branches* [*next*] *below the* قَلَبَة [which latter are the *branches that grow forth from the heart of the tree*]: (S, TA:) thus called in the dial. of Nejd: (TA:) in the dial. of El-Hijáz called العَوَاهِن. (S, TA.)

الخَافِيَآءُ: see خَافٍ.

مُخْتَفٍ *A rifler of graves:* (JK, S, Msb, K:) because he extracts the grave-clothes; (S, Msb, TA;) or because he steals covertly: a word of the dial. of the people of El-Medeeneh: fem. مُخْتَفِيَة. (TA.)

مُسْتَخْفٍ *Hiding,* or *concealing, himself:* and accord. to Akh, *appearing:* in both of which senses it is said to be used in the words of the Kur [xiii. 11], مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ [*Hiding himself by night, and appearing by day:* or *appearing by night, and hiding himself by day:* see art. سرب]. (TA.) ___ اليَدُ المُسْتَخْفِيَةُ *The hand of the thief,* and *of the rifler of graves:* opposed to اليَدُ المُسْتَعْلِيَةُ, which is the hand of him who takes by force, and of the plunderer, and the like: the Sunneh ordains that the former shall

be cut off [except in certain cases], but not the latter. (TA.)

خل

1 خَلَّ لَحْمُهُ , aor. ـُ , (Ks, S, K, TA, in the CK ـَ ,) [irreg. in the case of an intrans. v. of this class, unless the verb be of the measure فَعُلَ,] and ـِ , (K,) [agreeably with general rule,] inf. n. خَلٌّ and خُلُولٌ; (Ks, S, K;) and اختلّ ; (Sgh, K;) *His flesh became little,* or *scanty;* (Ks, S;) or *his flesh decreased, diminished,* or *wasted:* (K:) *he became lean,* or *spare.* (Ks, S, K.) [But it seems, from what follows, that the verb may be of the measure فَعَلَ, aor. ; as well as of the measure فَعَلَ, aor. ـِ or ـُ ; or perhaps of the measures فَعَلَ and فَعَلَ and فَعُلَ, so that the aor. may be regularly ـَ and ـِ and ـُ .] ___ You say also خَلَلْتُ مِنْ كَذَا *I missed such a thing.* (JK.) And خَلَّ البَعِيرُ مِنَ الرَّبِيعِ *The camel missed the* [*herbage called*] ربيع, *and became lean in consequence thereof.* (JK, Ibn-'Abbád, TA.) ___ And خَلَّ, (JK, S, K,) inf. n. خَلٌّ; (TA;) and أَخَلَّ , (JK, Msb, TA,) or أُخِلَّ , (K,) and أُخِلَّ بِهِ; (S, TA;) and اختلّ ; (MA, KL;) said of a man, (JK, S, Msb,) *He was,* or *became, poor,* or *in want* or *need.* (JK, S, MA, KL, Msb, K,

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AT.) خَلَّ الشَّىْءَ, (K,) aor. ـُ , inf. n. خَلٌّ, (TA,) *He,* or *it, perforated the thing; transpierced it,* or *pierced it through;* as also تَخَلَّلَهُ : (K:) so in the M. (TA.) You say, خَلَلْتُ الشَّىْءَ بِالخِلَالِ, aor. ـُ , *I transfixed,* or *transpierced, the thing with the* [*pin called*] خلال. (JK,) [And خَلَّ اللَّحْمَ *He skewered the flesh-meat.*] And خَلَلْتُهُ بِالرُّمْحِ *I pierced him with the spear.* (JK.) And اختلّهُ بِالرُّمْحِ *He transpierced him,* or *transfixed him, with the spear;* (T, M, K, TA;) and so بِالسَّهْمِ *with the arrow:* (S:) or the former signifies *he pierced him with the spear and transfixed his heart:* (TA:) accord. to AZ, الاِخْتِلَالُ relates to the heart and the liver. (M in art. نظم.) And يَخْتَلُّ الثَّوْرُ الكَلْبَ بِقَرْنِهِ

[*The bull pierces the dog with his horn*]. (JK. [It is there vaguely indicated that خَلَّةٌ signifies The *act*, or perhaps the *effect, of a bull's piercing a dog with his horn.*]) And تَخَلَّلَهُ بِالرُّمْحِ *He pierced him time after time with the spear.* (M, K.) ___ And خَلَّ الفَصِيلَ, (K,) inf. n. خَلٌّ, (TA,) *He slit the tongue of the young camel, and inserted into it a wooden pin called* خِلَال, *in order that he might not such:* (K:) or [simply] *he slit the tongue of the young camel, in order that he might not be able to such* [*any longer*], *so that he became lean;* as also خَلَّ لِسَانَ الفَصِيلِ: (S:) or الخَلُّ signifies *the fixing a* خِلَال *above the nose of the young camel, to prevent his sucking.* (TA in art. لهج.) ___ And خَلَّهُ, (T, Mgh, Msb, K, TA,) aor. ـُ, inf. n. خَلٌّ, (S, Msb, TA,) namely, a thing, (TA,) a garment, (T, TA,) a [garment such as is called] كِسَآء (S, K, TA) or رِدَآء (Mgh, Msb) &c., (TA,) and a [tent such as is called] خِبَآء, (S, TA,) *He pinned it with the* [*pin called*] خِلَال; (T, TA;) *he conjoined* (Mgh, Msb, TA) *its two edges,* (Mgh, Msb,) or *its edges,* (TA,) or *he fastened it,* (K,) *with a* خِلَال: (S, Mgh, Msb, K, TA:) and خَلَّلَهُ has a similar, but intensive, signification. (Msb) A poet says,

* سَمِعْنَ بِمَوْتِهِ فَظَهَرْنَ نَوْحًا *

* قِيَامًا مَا يُخَلُّ لَهُنَّ عُودُ *

meaning, لَا يُخَلُّ لَهُنَّ ثَوْبٌ بِعُودٍ [i. e. *They* (the women) *heard of his death, and appeared, wailing, standing; no garment of theirs having its edges fastened together with a* pointed *piece of wood*]. (TA.) خَلَّ الإِبِلَ, (K,) aor. ـُ, inf. n. خَلٌّ, (TA,) *He removed, transferred,* or *shifted, the camels to what is termed* خُلَّة [after they had been pasturing upon حَمْض]; as also أَخَلَّهَا: (K:) or the latter signifies *he pastured them upon* خُلَّة. (S.) خَلَّ, (Lh, S, K,) [aor. ـُ,] inf. n. خَلٌّ, (TA,) is also *syn. with* خَصَّ [*He particularized,* or *specified*]; (Lh, S, K;) *contr. of* عَمَّ; (K;) and so خَلَّلَ: (JK, S, TA:) thus in the phrase, عَمَّ فِى دُعَائِهِ وَخَلَّ (S, TA) and وَخَلَّلَ (JK, S, TA) [*He included,* or *comprehended,*

persons or things in *common*, or *in general*, in his prayer or supplication &c., *and particularized*, or *specified*, some person or thing, or some persons or things].

2 **خلّل أَسْنَانَهُ** , inf. n. تَخْلِيلٌ, [*He picked his teeth;*] *he extracted the remains of food between his teeth* with a خِلَال [or toothpick]; (Msb, K, * in which latter the pass. form of the verb is mentioned;) and so تخلّل , alone; (T, S, * O, TA;) but accord. to the K, you say, تخلّلهُ [*he extracted it*], meaning the remains of food between the teeth. (TA.) ___ خلّل الشَّعر بالمشْط [*He separated the hair with the comb; he combed the hair*]. (Mgh voce خلّل لحيته ___.) تَشْرِيحٌ, (S, * Msb, K,) and أَصَابِعَهُ, (S, * K,) inf. n. as above, (S,) *He made the water to flow into the interstices of his beard,* (Msb, K,) and *of his fingers* or *toes,* (K,) in the ablution termed وُضُوْء; (S, TA;) and تخلّل , alone, signifies the same. (S.) It (the former) is as though it were taken from تَخَلَّلْتُ القَوْمَ meaning I entered amid the breaks, or interspaces, of the people. (Msb.) Hence the trad., خَلِّلُوا أَصَابِعَكُمْ لَا تُخَلِّلَهَا نَارٌ قَلِيلٌ بُقْيَاهَا [*Make ye the water to flow into the interstices of your fingers* or *toes, lest fire that shall spare little be made to flow into their interstices*]. (TA.) ___ خلّلهُ كِلْسًا *He put* صَارُوج [or كِلْس, i. e. *quick lime,* &c.,] *into the interstices of its* (a building's) *stones.* (TA in art. خلّل القثّآء ___.) كَلَس, and البِطِّيخ, inf. n. as above, *He investigated the state of the cucumbers,* and *the melons,* or *water-melons, so as to see every one that had not grown, and put another in its place.* (AA, TA.) ___ See also 1, in the latter half of the paragraph. And see 1 again, last sentence. خلّل, inf. n. تَخْلِيلٌ, said of wine and of other beverages, *It became acid,* or *sour; and spoiled:* (K:) or, said of شَرَاب [i. e. wine and the like], (Mgh,) or of نَبِيذ [i. e. must and the like], (Msb,) or of expressed juice, (K,) *it became vinegar;* (Mgh, Msb, K;) as also اختلّ ; (Lth, K;) but this is disallowed by Az; (TA;) and تخلّل ; but this is of the language of the lawyers; (Mgh;) or, said of نبيذ, this last signifies *it was made into vinegar:* (Msb:) or خلّل, said of شراب, signifies *it spoiled,* (JK, T,) *and became vinegar.* (T.) تَخْلِيلٌ also signifies The *making*

vinegar; (S;) and so اخْتِلَالٌ ; (K;) i. e. of the expressed juice of grapes and of dates. (TA.) You say, خلّل الخَمْرَ, (K,) or الشَّرَابَ, (Mgh,) or النَّبِيذَ, inf. n. as above, (Msb,) the verb being trans. as well as intrans., (Mgh, Msb, K,) and تخلّل النَّبِيذَ, (TA,) *He made the wine,* or *beverage,* or *must* or *the like, into vinegar.* (Mgh, Msb, K, TA.) And خلّل البُسْرَ *He put the full-grown unripe dates in the sun, and then sprinkled them* (نضحه, in some copies of the K نضجه,) *with vinegar, and placed them in a jar:* (K:) so in the M: and in like manner, other things than بُسْر; as cucumbers, and cabbage, and بَاذَنْجَان [q. v.], and onions. (TA.) [Accord. to modern usage, the verb signifies *He pickled.*]

3 **خالّه** , (JK, Mgh, K,) inf. n. مُخَالَّةٌ and خِلَالٌ (JK, S, K) and [quasi-inf. n.] خُلَّةٌ , (JK,) *He acted,* or *associated, with him as a friend,* or *as a true,* or *sincere, friend.* (JK, S, * Mgh, K.) لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ, in the Kur [xiv. 36], is said to mean [*Wherein shall be no buying* or *selling*] *nor mutual befriending:* or [*and no friends,* or *true friends,* for], as some say, خِلَالٌ is here pl. of خُلَّةٌ , like as جِلَالٌ is pl. of جُلَّةٌ. (TA.)

4 **أَخَلَّ** and أُخِلَّ بِهِ: see 1, near the beginning. ___ أَخَلَّ بِهِ *He* (a man) *fell,* or *stopped, short in it; fell short of accomplishing it; fell short of doing what was requisite,* or *due,* or *what he ought to have done, in it,* or *with respect to it;* or *flagged,* or *was remiss, in it;* namely, a thing; syn. قَصَّرَ فِيهِ; (Msb;) as, for instance, in belief, and in confession thereof, and in works: (Ksh and Bd in ii. 2:) *he left it, neglected it, omitted it;* or *left it undone:* (Har p. 402:) or *i. q.* أَجْحَفَ بِهِ [app. as meaning *he was near to falling short of accomplishing it,* or *of doing what was requisite in it;* or *was near to being remiss in it*]; namely, a thing. (K.) ___ *He failed of fulfilling his compact with him,* or *his promise to him.* (K.) ___ *He became absent,* or *he absented himself, from it; he left, abandoned,* or *quitted, it;* namely, a place &c. (K.) You say, اخلّ بِمَرْكَزِهِ *He*

(a man, S, or a horseman, Mgh) *left, abandoned,* or *quitted, his station* (S, Mgh) *which the commander had appointed him.* (Mgh.) And اخلّ بهم *He became absent,* or *he absented himself, from them.* (JK.) ___ اخلّ الوالى بالثُّغور *The prefect made the frontiers to be kept by a small body of troops.* (K.) أَخَلَّ إِلَيْه: see 8. اخلّه *He made him,* or *caused him, to want,* or *be in need.* (JK, S, K.) You say, ما أَخَلَّكَ إِلَى هٰذَا *What has made thee,* or *caused thee, to want,* or *be in need of, this?* (S.) And ما أَخَلَّكَ ٱللّٰه إِلَيْه *What has God made thee,* or *caused thee, to want,* or *be in need of?* (Lh, K.) اخلّ الأبل: see 1, near the end of the paragraph. اخلّوا, (K,) inf. n. إِخْلَالٌ, (TA,) *Their camels pastured upon what is termed* خُلَّة. (K.) ___ Hence, اخلّ said of a man signifies أَخَذَ من قُبُل [i. e. *He took frontways*]: opposed to أَحْمَضَ [and حَمَّضَ, q. v.], meaning أَخَذَ من دُبُر. (TA.) اخلّت النَّخْلَةُ *The palmtree produced bad fruit.* (A' Obeyd, JK, S, K.) ___ And *The palm-tree produced dates such as are termed* خَلَال: [like أَبْلَحَت from بَلَحٌ:] thus it bears two contr. significations. (K.)

5 **تخلّل** [primarily signifies *It entered,* or *penetrated,* or *passed through, the* خِلَال, i. e. *interstices,* &c., *of a thing*]. You say, تَخَلَّلْتُ القَوْمَ *I entered amid the breaks,* or *interspaces, of the people.* (S, M, Msb, K. *) And تَخَلَّلُوا الدِّيَارَ [*They went through the midst of the houses*]. (S in art. جوس.) And تخلّل الرَّمْلَ *He passed through the sands.* (Az, TA.) And تخلّل القَلْبَ

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[*It penetrated the heart*]; said of admonition. (TA in art. بهم.) And تخلّل الشَّىْءُ *The thing* [i. e. anything] *went,* or *passed, through.* (JK, * S, K.) ___ [Hence, *It intervened;* said of a time &c. And hence the phrase مِنْ غَيْرِ تَخَلُّلٍ *Without interruption.*] ___ And تخلّل المطَرُ *The rain was confined to a particular*

place, or *to particular places; was not general.* (S, K.) ___ See also 1, in two places, in the former half of the paragraph. ___ تخلّل الرُّطَبَ *He sought out the fresh ripe dates in the interstices of the roots of the branches* (M, K) *after the cutting off of the racemes of fruit.* (M.) And تخلّل النَّخْلَةَ *He picked the dates that were among the roots of the branches of the palm-tree;* as also تَكَرَّبَهَا. (AHn, TA.) ___ For other significations, see 2, in four places.

6 تَخَالٌّ [said of several persons] The *being friendly, one with another.* (KL.) [You say, تَخَالُّوا *They acted together,* or *associated, as friends,* or *as true friends.*]

8 اختلّ [primarily signifies] *It had interstices, breaks, chinks,* or *the like.* (MA. [See خَلَلٌ.]) ___ [And hence,] *It was,* or *became, shaky, loose, lax, uncompact, disordered, unsound, corrupt,* (Msb,) *faulty,* or *defective,* (KL, Msb,) [and *weak,* or *infirm,* (see خَلَلٌ and مُخْتَلٌّ,)] said of a thing or an affair; (KL;) *it became altered for the worse.* (Msb.) [You say, اختلّ مزاجه *His constitution,* or *temperament, became in a corrupt* or *disordered state.* And اختلّ alone *He was,* or *became, disordered in temper;* (see تَحَمَّضَ;) but this seems to be from the same verb said of a camel; (see اختلّت الأبلُ, below;) for the camel becomes disordered in his stomach by pasturing long upon خُلَّة, without shifting to حَمْض. And اختلّ عقلُه *His mind,* or *intellect, was,* or *became, unsound,* or *disordered.*] And اختلّ أَمْرُه [*His affair,* or *state, was,* or *became, unsound, corrupt,* or *disordered*]; (S, voce اضْطَرَبَ;) i. e. وقَعَ فيه الخَلَلُ. (JM.) ___ *He was,* or *became, lean, meagre,* or *emaciated;* (KL;) and so اختلّ جِسْمُه. (S.) See 1, first sentence. ___ See also خَلَّ as syn. with أَخَلَّ or أُخَلَّ &c., near the beginning of the first paragraph. [Hence,] اختلّ إِلَيْه *He wanted it,* or *needed it;* (S, Msb, K;) namely, a thing; (S, Msb;) as also أَخَلَّ اليه: (TA:) whence the saying of Ibn-Mes'ood, عَلَيْكُمْ بالعِلْمِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِى مَتَى يُخْتَلُّ إِلَيْه [*Keep ye to* the pursuit of *knowledge,* or *science; for any one of you knows not,* or *will not know, when it will*

be wanted, or *needed*]; i. e., when men will want, or need, that [knowledge] which he possesses. (S.) You say also, اُخْتُلَّ إِلَى فُلَانٍ *Such a one was wanted,* or *needed.* (JK.) See also 2, in two places. اختلّه بالرُّمْحِ, and بالسَّهْمِ: and يَخْتَلُّ الثَّوْرُ الكَلْبَ بقَرْنِهِ: see 1, in the former half of the paragraph. ___ اخْتِلّ also signifies *He served together.* (KL.) ___ اُخْتُلَّ said of herbage: see خُلَّةٌ, near the end of the paragraph. اختلّ المكانُ *The place had in it* خُلَّة [q. v.]. (MA.) ___ And اختلّت الإبلُ *The camels were confined in* [*pasturage such as is termed*] خُلَّة. (K.)

R. Q. 1 **خَلْخَلَهَا** *He attired her with the* خَلْخَال [or *anklet,* or *pair of anklets*]. (TA.) خلخل العَظْمَ *He took the flesh that was upon the bone.* (K.)

R. Q. 2 **تَخَلْخَلَتْ** *She attired herself with the* خَلْخَال [or *anklet,* or *pair of anklets*]. (K.) تخلخل *It* (a garment, or piece of cloth,) *was,* or *became, old, and worn out.* (JK.)

خَلٌّ a word of well-known meaning, (S, Msb.) *Vinegar;* i. e. *expressed juice of grapes* (JK, Mgh, K) and *of dates* (JK) *&c.* (K) *that has become acid,* or *sour:* (JK, * Mgh, K:) so called because its sweet flavour has become altered for the worse (اخْتَلَّ): (Msb:) a genuine Arabic word: (IDrd, K:) *the best is that of wine: it is composed of two constituents* (K) *of subtile natures,* (TA,) *hot and cold,* (K,) *the cold being predominant:* (TA:) *and is good for the stomach; and for the gums,* (K,) *which it strengthens, when one rinses the mouth with it;* (TA;) *and for foul ulcers* or *sores; and for the itch; and for the bite,* or *sting, of venomous reptiles; and as an antidote for the eating of opium; and for burns; and for toothache; and its hot vapour is good for the dropsy, and for difficulty of hearing, and for ringing in the ears:* (K: [various other properties &c. are assigned to it in the TA:]) خَلَّةٌ signifies *somewhat* (lit. *a portion*) *thereof;* [being the n. un.:] (Aboo-Ziyád, K;) or it may be a dial. var. thereof, like as خَمْرَةٌ is [said by some to be] of خَمْرٌ: (Aboo-

Ziyád, TA:) see also خَلَّةٌ: the pl. is خُلُولٌ [meaning *sorts*, or *kinds, of vinegar*]. (Msb.) It is said in a trad., نِعْمَ الإِدَامُ الخَلُّ [*Excellent*, or *most excellent, is the seasoning, vinegar!*]. (TA.) ___ [Hence,] أُمُّ الخَلِّ [*The mother of vinegar;* meaning] *wine.* (JK, TA.) ___ [Hence also the saying,] مَا فُلَانٌ بِخَلٍّ وَلَا خَمْرٍ, (A'Obeyd, JK, S,) or مَا لَهُ خَلٌّ وَلَا خَمْرٌ, (K,) or مَا عِنْدَ فُلَانٍ خَلٌّ وَلَا خَمْرٌ, (S, in art. خمر,) *Such a one*, or *he, possesses neither good nor evil:* (A'Obeyd, JK, S, K:) [or *neither evil nor good:* for] AA says that some of the Arabs make الخَمْرُ to be *good*, and الخَلُّ to be *evil;* [and thus the latter is explained in one place, in this art., in the K;] and some of them make الخمر to be *evil*, and الخلّ to be *good.* (Har p. 153.) *I. q.* حَمْضٌ [i. e. *A kind of plants in which is saltness:* or *salt and bitter plants:* or *salt*, or *sour, plants* or *trees:* &c.: opposed to خُلَّةٌ]. (K.) A poet says,

* لَيْسَتْ مِنَ الخَلِّ وَلَا الخِمَاطِ *

[*She is not*, or *they are not, of the plants* or *trees called* خلّ, *nor of the kind called* خماط (pl. of خَمْطٌ)]. (TA.) *A road in sands:* (S:) or *a road passing through sands:* or *a road between two tracts of sand:* (K:) or *a road passing through heaped-up sands:* (JK, K:) masc. and fem. [like طَرِيقٌ]: (S, K:) pl. [of pauc.] أَخْلٌ and [of mult.] خِلَالٌ. (K.) One says حَيَّةُ خَلٍّ [*A serpent of a road in sands*, &c.]; like as one says أَفْعَى صَرِيمَةٍ. (S.) ___ *An oblong tract of sand.* (Ham p. 709.) ___ ___ *A vein in the neck* (JK, K) *and in the back*, (K,) *communicating with the head.* (JK, TA.) ___ *A slit*, or *rent, in a garment*, or *piece of cloth.* (K.) *An old and worn-out garment*, or *piece of cloth*, (JK, S, K, TA,) *in which are streaks:* (TA:) [or so ثَوْبٌ خَلٌّ:] and خَلْخَلٌ and خَلْخَلٌ, applied to a garment, or piece of cloth, (JK, K,) signify *old and worn out*, (JK,) or *thin*, (K,) like هَلْهَلٌ and هَلْهَالٌ. (TA.) ___ *A bird having no feathers:* (JK:) or *having few feathers.* (K.) ___ A man (JK, S) *lean, meagre*, or *emaciated;* (JK, S, K;) as also خَلِيلٌ (K) [a meaning said in the TA to be tropical] and مَخْلُولٌ and مُخْتَلٌّ :

(TA:) or *light in body:* (IDrd, TA:) and [the fem.] خَلَّةٌ, applied to a woman, *light* (K, TA) *in body, lean,* or *spare:* (TA:) the pl. of خَلٌّ is خُلُولٌ. (JK.) Also *Fat:* thus bearing two contr. significations: (K:) and so مَخْلُولٌ . (TA.) It is applied to a man and a camel. (TA.) Accord. to the K, it also signifies *A* [*young camel such as is termed*] فَصِيلٌ: (TA:) but it means *such as is lean,* or *emaciated:* (TA:) and so مَخْلُولٌ , applied to a فصيل as an epithet, for a reason mentioned above, in an explanation of the phrase خَلَّ الفَصِيلَ. (S, TA.) ___ Also *i. q.* ابنُ مَخَاضٍ [i. e. *A male camel in his second year*]; (JK, K;) and so خَلَّةٌ ; which is also applied to the *female:* (As, S, K:) and *i. q.* ابنُ لَبُونٍ [i. e. *a male camel in,* or *entering upon, his third year*]; and in like manner خَلَّةٌ is applied to the *female;* (JK;) or, as in the M, to *a she-camel;* (TA;) and, as some say, (JK,) *a large she-camel:* (JK, TA:) and ابنُ الخَلَّةِ signifies *the same as* ابنُ اللَّبُونِ (T in art. بنى) or ابنُ مَخَاضٍ [or ابنُ المَخَاضِ]. (TA in that art.) You say, خَلَّةً أَتَاهُمْ بِقُرْصٍ كَأَنَّهُ فِرْسِنُ, (S, TA,) or خَلَّةً كَأَنَّهُ خُفُّ, (JK,) [*They brought them a round cake of bread as though it were the foot of a camel in its second,* or *third, year,*] meaning *small.* (JK. [In the TA, meaning سَمِينَةً (i. e. *fat*); but this seems to be a mistranscription.]) *A cautery.* (TA.)

خُلٌّ : see خَلِيلٌ, in two places.

خِلٌّ : see خُلَّةٌ, in two places: ___ and see خَلِيلٌ, in four places.

خَلَّةٌ *A road between two roads.* (TA.) ___ *A hole, perforation,* or *bore, that penetrates,* or *passes through, a thing, and is small:* or, *in a general sense:* (K:) or *a gap,* or *breach, in a booth of reeds* or *canes.* (T, TA.) [See also خَلَلٌ.] ___ [And hence,] The *gap that is left by a person who has died:* (As, T, S, TA:) or the *place, of a man, that is left vacant after his death.* (K.) One says, of him who has lost a person by death, اللّٰهُمَّ اخْلُفْ عَلَى أَهْلِهِ بِخَيْرٍ وَاسْدُدْ خَلَّتَهُ, i. e. [*O God, supply to his family, with that which is good, the place of him whom they have lost,*] *and fill up the gap which he has left by his death.* (As, T, S, * TA.) ___ And The

interval, or *inter-*

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vening space, between the piercer, or *thruster, and the pierced,* or *thrust:* whence the saying, رَقَعَ خَلَّةَ الفَارِسِ, explained in art. رقع. (O and K and TA in that art.) ___ [Hence also,] *Want,* or *a want: poverty;* (S, Msb, K;) *need, straitness,* or *difficulty.* (Lh, K.) One says, بِهِ خَلَّةٌ شَدِيدَةٌ *He has pressing,* or *severe, need* or *straitness* or *difficulty.* (Lh, TA.) And سَدَّ ٱللّٰهُ خَلَّتَهُ *May God supply his want.* (TA.) And it is said in a prov., الخَلَّةُ تَدْعُو إِلَى السَّلَّةِ *Want invites to theft.* (K, * TA.) *I. q.* خَصْلَةٌ; (JK, S, Mgh, Msb, K;) both signify *A property, quality, nature,* or *disposition:* and *a habit,* or *custom:* (KL, PS, TK:) [and app. also *a practice,* or *an action:*] in a man: (TA: [see the latter word:]) pl. خِلَالٌ. (JK, Mgh, Msb, K.) One says, فُلَانٌ خَلَّتُهُ حَسَنَةٌ [*Such a one, his nature,* or *disposition, is good*]. (IDrd, TA.) And hence, خَيْرُ خِلَالِ الصَّائِمِ السِّوَاكُ [*The best of the habits,* or *customs, of the faster is* the use of *the tooth-stick*]. (Mgh.) ___ See also خُلَّةٌ. *An isolated tract of sand,* (Fr, K,) *separate from other sands.* (Fr, TA.) ___ And *i. q.* هَضْبَةٌ [which signifies *An elevated tract of sand:* but more commonly *a hill;* or *a spreading mountain;* &c.]. (JK, TA.) *Wine,* (K,) in a general sense: (TA:) or *acid,* or *sour, wine:* (S, K:) or *wine altered for the worse,* (K, TA,) *in flavour,* (TA,) *without acidity,* or *sourness:* (K, TA:) pl. [or coll. gen. n.] خَلٌّ. (K.) ___ See also خَلٌّ, first sentence. And see this last word near the end of the paragraph, in four places.

خُلَّةٌ an inf. n. [or rather quasi-inf. n.] of خَالَّهُ, q. v.: (JK:) *True,* or *sincere, friendship, love,* or *affection;* as also خُلُولَةٌ and خُلَالَةٌ and خَلَالَةٌ and خِلَالَةٌ: (S:) or all these signify *a particular true* or *sincere friendship,* or *love,* or *affection, in which is no unsoundness,* or *defect, and which*

may be chaste and may be vitious: (K: [in which all are said to be substs., except خُلَّةٌ, as though this were properly speaking an inf. n., though having a pl., as shown below:]) [and sometimes simply *friendship:* see an ex. in a verse cited voce مَرْحَبٌ, in art. رحب:] or خُلَّةٌ and خَلَّةٌ, (Msb,) or خِلٌّ and خِلَّةٌ, each with kesr, (K,) signify *true,* or *sincere, friendship,* or *love,* or *affection,* (Msb, K,) *and brotherly conduct:* the last two as used in the phrases, إِنَّهُ لَكَرِيمُ الخِلِّ and الخُلَّة [*Verily he is generous in respect of true,* or *sincere, friendship,* &c.]: (K:) the pl. of خُلَّةٌ in the sense explained above is خِلَالٌ. (S, K.) ___ See also خَلِيلٌ, in three places. *A kind of plants* or *herbage* [or *trees*]; (JK, S, Msb, K;) namely, the *sweet kind thereof;* (S, K;) *not* حَمْضٌ: (JK:) or *any pasture,* or *herbage, that is not* حَمْضٌ; all pasture, or herbage, consisting of حَمْضٌ and خُلَّةٌ, and حَمْضٌ being such as has in it saltness [or sourness]: (TA:) the [*kind of plant,* or *tree, called*] عَرْفَجٌ; and *every tree that remains in winter:* (JK:) accord. to Lh, it is [applied to *certain kinds*] *of trees &c.:* accord. to IAar, *peculiarly of trees:* but accord. to A'Obeyd, [*shrubs,* i. e.] *not including any great trees:* (TA:) and *a certain thorny tree:* also *a place of growth,* and *a place in which is a collection,* of [the plants, or trees, called] عَرْفَجٌ: (K:) and *any land not containing* [*the kind of plants,* or *herbage,* or *trees, called*] حَمْضٌ; (AHn, K;) *even though containing no plants,* or *herbage:* (AHn, TA:) the pl. is خُلَلٌ: (K:) one says أَرْضٌ خُلَّةٌ and أَرْضُونَ خُلَلٌ: ISh says that أَرْضٌ خَلَّةٌ and خُلَلُ الأَرْضِ mean *land,* and *lands, in which is no* حَمْضٌ, *sometimes containing* [*thorny trees such as are called*] عِضَاهٌ, *and sometimes not containing such;* and that خُلَّةٌ is also applied to *land in which are no trees nor any herbage:* (TA:) some say that خُلَّةٌ, as meaning the *pasture,* or *herbage, which is the contrary of* حَمْضٌ, has for a pl. خِلَالٌ, and then, from خِلَال is formed the pl. أَخِلَّةٌ: and some say that this last means *herbage that is cut* (اختلّ واجتزّ [in which the latter verb seems to be an explicative adjunct to the former]) *while green.* (Ham p. 662, q. v.) They say that the خُلَّةُ is the bread of camels, and the حَمْضُ is their fruit, (JK, T, Sudot;, TA,) or their flesh-meat, (S, TA,) or their خَبِيصٌ. (TA.) ___ Hence, by way of comparison, it is

applied to *Ease,* or *repose; freedom from trouble* or *inconvenience, and toil* or *fatigue;* or *tranquillity;* and *ampleness of circumstances:* and حَمْض, to evil, and war: (T, TA:) and the former, to *life:* and the latter, to death. (Ham p. 315.) ___ Also *Acid,* or *sour, leaven* or *ferment.* (IAar, TA.)

خلة : see 1, near the middle of the paragraph: and see also خُلَالَة, in four places: and خُلَّة, first sentence, in two places: and خَلِيل, in two places. Also The جَفْن [i. e. the *scabbard,* or the *case,*] *of a sword, covered with leather:* (K:) or *a lining with which the* جَفْن *of a sword is covered,* (S, K, and Ham pp. 330 et seq.,) *variegated,* or *embellished, with gold &c.;* (S;) but the pl. is also used as meaning *scabbards:* (Ham p. 331:) and *a thong that is fixed upon the outer side of the curved extremity of a bow:* (S, K:) in the T it is explained as meaning the *inner side of the thong of the* جَفْن, *which is seen from without, and is an ornament,* or a decoration: (TA:) and *any piece of skin that is variegated,* or *embellished:* (M, K:) the pl. is خَلَل (S, K, and Ham p. 330) and خَلَالٌ, and pl. pl. أَخِلَّة, (K,) i. e. pl. of خَلَالٌ. (TA.)

خَلَل *An interstice, an interspace* or *intervening space, a break, a breach, a chink,* or *a gap, between two things;* (JK, S, Msb, K;) pl. خَلَالٌ: (JK, S, Msb:) and particularly the *places,* (K,) or *interstices,* (S,) of the clouds, *from which the rain issues;* as also خَلَالٌ ; (S, K;) both occurring in this sense, accord. to different readings, in the Kur xxiv. 43 and xxx. 47: (S, TA:) the latter may be [grammatically] a sing. [syn. with the former], or it may be pl. of the former: (MF, TA:) and خَلَالُ الدَّار signifies *what is around the limits of the house;* (JK, K;) or *around the walls thereof;* thus in the M; (TA;) *and what is between the chambers thereof.* (K.) You say, دَخَلْتُ بَيْنَ خَلَلِ القَوْم and خَلَالَهُمْ [*I entered amid the breaks,* or *interspaces, of the people*]. (S, Msb.) And هُوَ خَلَلَهُمْ and خَلَالَهُمْ (M, K) and خَلَالَهُمْ (K [but in the CK these words are with damm to the second ل]) *He is amid them.* (M, K.) And جُسْنَا خِلَالَ بُيُوتِ الحَيِّ, and خِلَالَ دُورِ

القَوْمِ, i. e. [*We went,* or *went to and fro,* or *went round about, &c.,*] *amid the tents of the tribe,* and *in the midst of the houses of the people;* like a phrase in the Kur xvii. 5. (TA.) ___ And [hence] *Shakiness, looseness, laxness,* or *want of compactness,* and *disorder,* or *want of order,* of a thing; (Msb;) *unsoundness,* or *corruptness,* (S, Msb, *) in an affair or a thing, (S,) or of a thing; (Msb;) [*a flaw* in a thing;] *defect, imperfection,* or *deficiency;* (Ham p. 300;) *weakness,* or *infirmity,* in an affair, (JK, K, TA,) as though some place thereof were left uncompact, or unsound, (TA,) and in war, (JK,) and in men: (JK, K: *) and *unsettledness* in an opinion. (K, * TA.) ___ الخَلَلُ *The night.* (JK, Ibn- 'Abbád.)

خَلَلٌ : see خُلَالَةٌ, in two places.

خَلَلٌ : see خُلَالَةٌ, in three places.

خَلَلَةٌ : see خُلَالَةٌ, in two places.

خَلَالٌ [*Dates in the state in which they are termed*] بَلَحٌ, (JK, T, S, K,) in the dial. of the people of El-Basrah; (T, TA;) i. e. *green dates:* (JK:) [but see بَلَحٌ and بُسْرٌ:] n. un. with ة. (JK, TA.) هُوَ خَلَالُهُمْ: see خَلَلٌ.

خُلَالٌ : see خُلَالَةٌ. Also *An accident that happens in anything sweet so as to change its flavour to acidity,* or *sourness.* (K.)

خِلَالٌ *A thing with which one perforates,* or *transpierces, a thing,* (JK, K,) either *of iron* or *of wood:* (JK:) pl. أَخِلَّةٌ. (K.) ___ *A wooden thing* [or *pin*] (S, Msb,) *with which one pins a garment,* (T, S, Mgh, Msb, K,) *conjoining its two edges:* (Mgh, Msb:) pl. as above: (S, Msb:) which also signifies the *small pieces of wood with which one pins together the edges of the oblong pieces of cloth of a tent.* (TA.) ___ [*A skewer for flesh-meat.*] ___ *A wooden pin which is inserted into the tongue of a young camel, in order that he may not such:* (K:) or

which is fixed above the nose of a young camel, for that purpose. (TA in art. لهج.) ___ [*A toothpick;*] *a thing* (*of wood,* S, Msb) *with which one extracts the remains of food between his teeth;* (S, Msb, K;) as also خَلَالَةٌ . (Har p. 101.) ___ [*A long thorn or prickle:* such being often used as a pin and as a toothpick.] See also خُلَالَةٌ. And see خَلَلٌ, in six places.

خَلِيلٌ *Perforated,* or *transpierced;* like مَخْلُولٌ . (K.) ___ See also خَلٌّ, in the latter half of the paragraph. ___ *Poor; needy; in want;* (JK, S, Msb, K;) as also مُخِلٌّ , (so in some copies of the K and in the M,) or مُخَلٌّ , (so in

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other copies of the K,) and مُخْتَلٌّ and أَخَلُّ (K:) and أَخِلَّةٌ may be a pl. of خَلِيلٌ in this sense. (Ham p. 662.) ___ *A friend;* or *a true,* or *sincere, friend;* (S, Mgh, Msb;) as also خِلٌّ , and خِلَّةٌ , which is used alike as masc. and fem., because originally an inf. n., [or a quasi-inf. n., *i. e.* of 3, q. v.,] (S,) or خَلَّةٌ , [thus in the copies of the K, but what precedes it, though not immediately, seems to show that the author perhaps meant خُلَّةٌ,] used alike as masc. and fem. and sing. and pl.: (K:) or *a special,* or *particular, friend* or *true* or *sincere friend;* as also خِلٌّ and خُلٌّ ; or this latter is only used in conjunction with وُدٌّ, as when you say, كَانَ لِى وُدًّا وَخُلًّا [*He was to me an an object of love and a friend* &c.]; (K;) or, as ISd says, خِلٌّ is the more common, and is applied also to a female; (TA;) as is also خُلَّةٌ , (K,) and خَلَّةٌ : (TA:) خَلِيلٌ also signifies *veracious;* (K;) thus accord. to IAar: (TA:) or *a friend in whose friendship is no* خَلَلٌ [i. e. *unsoundness,* or *defect,* or *imperfection*]: (Zj, TA:) or *one who is pure and sound in friendship,* or *love:* (IDrd, K:) the pl. is أَخِلَّآءُ (Msb, K) and خُلَّانٌ (JK, K) and أَخِلَّةٌ: (Ham p. 662, and MA:) the fem. is خَلِيلَةٌ; (S, M, K;) of which the pl. is خَلِيلَاتٌ and خَلَائِلُ: (M, K:) the pl. of خِلٌّ or خُلٌّ is أَخْلَالٌ: (K:) and the pl. of خُلَّةٌ is خَلَالٌ, (S,) mentioned before, see 3, second sentence. It is applied in the Kur iv. 124 to Abraham; who is called خَلِيلُ ٱللّٰهِ, (TA,) and الخَلِيلُ. (K.) And it is said that the pl. أَخِلَّةٌ means also *Pastors;* because they act to their beasts like أَخِلَّآءُ [or

friends, &c.], in labouring to do good to them. (Ham p. 662.) ___ Also *One who advises,* or *counsels,* or *acts, sincerely, honestly,* or *faithfully.* (IAar, TA.) ___ And الخَلِيل also signifies *The heart.* (IAar, JK, K.) ___ And *The liver.* (JK, TA.) ___ And *The nose.* (JK, K.) ___ And *The sword.* (IAar, TA.) [And] *A sword of Sa'eed Ibn-Zeyd Ibn-' Amr Ibn-Nufeyl.* (K.) ___ And *The spear.* (IAar, TA.)

خَلَالَةٌ : see خُلَّةٌ, first sentence.

خُلَالَةٌ *i. q.* كُرَابَةٌ; (AHn, JK;) i. e. The *scattered dates that remain at the roots of the branches* [*after the racemes of fruit have been cut off*]; (AHn, TA;) the *fresh ripe dates that are sought out in the interstices of the roots of the branches;* as also خُلَالٌ . (K.) ___ Also *What comes forth from the teeth when they are picked;* (JK, S, * Msb;) as also خَلَلٌ (JK, S) and خُلَلٌ (S) and خُلَّةٌ : (JK:) or خَلَلٌ and خَلَالٌ and خُلَالَةٌ (K) and خُلَّةٌ (S) and خَالٌ (TA) signify the *remains of food between the teeth;* (S, K;) and the sing. [of خَلَلٌ] is خُلَّةٌ and [the n. un. of the same] خَلَلَةٌ . (K, TA. [In the CK, for خَلَلَةٌ is erroneously put خُلَّةٌ.]) You say, فُلَانٌ يَأْكُلُ خُلَالَتَهُ and خَلَلَهُ (JK, S) and خُلَلَهُ (S) and خُلَّتَهُ (JK) and خَلَلَتَهُ (TA) *Such a one eats what comes forth from his teeth when they are picked.* (JK, S, * TA.) See also خُلَّةٌ, first sentence.

خَلَالَةٌ : see خُلَّةٌ, first sentence: and see also خَلَالٌ.

خُلُولَةٌ : see خُلَّةٌ, first sentence.

خَلَّالٌ *A seller of vinegar.* (K, * TA.)

خُلِّيٌّ a rel. n. from خُلَّةٌ as meaning the sweet kind of plants or herbage. (S.) You say بَعِيرٌ خُلِّيٌّ, (Yaakoob, S,) and إِبِلٌ خُلِّيَّةٌ (Yaakoob, S, K) and مُخْلَّةٌ and مُخْتَلَّةٌ , (K,) meaning [*A camel,* and *camels,*] *pasturing upon* خُلَّةٌ. (K.) And hence the prov., إِنَّكَ مُخْتَلٌّ فَتَحَمَّضْ [meaning *Verily thou art disordered in temper, therefore sooth*

thyself; or] *shift from one state,* or *condition, to another:* accord. to IDrd, said to him who is threatening: (TA. [See also 5 in art. حمض:]) [or it may mean *verily thou art weary of life, therefore submit to death:* see Ham p. 315.] And the saying of El- 'Ajjáj,

* كَانُو مُخَلِّينَ فَلَاقَوْا حَمْضَا *

[lit. *They were pasturing upon* خُلَّة, *and they found* حَمْض; meaning *they were seeking to do mischief, and found him who did them worse mischief*]: applied to him who threatens, and finds one stronger than he. (TA. [See also حَمْض.])

خَلْخَلٌ : see خَلٌّ, in the latter half of the paragraph: and see also خَلْخَالٌ.

خُلْخُلٌ : see the next paragraph.

خَلْخَالٌ : see خَلٌّ, in the latter half of the paragraph. ___ رَمْلٌ خَلْخَالٌ *Rough sand.* (TA.) Also, and حَلْخَلٌ , (JK, S, K,) which is a dial. var. of the former, or a contraction thereof, (S,) and خُلْخُلٌ , (JK, K,) *A well-known ornament* (K) *of women;* (S, K; *) i. e. *an anklet:* (KL:) [or *a pair of anklets;* for you say,] فِى سَاقَيْهَا خَلْخَالٌ [*Upon her legs is a pair of anklets*]: (TA in art. حجل:) pl. (of the first, S) خَلَاخِيلُ (S, TA) and [of the second and third] خَلَاخُلُ. (TA.)

خَالٌّ (K) and مُتَخَلْخَلٌ (Mgh, K) [and مُخْتَلٌّ all signify *Having interstices, breaks, chinks,* or *the like:*] *uncompact,* or *incoherent:* (Mgh, K:) the first and second applied in this sense to an army. (K.) ___ For the first, see also خَالٌ, in art. خيل. And see خُلَالَةٌ.

أَخَلُّ *More,* and *most, poor,* or *needy:* (K, TA:) from أَخَلَّ إِلَيْهِ signifying he wanted it, or needed it. (TA.) Hence the phrase أَخَلُّ إِلَيْهِ [meaning *More,* or *most, in need of him,* or *it*]. (TA.) ___ See also خَلِيلٌ.

مُخَلٌّ : see خَلِيلٌ.

مُخُلٌّ : see خَلِيلٌ: and see also خُلِّىٌّ, in two places: ___ and what here follows.

أَرْضٌ مَخَلَّةٌ, or مُخَلَّةٌ , (accord. to different copies of the S,) *A land abounding with* خُلَّة, *not containing any* حَمْض. (S.)

مَخْلُولٌ : see خَلِيلٌ, first sentence: and see also خَلٌّ, in the latter half of the paragraph, in three places.

مُخَلْخَلٌ The *part, of the leg, which is the place of the* خَلْخَال [or *anklet*]; (JK, K;) i. e., *of the leg of a woman.* (TA.)

مُخْتَلٌّ : see خَالٌّ: ___ and see خَلٌّ, in the latter half of the paragraph: ___ and خَلِيلٌ. ___ Also *Vehemently thirsty.* (ISd, K.) ___ أَمْرٌ مُخْتَلٌّ *An affair in a weak,* or *an unsound, state.* (K.) See also خُلِّىٌّ, in two places.

مُتَخَلْخِلٌ : see خَالٌّ.

خلأ

1 خَلَأَتْ , (S, K,) aor. ـَـ , (K,) inf. n. خَلْءٌ, (S, K,) in an expos. of the Mo'allakát written خِلْءٌ, (TA,) and خَلَآءٌ, (S, K,) with kesr and medd, (S,) so accord. to IKoot and IKtt and 'Iyád and IAth and Z and Hr, but in some copies of the K خَلَآءٌ, and so many assert it to be, (TA,) and خُلُوْءٌ, (K,) said of a she-camel, (S, K,) *She lay down,* or *kneeled and lay down, upon her breast:* (Lh, K:) or *she was,* or *became, refractory,* or *stopped and was refractory,* (S, K,) *and lay down,* or *kneeled and lay down, upon her breast, without disease or other like cause,* (S,) *and would not move from her place:* (Lh, K:) like أَلَحَّ said of a he-camel, and حَرَنَ said of a horse: (S:) the epithet applied to her that does thus is خَالِئٌ , (Lh, K,) without ة; (Lh;) and [app. to her that does so much, or often,] خَلُوْءٌ . (K.) And in like manner خَلَأَ is said of a he-camel; (K;) accord. to ISh, only of a he-camel: (TA:) or the verb is used only in speaking of a female [when relating to a camel]: (K:) one should not say of a he-camel خَلَأَ: (Az, S, Z, Sgh:) but it is also said of a man, (K,) tropically, (TA,) inf. n. خُلُوْءٌ, meaning *He moved not from his place.* (K, TA.)

___ [See also what next follows.]

3 خالأ القَوْمُ [in the CK خَلَأَ] *The people,* or *party,* or *company of men, left one thing, and betook themselves to another.* (Th, K, TA.) [خَالَى (see 3 in art. خلو) has a similar meaning.]

خَلُوْءٌ : see 1.

خَالِئٌ : see 1.

خلب

1 **خَلَبَهُ** , (A, Mgh, Msb, K,) aor. ـُ , (A, Msb,) or ـِ , (Mgh,) or ـِ and ـُ , (Mgh, K,) inf. n. خَلْبٌ, (Lth, Mgh, TA,) *He wounded him,* or *scratched him,* or *cut him,* with his nail; (A, K;) as also استخلبهُ : (K:) *he* (a beast or bird of prey, TA) *seized him,* i. e. the prey, *with his claw* or *talon:* (K:) or *he* (a beast of prey) *rent his skin with his dog-tooth:* (TA:) or *he rent it* (the skin) *with his dog-tooth:* (Lth, Mgh, TA:) or

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he (a bird) *cut and rent it* (i. e. the skin) بمخْلَبه *with his talon:* (Msb:) *he rent it,* or *slit it.* (K.) One says of a woman, خلْتِى قَلَبَتْ قَلْبِى و خَلَبَتْ [*She smote,* or *overturned, my heart, and rent my midriff,* or, more probably, *liver,* which is regarded as a seat of passion]. (A, TA.) And خَلَبَتْ فُلَانًا *She* (a woman) *smote the* خلْب [app. here, also, meaning *liver*] *of such a one.* (Ham p. 343.) ___ Also *It* (a venomous or noxious reptile or the like, TA) *bit him.* (K.) ___ And خَلَبَ النَّبَاتَ, aor. ـُ , inf. n. خَلْبٌ, *He cut the plants,* or *herbage;* (S, Msb;) as also استخلبهُ . (S.) ___ And خَلَبَ بالمخْلَب *He worked,* and *cut, with the reaping-hook.* (TA.) ___ The root denotes the making a thing to incline: for الطَّائرُ يَخْلُبُ بمخْلَبه الشَّىْءَ إلَى نَفْسه [*The bird makes to incline, with its talon, the thing towards himself*]. (IF, Mgh.) ___ [Hence,] خَلَبَ فُلَانًا عَقْلَهُ, aor. ـِ and ـُ , *He despoiled,* or *deprived, such a one of his reason:* (K:) or خَلَبَ المرْأَةَ عَقْلَهَا, inf. n. خَلْبٌ, *he despoiled,* or *deprived, the woman of her reason:* and خَلَبَتْ عَقْلَهُ, inf. n. as above, *she took away his reason;* as also اختلبتهُ . (L.) ___ And [hence,] خَلَابَةٌ signifies The *endeavouring to deceive* or *beguile* (IF, IAth, Mgh) *with blandishing speech:* (IAth:) or *deceiving with the tongue:* (S:) or a woman's *captivating the heart of a*

man by the most blandishing and deceiving speech. (Lth.) You say, خَلَبَهُ, (S, A, Mgh, Msb, K,) aor. (S, Mgh, Msb, K,) or ـُ and ـِ (Mgh,) inf. n. خَلْبٌ (Msb, * K) and خَلَابَةٌ, (A, K,) or this is a simple subst., (Msb,) and خِلَابٌ; (K;) and اختلبه ; (S, A, K;) and خالبه ; (K;) *He deceived him* (S, Msb, K) *with his tongue:* (S:) or *he despoiled,* or *deprived, him of his reason,* بمنطقه [*by his speech*]: (A:) or, followed by بمنطقه, *he made his heart to incline* [*to him*] *by the most blandishing speech.* (Mgh.) It is said in a prov., إِذَا لَمْ تَغْلِبْ فَٱخْلُبْ, (S, TA,) or فَٱخْلِبْ; accord. to the former reading, which is that of As, (TA,) *When thou dost not overcome, use deceit:* (S, IAth, TA:) accord. to the latter reading, [it is said to mean *when thou dost not overcome,*] *grasp little after little;* as though it were taken from مِخْلَبٌ signifying a claw or talon. (TA.)

3 **خَالَبَ** see 1.

8 **إِخْتَلَبَ** see 1, in two places.

10 **إِسْتَخْلَبَ** see 1, in two places. استخلب also signifies *He cut,* (S, TA,) *with the reaping-hook,* (TA in art. خبر,) *and craunched* (خضد, TA) *and ate,* plants, or herbage. (S, TA.)

خَلْبٌ *i. q.* ظُفْرٌ, (K,) used in a general sense [as meaning The *nail* of a man, and the *talon* of a bird, and the *claw* of a beast: see also مِخْلَبٌ]: pl. أَخْلَابٌ only. (TA.) ___ The *diaphragm,* or *midriff;* syn. حِجَابُ القَلْبِ; (JK, L;) or حِجَابُ الكَبِدِ; (A, K;) the *partition intervening between the heart and the liver;* (IAar, S;) the *partition between the heart and the belly;* (Zj in his Khalk el-Insán;) or *a small and thin piece of flesh forming a connection between the ribs* [app. *of one side and those of the other*]: or the *liver* [itself]: (K:) or *its* زِيَادَةٌ [or زَائِدَةٌ]: (A, K:) or *a white thin thing adhering to the liver:* (K:) or *a certain thing in,* or *upon, the liver, like a* غُدَّةٌ: (JK:) or *a small bone, resembling a man's nail, adhering to one side of the midriff, next the liver.* (TA.)

See 1, in two places. ___ *A friend;* [app. because he cleaves to another;] as also خِلْمٌ. (JK.) ___ [And hence, app.,] خِلْبُ نِسَآءٍ, (S, A, K,) a phrase like حِدْثُ نِسَآءٍ and زِيرُ نِسَآءٍ, (TA,) A man *whom women love:* (S:) or one *who loves women for the sake of discourse,* or *for the sake of vitious* or *immoral conduct,* or *adultery,* or *fornication,* (A, K,) *and whom they love* (K) *in like manner:* (TA:) and one *who endeavours to deceive,* or *beguile, women* [*with blandishing speech:* see 1]: (TA:) pl. أَخْلَابُ نِسَآءٍ and خُلَبَآءُ نِسَآءٍ: (K, TA:) the latter [in the CK خُلْبَاءُ] extr. [with respect to rule]. (TA.) *I. q.* وَشْىٌ [app. as meaning *A kind of variegated,* or *figured, cloth* or *garment*]. (TA.) [See also مُخَلَّبٌ.] The *radish.* (K, TA.) In a copy of the K, الفَحْلُ is erroneously put for الفِجْلُ. (TA.) ___ The *leaves,* (K,) or *broad leaves,* (Lth,) *of the grape-vine.* (Lth, K.)

خَلَبَةٌ : see خَالِبٌ.

خُلْبَآءُ : see خَالِبٌ.

خُلَبَآءُ نِسَآءٍ : see خِلْبٌ.

خَلَبُوبٌ : see خَالِبٌ.

خَلَبُوتٌ : see خَالِبٌ, for each in two places.

خَلُوبٌ : see خَالِبٌ, for each in two places.

خَلَابَةٌ : see 1. [And see also خَلِّيبِى.]

خُلَّبٌ *Clouds* (سَحَابٌ, S, K, TA) *that thunder and lighten,* (TA,) *containing no rain:* (S, K, TA:) or *whereof the lightning flashes slightly, so that one hopes for their raining, but which deceive the expectation, and become dispersed:* as though derived from خَلَابَةٌ, the

deceiving with blandishing speech. (IAth.) And البَرْقُ الخُلَّبُ and برقٌ خُلَّبٌ (S, K) and برقٌ الخُلَّبُ (K) and برقٌ خُلَّبٌ (A) *Lightning with which is no rain;* (S, A;) as though deceiving: (S:) *that excites hope* [*of rain*] *and breaks its promise.* (K.) Hence the saying, to him who promises and does not fulfil his promise, إِنَّمَا أَنْتَ كَبَرْقٍ خُلَّبٍ [*Thou art only like lightning with which is no rain*] (S.). And فُلَانٌ خُلَّبٌ قُلَّبٌ *Such a one is sharp in intellect, clever, ingenious, skilful, knowing,* or *intelligent.* (JK.)

خَلَّابٌ and خَلَّابَةٌ: see خَالِبٌ.

خَلِّيبَى *Deceit,* or *guile.* (K.) [See also خَلَابَةٌ, in the first paragraph.]

خَالِبٌ, applied to a man, *Deceiving:* (K:) and in like manner, [but in an intensive sense,] خَلَّابٌ (ISk, S, K) and خَلُوبٌ (Kr, Msb, TA) and خَلَبُوتٌ (ISk, S, K) and خَلَبُوبٌ (K) *Very deceitful* (ISk, S, Kr, Msb, K, * TA) *and lying:* (ISk, S:) and so, applied to a woman, خَلَّابَةٌ and خَلُوبٌ (A, K) and خَلَبَةٌ (S, K) and خَلَبُوتٌ (K) and خَلْبَآءُ (TA) *very deceitful:* (S, A, * K, * TA:) خَلَبَةٌ is a pl. [of خَالِبٌ], and means men *who deceive women.* (S.) You say also امْرَأَةٌ خَالِبَةٌ لِلْفُؤَادِ [meaning *A woman who captivates the heart by the most blandishing and deceitful speech*]. (TA.)

أَخْلَبُ [*More,* and *most, deceiving* or *deceitful*]. You say of a woman, تَخْلُبُ قَلْبَ الرَّجُلِ بِأَلْطَفِ القَوْلِ وَأَخْلَبِهِ [*She captivates the heart of the man by the most blandishing and deceiving speech*]. (Lth.)

مِخْلَبٌ [The *talon,* or *claw,* of a bird or beast of prey; *a tearing talon* or *claw;*] the *same to the bird* (S, Mgh, Msb) *and to the beast of prey* (S, Msb) *as the* ظُفُرٌ *to man;* (S, Mgh, Msb;) because the bird [or beast] cuts and rends with it the skin: (Msb:) the ظُفُرٌ [or *nail*] (A, K) of any beast or bird of prey: or it is of a bird of prey; and the ظفر is of a bird that does not prey: (K:) pl. مَخَالِبُ. (A.) [See also خِلْبٌ.] You say, أَنْشَبَ فِيهِ مَخَالِبَهُ, meaning *He clung,*

or *caught, to him,* or *it.* (A.) ___ Also *A* مِنْجَل [or *reaping-hook*] (S, Msb, K) in a general sense: or (TA) *that has no teeth.* (S, Msb, TA.)

عُقَابٌ مُخْلَبَةٌ *An eagle with sharp talons.* (JK.)

مُخَلَّبٌ, applied to a garment, or piece of cloth, (S, TA,) means كَثِيرُ الوَشْيِ, (S, K, TA,) i. e. [*Much variegated* or *figured;* or] *of many colours.* (TA.) [See also خِلْبٌ.]

خلج

1 خَلَجَ , (S, A, L, Msb, K,) aor. ـِ , (S, K,) or ـُ , (Msb,) inf. n. خَلْجٌ; and اختلج ; (S, L, Msb, TA;) and تخلّج ; (L, TA;) *He drew, dragged, pulled, strained, stretched, extended, lengthened,* or *protracted,* (S, L, K,) a thing: (S, * L, TA:) and *he pulled out* or *up, displaced, removed,* or *took away,* (S, A, Msb, K,) a thing, (S, * A, Msb, TA,) and a person. (A.) Thus in the saying, أَخَذَ بيدِهِ فخَلَجَه بين صَحْبِه [*He took his hand, and pulled him out from amid his companions*]: and خَلَجَ رُمْحَهُ من المَطْعُونِ [*He pulled out his spear from the person pierced*]: and اختلج رُمْحًا مَرْكُوزًا [*He pulled out a spear stuck in the ground*]. (A, TA.) [See also an ex. in a verse cited voce مطْرَبٌ.] El-'Ajjáj says,

* فَإِنْ يَكُنْ هٰذَا الزَّمَانُ خَلَجَا *

* فَقَدْ لَبِسْنَا عَيْشَهُ المُخْرَفَجَا *

meaning *And if this time has taken away,* and exchanged for another, a state [in which we were, *we have long enjoyed its plentiful life*]. (S.) ___ [Hence,] خُلِجَ, said of a stallion-camel, *He was taken away from the females that had passed seven or eight months since the period when they last brought forth, before he had become too languid to cover any longer.* (Lth, A, L.) And خَلَجَ, aor. ـِ , *He weaned* his offspring, or the offspring

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of his she-camel: (K:) *he separated* a young camel from the mother. (A.) And خَلَجَتْ وَلَدَهَا *She* (a mother) *weaned her offspring:* (M, A:) so accord. to Lh, who does not particularize any kind [of animal]. (M.) And خَلَجَ نَاقَةً *He*

weaned the offspring of a she-camel. (S.) And اُخْتُلِجَ مِنْ بَيْنِهِمْ [*He was taken away from among them*]: said of the dead. (A, TA.) ___ خَلَجَنِى كَذَا, (S, K, *) aor. ـِ , (K,) *Such a thing occupied me; busied me;* or *diverted me, by employing my attention,* from other things. (S, K, * TA.) You say, خَلَجَتْهُ أُمُورُ الدُّنْيَا [*The affairs of the world occupied him,* &c.]. (S, TA.) And خَلَجَتْهُ الخَوَالِجُ *Busying* [or *distracting*] *affairs busied* [or *distracted*] *him.* (Lth.) And a poet says,

* وَ أَبِيتُ تَخْلِجُنِى الهُمُومُ كَأَنَّنِى *

* دَلْوُ السُّقَاةِ تُمَدُّ بِالأَشْطَانِ *

[*And I pass the night,*] *anxieties busying me* [*as though I were the bucket of the waterers, drawn from the well by the ropes*]. (IAar.) ___ تَخْلِجُ السَّيْرَ, said of a fleet she-camel, (L, K,) *She goes, journeys,* or *travels, quickly.* (L.) And خَلَجَ فِى مَشْيَتِهِ: see 5. ___ خَلَجَ, aor. ـِ , also signifies *He put* (a thing, TA) *in motion,* or *into a state of commotion.* (A, K, TA.) You say, خَلَجَ حَاجِبَيْهِ, and عَيْنَيْهِ, *He put in motion,* or *into a state of commotion, his eyebrows,* and *his eyes.* (A.) ___ And خَلَجَ, aor. ـِ (L, K) and ـُ , inf. n. خَلْجٌ, (L, TA,) *He made a sign* [*by a motion*] (L, K, TA) بِعَيْنِهِ *with his eye,* and بِحَاجِبَيْهِ *with his eyebrows.* (L, TA.) And خَلَجَهُ بِحَاجِبِهِ, aor. and inf. n. as above, *He made a sign to him with his eyebrow.* (L.) And خَلَجَهُ بِعَيْنِهِ *He made a sign to him with his eye; winked to him.* (S, L.) And خَلَجَتْنِى بِعَيْنِهَا *She made a sign to me with her eye,* or *winked to me, to indicate a time or place of appointment,* or *something that she desired.* (A, TA.) ___ See also 8, in two places.

3 **خالجه** , (A, Msb, TA,) inf. n. مُخَالَجَةٌ, (Mgh,) *He contended with him,* (A, Mgh, * Msb, TA,) [*as though drawing,* or *pulling, him,* (see 6,)] namely, a man. (TA.) You say, خالجه الشَّىْءَ *He contended with him for the thing.* (A.) And خَالَجَنِى القُرْآنَ *He vied with me in reciting* the words of prayer, (Mgh, *

TA,) *uttering aloud what I uttered aloud, so that he took from my tongue what I was reciting, and I did not* [or *could not*] *continue to do so.* (TA, from a trad.) And خالج قَلْبِى أَمْرٌ *A thing,* or *an affair, troubled my heart with contending thoughts.* (K, TA.) And ما يُخَالِجُنِى فى ذٰلكَ الأَمْرِ شَكٌّ [*Doubt does not contend with me respecting that affair*], meaning *I doubt not respecting that affair.* (Sh, TA.)

4 **اخلج حاجبيه عن عينيه** [*He drew up his eyebrows from his eyes*]. (Lth.) اخلج is also quasi-pass. of خَلَجَ, though this is extr. with respect to analogy, like ابشر [q. v.] &c.; (TA;) signifying *It was,* or *became, drawn, dragged, pulled,* &c. (L, TA.)

5 **تخلّج** : see 1, first sentence. ___ [Hence,] تخلّج فى مشيته *He* (a paralytic, S, K, or an insane, or a possessed, man, A) *walked in a loose manner, as though disjointed, and inclined from side to side,* (S, A, K, TA,) *as one dragging a thing:* (A, TA:) it is similar to تخلّع: (TA:) and signifies also *he* (an insane, or a possessed, man) *inclined from side to side in his gait,* (Mgh, * TA,) *as though he were drawing along, now to the right and now to the left;* and so خَلَجَ فى مشيته, aor. ـِ , inf. n. خَلَجَانٌ. (TA.) ___ See also 8, in two places. ___ And see 6. [*It branched off,* like a خَلِيج, from a large river: occurring in this sense in art. دجل of the T and TA; where دُجَيْل is described as نهر صغير يتخلّج من دجلة.]

6 **تَخَالَجَتْهُ الهُمُومُ** *Anxieties contended with him, one on one side and another on another side, as though each were drawing him to it.* (A, L.) And تخالج فى صدرى شىءٌ (S, A, K) and اختلج (TA) *A thing was,* or *became, unsettled in my bosom,* or *mind;* (TA;) meaning *I was in doubt* [*respecting a thing*]; (S, A, K;) as also تخلّج and تحلّج, (Lth, * As, TA in art. حلج,) or these two mean nearly the same. (Sh, TA in that art; in which see 5, in three places.) [See also 8.]

8 **اختلج**, as a trans. v.: see 1, in three places. Also *It* (a thing) *was,* or *became, in a state of commotion,*

or *agitation; it quivered, quaked,* or *throbbed;* (Sh, TA;) and so تخلّج (Sh, K) [and خَلَجَ, as will be seen from what follows]. You say اختلج حاجباه *His eyebrows quivered,* or *were in a state of commotion.* (Lth.) And اختلجت عينه; (S, K;) and تخلّجت; (TA;) and خَلَجَتْ, aor. ـِ and ـُ, inf. n. خُلُوجٌ (S, K) and خَلَجَانٌ; (Sh;) *His eye quivered, throbbed,* or *was in a state of commotion;* (Sh, L;) *i. q.* طَارَتْ, (S, K,) i. e., *throbbed.* (PS, TK.) And اختلج العضو *The member* (i. e. any member, L) *quivered,* &c. (Mgh, L, Msb.) ___ *He trembled, quivered,* or *quaked.* (TA.) And اختلج بوجهه *He moved about his lips and his chin, mocking and imitating a person talking.* (TA, from a trad.) ___ اختلج فى صَدْرِى هَمٌّ [*Anxious thought fluttered in my bosom*]. (TA.) See also 6.

خلْجٌ : see خَلُوجٌ.

خُلُجٌ Persons *trembling in the bodies.* (K.) ___ Persons *tired,* or *fatigued.* (IAar.) ___ A people *whose lineage,* or *origin, is doubted,* (T, K,) *so that different persons dispute, one with another, respecting it.* (T.) See also مُخْتَلَجٌ.

خَلَنْجٌ : see art. خلنج.

خَلُوجٌ Clouds (سَحَاب) *separated,* or *scattered,* (K, TA,) *as though drawn away from the mass;* of the dial. of Hudheyl: (TA:) or clouds, (سحاب, K,) and a cloud, (سَحَابَة, TA,) *abounding with water,* (K, TA,) *and lightening vehemently.* (TA.) ___ And hence, A she-camel *abounding with milk, and yearning towards her young one.* (T, TA.) ___ Also A she-camel, (S, K,) or other female, (TA,) *whose young one has been taken from her* (S, K) *by slaughter or death, and that yearns towards it.* (TA,) *and whose milk in consequence has become little in quantity.* (S, K.) Accord. to some, (L,) A she-camel *that goes, journeys,* or *travels, quickly, by reason of her* [*natural, not forced,*] *fleetness.* (L, K. *) Pl. خُلْجٌ [or, rather, this is a quasi-pl. n., like as لِبْنٌ is of لُبُونٌ,] and

خَلَاجٌ. (L.)

خَلِيجٌ *A canal,* or *cut, from a large river;* syn. شَرْمٌ مِنْ بَحْرٍ: (S, A, K:) *what is cut off from the main mass of water;* so called because it is drawn from it: (ISd, TA:) *a river cut off from a larger river, extending to a place where use is made of it: a river on one side of a larger river:* (TA:) and [simply] *a river:* (S, A, K:) and خَلِيجَا نَهْرٍ is said to signify *the two sides of a river:* (S:) or *the two wings thereof:* and some explain the sing. (خليج) as meaning *a branch from a valley, conveying its water to another place:* (TA:) pl. خُلْجَانٌ (A, TA) and خُلُجٌ. (TA.)

خَالِجٌ [act. part. n. of 1]. ___ It is said in a trad. of 'Alee, respecting life (إِنَّ ٱللّٰهَ جَعَلَ المَوْتَ خَالِجًا لِأَشْطَانِهَا), الحَيَاةِ, meaning *Verily God has made death to be quick in seizing its cords;* i. e. the cords of life. (L.) ___ [Hence,] الخَالِجُ is applied to *Death;* because it draws away mankind. (TA.)

جَالِجَةٌ [*A busying,* or *distracting, affair:* pl. خَوَالِجُ. Hence,] خَلَجَتْهُ الخَوَالِجُ: see 1.

مُخَلَّجٌ *Fat, so that his flesh quivers.* (TA.)

مُخْتَلَجٌ A man *whose name has been transferred from the register of his own people to that of another people, to whom his lineage,* or *origin, is consequently ascribed,* (A, TA,) *and respecting whose lineage,* or *origin, people differ and dispute:* (TA:) accord. to some, *i. q.* خُلُجٌ as meaning a people *whose reputed origin is transferred so as to be ascribed to another people:* and the former signifies also a man *whose lineage,* or *origin, is disputed;* as though he were drawn, and pulled away, from his people. (TA.) ___ One *whose flesh and strength are taken away.* (TA.) ___ A face (Lth, ISd, K) *lean,* (Lth, ISd,) *having little flesh.* (K.)

خلد

1 **خَلَدَ** , aor. ـُ , inf. n. خُلُودٌ (S, A, L, Msb, K) and خُلْدٌ, (S, * A, L, K, * [but the latter is not said to be an inf. n. in the first nor in the last of these lexicons, and is perhaps a simple subst.,]) *He remained, stayed, dwelt,* or *abode;* syn. أَقَامَ: (L, Msb, K:) or *he remained, stayed, dwelt,* or

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abode, long; syn. أَطَالَ الإِقَامَةَ: (A:) بِمَكَانٍ (S, A, Msb, K) and إِلَى مَكَانٍ (K) [*in a place*]; as also اخلد (S, A, L, Msb, K) and خلّد : (K:) and *he remained,* or *continued, incessantly, always, endlessly,* or *for ever;* (S, A, L, K; *) syn. بَقِىَ, (A, L, K,) and دَامَ, (K,) or دَامَ بَقَاؤُهُ; (S, L;) فِى دَارٍ *in a house,* or *an abode, not going forth from it:* (L:) *he remained, stayed, dwelt,* or *abode, for ever,* or *perpetually,* in Paradise, (A, L,) or in Hell. (A.) ___ [Hence,] خَلَدَ, (L, K,) aor. ـِ and ـُ , (Ham p. 70, and L,) inf. n. خَلْدٌ, (K,) or خَلَدٌ, (thus in the L,) and خُلُودٌ; (L, K;) and اخلد ; (Ham ubi suprà;) *He was slow in becoming hoary,* (Ham, L, K,) *when advanced in years;* (K;) as though he were created to continue for ever. (L.) ___ See also 4, in two places.

2 **خلّد** , as a trans. v.: see 4. Also *He adorned* a girl [*with bracelets,* or *other ornaments* (see the pass. part. n.), or] *with earrings.* (AA.) As an intrans. v.: see 1: ___ and see also 4.

4 **اخلده** , (S, A, L,) inf. n. إِخْلَادٌ; (S, L;) and خلّده , (S, A, L,) inf. n. تَخْلِيدٌ; (S, L;) *He* (God, S, L) *caused him to remain, stay, dwell,* or *abide:* (L:) or *caused him to remain, stay, dwell,* or *abide, long,* in a place: (A:) or *caused him to remain,* or *continue, incessantly, always, endlessly,* or *for*

ever, (S, L,) in a house, or an abode, *not going forth* from it: (L:) or *caused him to remain, stay, dwell,* or *abide, for ever,* or *perpetually,* in Paradise, (A, L,) or in Hell. (A.) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ, in the Kur civ. 3, means *He thinketh that his wealth hath made him to be one that shall continue for ever;* that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.) As an intrans. v.: see 1, in two places. ___ You say also, اخلد به, (inf. n. as above, AA,) *He kept,* or *clave, to him;* (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K.) ___ And اخلد إِلَيْهِ *He inclined,* or *propended, to him,* (L, K, TA,) *and liked him:* (L, TA:) *he inclined to, and relied upon,* (S, A, Msb,) *him,* (S, A,) or *it;* (Msb;) as also خَلَدَ. (Msb.) اخلد إِلَى الأَرْضِ, in the Kur [vii. 175], (Ks, S, A, L,) as also خَلَدَ, and خلّد, but this last is rare, (Ks, L,) and so is the second, (L,) means *He inclined to, and relied upon, the earth:* (S, A:) or *he inclined,* or *propended, to the world;* (Bd, Jel;) *and relied thereon:* (Jel:) or *he inclined,* or *propended, to lowness, baseness,* or *meanness.* (Bd.)

خَلْدٌ : see the next paragraph.

خُلْدٌ an inf. n. of خَلَدَ, (A, L,) [or a simple subst.] syn. with [the inf. n.] خُلُودٌ. (K.) ___ [Hence,] الخُلْدُ, (T, K,) or دَارُ الخُلْدِ, (L,) [the latter signifying *The abode of the state of perpetual existence;*] *Paradise:* (K:) or *the Paradises:* (T:) or *the world to come.* (L.) *A bracelet:* and *an earring;* as also خَلَدَةٌ : pl. خَلَدَةٌ: (K:) which last signifies [also] *ornaments for the person,* collectively; (TA;) and so خُلْدَةٌ [if this be not a mistranscription for خَلَدَةٌ]. (L.) [The *mole;*] the *blind rat;* (L, K;) as also خَلْدٌ, (K,) and جُلْذٌ [q. v.]: (K in art. جلذ:) or *a species of rat;* as also خَلْدٌ : (L:) or one of the names of the فَأْرُ [or *rat*]: (IAar:) or *a species of the* [*kind of rats called*] جُرْذَان, *blind* (Lth, S, L, Msb) *by nature,* (Lth, L, Msb,) *having no eyes,* (Lth, L,) *inhabiting the deserts:* (Msb:) Lth says that the sing. is خَلْدٌ, and the pl. خَلْدَانٌ: in the T it is said that the sing. is خَلْدَةٌ, and the pl. خَلْدَانٌ; which is very strange: (L:) or *a blind beast* [*that lives*] *beneath the ground.*

(K,) *having no eyes,* (TA,) *that likes the smell of onions and leeks; so that if either of these be put over its hole, it comes forth and is caught: if its upper lip be hung upon a person affected with a quartan fever, it cures him; and its brain, mixed,* or *moistened, with oil of roses, and used as an ointment, dispels the maladies termed* البَرَص *and* البَهَق *and* القَوَابِى *and* الجَرَب *and* الكَلَف *and* الخَنَازِير, *and every eruption upon the body:* (K:) مَنَاجِذُ, (L, K,) or, as in some copies of the K, مَنَاجِدُ, with the unpointed د, (TA,) is used as its pl, like as مَخَاضٌ is used as pl. of خَلَفَةٌ. (L, K.) ___ Also *A species of the* قُبَّرَة [or *lark*]. (K.)

خَلْدٌ : see خُلْدٌ, in two places.

خَلَدٌ The *mind:* (S, A, K:) the *heart:* (S, K:) pl. أَخْلَادٌ. (TA.) You say, وَقَعَ ذٰلِكَ فِى خَلَدِى *That came into my mind,* or *heart.* (S.)

خُلْدَةٌ : see خُلْدٌ.

خَلْدَةٌ : see خُلْدٌ.

خَلَدَةٌ : see خُلْدٌ.

خَالِدٌ [*Remaining, staying,* &c.]. ___ [Hence,] الخَوَالِدُ [as though pl. of الخَالِدَةُ] *The three pieces,* or *portions, of stone,* or *rock, called* الأَثَافِى, *upon which the cooking-pot is placed,* (S, A, L, K,) *remaining in their places:* (L:) so called because of their remaining (S, L) a long time (L) after the standing relies of a house have become effaced. (S, L.) [See an ex., from a poem of ElMukhabbal Es-Saadee, voce إِلَّا, p. 78; where خوالد is with tenween for the sake of the metre.] ___ Also *The mountains:* and *the stones:* (L. K:) and *the rocks:* so called for the same reason. (L.) [As a proper name, خَالِدٌ is often written خٰلِدٌ.]

مُخْلَدٌ : see the next paragraph, in two places.

مُخْلَدٌ *Slow in becoming hoary;* (A;) as also مُخَلَّدٌ and مُخَلَّدٌ : (Har p. 588:) *whose teeth do not fall out* (T, A) *by reason of extreme old age:* (T:) or, as some say, it is مُخَلَّدٌ ; as though [meaning] made by God to continue for ever in such a state: (A:) a man *who is not hoary when advanced in age:* (ISk, S:) *whose hair of his head and beard remains black in old age.* (T.) ___ Also *Still; motionless.* (TA in art. خمد.)

مُخَلَّدٌ : see the paragraph next receding. ___ مُخَلَّدُونَ in the Kur [lvi. 17 and lxxvi. 19] means *Always of the same age; never altering in age:* (Fr:) or [*endowed with perpetual vigour;*] *that never become decrepit:* (K:) or *that never exceed the fit age for service:* (L, K:) or it means *adorned with earrings:* (L, K:) or, *with bracelets;* (AO, L, K;) accord. to the dial. of El-Yemen: (L:) or, *with ornaments.* (Zj.)

خلس

1 **خَلَسَهُ** , (S, A, Msb,) aor. ـِ , (Msb, MS,) inf. n. خَلْسٌ (Mgh, Msb, K) and خَلِّيسَى; (K;) and اختلسهُ ; (S, A, Msb, K;) and تخلّسهُ ; (S, TA;) *He seized it,* or *carried it off, by force;* (S, A, K;) من يده *from his hand:* (A:) *he took it at an opportunity, with deceit, guile,* or *circumvention:* (TA:) or *he took it hastily and openly:* (Mgh:) or *he snatched it at unawares; seized it hastily when its owner was unaware:* (Msb:) or اختلاسٌ denotes a quicker action than خلسٌ. (Lth, K.) You say also, خَلَسَهُ إيَّاهُ [*He seized it,* or *carried it off, from him by force;* &c.]: (TA:) and خالَسَتْهُ الشَّىْءُ *I seized the thing,* or *snatched it away, from him.* (Har p. 139.) And أَخَذَهُ خَلِّيسَى, i. e. اختلاسًا [*He took it by forcible seizure;* &c.]. (TA.) خلسٌ is also in fighting and prostrating: and you say, اختلس طَعْنَةً [*He seized an opportunity to inflict a thrust,* or *wound, with a spear or the like*]. (TA.) And اُخْتُلِسَ بصرهُ *His sight was suddenly taken away.* (A * and TA in art. ملس.)

3 **خالسهُ الشَّىْءَ** , (A, TA, *) inf. n. مُخَالَسَةٌ and خِلَاسٌ, (TA,) [*He contended with him in a mutual endeavouring to seize,* or *carry off, the thing by force;* or *to take it at an opportunity, with deceit, guile,* or *circumvention;* or *to take it hastily and openly;* or *to snatch it at unawares:* see 1 and 6.] A poet says, [app. using the verb tropically,]

* نَظَرْتُ إِلَمِيِّ خِلَاسًا عَشِيَّةً *
* عَلَى عَجَلٍ وَ ٱلْكَاشِحُونَ حُضُورُ *

[*I looked at Mei, vying* with her *in snatching* glances, *in the evening, in haste, while the secret enemies were present*]. (Th, TA.) ___ See also 1.

4 اخلس *It* (the hair, A, TA, and the head, [meaning the hair of the head,] AZ, S, TA) *became a mixture of black and white,* (S, A, TA,) *in equal proportions:* or *more black than white:* (TA:) [or *mostly white:* (see خَلِيسٌ:)] or *partly white.* (AZ.) ___ [Hence,] *It* (herbage) *became a mixture of fresh and dry:* (S, K, TA:) or *partly green and partly white, in drying up.* (Az, TA.) *It* (حَلِىَ [q. v.]) *put forth fresh verdure.* (IAar, TA.) And اخلست الأَرْضُ *The land put forth somewhat of herbage.* (TA.)

5 تَخَلَّسَ see 1.

6 تَخَالَسَا الشَّىْءَ [*They both contended together, each endeavouring to seize,* or *carry off, the thing by force;* or *to take it an opportunity, with deceit, guile,* or *circumvention;* or *to take it hastily and openly;* or *to snatch it at unawares:*

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see 1 and 3]: (A:) the inf. n., تَخَالُسٌ, signifies *i. q.* تَسَالُبٌ. (S, K.) ___ تخالس القِرْنَانِ, and تخالسا نَفْسَيْهِمَا, *The two opponents sought to seize each other by force;* &c. (T, TA.)

8 إِخْتَلَسَ see 1, in five places. ___ [اختلس also signifies *He slurred* a vowel; i. e., *pronounced* it *slightly:* and *he suppressed* it *altogether.*]

خَلْسٌ : see خَلِيسٌ.

خُلْسٌ : see خَلِيسٌ.

خَلْسَةٌ inf. n. of un. of خَلَسَهُ [*A single act of seizing,* or *carrying off, by force;* &c.]. (Msb.) It also occurs in a trad., where, if correctly related, it is syn. with خَلْسَةٌ. (Mgh.)

خُلْسَةٌ a subst. from خَلَسَهُ: (S, K:) [which may perhaps mean that it has the abstract sense of the inf. n.: and] *A thing that is* [*seized,* or *carried off, by force;* or *taken at an opportunity, with deceit, guile,* or *circumvention;* or] *taken hastily and openly;* (Mgh;) or *snatched at unawares:* (Msb:) or *spoil; plunder; booty; a thing taken by spoliation and force;* as also خَلِيسَةٌ ; which last also signifies *an animal that is snatched from a beast or bird of prey and dies before it has been legally slaughtered;* in consequence of which it is forbidden [to be eaten]. (TA.) Hence, لَا قَطْعَ فِى الخُلْسَةِ [*There shall be no amputation* (of the right hand) *in the case of a thing seized,* or *carried off, by force;* &c.]. (Mgh, Msb.) [See also an ex. voce حُذَيَّا, in art. حذى.] ___ *An opportunity.* (S, * A, TA.) You say, هٰذه خُلْسَةٌ فَٱنْتَهِزْهَا *This is an opportunity, therefore do thou take it,* or *seize it.* (A, TA.) *A mixture of whiteness with blackness* in the hair, (S, Ham p. 387, TA,) *in equal proportions:* or *of more blackness than whiteness:* (TA:) [or *a predominance of whiteness:* see خَلِيس.] ___ [Hence,] *A mixture of fresh and dry portions* [or *green and white* (see 4)] in herbage. (S, K, TA.)

خَلْسَآءُ : see the next paragraph.

خَلِيسٌ [an epithet having the sense of the pass. part. n. of خَلَسَهُ; i.e., *Seized,* or *carried off, by force;* &c.]. [Hence,] طَعْنَةٌ خَلِيسٌ *A thrust,* or *wound, with a spear or the like, which one has seized an opportunity to inflict, by means of his skill.* (TA.) A *courageous* man; as also مُخَالِسٌ and خَلَّاسٌ . (TA.) Also, and مُخْلِسٌ , Hair *having whiteness mixed with its blackness,* (A, TA,) *in equal proportions:* or *with more blackness than whiteness:* (TA:) or *mostly white:* (Mgh:) or *partly white.* (AZ, TA.) And the former, *Having a mixture of whiteness with the blackness of his hair.* (S, K,) ___ [Hence,] the former also signifies Herbage *drying up,* or *dried up,* (S, K,

TA,) *part yellow and part green;* as also مُخْلَسٌ : (TA:) or both signify *having its dry and green portions intermixed:* (A:) and the former signifies *dry* herbage, *upon the lower part of which fresh has grown and mixed with the former;* as also خَلْسٌ (K.) ___ Also *White* (أَحْمَرُ [q. v.]) *whose whiteness is mixed with blackness:* and so, applied to women, خُلْسٌ , (syn. سُمْرٌ, TA,) of which the sing. may be خَلْسَآءُ ; or خَلِيسٌ; or خَلَاسِيَّةٌ , supposing the two augments (ية TA) to be elided. (K.) ___ Also *i. q.* خَلِيطٌ [q. v.]. (TA.) ___ And The young one of a she-camel *begotten by a stallion not prepared for her.* (Sgh, TA.)

خَلِيسَةٌ : see خُلْسَةٌ.

خَلَاسِىٌّ A boy *whose mother is black, and his father a white,* or *tawny, Arab, and who is born of a colour between those of his two parents;* fem. with ة: (Az, TA:) or a child *whose parents are* (*one*) *white and* (*the other*) *black,* (A, K, TA,) *a white man and a black woman,* or *a black man and a white woman.* (TA.) See also خَلِيسٌ. ___ And A domestic fowl, (A,) or cock, (K,) *begotten between an Indian and a Persian fowl.* (A, K.)

خَلَّاسٌ : see خَالِسٌ: ___ and see خَلِيسٌ.

خَالِسٌ One *who seizes,* or *carries off,* a thing *by force: who takes* it *at an opportunity, with deceit, guile,* or *circumvention:* [or *who takes it hastily and openly:* or *who snatches at unawares:*] as also خَلَّاسٌ : [or this latter has an intensive signification:] and [in like manner] مُخْتَلِسٌ one *who seizes,* or *carries off,* a thing *at a time of inadvertence.* (TA.) ___ [Hence,] الخَالِسُ *Death:* because it seizes people unawares. (TA.)

مُخْلَسٌ : see خَلِيسٌ, in two places.

مُخَالِس : see خَلِيس.

مُخْتَلِس : see خَالِس.

خلص

1 **خَلَصَ** , (S, A, K, &c.,) aor. ـُ , (S, TA,) inf. n. خُلُوصٌ (S, A, K) and خَلَاصٌ (TA) and خَالِصَةٌ, (K,) or the second and third of these are simple substs. [used as inf. ns., i. e., quasi-inf. ns.]; (TA;) and خَلُصَ also; (Et-Towsheeh, TA;) but the former is that which is commonly known; (TA;) *It* (a thing, S, TA) *was*, or *became*, خَالِص, (S, A, K,) which signifies [here] *clear, pure, sheer, free from admixture, unmingled, unmixed*, or *genuine;* (B, TA;) and *white.* (K.) You say, خَلَصَ انمَآءُ مِنَ الكَدَرِ *The water became clear from turbidness.* (Msb.) And خَلَصَ الزُّبْدُ مِنَ الثُّفْلِ [*The butter became clear from the dregs*, or *sediment*,] in being cooked. (S.) ___ خَلَصَ مِنَ الوَرْطَةِ, (A,) or التَّلَفِ, aor. ـُ , (Msb,) inf. n. خَلَاصٌ (A, Msb) and خُلُوصٌ and مَخْلَصٌ, (Msb,) *He became safe*, or *secure*, or *free, from embarrassment* or *difficulty*, or *from destruction*, (A, Msb,) *like as a thing becomes clear from its turbidness.* (A.) [See also 5.] ___ خَلَصَ مِنَ القَوْمِ *He withdrew, retired*, or *went away* or *apart, from the people*, or *company of men.* (A, TA.) It is said in the Kur [xii. 80], خَلَصُوا نَجِيًّا *They retired, conferring privately together.* (Bd, Jel, TA.) ___ خَلَصَ إِلَيْهِ, (S, A, K,) and بِهِ (TA,) inf. n. خُلُوصٌ, (K,) *He*, or *it*, (a thing, S, and grief, and happiness, A, TA,) *came to*, or *reached, him:* (S, A, K, TA:) *he came to, reached*, or *arrived at, it;* namely, a place. (TA.) ___ Also خَلَصُوا إِلَيْهِ *They came to him* (namely a judge or governor) *and referred to him their cause*, or *suit, for judgment.* (T and L in art. خلص.) نفذ, inf. n. خَلَاصٌ and خُلُوصٌ; (TA;) or خلّص , (K,) inf. n. تَخْلِيصٌ; (TA;) but the former is that which is found in the correct lexicons; (TA;) *He took the* خُلَاصَة [q. v.] (K, TA) of, or from, clarified butter; (TA;) and اخلص , inf. n. إِخْلَاصٌ, signifies the same. (TA.) [See also this last below.]

2 **خلّصهُ** , (A,) inf. n. تَخْلِيصٌ, (TA,) *He made*, or *rendered, it clear* or *pure* [&c. (see 1, first signification)]; *he cleared, clarified, purified*, or *refined, it;* (A, Mgh, TA;) [as also اخلصهُ , q. v.] ___ *He*

separated it from another thing or *other things.* (Msb.) You say also خلّص بينهما [*He separated them, each from the other*]. (M in art. قلص.) ___ *He* (God, A, TA, or a man, S) *saved, secured,* or *freed, him,* (S, A, K,) من كذا *from such a thing,* (S,) [as, for instance, a snare, and embarrassment or difficulty, or destruction, *like as one renders a thing clear from its turbidness,* (see 1,)] *after he had become caught,* or *entangled;* (TA;) as also اخلصه . (TA.) Also [*He disentangled it; unravelled it:*] said of spun thread that has become entangled. (Lth and Az and Sgh, in TA, art. عسر.) ___ *He made it clear;* or *explained, expounded,* or *interpreted, it;* as also لَخَّصه. (A in art. خلّص ___.) لخص, inf. n. as above, also signifies *He gave* [a man (for the verb in this case, as in others, is trans, accord. to the TK,)] *the* خَلَاص, (K, TA,) i. e., the *equivalent* of a thing, or *requital,* or *hire for work.* (TA.) See also 1, last signification.

3 **خَالصهُ** , (S, K,) inf. n. مُخَالَصَةٌ, (TK,) [*He regarded him,* or *acted towards him, with reciprocal purity of mind,* or *sincerity:* and particularly, as also خالصه الودَّ, mentioned in this art. in the A, but not explained,] *he regarded him,* or *acted towards him, with reciprocal purity,* or *sincerity, of love,* or *affection;* syn. صافاه (S, K, TA) and وادده; (TA;) فى العشرة [*in social intercourse*]. (S, TA.) You say also, خالص ٱللّه دينه [*He acted with reciprocal purity,* or *sincerity, towards God, in his religion*]. (A.) And one says, خالِص المؤمن و خالف الكافر [*Act thou with reciprocal purity,* or *sincerity, towards the believer, and act thou with contrariety to the unbeliever*]. (A. [See 3 in art. خلق, where a similar saying is mentioned.]) [See also the next paragraph.]

4 **اخلصهُ** : see 2, first signification. You say, اخلص السَّمْن, inf. n. إِخْلَاصٌ, *He clarified the cooked butter by throwing into it somewhat of the meal of parched barley or wheat* (سَوِيق), or *dates,* or *globules of gazelles' dung:* (S, * L:) or *he took the* خُلَاصَة [q. v.] *of the*

cooked, or *clarified, butter.* (Fr, K.) See also 1, last signification.

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And أَخْلَصَتْهُ النَّارُ [*The fire clarified it*, or *purified it*,] namely, butter, and gold, and silver. (K.) ___ You say also, اخلصوا النَّصِيحَةَ and الحُبَّ [lit. *They made good advice* or *counsel*, and *love, pure*, or *sincere;* meaning, *they were pure*, or *sincere, in giving good advice*, and *in love*]. (TA.) And اخلص لَهُ المَوَدَّةَ [*He was pure*, or *sincere, to him in love*, or *affection*]. (A.) And اخلص للّه العمل [*He was pure*, or *sincere, towards God in works*]. (Msb.) And اخلص للّه الدّين, (S, TA,) or دينه, (A,) *He was pure*, or *sincere, towards God in religion*, [or *in his religion;*] *without hypocrisy.* (S, * TA.) And اخلص للّه, [elliptically,] *He was without hypocrisy* [*towards God*]. (K.) or إِخْلَاصٌ properly signifies The *asserting oneself to be clear*, or *quit, of* [*believing in*] *any beside God.* (B, TA.) [Hence.] سُورَةُ الإِخْلَاصِ is a title of *The* [112*th*] *chapter of the Kur-án commencing with the words* قُلْ هُوَ ٱللّٰهُ أَحَدٌ: (IAth, Msb:) and سُورَتَا الإِخْلَاصِ *the same together with the* [109*th*] *chapter commencing with the words* يَا أَيُّهَا ٱلْكَافِرُونَ. (Msb.) And كَلِمَةُ الأَخْلَاصِ is applied to *The sentence which declares belief in the unity of God.* (A, * TA.) أَخْلَصْنَاهُمْ بِخَالِصَةٍ: see below, voce خَالِصَةٌ. ___ See also 2, third signification. ___ And see 10.

5 **تخلّص** *He became saved, secured*, or *freed; he escaped*, or *freed himself;* or *became safe, secure, free*, or *in a state of freedom* or *immunity;* (S, K;) from a thing; (S;) as, for instance, a gazelle, and a bird, from a snare, (A,) [and a man from embarrassment or difficulty, or destruction, like as a thing becomes cleared from its turbidness, (see 1,) or] like spun thread when it has been entangled. (TA.) ___ [See also نَسَبَ بِالْمَرْأَةِ.]

6 **تخالصوا** *They regarded one another*, or *acted reciprocally*, [*with purity*, or *sincerity:*

and particularly,] *with purity,* or *sincerity, of love,* or *affection.* (A, * TA.)

10 **استخلص الزُّبْدَ من اللَّبَن** *He extracted the butter from the milk.* (ADk, A, L.) ___ استخلصه لنفسه *He appropriated him* [or *it*] *purely to himself,* (Bd and Jel in xii. 54,) *exclusively of any partner:* (Jel:) *he chose him* [or *it*] *for himself; took him* [or *it*] *in preference for himself;* (IAar, in L, art. قرح; and TA in the present art.;) *he appropriated him to himself as his particular,* or *special, intimate;* (TA;) syn. استخصَّه; (S, K, TA;) and اخلصه signifies the same. (TA.)

خِلْصٌ (S, A, K) and خُلْصَانٌ (S, A, TA) and خَالِصَةٌ (S, TA) *A* man's *friend;* [or his *sincere,* or *true,*] or his *secret,* or *private, friend;* or his *companion,* or *associate, who converses,* or *talks,* with him; syn. خِدْنٌ; (S, K, TA;) his *particular,* or *special, friend:* (TA:) ↓ the second is also used in a pl. sense: (S, TA:) pl. of the first, خُلَصَآءُ. (K.)

خَلَصٌ *A kind of tree like the grape-vine* (K) *in its manner of growth,* (TA,) *that clings to other trees, and rises high;* (K;) *having leaves of a dust-colour, thin, round, and wide; and a blossom like that of the* مر [?]; *and tinged in the lower parts of its stems;* (TA;) *sweet in odour; and having berries* (K) *like those of* [*the plant called* عِنَبُ الثَّعْلَب, [see art. ثعلب,] *three and four together, red,* (TA,) *like the beads of* عقيق [q. v.]; (K;) *not eaten* [*by men*], *but depastured:* (TA:) n. un. with ة: (K:) thus described by [AHn] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph.

ذُو الخَلَصَة, (S, K,) and ذو الخُلُصَة, (Hishám, K,) and ذو الخَلْصَة, accord. to IDrd, and some write it ذو الخَلُصَة, but the first is the form commonly obtaining with the relaters of trads., (TA,) *A certain temple,* (S, K,) *called* كَعْبَةُ اليمامة, (S,) or الكَعْبَةُ اليمانيَّةُ, (El-Háfidh Ibn-Hajar, K,) *and also* الكَعْبَةُ الشَّاميَّةُ, because its door faced Syria, (TA,) *belonging to the tribe of Khath'am,* (S, K,) *and Dows and Bejeeleh and others,* (TA,) *in which*

was an idol called الخَلَصَةُ, (S, K,) *which was demolished* (S, TA) *by command of Mohammad:* (TA:) or ذُو الخَلَصَة was *the idol itself,* as some say; but, says IAth, this requires consideration, because [it is asserted that] ذو is not prefixed to any but generic names: (TA: [but see ذُو:]) or the temple was so called because it was the place of growth of a tree of a kind called خَلَص . (K, * TA.)

خُلْصَانٌ : see خَلْصٌ, in two places.

خَلَاصٌ an inf. n. of 1. ___ يَوْمُ الخَلَاصِ is *The day of the coming forth of* الدَّجَّال [or *Antichrist*]; because then the believers will be distinguished. (TA.) Also *An equivalent; a requital,* or *compensation; hire, pay,* or *wages, for work:* pl. أَخْلَاصٌ. (TA.) ___ See also خُلَاصَة.

خُلَاصٌ : see خُلَاصَة, in two places.

خَلَاصٌ : see خُلَاصَة, throughout.

خُلُوصٌ : see خُلَاصَة, in three places. ___ Also an inf. n. of 1.

خُلَيْصٌ : see خَالِصٌ.

خُلَاصَةُ السَّمْنِ (S, A, L, Msb, K) and خَلَاصَتُه (Fr, Sgh, K) *What has become clear, of cooked butter;* (S, A, L, K;) or *cooked butter into which some dates have been thrown,* or *into which some* سَوِيق [i. e. *meal of parched barley or wheat*] *has been thrown, in order that thereby it may become clear from the remains of the milk:* (Msb:) *for when they cook fresh butter, to make it* سَمْن, *they throw into it somewhat of* سويق, or *dates,* or *globules of gazelles' dung; and when it becomes good, and clear from the dregs, or sediment, that* سمن *is called* الخُلَاصَةُ, *and* الخَلَاصُ *also,* (S, L,) mentioned by A'Obeyd, (S,) and this, namely the خَلَاص, is the إِثْر: (S, L, K:) and the terms خُلُوصٌ (S, L, K) and قُلْدَةٌ (S, L) and قُشْدَةٌ (S, L, K) and كُدَادَةٌ (S, L) are

applied to the *dregs*, or *sediment, remaining at the bottom;* (S, L, K;) as also خُلَاصَةٌ: (AHeyth, L in art. قشد:) the inf. n. is إِخْلَاصٌ; and you say, أَخْلَصْتُ السَّمْنَ: (S, L:) or خُلَاصَةٌ and خَلَاصٌ signify *dates and* سويق *that are thrown into* سمن; and اخلص السَّمْنَ signifies he threw dates and سويق into the سمن [and so clarified it]: and خُلَاصٌ [thus I find it written] signifies *what has become clear, of* سمن, *when it is cooked:* and خَلَاصٌ also signifies, and so إِخْلَاصٌ, and أَخْلَاصَةٌ, *butter when clear from the dregs,* or *sediment:* and خُلُوصٌ, the *dregs,* or *sediment, at the bottom of the milk:* (L:) إِخْلَاصٌ and إِخْلَاصَةٌ are *syn. with* إِذْوَابٌ and إِذْوَابَةٌ: (TA:) or, accord. to AZ, the latter two terms are applied to butter when it is put into the cooking-pot to be cooked into سمن; and *when it has become good, and the milk has become clear from the dregs,* or *sediment, that milk is called* إِثْرٌ *and* إِخْلَاضٌ: Az says, I have heard the Arabs apply the term خَلَاصٌ to *that with which* سمن *is cleared, in the cookingpot, from the water and milk and dregs; for when it is not clear, and the milk is mixed with the butter, they take dates,* or *flour,* or سويق, *which they throw therein, that the* سمن *may become clear from the remains of the milk mixed with it:* this is the خَلَاص: but the خلاصة [i. e. خُلَاصَةٌ] is *what remains, of the* خلاص *and dregs* or *milk* &c., *in the bottom of the cooking-pot:* (L, TA:) [or] خَلَاصٌ (K) [accord. to some, خَلَاصٌ, but this is app. wrong, (see Har p. 311,)] and خُلَاصَةٌ (Hr, TA) also signify *what fire has clarified,* or *purified,* (مَا أَخْلَصَتْهُ النَّارُ,) of butter, and of gold, and of silver: (Hr, K, TA:) or خَلَاصُ اللَّبَنِ, means *what is extracted from milk;* i. e. *butter;* (ADk, L, TA;) and so does خُلَاصَةُ اللَّبَنِ: (A: [but there mentioned among tropical expressions:]) خُلَاصَةٌ being applied in the manner first mentioned in this paragraph, by a secondary application is made to signify *what is clear,* or *pure,* of other things; (Msb;) [as also خَالِصٌ: and hence both of them often signify the *choice, best,* or *most excellent, part* of anything; and so, probably, does خَلَاصٌ:] and خُلَاصَةٌ and خُلَاصٌ also signify *Inspissated juice* (رُبٌّ) *made from dates;* (JK;) or this is called خُلُوصٌ. (TA.)

خَالِصٌ *Clear; pure; sheer; free from admixture; unmingled; unmixed; genuine:* (B, TA:) *clear,* or *pure,* applied to any colour: (Lh, TA:) *white;* as also خُلَيْصٌ ; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, خَلْصٌ;] both applied to anything. (K, TA.) You say, ثَوْبٌ خَالِصٌ *A garment,* or *piece of cloth, of a clear,* or *pure, white:* and قَبَآءٌ أَزْرَقُ خَالِصُ البِطَانَةِ *A garment of the kind called* قباء *blue with a white lining.* (A.) ___ [Also *Pure,* or *sincere,* love, religion, &c.] ___ See also خُلَاصَة, near the end of the paragraph.

خَالِصَةٌ [fem. of خَالِصٌ: used as a subst.,] *A pure property,* or *quality.* (Bd in xxxviii. 46; and K. [In the CK, خُلَّة is erroneously put for خَلَّة: the corresponding word in Bd is خَصْلَة.])

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So in the Kur [xxxviii. 46], أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ *We have rendered them pure by a pure quality,* (Bd, K, * TA,) *the keeping in memory the final abode:* (Bd, TA:) ذكرى الدار being a substitute for خالصة: or it may mean [*by*] their *keeping in memory much the final abode* and the return to God: (TA:) some also, (TA,) namely Náfi' and Hishám, (Bd,) read بِخَالِصَةٍ, making it a prefix to ذكرى (Bd, TA) as an explicative; or an inf. n., in the sense of خُلُوص, prefixed to its agent. (Bd.) ___ You say also, هٰذَا الشَّىْءُ خَالِصَةٌ لَكَ *This thing is a property of thine:* (so in a copy of the S, and so the phrase is written in the TA:) or *is a thing purely thine, exclusively of others:* (TA:) or هذا الشىء خَالِصَةً لَكَ *this thing is particularly,* or *specially, thine,* or *for thee.* (So accord. to other copies of the S, and a copy of the JK.) ___ See also خَلْصٌ. خَالِصَةٌ is also *syn. with* إِخْلَاصٌ [in some sense not pointed out: see the latter below; and see also 4]. (TA.)

إِخْلَاصٌ [inf. n. of 4, used as a subst.]: see خُلَاصَة, in three places.

إِخْلَاصَةٌ : see خُلَاصَة, in two places.

مَخْلَصٌ [*A place of safety,* or *security,* or *escape* from an event.]

مُخْلَصٌ *Chosen:* (JK:) *chosen* by God, *and pure from pollution;* applied to a man. (Zj, TA.) [It is implied in the A and TA that it is also syn. with مُخْلِصٌ in the sense explained below.]

مُخْلِصٌ *Pure,* or *sincere,* towards God *in religion; without hypocrisy:* (TA:) or *purely believing in the unity of God.* (Zj, TA.)

يَاقُوتٌ مُتَخَلَّصٌ *Picked* [*sapphires*]. (A, TA.)

خلط

1 **خَلَطَهُ** , (S, Msb, K,) aor. ـِ , (Msb, K,) inf. n. خَلْطٌ, (S, Msb,) *He mixed it; mingled it; incorporated,* or *blended, it;* (Msb, K;) or *put it together;* (Msb;) بِغَيْرِهِ *with another thing;* (S, Msb;) *inseparably,* as in the case of fluids; and *separably,* as in the case of animals, (Msb, TA,) and grains; (TA;) as also خَلَّطَهُ , (K,) inf. n. تَخْلِيطٌ: (TA:) [or the latter relates to many, or several, objects; or signifies *he mixed it much:*] El-Marzookee says that the primary signification of خَلْطٌ is the *intermingling of the particles of a thing, one with another.* (Msb, TA.) [And hence, *He confused, confounded,* or *disordered, it.*] ___ خَلَطَ القَوْمَ; and خَلَطَ: see 3, near the end of the paragraph.

2 **خَلَّطَ** see 1. ___ [Its inf. n. is pluralized: you say,] جَمَعَ مَالَهُ مِنْ تَخَالِيطَ [*He collected together his property,* or *camels,* &c., *from states of confusion*]. (TA.) ___ التَّخْلِيطُ فِى الأَمْرِ signifies *The creating confusion,* or *disorder,* (الإِفْسَادُ,) *in the affair,* or *case.* (S.) And you say, هُوَ فِى تَخْلِيطٍ فِى أَمْرِهِ [and مِنْ امرِهِ, *He is in a state of confusion,* or *disorder, in,* or *with respect to, his affair,* or *case*]. (TA.) [And خَلَّطَ عَلَيْهِ الأَمْرَ *He rendered the affair,* or *state,* or *case, confused,* or *disordered,* or *perplexed, to him.* And خَلَّطَ بَيْنَ القَوْمِ *He created confusion,* or *disorder,* or *disturbance, among the people,* or *company of men.*]

3 **خالطه** , inf. n. مُخَالَطَةٌ (S, Mgh, K) and خِلَاطٌ, (S, K,) *It mixed, mingled, commingled, intermixed,* or *intermingled, with it; it became incorporated,* or *blended, with it;* syn. مَازَجَهُ; (Mgh, K;) and خَامَرَهُ; (S, A, K, all in art. خمر;) [as, for instance,] water with milk. (A in art. خمر, and Mgh in the present art.) خِلَاطٌ in relation to camels, and men, and beasts, also signifies Their *being mixed together.* (K.) A poet says,

* يَخْرُجْنَ مِنْ بَعْكُوكَةِ الخِلَاطِ *

[*They come forth from the crowding and dust* (of the beasts) *occasioned by the being mixed together*]. (Th, TA.) And it is said in a trad., لَا خِلَاطَ وَلَا وِرَاطَ (S, Mgh,) *There shall be no putting together what is separate, nor separating what is put together,* from fear of the poor-rate: (S:) for the Prophet made it incumbent on a person having possessed forty sheep or goats a whole year to give one sheep or goat; and so on one having possessed more thereof to the number of a hundred and twenty, to give one sheep or goat; but if they exceeded a hundred and twenty by one, two sheep or goats were to be given of them: (Az, TA:) i. e. *there shall be no putting together what is separate; as, for instance, when three persons possess a hundred and twenty sheep or goats, every one of them having forty, they not having been partners for a whole year, and it being incumbent on every one of them to give a sheep or goat; and when the collector of the poorrate comes to them, they put them together, assigning them to one pastor, in order that they may not be obliged to give for them more than one sheep or goat:* (K, * TA:) accord. to IAth, this is termed إِخْلَاطٌ [app. a mistake for خِلَاطٌ]: *nor shall there be any separating of what is put together;* i. e., *when there are two partners, each of them having a hundred and one sheep or goats, for which together they are bound to give three sheep or goats; and when the collector of the poorrate comes to them, they separate their sheep or goats, so that each of them shall not have to give more than one sheep or goat:* [see also art. ورط:] (TA:) or خلاط signifies a *man's mixing his sheep or goats when they are eighty in number with those of another which are forty in number, both together being bound to give two sheep or goats while they are separate,*

in order that one [*only*] *may be taken:* and وراط, *a man's giving to another the half of his sheep or goats when they are forty in number, in order that the collector of the poor-rate may not take anything:* (Mgh:) or خلاط is, *when there are, between two partners, a hundred and twenty sheep or goats, one of them having eighty and the other forty, and the collector of the poor-rate has taken two of these sheep or goats, the former partner's restoring to the latter the third of a sheep or goat; so that the former has had to give a sheep or goat and a third; and the latter, two thirds of one: and if the collector have taken, from the hundred and twenty, one sheep or goat, the former partner's restoring to the latter one third* [in some copies of the K, erroneously, two thirds] *of a sheep or goat; so that the former has had to give two thirds of a sheep or goat; and the latter, one third of one:* (ISd, K, * TA:) and وراط is *deceiving*, and *acting dishonestly:* (ISd, L, TA:) in the place of وراط, we find, accord. to one relation, شناق, followed by فى الصَّدَقَة. (TA.) ___ El- 'Ajjáj contended with Homeyd El-Arkat in two poems of the metre termed رَجَز ending with طَ, and Homeyd said, الخَلَاطَ يا أَبَا الشَّعْثَآء, i. e. [*Beware thou of mixing;* or] *do not thou mix* my أُرْجُوزَة with thine [*O father of her with the shaggy hair*]; to which El-'Ajjáj replied, الفِجَاجُ أَوْسَعُ مِنْ ذٰلِكَ يا ٱبْنَ أَخِى [*The roads are wider than* to require my doing *that, O son of my brother*]. (AO, S.) ___ خالط الذِّئْبُ الغَنَمَ [lit. signifying *The wolf mixed with the sheep,* or *goats,*] means *the wolf fell upon the sheep,* or *goats:* (K, TA:) the inf. n. is خِلَاطٌ. (TA.) ___ خالطها, (Az, Msb, K,) inf. n. خِلَاطٌ and مُخَالَطَةٌ, (Az, Msb,) *He had carnal intercourse with her;* (Az, Mgh, * Msb, K;) i. e., a man with his wife, (Az, Msb,) or with a woman: (K:) the lawyers say, خالطها مُخَالَطَةَ الازْدِوَاجِ: (Msb:) Th explains the inf. n. خِلَاطٌ by رِفْثٌ, q. v. (TA.) Also, in like manner, with the same inf. ns., a stallion-camel with the female. (Lth, K, TA.) [See also 4.] IAar explains خِلَاطٌ in relation to camels as signifying A man's *coming to the nightly resting-place of another's camels,*

and taking thence a male camel, and making him to cover his she-camel without his owner's knowledge. (TA.) ___ خالطه السَّهْمُ [*The arrow penetrated into him*]. (TA.) ___ خالطه الشَّيْبُ [*Hoariness,* or *whiteness, became intermixed in his hair*]. (S and K in art. وخط; &c.) ___ خالطه الدَّآءُ *The disease infected,* or *pervaded, him;* [*as though commingling with him;*] syn. خامره: (Sh, K:) or *infected,* or *pervaded, his inside.* (Lth, S.) ___ خَالَطَ قَلْبَهُ هَمٌّ عَظِيمٌ [*Great anxiety,* or *disquietude of mind, infected,* or *pervaded, his heart*]. (TA.) It is said in a trad., ورجع الشَّيْطَانُ يَلْتَمِسُ الخَلَاطَ *And the devil returned seeking to infect* (يُخَالِطَ) the heart of the man praying by suggesting what was vain. (TA.) ___ الخمر تُخَالِطُ العَقْلَ [*Wine infects the intellect*]. (S and K in art. خمر.) And خُولِطَ فى عَقْلِه, inf. n. خِلَاطٌ, [*He became infected, corrupted, disordered,* or *confused, in his intellect.*] (S, K.) And خُولِطَ عَقْلُهُ, and اخْتَلَطَ عَقْلُهُ, *His intellect became corrupted,* or *disordered;* (TA; [in which only the latter phrase is thus explained, though both are mentioned;]) and so اخْتَلَطَ alone: (S, K:) and اخْتَلَطَتْ نَفْسُهُ [*His soul,* or *stomach, became disordered*]: (S and K in art. خثر:) and أَخْلَطَ, said of a man, signifies the same as اختلط. (TA.) ___ خالط القَوْمَ *He mixed with the people,* or *company of men, in familiar,* or *social, inter-*

course; conversed with them; or *became intimate with them;* or *mixed with them in,* or *entered with them into, their affairs;* syn. دَاخَلَهُمْ; as also خَلَطَهُمْ, inf. n. خَلْطٌ; (TA;) and خَلَطَ, like فَرِحَ, is used in a similar manner, in the sense of خَالَطَ: (IAar, TA:) and you say also اختلط بالنَّاس [*he mixed,* or *associated,* or *conversed, with men*]. (TA.) And خَالَطْتُ فُلَانًا *I mixed with such a one in familiar,* or *social, intercourse; conversed with him;* or *became intimate with him;* syn. خَامَرْتُهُ, (A in art. خمر,) and عَاشَرْتُهُ. (S, Msb, K, all in art. عشر.) And خالطه فِى أَمْرٍ [*He mixed,* or *joined,*

with him in an affair]. (Mgh.) And hence خالطه signifies *He was,* or *became, copartner with him; he shared with him.* (Mgh.) خالطهم also signifies خالفهم [evidently a mistranscription, for حالفهم *He entered into a confederacy, league, compact,* or *covenant, with them*]. (TA.) And you say also خالط الأُمور [*He mixed in, engaged in,* or *entered into, affairs*]. (S, K.)

4 **اخلطه**, (AZ, S, K,) and اخلط له, (IAar, K,) *He put,* (S,) or *inserted,* (AZ,) or *directed* (K, TA) *and inserted,* (TA,) *his* (a camel's) قضيب *into the* حيآء, (AZ, S, K,) *he having missed it;* (AZ, K;) as also أَلْطَفَهُ: (AZ:) IF makes إِخْلَاطٌ and اسْتِخْلَاطٌ to be the same. (TA.) اخلط [intrans.] *He* (a stallion) *covered the female.* (K.) [This seems to be taken from IF, who, as shown above, makes it syn. with استخلط. See also 3.] ___ As syn. with اختلط, see 3, near the end of the paragraph. Said of a horse, *He fell short,* or *flagged, in his running;* as also اختلط . (IDrd, K.)

6 **تخالطوا فى الحرب** *They commingled;* or *became mixed,* or *confounded, together, in war,* or *battle;* as also اختلطوا فى الحرب. (TA.) ___ تخالطوا also signifies *They commingled,* or *mixed together, in familiar,* or *social, intercourse;* [*conversed together;* or *became intimate, one with another;* or *they mixed, one in another's affairs;* see 3, near the end;] syn. تعاشروا. (S, Msb, K, all in art. عشر.)

8 **اختلط** *It was,* or *became, mixed, mingled, commingled, incorporated* or *blended together,* (S, * Msb, K,) or *put together.* (Msb.) [And hence, *It was,* or *became, confused, confounded, indiscriminate, promiscuous, without order, disordered,* or *perplexed.*] ___ اختلط اللَّيْلُ بالتُّرابِ [*The night became confused,* or *confounded, with the dust,* or *earth*]: (AZ, K:) and الحابلُ بالنَّابلِ (K) *the setter of the snare with the shooter of arrows;* or *the warp with the woof:* (TA:) and المرعى بالهملِ [*the place of pasturage with*

the camels left to pasture by themselves]: (AZ, K:) and الخَاثِرُ بالزُّبَاد (as in some copies of the K and in the TA) *the thick milk with the butter that had become bad,* or *spoiled, in the churning;* or, as some say, *with the thin milk;* (TA;) or بالزَّبَّاد (as in other copies of the K and in the TA) *with the herb* [*so called*], which, when it falls into the رائب [or milk that is thick, and fit for churning, &c.], is with difficulty separated from it: (TA:) [but see art. زبد:] proverbs, alluding to the dubiousness and confusedness of an affair or a case: (K:) or the first, to the dubiousness of an affair or case; and the second, to its confusedness; and the third is applied when a people's affair or case is confused or perplexed to them; and the last relates to the confusedness of truth with falsity; and to a people whose affair or case is dubious to them, so that they do not decide upon anything. (TA.) ___ [اختلط الظَّلَامُ *The darkness,* or *the beginning of night, became confused,* is a phrase of frequent occurrence. And so اخْتِلَاطُ الظَّلَام *The confusedness of the darkness,* &c.] ___ اختلط عَلَيْهِمْ أَمْرُهُمْ [*Their affair,* or *case, became confused,* or *perplexed, to them*]. (S.) ___ See also 3, in four places, near the end of the paragraph: and see 6. ___ Said of a camel, *He became fat;* (ISh, K;) *his fat and flesh becoming mixed together.* (ISh.) ___ Said of a horse: see 4, last sentence.

10 **استخلط** *He* (a camel) *inserted,* (AZ,) or *directed* (K, TA) *and inserted,* (TA,) *his* قَضِيب *into the* حَيَآء, *by himself:* (AZ, K, TA:) or *he leaped the female;* syn. قَعَا. (S.) See also 4.

خَلْطٌ : see the next paragraph.

خَلْطٌ *Anything that mixes, mingles, commingles,* or *becomes incorporated* or *blended, with a thing; an admixture;* (K, TA;) *any kind of mixture;* as *a medicinal mixture;* and *the like:* pl. أَخْلَاطٌ. (TA.) ___ *A kind of* [*mixed*] *perfume,* (S, * Msb,) *well known:* (Msb:) pl. as above. (S, Msb.) ___ [Sing. of اخلاط in the term] أَخْلَاطُ الإِنْسَان *The four humours of man,* (K, TA,) *which are the constituents of his composition;* (TA;) namely, المِرَّتَان [*the black bile*

and the yellow bile] *and* البَلْغَمُ [*the phlegm*] *and* الدَّمُ [*the blood*]. (TA in art. مزج.) ___ *Mixed dates of various sorts:* pl. as above. (K.) ___ A man *who mixes with others, and manifests love to them;* (TA;) and خَلْطَةٌ a woman *who does so:* (K, * TA:) and the former, (IAar, TA,) or خَلْطٌ, (K,) or this signifies [simply] مُخَالِطٌ, [see 3,] and is an inf. n. used in that sense, (TA,) and خَلِطٌ, (Lth, K,) and خُلُطٌ, (K,) which is mentioned by Sb and explained by Seer, (TA,) a man *who mixes with others,* (K, TA,) *and manifests love to them,* (TA,) *and behaves in a blandishing manner to them,* and one *who casts his women and goods among men;* (K, TA;) and خَلِطَةٌ in like manner, applied to a female. (TA.) ___ A man *of mixed race:* or *a bastard.* (As.) You say رَجُلٌ خَلْطٌ مَلْطٌ *A man of mixed race:* (K, * TA:) or *of faulty race:* (O, TA:) or مَلْطٌ signifies one *whose race and father are unknown.* (As, TA.) And أَخْلَاطٌ مِنَ النَّاسِ *A medley,* or *mixed* or *promiscuous multitude* or *collection, of men,* or *people;* or *of the lowest* or *basest* or *meanest sort,* or *refuse,* or *riffraff, thereof;* (K, * TA;) as also خَلِيطٌ, (Ibn-'Abbád, K,) and خُلَّيْطَى, (K,) and خُلَيْطَى: (Ibn-'Abbád, K:) to these (لَهُنَّ [in the CK لَهُمْ]) there is no sing.: (K, TA:) but خَلِيطٌ is also a sing., and has pls., as will be seen below. (TA.) ___ *Stupid; foolish; having little sense;* (IAar, K;) as also خَلِطٌ: (IAar, Sgh, K:) pl. of the former أَخْلَاطٌ; (IAar, TA;) with which خُلُطٌ is syn. (TA.) ___ A *crooked* bow, and arrow; (K;) an arrow *of which the wood has grown crookedly, and which ceases not to be crooked even if it have been straightened;* (S;) as also خَلِطٌ, applied to either of these. (K.) And in like manner, a man; he being likened to such an arrow: and a people, or company of men. (TA.)

خَلِطٌ; fem. with ة: see خَلْطٌ, in three places. ___ Also *Good in disposition; good-natured.* (TA.)

خُلُطٌ: see خَلْطٌ, in two places: ___ [and see خَلِيطٌ, of which it is a pl.]

خَلَطٌ: see خَلْطٌ, last sentence but one.

خُلْطَةٌ [*A state of mixing,* or *mingling, together;*] a subst. from اختلط. (Msb.) ___ [And hence,]

Copartnership. (S, Mgh, TA.) You say بَيْنَهُمَا خُلْطَةٌ *Between them two is a copartnership.* (Mgh.) [See also what next follows.]

خُلْطَةٌ *Social,* or *familiar, intercourse.* (S, Msb, TA.) [See also what next precedes.]

خَلِيطٌ [*Mixed; mingled; incorporated,* or *blended:* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; like قَتِيلٌ &c. And hence,] (K,) or عَلَفٌ خَلِيطٌ, (S, TA,) [*The kind of trefoil called* قَتّ *and cut straw* (S, TA) *mixed together:* (TA:) or *clay mixed with cut straw:* (K, TA:) or *with* قَتّ. (K.) Also, (K,) or لَبَنٌ خَلِيطٌ, (TA,) *Sweet milk mixed with sour* or *such as bites the tongue.* (K, TA.) Also, (K,) or سَمْنٌ خَلِيطٌ, (TA,) *Clarified butter in which are fat and flesh-meat.* (K, TA.) [Hence also,] it is said in a trad. respecting [the beverage called] نَبِيذ, (TA,) نُهِىَ عَنِ الخَلِيطَيْنِ (S, K) فِى الأَنْبِذَةِ (S) or أَنْ يُنْبَذَا (K) [*Two sorts of things mixed together are forbidden in the beverages of the kind called* نبيذ, or *that* نبيذ *should be made of them*]; i. e. it is forbidden to mix together [for making نبيذ] two sorts of things; (S, TA;) meaning *dried dates and raisins;* (S, Mgh, K;) or *fresh grapes and fresh ripe dates;* (S;) or *dried dates and full-grown unripe dates,* (T, Mgh, K,) *thoroughly cooked by fire;* (Mgh;) or *fresh grapes and raisins;* (T, K;) and *the like;* because such نبيذ quickly alters, and becomes intoxicating: (K:) and some hold that نبيذ so made is forbidden even if it do not intoxicate. (TA.) ___ See also أَخْلَاطٌ مِنَ النَّاسِ, voce خِلْطٌ. ___ *One who mixes much with men:* (Msb, TA:) [see also مِخْلَاطٌ:] *one who mixes with others in familiar,* or *social, intercourse;* or *becomes intimate with them;* or *mixes with them in,* or *enters with them into, their affairs;* syn. with مُخَالِطٌ ; (S, K;) like as نَدِيمٌ is syn. with مُنَادِمٌ, and جَلِيسٌ with مُجَالِسٌ: (S:) pl. خُلَطَآءُ (S, Msb, K) and خُلُطٌ: (S, K:) it sometimes has

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these pls., but is itself both sing. and pl.: (S, TA:) and as a pl. signifies *a people*, or *company of men, whose affair*, or *case*, or *state, is one:* (K, TA:) it occurs frequently in the poems of the Arabs because they used to assemble in the days of the fresh herbage, sundry tribes of them congregating in one place, and familiar intercourse took place between them, and when they separated and returned to their homes, it grieved them: (S, TA:) or, accord. to some, it relates only to partnership: (TA:) it signifies *a partner, copartner*, or *sharer;* (Mgh, Msb, K, TA;) as, for instance, in merchandise, and sheep or goats: (Mgh:) or *one who has mixed his property with that of his copartner:* (Bd in xxxviii. 23:) or *one who shares in merchandise*, or *in a debt*, or *in commerce*, or *in neighbourship:* (Ibn- 'Arafeh, TA:) and *a sharer in the rights of possession*, or *property; such as water, and a road:* (K:) the pl. is خُلَطَآءُ; (Mgh, TA;) occurring in the Kur xxxviii. 23: (TA:) and the sing. also signifies *a neighbour;* syn. جَارٌ [which has also other significations here assigned to خَلِيطٌ]; (TA;) and مُجَاوِرٌ: (Msb:) and *a husband:* and the *son of a paternal uncle:* (K:) and [the pl.] خُلُطٌ is also explained by IAar as *i. q.* مَوَالٍ [pl. of مَوْلًى, which has several of the significations here assigned to خَلِيطٌ]: and as signifying also *neighbours of sincere friendly conduct.* (TA.) It is said in a trad. (K, TA) respecting [the right termed] الشُّفْعَة, (TA,) الشَّرِيكُ أَوْلَى مِنَ الخَلِيطُ أَوْلَى مِنَ الجَارِ *The sharer in what is not divided is more deserving than the sharer in the rights of possession*, or *property;* [*and the sharer in the rights of possession*, or *property, is more deserving than the neighbour:*] (K, TA:) [or the trad. is as follows:] الخَلِيطُ مِنَ الشَّرِيكِ وَالشَّرِيكُ أَحَقُّ مِنَ الجَارِ أَحَقُّ مِنْ غَيْرِهِ *the sharer in the thing itself that is sold has more right than the sharer in the rights thereof; and the sharer in the rights thereof has more right than the adjoining neighbour; and the adjoining neighbour has more right than another:* or the meaning here is, *he between whom and thyself are acts of receiving and giving, and affairs of debt and credit;* not the sharer, or partner. (Mgh.) And in another trad., مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ *Whatever two*

copartners there be that have not divided the beasts [*belonging to them*], *they shall make claim for restitution, one of the other, with equality;* i. e., *if they be copartners in camels for which it is incumbent to give sheep or goats, and the camels be found in the possession of one of them, and the poor-rate for them be taken from him, he shall make a claim for restitution* [*of what he has given above his own share*] *upon his copartner, with equality:* (Esh-Sháfi'ee, K, TA:) the two persons are not خَلِيطَانِ unless they be *such as drive back their beasts to the nightly resting-place, and drive them forth in the morning to the pasturage, and water them, together, and have their stallions mixed together, and have been copartners for a year;* and if so, they give the poor-rate as one: otherwise, they are not خليطان; and they give the poor-rate as two: (Esh-Sháfi'ee, TA:) the trad. applies, for instance, to the case of two copartners who have mixed their property together; one of them having forty bulls or cows or of both kinds; and the other, thirty; and the collector of the poor-rates takes from the forty a مُسِنَّة [q. v.], and from the thirty a تَبِيع [q. v.]; then the giver of the مسنّة makes a claim for restitution of three sevenths thereof upon his copartner; and the giver of the تبيع, of four sevenths thereof upon his copartner; for it is incumbent to give the beasts of these two ages [the مسنّة and the تبيع] when the property is not divided, as though it were the property of one: and the saying بالسّوية shows that if the collector of the poor-rate wrong one of them, and take from him more than the law imposes upon him, he cannot make a claim for restitution thereof upon his copartner, who is only responsible to him for the value of what falls upon him in particular, of what is incumbent by the law: and the making claim for [just] restitution, by one upon the other, shows that the partnership holds good notwithstanding the distinction of the things which compose the possessions, with such as hold this to be the case. (IAth, TA.)

خَلَاطَةٌ *Stupidity; foolishness; paucity of sense.* (IAar, K.)

خَلِيطَةٌ *Camel's milk milked upon that of sheep or goats:* or *sheep's milk upon that*

of goats: and *the reverse.* (K.)

خُلَيْطَى : see خلْطٌ: ___ and see what next follows, in two places.

خُلَيْطَى : see خُلَيْطَى وقَعُوا فِى ___. خلْطٌ, (S, K,) and خُلَيْطَى , (K,) *They fell into a state of confusion:* (K:) *their affair,* or *case, became confused,* or *perplexed,* (اختلَطَ,) *to them.* (S.) And كُنَّا خُلَيْطَى [*We were in a state of confusion*]: cited by Az, from an Arab of the desert. (TA.) [خُلَيْطَآء , which probably signifies the same, is mentioned in the TA, voce لُغز, on the authority of Sb.]

خلّيطَى The *creating confusion,* or *disorder,* (إفْسَادٌ,) in an affair, or a case. (TA.) [See also 2.] ___ مَالُهُمْ خَلَّيطَى [in the CK مالَهُمْ] *Their possessions,* or *camels &c., are mixed together.* (K, * TA.)

خُلَيْطَآء : see خُلَيْطَى.

أَخْلَطُ منَ الحُمَّى [*More insinuating than fever*]; a saying of the Arabs; meaning that it manifests an affection for a person by its access to him, like the lover and blandisher. (TA.)

مخْلَطٌ *One who renders things confused,* or *dubious, to the hearers and beholders.* (TA.) ___ *One who mixes in,* or *enters into,* (يُخَالِطُ,) *affairs,* (S, K, TA,) *and relinquishes them;* (TA; [but this addition seems rather to apply to مزيل in what follows;]) as also مخْلَاطٌ : (K:) or this latter signifies *one who mixes much with men.* (Sgh, TA.) [See also خليطٌ.] You say, هو مخْلَطٌ مزيلٌ [*He is one who mixes in,* or *enters into, affairs;* (and, accord. to an explanation of مزيل in the TA, in art. زيل, on the authority of IAth,) *one who is vehement in altercation,* or *litigation, relinquishing one plea,* or *argument, and taking to another*]; like as you say, هو راتقٌ فاتقٌ. (S, K.)

مخْلَاطٌ : see مخْلَطٌ.

مُخَالَطٌ *Infected, corrupted, disordered,* or *confused, in his intellect;* as also مُخْتَلَطٌ : (TA:) or *mad; insane;* or *affected by diabolical possession.* (TA in art. لبس.)

مُخَالَطٌ : see خَلِيطٌ.

مُخْتَلَطٌ : see مُخَالَطٌ. ___ Also A camel *that has become fat, so that the fat is mixed with the flesh:* fem. with ة, applied to a she-camel. (ISh, K.)

خلع

1 **خَلَعَهُ** , (S, Mgh, Msb,) aor. ـَـ , (TA,) inf. n. خَلْعٌ, (S, Mgh, Msb, K,) *He pulled it off;* syn. نَزَعَهُ; (Mgh, Msb;) or *stripped it off;* or *took it off;* (TA;) or *put it,* or *threw it,* or *cast it, off from him;* (IAth;) namely, his garment, (S, IAth, Mgh, Msb,) عَنْ بَدَنِهِ *from his body;* (Mgh;) and his sandal, (S, Mgh, Msb,) عَنْ رِجْلِهِ *from his foot;* (Mgh;) &c.; (Msb, TA;) [as also اِخْتَلَعَهُ , as appears from its being said that] اِخْتِلَاعٌ is *syn. with* خَلْعٌ: (TA:) accord. to some, خَلْعٌ is *syn. with* نَزْعٌ; but accord. to Lth, (TA,) *the former is like the latter, except that the former is a somewhat leisurely action.* (K, TA.) The phrase in the Kur [xx. 12], فَٱخْلَعْ نَعْلَيْكَ is said to be used in its proper sense, [*And do thou pull off,* or *put off, thy sandals,*] because his sandals were of the skin of a dead ass: or, as the Soofees say, it is a command to stay; like as you say to him whom you desire to stay, Pull off thy garment and thy boots, and the like; and is tropical: (TA:) or, accord. to some, *make thy heart vacant from* [*care for*] *family and property.* (Bd.) ___ خَلَعَ عَلَيْهِ, (B, TA,) and خَلَعَ عَلَيْهِ خِلْعَةً , (S, TA,) [*He took off from himself, and bestowed upon him, a garment:* and hence,] *he bestowed upon him,* or *gave him, a garment;* [generally meaning, *a robe of honour;*] the meaning of giving being inferred from the connective على, not from the verb alone. (B, TA.) ___ It is said in a trad. respecting 'Othmán, إِنَّ ٱللّٰهَ سَيُقَمِّصُكَ قَمِيصًا وَإِنَّكَ تُلَاصُ عَلَى خَلْعِهِ, (L,) meaning *Verily God will invest thee with the apparel of the office of Khaleefeh,* (K and TA in art. قمص,) *and thou wilt be urged with enticement, and solicited, to divest thyself of it.* (TA in art. خلع ___.) لَوَصَ الفَرَسُ عِذَارَهُ *The horse threw off his head-stall,* or *halter, and wandered about at random.* (Mgh.) ___ [And hence,] خَلَعَ عِذَارَهُ [said of a man,] *He threw off from himself his* عذار, [meaning *restraint,*] *and acted in a wrongful and evil manner towards others, with*

none to repress him. (TA.) ___

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خَلَعَ أَوْصَالَهُ *He removed its* اوصال [meaning the *bones so called,* as is indicated by the context]. (TA.) ___ خَلَعَ مَالَ صَاحِبِهِ [*He took away the property of his companion*]; said of a person gambling with another. (A, TA.) ___ خَلَعَ قَلْبَ النَّاظِرِ إِلَيْهِ [*It drew away the heart of the beholder towards it*]; said of the best of property. (Aboo-Sa'eed.) ___ خَلَعَ قَيْدَهُ [*He took off his shackles;* or] *he released him from his shackles:* and in like manner, خَلَعَ دَابَّتَهُ, and خَلَّعَهَا, *he released his beast from its shackles.* (TA.) ___ خَلَعَ الرِّبْقَةَ عَنْ عُنُقِهِ *He annulled his compact,* or *covenant.* (TA.) ___ خَلَعَ يَدًا مِنْ طَاعَةٍ *He* [*threw off his allegiance,* or] *forsook obedience to his Sultán, and acted in a wrongful and evil manner towards him:* (TA:) obedience being likened to a garment which a man puts off, or throws off, from him. (IAth, TA.) ___ يُخْلَعُ المَيِّتُ [for يُخْلَعُ الكَفَنُ عَنِ المَيِّتِ, like خَلَعَ الدَّابَّةَ (mentioned above) for خَلَعَ قَيْدَ الدَّابَّةِ,] *The corpse shall have its grave-clothes pulled off from it.* (Mgh.) ___ [In like manner you say,] خَلَعْتُ الوَالِيَ عَنْ عَمَلِهِ *I removed the ruler,* or *governor,* or *the like, from his office;* or *deposed him.* (Msb.) And خُلِعَ الوَالِي [*The ruler,* or *governor,* or *the like, was divested of his authority;* or] *was removed from his office;* or *was deposed;* (S, TA;) and so العَامِلُ [*the agent,* or *the exactor of the poor-rates*]; and الخَلِيفَةُ [*the Khaleefeh*]. (TA.) And خَلَعَ قَائِدَهُ [*He divested his leader of his authority;* or *removed him from his office;* or *dismissed him*]. (S, TA.) But IF says, This is scarcely, or never, said, except of an inferior who forsakes, or relinquishes, his superior; so that [خَلَعَهُ signifies, in a case of this kind, *He threw off his allegiance to him;* or *forsook obedience to him;* like another phrase, mentioned above; and] one does not say, [or seldom says,] خَلَعَ الأَمِيرُ وَالِيَهُ عَلَى بَلَدِ كَذَا [as meaning *The prince deposed his ruler over such a*

province, or *the like*]; but only, [or rather,] عَزَلَهُ. (TA.) ___ خَلَعَ ٱمْرَأَتَهُ, (Az, S, Mgh, Msb,) inf. n. خُلْعٌ, with damm, (S, K, *) or this is a simple subst., (Az, Mgh, Msb,) and the inf. n. is خَلْعٌ, (Az, Msb, TA,) and some add خِلَاعٌ; (TA;) and خالعها, (Az, TA,) inf. n. مُخَالَعَةٌ; (K;) [and خِلَاعٌ seems to be another inf. n. of this latter verb, rather than of the former;] *He divorced his wife* (Az, Mgh, Msb, K) *for a ransom given by her,* (Msb,) or *for her property given by her as a ransom to release herself from him,* (Az, Mgh, TA,) or *for a gift,* or *a compensation, from her,* (K, accord. to different copies; some having بِبَذْلٍ; and others, بِبَدَلٍ;) or *from another:* (K:) because the wife is [as] a garment to the husband, and the husband to the wife, (Az, Mgh, Msb, TA,) as is said in the Kur ii. 183: (Az, TA:) [it is also said that] تَخَالُعٌ is syn. with خُلْعٌ: (K:) [but see 6, below:] and اخْلَعْهَا, occurring in a trad., is explained as signifying *Divorce thou her,* and *quit her.* (TA.) ___ خَلَعَهُ أَهْلُهُ [*His family cast him off, repudiated him,* or *renounced him;*] *so that if he committed a crime,* or *an offence rendering liable to punishment, they should not be prosecuted for it.* (S, TA.) In the Time of Ignorance, when one said, (K, TA,) proclaiming in the fair, or festival, (TA,) يَا أَيُّهَا النَّاسُ هٰذَا ٱبْنِى قَدْ خَلَعْتُهُ, (K, * TA,) meaning [*O men, this, my son, I cast off, repudiate,* or *renounce, him,* or] *I declare myself to be clear of him; so that if he commit a crime,* or *an offence rendering him liable to punishment, I am not responsible; and if a crime,* or *an offence rendering liable to punishment, be committed against him, I will not pursue* [*for redress,* or *retaliation*]; (TA;) he was not punished afterwards for any such act committed by him: (K, TA:) this was when the person doing so feared some foul action or treachery from his son: and in like manner, they said, إِنَّا قَدْ خَلَعْنَا فُلَانًا [*Verily we cast off,* &c., *such a one*]. (TA.) In like manner, also, خَلَعُوهُ, inf. n. خَلْعٌ, signifies [*They cast him off, repudiated him,* or *renounced him,* or] *they declared themselves to be clear of him;* meaning a confederate; *so that they should not be punished for a crime,* or *an offence rendering liable to punishment, committed by him, nor*

should he be punished for such an act committed by them. (IAth, L.) In the same sense the verb is used in the saying, نَخْلَعُ ونترُكُ مَنْ يفجرُكَ [*We repudiate,* or *renounce,* or] *we declare ourselves clear of, and forsake, him who disobeys,* or *opposes, Thee:* (Mgh, TA:) or نَخْلَعُ ونهجُرُ مَنْ يَكْفُرُكَ *we hate, and* [*repudiate,* or *renounce,* or] *declare ourselves clear of,* [*and forsake,*] *him who denies,* or *disacknowledges, thy favour,* or *who is ungrateful,* or *unthankful, for it.* (Msb.) خَلَعَ, aor. ـُ, (K,) inf. n. خَلَاعَةٌ, (S, * TA,) *He became cast off, repudiated,* or *renounced, by his family;* (صار خليعًا; TA; i. e. خَلَعَهُ أَهْلُهُ; S, TA;) *so that if he committed a crime,* or *an offence rendering liable to punishment, they were not prosecuted for it:* (S, K, TA:) *he became alienated* or *estranged* [*from his family*]; syn. تَبَاعَدَ: (TA:) [*he became vitious,* or *immoral; notorious for drinking and play; a gambler;* or *the like:* see خَلَاعَةٌ, below; and see خُلْعٌ.] خَلِيعٌ *He became affected with what is termed* خَالِعٌ, i. e., *a twisting of the* عُرْقُوبٌ [or *hock-tendon*]. (K.)

2 **خلّع دابَّتَه** : see 1. ___ تَخْلِيعٌ as signifying a certain manner of walking: see 5.

3 **خالَعَتْ بعلَها** , (S,) or تَخْلِيعٌ, (Mgh, Msb,) inf. n. مُخَالَعَةٌ, (Msb,) *She incited, urged,* or *induced, her husband to divorce her for a gift,* or *a compensation,* (بِبَذْلٍ, or بِبَدَلٍ, accord. to different copies of the S,) *from her to him:* (S, Mgh: *) or *she ransomed herself from him, and he divorced her for the ransom.* (Msb.) ___ خالع ٱمرأَتَه: see 1. ___ خالعه *He contended with him in a game of hazard:* because he who does so takes away the property of his companion. (TA.)

5 **تخلّع** *It* (a bond, or chain,) *came off,* or *fell off,* from the hand or foot. (KL.) [See also 7.] ___ تخلّعت السَّفِينَةُ *The ship parted asunder; became disjointed; became separated in its places of joining.* (Mgh.) ___ تخلّع, in walking, *i. q.* تَفَكَّكَ; (S, K, TA;) i. e. [*He was,* or *became, loose in the*

joints; or] *he shook his shoulder-joints and his arms, and made signs with them:* (TA:) and تَخْلِيعٌ also signifies *a certain manner of walking,* (so in some copies of the K, and in the TA,) *in which one shakes his shoulder-joints and his arms, and makes signs with them:* (TA:) or the *walking of him whose buttocks are apart,* or *parted.* (CK, and so in a MS. copy of the K.) [See also تخلّع فى الشَّراب ___.] تَخَلَّجَ *He persisted in the drinking of intoxicating beverage,* (K, * TA,) or *became intoxicated, so that his joints became lax,* or *loose.* (TA.) ___ تخلّع القَوْمُ *The people,* or *company of men, stole away, slipped away,* or *went away secretly.* (IAar.)

6 **تخالعوا** *They annulled, dissolved,* or *broke, the confederacy, league, compact,* or *covenant, that was between them.* (S, * K, * TA.) ___ تَخَالَعَا *They divorced themselves,* namely, a husband and his wife, *for a gift,* or *a compensation,* (يبذْل, or يبدَل, accord. to different copies of the S,) *from the wife to the husband.* (S.) See also خَلَعَ ٱمْرَأَتَهُ.

7 **انخلع** *It became pulled off, stripped off, taken off,* or *removed, from its place; it became displaced.* (Mgh.) [See also 5.] ___ Hence, انْخَلَعَ قِنَاعُ قَلْبِهِ مِنْ شِدَّةِ الفَزَعِ [He became as though] *the integument of his heart became pulled off, in consequence of violence of fear,* or *fright.* (Mgh.) And hence also, انْخَلَعَ فُؤَادُ الرَّجُلِ [*The heart of the man became removed from its place;* meaning] *the man became frightened.* (Mgh.) ___ [انخلع العُضْوُ, or العَظْمُ, *The limb,* or *the bone, became dislocated.* See انخلع عن عمله ___.] انْخَرَجَ *He* (a ruler, or governor, or the like,) *became removed from his office; became deposed.* See 1.] ___ انخلع من ماله *He became stripped of his property, like as a man is stripped of his garment.* (TA.)

8 **اختلعت** (S, Mgh, K) من زوجها, (Mgh,) *She became divorced from her husband* (S, Mgh, K) *for a*

gift, or *a compensation, from her,* (S, K, accord. to different copies; some having يَبْذُل; and others, يَبِيد;) or *from another,* (K,) or *for her property given by her as a ransom to release her from him.* (Mgh.) اختلعه: see 1, first sentence. ___ اختلعوه *They took his property:* (K, TA:) from the "Nawá- dir el-Aaráb." (TA.)

خَلْعٌ *Flesh-meat cooked with seeds that are used for seasoning, then put into a receptacle of skin,* (S, K, *) *which is called* قَرْفٌ: (S:) or *flesh-meat cut into strips* or *oblong pieces, and dried,* or *salted, and dried in the sun, roasted,* (K, TA,) *and,* as Lth says, (TA,) *put into a receptacle with its melted grease:* (K, * TA:) or *flesh-meat having its bones pulled out, then cooked, and seasoned with seeds, and put into a skin, and*

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used as provision for travelling: (Z, TA:) and خَلِيعٌ, also, signifies *flesh-meat of which the bones have been pulled out, and which is seasoned with seeds, and laid up* (يُرْفَعُ) [*for future use*]: (TA:) and خَوْلَعٌ, *flesh-meat which is boiled in vinegar, and then carried in journeys.* (TA.) *A state of dislocation of the joint, of the arm* or *hand,* or *of the leg* or *foot; its becoming displaced, without separation;* as also خَلَعٌ. (TA.)

خُلْعٌ [accord. to the S, and app. accord. to the K, and inf. n., (see خَلَعَ ٱمْرَأَتَهُ,) or] a simple subst., signifying The *act of divorcing a wife* (Az, Mgh, Msb) *for a ransom given by her,* (Msb,) or *for her property given by her as a ransom to release her from her husband,* (Az, Mgh, TA,) or *for a gift,* or *a compensation, from her;* or *from another:* (K: see 1:) IAth says that it annuls the return to the wife unless by means of a new contract: accord. to EshSháfi'ee, there is a difference of opinion respecting it; whether it be *an*

annulment of the marriage, or *a divorcement:* [if the latter, it is not irrevocable unless preceded by two divorcements:] sometimes it is called by the latter term. (TA.) [See also خُلْعَةٌ.]

خَلَعٌ : see خَلْعٌ.

خُلْعَةٌ *A state of divorcement [for a ransom given by the wife,* or *for her property given by her as a ransom to release her from her husband,* or] *for a gift,* or *a compensation, from the wife,* (S, * K,) or *from another.* (K.) [See 8: and see also خُلْعٌ.] You say, وَقَعَتْ بينهما الخُلْعَةُ [*Divorcement,* or] *separation,* [*for a ransom,* &c. or] *for* [*a gift,* or] *a compensation, took place between them two.* (TK.) The *best,* or *choice part,* of property, or of camels or the like; (Aboo-Sa'eed, S Sgh, K;) so called because it takes away the heart of him who looks at it; (Aboo-Sa'eed;) as also خَلْعَةٌ . (Aboo-Sa'eed, Sgh, K.) *Weakness* in a man. (TA.)

خَلْعَةٌ *Any garment which one pulls off,* or *takes off, from himself:* (TA:) and particularly, (TA,) *a garment which is bestowed upon a man,* [generally meaning *a robe of honour,*] (K, * TA,) *whether it be put upon him or not:* (TA:) or *a gift,* or *free gift, [of any kind,] which a man bestows upon another:* (Msb:) or *a sewed garment:* (KL:) pl. خَلَعٌ. (Msb, TA.) You say, خَلَعَ عَلَيْهِ خَلْعَةً [explained above]: see 1, near the beginning. (S, TA.) ___ See also خُلْعَةٌ.

خُلْعِىٌّ , with damm, *One who sells* [*cast-off* or] *old garments.* (Ibn-Nuktah, TA.)

خَلْعِىٌّ , with kesr to the خ, and with the ل quiescent, *One who sells the garments bestowed by kings.* (TA.)

خُلَاعٌ *An affection resembling what is termed* خَبَلٌ [q. v.], (K, TA,) *and insanity,* or *diabolical possession,* (TA,) *which befalls a man:* (K, TA:) or *weakness, and fear* or

fright: (TA:) and خَوْلَعٌ and خَيْلَعٌ [in like manner] signify *fear,* or *fright, affecting the heart,* (S, K, TA,) *occasioning evil imagination, and weakness,* (TA.) *as though it were a touch of insanity,* or *of diabolical possession,* (S, K, TA,) in a man, and in the heart. (S.)

خَلِيعٌ *Pulled off; stripped,* or *taken, off; put,* or *thrown,* or *cast, off; i. q.* مَخْلُوعٌ ; applied [to a garment, and a sandal, or the like, or], accord. to some, to anything. (TA.) ___ [Hence, used as a subst., *A cast-off,* or] *an old, and wornout, garment.* (K, TA.) You say, هُوَ يُكْسُوهُ مِنْ خَلِيعِهِ [*He clothes him with some of his cast-off,* or *old, and worn-out, apparel*]. (TA.) ___ See also خَلْعٌ. ___ A person *whose property is won from him in a game of hazard;* as also مَخْلُوعٌ . (L.) ___ خَلِيعُ العِذَارِ A man *who does and says what he pleases; not caring, nor fearing God nor the blame of men; like the beast that has no halter on its head.* (Har p. 676.) Also applied to a woman in a state of estrangement [from her husband; lit., *Having her headstall,* or *halter, pulled off,* or *thrown off; she being likened to a mare;* meaning, *without restraint*]; *having none to command or forbid her:* [see 1:] incorrectly written خَلِيعَةُ العِذَارِ; for خَلِيعٌ is here of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or you say خَلِيفَةٌ without mentioning the عِذَار, from خَلَعَةٌ, like ظَرِيفَةٌ and لَطِيفَةٌ [from ظَرَافَةٌ and لَطَافَةٌ]. (Mgh.) [See also خَلِيعٌ ___.] خَالِعٌ is also applied to a Khaleefeh, and a prince or the like, meaning *Divested of his authority; removed from his office; deposed;* (L;) as also مَخْلُوعٌ : and it is a strange thing, noticed by Dmr and others, that every sixth is مخلوع. (TA.) ___ Also A young man, (S,) or a son, (K,) and a confederate, (IAth, L,) *cast off, repudiated,* or *renounced,* (S, IAth, L, K,) *by his family,* (S,) or *father,* (K,) or *confederates,* (IAth, K,) *so that if he commit a crime,* or *an offence rendering liable to punishment, they,* i. e. *his family,* or *he,* i. e. *his father,* or *they,* i. e. *his confederates, shall not be prosecuted,* or *punished, for it;* (S, IAth, L, K;) as also مَخْلُوعٌ : (K:) pl. of the former, خُلَعَآءُ: (K:) and a young

man (K, TA) *thus cast off by his family,* (TA,) *who commits,* or *has committed, many crimes,* or *offences rendering him liable to punishment;* as also خَوْلَعٌ : (K, TA:) one *alienated* or *estranged* [*from his family*]: (TA:) one *who has broken off from his family, and disagreed with them, and wearied them by his wickedness and baseness and guile;* (Mgh, K, * TA; *) as though he had thrown off his headstall or halter, [i. e., restraint,] *and who does what he will;* or because his family have cast him off, and declared themselves clear of him; (Mgh;) or because he has cast off his kinsfolk, and they have declared themselves clear of him; or because he is divested of religion and shame; (TA;) fem. with ةٌ: (K: [indicating that it is a part. n. of خَلُعَ; not of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, as is implied by some portions of the explanations here given:]) *bad, evil, wicked,* or *mischievous:* (TA:) [*vitious,* or *immoral:* (see خَلَاعَةٌ, whence it is derived:)] *notorious for drinking and play:* (TA:) [in the present day commonly used in this sense; and as signifying *waggish;* or *a way:*] *a player, with another, at a game of hazard,* or *for stakes laid by both of them to be taken by the winner;* (IDrd, K;) as also مُخَالِعٌ ; because the best, or choice part, of his property (خُلْعَتُهُ) is [often] won from him: (S:) one *who applies himself constantly to games of that kind:* (TA:) and خَوْلَعٌ signifies *a player at games of that kind, who has had the punishment termed* حَدٌّ *inflicted upon him, and is always overcome in such games,* or *who is fortunate, and always overcomes in such games.* (K, accord. to different copies; in some of which we read المقامر المحدود الذى يقمر أبدًا; and in others, المقاصر المجدود الذى يقمر ابدا.) ___ *A hunter, fowler,* or *fisherman;* (S, Sgh, K;) so called because he is alone. (Sgh.) ___ *A* [*demon,* or *devil,* &c., *of the kind called*] غُول; (S, K, TA;) because of its evil nature; (TA;) as also خَوْلَعٌ (K) and خَيْلَعٌ . (TA.) ___ *A wolf;* (S, K;) as also خَوْلَعٌ (K) and خَيْلَعٌ . (Sgh, K.) ___ The *gaming-arrow that does not win* (S, Kr, K) *at first:* (S, Kr:) or, accord. to some, the *gaming-arrow that wins at first;* as is said by Sgh and in the L: (TA:) pl. خَلَعَةٌ. (Kr.)

خَلَاعَةٌ : [see خَلْعٌ:] it is *syn. with* دَعَارَةٌ [i. e. *Vice,* or *immorality;* or *vitious,* or *immoral, conduct;* &c.]; as also خَرَاعَةٌ, a dial. var. thereof; (S in art. خرع;) and خَلِيعَةٌ signifies the same. (TA.)

خَلِيعَةٌ : see what next precedes.

خَلِعُ العِذَارِ [A horse *throwing off his headstall,* or *halter, and wandering about at random.* ___ And hence, A man *throwing off from himself restraint, and acting in a wrongful and an evil manner towards others, with none to repress him.* See also خَلِيعٌ. ___ And hence,] A *beardless* youth, or young man; or one *whose mustache has grown forth, but not his beard.* (TA.) ___ خَالِعٌ *A kid.* (TA.) [App. because of its playful disposition.] ___ A woman *who incites, urges,* or *induces, her husband to divorce her for a gift,* or *a compensation, from her to him:* [see 3:] (S:) or *who causes herself to be divorced for a gift,* or *a compensation, from her to her husband:* [see 6:] and in like manner, a husband *who divorces his wife for a gift,* or *a compensation, from her.* (K.) ___ رُطَبٌ خَالِعٌ *Dates that are all ripe,* or *ripe throughout,* or *soft;* syn. مُنْسَبِتٌ; (S, K;) because their skins strip off by reason of their succulency: (TA:) and بُسْرَةٌ خَالِعٌ, (K, TA,) and خَالِعَةٌ, (TA,) *a date that has become wholly fit to be eaten.* (K, * TA.) [See خَالِعٌ ___] بُسْرٌ also signifies *A twisting of the* عُرْقُوبٌ [or *hocktendon*]: (K:) or *a certain disease that attacks the* عُرْقُوبٌ *of a she-camel.* (TA.) And you say, بَعِيرٌ بِهِ خَالِعٌ, (S,) or بَعِيرٌ خَالِعٌ, (K,) *A camel that is unable to rise* (S, K) *when a man sits upon the part called* غُرَابٌ [q. v.] *of its haunch,* (S) *in*

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consequence, as some say, *of a dislocation of the tendon of the hock.* (TA.) ___ جُبْنٌ خَالِعٌ

Vehement cowardice; as though the vehemence of the man's fear removed his heart from its place; accord. to IAth, *an affection arising from yearning thoughts, and weakness of the heart, on an occasion of fear.* (TA.)

خَوْلَعٌ : see خَلْعٌ. ___ It also signifies هَبِيدٌ [i. e. *Colocynth,* or *its pulp,* or *seed,*] *when it is cooked until its* سَمْنٌ [or *decocted juice*] *comes forth, whereupon it is cleared, and put aside; and bruised dates of which the stones have been taken out are put upon it, and flour, and it is stirred about and beaten until it becomes mixed; then it is left, and put down; and when it becomes cold, its* سمن *is restored to it:* or, as some say, *colocynth* (حَنْظَل) *bruised, moistened with something to sweeten it, and then eaten; also called* مُبَسَّلٌ. (TA.) [See هَبِيدٌ.] See also خُلَاعٌ: and خَلِيعٌ, in four places. Also *Stupid;* (K;) applied to a man. (TA.) And *A skilful guide.* (Sgh, K.)

خَيْلَعٌ : see خُلَاعٌ: and see خَلِيعٌ, in two places, near the end. ___ Also A *weak* man. (TA.) [See also مُخَلَّعٌ.]

مُخَلَّعُ الأَلْيَتَيْنِ A man (S) *having the buttocks apart, or parted.* (S, K.) ___ And مُخَلَّعٌ A *weak, and soft,* or *flabby,* man. (Lth, K.) [See also خَيْلَعٌ.] ___ A man (TA) *in whom is what resembles a loss of reason,* or *a touch of insanity* or *of diabolical possession:* (K, * TA:) and a man *insane,* or *possessed by a jinnee.* (TA.)

مَخْلُوعٌ : see خَلِيعٌ, in four places. ___ رَجُلٌ مَخْلُوعُ الفُؤَادِ *A man frightened,* or *terrified; as though his heart were removed from its place.* (TA.)

مُخَالِعٌ : see خَلِيعٌ, in the latter part of the paragraph.

مُخْتَلِعَةٌ A woman *divorced from her husband for a gift,* or *a compensation, from him,* (S, K,)

or *from another:* (K:) [see 8:] and [the pl.] مُخْتَلِعَاتٌ [is explained as signifying] women *who incite, urge,* or *induce, their husbands to divorce them for a gift,* or *a compensation, without any injurious conduct from the latter.* (TA.) ___ A woman *affected with lust.* (Sgh, K.)

خلف

1 **خَلَفَ** , aor. ـُ , inf. n. خَلْفٌ, *He came after, followed, succeeded,* or *remained after, another,* or *another that had perished* or *died.* (TA.) Hence, in the Kur [vii. 168 and xix. 60], فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ (TA) *And there hath succeeded them,* or *come after them,* [*a posterity,* or] *an evil posterity.* (Bd in xix. 60.) And خَلَفَهُ *He came after him,* (S, A in art. دبر, Mgh, Msb, TA,) or *behind him,* (A ubi suprà, Mgh,) or *following him nearly;* (A ubi suprà;) inf. n. as above, (Mgh, TA,) and خَلْفَةٌ also: (Mgh:) or *he remained after him:* (K:) and جَآءَ خَلَافَهُ likewise signifies [the same as جَآءَ خَلْفَهُ; an inf. n. of خَالَفَ being thus used as an adv. n.; i. e.] *he came after him.* (TA.) You say also, خَلَفَ اللَّيْلُ النَّهَارَ, inf. n. خَلْفٌ and خَلْفَةٌ, *The night followed,* or *came after, the day.* (MA.) ___ [Hence,] خَلَفْتُهُ, [aor. as above,] inf. n. خَلْفٌ, [perhaps a mistranscription for خَلَفَ,] *I was, after him, a substitute for him:* (TA:) [*I supplied his place:* and *I superseded him.*] And خَلَفَهُ, (aor. as above, TA,) inf. n. خَلَافَةٌ (S, Mgh, Msb, K, TA) and خَلَفٌ (TA) and خِلِّيقَى, (S, * K, * TA,) which last is an inf. n. of the intensive kind, (Sgh, MF, TA,) *He was,* or *became, his* خَلِيفَة [i. e. *successor,* or *vice-agent,* &c.], (S, Mgh, Msb, K,) or *his substitute;* (TA;) فِى قَوْمِهِ [*among,* or *in respect of, his people*], (S, TA,) and أَهْلِهِ [*his family*]; relating to good and to evil; wherefore one says, أَوْصَى لَهُ بِالخَلَافَةِ [*he charged him by his will with the being his successor,* or *vice-agent,* &c.]; (TA;) or عَلَى أَهْلِهِ وَمَالِهِ [*over his family and his property*]: (Msb:) and اِخْتَفَلَهُ signifies the same; (Lh, Ibn-'Abbád, K;) *he was,* or *became, his* خَلِيفَة (Ibn-'Abbád, TA) *after him.* (Ibn-'Abbád, TA.) And خَلَفَ فُلَانًا [alone] *He was,* or *became, the* خَلِيفَةٌ *of such a one among,* or *in respect of, his family* (K, TA) *and his children.* (TA.) And خَلَفَهُ رَبُّهُ فِى أَهْلِهِ (K, TA) and وَلَدِهِ, (TA,) inf. n. خَلَافَةٌ, (K,) *His Lord was [for him] a* خَلِيفَة [or *supplier of his place] to his*

family (K, TA) and *his children.* (TA. [In the CK, اخلف is made to signify the same; but this is in consequence of an omission.]) And one says, خَلَفَ ٱللّٰهُ عَلَيْكَ *May God be to to thee a* خَلِيفَةً [or *supplier of the place*] (S, Msb, K) *of thy father;* (S, Msb,) or *of the one whom thou hast lost:* (S, Msb, K:) thus one says to one who has lost by death his father (S, Msb, K) or mother (K) or paternal uncle (S, Msb) or any other who cannot be replaced: (Msb, K:) and خَلَفَ ٱللّٰهُ عَلَيْكَ خَيْرًا, (K,) or بِخَيْرٍ, (AZ, Msb, K,) or both, (L,) and خَلَفَ ٱللّٰهُ لَكَ بِخَيْرٍ, (AZ, Msb,) and أَخْلَفَ ٱللّٰهُ عَلَيْكَ خَيْرًا and لَكَ خَيْرًا: (K: [in which it is implied that these phrases mean *May God supply to thee well the place of him whom thou hast lost:* but it is implied in the Msb that the two of them there mentioned mean *May God restore to thee good in the place of that which has gone from thee:* and it appears from what here follows that all of these phrases have the latter meaning, whether or not they have the former meaning also:]) to him who has lost property or a child or a thing [of any other kind] of which the replacement may be asked, (S,) or to him of whom that which may be replaced has perished, or died, (K,) one says, أَخْلَفَ ٱللّٰهُ عَلَيْكَ (S, Msb, K) *May God restore to thee the like of that which has gone from thee,* (S, Msb,) or *may God restore to thee what has gone from thee;* (K in a later part of the art.;) and اخلف اللّٰه لَكَ; and خَلَفَ اللّٰه لك : or خَلَفَ اللّٰه عَلَيْكَ is allowable in relation to property and the like; and يَخْلُفُ, like يَمْنَعُ is allowable as its aor., though extr., (K,) as it has no faucial letter to occasion the fet-h: (TA:) and one says also, خَلَفَ ٱللّٰهُ لَكَ بِخَيْرٍ meaning *May God give thee good in the place of that which has gone from thee;* (TA;) and اخلف عَلَيْكَ خَيْرًا, (Msb, TA,) meaning the same; (TA;) and [so] اخلف لَكَ خَيْرًا and بِخَيْرٍ: and اخلف ٱللّٰهُ عَلَيْكَ مَالَكَ and لَكَ مَالَكَ [*May God restore,* or *replace, to thee thy property*]. (Msb.) خَلَفَ أَبَاهُ, (K,) aor. ـُ (TA,) means *He became behind his father;* (K;) and if so, its inf. n. is خَلْفٌ: (TA:) or it means *he became in the place of his father;* (K;) and if so, its inf. n. is خَلَفٌ: (TA:) and خَلَفَ مَكَانَ أَبِيهِ, inf. n. خِلَافَةٌ (K) and خَلَفٌ, (TA,) *he became in the place of his father, exclusively of every other.* (K.) You say also, خَلَفَتِ الفَاكِهَةُ بَعْضُهَا بَعْضًا, (JK, K,) inf. n. خَلْفٌ, (JK, TA,) or خَلَفٌ, (TA, [the former being there altered to the

latter (which is the more probably correct), or the latter to the former,]) and خَلْفَةٌ, (JK, TA,) *The fruit replaced other fruit;* or *became substituted for other fruit.* (JK, * K,* TA. [In the CK, صَارَ خَلْفًا is erroneously put for صَارَتْ خَلَفًا.]) And خَلَفَ فُلَانٌ عَلَى فُلَانَةَ, inf. n. خِلَافَةٌ, [like عَقَبَ عَلَيْهَا,] *Such a man took as his wife such a woman after another husband [and thus supplied his place].* (Z, TA.) ___ خَلَفَ لَانًا, (aor. ـُ , TA,) *He took,* or *seized, such a one from behind him;* (JK, * K;) as also اخْتَلَفَهُ. (TA.) And hence, (TA,) خَلَفَ لَهُ بِالسَّيْفِ (JK, TA) *He came to him from behind him, and smote his neck,* or *struck off his head, with the sword.* (TA.) ___ خَلَفَ فُلَانٌ بَعْقِبِي [is explained as meaning] *Such a one stayed,* or *abode, after me.* (Msb in art. عقب) [But] ___ خَلَفَ بِعَقَبِ فُلَانٍ is said by some to mean خَالَفَهُ إِلَى أَهْلِهِ [q. v.]: accord. to As, however, it means *He parted with such a one on the condition of doing a certain thing, and then came behind him* [or *behind his back*] *and did another thing after parting with him:* and Az says that this is a more correct explanation than the former one. (TA.) [Hence, app.,] one says also, إِنَّ ٱمْرَأَةَ فُلَانٍ تَخْلُفُ زَوْجَهَا بِالنِّزَاعِ إِلَى غَيْرِهِ إِذَا غَابَ عَنْهَا [*Verily the wife of such a one is unfaithful to her husband by yearning towards another when he is absent from her:* or *deceives her husband behind his back by yearning towards another;* for it is implied, by an ex. given, that اذا غاب عنها is added by way of explanation]. (TA.) خَلَفَهُ also signifies *He spoke of him,* or *mentioned him,* [*behind his back,* or] *when he was not present:* so in the phrase, خَلَفَهُ بِخَيْرٍ or بِشَرٍّ [*He spoke of him behind his back well* or *ill*]. (TA.) And one says, يَخْلُفُ النَّاسَ مِنْ وَرَائِهِمْ [meaning *He defames men behind their backs*]: the action signified hereby is like غِيبَةٌ, and may be [*by making signs*] *with the side of the mouth,* and *with the eye,* and *with the head.* (TA in art. همز) خَلَفَ عَنْ أَصْحَابِهِ ___, (K, TA,) aor. ـُ , *He remained behind,* or *after, his companions; did not go forth with them;* as also قَعَدَ خِلَافَ أَصْحَابِهِ [similar to a phrase mentioned near the beginning of this

art.]; (TA;) *i. q.* تخلّف ; (K in explanation of the former phrase;) which is syn. with تأخّر; (S, K;) as in the phrase تخلّف عنّى [which means *He remained behind me,* or *after me*]; (S;) [for] تخلّف عنه means بقى خلفه; (Mgh;) and [in like manner] you say, تخلّف عن لاقوم *He remained behind,* or *after, the people,* or *party, not going with them;* [*he held back,* or *hung back, from them;*] and قعدت خلافه [i. e. *I remained*] *behind him,* or *after him;* (Msb;) and خالف عنّا *He remained behind us,* or *after us;* syn. تخلّف . (TA, from a trad.) It is said in the Kur [xvii. 78], وإذا لا يلبثون خلافك إلّا قليلًا, i. e. [*But in that case they should not have remained*] *after thee* [*save a little while*]: (JK, TA: *) so, accord. to one reading [instead of خلفك, which means the same]. (TA.) And in like manner, فرح المخلّفون بمقعدهم خلاف رسول الله, in the Kur [ix. 82], means [*Those who were left behind rejoiced in their remaining*] *behind the Apostle of God:* (S, TA:) or the meaning here is, مخالفة رسول الله [i. e. *in disagreement with the Apostle of God*]: (JK, S:) thus says Lh; but IB disagrees with him; saying that خلاف here means بعد; and cites six exs. in which it has this meaning, from poets. (TA.) ___ [Hence,] خلف فلان عن كلّ خير [*Such a one was,* or *became, kept back from all good; i. e.,*] *did not prosper,* or *was not successful.* (TA. [It is there added, that it is explained in the A as tropical, and as meaning تغيّر وفسد: but this is perhaps a mistake, occasioned by the accidental omission of وخلف اللّبن or the like, of which this is a correct explanation: or the phrase thus explained in the TA, as from the A, may correctly mean *He became altered for the worse, and corrupt;* agreeably with other explanations of the verb below.]) ___ خلف, aor. ـُ , also signifies *He* (a man) *retired, withdrew,* or *went away* or *apart.* (JK.) And خلفت نفسه عن الطّعام, aor. ـُ , inf. n. خلوف, *His soul turned away from, avoided,* or *shunned, the food, in consequence of disease.* (JK, TA.) ___ And *He fled.* (Ham p. 411.) ___ And *He* (a man, Sgh) *ascended a mountain.* (Sgh, K.) See also 2, first sentence. خلف,

(S, Msb, K, &c.,) aor. خَلُوفٌ, (Lh, Msb, TA, and Ham p. 679,) [inf. n. خُلُوفٌ,] said of the taste of water, *It was,* or *became, different from,* or *contrary to, what it was thought to be:* and [hence,] *it was,* or *became, altered* [*for the worse*]: (Ham ubi suprà:) [and] said of milk, (S, K,) and of food, (Lh, S, Msb, K,) and the like, (Lh, TA,) and some say خَلُفَ, (TA,) aor. ـُ, inf. n. خُلُوفٌ, (Lh, TA,) of both verbs, (TA,) *it was,* or *became, altered* [*for the worse*] (Lh, S, Msb, K) *in taste,* or *in odour;* (S, Msb, K;) as also اخلف: or, said of milk, *the first signifies it became bad from being long kept;* or, as in the A, *what was good thereof became mixed* (خُلِفَ, i. e. خُلِطَ,) *with other milk:* and اخلف, said of milk, signifies also *it was,* or *became, sour:* (TA:) and the first, said of [the beverage called] نَبِيذ, *it became bad.* (K.) Also, inf. n. خُلُوفٌ (S, Mgh, Msb, K) and خُلُوفَةٌ (K) and خَلْفَةٌ, (L, TA,) said of the mouth (S, Mgh, Msb, K) of a person fasting, (S, Msb, K,) *It was,* or *became, altered* [*for the worse*] *in odour;* (S, Mgh, Msb, K;) as also اخلف. (S, Msb, K.) It is said in a trad. that the خُلُوف of the mouth of one who is fasting is sweeter in the estimation of God than the odour of musk: or, accord. to some of the lawyers and of the relaters of traditions, خَلُوف; but [SM says,] I think this to be a mistake, as several affirm it to be, while others say that it is of a bad dial. : accord. to one reading, it is خَلْفَة. (TA.) ___ [Hence,] خَلَفَ عَنْ خُلُقِ أَبِيهِ, (K,) aor. ـُ, inf. n. خُلُوفٌ, (TA,) *He was,* or *became, altered* [*for the worse*] *from the natural disposition of his father.* (K, TA.) ___ And خَلَفَ, (ISk, S, K,) inf. n. خَلْفٌ [or خُلُوفٌ]; or خَلْفَ, aor. ـُ, inf. n. خَلَافَةٌ and خُلُوفٌ; (TA;) *He* (a man) *was,* or *became, bad,* or *corrupt.* (ISk, S, K, TA.) ___ And خَلَفَ, (K) inf. n. خَلَافَةٌ (IAth, K) and خُلُوفٌ, (K,) *He* (a man) *was,* or *became, stupid,* or *foolish;* or *one who had little,* or *no, intellect* or *understanding:* (K, * TA:) or *unprofitable:* or *a frequent promise-breaker:* (IAth:) or خَلَفَ and اخلف, said of a slave, *he was,* or *became, idiotic, deficient in intellect,* or *bereft of his intellect.* (JK.) خَلَفَ, (K,) inf. n. خَلْفٌ; (S, * K, * TA;) and اخلف, and استخلف; (S, K;) *He drew water,* (S, K, TA,) لِأَهْلِهِ *for his family:* [app. because he who does so leaves his family behind him: see 2, first sentence:] (K, TA:) [or] استخلف, said of a man, signifies استعذب الماء [app. as meaning *he*

sought, or *drew*, or *brought, sweet water:* see art. عذب]: and, accord. to IAar, you say, أَخْلَفْتُ القَوْمَ, meaning properly *I carried sweet water to the people*, or *party, when they were in the* [*season*, or *herbage, called*] رَبِيع *and without sweet water*, or *when they were by salt water:* إِخْلَافٌ [as meaning the *carrying*, or *drawing, of water*,] being [properly] only in the ربيع: in other cases, metaphorically applied. (TA.) El-Hoteíäh says,

* لِزُغْبٍ كَأَوْلَادِ القَطَا رَاثَ خَلْفُهَا *
* عَلَى عَاجِزَاتِ النَّهْضِ حُمْرٍ حَوَاصِلُهْ *

[*To*, or *for, downy ones, like the young ones of the katà, whose procurer of water has been slow in coming to those lacking the power of spreading their wings for flight, red in their crops*]: he means مُخْلِفُهَا [or خَالِفُهَا], and has put in the place of this the inf. n.: and by حواصله, accord. to Ks, he means حَوَاصِلُ مَا ذَكَرْنَا [*the crops of what we have mentioned*]: but Fr says that the ه relates to زغب, exclusively of the عاجزات, which [latter] has the sign of the pl. ; for every pl. that has the form of a sing. may be imagined to be a sing., as in the saying of the poet,

* مِثْلُ الفِرَاخِ نُتِفَتْ حَوَاصِلُهْ *

[meaning like the young birds of which the crops have been plucked]; for الفراخ has not the sign of the pl., but has the form of a sing., like الكِتَاب and الحِجَاب: another says, [but this is very far-fetched,] that the ه relates to النهض, which [sometimes] means a place in the shoulderblade of the camel; and that the poet has used it metaphorically as belonging to the قطا. (S.) خَلَفَ الثَّوْبَ, (S,) or القَمِيصَ, aor. ـُـ , (Msb, K,) inf. n. خَلْفٌ (Kr, TA) and خُلْفَةٌ, in some copies of the K خَلْفَةٌ, [so in my MS. copy of the K, and so in the TK,] and [in some] خُلَفٌ also, but these require consideration, (TA,) *He took out from the garment*, or *shirt, the part that was worn out*, (S, Msb, K,) that is, *the middle part, which was worn out*, (S, Msb,) *and then sewed the* [*cut*] *edges together.* (S, Msb, K.) And اخلف الثَّوْبَ

signifies the same as خَلَفَهُ, i. e. *He repaired the garment* [app. in any manner, or, as is implied in the S and TA, *by substituting one piece for another*]. (S, K, TA.) ___ The saying, in a trad. of Hamneh, فَإِذَا خَلَفَتْ ذٰلِكَ فَلْتَغْتَسِلْ, meaning *And when she has discriminated that* period of days and nights during which she has been حَائِض, [*she shall perform a complete ablution of herself,*] is from خَلَفَ القَمِيص signifying as explained above. (Msb.) خَلَفَ signifies also *He mixed* [a thing with another thing; as, for instance, (see خُلْف in a passage above,) milk with other milk]: and *he mixed* saffron, and medicine, *with water.* (TA.) خَلَفَ بَيْتَهُ *He put to,* or *made for, his tent, a pole,* (K, TA,) termed a خَالِفَة, (TA,) *in the hinder part thereof.* (K TA.) خَلَفَ, aor. ـَ, (K,) inf. n. خَلَفٌ, (S, K,) *He* (a camel) *inclined towards one side.* (S, K.) ___ خَلَفٌ is also an inf. n. (of خَلَفَ, said of a man, TK) signifying The *being* أَخْلَف as meaning *contrarious, hard in disposition, as though going with a leaning towards one side:* ___ and the *being left-handed:* ___ and the *being* أَحْوَل [or *squint-eyed*]. (K.) خَلِفَتْ, aor. ـَ, (Msb, K,) inf. n. خَلَفٌ, (Msb, TA,) *She* (a camel) *was,* or *became, pregnant.* (Msb, K.)

2 **خلّفه**, (Msb,) and خلّفه ورآءه, (S, TA,) inf. n. تَخْلِيفٌ, (TA,) *He left him behind him;* (Msb;) namely, a man: (S, Msb, TA:) and خَلَفَهُ [signifies the same: or] *he made him to be behind him;* as also اخلفه [q.v.], and اختلفه: (TA:) [whence the saying,] أَخْتَلَفْتُهُ أَلْحَحْتُ عَلَى فُلَانٍ فِى الاتِّبَاعِ حَتَّى i. e. [*I pressed upon such a one in following*] *until I made him to be behind me.* (ISk, TA.) You say also, خَلَّفَهُمْ, inf. n. as above, meaning *He was,* or *became,* or *went, before them; and left them behind him.* (TA.) And خلّفوا أَثْقَالَهُم, inf. n. as above, *They left their loads,* or *baggage &c., behind their backs;* (O, K;) when they went away to draw water. (TA.) ___ [Hence,] خلّفه *He made him,* or *appointed him, his* خَلِيفَة [i. e. *successor,* or *vice-agent,* &c.]; (K;) and so استخلفه. (S, Msb, K.) So in the Kur [xxiv. 54], لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ [*That He will assuredly make them to be*

successors in the earth, like as He made to be successors those who were before them]. (TA.) خلّف بناقته, (S, K,) inf. n. as above, (S,) *He bound one of the teats of his she-camel with the thing termed* صرار [in order that her young one might not suck it]: (S, K:) from Yaakoob. (S.)

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3 **خالفه** , (Mgh, Msb, TA,) inf. n. خلافٌ (S, Mgh, Msb, K, TA) and مخالفةٌ, (S, Msb, K, TA,) *He* [or *it*] *disagreed with,* or *differed from, him* [or *it*]; or *he dissented from him;* (Mgh, Msb;) *contr. of* وافقه; [*in,* or *in respect of, such a thing*]: (Mgh:) and *he,* or *it, was contrary, opposed,* or *repugnant, to him,* or *it:* (TA:) [and *he acted contrarily, contrariously, adversely,* or *in opposition, to him,* or *it; he,* or *it, contravened,* or *opposed, him,* or *it:*] and *he* [or *it*] *contradicted him* [or *it*]. (M in art. نقض.) It is said in a prov., إنّما أنت خلاف الضَّبُعِ الرَّاكبَ, i. e. تُخالفُ خلافَ الضَّبُعِ [*Verily thou art one who acts with the contrariousness of the hyena towards the rider*]: for the hyena [attacks a man on foot, but], when it sees the rider, flees from him. (IAar, TA.) You say also, خالفنى عن كذا *He turned away from such a thing* [*in opposition to me,* or] *when I betook myself to it:* [see also the last sentence but one of the first paragraph of art. بهت:] and خالفنى إلى كذا *He betook himself to such a thing* [*in opposition to me,* or] *when I turned away from it:* (Mgh:) or خالفه إلى الشَّىْء means *he disobeyed him by betaking himself to the thing;* or *betook himself to the thing after he had forbidden him it.* (TA.) And hence, (Mgh,) هو يخالف إلى امرأة فلان, (S, Mgh, *) or إلى فلانة, (O, L, TA,) in the K erroneously, هو يخالف فلانة, (TA,) *He comes to the wife of such a one when he* [the latter] *is absent from her,* (S,) or *to such a woman when her husband*

is absent from her: (Mgh, * O, L, K, TA:) and خالفهُ إِلَى أَهْلِه [*he came to his* (another's) *wife in his* (the husband's) absence]: see 1, in the former half of the paragraph. (Az, TA.) And خالفهُ إِلَيْهِم *He watched to see him, and, when he was absent from them,* namely, his family, *he went in to them:* (Jm, O, TA:) and, accord. to AZ, اخلف فُلَانٌ صَاحِبَهُ *Such a one watched to see his companion, and, when he was absent, he came, and went in to him* [or rather *to his wife* or *to his family*]: (TA:) [or] خالف صَاحِبَهُ *he watched to see his companion, and, when he was absent, went in to his wife:* (K, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.) And خالف إِلَى قَوْمٍ *He came to a party,* or *company of men, from behind them* [or *behind their backs*]: or *he feigned to them the contrary of that which he conceived in his mind, and took them unawares.* (TA.) Aboo-Dhu-eyb says, [describing a collector of wild honey,]

* إِذَا لَسَعَتْهُ النَّحْلُ لَمْ يَرْجُ لَسْعَهَا *

* وَخَالَفَهَا فِى بَيْتِ نُوبٍ عَوَاسِلِ *

(S in the present art., in which only the former hemistich is cited, and in art. رجو,) i. e. [*When the bees sting him,*] *he fears not nor minds* [*their stinging*], (S in art. رجو) [*but comes, during their absence, to the hiving-place of bees occupied in gathering honey:*] meaning, he comes to their honey, (S, TA, [in the latter of which, in the place of النحل, is put الدَّبْر the swarm of bees,]) and takes it, (TA,) while they are feeding; (S, TA;) or, as AA says, he comes behind them to the honey while they are absent: AO explains it by خَالَفَهَا إِلَى مَوْضِعٍ آخَر which [he says] means *he keeps with them* [*to another place*]; syn. لَازَمَهَا; [and thus this phrase (which is strangely misinterpreted in the TK and in Freytag's Lexicon) is explained in the K, but without any reference to the verse;] as also حَالَفَهَا, with the unpointed ح: (TA:) and some read the verse thus; but this reading is said to be a mistake. (TA in art. جآء خِلَافَهُ ___.) حلف: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the

same paragraph. ___ خالف بين رِجْلَيْه *He put one of his legs forward and the other backward:* and [hence,] المُخَالَفَةُ بين الرِّجْلَيْن [as signifying *the alternate shifting of the legs to and fro*] is metonymically used as meaning *the act of dancing.* (Har p. 108.) [And خالف بين الشَّيْئَيْن *He put,* or *placed, the two things contrariwise;* or *on contrary sides;* or *in contrary directions.* Hence,] أَوْ تُقَطَّعَ أَيْدِيهِمْ وأَرْجُلُهُمْ مِنْ خِلَافٍ, in the Kur v. 37, [*Or that their hands and their feet shall be cut off on contrary sides,*] means that their right hands and left feet shall be cut off. (Bd, Jel. [See also similar exs. in the Kur vii. 121 and xx. 74 and xxvi. 49.]) [Hence also,] فَرَسٌ به شَكَالٌ مِنْ خِلَافٍ, (JK,) or ذُو خَدَمَتَانِ مِنْ خِلَافٍ, (TA,) *A horse having a whiteness in his right fore leg and his left hind leg* [or *the reverse*]: (JK, TA:) and some say, لَهُ خَدَمَتَانِ مِنْ خِلَافٍ when *he has a whiteness* [or rather *a ring of white a little above the hoof*] *in his fore leg* [or *right fore leg*] *and another in his left fore leg* [probably a mistake of a copyist for his *left hind leg*]. (TA.)

4 **اخلفه** : see 2, first sentence. Also *He put him, turned him,* or *made him to go back* or *stand back, behind him.* (K, TA.) And اخلف يدَهُ *He put his hand behind him.* (Az, TA.) And also, (Fr, TA,) or اخلف بيدِه إلَى السَّيْفِ, (JK,) or simply اخلف [used elliptically], (S, K,) *He put* [*back*] *his hand to his sword,* (Fr, S, K, TA,) in order to draw it, (JK, S, K, TA,) *it being hung behind him.* (Fr, * TA.) And اخلف السَّيْفَ [*He hung the sword behind him;* or *kept it hung behind him*]: said, in a trad., of a man on the day of Bedr. (TA.) And اخلف عَنِ البَعِيرِ [for اخلف عنه الحَقَبَ] *He shifted* [*backwards*] *the hind girth of the camel, putting it next to his testicles,* on account of its hurting the sheath of his penis, and causing a suppression of his urine; (As, S, K;) as also اخلف البَعِيرَ: (TA:) or you say only, أَخْلِفْ الحَقَبَ, meaning *remove thou the hind girth from the sheath of the penis.* (Lh, TA.) And اخلف الدَّابَّةَ بالسَّوْطِ *He struck the beast on the hinder part with the whip.* (JK.) ___ اخلف البازِلَ [*He* (a camel)

exceeded in age the بازل, which is generally *one that has entered his ninth year:* as though he made the بازل to be behind him: and so, app., اخلف alone; البازلَ being understood: see مُخْلِفٌ]. El-Jaadee says,

* أَخْلَفَ البَازِلَ عَامًا أَوْ بَزَلْ *

* أَيِّد الكَاهِلِ جَلْدٍ بَازِلِ *

[*Strong in the withers, hardy, a* بازل; *that has exceeded in age him who has just become a* بازل *by a year,* or *that has* himself *just become a* بازل]. (S, TA.) Some say that الإِخْلَافُ is [a term denoting] the last of the ages [that have words to signify them] with respect to all beasts. (TA.) ___ اخلف فُلَانٌ صَاحِبَهُ: see 3, near the middle of the paragraph. ___ اخلفه ما وعَدَهُ, (S,) or موعِدَهُ, (Mgh,) or وعْدَهُ, (Msb,) or الوعدَ, (K,) inf. n. إِخْلَافٌ, (Mgh,) *He broke,* (Mgh,) or *failed to perform,* (S, K,) *his promise,* or *the promise, to him:* (S, Mgh, K:) restricted to future time: (Msb:) الإِخْلَافُ is, *in respect of the future, like* الكَذِبُ *in respect of the past:* (S, K:) or *the making a promise and not fulfilling it:* (Lh, K:) and some say that it signifies one's *seeking an object of want,* or *water, and not finding it.* (TA.) It is said in a trad., إِذَا وَعَدَ أَخْلَفَ, i. e. *When he promises, he does not fulfil his promise, and is not true* [*to it*]. (TA.) [Hence,] أَخْلَفَتِ النُّجُومُ, i. e. [*The stars broke their promise;* meaning,] *were attended with drought, not attended with rain:* (S, K, TA:) a saying of the people in the Time of Ignorance: (S, TA:) and so اختلفت عن أَنْوائها: for they used to believe and say that they were rained upon by such and such a نَوْءٍ. (TA. [See نوء.]) Hence also, أَخْلَفَتِ الحُمَّى *The fever,* being tertian or quartan, *came not in its time,* or *turn.* (Mgh.) And أَخْلَفَتْ said of a she-camel, *She, having been covered by the stallion, did not become pregnant:* (JK, TA:) and *she proved to be not pregnant when thought to be pregnant.* (JK.) And in like manner said of a palm-tree; (JK;) *It bore not one year:* and *it* (a tree) *bore no fruit:* or *lost the fruit that it had.* (L, TA. [The verb, said of trees, has also another meaning, which see below.])

___ اخلفهُ is also said, by El-Fárábee, to occur as meaning *He acted according to his promise* [or *fulfilled his promise*] *to him;* thus bearing two contr. significations: but this is strange. (MF.) ___ Also *He found him to be a breaker of his promise;* (JK;) or *he found his promise to be broken,* or *unfulfilled.* (S, K.) ___ اخلف عَلَيْكَ and لَكَ, each with an objective complement (خيرًا or مالَكَ) expressed or understood: see 1, in six places, in the former half of the paragraph. You say also, اخلف فُلَانٌ لنفسه, (S, K,) or لغَيْرِه, (TA,) *Such a one replaced to himself,* (S, K,) or *to another,* (TA,) *a thing that had gone from him, with another thing.* (S, K.) Ibn-Mukbil says,

* فَأَخْلِفْ وأَتْلِفْ إنَّمَا المَالُ عَارَةٌ *
* وَكُلْهُ مَعَ الدَّهْرِ الَّذى هُوَ آكِلُهْ *

[*Then replace thou, and consume: wealth is but a loan: and devour it with time, which is a devourer thereof*]: he means, gain a substitute for what thou hast consumed. (S, TA.) And the Arabs say to him who has put on a new garment, أَبْلِ وأَخْلِفْ وأَحْمَدِ الكَاسِى [*Wear out thy garment,* and *replace it with another, and praise the Clother,* meaning God]. (TA.) And

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أَبْلِ ويُخْلِفُ اللّٰهُ [*Wear out thy garment, and God will replace* it *with another;* or, *may God replace* &c.]. (S in art. بلو) ___ See also اخلف الثَّوبَ near the end of the first paragraph. ___ اخلف said of a plant, or of herbage, *It put forth the* خَلْفَة, (S, Msb, K,) meaning *leaves that come forth after the first leaves, in the* [*season called*] صَيْف; (TA;) and in like manner said of trees: (Msb, TA:) or اخلف الشَّجَرُ means *the trees put forth fruit after other fruit.* (JK.) And, said of fruit, *It came forth, some thereof after other thereof.* (TA.) And اخلفت الأَرْضُ *The land became affected by the*

cold of the latter part of the [*season called*] صَيْف, *and some of its trees consequently become green.* (TA.) ___ Also, said of a bird, *It put forth feathers after the first feathers:* (K, TA:) from the same verb said of a plant, or of herbage. (TA.) ___ And, said of a boy, *He nearly attained to puberty.* (JK, Az. K, TA.) ___ And, said of a solid-hoofed beast, *He completed a year after the* قُرُوح [or *finishing teething,* or *shedding the corner-nipper*]. (JK.) اخلفه said of medicine, *It weakened him* (K, TA) *by causing him to go frequently to the privy.* (TA.) ___ And الإِخْلَافُ also signifies *The bringing the stallion again to the she-camel when she has not conceived at once.* (K.) See also 1, in six places, in the latter half of the paragraph.

5 **تَخَلَّفَ** see 1, in two places, in the middle of the paragraph. [Hence, تخلّفَ ن الأَمْرِ *He held back from,* or *fell short of, doing the thing.*]

6 **تَخَالَفَ** see the next paragraph, in three places.

8 **اخْتَلَافٌ** signifies The *following reciprocally;* or *alternating.* (Mgh.) So in the phrase in the Kur [ii. 159 and iii. 187 and xlv. 4], وَٱخْتِلَافِ اللَّيْلِ وَالنَّهَارِ *And the alternating of the night and the day.* (Mgh) [And in a verse of El-'Ajjáj cited voce أَبْلَى, in art. بلو.] And hence the phrase, اختلفا ضربةً *Each of them beat,* or *struck the other in turn.* (Mgh.) And the saying, in a trad. of 'Alee, فَٱخْتَلَفَتْ بَيْنَ عُبَيْدَةَ بْنِ الحٰرِثِ وَالْوَلِيدِ بْنِ عُقْبَةَ ضَرْبَتَانِ [*And two blows were interchanged between 'Obeydeh Ibn-El-Hárith and El-Weleed Ibn-'Okbeh]. (Mgh.) And the saying, in a trad.* of Umm-Sabeeyeh, اخْتَلَفَتْ يَدِى وَيَدُ رَسُولِ ٱللّٰهِ فِى إِنَآءٍ وَاحِدٍ, meaning *My hand and the hand of the Apostle of God were both put* [*by turns*] *into one vessel.* (Mgh.) And اخْتَلَفُوا signifies *They followed,* or *succeeded, one another; whenever one went, another coming after him.* (TA in art. عور.) ___ Also The *going,* or *moving, repeatedly, to and fro; so coming and going;* or *reciprocating;*

syn. تَرَدُّدٌ [in this sense, as is shown in this art. in the K and TA, and in the S and K in art. رود &c.: and also as mean ing the *returning,* or *repairing, time after time,* or *repeatedly,* or *frequently,* to a person or place; because it implies coming and going: and sometimes it means simply the *returning;* because this cannot be without a previous going]. (K.) You say, هُوَ يَخْتَلِفُ إِلَى فُلَانٍ, i. e. يَتَرَدَّدُ [*He returns,* or *repairs, time after time, repeatedly,* or *frequently, to such a one*]: and اخْتَلَفَ إِلَيْهِ اخْتِلَافَةً وَاحِدَةً [*He returned to him once*]. (TA.) And هُوَ يَخْتَلِفُ إِلَى مَجَالِسِ العِلْمِ *He repairs frequently to,* or *frequents, the assemblies of science;* syn. يَتَرَدَّدُ. (A in art. رد.) And اخْتَلَفَ إِلَى المُتَوَضَّأِ [*He returned,* or *repaired, time after time,* &c., *to the privy*]. (S.) And اخْتَلَفَ إِلَى الخَلَاءِ [properly signifies the same: and hence, *He had a looseness of the bowels,* or *a diarrhœa*]. (K.) And [perhaps as implying coming and going,] اختلف also signifies *He supplied,* or *gave,* or *offered, water.* (TA.) ___ [Also The *disagreeing, differing,* or *varying, in state* or *condition* or *quality* &c.; *being dissimilar, different, diverse, various, incongruous, discordant,* or *dissentient:*] اختلف is the *contr. of* اتَّفَقَ; (K, TA;) and is said of anything that is dissimilar [in the parts or members &c. of which it is composed]; as also تخالف . (TA.) You say, تخالف الأَمْرَانِ [and اختلف الامران], i. e. لَمْ يَتَّفِقَا [*The two things,* or *affairs,* or *cases, were,* or *became, dissimilar,* &c.]. (TA.) And اختلفوا and تخالفوا (Mgh, Msb) [*They disagreed,* &c., فِى أَمْرٍ *in a thing* or *an affair* or *a case;*] *every one of them took to,* or *held, a way,* or *an opinion, different from,* or *contrary to, that of another:* (Msb:) both signify the same. (Mgh.) It is said in a trad., سَوُّوا صُفُوفَكُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ [*Make ye your ranks even* when ye place yourselves to pray together, *and be not dissimilar in your positions, for in that case your hearts would disagree*]; meaning, when one of you advances, or stands, before another in the ranks, your hearts will be affected, and disagreement in respect of friendship and amity will arise among you: or, as some say, it means, *your hearts will be made to recoil:* or *the* صُورَة [or *specific character*] *of your hearts will become*

changed into another صورة. (TA.) [Hence,] اختلفت عن أنوائها, said of stars: see 4, near the middle of the paragraph. ___ Also The *being complicated, intricate,* or *confused.* (KL.) [You say, اختلف الأمر بينهم *The affair,* or *case, was,* or *became, complicated, intricate,* or *confused, so as to be a subject of disagreement,* or *difference, between them:* a phrase of frequent occurrence.] اختلفه: see 1, in two places, in the former half of the paragraph. ___ See also 2, in two places. ___ اختلف صاحبه: see 3, near the middle of the paragraph.

10 **استخلفه**: see 2, in two places. ___ Also *He took it* (a thing) *as a substitute,* or *in exchange, for another thing;* or *in the place of another thing;* syn. استعوضه and استبدله. (TA.) ___ استخلفت الأرض *The land produced the herbage of the* [*season called*] استبدله. (TA.) See also 1, in the middle of the latter half of the paragraph, in two places.

خَلْفٌ [meaning The *location,* or *quarter, that is behind;* and the *time past;*] (K; [so in my MS. copy, and thus it should be written as a simple noun; but in the CK خَلْفُ;]) or الخَلْفُ; (Lth, K;) *contr. of* قُدَّامٌ [or القُدَّامُ]: (Lth, K:) [and] خَلْفَ [*Behind;* and *after;*] contr. of قُدَّامَ: (S: [thus in my tow copies; and said in the margin of one of them to be thus in the copy of IB, and in that of El-Jawáleekee:]) a simple noun: and an adv. n.: of the fem. gender [as meaning the جهة; but otherwise it seems to be masc.]. (TA.) You say, جآء خَلْفَهُ [and من خَلْفِهِ, both meaning *He came behind him,* and *after him*]. (Mgh.) And جلست خَلْفَ فلان *I sat after,* or *behind, such a one;* syn. بعده (S.) And لَبِثَ خَلْفَهُ *He remained after him.* (K.) Some read, in the Kur [xvii. 78], وإذًا لا يلبثون خلفك: others read خلافك [which means the same, as mentioned above: see the middle of the first paragraph of this art.]. (TA.) ___ خَلْفٌ signifies also The *back* (K, TA) itself: so says IAar: and particularly, of a house; the *side corresponding to,* or *over against, that in which is the door;* and as a house may have two doors, [in two different sides,] it may be said to have two backs, each of which may be thus termed; and the dual of this word seems to be used as meaning two backs in a trad. [respecting the

building of the Kaabeh]. (TA.) ___ And *One who comes after another;* (S, TA;) as also خَلَفٌ , or, accord. to some, there is a difference between these two, as will be shown in what follows; (S;) and خَالِفٌ and خَالِفَةٌ : it is originally an inf. n.: (TA:) and signifies *one who remains after another, whether this other be dead or living:* and *one remaining after another who is dead; his follower,* or *successor;* the *follower,* or *successor, of one who has gone:* used in praise and in dispraise: pl. خُلُوفٌ: and the sing. also signifies [like the pl.] *persons remaining after others;* accord. to some: (IB, TA:) *a remnant of people:* (Lh, TA:) and *a generation after a generation;* (Lth, S, K;) as also خَلَفٌ : (Lth, TA:) but Lth says that the former is applied to the evil, and ↓ the latter to the good, (K, TA,) whether meaning a generation or a son: (TA:) the latter means *a good son* (K, TA) *remaining after his father:* (TA:) and the former, *a bad son:* (K, TA:) [therefore] one says, هُوَ خَلْفُ سَوْءٍ مِنْ أَبِيهِ [*He is a bad son*] *who has taken the place of his father,* and خَلَفُ صِدْقٍ مِنْ ابِيهِ [*a good son*] &c.: (S:) but sometimes each is used in the place of the other; so that one says, هو خَلْفُ صِدْقٍ من ابيه: (K:) or both signify the same: (S, K:) so says Akh: some, he says, use the former; and some, the latter: but some say خَلَفُ صِدْقٍ and خَلْفُ سَوْءٍ, meaning thus to distinguish between them: (S:) accord. to IB, خَلَفٌ correctly signifies a man's *successor who is a substitute* for him, good and bad: and is originally an inf. n.: (TA:) and the pl. of this is أَخْلَافٌ: (AZ, IB, TA:) accord. to IAth, خَلَفُ صِدْقٍ means *a good generation: and* (TA:) and خَلْفٌ likewise signifies *progeny* [without restriction]. (K.) One says also, (S, K,) of a people following people more in number than they, (S,) هٰؤُلَآءِ خَلْفُ سَوْءٍ [*These are a bad generation.* (S, K.) And بَقِينَا فِى خَلْفٍ سَوْءٍ *We remained among an evil remnant.* (Lh, TA.) And فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ, in the Kur [vii. 168

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and xix. 60], is explained as meaning *And there remained after them a remnant.* (TA.) ___ [Hence,] *One in whom is no good.* (IB, K.) [And app. also *Persons in whom is no good.*.] ___ And *A*

thing in which is no good: (IB, TA:) [and particularly] *a bad saying;* (ISk, S, Msb, K;) *a wrong, bad saying, like the* خَلْف *of mankind.* (A 'Obeyd, Msb.) See also خُلْفٌ. It is said in a prov., سَكَتَ أَلْفًا ونَطَقَ خَلْفًا *He held his tongue from a thousand* words (سَكَتَ عَنْ أَلْفِ كَلِمَةٍ), *and then uttered what was wrong.* (ISk, S, Msb.) An Arab of the desert, who had been guilty of a breach of manners (حَبِقَ حَبْقَةً), pointed with his thumb towards his اسْت, and said, إِنَّهَا خَلْفٌ نَطَقَتْ خَلْفًا [which may be rendered, *Verily it is a thing in which is no good: it uttered a thing in which was no good:* but it obviously admits of being rendered otherwise]. (IAar, S.) ___ Also *People who have gone away from the tribe* (T, K) *to draw water, and have left their baggage &c. behind them:* (T, TA:) and *such as are present,* [*remaining behind,*] *of the tribe:* thus bearing two contr. significations: pl. خُلُوفٌ. (K.) You say حَىٌّ خُلُوفٌ *A tribe who are absent; none of them remaining behind:* (S, TA:) or *a tribe of which the men are absent and the women remaining:* (TA:) and خُلُوفٌ also signifies the contr., i. e. *such as are present,* (S, TA,) *remaining behind.* (S.) It is said of Mohammad, in a trad., لَمْ يَتْرُكْ أَهْلَهُ خُلُوفًا, i. e. *He did not leave his family neglected, with no pastor nor protector.* (TA.) See also a verse of El-Hoteíäh in the latter part of the first paragraph of this article. *Old and worn out;* applied to a وَطْب [or skin for milk, or for clarified butter and milk: as though it were a remnant thereof]. (Ibn-' Abbád, K.) *A* مِرْبَد; (S, K;) i. e. *a place of confinement for camels:* (TA:) or *such as is behind the tent* or *house.* (JK, S, * K.) *A large* فَأْس [i. e. *hoe* or *adze* or *axe*]: or *such as has one head:* and the *edge of* a فأس: or the *head thereof:* (K:) you say فَأْسٌ ذَاتُ خَلْقَيْنِ *a two-headed* فأس: (S, TA:) or ذَاتُ خَلْقَيْنِ and ذَاتُ خِلْقَيْنِ are names of *the* فأس (K, TA) *when two-headed:* (TA:) and the pl. is ذَوَاتُ الخَلْقَيْنِ: (K:) pl. خُلُوفٌ. (JK.) ___ And The *head of a razor.* (K.) ___ And The [*pointed*] *head of a* مِنْقَار, [*an iron instrument like the* فَأْس, (A and K in art. نقر,) *with which mill-stones &c. are pecked,* or *wrought into shape,* (see مِنْقَارٌ,) *and*] *with which wood is cut.* (TA.) See also خِلْفٌ.

خُلْفٌ a subst. from إِخْلَافٌ, (S, Msb, K,) relating to a promise, and restricted to future time; (Msb;) i. e. a subst. used in the place of إِخْلَافٌ; (Lh, TA;) meaning The *breach*, or *non-fulfilment, of a promise;* as also خُلُفٌ, which is said to be the original form of the word, and خُلُوفٌ: (TA:) it is, *in respect of the future, like* كَذِبٌ *in respect of the past:* (S, K:) some say that it signifies *a false*, or *wrong, saying;* which is a meaning of خَلْفٌ, with fet-h, before mentioned: but perhaps these two words may be syn. dial. vars. (MF, TA.) ___ Also, (Msb,) or خُلْفَةٌ, and خَلْفَةٌ, (K, TA,) *Disagreement, difference, dissension, contrariety, contrariousness*, or *opposition*, (Msb, K, * TA,) *in opinions* or *the like*, (Msb,) or *in respect of friendship and amity*, (TA in explanation of the second of these words,) or in natural disposition; (K;) as also خَلْفَنَةٌ (S, K) and خَلْفَنَاةٌ and خَالِفٌ and خَالِفَةٌ. (K.) It is also pl. of خَلِيفٌ, in its various senses.

خَلْفٌ: see خَلْفَةٌ, in the latter half of the paragraph, in seven places. ___ Also, applied to a man, (Sgh,) *i. q.* لَجُوجٌ [app. as meaning One *who perseveres much in opposition* or *contention* or *the like*]; (Sgh, K;) as also خَالِفَةٌ. (TA.) Also a subst. from إِخْلَافٌ meaning The *act of drawing water;* and so خَلْفَةٌ: (A 'Obeyd, K: *) [whence the saying,] مِنْ أَيْنَ خَلْفَتُكُمْ *Whence do ye draw water?* (S, K.) The *teat* (حَلَمَةٌ) *of the udder of the she-camel:* (S, K:) and the *two fore ones*, and the *two hinder ones:* (S:) or the *part of the udder upon which the milker lays hold:* (TA:) or the *extremity of the udder of the she-camel:* (Msb, K:) or the *hinder of the* أَطْبَآءُ [or *teats*]: (K:) or the *udder itself;* (Lth, TA;) [i. e.] it is, *to the she-camel*, (Msb, * K,) *like the* ثَدْىٌ *to the human being*, (Msb,) or *like the* ضَرْعٌ *to the ewe* or *she-goat:* (K:) or the خَلْفٌ is *of the camel* and *of the cloven-hoofed animal;* and the طُبْىٌ, of the solid-hoofed animal and of the animal that has a claw: (Lh, TA:) the pl. [properly of pauc.] is أَخْلَافٌ (Msb, TA) and [of mult.] خُلُوفٌ. (TA.) One says, دَرَّتْ لَهُ أَخْلَافُ الدُّنْيَا [*The world yielded him abundance of its good things*]. (TA.) The *shortest of the ribs of the side;* (S;) [and] so خَلْفٌ; (K;) likewise called

ضِلَعُ الخَلْفِ and الخَلْفُ; it is the *furthest and thinnest of the ribs;* (TA;) [i. e.] the خَلْفُ is *that next to the belly, of the small ribs; their* قُصَيْرَى: (K: [see القُصْرَى:]) pl. of the former (S) [and] of the latter (K) خُلُوفٌ. (S, K.) ذَاتُ خَلْفَيْنِ: see خَلْفٌ, near the end of the paragraph.

خَلَفٌ *A substitute; a thing given,* or *received,* or *put,* or *done, instead* of, *in place* of, or *in exchange* for, another thing. (A 'Obeyd, Th, S, Msb, K, TA.) You say, اجْعَلْ هٰذَا خَلَفًا مِنْ هٰذَا *Make thou this to be a substitute for this.* (Msb.) And هٰذَا خَلَفٌ مِمَّا أُخِذَ لَكَ *This is a substitute for what has been taken to thee.* (IB.) And فِى هٰؤُلَآءِ القَوْمِ خَلَفٌ مِمَّنْ مَضَى *In these people are such as supply the place of those who have gone.* (TA.) And فِى فُلَانٍ خَلَفٌ مِنْ فُلَانٍ [*In such a one is a substitute for such a one*]. (TA.) And هُوَ مِنْ أَبِيهِ خَلَفٌ *He is a substitute for his father.* (IB.) See also خَلْفٌ, in six places, in the former half of the paragraph.

خَلِفٌ, applied to she-camels, *i. q.* مُخَاضٌ, i. e. *Pregnant:* n. un. with ة: (S, K:) accord. to some, (TA,) the pl. of خَلِفَةٌ, which signifies a *pregnant* camel, (Mgh, Msb, TA,) or, as some say, one *that has completed a year after bringing forth and has then been covered and has conceived, until she enters upon the term called* التَّعْشِيرُ, (TA, [*from-the time when her pregnancy has become manifest,* (see قَارِحٌ and لَاقِحٌ,)] is مُخَاضٌ, (Mgh, Msb, TA,) like as the pl. of امْرَأَةٌ is نِسَآءٌ; (Msb, TA;) and sometimes خَلِفَاتٌ (Mgh, Msb, TA) and خِلَافٌ: (TA:) but خَلِفٌ occurs in the saying of the rájiz,

* مَا لَكَ تَرْغِينَ وَلَا تَرْغُوا الخَلِفْ *

[*What aileth thee that thou utterest a grumbling cry, when the pregnant camels utter not that cry?*]. (IB.)

خُلَفٌ : see خُلْفَةٌ.

خُلُفٌ : see خُلْفٌ.

خَلْفَةٌ : see the next paragraph, in two places.

خُلْفَةٌ : see خُلْفٌ. ___ Also *A vice, a fault,* or *an imperfection:* (K:) and *badness, corruptness, vitiousness,* or *dishonesty:* (TA:) and *foolishness,* or *stupidity;* or *paucity,* or *want, of intellect* or *understanding;* as also خَلَافَةٌ [properly an inf. n., of خَلُفَ, and before mentioned as such; (see 1, in the latter half of the paragraph;)] and *idiocy.* (K.) All of these meanings have been assigned to it in explanations of the saying, أَبِيعُكَ هٰذَا العَبْدَ وَأَبْرَأُ إِلَيْكَ مِنْ خُلْفَتِهِ [*I sell to thee this slave, but I am irresponsible to thee for his vice, &c.*]: or, accord. to IAar, the meaning is, خِلَافُهُ [*his contrariousness*]. (TA.) ___ Also The *last taste* of food; (K;) as in the saying, إِنَّهُ لَطَيِّبُ الخُلْفَةِ [*Verily it is good,* or *sweet, in respect of the last taste*]; (TA;) and so خَلْفَةٌ : pl. خَلَفٌ: and it (خُلْفَةٌ) signifies also *loss of appetite for food, in consequence of disease:* (so accord. to the CK:) [or,] accord. to some copies of the K, خَلْفَةٌ has this latter signification; and so خُلَفٌ : accord. to other copies, خُلَفٌ is pl of خَلْفَةٌ in this sense: but both these readings require consideration: what is found in the Lexicons is, خَلَفَتْ نَفْسُهُ عَنِ الطَّعَامِ, aor. ـُ , inf. n. خُلُوفٌ; meaning as explained above, in the latter half of the first paragraph. (TA.)

خِلْفَةٌ a subst. signifying *A mode,* or *manner, of coming after* [or *behind*]; like قِعْدَةٌ signifying a mode, or manner, of sitting. (Msb.) ___ See also خُلْفٌ. ___ It signifies also *Difference* [*of any kind*]: (K, * TA:) or the *coming and going* of the night and the day; (S, K, * TA;) and likewise of wild animals. (K.) Hence the saying in the Kur [xxv. 63], وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً, (S, K, *) meaning ذَوِى خِلْفَةٍ, (Bd,) i. e. [*And He it is who hath made the night and the day*] *so that each replaces the other:* or *each follows the other:* (K, * TA:) or *so that he who is unable to accomplish a thing in the night may do it in the day, and the reverse.* (Fr, L, K.) Zuheyr says, of wild animals, يَمْشِينَ خِلْفَةً, meaning

They go to and fro. (S, TA. [See Em p. 109.]) And one says, أَخَذَتْهُ خَلْفَةٌ, meaning *He was*

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taken with [*an affection causing*] *a frequent going to and from the privy.* (S, K.) [And hence,] خَلْفَةٌ signifies also, *A discharging of the bowels;* or *a purging and vomiting together;* (K;) or *a disordered state of the stomach arising from* [*unwholesome*] *food;* (TA;) *a looseness,* or *diarrhœa.* (JK, TA.) ___ See also خَلْفٌ. ___ Also The *bringing* of camels *to the watering-place in the evening, after the people have gone away.* (L, K.) ___ And A man's *watching to see another,* (أَنْ يُنَاظِرَ in some copies of the K, and ان يُنَاصِرَ in other copies, being put for ان يُبَاصِرَ, which is the right reading, agreeably with an explanation of اختلف صاحبه, [for which see 3, near the middle of the paragraph,] TA,) *and when he is absent from his family, going in to them,* (K, TA,) or [rather], *when he is absent from his wife, going in to her.* (TA, after the explanation of the phrase above mentioned.) *A thing that is suspended behind the rider;* (JK, K;) *such as is suspended behind the* [*kind of vehicle called*] مَحْمِل. (TA.) ___ *Remains* of water in a trough or tank. (TA.) ___ *What remains, of food, between the teeth.* (Lh, K.) ___ *A plant,* or *herbage, that comes forth after another plant,* or *other herbage,* (S, Msb, K,) *which has become dry, and broken in pieces:* (S, TA:) or *that comes forth not from rain, but by reason of the cold of the latter part of the night.* (Aboo-Ziyád El-Kilábee, K. [See also رَبْلٌ.]) ___ *What the trees disclose in the beginning of the cold,* (K, TA,) *by reason of the* [*rain called*] صَفَرِيَّة [q. v.]: (TA:) or *fruit that comes forth after other fruit:* (K:) or *fruit that comes forth after abundant fruit;* (S, Mgh, TA;) this being termed the خَلْفَة of trees: (S, Mgh:) or *a growth of leaves after the falling away of other leaves:* (K, * TA: دُونَ in the K is a mistake for بَعْدَ: TA:) or *leaves that*

come forth after the first leaves, in the [*season called*] صَيْف. (Nh, TA.) ___ *What grows in the* صَيْف [or *summer*]; so says A 'Obeyd: (S, K:) or, (JK, Mgh, K,) as also خَلْفٌ, (K,) the *herbage produced by the* صيف, (JK, K,) or *in the* صيف, (Mgh,) *after the springherbage has dried up.* (JK, Mgh.) ___ *A produce of grape-vines after the grapes have turned black; the grapes being gathered while it is fresh and green, it then ripens:* and *so other fruits:* or *a new produce, by the vine, of fresh sour grapes.* (K.) ___ *Grain that is sown* (JK, * Mgh, K *) *after the former has come to maturity:* (Mgh, TA:) because taken as a substitute for wheat and barley: (K:) pl. خَلَفٌ. (Mgh.) ___ *A piece with which a garment is patched* (K) *when it is old and worn out.* (TA.) ___ *A time after a time.* (IAar, K.) *Differing* [*one from another* or *others*]; as also خَلْفٌ: (K:) it is applied in this sense to a people, or company of men: (AZ, S, K:) and to beasts, or horses or the like, as meaning *differing* (K, TA) *in their colours and appearances:* (TA:) and خَلْفَتَانِ is applied to any two things that are *different;* (Ks, TA;) as also خَلْفَانِ: (Ks, Msb, TA:) and خَلْفَةٌ, (K,) or خَلْفَتَانِ, (Ks, TA,) to any two colours that are *combined* [because *different*]. (Ks, K, TA.) AZ cites, as an ex., the saying [of a rájiz],

* دَلْوَايَ خَلْفَانِ سَاقِيَاهُمَا *

[*My two buckets are different, and their two suppliers with water*]; (S, TA;) meaning that one of them [i. e. of the buckets] is ascending and full, and the other is descending and empty; or that one of them is new, and the other is old and worn out. (TA, in two places.) And one says of two children, or two male slaves; or two female slaves, that they are خَلْفَتَانِ, (Ks, K,) and خَلْفَانِ, (K,) applying to the male and the female, (TA,) meaning *One tall and the other short:* or *one white and the other black.* (Ks, K.) One says also, بَنُو فُلَانٍ خَلْفَةٌ, meaning *The children of such a one are half males and half females.* (S.) And نِتَاجُ فُلَانٍ خَلْفَةٌ *The offspring of the beasts of such a one are one year male and another year*

female. (JK, TA.) And وَلَدَتْ خَلْفَيْنِ , said of ewe or goat, (K,) or of a camel, (L,) *She brought forth one year a male and another year a female.* (L, K.) The pl. [of خَلْفٌ] (K, TA) in all its senses (TA) is أَخْلَافٌ and خَلَفَةٌ; (K, * TA;) the latter, [in the CK خَلْفَةٌ,] like قَرَدَةٌ as pl. of قِرْدٌ. (TA.)

خُلْفُفٌ and خُلْفَفٌ and خُلْفُفَةٌ and خُلْفَفَةٌ: see خَالِفٌ, in the latter half of the paragraph. ___ أُمُّ خُلْفُفٍ (Sgh, K) and خُلْفَفٌ *Calamity,* or *misfortune:* or *the greatest calamity* or *misfortune.* (K.)

خَلْفَنَةٌ and خَلْفَنَاةٌ: see خُلْفٌ: ___ and see also خَالِفٌ, in the middle of the paragraph.

خِلَافٌ an inf. n. of 3 [q. v. passim]. (S, &c.) ___ Also The *contrary,* or *opposite,* of a thing; syn. ضِدٌّ. (Msb in art. ضد. [Very often used in this sense.]) You say, الاِخْتِلَافُ خِلَافُ الاتِّفَاقِ [i. e. الاختلاف *is the contrary of* الاتّفاق] (TA.) Also, (S, Msb, K,) by the vulgar (O, Msb, TA) incorrectly pronounced with teshdeed (O, Msb, K, TA) and fet-h [to the خ, i. e. خَلَّافٌ], (TA,) *A well-known kind of tree;* (S;) the [*kind of tree called*] صَفْصَافٌ: (Msb:) or *a species of the* صفصاف, *but not the* صفصاف *itself:* (K:) [the *salix Aegyptia* of Linnæus; called by this name in the present day; and by some, improperly, بَانٌ, q. v.:] *it abounds in the land of the Arabs; and is* [*also*] *called* سَوْجَرٌ [or سَوْحَرٌ]; *and there are many varieties thereof; all of them soft and weak;* (TA;) *but it is seldom, or never, found in the desert:* (Msb:) they assert that it is thus called because the torrent brings it from one locality to another, so that it grows in a place different from that of its origin; (AHn, Msb, K, * TA;) but this is not a valid assertion: (TA:) [it is a coll. gen. n.:] n. un. with ة. (Msb, TA.) سُوِّينَ مِنْ خِلَافٍ, in the saying of the rájiz cited voce خُفٌّ, means *Made of different trees:* it does not mean *of the tree called* خِلَافٌ; because this is seldom, or never, found in the desert. (S, TA.) ___ Also The *sleeve of a shirt.* (IAar, K.)

خُلُوفٌ : see خُلْفٌ. It is also, as stated above, pl. of خَلْفٌ: (IB, K, TA:) ___ and a pl. of خِلْفٌ. (TA.)

خَلِيفٌ : see خَلِيفَةٌ, in three places. ___ Also One *who holds back from the place,* or *time, of*

promise: and one *who breaks a promise.* (TA.) ___ And A woman *that has let down her hair behind her.* (JK, O, K.) ___ And A woman *that has attained to the period of one day,* or *two days, after her having brought forth.* (IAar.) [Perhaps from the signification next following.] ___ A she-camel *in the second day after her having brought forth:* pl. خُلُفٌ and خُلْفٌ: (K, TA:) these two pls. are mentioned in the K in different places in this art., but both are correct, like رُسُلٌ and رُسْلٌ. (TA.) Hence, (TA,) one says, رَكِبَهَا يَوْمَ خَلِيفِهَا [*He rode her on the second day after she had brought forth*]. (K.) ___ And The *milk that is after the biestings:* (AA, K:) pl. as above. (K.) One says also, حَلَبَهَا خَلِيفَ لِبَئِهَا *He drew from her the milk that came after the biestings had passed away.* (JK.) And ايتنا بلبن نَاقَتِكَ يَوْمَ خَلِيفِهَا, i. e. [*Bring thou to us the milk of thy she-camel of the day*] *after the cessation of her biestings; i. e., of the milking that is after her bringing forth by a day or two days.* (AA, TA.) Applied to a garment, (S, K,) or a shirt, (Msb,) *Having the middle, wornout part taken out, and the* [*cut*] *edges then sewed together:* (S, Msb, K *:) and مَخْلُوفٌ signifies the same; (JK;) or a garment *composed of two pieces sewed together:* or, as some say, this signifies a garment *pledged.* (TA.) Also, accord. to A 'Obeyd, The *part beneath the armpit:* and the خَلِيفَانِ of the camel are *like the* إِبْطَانِ *of man:* accord. to the S and the O, خَلِيفَا النَّاقَةِ signifies *the two armpits of the she-camel* (إِبْطَاهَا): but the author of the K, following the [first] explanation given by A 'Obeyd, says that this is wrong, and that the meaning is *the parts beneath the two armpits of the she-camel.* (TA.) And *A gap between two mountains,* (JK,) or *between two mountain-tops,* (TA,) *of little breadth and length:* (JK, TA:) or *a road between two mountains:* (S, K:) or *a valley between two mountains:* (K:) or *a place where water pours forth* (K, TA) *between two mountains,* or *between two valleys, passing thence into a wide tract:* (TA:) and *any road in a mountain,* (Skr, K,) or *behind a mountain,* or *behind a valley:* (TA:) or simply *a road;* as also مَخْلَفَةٌ

; (JK, K;) this being either in a plain or in a mountain: (TA:) pl. of the former as above. (K.) One says ذِيخُ الخَلِيفِ i. e. [*The hairy male hyena*] *of the road between two mountains,* (S, K,) or *of the valley between two mountains;* (K) like as one says ذِئْبُ غَضًا. (S.) And A *sharp* arrow: (AHn, K:) or, accord. to Skr, the word in this sense is حَلِيفٌ, with the unpointed ح; and this is more probably correct. (TA.)

خَلَافَةٌ : see خُلْفَةٌ.

خَلَافَةٌ inf. n. of خَلَفَهُ as meaning he was, or became, his خَلِيفَةٌ [q. v.]. (S, Mgh, Msb, K.) ___ [And hence, as a simple subst., The *office of* خَلِيفَةٌ.]

خَلِيفَةٌ *A successor:* and *a vice-agent, vice-*

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gerent, lieutenant, substitute, proxy, or *deputy:* (KL:) *one who has been made,* or *appointed, to take the place of him who has been before him:* (JK:) an act. part. n. of خَلَفَهُ, inf. n. خَلْفٌ and خَلَافَةٌ; as also خَلِيفٌ : (TA:) or it may have the meaning of an act. part. n. or that of a pass. part. n.: and so in the sense next following: (Msb:) the *supreme,* or *greatest, ruler* or *sovereign,* (S, Msb, K, TA,) *who supplies the place of him who has been before him;* (TA;) [particularly the *successor of the Prophet;* whence Caliph, commonly used by English writers for Khaleefeh;] as also خَلِيفٌ , (K,) which is the original form, (Msb,) without ة; (Msb, TA;) disapproved by some, but mentioned by AHát and Ibn-'Abbád and IB, and occurring in a verse of Ows Ibn-Hajar cited by IB: (TA:) the ة in the former is to denote intensiveness of signification, (Nh, Msb, TA,) as in عَلَّامَةٌ and نَسَّابَةٌ: (Msb:) or, as some say, لِلنَّقْلِ [i. e. for the transference of the word from the category of epithets to that of substs.]: (TA:) it is also said that the word may be an epithet of which the subst. qualified thereby is suppressed, for نَفْسٌ خَلِيفَةٌ; but this requires consideration: (MF, TA:) it is an epithet applied to a man peculiarly: (Msb:) some make it fem.; (Fr, S, Msb, K;) saying هٰذَا خَلِيفَةٌ

أُخْرَى [*This is another Khaleefeh*]; though the proper way is to make it masc.: (Msb:) a poet says,

* أَبُوكَ خَلِيفَةٌ وَلَدَتْهُ أُخْرَى *

* وَأَنْتَ خَلِيفَةٌ ذَاكَ الكَمَالُ *

[*Thy father was a Khaleefeh, whom another* Khaleefeh *begat; and thou art a Khaleefeh: that is perfection*]: (Fr, S:) the pl. is خَلَائِفُ [generally applied to any people that have succeeded others, and supplied their places, as in the Kur x. 15], (S, K,) like as كَرَائِمُ is pl. of كَرِيمَةٌ; (S;) and خُلَفَآءُ [generally applied to successors of the Prophet], (S, K,) because, as it applies only to the male, and has ة added, the ة is dropped in forming the pl., which is thus like ظُرَفَآءُ as pl. of ظَرِيفٌ: (S:) thus says ISk, and the like is said in the O: but what AHát and Ibn-'Abbád say requires not this straining: (TA:) [i. e.] خَلَائِفُ is pl. of خَلِيفَةٌ; and خُلَفَآءُ, of خَلِيفٌ: (JK:) or some, having regard to the original, make the pl. to be خُلَفَآءُ, like as شُرَفَآءُ is pl. of شَرِيفٌ; (Msb;) and this pl. is masc. only, so that you say ثَلَاثَةٌ خُلَفَآءَ: (ISk, Msb, TA:) and some, having regard to the word itself [in its altered and used state], make the pl. to be خَلَائِفُ; (Msb;) and this pl. may have prefixed to it either a masc. or a fem. n. of number, so that you say ثَلَاثَةٌ خَلَائِفَ and ثَلَاثُ خَلَائِفَ; (ISk, Msb, TA;) both of which are chaste. (Msb.) You say, كَانَ ٱللّٰهُ خَلِيفَةَ وَالِدِكَ عَلَيْكَ [*May God be to thee a supplier of the place of thy father*]: (S, Msb: *) and in like manner you say, to a person, of any one whom he has lost by death, (S, Msb,) and who cannot be replaced; as the paternal uncle; (Msb;) or the mother. (K.) Some say that the application of the title خَلِيفَةُ ٱللّٰهِ [*The Vicegerent of God*] is not allowable, except to Adam and David because there is express authority in these instances [in the Kur ii. 28 and xxxviii. 25]; but others allow it in other cases, like سُلْطَانُ ٱللّٰهِ and جُنُودُ ٱللّٰهِ and حِزْبُ ٱللّٰهِ and خَيْلُ ٱللّٰهِ; all of which have been heard: (Msb:) and Zj says that it is allowable to say of the Imáms that they are خُلَفَآءُ ٱللّٰهِ فِى أَرْضِهِ [*The Vicegerents of God in his earth*]. (TA.)

خَلِّيفَةٌ : see the middle of the next paragraph.

خَالِفٌ : see خَلْفٌ, in the former half of the paragraph. ___ Also One *who remains behind,* or *after,*

another, (Yz, K, TA,) or *others, in the case of a war,* or *a warring and plundering expedition,* and *in other cases:* (TA:) pl. خَالِفُونَ (Yz, K, TA) and خَوَالِفُ, which latter is extr. [in this case], but is also said to be a [reg.] pl. of خَالِفَةٌ, and as such to signify persons *who do not go forth on a warring,* or *warring and plundering, expedition:* and خَالِفَةُ الغَازِى signifies *he who remains behind,* or *after, him who goes forth on such an expedition, being of his family.* (TA.) فَٱقْعُدُوا مَعَ الخَالِفِينَ, in the Kur [ix. 84], means *Then stay ye with those who remain behind.* (Yz, K. *) خَوَالِفُ is also pl. of خَالِفَةٌ [as fem. of خَالِفٌ], (TA,) and signifies *Women* (K, TA) *remaining behind in the houses* or *tents:* but some assign to it the first of the meanings explained above: and some say that it means the *children remaining behind.* (TA.) It is said in the Kur [ix. 88 and 94], رَضُوا بِأَنْ يَكُونُوا مَعَ الخَوَالِفِ, i. e. [*They chose to be*] *with the women:* (S, K: *) thus it is explained by Ibn-'Arafeh: but some say that the meaning is, *with the bad,* or *corrupt,* persons; and that خَوَالِفُ is here a pl. [of خَالِفٌ,] like فَوَارِسُ. (TA.) For ___ خَالِفٌ is applied to a man [as meaning *Bad,* or *corrupt*]; and خَالِفَةٌ to a woman as meaning *bad,* or *corrupt, and remaining behind in her abode:* and the former to a slave as meaning *bad,* or *corrupt:* and also *contrarious:* and in this last sense it is likewise applied to a companion: and some of the grammarians say that there is no word of the measure فَاعِلٌ having its pl. of the measure فَوَاعِلُ, except خَالِفٌ and هَالِكٌ and فَارِسٌ: but see this last: (TA:) and خَلِّيفَةٌ, also, has this last signification; (JK, TA;) or [rather] signifies *very contrarious;* (K;) as also خَالِفَةٌ; (JK;) and so خَلْفَنَةٌ, and خَلْفَنَاةٌ, (Lh, JK, K,) in each of which the ن is augmentative, and each of which is applied to a man and to a woman and to a pl. number; (Lh, K;) but خَلْفَنِيَاتٌ has been mentioned as pl. [of خلفناة], and as applied to males and females: (TA:) and خَالِفُونَ is likewise used in this sense applied to a number of men. (JK.) ___ Also, applied to a slave, [and app. to any man, but in this latter case I find it written خلف, which I believe to be a mistranscription,] One *who has withdrawn from the people of his house:* so says Lh. (TA.) ___ Also *Stupid; foolish;* or *having little,* or *no, intellect* or *understanding;* as also خَالِفَةٌ, (K, TA,) but in an intensive sense, and also applied to a woman; (TA;) and أَخْلَفُ, (JK,

K,) of which the fem. is خَلْفَآءُ; (JK, TA;) and خُلْفُفٌ , (K,) or خُلْفَفٌ , (L,) or both, (JK,) likewise applied to a woman, as also خُلْفُفَةٌ , (K,) or خُلْفَفَةٌ : (JK:) or, as some say, خَالِفٌ signifies one *in whom is no good:* and, as also خَالِفَةٌ , one *who has not what suffices:* or *who often breaks his promises:* (TA:) or both of these mean one *who has not what suffices, and in whom is no good:* or *very contrarious.* (JM.) One says that a man is خَالِفَةُ أَهْلِ بَيْتِهِ and اهل بيته, خَالِفُ, meaning *The one in whom is no good, of the people of his house:* (S, K:) and *the ungenerous:* (K:) or *the stupid,* or *foolish:* or *the bad,* or *corrupt,* and *the evil:* and it is [said to be] tropical. (TA.) And قَوْمٌ خَوَالِفُ *Persons in whom is no good.* (JK.) ___ And, [app. because he leaves his family behind him,] *A drawer of water;* (S, TA;) as also مُسْتَخْلِفٌ [q. v.]: both mentioned in the K; but السَّقَّآءُ is there erroneously put for المُسْتَقِى. (TA.) ___ And *Weak, without appetite for food.* (TA.) ___ And Flesh-meat *from which a slight smell is perceived, but in the chewing of which is no harm.* (Lth, TA.) See also خُلْفٌ.

خَالِفَةٌ : see خَلْفٌ, in the former half of the paragraph. Also, particularly, [or perhaps أُمَّةٌ خَالِفَةٌ only in this sense,] *A nation, people,* or *race, remaining after another that has gone before.* (I 'Abbád, K.) And *One who comes to the water after him who has returned* [*from it*]: whence Aboo-Bekr applied this appellation to himself, from a motive of humility, when asked if he were the Khaleefeh of the Apostle of God. (IAth, TA.) See also خَالِفٌ, in eight places: and see its pl., خَوَالِفُ, in the same paragraph, in two places. ___ Also, applied to a man, [like خَلِّيفَةٌ as explained in the K,] *Very contrarious,* or *adverse,* and *inimical.* (S, * K, * TA.) See also ___. خَلْفٌ مَا أَدْرِى أَىُّ خَالِفَةٍ هُوَ, the word خالفة being here imperfectly decl., (S, K,) because of the fem. gender and determinate, being explained by النَّاسِ, (S,) or because determinate and occupying the place of a pl., like as one says أَىُّ تَمِيمٍ and أَىُّ أَسَدٍ, [or rather, I think, because used as a proper name, as MF, says, (though SM disputes this,) and with the sign of the fem. gender,] means *I know not what one of mankind he is;* (S, K;) as also أَىُّ خَالِفَةٍ, perfectly decl.; and أَىُّ الخَالِفَةِ; and

أَىُّ الخَوَالِفَ; (K;) and so أَىُّ خَافِيَةَ; (K, TA, [in the CK اىّ خَالِفَة again,]) imperfectly decl. (TA.) Lh says that الخَالِفَةُ, writing it thus with ال, signifies النَّاسُ. (TA.) Also *One of the poles of a* [*tent of the kind called*] خِبَآءٌ: or *one of the poles of a* بَيْتٌ [or *tent*] *in the hinder part thereof:* (K:) Lh says that the خَالِفَةُ is the *hinder part,* or *in the hinder part,* (اخر, [i. e. آخر or آخر, app. the latter,]) *of a* بَيْتٌ; and one says بَيْتٌ ذُو خَالِفَتَيْنِ [app.

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meaning *a tent having two poles in its hinder part*]: (TA:) the pl. is خَوَالِفُ: (S, TA:) which is hence applied to the *angles,* or *corners, of a* بَيْتٌ: AZ says that the خَالِفَةُ of a بيت is [app. the *shirt thereof,*] *beneath the* [*ropes called*] أَطْنَاب, *in the* [*part called*] كِسْر [q. v.]; and it is also called the خياصة, and the فرجة: [thus I find these two words written, without any syll. signs:] and he cites, as an ex.,

* مَا خِفْتُ حَتَّى هَتَكُوا الخَوَالِفَ *

[app. meaning *And I feared not until they rent open the skirts of the tent,* or *tents*]: (TA:) or, as some say, the خَالِفَتَانِ are the *two sides* of a tent, and its رِوَاق is its fore part, and its كِفَآء is its hinder part. (TA in art. ___.) خَوَالِفُ رَوْق, (Yz, K,) or خَوَالِفُ مِنَ الأَرْضِ, (TA,) *Lands that produce not plants,* or *herbage, save among the last of lands.* (Yz, K, * TA.) See also خُلْفٌ.

أَخْلَفُ: see خَالِفٌ, in the latter half of the paragraph. ___ Also *Contrarious, hard in disposition, as though going with a leaning towards one side:* (K:) and [simply] *leaning towards one side;* applied to a camel: (S, K:) so says A'Obeyd; (S, TA;) and so As. (TA.) ___ Also A camel *that has the sheath of his penis slit, and that will not remain stationary, by reason of pain:* (TA:) and مَخْلُوفٌ signifies a camel *having the sheath of his penis slit in the hinder part,* (JK, TA,) *when*

suffering suppression of his urine in consequence of the pressure of his hind girth upon his sheath: so says El-Fezáree. (TA.) ___ And *Left-handed.* (JK, K.) ___ And *Squinteyed;* syn. أَحْوَلُ. (K.) ___ Accord. to some, (TA,) *A torrent:* (K, TA:) or, as some say, *a river.* (Skr, TA.) ___ And *A male serpent.* (Ibn- 'Abbád, K.) [All these meanings seem to have been assigned to the word as occurring in a verse of Aboo-Kebeer El-Hudhalee, in which he likens the course of a wolf in a narrow road to the course of the أَخْلَفُ.] [Also *More,* and *most, wont to break promises.* Hence the prov., mentioned by Meyd, أَخْلَفُ مِنْ عُرْقُوبٍ *More wont to break promises than 'Orkoob:* a certain man who rendered himself notorious for breaking his promises. See Freytag's Arab. Prov. i. 454. ___ And *More,* and *most, disagreeing, differing, dissentient, contrary, contrarious,* or *opposing.* See an ex. in a prov. cited voce ثِيلٌ. ___ And app. *More,* and *most, offensive in the odour of the mouth.* See Freytag's Arab. Prov. ubi suprà.]

تَخَالِيفُ *Different colours.* (TA.)

مَخْلَفٌ : see مَخْلَفَةٌ.

مُخْلِفٌ A camel *that has exceeded in age the* بَازِلُ; [which latter is generally *one that has entered the ninth year;*] (S, M, K;) beyond which there is no age [having an epithet to denote it]; therefore, (TA,) one says مُخْلِفُ عَامٍ and مُخْلِفُ عَامَيْنِ [*that has exceeded in age the* بازل *by a year* and *by two years*]; (S, TA; [see 4;]) applied alike to the male and the female; (S, K;) and the female is also termed مُخْلِفَةٌ: (K:) or this latter signifies a she-camel *that appears,* (S, K,) or *is thought,* (A,) *to be pregnant, and is not pregnant:* (S, A, K:) and the pl. is مَخَالِيفُ. (TA.) ___ See also مِخْلَافٌ. ___ Also A man *whose cattle have not obtained the* [*herbage termed*] رَبِيعٌ. (JK.) ___ رَجُلٌ مُخْلِفٌ مُتْلِفٌ, or مُخْلِفٌ مُتْلِفٌ, and مِخْلَافٌ مُتْلَافٌ: see art. تلف. ___ نَوْمَةُ الضُّحَى مُخْلِفَةٌ لِلْفَمِ, (K, TA,) also written مَخْلَفَةٌ, and in some copies نَوْمُ الضُّحَى, [which requires the reading مَخْلَفَةٌ,] (TA,) i. e. [*The sleep,* or *sleeping, in the period of the morning when the sun is yet low*

is] a cause of the mouth's *becoming altered* [*for the worse*] *in odour.* (K, TA.) ___ مُخْلَفُ جَنْبٍ *Having one half of his face and of his mouth turning sideways.* (JK.) ___ See also the explanation of the verse of El- Hoteiäh cited in the last quarter of the first paragraph. The قَطَا are termed مُخْلَفَاتٌ because they draw water for their young ones. (JK.)

مَخْلَفٌ : see the next preceding paragraph.

مَخْلَفَةٌ : see مُخْلَفٌ. See also خَلِيفٌ, near the end of the paragraph. المَخْلَفُ [as a coll. gen. n.] signifies *The roads along which the people pass in Minè;* (K) which are three: one says, اُطْلُبْهُ بِالمَخْلَفَةِ الوُسْطَى مِنْ مِنًى [*Seek thou him in the middle road of Minè*]. (TA.) And مَخْلَفَةُ بَنِى فُلَانٍ *The place of alighting,* or *descending and stopping* or *sojourning* or *abiding* or *lodging* or *settling, of the sons of such a one.* (K, * TA.) And مَخْلَفَةُ مِنًى *The place of alighting,* or *descending and stopping* &c., *of the people in Minè.* (K.) *A place in which are trees of the kind called* خِلَاف. (S, K.)

مَخْلَفَانُ البَلَدِ *The ruler,* or *sovereign,* (سُلْطَان,) *of the country;* as also مَخْلَافُهُ . (TA.)

مَخْلَافٌ A man *who often breaks his promises;* (S, K;) as also مُخْلَفٌ : (TA:) [whence the latter (which properly signifies simply *breaking a promise*) is applied to a star, or an asterism, as meaning *Unattended with rain:* (see 4:) and in the same sense to clouds (سَحَاب): or, accord. to Freytag's Lex., in this or in the contr. sense.] ___ See also مُخْلَفٌ. ___ And see مَخْلَفَان. Also *A* كُورَة [i. e. *province, district,* or *region*] (S, Mgh, Msb) *pertaining to the people of El-Yemen,* (S,) or in the dial. of *El-Yemen;* (Mgh, Msb;) pl. مَخَالِيفُ; (S, Msb;) every مخلاف thereof having a [distinctive] name whereby it is known; (S;) the مخاليف of the people of El-Yemen being like the أَجْنَاد of the people of Syria and the كُوَر of the people of El-'Irák and the رَسَاتِيق of the people of El-Jibál and the طَسَاسِيج of the people of El-Ahwáz: (IB:) or مَخْلَافٌ signifies *a* كُورَة (JK, M, K) *to which a man comes;* (M;) [*in any country;*] and hence the

مخاليف of ElYemen, (K,) i. e. its كُوَر : (TA:) some say that there is a مخلاف in every country; (Msb;) so says Khálid Ibn-Jembeh; (TA;) i. e. *a* نَاحِيَة [as meaning a *district* &c.]; (Msb;) and thus one says the مخلاف of El-Medeeneh, and of ElYemámeh, (Khálid Ibn-Jembeh, TA,) and the مخاليف of Et-Táïf: (AA, Msb, TA:) but properly it is peculiar to the dial. of El-Yemen. (TA.) ___ Also *i. q.* بنكرد [a foreign word, and perhaps mistranscribed], i. e. The *poor-rate* of any particular people or party, which is given by them to [the poor of] their own community: so says Aboo-Mo'ádh: (L:) and مَخَالِفُ [is its pl., as also, app., مَخَالِيفُ, agreeably with rule, and] signifies the *poor-rates* of the Arabs; (JK, TA;) [as in the saying,] اُسْتُعْمِلَ فُلَانٌ عَلَى مَخَالِفِ بَنِي فُلَانٍ [*Such a one was employed as collector of the poor-rates of the sons of such a one*]. (JK.)

مَخْلُوفٌ : see خَلِيفٌ: ___ and أَخْلَفُ. Also A man *affected with a looseness,* or *diarrhœa.* (JK, TA.)

مَخَالِفُ : see مِخْلَافٌ, last sentence.

مَخَالِيفُ : pl. of مِخْلَافٌ. (S, Msb, K, &c.) Also Camels *that have pastured upon fresh herbs,* or *leguminous plants, and have not fed upon dry herbage, and to which their pasturing upon the former has been of no avail.* (IAar, TA.)

قَوْلٌ مُخْتَلِفٌ [*Discordant speech;*] *speech expressing different opinions.* (Bd and Jel in li. 8.) ___ [طُرُقٌ مُخْتَلِفَةٌ *Roads leading in different directions.*]

مُسْتَخْلَفٌ : see خَالِفٌ, near the end of the paragraph. ___ ذَهَبَ المُسْتَخْلَفُونَ يَسْتَقُونَ a saying mentioned by Lh as meaning *Those going before* [or *leaving others in their places*] *went away to draw water.* (TA.)

خلق

1 خَلْقٌ signifies The act of *measuring;* or *determining the measure, proportion,* or *the like,* of a thing; and the *making* a thing *by measure,* or *according to the measure of another thing;* or *proportioning* a thing *to another thing;* syn. تَقْدِيرٌ: (S, Msb, K, TA, and Bd in ii. 19:) this is the primary meaning. (Msb, TA, and Bd ubi suprà.) You say, خَلَقَ الأَدِيمَ, (S, Msb, K,) aor. ـُ, (S, TA,) inf. n. خَلْقٌ (JK, S, Msb, K) and خَلْقَةٌ, (K,) *He measured,* or *proportioned,* (قَدَّرَ,) *the hide, and sewed it:* (K:) or *he measured,* or *proportioned,* (قدّر,) *the hide,* (JK, S, Msb, K,) لِمَا يُرِيدُ [*for,* or *to, that which he desired* to make of it], (JK, * TA,) or لِلسِّقَآءِ [*for,* or *to, the skin for water or milk* that he desired to make], (Msb,) *before cutting it;* (S, K, TA;) *he measured it* (قَاسَهُ) *to cut from it a water-bag,* or *a water-skin,* or *a boot:* (TA:) and in like manner, خَلَقَ النِّطَعَ *he measured,* &c., *the* نطع [q. v.]: when one cuts it, one says, فَرَاهُ. (K.) And خَلَقَ النَّعْلَ *He determined the measure of the sandal,* or *proportioned it;* (قَدَّرَهَا;) and *made it by measure.* (Ksh and Bd in ii. 19.) Hence the saying of Zuheyr, (S,) praising Herim Ibn-Sinán, (TA,)

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* وَلَأَنْتَ تَفْرِى مَا خَلَقْتَ وبَعْـ *

* ضُ القَوْمِ يَخْلُقُ ثُمَّ لَا يَفْرِى *

[Note][*And thou indeed cuttest what thou hast measured; but some of the people*

measure, then will not cut]: (S, TA:) i. e., when thou determinest upon a thing thou executest it; but others determine upon that which they do not execute. (TA.) And El-Hajjáj said, مَا خَلَقْتُ إِلَّا قَرَيْتُ وَعَدْتُ إِلَّا وَفَيْتُ [*I have not measured unless I have* afterwards *cut, and I have not promised unless I have* afterwards *performed*]. (S.) أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ, in the Kur iii. 43, means *I will form for you,* (Jel,) or *I will make according to its proper measure* (أُقَدِّرُ) *for you,* (Ksh, Bd,) and *will form,* (Bd,) *of clay, a thing like the form of the bird,* or *of birds.* (Ksh, Bd, Jel.) ___ [Hence,] it signifies also The *bringing* a thing *into existence according to a certain measure,* or *proportion, and so as to make it equal* [*to another thing*], or *uniform* [*therewith*]: (Ksh and Bd in ii. 19:) or the *originating,* or *producing,* [a thing] *after a pattern,* or *model, which one has devised, not after the similitude of anything preexisting:* this is another meaning which it has in the [classical] language of the Arabs. (TA.) As the act of God, it signifies The *originating,* or *bringing into being* or *existence,* anything, *not after the similitude of anything pre-existing:* (TA:) [and the *creating* a thing; and thus it is generally best rendered; as meaning the *bringing into existence from a state of non-existence:* for] خَلَقَ ٱللّٰهُ الشَّىْءَ, inf. n. خَلْقٌ, means *God brought the thing into existence* (Mgh, * TA) *after it had not been:* (TA:) [or خَلْقٌ, as the act of God, signifies the *creating out of nothing:* for it is said that] أُعْبُدُوا رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ, in the Kur ii. 19, means [*Serve ye your Lord*] *who brought you into existence when ye were nothing.* (Jel. [But in other passages of the Kur (vi. 2 &c.) it is said that God created (خَلَقَ) mankind of clay.]) Accord. to the A, خَلَقَ ٱللّٰهُ الخَلْقَ is a tropical phrase, meaning *God brought into existence the creation,* or *created beings,* or *mankind, according to a predetermination* (تَقْدِير) *required by wisdom.* (TA.) You say, هٰذِهِ خَلِيقَتُهُ الَّتِى خُلِقَ عَلَيْهَا and خُلْقُهَا and الَّتِى خُلِقَ: see خُلُقٌ. (Lh.) ___ [Hence, also,] خَلَقَ, (S, Msb, K, TA,) inf. n. خَلْقٌ, (TA,) *He fabricated* speech, or a saying or sentence, &c.: (K, * TA:) *he forged* (S, Msb, K, TA) a saying, (Msb,) or a lie, or a falsehood; (S, K, TA;)

as also اختلق (S, Msb, K) and تخلّق . (S, K.) The Arabs say, حَدَّثَنَا فُلَانٌ بِأَحَادِيثَ الخَلْقِ *Such a one related to us fictitious tales* or *stories, such as are deemed pretty,* or *such as are told by night* [*for entertainment*]. (TA.) And it is said in the Kur [xxvi. 137], accord. to one reading, إِنْ هٰذَا إِلَّا خَلْقُ الأَوَّلِينَ, meaning *This is nought but the lying, and forging, of the ancients.* (TA.) And in the same [xxxviii. 6], إِنْ هٰذَا إِلَّا ٱخْتِلَاقٌ *This is nought but forging, and lying.* (TA.) ___ خَلَقَهُ, (K,) inf. n. خَلْقٌ, (TA,) also signifies *He made it smooth;* (K;) and so خلّقه ; namely, an arrow, (S,) [and any other thing; for] of anything that has been made smooth one says, خُلِّقَ: (TA:) *he made it equable,* or *even;* namely, wood, or a stick; and so خلّقه , (K,) inf. n. تَخْلِيقٌ. (TA.) خَلُقَتْ, inf. n. خَلَاقَةٌ, said of a woman, (JK, K,) *She had* [*a goodly*] *body and make:* (JK:) or *she was,* or *became, goodly in make,* or *well made.* (K. [In the CK, instead of حسن خَلْقُهَا, is put حسن خُلُقُهَا, meaning *She was,* or *became, good in nature,* &c.]) ___ And خَلَقَ, aor. ـَـ , (JK, K,) inf. n. خَلَقٌ; (JK, S; *) and خَلُقَ, aor. ـُـ , (K,) inf. n. خُلُوقَةٌ (TA) [and خَلَاقَةٌ, and perhaps خُلْقَةٌ q. v. infrà]; *It* (a thing) *was,* or *became, smooth,* (JK, K, TA,) and *equable,* or *even.* (TA.) [See also 12. And it seems that one says, خَلَقَتِ الصَّخْرَةُ, inf. n. خَلَقٌ, q. v. infrà, meaning *The rock was free from crack or fracture.*] ___ And خَلُقَ, (JK, S, Msb, K,) aor. ـُـ ; (K;) and خَلِقَ, aor. ـَـ ; and خَلَقَ, aor. ـُـ ; (K;) inf. n. (of the first, JK, S) خُلُوقَةٌ (JK, S, K) and خَلَاقَةٌ (JK, TA) and [of the second] خَلَقٌ (K) and [of the third] خُلُوقٌ; (JK, TA;) *It* (a garment) *was,* or *became, old, and worn out;* as also اخلق , (JK, S, Msb,) inf. n. إِخْلَاقٌ; (JK, TA;) and اخلولق . (TA.) [Hence,] اخلق دِيبَاجُهُ [lit.] *His face became worn out;* meaning *it became used for mean service* [*so that it lost its grace,* or *was disgraced,*] by his begging. (Har p. 476. [See also 4 below.]) [Hence also,] اخلق شَبَابُهُ *His youth declined,* or *departed.* (TA.) ___ And خَلُقَ, (S, K,) aor. ـُـ , (K,) inf. n. خَلَاقَةٌ, (Ham p. 522,) *He was,* or *became,* خَلِيقٌ, i. e. جَدِيرٌ [meaning *adapted* or *disposed by nature, apt, meet,* &c.: see خَلِيقٌ, below]. (S, K.) You say, خَلُقَ لِذٰلِكَ [and بِذٰلِكَ (see خَلِيقٌ) *He was,* or *became, adapted, disposed,* &c., *for that*]; as though he were one of those in whom that was reckoned to be, and in whom

the symptoms, signs, or tokens, thereof were seen. (S.) [And خَلُقَ أَنْ يَفْعَلَ ذٰلكَ and بأَنْ يفعل ذلك and لأَنْ يفعل ذلك and مَنْ أَنْ يفعل ذلك *He was,* or *became, adapted,* &c., *to do that:* see خَلِيقٌ. And خَلُقَ may signify also *It was,* or *became, probable;* or *likely to happen* or *be,* or *to have happened* or *been:* see, again, خَلِيقٌ.]

2 **خلّقهُ** : see 1, latter half, in two places. Also, (S, K,) inf. n. تَخْلِيقٌ, (K,) *He rubbed him over with* خُلُوقٍ [q. v.]: (S:) or *he perfumed him:* (K:) or خلّقهُ بخُلُوق *he perfumed him with* خلوق (TA.) And خَلَّقْتُ المرأَةَ بالخُلُوق [*I perfumed the woman,* or *rubbed her over, with the* خلوق]. (Msb.) And خَلَّقَتْ جسمها *She* (a woman) *rubbed her body and limbs over with* خلوق. (TA.)

3 **خالَقَهُمْ** , (K,) inf. n. مُخَالَقَةٌ, (TA,) *He consorted* [or *comported himself*] *with them* (K, TA) *according to their natures,* or *moral characters* or *qualities;* (TA;) or *with good nature,* or *moral character* or *qualities:* (K:) or خالقهم بخُلُقٍ حَسَنٍ has this latter meaning. (TA.) One says, خالِصِ المؤمنَ وخالِقِ الفاجرَ, (S,) or وخالق الكافرَ, (TA,) [*Act thou with reciprocal sincerity towards the believer, and comport thyself with the vitious,* or *the unbeliever, according to his nature,* &c. See also 3 in art. خلص, where a similar saying is mentioned.]

4 **اخلق** : see 1, latter part, in three places. ___ Also *He had old and worn-out garments.* (TA.) اخلقهُ *He wore it out;* namely, a garment; the verb being trans. as well as intrans. (S, Msb, K.) [Hence,] اخلق الدَّهرُ الشَّىءَ *Time wore out,* or *wasted, the thing.* (TA.) [Hence also,] one says to the beggar, أَخْلَقْتَ وجهكَ (TA) [lit. *Thou hast worn out thy face;*] meaning *thou hast used thy face for mean service* [*so that it has lost its grace,* or *has become disgraced*]: and in like manner one says, أُخْلِقُ لَهُ دِيباجَتِى, i. e. وجهى: and يُخْلِقُ دِيباجتيه *He uses his face for mean service by begging.* (Har pp. 15 and 476.) ___ Also, (K,) or اخلقهُ ثَوْبًا, (S,) *He clad him with an old and worn-out garment.* (S, K.) And

اخلقنى ثَوْبَهُ *He gave me his old and worn-out garment.* (JK.) And some say, اخلقه خَلَقًا *He gave him an old and worn-out garment.* (TA.) ___ And إِخْلَاقُ الثَّوْب also signifies *The cutting out of the garment:* whence the saying, to UmmKhálid, أَبْلِى وأَخْلِقى [*Wear out, and cut out* new]; or, as some relate it, وأَخْلِفى, i. e., and replace, which is the more likely. (TA.) ما أَخْلَقَهُ and أَخْلِقْ به [have both of the following significations; though it is said that] the former signifies *How likely is he,* or *it!* (JK, TA;) and the latter, *How well adapted* or *disposed,* or *how apt, meet, suited, suitable, fitted, fit, competent,* or *proper,* or *how worthy, is he,* or *it! i. q.* أَجْدِرْ به and أَحْرِ به. (TA. [See 4 in arts. جدر and حرى.])

5 **تَخَلَّقَ** see 1, a little after the middle of the paragraph. ___ تخلّق بغيرِ خُلُقِه means *He affected a* خُلُق [or *nature,* &c.,] *that was not his own.* (S, K.) And تخلّق بكذا *He feigned such a thing, it not being in his nature,* or *not being created in him.* (TA.) And تخلّق للنّاسِ بما ليس من نفسه, occurring in a trad., [*He affected, to men, a nature,* &c., *that did not belong to him;* or] *he pretended* [*to men*] *that there was in his nature* (في خُلُقِه) *that which was contrary to his real intention;* (Mbr, TA;) or *that which was contrary to what he had in his heart:* the verb is similar to تصنَّع and تجمَّل. (TA.) تخلّق به; (S, K;) and تخلّقت به; (Msb;) *He was,* or *became, rubbed over,* (S,) or *perfumed;* (K;) and *she was,* or *became, so;* (Msb;) [or *he rubbed himself over,* or *perfumed himself;* and *she did so;*] *with it;* (S, Msb, K;) namely, with خَلُوق. (S, Msb.)

8 **إِخْتَلَقَ** see 1, latter half, in two places.

12 **اخلولق**, said of the back (متن) of a horse, *It was,* or *became, smooth;* (K;) [like خَلَقَ and خَلُقَ; or *very smooth;* for] the verb is of a form intensive in signification. (TA. [See its part. n., مُخْلَوْلِقٌ, below.]) ___ Said of a رسم [i. e. a trace,

or a remain or relic marking the place of a house or the like and cleaving to the ground,] *It was,* or *became, even with the ground.* (S, K.) ___ اخلولق السَّحابُ *The clouds became equable,* or *uniform,* (JK, S, K, TA,) *their sides becoming conjoined;* or, as some say, *they became smooth;* (TA;) and, (K,) or as some say, (S, TA,) *they became adapted,* or *disposed, to rain;* (S, K, TA;) as though they were rendered smooth: or *they became collected together* after separation, *and prepared to rain.* (TA.) And اخلولقت السَّمآءُ أَنْ تَمْطُرَ *The sky was near, and likely, to rain.* (TA.) ___ See also 1, latter part.

خَلْقٌ inf. n. of خَلَقَ. (JK, S, Msb, K, &c.) You say رَجُلٌ تَامُّ الخَلْقِ [*A man complete,* or *perfect, in respect of make,* or *proportion,* &c.]. (S, K. * [See also خِلْقَةٌ.]) [In this and similar instances,] الخَلْق signifies *The fashion of the outer man, and its* [*peculiar*] *qualities and attributes;* like as الخُلُق signifies the fashion of the inner man, &c. (TA.) ___ الخَلْقُ is also used in the sense of المَخْلُوقُ [meaning *What is created; the creature*]: (TA, and Bd in xxiii. 17, &c.:) [and, collectively, *the creation;* as meaning *the beings,* or *things, that are created;*] *all created things:* (Bd ubi suprà, &c.:) and [particularly] *mankind;* as also الخَلِيقَةُ : (S, * K:) and *mankind and the jinn,* or *genii, and others:* (Jel in lv. 9, &c.:) and الخَلِيقَةُ and [its pl.] خَلَائِقُ signify the same: you say, هُمْ خَلِيقَةُ ٱللّٰهِ and also هُمْ خَلْقُ ٱللّٰهِ [*They are the creatures of God*]: الخَلْقُ being originally an inf. n.: (S, TA:) and Lh mentions [an instance of its having a pl., in] the saying, لَا وَٱلَّذِى خَلَقَ الخُلُوقَ مَا فَعَلْتُ كَذَا, meaning [*No, by Him who created*] *all creatures,* [*I did not such a thing.*] (TA.) In the saying, فَلَيُغَيِّرُنَّ خَلْقَ ٱللّٰهِ, in the Kur [iv. 118, lit. *And they shall alter the creature of God*], some say that castration is meant: (TA: [and Bd includes, with this, other unnatural actions:]) or the meaning is, *the religion of God;* (Bd, Jel, TA;) accord. to El-Hasan and Mujáhid. (TA.) And لَا تَبْدِيلَ لِخَلْقِ ٱللّٰهِ, in the Kur [xxx. 29], means, accord. to Katádeh, [*There shall be no changing,* or *altering,*] *of the religion of God.* (TA.) ___ خَلْقٌ

also signifies Anything *made smooth.* (TA.) [See also مُخَلَّق.]

خُلْق : see خُلُق, in four places.

خَلَق inf. n. of خَلَقَ: as such, signifying The *being smooth* [&c.]. (JK, S. *) [As such also,] in a rock, *Freedom from crack or fracture.* (S, K.) ___ [And, as such,] The *being old, and worn out.* (K.) ___ [Hence, used as an epithet,] *Old, and worn out:* (S, Msb, K:) [and as an epithet in which the quality of a subst. is predominant; meaning *an old and worn-out garment* or *piece of cloth:*] pl. خُلْقَانٌ (S, K) and أَخْلَاقٌ. (S, * K, * TA.) And [as an epithet] it is masc. and fem.; (S, K;) because it is originally an inf. n., the inf. n. of أَخْلَقُ meaning smooth, (S,) [or rather of خَلَقَ meaning it was, or became, old, and worn out; although it has pls.; and] IB mentions an instance of its dual, خَلَقَانِ: (TA:) Ks says, We have not heard them say, خَلَقَةٌ in any instance: (Lh, TA:) Fr says that it is without ة [as a fem. epithet] because it was originally used as a prefixed noun; for one said, أَعْطِنِى خَلَقَ جُبَّتِكَ and خَلَقَ عِمَامَتِكَ [lit. meaning *Give thou to me what is old, and worn out, of thy* جبة and *of thy turban*]; but Ez-Zejjájee says that this is nought. (TA.) You say ثَوْبٌ خَلَقٌ [*An old and worn-out garment* or *piece of cloth*], and مِلْحَفَةٌ خَلَقٌ [*an old and worn-out outer wrapping garment*]: (S:) also رُمَّةٌ خَلَقٌ [*an old and worn-out piece of rope*]: and دَارٌ خَلَقٌ [*an old and decayed house*]: and جِسْمٌ خَلَقٌ [*an old and wasted body*]. (TA.) One says also ثَوْبٌ أَخْلَاقٌ, meaning *A garment,* or *piece of cloth, altogether,* or *wholly, old and worn out;* (Fr, S, K;) every portion of it being خَلَقٌ; (Fr;) like as they said بُرْمَةٌ أَعْشَارٌ &c.: (S:) and in like manner, مُلَآءَةٌ أَخْلَاقٌ. (IAar.) And Ks mentions the saying, أَصْبَحَتْ ثِيَابُهُمْ خُلْقَانًا وَ خَلَقُهُمْ جُدُدًا [*Their garments became old, and worn out; and their old and worn-out garments* became replaced by *new*]; with the sing. [in the latter clause] in the place of the pl. خُلْقَانٌ: (TA:) or جُدُدًا may be here put for جَدِيدًا. (L in art. جد.) In the phrase مِلْحَفَةٌ خُلَيْقٌ [*An outer wrapping garment that is a little,* or *somewhat, old, and worn out*], the dim. is without ة because it is [the dim. of] an epithet [applied without ة to a fem. n.], and ة is not

affixed to the dims. of epithets [of this kind]: it is like نَصِيفٌ dim. of نَصَفٌ an epithet applied to a woman. (S, K. * [See Lumsden's Arab. Gram. p. 623: but some of the grammarians consider these instances as anomalous.]) ___ بَاعَهُ بَيْعَةَ الخَلَقِ, and بَيْعَ ذِى الخَلَقِ, the latter as used by a poet, [lit. *He bought it,* or *sold it,* (app. the former,) *as one buys,* or *sells, the old and worn-out garment,* like as we say dogcheap, and cheap as dirt], are phrases mentioned, but not explained, by IAar, who cites the following saying:

* أَبْلِغْ فَزَارَةَ أَنِّى قَدْ شَرَيْتُ لَهَا *
* مَجْدَ الحَيَاةِ بِسَيْفِى بَيْعَ ذِى الخَلَقِ *

[app. meaning *Tell thou Fezárah that I have purchased for them life-long glory* (lit. *the glory of life*), *with my sword,* as cheaply, i. e as easily, *as one purchases the old and worn-out garment*]. (TA.) ___ سَحَابَةٌ خَلَقَةٌ: see the next paragraph.

خَلَقٌ [part. n. of خَلَقَ]. ___ [Hence,] سَحَابَةٌ خَلَقَةٌ *A cloud in which is a sign,* or *trace, of rain;* as also خَلِيقَةٌ : (S, K:) or *a cloud giving hope of rain;* as also خَلْقَآءُ ; (JK;) both are said by IAar to signify the same: (TA:) and خَلَقَةٌ [alone, as a subst., or probably سَحَابَةٌ خَلَقَةٌ,] *a cloud that is equable,* or *uniform, giving hope of rain.* (Aboo-Sa'eed, K.)

خُلُقٌ (S, Msb, K) and خُلْقٌ (S, K) *A nature;* or *a natural, a native,* or *an innate, disposition* or *temper* or *the like;* syn. سَجِيَّةٌ, (S, Msb, K, TA,) and طَبْعٌ; (K, TA;) *of which one is created:* (TA:) and خَلْقَةٌ signifies [the same; i. e.] the فِطْرَةٌ [or *nature,* &c.,] (S, Msb, K, TA) *of which a man is created;* (TA;) like [خُلُقٌ and] خُلْقٌ : (K, TA: [in the CK, erroneously, خَلْقٌ:]) and خَلِيقَةٌ [also] signifies [*the same;* i. e.] the طَبِيعَةٌ [or *nature,* &c.,] (S, K, TA) *with which a man is created:* (TA:) the proper signification of خُلُقٌ is [the *moral character;* or] the *fashion of the inner man;* i. e. his *mind,* or *soul, and its peculiar qualities and attributes;* like as خَلْقٌ signifies the fashion of the outer man, and its [peculiar] qualities and attributes:

it signifies also *custom* or *habit* [as being *a second nature*]: (TA:) and, as also خُلْقٌ, [which is merely a contraction thereof, and therefore identical with it in all its senses,] *manliness;* syn. مُرُوءَةٌ: and *religion:* (IAar, K:) the pl. is أَخْلَاقٌ only: (TA:) [this is often used as signifying *morals:* and *ethics:*] and the pl. of خَلِيقَةٌ in the sense explained above [said in Har p. 193 to be that of خُلُقٌ] is خَلَائِقُ. (S.) It is said in a trad., لَيْسَ شَىْءٌ فِى المِيزَانِ أَثْقَلَ مِنْ حُسْنِ الخُلُقِ [*Nothing is heavier in the balance* in which good and evil will be weighed *than goodness of the moral character,* &c.] (TA.) And one says, هٰذِهِ خَلِيقَتُهُ الَّتِى خُلِقَ عَلَيْهَا and خُلُقُهَا and خُلِقَ الَّتِى *This is his nature,* &c., *of which he was created.* (Lh.) And إِنَّهُ لَكَرِيمُ الخَلِيقَةِ *Verily he is generous in respect of nature,* &c. (AZ.) And صَارَ ذٰلِكَ لَهُ خُلُقًا *That became to him* [*a second nature, a habit,* or] *a thing to which he was habituated.* (TA.) It is said in the Kur [xxvi. 137], إِنْ هٰذَا إِلَّا خُلُقُ الأَوَّلِينَ *This is nought but a custom of the ancients.* (TA.) And in the same [lxviii. 4], وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ *And verily thou art of a great religion.* (Jel, TA.) And in a trad. of 'Áïsheh, كَانَ خُلُقُهُ القُرْآنَ, meaning *That whereto he clung was the Kur-án,* with its rules of discipline and its command and its prohibitions, and the excellences and beauties and gracious things comprised in it. (TA.) ___ نَوْمَةُ الخُلُقِ [i. e. الخُلُقِ or الخُلْقِ] *The sleep of midday,* which was prescribed by the Prophet. (Har p. 223. [See also حُمْقٌ and خُرْقٌ.])

خُلْقَةٌ *Smoothness;* (K, TA;) as also خُلُوقَةٌ and خَلَاقَةٌ: (K:) but the second of these three, correctly speaking, [as also the third, accord. to analogy, and perhaps the first also,] is an inf. n. of خَلُقَ. (TA.)

خِلْقَةٌ [primarily signifies *A mode,* or *manner,* of خَلْقٌ, generally as meaning *creation; a particular make:* and hence,] *constitution;* syn. تَرْكِيبٌ: (Mgh:) [and particularly the *natural constitution* of an animated being, *as created in the womb of the mother;* also termed فِطْرَةٌ:] see also خُلُقٌ. You say رَجُلٌ حَسَنُ الخِلْقَةِ [*A man goodly,* or *beautiful, in respect of make*]. (A, TA.) فِى مَسْلَكٍ هُوَ خِلْقَةٌ means فِى طَرِيقٍ خِلْقِىٍّ أَصْلِىٍّ [*In a way,* or *road, that is natural,* and *original*]. (Mgh.)

خَلَقَةٌ : see خَلْقٌ.

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خِلْقِىٌّ *Natural; not accidental:* [*constitutional: of,* or *relating to,* or *belonging to, the natural constitution of an animated being, as created in the womb of the mother:*] rel. n. of خِلْقَةٌ. (Msb.) You say عَيْبٌ خِلْقِىٌّ *A natural fault* or *imperfection* &c. (Msb.) And صِفَةٌ خِلْقِيَّةٌ [*A natural quality*]; opposed to اِخْتِيَارِيَّةٌ. (Msb in art. مدح.) See also خِلْقَةٌ.

خَلَقِىٌّ One *who wears old and worn-out clothes.* (TA.)

خُلْقَانِىٌّ *A seller of old and worn-out clothes.* (TA.)

خَلَاقٌ *A share,* or *portion:* (JK, S, Msb:) and *a good, just,* or *righteous, share* or *portion:* (JK:) or *a full, a complete,* or *an abundant, share* or *portion of good,* (K, TA,) and *of goodness,* or *righteousness:* (TA:) and *religion:* or *a share,* or *portion, thereof.* (TA.) One says, لَا خَلَاقَ لَهُ فِى الآخِرَةِ *There is no share,* or *portion,* [*of good*] *for him in the final state of existence.* (S. [See the Kur iii. 71, &c.]) And لَا خَلَاقَ لَهُ *He has no desire for good, nor righteousness in religion.* (TA.)

خَلَاقٌ : see the next paragraph.

خَلُوقٌ *A certain species of perfume;* (JK, S, Mgh, Msb, K;) also termed خَلَاقٌ ; (Lh, Msb, K;) accord. to some of the lawyers, (Msb,) *fluid,* (Mgh, Msb,) *but of thick consistence;* (L, voce نضخ;) *and in which is a yellowness:* (Mgh, Msb:) *it is composed of saffron and other things; and redness and*

yellowness are predominant in it: it is forbidden [to men], because it is of the perfumes of women, who use it more than do men. (TA.)

خَلِيقٌ, applied to a man, (S, TA,) *Perfect,* or *complete, in make;* (TA;) as also مُخْتَلَقٌ: (Ham p. 561:) or *perfect,* or *complete, in make, and just in proportion;* (S, TA;) and so ↓ the latter; (S, K, TA; [in the CK, erroneously, مُخْتَلَق; in the TA expressly said to be of the pass. form;]) fem. of the former with ة: (TA:) or ↓ both signify *goodly,* or *beautiful, in make:* or the former is not applied to a man; but ↓ each, with ة, signifies a woman *having* [*a goodly*] *body and make:* (TA, in which this signification is said to be tropical:) and خَلِيقٌ and خَلِيقَةٌ are alike, (JK, TA,) accord. to Lh, (TA,) in this last sense: (JK:) or the former of these two may be pl. [or coll. gen. n.] of the latter, like as شَعِيرٌ is of شَعِيرَةٌ: (TA:) and مُخْتَلَقٌ signifies anything *just in proportion:* (IF, TA:) مُخَلَّقٌ, also, signifies *perfect,* or *complete, in make;* applied to a camel (جمل): (TA:) [or جمل, here may be a mistranscription for حمل; for] مُضْغَةٌ مُخَلَّقَةٌ signifies [*a fœtus when it has become like a lump of flesh*] *perfect,* or *complete, in make;* (Fr, S, K;) so in the Kur xxii. 5; (Fr, TA;) or *of which the make has become apparent.* (IAar, TA.) ___ Also *Adapted* or *disposed* [*by nature*], *apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy;* (KL, PS;) syn. جَدِيرٌ (S, K) and حَرِيٌّ (TA) [and حَقِيقٌ &c.: pl. خُلَقَآءُ, and Freytag adds خُلُقٌ]. You say, فُلَانٌ خَلِيقٌ لِكَذَا, i. e. جَدِيرٌ بِهِ [*Such a one is adapted* or *disposed by nature,* &c., *for such a thing*]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (S.) [And هُوَ خَلِيقٌ لِلْخَيْرِ *He is adapted* or *disposed by nature to good;* i. e., *to be,* or *to do,* or *to effect,* or *to produce, what is good.*] And إِنَّهُ لَخَلِيقٌ أَنْ يَفْعَلَ ذٰلِكَ and مِنْ أَنْ يَفْعَلَ ذٰلِكَ and لِأَنْ يَفْعَلَ ذٰلِكَ and بِأَنْ يَفْعَلَ ذٰلِكَ [*Verily he is adapted* or *disposed* &c. *for doing that;* or *worthy to do it*]: so says Lh: and he adds that the Arabs say, يَا خَلِيقُ بِذٰلِكَ, using the nom. case; and يَا خَلِيقًا بِذٰلِكَ, using the accus. case; [the latter being the usual form; both meaning *O thou who art adapted*

or *disposed* &c. *for that;*] but ISd says, I know not the reason of this. (TA.) And هٰذَا مَخْلَقَةٌ لِذَاكَ, i. e. مَجْدَرَةٌ لَهُ [*This is one that is adapted* or *disposed* &c. *for that*]: (S, K: *) and هٰذَا الأَمْرُ مَخْلَقَةٌ لَكَ [*This affair,* or *thing, is one that is adapted* &c. *for thee*]: and إِنَّهُ مَخْلَقَةٌ مِنْ ذٰلِكَ [*Verily it is adapted* &c. *for that*]: like مَجْدَرَةٌ and مَحْرَاةٌ and مَقْمَنَةٌ: and in like manner one says of two, and of more than two, and of a feminine: so says Lh. (TA.) [مَخْلَقَةٌ properly signifies *A place,* and hence *a thing, an affair,* and *a person, adapted* or *disposed* &c.: it is of the same class as مَعْسَاةٌ and مَظِنَّةٌ and خَلِيقٌ.] مَئِنَّةٌ also signifies *Habituated,* or *accustomed.* (PS, TA. *) And one says, إِنَّهُ لَخَلِيقٌ, i. e. لَحَرِىٌّ, meaning *Verily it is probable;* or *likely to happen* or *be,* or *to have happened* or *been.* (TA.) And هُوَ خَلِيقٌ لَهُ *He,* or *it, is like to him,* or *it.* (JK, TA.) ___ سَحَابَةٌ خَلِيقَةٌ: see خَلْقٌ. ___ [See also خَلِيقَةٌ, which, in several senses, is a fem. epithet used as a subst.]

خُلَيْقٌ : see خَلَقٌ (of which it is the dim.), in the latter half of the paragraph.

خَلَاقَةٌ : see خُلْقَةٌ.

خُلُوقَةٌ : see خُلْقَةٌ.

خَلِيقَةٌ : see خَلْقٌ, in two places. ___ Also The *beasts,* or *brutes.* (En-Nadr, K.) The saying, respecting the خَوَارِجُ [a sect of heretics, or schismatics], هُمْ شَرُّ الخَلْقِ وَ الخَلِيقَةِ is explained by En-Nadr as meaning [*They are the worst of mankind and*] *of the beasts,* or *brutes.* (TA.) ___ And *A well* (بِئْرٌ) *just dug:* (AA, K:) or *a well in which is no water:* or *a hollow, cavity, pit,* or *hole, formed by nature in the ground:* or *a small hollow* or *cavity, in a mountain, in which water remains and stagnates:* accord. to IAar, خلق [app. خُلُقٌ, pl. of خَلِيقَةٌ, like as مُدُنٌ and صُحُفٌ are pls. of مَدِينَةٌ and صَحِيفَةٌ,] signifies *wells recently dug.* (TA.) ___ And *Land* (أَرْضٌ) *that is dug.* (TA.) ___ See also خُلُقٌ, in four places.

خُلَيْقَآءُ [dim. of خَلْقَآءُ fem. of أَخْلَقُ]: see أَخْلَقُ, in three places.

خَلَائِقُ [pl. of الخَلَائِقُ]. خَلِيقَةٌ *i. q.* حَمَائِرُ المَآءِ, i. e. *Four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands.* (TA.) Accord. to Ibn-'Abbád, حَوْضٌ بَادِى الخَلَائِقِ means [*A watering-trough of which*] *the* [*stones termed*] نَصَائِبُ [*appear*]. (JK, TA. [See نَصِيبَةٌ.])

خُلُقٌ : see أَخْلَقُ.

خَلَّاقٌ : see the next paragraph.

خَالِقٌ [act. part. n. of خَلَقَ:] *A worker in leather* and *the like;* (K, TA;) because he measures first, and then cuts. (TA.) To خَالِقَاتٌ, meaning Women *working in leather,* as engaged in dividing a hide (أَدِيمٌ), El-Kumeyt likens genealogists. (TA.) ___ الخَالِقُ, as an epithet applied to God, (K, Msb, TA,) properly, *He who brings into existence according to the proper measure,* or *proportion,* or *adaptation;* (TA;) [and hence, *the Creator;* or] *the Originator, not after the similitude of anything pre-existing:* (K:) or *He who hath brought into existence all things after they had not been in existence:* (Az, TA:) and الخَلَّاقُ signifies the same; (Msb, * TA;) [i. e. *the Creator of all things;* or, as an intensive epithet, *the Great Creator;*] or *the Creator of many creatures:* (Ksh and Bd and Jel, in xxxvi. 81:) Az says that this epithet, with the article ال, may not be applied to any but God. (Msb.) Accord. to IAmb, تَبَارَكَ ٱللّٰهُ أَحْسَنُ الخَالِقِينَ means احسن المُقَدِّرِينَ [i. e. *Blessed be God, the Best of those who make things according to their proper measures,* or *proportions,* or *adaptations*]. (TA.)

خَوَالِقُ [a pl. of which the sing. is not mentioned] *Smooth mountains:* so in the saying of Lebeed,

* وَ الأَرْضُ تَحْتَهُمْ مِهَادًا رَاسِيًا *
* ثَبَتَتْ خَوَالِقُهَا بِصُمِّ الجَنْدَلِ *

[*And the earth beneath them a firm expanse; its smooth mountains being rendered fast by hard and solid stones*]. (K, TA. [In the CK, بضم is erroneously put for بصم.])

أَخْلَقُ *Smooth:* (JK, K:) *smooth and solid;* (S, K, TA;) applied in this sense to anything: (TA:) *smooth and firm:* (JK:) fem. خَلْقَآءُ. (JK, S, K.) You say حَجَرٌ أَخْلَقُ *Stone that is smooth* (K, TA) *and solid, upon which nothing makes an impression.* (TA.) And صَخْرَةٌ خَلْقَآءُ *A rock,* or *great mass of stone, smooth* (K, TA) *and solid:* (TA:) or *free from crack and fracture.* (S, K, TA.) And فِرْسِنٌ خَلْقَآءُ *A camel's foot in which is no crack.* (Ibn-'Abbád, K.) And هَضْبَةٌ خَلْقَآءُ [*A hill,* or *the like,*] *destitute of herbage* or *vegetation.* (TA.) ___ [Hence,] *Poor;* syn. فَقِيرٌ. (K.) You say رَجُلٌ أَخْلَقُ مِنَ المَالِ *A man destitute of property.* (TA.) And it is said in a trad., لَيْسَ الفَقِيرُ فَقِيرَ المَالِ إِنَّمَا الفَقِيرُ الأَخْلَقُ الكَسْبِ, i. e. [*The poor in respect of property is not the poor the poor is only*]

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he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) ___ الأَخْلَقُ also signifies *The exterior of a horse's hoof.* (JK.) ___ And خَلْقَآءُ, (JK, S, K,) applied to a woman, (JK, S,) *Impervia coëunti;* (S, K, TA;) as also خُلَّقٌ. (Ibn-'Abbád, K.) ___ See also خَلِقٌ. ___ And الخَلْقَآءُ [used as a subst.] *The sky;* because of its smoothness and evenness. (TA.) ___ And *The side* of a camel &c. (K.) One says also, ضَرَبْتُ خَلْقَآءَ جَنْبِهِ (K, TA [in the CK على خَلْقَاءَ جَنْبِهِ]) *I struck the outer part of his side.* (TA.) ___ And *The interior* (Lth, K, TA) *and smooth part* (Lth, TA,) of the غَارٌ, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed الغَارُ الأَعْلَى; (Lth, TA;) as also الخُلَيْقَآءُ [the dim. of الخَلْقَآءُ]: (Lth, K, TA:) or both signify *what appears* of the غار: and the dim. form is that which is predominant in this case. (TA.) ___ And *The part* of the forehead *that is even* (JK, K, TA) *and smooth;* (TA;) as also الخُلَيْقَآءُ. (JK, K, TA.) One says, سُحِبُوا عَلَى

خَلْقَاوَات جِبَاهِهِمْ [*They were dragged along upon the even and smooth parts of their foreheads*]. (TA [in which this is said to be tropical]) ___ خُلَيْقَآءُ الفَرَسِ *That* [*part*] *of the horse which is like the* عُرْنِين [or *upper part of the nose*] *of man;* (S, K;) *the part where the forehead of the horse meets the narrow portion of the bone of the nose:* AO says that the خُلَيْقَاوَان in the face of the horse are [the *two parts*] *where his forehead meets the bone of his nose, on the right and left of the* خُلَيْقَآء, *sloping towards the eye;* and the خُلَيْقَآء is [the *part*] *between the eyes;* and some call it the خَلْقَآء. (TA.) إِنَّ أَخْلَقَ بِكَ أَنْ تَفْعَلَ كَذَا is a phrase mentioned by Ks, as meaning *Verily the most apt, meet, suitable, fit,* or *proper, thing for thee to do is such a thing.* (TA.)

مَخْلَقَة : see خَلِيق, in four places, in the latter half of the paragraph.

مُخَلَّق : see خَلِيق, in two places, in the former half of the paragraph. ___ Also, applied to an arrow, *Made smooth* (S, K, TA) *and even.* (TA.) [See also خَلْق, last signification; and مُخْتَلَق.]

مَخْلُوق [pass. part. n. of خَلَقَ. When used as a subst., signifying *A creature,* or *created thing,* its pl. is مَخْلُوقَات]. See مَخْلُوقَة قَصِيدَة ___. خَلْق [*An ode that is forged;* or] *ascribed to a person not its author.* (S, K, * TA.)

مُخْتَلَق : see خَلِيق, first sentence, in five places. ___ Also *Made smooth.* (TA.) [See also مُخَلَّق.] ___ And *Generous in* [*nature,* or] *natural dispositions.* (Ham p. 561.) ___ مُخْتَلَق لِلْمُلْك, in a verse of Dhu-r-Rummeh, means *Created of a nature fitting for dominion:* (S, TA:) and so لِلْأَصْحَاب [*for companions*]; as in a verse of Ibn-Ahmar. (TA.)

مُخْلَوْلَق *Very smooth;* its measure being one of those that denote intensiveness. (Ham p. 358.)

خلنج

خَلَنْجٌ a Persian word, arabicized, (S,) *A kind of tree,* (S, K,) *of the wood of which vessels are made:* (TA:) or *any* [*bowl of the kinds called*] جَفْنَة and صَحْفَة, or *other vessel, made of wood having variegated streaks:* (L:) pl. خَلَانِجُ. (S, K.) The word is mentioned [in the S and K in art. خلج; but] in the L and some other lexicons in a separate art., because all the letters of a word which is not Arabic are regarded as radical. (MF.)

خلو

1 خَلَا, (S, Msb, K,) aor. يَخْلُو, (S, Msb,) inf. n. خُلُوٌّ, (S, Msb, K,) or خَلَآءٌ, (Msb,) or both, (K,) said of a place, (K,) of a place of alighting or abode, (Msb,) and of a thing, (S, TA,) *It was,* or *became, empty, vacant, void, devoid, destitute,* or *unoccupied;* (K, TA;) *had none,* and *nothing, in it;* (TA;) as also اخلى, (Msb, K,) and استخلى, (K.) [خَلَا المَكَانُ مِنَ النَّاسِ وَ المَآءِ وَالكَلَأِ means *The place was,* or *became, devoid,* or *destitute, of human beings and water and herbage or pasturage; without human beings* &c.] Of a place of alighting or abode, you say, خَلَا مِنْ أَهْلِهِ and اخلى [*It was,* or *became, devoid,* or *destitute, of its occupants*]. (Msb.) And of a vessel, خَلَا مِمَّا فِيهِ *It was,* or *became, empty of what was in it.* (Mgh.) And خَلَوْتُ عَنِ الطَّعَامِ (S) *I became empty, in the belly, of food;* (PS;) and أَخْلَيْتُ عَنْهُ signifies the same. (S.) And خَلَا مِنَ العَيْبِ, (Msb,) or عَنِ الأَمْرِ, and مِنْهُ, (Kudot;,) inf. n. خُلُوٌّ, *He was,* or *became, free* (Msb, K) *from fault,* (Msb,) or *from the thing,* or *affair:* (K:) and, accord. to IAar, خلا alone signifies *he was,* or *became, free from a fault,* or *the like, of which he was accused,* or *suspected.* (TA.) And خَلَتْ عَنْ مَانِعِ النِّكَاحِ, inf. n. خُلُوٌّ, is said of a woman [as meaning *She was,* or *became, free from any obstacle to marriage*]. (Msb.) Accord. to the K, خَلَا مَكَانُهُ [lit. *His place became vacant*] means *he died:* but accord. to IAar, خَلَا alone has this signification [from the same verb signifying مَضَى. explained below]: and if you add مكانه, you say خَلَّى, with teshdeed; which see below. (TA.) You say also, خَلَا لَكَ الشَّيْءُ and اخلى, both signifying the same, (AA, S, TA,) *i. q.* فَرَغَ [i. e. *The thing was,* or *became, vacant,* or *unoccupied, for thee:* (see an ex. of the former verb in a saying of Tarafeh cited voce جَوٌّ:) and hence, *the thing was,* or *became, exclusively for thee*]. (TA.) AA cites as an ex. the saying of Maan Ibn-Ows,

* أَعَاذِلُ هَلْ يَأْتِي القَبَائِلَ حَظُّهَا *

* مِنَ المَوْتِ أَمْ أَخْلَى لَنا المَوْتُ وَحْدَنَا *

[*O censurer, does their share of death come to the tribes* in common, *or is death exclusively for us alone?*]. (S, TA.) See also the paragraph, below, commencing with خَلَا as a word denoting exception. ___ [Hence,] خَلَا and اخلى , (S, K,) said of a man, (TA,) or the same two verbs followed by بِنَفْسِهِ, said of a man, (Msb,) both signify the same; (S;) *He was,* or *became,* [*without any companion,* i. e.] *alone, by himself;* (Msb;) or *he became* (وقع [q. v.]) *in a vacant place, in which he was not pressed against,* or *straitened.* (K.) And خَلَا بِهِ, (S, Msb, K,) and إِلَيْهِ, (S, K,) and مَعَهُ, (K,) inf. n. خَلْوَةٌ (S, Msb, K) and خَلَآءٌ (S, K) and خَلْوٌ, (K, TA,) or خُلُوٌّ, (CK,) or the first of these, i. e. خَلْوَةٌ, is a simple subst., and the second and third are the inf. ns.; (TA;) and اخلى به, (Lh, K,) and اخلاه , (S, K,) and استخلى به; (K; [the last omitted in the CK;]) *He was,* or *became, alone with him;* (Msb;) *he was,* or *became, in company with him,* or *he met him,* or *had a meeting or an interview with him, in a vacant place,* or *a place unoccupied* [*by others,* i. e., *in a private place*]. (S, K.) In the saying in the Kur [ii. 13], وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ, it is said that إِلَى is used in the sense of مَعَ, [so that the meaning is *And when they are alone with their devils,*] as in that other saying in the Kur [iii. 45 and lxi. 14], مَنْ أَنْصَارِى إِلَى ٱللّٰهِ. (S.) A man says to another man, اُخْلُ مَعِى حَتَّى أُكَلِّمَكَ, i. e. *Be* [or *come*] *thou alone with me* [*that I may speak to thee* in private]. (TA.) And one says, خَلَا بِزَوْجَتِهِ, inf. n. خَلْوَةٌ, [but see what is said of this noun above,] *He was,* or *became, alone with his wife:* but [properly speaking, according to the law,] the term خَلْوَةٌ [or خَلْوَةٌ صَحِيحَةٌ, in this case,] is not used unless it be *with the enjoyment of* المُفَاخَذَة, [see 3 in art. فخذ,] and then it has an effect upon the circumstances of the marriage [by its rendering obligatory the payment of the dowry, though consummation has not taken place]: if with consummation, the act is termed دُخُولٌ. (Msb.) You say also, أَخْلِ أَمْرَكَ and بِأَمْرِكَ *Be thou alone in thine affair, with none to take part with thee in it; confine thyself to it exclusively of other things.* (TA. [See

also 5.]) And أَخْلِ إِلَيْكَ *Keep thou to thine affair, and be alone in it, with none to take part with thee therein.* (JK.) And استخلى البُكَآءُ [app. for بالبُكَآءِ] *He was,* or *became, alone in weeping, with none to participate with him in it.* (TA.) [And خَلَا لِلْأَمْرِ: see 5.] And خَلَا عَلَى بَعْضِ الطَّعَامِ *He restricted himself to a portion of the food.* (K.) Temeem say, خَلَا فُلَانٌ عَلَى اللَّبَنِ وَ اللَّحْمِ (JK, * TA) i. e. *Such a one fed upon milk and flesh-meat alone;* (JK;) or *such a one ate not, nor mixed, anything with milk and flesh-meat:* and Kináneh and Keys say أَخْلَى. (Lh, JK, * TA.) [And it seems to be indicated in the T that خَلَوْا signifies *They selected a she-camel for a* خَلِيَّة, q. v.: or *i. q.* تَخَلَّوْا بِخَلِيَّةٍ: see 5.] ___ خَلَا also ssignifies *He devoted himself to religious services* or *exercises* [app. *in solitude,* or *seclusion,* or *in a* خَلْوَة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA. [See also 5; and see مُسْتَخْلٍ.]) ___ And خَلَا بِهِ

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[sometimes] signifies *He mocked at, scoffed at, laughed at, derided,* or *ridiculed, him:* (Lh, S, Z, K, TA:) said by Az to be strange, and not known by him or any other authority than that of Lh: (TA:) from the saying, خَلَا فُلَانٌ بِعِرْضِ فُلَانٍ يَعْبَثُ بِهِ [*Such a one occupied himself alone with the honour,* or *reputation, of such a one, making sport with it*]. (Ksh in ii. 13.) And *i. q.* خَادَعَهُ [*He deceived, deluded, beguiled, circumvented,* or *outwitted, him;* &c.: or *he strove to do so*]: (TA:) as also خَالَاهُ, (JK, and K in art. خلى,) inf. n. مُخَالَاةٌ. (JK.) ___ And خَلَا عَلَيْهِ *He relied upon him;* [as though he betook himself to him alone;] syn. اعْتَمَدَ. (TA.) ___ And خَلَا, (JK, K,) inf. n. خُلُوٌّ, (TA,) or خَلَآءٌ, (JK,) said of a man (JK) and of a thing, (JK, TA,) *He,* or *it, went, went away,* or *passed away.* (JK, K.) Hence, (TA,) وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ, in the Kur [xxxv. 22], means [*And there is not any people but a warner*] *hath gone,* and *hath been sent, among them.* (S, TA.) [Hence also خَلَا explained above as meaning *He died.*]

And خَلَا مِنْهَا [an elliptical phrase] *She became old; the greater part of her life passed.* (TA from a trad.) And خَلَاكَ ذَمٌّ [for خَلَا عَنْكَ ذَمٌّ] *Blame passed away from thee;* or *may blame pass away from thee.* (Ksh and Bd in ii. 13.) You say, افْعَلْ كَذَا وَ خَلَاكَ ذَمٌّ *Do thou such a thing, and thou wilt have an excuse;* [i. e.] *blame will fall from thee.* (S. [See art. ذم.]) And خَلَاهُ الحُزْنُ *Grief passed away from him,* and *quitted him.* (Har p. 590, from the Tekmileh.) ___ خَلَا عَنِ الشَّيْءِ: see 2. خَلَا [or خَلَى, probably belonging to art. خلى, though mentioned in the present art.,] *He ate what was good, sweet,* or *pleasant.* (TA.)

2 **خَلَّى**, inf. n. تَخْلِيَةٌ, [*He left* a place, &c., *empty, vacant, void, devoid, destitute,* or *unoccupied.*] Hence, خَلَّى مَكَانَهُ [*He left his place vacant;*] meaning *he died:* (TA, and so in Ham p. 478:) a meaning assigned in the K to خَلَا مَكَانَهُ, and by IAar to خَلَا alone, without tesh-deed; but when مكانه is added, it is with teshdeed. (TA.) And *He went his way.* (Ham p. 379.) And خَلَّى سَبِيلَهُ [*He left his way free,* or *open, to him*]. (S, TA.) And خَلَّى بَيْنَهُمَا [*He left the way,* or *space, free between them two;* meaning *he left them two free, each to do to the other as he pleased*]. (TA.) [And خَلَّى بَيْنَهُ وَبَيْنَ كَذَا *He left him free access to such a thing.*] And خَلَّى بَيْنَهُ وَ بَيْنَ نَفْسِهِ *He left him,* or *it, alone;* syn. أَهْمَلَهُ. (S and O and K in art. همل.) [And خَلَّاهُ وَفُلَانًا *He left him to do as he pleased with such a one.*] And خَلَّى الأَمْرَ *He left, left alone,* or *let alone, the thing,* or *affair;* as also تَخَلَّى مِنْهُ and عَنْهُ; and خَالَاهُ, (K, TA,) inf. n. خَلَآءٌ. (TA.) For تَخْلِيَةٌ signifies The *leaving,* and *making* a thing *to be alone.* (Har p. 123.) [خَلَّاهُ and خَلَّى عَنْهُ both signify *He left,* or *left alone, it,* or *him.*] It is said in a trad., خَلَّى عَنْهُمْ أَرْبَعِينَ عَامًا *He* (God) *left them,* or *left them alone, and turned from them, forty years.* (TA.) [And خَلَّاهُ لِكَذَا *He made him,* or *left him, vacant, unoccupied, unemployed,* or *at leisure, for such a thing.*] ___ تَخْلِيَةٌ also signifies The act of *loosing; contr. of* شَدٌّ. (IAar, K in art.

ابض.) [Hence,] خلّى عَنِ الشَّىْءِ, (JK, S, * TA,) in the K خَلَا, without teshdeed, but this requires consideration, (TA,) *He dismissed, loosed, let loose,* or *let go, the thing.* (JK, K, TA.) ___ [And hence خلّاه meaning *He left it, permitted it,* or *allowed it:* see the pass. part. n., below.] خُلِّيَتْ, said of a she-camel such as is termed خَلِيَّة; and hence, of a cooking-pot: see 1 in art. خلى.

3 **خالاه** *He left, forsook, relinquished, abandoned, deserted,* or *quitted, him, being left,* &c., *by him;* namely, another man; syn. تَارَكَهُ; (S;) inf. n. مُخَالَاةٌ, *syn. with* مُوَادَعَةٌ, (JK,) [and خَلَآءٌ also: and *he was,* or *became, distant, remote, far off, aloof,* or *apart, from him;* for] خَلَآءٌ is *syn. with* مُبَاعَدَةٌ and مُجَانَبَةٌ (TA in art. خلأ) and فُرْقَةٌ. (TA in the present art.) And خالى الأَمْرَ, inf. n. خَلَآءٌ: see 2. ___ [Also *He went,* or *came, out,* or *forth, to him, in the field;* for] مُخَالَاةٌ is also *syn. with* مُبَارَزَةٌ. (Sh, TA.) ___ Also, (Lth, JK, K,) inf. n. مُخَالَاةٌ, (Lth, JK,) *He wrestled with him, each endeavouring to throw down the other; contended with him in wrestling:* (Lth, JK, K: mentioned in the K in art. خلى:) because, when one does so, he is alone with the other, so that neither of them seeks aid from any other. (Az, TA.) And in like manner the word مُخَالَاةٌ is used [app. as meaning The act of *contending with another, by oneself,*] in relation to any affair, or case. (Lth, JK, TA. [See its act. part. n., below.]) ___ See also 1, in the latter part of the paragraph.

4 **أَخْلَى** see 1, in eleven places. اخلى المَكَانَ, (S, K,) or المَنْزِلَ, (Msb,) *He made the place,* (K,) or *the place of alighting or abode,* (Msb,) *empty, vacant, void, devoid, destitute,* or *unoccupied:* (Msb, K:) or it signifies, (S, K,) or signifies also, (Msb,) *he found it empty,* &c. (S, Msb, K.) One says in praying for another that he may have a long life, لَا أَخْلَى ٱللّٰهُ مَكَانَكَ [*May God not make thy place vacant*]. (TA.) ___ اخلاه معه [*He made him,* or *found him, to be alone with him*]. (K.)

5 **تخلّى** *He went forth into the field,* or *open country, to satisfy a want of nature.* (TA.) And تخلّى فى الخَلَآءِ *He went forth into the vacant tract,* or *into the privy, to satisfy a*

want of nature: or *he satisfied a want of nature therein.* (TA.) ___ Also *He was,* or *became,* or *made himself, vacant from occupation,* or *business;* [*unoccupied; unemployed;* or *at leisure;*] syn. تَفَرَّغَ: (S:) or so تَخَلَّى مِنَ الشُّغْلِ. (K in art. فرغ.) You say, تَخَلَّى لِلْعِبَادَةِ *He was,* or *became,* or *made himself, vacant for,* or *he confined himself exclusively to, the service of God.* (TA.) [See also 1, in the latter part of the paragraph. In like manner, one says also, خَلَا لِلْأَمْرِ *He was,* or *became,* or *made himself, vacant for,* or *he confined himself exclusively to, the affair.*] And تَخَلَّوْا بِخَلِيَّةٍ (S, K, TA) *They confined themselves exclusively to a she-camel,* or *to she-camels, such as they termed* خلية, (K, TA,) يَحْلُبُونَهَا [*milking* only *her,* or *them*]. (S, TA.) And تَخَلَّى خَلِيَّةً *He took for himself a* خلية. (TA.) ___ And تَخَلَّى مِنَ الأَمْرِ and عَنْهُ: see 2. ___ And تَخَلَّتِ الإِبِلُ بِلَا رَاعٍ [*The camels were left to themselves without a pastor*]. (K in art. سوع.)

10 **إِسْتَخْلَى** see 1, in three places. [And see also استخلاه مجلسه.] مُسْتَخْلٍ *He asked him to leave his sitting-place vacant,* or *unoccupied, for him.* (S. [But found by me in only one copy of that work.]) ___ استخلى الملكَ *He asked the king to have a meeting,* or *an interview, with him in a vacant place,* or *a place unoccupied* [*by others,* i. e., *in a private place; he asked the king to grant him a private meeting* or *interview*]. (K.)

خَلَا as a word denoting exception, (S, Mughnee, K,) when it governs a gen. case, (S, Mughnee,) as when you say, جَاؤُونِى خَلَا زَيْدٍ [*They came to me, except Zeyd*], is a particle, (S, Mughnee, K,) accord. to some of the grammarians, like حَاشَى; but accord. to some, a prefixed inf. n. (S.) ↓ It. also governs an accus. case, as a verb: (S, Mughnee:) so that you say, جَاؤُونِى خَلَا زَيْدًا [meaning as above]; the agent of خلا being implied, (S, Mughnee, *) like that of حَاشَى [used as a verb]: it is as though you said, خَلَا مَنْ جَآءَنِى مِنْ زَيْدٍ [i. e. *those who came to me were without Zeyd*]: (S:) or correctly, accord. to IB, خَلَا بَعْضُهُمْ زَيْدًا [for مِنْ زَيْدٍ, like as you say, خَلَاكَ ذَمٌّ, for خَلَا عَنْكَ ذَمٌّ]. (TA.) When you say

ما خلا, it is followed only by an accus., because ما خلا is equivalent to an inf. n.; (S, Mughnee;) so that when you say, جاؤونى ما خلا زيدا [meaning as above], it is as if you said, جاؤونى خلوّ زيد [or خلوًّا زيدا], i. e. خلوّهم من زيد, (S,) which two phrases mean جاؤونى خالين من زيد [*They came to me, they being without Zeyd*]: (S, K:) [for] accord. to Seer, ماخلا occupies the place of a noun in the accus. as a denotative of state: but some say, as an adv. n. of time; so that, accord. to these, ما خلا زيدا means وقت خلوّهم عن زيد [*in the time of their being without Zeyd*]. (Mughnee.) You say also, ما أردت مسآءتك خلا أنّى وعظتك, meaning [*I desired not to displease thee,*] *but I admonished thee* (إلّا أنّى وعظتك). (JK, TA.)

خلْو , and its fem. (with ة), and dual: see خال, in seven places.

خلْوة said by some to be an inf. n.: [see خلا به &c. in the first paragraph of this art.:] by others said to be a simple subst.; (TA;) meaning *Loneliness; solitude; lonesomeness; solitariness; desolateness;* syn. وحشة. (S and K in art. وحش.) [Hence, app.,] رجل سهل الخلْوة [*A man easy in private conference*]. (Msb in art. سلس. [See also a phrase in

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the latter part of the next paragraph.]) ___ Also *An empty, a vacant, a void,* or *an unoccupied, place.* (KL. [See also خلآء.]) [In the present day, it is often applied to *A closet to which one retires for privacy;* and particularly to *a cell for religious retirement:* and is vulgarly pronounced خلْوة.] You say, اجتمع معه فى خلْوة (S) or اجتمع به فى خلوة (K) [*He had a meeting,* or *an interview, with him in a vacant place,* or *a place unoccupied by others,* i. e., *in a private place*]. Also *Each of the two sharp sides* or *edges* of an arrow-head (AHn, JK, TA) or of a spear-head: (AHn, TA:) both together are called the خلْوتان: (AHn, JK, TA.)

خَلَآءٌ is primarily an inf. n. (MF, TA. [See 1, first sentence.]) ___ [Then it is used as an epithet, syn. with خَالٍ:] see خَالٍ, in five places. ___ Then it is used [as a subst.] in the sense of *A vacant place* [*in a general sense*]: (MF, TA:) or *a place in which is nothing:* (S, K:) [often applied in the present day to *any open tract of country* or *desert:*] and then, *particularly, such as one takes for the purpose of satisfying a want of nature;* (MF, TA;) *i. q.* مُتَوَضَّأٌ, (S, Msb, K,) but *not as meaning only a place for the performance of* الوُضُوء, as might be imagined from this explanation: pl. أَخْلِيَةٌ. (MF, TA.) It is said in a prov., (S, Meyd,) خَلَاؤُكَ أَقْنَى لِحَيَائِكَ, (S, Meyd, K,) [in Freytag's Arab. Prov., (i. 436,) بِحَيَآئِكَ,] i. e. [*Thy place of retirement is most preservative* (أَلْزَمُ) [of *thy sense of shame*, or *modesty*]; meaning it is most fit for thee to be alone in thine abode; (S, * Meyd;) for he who is so needs not to be careful for his shame, or modesty: it is used in blaming the mixing with others. (Meyd.) حُصِرَ عَلَيْهِ خَلَاؤُهُ [*His place of retirement for satisfying a want of nature was straitened to him*] is used as meaning *he suffered suppression of the feces*, or *constipation of the bowels.* (Ibn-Buzurj, TA in art. حصر, (TA,) or [as written in a verse in which it occurs in the TA in the present art., and in art. خلى, (JK, TA,) [without ء, but whether this be the right reading, or only required by poetic license, seems to be doubtful,] is a phrase mentioned by Th, (TA,) meaning *Verily he is good in speech.* (JK, TA. [If the former reading be right, the meaning may be similar to that of سَهْلُ الخَلْوَةِ, mentioned above: if the latter only, or rather انّه لحلو الخَلَى, be right, it probably belongs to art. خلي, and is tropical, from the herbage termed خَلًى; and this may also be the case if the former reading be right.])

خَلِيٌّ ; and its fem. خَلِيَّةٌ: see خَالٍ, in twelve places. ___ The fem. also signifies, applied to a she-camel, (S, Msb,) *Loosed from the cord*, or *rope, with which her fore shank and her arm have been bound together,* (S, Msb, K,) *and left alone*, or *free*, (S,) *so that she pastures where she will.* (Msb.) Hence, (Msb,) it is used by way of metonymy as meaning *Divorced:* (Lh, S, Msb, K:) one says to a woman, أَنْتِ خَلِيَّةٌ

Thou art divorced; (Lh, S;) and thus a man used to say in the Time of Ignorance: (TA:) and one says, هِىَ خَلِيَّةٌ *She is divorced:* (Msb:) and a woman is divorced thereby when divorce is meant. (Lh, TA.) Applied to a woman, it signifies also *Free from any obstacle to marriage:* pl. خَلِيَّاتٌ. (Msb.) ___ Also A she-camel *that is made to affect, with another she-camel, one young one, so that both yield their milk to it, and to which the people of a tent,* or *house, confine themselves exclusively of the other for the purpose of milking her:* (S:) or a she-camel *that is chosen as the one more abundant in milk, when one has brought forth and her young one is drawn away* (يُجَرُّ) *as soon as born, before she smells it, and the young one of another, that has brought forth before her, is brought near to her, and she affects it;* the other is left to suckle the young one, and is termed بَسُوطٌ, pl. بُسُطٌ [app. بُسْطٌ or بُسُطٌ]: (Az, TA:) or a she-camel *that is left,* or *left alone, to be milked:* (K:) or *that affects a young one* [*not her own*], or *is destitute of her young one,* (JK, M, K,) *whether she incline to another's young one or do not,* or *that is destitute of her young one by death or slaughter,* (M, TA,) *and whose milk one causes to flow by means of the young one of another; but only by her affecting a young one, and not suckling it:* (M, K: *) or *that brings forth, when abundant in milk, and has her young one drawn* (يُجَرُّ) *from beneath her, and another put beneath her, and is then left,* or *left alone, to be milked;* (Lh, K;) this being done because of her generous quality: (Lh:) or a she-camel, or two she-camels, *to which the people of a tent,* or *house, confine themselves exclusively, for milking, when two or three she-camels are made to affect one young one, and to yield their milk to it; the young one* [*afterwards*] *sucking from one of them only:* (K, * TA:) or a she-camel *that brings forth, and whose young one is drawn away* (يُجَرُّ) *in order that her milk may continue for*

their use, she being made to yield her milk by means of the young one of another, which is then withdrawn from her, and she is milked: sometimes, also, they bring together three and four خَلَايَا [pl. of خَلِيَّةٌ] to one young camel: and the doing so is termed تَلَسُّنٌ: (IAar, TA:) in this case they take as a خَلِيَّة whichever of them they will. (ISh, TA.) [Applied to a she-camel in any of these senses, it seems to be an epithet in which the quality of a subst. is predominant; i. e., used without its having نَاقَةٌ prefixed to it.] See also the paragraph next following, in two places.

خَلِيَّةٌ [as fem. of the epithet خَلِىٌّ: see the next preceding paragraph, and the places there referred to in its first sentence. As a subst. it signifies] *A great ship:* (T, S, K:) or *a ship that goes of itself, without its being made to do so by the sailor:* (JK, K:) or *one that is followed by a small boat:* (K:) the first held by Az to be the right meaning: (TA:) pl. خَلَايَا. (JK, S.) ___ Also, (S, Mgh, Msb, K, &c.,) and خَلِىٌّ, (JK, Msb, K,) The *habitation* (بَيْت) *of bees,* [whether it be *a manufactured hive* or *a hollow in the trunk of a tree* or *in a rock,*] *in which they deposit their honey;* (S;) the *place in which bees deposit their honey:* (Mgh:) or the *thing in which bees deposit their honey,* (K, TA,) *not manufactured for them:* (TA:) or *a thing like the* [*kind of jar called*] رَاقُود, *of clay,* (K, TA,) *made for bees:* (TA:) or *a certain thing for bees, well known, of clay* or *of wood:* (Msb:) or, accord. to Lth, if made of clay, it is called كوارة, (Msb, TA,) i. e. [كُوَارَةٌ and كُوَّارَةٌ and كِوَارَةٌ] with kesr: (Msb:) or *a piece of wood hollowed out for honey to be deposited therein* [*by bees*]: or the *lower part of a tree that is called* خَزَمَةٌ, [n. un. of خَزَمٌ, q. v., *hollowed out for that purpose,*] *resembling the* [*kind of jar called*] رَاقُود: (K:) or خَلِىٌّ signifies the *part of the* كُوَّارَة *which is the place of the honey:* (JK:) pl. as above. (Msb, TA.)

خَلَاوَةٌ : see the next paragraph.

خَالٍ *Empty, vacant, void, devoid, destitute,* or *unoccupied;* (Mgh, TA;) *having none,* and *nothing, in it:* (TA:) applied to a place, (Msb, TA,) as also خَلِىٌّ (TA) and مُخْلٍ ; (Msb;) and to a thing, as also خَلِىٌّ ; (TA;) or a vessel. (Mgh.) You say also مَكَانٌ خَلَآءٌ , [as well as خَلَآءٌ alone,] meaning *A place in which is none* (K, TA) *and nothing.* (TA.) And وَجَدْتُ الدَّارَ مُخْلِيَةً, meaning خَالِيَةً [i. e. *I found the house empty,* &c.]. (TA.) ___ *Vacant,* or *free;* from a thing or an affair; or *devoid,* or *destitute,* of a thing; (TA;) and so خَلِىٌّ and خَلْوٌ ; which last is the same as masc. and fem., though it has خَلْوَةٌ also for fem., and أَخْلَآءٌ for pl.; (K;) but properly, accord. to Lh, it has no dual form, nor pl., nor fem., though some give it such forms: (TA:) or خَلِىٌّ , which has a dual, [i. e. خَلِيَّانِ,] and pl., (S, Msb,) i. e. خَلِيُّونَ and أَخْلِيَآءُ, (K,) signifies *free* [from a thing]; or *clear* or *quit* [of a thing or person]; as also خَلَآءُ , (S, Msb,) which, being [originally] an inf. n., has no dual nor pl. [nor fem.]; (S;) and خَلْوٌ . (Msb.) You say, أَنْتَ خَلِىٌّ مِنْ هٰذَا الأَمْرِ and خَالٍ, i. e. *Thou art free from this thing,* or *affair.* (TA.) And أَنَا خَلِىٌّ مِنَ الهَمِّ, meaning خَالٍ [i. e. *I am free from anxiety*]. (Mgh.) And أَنَا خَلْوٌ مِنْ كَذَا, meaning خَالٍ [i. e. *I am free from such a thing*]: (S:) and هُمَا خَلْوٌ, and هُمْ خَلْوٌ; and some say, هُمَا خَلْوَانِ, and هُمْ أَخْلَآءٌ, which is not proper. (T, TA.) And أَنْتَ خَلْوٌ مِنْ مُصِيبَتِى *Thou art free in mind from my affliction,* or *misfortune.* (TA from a trad.) And أَنَا خَلِىٌّ مِنْكَ *I am clear,* or *quit, of thee.* (S.) And أَنَا مِنْكَ خَلَآءٌ signifies the same. (S.) And نَحْنُ مِنْكَ الخَلَآءُ and البَرَآءُ [q. v.] *We are clear,* or *quit, of you.* (Fr, T in art. برأ.) And أَنْتَ خَلَآءٌ مِنْ هٰذَا الأَمْرِ *Thou art clear,* or *quit, of this affair.* (TA.) And أَنَا مِنْ هٰذَا الأَمْرِ كَفَالِجِ بْنِ خَلَاوَةَ [lit. *I am, with respect to this affair, like Fálij Ibn-Kha-*

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láweh], (S,) or فَالِجُ بْنُ خَلَاوَةَ, (so in the JK and K in this art., and in the S and K in art. فلج,) meaning بَرِىءٌ [i. e. *I am clear,* or *quit, of this affair*]: (JK, S, K:) a saying originating from its being asked of Fálij Ibn-Khaláweh, on the day of Er-Rakam, when Uneys killed the captives, Dost thou, or wilt thou, aid Uneys? and his answering, I am clear, or quit, of him. (S and K in

art. فلج.) And خَلِىٌّ [alone] signifies خَالٍ مِنَ الهَمِّ [*Free from anxiety*]; *contr. of* شَجِىٌّ. (S.) It is said in a prov., وَيْلٌ لِلشَّجِىِّ مِنَ الخَلِىِّ, i. e. *Woe to him who is occupied by anxiety from him who is free therefrom:* (TA:) and in another, مِنَ الخَلِىِّ مَا يَلْقَى الشَّجِىُّ, i. e. *What will he who is occupied by anxiety experience from him who is free therefrom?* meaning, accord. to AO, that the latter will not aid the former against his anxieties, but will censure him: it is said in the Tekmileh that الخَلِىّ [in these provs.] is from خَلَاهُ الحُزْنُ meaning Grief passed away from him, and quitted him. (Har p. 590.) And أَنْتِ خَلِيَّةٌ means خَالِيَةٌ مِنَ الخَيْرِ [i. e. *Thou,* O woman, *art devoid,* or *destitute, of good*]. (Mgh.) ___ Also A man *having no wife;* (S, K;) [for خَالٍ مِنَ الزَّوْجَاتِ, a phrase occurring in the TA:] and a woman *having no husband;* (K;) thus without ة: (TA:) pl. أَخْلَآءُ: (K:) and خَلْوَةٌ, also, has the latter meaning; dual خَلْوَتَانِ, and pl. خَلْوَاتٌ: and so has مُخْلِيَةٌ: and خَلِيَّةٌ means a woman *having no husband nor children;* pl. خَلِيَّاتٌ. (TA.) ___ [And *Alone;* as also مُخْلٍ, and خَلْوٌ.] It is said in a prov., الذِّئْبُ مُخْلِيًا أَشَدُّ *The wolf when* [*alone* or] *in a vacant place* [*is most courageous,* or *violent*]; (TA;) or خَالِيًا [which means the same]. (JK. [And another reading is أَسَدُّ. See Freytag's Arab. Prov., i. 500.]) And one says, وَجَدْتُ فُلَانَةً مُخْلِيَةً, meaning خَالِيَةً [i. e. *I found such a woman alone*]. (TA.) And وَجَدَهُمَا خَلْوَيْنِ i. e. خَالِيَيْنِ [*He found them two alone*]. (K.) ___ [Also *Past,* or *past away*: as well as *going, going away,* or *passing away.*] القُرُونُ خَالِيَةٌ means [*The generations*] *that have passed.* (JK, S, TA.)

مُخْلٍ, and its fem. مُخْلِيَةٌ: see خَالٍ, in six places. لَسْتُ لَكَ بِمُخْلِيَةٍ, occurring in a trad., means *I did not find thee destitute of wives beside me*: it is not from امْرَأَةٌ مُخْلِيَةٌ signifying a woman having no husband. (TA.)

مُخْلَآءُ A she-camel *left alone, away from her young one.* (IDrd, JK.)

مُخَلًّى pass. part. n. of 2. (S, TA.) ___ *Left, permitted,* or *allowed.* (M in art. بسل.)

مُخَالٍ [act. part. n. of 3, q. v.]. Accord. to IAar, it signifies *Contending with another in war.* (TA in art. خلأ.)

مُسْتَخْلٍ *Devoting himself to religious services* or *exercises* [app. *in solitude* or *seclusion,* or in a خَلْوَة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs: see also 1 and 5]. (TA.)

خلى

1 **خَلَى** , (S, Mgh, Msb, K,) aor. يَخْلِى, (Msb,) inf. n. خَلْىٌ; (Msb, K;) and اختلى ; (S, Mgh, Msb, K;) *He cut* the herbage called خَلًى: (S, Mgh, Msb, K:) or *he plucked it up.* (Lh, K.) Hence, in a trad., (Mgh, Msb, TA,) respecting the declaration of the sacredness of Mekkeh, (TA,) لَا يُخْتَلَى خَلَاهَا, (Mgh, Msb, TA,) i. e. [*Its fresh herbage*] *shall not be cut.* (Msb.) ___ خَلَى الدَّابَّةَ, (S,) or الماشية, (K,) aor. as above; (S, K;) or اخلى الماشية, inf. n. إِخْلَآءٌ; (TA, as from the K;) *He cut the herbage called* خَلًى (S, K) *for the beast,* (S,) or *for the cattle:* (K:) and *he fed the beast,* or *the cattle, with* خَلًى. (TA.) ___ خَلَى الشَّعِيرَ *He collected the barley* in a مِخْلَاة. (K.) ___ خَلَى القِدْرَ, (inf. n. as above, TA,) *He put firewood beneath the cooking-pot:* or *he put flesh-meat into the cooking-pot.* (IAar, K, TA.) And اخلى القِدْرَ *He kindled a fire for the cooking-pot with camels',* or *similar, dung;* as though he put خَلًى to it. (TA.) And أُخْلِيَتْ , said of a cooking-pot, *It had firewood put to it, like as a she-camel has* خَلًى *put to her, and kindled beneath it*: or, as some relate a verse in which it occurs, خُلِّيَتْ , [belonging to art. خلو,] having a similar meaning, from this verb said of a she-camel such as is termed خَلِيَّة, meaning she had a young one put to her. (Ham p. 663.) ___ خَلَى الفَرَسَ, (K,) or خَلَاهُ اللِّجَامَ, (JK, TA,) *He put the bit in the mouth of the horse,* (JK, K, TA,) like fresh خَلًى. (JK.) ___ And خَلَى اللِّجَامَ, (K, TA,) عَنِ الفَرَسِ, aor. and inf. n. as above, (TA,) *He pulled out the bit* [*from the mouth of the horse*]. (K, TA.) See also 1, last sentence, in art. خلو.

2 **خَلَّى** see خَلًى, below: and see also 1.

3 **خَالَى** mentioned in this art. in the K: see art. خلو.

4 **إِخْلَى المَاشِيَةَ**, (inf. n. إِخْلَآءٌ, TA,) said of God, *He made* خَلًى *to grow for the cattle.* (Lh, K.) ___ See

also 1, in three places. اخلت الأَرْضُ *The land became abundant in* خَلًى. (JK, S, K.) ___ [And hence,] اخلى *He uttered words,* or *expressions, without any great meaning.* (Ham p. 391.)

7 **انخلى**, said of خَلًى, *It was cut.* (S.)

8 **إِخْتَلَى** see 1, in two places. [Hence,] السَّيْفُ يَخْتَلِى الأَيْدِى والأَرْجُلَ *The sword cuts off the arms and the legs.* (JK, S, * TA.)

12 **اخلولى** *He constantly drank milk.* (IAar, K.)

خَلًى *Fresh, green,* or *juicy, herbage*: (S, IB, Mgh, Msb, K:) that which is dry is termed حَشِيش [but see this word]: (Msb, from the Kf:) or *dry* حَشِيش: (so in one place in the S: [app. a mistake occasioned by an omission:]) or *i. q.* رُطْبٌ, (IB, Msb,) with damm, (IB,) [i. e. *fresh,* or *green, pasture;* or *such as consists of the herbs,* or *leguminous plants, of the* رَبِيع; or *of these and of trees* or *shrubs*:] or *herbage that is cut, of the herbs,* or *leguminous plants, of the* رَبِيع: (Lth, JK:) or, accord. to [the Imám] Mohammad, *anything that is eaten as pasture, not* [*growing*] *upon a stem*: (Mgh:) or *slender herbage as long as it remains fresh, green,* or *juicy*: (IAth, TA:) it is also written خَلَآءٌ, with medd, like قَضَآءٌ: (Msb:) n. un. خَلَاةٌ: (S, Msb, K:) or this signifies *any herb* (بَقْلَة) *that one pulls up*: (K, * TA:) pl. أَخْلَآءٌ, (K,) a pl. sometimes used [app. as meaning *sorts of* خَلًى]. (TA.) [Hence,] عَبْدٌ وَخَلًى فِى يَدَيْهِ [*A slave with fresh herbage in his hands,* or *arms*]; meaning, though a slave, yet rich, or possessing sufficiency: (S, TA:) a prov., (S, Meyd,) applied to the case of property possessed by him who does not deserve it: or, as some relate it, وَخُلِّىَ فِى يَدَيْهِ [*having fresh herbage put in his hands,* or *arms*]: (Meyd:) but this latter reading is disallowed by Yaakoob: (S:) [see other readings, not belonging to this art., in Freytag's Arab. Prov. ii. 75:] هٰذَا, or هُوَ, is understood before عَبْدٌ. (Meyd.) And مَا كُنْتُ خَلَاةً لِمَوْعِدَةٍ *I was not a breaker of a promise.* (TA.) And [hence also, app., if this be the right reading,] إِنَّهُ لَحُلْوُ الخَلَا [or rather الخَلَى]; or الخَلَآءُ : see خَلَآءٌ, in art. خلو.

خَلَآءٌ : see the next preceding paragraph, in two places.

خَالٌ and مُخْتَلٍ *A cutter of* خَلًى. (Msb. [The pls. خَالُونَ and مُخْتَلُونَ are mentioned in the S and TA.])

مِخْلًى The *thing* [or *instrument*] *with which* خَلًى *is cut.* (S, TA.)

مِخْلَاةٌ *A thing* [or *bag*] *into which* خَلًى *is put*: (S, K:) [and hence *a nose-bag for a horse or the like;* so in the present day;] *a small sack that is hung to the head of a horse* [*or the like*], *in which he eats barley* [*&c.*]: (Har p. 76:) so called because they used to cut [and put] خَلًى therein for their beasts: (JK:) pl. مَخَالٌ. (TA.) ___ مَخَالِى القَتَبِ: see حِدْجٌ.

مُخْتَلٍ : see المُخْتَلِى ___. خَالٍ *The lion:* (K, TA:) because of his courage. (TA.)

خم

1 خَمَّ , aor. ـِ (JK, S, K) and ـُ , (K,) [the latter irreg.,] inf. n. خُمُومٌ (JK, K) and خَمٌّ, (K,) *It* (flesh-meat) *was,* or *became, stinking;* (S, K;) said of what is roasted, or cooked; (S;) or mostly said of what is cooked, and what is roasted: (IDrd, K:) or *became altered for the worse in odour;* said of roasted meat, and of meat cut into strips and dried: (A'Obeyd, TA:) or

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became stinking after having been thoroughly cooked: (TA:) and said also of milk, (JK, K,) in like manner, (JK,) *it became altered by the bad odour of the skin,* (K, TA,) *and corrupt:* (TA:) and اخمّ signifies the same, (JK, S, K,) in both cases: (TA:) and خَمٌّ also, said of a cake of bread not thoroughly baked, signifies the *becoming altered in odour.* (TA.) [Hence,] خَمَّ, inf. n. خُمُومٌ, is likewise said of a man. (TA. [See also 10.]) And one says, هُوَ لَا يَخُمُّ, meaning *He will not become altered* (JK, TA) *from his state,* or *condition,* (JK,) or *from his liberality,* and *generosity.* (TA.) And هُوَ السَّمْنُ لَا يَخُمُّ, (S, TA,) [lit.] meaning [*It is the clarified butter*] *that will not become altered* [*for the worse*]: (TA:) a prov., relating to a man when one speaks well of him, and praises him. (S, TA.) And هُوَ السُّمُّ لَا يَخُمُّ, i. e. *It is unmixed poison.* (TA.) ___ خَمٌّ signifies also The act of *weeping violently.* (K.) You say, هُوَ يَخُمُّ *He weeps violently.* (TK.) خَمَّ, (JK, S, K,) aor. ـُ , (S,) inf. n. خَمٌّ, (TK,) *He cleaned out* a well: (S, K: *) and *he swept* a tent, or house, or chamber: (JK, S, K:) and اختمّ signifies the same, (S, K,) in both cases. (TA, and so in some copies of the K.) ___ [Hence,] هُوَ يَخُمُّ ثِيَابَهُ *He eulogizes him, commends him,* or *speaks well of him:* (K, TA:) and خَمَّهُ بِثَنَآءٍ حَسَنٍ, aor. ـُ , inf. n. خَمٌّ, *He eulogized him:* (TA:) [and so, app., خَمَّهُ alone; for] خَمٌّ signifies The act of *eulogizing.* (K, TA.) ___

خَمٌّ also signifies The act of *cutting;* and so اختمامٌ . (K.) ___ And خَمَّ النَّاقَةَ, (K,) aor. ـُـ , inf. n. خَمٌّ, (TA,) *He milked the she-camel:* (K:) or خَمَّ, aor. ـَـُـ , signifies *he turned in his thumb upon his palm when milking.* (JK.) خُمَّ, said of a domestic fowl, *It was confined in a* خُمٌّ, i. e. *cage,* or *coop.* (K.)

4 أَخْمَمَ see 1.

5 تخمّم ما عَلَى الخِوَانِ *He ate what remained, of fragments, and scattered particles, upon the table,* (K, TA,) *by reason of his greediness.* (TA.) [See also R. Q. 1.]

8 إِخْتَمَمَ see 1, in two places. ___ اختمّ به *He took it away.* (JK.) ___ And *He threw it down prostrate;* and, *from the foundation;* or *uprooted it.* (JK.)

10 إِسْتَخْمَمَ It is said in a trad. of Mo'áwiyeh, مَنْ أَرَادَ أَنْ يَسْتَخِمَّ لَهُ النَّاسُ قِيَامًا: thus, accord. to Et- Taháwee, with the pointed خآء, meaning [*Whoso desireth that men*] *should become altered in their odour to him* by reason of their long *standing* in his presence: but it is also related otherwise, يَسْتَجِمَّ [q. v.: see also 1 in the present art.]. (TA.) [See also 2 in art. خيم.]

R. Q. 1 خَمْخَمَةٌ [inf. n. of خَمْخَمَ] *i. q.* خَنْخَنَةٌ, (S, K,) i. e. The [*snuffling,* or] *speaking* [*indistinctly, through the nose,*] *as though one were* مَخْنُونٌ [app. here meaning *affected with the disease termed* خُنَانٌ], (so in a copy of the S and in the TA,) or مَجْنُونٌ [i. e. *bereft of reason,* or *mad, insane,* &c.; and this is another meaning of مَخْنُونٌ], (so in another copy of the S,) by reason of pride. (S.) [See خَمْخَمٌ.] ___ Also The *eating in a certain foul manner;* (JK, S, TA;) and so تَخَمْخُمٌ [inf. n. of تَخَمْخَمَ]. (TA.) Hence, خَمْخَامٌ [app. meaning One *who so cats*], used as a proper name. (JK, TA.) [See also 5.]

خَمٌّ, (K,) or خَامٌّ, (AA, S,) applied to flesh-meat (AA, S, K) that is roasted or cooked, (AA, S,) or mostly to what is cooked and what is roasted, (K,) *Stinking;* (AA, S, K;) as also مُخِمٌّ : (AA, S:) or this last signifies *altered in odour, but not yet*

corrupt (Lth, JK, TA) *like a stinking dead body.* (Lth, TA.)

خُمٌّ *A cage,* or *coop, for domestic fowls:* (ISd, K:) [and so, in modern Arabic, خُنٌّ:] thought by ISd to be so called because of its foul smell. (TA.) ___ *A* [*receptacle made of matting* or *of reeds, such as is called*] قَوْصَرَّة, *in which straw is put, for the domestic hen to lay her eggs therein,* (K,) or *to hatch therein.* (TA.) ___ *A hollow dug in the ground, in the bottom of which are put ashes, and then new-born lambs or kids are put therein:* pl. خَمَمَةٌ. (K.)

خُمَامٌ The *refuse* of anything. (JK.) [See also خُمَّانٌ.]

خَمِيمٌ *Heavy,* or *sluggish, in spirit:* (K:) from خُمَامَةٌ signifying sweepings. (TA.) ___ *Praised:* (K:) from خَمٌّ signifying the act of eulogizing. (TA.) ___ Milk *just milked.* (K.)

خُمَامَةٌ *Sweepings;* (K;) like قُمَامَةٌ: (JK, S:) and the *earth that is cleared out from a well:* (S:) the *dust,* or *earth,* of a tent or house or chamber, and of a well, *that is swept,* or *cleared, out, and thrown in a heap.* (Lh, TA.) ___ Also, (K,) or خُمَامَةُ مَائِدَةٍ, (TA,) *Scattered fragments of food, which are* [*gathered up,* or *swept together, and*] *eaten, and on account of which a recompense is hoped for* [*from God*]. (K, * TA.)

خَمَامَةٌ *A corrupt, bad, feather, beneath the other feathers.* (K, * TA.)

خَمَّانٌ : see the next paragraph. ___ Also A *weak spear.* (S, K.)

خُمَّانٌ (JK, K) and خَمَّانٌ , (JK, IDrd, TA,) or خَمَّانٌ , (K,) *What is bad* of household goods, or furniture, or utensils; (JK, IDrd, K, TA;) and of trees. (K.) Also the first and second, (JK, S,) or the first and third, (K,) The *refuse,* or the *low, ignoble,* or *mean,* (S, K,) or the *bad,* (JK,) of mankind: (JK, S, K:) the *lowest, basest,* or *meanest, sort,* and the *mass,* thereof or the *weak* thereof. (TA.) You say, ذَاكَ رَجُلٌ مِنْ خُمَّانِ النَّاسِ and خَمَّانِ النَّاسِ *That is a man of the*

refuse, &c., *of mankind.* (S.) [See also خُمَامٌ.]

خَمَّانٌ : see the next preceding paragraph.

خَمْخَمٌ One *who speaks with* [or *through*] *his nose.* (TA.) [See R. Q. 1.]

خَمْخَامٌ : see R. Q. 1.

خَامٌ : see خَمٌّ.

خَيْمُومَةٌ [, mentioned in this art. by Golius and Freytag, belongs to art. خيم.]

مُخَمٌّ : see خَمٌّ.

مَخَمَّةٌ *A broom; a thing with which one sweeps.* (K.) ___ [Hence,] هُوَ مَخَمَّةٌ وَ مَثَمَّةٌ *He is a vehement eater* [*and one who sweeps together the good and the bad*]. (JK.) [See also art. ثم.]

قَلْبٌ مَخْمُومٌ *A heart clear from malevolence, malice,* or *spite, and envy.* (S, TA.) And مَخْمُومُ القَلْبِ *Having the heart clear from malevolence, malice,* or *spite, and envy:* (K, TA:) or *from dishonesty,* or *dissimulation, and envy;* as explained by Mohammad himself, when used by him: or *from dishonesty,* or *dissimulation, and corruption:* or *from pollution:* all these explanations being from خَمَّ signifying he cleaned out a well. (TA.)

خمد

1 خَمَدَتِ النَّارُ , aor. ـُ ; (S, Msb, K;) and خَمِدَتْ, (A, K,) aor. ـَ ; (K;) inf. n. خُمُودٌ (S, A, Msb, K) and خَمْدٌ; (IKtt, K;) *The fire subsided; its flaming;* or *blazing, ceasing;* (S, A, Msb, K;) *but its embers remaining unextinguished:* (S, Msb, K:) when its embers have become extinguished, you say of it, هَمَدَتْ: (S:) or *it died away, and became utterly extinguished.* (Msb.) ___ [Hence,] خَمَدَتِ الحُمَّى, (S, Msb, K,) or خَمِدَتْ, (A,) *The fever became allayed:* (A, Msb:) or *the vehemence of the fever became allayed.* (S, K.) ___ And خَمَدَ *He* (a sick man, S) *fainted,* or *swooned:* (S, A, Msb, K:) or *he died.* (S, A, Msb.)

4 اخمد النَّارَ *He allayed the flaming,* or *blazing, of the fire; leaving its embers unextinguished:* (S, Msb, K:) or *he extinguished the fire utterly.* (Msb.) And اخمدتها الرِّيحُ *The wind allayed its flaming,* or *blazing.* (A.) *He was,* or *became, still,* or *motionless, and silent.* (K, TA.)

خَمُودٌ *A place in which fire is buried in order that its flaming,* or *blazing, may cease; its embers remaining unextinguished:* (S, K:) [or *in order that it may become utterly extinguished:* see 1.]

خَامِدٌ *Silent; from whom no voice is heard:* and in like manner, مُخْمِدٌ signifies *still,* or *motionless, and silent: still,* or *motionless; having disposed and submitted himself to an affair,* or *event.* (L.) خَامِدُونَ in the Kur xxxvi. 28 means *Silent and dead*: (Jel:) or *silent; having died, and become like extinguished ashes.* (Zj, Bd. *)

مُخْمِدٌ : see the paragraph next preceding.

خمر

1 خَمَرَ, aor. ـُ, (TA,) inf. n. خَمْرٌ, (K,) *He*

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veiled, covered, or *concealed,* a thing; (K, * TA;) as also خمّر, inf. n. تَخْمِيرٌ, (Mgh, Msb,) which also signifies *he covered over* a thing; (S, Msb, K;) and اخمر, (TA,) inf. n. إِخْمَارٌ. (K.) [Hence,] خَمَرَهَا [and app. خمّرها also, for the quasi-pass. is تخمّرت as well as اختمرت, *He veiled her with a muffler;*] *he put on her a* خِمَار. (A.) And خَمَّرَ إِنَآءَهُ, and وجهه, *He covered over his vessel,* and *his face.* (S.) And خمّر بيتَهُ *He concealed his house,* or *chamber,* or *tent,* [meaning its interior,] *and ordered it aright.* (TA, from a trad.) And أَخْمَرَتْهُ الأَرْضُ عَنِّى and منّى and علَىَّ *The land,* or *ground, concealed him,* or *it, from me.* (K.) And اخمره *He concealed it,* or *conceived it, in him mind.* (S, K.) And اخمر فُلَانٌ عَلَىَّ ظَنَّةً *Such a one concealed,* or *conceived, in his mind a suspicion,* or *an evil opinion, of me.* (T, TA.) And خَمَرَ شَهَادَتَهُ, (S, Msb,) and خمّرها, (A, Mgh,) and اخمرها, (TA,) *He concealed his testimony.* (S, A, Mgh, Msb, TA.) And الخَمْرُ تَخْمُرُ العَقْلَ *Wine veils* [or *obscures*] *the intellect;* (K;) and so تُخَامِرُهُ, lit. *covers it:* (Msb:) or the latter signifies *Infects it;* [as though acting like leaven; and if so, from خَمَرُ العَجِينِ, which see in what follows; nearly the same as intoxicates, which properly signifies empoisons, or infects with poison;] syn. تُخَالِطُهُ. (S, * K. [See خَمَرَ.] خَمَرَ, aor. ـَ, (S, K,) inf. n. خَمَرٌ, (S,) *He became concealed,* or *hidden;* or *he concealed,* or *hid, himself;* (S, K;) عَنِّى *from me;* (S;) as also خامر, (S, K,) inf. n. مُخَامَرَةٌ; (K;) and اخمر: (K:) or this last signifies *he concealed,* or *hid, himself in a* خَمَرٌ [or *covert of trees* or *the like*]. (TA.) One says also, خَمَرَ عَنِّى الخبرُ *The news,* or *story, became concealed from me.* (S.) And one says to the hyena, خَامِرِى

أُمَّ عَامِرٍ *Hide thyself, O Umm-'Ámir:* (S, K:) which is a prov.: (TA:) and is said to be also a phrase used as a surname of the hyena, in the manner of تَأَبَّطَ شَرًّا. (Ham p. 242.) And خَامِرِى حَضَاجِرْ أَتَاكَ مَا تُحَاذِرْ [*Hide thyself, O hyena: what thou fearest has come to thee*]: thus we have found it: (K:) and this is the reading commonly obtaining accord. to the authors on proverbs: (TA:) but it should properly be خَامِرٌ [and أَتَاكَ] or تُحَاذِرِينَ. (K.) ___ خَمِرَ also signifies The *becoming changed,* or *altered, from a former state* or *condition.* (K.) You say, خَمِرَ الشَّىْءُ *The thing became changed,* &c. (TK.) خَمِرَ العَجِينَ, (Ks, S, A, Msb, K,) aor. ـُ (S, Msb, K) and , (S, K,) inf. n. خَمْرٌ, (S, Msb, K,) [*He leavened the dough;*] *he put* خُمْرَةٌ, (Ks, A,) or خَمِيرٌ, (S, A, Msb,) *into the dough;* (Ks, S, A, Msb, TA;) as also خَمَّرَهُ : (TA:) or *he left the dough until it became good* [or *mature*]; (K;) and in like manner, accord. to the K, الطِّينَ [*the clay,* or *mud*: see فَطَرَ]: or, as in other lexicons, الطِّيبَ [*the perfume*]; (TA;) and the like; as also خَمَّرَهُ , inf. n. تَخْمِيرٌ, in relation to any of these things; and اخْمَرَهُ in relation to the first [and probably to the others also]: (K:) and خَمِرَ النَّبِيذَ [*he fermented the beverage called* نبيذ;] *he put* خُمْرَةٌ *into the* نبيذ. (A.) [Mtr says, in the Mgh, خَمَّرَ العَصِيرَ I have not found, nor تَخَمَّرَ as its quasi-pass.] ___ خَمِرَهُ, aor. , (TA,) inf. n. خَمْرٌ; (K;) and اخْمَرَهُ ; (Mgh;) *He gave him* (namely, a man, and a beast, such as a horse and the like, TA) *wine* (خَمْرٌ) *to drink.* (K, * Mgh, TA.) ___ خَمِرَ, (Mgh, TA,) inf. n. خَمَرٌ, (TA,) *He suffered,* or *was affected with,* خُمَارٌ [i. e. *the remains of intoxication*]. (Mgh, TA.) [See also 5.] خَمِرَهُ, aor. ـُ , (AA, S,) inf. n. خَمَرٌ, (K,) *He was ashamed for himself,* or *of himself,* or *was bashful,* or *shy, with respect to him; was abashed at him,* or *shy of him.* (AA, S, K. *)

2 **خَمَّرَ** see 1, in eight places: and see also 3.

3 **خامر** as an intrans. v.: see 1, in three places. خَامَرَهُ, inf. n. مُخَامَرَةٌ, *It mixed, mingled, commingled, intermixed,* or *intermingled, with it; became incorporated,* or *blended, with it; infected,* or *pervaded, it;* syn. خَالَطَهُ. (S, A, Mgh, * K.) You say, خَامَرَ المَآءُ اللَّبَنَ *The water mixed*

with the milk. (A.) And خَامَرْتُ فُلَانًا *I mixed with such a one in familiar,* or *social, intercourse; conversed with him;* or *became intimate with him;* syn. خَالَطْتُهُ. (A.) And الخَمْرُ تُخَامِرُ العَقْلَ: see 1. And خَامَرَهُ الدَّآءُ *The disease infected,* or *pervaded, him;* syn. خَالَطَهُ: (Sh:) or *infected,* or *pervaded,* (خالط,) *his inside.* (Lth.) ___ Also, (TA,) inf. n. as above, (K,) *He approached it;* or *was,* or *became, near to it;* (K, * TA;) namely, a thing. (TA.) ___ And خَامَرَ المَكَانَ, (S, A,) inf. n. as above, (K,) *He kept,* or *clave, to the place;* (S, A, K;) *did not quit it;* (A;) *remained, stayed, dwelt,* or *abode, in it;* (K;) and in like manner, بَيْتَهُ *his house,* or *tent;* and so خِمَّرَهُ . (TA.) خامر, (TK,) inf. n. as above, (IAar, K,) [app. in the dial. of El-Yemen, (see 10,)] also signifies *He sold a free person as being a slave.* (IAar, K, TK.)

4 **اخمر** : see 1 in the former half of the paragraph, in six places. ___ أَخْمَرَتِ الأَرْضُ *The land abounded with* خَمَر, (S, K,) meaning *tangled trees.* (TA.) See also 1, latter part, in two places. اخمره الشَّىْءَ *He gave him the thing,* or *put him in possession of it,* (K,) is a phrase common in El-Yemen: (Mohammad Ibn-Ketheer, TA:) a man says, أَخْمِرْنِى كَذَا, meaning *Give thou me such a thing as a free gift: put me in possession of it:* and the like. (Mohammad Ibn-Ketheer, S.)

5 **تَخَمَّرَتْ** : see 8. Also *She* (a woman) applied خُمْرَةً *as a liniment to her face, to beautify her complexion.* (TA.) تخمّر *He was affected with languor by wine.* (TA.) [See خُمَر.] ___ See also 1, near the end of the paragraph.

8 **اختمرت** *She wore,* or *put on* [*her head*], *a* خِمَار; (S, A, Mgh, Msb, K;) as also تخمّرت . (A, Mgh, Msb, K.) اختمر, said of dough, [*It became fermented;*] *it had* خُمْرَةً *put into it:* and in like manner one says of the beverage called نَبِيذ [*it became fermented*]: (A:) or, said of dough, and of clay, or mud, (طين, as in the K, but accord. to other lexicons perfume, طيب, TA,) and the like, *it was left until it became good* [or *mature*]: (K:) and

اختمرت الخمر *the wine became mature* [*and fermented*]; (Mgh, Msb, K;) as it does when it becomes changed in odour: (TA:) or *became changed in odour.* (S.)

10 استخمره *He made him,* or *took him as, a slave:* (S, Mgh, K:) of the dial. of El-Yemen. (Mgh, TA.) [See 3.] So in the trad. of Mo'ádh, مَنْ ٱسْتَخْمَرَ قَوْمًا أَوَّلُهُمْ أَحْرَارٌ وَجِيرَانٌ مُسْتَضْعَفُونَ فَلَهُ مَا قَصَرَ فِى بَيْتِهِ [*Whosoever hath made slaves,* or *taken as slaves, persons the first* state *of whomhath been* that of *freemen and neighbours, regarded as weak, to him shall belong what he hath held in possession in his house* or *tent*]: (S, * L:) i. e., *hath taken them by force, and obtained possession of them:* (S:) meaning, whosoever hath made slaves, or taken as slaves, persons in the Time of Ignorance, and then El-Islám hath come, to him shall belong those whom he hath held in possession in his house or tent: they shall not go from his hand. (Az, TA.) Mohammad Ibn-Ketheer says, This is a phrase known to us in ElYemen, where any other is scarcely ever used [in its stead]. (S.)

خَمْرٌ [*Wine:* or *grape-wine*:] *what intoxicates, of the expressed juice of grapes:* (ISd, K:) or the *juice of grapes when it has effervesced, and thrown up froth, and become freed therefrom, and still:* (Mgh:) or it has a common application to *intoxicating expressed juice of anything:* (K, TA:) or *any intoxicating thing, that clouds,* or *obscures,* (lit. *covers,*) *the intellect;* as some say: (Mgh, * Msb: [but see what follows:]) and the general application is the more correct, because خَمْر was forbidden when there was not in El-Medeeneh any خَمْر of grapes; the beverage of its inhabitants being prepared only from dates in their green and small state, or full-grown but unripe, or fresh and ripe, or dried: (K, * TA:) or the arguing thus, from this fact alone, requires consideration: (MF:) AHn says, it is *sometimes prepared from grains:* but ISd holds this to be an improper signification: (TA:) it is also sometimes applied to the *beverage called* نَبِيذ, like as نبيذ is sometimes applied to wine expressed from grapes: (L in art. نبذ:) applied to *expressed juice from which* خَمْر [*properly so called*]

is made, [i. e., to *must,* or *unfermented* نَبِيذ,] it is tropical: it is so used in a trad. in which خَمْر is said to have been sold by [a companion of Mohammad named] Samurah: خَمْر [in its proper acceptation] is so called because it veils (تَخْمُر, i. e. تَسْتُر,) the intellect: (K:) or because it infects (تُخَامِر, i. e. تُخَالِط,) the intellect: (S, K:) [as though acting like leaven: (see 1:)] so said 'Omar: (TA:) or because it is left until it has become mature [and fermented]; (K;) or until its odour has changed: (IAar, S:) [see 8:] the proper application of the root is to denote covering, and commingling in a hidden manner: (Sgh, Er-Rághib, TA:) it is of the fem. gender, and sometimes masc.: (Msb, K:) you say هُوَ الخَمْر as well as هِىَ الخَمْر:

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but As does not allow it to be masc.: (Msb:) and خَمْرَة signifies the same: (K:) [or *a kind of wine:*] or خَمْر and خَمْرَة are like تَمْر and تَمْرَة; [the former a coll. gen. n., and the latter its n. un.;] (S;) and خَمْرَة [thus] signifies *some wine;* lit., *a portion of* خَمْر: (Msb:) the pl. of خَمْر is خُمُور. (S, Msb.) You say [also] خَمْرَة صِرْف [*Some pure,* or *unmixed, wine;* using a masc. epithet, contr. to rule]. (S.) ___ [Hence the saying,] مَا عِنْدَ فُلَانٍ خَلٌّ وَلَا خَمْر, (S,) or مَا هُوَ بِخَلٍّ وَلَا خَمْرٍ, (K,) *Such a one,* (S,) or *he,* (K,) *possesses neither good nor evil:* (S, K:) [or *neither evil nor good:* for] AA says that some of the Arabs make الخَمْر to be *good,* and الخَلّ to be *evil;* and some of them make الخَمْر to be *evil,* and الخَلّ to be *good.* (Har p. 153.) ___ خَمْر also signifies *Grapes;* (AHn, M, K;) in the dial. of ElYemen:) (M:) like as عَنَب signifies wine in that dial. (AHn, TA in art. عنب.) It is said in the Kur [xii. 36], إِنِّى أَرَانِى أَعْصِرُ خَمْرًا *Verily I thought myself pressing grapes:* (ISd:) or the meaning is, *pressing out wine* from grapes. (Ibn- 'Arafeh.)

خَمْر *A covert of trees &c.*: (ISk, S, Mgh, K:) or *a place where the ground is eaten away by a torrent,* or *an oblong tract of sand collected together and elevated, forming a place for concealment:* (ISk, S:) and *a hollow,* or *cavity, in which a wolf conceals*

himself: and *tangled trees.* (TA.) You say, تَوَارَى الصَّيْدُ مِنِّى فِى خَمَرِ الوَادِى [*The game,* or *wild animal* or *animals, concealed itself,* or *themselves, from me in the covert,* &c., *of the valley*]. (S.) And هُوَ يَدِبُّ لَهُ الضَّرَآءَ وَ يَمْشِى لَهُ الخَمَرَ [*He creeps to him in the thicket,* or *place overgrown with trees; and he walks to him in the covert of trees,* &c.: see Freytag's Arab. Prov. 913]: speaking of a man when he deceives, or circumvents, his companion. (S.) And جَآءَنَا عَلَى خَمْرٍ and خَمْرَةٍ على *He came to us secretly; unexpectedly; clandestinely.* (K.) ___ Hence, (S,) خَمْرٌ and خُمَارٌ and خَمَارٌ (S, K) and خَمْرَةٌ (K) *A crowding,* (S,) or *congregation,* (K,) *and multitude,* of men or people. (S, K.) You say, دَخَلَ فِى خَمَارِ النَّاسِ and خَمَارِهِمْ, dial. vars. of غُمَار and غَمَار, i. e. *He entered among the crowding and multitude of the men* or *people;* (S;) and in like manner, خَمْرَتِهِمْ فِى and غَمْرَتِهِمْ; (TA;) as also خَمْرِهِمْ فِى and غَمْرِهِمْ: (TA in art. غمر:) or *among such* [*a crowd*] *of the people as hid him.* (ISk, S.)

خَمِرٌ A place *abounding with coverts of the description termed* خَمَر; (IAar, S, K;) a place *concealing by dense trees.* (TA.) A man *infected,* syn. مُخَامِرٌ, (Sh, IAar, S,) *by a disease:* (TA:) thought by ISd to be a possessive epithet: (TA:) or *in the last stage of the remains of intoxication.* (S.) [See also مَخْمُورٌ.])

خَمْرَةٌ : see خَمَرٌ, in two places. ___ Also, (S, A, K,) and خَمَرَةٌ (Kr, K) and خُمْرَةٌ, (K,) The *odour* of perfume: (S, A:) or *a sweet odour:* (K:) and the last signifies also *an odour which has infected* (خَامَرَ, i. e. خَالَطَ,) *a person;* (K;) as also خَمَرَةٌ. (AZ, K.) You say, وَجَدْتُ خَمْرَةَ الطِّيبِ *I experienced,* or *smelt, the odour of the perfume.* (S, A.) See also خَمَرٌ, in two places.

خُمْرَةٌ : see خَمِيرٌ, in two places. ___ Also a dial. var. of غُمْرَةٌ [q. v.], *A thing* [or *composition*] *which is used as a liniment for beautifying the complexion;* (S;) [the *plant called*] وَرْس *and certain perfumes which a woman uses as a liniment* (so in the K, or *applies as a liniment to*

her face, as in other lexicons, TA) *to beautify her face.* (K.) *Pain, and headache, and annoyance, occasioned by wine* (خَمْر, for which in some copies of the K we find حُمَّى erroneously put, TA); as also خُمَار : or the *intoxication thereof, which has infected* (خَالَطَ) [*a person*]; (K;) and so خُمَار : (TA:) or this latter signifies the *remains of intoxication:* (S:) pl. of the former خُمْر. (TA.) ___ See also خَمْرَة. *A small pot* or *jar:* and *a vessel for leaven.* (KL.) *A small mat,* (S, A, * Mgh, Msb, K,) [*of an oblong shape,*] *large enough for a man to prostrate himself upon it,* (Mgh, Msb,) *used for that purpose* [*in prayer*], (S, A,) *made of palm-leaves* (S, K) *woven* (ترمل) *with threads* or *strings:* (S:) so called because it veils the ground from the face of the person praying [upon it]: (Zj, * Mgh:) or because its threads or strings are hidden by its palm-leaves. (TA.)

خَمْرَة *A hiding,* or *concealing, oneself:* (IAar, TA:) [or, accord. to analogy, *a mode,* or *manner, of doing so.*] ___ See also خُمْر. ___ *A mode, manner,* or *way, of wearing the* خِمَار. (K, * TA.) You say, إِنَّهَا لَحَسَنَةُ الخَمْرَةِ [*Verily she has a beautiful mode of wearing the* خِمَار]. (S.) And hence the saying of 'Omar to Mo'áwiyeh, مَا أَشْبَهَ عَيْنَكَ بِخَمْرَةِ هِنْدٍ [*How like is thine eye to Hind's* (when she practises her) *mode of wearing the* خِمَار!]. (TA.) Hence also, (TA,) إِنَّ العَوَانَ لَا تُعَلَّمُ الخَمْرَةَ [*Verily she who has had a husband will not* require to *be taught the mode of wearing the* خِمَار]: (S, K, * TA:) a prov., (S, TA,) applied to him who is experienced and knowing: (K:) i. e. the experienced woman is not to be taught how she should act. (TA.) See also خَمْرَة.

خَمَرَة : see خَمْرَة.

خَمْرِىٌّ Grapes (عِنَب) *fit for wine.* (TA.) ___ A colour *resembling the colour of wine.* (TA.)

خَمِرٌ : see خِمَار.

خَمَارٌ : see خَمَرٌ, in two places.

خُمَارٌ : see خَمَرٌ, in two places: and see also خُمْرَةٌ, in two places.

خِمَارٌ [*A woman's muffler,* or *veil, with which she covers her head and the lower part of her face, leaving exposed only the eyes and part or the whole of the nose*: such is the خمار worn in the present day: *a kind of veil which is called in Turkish* يَشْمَق; as in the TK:) *a woman's headcovering;* (Mgh, TA;) *a piece of cloth with which a woman covers her head;* (Msb;) *i. q.* نَصِيفٌ, (K,) *pertaining to a woman;* (S) as also خَمَرٌ : (Th, K:) and *any covering of a thing; anything by which a thing is veiled,* or *covered:* (K:) pl. [of pauc.] أَخْمِرَةٌ (K) and [of mult.] خُمُرٌ (Msb, K) and خُمْرٌ. (K.) ___ Also A man's *turban;* because a man covers his head with it in like manner as a woman covers her head with her خمار: when he disposes it in the Arab manner, he turns [a part of] it under the jaws [nearly in the same manner in which a woman disposes her خمار]. (TA.) [Hence,] مَا شَمَّ خِمَارَكَ, a prov., (TA,) [meaning] *What hath changed thee from the state in which thou wast? What hath befallen thee?* (K.)

خَمِيرٌ (K) and مَخْمُورٌ and مُخَمَّرٌ , (TA,) applied to dough, [*Leavened;*] *having had* خَمِير [as meaning *leaven*] *put into it:* (TA:) or, applied to dough, and to clay or mud (طين, as in the K, but accord. to other lexicons perfume, طيب, TA), and the like, *left until it has become good* [or *mature*]: (K:) pl. [of the first] خَمْرَى. (TA.) You say also خُبْزٌ خَمِيرٌ *Bread* [*leavened,* or] *into which leaven* (خَمِير) *has been put:* (Lh, TA:) or *yesterday's bread; bread that has been kept over a night:* (S:) and خُبْزَةٌ خَمِيرٌ, without ة [in the epithet]. (Lh, TA.) And خَمِيرٌ is also applied to *Bread itself:* or *leavened bread.* (Sh, TA.) ___ خَمِيرٌ [used as a subst.] (S, A, Msb, K) and خَمِيرَةٌ and خُمْرَةٌ (S, A, K) signify *Leaven,* or *ferment,* expl. by مَا خُمِّرَ بِهِ, (K,) of dough, and of perfume; (TA;) *what is put into dough,* (S, A, Msb,) *and into the beverage called* نَبِيذ; (A;) and خُمْرَةٌ also signifies

what is put into perfume, as well as what is put into dough and into نبيذ: (Ks:) the خُمْرَة of نبيذ is its *dregs,* (K,) and its [*ferment which is called*] دُرْدِىّ; (TA;) or *what is put into it, of wine* (خَمْر) *and of* دُرْدِىّ; and so too of perfume; (S;) and the خُمْرَة of milk is its *ferment* (رُوبَة) *which is poured upon it in order that it may quickly curdle,* or *coagulate,* or *thicken,* or *become thick and fit for churning.* (TA.) ___ [Hence,] اجْعَلْهُ فِى سِرِّ خَمِيرِكَ *Conceal thou it* (i. e. a secret, A) *in thy mind.* (A, TA.) And أَخْرَجَ مِنْ سِرِّ خَمِيرِهِ سِرًّا *He revealed,* or *disclosed, a secret.* (TA.) ___ See also مَخْمُور.

خَمِيرَة : see the next preceding paragraph.

خَمَّار *A vintner; a seller of* خَمْر [or *wine*]. (K.)

خِمِّير (S) and مُسْتَخْمِر (K) One *who constantly drinks wine;* (S, K;) *a great drinker; devoted to drink.* (K.)

مُخَمَّر A horse *having a white head, whatever be the rest of his colour;* but not مُخْتَمِر : (Lth:) and مُخَمَّرَة, applied to a ewe or she-goat, (AZ, T, S, A,) accord. to Lth and the K مُخْتَمِرَة , but the former is the right term, (TA,) [in the CK مُخْتَمِر,] *whose head is white, and the rest of her black;* like رَخْمَآء: (S:) or *having a white head;*

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(AZ, T, A;) and in like manner, a mare: (K:) or a *black* ewe *with a white head*: from the خِمَار of a woman. (TA.) See also خَمِير. ___ And see مَخْمُور.

مُخَمِّر *A maker of* خَمْر [or *wine*]. (K.)

مَخْمُور : see خَمِير. ___ Also, (S,) and مُخَمَّر and خَمِير , (TA,) A man *affected with* خُمَار, (S, TA,) i. e. *the remains*

of intoxication. (S. [Like مَبْخُور. See also خِمْر.])

مُخْتَمَر, and with ة: see مُخَمَّر.

مُسْتَخْمَر : see خَمِّير.

خمس

1 خَمَسَ القَوْمَ , (S, A, Mgh, K,) aor. ـُ , (S, Mgh, K,) [inf. n. خَمْسٌ,] *He took the fifth part of the possessions of the people.* (S, A, Mgh, K.) And خَمَسَ المالَ, (A, Msb,) aor. ـُ , inf. n. خَمْسٌ, (Msb,) *He took the fifth part of the property.* (A, Msb.) خَمْسٌ signifies The *taking one from five*: and hence the saying of 'Adee Ibn-Hátim, رَبَعْتُ فى الجَاهِلِيَّةِ وخَمَسْتُ فى الإِسْلَامِ [*I took the fourth part* of the spoil *in* the Time of *Ignorance, and I took the fifth part* thereof *in* the time of *El-Islám*]; meaning, I headed the army in both those states; for the commander, in the Time of Ignorance, used to take the fourth part of the spoil; and in El-Islám, the fifth part was assigned to him. (TA.) ___ خَمَسَ القَوْمَ, (S, A, Msb, K,) aor. ـِ , (S, Msb, K,) inf. n. خَمْسٌ, (Msb,) *He was,* or *became, the fifth of the people*: (S, A, Msb, K:) or *he made them five by* [*adding to their number*] *himself.* (S, K.) ___ خَمَسَ also signifies *He made* fourteen *to be fifteen.* (T in art. ثلث.) ___ And *He made* forty-nine *to be fifty with himself.* (A'Obeyd, S in that art.) ___ خَمَسَ الحَبْلَ, aor. ـِ , inf. n. خَمْسٌ, *He made the rope of five strands twisted together.* (TA.) خَمَسَتِ الإِبِلُ *The camels drank on the fifth day, counting the day of the next preceding drinking as the first.* (TA.) [See خَمَسَ ___.] خَمْسٌ, said of a horse, *He came fifth in the race.* (T, M, L; all in art. ثلث.)

2 خَمَّسَهُ , inf. n. تَخْمِيسٌ, *He made it five.* (EshSheybánee and K, voce وحَّدَهُ.) ___ *He made it to be five-cornered; five-angled; pentagonal.* (K.) ___ خَمَّسَتْ *She brought forth her fifth offspring.* (TA in art. بكر.) ___ And خَمَّسَهُ *He made it five-fifths.* (Msb.) ___ خَمَّسَ لِٱمْرَأَتِهِ, or عِنْدَهَا, *He remained five nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce تَخْمِيسٌ ___.) سَبَّعَ also signifies [The *watering* of land or seedproduce *on the fifth day, counting the day of the next preceding watering as the first;*] the *watering* of land *that is* [*next*]

after the تَرْبِيع. (TA.)

4 **اخمس القَوْمُ** *The party of men became five*: (S, K:) ___ also, *The party of men became fifty.* (M and L in art. خمس ___.) ثلث الرَّجُلُ *The man was,* or *became, one whose camels came to water on the fifth day, counting the day of the next preceding drinking as the first.* (S, * K, * TA.) [See خَمْسٌ.]

خَمْسٌ fem. of خَمْسَةٌ [q. v.].

خُمْسٌ : see خُمُسٌ.

خَمْسٌ The *drinking of camels on the fifth day, counting the day of the next preceding drinking as the first; their drinking one day, then pasturing three days, then coming to the water on the fifth day, the first and last days, on which they drink, being thus reckoned*: this is the correct explanation, accord. to Aboo-Sahl El-Khowlee; and Aboo-Zekereeyà says the like; (TA;) or *their pasturing three days, and coming to the water on the fourth day* [*not counting the day of the next preceding watering;* for it is evident that this explanation is virtually the same as that preceding]: (S, K:) accord. to Lth, the *drinking of camels on the fourth day, counting the day on which they returned from* [*the next preceding*] *watering;* but Az says, that this is a mistake; the day of returning from watering not being counted [when it is explained as meaning the drinking on the fourth day]: (TA:) pl. أَخْمَاسٌ, the only pl. form. (Sb, TA.) [See ظِمْءٌ.] Hence, فَلَاةٌ خَمْسٌ [as in copies of the K, or it may be فَلَاةُ خَمْسٍ,] *A desert in which the water is far distant, so that the camels come to the water on the fourth day, exclusive of the* [*next preceding*] *day on which they drank.* (Az, K, TA.) Hence also the saying, فُلَانٌ يَضْرِبُ أَخْمَاسًا لِأَسْدَاسٍ (S, K *) *Such a one makes a pretence of* اخماس [or *fifth-day waterings*] *for the purpose of* اسداس [or *sixth-day*

waterings]: i. e., he advances his camels from the خُمْس to the سُدْس: (K:) a prov.: (TA:) meaning, *such a one strives to deceive,* or *circumvent*: (S, K:) applied to him who acts towards another with artifice, pretending that he obeys him, or complies with his desire: (TA:) or to him who pretends one thing while he means another: (K:) and taken from the saying, related by AO and IAar, ضَرَبَ أَخْمَاسًا لِأَسْدَاسٍ [*He made a pretence of* اخماس *for the purpose of* اسداس]; said of him who proposes a thing whereby he means another thing, which he commences and by slow degrees accomplishes: (TA:) for a man, when he desires to make a long journey, accustoms his camels to drink خُمْسًا سُدْسًا [i. e. *on the fifth day* and then *on the sixth, in each case counting the day of the next preceding drinking as the first*]: (K, TA:) the origin of the saying, accord. to IAar, being this: an old man was among his camels, accompanied by his sons, men, who pastured them, and who had been long far distant from their families; and he told them one day to pasture their camels رُبْعًا [i. e. watering on the fourth day, counting the day of the next preceding watering as the first], which they did, proceeding in the way towards their families: then they proposed to do so خُمْسًا; and then, سُدْسًا: whereupon the old man, understanding what they meant, said, ye are doing nothing but making a pretence of اخماس for the purpose of اسداس: the object of your desire is not the pasturing of them, but it is only your families. (TA.) [See below, voce خُمُسٌ, a saying similar in words but different in meaning.] ___ It is also used for سَيْرُ خُمْسٍ [*A journey in which the camels are watered only on the first and fifth days; a journey in which the second and third and fourth days are without water*]. (L in art. جلذ.) You say خُمْسٌ بَصْبَاصٌ, [and صَبْصَابٌ,] and قَعْقَاعٌ, and حَثْحَاثٌ, [and حَصْحَاصٌ, &c.,] i. e. *A journey* [*in which the camels are watered only on the first and fifth days,*] *in the course of which, to the water, there is no flagging, by reason of its remoteness.* (TA.) El-'Ajjáj uses the expression

* خُمْسٌ كَحَبْلِ الشَّعَرِ المُنْحَتِّ *

meaning, *A* [*journey of the kind termed*] خمس without any deviation, *like a rope* made *of hair that*

has fallen off and that is free from any unevenness. (L, TA.) ___ خُمْسٌ also signifies The *fifth young one,* or *offspring.* (A in art. ثلث.) *A* [*garment of the kind called*] بُرْدٌ, (S, K,) *of the fabric of El-Yemen;* (S;) so called because first made for a king of El-Yemen named خُمْسٌ, (AA, S,) or الخُمْسُ; (K, TA;) as also خَمِيسٌ. (TA.) For the latter word, we find in the work of Bkh, خَمِيصٌ, with ص; which, if correct, is masc. of خَمِيصَةٌ, which is a small kind of كِسَآءٌ. (IAth, and L.) [The pl. of خُمْسٌ applied to a بُرْدَةٌ is أَخْمَاسٌ.] See also مَخْمُوسٌ, in four places.

خُمُسٌ and خُمْسٌ *A fifth part;* (Msb, K;) as also خَمِيسٌ, (S, in art. ثلث, and IAmb and Msb,) agreeably with a rule applicable in the case of every one of the units, except ثَلِيثٌ: (TA:) some allow this last; but AZ disallows it, and خميس also: (S in art. ثلث:) pl. أَخْمَاسٌ. (Msb, TA.) ___ [Hence, app.,] ضَرَبَ أَخْمَاسَهُ فِى أَسْدَاسِهِ *He turned his five senses towards his six relative points;* [namely, above, below, before, behind, right, and left:] an allusion to the collecting all the thoughts to examine a thing, and turning the attention in all directions. (MF.)

خَمْسَةٌ, (S, K,) masc.; and خَمْسٌ, fem.; (S;) [*Five;*] *a certain number.* (S, K.) You say خَمْسَةُ رِجَالٍ [*Five men*], and خَمْسُ نِسْوَةٍ [*Five women*]. (S.) You say also, عِنْدِى خَمْسَةُ دَرَاهِمَ [*I have five dirhems*], with refa: and if you please, you incorporate the ة into the د [and say, خَمْسَةُ دَّرَاهِمَ]: but when you prefix ال to دراهم, you say, عِنْدِى خَمْسَةُ الدَّرَاهِمِ [*I have the five dirhems*], with damm; and may not incorporate, because you have incorporated the ل into the د: and in the case of a fem. n. you say, عِنْدِى خَمْسُ القُدُورِ [*I have the five cooking-pots*]: also, هٰذِهِ الخَمْسَةُ الدَّرَاهِمُ [*These five dirhems*]; and, if you please, الدَّرَاهِمُ, using it in the manner of an epithet: and in like manner [you use the other nouns of number] to عَشَرَةٌ [inclusive]. (S.) You say also, صُمْنَا خَمْسًا مِنَ الشَّهْرِ [*We fasted* during a period of *five* nights *of the month* with their

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days]; making لَيَالٍ to predominate over أَيَّامٌ, when you do not mention the word ايّام, though the fasting is in the day; because the

night of each day precedes the day: but when you mention the word ايّام, you say, صُمْنَا خَمْسَةَ أَيَّامٍ [*We fasted five days*]. (ISk, TA.) يَعَضُّ بالخَمْسِ means *He bites the fingers:* these being [five in number and] of the fem gender: (Ham p. 790:) [i. e.] خَمْسٌ means the *five fingers.* (Har p. 76.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which خَمْسَة is imperfectly decl., see خَمْسَةَ عَشَرَ [___.] ثَلَاثَةٌ, masc.; and خَمْسَ عَشْرَةَ, fem.; *Fifteen.* For variations thereof, see art. عشر.]

خَمْسُونَ [*Fifty,* and *fiftieth,*] is also written and pronounced خَمْسُونَ, with kesr to the خَمْسُونَ, by poetic license, as related by Ks; or م, with fet-h, as related by others, after the manner of خَمْسَةٌ and خَمْسَاتٌ: (Fr, TA:) accord. to the T, the variation خَمْسُونَ, with kesr to the م, is [dialectic, being] similar to خَمْسَ عَشْرَةَ, with kesr to the ش [in the dial. of Nejd]. (TA.)

جَاؤُوا خُمَاسَ , and مَخْمَسَ , *They came five and five;* [or *five and five together; or five at a time and five at a time;*] (K, TA;) like as they say, ثُنَآءَ and مَثْنَى, and رُبَاعَ and مَرْبَعَ: (TA:) or, accord. to A 'Obeyd, not more than أُحَادَ and ثُنَآءَ and ثُلَاثَ and رُبَاعَ has been heard, except عُشَارَ occurring in a verse of El-Kumeyt. (TA in art. عشر.)

خَمِيسٌ : see خُمُسٌ: ___ and مَخْمُوسٌ, in two places. ___ *An army;* because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (S, A, K;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISd, MF;) for this division of the spoils is an affair of the Muslim law, whereas خميس [thus applied] is an old term: (MF:) or *an army having numerous weapons;* syn. جَيْشٌ خَشْنٌ. (TA.) ___ يَوْمُ الخَمِيسِ, (S, Msb, K,) and simply الخَمِيسُ, *Thursday; the fifth day of the week;* thus used for الخامس, in like manner as الدَّبَرَانُ is applied to the star [that follows the Pleiades, for الدَّابِرُ]: (TA:) pl. [of pauc.] أَخْمُسَةٌ and [of mult.] أَخْمِسَآءُ (S, Msb, K) and أَخَامِسُ. (Fr, TA.) AZ used to say, مَضَى الخَمِيسُ بِمَا فِيهِ [*Thursday passed with what* happened *in it*], making it sing. and masc.: but Abu-l-Jarráh used to say, مَضَا الخَمِيسُ بِمَ فِيهِنَّ, making it pl. and fem., and using it as a n. of number. (Lh, TA.) It has no dim. (Sb, S in art. امس.) See also خَمْسٌ, last signification. مَا أَدْرِى أَىُّ خَمِيسِ النَّاسِ هُوَ means *I*

know not what company of men it is. (Ibn-' Abbád, Sgh, K.)

خُمَاسِىٌّ A boy *five spans* (أَشْبَار) *in height:* (S, Mgh, Msb, * K:) said of him who is increasing in height [but has not attained his full stature]: (Msb:) fem. with ة: (Lth, TA:) and in like manner you say رُبَاعِىٌّ: (S, Msb:) but you do not say سُبَاعِىٌّ, (Lth, S, K,) nor سُدَاسِىٌّ; (Lth, K;) [i. e., in speaking of a boy;] for when he has attained seven spans, (S,) or six spans, (Lth, K,) he is a man: (Lth, S, K:) or to a slave you apply the epithet سدّاسى also; and to a garment, or piece of cloth, سبّاعى. (Msb.) ___ See also مَخْمُوسٌ. ___ [Also A word *composed of five letters, radical only,* or *radical and augmentative.*]

خَمِيسِىٌّ One *who fasts alone on Thursday.* (IAar, Th.)

خَامِسٌ [*Fifth*]: for this you also say خَامٌ; (ISk, S, K;) whence the phrase, جَآءَ فُلَانٌ خَامِيًا [*Such a one came fifth*], for خَامِسًا: (ISk, S:) [fem. with خَامِسَ عَشَرَ [___.] ة and خَامِسَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Fifteenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] إِبِلٌ خَامِسَةٌ (TA) and خَوَامِسُ (S, K) *Camels that drink on the fifth day, counting the day of the next preceding drinking as the first:* [see خَمْسٌ:] (TA:) or *that pasture three days, coming to the water on the fourth day [not counting the day of the next preceding watering*]. (S, K.)

جَاؤُوا مَخْمَسَ : see خُمَاس.

مُخَمَّسٌ A thing *five-cornered; five-angled; pentagonal.* (S.) [See also مُثَلَّثٌ.]

مَخْمُوسٌ *Five cubits in length;* applied to a spear, (S, A, K,) as also خَمِيسٌ ; (K;) and to a garment, or piece of cloth, (S, A, K,) as also خَمِيسٌ , (S, A, Mgh, K,) which occurs in a trad. as meaning a *small* garment or piece of cloth, (Mgh,) and خُمَاسِىٌّ [q. v. suprà]; (TA;) and in like manner, بُرْدَةٌ أَخْمَاسٌ *a* [*garment of the kind called*] بردة *fire*

cubits long. (ISk, TA.) Hence the saying, هُمَا فِى بُرْدَةِ أَخْمَاسٍ *They two have become near together, and in a state of agreement.* (K.) A poet says,

* صَيَّرَنِى جُودُ يَدَيْهِ وَمَنْ *

* أَهْوَاهُ فِى بُرْدَةِ أَخْمَاسِ *

i. e., *The bounty of his hands has made me and the person whom I love to be near together, as though we were in a* بردة *five cubits long:* (Th, TA:) app. meaning that the person thus spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (Az, Sgh, TA.) You also say, لَيْتَنَا فِى بُرْدَةِ أَخْمَاسٍ , a prov., meaning *Would that we were near together.* (ISk, TA.) [See also بُرْدٌ.] ___ *Also A rope made of five strands twisted together.* (S, A, K.)

خمش

1 خَمَشَهُ , (S, A, K,) aor ـِ (S, Msb, K) and ـُ , (S, K,) inf. n. خَمْشٌ, (Msb,) *He scratched it,* namely, the face, *with the nails, so as to cause bleeding* or *not;* syn. خَدَشَهُ: (S, * A, K:) only used in relation to the face: (A:) or also used in relation to the rest of the person: (TA:) and خَمَّشَهُ , inf. n. تَخْمِيشٌ, signifies the same: (TA:) [or denotes intensiveness, or muchness, like خَدَّشَهُ.] And خَمَشَتِ المرأَةُ وجهَها بظُفْرِها *The woman wounded the exterior of the scarf-skin of her face with her nail.* (Msb.) One says also, by way of imprecation, خَمْشًا [*May thy,* or *his,* or *her, face be scratched*]; like as one says جَدْعًا and قَطْعًا. (TA.) ___ *He slapped it;* namely, the face. (A, K.) ___ *He beat him,* or *it,* (K, TA,) with a staff, or stick. (TA.) ___ *He cut off from him a limb,* or *member.* (K.)

2 خَمَّشَ see 1.

خَمْشٌ The *mark made by scratching with the nails upon the face:* (Msb, TA:) pl. خُمُوشٌ. (S, A, Msb.)

لَا تَفْعَلْ ذٰلكَ أُمُّكَ خَمْشَى (Lh) *Do not thou that: may thy mother,* being bereft of thee by death, *scratch her face* for thee. (ISd.) One says also, on the occasion of a thing at which one wonders, خَمْشَى عَقْرَى حَلْقَى. (S and TA in art. حلق: see 1 in that art.)

خُمُوشٌ *Gnats:* (S, A, K:) in the dial. of Hudheyl: (S:) n. un. with ة: or it has no n. un.; (TA;) one thereof being called بَقَّةٌ. (S.)

خُمَاشَةٌ *A wound,* (S, A, K,) or *mutilation,* (S,) *for which there is no fine,* or *mulct,* (A,) or *for which there is no certain fine,* or *mulct;* (S, K:) or *what is below the bloodwit; as the*

cutting off of an arm or *a hand,* or *of an car,* and *the like:* (K:) or *a wound,* or *mutilation, of any kind below slaughter and the bloodwit; such as amputation,* or *a wound;* or *a blow,* or *plunder,* or *a similar injury.* (L.) It is related in a trad., that Keys Ibn-' Ásim collected his sons at his death, and said, كَانَ بَيْنِى وَبَيْنَ فُلَانٍ خُمَاشَاتٌ فِى الجَاهِلِيَّه [*There were, between me and such a one, wounds,* &c., *in the Time of Ignorance*]. (L.) And you say, قَدْ أَخَذْتُ خُمَاشَتِى مِنْ فُلَانٍ *I have retaliated upon such a one* [*my wound,* &c.]. (TA.) ___ خُمَاشَاتٌ, also, (S, TA,) or خُمَاشَاتُ ذَحْلٍ, (A, TA,) signifies *Remains of* ذَحْل [or *desire of retaliation,* or *the like*]. (S, A, TA.)

خمص

1 **خَمَصَتِ القَدَمُ**, aor. ـَـ, inf. n. خَمَصٌ, *The man's foot rose from the ground,* [or *was hollow in the middle of the sole,*] *so that it did not touch it.* (Msb.) ___ خَمَصَ البَطْنُ, (A, K,) aor. ـُـ; (TK;) and خَمِصَ, aor. ـَـ; and خَمُصَ, aor. ـُـ; (A, K, TK;) inf. n. خَمَصٌ [i. e. خَمْصٌ or خُمْصٌ or probably both] and خُمُوصٌ and مَخْمَصَةٌ; (TK;) *The belly was,* or *became, empty;* (A, K, TK;) i. e., *hungry:* (TK:) [and *lank:* see خَمِيصٌ.] And خَمُصَ الشَّىْءُ, aor. ـُـ, (Msb,) inf. n. خُمْصٌ (Msb, TA) and خَمْصٌ (A, TA) and مَخْمَصَةٌ, (S, A, Msb, * K,) the last an inf. n. like مَغْبَضَةٌ and مَعْتَبَةٌ, (S,) [but in art. عتب in the S, مَعْتَبَةٌ is said to be a subst.,] *The thing was,* or *became, hungry.* (S, * A, * Msb, K. *) خَمَصَهُ الجُوعُ, (S, K,) aor. ـُـ, (TK,) inf. n. خَمْصٌ and

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مَخْمَصَةٌ (S, K) and خُمُوصٌ, (TK, [but this last I think doubtful,]) *Hunger rendered him lank in the belly.* (TK.)

6 **تخامص عنه** *He shrank,* or *drew away, from it;* (A, K; *) i. e., from anything of which he disliked the nearness. (A.) You say, مسسته بيدى وهى باردة فتخامص من برد يدى [*I touched him with my hand, it being cold, and he shrank from the coldness of my hand*]. (A, TA.) ___ تَخَامَصْ لِفُلَانٍ عَنْ حَقِّهِ [*Relinquish thou,* i. e.,] *give thou, to such a one, his right,* or *due.* (A, K. *) ___ تخامص اللَّيْلُ [*The night retreated;*] *the darkness of the night became thin a little before daybreak.* (A, K.)

خَمْصَةٌ *A hungering.* (S, K.) You say, لَيْسَ لِلْبَطْنَةِ خَيْرٌ مِنْ خَمْصَةٍ تَتْبَعُهَا [*There is not anything*

better for repletion of the belly than a hungering which follows it]. (S, A.)

خَمْصَى : see خَمِيصٌ.

خُمْصَانٌ : see أَخْمَصُ: ___ and see also خَمِيصٌ, in two places.

خَمَصَانٌ : see خَمِيصٌ.

خَمِيصٌ *Empty;* applied to the belly: (TA:) *hungry.* (Msb.) ___ خَمِيصُ البَطْنِ, (A,) or خَمِيصُ الحَشَا, (S, K,) and خُمْصَانٌ, (S, A, K,) and خَمَصَانٌ, (A, K,) A man *empty in the belly,* (A,) or *lank in the belly;* (S, K;) as also خَامِصُ البَطْنِ: (K * and TA in art. رهف:) and *slender in make:* (TA:) fem. of the first with ة, (S, A, K,) and so of the second, (Yaakoob, S, A, K,) and so of the third; (TA;) and IAar mentions خَمْصَى as a fem., occurring prefixed to الحَشَا in a verse of El-Asamm Ed-Dubeyree: (TA:) pl., (S, A, K,) masc., (A, K,) خِمَاصٌ; (S, A, K;) and fem., [i. e., of خَمَائِصُ,] خَمِيصَةٌ: (A, K:) خُمْصَانٌ has no pl. formed by the addition of و and ن, though its fem. is formed by the addition of ة; being made to accord with the measure فَعْلَانٌ, of which the fem. is فَعْلَى. (TA.) خِمَاصٌ [also] signifies *Hungry,* in a pl. sense, (K,) *and lank in the bellies:* (TA:) مِخْمَاصٌ also signifies the same as خَمِيصٌ; and [its pl.] مَخَامِيصُ, *lank in the bellies* (خُمْصُ البُطُونِ [whence it appears that أَخْمَصُ, sing. of خُمْصٌ, is also syn. with خَمِيصٌ]). (TA.) You say also, هُوَ خَمِيصُ البَطْنِ مِنْ أَمْوَالِ النَّاسِ, meaning *He is one who abstains from* [*devouring*] *the possessions of men.* (A.) And خِمَاصُ البُطُونِ مِنْ أَمْوَالِ النَّاسِ خِفَافُ الظُّهُورِ مِنْ دِمَائِهِمْ, (A, TA,) meaning *Persons who abstain from* [*devouring*] *the possessions of men, whose backs are light with respect to* [*the*] *burden* [*of their blood*]. (TA, from a trad.) ___ زَمَنٌ خَمِيصٌ *A time of hunger.* (A, TA.)

خَمِيصَةٌ *A* [*garment of the kind called*] كِسَآءٌ, *black, square, and having* عَلَمَانِ [i. e. *two ornamental* or *coloured* or *figured borders*]: (S, A, Mgh, K:) or *a black* كِسَاءٌ, *having a border such as is above described* (مُعْلَمٌ) *at each end, and which is of* خَزٌّ, [q. v.], or *of*

wool: (Msb:) if not bordered, it is not so called: (S, Msb:) or, accord. to As, *a* مُلَآءَة *of wool,* or *of* خَزّ, *bordered* (مُعْلَمَة); not unless bordered: so called because of its softness and thinness, and smallness of bulk when it is folded: Ahmad Ibn-Fáris says that it is the *black* كِسَآء: and he says that it may be thus called because a man wraps himself with it, so that it is against his أَخْمَص, meaning by this his waist: (Har p. 21:) pl. خَمَائِصُ: or خمائص are *garments of* خَزّ, *thick, black,* and *red, and having thick* أَعْلَام [or *borders such as above described*]; *worn by people of old.* (TA.) El-Aashà says,

* إِذَا جُرِّدَتْ يَوْمًا حَسِبْتَ خَمِيصَةً *
* عَلَيْهَا وَ جِرْيَالَ النَّضِيرِ الدُّلَامِصَا *

[*When she is stripped of her clothing, any day, thou wouldst think there was upon her a khameesah, and the glistening redness of gold*]: As says, he likens her [long and spreading] hair to a خميصة, which is black. (S.) [See also خَمِيس, voce خَمْس, near the end of the paragraph.]

خَامِصُ البَطْنِ : see خَمِيصٌ.

أَخْمَصُ القَدَمِ A man *whose foot rises from the ground,* [or *is hollow in the middle of the sole,*] *so that it does not touch it:* fem. خَمْصَآءُ: and pl. خُمْصٌ: (Msb:) and خُمْصَانٌ signifies *having the middle of the sole of the foot moderately rising from the ground;* which is a goodly quality; but when it is flat, or rises much, it is dispraised: so explained by IAar when he was asked by Th respecting 'Alee's saying of Mohammad, [cited, but not explained, in the K,] كَانَ خُمْصَانَ الأَخْمَصَيْنِ: or, accord. to Az, خُمْصَانٌ signifies *having the part* [*of the sole*] *of the foot which does not cleave to the ground in treading very much retiring from the ground.* (TA.) ___ الأَخْمَصُ [when without the article ال also written without tenween accord. to the best authorities, because the quality of an epithet is original to it, and that of a subst. is accidental,] also signifies *The part* [*of the sole*] *of the human foot which does not cleave to the ground in*

treading; (Az, TA;) *the part of the sole of the human foot which is hollow, so that it does not touch the ground;* (S, K; *) *the part of the bottom of the human foot which is thin, and retires from the ground;* or, as some explain it, [meaning the same,] *the* (TA:) pl. أَخَامِصُ. (Msb.) ___ See also خَمِيصٌ. ___ Also *The waist* of a man. (Har p. 21.)

مِخْمَاصٌ : see خَمِيصٌ.

خمط

خَمْطٌ The [*kind of tree called*] أَرَاكٌ: (Bd in xxxiv. 15:) or *a species of the* اراك, *having a fruit which is eaten:* (Lth, S:) or the *fruit of the* اراك: (IB, K:) or *any trees having no thorns:* (IDrd, Bd, K:) or *trees having thorns;* cited from Fr; and by Z, in the Ksh, on the authority of A 'Obeyd: (TA:) or *certain trees like the* سِدْر, (K, TA,) *the fruit of which is like the mulberry:* (TA:) or *certain deadly trees:* (K:) or *deadly poison:* (TA:) or *any plant that has acquired a taste of bitterness,* (Zj, Bd, K,) *so that it cannot be eaten:* (Zj, TA:) or *scanty fruit of any trees:* (AHn, K:) or the *fruit of what is called* فَسْوَةُ الضَّبُعِ: (K:) or *a certain fruit called* فَسْوَةُ الضَّبُعِ, *having the form of the poppy, friable, and of no use:* (IAar:) or it signifies, in the Kur xxxiv. 15, *fruit that is disagreeable in taste, and choking:* (Bd:) or, [as an epithet,] *bitter, and disagreeable in taste, and choking:* (Jel:) or *bitter;* applied to anything: or *acid.* (K.) In the Kur, ubi suprà, some read, ذَوَاتَىْ أُكُلٍ خَمْطٍ: (S, IB, Jel:) this is the right reading accord. to him who makes خمط to mean the اراك: but accord. to him who makes it to mean the fruit of the اراك, the right reading of اكل is with tenween, and خمط is a substitute for that word. (IB.) [The pl. is خَمَاطٌ: see an ex. voce خَلٌّ.]

خمع

1 خَمَعَ, (Lth, S, K,) aor. ـَـ, inf. n. خَمْعٌ (Lth, IDrd, K) and خُمُوعٌ (Lth, K) and خَمَعَانٌ, (Az, K,) said of a hyena, (K,) &c., (TA,) *He limped,* or *had a slight lameness,* (IDrd, S,) in his gait, or manner of going; (S;) *he went as though he had a lameness.* (K, TA.)

خَمْعٌ *A wolf:* (S, K:) pl. أَخْمَاعٌ. (TA.) ___ And hence, (TA,) *A thief.* (S, K.)

خُمَاعٌ *A limping,* or *slight lameness* (IDrd, S;) *a manner of going as though with a lameness;* a subst. from the above-mentioned verb. (K.) You say, بِهِ خُمَاعٌ [*He has a limping,* &c.]. (S.)

خَمُوعٌ, applied to a woman, *Vitious,* or *immoral; an adulteress,* or *a fornicatress;* as also خَيْمَعٌ. (Ibn-'Abbád, K.)

خَامِعٌ [*Limping,* or *having a slight lameness;*] *going as though having a lameness.* (TA.) ___ And hence, (TA,) خَامِعَةٌ *A hyena,* or *a female hyena:* (S, K:) pl. خَوَامِعُ. (K.)

خَيْمَعٌ : see خَمُوعٌ.

خمل

1 خَمَلَ , aor. ـُ , inf. n. خُمُولٌ, *It* (a place of alighting or abode, Msb, TA, and a tattooing, TA) *was*, or *became, effaced*, or *obliterated;* (Msb, TA;) *and imperceptible*, or *unapparent.* (TA.) ___ And hence, (Msb,) said of a man, aor. and inf. n. as above, *He was*, or *became, obscure, unnoted, reputeless*, or *of no reputation:* (S, Msb:) [and] said of a man's reputation (ذُكْرُه, JK, K, and صَوْتُه, K), aor. as above, (JK,) and so the inf. n., (JK, K,) *it was*, or *became, obscure.* (JK, K.) Some mention also خَمُلَ,

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inf. n. خَمَالَةٌ; and this inf. n. occurs in a description of the Prophet; but it is only for the purpose of assimilation to its contr. نَبَاهَةٌ. (TA.) ___ [It is app. also said of speech, meaning *It was*, or *became, low, soft*, or *gentle:* see خَمُلَ.] خَامَلَ *He* (a man, and a beast, K, a horse, a sheep or goat, and a camel, TA) *had*, or *was affected with, the malady termed* خُمَال. (K.)

4 اخمل *He* (a man, S, or God, K) *rendered* a person *obscure, unnoted, reputeless*, or *of no reputation;* (S, K; *) *contr. of* نَبَّهَ. (TA.) *He made* a [garment such as is termed] قَطِيفَة, and the like, *to have what is termed* خَمْل [i. e. *a nap*, or *pile*, or *villous substance on its surface*]. (K.)

8 اختمل *He pastured*, or *depastured*, خَمَائِل, (K,) i. e. *meadows* [&c., pl. of خَمِيلَة]. (TA.)

خَمْلٌ [The *nap*, or *pile*, or *villous substance on the surface, of cloth;*] *i. q.* هُدْبٌ; (S, Msb;) or the هُدْب *of the* [*kind of garment called*] قَطِيفَة [q. v.] and *the like*, (K, TA,) *of woven cloths whereof portions* [*of the substance*] *are redundant;* (TA;) or [rather] *what resembles* هُدْب

on the surface of a كِسَآء [or *the like*]; (Mgh;) the خَمْل *of a* [*carpet such as is called*] طُنْفُسَة [or طَنْفَسَة &c.] and *of a garment;* as also خَمِيلَةٌ , of which the pl. [or rather coll. gen. n.] is خَمِيلٌ . (JK.) ___ Also *A* طَنْفَسَة [*itself*]: (S, K:) or so خَمِيلَةٌ : and خَمْلٌ signifies as first explained above, and also *a* قَطِيفَة [*itself*]: (Msb:) or خَمِيلَةٌ has this last meaning; as also خَمْلَةٌ and خُمْلَةٌ ; (K, * TA; [in the CK, كَالخَمِيلَه والخَمْلَةُ is erroneously put for كَالخَمْلَة والخَمْلَة;]) or signifies *a* قطيفة *having* خَمْل [or *nap*]: (TA:) and its pl. [or coll. gen. n.] is as above. (Msb, TA.) ___ And The *feathers,*, or *plumage, of the ostrich;* (JK, T, M, K;) as also خَمَالَةٌ and خَمِيلَةٌ ; (T, M, K;) of which last the pl. [or coll. gen. n.] is as above. (TA.)

خَمْلَةٌ : see the next preceding paragraph. ___ Also, and خُمْلَةٌ , *A garment* (Lth, K) *of wool,* (Lth,) *having* خَمْل [or *nap*], *such as the* كِسَآء and *the like:* (Lth, K:) or *an* عَبَآء *of the fabric of Katawán, white, and with short* خَمْل [or *nap*]. (Az, TA.)

خُمْلَةٌ : see خَمْل: and خَمْلَةٌ. Also A man's *secret, which he conceals:* and his *secret disposition of the mind.* (K.) One says, اسْأَلْ عَنْ خُمْلَاته [in the CK خَمْلَاته] *Ask thou concerning his secrets,* and *his bad, evil,* or *foul, qualities, dispositions, habits, practices,* or *actions.* (K, TA.) And هُوَ لَئِيمُ الخُمْلَة [*He is base, ignoble,* or *mean, in respect of the secret disposition of the mind*], and كَرِيمُهَا [*generous in respect thereof*]: (Fr, K:) or it is applied peculiarly to baseness, ignobleness, or meanness: (AZ, K:) حُسْنُ الخُمْلَة has not been heard. (AZ.)

خُمَالٌ *Lameness:* or, accord. to A 'Obeyd, *a limping,* or *slight lameness, in the legs of camels, which is cured by cutting the vein:* (S:) or *a malady in the joints of a man,* (K,) *resembling lameness,* (TA,) and *in the legs of a beast,* (K,) *a horse, a sheep or goat, and a camel,* (TA,) *occasioning a limping,* or *slight lameness:* (K:) or *a malady that affects the horse,* (T, TA,) or *the camel,* (JK,) *in consequence of which he will not move*

until he has a vein cut; otherwise he dies: (JK, T, TA:) and also *a malady that affects a leg of the sheep or goat, and then shifts to the other legs, going the round of them.* (T, TA.)

خَمِيلٌ pl. [or rather coll. gen. n.] of خَمِيلَةٌ in three senses explained above: see خَمْلٌ. ___ Also *garments having* خَمْلٌ [or *nap*]. (K.) ___ *A black garment.* (JK.) ___ *Dense clouds.* (IDrd, K, TA.) ___ *Soft food;* (K, TA;) meaning *such as is termed* ثَرِيد: mentioned by ISd. (TA.) See also مَخْمُولٌ.

خَمَالَةٌ : see خَمْلٌ.

خَمِيلَةٌ : see خَمْلٌ, in four places. ___ Also *A dense collection of trees;* (JK, S;) so says Aboo- Sá'id: (S:) or *numerous tangled,* or *luxuriant,* or *dense, trees,* (K, TA,) *among which one sees not a thing when it falls in the midst thereof:* (TA:) and *a place abounding in trees, wherever it be,* (K,) or, accord. to Az, *only in plain, level,* or *soft, ground:* (TA:) and *a low,* or *depressed, tract of ground,* (K, * TA,) or *of sand,* (M, TA,) or *an intervening tract between low,* or *depressed, and hard, ground,* (T, TA,) or *an intervening tract amid sands, in low,* or *depressed, and hard, ground,* (JK,) *and producing good herbage* or *plants:* (JK, T, K, TA:) or *plain,* or *soft, land, producing herbage* or *plants, which are likened to the* خَمْلٌ [or *nap*] *of the* قَطِيفَة: or *a place where water remains and stagnates, and which produces trees; but only in plain, level,* or *soft, ground:* (TA:) or *a meadow* (رَوْضَةٌ) *in which are trees;* that in which are no trees being termed جَلْحَآءُ: (Har p. 118:) or *a tract of sand producing trees:* (As, S, K:) or *a place where a tract of sand becomes thin,* or *shallow; where the main portion of it passes away, and somewhat of the soft part of it remains:* pl. خَمَائِلُ: which is also explained as signifying meadows (رِيَاض). (TA.)

خَامِلٌ A man *obscure, unnoted, reputeless,* or *of no reputation;* (S, Msb, K;) *unknown,* (JK, T,) *and unmentioned;* (T;) *destitute of good fortune:* (Msb:) and one says also خَامِنٌ, by substitution [of ن for ل]: (TA:) pl. خَمَلٌ (K) and خَمَلَةٌ, explained as signifying the *lower* or *lowest,* or *meaner* or *meanest, sort of mankind.* (TA.) You say also قَوْلٌ خَامِلٌ *A low, soft,* or *gentle, saying* or *speech.* (Az, TA.) And it is said in a trad., اُذْكُرُوا ٱللّٰهَ ذِكْرًا خَامِلًا *Celebrate ye God with a low, soft,* or *gentle, voice,* in reverence of his greatness, or majesty. (TA.)

مُخْمَلٌ A garment, (JK, TA,) or a كِسَآءٌ, (Mgh, Msb,) *having* خَمْلٌ [or *nap*], (JK, * Mgh, Msb, TA,) i. e. *what resembles* هُدْبٌ *on its surface.* (Mgh.)

مَخْمُولٌ (JK, TA) and مَخْمُولَةٌ, (JK,) applied to a young camel, (JK,) or to a camel, and a horse, (TA,) and a sheep or goat, (شَاةٌ, JK, TA,) *Having,* or *affected with, the disease termed* خُمَالٌ: (JK, TA:) and so خَمِيلٌ, applied to a young camel; pl. خَمْلَى. (JK.)

خمن

1 خَمَنَ , [aor. ـُ ,] inf. n. خُمُونٌ, said of [a man's] reputation (الذِّكْرُ), *It was,* or *became, obscure; i. q.* خَمَلَ, inf. n. خُمُولٌ: and, said of a thing, *it was,* or *became, obscure, unapparent, hidden,* or *concealed:* whence خَمَنَهُ as syn. with خَمَّنَهُ, q. v. (Msb.)

2 خَمَّنَهُ , (Msb, K,) inf. n. تَخْمِينٌ; (S, Msb;) and خَمَنَهُ , (Msb, K,) aor. ـِ inf. n. خَمْنٌ; (Msb;) *He spoke of it conjecturally,* (S, Msb, K,) and *opining;* (TA;) or *surmising:* (K:) or *he formed a surmise respecting it;* or *an opinion.* (Msb.) IDrd says, I think it to be post-classical: (TA:) AHát says that it is of Persian origin, (Msb, TA,) arabicized, (TA,) from خمانا, [app. a mistranscription for گُمانَا, or گُمانَهْ, or گُمانْ,] applied to an opinion, and a conjecture, or conjectural saying. (Msb, TA.) ___ تَخْمِينٌ is also *syn. with* تَحْرِيرٌ. (So in the TA. [But this, I doubt not, is a mistranscription for تَحْزِيزٌ, which, though perhaps post-classical, signifies The act of *conjecturing.*])

خَمَنٌ *Stink.* (K.)

خَمَانٌ [The *elder-tree:* and خَمَانٌ صَغِيرٌ *Dwarf elder-tree:* so in the present day.]

خَمَّانٌ A *weak* spear: and قَنَاةٌ خَمَّانَةٌ [*a weak spear* or *spear-shaft*]. (A 'Obeyd, S, K.) ___ *What is bad* of household-goods, or furniture, or utensils: (TA:) and The *refuse,* or *lowest* or *basest* or *meanest sort,* or mankind; (S, K;) the *bad* thereof. (K.) [Mentioned also in art. خم.]

خَامِنُ الذِّكْرِ A man (TA) *obscure, unnoted, reputeless, of no reputation; i. q.* خَامِلُ الذِّكْرِ. (K, TA.)

خمی (Quasi root)

خَامٍ (accus. خَامِيًا) for خَامِسٌ: see the latter word.

خن

1 خَنَّ , (Sh, S, K,) aor. يَخُنُّ, (S, K,) inf. n. خَنِينٌ, (Sh, S, *, K * TA,) *He made a sound from the nose, like* حَنِين *from the mouth:* (TA:) *he made a sound like weeping,* (S, *, K * TA,) and (so in the S, but in the K or) *like laughing, in the nose:* (S, * K, * TA:) *he reiterated a sound of weeping in the air-passages of the nose;* and sometimes خَنِينٌ is [the *reiterating a sound in the nose*] *from faint laughing:* (Sh, TA:) or *he laughed faintly.* (JK.) [See also خَنِينٌ below.] خُنَّ *He* (a camel) *was affected with the disease termed* خُنَان: (JK, TA:) [and in like manner, a bird: see مَخْنُونٌ.]

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4 اخنه ٱللّٰهُ *i. q.* أَجَنَّهُ [*God caused him to be bereft of reason;* or *mad, insane,* &c.]. (Lh, K.)

R. Q. 1 خَنْخَنَ , (TA,) inf. n. خَنْخَنَةٌ, (JK, S, K, TA,) [like خَمْخَمَ,] *He snuffled;* i. e., *spoke through his nose:* (TA:) *he spoke indistinctly, making a sort of twang* (يُخَنْخِنُ) *in his* خَيَاشِيم [or *air-passages of the nose*]. (JK, S, K.) A poet says,

* خَنْخَنَ لِى فى قَوْله سَاعَةً *
* فَقَالَ لِى شَيْئًا وَلَمْ أَسْمَعِ *

[*He snuffled to me in his speech awhile, and said to me something, but I heard not*]. (TA.) ___ خَنْخَنَةٌ also signifies The *crying of the ape.* (IAar, TA.)

خُنَّةٌ *i. q.* غُنَّةٌ [i. e. *A nasal sound* or *twang;* or *a snuffling sound*]; (JK, K;) the latter word explained by Mbr as meaning *a mixture of the sound of the* خَيْشُوم [or *air-passage of the nose*] *in the pronunciation of a letter* or *word;* (TA;) as also مَخَنَّةٌ : (K:) or the first is *like* غُنَّةٌ; (S, K;) as also خَنَنٌ : (ISd, TA:) or, (Mbr, K,) as also مَخَنَّةٌ , (TA,) *louder than* غُنَّةٌ: (Mbr, K, TA:) or *more open than* غُنَّةٌ: (K, TA. [In the CK, أَقْبَحُ is put in the place of أَفْتَحُ.])

خَنَنٌ : see what next precedes.

خُنَانٌ *A certain disease that attacks in the nose:* (S, TA:) *a disease that attack camels in their nostrils, and from which they die;* (As, TA;) *a rheum that affects camels;* (K;) *in camels, like the* زُكَام *in human beings.* (JK.) زَمَنُ الخُنَانِ [*The time of the* خنان] was in the age of ElMundhir Ibn-Má-es-Semà; in consequence thereof the camels died: (K:) it is well known with the Arabs, is mentioned in their verses, (TA,) and became an era to them. (As, TA.) ___ Also *A certain disease that attacks birds in their throats.* (S, M, K.) ___ And *A certain disease in the eye.* (M, K.)

خَنِينٌ The *issuing of a sound from the nose, like* حَنِينٌ *from the mouth:* [see حَنِينٌ, in two places:] this is the primary signification: (TA:) and it is [the *making a sound*] *like weeping,* and (so in the S, but in the K or) *like laughing, in the nose:* (S, K:) IB says that there is a kind of خنين like weeping in the nose: (TA:) or *a weeping of women,* (JK,) or *a kind of weeping,* (IAth, TA,) *less than what is termed* انْتِحَابٌ: (JK, IAth, TA:) and *a faint laughing.* (JK.) [See also 1.] ___ And *Stoppages in the* خَيَاشِيم [or *air-passages of the nose*]. (TA.)

أَخَنُّ *i. q.* أَغَنُّ [as meaning *Having a nasal twang*]; (S, K, TA;) *who snuffles;* i. e., *speaks from* [i. e. *through*] *his nose:* (TA voce أَدْغَمُ:) [or] as meaning *having the* خَيَاشِيم [or *airpassages of the nose*] *stopped up:* or, as some say, *having the* خياشيم [here app. meaning certain *cartilages in the*

upper, or *inmost, part of the nose*] *delapsed:* [see 1 in art. خشم:] fem. خَنَّآءُ: (TA:) and pl. خُنٌّ. (S, K.)

مَخَنَّةٌ : see خُنَّةٌ, in two places. Also The *nose:* (S, K:) written by J [accord. to some of the copies of the S, but not accord. to all,] with kesr to the م: (TA:) or the *extremity thereof.* (K.) And *i. q.* مَأْكَلَةٌ: so in the phrase, فُلَانٌ مَخَنَّةٌ لِفُلَانٍ [*Such a one is to such a one a person from whom to obtain what to eat*]. (S, K.) ___ You say also, البِطِّيخُ لِى مَخَنَّةٌ i. e. [*The melon,* or *water-melon, is to me*] *a usual food.* (JM.)

مَخْنُونٌ A camel, and a bird, *affected with the disease termed* خُنَان. (TA.) ___ And *i. q.* مَجْنُونٌ [*Bereft of reason;* or *mad, insane,* &c.]. (Lh, K.) [See R. Q. 1 in art. خم.]

خنث

1 **خَنَثَ** , (Lth, L,) aor. ـِ , inf. n. خَنْثٌ, (L,) *He folded,* or *doubled,* a skin for water or milk, and a sack. (Lth, L.) And خَنَثَ السِّقَآءَ, (S, A, Mgh, K, TA,) and فَمَ السِّقَآءِ, (A, TA,) and اختنث السقآء, (S, A, * Mgh, K,) *He doubled the skin,* (S, K,) or *the mouth of the skin,* (A, Mgh, TA,) *outwards,* (S, A, Mgh, K,) or *inside-out,* (TA,) *and drank from it;* (S, Mgh, K;) the doing of which is forbidden (Mgh, TA) by Mo- hammad: (TA:) when you double it inwards, you say, قَبِعَتَهُ: (S, A, Mgh:) or خَنَثَ فَمَ السِّقَآءِ signifies *he turned the mouth of the skin outsidein* or *inside-out:* and خَنْثٌ signifies *any kind of inverting,* or *turning upside-down* or *inside-out* or *the like.* (TA.) ___ [Hence, app.,] خَنَثَ لَهُ بِأَنْفِهِ [*He contracted his nose at him*]; as though he mocked at, scoffed at, derided, or ridiculed, him: so in the A: but in the K, خَنَثَهُ, aor. ـِ , *he mocked at, scoffed at, derided,* or *ridiculed, him.* (TA.) خَنَثَ, aor. ـَ , (L, Msb, K,) inf. n. خَنْثٌ; (A, Msb, TA;) and انخنث , (S, A, L, Msb, K,) and تخنّث ; (A, L, K;) *He* (a man, L) *affected a bending,* or *an inclining of his body, from side to side, and languor,* or *languidness;* or *he became bent and languid;* syn. تَثَنَّى وتَكَسَّرَ: (S, A, L, K:) [or *he was,* or *became, flaccid,* or *flabby, and affected a bending,* or *an inclining of his body, from side to side:* (see خَنْثٌ:) or *he was,* or *became, effeminate:* (see خُنْثٌ:)] or *he was,* or *became, soft, delicate, tender, flabby, lax,* or *limber, and affected languor,* or *languidness;* expl. by كَانَ فِيهِ لِينٌ وتَكَسُّرٌ. (Msb.) 'Áïsheh, describing the death of Mohammad, says, انْخَنَثَ فِى حَجْرِى, meaning *He became bent and languid* (انثنى وتكسّر), *by reason of the flaccidness of his limbs, in my bosom.* (TA.)

2 **خنّثه** , (S, K,) inf. n. تَخْنِيثٌ, (K,) *He bent it;* (S, K;) namely, a thing. (S.) Hence the epithet مُخَنَّثٌ. (S, K.) ___ *He made him to be,* or *become, such as is termed* خَنَثٌ. (Msb.) ___ خنّث كلامه *He made his*

speech like that of women, in softness and gentleness: so some say. (Msb.) تَخْنِيثٌ also signifies The *doing what is excessively foul,* or *obscene;* [i. e. the *acting the part of a catamite;*] but this meaning was unknown to the Arabs [of the classical ages]. (MF.)

5 تخنّث *It* (a thing, S) *bent,* or *became bent.* (S, K.) ___ Also *i. q.* خَنَثَ, q. v. (A, * L, K.) And *He* (a man) *acted in the manner of the* مُخَنَّث [or *effeminate,* &c.]. (TA.) [*He became a* مُخَنَّث: used in this sense in the S and K in art. طوس.] And تخنّث فى كَلَامه [*He was soft,* or *effeminate, in his speech*]. (S, Mgh.) ___ *He* (a man &c.) *fell down by reason of weakness.* (TA.)

7 انخنثت القربة *The water-skin became folded,* or *doubled.* (L.) ___ انخنثت عنقه *His neck inclined,* or *bent.* (TA.) ___ See also 1, in two places.

8 إِخْتَنَثَ see 1, second sentence.

خُنْثٌ a subst. from انْخَنَثَ [*An affectation of a bending,* or *of an inclining of the body, from side to side, and of languor,* or *languidness;* or *a bending and languidness:* or *flaccidity* or *flabbiness, and an affectation of a bending,* or *of an inclining of the body, from side to side:* or *effeminacy:* or *softness, delicacy, tenderness, flabbiness, laxness,* or *limberness, and an affectation of languor,* or *languidness*]: (S, L:) as also خَنَاثَةٌ . (Msb.) Jereer says,

* أَتُوعِدُنِى وَ أَنْتَ مُجَاشِعِىٌّ *
* أَرَى فِى خُنْثِ لِحْيَتِكَ ٱضْطِرَابَا *

[*Dost thou threaten me, thou being a Mujáshi'ee? I see, in the softness and weakness of thy beard,* or *in the bending and languidness,* or *the effeminacy, of thy*

person, (for the beard is sometimes, by a synecdoche, put for the whole person,) an evidence of *unsoundness, uncompactness,* or *weakness*]. (S.)

خَنْثٌ , with kesr, sing. of أَخْنَاثٌ and خَنَاثٌ, (TA,) which signify The *creases,* or *places of folding,* of a garment, or piece of cloth. (K, TA.) You say, طَوَى الثَّوْبَ عَلَى أَخْنَاثِهِ and خَنَاثِهِ *He folded the garment,* or *piece of cloth, at its creases.* (TA.) And [hence,] أَلْقَى اللَّيْلُ أَخْنَاثَهُ عَلَى الأَرْضِ *The night cast the folds of its darkness upon the earth.* (TA.) ___ Also the former pl., (TA,) and the latter also, (K,) The *parts* of the دَلْو [or bucket] *whence the water pours forth, between the* عَرَاقِى. (K, TA.) ___ The sing. also signifies The *interior of the part of the cheek by the side of the mouth, next the molar teeth,* (K, TA,) *above and below.* (TA.) ___ And *A company in a state of dispersion.* (K.)

خَنِثٌ One *in whom is an affectation of a bending,* or *of an inclining of the body, from side to side, and of languor,* or *languidness;* or *in whom is a bending and languidness;* expl. by مَنْ فِيهِ تَثَنٍّ وَتَكَسُّرٌ: (A, L, K:) or *flaccid,* or *flabby, and affecting a bending,* or *an inclining of the body, from side to side:* (S:) [or *effeminate;* like مُخَنَّثٌ]: or one *in whom is softness, delicacy, tenderness, flabbiness, laxness,* or *limberness, and an affectation of languor,* or *languidness:* (Msb:) fem. with ة. (TA.) And خُنُثٌ (TA) and مَخْنَاثٌ , (K,) applied to a woman, (K, TA,) *Soft, delicate, tender, flabby, lax,* or *limber,* (TA,) *and affecting languor,* or *languid-*

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ness: (K, TA:) pl. of the latter مَخَانِيثُ. (TA.) One says to such a woman, يَا خَنَاثِ , (K,) [indecl.,] like قَطَامِ; (TA;) and to a man [of the same description], يَا خُنُثُ . (K.)

يا خنث : see the next preceding paragraph.

خنث : see the next preceding paragraph.

خنثى [*A hermaphrodite;*] *one who has what is proper to the male and what is proper to the female:* Kr makes it an epithet, and says رجل خنثى; (TA;) *one who has what is proper to men and what is proper to women,* (S, Mgh, K,) *together;* (S, K;) *one who has, by creation, the anterior pudendum of a man and that of a woman:* (Msb:) in the language of the lawyers, *one who has what are proper to both sexes;* or *who has neither that of a man nor that of a woman:* but some of them say that the former meaning is the proper one; and that he who has no external organ of generation is adjoined to the class of the خنثى as being subject to the same special laws: (MF, TA:) the pl. is خَنَاثَى (S, Mgh, Msb, K) and خَنَاثٌ. (Msb, K.) Also The *plant called* بَرْوَاقٌ [i. e. the *asphodel*]. (K in art. برق.)

يا خَنَاث : see خَنَثٌ.

خَنِيثٌ A skin of the kind called قَرْبَة *folded,* or *doubled.* (L.)

خُنَاثَة : see مُخَنَّثٌ.

خَنَاثَةٌ : see خُنْثٌ.

حُنَيْثَة : see مُخَنَّثٌ.

أَخْنَثُ مِنْ دَلَال [*More effeminate,* or *more incapable of venery, than Delál*]: a prov. (S, TA.) Delál was a certain man of El-Medeeneh, (TA,) who was made a eunuch, together with several other مُخَنَّثُون. (TA in art. دل. [See Freytag's Arab. Prov. i. 451; where the name is erroneously written دَلَّال.])

مُخَنَّثٌ, from خَنَّثَ he bent, (S, K,) because of his softness, delicacy, tenderness, flabbiness, laxness, or limberness, and affectation

of languor, or languidness; (TA;) or from خُنْثَى; (Kh, JK, MS;) An *effeminate* man; (T in art. انث, and TA;) one *who resembles a woman in gentleness, and in softness of speech, and in an affectation of languor of the limbs:* (TA voce مُؤَنَّث, q. v.: [see also خَنَث:]) it is written thus and مُخَنَّث: (TA:) this latter is explained by some as meaning one *who makes his speech like that of women, in softness and gentleness:* (Msb, TA:) it is also said that both these epithets are used to signify one *who affects languor,* or *languidness, of the limbs;* one *who makes himself like women in the bending of himself, and in affecting languor,* or *languidness, and in speech:* but that one uses the latter epithet only when he means one *who does what is excessively foul,* or *obscene;* [i. e. *a catamite;* though this is a meaning often borne by the former also;] notwithstanding that تَخْنِيث, as signifying the committing such an action, was unknown to the Arabs [of the classical ages], and is not found in their language: (MF, TA:) [often, also,] the former epithet signifies a man *incapable of venery:* (MA:) it is said in a trad. that they used to reckon the مخنّث as one of those having no need of نِكَاح. (TA in art. ارب.) The مُخَنَّث is also called خُنَاثَة and خُنَيْثَة [each imperfectly decl.]. (K, TA.)

مُخَنَّث : see what next precedes.

مَخْنَاث : see خَنَث.

خنجر

خَنْجَرٌ (S, Mgh, Msb, K) and خَنْجَرٌ (Msb) and خَنَجَرٌ, (K,) the last of a rare form, like دِرْهَمٌ, (TA,) *A knife:* or *a great knife:* (K:) or *a kind of large knife* [or *dagger, generally curved, and double-edged*], (S, Mgh, Msb,) *called in Persian* دَشْنَه: (Mgh:) pl. خَنَاجِرُ. (Msb.) Some say, [as, for instance, the author of the Msb,] that the ن is augmentative, the measure being فَنْعَلٌ. (TA.) Also the first, (K,) and خُنْجُورٌ, (As, S, TA,) or خُنْجُورَةٌ, and خَنْجَرَةٌ, (K,) A she-camel *abounding with milk:* (As, S, K:) pl. خَنَاجِرُ. (S.) And خُنْجُورَةٌ A *bulky* she-camel. (K.)

خَنْجَرَةٌ : see above.

خُنْجُورٌ and خُنْجُورَةٌ: see خَنْجَرٌ, in three places.

خندرس

خَنْدَرِيسٌ *Wine;* (S, K;) so called because of its oldness: (S:) or *old wine:* (TA:) [accord. to some,] derived from خَدْرَسَةٌ, a word not explained: (K:) by some said to be of the measure فَنْعَلِيسٌ, so that its radical letters are خدر; because wine is مُخَدِّرٌ [i. e. a cause of torpor or languor]: by some said to be from خَرَسٌ; but to this it is objected that د is not augmentative: the truth is, that it is of the measure فَعْلَلِيلٌ, as Sb says: (MF:) by the author of the L and others, it is mentioned after art. خنس: (TA:) or it is a Greek word, arabicized: (K:) [but I know not how this is, unless, as an epithet applied to wheat, (see what follows,) it be supposed to be from χόνδρος:] IDrd thought it to be an arabicized word: it may be an arabicized word from the Persian خَنْدَه رِيشْ, meaning having a laughing beard, [or rather one whose beard is laughed at, i. e., a laughing-stock,] because he who makes use of it [namely of wine] has his beard laughed at. (TA.) ___ You also say, حِنْطَةٌ خَنْدَرِيسٌ *Old wheat:* (IDrd, S, K:) and تَمْرٌ خَنْدَرِيسٌ *old dates.* (TA.)

خندق

Q. 1 **خَنْدَقَهُ** (K) and حَوْلَهُ خَنْذَقَ (TA) *He dug a* خَنْدَق, i. e. *fosse,* or *moat, around it.* (K, * TA.) [In the CK the words of this art. are with ذ in the place of د.]

خَنْدَقٌ *A fosse,* or *moat,* [*such as is*] *dug around the walls of cities:* arabicized, from كَنْدَهْ, (IDrd, K,) which is Persian: (IDrd:) pl. خَنَادِقُ. (TA.) ___ And *A valley.* (TA.)

مُخَنْدِقٌ One *who makes a* خَنْدَق [i. e. *fosse,* or *moat*]. (JK.)

خَنْدَقُوقٌ *Tall.* (TA. [But perhaps this is a mistranscription for حَنْدَقُوقٌ, q. v.])

خنر

خَنَوَّرٌ : and الخَنَوَّرُ: and أُمُّ خَنَوَّرٍ: see what follows, in four places.

خَنُّورٌ and خَنَوَّرٌ *Any soft and weak tree:* (K:) or such is called خنورة [i. e. خَنُّورَةٌ or خَنَوَّرَةٌ: each, without ة, being app. a coll. gen. n.; and with ة, a n. un.]. (TA.) ___ And hence, accord. to AHn, (TA,) The *reeds of* [*which are made*] *arrows.* (K.) أُمُّ خَنُّورٍ (S, K) and أُمُّ خَنَّوْرٍ (K) *The female hyena:* (S, K:) or she is called by the latter appellation, accord. to Aboo-Riyásh: or, as some say, these are surnames of *the hyena.* (TA.) And *The cow* [probably *the wild cow*]. (Aboo-Riyásh, K.) ___ Also *Calamity,* or *misfortune.* (S, K.) You say, وَقَعَ القَوْمُ فِى أُمِّ خَنُّورٍ *The people,* or *party, fell into calamity,* or *misfortune.* (L, TA. But see two other explanations in what follows.) ___ And *Plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life;* or *a life of softness* or *delicacy, and ease, comfort,* or *affluence;* syn. النَّعْمَةُ: [in the CK النِّعْمَةُ; which is in many instances in the CK, as I hold it to be in the present instance, erroneously substituted for النَّعْمَةُ:] thus bearing two contrary significations: and الخَنُّورُ and الخَنَوَّرُ signify the same, *such as is apparent;* (K;) or, as some say, *abundant.* (TA.) Some explain the saying above-mentioned as meaning *The people,* or *party, fell into a state of plenty,* or *abundance, and softness* or *delicacy* or *easiness of life.* (TA.) ___ And *The present world;* or *the present life,* or *state of existence;* as also أُمُّ خَنَوَّرٍ : (L:) or so الخَنَّوْرُ and الخَنَوَّرُ . (K.) ___ And *The deserts;* syn. الصَّحَارَى: and so accord. to some in the saying mentioned above. (TA.) ___ And *The podex,* or *the anus;* syn. الاسْتُ: (K:) but AHát doubts respecting the teshdeed of the ن; [app. whether this letter be doubled, or the و;] Aboo-Sahl says that it is أُمُّ خَنَّوْرٍ [only]: and IKh says that it means *the* اسْتِ *of the bitch.* (TA.)

خنز

1 خَنَزَ , aor. ـَـ ; (S, A, * Msb, K;) and خَنُزَ, aor. ـُـ ; (Msb;) inf. n. of the former, خَنَزٌ, (S, Msb, K,) and of the former also, (K,) or of the latter, (Msb,) خُنُوزٌ; (Msb, K;) *It* (flesh-meat, S, A, Msb, K, and a date, and a walnut, TA) *became stinking:* (S, A, K:) or *altered* [*in odour*] : (Msb:) or *maggotty and stinking:* (TA:) like خَزِنَ. (S.)

خَنَزٌ : see what next follows.

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خَنِزٌ , applied to flesh-meat, (Msb, K,) and to a date, and a walnut, (TA,) *Stinking:* (K:) or *altered* [*in odour*]: (Msb:) or *maggotty and stinking:* (TA:) as also خَنَزٌ . (Yaakoob, K.)

خُنْزُوَةٌ : see what next follows.

خُنْزُوَانٌ : see what next follows.

خُنْزُوَانَةٌ *Pride; self-magnification;* (S, A, K;) as also خُنْزُوَانٌ , and خُنْزُوَانِيَّةٌ , and خُنْزُوَةٌ : (K:) so called because it changes one from the right state: (TA:) pl. of the first, خُنْزُوَانَاتٌ. (S.) You say, هو ذُو خُنْزُوَانَاتٍ [*He possesses proud feelings*]. (S.) And فيه خُنْزُوَانَةٌ *In him is pride.* (A.) And لَأَنْزَعَنَّ خُنْزُوَانَتَكَ [*I will assuredly pluck out thy pride*]. (TA.)

خُنْزُوَانِيَّةٌ : see the next preceding paragraph.

خَنَازِ *Stinking:* (K:) used as a proper name, (TA,) applied to a woman: (K, TA:) from خَنِزٌ said of flesh-meat. (TA.)

خنزر

خنزر : and خنزِير: see art. خزر.

خنس

1 **خَنَسَ** , (S, A, Mgh, Msb, K,) aor. ـُ , (S,) or ـِ , (Mgh, Msb,) or both, (K,) inf. n. خُنُوسٌ, (A,) or خَنْسٌ, (Msb,) or both, (K, TA,) and خُنَاسٌ, (TA,) *He went,* or *drew, back* or *backwards; receded; retreated; retired;* or *retrograded:* or *he remained behind; held back; hung back;* or *lagged behind:* syn. تَأَخَّرَ: (S, A, Mgh, Msb, K:) عَنْهُ *from him* or *it:* (S, K:) or مِنْ بَيْنِ القَوْمِ *from among the company of people: and hid himself:* (A:) or *and shrank,* or *drew himself together:* (TA:) and انخنس signifies the same; (Msb, K;) and so اختنس ; and خَنُسَ, aor. ـُ , is mentioned by Sgh: (TA:) or خَنَسَ signifies *he went back,* &c., syn. تأخّر: and also, *he shrank,* or *drew himself together:* (Mgh, Msb: *) and *he hid himself; became hidden* or *absent.* (TA.) You say, خَنَسَ الكَوْكَبُ *The star returned,* or *went back,* or *retrograded:* syn. رَجَعَ; a tropical signification: (A: [and in the TA it is said that خَنْسٌ is syn. with رُجُوعٌ, and is tropical in this sense:]) or *became hidden,* (K, TA,) like a gazelle in its covert, (TA,) or like the devil when he hears the mention of God: (K, TA:) or *became concealed in the day-time:* (TA:) and خُنُوسٌ signifies also the *being,* or *becoming, depressed.* (Ham p. 332.) And خَنَسَ عَنِ القَوْمِ *He held back,* or *hung back, from the company of people; remained behind them, not going with them;* syn, تَخَلَّفَ; (As, on the authority of an Arab of the desert, of the Benoo- 'Okeyl;) as also انخنس . (K.) [This is said in the TA to be tropical; but why, I see not.] And خَنَسَتِ النَّخْلُ *The palm-trees were backward to receive fecundation,* (تَأَخَّرَتْ عَنْ قَبُولِ التَّلْقِيحِ, lit, *held back from receiving fecundation,*) *so that it had not any effect upon them, and they did not bear fruit that year.* (TA.) And يَخْنِسُ الشَّيْطَانُ إِذَا سَمِعَ ذِكْرَ ٱللّٰهِ *The devil shrinks when he hears the mention of God.* (Msb.) And خَنَسَ مِنْ بَيْنِ أَصْحَابِهِ *He hid himself from among his companions.* (TA.) And خَنَسَ عَنِّى *He,* or *it,* [app. the

latter,] *became hid from me.* (A.) And خَنَسَ بِهِ *He went away with him; took him away; so that he was not seen;* (ISh, K;) as also تَخَنَّسَ بِهِ: (K:) and *he hid him,* or *it.* (TA.) See also 4, in four places. خَنَسَ الأَنْفُ, aor. ـَ, (Msb,) inf. n. خَنَسٌ, (S, A, Msb, K,) *The nose was,* or *became,* [*camous,* or *camoys,* i. e.,] *depressed in its bone:* (Msb:) or *depressed in its bone,* (A,) or *contracted therein,* (TA,) *and wide in the end:* (A, TA:) or *retiring from the face, with a slight elevation in the end;* (S, K, TA;) خَنَسٌ being nearly the same as فَطَسٌ: (TA:) or *retiring towards the head, and rising from the lip, not being long nor prominent:* or *its bone lay close upon the elevated part of the cheek, and it was large in the end.* (TA.) See also the inf. n. voce خَنَسَتِ القَدَمُ ___. أَخْنَسُ, inf. n. خَنَسٌ, *The foot was,* or *became, flat in the hollow part of the sole, and fleshy.* (TA: but only the inf. n. of the verb in this sense is there mentioned.)

4 **اخنسه** *He made him to go back* or *backwards; to recede, retreat, retire,* or *retrograde:* or *he put him,* or *placed him,* or *made him to be, behind,* or *after:* or *he made him to remain behind, hold back, hang back,* or *lag behind:* or *he kept him back:* or *he delayed,* or *retarded, him:* syn. أَخَّرَهُ: (T, A, Msb, K:) as also خَنَسَهُ, (Fr, T, A, Mgh, Msb, K,) aor. , (Msb,) [and app., accord. to the K, ـُ also,] inf. n. خَنْسٌ; (Msb;) but the former is the more common: (TA:) *and hid him,* or *it:* or *made him,* or *it, to hide himself* or *itself;* (A;) or *he left behind,* (As, S:) *and went away from,* (S,) *him,* or *it:* (As, S:) or both signify *he contracted,* or *drew together,* or *made to contract* or *draw together, him* [or *it*]: (Msb:) or the latter verb has this signification as well as that of أَخَّرَهُ: (Mgh:) [and so has the former also, as will be seen below:] and the former also signifies *he hid,* or *concealed, him,* or *it;* (A;) as also خَنَسَ بِهِ, as mentioned above. (TA.) You say, أَخْنَسْتُ عَنْهُ بَعْضَ حَقِّهِ *I kept back* (أَخَّرْتُ) *from him part of his right,* or *due.* (Fr, TA.) And أَخْنَسُوا الطَّرِيقَ *They passed beyond the road:* (AA, TA:) or

left it behind them: (TA:) or *passed beyond it and left it behind them.* (A.) And أَشَارَ بِأَرْبَعٍ وأَخْنَسَ إِبْهَامَهُ, (A,) and خَنَسَهَا , (Mgh, Msb, K,) *He* [*made a sign with four fingers and*] *contracted his thumb.* (Mgh, Msb, K.) It is related of Mohammad, that he said, The month is thus and thus, [twice extending the fingers and thumb of each hand,] and that, the third time, خَنَسَ إِصْبَعَهُ, i. e., *he contracted his finger,* [meaning, one of his fingers,] to inform them that the month is nine and twenty [nights with their days]. (TA.)

5 **تَخَنَّسَ بِهِ** : see 1.

7 **إِنْخَنَسَ** see 1, in two places.

8 **إِخْتَنَسَ** see 1.

خُنْسٌ : see أَخْنَسُ. *A place of gazelles:* (K:) or *a place to which gazelles betake themselves for covert.* (L.)

خَنَاسٌ : see أَخْنَسُ.

الْخَنَّاسُ *The devil:* (S, K:) an epithet applied to him, (Msb,) because he retires, or shrinks, or hides himself, (يَخْنِسُ, S, Msb, K, i. e., يَتَأَخَّرُ, as is implied in the S, or يَنْقَبِضُ, Msb, or يَغِيبُ, K,) at the mention of God; (S, Msb, K; *) being an intensive act. part. n. from خَنَسَ. (Msb.)

خَنُّوسٌ : see أَخْنَسُ, in two places.

خَانِسٌ *Going back* or *backwards; receding; retreating; retiring;* or *retrograding:* or *remaining behind; holding back; hanging back;* or *lagging behind:* syn. مُتَأَخِّرٌ: pl. خُنَّسٌ. (TA.) ___ [Hence,] الْخُنَّسُ, (in the Kur lxxxi. 15, S,) *The stars;* (S, K;) i. e., all of them; because they retire, or hide themselves, (تَخْنِسُ,) at setting; or because they become concealed in the day-time: (S:) or *the planets:* (S, K:) or *the*

five stars, Saturn, Jupiter, Mars, Venus, and Mercury: (Fr, S, K, Jel:) because they return, (تَخْنُسُ, i. c., تَرْجِعُ, Jel,) in their course: (Fr, S, Jel:) when you see a star [thereof] in the end of a sign of the zodiac, it returns to the beginning of it: (Jel:) or because of their retrogression; for they are the erratic stars (الكَوَاكِبُ المُتَحَيِّرَةُ), which [at one time appear to] retrograde, and [at another time to] pursue a direct [and forward] course: (S:) or because they sometimes return (تخنس) in their course until they become concealed in the light of the sun: (TA:) or because they hide themselves, as the devil does at the mention of God. (K, TA.) ___ And hence, i. e., from خَانِسٌ in the sense of مُتَأَخِّرٌ, the saying in a trad. of El- Hajjáj, الإِبِلُ ضُمَّرٌ خُنَّسٌ, meaning, [*Camels are lean, and lank in the belly,* and] *patient of thirst.* (TA.) ___ And اللَّيَالِى الخُنَّسُ *The three nights of the lunar month during which the moon retires* [*from view*]. (TA.)

أَخْنَسُ [*Having a camous,* or *camoys, nose;*] *having the configuration termed* خَنَسٌ *in the nose:* (S, Msb, K:) [see خَنَسُ الأَنْفِ:] accord. to some, *having a nose of which the bone is short and the end turning back towards its bone:* (TA:) fem. خَنْسَآءُ: (S, Msb:) pl. خُنْسٌ. (S, A.) خَنَسٌ in its original application is in gazelles and bulls and cows: (TA:) all bulls and cows are خُنْسٌ, (S, A, TA,) and so are all gazelles: (TA:) or خُنُسٌ, with two dammehs, (K,) but written by Sh خُنْسٌ, (TA,) is used to signify *gazelles:* and *bulls* or *cows:* (K:) and خَنْسَآءُ is an epithet applied to the *wild cow:* (K:) also أَخْنَسُ, to the *tick:* (Sgh, K:) and the *lion;* and so خَنُّوسٌ; (K;) which last is an epithet so applied as relating to his face and his nose: (Fr, TA:) and the last, خَنُّوسٌ, is also applied to *a young pig:* (As, TA:) or in this sense it is with ص: (Fr, TA:) and خَنَّاسٌ is syn, with خَنُّوسٌ. (TA.) ___ [Hence,] خُنْسٌ is metaphorically applied [as an

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epithet] to arrows, in the following verse, describing a coat of mail:

*	لَهَا عُكَنٌ تَرُدُّ النَّبْلَ خُنْسًا	*
*	وَتَهْزَأُ بِٱلْمَعَابِلِ وَٱلْقِطَاعِ	*

[*It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads*]. (TA.) ___ قَدَمٌ خَنْسَآءُ *A foot flat in the hollow part of the sole, and fleshy.* (TA.)

خنسر

خَنْسَرٌ : and خِنْسِرٌ: and خَنْسَرِىٌّ: and خِنْسِيرٌ: and خَنَاسِرُ: and خَنَاسِيرُ: see art. خسر.

خنص

خنْصيص : see خَنَّوْصَة.

خنوص The *young of the swine:* (Ibn-'Abbád, S, K:) and the *young,* or *little,* of anything: (K:) pl. خَنَانِيصُ. (S, K.) [See also خَنَّوْس.]

خَنَّوْصَة The *young of the* بَبْر, q. v.; (K;) as also خِنْصِيص. (Sgh, K.) ___ Also *A palm-tree which does not rise beyond reach of the hand.* (Ibn-'Abbád, K.)

خنصر

خنْصَرٌ (S, Msb, K) and خِنْصِرٌ, (A, K,) the latter [of a rare form,] like دِرْهَمٌ, (TA,) The *little finger:* (S, A, K:) or the *middle finger:* (K:) the latter signification said by MF to be unknown; but it is mentioned in the L, as from the Book of Sb: (TA:) [and the *little toe:*] of the fem. gender: (Msb, K:) pl. خَنَاصِرُ: (Sb, S, K:) like فِرْسِنٌ, it has no pl. formed by the addition of ات: (Sb:) its pl. is also used as a sing., as though every part were termed خنصر; as in the phrase إِنَّهُ لَعَظِيمُ الخَنَاصِرِ [*Verily he has a large little finger*]. (Lh.) You say, فُلَانٌ تُثْنَى بِهِ الخَنَاصِرُ [*The little fingers are bent in mentioning such a one* with others of his class]: i. e., one begins with him in mentioning persons of his class. (Msb.) [See 1 in art. ثنى.] And in like manner you say, عَدُّوهُ بِالخِنْصَرِ [*They counted him with the little finger*]: i. e., they commenced with him in counting. (MF.)

خنع

1 خَنَعَ إِلَيْهِ , and لَهُ, (ISd,) [aor. ـَـ ,] inf. n. خُنُوعٌ (S, ISd, K) and خَنْعٌ; (ISd;) [and app. خَنِعَ, aor. ـَـ , inf. n. خَنَعٌ; (see خَنَعٌ, below; and خَنِعَ;)] *He was,* or *became, lowly, humble,* or *submissive,* (S, ISd, K,) *to him, and petitioned him,* or *solicited him, he, the latter, not being a fit person to be petitioned,* or *solicited:* (ISd:) or خُنُوعٌ signifies the *being low, vile, base, abject,* or *submissive;* almost always *in an improper case.* (Ham p. 44.) ___ Accord. to Lth, (TA,) خَنْعٌ signifies The act of *playing, toying,* or *dallying, and conversing* with one of the other sex, *enticing,* or *striving to induce,* the latter *to yield to one's desire, and behaving in a soft, tender,* or *blandishing, manner.* (K, TA.) You say, خَنَعَ النِّسَآءَ, [or more probably, لِلنِّسَآءِ,] *He played,* &c., *with women, and behaved in a soft, tender,* or *blandishing, manner to them.* (TK.) ___ خَنَعَ, aor. ـَـ , (Lth, K,) inf. n. خَنْعٌ and خُنُوعٌ, (Lth,) also signifies *He acted in a suspicious manner,* or *so as to induce suspicion* or *evil opinion;* (K;) *he acted vitiously,* or *immorally;* or *committed adultery,* or *fornication.* (Lth, K.) You say, خَنَعَ إِلَيْهَا *He came to her for a vitious,* or *an immoral, purpose;* or *for the purpose of adultery,* or *fornication:* (Lth, TA:) or, as some say, *he listened to her.* (TA.) ___ And خَنَعَ بِهِ, aor. ـَـ , inf. n. خُنُوعٌ, *He acted perfidiously, unfaithfully,* or *treacherously, to him;* or *broke his compact, contract, covenant,* or *the like, with him.* (TA.) خَنَعَ فُلَانًا إِلَى السَّوْءَةِ *He,* or *it, invited such a one to that which was foul, abominable,* or *evil;* as also خَضَعَ. (TA in art. خضع.)

4 أَخْنَعَتْنِى إِلَيْكَ الحَاجَةُ (S, K*) *Want,* or *need, made me lowly, humble,* or *submissive, to thee;* or *constrained me to have recourse to thee, and to require thine aid.* (S, * K.)

خَنَعٌ [app. inf. n. of خَنَعَ,] *Lowness, vileness, baseness, abjectness,* or *submissiveness;* almost always, *in an improper case.* (Ham p. 44.)

خَنِعٌ [app. part. n. of خَنَعَ,] *Low, vile, base, abject,* or *submissive.* (KL.) [See what next precedes.]

خَنْعَةٌ *A thing that induces suspicion* or *evil opinion;* (S, K;) *a vitious,* or *an immoral, act;* or *adultery;* or *fornication.* (K.) [See a remark on one of the pls. of خَانِعٌ.] You say, اطَّلَعتُ مِنْ فُلَانٍ عَلَى خَنْعَةٍ *I became acquainted with,* or *got knowledge of, a vitious,* or *an immoral, act of such a one.* (TA.) And وَقَعَ فِى خَنْعَةٍ *He fell into a thing of which one is ashamed.* (TA.) *A vacant place.* (O, L, K.) You say, لَقِيتُهُ بِخَنْعَةٍ فَقَهَرْتُهُ *I found him,* or *met him, in a vacant place, and I overcame him.* (K, * TA.)

خُنْعَةٌ *Necessity,* or *constraint:* and *excuse.* (TA.) ___ رَجُلٌ ذُو خُنُعَاتٍ *A man in whom is corruptness,* or *vitiousness,* or *corrupt* or *vitious conduct.* (TA.)

خَنُوعٌ *Perfidious, unfaithful,* or *treacherous;* one *who breaks his compact, contract, covenant, or the like.* (Ibn-'Abbád, K.) ___ One *who turns away from,* or *shuns,* or *avoids, another.* (Ibn- 'Abbád, K.)

خَنَاعَةٌ The *state of being bad, evil, abominable, foul, unseemly, ugly,* or *hideous;* or *excessively bad,* &c. (TA.)

خَانِعٌ One *who acts in a suspicious manner,* or *so as to induce suspicion* or *evil opinion; who acts vitiously,* or *immorally;* or *commits adultery,* or *fornication:* (S, K:) pl. خُنُعٌ (K, TA) and خَنَعَةٌ. (TA.) El-Aashà says,

* هُمُ الخَضَارِمُ إِنْ غَابُوا وَ إِنْ شَهِدُوا *

* وَ لَا يَرَوْنَ إِلَى جَارَاتِهِمْ خُنُعَا *

[*They are the bountiful, if they be absent and if they be present; and they do not see persons acting in a suspicious manner,* &c., *towards their wives*]. (TA.) [The latter hemistich of this verse is cited in the S; in one copy of which I find يَرُونَ in the place of يَرَوْنَ: and it seems to be there implied that خُنُعٌ is pl. of خُنْعَةٌ; but I do not know any instance of فُعُلٌ as the measure of a pl. of a word of the measure فَعْلَةٌ.] ___ One *who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground.* (As, on the authority of an Arab of the desert.)

أَخْنَعُ الأَسْمَآءِ عِنْدَ ٱللّٰهِ مَلِكُ الأَمْلَاكِ, (K,) or إِلَى ٱللّٰهِ, (TA,) *The vilest and most abasing* (أَذَلُّ and أَقْهَرُ) *of names,* (K,) for a man, *and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is king of kings;* like [the Persian] شَاهَنْشَاهْ; because this name belongs to God himself: a trad., which is variously related: (TA:) accord. to different relations, thus, and أَنْخَعُ, (K,) meaning most effectual to kill, and destroy, its owner, (TA,) and أَبْخَعُ, [which means the same,] (K, TA, [in the CK أَنْجَعُ,]) and أَخْنَى, (K,) meaning most foul, abominable, or the like. (TA in art. خنى.)

مُخَنَّعٌ applied to a camel, *Broke; trained; rendered submissive,* or *manageable.* (K, TA.) And in like manner applied to a place [app. as meaning *Rendered easy to sit,* or *lie, upon;* or, *to travel*]. (TA.)

خنفس

خُنْفُسٌ and its variations: see what here follows.

خُنْفُسَآءُ (S, Msb, K) [in two copies of the S, in which it is without the article, written without tenween, but in the Msb and K it has the article prefixed, and is therefore necessarily without tenween,] and خُنْفُسَآءٌ, (Msb, TA,) which is more common, (Msb,) [but this I doubt, for I have found it nowhere else,] and خُنْفُسٌ (S, K) and خُنْفُسٌ (TA) and خُنْفُسٌ, (K,) which last is of the dial. of the people of El-Basrah, (TA,) and خُنْفُسَةٌ and خُنْفُسَةٌ, (K,) [The *black beetle:* or *a certain species thereof:*] *a well-known creeping thing;* (Msb;) *a certain insect,* (S, K,) *black,* (K,) *of fetid odour, smaller than the* جُعَل, *found in the bottoms of walls:* (TA:) the first and second of these words are both applied to the *male* and the *female:* (Msb:) or خُنْفُسٌ is applied to the *male,* (AA, Msb,) by some of the Arabs, (Msb,) and is syn. with عُنْظُبٌ and حُنْظُبٌ, (AA, TA,) and خُنْفُسٌ is not disallowable, being agree-

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able with analogy: (Msb:) and خُنْفُسَاءَةٌ is applied to the *female,* [which, if correct, shows خُنْفُسَآءُ to be with tenween,] and so is خُنْفُسَةٌ: (S:) or خُنْفُسَاءَةٌ, with ة, is not allowable; [and if so, خُنْفُسَآءُ is without tenween;] (As, TA;) and خُنْفُسَةٌ is [not applied to the female, but] used by the Benoo-Asad for خُنْفُسَآءُ, as though they made the ة a substitute for the ا: (Msb:) [and this seems to indicate that the ا is a fem. ا, grammatically speaking, and that the word is therefore without tenween:] the pl. is خَنَافِسُ. (Msb.) One says, هُوَ أَلَحُّ مِنَ الخُنْفُسَآءِ [*He is more persevering than the black beetle*]: because it returns to thee as often as thou throwest it away. (TA.) [Accord. to the K, the ن in the words of this art. is radical; but accord. to the S and Msb, augmentative.]

خنق

1 خَنَقَهُ , (S, Mgh, Msb, K,) aor. ـُ , (S, Msb,) inf. n. خَنْقٌ (S Mgh, Msb, K) and خَنْقٌ, (Msb, TA,) the latter a contraction of the former, (Msb,) or, accord. to El-Fárábee, the latter is not allowable, (Mgh,) *He throttled him,* or *strangled him,* i. e. *squeezed his throat* (Mgh, Msb) *that he might die;* (Msb;) [but it does not always mean *he squeezed his throat so that he died;* often meaning, simply, *he,* or *it, throttled him, strangled him,* or *choked him;* and frequently said of a disease in the throat, and of food;] and خَنَّقَهُ signifies the same, (S, K,) [or has an intensive meaning,] and its inf. n. is تَخْنِيقٌ. (TA.) ___ [Hence,] خَنَّقَتْهُ العَبْرَةُ [and خَنَقَتْهُ] *Weeping* [or *sobbing*] *choked him;* as though the tears throttled him. (Mgh.) ___ And خَنَقَ *He* (a horse) *was affected with the disease,* or *wind in the throat, termed* خُنَاقِيَّة. (TA.) ___ And خَنَقَ الوَقْتَ, aor. as above, *He postponed,* or *deferred, and* [*so*] *straitened, the time:* and خَنَقَ الصَّلَاةَ *He straitened the time of prayer by postponing it,* or *deferring it.* (TA.)

2 خَنَّقَ see 1, in two places. ___ You say also, خَنَّقَ السَّرَابُ الجِبَالَ, inf. n. تَخْنِيقٌ, *The mirage nearly covered the heads of the mountains.* (K, TA.) ___ And خَنَّقَ الإِنَآءَ *He filled the vessel:* (K, TA:) or *filled it up* (سَدَّدَ مَلْأَهُ): and in like manner, الحَوْضَ [*the watering-trough*]. (Aboo-Sa'eed, TA.) ___ And خَنَّقَ الأَرْبَعِينَ *He* (a man) *nearly attained to* [the age of] *forty* [years]. (K, TA.)

7 إِنْخَنَقَ see what next follows, in three places.

8 اختنق *He was,* or *became, throttled,* or *strangled;* i. e. *he had his throat squeezed that he might die;* (JK, * S, * Msb, K; *) [and simply *he was,* or *became, throttled, strangled,* or *choked;*] as also انخنق : (JK, * Msb:) or you say, انخنقت الشَّاةُ بِنَفْسِهَا [*the sheep,* or *goat, became*

throttled, or *strangled,* or *choked, by itself*]: (S, K:) or الانْخِنَاقُ signifies *the having the* خِنَاق [q. v.] *compressed upon one's throat:* and الاخْتِنَاقُ, *the compressing it upon one's own throat.* (TA.)

خَنْقٌ : see مُخَنَّقٌ.

خَنْقٌ inf. n. of خَنَقَهُ: (S, Mgh, Msb, K:) and *i. q.* مَخْنُوقٌ q. v. (JK, K.)

خُنُقٌ : see خِنَاقٌ.

خُنَاقٌ [*Quinsy;*] *a certain disease which pre vents the passage of the breath to the lungs and heart;* (K;) as also [خُنَاقَةٌ thus in modern Arabic, and] خُنَّاقٌ : pl. خَوَانِيقُ (TA) [and خَنَّانِيقُ, thus in modern Arabic]. ___ See also مُخَنَّقٌ, in three places.

خِنَاقٌ *A cord,* (JK, S, Mgh, K,) or *bow-string,* or *the like,* (Mgh,) *with which one is strangled;* (JK, * S, * Mgh, K; *) also, metaphorically, termed مَخْنَقَةٌ خَنَّاقٌ. (Mgh.) ___ See also مُخَنَّقٌ, in two places. ___ فَلْهَمٌ خِنَاقٌ *A narrow vulva of a woman:* (Abu-l-'Abbás, TA:) and خَنَقٌ [or فُرُوجٌ خُنُقٌ, for خُنُقٌ is app. pl. of خِنَاقٌ, like as كُنُزٌ is pl. of كِنَازٌ,] *narrow vulvas* (IAar, K) *of women.* (IAar.) ___ هُمْ فِى خِنَاقٍ مِنَ المَوْتِ *They are in straitness by reason of death.* (TA.)

خَنِيقٌ : see مَخْنُوقٌ, in three places.

خُنَاقَةٌ : see خُنَاقٌ.

خُنَاقِيَّةٌ *A certain disease in the throats of birds and horses:* (K:) or *a certain disease that attacks the bird in its head,* and *the horse in its throat, and chokes it:* (JK:) or *a certain disease,* or *wind, that attacks men and horses or similar beasts in the*

throat, and sometimes attacks birds in the head and throat, mostly appearing in pigeons. (TA.)

خَنَّاقٌ : see خَانِقٌ. ___ Also One *who sells fish* [*taken*] *with the* خَنَّاقَة [q. v.]. (TA.)

خُنَّاقٌ : see خُنَاقٌ.

خَنَّاقَةٌ *A snare with which beasts of prey are taken* (JK, TA) *by the throat:* and *a snare with which fish are taken in El-Andalus.* (TA.)

خَانِقٌ One *who strangles;* (Msb, TA; *) as also خَنَّاقٌ : (Mgh, Msb:) or the latter signifies one *whose office it is to strangle.* (TA.) ___ [Hence,] خَانِقُ الذِّئْبِ and خَانِقُ النَّمِرِ and خَانِقُ الكَلْبِ and خَانِقُ الكُرْسُنَّةِ [in the CK الكَرْسَنَّةُ] Four *herbs:* (K:) [the first and second, in the present day, *wolfsbane,* or *aconite:* or, as Golius says, referring for the former and latter respectively to Diosc. iv. 78 and 77, the former is the *aconitum lycoctonon;* and the latter, the *aconitum pardalianches:* the third, *dogsbane,* or *colchicum;* or, as Golius says, referring to Diosc. iv. 81, *apocynon:* and the fourth, *strangle-weed,* (because it strangles the كُرْسُنَّة, or bitter vetch,) or *broomrape,* i. e., as Golius says, referring to Diosc. ii. 172 and Ibn-Beytár, *orobanche:*] the first is *high* (مشرف [but perhaps this should be مُشْرِق i. e. *shining*]) *in the leaves, downy, and resembling the* دلب [?]: the second is *like the tail of the scorpion, glistening, about a span* [*in height*], *and has not more than five leaves: each of these is of the* [*season called*] رَبِيع; *and they are poisonous; they kill all animals;* the ذِئْب and the نَمِر being particularized only because of the quickness of its acting in them: Ibn-Seenà says, in the Kánoon, the leaves of خانق النمر, when mixed with fat, and kneaded and baked with bread, and given as food to wolves and dogs and foxes and leopards (نمر), kills them: whence it seems that this may be two herbs or one herb. (TA.) ___ خَانِقٌ signifies also *A narrow road* or *ravine, in a mountain:* (S, * K, * TA:) or *a narrow place* or *pass, between two mountains,* and *between two tracts of sand.* (JK.)

[See also مُخْتَنِق.] ___ And *A narrow street;* syn. زُقَاق; (S, K, TA;) in the dial. of the people of ElYemen. (S, TA.) ___ See also مَخْنُوق, in two places.

خَانَقَاهٌ *A convent inhabited by righteous and good men, and Soofees;* an arabicized word, from [the Persian] خَانَهْ گَاهْ; [and post-classical, for] El-Makreezee says that the خانقاه was instituted in the fifth century of the Flight, for Soofee recluses to employ themselves therein in the service of God: (TA:) [pl. خَوَانِقُ.]

خَانَقَاهِىٌّ A man *of,* or *belonging to, a* خَانَقَاه. (TA.)

مَخْنَقٌ : see مُخَنَّقٌ, in two places.

مَخْنَقَةٌ *A necklace,* syn. قِلَادَةٌ, (S, Mgh, Msb, K,) *that surrounds the neck;* (Mgh, Msb;) wherefore it is thus called; (Msb;) [i. e., because] *it lies against the* مُخَنَّق: pl. مَخَانِقُ. (TA.) ___ See also خِنَاقٌ. [And see زِرَادٌ.]

مُخَنَّقٌ : see مَخْنُوقٌ. ___ [Hence,] غُلَامٌ مُخَنَّقُ الخَصْرِ *A boy slender in the waist.* (K.) Also The *part, of the neck, which is the place of the cord* [or *the like*] *called* خِنَاق [*wherewith one is strangled*]; (S, K; *) i. e., (TA,) the *throat;* (K, accord. to the TA; in the CK and in my MS. copy of the K مَخْنَق ;) and so خُنَاقٌ, (S, K, in the former said to be syn. with مُخَنَّقٌ,) and خَنَاقٌ (K) and خَنْقٌ. (TA; and so, accord. to the TA, in the K.) You say, أَخَذْتُ بِمُخَنَّقِهِ [*I seized his throat*]. (S.) And أَخَذَهُ بِمُخَنَّقِهِ (K, accord. to the TA, but accord. to the CK and my MS. copy of the K بِمَخْنَقِهِ ,) and بِخُنَاقِهِ and بِخَنَاقِهِ, i. e. [*He took him,* or *seized him,*] *by his throat.* (K.) And أَخَذَ بِمُخَنَّقِهِ (A in art. زرد) and بِخُنَاقِهِ (S) [properly *He,* or *it, seized his throat,* or *throttled him,* or *choked him;* meaning] *he,* or *it, straitened him;* as also أُخِذَ بِمُزَرَّدِهِ. (A in art. زرد.) And أَخَذَ مِنْهُ بِالمُخَنَّقِ *He,* or *it, constrained him,* and *straitened him.* (TA.) And بَلَغَ مِنْهُ المُخَنَّقُ [properly *It reached his throat;* meaning *it straitened him,* or *distressed him*]. (S.) بَلَغَ الأَمْرُ المُخَنَّقَ signifies the same as بَلَغَ المُذَمَّرَ, (A in art. ذمر,) which means *The affair,* or *case,* or *event, reached a distressing pitch.* (K in

art. ذمر.)

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مَخْنُوقٌ and خَنَقٌ and خَنِيقٌ (JK, K) and خَانِقٌ, applied to a man, [and to any animal, as also مُخَنَّقٌ, *Throttled*, or *strangled*, i. e. *having his throat squeezed that he may die;* but not always meaning, *so as to be killed thereby;* often meaning, simply, *throttled, strangled*, or *choked;*] (JK;) all signify the same; from خَنَقَهُ: (JK, K:) or خَانِقٌ, in the place of خَنِيقٌ, signifies ذو خناق [app. meaning having a خِنَاقٌ, or *cord*, &c., *by which he is throttled*, or *strangled, round his neck;* or perhaps *having a* خُنَاقٌ, or *quinsy*]: (TA:) and شَاةٌ خَنِيقَةٌ and مُنْخَنِقَةٌ signify *a sheep*, or *goat, throttled*, or *strangled*, i. e. *having its throat squeezed that it may die:* (Msb:) or the latter of these two means *a sheep*, or *goat, throttled*, or *strangled*, or *choked, by itself* (انْخَنَقَتْ بِنَفْسِهَا). (S, TA. [See 8.]) It is said in a prov., (Meyd,) افتد مَخْنُوقٌ, (Meyd, K,) i. e. يا مَخْنُوقُ [*Ransom thyself, O* thou who art *throttled*, or *strangled*, or *choked*]; applied to any one distressed and constrained; (Meyd;) meaning free thyself from difficulty (K, TA) and harm: (TA:) or, as some relate it, افتدى مَخْنُوقٌ [*One throttled*, or *strangled*, or *choked, ransomed himself*]. (Meyd.)

مُخْتَنَقٌ *A narrow place* or *pass.* (S, TA.) [See also خَانِقٌ, near the end of the paragraph.]

مُخْتَنَقٌ A horse *whose blaze occupies his jaws*, (K, TA,) *extending to the roots of his ears.* (TA.)

شَاةٌ مُنْخَنَقَةٌ : see مَخْنُوقٌ.

خنو

1 **خنا** , aor. يخنو, inf. n. خنو and خنا: see خنى, in the art. here following.

خنى

1 **خَنِىَ** (S, K) عَلَيْهِ (S) فِى مَنْطِقِهِ (TA,) aor. يَخْنَى, inf. n. خَنًى; (TA;) as also خَنَا, (JK, K,) aor. يَخْنُو, (JK, TA,) inf. n. خَنْوٌ (K, TA) and خَنًا; (JK, TA;) and اَخْنَى (JK, S, K) عَلَيْهِ فِى مَنْطِقِهِ, (S, TA,) or فِى كَلَامِهِ, (JK,) *He uttered foul, abominable, unseemly,* or *obscene, speech* (JK, * S, K) *against him.* (S, TA.) خَنِىَ, (JK, K,) [aor. يَخْنَى,] inf. n. خَنْىٌ, (TA,) *He cut,* or *severed,* the trunk of a palm-tree (JK, K) with an axe; (JK;) as also خَنَأَ. (JK, TA.)

4 **أَخْنَى** see 1. ___ اخنى عَلَيْهِ also signifies *He,* (a man, S,) or *it,* (misfortune, Ham p. 430,) *corrupted,* or *marred, his state.* (S, Ham, TA.) And the same, (S,) or اخنى عَلَيْهِمْ, (JK, K,) said of time, or fortune, (JK, S,) *It destroyed him,* or *them.* (JK, S, K.) And the former, said of time, *It became long to him.* (K.) ___ اخنى به signifies أَسْلَمَهُ وخفر ذِمَّتَهُ [or, app., بذمَّته: a phrase which admits of two contr. meanings; *He betrayed him, and broke his covenant,* or *the like;* and *he preserved him in safety, and fulfilled his covenant,* &c.]. (TA.) ___ اخنى الجَرَادُ *The locusts had many eggs.* (AHn, K.) ___ اخنى المَرْعَى *The pasturage had much and luxuriant herbage.* (AHn, K. *)

خَنًا [more properly written خَنًى, originally an inf. n.,] *Foul, abominable, unseemly,* or *obscene, speech:* (S, TA, and Ham p. 489:) or the *most foul, abominable, unseemly,* or *obscene,* of speech. (JK, T, TA.) And خَنَاية [written without any syll. signs, app. خَنَاءَة, like فَحَاشَة,] is of the measure فَعَالَة from خَنًا [and seems to be syn. therewith as an inf. n. or as a subst.]: it occurs in the saying of El-Katámee,

* دَعُوا التَّمْرَ لَا تُثْنُوا عَلَيْهَا خَنَايَةً *
* فَقَدْ أَحْسَنْتَ فِى جُلِّ مَا بَيْنَنَا التَّمْرُ *

[*Leave ye dates: speak not of them in a foul manner,* or *speak not of them foul*

speech; for dates have benefited in most of what has occurred *between us,* or *among us*]. (TA.) ___ خَنَا الدَّهْرِ *The calamities of time* or *fortune.* (JK, K.)

كَلَامٌ خَنٍ *Foul, abominable, unseemly,* or *obscene, speech;* and كَلِمَةٌ خَنِيَةٌ *a foul, an abominable, an unseemly,* or *an obscene, word* or *expression* or *sentence:* (S:) or *most foul,* &c.: (JK:) [or *having a foul, an abominable, an unseemly,* or *an obscene, meaning;* for] خَنٍ is not a verbal epithet, since we know not خَنِيَتِ الكَلِمَةُ, but a possessive epithet; like the instance, mentioned by Sb, in رَجُلٌ طَعِمٌ, meaning ذُو طَعَامٍ; and نَهِرٌ, meaning [صَاحِبُ نَهَارٍ or] سَيِمُرٌّ بِالنَّهَارِ; &c. (TA.)

خناية : see خَنًا.

اخنى الأَسْمَآءِ *The most foul,* or *abominable,* or *unseemly, of names.* (TA.) [See أَخْنَعُ.]

خو

خَوٌّ *Hunger.* (IAar, K.) [And so خَوًى and خَوَآءٌ, belonging to art. خوي; with which the present art. is intimately connected.] *A wide valley:* (K:) *any wide valley in a soft,* or *plain,* [*low ground such as is termed* جَوّ]; (Az, TA;) as also خَوًى: (Az, TA in art. خوى:) and *low,* or *depressed, ground;* (TA;) as also خُوَّةٌ: (JK, TA:) or the former, *a soft place:* (JK:) or *soft ground;* as in the saying, وَقَعَ غَرْسُكَ بِخَوٍّ *What thou hast planted has chanced to be in soft ground, in which it will take root and not fail to be productive.* (TA.)

خُوٌّ [, by a mistake in the CK, in art. خوى, is made to signify *Honey:* see خُوَآءٌ in that art.]

خوّة [app. خَوَّةٌ] *Languor:* occurring in a trad., in which it is said, وَأَخَذَ أَبَا جَهْلٍ خَوَّةٌ فَلَا يَنْطِقُ [*And a languor seized Aboo-Jahl, so that he spoke not*]. (IAth, TA.)

خُوَّةٌ *A vacant land.* (K.) ___ See also خَوٌّ. Also a dial. var. of أُخُوَّةٌ. (IAth, TA in art. اخو: see 1 in that art.)

خوأ

خَآءٌ *The name of the letter* خ, q. v.; as also خَا: [it is called خَا in a case of pause, and خَآءٌ when made a noun:] it is fem. and masc.: [its dim. is خُيَيَّةٌ, meaning *a* خ *written small, or indistinct:* (see حَآءٌ in art. حوأ:)] and its pl. is أَخْوَآءٌ and أَخْيَآءٌ and خَآآتٌ. (TA in باب الالف اللّينة.)

خَآءِ بكَ عَلَيْنَا, (AZ * and S * and TA in باب الالف اللّينة, and K and TA in the present art.,) in which خَآءِ is a صَوْت [or noun significant of a sound], indecl., with kesr for its termination; (S, TA;) and خَائِى بك, as in the Book of the Nawádir by Ibn-Háni, (Az, TA,) in which latter, ISd says, the ى is not for a sign of the fem. gender, because the word is a صوت; and, as Sh says, on the authority of A'Obeyd, خَائِبك; but correctly written as in the Book of Ibn-Háni; (Az, TA;) *Hasten thou* [*to us*]: (AZ, Az, S, K, TA:) it is also used in addressing a female, and two persons, and a pl. number: (S, TA:) you say [خَآءِ بك, and] خَائِى بك; and خَآءِ بكُمَا, and خَائِى بكُمَا; and [خَآءِ بكُمْ, and] خَائِى بكُمْ. (TA.) In the saying of El-Kumeyt,

* بَخَائِى بكَ ٱلْحَقْ يَهْتِفُونَ وَحَىَّ هَلْ *

[which app. means *Calling out Hasten thou, come up* with us, *and Come*, or *come quickly*, &c.,] it is held by Ibn-Selemeh to be used as an imprecation, meaning خَبْت [*mayest thou be disappointed of attaining that which thou desirest*]; the poet saying بَخَائِبك for بأَمْرِكَ ٱلَّذى خَابَ وخَسِرَ [meaning *By thine affair that shall result in disappointment, and be an occasion of loss*]: which, as you see, is at variance with the explanation of AZ. (S, TA.)

خَائِىٌّ and خَاوِىٌّ and خَوِىٌّ [a mistranscription for خَيْوِىٌّ, like بَيْوِىٌّ and تَيْوِىٌّ] rel. ns. of خَآءٌ and خَا the names of the letter خ. (TA in باب الالف اللّينة.)

خوب

1 **خَابَ** , aor. يَخُوبُ, inf. n. خَوْبٌ, *He was,* or *became, poor, needy,* or *indigent.* (IAar, K.) ___ See also خَابَ in art. خيب.

خَوْبَةٌ *A state of utter destitution, in which nothing remains in possession:* so in the saying, أَصَابَتْهُمْ خَوْبَةٌ [*A state of utter destitution befell them*]. (A'Obeyd, T.) ___ *Hunger:* (AA, T, S, A, K:) pl. خَوْبَاتٌ. (TA.) So in the phrase, أَصَابَتْهُ خَوْبَةٌ [*Hunger befell him*]. (AA, S.) Sh knew not this word, and thought it to be a mistake for حَوْبَةٌ; (T;) which latter signifies want. (S.) [See the latter word.] *A tract of land upon which rain has not fallen, between two tracts of land watered by rain.* (AA, S, K.) ___ *Land that is bad,* (S,) *in which is no pasture* (S, K) *nor water.* (TA.) So in the saying, نَزَلْنَا بِخَوْبَةٍ مِنَ الأَرْضِ [*We alighted in bad land, without pasture or water*]. (S.) [See also حَوْبَةٌ.]

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خوت

1 **خَاتَ** , (S, A, K,) aor. يَخُوتُ, inf. n. خَوْتٌ (S, TA) and خَوَاتَةٌ; (TA;) and اختات , (S, K,) and انخات ; (K;) *He* (a hawk, or falcon, S, K, and an eagle, A, TA) *pounced down,* or *made a stoop, upon the prey,* or *quarry,* (S, A, K,) *to take it,* or *seize it,* (S,) *making a sound to be heard with his wings.* (TA.) And خَاتَتِ العُقَابُ, aor. تَخُوتُ, inf. n. خَوَاتٌ, *The eagle made a sound by the motion of its wings* [*in pouncing down*]. (S.) Also خاتَ, (K,) inf. n. خَوْتٌ, (TA,) *He* (for instance an eagle, TA) *seized,* or *snatched away,* (K, TA,) a thing; (TA;) and so تخوّت , (IAar, K,) and اختات . (TA in art. خيت [where this last is said to belong to the present art.].) You say of the hawk, اختات الطَّيْرَ *He seized,* or *snatched away, the birds:* (TA in art. خيت:) and of the wolf, اختات الشَّاةَ (Fr, S, TA) *He seized,* or *snatched away, the sheep* or *goat;* (TA in art. خيت;) or *he stole away the sheep* or *goat by stratagem.* (Fr, S, K.) ___ خاتَ مالَهُ *He* (a man) *lessened,* or *diminished, his property;* or *took from it by little and little;* syn. تَنَقَّصَهُ; (K;) as also تخوّت مالَهُ, (S, K,) and تخوّفهُ: (S:) and خاتَهُ مالَهُ, aor. يَخُوتُهُ and يَخِيتُهُ, [*he lessened,* or *diminished, to him his property;* or *did so by taking from it by little and little;*] both signify the same. (K in art. خيت.) ___ And خاتَ *He* (a man, TA) *lessened, diminished,* or *impaired, his provision of corn* or *food* (ميرته); or *made it defective,* or *deficient.* (K.) خاتَ, (aor. as above, Msb,) also signifies *He* (a man) *broke his promise:* (IAar, S, Msb, K:) and *broke,* or *dissolved, his compact, contract,* or *covenant.* (K.)

3 **خاوت طَرْفَهُ دُونِى** , (K,) inf. n. مُخَاوَتَةٌ, (TA,) *i. q.* سَارَقَهُ [i. e. *He cast his eye furtively towards a spot between me and him;* meaning, *towards me:* see similar phrases in art. دون]. (K.)

5 تَخَوَّتَ see 1, in two places: ___ and see also 8, in two places.

7 إِنْخَوَتَ see 1, first sentence.

8 إِخْتَوَتَ see 1, in four places. ___ One says also, اختات بَلَدًا, and تخوّته , *He cut off for himself a land,* or *district.* (IAar, TA in art. خوى.) ___ And فُلَانٌ يَخْتَاتُ حَدِيثَ القَوْمِ, (S, K, *) and يَتَخَوَّتُ , (S,) *Such a one takes of the discourse of the people,* or *party, and learns it by heart* [*one part after another*]. (S, K. *) In [some of] the copies of the K, in the explanation of اختات الحَديثَ, for فَتَحَفَّظَهُ is erroneously put فَتَخَطَّفَهُ. (TA.) ___ And إِنَّهُمْ يَخْتَاطُونَ اللَّيْلَ, meaning يَسْرُونَ وَ يَقْطَعُونَ الطَّرِيقَ [*Verily they journey by night, and make the road to be feared, relying upon their strength, and robbing and slaying men*]. (S: [in two copies of which I find يَسِيرُونَ in the place of يَسْرُونَ.])

خَوَاتٌ The *sound made by the motion of the wings of an eagle.* (S, K. [In a copy of the S, I find it said that this word is fem., though its meaning is masc.; and the same is said in the TA, doubtless from another copy of the S; but this observation, which is omitted in one copy of the S in my possession, applies to خَوَاةٌ, mentioned in art. خوى in the S, as meaning صَوْتٌ.]) And *A sound* [absolutely]; (K;) as also خَوَاتُهُ : (TA:) or the *sound,* or *noise, of thunder,* and *of a torrent,* or *flow of water.* (AHn, K.) A poet says,

* فَلَاحِسَّ إِلَّا خَوَاتُ السُّيُولِ *

[*And there was no sound but the noise of the torrents*]; (AHn, TA;) which shows that we should read in the K وَالسَّيْلِ; not والسيلُ, as in some copies. (TA.)

خَوَاتَةٌ : see the next preceding paragraph.

خَوَّاتٌ A *bold, daring, brave,* or *courageous,* man. (S, K.) ___ One *who is always eating, but does not eat much.* (K.) *A great promisebreaker.* (Msb.)

خَائِتٌ [act. part. n. of 1]. خَائِتَةٌ signifies An eagle (عُقَابٌ) *pouncing down,* or *making a stoop,* (S, K,) *and thereby causing a sound to be heard.* (S.) *Breaking his promise;* or one *who breaks a promise.* (Msb.)

خوخ

خَوْخٌ [The *peach,* or *peaches;*] *a well-known kind of fruit,* (K, TA,) *which is eaten;* (TA;) *i. q.* دُرَاقِن: (K in art. درقن:) sing., (K,) or n. un., (S,) خَوْخَةٌ . (S, K.) See also what follows.

خَوْخَةٌ : see above. Also *An aperture* (S, A, Mgh, K) *in a wall,* (S, A, Mgh,) *admitting the light* (S, A, K) *to a house,* or *chamber.* (K.) ___ *A passage* (مُخْتَرَقٌ) *between any two houses, not having a door,* or *gate:* (K:) of the dial. of El-Hijáz; (TA;) [and of Egypt, where it is applied to *a lane leading from one street or quarter to another:* coll. gen. n. خَوْخٌ :] accord. to some, *a passage* (مُخْتَرَقٌ) *between any two things:* and *a small door-way between two houses,* or *chambers, with a door affixed to it.* (L.) ___ *A wicket,* or *small door,* (A, Mgh,) *in a large door.* (A.) [Golius, as on the authority of Meyd, explains it as meaning *Fenestella in medio januæ.*] ___ [Also applied to *A sluice* in a rivulet: see دَرَقَةٌ.] ___ The *anus;* syn. دُبُرٌ. (K, TA.) *A kind of green garment:* (Az, K:) of the dial. of Mekkeh. (TA.)

خود

2 **خوّد** , (L,) inf. n. تَخْوِيدٌ, (S, L, K,) *He* (a camel, L) *went quickly;* or *was quick in his pace* or *going:* (S, L, K:) *he went quickly, and threw out his legs:* or, as some say, *he shook, as though he were convulsed:* and in like manner, a male ostrich: and sometimes it is said of a man, signifying as first explained above. (L.) ___ خَوَّدَ رَأْلُهُ: see art. رأل. *He sent* the stallion, فالإبلِ *among the camels.* (L, K.) *He obtained* somewhat of food. (K.)

5 **تخوّد** *He* (a camel) *shook* in going, *by reason of briskness, liveliness,* or *sprightliness.* (A.) ___ *It* (a branch) *inclined,* (A, TA,) or *bent.* (K.)

خَوْدٌ , applied to a girl, (S,) or young woman, (L,) or a female, (A, K,) *Soft,* or *tender,* (S, A, L, K,) *and youthful:* (A:) or *goodly,* or *beautiful, in make, and youthful,* (L, K,) *not yet of middle age:* (L:) pl. خَوْدَاتٌ (L, K) and خُودٌ; (S, L, K;) the latter like لُدْنٌ as pl. of لَدْنٌ, an epithet applied to a spear. (S, L.)

خور

1 **خَارَ** , aor. يَخُورُ, (S, A, Mgh,) inf. n. خُوَارٌ (JK, S, A, Mgh, K *) and خَوْرٌ, (JK,) *He* (a bull) *uttered his cry;* [i. e. *lowed,* or *bellowed;*] (Lth, JK, S, A, Mgh, K;) *this being its primary signification:* (Er-Rághib:) the inf. n. خُوَارٌ, used agreeably with this explanation, occurs in the Kur xx. 90 [and vii. 146]: (S:) it signifies the *loud crying* [i. e. the *lowing* or *bellowing*] of a cow and of a calf: (Lth:) and the *crying* [i. e. *bleating*] of sheep, or that of goats, and of gazelles, (K,) and of any beast: (Er-Rághib:) and the *sounding* [i. e. *whizzing*] of arrows: (K:) of any of these, you say, خَارَ, aor. and inf. n. as above. (TA.) [Hence,] لَهُ صَوْتٌ كَخُوَارِ الثَّوْرِ *He has a voice like the bellowing of the bull.* (A.) ___ [And hence, (see 10,)] خَارَ عَلَيْهِ *He bent, turned,* or *inclined, towards him.* (A.) خَارَ, aor. as above, (S, Msb,) inf. n. خُؤُورٌ, (S, K, [for which Golius, as on these authorities, substitutes خُؤُورَةٌ,]) said of a man, (S,) and of anything, (TA,) *He,* or *it, was,* or *became, weak,* or *feeble,* (S, Msb, K,) *and languid;* (S, TA;) as also خَوَرَ, (TA,) aor. يَخْوَرُ, (JK,) inf. n. خَوَرٌ; (S, * K, * TA;) and خَوِرَ , (JK, TA,) inf. n. تَخْوِيرٌ. (K.) خَارَ and خَوَرَ both signify *It was soft,* or *fragile;* said of anything, like a reed. (JK.) It is said in a trad. of 'Omar, لَنْ يَخُورَ قَوِيٌّ مَا دَامَ صَاحِبُهَا بِنَزْعٍ وَيَنْزُو, meaning *A possessor of strength* (صَاحِبُ قُوَّةٍ) *will not be weak as long as he can pull* his bow *and leap* to his beast. (TA.) In a camel that is drinking, خَوَرٌ denotes, or implies, a quality that is praised; i. e. *Patient enduring of thirst and fatigue:* and a quality dispraised; i. e. the *lacking patience to endure thirst and fatigue.* (TA.) ___ Also, said of heat, (S, TA,) and of cold, inf. n. خُؤُورٌ and خُؤُورَةٌ, (JK,) *It became faint; it remitted,* or *abated;* (JK, S, TA;) and so خَوَرَ, inf. n. خَوَرٌ; and خَوَّرَ . (TA.) And خَارَ عَنَّا, said of cold, *It ceased from us; quitted us.* (A.) خَارَهُ, (JK, S,) inf. n. خَوْرٌ, (S, K,) *He hit,* or *hurt, his* خُوَرَانِ, (JK, S, K, *) in thrusting or piercing him with a spear or the like. (JK, S.)

2 **خَوَّرَ** : see 1, in two places. خَوَّرَهُ *He attributed to him weakness,* or *feebleness, and languor.*

(TA.)

4 **اخارهُ**, (S, K,) inf. n. إِخَارَةٌ, (S,) [app., in its' primary acceptation, *He caused him to utter a cry.* (See 10.) ___ And hence,] *He bent, turned,* or *inclined, him,* or *it.* (S, K.) You say, أَخَرْنَا المطَايَا إِلَى مَوْضِعِ كَذَا *We bent,* or *turned, the riding-camels to such a place.* (S.)

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6 **تخاورت الثّيرَانُ** *The bulls lowed,* or *bellowed, one to another.* (A.)

10 **استخارها** [*He endeavoured to make her* (namely, a gazelle, or a wild cow,) *to utter her cry;* or] *he uttered a cry in order that she should do the same.* (TA.) The sportsman, coming to a place in which he thinks the young one of a gazelle or [wild] cow to be, utters a cry like that of her young one; and the mother, hearing it, if she have a young one, thinks the cry to be that of her young one, and follows the cry. (S, * TA.) ___ Hence, (S, TA,) استخارهُ *He endeavoured to make him bend, turn,* or *incline:* (JK, S, A, K, TA:) and *he called him to him:* and *he interrogated him;* or *desired him to speak;* syn. استنْطَقَهُ: namely, a man. (JK.) [استخار المنْزِلَ is explained in the L and K as meaning استنْظَفَهُ: to which is added in the TA, كأنّه طلب خَيره, with the remark that it should therefore properly be mentioned in art. خير: but an explanation in the sentence immediately preceding, and a verse cited below, evidently show that استنظفه is a mistranscription for استنْطَقَهُ, and that خيره should be خبره: so that the meaning is *He interrogated the place of abode.*] The author of the L cites, as an ex., the saying of El-Kumeyt,

* وَلَنْ يَسْتَخِيرَ رُسُومَ الدِّيَارِ *

* لِعَوْلَتِهِ ذُو الصِّبَى المُعْوِلُ *

[*And he who is affected with youthful amorousness, wailing, will not ask the remains,* or *traces, of the dwellings to reply to his wailing:* but for لعولته I would rather read بعولته; i. e., *will not interrogate* them *with his wailing*]. (TA.) ___ استخار الضَّبُّ, (K, TA, [in some copies of the K, erroneously, الضَّبُع,]) and اليربوع, (TA,) *He placed a piece of wood in the hole of the burrow of the* [*lizard called*] ضبّ, (K, TA,) and *of the jerboa,* i. e. *in the* قاصعآء, (TA,) *in order that it should come forth from another place,* (K, TA,) i. e. *the* نافقآء, *so that he might catch it.* (TA.) Lth falsely assigns the act of الاستخارة to the ضبّ and the jerboa. (Az, TA.)

خور *Low,* or *depressed, ground* or *land,* (JK, S, K,) *between two elevated parts;* (JK, S;) like غور: (TA:) *an inlet* (lit. *a neck*) *from a sea* or *large river, entering into the land:* (Sh:) *a place,* or *channel, where water pours into a sea* or *large river:* (JK, K:) or *a wide place* or *channel, where waters pour, running into a sea* or *large river;* (TA:) or (as in the TA, but in the K and,) *a canal,* or *cut, from a sea* or *large river:* (K, TA:) and *i. q.* رحبة [app. as meaning the *part in which the water flows from the two sides* of a valley]: (JK:) pl. خُؤُور. (TA.)

خُور a pl. of خَوَّارة, (S, K,) contr. to rule; (MF, TA;) and of خَوّار in the phrase خُوَّار العنان. (JK, TA.) See خَوَّار, in five places.

خُورة الإبل, with damm, [app. originally خُيْرة,] *The best of camels,* or *of the camels;* (IAar, K;) [see خَيْر, (in art. خير,) near the end of the paragraph;] and so خوارها, and الخُورى منها. (Fr, TA.)

خُورى fem. of أَخْيَر, and properly belonging to art. خير: see what next precedes.

خَوْرانٌ *The* مَبْعَر [or *rectum*], *which comprises the* حَتَار [or *anus, with the extremities of its skin,*] *of the* صُلْب [or *back*], (K,) of a man &c.: (TA:) or the *passage of the* رَوْث [or *dung,* properly of a horse or the like, but here app. meaning of a man also]: (S:) or the *head* [or *extremity*] *of the* مَبْعَرة [or *rectum*]: or

the *part in which is the* دُبُر [or *anus*]: (K:) or the دُبُر [or *anus*] itself; (TA;) or it has this meaning also; (JK;) and so خَوَّارَة, syn. اسْتٌ; (K;) the دُبُر being so called because it is like a depressed place between two hills: (TA: [see خور:]) or the *gap in which is the* دُبُر [or *anus*] of a man; and that *in which is the* قُبُل [or *anterior pudendum*] of a woman: (TA:) or the *gap in which is the* دُبُر *and the place of the* ذَكَر *and that of the* قُبُل *of the woman:* (Zj in his Khalk el-Insán:) pl. خَوْرَانَاتٌ and خَوَارِينُ: (K:) the former pl. of a form which any sing. subst. not significant of a human being may receive. (TA.)

خُوَارٌ an inf. n. of خَارَ as explained in the first sentence in this art. (S, A, &c.) خُوَارُ الإِبِلِ: see خُورَة.

خُؤُورٌ : see the next paragraph, in two places.

خَوَّارٌ *Weak,* or *feeble;* (JK, S, Msb, K;) applied to a man; (S;) as also خَائِرٌ, (K,) and خُؤُورٌ: (AHeyth:) a *weak* man, *who cannot endure difficulty* or *distress:* (Lth:) and *cowardly,* or *a coward:* (A:) pl. of the first خَوَّارُونَ, and of the third خُوَرَةٌ. (AHeyth.) Applied to a camel, *Slender* (رَقِيق) *and beautiful:* (K, TA: [for الحِسِّ in the CK, I read الحُسْن, as in other copies of the K and in the TA:]) and the fem., with ة, applied to a she-camel, *having soft flesh and fragile bones:* (TA:) pl. of the former [and of the latter] خَوَّارَاتٌ. (K.) Applied to a spear, *Weak:* (S:) *not hard:* (Msb:) or *weak and soft;* (TA;) and in the same sense applied to an arrow, (A, TA,) as also خُؤُورٌ; (TA;) and so the fem. of the former, with ة, applied to a reed or cane (قَصَبَةٌ); (A, TA;) and to land or ground (أَرْضٌ) as meaning *weak,* (S,) or *soft:* (A, Msb:) pl. خُورٌ. (S.) And خَوَّارُ العِنَانِ A horse (A) *that turns easily,* (JK, A, K,) *and runs much:* (K:) pl. خُورٌ. (JK, TA.) And خَوَّارَةٌ بَكْرَةٌ *A sheave of a pulley of which the pin runs* [or *turns*] *easily in the checks.* (TA.) And خُورُ الحَشَايَا *Beds,* or *the like, stuffed with soft substances.* (TA, from a trad.) And خَوَّارُ الصَّفَا *Smooth stones that sound* [*when struck*] *by reason of their hardness.* (IAar.) And خَوَّارُ زَنْدٍ *A* زند [q. v.] *that emits much fire;* syn. قَدَّاحٌ. (AHeyth, K.) [Hence,] هُوَ خَوَّارُ العُودِ [meaning *He is lavish when asked*]: an expression of dispraise. (TA in art.

كسر.) [Hence also,] خَوَّارَةٌ A she-camel *abounding with milk;* pl. خُورٌ ; (S, K, TA;) which is contr. to rule, and said by MF to be without a parallel: (TA:) and so a ewe or she-goat: (TA:) or a she-camel *whose milk flows easily;* and so a ewe or she-goat: (A:) or a she-camel *thin-skinned, and abounding with milk:* (AHeyth:) or one *that is of a hue between dustcolour and red, with a thin skin;* and such is the most abundant in milk: (Kf:) or *of a red colour inclining to dust-colour, thin-skinned, and having long fur with* [*coarse*] *hair protruding through it, longer than the rest:* such a she-camel is less hardy than others, but abounds with milk. (ISk.) Also A palm-tree (نَخْلَةٌ) *that bears much fruit.* (JK, A, K.) ___ خُورٌ as meaning Women *much suspected, on account of their corruptness,* (K, TA,) *and the weakness of their forbearance,* (TA,) is [a pl.] without a sing. (K.)

خَوَّارَةٌ fem. of خَوَّارٌ [q. v.]. ___ As a subst.: see خَوْرَانٌ.

خَائِرٌ : see خَوَّارٌ, first sentence.

خوص

1 **خَوِصَ** , aor. ـَـ , inf. n. خَوَصٌ, *He* (a man, S) *had the eye sunk,* or *depressed:* (S, K:) or the inf. n. signifies the eye's *being narrow,* or *contracted, and sunk,* or *depressed:* (Msb:) or its *being small, and sunk,* or *depressed:* (A:) or its *being sunk,* or *depressed, and narrow,* or *contracted, and small:* or one eye's *being smaller than the other:* or the eye's *being narrow in the slit, naturally,* or *by reason of disease:* or accord. to AM, all that they have related respecting this word is correct except narrowness of the eyes; for the Arabs, when they mean this, use the term حَوَصٌ, with [the unpointed] ح ; but when they mean the eye's being sunk, or depressed, this they term خَوَصٌ, with [the pointed] خ : (TA:) and accord. to A 'Obeyd's relation on the authority of his companions, (TA,) [and accord. to Mtr also,] خَوِصَتْ عينه signifies *his eye became sunk,* or *depressed;* (Mgh, TA;) but حَوِصَتْ, it became narrow, or contracted. (Mgh.) ___ Also خَوِصَتْ, inf. n. as above; and اخواصّت , inf. n. اخْوِيصَاصٌ; *She* (a ewe) *had one of her eyes black, and the other white.* (AZ, TA.)

2 **خوّص الشَّجَرُ** , inf. n. تَخْوِيصٌ, said of palmtrees, [and some others, see خُوصٌ,] *The trees put forth leaves,* [or only *leaves of the kinds called* خُوصٌ,] *little by little.* (L, TA.) See also 4. ___ خوّص التَّاجَ, inf. n. as above, *He ornamented the crown with plates of gold* (K, TA) *of the width of palm-leaves.* (TA.)

3 **خَاوَصَ** see 6, in two places.

4 **أَخْوَصَتِ النَّخْلُ** *The palm-trees put forth their* خُوص [or *leaves*]: (S, K:) or, accord. to the A, you say, خَوَّصَتِ النَّخْلُ, meaning *the palm-trees put forth their leaves.* (TA.) [See also 2, above.] اخوص is

also said of the عَرْفَجٌ, (S, K,) and of the رِمْثٌ, (TA,) [and of other trees, (see خُوصٌ,)] or of trees in general, (TA,) or of trees (الشَّجَر) you say أَخَاصَ, inf. n. إِخْوَاصٌ,

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(AHn, ISd,) the verb being thus made infirm, and the inf. n. sound, (ISd,) or of all trees except thorny trees and herbs or leguminous plants, (TA,) meaning, *It broke out with leaves:* (S, K:) or, when said of the عرفج, *its* خُوص *became perfect.* (AA, TA voce عَرْفَجٌ; and S voce ثَقَّبَ.) And you say also, أَخْوَصَتِ الخُوصَةُ *The* خُوصَةٌ [see خُوصٌ] *appeared.* (TA.)

6 **تخاوص**, (A, K,) or تخاوص فى نَظَرِه, (TA,) *He blinked,* or *contracted his eyelids,* (A, K,) *somewhat,* (K,) *looking intently, as though he were aiming an arrow;* and *so in looking at the sun;* (A, K;) as also خاوص. (K.) [But the latter is trans.] You say, إِنَّهُ يُخَاوِصُ فُلَانًا, and يَتَخَاوَصُ لَهُ, *Verily he blinks,* or *contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow.* (A.) [See also تَخَاوَصَ إِلَى الشَّمْسِ; and هو يُخَاوِصُ فُلَانًا.] ___ [Hence,] تَخَاوَصَتِ النُّجُومُ, (A,) or تخاوصت النجوم لِلْغُرُوبِ, (TA,) *The stars inclined to setting.* (A, TA.)

11 **إِخْوَاصَّ** see 1, last signification.

خُوصٌ The *leaves of the date-palm,* (T, S, A, Msb, K,) and *of the* مُقْلٌ [or *Thebaïc palm*], (T, TA,) and *of the* نَارَجِيل [or *cocoa-nut-tree*], and *the like,* (TA,) and *of the* عَرْفَجٌ, (T, K,) and *of the* ثُمَام, (T, TA,) and *of the* نَصِىّ, (S voce أُمْصُوخَة, q. v.,) and *of the* أَرْطَى, and *of the* أَلَآء, and *of the* سَبَط: (Ibn-'Eiyásh Ed-Dabbee, K:) n. un. with ة: (T, S, K, &c.:) *the* خوصة *of the* عرفج *is the green* [*part*] *thereof when it appears upon the white thereof;* (TA;) [or] *it resembles the leaves of the* حَنَّآء: *that of the* ارطى *is like the* هَدَب [or *evergreen leaves*] *of the* أَثْل: *that of the* الآء *has the form*

of the ears of sheep, or *goats: and that of the* سَبَط *has the form of the* حَلْفَآء: (Ibn-'Eiyásh, TA:) *there is also the* خوصة *of the* [*class of trees or plants called*] جَنْبَة, *which is of the plants,* or *herbage, of the* [*season called*] صَيْف, or, as some say, *it is what grows upon a root-stock* or *rhizoma* (عَلَى أَرُومَة): (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no خوصة. (T, TA.)

خِيَاصَةٌ The *trade,* or *art, of the* خَوَّاص. (A, TA.)

خَوَّاصٌ *A seller of* خُوص: (S, K:) or *a weaver thereof* [*into baskets and mats and the like*]: (A:) or *both.* (TA.)

أَخْوَصُ A man (S, Mgh) *having the eye sunk,* or *depressed;* (S, Mgh, K;) *having the quality of the eye termed* خَوَصٌ: [see 1:] fem. خَوْصَآء: (TA:) which is [also] applied to the eye, meaning *sunk,* or *depressed:* (Mgh:) or *small, and sunk,* or *depressed:* (A:) and to a ewe, meaning *having one of her eyes black, and the other white:* (AZ, K:) or *having one eye black, and the other, with the rest of the body, white:* (TA:) pl. خُوصٌ, which, prefixed to العُيُونُ, is applied to camels. (A.) ___ [Hence,] بِئْرٌ خَوْصَآءُ *A deep well; a well of which the bottom is deep;* (A, K, TA;) *of which the beasts see not the water:* (TA:) because one contracts his eyelids (يَتَخَاوَصُ) in looking into it: (A, TA:) or خوصاء applied to a well (رَكِيَّة), signifies *of which the water has sunk into the earth.* (TA.) And the same epithet applied to a [mountain of the kind called] هَضْبَة, (A,) or قَارَة, (K,) *High; lofty:* (A, K:) because one contracts his eyelids in looking at it. (A, TA.) And رِيحٌ خَوْصَآءُ *A hot wind:* (K:) or *a vehemently-hot wind:* (A:) *that makes the eye to blink, or contract the eyelids,* (تَكْسِرُهَا,) *by reason of heat:* (K, * TA:) *in which one does not see without blinking,* or *contracting the eyelids.* (A.) And ظَهِيرَةٌ خَوْصَآءُ *A summer mid-day vehemently hot:* (A:) or *most vehemently hot;* (K, TA;) *in*

which one cannot look without blinking, or *contracting the eyelids.* (TA.)

مُخَوَّصٌ applied to a crown, *Ornamented with plates of gold like* خُوص *in width:* (A, * TA:) and applied to a vessel, *having in it what resemble* خُوص *in shape.* (TA.) مُخَوَّصٌ بِالذَّهَبِ, applied to دِيبَاج [or silk brocade], *Woven with gold in the form of* خُوص. (TA.)

أَرْضٌ مُخَوِّصَةٌ *Land in which are* خُوص *of the* أَرْطَى *and* أَلَآء *and* عَرْفَج *and* سَبَط. (Ibn-'Eiyásh Ed-Dabbee, K.)

خوض

1 **خَاضَ المَآءَ** , aor. يَخُوضُ, inf. n. خَوْضٌ (S, A, Msb, K) and خِيَاضٌ, (S, A, K,) [*He waded,* or *forded, through the water;*] *he passed through the water walking* or *riding:* (S:) or *he entered into the water;* (A, K;) as also خَوَّضَهُ , (K,) inf. n. تَخْوِيضٌ; (TA;) [or this latter has an intensive signification, as it is said to have in a phrase below;] and اختاضهُ : (K:) or *he walked in,* or *through, the water;* (Msb;) as also تخوّضهُ : (TA:) or *he entered into the water and walked in it,* or *through it.* (TA.) You say also, خَاضَ بالفَرَسِ, meaning *He brought the horse to the water;* as also اخاضهُ , (K,) inf. n. إِخَاضَةٌ; (AZ;) and خاوضهُ , (K,) or خاوضهُ فى المآء, inf. n. مُخَاوَضَةٌ, as in the A: (TA:) or اخاضوا المآء signifies خاضُوهُ بدوابّهم [*They waded* or *forded through the water,* or *entered into it,* &c., *with their beasts*]: and you say also, خاوضتهم فى المآء [*I waded* or *forded with them through the water;* &c.; meaning with men, not with beasts]: (so I find in a copy of the A:) and اخاض القومُ signifies خاضَتْ خيلُهم المآء [*The people's horses waded* or *forded through the water*]. (S.) ___ خاضَتِ الإبلُ لُجَّ السَّرَابِ [*The camels passed through the great expanse of mirage*]. (A.) ___ خاضَ البَرْقُ الظَّلَامَ [*The lightning penetrated through the darkness*]. (A, TA.) ___ خاضَ إِلَيْهِ الرِّمَاحَ حَتَّى أَخَذَهُ [*He forced his way to him through the spears until he took him,* or *it*]. (A, TA. *) ___ خاضَ القومُ فى الحديث, (S, A,) and تخاوضوا فيه, (S, A, K,) *The people,* or *company of men, entered* [or *waded*] *together into discourse.* (S, A, K.) ___ خاضَ الغَمَرَاتِ, (S, K,) aor. as above, inf. n. خَوْضٌ, (TA,) *He plunged into the submerging floods of ignorance,* or *the like;* syn. اقْتَحَمَهَا. (S, K, TA.) ___ خاضَ فى الأَمْرِ *He entered* [or *plunged*] *into the affair.* (Msb.) ___ In like manner you say, خاضَ فى الباطلِ and] اخاضَ الباطلَ *He entered* [or *plunged*] *into false,* or *vain, discourse* or *speech:*

(Msb:) and خَاضَ, alone, signifies *He said*, or *spoke, what was false.* (A.) It is said in the Kur [lxxiv. 46], (TA,) وَكُنَّا نَخُوضُ مَعَ الخَائِضِينَ, i. e. فِى البَاطِلِ [*And we used to enter into false*, or *vain, discourse* or *speech, with those who entered thereinto*]; (Bd, Jel, K;) syn. نَشْرَعُ: (Bd:) or *and we used to follow the erring*, &c. (O, K.) And again, [lii. 12,] الَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ [*Who amuse themselves in entering into false*, or *vain, discourse* or *speech*]; (TA;) فِى البَاطِلِ being here, again, understood. (Bd.) And again, [ix. 70,] وَخُضْتُمْ كَالَّذِى خَاضُوا, i. e. كَخَوْضِهِمْ [*And ye have entered into false*, or *vain, discourse* or *speech, like their entering thereinto*]. (K.) And again, [vi. 67,] الَّذِينَ يَخُوضُونَ فِى آيَاتِنَا [*Who enter into false*, or *vain, discourse* or *speech respecting our signs;* meaning the Kur-án]. (TA.) خَاضَ فِيهِ is also explained as signifying *He said what was false respecting it.* (TA.) And خَوْضٌ signifies The *confusing*, or *confounding*, in an affair. (TA.) ___ خَاضَ, (S, A, Mgh, K,) and خَوَّضَ, (A, TA,) also signify *He mixed*, (S, * K, TA,) *and stirred about*, (TA,) the beverage, or wine: (S, K, TA:) or *he stirred about* the سَوِيق with the مِخْوَض. (A, Mgh. *) ___ خَاضَهُ بِالسَّيْفِ *He moved about the sword in him, having smitten him:* (S, K, * TA:) or *he put* [or *thrust*] *the sword into the lower part of his belly, and then raised it upwards.* (A, * TA.) ___ خُضْتُ بِقِدْحٍ فِى القِدَاحِ, (A, TA,) inf. n. خِيَاضٌ; and خَاوَضْتُ القِدَاحَ, inf. n. خِوَاضٌ; (TA;) *I put an arrow*, (A, TA,) *which I had borrowed, and by which I expected to have good luck*, (TA,) *among the* [*other*] *arrows* (A, TA) *used in the game called el-meysir:* (TA:) see an ex. (a verse of Sakhr-el-Gheí) in art. خض.

2 **خَوَّضَ** see 1, first signification: ___ and again in the latter part of the paragraph. ___ خَوَّضَ فِى نَجِيعِهِ [app. meaning *He wallowed in his effused blood*] is with teshdeed to render the signification intensive. (S.)

3 **خَاوَضَ** see 1, second sentence, in two places: and again in the last sentence.

4 أَخَضْتُ فى المَآء دابَّتِى [*I made my beast to wade,* or *ford, through the water*]. (S, A. *) اخاض القوم خيلَهم المآء [*The people,* or *company of men, made their horses to wade,* or *ford, through the water*] is said when they wade, or ford, with their horses through the water. (TA.) اخاض القوم: and اخاضوا المآء: [which are evidently elliptical phrases:] and اخاض الفرس: see 1, second sentence. ___ اخاض الباطل: see 1.

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اخاض المآء *The water admitted of being walked* [or *waded* or *forded*] *in* or *through:* contr. to general rule; being intrans. while the unaugmented verb is trans. (Msb.)

5 تَخَوَّض see 1, first sentence. ___ تخوّض also signifies *He constrained himself to wade,* or *ford, in,* or *through, water.* (K, * TA.) This is the primary signification: and hence, ___ تخوّض فى الأَمْر *He employed,* or *occupied, himself in the affair:* and *he used art* or *artifice* or *cunning,* or *his own judgment* or *discretion, in the affair,* or *in the disposal* or *management thereof:* and so in the phrase تخوّض فى المال: or, accord. to some, this means *he acted wrongly in acquiring the property in an improper manner, in whatsoever way it was possible.* (TA.)

6 تَخَاوَض see 1, near the middle of the paragraph.

8 إختوض see 1, first sentence.

مَخَاضٌ : see مَخَاضَةٌ.

مَخْوَضٌ [The *instrument with which beverage,* or *wine, is mixed and stirred about*]; it is, *for beverage,* or *wine, like the* مِجْدَح *for* سَوِيق: (S, K:) or the *instrument with which* سويق *is*

stirred about. (A, Mgh.)

مَخَاضَةٌ [*A ford;* i. e.] *a place where people pass through water, walking* or *riding:* (S, A, K:) or *a place where one walks through water:* (Msb:) pl. مَخَاضٌ, (S, K,) [or this is rather a coll. gen. n.,] or مَخَائِضُ, (as in one copy of the S,) and مَخَاوِضُ (AZ, S, K) and مَخَاضَاتٌ. (Msb, TA.)

خوف

1 **خَافَ**, (S, Msb, K, &c.,) originally خَوِفَ, (Lth, L, &c.,) first pers. خِفْتُ, (TA,) aor. يَخَافُ, (S, K, &c.,) originally يَخْوَفُ, (L,) imperative خَفْ, (S,) inf. n. خَوْفٌ (S, Msb, K, &c.) and خِيفٌ, [originally خَوْفٌ,] (Lh, TA,) erroneously written in the K with fet-h [to the خ], but some say that this is a simple subst., not an inf. n., (TA,) and خِيفَةٌ, (Lh, S, Msb, K, &c.,) originally خَوْفَةٌ, (K,) but some say that this also is a simple subst., not an inf. n., (TA,) and [therefore] its pl. is خِيفٌ, (Lh, JK, S, and so in the CK,) in [some of] the copies of the K erroneously written خَيْفٌ, (TA,) or this [as well as the next preceding] may be an inf. n., for some few inf. ns. have pls., (ISd, TA,) and مَخَافَةٌ, (S, Msb, K, &c.,) originally مَخْوَفَةٌ, for which last, the first of these inf. ns. is used by a poet, and therefore made fem., (TA,) *He feared; he was afraid* or *frightened* or *terrified;* syn. فَزِعَ. (K.) It is also trans.: (Msb:) you say, خَافَهُ and تَخَوَّفَهُ [*He feared,* or *was afraid of, him,* or *it*]; (Msb, TA;) both signifying the same: (TA:) [and so خَافَ مِنْهُ; or this may mean *he feared what might happen to him from him,* or *it:*] and تَخَوَّفَ عَلَيْهِ شَيْئًا, meaning خَافَهُ [i. e. خَافَ عَلَيْهِ شَيْئًا *He feared for him a thing*]: (S, K:) and خَافَهُ عَلَى مَالِهِ and تَخَوَّفَهُ عَلَيْهِ [*He feared him,* or *it, for his property*]. (Mgh.) ___ [Hence,] it is also used in the sense of ظَنَّ [*He thought,* or *opined*]: and in this case, the Arabs sometimes use it in the same manner as a verb signifying an oath, and give it the same kind of complement; as in an ex. cited voce دَرَدَ [q. v.]. (S in art. درد.) And *He knew.* (Lh, Kr, K.) Hence, وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا [*And if a woman know* that there is, *on the part of her husband, injurious treatment,* or *unkindness,* or *estrangement*], (K,) in the Kur [iv. 127]. (TA.) And hence also, فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا [*And he who knoweth* that there is, *on the part of the testator, an inclining to a wrong course,* or *a declining from the right course,* &c.], (K,) in the Kur [ii. 178]; thus explained by Lh. (TA.) خَافَهُ, (S,) first pers. خِفْتُهُ, (K,) aor. يَخُوفُهُ, (S,) *He exceeded him in fear.* (S, K. *) You say, خَاوَفَهُ فَخَافَهُ, (S,) inf. n. of the former مُخَاوَفَةٌ, (TA,) i. e. [*He vied with him to*

see which of them would exceed the other in fear, and] *he exceeded him in fear.* (S.)

2 **خوّفه** , (Msb, K,) inf. n. تَخْوِيفٌ, (TA,) *i. q.* أَخَافَهُ. (Msb, K.) See the latter, in two places. *He put fear into him.* (JK, TA.) خَوِّفْنَا [app. addressed to God] is mentioned by Lh as meaning *Render the Kur-án and the Traditions beautiful to us in order that we may* [*give heed thereto and*] *fear.* (TA.) ___ *He made him to be in such a state,* or *condition, that men feared him;* (JK, K;) *he made him to be feared by men.* (M.) Hence, in the Kur [iii. 169], إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ, i. e. [*Verily that is the devil:*] *he causeth his friends to be feared* by you: [or *that devil causeth* &c.:] or, as Th says, *causeth* you *to fear by his friends.* (TA.) *He diminished it, lessened it,* or *took from it;* and so خوّف منه. (TA.) [See also 5.] ___ خوّف غنبه *He sent away his sheep,* or *goats, flock by flock.* (TA.)

3 **خَاوَفَ** see 1, last sentence.

4 **اخافه** , (Msb, K,) inf. n. إِخَافَةٌ (S) and إِخَافٌ, like كِتَابٌ, (Lh, TA,) [but the latter is irreg. and rare,] *He,* or *it,* (an affair, a case, or an event, Msb,) *caused him,* or *made him, to fear,* or *be afraid; put him in fear; frightened,* or *terrified, him;* (TA;) and خوّفه , (Msb, K,) inf. n. تَخْوِيفٌ, (S, TA,) signifies the same. (S, Msb, K.) So in the phrase اخاف الثَّغْرُ [*The enemies' frontier caused to fear,* &c.; *was insecure:*] or *fear entered from it.* (TA.) You say also, مَالَ الحَائِطُ فَأَخَافَ النَّاسَ [*The wall leaned, and caused the people to fear*]. (Msb.) And أَخَافَ اللُّصُوصُ الطَّرِيقَ [for أَخَافَ اللُّصُوصُ أَهْلَ الطَّرِيقِ *The robbers caused the people of the road,* or *the passengers thereof, to fear,* &c.; or it may be rendered *the robbers caused the road to be insecure*]. (Msb.) And أَخَفْتُهُ الأَمْرَ فَخَافَهُ [*I caused him to fear the thing,* or *affair,* &c., *and he feared it;* making the verb doubly trans.]; as also خَوَّفْتُهُ إِيَّاهُ

فَتَخَوَّفَهُ. (Msb.) It is said in a trad., أَخِيفُوا الهَوَامَّ قَبْلَ أَنْ تُخِيفَكُمْ *Make ye the venomous reptiles and the like to fear before they make you to fear;* (TA;) i. e. *kill ye them before they kill you.* (JM, TA.) ___ مَا أَخْوَفَنِى عَلَيْكَ [*How greatly do I fear for thee!*]. (TA.)

5 **تخوّفه** : see 1, in three places. Also *He took by little and little* (S, L, K) *from it,* (S, K,) or *from its sides;* (L;) as also تحوّفه: (S and K * in arts. حوف and حيف:) or *he took from its extremities;* so in the A; in which it is said to be tropical: accord. to IF, it is originally [تخوّن,] with ن [in the place of the ف]. (TA.) Dhu-rRummeh says, (S,) or not he, but some other poet, for it is ascribed to several different authors, (L,)

* تَخَوَّفَ الرَّحْلُ مِنْهَا تَامِكًا قَرِدًا *
* كَمَا تَخَوَّفَ ظَهْرَ النَّبْعَةِ السَّفَنُ *

[*Her saddle abraded from a long and high, compact hump, like as when the piece of skin used for smoothing arrows has abraded from the back of* a rod of *the* tree called نبعة]. (S. [See also 5 in art. حوف, where another reading of this verse is given. In the TA, in the present art., in the places of الرحل and ظهر, I find السَّيْر and عُود.]) Hence, (S, K,) accord. to Fr, (TA,) أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ, (S, K,) in the Kur [xvi. 49], (S,) which Az explains as meaning [*Or* are they secure from *his destroying them*] *by causing* them *to suffer loss* [*by little and little*] *in their bodies and their possessions,* or *cattle, and their fruits:* or, accord. to Zj, it may mean, *after causing* them *to fear,* by destroying a town, so that the one next to it shall fear. (TA.) You say also, تخوّف مِنْ مَالِى *He took by little and little from my property.* (JK.) And تَخَوَّفَنَا السَّنَةُ [*The year of drought,* or *sterility, took from us by little and little*]. (JK.) And تَخَوَّفَنِى حَقِّى [*He diminished to me by little and little my right,* or *due*]. (JK.) And تَخَوَّفَهُ حُمْقُهُ *i. q.* اهْضَمَهُ [an evident mistranscription for اهْتَضَمَهُ or هَضَمَهُ, meaning *His stupidity deprived him of his right,* or *due*]. (TA.)

خَافٌ A man *very fearful* or *timorous;* (S, K;) [and so, in the present day, خَوَّافٌ ; the former originally] of the measure فَعِلٌ, like فَرِقٌ and فَزِعٌ; and similar to صَاتٌ, meaning a man having a strong, or loud, voice: (S:) or *i. q.* خَائِفٌ : (TA:) accord. to Kh, it may be [originally خَاوِفٌ,] of the measure فَاعِلٌ, having the medial radical rejected; or [خَوْفٌ,] of the measure فَعْلٌ; and in either case, the dim. is [خُوَيْفٌ ,] with و: so says Sb. (TA.)

خَوْفٌ inf. n. of 1. (S, Msb, K, &c.) ___ Also *Slaughter:* whence, وَلَنَبْلُوَنَّكُمْ بِشَىْءٍ مِنَ ٱلْخَوْفِ [*And we will assuredly try you with somewhat of slaughter*]; (Lh, K;) in the Kur [ii. 150]. (TA.) [See also 4.] ___ And *Fighting:* whence, فَإِذَا جَآءَ الْخَوْفُ [*But when fighting cometh;* in the Kur xxxiii. 19]. (K.) See also خَائِفٌ. Also *A red hide from which are cut strips like thongs,* (Kr, K, TA,) *and then upon these are put* [*ornaments of the kind termed*] شَذْرٌ; *worn by a girl:*

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(TA:) a dial. var. of حَوْفٌ [q. v.]: (K:) but this latter is preferable. (L, TA.)

خِيفٌ : see 1, first sentence.

خَافَةٌ *A* [*coat of the kind called*] جُبَّةٌ, *of hide,* or *leather, which the collector of honey wears;* (Akh, JK, K;) and *also worn by the water-carrier:* (JK:) or *a fur-garment,* or *hide with the fur or wool on it, worn by him who enters into the places occupied by bees, in order that they may not sting him:* (TA:) or *a* [*pouch of the kind termed*] خَرِيطَةٌ, (S, K,) *of hide,* or *leather,* (S,) *narrow in the upper part and wide in the lower part,* (TA,) *in which honey is collected:* (S, K:) or *a* [*round piece of leather with a running string by means of which it may be converted into a bag, such as is termed*] سُفْرَةٌ, *like the* خَرِيطَةٌ, *made,* or *sewed, small,* [for مُصْعَدَةٌ or مُصَعَّدَةٌ, which I find in different

copies of the K, and to which no appropriate meaning is assignable, I read مُصْغَرَةٌ or مُصَغَّرَةٌ, (see 2 in art. صغر, and particularly أَصْغَرَ القَرْبَةَ,)] *having its head* [or *border*] *raised, for honey;* (K;) so says Skr, in explaining the following verse: or, as IB says, accord. to Aboo-'Alee, it is from the phrase النَّاسُ أَخْيَافٌ, meaning men, or the people, are different, one from another; for it is *a* خَرِيطَةٌ *of hide,* or *leather, embellished with different kinds of embellishment;* and if so it should be mentioned in art. خيف: (TA:) [but] the dim. is خُوَيْفَةٌ . (JK.) Aboo-Dhu-eyb says, [describing a collector of wild honey,]

* تَأَبَّطَ خَافَةً فِيهَا مَسَابٌ *

* فَأَصْبَحَ يَقْتَرِى مَشْدًا بِشِيقِ *

(S,) [*He put beneath his armpit a* خافة *in which was a receptacle for honey, and betook himself to making successive endeavours to reach the most difficult part of a mountain by means of a rope,* or *rope of palm-fibres;* for] he means شِيقًا بِمَسَدٍ; the phrase being inverted: (S and TA in art. شيق:) or he means, [*betook himself to*] *taking successive holds of a rope* (يَتَتَبَّعُ حَبْلًا) *tied to a* شيق [here best rendered *mountain-top*] in his descent to the place of the honey; so that there is no inversion. (TA in that art.) ___ Also *i. q.* عَيْبَةٌ [*A kind of basket,* or *receptacle, of hide,* or *leather*]; (TA;) the *thing in which fruits are gathered;* also called مِخْرَفٌ. (Har p. 374.) ___ And خَافَةُ الزَّرْعِ is said to mean *The envelope of the grain of seed-produce;* so called because it protects it: to this the believer is likened in a trad. [as some relate it]; but the reading [commonly known] is [خَامَةٌ,] with م. (TA.) [See خامة, in art. خيم.]

خِيفَةٌ ; pl. خِيَفٌ: see 1, first sentence. ___ [Sometimes it may mean, agreeably with analogy, *A kind of fear.*] See also art. خيف.

خَوَافٌ *Vociferation, clamour,* or *a confused noise,* of a company of men. (JK, Sgh, K.)

خُوَيْفٌ : see خَافٌ.

خُوَيْفَةٌ : see خَافَةٌ.

خَوَّافٌ : see خَافٌ. ___ [Hence, perhaps,] *A certain black bird:* ISd says, I know not why it is thus called. (TA.)

خَائِفٌ *Fearing; being afraid* or *frightened* or *terrified:* (S, * TA:) pl. خُوَّفٌ (S, K) and خُيَّفٌ, (S,) or خَيَّفٌ, (K,) or, accord. to Ks, خُيَّفٌ and خِيَفٌ and خُوفٌ, (L,) [but the second and third of these three should be خَيَّفٌ and خُوَّفٌ, for all are said to be of the measure فُعَّلٌ,] and خَوْفٌ ; or this last is a quasi-pl. n.; (K;) whence, in the Kur [vii. 54], خَوْفًا وطَمَعًا, meaning Worship ye Him *fearing* his punishment *and eagerly desiring* his recompense. (TA.) See also خَافٌ. ___ And see مَخُوفٌ.

طَرِيقٌ مُخَافٌ [for مُخَافٌ أَهْلُهُ, *A road of which the people,* or *passengers, are caused to fear,* by robbers]. (Msb.) [See also what next follows.])

طَرِيقٌ مَخُوفٌ *A road in which people fear:* (S, * Msb, K:) or *a road that is feared;* (JK, TA;) as also مَخِيفٌ , and خَائِفٌ ; which last is tropical, of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; (TA;) or, thus applied, this last [is a possessive epithet, and thus] means *having fear:* (JK: [see also مُخَافٌ:]) you should not say طَرِيقٌ مُخِيفٌ , because the road does not cause fear, but only he who robs and slays therein. (S, * K, * TA.) One says also مَخِيفٌ ثَغْرٌ and مُتَخَوَّفٌ *An enemies' frontier* [*that is feared,* or] *from which one fears,* or *from the direction of which fear comes.* (TA.) مَخُوفٌ signifies A thing [of any kind] that is *feared;* as a lion, and a serpent, and fire, and the like. (Har p. 369.) [Hence,] حَائِطٌ مَخُوفٌ *A wall of which the falling is feared.* (Lh, Msb, TA. [See also مُخِيفٌ.]) And وَجَعٌ مَخُوفٌ [*A pain that is feared*]. (TA. [See, again, مُخِيفٌ.]) And أَمْرٌ مَخُوفٌ [*An affair,* or *event, that is feared*]. (Mgh, Msb. [See, again, مُخِيفٌ.]) And فَاسِقٌ مَخُوفٌ عَلَى مَالِهِ *A transgressor who is feared for his property, that he will consume it, and expend*

it in that which is not right. (Mgh.)

مَخِيفٌ : see the next preceding paragraph, in two places: and see also what next follows.

حَائِطٌ مُخِيفٌ (Msb, K, in the CK مَخِيفٌ ,) *A wall that causes one to fear that it will fall.* (Msb, K. * [See also مَخُوفٌ.]) And وَجَعٌ مُخِيفٌ (S, K) *A pain that causes him who sees it to fear.* (S. [See, again, مَخُوفٌ.]) And أَمْرٌ مُخِيفٌ *An affair,* or *event, that is formidable; that causes him who sees it to fear.* (Msb. [See, again, مَخُوفٌ.]) And المُخِيفُ means *The lion,* (K, TA,) *that frightens him who sees him.* (TA.) See also مَخُوفٌ, first sentence.

أَخْوَفُ [*More,* and *most, formidable, fearful,* or *feared:* anomalous, like its syn. أَخْشَى, being from the pass. verb. Hence,] أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ كَذَا [*The most formidable,* or *fearful, of what I fear for you is such a thing*]. (Mgh, * TA.)

مَخَافَةٌ an inf. n. of 1, (S, Msb, K, &c.,) originally مَخْوَفَةٌ. (TA.) ___ [Also *A cause of fear:* a word of the same category as مَجْبَنَةٌ and مَبْخَلَةٌ &c.: pl. مَخَاوِفُ. Hence,] أَوَّلُ كُتُبِهِ المَخَاوِفُ [*The first of his letters,* or *epistles, consisted of the causes of fear*]. (TA.) ___ And مَخَاوِفُ also signifies *Places of fear.* (KL.)

مُتَخَوَّفٌ : see مَخُوفٌ.

خوق

1 خُقْ خُقْ [imperative of خَاقَ] *Ornament thy young woman,* or *female slave, with the earring.* (K. [See خَاقَهَا.]) خَوْقٌ *He* (a man, TA) *made with her* (a woman, TA) *the sound termed* حَاقَ بَاقَ [*during the act of* نِكَاح]. (K.) خَاقَ الشَّىْءَ *He took away the thing,* and *extirpated it,* or *removed it utterly.* (TA.)

2 خَوَّقَهُ , (K,) inf. n. تَخْوِيقٌ, (TA,) *He made it wide;* (K;) namely, an earring. (TA.)

4 اخاق *He* (a man, TA) *went away into,* or *in, the country,* or *land.* (Sgh, K.)

5 تخوّق *It* (an earring, TA) *was,* or *became, wide,* or *widened.* (K.) [See also 7.] ___ تَخَوَّقَ عَنْهُ *He went, retired,* or *withdrew himself, far away from him,* or *it.* (K, * TA.) And *He left, quitted,* or *forsook, it;* namely, a course that he desired, or meant, to pursue. (TA.)

7 انخاقت المَفَازَةُ *The desert was wide within.* (JK, K, * TA.) [See also 5.]

خَاقٌ The *length* of a desert. (JK, TA.) الخَاقُ بَاقٌ, (S, K,) or خَاقٌ بَاقٌ, (IB, TA,) or the latter also, without ال, (K, accord. to the TA, [but not in the CK nor in my MS. copy of the K,) *The sound of the* ذَكَر *in the flesh of the interior of the* فَرْج; (IAar, K, * TA;) or *the sound of the* فَرْج *on the occasion of the act of* نِكَاح. (IB, TA.) ___ And hence, (IB, TA,) or because of its خَوْق, i. e. width, (S, K, *) *The* فَرْج [or *vulva,* itself]. (S, IB, K.) الخَاقُ بَاقٌ is indecl., with kesr for its termination, (S,) like الخَازُ بَازٌ. (S, K.)

خَوْقٌ [in the L خُوق, which is evidently a mistranscription; and in one copy of the S, in one place, written خَوْقَة;] *A ring* (S, L, TA) *of gold* and *of silver:* (L, TA:) or, accord. to Th, *a ring* [*that is worn*] *in the ear:* he does not say of

gold nor of silver: (TA:) or the *ring of the* [*kind of earring called*] قُرْط and *of the* [*kind called*] شَنْف. (Lth, K.)

خَوَقٌ *Width* (S, K) of a desert, and of a well, and of a vulva: (S:) or, of a desert, *width of the interior:* (JK:) or *length,* and *breadth of expanse,* and *width of the interior:* and of a well, *depth and width.* (TA.) And The *mange,* or *scab,* in camels: (El-Umawee, S, K:) or [*a disease*] *like the mange* or *scab.* (TA.)

أَخْوَقُ [*Wide;* or *wide in the interior;* or *farextending:* fem. خَوْقَآءُ: pl. خُوقٌ]. You say

خَرْقٌ أَخْرَقُ (JK, K, TA, [in the CK جَوْفٌ, and in my MS. copy of the K خَوْقٌ,]) *A wide* [*desert such as is termed*] خَرْق: (K:) or *a* خَرْق *wide in the interior.* (JK.) And مَفَازَةٌ خَوْقَآءُ (JK, S, K) and مُنْخَاقَةٌ (JK, K) *A wide desert:* (S, K:) or *a desert wide in the interior:* (JK:) and the former, also, *a desert in which is no water.* (TA.) And بَلَدٌ أَخْوَقُ *A wide, far-extending region* or *country.* (TA.) And بِئْرٌ خَوْقَآءُ (S, K) and مُنْخَاقَةٌ (K) *A wide well:* (S, K:) or رَكِيَّةٌ خَوْقَاءُ *a deep and wide well.* (JK, TA.) ___ And the fem., خَوْقَآءُ, applied to a woman, *Having no partition between her vulva and her anus:* or *having her vagina and rectum united:* or *wide in the vulva:* (TA:) or *tall and slender.* (JK, TA.) ___ And, so applied, *Foolish,* or *stupid:* (ISh, JK, K:) pl. خُوقٌ. (ISh, K.) ___ And the masc., (applied to a man, JK,) *Blind of one eye;* or *one-eyed:* (JK, K:) pl. as above. (JK.) Also, applied to a camel, *Mangy,* or *scabby:* (S, K:) or *having what resembles the mange* or *scab:* (TA:) fem. as above. (S, K.)

مُخَوَّقٌ An earring *having a large* خَوْق [or *ring*]. (IAar.)

مَفَازَةٌ مُنْخَاقَةٌ and مُنْخَاقَةٌ بِئْرٌ: see أَخْوَقُ.

خول

1 **خَالَ** , aor. يَخُولُ, inf. n. خَوْلٌ, *He became possessed of* خَوَل [so I read, meaning *slaves*, or *servants, and other dependents*, in the place of خوال, an evident mistranscription, in the TA,] *after having been alone.* (TA.) ___ فُلَانٌ يَخُولُ عَلَى أَهْلِه *Such a one pastures for his family:* (S:) or يَخُولُ عَلَيْهِمْ signifies *he milks and waters and pastures for them.* (T, TA.) And خال عَلَيْهِمْ *He ruled*, or *governed, them.* (JK.) And خال مَالَهُ, (K, * TA,) aor. as above, (TA,) inf. n. خَوْلٌ and خِيَالٌ, (K,) *He pastured his cattle*, or *camels &c., and managed them*, or *tended them, and sustained them,* (K, * TA,) *well:* (K:) or خُلْتُ المالَ, aor. أَخُولُ, *I managed the cattle*, &c., *well:* (S:) and خال عَلَى المالِ, aor. يَخُولُ, *he pastured the cattle*, &c., *and managed them well;* as also خال, aor. يَخِيلُ. (TA in art. خال.) خيل, aor. يَخُولُ and يَخَالُ or يَخِيلُ, see اختال (with which it is syn.) in art. خيل.

2 **خوّله ٱللّٰهُ الشَّىْءَ** , (JK, S,) or مالًا, (Msb,) or المالَ, (K,) inf. n. تَخْوِيلٌ, (S,) *God made him to possess*, (JK, S,) or *gave him*, (Msb, K,) or *conferred upon him, as a favour*, (K,) *the thing*, (JK, S,) or *property*, (Msb,) or *the property.* (K.) So in the Kur vi. 94 and xxxix. 11 [and 50]. (TA.)

4 **أَخْوَلَ** (JK, Msb, K) and أُخْوِلَ (K) *He* (a man, JK, Msb) *had maternal uncles:* (JK, K:) or *he had many maternal uncles:* (Msb:) [both signify the same accord. to the K: but the latter properly signifies *he was made to have maternal uncles*, or *many maternal uncles:* see اخال فيه خَالًا مِنَ الخَيْرِ.] مُخْوَلٌ *He perceived*, or *discovered, in him an indication*, or *a symptom, sign, mark*, or *token, of good;* as also تخوّل (JK, S, K) and تخيّل. (K.) [See also 2 in art. خيل.] See also 10, in two places.

5 **تَخَوَّلَ** see 4: and see also 10, in three places. تخوّله also signifies *He paid frequent attention*, or *returned*

time after time, (JK, S, K,) *to it,* (JK,) or *to him;* syn. تَعَهَّدَهُ. (JK, S, K.) You say, تَخَوَّلْتُهُمْ بالموعظة *I paid frequent attention to them with exhorting,* or *admonishing;* syn. تَعَهَّدْتُهُمْ. (Msb.) It is said in a trad., of the Prophet, كَانَ يَتَخَوَّلُنَا بالموعظة مَخَافَةَ السَّآمَة [*He used to pay frequent attention to us with exhorting,* or *admonishing, for fear of loathing* on our part, or *disgust*]; (S;) or يَتَخَوَّلُهُمْ, i. e. يَتَعَهَّدُهُمْ: (TA:) As used to say يَتَخَوَّنُنَا, i. e. يَتَعَهَّدُنَا; (S;) or يَتَخَوَّنُهُمْ: and some read يَتَحَوَّلُهُمْ, with the unpointed ح, explained in art. حول. (TA.) And sometimes they said, تَخَوَّلَتِ الرِّيحُ الأَرْضَ, i. e. تَعَهَّدَتْهَا [app. meaning *The wind returned to the land time after time*]. (S.)

10 **اسْتَخْوَلَهُمْ** *He took them as* خَوَل, (K, TA,) i. e. *slaves,* or *servants, and other dependents.* (TA.) استخول فيهم and استخال *He took,* or *adopted, them as maternal uncles:* and تَخَوَّلَ خَالًا *he took,* or *adopted, a maternal uncle;* (K;) like as one says, تَعَمَّمَ عَمًّا: and تَخَوَّلَتْهُ *She called him her maternal uncle.* (TA.) You say, اسْتَخْلِ خَالًا غَيْرَ خَالِكَ and اسْتَخْوِلْ (JK, S) and تَخَوَّلَ (JK) *Adopt thou a maternal uncle other than thy* [proper] *maternal uncle.* (JK, * S.) الاسْتِخْوَالُ is also like الاسْتِخْبَالُ [as meaning *The asking* one *to lend* cattle, or camels &c.: and الإِخْوَالُ is like الإِخْبَالُ as meaning *The lending* cattle, or camels &c.]: and AO used to recite thus the saying of Zuheyr:

* هُنَالِكَ إِنْ يُسْتَخْوَلُوا المَالَ يُخْوِلُوا *

[*There, if they be asked to lend cattle, they lend*]. (S, TA. [See also 10 in art. خبل.])

خَالٌ *A maternal uncle;* one's *mother's brother:* (JK, S, K:) pl. أَخْوَالٌ (S, Msb, K) and أَخْوَلَةٌ, (K,) [both pls. of pauc.,] the latter anomalous, (TA,) and (of mult., TA) خُوَّلٌ and خُؤُولٌ (K) and خُؤُولَةٌ: (Msb, K:) the fem. is خَالَةٌ, (JK, S, K,) *a maternal aunt;* one's *mother's sister:* (JK, S:) and the pl. of this is خَالَاتٌ. (Msb.) One says, هُمَا ٱبْنَا خَالَةٍ [meaning *Each of them two is a son of a maternal aunt of the other*]; but one cannot say, ٱبْنَا عَمَّةٍ: (K:) and in like manner one says, ٱبْنَا عَمٍّ; but one cannot say, ٱبْنَا خَالٍ. (TA.) *An owner* of a horse: you say, أَنَا

خَالُ هٰذَا الفَرَسِ *I am the owner of this horse.* (K.) [See also خَالٌ in art. خيل.] ___ هُوَ خَالُ مَالٍ and خَائِلُ مَالٍ *He is a manager,* or *tender, of cattle,* or *camels &c.;* (K;) or *a good manager* or *tender thereof;* (S, K; *) and so خَوْلِىُّ مَالٍ: (S:) خَائِلٌ signifies also *a keeper,* or *guardian,* of a thing; (T, S;) or *a pastor;* (Fr, TA;) *a people's pastor, who milks and waters and pastures for them;* and *one who pays frequent attention to a thing, puts it into a good* or *right state,* or *restores it to such a state, and undertakes the management of it:* (T, TA:) خُوَّلٌ [is a pl. of خَائِلٌ, like as نُوَّمٌ is of نَائِمٌ, &c., and] signifies *pastors who take care of cattle,* or *camels &c.:* (TA:) and خَوْلِىٌّ, (K,) or, accord. to the M, خَوَلِىٌّ, (TA,) signifies *a pastor who is a good manager of cattle,* or *camels, and sheep or goats;* (M, K, * TA;) or *a good manager and orderer of the affairs of men;* (TA;) and its pl. [or quasi-pl. n. or n. un.] is خَوَلٌ; (M, K;) accord. to the M, like as عَرَبٌ is of عَرَبِىٌّ. (TA.) [See also خَالٌ in art. خيل.] *An indication,* or *a symptom, sign, mark,* or *token,* of good (S, * K, TA) in a person. (S, TA.) See 4. *A mole;* i. e. [*a thing resembling*] *a pimple in the face, inclining to blackness:* dim. خُوَيْلٌ and خُيَيْلٌ: and pl. خُيَيْلَانٌ. (JK. [See also art. خيل.]) The [*kind of banner called*] لِوَآءٌ, *of an army* or *a military force.* (S, K. [See also art. خيل.]) ___ *A kind of soft garment,* or *cloth, of the fabric of El-Yemen:* (JK:) *a kind of* بُرْدٌ, (S, K,) *well known,* (K,) *having a red* [or *brown*] *ground, with black lines* or *stripes.* (TA. [Mentioned also in art. خيل.]) *A black stallion-camel.* (IAar, K. [See also art. خيل.])

خَوَلٌ A man's *slaves,* or *servants, and other dependents:* (S, Msb, TA:) or *slaves, and cattle,* or *camels &c.:* (JK:) or the *cattle, camels &c.,* [in the CK, النَّعَم is erroneously put for النَّعَم,] *and male and female slaves, and other dependents, given to one by God:* (K:) said to be (S) from 2 [q. v.]: (JK, S, TA:) it is said to be a quasi-pl. n.; (TA;) and the sing. is خَائِلٌ; (S, K, TA;) though used as sing. and pl., and masc. and fem.:

(K:) sometimes used as a sing. applied to *a male slave* and *a female slave:* but Fr says that it is pl. [or quasi-pl. n.] of خَائِلٌ meaning *a pastor.* (S.) You say هٰؤُلَآءِ خَوَلُ فُلَانٍ, meaning *These are persons who have been subjected, and taken as slaves, by such a one.* (TA.) ___ See also خَالٌ. ___ Also *A gift,* or *gifts:* [and this seems to be the primary signification; whence a slave &c., and slaves &c., as being given by God:] so in the phrase, هُوَ كَثِيرُ الخَوَلِ [*He is a person of many gifts*]. (TA.) Accord. to Lth, (TA,) it signifies also The *lower part* (أَصْلَ) *of the* فَأْس [q. v.] *of a bit:* (JK, K, TA:) but Az says, I know not the خول of the bit nor what it is. (TA.) [See خَالٌ, last sentence but one, in art. خيل.]

خَوْلَةٌ *A female gazelle.* (IAar, K.)

خَوْلِيٌّ : see خَالٌ, in two places. ___ Also *A measurer of land with the measuring-cane.* (TA.)

خَوَلِيٌّ : see خَالٌ.

خُوَيْلٌ : see خَالٌ, of which it is the dim.

خُؤُولَةٌ The *relationship of a maternal uncle* [and *of a maternal aunt*]: (JK, S, K, TA:) an

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inf. n. (JK, TA) having no verb. (TA.) You say, بَيْنِى وَ بَيْنَهُ خُؤُولَةٌ [*Between me and him is a relationship of maternal uncle*]. (S, K.) Also a pl. of خَالٌ in the first of the senses assigned to the latter above. (Msb, K.)

خَوَّالٌ *A giver of many gifts.* (TA.)

خَائِلٌ : see خَالٌ, in two places: ___ and خَوَلٌ, also in two places.

تَطَايَرَ الشَّرَرُ أَخْوَلَ أَخْوَلَ *The sparks flew about scattered;* meaning the sparks that fly about from hot

iron when it is beaten; as in a verse of Dábi [El-Burjumee] cited in art. سقط: see 3 in that art. (S.) And ذَهَبُوا أَخْوَلَ أَخْوَلَ *They went away scattered,* (JK, S, K,) *one after another, like as sparks are scattered from iron:* or, as some say, الأَخْوَلُ itself means *sparks:* (JK:) [but here,] اخول اخول are two nouns made into one, and indecl., with fet-h for the termination: (S:) Sb says that they may be like شغر بغر, or like يوم يوم. (TA.) هُوَ أَخْوَلُ مِنْ فُلَانٍ *He is prouder than such a one.* (Suh, TA.) [See also أَخْيَلُ, in art. خيل.]

مُخَالٌ : see مُخْوَلٌ.

مَخُولٌ : see أَخْيَلُ, in art. خيل.

مُخْوَلٌ and مُخْوِلٌ A man *having maternal uncles:* (TA:) or the former signifies a man *made to have many maternal uncles;* and ↓ the latter, *having many maternal uncles:* (Msb:) and رَجُلٌ مُعَمٌّ مُخْوَلٌ (Msb, K) and مُخَالٌ , (JK, K,) and مُعَمٌّ مُخْوِلٌ , *A man who has generous paternal and maternal uncles:* (Msb, K:) but As disallows مُعَمٌّ and مُخْوِلٌ : (Msb:) and the latter word in each case is not used, (K,) or is scarcely ever used, (TA,) without the former. (K, TA.)

مُخْوِلٌ : see what next precedes, in four places.

إِنَّهُ لَمَخِيلٌ لِلْخَيْرِ , (K in this art.,) or مُخِيلٌ, (S in art. خيل,) *Verily he is adapted* or *disposed by nature to good* [i. e. *to be,* or *to do,* or *to effect,* or *to produce, what is good*]. (S, K.) [See also مُخِيلٌ in art. خيل.]

خوم

اخام 4 : see art. خيم.

خَامٌ : see art. خيم.

خَامَةٌ : see art. خيم.

خون

1 **خانه** , (S, K,) aor. يَخُونُهُ, (S,) inf. n. خِيَانَةٌ and خَوْنٌ and مَخَانَةٌ (S, K) and خَانَةٌ (K) and خَائِنَةٌ, of the measure فَاعِلَةٌ, like لَاغِيَةٌ &c.; (TA;) and اختانه ; (S, K;) *He was unfaithful,* or *he acted unfaithfully, to the confidence,* or *trust, that he reposed in him;* (K;) [*he was treache rous, perfidious,* or *unfaithful, to him;* or *he acted treacherously, perfidiously,* or *unfaithfully, towards him;*] فى كَذَا [*in such a thing*]: (S:) خِيَانَةٌ is the *contr. of* أَمَانَةٌ; and does not relate only to property, but also to other things: (Mgh:) or the *neglecting,* or *failing in,* أَمَانَةٌ [which is *trustiness,* or *faithfulness*]: (El-Harállee, TA:) or *i. q.* نِفَاقٌ, except that خيانة regards a compact or covenant or the like, and trustiness, or faith fulness, and نفاق regards religion; so that the former is the *acting contrary to what is right, by breaking a compact* or *covenant* or *the like:* (Er Rághib, TA:) but [it is said that] the primary signification of خَوْنٌ is the *making to suffer loss,* or *diminution;* because the خَائِن makes the مَخُونُ to suffer loss, or diminution, of something. (TA.) Hence, in the Kur [ii. 183], كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ [lit. *Ye used to act unfaith fully to yourselves*] means *ye used to act un faithfully, one to another:* (S, * TA:) or *ye used to act wrongfully to yourselves:* اختيانٌ has a more intensive signification than خِيَانَةٌ. (Bd.) One says also, خان العهد *He broke the compact* or *covenant* or *the like:* whence, تَقُولُ النِّعْمَةُ كَفَرْتُ وَلَمْ أُشْكَرْ وَتَقُولُ الأَمَانَةُ خُنْتُ وَلَمْ أُحْفَظْ [*The benefit says, I have been disacknowledged, and have not been requited with thankfulness; and the trust says, I have been betrayed, and have not been faithfully kept*]: the verb [خُنْتُ] being here of the measure فُعِلْتُ, a verb of which the agent is not named. (Mgh.) And خانه العهد, (Msb, K,) and فى العهد, (Msb,) and خانه الأَمَانَةَ, (Msb, K,) aor. as above, inf. n. خَوْنٌ and خِيَانَةٌ and مَخَانَةٌ, (Msb,) [*He was unfaithful to him in respect of the compact* or *covenant*

or *the like*, and *the trust*.] ___ [Hence,] خانَ سيفُهُ [*His sword was unfaithful;*] i. e., *failed of taking ef fect upon the thing struck with it*. (TA.) A cer tain person, being asked respecting the sword, said, أَخُوكَ وَرُبَّمَا خَانَكَ [It is *thy brother, but sometimes it is unfaithful to thee*]. (TA.) ___ And خَانَتْهُ رِجْلَاهُ [*His two legs were unfaithful to him;*] *he was unable to walk*. (TA.) ___ And خانَ الدَّلْوَ الرِّشَآءُ *The well-rope broke off*, or *be came severed, from the bucket*. (TA.) ___ And خانَهُ الدَّهْرُ, inf. n. خَوْنٌ; (T, TA;) and تَخْوِنَةٌ ; (TA;) *Time altered his state*, or *condition*, (T, TA,) *from softness*, or *easiness, to hardness*, or *difficulty*, (TA,) or *to evil;* (T, TA;) and in like manner, النَّعِيمُ [*enjoyment*, &c.]: and of everything that has altered thy state, or condition, [for the worse,] one says, تَخَوَّنَكَ . (T, TA.)

2 **خوّنهُ** , (S, K,) inf. n. تَخْوِينٌ, (K,) *He attributed to him* خِيَانَةً [i. e. *treachery, perfidy*, or *unfaithfulness*]. (S, K.) ___ See also 5, in two places.

5 **تخوّنهُ** : see 1, last sentence, in two places. You say also, تَخَوَّنَهُمْ meaning *He sought* [*to discover*, or *show*,] *their* خِيَانَةً [i. e. *treachery, perfidy*, or *unfaithfulness*], and *their slip, lapse*, or *wrong action;* and *suspected them*, or *accused them*. (TA.) ___ Also *He*, or *it, diminished it, wasted it, impaired it*, or *took from it;* and so خوّنهُ , and خوّنَ منهُ: (K:) or *diminished it, wasted it, impaired it*, or *took from it, by little and little;* syn. تَنَقَّصَهُ. (JK, * S, Msb.) You say, تَخَوَّنَنِى فُلَانٌ حَقِّى *Such a one took from me by little and little of my right*, or *due*. (S, TA.) And Dhu-r-Rummeh says,

* لَا بَلْ هُوَ الشَّوْقُ مِنْ دَارٍ تَخَوَّنَهَا *
* مَرًّا سَحَابٌ وَمَرًّا بَارِحٌ تَرِبُ *

[*No, but it is*, or *was, yearning of the soul* arising *from a place of abode from which*

some times raining *clouds, and sometimes a hot wind carrying with it dust, took away by little and little,* so as gradually to efface the traces thereof]. (S, TA.) And Lebeed says, (S, TA,) describing a she-camel, (TA,)

* تَخَوَّنَهَا نُزُولِى وَٱرْتِحَالِى *

[*Which my alighting and my journeying had wasted by little and little;*] i. e. *whose flesh and fat my alighting and my journeying had diminished by little and little.* (S, TA.) Also *He paid frequent attention to him,* or *it;* or *he,* or *it, returned to him,* or *it, time after time;* syn. تَعَهَّدَهُ; (JK, S, K;) and so خَوَّنَهُ : (K:) in this sense, the former verb is [said to be] from تَخَوَّلَهُ, by the substitution of ن for ل (TA.) Dhu-r-Rummeh says, [describing a young gazelle,]

* لَا يَنْعَشُ الطَّرْفَ إِلَّا مَا تَخَوَّنَهُ *
* دَاعٍ يُنَادِيهِ بِٱسْمِ المَآءِ مَبْغُومُ *

(S,) [*He raises not his eye,* or *eyes, except when a caller calling him by the sound of* مَآء *returns to him time after time, addressed by the cry termed* بُغَام:] i. e. except when he hears the بُغَام of his mother calling him by the cry مَآء مَآء: (TA in art. بغم: [it is there added, that the pass. part. n. مَبْغُوم is used in this instance for the act. part. n.; but for this I see no sufficient reason:]) he says that the young gazelle is slumbering, not raising his eye, or eyes, unless his mother comes to him time after time: or, as some say, unless his mother's call to him takes by little and little from his sleep. (S in the present art.) One says also الحُمَّى تَتَخَوَّنُهُ [for تَتَخَوَّنُهُ] *The fever returns to him time after time:* (S:) or *in its time.* (TA.)

8 إِخْتَوَنَ see 1, in two places.

خَانٌ *A place in which travellers lodge:* (Msb:) *a place in which travellers pass the*

night: and the دَيْر [i. e. *monastery,* or *convent,*] is the خان of the Christians: (Kull pp. 96 and 97:) or the خان is *for merchants;* (S, K;) *i. q.* فُنْدُق; (Har p. 325;) [*a building for the reception of mer chants and travellers and their goods, generally surrounding a square or an oblong court, having, on the ground-floor, vaulted magazines for mer chandise, which face the court, and lodgings, or other magazines, above:* a Persian word, arabi cized:] pl. خَانَاتٌ (Msb.) ___ Also *A shop:* or *a shop-keeper:* (K:) a Persian word, arabicised. (TA.) [It is also a title of honour, used by the Tartars (who apply it to their Emperor), the

Turks (who apply it to the reigning and to a deceased Sultán), and the Persians (who apply it to the governor of a province, and to a man of rank).]

خَوْنٌ an inf. n. of 1. (S, Msb, K.) ___ And [hence,] *Weakness.* (JK, K, TA.) One says فِى ظَهْرِهِ خَوْنٌ *In his back is weakness.* (JK, TA.) ___ And *Languidness in the sight.* (K.)

خَانِىٌّ *Of,* or *belonging to, a* خان *of the mer chants.* (TA.)

خِوَانٌ (JK, S, Mgh, Msb, K) and خُوَانٌ (ISk, Msb, K) and إِخْوَانٌ, (IF, Msb, K,) the first of which is the most common, (Msb,) *A table;* (JK;) *a thing upon which one eats;* (S, Mgh, Msb;) *a thing upon which food is eaten:* (K:) but said to be not so called except *when food is upon it:* (Har p. 360:) arabicized [from the Persian]: (S, Msb:) the pl. (of pauc., of the first, S, Msb) is أَخْوِنَةٌ and (of mult., S, Msb) خُونٌ, (S, Mgh, Msb, K,) said by IB to be the only instance of its kind except بُونٌ pl. of بَوَانٌ, (TA,) originally خُوُنٌ, like كُتُبٌ pl. of كِتَابٌ, (Msb,) but خُوُنٌ is not used: (S:) the pl. of اخوان is أَخَاوِنُ, (Msb,) or أَخَاوِينُ. (TA, from a trad.)

خَؤُونٌ [for خَوُونٌ]: see خَائِنٌ.

خَوَّانٌ : see خَائِنٌ. ___ [Hence,] الخَوَّانُ *The lion:* (JK, S:) because he is [very] treacherous. (JK.) And *Time,* or *fortune.* (TA.) ___ أَعُوذُ بِاللّٰهِ مِنَ الخَوَّانِ means [*I seek protection by God*] *from the day of the exhaustion of provisions.* (A, TA.) Also, and خُوَّانٌ , [accord. to the CK, each is with ال, but this seems to be a mis take, (see شَهْرٌ,)] *The month* [*latterly called*] رَبِيعٌ الأَوَّلُ: pl. أَخْوِنَةٌ: (K:) but ISd says, "I know not how this is." (TA.)

خُوَّانٌ : see what next precedes.

الخَوَّانَةُ *i. q.* الاسْتُ [meaning *The anus*]. (TA.)

خَائِنٌ and خَائِنَةٌ , (S, Msb, K,) the latter an intensive epithet, (S, Msb,) like عَلَّامَةٌ and نَسَّابَةٌ, (S,) [and also fem. of خَائِنٌ,] and خَؤُونٌ and خَوَّانٌ , (K,) [which are likewise intensive epithets,] *Unfaithful,* or *acting unfaithfully, to the confidence,* or *trust, reposed in him;* (K;) [*treacherous, perfidious,* or *unfaithful;* or *acting treacherously, perfidiously,* or *unfaithfully:* thus the first signifies: the others signifying *very un faithful,* &c.:] pl. [of the first] خَوَنَةٌ, (S, M, K,) which is anomalous, (M,) like حَوَكَةٌ [pl. of حَائِكٌ], (S,) and خُوَّانٌ. (K.) [Hence,] خَائِنُ النَّظَرِ *Looking treacherously, and clandestinely, at a thing at which it is not allowable to look.* (TA.) ___ خَائِنُ العَيْنِ [*The languid in respect of the eye*] is an appellation applied to *the lion;* (K, TA;) because of a languidness in his eye when he looks. (TA.)

خَائِنَةٌ : see خَائِنٌ. It is also an inf. n. of خَانَ. (TA.) [Hence,] خَائِنَةُ الأَعْيُنِ (as used in the Kur xl. 20, TA) *A surreptitious look* (JK, Mgh, K) *at a thing at which it is not allowable to look:* (JK, K:) or *the looking with a look that induces suspicion* or *evil opinion:* (Th, K:) or *the making a sign with the eye to indicate a thing that one conceals in the mind:* (TA:) or, as some say, *the contracting of the eye,* or *eyes, by way of making an obscure indication:* or *the looking intentionally* [*at a thing at which it is not allowable to look*]. (Msb.)

إِخْوَانٌ : see خَوَانٌ, in two places. [It is also a pl. of أَخٌ: see art. اخو.]

مُتَخَوَّنٌ One *to whom* خِيَانَةٌ [i. e. *treachery, perfidy,* or *unfaithfulness,*] *is attributed.* (TA.)

خوى

1 خَوَتِ الدَّارُ, (JK, S, Msb, K,) aor. تَخْوَى, (Msb,) inf. n. خَوَآءٌ (S, Msb, TA) and خُوِىٌّ, (Msb,) *The house became empty, vacant,* or *un occupied:* (S:) in [some of the copies of] the S with teshdeed, [i. e. خَوَّتْ,] which is incorrect: (TA:) or *became devoid,* or *destitute, of its occu pants;* as also خَوِيَتْ, aor. تَخْوَى, inf. n. خَوَآءٌ: (Msb:) or *its occupants perished:* (JK:) and *it fell down:* (S:) or *it became demolished:* and خَوَتْ and خَوِيَتْ, inf. n. خَىٌّ and خُوِىٌّ and خَوَآءٌ and خَوَايَةٌ, *it became devoid,* or *destitute, of its occupants,* (K, TA,) *standing, without inhabitant.* (TA.) And خَوَى المَكَانُ, aor. يَخْوَى, inf. n. خَىٌّ, *The place became empty, vacant,* or *unoccupied.* (Mgh.) And خَوَى البَطْنُ, aor. يَخْوَى, inf. n. خَوًى, *The belly became empty of food.* (Mgh.) ___ [Hence,] خَوِىَ, aor. يَخْوَى, inf. n. خَوًى [and خَوَآءٌ], *He was,* or *became, hungry;* (JK;) as also اخوى : (K:) or *his belly became empty of food:* (Har p. 167:) or خَوَى, like رَمِىَ, [aor. يَخْوَى,] inf. n. خَوًى and خَوَآءٌ, *he was affected with un interrupted hunger.* (K.) And خَوَتْ, said of a woman, *She became empty in her belly on the occasion of childbirth;* as also خَوِيَتْ: (S, K:) in [some of] the copies of the K, خَوَّتْ is here erroneously put for خَوِيَتْ. (TA.) And *She abstained from food on the occasion of childbirth;* (JK, K;) as also خَوِيَتْ. (JK, TA.) ___ خَوَتِ النُّجُومُ *The stars inclined to setting:* (so in two copies of the S:) or so خَوَّتْ , inf. n. تَخْوِيَةٌ. (JK, Msb, and so in some copies of the S.) And the former, (JK, S, Msb, K,) aor. تَخْوَى, (JK, S,) inf. n. خَىٌّ, (JK, S, K,) *The stars set;* as also اخوت : and *the stars brought no rain:* (JK:) or *the stars set aurorally and brought no rain;* (S, Msb, * K; *) as also اخوت (A 'Obeyd, S, Msb, K) and خوّت . (K.) ___ خَوَى الزَّنْدُ, (K,) inf. n. خَوًى (TA) [or خَىٌّ], *The* زند [q. v.] *failed to produce fire;* as also اخوى . (K.) خَوَى, aor. يَخْوَى, *He called,* or *cried, out.* (JK.) خَوَى, (TA,) inf. n. خَىٌّ, (K, TA,) *i. q.* قَصَدَ [*He,* or *it, pursued a right,* or *direct,*

course; &c.: if trans., it may mean *he aimed at, intended,* or *purposed,* a thing]. (K, * TA.) خَوَاهُ, inf. n. خَوًى and خَوَايَةٌ, *He seized it; took it,* or *carried it off, by force;* or *snatched it away;* (K;) and so اِخْتَوَاهُ . (IAar, TA.)

2 **خَوَّتِ الإِبِلُ** , inf. n. تَخْوِيَةٌ, *The camels became empty* (JK, M, Msb) *and drawn up* (M) *in their bellies.* (JK, M, Msb.) ___ See also 4. ___ And خَوَّى, inf. n. as above, said of a camel, (JK, S, TA,) *He lay down upon his breast, and then set firmly upon the ground his* [*callous protuberances called the*] ثَفِنَات: (JK:) or *he made his belly to be separated by some interval from the ground, in lying upon his breast,* (S, TA, *) *and set firmly* [*upon the ground*] *his* ثَفِنَات. (TA.) And in like manner, (S,) خَوَّى فِى سُجُودِهِ, (S, Mgh, Msb, K,) said of a man, (S, Mgh, Msb,) *He raised his belly from the ground in his prostration:* (S, * Msb:) or *he put,* or *set, his upper arms apart,* or *remote, from his sides therein:* (Mgh, Msb:) or *he drew up his body, and made a space between his upper arms and his sides, in his prostration:* (K:) thus a man is directed to do in prostrating himself in prayer. (Mgh, TA.) ___ Said of a man, it signifies also *He lowered his eyes,* or *looked towards the ground, desiring to be silent.* (JK.) ___ Said of a bird, *It hung down its wings:* (S:) or *it spread its wings,* (JK, TA,) *and stretched out its legs,* (TA,) *desiring to alight.* (JK, TA.) ___ خَوَّتِ النُّجُومُ: see 1, in two places. خَوَّيْتُهَا, inf. n. as above, *I dug* (K, TA) *for her,* namely, a woman, (TA,) *a hole,* or *hollow, in the ground, and kindled* [*fire*] *in it, and then seated her in it,* or *upon it,* (فِيهَا [i. e. فِى الحُفَيْرَة],) *on account of a disease that she had.* (K, TA.) One says of a woman for whom this is done, خُوِّيتُ. (As, TA.) And خَوَّى لَهَا, (JK, Kr, S, K,) and خَوَّاهَا, (K,) inf. n. as above, *He made for her* (namely, a woman,) *the food called* خَوِيَّةٌ, (JK, Kr, S, K,) *that she might eat it.* (S.)

4 **أَخْوَى** see 1, in four places. ___ اخوى المالُ *The cattle,* or *camels &c., attained the utmost*

degree of fatness; as also خوّى , inf. n. تَخْوِيَةٌ. (Fr, K.) See also 8.

8 اختوى *He abstained from food:* and it may mean *he became void of everything but anger.* (Ham p. 219.) ___ *He lost his reason,* or *intellect.* (K.) See also 1, last sentence. ___ Also *He took away* a thing. (JK.) *He took altogether,* or *entirely,* what another possessed; as also اخوى . (JK, K.) ___ *He* (a beast of prey) *stole and ate* the young one of a cow. (IAar, K.) ___ *He cut off for himself* (اقْتَطَعَ) a land, or district; (IAar, K;) as also اختات and تخوّت. (IAar, TA.) ___ *He thrust* at a horse *in his* خَوَآءٌ; i. e., *the space between his fore legs and his hind legs.* (JK, K.)

خَوًى *Emptiness of the belly;* (JK, K;) i. e. *its emptiness of food;* as also خَوَآءٌ ; (K;) [both inf. ns.;] the former of higher authority than the latter. (TA.) And *Hunger;* (JK, Msb;) as also خَوَآءٌ , (TA,) *i. q.* خَوٌّ. (K, TA. [In the CK, والخُوُّ بالضَّمِّ العَسَلُ is erroneously put for والخَوُّ وبالضَّمِّ العَسَلُ. The word خَوٌّ belongs to art. خو, q. v.]) ___ See also خَوَآءٌ. ___ Also, [الخَوِىُّ in the CK being a mistake for الخَوَى,]

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A low, or *depressed, tract between two moun tains:* and *a soft tract of land:* (K, TA:) or *a low,* or *depressed, tract, in plain,* or *soft,* and *in rugged and hard, ground, sinking into the earth, larger than the* [*tract termed*] سُهْب, *producing much herbage:* (AHn, TA:) or *any wide valley in a soft,* or *plain,* [*low ground such as is termed*] جَوّ; (Az, TA;) as also خَوٌّ: (Az, TA in art. خو:) or *a soft, far-extending, valley.* (As, TA.) Also *i. q.* ثَابِتٌ [*Continuing, subsisting, lasting,* &c.]: (K:) of the dial. of Teiyi. (TA.) And *A flow of blood from the nose;* or *blood flowing from the nose.* (K. [In this instance the word is correctly given in the CK.])

خَوَاةٌ The *space between the udder and the vulva* in the she-camel and other cattle; (K, * TA; [accord. to

the CK and JK, خَوِيَّةٌ ; but this is app. a mistake;]) also with medd [i. e. خَوَايَةٌ , for خَوَاةٌ is originally خَوَيَةٌ]. (K.) Also *A sound:* (A 'Obeyd, S, TA:) and the *confused and continued sound* (حَفِيف) *of pouring* of rain: (IAar, TA:) and خَوَايَةٌ signifies the *confused and continued sound* (حَفِيف [in the CK, erroneously, خَفِيف,]) *of the running* of horses: (K, TA:) and *a sound like what one fancies.* (Aboo-Málik, TA.)

خَوَآءٌ : see خَوًى, in two places. ___ Also *An intervening space between two things.* (JK, Mgh, * TA.) The *space between the fore legs and the kind legs of* a horse; (JK, K;) as also خَوًى . (JK.) *A vacant space between two things;* (K;) *such between the heaven and the earth;* (TA;) like هَوَآءٌ. (K, TA.) ___ *A wide,* or *spacious, open tract* of the earth, *containing no herbage nor trees nor habitations.* (TA.)

خُوَآءٌ (like غُرَابٌ [in measure], TA) *Honey.* (Ez-Zejjájee, K, TA. [By a mistake in the CK, mentioned above, voce خَوًى, the word thus explained is there made to be خُوٌّ.])

خَوِىٌّ , of the measure فَعِيلٌ, *A low,* or *de pressed, soft,* or *plain, tract of land.* (S, TA.)

خَوَايَةٌ : see خَوَاةٌ, first sentence. ___ Also The *part that a horse closes with his tail, of the space between his hind legs.* (TA.) ___ The *part* of a spear-head *into which the shaft enters.* (K, * TA.) ___ And The *wide part of the interior* of a رَحْلٌ [or camel's saddle]. (K, TA. [In the CK, من الرَّجُلِ is erroneously put for من الرَّحْلِ.]) See also خَوَاةٌ, second sentence.

خَوِيَّةٌ *Food prepared for a woman on the oc casion of childbirth.* (S, K.) See also خَوَاةٌ.

خَاوٍ [part. n. of 1.] فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً, in the Kur [xxvii. 53], means [*And those are their houses,*] *empty;* or, as some say, *fallen down:* like the phrase in the same [ii. 261 and xxii. 44], خَاوِيَةٌ عَلَى عُرُوشِهَا *having fallen down upon its roofs:* (S:) or this means empty; its walls having fallen upon its roofs. (Bd in ii. 261. [See also

عرش.]) You say also أَرْضٌ خَاوِيَةٌ *A land devoid of its inhabitants:* (K:) and some times it means, *of rain.* (TA.) كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ, in the Kur [lxix. 7], means [*As though they were trunks of palm-trees*] *torn up:* (TA:) or *eaten within:* (Bd:) or *fallen down and empty.* (Jel.)

خَاوِيَةٌ [fem. of خَاوٍ: and hence, as a subst.,] *A calamity,* or *misfortune.* (Kr, TA.)

خَاوِىٌّ : see خَائِىٌّ, in art. خوأ.

مُخَوًّى The *place of* a camel's *lying down in the manner described above voce* خَوًّى: [and so app. مُخَوَّاةٌ; for] the pl. is مُخَوًّيَاتٌ. (JK.)

خى

2 خَيَّيْتُ خَآءً *I wrote a* خ. (JK, TA.)

خُيَيَّةٌ [. dim. of خَآءٌ, q. v. in art. خوأ.]

خيب

1 **خَابَ** , (S, A, Msb, K, &c.,) aor. يَخِيبُ (Msb, K) and يَخُوبُ, (TA,) inf. n. خَيْبَةٌ, (S, Msb, K,) *He* (a man, S) *was disappointed of attaining what he desired* or *sought; was balked; was unsuccessful; failed of attaining his desire:* (S, Msb, K:) *he was denied, refused, prohibited from attaining,* or *debarred from, what he desired* or *sought.* (A, K.) You say, خَابَ خَابَ مَنْ هَابَ [*He who fears will be disappointed*]. (A, TA.) And خَابَ سَعْيُهُ وَأَمَلُهُ [*His labour, and his hope,* or *expectation, resulted in disappointment; were disappointed, balked,* or *frustrated;*] *he attained not what he sought* or *desired.* (A, TA.) [See also خَيْبَةٌ, below.] ___ Also *He suffered loss.* (K.) ___ And *i. q.* كَفَرَ [*He disbelieved;* or *be came an unbeliever,* or *infidel;* &c.]. (K.)

2 **خَيَّبَهُ** , (S, A, Msb, K,) inf. n. تَخْيِيبٌ, (S,) *He* (God, A, Msb, K, or a man, S) *disappointed him;* or *caused him to be disappointed of at taining what he desired* or *sought, to be balked, to be unsuccessful,* or *to fail of attaining his desire:* (S, Msb:) *he denied him, refused him, prohibited him from attaining,* or *debarred him from, that which he desired* or *sought.* (A, K.)

خَيْبَةٌ inf. n. of 1 [q. v.]. (S, Msb, K.) It is said in a prov., (S, Msb, K,) الْهَيْبَةُ خَيْبَةٌ [*Fear is* a cause of *disappointment*]. (S, A, Msb, K.) And one says, خَيْبَةً لِزَيْدٍ [May God send *dis appointment to Zeyd*], and خَيْبَةٌ لِزَيْدٍ [*Disappointment* be *to,* or befall, *Zeyd*]: (S, K:) خَيْبَةً in the former instance being in the accus. case as governed by a verb understood; and in the latter, in the nom. case as an inchoative: (S:) each being a form of imprecation. (K.)

قَدْحٌ خَيَّابٌ [*An endeavour to produce fire* with a زَنْد] *that does not produce fire* (لَا يُورِى). (A, K. * [In some copies of the K, for قَدْح, we find قِدْح. Golius explains خَيَّابٌ as meaning *ignitabulum fallens, quod non excudit semina ignis:* but I cannot anywhere find قَدْحٌ or قِدْحٌ in the sense which he assigns to one of these words, which is that of مِقْدَحَةٌ &c.]) ___ In the following verse, quoted by Th,

* اُسْكُتْ وَلَا تَنْطِقْ فَأَنْتَ خَيَّابْ *

* كُلُّكَ ذُو عَيْبٍ وَأَنْتَ عَيَّابٌ *

حيّاب may be [an epithet] of the measure فَعَّال from الخَيْبَةُ; [so that the meaning may be *Be thou silent, and speak not, for thou art habitually unsuccessful; thou art altogether vitious,* or *faulty, and thou art a great imputer of vices,* or *faults, to others;*] or the person there mentioned may be meant to be likened to the قدح above mentioned. (TA.) ___ One says also, سَعْيُهُ فِى خَيَّابِ بْنِ هَيَّابٍ *His labour* [has ended, or ends, or will end,] *in loss.* (A, K.)

خَائِبٌ part. n. of 1. (Msb, TA.) خَائِبَكَ and بِخَائِبَكَ: see خَآءَ بِكَ in art. خوأ.

قِدْحٌ أَخْيَبُ *An arrow of those employed in the game called* المَيْسِر, *to which no lot,* or *portion, pertains:* for there are three such arrows; namely, the مَنِيح, the سَفِيح, and the وَغْد: occurring in a trad. of 'Alee. (TA.)

وَقَعُوا فِى وَادِى تُخَيِّبَ, (Ks, S, A, K, but in the last وَقَعَ,) and تُخَيِّبَ, (A, K,) the last word being imperfectly decl. [in each of these instances], (Ks, S, A, K,) meaning فِى البَاطِلِ [i. e. *They fell into that which was vain, unreal, nought, futile,* or *the like,* and consequently, *into disappointment*], (Ks, S, K,) or فِى بَاطِلٍ [*into a state of things that was vain,* &c.]. (A.)

خيت

1 **خَاتَ** , aor. يَخِيتُ, (IAar,) inf. n. خَيْتٌ and خُيُوتٌ, (IAar, K,) and inf. n. of un. خَيْتَةٌ, (IAar,) *He made a sound,* syn. صَوَّتَ; (IAar, K;*) [app. *with his wings, in pouncing down,* or *making a stoop;* see 1 in art. خوت;] said of a bird. (IAar.) خَاتَهُ مَالُهُ, aor. يَخِيتُهُ: see 1 in art. خوت.

خير

1 خَارَ, aor. يَخِيرُ, (K,) inf. n. خَيْرٌ, (TA,) *He* (a man, TA) *was*, or *became, possessed of* خَيْرٌ [or *good*, &c.]. (K, TA.) ___ [*He was*, or *be came, good:* and *he did good: contr. of* شَرَّ.] You say, خِرْتَ يَا رَجُلُ [*Thou hast been good;* or *thou hast done good*, or *well; O man*]. (S.) And خَارَ ٱللّٰهُ لَكَ فِى هٰذَا الأَمْرِ [*May God do good to thee, bless thee, prosper thee*, or *favour thee, in this affair:* or] *may God cause thee to have*, or *appoint to thee, good in this affair:* (K:) or *may God choose for thee the better thing* [*in this affair*]. (A.) اللّٰهُمَّ خِرْلِى occurs in a trad., meaning *O God, choose for me the better of the two things.* (TA.) ___ See also 8. ___ خَارَهُ عَلَى صَاحِبِهِ, aor. as above, inf. n. خِيَرَةٌ and خَيْرٌ (Msb, K *) and خِيَرَةٌ (K) and خَيْرٌ; (Msb, TA;) and خَيَّرَهُ, (K,) inf. n. تَخْيِيرٌ; (TA;) *He preferred him before his companion*, (Msb, K. *) ___ خَايَرَهُ فَخَارَهُ: see 3.

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2 خَيَّرَهُ *He gave him the choice*, or *option*, (S, A, * Mgh, * Msb, * K,) بَيْنَ الشَّيْئَيْنِ [*between the two things*], (S, Mgh, Msb,) or بَيْنَ الأَمْرَيْنِ [*between the two affairs*]: فَتَخَيَّرَ [*so he had the choice*, or *option, given him*]. (A.) ___ See also 1. It is said in a trad., خَيَّرَ بَيْنَ دُورِ الأَنْصَارِ, meaning *He preferred some among the houses of the Assistants before others of them.* (TA.) And in another trad., خُيِّرَ, meaning *He was preferred, and pronounced to have surpassed*, or *overcome*, or *won*, in a contest, or dispute. (IAth.)

3 **خايرَ** خايرهُ فخارهُ , (A, K,) inf. n. مُخايرةٌ, (A,) *He vied with him,* or *strove to surpass him,* or *contended with him for superiority, in goodness,* or *excellence,* (A, K,) in, or with respect to, (فى,) a thing, (A,) *and he surpassed him therein.* (A, K.)

4 **ما أَخيرَ فُلانًا** , (A,) and ما خيرهُ , which latter is extr. [with respect to form, though more commonly used than the former], (TA,) [*How good is such a one!*] phrases similar to ماأَشَّرهُ and ما شَّرهُ [which have the contr. meaning]. (TA.) ما خيرَ اللَّبنَ للْمريضِ [*How good is milk for the diseased!*], (K, * TA,) with nasb to the ر and ن, is an expression of wonder: (K:) it was said to Khalaf El-Ahmar, by an Arab of the desert, in the presence of Aboo-Zeyd; whereupon Khalaf said to him, What a good word, if thou hadst not defiled it by mentioning it to the [common] people! and Aboo-Zeyd returned to his companions, and desired them, when Khalaf ElAhmar should come, to say, all together, these words (ما خير اللبن للمريض), [in order to vex him], and they did so. (TA.)

5 **تخيّر** , as an intrans. v.: see 2. As a trans. v.: see 8.

6 **تخايروا فيه إلَى حَكَمٍ** *They contended together for superior goodness,* or *for excellence, in it,* or *with respect to it, appealing to a judge,* or *an arbiter.* (A.)

8 **اختارهُ** ; and تخيّرهُ , (S, * A, Mgh, Msb, K,) inf. n. [or rather quasi-inf. n.] خيرةٌ , said by IAth to be the only instance of the kind except طيرةٌ; (TA voce تَطَيَّر;) and استخارهُ ; (A;) and خارهُ ; (K;) *He chose, made choice of. selected, elected,* or *preferred, him,* or *it.* (S, Msb, * K.) You say also, اخترتهُ الرِّجالَ, and من الرِّجالِ, [*I chose him from the men,*] and عليهم, (K,) which last signifies *in preference to them.* (TA.) It is said in the Kur [vii. 154], واختار موسى قومه سبعين رجلًا [*And Moses chose from his people seventy men*]. (TA.) ولقد اخترناهم على علمٍ, in the Kur [xliv. 31, *Verily we have chosen them with knowledge*], may be indicative of God's producing good, or of his preferring them before others. (TA.)

10 استخار *He sought, desired,* or *asked for,* خِيَرَة (S, Msb, K) or خِيَرَة (as in some copies of the K) [i. e. *the blessing, prospering,* or *favour, of God;* &c.]. [And it is trans.; for] one says, اِسْتَخِرِ ٱللّٰهَ يَخِرْ لَكَ [*Desire thou,* or *ask thou for, the blessing, prospering,* or *favour, of God;* &c.; and *He will bless, prosper,* or *favour, thee;* &c.]. (S.) And اِسْتَخَرْتُ ٱللّٰهَ فِيهِ فَخَارَ لِى *I desired,* or *asked, of God, the better of the two things,* [or rather *the better in it,* meaning a case, or an affair,] *and He chose it for me.* (A.) ___ See also 8.

خَيْرٌ [*Good, moral or physical; anything that is good, real* or *ideal,* and *actual* or *potential;* and, being originally an inf. n., used as sing and pl.;] *a thing that all desire; such as intelligence,* for instance, *and equity;* (Er-Rághib, and so in some copies of the K;) [or *goodness;*] *and excellence; and what is profitable* or *useful; benefit;* (Er-Rághib;) *contr. of* شَرٌّ: (S, A, Msb:) pl. خُيُورٌ, (Msb, K,) and also, accord. to the Msb, خِيَارٌ : (TA:) [but this latter seems to be properly pl. only of خَيْرٌ used as an epithet (see below) and as a noun denoting the comparative and superlative degrees: it may however be used as an epithet in which the quality of a subst. is predominant:] خير is of two kinds: namely, absolute خير, which is *what is desired in all circumstances and by every person:* and *what is* خير [or *good*] *to one and* شرّ [or *evil*] *to another; as, for instance,* (Er-Rághib,) *wealth,* or *property:* (Zj, L in art. شد, Er-Rághib, K:) it has this last signification, namely *wealth,* or *property,* in the Kur, ii. 176 (S, TA) and ii. 274 and xxiv. 33 and xli. 49: or in the first and second of these instances it is thus called to imply the meaning of *wealth,* or *property, that has been collected in a praiseworthy manner,* or it means *much wealth* or *property;* and this is its meaning in the first of the instances mentioned above, agreeably with a trad. of 'Alee; and also in the Kur, c. 8: (TA:) [being used as a pl. (as well as a sing.), it may be also rendered *good things:*] and it is also used by the Arabs to signify *horses;* (K, * TA;) and has this meaning in the Kur, xxxviii. 31: (TA:) [it is often best rendered *good fortune; prosperity; welfare;*

wellbeing; weal; happiness; or *a good state* or *condition:* and sometimes *bounty,* or *beneficence.*] رَجُلٌ قَلِيلُ الخَيْرِ means [*A man possessing little,* or *no, good; possessing few,* or *no, good things;* or *poor:* and *in whom is little,* or *no, good* or *goodness;* or *niggardly:* and also] *a man who does little good:* (TA in art. عص:) or [*who does no good;*] *who is not near to doing good;* denoting the nonexistence of good in him. (Msb in art. قل.) [Thus it sometimes means the same as رَجُلٌ لَا خَيْرَ فِيهِ *A man in whom is no good or goodness; devoid of goodness; worthless.*] And قِلَّةُ خَيْرٍ means *Poverty:* and also *niggardliness.* (A and TA in art. جحد.) هُوَ مِنْ أَهْلِ الخَيْرِ وَالخَيْرِ is explained voce عَلَيْدَى الخَيْرِ وَالْيُمْنِ. خَيْرٌ [May it be *with the aid of good fortune and prosperity*] is a prayer used with respect to a marriage. (A 'Obeyd, TA.) And إِنَّكَ مَا وَخَيْرًا means مَعَ خَيْرٍ, i. e., *Mayest thou meet with, or attain, good.* (K.) ___ خَيْرٌ in the phrase فُلَانٌ خَيْرٌ resembles an epithet [like خَيِّرٌ, and signifies *Good;* or *possessing good*]; (Akh, S;) therefore the fem. is خَيْرَةٌ, of which the pl. is خَيْرَاتٌ, (Akh, S, Msb, *) as occurring in the Kur, lv. 70; and they do not [there] mean by it [the comparative or superlative signification of the measure] أَفْعَلُ: (Akh, S:) you say رَجُلٌ خَيِّرٌ, (S, A, Msb,) meaning [*A good man;* or] *a man possessing* خَيْرٌ [or *good*]; (Msb;) and رَجُلٌ خَيْرٌ: (S:) and in like manner, امْرَأَةٌ خَيِّرَةٌ and خَيْرَةٌ, (S, Msb,) meaning [*A good woman;* or] *a woman excellent in beauty and disposition:* (Msb:) or خَيْرٌ and خَيِّرٌ signify *possessing much* خَيْرٌ [or *good*], (K,) applied to a man; (TA;) and in the same sense you say رَجُلٌ خَيْرَى, and خُورَى, and خَيْرَى: and the fem. of the first is خَيْرَةٌ; and of the second, خَيِّرَةٌ: (K:) and the pl. [of pauc.] (of the first, TA) is أَخْيَارٌ, and [of mult.] خِيَارٌ: (A, Msb, K:) you say also خِيَارُ المَالِ, meaning *The excellent of the camels* or *the like:* (Msb, K:) and in like manner you say of men &c.: (TA:) [see also below:] and the fem. is خَيْرَةٌ, of which the pl. is خَيْرَاتٌ: (Msb:) خِيَارٌ is *contr. of* أَشْرَارٌ, (S, Mgh,) [thus] used as an epithet: (Mgh:) and خَيْرَةٌ [used as a subst.] signifies *anything excellent;* and the pl. thereof in this sense, خَيْرَاتٌ, occurs in the Kur, ix. 89: (S:) or خَيْرٌ, (K,) or the fem. خَيْرَةٌ, (Lth,) or each, (K.) signifies *excellent in beauty:* (Lth, K:) and خَيِّرٌ and خَيِّرَةٌ signify *excellent in*

righteousness (Lth, K) *and religion:* (K:) or there is no difference in the opinion of the lexicologists [in general] between خَيْرَةٌ and خَيِّرَةٌ : (Az:) accord. to Zj, خَيْرَاتٌ and خَيِّرَاتٌ , both occurring in different readings of the Kur, lv. 70, signify *good in dispositions:* accord. to Khálid Ibn-Jembeh, خَيْرَةٌ, applied to a woman, signifies *generous in race, exalted in rank* or *quality* or *reputation, goodly in face, good in disposition, possessing much wealth, who, if she bring forth, brings forth a generous child:* (TA:) [خَيَّارٌ is also applied as an epithet to a sing. subst., either masc. or fem.:] you say جَمَلٌ خَيَّارٌ and نَاقَةٌ خَيَّارٌ, meaning *A he-camel* [*that is excellent* or] *excellent and brisk* and so *a she-camel.* (TA.) See also مُخْتَارٌ, in three places. In the saying لَعَمْرُ أَبِيكَ الخَيْرُ, the word خَيْرُ is in the nom. case as an epithet of عَمْرُ; [so that the phrase lit. means *By the good life of thy father;*] but properly it should be لَعَمْرُ أَبِيكَ الخَيْرِ [*By the life of thy good father*]: and the like is said with شَرٌّ. (TA.) [See also art. خير ___.] عمر is also used to denote superiority: one says, هٰذَا خَيْرٌ مِنْ هٰذَا *This is better than this:* and in the dial. of the Benoo-'Ámir, هٰذَا أَخْيَرُ مِنْ هٰذَا, with أ, and in like manner, أَشَرُّ; but the rest of the Arabs drop the أ in each case: (Msb:) you say, هُوَ أَخْيَرُ مِنْكَ [*He is better than thou*], and in like manner, أَشَرُّ مِنْكَ; and هُوَ خَيْرٌ مِنْكَ, and in like manner, شَرٌّ مِنْكَ; and, [using the dim. form of ,] خَيْرٌ خُيَيْرٌ مِنْكَ, and in like manner, شُرَيْرٌ مِنْكَ. (Ibn-Buzurj, TA.) You also say, when you mean to express the signification of superiority, فُلَانَةُ خَيْرُ النَّاسِ [*Such a*

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woman is the best of mankind]; but not خَيْرَةٌ: [see, however, what will be found cited hereafter from the K,] and فُلَانٌ خَيْرُ النَّاسِ [*Such a man is the best of mankind*]; but not أَخْيَرُ [unless in the dial. of the Benoo-'Ámir]: and [it is said that] خير when thus used does not assume the dual form nor the pl., because it has the signification of [the measure] أَفْعَلُ: for though a poet uses the dual form, he uses it as a contraction of the dual of خَيْرٌ, like مَيْتٌ and مَيِّتٌ, and هَيْنٌ and هَيِّنٌ: (S:) [but. this remark in the S is incorrect: for both خَيْرٌ and أَخْيَرُ , when used in such phrases as those to which J here refers, have

pl. forms of frequent occurrence, and of which examples will be found below; and, as is said by I 'Ak (p. 239), and by many other grammarians, you may say, الزَّيْدَانِ أَفْضَلَا القَوْمِ, and الزَّيْدُونَ أَفْضَلُو القَوْمِ and أَفَاضِلُ القَوْمِ, and also هِنْدٌ فُضْلَى النِّسَآءِ, &c.; and such concordance is found in the Kur, vi. 123; and is even said by many to be more chaste than the mode prescribed by J:] it is said in the K, that you say, هُوَ أَخْيَرُ مِنْكَ, like خَيْرٌ; and when you mean the signification of superiority, you say فُلَانٌ خَيْرَةٌ النَّاسِ, with ة, and فُلَانَةُ خَيْرُهُمْ, without ة: but [SM says,] I know not how this is; for in the S is said what is different from this, and in like manner by Z in several places in the Ksh; and what is most strange is, that the author of the K quotes in the B the passage of J [from the S], and adopts the opinion of the leading authorities [as given in the S]: (TA:) or you say, فُلَانَةُ الخَيْرَةُ مِنَ المَرْأَتَيْنِ [*Such a woman is the better of the two women*]: and هِىَ الخَيْرَةُ, and الخَيْرَةُ, [so in the TA, but in the CK الخَيْرَةُ,] and الخَيْرَى, and الخُوْرَى, [the last being fem. of أَخْيَرُ, originally خَيْرَى, and so, app., the last but one, *She is the better,* or *best:*] (K:) and [using the dim. form of خَيْرٌ] you say, هُوَ خُيَيْرُ أَهْلِهِ [*He is the best of his family*]: (Ibn-Buzurj, TA:) one says also, to one coming from a journey, خَيْرَ مَا رُدَّ فِى أَهْلٍ ومَالٍ, meaning May God make that with which thou comest [back] to be *the best of what is brought back* by the absent *with family and property;* (As, Meyd, TA;) or, as some relate it, خَيْرُ, i. e. رَدُّكَ خَيْرُ رَدٍّ [may thy bringing back be *the best bringing back*]; and فى is used in the sense of مع: (Meyd:) [أَخْيَارٌ is pl. of pauc., and خِيَارٌ pl. of mult., and so app. is خِيرَانٌ, of خَيْرٌ thus used; and أَخَايِرُ is pl. of أَخْيَرُ, and so is أَخْيَرُونَ applied to rational beings: in the TA, أَخَايِرُ is said to be a pl. pl. of أَخْيَرُ, and so خِيرَانٌ; but this is app. a mistake, probably of transcription:] you say رَجُلٌ مِنْ خِيَارِ النَّاسِ and أَخْيَارِهِمْ and أَخَايِرِهِمْ [*A man of the best of mankind*]: (A, TA:) and لَكَ خِيَارُ هٰذِهِ الإِبِلِ, and خِيَرَتُهَا, [*Thine are,* or *is,* or *shall be, the best of these camels,*] alike with respect to a sing. and a pl.: (TA:) and نَحَرَ خِيَرَةَ إِبِلِهِ and خُوَرَةَ إِبِلِهِ [*He slaughtered the best of his camels*]: (IAar, TA:) and هُمُ الأَخْيَرُونَ [*They* (meaning men) *are the better,* or *best*]. (Ibn-Buzurj, TA.) مَا خَيْرَ for مَا أَخْيَرَ: see 4, in two places. خَيْرُ بَوَّآءٍ [from the Persian خَيْرُبُوا *Lesser cardamom;*] *a kind of small grain, resembling the* قَاقُلَّةٌ [or *common cardamom*], (K,) *of sweet odour.* (TA.)

خَيْرٌ *Generousness; generosity;* (S, A, Msb, K;) *liberality; munificence.* (Msb.) You say, فُلَانٌ ذُو خَيْرٍ *Such a one is a possessor of generousness,* or *generosity,* &c. (Msb.) And هُوَ مِنْ أَهْلِ الخَيْرِ وَالخَيْرِ [*He is of the people of good,* or *of wealth,* &c., *and of generosity*]. (A.) ___ *Eminence; elevated state* or *condition; nobility.* (IAar, K.) ___ *Origin.* (Lh, K.) ___ *Nature,* or *disposition.* (A, K.) You say, هُوَ كَرِيمُ الخَيْرِ *He is generous in nature,* or *disposition.* (A.) ___ *Form, aspect,* or *appearance; figure, person, mien, feature,* or *lineaments; guise,* or *external state* or *condition;* or *the like;* syn. هَيْئَةٌ. (Lh, K.)

خُورَةٌ [app. originally خَيْرَةٌ]: see خَيْرٌ, near the end of the paragraph; and see also art. خور.

خَيْرَةٌ fem. of خَيْرٌ [q. v.] used as an epithet: pl. خَيْرَاتٌ. (Akh, S, Msb.) ___ [Also, used as a subst., or as an epithet in which the quality of a subst. is predominant, *A good thing, of any kind: a good quality; an excellency:* and *a good act* or *action:* &c.: pl. as above:] see خَيْرٌ, in the former half of the paragraph.

خِيَرَةٌ : see خَيْرٌ, in three places, towards the end of the paragraph: ___ and see خَيْرَةٌ, in four places: ___ and خِيَارٌ. ___ It is also a subst. from خَارَ ٱللّٰهُ لَكَ فِى هٰذَا الأَمْرِ, (S,) and so خِيَرَةٌ ; both signifying [The *blessing, prospering,* or *favour,* of God; his *causing one to have,* or *appointing to one, good in an affair:* or his *choosing for one the better thing in an affair:* or] the *state that results to him who begs God to cause him to have good,* or *to choose for him the better thing, in an affair.* (TA.) You say, كَانَ ذٰلِكَ خِيَرَةً مِنَ ٱللّٰهِ [*That was through God's blessing, prospering,* or *favour;* &c.: or *through God's choosing the better thing in the affair*]. (A.)

خِيَرَةٌ and خَيْرَةٌ (of which the former is the better known, TA) are substs. from اِخْتَارَهُ, (K,) or from اِخْتَارَهُ ٱللّٰهُ, (S,) both signifying *A thing, man,* or *beast,* and *things,* &c, *that one chooses:* (TA:) or [*a thing,* &c.,] *chosen, selected,* or *elected:* (Mgh:) as in the saying, مُحَمَّدٌ خِيَرَةُ ٱللّٰهِ مِنْ خَلْقِهِ and خِيَرَتُهُ [*Mohammad*

is the chosen, or *elect, of God, from his creatures*]: (S, Mgh: *) or خيرة is a subst. from الاختيار, like فدية from الافتداء; and خيرة is syn. with خيار and اختيار; or is from تَخَيَّرْتُ الشَّيْءَ: or, as some say, خيرة and خيرة are syn.: (Msb:) see 8; and see also خيار: and هٰذه خيرتى (Msb, TA) or خيرتى (TA) means *This is what I choose;* (Msb, (TA;) and so هٰذا خيرتى: and هٰؤُلَآءِ خيرتى *These are what I choose.* (TA.) [See مختار.] ___ See also خيرة.

خورى : see خير, in two places.

خيرى : see خير.

خيرى : see خير, in two places.

خَيْرِىٌّ [*Of,* or *relating to,* خَيْر, or *good,* &c.]

خيرىٌّ *Of,* or *relating to,* or *possessing, generousness, generosity, liberality,* or *munificence.* (Msb.) And hence, (Msb,) or [thus applied] it is an arabicized word, (S,) [from the Persian خيرى,] The منثور [or *gilliflower:*] but generally applied to the *yellow species thereof;* [so in the present day;] for it is this from which is extracted its oil, which is an ingredient in medicines. (Msb.) [Accord. to Golius, *Viola alba, ejusque genera:* Diosc. iii. 138: and he adds, as on the authority of Ibn-Beytár, spec. *luteum.*] ___ And خيرىٌّ البر *The* خزامى [q. v.]; because it is the most pungent in odour of the plants of the desert. (Msb.)

خَيْرِيَّةٌ [The *quality of* خير; i. e. *goodness.*]

خيار a subst. from الاختيار; (S, Mgh, K;) meaning *Choice,* or *option;* (Msb;) and so خيرة in the Kur [xxviii. 68], مَا كَانَ لَهُمُ الْخِيَرَةُ *They have not choice,* or *option;* (Mgh;) or the meaning of these words is, *it is not for them to choose* in preference to God; (Fr, Zj;) and so, accord. to Lth, خيرة, as being an inf. n. [or rather a quasi-inf. n., though this seems doubtful,] of اختار. (TA.) You say, إِنَّ فِى الشَّرِّ خِيَارًا [*Verily in evil there is a choice,* or *an*

option]; i. e. *what may be chosen:* a prov. (TA.) And أَنْتَ بِٱلْخِيَارِ and بِٱلْمُخْتَارِ [in some copies of the K بالمخيار, which, as is said in the TA, is a mistranscription, *Thou hast the choice,* or *option*]; i. e. *choose thou what thou wilt.* (K.) And البيع صفقةٌ أَوْ خيارٌ *Selling is decisive or with the option of returning.* (Mgh in art. صفق.) Hence, خيار الرُّؤْيَة *The choice of returning* [*on seeing it*] *a thing which one has purchased without seeing it.* (Mgh, * Msb, * KT.) And خيار المجلس [*The choice of returning a thing purchased while sitting with the seller*]. (TA.) And خيار العيب [and النَّقيصة] *The choice of returning a thing to the seller when it has a fault, a defect,* or *an imperfection.* (KT.) And خيار الشَّرْط *The choice of returning a thing purchased when one of the two contracting parties has made it a condition that he may do so within three days or less.* (KT.) And خيار التَّعيين *The choice of specifying* [*for instance*] *one of two garments,* or *pieces of cloth, which one has purchased for ten pieces* [*of money,* or *some other sum,*] *on the condition of so doing.* (KT.) ___ See also مُخْتَارٌ, in three places. And see خَيِّرٌ, in the middle of the paragraph, where it is explained as an epithet applied to a sing. subst., either masc. or fem. See also the first sentence of that paragraph. ___ It is also a pl. of خَيِّرٌ [q. v.] as an epithet, (A, Msb, K,) [and as a noun denoting the comparative and superlative degrees.] Also [*A species of cucumber; cucumis sativus* Linn. *a fructu minore:* (Delile, Flor. Aeg.

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Illustr., no. 927 :)] *i. q.* قِثَّآءٌ: (S:) or *resembling the* قِثَّآءٌ; (K, &c.;) which is the more suitable explanation: (TA:) or *i. q.* قَثْدٌ [q. v.]: an arabicized word: (Mgh:) [from the Persian خيار:] not Arabic. (S.) ___ خيار شنبر [*The cassia fistula* of Linn.;] *a well-known kind of tree;* (K;) *a species of the* خَرُّوب, *resembling a large peach-tree;* (TA;) *abounding in Alexandria and Misr;* (K;) *and having an admirable*

yellow flower: (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian خيار چنبر]. (TA.)

خيير : see خير, [of which it is the dim.,] in two places, in the latter half of the paragraph.

خير , and its fem. خيرة, and pl. fem. خيرات: see خير, (used as an epithet,) in eight places, in the former half of the paragraph.

خائر [*Doing good,* or *well:* &c.:] act. part. n. of خار. (S, TA.)

أَخير, and its pls. أَخاير and أَخيرون: see خير, in eight places, in the latter half of the paragraph.

اختيارىٌّ [*Of,* or *relating to, the will,* or *choice*]. صفة اختيارية [meaning *A quality which originates from,* or *depends upon, the will,* or *choice,* i. e. *an acquired quality,*] is opposed to خلقية. (Msb in art. مدح, &c.)

مخيرة [*A cause of good:* and hence,] *excel-lence,* and *eminence,* or *nobility:* so in the phrase, فلانٌ ذو مخيرة [*Such a one is a possessor of eminence,* &c.]. (A, TA.)

مُخَيَّر : see what follows.

مختار act. part. n. [of 8, signifying *Choosing, selecting,* or *electing*]. (TA.) ___ And pass. part. n. [of the same, signifying *Chosen, selected, elected,* or *preferred:* and *choice, select,* or *elect;* as also خيار , which signifies like wise the *best* of anything; often used in this sense, as a sing. and as a pl.; and *excellent,* or *excellent and brisk,* applied to a he-camel and to a she-camel; as mentioned above, voce خير]. (TA.) You say also جمل خيار in the sense of مختار [*A choice he-camel*], and ناقة خيار in the sense of مختارة [*A choice she-camel*]. (TA.) [See also خيرة.] The dim. of مختار is مخيتير : the ت is thrown out because it is augmentative; and the ى is changed into ى because it was changed from ى in مختار: (S:) one should not say مخيتير. (El-Hareeree's Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) ___ See also خيار.

خيش

خَيْشٌ *Garments,* or *pieces of cloth, of the worst of flax:* (S:) or *garments,* or *pieces of cloth, of thin texture, and of coarse threads, made of the hards,* or *hurds, of flax,* (K, * TA,) *and of the worst thereof:* (TA:) or *of the coarsest of* [*the stuff called*] عصب [i. e. عَصْبٌ, q. v., in the copies of the K in my hands incorrectly written عَصَبٌ]: (Lth, K:) or *coarse flax:* (Mgh:) or *a cloth of coarse flax.* (Har p. 544.) ___ [Hence,] *A low, vile,* or *mean, man.* (K.)

خَيْشِىٌّ and خَيَّاشٌ [*A weaver,* or *seller, of* خَيْشٌ. The former mentioned in the K, and the latter in the TA, as surnames of men.]

خَيَّاشٌ : see what next precedes.

خيط

1 **خَاطَ** , (Msb, TA,) first pers. خَطْتُ, (S,) aor. يَخِيطُ, (Msb,) inf. n. خِيَاطَةٌ, (S, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is خَيْطٌ, (TK,) which is said in the K to be syn. with خِيَاطَةٌ, but this last is a mistake for خِيَاطٌ as signifying thread, (TA,) or a thread, (AZ, TA,) though خِيَاطٌ is also syn. with خِيَاطَةٌ, (TA,) *He sewed, sewed together,* or *sewed up,* a garment, or piece of cloth; (S, Msb, TA;) as also خَيَّطَهُ , inf. n. تَخْيِيطٌ. (TA.) ___ [Hence,] خَاطَ بَعِيرًا بِبَعِيرٍ *He coupled a camel with a camel* [*by tying the end of the halter of one to the tail of the other*]. (TA.) ___ خَاطَتِ الحَيَّةُ, (TA,) inf. n. خَيْطٌ, (K, TA,) *The serpent ran along upon the ground.* (K, * TA.) ___ خَاطَ إِلَيْهِ خَيْطَةً *He passed by him,* or *it,* [or *to,* or *towards, him* or *it,*] *once:* or خَاطَ خَيْطَةً *he passed along quickly:* (K, * TA:) and so اختاط and اخْتَطَى. (K.) It is said by Kr to be formed by transposition from الخَطْوُ: but this is a mistake; for, were it so, they would have said, خَاطَ خَوْطَةً, not خَيْطَةً. (ISd.) Accord. to Lth, خَاطَ خَيْطَةً وَاحِدَةً means *He made his journey* [or *a journey*] *without interruption.* (TA.) In the A it is said that خَاطَ فُلَانٌ خَيْطَةً means *Such a one journeyed on, not pausing for anything:* and in like manner, خَاطَ إِلَى مَقْصِدِهِ [*He journeyed on, not pausing for anything, to his place,* or *object, of aim*]. (TA.)

2 **خَيَّطَ** see 1. ___ خَيَّطَ الشَّيْبُ فِى رَأْسِهِ, (S, K,) inf. n. تَخْيِيطٌ, (K,) means *Whiteness of the hair,* or *hoariness, appeared upon his head* (K, TA) *in streaks,* or *lines:* (TA:) it is like وَخَطَ: (S, TA:) or *became like threads:* (K:) and in like manner, فِى لِحْيَتِهِ *in his beard.* (TA.) Bedr Ibn' Ámir ElHudhalee says,

* أَقْسَمْتُ لَا أَنْسَى مَنِيحَةَ وَاحِدٍ *

* حَتَّى تُخَيَّطَ بِالبَيَاضِ قُرُونِى *

(S, TA) [*I swear that I will not forget the loan* (here meaning the قَصِيدَة, Skr) *of one* (meaning Abul'Iyál [with whom he was carrying on a controversy], Skr)] *until the sides of my head become streaked with whiteness:* (TA:) but some read تُخَيَّطَ; and IbnHabeeb says that خَيَّطَ الشَّيْبُ الرَّأْسَ signifies *Whiteness of the hair,* or *hoariness, became conjoined and continuous upon the head,* as though one part thereof were sewed to another: (IB, TA:) some read تَخَيَّطَ ; and accord. to the K, you say, تَخَيَّطَ رَأْسُهُ بِالشَّيْبِ, meaning *His head became streaked,* or *marked as with threads, by whiteness of the hair,* or *hoariness:* [the best reading seems to be تَخَيَّطَ, for تَتَخَيَّطَ:] and some read تَوَخَّطَ [for تَتَوَخَّطَ, from تَوَخَّطَ as having the meaning here assigned to تَخَيَّطَ]. (TA.)

5 **تَخَيَّطَ** see 2.

8 **إِخْتَيَطَ** see 1.

خَاطٌ : see خَيَّاطٌ.

خَيْطٌ *Thread,* or *string;* or *a thread* or *string;* syn. سِلْكٌ; (S, K;) the *thing with which one sews;* (Msb;) [often used as a coll. gen. n.; n. un. with ة;] and خِيَاطٌ [likewise] signifies the *thing with which a garment,* or *piece of cloth, is sewed;* as also مَخِيطٌ ; besides having another signification, common to it with the last, namely a needle; (K;) the pl. of خَيْطٌ is أَخْيَاطٌ [a pl. of pauc.] (IB, K) and خُيُوطٌ (S, Msb, K) and خُيُوطَةٌ [both pls. of mult.]. (S, K.) It is said in a trad., أَدُّوا الخِيَاطَ والمَخِيطَ, meaning [*Bring ye*] *the* خَيْط *and the needle.* (TA.) And you say, أَعْطِنِى خِيَاطًا and نِصَاحًا, i. e. [*Give thou to me*] *a single* خَيْط. (AZ, TA.) [أَعْطِنِى خِيَاطًا ونِصَاحًا may, however, mean *Give thou to me a needle and thread.*] ___ خَيْطُ الرَّقَبَةِ *The* نُخَاع [or *spinal cord*] *of the neck.* (S, K) You say, جَاحَشَ فُلَانٌ عَنْ خَيْطِ رَقَبَتِهِ, meaning *Such a one defended his blood.* (S, O, L.) ___ الخَيْطُ الأَبْيَضُ and الخَيْطُ الأَسْوَدُ, mentioned in the Kur ii. 183, mean *The true dawn,* and *the false dawn:* (Msb:) or *the whiteness of the dawn,* and *the blackness of night;* (K, TA;) likened to a

thread because of its thinness: (TA:) or *the whiteness of day,* and *the blackness of night:* (A 'Obeyd, Nh:) or *the dawn that extends sideways,* and *the dawn that rises high,* or, as some say, *the blackness of night:* (S:) or *what appears of the true dawn, which is the* مُسْتَطِير, and *what extends with it of the darkness of night, which is the dawn termed the* مُسْتَطِيل: (Mgh:) or *what first appears of the dawn spreading sideways in the horizon,* and *what extends with it of the darkness of the last part of the night:* (Bd:) or *the dawn that rises high, filling the horizon,* and *the dawn that appears black, extending sideways:* (Aboo-Is-hák:) or the real meaning is *the day* and *the night.* (TA.) الخَيْطَان also signifies *The night and the day.* (L in art. وسد.) تَبَيَّنَ الخَيْطُ مِنَ الخَيْطِ means [*The night became distinct from the day:* or] *what is termed* الخَيْطُ الأَبْيَضُ *became distinct from what is termed* الخَيْطُ الأَسْوَدُ. (TA.) And خَيْطٌ مِنَ الصُّبْحِ is also said to signify *A tint of the dawn.* (TA.) [See بَرِيمُ الصُّبْحِ in art. برم.] ___ خَيْطُ بَاطِلٍ *What is called* لُعَابُ الشَّمْسِ *and* مُخَاطُ الشَّيْطَانِ, (S, TA,) which last is explained by Z and IB as meaning *what comes forth from the mouth of the spider:* (TA: [the author of which says that, accord. to this explanation, this term differs from لعاب الشمس: but in so saying he seems to be in

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error: both evidently signify *gossamer:*]) it was applied as a surname, or nickname, to Marwán Ibn-El-Hakam; because he was tall, and loose, or uncompact, in frame: (S:) or it signifies *the air;* syn. الهُوَآء [perhaps a mistranscription for الهُبَآء, occurring in another explanation hereafter]: (K:) or *light entering from an aperture in a wall* [*into a dark place*] (Th, K:) or خَيْطُ البَاطِلِ signifies *the scattered* هَبَآء [or *atoms that are seen in the rays of the sun*] *entering from an aperture in a wall* [*into a dark place*] *when the sun is hot:* and one says, فُلَانٌ أَدَقُّ مِنْ خَيْطِ البَاطِلِ [*Such a one is less in estimation than the*

scattered atoms that are seen in the rays of the sun]; a prov., applied to him who is in an abject state; thus related, on the authority of Ahmad Ibn-Yahyà, by Az and others; but by Sgh, erroneously, أَرَقُّ مِنْ خَيْطٍ بَاطِلٍ. (TA.)

___ See also what next follows, in two places.

خيطٌ (As, IDrd, S, K) and خَيْطٌ (IDrd, Msb, K) and خَيْطَى (S, K) *A collection,* or *flock,* of ostriches, (S, Msb, K, &c.,) and *a swarm* of locusts, (K,) and a خَيْط is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] أَخْيَاطٌ (IB) and [of mult.] خِيطَانٌ: (K:) which last, as also خَيْطَانٌ, signifies likewise *a company* of men. (TA.) [خِيطٌ may perhaps be originally خُيْطٌ, pl. of خَيْطَآءُ, q. v.]

خَيَطٌ *Length of the neck* of an ostrich, (S, TA,) and *of the* [*bones, such as are termed*] قَصَب thereof: or, as some say, *a constant mixture of blackness with whiteness* therein: or their *being in an uninterrupted line, like an extended* خَيْط [or *thread*]. (TA.)

خَيْطَةٌ [n. un. of خَيْطٌ, q. v. ___ Also,] in the dial. of Hudheyl, (S,) *A wooden peg* or *stoke,* (Skr, S, K,) *which is fixed in a mountain, in order that one may let himself down* [*by means of a rope attached thereto*] *over against the place where* [*wild*] *honey is deposited* [*to gather it*]. (Skr.) Aboo-Dhu-eyb says, (S, TA,) describing the gathere of honey, (TA,)

* تَدَلَّى عَلَيْهَا بَيْنَ سَبٍّ وَخَيْطَةٍ *
* بِجَرْدَآءَ مِثْلِ الوَكْفِ يَكْبُو غُرَابُهَا *

(S, TA,) i. e. *He let himself down* [*over against it,* meaning the place of the honey, *partly*] *by means of a rope* (for so سَبٌّ signifies) *and* [*partly by means of*] *a wooden peg* or *stake* [to which the rope was attached, fixed] *in a rock smooth like the* [*leather termed*] وَكْف, i. q. نِطَع, [*the crow of which rock would fall prone upon its face* for want of something therein to which to cling:] (TA:) or (in the

K and) خيطة signifies *a rope;* (As, Az, K, TA;) [and if so, سبّ here means a wooden peg, which is a signification assigned to it in the K in art. سب:] or, accord. to AA, *a slender rope* (S, L, TA) *made* [*of the bark*] *of the tree called* سلَب: (L, TA:) and (accord. to some, TA) *a string which is with the gatherer of honey,* (K, TA,) *and with which he pulls the rope* [app. *when he has detached himself from the latter to gather the honey*], *it being tied to him:* (TA:) or *a* [*tunic of the kind called*] دُرَّاعة, [*of leather,*] *which he wears.* (Ibn-Habeeb, K, TA. [In the CK, دُرّاعة is erroneously put for دُرَّاعة.]) See also 1, in four places. One says also, ما آتيك إلّا الخَيْطَةَ *I do not come to thee save sometime.* (TA.)

خَيْطَى : see خيطٌ.

خَيْطَآء A she-ostrich *long in the neck.* (S, K, TA.)

خَيْطَانٌ and خيطَانٌ: see خيطٌ.

خِيَاطٌ *A needle;* as also مَخِيطٌ . (S, Msb, * K.) Hence the saying in the Kur [vii. 38], حَتَّى يَلِجَ الجَمَلُ فِى سَمِّ الخِيَاطِ [*Until the camel enter into the eye of the needle*]. (S.) ___ See also خَيْطٌ, in three places. ___ And see مَخِيطٌ.

خِيَاطَةٌ The *art of sewing.* (Msb, TA.) [See also 1.]

خَيَّاطٌ *A seamster; one whose occupation is that of sewing;* (Msb, K;) as also خَائِطٌ (K) and خَاطٌ . (Sgh, K. [in the CK خَاطٌّ.]) [In the present day, its predominant application is to *A tailor.*] ___ Also One *who passes along quickly.* (TA.)

خَائِطٌ : see خَيَّاطٌ.

مَخِيطٌ and مَخْيُوطٌ A garment, or piece of cloth, *sewed:* (S, Msb, K:) the ى in the former is the و of the measure مَفْعُولٌ,

changed into ى because of its being quiescent and the preceding letter's being with kesr; the letter preceding it being made movent because it and the و are quiescent after the ى has fallen out; [for by dropping the ى it becomes changed from مَخْيُوطٌ to مَخْوُطٌ;] and it is made movent with kesr [and thus changed from مَخْوُطٌ to مَخْوِطٌ, which necessarily becomes مَخِيطٌ,] in order to its being known that the letter which has dropped out is ى: some say that the ى in مَخِيطٌ is the radical, and that the letter thrown out is the و of the measure مَفْعُولٌ, in order that the word with و [for its medial radical] may be known from that with ى; [so that it is changed from مَخْيُوطٌ to مَخْيُطٌ, and then to مَخْيِطٌ, and then to مَخِيطٌ;] but the former saying is the right, because the و is a formative augment, and it is not proper that such should be thrown out. (S.) ___ Also, the former, The *whole of the exterior* of the belly. (ISh.) ___ And *A place of passage;* (O, L, TA;) a meaning erroneously assigned in the K to خِيَاطٌ and مَخِيطٌ : (TA:) and particularly, of a serpent; (TA;) the *place of creeping along* of a serpent. (K, TA.)

مَخْيَطٌ : see خَيْطٌ: ___ and خِيَاطٌ. ___ See also مَخِيطٌ.

مَخْيُوطٌ : see مَخِيطٌ.

خيف

1 **خَيَفٌ** The *having one of the eyes blue and the other black:* (JK, S, Mgh, Msb, K:) inf. n. of خَيِفَ, aor. يَخْيَفُ: (JK, Msb: *) said of a horse, (S, Mgh, * Msb, K,) &c., (S, K,) i. e. of any animal. (S, TA.) ___ Also The *being wide in the sheath of the penis:* (S, K:) in this sense [likewise] inf. n. of خَيَفٌ: (S:) said of a camel. (S, K.) ___ And [app. in like manner having for its verb خَيِفَتْ] A she-camel's *being such, as is termed* خَيْفَآءُ [i. e. *wide in the udder,* or *in the skin thereof,* or only *when it is empty of milk, and flaccid*]. (S)

2 **خيّفت** , (JK,) or خيّفت أَوْلَادَهَا, (TA,) *She* (a woman) *brought forth her children different, one from another.* (JK, TA.) ___ خُيِّفَ بينهم, (JK, A, K,) inf. n. تَخْيِيفٌ, (K,) *It* (a thing, JK, K, or property, A) *was divided,* or *distributed, among them.* (JK, A, K.) ___ خُيِّفَتْ عُمُورُ اللِّثَةِ مِنَ الأَسْنَانِ, (JK,) or بَيْنَ الأَسْنَانِ, (K,) *The portions of the flesh of the gums between the teeth became separated* (JK, K) *from the teeth.* (JK.) خيّف *He* (a man, JK) *alighted,* or *descended and stopped* or *sojourned* or *abode,* in a place; (JK, K;) as also خيّم. (JK.) ___ خيّف عِنْدَ القِتَالِ, (JK,) or عَنِ القِتَالِ, (K,) *He receded, drew back,* or *desisted,* (JK, K,) *on the occasion of fight,* (JK,) or *from fight.* (K.)

4 **اخاف** , (JK, S, K,) inf. n. إِخَافَةٌ; (TA;) and أَخْيَفَ; (JK, K;) said of a man, (JK, TA,) or of a party of men, (JK, S,) *He,* or *they, alighted,* or *descended and stopped* or *sojourned* or *abode, in a* [*tract such as is termed*] خَيْفٌ: (JK:) and [particularly] *came to the* خَيْفُ *of Minè, and there alighted,* or *descended and stopped* &c.; (JK, * S, K;) as also اختاف . (Yoo, K.) اخاف السَّيْلُ القَوْمَ *The torrent made the party,* or *company of men, to alight,* or *descend and stop* or *sojourn* or

abide, in a [*tract such as is termed*] خَيْف. (JK, Ibn-'Abbád, K.)

5 **تخيّف أَلْوانًا** *He* (a man, TA) *altered so as to become of different colours.* (K, TA.) ___ تخيّفت الإِبلُ *The camels took different directions* in the place of pasturage (Lh, JK) &c. (Lh.) تخيّفه *He took by little and little from it;* (IAar, JK;) as also تخوّفه [q. v.]. (JK.)

8 **إِخْتَيَفَ** see 4.

خَيْفٌ [sing. of أَخْيَافٌ]. You say, النَّاسُ أَخْيَافٌ *Men,* or *the people, are different, one from another,* (JK, S, A, Sgh, Msb, K, *) *in their states,* or *conditions,* (JK,) or *in their forms, shapes,* or *semblances;* (Sgh;) or *of various sorts in natural dispositions, and in forms, shapes,* or *semblances:* (L:) from خَيَفٌ signifying the having one of the eyes blue and the other black. (S. [See 1.]) And أَخْيَافٌ, (Mgh, Msb,) or إِخْوَةٌ أَخْيَافٌ, (S, K,) *Brothers who are sons of one mother but of different fathers:* (S, Mgh, Msb, * K:) and in like manner, بَنُو الأَخْيَافِ, if of good authority. (Mgh.) ___ And hence, أَبْيَاتٌ أَخْيَافٌ *Verses*

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diversified by having one word thereof composed of dotted letters and another composed of letters not dotted. (Har p. 611 and 612.) ___ Also, the sing., *Land,* (ISd, TA,) or *a place,* (Mgh,) *of which the stones are of different colours.* (ISd, Mgh, TA.) ___ *A side, region, quarter,* or *tract;* syn. نَاحِيَةٌ. (K.) ___ The *part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows;* (S, K;) whence مَسْجِدُ الخَيْفِ [the mosque of the خيف] in Minè: (S) or *an elevated place, like the* خيف *of Minè:* (Mgh:) or the *part, of a valley, that rises a little from the channel in which the water*

flows, and only *between two mountains;* and hence مسجدالخيف, originally مسجد خيف منًى: (Msb:) and *any declivity and acclivity at the foot of a mountain:* and *a white place in the black mountain that is behind Aboo-Kubeys;* and hence the name of مسجدالخيف; or this is so called because it is [in] a ناحية [or side &c.] of Minè; or because it is at the foot of a mountain: (K:) pl. [of pauc.] أَخْيَافٌ (TA) and [of mult.] خُيُوفٌ. (Mgh, TA.) ___ Also The *skin of the udder:* (S, K:) or the *side of the udder:* or the *skin of the she-camel's udder:* (K:) or *a she-camel's udder:* or the *anterior part of her neck:* and the *skin of her podex.* (JK.)

خِيفٌ : see 1 in art. خوف, first sentence.

خَافَةٌ , accord. to Aboo-'Alee belonging to this art.: see art. خوف. (TA.)

خَيْفَةٌ *A knife,* (AA, K,) *such as is termed* رَمِيض [q. v.]. (AA, TA.) Also, (thus in the K,) or خِيفَةٌ , (so in the JK, [and app. accord. to Sgh,]) The *place of resort a lion:* (JK, K:) mentioned in this art. by Ibn-'Abbád; but accord. to Sgh, it may be from الخَوْفُ. (TA.)

خِيفَةٌ : see what next precedes: and see also art. خوف.

خَيْفَانٌ *Locusts before their wings are fullgrown:* (Lth, * K, TA:) [see جَرَادٌ:] or *when they have upon them streaks of different colours, white and yellow:* (S, K:) or *when they have changed from their first black or yellow colour to red:* (As, K:) or *when yellowness has appeared in their red colour, but some of the redness remains:* (AHát, TA:) or [in the CK and] *emaciated red locusts of the brood of the next preceding year:* (K:) accord. to Lh, you say جَرَادٌ خَيْفَانٌ, meaning *locusts of different colours:* (TA:) [but خيفان is generally used as a subst.:] the n. un. is with ة. (S.) ___ Hence the n. un. is applied to a mare, as meaning *Brisk, sprightly,*

active, or *agile, and leaping.* (S, TA.) ___ [Hence also, app.,] خَيْفَانٌ مِنَ النَّاسِ *A multitude of men.* (Ibn-'Abbád, K. *) Also *A certain plant of the mountains;* (Ibn-'Abbád, K;) *a certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a* سَنَمَة [or *head resembling an ear of corn*], *which is green in the upper part and white below, with a white awn,* or *beard.* (L.)

أَخْيَفُ, applied to a horse, (S, Mgh, Msb,) and a camel, (TA,) and any animal, (S, TA,) *Having one of the eyes blue and the other black:* (S, Mgh, Msb, TA:) fem. خَيْفَآءُ. (K, TA.) ___ And, applied to a camel, *Wide in the sheath of the penis.* (S, K.) ___ And the fem., applied to a she-camel, *Wide in the udder,* (K,) or *in the skin thereof,* (S, * K,) or only *when it is empty of milk, and flaccid:* pl. خَيْفَاوَاتٌ; (K;) which is extr., for a pl. like this belongs [regularly] only to a subst., and to an epithet in which the quality of a subst. predominates. (TA.) ___ The pl. of أَخْيَفُ is خِيَفٌ and خُوفٌ, (K, TA, [the latter erroneously written in the CK خَوْفٌ,]) with kesr and damm. (TA.)

مَخِيفٌ : see art. خوف.

مُخَيَّفٌ [*Diversified in colour*]; applied by ElKumeyt to a horse of which one part was of the colour termed وَرْد, and the rest جَوْن. (L and TA voce هَضْب.)

مِخْيَافٌ A woman *who brings forth one year a boy and another year a girl.* (JK.)

خيل

1 **خَالَ** is syn. with ظَنَّ and تَوَهَّمَ: (TA:) you say, خَالَ الشَّىْءَ, (Msb, K,) first pers. خِلْتُ, (JK, S,) aor. يَخَالُ, (Msb, K,) first pers. إِخَالُ and أَخَالُ, (JK, S, Msb, K, &c.,) the former irregular, (Msb,) but the more chaste of the two, (S,) and the more used, (Msb,) of the dial. of Teiyi, but commonly used by others also, (El-Marzookee, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Msb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. خَيْلٌ (S, Msb, K) and خَيْلَةٌ and خِيلٌ (K) and خِيلَةٌ (S, K) and خَالٌ and خَيَلَانٌ, (K, TA, [the last accord. to the CK خَيَلَالٌ,]) or, as in the T [and JK], خَيَلَانٌ, (TA,) and خَيْلُولَةٌ and مَخِيلَةٌ (S, K) and مَخَالَةٌ; (K;) and خَالَ الشَّىْءَ, aor. يَخِيلُ, is a dial. var. thereof; (Msb;) meaning ظَنَّهُ [*He thought*, or *opined, the thing:* and sometimes (see I' Ak p. 109) *he knew the thing:* but it seems to have originally signified تَوَهَّمَ الشىء, i. e. *he surmised*, or *fancied, the thing:* see خَالٌ, below]. (S, Msb, K.) This verb, being of the class of ظَنَّ, occurs with an inchoative and an enunciative; if commencing the phrase, governing them; but if in the middle or at the end, it may be made to govern or to have no government. (S.) You say, إِخَالُ زَيْدًا أَخَاكَ [and, if you will, زَيْدٌ إِخَالُ أَخُوكَ and زَيْدٌ أَخُوكَ إِخَالُ, *I think Zeyd is thy brother* and *Zeyd I think is thy brother* and *Zeyd is thy brother I think*]. (JK.) Hence the prov., مَنْ يَسْمَعْ يَخَلْ, (S, TA,) i. e. *He who hears* the things related of men and of their vices, or faults, *will think* evil of them: meaning that it is most safe to keep aloof from other men: or, accord. to some, it is said on the occasion of verifying an opinion. (TA.) See also 8. خال علىالمال, aor. يَخِيلُ: see خَالَ in art. خال. خول said of a horse, (JK, K, TA,) aor. يَخَالُ, (K,) inf. n. خَالٌ, (JK, K,) *He limped*, or *halted*, or *was slightly lame*. (JK, K. *)

2 **تَخْيِيلٌ** signifies The *imaging* a thing *in the mind*, or *fancying it;* the *forming an image*, or *a fancied image*, thereof *in the mind:* (TA:) [and تَخَيُّلٌ has the same, as well as a quasipass., signification.] You say, [خَيَّلْتُهُ فَتَخَيَّلَ لِى and] تَخَيَّلْتُهُ فَتَخَيَّلَ لِى [*I imaged it in the mind*, or *fancied it, and it became*

imaged in the mind to me, or *an object of fancy to me*]; like as you say, [صَوَّرْتُهُ فَتَصَوَّرَ لِى and] تَصَوَّرْتُهُ فَتَصَوَّرَ لِى: (S:) for تَخَيُّلٌ [as inf. n. of a quasi-pass. verb] signifies a thing's *being imaged in the mind,* or *fancied:* (Er-Rághib, TA:) and تَخَيَّلَ الشَّىْءُ لَهُ means تَشَبَّهَ. (K. [And the same is indicated in the Msb.]) You say also, خُيِّلَ لَهُ كَذَا [*Such a thing was imaged to him in the mind;* i. e. *such a thing seemed to him*]; from الوَهْمُ and الظَّنُّ: (Msb:) and خُيِّلَ إِلَيْهِ أَنَّهُ كَذَا (S) *It was imaged to him* [*in the mind,* i. e. *it seemed to him,*] *that it was so;* syn. شُبِّهَ; (PS;) from التَّخْيِيلُ and الوَهْمُ: (S, TA:) and تَخَيَّلَ لَهُ أَنَّهُ كَذَا signifies [in like manner *it became imaged* &c.; i. e.] تَشَبَّهَ; as also تَخَايَلَ: (S:) and so the first of these three verbs is used in the Kur xx. 69. (TA.) And فُلَانٌ يَمْضِى عَلَى مَا خَيَّلَتْ, (JK and S in explanation of the phrase عَلَى المَخِيَّلِ فُلَانٌ يَمْضِى,) i. e. شَبَّهَتْ [*Such a one goes on, notwithstanding what* (*the mind,* or *the case,*) *may image* to him, or *what is fancied* by him, of danger of difficulty; النَّفْسُ, or الحَالُ, accord. to Z, (see Freytag's Arab. Prov. ii. 94,) being understood]; meaning, *notwithstanding peril,* or *risk; without any certain knowledge.* (S.) Whence the prov.,

* عَلَى مَا خُيِّلَتْ وَعْثُ القَصِيمِ *

i. e. I will go on, *notwithstanding what the soft tracts abounding in sand in which the feet sink may be imagined to be:* [or the right reading is probably خَيَّلَتْ, i. e. *notwithstanding what the soft tracts* &c. *may image to the mind,* of danger or difficulty:] the ت in خُيِّلَتْ relates to the word وَعْثُ, which is [regarded as] pl. of وَعْثَةٌ; and على is a connective of a suppressed verb, namely, أَمْضِى, with what follows it: the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And افْعَلْ ذٰلِكَ عَلَى مَا خَيَّلَتْ, i. e. عَلَى مَا شَبَّهَتْ [*Do thou that, notwithstanding what* (*the mind,* or *the case,* as explained above,) *may image* to thee, of danger or difficulty]; (JK;) meaning, *in any case.* (TA.) ___ [Hence,] خُيِّلَ لِلنَّاقَةِ, and أَخْيَلَ, *He put a* خَيَال [q. v.] *near the she-camel's young one, in order that the*

wolf might be scared away from him, (JK, * S, K, *) *and not approach him.* (JK, S.) ___ And خيّل فيه الخَيْرَ *He perceived,* or *discovered, in him an indication,* or *external sign, of good;* as also تخيّله (K, TA) and تخوّله: (TA: [see also 4 in art. خول:]) or you say, تَخَيَّلْتُ عَلَيْهِ, (T, S, TA,) meaning *I knew him;* or *knew his internal,* or *real, state;* (تَخَبَّرْتُهُ, T,

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TA;) or *I chose him;* (اخترته, S, TA;) *and perceived,* or *discovered, in him an indication,* or *external sign, of good.* (T, S, TA.) ___ And خيّل عَلَيْهِ, (S, Msb, K,) inf.n. تَخْيِيلٌ (Msb, K) and تَخَيُّلٌ, (K,) [the latter anomalous, being properly inf. n. of تَخَيَّلَ,] *He conveyed doubt,* or *suspicion,* (التُّهْمَةَ, S, K, or الوَهْمَ, Msb,) *to him;* so in the M, on the authority of AZ; (TA;) *i. q.* لَبَّسَ عَلَيْهِ [*he made* (*a thing,* or *case*) *dubious to him*]. (Msb.) ___ And خيّلت عَلَيْنَا السَّمَآءُ *The sky thundered and lightened* [*over us*], *and prepared to rain:* but when the rain has fallen, the term تَخَيُّلٌ [so in my two copies of the S, app. used as an inf. n. of the verb in this phrase, as in a case above, or perhaps a mistranscription for تَخْيِيلٌ, though it will be seen from what follows that خيّلت and تخيّلت are both said of the sky in the same sense,] is not used: (S:) or خيّلت السَّمَآءُ signifies *the sky became clouded, but did not rain;* (JK, and Har p. 36;) as also اخالت and تخيّلت and خايلت: (Har ibid.:) or, as also تخيّلت (Msb, K) and اخالت, (Msb,) or أَخْيَلَت, (K,) *the sky prepared to rain,* (Msb, K, TA,) *and thundered and lightened, but did not yet rain:* (TA:) or, accord. to Az, اخالت السَّمَآءُ signifies *the sky became clouded:* (Msb, TA:) and تخيّلت السَّمَآءُ *the sky became clouded, and prepared to rain.* (S.) [In like manner,] one says also, اخالت السَّحَابُ and أَخْيَلَت and خايلت *The clouds gave hope of rain:* (S:) or اخالت السَّحَابَةُ *the cloud showed signs of rain, so that it was thought* [or *expected*] *to rain.* (Msb.) خيّل also signifies, (JK, TA,) or تخيّل, (Ham p. 39,) [or each of these,] *He* (a man) *was cowardly,* or *weak-hearted, on the occasion of fight,* (JK, TA, and Ham,) *and did*

not act, or *proceed, firmly,* or *steadily.* (Ham.) And خيّل عن القوم and أَخْيَلَ , [but the former only is explained in this sense in the TA,] *He held back from the people,* or *party, through cowardice:* (K, TA:) so says Az, on the authority of' Arrám. (TA.)

3 **خايله** , (JK, TA,) inf. n. مُخَايَلَةٌ, (S, K,) *He vied with him, rivalled him,* or *imitated him,* (JK, S, * K, * TA,) *in pride and self-conceit;* (JK;) *did as he did.* (TA.) ___ خايلت السَّمَآءُ, and السَّحَابُ: see 2, in the latter part of the paragraph.

4 **اخال** *It* (a thing) *was,* or *became, dubious,* or *confused,* or *vague,* (JK, S, Mgh, Msb, TA,) عَلَيْهِ *to him.* (JK, Mgh.) One says, هٰذَا أَمْرٌ لَا يُخِيلُ [*This is a thing,* or *an affair,* or *a case, that will not be dubious,* &c.]. (S.) And لَا يُخِيلُ ذَاكَ عَلَى أَحَدٍ *That will not be dubious,* &c., *to any one.* (JK.) ___ اخال الشَّىْءُ إِلَى الخَيْرِ, and المكْرُوه, *The thing exhibited an indication,* or *indications, of good,* and *of evil,* or *what was disliked* or *hated.* (Msb.) [Hence,] اخالت السَّمَآءُ, and أَخْيَلَت: see 2, in the latter part of the paragraph, in four places. And اخالت السَّحَابُ and أَخْيَلَت, or اخالت السَّحَابَةُ: see, again, 2, in the latter part of the paragraph, in three places. ___ And hence, in the opinion of ISd, the she-camel in this case being likened to clouds [giving hope, or showing signs, of rain], (TA,) اخالت النَّاقَةُ *The she-camel had milk in her udder,* (JK, K, TA,) *and was in good condition of body.* (JK, TA.) ___ اخالت الأَرْضُ بالنَّبَات, (K,) or, as in the M, اختالت , (TA,) *The land became adorned,* or *embellished, with plants,* or *herbage.* (K, TA. [See also 5.]) اخال فيه خَالًا من الخَيْرِ: see 4 in art. خول; and see خَالٌ, below. ___ أَخْيَلْنَا and أَخَلْنَا *We watched,* or *observed,* or *looked at, a cloud which it was thought would rain, to see where it would rain.* (K, * TA.) And أَخَلْتُ السَّحَابَةَ and أَخْيَلْتُهَا *I saw the cloud to be such as gave hope of rain.* (S. [See also 10.]) أَخْيَلَ للنَّاقَة: see 2, in the middle of the paragraph. أَخْيَلَ عَنِ القَوْمِ: see 2, last sentence.

5 **تخيّل** , as a trans. v., syn. with خَيَّلَ; and its inf. n., syn. with تَخْيِيلٌ: see 2, first two sentences, in two places. ___ تخيّل فيه

الخَيْر, as syn. with خَيَّلَ: and تَخَيَّلْتُ عَلَيْه: see 2, in the latter half of the paragraph. Also, as a quasipass. v., similar in signification to خُيِّلَ; and its inf. n.: see 2, first three sentences, in five places. ___ And تَخَيُّلٌ used as an inf. n. of خَيَّلَ عَلَيْه: and app. as an inf. n. of خَيَّلَتْ عَلَيْنَا السَّمَآءُ: see 2, latter half, in two places. ___ تخيّلت السَّمَآءُ: see 2, latter half, in three places. ___ تخيّل as syn. with اختال: see the latter verb. ___ [Hence, app.,] تخيّلت الأَرْضُ *The land became abundant in its plants,* or *herbage:* (JK:) [and, (as is shown by an explanation of the part. n. of the verb, below,) *the land had its plants,* or *herbage, in a state of full maturity, and in blossom;* and so تخايلت ; whence,] a poet says,

* تَأَزَّرَ فيه النَّيْتُ حَتَّى تَخَايَلَتْ *
* رُبَاهُ وحَتَّى ما تُرَى الشَّآءُ نُوَّمَا *

[*The herbage in it became,* or *had become, tangled,* or *luxuriant, and strong, so that its hills were clad with plants in full maturity, and in blossom, and so that the sheep,* or *goats, were seen sleeping*]. (S, TA. [In both, the meaning of the verb in this ex. is indicated by the context. See also 4, where a similar meaning is assigned to اخالت or تَخَيُّلٌ ___.]) اختالت also signifies The *being,* or *becoming, of various colours.* (JK, Ham p. 39. *) [Hence the saying,] تَخَيَّلَ الغَرْقُ بالسَّفْر, i. e. [*The desert,* or *far-extending desert] became of various colours with the travellers,* by reason of the آل [or mirage]. (JK.) ___ Also The *going on,* or *away;* or *acting with a penetrative energy;* and *being quick.* (JK, Ham p. 39.) ___ See also 2, last sentence but one.

6 **تَخَايَلَ** see 2, third sentence: ___ and 8, in two places: ___ and see also 5, in two places.

8 **اختال** *He was proud,* or *haughty;* or *he behaved proudly,* or *haughtily;* (S;) as also خَالَ, (JK, S,) aor. يَخِيلُ, (JK,) or يَخَالُ, (Ham p. 122,) and يَخُولُ, (JK, Ham,) inf. n. خَالٌ and خَوْلٌ; (Ham;) and تَخَيُّل and تخايل : (K, TA:) or *he was proud,* or *haughty, and selfconceited:* (Msb:) and *he walked with a proud,*

or *haughty, and self-conceited, gait:* (MA, KL:) said of a man, and of a horse: (Msb:) and تَخَايُلٌ signifies the *behaving,* or *carrying oneself, with pride,* or *haughtiness, combined with slowness.* (JK.) You say of a horse, يَخْتَالُ فى مشيته [*He is proud and self-conceited in his gait*]. (TA.) ___ اختالت الأَرْضُ: see 4.

10 **استخال السَّحَابَةَ** *He looked at the cloud and thought it to be raining.* (TA. [See also 4, last sentence but two.])

خَالٌ *i. q.* ظَنٌّ and تَوَهُّمٌ [meaning *Thought,* or *opinion:* and *surmise,* or *fancy:* though تَوَهُّمٌ is often explained as syn. with ظَنٌّ]: (K:) an inf. n. of 1 [q. v.]. (TA.) So in the saying, أَصَابَ فه خَالِى [*My thought* or *opinion,* or *surmise* or *fancy, was right respecting him,* or *it*]. (TK.) ___ *I. q.* ___ مَخِيلَةٌ, q. v., (K,) [accord. to the TA, which is followed in this instance, as usual, by the author of the TK, as meaning فِرَاسَةٌ: but this is a mistake: for وهى الفراسة, the explanation in the TA, we should read وهى من الفراسة; as is shown by its being there immediately added that one says, أَخَالَ فيه خَالًا, explained in art. خول; (see 4, and خَالٌ, in that art.; and see also مَخِيلَةٌ in the present art.;) and by what here follows:] الخَالُ is *syn. with* المَخِيلَةُ and الشِّيَةُ. (JK.) ___ For another sense in which it is syn. with مَخِيلَةٌ see the latter word, below. ___ *A nature;* or *a natural, a native,* or *an innate, disposition* or *temper* or *the like;* syn. خُلُقٌ. (TA.) ___ *I. q.* خُيَلَآءُ, q. v. (S, K*) *A limping,* or *halting,* or *slight lameness,* in a horse or similar beast: in this sense an inf. n. of خَالَ. (JK, K. *) ___ *Gout;* or *gout in the foot* or *feet;* syn. نِقْرِسٌ. (TA.) *Lightning:* (K:) [app. as being a sign, or token, of coming rain.] ___ *Clouds;* syn. غَيْمٌ: (S:) or clouds (غيم) *lightening:* (JK, M, TA:) and also *rising, and seeming to one to be raining;* and the single cloud (سحابة) is termed مُخِيلَةٌ : (JK:) or *rising, and seeming to one to be raining, and then passing beyond one;* but when *having thunder,* or *lightning, therein,* termed مُخِيلَةٌ , though not when the rain has gone therefrom: (Har p. 36, from the 'Eyn:) or clouds (سحاب) *raining:* (T, TA:) or clouds (سحاب) *that fail not*

to fulfil their promise of rain; (K, * TA;) and a cloud of this description is termed مَخِيلَةٌ : (JK:) or *in which is no rain,* (K, TA,) *though thought, when seen, to be raining.* (TA.) ___ *A liberal, bountiful,* or *generous,* man: (JK, T, M, K:) as being likened to the raining clouds, (T, TA,) or to the lightening clouds, (JK, M, TA,) which are so termed. (JK, T, M, TA.) ___ A man *in whom one sees an indication,* or *a sign,* or *token, of goodness.* (K, TA.) ___ *Free from* التُّهَمَة [as meaning *what occasions suspicion*]. (K.) ___ A man *who manages cattle,* or *camels* &c., (K, TA,) *and pastures them,* (TA,) *well:* (K, TA:) or خَالُ مَالٍ

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one who manages cattle, &c., *and watches them, well.* (JK.) And One *who keeps to a thing,* (K, TA,) *and manages, orders,* or *regulates, it.* (TA.) *A king who manages, orders,* or *regulates, the affairs of his subjects.* (JK.) [See also خَالٌ in art. خول.] ___ *An owner* of a thing: (K:) from خَالَهُ, aor. يَخُولُ, meaning he managed it, &c. (TA.) You say, مَنْ خَالُ هٰذَا الفَرَسِ *Who is the owner of this horse?* (TA.) [See خَالٌ in art. خول.] ___ See also مُخْتَالٌ, in three places. ___ A man *free from an attachment of love.* (K.) ___ A man *having no wife.* (K.) ___ A man *weak in heart and body:* (K:) but this is most probably [خَالٌ,] with teshdeed, from خَلَّ لَحْمُهُ, meaning he became lean. (TA.) As meaning *A maternal uncle,* it is mentioned in art. خول. (TA.) *A mole,* syn. شَامَةٌ, (K,) *a black* شامة, (TA,) *upon the person;* (S, K, Msb, TA;) [*a thing resembling*] *a pimple in the face, inclining to blackness;* (JK, T, Mgh, TA;) or *a small black spot upon the person:* (TA:) dim. خُيَيِلٌ (JK, S) accord. to him who says مَخِيلٌ and مَخْيُولٌ [as meaning marked with many moles upon the person], (S,) and خُوَيِلٌ (JK, S, Msb) accord. to him who says مَخُولٌ, (S,) which shows it to be, in one dial., of the art. خول [in which it is also mentioned]: (Msb:) pl. [of mult.] خِيلَانٌ (JK, S, Mgh, Msb, K) and [of pauc.] أَخِيلَةٌ. (Msb.) *A garment,* or *cloth, of the garments,* or *cloths, of the* جُهَّال [here

meaning *people of the Time of Ignorance*]: (S:) *a soft garment* or *cloth* (JK, K, TA) *of the garments* or *cloths of El-Yemen:* (JK, TA:) and *a* [*garment of the kind called*] بُرْد, *of the fabric of El-Yemen,* (K, TA,) *red* [or *brown*], *with black lines* or *stripes, which used to be made in the first ages:* but Az makes these two to be one: it has been mentioned before, in art. خول, to which also it may belong. (TA.) ___ *A garment,* or *piece of cloth, with which a corpse is shrouded.* (K.) ___ The [*kind of banner called*] لِوآء (JK, T, K) *that is tied* [to its spear-shaft] *for a commander,* (K,) or *to denote one's having the authority of a prefect, commander, ruler,* or *the like:* (T, TA:) [SM adds,] I do not think it to be so called for any other reason than that it was of the بُرُود of the kind termed خَالٌ. (TA.) [See also خَالٌ in art. خول.] ___ The *office of Khaleefeh;* (K;) because belonging to one for whom a banner is tied [on the occasion of his appointment]. (TA.) *A big mountain.* (K.) ___ And (as being likened thereto, TA) *A big camel:* (JK, K:) pl. خِيلَانٌ: to such, a poet likens certain men, as resembling camels in their bodies and in their being devoid of intellect. (TA.) ___ And *A black stallion-camel.* (IAar, K, * TA.) Mentioned also in art. خول. (TA.) *A place in which is no one,* or *no one by whose company one may be cheered.* (K.) [Probably from خَال, part. n. of خَلَا, aor. يَخْلُو.] ___ *A small* [*hill such as is termed*] أَكَمَة. (K.) The لِجَام [i. e. *bit,* or *bit with its appertenances,*] *of a horse:* (K:) app. a dial. var. of خَوَلٌ, q. v. (TA.) *A certain plant, having a blossom, well known in Nejd.* (K.)

خَال , formed by transposition from خَائِلٌ: see مُخْتَالٌ.

خَيْلٌ *Horses,* (JK, S, K,) *collectively;* (JK, K;) as some say, (Msb,) applied to *Arabian horses and* [*such as are of inferior breed, termed*] بَرَاذِين; (Mgh, Msb;) the *males thereof* and the *females:* (Mgh, TA: *) but of the fem. gender: (Msb, TA:) a quasi-pl. n., (Mgh,) having no sing. (Msb, K) formed of the same radical letters: (Msb:) or the sing. is خَائِلٌ : (K:) so called because of their اِخْتِيَال, (Msb, K, * TA, *) i. e. pride and self-conceit, (Msb,) in their gait: so says

AO; but ISd says that this is not well known: (TA:) or because no one rides a horse without experiencing a feeling of pride: (Er-Rághib, TA:) pl., (Msb, CK,) or pl. pl., (so in copies of the K and in the TA,) [of mult.,] خُيُولٌ (S, * Msb, K) and خُيُولٌ and [pl. of pauc.] أَخْيَالٌ. (K.) And the dual form is used, [although خَيْلٌ has a pl. signification,] like as are [the duals إِبِلَانِ and غَنَمَانِ and] لَقَاحَانِ and جَمَالَانِ. (ISd, TA.) One says, فُلَانٌ لَاتُسَايَرُ خَيْلَاهُ, or لَاتُوَاقَفُ, (K, TA,) and لَاتُسَايَرُ خَيْلَاهُ وَلَا تُوَاقَفُ, (TA, and so in the CK,) [*Such a one, his two troops of horses will not be competed with in going,* or *running, nor in standing still,*] meaning *he is not to be endured in respect of calumny and lying:* (K, TA:) it is said of a great, or frequent, liar. (TA in art. سير.) And الخَيْلُ أَعْلَمُ مِنْ فُرْسَانِهَا [*The horses are more knowing than their riders*]; (Meyd, K;) a prov., (Meyd,) applied in relation to him of whom thou formest an opinion (Meyd, K, TA) that he possesses, or possesses not, what suffices, (TA,) and whom thou findest to be as thou thoughtest, (Meyd, K, TA,) or the contrary. (Meyd.) And الخَيْلُ أَعْلَمُ بِفُرْسَانِهَا [*The horses are possessed of most knowledge of their riders*]; a prov., meaning seek thou aid of him who knows the case, or affair. (Meyd.) And الخَيْلُ تَجْرِى عَلَى مَسَاوِيهَا, another prov. [explained in art. سوأ]. (Meyd.) ___ Also *Horsemen,* or *riders on horses.* (S, Msb, K.) Thus in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ. (S. [See 1 in art. جلب.]) See also خُيَلَآءُ.

خَيْلٌ : see خُيَلَآءُ.

خَيْلَةٌ : see خُيَلَآءُ.

خِيلَةٌ : see خُيَلَآءُ.

خَيَلَةٌ : see خُيَلَآءُ.

خَيْلِىٌّ *An equerry; one who has the superintendence of horses.* (TA.)

خُيَلَآءُ (S, Msb, K, &c.) and خَيَلَآءُ (S, Sgh, TA) and خَالٌ (S, K) and خَيْلٌ, (K, TA,) or خَيَلٌ, (CK,) and خَيْلَةٌ, (K, TA,) or

خَيْلَةٌ , (CK,) or خِيلَةٌ , (JK,) and مَخِيلَةٌ (S, K) and أَخْيَلُ , (Lth, JK, K,) [of all which the first is the most common,] *Pride* (S, Msb, K) *and self-conceit;* (Msb;) [or *vanity;* i. e.] *pride arising from some fancied,* or *imaginary, excellence in oneself.* (TA.) One says, هُوَ ذُو خُيَلَآءَ &c. *He is possessed of pride* [*and self-conceit,* or *vanity*]. (S.)

خُيَلَآءَ : see what next precedes.

خَيَالٌ primarily signifies *An incorporeal form* or *image; such as that which is imaged in sleep,* and *in the mirror,* and *in the heart* or *mind:* then applied to the *form of anything imaged;* and to *any subtile thing of a similar kind:* (Er-Rághib, TA:) *anything that one sees like a shadow:* and the *image* of a man *in a mirror,* (T, Msb, TA,) and *in water,* (Msb,) and *in sleep:* (T, TA:) and *a thing that sometimes passes by one, resembling a shadow:* (T, Msb, TA:) خَيَالٌ and خَيَالَةٌ both signify the same; (JK, S, K;) i. e. *i. q.* طَيْفٌ [meaning *an apparition; a phantom; a spectre; a fancied image; an imaginary form;* and particularly *a form that is seen in sleep*]; (S, TA;) *anything that one sees like a shadow* [as the former word is explained above]; and *a thing that is seen in sleep;* (JK;) *a form that is imaged to one in the mind when awake,* and *when dreaming:* (K:) the former word is both masc. and fem.: (Ham p. 316:) pl. أَخْيِلَةٌ (K) [a pl. of pauc.; and probably خِيلَانٌ also, as a pl. of mult., mentioned as one of the pls. of خَيَالٌ in another sense, below]. You say, تَخَيَّلَ لِى خَيَالُهُ [*His apparition,* or *phantom,* &c., *became imaged to me in my mind*]. (Msb, TA.) And a poet says, (S,) namely, El-Bohturee, (TA,)

* فَلَسْتُ بِنَازِلٍ إِلَّا أَلَمَّتْ *
* بِرَحْلِى أَوْ خَيَالَتُهَا الكَذُوبُ *

[*And I do not alight but she visits my abode, or her false apparition*]. (S.) ___ [In

philosophy it signifies] *A faculty that retains what the fancy perceives of the forms of objects of sense after the substance has become absent, so that the fancy beholds them whenever it turns towards them: thus it is the store-house of the fancy: its place is the hinder part of the first venter of* [*the three which are comprised by*] *the brain.* (KT. [In this sense, it is incorrectly written in Freytag's Lex. (in which only the Arabic words of the explanation are given, preceded by the rendering phantasia,) خيالٌ.]) ___ The خَيَال of a bird is *The shadow of himself which a bird sees when rising into the sky;* whereupon he pounces down upon it, thinking it to be a prey, and finds it to be nothing: he is [the bird] called خَاطِفُ ظِلِّه. (TA.) ___ خَيَالٌ and خَيَالَةٌ signify also The *person,* or *body,* or *corporeal form* or *figure which one sees from a distance,* syn. شَخْصٌ, (S, K,) of a man; and his *aspect.* (K.) ___ And the former also signifies *A piece of wood with black garments upon it,* (S,) or *with a black* [*garment of the kind called*] كِسَآء *upon it,* (K,) *which is set up to make the beasts and birds fancy it to be a man:* (S, K:) or *a piece of wood with a garment thrown upon it, which is set up for the sake of the sheep or goats, in order that the wolf, seeing it, may think it to be a man:* (T, TA:) pl. [of pauc.] أَخِيلَةٌ (Ks, TA) and [of mult.] خِيلَانٌ. (TA.) A poet says,

* أَخِى لَا أَخَا لِى غَيْرُهُ غَيْرَ أَنَّنِى *

* كَرَاعِى خَيَالٍ يَسْتَطِيفُ بِلَافِكْرِ *

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(S, TA) [cited by J as an ex. of خيال in the former of the senses explained in the sentence immediately preceding: but the meaning

seems to be, *My brother: I have no brother but he: but I am like one watching an image dressed up to decoy; going round about without reflection:* for,] as some say, (TA,) راعى الخَيَال means *the young ostrich for which the sportsman sets up a* خَيَال [i. e. *an image dressed up to decoy*], (JK, TA,) *in order that it may become familiar therewith, and the sportsman may then take it, and the young ostrich may follow him.* (TA.) ___ Also *A thing that is set up in land in order that it may be known to be prohibited to the public, and may not be approached.* (T, Msb.) And *A certain plant.* (K.)

خُيَيْلٌ : see خَالٌ, of which it is a diminutive.

خَيَالَةٌ : see خَيَالٌ, in three places.

خَيَالِىٌّ [*Of,* or *relating to, the fancy:* a rel. n. from خَيَالٌ.]

خَيَّالَةٌ *Owners,* or *attendants, of horses.* (JK, S.) [In modern Arabic, *Horsemen;* and *a troop of horsemen.*]

خَائِلٌ [act. part. n. of 1]: see مُخْتَالٌ, in two places: ___ and see خَيْلٌ, first sentence. ___ Applied to a horse, *Limping, halting,* or *slightly lame.* (JK, TA.)

أَخْيَلُ [*More,* and *most, proud and self-conceited.* (See also أَخْوَلُ, in art. خول.) Occurring in several provs.; as, for ex.,] أَخْيَلُ مِنْ غُرَابٍ [*More proud and self-conceited than a crow*]: because the غراب is proud and self-conceited in its gait. (Meyd.) See also خَيَلَآءُ. Also *Having a* خَال, meaning [a *thing resembling*] *a pimple, inclining to blackness,* [i. e. *a mole,*] *upon his face:* (Mgh:) or, as also مَخِيلٌ and مَخْيُولٌ (S, Msb, K) and مَخُولٌ, like مَقُولٌ, (S, Msb,) this last belonging to art. خول, as خَالٌ, whence it is derived, does in one dial., (Msb,) A man (S, Msb) *having* [or *marked with*] *many* خِيلَان [or *moles* upon his person]: (S,

Msb, K: *) fem. [of the first] خَيْلَآءُ. (K.) الأَخْيَلُ, (S, Msb, K,) when indeterminate, [أَخْيَلُ or أَخْيَلٌ,] perfectly decl., [thus] used as a subst., but some make it imperfectly decl. both when determinate and when indeterminate, and assert it to be originally an epithet, from التَّخَيُّلُ, (S, O,) [though accord. to others it seems to be from أَخْيَلُ as meaning having many moles,] *A certain bird,* (JK, S, Msb, K,) *regarded as of evil omen,* (JK, S, K,) *that alights upon the rump of the camel, and is app. for that reason held to be of evil omen;* (TA; [see مَخْيُولٌ;]) [applied in the present day to *the green wood-pecker, picus viridis;*] *the* صُرَد [q. v.]: (K:) or *the green* صُرَد: (TA:) or *the* شِقْرَّاق [a name likewise now applied to *the green wood-pecker,* and to *the common roller, coracias garrula*]: (Fr, S, Msb, K:) so called because upon its wings are colours differing from its general colour: (Skr, TA:) or so called because diversified with black and white: (K:) or *the* شَاهِين [q. v., *a species of falcon*]: (JK, TA, and Ham p. 705:) pl. أَخَايِلُ, (JK, T, S, Msb, TA, and Ham ubi suprà,) or خِيَلٌ. (K.)

أُخَايِلُ : see مُخْتَالٌ, in two places.

مَخِيلٌ : see its fem., with ة, in the next following paragraph, in three places: and see also أَخْيَلُ.

مُخِيلٌ A thing *dubious, confused,* or *vague.* (TA.) ___ *Exhibiting a* خَيَال [or *fancied image,* or rather a خَال or مَخِيلَة, i. e. *an indication,* &c., (see 4,) of anything, as, for instance,] of good [and of evil]. (TA.) You say شَىْءٌ مُخِيلٌ إِلَى الخَيْرِ, and المَكْرُوهِ, *A thing exhibiting an indication,* or *indications, of good,* and *of evil,* or *what is disliked* or *hated.* (Msb.) Hence, (TA,) هُوَ مُخِيلٌ لِلْخَيْرِ, (S, TA,) said of a man, (S,) *He is adapted* or *disposed by nature to good* [i. e. *to be,* or *to do,* or *to effect,* or *to produce, what is good*]. (S, TA. [See also مَخِيلٌ in art. خول.]) And سَحَابَةٌ مُخِيلَةٌ (JK, Msb, K) and مُخِيلَةٌ (K, TA, in the CK مُخَيِّلَةٌ) and مُخِيلٌ and مُخْتَالَةٌ (K) and مخايلة [i. e. مُخَايِلَةٌ] (Har p. 36) and مَخِيلَةٌ (Msb [but see what follows]) *A cloud thought* [or *expected*] *to rain,* (JK, Msb, K, TA, and Har ubi suprà,) *when seen,* (TA, and Har,) *because showing signs of rain:* مُخِيلَةٌ, with damm, being an act. part. n., as meaning *causing to think;* and مَخِيلَةٌ , with fet-h,

being a pass. part. n., as meaning *thought:* and in like manner, accord. to Az, سَمَآءٌ مُخِيلَةٌ and مَخِيلَةٌ, meaning *a clouded sky:* (Msb:) or you say مَخِيلَةٌ, with fet-h, when [you use the subst.] meaning *a cloud itself* [*showing signs of rain*]; and its pl. is مَخَايِلُ: (T, TA: see خَالٌ, in the former half of the paragraph:) and سَحَابَةٌ مُخِيلَةٌ لِلْمَطَرِ *a cloud giving hope of rain.* (S.) See also خَالٌ, in two places, in the former half of the paragraph. You say, السَّمَآءُ مُخِيلَةٌ لِلْمَطَرِ, meaning *The sky is ready to rain.* (Har p. 36.) ___ امْرَأَةٌ مُخِيلَةٌ *A woman having no husband.* (JK.)

مَخِيلَةٌ as fem. of the pass. part. n. مَخِيلٌ: see مُخِيلٌ, in three places. ___ As a subst.: see, again, مُخِيلٌ. And see خَالٌ, mentioned a second time in the former half of the paragraph. ___ Hence, *A great banner* or *ensign;* as likened to a cloud that fails not to fulfil its promise of rain. (JK.) ___ Also *An indication; a symptom; a sign, mark,* or *token, by which the existence of a thing is known* or *inferred;* syn. شِيَةٌ (JK) and مَظِنَّةٌ; (TA;) and so خَالٌ, q. v.: (JK:) pl. of the former مَخَايِلُ: originally used in relation to a cloud in which rain is thought to be. (TA.) You say, ظَهَرَتْ فِيهِ مَخَايِلُ النَّجَابَةِ, i. e. *The indications* &c. [*of generosity,* or *nobility, appeared in him*]. (TA.) ___ You say also, of a cloud (مَا أَحْسَنَ مَخِيلَتَهَا), سَحَابَةٌ and خَالَهَا *How good is its* [*apparent*] *disposition to rain!* (S, TA.) ___ See also خُيَلَآءُ.

مُخَيَّلٌ [A thing *imaged* to one *by the mind* or *by a case;* or *fancied*]. You say, فُلَانٌ يَمْضِى عَلَى المُخَيَّلِ; explained above: see 2. (JK, S.) And وَقَعَ فِى مُخَيَّلَى كَذَا [*Such a thing occurred in what was imagined,* or *fancied, by me*], and فِى مُخَيَّلَاتِى [*among the things imagined,* or *fancied, by me*]. (TA.)

مُخَيِّلٌ; and its fem., with ة: see مُخِيلٌ.

مَخْيُولٌ: see أَخْيَلُ. Also A camel *lacerated in his rump by a bird of the kind called* أَخْيَلُ *that has alighted upon it.* (TA.) ___ And hence, A man *whose reason has fled in consequence of*

fright: a sense in which it is used by the vulgar; but correct. (TA.)

سَحَابَةٌ مُخَايِلَةٌ : see مُخِيلٌ.

مُخْتَالٌ and خَائِلٌ (S, K) and خَالٌ and خَالٍ , which is formed by transposition, (K,) and أُخَايِلٌ , (S, K,) like أُدَابِرٌ and أُبَاتِرٌ, (S,) which are [said to be] the only other epithets of this measure, (TA,) [i. e. of the measure أُفَاعِلٌ, though there are many of the measure فُعَالِلٌ,] applied to a man, *Proud* (S, K, TA) *and self-conceited:* [or *vain:*] (TA in explanation of all, and K in explanation of خَالٌ:] or خَالٌ signifies *having much* خُيَلَآءُ [or *pride and self-conceit,* or *vanity*]: and أُخَايِلٌ one *who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side:* (JK:) خَائِلٌ has for its pl. خَالَةٌ; (S, TA;) which is also fem. of خَالٌ . (TA.) ___ See also مُخِيلٌ.

أَرْضٌ مُتَخَيَّلَةٌ *Land having its plants,* or *herbage, in a state of full maturity, and in blossom;* (JK, S;) as also مُتَخَايِلَةٌ . (S.)

أَرْضٌ مُتَخَايِلَةٌ : see what next precedes.

خيم

1 **خَامَ** as syn. with خَيَّمَ: see the latter. ___ خَامَ عَنْهُ, aor. يَخِيمُ, (JK, S, K,) inf. n. خَيْمُومَةٌ (S) and خَيْمٌ and خَيَمَانٌ and خَيُومٌ and خَيُومَةٌ and خِيَامٌ, (K, the last but one omitted in the CK,) *He held back,* or *refrained, from him,* or *it, through cowardice,* (JK, S, K,) and *fear:* (JK, K:) i. e., from war, (JK,) or from encounter, or conflict. (Ham p. 164.) And one says also, خَامُوا فِى القِتَالِ *They held back,* or *refrained, through cowardice, in fight, and attained no good:* and the poet Junádeh Ibn-'Ámir El-Hudhalee says, خَامَ القِتَالَ for خَامَ فِى القِتَالِ. (TA.) ___ And خَامَ also signifies *He drew back,* (JK, K, *) *through cowardice and fear,* (JK,) *from a stratagem,* or *plot, after he had devised it,* (JK, K, *) *not seeing in it what he liked,* or *approved.* (TA.) خَامَ رِجْلَهُ, (S, K,) aor. as above, inf. n. خَيْمٌ, (S,) *He raised his leg,* or *foot.* (S, K.)

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2 **خَيَّمَ** , (S, Msb, K,) inf. n. تَخْيِيمٌ, (TA,) [originally] *He pitched his tent;* (TA in art. رفض;) [like تَخَيَّمَ: and hence, ___] *He remained, stayed, dwelt,* or *abode,* in a place; (S, Msb, K, TA;) as also خَامَ , aor. يَخِيمُ: whence, in a trad., مَنْ أَحَبَّ أَنْ يَسْتَخِيمَ لَهُ الرِّجَالُ قِيَامًا [*Whoso loveth that men should remain before him standing*]; as some relate it; but others relate it differently, saying يَسْتَخِمَّ, and يَسْتَجِمَّ, as mentioned before [in arts. خم and جم]. (TA.) *He alighted,* or *descended and stopped* or *sojourned* or *abode,* in a place; as also خَيَّفَ. (JK in art. خيف.) And خَيَّمَ الوَحْشِىُّ فِى كِنَاسِهِ *The wild animal remained in his covert, not quitting it.* (TA.) And خَيَّمَتِ الرَّائِحَةُ, (TA,) or الرِّيحُ الطَّيِّبَةُ, (JK,) *The odour,* or *sweet odour, remained;* (JK, TA;) as also تَخَيَّمَتْ ; (K, TA;) in a garment, (JK, K, TA,) and in a place. (TA.) ___ خَيَّمُوا *They*

entered into a خيمة [q. v.]. (JK, K.) خيّمه *He made it like a* خيمة. (S, TA.) ___ See also 4. ___ Also *He covered it with a thing in order that its odour might cling to it.* (K, TA.)

4 **إخامة**, [inf. n. of أَخام,] in the phrase إخامة الفرس, (K, TA,) which signifies *The horse's standing upon three legs and the extremity of the hoof of the fourth,* (TA,) or *raising one of his fore legs* or *one of his hind legs,* (JK,) belongs to the present art. and to art. خوم. (K, TA.) Accord. to Fr and IAar, يُخيم فإحدى رجليه, inf. n. as above, signifies *He* (a man, or a beast,) *is unable to place one of his legs,* or *feet, firmly upon the ground, and to rest upon it, by reason of a fault therein.* (L, TA.) أَخام خيمةً, and أَخيمها, *He constructed a* خيمة; (IAar, K;) as also خيَّمها. (TA.)

5 **تخيّم بمكان كذا**, (S,) or تخيّم هنا, (K,) [like خيّم,] *He pitched,* or *fixed, his* خيمة [*in such a place,* or *here*]. (S, K.) ___ See also 2.

10 **إستخيم** see 2.

خامٌ A skin, or hide, *untanned:* or *not tanned much,* or *thoroughly:* and a كرباس [or coarse garment or piece of cloth, or garment or piece of cloth of white cotton,] *unwashed:* (K:) a Persian word, (TA,) arabicized. (K.) *Unbleached* cloth. (Msb, in art. خوم.) Paper that is *polished,* [app. a mistake for *not polished,*] or *to be polished.* (TA.) [*Crude,* or *raw;* applied in this sense to silk, *contr. of* مطبوخ; and to sugar, &c.: anything *unprepared for use.*] Honey of dates (دبس) *untouched by fire:* (AHn, T:) which is the best thereof. (TA.) See also خامة.

خيمٌ : see خيمة, in three places.

خيمٌ *Natural,* or *innate, dispositions* or *tempers* or *the like:* (A 'Obeyd, S, M, K:) a Persian word, arabicized: (TA:) having no sing. (S, K) of its own radical letters: (S:) or *largeness,* or *liberality, of disposition:*

(JK, TA:) and the *original*, or *primary, state*, or *condition*, syn. أَصْل, of the soul, or mind. (TA.) You say, هُوَ كَرِيمُ الخِيَمِ [*He is generous in respect of natural dispositions* &c.]. (TA.) ___ The *diversified wavy marks, streaks*, or *grain*, syn. فِرِنْد, of a sword. (K.) ___ And *I. q.* حَمْض [app. meaning the *kind of plants called* حَمْض]. (TA.)

خَامَةٌ belongs to the present art., and J has erred, (K,) in mentioning it in art. خوم: (TA:) [but why this is said, I know not; nor do the commentators on this passage, as is observed in the TA, give any explanation of it worthy of notice:] it signifies *A fresh*, or *juicy, plant:* (S, Msb: both in art. خوم:) or *an ear* of corn: (IAar, TA:) or *a shoot of seed-produce when it first grows forth upon a single stalk:* (JK:) or خَامَةُ الزَّرْعِ signifies *what grows forth, of seedproduce, upon a single stalk:* (M, K: *) or *the fresh*, or *juicy, bunch thereof:* or *the fresh*, or *juicy, plant thereof:* (M, K:) pl. خَامَاتٌ (Msb) and [coll. gen. n.] خَامٌ. (Msb, TA.) It is said in a trad., مَثَلُ المُؤْمِنِ مَثَلُ الخَامَةِ مِنَ الزَّرْعِ تُمِيلُهَا الرِّيحُ مَرَّةً هٰكَذَا وَمَرَّةً هٰكَذَا [*The similitude of the believer is that of the fresh*, or *juicy, plant of seed-produce*, &c., *which the wind bends, at one time thus, and at one time thus*]: (S, TA: *) but Fr related it differently, saying الحافة, [app. a mistranscription for الخَافَة, which see in art. خوف,] and explained this as meaning the bunch of seed-produce. (TA.)

خَيْمَةٌ, (S, Mgh, Msb, K, &c.,) with which خَيْمٌ is syn., (S, Msb,) [though said by some to be a pl., as will be seen below,] *A* بَيْت [here meaning *booth*, or *the like*,] (S, Msb, K,) *of any kind* (K) *such as is built*, or *constructed*, (S, Msb, K,) *by the Arabs*, (S, Msb,) *of the branches of trees:* (S, Msb, K:) so says As, holding that the خيمة is only of trees, and that otherwise it is called بَيْتٌ [q. v.]: but others hold that it is [*a tent;* i. e.] *made with pieces of cloth and tent-ropes;* because تَخْيِيمٌ signifies the remaining, staying, dwelling, or abiding; wherefore it is thus called, as being used on the occasion of alighting: (IB, TA:) this latter is the meaning commonly known; but accord. to the saying of As, it is tropical: (TA:) or, accord. to IAar, it is applied by the Arabs only to *a construction of four poles roofed over*

with ثُمَام [or *panic grass*]; and is *not of cloths;* (Mgh, Msb, TA;) the مظَلَّة, he says, being of cloths and of other things: or *i. q.* مظَلَّة: (TA:) accord. to AHát, the same as the Persian خر پشته [lit. ass's back; like the French dos d'âne; meaning *a high-pitched span-roof*]: (Mgh:) or *any round* بيت [which may here mean either *booth* or *tent*]: or *three poles,* or *four, over which is laid* ثُمَام; *by means of which one is shaded in the heat:* (K:) or *poles set up, with rafters laid across, covered with trees;* so that it is cooler than are أَخْبِيَة [pl. of خِبَآء]: or *poles upon which* خِيَام [pl. of خِيَم] *are constructed:* or *a construction of trees and palmbranches with their leaves upon them, which a man uses for shade when he brings his camels to water:* and applied by the Arabs to *a* بيت [or *tent* &c.], and *a place of abode* [*in an absolute sense*]: (TA:) the pl. of خيمة is خيمات and خِيَم (S, Msb, K) and خِيَم, (K,) or this last is [a coll. gen. n., or] syn. with خيمة, (S, Msb,) and خِيَام, (K,) or this is pl. of خِيَم, (S, Msb,) and is applied also to [*women's vehicles of the kind called*] هوادج; these being likened to خِيَام [properly so termed]. (TA.) It is said in a trad., الشَّهِيدُ فِى خَيْمَةِ ٱللّهِ تَحْتَ العَرْشِ [*The martyr is in the tabernacle of God, beneath the empyrean:* this signification of خيمة being perhaps taken from the phrase ἡ σκηνὴ τοῦ θεοῦ in Rev. xxi. 3]. (TA.)

خَامِىٌّ (K, TA) *A preparer of skins,* or *hides, of the kind termed* خَام. (TA.)

خَيْمِىٌّ : see what next follows.

خَيَّامٌ and خَيْمِىٌّ *One who applies himself to the fabrication of the* [*kind of tent,* or *booth, called*] خيمة. (TA.)

مَخِيمٌ, like مَكِيلٌ, (in [some of] the copies of the K, erroneously, like مُكْتَلٌ, TA, [in the CK like مُكْيَلٌ,]) *A collection of bundles,* or *handfuls,* (جُزَز, [in the CK جَزَر,] *of reaped seed-produce.* (K, TA.)

خيو

خَيَوِىٌّ [rel. n. of خا: see خَائِىٌّ, in art. خوأ.]

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د

The eighth letter of the alphabet: called دَالٌ. It is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نَطَعِيَّةٌ [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْدَادَ [for اِزْتَادَ]; or ذ, as in اِدَّكَرَ [for اِذْدَكَرَ, originally اِذْتَكَرَ]; or د, as in اِدَّرَأَ [for اِدْدَرَأَ, originally اِدْتَرَأَ]: and sometimes after ج, as in اِجْدَمَعُوا, a dial. var. of اِجْتَمَعُوا: also, sometimes, for the pronominal affix ت after د, as in جَلَدُّ for جَلَدْتُ; and after ز, as in جُزْدُ for جُزْتُ: it is also substituted for the ت of تَوْلَجٌ, contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرْدَى for مَرْطَى. (MF.) [As a numeral, it denotes *Four.*]

دأ

R. Q. 1 **دَأْدَأَ**, inf. n. دَأْدَأَةٌ and دِئْدَآءٌ, *He* (a camel, S) *ran* (عَدَا) *most vehemently,* (S, M, K, TA,) *going a pace quicker than that termed* عَنَقٌ [q. v.]: (TA:) or *hastened,* or *sped, and ran,* or *rose in his running;* syn. أَسْرَعَ و أَحْضَرَ: (K:) accord. to AA, دَأْدَآءٌ is [a subst., or quasiinf. n., signifying] *a quick pace* or *manner of going:* and [the inf. n.] دَأْدَأَةٌ is syn. with إِحْضَارٌ: and in the Nawádir [app. of Aboo-'Amr EshSheybánee] it is said that دَوْدَأَ (inf. n. دَوْدَأَةٌ) and تَوْدَأَ (inf. n. تَوْدَأَةٌ) and كَوْدَأَ (inf. n. كَوْدَأَةٌ) are syn. with عَدَا; and that دَأْدَأَةٌ and دِئْدَآءٌ signify a camel's *proceeding with short steps, at a rate quicker than that of the pace termed* حَفَدٌ [q. v.]: accord. to the Kf, these two words signify the *going a pace quicker than that termed* خَبَبٌ [q. v.], *not so quick as that termed* رَبَعَةٌ [q. v.]. (TA.) You say, دَأْدَأَتِ الدَّابَّةُ *The beast ran a pace quicker than that termed* عَنَقٌ. (M.) And دَأْدَأَ فِى إِثْرِهِ *He followed him, having him near before him.* (M, * K, * TA.) And hence, دَأْدَأَ مِنْهُ *He ran* (أَحْضَرَ) *to escape from him, being followed by him, and being near before him;* as also تَدَأْدَأَ. (M.) *He put* a thing *in motion.* (M, K.) ___ And, contr., *He rendered* a thing, *still,* or *motionless.* (M, K.)

R. Q. 2 **تَدَأْدَأَ**: see above. ___ Also *It* (a stone, TA) *rolled;* or *rolled along* or *down:* (K, TA:) *it* (anything) *rolled,* or *rolled along* or *down, before one,* (M, TA,) *and went away:* IAth says that it may be from تَدْهْدَهَ. (TA.) ___ *It became,* or *was put, in motion.* (TA.) ___ And, contr., *It became,* or *was rendered, still,* or *motionless.* (TA.)

دَأْدَأٌ: see دَأْدَآءٌ, in three places.

دَأْدَأَةٌ inf. n. of R. Q. 1 [q. v.]. (S, M, K.) ___ Also The *hasty replying of a foolish,* or *stupid, person.* (T,

TA.) ___ The *sound of the falling* (T, M, K) of stones *in a torrent,* (T,) or of a stone *upon the bed of a torrent:* (M, K:) or the *falling* of stones *in the bed of a torrent.* (Lth, IKtt, O.) ___ And The *sound of one's moving,* or *putting in motion,* [or *rocking,*] *a child in the cradle* (K, TA) *in order that it may sleep.* (TA.) See also the next paragraph, in two places.

دَأْدَآءٌ (AA, T, S, M, K) and دَئْدَآءٌ (AA, S, M, K) and دُؤْدُوءٌ, (M, K,) all with medd, (TA,) The *last* (*of the days,* T) *of the* [*lunar*] *month;* (AA, T, S, M, K;) as also دَأْدَأٌ: (M:) or the *day of doubt;* يَوْمُ الشَّكِّ [generally meaning the *day of which one doubts whether it be the last of Shaabán or the first of Ramadán;* but here app. relating to any month]: (TA:) or دَأْدَأٌ signifies the *day,* (M,) or *night,* (TA,) *of which one doubts whether it be the last of one month or the first of the next month:* (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the *twenty-fifth,* and the *twenty-sixth,* and the *twentyseventh, night:* (M, K:) or the *twenty-eighth night,* and the *twenty-ninth:* or each of these two is called دَأْدَأَةٌ; and the two together, الدَّآدِئُ: (Th, M:) or [*each of*] *three nights of the end of the month;* (K, TA;) which are [also] called لَيَالِى المِحَاقِ: (TA:) pl. دَآدِئُ, (M, K,) and, by poetic license, دَآدٍ: (M:) or the دَآدِئُ are *three nights of the latter part of the month, before those called* ليالى المحاق: (T, S:) thus says A 'Obeyd; and IAar says the like: or they are the *three nights that are after the* محاق; and are so called because the moon hastens therein to become invisible; from the phrase دَأْدَأَةُ البَعِيرِ: As says that three of the nights of the month are called the محاق; and three, the دآدئ; and these latter are the *last;* and AHeyth says the like. (T.) الدَّئْدَآءُ signifies also *The last part of the night.* (Kr, M.) And لَيْلَةٌ دَأْدَأٌ and دَأْدَأَةٌ and دَأْدَآءٌ and دَأْدَآءَةٌ, (M, K, TA,) of which the first two are the most common, mean *A dark night:* (TA:) or *a very dark night:* (M, K:) because of the concealment of the moon therein. (TA.) See also R. Q. 1.

لَيْلَةٌ دَأْدَآءَةٌ: see the next preceding paragraph, near the end.

دُؤْدُوءٌ : see دَأْدَآءٌ.

دِئْدَآءٌ : see دَأْدَآءٌ, in two places.

دأب

1 **دَأَبَ** , (T, S, M, &c.,) aor. ـَـَ , (T, M, A, K,) inf. n. دَأْبٌ (T, S, M, A, K) and دَأَبٌ (T, M, A, K) and دُؤُوبٌ, (T, S, M, A, K,) *He strove, laboured, toiled,* or *exerted himself;* (T, S, A, K;) and *wearied himself,* or *became wearied;* (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, دَأَبَتْ is said of a she-camel, (T,) or of a دَابَّة [or horse or the like]: (A:) or *he held on,* or *continued,* (M, and Bd in viii. 54,) in his work, and his way. (Bd ibid.) See also 4. Hence, اللَّيْلُ والنَّهارُ يَدْأَبانِ فى اعْتِقابِهِما [*The night and the day hold on their course in their alternating*]. (A.) ___ دَأْبٌ (K) and دُؤُوبٌ (TA) also signify The *act of driving vehemently;* and *i. q.* طَرْدٌ [the *act of driving away, hunting,* &c.]. (K, TA.)

4 **ادأب** , (T, S, M, &c.,) inf. n. إِدْآبٌ, (T,) *He made* another, (S, A, K,) his hired man, and his beast, (A,) *to strive, labour, toil,* or *exert himself;* (S, A, K;) *he fatigued,* or *wearied,* (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or *he made* another, and anything, *to hold on,* of *continue:* and ادأبه also signifies أَحْوَجَهُ إِلَى الدُّؤُوبِ [*he made him to be in need of striving,* &c.; or *of holding on,* or *continuing*]: (M:) and أَدَبُوا is used by a rájiz, but not necessarily by poetic license, for أَدْأَبُوا. (IAar, M.) ___ [Hence,] ادأب السَّيْرَ [*He pursued the journey laboriously,* or *with energy;* or *he held on,* or *continued, the journey*]: (S, M, L, K, in art. مسد; and M and L in art. سأد:) and [in like manner] you say, دَأَبْنَا سَيْرَنا [for

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فى سَيْرِنا, or perhaps فى is omitted by inadvertence]. (TA in art. نحب.)

دَأْبٌ (T, S, M, A, K) and دَأَبٌ (S, M, K) [both originally inf. ns. of 1: and hence,] *A custom, manner, habit,* or *wont:* (A'Obeyd, T, S, M, K:) *an affair, a business,* or *a concern:* (Zj, T, S, A, K:) and *a case, state,* or *condition:* (Zj, * T, * S, * M, A, * K: *) and *a deed,* or *work.* (A.) You say, هٰذَا دَأْبُكَ *This is* [*thy custom,* &c.:] *thy affair, business,* or *concern:* or *thy case, state,* or *condition:* and *thy deed,* or *work.* (A.) Zj says that كَدَأْبِ آلِ فِرْعَوْنَ [in the Kur iii. 9 &c.] means, accord. to the lexicologists, *Like the case of the people of Pharaoh:* but in his opinion, *like the striving, labouring,* or *toiling, of the people of Pharaoh in their unbelief, and their leaguing together and aiding one another* against Moses. (T.)

دَأَبَ : see the next preceding paragraph.

دَئِبَ : see دَائِبٌ.

رَجُلٌ دَؤُوبٌ عَلَى شَيْءٍ [*A man who strives, labours, toils,* or *exerts himself,* and *wearies himself,* or *who holds on,* or *continues, with energy, to do a thing*]. (M.)

دَائِبٌ (TA, and so in a copy of the S,) and دَئِبٌ (TA, and so in two copies of the S,) *Striving, labouring, toiling,* or *exerting himself,* and *wearying himself,* in his work [&c.: or *holding on,* or *continuing,* therein: see the verb]. (S, TA.) ___ [Hence,] لَيْلَةٌ دَائِبَةٌ [*A hard, fatiguing,* or *continuous, night-journey*]. (M and K in art. مرس.) ___ And الدَّائِبَانِ *The night and the day;* (S, A, K;) which [are so called because they] hold on their course (يَدْأَبَانِ) in their alternating. (TA.)

دأل

1 **دَأَلَ**, aor. ـَـ , inf. n. دَأْلٌ (S, M, K) and دَأَلٌ (K [perhaps a mistake for the next, which is well known but not mentioned in the K, but see ذَأَلَ,]) and دَأَلَانٌ (S, M) and دَأَلَى, (M, K,) *He walked,* or *went, in a weak manner,* (M, K,) *and with haste:* (M:) or *he ran with short steps:* (M, K:) or *he walked,* or *went, in a brisk,* or *sprightly, manner:* (K:) or *he walked,* or *went, as though labouring in his gait, by reason of briskness,* or *sprightliness:* (M:) [or *he went along by little and little, stealthily, lest he should make a sound to be heard:* for] دَأْلٌ is *syn. with* خَتْلٌ: or, accord. to AZ, it signifies the *walking,* or *going, in a manner resembling that which is termed* خَتْلٌ; and *in the manner of him who is heavily burdened,* or *overburdened:* and As, in describing the manner in which horses go, explains دَأَلَانٌ as signifying the *walking,* or *going, with short steps, and in an unusual manner, as though heavily burdened,* or *overburdened.* (S.) [See also ذَأَلَ.] ___ [Hence, app.,] دَأَلَ لَهُ, aor. as above, inf. n. دَأْلٌ and دَأَلَانٌ, *He deceived, deluded, beguiled, circumvented,* or *outwitted, him;* syn. خَتَلَهُ: (M, K:) [and دَاأَلَهُ signifies the same: or *he practised with him mutual deceit, delusion,* &c.: for] مُدَاأَلَةٌ is *syn. with* مُخَاتَلَةٌ; and sometimes it is *with a quick pace:* (AA, T, K:) you say, دَأَلْتُ لَهُ and دَاأَلْتُهُ: (AA, T, TA:) and الذِّئْبُ يَدْأَلُ لِلْغَزَالِ لِيَأْكُلَهُ i. e. يَخْتِلُهُ [*The wolf deceives,* &c., *the gazelle,* or *young gazelle, that he may eat him*]. (AZ, T, TA.)

3 **دَأَّ** see the last sentence of the paragraph above.

دَأْلٌ : see the next paragraph, in four places.

دُؤُلٌ : see the next paragraph, in four places.

دُئْلٌ, and sometimes it is pronounced دُؤُلٌ, The *jackal;* as also دَأَلَانٌ and دَأْلٌ: and the *wolf:* and *a certain small animal resembling what is called* ابن عرس [*the weasel*]: (K accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, دَأْلٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدَّأْلُ, instead of الدُّئْلُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دُئْلٌ has the last of these significations: (T, S:) or it signifies *a certain small animal resembling the fox;* and this is well known: and accord. to Kr. دُؤُلٌ signifies *a certain small animal;* but this is not known: and accord. to him also, دَأَلَانٌ, with fet-h to the ء, signifies the *wolf;* (M;) as also ذَأَلَانٌ; (TA;) or so دَأْلَانٌ and ذَأْلَانٌ; and also the *jackal.* (Lth in art. دئل.) ذأل is the only instance of the measure فُعْلٌ (S, K) known to Ahmad Ibn-Yahyà, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is رُئْمٌ, or الرُّئْمُ.]

دَأْلَانٌ and دَأَلَانٌ: see the next preceding paragraph, in three places.

دُؤْلُولٌ *A calamity,* or *misfortune:* (S, M, O, K:) pl. دَآلِيلُ. (S.) And *Confusion.* (K.) You say, وَقَعَ القَوْمُ فِى دُؤْلُولٍ *The people,* or *party, fell into confusion in respect of their case* or *affairs.* (S.)

دَؤُولٌ [*That runs in the manner termed* دَأَلَانٌ, inf. n. of 1,] is [an epithet] from الدالان [i. e. الدَّأَلَانُ], which signifies *a kind of running,* as also دَألين and داليل [i. e. دَآلِينُ and دَآلِيلُ, pls. of دَأَلَانٌ; the latter irreg., like دَآلِيلُ pl. of دَأَلَانٌ, q. v.]. (Ham p. 458.) [See also ذَؤُولٌ.]

دَآلِيلُ and دَآلِينُ: see what next precedes.

دأو

1 دَأَا, first pers. دَأَوْتُ, aor. يَدْأَى, inf. n. دَأْوٌ: see 1 in the next art.

دأى

1 **دَأَى** , and دَأَا, aor. يَدْأَى, (T, M, K,) inf. n. دَأْىٌ, (T, M,) of the former verb, (M,) and دَأْوٌ, (T, K,) of the latter verb, (K,) said of a wolf, (M, K,) [and of a man, as shown below,] *He deceived, deluded, beguiled, circumvented,* or *outwitted, him.* (T, M, K.) You say, دَأَيْتُ لَهُ, (S, K,) aor. أَدْأَى لَهُ, inf. n. دَأْىٌ, *I deceived, deluded,* &c., *it,* namely, a thing, (S, K,) or *him,* namely, a man; (so in one of my copies of the S;) and so دَأَوْتُ لَهُ. (S, M.) And الذِّئْبُ يَدْأَى لِلْغَزَالِ *The wolf deceives, deludes,* &c., *the gazelle,* or *the young gazelle:* (S, M:) or *walks,* or *goes, in the manner of him who deceives, deludes,* &c., *to the gazelle,* or *the young gazelle.* (T.)

دَأْىٌ and دِئِىٌّ and دُئِىٌّ , (M, K,) the last said by IB, on the authority of As, to be pl. of [the n. un.] دَأْيَةٌ , of the measure فُعُولٌ, [originally دُؤْوَىٌ,] (TA,) The *vertebræ of the* كَاهِل [or *withers* (app. of a camel)] *and of the back:* or the *cartilages of the breast:* or the *ribs thereof, where it meets the side:* (M, K:) or الدَّأَيَاتُ signifies *the ribs of* [i. e. *within*] *the shoulderblade, three on either side;* (IAar, M, K;) sing. دَأْيَةٌ : (M:) or دَأْيَةٌ , (T,) or دَأْىٌ, (S,) signifies the *part of the camel against which lies the* [*piece of wood called*] ظَلَفَة *of the saddle, and which is* [*often*] *galled thereby:* (T, S:) or دَأْىٌ is the pl. [or coll. gen. n.] of دَأْيَةٌ , and signifies the *vertebræ of the withers, in the part between the two shoulder-blades, of the camel, peculiarly;* (Lth, T;) and the pl. [of دَأْيَةٌ] is دَأَيَاتٌ : (Lth, T, S:) or the دأيات are the *vertebræ of the neck:* or the *vertebræ of the spine:* (AO, T:) or the *two ribs next to the* واهِنَتَان are called the دَأْيَتَان: AZ says that the Arabs knew not the term دأيات in relation to the neck, but they knew it in relation to the ribs, as signifying *six* [*ribs*] *next to the stabbing-place of the camel, three on either side;* and this is correct: (T:) [and it is said in the L, in art. جنح, that دَأْىٌ signifies the *ribs of the back,* of a

man, *which are called the* جوانح, pl. of جانحة, *six in number, three on the right and three on the left:*] the pl. of دأى [or rather the quasi-pl. n.] is دئى, like as ضئين is of ضأن, and معيز of معز: (S:) and, accord. to IB, دُئى is a pl. of دأية , as mentioned above, meaning the *vertebræ of the neck.* (TA.)

دأية ; and its pls. دأيات and دُئى: see the next preceding paragraph, in seven places. ___ Hence, (S,) ابن دأية *The* غراب [or *crow*]: (S, M, K:) so called because it alights upon, and pecks, the دأية of the camel that has galls, or sores. (M.) Also The *part,* of a bow, *upon which the arrow lies:* there are two parts of which each is thus called, *next to the part of the stave that is held by the hand, above and below.* (M.) داية [without ء, from the Pers. دايه,] *A child's nurse; a woman who has the charge of a child, who takes care of him, and rears,* or *nourishes, him;* (TA in art. حضن;) *i. q.* ظئر; both of which words are said by IJ to be chaste Arabic: pl. دايات. (M and TA in art. دوى.)

دئى and دئية: see دآء (in the latter part of the paragraph), in art. دوأ.

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دُئى and دئى: see دأى.

دَيْأَى , of the measure فِيعَل; and its fem; with ة: see دآء (in the latter part of the paragraph), in art. دوأ.

دب

1 دَبَّ aor. ـِ , inf. n. دَبِيبٌ (T, S, M, Msb, K, &c.) and دَبٌّ (M, K,) and مَدَبٌّ, (S, K,) [and perhaps دَبَبٌ also, q. v.,] *It,* or *he,* (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Msb,) [*crept; crawled;* or] *went,* or *walked, leisurely,* or *gently,* (T, M, Msb, K,) *without haste,* (T,) عَلَى الأَرْضِ [*upon the ground*]: (S:) and [simply] *he walked:* (IAar, T:) *he* (an old man) [*crept along;* or] *walked leisurely, softly,* or *gently:* (S:) and دبّب , also, *he walked leisurely, by slow degrees.* (TA.) Hence, أَكْذَبُ مَنْ دَبَّ ودَرَجَ *The most lying of those who have walked and died,* or *passed away,* or *perished:* (T:) i. e., *of the living and the dead.* (T, S, K.) And يَدِبُّ مَعَ القُرَادِ [*He creeps about with ticks*]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And هُوَ يَدِبُّ بَيْنَنَا بالنَّمائم [*He creeps among us with calumnies,* or *slanders*]. (A, TA.) And دَبَّتْ عَقَارِبُهُ [lit. *His scorpions crept along*]; meaning *his calumnies,* or *slanders,* and *mischief,* (M, A, K,) *crept along;* syn. سَرَتْ. (M, K [See also art. عقرب.]) And the same phrase is also used to signify *His downy hair crept* [*along his cheeks*]. (MF in art. عقرب.) And دَبَّ قَمْلُهُ [lit. *His lice crept*]; meaning *he became fat:* said of a man. (Ham. p. 633.) And دَبَّ الجَدْوَلُ [*The rivulet,* or *streamlet for irrigation, crept along*]. (A.) And دَبَّ فيه *It crept in,* or *into, it,* or *him;* syn. سَرَى; (M, A, K;) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or فى عُرُوقِهِ [*in his veins*]; (A;) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.) ___ دَبِّى حَجَلْ (in the CK حَجَلُ) is the name of *A certain game of the Arabs:* (K, TA:) the ل is

quiescent. (TA.) ___ دُبٌّ used as a noun: see below. دَبَّ [second pers. دَبِبْتَ,] aor. يَدَبُّ, inf. n. دَبَبٌ, *He* (a camel) *was*, or *became, such as is termed* أَدَبُّ; (IAar, T, TA;) i. e., *had much hair*, or *much fur* (وَبَر), or *much fur upon the face.* (TA.)

2 **دَبَّبَ** see 1, first sentence.

4 **أَدْبَبَتْهُ** [third pers. أَدَبَّ] *I made him* (namely, a child, S) [*to creep*, or *crawl*, or] *to go*, or *walk, leisurely*, or *gently.* (S, K. [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِيبِ, Golius seems to have found حملته على ادبّ البلاد ___.]) الدَّابَّةَ *He filled the country*, or *provinces, with justice, so that the inhabitants thereof walked at leisure* (دَبَّ أَهْلُهَا [whence Golius has supposed دَبَّ to signify *juste se habuit* populus] M, K, TA) *by reason of the security and abundance and prosperity that they enjoyed.* (M, TA.)

R. Q. 1 **دَبْدَبَ**, [inf. n. دَبْدَبَةٌ,] *He* (a man) *raised cries, shouts, noises*, or *a clamour.* (AA, T.) ___ And *He beat a drum.* (AA, T.)

دَبٌّ : see دَبَبٌ.

دُبَّ and شُبَّ are used as nouns, by the introduction of مِنْ before them, though originally verbs. (S and K * and TA in art. شب.) One says, أَعْيَيْتَنِى مِنْ شُبَّ إِلَى دُبَّ, (M, K, *) by way of imitation [of a verbal phrase], (M,) and من شُبٍّ الى دُبٍّ, *Thou hast wearied me from the time of thy becoming a youth until thy walking gently,* [or *creeping along*, resting] upon a staff: (M, K, * TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. شب.) And فَعَلْتَ كَذَا مِنْ شُبَّ إِلَى دُبَّ and من شُبٍّ الى دُبٍّ *Thou hast done thus from youth until thy walking gently,* [or *creeping along*, resting] upon the staff. (S.) دُبٌّ: see دُبَّةٌ, in two places. Also [The *bear;*] *a certain beast of prey,* (S, M, K,) *well known;* (K;) *a certain foul*, or *noxious,*

animal: (Msb:) a genuine Arabic word: (M:) fem. with ة: pl. [of mult.] دَبَبَةٌ (S, M, Msb, K) and [of pauc.] أَدْبَابٌ. (M, K.) ___ [Hence,] الدُّبُّ *The constellation of the Greater Bear:* and, accord. to some, *that of the Lesser Bear:* the former, for distinction, being called الدُّبُّ الأَكْبَرُ; and the latter, الدُّبُّ الأَصْغَرُ. (M, K.)

دَبَّةٌ *A single act* [*of creeping,* or *crawling,* or] *of going,* or *walking, leisurely,* or *gently:* pl. دِبَابٌ. (K.) *A hill,* or *heap,* or *gibbous hill,* syn. كَثِيبٌ, (IAar, T, S, M, K,) *of sand:* (S, K:) and (in some copies of the K or) *a tract of red sand:* or *an even tract of sand:* (K:) or, as in some copies of the K, *an even tract of land:* (TA:) and *a place abounding in sand:* (T, L:) pl. as above. (TA.) Hence the prov., وَقَعَ فُلَانٌ فِى دَبَّةٍ مِنَ الرَّمْلِ [lit. *Such a one fell into,* or *upon, a place abounding in sand*]; meaning, *into difficulty,* or *misfortune;* for the camel in such a place suffers fatigue. (T.) *A certain thing for oil,* or *ointment;* (S;) *a receptacle for seeds* (بِزْر) *and olive-oil:* (M, K:) pl. as above. (Sb, M.) *A kind of bottle,* or *pot,* (بَطَّةٌ,) peculiarly *of glass.* (K.) [Form the Pers. دَبَّهْ.] ___ See also دُبَّاءٌ. And see دَبَبٌ, in three places.

دُبَّةٌ *A way,* or *road.* (S.) ___ *A state,* or *condition:* (M, K:) and *a way, mode,* or *manner, of acting &c.;* (IAar, T, S, M, A, K;) *whether good* or *evil:* (IAar, T:) as also دُبٌّ, (M, A, K,) in both these senses: (M:) and *a natural disposition, temper, quality,* or *property.* (S:) You say, رَكِبْتُ دُبَّتَهُ, and دُبَّهُ (M, A) *I kept to his state,* or *condition,* and *his way, mode,* or *manner, of acting &c.;* and *did as he did.* (M.) And دَعْنِى وَدُبَّتِى *Leave thou me and my way, mode,* or *manner, of acting &c.;* and *my natural disposition,* &c. (S.)

دَبَّةٌ *A mode,* or *manner,* [*of creeping,* or *crawling,* or] *of going,* or *walking, leisurely,* or *gently.* (M, K. *) You say, هُوَ خَفِىُّ الدَّبَّةِ [*He has a soft,* or *stealthy, mode,* or *manner, of creeping along,* &c.]. (M, K:) And دَبَبْتُ دَبَّةً خَفِيَّةً [*I crept along in a soft,* or *stealthy, mode,* or

manner, of creeping]. (T, S.) Also *i. q.* دَبِيب [as meaning *Anything that creeps,* or *crawls, upon the earth;* and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دَبَّةً هٰذَا البَلَد [*How many are the creeping,* or *crawling, things of this country,* or *town!*]. (TA.)

دَبَب *A certain pace, between that termed* النَّصْب *and that termed* العَنَق: (TA voce نَصَبَ, as on the authority of En-Nadr:) or this is termed دَبِيب. (TA voce وسج, as on the authority of En-Nadr and As.) Also *Down;* syn. زَغَب; (M, K;) and so دَبَبَان, (K,) and دَبَّة: (Kr. M:) or *down* (T, S) of the face, (S,) or *upon the face;* (T;) and so دَبَّة, (K,) of which the pl. [or coll. gen. n.] is دَبٌّ; (M, K;) accord. to Kr, who assigns to it the former meaning, and says that دَبَّة is syn. with زَغَب, not that it is syn. with زَغَبَة: (M:) or دَبَب signifies *hair upon the face of a woman:* (TA:) or, as also دَبَبَان, *much hair* (M, K) and وَبَر [or *camel's fur*]: (M:) or both these words signify *hair upon the* جَبِين [or *part above the temple*] *of a woman.* ('Eyn, TT.) Also The *young one, when just born, of the* [*wild*] *cow:* (K:) or when a [wild] bull is *a year old, and weaned,* he is thus called; and the female, دَبَبَة, and دَبَان. (TA in art. شب. [But for and دَبَان, I think it evident that we should read and the pl. is دُبَّان, or دَبَّان, like as جُذْعَان and جَذْعَان are pls. of جَذَع. See also شَبَب.])

دَبَبَة: see أَدَبُّ.

دَبَبَان: see دَبَب, in two places.

دَبَاب [an imperative verbal n.,] a call to a female hyena, signifying دَبِّي [i. e. *Creep along;* or *crawl;* or *go leisurely*]: (Sb, T, K:) like نَزَال and حَذَار. (Sb, T.)

دَبَاب The *pace,* or *motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along,* or *walks slowly.* (T, * TA.)

دَبُوب A she-camel *that can scarcely walk, by reason of the abundance of her flesh,*

and that only creeps along, or *walks slowly:* (S:) pl. دُبُبٌ. (TA.) ___ *Fat;* (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) ___ One *who creeps about with calumny,* or *slander;* as also دِيبُوبٌ : (T, K: *) or the latter signifies one *who calumniates,* or *slanders, much,* or *habitually;* as though he crept about with calumnies, or slanders: (M:) or one *who brings men and women*

together; (T, M, K;) because he creeps about between them, and hides himself: (T:) *i. q.* دَيُّوثٌ. (M, in TA, art. ___.) ديث دبوب جراحة *A wound that flows with blood.* (K.) And طَعْنَةٌ دَبُوبٌ *A thrust,* or *stab, that makes the blood to flow.* (K.) A *deep* cave, or cavern. (K.)

دَبِيبٌ inf. n. of دَبَّ [q. v.]. (T, S, M, &c.) See also دَبَبٌ. And see also دَابَّةٌ, and دَبَّةٌ.

دُبَّآءٌ and دَبَّةٌ The *gourd:* (M, K:) or *round gourd:* or *dry gourd:* but this is said by Ibn- Hajar to be a mistake of En-Nawawee; and he asserts it to be *i. q.* يَقْطِينٌ [q. v.]: or it is the *fruit of the* يقطين: (TA:) n. un. of the former with ة. (M, K.) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ء being considered by them augmentative: accord. to Z and others, its proper art. is دبى: and some also allow its being written and pronounced دُبًّى: this is mentioned by Kz and 'Iyád as a dial. var. of دُبَّآء. (TA.) [See an ex. voce رِشَآءٌ, in art. رشو.]

مَا بِالدَّارِ دُبِّيٌّ and دِبِّيٌّ *There is not in the house any one:* (S, M, * K:) دُبِّيٌّ being from دَبَبْتُ; i. e. مَنْ يَدُبُّ; and it is not used in any but a negative phrase. (Ks, S.) [See also دَبِيجٌ and دَبِّيجٌ.]

دُبَّآءَةٌ *A locust while smooth and bare, before its wings have grown.* (Mentioned in the TA in this art., but not there said to belong to it. [See art. دبى.]) ___ [See also دُبَّآءٌ, of which it is the n. un.]

دَبَّابٌ An animal *that is weak, and creeps along,* or *walks slowly:* fem. with ة. (TA from a trad.)

دَبَّابَةٌ fem. of دَبَّابٌ. (TA.) ___ [Also, as a subst., The *musculus*, or *testudo;*] *a machine* (M, * Mgh, * K, TA) *made of skins and wood,* (TA,) *used in war;* (M, Mgh, K, TA;) *men entering into* [or *beneath*] *it,* (Mgh, TA,) *it is propelled to the lower part of a fortress, and they make a breach therein* (M, Mgh, K, TA) *while within the machine,* (M, K, TA,) *which defends them from what is thrown upon them from above:* (TA:) it is also called ضِبْرٌ. (Mgh.)

دَبْدَبٌ The *walk of the long-legged ant.* (M, K.) In the T it is said that دَبْدَبَةٌ signifies The *long-legged ant* [itself: but this is perhaps a mistranscription]. (TA.)

دَبْدَبَةٌ [inf. n. of R. Q. 1, q. v.] ___ *Any quick motion,* or *pace, performed with short steps:* (M:) and *any sound like that of solid hoofs falling upon hard ground:* (M, K:) *a certain kind of sound* [*like the tramp of horses,* as is indicated by an ex.]: (S:) or *cries, shouts, noises,* or *clamour:* (A:) and دَبَادُبُ [is its pl., and] signifies *a sound like* دُبْ دُبْ; an onomatopœia. (T.) [*A kind of drum;*] *a thing resembling a* طَبْلٌ: pl. دَبَادُبُ. (Mgh, Msb. [See also دَبْدَابٌ.]) *Milk such as is termed* رَائِبٌ, *upon which fresh is milked:* or the *thickest of milk;* as also دَبْدَبِىٌّ. (K.) See also دَبْدَبٌ.

دَبْدَبِىٌّ : see the next preceding paragraph.

دَبْدَابٌ *A drum;* syn. طَبْلٌ. (M, K. [See also دَبْدَبَةٌ.])

دُبَادِبٌ *Very clamorous;* (IAar, T, K;) as also جُبَاجِبٌ: (IAar, T:) or both signify *very evil,* or *mischievous, and clamorous.* (Az, in TA, art. جب.) ___ And A *bulky,* or *corpulent,* man. (K.)

دَابَّةٌ [originally a fem. part. n.], for دَابَّةٌ نَفْسٌ, (M,) [or the ة is added لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substs.,] *Anything that walks* [or *creeps* or *crawls*] *upon the earth;* as

also دَبِيبٌ : (S: see دَبَّةٌ:) *an animal that walks* or *creeps* or *crawls* (يَدِبُّ); (M, A, K;) *discriminating* and *not discriminating:* (M:) *any animal upon the earth:* (Msb:) it is said in the Kur [xxiv. 44], وَٱللّٰهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَآءٍ فَمِنْهُمْ مَنْ يَمْشِى عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِى عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِى عَلَى أَرْبَعٍ [*And God hath created every* دابة *of water* (meaning of the seminal fluid); *and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four*]: here, as دابّة applies to a rational and an irrational creature, the expression فمنهم is used; for which, if it applied only to an irrational creature, فَمِنْهَا or فَمِنْهُنَّ would be used: moreover, the expression من يمشى is used, though دابّة applies originally to *an irrational creature,* [or rather *a beast,* and *a reptile,*] because the different classes of beings are spoken of collectively: (M:) and this passage of the Kur refutes the assertion of him who excludes the bird from the significations of this word: (Msb:) in the last verse but one of ch. xxxv. of the Kur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is *a beast that is ridden:* (S, M, A, K:) especially *a beast of the equine kind;* i. e. *a horse, a mule,* and *an ass:* (Kull:) or particularly *a* بِرْذَوْن [meaning *hackney,* or *horse for ordinary use* and *for journeying:* (M:) but as particularly applied, when used absolutely, to *a horse* and *a mule,* it is an adventitious conventional term: (Msb:) it is applied to *a male* and *a female:* (M, A, Msb, K:) and is properly an epithet: (M:) pl. دَوَابُّ. (Msb, TA.) The dim. [signifying *Any small animal that walks* or *creeps* or *crawls upon the earth, a small beast, a small reptile* or *creeping thing, a creeping insect,* and *any insect,* and also *a mollusk, a shell-fish* (as in an instance cited voce مَحَارَةٌ in art. حور) and *the like,*] is دُوَيْبَّةٌ , (Zj, T, Msb,) in which the ى is quiescent, but pronounced with إِشْمَام [i. e. a slight approximation to the sound of kesr], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and دُوَابَّةٌ also has been heard, with the ى changed into ا anomalously. (Msb; and L in art. هد, on the authority of ISd.) ___ دَابَّةُ الأَرْضِ [*The Beast of the Earth*] is *an appellation of one of the signs of the time of the resurrection:* (S, M,

K:) or *the first of those signs.* (K.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (وبر), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihámeh, or between Es-Safà and ElMarweh, (M,) or at Mekkeh, from Jebel Es- Safà, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Et-Táiĭf; (K) or from three places, three several times. (M, K.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it This is an unbeliever. (K.) ___ See also أَرْضَةٌ.

دِيبُوبٌ : see دِبُوبٌ.

دُوَابَّةٌ : dims. of دَابَّةٌ, q. v.

دُوَيْبَّةٌ : dims. of دَابَّةٌ, q. v.

أَدَبُّ *Having down* (K, TA) *upon the face:* (TA:) or *having much hair:* (M, K:) and *having much* وبر [or *fur*]: (M:) it is applied to a man: (M:) and to a camel, (M, K,) in the second of these senses, (K, TA,) or in the third sense, or as meaning *having much fur upon the face;* (TA;) or *i. q.* أَزَبُّ: (M:) and occurs in a trad. written أَدْبَب, (M, K,) to assimilate it in measure to a preceding word, namely, حَوْءَب: (M:) the fem. is دَبَّاءُ; with which دَبِيبَةٌ is syn.; (M, K;) signifying a woman *having hair upon her face:* (TA:) or *having much hair upon the* جَبِين [or *part above the temple*]. (M, TA.)

مَدَبٌّ and مَدَبٌّ The *track,* or *course,* of a torrent, (S, M, K, *) and of ants: (S, K:) pl. مَدَابُّ. (TA.) One says, of a sword, لَهُ أَثْرٌ كَأَنَّهُ مَدَبُّ النَّمْلِ and مَدَابُّ الدَّرِّ [*It has diversified wavy marks like the track of ants*

and *the tracks of little ants*]. (TA.) The subst. is with kesr; and the inf. n., with fet-h; accord. to a rule constantly obtaining, (S, * K, * TA,) except in some anomalous instances, (TA,) when the verb is of the measure فَعَلَ (S, K, TA) or فَعِلَ, (TA,) and its aor. is of the measure يَفْعُلُ. (S, K, TA.) [Here it should be observed that مَجْرًى, given as the explanation of مَدَبٌّ and مَدَبٌّ in the K, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the K, to assign to them both the same signification.]

أَرْضٌ مَدَبَّةٌ *A land abounding with* دَبَبَة [or *bears*]. (T, S, M. *)

مُدَبَّبٌ, like مُعَظَّمٌ, (TA,) or مُدْبَبٌ, (so in a

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copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying الذى يمشى دبادب (TA) [app. دَبَادِبُ, and if so it seems to mean *That walks quickly, with short steps:* or *that makes a sound with his feet, like* دُبْ دُبْ: see دَبْدَبَةٌ: but in the TT it is written دَبْا دَبْا; perhaps correctly دَبًّا دَبًّا, *creeping* and *creeping*].

دبج

1 **دَبَجَ**, aor. ـُ [or ـِ, as will be shown below], (L,) inf. n. دَبْجٌ, (L, K,) [not دَبَجٌ and دَبَجَةٌ as in the Lexicons of Golius and Freytag,] *He variegated, decorated, embellished, adorned,* or *ornamented:* (L, K: *) [and so دَبَّجَ, inf. n. تَدْبِيجٌ, occurring in the TA in art. نمش; but app. in an intensive sense.] And [hence,] دَبَجَ الأَرْضَ, (A, L, Msb,) aor. (L, A) or ـِ, (Msb,) inf. n. as above; (A, L, Msb;) and دَبَّجَهَا [but app. in an intensive sense]; (A;) *It adorned the land with meadows,* or *gardens:* (A, L:) or *it watered the land, and produced various flowers.* (Msb.) It is a Pers. word, arabicized: (L:) or derived from دِيبَاجٌ. (Msb.)

2 **دَبَّجَ** see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.,) as on the authority of the S and K, in neither of which is the verb mentioned, *Veste* ديباج alium *ornavit.*]

مَا بِالدَّارِ دَبِّيجٌ, (ISk, S, A,) or فِى الدَّارِ, (K,) *There is not in the house any one:* (ISk, S, A, K:) دَبِّيجٌ is not used otherwise than in a negative phrase: IJ derives it from دِيبَاجٌ; because men adorn the earth: (TA:) [Z says,] it is from دَبَجَ, like سَكِّيتٌ from سَكَتَ; because men adorn houses: (A:) Abu-l-'Abbás says that دَبِّيحٌ is more chaste than دَبِّيجٌ: (TA:) [ISk says, or J, for the passage is ambiguous,] A'Obeyd doubted respecting the ج and the ح; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, مَا فِى الدَّارِ دَبِّىٌّ, and nothing more; but I have found in the handwriting of Aboo-Moosà El- Hámid, مَا فِى الدَّارِ دَبِّيحٌ, with ج, on the authority of Th: (S:) AM says that the ج in دَبِّيجٌ is substituted for the [latter] ى in دَبِّىٌّ, in like manner as they say مَرِىٌّ and مَرِجٌّ &c. (TA.)

دُبَيْبِيجٌ: see the next paragraph, near the end.

دِيبَاجٌ, (S, A, Mgh, Msb, K, &c.,) or دِيبَجٌ, (Th,) or both, (IAar, A'Obeyd,) the latter having been sometimes heard, (IAar,) or the latter is post-classical, (A'Obeyd,) or wrong, (AZ,) a word of well-known meaning, (K,) [*Silk brocade;*] *a certain kind*

of cloth, or *garment, made of* إِبْرِيسَم [i. e. *silk,* or *raw silk*]: (TA:) *a kind of cloth,* or *garment, of which the warp and woof are both of* ابريسم: and particularly a name for *that which is variegated, decorated,* or *embellished:* (Mgh, Msb:) *a kind of woven stuff, variegated,* or *diversified, with colours:* (Lb, TA:) [accord. to Golius, as on the authority of the S and K, in neither of which is the word explained at all, *vestis serica:* imprimis *picta,* pec. *Attalica, auro intexta:*] derived from دَبَج: (Ks:) or it is a Pers. word, (Kr, S, A,) arabicized; (Kr, S, A, Msb, K;) so some say, and from it دَبَج is derived; (Msb;) originally دِيبَاى, or دِيبَا; (Kr;) [or rather دِيبَاه, for the change of the final ه into ج in arabicized words from the Pers. is very common;] or دِيو بَافْ, i. e. the weaving of the deevs, or jinn, or genii: (Shifá el-Ghaleel:) pl. دَيَابِيج and دَبَابِيج; (S, Msb, K;) the latter being from the supposed original form of the sing., i. e. دُبَّاج; (S, Msb;) like دَنَانِير [pl. of دِينَار, which is supposed to be originally دِنَّار]: and in like manner is formed the dim. [دُبَيْبِيج and دُيَيْبِيج]. (S.) ___ دِيبَاج القُرْآن is a title given by Ibn-Mes'ood to *The chapters of the Kur-án called* الحواميم [*the fortieth and six following chapters;* each of which begins with the letters حٰمٓ]. (TA.) ___ See also the paragraph next following, in two places. Also *A young she-camel; one in the prime of life.* (IAar, K.)

دِيبَاجَة [*A proem, an introduction,* or *a preface,* to a poem or a book; and especially *one that is embellished,* or *composed in an ornate style*]. لِهٰذِه القَصِيدَة دِيبَاجَة حَسَنَة [*To this ode is a beautiful proem*] is said of a قصيدة when it is embellished (مُحَبَّرَة) [in its commencement]. (A.) And one says, مَا أَحْسَن دِيبَاجَات البُحْتُرِى [*How beautiful are the proems of l-Boh- turee!*]. (A.) ___ دِيبَاجَة الوَجْه, and دِيبَاج الوَجْه, *Beauty of the skin of the face.* (IAar, L.) ___ And الدِّيبَاجَة *The face* [itself]; as also الدِّيبَاج, and الدِّيبَاجَتَان: (Har pp. 15 and 476:) or the last signifies *the two cheeks:* (S, A, Msb:) or *the two sides of the neck, beneath the ears;* syn. اللِّيتَان. (TA.) You say, فُلَانٌ يَصُونُ دِيبَاجَتَيْه, i. e. [*Such a one preserves from disgrace*] *his cheeks;* (A;) or دِيبَاجَته *his face:* and يَبْذُلُ دِيبَاجَته [*uses*

his face for mean service, by begging]. (Har p. 15. [See also 4 in art. خلق; and 1 (near the end) in the same art.; where similar exs. are given.]) ___ [Golius, after mentioning the signification of the two cheeks, adds, as on the authority of the K, in which even the word itself is not mentioned, et quibusdam quoque *Nates.*] ___ دِيبَاجَةُ السَّيْفِ *I. q.* أَثْرُهُ, q. v. (AZ, T in art. اثر.)

دِيبِيجٌ : see دِيبَاجٌ, near the end of the paragraph.

مُدَبَّجٌ *Ornamented with* دِيبَاجٌ. (K.) You say طَيْلَسَانٌ مُدَبَّجٌ *A* طيلسان [q. v.] *of which the ends, edges,* or *borders, are so ornamented.* (Mgh, TA.) ___ أَرْضٌ مُدَبَّجَةٌ *Land adorned with meadows,* or *gardens.* (A.) ___ مُدَبَّجٌ also signifies *A species of the* هَامٌ [or *owl*]. (T, K.) ___ And *A species of aquatic bird,* (T, K,) *of ugly appearance, called* أَغْيَرُ مُدَبَّجٌ, *with puffedout feathers, and ugly head, found in water with the* [*bird called*] نُحَامٌ. (T.) ___ And, applied to a man, (TA,) *Having an ugly head and make* (K, TA) *and face.* (TA.)

دبح

2 **دبّح** , inf. n. تَدْبِيحٌ, (S, Msb, K, &c.,). said of a man, (S, Msb, &c.,) *He stretched out his back, and lowered his head,* (As, S, Msb, * K,) *so that his head was lower than his posteriors;* (As, S, Msb; *) as also اندبح ; (K;) and so دبّخ, [q. v.,] with خ : (Msb:) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (S, Msb:) i. e. *he lowered his head* in inclining his body in prayer *so that it was lower than his back:* (A'Obeyd, Msb:) or *he lowered his head, and raised his posteriors,* in prayer: (TA:) or [simply] *he lowered his head;* (IAar, T, TA;) as also دبّخ [q. v.]: (T, TA:) or *he did so* in walking: (TA:) or *he bent his back;* (Lh, T, Msb, TA;) as also دبّخ; with which As says that دنّخ, with ن and خ, is syn.: (Msb:) and دبّح ظَهْرَهُ signifies *he* (a man) *bent his back, raising the middle of it as though it were a camel's hump:* erroneously related by Lth with ذ. (T, TA.) ___ Also *He* (a boy, in play,) *lowered his back in order that another might come running from a distance and mount upon him.* (Aboo- 'Adnán, TA.) And one says, دَبِّحْ لِى حَتَّى أَرْكَبَكَ, meaning *Stoop for me in order that I may mount upon thee.* (TA.) ___ Also, said of an ass having a sore back, *He relaxed his legs, and lowered his back and rump,* by reason of pain, on being mounted. (L.) ___ And *He was,* or *became, low, base, abject,* or *ignominious.* (IAar, K.) [And so دَنَّحَ and دبّحت الكَمْأَةُ ___.] دَنَّحَ [*The truffles pushed up the ground above them,* or] *the ground swelled up from the truffles, without their appearing* (K) *as yet.* (TA.) ___ دبّح فى بيته *He kept in his house,* or *tent; not going forth.* (K.)

7 **إِنْدَبَحَ** see 1, first sentence.

ما بالدَّارِ دبِّيحٌ *There is not in the house any one,* (A'Obeyd, K;) as also دبِّيجٌ [q. v.]; but the former is the more chaste. (TA.)

رَمْلَةٌ مُدَبَّحَةٌ *A gibbous tract of sand:* pl. مَدَابِحُ: (ISh, K:) you say رِمَالٌ مَدَابِحُ. (TA.)

دبخ

2 **دبّخ** , inf. n. تَدْبِيخٌ, *He* (a man, S) *made his back round like a dome* (قَبَّبَهُ) *and lowered his head;* (S, K;) as also دبّح [q. v.]; with ح and خ, on the authority of AA and IAar. (S.)

دُبَّاخٌ *A certain game* [app. *that which is described in the first paragraph of art.* دبح.] (K.)

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دبر

1 **دَبَرَهُ**, aor. ـُ and ـِ, inf. n. دُبُورٌ, *He followed behind his back; he followed his back;* (M, TA;) *he followed him, with respect to place,* and also *with respect to time,* and also *with respect to rank* or *station.* (TA.) You say, جآءَ يَدْبَرُهُمْ *He came following them.* (M, TA.) And دَبَرَنِى فُلَانٌ *Such a one came after me, behind me,* (T, A,) or *following me nearly.* (A.) And دَبَرَهُ, inf. n. دَبْرٌ, *He succeeded him, and remained after him.* (TA.) And قَبَّحَ ٱللّٰهُ مَا قَبِلَ مِنْهُ وَمَا دَبَرَ [*May God curse the beginning of it and the end*]. (S, A.) ___ See also 4, in four places. ___ دَبَرَ said of an arrow, (S, Msb,) or دَبَرَ الهَدَفَ, (M, A,) aor. ـُ, (S, M, Msb,) inf. n. دُبُورٌ (S, M, Msb, K) and دَبْرٌ, (M, K,) *It passed forth from the butt:* (S, Msb:) or *passed beyond the butt,* (M, A, K,) *and fell behind it.* (M, A.) ___ دَبَرَ بِهِ *He,* or *it, went away with it; took it away; carried it off;* or *caused it to go away, pass away,* or *cease.* (S, K.) ___ دَبَرَ القَوْمُ, aor. ـُ, (M, TA,) inf. n. دَبَارٌ, (As, S, M, K,) like دَمَارٌ, (As, S,) [and دَبَارَةٌ, like دَمَارَةٌ (q. v.), and app. دَبْرَى, (see الخَيْبَرَى,) or دَبْرَى may be a simple subst.,] *The people,* or *company of men, perished;* (As, * S, * M, K * TA;) *went away, turning the back, and did not return.* (TA. [And ادبر (q. v.) has a similar, or the same, meaning.]) Hence, عَلَيْهِ الدَّبَارُ *Perdition befall him; may he go away, turning the back, and not return.* (M, TA.) ___ And دَبَرَ *He became an old man.* (S, A, K.) Hence, as some say, the expression in the Kur [lxxiv. 36], وَٱللَّيْلِ إِذَا دَبَرَ [*And the night when it groweth old*]. (TA. [See also 4.]) ___ دَبَرَتِ الرِّيحُ, (S, M, A, K,) aor. ـُ, inf. n. دُبُورٌ, (M,) *The wind blew in the direction of that wind which is termed* دَبُورٌ [i. e. *west,* &c., which is regarded as the hinder quarter]: (M, A:) or *changed, and came in that direction.* (S, K.) [Hence,] دَبَرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ [lit. *The wind became west to him after it had been east:* meaning his fortune became evil

after it had been good]: and دبر بعد إقبال [which means the same: see دبور; and see also 4 in this art., and in art. قبل]. (A.)

___ And دُبِرَ, (S, K,) a verb of which the agent is not named, (S,) *He,* (K,) a man, (TA,) or *it,* a people, (S, M,) *was smitten,* or *affected, by the wind called* الدَّبُور. (S, M, K.) دبر الحديث عنه: see 2. قَبِلَتْ الحبل ودبرته: see دبر. دَبِرَ, aor. ـُ , inf. n. دَبْر, signifies, accord. to Kr, *He wrote* a writing or letter or book: but none other says so; and the known word is ذَبَر. (M.) [The inf. n. is explained in the K as *syn. with* دبر.] اكْتَتَابَ, (S, M, Mgh, K,) aor. ـَ , (K,) inf. n. دَبْر, (M, Mgh,) *He* (a horse or the like, M, K, and a camel, S, M, Mgh) *had galls,* or *sores, on his back,* (M, Mgh, K, * TA,) *produced by the saddle and the like;* (Mgh;) as also ادبر . (K. [But the corresponding passage in the M shows that this is probably a mistake for أَدبر a syn. of دبر.])

2 **دبّر الأَمر**, (T, M, A,) or فى الأَمر (S,) inf. n. تَدْبِير, (T, S, K,) *He considered,* or *forecast, the issues,* or *results, of the affair,* or *event,* or *case;* (TA;) and so تدبّره : (Mgh:) or *its end, issue,* or *result;* (T, M, K;) as also تدبّره : (T, M, Msb, K:) or *he looked to what would,* or *might, be its result:* and تدبّر فيه *he thought,* or *meditated, upon it;* (S;) [as also تدبّره :] Aktham Ibn-Seyfee said to his sons, يابَنِىَّ لَا تَتَدَبَّرُوا أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ صُدُورُهَا [*O my sons, think not upon the ends of things whereof the beginnings have passed*]: (T: [see عجز:]) and in the Kur [iv. 84] it is said, أَفَلَا يَتَدَبَّرُونَ القُرْآنَ *Will they, then, not consider* the meanings of *the Kur-án, and endeavour to obtain a clear knowledge of* what is in *it?* (Bd:) and again, in the Kur [xxiii. 70], أَفَلَمْ يَدَّبَّرُوا القَوْلَ *Have they, then, not thought upon,* (TA,) *and endeavoured to understand,* (يتفهّموا, K,) *what has been said* to them in the Kur-án? for تَدَبُّر signifies the *thinking,* or *meditating, upon* [a thing], *and endeavouring to understand* [it]; syn. تفكّر and تفهُّم: (TA:) and تدبّره *he looked into it, considered it, examined it,* or *studied it, repeatedly, in order to know it,* or *until he knew it.* (Msb in art. دبر.) امل أَمْرًا, inf. n. as above, signifies [also] *He did, performed,* or *executed, a thing,* or *an affair, with*

thought, or *consideration*. (Msb.) [And *He devised, planned*, or *plotted, a thing*, عَلَى غَيْرِهِ *against another*. And hence, *He managed, conducted, ordered*, or *regulated, an affair;* because the doing so requires consideration of the issues, or results, of the affair. You say, دبّر أُمُورَ البِلَادِ, and, elliptically, دبّر البِلَادَ, *He managed, conducted, ordered*, or *regulated, the affairs of the provinces*, or *country:* and in like manner, the affairs of a house. تَدْبِيرٌ is also attributed to irrational animals; as, for ex., to horses; meaning their *conducting* the affair of victory: and to inanimate things; as, for ex., to stars; meaning their *regulating* the alternations of seasons &c.: see Bd in lxxix. 5. And دبّر alone signifies *He acted with consideration of the issues*, or *results, of affairs*, or *events*, or *cases; acted with*, or *exercised, forecast*, or *forethought;* or *acted with policy*.] ___ دبّر عَبْدَهُ, (M, Msb,) inf. n. as above, (T, S, Mgh, Msb, K,) *He made his slave to be free after his own death*, (S, M, Mgh, Msb, K,) *saying to him, Thou art free after my death:* (T, TA:) *he made the emancipation of his slave to depend upon his own death*. (TA.) ___ دبّر الحَدِيثَ, (inf. n. as above, K,) *He related the tradition, narrative*, or *story, having received it*, or *heard it, from another person:* (As, T, S, K: *) and هُوَ يُدَبِّرُ حَدِيثَ فُلَانٍ *He relates the tradition*, &c., *of*, or *received from*, or *heard from, such a one:* (As, S:) and دبّر الحَدِيثَ عَنْهُ; (M;) or دَبَرَهُ عَنْهُ, (S, K,) aor. ـُ ; (TA;) *He related the tradition*, &c., *having received it*, or *heard it, from him*, (S, M, K,) *after his death:* (S, K:) Sh says that دبّر الحَدِيثَ is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahyà [i. e. Th] disallows يُدَبِّرُهُ as meaning *he relates it;* and says that it is يَذْبُرُهُ, with ذ, meaning he knows it, or learns it, well, soundly, or thoroughly; syn. يَتْقُنُهُ. (T.)

3 **دابرهُ**, (S, A, *) inf. n. مُدَابَرَةٌ and دِبَارٌ, (K,) [*He turned his back upon him:* see 6. ___ And hence,] *He severed himself from him, and avoided him*, or *shunned him;* (TA;) *became at*

variance with him; (A;) *regarded him,* or *treated him, with enmity,* or *hostility.* (S, A, K.) And دابر رحمه *He cut,* or *severed, the ties,* or *bonds, of his relationship; disunited himself from his relations.* (A.) ___ دابرتها *I made a slit such as is termed* إدبارة *in her* (a ewe's or goat's or camel's) *ear.* (As, S, K.) See also 4.

4 ادبر, (M, K, and Bd in ix. 25,) inf. n. إدبار (S, M) and دبر, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and دبر, (IAar, S, K,) inf. n. دبر (TA) and دبور; (TK;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined;* syn. ولّى (S, M, K) and تأخّر (IAar) and ذهب إلى خلف; (Bd ubi suprà, and S and K in art. قبل;) *contr. of* أقبل. (S, Bd.) And ادبر به [*He went back,* or *backward, with it,* or *him; removed,* or *turned, it,* or *him, backward*]. (S, K.) You say, يدبر بالدَّلْو إلى الحوض [*He goes back with the bucket to the watering-trough*]: opposed to the phrase يقبل بها إلى بئر. (A.) See also دبير, first sentence. And ادبر عنه [*He went back,* &c., *from it,* or *him*]. (Msb.) ___ [Hence,] *He feigned himself negligent of,* or *inattentive to, the want of his friend;* (K;) as though he turned back from him. (TA.) ___ [Hence also,] ادبر signifies *It went backward, to a bad state;* said of the affair, or case, of a people. (M, TA.) You say also, أمر فلان إلى إقبال and [in the contr. sense] الى إدبار [*The affair,* or *case, of such a one is inclining to advance,* and *to go backward, to a bad state*]. (A.) [إدبار often signifies The *retiring,* or *declining, of good fortune;* opposed to إقبال: see also 1, in the latter part of the paragraph.] And ادبر القوم *The case of the people took a backward course, and there remained none of them.* (TA.) And ادبر النّهار and دبر (inf. n. of the latter دبور, A) signify the same; (Fr, T, S, M;) i. e. *The day went,* or *departed;* (M, A;) and so الصَّيف [*the summer,* or *the spring*]: and in like manner one says [in the contr. sense] أقبل and قبل: so says Fr, and he adds, but you say of a man, اقبل الرّاكب and ادبر only, with ا, though [Az says] it

seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the Kur [lxxiv. 36], وَٱللَّيْلِ إِذَا دَبَرَ , (T, S,) which, accord. to some, means *And the night when it cometh after the day;* (T;) or *when it followeth the day:* (S: [for another rendering, see 1:]) others, (T, S,) the greater number, (T,) read إِذَا أَدْبَرَ, (T, S,) meaning *when it retreateth to depart.* (T.) [Hence,] ادبرت الصَّلَاةُ *The prayer ended.* (Bd in l. 39.) And وإِدْبَارُ النُّجُومِ: and وإِدْبَارُ السُّجُودِ: see دُبُرٌ. And ادبر *He died;* (K;) as also دابر .

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(Lh, M, K. [See also دَبَرُ القَوْمِ, in the first paragraph.]) ___ مَا أَقْبَلَ مِنَ الجَبَلِ وَمَا أَدْبَرَ and مَا قَبَلَ وَمَا دَبَرَ مِنْهُ signify the same [i. e. *What is in front, of the mountain; and what is behind*]. (JK.) ادبر also signifies *He made* a man *to be behind him.* (M.) And *It,* (the saddle, S, K, or a burden, M, TA,) and *he,* (a man, S, Mgh,) *caused* a camel, (S, M, Mgh,) or a horse or the like, (K,) *to have galls,* or *sores, on the back; galled the back.* (M, Mgh, K. *) ___ And *His camel became galled in the back.* (S, K.) ___ See also 1, last signification. It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner,* i. e.,] *when* (T) *the* فَتْلَة [or *twisted slip formed by slitting* (see إِدْبَارَةٌ)] *of the ear of a she-camel,* (T, K,) *it being slit,* (T, [but for اذا نحرت in the TT and TA, from which this is taken, I read إِذَا بُحِرَتْ, an emendation evidently required,]) *turns towards the back of the neck:* (IAar, T, TT, K, * TA:) and أَقْبَلَ is said in like manner when this فتلة is turned towards the face. (IAar, T, TT, TA. [See also 3.]) It signifies also عَرَفَ دَبِيرَهُ مِنْ قَبِيلَهِ, (IAar,) or عَرَفَ قَبِيلَهُ مِنْ دَبِيرَهِ; (K;) said of a man. (IAar. [See دَبِيرٌ.]) Also *He,* (K,) a man, (TA,) or *it,* a company of men, (S, M,) *entered upon* [*a time in which blew*] *the wind called* الدَّبُورُ. (S, M, K.) And *He journeyed on the day called* دُبَارُ, i. e. *Wednesday.* (K, TA.) And *He became possessed of much property* or *wealth,* or *of many camels* or *the like.* (Msb, * K.)

5 **تَدَبَّرَ** see 2, in nine places. ___ عَرَفَ الأَمْرَ تَدَبُّرًا means *He knew the thing at the last,* (M, Mgh,) *after it had past.* (Mgh.) Jereer says, (M,)

* وَلَا تَتَّقُونَ الشَّرَّ حَتَّى يُصِيبَكُمْ *
* وَلَا تَعْرِفُونَ الأَمْرَ إِلَّا تَدَبُّرَا *

[*And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past*]. (M, Mgh. *) [See also 10.] And in like manner, تَدَبَّرَ الكَلَامَ [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6 **تدابروا** *They turned their backs, one upon another.* (A'Obeyd, T.) ___ And hence, (A'Obeyd, T,) *They severed themselves, one from another,* (A'Obeyd, T, S, M, K,) *and avoided,* or *shunned, one another;* (A'Obeyd, T;) *became at variance, one with another;* (A;) *regarded,* or *treated, one another with enmity,* or *hostility:* (M, A:) or it is only said of the sons of one father, or ancestor. (M.) ___ *They spoke* [*evil*], *one of another, behind the other's back.* (TA.) ___ *They abstained from,* or *neglected, aiding,* or *assisting, one another.* (TA in art. خذل.)

10 **استدبره** *contr. of* استقبله. (S, * Msb, K. *) [As such it signifies *He turned his back towards him,* or *it.*] You say, استدبر القِبْلَةَ *He turned his back towards the kibleh.* (MA.) ___ [As such also,] *He came behind him.* (TA.) You say, استدبره فرماه (A, TA) *He came behind him and cast,* or *shot, at him.* (TA.) ___ [As such also, *He saw it behind him: he looked back to it: he saw it,* or *knew it, afterwards:*] *he saw,* (M, K,) or *knew,* (TA,) *at the end of it,* namely, an affair, or a case, *what he did not see,* (M, K,) or *know,* (TA,) *at the beginning of it:* (M, K:) [or rather] *he knew it at the end* of an affair, or a case; namely, a thing that he did not know at the beginning of it. (T, A.) You say, استدبر من

أَمْرِهِ مَالَمْ يَسْتَقْبِلْ *He knew at the end of his affair,* or *case, what he did not know at the beginning* of it. (A.) And إِنَّ فُلَانًا لَوِ ٱسْتَقْبَلَ مِنْ أَمْرِهِ مَا ٱسْتَدْبَرَهُ لَهُدِىَ لِوَجْهَةِ أَمْرِهِ *Verily such a one, had he known at the beginning of his affair,* or *case, what he knew at the end* thereof, *had been directed to the right way of executing his affair.* (T.) [See also 5.] ___ اِسْتَدْبَرَهُ عَلَى غَيْرِهِ *He appropriated it to himself exclusively, in preference to others:* (AO, K:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aashà says, describing wine,

* عَلَى الشَّرْبِ أَوْ مُنْكِرٍ مَا عُلِمْ *
* تَمَزَّرْتُهَا غَيْرَ مُسْتَدْبِرٍ *

i. e. [*I sipped it*] *not appropriating* [it] *to myself exclusively* [*in preference to the* other *drinkers, nor denying what was known*]. (AO, TA.)

دُبْرٌ The *location,* or *quarter, that is behind* a thing. (K. [In the CK, for خَلْف is put خَلَف.]) Hence the saying, (TA,) جَعَلْتُ كَلَامَهُ دُبْرَ أُذُنِى *I turned away from his speech, and feigned myself deaf to it:* (T, S:) *I did not listen to his speech, nor care for it,* or *regard it.* (M, K, * TA.) You say also, جَعَلَهُ دَابِرَ أُذُنِهِ *He turned away from him, avoided him,* or *shunned him.* (T, * A.) ___ See also دُبْرَى. ___ Also, [like إِدْبَار, inf. n. of 4,] *Death.* (K.) ___ And *Constant sleep:* (M, K:) it is like تَسْبِيخ. (M.) *I. q.* دِبَار ; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are دُبْرَة and دِبَارَة ; which signify *A* مُشَارَة [explained in the TA as meaning a *channel of water;* but it seems to be here used as meaning *a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation,* as explained in art. شور, and as is indicated by its Persian equivalent here following,] *in,* (S,) or *of,* (K,) *land that is sown or for sowing;* (S, K;) *called in Persian* كُرْد : (S:) and دِبَار signifies *small*

channels for irrigation between tracts of seedproduce; (K;) and its sing. is دَبْرَةٌ: (TA:) [Mtr says,] دَبْرَةٌ is *syn. with* مَشَارَةٌ; in Persian كَرْدَه [app. a mistranscription for كُرْدٌ as above]; and the pl. is دُبَرٌ and دِبَارٌ: (Mgh:) [ISd says,] دَبْرَةٌ signifies *a small channel for irrigation between tracts of land sown or for sowing:* or, as some say, *i. q.* مَشَارَةٌ: and the pl. is دِبَارٌ: it is also said that دِبَارٌ signifies *i. q.* كُرْدَةٌ; and its n. un. is دَبَارَةٌ: and دَبَارَاتٌ signifies *rivulets that flow through land of seed-produce;* and its sing. is دَبْرَةٌ: but I know not how this is, unless دَبْرَةٌ have دِبَارٌ for its pl., and this have ة added to it, as in فَحَالَةٌ, and so دَبَارَاتٌ be a pl. pl., i. e. perfect pl. of دَبَارَةٌ: AHn says that دَبْرَةٌ signifies *a patch of ground that is sown;* [as is also said in the K;] and the pl. is دِبَارٌ. (M.) ___ Also *A piece of rugged ground in a* بَحْرٌ [i. e. *sea* or *large river*], *like an island, which the water overflows* [*at times*] *and from which* [*at times*] *it recedes.* (M, K.) ___ And *A mountain;* (T, K;) in the Abyssinian language: (TA: [Az says, I know not whether it be Arabic or not:]) whence the saying of the King of Abyssinia, (T, * K, * TA,) مَا أُحِبُّ أَنَّ لِى دَبْرًا ذَهَبًا وَأَنِّى آذَيْتُ رَجُلًا مِنَ الْمُسْلِمِينَ [*I would not that I had a mountain of gold and that I had harmed a man of the Muslims*]: (T, K:) but [SM says that] this is a confounding of two readings; which are, دَبْرًا مِنْ ذَهَبٍ and أَنْ يَكُونَ دَبْرٌ لِى ذَهَبًا: (TA:) another reading is ذِبْرًا مِنْ ذَهَبٍ. (TA in art. ذبر.) ___ See also دَبْرٌ. ___ Also, (S, M, K, &c.,) and دَبْرٌ, (AHn, M, K,) *A swarm of bees:* and *hornets,* or *large wasps;* syn. زَنَابِيرُ: (S, M, K:) and the *like thereof, having stings in their hinder parts:* (B:) it has no sing., or n. un.: (As, M:) or the n. un. is دَبْرَةٌ or دَبَرَةٌ; of which the dim. دُبَيْرَةٌ occurs in a trad.: (TA:) pl. [of pauc.] أَدْبُرٌ (K) and [of mult.] دُبُورٌ: (As, S, K:) and دِبُرٌ, with fet-h to the first letter, signifies *bees;* and has no proper sing. (M.) 'Ásim Ibn-Thábit El-Ansáree was called حَمِىُّ الدَّبْرِ [*The protected of hornets,* or *bees*], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh * in art. دبر ___.) حَمِى also signifies The *young ones of locusts;* (AHn, K;) and so دَبْرٌ. (AHn, M, K.)

دبر : see دبر: and دبرى; the latter in two places. See also 4, first sentence.

دبر : see دبر, last sentence but two, and last sentence. ___ Also, (S, M, K,) and دبر , (M, K,) *Much property* or *wealth;* or *many camels* or *the like;* (S, M, K;) *such as cannot be computed,* or *calculated:* (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] مالٌ دبر and مالان دبر and أموالٌ دبر: (S, M:) this mode of usage is best known; but sometimes دبور is used as its pl.: (M:) in like manner you say مالٌ دثر: and you say also رجل ذو دبر, (S, TA,) and رجل دبر, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning *a man having large possessions in land* or *houses* or *other property.* (Fr, S, TA.)

دبر [app. signifies *A tract of the western sky at sunset:* for] the Arabs said, إذا رأيت الثُّريَّا بدبر فشهر نتاج وشهر مطر وإذا رأيت الشّعرى بقبل فمجد فتى وحمل جمل, meaning *When thou seest the Pleiades near to setting with sunset, then* [*is a month which*] *is a time of breeding* of camels, *and* [*a month which is*] *a time of rain: and when thou seest Sirius* [*near to rising*] *with sunset,* [*then is the glory of the generous man, and* the time for *the burden of the full-grown hecamel;* for] then is the most intense degree of cold, when none but the generous and noble and

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ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.) Also, and so is أدبار, a pl. [or rather the former is a coll. gen. n.] of دبرة , (S, M, K,) which signifies *A gall,* or *sore, on the back* (M, * Mgh, K, * TA) of a horse or the like (M, K, TA) and of a camel, (M, Mgh,) *produced by the saddle and the like;* (Mgh;) and also *on the* كركرة [or *callous projection on the breast*] of a camel. (S and K in art. سر.) They used to say,

in the Time of Ignorance, إِذَا بَرَأَ الدَّبَرُ وَعَفَا الأَثَرُ, explained as meaning [*When*] *the galls on the back* of the beast or *upon the foot* of the camel [*shall heal, and the footstep,* or *mark, become obliterated*]. (TA from a trad.) Also inf. n. of دَبِرَ. (M, Mgh.)

دَبِرٌ (M, K) and أَدْبَرُ (M) A horse or the like, (M, K,) and a camel, (M,) *having galls,* or *sores,* (M, K,) *on his back* (TA) [*produced by the saddle and the like; having his back galled:* see دَبِرَ]: fem. [of the former] دَبِرَةٌ and [of the latter] دَبْرَآءُ : and pl. [of either] دَبْرَى. (M, TA.) [Hence the prov.,] هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ [*What he that had galls on his back experienced was a light matter to him that had a sound back*]: applied to one who has an ill concern for his companion. (K.) ___ In the phrase رَجُلٌ خَسِرٌ وَدَبِرٌ [app. meaning *A man erring and perishing*], Lh says that دَبِرٌ is an imitative sequent to خَسِرٌ: but [ISd says,] I think that خَسِرٌ is a verbal epithet, and that دَبِرٌ is a possessive epithet. (M in art. دمر.) You say also أَحْمَقُ خَاسِرٌ دَابِرٌ دَامِرٌ: (T in art. بت: [see art. خسر:]) and دَابِرٌ is said to be an imitative sequent to خَاسِرٌ. (TA.)

دُبُرٌ and دُبْرٌ , (the latter a contraction of the former, Msb, [and not so commonly used, like as إِبْلٌ is not so commonly used as إِبِلٌ,]) The *back;* syn. ظَهْرٌ: (S, A, B, K;) the first signification given in the [S and] A and B: pl. أَدْبَارٌ. (TA.) You say, وَلَّى دُبُرَهُ [lit., *He turned his back;* and tropically,] *he was put to flight.* (A.) And وَلَّاهُ دُبُرَهُ [lit., *He turned his back to him;* and tropically,] the same as the phrase immediately preceding. (Mgh, Msb.) It is said in the Kur [liv. 45], وَيُوَلُّونَ الدُّبُرَ [*And they shall turn the back,* in flight]: where الدبر is used in a collective sense, agreeably with another passage in the Kur [xiv. 44], لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ. (S, B.) You also say, وَلَّوْا دَبْرَةً *They turned back in flight,* or *being routed.* (A, TA.) ___ The *back,* or *hinder part, contr. of* قُبُلٌ, (S, A, Msb, K,) of anything: (Msb:) as, for instance, of a shirt. (Kur xii. 25, 27, and 28.) You say, وَقَعَ السَّهْمُ بِدُبُرِ الهَدَفِ *The arrow fell behind the butt.* (TA in art. قبل.) ___ The *backside; posteriors; buttocks; rump;* or *podex:* and the *anus:* syn. اسْتٌ. (K.) [It has the former of these two significations in many instances; and the latter of them in many

other instances: in the S and K in art. جعر, it is given as a syn. of مجعر, which has the latter signification in the present day. This latter signification may also be intended in the S, M, A, Msb, and K, by the explanation *contr. of* قُبُل, as well as the back, or hinder part, of anything: for قُبُل very often signifies the anterior pudendum of a man or woman, and is so explained. The anus is also called حَلْقَةُ الدُّبُر and حِتَارُ الدُّبُر and شَرَجُ الدُّبُر.] Its pl. أَدْبَار is also applied to the *part which comprises the* اسْت [or *anus*] *and the* حَيَآء [or *vulva*, i. e., *external portion of the female organs of generation*,] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the حَيَآء [or *vulva*] alone, of any such animal. (M, TT.) ___ The *latter*, or *last, part*, (T, S, M, Msb, K,) of a thing, an affair, or an event, (T, S, Msb,) or of anything: (M, K:) pl. أَدْبَار (M) [and دَبَار: see دَبَرِىٌّ]. [See also دَابِر.] One says, جِئْتُكَ دُبُرَ الشَّهْرِ, and فِى دُبُرِهِ, and عَلَى دُبُرِهِ, and أَدْبَارِ الشَّهْرِ, and فِى أَدْبَارِهِ, *I came to thee in the latter*, or *last, part* or *parts, of the month.* (M, K.) And أَدْعُو لَكَ فِى أَدْبَارِ الصَّلَوَاتِ [*I will petition for thee in the latter*, or *last, parts*, or *the conclusions, of the prayers*]. (A.) See also دَبَرِىٌّ. In the Kur [I. xxxix.], وَأَدْبَارَ السُّجُودِ signifies *And in the latter parts*, or *the ends, of the prayers:* and وَإِدْبَارَ السُّجُودِ [virtually] signifies the same [i. e. *and in the ending of prostration*], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, *and in the two rek'ahs* (الرَّكْعَتَانِ) *after sunset;* as is related on the authority of 'Alee the son of Aboo-Tálib. (TA.) The similar expression in the Kur [lii. last verse] وَأَدْبَارَ النُّجُومِ is explained by the lexicologists as signifying *And during the consecution of the stars*, and *their taking towards the west, to set:* but [ISd says,] I know not how this is, since أَخْذٌ, by which they explain it, is an inf. n., and أَدْبَار is a pl. of a subst.: وَإِدْبَارَ النُّجُومِ, which is another reading of the text, signifies *and during the setting of the stars:* and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean *and in the two rek'ahs before daybreak.* (TA.) ___ Also The *hinder part*, (M,) *and angle*, (زَاوِيَة,) of a house or chamber or tent. (M, K.) ___ عِتْقُ العَبْدِ عَنْ دُبُرٍ (S, K) means *The emancipation of the slave after the*

death of his owner. (S, Mgh, * Msb. * [See 2.]) ___ [See also دَبِيرٌ, of which, and of دَبْرٌ, دُبُرٌ is said in the TA in art. قبل to be a pl.].

دَبْرَةٌ : see دُبُرٌ. ___ Also *A turn of evil fortune; an unfavourable turn of fortune:* or *a turn to be vanquished; contr. of* دَوْلَةٌ: (As, M, K:) دَوْلَةٌ relates to good; and دَبْرَةٌ, to evil: one says, جَعَلَ ٱللّٰهُ عَلَيْهِ الدَّبْرَةَ [*May God make the turn of evil fortune to be against him*]: (As, T, M:) this [says ISd] is the best explanation that I have seen of دَبْرَةٌ: (M:) or (so accord. to the M, but in the K and) it signifies the *issue,* or *result,* of a thing or an affair or a case; (M, K;) as in the saying of Aboo-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, لِمَنِ الدَّبْرَةُ *In whose favour is the issue,* or *result?* and was answered, In favour of God and his apostle, O enemy of God: (T, TA:) also *defeat in fight;* (S, A, Mgh, K;) a subst. from الإِدْبَارُ, as also دَبْرَةٌ , (S,) and دَابِرَةٌ : (IAar, A, K:) you say, كَانَتِ الدَّبْرَةُ لَهُ, meaning *His adversary was defeated;* and عَلَيْهِ meaning *He was himself defeated:* (A:) and لِمَنِ الدَّبْرَةُ, meaning *Who is the defeater?* and عَلَى مَنِ الدَّبْرَةُ *Who is the defeated?* the pl. of دَبْرَةٌ in the last sense is دِبَارٌ: (TA:) which also signifies *conflicts and defeats;* (K;) as in the saying, أَوْقَعَ ٱللّٰهُ بِهِمُ الدِّبَارَ *God caused,* or *may God cause, to befall them conflicts and defeats.* (TA.) See also دبر, in two places.

دَبْرَةٌ The *direction,* or *point, towards which one turns his back; contr. of* قِبْلَةٌ. (S, K.) One says, مَا لَهُ قِبْلَةٌ وَلَا دَبْرَةٌ, meaning *He has no way of applying himself rightly to his affair.* (S, K, TA.) And لَيْسَ لِهٰذَا الأَمْرِ قِبْلَةٌ وَلَا دَبْرَةٌ *The right way of executing this affair is not known.* (S, A.) ___ See also إِدْبَارَةٌ. And see دبر, near the end.

دَبْرَةٌ : see دَبْرَةٌ: and see also دبر.

دَبْرَى : see 1.

دَبْرِىٌّ : see the next paragraph, in two places.

دَبَرِىٌّ [*Backward:* and hence, *late*]. You say, العِلْمُ قَبَلٌ وَلَيْسَ بِالدَّبَرِىِّ [True *learning is prompt, and is not backward*]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And تَبِعْتُ صَاحِبِى دَبَرِيًّا *I followed my companion,* fearing that he would escape me, after having been with him, and *having fallen back from him.* (M.) And شَرُّ الرَّأْىِ الدَّبَرِىُّ (T, S, A, K *) *The worst opinion,* or *counsel, is that which occurs* [*to one*] *late, when the want* [*of it*] *is past;* (T, S, K, * TA;) i. e., *when the affair is past:* or رَأْىٌ دَبَرِىٌّ *signifies an opinion,* or *a counsel, not deeply looked into;* and in like manner, جَوَابٌ, *an answer,* or *a reply.* (M.) And فُلَانٌ لَا يُصَلِّى الصَّلَاةَ إِلَّا دَبَرِيًّا (AZ, S, M, A, K) and دَبْرِيًّا , (AHeyth, K,) and the relaters of traditions say دُبُرِيًّا , (S,) which is said in the K to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAth, دَبَرِىٌّ is a rel. n. irregularly formed from دُبُرٌ, (TA,) *Such a one performs not prayer save in the last part of its time.* (AZ, S, K *) It is said in

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a trad., لَا يَأْتِى الصَّلَاةَ إِلَّا دَبَرِيًّا; and in another, الّا دُبُرًا or دَبْرًا , accord. to different relations; *He will not come to prayer save at the last,* or *late:* and in another, أَتَى الصَّلَاةَ دِبَارًا *He came to prayer at the latest of the times thereof;* (IAar, TA;) or *after the time had gone:* (S:) دِبَارٌ being a pl. of دُبُرٌ and دُبْرٌ meaning the *last of the times* of prayer &c. (IAar, TA.) One says also, جَآءَ فُلَانٌ دَبْرِيًّا *Such a one came last,* or *latest.* (A, * TA.) دَبْرِيًّا is in the accus. case as an adv. n. of time [like دُبُرًا and دَبْرًا and دِبَارًا], or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the K [where it is said that دَبَرِىٌّ signifies *Prayer in the last of its time,* &c.], there is a looseness. (TA.)

دُبْرِىٌّ : see the next preceding paragraph.

الدَّبَرَانُ [*The Hyades:* or *the five chief stars of the Hyades:* or *the brightest star among them, a of Taurus:*] *five stars of Taurus, said to be his hump;* (S;) *one of the Mansions of the Moon;* [namely, *the Fourth;*] *a certain star,* or *asterism, between* الثُّرَيَّا [or *the Pleiades*] *and* الجَوْزَآء [or *Orion*], *also called* التَّابِعُ and التُّوبِيعُ; (T;) *it follows* الثريّا, (T, M,) and therefore is thus named. (T.) [See مَنَازِلُ القَمَرِ, in art. نزل: and see المِجْدَحُ, in art. جدح.]

دُبَارٌ , (S, M, K, [in the M, accord. to the TT, written دُبَارٌ, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and دَبَارٌ , (K,) *Wednesday; the fourth day of the week;* (S, K;) an ancient name thereof: (S, M, * TA:) or, accord. to the 'Eyn, (K,) *the night of* [i. e. *preceding the day of*] *Wednesday:* (M, K:) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujáhid, being asked respecting the day of ill luck, answered, The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month. (TA.)

دَبَارٌ : see دَبَرِىٌّ, in two places. ___ You say also, فُلَانٌ مَا يَدْرِى قُبَالَ الأَمْرِ مِنْ دَبَارِهِ *Such a one does not know the first part of the affair from the last thereof.* (TA.) And مَا يَعْرِفُ قُبَالًا مِنْ دَبَارٍ: see دَبِيرٌ. And مَا أَنْتَ لَهُمْ فِى قُبَالٍ وَلَا دَبَارٍ *Thou art not one for whom they care.* (TA in art. قبل.) See also دبر: and دُبَارٌ.

دَبُورٌ , used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدَّبُورِ or رِيحٌ دَبُورٌ and simply دَبُورٌ, but more commonly used as an epithet, (M,) [The *west wind:* or *a westerly wind:* the west being regarded as the hinder quarter:] the *wind that is opposite to that called* الصَّبَا (S, L, Msb, K) *and* القَبُولُ, (L,) *blowing from the direction of the place of sunset:* (L, Msb:) or the *wind that comes from* [*the direction of*] *the back,* or *hinder part, of the Kaabeh, going towards the place of sunrise:* (M:) but IAth rejects this explanation: (TA:) or the *wind that comes from the quarter behind*

a person when he is standing at the kibleh: [but this is a most strange explanation:] or, accord. to IAar, the *wind that blows from the tract extending from the place where En-Nesr et-Táïr* [or *Aquila*] *sets* [i. e. about W. 10° N. in Central Arabia] *to the place where Suheyl* [or *Canopus*] *rises* [about S. 29° E. in Central Arabia]: (M:) or *that comes from the direction of the south* (الجَنُوب), *going towards the place of sunrise:* (Msb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ád was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce نَكْبَآء:) pl. دُبُرٌ and دَبَائِرُ. (M.) [Hence the saying,] عَصَفَتْ دَبُورُهُ وَسَقَطَتْ عَبُورُهُ [lit. *His west wind,* or *westerly wind, blew violently, and his Sirius set:* meaning *his evil fortune prevailed, and his good fortune departed:* for the دبور is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) See also دُبُرٌ, last sentence but two.

دَبِيرٌ *A twist which a woman turns backward* (مَا أَدْبَرَتْ بِهِ), *in twisting it:* (S, K:) or *what one turns backward from his chest* [*in rolling it against the front of his body*]: (Yaakoob, S, A, K:) and قَبِيلٌ signifies what one turns forward (مَا أَقْبَلَ بِهِ) towards his chest: (Yaakoob, S, A:) or the former, *what the twister turns backward towards his knee* [*in rolling it against his thigh;* against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, what he turns forward towards his flank or waist: (As, T:) [whence the saying,] قَبَلْتُ الحَبْلَ مَرَّةً وَدَبَرْتُهُ أُخْرَى [*I turned the rope, or cord, forward,* or *toward me, in twisting it, one time, and turned it backward,* or *from me, another time*]: (TA in art. قبل:) or دَبِيرٌ signifies the *twisting of flax and wool:* and قَبِيلٌ, the twisting of cotton. (Lth, T.) One says, عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ, meaning *He knew,* or *distinguished, his obedience from his disobedience;* (K,) TA;) or دَبِيرَهُ مِنْ قَبِيلِهِ *his disobedience from his obedience.* (Aboo-' Amr Esh-Sheybánee, IAar, T.) And فُلَانٌ مَا يَعْرِفُ

قَبِيلًا مِنْ دَبِيرٍ (S, A) or قَبِيلَهُ مِنْ دَبِيرِهِ (TA) [*Such a one knows not* &c.]: or مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ and قَبَالًا مِنْ دِبَارٍ *he knows not the ewe,* or *she-goat, that is termed* مُقَابَلَةً *from that which is termed* مُدَابَرَةً: or *him who advances towards him from him who goes back from him:* or *the parentage of his mother from that of his father:* (K in art. قبل:) or *that of his father from that of his mother:* so says IDrd in explaining the former phrase: or *a* قُبُلٌ *from a* دُبُرٌ: or *a thing when advancing from a thing when going back:* and the pls. of each are قُبُلٌ and دُبُرٌ. (TA in that art.) Accord. to El-Mufaddal, دَبِيرٌ signifies An arrow's *losing in a game of chance* [such as الْمَيْسِر]; and قَبِيلٌ, its winning therein. (T, TA.) [See قَبِيلٌ, in art. قبل.] ___ Also The *upper* [because it is the *hinder*] *part of the ear* of a camel: the lower part is called the قَبِيلٌ. (TA in art. قبل.)

دَبَارَةٌ : see دَبْرٌ.

دُبَيْرَةٌ : see دَبْرٌ.

دَابِرٌ act. part. n. of دَبَرَ, *Following* (S, K, TA) *behind the back; following the back; following, with respect to place,* and also *with respect to time,* and also *with respect to rank* or *station.* (TA.) [Hence,] دَابِرُ قَوْمٍ *The last that remains of a people* or *party; he who comes at the end of a people* or *party;* as also دَابِرَتُهُمْ ; which likewise signifies *those who remain after them:* and دَابِرَةٌ [so in the TA, but accord. to the T دَابِرٌ, which I think the right reading,] signifies *one who comes after;* or *follows, another.* (TA.) And الدَّلْوُ بَيْنَ قَابِلٍ وَدَابِرٍ *The bucket is between one who advances* with it to the well *and one who goes back,* or *returns,* with it to the wateringtrough. (A.) And جَعَلَهُ دَابِرَ أُذُنِهِ: see دَبْرٌ. And أَمْسِ الدَّابِرُ and الْمُدْبِرُ *Yesterday that is past:* (S, M, K:) the epithet being here a corroborative. (S, * M.) You say, صَارُوا كَأَمْسِ الدَّابِرِ [*They became like yesterday that is past*]. (A.) And هَيْهَاتَ ذَهَبَ كَمَا ذَهَبَ أَمْسِ الدَّابِرُ [*Far distant* is he, or it! *He,* or *it, hath gone like as hath*

gone yesterday that is past]. (S.) ___ Also An arrow *that passes forth from the butt,* (S, Msb, K,) [or *passes beyond it,* (see 1,)] *and falls behind it:* (TA:) you say سهم دابر, and سهام دابرة and دوابر. (Msb.) ___ An arrow *that does not win* [in the game called الميسر]; (K, TA;) *contr.* of قابل. (S, TA.) ___ The *last* arrow remaining in the quiver. (A.) ___ The *last* of anything; (Ibn-Buzurj, T, M, K;) and so دابرة : (M:) [see also دبر:] and (accord. to As and others, TA) the *root, stock, race,* or *the like;* syn. أَصل. (K.) One says, قَطَعَ ٱللّٰهُ دابرهم *May God cut off the last that remain of them.* (S.) And قَطَعَ ٱللّٰهُ دابره *May God cut off the last of him,* or *it:* (A:) or *may God extirpate him.* (As, T.) And in the Kur [vi. 45] it is said, فَقُطِعَ دابر القوم *And the last of the people were extirpated.* (M, TA.) And in a trad., يُقْطَعُ به دابرهم *All of them shall be cut off thereby, not one remaining.* (TA.) ___ See also دبر, last sentence. ___ As an epithet applied to a camel: see غُدَّة.

دَابِرَة : see the next preceding paragraph, in three places. ___ Also The *end* of a tract of sand: (Esh-Sheybánee, S, A, * K:) pl. دوابر. (A.) ___ Of a solid hoof, The *hinder part:* (T, TA:) or the *part that corresponds to the hinder part of the pastern:* (S, K:) or the *part that is next after the hinder part of the pastern:* (M, TA:) pl. as above. (T, TA.) ___ Of a bird, The *back toe:* it is with this that the hawk strikes: (M, TA:) or *a thing like a toe, in the inner side of the foot, with which the bird strikes:* (S:) that of a cook is beneath his صيصية [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) ___ See also دَبْرَة. ___ Also *A mode of* شَغْزَبِيَّة [or *throwing down by a trick*] (S, K) *in wrestling.* (S.)

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أَدْبَر ; and its fem. دَبْرَآء: see دَبْر.

إِدْبَار [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارَة *A slit in the ear* [of a ewe or she-goat or she-camel], *which being made, that thing* [*thus made*, meaning *the pendulous strip*,] *is twisted, and turned backward:* if turned forward, it is termed إِقْبَالَة: and the *hanging piece of skin of the ear* is termed إِدْبَارَة [in the former case] and إِقْبَالَة [in the latter case]; as though it were a زَنَمَة [q. v.]; (As, S, M, * K;) and, respectively, إِدْبَار and إِقْبَال, and دَبْرَة and قَبْلَة. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed مُدَابَرَة [in the former case] and مُقَابَلَة [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], دَابَرْتُهَا and قَابَلْتُهَا: and the she-camel is termed ذَاتُ إِدْبَارَة and ذَاتُ إِقْبَالَة; (As, S, K;) and so is the ewe or she-goat; (As, T;) and the she-camel, ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ. (TA in art. قبل.)

أُدَابِر A man *who cuts*, or *severs, the ties*, or *bonds, of his relationship; who disunites himself from his relations;* (S, K;) like أُبَاتِر: (S:) one *who does not accept what any one says*, (AO, [who mentions أُبَاتِر therewith as having the former signification,] T, S, M, K,) *nor regard anything:* (AO, T, S, M:) one *who will not receive admonition.* (IKtt.) [See أُخَايِل.]

مُدْبِر [*Going, turning his back; turning back;* &c.: see its verb, 4]. You say, مَا لَهُمْ مِنْ مُقْبِلٍ وَلَا مُدْبِرٍ *They have not one that goes forward nor one that goes back.* (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلَّيْتُم مُدْبِرِينَ [*Then ye turned back retreating*], the last word is a corroborative denotative of state; for with every تولية is إدبار. (M.) See also دابر. ___ نَابٌ مُدْبِر is said to signify *An aged she-camel whose goodness has gone.* (TA.) ___ أَرْضٌ مُدْبِرَة [app. مُدْبَرَة] *A land upon which rain has fallen partially, not generally,* or *not universally.* (TA in art. قبل. [This explanation is there given as though applying also to ارض مقبلة, app. مُقْبِلَة; but I think that there is an omission, and that the latter phrase has the contr. meaning.])

مُدْبَرَة *i. q.* إِدْبَار [inf. n. of 4, q. v.]. (M.)

مُدَبَّر A slave *made to be free after his owner's death;* (S;) *to whom his owner has said, Thou art free after my death; whose emancipation has been made to depend upon his owner's death.* (TA.)

مُدَبِّر [is extensively and variously applied as meaning *One who manages, conducts, orders,* or *regulates,* affairs of any kind, but generally affairs of importance]. فَٱلْمُدَبِّرَاتِ أَمْرًا, in the Kur [lxxix. 5], signifies [accord. to most of the Expositors] *And those* angels *who are charged with the managing, conducting, ordering,* or *regulating, of affairs.* (TA. [See also Bd.])

مَدْبُور, (TA,) and مَدْبُورُونَ, (S,) A man, (TA,) and people, (S,) *smitten,* or *affected, by the* [*westerly*] *wind called* الدَّبُور. (S, TA.) Also, the former, *Wounded:* (K:) or *galled in the back.* (TA.) And *Possessing much property* or *wealth,* or *many camels* or *the like.* (K.)

مُدَابَر applied to a place of abode, *Contr. of* مُقَابَل. (M.) You say, هٰذَا جَارِى مُقَابَلِى and مُدَابَرِى [*This is my neighbour in front of me* and *in rear of me*]. (TA in art. مدابرة ___.) قبل applied to a ewe or she-goat: see إِدْبَارَة: so applied, *Having a portion of the hinder part of her ear cut, and left hanging down, not separated:* and also *when it is separated:* and مُقَابَلَة is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (As, T:) and the former, applied to a she-camel, *having her ear slit in the part next the back of the neck:* or *having a piece cut off from that part of her ear:* and in like manner applied to a ewe or she-goat: also an ear *cut,* or *slit, in the hinder part.* (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] ناقة مُقَابَلَة مُدَابَرَة *A she-camel of generous race by sire and dam.* (T, TA.) And فُلَانٌ مُقَابَل و مُدَابَر *Such a one is of pure race,* (S, K,) or *of generous,* or *noble, race,* (A,) *by both parents:* (S, A, K:) accord. to As, (S,) from الإِقْبَالَة and الإِدْبَارَة. (S, K.)

مُدَابِرٌ [act. part. n. of 3, q. v.:] One *who turns back,* or *away, from his companion; who avoids,* or *shuns, him.* (As.) ___ Also A man *whose arrow does not win* [*in the game called* المَيْسِر]: (S, K:) or one *who is overcome in the game called* الميسر: or one *who has been overcome* [*therein*] *time after time, and returns in order that he may overcome:* or, accord. to A'Obeyd, he *who turns about,* or *shuffles, the arrows in the* رِبَابَة *in that game.* (TA.) [See an ex. in a verse cited in art. خض.]

فُلَانٌ مُسْتَدْبِرٌ المَجْدَ مُسْتَقْبِلُهُ *Such a one is* [*as though he had behind him and before him honour* or *dignity* or *nobility;* meaning that he is] *generous,* or *noble, in respect of his first and his last acquisition of honour* or *dignity.* (TA. [But it is there without any syll. signs; and with مستقبل in the place of مُسْتَقْبِلُهُ.])

دبس

4 **ادبست الأَرْضُ** *The land showed its plants* or *herbage:* (K:) or *began to show the blackness of its plants* or *herbage.* (AHn, M, S.)

9 **ادبسّ**, inf. n. ادبساسٌ; (S, K;) or ادباسٌ ; (M;) *He* (a horse, S, M, K, and a sheep, or goat, M, and a bird, S) *became black:* (K:) or [*brown;* i. e.] *of a colour between black and red;* (S;) or *black tinged,* or *intermixed, with redness.* (M, TA.) [See دُبْسَةٌ and أَدْبَسُ.]

11 **إِدْبَاسَّ** see 9. ادباسّت الأَرْضُ *The blackness of the land became mixed with redness.* (M, TA.)

دِبْسٌ Anything *black.* (Lth, A, K.) ___ [Hence, app.,] Much people; as also دِبْسٌ : (IAar, K:) the former is also common to other things; (M, * TA;) so that you say مَالٌ دِبْسٌ, meaning *much property.* (TA.)

دُبْسٌ : see the next paragraph.

دِبْسٌ (S, M, A, Mgh, Msb, K) and دُبْسٌ (M) and دَبْسٌ (K) The *expressed juice of fresh ripe dates;* (A, Mgh, Msb;) *what flows from fresh ripe dates;* (S;) the *honey of dates;* [i. e. the *sweet, thick,* or *inspissated, juice thereof;*] (M, K;) the *expressed juice of dates,* (M,) or of *fresh ripe dates not cooked:* (AHn, M:) *what is called* صَقْرٌ *in the dial. of the people of ElMedeeneh:* said by some to be the *honey of fresh ripe dates:* by some, *what flows,* or *exudes, from raisins and from fresh grapes:* and by some, *what flows from the baskets of dates:* (TA:) [see also رُبٌّ, in an explanation of which the *inspissated juice* of any fruit is termed its دِبْسٌ:] also the *honey of bees,*

عَسَلُ النَّحْلِ: so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AHn] EdDeenawaree mentions the word دِبَاسَاتٌ, and explains it as signifying domestic bee-hives; and by this it is seen that the application of دبس to what bees eject may be correct: or the true reading may be عَسَلُ النَّخْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the *expressed juice of the fruit of the palm-tree,* by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called دِبْسٌ : (TA:) the vulgar apply the word to [the *inspissated juice of fresh ripe grapes, which resembles thick honey:* and sometimes to] the *honey of raisins.* (MF.) See also دِبْسٌ.

دِبْسٌ : see دِبْسٌ, in two places.

دُبْسَةٌ *A colour in animals that have hair;* (Msb;) [*brownness;*] or *redness tinged,* or *intermixed, with blackness:* (M, Msb:) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hoseyn Ibn-' Abd-Allah El-Isbahánee, in his book on strange pigeons, *greenness,* or *a dark,* or *an ashy, dust-colour, in which are redness and blackness.* (TA.) [See also أَدْبَسُ.]

دُبْسِىٌّ *A certain bird,* (S, K,) *of small size,* (TA,) *of a colour inclining to black, that cooes* (يقرقر): (K, TA:) hence said by some to be the *male of the* يَمَام [or *dove*]: (TA:) or *a species of pigeons:* (M:) or *a pigeon of a colour between black and red:* (Mgh:) or *a species of the* فَوَاخِت [or *collared turtle-doves*]: (Msb:) fem. with ة: (Mgh, K:) [pl. دَبَاسِىٌّ:] a rel. n. from طَيْرٌ دُبْسٌ: (S, M, Msb, K: *) [see أَدْبَسُ:] or from دِبْسٌ of fresh ripe dates, but made to deviate from the form of the original, like دُهْرِىٌّ and سُهْلِىٌّ: (S:) or it has the form of a rel. n. without being such. (M, TA.)

دِبَاسَاتٌ *Domestic bee-hives;* خَلَايَا أَهْلِيَّةٌ. (AHn, M.)

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دَبَّاسٌ [*A seller of* دِبْس]. (K in art. صقر.)

دَبُّوسٌ, (S, K,) by some written دُبُّوسٌ, which is said to be the correct form, (TA,) *A mace* (K, TA) *of iron or other material:* (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دبوز (TA) [or دبوس]: pl. دَبَابِيسُ. (S, K.)

أَدْبَسُ A bird, (S, A, Msb, * K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [*brown;* or] *of a colour between black and red;* (S, A, Mgh, Msb, K;) or *of a red colour tinged,* or *intermixed, with blackness:* (M:) or, accord. to Hoseyn Ibn-'Abd-Allah ElIsbahánee, in his book on strange pigeons, *of a green colour,* or *a dark,* or *an ashy, dust-colour, in which are redness and blackness:* (TA:) fem. دَبْسَآءُ: (A:) pl. دُبْسٌ. (S, A, Msb, K.)

أَرْضٌ مُدْبَسَةٌ *Land beginning to show the blackness of its plants* or *herbage.* (AHn, S.)

دبغ

1 **دَبَغَ الإِهَابَ**, (S, K,) or الجِلْدَ, (S, Mgh, Msb,) aor. ـُ and ـَ (S, Mgh, Msb, K) and دَبَغَ, (Mgh, Msb, K,) inf. n. دَبْغٌ (S, Mgh, Msb, K) and دِبَاغٌ (S, Mgh, K) and دِبَاغَةٌ, (S, K,) or the last is a subst. sometimes used as an inf. n., (Msb,) *He tanned the hide,* or *skin;* i. e., *prepared it,* or *made it fit for use, and softened it,* or *made it pliable, with* قَرَظ [q. v.] and *the like.* (TA.) It is said in a trad., دِبَاغُهَا طَهُورُهَا [*The tanning thereof is the means of purification thereof*]. (S, TA.) ___ See also دَبُوغٌ.

7 **اندبغ** *It* (a hide, or skin,) *was,* or *became, tanned;* i. e., *prepared,* &c., *with* قَرَظ and *the like;* (TA;) *quasi-pass. of* 1. (S, Msb, K, TA.) جِلْدُ الخِنْزِيرِ لَا يَنْدَبِغُ [*The skin of the pig will not become tanned*] is a prov., said of him whom good advice will not profit. (TA.)

دَبْغٌ : see دِبَاغٌ.

دَبْغَةٌ [in one of my copies of the S written دَبْغٌ] *A single act of tanning.* (S, * TA.)

دَبْغَةٌ : see what next follows.

دِبَاغٌ *Tan;* [*tanning-liquor,* or *ooze;*] *that with which one tans,* (S, * Mgh, * Msb, * K, * TA,) i. e., *prepares,* or *makes fit for use, and softens,* or *makes pliable, a hide,* or *skin, consisting of* قَرَظ [q. v.] and *the like;* (TA;) as also دَبْغٌ (S, Msb, K) and دَبْغَةٌ (S, K) and دِبَاغَةٌ . (AHn, TA.) One says, الجِلْدُ فِى الدِّبَاغِ [*The skin is in the tan,* or *tanning-liquor*]. (S.) And نَقَعَهُ فِى الدِّبَاغِ [*He soaked it in the tanning-liquor*]. (K in art. منأ.) ___ [Hence,] دِبَاغٌ لِلْمَعِدَةِ [app. *A stomachic*]. (Lth and M and Msb voce طُرْثُوثٌ, q. v.) Also an inf. n. of 1. (S, Mgh, K.)

دَبُوغٌ *Rain that puts the earth into a good state, and softens it,* (يَدْبُغُ الأَرْضَ,) *by its water.* (IDrd, K, TA.)

دَبِيغٌ, applied to a hide, *i. q.* مَدْبُوغٌ [i. e. *Tanned*]. (K.)

دِبَاغَةٌ The *craft of the* دَبَّاغ [or *tanner*]. (Msb, K, TA.) ___ Also an inf. n. of 1, (S, K,) or a subst. sometimes used as an inf. n. of 1. (Msb.) See also دِبَاغٌ.

دَبَّاغٌ *A tanner.* (Msb, * K, * TA.)

دَابُوغٌ *Anguria,* or *water-melon;* in Pers. هَنْدُوَانَه (KL.)

مَدْبَغَةٌ and مَدْبُغَةٌ *A place where hides,* or *skins, are tanned.* (T, * Msb, * K, * TA.) [Hence,] one says, هٰذَا البَلَدُ مَدْبَغَةُ الرِّجَالِ [*This country is the place where men are tanned* by the sun]. (TA.) ___ Also, the former, *Skins put into the* دِبَاغ [or *tanning-liquor*]: (Sgh, K:) or *of which the tanning has been commenced:* (Az, TA:) as though made a pl., (Sgh, TA,) like مَشِيخَةٌ as syn. with مَشَائِخُ. (Sgh, K.)

أُدُمٌ مُدَبَّغَةٌ [app. *Hides,* or *skins, much tanned*]. (TA.)

مَدْبُوغٌ : see دَبِيغٌ. ___ [Hence,] هٰذَا كَلَامٌ غَيْرُ مَدْبُوغٍ *This is speech in which nothing is meant.* (TA.)

دبق

1 **دَبِقَ بِهِ**, (JK, K,) aor. ـَـِ, (K,) inf. n. دَبَقٌ, (TA,) [lit. *He,* or *it, stuck to it:* and hence,] *he was,* or *became, attached, addicted, given,* or *devoted, to it,* (namely, a thing, JK,) *so that he did not quit it.* (JK, K.) ___ دَبِقَ فِى مَعِيشَتِهِ is explained by Lh only as signifying لَزِقَ [app. meaning *He stuck fast,* or perhaps *he clave to one course, in respect of his means of subsistence:* see also مُدَبَّقٌ]. (TA.) دَبَقَهُ *He stuck it,* or *made it to adhere.* (TA. [See 4.]) ___ See also what next follows.

2 **دَبَّقَهُ**, inf. n. تَدْبِيقٌ, (Lth, JK, K,) *He caught it with* دَبْقٌ [or *bird-lime*]; (Lth, K;) namely, a bird: (JK:) and so دَبَقَهُ, aor. ـُـِ, inf. n. دَبْقٌ. (TA.)

4 **اَدْبَقَهُ** *He made it to stick,* or *adhere.* (K. [See also 1.]) You say, اَدْبَقَهُ ٱللّٰهُ بِهِ *God made him,* or *may God make him, to stick to it;* or, *it to him.* (JK, TA.) ___ مَا أَدْبَقَهُ *How great is his attachment, addictedness,* or *devotedness!* (JK, TA.)

5 **تَدَبَّقَ** *It* (a thing) *was,* or *became, sticky, glutinous, viscous,* or *ropy.* (TA.) ___ *It* (a bird) *was,* or *became, caught by means of* دَبْقٌ [or *birdlime*]; (K, TA;) i. e. *it stuck,* or *adhered.* (TA.) [See also دَبِقَ.])

دَبْقٌ (Lth, IDrd, S, K, &c.) and دَابُوقٌ (Fr, K) and دَبُوقَآءُ (K) [*Bird-lime:* and the *viscum,* or *mistletoe;* and *its berries,* of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] *a kind of glue,* (IDrd, K,) *well known,* (IDrd,) or *a sticky, glutinous,* or *viscous, thing, like glue,* (Fr, S, TA,) *with which birds are caught;* (Fr, IDrd, S, K, TA;) in one dial. called طَبْقٌ: (IDrd:) Lth says, it is *the fruit,* or *produce, of a tree, having in its interior a substance like glue, that sticks to*

the wing of the bird: the hakeem Dáwood says, [in a passage which is imperfect in the TA,] *it is found upon the tree in like manner as lichen* (الشَّيْبَة), *but is a berry, like the chick-pea* (حِمَّص) *in roundness; . . . . the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and* دِبْس [or *the expressed juice of fresh ripe dates,* &c.], ... *and drawn out into longish strings, and put upon trees, the birds become caught by it.* (TA.)

دَبِقٌ [part. n. of دَبِقَ, *Sticky, glutinous,* or *viscous:* so in modern Arabic.]

دَبُوقَآءُ : see دَبِقٌ. ___ Also *Anything sticky, glutinous, viscous,* or *ropy; that draws out with a sticky, glutinous, viscous,* or *ropy, continuity of parts.* (IDrd, K, * TA.) ___ And *Human ordure;* (JK, S, K;) because of its sticky, or ropy, quality. (JK.)

دَابُوقٌ : see دَبِقٌ.

عَيْشٌ مُدَبَّقٌ [*Means of subsistence*] *not complete.* (TA.)

دبل

1 **دَبَلَهُ**, (S, M, K,) aor. ـُ and ـِ, (M, K,) inf. n. دَبْلٌ, (M,) *He collected it together,* (S, M, K,) *like as one collects together a morsel,* or *gobbet,* or *mouthful, of food with his fingers:* (S:) and دبّله, inf. n. تَدْبِيلٌ, [in like manner] signifies *he collected it together.* (TA.) And دَبَلَ اللُّقْمَةَ, (M, K,) aor. ـُ, inf. n. as above; (M;) and دبّلها, (M, K,) inf. n. تَدْبِيلٌ; (TA;) *He made the morsel,* or *gobbet,* or *mouthful, large,* (M, K,) *collecting it together with his fingers:* (M:) or the latter signifies *he made the morsel,* or *gobbet,* or *mouthful, large, and swallowed it.* (IAar, TA.) And دَبَلْتُ الشَّىْءَ, inf. n. as above; (TA;) and دَبَّلْتُهُ; (S;) *I made the thing into lumps,* or *compact pieces* or *portions:* (S, * TA:) and دبّل الحَيْسَ, inf. n. تَدْبِيلٌ, *He made the* حيس [generally explained as meaning *dates mixed with clarified butter and the preparation of dried curd called* أَقِط, *kneaded,* or *rubbed and pressed with the hand until they mingle together and their stones come forth,*] into دُبَلٌ [pl. of دُبْلَةٌ, q. v.]. (T, TA.) دَبَلَ الأَرْضَ, (T, M, K,) inf. n. دَبْلٌ (S, M, K) and دُبُولٌ, (M, K,) *He put the land into a right,* or *proper, state, prepared it,* or *improved it,* [or *manured it,*] *with dung such as is termed* سرجين, [in the K سرقين,] and *the like,* (T, S, M, K,) *in order that it might become good:* (T, M:) and so دملها. (T.) ___ And دبلته means *I put it into a right,* or *proper, state; prepared it;* or *improved it;* namely, anything; as also دَمْلَتُهُ: for instance, a rivulet; i. e. *he cleansed it, and put it into a right,* or *proper, state.* (S.)

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دَبَلَهُ, (K,) inf. n. دَبْلٌ, (TA,) also signifies *He struck him consecutive strokes* with a staff, or stick, (K,) and with

a whip. (TA.) ___ دَبْلَتُهُ الدُّبُولُ *Calamities,* or *misfortunes, befell him:* or *may calamities,* or *misfortunes, befall him.* (K.) And دَبْلَتُهُمُ الدُّبَيْلَةُ *Calamity,* or *misfortune; befell them:* or *may calamity,* &c.: (A'Obeyd, S, M:) or *they perished:* or *may they perish.* (T.) And دَبْلَتُهُ الدَّبُولُ, (K, TA, [in the CK, erroneously, الدُّبُولُ,]) and ذَبْلَتُهُ الذَّبُولُ, (TA,) *Calamity,* or *misfortune, befell him:* or *may calamity,* &c.: (TA:) or *the bereft woman,* i. e. *his mother, became bereft of him by death:* or *may the bereft woman,* &c. (K, TA.) ___ مَا لَهُ دَبْلٌ دَبْلُهُ, or ذَبْلٌ ذَبْلُهُ, is a form of imprecation: see the latter in art. ذبل. (TA.) دَبِلَ, aor. ـَـ, inf. n. دَبَلٌ, *He* (a camel, or other animal,) *became full of fat and flesh.* (TA.)

2 **دَبَّلَ** see 1, in four places.

دَبْلٌ *A rivulet,* or *streamlet:* (T, M, Mgh, K:) pl. دُبُولٌ: (S, M, Mgh, K:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, S, M. *) *Plague,* or *pestilence;* syn. طَاعُونٌ. (Th, M, K.) مَا لَهُ دَبْلٌ دَبْلُهُ: see 1, last sentence but one.

دَبْلٌ *A calamity,* or *misfortune;* (S, K;) as also دُبَيْلَةٌ, (S, M, K,) in which the dim. form denotes enhancement; (S, TA;) and دَبُولٌ: (K:) pl. of the first دُبُولٌ: (TA:) whence the saying, دَبْلَتُهُ الدُّبُولُ: see 1, latter part. Also The *state of being bereft of a child,* or *of a person beloved, by death.* (IAar, M, K.) See دَبِيلٌ, in four places.

دَبْلَةٌ: see دُبَيْلَةٌ.

دُبْلَةٌ *A lump,* or *compact piece* or *portion,* (Lth, T, S, K,) of a thing, (S, K,) such as gum, &c., (S,) or of [the kind of sweetmeat called] نَاطِفٌ, or of حَيْسٌ, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and *a large morsel* or *gobbet* or *mouthful:* (K:) or *a morsel,* or *gobbet,* or *mouthful,* of butter: pl. دُبَلٌ. (En-Nadr, T.) ___ See also دُبَيْلَةٌ. Also The *hole of the* فَأْسٌ [i. e. *hoe,* or *adz,* or *axe*]: pl. دُبَلٌ and

دبل. (K.)

دَبَالٌ, (M,) like سَحَابٌ, so in the M, (TA,) or دُبَالٌ, like غُرَابٌ, (K,) [*Dung, such as is called*] سِرْجِينٌ (M) or سِرْقِينٌ, (K,) and *the like;* (M, K;) [*used for manuring land;*] as also دَمَالٌ. (TA.)

دُبَالٌ *Ulcers that come forth in the side and penetrate into the inside;* syn. نَقَّابَاتٌ; as also ذُبَالٌ. (IAar, T. [See also دُبَيْلَةٌ.]) ___ See also دَبَالٌ.

دَبُولٌ : see دِبْلٌ. Hence the saying, دَبَلَتْهُ الدَّبُولُ: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (K, TA.) A woman *bereft of her child by death.* (K.)

دِبْلٌ دِبْلٌ **دَبِيلٌ** (M, K) and دِبْلٌ (T, M, K) are intensive expressions (K) meaning *A severe,* or *heavy, calamity* or *misfortune:* (K, * TA: [in the CK, دَبْلٌ, which is said in the TA to be incorrect:]) or *a severe,* or *heavy, bereavement.* (T, M, TA.) And one says, sometimes, (M,) دَبِيلًا دَبِيلًا (S, M) and دِبْلًا دِبْلًا (M) in the accus. case as an imprecation [meaning May God send upon such a one *a severe,* or *heavy, calamity* or *bereavement*]. (M.) As used to say ذابل ذبل, meaning [deep] abasement or ignominy: (T, TA:) and Aboo-' Amr Esh-Sheybanee, ذبلًا ذبيلًا: (TA:) others pronounced with د. (T.)

دُبَيْلَةٌ *A certain malady* (M, Mgh, K) *in the* جَوْفٌ, (M, K,) [i. e.,] *in the belly,* (Mgh,) *being a collection of corrupt matter therein;* (Mgh, TA;) wherefore it is thus called; (TA;) as also دَبْلَةٌ (M, K) and دُبْلَةٌ : (K:) accord. to ISh, *an ulcer that penetrates into the belly:* [see also دُبَالٌ:] or *an ulcer that comes forth within the side, and discharges internally; the sufferer from which seldom recovers:* also called ذَاتُ الجَنْبِ: (TA in art. جنب:) *a large tumour* (in Pers. ورم بزرگ). (KL.) [Abu-l-Kásim Ez-Zahráwee describes the modes of cauterizing the دبيلة in order to hasten its coming to maturity. (See Albucasis de Chirurgia, p. 98, where the word is twice written ذبيلة; once, ذبعيلة; and once, correctly, دبيلة.) Golius explains دَبْلَةٌ and دُبْلَةٌ

by vomica, apostema, as on the authority of the S and KL; in neither of which do I find anything of the kind: nor do I find دَبْلَةٌ even mentioned in either of those works.] ___ See also دَبْلٌ. Hence the saying, دَبَلَتْهُمُ الدُّبَيْلَةُ: see 1, in the latter part of the paragraph.

دَبْلٌ دَابِلٌ, and دَبْلًا دَابِلًا: see دَبِيلٌ.

أَرْضٌ مَدْبُولَةٌ *Land put into a right,* or *proper, state; prepared;* or *improved;* [or *manured;*] *with dung such as is termed* سِرْجِينٌ. (S.)

دبو

1 **دَبَى**, aor. يَدْبِى, inf. n. دَبْىٌ [and app. also دَبًى, q. v. infrà], *He walked,* or *went, gently,* or *in a leisurely manner.* (TA.)

2 **تَدْبِيَةٌ** *i. q.* صَنْعَةٌ. (K.) You say, دَبَّاهُ, meaning صَنَعَهُ [*He made it,* or *wrought it;* &c.]. (TK.)

4 **ادبى**, said of the [tree, or shrub, called] رِمْثٌ, (S,) or of the عَرْفَجٌ, (M, K,) or of each of these, (TA,) *It put forth what resembled* [*the young locusts termed*] دَبًى; (M, K;) [i. e.] *what came forth, of its leaves, resembled* دَبًى; (S;) *and thus became fit to be eaten.* (S, M.) [See أَبْقَلَ and ثَقَّبَ and حَنَطَ; and see also رِمْثٌ, and عَرْفَجٌ.]

دَبًى or دَبًا [sometimes written with ى and sometimes with ا] *Locusts before they fly:* (S:) or *locusts when they* [*first*] *put themselves in motion, and become black, before their wings grow:* in their first state, when they are white, they are termed سَرْءٌ: (AO, T:) or the *smallest of locusts,* and *of ants:* (M, K:) or [*locusts*] *after the state of that which is termed* سَرْوَةٌ: (M:) [see جَرَادٌ:] n. un. دَبَاةٌ. (S, M.) ___ [Hence,] جَآءَ بِدَبًى دَبًى, (M,) or بِدَبًا دَبًى, and بِدَبًا دُبَيَّيْنَ, (IAar, T, Mj, K,) and بِدَبًى دُبَيَّانَ and بِدَبًى دُبَيَّانٍ, (Th, M,) *He came with,* or *brought, much;* and *what was good:* (M:) *he came with,* or *brought, much property* or *wealth,* or *many cattle:* (M, K:) دَبًى is a soft tract in EdDahnà, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جَآءَ بِدَبًى دَبًى] is as though it meant *he came with,* or *brought, property,* or *wealth,* or *cattle, like the* [*locusts termed*] دَبًا *of the spacious place called* دَبًى. (T.) J is in error as to this phrase: (K, TA:) for it is stated in the S, as on the authority of IAar, that one says, جَآءَ فُلَانٌ بِدَبًا دَبًا, meaning *Such a one came with,* or *brought, property,* or *wealth,* or

cattle, like the دبا *in abundance:* and thus it is found in his handwriting: and in the Tekmileh it is written, as on the same authority, بدبى دبًى. (TA.) Accord. to Abu-l-'Abbás [Th], the [right] phrase is بدبى دُبِّى : and in one place he says that دَبِىٌّ [thus (for دَبِىٌّ) in the TT as from the T, but probably a mistranscription for دُبَىٌّ ,] signifies *Much property* or *wealth,* or *many cattle:* and accord. to AA, one says, جَآءَ فُلَانٌ بِدُبَىٍّ , meaning *Such a one came with,* or *brought, property,* or *wealth,* or *cattle, like the* دبا. (T.) Also *A gentle,* or *leisurely, manner of walking* or *going.* (K. [See 1.])

دَبِىٌّ : see the next preceding paragraph, last sentence but one.

دُبَىٌّ : see دبًى, in five places.

دُبَيَّان : see دبًى.

دُبَّى : see the next paragraph.

دُبَّآءٌ The *gourd: n.* un. with ة: (S, Msb:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the K, its proper art. is دب [q. v.]: accord. to Az, دبأ, for he says that its measure is فُعَّالٌ: (TA:) some allow its being written and pronounced دُبَّى . (TA in art. دب.)

أَرْضٌ مَدْبَاةٌ : see what next follows.

أَرْضٌ مُدْبِيَةٌ (S, M, K) and مَدْبَاةٌ (S) *A land abounding with* [*the locusts termed*] دبًى or دبًا. (S, M, K.)

أَرْضٌ مَدْبُوَّةٌ : see what next follows.

أَرْضٌ مَدْبِيَّةٌ (S, M, K) and مَدْبُوَّةٌ , (M, K,) the و being substituted for the ى as interchangeable therewith, (M,) *A land of which the herbage has been eaten by* [*the locusts termed*] دبًى or دبًا. (S, M, K.) Accord. to Z, both signify [also] *A land that produces* دُبَّآء, i. e. *gourds.* (TA in art. دب.)

دبی

دبو See **دبی**

دث

1 دَثَّ السَّمَآءُ, (L,) or دَثَّتْ, (TA,) aor. ـِ, inf. n. دَثٌّ, *The sky sent down rain such as is termed*

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دَثّ; i. e. *weak rain;* or *the weakest and lightest of rain.* (L, TA.) دَثَّتْهُمُ السَّمَآءُ, (L,) or دَثَّتْهُمْ, (TA,) aor. ـُ, inf. n. as above, *The sky rained upon them rain such as is termed* دَثّ. (L, TA.) ___ دَثَّتِ الأَرْضُ, inf. n. as above, *The land was watered by rain such as is termed* دَثّ. (L.)

دَثٌّ *Weak rain;* as also دَثَاثٌ ; (S, K;) the latter [in the CK دَثَاث, but it is] with kesr: or the *weakest and lightest of rain;* and the pl. is دَثَاثٌ: or, accord. to IAar, *i. q.* رَثٌّ: (TA:) or رَثٌّ signifies rain exceeding what is termed دَثٌّ. (K in art. رث.)

سَمَآءٌ دَثَّةٌ *A sky sending down rain such as is termed* دَثّ. (L, TA.)

دَثَاثٌ : see دَثٌّ; of which it is said to be a syn. and a pl.

أَرْضٌ مَدْثُوثَةٌ *Land watered by rain such as is termed* دَثّ. (L.)

دثر

1 **دَثَرَ** , (T, S, M, K, &c.,) aor. ـُـ , (M, Msb,) inf. n. دُثُورٌ, (T, S, M, K, &c.,) said of a trace, or mark, of a house; or of what remains, cleaving to the ground, marking the place of a house; (S, Msb, K, TA;) or of a place of abode, (T, A,) &c.; (T;) or of a thing; (M;) *It became covered with sand and dust blown over it by the wind:* this is the primary signification: (TA:) or *it became effaced,* or *obliterated,* (T, S, M, A, K, TA,) *by the blowing of the winds over it;* (TA;) as also تداثر , (S,) or اندثر : (M, K:) and *it became old;* (M, K;) as also اندثر , (M,) or تداثر . (K.) By one of the poets it is metaphorically said of a man's reputation, meaning *It became worn out of regard* or *notice; became effaced,* or *obliterated.* (M, TA.) ___ And, said of a man, *He became overcome by old age and emaciation.* (T, TA.) ___ Also, said of a garment, (T, K,) inf. n. as above, (T,) *It became dirty.* (T, K.) ___ And, said of a sword, (T, A, K,) inf. n. as above, (A,) *It became sullied from remaining long unfurbished;* (A;) *it became rusty.* (T, K.) Hence the trad. of El-Hasan, حَادِثُوا هٰذه القُلُوبَ بذِكْرِ ٱللّٰه فإنَّها سَرِيعَةُ الدُّثُورِ [explained in art. حدث]. (Sh, T, A, TA.) دُثُورٌ attributed to the heart is The *having the remembrance of God effaced from it:* and attributed to the mind, The *being quick to forget.* (Sh, T, K.) دَثَرَ الشَّجَرُ, (K,) inf. n. as above; (TA; [in which, by a strange mistake, الرجل is put for الشجر;]) or دثّر ; (so in the M, accord. to the TT;) *The trees put forth their leaves* (M, K, TA) *and their branches.* (M, TA.)

2 **دثّرهُ** , (A, TA,) inf. n. تَدْثِيرٌ, (TA,) *He covered him* (A, TA) *with a* دِثَار, (A,) or *with something by which he should be rendered warm.* (TA.) It is said that Mohammad, when a revelation came down to him, used to say, دَثِّرُونِى دَثِّرُونِى *Cover ye me with something whereby I may become warm. Cover ye me* &c. (TA from a trad.) ___ دُثِّرَ عَلَى القَتِيلِ *Large masses of stone were compactly put*

together, one upon another, over the slain person. (K.) ___ And دَثَّرَ, (S,) inf. n. as above, (S, K,) *It* (a bird) *put to rights,* or *adjusted, its nest; put it into a right,* or *proper, state.* (S, K.) ___

See also 1, last sentence.

4 **ادثر**, (K, TA,) like أَكْرَمَ, (TA,) or ادّثر, (so in some copies of the K,) *He acquired much wealth.* (K, TA.) [See دَثْرٌ.]

5 **تدثّر**, (T, S,) and تدثّر بدثار, (Msb, TA,) and ادَّثَرَ, inf. n. ادَّثُّرٌ, (T,) *He wrapped himself with a* دثار: (T, S, Msb, TA:) and تدثّر بالثَّوْبِ *he enveloped himself entirely with the garment.* (M, K.) ___ [Hence,] هو يتدثّر بالمال *He is abundant in wealth.* (A, TA.) تدثّر النَّاقةَ *He* (a stallion) *mounted,* or *leaped, the she-camel.* (S, A, K.) ___ And تدثّر فرسه *He* (a man) *leaped upon, and rode, his horse:* (T, S, M, A, L, B: in the K, for فرسه, in some copies, is erroneously put قرينه; and in others, قرنه, which is also wrong: TA:) or *rode, and wheeled about upon the back of, his horse:* (M:) or *mounted his horse from behind.* (TA.) ___ Ibn-Mukbil uses the verb metaphorically in describing rain; saying,

* أَصَاخَتْ لَهُ فُدْرُ اليمامة بعدَما *
* تَدَثَّرَ هَا مِنْ وَبْلِهِ مَا تَدَثَّرَا *

[*The large mountain-goats of El-Yemámeh listened to it, after there had fallen upon it, of its shower of big drops, what fell*]. (M, TA.)

6 **تداثر** see 1; each in two places.

7 **إندثر** see 1; each in two places.

8 **إدتثر** see 4.

دَثْرٌ *Much property* or *wealth;* or *many camels* or *the like:* (T, S, M, K:) or *much,* or *many,* of any thing or things: (M:) [the sing. and dual and pl. are alike; as in the case of its syn. دَبْرٌ or دَبَرٌ:] you say, [using it as an epithet,] مَالٌ دَبْرٌ, (T, S, K,) and مَالَانِ دَثْرٌ, and أَمْوَالٌ دَثْرٌ: (S, K:) [but sometimes دُثُورٌ is used as its pl.; for] you say أَهْلٌ دَثْرٌ and أَهْلٌ دُثُورٌ: (A 'Obeyd, T:) you also say مَالٌ دَثْرٌ: (T:) and the expression عَسْكَرٌ دَثَرٌ, meaning *a numerous army,* occurs thus written: (S:) an instance is found in a verse of Imra-el-Keys, where it is thus for the sake of the metre. (TA.) ___ Also *Abundance of herbage,* and *the like;* or *abundant herbage, and the like.* (TA.) ___ See also دَاثِرٌ.

دَثْرٌ : see مَالٌ دَثْرٌ. دَثْرٌ *A good manager of property,* or *of camels* or *the like.* (K.)

دَثَرٌ *Dirt,* or *filth.* (K.) See also دَثْرٌ.

دِثَارٌ *Any garment,* (S, M, * A, Mgh, Msb, K,) *such as a* كِسَآءٌ *&c., which a man throws upon himself* (Mgh, Msb) *over the* شِعَارٌ [or *garment that is next the body*]: (S, M, A, Msb, K:) or *one with which a person envelopes himself entirely:* (M:) or *a garment which one wears for warmth above the* شِعَارٌ: (T, TA:) pl. دُثُرٌ. (Mgh.) ___ It is said in a trad. respecting the Assistants (الانصار) [of Mohammad], أَنْتُمُ ٱلشِّعَارُ وَٱلنَّاسُ ٱلدِّثَارُ, meaning *Ye are the persons of distinction, and the* [*other*] *people are the vulgar.* (TA.) [See also أَبُو دِثَارٍ ___.] شِعَارٌ and بَيْتُ أَبِي دِثَارٍ *The thin curtain* (كِلَّة) *by which one protects himself from gnats,* or *musquitoes; the musquito-curtain:* [see an ex. in the first paragraph of art. بعض:], or ابو دثار is an appellation of *the gnat,* or *musquito;* because it is concealed in the daytime; or because a دثار is wanted to protect one from its annoyance. (TA.)

دَثُورٌ : see مُتَدَثِّرٌ. ___ Applied to a man, *Obscure; of no reputation:* (S, A, K:) *a great sleeper:* (S, K:) *slow:* (K:) *heavy; that scarcely moves from his place:* (TA:) *lazy:* (Kr, M:) and in like manner دَثَارِىٌّ, *lazy; quiet; that does not occupy himself with his affairs.* (A.)

دثَارِىٌّ : see what next precedes.

دَاثِرٌ , applied to a trace, or mark, of a house; or to what remains, cleaving to the ground, marking the place of a house; *Being covered with sand and dust blown over it by the wind;* or *being effaced,* or *obliterated, by the blowing of the winds over it.* (A, * Msb, * TA.) You say فُلَانٌ جَدُّه عَاثِرٌ وَرَسْمُه دَاثِرٌ *Such a one's good fortune is at an end, and his vestige is being effaced.* (A.) ___ *In a state of perdition.* (M, K.) Hence the saying فُلَانٌ خَاسِرٌ دَاسِرٌ [*Such a one is erring, in a state of perdition*]: or it is here an imitative sequent [merely corroborative; for خاسر has also the same signification]: (M, TA:) and some say دَابِرٌ. (M.) ___ A sword *sullied by remaining long unpolished; rusty.* (AZ, T, M, * A, K.) ___ *Negligent; inconsiderate;* (L, K;) as also أَدْثَرُ (K) and دثر [written without the syll. signs]: (L:) one *who does not care for,* or *esteem, finery.* (A.)

أَدْثَرُ : see the last sentence above.

متدثّر , (AA, T, K, [evidently, مُتَدَثِّرٌ, though written in the CK مُتَدَثِّرٌ, see 5, third and fourth sentences,]) applied to a man, (AA, T,) *I. q.* مَأْبُونٌ (AA, T, K) and مُثْفَرٌ &c. (AA, T.)

مُتَدَثِّرٌ and مُدَّثِّرٌ *Wrapped in a* دِثَار; *wearing a* دِثَار; (T, M, * A, * Msb, TA;) as also دَثُورٌ : (IAar, M:) you say فُلَانٌ دَثُورُ الضُّحَى *Such a one wraps himself with a* دثار *and sleeps in the morning after sunrise.* (A.)

دج

1 دَجَّ, aor. ـِ inf. n. دَجِيجٌ (S A, * K) and دَجَجَانٌ (S) and دَجٌّ, (TA,) *He,* (a man, TA,) or *it,* (a company of people, accord. to ISk not said of a single person, S, TA,) *crept along;* i. e. *went,* or *walked, leisurely, softly,* or gently: (S, A, K:) or *did so with short steps:* or *came and went.* (TA.) You say, مَرَّ القَوْمُ يَدِجُّونَ عَلَى الأَرْضِ *The company of men passed, going leisurely,* &c., *upon,* or *over, the ground.* (S.) ___ Hence, (TA,) *He trafficked,* or *exercised the business of a merchant:* (K) because the merchant travels about at a slow pace. (TA.) ___ And *He hastened,* or *went quickly.* (TA.) ___ Also, [aor. ـِ] inf. n. دَجٌّ, said of a بَيْتٌ [or tent,

or house, or chamber], *It dripped.* (K.) See also 2. دَجَّ, [aor., accord. to rule, ـُ ,] (As, K,) inf. n. دَجٌّ, (TA,) *He let down* a veil, or curtain. (As, K.)

2 دجّجت السَّمَآءُ, [in the CK, erroneously, تَدَجَّجَت,] inf. n. تَدْجِيجٌ; (S, K;) and دَجَّت, [aor. ـِ] (A, TA;) *The sky became clouded.* (S, A, K.)

5 تدجّج فى شكّته, (S, and so in copies of the K,) or تَدَجْدَجَ, (A, and so in the K accord. to the TA,) *He covered himself with his arms,* or *weapons:* (A:) or *he attired himself with* (lit. *entered into*) *his arms;* (S, K;) as though he covered himself with them. (S.)

R. Q. 1 دَجْدَجَ *It* (the night, S, and so in some copies of the K) *was,* or *became, dark;* (S, K;) as also تَدَجْدَجَ (K.) دَجْدَجَتِ الدَّجَاجَةُ فى مَشْيِهَا *The domestic fowl ran.* (TA.) ___ دَجْدَجَ بِالدَّجَاجَةِ *He called the*

cock, or *hen,* (S, K,) *by the cry* دَجْ دَجْ, (K,) or, as in some copies of the K [and in the L] دَجْ دَجْ. (TA.)

R. Q. 2 تَدَجْدَجَ : see 5: ___ and see also R. Q. 1.

دَجْ دَجْ, (so in copies of the K,) or دَجْ دَجْ (so in some copies of the K and in the L,) *A cry by which domestic fowls are called.* (L, K.) [See R. Q. 1.]

دُجٌّ *A chicken:* [or probably *chickens,* as a coll. gen. n. of which دُجَّةٌ , mentioned in the TA voce دَجَاجٌ, q. v., is the n. un.:] said by some to be a post-classical word. (TA.)

دُجَّةٌ *Intense darkness:* (S, K:) and دُجُجٌ signifies the same; (K) or *condensation of darkness.* (TA.) See also دُجٌّ.

دُجُجٌ : see دُجَّةٌ. ___ Also *Black mountains.* (IAar, K.) Also pl. of دَجَاجٌ. (Mgh, Msb.)

دَجَجَانٌ [originally an inf. n.; see 1: afterwards (like خَصْمٌ and عَدْلٌ &c.) used as an epithet;] *A sucking infant, that creeps along after its mother:* fem. with ة. (K.)

دَجَاجٌ and دَجَاجٌ (S, A, Msb) and دُجَاجٌ, (TA,) the first of which is more chaste than the second, (S, A, Msb, * TA,) and the second than the third; (TA;) a coll. gen. n.; (S, TA;) n. un. دَجَاجَةٌ (S, Mgh, K) and دَجَاجَةٌ (S, K) and دُجَاجَةٌ; (K;) applied to the male and the female; (S, K;) *A certain bird,* (TA,) *well known;* (S, Msb, K;) [the *common domestic fowl,* both *cock* and *hen;*] so called because of its [frequent] coming and going: (Towsheeh:) pl. دُجُجٌ, (Mgh, Msb,) and sometimes دَجَائِجُ; (Msb;) and pl. of the n. un. دَجَاجَاتٌ; and دَجَاجٌ may be regarded as a broken pl. of دَجَاجَةٌ, its kesreh and ا being considered as the kesreh and ا which make the pl. form, and as being not the kesreh and ا which are in the sing.; or it may be a pl. of دُجَاجَةٌ with the augmentative letter ا rejected, as though pl. of دُجَّةٌ. (TA.) ___ [Hence,] الدَّجَاجَةُ [*The constellation Cygnus;* so called in the present day;] *a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which*

the four stars in a row are called الفَوارِسُ, *and lie across the Milky Way.* (Kzw.) ___ دجاج البرّ: see دَجاجَةٌ ___. حجل, (accord. to the K,) or دَجاجٌ, (accord. to the TA, [the latter app. the correct term,]) also signifies *A family,* or *household;* the *persons who dwell with a man, and whose maintenance is incumbent on him.* (K, TA.) ___ Also the former, *A ball* (كُبَّة) *of spun thread:* (S, K:) or the [*receptacle called*] حفْش *thereof:* pl. [or rather coll. gen. n., of which it is the n. un.,] دَجاجٌ. (TA.) ___ الدَّجاجتان *The two projections,* (TA,) or *projecting bones,* (MF,) *of the breast of a horse, on the right and left of the* زور [q. v.]. (TA, MF.)

دَجُوجٌ : see دَجُوجِىٌّ

دَجِيجٌ : see دَجُوجِىٌّ

دَجاجَةٌ and دَجاجَةٌ and دُجاجَةٌ are explained above, voce دَجاجٌ.

دُجاجِىٌّ : see دَجُوجِىٌّ, in two places.

نَاقَةٌ دَجُوجاةٌ : [*A long-bodied she-camel;* lit.] *a she-camel spreading upon,* or *over, the ground.* (S, K.)

دَجُوجِىٌّ *Of a clear black colour:* (A 'Obeyd, TA voce غَيْهَبٌ:) or *intensely black;* (S) as also أَسْوَدُ دُجُوجٌ and دُجاجِىٌّ. (K.) It has the latter signification applied to a he-camel; and دَجُوجِيَّةٌ to a she-camel. (S, TA.) Also simply *Black;* applied to hair; and so دَجِيجٌ: or the latter has this signification applied to anything; as also دَجْداجٌ: (TA:) which last likewise signifies *dark,* applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.) You say also لَيْلٌ دَجُوجِىٌّ *Dark night:* (S, A, K:) or *intensely dark night;* and so دَجُوجٌ and دُجاجِىٌّ (TA:) and دَيْجُوجٌ لَيْلَةٌ (S, K) and دَجْداجَةٌ (K) *a dark night:* S, K:) the pl. of دَيْجُوجٌ is دَياجِيجُ and دَياجٌ the latter a contraction of the former. (TA.)

دَاجٌ [part. n. of 1]. You say جَمَاعَةٌ دَاجَّةٌ *A party,* or *company, creeping along;* i. e., *going,* or *walking, leisurely, softly,* or *gently:* (ISk, S:) or *doing so with short steps:* or *coming and going.* (TA.) And أَقْبَلَ الحَاجُّ وَ الدَّاجُّ (S, * K, * TA) *The* [*company of pilgrims* to Mekkeh, *and of the*] *letters-out of camels* &c., *and the servants,* or *assistants,* (S, K,) *and the like attendants of the pilgrims, came:* (TA:) the two words حاجّ and داجّ, though sings., are used in the pl. sense: (TA:) or الداجّ signifies also *the merchants;* (K;) *or the merchants and others who go leisurely,* or *creep along, after the pilgrims.* (TA.) الداجّ has the same meaning in the words of a trad., هٰؤُلَآءِ الدَّاجُّ وَلَيْسُوا بِالحَاجِّ [*These are the lettersout of camels &c., and they are not the pilgrims*]: (S, K:) said by Ibn-' Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A 'Obeyd, *those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like;* and Ibn-' Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ إِلَّا أَتَيْتُ, the word داجة is without teshdeed, and is an imitative sequent to حاجة: (S:) [see art. دوج:] but accord. to one relation, it is مَا تَرَكْتُ حَاجَّةً وَلَا دَاجَّةً, meaning, accord. to El-Khattábee, [*I left not a company of*] *pilgrims* to Mekkeh, *nor those returning.* (TA.) One says also, أَمَا وَحَوَاجِّ بَيْتِ ٱللّٰهِ وَ دَوَاجِّهِ لَأَفْعَلَنَّ كَذَا وَكَذَا [*Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things*]. (TA.)

دَيْجُوجٌ *Darkness.* (TA.) ___ And also used as an epithet: see دَجُوجِىٌّ, in two places.

دُجْدُجٌ : see دَجُوجِىٌّ.

دَجْدَاجٌ ; and its fem., with ة: see دَجُوجِىٌّ.

مُدَجَّجٌ and مُدَجِّجٌ A man *completely armed:* (S, * K, * TA:) and so A 'Obeyd explains مُدَجْدَجٌ : he is so called

because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from دَجَّجَتِ السَّمَآءُ. (TA.)

___ Also The *hedgehog;* syn. قُنْفُذٌ: (ISd, K:) or *a large* قُنْفُذٌ: (TA:) app. so called because of its spines. (ISd.)

مَدْجُوجٌ A veil, or curtain, *let down.* (As, TA.)

مُدَجْدَجٌ : see مُدَجَّجٌ.

دجر

1 دَجَرَ, (S, K,) aor. ـَـــ, (K,) inf. n. دَجَرٌ, (S, K,) *He was,* or *became, brisk, lively,* or *sprightly, and at the same time exulted,* or *exulted greatly, and behaved insolently and ungratefully:* (S:) or *he became confounded,* or *perplexed, and unable to see his right course:* (S, K:) or *he became in a state like that of one who is confounded,* or *perplexed, and unable to see his right course:* (T:) *he became in a state of confusion and disturbance:* (T, K:) or [so accord. to the TA, but in the K and,] *he became intoxicated.* (K, TA.)

دَجِرٌ (TA) and دَجْرَانٌ (S, TA) *Brisk, lively,* or *sprightly, and at the same time exulting,* or *exulting greatly, and behaving insolently and ungratefully:* (S, TA:) or, both words, (K,) *in a state of confusion,* or *perplexity, and unable to see his right course:* (S, K:) *in a state of confusion and disturbance: in a state of intoxication:*

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(K:) and the former, *stupid; foolish; possessing little sense; who pursues a wrong course:* (AZ:) pl. (of the former, S) دَجَارَى (S, K) and دَجْرَى. (K.)

دَجْرَانُ : see the next preceding paragraph.

دَيْجُورٌ *Darkness:* (S, A, K:) pl. دَيَاجِيرُ (TA) and دَيَاجِرُ. (A, TA.) You say, خُضْتُ إِلَيْكَ دَيْجُورًا كَأَنِّى خُضْتُ بَحْرًا مَسْجُورًا [*I waded to thee through darkness as though I waded through a full sea*].

(A.) And, in a saying of 'Alee, تَغْرِيدَ ذَوَاتِ المَنْطِقِ فِى دَيَاجِيرِ الوَكَارِ [*Like the warbling of singing birds in the dark recesses of the nests*]. (TA.) ___ It is also used as an epithet: you say لَيْلٌ دَيْجُورٌ *Dark night:* (TA:) and لَيْلَةٌ دَيْجُورٌ *a dark night:* (S, A, TA:) and دِيمَةٌ دَيْجُورٌ *a dark lasting and still rain.* (AHn.) ___ Also, applied to dry herbage, *Dark and abundant;* (Sh, K;) because of its blackness: (Sh:) or *abundant and piled up:* (IAth:) or, applied to herbage, *abundant.* (ISh.) ___ Also, applied to dust, or earth, (TA,) *Of a dusty colour, inclining to black,* (K,) *like the colour of ashes.* (TA.) ___ Also *Dust,* or *earth,* (Sh, K,) *itself:* (Sh:) pl. دَيَاجِيرُ. TA.)

أَسْوَدُ دَيْجُورِىٌّ [*Of a deep black colour*]. (A.)

دجل

1 **دَجَلَ**, (K,) aor. ـُ, (TK,) inf. n. دَجْلٌ, (T, TA,) *He smeared* a camel *with tar;* (K) as also دجّل: (TA:) or *he smeared him over his whole body with tar:* (K:) or دَجْلٌ signifies the *smearing in the part that is mangy,* or *scabby, with tar:* (T, TA:) and تَدْجِيلٌ, [inf. n. of دَجَّلَ,] the *smearing* a camel *over his whole body with tar:* (T, S:) and the putting the tar upon the مَساعِر [or armpits, and inner parts of the roots of the thighs or other similar parts, only,] is termed دَسٌّ. (S.) ___ *He lied:* [as though meaning *he concealed the truth with falsehood:* for, accord. to the KL, دَجْلٌ signifies the *concealing the truth:* (not, as Golius understood the explanation, its being concealed:)] and *confounded* or *perplexed* [such as heard him]. (K, TA. [In the CK, احرق is erroneously put for أَخْرَقَ.]) ___ [And app. *He enchanted,* or *fascinated:* for] دَجْلٌ is also syn. with سِحْرٌ. (TA.) ___ *He compressed; coivit,* or *inivit.* (As, K.) ___ *He tra versed the regions,* or *tracts, of the earth,* or *land.* (K.) ___ The primary signification of دَجْلٌ is [app. The act of *covering;* like تَدْجِيلٌ: but it is said to be] the act of *mixing,* or *confusing.* (JM.) Accord. to Fr, one says, هو يدجل بالدَّلْوِ and يَدْلُجُ بها [*He transfers the bucket from the mouth of the well to the watering-trough,* &c.]: the former verb being formed by transposition. (TA.) دَجْلٌ also signifies The *having one eye and one eyebrow.* (KL.) [See دَجَّالٌ, last sentence.]

2 **دجّل**, (IDrd, Msb, K,) inf. n. تَدْجِيلٌ, (K,) *He covered* (IDrd, Msb, K,) anything. (IDrd, Msb.) ___ See also 1, in two places. ___ *He gilded* [a thing]; (K;) *he washed over* anything *with gold.* (TA.) ___ *It* (a river overflowing) *covered* the land *with water.* (Mgh.) ___ دجّل أَرْضَهُ, inf. n. as above, *He put his land into a right,* or *proper, state, prepared it,* or *improved it, with* [*dung such as is called* دَجَال, i. e.] سِرْجِين (TA.)

دَجَالٌ [*Dung for manuring land, such as is called*] سِرْجِين (K.)

دُجَالٌ : see دَجَّالٌ

دُجَيْلٌ *Tar* [used for smearing mangy camels]; as also دُجَالَةٌ . (M, K.)

دُجَالَةٌ : see what next precedes.

دُجَّلٌ The *refuse*, or *lowest* or *basest* or *meanest sort*, of mankind, or of people. (K.)

دَجَّالٌ [in its primary application app. signifies A person, or thing, *that covers anything in any manner;* or *that does so much*, or *often*. ___ And hence,] *A gilder* or *silverer*. (Th, Msb.) ___ And [hence,] *A liar:* (Msb, TA:) [one *who conceals the truth with falsehood: a falsifier:* and] one *who deceives, deludes, beguiles, circumvents*, or *outwits, much*, or *often; very deceitful*, &c.; or *a great deceiver*, &c.: (JM:) pl. دَجَّالُونَ (Msb, TA) and دَجَاجِلَةٌ. (TA.) Hence, in a trad. relating to Aboo-Bekr's demanding Fátimeh in marriage, قَدْ وَعَدْتُهَا لِعَلِيٍّ وَلَسْتُ بِدَجَّالٍ, meaning [*I have promised her to 'Alee, and I am not*] *a liar*. (TA.) ___ And i. q. دَجَّالَةٌ , (S,) which signifies *A great company of men journeying together*, (S, K, TA,) *covering the ground by their multitude:* or *a company of men journeying together, carrying goods for traffic*. (TA) ___ Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written دُجَالٌ , like غُرَابٌ, TA,) *Gold:* or *gold-wash for gilding*. (K, TA.) ___ And The *diversified wavy marks*, or *streaks*, or *grain*, (فِرِنْد) *of a sword*. (K.) ___ الدَّجَّالُ, (S, Msb, K,) i. e. المَسِيحُ الكَذَّابُ [*The False Christ*, or *Antichrist*], (S, K, *) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلَ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K, * TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K, * TA:) or from دَجَّلَ, he covered, (K,) because he will

cover mankind with his infidelity; (TA;) or because he will cover the earth with the multitude of his forces; (Msb, TA;) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying he gilded; because he will involve men in confusion, or doubt, by falsehood, (K, * TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَّالٌ signifying gold, or gold-wash for gilding; because treasures will follow him wherever he goes: (K, * TA:) or from the same word as signifying the فِرْنِد of a sword: or from دَجَّالَةٌ explained above: or from دَجَالٌ; because he will defile the ground: or from دَجُّلَ النَّاسُ. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] ___ دَجَّالٌ also signifies *Having one eye and one eyebrow.* (KL.)

دَجَّالَةٌ : see the next preceding paragraph.

بينهم دوجلة *Among them are narrations from one to another and differing people.* (TA.)

مُدَجَّلٌ A camel *smeared* [or *smeared all over* (see 1)] with tar. (S.) ___ And A sword [&c.] *gilt.* (Msb.)

دجن

1 **دَجَنَ**, aor. ـُ, inf. n. دَجْنٌ and دُجُونٌ, *It* (a day) *was,* or *became, one in which the clouds covered the sky:* (S:) and دَغَنَ, inf. n. دُغُونٌ, signifies the same, accord. to IAar. (TA. [See also 4.]) ___ دَجَنَتِ السَّحَابُ *i. q.* ادجنت [meaning *The clouds rained continually*]: (TA:) [for] ادجنت السَّمَآءُ signifies *the sky rained continually:* (S, K:) [or دَجَنَتِ السَّحَابُ and ادجنت may mean *the clouds covered the sky,* or *the regions of the sky,* or *the earth:* for] الدَّجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' *covering* (S, M, K) *the sky,* (S,) or *the regions of the sky,* (M, K,) or *the earth.* (K.) ___ دَجَنَ بِالمَكَانِ, (S, Msb, K,) aor. ـُ, (Msb,) inf. n. دُجُونٌ (S, Msb, K) and دَجْنٌ, (Msb,) *He remained, stayed, dwelt,* or *abode, in the place;* (S, Msb, K, TA;) *kept to it,* or *became accustomed to it:* (TA:) and so ادجن. (S, Msb.) ___ And hence, (TA,) دَجَنَ said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) *It kept to the house* or *tent.* (K, TA.) ___ And دَجَنَتْ للسِّنَاوَةِ *She* (a camel) *was,* or *became, accustomed to irrigating the land.* (TA.) ___ And دَجَنَ فِى فِسْقِهِ *He continued in his transgression,* or *wickedness,* or *unrighteousness.* (TA.) And دَجَنُوا فِى لُؤْمِهِمْ *They kept to their baseness,* or *ungenerousness; not abandoning it.* (TA.) And ادجن المَطَرُ, and ادجنت الحُمَّى, *The rain,* and *the fever, continued* (IAar, K) *incessantly for some days.* (IAar, TA.)

3 **داجنه**, (K,) inf. n. مُدَاجَنَةٌ, (S, M, TA,) *He endeavoured to conciliate him; treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled, beguiled,* or *deluded, him;* syn. دَاهَنَهُ: (K:) in the S it is said that مُدَاجَنَةٌ is like مُدَاهَنَةٌ: in the M, that it signifies the *mixing in familiar,* or *social, intercourse,* or *conversing, in a good manner.* (TA.) [Golius assigns to داجن another

signification of داهن; namely He held in contempt; as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4 **أَدْجَنَ** see 1, in six places. ___ ادجن also signifies *It* (a day) *became one of much rain;* and so ادجوجن : (K:) or the latter has a more intensive meaning, i. e. *it became cloudy with mist*

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or *vapour, and dark* [*with rain*]; and [*simply*] *it became dark,* or *obscure.* (TA. [See also 1, first sentence.]) ___ And ادجنو *They entered into* [or *upon a time of*] *much rain.* (AAF, K.)

12 **ادجوجن** : see the next preceding paragraph.

دَجْنٌ : see 1, second sentence: and see also دُجُنَّةٌ [which has the same, or a similar, signification]. Accord. to Az, it signifies The *shade of the clouds in a day of rain.* (TA.) ___ Also *Much,* or *abundant, rain:* (AZ, S, Msb, K:) pl. [of pauc.] أَدْجَانٌ and [of mult.] دُجُونٌ and دُجُنٌ and دِجَانٌ. (K.) You say يومٌ دَجْنٌ and يومٌ دَجْنٌ and يومٌ دُجُنَّةٌ and يومٌ دَجْنٌ دُجُنَّةٌ [app. meaning, accord. to the K, *A day of much,* or *abundant, rain;* but it seems to be indicated in the S that the meaning is *a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain*]: and in like manner one says of the night [app. لَيْلَةٌ دَجْنٌ and لَيْلَةٌ دَجْنٌ as well as لَيْلَةٌ دُجُنَّةٌ and لَيْلَةٌ دُجُنَّةٌ]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

دُجْنٌ : see دُجُنَّةٌ.

دُجْنَةٌ [or دُجُنَّةٌ ?] *Rain:* so in the phrase يومٌ ذُو دُجْنَةٍ [or دُجُنَّةٍ ?] *a day of rain;* as also ذُو دُغْنَةٍ [or دُغُنَّةٍ]. (TA.) ___ See also دُجُنَّةٌ. ___ Also, (S, K,) in the colours of camels, (S,) The *ugliest kind of blackness.* (S, K.)

دُجُنٌّ : see the next paragraph, in three places.

دُجُنَّةٌ (AZ, S, K) and دُجُنَّةٌ and دُجُنٌّ (K) *Clouds covering the whole sky, full of moisture, and dark, but containing no rain;* (AZ, S, K;) pl. دُجُنٌّ [or this is a coll. gen. n. of which دُجُنَّةٌ is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and *darkness;* syn. ظُلْمَةٌ: or the first of these words (دُجُنَّةٌ) has this last signification; i. e. ظُلْمَةٌ, or ظَلْمَآءُ; [thus in some copies of the K and in the TA; but in other copies of the K ظَلْمَآءُ only;] and is also without teshdeed; (K;) i. e., it is also written دُجْنَةٌ, as in the Book of Sb: this is explained by Seer [and in the S] as syn. with ظُلْمَةٌ; and, accord. to Sb, its pl. [or rather coll. gen. n.] is دُجْنٌ; but in the S it is said that its pl. is دُجُنٌ, i. e. like صُرَدٌ, and دُجُنَاتٌ and دُجَنَاتٌ: (TA: [but in one copy of the S, I find دُجْنٌ and دُجْنَاتٌ; and in another, دُجُنٌ and دُجُنَاتٌ:]) and دُجُنٌّ is *syn. with* دَجْنٌ [q. v.]: (K, TA: [in the CK, الدُّجُنُّ is erroneously put for الدُّجُنٌّ; and الدَّجْنُ, which should immediately follow it, is omitted:]) the pl. of دُجُنَّةٌ is دُجُنَّاتٌ. (TA.) ___ دُجُنَّةٌ also signifies The clouds' *covering the earth, and being heaped; one upon another, and thick.* (K, * TA.) ___ See also دَجْنٌ, in two places: and see دُجْنَةٌ.

دُجَنَّةٌ : see the next preceding paragraph.

دَجُونٌ : see دَاجِنٌ, in two places. ___ Also A ewe or she-goat *that does not withhold her udder from the lambs or kids of another.* (TA.)

دَاجِنٌ [act. part. n. of 1. Hence,] دَاجِنَةٌ *A rain* (مَطْرَةٌ, in two copies of the S مَاطِرَةٌ,) *overspreading,* or *covering,* [*the earth,*] *like that which is termed* دِيمَةٌ [i. e. *lasting,* or *continuous, and still,* &c.]. (AZ, S, K. [Freytag has written the word, as on the authority of the K, دُجْنَةٌ.]) And سَحَابَةٌ دَاجِنَةٌ (S, Msb) and مُدْجِنَةٌ (S) *A cloud raining* (S, Msb) *much,* or *continually.* (S. [Which of these two meanings is intended in the S is not clearly shown.]) ___ جَمَلٌ دَاجِنٌ and دَجُونٌ *A he-camel that irrigates land;* or *that is used for drawing water upon him for the irrigation of land;* syn. سَانٍ [q. v.]: (K:) or *that is accustomed to the irrigation of land,* or *to be used for drawing water upon him for that purpose:* (TA:) and مَدْجُونَةٌ applied to a she-camel has this latter signification. (K, TA.) ___ And دَاجِنٌ (S, Mgh,

K) and راجن, and some of the Arabs say داجنة, (ISk, S,) applied to a sheep or goat (شاة), (ISk, S, Mgh, K,) and a pigeon, (K,) &c., (ISk, S, K,) as, for instance, a camel, (TA,) *That keeps to the houses* or *tents;* (ISk, S, Mgh, K, TA;) *domesticated,* or *familiar,* or *tame:* (ISk, S:) the first (داجن) occurs in a trad. as meaning a sheep or goat *home-fed; that is fed by men in their places of abode:* (TA:) pl. دواجن; (S, Mgh, Msb, K;) applied to sheep or goats and pigeons and the like *that keep to the houses* or *tents;* (Msb; [in which it is added that some say داجنة;]) by ElKarkhee said to be *contr. of* سائمة; (Mgh;) and applied by Lebeed to dogs used for the chase, (S,) in this instance meaning *trained,* or *taught:* (EM p. 164:) or داجن applied to a dog means *that keeps to the houses* or *tents;* and so دجون . (TA)

أَدْجن A camel (S) *of the colour termed* دُجْنة: fem. دَجْنآء. (S, K.)

مدجنة : see داجن.

لَيْلَة مدْجَانْ *A dark night.* (K.) ___ شَاة مدْجَانْ [*A sheep* or *goat,* or *a ewe* or *she-goat,*] *that keeps to the lambs* or *kids,* or *is familiar with them, and affects them.* (IB, TA.)

مدْجُونة : see داجن.

دجو

1 **دَجَا**, (S, K,) aor. يَدْجُو, (S,) inf. n. دَجْوٌ (S, K) and دُجُوٌّ (K) [and app. دُجًا or دُجًى, q. v. infrà], *It* (the night) *was*, or *became, dark;* as also ادجى and تدجّى (S, K) and ادْجَوْجَى : (K:) or, accord. to As, دَجَا, said of the night, is not from the being dark, but signifies *it covered everything:* and hence, he says, the phrase, مُنْذُ دَجَا الإِسْلَامُ, meaning *Since* [the religion of] *El-Islám became strong, and covered everything;* (S;) or *became strong, and spread, and covered everything:* (TA:) and he also said that دَجَا means *It* (the night) *was*, or *became, still*, or *calm;* and تدجّى is said to mean the same. (TA.) ___ Also *It* (the hair of a she-goat) *was*, or *became, such that one part thereof overlay another, and it was not loose and sparse.* (K.) ___ Also, (K,) inf. n. دُجُوٌّ, (TA,) *It* (a garment) *was complete, full*, or *ample;* [*such as covered the wearer completely;*] or *long, reaching to the ground.* (K.) ___ And, said of a man, *i. q.* جَامَعَ; (K;) as also دَحَا. (K in art. دحو.) You say, دَجَاهَا *He compressed her.* (IAar, TA.) ___ دَجَا أَمْرُهُمْ عَلَى ذٰلِكَ means [*Their affair*, or *case*,] *became in a good, right*, or *proper, state* [*upon that* ground, or condition: probably from دَجَا said of the night, as meaning it was, or became, still, or calm]. (As, TA.) ___ دَجْ لَا دَجَ كُنَّ ٱللّٰهُ [app. *Come hither, may God not protect you;* if, as is probably the case, from دَجَا said of the night, as meaning it covered everything;] is said in chiding the domestic fowl. (TA. [See دَجْ in art. دج.])

3 **داجى**, (K,) inf. n. مُدَاجَاةٌ, (TA,) *He treated* another *with concealment of enmity;* (K and TA in art. دجى;) as though he came to him فِى دُجْيَةٍ, i. e. in darkness; (TA;) or from أَدْجَيْتُ البيت [q. v. infrà]. (Har p. 393.) ___ [Hence,] مُدَاجَاةٌ signifies [also] The *treating with gentleness*, or *blandishment; soothing, coaxing, wheedling*, or *cajoling;* or *deceiving, deluding, beguiling, circumventing*, or *outwitting;* or *striving, endeavouring*, or *desiring, to do so:* (S, K:) the *treating*

hypocritically: (Har ubi suprà:) the *coaxing,* or *wheedling, with comely behaviour* or *speech, not rendering sincere brotherly affection;* or simply the *treating with comely behaviour:* and the *putting* [one] *off* [in the matter of a right, or due], *as one does by repeated promises.* (TA.) You say, داجيته, meaning *I treated him with gentleness,* or *blandishment;* &c.; *as though with concealment of enmity.* (S.) ___ Also The *preventing,* or *forbidding,* or *refusing, in a manner between that of severity and that of laxness.* (AA, S, K.)

4 **أَدْجَوَ** see 1, first sentence. ___ [Hence,] أَدْجَيْتُ البَيْتَ *I let down the curtain* [*of the door*] *of the chamber.* (Har p. 393.)

5 **تَدَجَّوَ** see 1, first sentence, in two places. ___ [Hence,] تدجّى السَّحَابُ *The clouds closed together and spread so as to cover the sky.* (AHn.)

12 **ادْجَوْجَى** : see 1, first sentence.

دُجَةٌ The *three fingers* [meaning the *thumb and first and second fingers*] *with a mouthful upon* [or *between*] *them.* (K.) And The *mouthful* [*that is taken with the thumb and first and second fingers*]. (TA.) ثَلَاثُ دُجَةٍ يَحْمِلْنَ دُجَةً إِلَى الغِيهَبَانِ والمَنْثَجَةِ is an enigma of the Arabs of the desert, meaning *Three fingers conveying a mouthful to the belly and the anus.* (TA.) *A button* (T, M, K) *of a shirt:* (T, K:) pl. دُجَاتٌ and دُجًى. (K.) ___ See also art. دجى.

دُجًا (as written by some) or دُجًى (as written by others) *Darkness;* (S;) and so دُجْيَةٌ , of which, in this sense, [as well as in others, mentioned in art. دجى,] دُجًى is also the pl., (S, and

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K in art. دجى,) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, دَاجِيَةٌ, of which the pl. is دَوَاجٍ: (TA:) or دُجًى signifies the *blackness of night, with clouds, so that one sees not star nor moon:* or, as some say, [the *state of the night*] *when it covers everything;* not from the being dark: [see 1, first sentence:] (TA:) and دَيَاجِى اللَّيْلِ signifies *the darknesses,* or *intense darknesses, of night.* (S, K.) ___ You say also لَيْلَةٌ دُجًى [*A dark night,* or *a night that covers everything*]: and لَيَالٍ دُجًى [*dark nights,* &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاجٍ.]

دَجْوٌ *A like,* or *an equal:* and *a* [*friend,* or *companion, such as is termed*] خِدْنٌ. (TA.)

دُجْيَةٌ : see دُجًا, above: and see also art. دجى.

دَجْوَآءُ , applied to a she-goat, (K,) and to a she-camel, (TA,) *Having full, ample,* or *long, hair* or *fur.* (K, TA.)

دَجًى : see what next follows, in two places.

لَيْلٌ دَاجٍ and دَجًى *Dark night.* (TA, and K in art. دجى.) And لَيْلَةٌ دَاجِيَةٌ *A dark night.* (S.) ___ نِعْمَةٌ دَاجِيَةٌ (K) and نِعْمَآءُ دَاجِيَةٌ (IAar, TA) *An ample benefit, boon,* or *blessing.* (IAar, K. [Or, if the right reading in the former phrase be نِعْمَةٌ, both phrases may mean *Ample enjoyment* or *good fortune.*]) إِنَّهُ لَفِى عَيْشٍ دَاجٍ, (S,) or عَيْشٍ دَاجٍ دَجِىٍّ, (TA,) app. means *Verily he is in an easy* or *a tranquil,* or *a plentiful and pleasant,* or *a soft* or *delicate, state of life.* (S, TA.)

دَاجِيَةٌ [fem. of دَاجٍ, q. v.: ___] as a subst.: see دُجًا.

دَيَاجِى اللَّيْلِ : see دُجًا.

دجى

3 **داجى** , mentioned in this art. in the K: see art. دجو.

دُجَةٌ : see art. دجو: and see also the paragraph here following.

دُجْيَةٌ : see دُجًا, in art. دجو. Also The *lurking-place,* or *covert,* (قُتْرَةٌ,) *of a hunter:* (S, K:) pl. دُجًى. (S.) ___ And *A bee-hive.* (KL.) Of a bow, (K, TA,) *A piece of skin* (TA) *of the measure of two fingers, put at the extremity of the thong,* or *strap, by which the bow is suspended,* (K, TA,) *having a ring in which is the extremity of the thong,* or *strap:* but the word mentioned by IAar as having this meaning is دُجَةٌ , when he says that the دُجَةٌ is *at* [*the distance of*] *four fingers from the notch of the bow into which enters the ring that is at the end of the string.* (TA.) ___ And *A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break.* (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies *A black patch, with which the extremity of a bow is covered for the sake of ornament.*] ___ *Red wool:* pl. as above. (TA.) The *young one of the bee:* pl. as above. (TA.) And [hence,] أُمُّ دُجْيَةٍ *The bee.* (T in art. ام.)

دَجًى : see art. دجو.

دَاجٍ : see art. دجو.

دحر

1 **دَحَرَهُ**, (S, A, K,) aor. ـَـ, (K,) inf. n. دُحُورٌ (S, A, K) and دَحْرٌ, (T, K,) *He* (God, S) *drove him away; expelled,* or *banished, him: he removed him; put,* or *placed, him at a distance,* or *away,* or *far away:* (T, S, A, K:) *he pushed, thrust,* or *repelled, him,* (K,) *with roughness,* or *violence, and ignominy.* (TA.) It is said, in a form of prayer, اَللّٰهُمَّ ٱدْحَرْ عَنَّا الشَّيْطَانَ *O God, drive away from us the devil.* (TA.)

دَحْرٌ: see what next follows.

دَاحِرٌ and دَحُورٌ *Driving away; expelling,* or *banishing: removing; putting* or *placing at a distance,* or *away,* or *far away: pushing, thrusting,* or *repelling,* (K,) [*with roughness,* or *violence, and ignominy:* see the verb.] In the Kur [xxxvii. 8-9], some read وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا, meaning [*And they shall be darted at from every side*] *with that which driveth away,* or *expelleth, &c.;* as though it were said بِدَاحِرٍ, or بِمَا يَدْحَرُ: so says Fr; but he does not approve of this reading. (TA.)

أَدْحَرُ *More* [or *most*] *violently and ignominiously repelled.* (TA from a trad., cited voce أَدْحَقُ.)

مَدْحَرَةٌ [said in Har p. 210 to be syn. with the inf. n. دُحُورٌ signifies *A cause,* or *means, of driving away,* &c.].

مَدْحُورٌ *Driven,* or *removed, far away:* so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشَّيْطَانُ مَدْحُورٌ مِنْ رَحْمَةِ ٱللّٰهِ *The devil is driven away,* or *banished, from the mercy of God.* (A.)

دحرج

Q. 1 **دَحْرَجَ**, inf. n. دَحْرَجَةٌ and دَحْرَاجٌ, (S, L, K,) [*He rolled* a thing *along:* and] *he rolled* a thing *down.* (L, K.) ___ [And *He rounded* a thing; *made* it *round:* see the pass. part. n., below.]

Q. 2 **تَدَحْرَجَ** quasi-pass. of Q. 1; (S, L, K;) [*It* (a thing) *rolled along:* and] *it rolled down.* (L, K.) ___ [And *It became round.*]

دُحْرُوجَةٌ The *little ball* [*of dung*] *that is rolled along by the* جُعَل [or *species of black beetle called cantharus, and in which it deposits its eggs*]: (S, K:) pl. دَحَارِيجُ. (S.) ___ It also signifies ما تدحرج من القدر: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that القدر is probably a mistranscription for القُرْد or القُرَد, i. e. ticks; to which, in several different stages of growth, the Arabs apply different appellations: (see حَمْنَانٌ:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is *A round tick;* or *a tick that has become round:* likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says,

* أَضْحَتْ يُنَفِّرُهَا الوِلْدَانُ مِنْ سَبَأٍ *
* كَأَنَّهُمْ تَحْتَ دَفَّيْهَا دَحَارِيجُ *

[app. describing a she-camel, and meaning, *She became so that the children of Seba scared her away, as though they were round ticks* biting her *beneath her two sides*]. (L, TA. [This verse is also cited in the M and TA in art. سبأ; but not there explained.])

مُدَحْرَجٌ pass. part. n. of Q. 1 [as meaning *Rolled along:* and *rolled down*]. (TA.) ___ [And] *Rounded;* or

round; syn. مُدَوَّرٌ. (S, K.)

المُدَحْرِجُ [*The roller;* meaning] *the* جُعَل [or *species of black beetle mentioned above, voce* دحروجة]. (IAar, TA.) ___ هالِبُ الشَّعْرِ and مُدَحْرِجُ البَعْرِ are [*Two*] *days of winter.* (K in art. هلب.)

دحض

1 **دَحَضَتْ رِجْلُهُ**, (S, A, K,) aor. ـَ, (S,) inf. n. دَحْضٌ (S, A) and دُحُوضٌ, (A, TA,) *His foot slipped.* (S, A, K.) And دَحَضَ said of a man, *He slipped.* (Msb.) ___ دَحَضَتِ الشَّمْسُ, (S, A, K,) aor. and inf. ns. as above, (TA,) *The sun declined* (S, A, K) *towards the place of setting,* (TA,) عَنْ كَبِدِ السَّمَآءِ (S) or عَنْ بَطْنِ السَّمَآءِ (A) [*from the meridian*]; as though it slipped. (TA.) ___ دَحَضَتْ حُجَّتُهُ, (S, A, Msb, K,) aor. ـَ, (Msb,) inf. n. دُحُوضٌ, (S, K,) or دَحْضٌ, (Msb,) *His argument, plea, allegation,* or *evidence, was,* or *became, null,* or *void.* (S, A, * Msb, K.) See also 4, in two places.

4 **اِدْحَضَ**, (A, TA,) inf. n. إِدْحَاضٌ, (S,) *He made* (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) *to slip;* (S, A, TA;) as also دَحَضَ. (TA.) ___ *It* (rain) *made* a place *slippery.* (TA.) ___ *He* (God, S, Msb, or a man, K) *annulled,* or *rendered null* or *void,* an argument, a plea, an allegation, or an evidence: (S, Msb, K:) *he rebutted* it; as also دَحَضَ, inf. n. دَحْضٌ. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], لِيُدْحِضُوا بِهِ الْحَقَّ *That they may,* or *might, rebut thereby the truth.* (TA.)

دَحْضٌ A *slippery* place; as also دَحَضٌ (S, K) and دَحُوضٌ (O, K) and مَدْحَضٌ (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَضٌ?]: pl. دِحَاضٌ, (K,) [a pl. of the second,] like as جِبَالٌ is pl. of جَبَلٌ. (TA.) ___ Also *Water that causes slipping:* pl. أَدْحَاضٌ. (TA.)

دَحَضٌ: see the next preceding paragraph.

دَحُوضٌ: see the next preceding paragraph.

دَاحِضٌ [*Slipping*] has for a pl. دُحْضٌ: occur-

ring in a trad., in the phrase دُحْضُ الأَقْدَامِ, meaning those *having no firmness*, or *stability, nor determination*, or *resolution, in affairs.* (TA.) ___ حُجَّتُهُمْ دَاحِضَةٌ, in the Kur [xlii. 15], means *Their argument*, or *plea*, or *allegation, is null*, or *void:* or, as IDrd says, on the authority of AO; it means مَدْحُوضَةٌ [*rebutted*]. (TA.)

مَدْحَضٌ [or مَدْحِضٌ?]: see دَحْضٌ.

مَدْحَضَةٌ *A cause of slipping;* syn. مَزَلَّةٌ. (K.) You say, هٰذِهِ مَدْحَضَةٌ لِلْقَدَمِ [*This is a cause of slipping to the foot*]. (A.) And مَكَانٌ مَدْحَضَةٌ, in a trad. respecting the Sirát, means *A place on which the feet will not remain firm.* (TA.)

مِدْحَاضٌ A place *in which one slips much*, or *often:* pl. مَدَاحِضُ. (TA.)

دحق

1 **دَحَقَهُ**, aor. ـَـ, (K,) inf. n. دَحْقٌ, (TA,) *He drove him away; removed him; put him away,* or *far away;* as also ادحقهُ. (K.) One says, أَدْحَقَهُ ٱللّٰهُ وأَسْحَقَهُ, (S, TA,) i. e. *May God remove him;* or *put him away,* or *far away.* (TA.) ___ And [hence, app.,] دحقه النَّاسُ, (S,) or ٱللّٰهُ, (TA,) *Men,* (S,) or *God,* (TA,) *disregarded him,* or *cared not for him.* (S, TA.) ___ دَحَقَتِ الرَّحِمُ (S, K) بالمآء (K) *The womb rejected the semen; did not admit it.* (Sudot;, K.) ___ And دَحَقَتْ برحمها, aor. ـَـ, inf. n. دَحْقٌ and دُحُوقٌ, *She* (a camel, or other animal,) *ejected her womb after bringing forth, and died in consequence:* (TA:) or دَحْقٌ and دَحَاقٌ [each app. as an inf. n., or the latter may be a simple subst.,] signify the *coming forth of the womb* of a she-camel *after her giving birth.* (IDrd, K, TA.) ___ And دَحَقَتْ به *She brought him forth.* (As, S, K.) So in the saying, قَبَّحَ ٱللّٰهُ أُمًّا دَحَقَتْ به [*May God remove far from good,* or *prosperity,* or *success, a mother who brought him forth*]. (S.) ___ دَحَقَتْ يدُهُ عنه *His arm,* or *hand, fell short of reaching it,* or *attaining it.* (Lth, Ibn-'Abbád, ISd, K.*)

4 **أَدْحَقَ** see above, in two places.

7 **اندحقت رَحِمُ النَّاقَةِ** *The she-camel's womb came forth from its place.* (S, K.)

دَحُوقٌ A she-camel *whose womb comes forth after her giving birth;* (S, K;) as also دَاحِقٌ. (K.)

دَحِيقٌ *Driven away;* (K;) *removed; remote; put away,* or *far away.* (S, K.) ___ A man *removed from good,* or *prosperity;* and *from others;* as also مُدْحَقٌ. (TA.) ___ عَيْنٌ دَحِيقٌ is like مَطْرُوفَةٌ [i. e. *An eye hit,* or *hurt, with a thing, so that it sheds tears*]. (Ibn-'Abbád, K, TA. [In the CK, المطروقة is erroneously put for المطْرُوفَة (من عانَكَ عينُه دَحِيقٌ فيها تربٌ سَحِيقٌ و دمه تدفيقٌ ولحمه تَمْشِيقٌ.])

[*Whoso smites thee with an evil eye, may his eye be hit,* or *hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated;*] is one of their formulas of incantation. (TA.)

دَاحِقٌ : see دَحُوقٌ. Also A woman *ejecting her womb, fat and flesh.* (TA.)

أَدْحَقُ *Further* [or *furthest*] *driven away* or *removed* or *put away:* occurring in the following trad.: مَا مِنْ يَوْمٍ إِبْلِيسُ فِيهِ أَدْحَرُ وَلَا أَدْحَقُ مِنْهُ فِي يَوْمِ عَرَفَةَ [*There is not any day in which Iblees is more violently and ignominiously repelled, nor* in which he is *further driven away, than he is in the day of 'Arafeh*]. (TA.)

مُدْحَقٌ : see دَحِيقٌ.

دحل

1 **دَحَلَ**, (T, K,) or دَحَلَ فِى الدَّحْلِ, (S,) aor. ـَ, *He* (a man, T, S) *entered into the* دَحْل [q. v.]; (T, S, K;) as also ادحل. (K.) ___ And دَحَلَ, aor. ـَ, (A'Obeyd, S, K,) inf. n. دَحْلٌ, (TA,) *He* (a man) *was*, or *became, in the side of the* خِبَآء [or *tent*]: (A'Obeyd, S, K:) [from دَحَلَ in the former sense; or] from [the subst.] الدَّحْلُ: (A'Obeyd, S:) the sides [or side] of the خِبَآء being likened to the hollow [called دَحْل] in the lower part of a valley. (TA.) ___ Or دَحَلَ signifies [or rather signifies also] *He dug*, or *excavated, in the sides of the well:* (K:) [or] دَحَلَ البِئْرَ has this meaning. (S.) ___ And دَحَلَ عَنِّى, aor. ـَ, (in a copy of the K erroneously said to be like فَرِحَ, TA,) *He went*, or *removed, to a distance*, or *far, from me:* (T, O, K:) *fled from me: concealed himself from me* [as though in a دَحْل]: *feared me:* (K:) the inf. n., or an inf. n., is دَحَلَانٌ. (TA.) دَحَلَ, aor. ـَ, (K,) inf. n. دَحَلٌ, (S, * TK,) *He was*, or *became, such as is termed* دَحَلٌ, *in all the senses of this word.* (K.)

3 **داحله**, (T, K,) inf. n. مُدَاحَلَةٌ, (TA,) *He strove*, or *endeavoured*, or *desired, to deceive, delude, beguile, circumvent*, or *outwit, him.* (T, K.) ___ *He acted with him in a niggardly, a tenacious*, or *an avaricious, manner;* syn. ماكسه. (K.) [See دَحَلٌ.] ___ *He concealed from him what he knew, and told him some other thing.* (Sh, K.) ___ دَحَالٌ [an inf. n. of the same verb] signifies The act of *refraining, abstaining*, or *holding back;* syn. امْتِنَاعٌ; (As, K;) *as though striving to deceive, delude, beguile, circumvent*, or *outwit; and disobeying:* not from دَحْل signifying a subterranean cavity. (As, TA.) And The act of *declining on one side.* (TA.)

4 **أَدْحَلَ** see 1, first sentence.

دَحْلٌ *A hollow,* or *cavity,* or *a deep hollow* or *cavity, in the ground,* and *in the lower parts of valleys, narrow, and then widening:* (As, T, S, O:) or *a* [*hollow such as is termed*] قَعْر, *in the ground, curving,* or *winding,* or *uneven, resembling a well, narrow at the mouth, and then widening;* or *it may be not widening:* (Ham p. 477:) or, as also دُحْلٌ, *a hole* (نَقْبٌ) *narrow in the mouth and wide in the lower part, so that one may walk therein,* (K, TA,) *having a bending or the like,* (TA,) *and sometimes producing* سِدْر [or *lote-trees*]: or *a place into which one may enter beneath a* جُرْف [or *water-worn bank*]; or *in the width of the side of a well, in its lower part;* (K;) and *the like in a watering-place:* all these explanations in the K are found in the M: (TA:) or each, (accord. to the K,) or دَحْلٌ, (accord. to the TA,) signifies [or rather signifies also] *a hole in* [*any of*] *the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters* [*the tent*]; (M, K;) so called as being likened to the دَحْل [commonly thus termed]: (TA:) and *a kind of reservoir* (مَصْنَعٌ) *that collects water:* (K:) Az describes, as seen by him, at El-Khalsà, in the district of Ed-Dahnà, many a دَحْل, being *a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss* (جَوّ) *of water, of extent and abundance unknown because of the darkness of the* دحل *beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein:* (TA:) and دَحْلٌ also signifies *a lateral hollow* (لَحْدٌ) of a grave: (TA in art. تو: [in this sense, perhaps formed by transposition:]) دَحِيلَةٌ, also, signifies *a hollow,* or *cavity, in the ground;* like دَحْلٌ; or *like the* دَحْل: (Ibn-'Abbád, TA:) the pl. [of pauc.] of دحل is أَدْحَالٌ (S, K) and أَدْحُلٌ (K) and [of mult.] دُحُولٌ and دِحَالٌ and دُحْلَانٌ. (S, K.)

دُحْلٌ : see the next preceding paragraph.

دَحَلٌ *Wicked, deceitful, guileful, artful, crafty,* or *cunning;* (AA, S;) as also دَحَنٌ: (AA, S in art. دحن:) or *very crafty and deceitful* or *guileful:* (AZ, S, * K:) or *cunning, ingenious,* or *clever, and skilful;* as also دَحَنٌ. (TA.) See also دَحُولٌ, last sentence. ___ One *who diminishes the price,* or *demands a diminution of the price,* or *vies in niggardliness,* or *in acuteness, in a case of selling* or *buying,* [app. *the latter,*] *in order that he may attain,* or *so that he attains, the object of his want.* (T, K, TA.) ___ *Having much wealth.* (O, K.) ___ *Flabby and large and wide in the belly.* (K, * TA.) *Fat, short, and flabby and prominent,* or *large and flabby, in the belly.* (S, K.)

دَحْلَةٌ *A well.* (ISd, K.)

بِئْرٌ دَحْلَآءُ *A well narrow in the head* [or *upper part*]. (Sgh, K.)

بِئْرٌ دَحُولٌ *A well hollowed in the sides, the water having eaten its interior:* (S:) or *a well of which the water, when it has been dug* [*and cased*], *is found to be beneath the rock on which its casing rests, wherefore it is dug* [*further*] *until its water is fetched out* (K, TA) *from beneath that rock:* (TA:) and *a well wide in the sides.* (K.) And حُفْرَةٌ دَحُولٌ *A hollow,* or *cavity, made deep, not in a straight direction,* or *not evenly.* (Ham p. 477.) ___ دَحُولٌ also signifies A she-camel *that keeps aside from the other camels, over against them;* (K, * TA;) like عَنُودٌ. (TA.) ___ Also *A flatterer:* and *an impostor,* or *a cheat:* and so دَحِلٌ . (KL.)

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دَحِيلَةٌ : see دَحْلٌ, near the end of the paragraph.

دَحَّالٌ One *who hunts,* or *catches game, by making use of the* دَاحُول: so in the verse cited voce دَاحُولٌ. (TA.)

دَاحِلٌ *Very rancorous, malevolent, malicious,* or *spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it,* or *exercise it.* (Az, TA.)

دَاحُولٌ [an arabicized word from the Pers. دَاخُولْ] *A thing which the hunter of gazelles sets up* [*for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment*], *consisting of pieces of wood:* (S:) or *a thing which the hunter sets up for* [*the purpose of scaring*] *the* [*wild*] *asses,* (K, TA,) and Az adds, *and the gazelles,* (TA,) *consisting of pieces of wood like short spears* (K, * TA) *stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for* [*the purpose of scaring*] *the gazelles, with the addition of a lighted lamp;* (TA;) [whence] Dhu-r-Rummeh says,

* وَيَشْرَبْنَ أَجْنَاوِ النُّجُومُ كَأَنَّهَا *

* مَصَابِيحُ دَحَّالٍ يُذَكِّى ذُبَالَهَا *

[*And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the* داحول *when he makes their wicks to blaze brightly*]: (TA:) the pl. is دَوَاحِيلُ. (K.)

دحو

1 **دَحَا**, (S, Msb, K,) first pers. دَحَوْتُ, (S,) aor. يَدْحُو, (Msb, K,) inf. n. دَحْوٌ, (S, Msb, K,) *He spread; spread out,* or *forth; expanded;* or *extended;* (S, Msb, K;) a thing; (S;) and, when said of God, the earth; (Fr, S, Msb, K;) as also دَحَى, (Msb, K,) first pers. دَحَيْتُ, (K in art. دحى,) aor. يَدْحِى, inf. n. دَحْىٌ: (Msb, and K in art. دحى:) or *He* (God) *made* the earth *wide,* or *ample;* as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) *he expanded, and made wide,* (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, * TA:) and, said of a man, *he spread,* &c., *and made plain, even,* or *smooth.* (TA in art. دحى.) ___ Also, said of a man, (K,) aor. يَدْحُو, inf. n. دَحْوٌ, (TA,) *i. q.* جَامَعَ; (K;) as also دَجَا; on the authority of IAar. (TA.) [You say, دَحَاهَا *He compressed her;* like as you say, دَجَاهَا.] ___ Also *He threw,* or *cast,* and *impelled, propelled,* or *removed from its place,* a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, أَبْعِدِ المَدَوْ أَدْحُهُ, meaning [*Make thou the distance far, and*] *throw it.* (S, TA.) See also مَدْحَاةٌ, in two places. And of a torrent, one says, دَحَا بِالْبَطْحَاءِ *It cast along* [*the soft earth and pebbles* in its course; or *drove them along*]. (TA.) And of rain, one says, دَحَا الحَصَى عَنْ وَجْهِ الأَرْضِ (S, Msb) *It drove the pebbles from the surface of the earth;* (Msb;) or *removed them.* (TA.) [See also دَحَى, in the next art.] And الدَّحْوُ بِالحِجَارَةِ also signifies *The vying, one with another, in throwing stones,* and *striving to surpass* [*in doing so*]; as also المُدَاحَاةُ [inf. n. of دَاحَى]. (TA.) ___ مَرَّ يَدْحُو, inf. n. دَحْوٌ, said of a horse, *He went along throwing out his fore legs without raising his hoofs much from the ground.* (S, TA.) دَحَا البَطْنُ *The belly was,* or *became, large, and hanging down;* (Kr, K;) and اندحى *it* (the belly) *was,* or *became, wide,* or *distended:* (MF:) or both signify *it* (the belly) *became swollen,* or *inflated,* or *big, and hung down, by reason of fatness or*

disease; as also دَاحَ and انْدَاحَ. (TA in art. دوح.)

3 **داحى**, inf. n. مُدَاحَاةٌ: see 1.

5 **تدحّى** *He spread out,* or *extended, himself;* syn. تَبَسَّطَ. (K in art. دحى.) You say, نَامَ فُلَانٌ فَتَدَحَّى *Such a one slept, and* [*extended himself so that he*] *lay upon a wide space of ground.* (TA in that art.) ___ And تَدَحَّتِ الإِبِلُ فِى الأَرْضِ *The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies:* thus they do only when they are fat. (El-'Itreefee, TA in art. دحى.)

7 **إِنْدَحَوَ** see 1, last sentence.

9 **ادْحَوَى** [of the measure افْعَلَلَ for افْعَلَّ, like ارْعَوَى,] *It* (a thing, TA) *was,* or *became, spread, spread out* or *forth, expanded,* or *extended.* (K.)

دَاحٍ [act. part. n. of 1]. اَللّٰهُمَّ دَاحِىَ المَدْحُوَّاتِ, in a prayer of 'Alee, means *O God, the Spreader and Expander of the* [seven] *earths;* (TA:) المَدْحُوَّاتُ [properly] signifies *the things that are spread,* &c.; as also المَدْحِيَّاتُ. (TA in art. دحى.) ___ المَطَرُ الدَّاحِى *The rain that removes* [or *drives*] *the pebbles from the surface of the earth.* (TA.)

أُدْحِىٌّ, (S, K,) [originally أُدْحُوٌ, of the measure أُفْعُولٌ from دَحَيْتُ, but said in the S to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and إِدْحِىٌّ and أُدْحِيَّةٌ and أُدْحُوَّةٌ, (K,) The *place of the laying of eggs,* (S, K,) *and of the hatching thereof,* (S,) of the ostrich, (S, K,) *in the sand;* (K;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] عُشّ: (S:) pl. أَدَاحٍ (TA in the present art.) and اداحى [i. e., if not a mistranscription, أَدَاحِىٌّ, agreeably with the sing.]: (TA in art. دحى:) and مَدْحًى [likewise] signifies the *place of the eggs* of the ostrich. (S.) [Hence,] بِنْتُ أُدْحِيَّةٍ *A female ostrich.* (TA.) ___

[Hence also,] الأُدْحِىُّ and الإِدْحِىُّ *A certain Mansion of the Moon,* (K, TA,) [namely, *the Twenty-first Mansion,*] *between the* نَعَائِم *and* سَعْد الذَّابِح; [*more commonly*] *called* البَلْدَةُ: likened to the ادحىّ of the ostrich. (TA.)

أُدْحُوَّةٌ and أُدْحِيَّةٌ: see the next preceding paragraph, in three places: ___ and for the latter, see also مِدْحَاةٌ, below.

مَدْحًى : see أُدْحِىٌّ.

مِدْحَاةٌ *A wooden thing with which a child is driven along* (يُدْحَى), *and which, passing over the ground, sweeps away everything against which it comes.* (K, TA.) ___ Accord. to Sh, *A certain thing with which the people of Mekkeh play:* he says, I heard El-Asadee describe it thus: المَدَاحِىّ and المَسَادِىّ signify *stones like the* [*small round cake of bread called*] قُرْصَة, *according to the size of which a hole is dug, and widened a little: then they throw those stones* (يَدْحُونَ بِهَا) *to that hole; and if the stone fall therein, the person wins; but if not, he is overcome:* you say of him, يَدْحُو and يَسْدُو when he throws the stones (إِذَا دَحَاهَا) over the ground to the hole: and the hole is called أُدْحِيَّةٌ . (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, *A round thing made of lead, by the throwing of which persons contend together.*]

المَدْحُوَّاتُ and المَدْحِيَّاتُ: see دَاحٍ.

دحى

1 **دَحَى**, first pers. دَحَيْتُ, aor. يَدْحِى, inf. n. دَحْىٌ: see 1 in art. دحو. ___ دَحَيْتُ الإِبِلَ, (K,) inf. n. as above, (TA,) *I drove the camels;* (K;) as also ذَحَيْتُهَا. (TA.)

4 **أَدْحَى** [mentioned by Freytag as on the authority of the K is a mistake for 5.]

5 **تَدَحَّى** (mentioned in this art. in the K and TA): see art. دحو.

7 **إِنْدَحَى** (mentioned in this art. by MF): see art. دحو.

دَحْيَةٌ *A single act of* دَحْىٌ, i. e. *spreading,* &c. (Msb.) *A she-ape,* or *she-monkey.* (K.)

دَحْيَةٌ *A mode,* or *manner, of* دَحْىٌ, i. e. *spreading,* &c. (Msb.) *A headman,* or *chief,* (R, K, TA,) in an absolute sense, in the dial. of ElYemen, (R, TA,) and particularly, *of an army,* or *a military force.* (K, TA.) AA says that it originally signifies a lord, or chief, in Pers.; but seems to be from دَحَاهُ, aor. يَدْحُوهُ, meaning he spread it, and made it plain or even; because it is for the headman or chief to do this; the و being changed into ى as it is in صَبِيَّةٌ and فَتِيَّةٌ; and if so, it belongs to art. دحو. (TA.) [Accord. to Golius, the pl. is دَحَآءٌ; but I think that it is more probably دَحًى.] It is said in a trad. that what is called البَيْتُ المَعْمُورُ [q. v. in art. عمر] is entered every day by seventy thousand companies of angels, every one of these companies having with it a دَحْيَةٌ and consisting of seventy thousand angels. (TA.)

أُدْحِىٌّ and إِدْحِىٌّ: see art. دحو.

أُدْحِيَّةٌ : see أُدْحِىٌّ, in art. دحو, in two places.

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مَدْحَاةٌ (mentioned in this art. in the K): see art. دحو.

المَدْحِيَّاتُ : see دَاحٍ, in art. دحو.

دخدر

Q. 1 دَخْدَرَ *He gilded* an earring: (K:) from the noun following. (TA.)

دَخْدَارٌ *A white,* (S, K,) or *black,* (K,) *garment,* or *piece of cloth,* (S, K,) *which is laid up, or preserved* [*in a chest, or wardrobe,* whence its name]: (S:) an arabicized word, originally تَخْتْ دَارْ, (S, K,) which is Persian, and means يُمْسِكُهُ التَّخْتُ, i. e. ذُو تَخْتٍ. (S.) [Golius, app. misled by the words اصل تخت دار است, in the KL of Ibn-Maaroof, probably corrupted in the copy of that work used by him, adds to the explanation pannus albus &c., as from the work above mentioned, qui throno Regis Persici quondam insterni solebat: inprimis Darii.] ___ Also *Gold;* (K;) because preserved in chests. (TA.)

دخر

1 دَخَرَ, (S, A, Msb, K,) aor. ـَـ ; (Msb, K;) and دَخِرَ, aor. ـَـ ; (K;) inf. n. of the former, دُخُورٌ, (S, A, Msb, K,) and (of the latter, TA) دَخَرٌ; (K, TA; in the CK دُخُرٌ;) *He was, or became, object, mean, contemptible,* or *despicable.* (S, A, Msb, K.)

4 ادخرهُ *He* (God, A, or a man, Msb) *rendered him abject, mean, contemptible,* or *despicable.* (S, A, Msb, K.)

8 ادّخر : see art. ذخر.

دَاخِرٌ, applied to a man, *Abject, mean, contemptible,* or *despicable.* (S, TA.)

مُدَّخَرٌ : see art. ذخر.

دخرص

دَخْرَصٌ, and with ة: see what follows.

دَخْرِيصٌ (T, S, Mgh, Msb, K) and دَخْرِيصَةٌ, (TA voce تَخْرِيصٌ,) or دَخْرَصٌ and دَخْرَصَةٌ, (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first. (Msb,) [*A gore*] of a shirt, (S, Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Msb;) *a piece with which it is widened;* (Mgh;) *that with which the body thereof is joined together to widen it;* (TA;) *i. q.* تَخْرِيصٌ, (K,) which is a dial. var.; (TA;) arabicized, (Lth, T, Msb,) from تِيرِيزٌ, (Lth, K voce تخريص,) which is Persian; (Lth;) *called by the Arabs* [*in their proper language*] بَنِيقَةٌ [q. v.]: (A'Obeyd, IAar, Msb, TA:) or, as some say, Arabic: (Msb:) pl. دَخَارِيصُ. (AA, S, Mgh, Msb.)

دخل

1 دَخَلَ, (S, K, &c.,) aor. ـُ, (TA,) inf. n. دُخُولٌ (S, Msb, K) and مَدْخَلٌ, (S, K,) *He*, or *it*, *entered;* or *went, came, passed*, or *got, in; contr. of* خَرَجَ; (K;) as also ادَّخَلَ, of the measure افْتَعَلَ, and اندخل, (S, K,) this last occuring in poetry, but not chaste, (S,) and تدخّل, (K,) or this signifies *it* (a thing) *entered by little and little.* (S, O.) You say, دَخَلْتُ مَدْخَلًا حَسَنًا [like دُخُولًا حَسَنًا *I entered with a good entering*]. (S.) And دَخَلْتُ البَيْتَ (S) or الدَّارَ, i. e. [*I entered the house*, or] *I became within the house*, and the like, (Msb,) correctly meaning إِلَى البَيْتِ [&c., or فِى البَيْتِ &c., i. e. *I entered into the house*, &c.], the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, خَلْفٌ, and قُدَّامٌ, and يَمِينٌ, and شِمَالٌ, and فَوْقٌ, and تَحْتٌ, and the like, such as أَمَامٌ, and وَرَآءٌ, and أَعْلَى, and أَسْفَلُ, and عِنْدَ, and لَدُنْ, and وَسْطٌ in the sense of بَيْنَ, and قُبَالَةٌ, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is خَلْفَ to thee may be قُدَّامَ to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, قَعَدْتُ الدَّارَ, nor صَلَّيْتُ المَسْجِدَ, nor نِمْتُ الجَبَلَ, nor قُمْتُ الوَادِى; the phrases of this kind that occur being instances of the suppression of a prep.; as دَخَلْتُ البَيْتَ, and نَزَلْتُ الوَادِىَ, and صَعِدْتُ الجَبَلَ. (S, O, TA.) You say also, دَخَلْتُ عَلَى زَيْدٍ الدَّارَ, meaning *I entered the house after Zeyd, he being in it.* (Msb.) [And simply دَخَلَ عَلَيْهِ *He came in upon him:* and also *he came upon him;* i. e. *invaded him.*] And دَخَلَ بِٱمْرَأَتِهِ, (Msb, TA,) and عَلَيْهَا, (MA,) inf. n. دُخُولٌ, (Mgh, Msb,) [like دَخَلَ بِأَهْلِهِ, and عَلَيْهَا, (see أَهْلٌ,) i. e. *He went in to his wife* or *woman*,] is a metonymical phrase, denoting الجِمَاعَ, (Msb, TA,) i. e. الوَطْءَ, (Mgh, Msb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Msb, TA. [See what is said in explanation of the term

خَلْوَةٌ in the first paragraph of art. خلو.]) And دَخَلَ بَعْضُهُ فِى بَعْضٍ *i. q.* تَدَاخَلَ [q. v.]. (TA in art. قصر, &c.) [For ex.,] you say, دَخَلَ بَعْضُ النُّجُومِ فِى بَعْضٍ [*The stars became confused together*]. (Mgh and TA in art. شبك: in the former coupled with اِخْتَلَطَتْ.) And دَخَلَ فِيهِمْ [*He entered among them, so as to become a member of their community, confraternity, party, sect,* or *the like;*] said of a stranger. (K.) [And دَخَلَ فِى طَاعَتِهِ: see طَائِعٌ, in art. طوع.] When دَخَلَ is said of income, or revenue, [meaning *It came in, accrued,* or *was received,*] the aor. is as above, and the inf. n. دَخْلٌ: (Msb:) and you say, يَدْخُلُ عَلَى الإِنْسَانِ [*It comes in,* or *accrues, to the man*]. (Msb, K. *) دَخَلَ بِهِ [lit. *He entered with him,* or *it*]: see 4. ___ [Hence, دَخَلَ فِيهِ meaning *It became included, comprehended,* or *comprised, in it.* And hence,] دَخَلَ فِى دِينِ الإِسْلَامِ [*He entered within the pale of the religion of ElIslám; he entered the communion of that religion; he entered into, embraced,* or *became a proselyte to, that religion*]. (Msb in art. سلم, &c. [See Kur cx. 2.]) And دَخَلَ فِى الأَمْرِ, inf. n. دُخُولٌ, *He entered upon, began,* or *commenced, the affair.* (Msb.) [And دَخَلَ فِى أَمْرِ غَيْرِهِ, and أُمُورِ غَيْرِهِ, and تدخّل , and تداخل *He entered into,* or *mixed himself in, another's affair,* and *another's affairs.*] ___ [Hence also, دَخَلَ عَلَيْهِ said of night, &c., *It came upon him,* or *invaded him.* And said of a word, such as a prep. &c., *It was,* or *became, prefixed to it, preposed to it,* or *put before it.*] ___ [دَخَلَنِى مِنْهُ seems (from an instance in art. بضع in the K) to mean *An evil opinion of him entered my mind;* from دَخَلٌ as signifying a thing that induces doubt, or suspicion, or evil opinion.] دَخَلٌ, (S, K,) like عَنَتٌ; (K;) and دَخِلَ, aor. ـَـ ; inf. n. [of the former] دَخَلٌ and [of the latter] دَخَلٌ; (K;) *He had an unsoundness* (دَخَلٌ, S, K, i. e. فَسَادٌ, K) *in his intel-lect,* (S, K,) or *in his body,* (K,) or *in his grounds of pretension to respect.* (TA in explanation of the former verb.) And دَخِلَ أَمْرُهُ, aor. ـَـ , (K,) inf. n. دَخَلٌ, (TA,) *His affair,* or *case,* or *state, was,* or *became, intrinsically bad* or *corrupt* or *unsound.* (K.) ___ دُخِلَ الطَّعَامُ *The corn,* or *food, became eaten by worms* or *the like.* (JK.) ___ دُخِلَ عَلَيْهِ

He was led into a mistake, or *an error, respecting a thing, without knowing it, by his having preconceived it.* (Msb.)

2 **دخّل**, inf. n. تَدْخِيلٌ, *He put* dates *into a* دَوْخَلَّة [q. v.]. (TA.) [In the present day, دخّله is used in the first of the senses assigned below to أَدْخَلَهُ; but for this I have not found any classical authority.]

3 **مُدَاخَلَةٌ** [inf. n. of داخل] signifies The *entering* [*with another*] *into a place:* or *into an affair.* (KL.) You say, داخله فى أُمُوره [*He entered with him into,* or *mixed with him in, his affairs*]. (JK, S.) And داخلهم [alone *He entered with them into,* or *mixed with them in, their affairs: he mixed with them in familiar,* or *social, intercourse: he conversed with them;* or *was,* or *became, intimate with them*]. (Lh, TA in the present art. and in art. خلط. [See 3 in art. خلط.]) And داخَلَهُ فَسَادٌ فى عَقْلٍ أَوْ جِسْمٍ [*Unsoundness in intellect, or body, infected him, as though commingling with him;* like خالَطَهُ]. (K.) دِخَالٌ [also is an inf. n. of داخل]: see 6, in two places. ___ [See also دِخَالٌ below.]

4 **ادخله**, inf. n. إِدْخَالٌ and مُدْخَلٌ, (S, K,) *He made,* or *caused, him,* or *it, to enter;* or *to go, come, pass,* or *get, in; he put in, inserted, brought in,* or *introduced, him,* or *it;* as also دَخَلَ به [lit. *he entered with him,* or *it*], (K, TA,) inf. n. دُخُولٌ. (TA.) You say, أَدْخَلْتُ

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زَيْدًا الدَّارَ, [for فالدَّارَ, *I made,* or *caused, Zeyd to enter the house,* or *I brought,* or *introduced, Zeyd into the house,*] inf. n. مُدْخَلٌ. (Msb.) Hence, in the Kur [xvii. 82], رَبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ (S, * TA) *O my Lord, cause me to enter* El-Medeeneh *in a good,* or *an agreeable, manner:* (Jel: [see also various similar explanations in Bd:]) [or مُدْخَل may be here a n. of place, or of time: see, in art. خرج,

what is said of the words of the Kur that follow, أَخْرَجَنِى مَخْرَجَ صِدْقٍ.] One says also, أَدْخَلْتُ الخُفَّ فِى رِجْلِى and القَلَنْسُوَةَ فِى رَأْسِى [for أَدْخَلْتُ رِجْلِى فِى الخُفِّ and رَأْسِى فِى القَلَنْسُوَةِ *I put*, or *inserted, my leg*, or *foot, into the boot* and *my head into the cap*]. (Ham p. 43.) ___ Hence the saying, يُدْخِلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَخُهُمْ بِهِ [*He brings against his people an abominable*, or *evil, charge, aspersing them with it*]. (S in art. عر.)

5 **تَدَخَّلَ** see 1, first sentence: and again in the latter half of the paragraph.

6 **تداخل** signifies دَخَلَ بَعْضُهُ فِى بَعْضٍ [*One part of it entered into another*, or *parts of it into others;* meaning *it became intermixed, intermingled, commixed*, or *commingled; it intermixed; it became confused:* and hence it often means *it became compact*, or *contracted*]. (TA in art. قصر.) [Hence,] تَدَاخُلٌ signifies The *entering* of joints *one into another;* (M;) as also دَخَالٌ (JK, M, K) and دَخِيلٌ ; (K;) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَفَاصِل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that دَخَالٌ in coats of mail signifies *firmness*, or *compactness, of make*. Hence also,] تَدَاخُلُ اللُّغَاتِ [*The intermixture*, or *commixture, of dialects*]. (Mz 17th نوع.) And تَدَاخُلُ الأُمُورِ *The dubiousness and confusedness of affairs;* as also دَخَالُ الأُمُورِ. (TA.) ___ See also 1, in the latter half of the paragraph. [It is also trans.] You say, تَدَاخَلَنِ مِنْهُ شَىْءٌ [*Something thereof*, or *therefrom, crept into me*, i. e., *into my mind*]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلَنِى مِنْ هٰذَا الأَمْرِ رَمَضٌ [*Distress and disquietude*, or *grief, crept into me from*, or *in consequence of, this thing*]. (A and TA in art. رمض.)

7 **إِنْدَخَلَ** see 1, first sentence.

8 **إِدَّخَلَ** : see 1, first sentence. ادّخل عَلَىَّ [app. *He encroached upon me*]. (TA in art. هيض: see 1 in that art.)

10 استدخل *He wished, desired, asked,* or *begged, to enter.* (KL.) ___ And *He entered a* خَمَر [or *covert of trees &c.,* or *some other place of concealment*]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

دَخْلٌ *Income,* or *revenue,* or *profit, that comes in,* or *accrues, to a man from his immovable property, such as land and houses and palm-trees &c.,* (T, Msb, K,) *and from his merchandise;* (Msb;) *contr. of* خَرْجٌ; (S;) as also مَدْخُولٌ [for مَدْخُولٌ به]: (TA:) the former is originally an inf. n., of which the verb is دَخَلَ, aor. ـُ . (Msb.) You say, دَخْلُهُ أَكْثَرُ مِنْ خَرْجِهِ [*His income is more than his outgoings,* or *expenditure*]. (Msb.) See also دُخْلَةٌ. ___ *A disease;* (K;) as also دَخَلٌ : (K, TA; but not decisively shown to have this meaning in the CK:) *a vice, fault, defect,* or *blemish;* (S, K;) and particularly *in one's grounds of pretension to respect,* (Az, TA,) as also, thus restricted, دَخَلٌ : (K, TA:) and *a thing that induces doubt,* or *suspicion,* or *evil opinion;* as also دَخَلٌ [app. in all the senses explained in this sentence: each originally an inf. n.: see دُخُلٌ and دَخَلٌ]. (S, K.) Hence the saying, (S, TA,) of ـُ Athmeh Bint-Matrood, (TA,)

* وَمَا يُدْرِيكَ بِالدَّخْلِ *
* تَرَى الفِتْيَانَ كَالنَّخْلِ *

[*Thou seest the youths,* or *young men, like palmtrees; but what will acquaint thee with the vice,* &c., that is, or may be, in them]: (S, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce رَقَلَةٌ.]) See also دَخَالٌ: and دَخَلٌ.

دُخْلٌ [*A species of millet;*] *i. q.* جَاوَرْسٌ; as also دُخْنٌ. (TA.)

دِخْلٌ : see دُخْلَةٌ.

دَخَلٌ primarily signifies *A thing that enters into another thing and is not of it.* (Bd in xvi. 94.) See دَخْلٌ, in three places. Also *Badness, corruptness,* or *unsoundness;* or *a bad, a corrupt,* or *an unsound, state* or *quality;* (S in art. دغل, and K;) in intellect or in body [&c.]. (K.) You say, فى عقله دَخَلٌ [*In his intellect is an unsoundness*]. (S, K.) And هٰذَا الأَمْرُ فيه دَخَلٌ and دَغَلٌ [*This affair,* or *case, in it is an unsoundness*]: both signify the same. (S.) ___ *Rottenness* in a palm-tree. (TA.) ___ *Leanness,* or *emaciation.* (TA.) ___ *Perfidiousness, faithlessness,* or *treachery:* (K and TA; but not in the CK:) *deceit, guile,* or *circumvention.* (S, K.) Hence, in the Kur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ [*And make ye not your oaths to be* a means of] *deceit,* or *guile,* or *circumvention, between you.* (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) Also *People,* or *persons, who assert their relationship to those of whom they are not:* (K:) in this sense thought by ISd to be a quasi-pl. n. [app. of دَخِيلٌ (q. v.), like as شَرَفٌ is of شَرِيفٌ]. (TA.) You say, هُمْ دَخَلٌ فى بَنِى فُلَانٍ *They are, among the sons of such a one, persons who assert their relationship to them not being of them.* (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, هم دخل لهم, and also هو; thus applying it to a single person (which is questionable) as well as to a plurality.] ___ And *Tangled,* or *luxuriant,* or *abundant and dense, trees;* (K;) as also دَغَلٌ. (TA.)

دَخِلٌ *Intrinsically bad* or *corrupt* or *unsound:* and دَخْلٌ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for ذُو دَخْلٍ. (TA.)

دَخْلَةٌ *A place in which bees,* (K,) or *wild bees,* (AA, TA,) *deposit their honey.* (AA, K, TA.) See also the next paragraph.

دُخْلَةٌ The *night of the ceremony of conducting a bride to her husband.* (TA.) [In the present day, this night is commonly called لَيْلَةُ الدُّخْلَةِ; vulgarly لَيْلَةُ الدُّخْلَهْ.] The *inward,* or *intrinsic, state,* or

circumstances, of a man; as also دَاخِلَةٌ : (S:) or, as also دَخْلَةٌ and دَخَلَةٌ and دَخِيلَةٌ and دَخِيلٌ and دُخْلُلٌ and دُخْلَلٌ and دُخَيْلَآءُ and دَاخِلَةٌ and دُخَّلٌ and دَخَالٌ , (K,) or, accord. to Lth, دُخَالٌ , (TA,) and دُخَيِّلَى and دَخْلٌ and دَخْلٌ a man's *intention:* his *way of acting*, or his *opinion:* his *whole case* or *circumstances:* his *mind*, or *heart:* and his *secret*. (K.) You say, هُوَ عَالِمٌ بِدُخْلَتِهِ *He is acquainted with his inward*, or *intrinsic, state* or *circumstances*. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْرٌ, so that you say, عَرَفْتُ دُخْلَةَ أَمْرِهِ &c., meaning *I knew the whole* [*of the inward*, or *intrinsic, circumstances*] *of his case*. (TA.) فَرَشْتُهُ دُخْلَةَ أَمْرِى, or فَرَشْتُ لَهُ دُخْلَةَ أَمْرِى, is a post-classical prov., meaning *I laid open to him the inward*, or *intrinsic, and true*, or *real, state of my case*. (Har p. 306.) One says also, هُوَ حَسَنُ الدُّخْلَةِ and المَدْخَلِ *He is good in his way of acting in his affairs:* (K, TA:) and فُلَانٌ حَسَنُ المَدْخَلِ والمَخْرَجِ *Such a one is good, and laudable, in his way of acting*, or *conduct*. (TA.)

دُخْلَةٌ : see the next preceding paragraph, in three places: ___ and see دُخْلُلٌ. ___ Also *A mixture of colours* in a colour. (T, M, K.)

دُخْلَلٌ : see دُخَّلٌ. and see also دُخْلَةٌ: ___ and the paragraph here next following.

دُخْلُلٌ *A companion*, [*such as is*] *a confidant*, and *special friend;* as also دَخِيلٌ (KL) and دَخِيلَةٌ [app. for صَاحِبُ دَخِيلَةٍ] (K * and TA voce وَلِيجَةٌ) and دَخْلَةٌ [app. for صَاحِبُ دَخْلَةٍ]: (L voce وَلِيجَةٌ:) [the pl.] دُخْلُلُونَ signifies *special*, or *particular*, and *choice*, or *select, friends:* (Az, TA:) or دُخْلُلٌ signifies, as also دَخْلَلٌ and دَخِيلٌ and مُدَاخِلٌ , *one who enters with another into the affairs of the latter:* (K, TA:) [i. e.] دَخِيلُ الرَّجُلِ and دُخْلُلُهُ signify *the man's particular*, or *special, intimate, who enters with him into his affairs*. (S.) You say, بَيْنَهُمَا دُخْلُلٌ and دَخْلَلٌ , meaning *Between them two is a particular*, or *special, intimate, who enters with them into their affairs:* so says Lh: but

ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, *between them is brotherhood,* or *fraternization, and love,* or *affection:* and accord. to ISd and the K,

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دخلَل الحُبّ and دُخْلُلُه [the latter not in the CK nor in my MS. copy of the K] and دَاخِلُه signify *purity of inward love.* (TA.) ___ دُخْلُلُون signifies also *Persons of the lower,* or *lowest, sort, who enter among a people,* or *party, of whom they are not:* thus having two contr. meanings. (Az, TA.) ___ الدخلل [app. الدُّخْلُل] and الدُّخَّالُ [thus in the TA] and الدَّاخِل , accord. to IAar, all signify *The same as* دَخَّال الأُذُن [an appellation now applied to *the ear-wig;* in the K, art. عقرب, said to be *the* عُقْرُبان, but not as meaning the عَقْرَب or the male عَقْرَب]: accord. to AZ, it is *the* هرنصان [i. e. هَرْنَصان or هِرْنَصان, *a kind of worm,* the species of which is doubtful]. (TA.) ___ See also دَخَّل. And see دُخْلَة.

دَخْلَل : see the next preceding paragraph, in two places.

دَخْلَل *A portion of flesh* (in some copies of the K *of fat,* TA) *in the midst of flesh.* (JK, Ibn- 'Abbád, K.)

دُخَالٌ : see دَخَالٌ: and see also دُخْلَة.

دَخَالٌ [an inf. n. of 3, q. v.]. ___ In watering, (S, K,) it is The *putting in a camel, that has drunk, between two camels that have not drunk,* (K,) or the *bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels,* (S,) *in order that he may drink what, may-be, he has not drunk:* (S, K:) in like manner it is explained in the T, on the authority of As, who adds that this is done only when the water is scanty: (TA:) or the *putting in a weak or sick camel* [*that has already drunk*] *with those that are drinking, and then, after that, with those that are returning to the*

water, so that he drinks three times: (Skr:) or the *driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove:* (JK, TA:) so says Lth; but the approved explanation is that of As: (TA:) or the *driving of camels to the watering-trough at once, all together;* as also دَخْلٌ. (JK.) The *forelocks of a horse;* (K;) because of their entering, one into another; (TA;) as also دُخَالٌ: (K:) so in the M. (TA.) See also دُخْلَةٌ.

دَخِيلٌ *A guest.* (M, TA.) Hence the saying of the vulgar, أَنَا دَخِيلُ فُلَانٍ [*I am the guest of such a one;* generally meaning I am under his protection]. (TA.) ___ See also دَخْلُلٌ, in three places. ___ [*An adventive abider* among a people.] You say, فُلَانٌ دَخِيلٌ بَيْنَ الْقَوْمِ *Such a one is a person abiding among the people, not related to them.* (Msb.) And هُوَ دَخِيلٌ فِيهِمْ *He is a stranger to them* (M, K) *who has entered,* (M,) or *who enters,* (K,) *among them:* (M, K:) applied also to a female. (TA.) [See دَخَلٌ, which is app. a quasi-pl. n. of دَخِيلٌ in this sense.] ___ Hence, *A subject of discourse introduced by way of digression,* or *as having some relation to the class,* or *category, of the proper subjects treated of, but not included therein.* (Msb.) ___ And *A word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it.* (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) ___ And *A horse that is introduced between two other horses in a race for a wager.* (JK, O, TA.) [See مُحَلِّلٌ.] See also دَخِيلِىٌّ. ___ And see دُخْلَةٌ: ___ and دَاخِلٌ. It is also said in the K to be syn. with دُخَالٌ in a sense explained above: see 6.

دَخِيلَةٌ: see دُخْلَةٌ: ___ and دُخْلُلٌ.

دُخَيْلَآءُ: see دُخْلَةٌ.

دَخِيلِىٌّ A gazelle [and any animal] *brought up in,* or *near, the house or tent, and there fed,* syn. رَبِيبٌ, (IAar, K, TA,) like أَهْلِىٌّ, (TA,) *upon the neck of which are hung cowries.* (IAar, TA.) And A horse *that is fed only with fodder:* so accord. to Aboo-Nasr and others: a meaning erroneously assigned in the K to دَخِيلٌ. (TA.) Accord. to Skr, A horse *of a race called* بَنَاتُ دَخِيلٍ. (TA.)

دُخَيْلِيَآءُ [in the CK with ة in the place of the ء] *A certain game of the Arabs.* (JK, O, K, TA.)

دُخَّلٌ *Herbage that enters among the stems of trees,* (S, K,) or *among the lower parts of the branches of trees,* (M, TA,) or *among the branches of trees, and cannot be depastured by reason of its tangled state;* also termed عُوَّذٌ. (T, TA.) ___ The *feathers,* or *portions of feathers, that enter between the* ظُهْرَان *and* بُطْنَان [here app. meaning the *outermost and innermost portions*]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) ___ *A portion,* or *portions, of flesh,* or *of muscle, lying within sinews:* (M, K:) or *flesh whereof one portion is intermixed with another:* (TA:) or دُخَّلُ اللَّحْمِ means *flesh that cleaves to the bone;* and such is the best of flesh. (T, TA.) ___ Applied to a man, (TA,) *Thick, and compact,* or *contracted, in body;* (K, * TA;) lit, *having one portion thereof inserted into another.* (TA.) ___ *A certain bird,* (S, K,) *of small size,* (S, TA,) *dust-coloured,* (K, TA,) *that alights upon palm-trees and other trees, and enters among them;* (TA;) *also called* دُخْلَلٌ and دُخْلُلٌ: (K:) n. un. دُخَّلَةٌ: ISd says that it is *an intrusive bird, smaller than the sparrow, found in El-Hijáz:* accord. to the T, it is *a kind of small bird, like the sparrow, that has its abode in caves and in dense trees:* AHát says, in the Book of Birds, that the دُخَّلَة is *a certain bird that is found in caves, and enters houses* or *tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of*

a dusky colour, and of a dark and somewhat reddish colour, and gray (زرقآء); *and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark:* (TA:) the pl. is دَخَاخِيلُ, (S, M, K,) which is anomalous in respect of the insertion of the ى: (M:) in the T, دخاليل [which is app. a mistranscription]. (TA.) See also دُخْلَةٌ.

دُخَّلَةٌ *Any compact portion of flesh.* (Sgh, K.) ___ Also n. un. of دُخَّلٌ [q. v.]. (TA.)

دَخَّالٌ *That enters* [into anything] *much,* or *often; wont to enter.* (TA.) [See دَسَّاسٌ.] ___ [Hence,] دَخَّالُ الأُذُن: see دُخْلُلٌ.

الدُّخَّالُ : see دُخْلُلٌ.

دُخَّيْلَى : see دُخْلَةٌ.

دَاخِلٌ [act. part. n. of 1, *Entering,* &c. Hence,] الدَّاخِلُ as meaning دَخَّالُ الأُذُن: see دُخْلُلٌ. ___ It is [also] applied as an epithet to a disease, and to love; [as meaning *Internal,* or *inward;*] and so دَخِيلٌ, in the same sense. (K.) ___ [Also, as a subst.,] The *interior* of anything; (M, Msb, * TA;) contr. of خَارِجٌ. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning *Within;* but you say فِى دَاخِلٍ; and in like manner you say إِلَى دَاخِلٍ meaning *In,* or *inwards;* and مِنْ دَاخِلٍ meaning *From within;*] i. e. it is only a subst.; because it has a special signification, like يَدٌ and رَجُلٌ. (TA.) ___ دَاخِلُ الحُبِّ: see دُخْلُلٌ.

دَاخِلَةُ الإِزَارِ *The part of the* ازار [or *waist-wrapper*] *that is next the body;* (Mgh;) *the extremity of the* ازار *that is next the body,* (S, K,) *next the right side* (K, TA) *of a man when he puts it on; being the inner extremity in that case:* and *the part of the*

body which is the place thereof; not of the ازار: IAmb says that, accord. to some, it is a metonymical term for the مَذَاكِير [meaning *the penis with what is around it*]: or, accord. to some, *the hip,* or *haunch.* (TA.) ___ دَاخِلَةُ الأَرْضِ *The part of the ground that may serve as a place for concealment,* and *that is low,* or *depressed:* pl. دَوَاخِلُ. (T, K.) One says, مَا فِى أَرْضِهِمْ دَاخِلَةٌ مِنْ خَمَرٍ [*There is not in their land a place for concealment such as a hollow* or *a covert of trees*]. (TA.) ___ [In the K and TA in art. جوز, the term دَاخِلَة is applied to *Bad pieces of money intermixed and concealed among good pieces;* as is there indicated in the K, and plainly shown in the TA.] ___ الدَّوَاخِلُ in the phrase الدَّوَاخِلُ والخَوَارِجُ has been explained in art خرج. (Msb. See خَارِجَةٌ.) ___ See also دُخْلَةٌ, in two places.

دَوْخَلَةٌ and دَوْخَلَةٌ, with and without teshdeed, *A thing* [or *receptacle*] *made of palm-leaves woven together,* (ISk, S, K,) *in which fresh ripe dates are put,* (ISk, S,) or *in which dates are put:* (K:) pl. دَوَاخِيلُ, occurring in poetry, [the ى being app. inserted by poetic license,] (TA,) and دَوَاخِلُ. (K in art. لهث.)

مَدْخَلٌ *An entrance,* i. e. *a place of entrance,* or *ingress,* (S, Msb,) of a house [or the like; and any *inlet*]. (Msb.) ___ [Hence,] *A way of act-*

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ing. (K, TA: see دُخْلَةٌ, last sentence, in two places.) [And مَدْخَلُ خَيْرٍ *A means of attaining,* or *doing, good.*] ___ [Also *A time of entrance.*]

مُدْخَلٌ is *syn. with* إِدْخَالٌ: and is also the pass. part. n. of أَدْخَلَهُ: (S:) [and a n. of place: and of time:] see 4. ___ Also *Base, base-born,* or *ignoble; of suspected origin* or *lineage,* or *adopted,* or *who claims for his father one who is not:* (K, * TA:) because he is introduced among a people [to whom he is not related]. (TA.)

مِدْخَلٌ [*An instrument by means of which one enters:* mentioned by Golius as meaning *a key;* on the authority of Ibn-Seenà (Avicenna).]

مُدَّخَلًا, in the Kur [ix. 57, accord. to the most usual reading, there meaning *A place into which to enter*], is originally مُدْتَخَلًا. (TA.)

مَدْخُولٌ [for مَدْخُولٌ به]: see مَدْخُولٌ بها ___. دَخْلٌ [and عَلَيْهَا] A wife, or woman, *to whom a man has gone in;* meaning *compressed;* whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) *Having an unsoundness in his intellect,* (S, K,) or *in his body,* or *in his grounds of pretension to respect.* (TA.) ___ *Emaciated.* (S, K.) ___ Corn, or food, *eaten by worms* or *the like.* (TA.) ___ نَخْلَةٌ مَدْخُولَةٌ *A palm-tree rotten* (S, K) *within.* (S.)

مُدَاخِلٌ: see الخَلْقِ. ___ نَاقَةٌ مُدَاخِلَةُ دُخْلُلٍ *A she-camel compact, and firm,* or *strong, in make.* (TA.) And رجل مُتَدَاخِلُ الجِسْمِ (K, * TA) *A man compact,* or *contracted, in body;* lit., *having one portion thereof inserted into another.* (TA.)

مُتَدَخِّلٌ فِى أُمُورٍ One *who puts himself to trouble,* or *inconvenience, to enter into affairs.* (K.) [One *who intrudes in affairs.*]

مُتَدَاخِلُ الجِسْمِ: see مُدَاخِلٌ.

دخن

1 **دَخَنَتِ النَّارُ**, aor. ـَ and ـُ, (S, K,) inf. n. دَخْنٌ and دُخُونٌ, (K,) *The* دُخَانُ *of the fire rose;* [i. e. *the fire smoked,* or *sent up smoke;*] as also ادَّخَنَتْ, (S, K,) of the measure افْتَعَلَتْ; (S;) and أَدْخَنَتْ, and دَخَّنَتْ; (K;) the last with teshdeed, mentioned by Z. (TA.) ___ And دَخَنَ الدُّخَانُ, (JK,) and الغُبَارُ (K) and النَّقْعُ, (TA,) inf. n. دُخُونٌ, (K) *The smoke,* (JK,) and *the dust,* (K, TA,) *rose;* or *spread,* or *diffused itself.* (JK, K, TA.) ___ And دَخَنَتِ النَّارُ, (JK, S, Msb, K,) with kesr to the خ, (S, Msb, K,) aor. ـَ, (JK, Msb, K,) inf. n. دَخَنٌ, (Msb,) *The smoke* (دُخَانُ) *of the fire* (JK, S, Msb, K) *became vehement,* (JK,) or *became excited,* or *raised,* (S, Msb, K,) *in consequence of its having firewood,* (JK, S, Msb, K,) *in a fresh,* or *green, state,* (JK,) *thrown upon it,* (JK, S, Msb, K,) *and being thus marred.* (S, Msb, K.) ___ دَخَنَ, aor. ـَ, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دَخَنٌ, (JK,) means *It was,* or *became, infected with smoke* (دُخَانُ), (K, TA,) *while being roasted* or *cooked,* (TA,) *and acquired its odour,* (K, TA,) *so that this predominated over its flavour:* (TA:) [in this sense] it is said of cooked food *when the cooking-pot is infected with smoke* (إِذَا تَدَخَّنَتِ القِدْرُ). (S, TA.) ___ [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning *It became altered for the worse in odour.* (See دَخَنٌ.) ___ Hence also,] *It was,* or *became, of a dusky,* or *dingy, colour, inclining to black,* (K, TA,) *like the colour of iron:* (TA:) you say دَخَنَ النَّبْتُ, and دَخَنَتِ الدَّابَّةُ, *The plant,* and *the beast, became of that colour;* (K, TA;) *as though overspread with smoke* (دُخَانُ); (TA;) as also دَخُنَ, aor. ـُ, inf. n. دُخْنَةٌ. (K.) ___ [Hence also,] دَخَنَ خُلُقُهُ *His nature,* or *disposition, was,* or *became, bad, corrupt,* or *wicked.* (K, TA. [See also دَخَنٌ, below.])

2 **دَخَّنَ** see 1, first sentence. دَخَّنَهُ [*He smoked it,* or *made it smoky*]; namely, flesh-meat. (S in art. شيط.) And

دخّنه بالدُّخْنَة [*He fumigated it,* or *him, with what is termed* دُخْنَة, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh, Msb, K,) and a garment, (M,) and another man. (TA.) And دَخَّنُوا عَلَى قَوْمٍ فِى غَارٍ فَقَتَلُوهُمْ [*They smoked a party of men in a cave and so killed them*]. (TA.)

4 **أَدْخَنَ** see 1, first sentence. ___ أَدْخَنَ الزَّرْعُ; (JK, CK, and so in my MS. copy of the K;) or ادَّخَنَ, (so in the K accord. to the TA,) of the measure افْتَعَلَ; (TA;) *The seed-produce became hard in the grain,* (JK, K, TA,) *and full therein;* (JK;) *being overspread with a slight duskiness,* or *dinginess.* (TA.)

5 **تدخّن** *i. q.* تَبَخَّرَ [*He fumigated himself*]: (TA in art. بخر:) from الدُّخْنَة. (Mgh.) You say, of a man, تدخّن بالدُّخْنَة [*He fumigated himself with what is termed* دُخْنَة q. v.]; as also ادَّخَنَ, of the measure افْتَعَلَ. (TA.) ___ See also 1.

8 **إِدْتَخَنَ** see 1: ___ and 5: ___ and 4.

دُخْنٌ *A well-known kind of grain;* (Msb;) *i. q.* جَاوَرْسٌ; (S;) [i. e.] the *grain of the* جاورس: (JK, M, K:) or *a certain grain smaller than that, very smooth, cold, dry, and constipating:* (M, K:) [*a species of millet;* the *holcus saccharatus* of Linn.; *holcus dochna* of Forskål; *sorghum saccharatum* of Delile: and the *holcus spicatus* of Linn.: and the *panicum miliaceum* of Linn.: (Delile's Flor. Aegypt. Illustr., no. 164: no. 57: and no. 79:)] n. un. with ة; signifying *a single grain thereof.* (Msb.)

دَخَنٌ inf. n. of دَخِنَ [q. v.]. (JK, Msb.) ___ [Hence,] The *appearance,* or *appearing,* of conflict and faction, sedition, discord, or the like. (TA.) ___ Hence also, i. e. from دَخَنُ النَّارِ and الطَّبِيخِ, (TA,) *A state of alteration for the worse, of intellect,* and *of religion,* and *of the grounds of pretension to respect* or *honour.* (K, TA.) ___ Also *i. q.* دُخَانٌ. (S, K.) See this word in two places. ___ [Hence,] *A duskiness,* or

dinginess, inclining to blackness; (S TA;) as also دُخْنَةٌ ; (JK, S, K;) [*like the colour of smoke,* (see 1, last signification but one,) or] *like the colour of iron:* (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (S, A, TA:) in this last it means *a blackness that appears in the broad side, by reason of its great brightness:* (A, TA:) or the *diversified wavy marks, streaks,* or *grain,* (syn. فِرِنْدٌ,) of a sword. (K.) ___ Also *Rancour, malevolence, malice,* or *spite.* (JK, K, TA.) ___ And *Badness, corruptness,* or *wickedness, of nature* or *disposition.* (K, TA.)

دَخِنٌ [applied to food, and to flesh-meat, *Infected with smoke:* see دَخَنَ. ___ And hence,] applied to wine, or beverage, *Altered for the worse in odour.* (TA.) ___ And رَجُلٌ دَخِنُ الخُلُقِ (Sh, JK, S) *A man bad, corrupt,* or *wicked, in respect of nature,* or *disposition.* (Sh, JK, TA.) [See also دَاخِنٌ.]

دُخْنَةٌ *i. q.* ذَرِيرَةٌ [which generally means *Particles of calamus aromaticus*], (K,) or the *like thereof,* (S,) [i. e.] *incense,* or *a substance for fumigation,* (بَخُورٌ, JK, Mgh, Msb,) [*of any kind,* and *particularly*] *like* ذريزة, (Mgh, Msb,) *with which houses,* or *tents,* or *chambers,* (S Mgh, Msb, K,) or *a house,* or *tent,* or *chamber,* (JK, M,) *and clothes,* (M,) *are fumigated.* (JK, S M, Mgh, Msb, K.) See also دَخَنٌ. ___ [Hence, app.,] أَبُو دُخْنَةَ or ابو دُخْنَةَ *A certain bird,* (IB, K, TA,) *the colour of which is like that of the* قُبَّرَةٌ [or *lark*]: so says IB: or, as in some MSS., *like the colour termed* الغُبْرَةُ [i. e. *dust-colour*]. (TA.)

دُخْنَآءُ *A species of* عُصْفُورٌ [or *sparrow*]; as also دُخْنَانٌ . (K, * TA.)

يَوْمٌ دَخْنَانٌ *A hot,* or *an intensely hot, day:* (JK, K, TA:) and لَيْلَةٌ دَخْنَانَةٌ *a night intensely hot,* (JK, TA,) *in which the heat is such as takes away the breath;* (TA;) *as though it were overspread by smoke:* (JK, TA:) or *a dusky,* or *dingy, night, inclining to blackness.* (S.)

دُخَانٌ : see دُخْنَآءٌ.

دُخَانٌ (S, Msb, K) and دُخَّانٌ , (K,) which latter is the form [now] commonly used, (TA,) and دَخَنٌ , (S, K,) *i. q.* عُثَانٌ [a less usual term, meaning *Smoke*]: (K: [in the S it is said merely that the دُخَان of fire is well known:]) pl. (of the first, S, Msb) دَوَاخِنُ, (S, Msb, K,) like as عَوَاثِنُ is pl. of عُثَانٌ, (S, Msb,) the only other instance of the kind, (Msb,) deviating from rule, (S,) and دَوَاخِينُ, [also irreg., and both pls. of mult.,] and أَدْخَنَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghanee and Báhileh (غَنِىّ and بَاهِلَة) were called ابنا دُخَانٍ [*The two sons of smoke*] (S, K, TA) because they smoked a party of men (دَخَّنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (S,) هُدْنَةٌ عَلَى دَخَنٍ *A calm* [or *truce*] *for a cause other than recon-*

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ciliation: (S, K, TA: [in the CK, لَغَلَبَة is erroneously put for لعلَّة:]) or [as a cloak] *upon* [i. e. *concealing*] *inward corruptness;* from دَخَنَتِ النَّارُ explained above; [see 1;] (Msb;) [for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or *upon latent rancour* or *malevolence:* (S and TA in art. هدن:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from دَخَنٌ as signifying a duskiness, or dinginess, inclining to blackness, in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) ___ دُخَانٌ is also used by the Arabs for *Evil,* or *mischief,* when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ ٱرْتَفَعَ لَهُ دُخَانٌ [*There was between us an affair that had evil,* or *mischief, arising in consequence of it*]. (TA.) ___ It also means *Dearth, drought, sterility,* or *unfruitfulness;* and *hunger:* and so it has been said to mean in the Kur xliv. 9: for it is said that the hungry [once] saw smoke (دُخَان) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَان [properly so termed]. (TA.)

___ [In the present day, it is also applied, but generally pronounced دُخَّان , to *Tobacco; nicotiana tabacum* of Linn.]

دُخَّانٌ : see the next preceding paragraph, first and last sentences.

دَاخِنٌ Firewood *producing* دُخَان [or *smoke*]. (TA.) ___ [Hence,] خُلُقٌ دَاخِنٌ *A bad, corrupt,* or *wicked, nature* or *disposition.* (TA.) [See also دَخِنٌ.]

دَاخِنَةٌ [*A chimney;*] *a hole,* or *perforation,* [or *hollow channel,*] *in which are pipes of baked clay* (إِرْدَبَّات) [*for the passage of smoke*]: (JK:) its pl. is دَوَاخِنُ, (TA,) signifying *holes,* or *apertures,* [or *hollow channels, for the passage of smoke,*] *made over frying-pans and the fire-places of baths &c.;* (K, TA;) called by the vulgar مَدَاخِنُ [pl. of مَدْخَنَةٌ]. (TA.)

أَدْخَنُ , applied to a ram [&c.], (JK, S,) *Of a dusky,* or *dingy, colour, inclining to blackness:* (JK, S, K:) fem. دَخْنَآءُ. (S, K.)

مَدْخَنٌ [*A place of smoke.*]

مَدْخَنَةٌ : see دَاخِنَةٌ.

مَدْخَنَةٌ *A vessel for fumigation; i. q.* مُجْمَرَةٌ: (K:) or *differing from the* مُجْمَرَةٌ, [app. in being *made only of baked clay,*] and not disapproved; whereas the مجمرة is disapproved, because generally of silver: (Mgh in art جمر:) pl. مَدَاخِنُ. (TA.)

دد

دَدٌ , (S, A, K, [but in some copies of the S and K written دَدّ, and said in the TA, in art ددن, to be so written by some, though it is there implied that this is of doubtful authority,]) without tesh-deed, (A, TA,) like يَدٌ, (MF,) *Diversion, sport, play,* or *such as is vain,* or *frivolous;* (S, A, K;) as also دَدًا, like قَفًا; and دَدَنٌ, (S, K,) and دَدَدٌ : (Ed-Demámeenee, CK:) but accord. to IB, it should be mentioned in art. ددن [in which دَدَنٌ is mentioned again in the S and K], or art. ددو [in which دَدًا is mentioned again together with دَدٌ and دَدَنٌ]. (L.) [The proper place of دَدٌ seems to be art. ددو (like as art. اخو is the proper place in which أَخٌ should be mentioned), as well as of دَدًا; and the proper place of دَدَنٌ, art. ددن.] Hence, (A,) مَا أَنَا مِنْ دَدٍ وَلَا الدُّدُ مِنِّي [*I have no concern with diversion,* &c., *nor has diversion,* &c., *any concern with me*]: a saying [of Mohammad] occurring in a trad. (S, A.) Also *A space* (حِينٌ) *of time.* (K.)

دَدَدٌ : see above.

دَدَدٌ [meaning *Diverting himself, sporting, playing,* or *doing so in a vain,* or *frivolous, manner,*] occurs [accord. to one reading] in a verse of Et- Tirimmáh [cited in this art. in the K, and in the present work in art. طرب, as an ex. of اسْتَطْرَبَ]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

ددن

ددن (T, S, K) and ددا and دد; (T, K;) all mentioned by El-Ahmar; (T;) and compared by Aboo-' Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to لَدُنْ and لَدَا and لَدْ; the second like قَفًا and عَصًا, and the third like يَدٌ, (T, TA,) and by some written دَدٌّ, with teshdeed; (TA; [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ا and by the elision of ن; (TA;) *Diversion, sport, play,* or *such as is vain,* or *frivolous;* (T, S, K;) as also دَيْد, [which should be mentioned in art. دِيد,] and دَيْدَان, (IAar, T, K, [not دَيْدَان as in Freytag's Lex., being followed in the K by the epithet مُحَرَّكَة,]) and دَيْدُون, (TA, [app. دَيْدُون, of the measure فَيْعُول, like تَيْقُور,]) and دَيْدَبُون, (IAar, T, S,) [mentioned also in the S in art. دبن,] by Sgh and in the K mentioned in art. ددب, and said in the K to be wrongly included by J in the present art. (TA.) دَدَن and دَدَان are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (S.)

دَدَان, applied to a sword, *Blunt;* (T, S, K;) *that will not penetrate into the thing struck with it:* (S:) and also *sharp:* thus bearing two contr. significations: (K:) or, accord. to Th, a sword *with which trees are cut;* called by others مِعْضَد; and this is not necessarily the contr. of a blunt sword. (TA.) ___ Also, applied to a man, [perhaps from the first of the significations mentioned above,] meaning لَاغَنَآءَ عِنْدَهُ [*Not having,* or *not possessing, what suffices;* or *not profitable to any one*]. (Fr, S, K.)

دَيْدَن (S, K) and دَيْدَن (TA on the authority of El-Khuwárezmee and El-Wáhidee) and دَيْدَان (IJ, S, K) and دَيْدُون [app. دَيْدُون] (TA) and دَيْدَدَان (K) *A custom, manner, habit,* or *wont.* (S, K, TA.)

دِيدَن: see what next precedes.

دیدان : see what next precedes.

دیدان : see ددن.

دیدون [app. دیدون]: see ددن: ___ and دیدن.

دیدبون : see ددن.

دیددان : see دیدن.

ددو

دَدٌ : see what follows.

دَدًا , (S, K,) like عَصًا (S) or قَفًا, (TA,) and دَدٌ , (S, K,) like دَمٌ (S) or يَدٌ, (TA,) and دَدَنٌ, (S, K,) which last is mentioned in art. ددن, (S,) *Diversion, sport, play,* or *such as is vain,* or *frivolous.* (S, K.) [See also arts. دد and ددن.]

در

1 دَرَّ, (S, Msb, K, &c.,) aor. ـِ and ـُ, [the latter anomalous,] inf. n. دَرٌّ (Msb, K, TA) and دُرُورٌ, (TA,) *It* (milk) *was,* or *became, copious,* or *abundant,* (Msb, K, TA,) *and flowed,* or *streamed; it flowed,* or *streamed, copiously,* or *abundantly;* and so the water of the eye, or tears, and the like, (TA,) &c.; (Msb;) as also استدرّ: (K, TA:) and, said of milk, *it ran,* or *flowed:* and *it collected* [or *became excerned*] *in the udder from the ducts and other parts of the body.* (TA.) ___ [Hence,] said of sweat, *It flowed* (K) *like as milk flows.* (TA.) ___ And of the tax called خَرَاج, *Its produce became abundant.* (K.) ___ And [in like manner] one says, لَا دَرَّ دَرُّهُ: see دَرٌّ, below. ___ And [hence,] دَرَّ also signifies *It was,* or *became, consecutive.* (K in art. دهدر.) And *It continued;* as in the phrase, دَرَّ لَهُ الشَّيْءُ [*The thing continued to him*]. (Sh, TA in art. جرى.) ___ And, said of a horse, aor. ـِ, inf. n. دَرِيرٌ (K) and دَرَّةٌ, (TA,) *He ran vehemently:* or *ran easily* (K, TA) *and without interruption.* (TA.) ___ And of herbage, (K,) inf. n. دَرٌّ, (TA,) *It became tangled,* or *luxuriant,* (K, * TA,) *by reason of its abundance.* (TA.) ___ One says also, of a she-camel, دَرَّتْ, (TA,) and دَرَّتْ بِلَبَنِهَا, (K,) aor. ـُ and ـِ, [the former anomalous,] inf. n. دُرُورٌ and دَرٌّ; (TA;) and ادرّت, alone, (S, K,) and ادرّت بِلَبَنِهَا; (K;) *She yielded her milk,* or *made it to flow, copiously,* or *abundantly.* (K, TA.) And دَرَّ الضَّرْعُ بِاللَّبَنِ, aor. ـُ, (S,) or ـِ, (TA,) inf. n. دُرُورٌ, (S,) or دَرٌّ, (TA,) [*The udder abounded with milk:* or *yielded milk copiously,* or *abundantly:*

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and ادرّ اللَّبَنَ signifies the same; or *it yielded,* or *emitted, the milk.*] ___ And [hence,] دَرَّتْ حَلُوبَةُ المُسْلِمِينَ, (S, A,) and لِقْحَتُهُمْ, (TA,) [lit. *The milch-camel of the Muslims yielded milk copiously,*]

meaning *the tribute,* or *taxes, pertaining to the Muslims poured in abundantly.* (S, * A, TA.) ___ And دَرَّتِ السَّمَآءُ بالمطَر, (K,) aor. ـُ , (S,) inf. n. دَرٌّ and دُرُورٌ, (K,) *The sky poured down rain* (K, TA) *abundantly.* (TA.) ___ And دَرَّبِمَا عِنْدَهُ *He produced,* or *gave forth, what he had.* (A.) ___ And دَرَّتِ الدُّنْيَا عَلَى أَهْلِهَا *The world was bountiful to its inhabitants.* (A.) ___ And دَرَّتِ السُّوقُ, (S in art. غر, and K,) inf. n. دَرَّةٌ, (S ubi suprà,) *The market became brisk, its goods selling much;* (S ubi suprà, K, TA;) *contr. of* غَارَّتْ. (S ubi suprà.) ___ And دَرَّتِ العُرُوقُ *The ducts,* or *veins, became filled with milk,* (TA,) or *with blood.* (A, TA.) ___ And دَرَّ العِرْقُ, inf. n. دُرُورٌ, *The vein pulsated uninterruptedly.* (TA.) ___ And دَرَّ السَّهْمُ, (AHn, K,) aor. ـِ , (TA,) inf. n. دُرُورٌ, *The arrow turned round well upon the nail* (AHn, K *) *of the left thumb,* [app. *so as to produce a sound,* (see حَنَّانٌ,)] *being turned with the thumb and fore finger of the right hand* [for the purpose of testing its sonorific quality]: the arrow does not thus turn, nor does it produce the kind of sound termed حَنِينٌ, unless in consequence of the hardness of its wood, and its goodly straightness, and its compact make. (AHn.) دَرَّ also signifies *It* (a thing) *was,* or *became, soft, tender,* or *supple.* (IAar, K.) And *It* (a lamp) *gave light, shone,* or *shone brightly.* (K.) ___ And, aor. يَدَرُّ. which is extr., (K,) or, as some say, the pret. is originally دَرِرَ, [the sec. pers. being دَرِرْتَ,] and, if so, the aor. is not extr., (MF,) *It* (a man's face) *became goodly after disease.* (K.)

4 ادرّ [*He made* milk *to flow,* or *to flow copiously,* or *abundantly:*] *he drew forth* milk. (Msb.) See also 1, in three places. ___ [Hence,] أَدَرُّوا الخَرَاجَ *They* (the collectors) *made the produce of the tax called* خراج *to come in abundantly.* (TA.) ___ [And ادرّ البَوْلَ *It* (a medicine, &c.,) *caused the urine to flow plentifully; acted as a diuretic;* (see the act. part. n. below;) as also استدرّه ___.] أُمَّهُ *He* (a young camel) *sucked,* or *drew the milk of, his mother.* (TA.) And ادرّها *He stroked her* (a camel's) *dugs, to draw her milk: he milked her;* (TA;) as also استدرّها , referring to a ewe or she-goat:

(Msb: and the latter, *he stroked her dugs with his hand, causing the milk to flow,* or *to flow copiously:* and the same verb, *he sought,* or *desired, her milk,* or *the flowing of her milk.* (TA.) ___ [Hence,] أَدِرُوا لِقْحَةَ ٱلْمُسْلِمِينَ [*Make ye. the tribute, or taxes, pertaining to the Muslims to pour in abundantly:* lit., *make ye the milchcamel of the Muslims to yield milk abundantly*]: said by 'Omar to the collector of the taxes. (TA.) ___ [Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, أَدِرَّهَا وَ إِنْ أَبَتْ, meaning, [lit.,] *Ply her, though she refuse, until she yield her milk abundantly.* (TA.) ___ And أَدَرَّ ٱللّٰهُ لَهُ أَخْلَافَ الرِّزْقِ [*God milked for him the dugs of sustenance;* i. e. *provided for him the means of subsistence*]: and استدرّ نعمةَ ٱللّٰه بالشُّكْر [*He drew the favour, or blessing, of God, by thankfulness*]. (A.) ___ الرِّيحُ تُدِرُّ السَّحَابَ, (S, L, K,) and تَسْتَدِرُّهُ, (S, L,) *The wind draws forth a shower of fine rain from the clouds:* (S, L, K: in some copies of the last, we find, as the explanation of أَدَرَّتِ الرِّيحُ السَّحَابَ, instead of حَلَبَتْهُ, [agreeably with the above explanation,] جَلَبَتْهُ, with ج : the explanation in the [S and] L is تَسْتَحْلِبُهُ: TA:) and نَسْتَدِرُّ السَّحَابَ [*We desire, or look for, a shower of rain from the clouds*]. (TA in art. حلب.) ___ And بين عينيه عِرْقٌ يُدِرُّهُ الغضبُ (said in a trad., TA) *Between his eyes was a vein which anger caused to flow;* (S; *) or *to fill with blood;* (A;) or *to become thick and full:* (TA:) or *which anger put in motion:* (S:) for (TA) أَدَرَّ الشَّىْءَ signifies *he put the thing in motion.* (K, TA.) ___ ادرّت المِغْزَلَ *She twisted the spindle vehemently,* (A, K,) *so that it seemed to be still in consequence of its vehement twirling.* (K, * TA.) ___ And ادرّ السَّهْمَ *He made the arrow to turn round well upon the nail* (AHn, K *) *of his left thumb, turning it with the thumb and fore finger of his right hand.* (AHn. [See 1, latter part.]) ___ And أَدْرَرْتُ عَلَيْهِ الضَّرْبَ *I inflicted upon him an uninterrupted beating.* (A.)

10 إِسْتَدْرَرَ see 1, first sentence: ___ and see دَرَّةٌ. See also 4, in five places. ___ استدرّت *She* (a goat) *desired the ram:* (El-Umawee, S, K:) and one says also اِسْتَذْرَرَتْ. (El-Umawee, S. [See art. ذرو.]) ___ And استدرّ *He spoke,* or *talked, much.* (TA in art. غلت.)

R. Q. 1 دَرْدَرَ, (inf. n. دَرْدَرَةٌ, TK,) *He* (a child, S) *chewed,* or *mumbled,* an unripe date (S, K) *with his toothless gums.* (TA.) Hence the saying of a certain Arab, to whom El-Asma'ee had come, أَتَيْتَنِى وَ أَنَا أُدَرْدِرُ [*Thou camest to me when I was* a child *mumbling with toothless gums:* or it may mean *thou hast come to me when I am* old, *mumbling* &c.: see دردر]. (TA.) ___ Also *He* (a man) *lost his teeth, and their sockets became apparent.* (TA.)

R. Q. 2 تَدَرْدَرَ *It* (a thing) *was,* or *became, in a state of motion* or *commotion,* or *it moved about.* (T in art. دل.) And تَدَرْدَرَتِ اللَّحْمَةُ *The piece of flesh quivered.* (K.) [Hence,] one says of a woman, تَدَرْدُرُ, [for تَتَدَرْدُرُ,] meaning *She quivers in her buttocks, by reason of their largeness, when she walks.* (TA.)

دَرٌّ an inf. n. used as a subst., (Msb,) *Milk;* (S, A, Msb, K;) as also دَرَّةٌ. (K.) Hence, ذَوَاتُ الدَّرِّ, and الدَّرُّ alone, *Milch-animals.* (TA.) And أُمَّهَاتُ الدَّرِّ *The teats* of a camel or clovenfooted animal. (TA.) ___ Hence also the saying, لِلّٰهِ دَرُّكَ *To God be attributed the good that hath proceeded from thee!* or *thy good deed!* (TA:) or *thy deed:* (A:) or *thy gift!* and *what is received from thee!* [and *thy flow of eloquence!* and *the like:* when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Aboo-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, لِلّٰهِ دَرُّهُ *To God be attributed his deed!* (S, K:) or *his knowledge!* or

his good! or *bounty!* or *beneficence!* (Har p. 418:) [&c.:] meaning praise. (S.) Accord. to IAar, دَرٌّ signifies *A deed, whether good or evil.* (TA.) Ibn-Ahmar says, للّه دَرِّى [*To God be attributed what hath brought me to this state!*] wondering at himself. (TA.) One also says, للّه دَرُّكَ مِنْ رَجُلٍ, which is likewise an expression of praise, (S,) meaning *To God be attributed the goodness,* or *good action, of thee, as a man!* [i. e., *of such a man as thou!*] (TA.) And للّه دَرُّهُ فَارِسًا [*To God be attributed his excellence as a horseman!*]. (Msb.) And, in dispraise, (S,) لَا دَرَّ دَرُّهُ *May his good, or wealth, not be,* or *become, much,* or *abundant!* (S, A, TA:) *or may his work not thrive!* (K.) El-Mutanakhkhil says,

* لَا دَرَّ دَرِّى إِنْ أَطْعَمْتُ نَازِلَهُمْ *
* قِرْفَ الحَتِّيِ وعِنْدِى البُرُّ مَكْنُوزُ *

[*May my wealth not become abundant,* or *may my work not thrive, if I feed him among them who is a guest with the rind of* حَتّى (q. v.) *when I have wheat stored up*]: this verse is cited by Fr, who also mentions the phrase, دَرَّ دَرُّ فُلَانٍ [*May the wealth of such a one become abundant!* or *may his work thrive!*]. (TA.) Also The *soul;* syn. نَفْسٌ. (K.) One says رَجُلٌ سَرِىُّ الدَّرِّ *A man of generous and manly soul.* (TK.) And دَفَعَ ٱللّهُ عَنْ دَرِّهِ *May God defend his soul.* (Lh.)

دُرٌّ and دُرَرٌ (S, Msb, K) and دُرَّاتٌ (K) pls., (S, Msb, K,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of دُرَّةٌ, (S, Msb, K,) which last signifies *A pearl:* (S:) or *a large pearl.* (Msb, K.)

دَرَّةٌ : see دُرَّةٌ.

دُرَّةٌ : see دُرٌّ.

دَرَّةٌ : see دَرٌّ, first sentence. ___ Also *Copious,* or *abundant, flowing milk; milk flowing copiously,* or *abundantly:* (TA:) and *a flow,* or *stream,* or *a flowing* or *streaming, of milk;* (S, K;) and *its abundance* or *abounding:* (S, Msb, K:) as also دَرَّةٌ : (L:) or this latter signifies *a single flow,* or *stream, of milk.* (Msb.) Hence the prov., لَا آتِيكَ مَا اخْتَلَفَتِ الدَّرَّةُ وَالجِرَّةُ *I will not come to thee as long as the flow of milk and the cud go* [the former] *downwards and* [the latter] *upwards.* (TA. [See also جِرَّةٌ.]) ___ [Hence also the phrase,] للسَّحَابِ دَرَّةٌ *The clouds*

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have a pouring forth: pl. دُرَرٌ. (S.) En-Nemir Ibn-Towlab says,

* وَرَحْمَتُهُ وَسَمَآءٌ دُرُرٌ *

* سَلَامُ الإِلَاهِ وَرَيْحَانُهُ *

meaning ذَاتُ دُرَرٍ [i. e. *The peace,* or *security,* &c., *of God, and his bounty, and his mercy, and a sky pouring forth showers*]. (S.) Some say that دُرَرٌ signifies دَارٌّ [*flowing,* or *streaming;* or *flowing,* or *streaming, copiously,* or *abundantly*]; like as قِيَمًا in the Kur vi. 162 signifies قَائِمًا. (TA.) In like manner one says also دِيمٌ دُرَرٌ [*Lasting and still rains pouring down*]. (TA.) ___ And للسُّوقِ دَرَّةٌ *The market has a brisk traffic going on in it, its goods selling much.* (AZ, S.) ___ And للسَّاقِ دَرَّةٌ *The thigh,* or *shank,* [of the horse or the like] *has a continuous movement for running;* syn. اسْتِدْرَارٌ لِلْجَرْيِ. (AZ, S.) You say also, مَرَّ الفَرَسُ عَلَى دَرَّتِهِ, meaning *The horse passed along without being turned aside by anything.* (TA. [See also دَرَّةٌ ___.]) مُسْتَدِرٌّ also signifies *Blood* [as being likened to milk]. (K.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her دَرَّةٌ. (TA.) ___ And The *means of subsistence* [as being likened to milk]. (TA in art. غر. [See an ex. voce غَرَّةٌ.]) ___ And *A mode,* or *manner, of*

flowing, or *streaming, of milk.* (Msb.) Also *A certain thing with which one beats,* or *flogs;* (Kr, S, A, K, TA;) i. e. the دُرَّة *of the Sultán:* (TA:) *a whip:* (Msb:) [app. *a whip for flogging criminals;* as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been *a kind of whip,* or *scourge, of twisted cords* or *thongs, used for punishment and in sport, such as is now called* فِرْقَلَّة: or *a whip made of a strip,* or *broad strip,* (see 1 in art. خفق,) *of thick and tough hide,* or *the like:* it is described by Golius and Freytag (by the latter as from the S and K, in neither of which is any such explanation found,) as *strophium ex fune aliave re contortum,* aut *nervus taurinus, similisve res, quibus percuti solet:*] an Arabic word, well known: (TA:) [or an arabicized word, from the Pers. دُرَّه:] pl. دُرَر. (A, Msb.)

دَرَر The *right course* or *direction* of a road: (S, K:) its *beaten track:* its *hard and elevated part.* (TA.) You say, نَحْنُ عَلَى دَرَرِ الطَّرِيقِ *We are upon the right course* [&c.] *of the road.* (S.) And هُمَا عَلَى دَرَرٍ وَاحِدٍ *They two are following one direct course.* (S.) ___ دَرَرُ بَيْتٍ *The direction, point, place,* or *tract, which is in front of,* or *opposite to, a house.* (K.) You say, دَارِى بِدَرَرِ دَارِكَ *My house is in front of,* or *opposite to, thy house.* (TA.) ___ دَرَرُ الرِّيحِ *The direction,* or *point, from which the wind blows.* (S, K.)

دَرُور : see دَارٌ, in two places.

دَرِير A horse (S, K) or similar beast (K, TA) that is *swift:* (S, K:) or *swift in running, and compact in make:* (TA:) or *compact and firm in make.* (K, TA.) [See also دَرِّىٌّ and مُسْتَدِرٌّ.] See also دَارٌ.

دَرَّآءُ : see دَارٌ.

فَرَسٌ دَرِّىٌّ (TA) or دَرِّيَّةٌ (A) *A horse,* or *mare, that runs much.* (A, TA.) [See also دَرِير and كَوْكَبٌ مُسْتَدِرٌّ.]

دَرِىٌّ: see the next paragraph. الفَارِسِيَّةُ الدَّرِيَّةُ *The chaste dialect of Persian:* (Mgh:) or *the most chaste dialect thereof:* (TA:) so called in relation to دِرْ, (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning a door or gate. (Mgh, TA.)

كَوْكَبٌ دُرِّىٌّ and دُرِّىٌّ (S, A, K) and دَرِّىٌّ (K, TA) *A shining,* or *brightly-shining, star:* (K:) or *a star that shines, glistens,* or *gleams, very brightly:* (S, A:) called دُرِّىٌّ in relation to دُرٌّ [i. e. pearls, or large pearls], (Fr, Zj, S, A,) because of its whiteness (Zj, S, A) and clearness, and beauty: (Zj:) pl. دَرَارِىُّ. (A.) It is also termed دُرِىءٌ and دُرِّىءٌ and دَرِّىءٌ. (TA. [See art. دُرِّىٌّ ___.]) درأ also signifies The *glistening,* or *shining,* of a sword: (K:) a rel. n. from دُرٌّ; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read ذَرِّىٌّ, with ذ [and fet-h]. (TA.)

دَرِّىٌّ : see the next preceding paragraph.

دُهْ دُرَّيْنِ, (S,) or دُهْدُرَّيْنِ: (K:) see art. دهدر.

دَرَّارَةٌ *A spindle* (K, TA) *with which the pastor spins wool,* or *with which a woman spins cotton or wool;* as also مَدَرَّةٌ . (TA.)

دُرْدُرٌ The *part of the gums where the teeth grow:* (TA:) or the *part where the teeth grow of a child:* (S, K, TA:) or the *part where the teeth grow both before they grow and after they have fallen out:* (K, TA:) pl. دَرَادِرُ. (S.) Hence the prov., أَعْيَيْتَنِى بِأُشْرٍ فَكَيْفَ بِدُرْدُرٍ, (S, K,) or فَكَيْفَ أَرْجُوكَ بِدُرْدُرٍ, (TA,) i. e. *Thou* [*weariedst me,* and] didst not accept good advice when thou wast a young woman and *when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee* now *when* thou hast grown old, and *the places of the growth of thy teeth have become apparent* by reason of age? (K, * TA.) In the K we read لَمْ تَقْبَلِ النُّصْحَ شَابًّا: but it should be لَمْ تَقْبَلِى النُّصْحَ شَابَّةً. (TA.) دُرْدُرٌ is also said to signify The *extremity,* or *tip, of the tongue:* or, as some say,

its root: but the signification commonly known is that first given above. (TA.)

دَرْدَرَةٌ inf. n. of R. Q. 1. (TK.) ___ Also an onomatopœia meaning The *sound of water rushing along in the beds of valleys.* (TA.)

دَرْدَارٌ *A certain kind of tree,* (T, S, K,) *well known;* (T;) also called شَجَرَةُ البَقِّ: [both of these names are now applied to the *elm-tree;* and so both are applied by Golius:] *there come forth from it various* أَقْمَاعٌ [app. *excrescences of the nature of gall-nuts*], *like pomegranates, in which is a humour that becomes* بَقٌّ [i. e. *bugs* or *gnats,* for both are signified by this word]; *and when they burst open, the* بَقّ *come forth: its leaves are eaten, in their fresh state, like herbs,* or *leguminous plants:* so in the Minháj edDukkán. (TA.) Also The *sound of the drum.* (K.)

دُرْدُورٌ *A whirlpool, in which shipwreck is feared;* (S;) *a place in the midst of the sea, where the water is in a state of violent commotion,* (T, K,) *and from which a ship scarcely ever escapes.* (T, TA.)

دَارٌ : see دَرَّةٌ. ___ Also, (S, Msb, K,) and دَرُورٌ (S, A, Msb, K) and دَرَّآءُ (A) and مُدِرٌّ , (S,) A she-camel, (S, A, K,) or ewe, or she-goat, (Msb,) *abounding with milk; having much milk:* (S, A, Msb, K:) pl. (of the first, S, Msb) دُرَّآرٌ; (S, Msb, K;) and one says also إِبِلٌ دُرُرٌ (a pl. of دَرُورٌ [in the CK and in my MS. copy of the K ابل دَرُورٌ]) and إِبِلٌ دُرَّرٌ (also a pl. of دَرُورٌ [in the CK and in my MS. copy of the K ابل دَرٌّ]): (K, accord. to the TA:) and دَرُورٌ applied to an udder signifies the same: (TA:) [and مِدْرَارٌ also app. signifies the same; for you say] ___ سَمَآءٌ مِدْرَارٌ *A sky pouring down abundance of rain:* (S, K:) and سَحَابَةٌ مِدْرَارٌ *a cloud pouring down much rain.* (A, TA.) ___ رِزْقٌ دَارٌّ *Continual, uninterrupted, sustenance,* or *means of subsistence.* (TA.) دَارٌّ and دَرِيرٌ A lamp *giving light, shining,* or *shining brightly.* (K.)

تَدَرَّةٌ *A copious flowing,* or *streaming, of milk.* (K.)

مُدَرٌّ : see مُدَرٌّ لِلْبَوْلِ ___. دَارٌ [and مُسْتَدِرٌّ لَهُ, and simply مُدَرٌّ and مُسْتَدِرٌّ , A *diuretic* medicine &c.]. (TA in art. جزر, &c.) And مُدِرٌّ لِلطَّمْثِ [*Emmenagogue*]. (K in art. اشن, &c.) ___ مُدَرَّةٌ and مُدَرٌّ A woman *twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling.* (K, * TA.)

مُدَرَّةٌ : see دَرَّارَةٌ.

مِدْرَارٌ : see دَارٌ, in three places.

مُسْتَدِرٌّ : see مُدَرٌّ, in two places. ___ Also A number of arrows in their flight *resembling the streaming of milk, by reason of the vehemence with which they are impelled;* occurring in a verse of Aboo-Dhu-eyb. (TA.) ___ فَرَسٌ مُسْتَدِرٌّ فِى عَدْوِهِ [*A horse that runs far without being turned aside by anything*]. (A.) [See دِرَّةٌ, and see also دِرِّىٌّ and دِرِيرٌ.]

درأ

1 دَرَأَهُ, aor. ـَـ, (M, Msb, K,) inf. n. دَرْءٌ (S, M, Mgh, Msb, K) and دَرْأَةٌ; (K;) and دَرَّأَهُ; (M, TA; [or this latter has probably an intensive signification;]) *He pushed it,* or *thrust it;* or *pushed it,* or *thrust it, away,* or *back; repelled*

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it; or *averted it;* syn. دَفَعَهُ; (S, * M, Mgh, * Msb, K;) namely, a thing. (Msb.) Hence, كَانَ بَيْنَ عُمَرَ وَمُعَاذِ بْنِ عَفْرَآءَ دَرْءٌ *There was, between 'Omar and Mo'ádh Ibn-'Afrà, a contending, and a mutual pushing* or *thrusting,* &c. (Mgh.) And دَرَأَ عَنْهُمْ *He repelled from them,* or *defended them;* as also دَرَهُ, which is formed by substitution from the former, like هَرَاقَ from أَرَاقَ. (S in art. دره.) And دَرَأَ عَنْهُ الحَدَّ *He averted* (دَفَعَ) *from him the prescribed castigation:* (M, Mgh:) or *he deferred his prescribed castigation:* and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad., ادْرَؤُوا الحُدُودَ بِالشُّبُهَاتِ [*Avert ye,* or *defer ye, the prescribed castigations on account of dubious circumstances*]. (ISk, M, TA.) And ادْرَؤُوا الحُدُودَ مَا ٱسْتَطَعْتُمْ [*Avert ye,* or *defer ye, the prescribed castigations as long as ye are able*]. (S, form a trad.) ___ See also 5. ___ دَرَأَ عَنِ البَعِيرِ الحَقَبَ is explained by Sh as meaning *He pushed back the kind girth of the camel:* but AM says that the correct meaning is, *he spread the kind girth upon the ground, and made the camel to lie down upon it* [in order that he might gird him]. (TA.) [For] دَرَأَ signifies also *He spread,* or *laid flat,* (K, TA,) a thing upon the ground. (TA.) ___ دَرَأَ الشَّىْءَ بِالشَّىْءِ *He supported the thing by the thing; made the. thing to be a support to the thing.* (TA.) [Hence,] دَرَأَ الحَائِطَ بِبِنَآءٍ *He conjoined the*

wall with a structure [*so as to support the former by the latter*]. (TA.) ___ دَرَأَ بِحَجَرٍ *He cast a stone;* like رَدَأَ. (TA.) You say, دَرَأَهُ بِحَجَرٍ and رَدَأَهُ بِهِ *He cast a stone at him.* (M in art. ___.) رَدَأَ said of a torrent, (K,) inf. n. دَرْءٌ, (TA,) *It rushed,* or *poured forth with vehemence;* as also اندرأ. (K.) And دَرَأَ الوَادِى بِالسَّيْلِ *The valley poured along the torrent.* (TA.) [See also دَرْءٌ, below.] ___ دَرَأَ, (K,) inf. n. دُرُوءٌ, (TA,) is syn. with طَرَأَ [*He came from a place,* or *from a distant place, unexpectedly;* &c.]. (K.) And you say, دَرَأَ عَلَيْنَا فُلَانٌ, (T, S, K, * TA,) inf. n. دُرُوءٌ (S, TA) and دَرْءٌ; (TA;) and اندرأ (S, TA) and تدرّأ; (TA;) *Such a one came,* or *came forth, upon us unexpectedly,* (T, S, K, * TA,) or *whence we knew not;* as also طَرَأَ, (T,) and دَرَهُ. (IAar, TA in art. دره.) And اندرأ عَلَيْهِ بِشَرٍّ, vulg. اندرى, *He came upon him suddenly with evil,* or *mischief.* (TA.) ___ Hence, i. e. from دَرَأَ signifying he came, or came forth, unexpectedly, (T, S, TA,) دَرَأَ, inf. n. دُرُوءٌ, said of a star, meaning *It shone,* or *glistened,* (S, K, TA,) *intensely,* (S, TA,) and *its light spread:* (TA:) or, as some say, *it rose.* (T.) [Hence also,] دَرَأَتِ النَّارُ *The fire gave light, shone, was bright,* or *shone brightly.* (Sh, K.) دَرَأَ, (T, S, K,) aor. ـَـ, (T,) inf. n. دُرُوءٌ, (T, S,) *He* (a camel) *had what is termed the* غُدَّةٌ, (S, K,) i. e. *the plague,* or *pestilence,* (طَاعُونٌ,) *of camels,* (T,) *and had therewith a tumour in his* نَحْرٌ [or *stabbing-place, in the uppermost part of the breast*]: but in a female, it is *in the udder:* (TA:) or *had a tumour in his* نَحْرٌ. (IAar, T.) The epithet applied to the male is دَارِئٌ: and so, accord. to ISk, to the female, (T, S,) meaning *Attacked by the* غُدَّةٌ *in her* مَرَاقٌ, (T, and so in a copy of the S,) thus, without teshdeed to the ق, signifying *the part, of her throat, which is the place of passage of the water,* (T, TA,) or *in her* مَرَاقٌّ [or *thin and soft parts* of the belly], (so in one of my copies of the S,) *so that the protuberance of the* غُدَّةٌ [or *pestilential tumour*] *is apparent:* which protuberance is termed دَرْءٌ. (T, S.)

2 دَرَّأَ see 1, first sentence.

3 مُدَارَأَةٌ, primarily, (TA,) signifies The act of *opposing;* and *repelling,* or *striving to repel:* (S, TA:) or *treating in an evil,* or *adverse, manner;* and *opposing:* (A 'Obeyd, TA:) or the *putting* one *off in the matter of a right* or *due, by promising to render it time after time;* and *treating in an evil,* or *adverse,* and *a contrary, manner.* (Mgh in arts. دری and شری.) One says, دَرَأْتُهُ *I repelled him,* or *strove to repel him.* (T, Msb, K.) And فُلَانٌ لَا يُدَارِئُ وَ لَا يُمَارِى, (S, TA,) i. e. *Such a one does not act in an evil,* or *adverse, manner, nor oppose,* [*nor does he wrangle,* or *dispute obstinately:*] and لَا يُدَارِى, meaning, accord. to Sgh, if for لَا يُدَارِئُ, *does not repel,* or *strive to repel, him who has a right from his right.* (TA.) ___ Accord. to El-Ahmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without ء; (T, S;) contr. to the assertion of A 'Obeyd, who says that in this case it is without ء. (T.) [F says,] دَارَأْتُهُ is *syn. with* دَارَيْتُهُ and دَافَعْتُهُ and لَاَيْنْتُهُ [the second of which has a meaning explained above; the first and last meaning *I treated him with gentleness* or *blandishment, soothed him, coaxed him,* or *wheedled him;* &c.]; thus bearing two contr. significations: (K:) [or] دَرَأْتُهُ and دَارَيْتُهُ both signify *I was fearful,* or *cautious, of him; and treated him with gentleness* or *blandishment,* or *soothed him, coaxed him, wheedled him,* or *cajoled him:* (S:) [but Az says,] I say that the verb with ء means *I was fearful,* or *cautious, of him,* as says AZ; or *of his evil,* or *mischief:* and دَارَيْتُ signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also دَرَيْتُ. (T.)

4 أَدْرَأَتْ بِضَرْعِهَا, (AZ, T, S,) inf. n. إِدْرَآءٌ, (AZ, T,) [as also اذرأت, with ذ,] *She* (a camel) *excerned* (أَنْزَلَتْ) *the milk,* (AZ, T, S,) *and relaxed her udder, on the occasion of bringing forth.* (AZ, S.) The epithet applied to the she-camel so doing is مُدْرِئٌ. (AZ, T, S, K.)

5 **تَدَرَّأَ** see 1. ___ تدرّأ عَلَيْنَا *He domineered over us.* (S.) And تدرّؤوا عَلَيْهِمْ *They domineered over them,* (K, TA,) *and aided one another against them.* (TA.) ___ تدرّؤوا, (M, K, TA,) and ادَّرَؤُوا دَرِيئَةً, (TA,) *They concealed themselves from a thing in order to beguile it,* or *circumvent it:* (M, K, TA:) or *they made use of a* ذَرِيعَة [or دَرِيئَة] *for hunting and spearing or thrusting* [*or shooting objects of the chase*]: (TA:) and ادّرأتُ للصَّيْد, (S,) or الصَّيْد, (K,) *I prepared for myself a* دَرِيئَة *for the chase:* (S, K:) and دَرَأَ الدَّرِيئَةَ للصَّيْد, aor. ـَ , inf. n. دَرْءٌ, *He drove the* دريئة *to the chase, and concealed himself by it.* (M.)

6 **تدارؤوا** *They repelled,* or *strove to repel, one another* (M, Msb, K) in contention, or altercation, (M, K,) and the like; and *disagreed.* (M.) ادَّارَأْتُمْ is originally تَدَارَأْتُمْ, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the ا being added to commence the word: (S, TA:) the meaning is, *Ye disagreed;* and *repelled,* or *strove to repel, one another.* (S.) فَٱدَّارَأْتُمْ فِيهَا, in the Kur ii. 67, means *And ye contended together respecting it;* because those who contend repel one another: or *ye repelled,* or *strove to repel, one another, by each of you casting the slaughter upon his fellow.* (Bd.)

7 **إِنْدَرَأَ** see 1, in three places. ___ The phrase الحُدُودُ تَنْدَرِئُ بالشُّبُهَات [*The prescribed castigations shall be,* or *are to be, averted,* or *deferred, on account of dubious circumstances,*] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) ___ اندرأ الحَرِيقُ *The fire* [of a burning house &c.] *spread,* (K, TA,) *and gave light, shone, was bright,* or *shone brightly.* (TA.)

8 **إِدْتَرَأَ** see 5, in two places.

دَرْءٌ and inf. n. of 1 in senses pointed out above. (S, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] جَآءَ السَّيْلُ دَرْءًا and دُرْءًا *The torrent rushed,* or *poured forth with vehemence,* [or *came rushing,* &c.,]

from a place, (M, K,) or *from a distant place,* (TA,) *unknown:* (M, K, TA:) or the latter signifies *the torrent came from a distant land* or *tract.* (S.) And الوادى جآء دُرْءًا *The valley flowed with the rain of another valley:* if with its own rain, you say, سَالَ ظَهْرًا: (IAar, M; and the like is said in the TA in the present art. and in art. ظهر:) or سال دُرْءًا means *it flowed with other than its own rain;* and ظَهْرًا, with its own rain. (TA in art. ظهر.) Hence الدُّرْءُ has been metaphorically used by a rájiz to signify *The flowing of water from the mouths of camels into their insides.* (M.) *A bending;* (TA;) *a crookedness,* or *curvity;* (S, M, K, TA;) in a cane, or spearshaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. دُرُوءٌ. (M.) One says, أَقَمْتُ دَرْءَ فُلَانٍ *I rectified the crookedness and opposition,* or *resistance, of such a one.* (S.) And hence, بِئْرٌ ذَاتُ دَرْءٍ *A well having a part* [*of its shaft*] *projecting,* or *protuberant.* (S, O.) And طَرِيقٌ ذُو دُرُوءٍ *A road having furrows,* (M, * K, *) or *abrupt, water-worn, ridges,* (T, S, M,) *and protuberances, and the like.* (T.) ___ The *extremity,* or *edge,* of a thing; because it repels therewith. (Ham p. 213.) ___ *A portion of a mountain that projects,* or *juts out, from the rest,* (M, K, TA, and Ham

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p. 213 in explanation of the pl.,) *unexpectedly:* (TA:) pl. as above. (M.) ___ See also 1, last sentence. ___ Also *Disobedience, and resistance, and hatred,* or *dislike,* (T, TA,) *and crookedness,* (T,) *and disagreement, on the part of a wife.* (T, TA.)

دَرْءٌ : see دَرْءٌ, in three places.

دَرِيئَةٌ *A ring by aiming at which one learns to pierce* or *thrust* [*with the spear*] (S, M, K) *and to shoot:* (T, * M, K:) said by As to be with ء: (S:) and also called وَتِيرَةٌ. (S in art. وتر.) 'Amr Ibn-Maadee-Kerib says,

ظَلْتُ كَأَنِّى لِلرِّمَاحِ دَرِيئَةٌ * * أُقَاتِلُ عَنْ أَبْنَآءِ جَرْمٍ وَفَرَّتِ

[*I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled*]. (T, S, M. [See also Ham p. 75, where it is written دَرِيَّةٌ.]) ___ Also *A camel,* (T, S,) or *other thing,* (S,) or *anything,* (M, K,) *by which one conceals himself* (T, S, M, K) *from the wild animals,* (T,) or *from the objects of the chase,* (S, * M, K,) *in order that they may be circumvented,* (T, S, M, K,) *so that when the man is able to shoot,* or *cast, he does so:* (T, S:) like ذَرِيعَةٌ: (S in art. ذرع:) accord. to AZ, it is with ء, (S,) because the دريئة is driven (تدرأُ, i. e. تدفع,) towards the objects of the chase: (T, * S:) but IAth says that it is دَرِيَّةٌ, without ء; and that it signifies *an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots,* or *casts, at them:* (TA:) the pl. of دَرِيئَةٌ is دَرَايَا and دَرَائِئُ with two hemzehs, each of them extr. [with respect to analogy]. (M, TA.)

دِرِىٌّ : see what next follows.

دُرِىٌّ : see what next follows.

كَوْكَبٌ دُرِّىٌّ , (T, S, K, &c.,) like خَمِّيرٌ and سَكِّيرٌ (S) or سَكِّينٌ, (K,) from دَرَأَ عَلَيْنَا فُلَانٌ; (S;) and دُرِىٌّ , (M, K,) the only instance of the measure فُعِيلٌ except مُرِّيقٌ; (K;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دُرِّىٌّ;] but A'Obeyd says that when it is pronounced with the first letter madmoomeh it is دُرِىٌّ, without ء, a rel. n. from دُرٌّ, of the measure فُعْلِىٌّ, [and the like is said in the K, though دُرِّىٌّ is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فُعِيلٌ; and that he who pronounces it [دُرِّىٌّ] with ء means that it is [originally of the measure] فُعُّولٌ, like سُبُّوحٌ, and that one of its vowels is changed to kesr because it is deemed difficult of

pronunciation; and Akh mentions also دَرِىٌّ , with ء, of the measure فَعِيلٌ, with fet-h to the first letter, (S, TA,) on the authority of Katádeh and AA; (TA;) *A star that shines,* or *glistens,* (S, K, TA,) *intensely:* (S:) or *a star that is impelled in its course from the east to the west:* (M:) accord. to IAar, [*a shooting star;*] *a star that is impelled* (يُدْرَأُ) *against the devil* [*or a devil;* for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]: (T, TA:) and said by some to signify *one of the five planets:* (TA in art. در:) pl. دَرَارِىءُ; (T, S, M;) said by Fr to be applied by the Arabs to the *great stars of which the names are not known.* (S.)

دَارِئٌ *Coming from a place,* or *from a distant place, unexpectedly:* (M, TA: but only the pls. of the word in this sense are there mentioned:) *an enemy showing open hostility,* or *coming forth into the field to encounter another in battle:* and *a stranger:* (T:) pl. دُرَأَءُ (T, M, TA) and دُرَّآءٌ. (M, TA.) People say, نَحْنُ فُقَرَآءُ دُرَأَءُ [*We are poor men, come from a distant place,* or *strangers*]. (T, TA.) See also 1, last sentence. ___ [Hence,] metaphorically used by Ru-beh as meaning *Swollen with anger.* (M, TA.)

السُّلْطَانُ ذُو تُدْرَأٍ , (S, M, * K,) and تُدْرَأَةٍ , (K,) accord. to different relations of a trad. in which it occurs, (TA,) *The Sultán is possessed of apparatus* [*of war*], (عُدَّةٍ, S, and so in some copies of the K,) or *might,* (عِزٍّ, so in other copies of the K,) *and power, to repel his enemies:* (S, M, * K: *) accord. to IAth, ذو تدرأ signifies *impetuous, not fearing* or *dreading;* and so, *having power to repel his enemies:* (TA:) it is used in relation to war and contention. (M.) You say also, هو ذُو تُدْرَأٍ and تُدْرَهُ: and هو ذُو تُدْرَئِهِمْ and تُدْرَهِهِمْ (TA in art. دره, q. v.)

تُدْرَأَةٌ : see the next preceding paragraph.

مُدْرِئٌ : see 4.

مِدْرَأٌ *A thing with which one pushes,* or *thrusts;* or *pushes,* or *thrusts, away,* or *back.* (TA.)

[Applied in the present day, pronounced مِدْرَا, without ء, to *A boat-pole.*]

ذَاتُ المِدْرَأَةِ *The she-camel of violent spirit.* (TA.)

دراقن

دُرَاقِنٌ and دُرَّاقِنٌ, (K, and the latter is mentioned in one of my copies of the S,) the latter is that which is in common use, (TA,) The *peach;* syn. خَوْخٌ: (AHn, IDrd, K; and so in a copy of the S:) and the *apricot;* syn. مِشْمِشٌ; (K;) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) IDrd says that the people of Syria call the former fruit دراقن, which is an arabicized Syrian word, or [rather] Greek, [originally δωράκιον,] and El-Jawáleekee also mentions it among arabicized words. (TA.)

درب

1 **دَرِبَ بِهِ**, (T, * S, M, A, Msb, * K,) aor. ـَـِ, (Msb, K,) inf. n. دَرَبٌ (T, M, Msb, K) and دُرْبَةٌ, (S, * M, A, K,) or the latter is a simple subst.; (Msb;) and تَدَرُّبٌ, (M, A, Msb, * K,) and دَرْدَبٌ [which is generally regarded as a quadriliteralradical word (see art. دردب)]; (S, K;) *He was,* or *became, accustomed,* or *habituated, to it; attached, addicted, given,* or *devoted, to it;* (T, S, M, Msb, K;) and *bold to do it,* or *undertake it:* (Msb:) or *he knew it, had knowledge of it,* or *was knowing in it.* (A, TA.) And دَرِبَ عَلَى الصَّيْدِ *He* (a hawk) *was,* or *became, accustomed,* or *habituated,* or *trained, to the chase;* and *bold to practise it.* (A.)

2 **دَرَّبَهُ بِهِ** (M, Msb, * K) and عَلَيْهِ and فِيهِ, (M, K,) inf. n. تَدْرِيبٌ, (K,) *He accustomed,* or *habituated, him to it; made him to become attached, addicted, given,* or *devoted, to it.* (M, Msb, * K.) And دَرَّبَ, (M,) or دَرَّبَ عَلَى الصَّيْدِ, (T, S, A, * K, *) inf. n. as above, (K,) *He accustomed,* or *habituated,* or *trained,* (T, S, M, A, K, *) a hawk, (T, S, A,) or an eagle, (K,) or a bird or beast of prey, (M,) *to the chase;* (T, S, M, A, K; *) and *made* it *bold to practise it.* (A.) And دَرَّبَتْهُ الشَّدَائِدُ *Difficulties,* or *hardships, exercised him so as to render him strong to endure them,* and *habituated,* or *inured, to them.* (Lh, T, S.) And دَرَّبَ, (IAar, T,) inf. n. as above, (IAar, T, K,) *He was,* or *became, patient in war in the time of flight.* (IAar, T, K.)

4 **ادرب القَوْمُ** *The people,* or *party, entered a land of the enemy pertaining to the territory of the* رُومُ [or *people of the Greek Empire*]. (S.) أَدْرَبْنَا occurs in a trad. as meaning *We entered the* دَرْبَ [q. v.]. (TA.) ادرب *He beat a drum;* (IAar, T, TA;) as also دَرْدَبَ and دَبْدَبَ. (TA.)

5 **تدرّب** quasi-pass. of 2: (Msb:) see 1.

دَرْبٌ is not a word of Arabic origin: (Msb:) الدَّرْبُ is [the Arabic name of the ancient *Derbe,* near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these Gates are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming:] *a well-known place in* الرُّوم [or *the territory of the Greek Empire*], mentioned by Imra-el-Keys, [as El-Idreesee also says,] in the words,

* بَكَى صَاحِبِى لَمَّا رَأَى الدَّرْبَ حَوْلَهُ *

[*My companion wept when he saw the* درب *around him;* knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] *Any place of entrance,* (Kh, T, M, A, Mgh [in my copy of which it is written دَرَب in all its senses], K,) or *a narrow pass,* (Mgh,) *to* [*the territory of*] الرُّوم: (Kh, T, M, A, Mgh, K:) or *such as is not open at both ends: such as is open at both ends* being called دَرْبٌ: (K:) or *a place of entrance between two mountains:* (Msb:) or *a narrow pass in mountains:* and hence it has another meaning well known: (S:) [i. e.] the *gate of a* سِكَّة [here meaning *street:* misunderstood by Golius, who has consequently explained دَرْبٌ as having, for one of its meaning, porta

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ingressusve palmeti]; used in this sense by the Arabs because it [i. e. the درب properly so called] is like a gate, or entrance, to that whereto it leads: (Msb:) or the *gate of a wide* سِكَّة: (T:) or *a wide gate of a* سِكَّة; and the *largest gate;* (M, K;) both of which explanations mean the same: (M:) and also *a wide* سِكَّة *itself:* so in the phrase, زُقَاقٌ أَوْ دَرْبٌ غَيْرُ نَافِذٍ [*a narrow street or a wide street not being a thoroughfare*]: (Mgh: [in my copy of which, دَرَب is put for دَرْب:]) [but in the present day, and as used by El-Makreezee and others, *a by-street,*

whether wide or narrow, branching off from a great street, or *passing through a* حارة (or *quarter*), *open,* or *having a gate, at each end:*] pl. دروب (Kh, T, M, Mgh, TA) and دراب. (Sb, K. [The former pl., the only one commonly known, is not mentioned in the K.]) ___ Also *A place in which dates are put to dry.* (M, K.)

درب : see the next preceding paragraph.

دَرِب [part. n. of دَرِبَ]. You say, هو دَرِبٌ به [*He is accustomed,* or *habituated, to it; attached, addicted, given,* or *devoted, to it;* and *bold to do it,* or *undertake it:* and] *he knows it, has knowledge of it,* or *is knowing in it.* (A, TA.) And some use دارِب as part. n. of دَرِبَ: (Msb:) it signifies *Skilful in his handicraft:* (IAar, T, Msb:) and with ة, *intelligent:* (IAar, T, K:) and *skilful in her handicraft:* (K:) and [hence] *a female drummer.* (IAar, T, K.) And عُقَابٌ دارِبٌ عَلَى (M) or عُقَابٌ دارِبٌ عقاب الصَّيْد (K) means دَرِبَةٌ (K) or دَرِبَةٌ بالصَّيْد (M) [*An eagle accustomed, or habituated, or trained, to the chase;* and *bold to practise it*].

دُرْبَةٌ *Custom,* or *habit;* (IAar, T, S, M, A, K;) or *habituation;* (T, Msb;) and *boldness to engage in,* or *undertake, war,* and *any affair:* (IAar, T, S, A, * Msb, * K:) and دُرَّابَةٌ, (M, TA,) with teshdeed, (TA,) on the authority of IAar, (M, TA,) but written in the K دُرابَةٌ, (TA,) signifies the same. (M, K, TA.) One says, مَا زِلْتُ أَعْفُو عَنْ فُلَانٍ حَتَّى اتَّخَذَهَا دُرْبَةً [*I ceased not to forgive such a one until he took it as a habit*]. (T, * S.)

دَرُبُوتٌ (Lh, M, K [in the CK دَرْبُوبٌ]) and دَرُوبٌ, (K,) the former like تَرْبُوتٌ, in which the [initial] ت is [said to be] a substitute for د, (Lh, M,) A he-camel, (M, K,) or such as is termed بَكْرٌ, (Lh, M,) and a she-camel, (Lh, M, K,) *submissive,* or *tractable,* (M, K,) or *rendered submissive* or *tractable:* and a she-camel *that will follow a person if he takes hold of her lip or her eyelash.* (Lh, M, K. [But I read بِهُدْبِ عَيْنَيْهَا, as in the explanation of تَرْبُوتٌ in the TA, instead of نَهَزَتْ عَيْنَيْهَا in the M and CK in this art., and نَهَزَتْ عَيْنَيْهَا in my MS. copy of the K.

See also تربوت.])

دروب : see the next preceding paragraph.

درابة and دُرَّابة: see دُرْبة.

دارِب : see دَرِب, in two places.

مُدَرَّب A man, (S, M,) or an old man, (T,) *tried*, or *proved, in affairs, and whose qualities have become known;* or *tried*, or *proved, and strengthened by experience in affairs; experienced*, or *expert:* or *whose qualities have been tried*, or *proved:* syn. مُجَرَّب (T, S, M, A, * K) and مُنَجَّذ: (M, K:) and مُدْرِب is *syn.* with مُجْرِب: (S:) or in every word of the measure مُفَعَّل syn. with مُجَرَّب, the medial radical letter may be pronounced with fet-h or with kesr, except مُدَرَّب. (M, K.) ___ And hence, (M,) One *afflicted with trials* or *troubles.* (Lh, M, K.) ___ And A camel *well trained, and accustomed to be ridden, and to go through the* [*narrow passes in mountains called*] دُروب: fem. with ة. (K.) ___ المُدَرَّب *The lion.* (Sgh, K.)

مُدْرِب : see the next preceding paragraph.

دربان

دربانٌ (K) and دربانٌ and دُرْبانٌ (Kr, TA) sings. of درابنةٌ, (K, TA,) which signifies *Door-keepers,* or *gate-keepers:* [the sing. is] Persian, [originally دَرْبانْ,] arabicized. (S, K.)

درج

1 **دَرَجَ**, (S, Msb, K,) aor. ـُ, (S, Msb,) inf. n. دُرُوجٌ (S, Msb, K) and دَرَجَانٌ, (K,) said of a man, and of a [lizard of the kind called] ضَبّ, (S,) *He went on foot;* [*went step by step; stepped along;*] or *walked:* (S, K:) and said of a child, *he walked a little, at his first beginning to walk:* (Msb, TA: *) or, said of an old man, and of a child, and of a bird of the kind called قَطًا, aor. as above, inf. n. [دُرُوجٌ and] دَرْجٌ and دَرَجَانٌ and دَرِيجٌ, *he walked with a weak gait; crept along;* or *went,* or *walked, leisurely, slowly, softly,* or *gently.* (TA.) ___ [Hence,] دَرَجَ قَرْنٌ بَعْدَ قَرْنٍ *Generation after generation passed away.* (A.) And دَرَجَ القَوْمُ *The people passed away,* or *perished, none of them remaining;* (S, A, K;) as also اندرجوا. (S, K.) And دَرَجَ *He left no progeny,* or *offspring:* (As, S, K:) *he died, and left no progeny,* or *offspring:* [opposed to أَعْقَبَ:] but you do not say so of every one who has died: (TA:) or it signifies also [simply] *he died:* (Aboo-Tálib, S, A, Msb:) so in the prov., أَكْذَبُ مَنْ دَبَّ وَدَرَجَ (S, Msb) *The most lying of the living and the dead.* (S.) Or دَرَجَ signifies, (K,) or signifies also, (S,) *He went his way;* (S, K;) and so دَرِجَ, [aor. ـَ,] like سَمِعَ. (K.) لَيْسَ هٰذَا بِعُشِّكَ فَٱدْرُجِى, i. e. [*This is not thy nest, therefore*] *go thou away,* is a saying occurring in a خُطْبَة of El-Hajjáj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA. [See also art. دَرَجَتْ ___.]) عش and أَدْرَجَتْ *She* (a camel) *went beyond the year* [*from the day when she was covered*] *without bringing forth.* (S, K.) ___ دَرَجَتِ الرِّيحُ *The wind left marks,* or *lines,* [or *ripples,*] *upon the sand.* (TA.) ___ دَرَّجَتِ الرِّيحُ بِالحَصَا *The wind passed violently over the pebbles* [app. *so as to make them move along:* see also 10]. (K.) دَرِجَ, aor. ـَ, *He rose in grade, degree, rank, condition,* or *station.* (K, TA.) ___ *He kept to the plain and manifest way*

in religion or in speech. (K, TA.) Also (i. e. دَرِجَ) *He continued to eat the kind of bird called* دُرَّاج. (K.) دَرَجَ as a trans. v.: see 4, in two places.

2 دَرَّجَ, inf. n. تَدْرِيجٌ, *He made him to go on foot; to go step by step; to step along;* or *to walk: he made him* (a child) *to walk a little, at his first beginning to walk:* or *he made him* (an old man and a child) *to walk with a weak gait; to creep along;* or *to go,* or *walk, leisurely, slowly, softly,* or *gently:* see 1, first sentence: and see also 10, first sentence.] You say, of a child, يُدَرَّجُ عَلَى الحَالِ [*He is made to walk,* &c., leaning *upon the go-cart*]. (S, K.) ___ [Hence,] دَرَّجَهُ, (S, Msb, K,) inf. n. تَدْرِيجٌ, (Msb,) *He brought him near,* or *caused him to draw near,* (S, Msb, * K,) *by degrees* (عَلَى التَّدْرِيجِ, S), or *by little and little,* (Msb,) إِلَى كَذَا *to such a thing,* (S,) or إِلَى الأَمْرِ *to the thing* or *affair;* (Msb;) as also اسْتَدْرَجَهُ . (S, Msb, K.) ___ And *He exalted him,* or *elevated him, from one grade,* or *station, to another, by degrees* (عَلَى التَّدْرِيجِ); as also اسْتَدْرَجَهُ . (A.) ___ And hence, *He accustomed him,* or *habituated him,* إِلَى كَذَا *to such a thing.* (A.) ___ [Hence] also, inf. n. as above, *He fed him,* namely, a sick person, when in a state of convalescence, *by little and little, until he attained by degrees to the full amount of food that he ate before his illness.* (TA.) ___ دَرَّجَنِى, inf. n. as above, said of corn, or food, and of an affair, *It was beyond,* or *it baffled, my ability,* or *power, to attain it,* or *accomplish it.* (K.) ___ See also 4. دَرَّجَ as an intrans. v. signifies *He went on foot,* or *walked,* [&c.,] *much.* (Har p. 380.) [It is also said to signify *He imitated the cry of the bird called* دُرَّاج: see De Sacy's Chrest. Ar. 2nd ed. ii. 39.]

4 ادرج *He* (God) *caused* people *to pass away,* or *perish.* (TA. [See also 10.]) [Hence,] ادرجه بالسَّيْفِ [*He destroyed him with the sword*]. (K in art. شمر.) ___ تُدْرِجُ غَرْضَهَا وَتُلْحِقُهُ بِحَقْبِهَا said of a she-camel when she makes her saddle with its appertenances to shift backwards [*She makes her fore girth to slip back and*

to become close to her kind girth]. (TA.) Accord. to Aboo-Tálib, إِدْرَاجٌ signifies A camel's *becoming lank in the belly, so that his belly-girth shifts back to the kind girth; the load also shifting back.* (TA.) ___ ادرج الدَّلْوَ *He drew up the bucket gently:* (K:) *drew it up,* or *out, by little and little.* (Er-Riyáshee, TA.) ___ ادرج الإِقَامَةَ; and دَرَجَهَا aor. ـُ, inf. n. دَرْجٌ; *i. q.* أَرْسَلَهَا [i. e. *He chanted the* إِقَامَة (q. v.); meaning *he chanted it in a quick,* or *an uninterrupted, manner;* for such is the usual

and prescribed manner of doing so: see 1 in art. حذم: in the present day, دَرَجَ, aor. and inf. n. as above, signifies *he chanted,* or *sang, in a trilling,* or *quavering, manner;* and *uninterruptedly,* or *quickly*]. (Msb.) ___ [إِدْرَاجٌ in speaking signifies, in like manner, The *conjoining of words, without pausing; i. q.* وَصْلٌ, *as opposed to* وَقْفٌ: it occurs in this sense in the S in art. هل, &c.] ___ ادرج (inf. n. إِدْرَاجٌ, TA) also signifies *He folded, folded up,* or *rolled up,* (S, A, Msb, K,) a thing, (TA,) a writing, (S, A, Msb,) and a garment, or piece of cloth; (Msb;) as also دَرَّجَ, (K,) inf. n. تَدْرِيجٌ; (TA;) and دَرَجَ, (K,) aor. ـُ, inf. n. دَرْجٌ: (TA:) the first of these verbs is the most chaste: (L:) [it signifies also *he rolled* a thing *like a scroll; made* it *into a roll,* or *scroll:* and hence, *he made* it *round like a scroll; he rounded* it: (see أَدْمَجَ and مُدْمَجٌ and مُدَمْلَجٌ and حَرَّدَ &c.:) and *he wound* a thing upon another thing:] also *he infolded* a thing; *put* it *in,* or *inserted* it: and *he wrapped, wrapped up,* or *inwrapped,* a thing in another thing. (L.) You say, أَدْرَجَ الكِتَابَ فِى الكِتَابِ *He infolded, enclosed, or inserted, the writing in the* [other] *writing;* or *put it within it.* (A, L.) And ادرج المَيِّتَ فِى الكَفَنِ وَالقَبْرِ *He put the dead man into the grave-clothing and the grave.* (TA.) And أَدْرَجَنِى فِى طَىِّ النِّسْيَانِ [*He,* or *it, infolded me in the folding of oblivion*]. (TA in art. طوى.) ___ [And hence, *He foisted,* or *inserted spuriously,* a verse or verses into a poem.] رَجَعَ إِدْرَاجُهُ عَلَى or

إِدْرَاجه: see أَدْرَجَتْ ___. دَرَجٌ said of a she-camel: see 1. ادرج بالنَّاقَة *He bound* (صرَّ) *the she-camel's teats* (K, TA) *with a* دُرْجَة [app. meaning a *piece of rag wrapped about them*]. (TA.)

5 **تدرّج** *He progressed,* or *advanced, by degrees,* إِلَى شَىْءٍ *to a thing.* (TA.) *He was,* or *became, drawn near,* or *he drew near,* (S, Msb,) *by degrees* (عَلَى التَّدْرِيجِ, S), or *by little and little,* (Msb,) إِلَى كَذَا *to such a thing,* (S,) or إِلَى الأَمْرِ *to the thing* or *affair.* (Msb.) ___ And *He became accustomed,* or *habituated,* إِلَى كَذَا *to such a thing.* (A.)

7 **اندرجوا** : see 1. ___ اندرج also signifies *It was,* or *became, folded, folded up,* or *rolled up.* (KL.) [And *It was,* or *became, infolded,* or *inwrapped.* ___ And hence, اندرج فيه *It was,* or *became, involved, implied,* or *included, in it.* ___ And اندرج تَحْتَ كَذَا *It was,* or *became, classed as a subordinate to such a thing.*]

10 **استدرجه** [is *syn. with* دَرَّجَهُ *in the first of the senses assigned to this latter above.*

Hence,] Dhu-Rummeh says,

* صَرِيفُ المَحَالِ ٱسْتَدْرَجَتْهَا المَحَاوِرُ *

meaning [*The creaking of the large sheaves of pulleys*] *which the pivots made to go* [*round*] *slowly* (صَيَّرَتْهَا إِلَى أَنْ تَدَرَّجَ). (TA.) ___ See also 2, in two places. ___ [Also] *He caused him to ascend,* and *to descend, by degrees.* (Bd in vii. 181.) ___ And hence, *He* (God) *drew him near to destruction by little and little:* (Bd ibid:) *He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour:* (Idem in lxviii. 44:) *He* (God) *took him* (a man) *so that he did not reckon upon it;* [*as though by degrees;*] *bestowing upon him enjoyments in which he delighted, and*

on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state: such is said to be the meaning in the Kur vii. 181 and lxviii. 44: (TA:) or *He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness* [*thus leading him by degrees to perdition*]: and [or as some say, TA] *He took him by little and little;* [or *by degrees;*] *not suddenly:* (K:) or استدرجهم signifies *He took them by little and little;* [*one,* or *a few, at a time;*] *not* [*all of them together,*] *suddenly.* (L.) And *He,* or *it, called for, demanded,* or *required, his destruction:* from درج he died. (A, TA.) ___ *It* (another's speech, Aboo-Sa'eed, TA) *disquieted him so as to make him creep along,* or *go slowly* or *softly, upon the ground.* (Aboo-Sa'eed, K.) ___ *He deceived him,* or *beguiled him,* (AHeyth, K, TA,) *so as to induce him to proceed in an affair* from which he had refrained. (AHeyth, TA.) ___ استدرج النَّاقَةَ *He invited the she-camel's young one to follow after she had cast it forth from her belly:* so accord. to the K: [in the CK, for النَّاقَةَ and وَلَدَهَا, we find النّاقةُ and وَلَدُهَا:] but accord, to the L and other lexicons, استدرجت النَّاقَةُ وَلَدَهَا, i. e. *the she-camel invited her young one to follow* [*her*] *after she had cast it forth from her belly.* (TA.) ___ استدرجت الرِّيحُ الحصا *The wind* [*blew so violently that it*] *made the pebbles to be as though they were going along of themselves* (K, TA) *upon the surface of the ground, without its raising them in the air.* (TA.) [See also 1.]) ___ استدراج also signifies The *drawing forth* (in Pers. بيرون اوردن) *speech,* or *words, from the mouth.* (KL.) ___ And The *rejecting a letter, such as the* و *in* يَعِدُ *for* يَوْعِدُ. (Msb in art. وعد.)

درج : see دَرَجَ, in two places. Also, and دَرْجٌ, *A thing in,* or *upon, which one writes;* (S, K;) [*a scroll,*

or *long paper,* or *the like, generally composed of several pieces joined together, which is folded* or *rolled up:*] and مُدْرَج , [used as a subst.,] *a writing folded* or *rolled up;* pl. مَدَارِجُ: (Har p. 254:) and مدرجة [app. مُدْرَجَة , from أَدْرَجَ he folded or rolled up, with ة added to transfer it from the predicament of part. ns. to that of substs.,] signifies [in like manner] *a paper upon which one writes a* رِسَالَة [or *message,* &c.], *and which one folds,* or *rolls up;* pl. مَدَارِجُ. (Har p. 246.) ___ فى دَرْجِ الكِتَابِ signifies فى طَيِّه [lit. *Within the folding of the writing;* meaning *infolded,* or *included, in the writing*]; (S, A, TA;) and فى ثَنْيه [which means the same]; (A;) and فى داخله [an explicative adjunct, meaning *in the inside of the writing*]. (TA.) You say, أَنْفَذْتُه فى دَرْجِ الكِتَابِ [*I transmitted it in the inside of the writing*]. (S, TA.) And جَعَلَه فى دَرْجِ الكِتَابِ [*He put it in the inside of the writing*]. (A, L, TA.) And فى دَرْجِ الكِتَابِ كَذَا وكَذَا [*In the inside of the writing are such and such things;* or *in the writing are* enclosed, or included, or written, or mentioned, *such and such things;* this being commonly meant by the phrase فى طَيِّ الكِتَابِ كذا وكذا]. (TA.)

دُرْج *A woman's* حفش; (S, K;) i. e. *a small receptacle of the kind called* سَفَط, *in which a woman keeps her perfumes and apparatus,* or *implements:* (TA:) [accord. to the K, it is a coll. gen. n.; for it is there added, (I think in consequence of a false reading in a trad.,)] the n. un. is with ة: and the pl. [of mult.] is دَرَجَة and [of pauc.] أَدْرَاج. (K.)

دَرْج *A way, road,* or *path;* (S, L, K;) as also دَرَج : (L:) and مَدْرَجَة (S, A) and مَدْرَج (A, K) signify [*the same;* or] *a way by,* or *through, which one goes* or *passes; a way which one pursues; a course,* or *route;* syn. مَذْهَب (S) and مَسْلَك (S, K) and مَمَرّ; (A;) and particularly the *way along which a boy and the wind &c. go;* as also دَرَج; respecting which last, in relation to the wind, see دُرُوج: (L:) or مَدْرَج signifies *a road;* or *a cross-road;* or *a bending road;* and its pl. is مَدَارِجُ: (Msb:) and مَدْرَجَة is explained by

Er-Rághib as signifying *a beaten way* or *road:* and it signifies also the *course by which things pass, on a road &c.:* and the *main part* of a road: and *a rugged* [*road such as is termed* ثَنِيَّة, *between mountains:* (TA:) the pl. of دَرْج (S, L) and of دَرَج (L) is أَدْرَاج (S, L) and دَرَاج, which occurs in a prov. cited below: (Meyd:) and the pl. of مَدْرَجَة is مَدَارِج : (S, TA:) مَدَارِج أَكَمَة signifies *the roads that lie across a hill such as is termed* اكمة. (TA.) You say أَدْرَاجَكَ meaning *Go thy way, as thou camest.* (TA from a trad.) And رجع دَرْجَه (TA) and رجع أَدْرَاجَه (Sb, S, K) and إِدْرَاجَه (K) or عَلَى إِدْرَاجِه (IAar) *He returned by the way by which he had come.* (S, K, TA.) And رجع دَرْجَه *He returned to the thing,* or *affair, that he had left.* (TA.) And رجع عَلَى أَدْرَاجِه and رجع دَرْجَه الأَوَّل *He returned without having been able to accomplish what he desired.* (IAar.) And اسْتَمَرَّ دَرْجَه and أَدْرَاجَه [*He kept on his way; persevered in his course*]. (TA.) And هُوَ عَلَى دَرَجِ كَذَا *He is on the way of,* or *to, such a thing.* (TA.) And اتَّخَذُوا دَارَه مَدْرَجَةً and مَدْرَجًا *They made his house a way through which to pass.* (A.) And هٰذَا الأَمْرُ مَدْرَجَةٌ لِهٰذَا *This thing,* or *affair, is a way that leads to*

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this. (TA.) And امْشِ فِى مَدَارِجِ الحَقِّ *Walk thou in the ways of truth.* (TA.) And ذَهَبَ دَمُه أَدْرَاجَ الرِّيَاحِ *His blood went for nothing;* [lit., *in the ways of the winds;* meaning] *so that no account was taken of it, and it was not avenged.* (S, A, * K.) And خَلِّ دَرْجَ الضَّبِّ *Leave thou the way of the* ضب [a species of lizard], (S, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (فَتَنْتَفِخَ): (S, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd. [See another reading, and explanations thereof, in Har p. 220, or in Freytag's Arab. Prov. i. 437.]) And مَنْ يَرُدُّ الفُرَاتَ عَنْ دَرَاجِه or أَدْرَاجِه, accord. to different readings, with two different pls. of دَرْج; i. e. *Who will turn back Euphrates from its course?* a prov. applied to an impossible affair. (Meyd.) And مَنْ يَرُدُّ السَّيْلَ عَلَى أَدْرَاجِه *Who will*

turn back the torrent to its channels? another prov. so applied. (Meyd.) دَرْجُ سَيْلٍ and مَدْرَجُ سَيْلٍ signify *The way by which a torrent descends in the bendings of valleys.* (TA.) ___ [Hence, perhaps, as denoting a way, or means,] *A mediator between two persons for the purpose of effecting a reconciliation.* (K.) ___ أَنَا دَرْجُ يَدَيْكَ means [*I am submissive,* or *obedient, to thee;*] *I will not disobey thee:* (A, TA: *) and دَرْج used in this sense does not assume a dual nor a pl. form: [therefore] you say also, هُمْ دَرْجُ يَدَيْكَ *They are submissive,* or *obedient, to thee.* (TA.) ___ دَرْجُ الرَّمْلِ and المَآء signify [*The ripples of sand* and *of water;*] *what are seen upon sand,* and *upon water, when moved by the wind.* (Az and TA in art. حبك.) See دُرُوج. ___ See also دَرَجَة, in two places. And see دَرْج.

دُرْجَة *A thing which is rolled up, and inserted into a she-camel's vulva, and then* [*taken forth, whereupon*] *she smells it, and, thinking it to be her young one, inclines to it* [*and yields her milk*]: (S:) or, accord. to Aboo-Ziyád El-Kilá- bee, (S,) *a thing* (T, S, K) *consisting of rags,* (T,) or *of tow and rags* (S, M) *and other things,* (M,) *which is rolled up,* (T, K,) *and stuffed into a she-camel's vulva,* (T, S, M, K,) *and into her tuel,* (K,) *and bound,* (TA,) *when they desire her to incline to the young one of another,* (T, S,) *having first bound her nose and her eyes:* (S:) they leave her thus, (S, K,) with her eyes and nose bound, (K,) for some days, (S,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (S, K,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (S:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (K:) the thing thus rolled up is called دُرْجَة (T, S) and جَزْم and وَثِيقَة; (T;) and the thing with

which her eyes are bound, غمامة; and that with which her nose is bound, صقاع: (S:) the pl. [of mult.] is درج (S, TA) and [of pauc.] أدراج: (TA:) or it signifies [or signifies also] *a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof:* pl. درج. (L, K.) ___ Also *A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva,* (K, TA,) *to see if there be any remains of the blood:* (MF:) likened to the درجة of a she-camel. (K.) It is said in a trad. of 'Áïsheh, [كُنَّ يبعثن بالدَّرجة فيها الكُرسُف *They* (women) *used to send the* درجة, *with cotton therein*]: (IAth, K, * TA:) but accord. to one reading it is درجة, (IAth, K,) pl. of درج [explained above], meaning a thing like a small سفط, in which a woman puts her light articles and her perfumes: (IAth:) El-Bájee read درجة, which seems to be a mistake. (K.) ___ See also 4, last sentence. And see what here next follows.

درجة *A single stair,* or *step, of a series of stairs* or *of a ladder; one of the* درج *of a* سلَّم: (Mgh:) and hence, by a synecdoche, (Mgh,) *a series of stairs,* or *a ladder,* (S, A, Mgh, Msb, K, TA,) *constructed of wood or of clay* [*&c.*] *against a wall or the like,* (Mgh,) *by which one ascends to the roof of a house;* (TA;) as also درجة (S, K) and درجة and درجَّة and أدرجَّة : (K:) the pl. of the first is درج , (S,) or [rather] درجة [has for its proper pl. درجات, and] is n. un. of درج like as قصبة is of قصب. (Msb.) درج and درجات also signify *Stages upwards:* opposed to درك and دركات: and hence درجات is used in relation to Paradise; and دركات, in relation to Hell. (B voce درك, q. v.) ___ *A degree* in progress and the like: you say درجة درجة *By degrees; gradually.* (TA.) ___ *A degree, grade,* or *order, of rank* or *dignity:* (S, A, K: *) *degree, grade, rank, condition,* or *station:* and *exalted,* or *high, grade* &c.: (TA:) pl. درجات. (S, K, TA.) ___ [*A degree of a circle:*] *a thirtieth part of a sign of the Zodiac:* (TA:) [pl. درجات.] ___ [*A degree,* i. e. *four minutes, of time:* pl. درجات.]

درجة : see the next preceding paragraph. Also, (ISk, S, K,) and درَّجة , (Sb, TA,) *A certain bird,* (ISk, S, K,) *of*

which the inside of the wings is black, and the outside thereof dustcoloured; in form like the قَطَا, *but smaller,* or *more slender:* (ISk, S:) thought by IDrd to be the same as the دُرَّاج. (TA.) [See also دَرَّاجَة, last sentence.]

دُرَجَّة : see دَرَجَة.

ريح دَرُوج *A wind swift in its course:* (S, K:) or *not swift nor violent in its course:* (TA:) and in like manner قَدْح *an arrow:* (S, TA:) or ريح دروج signifies *a wind of which the latter part leaves marks* (يَدْرُج) *so as to produce what resembles* [*the track made by the trailing of*] *the tail of a halter upon the sand:* and the place is called دَرْج . (L.)

دُرَّج *Great and difficult affairs* or *circumstances.* (K.) You say, وَقَعَ فُلَانٌ فِى دُرَّجٍ *Such a one fell into great and difficult affairs* or *circumstances.* (TA.)

دُرَّجَة : see دُرَجَة.

دَرَّاج *One who creeps along* (يَدْرُج) *with calumny,* or *slander, among people:* (A:) *one who calumniates,* or *slanders, much* or *frequently.* (Lh, K.) ___ الدُّرَّاج *The hedge-hog;* syn. القُنْفُذ: (K:) because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) ___ أَبُو دَرَّاجٍ *A certain small bird.* (TA.)

دُرَّاج *A certain bird,* (S, K,) [the *attagen, francolin, heath-cock,* or *rail,*] *resembling the* حَيْقُطَان, *and of the birds of El-'Irák, marked with black and white spots,* or, accord. to the T, *spotted:* IDrd says, I think it is a post-classical word; and it is *the same as the* دُرَجَة and دُرَّجَة: in the S it is said that the names دُرَّاج and دُرَّاجَة are applied to the *male* and the *female* [respectively] until one says حَيْقُطَان, which is applied peculiarly to the male. (TA.) [See also De Sacy's Chrest. Ar. 2nd ed. ii. 39.]

دِرِّيجٌ, like سِكِّينٌ, (K,) or دُرَّيْجٌ, (so in the L,) *A thing,* (K,) i. e. *a stringed instrument,* (TA,) *resembling the* طُنْبُورٌ, *with which one plays:* (K, TA:) the like of this is said by ISd. (TA.)

دَرَّاجَةٌ *A* حَالٌ [or *kind of go-cart*]; i. e. the *thing upon which a child is made* [*to lean so as*] *to step along,* or *walk slowly, when he* [*first*] *walks:* (Aboo-Nasr, S, K:) or the *machine on wheels on which an old man and a child* [*lean so as to*] *step along,* or *walk slowly.* (TA.) ___ Also *A* دَبَّابَةٌ [or *musculus,* or *testudo*], *which is made for the purpose of besieging, beneath which men enter.* (K.) [The first and last of these significations are also assigned by Golius and Freytag to دَرَجَةٌ: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the S and K; and Freytag, that of the K.]

دُرَّاجَةٌ : see دُرَّاجٌ.

دَارِجٌ [part. n. of 1, q. v.:] A boy *that has begun to walk slowly, and has grown;* (Mgh;) a boy *in the stage next after the period when he has been weaned.* (IAar, TA voce مُطَبِّخٌ, q. v.) ___ Dust (تُرَابٌ) *caused by the wind to cover the traces,* or *vestiges, of dwellings, and raised, and passed over violently, thereby.* (K.) ___ [Also, in the present day, The *trilling,* or *quavering,* or the *quick, part* of a piece of music or of a song or chant: see 4. ___ And *Current,* or *in general use.* And hence الدَّارِجُ, or الكَلَامُ الدَّارِجُ, or اللِّسَانُ الدَّارِجُ, *The modern speech;* i. e. *the modern Arabic.*]

دَارِجَةٌ sing. of دَوَارِجُ, (T, TA,) which signifies

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The *legs* of a beast (T, K) and of a man: ISd knew not the sing. (TA.)

أُدْرُجَّة : see درجة.

مدرج ; pl. مدارِج: see درج, in four places.

مدرج : see درج. ___ [Also A verse *foisted,* or *inserted spuriously,* into a poem.]

مدرِج A she-camel *that has gone beyond the year* [*from the day when she was covered*] *without bringing forth.* (TA.) ___ And A she-camel *that makes her fore girth to slip back and to become close to her hind girth; contr. of* مسناف; as also مدراج ; of which the pl. is مدارِيج. (TA.)

مدرجة , and its pl. مدارِج, which is also pl. of مدرج: see درج, in seven places. أَرْض مدرجة *A land in which are birds of the kind called* دُرَّاج. (S.)

مدرجة : see درج.

مدراج A she-camel *that is accustomed to go beyond the year* [*from the day when she was covered*] *without bringing forth:* (S:) or *that exceeds the year by some days, three* or *four* or *ten; not more.* (TA.) ___ See also مدرِج.

درد

1 **دَرِدَ** , (M, Mgh, L,) aor. ـَـِ , (S,) inf. n. دَرَدٌ, (S, * M, Mgh, L, K, *) *He was,* or *became, toothless;* (S, L;) *he lost his teeth.* (M, Mgh, L, K.) It is said in a trad., أُمِرْتُ بالسِّوَاكِ حَتَّى خِفْتُ لَأَدْرَدَنَّ (S, Mgh *) *I was commanded to make use of the tooth-stick until I feared,* meaning *I thought,* or *opined, that I should assuredly become toothless:* for the Arabs use ظَنَّ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, ظَنَنْتُ لَعَبْدُ ٱللّٰهِ خَيْرٌ مِنْكَ: (S:) or, accord. to one relation, the words of this trad. are لَزِمْتُ السِّوَاكَ حَتَّى خَشِيتُ أَنْ يَدْرَدَنِى [a mistranscription for يُدْرِدَنِى , from أَدْرَدَ, i. e. *I kept to the use of the toothstick until I feared that it would deprive me of my teeth,* or *render me toothless*]: (L:) or, accord. to another relation, خَشِيتُ أَنْ أُدْرِدَ أَسْنَانِى [*I feared that I should make my teeth to fall out*]; but this [verb, Mtr says,] I have not heard. (Mgh.)

4 **أَدْرَدَ** see above, in two places.

دَرَدٌ inf. n. of دَرِدَ. (S, * M, &c.) ___ And *I. q.* حَرَدٌ [but in what sense is not said: see what next follows]. (M, TA.)

دَرِدٌ , as an epithet applied to a man, *I. q.* حَرِدٌ [but in what sense is not said]. (M, TA.)

دَرْدَمٌ : see أَدْرَدُ, in two places.

دُرْدِىٌّ The *dregs, feces, lees,* or *sediment,* or *what remains at the bottom,* of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] نَبِيذ, (A,) and of any fluid, such as beverages, or wines, and oils. (L.) ___ Also *A ferment that is put into, and left in, expressed juice and* [*the beverage called*] نَبِيذ, *in order that it may ferment.* (L.) [See خَمِيرٌ.]

دُرَيْد an abbreviated dim. of أَدْرَد. (S, K.)

أَدْرَد A *toothless* man; (S, M, A, Mgh;) as also دَرْدَم, with an augmentative م: (M:) fem. of the former دَرْدَآء: (S, M:) and pl. دُرْد. (A.) ___ دَرْدَآء دُرْدُرَآء ناقة, (S, M, K,) and دَرْدَم, with an augmentative م, (S, K,) as in the instance of دَلْقَم syn. with دَلْقَآء, and of دَقْعَم syn. with دَقْعَآء, (S,) *A she-camel advanced in years:* (S, K:) or *having her teeth* [*worn,* or *consumed,*] *down to the sockets,* (M, K,) *by reason of old age.* (M, TA.) الدَّرْدَآء the name of *A certain corps,* or *troop of horse,* (كَتِيبَة, [in some copies of the S and K كَتِيبَة,]) *that belonged to the Arabs.* (A 'Obeyd, S, K, TA.)

درز

درزٌ [*A seam,* or *a raised seam,* of a garment or piece of cloth;] the *elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing;* (Mgh;) *one of the* دُرُوز *of a garment or piece of cloth,* (S, TA,) and *the like;* (TA;) which are well known: (K:) a Persian word, [originally دَرْز,] (S, TA,) arabicized: (S, K:) or, accord. to some, the *nap,* or *villous substance,* (زِئْبِر,) and *lustre,* (مَآء,) of a garment, or piece of cloth. (TA.) ___ [Hence,] بَنَاتُ الدُّرُوزِ *Lice:* and *nits;* syn. صِئْبَانٌ. (S, K, TA.)

درس

1 **درس**, aor. ـُـ, inf. n. دُرُوس, *It* (a trace, or mark, or what is termed رَسْم, S, A, K, and a house, A, or a thing, M) *became effaced, erased, rased,* or *obliterated;* (S, M, A, K;) as also اندرس, (K, TA,) said of what is termed رسم: (TA:) or *it* (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;) *became covered with sand and dust blown over it by the wind:* (TA in art. دثر:) or *it* (an abode, or a place of sojourning,) *became effaced, erased, rased,* or *obliterated, and its traces,* or *remains, became concealed,* or *unseen:* (Msb:) and دَرُسَ signifies the same as دَرَسَ in the first of the senses explained above, but in an intensive manner. (M.) ___ [Hence دَارَسَتِ الآيَاتُ as explained near the end of this paragraph.] ___ Hence, also, (AHeyth,) دَرَسَ الثَّوْبُ, (AHeyth, S, A, K,) inf. n. دَرْس, (S, TA,) *The garment,* or *piece of cloth, became old and worn out.* (AHeyth, S, A, K.) ___ And دَرَسَ الكِتَابُ *The writing,* or *book, became old.* (Msb.) ___ [Hence, also,] دَرَسَتْ, (S, M, A, K,) aor. ـُـ, (M,) inf. n. دُرُوس (S, M, K) and دَرْس, (M, K,) *She* (a woman, S, M, A, K, or, accord. to Lh, a girl, M) *menstruated.* (S, M, A, K.) دَرَسَتْهُ الرِّيحُ, (S, M, K,) or الرِّيَاحُ, (A,) [aor. ـُـ,] inf. n. دَرْس, (A, TA,) *The wind,* (S, M, K,) or *winds,* (A,) *effaced, erased, rased,* or *obliterated, it,* (S, M, A, K,) *by repeatedly passing over it;* (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْم; (S, K;) and [*erased,* or *rased,*] a house; (A;) or a thing: (M:) and دَرَسَهُ القَوْمُ *The people effaced, erased, rased,* or *obliterated, it.* (M.) ___ Hence, (AHeyth,) دَرَسَ الثَّوْبَ, (AHeyth, K,) aor. ـُـ, inf. n. دَرْس, (TA,) *He rendered the garment,* or *piece of cloth, old and worn-out.* (AHeyth, K.) ___ دَرَسَ الطَّعَامَ, (M,) or الحِنْطَةَ, (S, A, Msb, K,) وَنَحْوَهَا, (Msb,) aor. ـُـ, (TA,) inf. n. دَرْس (M, K) and دِرَاس, (S, A, Msb, K,) *He trod,* or *thrashed, the wheat,* (S, M, A, Msb, K,) *and the like:* (Msb:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دِرَاس in the sense here indicated is of the dial. of Syria.

(TA.) ___ درس المرأة, (A,) or الجارية, (K,) *He compressed the woman,* (A,) or *the girl.* (K.) ___ درس النَّاقة, (M, A,) aor. ـُ, inf. n. درس, (M,) *He broke,* or *trained, the she-camel:* (M, A:) [and so, app., دارسها; for it is said that] the primary signification of مدارسة is the *breaking,* or *training,* or *disciplining,* [a beast;] and *returning time after time* (تعهُّد) *to a thing.* (TA.) You say also, بعير لم يدرس, meaning *A camel that has not been ridden.* (S, TA.) ___ Hence, (M,) [or from درسته الريح, or from درس,] درس الثَّوب الكتاب, (S, M, A, K,) aor. ـِ (M, K) and ـَ, (K,) inf. n. درس and دراسة (S, M, K) and دراسة and دراس, (TA,) *He read the book;* (M, K;) *as though he opposed it until it became easy for him to remember it:* (M:) or *he read it repeatedly,* [or *studied it,*] in order to remember it: (A:) or *he made it easy to remember, by much reading:* (TA:) or *he read and learned it:* (Bd in vi. 105:) and دارسه, inf. n. مدارسة and دراس, signifies the same: (M:) and so درسَّه, and أدرسه: (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] دارست الكُتُب, and تدارستها, and ادَّارستها, signify the same as درستها [*I read the books,* or *read them repeatedly,* &c.]: (S, TA:) and تدارس القرآن signifies *He read the Kur-án, and returned to it time after time, in order that he might not forget it.* (TA.) You say also, درست العلْم, aor. ـُ, inf. n. درس and دراسة, *I read science.* (Msb.) It is said in the Kur [vi. 105], accord. to different reading, وليقولوا درست, and دارست, [*And to the end that they may say, Thou hast read,* &c.:] but some say that the former means *Thou hast read the books of the people of the Scriptures:* and the latter, *Thou hast consulted,* or *conferred, with them;* expl. by ذاكرتهم: (M:) or the former means *Thou hast learned:* (Abu-l-'Abbás:) and the latter, *Thou hast read,* or *studied, under the Jews as thy teachers, and they have read,* or *studied, under thee as their teacher:* (I'Ab, Mujáhid, K:) and another reading is دارس;

i. e. دَارَسَ النَّبِيُّ اليَهُودَ [*he prophet hath read,* or *studied, with the Jews*] : and another, دَارَسَتْ , which may be rendered in two ways: *The Jews have read,* or *studied,* or *consulted,* or *conferred, with* (دَارَسَتْ) *Mohammad:* and *The signs* (آيَات) *have vied in length of time* [or *antiquity*] *with those of other scriptures so that every one of them has for the most part become obliterated:* (TA:) and another reading is دَرَسَتْ; and another, دَرُسَتْ; both meaning, *They* (these stories, or histories,) *have become obliterated:* (M:) or *they are things which have long since passed:* (Abu-l-'Abbás:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated.* (M.) [You also say, دَرَسَ عَلَيْهِ *He read,* or *studied, under him as his teacher;* like قَرَأَ عَلَيْهِ.]

2 **دَرَّسَ غَيْرَهُ** [*He made another to read,* or *to read repeatedly,* or *to study,* in order to remember; or *to read and learn: he taught him to read,* &c.: *he lectured him*]. (A.) And دَرَّسَتْهُ الكِتَابَ and أَدْرَسَتْهُ إِيَّاهُ [*I made him,* or *taught him, to read the book,* or *to read it repeatedly,* or *to study it,* or *to read and learn it*]. (IJ, M.) ___ See also دَرَسَ الكِتَابَ.

3 **دَارَسَتِ الآيَاتُ** : see 1. دَارَسَ النَّاقَةَ: see 1. ___ دَارَسَ غَيْرَهُ [*He read,* or *studied, with another, each of them teaching the other*]. (A.) And دَارَسَتْهُ الكِتَابَ, inf. n. مُدَارَسَةٌ, [*I read,* or *read repeatedly,* or *studied,* or *read and learned, with him the book, each of us teaching the other*]. (A.) And دَارَسَهُمْ *He called to mind with them* a subject of discourse, &c.; or *he conferred with them;* syn. ذَاكَرَهُمْ. (M.) See also 1, latter half, in five places.

4 **أَدْرَسَ** see 2: ___ and see دَرَسَ الكِتَابَ.

5 **تَدَرَّسْتُ أَدْرَاسًا وَتَشَمَّلْتُ شَمَالًا** [app., *I clad myself in old and worn-out garments, and*

wrapped myself in shemlehs]. (A, TA.)

6 **تَدَارَسُوا الكِتَابَ حَتَّى حَفِظُوهُ** [*They read the book,* or *read it repeatedly,* or *studied it,* or *read and learned it, together, teaching one another, until they retained it in memory*]. (A.) ___ تَدَارَسَتِ الكُتُبُ, and ادَّارَسَتْهَا, and تَدَارَسَ القُرْآنَ: see دَرَسَ الكِتَابَ.

7 **إِنْدَرَسَ** see 1, first signification.

دَرْسٌ *A road,* or *way, that is unapparent;* (S, K;) as though the traces thereof had become effaced. (TA.) ___ See also دَرْسٌ. [*A lecture:* pl دُرُوسٌ.]

دَرْسٌ The *relic, trace,* or *mark, of a thing that becomes effaced, erased, rased,* or *obliterated.* (M.) ___ *An old and worn-out garment,* or *piece of cloth;* (S, M, A, K;) [app. an epithet used as a subst.;] as also دَرَسٌ (M) and دَرِيسٌ ; (S, M, A, K;) ↓ which last also signifies *an old and worn-out carpet;* (A;) ↓ and as an epithet, signifying *old and worn-out,* is applied to a coat of mail, (M, TA,) and to a sword, and to a مِغْفَرٌ [&c.]: (TA:) pl. [of the first] أَدْرَاسٌ, (M, K,) [a pl. of pauc.,] and [of the same or of either of the others] دُرْسَانٌ. (S, M, K.) ___ [Hence, or, as IF says, from أَبُو أَدْرَاسٍ,] الحَيْضُ [in some copies of the K أُمُّ أَدْرَاسٍ] *The pudendum muliebre.* (S, O, K.)

دُرْسَةٌ *Training,* or *discipline.* (K.)

دَرِيسٌ : see دَرْسٌ, in three places. ___ [Also *Dry* بَرْسِيمٌ, or *Alexandrian trefoil.*]

رَبْعٌ دَارِسٌ [*A house of which the remains are becoming effaced, erased, rased,* or *obliterated:* or *i. q.* رَبْعٌ مَدْرُوسٌ]. (A.) ___ امْرَأَةٌ دَارِسٌ, (M, K,) or, accord. to Lh, جَارِيَةٌ دَارِسٌ, (M,) *A woman,* (M, K,) or *girl,* (Lh, K,) *menstruating:* (Lh, M, K:) pl. دُرَّسٌ and دَوَارِسُ. (M.)

أَبُو إِدْرِيسَ *The penis.* (A, K.)

تَدْرِيسٌ [inf. n. of 2, q. v.] [Also *A conventional term* or *signification used by the* مُدَرِّسُونَ, or *lecturers, tutors,* or *professors, of colleges*]. (Mgh, in arts. حنف and دين, &c.)

مَدْرَسٌ *A book,* or *writing:* (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, *a commentary by which any one is taught;* Heber. מִדְרָשׁ.] ___ See also the next paragraph.

مَدْرَسَةٌ *A place of reading,* or *study;* (Msb;) *in which persons read,* or *study;* (TA;) [*a college, a collegiate mosque; an academy;*] as also مَدْرَسٌ (TA) and مَدْرَاسٌ ; (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the مَدْرَاسُ of the Jews; (K;) their *house in which is repeatedly read the Book of the Law revealed to Moses:* (A:) or their *house in which the Book of God is read,* or *read repeatedly:* (TA:) or their *synagogue:* (Msb:) the pl. of مدرسة is مَدَارِسُ; (TA;) and that of مدارس is مَدَارِيسُ. (Msb.) ___ مَدْرَسَةُ النَّعَمِ *The road* or *track* (طَرِيق) [*of camels,* or *of camels and sheep* or *goats*]. (A, TA.)

مُدَرَّسٌ A bed *made plain, even, smooth,* or *easy to lie upon.* (TA.) ___ A man *tried and proved,* or *tried and strengthened, by use, practice,* or *experience; expert,* or *experienced.* (A, TS, K.)

مُدَرِّسٌ A man *who reads much and repeatedly.* (K, TA.) ___ Hence, the مُدَرِّسُ of مَدْرَسَةٌ [i. e. The *lecturer, tutor,* or *professor, of a college, a collegiate mosque,* or *an academy:* from which it is not to be understood that there is but one such person to every college; for generally one college has several مُدَرِّسُونَ]. (TA.)

مَدْرَاسٌ : see مَدْرَسَةٌ, in two places. ___ Also One *who reads,* or *reads repeatedly,* or *studies, the*

books of the Jews: the measure of the word implies intensiveness. (TA.)

رَبْعٌ مَدْرُوسٌ [*A house of which the remains are effaced, erased, rased,* or *obliterated:* see also دَارِسٌ]. (A.) ___ **طَرِيقٌ مَدْرُوسٌ** *A road much beaten by passengers, so as to be made easy by them.* (A, TA.)

مُدَارِسٌ One *who reads,* or *studies, with another;* syn. مُقَارِئٌ: (K:) or one *who has read books.* (K.)

درع

1 دَرِعَ, aor. ـَـ, inf. n. دَرَعٌ, *He* (a horse, and a sheep or goat,) *was black in the head, and white* [*in the other parts*]: or, as some say, *was black in the head and neck.* (Msb: [in my copy of which is an evident omission, which I have supplied: see أَدْرَعُ.]) [See also دَرَعٌ, below.]

2 درّع, inf. n. تَدْرِيعٌ, (S, K,) *He clad* a man *with a* دِرْعٌ, (K,) i. e. a دِرْع *of iron* [or *coat of mail*]: (TA:) and a woman *with a* قَمِيص [or *shift*]. (S, K.)

4 ادرع الشَّهْرُ, (K,) inf. n. إِدْرَاعٌ, (TA,) *The month passed its half.* (ISh, K.) إِدْرَاعُهُ also signifies *The blackness of its first part.* (ISh.)

5 تَدَرَّعَ see 8, in three places.

8 ادَّرَعَ *He* (a man) *clad himself with a* دِرْعٌ (S K) *of iron* [i. e. *a coat of mail*]; (K;) as also تدرّع. (S, K.) And ادَّرَعَتْ *She* (a woman) *clad herself with a* دِرْعٌ, (S, K,) i. e. *a* قَمِيص [or *shift*]. (S, TA.) ___ ادّرع مدرعة, and تدرّعها, and تَمَدْرَعَهَا, (Kh,) and تدرّع alone, (S,) and تَمَدْرَعَ, (S, K,) but this last is of weak authority, (S,) *He clad himself with a* مِدْرَعَة [q. v.]. (S, K,) ___ ادّرع فُلَانٌ اللَّيْلَ *Such a one entered into the darkness of the night, journeying therein;* (K, TA;) like اغْتَمَدَ اللَّيْلَ. (S and L in art. غمد.) Hence the saying, (TA,) شَمِّرْ ذَيْلًا وَٱدَّرِعْ لَيْلًا *Use thou prudence,* or *precaution,* or *good judgment, and journey all the night.* (S, K.) [See also art. شمر.] ___ ادّرع الخَوْفَ *He made fear* as it were *his innermost garment;* by closely cleaving to it. (TA.)

Q. Q. 2 تَمَدْرَعَ: see 8, in two places.

درع *A coat of mail;* syn. زردية: (IAth, Msb, TA:) [or *a coat of defence of any kind;* being a term applied in the S and K &c. to a يلبة, i. e. *a coat of defence of skins,* or *of camel's hide:*] and also, *of plate-armour:* (AO, in his book on the درع and بيضة, cited in the TA voce مغفر:) [but the first is the most general, and proper, meaning:] as meaning a درع of iron, it is fem.; (S, Mgh, K *) or mostly so; (Msb;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. أَدرع and أَدراع and دروع; (S, Msb, K;) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is دريع , which is anomalous, (S, Msb, K,) for by rule it should be with ة; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say دريعة .

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(Msb.) ___ Also *A* woman's قميص [or *shift*]; (S, Msb, K;) *a garment,* or *piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms* [or *sleeves*], *and the two openings of which* [*at the two sides*] *she sews up:* (T, TA:) or *a* woman's *garment which is worn above the* قميص: or, accord. to El-Hulwánee, *one of which the opening for the head to pass through extends towards,* or *to, the bosom;* whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mtr] I find not in the lexicons: (Mgh:) *a small garment which a young girl wears in her house,* or *chamber,* or *tent:* (TA:) as meaning a woman's درع, it is masc., (Lh, S, Mgh, Msb, K,) only; (Lh;) or sometimes fem.: (TA:) pl. أَدراع. (S, K.) [See a verse cited voce مجول.]

درع *Whiteness in the breast of a sheep,* or *goat, and in its* نَحْر [or *part where it is slaughtered,* but ونَحْرها, in the K, is probably a mistranscription, for ونَحْوها, meaning *and the like thereof,* i. e., of the sheep, or goat], *and blackness in the thigh.* (Lth, K.) [See also 1; and see درعة.]

لَيَالٍ دُرَعٌ : see أَدْرَعُ.

دُرْعَةٌ , in a horse, and in a sheep or goat, *Blackness of the head, and whiteness* [*of the other parts*]: or, accord. to some, *blackness of the head and neck:* a subst. from دَرِعَ [q. v.]. (Msb.) ___ See also أَدْرَعُ, in the middle of the paragraph.

دِرْعِيَّةٌ , applied to an arrow-head or the like, *Penetrating into,* or *piercing through, the coats of mail:* pl. دَرَاعِىُّ. (Ibn-'Abbád, K.)

دَرِيعٌ and دَرِيعَةٌ: see دِرْعٌ.

دُرَّاعَةٌ : see مِدْرَعَةٌ, in four places.

دَارِعٌ *Having,* or *possessing, a* دِرْعٌ [or *coat of mail*]: (Mgh:) or a man *having upon him a* دِرْعٌ; (S, K;) as though having, or possessing, a دِرْعٌ; [being properly a possessive epithet] like لَابِنٌ and تَامِرٌ. (S.)

أَدْرَعُ , applied to a horse, and to a sheep or goat, *Having a black head, the rest being white:* (S, Msb, * K:) or, as some say, *having a black head and neck,* (Msb, TA,) *the rest being white:* (TA:) or *having a white head and neck, the rest being black:* (TA:) fem. دَرْعَآءُ: (S, Msb:) pl. دُرْعٌ: (S:) or دَرْعَآءُ signifies *having what is termed* دَرَعٌ [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head:* or *black in the neck and head, the rest of her being white:* or, accord. to AZ, a ewe *having a black neck:* or, accord. to Aboo-Sa'eed, sheep or goats *differing in colour:* or, accord. to ISh, *black except in having the neck white:* and *red* [or *brown*], *but having the neck white:* and also, *having the head with the neck white:* accord. to Az, the right explanation is that given by AZ, meaning *having the fore part black;* being likened to the nights termed دُرَعٌ; or the latter are likened to the former: and hence, (TA,) ___ لَيْلَةٌ دَرْعَآءُ *A night of*

which the moon rises at the dawn, (K,) or *at the commencement of the dawn; the rest thereof being black, and dark.* (TA.) And لَيَالٍ دُرَعٌ, (S, K,) said by AHát to have been heard by him only on the authority of AO, but so accord. to As and A 'Obeyd and AHeyth, (TA,) and دُرْعٌ; (K;) the former contr. to rule, for by rule it should be دُرْعٌ, its sing. being دُرْعَآءُ; (A 'Obeyd, S;) or, accord. to AHeyth, you say ثَلَاثٌ دُرَعٌ وثَلَاثٌ ظُلَمٌ, and دُرَعٌ and ظُلَمٌ are pls. of دُرْعَةٌ and ظُلْمَةٌ, not of دُرْعَآءُ and ظُلْمَآءُ; and Az says that this is correct and regular; but IB says that دُرْعَآءُ has دُرَعٌ for its pl. for the purpose of assimilation to ظُلَمٌ in the saying ثَلَاثٌ ظُلَمٌ وثَلَاثٌ دُرَعٌ, and that no other instance had been heard by him of a word of the measure فُعْلَآءُ having a pl. of the measure فُعَلٌ; (TA;) *Three nights of the month which follow those called* البِيضُ; (As, S, K; *) namely, the *sixteenth and seventeenth and eighteenth nights;* (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K:) there is no difference in what As and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth;* because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; *three nights of the month which follow those called* البِيضُ, *which,* meaning the latter, *are the thirteenth* &c.; for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, اللَّيَالِى الدُّرَعُ signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month;* and *those of which the fore parts are white and the latter parts black, of the commencement of the month.* (TA.) ___ أَدْرَعُ also signifies One *whose father is free, or an Arab, and whose mother is a slave;* syn. هَجِينٌ; (K;) as also مُعْلَهِجٌ. (TA.) And قَوْمٌ دُرْعٌ *A people,* or *company of men, of whom half are white and half black.* (TA.)

مُدْرَعٌ : see the following paragraph.

مُدْرَعَةٌ *A certain garment,* [*a tunic,*] *like that called* دُرَّاعَةٌ, *never of anything but*

wool, (Lth, K,) [*and having sleeves;* for] mention is made, in a trad., of a مدرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed وضُوء, put forth his arm from beneath the مدرعة, and so performed that ablution: (TA:) accord. to some, the دراعة is *a [garment of the kind called]* جُبَّة, *slit in the fore part;* (TA;) [thus resembling a kind of جُبَّة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be *a wide vest* or *shirt; a large* جُبَّة: and the مَدْرَعَة is there said to be *a woollen* دُرَّاعَة; *a woollen tunic:* El-Makreezee (cited by De Sacy in his Chrest. Arabe, 2nd ed., vol. i., p. 125,) describes the دراعة as a garment worn in Egypt particularly by Wezeers, *slit in the fore part to near the head of the heart, with buttons and loops:* Golius describes it as *tunica gossipina,* fere grossior; adding, estque exterior tum virilis tum muliebris; as on the authority of J, who says nothing of the kind, and of the Loghat Neamet-Allah: and as *epomis, seu amiculum quod humeris injicitur;* on the authority of Ibn-Maaroof: J only says,] the مَدْرَع and مَدْرَعَة are one; and دُرَّاعَةٌ is sing. of, or signifies one of what are called, دَرَارِيعُ: (S:) the pl. of مدرعة is مَدَارِعُ. (MA.) Also The [*appendage called*] صُقَّة [q. v.] *of a* رَحْل [or *camel's saddle*], *when the heads of the* وَاسِطَة [or *fore part* (Az says the وَسَط, accord. to the TA,)] *and the* آخِرَة [or *hinder part*] *appear from* [*above*] *it.* (K.)

درق

دَرَقٌ : see what next follows.

دَرَقَةٌ *i. q.* حَجَفَةٌ, (S, K, TA,) or تُرْسٌ, (Mgh,) [i. e. *A shield,*] *made without wood and without sinews:* (Mgh, TA:) or *made of skins sewed one over another:* (ISd and TA voce حَجَفَةٌ, q. v.:) pl. دَرَقٌ , (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] أَدْرَاقٌ [a pl. of pauc.] and دَرَاقٌ; (K;) this last mentioned by IDrd, who says, they are *made of the skins of beasts found in the country of the Abyssinians,* (TA,) [as are shields thus called in the present day: they are *made of the skin of the hippopotamus,* and *of other pachydermatous animals;* and sometimes *of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.*] Also *A* خَوْخَةٌ [here meaning *sluice*] *in a rivulet:* an arabicized word, from [the Persian] دَرِيچَه. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.)

درَّاقٌ : see what next follows.

دِرْيَاقٌ (S, K) and دِرْيَاقٌ (El-Hejeree, K) and دِرْيَاقَةٌ and دِرْيَاقَةٌ (K) and دِرَّاقٌ , (Fr, TA,) with kesr, like دِنَّارٌ &c., not دَرَّاقٌ, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] *i. q.* تِرْيَاقٌ [q. v.]. (S, K.) ___ Also, (K,) or دِرْيَاقَةٌ , (TA,) *Wine;* (K, TA;) as being likened to تِرْيَاقٌ [properly so called: a meaning also borne by تِرْيَاقٌ and تِرْيَاقَةٌ]. (TA.)

دِرْيَاقَةٌ and دِرْيَاقَةٌ: see the next preceding paragraph, in three places.

دَوْرَقٌ *A certain measure for wine,* or *beverage,* (S, A, O, L,) *containing the quantity to be drunk* [*at once*]: a Persian word, [originally دَوْرَه or

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دُوْرَه,] arabicized: (L, TA:) [J says,] I think it to be Persian, arabicized: (S:) it is thus correctly written; not, as the context of the K requires it to be in this sense, دَرْدَقٌ. (TA.) ___ Also *A jar having a loop-shaped handle,* (K, TA,) *that is lifted,* or *carried, by the hand:* of the dial. of the people of Mekkeh: pl. دَوَارِقُ. (TA.) [In Egypt, it is applied to *A narrownecked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation:* several varieties of this kind of bottle are figured in ch. v. of my Modern Egyptians.]

درك

1 **دَرَكَ** , from which should be derived دَرَاكٌ and دَرَّاكٌ, is unused, though its noun دَرَكٌ [i. e. دَرْكٌ or دَرَكٌ, which latter (the more common of the two) see below,] is used. (IB.) [دَرَكَ in Golius's Lex. is evidently a mistranscription for دَارَكَ.]

2 **تَدْرِيكٌ** The *dropping* of rain *with close consecutiveness,* (IAar, K, TA,) *as though one portion* thereof *overtook another.* (IAar, TA.) You say, دَرَّكَ المَطَرُ *The rain dropped with close consecutiveness.* (TK.) ___ Also The *hanging a rope upon the neck of a person in coupling him with another.* (AA.)

3 **دَرَاكٌ** The *making one part,* or *portion,* of a thing, (K, TA,) whatever it be, (TA,) *to follow another uninterruptedly;* (K, TA;) as also مُدَارَكَةٌ: (TA:) both [are inf. ns. of دَارَكَ, and] signify the same [i. e. *the continuing,* or *carrying on,* a thing *uninterruptedly*]: (S:) مُدَارَكَةٌ is when there are no intervals between things following one another; like مُوَاصَلَةٌ: otherwise it is مُوَاتَرَةٌ. (S and K in art. وتر.) You say, of a man, دَارَكَ صَوْتَهُ *He continued his voice uninterruptedly.* (S, TA.) ___ Also A horse's *overtaking,* or *coming up with,* wild animals (K, TA) &c. (TA.) You say, of a horse, دَارَكَ الوَحْشَ, inf. n. دَرَاكٌ, *He overtook,* or *come up with, the wild animals.* (TK.) [Thus it is syn. with ادرك.] ___ In the saying, لَا بَارَكَ ٱللّٰهُ فِيهِ وَلَا دَارَكَ, (S, K, * TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (S, TA. [See تَارَكَ.])

4 **ادركه** , (S Msb, K, &c.,) inf. n. إِدْرَاكٌ (S, Msb) and مُدْرَكٌ, (Msb,) *He,* or *it, attained, reached, overtook,* or *came up with, him,* or *it:* (S, K, TA:) or *sought,* or *pursued, and attained, reached,* &c., *him,* or *it:* (Msb:) [داركه, also, signifies the same, as shown above:] and تداركه , likewise, [of which ادَّارَكَه is a variation,] is syn. with ادركه; (Jel in lxviii. 49, and KL, * and TA; *) and so is ادَّرَكَه . (TA.) You say, أَدْرَكْتُ الرَّجُلَ and ادَّرَكْتُهُ [*I attained,*

reached, overtook, or *came up with, the man*]. (IJ, TA.) And مَشَيْتُ حَتَّى أَدْرَكْتُهُ *I walked,* or *went on foot, until I overtook him,* or *came up with him.* (S, TA.) And عِشْتُ حَتَّى أَدْرَكْتُ زَمَانَهُ *I lived until I attained,* or *reached, his time.* (S, TA.) And أَدْرَكْتُ الفَائِتَ [*I attained,* &c., *that which was passing away*]. (Mgh.) And ادركه بِمَكْرُوهٍ [*He overtook him,* or *visited him, with some displeasing,* or *abominable,* or *evil, action*]. (M and K in art. وتر. See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And أَدْرَكَنِى الجَهْدُ [*Difficulty,* or *distress,* &c., *overtook me, ensued to me,* or *came upon me*]; a phrase similar to بَلَغَنِى الكِبَرُ in the Kur [iii. 35]: and so أَدْرَكْتُ الجَهْدَ [*I came to experience difficulty,* &c.]; like بَلَغْتُ مِنَ الكِبَرِ عِتِيًّا in the Kur [xix. 9]. (Er-Rághib, TA in art. بلغ.) ___ [Hence, *He attained, obtained,* or *acquired, it;* and so تداركه , as is shown in the KL; so too ادرك به, for one says,] ادرك بِدَمِهِ [*He obtained revenge,* or *retaliation, for his blood*]. (S in art. وتر.) ___ [Hence also, *He perceived it; attained a knowledge of it by any of the senses.*] You say, أَدْرَكْتُهُ بِبَصَرِى [*I perceived it by my sight;*] *I saw it.* (S, TA.) لَا تُدْرِكُهُ الأَبْصَارُ, in the Kur [vi. 103], means, accord. to some, *The eyes* [*perceive him not*]: accord. to others, *the mental perception comprehendeth not* [or *attaineth not the knowledge of*] *the real nature of his hallowed essence.* (TA.) You say also, ادرك عِلْمِى, meaning *My knowledge comprehended* that such a thing was a fact. (TA.) ___ [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] ادرك also signifies [*He attained a knowledge of the uttermost of a thing;* or] *his knowledge attained the uttermost of a thing.* (TA.) See also 6, in the former half of the paragraph, in two places. ___ Also *It* (a thing) *attained its proper time:* (Msb, K:) *it attained its final time* or *state,* or *its utmost point* or *degree.* (K.) [*He* (a boy, and a beast,) *attained his perfect, ripe,* or *mature, state;* and in like manner ادركت is said of a girl: or it is like ادرك as meaning] *he* (a boy) *attained to puberty,* (S, Msb,) or *to the utmost term of youth.* (TA.) *It* (fruit) *attained to*

ripeness, or *maturity; became ripe,* or *mature;* (S Msb;) *attained its time, and its utmost degree of ripeness* or *maturity.* (T, TA.) And ادركت القدْرُ *The cooking-pot attained its proper time* [*for the cooking of its contents*]. (TA.) And ادركت الخمرُ [*The wine became mature*]. (Msb and K in art. خمر.) And ادرك مآءُ الرَّكيَّة *The water of the well reached its* دَرَك, i. e. its *bottom* (Aboo-' Adnán, TA.) ___ Also *It passed away and came to an end; came to nought; became exhausted;* or *failed entirely:* (S, K:) said in this sense of flour, or meal: (S:) and thus it has been explained as used in the Kur [xxvii. 68], where it is said, [accord. to one reading,] بَلْ أَدْرَكَ عِلْمُهُمْ فِى الآخرة [*Nay, their knowledge hath entirely failed respecting the world to come*]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean *it came to its end, and entirely failed,* or *became exhausted;* and fruits, when they are ripe (إِذَا أَدْرَكْتْ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of coming to nought is one of the necessary adjuncts of the meaning of إِدْرَاكٌ. (TA.) [In like manner,] ادَّرَكَ signifies *It* (a thing) *continued uninterruptedly and then come to nought:* (IJ, TA:) and agreeably with this signification is explained the saying in the Kur [xxvi. 61], إِنَّا لَمُدَّرَكُونَ [*Verily we are coming to nought,* by those who read thus instead of لَمُدْرَكُونَ *being overtaken*]. (TA.) ___ You say also, ادرك الثَّمنُ المشترَى, meaning [The payment of] *the price was,* or *became, obligatory on the purchaser:* this is an ideal reaching, or overtaking. (Msb.)

6 **تدّاركوا** *i. q.* تلاحقوا (S) [i. e.] *They attained, reached, overtook,* or *came up with, one another;* as also ادَّارَكُوا, and ادَّرَكُوا ; (Sh, TA;) [or] *the last of them attained, reached, overtook,* or *came up with, the first of them.* (S Msb, K, TA.) Hence, in the Kur [vii. 36], (S,) حَتَّى إِذَا ٱدَّارَكُوا فِيهَا جَمِيعًا

[*Until, when they have overtaken one another,* or *have successively arrived, therein, all together*]: originally تَدَارَكُوا. (S, K. *) And تدارك الثَّرِيَانَ [*The two moistures reached each other;* (like الْتَقَى الثَّرِيَانَ;) meaning] *the moisture of the rain reached the moisture of the earth.* (S.) ___ And [hence] تدارك signifies [*It continued,* or *was carried on, uninterruptedly; it was closely consecutive in its parts,* or *portions;*] *one part,* or *portion, of it, followed,* or *was made to follow, another uninterruptedly;* said of anything. (TA.) You say, تدارك السَّيْرُ [*The course,* or *pace,* or *journeying, continued uninterruptedly*]. (S and TA in art. حفد, &c.) And تداركت الأَخْبَارُ *The tidings followed one another closely.* (TA.) ___ [Hence, when said of knowledge, meaning, accord. to Fr, *It continued unbroken in its sequence* or *concatenation.*] بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى الآخِرَةِ (K, TA,) in the Kur [xxvii. 68], (TA,) [virtually] means *Nay, they have no knowledge respecting the world to come:* (K, TA:) or, as IJ says, *their knowledge is hasty, and slight, and not on a sure footing,* &c.: Az says that AA read بَلْ أَدْرَكَ [of which an explanation has been given above (see 4)]: that I'Ab is related to have read بَلَىٰ أَدْرَكَ [&c., i. e. *Yea, hath their knowledge reached its end* &c.?], as interrogatory, and without tesh-deed: and that, accord. to the reading بل ادّراك Fr says that the proper meaning is, [*Nay,*] *hath their knowledge continued unbroken so as to extend to the knowledge of the world to come,* whether it will be or not be? wherefore is added, بَلْ هُمْ فِى شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ: he says also that Ubeí read, أَمْ تَدَارَكَ; and that the Arabs substitute بَلْ for أَمْ, and أَمْ for بَلْ, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] *their knowledge shall be unbroken and concurrent* [*respecting the world to come*] when the resurrection shall have become a manifest event, and they shall have found themselves

to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Aboo-Mo'ádh the Grammarian, the readings بَلْ أَدْرَكَ &c. and بَلِ ٱدَّارَكَ &c. mean the same; i. e. *they shall know in the world to come;* like the saying in the Kur [xix. 39], أَسْمِعْ بِهِمْ وَأَبْصِرْ, &c.: and Es-Suddee says of both these readings that the meaning is, *their knowledge shall agree,* or *be in unison, in the world to come;* i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujáhid, the meaning of بَلِ ٱدَّارَكَ عِلْمُهُمْ &c. is said to be, *is their knowledge concurrent respecting the world to come?* بل being here used in the sense of أَمْ: (TA:) or it may mean *their knowledge hath gone on uninterruptedly until it hath become cut short;* from the phrase تدارك بنو فُلَانٍ meaning *The sons of such a one went on uninterruptedly into destruction.* (Bd.) تداركه: see 4, in two places. It is used in the [primary] sense of أَدْرَكَهُ in the saying in the Kur [lxviii. 49], لَوْ لَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِٱلْعَرَآءِ [*Had not favour* (*meaning mercy,* Jel) *from his Lord reached him,* or *overtaken him, he had certainly been cast upon the bare land*]. (Jel.) ___ [Hence, elliptically, *He overtook him,* or *visited him, with good,* or *with evil.*] El-Mutanebbee says,

* أَنَا فِى أُمَّةٍ تَدَارَكَهَا ٱللّٰ *

* هُ غَرِيبٌ كَصَالِحٍ فِى ثَمُودِ *

[*I am among a people* (*may God visit them with favour* and save them from their meanness, or *visit them with destruction* so that I may be safe from them,) *a stranger, like Sálih among Thamood*]: تداركها الله is a prayer for the people, meaning ادركها الله ونجّاهم من لومهم [i. e. لُؤْمِهِمْ]: or it may be an imprecation against them, i. e. ادركهم الله بالاهلاك لأَنْجُو منهم: [each meaning as explained above:] and IJ says that because of this verse the poet was named المتنبّى. (W p. 35. [The verse there commences with أَنَا; but أَنَ is required by the metre, and is more approved in every case except the case of a pause.]) It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies

He aided, or *relieved, him; he benefited him; he repaired his,* or *its, condition; he repaired, amended, corrected,* or *rectified, it:*] whence the saying of a poet,

* تَدَارَكَنِى مِنْ عَثْرَةِ الدَّهْرِ قَاسِمٌ *
* بِمَا شَآءَ مِنْ مَعْرُوفِهِ المُتَدَارِكَ *

[*Kásim relieved me,* or *has relieved me, from the slip of fortune with what he pleased of his relieving,* or *continuous, beneficence*]. (TA.) [See also, in the first paragraph of art. دق, another example, in a verse of Zuheyr, which is cited in that art. and the present in the TA: and see the syn. تَلَافَاهُ. Hence,] تَدَارَكْتُ مَا فَاتَ *i. q.* استدركته, q. v. (S, Msb, TA.)

8 **ادَّرَكَ** : see 4, first and second sentences: ___ and near the end of the paragraph: ___ and see also 6, first sentence.

10 **استدرك الشَّىْءَ بالشَّىْءِ** [properly] signifies حَاوَلَ إِدْرَاكَهُ بِهِ [i. e. *He sought,* or *endeavoured, to follow up the thing with the thing*]: (K:) as, for instance, الخَطَأَ بالصَّوَابِ [*the mistake with what was right*]. (TK.) [Hence,] you say, اسْتَدْرَكْتُ مَافَاتَ [*I repaired, amended, corrected,* or *rectified, what had passed neglected* by me, or by another; and *I supplied what had so passed,* or *what had escaped* me, or another, *through inadvertence*]; and تَدَارَكْتُهُ signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (S, Msb.) You say also, استدرك عَلَيْهِ قَوْلَهُ *He corrected,* or *rectified, what was wrong,* or *erroneous, in his saying:* [but more commonly, *he supplied what he had omitted in his saying;* generally meaning, *what he had omitted through inadvertence:* and اسْتَدْرَكْتُهُ عَلَيْهِ *I subjoined it,* or *appended it, to what he had written,* or *said, by way of emendation;* or, more commonly, *as a supplement,* i. e., *to supply what had escaped him,* or *what he had neglected:*] and hence, المُسْتَدْرَكُ عَلَى البُخَارِىِّ [*The Supplement to*

ElBukháree; a work supplying omissions of ElBukháree;] by El-Hákim. (TA.) [Thus] اسْتِدْرَاكٌ signifies The *annulling a presumption,* or *surmise, originating from what has been before said,* [*by correcting an error,* or *errors,* or *by supplying a defect,* or *defects,*] *in a manner resembling the making an exception.* (Kull.) [Hence حَرْفُ ٱسْتِدْرَاكٍ, meaning *A particle of emendation,* applied to بَلْ, and to لَكِنَّ or لَكِنْ.]

دَرْكٌ : see the next paragraph, in eight places.

دَرَكٌ The act of *attaining, reaching,* or *overtaking;* syn. لَحَاقٌ; (K, TA; [in the CK, اللِّحَاقُ is erroneously put for اللَّحَاقُ;]) [properly an inf. n. of the unused verb دَرَكَ (q. v.), but, having no used verb, said to be] a noun from الإِدْرَاكُ [with which it is syn.], (TA,) or a noun from أَدْرَكْتُ الشَّىْءَ; as also دَرْكٌ : and hence ضَمَانُ الدَّرَكِ [which see in what follows]. (Msb.) [Hence,] لَا تَخَافُ دَرَكًا, in the Kur [xx. 80.], means *Thou shalt not fear* Pharaoh's *overtaking* thee. (TA.) One says also فَرَسٌ دَرْكُ الطَّرِيدَةِ, meaning *A horse that overtakes what is hunted;* like as they said فَرَسٌ قَيْدُ الأَوَابِدِ. (TA.) ___ ___ Also The *attainment,* or *acquisition, of an object of want:* and the *seeking the attainment* or *acquisition thereof:* as in the saying, بَكِّرْ فَفِيهِ دَرَكٌ [*Be thou early; for therein is attainment,* &c.]: and دَرْكٌ signifies the same. (Lth, TA.) [Hence, perhaps,] يَوْمُ الدَّرَكِ: this was [a day of contest] between El-Ows and El-Khazraj: (K:) thought to be so by IDrd. (TA.) ___ And *i. q.* تَبِعَةٌ [i. e. *A consequence;* generally meaning *an evil consequence:* and perhaps it also means here *a claim which one seeks to obtain for an injury*]: as also دَرْكٌ . (S, K.) One says, مَا لَحِقَكَ مِنْ دَرَكٍ فَعَلَىَّ خَلَاصُهُ (S, TA) and مِنْ دَرْكٍ [i. e. *Whatever evil consequence ensue to thee, on me be the compensation thereof*]: in the A, مَا أَدْرَكَهُ مِنْ دَرَكٍ فَعَلَىَّ خَلَاصُهُ i. e. مَا يَلْحَقُهُ مِنْ تَبِعَةٍ [*Whatever evil consequence ensue to it,* &c.; relating to a thing sold]. (TA.) And hence ضَمَانُ الدَّرَكِ in the case of a claim for indemnification for a fault of a defect or an imperfection in a thing sold [meaning either *Responsibility,* or

indemnification, (see ضَمَانٌ,) *for evil consequence*]: (TA in the present art:) or this means [*indemnification for evil consequence in a sale;* i. e., virtually,] *the returning of the price to the purchaser on the occasion of requirement by the thing sold:* the vulgar say incorrectly [ضَمَان دَرَك, and still more incorrectly] ضُمَان دَرَك [generally meaning thereby I sell this, or I purchase this, on the condition of *responsibility,* or *indemnification, for any fault* or *defect* or *imperfection* that may be found in it]: (TA in art. ضمن:) [and in this manner ضَمَانُ الدَّرَك may be correctly rendered; for] دَرَكٌ also signifies *a fault* or *a defect* or *an imperfection* [in a thing sold]; for instance, in a slave that is sold. (TA in art. عهد.) [In the KT, الدَّرَكُ is also explained as signifying *The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it:* but this seems to be an explanation of the case in which the word is used; not of the word itself.] Also *A rope,* (M, K,) or *a piece of rope,* (S,) *that is tied upon the* [*lower*] *extremity of the main rope* (S, M, K) *of a well, to the cross pieces of wood of the bucket,* (S,) *so as to be that which is next the water,* (S, M, K,) *in order that the main rope may not rot* (S, M) *in the drawing of water:* (M:) or *a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main wellrope:* (Az, TA:) and دَرْكٌ signifies the same. (K. [But only دَرَكٌ is authorized by the TA in this sense.]) [See also كَرَبٌ.] ___ Also, and دَرْكٌ, The *bottom,* or *lowest depth,* (Sh, T, S, M, K,) of a thing, (T, M, K,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. أَدْرَاكٌ, (K,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and دَرَكَاتٌ also. (TA.) And *A stage* of Hell: (IAar:) *a stage downwards:* (MA:) or *stages downwards;* like دَرَكَاتٌ: (B:) opposed to دَرَجٌ (MA, B) and دَرَجَاتٌ, (B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed دَرَكَاتٌ; (AO, S, MA, K, B;) [Golius and Freytag give دَرَكَةٌ as its sing.; the former as from the S, and the latter as from the K, in neither of which it is found;] and those of Paradise, دَرَجَاتٌ. (S, MA, B.) It is said in the Kur [iv. 144], إِنَّ ٱلْمُنَافِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ [*Verily the*

hypocrites shall be *in the lowest stage of the fire* of Hell]: here the Koofees, except two, read فى الدَّرْك . (TA.) ___ [Golius gives another signification, *Pars terræ,* as on the authority of the S and K, in neither of which it is found.]

دَرْكَةٌ The *ring of the bow-string,* (K, TA,) *that*

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falls into the notch of the bow. (TA.) ___ And *A thong that is joined to the string of the bow,* (K,) *of the Arabian bow.* (TA.) ___ And *A piece that is joined to the girdle when it is too short,* (Lh, K,) and in like manner, *to a rope,* or *cord, when it is too short.* (Lh, TA.)

دَرَاكِ an imperative verbal noun, (S,) meaning أَدْرِكْ [*Attain thou, reach thou, overtake thou,* &c.]: (K:) form the unused verb دَرَكَ: (IB:) like تَرَاكِ [from تَرَكَ], meaning أُتْرُكْ. (TA.)

دَرَاكٌ [an inf. n. of 3, used in the sense of the part. n. مُتَدَارِكٌ]. You say, طَعَنَهُ طَعْنًا دَرَاكًا *He thrust him,* or *pierced him, with an uninterrupted thrusting* or *piercing:* and شَرِبَ شُرْبًا دَرَاكًا *He drank with an uninterrupted drinking:* and ضَرْبٌ دَرَاكٌ *An uninterrupted beating* or *striking.* (TA.)

دَرَاكَةٌ : see مَدْرَكٌ.

دَرِيكَةٌ *i. q.* طَرِيدَةٌ [as meaning *An animal that is hunted*]. (S, K.)

دَرَّاكٌ an epithet from أَدْرَكَ, (S, Kudot;,) applied to a man, (K,) and signifying كَثِيرُ الإِدْرَاكِ [i. e. One *who attains, reaches,* or *overtakes,* &c., *much,* or *often:* and also *having much,* or *great,* or *strong, perception:* as will be seen from what follows]: (S, TA:) and so مُدْرِكٌ [expressly said in the TA to signify كثير الادراك, though why it should have this signification as well as that (which it certainly has) of simply *attaining* &c., I cannot see,] and

مُدْرِكَةٌ : (K, TA:) the last explained by Lh as signifying سَرِيعُ الإِدْرَاكِ [i. e. *quick in attaining*, &c.]. (TA.) Keys Ibn-Rifá'ah says,

* وَصَاحِبُ الوِتْرِ لَيْسَ الدَّهْرَ مُدْرِكَهُ *
* عِنْدِى وَإِنِّى لَدَرَّاكٌ بِأَوْتَارِ *

[*And he who has a claim for blood-revenge is not ever an attainer of it with* (meaning *from*) *me; but verily I am one who often attains bloodrevenges*]. (IB.) Seldom does فَعَّالٌ come from أَفْعَلَ; but they sometimes said حَسَّاسٌ دَرَّاكٌ [i. e. *Having much*, or *great*, or *strong, perception*]; it being [in this instance] a dialectal syn. [of حسّاس], or thus for conformity: (S:) it is said to be the only instance of فَعَّالٌ from أَفْعَلَ except جَبَّارٌ and سَتَّارٌ; [and some other instances might be added; but all of them require consideration:] accord. to IB, دراك is from the unused verb دَرَكَ. (TA.)

مَدْرَكٌ : see لَهُ مَدْرَكٌ ___ مُدْرَكٌ [if not a mistranscription for مُدْرِكٌ or مُدْرَكٌ] means *He has a sense in excess;* [app. *a preternatural perception*, or *a second sight;*] and so دَرَاكَةٌ . (TA.)

مُدْرَكٌ *A place*, and *a time, of* إِدْرَاكٌ [i. e. *attaining, reaching, overtaking*, &c.]. (Msb.) Hence مَدَارِكُ الشَّرْعِ; (Mgh, Msb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. *The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts* [*of the Kur-án or the Sunneh*] *and by means of investigation by reason and comparison:* (Msb:) the lawyers make the sing. to be مَدْرَكٌ ; (Mgh, * Msb;) but there is no way of resolving this: (Msb:) correctly, by rule, it is مُدْرَكٌ; because the meaning intended is *a place of* إِدْرَاكٌ. (Mgh.) ___ [Also pass. part. n. of 4. ___ And hence, *Perceived by means of any of the senses;* like مَحْسُوسٌ: and *perceived by the intellect;* thus opposed to مَحْسُوسٌ.]

مُدْرِكٌ : see دَرَّاكٌ, in two places. ___ [القُوَّةُ المُدْرِكَةُ, and simply المُدْرِكَةُ, as a subst., *The perceptive faculty of the mind.* See also what next follows.]

مُدْرَكَةٌ : see دَرَّاكٌ. ___ [See also المُدْرَكَاتُ الخَمْسُ ___.] مُدْرَكٌ and المَدَارِكُ الخَمْسُ signify *The five senses.* (TA.) [See also مَدْرَكٌ.] Also The حَجَمَةٌ [a word I do not find in any other instance, app. a mistranscription for مَحْجَمَةٌ (which when written with the article differs very little from the former word) i. e. the *place to which the cupping-vessel is applied,* for this is often] *between the two shoulder-blades:* (K:) so says Ibn-'Abbád. (TA.)

مُدَارِكَةٌ A woman (TA) *that will not be satiated with coitus;* (K, TA;) as though her fits of appetency were consecutive. (TA.)

مُتَدَارِكٌ *Uninterrupted;* or *closely consecutive in its parts,* or *portions:* differing from مُتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lh.) See also دَرَاكٌ. ___ Applied to a rhyme, (Lth, M, K,) and to a word, (Lth, TA,) *Having two movent letters followed by a quiescent letter;* as فَعُوْ and the like: (Lth, TA:) or *having two movent letters between two quiescent letters;* as مُتَفَاعِلُنْ, (M, K,) and مُسْتَفْعِلُنْ, and مَفَاعِلُنْ, (M, TA,) and فَعُوْلُنْ فَعَلْ, (M, K,) i. e. as فَعَلْ when immemediately following a quiescent letter, (M, TA,) and فَعُوْلُ فُلْ, (M, K,) i. e. as فُلْ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K.) ___ [المُتَدَارِكُ is also the name of *The sixteenth metre of verse; the measure of which consists of* فَاعِلُنْ *eight times.*]

مُسْتَدْرَكٌ [*A supplement*]: see 10. ___ [In the TA and some other similar works, it is often used as signifying *Superfluous,* or *redundant.*]

درن

1 دَرِنَ , aor. ـَـ , inf. n. دَرَنٌ; (T, * S, * M, Msb, K; *) and ادرن ; (T, M, K;) *It* (a garment, S, M, &c.) *was*, or *became, dirty*, or *filthy:* (S, M, Msb, K:) or *was*, or *became, defiled, polluted*, or *smeared, with dirt*, or *filth.* (T, K.) And دَرِنَتْ يَدُهُ بِالشَّيْءِ *His hand was*, or *became, defiled, polluted*, or *smeared, with the thing.* (K.)

4 ادرن : see 1. Also *He rendered* a garment *dirty*, or *filthy:* (S, K:) or *he defiled, polluted*, or *smeared*, a garment *with dirt*, or *filth.* (K.) أَدْرَنَتِ الإِبِلُ *The camels fed upon what is termed* دَرِين: (M, K:) thus they do in the case of drought, or sterility. (M.)

دَرَنٌ *Dirtiness*, or *filthiness;* or *dirt*, or *filth:* (S, M, K:) or *defilement*, or *pollution, with dirt* or *filth:* (T, K:) and accord. to the K, الإِدْرَوْنُ also is syn. with الدَّرَنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَّرَنُ in this case I find الرَّدَى (for الرَّدِىءُ, i. e. *the bad*, &c.); and another passage in the M, respecting a signification of إِدْرَوْنٌ, (which see below,) suggests that the explanation of الإِدْرَوْنُ as meaning الدَّرَنُ may have been taken from this passage in consequence of an oversight.]) مَا كَانَ إِلَّا كَدَرَنٍ بِكَفِّى, meaning *It was no otherwise than like dirt in my hand*, which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) ___ [Hence,] أُمُّ دَرَنٍ means *The present world*, or *the present state of existence.* (Z, K.) ___ دَرَنٌ is also used as meaning *Vileness, ignominy*, or *abjectness.* (Har p. 509.)

دَرِنٌ (S, M, Msb, K) and أَدْرَنُ , (M, TA,) applied to a garment, *Dirty*, or *filthy:* (S, M, Msb, K:) or *defiled, polluted*, or *smeared, with dirt*, or *filth.* (K.) ___ And, so applied, *Old and worn out;* as also دَرِينٌ

. (K.) ___ [Hence,] يداه دَرَنَاتٌ بالخَيْرِ [in the CK من الخَيْرِ, *His hands are worn out by beneficence;* meaning, *much used therein*]: and أَيْدِيهِمْ دَرَانٌ [*Their hands are worn out* thereby]: and هُوَ دَرِنُ اليَدَيْنِ [*He is worn out in respect of the hands* thereby]. (K, TA.) ___ دَرِنَةٌ applied to a she-camel means *Mangy,* or *scabby.* (TA.)

دَرَنٌ, like سَحَابٌ, (K,) or دَرَّانٌ, (so accord. to the TT as from the M,) The *fox.* (M, K.)

دَرِينٌ: see دَرَنٌ. ___ Also, (S, M, K,) and دُرَانَةٌ, (M, K,) *Dry herbage:* (M:) and *whatever is broken in pieces, of* [*plants of the kind termed*] حَمْض, or *of trees,* or *of herbs,* or *leguminous plants,* (M, K,) *of such as are eaten without being cooked,* or *are slender and succulent* or *soft* or *sweet, and such as are hard and thick,* or *thick and inclining to bitterness,* or *thick and rough, when old* (M) *and dry:* (M, K:) or دَرِينٌ signifies *what is broken in pieces, of herbage, when it is old* (S, TA) *and withered,* or *wasted, and black;* (so in a copy of the S;) i. e. *withered,* or *wasted, herbage; such as is seldom made use of by the camels:* (S, TA:) or *herbage that has become a year old, and then dried up:* (Th, M:) *dry herbage a year old:* (Lth, T:) or *dry and old herbage.* (Ham p. 527.) ___ [Hence,] أُمُّ دَرِينٍ *Sterile,* or *unfruitful, land.* (S, K.) A poet says,

* تَعَالَ نُسَمِّطْ حُبَّ دَعْدٍ ونَغْتَدِى *
* سَوَآءَيْنِ والمَرْعَى بأُمِّ دَرِينِ *

[*Come thou, let us keep to our love of Daad* (a woman's name), *and we will go forth early in the morning, both alike, though the pasturing be in sterile land*]: he means, we will keep to our

love, though the means of subsistence be strait. (S.)

دُرَانَةٌ : see the next preceding paragraph.

دُرَيْنَةٌ [used in the manner of a proper name] *The foolish; stupid; unsound,* or *dull,* or *deficient, in intellect:* (M, A, K:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Basrah say دُغَيْنَةٌ. (A, TA.)

دَرَّانٌ : see دَرَانٌ.

أَدْرُنُ : see دَرِنٌ.

إِدْرَوْنٌ , quasi-coordinate to جِرْدَحْلٌ, (IJ, M,) *i. q.* آرِىٌّ (M, K) or آخِيَّةٌ (TA in art. اخو) [*A rope,* or *loop of a rope, to which a beast is tied:* for further explanations, see آخِيَّةٌ]: and *a manger:* (M, K:) pl. أَدَارِينُ. (TA in art. اخو.) You say, رَجَعَ الفَرَسُ إِلَى إِدْرَوْنِهِ *The horse returned to his* آرِىّ: (M, TA:) or *to his manger.* (TA.) ___ *A place of abode; settled place of abode; place of constant residence; dwelling;* or *home.* (M, K.) So in the saying, رَجَعَ إِلَى إِدْرَوْنِهِ [*He returned to his place of abode,* &c. See also what next follows.] (M.) ___ *I. q.* أَصْلٌ [app. as meaning *Origin;* or *original state* or *condition:* and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly *such as is bad,* accord. to some, who derive it from الدَّرَنُ: but this is nought, or of no account. (M.) ___ See also دَرِنٌ. ___ Accord. to IAar, one says, فُلَانٌ إِدْرَوْنُ شَرٍّ, meaning *Such a one is evil in the utmost degree.* (T.)

مُدْرِنٌ *Dry* firewood. (M, K.)

مَدْرَانٌ , applied to a man and to a woman, *Very dirty* or *filthy:* (IAar, M, K: *) pl. مَدَارِينُ. (M.) And A gazelle *that eats* دَرِينَ. (K.)

دره

1 **دره عنهم**, (S, Msb, K,) and لهم, (K,) aor. ـَـ, (Msb, K,) inf. n. دَرْه, (TA,) *He repelled from them,* or *defended them;* (S, K;) like دَرَأَ, from which it is [said to be] formed by substitution, as هَرَاقَ from أَرَاقَ; (S;) and so دَرَهَهُمْ: (Har p. 551: [but for this I find no other authority:]) or *he spoke for them, and repelled from them* or *defended them.* (Msb.) ___ دره عليهم, aor. as above, (K,) and so the inf. n., (TA,) or the inf. n. is دُرُوه, (JK,) *He came upon them suddenly,* or *unawares,* (IAar, K,) *whence they did not expect him;* like دَرَأَ: (IAar, TA:) and [simply] *he came upon them.* (JK, K.) ___ دَرْه also signifies The *being bold,* or *daring.* (TA.) دَرَهُ; (JK;) so in the handwriting of Sgh, but accord. to the K دَرَّهُ, inf. n. تَدْرِيه; (TA;) *i. q.* تَنَكَّرَ لَهُ [*He became changed in countenance to him by anger so that he did not know him;* or *he met him in a morose manner*]. (JK, Sgh, K, TA.) دره على المائة *It was on the point of amounting to a hundred.* (JK.) [See also 2.] درهت بالمعزى *I called the goats to water.* (JK.)

2 **دَرَّهَ** see 1. دره على كذا, inf. n. تَدْرِيه, *It exceeded such a thing.* (K.) [See also 1, last signification but one.]

5 **تدرّه** *i. q.* تَهَدَّدَ [*He threatened,* or *frightened*]. (IAar, TA.)

دَرِيه The *chief* of a people or party. (JK, Sgh, TA.)

دَرْهَرَة *A shining,* or *brightly-shining, star,* (AA, K, TA,) *that rises from the horizon glistening intensely.* (AA, TA.) ___ *A woman who overcomes,* or *subdues, her husband.* (AA, TA.) ___ سكّين دَرْهَرَة *A knife with a curved end; called by the vulgar* مِنْجَل. (TA.)

دَارِه [act. part. n. of 1]. [Hence,] دَارِهَاتُ الدَّهْرِ *The assaults of time* or *fortune.* (IAar, K.) ___ [Hence also,]

One who intrudes uninvited at feasts; a smell-feast; a spunger. (JK, Sgh.) ___ And *A messenger.* (JK, Sgh.) ___ Also *Shining, gleaming,* or *glistening, much,* or *intensely.* (MF, TA.)

هو ذُوتُدْرَه, and تُدْرَأ, *He is one who is wont to come suddenly,* or *unawares, upon his enemies, whence they know not.* (TA.) And هو ذُوتُدْرَهِهِم, (IAar, JK, K, TA, [in the CK, erroneously, تُدْرَهِهِم,]) and تُدْرَئِهِم, (TA,) *He is the repeller from them,* or *the defender of them,* (IAar, K,) فِى الحَرْب [*in war* or *fight*]: (JK:) you may not say هو تُدْرَهِهِم, without ذُو. (TA.) Some say that the هـ is a substitute for the ء. but ISd affirms that the two words, with هـ and with ء, are dial. vars. (TA.)

مِدْرَه *A noble chief* or *lord;* (ISd, K;) so called because he is strong to execute affairs, and ventures upon them suddenly: (ISd, TA:) and *a headman,* or *chief,* (مُقَدَّم, [so in the copies of the K, but the right reading is probably مُقْدَم, i. e. *bold,*]) *in respect of tongue, on the occasion of contention,* or *disputation; and in arm,* or *hand, on the occasion of fight:* (K, * TA:) or the *headman and spokesman* of a people, or party: (S:) or the *spokesman and defender* of a people, or party: (Msb:) or مِدْرَه قَوْم means *the defender of a people,* or *party;* (JK, TA;) *the chief,* or *headman, among them:* (JK:) or *the headman and orator and spokesman and defender of a people,* or *party:* (TA:) and مِدْرَه حَرْب means the same; (JK, TA;) or *the chief by whom evil is repelled, and who orders,* or *arranges, the affairs of war:* (Ham p. 232:) pl. مَدَارِه. (S.)

درهره

دَرْهَرَةٌ : see the next preceding article.

درهم

Q. 1 **دَرْهَمَتْ**, said of the خُبَازَى [or mallow], (K, TA,) *It became round* [*in its leaves*]; (TA;) *its leaves became like* [*the silver coins called*] دَرَاهِم. (K.)

Q. 4 **ادْرَهَمَّ**, (S, K,) inf. n. اِدْرِهْمَام, (S,) *He* (a man, TA) *became aged:* (K, TA:) or *he* (an old man) *tottered* (سَقَطَ) *by reason of age.* (S, TA.) ___ ادرهمّ بصره *His sight became dim,* or *obscure.* (K.)

دِرْهَم, (S, Mgh, Msb, K,) of the measure فِعْلَل, (Msb, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (S, Msb,) from the Pers. [دَرْم]; (S;) also pronounced دَرْهَم, (S, Msb, K,) but this is of rare occurrence; (TA;) and دَرْهَام, (S, K,) which is more rare; (TA;) *A certain silver coin;* (Mgh, Msb;) like as دِينَار signifies a certain gold coin: (Mgh:) [and the *weight thereof;* i. e. *a drachm,* or *dram:*] *its weight is six* دوانيق [or *dániks*]; (Msb, and K in art. ملك;) i. e., *the weight of the* دِرْهَم إِسْلَامِىّ: but in the Time of Ignorance, some dirhems were light, being *four* دوانيق; and these were called طَبَرِيَّة: and some were heavy, being *eight* دوانيق; and these were called عَبْدِيَّة, or بَغْلِيَّة: and of these two they made two that were equal; so that each درهم was *six* دوانيق: this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of *twenty carats,* and were called the *weight of ten* [i. e. of ten *dániks*]; and some were of the weight of *ten* [*carats*], and were called the *weight of five;* and some were of the weight of *twelve* [*carats*], and were called the *weight of six;* and they put the three weights together, and called the third part thereof the *weight of seven:* and one of the weights of the درهم before El-Islám was *twelve carats,* which is *six* دوانيق: but the درهم اسلامى is *sixteen carats;* the دانق of this being a carat and two thirds: (Msb:) or dirhems should be *fourteen carats* [i. e. *seven dániks*]; ten being of the weight of seven مَثَاقِيل [or mithkáls]: in the Time of Ignorance, some were heavy, [equal to] مثاقيل; and some were light, [called]

طَبَرِيَّةٌ; and when they were coined in the age of El-Islám, they made of the heavy and the light two dirhems, so that ten became equal to seven مثاقيل: A 'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh: (El-Karkhee, cited in the Mgh:) [see also De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the درهم مغربى was *three* دوانيق; and the يمنى, *one* دانق; and, as is said in the Msb, that 'Omar adopted the mean between the بغلى and the طبرى, making the درهم to be *six:*] the pl. (of درهم, S) is دَرَاهِمُ and (of درهام, S) دَرَاهِيمُ. (S, K.) [The former of these pls. is often used as signifying *Money, cash,* or *coin,* in an absolute sense.] The dim. is دُرَيْهِمٌ and دُرَيْهِيمٌ : the latter held by Sb to be anomalous; for he says that it is as though it were formed from دُرْهَامٌ, though this was not used by them. (TA.) ___ Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دَرْهَمٌ signifies also *A* حَدِيقَةٌ [app. as meaning a *round piece of land surrounded by a fence or the like,* or *by elevated land;* for this is one of the significations of حَدِيقَةٌ]. (K.) [It is said that] this is taken from

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the saying of 'Antarah, [describing shower of copious rain,]

* فَتَرَكْنَ كُلَّ حَدِيقَةٍ كَالدِّرْهَمِ *

[*So that they left every ridged-round spot of ground like the* درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, every round hollow; and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دَرْهَمٌ : see the next preceding paragraph.

دَرْهَامٌ : see the next preceding paragraph.

دُرَيْهِمٌ : see the next preceding paragraph.

دريهيم : see the next preceding paragraph.

مدرهم A man *possessing many* دراهم: (AZ, K:) it has no verb: (TA:) you should not say درهم. (AZ, K.)

مدرهمٌ An old man *tottering* (ساقطٌ) *by reason of age.* (S, K.)

دری

1 دَرَى الشَّىْءَ *He knew the thing;* syn. عَلِمَهُ; (M;) [and so دَرَى بِالشَّىْءِ; for] you say, دَرَيْتُهُ (S, Msb, K) and دَرَيْتُ بِهِ, (S, K,) aor. أَدْرِى, (Msb, K,) inf. n. دَرْىٌ (S, M, Msb, K) and دَرًى (Lh, M, K) and دِرْيَةٌ (S, M, Msb, K) and دِرَيَةٌ, (M, * K,) which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دِرْيَةٌ, (TA, [so in one of my copies of the S,]) and دِرَايَةٌ (S, M, Msb, K) and دِرْيَانٌ and دِرَيَانٌ (M, K) and دُرْىٌ, (TS, K,) *I knew it;* (S, Msb, K;) syn. عَلِمْتُهُ (Msb, K) or عَلِمْتُ بِهِ: (S:) or it has a more special meaning than عَلِمْتُهُ: it is said to signify *I knew it after doubting:* so says Aboo-'Alee: (TA:) or *I knew it by a sort of artifice,* or *cunning,* or *skill;* (K, TA;) or *with painstaking, and artifice* or *cunning* or *skill;* (Har p. 24;) and therefore دَرَى is not said of God: (TA:) a rájiz says, (S, * TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA,)

* لَا هُمَّ لَا أَدْرِى وَأَنْتَ الدَّارِى *

[*O God, I know not, but Thou art the knowing*]: (S, TA: [in Har, p. 24, it is cited as commencing with اللَّهُمَّ, and therefore as a prose-saying, ascribed to Mohammad, and as adduced by some to show that الدَّارِى is allowable as an epithet applied to God:]) or, as some relate it, لَا أَدْرِ, (S,) in which the ى is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ أُبَلْ and لَمْ يَكُ; (S;) and like لَا يَأْلُ in the saying أَقْبَلَ بِضَرْبِهِ لَا يَأْلُ [q. v. in art. الو]. (M.) [The saying لَا دَرَيْتُ وَلَا ائْتَلَيْتُ or أَلَيْتُ &c. is explained in the latter part of the first paragraph of art. الو.] One says, مَا أَدْرِى أَىُّ النَّاسِ هُوَ [*I know not who of mankind he is*]. (The Lexicons passim.) And IAar mentions the saying مَا تَدْرِى مَا دَرِيَتُهَا, (M,) or دَرِيَتُهَا, (TA,) as meaning *Thou knowest not* (مَا تَعْلَمُ [which may also be rendered *she knows not*]) *what is her knowledge.* (M, TA.) دَرَى, (T, M, K,) aor. يَدْرِى, (T, S,) inf. n. دَرْىٌ, (T, M, K,) *He*

deceived, deluded, beguiled, circumvented, or *outwitted,* (ISk, T, S, M, K,) a man, (ISk, T,) and an object of the chase; as also ادَّرى and تدرّى : (T, S, M, K: [ادراه in the CK is a mistake for ادّراه:]) *he hid,* or *concealed, himself, and deceived, deluded,* &c. (S.) A rájiz says,

* كَيْفَ تَرانأَدْرى وأَدَّرى *

* غرَّات جُمْلٍ وتَدَرَّى غرِرى *

(T, S, M) i. e. *How seest thou me winnowing* the dust of the mine *and deceiving Juml* by looking at her *while she is inadvertent,* (T, S,) *she also deceiving me* [by looking at me *while I am inadvertent*]: تَدَرَّى being for تَتَدَرَّى. (S.) See also 3. دَرَى رأْسَهُ, (K,) aor. يَدْرِى, inf. n. دَرْىٌ, (TA,) *He scratched his head with the* مِدْرَى: (K:) or دَرَّى رأْسَهُ *he combed his head with the* مِدْرَى: (M: [see Ham p. 159, line 11: and see also ذَرَّى:]) and تَدَرَّتْ *she* (a woman, S) *loosed and let down,* or *loosed and separated,* or *combed, her hair* (S, K, TA) *with the* مِدْرَاة. (TA.)

2 **دَرَّى** see above, last sentence. ___ دَرَّيْتُ تُرابَ المَعْدِن, inf. n. تَدْرِيَةٌ, [*I winnowed the dust of the mine to separate its gold:* a dial. var. of ذَرَّيْتُ: or perhaps a mistake for the latter.] (Msb.)

3 **داراهُ**, (T, M, Msb,) inf. n. مُدَارَاةٌ, (T, S, Mgh, Msb,) *He treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him:* (S, * M, Msb:) or *deceived, deluded, beguiled, circumvented,* or *outwitted, him;* or *strove, endeavoured,* or *desired, to do so:* (T, Mgh:) مُدَارَاةُ النَّاسِ and مُدَارَأَةُ النَّاسِ both signify المُدَاجَاةُ and المُلَايَنَةُ: (S in the present art.:) and دارأْتُهُ and داريتُهُ both signify *I was fearful,* or *cautious, of him; and treated him with gentleness* or *blandishment,* or *soothed him, coaxed him, wheedled him,* or *cajoled him:* (S in art. درأ:) or دارأْتُهُ means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and داريتُهُ signifies *I deceived, deluded, beguiled, circumvented,* or *outwitted;* as also دريتُهُ : (T in art. درأ:) and

مُدَارَاةٌ also signifies [the *acting with*] *good nature* or *disposition;* and the *holding familiar intercourse with others.* (T in the present art.) You say also, داراهُ عَنِ الأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him,* or *entice him, by blandishment,* or *by deceitful arts, from the thing,* and *to it;* syn. راوده. (L in art. رود.) ___ And دارى عنه *He defended him;* or *spoke,* or *pleaded,* or *contended, in defence of him;* like راجم عنه. (TA in art. رجم.)

4 **اداره به** *He made him to know,* or *have knowledge of, it; acquainted him with it.* (S, M, Msb, K.) The reading وَلَا أَدْرَأَكُمْ بِهِ, with ء, [in the Kur x. 17,] is incorrect: the proper reading is without ء. (S, M.) ادرى دَرِيَّةً, and تدرّى, (M, TA,) *He took for himself,* or *prepared, a* درية. (TA.) [See also تَدَرَّأَ.]

5 **تَدَرَّى** see 1, latter part, in two places, and also in the last sentence: and see also 4. جيشٌ يتدرَّى [as though for يتدرَّأُ] *An army of which one part presses upon another;* like يتجعبى. (TA in art. جعب.)

7 **انْدَرَى** for انْدَرَأَ is vulgar. (TA in art. درأ.)

8 **إِدْتَرَى** see 1, latter part, in two places. ___ ادَّرَوْا مَكَانًا means *They directed their course to,* or *towards, a place, making an inroad,* or *incursion, upon an enemy, and going to fight and plunder:* (M, TA:) or *as though they did so.* (S.)

دُرْيَةٌ, accord. to some copies of the S, is an inf. n. of دريته meaning علمته, like دُرْيَةٌ &c. (TA.) ___ أَتَى هٰذَا الأَمْرُ مِنْ غَيْرِ دُرْيَةٍ means *This thing,* or *event, came without any act,* or *deed.* (T, TA.)

دَرِيَّةٌ, without ء, *A beast,* (As, T, S,) or *a camel,* (ISk, T,) or *a she-camel,* or *a cow,* (M,) *by means of which one conceals himself from the objects of the chase,* or *wild animals,* (As, ISk, T, S, M,) *so deceiving them,* (ISk, T, M,) *shooting,* or *casting, when he is able to do so:* (As, ISk, T, S:) or, accord. to AZ, it is with دَرِيئَةٌ, [ء,] because the دريئة is driven (تَدْرَأُ, i. e. تَدْفَعُ,) towards the objects of the chase. (S, M.)

___ Also *A wild animal,* or *wild animals,* (وَحْش,) specially *of such as are objects of the chase.* (M, TA.) ___ And *A thing,* (K,) or *ring,* (Ham p. 75,) *by aiming at which one learns to pierce* or *thrust* [*with the spear*]. (Ham, K.) So in a verse cited voce دَرِيئَة, in art. درأ. (Ham ubi suprà.)

الدَّارِى, as an epithet applied to God: see 1.

مِدْرًى and مِدْرَاة (T, S, M, K) and مِدْرِيَة, (T, M, K,) the last with fet-h to the م and with kesr to the ر, (TA, [in the CK, erroneously, مِدْرِية,]) *An iron instrument with which the head is scratched,* called [in Pers.] سَرْخَارَه; (T;) *a thing like a large needle, with which the female hair-dresser adjusts,* or *puts in order, the locks of a woman's hair;* (S;) *a thing with which the head is scratched:* (W p. 125, in explanation of the first:) or *a wooden instrument which a woman puts into her hair:* (TA voce مِشْقَأَة, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) *a horn* (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) *with which the female hairdresser sometimes adjusts,* or *puts in order, the locks of a woman's hair,* (S,) or *with which one scratches his head:* (K:) and, accord. to some copies of the K, *a comb:* (TA:) the pl. is مِدَارٌ and مَدَارَى, (M, K, TA,) in the latter of which, the alif [written ى] is a substitute for ى [properly so called]. (M, TA.) [Hence,] جَأْبُ المِدْرَى, or جَابُ المِدْرَى (accord. to different copies of

the S, [or جَأْبَةُ المِدْرَى, or جَأْبَةُ المِدْرَى, see arts. جأب and جوب,]) A gazelle *whose horn is thick;* which shows it to be young. (S.) [See also مِرْدًى (in art. ردى), last sentence.]

مِدْرَاة : see the next preceding paragraph.

مِدْرِيَة : see the next preceding paragraph.

دس

1 **دَسَّهُ**, (S, M, A, &c.,) aor. ـُ, (M, Msb,) inf. n. دَسٌّ (M, A, Mgh, Msb, K) and دَسِّيسَى, (K,) like خَصِّيصَى, (TA,) *He hid it,* or *concealed it,* (Lth, S, A, Mgh, Msb, K,) namely, anything, (A, Mgh, Msb,) in the earth or dust, (S, Mgh,) or beneath a thing: (A, Mgh:) *he buried it* (A, Msb, K) in the earth or dust, (Msb,) or beneath a thing: (K:) or *he put it in,* or *inserted it, beneath:* (M:) or, accord. to some, *he put it in,* or *inserted it, with force; he thrust it in:* (TA:) and دَسَّسَهُ and دَسَّاهُ, (M, K, *) in the latter of which one of the س is changed into ى because the reduplication is disliked, (M, * TA,) signify the same as دَسَّهُ, (M, K, *) [or, probably, have an intensive signification.] It is said in the Kur [xvi. 61], أَمْ يَدُسُّهُ التُّرَابِ *Or whether he shall bury it in the dust:* meaning, his female child, which he buried alive: the pronoun agreeing with the word ما [which precedes in the same verse]. (T, TA.) It is also said in the Kur [xci. 9 and 10], وَقَدْ خَابَ مَنْ دَسَّاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا, (M, K, *) in which دسّاها is for دَسَّسَهَا, like تَظَنَّيْتُ for تَظَنَّنْتُ, (K,) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K: *) or the meaning is, *He is successful who maketh it* (namely his soul) *pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them:* (IAar, Th, M, K: *) or [*he is successful who maketh it to increase in grace by good works,*] *and he is unsuccessful who maketh it vile and little by evil works:* (M:) or the latter clause means, *and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience* [*to God in other matters*]: (TA:) or *the soul is unsuccessful that God rendereth obscure* [so I render, here, دسّاها]. (Fr, K.) دَسَّ البَعِيرَ, aor. ـُ, inf. n. دَسٌّ, *He anointed the camel with tar, not thoroughly,*

[*but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:*] (M:) [for it is said that] دُسَّ البَعِيرُ signifies *the camel was anointed with tar in the parts called the* مَسَاعِر: (S: [see دَجَلَ:]) or the latter signifies *the camel became swollen in the parts so called.* (M.) Hence the prov., لَيْسَ الهُنْءُ بِالدَّسِّ [which see explained in art. هنأ]. (TA in art. هنأ. [In the S and M and TA, in the present art., instead of الهُنْءُ, we find الهَنَآءُ: but the former is the preferable reading.])

2 **دَسَّسَهُ** : see دَسَّهُ; each in two places.

7 **اندسّ** [*He,* or *it, became hidden,* or *concealed,* in the earth or dust, or beneath a thing: *he,* or *it, hid,* or *concealed, himself,* or *itself,* in the earth &c.:] *he,* or *it, became buried: he,* or *it, buried himself,* or *itself:* (S, K:) or *it became put in,* or *inserted,* or *it put in,* or *inserted, itself, beneath.* (M.) ___ [Hence,] اندسّ فُلَانٌ إِلَى فُلَانٍ يَأْتِيهِ بِالنَّمَائِمِ [*Such a one came secretly to such a one, bringing him calumnies*]: (TA:) or اندسّ الى فلان means *he came to such a one with calumnies.* (Ham p. 219.)

دَسٌّ *Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed.* (TA.)

دَسِيسٌ The *concealment of guile* or *artifice.* (S.) *One whom thou hidest,* or *concealest,* (مِنْ تَدُسُّهُ,) *in order that he may bring thee news,* or *information:* (M, K:) accord. to some, *similar to* مُتَحَسِّسٌ; (M;) or مُتَجَسِّسٌ; and called by the vulgar دَاسُوسٌ : (TA:) or دَسِيسُ قَوْمٍ signifies *one whom a people send secretly to bring them news,* or *information;* (A;) *the spy of a people, who searches for, and then brings, news,* or *information;* syn. جَاسُوسٌ. (Msb.) ___ And دُسُسٌ [pl. of دَسِيسٌ] *Persons hypocritical in their actions, who enter among the reciters of the Kur-án when they are not of them.* (IAar, K.)

دَسِيسَةٌ [app. The *coming secretly to a person, bringing him calumnies:* in modern Arabic, *a secret machination* or *the like*]. (TA, where, after the phrase اندسّ فلان الى فلان يأتيه بالنمائم, (see 7,) it is added, وهِىَّ الدَّسِيسَةُ.)

دَسَّاسٌ *That enters much,* or *often; wont to enter;* syn. دَخَّالٌ: so in the saying, العِرْقُ دَسَّاسٌ [*The natural disposition is wont to enter* and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عِرْقٌ]. (TA.)

دَاسُوسٌ : see دَسِيسٌ.

مَدْسُوسٌ , applied to a camel: part. n. of دُسَّ [q. v.]. (S.)

دست

دَسْتٌ *i. q.* دَشْتٌ, (K,) *A* [*desert,* or *such as is termed* صَحْرَآء: an arabicized word [from the Pers. دَشْت]: (Msb, K:) or it is either a dial. var. of دشت or an arabicized word from this latter. (TA.) The *upper end of a chamber, which is the most honourable place therein:* (A, K, TA:) in this sense an arabicized word [from the Pers. دَسْت]. (K.) ___ Hence, [*A place,* or *seat, of honour: a seat of office:* used in these senses in the present day:] used by the later writers to signify *a court,* or *council;* syn. دِيوَانٌ: and the *court,* or *council,* (مَجْلِس,) *of a wezeer* or *governor.* (TA.) ___ *A thing against,* or *upon, which one leans,* or *stays himself:* (Har p. 261:) *a pillow,* or *cushion.* (Id. p. 276.) *Headship, rule, dominion, government,* or *superiority.* (MF.) *A game; a single act of a game* or *play:* pl. دُسُوتٌ. (TA.) You say, الدَّسْتُ لِى *The game is mine:* and الدَّسْتُ عَلَىَّ *The game is against me.* (Har p. 130.) And تَمَّ عَلَيْهِ الدَّسْتُ [*The game ended,* or *has ended, against him*]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called المَيْسِر] was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, تَمَّ لَهُ الدَّسْتُ *The game ended,* or *has ended, in his favour.*] فُلَانٌ حَسَنُ الدَّسْتِ [*Such a one is a good player*] is said of a skilful chess-player. (A.) And a poet says,

* تَفَرْزَنُ فِى أُخْرَى الدُّسُوتِ البَيَاذِقُ *

[*The pawns become queens in the ends of the games:* تَفَرْزَنَ being for تَتَفَرْزَنَ]. (TA.) ___ [It is also used in the present day to signify *A trick of cards.*] ___ And *An evasion, a shift, a wile,* or *an artifice;* or *art, artifice, cunning, ingenuity,* or *skill:* (MF, and Har p. 130:) and *deceit,*

delusion, guile, or *circumvention.* (Har ibid.) Also, (TA,) or دَسْتٌ مِنَ الثِّيَابِ, (Msb, K, TA,) as also دَشْتٌ من الثياب, (TA in art. دشت,) [*A suit,* or *complete set, of clothes;*] the *clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs:* pl. as above: (Msb:) in this sense, also, an arabicized word [from the Pers. دَسْتْ]. (K.) El-Hareeree has mentioned together instances of this word in three different senses, in the 23rd Makámeh, where he says, نَاشَدْتُكَ ٱللّٰهَ أَلَسْتَ الَّذِى أَعَارَهُ الدَّسْتَ فَقُلْتُ لَا وَالَّذِى أَجْلَسَكَ فِى هٰذَا الدَّسْتِ مَا أَنَا بِصَاحِبِ ذٰلِكَ الدَّسْتِ بَلْ أَنْتَ الَّذِى تَمَّ عَلَيْهِ الدَّسْتُ *I conjure thee by God* [to tell me], *art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended.* (TA.) ___ And دَسْتٌ مِنَ الوَرَقِ, (K,) as also دَشْتٌ من الورق, (TA in art. دشت,) [*A quire,* or *twenty-five sheets folded together, of paper:* still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَسْتْ]. (K.) ___ [دَسْتٌ is also used in the present day in a similar, but more extensive, sense; as signifying *A lot,* or *parcel,* of things: of some things, ten; of others, twelve; &c.] Also an appellation applied, as mentioned by El-Khafájee in the Shifá el-Ghaleel, by the common people of Egypt and of other countries of the East, to *A copper cooking-pot:* (MF:) [it is still used in this sense; applied in Egypt to *a copper cookingpot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth.* And دَسْتُ خَشَبٍ is applied to *A shallow wooden tub.*]

دستبند

الدَّستبند [from the Pers. دَسْتَبَنْد] *A certain*

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game of the Magians, which they thus call; i. q. الدَّعْكَسَةُ: (S and K in art. دعكس:) *they turn round* [*in a circle,* as though imitating the revolutions of the host of heaven], *having taken one another by the hand,* [*in a manner*] *like dancing.* (K in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a ذِكْر, described in the works of several travellers, and in my own work on the Modern Egyptians.]

دستور

دُسْتُورٌ , an arabicized word, (K,) [from the Persian دَسْتُورٌ,] by some of the Arabs, [and in the present day generally,] pronounced دَسْتُورٌ, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The *copy*, or *original*, [*of the register*, as will be seen from what follows,] *which is made for the several classes* [*of the officers and servants of the government*], *from which their transcription is made*, (expl. by النُّسْخَةُ المَعْمُولَةُ لِلْجَمَاعَاتِ ٱلَّتِى مِنْهَا تَحْرِيرُهَا, K,) *and in which are collected the rules and ordinances of the King;* (TA;) the *register* (دَفْتَر) *in which are collected the rules of the realm:* (Kull p. 186:) pl. دَسَاتِيرُ. (K.) ___ Hence, The *great wezeer* (وَزِير) *to whom recourse is had* [*by the King*] *with respect to what he may prescribe concerning the circumstances of the people*, because he is the possessor of the register so called: (Mefáteeh el-'Uloom by Ibn-Kemál-Páshà, in TA; and Kull ubi suprà:) the *officer who manages, conducts, orders*, or *regulates, the affairs of the King*. (TA.) ___ [Hence also, in the conventional language of astronomy, *An almanac*.] ___ Also, vulgarly, *Permission; leave*. (TA.) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word دستور several times as he advances.]

دسر

1 **دسره** , (S, M, A,) aor. ـُ , (S, M,) inf. n. دَسْرٌ, (S, M, K,) *He,* or *it, pushed, thrust, drove, impelled, propelled,* or *repelled, him,* or *it.* (S, M, A, K.) Ambergris is said (by I' Ab, S) to be شَىْءٌ يَدْسُرُهُ البَحْرُ *A thing which the sea drives* (S, A) *and casts upon the shore.* (TA.) And دَسَرَتِ السَّفِينَةُ المَآءَ بِصَدْرِهَا means *The ship repelled,* (TA,) or *opposed,* (M,) *the water with its prow.* (M, TA.) ___ *He thrust, pierced,* or *stabbed, him,* (S, M, A, K,) *vehemently,* (A,) with a spear. (S, A.) ___ دَسَرَ, (M,) aor. ـُ and ـِ , (TA,) inf. n. دَسْرٌ, (M, K, TA,) *He drove in* a nail, *with force:* (K, * TA:) *he nailed* anything: (M:) *he fastened,* (M,) or *repaired,* (K,) a ship *with a nail,* (M, K,) or *with cord of fibres of the palm-tree:* (M:) or *he fastened* a ship *by uniting its planks in the manner of sewing.* (TA.) ___ دَسَرَ, (A,) inf. n. as above, (M, K,) *Inivit* feminam: (M, * A, K: *) you say دَسَرَهَا بِأَيْرِهِ. (TA.)

دَسْرَآءُ, [fem. of أَدْسَرُ , and] sing. of دُسْرٌ, which (as some say, TA) means Ships *that repel* [*or oppose*] *the water with their prows.* (K.)

دِسَارٌ *Cord of the fibres of the palm-tree* (لِيفٌ) *with which the planks of a ship are bound together:* (S, M, A, K:) or (so accord. to the S and M and A, but accord. to Fr and the K and) *a nail,* (S, M, A, K,) *of a ship:* (M:) pl. دُسُرٌ (S, M, A, K) and دُسْرٌ: (S, K:) used in one or the other of these two significations in the Kur liv. 13. (S, TA.)

دَوْسَرٌ *A bulky* camel: fem. with ة: (S, K:) a camel (M) *strong and bulky;* (M, K;) as also دَوْسَرِىٌّ (S, * M, K) and دَوْسَرَانِىٌّ (S, * K) and دُوَاسِرُ (M, K) and دُوَسَرِىٌّ : (L:) fem. دَوْسَرٌ [like the masc.] and دَوْسَرَةٌ: or دَوْسَرٌ, applied to a she-camel, signifies *large:* (M:) and دَوْسَرِىٌّ a *strong* camel: (Fr, TA:) and دُوَاسِرٌ *sharp, spirited,* or *vigorous,*

and strong. (TA.) ___ A *tough,* or *hardy,* lion, (K, B,) *firm in make.* (B, TA.) ___ A penis *bulky* (M, K) *and strong.* (M.) ___ كَتِيبَةٌ دَوْسَرٌ, and دَوْسَرَةٌ, *An army,* or *a troop of horse,* or *a portion of an army, collected together.* (M.) And دَوْسَرٌ *An army,* or *a troop of horse,* or *a portion of an army, belonging to En-Noamán* (S, M, K) *Ibn-El-Mundhir.* (S, K.)

دَوْسَرِىٌّ : see دَوْسَرٌ, in two places.

دَوْسَرَانِىٌّ : see دَوْسَرٌ.

دَوَاسِرُ : see دَوْسَرٌ, in two places.

دَوَاسِرِىٌّ : see دَوْسَرٌ.

أَدْسَرُ : see دَسْرَآءُ.

مِدْسَرٌ [A man *who thrusts much* with the spear. A signification implied in the S.] ___ *Qui multum coit.* (K.)

دسع

1 **دَسَعَ**, aor. ـَ, (S, TA,) inf. n. دَسْعٌ (S, Mgh, K) and دَسِيعَةٌ, (S, TA,) *He impelled it, pushed it, thrust it,* or *drove it;* and particularly *so as to remove it from its place; propelled it, repelled it; pushed it, thrust it,* or *drove it, away,* or *back.* (S, Mgh, K, TA.) ___ Hence, (TA,) دَسَعَ البَعِيرُ بِجِرَّتِهِ, (S, Z, L,) aor. ـَ, (TA,) inf. n. دَسْعٌ (Z, TA) and دُسُوعٌ, (TA,) *The camel propelled his cud so as to make it pass forth from his inside to his mouth;* (S, TA;) *drew it forth from his stomach and cast it into his mouth.* (Z, L, TA.) And دَسَعَ فُلَانٌ بَقِيئَهُ *Such a one cast forth his vomit.* (TA.) And دَسَعَ alone, (Mgh, TA,) aor. ـَ, (TA,) inf. n. دَسْعٌ, (K,) *He vomited:* (K, TA:) or *he vomited as much as filled his mouth.* (Mgh.) And دَسَعَ البَحْرُ بِالعَنْبَرِ *The sea collected together the ambergris like foam,* or *scum, and then cast it aside.* (TA.) ___ [Hence, also, (as appears from an explanation of دَسِيعَةٌ, q. v. infrà,)] دَسَعَ, aor. ـَ, (S, TA,) inf. n. دَسْعٌ, (K,) *He gave a large gift.* (S, K, TA.) It is said in a trad., (S, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) أَلَمْ أَجْعَلْكَ تَرْبَعُ وَتَدْسَعُ *Did I not make thee to take the fourth part of the spoil, and to give largely?* (S:) and on his answering Yes, that God will ask, Then where is [thy] gratitude for that? for the doing thus is the act of the chief. (TA.) ___ And دَسَعْتُ القَصْعَةَ, (Ibn- 'Abbád,) inf. n. دَسْعٌ, (Ibn-'Abbád, K,) *I filled the bowl.* (Ibn-'Abbád, 'K. *) ___ and دَسَعَ الجُحْرَ, (TA,) inf. n. دَسْعٌ, (K,) *He stopped up the burrow at once* (K, TA) *with a stopper of rag,* or *some other thing of the size of the burrow.* (TA.)

دَسْعَةٌ [inf. n. of un. of 1]. ___ *A single act of vomiting.* (Mgh, TA.

دَسِيعَةٌ an inf. n. (S, TA.) دَسِيعَةُ ظُلْمٍ *A wrongful,* or *tyrannical, pushing,* or *thrusting,* or *the like;*

for دَسِيعَةٌ مِنْ ظُلْمٍ; occurring in a trad. (TA.) ___ *A gift:* (S:) *a large gift:* (S, K:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) هُوَ ضَخْمُ الدَّسِيعَةِ (Az, S, TA) *He is a large giver; one who gives much.* (Az, TA.) ___ *Natural disposition:* (S, K:) or, as some say, *generosity of action:* or, as some say, *make;* or *natural constitution.* (TA.) ___ The pl. is دَسَائِعُ. (TA.)

دسكر

دَسْكَرَةٌ *A building like a* قَصْر [q. v.], *surrounded by houses,* or *chambers,* (Lth, Mgh, Msb, K,) *and places of abode for the servants and household,* (TA,) *and pertaining to kings:* (Lth, Mgh, Msb:) Heraclius is related, in trads., to have received the great men of the Greeks in a دسكرة belonging to him: (TA:) or *a building like a* قَصْر, *which is surrounded by houses,* or *chambers, and in which the vitious,* or *immoral,* (شُطَّار,) *assemble:* (Har p. 140:) or *houses of the foreigners* (أَعَاجِم), *in which are wine and instruments of music or the like:* (K:) thought by Az to be an arabicized word; (Msb;) not genuine Arabic: (TA:) [from the Persian دَسْكَرَه, or دَسْتْكَرَه:] pl. دَسَاكِرُ. (K.) ___ Also *A Christian's cloister,* or *cell;* syn. صَوْمَعَةٌ. (AA, K.) ___ And *A town,* or *village;* syn. قَرْيَةٌ. (Az, Msb, K.) ___ And *A plain,* or *level, land.* (Kz, K.)

دسم

1 دَسِمَ, (S, M, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. دَسَمٌ, (Msb, TA,) or دُسُومَةٌ, (Mgh, in which the verb is not mentioned,) *It* (a thing, S, M, Mgh, or food, Msb) *was*, or *became, greasy;* or *had in it*, or *upon it, grease*, or *gravy*, or *dripping of flesh-meat* or *of fat;* (M, K, * Mgh;) as also تَدَسَّمَ : (M:) and *it* (a garment, or some other thing,) *was*, or *became, dirty*, or *filthy.*

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(K.) ___ And دَسِمَ, (inf. n. دَسَمٌ, TK,) *He*, or *it, was*, or *became, of the colour termed* دُسْمَةٌ, i. e., *dust-colour inclining to blackness.* (M, K.) دَسَمَ, (Z, K, and so in some copies of the S,) [aor., app., ـِـ ,] inf. n. دَسْمٌ; (TA;) or دَسَّمَ ; (so in some copies of the S;) said of rain, *It moistened the earth* (S, Z, K) *a little*, (K,) *not much*, (S,) or *so as not to reach the moist soil.* (Z, TA.) ___ And دَسَمَ, aor. ـِـ , (K,) inf. n. دَسْمٌ, (TA,) *He smeared* a camel *with tar.* (K.) ___ Also, (S, M, K,) aor. ـُـ , (S, K, *) or ـِـ , (M,) inf. n. دَسْمٌ, (S, M,) *He stopped up* (S, M, K) a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also ادسم ; (K;) or دَسَمَ القَارُورَةَ signifies شَدَّ رَأْسَهَا [i. e. *he bound the head of the flask*, or *bottle:* or the right reading, as the context seems to indicate, is سَدَّ رَأْسَهَا i. e. *he stopped up the head of the flask*, or *bottle*]; (M;) and دَسَمَ الجُرْحَ *he put the tent* (الفَتِيلَ) *into the wound.* (TA.) ___ And hence, i. e. from دَسَمَ الجُرْحَ or from دَسَمَ القَارُورَةَ, (TA,) *Inivit* feminam. (Kr, M, K, TA.) And hence also,] one says to the مُسْتَحَاضَةٌ, [see this word,] ادْسُمِى وصَلِّى [*Stuff thy vagina* with cotton, to arrest the blood, *and say thy prayers*]. (TA.) ___ Also, (K,) inf. n. دَسْمٌ, (TA,) *He closed*, or *locked*, a door; syn. أَغْلَقَ. (K.) Also, (i. e. دَسَمَ,) *i. q.* طَسَمَ, [in some copies of the K, and in the TA, طَمَسَ, which signifies the same, i. e. *It became effaced*, or *obliterated*,] said of a relic, trace, mark, or

the like. (S, K.)

2 **تَدْسِيمٌ**, (S,) inf. n. of دَسَّمَ, (Msb,) signifies The *smearing* (S, Msb) a thing, (S,) or a morsel, or mouthful, (Msb,) [or *seasoning* it, *imbuing* it, or *soaking* it,] *with* دَسَمٌ [i. e. *grease*, or *gravy*, or *dripping*]. (S, Msb.) ___ دَسِّمُوا نُونَتَهُ, (Mgh, K,) said by 'Othmán respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin*, in order that the evil eye may not have effect upon it. (Mgh, K. *) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] ___ See also 1.

4 **أَدْسَمَ** see 1.

5 **تَدَسَّمَ** see 1. ___ تَدَسَّمُوا also signifies *They ate* [*food*] *with* دَسَمٌ [i. e. *grease*, or *gravy*, or *dripping*] دَسَمٌ (TA.)

دَسْمٌ: see دَسْمِ الأَمْرِ. أَنَا عَلَى دَسْمٍ means عَلَى طَرَفٍ مِنْهُ [app. *I am beside*, or *out of, the case*, or *affair*]. (K.)

دَسَمٌ a word of well-known meaning; (S;) *i. q.* وَدَكٌ; (M, K;) both signifying *Grease*, or *gravy;* i. e. the *dripping that exudes from flesh-meat and from fat;* (Msb in art. ودك;) the وَدَكُ *of flesh-meat and of fat:* (Mgh: [in the CK, الوَرَكُ is erroneously put for الوَدَكُ:]) or, accord. to the T, *anything that has* وَدَكٌ, *of flesh-meat and of fat:* (TA:) and *dirt*, or *filth:* (M, K:) and دَسْمٌ signifies the same as دَسَمٌ, accord. to El-Kurtubee; but El-Welee El-'Irákee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, يَدُهُ مِنَ الدَّسَمِ سَلَطَةٌ [app. meaning, if correctly transcribed, *His hand is hard by reason of dirt* adhering to it: in my MS. copy of the K, the last word is written سَطَلَةٌ; a word which I do not find in any sense: in the TK, سطلة: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, manus ejus propter sordes inhaerentes catinus est; evidently assuming that سطلة is a dial. var. of سَطْلٌ]. (K.) [It seems that you say also, مَا فِيهِ دَسَمٌ meaning *There is not*

in him, or *it, any profit,* or *good:* a sense assigned in the TA to the phrase ما فيه ديسم دسم; in which I think it evident that the transcriber has written ديسم by mistake, and forgotten to erase it after adding دسم.) ___ Also The *bowels,* or *intestines.* (TA.) Accord. to IAar, it means also كَثِيرُ الذِّكْرِ [*Praising,* or *glorifying,* God, *much*]; a sense in which it is incorrectly said in the K to be دَسِيمٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, لَا يَذْكُرُونَ ٱللّٰهَ إِلَّا دَسَمًا: (K:) or, accord. to Z, this is from دسم said of rain: and, as related by Abu-d-Dardà, the words are أَرَضِيتُمْ إِنْ شَبِعْتُمْ عَامًا أَلَّا تَذْكُرُونَ ٱللّٰهَ إِلَّا دَسَمًا, meaning [*Do ye approve, if ye be satisfied in your stomachs throughout a year,*] *that ye should not praise,* or *glorify, God, save a little?* (TA:) or it may denote commendation; so that the meaning of لا يذكرون الله الّا دسمًا is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدْسِيمُ نُونَةِ الصَّبِيِّ; (K, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسِمٌ A thing *greasy;* or *having in it,* or *upon it, grease* or *gravy,* (M, Mgh,) *of flesh-meat* or *of fat:* (Mgh:) [and *dirty,* or *filthy:* pl. دُسْمٌ; like as ذُرْبٌ is pl. of ذَرِبٌ.] You say مَرَقَةٌ دَسِمَةٌ [*Greasy broth*]. (TA.) And ثِيَابٌ دُسْمٌ, *Dirty,* or *filthy, garments.* (S, TA.) And دَسِمُ الثَّوْبِ, applied to a man, [*Dirty in the garment:* and hence, *going on foot;*] *not riding;* as also أَدْسَمُ الثَّوْبِ. (TA.) [Hence also,] *Defiled by culpable dispositions.* (TA.) A rájiz says,

* لَاهُمَّ إِنَّ عَامِرَ بْنَ جَهْمِ *
* أَوْذَمَ حَجًّا فِى ثِيَابٍ دُسْمِ *

meaning [*O God, verily 'Ámir Ibn-Jahm*] *hath imposed upon himself,* (S in art. وذم,) or *hath performed,* (M,) *pilgrimage being defiled by sins.* (S in art. وذم, and M.) ___ عَمَامَةٌ دَسِمَةٌ signifies *A black turban;* (TA;) as also دَسْمَآءُ عمامة. (Az, Mgh, TA.) And دَسِمٌ occurs in a trad. as meaning *Strict,* or *pious,*

[*though*] *black,* (أَسْوَدُ, [or this may here mean *a genuine Arab,* as opposed to أَحْمَرُ meaning a foreigner,]) and *religious.* (TA.)

أُمُّ دَسْمَةَ [probably a mistranscription for أُمُّ دُسْمَةَ, lit. the mother of blackness;] *The cooking-pot.* (T in art. آخر.) ام دَسْمَةَ *i. q.* آخِرُ عَهْدٍ [*The last time*]; like آخِرُ مَخْطَرٍ. (TA in art. خطر. [See خَطْرَةٌ, last sentence.])

دُسْمَةٌ *A thing with which a hole in a skin for water or milk is stopped up.* (M, K.) *Blackness;* (IAar, TA;) [and] so دَيْسَمٌ : (K:) or *dust-colour inclining to blackness.* (M, K.) Hence the Abyssinian is called أَبُو دُسْمَةَ. (IAar, TA.) See also أُمُّ دَسْمَةَ, above. Applied to a man, *Low,* or *ignoble; base; vile; mean,* or *sordid:* (S, TA:) or *bad, corrupt, base,* or *vile.* (M, K. [Freytag erroneously assigns the meaning vilis to أَدْسَمُ.]) One says, مَا أَنْتَ إِلَّا دُسْمَةٌ *Thou art none other than one in whom is no good.* (TA.)

دِسَامٌ *A stopper;* (M, K;) *a thing with which one stops up the ear,* and *a wound,* and *the like,* and *the head of a flask* or *bottle,* and *the like.* (S.) It is said in a trad. that the Devil has a دِسَامٌ; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِيمٌ : see دَسْمٌ.

دَاسِمٌ : see the next paragraph.

دَيْسَمٌ *Darkness.* (M, K.) ___ See also دُسْمَةٌ. The *fox:* (K:) [or] the *young one of the fox:* (M:) or, as some say, (M,) the *young one of the fox from the bitch:* (M, K:) and (so in the M, but in the K or) *of the wolf from the bitch:* (S, M, K:) and the *bear:* (K:) or the *young one of the bear;* (S, M, K;) which is the only meaning allowed by Abu-l-Ghowth. (S.) Also, (K,) or as some say, (M,) The *young one of the bee.* (M, K.) And, accord. to Abu-lFet-h, (TA,) whose name was دَيْسَمٌ, (K, * TA,) the companion of Kutrub, *A* [*young ant, such as is termed*] ذَرَّةٌ: (TA:) or دَيْسَمَةٌ [in the CK erroneously written دَسْمَةٌ] has this last signification. (S, K, TA.) Also *A certain plant,* (S,

K, KL,) *called in Pers.* بستان افروز [which is said to be a name applied to the *amaranth, anemone,* and *the like*]. (KL.) And [A man] *gentle, nice,* or *skilful, in work; careful,* or *solicitous* [*therein*]; as also دَاسِمٌ. (K.)

دَيْسَمَةٌ : see the next preceding paragraph.

أَدْسَمُ, and its fem. دَسْمَآءُ: see دَسْمَآءُ ___. دَسَمٌ also signifies *A kind of milking-vessel; i. q.* عُلْبَةٌ and جَنْبَةٌ and سَمْرَآءُ. (T and TA in art. علب.) Also [*Black:* see دُسْمَةٌ: or] *of a dust-colour inclining to blackness:* (M, K:) fem. as above. (K.) ___ [Freytag assigns to it also the significations Multum pinguis and Oleo conspurcatus; both as on the authority of the K, in which I do not find either of them: also that of Vilis, as applied to a man; a signification belonging to دُسْمَةٌ.]

دشت

دَشْتٌ A [*desert*, or *such as is termed* صَحْرَآء; (S, K;) as also دَسْتٌ: (Msb and K in art.

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دست:) a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) دَشْتٌ
مِنَ الثِّيَابِ, and مِنَ الوَرَقِ, *i. q.* دَسْتٌ. (TA.)

دع

1 **دَعَّهُ**, aor. ـُ, (S, Z,) inf. n. دَعٌّ, (S, K,) *He pushed him, thrust him,* or *drove him, away; he repelled him:* (S:) or *he did so harshly, roughly,* or *violently.* (A'Obeyd, K.) Hence, in the Kur [cvii. 2], فَذَلِكَ الَّذِى يَدُعُّ اليَتِيمَ *That is he who pusheth, thrusteth,* or *driveth, away the orphan:* (S:) or, *who doth so harshly, roughly,* or *violently:* (Bd, Jel:) or, *who treateth the orphan with harshness, roughness,* or *violence; pushing, thrusting,* or *driving, away; and chiding with rudeness,* or *coarseness.* (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا *On the day when they shall be pushed,* or *thrust,* or *driven, with harshness, roughness,* or *violence, to the fire of Hell.* (A 'Obeyd, Bd, Jel, TA.) And in a trad. of Esh-Shaabee, كَانُوا لَا يُدَعُّونَ عَنْهُ *They used not to be driven, nor pushed,* or *repelled, from it.* (TA.)

دعب

1 **دَعَبَ** , (S, A, Mgh, Msb, K,) aor. ـَـ , (A, Mgh, Msb, K,) inf. n. دُعَابَةٌ (S, * Mgh, MF) and دُعْبُوبٌ, (MF,) [see the former of these two ns. below,] *He jested,* or *joked;* (S, A, Mgh, Msb, K;) as also دَعَبَ, aor. ـَـ : (Mgh, Msb:) or *he jested,* or *joked, with playing,* or *sporting.* (TA.) ___ And *i. q.* دَفَعَ [*He impelled, pushed, thrust,* &c.]. (K.) ___ And *Inivit* [feminam]. (A, K.) ___ [The last, perhaps, from the same verb signifying *He trod* a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhalees.]

3 **داعبه** , (A, Msb, K,) inf. n. مُدَاعَبَةٌ, (S, A, Msb,) *He jested,* or *joked, with him:* (S, A, Msb, K:) [or *he did so, playing,* or *sporting, with him:* see 1.]

5 **تدعّب عليه** *He acted,* or *behaved, presumptuously,* or *boldly, towards him;* syn. تَدَلَّلَ, (K, TA,) from الدَّلَالُ. (TA.)

6 **تداعبوا** *They jested,* or *joked,* [or *they did so, playing,* or *sporting,*] *one with another.* (A, Msb, K.)

دَعَبٌ : see دَاعِبٌ.

دُعْبُوبٌ : see دُعَابَةٌ. See also دَاعِبٌ: ___ and دُعْبُوبٌ. ___ Also *A good,* or *an excellent, singer.* (K.) ___ *A youth soft* or *tender, thin-skinned,* or *fine-shinned, and plump.* (K.) The *fruit of a certain plant:* (K:) or (K, TA) the *plant itself, namely,* (TA,) عِنَبُ الثَّعْلَبِ; [see art. ثعلب;] (K, TA;) of the dial. of El-Yemen. (TA.)

دُعْبُوبٌ , (K, TA,) applied to a man, (TA,) *Brisk, lively,* or *sprightly.* (K.) ___ *Stupid,* or *foolish;* as also

أَدْعَبُ, (K, TA,) and دُعْبُبٌ : (TA:) and *stupid*, or *foolish, and jesting*, or *joking*. (TA.) ___ *Weak*, (S, K,) *and an object of ridicule*. (K.) ___ *Short and ugly and contemptible*. (K, * TA.) ___ *I. q.* مُخَنَّثٌ, (CK, and so in my MS. copy of the K,) or مُخَنَّثٌ, of the form of the act. part. n., (TA,) [*Effeminate*, &c.] ___ Applied to a horse, *Tall*, or *long-bodied;* syn. طَوِيلٌ. (K.) A road *beaten*, or *trodden*, (S, K,) *travelled*, (TA,) *and plain*, or *conspicuous*. (K, TA.) A *dark* night. (K.) *Black ants;* as also دُعَابَةٌ . (K.) ___ *A certain black esculent grain:* or the *stem*, or *root*, (أَصْلٌ,) *of a certain herb*, or *leguminous plant*, (بَقْلَةٌ,) *which is peeled and eaten*. (K.)

رِيحٌ دُعْبِيَّةٌ : see دَاعِبٌ.

دُعَابَةٌ *A jesting*, or *joking;* (S, Msb;) *such as is deemed pleasing*, or *facetious:* (Msb:) or *play*, or *sport;* (A, K;) as also دُعْبُبٌ : (K:) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دَاعِبٌ;] app. in an intensive sense [because originally an inf. n.]. (MF.) And *Speech that causes laughter*. (Har p. 18.) ___ Also *Stupidity*, or *foolishness*. (K.) See also دُعْبُوبٌ.

دَعَّابٌ : see the next paragraph.

دَعَّابَةٌ : see the next paragraph.

دَاعِبٌ and دَعِبٌ (A, Msb, K) and [in a sense thought by MF to be intensive (see دُعَابَةٌ)] دُعْبُبٌ (K) and [in an intensive sense] دَعَّابٌ (S [there coupled with لَعَّابٌ, perhaps as an explicative adjunct,]) and [in a sense doubly intensive] دَعَّابَةٌ (K) *Jesting*, or *joking*, (A, Msb,) *and saying what is deemed pleasing*, or *facetious:* (A:) or *playing*, or *sporting:* (K:) [in the case of the third, app., and of the fourth, *much*, or *often:* and in the case of the last, *very much*, or *very often*.] ___ [Hence,] مَآءٌ دَاعِبٌ *Water playing in its course*, or *running hither and thither:* (A, K:) pl. مِيَاهٌ دَوَاعِبُ. (A.) And رِيحٌ دَاعِبَةٌ *A wind*, (A,) or *violent*

wind, (TA,) *that carries away everything; as it were, making sport with it:* pl. رِيَاحٌ دَوَاعِبُ: (A, TA:) and رِيحٌ دُعْبِيَّةٌ signifies the same; (TA;) or [simply] *a violent wind.* (K.)

أَدْعَبُ : see دُعْبُوبٌ.

دعج

دَعَجَ , [aor. ـَـ ,] inf. n. دَعَجٌ, *He* (a man &c.) *was,* or *became, characterized by what is termed* دَعَجٌ *as explained below.* (TA.) And دَعَجَتِ العَيْنُ *The eye was,* or *became,* [*so characterized;* or] *wide and black;* or *intensely black and intensely white.* (Msb.)

دَعَجٌ (S, A, Msb, K) and دُعْجَةٌ (K) *Blackness:* or *intense blackness:* (TA:) or *width, with blackness, of the eye:* (Msb:) or *intense blackness, with width, of the eye:* (S, K:) or *intense blackness in the eye, with intense whiteness thereof and width thereof:* (A:) or *intense blackness of the black of the eye, with intense whiteness of the white thereof;* (Msb, * TA;) but accord. to Az, this is said only by Lth, and is a mistake. (TA.) ___ Also, the former, *Blueness inclining to whiteness.* (MF.)

دُعْجَةٌ : see the next preceding paragraph.

دُعْجَآءُ *Insanity,* or *diabolical possession:* (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) Also fem. of the epithet next following. (Msb.)

أَدْعَجُ A man *characterized by what is termed* دَعَجٌ *in the eyes:* fem. دُعْجَآءُ: and pl. دُعْجٌ. (Msb.) And عَيْنٌ دُعْجَآءُ *An eye so characterized.* (S.) ___ Also *Black;* (S, K;) as an epithet applied to a man. (S.) ___ And A bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) *characterized by intense blackness* (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) ___ شَفَةٌ دُعْجَآءُ and لِثَةٌ دُعْجَآءُ [*A lip* and *a gum* app. *of a blue colour inclining to white*]. (TA.) ___ لَيْلٌ أَدْعَجُ [*A black,* or *an intensely black, night;*] *a dark, black night.* (A, * TA.) ___ الدُّعْجَآءُ *The first*

of [*the three nights called*] *the* مُحَاق; i. e. (S, K, TA) *the twenty-eighth night:* (S, A, K:) the second is called السَّرَار; and the third, الفَلْتَة. (S.)

مَدْعُوجٌ *Affected with insanity,* or *diabolical possession.* (K.)

دعر

1 **دَعِرَ**, aor. ـَـ, inf. n. دَعَرٌ, *It* (wood) *was bad;* (S;) *it smoked much:* (S, Msb:) or *smoked, and did not burn brightly,* or *blaze.* (K.) ___ *It* (a زَنْد [or piece of wood for producing fire]) *failed to produce fire:* (K:) or *became burned at its extremity from frequent use in producing fire, and failed to produce fire.* (TA.) ___ دَعِرَ, aor. ـَـ; and دَعَرَ, aor. ـَـ; inf. n. دَعَارَةٌ; *He acted vitiously,* or *immorally; transgressed the command of God;* or *committed adultery* or *fornication:* syn. فَجَرَ وَمَجَرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعِرَ, inf. n. دَعَرٌ, *he stole, committed adultery* or *fornication, and did harm to others:* (ISh, TA:) and دَعِرَ *he acted badly, corruptly,* or *wickedly:* from the same verb in the first of the senses explained above. (Msb.) [See also دَعَرٌ, below.]

5 **تدعّر** [*He became bad, corrupt,* or *wicked*]: from دعارة as syn. with خبث [i. e. خُبْثٌ]. (Ham p. 631.)

دَعَرٌ *Bad, corrupt,* or *wicked, conduct;* syn. فَسَادٌ, [in the sense of إِفْسَادٌ,] (S, K,) and خُبْثٌ; (S, A, K;) and دَعَارَةٌ (S, A, Msb, K) and دَعَارَةٌ and دَعْرَةٌ, or دَعَرَةٌ, (as in different copies of the K,) signify *the same;* syn. خُبْثٌ, (S, A, Msb, K,) and إِفْسَادٌ; (Msb;) and *vice,* or *immorality; vitious,* or *immoral, conduct; transgression of the command of God;* or the *com-*

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mission of adultery or *fornication:* (S, A, K:) and *treachery;* and *hypocrisy:* (TA:) and دَعَارَةٌ also signifies *illnature;* or *excessive perverseness* or *crossness:* (Msb:) and دَعَارَّةٌ, with a sheddeh to the ر,

evilness, or *badness,* in the disposition; (K;) as also دَعَرَةٌ . (TA.)

دَعَرٌ (S, Mgh, Msb, K) and دُعَرٌ (El-Ghanawee, S, K) *Bad* wood; (S;) *which smokes much:* (S, A, Mgh, Msb:) or *which smokes, and does not burn brightly,* or *blaze:* (K:) and the former, wood, &c., *that burns, and becomes extinguished before it burns intensely;* (K;) n. un. with ةٌ: (TA:) *old, wasted, crumbling, and bad,* wood, (Sh, K,) *which, when put upon the fire, does not burn brightly,* or *blaze;* (Sh;) as also دَاعِرٌ : (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) ___ Also دَعِرٌ, or دُعَرٌ , A زَنْدٌ [or piece of wood for producing fire] *having its extremity burnt from frequent use in producing fire,* and *failing to produce fire;* (TA;) as also أَدْعَرُ : (S:) or this signifies a زند *that does not produce fire.* (K.)

دُعَرٌ : see دَعَرٌ, in two places: ___ and see دَاعِرٌ.

دَعْرَةٌ and دَعَرَةٌ: see دَعَرٌ; the second, in two places.

دُعَرَةٌ : see دَاعِرٌ.

دَعَارَةٌ and دَعَارَةٌ and دَعَّارَةٌ: see دَعَرٌ; the first, in two places.

دَاعِرٌ : see دَعَرٌ. ___ Also A man *who acts badly, corruptly,* or *wickedly;* (S, A, Mgh, Msb;) *who acts vitiously,* or *immorally; transgresses the command of God;* or *commits adultery* or *fornication;* (ISh, S, A;) *and does harm to others:* (ISh:) pl. دُعَّارٌ; which is also explained as signifying men *who intercept, and rob,* or *slay, travellers on the way:* (TA:) fem. with ةٌ: (AA, S:) also دُعَرٌ one *in whom is no good:* or *treacherous, and* one *who attributes to his companions vices* or *faults;* as also دُعَرَةٌ [in an intensive sense]. (TA.)

إِبِلٌ دَاعِرِيَّةٌ *Certain camels,* so called in relation to a stallion named دَاعِرٌ, that begot an excellent breed: (S, K:) or in

relation to a tribe named thus. (K.)

أَدْعَرُ : see دَعِرٌ.

دعك

1 دَعَكَهُ, (S, K,) aor. ـَـ, (K,) inf. n. دَعْكٌ, (S,) *He rubbed it,* or *rubbed and pressed it,* (S, * K, TA,) or *did so well,* (KL,) *and softened it;* (TA;) namely, a skin, or hide. (S, K, TA.) ___ *He softened its* (i. e. a garment's) *roughness* by wearing it. (K.) ___ *He softened him,* (S, K,) *and subdued him,* or *rendered him submissive;* (TA;) namely, an adversary, or antagonist; (S, K;) and so مَعَكَهُ, inf. n. مَعْكٌ. (TA.) ___ دَعَكَهُ فِى التُّرَابِ *He rolled him,* or *turned him over, in the dust.* (K.) ___ دَعَكْتُ الرَّجُلَ بِالقَوْلِ *I pained the man by speech.* (IDrd.)

3 مُدَاعَكَةٌ [app. The act of *contending, disputing,* or *litigating, vehemently:* (see مُدَاعِكٌ, below; and see also 6:) accord. to Golius, (who names no authority,) the act of *conflicting,* or *contending;* as though *rubbing against another.* ___ Also] The *delaying with another, deferring with him,* or *putting him off, by repeated promises.* (Z, TA.) You say, داعك الغَرِيمَ *He delayed,* or *deferred, with the creditor,* or *put him off, promising him payment time after time;* like دَالَكَهُ. (TA in art. دلك.)

6 تداعكوا *They contended, disputed,* or *litigated, one with another, vehemently.* (IDrd, K.) ___ Also, (K,) or تداعكا, said of two men, (S,) *They contended together, smiting one another;* syn. تَمَرَّسُوا, (K,) or تَمَرَّسَا; (S;) *contended,* or *conflicted;* (IF, TA;) فِى الحَرْبِ [*in war, battle,* or *fight*]. (IF, S, K.)

دَعِكٌ *Very pertinacious in contention* or *the like; very contentious;* or *a great wrangler.* (S, * K.)

مدْعَكٌ : see the following paragraph. [For أَلَدُّ in the K, Golius seems to have found in his copy of that Lexicon آلَةُ; for he has explained مدْعَكٌ, as on the authority of the K, by Instrumentum quo quid defricatur aut levigatur; a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

خصم مُدَاعَكٌ (K) and مدْعَكٌ (IDrd, K) *An adversary,* or *antagonist, vehement in contention, dispute,* or *litigation.* (IDrd, K, TA.)

دعم

1 **دعمه** , (S, Mgh, Msb, K,) aor. ـَـُ , (Msb, K,) inf. n. دَعْمٌ, (S, Msb,) *He supported it, propped it,* or *stayed it;* (Mgh, Msb,) or *he set it up;* (K;) namely, a thing, (S, K, *) or a wall, (Mgh, Msb,) that was leaning; (Mgh, Msb, K;) and the trellis of a grape-vine, and the like. (TA.) ___ And [hence], inf. n. as above, *He strengthened him,* and *aided him.* (TA.) ___ And [hence also,] دعمها *He compressed her* (جامعها); namely, a woman: (K, TA:) or this, (K,) or دعمها بأَيْرِه, (TA,) signifies *he thrust* [*his* اير] *into her* (K, TA) *with an agitating action:* (TA:) or *he inserted it entirely:* (K, TA:) and دحمها signifies the same: so says ISh. (TA.)

8 **ادَّعم عليها** , (S, * Mgh, K, * TA,) originally ادتعم, *He supported, propped,* or *stayed, himself upon it;* (S, Mgh, K, TA;) i. e., على عصًا [*upon a staff,* or *stick*]. (TA.) Hence, ادَّعم على راحتيه فى السُّجود [*He supported himself by resting upon the palms of his hands in prostration*]. (Mgh.) ___ [Hence also,] أَنَا أَدَّعِمُ عَلَيْهِ فى أُمُورِى [*I stay myself upon him in my affairs*]. (TA.)

دَعْمٌ *Strength:* (TA:) *strength and fatness:* (S, TA:) *fat and flesh.* (TA.) You say, لَا دَعْمَ بفُلَانٍ *There is no strength nor fatness in such a one.* (S, TA.) And جارِيَةٌ ذَاتُ دَعْمٍ *A girl,* or *young woman, having fat and flesh.* (TA.) ___ Also *Much wealth* or *property.* (TA.)

دَعْمَةٌ : see دعامة, in two places.

دُعْمِىٌّ *A strong thing:* (TA:) *a thing having a strong support* or *prop* or *stay.* (K, TA.) *A carpenter;* syn. نَجَّارٌ. (K.) A horse *having a whiteness in his breast:* or, *in his* لَبَّة [app. as meaning the *pit above the breast*]: and so أَدْعَمُ : (K:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA;) and its pl. is دُعْمٌ. (TA in art. دغم.) The *main part* of a road: or the *middle* thereof. (K.)

دعام : see دعامة, in two places.

دعامة *A condition, term,* or *stipulation.* (K.)

دعامة (S, Mgh, Msb, K) and دعام and دعمة (K) *A support, prop,* or *stay,* (S, Mgh, Msb, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Msb;) i. e. *a piece of wood used as a support, prop,* or *stay,* of a house [&c.]: (TA:) and the *wood that is set up for the constructing* [or *supporting*] *of the* عريش [or *trellis of a grapevine*], or *for the raising of the shoots of a grapevine:* (AHn, K:) pl. (of the first and second, TA) دعائم and (of the last, TA) دعم. (K, TA.) ___ [Hence,] أَقَامَ فُلَانٌ دَعَائِمَ الإِسْلَامِ [*Such a one set up the supports of El-Islám*]. (TA.) And هٰذَا مِنْ دَعَائِمِ الأُمُورِ *This is of the things whereby affairs are held together.* (TA.) ___ And [hence,] دعامة signifies also *A lord,* or *chief.* (S, Msb, K, TA.) One says, هُوَ دِعَامَةُ القَوْمِ *He is the lord,* or *chief, of the people,* (Msb, TA,) and *their support,* or *stay;* (TA;) like as one says, هُوَ دِعَامُهُمْ . (Msb.) And هُمْ دَعَائِمُ قَوْمِهِمْ [*They are the lords,* or *chiefs,* and *the supports,* or *stays, of their people*]. (TA.) 'Omar Ibn-El-Khattáb was called by 'Omar Ibn-'AbdEl-'Azeez دِعَامَةُ الضَّعِيفِ [*The support,* or *stay, of the weak*]. (TA.) ___ Also, (K,) or [correctly] دعامتان (S, TA) and دعمتان , (TA,) The *two* [*upright*] *pieces of wood of the pulley* [*that support the cross piece to which the pulley is suspended*]: (S, K, TA:) such as are made of clay are termed زرنوقان. (S.)

أَدْعَم : see دُعْمِىٌّ.

مدعوم , applied to a leaning house or the like, that is about to crack, or fall down, *Supported,* or *propped:* differing from معمود, which is applied to that which presses heavily, such as a roof; meaning held [up, or supported,] by columns. (TA.)

مدعم [, app., *A means of supporting, propping,* or *staying.* See an ex. voce مرجم.]

مُلَّعَمٌ, originally مُدْتَعَمٌ, *A place to which one has recourse for refuge, protection, preservation, concealment, covert,* or *lodging; a place of refuge; an asylum.* (IAar, TA.)

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دعمص

Q. 1 **دَعْمَصَ** *It* (water) *abounded with* دَعَامِيص [pl. of دُعْمُوصٌ]. (K.)

دُعْمُوصٌ *A certain animalcule* (دُوَيْبَّةٌ), (S, K,) *that dives in water:* (S:) or *a certain black animalcule that swims upon water:* (Mgh:) or *a certain worm* (دُودَةٌ), *that is in pools left by torrents when their water sinks into the earth:* (IDrd, K:) or *a certain worm* (دودة) *having two heads, seen in water when it becomes little in quantity:* (IB:) pl. دَعَامِيص and دَعَامِص. (S.) ___ [Hence, app.,] *One who enters much into affairs; who is a frequent visitor of kings.* (K.) And hence, الأَطْفَالُ دَعَامِيصُ الجَنَّة, meaning [*Infants will be*] *roamers in Paradise:* they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Aboo-Hureyreh are صِغَارُكُمْ دَعَامِيصُ الجَنَّة [*Your little children* &c.]. (TA.) ___ Also The *embryo in the belly of a mare until the fortieth day:* then its make becomes apparent, and it is called دُودَةٌ, until three months old: when it is called سَلِيلٌ. (Kr, TA.)

دُعَيْمِيصٌ [dim. of دُعْمُوصٌ]. ___ One says, هو دُعَيْمِيصُ هٰذَا الأَمْرِ, meaning *He is acquainted with,* or *knowing in, this affair.* (S, K.) دُعَيْمِيصُ الرَّمْلِ was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَهْدَى مِنْ دُعَيْمِيصِ الرَّمْلِ [*More expert in showing the way than Do'eymees-er-Raml*]. (O, TA.)

دعو

1 **دعوتُ** signify the same: (Fr, K and TA in art. دعى:) the aor. of the former is أَدْعُو, (TA in that art.,) sec. pers. fem. sing. تدعين and تدعوين and تدعِين, the last with an inclination to the sound of a dammeh in the vowel of the ع [so that it is between a kesreh and a dammeh], and sec. pers. masc. and fem. pl. تدعُون: (S, TA:) aor. of the latter verb أَدْعِى: inf. n. دُعَآءٌ. (TA in art. دعى.) دُعَآءٌ [generally] signifies [or implies] The act of *seeking, desiring, asking,* or *demanding.* (KT.) ___ You say, دعا ٱللّٰه, (K,) first pers. دعوتُ, aor. أَدْعُو, (Msb,) inf. n. دُعَآءٌ (Msb, K) and دَعْوَى, (K,) in which latter the alif [written ى] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) *He prayed to God, supplicated Him,* or *petitioned Him humbly,* (Msb, K, TA,) *desiring to obtain some good that He had to bestow.* (Msb, TA.) And دعوتُ ٱللّٰه لَهُ [*I prayed to God for him*]; and عَلَيْهِ [*against him*]; inf. n. دُعَآءٌ: (S:) [and دعوتُ لَهُ *I prayed for him,* or *blessed him;* and دعوتُ عَلَيْهِ *I prayed against him,* or *cursed him:*] and دعوتُ لَهُ بخيرٍ [*I supplicated for him good*]; and دعوتُ عليه بشرٍّ [*I imprecated upon him evil*]. (TA.) ___ دعا بالكتاب *He desired,* or *required,* or *requested, that the writing,* or *book, should be brought.* (TA.) And دعا أَنْفُهُ الطِّيبَ *His nose,* perceiving its odour, *desired the perfume.* (TA.) ___ [Hence,] دعا به, said of anything in the earth, means *It needed it;* or *required it:* [and so دعا إليه: one says of a wall, دعا إلى إصلاحه *It needed,* or *required, its being repaired:* (see 10 in art. رم:) and] one says to him whose clothes have become old and worn out, قد دعتْ ثيابُكَ [*Thy clothes have become such as to need thy putting on others;* or] *thou hast become in need of putting on other clothes.* (Aboo-'Adnán, TA.) [See also 10.] ___ دعوتُه, (S, MA, Mgh, Msb,) and دعوتُ به, (MA, [and of frequent occurrence,]) inf. n. [دُعَآءٌ and] دَعْوٌ, (TA, [but the former is more common,]) also signify *I called him, called out to him,* or *summoned him,* (S, MA, Mgh, Msb,) syn.

نادَيتُه, (Mgh, Msb,) or الدُّعَآءُ is to the near and النِّدَآءُ is to the distant, (Kull p. 184,) *and desired him to come, to come forward,* or *to advance;* (Msb;) and استدعيتُه signifies the same, (S, MA,) [i. e.] *I called him to myself.* (MA.) One says, دَعَا المُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ [*The* مؤذّن *called the people to prayer*]. (Msb.) And the saying of En-Nahdee كُنَّا نَدْعُو وَنَدَعُ means *We used to call,* or *invite,* them *to ElIslám* at one time, *and to leave doing so* at another time. (Mgh.) And دَعَوْتُ النَّاسَ, (Msb,) inf. n. دُعَآءٌ and دَعْوَةٌ, (S,) or the latter is a simple subst., (Msb,) and مَدْعَاةٌ, (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also *I invited people to eat with me,* or *at my abode.* (Msb.) ___ [Hence,] مَا دَعَاكَ إِلَى هٰذَا الأَمْرِ *What drew, led, induced,* or *caused,* and *constrained,* or *drove, thee to do this thing?* (TA.) And دَعَانَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ أَمْرَعَ, i. e. [*Rain that fell in a region which had become abundant in herbage invited us* thither, or] *was the cause of our seeking its herbage.* (TA.) And يَدْعُوما بَعْدَهُ, (S, Mgh, K, *) or يَدْعُوما وَرَآءَهُ مِنَ اللَّبَنِ, (Nh, TA,) [*It draws,* or *attracts, what is to come after it, of the milk,*] said of some milk left in the udder. (S, Nh, Mgh, K, TA.) And دَعَاهُ إِلَى الأَمِيرِ *He drove him,* or *urged him to go,* [but more commonly meaning *he summoned him,*] *to the prince,* or *commander.* (K, * TA. [In the TK, الى الأَمْرِ *to the thing,* or *affair.*]) ___ [Hence likewise,] الدُّعَآءُ signifies also *The calling to one's aid:* thus, [in the Kur ii. 21,] وَٱدْعُوا شُهَدَآءَكُمْ means *And call ye to your aid* [*your helpers*]. (TA.) ___ And دَعَا المَيِّتَ *He called upon the dead, praising him, and saying, Alas for such a one!* or *he wailed for, wept for,* or *deplored the loss of, the dead, and enumerated his good qualities and actions;* as though he called him. (TA. [See also 5.]) ___ And دَعَوْتُهُ زَيْدًا and بِزَيْدٍ *I called him,* i. e. *named him, Zeyd.* (Msb, K, TA.) And دَعَوْتُهُ بِٱبْنِ زَيْدٍ *I called him,* i. e. *asserted him to be, the son of Zeyd.* (Msb.) ___ دَعَاهُ ٱللّٰهُ *God destroyed him:* [as though He called him away:] whence تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى, in the Kur lxx. 17, [describing the fire of Hell,] *It shall destroy him who shall have gone back* from the truth *and turned away* from obedience: or this

means *it shall draw, and bring,* &c.: or it refers to the زَبَانِيَة of Hell [i. e. the tormentors of the damned]: (Bd:) or it means *it will do to them hateful deeds.* (TA.) [Also] *God punished him,* or *tormented him.* (TA.) And دَعَاهُ ٱللّٰهُ بِمَكْرُوهٍ *God caused an evil,* or *abominable, event to befall him.* (ISd, Z, K.) ___ دَعَا فِى الضَّرْعِ *He left some milk, such as is termed* دَاعِيَة, *in the udder.* (M, K, TA.) Accord. to IAth, دَاعِيَة is an inf. n., like عَاقِبَة and عَافِيَة. (TA.)

3 **مُدَاعَاةٌ** signifies The *proposing an enigma* or *enigmas* to a person; or the *contending* with another *in doing so;* syn. مُحَاجَاةٌ. (S, K, TA.) You say, دَاعَيْتُهُ *I proposed to him an enigma* or *enigmas;* &c. (TA.) A poet says,

* أُدَاعِيكَ مَا مُسْتَصْحَبَاتٌ مَعَ السُّرَى *
* حِسَانٌ وَمَا آثَارُهَا بِحِسَانِ *

[*I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?*]: meaning swords. (S.) ___ And The *asking a thing* of one *much, so as to weary;* as also مُحَاجَاةٌ. (K.) ___ دَاعَيْنَا الحَائِطَ عَلَيْهِمْ *We pulled down,* or *demolished, the wall upon them, from the sides* [or *foundations*] *thereof.* (K, * TA.) ___ [Golius assigns other significations to دَاعَى, for which I find no authority: namely, *Convocavit* ad Deum propheta, præco sacer, followed by an accus.: and *Contendit* contra alium: *Provocavit:* pecul. *rem vindicans sibi vel arrogans.*]

4 **أَدْعَاهُ** [so in some copies of the K; in other copies ادَّعَاهُ ; the former of which I regard as the right reading;] *He made him to assert his relationship as a son* [for يُدْعَى, in my copies of the K, I read يَدَّعِى , syn. with يَعْتَزِى,] *to one who was not his father.* (K.) [SM, who appears to have read ادَّعَاهُ , says that it is like اسْتَلْحَقَهُ and اسْتَلَاطَهُ.]

5 **التَّدَعّى** [inf. n. of تَدَعَّتْ] signifies *The* تَطْرِيب [or *singing,* or *quavering* or *trilling and prolonging of the voice,* or *prolonging and modulating of the voice,*] of a woman wailing for the dead. (TA. [See دَعَا المَيِّت, above.])

6 **التَّدَاعى** signifies *The calling, summoning,* or *convoking, one another.* (Mgh.) You say, تَدَاعَوْا لِلْحَرْب [*They called, summoned,* or *convoked, one another for war:* and hence,] *they prepared themselves for war.* (TA.) And تَدَاعَوْا عَلَيْه, (Msb, K,) or عَلَى بَنِى فُلَانٍ, (T, M,) *They collected themselves together,* (K,) or *called one another so that they assembled together,* (M,) or *leagued together, and called one another to mutual aid,* (T, Msb, *) *against him,* (Msb, K,) or *against the sons of such a one.* (T, M.) And

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تَدَاعَى عَلَيْه العَدُوُّ مِنْ كُلِّ جَانِبٍ *The enemy advanced against him from every side.* (K, * TA.) ___ [Hence,] تَدَاعَتِ السَّحَابَةُ بِالبَرْق والرَّعْد مِنْ كُلِّ جَانِبٍ *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى البُنْيَانُ, (Mgh, Msb,) or البِنَآءُ, (TA,) *The building cracked in its sides,* (Msb,) or *became much broken,* (TA,) *and gave notice of falling to ruin:* (Msb, TA:) or *cracked in several places, without falling;* and in like manner, تَدَاعَتِ الحِيطَانُ, (Mgh,) *the walls cracked in several places, without falling:* (Mgh, K: *) and تَدَاعَتِ الحِيطَانُ لِلْخَرَاب *the walls fell to ruin by degrees;* syn. تَهَادَمَتْ: (S:) [but Mtr says,] تَدَاعَتْ إِلَى الخَرَاب is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تداعى said of a sand-hill, *It, being put in notion,* or *shaken in its lower part, poured down.* (Msb.) And [hence,] تَدَاعَتْ إِبِلُ بَنِى فُلَانٍ *The camels of such a one became broken by emaciation.* (TA.) ___ تَدَاعَوْا بِالأَلْقَاب *They called one another by*

surnames, or *nicknames.* (Msb.) ___ التَّدَاعِى also signifies *The trying one another with an enigma* or *enigmas;* or *contending, one with another, in proposing an enigma* or *enigmas;* syn. التَّحَاجِى. (TA in art. حجو.) You say, بَيْنَهُمْ أُدْعِيَّةٌ يَتَدَاعَوْنَ بِهَا [*Between them is an enigma with which they try one another;* or *by proposing which they contend, one with another*]. (S, K. *) ___ يَتَدَاعَوْنَ فَصْلَ الخِطَابِ *They compete, one with another,* [*as though each one challenged the others,*] *in discoursing of the science of chasteness of speech, and eloquence.* (Har p. 446.) ___ See also 8, in two places. [It is also used transitively:] you say, تَدَاعَوُا القَوْمَ *They* [*together*] *called the people.* (Mgh in art. نقض. [See 6 in that art.])

7 **اندعى** *i. q.* أَجَابَ. (K.) Akh heard one or more of the Arabs say, لَوْ دُعُونَا لَأَنْدَعِينَا, meaning لَأَجَبْنَا [i. e. *Had they called us,* &c., *we had certainly answered,* or *replied,* or *assented,* or *consented*]. (S.)

8 **ادَّعَى** *He asserted* a thing *to be his,* or *to belong to him,* or *to be due to him,* either truly or falsely: (K, * TA:) *he claimed* a thing; *laid claim to* it; or *demanded* it *for himself:* and *he desired* a thing; or *wished for* it. (Msb.) And ادَّعَوُا الشَّىْءَ and تَدَاعَوُا الشىء signify the same [i. e. *They claimed the thing, every one of them for himself*]. (Mgh.) You say, ادَّعَيْتُ عَلَى فُلَانٍ كَذَا [*I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing;* or *claimed of such a one such a thing*]. (S.) And ادَّعَى زَيْدٌ عَلَى عَمْرٍو مَالًا [*Zeyd asserted himself to have a claim upon 'Amr for property;* or *preferred a claim against 'Amr* &c.]. (Mgh.) And ادَّعَيْتَ عَلَىَّ مَا لَمْ أَفْعَلْ [*Thou hast asserted against me,* or *charged against me,* or *accused me of, that which I have not done*]. (S and K in art. شرب, and S in art. اكل.) هٰذَا ٱلَّذِى كُنْتُمْ بِهِ تَدَّعُونَ, in the Kur [lxvii. 27], means *This is that on account of which ye used to assert vain and false things:* or *which*

ye used to deny, or *disbelieve:* or, accord. to Fr, the latter verb may here be used in the sense of تَدْعُونَ; and the meaning may be, *this is that which ye desired to hasten, and for which ye prayed* to God in the words of the Kur [viii. 32], O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment: it may be from الدُّعَآءُ: and it may be from الدَّعْوَى: (TA:) [i. e.] it means *this is that which ye used to demand, and desire to hasten;* from الدُّعَآءُ: or *that which ye used to assert,* [namely,] that there will be no raising to life; from الدَّعْوَى. (Bd.) And وَلَهُمْ مَا يَدَّعُونَ, in the Kur [xxxvi. 57], is explained as meaning *And they shall have what they desire,* or *wish for;* which is referrible to the meaning of الدُّعَآءُ. (TA.) ___ You say also, ادَّعَى غَيْرَ أَبِيهِ [*He asserted the relationship of father to him of one who was not his father;* or *claimed as his father one who was not his father*]. (T, Mgh, Msb.) And يَدَّعِى إِلَى غَيْرِ أَبِيهِ [*He asserts his relationship as a son,* or *claims the relationship of a son, to one who is not his father*]. (T, Msb. See 4, in three places.) And يَدَّعِيهِ غَيْرُ أَبِيهِ [*One who is not his father asserts him to be his son;* or *claims him as his son*]. (T, Msb.) الادِّعَآءُ in war signifies *The asserting one's relationship;* syn. الاعْتِزَآءُ; (S, TA;) as also التَّدَاعِى ; (TA;) i. e. the saying I am such a one the son of such a one. (S.) And [hence] sometimes it includes the meaning of *Informing,* or *telling;* and therefore بِ may be prefixed to its objective complement; so that one says, فُلَانٌ يَدَّعِى بِكَرَمِ فِعَالِهِ, i. e. *Such a one informs of the generosity of his deeds.* (Msb.)

10 **إِسْتَدْعَى** see 1, near the middle of the paragraph. ___ [Hence, استدعى signifies also *It called for, demanded, required,* or *invited,* a thing. See also دَعَا بِهِ.]

دَعْوَةٌ [as an inf. n. of un.] signifies *A single time* or *act* (S, Msb) [*of prayer* and *of imprecation,* as is indicated in the S, and also, though less plainly, in the TA]. See دُعَآءٌ. ___ [Also, as such, *A call.*] You say, هُوَ مِنِّى دَعْوَةَ الرَّجُلِ (K, TA) and الكَلْبِ, and دَعْوَةَ الرَّجُلِ and الكَلْبِ, in the former case دعوة being used as a simple subst., and in the

latter case as an adv. n., (TA,) meaning قَدْرُ مَا بَيْنِى وَبَيْنَهُ ذَاكَ [i. e. *He*, or *it, is distant from me the space of the call of the man* and *of the dog*]. (K, TA.) And لَهُمُ الدَّعْوَةُ عَلَى غَيْرِهِمْ *The call is to them before the others of them:* (K, TA: [يَبْدَأُ in the CK is a mistake for يُبْدَأُ:]) accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) ___ The *call to prayer:* whence, in a trad., الدَّعْوَةُ فِى الحَبَشَةِ [meaning *The office of calling to prayer rests among the Abyssinians*]; (JM, TA;) said by the Prophet in preference of his مُؤَذِّن Bilál. (JM.) ___ *A call,* or *an invitation, to El-Islám.* (Mgh.) You say, أَدْعُوكَ بِدَعْوَةِ الإِسْلَامِ and دِعَايَةَ السَّلَامِ and دَاعِيَةَ الاسلام, meaning *I call thee,* or *invite thee, by the declaration of the faith whereby the people of false religions are called:* دَاعِيَة being an inf. n. syn. with دَعْوَة, like عَافِيَة and عَاقِبَة: (JM:) دَعْوَةُ الإِسْلَامِ and دِعَايَتُهُ and دَاعِيَتُهُ signify the same: and دَعْوَةُ الحَقِّ [in like manner] means *the declaration that there is no deity but God.* (TA.) ___ *An invitation to food,* (S, M, Msb, K, TA,) *and to beverage;* or, accord. to Lh, specially *a repast, feast,* or *banquet, on the occasion of a wedding* or *the like:* (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, دَعْوَة : (A 'Obeyd, S, M, Msb:) it is an inf. n. in this sense, (S,) or a simple subst.: (Msb:) and دُعْوَة signifies the same; (K;) or, as some say, this, which is given as on the authority of Ktr, is a mistake: (TA:) and so does مَدْعَاة [app. an inf. n.]. (S, Msb, K.) You say, كُنَّا فِى دَعْوَةِ فُلَانٍ and مَدْعَاتِهِ , meaning [*We were* included *in*] *the invitation* (دُعَآء [see 1]) *of such a one to food:* (S, Msb: [but in the latter, نَحْنُ, in the place of كُنَّا:]) [or *we were at the repast,* or *feast,* or *banquet, of such a one;* for] you say [also] دَعَاهُ إِلَى الدَّعْوَةِ and الى المَدْعَاة [*He invited him to the repast,* or *feast,* or *banquet:* and in this sense دعوة is commonly used in the present day]. (MA.) ___ See also دَعْوَة: ___ and دَعْوَى. ___ Also *i. q.* حِلْف or حَلْف (accord. to different copies of the K) [both in the sense of *Confederation to aid* or *assist*]: (K, TA:) [whence] one says, دَعْوَةُ فُلَانٍ فِى بَنِى فُلَانٍ [meaning *The confederation of such a one is with the sons of such a one*]. (TA.)

دعوة : see the next preceding paragraph.

دعوة respects relationship, (S, Msb,) like دعوى or دعوى فى النَّسب; (S;) meaning *A claim in respect of relationship;* (K;) [i. e.] one's *claiming as his father a person who is not his father;* (Az, Mgh, Msb;) [in other words,] one's *claiming the relationship of a son to a person who is not his father:* or one's *being claimed as a son by a person who is not his father:* (Az, Msb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, دعوة . (S, Msb.) See also دعوى. ___ Also *Kindred,* or *relationship,* and *brotherhood:* so in the saying, لى فالقوم دعوة [*I have in,* or *among, the people,* or *company of men, kindred,* or *relationship,* and *brotherhood*]. (Ks, Msb.) ___ See also دعوة.

دعوى : see دعآء, in five places. ___ Also a subst. from 8; (S, M, Mgh, Msb, TA;) omitted in the K, though better known than the sun; (TA;) and so دعاوة (M, Msb, K) and دعاوة and دعوة , (M, K,) accord. to the general pronunciation, (M, TA,) and دعوة , (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and داعية ; (TA, there said to be syn. with دعوى;) [meaning *An assertion that a thing belongs to one,* or *is due to one; a claim;* as is indicated in the S and Mgh and K &c.;] *a demand; a suit;* (Yz, Az, Msb;) whether true

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or false: (Mgh, K, TA:) the pl. of دعوى is دعاوٍ and دعاوى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Msb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ى] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, لى فى هٰذا دعوى الأَمر *I have, in respect of this thing,* [*a claim* or] *a demand,* and دعاوى or دعاوٍ [*claims* or] *demands,* as written in different copies. (Az, Msb.) And لَوْ أُعْطِى النَّاس بدعاويهم [*If men were*

given according to their claims, or *demands,*] occurs in a trad. (Msb.) ___ See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, مَا بِالدَّارِ دَعْوَى *There is not in the house any one:* (S, K: *) Ks says that it is from دَعَوْتُ, and [properly] means لَيْسَ فِيهَا مَنْ يَدْعُو [*there is not in it one who calls,* &c.]. (S.)

دُعَآءٌ is an inf. n. of 1; (Msb, K;) as also دَعْوَى : (K:) the former is originally دُعَاوٌ: (S:) [both, used as simple substs., signify *A prayer,* or *supplication,* to God:] and the pl. of the former is أَدْعِيَةٌ. (S.) IF says that some of the Arabs, for دَعْوَةٌ , say دَعْوَى , with the fem. alif [written ى]. (Msb, TA.) One says, اَللّٰهُمَّ أَشْرِكْنَا فِى دَعْوَى الْمُسْلِمِينَ, meaning [*O God, make us to share*] *in the prayer* (دُعَآء) *of the Muslims.* (TA.) And hence, in the Kur [x. 10], دَعْوَاهُمْ فِيهَا سُبْحَانَكَ ٱللّٰهُمَّ [*Their prayer in it shall be* سبحانك اللّهمّ]. (TA.) [دُعَآءٌ followed by لِ signifies *An invocation of good, a blessing,* or *a benediction:* followed by عَلَى, *an imprecation of evil, a curse,* or *a malediction.*] سُورَةُ الدُّعَآءِ is a title of *The first chapter of the Kur-án.* (Bd.) ___ [Hence,] دُعَآءٌ signifies also *Adoration, worship,* or *religious service.* (TA.) ___ And *i. q.* إِيمَانٌ [i. e. *Belief;* particularly *in God, and in his word and apostles &c.: faith:* &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) ___ [Also *A call,* or *cry;* and so دَعْوَى , as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] ___ And [particularly] *A calling,* or *crying, for aid* or *succour.* (TA.)

دَعِىٌّ One *invited to a repast:* pl. دُعَوَآءُ; as in the saying عِنْدَهُ دُعَوَآءُ [*With him,* or *at his abode, are guests invited to a repast*]. (TA.) ___ One *who makes a claim in respect of relationship;* (S;) [i. e.] one *who claims as his father a person who is not his father;* (Az, Mgh, Msb;) [in other words,] one *who claims the relationship of a son to a person who is not his father:* or *one who is claimed as a son by a person who is not his father;*

(Az, Msb;) *an adopted son:* (S, K:) pl. أَدْعِيَآءُ, (S,) which is anomalous; (Bd in xxxiii. 4;) occurring in the Kur [in the verse just referred to], where it is said, وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ (S) *Nor hath He made your adopted sons to be your sons* in reality. (Jel.) ___ And One *whose origin,* or *lineage,* or *parentage, is suspected;* (K, TA;) as also مُدَّعًى : pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَةٌ and دَعَاوَةٌ: see دَعْوَى.

دَعَايَةٌ : see دَعْوَةٌ, in two places.

دَعَّآءٌ One *who prays,* or *supplicates* God, or *who calls,* &c., *much,* or *often.* (TA.)

الدَّعَّآءَةُ [an epithet in which the quality of a subst. predominates;] *The* سَبَّابَة [or *fore finger*]; (K;) i. e. *the finger with which one calls* [or *beckons*]. [TA.)

دَاعٍ [*Praying,* or *supplicating* God:] *calling,* or *summoning:* (Mgh:) [*inviting:*] and particularly, [as an epithet in which the quality of a subst. predominates,] *one who calls,* or *summons,* or *invites, to obey a right* or *a wrong religion:* (TA:) pl. دُعَاةٌ (Mgh, Msb, TA) and دَاعُونَ. (Msb, TA.) [Hence,] دَاعِى ٱللّٰهِ [*God's summoner,* or *inviter;* i. e.] *the prophet:* (K:) and also, (Msb, K,) or simply الدَّاعِى, (TA,) *The* مُؤَذِّن [or *summoner to prayer*]. (Msb, K, TA.) [Hence also, دَاعِى المَنَايَا *The summoner of death,* lit. *of deaths;* like طَارِقُ المَنَايَا] ___ See also the next paragraph, in two places. ___ Also *A punisher.* (TA.)

دَاعِيَةٌ : see دَعْوَةٌ, in two places: ___ and see also دَاعِيَّةُ اللَّبَنِ ___. دَعْوَى *The remainder of the milk,* (K,) or *what is left, of the milk, in the udder,* (S, Mgh,) *that draws,* or *attracts,* (K,) or *in order that it may draw,* or *attract,* (S, Mgh,) *what is to come after it;* (S, Mgh, K; *) as also دَاعِى اللَّبَنِ, occurring in a trad., where it is said, دَعْ دَاعِى اللَّبَنِ [*Leave thou the remainder of the milk, in the udder, that is to draw,* or *attract, what is to come after it*]; (S, Mgh;) i. e. do not exhaust it

entirely. (Mgh.) ___ Hence, داعِيَةٌ is metaphorically applied to signify *A mean,* or *means; a cause;* or *a motive;* (Har p. 306;) [as also داعٍ , often used in these senses in the present day;] and so, in an intensive sense, مَدْعَاةٌ [properly signifying *a cause of drawing, attracting,* or *inducing,* &c., originally مَدْعَوَةٌ, being a noun of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ]: (Idem p. 86:) [the pl. of the first is دَوَاعٍ.] ___ Also The *cry of horsemen in battle;* (K;) as being a call to him who will aid, or succour. (TA.) ___ دَوَاعِى الصَّدْرِ *The anxiety* [or rather *anxieties*] *of the bosom.* (Ham p. 509.) ___ دَوَاعِى الدَّهْرِ *The vicissitudes of fortune:* (K, TA:) sing. دَاعِيَةٌ. (TA.)

أُدْعُوَّةٌ : see what next follows.

أُدْعِيَّةٌ (S, K) and أُدْعُوَّةٌ (K) *An enigma; a riddle;* (S, K; *) like أُحْجِيَّةٌ [and أُحْجُوَّةٌ]; and including *such as is in verse,* like that quoted above, in the second paragraph of this article. (S.)

مَدْعَاةٌ : see دَعْوَةٌ, latter part, in three places: ___ and see also دَاعِيَةٌ: [pl. مَدَاعٍ. ___ Hence the saying,] لَهُ مَسَاعٍ وَمَدَاعٍ, i. e. [*He possesses means of attaining honour and elevation, and*] *causes of glorying,* or *memorable and generous qualities,* especially *in war.* (TA.)

مَدْعُوٌّ [pass. part. n. of 1; as also مَدْعِىٌّ .]

مَدْعِىٌّ : see what next precedes: ___ and see also دَعِىٌّ, last sentence.

مُدَّعًى *Claimed* property [&c.]: مُدَّعًى بِهِ is nought. (Mgh.) ___ مُدَّعًى عَلَيْهِ One *upon whom a claim is made* for property [&c.]. (Mgh.) [*A defendant in a law-suit.*]

مُدَّعٍ *Claiming* property [&c.]; *a claimant.* (Mgh.) [*A plaintiff in a law-suit.*]

دعى

1 **دَعَيْتُ**, aor. أَدْعِى, inf. n. دُعَآءٌ: see 1 in art. دعو.

دَعِىٌّ : &c.: see art. دعو.

دغر

1 دَغَرَ, aor. ـَـ , (K,) inf. n. دَغْرٌ, (S, A, K,) *He pushed, thrust, drove, impelled,* or *repelled.* (S, A, K.) This is the primary signification. (S, A.) ___ دَغَرَهُ, aor. as above, *He pressed him,* or *squeezed him, until he died.* (K.) ___ دَغَرَتْ حَلْقَ الصَّبِيِّ, (TK,) aor. ـَـ , (K,) inf. n. دَغْرٌ, (S, K,) *She pressed the throat,* or *fauces, of the child,* (K, * TA,) *on account of the pain termed* العُذْرَةُ, (S, * TA,) and (or that is to say, TA) *raised his uvula with her finger,* (S, K, TA,) *compressing that part on the occasion of the pain's being excited by the blood.* (A 'Obeyd, TA.) So in the trad., عَلَامَ تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ *Wherefore do ye torment your children by raising the uvula &c.:* (S:) and لَا تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ *Torment ye not your children by pressing the throat, or fauces, &c.* (A 'Obeyd, TA.) ___ And دَغَرَتْ وَلَدَهَا, (TK,) aor. and inf. n. as above, (K,) *She fed her child ill:* and *she suckled him without satisfying him,* (K,) *so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat:* and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A 'Obeyd, as is shown in the traditions [elsewhere]. (TA.) ___ دَغَرَ الشَّيْءَ بِالشَّيْءِ, (TK,) aor . and inf. n. as above, (K,) *He mixed the thing with the thing.* (K, * TK.) دَغَرَ عَلَيْهِ, (K,) aor. ـَـ , (TA,) inf. n. دَغْرٌ, (K,) and دَغْرَى , (K, TA,) or the latter is a simple subst., (TA,) *He rushed upon him without consideration;* (K, TA;) *he charged upon him.* (TA.) Hence the saying, دَغْرَى لَا صَقًّى, (S, A, K, *) and دَغْرَى , and دَغْرَآءَ , (K,) and دَغْرًا لَا صَقًّا, (S, K,) like عَقْرَى وَحَلْقَى, and عَقْرًا وَحَلْقًا, (S,) i. e., *Rush ye upon them without*

consideration, and oppose them not in regular ranks: (S, * A, * K, * TA:) or *mix ye among them, &c.* (Kr.) A woman is related to have said to her son, إِذَا رَأَتِ العَيْنُ العَيْنَ فَدَغْرَى وَلَا صَقَّى *When the eye sees the eye,* [or when eye meets eye in war,] *then rush thou &c.* (TA.) دَغَرَ فِى ___ البَيْتَ *He entered the house:* (K:) as though he thrust himself in. (TA.)

ادَّغَرَ : see 8 in art. ثغر.)

دَغْرٌ (TA) and دَغْرَةٌ (S, A, K) The *act of snatching a thing unawares; seizing it hastily when its owner is unawares:* (S, A, K:) or the *springing,* or *rushing, upon a commodity, to snatch it unawares:* or the *filling one's hand with a thing and carrying it off.* (TA.) Hence the trad. (S, A) of 'Alee, (TA,) لَاقَطْعَ فِى الدَّغْرَةِ [*There shall be no amputation* of the hand *for snatching a thing unawares: &c.*]. (S, A, TA.)

دَغْرَةٌ : see the next preceding paragraph, in two places.

دَغْرَى and دَغَرَى and دَغْرَآء: see 1; the first, in three places.

مَدْغَرَةٌ *A fierce war, in which the word is* دَغْرَى, (K,) or دَغْرًا. (TA.)

دغص

دَاغِصَةٌ [The *patella*, or *knee-pan;*] the *round bone which moves about in the head of the knee;* (S, K;) or *which turns aside and moves about above the* رَضْف *of the knee* [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the *bone in the inside of the knee, on the right and left of which are the ligaments* (العَصَب [app. meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]): (IDrd, TA:) or *a bone having at its extremity* (فى طَرَفه [perhaps a mistake for فى طَرَفَيْه *at its two extremities*]) *two ligaments* (عَصَبَتَان [app. the tendon of the extensor muscles of the leg and the ligamentum patellæ]), *at the head of the* وَابِلَة [a bone in the knee-joint]: (TA:) it is a subst., like كَاهِلٌ and غَارِبٌ: (TA:) also [explained as signifying] the *piece*, or *portion, of fat beneath the skin that is above the knee:* or, as some say, the *ligament* (عَصَبَة) [*in that part*]. (TA.) ___ Also *Compact flesh:* pl. دَوَاغِصُ. (TA.) You say of a man whose flesh is compact, كَأَنَّهُ دَاغِصَةٌ [*As though he were a* داغصة]. (TA.) Also *Clear, shallow, water:* (IDrd, K:) pl. as above. (K.)

دغفل

دَغْفَلٌ The *young one of an elephant:* (S, K:) or *of a wolf.* (K.) عَيْشٌ دَغْفَلٌ *An ample,* or *easy, and a plentiful, life;* (As, S, K;) [as also دَغْفَلِىٌّ .] A poet says,

* وَفَارَقَ مِنْهَا عَيْشَةٌ دَغْفَلِيَّةٌ *
* وَلَمْ تَخْشَ يَوْمًا يَزُولَ سَرِيرُهَا *

[*And an ample,* or *a plentiful, state of life, that was hers, passed away: and she feared not one day that her ease,* or *affluence, would depart*]. (S in art. سر.) ___ You say also عَامٌ دَغْفَلٌ *A plentiful,* or *fruitful, year:* so says IAar: and he cites the saying of El-'Ajjáj,

* وَإِذْ زَمَانُ النَّاسِ دَغْفَلِىٌّ *

[*And when the time of men,* or *of the people, is,* or *was, plentiful,* or *fruitful*]. (S.) ___ And رِيشٌ دَغْفَلٌ *Abundant feathers* or *plumage.* (K.)

دَغْفَلِىٌّ ; and its fem., with ة: see above, in three places.

دغل

1 **دَغَلَ فيه**, aor. ـَـ , (K,) inf. n. دَغْلٌ, (TA,) *He entered it like as enters he who is doing a thing that induces doubt,* or *suspicion,* or *evil opinion;* (K, TA;) *like as the hunter enters the lurkingplace to circumvent the game:* so in the T and M. (TA.) دَغَلَ لَهُمُ الشَّرَّ *He sought,* or *desired, to do to them evil,* or *mischief, when they thought that he desired to do them good.* (T, TA.)

4 **ادغل** *He* (a man, TA) *disappeared in a* دَغَل [or *place in which one fears being taken unawares*]. (K, * TA.) ___ ادغل به *He acted treacherously towards him, and took him unawares.* (K.) ___ *He slandered him,* or *calumniated him.* (K.) ___ ادغل فِى الأَمْرِ *He introduced into the affair what rendered it unsound,* or *corrupt,* (K,) or *what contravened it,* (JK, S, M, O,) *and rendered it unsound,* or *corrupt.* (S, M, O.) ___ ادغلت الأَرْضُ *The land became abundant* [*and dense* (as is implied in the S)] *in trees.* (S, TA.)

دَغْلٌ : see دَغَلٌ.

دَغَلٌ *Badness, corruptness,* or *unsoundness;* or *a bad, a corrupt,* or *an unsound, state* or *quality;* (S, and Mgh in art. نغل;) [in an affair, &c.;] like دَخَلٌ; (S;) and *a thing that induces doubt,* or *suspicion,* or *evil opinion;* [in an affair; or] in a man: (Mgh ubi suprà:) or *a cause of badness, corruption,* or *unsoundness,* in an affair. (JK, T, K, TA.) Hence the saying of El-Hasan, اتَّخَذُوا كِتَابَ ٱللّٰهِ دَغَلًا [*They made the Book of God to be a cause of corruption:* or perhaps *they made the Book of God corrupt;* i. e. *they corrupted it*]. (TA.) ___ *Confusedness,* or *entanglement,*

and abundance, of plants or *herbage;* (M, K;) most commonly known in plants of the kind termed حَمْض, when amid غريل [i. e. غَرِيل, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) ___ *Tangled,* or *luxuriant,* or *abundant and dense, trees;* (S, K;) as also دَخَل. (TA.) ___ *Any place in which a wile, machination,* or *plot, is practised;* (JK;) *a place in which one fears being taken unawares:* (K:) and دَغِيلَة signifies the same as دَغَل [app. meaning such a place as is here described]: (JK, K:) the pl. of the former is أَدْغَال [a pl. of pauc.] and دِغَال. (K.) ___ Accord. to En-Nadr, *An elevated* [*tract of ground such as is termed*] قُفّ: and *i. q.* أَكَمَة [*a hill,* or *mound,* &c.]: and *a valley:* and *a level,* or *smooth, wide, depressed tract of land:* and أَدْغَال signifies *mountains:* and أَدْغَالُ الأَرْضِ, [*tracts of*] *land from which water has sunk into the earth,* or *receded:* and *low,* or *depressed, tracts of land:* and *level,* or *smooth, tracts thereof.* (TA.)

دَغَل, applied to a man, *In whom is a bad, a corrupt,* or *an unsound, quality, and what induces doubt,* or *suspicion,* or *evil opinion;* as also دَغْل, a contraction of the former. (Mgh in art. نغل.) ___ Applied to a place, as also مُدْغَل, *i. q.* ذُو دَغَلٍ [app. as meaning *Having tangled,* or *luxuriant,* or *abundant and dense, trees*]: or *obscure,* or *concealed;* (K;) as also دَاغِل. (TA.)

دَغِيلَة: see دَغَل.

دَغَاوِلُ *Calamities,* or *misfortunes:* (A 'Obeyd, JK, T, K:) erroneously written by J دَوَاغِل, (K,) and so by IF in the Mj, (TA,) as on the authority of A 'Obeyd, who said only دَغَاوِل, (K,) and thus it is in a verse of Sakhr El-Hudhalee: (TA:) [but in one of my copies of the S it is written دَغَاوِل:] it has no sing.: (K:) or, as El-Bekree says, its sing. is not known: but some say that it is دغولة [thus without any syll. signs]. (TA.)

دَاغِل One *who seeks,* or *desires, to do evil,* or *mischief, to his companions, when they think that he desires to do them good.* (T, TA. [See the next paragraph.]) ___ See also دَغَل.

دَاغِلَةٌ *Concealed rancour, malevolence; malice,* or *spite.* (M, K.) *Persons who seek to blame one,* or *to find fault with one, and to act treacherously towards one.* (M, K. [See دَاغِلٌ.])

مُدْغَلٌ : see دَغَلٌ.

مَدَاغِلُ The *bottoms,* or *interior parts, of valleys;* (M, K;) and the *level,* or *smooth, tracts thereof, when their trees are numerous.* (M, TA.)

دغم

1 **دَغَمَ**, aor. ـَـ, (K,) inf. n. دَغْمٌ, (JK, S,) *He*, or *it*, *broke* the nose, *making the breach to extend into the interior.* (JK, S, K. [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app. دَغَّمَ also, as on the authority of the KL, *depressit* nasum; while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon.]) Also, (M, K,) inf. n. as above, (M, TA,) *He covered* a vessel. (M, K.) ___ And, said of rain, *It covered*, or *overwhelmed*, and *prevailed over*, or *subdued*, the earth, or land; as also ادغم . (TA.) ___ And دَغَمَهُمْ, (S, K,) aor. ـَـ; (K;) and دَغُمَهُمْ, (S, K,) aor. ـُـ; (K;) inf. n. دَغْمٌ and دَغَمَانٌ; (TA;) said of heat, (S, K,) and of cold also, (JK, K,) *It came upon them,*

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[properly] *as though it were a thing that covered them;* syn. غَشِيَهُمْ; as also أَدْغَمَهُمْ . (S, K. [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the S and K,) explains these three verbs as meaning totum corripuit, et deliquio animi affecit: and Freytag has followed him herein.]) [The inf. n.] دَغْمًا is also used, (K, TA,) in a form of imprecation, (TA,) as an imitative sequent to رَغْمًا [q. v.], and is in like manner followed by سَنَّغْمًا, (K, TA,) or شَنَّغْمًا. (TA.) And one says, فَعَلْتُ ذٰلِكَ عَلَى رَغْمِهِ وَدَغْمِهِ وَشَنَّغْمِهِ [meaning *I did that in spite of him;* or *against his will*]. (TA.)

4 **أَدْغَمَ** see above, in two places. ادغم الفَرَسُ اللِّجَامَ *He put the bit into the mouth of the horse;* (JK, Az, S, K;) as also ادغم اللِّجَامَ فِى فَمِ الفَرَسِ. (TA.) ___ And hence, (Az, S, TA,) though some say that the reverse is the case, (TA,) ادغم الحَرْفَ (Az, S, K) فِى الحَرْفِ, (K,) inf. n. إِدْغَامٌ, (JK, S,) *He inserted* [or *incorporated*] *the letter into the letter;* (JK, K, TA;) as also ↓ادَّغَمَهُ, (S, K,) [which is itself an example of the incorporation of one letter

into another, being] originally ادتغمه. (S, TA.) ادغمه, said of God, *He blackened his face:* (K:) and *i. q.* أَرْغَمَهُ; (K, * TA;) both signify *He did evil to him, and angered him:* or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, he angered him. (TA.) ___ ادغمه إِلَى كَذَا *He,* or *it, caused him to want such a thing;* (AA, TA in art. دمغ;) [and] so ادغمه لِكَذَا; (L in art. جلد;) as also ادمغه. (AA, L in art. جلد voce أَجْلَدَ, and TA in art. ادغم فُلَانٌ.) دمغ *Such a one vied,* or *strove, with the people,* or *party, in hastening* [*to eat*], *fearing lest they should be before him, and therefore ate the food without chewing.* (K, * TA.) [And أَدْمَغَ طَعَامَهُ, as explained in the TA in art. دمغ, has a similar meaning.]

8 **إِدْتَغَمَ** see the next preceding paragraph.

11 **ادغامّ**, inf. n. ادْغِيمَامٌ, said of a horse, *He was of a colour inclining to blackness in his face and lips,* [or *in his face and the part next the lips,*] *blacker therein than in the other parts of his body.* (K.)

دَغَمٌ and **دُغْمَةٌ**, in a horse, [and in some other animals, (see أَدْغَمُ,)] *A colour inclining to blackness,* (S, K,) *in the face and the part next the lips,* (S,) or *in the face and the lips,* (K,) *differing from,* (S,) or *blacker than,* (K,) *the colour of the other parts of the body.* (S, K.)

دُغْمَةٌ: see what next precedes.

دُغْمَانٌ, with damm, (S, K,) applied to a man, (S,) *Black:* (S, K:) or *black and big.* (K.) Also a pl. of أَدْغَمُ [q. v.]. (TA.)

دُغَامٌ *A pain in the fauces.* (K.)

دَاغِمٌ an imitative sequent to رَاغِمٌ. (K, * TA.)

أَدْغَمُ A horse *of a colour inclining to blackness,* (S, K,) or *of a black colour,* (Mgh,) *in the face and the part next the lips,* (S,) or *in the face and the lips,* (K,) or *in the face and the muzzle,* (Mgh,) *differing from,* (S, Mgh,) or *blacker than,* (K,) *the colour of the other parts of the body;* (S, Mgh, K;) called in Pers. دِيزَجٌ [or rather دِيزَهٌ, from which دِيزَجٌ is arabicized]; (AO, * S, Mgh, K;) *in some instances, without any admixture of* خُضْرَةٌ [here meaning *dark,* or *ashy, dust-colour*]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is دَغْمَآءُ: and the pl. is دُغْمٌ: (S:) the masc. is also applied to a ram, meaning *having any, the least, blackness; especially in the end of the nose and beneath the chin:* and the fem. to a ewe, meaning *black in the end of the nose and in the chin;* (TA;) or, thus applied, *black in the face:* (JK:) and the masc. also signifies *black in the nose:* (JK, K:) in which sense it has for its pl. دُغْمَانٌ: (TA:) accord. to the K [and the JK], دُغْمٌ, a pl. of أَدْغَمُ, signifies *white;* as though it had two contr. meanings; but this is a mistranscription for دُعْمٌ, with the unpointed ع. (TA.) It is said in a prov., الذِّئْبُ أَدْغَمُ [*The wolf is blackish in the face and in the part next the lips, not being so in the other parts;* or rather, *is black in the nose*]: for, whether he lap from a vessel or not, دُغْمَةٌ is a necessary characteristic of the wolf, [all] wolves being دُغْمٌ; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S.) ___ Also One *who snuffles;* i. e., *speaks from* [i. e. *through*] *his nose;* (JK, K, TA;) i. e. *i. q.* أَخَنُّ. (TA.)

دف

1 دَفَّ, (M, Msb, K, &c.,) aor. ـِ, (T, M, TA,) or ـُ, (Msb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. دَفِيفٌ (Lth, T, S, M, Msb) and دَفٌّ; (M, TA;) and ادفّ; (Ibn-' Abbád, M, Msb, K;) said of a bird, (Lth, T, S, &c.,) *It beat its sides* (دَفَّيْه, i. e., Msb, جَنْبَيْه, M, Msb) *with its wings:* (M, Msb:) this is what is meant by the following explanation: (Msb:) *it moved* [or *flapped*] *its wings* (Msb, K) *for its flight,* (Msb,) *as the pigeon* (K) *and the like:* (TA:) and *it went* [or *flew*] *along a little above the ground:* (S, K:) or *it moved* [or *flapped*] *its wings, with its feet upon the ground,* (Lth, T, M, K,) *flying, and then rose;* (Lth, T;) and in like manner دَفْدَفَ and استدفّ: (K:) [or] دفّ and ادفّ signify also *it* (a bird) *went along quickly, with its feet upon the ground, and then raised itself flying.* (Msb.) It is said in a trad., يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ, (K, * TA,) i. e. *What moves* [or *flaps*] *its wings* [*in flying*], *as the pigeon* (K, TA) *and the like,* (TA,) *may be eaten; but* [*what skims along without flapping,*] *such as vultures* (K, TA) *and hawks and the like,* (TA,) *may not be eaten.* (K, * TA.) [But] دَفَّ, aor. ـِ, said of an eagle, signifies *It approached,* or *was near to, the ground in its flying.* (T.) ___ And, دَفَّ, aor. ـِ, (M, Msb,) inf. n. دَفِيفٌ (S, M, Msb, K) and دَفٌّ, (K,) *He,* or *it,* (said of a camel, K, TA, and of a bird, TA, or of a party of men, Msb,) *went a gentle pace;* (S, M, Msb, K;) as also دَفْدَفَ. (IAar, TA.) Dhu-r-Rummeh uses it metaphorically in relation to الدَّبَرَان [the asterism of the Hyades, or α of Taurus], describing الثُّرَيَّا [the Pleiades]; saying,

* يَدِفُّ عَلَى آثَارِهَا دَبَرَانُهَا *

* فَلَا هُوَ مَسْبُوقٌ وَلَا هُوَ يَلْحَقُ *

[*Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake*]. (M.) [And تَدَافَّ , accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying,

* إِلَيْكَ أَشْكُو مَشْيَهَا تَدَافِيَا *

* مَشْىَ العَجُوزِ تَنْقُلُ الأَثَافِيَا *

[app. complaining, to God, of the slowness of his she-camel, as though meaning *To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot*], the poet means تَدَافُفًا. (M. [But I rather think that the meaning here intended is, *going along with an inclining from side to side;* perhaps from دَفٌّ signifying the side. See also 6 in art. دفو.]) One says also, الجَيْشُ يَدُفُّونَ نَحْوَ العَدُوِّ *The troops go gently,* or *leisurely, towards the enemy.* (S.) And دَافَّةٌ دَفَّتْ عَلَيْنَا مِنْ بَنِى فُلَانٍ [*A company coming gently,* or *leisurely, of the sons of such a one, so came to us*]. (S.) And دَفَّتْ عَلَيْهِمْ دَافَّةٌ مِنَ الأَعْرَابِ *A company of Arabs of the desert journeying leisurely in search of herbage and sustenance* [*so*] *came to them.* (Z, TA.) And هُمْ قَوْمٌ يَدُفُّونَ, inf. n. دَفِيفٌ, *They are a party journeying together not a hard pace.* (AA, T.) And دَفَّ عَلَى وَجْهِ الأَرْضِ (IAar, T, TA,) inf. n. دَفٌّ, (K, TA,) *He went lightly upon the ground;* (K, * TA;) and ذَفَّ signifies the same. (IAar, T.) And دَفِيفٌ also signifies The act of *running.* (T.) ___ Also دَفُّوا, aor. ـِ , [app. *They journeyed to a region of green herbage and waters in consequence of drought:* (see دَافَّةٌ:) and hence,] *they had rain after experiencing drought.* (M.) ___ See also 10, in two places. See also 3. دَفَّ الشَّىْءَ, aor. ـُ , (TK,) inf. n. دَفٌّ, (Sgh, K,) *He uprooted the thing; extirpated it.* (Sgh, K.)

2 **دفّف** , inf. n. تَدْفِيفٌ, *He hastened, sped,* or *went quickly;* (K;) as also دَفْدَفَ . (IAar, K.) See also 3, in

two places.

3 **دافّه** , (T, S, M, Msb, K,) and دافّ عَلَيْه, (TA,) inf. n. مُدَافَّةٌ and دِفَافٌ; (T, S, M, Msb;) as also دَافَاهُ, which is of the dial. of Juheyneh, (T, M,) altered from the former, (M,) and ذافّه; (Msb, TA;) and دفّه , (K,) or دفّف عَلَيْه, (M, Msb, TA,) inf. n. تَدْفِيفٌ; (Msb;) as also

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ذفّف عليه; (T, M;) and دَفَّ عَلَيْه, aor. ـُ , [or, accord. to rule, ـِ]; (Msb;) [as also ذَفَّ عليه;] namely, a man, (S,) a captive, (T, S,) or a wounded man, (M,) *He despatched him;* i. e. *hastened and completed his slaughter;* (T, S, M, Msb, K;) or *wounded him so as to hasten his death.* (Msb.)

4 **ادفّ** : see 1, first sentence, in two places. ___ أَدَفَّتْ عَيْه الأُمُورُ *The events came upon him consecutively,* or *uninterruptedly.* (Sgh, K.)

6 **تدافّ القَوْمُ** *The party,* or *company of men, bore,* or *pressed,* or *crowded, one upon another.* (As, A 'Obeyd, T, S, M, K. *) ___ See also 1.

10 **استدفّ** : see 1, first sentence. ___ Also *It* (a thing, M) *was,* or *became, prepared,* (AZ, T, M,) *within one's power* or *reach,* (S, M, K,) *and easy;* (S, K;) like استطفّ, the د being substituted for ط; (S;) [as also استذفّ;] and so دَفَّ , (T, M,) aor. ـِ ; (M;) [as also ذَفَّ.] You say, خُذْ ا ٱسْتَدَفَّ لَكَ, (AZ, T, S, K,) and ما دَفَّ لك, (AZ, T,) *Take thou what is prepared for thee;* (AZ, T;) *what is within thy power* or *reach, and easy to thee.* (S, K.) ___ And *It* (an affair, or a thing,) *was,* or *became, rightly disposed* or *arranged; in a right state;* (S, K;) or *complete,* (S, Msb,) *and in a right state:* (S:) and استذفّ signifies the same. (IKtt, IB, TA.) ___ استدفّ بالموسى *He shaved his pubes with the razor,* (K, * TA,) *and did so utterly;* occurring in this sense in a trad. (TA.)

R. Q. 1 دَفْدَفَ : see 1, in two places: ___ and see also 2. ___ [The inf. n.] دَفْدَفَةٌ signifies [also] The *beating a* دُفٌّ [or *tambourine*] *hastily* [or *quickly*]. (M, TA.)

دَفٌّ The *side,* syn. جَنْبٌ, (Lth, T, S, M, Mgh, Msb, K,) of anything, (Lth, T, M, Msb, K,) for instance, of a bird, (Msb,) and of a camel; (S;) as also دَفَّةٌ : (Lth, T, Mgh, Msb:) or the *surface* (صَفْحَة) *of the side;* (M, K;) as also دَفَّةٌ : (K:) pl. دُفُوفٌ. (T, M, Msb.) Hence,

* أَصْبَرُ مِنْ عَوْدٍ بِدَفَّيْهِ جُلَبْ *

[*More enduring than an old camel in whose sides are scabs formed over wounds:* a prov.]. (TA. [See Freytag's Arab. Prov. i. 737.]) And بَاتَ يُقَلِّبُ عَلَى دَفَّتَيْهِ [and دَفَّيْهِ, i. e. *He passed the night turning over and over upon his sides*]. (TA.) The saying of' Antarah, describing his she-camel,

* وَكَأَنَّمَا تَنْأَى بِجَانِبِ دَفِّهَا ٱلْ *
* وَحْشِيِّ مِنْ هَزِجِ الْعَشِيِّ مُؤَوَّمِ *

[Note] means *And as though she were shrinking from the quarter of her off side,* بِ being here used in the sense of عَنْ, *from a creature that cries* for food *at supper-time;* meaning a cat, *of ugly form and big head,* fearing to be scratched by it: as J says, [in art. وحش,] she shrinks with her off side because the rider's whip is in his right hand: (EM p. 233:) [or the meaning is, *as though she were shrinking with the outside of her off side;* lit, *with the side of her off side;* for, accord. to ISd,] this is an instance of the prefixing of a noun to another identical therewith [in signification]. (M.) [Hence also,] رَمَاهُ ٱللّٰهُ بِذَاتِ الدَّفِّ i. e. ذَاتِ الْجَنْبِ [*May God smite him with the pleurisy*] (TA.) ___ ___ Also *A bank; an acclivity;* or *a part that faces one, above the foot* or *base;* of sand; and of land or ground: (K:) accord. to En-Nadr, [the pl.] دُفُوفٌ signifies *banks; acclivities;* or *parts that face one, above the foot* or *base;* of land or

ground; (T, TA;) as also دَفَادُفٌ, of which the sing. is دَفْدَفَةٌ : (T, K:) accord. to Z, the دُفُوفٌ of valleys are the *elevated parts of the sides.* (TA.) ___ See also the next paragraph. ___ And دَفَّةٌ.

دُفٌّ and دَفٌّ , (T, S, M, Mgh, Msb, K,) the former the more approved, (K,) the latter mentioned by A 'Obeyd, (S,) [and now the more common, *A tambourine;*] *a certain thing with which one beats,* (M, K,) or *with which women beat,* (S,) or *with which one plays;* (Mgh, Msb;) of two kinds; *round;* [such as is figured, under the name of tár (طار), in chap. xviii. of my work on the Modern Egyptians, *with several pairs of tinkling plates of brass in apertures in the hoop,* and sometimes, as in the kind used by hired wailing-women, *without those tinkling plates;*] and *four-sided:* [the latter seems to be only for amusement; for] it is said that the foursided is unlawful; but there is no harm in selling the round: (Mgh:) pl. دُفُوفٌ. (M, Msb, K.)

دَفَّةٌ : see دَفٌّ, in three places. ___ [Hence,] دَفَّتَا السَّرْجِ [*The two side-boards of the horse's saddle;*] *the two boards that lie against the two sides of the beast;* (Mgh;) or *the two sides* [or *boards*] *of the horse's saddle, that embrace it between them:* [see قِرْبُوسٌ:] and so دَفَّتَا الرَّحْلِ *the two sides &c. of the camel's saddle.* (M.) And in like manner, (M,) دَفَّتَا المُصْحَفِ *The two sides* [or *boards*] *of the book;* (M, TA;) *the two things that embrace the book between them;* (T, M, Mgh, K, * TA;) *the two faces, that are on the two sides, of the book.* (Msb.) One says, حَفِظَ مَا بَيْنَ الدَّفَّتَيْنِ [*He retained in his memory,* or *got by heart, what is between the two boards,* meaning *the whole contents,* of the book]. (TA.) [دَفَّةٌ signifies also *A board* in a general sense; and so دَفٌّ . And hence, *A rudder.*] And دَفَّةُ الطَّبْلِ *The thing* [or *piece of skin*] *that is upon the head of the drum:* (so in a copy of the M:) or دَفَّتَا الطَّبْلِ *the two things,* (T, K,) i. e. *the two pieces of skin,* (TA,) *that are upon the head* [or rather *upon the two extremities*] *of the* [*common cylindrical*] *drum.* (T, K, TA.) One says, ضَرَبَ دَفَّتَيِ الطَّبْلِ [*He beat the two skins*

of the drum]. (TA.)

دَفُوفٌ An eagle *approaching the ground* (S, K) *in its flight* (S) *when making a stoop:* (S, K:) or *flying swiftly.* (Skr, TA.)

دُفُوفِىٌّ [rel. n. from دُفُوفٌ pl. of دُفٌّ and دَفٌّ; app. meaning *A seller,* or, like مُدَفِّفٌ, *a maker, of tambourines*]. (K: there mentioned as an appellation of a certain man.)

دَفَّافٌ *An owner of tambourines* (دُفُوف). (M, TA.) [And] *A beater of the tambourine* (دُفّ); (MA;) [and] so مُدَفْدِفٌ . (M.) دَفَّافَةٌ: see دَافٌّ.

دَفْدَفَةٌ : see دَفٌّ, near the end of the paragraph. [It is also the inf. n. of R. Q. 1, q. v.]

دَافٌّ [originally دَافِفٌ, act. part. n. of دَفَّ, q. v.,] is opposed to صَافٌّ, which signifies spreading its wings and not moving [or flapping] them [in its flight]. (M, TA.) A rájiz, (M,) Ru-beh, (T,) [for the sake of rhyme], uses دَافِى for دَافِفُ. (T, M.) ___ جَمَاعَةٌ دَافَّةٌ *A company of men going a gentle pace:* (Msb:) and دَافَّةٌ [alone] *a party journeying together not a hard pace:* (AA, T:) *an army going gently,* or *leisurely, towards the enemy:* (S, K: *) *a company of men coming from one country* or *town to another:* (IDrd, M:) *a party going to a great town* or *city:* (TA:) *a company of men journeying leisurely* (يَدُفُّونَ) *in search of herbage and sustenance:* (Z, TA:) *a party of the people of the desert journeying to a region of green herbage and waters in consequence of drought:* and [hence] *a party having rain after experiencing drought;* as also دَفَّافَةٌ . (M.) See 1, in two places.

مُدَفِّفٌ *A maker of* دُفُوف [or *tambourines*]. (M. [See also سَنَامٌ مُدَفَّفٌ.]) دُفُوفِىٌّ *A camel's hump that falls* [or *hangs*] *down upon his sides.* (S, Sgh, K.)

مُدَفْدِفٌ : see دَفَّافٌ.

دفأ

1 **دَفِئَ**, aor. ـَـ, (S, M, Msb, K,) inf. n. دَفَأٌ, (S, Msb, * TA,) like ظَمَأٌ inf. n. of ظَمِئَ, and دَفَآءَةٌ, like كَرَاهَةٌ inf. n. of كَرِهَ, (S,) said of a man, (S, Msb,) *He was*, or *became, warm*, or *hot:* (S, M,* K: *) [generally meaning the former: see دِفْءٌ, below:] or *he experienced* [*warmth*, or] *heat:* (Har p. 295:) or *he wore what rendered him warm*, or *hot:* (Msb:) and دَفِئَ مِنَ البَرْدِ [*he wore warm clothing to protect himself from the cold*]: (Mgh:) and تَدَفَّأَ (S, M, Mgh, K) بِالثَّوْبِ, (S, Mgh,) and اِسْتَدْفَأَ (S, M, Mgh, K) بِالثَّوْبِ, (S, Mgh,) and اِدَّفَأَ (S, K) بِالثَّوْبِ, the last of these verbs [originally اِدْتَفَأَ,] of the measure اِفْتَعَلَ, (S,) [*He warmed himself with the garment*,] are said of him who has clad himself with that which renders him warm, or hot: (S:) or the meaning [of اِسْتَدْفَأَ بِالثَّوْبِ] is *he desired warmth*, or *heat, by means of the garment:* (Mgh:) and اِدَّفَيْتُ and اِسْتَدْفَيْتُ occur, for اِدَّفَأْتُ and اِسْتَدْفَأْتُ, as meaning *I wore what rendered me warm, or hot.* (Lth, T, TA.*) You say also, دَفِئَ البَيْتُ [*The tent*, or *house*, or *chamber, was*, or *became, warm*, or *hot*]. (Msb.) And دَفُؤَ, (M, Msb, K,) aor. ـُـ, (Msb, K,) inf. n. دَفَآءَةٌ, (TA,) *It* (a tent, or house, or chamber, ISk, T, and a day, Msb, TA) *was*, or *became, warm*, or *hot.* (ISk, T, M, Msb, K, TA.) [And

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in like manner, a garment; as is implied in the S.] And دَفُؤَتْ لَيْلَتُنَا *Our night was*, or *became, warm*, or *hot.* (S, O, TA.) دَفَأَ, for دَفَا: see 1 in art. دفو.

3 **دَافَأَ** see 4.

4 **اِدْفَأَهُ** *It* (a garment, S, Mgh, Msb, of wool or the like, Mgh) *rendered him warm*, or *hot.* (S, * Mgh, Msb. *) And

He clad him with a garment (M, K, TA) *of wool &c.* (TA) *that rendered him warm,* or *hot.* (M, K, TA.) ___ [Hence,] *He gave him a large gift;* (TA;) or *he gave him much.* (K.) ___ ادفأ القَوْمُ *The people,* or *company of men, collected themselves together* [app. *so that they made one another warm,* or *hot*]. (K.) ___ ادفأت الإبلُ عَلَى مائة *The camels exceeded a hundred.* (M.) ادفأه, in the dial. of El-Yemen, as also دَافَأَهُ, *i. q.* [أَدْفَاه and] دَافَاهُ and دَفَاهُ, [see art. دفو,] *He despatched him,* namely, a wounded man; i. e. *put him to death quickly.* (L.)

5 تَدَفَّأَ see 1.

8 إِدْتَفَأَ see 1.

10 إِسْتَدْفَأَ see 1.

دَفْءٌ : see what next follows.

دَفْءٌ *Warmth,* or *heat;* syn. سُخُونَةٌ (T, S, Mgh) and حَرَارَةٌ; (Mgh;) *contr. of* بَرْدٌ; (Msb;) or *contr. of* حَدَّةُ بَرْدٍ; (M, K;) as also دَفْءٌ (IKtt TA) and دَفَأٌ, (K,) inf. n. of دَفِئَ, (S, TA,) and ↓دَفَآءَةٌ, (K,) also inf. n. of دَفِئَ accord. to the S and Sgh, and of دَفُؤَ accord. to Yz: (TA:) pl. أَدْفَآءٌ. (M, K.) ___ *A thing* [or *garment* or *covering*] *that renders one warm,* or *hot,* (Th, S, M, Mgh, K,) *of wool,* (Th, M, Mgh, K,) or *the like,* (Mgh,) or *of camels' fur;* (Th, M, K;) as also ↓دَفَآءٌ: (K, * TA:) pl. of the former as above. (S.) You say, مَا عَلَيْهِ دَفْءٌ [*There is not upon him any warm garment* or *covering,* or *anything to render him warm*]: but you should not say, مَا عليه دَفَآءَةٌ, (T, S,) because this is an inf. n. (S.) ___ The *shelter* (كِنّ) of a wall [by which one is protected from cold wind]. (T, S, K.) You say, اقْعُدْ فِى دَفْءِ هٰذَا الحَائِطِ [*Sit thou in the shelter of this wall*]. (T, S.) And دَفْأَةٌ [also] signifies *A shelter, for warmth, from the wind.* (M.) ___ The *young ones,* or *offspring,* (نِتَاج, S, M, Mgh, K,) and *hair,* or *fur,* (M, K,) and *milk,* (S, M, Mgh,) *of camels,* and

whatever else, of a profitable, or *useful, nature, is obtained from them:* (S, M, * Mgh, K: *) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Kur xvi. 5: (S, TA:) accord. to I Ab, there meaning the offspring of any beast (دَابَّة). (TA.) ___ Also *A gift.* (K.)

دَفَأٌ : see دفْء. ___ Also *i. q.* جَنَأٌ [The *having a bending forward of the upper part of the back over the breast:* &c.: see جنئ, of which جَنَأٌ is the inf. n.]. (M: in some copies of the K جَنَأء; in others, and in the TA حَنَأء. [See أَدْفَأُ, below: and see دفا and أَدْفَى in art. دفو.])

دَفِئٌ *Warmly clad;* (S, K;) applied to a man; (S, TA;) fem. with ة: (TA:) and so دَفْآنُ ; fem. دَفْأَى; (T, S, M, Msb, K;) and pl., of the masc. and fem., دَفْآء: (M, TA:) and so دَفِىْء , accord. to IAar, who cites, as an ex., the following verse:

* يَبِيتُ أَبُو لَيْلَى دَفِيئًا وَضَيْفُهُ *
* مِنَ القُرِّ يُضْحِى مُسْتَحِقًّا خَصَائِلَهْ *

[*Aboo-Leylà passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties*]: (M, TA:) though it has been asserted that دَفْآنُ and its fem. are applied peculiarly to human beings; and دَفِىْء , peculiarly to time and place; and دَفِىْء, to a human being and to time and place: (TA:) [for] this last signifies [also] *warm,* or *hot:* (M:) [and so does each of the two other epithets:] you say بيت دَفِئٌ (Msb) or دَفِىْء , of the measure فَعِيلٌ, (T, S, O, TA, [though this is said in the Msb to be not allowable,]) [*a warm,* or *hot, tent* or *house* or *chamber,*] and in like manner ثَوْبٌ دَفِىْء [*a warm garment*], (S, M, O, TA,) and يَوْمٌ دَفِىْء (T, S, O, TA) and دَفْآنُ (TA from Expositions of the Fs) [*a warm,* or *hot, day*], and لَيْلَةٌ دَفِيئَةٌ (T, S, O, TA) and دَفْأَى (TA from the Expositions of the Fs) [*a warm,* or *hot, night*], and أَرْضٌ دَفِئَةٌ and دَفِيئَةٌ (K) and مَدْفَأَةٌ (M, K) *a warm,* or *hot, land;* pl. of the last مَدَافِئُ. (M, TA.)

دَفْأَةٌ : see دفْء.

دَفْآنُ , and its fem. دَفْأَى: see دَفِئٌ, in four places.

دَفَئِىٌّ , (T, S, M, K,) also termed دَثَئِىٌّ, (As, IAar, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O., (TA in art. دثأ,) The *rain that falls after the heat has acquired strength;* (M, K in art. دثأ, TA;) *when the earth has put* (lit. *vomited*) *forth the* كَمْأَة [or *truffles,* which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. نتج]: (Lth, IAar, Th, M:) or the *rain that is after* [*that called*] the رَبِيع[q.v.], before, (قَبْل, as in one copy of the S, in another قبل without any syll. signs,) or *in the first part of,* (قُبُل, as in the TA,) [*that called*] *the* صَيْف[q. v., see also نَوْء], *when the* كَمْأَة *disappear entirely from the earth:* (S, O, TA:) AZ says that *the beginning of the* دَفَئِىّ is وُقُوع الجَبْهَة and the end is الصَّرْفَة [i. e. *the period extends from the auroral setting of the Tenth Mansion of the Moon* (*about the 11th of February O. S.* as explained above, when the sun in Arabia has begun to have much power,) *to about the 9th of March O. S.:* see مَنَازِلُ القَمَر, in art. نزل; and see also another statement voce نَوْء]. (S, TA.) ___ And the term ↓دَفَئِيَّة [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَة دَفَئِيَّة,] is applied to The مِيرَة [or *provision of corn &c.*], (AZ, T, S, M, K,) *whatever it be, that is brought* (AZ, T, S) *before,* (قبل, written without any syll. signs in a copy of the S, and قبل in the CK,) or *in the first part of,* (قُبُل, as in the M and TA and in a copy of the S and in one of the K, [and this appears to be the right reading,] in a copy of the T قبل,) *the* صَيْف [here meaning *spring*]: (AZ, T, S, M, K:) this is the third مِيرَة; [see this word for an explanation of the statement here given;] the first being that called the رَبِيعِيَّة[q. v.]; and the second, that called the صَيْفِيَّة[q. v.]: then comes the دَفَئِيَّة; and then, the رَمَضِيَّة, which comes when the earth becomes burnt [by the sun]. (M.) ___ And in like manner also, (AZ, S,) i. e., by the term دَفَئِىٌّ is also meant, (M,) The نِتَاج [or *offspring*] (AZ, S, M) *of sheep or goats* [*brought forth at that*

period, as is implied in the S, or] *in the end of winter:* or, as some say, *at any time.* (M.)

دَفَئِيَّةٌ :see the next preceding paragraph.

دَفَآءٌ :see دَفْءٌ.

دَفِىءٌ ,and its fem. (withة) : see دَفِئٌ, in seven places.

دَفَآءَةٌ :see دَفْءٌ.

أَدْفَأُ ; (so in some copies of the K; but accord. to the TA without a final ء, i. e. أَدْفَا, as in other copies of the K;) fem. دَفْأَى;

Curved in body. (K. [See also أَدْأَفَى in art. دفو.])

مَدْفَأَةٌ :see دَفِئٌ.

إِبِلٌ مَدْفَأَةٌ (As, Th, S, M, K) and ↓مُدَفَّأَةٌ (M, K) *Camels having abundance of fur* (As, Th, S, M, K) *and fat;* (As, S, K;) *rendered warm by their fur;* (M;) as also مُدْفِئَةٌ and مُدَفِّئَةٌ : (K:) or the latter two signify *many camels;* (As, S, M, O;) because (As, S, O) *rendering one another warm by their breath;* (As, S, M, O;) and so, accord. to the L, مُدْفَاةٌ, without ء. (TA.)

مُدْفِئَةٌ : see what next precedes.

مُدَفَّأَةٌ : see what next precedes.

مُدَفِّئَةٌ : see what next precedes.

دفتر

دَفْتَرٌ (S, Msb, K, &c.) and دَفْتَرٌ, (Lh, Fr, Msb, K,) like دَرْهَمٌ, (TA,) [*A register;*] *a number of leaves put,* or *joined, together:* (S, M, K:) or *an account-book;* syn. جَرِيدَةُ حِسَابٍ: (Msb:) or *a written book:* and it may be met. applied to *a blank book,* like دَفْتَرٌ أَبْيَضُ: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. تفتر,)] pronounced

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تَفْتَرٌ: (Msb:) pl. دَفَاتِرُ: (S, Mgh:) of which the dim. is دُفَيْتِرَاتٌ. (Mgh.)

دُفَيْتِرَاتٌ : see above.

دفر

1 دَفَرَ, aor. ـَـُ, (A, Mgh, Msb, K,) inf. n. دَفَرٌ (A, Mgh, Msb) and دَفَرٌ, (A,) or the latter is a simple subst.; (Mgh, Msb;) and ادفر; (Msb;) *It,* (a thing, A, Msb,) and *he,* (a man, TA,) *stank:* (A, Mgh, Msb, K:) [see also دَفَرٌ, below:] but some say, of دَفَرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAar, ادفر signifies *he* (a man) *smell of his art.* (TA.) ___ دَفَرَ, aor. ـَـُ, (TK,) inf. n. دَفَرٌ, (K,) or دَفَرٌ, (M,) *It* (food, or wheat, M, K, and flesh-meat, M, TA) *became maggotty.* (M, K, TK.) ___ Also *He* (a man, TK) *was,* or *became, base, abject, vile,* or *despicable.* (IAar, * K, * TK.)

4 أَدْفَرَ see 1, in two places.

دَفْرٌ (T, S, M, A, Msb, K) and دَفَرٌ, (IAar, M, A, K,) the former a simple subst., and the latter an inf. n., (Msb,) or both inf. ns., (A,) and دَفَرَةٌ, (Msb,) *Stink; stench:* (IAar, T, S, M, A, Msb, K:) never used to signify a sweet smell: (M:) accord. to Aboo- Alee El-Kálee, دَفَرٌ has the above-mentioned signification; but دَفَرٌ signifies *pungency of odour, whether stinking* or *sweet:* other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is ذَفَرٌ, with ذ, and with two fet-hahs, whence مِسْكٌ أَذْفَرُ: I Aar says that ذَفَرٌ signifies *stink,* or *stench;* and ذَفَرٌ, *baseness,* or *vileness;* but this is not known on any other authority. (M, L, TA.) ___ Hence the saying of 'Omar, وَدَفَرَاهُ, meaning [*Alas, what stench!* i. e., *Alas, what an abominable thing!* i. e.] وَانْتِنَاهُ: (A 'Obeyd, T, S, M:) or it means *Alas, what baseness,* or *vileness!* (IAar, T, M.) ___ Hence also the phrase, دَفْرًا لَهُ, meaning [May God make *stench* to cleave *to him,* or *it!* i. e., *Fy,* or *shame, upon him,* or *it!* i. e.] نَتْنًا لَهُ: (S, Mgh:) and دَفْرًا دَفْرًا فُلَانٌ يَجِيءُ بِهِ لِمَا, (T, * S, M,) meaning [May *foul stench* cleave *to that which such a one doth!* i. e., *Foul shame upon it!* i. e.] نَتْنًا; (S, M;) but in an intensive sense;

(M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) ___ Hence, too, الدَّفْرُ, (TA,) and أُمُّ دَفْرٍ, (S, K,) *Calamity,* or *misfortune.* (S, K, TA.) ___ And أُمُّ دَفْرٍ, (T, S, A, K,) written by Aboo-'Alee El-Kálee أُمُّ دَفَرٍ, but this is wrong, (R,) and أُمُّ دَفْرَةَ, (IAar,) and دَفَارِ, and أُمُّ دَفَارِ, (M, K,) *The present world;* (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.)

دَفَرٌ : see the next preceding paragraph, in four places.

دَفِرٌ (M, A, Msb, K) and أَدْفَرُ (M, A, K) *Stinking:* (M, A, Msb, K:) fem. [of the former] دَفِرَةٌ (S, M, A, K) and [of the latter] دَفْرَآءُ. (M, A, K.) ___ لَحْمٌ دَفِرٌ *Stinking and maggotty flesh-meat.* (A.) ___ كَتِيبَةٌ دَفْرَآءُ *An army,* or *a collected portion thereof,* or *a troop of horse, having rusty armour* or *arms:* (K:) or *smelling of the rust of their armour or arms.* (A.)

دَفْرَةٌ : see دَفِرٌ, in two places.

دَفَارِ (indecl., with kesr for its termination, TA) *The female slave.* (T, M, K.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Msb,) reviling her, (S, Msb,) يَا دَفَارِ meaning *O thou stinking one!* (T, S, A, Mgh, Msb:) alluding to her intrinsic foulness. (Msb.) ___ See also دَفِرٌ, last sentence.

دَفْرًا دَافِرًا : see دَفِرٌ.

أَدْفَرُ, and its fem. دَفْرَآءُ: see دَفِرٌ, in three places.

دفع

1 دَفَعَهُ, (S, Msb, K,) aor. ـَـ, (K,) inf. n. دَفْعٌ (Msb, K) and دَفَاعٌ (TA) and مَدْفَعٌ, (K,) [*He impelled it, pushed it, thrust it,* or *drove it;* and particularly, *so as to remove it from its place; he propelled it; he repelled,* or *repulsed, it; he pushed it, thrust it,* or *drove it, away,* or *back;*] *he put it away,* or *removed it from its place,* (Msb, TA,) *by,* or *with, force,* or *strength:* (TA:) or دَفْعٌ signifies the *putting away* or *removing* or *turning back* a thing *before the coming* or *arriving* [of that thing]; like as رَفْعٌ signifies the putting away or removing or turning back a thing after the coming or arriving thereof. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxii. 41], وَلَوْ لَا دَفْعُ ٱللّٰهِ النَّاسَ [*And were it not for God's repelling men*]; where some read دِفَاعُ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [*I impelled, pushed,* &c., *the man*]. (S.) And دَافَعَهُ, inf. n. دِفَاعٌ [and مُدَافَعَةٌ]; and دَفَّعَهُ; (TA;) [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies *he impelled it, pushed it,* &c., *much,* or *vehemently,* or *often;* whereas] مُدَافَعَةٌ (K, TA) and دِفَاعٌ (TA) are [often exactly] *syn. with* دَفْعٌ. (K, TA.) Thus, (TA,) you say, as meaning the same, دَافَعَ عَنْهُ and دَفَعَ [*He repelled from him;* whence another explanation of these two phrases, which see in what follows]. (S, TA.) And hence, دَفَعَ ٱللّٰهُ عَنْكَ المَكْرُوهَ, inf. n. دَفْعٌ, [*May God repel,* or *avert, from thee what is disliked,* or *hated,* or *evil*]: (TA:) and دَافَعَ ٱللّٰهُ عَنْكَ السُّوْءَ, inf. n. دِفَاعٌ, [*May God repel,* or *avert, from thee evil*]. (S, TA.) And دَفَعْتُ عَنْهُ الأَذَى [*I repelled,* or *averted, from him what was hurtful,* or *annoying;* as also دَافَعْتُ]. (Msb, K, TA.) Sb mentions, as a saying of the Arabs, ادْفَعِ الشَّرَّ وَلَوْ إِصْبَعًا [*Repel thou,* or *avert thou, evil,* or *mischief, though but with a finger:* the last word being in the accus. case by reason of the subaudition of the prep. بِ; the meaning being

بِإِصْبَعٍ]. (TA.) [See also an ex. voce دَفُوعٌ.] When دَفْعٌ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning or the act of *Defending;* as in the Kur [xxii. 39], إِنَّ ٱللَّهَ يَدْفَعُ عَنِ ٱلَّذِينَ آمَنُوا [*Verily God defendeth those who have believed;* i. e. *repelleth from them* aggression and the like]; (B;) and يُدَافِعُ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies *defendeth energetically, with the energy of him who contendeth for superiority in so doing.* (Bd.) And دَافَعْتُ عَنْهُ signifies [also] *I pleaded,* or *contended in arguments, in defence of him.* (Msb.) [Exceptions to the statement cited above form the B will be found in what follows in this paragraph; and another exception, voce مُدَفَّعٌ.] ___ [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] ___ دَفَعْتُ مِنَ الإِنَآءِ دَفْعَةً [*I poured forth from the vessel a single pouring*]: the last word, which is with fet-h, is an inf. n. [of un.]. (Msb.) ___ دَفَعَتِ اللَّبَأَ فِى ضَرْعِهَا قُبَيْلَ النِّتَاجِ [*She* (a ewe, or goat, S, or a camel, S, K) *infused the first milk into her udder,* i. e. *secreted it therein, a little before bringing forth*]. (S, K.) And دَفَعَتِ اللَّبَنَ عَلَى رَأْسِ وَلَدِهَا لِكَثْرَتِهِ [*She* (a ewe or goat, or a camel, TA) *secreted the milk in her udder when about to produce her young, by reason of its abundance*]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعَتْ alone, said of a ewe or goat, signifies *She secreted milk in her udder when about to produce the young;* expl. by أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ [which see in art. ضرع]. (S, TA.) Accord. to En-Nadr, one says دَفَعَتْ بِلَبَنِهَا, and بِاللَّبَنِ, when her young is in her belly; but when she has brought forth, one does not say دَفَعَتْ. (TA.) ___ In the saying, غَشِيَتْنَا سَحَابَةٌ فَدَفَعْنَاهَا إِلَى غَيْرِنَا [lit. *A cloud overspread us, and we drove it away to other persons*], meaning *it departed from us to other persons,* دفعناها is for دَفَعَتْنَا, which means دُفِعَتْ عَنَّا [lit. *it was driven away from us*]. (TA.) ___ دَفَعَهُ بِحُجَّةٍ [*He refelled him,* or *refuted him, by an argument* or *the like*]. (MF in art. كفح) ___ دَفَعَتُ القَوْلَ *I rebutted the saying;*

repelled it by an argument, an allegation, or *a proof.* (Msb.) ___ ادْفَعْ هٰذَا *Leave thou this, sparing him.* (As, TA.) [See مُدَفَّعٌ.] ___ [In several exs. here following, the verb resembles نَفْسَهُ; اندفع, or the like, being understood after it.] ___ دَفَعَ المآءُ [*The water poured out,* or *forth, as though it impelled,* or *propelled, itself*]: (TA: [where it is followed by وَٱنْصَبَّ, as an explicative adjunct:]) and so السَّيْلُ [*the*

torrent]. (ISh.) [See also 6.] And دَفَعَ الوَادِى بالمآء [*The valley poured with water*]. (TA in art. .)حشك دَفَعَ فِى عَدْوِهِ ___ [*He pushed,* or *pressed, on,* or *forward, as though he impelled himself, in his running*]. (S in art. غور; &c.) [See also 7.] ___ دَفَعَ القَوْمُ *The people,* or *company of men, came at once.* (Msb.) ___ دَفَعَ إِلَى المكَانِ, (TA,) and دُفِعَ إِلَيْهِ, (Msb, TA,) in the pass. form, (Msb,) *He reached,* or *came to, the place.* (Msb, TA.) You say also, هٰذَا طَرِيقٌ يَدْفَعُ إِلَى مَكَانٍ كَذَا *This is a road which reaches to such a place.* (TA.) ___ دَفَعَ مِنْ عَرَفَاتٍ *He commenced the journey from 'Arafát, and impelled and removed himself thence,* or *impelled his she-camel, and urged her to go.* (TA, from a trad.) And دَفَعْتُ عَنِ المَوْضِعِ *I removed, went, went away,* or *journeyed, from the place.* (Msb.) [See again 7.] ___ دَفَعَ also signifies *He returned.* (MF.) ___ When دَفْعٌ is made trans. by means of إِلَى, it [generally, but not always, as has been shown above,] has the meaning of the act of *Giving,* or *delivering;* as in the Kur [iv. 5], فَٱدْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ [*Then give ye,* or *deliver ye, to them their property*]. (B.) You say, دَفَعْتُ إِلَى فُلَانٍ شَيْئًا [*I gave,* or *delivered, to such a one a thing*]. (S, K. *) And دَفَعْتُ الوَدِيعَةَ إِلَى صَاحِبِهَا *I restored the deposit to its owner.* (Msb.) And دَفَعْتُ لَهُ قِطْعَةً مِنَ المَالِ [*I gave him a part,* or *portion, of the property*]. (S in art. زعب; and the like is said in that art. in the K.) And دَفَعَهُ [alone] *He gave it;* syn. أَعْطَاهُ. (Er-Rághib, MF.)

2 **دَفَّعَ** see 1; fourth sentence. ___ دفّعه إِلَى كَذَا *He drove him, compelled him,* or *necessitated him, to do,* or *to have recourse to, such a thing.* (TA.) ___ دفّعه also signifies *He rendered him abject and contemptible,* or *poor;* as though deserving to be repelled. (Ibn-Maaroof, as cited by Golius.) [See the pass. part. n., below.] ___ دفّع قَوْسَهُ *He made his bow even.* (AHn, TA.)

3 **مُدَافَعَةٌ** [in its primary acceptation] signifies The *contending,* or *striving, with another, to push him,* or *repel him;* or the *pushing,* or *repelling, another, being pushed,* or *repelled, by him;* or the *pushing against another;* syn. مُزَاحَمَةٌ. (TA.) [Hence, يُدَافِعُ الأَخْبَثَيْنِ *He is striving to suppress the urine and ordure:* see أَخْبَثُ. And مُدَافَعَةُ العَيْشِ *The striving to retain life:* see 2 in art. زلج. ___ But it is often used in the same sense as دَفْعٌ:] see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. ___ Also *i. q.* مُمَاطَلَةٌ: (S, K, TA:) in some of the copies of the S, مُطَاوَلَةٌ. (TA.) You say, دافعته بحقّه, (Jm, TA,) or عن حقّه, (Msb,) *I deferred with him, delayed with him,* or *put him off, in the matter of his right,* or *due, by promising time after time to render it to him;* [and so *repelled him,* or *strove to repel him, from it;*] syn. مَاطَلْتُهُ. (Jm, Msb, TA.) And دافع بحاجته *He deferred, delayed, postponed,* or *put off, his* (another's) *needful affair.* (L in art. ___.) رثد دافع الرَّجُلُ أَمْرَ كَذَا *The man attached,* or *devoted, himself to such an affair, and exerted himself, and persisted,* or *persevered, in it.* (TA.)

5 **تَدَفَّعَ** see 6, and 7.

6 **تدافعوا** [*They contended,* or *strove, together, to push,* or *repel, one another;* or] *they pushed,* or *repelled, one another;* or *pushed against one another.* (Msb.) You say, تدافعوا فِى الحَرْبِ *They pushed, thrust,* or *repelled, one another in war,* or *battle.* (S, K.) ___ [Hence,] تدافع الكَلَامَانِ *The two sayings,* or *sentences, opposed,* or *contradicted, each other;*

conflicted; were mutually repugnant. (Msb in art. نقض) ___. تدافع السَّيْلُ *The torrent was impelled, driven,* or *propelled, in its several parts,* or *portions, by the impetus of one part,* or *portion, acting upon another;* and in like manner, [or as signifying *it became impelled, driven,* or *propelled,*] اندفع, and [in an intensive sense] تدفّع. (TA.) [See also ___.] دَفَعَ السَّيْلُ. تدافع جرى الفَرَسِ [in like manner signifies *The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next*]. (TA.) ___ See also 7. [It is also trans.] You say, تدافعوا الشَّىْءَ *They repelled the thing, every one of them from himself.* (TA.) And ضَيْفٌ يتدافعه الحَىُّ [*A guest whom the tribe repel,* or *repulse, every one of them from himself*]. (IDrd, K.)

7 **اندفع** is quasi-pass. of دَفَعَهُ; (S, K, TA;) and تدفّع is quasi-pass. of دفّعه; and تدافع is quasi-pass. of دافعه: but all three are used in the same sense: see 6: (TA:) [the first, however, primarily signifies *He,* or *it, became impelled, pushed, thrust,* or *driven;* and particularly, *so as to be removed from his,* or *its, place; became propelled; became repelled; became impelled, pushed, thrust,* or *driven, away,* or *back,* or *onwards; became put away,* or *removed from its place;* as is implied in the S and K and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] ___ [Hence,] اندفع also signifies *He went away* into the country, or land, *in any manner:* (Lth:) or, said of a horse [&c.], *he* [or *it*] *went quickly* or *swiftly* (S, K, TA) [*as though impelled* or *propelled; pressed,* or *pushed, on,* or *forward; rushed; launched,* or *broke, forth; it poured forth with vehemence, as though impelled:* see 1, which has a similar meaning, particularly in the phrases دَفَعَ المآءُ, and السَّيْلُ, and دَفَعَ فى عَدْوِهِ, &c.]. ___ اندفع فى,

الحَديث, (S, K, TA,) and فى الإنْشَاد, (TA,) *He pushed on,* or *pressed on, in discourse,* and *in reciting* poetry; or *entered thereinto;* or *launched forth,* or *out, thereinto;* or *was large,* or *copious,* or *profuse, therein;* or *dilated therein;* or *began it, commenced it,* or *entered upon it;* syn. أَفَاضَ فيه. (K, TA.) And اندفع فى الضَّحك [*He broke forth into laughing*]. (JK in art. بوق.) ___ اندفع فى الطَّعام [*He fell to eating of the food;* or *applied himself eagerly to it.*] ___ اندفع فى الأَمْر *He acted with penetrating energy,* or *sharpness, vigorousness, and effectiveness, in the affair;* syn. مضى فيه. (A, TA.)

10 **اسْتَدْفَعْتُ ٱللّٰهَ الأَسْوَآءَ** *I asked,* or *begged, God to repel from me evils.* (S, K.)

دَفْعٌ [see 1. Used as a simple subst., it signifies *Impulsion;* or the *act of pushing, thrusting,* or *driving;* and particularly, *so as to remove a thing from its place; propulsion; repulsion;* &c.].

دَفْعَةٌ *A single impulsion; a push, a thrust,* or *single act of driving;* and particularly, *so as to remove a thing from its place; a single propulsion; a single repulsion:* (S, * Msb, K, * TA:) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also *a single act of pouring:* [&c.:] pl. دَفَعَاتٌ. (Msb.) You say, دَفَعَهُ دَفْعَةً, i. e. [*He impelled,* &c., *him,* or *it,*] *once* [or *with a single impulsion,* &c.]. (TK.) And دَفَعْتُ مِنَ الإِنَآءِ دَفْعَةً, i. e. [*I poured forth from the vessel*] *a single pouring.* (Msb.) ___ [As an inf. n. of un. of 1,] it also signifies *A coming of the collective body of a people,* or *party of men, to a place at once.* (TA.) ___ [Also *A heat, a single course,* or *one unintermitted act,* of running, or the like.]

دُفْعَةٌ *A quantity that pours forth,* or *out, at once,* from a skin, or vessel: (Lth, K:) *a quantity poured forth,* or *out, at once,* (Msb,) [or *with vehemence,* being] syn. with دُفْقَةٌ. (IF, S, Msb, K, [in the CK with ع in the place of the ق,]) of rain, [i. e. *a shower, fall,* or *storm,* as meaning the *quantity that falls*

without intermission,] (IF, S, Msb, K,) and [*a gush*] of blood, (IF, Msb,) &c.: (IF, S, Msb:) it is also [used as signifying the *tide*] of a valley, (K in art. طحم,) and [the *tide,* or *rush,*] of a torrent, (S and K in that art.,) and [the *rush,* or *irruption,*] of a troop of horses or horsemen, (S and K in art. دلق, &c.,) and [the *irruption,* or *invasion,*] of night: (S and K in art. طحم:) pl. دُفَعٌ (Msb, K) and دُفَعَاتٌ and دُفُعَاتٌ and دُفْعَاتٌ. (Msb.) You say, بَقِىَ فِى الإِنَآءِ دُفْعَةٌ *There remained in the vessel as much as one pours out at once.* (Msb.) ___ Also *A part,* or *portion, that is given,* of property. (S in art. زعب.)

دِفَاعٌ, determinate, as a proper name, *The ewe:* (Ibn-'Abbád, K:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbád, TA.)

دَفُوعٌ and مِدْفَعٌ [*That impels, pushes, thrusts, drives, propels,* or *repels, much,* or *vehemently:*] both signify the same. (S, K.) Hence the saying of a woman, (S,) an immodest woman, (O,) namely, Sejáhi [the false prophetess, to her husband the false prophet Museylimeh, describing the kind of ذَكَر which she most approved], (L,) لَا بَلْ مِدْفَعٌ قَصِيرٌ. (S, O, L.) You say also, رَجُلٌ دَفَّاعٌ *A man who impels, propels, repels,* or *defends, vehemently.* (TA.) And نَاقَةٌ دَفُوعٌ *A she-camel that hicks* (تَدْفَعُ) *with her hind leg on being milked.* (TA.)

دَفَّاعٌ: see دَفُوعٌ. ___ Also One *who, when a*

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bone happens to be in the part that is next to him, of a bowl, puts it away, or *aside, in order that a piece of flesh-meat may become in its place.* (El-Jáhidh, K.)

دُفَّاعٌ The *main portion, that pours down at once,* or *vehemently,* of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or *a great torrent:* (S:) or *abundance and vehemence* of water: (L:) or *a*

great quantity of water of a torrent: and *a great number* of people. (AA.) You say, جَآءَ دُقَّاعٌ مِنَ الرِّجَالِ وَالنِّسَآءِ *There came a great number of men and women crowding one upon another.* (TA.) ___ Also *A great thing by which a similar great thing is impelled, propelled,* or *repelled.* (K, * TA.)

دَافِعٌ [act. part. n. of 1]. It is said in the Kur [lii. 8], مَا لَهُ مِنْ دَافِعٍ *There shall not be any repeller thereof.* (Bd.) And in the same [lxx. 2], لَيْسَ لَهُ دَافِعٌ *There shall not be for it any repeller:* (Bd:) or *any defender.* (B.) ___ Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also دَافِعَةٌ and مِدْفَاعٌ, (K,) *That infuses* (تَدْفَعُ) *the first milk into her udder* [i. e. *secretes it therein*] *a little before bringing forth;* (S, K;) *that infuses the milk into her udder when about to produce her young, by reason of its abundance:* AO says that some make مُفْكَهٌ and دَافِعٌ to signify the same, [i. e., to signify as explained above, or nearly so,] saying, هِىَ دَافِعٌ بِوَلَدٍ; and if you will, you say, هِىَ دَافِعٌ, alone. (TA.)

دَافِعَةٌ [fem. of دَافِعٌ, q. v.: and, used as a subst.,] The *lower,* or *lowest, part of any* [*water-course such as is called*] مِيثَآءٌ: pl. دَوَافِعُ: this latter signifying the *lower,* or *lowest, parts of the* مِيث, [pl. of مِيثَاءٌ,] (ISh, K,) *where they pour into the valleys,* (ISh,) or *where the valleys pour thereinto:* (K:) or the pl. signifies the *parts in which the water pours to the* مِيث; *while the* مِيث *pour into the main valley:* (As:) or the دافعة is *a* [*water-course such as is called*] تَلْعَةٌ *which pours into another* تلعة, *when it runs down a descending ground,* or *declivity, from elevated,* or *rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it:* every one such is thus called; and the pl. is as above. (Lth.)

مِدْفَعٌ [*A channel of water;*] *one of the* مَدَافِعِ *of waters, in which the waters run:* (S, K:)

[مَدَافِعُ being its pl.:] the *lower,* or *lowest, part of a valley, where the torrent pours forth, and its water disperses:* (ISh:) and the [*water-course,* or *channel, such as is called*] مَذْنَب *of a* دَافِعَة [q. v.]; because this latter pours forth therein to another دافعة; (K, TA;) the مذنب being *the channel between the* دَافِعَتَان. (TA.)

مَدْفَع : see دَفُوع, in two places. ___ [Its primary signification is *An instrument for impelling, propelling,* or *repelling:* and hence it is applied in modern Arabic to *a cannon:* and to *an instrument used by midwives for protruding the fœtus.* ___ Hence, also, it is used as an intensive epithet: and hence,] رُكْن مَدْفَع *A strong corner.* (TA.)

مُدَقَّع, applied to a camel, *Held in high estimation by his owner;* (A, K, * TA;) *so that when he comes near to the load, he is sent back:* (A, TA:) one *that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says,* ادْفَعْ هٰذَا, i. e. *Leave thou this, sparing him.* (As.) ___ Also, (applied to a camel, TA,) *Held in mean estimation by his owner;* (K, * TA;) *so that when he comes near to the load, he is sent back as despised.* (TA.) Thus it bears two contr. meanings. (K.) ___ Applied to a man, (A, TA,) *Poor,* (S, A, TA,) and *abject,* (S,) *whom every one repels from himself,* (A, TA,) or because every one repels him from himself; (S;) used conjointly with مُدَقَّع; i. e., you say, فُلَانٌ مُدَقَّعٌ مُدَقَّعٌ: (A, TA:) a man *despised,* or *held in contempt,* (Lth, K,) as also مُتَدَافِع ; (Lth;) *who does not show hospitality if he make one his guest, nor give if he be asked to give:* (Lth:) and one *who is repelled,* or *repulsed, from his relations* (نَسَبه: [الَّذى دُفِعَ عَنْ نَسَبه being used for ذَوِى نَسَبه, like as نَسَبًا is used in the Kur xxv. 56, for ذَوِى نَسَب, as explained by Bd:]) (IDrd, K:) and a guest *whom the tribe repel,* or *repulse, every one of them from himself, every one turning him away to another.* (IDrd, K.) ___ أَنَا مُدَقَّعٌ إِلَى أَمْرٍ

كَذَا *I am driven, compelled,* or *necessitated, to do,* or *to have recourse to, such a thing.* (TA.)

مِدْفَاعٌ : see دَافِعٌ.

هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُدَافَعٍ *He is the lord,* or *chief, of his people,* or *party, not straitened in his authority, nor thrust from it;* (TA;) *i. q.* غَيْرُ مُزَاحَمٍ. (K.)

المُدَافِعُ *The lion.* (Sgh.)

مُتَدَافِعٌ : see مُدَقَّعٌ.

قَوْلٌ مُتَدَافِعٌ [*A saying of which one part opposes,* or *contradicts, another; a self-contradictory saying*]. (TA.)

دفق

1 دَفَقَهُ, aor. ـُ (S, Msb, K, &c.) and ـِ, (Jm, K,) inf. n. دَفْقٌ, (S, Mgh, Msb,) and by poetic license دَفَقٌ, (TA,) *He poured it forth,* or *out:* (S, K:) or *he poured it forth,* or *out, with vehemence:* (Mgh, Msb:) namely, water [&c.]. (S, Mgh, Msb.) And دَفَقَ المَآءُ *The water poured out,* or *forth:* one should not say دَفَقَ المَآءُ: (S:) or this last, aor. ـُ, inf. n. دَفْقٌ, signifies *the water poured forth,* or *out, with vehemence:* but As disallowed its being used in an intrans. sense: (Msb:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) دَفَقَ المَآءُ, (K, TA,) and الدَّمْعُ, aor. ـُ, (TA,) inf. n. دَفْقٌ and دُفُوقٌ, signify *the water,* (K, TA,) and *the tears,* (TA,) *poured forth,* or *out, at once:* (K. TA:) but Az disallows this. (TA.) ___ [Hence,] دَفَقَ ٱللّٰهُ رُوحَهُ [*God poured forth his spirit;* i. e.] *God caused him to die:* (K:) or it means *may he die.* (S.) As says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (العُسّ): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her دَفَقَتْ مُهْجَتُكَ [*May thy blood,* or *heart's blood, be poured forth:* or, as appears from a statement above, the right reading is probably دَفَقَتْ]. (TA. [See also مُهْجَةٌ.]) ___ One says also, of a river, or rivulet, and of a valley, دَفَقَ, [app. for دَفَقَ المَآءُ,] meaning, *It became full so that the water poured forth,* or *overflowed,* or *so that it poured forth the water, from its sides.* (TA.) ___ And دَفَقَ الكُوزَ *He poured forth,* (JK,) or *scattered,* (K,) *the contents of the mug at once;* (JK, K;) as also ادفقه. (K.) ___ The verb is also used transitively and intransitively in relation to a beast: you say, دَفَقْتُ الدَّابَّةَ *I made the beast to hasten,* or *go quickly:* ___ and دَفَقَتِ الدَّابَّةُ *The beast hastened,* or *went quickly:* (Msb:) and [in like manner] one says of a quick camel, يَتَدَفَّقُ فِى مَشْيِهِ [*He hastens, speeds,* or *presses forward, in his pace,* or *going*]: and تَدَفَّقَتِ الأُتُنُ *The wild she-asses hastened,* or *went quickly.* (TA.) دَفِقَ,

[aor. ـَـــ ,] (TA,) inf. n. دَفَقٌ, (JK, S, TA,) *He* (a camel) *had his teeth standing outwards:* (S, TA:) or *had his elbows far apart from his sides.* (JK. [See also رَفَقَ.])

2 دَفَّقَ [دفّقه] *He poured it forth,* or *out, copiously,* or *abundantly;* namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce دَحِيقٌ.] ___ [Hence,] دَفَّقَتْ كَفَّاهُ النَّدَى, (S, K,) inf. n. تَدْفِيقٌ, (K,) *His two hands poured forth largess* (S, K) [*copiously,* or *abundantly,* for] it is with teshdeed to denote muchness. (S.)

4 أَدْفَقَ see 1, in the latter half of the paragraph.

5 تدفّق *i. q.* تَصَبَّبَ (S, K) [meaning (as the former is explained in the KL) *It poured forth* or *out,* or *became poured forth* or *out, copiously,* or *abundantly;* for it is quasi-pass. of دَفَّقَهُ; though تَصَبَّبَ is said to be quasi-pass. of صَبَّهُ like انْصَبَّ, and though it is said in the TA that تدفّق is quasi-pass. of دَفَقَهُ like اندفق]. ___ See also 1, latter part, in two places. ___ [Hence,] هُوَ يَتَدَفَّقُ فِى الْبَاطِلِ *He hastens to do that which is false, vain,* or *unprofitable.* (TA.) ___ And تدفّق حِلْمُهُ *His forbearance,* or *clemency, departed.* (TA.)

7 اندفق *i. q.* انصبّ [*It poured forth* or *out,* or *became poured forth* or *out:* see also دَفَقَ, which, if allowable, is less usual]. (S, K.)

10 استدفق الكُوزُ *The mug had its contents poured forth* or *out* (انْصَبَّ) *at once.* (TA.)

دَفْقَةٌ *A single act of pouring forth* or *out* [*in*

any manner, or *at once,* (see 1,) or] *with vehemence:* pl. دَفَقَاتٌ. (Msb.)

دُفْقَةٌ *A quantity poured forth* or *out* (Msb) *at once,* like دُفْعَةٌ, (S and K in art. دفع, q. v.,) [or] *with*

vehemence; (Msb;) of rain, [i. e. *a shower, fall,* or *storm,* as meaning the *quantity that falls without intermission,*] (S and Msb and K in art. دفع,) and [*a gush*] of blood, (Msb in that art.,) &c.: (S and Msb in that art.:) pl. دفق and دفقات and دفقات and دفقات. (Msb.) ___ [Hence,] جآء القوم دفقةً واحدةً *The party came at once,* (S, K, * TA, *) or *together.* (Msb.)

دفَقٌ *Quick, swift,* or *fleet;* applied to a hecamel; (JK, S, K;) as also أَدفَقُ : (JK:) and so, applied to a she-camel, دفَقَةٌ (JK) and دفَاقٌ , (JK, S, K,) which is likewise applied to a hecamel, (JK, TA,) and دُفَاقٌ (K) and دفُوقٌ and دفَقَآءُ (JK, TA) and دَيفَقٌ (JK, K) and دفَقَّى . (TA.) A camel *going in the manner termed* دفَقَّى; as also دفَاقٌ . (K.) And, applied to a horse, *Fleet,* or *swift;* as also دفَقٌ : and so, applied to a mare, دفَقَّةٌ and دفُوقٌ and دفَاقٌ and دفَقَّى and دفَقَّى . (K.)

دفَقٌ : see what next precedes.

دفَقَّى : see دفَقٌ: and see also what next follows, in two places.

دفَقَّى and دفَقَّى A she-camel *quick, swift,* or *fleet, and of generous race:* or *that has never brought forth.* (K, TA.) See also, for the former, دفَقٌ, in two places. ___ مشَى الدّفَقَّى, (K,) and الدّفَقَّى , (TA, and so in copies of the S,) the latter on the authority of IAmb, (TA,) said of a man, (S,) *He walked,* or *went quickly,* or *swiftly:* (S, K:) or *he went with slow steps* (تَمَشَّى), *inclining at one time to one side and at another time to another side:* or *he went with wide steps,* (K, TA,) *and quickly.* (TA.) And يَعدُو الدّفَقَّى [*He runs quickly:* &c.]. (TA.)

دُفَاقٌ , applied to a torrent, (S, O, L, K,) *That fills the valley:* (S, O:) or *that fills the two sides of the valley:* (L:) or *swift.* (K.) ___ See also دفَقٌ.

دفَاقٌ : see دفَقٌ, in three places.

دفُوقٌ : see دفَقٌ, in two places.

دَفَّاقٌ [*Pouring forth*, or *out, copiously*, or *abundantly:* or] *extensive, and copious*, or *abundant*, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so مُدْفِقٌ. (TA.)

دَافِقٌ [act. part. n. of دَفَقَهُ; *Pouring forth* or *out*, &c.]. دَافِقٌ خَيْرٍ [May it be *pouring forth good*] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) ___ مَآءٌ دَافِقٌ means مَدْفُوقٌ [i. e. *Water poured forth* or *out*, &c.]; (IKoot, S, Msb, K;) because دَفَقَ is trans. [only] accord. to the generality (K, TA) of the leading lexicologists; (TA;) like سِرٌّ كَاتِمٌ meaning مَكْتُومٌ, (IKoot, S, Msb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَاصِمٌ meaning مَعْصُومٌ, (IKoot, Msb,) after a manner obtaining among the people of El-Hijáz, who change the مَفْعُولٌ into فَاعِلٌ when it is used as an epithet: (Fr, Msb, TA:) or it means ذُو دَفْقٍ [*having a pouring forth* or *out*, &c.]; (Mgh, Msb, TA;) accord. to Kh and Sb (TA) and Zj; (Msb, TA;) and in like manner they say that سِرٌّ كَاتِمٌ means ذُو كِتْمَانٍ: or, accord. to Lth, [i. e.] in the 'Eyn, it means *water pouring forth*, or *out, at once:* (TA:) it occurs in the Kur lxxxvi. 6; where دَافِقٌ is said by Kh and Sb to signify مُنْدَفِقٌ [i. e. *pouring forth* or *out*]: (Az, TA:) and it [there] means the *sperma genitale*. (JK.)

دَيْفَقٌ : see دَفَقٌ.

أَدْفَقُ, and its fem. دَفْقَآءُ: see دَفَقٌ. ___ The former is also applied to a pace, or rate of going, as meaning *Quick*, or *swift:* (S, K:) or, accord. to AO, it means أَقْصَى العَنَقِ [the *utmost of the pace called* العَنَقُ]. (S, TA. [In my copies of the S, erroneously, العُنُقِ: in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) Also, i. e. the former, A man *bowed*, or *bent*, (IAar, K,) *in his back*, (IAar,) *by age* or *grief*. (IAar, K.) ___ And *i. q.* أَعْوَجُ [here meaning *Oblique*]: (Aboo-Málik, K:) applied to a هِلَالٌ [or new moon]: (Aboo-Málik:) Aboo-Málik says that the هِلَالٌ thus termed is better, or more auspicious, than that termed حَاقِنٌ, which means having its two extremities elevated, and its back decumbent: and AZ says the like: (TA:) [or] ادفق applied to a هلال signifies *erect* (مُسْتَوٍ [which must here mean *nearly*,

not exactly, erect,] *and white, not turning sideways upon one of its two extremities:* (K:) [and this also is esteemed more auspicious than that termed حاقن, q. v.:] so in the Nawádir. (TA.) ___ Also, applied to a camel, (S, K,) and to a mouth, (JK, TA,) *Having the teeth standing out,* or *forwards:* (JK, S, K:) or, applied to a camel, *having the elbows far apart from the sides.* (K. [See also أَرْفَقُ.])

مُدْفِقٌ : see دَفَّاقٌ.

دفل

دِفْلٌ : see the following paragraph. Also *i. q.* قَطِرَانٌ and زِفْتٌ [both app. here meaning *Tar,* or *liquid pitch*]: (K:) or *such as is thick:* mentioned in this art. by IF, and also as written with ذ. (TA.)

دِفْلَى , (T, S, M, K, &c.,) accord. to those who make the alif to be a sign of the fem. gender; and دِفْلًى, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S;) and دِفْلٌ ; (Ibn-'Abbád, K;) [the first of these appellations applied in the present day to The *rose-bay,* or *laurel-bay; oleander, nerium oleander, rhododendron,* or *rhododaphne:* and also to the *common laurel:*] *a certain tree,* (T, M,) or *plant,* (S, K,) *bitter,* (T, S, M, K,) *very bitter,* (TA,) *and poisonous,* (T,) *green, and beautiful in appearance, the blossom of which is beautifully tinged,* (M,) *called in Persian* خُرْزَهْرَهْ: (K:) *there is a river-kind,* and *a land-kind: the leaves are like those of the* حَمْقَآء [or *gardenpurslane*], *but more slender; and the branches,* or *twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are unconspicuous,* or *unapparent; its leaves are like those of the* خِلَاف [or *salix Aegyptia*] *and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof:* (TA:) *it is very deadly: its blossom is like the red rose,* (K,) *very rough* (خشن جدّا [but this I think is a mistranscription for حَسَنٌ جِدًّا *very beautiful*], *and upon it is a kind of tuft like hair:* (TA:) *its fruit is like the* خُرْنُوب [q. v.]; (K;) *having an aperient,* or *a deobstruent, property; and stuffed with a substance like wool:* (TA:) *it is good for the mange,* or *scab, and the itch* (حِكَّة), *used in the manner of a*

liniment, (K,) *and especially the expressed juice of its leaves;* (TA;) *and for pain of the knee and the back,* (K,) *of long duration,* (TA,) *applied in the manner of a poultice,* or *plaster; and for expelling fleas and the* [*insect called*] أَرَض, *by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the* [*malignant leprosy termed*] بَرَص; (K;) *and its leaves put upon hard tumours are very beneficial: but it is a poison:* [*yet*] *sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles:* the Ra-ees [Ibn-Seenà, or Avicenna,] says that *it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk:* (TA:) IAar says that the [*trees termed*] آء and أَلَآء and حبر [app. a mistranscription for خَبْر, *a species of lote-tree,*] are all called دفْلَى. (T.) AHn says that the زَنْد made from the دفْلَى is excellent for producing fire: and hence the prov., اقْدَحْ بدفْلَى فِى مَرْخٍ ثُمَّ شُدَّ بَعْدُ أَوْ أَرِخِ [*Endeavour thou to produce fire with wood of the* دفلى *upon wood of the* مرخ: *then tighten afterwards or loosen*]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAar, said in relation to a man whom one needs not to press, or importune. (Meyd.)

دفن

1 **دَفَنَهُ**, (S, M, Msb, K,) aor. ـِ, (M, Msb, K,) inf. n. دَفْنٌ, (M, Msb, TA,) *He buried it; interred it;* i. e. *hid it, concealed it,* or *covered it,* (M, Msb, K, TA,) *in the earth,* or *dust,* (TA,) or *beneath layers,* or *strata, of earth,* or *dust;* (Msb;) namely, a thing; (S, Msb;) primarily having for its object a dead body: (M:) and

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دفّنه signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or ادَّفَنَهُ, of the measure افتعله. (K. [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, دفّنه.]) One says to a man who is obscure, unnoted, or of no reputation, دَفَنْتَ نَفْسَكَ فِحَيَاتِكَ [*Thou hast buried thyself in thy lifetime*]. (TA.) ___ Hence, (M,) دَفَنَ سِرَّهُ *He hid,* or *concealed, his secret.* (M, TA.) And دَفَنْتُ الحَدِيثَ *I hid* or *concealed, the information,* or *news,* &c. (Msb.) ___ [Hence also, دَفَنَ الرَّكِيَّةَ *He filled up, stopped up,* or *choked up, with earth* or *dust, the well.*] And دَفَنْتُ عُيُونَ المِيَاهِ *I stopped up the sources of the waters;* syn. عَوَّرْتُهَا, and سَدَدْتُهَا. (Sh, TA in in art. دفنت.) عور, aor. ـِ, inf. n. دَفْنٌ, said of a she-camel, *She went her own way,* or *at random,* or *heedlessly,* (M, K,) *without need:* (M:) or it signifies, (M,) or signifies also, (K,) *she was,* or *became,* (M, K,) *usually,* (K,) *in the midst of the other camels when they came to water:* (M, K:) and ادَّفَنَتْ, (En-Nadr, T, TA,) of the measure افْتَعَلَتْ, (TA,) said of a she-camel, *she was,* or *became, such as is termed* دَفُونٌ; (En-Nadr, T, TA;) i. e. *she absented,* or *hid, herself from the other camels:* or *went her own way, at random,* or *heedlessly, alone.* (En-Nadr, T.)

2 **دَفَّنَ** see 1, first sentence.

3 **مُدَافَنَةُ المَوْتَى** : see 6.

5 **تَدَفَّنَ** see 7.

6 **التَّدَافُنُ** signifies مُدَافَنَةُ المَوْتَى [i. e. *The cooperating in the burying of the dead*]. (TA.) لَا يَكَادُ النَّاسُ يَتَدَافَنُونَ [*The people can hardly,* or *cannot nearly, bury one another*] is said in the case of a quick and spreading death. (TA voce ذَرِيعٌ.) ___ [Hence,] تَدَافَنُوا *They practised concealment, one with another;* syn. تَكَاتَمُوا. (S, K, TA.) It is said in a trad., لَوْ تَكَاشَفْتُمْ لَمَا تَدَافَنْتُمْ [*If ye revealed, one to another* his faults, or his secrets, *ye would not practise concealment, one with another,* in any case]; meaning, if the fault, (عَيْب, as in my copies of the S and in the TA in the present art.,) or secret or secrets, (غَيْب, as in one of my copies of the S in art. كشف,) of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to IAth, [*if ye revealed, one to another* his secrets, *ye would not bury one another;* for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كشف.)

7 **اندفن** *It was,* or *became, buried,* or *interred;* i. e., *hidden, concealed,* or *covered,* (S, * M, Msb, K, TA,) *in the earth,* or *dust,* (TA,) or *beneath layers,* or *strata of earth,* or *dust:* (Msb:) and ادَّفَنَ, of the measure افْتَعَلَ, signifies the same; (S;) or تدفّن. (M, K.) ___ Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a water-ing-place, or spring to which camels came to water, (M, K, TA,) [and] so ادفّن, (T,) [*It was,* or *became, filled up, stopped up,* or *choked up, with earth* or *dust;* (see 1, of which each of these verbs is a quasi-pass.;) or] *it had the dust swept into it by the wind* [*so that it became filled up, stopped up,* or *choked up*]. (T, TA.)

8 **ادَّفَنَ**, of the measure افْتَعَلَ: see 7, in two places. ___ Also, said of a slave, *He ran away* [given without any addition as one of the explanations in the S] *before arriving at the city* [or *place*] *in which he was to be*

sold: (T, M, K:) this is not a running away (إِبَاقٌ) for which he is to be returned [to the seller]: so says Yezeed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or *he absented himself,* (T,) or *stole away,* (S, M, Mgh,) *from his owners* [or *owner*] *for a day* or *two days,* (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) *without absenting himself from the city* [or *place in which he was sold*]; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A'Obeyd, T:) and the epithet دَفُونٌ, applied to a slave, means one *who does as is described above;* (K;) or *who is wont to do so:* (T, S, M, Mgh:) or the verb signifies *he fled from his owner,* or *from hard,* or *severe, work, but did not go forth from the town,* or *the like;* and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاقٌ. (Msb.) ___ See also 1, last sentence. أَدَّفَنَهُ: see 1, first sentence.

دَفْنٌ [originally an inf. n.]: see دَفِينٌ, in four places. ___ Also, applied to a man, *Obscure, unnoted,* or *of no reputation;* (K, TA;) [and] so دَفُونٌ. (AZ, T.)

دِفْنٌ : see دَفِينٌ, in four places.

دِفَنٌ : see دَفِينٌ, in two places.

دَفَنِيٌّ *A kind of striped cloths* or *garments.* (S, K.)

دِفَانٌ : see دَفِينٌ, in two places.

دَفُونٌ applied to a slave: see 8. ___ Applied to a she-camel, *That is in the midst of the other camels:* (S:) or *that is usually in the midst of the other camels when they come to water.* (M, K.) ___ See also 1, last sentence. ___ Also, (M, K, TA, [in the CK, erroneously, مَدْفُونٌ,]) applied to a camel and to a human being,

That goes his own way, at random, or *heedlessly, without need;* and so مَدْفَانٌ . (M, K.) ___ See also دَفْنٌ. In like manner one says حَسَبٌ دَفُونٌ *Obscure grounds of pretension to respect* or *honour.* (AZ, T.)

دَفِينٌ *i. q.* مَدْفُونٌ , (S, M, Msb, K,) *Buried,* or *interred;* i. e. *hidden, concealed,* or *covered,* (M, Msb, K, TA,) *in the earth,* or *dust,* (TA,) or *beneath layers,* or *strata, of earth,* or *dust;* (Msb;) as also دَفْنٌ (M, K) and دَفْنٌ : (TA:) pl. [of the first] دُفَنَآءُ (M, K) and of the same also دُفُونٌ; (TA;) and [of the second] أَدْفَانٌ, (M, K,) which is also pl. of the third: (TA:) دَفِينٌ is also applied to a woman, and so is دَفِينَةٌ; (Lh, M, K;) and the pl. is دَفْنَى, (Lh, M,) or دُفَنَآءُ, (K,) and دَفَائِنُ: (Lh, M, K:) and the pl. دُفُونٌ is also used as a sing., applied to land (أَرْضٌ). (TA. [But in the M it is said that دَفْنٌ is thus applied as an epithet to land (ارض), and that its pl. is دُفُونٌ.]) ___ See also دَفِينَةٌ. ___ Also, applied to a well (رَكِيَّةٌ), *Partly filled up with earth* or *dust* (اندفن بعضها); as also دَفَانٌ ; pl. دُفُونٌ: (S:) or *i. q.* مُنْدَفِنَةٌ , (M, K,) i. e. [*filled up with earth* or *dust;* or] *having the dust swept into it by the wind* [*so that it is filled up, stopped up,* or *choked up*]; (T, TA;) as also مَدْفَانٌ (M, K) and دَفَانٌ : (K:) and so دَفْنٌ , (M, TA,) or دَفْنٌ , (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also دَفِينٌ. (TA.) ___ Also *Flesh-meat buried in rice:* but this is a vulgar application. (TA.) ___ دَآءٌ دَفِينٌ (T, S, M, K) and دَفِنٌ , (IAar, M, TA,) which is anomalous, app. a possessive epithet, like نَهْرٌ as applied to a man, (M,) in the K, erroneously, دَفْنٌ , (TA,) *A latent disease, which the constitution has overpowered* [*so as to prevent its becoming apparent*]; it is said in a trad. that the sun causes it to appear: (IAth, TA:) or *a disease that is unknown* (T, S) *until evil and mischief appear from it:* (T:) or *a disease that appears after being latent, and from which evil and mischief* (شَرٌّ وَ عَرٌّ [in the CK, erroneously, وعُرٌّ]) *then appear and spread:* (M, K:) [it is said that] it is seldom, or never, cured. (M.) ___ رَجُلٌ دَفِينُ المُرُوَّةِ, and دَفْنُ المُرُوَّةِ, (TA,) or دَفِنُ المُرُوَّةِ and دَفْنُ المُرُوَّةِ, (T,) *A*

man without manliness, or *manly virtue:* so says As. (T, TA.)

دَفِينَةٌ *A thing buried:* (Th, K:) and hence, (TA,) *a treasure,* or *a buried treasure:* pl. دَفَائِنُ: (M, K, TA:) and دَفِينٌ also signifies *buried treasure.* (TA in art. ركز.)

دُقَّانٌ [irregularly] sing. of دَفَائِنُ signifying The خَشَب [or *pieces of wood,* by which may be meant *planks,* or *spars,* or *ribs, &c.,*] *of a ship.* (AA, TA.)

دَافِنُ أَمْرٍ , in the K, erroneously, دَافِنَآء, (TA,) *The inward,* or *intrinsic, state* or *circumstances of a case* or *an affair.* (K, TA.) ___ بَقَرَةٌ دَافِنَةُ الجَذْمِ *A cow,* or *an animal of the ox-kind, whose* أَضْرَاس [i. e. *teeth,* or *molar teeth,*] *are ground,* or *worn, by reason of extreme age.* (S, K.)

مَدْفِن [by rule مَدْفَن, but commonly pronounced مَدْفَن,] *A place of burial:* [*a tomb:*] pl. مَدَافِنُ. (TA.)

مَدْفَانٌ : see دَفِينٌ: ___ and دَفُونٌ. Also *An old, worn-out, skin for water or milk.* (S, K.)

مَدْفُونٌ : see دَفِينٌ.

مُنْدَفَنَةٌ , applied to a well (رَكِيَّةٌ): see دَفِينٌ.

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دفو

1 **دَفِىَ**, [aor. يَدْفَى,] inf. n. دَفًا, *He,* or *it, was,* or *became, such as is termed* أَدْفَى, *in any of the senses of this epithet.* (M.) [See also 4.] دَفَوْتُ الجَرِيحَ, (S, K, TA, [in the CK, erroneously, دَفَيْتُ,]) aor. أَدْفُوهُ, inf. n. دَفْوٌ; (S, TA;) and دَافَيْتُهُ and أَدْفَيْتُهُ ; (A'Obeyd, S, K;) *I despatched the wounded man;* i. e. *hastened and completed his slaughter;* or *made his slaughter sure,* or *certain:* (A'Obeyd, S, K:) and so دَافَأْتُهُ and أَدْفَأْتُهُ (TA) [and دَافَقْتُهُ &c.: see 3 in art. دف]. Accord. to Ibn-Abi-l-Hadeed, دَفَى, [or rather دَفَا,] sometimes pronounced with دَفَأَ, [ء,] signifies *He slew,* in the dial. of Kináneh. (TA.)

3 **دَافَوَ** see 1.

4 **أَدْفَوَ** see 1. It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he said to some persons, اذْهَبُوا بِهِ فَأَدْفُوهُ, meaning [*Take ye him away and*] *clothe him so as to protect him from the cold;* (S, TA;) for أَدْفِئُوهُ; because the pronunciation of ء was not of the dial. of Kureysh; but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, أَدْفَيْتُ is a dial. var. of أَدْفَأْتُ. (TA.) ادفى said of a gazelle, *His horns were,* or *became, so long as almost to reach his hinder part.* (T, K.) [See also دَفِىَ.]

6 **التَّدَافِى** *i. q.* التَّدَارُكُ [app. in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (K:) and التَّدَاوُلُ [denoting *alternation* of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's *going along with an inclining from side to side* (أَنْ يَسِيرَ سَيْرًا مُتَجَافِيًا): (K:) you say, تَدَافَى البَعِيرُ, meaning سَارَ سَيْرًا مُتَجَافِيًا [*The camel went along with an inclining from side to side*]. (S.) [See also the second of the verses cited

in the first paragraph of art. دف: from the explanation of which by ISd, it appears that تَدَافَى is perhaps originally تَدَافَّ.]

8 **ادَّفَيْتُ** a dial. var. of ادَّفَأْتُ. (Lth, T in art. دفأ.)

10 **اسْتَدْفَيْتُ** a dial. var. of اسْتَدْفَأْتُ. (Lth, T in art. دَفَأ, and K in the present art.)

دَفًا inf. n. of دَفِىَ [q. v.]. (M.) *A bending,* or *curving.* (T, S.) You say, of a man, فيه دَفًا *In him is a bending,* or *curving:* and this is said of Ed-Dejjál. (T.) [See also دَفَأٌ.] ___ Also, in a mountain-goat, The *having very long horns, extending towards his ears.* (S.)

دَافٍ, used [for the sake of rhyme] by Ru-beh for دَافِفٌ: see دَافٌّ, in art. دف.

أَدْفَى, applied to a man, (T, S, M, K,) *Humpbacked:* (T, S:) or *who walks with an inclining on one side:* or, as some say, *i. q.* أَجْنَأُ [q. v.]: or *having contracted shoulders:* (M:) or *bending,* or *curving.* (K.) [See also أَدْفَأُ.] Its fem., in all its senses, is دَفْوَآءُ. (M.) ___ Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump:* (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) *long in the neck;* (Lth, T, S, K;) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back.* (Lth, T.) ___ Applied to a ram, *Whose horn extends towards his ear:* (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears;* (S;) or *whose horns are so long that they turn down backwards upon his ears:* (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her* عَلْبَاوَانِ [dual of عَلْبَآءٌ, q. v.]. (T.) ___ Applied to a bird, *Long in the wing:* (S:) or *long in the wings and tail:* (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail.* ('Eyn.) And the fem., applied to an eagle

(عُقَاب), *Crook-billed:* (K:) or so applied because that bird is crook-billed. (S.) ___ And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong:* as some say, applied to the ear of a horse only: or, as Th says, only meaning *inclining.* (M.) ___ Also, the fem., accord. to A'Obeyd, *Having wide bones.* (M.) ___ شَجَرَةٌ دَفْوَآءُ *A great tree:* (S:) or *a great, shady tree;* and it may be, *inclining:* (T:) or *a shady tree, having many branches:* (IAth, TA:) or, as some say, *an inclining tree:* (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

إِبِلٌ مُدْفَاةٌ : see مُدْفَأَةٌ, in art. دفأ.

دق

1 دَقَّ, aor. يَدِقُّ, inf. n. دِقَّةٌ, (S, Msb, K,) *It* (a thing, S) *was*, or *became*, دَقِيق, which means *the contr.* of غَلِيظ; as also اسْتَدَقَّ: (S, K:) [i. e. *it was*, or *became, thin* as meaning *slender*, or *small in diameter or circumference as compared with length:* also *small in all dimensions; small in size; minute*, or *fine*, either *as a whole*, or *in its component particles:* and sometimes, as said of a garment or the like, *thin*, or *fine, as opposed to thick* or *coarse;* like رَقَّ:] *contr. of* غَلُظَ: (Msb:) اسْتَدَقَّ is said of the هِلَال [or moon a little after or before the change], and of other things. (TA.) [See also رِقَّةٌ.] ___ And [hence], aor. and inf. n. as above, *He*, or *it, was*, or *became, little in estimation, paltry, inconsiderable, mean, vile*, or *contemptible.* (TA.) One says to him who refuses to confer a benefit, دَقَّ بِكَ خُلُقُكَ [*Thy nature*, or *natural disposition, hath rendered thee mean*, &c.; the verb being made trans. by بِ, agreeably with a common usage mentioned in p. 141]. (TA.) ___ Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] *It was*, or *became, subtile, nice, abstruse, recondite*, or *obscure.* (Msb.) And you say, دَقَّ فِى كَلَامِهِ [*He was*, or *became, subtile, nice, abstruse*, &c., *in his speech*, or *language*]. (TA.) دَقَّهُ, (S, M, Msb, K,) aor. ـُ, inf. n. دَقٌّ, (M, Msb,) *He broke it*, (M, K, TA,) or *crushed it*, (M,) *in any manner:* (M, TA:) or *he bruised, brayed*, or *pounded, it;* i. e., *he beat it with a thing so that he broke it*, or *crushed it:* (M, K: *) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) ___ [And hence, *He beat it;* namely, a garment or the like; in washing and whitening it. And دَقَّ الْبَابَ *He knocked at the door* for admission.] ___ And [hence also, (in the CK, erroneously, or,) as appears from what follows,] *He made it apparent; showed, exhibited, manifested*, or *revealed, it:* (K:) so says IAar, citing the following verse of Zuheyr:

* تَدَارَكْتُمَا عَبْسًا وَذُبْيَانَ بَعْدَمَا *
* تَفَانَوْا وَدَقُّوا بَيْنَهُمْ عِطْرَ مَنْشَمِ *

(TA:) i. e. *Ye two repaired the condition* of the tribes *of 'Abs and Dhubyán* by peace, (تَلَافَيْتُمَا أَمْرَهُمَا بِالصُّلْحِ,) *after they had shared, one with another, in destruction, and had brayed* [*among themselves*] *the perfume of Menshim* as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] منشم is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشْأَمُ مِنْ عِطْرِ مَنْشَمِ: (EM p. 117:) [so that, accord. to this explanation, which is one of many, منشم is made perfectly decl. for the sake of the rhyme:] or the meaning is, *after they had manifested enmities and faults.* (TA.) One says also, in cases of enmity, لَأُدَقَّنَّ شُعُورَكَ, meaning *I will assuredly manifest thy circumstances.* (TA.) دُقَّ, inf. n. دَقٌّ and دِقٌّ, *He was seized with the malady termed* دقّ [i. e. *hectic fever*]. (MA.)

2 **دقّق**, (K,) inf. n. تَدْقِيقٌ, (S,) *He bruised, brayed,* or *pounded, finely; he comminuted,* or *pulverized;* syn. أَنْعَمَ الدَّقَّ. (S, K.) This is the primary signification. (TA.) ___ And hence, [*He made a minute examination.* ___ And *He spoke,* or *expressed himself,* and] *he proved a question,* or *a problem, in a subtile, nice, abstruse, recondite,* or *obscure, manner.* (El-Munáwee, TA.) ___ See also 4.

3 **داقّ صَاحِبَهُ الحِسَابَ**, inf. n. مُدَاقَّةٌ, [*He was minute, observant of small things, nice,* or *scrupulous, with his companion in the reckoning;* and so داقّهُ فِى الحِسَابِ;] (JK, K, TA;) *he reckoned with his companion with minuteness:*

(TK:) it signifies an act between two. (TA.) [And داقّهُ فى الأَمْرِ *He was minute,* &c., *with him in the affair,* or *case.*] المدَاقَّةُ فى الأَمْرِ signifies التَّدَاقُّ ; (S;) which is an instance of تفاعُلٌ from الدِّقَّةُ: (Sgh, K:) you say, تَدَاقَّا , meaning *They were minute,* &c., *each with the other.* (TK.) You say also, داقّ النَّظَرَ فى مُعَامَلَاتِهِ ونَفَقَاتِهِ [*He examined minutely into his dealings and his expenses*]. (TA in art. دنق.) ___ And [hence] مُدَاقَّةٌ, metonymically, signifies The *being niggardly, stingy,* or *avaricious.* (Az, TA in art. دنق.)

4 ادقّهُ *He made,* or *rendered, it* (a thing, S, M) دَقِيق [i. e. *thin,* or *slender,* &c.]; (S, M, K;) as also دقّقهُ . (S, M.) ___ And *He gave him a small thing:* (S, TA:) or *he gave him little:* (S in art. جل:) or *he gave him a sheep,* or *goat;* (M;) or *sheep,* or *goats.* (K, TA.) You say, أَتَيْتُهُ فَمَا أَدَقَّنِى وَلَا أَجَلَّنِى (S, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing:* (S in the present art.:) or *he gave me not little, nor gave he me much:* (S in art. جل:) or *he gave me not a sheep,* or *goat, nor gave he me a camel.* (M.) ___ And ادقّت, said of the eye, *It shed few tears;* opposed to اجلّت; as in the saying of El-Fak'asee cited in art. جل. (S * and TA voce أَجَلَّ, q. y.) And ادقّ *He pursued little, paltry,* or *mean, things.* (TA.)

6 تَدَاقَقَ see 3, in two places.

7 اندقّ *It* (a thing, S, M, TA, such as medicine, &c., TA) *was,* or *became, broken,* (M, K, TA,) or *crushed,* (M,) *in any manner:* (M, TA:) or *bruised, brayed,* or *pounded;* i. e. *beaten with a thing so that it was broken,* or *crushed:* (M, K: *) quasi-pass. of دقَّهُ. (S, M, K.)

10 إِسْتَدْقَقَ see 1, first sentence, in two places. استدقّ نُحُولُهَا means *Her thinness increased in thinness.* (Ham p. 33.)

دقٌّ : see دَقِيقٌ, in nine places. ___ Hence, حُمَّى الدَّقِّ [*Hectic fever;* so termed in the present day]; that is, from دَقٌّ as signifying the contr. of غَلِيظٌ. (S.) دَقٌّ in measuring, relating to the thing measured, is The *being broken, crushed,* or *bruised, in the measure, so as to become close,* or *compact.* (TA.) Also *Niggardliness, stinginess,* or *avarice;* the *condition of him in whom is little,* or *no good.* (M, TA.)

دُقَّةٌ *Soft dust swept by the wind* (S, K) *from the ground:* pl. دُقَقٌ: (S:) or *dust swept from the ground;* as also دُقَاقَةٌ : (TA:) or دُقَقُ التُّرَابِ signifies *fine dust;* and دُقَّةٌ is its sing.: (M:) or, accord. to IB, the sing. of دُقَقٌ is دُقًّى , like as the sing. of جُلَلٌ is جُلًّى. (TA.) ___ Also *Seeds that are used in cooking, for seasoning food,* (IDrd, M, K,) *bruised,* or *brayed,* (M,) *and what are mixed therewith;* (IDrd;) *such as are termed* قَزْحٌ, and *the like: all such seeds of the cooking-pot* are called دُقَّةٌ by the people of Mekkeh: (IDrd, Sgh:) and *salt with such seeds mixed therewith:* (M, K:) this is the application now commonly obtaining: (TA:) or *salt alone:* (M:) or *salt bruised,* or *brayed:* (Lth, K:) whence the saying, مَا لَهُ دُقَّةٌ *He has not salt.* (Lth, M, K. *) ___ And [hence,] *Beauty,* or *prettiness:* (M, K, TA:) whence the phrase امْرَأَةٌ لَا دُقَّةَ لَهَا, (M,) or قَلِيلَةُ الدُّقَّةِ, (K,) or مَا لَهَا دُقَّةٌ, (TA,) *A woman who is not beautiful,* or *pretty;* (M, K; *) *who has not beauty,* or *prettiness.* (TA.) ___ Also *A certain ornament* (حَلْيٌ) *of the people of Mekkeh.* (K.) ___ And The *small,* or *young,* (حَشْوٌ,) *of camels.* (TA.)

دِقَّةٌ inf. n. of the intrans. verb دَقَّ [q. v.]. (S, Msb, K.) [As a simple subst.,] The *state,* or *condition,* or *quality, of that which is termed* دَقٌّ [*and* دَقِيقٌ; *properly* and *tropically:* i. e., it signifies *slenderness,* &c.]: and *smallness, littleness,* or *the like;* [*properly* and *tropically;*] *contr. of* عِظَمٌ. (K.) ___ [Hence,] *Littleness in estimation, paltriness, inconsiderableness, meanness, vileness,* or *contemptibleness.* (K, TA.) ___ [And *Subtileness, niceness, abstruseness, reconditeness,* or *obscureness.*]

دَقَقَةٌ [pl. of دَاقٌّ , agreeably with analogy,] Persons *who manifest*, or *reveal*, the faults, or vices, of the Muslims. (IAar, K.)

دُقَاقٌ *What is broken*, or *crushed;* or *bruised, brayed*, or *pounded;* of a thing; as also دُقَاقَةٌ : (M:) *broken particles* of anything: (JK, K:) and [particularly] *fragments*, or *broken pieces*, of branches; as also دَقَاقٌ . (K.) ___ See also مَدْقُوقٌ [with which it is sometimes syn.]: ___ and see دَقِيقٌ.

دَقَاقٌ : see the next preceding paragraph.

دَقُوقٌ *A certain medicine* (JK, M, K) *for the eye*, (JK, K,) *bruised, brayed*, or *pounded*, (JK, M, K,) *and then sprinkled* (JK, M) *therein.* (JK.)

دَقِيقٌ *contr. of* غَلِيظٌ (JK, * S, M, * Msb, K) *and* جَلِيلٌ; (Msb;) as also دُقَاقٌ and دِقٌّ ; (S, K;) the last *contr. of* جِلٌّ: (JK, S, M:) [i. e. *Slender*, or *small in diameter or circumference as compared with length:* also *small in all dimensions; small in size; minute*, or *fine*, either *as a whole*, or *in its component particles:* and sometimes, as applied to a garment or the like, *thin*, or *fine, as opposed to thick* or *coarse;* like رَقِيقٌ: but properly,] دَقِيقٌ differs from رَقِيقٌ; the former signifying the contr. of غَلِيظٌ [as stated above], and the latter, the contr. of ثَخِينٌ: therefore one says حَسًا رَقِيقٌ and حَسًا ثَخِينٌ [thin soup and thick soup], but not حَسًا دَقِيقٌ; and one says سَيْفٌ دَقِيقُ المَضْرَبِ [*a sword thin in the edge*, or *in the part next the point*]; and رُمْحٌ دَقِيقٌ [*a slender spear*]; and غُصْنٌ دَقِيقٌ [*a slender branch*]; and حَبْلٌ دَقِيقٌ [*a slender rope*]: (IB, TA:) pl. [of mult. دِقَاقٌ and of pauc.] أَدِقَّةٌ. (Msb.) One says, مَا لَهُ دِقٌّ وَلَا جِلٌّ [*He has neither slender*, or *small*, or *fine, nor thick*, or *great*, or *coarse*]; i. e. دَقِيقٌ وَلَا جَلِيلٌ. (S in art. جل.) And أَخَذْتُ دِقَّهُ وَجِلَّهُ [*I took the slender*, &c., *thereof, and the thick*, &c., *thereof*]; like as one says, اخذت قَلِيلَهُ وَكَثِيرَهُ. (S in the present art.) And it is said in a trad., اَللّٰهُمَّ اغْفِرْلِى ذَنْبِى كُلَّهُ دِقَّهُ وَجِلَّهُ [*O God, forgive me all my sin, the small thereof and the great thereof*]. (TA.) شَجَرٌ دَقِيقٌ

means *Shrubs, bushes,* or *small trees:* (M:) opposed to شَجَرٌ جَلٌّ. (Lth in art. جل, and Mgh in art. بقل.) Accord. to AHn, دَقٌّ signifies *Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them:* or, as some say, *their small leaves:* (M:) or *slender and long leaves of the* أَرَاك: and *grain trodden out but not winnowed:* pl. أَدْقَاقٌ. (JK.) And حُلَلٌ دِقٌّ means *Thin,* or *fine,* [*garments,* or *dresses, of the kind called*] حُلَل; opposed to حُلَل جِلٌّ: (Mgh:) or دَقٌّ signifies the *contr. of* جِلٌّ *as applied to carpets, and to the garments called* أَكْسِيَة [pl. of كِسَآء] *and the like, and to the* [*cloth called*] حِلْس, *and to the mat and the like.* (TA in art. جل.) ___ [Hence,] دَقِيقٌ is also applied to a thing, an affair, or a case, as meaning *Little in estimation, paltry, inconsiderable, mean, vile,* or *contemptible;* in this case, *contr. of* جَلِيلٌ: (IB, TA:) and means also *niggardly, stingy,* or *avaricious;* (M, TA;) *in whom is little,* or *no, good;* (M, K, TA;) applied to a man: (M:) pl. [of pauc.] أَدِقَّةٌ and [of mult.] دِقَاقٌ and أَدِقَّآءُ. (TA.) ___ Also, applied to a thing, an affair, or a case, *Subtile, nice, abstruse, recondite,* or *obscure:* (M, K, TA:) [applied likewise to speech; and so دَقٌّ :] you say, جَآءَ بِكَلَامٍ دَقٍّ and دَقِيقٍ [*He uttered subtile, nice, abstruse, recondite,* or *obscure, speech*]. (TA.) ___ [The fem.] دَقِيقَة [used as a subst.] signifies *Small cattle;* i. e. *sheep* or *goats;* opposed to جَلِيلَةٌ (JK, K, TA) which signifies camels: (JK, TA:) pl. دَقَائِقُ. (TA.) You say, مَا لَهُ دَقِيقَةٌ وَلَا جَلِيلَةٌ *He has neither sheep,* or *goats, nor camels:* (TA:) or *neither a sheep,* or *goat, nor a she-camel.* (M.) And كَمْ دَقِيقَتُكَ *How many are thy sheep,* or *goats?* (TA.) And هُوَ رَاعِى الدَّقَائِق *He is the pastor of sheep,* or *goats.* (TA.) And أَعْطَاهُ مِنْ دَقَائِقِ المَالِ [*He gave him of the small cattle*]. (TA.) ___ Also, [i. e. دَقِيقَةٌ ,] as a conventional term of the astronomer, [*A minute of a circle;*] the *sixtieth* [in the O, and in some copies, app. most, of the K, erroneously, thirtieth, as remarked by MF and SM and others,] *part of a* دَرَجَة [or *degree of a circle:* pl. دَقَائِقُ, as above]. (K, TA.) ___ ↓ [And *A minute of time;* the

fourth part of a درجة (or *degree*) *of time:* pl. as above. ___ دقيقة is also sing. of دقائق as *syn. with* مداقّ, q. v.] دقيق signifies also *Flour,* or *meal,* (S, M, Msb, K, &c.,) of wheat &c.; (Msb;)

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[thus used as a subst.; as though] in the sense of مدقوق. (Msb, TA.) ___ [Hence, *Farina,*] You say, جرى الدَّقيق فى السُّنبل [*The farina pervaded the ears of wheat*]. (L in art. قمح.) And حمل الدَّقيق [*It bore farina*] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.])

دُقَاقَةٌ : see دُقَّةٌ: and دُقَاقٌ.

دَقُوقَةٌ *Bulls,* or *cows,* and *asses, that tread,* or *thrash, wheat* or *grain.* (JK, M, K.)

دَقِيقَةٌ : see دَقِيقٌ, in four places, in the latter part of the paragraph.

دَقِيقِىٌّ , (M, L, TA,) or دَقَّاقٌ , (O, K,) but the latter is disallowed by Sb, (M, L,) *A seller of* دقيق, i. e. *flour,* or *meal.* (M, O, L, K, TA.)

دُقِّى : see دُقَّةٌ.

دَقَّاقٌ One *who breaks* [or *crushes*] *much, in any manner;* or *who bruises, brays,* or *pounds, much.* (TA.) ___ See also دَقِيقِىٌّ.

دَقَّاقَةٌ [in the CK, erroneously, دقاقة,] *A thing with which one breaks* or *crushes,* or *bruises, brays,* or *pounds, rice* (Ibn-'Abbád, M, K) *and the like.* (Ibn-'Abbád, K.)

دَقْدَقَةٌ an onomatopœia, (S, M,) The *sounds of the hoofs of horses* or *similar beasts,* (JK, S, M, K, TA,) *with quick reiteration;* like طَقْطَقَةٌ. (S, TA.) And The *cries, shouts, noises,* or *clamour,* or the

confusion of cries &c., *of men.* (JK, Ibn-'Abbád, K.)

دَقْدَاقٌ *Small gibbous tracts of sand heaped up.* (El-Mufaddal, K.)

دَاقٌ : see دَقَقَةٌ.

أَدَقُّ [*More,* and *most,* دَقِيق, i. e. *slender,* &c. See an ex. in a prov. cited voce خَيْطٌ].

مَدَقٌّ [*A place of breaking* or *crushing,* or *of bruising, braying,* or *pounding*]. [Hence,] مَدَقُّ الحَوافِرِ *The place of falling of the hoofs* of horses or the like [upon the ground]. (Ham p. 679.)

مُدُقٌّ : see what next follows, in two places.

مَدَقٌّ and مَدَقَّةٌ and مُدُقٌّ , (S, M, Mgh, Msb, K,) the last extr. (Msb, K) with respect to rule, (Msb,) one of the instances of an instrumental noun of the measure مُفْعُلٌ, (S, TA,) like مُنْخُلٌ, (Az, TA,) said by Sb to be of this form because it is a subst. like جُلْمُودٌ, (M,) *A thing with which one breaks* (S, * M, Mgh, * K) or *crushes in any manner,* (M,) or *with which one bruises, brays,* or *pounds,* i. e. *beats so as to break* or *crush,* (S, * M, Mgh, * K,) *a thing,* (M,) *in a general sense:* (Mgh:) [signifying also] the *thing with which* قُمَاش [or *cloth of any kind*] *&c. are beaten:* (Msb:) [also, the first, the *wooden implement called* مِنْدَف, *by means of which, and a bow, cotton is separated and loosened:* and the second, the *implement with which corn is thrashed;* as mentioned by Golius on the authority of ElMeydánee:] but the particular terms for the thing used by the قَصَّار [or whitener of cloth, for beating it, in washing,] are كُذَيْنَقٌ and بَيْزَرٌ and مَيْجَنَةٌ: (Mgh:) Az says that مُدُقٌّ , with damm to the م [and د], signifies *a stone with which perfume is bruised:* [and in like manner it is said in the S, in one place, to mean the مِدْوَك *of the seller of perfumes:*] but when it is made an epithet, it is restored to the measure مَفْعَلٌ [so that you say مَدَقٌّ]: (TA:) the pl. is مَدَاقٌّ: and the dim. is مُدَيْقٌّ . (S, K.) [Hence,] مَدَقُّ حَافِرٍ *A solid hoof that breaks, crushes,* or *bruises, things.* (M, TA.) ___ Also, مَدَقٌّ,

Strong; (M, TA;) applied to a man. (TA.)

مَدَقَةٌ : see the next preceding paragraph.

مُدَقَّقَةٌ, meaning *A kind of food,* [*a ball of minced meat &c.,* so called in the present day,] is post-classical. (Sgh, K.)

مَدْقُوقٌ [*Broken* or *crushed, in any manner;* or *bruised, brayed,* or *pounded;* i. e. *beaten with a thing so as to be broken,* or *crushed, thereby;* and so دُقَاقٌ, as in a verse cited voce رَتْمٌ: and *beaten, as a garment or the like in the process of washing and whitening it:*] pass. part. n. of دَقَّهُ. (Msb.) Also *Seized with the malady termed* دَقّ [i. e. *hectic fever*]. (MA.)

مَدَاقُّ [a pl. of which the sing is not mentioned and app. is not used]. You say, يَتَتَبَّعُونَ مَدَاقَّ الأُمُورِ [and دَقَائِقَ الأُمُورِ *They pursue,* or *investigate,* or *they seek successively, time after time,* or *repeatedly,* or *in a leisurely manner, gradually, step by step,* or *one thing after another, to obtain a knowledge of,*] *the subtilties, niceties, abstrusities,* or *obscurities, of things, affairs,* or *cases.* (TA.) [And *They pursue,* &c, *the minutiæ of things, affairs,* or *cases:* or *small,* or *little, things* &c.; for in the phrase تَتَبَّعَ مَدَاقَّ الأُمُورِ (in the S in art. مداقّ الامور), سف signifies, accord. to the PS, *small,* or *little, things* &c.] And you say, أَسَفَّ إِلَى مَدَاقِّ الكَسْبِ [*He pursued small means of gain*]. (TA in art. دقع.) And أَسَفَّ إِلَى مَدَاقِّ الأُمُورِ وَأَلَائِمِهَا [lit. *He pursued small,* or *little, things, and the meanest,* or *most ignoble, thereof*]; meaning *he became mean,* or *ignoble.* (M in art. سف.)

مُدَيْقٌ : see مَدَقٌّ, near the end of the paragraph.

مُسْتَدَقٌّ The *slender,* or *thin, part* of anything. (M, TA.) And [hence,] The *fore part* of the سَاعِد [or fore arm],

next the wrist. (M, K.) [And The *lower part* of the سَاق, or shank, *next the ankle.*]

دقر

دِقْرَارٌ and دِقْرَارَةٌ *A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed;* (TA;) *i. q.* تُبَّانٌ: (S, K:) also the latter, *trowsers of the ordinary kind;* syn. سَرَاوِيلُ; and so دُقْرُورٌ and دُقْرُورَةٌ : pl. دَقَارِيرُ.

دُقْرُورٌ and دُقْرُورَةٌ: see above; and the latter, in what follows.

دِقْرَارَةٌ : see دِقْرَارٌ. ___ Also, *A short* man: (K:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (K.) Also *A calamity; a misfortune:* pl. as above. (S, K.) ___ And *An alominable lie:* (TA:) *foul language: calumny; slander:* (K:) *forgery of tales.* (TA.) You say فُلَانٌ يَفْتَرِى الدَّقَارِيرَ *Such a one forges lies,* (S,) or *abominable lies,* (TA,) and *foul language.* (S, TA.) ___ Also *Contrariety; opposition;* and so دُقْرُورَةٌ : and *contention, or altercation,* (K, TA,) *that wearies one:* (TA:) pl. as above. (K.) ___ And *An evil,* or *a bad, habit:* pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejáwee slave, أَخَذَتْكَ دِقْرَارَةُ أَهْلِكَ *The evil habit of thy family,* or *people,* which was deviation from the truth, and acting falsely, *hath come upon thee.* (TA.) ___ Also *A calumniator; a slanderer:* (S, K:) as though meaning ذُو دِقْرَارَةٍ, i. e., ذُو نَمِيمَةٍ: (TA:) pl. as above. (K.)

دقع

1 دَقِعَ, (S, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. دَقَعٌ, (Msb,) *He* (a man, S) *clave to the dust,* or *earth,* (S, Msb, K,) *by reason of abasement,* or *abjectness;* (S, Msb;) or, as some say, *by reason of poverty:* or *he clave to the dust,* or *earth, and became poor;* as also ادقع : or *he clave to the dust,* or *earth,* or *some other thing, by reason of anything whatever:* (TA:) and *he became lowly, humble,* or *submissive, and clave to the dust,* or *earth.* (S, TA.) It is said in a trad. [cited voce دَقِعْتُنَّ], إِذَا جُعْتُنَّ خَجِلْتُنَّ *When ye* [women] *are hungry, ye become lowly, humble,* or *submissive, and cleave to the dust,* or *earth;* (S, TA;) or *ye bear poverty ill.* (TA in art. خجل.) ___ *He was,* or *became, grieved, unhappy,* or *disquieted in mind;* as also دَقَعَ, inf. n. دَقَعٌ and دُقُوعٌ; *and lowly, humble, submissive,* or *abased.* (TA.) ___ *He was,* or *became, lowly, humble,* or *submissive, in seeking,* or *requesting, an object of want, and desired it vehemently.* (TA.) ___ *He was,* or *became, content with mean sustenance.* (K; but only the inf. n., namely دَقَعٌ, of the verb in this sense, is there mentioned.) ___ [And, as shown above,] *He bore poverty ill.* (S, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says,

* وَلَمْ يَدْقَعُوا عِنْدَ مَا نَابَهُمْ *
* لِصَرْفِ زَمَانٍ وَلَمْ يَخْجَلُوا *

i. e. *They did not bear poverty ill* [*on the occasion of what befell them by reason of a changing of fortune*], *nor did they bear richness ill:* or, as some say, *they did not*

cleave to the ground in consequence of poverty and hunger, &c., *nor did they become lazy,* or *indolent, and remiss, in seeking subsistence.* (TA.) ___ *He* (a young camel) *turned away with disgust from the milk; was averse from it; loathed,* or *nauseated, it;* syn. بشم عن اللّبن. (K.) ___ دقع, inf. n. دَقْعٌ, [mentioned

above,] also signifies *He pursued small means of gain;* as also ادقع . (TA.)

4 **ادقع** : see 1; first and last sentences. ___ ادقع لَهُ, and إِلَيْهِ, *He acted exorbitantly towards him* in reviling, &c., [*as though he debased himself to him,*] *not shunning,* or *preserving himself from, foul speech.* (AZ.) ادقعه, inf. n. إِدْقَاعٌ, *He caused him to cleave to the dust,* or *earth;* meaning *he abased him,* or *rendered him object.* (KL; but only the inf. n. is there mentioned.) And ادقعه الفقرُ *Poverty caused him to cleave to the dust,* or *earth.* (Har p. 33.) [See the act. part. n., below.]

Q. Q. 1 **دَنْقَعَ** *He* (a man) *was,* or *became, poor,* or *needy:* the ن being augmentative. (TA.)

دَقِعٌ [part. n. of دَقِعَ; *Cleaving to the dust,* or *ground,* &c.:] *grieved, unhappy,* or *disquieted in mind;* as also دَاقِعٌ ; *and lowly, humble, submissive,* or *abased:* (TA:) and مُدْقَعٌ [is syn. with دَقِعٌ as signifying] *cleaving to the dust,* or *earth, and in a state of poverty:* (TA:) [the pl. of دَقِعٌ is دَقْعَى; like as وَجْعَى is pl. of وَجِعٌ, and هَرْمَى of هَرِمٌ.] You say, رَأَيْتُ القَوْمَ صَقْعَى دَقْعَى [*I saw the people,* or *company of men, struck by a thunderbolt,* or *struck by the enemy as with a thunderbolt,*] *cleaving to the ground.* (TA.)

الدُّقَعَاءُ : see أَدْقَعُ.

الدِّقْعِمُ : see أَدْقَعُ.

الدَّقَاعُ : see أَدْقَعُ.

الدُّقَاعُ : see أَدْقَعُ.

دَقُوعُ اليَدَيْنِ A camel *that throws forth his fore legs, and scrapes the dust,* or *earth,* (K, TA,) *when he goes the pace,* or *at the rate,* or *in the manner, termed* خَبَب. (TA.)

دَاقِعٌ : see دَقِعٌ. ___ *Content with what is mean,* or *vile;* as also مُدْقَاعٌ : and both signify one *who cares not for whatever has fallen into food or beverage or any other thing:* or, as some say, *who pursues mean,* or *vile, things:* (TA:) or the former signifies one *who seeks,* or *pursues, small means of gain.* (S, TA.)

دَوْقَعَةٌ *Poverty:* and *abasement,* or *abjectness:* (S, K:) and *calamity.* (TA.) You say, in imprecating, رَمَاهُ ٱللّٰهُ بِالدَّوْقَعَةِ [*May God afflict him with poverty:* &c.]: (S:) or رَمَاهُ اللّٰهُ فِى الدَّوْقَعَةِ [*may God cast him into poverty:* &c.]. (TA.)

دَيْقُوعٌ : see أَدْقَعُ.

أَدْقَعُ *Vehement* hunger; (ISh, K;) as also دَيْقُوعٌ . (S, K.) ___ ذُرَةٌ دَقْعَآءُ [fem. of أَدْقَعُ] *Bad* [*millet*]: (IDrd, K:) of the dial. of El-Yemen. (IDrd.) ___ أَرْضٌ دَقْعَآءُ *Land having in it no plants,* or *herbage.* (K.) ___ الدَّقْعَآءُ, [used as a subst.,] (Lh, S, Msb, K,) and الدِّقْعِمُ, (Lh, S, K,) in which the م is augmentative, as it is in دَرْدَمٌ syn. with دَرْدَآءُ, (S,) and الأَدْقَعُ, and الدَّقَاعُ, and الدُّقَاعُ, (Lh, K,) *The dust,* or *earth:* (Lh, S, Msb, K:) or *the fine dust* or *earth upon the face of the ground.* (TA.) One says, in imprecating, بِفِيهِ الدَّقْعَآءُ, and الدِّقْعِمُ, and الأَدْقَعُ, *May the dust,* or *earth, be in his mouth.* (Lh.)

مُدْقِعٌ : see دَقِعٌ. ___ *Fleeing: hastening,* or *going quickly.* (Ibn-'Abbád, K.) ___ *Lean,* or *emaciated, in the utmost degree.* (Ibn-'Abbád, K.) *Causing to cleave to the dust,* or *earth:* (S, K:) applied in this sense to poverty. (S.)

مُدَقَّعٌ : see مُدَقِّعٌ.

مِدْقَاعٌ : see دَاقِعٌ. ___ *Vehemently,* or *excessively, desirous; eager;* or *covetous:* (K:) pl. مَدَاقِيعُ. (TA.) ___ إِبِلٌ مَدَاقِيعُ *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity.* (S.)

دقل

4 **ادقل النَّخْلُ**, (inf. n. إِدْقَالٌ, TA,) *The palmtrees produced dates such as are termed* دَقَل: (S, Msb, K:) or *the dates of the palm-trees became* دَقَل. (Es-Sarakustee, Msb.) ___ ادقلت الشَّاةُ *The sheep,* or *goat, was,* or *became, lean,* or *emaciated, and small in body; despised and little in the eyes of beholders.* (K.)

دَقْلٌ *Weakness of the body* (IAar, K) of a man. (IAar, TA.)

دَقَلٌ [*A certain kind of palm-trees;*] *i. q.* خَصَابٌ [not as meaning palm-trees having much fruit, but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call دَقَلٌ: see art. خصب]: (S, O, TA:) in the K, الخَضَابُ is erroneously put for الخَصَابُ: (TA:) n. un. with ة: (S:) Az says that دَقَلٌ signifies *species* (أَلْوَانٌ, of which the sing. is لَوْنٌ, [but here meaning *varieties,*]) *of palm-trees; and the dates thereof are bad, though the* دَقَلَة *may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large:* (TA:) accord. to AHn, the term دَقَلٌ is applied to *any palmtrees* [*of which the varieties are*] *unknown:* the n. un. دَقَلَةٌ is syn. with خَصَبَةٌ, of which the pl. is خَصَابٌ: and what are termed أَدْقَالٌ [pl. of دَقَلٌ] are *the worst of palm-trees, and their dates are the worst of dates.* (O, TA.) ___ Also [The *fruit of the trees thus called;* described above;] the *worst of dates:* (JK, S, Msb, K:) or *a bad kind of dates:* (Mgh:) or *dates of which the kinds are unknown:* (M, K:) accord. to EsSarakustee, the *fruit of the* دَوْم: n. un. with ة. (Msb.) A rájiz says,

* لَوْ كُنْتُمُ تَمْرًا لَكُنْتُمُ دَقَلَا *

* أَوْ كُنْتُمْ مَآءً لَكُنْتُمْ و شَلَا *

[*If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock*]. (TA.) ___ Also The *mast* (سَهْم) *of a ship;* (S, K;) from the same word in the first of the senses explained above; (S;) in Pers., تِيرِ كَشْتِى, (MA, PS,) and سُتُونْ; (MA;) i. e., (or so دَقَلَةٌ [the n. un.], JK,) the *tall piece of wood of a ship,* (JK, T, M, Mgh,) *fixed in the midst thereof,* (JK, T, M,) *for the sail,* (JK,) i. e., *upon which the sail is extended,* (T,) or [rather] *to which the sail is suspended;* (Mgh;) as also دَوْقَلٌ . (K.)

دَقَلَةٌ n. un. of دَقَلٌ [which see throughout]. (T, S, &c.) ___ شَاةٌ دَقَلَةٌ and دَقَلَةٌ and دَقِيلَةٌ and مُدْقَلٌ *A sheep,* or *goat, lean,* or *emaciated, and small in body; despised and little in the eyes of beholders:* pl., of any but the last, دَقَالٌ: (K:) or, as ISd thinks, the pl., of دَقِيلَةٌ is دَقَائِلُ, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)

دَقَلَةٌ : see the next preceding paragraph.

دَقِيلَةٌ : see the next preceding paragraph.

دَوْقَلٌ : see دَقَلٌ, last sentence.

مُدْقَلٌ : see دَقَلَةٌ.

دك

1 دَكَّ, aor. ـُ, (S,) inf. n. دَكٌّ, (S, K,) *He broke,* or *crushed, in any manner;* or *bruised, brayed,* or *pounded;* i. e., *beat with a thing so as to break* or *crush; i. q.* دَقَّ. (S, K.) *He threw down, pulled to pieces,* or *demolished.* (K.) *He broke* a wall, and a mountain. (Lth, TA.) *He beat* a thing *and broke* it *so as to lay* it *even with the ground.* (S.) Hence the saying in the Kur [lxix. 14], فَدُكَّتَا دَكَّةً وَاحِدَةً, (S,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust:* or *they shall both be spread with one spreading, so as to become an even ground.* (Bd.) [For] دَكَّ الأَرْضَ, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth,* or *ground.* (K, TA.) أَذَا دُكَّتِ الأَرْضُ دَكًّا, in the Kur [lxxxix. 22], means *When the earth shall be made level, without hills,* (Ibn-'Arafeh, Bd,) *and without mountains:* or it means, *shall become fine dust scattered:* (Bd:) or *shall be shaken so that every building thereon shall be demolished and non-existent.* (Jel.) See also دَكٌّ below. ___ دَكٌّ also signifies The *spreading* (كَبْس [for which كَنْس is erroneously put in the CK]) of earth, *and making* it *even.* (K.) When a roof, or flat house-top, has been spread with earth (كُبِسَ بالتُّرَاب), one says, دُكَّ عَلَيْهِ التُّرَابُ [*Earth was spread upon it*]: and دَكَّ التُّرَابَ عَلَى المَيِّت, inf. n. دَكٌّ, means *He poured earth upon the corpse.* (AZ, AHn.) ___ Also The *filling up* a well (K, TA) *with earth;* and so دَكْدَكَةٌ. (TA.) You say, دَكَكْتُ الرَّكِىَّ *I filled up the wells with earth:* (S:) and دَكْدَكَ الرَّكِىَّ *He filled up the wells with earth.* (TA.) ___ And دَكَّهُ signifies also *He pushed him,* or *thrust him;* like صَكَّهُ and لَكَّهُ. (As, TA.) ___ [Hence,] دَكَّ جَارِيَتَهُ *He* (a man) *distressed his young woman,* or *female slave, by throwing his weight upon her when*

desiring to compress her. (AA, TA. [See also رَكَّ.]) And دَكَّ الدَّابَّةَ بالسَّيْر *He distressed,* or *jaded,* or *fatigued, the beast by journeying.* (TA.) And دَكَّ الرَّجُلَ, (S, K,) i. e. دَكَّتْهُ الحُمَّى, (AZ, S,) or دَكَّهُ المرضُ, (K,) meaning *Fever,* or *disease, weakened the man:* (TA:) or *he became sick,* or *ill.* (K.) ___ And دَكٌّ also signifies The *sending forth* camels *all together.* (Ibn- 'Abbád, TA.)

2 **دكّكه** *He mixed it;* namely, colocynth with dates or some other thing. (O, L, K.) You say, دَكِّكُوا لَنَا *Mix ye for us.* (L, O.) [See مُدَكَّكٌ.]

6 **تداكّ عَلَيْه القَوْمُ** *The people pressed,* or *crowded, upon him.* (TA.) It is said in a trad. of 'Alee, ثُمَّ تَدَاكَكْتُمْ عَلَيَّ تَدَاكُكَ الإِبِلِ الهِيمِ عَلَى حِيَاضِهَا, i. e. *Then ye pressed* [*upon me like the pressing of thirsty camels upon their wateringtroughs*]. (TA.) And one says, تَدَاكَّتْ عَلَيْهِمُ الخَيْلُ *The horses,* or *horsemen, pressed upon them.* (TA.)

7 **اندكّ** *It* (a place) *became levelled, its elevations and depressions being made even.* (K.) ___ *It* (a camel's hump) *became spread upon the animal's sides,* (TA,) or *upon his back.* (IDrd, TA.) ___ *It* (sand) *became compact.* (TA.)

R. Q. 1 **دَكْدَكَ**, inf. n. دَكْدَكَةٌ: see 1, in two places. ___ One says of the stallion-camel when he covers, يُدَكْدِكُ النَّاقَةَ [app. meaning *He distresses the she-camel by his weight:* see دَكَّ الجَارِيَةَ, above]. (Ibn-'Abbád, TA.)

R. Q. 2 **تَدَكْدَكَتِ الجِبَالُ** *The mountains became* دَكَاوَات, i. e. *hills of mould* or *clay.* (S.)

دَكٌّ An *even,* or a *level,* place; (K;) [and so أَدَكُّ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, *broken, and made even:* (S:) you say أَرْضٌ دَكٌّ: (Akh, S:) pl. دُكُوكٌ. (S, K.) Hence, in the Kur [vii. 139 and

xviii. 98], جَعَلَهُ دَكًّا, (Akh, S, TA,) i. e. [*He made it,* in the former instance, and *shall make it,* in the latter instance,] *even,* or *level,* (AZ, Az, Ibn-'Arafeh,) *without any hill:* (Ibn- 'Arafeh: [this addition relating to the former instance:]) or *crumbled:* (Ksh, * Bd:) or, accord. to Akh, دَكًّا may be here an inf. n.; as though the meaning were دَكَّهُ دَكًّا : [see 1:] or it may be elliptical, meaning جَعَلَهُ ذَا دَكٍّ: another reading is جَعَلَهُ دَكَّآءَ , (S,) meaning in the former instance *a hill rising from the ground like the* دَكَّة: (Ksh:) or meaning جَعَلَهُ أَرْضًا دَكَّآءَ, (S,) i. e. *He made it even,* or *level, ground;* (Ksh, Bd;) because the word جَبَل [to which دَكَّآء virtually relates] is masc. (S.) ___ Also, [as a subst.,] *Even,* or *level, sand;* and so دَكَّةٌ : pl. [of either, agreeably with analogy,] دَكَاكٌ. (K.) ___ And *A* [*mound,* or *hill, of dust* or *earth, such as is called*] تَلّ: (K:) or the *like of a* تَلّ: (L:) in some of the copies of the K, التكّ is erroneously put for التّل. (TA.)

دُكٌّ *A low mountain:* (S, K:) or *an elevated,* or *overlooking, hill of mould,* or *clay, in which is somewhat of ruggedness:* (As, TA:) pl. دَكَكَةٌ; (As, S, K;) and دَكَكٌ [app. another, though irregular, pl. of the same,] is said to signify قِيرَان [i. e. *small isolated mountains,* or *knolls of mountains,* &c., (see قَارَةٌ,)] *breaking,* or *crumbling, down:* or *disintegrated* [*hills,* or *mountains, such as are called*] هِضَاب. (TA.) ___ [See also أَدَكُّ, of which it is a pl.] Also *Strong and bulky.* (Ibn-'Abbád, K.)

دَكَّةٌ *A certain thing,* (S,) [i. e.] *an elevated place,* (Msb,) *a flat-topped structure,* (K,) *upon which one sits;* (S, Msb, K;) *i. q.* مَسْطَبَةٌ [*a kind of wide bench, of stone or brick &c., generally built against a wall*]: (Msb:) pronounced by the vulgar دَكَّةٌ [and commonly applied by them to *a long seat of wood*]: (TA:) and دُكَّانٌ signifies the same; (S, Msb, K;) but accord. to some, this belongs to art. دكن [q. v.]: (S, Msb, TA:) the pl. of the former is دَكَكٌ, like as the pl. of قَصْعَةٌ is قَصَعٌ: (Msb:) and the pl. of دُكَّانٌ is دَكَاكِينُ. (TA.) [For another modern application, see مِحْفَلٌ.] ___ See also دُكٌّ.

دِكَّةٌ : see the next preceding paragraph. ___ [It is also vulgarly used for تِكَّةٌ, q. v.]

دَكَكٌ The *state of having no hump,* or *no prominence of the hump,* in a camel. (K.) [See أَدَكُّ.]

دُكُكٌ [a pl. of which the sing. is not mentioned] She-camels *having their humps broken, bruised,* or *crushed.* (TA.)

دُكَكَةٌ *A thing* [meaning *food*] *made of* هَبِيد [i. e. *colocynths,* or *colocynth-seeds,*] *and flour, when flour is scarce.* (Ibn-'Abbád, TA.) [See also مُدَكَّكٌ.]

دَكِيكٌ, applied to a year, (S, TA,) and a month, (TA,) and a day, (K,) *Complete.* (S, K.)

دَكَآءُ, fem. of أَدَكُّ [q. v.], used as a subst., (TA,) *A hill of mould* or *clay,* (As, S, M, K,) *not rugged,* (As, M, K,) *nor amounting to a mountain:* (TA:) or the pl. signifies *natural* [*mounds,* or *hills, of dust* or *earth, such as are called*] تِلَال: (TA:) the pl. is دَكَاوَاتٌ, (As, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دَكَآءُ. (TA.)

دُكَّانٌ : see دَكَّةٌ, in two places: and see also art. دكن.

دَكْدَكٌ and دِكْدِكٌ: see what next follows.

دَكْدَاكٌ (As, S, K) and دَكْدَكٌ and دِكْدِكٌ (K) *Sand that is compact, and cleaving to the ground,* (As, S, K,) *not elevated,* (S,) or *not much elevated:* (As, TA:) or *sand containing dust* or *earth, compacted together:* (AHn, TA:) or *sand pressed, and even,* or *level:* or *land in which is ruggedness:* (K:) or *a low,* or *depressed, and even,* or *level, tract of land:* (TA:) n. un. of the first [and app. of each of the others] with ة: (ISh, T in art. ربو:) pl. دَكَادِيكُ and دَكَادِكُ. (S, K.)

أَدَكُّ, and its fem. دَكَآءُ: see دَكٌّ. You say also أَكَمَةٌ دَكَآءُ, meaning *A hill wide* [*and* app. *flat,* or *nearly so,*] *in its top:* (TA:) or *an expanded hill:* (Msb:) pl. دَكَاوَاتٌ, which is extr. in this case, because دَكّآءُ is here an

epithet. (TA.) And دُكٌّ, [its regular pl.,] applied to sands, *Even and compact.* (AHn, M in art. ذلف.) ___ [Hence,] A horse *contracted* [*in make*] *and broad in the back;* (S;) or a horse *broad in the back,* (Ks, A 'Obeyd, Mgh, K, TA,) *and short* (Ks, A 'Obeyd, Mgh, TA) *therein;* (TA;) *of the sort called* براذين; (A 'Obeyd, TA:) pl. دُكٌّ. (S, Mgh, K.) ___ And the fem. signifies A she-camel *having no hump:* (S, K:) or *whose hump is not prominent,* (K, TA,) *but spreading upon her sides:* (TA:) pl. دُكٌّ and دَكَاوَاتٌ, (S,) said in the S to be like حُمْرٌ and حَمَرَاوَاتٌ, but one does not say حَمَرَاوَاتٌ, like as one does not say أَحْمَرُونَ: (IB:) and in like manner the masc. is applied to a he-camel: (K:) or دُكَآءُ [in the sense here explained] has no masc., and therefore it is allowable to say دَكَاوَاتٌ. (IB.)

مَدَكٌّ A *strong* man, *that treads the ground vehemently:* (S, TA:) or *strong to work;* (K;) and the fem., with ة, is applied in this latter sense to a female slave. (S, K.) Also a dial. var. [now vulgarly used] of مَتَكٌّ [q. v.]. (TA.)

حَنْظَلٌ مَدَكٌّ *Colocynth eaten with dates or other things.* (K.) [See also دُكَّكَةٌ.]

مَدْكُوكٌ [*Broken, crushed,* or *bruised,* &c.: see its verb, 1]. ___ أَرْضٌ مَدْكُوكَةٌ *Land having no* أَسْنَادٌ [or *elevations* (in the CK, erroneously, اسْنَاد)], *producing* [*the shrub called*] رِمْثٌ. (AHn, K.) ___ مَدْكُوكٌ applied to a horse, *Having no prominence of his* حَجَبَة [or *crest of the hip* or *haunch*]; (K;) and so مَدْلُوكٌ. (K in art. دلك.) ___ Applied to a man, *Weakened by fever,* (S, * TA,) or *by disease:* or *sick,* or *ill.* (TA.) ___ See also what follows.

أَرْضٌ مُدَكْدَكَةٌ *i. q.* مَدْعُوكَةٌ, (K, TA,) meaning *Land in which are many people, and pastors of camels* or *cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud* [*has rained upon it*] *and they cannot avoid it; as also* مَدْكُوكَةٌ . (TA.)

دکر (Quasi root)

دکْرِ and دکْرُ: see ذکْرِ.

دكن

1 **دَكَنَ المَتَاعَ**, (Msb, K,) aor. ـُـ, (K,) inf. n. دَكْنٌ; (TA;) and دكّنه; (K;) *He put the goods, household-goods,* or *furniture and utensils, one upon another.* (Msb, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, *He made the goods,*

&c., *like a* دُكَّان, or *bench upon which one sits:* see 2.] , دَكَنَ, aor. ـَـ, (S, Msb, K,) inf. n. دَكَنٌ, (S, Msb,) *It* (a thing, TA, or a garment, S, or a horse, Msb) *was,* or *became, of a blackish colour; of a colour inclining to blackness:* (S, K:) or *of a colour inclining to that of dust;* [or *brown;* i. e.] *of a colour between redness and blackness:* (Msb, TA:) and ادّكَنَ [originally ادْتَكَنَ] signifies the same as دكن [app. دَكَنَ]. (TA.) And دَكَنَ said of a garment, *It became dirty and dust-coloured.* (TA.)

2 **دكّن الدُّكَّانَ** *He made* [or *constructed*] *the* دُكَّان. (TA.) ___ See also 1.

8 **إِدْتَكَنَ** see 1.

دَكْنٌ and دَكَنٌ: see what next follows.

دُكْنَةٌ (S, K) and دَكْنٌ and دَكَنٌ [which last is the inf. n. of دَكَنَ] (TA) *A blackish colour; a colour inclining to blackness:* (S, K:) or *a colour inclining to that of dust;* [or *brownness;* i. e.] *a colour between redness and blackness.* (TA.)

دُكَيْنَآءُ [dim. of دَكْنَآءُ fem. of أَدْكَنُ] *A certain small reptile* (دُوَيْبَّةٌ), *of such as are termed* أَحْنَاش.

(K.)

دُكَّانٌ *A shop;* [*generally a small chamber, with an open front, along which extends a wide bench of stone or brick;*] syn. حَانُوتٌ: (S, Msb, K:) and *a* دَكَّة [or *kind of wide bench, of stone or brick &c., generally built against a wall*], (Msb, TA,) *upon which one sits,* (Msb,) [i. e.] *constructed for the purpose of sitting upon it:* (TA:) *and the like of which is built against a leaning palm-tree, to support it:* (As, AHát, Msb:) if used as syn. with حَانُوتٌ, it is masc. and fem.: (Msb:) En-Näwawee affirms it to be masc.: (TA:) accord. to some, (Msb,) a Persian word, [originally دُكَانْ,] (S,) arabicized; (S, Msb, K;) and if so, the ن is a radical letter: (MF, TA:) IKtt and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarakustee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase أَكَمَةٌ دَكَّآءُ meaning an expanded hill: (Msb:) the pl. is دَكَاكِينُ. (S, K.)

أَدْكَنُ A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Msb,) *of a blackish colour; of a colour inclining to blackness:* (S, K:) or *of a colour inclining to that of dust;* [or *brown;* i. e.] *of a colour between redness and blackness:* (Msb, TA:) and a garment *dirty and dust-coloured:* (TA:) fem. دَكْنَآءُ; (Msb, TA;) applied also to a serpent: pl. دُكْنٌ, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning *A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness;* (S;) or *a blackish,* or *black, wine-skin:* (EM p. 169:)

* أُغْلِى السِّبَآءَ بِكُلِّ أَدْكَنَ عَاتِقٍ *
* أَوْ جَوْنَةٍ قُدِحَتْ وَفُضَّ خِتَامُهَا *

(S, EM:) i. e. *I buy wine at a high price, together with every blackish,* or *black, old, wineskin,* or *wine-jar smeared with pitch, from which one has ladled out, the*

sealed clay upon its mouth having been broken. (EM.) ___ ثَرِيدَةٌ دَكْنَآءُ [*A mess of crumbled bread moistened with broth*] *having a large quantity of seeds with which it is seasoned:* (K:) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)

دل

1 دَلَّ, aor. يَدُلُّ, *He,* or *it, directed; directed aright; guided;* or *caused to take,* or *follow, a right way* or *course* or *direction.* (IAar, T.) And دُلَّ *He* (a man) *was directed, directed aright, guided,* &c. (IAar, T.) You say, دَلَّهُ عَلَيْهِ, (S, M, K,) aor. as above, (S, M,) inf. n. دَلٌّ, (M,) or دُلُولَةٌ, (S, K,) and دَلَالَةٌ, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Msb, and so is دُلُولَةٌ in the M,] and دَلَالَةٌ, (S, K,) which is of higher authority than دَلَالَةٌ, (S,) and دُلَالَةٌ, (K,) and [perhaps] دَلِّيلَى, [which see below, voce دَلَالَةٌ,] (K,) or this is a simple subst., (M,) *He directed him,* or *rightly directed him,* or *guided him, to it;* (S, * M, K;) namely, the way, (S,) or a thing: (M:) or *he showed him it;* namely, the way. (TA.) And دَلَّهُ الطَّرِيقَ [*He directed him to the way;* or *showed him the way*]. (TA.) And دَلَّ الشَّىْءَ, and إِلَيْهِ [or عَلَيْهِ], aor. as above, inf. n. دُلُولَةٌ, [*He indicated the thing,* by a word &c.,] said of a man; as also ادلّ [i. e. ادلّ الشَّىْءَ, &c.]. (Msb.) You say also, of a word, يَدُلُّ عَلَى كَذَا [*It denotes,* or *signifies, such a thing*]. (The lexicons passim.) Accord. to Sh, you say, دَلَلْتُ بِهٰذَا الطَّرِيقِ, [aor. أَدَلُّ,] inf. n. دَلَالَةٌ, i. e. *I knew this way;* and دَلَلْتُ بِهِ, aor. أَدُلُّ, inf. n. دَلَالَةٌ: accord. to AZ, you say, ادَّلَلْتُ بِالطَّرِيقِ, inf. n. ادِّلَالٌ, [*I was,* or *became, directed,* or *rightly directed,* or *guided, in the way:*] and [Az says,] I heard an Arab of the desert say to another, أَمَا تَنْدَلُّ عَلَى الطَّرِيقِ [meaning *Wilt thou not be directed,* or *rightly directed, to the way?*]: (T:) [for] اندلّ signifies *he was,* or *became, directed,* or *rightly directed,* (M, K, TA,) to the way: (TA:) and IAar cites as an ex., (T,)

* مَا لَكَ يَا أَحْمَقُ لَاتَنْدَلُّ *

* وَكَيْفَ يَنْدَلُّ ٱمْرُؤٌ عِثْوَلُّ *

[*What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?*]. (T, M, TA: but in the M, يا فُلَانُ; and in the TA, يا أَعْوَرُ.) And sometimes استدلّ is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above: see 10 below]. (TA.) دَلَّتْ, [sec. pers. دَلَلْتِ,] aor. تَدُلُّ, (S, Msb, K,) inf. n. دَلٌّ; (S, * M, * Msb, K; *) and دَلَّتْ of the class of تَعِبَ, [sec. pers. دَلَلْتِ, aor. تَدَلُّ,] (Msb, MF, TA,) inf. n. دَلَلٌ; (Msb;) and تدلّلت ; (S, M, Msb, K;) *She* (a woman) *behaved in an amorous manner,* or *used amorous gesture* or *behaviour, with coquettish boldness, and feigned coyness* or *opposition;* (S;) *she behaved with boldness* (M, Msb, K) *towards her husband,* (M, K,) *and with amorous gesture* or *behaviour, and coquettishness, feigning opposition:* (M, Msb, K:) [and دَلَّتْ also signifies *she talked and jested in a pleasing manner, displaying a pleasant mien* or *guise:* and in like manner دَلَّ is said of a man with his wife: see دَلٌّ, below. See also 4.] ___ دَلَّ also signifies *He gloried in,* or *boasted of, certain properties,* or *peculiar qualities.* (IAar, T.) ___ Also, aor. يَدُلُّ, *He favoured with,* or *conferred, a gift.* (IAar, T.) And دَلَّ, [aor., accord. to rule, يَدُلُّ,] *He emboldened:* so in the phrase, مَا دَلَّكَ عَلَيَّ [*What emboldened thee,* or *hath emboldened thee, against me?*]: and in the saying of Keys Ibn-Zoheyr,

* أَظُنُّ الحِلْمَ دَلَّ عَلَيَّ قَوْمِي *
* وَقَدْ يُسْتَجْهَلُ الرَّجُلُ الحَلِيمُ *

[*I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant*]: (T:) and دلّل signifies the same. (T and TA in art. دلو.)

2 **دَلَّلَ** see what immediately precedes: ___ and for a meaning of التَّدْلِيلُ [inf. n. of دَلَّلَ], see جَلَدَ عُمَيْرَةَ, in the first paragraph of art. جلد.

4 **ادلّ** : see 1. ادلّ عَلَيْهِ *He acted,* or *behaved, with boldness,* or *presumptuousness,*

towards him; syn. انبسطَ عليْه; (M, K;) as also تدلّل : (M, Mgh, * K:) and هى تُدلُّ عليْه [and تتدلُّل] *She emboldens herself against him.* (T.) Imrael-Keys says,

* أَفَاطِمَ مَهْلًا بَعْضَ هٰذَا التَّدَلُّلِ *

* فَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِى فَأَجْمِلِى *

[*O Fátimeh* (فاطم being a contraction of فَاطِمَةُ), act thou *gently:* relinquish *somewhat of this boldness;* (or, as is said in the EM, p. 15, *of this amorous gesture* or *behaviour, and coquettish boldness, and feigned coyness* or *opposition;* see 1;) *and if thou have determined upon cutting me, act with goodness,* or *moderation*]. (TA.) ___ Also *He confided in his love, and therefore acted presumptuously towards him.* (IDrd, M, K. *) In the copies of the K, أَوْثَقَ is here put in the place of وثِقَ. (TA.) [And in the CK, أَوْثَقَ بحبَّته is put for وثِقَ بمحبّته.] Hence, (TA,) one says, أَدَلَّ فَأَمَلَّ [*He acted presumptuously, confiding in another's love, and disgusted*]: (S, M, TA:) a prov. (M, TA.) ___ One says also, هُوَ يُدلُّ بفُلَانٍ, meaning [simply] *He confides in such a one.* (S.) ___ And ادلّ عَلَى أَقْرانه, (S, M, K,) meaning أَخَذَهُمْ مِنْ فَوْقٍ [i. e. *He overcame,* or *overpowered, his adversaries*], (M, K,) in war, or battle: (S:) and so البازِى عَلَى صيْده [*the hawk, his prey,* or *quarry*]. (S, M, K.) ادلّ said of a wolf, *He became mangy,* or

scabby, and lean, or *emaciated, and small in body.* (Sgh, K.)

5 **تَدَلَّلَ** see 1, and 4; the latter in three places. تدلّل also signifies *He exalted himself;* or *was,* or *became, haughty, proud,* or *disdainful:* you say, هُمْ يَتَدَلَّلُونَ عَلَى السُّلْطَانِ [*They exalt themselves against the Sultán;* or *behave haughtily to him*]. (S in art. دكل.)

7 اندلّ : see 1, in three places. ___ Also *It poured out* or *forth;* or *was,* or *became, poured out* or *forth.* (Sgh, K.)

8 ادَّلَّ, first pers. ادَّلَلْتُ: see 1.

10 استدلّ *He desired,* or *sought, an indication, an evidence, a proof,* or *an argument:* [this is the primary signification: and hence,] *he adduced an indication,* &c.: and *he drew an inference,* or *a deduction:* (KL:) or *he established an indication for the purpose of obtaining a certain knowledge of a thing indicated,* or *for the purpose of affirming a thing indicated:* and sometimes it is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above, so that it signifies *he was,* or *became, directed,* or *rightly directed,* to the way]. (TA. See 1.) [You say, استدلّ بشَىْءٍ عَلَى شَىْءٍ آخَرَ *He desired,* or *sought, to be directed,* or *guided, by a thing, to another thing: he adduced,* or *took,* or *regarded, a thing as an indication, an evidence,* or *a proof, of another thing,* or *as an argument in favour of another thing: he inferred, from a thing, another thing: he sought,* or *found,* or *perceived,* or *saw, in a thing, an indication, an evidence,* or *a proof, of another thing,* or *an argument in favour of another thing: he was,* or *became, directed,* or *guided,* or *he directed* or *guided himself, by a thing, to another thing,* or *to the knowledge of another thing.* الدَّلِيلُ مَا يُسْتَدَلُّ بِهِ, occurring in the S, means *The* دليل *is that whereby one is directed,* or *guided.*]

R. Q. 1 دَلْدَلَ, (M,) inf. n. دَلْدَلَةٌ and دِلْدَالٌ, (M, K,) *He put in motion* or *in a state of commotion,* or *moved about,* (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K) said of a man. (M.) دَلْدَلَ فِى الأَرْضِ *He went away into the country,* or *in the land.* (T.)

R. Q. 2 تَدَلْدَلَ *It was,* or *became, in a state of motion* or *commotion,* or *it moved*

about, (T, S, K,) *hanging down;* i. e. *it dangled:* (S, K:) *it hung down loosely.* (M, K.) ___ [Hence,] تَدَلْدَلُوا بَيْنَ أَمْرَيْنِ فَلَمْ يَسْتَقِيمُوا [*They wavered, vacillated,* or *hung in suspense, between two affairs, and did not pursue a direct course*]. (Lh, T, K.)

دَلٌّ *Amorous gesture* or *behaviour,* of a woman, *with coquettish boldness, and feigned coyness* or *opposition;* as also دَلَالٌ : (S, M:) the former is an inf. n., [see 1,] and ↓ the latter is a simple subst.; (Msb;) both signifying a woman's *boldness of behaviour* (M, Msb, K) *towards the husband,* (M, K,) *with amorous gesture, and coquettishness, feigning opposition;* (M, Msb, K;) as also دَالُولَآءُ , (K,) and دَالَّةٌ : (Har p. 567:) or دَلٌّ signifies a woman's *pleasing talk and jesting and mien* or *guise;* as also دَلَالٌ : (Sh, T:) and *pleasing talk and jesting* of a man with his wife: (TA in art. سمت:) and also, (Kudot;,) accord. to A'Obeyd (T, S) and Hr, (M,) like هَدْىٌ, (K,) or nearly the same as this word, (T, S, M,) both signifying *a certain calm* or *placid* or *grave manner of deportment, with pleasingness of mien* or *guise* or *aspect,* (T, S, M, K,) *and of the natural dispositions &c.,* (T, S,) of a man: (T, S, M:) and *boldness* [or *presumptuousness*]; (T in art. دلو;) as also دَلَالٌ and دَالَّةٌ : (Mgh, and Har p. 243, and T ubi suprà in explanation of the last:) or this last signifies *a kind of boldness* (IAar, T, M, * K *) *towards a person in whose estimation one holds a high place,* (IAar, T,) or *towards a person beloved,* or *a beloved and loving relation;* (M, K;) and is a subst. from أَدَلُّ; (S;) syn. with إِدْلَالٌ; (Har p. 243;) as is also دَلَّةٌ . (Fr, T.) One says, هِىَ حَسَنَةُ الدَّلِّ and الدَّلَالِ [*She is pleasing in respect of her amorous gesture* &c.]. (S.) It is also an arabicized word, from the Pers. دِلْ signifying The *heart,* or *mind:* (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K,) to a woman: (M:) with fet-h (M, K) and teshdeed (K) because there is no such word in their language as دِلٌّ; wherefore they changed it to دَلٌّ, which has the first of the meanings assigned to it above. (M.)

دَلَّةٌ [, to which Golius assigns a meaning partly belonging to دَلْدَلَةٌ, an inf. n. of دَلْدَلَ, and partly to other words of this art, (Capitis

membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque,) as on the authority of the K and KL, I do not find in either of those works.]

دُلَّةٌ *A favour,* or *benefit, conferred,* or *bestowed.* (Fr, T.)

دِلَّةٌ : see دَلٌّ.

دَلَالٌ : see دَلٌّ, in five places.

دَلِيلٌ *i. q.* دَالٌّ ; (S, Msb, TA;) i.e.[*A director;* or] *a right director* (Msb, Kull, TA) *to that which is sought* or *desired; a guide;* (Kull;) *one who directs,* or *rightly directs, another;* (M;) [*an indicator;*] and *a discoverer:* (Msb:) and *a thing by which one is directed,* or *guided,* (ما يُسْتَدَلُّ به S, TA,) or *by which one is rightly directed;* (TA;) [*an indication; an evidence; a proof;* and *an argument;*] *a sign set up for the knowledge of a thing indicated;* (whence smoke is called دَلِيلُ عَلَى النَّارِ [*an indication of fire*];) *anything whereby a thing indicated is known, whether relating to an object of sense or to the law* [&c.], *decisive or indecisive:* and دَلَالَةٌ is used in the sense of دَلِيلٌ, because a thing is called by the inf. n. of its verb: (Kull:) and so is دِلِّيلَى , (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of دَلِيلٌ is أَدِلَّآءُ [generally restricted to rational beings, or always so restricted,] and أَدِلَّةٌ [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, دَلَائِلُ, (Kull,) or this is pl. of دَلِيلَةٌ [fem. of دَلِيلٌ, or of دَلَالَةٌ , as is also دَلَالَاتٌ. (TA.) يَا دَلِيلَ المُتَحَيِّرِينَ means *O guide of those who are perplexed* to that by means of which their perplexity will depart. (Kull.) The saying of a poet,

* شَدُّوا المَطَى عَلَى دَلِيلٍ دَائِبِ *

means, as some say, بِدَلِيلٍ [i.e. *They bound the saddles upon the camels for riding, with,* or *by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for عَلَىدَلَالَةِ دَلِيلٍ, and is like the phrase سِرْ عَلَى ٱسْمِ ٱللّٰهِ; as though he said, مُعْتَمِدِينَ عَلَى دَلِيلٍ دَائِبٍ [*relying upon a toiling guide*]. (M.)

دَلَالَةٌ : see the next paragraph, in four places; and see its pl. in the same: ___ see also دَلِيلٌ, in two places. ___ As a conventional term, (TA,) it means A word's *signification,* or *indication of meaning:* (Msb, TA:) this is of three kinds: thus إِنْسَانٌ signifies, or indicates, an animal endowed with reason بِالْمُطَابَقَةِ, i. e. by complete correspondence; and an animal or a being endowed with reason بِالتَّضَمُّنِ, i. e. [by partial inclusion, or] partially; and a being capable of knowledge بِٱلالْتِزَامِ, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

دَلَالَةٌ a subst. signifying *Direction, right direction,* or *guidance;* (Fr, T, M, Msb;) as also دَلَالَةٌ , (Fr, T, Msb,) or the former only accord. to IDrd, (M,) and دُلُولَةٌ and دِلِّيلَى ; (M;) or this last is an inf. n. like دَلَالَةٌ ; (K;) or signifies the *skill* of a guide *in direction* or *right direction* or *guidance;* his *well-grounded skill therein.* (Sb, M, K.) A poet says,

* إِنِّى ٱمْرُؤٌ بِالطُّرْقِ ذُو دَلَالَاتْ *

[*Verily I am a man possessing varied skill in guiding in the roads,* or *ways*]. (A'Obeyd, S.) ___ The *occupation of the* دَلَّال [q. v.]; (M, K;) as also دَلَالَةٌ : (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) ___ The *hire that one gives to the* دَلِيل, or [so in the M, but in the K and] *to the* دَلَّال: (M, K:) and so, sometimes, دَلَالَةٌ . (K.)

دُلُولَةٌ an inf. n. of دَلَّ [q. v.]: (S, Msb, K:) or a simple subst.: (M:) see the next preceding paragraph.

دَلِيلَةٌ : see دَلِيلٌ: ___ and see also what next follows.

دُلًى *A conspicuous road* or *beaten track.* (IAar, K.) In the T, at the end of art. لد it is

said that دَلِيلَةٌ signifies *A white road* or *beaten track;* on the authority of AA. (TA.)

دَلَّالٌ *A broker;* or *one who acts as an intermediary between the seller and the buyer, for effecting the sale;* because he directs the purchaser to the merchandise, and the seller to the price; also called سِمْسَارٌ; (TA in art. سمسر;) *one who brings together the seller and the buyer.* (M, K.)

دِلِّيلَى : see دَلِيلٌ: ___ and see also دَلَالَةٌ.

قَوْمٌ دُلْدُلٌ (T, * K) and دَلْدَالٌ (Lh, T, K) *A people,* or *party, wavering, vacillating,* or *hanging in suspense, between two affairs, and not pursuing a direct course.* (Lh, T, K.) You say also, جَاوُوا دُلْدُلًا, meaning *They came wavering; not inclining to these nor to those.* (ISk, T, S.) دُلْدُلٌ also signifies *A case,* or *an affair, of great magnitude* or *moment, difficult,* or *formidable.* (K.) You say, وَقَعَ القَوْمُ فِى الدُّلْدُلِ [*The people,* or *party, fell into that which was a case of great magnitude* &c.]. (TA.) [See also a similar phrase in the next paragraph.]) Also, (S, M, K,) and دُلْدُولٌ, (K,) The قُنْفُذٌ [or *hedge-hog*]: (IAar, T, K:) or *a species of* قنفذ *having long prickles:* (M:) or *a large* قنفذ: (S, K:) or the *male* قنفذ: (MF:) or *an animal like the* قنفذ; (M, K;) it is *a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the* قنفذ *is like that between* فِئْرَةٌ *and* جِرْذَانٌ, *and the ox-kind and buffaloes, and Arabian camels and those called* بَخَاتِىّ: (M:) or *a certain large thing, larger than the* قنفذ, *having long prickles.* (Lth, T.) ___ Also, the former, without the article ال (M, TA,) incorrectly written in the K with that article, (TA,) the name of *A certain mule,* (M, K, TA,) *of a colour in which whiteness predominated over blackness,* (TA,) *belonging to the Prophet.* (M, K, TA.)

دَلْدَالٌ [*Motion*, or *commotion*, or *a moving about*, of a thing suspended, and of the head and limbs in walking;] a subst. from دَلْدَلَ in the first of the senses assigned to this verb above: (M, K:) *agitation, convulsion, tumult*, or *disturbance*. (S, K.) [Hence,] one says, وَقَعَ القَوْمُ فِى دَلْدَالٍ *The people*, or *party, fell into an unsound, a corrupt*, or *a disordered, and an unsteady*, or *a fluctuating, state of affairs*. (Lh, T. [See a similar phrase in the next preceding paragraph.]) ___ See also another signification in the next preceding paragraph.

دُلْدُولٌ : see دُلْدُلٌ.

دَالٌ : see دَلِيلٌ.

دَالَّةٌ : see دَلٌّ, in two places.

دَالُولَآءُ : see دَلٌّ.

أَدَلُّ *Very bountiful* or *beneficent*. (IAar, T.)

اسْتِدْلَالِىٌّ [*Inferential, illative*, or *deductive*, knowledge;] a term opposed to ضَرُورِىٌّ as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدِلٌّ [*Acting*, or *behaving, with boldness*, or *presumptuousness:* &c.: see its verb (4).] *Trusting in himself, and in his weapons and apparatus*. (Ham p. 383.) And مُدِلٌّ بِالشَّجَاعَةِ [*Presuming by reason of courage:* or] *bold, daring*, or *brave*. (T.)

فُلَانَةُ مُدَلَّلَةُ فُلَانٍ, meaning *Such a female is the foster-child of such a man*, is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Sgh, TA.)

مُدَلِّلٌ One *who accuses of a crime, an offence,* or *an injurious action, wrongfully.* (IAar, T.)

مَدْلُولٌ [pass. part. n. of دَلَّ; *Directed, directed aright,* or *guided:* and *indicated, denoted,* or *signified.* Hence, مَدْلُولُ لَفْظٍ *The indicated meaning,* or *signification, of a word:* pl. مَدْلُولَاتٌ. Also] *Emboldened.* (T.)

دلب

دُلْبٌ *A kind of tree;* (S, and so in some copies of the K;) the *tree called the* عَيْثَم [or عَيْثَام], (T,) or the غَيْثَان [probably a mistranscription for عَيْثَام]: (M:) or the صِنَّار or صِنَار [i. e. the *plane-tree*]; (T, M, K, accord. to different copies; in some copies of the K explained as the صنار; in other copies, as a kind of tree, and the صنار;) *which is most like to it* [referring to the عيثم]; (T;) or *which is most likely;* (M;) *a kind of great tree,* (Mgh,) *having neither blossom nor fruit, the leaves of which are serrated* (M, Mgh) *and wide, resembling those of the vine,* (M,) *called in Persian* صِنَار [or *rather* چِنَار]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AHn,] the [*tree called*] صنار, which is a Persian word that has become current in the language of the Arabs: *it grows large and wide:* and *some say that it is called the* عَيْثَام: (TT:) accord. to Ibn-El-Kutbee, it is *a great, well-known, tree, the leaves of which resemble those of the* خَرْوع [or *palma Christi*], *except in being smaller, and are bitter in taste, and astringent; having small blossoms:* (TA:) [see also De Sacy's Abdallatif, p. 80: and his Chrest. Arabs, sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with نَوَاقِيس. (S, M, K.) The نَاقُوس [pl. of هُوَ مِنْ أَهْلِ الدُّرْبَة بِمُعَالَجَة الدُّلْبَة, answering to the Christians the purpose of churchbells,] are made of the wood of this tree: whence the saying, هُوَ مِنْ أَهْلِ الدُّرْبَة بِمُعَالَجَة الدُّلْبَة [*He is of the people who are accustomed to ply the wood of the plane-tree*], meaning he is a Christian. (A.) الدُّلْب [or, as in a copy of the T, accord. to the TT, الدَّلْب,] *A certain race of the blacks,* (T, K,) *of Es-Sind:* [said to be] formed by transposition from الدَّيْبُل. (T.)

دُلْبَةٌ n. un. of دُلْبٌ [q. v.]. (S, M, K.) And *Blackness,* (IAar, T, K,) *like* لُعْسَةٌ [q. v.]. (TA.)

دَالِبٌ *A coal that will not become extinguished.* (K.)

دُولَابٌ, (S,) or دَوْلَابٌ, (A, Mgh,) or each of these, (M, Msb, K,) of which the latter is the more chaste, (Msb, K,) an arabicized word, (S, M, A, Msb, K,) from the Persian [دُولْ آبْ dól-áb]; (S, M, Msb;) but some say it is Arabic; (Msb;) [*A kind of water-wheel;*] *a machine that is turned by a horse or the like;* (Mgh, Msb;) *a thing formed like the* نَاعُورَة, *with which water is drawn,* (M, A, K,) *for irrigating land* [*&c.*]: (A:) or, more correctly, the *same as the* ناعورة; *vulgarly called* سَاقِيَة: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthern pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِيبُ; (S, M, A;) for which دَوَالِى occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِيَةٌ.] ___ It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. ___ *A machine:* particularly *any machine with a rotatory motion.* ___ *A cupboard.* ___ And *A machination; an artifice; a trick;* or *a fraud.*]

أَرْضٌ مَدْلَبَةٌ *A land containing,* (S,) or *abounding with,* (K,) *the kind of trees called* دُلْب. (S, K.)

دلج

1 دَلَجَ, (S, L, K,) aor. ـُ (S, L) and ـِ, (L,) inf. n. دُلُوجٌ, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein:* (S, K:) or *he took the bucket, when it came forth, and went with it whithersoever he pleased.* (TA.) One says also, هُوَ يَدْلُجُ بِالدَّلْوِ and يَدْجُلُ بِهَا: the latter verb being formed by transposition. (Fr, TA in art. دجل.) ___ And *He transferred the milk, when the camels had been milked, to the* [*large bowls called*] جِفَانٌ. (K.) ___ [See a remark of IF at the end of art. دلك.]

4 ادلج, (inf. n. إِدْلَاجٌ, Msb, TA,) *He journeyed from the beginning of the night:* and ادَّلَجَ *he journeyed from the latter part of the night:* (Th, S, K:) or the former signifies *he journeyed all the night:* and ↓ the latter, *he journeyed in the latter part of the night:* (A, Msb, TA:) or the former, *he journeyed in the night, at any hour from the beginning to the end thereof:* (Th, from Aboo-Suleymán ElAarábee:) or, accord. to El-Fárisee, ↓ both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify *he journeyed in the night, at any time, in the beginning or middle or end thereof:*

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therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلِجٌ given to a hedgehog: (TA:) [agreeably with this explanation,] 'Alee says,

* اصْبِرْ عَلَى السَّيْرِ وَالإِدْلَاجِ فِى السَّحَرِ *

[*Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak*]. (MF.) [See another ex. voce أَصْبَحَ.]

8 إِدْتَلَجَ see 4, in three places.

دَلْجٌ : see the next paragraph.

دَلَجٌ : see the next paragraph.

دَلْجَةٌ : see the next paragraph.

دُلْجَةٌ and دَلْجَةٌ and دَلَجٌ , (S, K,) all substs., (S,) *A journeying from the beginning of the night:* (S, K:) and the first and second *a journeying from the latter part of the night:* (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) *a journeying all the night:* (ISd, A, TA:) and the second, also, *a journeying a little before daybreak:* (ISd, TA:) or the first and second (TA) and third (IDrst, TA) *a journeying in the night;* and this seems to be the meaning intended in the trad., عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الأَرْضَ تُطْوَى بِاللَّيْلِ [*Keep ye to journeying in the night, for the earth is to be traversed by night*]: (TA:) [and دَلِيجٌ occurs in the L in the sense of دُلْجَةٌ &c.:] the pl. of the first is دُلَجٌ. (Ham p. 521.) One says also, الدُّلْجَةَ قَبْلَ الْبُلْجَةِ [Keep to *the journeying in the night,* &c., *before the breaking of the dawn*]. (A.) [See another ex. voce بُلْجَةٌ.] ___ Also, the same three words, and دَلْجٌ and دَلَجَةٌ , *An hour,* or *a time,* or *a short portion,* (سَاعَةٌ,) *of the latter part of the night:* (ISd, TA:) or دَلَجٌ signifies the *whole of the night, from the beginning to the end.* (Th, from Aboo-Suleymán ElAarábee.)

دَلَجَةٌ : see the next preceding paragraph.

دَلِيجٌ : see the next preceding paragraph.

دَالِجٌ *One who takes the bucket and goes with it from the mouth of the well to the wateringtrough, to empty it therein.* (S, K.) ___ And *One who transfers the milk, when the camels have been milked, to the* [*large bowls called*] جِفَان. (K.)

دَوْلَجٌ (S, K) and **مَدْلَجَةٌ** (K) A wild animal's, (S, K,) or gazelle's, (TA,) *covert,* or *hidingplace, among trees:* (S, K, TA:) the former word like تَوْلَجٌ: (S:) the د in دولج is held by Sb to be a substitute for ت, and the ت is a substitute for و. (TA.) ___ Also, the former, *A hole,* or *den,* of a wild animal; or *a subterranean excavation* or *habitation;* syn. سَرَبٌ. (S, K.) ___ And *A closet; a small chamber within a large chamber.* (TA.)

مَدْلَجٌ and **مَدْلَجَةٌ** The *space between the well and the watering-trough.* (S, A, K.)

المُدْلِجُ (K) and **أَبُو المُدْلِجِ** (A, K) *The hedgehog;* syn. القُنْفُذُ: (A, K:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDrst, TA.)

مَدْلَجَةٌ : see مَدْلَجٌ: and see also دَوْلَجٌ.

مِدْلَجَةٌ *A large milking-vessel in which milk is transferred* [*to the* جِفَان, or *large bowls:* see 1]. (K.)

سَحَابَةٌ مِدْلَاجٌ [*A cloud that comes in the latter part of the night*]. (A voce بَكُورٌ, q. v.)

دلس

1 **دَلَسَ**, inf. n. دَلْسٌ: see the next paragraph, in three places.

2 **دلّس**, (M, A, Msb,) inf. n. تَدْلِيسٌ, (S, M, Mgh, Msb, K,) *He concealed,* or *hid,* a thing; *he did not make* it *known;* as also تدلّس. (TA.) ___ *He concealed a fault,* or *defect, in an article of merchandize, from the purchaser,* (S, Mgh, Msb, K,) in selling; (S, Msb;) as also دَلَسَ, aor. ـِ, inf. n. دَلْسٌ; but the former is the more common: (Msb:) and *he did not show a fault,* or *defect;* without restriction to a case of selling. (TA.) You say, دَلَّسَ عَلَى الرَّجُلِ فِى البَيْعِ, (M, A,) and دلّس لَهُ فِى البَيْعِ, (A,) *He concealed, disguised,* or *cloaked, from the man the fault,* or *defect, of the thing sold;* (A;) *he did not show the fault,* or *defect, to the man in selling.* (M.) And دلّس فِى البَيْعِ وغَيْرِهِ *He did not show his fault,* or *defect, in selling, and in other cases.* (M.) And دلّس عَلَيْهِ *He concealed, disguised,* or *cloaked, from him his fault,* or *defect.* (A.) And Az heard an Arab of the desert say, وَلْسٌ وَ لَا دَلْسٌ لَيْسَ فِى الأَمْرِ *There is not in the affair treachery nor deceit:* (Msb:) or مَا لِى فِيهِ وَلْسٌ وَلَا دَلْسٌ *I have not, with respect to it, treachery nor deceit;* (K,* TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of دَلْسٌ, we find دَلَسٌ.] ___ Hence تَدْلِيسٌ in the ascription of a tradition to its relater or relaters; which is, One's *relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like;* (K;) or *when he has seen him, but has heard what he ascribes to him from another, inferior to him;* (Az, TA;) which has been done by several persons in whom confidence is placed: (K:) or one's *not mentioning, in his tradition, him from whom he heard it, but mentioning the*

highest authority, inducing the opinion that he had heard it from him. (A.)

3 **دالس** , (M,) inf. n. مُدَالَسَةٌ (S, M) and دِلَاسٌ, (M,) *He endeavoured to deceive, beguile,* or *circumvent;* or *acted deceitfully with another.* (S, M.) You say, فُلَانٌ لَا يُدَالِسُكَ *Such a one will not endeavour to deceive thee,* or *act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark.* (S.) [See دَلَسٌ.] And فُلَانٌ لَا يُدَالِسُ وَلَا يُوَالِسُ *Such a one will not endeavour to deceive, beguile,* or *circumvent;* or *will not act deceitfully with another; nor will he act perfidiously:* (M, L:) or *will not act wrongfully, nor treacherously,* (K, TA,) *nor practise artifice* or *fraud.* (TA.)

5 **تَدَلَّسَ** see 2, first signification: and see also 7, in two places.

7 **اندلس** *It* (a thing) *was,* or *became, concealed,* or *hidden;* as also تدلّس : (TA:) and ↓ the latter, *he* (a man, TK) *concealed,* or *hid, himself;* (TK;) syn. تكتّم. (K.)

دَلَسٌ The *dark;* or *darkness;* (S, M, A, K;) as also دُلْسَةٌ : (A, Msb, K:) and the *confusedness of the darkness,* or *of the beginning of night;* expl. by اِخْتِلَاطُ الظَّلَامِ. (A, K.) You say, أَتَانَا دَلَسَ الظَّلَامِ *He came to us in the confusedness of the darkness,* or *of the beginning of night.* (TA.) And خَرَجَ فِى ٱلدَّلَسِ وَٱلْغَلَسِ [*He went forth in the confusedness of the darkness,* or *of the beginning of night, and in the darkness of the last part of the night*]. (A, TA.)

دُلْسَةٌ : see دَلَسٌ. ___ Hence, *Deceit, guile,* or *circumvention.* (IF, Msb.)

دلص

1 **دَلَصَ**, aor. ـُـ, (TK,) inf. n. دَلِيصٌ, (M, K, TK,) *It* (a thing, TK) *shone*, or *glistened*. (M, K, TK.) ___ دَلَصَتِ الدِّرْعُ, (S, K, TA,) with fet-h, (S,) or دَلُصَتْ, (so in a copy of the M,) aor. ـُـ, (S,) inf. n. دَلَاصَةٌ, (S, M, K,) with which دَلَصٌ is syn., (TA,) [the former a reg. inf. n. of دَلُصَتْ, and the latter of دَلَصَتْ, which is the form given in the TK, and is perhaps a dial. var.,] *The coat of mail was*, or *became, soft*, (S, M, K,) *and smooth*, (M, K,) *and shining*, or *glistening*. (S, M, K.) ___ دَلَصَتِ النَّابُ, aor. ـَـ, *The aged she-camel lost her teeth* (K, TA) *by reason of extreme age;* (TA;) as also دَرِصَتْ and دَلِقَتْ. (TA.)

2 **دلّص**, (S, M, A,) inf. n. تَدْلِيصٌ, (S, K,) *He made* a thing *to shine*, or *glisten:* (M:) *he*, or *it, made soft;* (so in some copies of the K, and so accord. to the TA;) for التَّلْبِيسُ in [some of] the copies of the K is a mistake for التَّلْيِينُ: (TA:) *he made* a coat of mail *soft, and shining*, or *glistening:* (S:) *it* (a torrent) *made* stone, or rock, *smooth:* (S, * M, A, K: *) and *he gilded* a thing, *so that it shone*, or *glistened*. (A, TA.*) [Hence,] دلّصت جبينها *She* (a woman) *plucked out the hair upon the sides of her forehead* [*and so rendered it smooth* or *glistening*]. (M, TA.) [See also Q. Q. 1.] ___ *Coivit circa vulvam;* membro in vulvam non immisso: (A:) vel *extra vulvam:* (K:) the action which it denotes is termed تَزْلِيقٌ as well as تَدْلِيصٌ. (A.)

7 **اندلص** *It fell*, or *dropped:* (S, K:) or *went*

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forth quickly; as also انملص: (Lth:) or *went forth, and fell*, or *dropped:* (M:) or *went forth quickly*, or *slipped out by reason of its smoothness*, (انملص) *and fell*, or *dropped:* (A:)

مِنْ يَدِى [*from my hand*]; (S, A, K;) or مِنَ الشَّىْءِ (Lth) or عَنِ الشى [*from the thing*]: (M:) IF says that the د is app. a substitute for م. (TA.)

Q. Q. 1 **دَلْمَصَ مَتَاعَهُ**, and دَمْلَصَهُ, *He adorned,* or *decorated, and made to shine,* or *glisten, his household-goods,* or *utensils and furniture.* (M.) [But some hold the م to be a radical letter. See also 2, above.]

Q. Q. 2 **تَدَلْمَصَ** *It* (the head) *became bald in the fore part.* (K. in art. دلمص.)

دَلَصٌ : see دَلَاصٌ, in three places.

دَلَاصٌ *Shining,* or *glistening;* as also دَلِيصٌ, (A,) and دُلَامِصٌ, (S and M in this art., and K in art. دلمص,) with an augmentative م, (S,) of the measure فُعَامِلٌ accord. to Sb, but فُعَالِلٌ accord. to others, (M,) [see an ex. in a verse cited voce خَمِيصَةٌ,] and دُلَمِصٌ, (S, M, K,) which is a contraction of that next preceding, (S, M,) and in like manner دُمَالِصٌ, and دُمَلِصٌ, (S in this art, and K in art. دملص,) which last two are formed by transposition from the two next preceding: (TA in art. دملص:) or, as also دَلِيصٌ (S, M, K, TA) and دَلْصٌ and دَلَّاصٌ, (M, TA,) *shining,* or *glistening, and smooth;* (M;) or *soft, and shining,* or *glistening,* (S, K, TA,) *and smooth.* (TA.) You say, دِرْعٌ دَلَاصٌ (S, M, A, K) and دُلَامِصٌ (A) *A coat of mail smooth,* (M, A, K,) *soft,* (S, M, A, K,) *and shining,* or *glistening:* (S, M, A:) pl. دَلَاصٌ, (S, M, A, K,) like the sing., (S,) and دُلُصٌ. (Lth, M, A.) And ذَهَبٌ دُلَامِصٌ *Glittering gold.* (K.) And امْرَأَةٌ دُلَمِصَةٌ *A shining,* or *glistening woman.* (TA.) And رَأْسٌ دُلَمِصٌ *A head bald in the fore part.* (K.) And دَلَصٌ, (El-Moheet, and so in some copies of the K,) or دَلِيصٌ, (as in other copies of the K,) and أَدْلَصُ, applied to a man, signify *i. q.* أَزْلَقُ; (K;) i. e., *Hairless and glistening in body:* (TK:) fem. of the last, دَلْصَآءُ. (K.) دَلَّاصٌ, also, applied to a man, signifies *Very smooth:* (TA:) and applied to a she-camel, and to land (أَرْضٌ), *smooth:* (K:) but it is not applied to a he-camel. (Ibn-'Abbád.) And دَلْصٌ and دَلْصَةٌ, applied to land, signify *Even,* or *level:* pl. دَلَاصٌ. (K.)

دَلِيصٌ : see دَلَاصٌ, in three places. ___ Also The *water,* or *lustre,* (مَآءٌ,) *of gold:* (K:) or, as some say, *glistening,* or *glittering, gold.* (TA.)

دَلَّاصٌ : see دَلَاصٌ, in two places.

دَلُوصٌ *That wabbles,* or *moves to and fro;* (S;) or *moves about;* (K;) as, for instance, a sinew does when chewed by an old woman. (S.)

دُلَمِصٌ : see دَلَاصٌ, in several places.

دُلَامِصٌ : see دَلَاصٌ, in several places.

دُمَلِصٌ : see دَلَاصٌ, in several places.

دُمَالِصٌ : see دَلَاصٌ, in several places.

أَدْلَصُ ; fem. دَلْصَآءُ: see دَلَاصٌ, near the end of the paragraph. ___ Applied to an ass, *To which new hair has grown;* as also أَدْلَصِىٌّ . (Ibn- 'Abbád, K.) ___ And the fem., applied to an aged she-camel, *Whose teeth have fallen out* (K TA) *by reason of extreme age;* (TA;) as also دَرْصَآءُ and دَلْقَآءُ. (TA.)

أَدْلَصِىٌّ : see the next preceding paragraph.

صَخْرَةٌ مُدْلَصَةٌ *A rock made smooth* (A, TA) by torrents. (A.)

دلع

1 **دَلَعَ لِسَانَهُ**, (Lth, S, K,) aor. ـَـ, (K,) inf. n. دَلْعٌ, (Lth, K, *) *He* (a man, S, [and a dog,] and a tired wolf, TA) *lolled, lolled out, put forth,* or *protruded, his tongue;* (Lth, S, K;) as also ادلعه; (Lth, IAar, S, K;) but the latter is of rare occurrence, though chaste. (Lth.) And دَلَعَ لِسَانُهُ, (Lth, S, K,) the verb being intrans. as well as trans., (S,) aor. ـَـ and ـُـ, (K,) inf. n. دُلُوعٌ, (Lth, K,) like as رَجَعَ has رُجُوعٌ for its inf. n. when intrans., but رَجْعٌ when trans., (Lth,) *His tongue lolled,* or *protruded;* (Lth, S, K;) as also اندلع; (S, K;) and ادَّلَعَ, [originally ادْتَلَعَ,] of the measure افْتَعَلَ: (Ibn-'Abbád, K:) [said of a man,] *his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog;* (TA;) and [in like manner,] اندلع, *it protruded and hung down,* by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, *like that of the dog.* (TA.)

4 **أَدْلَعَ** see 1.

7 **إِنْدَلَعَ** see 1, in two places. ___ [Hence,] اندلع بَطْنُهُ *His belly became prominent,* or *protuberant:* (S:) or *became large and flabby:* (K:) said of a man: (S:) or, accord. to Naseer, as related by Aboo-Turáb, the verb has the latter signification said of the belly of a woman; as also اندلق. (TA.) ___ And اندلع السَّيْفُ مِنْ غِمْدِهِ *The sword became drawn,* or *it slipped out, from its scabbard;* (K, TA;) as also اندلق. (TA.)

8 **ادَّلَعَ**: see 1.

أَحْمَقُ دَالِعٌ *Stupid in the utmost degree;* (ElHujeymee, K;) *who ceases not to loll out his tongue.* (El-Hujeymee, TA.) ___ أَمْرٌ دَالِعٌ *An affair in the way to the attainment of which there is nothing intervening as an obstacle;* expl. by لَيْسَ دُونَهُ شَيْءٌ. (K.)

فَرَسٌ أَدْلَعُ *A horse that lolls out his tongue in running.* (Ibn-'Abbád.)

مُدْلَعٌ [pass. part. n. of 4]. It is said in a trad., [يُبْعَثُ شَاهِدُ الزُّورِ يَوْمَ القِيَامَةِ مُدْلَعًا لِسَانُهُ فِى النَّارِ *The false witness will be raised to life on the day of resurrection with his tongue lolled out in the fire*]. (TA.)

دلف

1 **دَلَفَ** , (T, S, M, K,) aor. ـِ , (T, M, K,) inf. n. دَلِيفٌ (T, S, M, K) and دَلَفٌ (T, M, K) and دَلْفٌ (K) and دَلَفَانٌ (M, K) and دُلُوفٌ, (M, TA,) *He walked,* or *went, gently,* or *leisurely:* (S, M:) said of an old man, (As, T, S, K,) *he walked,* or *went,* (As, T, S, M, K,) *with short steps,* (S, M,) or *in the manner of him who is shackled,* (K,) as some say, (M,) *at a rate above that which is termed* دَبِيبٌ, (As, T, M, K,) *like as does the army,* or *body of troops, to the* [*other*] *army,* or *body of troops.* (As, T.) You say, دَلَفَتِ الكَتِيبَةُ إِلَى الكَتِيبَةِ فِى الحَرْبِ (T, S, * M, K *) meaning *The army,* or *body of troops, went gently,* or *leisurely, to the* [other] *army,* or *body of troops, in war:* (M:) or *advanced,* or *went forward;* syn. تَقَدَّمَت: (S, K:) [for] دَلَفٌ (T, M) accord. to A'Obeyd, or دَلْفٌ accord. to AA, (T,) signifies the act of *advancing,* or *going forward;* syn. تَقَدُّمٌ: (T, M:) and one says دَلَفْنَاهُمْ, (S, K,) or دَلَفْنَا لَهُمْ, (M, and so in one place in the TA,) meaning [as is implied in the S and K] *we advanced to them;* syn. تَقَدَّمْنَا: (M:) and دَلَفَ إِلَيْهِ *he drew near to him,* or *it.* (TA.) دَلَفْتُ also signifies مَشَيْتُ [i.e. *I walked;* or *went on foot,* whether *quickly* or *slowly*]: (Ham p. 678:) and [in like manner,] تدلّف إِلَيْهِ signifies مَشَى [*he walked,* &c., *to him,* or *it*]: (O, TA:) or this latter signifies تَمَشَّى [said in the TA, in art. مشى, to be syn. with مَشَى; but it rather signifies *he walked with slow steps to him,* or *it*]; *and approached,* or *drew near:* (S, K:) but A'Obeyd says that تَزَلَّفَ is more common. (M.) ___ Hence, the saying of a poet,

* دَلَفْتُ إِلَى صَمِيمِكَ بِالقَوَافِى *

meaning *I have wounded thy heart with rhymes.* (Ham ubi suprá.) ___ [The verb seems to bear two contr. significations; for it is said that] دَلَفَ لِٱلْتِزَامِى means *He hastened to take me by the hand and*

embrace me. (Har p. 368.) ___ دَلَفَ بحمْله, aor. ـِ , inf. n. دَلِيفٌ, *He* (one carrying a thing) *was heavily burdened,* or *overburdened, by his load* [*so that he went slowly*]. (M.) ___ You say of a she-camel, تَدْلَفُ بحملها, meaning *She rises* [app. *with difficulty* (see دالف)] *with her load.* (T,* Ibn-'Abbád, K.) ___ And دَلَفَ المالُ, aor. ـِ , inf. n. دَلِيفٌ, *The camels,* or *cattle, clave to the ground by reason of emaciation.* (M, TA.)

4 **ادلفه** *It* (old age) *made him to walk,* or *go, gently,* or *leisurely; with short steps;* [or *in the manner of him who is shackled;* (see 1;)] *at a rate above that which is termed* دَبِيبٌ. (IAar, M.) ادلف لَهُ القَوْلَ *i. q.* أَضْخَمَ لَهُ, (Ibn-'Abbád, K, *) *He spoke to him in a rough, harsh, coarse, rude, uncivil,* or *ungentle, manner.* (TK.)

5 **تَدَلَّفَ** see 1.

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7 **اندلف عَلَيَّ** *i. q.* انْصَبَّ [app. as meaning *It poured out,* or *forth, upon me*]. (Ibn-'Abbád, K.)

دِلْفٌ *Courageous; brave; strong-hearted.* (AA, T, K.)

دُلُفٌ A she-camel (Ibn-'Abbád, K) *that rises* [*app. with difficulty* (see دالف)] *with her load.* (T, Ibn-'Abbád, K.) ___ It is also a pl. of دالف: (K:) and of دَلُوفٌ. (TA.)

دُلْفِينٌ [The *dolphin;*] *a certain fish,* (T,) or *beast,* (S, K, [app. thus termed because it is a mammal,]) *of the sea,* (T, S, K,) *that saves him who is drowning;* (S, K;) *also called* دُخْسٌ; *and abounding in the Sea of Dimyát* [or *Damietta*]. (TA.) ___ الدُّلْفِينُ [*The constellation Delphinus;*] *one*

of the northern constellation, which comprises ten stars, and follows النَّسر الطَّائِر [*and* β *and* γ *of Aquila*]: *the bright star on its tail is called* ذَنَب الدُّلْفِين. (Kzw.)

دَلُوفٌ A *fat* camel, *that walks,* or *goes, gently,* or *leisurely,* or *with short steps,* or *in the manner of him who is shackled, by reason of his fatness:* pl. دُلُفٌ, with two dammehs. (TA.) ___ And A palm-tree (نَخْلَةٌ) *having much fruit.* (TA.) ___ Also A *swift* eagle: (IAar, M, K:) pl. دُلْفٌ [perhaps a contraction of دُلُفٌ, an analogous form of pl. (K.) [Thus it bears two contr. significtions]

دَالِفٌ An old man *that walks,* or *goes, gently,* or *leisurely,* or *with short steps,* or *in the manner of him who is shackled:* (TA:) *walking with a heavy load, with short steps;* (S, K;) like دَالِحٌ: (S:) pl. دُلَّفٌ (S, K) and دُلُفٌ (K) and دُلَّافٌ: (TA:) and دَوَالِفُ [as pl. of دَالِفَةٌ] is applied to old women. (TA.) ___ *Old, and rendered lowly, humble,* or *submissive, by age.* (M.) ___ An arrow *that hits a thing in the way to the butt,* or *object of aim, and then glances off from the place thereof.* (S, K, TA.)

مُتَدَلِّفٌ : see what follows.

مُنْدَلِفٌ and مُتَدَلِّفٌ A lion *walking at his ease,* (K, TA,) *without haste, and with short steps, because of his presumptuousness, and lack of fear.* (TA.)

دلق

1 **دَلَقَ** as an intrans. verb: see 7, in three places. دَلَقَهُ, (S, K,) aor. ـُـ , (TA,) inf. n. دَلْقٌ, (S,) *He made it* (a sword) *to slip forth* from its scabbard: (S:) or *he drew it forth,* or *made it to come forth;* namely, a sword, from its scabbard: (K:) and [in like manner] ادلقه *he drew it forth,* or *made it to come forth;* (K;) namely, a sword, &c.; (TA;) as also استدلقه (K) and استذلقه. (TA.) Hence, in a trad. of 'Alee, جئتُ وقد أَذْلَقَنِى المطرُ *I came, the rain having drawn me forth,* or *having made me to come forth.* (TA.) And المطرُ يستدلقُ الحشرات *The rain draws forth the reptiles,* or *small creeping things,* or *makes them to come forth,* from their holes; as also يستذلقها. (TA.) ___ You say also, جآء وقد دَلَقَ لجامه, [as to the letter and the meaning like جآء وقد لَفَظَ لجامه,] i. e. *He came harassed,* or *distressed, by thirst and fatigue.* (TA.) ___ And دلقوا عليهم الغارة *They scattered,* or *poured forth, upon them the horsemen making a sudden attack and engaging in conflict,* or *the horsemen urging their horses.* (TA.) ___ And دلق بابه, inf. n. as above, *He opened his door vehemently.* (TA.) دلقت النَّابُ *The aged she-camel lost her teeth by reason of extreme age;* like دلصت. (TA in art. دلص.)

4 **أَدْلَقَ** see 1, in two places.

5 **تَدَلَّقَ** see the next paragraph.

7 **اندلق** *It* (a sword) *came forth* (S, Msb, K) from its scabbard (Msb) *without being drawn:* (S, Msb, K:) or *became loose, and so came forth, and came forth quickly:* (TA:) and in like manner, *its scabbard became slit,* (S,) or *it slit its scabbard,* (K,) *so that it came forth from it:* (S,

K:) or *it fell* from its scabbard, *and came forth, without being drawn;* (Har p. 386;) and so دَلَقَ , inf. n. دُلُوقٌ (TA, and Har ubi suprà) and دَلْقٌ: (TA:) which also signifies *it* (a thing) *came forth,* or *issued, from its place of egress quickly:* (TA:) and [in like manner] the former verb signifies *it* (a thing) *came forth,* or *issued, from its place:* (A 'Obeyd, K:) *it* (anything) *came forth,* or *issued,* or *fell out.* (S.) You say, طَعَنَهُ فَٱنْدَلَقَتْ أَقْتَابُ بَطْنِهِ *He pierced him, and the intestines of his belly came forth.* (S.) And اندلقت الخَيْلُ (S, TA) *The horses,* or *horsemen, came forth,* or *issued, and hastened:* (TA:) and دَلَقَتِ الخَيْلُ *The horses,* or *horsemen, came forth,* or *issued, consecutively,* or *uninterruptedly.* (TA.) ___ *It* (a torrent) *came suddenly,* or *unawares,* عَلَى قَوْمٍ *upon a people,* or *party:* (S:) or *rushed,* or *became impelled,* or *poured forth as though impelled,* (K, TA,) عَلَيْهِمْ *upon them;* (TA;) as also تدلّق : (K:) or *came,* or *advanced:* (Msb:) and [in like manner] دَلَقَ عَلَيْهِمْ. (JK.) ___ *He preceded:* (S:) or *went before and away.* (TA.) You say, اندلق من بين أَصْحَابِهِ *He went before and away from among his companions.* (TA.) ___ *It was,* or *became, flabby and prominent;* said of a belly; (TA in the present art.;) or, accord. to Naseer, said of the belly of a woman, like اندلع, meaning *it became large and flabby.* (TA in art. دلع.) ___ *It* (a door) *shut again* (انصفق) *when opened; would not remain open.* (TA.)

10 **إِسْتَدْلَقَ** see 1, in two places.

دَلَقٌ , a Persian word (S, Msb) arabicized, (S, Msb, K,) originally دَلَهْ; (Msb, K;) [*A species of weasel;* accord. to some, app., the *common weasel;*] *a certain small beast* (دُوَيْبَّةٌ, S, Msb, K) *like the* سَمُّور [or *sable*], (K,) or *like the cat, having a long back,* [*of the coat*] *of which are made fur garments:* some say that it is the [*animal called*] ابن مقرض [q. v.; and this is agreeable with the description of Kzw, who says that it is *a certain wild animal, an enemy to pigeons, likened to the cat, which, when it*

enters a pigeonhouse, leaves not in it anything, and abundant in Egypt; a description altogether applicable to the *common weasel,* now generally called ابن نمْس]: some say that *it resembles the* عرس [or *ichneumon*]: some, that it is the *Greek ichneumon* (نمْس رومى): (Msb in the present art.:) accord. to IF, the [*common*] نمْس. (Msb in art. نمس.) ___ [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, دلَقٌ and دلَقٌ and دلْقٌ and (now generally by the vulgar) دلْقٌ; the third being perhaps a contraction of the first, like as شعْرٌ is of شعَرٌ, or, as also the fourth, of the second, like as كتْفٌ and كتْفٌ are contractions of كتَفٌ; *A certain kind of garment;* first probably applied to *one made of the fur of the animal so called:* then applied to *a kind of garment formerly worn by the kádees and other 'ulamà and the khateebs of mosques,* (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267-269,) *and by other persons of religious orders:* and lastly, to *a kind of patched garment worn by many devotees, reputed saints, and darweeshes; also called* مرقَّعة (q. v.) *and* خرقة. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the ل quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation.]

دلَقٌ : see دلُوقٌ: and see also دلَقٌ.

دلْقَآءُ : see دلُوقٌ, in four places.

دلْقَمٌ : see what next follows, in three places.

دلُوقٌ A sword *that comes forth easily from its scabbard;* as also دالِقٌ (S, K) and دلِقٌ (IDrd, K) and دلْقَآءُ : (K:) [which last is strange, and requires consideration; being fem., whereas سيفٌ (a sword) is masc.:] all, applied to a sword, signify *that comes forth from its scabbard without being drawn;* and that which does so is the best of swords. (TA.) [For the pl., see what follows.] ___ غارةٌ دلُوقٌ (S, K) and دلُقٌ, (TA,) and دلُقٌ خيلٌ and مُنْدلَقةٌ , (S,) [*Horsemen making a sudden attack and engaging in conflict,* or *horsemen*

urging their horses, and simply *horsemen,* or *horses,*] *rushing vehemently:* (S, K, TA:) دُلُقٌ is pl. of دَلُوقٌ and of دَالِقٌ having the same signification. (TA.) Also, and دَلْقَآءُ and دَلْقَمٌ, with an augmentative م, (S, K,) like as one says دَقْعَآءُ and دَقْعَمٌ, and دَرْدَآءُ and دَرْدَمٌ, (S,) and دَلْقَمٌ, (TA,) A she-camel *having her teeth broken by old age* (S, K) *so that she spirts out water* [*after drinking*]. (S, TA.) A poet, cited by Yaakoob, says,

* شَارِفٌ دَلْقَآءُ لَا سِنَّ لَهَا *

* تَحْمِلُ الأَعْبَآءَ مِنْ عَهْدِ إِرَمْ *

[*Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth* left, *carrying burdens from the time of Irem,* i. e. Aram the son of Shem the son of Noah]: and شَارِفٌ دَلْقَآءُ occurs in a

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trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks:* (TA:) [but] AZ says that one applies to the she-camel, after what is termed بَزُولٌ, the epithet شَارِفٌ; then, عَوْزَمٌ; then, لَطْلَطٌ then, جَحْمَرِشٌ; then, جَعْمَآءُ; and then, ↓دَلْقَمٌ, when *having her teeth* (أَضْرَاس) *fallen out by reason of extreme old age.* (S, TA.) [See also art. دلقم.]

دَالِقٌ : see دَلُوقٌ, in two places. ___ Also *Preceding; going before.* (TA.)

خَيْلٌ مُنْدَلِقَةٌ : see دَلُوقٌ.

دلقم

دِلْقَمٌ A she-camel (S, K, &c.) *whose teeth are consumed by old age;* (S;) *aged, and having broken teeth;* (K) *having her teeth broken by old age,* (S and K in art. دلق,) *so that she spirts out water* [*after drinking*]; (S in that art.;) like دَلُوقٌ and دَلْقَآءُ: (S and K in that art.:) and also written دِلْقَمٌ: (TA in that art.:) or *whose teeth are broken, and whose saliva flows:* (As, TA in the present art.:) or *having her teeth* (أَضْرَاس) *fallen out by reason of extreme old age*: (S in art. دلق:) and by some applied to the male: the م, accord. to J and some others of the learned, is augmentative: or it may be from الدَّقْمُ, which means the breaking of the teeth; and the ل may be augmentative. (TA.) [See also دَلُوقٌ.] ___ Also *An old woman.* (M, K.)

دلك

1 دَلَكَهُ, (S Msb, K,) aor. ـُ, inf. n. دَلْكٌ, (S, Msb,) *He rubbed it,* or *rubbed it and pressed it,* (M, Msb, K,) with his hand: (S, M, Msb, K:) [or *he did so well:* or *he pressed it,* or *squeezed it, and rubbed it:* for] دَلْكٌ signifies the act of *rubbing,* or *rubbing and pressing, well:* (KL:) or the act of *pressing,* or *squeezing, and rubbing:* (Ham p. 798:) [and in like manner, دلّكه, inf. n. تَدْلِيكٌ, signifies in the present day *he rubbed it,* or *rubbed it and pressed it;* and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, *he rubbed it,* or *rubbed it and pressed it, much* or *well:* Golius explains it as signifying *he rubbed it much* or *well* on the anthority of the KL; but it is not in my copy of that work.] You say, دَلَكَ الثَّوبَ *He rubbed,* or *rubbed and pressed, the garment,* or *piece of cloth,* to wash it. (TA.) And دَلَكْتُ السُّنْبُلَ حَتَّى ٱنْفَرَكَ قِشْرُهُ عَنْ حَبِّهِ [*I rubbed the ears of corn until their husks rubbed off from their grain*]; (TA;) and ادَّلَكَهُ [signifies the same]. (K in art. رهو, &c.) And دَلَكَ عَيْنَيْهِ [*He rubbed his eyes*]; i. e., a man looking at the setting sun. (Z, TA.) And دَلَكَتِ المَرْأَةُ العَجِينَ [*The woman kneaded the dough*]. (TA.) And دَلَكْتُ النَّعْلَ بِالأَرْضِ *I wiped the sandal with* [meaning *upon*] *the ground.* (Msb.) ___ [Hence,] دَلَكَهُ الدَّهْرُ *Time,* or *fortune, disciplined him well, tried,* or *proved, him, rendered him expert,* or *experienced,* or *firm* or *sound in judgment, and taught him.* (K,* TA.) And دَلَكَتْهُ الأَسْفَارُ *Journeyings inured him to them;* namely, a camel. (TA.) And دُلِكَ بِالأَسْفَارِ, said of a camel, (A, O, L, K,) *He was inured by journeyings, and habituated thereto:* (A, L:) or *he was fatigued,* or *jaded, by journeyings;* like [دُكَّ and] كُدَّ. (O, TA.) ___ [Hence also,] دُلِكَتِ الأَرْضُ [*The produce,* or *herbage, of*] *the land was eaten,* or *consumed.* (IAar, TA.) ___ See also 3. دَلَكَتِ الشَّمْسُ, (S, Mgh, Msb, K, &c.,) aor. ـُ, (Msb,) inf. n. دُلُوكٌ, (S, Mgh, &c.,) *The sun set;*

(S, Mgh, Msb, K, &c.;) accord. to Z, because he who looks at it rubs (يَدْلُكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, النُّجُومُ *the stars:* (Msb:) or *became yellow,* (K, TA,) *and inclined to setting:* (TA:) or *declined* (K, * TA) *so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand:* (TA:) or *declined after midday:* (Ibn-'Omar, TA:) or it signifies (or signifies also, Msb) *the sun declined from the meridian,* or *midheaven,* (I'Ab, Fr, Zj, Az, S, * Mgh, * Msb, K, &c.,) *at noon;* (I'Ab, Fr, Zj, Az;) and in like manner, النُّجُومُ *the stars.* (Msb.) Az says that, in his opinion, the words of the Kur [xvii. 80] أَقِمِ ٱلصَّلَاةَ لِدُلُوكِ الشَّمْسِ (TA) mean *Perform thou prayer from the declining of the sun at noon:* so that the command expressed by these words with what follows them includes the five prayers: (Mgh, * TA:) for by the دلوك are included the first prayer [of noon] and that of the عَصْر; and by the غَسَق of night, the two prayers [of sunset and nightfall] of which each is called عِشَآء; and by the قُرْآن of the فَجْر, the prayer of daybreak: if you make the دلوك to be the *setting,* the command is restricted to three prayers: in the language of the Arabs, دُلُوكٌ is said to be syn. with زَوَالٌ; and therefore the sun is said to be دَالِكَةٌ when it is declining at noon and when it is setting. (TA.) [Respecting the phrase دَلَكَتْ بِرَاحِ or بِرَاحِ, accord. to different readings, occurring at the end of a verse, see بِرَاحِ, and see also رَاحَةٌ in art. روح.] It is said in [one of the works entitled] the Nawádir el-Aaráb, that دَلَكَتِ الشَّمْسُ signifies *The sun became high;* like دَمَكَتْ and عَلَتْ and اعْتَلَتْ. (TA.)

2 **دَلَّكَ** see 1, first sentence. ___ Accord. to AA, دَلَّكَهَا, inf. n. تَدْلِيكٌ, signifies غَذَّاهَا [*He fed, nourished,* or *reared, her* (if relating to a woman or female), or *them* (if relating to irrational creatures)]. (TA.)

3 **دَالَكَهُ**, (S, K,) inf. n. مُدَالَكَةٌ, (TA,) *He delayed,* or *deferred, with him,* or *put him off,* (namely, his creditor, S, TA,) *promising him payment time after time;* (S, K, TA;) as also دَاعَكَهُ. (TA.) El-Hasan (El-Basree, TA) was asked, أَيُدَالِكُ الرَّجُلُ ٱمْرَأَتَهُ [*May the man delay,* or *defer, with his wife?*], meaning, in the matter of the dowry; and he answered, Yes, if he be in a state of bankruptcy, or poor. (A 'Obeyd, S, TA.) And you say likewise,

دَلَكَ الرَّجُلَ حَقَّهُ *He deferred,* or *put off, by repeated promises, giving the man his right,* or *due.* (TA.) ___ The inf. n. also signifies The *vying in patience:* or, as some say, the *importuning, pressing hard,* or *urging, in demanding the giving,* or *payment, of a due* or *debt.* (TA.)

5 تدلّك *He rubbed,* or *rubbed and pressed, his body in washing himself:* (S:) or *he rubbed,* or *rubbed and pressed, himself well* in the hot bath. (MA.) And تدلّك به *He rubbed himself over* (تَخَلَّقَ) *with it;* i. e., with دَلُوك [q. v.]. (K, TA.)

8 إِدْتَلَكَ see 1, third sentence.

دَلَكٌ The *time of the setting of the sun:* or *of its declining from the meridian:* one says, أَتَيْتُكَ عِنْدَ الدَّلَكِ, meaning *I came to thee in the evening,* or *afternoon.* (TA.) Also *A looseness,* or *laxness, in-the knees* of a camel. (Sgh, K.)

دُلَكَةٌ *A certain little beast* or *animal* or *creeping thing* or *an insect* (دُوَيْبَّةٌ): (K:) mentioned by IDrd: but he says I am not certain of it. (TA.)

دَلُوكٌ *A thing with which one rubs himself over,* (K, TA,) *in washing himself;* (TA;) meaning *perfume,* or *some other thing,* (S, TA,) *of what are termed* غَسُولَات, *such as* [*meal of*] *lentils, and kali,* or *potash,* (TA,) *with which one is rubbed.* (S, TA. *) Also applied to [The *depilatory called*] نُورَة [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And The *foot-stone* [or *foot-rasp*] *that is used for rubbing in the hot bath.* (MA.)

دَلِيكٌ *Dust which the wind carries away* [as though it were rubbed from the ground]. (S, K.) ___ *A certain food, prepared of butter and dates,* [app. *kneaded,* or *mashed, together,*] (S, K,) *like* ثَرِيد [q. v.]: I think [says J] that it is what is called in Persian چَنْكَال خُسْت [or چَنْگَال خِشْت?]: (S, TA:) accord. to Z,

تَمْرٌ دَلِيكٌ signifies مَرِيس [i. e. *dates macerated, and mashed with the hand,* or *moistened, and rubbed and pressed with the fingers till soft, in water* or *in milk*]. (TA.) [See also دَلِيكَةٌ.] A man (K, TA) *rendered firm,* or *sound, in judgment, by experience;* (TA;) one *who has exercised himself diligently in the management of affairs,* (K, TA,) *and known them:* (TA:) pl. دُلُكٌ, (K,) which is explained by IAar as signifying *intelligent* men. (TA.) *A certain plant:* (K:) n. un. with ة. (TA.) ___ And The [*hip,* or] *fruit of the* [*wild*] *red rose, that comes after it,* [i. e. *after the flower,*] (K, TA,) *becoming red, like wheat, and ripening,* (TA,) *and becoming sweet, like the fresh ripe date; called in Syria* صُرْمُ الدِّيكِ: (K, TA:) n. un. with ة: (TA:) or [the *fruit of*] *the mountainrose* الوَرْدُ الجَبَلِىّ [a name now given to the *wild rose,* or *sweet brier*], *like wheat* بُرّ [in the CK بُسْر]) *in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present:* (K, TA:) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irák] so as to form thickets. (TA.)

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دُلَاكَةٌ *What is drawn from the udder before the first* فِيقَة [or *milk that collects in the udder between two milkings*], (K,) *and before the second* فِيقة *collects.* (TA.)

دَلِيكَةٌ *i. q.* حَيْسٌ [which is generally described as *Dates mixed with clarified butter and the preparation of dried curd called* أَقِط, *kneaded,* or *rubbed and pressed with the hand until they mingle together, whereupon their stones come forth*]. (A, TA.) [See also دَلِيكٌ.]

دَلَّاكٌ *One who rubs,* or *rubs and presses, the body in the hot bath.* (TA.)

دُؤْلُوكٌ *A case,* or *an affair, of great magnitude,* or *gravity,* or *moment:* pl. دَآلِيكُ. (Ibn- 'Abbád, K.) You say, تَرَكْتُهُمْ فِى دُؤْلُوكٍ [*I left them in,* or *engaged in, a case,* or *an affair, of great magnitude,* &c.]. (TA.) See also what next follows.

الدَّوَالِيكُ *The act of urging,* or *pressing forward, and striving,* (تَحَفُّزٌ,) *in gait,* or *pace,* (Ibn- ' Abbád, K,) *and parting the legs widely* (تَحَيُّكٌ) [*therein*]; (Ibn-' Abbád, TA;) as also الدَّآلِيكُ . (Ibn- ' Abbád, K.) A poet uses the phrase يَمْشِى الدَّوَالِيكَ [*Walking,* or *going, with urging,* &c.]. (TA.) [See also دَوَالَيْكَ, in art. دول.]

مُدْلَكٌ [so in the TA, but probably it should be مُدْلَكٌ, agreeably with analogy,] *Much given to delaying,* or *deferring, with a creditor,* or *putting him off, in the matter of a debt, by promising payment time after time.* (Fr, TA.)

مَدْلُوكٌ [*Rubbed,* or *rubbed and pressed,* with the hand: &c.: see its verb, 1: ___ and] *polished.* (TA.) ___ [Hence,] applied to a horse, *i. q.* مَدْكُوكٌ; (K, TA;) i. e. *Having no prominence of his* حَجَبَة: (TA:) or so مَدْلُوكُ الحَجَبَة: (S:) and [so] مَدْلُوكُ الحَرْقَفَة. (TA.) ___ Applied to a camel, it means دُلِكَ بِالأَسْفَارِ, (K,) i. e. *Inured by journeyings, and habituated thereto:* (A, L:) or *fatigued,* or *jaded, by journeyings:* (O, TA:) or *having a looseness,* or *laxness, in his knees.* (Sgh, K.) ___ أَرْضٌ مَدْلُوكَةٌ *Land* [*of which the produce,* or *herbage, is*] *eaten,* or *consumed.* (IAar, TA.)

مُدَالِكٌ Any one *who delays, defers,* or *puts off, by repeated promises.* (TA.) ___ One *who does not hold himself above a low,* or *an ignoble, action.* (Fr, TA.) IF says, in the Makáyees, [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and

removal from place to place. (TA.)

دلم

1 دَلَمَ, (M, K,) aor. ـَـ, (K,) inf. n. دَلَمٌ, (M,) *He,* or *it, was,* or *became, intensely black, and smooth;* (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also ادلامّ : (K:) or the latter, inf. n. ادْلِيمامٌ *he,* or *it, was,* or *became, black;* said of a man and an ass [&c.]. (S. [Golius erroneously assigns this signification to ادلّم as on the authority of the S.]) And ادْلَأَمَّ اللَّيْلُ [so in the TA and in my MS. copy of the K, but in the CK ادْلامَّ ,] *i. q.* ادْلَهَمَّ [i. e. *The night was,* or *became, black;* or *intensely dark*]; (K;) the ه being a substitute for ه. (TA.) دَلِمَتْ شِفَاهُهُ, inf. n. دَلَمٌ, *His lips were,* or *became, flaccid and pendulous.* (K, * TA. [Golius assigns this signification also to ادلمّ , but without indicating any authority.]) [See also دَلَمٌ below.]

9 إِدْلَمَّ see 1. [Also mistaken by Golius for ادلامّ.]

11 إِدْلَامَّ see 1, in two places.

Q. Q. 4 ادْلَأَمَّ : see 1.

دَلَمٌ *A certain thing resembling the serpent, found in El-Hijáz:* (K:) or *resembling what is termed the* طُبُّوع; *not a serpent:* (TA:) or it signifies, (TA,) or thus دُلَمٌ , (so in the T accord. to the TT,) the *young one of a serpent:* and the pl. is أَدْلَامٌ. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنَ الدَّلَمِ [*He is more distressing than the* دلم]: (K:) and one says also, هُوَ أَشَدُّ مِنَ الدَّلَمِ فِى الشَّفَةِ, meaning [*He is more distressing*] *than flaccidity and pendulousness in the lip.* (This, as well as the former saying, being mentioned in the TA, as from the K.)

دُلَمٌ The *elephant;* (K;) because of his blackness. (TA.) ___ See also دَلَمٌ.

دُلْمَةٌ *Intense blackness, with smoothness;* like غُبْشَةٌ; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. غبش.)

دَلَامٌ *Blackness.* (Seer, M, K.) ___ And the same, (K,) or دُلَامٌ , (M, accord. to the TT, in two places,) *Black:* (M, K:) mentioned by Sb. (M.) [See also أَدْلَمُ.]

دُلَامٌ : see what next precedes.

دَيْلَمٌ The *blacks,* or *negroes.* (T, TA. [But الدَّيْلَمُ is more commonly known as the name of a certain people to be mentioned in what follows.]) ___ The *Abyssinian,* i. e. *black, ant:* (M:) or, as some say, (M,) *a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places:* (S, M, K:) [or] *ants* [themselves]; (T, TA;) and *ticks;* both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or *numerous ants.* (Har p. 586.) ___ *An army;* likened to ants in respect of its numerousness: (TA:) or *a numerous army.* (T.) ___ *An assembly,* or *assemblage,* (S, M, K,) or *a numerous assembly* or *assemblage,* (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) ___ *Camels* [collectively]. (TA.) ___ *Enemies:* (ISk, T, S, M, K:) and *an enemy:* pl. دَيَالِمَةٌ: so called because the people named الدَّيْلَمُ are notorious for evil and enmity: (Z, TA:) because the دَيْلَمُ are enemies to the Arabs: (M:) they are *a certain people,* (T, S, M, K,) *well known;* (M, K;) [*inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;*] *called by Kr the* تُرْكٌ [or *Turks*]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) *they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam* [or *Persians*] *placed in those mountains* [*which their posterity inhabit*], *and who there multiplied:* (T, TA:) or الدَّيْلَمُ is *a surname of the Benoo-Dabbeh,* (S, * K,) because of their

blackness, (K,) or because they, or the generality of them, are دُلْمٌ [pl. of أَدْلَمُ]. (S.) ___ [Hence, perhaps,] دَيْلَمٌ also signifies *A calamity,* or *misfortune.* (S, K.) Also The *male of the* دُرَّاج [i. e. *attagen, francolin, heath-cock,* or *rail*]. (Ktr, Kr, S, M, K.) ___ And *A species of* [*the bird called*] *the* قَطَا: or the *male thereof* [like دَلْهَمٌ]. (K.) Also The *tree called* سَلَام, (T, K,) *which grows in the mountains.* (T.)

أَدْلَمُ, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black:* (S: [see also دَلَامٌ:]) or *intensely black, and smooth:* (M, K:) or, as some say, (so in the M, but accord. to the K and,) *i. q.* آدَمُ [q. v.]: (M, K:) or, applied to a man, *tall and black;* and in like manner applied to a mountain, but as meaning, *with smoothness, and not intensely black, in its rock:* or, accord. to IAar, *i. q.* أَدْغَمُ [q. v.]: (T:) pl. دُلْمٌ, (S, TA,) which is also applied to mules as meaning *black.* (TA.) ___ Also *A black serpent.* (T.) ___ And *i. q.* أَرْنَدَجٌ [*Black leather,* or *a black skin* or *hide*]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,

* وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِى لَيْلَةٍ *

* سَوْدَآءَ حَالِكَةً كَلَوْنِ الأَدْلَمِ *

[*And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather*]. (T.) ___ [Hence,] by way of comparison, one says لَيْلٌ أَدْلَمُ [meaning *Black,* or *intensely dark, night*]. (TA.) ___ الدَّلْمَآءُ [fem. of الأَدْلَمُ] *The thirtieth night* (K, TA) *of the* [*lunar*] *month:* because of its blackness. (TA.)

دلمص

دَلْمَصَ : and تَدَلْمَصَ: and دُلَمِصٌ, and دُلَامِصٌ: see art. دلص.

دله

1 **دَلَهَ**, aor. ـَـ, (TK,) inf. n. دَلَهٌ (JK, K, TK) and دُلُوهٌ, (K, TK,) *He* (a man, TK) *became bereft of his heart,* or *mind,* or *reason,* in consequence of anxiety and the like; (JK, K, * TK;) *as when a man's mind is confounded,* or *perplexed, so that he cannot see his right course,* (يدله, [app. for يُدَلَّهُ ,]) in consequence of excessive love of a woman, or from some other cause; (TA;) or *like as is the woman for her child* (كَمَا تُدَلَّهُ المَرْأَةُ عَلَى وَلَدِهَا) *when she has lost it:* (JK:) and دُلِّهَ, also, (JK,) inf. n. تَدْلِيهٌ; (JK, S;) and

تدلّه; (K;) signify *he became bereft of his heart,* or *mind,* or *reason,* (JK, S, * K,) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دَلَهَ aor. ـَـ, (S, K,) inf. n. دَلَهٌ; (TA;) and تدلّه; (TA;) *he became confounded,* or *perplexed, and unable to see his right course,* (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies *he became insane,* or *bereft of reason,* in consequence of excessive love of a woman, or from grief: (K:) and دُلِّهَ, *he* (a man) *was caused to become confounded,* or *perplexed, and unable to see his right course.* (TA.) ___ دَلَهَ, aor. ـَـ, (M, K,) inf. n. دُلُوهٌ, (M, TA,) or دَلْهٌ, (TK,) *He became free from care,* or *thought;* or *became diverted* [عَنْ شَىْءٍ *from a thing*] *so as to be free from care* [respecting it]. (M, K.) And دَلَهَتْ عَنْ إِلْفِهَا, and عَنْ وَلَدِهَا, (so in three copies of the S,) or دَلَهَتْ, (thus in one of my copies of the S,) aor. ـَـ, inf. n. دُلُوهٌ, *She* (a camel) *scarcely ever,* or *never, yearned towards her mate,* or *fellow,* and *her young one.* (AZ, S.)

2 **دلّهه**, inf. n. تَدْلِيهٌ, (S, K,) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) *It bereft him of*

his heart, or *mind,* or *reason:* (K:) or *caused him to become confounded,* or *perplexed, and unable to see his right course.* (S, TA.) See also 1, in four places.

5 تَدَلَّهَ see 1, in two places.

ذَهَبَ دَمُهُ دَلْهًا *His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct.* (S, K.)

دَلُوهٌ A she-camel *that scarcely ever,* or *never, yearns towards her mate,* or *fellow,* or *her young one:* so says AZ in the Book of Camels. (S.)

دَالِهٌ and دَالِهَةٌ, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] *Weak-minded.* (K.)

مُدَلَّهٌ *Bereft of his heart,* or *mind,* or *reason,* in consequence of anxiety [&c.]: (JK:) or *heedless in heart, bereft of reason,* in consequence of excessive love of a woman, and the like: or one *who will not keep,* or *retain, in his mind,* or *memory,* (لَا يَحْفَظُ,) *what he does* or *what is done to him:* (K:) and one *going to and fro in confusion,* or *perplexity, not knowing his right course.* (TA.)

دلهم

Q. 4 ادْلَهَمَّ *It* (the night) *was,* or *became, black;* (TA;) or *intensely dark:* (Mgh:) and ادْلَأَمَّ signifies the same; (K and TA in art. دلم;) the ء being a substitute for هـ. (TA in that art.) And *It* (darkness) *was,* or *became, dense,* or *thick.* (K.) See the next paragraph. ___ Also *He* (a man) *was,* or *became, aged;* and so ادْلَهَنَّ. (K in art. دلهن.)

دَلْهَمٌ *Dark.* (K.) You say لَيْلٌ دَلْهَمٌ *Dark night:* (TA:) and لَيْلَةٌ مُدْلَهَمَّةٌ *A dark night.* (S, TA.) ___ And *Deprived of his reason by love:* (K:) a signification which shows the م to be augmentative; for it is from الدَّلَهُ: or, accord. to IKtt and others, the ل in ادلهمّ is augmentative; for, they say, it is from الدُّهْمَةُ: either opinion is allowable. (TA.) ___ Also The *wolf.* (K.) ___ And The *male of* [*the bird called*] *the* قَطَا [like دَيْلَمٌ]. (K.)

دِلْهَامٌ A man who is *penetrating, sharp, vigorous, and effective.* (K.) ___ And *A lion.* (K.)

مُدْلَهَمٌ *Densely black.* (TA.) And أَسْوَدُ مُدْلَهَمٌ *Intensely black.* (Lh, K.) See also فَلَاةٌ مُدْلَهَمَّةٌ ___. دَلْهَمٌ [*A desert,* or *waterless desert,*] *in which are no signs of the way.* (TA.)

دلو

1 **دَلَا الدَّلْوَ** , (Mgh, K, [in the CK, دَلّاها is erroneously put for دَلَاهَا,]) [and دَلَا بالدَّلْوِ,] first pers. دَلَوْتُ الدَّلْوَ, (T, S, Msb,) and دَلَوْتُ بالدَّلْوِ, (Msb,) aor., first pers., أَدْلُو, inf. n. دَلْوٌ; (T;) and ادلى الدَّلْوَ; (Mgh; [the only authority that I find for the latter verb in the sense here explained;]) *He pulled the* دَلْو [or *bucket*] *up*, or *out*, (T, S, Mgh, Msb,) from the well, (T, Mgh,) *full:* (T, Mgh:) or *he pulled the* دلو *to make it come forth.* (K.) Hence, i. e. from ادلى الدلو as explained above, the saying, in a trad., if it be correct, وَرَدُوا مَآءً فَسَأَلُوا أَهْلَهُ أَنْ يُدْلُوهُمْ عَنِ المآء [*They came to water, and they asked its owners to draw for them from the water*]; for يُدْلُوا لَهُمْ, or يُدْلُوهُمْ. (Mgh.) And أَدْلُو حَاجَتِى, from دَلَوْتُ الدَّلْوَ explained above, means *I seek*, or *demand, the accomplishment of my want:* (Ham p. 500:) or دَلَا حَاجَتَهُ means *He sought*, or *demanded, the object of his want.* (TA.) And دَلَوْتُ بِفُلَانٍ إِلَيْكَ, (S, TA,) inf. n. as above, (TA,) *I begged*, or *beg, such a one to make intercession for me to thee.* (S, TA.) ___ [Hence also,] دَلَا *He drove*, or *urged on:* (IAar, T:) or *did so gently;* for دَلْوٌ [the inf. n.] means the *driving*, or *urging on, gently.* (M.) You say, دَلَوْتُ النَّاقَةَ, (S, K,) aor. أَدْلُو, (TA,) inf. n. دَلْوٌ, (S, TA,) *I made the she-camel to go gently*, or *leisurely.* (S, K, TA.) ___ And دَلْوَتُهُ and دَالَيْتُهُ *I was gentle with him;* namely, a man; (S, K, TA;) *treated him with gentleness* or *blandishment, soothed him, coaxed him*, or *wheedled him;* (S, TA; and K in art. دلى [in which, as is said in the TK, دَاوَيْتُهُ is erroneously put, in some copies, for دَارَيْتُهُ];) *endeavoured to conciliate him.* (TA.) ___ See also 4, in three places.

2 **تَدْلِيَةٌ** [inf. n. of دلّى] signifies The *lowering* a thing; like إِدْلَآءٌ [inf. n. of 4]. (Bd in vii. 21.) You say, دلّى الشَّىْءَ فِى مَهْوَاةٍ *He let down the thing, made it to hang down*, or *let it fall, into a pit* or *the like.* (T, * M, TA.) And دَلَّاهُ مِنْ سَطْحٍ بِحَبْلٍ *He let him*, or *it, down from a house-top by means of a*

rope. (Mgh.) And دلّى رِجْلَيْهِ مِنَ السَّرِيرِ [*He hung down his legs from the couch*]; and ادلى occurs in the same sense. (Mgh.) It is said in a trad., دُلِّىَ عَلَىَّ جِرَابٌ مِنْ شَحْمٍ مِنْ بَعْضِ حُصُونِ خَيْبَرَ, meaning [*A bag,* or *provision-bag, of fat*] *was let down,* or *let fall, upon me* [*from one of the forts of Kheyber*]. (Mgh.) See also 4. ___ And دلّى الشَّىْءَ *He made,* or *brought,* or *drew, the thing near* to another thing (مِنْ غَيْرِهِ); like إِدْلَآءُ الدَّلْوِ. (Har p. 173.) ___ دَلَّاهُ بِغُرُورٍ *He caused him to fall into that which he desired* [*to bring about*] *by exposing him to perdition,* or *destruction,* or *loss, without his knowledge;* from إِدْلَآءُ الدَّلْوِ. (S.) [In the Kur vii. 21,] فَدَلَّاهُمَا بِغُرُورٍ means *And he caused them to fall* (فدلّاهما) into disobedience *by deceiving,* or *beguiling,* them: so says Aboo-Is-ħák [Zj]: or *he excited their cupidity* [*with deceit,* or *guile*]; originating from the case of a thirsty man's being let down (يُدَلَّى) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means *he emboldened them* to eat of the tree *with deceit,* or *guile;* originally دَلَّلَهُمَا. (T.)

3 **دَالَيْتُهُ** : see 1.

4 **أَدْلَيْتُ**, [in the CK, erroneously, دَلَيْتُ,] and دَلَوْتُ (K;) or أَدْلَيْتُ الدَّلْوَ, (T, S, M, Mgh, Msb, K,) inf. n. إِدْلَآءٌ; (T, Msb;) and دَلَوْتُ الدَّلْوَ, [and app. بِالدَّلْوِ,] aor. أَدْلُو, [inf. n. دَلْوٌ;] (T, * Msb;) *I let down the* دَلْو [or *bucket*] (T, S, M, Mgh, Msb, K) *into the well,* (T, S, Mgh, K,) *to fill it,* (T,) or *to draw water with it.* (M, Msb.) أَدْلِ دَلْوَكَ فِى الدِّلَآءِ [*Let down thy bucket with the* other *buckets*] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. ___ Hence, (Mgh,) ادلى بِحُجَّتِهِ *He adduced his plea,* or *the like,* (T, S, M, Mgh, K,) *correctly,* or *validly;* (T;) or *he defended himself by adducing it* or *urging it:* (S:) or *he*

established his plea, or *the like, and so obtained his claim* or *demand* or *suit.* (Msb.) And in like manner you say, ادلى بحقّه [*He urged,* or *established, his right* or *due*]. (TA.) ___ And ادلى بماله إليه [*He gave,* (دفع, M, K, TA,) or *presented,* or *offered,* (رفع, S, TA,) *his property,* (S, M, K, TA,) *to him*], (M,) or الى الحاكم [*to the judge*]. (S.) Hence, in the Kur [ii. 184], وتدلوا بها إلى الحكّام, (S, K,) i. e. *And* [do not] *give it,* or *offer it, as a bribe to the judges:* (S, * TA:) or *and* do not *endeavour to conciliate with it the judges* in order that they may cut off for you what is the right of others: (T:) or *and* do not *throw it to the judges to be decided by them,* (Mgh, Bd, Jel,) or *as a bribe.* (Jel.) And in a letter of 'Omar, فافهم إذا أُدلى إليك *And understand thou*

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when an application is made to thee by litigants for the decision of a cause. (Mgh.) ___ And ادلى برحمه *He sought to bring himself near, to approach,* or *to gain access,* [إلى غيره *to another,*] *by means of his relationship:* (S, K, TA:) and *he pleaded,* or *made intercession, thereby.* (TA.) وقد دلونا به إليك, in a prayer for rain, of 'Omar, referring to El-' Abbás, i. e., accord. to the Ghareebeyn, *And we have sought to approach,* or *to gain access, to Thee by him,* app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دَلْو [or bucket]. (M.) One says also, أَدْلَى إلى الميّت بالبنوّة ونحوها, meaning *He was united to the dead by sonship, and the like;* from إدلاء الدَّلْو. (Msb.) And فلانٌ يدلى إلى الميّت بذكر *Such a one is united with the dead by a male.* (Mgh.) ___ ادلى فيه means *He said of him what was evil,* or *foul.* (M, K.) ___ And ادلى said of a horse &c., *He put forth his yard, for the purpose of staling* or *covering;* (M, K;) as also دلّى said of an ass, as is also the former verb. (M.) ___ See also 1, first and second sentences.

5 تدلّى *It was let down* or *lowered; it hung down,* or *dangled; it was let down;* (T, * M, Mgh;) into, and over, a pit or the like; (M;) *it hung* (K) from (مِنْ) a tree; (S, K) *it hung down as a fruit* [from a tree]. (Bd in liii. 8.) [Hence,] تدلّى عَلَيْنَا مِنْ أَرْضِ كَذَا [*He,* or *it, came down,* or *descended, upon us from such a land*]. (TA.) And تدلّى بالشَّرِّ *He descended* upon one *with evil,* or *mischief.* (TA.) ___ Also *He drew near,* or *approached:* (K in art. دلى:) or *he drew near,* or *approached,* [*from above,* or] *after being high.* (IAar, T.) Accord. to Fr, ثُمَّ دَنَا فَتَدَلَّى [in the Kur liii. 8] means ثَمَّ تَدَلَّى فَدَنَا, (T,) i. e. *Then he* (Gabriel) *hung down* from the highest region of the sky, *and so drew near* to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, *then he drew near* to the Prophet, *and he clung* to him: (Bd:) but accord. to Zj, it means *then he drew near, and drew nearer;* and is like the phrase دَنَا فُلَانٌ مِنِّى وقَرُبَ. (T. [See also another explanation in what follows.]) ___ And *He was,* or *became, lowly, humble,* or *submissive;* or *he lowered, humbled,* or *abased, himself.* (IAar, T; and K in art. دلى.) ___ In the saying of a poet,

* كَأَنَّ رَاكِبَهَا غُصْنٌ بِمَرْوَحَةٍ *

* إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ ثَمِلٌ *

تدلّت may be quasi-pass. of دَلَا, inf. n. دَلْوٌ, signifying he drove, or urged on, gently: or it may be for تَدَلَّلَتْ: [so that the meaning may be, *As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker:* or, *when she emboldened herself with him,* &c.:] (M:) [for] تَدَلَّى is also *syn. with* تَدَلَّلَ: (S, K:) and [J says that] this is its meaning in the saying in the Kur [otherwise explained above] ثُمَّ دَنَا فَتَدَلَّى: being like يَتَمَطَّى in the Kur [lxxv. 33], i. e. يَتَمَطَّطُ. (S.)

12 اِدْلَوْلَى, of the measure اِفْعَوْعَلَ, *He hastened, made haste, sped,* or *went quickly;* (S;) [like

اذلولى.]

دَلًا : see what next follows.

دَلْوٌ [*A bucket,* generally *of leather;*] *a certain thing with which one draws water;* (S, TA;) *a vessel with which one draws water from a well;* (KL;) *well known;* (T, K;) in Pers. دول [i. e. دُولْ, pronounced dól]: (MA:) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem., (M, Msb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, S, Msb) أَدْلٌ, (T, S, M, Msb, K,) of the measure أَفْعُلٌ, [originally أَدْلُوٌ,] (S,) and (of mult., T, * S, Msb) دَلَآءٌ (T, S, M, Msb, K) and دُلًى, (S, M, Msb, K,) which is of the measure فُعُولٌ (S, Msb) originally, (Msb,) and دِلًى (T, M, K, omitted in the CK) and دُلِيَّةٌ, omitted here by the author of the K but mentioned by him in art. نحو, (TA,) and دَلًا ; (K; [there said to be like عَلًى; but correctly دَلًا;]) or دَلًا is syn. with دَلَآءٌ, and its sing. [or n. un.] is دَلَاةٌ ; (S, M;) like as that of فَلًا is فَلَاةٌ; (M;) [for] دَلَاةٌ is *syn. with* دَلْوٌ: (T:) or دَلَاةٌ signifies, (K,) or signifies also, (M,) *a small* دَلْوٌ. (M, K. [But in the M, in one place, it seems to be stated that, accord. to some, دَلَاةٌ and دَلًا signify the same, in a pl. sense: for, after the pls. of دَلْوٌ, it is added, وهى الدَّلَاةُ والدَّلَا. I think, however, that he who first said this meant thereby that الدَّلَاةُ and الدَّلَا signify, respectively, the same as الدَّلْوُ and الدَّلَآءُ &c.]) [Hence the saying, أَتْبِعِ الدَّلْوَ رِشَآءَهَا: see 4 in art. تبع.] As masc., it has for its dim. دُلَيٌّ : as fem., دُلَيَّةٌ . (Msb.) See also دَالِيَةٌ. ___ And hence, (M,) الدَّلْوُ [*The sign of Aquarius;*] *one of the signs of the Zodiac.* (S, M, K.) ___ And *The hopper of a mill.* (Golius on the authority of Meyd.) ___ And *A certain mark made with a hot iron upon camels;* (S, K;) app. in the form of a دَلْوٌ [properly so called]. (TA.) ___ And *Calamity, misfortune,* or *mischief.* (S, K.) So in the saying, جَآءَ فُلَانٌ بِالدَّلْوِ [*Such a one brought calamity,* &c.]. (S.)

دَلَاةٌ : see the next preceding paragraph. ___ [Hence,] *A share,* or *portion:* so in the saying of a rájiz,

* آلَيْتُ لَا أُعْطِى غُلَامًا أَبَدَا *

* دَلَاتَهُ إِنِّى أُحِبُّ الأَسْوَدَا *

meaning [*I have sworn,* or, emphatically, *I swear, I will not give a boy, ever,*] *his share,* or *portion,* of love, or affection: [*verily I love ElAswad:*] El-Aswad was the name of his son. (S, TA.)

دُلَىٌّ : see دَلْوٌ, of which they are dims.

دُلَيَّةٌ : see دَلْوٌ, of which they are dims.

دَال *Pulling up,* or *out,* a دَلْو [or bucket] from a well: (T:) and occurring in poetry in the sense of مُدْلٍ [meaning *letting down* a دَلْو into a well]: (S:) pl. دُلَاةٌ. (TA.)

دَالِيَةٌ *A* [*water-wheel,* or *machine for irrigating land, such as is called*] مَنْجَنُونٌ, (S, M, K,) *that is turned by an ox or a cow:* (S:) and [*such as is called*] *a* نَاعُورَةٌ: (K:) or the ناعورة is turned by water: (S:) and *a thing made of palm-leaves* (M, K) *and pieces of wood, with which water is drawn* [*for irrigating land*] *by means of ropes,* or *cords,* (M,) [app. *held and drawn at one end by a man, and at the other end*] *tied to a tall palm-trunk:* (M, K:) it is *a bucket* (دَلْو), and *the like, with pieces of wood made in the form of a cross,* [i. e. *with two pieces of wood placed across and so tied together,*] *the two arms of which are bound to the top* [or *rim*] *of the bucket; them one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates* [*land*] *with it* [app. *by drawing and swinging it up by means of another, or of the same, rope*]: the word is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ [because it is pulled up]: the pl. is دَوَالٍ: El-Fárábee deviates from others, by explaining it as meaning *a* مَنْجَنُونٌ; and J follows him: (Msb:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قَطْوَةٌ and دَلْو : it consists of *a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench:* accord. to Mtr,] the دَالِيَةٌ is *a*

tall palm-trunk set in the manner of the machine with which rice is beaten [*to remove the husks*], *having at its head a large bowl, with which water is drawn* [*for irrigating land*]. (Mgh.) ___ Also *Land that is irrigated by means of the* دَلْو [or *bucket*] *or the* [*machine called*] مَنْجَنُون [mentioned above]. (M, K.) ___ And the pl., دَوَالٍ, *Unripe dates hung, and eaten when they become ripe.* (T, K.) *Hung fruit.* (Bd in liii. 8. [But perhaps الثمر is there a mistranscription for التَّمْر.]) ___ Also (i. e. the pl.) *Black grapes, but not intensely black,* (AHn, M, K,) *the bunches of which are the largest of all bunches, appearing like goats hung* [*upon the vines*]: *the berries thereof are coarse, breaking in the mouth, and round; and are dried.* (AHn, M.) [See also دَوَالِىٌّ, in art. دوال.) ___ [The sing. also signifies *A grape-vine* itself: and *a shoot* of a grape-vine: pl. as above.]

دلى

1 دَلِىَ, (IAar, T, K,) aor. ـَـ, inf. n. دَلًا, (TK,) *He was,* or *became, confounded,* or *perplexed, and unable to see his right course.* (IAar, T, K.)

3 دَالَى and 5, mentioned in this art. in the K: see art. دلو.

دم

1 دَمَّ, (S, M, Msb, K, &c.,) aor. ـُـ, (S, M, Msb,) inf. n. دَمٌّ, (T, M, Msb,) *He smeared,* or

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did over, (S, M, Msb, K,) a thing, (S, M, K, *) or the face, (Msb,) *with any kind of dye* [or *the like*]: (S, Msb:) and a house, or chamber, *with* [*plaster of*] *gypsum,* (T, M, K,) or *with mud* or *clay,* (T,) and *with* [*a wash of*] *quick lime:* (TA:) and a ship *with tar:* (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye, externally, (M,) *with a* دمام, (Lth, T, M, K,) i. e. any *medicinal liniment,* (Lth, T,) *such as aloes, and saffron;* (TA;) as also دمّم : (Kr, M, K:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَّتْ, aor. and inf. n. as above, said of a woman, *she smeared* the parts around her eye *with aloes* or *saffron:* (M:) or دَمَّتْ العينَ *she applied a collyrium to the eye;* or *smeared it with a* دمام. (Msb.) You say also, دَمَّ القدْرَ, aor. and inf. n. as above, *He smeared,* or *did over, the* [*stone*] *cooking-pot with blood* or *spleen,* [or *with liver,* (see دَمِيمٌ,]) *after repairing it:* (Lh, M:) and دُمَّتْ *it* (the [stone] cooking-pot) *was smeared,* or *done over, with blood* or *spleen* [or *liver*], *after it had been repaired:* (T:) or *was plastered with mud* or *clay,* and *with gypsum.* (TA.) And دَمَّ الصَّدْعَ, aor. and inf. n. as above, *He smeared over the crack* with blood and burnt hair mixed together; as also دَمَّمَهُ . (M.) ___ [Hence,] دُمَّ بالشَّحْمِ, said of a camel &c., *He was,* or *became, loaded* [or *overspread*] *with fat;* syn. أُوقِرَ or أَوْقَرَ. (So accord. to different copies of the S.) And دُمَّ [alone], inf. n. as above, *He* (a camel) *had much fat and flesh, so that one could not feel in him the prominence of a bone.* (T, TA.) And دُمَّ وجهُهُ حسنًا *His face was* [*flushed,*] *as though it were overspread, with beauty.* (M.) ___ [Hence also,] بِهِمْ

دَمَّتْ عَيْنَاهَا, [so I find it written, but I think it should be دُمَّتْ,] meaning *What did she bring forth?* or *what has she brought forth? a male or a female?* and دمّت فُلَانَةُ بِغُلَامٍ [the verb (here written without any vowel-sign) being app. دُمَّتْ, meaning دُمَّتْ عَيْنَاهَا, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دمام,] *Such a woman brought forth a boy.* (TA.)

___ دَمَّ الأَرْضَ, (M, K,) aor. and inf. n. as above, (M,) *He made the earth,* or *ground, even,* (M, K,) as is done after turning it over for sowing. (M.) And دَمَّ جُحْرَهُ, said of the Jerboa, (T, S, M, K,) aor. and inf. n. as above, (T,) *It stopped up the mouth of its hole with its* نَبِيشَة [or *earth which it had extracted*]: (T:) or *it filled up its hole with earth:* (S:) or *it covered over its hole and made it even.* (M, K.) And دَمَّ الكَمْأَةَ *He made the earth,* or *dust, even over the truffles.* (K.) And دَمَمْتُ عَلَى الشَّىْءِ *I covered over the thing;* (T, TA;) as also دَمَمْتُ الشَّىْءَ: (Ham p. 461: [see also R. Q. 1:]) and in like manner, دَمَمْتُ عَلَيْهِ القَبْرَ [*I covered up the grave over him*]: and دَمْدَمْتُ عَلَى الشَّىْءِ *I buried the thing, making the ground even over it.* (T, TA. *) ___ دَمَّهُ, (K,) or دَمَّ رَأْسَهُ, (T, M,) aor. and inf. n. as above, (M,) *He broke his head:* (M, K:) or *he struck,* or *beat, and broke, his head:* (T:) or it signifies, accord. to Lh, (M,) or signifies also, (K,) *he struck,* or *beat, his head,* (M, K,) *whether he broke it or not.* (M.) And دَمَّ ظَهْرَهُ, aor. and inf. n. as above, *He struck,* or *beat, his back* with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.) ___ دَمَّهُمْ, (Lh, T, M, K,) aor. as above, (Lh, T, M,) and so the inf. n., (M,) *He crushed them* (طَحَنَهُمْ), *and destroyed them;* (Lh, T, M, K;) as also دَمْدَمَهُمْ , and دَمْدَمَ عَلَيْهِمْ: (M, K:) or this last (دمدم عليهم) signifies *He* (God) *destroyed them:* and دَمْدَمْتُ الشَّىْءَ, *I made the thing to cleave to the ground, and scattered it,* or *broke it, destroying it.* (S.) فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ, (M, TA,) in the Kur [xci. 14], (TA,) means *And their Lord crushed them* (طَحَنَهُمْ), *and destroyed them:* (M, TA:) or *made punishment to fall,* or *come, upon them in common,* or *universally;* expl. by أَطْبَقَ عَلَيْهِمُ العَذَابَ: (Zj, T, Bd, Jel, TA:) or *made the earth to quake with*

them: (Fr, T, TA:) or *was angry with them:* (IAmb, T:) or *spoke to them in anger:* (TA:) for [the inf. n.] دَمْدَمَةٌ signifies the *being angry:* (M, K:) and the *speaking so as to disquiet,* or *agitate, a man:* (T, TA:) and دَمْدَمَ عَلَيْهِ *he spoke to him in anger.* (M, K.) You say also, دَمَّ فُلَانًا, meaning *He* (a man, IAar, T) *punished such a one fully,* or *completely;* (IAar, T, K;) as also دَمْدَمَهُ : (TA:) [or perhaps دَمْدَمَ عَلَيْهِ; for Az says, in another place, at the close of this art.,] IAar says that دَمْدَمَ signifies *he punished fully,* or *completely;* or *inflicted a full,* or *complete, punishment.* (T.) ___ دَمَّ الحَجَرَ, (K,) aor. and inf. n. as above, (TA,) said of a stallion horse, *He leaped the mare.* (K.) ___ دَمَّ, (M, K,) aor. and inf. n. as above, (M,) also signifies *He hastened;* syn. أَسْرَعَ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدِمُّ, with kesr]. (M, K, TA. In the CK, [erroneously,] دَمَّ.) اَصْرَعَ; (T, Msb;) sec. pers. دَمَمْتَ, (S, M, Msb, K,) aor. ـِ (Ks, Lh, T, S, M, Msb, K) and ; (S, M, K;) and دَمْتَ, (M, Msb, K,) aor. ـَ ; (AZ, T, Msb;) and دَمُمْتَ, (T, M, Msb, K) aor. ـُ ; (T, Msb;) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ; (S, M, K;) the last of these verbs mentioned by IKtt on the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Msb, TA,) except لَبُبْتَ and شَرُرْتَ (Msb, TA) and فَكُكْتَ, mentioned in the K, and عَزُزْتَ الشَّاةُ, mentioned by IKh; (TA;) *He* (a man, T, S, Msb) *was,* or *became, such as is termed* دَمِيمٌ [q. v.]: (Ks, Lh, T, S, Msb:) or *he did evil;* syn. أَسَآءَ. (M, K. [See also 4.])

2 **دَمَّمَ** see 1, in two places.

4 **ادمّ** *He did what was bad, evil, abominable,* or *foul;* syn. أَقْبَحَ (Lth, T, K) and أَسَآءَ: (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers., أَدْمَمْتَ, is explained as meaning أَقْبَحْتَ الفِعْلَ, which is a pleonasm for أَقْبَحْتَ:]) or *he had a child,* or *offspring, borne to him such as is termed* دَمِيمٌ (K, TA) or قَبِيحٌ دَمِيمٌ (so in the CK) *in make.* (TA.)

R. Q. 1 **دَمْدَمَ**, [inf. n. دَمْدَمَةٌ,] *He smeared,* or *did over,* a thing *much,* or *exceedingly,* or *with energy:* and *he so covered over* a thing. (Ham p. 461. [But the context there indicates that the verb in these two

senses should be correctly written دمّم.]) ___ See also 1, near the middle of the paragraph, and in five places after that.

دَمٌّ : see دَمَامٌ: ___ and دَمَّآءُ. Also a dial. var. of دَمٌ [i. e. *Blood:* see art. دمو or دمى]: (K:) but ignored by Ks. (T, TA.)

دُمٌّ : see دَمِيمٌ.

دُمَّةٌ : see دَامَّآءُ. Also *A way, course, mode,* or *manner, of acting* or *conduct* or *the like.* (S, K.) ___ And *A certain game.* (S, K.)

دَمَّةٌ The *lodging-place,* or *nightly lodging-place,* (مَرْبِض, [for which Golius appears to have read مريض,]) of sheep or goats; (M, K, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دَمّة of sheep or goats: (M, TA:) but some read, in this instance, دَمْنة: and some say that دَمَّة is originally دَمْنة. (TA.) ___ *A piece of* بَعْر [i. e. *camels', sheep's, goats',* or *similar, dung*]: (S, K: [in the CK, البَقَرة is erroneously put for البَعَرة:]) so called because of its despicableness. (TA.) ___ *A louse;* (Msb, K;) or *a small louse:* (M, TA:) or (so in the M, but in the Msb and K and) *an ant;* (M, K;) because of its smallness; (TA;) or *a small ant.* (Msb.) ___ And hence, app., (M, TA,) *A short and contemptible* man. (M, K. [See also دَمِيمٌ.]) ___ And *A cat.* (K.)

دَمٌّ *Blood,* or *biestings, with which the crevices of stone cooking-pots are stopped up* (تَسُدُّ: in the TT and CK, تَشُدُّ). (IAar, M, K, TA.)

دُمَّةٌ : see دَامَّآءُ.

دُمَّآءُ : see دَامَّآءُ.

دَمَامٌ (T, S, M, Msb, K) and دَمٌّ (M, K) *A thing* (S, M, Msb, K) *of any kind* (S, TA) *with which one smears,* or *does over,* (S, M, Msb, K,) *the face* [&c.]: (Msb:) said by some to be the *red pigment with which*

women redden their faces: (Msb:) and particularly, [i. e. both these words,] (K,) or the former, (S,) *a medicinal liniment with which one smears the forehead of a child* (S, K) *and the exterior of his eyes:* (S:) or the former word, *a medicament with which the forehead of a child is smeared, called* حَضَضٌ or حُضُضٌ: and as some say, [the *pigment called*] نُؤُورٌ: (TA:) and *a collyrium,* or *liniment, that is applied to the eye:* (Msb:) or *any medicament with which the exterior of the eye is smeared;* (Lth, T;) *such as aloes,* and *saffron:* (TA:) and *i. q.* نُؤْرٌ, which is applied to the gums. (T.) بُصِّرَتْ بِدَمَامٍ, said of the feathers of an arrow, means

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They were stuck fast with glue: (M, TA:) or *they were besmeared with blood.* (S in art. بصر.) ___ Also, [i. e. both words,] (K,) or the former word, (T,) *Clouds in which is no water;* (K, TA;) as being likened to the liniment so called. (TA)

دَمِيمٌ, applied to a قِدْرٌ [or cooking-pot], (S, M, K,) or a بُرْمَةٌ [meaning one of stone, (see دَمٌ,]) (T,) *Smeared,* or *done over, with spleen* (T, S, M, K) or *liver* (M, K) or *blood* [or *biestings*], (T, M, K,) *after being repaired;* (T, K;) as also دَمِيمَةٌ (T, Lh, M, K) and مَدْمُومَةٌ : (T, S:) and دُمٌّ , with damm, [app. pl. of دَمِيمٌ,] signifies cooking-pots (قُدُورٌ) [*so*] *smeared.* (IAar, TA.) Also, (S, M, K,) applied to a man, (M, Msb,) *Foul,* or *ugly;* syn. قَبِيحٌ: (S, M:) or *contemptible:* (M, K:) or *foul,* or *ugly,* (قَبِيحٌ,) *in aspect, and small in body:* (Msb:) *not pleasing to the eyes:* (TA in art. دميم:) بِشَعٍ relates to the stature; and ذَمِيمٌ, to the dispositions: (IAar, T:) app. from دَمَّةٌ signifying a louse and a small ant: (Msb:) [see also دَمَّةٌ:] fem. with ة: pl. دِمَامٌ and دَمَائِمُ; the former masc. (M, Msb, K) and fem., (M, K,) and the latter fem. (M, Msb, K.)

دُمَّا [or دُمَّى], and دُمَّآءُ, or دَمَّآءُ: see دَامَّآءُ.

دَمَّامٌ *One who repairs cooking-pots by cementing them.* (Golius from Meyd. See 1.)

دَامَّآءُ and دُمَمَةٌ and دُمَّةٌ (T, S, K) The *hole that is stopped up by the jerboa with the earth that it has extracted;* (T, TA; *) and so دُمًّا [more properly written دُمًّى], or دُمَّآءُ, each with damm, (TA,) or دَمَّآءُ: (T, accord. to the TT:) or *one of the holes of the jerboa;* (S, K;) like رَاهِطَآءُ [q. v.]: (S:) [and so, app., دَمٌّ, accord. to the KL; there explained as signifying سوراخ موش دشتی:] and also, (K,) or the first and second, (M,) the *earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof;* (M, K;) or the *earth with which it stops up one of its holes:* (M:) and دُمَمَآءُ also signifies the دَامَّآءُ *of the jerboa:* (IAar, K:) the pl. (of دَامَّآءُ, S) is دَوَامُّ. (S, K.)

دَيْمُومٌ and دَيْمُومَةٌ *A wide* [*desert such as is termed*] فَلَاةٌ; (M, K, TA;) *in which journeying continues long* (يَدُومُ [for it is regarded by some as derived from دَامَ, of which دَيْمُومَةٌ is also an inf. n.,]) *by reason of its far-extending:* (TA:) or *a* [*desert such as is termed*] مَفَازَةٌ *in which is no water:* (S:) or *a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence:* pl. دَيَامِيمُ: which is explained as signifying *smooth deserts of which the extremities are far apart:* and أَرْضٌ دَيْمُومَةٌ signifies *a land that is disapproved, disliked,* or *abominable.* (T in art. دوم, and TA.)

مِدَمَّةٌ *A wooden implement with teeth, with which the earth,* or *ground, is made even,* (M, K,) *after it has been turned over for sowing.* (M.)

كُرٌّ مُدَمَّمٌ (S, K *) [*A well*] *cased with stones* or *burnt bricks;* syn. مَطْوِىٌّ. (S, K.)

مَدْمُومٌ [*Smeared,* or *done over, with any kind of dye &c.:* fem. with ة]: see دَمِيمٌ. ___ [Hence,] *Red.* (S.) ___ And *Fat in the utmost degree;* (M, K;) *full of fat;* (S, M, K;) as though smeared therewith:

(M:) applied to a camel &c.; (S;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also *Heavily laden:* but the right explanation is probably *laden with fat:* see دُمَّ بِالشَّحْمِ, in the first paragraph of this art.]

دمث

1 **دَمُثَ**, (S, M, A, &c.,) aor. ـُـَ, (S, A, Msb, K,) inf. n. دَمَاثَةٌ, (S, M, Mgh, Msb,) sometimes contracted into دَمْثٌ, (Msb,) *It* (a place, A, Mgh, Msb, K, or other thing, A, K) *was*, or *became, soft and even:* (M, A, Mgh, Msb, K:) or *it* (a place) *was*, or *became, soft and sandy.* (S.) ___ And دمث, (Msb,) [i. e. دَمُثَ, or دَمَثَ as above,] inf. n. دَمَاثَةٌ (S, M, A, Mgh, Msb, K) and دُمُوثَةٌ (M, TA) and دَمَثٌ, (A,) or دَمْثٌ, (Mgh,) *He* (a man) *was*, or *became, easy in nature*, or *disposition.* (S, M, A, Mgh, Msb, K.)

2 **دمّثه**, (T, M, A, Msb,) inf. n. تَدْمِيثٌ, (S, K,) *He made it even*, (T, A,) or *soft*, (S, K,) or *soft and even;* (Msb;) namely, a place, (T, A, Msb,) or a bed, or place on which to lie: (S:) and (A) *he macerated it*, namely, a thing, *and mashed it*, (M, A,) with his hand, (A,) *in order that it might become soft.* (M, A.) [Hence,]

* دَمِّثْ لِجَنْبِكَ قَبْلَ اللَّيْلِ مُضْطَجَعَا *

(T,) or قَبْلَ النَّوْمِ, (A,) [lit. *Make soft and even for thy side a bed*, or *place on which to lie, before night*, or *before sleeping;*] a prov., meaning *prepare for an event before its happening.* (T, * A.) [Hence also,] مَنْ كَذَبَ عَلَيَّ فَإِنَّمَا يُدَمِّثُ مَجْلِسَهُ مِنَ النَّارِ, i. e. [*Whoso lieth against me, verily*] *he will make even*, meaning *will prepare, his sitting-place in the fire* [*of Hell*]; a saying of Mohammad. (Mgh.) ___ [And hence,] دمّث الحديث, (T, A,) inf. n. as above, (K,) *He mentioned* (T, A, K) *the beginning of* (T, A) *the tradition*, or *story.* (T, A, K.) You say, دَمِّثْ لِى ذٰلِكَ الحَدِيثَ حَتَّى أَطْعُنَ فِى خَوْضِهِ *Mention thou to me the beginning of that tradition*, or *story, in order that I may know the manner thereof* (T, A) *and how I should enter upon it* [*so that I may push on in it*]. (A.)

4 مَا كَانَ أَدْمَثَ فُلَانًا وَأَلْيَنَهُ *How easy in nature,* or *disposition, was such a one!* [*and how gentle was he!*]. (S, TA.)

دَمْثٌ : see دَمِثٌ, in two places.

دَمَثٌ : see the next paragraph, in three places.

دَمْثٌ *Even,* or *soft;* applied to a valley, and to anything: (T:) or a place *soft and even;* (Mgh, TA;) as also دَمِيثٌ, (A,) and دَمْثٌ, or دَمَثٌ; the last also explained as a subst., meaning *an even,* or *a soft, tract of land;* app. an inf. n. used as a subst.: (Mgh:) or دَمْثٌ [in one copy of the S erroneously written دَمِثٌ, and in another دَمْثٌ,] signifies a *soft and sandy* place; and its pl. is دِمَاثٌ: (S:) or a place *soft to the tread;* as also دَمَثٌ: and so this last applied to a tract of sand (رَمْلَةٌ); as though it were an inf. n. used as an اسم [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] دَمَثٌ signifies also *plain,* or *soft, tracts of land;* pl. [of pauc.] أَدْمَاثٌ and [of mult.] دِمَاثٌ: (M:) or دِمَاثٌ has this last meaning; and its sing. is دَمْثَةٌ [with ة added to transfer the word from the category of epithets to that of substantives]; and دِمَاثٌ consist of sands and of what are not sands: دَمَائِثُ likewise is applied to *what is* [or *are*] *even and soft;* and its sing. is دَمْثَةٌ [like as خَرِبَةٌ is sing. of خَرَائِبُ]: (T: [but for دَمْثَةٌ, in this last instance, I find دَمِيثَةٌ: if this be right, the pl. is agreeable with analogy; but if دَمْثَةٌ be the sing., the pl. is anomalous:]) and دَمْثٌ is applied to sand, as meaning *not cohering.* (TA.) It is said in a trad., مَالَ إِلَى دَمْثٍ فَبَالَ فِيهِ, (Mgh,) or دَمْثٍ, (A, Mgh,) accord. to different readings, i. e. [*He turned to*] *a soft and even place* [*and made water upon it*]. (Mgh.) And you say, نَزَلْنَا بِأَرْضٍ مِيثَآءَ دَمْثَآءَ [*We alighted,* or *alighted and abode, in a tract of land even,* or *soft,* or *soft and even*]. (A.) ___ Hence, (T,) A man *easy in nature,* or *disposition,* (T, M, TA,) *and generous;* (T;) as also دَمِيثٌ: (TA:) and in the same sense دَمِيثَةٌ is applied to a woman; (T;) or دَمْثَةٌ; (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمَثُ الأَخْلَاقِ A man *easy in natural dispositions.* (A.)

دَمْثَةٌ , as a subst.: see دَمْثٌ, (of which, also, it is the fem.,) in two places.

أَرْضٌ دَمْثَآءُ : see دَمْثٌ.

دَمِيثٌ : see دَمْثٌ, in two places.

دَمِيثَةٌ , as a subst, and as fem. of دَمِيثٌ: see دَمْثٌ, in two places.

أُدْمُوثٌ The *place of the* مَلَّة [or *hot ashes*] (S, L, K) *when bread has been baked there.* (S, L.)

دمج

1 **دَمَجَ**, [aor., accord. to a rule of the K, ـُـ ,] inf. n. دُمُوجٌ; (S, A, K;) and اندمج (S, A, Msb, K) and ادَّمَجَ, as also ادْرَمَّجَ; (S, K;) *It* (a thing,

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S, A) *entered, and became firm,* فِى شَىْءٍ *in a thing:* (S, K:) or *it became firm and consolidated:* (A:) or *it entered, and became concealed,* in a thing: (A'Obeyd, S, Msb:) and the first and second, *he* (a wild animal) *entered* into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also دَمَّجَ. (L.) ___ [Hence,] دَمَجَ بَعْضُهُ فِى بَعْضٍ [*It became intricate*]; said of darkness. (A, TA.) ___ And دَمَجَ أَمْرُهُمْ *Their affair,* or *case, was,* or *became, right, just,* or *sound, and consistent.* (A, TA.) ___ And دَمَجَتِ الأَرْنَبُ, (M, K,) aor. ـُـ, inf. n. as above, (TA,) *The hare went quickly, with short steps:* (M, K: *) and in like manner دَمَجَ is said of a camel. (M.) See also 4.

2 **دَمَّجَ** see 1.

3 **دامجه**, (A, L,) inf. n. دِمَاجٌ, (L,) *He agreed with him,* [and *he aided him,* (see 6,)] عَلَيْهِ [*against him,* or *respecting it,* or *to do it*]. (L, A.) ___ And [*He soothed, coaxed, wheedled,* or *cajoled, him, as though concealing enmity:* for its inf. n.] مُدَامَجَةٌ is like مُدَاجَاةٌ. (S.)

4 **ادمج** *He wrapped* a thing *in a garment,* or *piece of cloth.* (S, K. [Said in the TA to be tropical: but for this there is no reason that I can see.]) ___ *He rolled up tightly* a طُومَار [or scroll]; syn. شَدَّ إِدْرَاجَهُ. (A, TA.) ___ *He twisted:* or *he twisted well* a rope: or *he twisted* it *firmly, making it slender.* (TA.) And

ادمجت, said of a female comber and dresser of hair, (A, L,) *She rolled,* or *made round,* (أَدرجت,) *and made smooth,* the locks of a woman's hair: (A:) or *she plaited* such locks; as also دَمَجَتْ , inf. n. دَمْجٌ. (L.) ___ *He,* or *it, made* a horse *lean, lank,* or *light of flesh,* or *slender,* or *lank in the belly.* (TA.) إِدْمَاجٌ [as inf. n. of أُدْمِجَ, not of أَدْمَجَ,] signifies The *being slender in the waist,* or *middle.* (KL.) [See also 7.] ___ ادمج كَلَامَهُ *He disposed his words in a closely-connected order:* (A:) or *he made his speech vague.* (Msb.)

5 تدمّج فى ثيابه *He wrapped himself in his clothes,* in consequence of his feeling the cold. (A.)

6 تدامجوا *They agreed together:* (A:) [*they conspired together:*] *they leagued together,* (A,) *and aided one another.* (S, A, K. *) You say, تدامجوا عليه *They aided one another,* (S,) or *leagued together, and aided one another,* (A, TA,) *against him.* (S, A, TA.)

7 اندمج : see 1. ___ Also, said of a horse, *He was,* or *became, lean, lank,* or *light of flesh,* or *slender,* or *lank in the belly.* (A, TA.)

8 ادَّمَجَ : see 1.

دَمْجٌ *A plaited,* or *braided, lock of hair.* (L, K. *)

دَمْجٌ *A* [*friend,* or *companion, such as is termed* خِدْن; and *an equal.* (K.)

صُلْحٌ دُمَاجٌ (S, A, K) and دِمَاجٌ (A, K) *A peace,* or *reconciliation, that is secret,* or *concealed:* (K, TA:) or *as though secret,* or *concealed;* from مُدَامَجَةٌ [inf. n. of 3]: (S:) or *firmly established:* (A, K:) or *complete, and firmly established:* (Az, S:) or *that is not made with any malicious intention.* (AA.) And أَمْرٌ دُمَاجٌ *A right,* or *just, affair* or *case.* (TA.) The saying of a poet, cited by IAar,

* يُحَاوِلْنَ صَرْمًا أَوْ دُمَاجًا عَلَى الخَنَى *

[which may app. be correctly rendered *Do they* (referring to women) *seek to affect a severing of the tie of union,* or *a confirming thereof notwithstanding the calamities of fortune?*] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from أَدْمَجَ الحَبْلَ signifying he twisted firmly the rope. (TA.)

دَمَاجٌ : see the next preceding paragraph.

دُمُوجٌ inf. n. of 1. (S, A, K.) ___ Also *Smoothness;* or the *being smooth:* in this sense extr., inasmuch as it [is an inf. n. that] has no unaugmented triliteral-radical verb belonging to it. (L.)

دُمَّجٌ : see مُدْمَجٌ.

لَيْلٌ دَامِجٌ *Dark night:* (S, K, * TA:) or *night of intricate darkness.* (A.)

مُدْمَجٌ, applied to a man, *Well knit together,* like a rope firmly twisted; as also مُنْدَمِجٌ : and in like manner, مُدْمَجَاتُ الخَلْقِ, applied to women, *of a frame well knit together;* and so دُمَّجٌ , of which ISd found no singular. (L.) And accord. to Lth, مُدَمَّجٌ , applied to the back, and to a limb, or member, means [*Well compacted,* or *rounded, and smooth;*] *as though made round and smooth* (أُدْرِجَتْ وَمُلِّسَتْ) as when the female comber and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for مُدْمَجٌ; for it is said that] مُدْمَجٌ signifies *round and smooth;* syn. مُدْمَلَجٌ; (K;) or مُدْرَجٌ مَعَ مَلَاسَتِهِ: (S:) and, applied to a back, *made smooth.* (L.) ___ Also *An arrow that is used in the game called* المَيْسِر. (S, K.) El-Hárith Ibn-Hillizeh says,

* أَلْفَيْتَنَا لِلضَّيْفِ خَيْرَ عِمَارَةٍ *

* إِلَّا يَكُنْ لَبَنٌ فَعَطْفُ المُدْمَجِ *

[*Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow*]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (S.)

مُدَمَّجٌ : see the next preceding paragraph.

مُدْمَاجَةٌ *A turban;* syn. عِمَامَةٌ; (AHeyth, K;) a rare instance of the addition of ة to the measure مِفْعَالٌ: or it seems to be an epithet applied to a turban, meaning *firmly wound.* (AHeyth.)

مُنْدَمِجٌ : see مُدْمَجٌ. ___ Also *Round,* or *rounded;* as an epithet applied to a نَصْلٌ [i. e. the head of an arrow or of a spear &c.] (S.)

دمر

1 **دمر**, aor. ـُـ, (T, M, A, Msb, &c.,) inf. n. دمار (T, M, MF, TA) and دمارة (MF, TA) and دمور, (MF,) or دمار is a simple subst., (Msb,) and دمور is an inf. n. of دمر in a trans. sense, (TA,) *It* (a people, T, M, A, or a thing, Msb) *perished:* (T, M, A, Msb, TA:) or *perished utterly.* (TA.) See also 2. دمر عليهم, (S, * M, A, K,) aor. ـُـ, (S, M,) inf. n. دمور (S, M, A, K) and دمر, (M,) *He intruded upon them; went,* or *came, in to them without permission:* (S, * M, A, K: *) or *intruded upon them in an evil manner.* (K.) It is said in a trad., من سبق طرفه ٱستئذانه فقد دمر *He whose look precedes his asking permission* [does that which is as bad as the act of him who] *enters without permission.* (S, * TA.) And it is said, إذا دخلت الدُّور إيَّاكَ و الدُّمور *When thou enterest houses,* [meaning, desirest to enter them,] *beware of entering without permission.* (A.)

2 **دمّره**, (S, Msb,) and دمّرهم, (T, M, A,) and دمّر عليه, (T, S, Mgh, Msb,) and عليهم, (M, A,) inf. n. تدمير; (T, S, M, K;) and دمرهم, (M, TA,) inf. n. دمور, (K, TA,) and, accord. to the K دمار [which is omitted in the CK] and دمارة, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of دمر in the intrans. sense explained above; (MF, TA;) *He* (God, M, TA) *destroyed,* (S, M, Mgh, Msb, K, *) or *destroyed utterly,* (A, TA,) *him,* or *it,* or *them.* (S, M, A, Mgh, Msb, TA.) And دمّر السَّيْلُ المكانَ *The torrent destroyed the place.* (TA from a trad.) دمّر, (TK,) inf. n. as above, (S, K,) *He* (a sportsman) *fumigated his* قترة [or *lurking-place*] *with fur,* or *soft hair,* [*of camels,*] *in order that the wild animals might not perceive his smell.* (S, K.)

[See also the act. part. n., below.]

3 **دامر اللَّيْلَ** *He passed the night sleepless:* (A:) or *he endured,* or *braved, the difficulty,* or *trouble, of the night, and passed it sleepless.* (K.)

دمر : see دامر, in two places.

دمرآء A ewe, or she-goat, *having little milk.* (K.) ___ And One *short in make.* (TA.) Applied to a woman, and to others, [i. e. applied also to a company of people, جماعة, (TK,)] *Wont to intrude upon others; to go,* or *come, in to them without permission.* (K, * TA.)

دمار, (S, A, Msb,) a simple subst., (Msb,) and دمارة (MF, TA) and دمور, (MF, [but see 1,]) *Perdition:* (S, A, Msb, &c.:) or *utter perdition.* (TA.) You say, حلَّ بهم الدَّمار *Perdition* [or

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utter perdition] *befell them.* (A.) And ما رأيت من خسارته ودمارته ودبارته [*What sawest thou of his error and his perdition and his state of destruction?*]. (T.)

دمور : see the next preceding paragraph.

دمارة : see دمار, in two places.

دماريّ : see تدمريّ.

دامر A man *in a state of perdition, in whom is no good.* (M.) And رجل خاسر دامر (Yaakoob, T, M, A) and خسر ودمر (Lh, T, M) [*A man erring and perishing*]: Lh says that دمر in the latter phrase is an imitative sequent to خسر: but [ISd says,] I think that خسر is a verbal epithet, and دمر a possessive epithet. (M.) [See also art. خسر.]

دامريّ : see تدمريّ.

ديمريّ A *sharp and pertinacious* man. (K.) [And so ذيمريّ, q. v.]

تدمريّ, applied to a man, *Ignoble,* or *mean.* (M.) ___ يربوع تدمريّ (T, S, M) and تدمريّ and دماريّ (M) *A*

jerboa that is small and short: (S:) or *of vile make,* (T, M,) *with broken nails,* (M,) *and tough flesh:* (T, TA:) or the *kind called the* ماعِز of *jerboas,* (T, M,) *short and small, without nails to its legs, and not quickly overtaken:* it is *smaller than the* شُفَارِىّ: (M:) this latter is the ضَأْن thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) ___ Hence, (TA,) أُذُنٌ تَدْمُرِيَّةٌ *A small ear.* (K.) *Any one:* so in the saying, مَا فِى الدَّارِ تَدْمُرِىٌّ (Fr, T, K *) and تُدْمُرِىٌّ (K) and دَامُرِىٌّ (A, TA) [*There is not in the house any one*]; like تَأْمُرِىٌّ &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتُ تَدْمُرِيًّا أَحْسَنَ مِنْهَا, (K, TA,) i. e. [*I have not seen*] *any one* [*more beautiful than she*]. (TA.) تَدْمُرِيَّةٌ an appellation of Certain dogs, *not such as are called* سَلُوقِيَّة *nor such as are called* كُرْدِيَّة. (M.)

مُدَمَّرٌ A sportsman *who fumigates his* قُتْرَة [or *lurking-place*] *with fur,* or *soft hair,* (M, A,) *of camels,* (M,) *in order that the wild animals may not perceive his smell.* (M, A.) ___ And hence, or because he rushes upon the game unperceived, and [as it were] without permission, A *skilful,* or *skilled,* sportsman. (A.)

دمع

دَمَعَتِ العَيْنُ, aor. ـَـُ, (S, Msb, K,) inf. n. دَمْعٌ (S, Msb) and دَمَعَانٌ and دُمُوعٌ; (TA;) and دَمَعَتْ, (AO, S, Msb, K,) aor. ـَـُ, (Msb, K,) inf. n. دَمْعٌ; (AO, S, Msb, TA; [in one copy of the S, دَمَعٌ, which is a mistake;]) or only دَمَعَتْ, with fet-h to the م; (AZ, Ks;) *The eye shed tears.* (S, Msb, K.) ___ دَمَعَ الجُرْحُ *The wound flowed* [*with blood*]. (TA.) And دَمَعَتِ الشَّجَّةُ *The wound on the head flowed with blood; its blood ran.* (Msb.) ___ دَمَعَتِ الجَفْنَةُ *The bowl flowed* [or *overflowed*] *with its grease,* or *gravy.* (TA.) And دَمْعٌ also signifies The *flowing* from the strainer of the dyer. (TA.) ___ Aboo- 'Adnán says, I asked El-'Okeylee respecting this verse:

* وَالشَّمْسُ تَدْمَعُ عَيْنَاهَا وَمَنْخِرُهَا *

* وَهُنَّ يَخْرُجْنَ مِنْ بَيْدٍ إِلَى بَيْدِ *

[app. meaning *And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts*]: and he said, I think [that the poet means] it was the ظَهِيرَةٌ [or midday of summer when the heat was vehement], when what is called لُعَابُ الشَّمْسِ [and مُخَاطُ الشَّمْسِ, which latter is here the more appropriate term,] was flowing [in the air]: and El-Ghanawee says, when the beasts thirst, their eyes shed tears, and their nostrils flow. (TA.) See also 4.

2 تَدْمِيعٌ *Vehement flowing of tears from the eye.* (KL.)

4 **ادمعه**, (IAar,) inf. n. إِدْمَاعٌ, (K,) *He filled it,* [app. *so as to make it overflow,*] (IAar, K,) namely a bowl, (IAar,) or a vessel; (K;) as also دمعه [if this be not a mistranscription for the former]. (TA.)

5 تَدَمَّعَ [*He shed tears;* or *wept*]. (Occurring in a version of the Gospel of St. John, xi. 35: but perhaps post-classical.)

10 هو يستدمع [app. *He draws forth tears*]. (TA.)

دمع *Tears;* the *water,* or *fluid, of the eye;* (S, Msb, K;) *whether from grief or joy:* (K:) originally an inf. n.: (Msb:) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دموع (K) and [of pauc.] أدمع: (TA:) and دمعة [is the n. un., signifying] *a single drop thereof;* [i. e. *a tear:*] (S, K:) if from joy, it is cool; or if from grief, hot. (TA.) ___ دمع داوود [*David's tears;*] *a certain well known medicine:* (Sgh, K:) [perhaps *the fruits of a species of coix,* namely *coix lachryma, now called* دمع أيّوب, or *Job's tears, which are hard and stony, and are said to be strengthening and diuretic.*] ___ بكت السّماء ودمع السّحاب سال [*The sky wept, and the tears of the clouds flowed*]. (TA.) ___ دمعة شرب الكرم [*He drank the tear of the vine*]; i. e., *wine.* (A, TA.) ___ دموع الجفنة [*The tears,* meaning] *the grease,* or *gravy, of the bowl.* (TA.)

دمع [masc. of] دمعة A woman *quick to shed tears:* (S, K:) or *quick to weep, abounding with tears;* (L;) as also دميع , without ة; (Lh, L;) of which latter, which is applied also to a man, the pl. is دمعآء, applied to men, and دمعى, applied to men and to women, and دمائع, applied to women. (L.) [See also دموع.]

دمع *A mark made with a hot iron in the part where the tears run,* (El-Ahmar, S, K, TA,) *of a camel;* (El-Ahmar;) said by Aboo-'Alee, in the Tedhkireh, to be *a small line.* (TA.)

دمعة : see دمع, in two places.

قدح دمعان *A bowl that is full so as to overflow* (L, K, * TA) *from its sides.* (L, TA.)

دماع *Water of the eye arising from disease* or *old age;* not tears: (S:) or, as some say, the *traces of tears upon the face:* thus in the handwriting of Aboo-Zekereeyà, in the margin of a copy of the S. (TA.) ___ دماع الكرم, (S, A,) or الدُّمَّاع , like رمّان, (K,) and thus written by Sgh, with teshdeed, (TA,) *What flows from the*

grape-vine in the days of the [*season called*] رَبِيع (S, A, K, * TA.)

دَمَاعٌ *A mark made with a hot iron upon the* مَنَاظِر (فِى المَنَاظِر [app. a mistake for فِى النَّاظِر, meaning *upon* the place of *the vein at the edge of the nose, commencing from the inner angle of the eye,*]) *running down to the nostril,* (K, TA,) so says ISh, (TA,) or *to the nostrils:* (CK:) sometimes there are two such marks. (TA.)

عَيْنٌ دَمُوعٌ *An eye that sheds many tears:* or *quick to shed tears:* and عَيْنٌ دَمَّاعَةٌ [has the former signification]. (TA.) [See also ___ ثَرًى دَمُوعٌ.] دَمْعٌ *Earth,* or *soil, from which water exudes:* (TA:) and ثَرًى دَمَّاعٌ, and دَامِعٌ, *earth,* or *soil, that exudes moisture;* (K;) or *that seems as though it exuded moisture,* or *almost did so.* (TA.)

دَمِيعٌ : see دَمْعٌ.

دَمَّاعٌ ; and its fem., with ة: see دَمُوعٌ, in two places. ___ يَوْمٌ دَمَّاعٌ *A day in which is* [*fine rain such as is called*] رِذَاذ. (K, TA.)

دُمَّاعٌ : see دُمَاعٌ.

دَامِعٌ [act. part. n. of دَمَعَ]. You say, عَيْنٌ دَامِعَةٌ *An eye shedding tears; an eye of which the tears are flowing:* (Msb:) pl. دَوَامِعُ. (TA.) ___ شَجَّةٌ دَامِعَةٌ *A wound on the head from which blood flows* (A, IAth, Mgh, TA) *in small quantity,* (A, TA,) or *in drops,* (IAth, TA,) *like tears;* (IAth, Mgh, TA;) *ranking after that termed* دَامِيَةٌ: (S, Mgh, K:) A'Obeyd says, (S,) the دامية is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دامعة, with the unpointed ع : (S:) yet the author of the K says, in art. دمغ, [as on the authority of A'Obeyd,] that the دامعة is *before the* دامية; and charges J with error in saying the contrary. (TA.) [See also ___ جَفْنَةٌ دَامِعَةٌ.] شَجَّةٌ *A bowl flowing* [or *overflowing*] *with its grease,* or

gravy. (TA.) ___ ثَرًى دَامِعٌ: see دَمُوعٌ.

مَدْمَعٌ The *channel of the tears;* or *part where*

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the tears run: (TA:) or the *place where the tears collect in the sides of the eye:* pl. مَدَامِعُ, which comprises *the inner and the outer angles of the eyes:* (Az, TA:) or the pl. signifies the *inner angles,* (المآقى,) which are *the extremities of the eye* [or *eyes*]. (S.) ___ The pl. also signifies *Waters which drop,* or *drip, from the side of a mountain.* (Aboo-'Adnán.) And it may also signify *Flowings of tears.* (Ham p. 551.)

مَدْمُوعٌ A camel *marked with the mark called* دُمْعٌ. (K.)

دمغ

1 **دَمَغَهُ**, (S, Mgh, Msb, K,) aor. ـَ (IDrd, Msb, K) and ـُ, (IDrd, K,) inf. n. دَمْغٌ, (S, Msb,) *He broke his head so that the wound reached the* دِمَاغ [or *brain*]: (S, K:) or *he broke the bone of his* دِمَاغ: (Msb:) or *he struck it,* namely, a person's head, *so that the stroke reached to the* دِمَاغ: (Mgh:) and *he struck his* دِمَاغ, (K, TA,) *and broke the interior of the skull, next the* دِمَاغ. (TA.) And دَمَغَتْهُ الشَّمْسُ *The sun pained his* دِمَاغ. (IDrd, K.) ___ Also, inf. n. as above, *He overcame,* or *subdued, and abased, him,* or *it:* like as the truth does falsehood: and hence فَيَدْمَغُهُ in the Kur [xxi. 18], meaning *so that it may overcome it,* or *prevail over it, and abolish it:* or, accord. to Az, *so that it may do away with it, in such a manner as to render it despicable,* or *ignominious.* (TA.) And دَمَّغَهُ signifies *He overcame him,* or *prevailed over him, much, so as to subdue him,* or *abase him.* (TA.) ___ [Hence, app.,] دُمِغَتِ الأَرْضُ [*The produce of*] *the land was eaten.* (IAar, TA.) ___ And دَمَغَهُمْ بِمُطْفَئَةِ الرَّضْفِ *He slaughtered for them a lean sheep* or *goat:* (K:) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-'Abbád and Z: (TA:) or, as some say, *a fat sheep* or *goat.* (K.) دَمَغَتْ حَوِيَّتَهَا, [the verb written in the L and TA without teshdeed, so that it is app. دَمَغَتْ, but it may be دَمَّغَتْ,] *She* (a woman) *made,* or *put, a* دَامِغَة [q. v.] *to her* حَوِيَّة [or *stuffed thing whereon she rode upon her camel*]. (ISh, L, TA.)

2 **دَمَّغَ**, inf. n. تَدْمِيغٌ, *He made* a ثَرِيدَة [or mess of crumbled, or broken, bread,] *soft* with grease, or gravy. (Ibn-'Abbád, A, K.) ___ See also 1, in two places.

الدِّمَاغُ a word of which the signification is well known; (S, Msb;) [*The brain;*] *the marrow of the head;* (K;) or

the stuffing of the head: (TA:) or [app. a mistake for and (*what is termed*)] أُمُّ الهَامِ or أُمُّ الرَّأْسِ or [in one copy of the K and] أُمُّ الدِّمَاغِ is *a thin skin, like a pouch, in which it is contained:* (K:) [these three terms, امّ الهام and امّ الرأس and امّ الدماغ, appear all to signify *the meninx;* (see أُمٌّ;) but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of الدَّمَاغُ:] the pl. [of pauc.] is أَدْمِغَةٌ (S, Msb, K) and [of mult.] دُمُغٌ. (TA.)

دَمِيغٌ and مَدْمُوغٌ *Having his head broken so that the wound reaches the* دِمَاغ [or *brain*]: (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمْغَى. (IDrd, TA.) ___ Also, both words, *Stupid; foolish;* or *unsound,* or *dull,* or *deficient, in intellect:* مُدَمَّغٌ is incorrectly used by the vulgar in this sense; (K, TA;) as though meaning *overcome, so as to be subdued,* or *abased, by the devil:* it is said in the Námoos that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دَامِغَةٌ *A wound in the head, reaching the* دِمَاغ [or *brain*]; (S, Mgh, Msb, K;) *with which there is no living:* (Msb:) it is the *last* [*in degree*] *of* [*the wounds termed*] شِجَاج [pl. of شَجَّةٌ]; these being ten, as follows: [1] قَاشِرَةٌ, also called حَارِصَةٌ (S, K, TA) and حَرْصَةٌ, or, as some think, the حارصة or حرصة is different from the قاشرة: (TA:) [2] آمَّةٌ] 9: [مُنَقِّلَةٌ] 8: [هَاشِمَةٌ] 7: [مُوضِحَةٌ] 6: [سِمْحَاقٌ] 5: [مُتَلَاحِمَةٌ] 4: [دَامِيَةٌ] 3: [بَاضِعَةٌ, (S, K, TA,) also termed مَأْمُومَةٌ: (TA:) [10] دَامِغَةٌ: (S, K, TA:) and A'Obeyd adds دَامِعَةٌ, with the unpointed ع, after دامية; (S;) or, accord. to F, who pronounces J to have erred in saying thus, before دامية: but J is right in this case. (TA.) [See دَامِعَةٌ شَجَّةٌ, voce دَامِعٌ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also شَجَّةٌ.] ___ Also *A spadix* (طَلْعَةٌ) *that comes forth from amid the broken portions of the* قُلْب [or *heart of the palm-tree*], *long and hard, and, if left, mars the palm-tree;* (S, K, * TA;) *wherefore, when its existence is known, it is*

detached. (TA.) ___ And *An iron above the* مُؤَخَّرَة [or *hinder part*] *of the* [*camel's saddle called*] رَحْل; (As, K;) also called غَاشِيَة: (TA:) or *an iron with which the back of the* رَحْل *is fastened:* (JK:) the pl. is دَوَامِغُ: ISh says that the دوامغ are *above the middle of the heads,* or *upper extremities, of the* [*curved pieces of wood called*] أَحْنَآء [pl. of حِنْو]; *and sometimes they are of wood, firmly bound;* and *i. q.* خَذَارِيفُ, pl. of خُذْرُوفٌ [q. v.]: [but] Az says that *when the* دامغة *is of iron, it is placed across,* or *athwart, above the two extremities of the* حِنْوَان, *and nailed with two nails, the* خذاريف *being fastened upon the heads of the cross-pieces, in order that it,* or *they, may not become disconnected.* (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] ___ And *A piece of wood placed across between two poles, upon which is hung the skin for water* or *milk.* (JK, Ibn-'Abbád, K.)

دَامُوغٌ One *that wounds so as to reach the* دِمَاغٌ [or *brain*]; and *that breaks the head* or *the like.* (Ibn-'Abbád, K.) And حَجَرٌ دَامُوغَةٌ *A stone that does so much,* or *vehemently:* the ة denoting intensiveness of signification. (Ibn-'Abbád, K.)

مُدَمَّغٌ : see دَمِيغٌ.

مَدْمُوعٌ : see دَمِيغٌ.

دمل

1 **دَمَلَ الأَرْضَ**, (T, S, M, Mgh, Msb, K,) aor. ـُـ, (T, M, Msb,) inf. n. دَمْلٌ and دَمَلَانٌ, (M, K,) *He put the land into a right,* or *proper, state:* (M, K:) or *he did so with* دَمَال, (S, M, Mgh, Msb, * K, *) i. e., [*he manured it with*] سِرْجِين (S) or سِرْقِين, (M, Msb, K,) or سِمَاد; (Mgh;) or أَدْمَلَهَا has this latter signification; (M;) and so دَبَلَهَا. (T in art. دبل.) ___ And [hence,] دَمَلَ الشَّىْءَ, (S in art. دبل, and Msb,) aor. ـُـ, inf. n. دَمْلٌ, (Msb,) *He put the thing into a right,* or *proper, state; prepared it,* or *improved it;* (S in art. دبل, and Msb;) as also دَبَلَهُ. (S in that art.) And دَمَلَ بَيْنَ القَوْمِ, (S, M, K, *) aor. ـُـ, (M,) inf. n. دَمْلٌ, (TA,) *He made peace, effected a reconciliation,* or *adjusted a difference, between the people;* (S, M, K, TA;) as also دَوْمَلَ. (Ibn-'Abbád, K.) ___ دَمَلَ الجُرْحَ, (T, M, K, *) aor. ـُـ, (M,) *It* (a remedy) *healed the wound:* (T, * M, K: *) [and ادمله has a similar meaning; for] إِدْمَالٌ signifies the *healing* a wound; and *causing* it *to skin over.* (KL.) دَمِلَ: see 7.

3 **داملهُ**, (T, M, K,) inf. n. مُدَامَلَةٌ, (S,) *He treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him;* (T, M, K;) *in order to effect a reconciliation between himself and him:* (T, M, * TA:) مُدَامَلَةٌ is similar to مُدَاجَاةٌ. (S.) Abu-l-Hasan says,

* شَنِئْتُ مِنَ الإِخْوَانِ مَنْ لَسْتُ زَائِلًا *
* أُدَامِلُهُ دَمْلَ السِّقَآءِ المُخَرَّقِ *

[*I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin,* or *milk-skin, having in it many holes,* or *rents*]:

(T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلِ القَوْمَ, (so in a copy of the S,) or أَدْمِلِ القَوْمَ, (so in two other copies of the S, [but only the former agrees with the context,]) meaning اطْوِهِمْ عَلَى مَا فِيهِمْ [i. e. *Treat thou the people with gentleness, notwithstanding what* fault, or the like, *there may be in them:* see a phrase similar to this explanation voce بَلَلٌ]. (S, TA.)

4 **أَدْمَلَ** see 1, in two places: ___ and see also 3.

5 **تدمّلت الأَرْضُ** *The land was,* or *became, put into a right,* or *proper, state, with* دَمَالٌ, i. e. سَرَقِينٌ. (M, K.)

6 **تداملو** *They made peace,* or *became reconciled, one with another.* (M, K, TA.)

7 **اندمل** *It* (a wound, T, S, M, Mgh, * Msb)

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healed; or *became in a healing state;* (M, K;) as also دَمَلَ, (M, K,) aor. ـَـ: (K:) or *became healed,* (Mgh,) or *nearly healed,* (T, S, Mgh,) as also ادَّمَلَ, originally ادْتَمَلَ, (AA, TA,) *and in a healthy state:* (T, Mgh:) from دَمَلَ الأَرْضَ: (Mgh:) or *gradually recovered.* (Msb.) And *He became nearly recovered* from (مِنْ) his disease, (T, M, *) and from a wound, (T,) and from his pain. (M.)

8 **ادّمل** : see 7.

Q. Q. 1 **دَوْمَلَ بَيْنَ القَوْمِ** : see 1.

دَمْلٌ *Gentle treatment.* (M, K.) See also 3.

دُمَلٌ : see دُمَّلٌ.

دَمَالٌ [*Dung, such as is called*] سرْجين (S) or سرْقين, (T, M, K,) and *the like;* (T;) [*used for manuring land;*] as also دَبَالٌ: (M in art. دبل:) or *compost of dung and ashes,* or *of dust,* or *earth, and dung:* (Mgh:) and *camels'* or *similar dung, and dust,* or *earth, trodden by the beasts.* (M, K.) ___ [Hence,] *A means* [*of kindling*] of war; like as دمال [signifying dung] is a means of kindling of fire. (S, TA.) ___ *Rotten dates:* (As, T, S:) or *rotten, black, old dates:* (M, K: [in the CK, الثَّمر is erroneously put for التَّمر:]) [and] such are called تَمْرٌ دَمَالٌ. (M.) ___ *Refuse that the sea rejects,* (Lth, T, M, * K,) *consisting of dead creatures therein,* (Lth, T,) *and the like,* ('Eyn, TT,) *such as* [*the shells,* or *shell-fish, called*] أَصْدَاف *and* مَنَاقِيف, (Lth, T, TA,) or صَدَف and مَنَاقِف, (M,) and نَبَّاح. (Lth, T, M, TA. [The last word is erroneously written in one place, in the TT, نَبَّاج; and in another place, in the same, سُبَّاح.]) ___ *An unsoundness,* or *infection, in the spadix of the palm-tree,* (M, Mgh, K,) *so that it becomes black,* (M, K,) *before it attains to maturity,* (M, Mgh, K,) or *before it is fecundated:* (IDrd:) also termed دَمَانٌ, [q. v.,] (Mgh, TA,) from دمن meaning سرْقين. (Mgh.)

دُمَّلٌ (T, S, M, Msb, K) and دُمَلٌ (S, M, K) *A kind of purulent pustule,* or *imposthume;* (T, S;) *i. q.* خُرَاج; (M, K;) *well known:* (Msb:) [said to be] an appellation applied as ominating good, (M, O,) like مَفَازَةٌ applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Msb:) by As said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. دُنْبُلٌ, and بُنَاوَرٌ: (MA:) [now vulgarly pronounced دَمَّلٌ and دَمّل: and applied to *any pimple* or *pustule,* and to *a boil:* see حَبْن:] the pl. (of دُمَّلٌ, T, S) is دَمَامِيلُ, (T, S, M, K,) which is anomalous, (M,) or دَمَامِلُ [agreeably with analogy]. (Msb.)

دَمَّالٌ *One who manures land with* [دَمَال, i. e.] سرْقين. (M.)

دُمَّيْلَى The دَمَّآء [q. v.] of the jerboa. (Ibn- 'Abbád, TA.) [See also دُمَّيْنَى.]

دملج

Q. 1 **دَمْلَجَ** , (JM, TA,) inf. n. دَمْلَجَةٌ and دِمْلَاجٌ, (K, TA,) *He made*, or *wrought*, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) *evenly* or *equably*, or *justly* or *properly*, (K, JM, TA,) *and well*. (JM, TA.) [And *He made* a thing *round and smooth;* like دَمْلَقَهُ: see the pass. part. n., below.] It is said in a trad., دَمْلَجَ ٱللّٰهُ لُؤْلُؤَهُ [*God has made his pearls round and smooth*]. (TA.) Accord. to Lh, دُمْلُجَ جسمه signifies *His body was*, or *became*, *rounded*, or *compacted*, (طُوِىَ,) *so that his*, or *its*, *flesh was firm*, or *hard*. (TA.)

دُمْلُجٌ and دُمْلُجٌ: see the next paragraph, in three places.

دُمْلُوجٌ (S, Mgh, K) and دُمْلُجٌ (S, K) and دُمْلَجٌ (K) *An armlet; a bracelet for the arm;* syn. مِعْضَدٌ; (S, Mgh, K;) i. e. the *ornament thus called:* (Mgh, TA:) pl. of the first دَمَالِيجُ; (S;) [and of the second and third دَمَالِجُ.] You say, أَلْقَى عَلَىَّ دَمَالِيجَهُ [*He put* (lit. *cast*) *upon me his armlets*]. (S.) ___ Also the first and ↓ second *A smooth stone*. (TA.) ___ And [the pl.] دَمَالِيجُ *Hard lands:* (K:) so in the L and the Tekmileh. (TA.)

مُدَمْلَجٌ *i. q.* مُدْرَجٌ أَمْلَسُ [*Round*, as though rolled like a scroll, *and smooth*]: (S, K:) and a stone, and a solid hoof, *smooth and round;* as also مُدَمْلَقٌ and مُدَمْلَكٌ. (S in art. دملق.) A rájiz says, (S, TA,) namely, El-'Ajjáj, (so in a copy of the S,)

* كَأَنَّ منْهَا القَصَبَ المُدَمْلَجَا *

* سُوقٌ مِنَ البَرْدِىِّ مَا تَعَوَّجَا *

[app. describing a certain animal, or animals, and meaning *As though her*, or *their*, *round and smooth leg-*

bones were stalks of the papyrus, not crooked]. (S, TA.)

دملص

دَمْلَصَ : and دُمَلِصٌ: and دُمَالِصٌ: see art. دلص.

دملق

Q. 1 **دَمْلَقَهُ** *He made it smooth and even:* [or *smooth and round:*] like [دَمْلَجَهُ and] دَمْلَكَهُ. (TA) And دُمْلُقٌ *It was made smooth and round:* or *smooth like the hand, and,* accord. to some, *hard.* (TA.)

دَمْلَقٌ and دُمْلُقٌ: see مُدَمْلَقٌ.

دُمْلُوقٌ : see مُدَمْلَقٌ, in two places. ___ Also *A sort of truffle,* (AHn, TA,) *smaller than the* عُرْجُونٌ, (JK, AHn, K, TA,) *the shortest thereof* (AHn, TA) *found in sands and meadows;* (JK, AHn, K, TA;) *it is good,* (AHn, TA,) *and seldom becomes black* (JK, AHn, TA) *while fresh;* (JK;) *and it is the sort of which the head is like a* مَظَلَّةٌ [q. v.]: (AHn, TA:) pl. دَمَالِيقُ. (JK.)

دُمَالِقٌ : see مُدَمْلَقٌ. ___ Also An old man *bald in the fore part of his head.* (TA.) And دُمَالِقُ الرَّأْسِ *Having the head shaven.* (En-Nadr, K.) ___ Also, applied to a woman's vulva, *Wide,* (Ibn-'Abbád, K,) *and,* some add, *large.* (TA.)

مُدَمْلَقٌ , applied to a stone, (JK, S, K,) and to a solid hoof, like مُدَمْلَكٌ and مُدَمْلَجٌ, (S,) and دُمَالِقٌ (JK, K) and دُمْلُقٌ (K) and دَمْلَقٌ (JK, TA) and دُمْلُوقٌ , (JK, K,) *Smooth and round:* (S, K:) or *very round:* (JK:) or, accord. to Aboo-Kheyreh, دُمْلُوقٌ signifies a stone *smooth like the hand,* and, some add, *hard:* the pl. [of دُمَالِقٌ and دُمْلُقٌ and دَمْلَقٌ] is دَمَالِقُ and [that of دُمْلُوقٌ is] دَمَالِيقُ. (TA.)

دملك

Q. 1 دَمْلَكَهُ *He made it smooth and round:* (S:) or *smooth and even:* like دَمْلَقَهُ. (TA in art. دملق.)

Q. 2 تَدَمْلَكَ *It was,* or *became, smooth and round:* (S, TA:) [or *smooth and even:* see above.] Said of a girl's breast, *It became round and prominent:* (Lth, K:) one should not say تَدَمْلَقَ. (Lth, TA.)

دُمْلُوكٌ : see what follows.

مُدَمْلَكٌ *Smooth and round;* applied to a solid hoof; like مُدَمْلَقٌ and مُدَمْلَجٌ; and as applied to an iron head of an arrow or of a spear &c.: (S:) and so دُمْلُوكٌ applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] *round:* (S:) and the former, *smooth and even;* or *made smooth and even;* syn. مُخَلَّقٌ [in the CK مُحَلَّقٌ]; applied to a stone, and to an arrow: (M, K:) and *i. q.* مَفْتُولٌ مُعْصُوبٌ [app. as meaning *compact,* or *firm, in make; as though twisted*]. (K.)

دمن

1 دَمَنَ الأَرْضَ, (S, K,) aor. ـُ, (TK,) inf. n. دَمْنٌ, (TA,) *i. q.* دَمَّلَهَا; (S, K;) i. e. *He put the land into a right* or *proper state, prepared it,* or *improved it,* [or *manured it,*] *with* [دِمَانٌ, i. e. *dung such as is termed*] سِرْقِينٌ. (TA.) دَمِنَ, (S, M, K,) aor. ـَ, (K,) inf. n. دَمَنٌ, (KL,) *He bore rancour, malevolence, malice,* or *spite,* (S, M, K, TA,) *of long continuance,* (M, K, TA,) عَلَيْهِ *against him:* (S, M, TA:) and دَمِنَتْ قُلُوبُهُمْ *Their hearts bore rancour, malevolence, malice,* or *spite,* (S, TA,) *of long continuance.* (TA.) [Perhaps from دَمِنَتِ النَّخْلَةُ said in the TK to signify *The palm-tree became rotten and black:* see دِمَانٌ, below.] ___ The inf. n. دَمَنٌ also signifies The *being lasting, continual,* or *permanent.* (KL.) [And اندمن app. signifies *It was,* or *became, of long continuance:* see a usage of its part. n. مُنْدَمِنٌ voce دِمْنَةٌ.]

2 دَمَّنَتِ المَاشِيَةُ المَكَانَ, (M, K,) inf. n. تَدْمِينٌ, (K,) *The cattle dunged* (M, K*) *and staled* (M) *in,* or *upon, the place.* (M, K.) And دَمَّنَ الشَّآءُ المآءَ *The sheep,* or *goats, dunged in the water.*

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(S, TA.) ___ دَمَّنَ القَوْمُ الدَّارَ, (S,) or المَوْضِعَ, (M,) *The people,* or *party, blackened* [*by the dung of their cattle,* or *by their cooking,*] (S, M,) *the house,* or *abode,* (S,) or *the place.* (M.) ___ دَمَّنَ فُلَانٌ فِنَآءَ فُلَانٍ, (T,) or بَابَهُ, (K,) *Such a one came, and kept,* or *clave, to the court,* or *yard, of such a one,* (T, TA, *) or [simply] *kept,* or *clave, to his door.* (K. [Freytag assigns this signification (which he renders *semper stetit* ad alicujus portam) to أَدْمَنَ followed by an accus. case, as on the authority of the K.]) And دَمَّنَهُ, (Kr, M, K,) inf. n. as above, (K,) *He granted him,* or *conceded to him, indulgence,* or *facilitation.*

(Kr, M, K.)

4 **ادمنه** , (T, S, M, Msb, K,) inf. n. إِدْمَانٌ, (Msb,) *He did it continually,* or *perpetually:* (S, K:) *he kept,* or *clave, to it* (T, M, Msb, TA) *without desisting from it,* or *without quitting it,* (M,) *constantly, perseveringly,* or *assiduously,* (Msb,) or *inseparably;* (TA;) namely, drinking, (T,) and wine, (T, M,) &c. (M.)

5 **تدمّن** app. signifies *It* (water, or a place,) *had dung of sheep* or *goats,* or *of camels, fallen into it,* or *upon it:* see its part. n. مُتَدَمَّنٌ, below.]

7 **إِنْدَمَنَ** [see 1, last sentence.]

دَمْنٌ : see دَمَانٌ.

دَمْنٌ [*Dung, such as is called*] سِرْقِينٌ, (T, M, K,) or سِرْجِينٌ, (Msb,) *that has become compacted,* (T, M, Msb, K,) *and formed a cake upon the ground:* (T:) and *camels', sheep's, goats',* or *similar, dung;* syn. بَعَرٌ: (S, M, K:) also, (T,) or دَمْنَةٌ , of which the former word is the pl. [or rather coll. gen. n.], (TA,) [*dung of the kind called*] بَعَرٌ, *and mud,* or *clay, that have become mixed together, at a watering-trough* or *tank,* (T, TA,) *and compacted,* or *caked:* (T:) *and remains of water in a watering-trough* or *tank.* (TA.) See also دَمْنَةٌ, in three places. ___ فُلَانٌ دَمْنُ مَالٍ is a phrase like إِزَآءُ مَالٍ, (S, TA,) and means *Such a one is a manager,* or *tender, of cattle,* or *camels &c.,* (K, TA,) *who keeps to them inseparably.* (TA.)

دَمْنَةٌ : see the next preceding paragraph. Also *A trace,* (M,) or *traces,* (K,) of a house or an abode: (M, K: *) and the *traces of men* [*in a place where they have sojourned*]; and *a place which they have blackened;* (S, M, Msb, K, TA;) *where they have left marks of the dung of cattle; a patch*

of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged: (TA:) [*a black,* or *dark, patch of compacted dung and urine of cattle:*] *a place near to a house* or *an abode:* (M, K:) *a place in which* [*dung such as is called*] سرقين *has become compacted,* or *caked:* (M, TA:) and *a piece of* زبل [i. e. سرقين]: (TA:) pl. دمن (S, M, K) and دمن , (M, Msb, K,) or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az,] دمن signifies *what men have blackened* [*where they have sojourned, consisting*] *of the traces of* بعر *&c.;* and is a gen. n., and also pl. of دمنة. (T.) It is said in a trad., إيَّاكم وخضرآء الدّمن, meaning *Avoid ye the beautiful woman that is of bad origin:* she is thus likened to the herbage that grows in the دمن; that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M. [See also أَخضر: and see عُشبة الدَّار, in art. عشب.]) ___ Also *Rancour, malevolence, malice,* or *spite,* (T, S, M, Msb, K, TA,) *of long continuance* (مندمن M, or قديم K, and ثابت TA) *in the bosom:* it is said that it is not thus termed unless of long continuance: (M, TA:) pl. دمن (T, K) and [coll. gen. n.] دمن . (Msb, K.)

دمان [*Dung such as is called*] سرجين (M) or سرقين (K, TA) *with which land is manured;* (TA;) [as also دمال and دبال.] ___ And *Ashes.* (M, K.) Also, (As, Sh, T, S, M, IAth, K,) or دُمان , with damm, like other words significant of diseases and the like, as in the Ghareeb of El-Khattábee, or, accord. to the Towsheeh, both of these, and دمان , (TA,) and دمن , (M, K,) and أَدمان , (Ibn-Abi-z-Zinád, T, IKtt, K,) *Rottenness and blackness of a palm-tree:* (M, K:) or the *state of a palm-tree* إذا أَنسغت, as As says, (T, S, [and the like is said in the M, أَنْ تنسغ النَّخلة,]) but Sh says, correctly, إذا انشقّت [*when it splits*], (T,) *in consequence of rottenness and blackness:* (T, S, M:) or, accord. to IAth, *corruptness and rottenness of fruits* (الثمر [perhaps a mistranscription for التَّمر i. e. *dates*]) *before their coming to maturity;* as also دمال: (TA:) or دمان and دمال both signify *an unsoundness,* or *infection, in the spadix of the palm-tree,* (Mgh and TA in

art. دمل,) *so that it becomes black,* (TA ib.,) *before it attains to maturity,* (Mgh and TA ib.,) or *before it is fecundated.* (TA ib.) Also دَمَانٌ, (M, K,) or in this sense it is correctly دَمَّانٌ , (TA,) *One who manures land with* [*the dung called*] سِرْقِين. (M, K, * TA.) [Golius adds the signification of Tormentum, supplicium, as from the KL, in my copy of which the only explanation given is عفونتی که به درخت خرما رسد a rottenness that infects a palm-tree: he seems to have found in his copy of that work عقوبتی, either alone, or followed by some words imperfectly written.]

دُمَانٌ and دَمَانٌ: see the next preceding paragraph.

دَمَّانٌ : see دَمَانٌ.

دَمُّونٌ *Bad, foul,* or *unseemly.* (K.)

دُمَّيْنَى The [*hole called*] دَمَّآء *of a jerboa:* (K:) because of its continuance therein. (TA.)

أَدْمَانٌ *A certain tree of the* [*kind called*] جَنْبَة. (K. [Golius read مِنَ الجَنَّة i. e. of Paradise, for مِنَ الجَنْبَة.]) Also, accord. to the K, *A certain canker, disease,* or *bane, of palm-trees:* but this is أَدْمَانٌ . (TA.)

أَدَمَانٌ : see what next precedes, and هذا مدمنهم. دَمَانٌ [thus in the TA: app. either مَدْمَنُهُم, and if so meaning *This is their place of continuance,* or مُدَمَّنُهُم, meaning *the place where their cattle dung and stale*].

رَجُلٌ مُدْمِنُ خَمْرٍ, (S,) or مُدْمِنُ الخَمْرِ, (T,) *A man who is a continual drinker of wine;* (S;) *an incessant drinker of wine:* (T, TA:) likened in a trad. to an idolater. (TA.)

مُتَدَمَّنٌ A place *in which,* or *upon which, cattle have dunged and staled.* (K, * TA.) And water *into which the dung of sheep* or *goats,* or *of camels, has fallen.* (S.)

مندمن : see دمنة, last sentence.

دمو

1 **دَمِىَ**, (T, S, M, MA, Msb, K,) [held by some to be originally دَمَوَ,] like رَضِىَ, (S, K,) which is from الرِّضْوَانُ, being thus [with ى] because of the kesreh, (S,) [but most hold the last radical to be ى,] and دَمِىَ, (TA as from the Msb, [but not in my copy of the latter work,]) aor. يَدْمَى, inf. n. دَمًا or دَمًى (T, S, M, MA, Msb, K) and دُمِىٌّ, (S, MA, [but in the Msb it seems to be indicated that it is دَمِىٌّ,]) said of a thing, (S,) or of a wound, (Msb,) and دَمِيَتْ said of the arm or hand, (T,) *It bled; blood issued from it:* (Msb:) [and] *it was,* or *became, bloody;* i. e., *smeared,* or *defiled, with blood.* (MA.)

2 **دَمَّيْتُهُ**, (S, M, K,) inf. n. تَدْمِيَةٌ, (S,) *i. q.* أَدْمَيْتُهُ, (S, M, K,) i. e. [*I made him to bleed;*] *I struck him,* or *smote him, so that blood issued from him:* (S:) [and *I made him bloody;* for] دَمَّاهُ signifies [also] *he smeared him,* or *defiled him,* or *made him to be smeared* or *defiled, with blood.* (MA.) Hence the prov., وُلْدُكَ مَنْ دَمَّى عَقَبَيْكَ, (M, TA,) *Thy son is he who made thy two heels to be smeared with blood;* (TA in art. ولد;) i. e., whom thou thyself broughtest forth; (K and TA in that art.;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) ___ دَمَّى الْمَاشِيَةَ *It* (pasture, or herbage,) *fattened the cattle so as to make them like what are termed* دُمًى [pl. of دُمْيَةٌ]. (M.) ___ دَمَّيْتُ لَهُ, inf. n. as above, *I made a way easy to him.* (K, TA.) ___ *I made,* or *brought,* [a thing] *near to him.* (K.) You say, دَمَّى لَهُ فِى كَذَا وَ كَذَا *He made,* or *brought, near to him* [some object of desire *in such and such cases*]. (Th, M.) ___ *I appeared to him.* (K.) One says, خُذْ مَا دَمَّى لَكَ *Take thou what has oppeared to thee.* (Th, M.)

4 **أَدْمَوَ** see 2.

10 **استدمى** *He* (a man) *stooped his head, blood dropping from it;* (M;) as also اِسْتَدَامَ, formed by

transposition from استدمى. (Kr, TA in art. دوم.) استدمى غَرِيمَهُ *He acted gently with his debtor;* as also استدامه: (Fr, M and K in art. دوم:) judged [by ISd] to be formed by transposition from the latter. (M in that art.) ___

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استدمى مودَّتَهُ *He looked,* or *watched,* or *waited, for his love,* or *affection:* [formed by transposition] from استدام. (M in art. دوم.)

دم [*Blood;*] *one of the* [*four*] أَخْلَاط [or *humours*], (M,) well known: (T, M, K:) accord. to some, (Msb,) it is originally دمو: (S, Msb:) or it is originally دمى; (Zj, Mbr, S, M, Msb, K;) thus in the correct copies of the K; (TA; [in some copies دمى, and in the CK دمى;]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is دميان, (T, S, M, Msb, K,) whereby [also] the letter gone from it is shown to be ى; (Mbr, S;) but it has also for its dual دمان; (T, M, Msb, K;) and some of the Arabs say دموان; (S, M;) in which last, however, [accord. to ISd,] the و is substituted for ى, though generally و is changed into ى: (M:) and this original form is used by a poet, [namely, Hoseyn Ibn-El-Homám, accord. to one of my copies of the S,] in his saying,

* فَلَسْنَا عَلَى الأَعْقَابِ تَدْمَى كُلُومُنَا *
* وَلَكِنْ عَلَى أَقْدَامِنَا يَقْطُرُ الدَّمَى *

[*And we have not our wounds bleeding upon the heels; but upon our feet the blood drops*]: (S:) or it is originally دمى; (Sb, T, S, M, Msb;) as is shown by its pls., (Sb, S,) which are دِمَآء (Sb, T, S, M, K) and دُمًى, (Sb, S, M, K,) also pronounced دُمًّى; (TA;) like as ظَبْى and دَلْو have for their pls. ظِبَآء and ظُبًى and دِلَآء and دُلًى; for if it were like قَفًا and عَصًا, it would not have such pls. (Sb, S.) دَمٌّ is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of دَمٌ. (K in art. دم.) دَمَةٌ has a more special signification than دَمٌ, the two words being like بَيَاضَةٌ and بَيَاضٌ; (S;) [i. e.] it signifies *A portion of blood:* (T, M, K:) or it is a dial. var. of دَمٌ, (M, K,) accord. to IJ. (M.) The dim. of دَمٌ is دُمَىٌّ . (S.)

[Hence,] رَجُلٌ ذُو دَمٍ *A man seeking to obtain,* or *prosecuting for,* [*the revenge of*] *blood.* (TA.) دَمُ فُلَانٍ فِى ثَوْبِ فُلَانٍ is a saying of the Arabs, meaning *Such a one is the slayer of such a one.* (Ham p. 632.) الدَّمُ الدَّمُ والهَدْمُ الهَدْمُ, or والهَدْمَ الهَدْمَ, is a saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought:* or, accord. to the latter reading, as is said in the Nh, *and where thou shalt be buried, I will be buried:* or *thine abode shall be mine abode.* (JM in art. هدم, q. v.) See also an ex. voce ___. دُمْيَةٌ

دَمُ الأَخَوَيْنِ [*The red, resinous, inspissated juice called dragon's blood;*] *what is called* العَنْدَمُ; (S;) *i. q.* دَمُ الغَزَالِ; (K voce مَظٌّ;) *now called* القَاطِرُ المَكِّىُّ; or *a species thereof;* (TA;) [vulgarly قَطْرُ مَكَّةَ; and also called دَمُ الثُّعْبَانِ;] *what is called in Pers.* خُونِ سِيَاوُشَانَ (K.) ___ دَمُ الغَزْلَانِ *A certain herb,* or *leguminous plant, having a beautiful blossom:* (M, K:) accord. to Lth, دُمْيَةُ الغَزْلَانِ is the name of *a certain herb,* or *leguminous plant, having a blossom.* (T.) ___ دَمُ بَنَاتٍ *A certain plant,* (M, K,) *well known;* (K;) *a certain red plant.* (T in art. الدَّمُ.) بَنِى *The cat:* (M, K:) mentioned by En-Nadr in The Book of Wild Animals. (M.)

دَمَةٌ : see the next preceding paragraph.

الدَّمَى, said to be the original form of الدُّمَى: see دُمًى.

دَمٍ *Bleeding; having blood issuing from it:* (S, * Msb:) [and] *bloody;* i. e. *smeared,* or *defiled, with blood:* and دَامٍ signifies the same [in both senses]. (MA.)

دُمْيَةٌ *An image,* or *effigy,* (S, M, Mgh, K,) *of ivory* and *the like,* (S,) or *of marble,* (M, K,) *variegated, decorated, embellished,* or *coloured,* (M, Mgh, K,) *in which is redness like blood:* (Mgh:) or *an image,* or *effigy, in a general sense:* (Kr, M, K:) accord. to Abu-I-'Alà, because originally painted with red, as though from الدُّمَى: and any beautiful female is likened thereto, because adorned: (TA:) metonymically

applied to *a woman:* (IAar, T:) or *anything that is deemed beautiful in respect of whiteness:* (TA:) and *an idol:* (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دُمًى. (S, Mgh, K.) Accord. to MF, it is also pronounced دُمْيَةٌ. (TA.) One says, أَحْسَنُ مِنَ الدُّمْيَةِ, meaning *More beautiful than the image of ivory.* (Har p. 611.) And لَا وَالدُّمَى is an oath of the Pagan Arabs, meaning *No, by the idols:* or, as some relate, it is لَا وَالدِّمَآءِ meaning *No, by the blood* of what is sacrificed upon the stones set up to be worshipped: so in the Nh. (TA.) ___ The pl., دُمًى, also signifies *Garments upon which are pictures* or *effigies.* (S.) ___ See also دَمٌ, last sentence but two.

دُمْيَةٌ : see the next preceding paragraph.

دُمْيَآءُ, as in the Tekmileh; in the K, erroneously, دَامِيَآءُ, (TA,) *Good,* or *good fortune,* and *prosperity.* (K, * TA.)

دَمِىٌّ [*Of,* or *relating to, blood;*] rel. n. from دَمٌ; as also دَمَوِىٌّ. (S.) ___ [In the phrase خذ ما دمّى, in Freytag's Lex., دمّى is a mistake for دَمَّى: see 2, last sentence.]

دُمَىٌّ dim. of دَمٌ, q. v. (S.)

دَمَوِىٌّ : see دَمِىٌّ.

الدَّمَوِيَّةُ, meaning *Hectic fever* (حُمَّى الدِّقّ) is a vulgar word of the dial. of Egypt. (TA.)

دَامٍ : see دَمٍ. [And see the next paragraph.] ___ دَامِى الشَّفَةِ, (M, K,) applied to a man, (M,) [lit. *Having a bleeding lip,*] means *poor.* (M, K, TA.) ___ شَجَرَةٌ دَامِيَةٌ *A beautiful tree.* (TA.)

دَامِيَةٌ, (S, K,) or شَجَّةٌ دَامِيَةٌ, (T, * M, * Msb,) *A wound in the head that bleeds but does not flow*

with blood (T, S, M, Msb, K) *as yet:* (M:) such as flows with blood is termed دَامِعَةٌ. (T, Msb.) [See شَجَّةٌ.]

دَامِيَآء : see دَمِيَآء.

مُدَمًّى *Red;* applied to a garment, or piece of cloth: (M:) or anything *in the colour of which is blackness and redness*: (T:) [*of a dark red colour, like blood*:] or anything *intensely red*: (S:) applied in this last sense [particularly] to a horse &c.: (S, K:) or, applied to a horse, *of a sorrel colour* (أَشْقَرُ) *intensely red, like the colour of blood*: (T:) or, so applied, *of an intense sorrel colour*: (M:) and كُمَيْتٌ مُدَمًّى *of an intensely red bay colour*: (S, TA:) or *of an intense red colour like that of blood*: (TA:) or *intensely red in the back* [*and*] *as far as the thin and soft parts of the belly*: and أَشْقَرُ مُدَمًّى *of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow* [or *gilded*] *bay*: (A 'Obeyd, T:) and لَوْنٌ مُدَمًّى *a colour in which is blackness.* (M.) سَهْمٌ مُدَمًّى *An arrow upon which is the redness of blood* (S, K) *that has adhered to it so that it inclines to blackness*: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means *an arrow which the archers shoot by turns, one at another;* an explanation reducible to that before mentioned: (S:) or *an arrow which one shoots at his enemy and the latter then shoots at the former:* (M:) or *an arrow shot once.* (T.)

مُسْتَدْمٍ *Having blood dropping from the nose, while stooping the head.* (As, S, K.) ___ One *who draws forth his debt from his debtor with gentleness.* (As, S, K.)

دمی

دمو See **دمی**

دن

1 دَنَّ : see R. Q. 1, in four places. [دَنَنَ is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which دَنَنٌ (q. v.) is the inf. n.; but I find no authority for it: and if دَنَنٌ have a verb, it should, accord. to rule, be دَنَّ, aor. يَدَنُّ.]

2 دَنَّنَ see R. Q. 1.

4 ادنّ , (T, K,) inf. n. إِدْنَانٌ, (T, TA,) *He* (a man, T, TA) *remained, stayed, abode,* or *dwelt,* (T, K, TA,) [as though set in the ground like a دَنّ بالمكان,] *in the place;* like أَبَنَّ: (T, TA:) on the authority of Aboo-Turáb, (T,) or Ibn-ElFaraj. (TA.)

R. Q. 1 دَنْدَنَ *It buzzed,* or *made a buzzing sound;* syn. صَوَّتَ, and طَنَّ, (K,) and طَنْطَنَ; (Sh, T, TA;) as also دَنَّ , and دَنّ ; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] دَنْدَنَةٌ [inf. n. of دَنْدَنَ] (Lth, T, M, K) and دَنِينٌ [inf. n. of دَنَّ] (Lth, T, M) and دَنْدَنٌ [a simple subst.] (M) signify

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the *buzzing* (صَوْت, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.) ___ And [hence,] *He* (a man) *spoke in a low, gentle,* or *soft, tone, so that his speech was not understood;* (A'Obeyd, K, TA;) [as also دَنَّ ; for] دَنْدَنَةٌ [inf. n. of the former] (A'Obeyd, T, S, M, K) and دَنِينٌ [inf. n. of دَنَّ] and دَنْدَنٌ (M, K) signify the *speaking in a low, gentle,* or *soft, tone,* (A'Obeyd, T, S,) or *in the manner termed* هَيْنَمَةٌ, (M, K,) *so that the speech is not understood*: (A'Obeyd, T, S, M:) or دَنْدَنَةٌ signifies [merely] the *speaking in a low,* or *faint, tone*: (M:) accord. to IAth, it is *a little above what is termed* هَيْنَمَةٌ. (TA.) A poet says,

* ندندن مثل دندنة الذُّباب *

[*We buzz in our speech like the buzzing of the fly*]. (Sh, T.) And it is said in a trad., حولَها نُدَنْدِنُ, (S,) or حولَهُما, (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, What dost thou say in the تَشَهُّد? [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy دَنْدَنَة and the دَنْدَنَة of Mo'ádh, I do not approve it: and the Prophet said, حولَهُما نُدَنْدِنُ; (M, JM; *) i. e. [*We speak with a low,* or *faint, voice*] *about those two things,* namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and *on account of them:* (JM:) accord. to some, it is from دَنْدَنَ حَوْلَ المآء *He went round about the water:* [hence it may mean *we utter our prayer respecting them with a low,* or *faint, sound, as though we were buzzing round about them like flies;* seeking to enter the one, and to keep outside the other:] As says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عنهما نُدَنْدِنُ [*From a consideration of them we utter our prayer with a low,* or *faint, voice;*] i. e. our دَنْدَنَة arises from them; and is because of them: and hence, (JM,) دَنْدَنَ means also *He* (a man, JM) *went to and fro in one place.* (JM, TA.)

دَنٌّ *A wine-jar:* (MA:) *a* [*jar of the kind called*] حُبّ: (S:) or [*a jar*] *in form like a* حُبّ: (Msb:) or *a large* راقُود [or *earthen jar, smeared inside with pitch, long in the lower part*], (M, K,) *in form like the* حُبّ, (M,) *but taller;* (M; in the K, or *taller than the* حُبّ;) *uniform in make,* [*tapering to the bottom,*] *having at the lower end what resembles the* قَوْنَس [or *tapering top*] *of a helmet:* (M:) or *smaller than the* حُبّ, *having a pointed lower extremity,* [so I render عُسْعُسٌ, (agreeably with the TK,) regarding it as a dial. var., or perhaps a mistranscription, of عُصْعُصٌ, which properly signifies the os coccygis,] (M, K,) *so that* (M) *it will not sit* [*upright*] *without*

one's digging a hole for it: (M, K:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult.] دنانٌ (T, S, M, Msb) [and دننةٌ and (of pauc.) أَدنُنٌ and أَدُنٌ, as appears from the following saying of IAar, quoted by Az:] one says دَنٌ and أَدنُنٌ and أَدُنٌ and دنانٌ and دننةٌ. (T.) [See an ex. in a verse of El-Aashà cited voce ارتسامٌ.]

دَنَنٌ *A bending,* or *curving, in the back* [*so that it resembles a* دَنّ: see أَدَنُّ]: (M, K:) and *a nearness* [*to the ground*] *in the neck and breast,* (M, K,) *and a stooping,* (M,) *and lowness, therein,* (M, K,) *by original natural constitution:* it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K:) or *shortness, and lowness,* or *depression, of the neck:* (R, TA:) or, in a horse, *shortness of the fore legs:* or, accord. to As, in any quadruped, *nearness of the breast to the ground;* which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, *a leaning forward, with shortness of the fore legs:* and, accord. to AHeyth, in a horse or similar beast, *shortness of the fore legs, and a consequent nearness of the neck to the ground.* (T.)

دَنَّةٌ *A certain insect resembling an ant:* (K:) so called because of its shortness. (TA.)

دَنِّيَّةٌ The [*kind of cap called*] قَلَنْسُوَة, of a Kádee; likened to a دَنّ; (K;) *a* قلنسوة *worn by Kádees,* as though so called in relation to the دَنّ, because *high and round:* (Har p. 109:) accord. to Esh-Shereeshee, originally دَنِينَةٌ; *a* قلنسوة *pointed at the extremity,* [in my original الاطراف is erroneously put for الطَّرَف,] *worn by Kádees and great men:* not a genuine Arabic word, but of the dial. of El-'Irák. (TA.)

دَنْدَنَ syn. with دَنْدَنَةٌ: see R. Q. 1, in two places. Also *Herbage* (S, M, K) and *trees,* (M, K,) or *dry herbage,* (As, T,) *become black,* (As, T, S, K,) or *wasted and black,* (M,) *by reason of oldness:* (As, T, S:) or *what is broken in pieces of* [*the species of barley-grass called*] بُهْمَى, *when it has become black and old:* or the *stems* (أُصُول) *of old and wasted trees:* (M:) accord. to Lth, the *stems* (اصول) *of trees:* but the right explanation is that given above on the authority of As. (T.)

دَنَادِنُ The ذَلَاذِل [or *lower parts, that are next the ground,*] of garments. (K.)

أَدَنُّ One *whose back resembles the* دَنّ; (IAar, T;) [i. e.] *having a bending,* or *curving, in the back;* (S, M, K;) applied to a man; (S;) *hump-backed:* (Fr, TA in art. عجر:) and *having the neck and breast near* [*to the ground*], (M, K,) *and stooping,* (M,) *and low,* (M, K,) *by original natural constitution:* applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, *short in the fore legs:* (S:) or, applied to a camel, *leaning forward, with shortness of the fore legs:* (AZ, T:) or, applied to a horse or the like, *short in the fore legs, and consequently having his neck near to the ground:* (AHeyth, T:) As said that no أَدَنّ ever outstripped except that of the Benoo-Yarbooa: (M:) fem. دَنَّآءُ. (M, K.) [See also دَنِنٌ.] ___ Also, applied to a house, or chamber, or tent, (بَيْت, [for which Golius appears to have read نَبْت,]) *Low,* or *depressed,* [app. *in its roof.*] (S, K.)

دنأ

1 دَنَأَ, aor. ـَـ ; and دَنُؤَ, aor. ـُـ ; inf. n. دَنَآءَةٌ, (AZ, Lh, T, S, M, Msb, K,) of the former verb, and of the latter also, (AZ, Lh, T, M,) and دُنُوءٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دُنُوءَةٌ; (S, K;) *He* (a man) *was*, or *became, low, ignoble*, or *mean, in his actions;* and *cared not for what he did, nor for what was said to him:* (ISk and T in explanation of the former verb, and S in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lh, T, M, K,) *he was*, or *became, bad, corrupt*, or *foul, in respect of the belly and the genital member* [i. e. *in respect of appetite for food and for sexual enjoyment*]; *not caring for what he did, nor for what was said to him:* (AZ, Lh, T, M, K:) and the former verb, (S) or each, (M, K,) [accord. to some,] *he was*, or *became, such as is termed* دَنِىءٌ, i. e. خَسِيسٌ [app. as meaning *contemptible*]; (S, M, K;) like دَنَا, aor. يَدْنُو, inf. n. دَنَاوَةٌ; (Msb;) *and destitute of good:* (S:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning he was, or became, خسيس is that of دنا, without ء; (T, Msb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lh; (T;) or signify *he was*, or *became, low, ignoble*, or *mean:* (Msb:) or these two verbs also signify, (K,) or signify as some say, (M,) *he was one in whom was little or no good; contemned* or *contemptible, mean, paltry*, or *of no weight* or *worth.* (M, K.) دَنِئَ, (M, K,) aor. ـَـ , (K,) inf. n. دَنَأٌ, (S, M,) *He was*, or *became, hump-backed.* (S, M, K. *)

4 **ادنأ** *He committed an action such as is termed* دَنِىءٌ. (M, K. *)

5 **تدنّأه** *He*, or *it, incited him to* دَنَآءَةٌ [i. e. *low, ignoble*, or *mean, conduct;* &c.: see دَنَأَ and دَنُؤَ, of which دَنَآءَةٌ is an inf. n.]. (K.)

دَنِىْءٌ (AZ, Lh, T, S, M, Msb, K) and دَانِئٌ, (Lh, T, S, * M, K,) applied to a man, *Low, ignoble,* or *mean, in his actions; not caring for what he does, nor for what is said to him:* (S:) or *bad, corrupt,* or *foul, in respect of the belly and the genital member* [i. e. *in respect of appetite for food and for sexual enjoyment*]; *not caring for what he does, nor for what is said to him:* (AZ, Lh, T, M, K:) and [accord. to some,] *i. q.* خَسِيسٌ [app. as meaning *contemptible*]; (S, M, K;) like دَنٍى, without ء; (Msb;) *and destitute of good:* (S:) but some make a distinction between دَنِىْءٌ and دَنٍى; saying that the latter means خَسِيسٌ; (T, Msb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَنِىْءٌ means لَئِيمٌ [i. e. *low, ignoble,* or *mean,* as *contr. of* كَرِيمٌ]: (Msb:) دَنِىْءٌ is also applied to an action: (M, K: * [see 4:]) and signifies likewise, (K,) or as some say, and so دَانِئٌ, (M,) one *in whom is little or no good;*

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contemned or *contemptible, mean, paltry,* or *of no weight* or *worth:* (M, K:) the pl. of دَنِىْءٌ is أَدْنِيَآءُ, (AZ, T, M,) or أَدْنَئَآءُ, (Lh, T, TA,) or أَدْنَآءُ, (K, TA,) like أَشْرَافٌ pl. of شَرِيفٌ, (TA,) and دُنَآءٌ, (K,) which is anomalous, (TA,) or دُنَأَآءُ. (M.)

دَنِيْئَةٌ *A low,* or *base, quality, property, natural disposition, habit, practice,* or *action;* syn. نَقِيصَةٌ; (S, K;) or *such as is blamed;* also pronounced دَنِيَّةٌ. (TA in art. دنو, q. v.)

دَانِئٌ : see دَنِىْءٌ, in two places.

أَدْنَأُ [*More,* and *most, low, ignoble,* or *mean, in his actions;* &c.]. You say, هُوَ أَدْنَأُ مِنْهُ [*He is more low,* &c., *than he*]. (Zj, T.) Fr says that أَدْنَى in the Kur ii. 58 is [for أَدْنَأُ,] derived from دَنَآءَةٌ: accord. to one reading, it is أَدْنَأُ. (TA.) Applied to a man, (M,) *Hump-backed:* (S, M, K: *) fem. دَنْأَى. (K, * TA.)

دنر

2 **دَنَّرَ** , (T, M, K,) inf. n. تَدْنِيرٌ; (K;) and تَدَنُّرٌ ; (A;) *It* (a man's face) *glistened* (T, M, A, K) like a دِينَارٌ. (TA.) ___ دَنَّرَ *He* (a man, TA) *had many* دَنَانِيرُ [pl. of دِينَارٌ]. (K.) ___ See also the pass. part. n., below.

5 **تَدَنَّرَ** see 2.

دُنَيْنِيرٌ : see the next paragraph.

دِينَارٌ , an arabicized word, (M, K,) from the Persian [دِينَارْ], (M,) or from دِينْ آرْ, meaning the law brought it [into being or circulation]: (Er-Rághib:) some say, (TA,) its original is دِنَّارٌ; one of its ن being changed into ى (S, Msb, K,) to render it more easy to be pronounced, (Msb,) or that it may not be confounded with inf. ns., such as كِذَّابٌ ; (S, K;) and hence its pl. is دَنَانِيرُ, (M, Msb,) and its dim. دُنَيْنِيرٌ : (M:) this is the opinion generally obtaining: others say that it is of the measure فِيعَالٌ; but this opinion is contradicted by the absence of the ى in [the second syllable of] the pl.; for were it so, its pl. would be like دَيَامِيسُ, pl. of دَيْمَاسٌ: (Msb:) [it is the name of *A certain gold coin;*] *its weight is seventy-one barley-corns and a half, nearly, reckoning the* دانق *as eight grains of wheat and two fifths; but if it be said that the* دانق *is eight grains of wheat, then the* دينار *is sixty-eight grains of wheat and four sevenths: it is the same as the* مِثْقَالٌ. (Msb.)

شَرَابٌ دِينَارِىٌّ *A kind of wine* or *beverage,* so called in relation to Ibn-Deenár el-Hakeem, or because like the دينار in its redness. (TA.)

مُدَنَّرٌ , applied to a دِينَارٌ, (M, K,) and to gold, (TA,) *Coined.* (M, K, TA.) ___ Also A man *having many* دَنَانِيرُ [pl. of دِينَارٌ]. (M, K.) ___ Also A horse *having specks,* or *small spots, exceeding what are termed* بَرَشٌ:

(AO, T, S, M, K:) or *having black and white spots like* دَنَانِير: (Mgh:) or *having a spotting* (تَدْنِير) *of black intermixed with whiteness predominating over blackness:* (TA:) and *of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump:* (M:) or *of a white hue intermixed with red,* (أَصْهَبُ,) *marked with round black spots.* (A.) ___ Also A garment, or piece of cloth, *with marks, or figures, like* دَنَانِير. (A.)

دنس

1 **دَنِسَ** , aor. ـَـَ , inf. n. دَنَسٌ (S, A, K) and دَنَاسَةٌ, (K,) *It* (a garment, S, A, K) *was*, or *became, dirty, filthy, foul, sullied, defiled*, or *polluted;* (S, M, A, K;) as also تَدَنَّسَ : (S, M, A:) and in like manner said of a man's honour, (K, TA,) and of his disposition. (TA.)

2 **دَنَّسَهُ** , (S, M, A, K,) inf. n. تَدْنِيسٌ, (S, K,) *He*, or *it, made it* (namely a garment, S, A, K) *dirty, filthy*, or *foul; sullied, defiled*, or *polluted, it.* (S, M, A, K.) And in like manner, دَنَّسَ عِرْضَهُ [*He sullied his honour;*] *he did to him that which disgraced him.* (A, K.) And دَنَّسَهُ سُوءُ خُلُقِهِ [*The evilness of his disposition sullied his honour*]. (A, TA.)

5 **تَدَنَّسَ** see 1.

دَنَسٌ *Dirt; filth; soil*, or *pollution:* (S, M, A, K:) pl. أَدْنَاسٌ. (M.) [Hence,] هُوَ يَتَصَوَّنُ مِنَ الأَدْنَاسِ [*He preserves his honour from pollutions*], and مِنَ المَدَانِسِ [*from causes of pollution,* مَدَانِسُ being pl. of مَدْنَسَةٌ , a noun of the same kind as مَبْخَلَةٌ and مَجْبَنَةٌ]. (A, TA.)

دَنِسٌ *Dirty, filthy, foul, sullied, defiled*, or *polluted:* (M, K:) [pl. أَدْنَاسٌ, agreeably with analogy, and دُنَسَآءُ, contr. to analogy; but the latter is perhaps post-classical.] You say, قَوْمٌ أَدْنَاسٌ and مَدَانِيسُ [*A people dirty, filthy*, &c.; both in a proper and in a tropical sense]. (K.) And هُوَ دَنِسُ المُرُوءَةِ and الثِّيَابِ and الجَيْبِ and الأَرْدَانِ [*He is foul in character, conduct*, or *the like*]. (A.)

مَدْنَسَةٌ ; and its pl. مَدَانِسُ: see دَنَسٌ.

مَدَانِيسُ : see دَنَسٌ.

دنف

1 **دَنَفَ**, (S, M, Mgh, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. دَنَفٌ; (M, Msb;) and ادنف; (S, M, Mgh, Msb, K;) or, accord. to Sb, one does not say دَنَفَ, though they sometimes said دَنَفٌ, for he regarded this as a possessive epithet; (M;) said of a sick man, (S, Mgh, K,) *He had a constant,* or *chronic, disease:* (Msb: [see دَنَفٌ, below:]) or *he was,* or *became, heavy,* (S, Mgh, K, TA,) *by reason of disease,* (Mgh, TA,) *and near to death,* (Mgh,) or *at the point of death:* (TA:) or *he became emaciated by disease so as to be at the point of death.* (M.) ___ And [hence,] دَنَفَتِ الشَّمْسُ, and ادنفت, *The sun was near to setting, and became yellow.* (S, K, TA.) ___ And دَنَفَ الأَمْرُ *The thing,* or *event, was,* or *became, near* (K, TA) *to passing.* (TA.)

4 **ادنف**: see 1, in two places. ادنفه, said of a disease, (S, Mgh, Msb, K,) *It rendered him constantly,* or *chronically, ill;* or *clave to him constantly:* (Msb:) or *it rendered him heavy* [*so that he was near to death,* or *at the point of death:* see 1]: (S, Mgh, K:) or, said of God, *He caused him to become emaciated by disease so as to be at the point of death.* (M.) Thus the verb is trans. as well as intrans. (S, Msb.) ___ And أَدْنَفْتُ الأَمْرَ *I caused the thing,* or *event, to be near,* or *brought it near,* (K, TA,) *to passing.* (TA.)

دَنَفٌ *A constant,* or *chronic, disease;* (S, M, K;) *such as infects,* or *pervades, the person* or *the inside:* or, as some say, *any disease, whatever it be.* (M.) Also, (S, M, K,) and دَنِفٌ, (S, M, Msb, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb دَنَفَ, (M,) A man *having a constant,* or *chronic, disease;* (S, M, Msb, K;) *such as infects,* or *pervades, his person* or *his inside:* or,

accord. to some, *having any disease:* or *emaciated by disease so as to be at the point of death:* and مُدْنَفٌ and مُدْنَفٌ signify the same: (M:) or these two signify *rendered heavy by disease* [*so as to be near to death,* or *at the point of death:* see 1]: (S, Mgh, K:) [and Freytag adds دَانِفٌ, explained as meaning interitui obnoxius, as from the Ham; in which I only find (p. 624) authority for دَنِفٌ, signifying *being at the point of death* or *destruction:*] دَنَفٌ is used alike as masc. (Fr, T, S, M, K) and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say دَنَفٌ, you vary it for the fem. and dual and pl., (T, * S, M, K,) saying امرأَةٌ دَنَفَةٌ, (S, M,) &c., (S,) i. e., saying also رجلانِ دَنَفَانِ, (TA,) and قومٌ دَنَفٌ أَدْنَافٌ, (M,) or رجالٌ أَدْنَافٌ: (TA:) and sometimes دَنَفٌ has a dual form and a pl.; (K;) [i. e.] one may say أَخَوَاكَ دَنَفَانِ and إِخْوَتُكَ أَدْنَافٌ. (Fr, T.) ___ Applied to the sun, it means *Near to setting,* (M, TA,) *and* (TA) *becoming yellow.* (T, TA.) So in the saying (of El-'Ajjáj, T, TA),

* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا *

[*And the sun had almost become near to setting, and to turning yellow*]. (T, M, TA.)

[See Q. 2 in art. زحلف.]

دَنَفٌ : see دَنَفٌ, in two places.

دَانِفٌ : see دَنَفٌ.

مُدْنَفٌ : see دَنَفٌ.

مُدْنَفٌ : see دَنَفٌ.

دنق

1 دَنَقَ, aor. ـُ and ـِ, inf. n. دُنُوقٌ, *He pursued small, little,* or *minute, things.* (JK, Ibn-'Abbád,

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Z, K. [See also 2.]) [Two other significations assigned to دَنَقَ in the CK and in the Lexicons of Golius and Freytag belong to دَنَّقَ.]

2 دنّق, (S, Mgh, TA,) inf. n. تَدْنِيقٌ, (Mgh, K,) *He went to the utmost point* [*in his dealings* &c.]: (S, K, TA:) *he was minute, observant of small things, nice,* or *scrupulous:* (Mgh:) *he examined minutely into his dealings and expenses.* (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لَا تُدَنِّقُوا فَيُدَنَّقَ عَلَيْكُمْ [*Go not ye to the utmost point* against others, *for in that case the utmost point may be gone to against you*]. (S, TA.) And the saying of El-Hasan, (Mgh, TA,) لَعَنَ ٱللّٰهُ الدَّانِقَ وَ مَنْ دَنَّقَ, (TA,) or وَ مَنْ دَنَّقَ بِهِ, (Mgh,) [*May God curse the* دانق *and him who has been minute,* &c., *in his dealings,* or *and him who has been minute,* &c., *therewith;*] as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, وَ أَوَّلَ مَنْ أَحْدَثَ الدَّانِقَ [*and the first who innovated the* دانق], meaning El-Hajjáj. (Mgh.) ___ [Hence,] تَدْنِيقٌ, metonymically, signifies The *being niggardly, stingy,* or *avaricious.* (Az, TA.) ___ Also The *continuing to look at a thing;* (S, K;) as also تَرْنِيقٌ: [or rather each has this signification elliptically; for] you say, دنّق إِلَيْهِ النَّظَرَ and رنّق [meaning *He continued looking at it*]. (S.) [See رَنَّقَ.] And in like manner, The *looking weakly.* (S, TA.) And دنّق بصرهُ *He looked hard,* and *sharply,* or *intently.* (JK.) ___ Also The *approaching* of the sun *to setting.* (S, K, TA.) You say, دنّقت الشَّمْسُ *The sun became near to setting.* (JK, TA. [See also رنّقت.]) ___ And دنّق *He* (a man) *died:* (JK, TA:) or *he was near to dying;* inf. n.

as above. (TA.) ___ And دنقت عينه, (JK, K, TA, [accord. to the CK دنقت, which is wrong,]) inf. n. تدنيق, (S, TA,) *His eye sank,* or *became depressed, in his head:* (JK, S, K, TA:) or, accord. to Az, the more correct explanation is, *the ball,* or *globe, of his eye became prominent, and apparent.* (TA.) ___ And دنّق وجهه, (Lth, K, TA, [in the CK, erroneously, دنق,]) inf. n. تدنيق, (Lth, TA,) *His face exhibited emaciation, arising from fatigue* or *disease.* (Lth, K, TA.)

دنوقٌ [a pl. of which the sing. is not mentioned] Persons *niggardly,* or *parsimonious, in expenditure, towards their households* (IAar, K, TA) *and themselves.* (IAar, TA.)

دَنيقٌ One *who alights by himself,* (TA,) *and eats by himself in the daytime, and in the moonlight by night, last the guest should see him:* (K, TA:) mentioned by IAar, on the authority of Abu-I-Mekárim: and so كيصٌ and صوصٌ. (TA.)

دانقٌ : see the next paragraph.

دَانقٌ *Foolish; stupid; having little,* or *no, intellect,* or *understanding:* (K:) and so دائقٌ. (TA.) ___ *A thief.* (JK, Ibn-'Abbád, K, TA.) ___ *Emaciated and falling down,* or *emaciated and tottering;* expl. by مهزولٌ ساقطٌ: (AA, S, K:) or *falling down,* or *tottering,* (ساقطٌ,) *by reason of emaciation:* (JK:) applied to a man (AA, K) and to a she-camel. (K.) ___ *Having a constant,* or *chronic, disease, and oppressed thereby so as to be at the point of death.* (AA, TA.) Also, and دانَق, (JK, S, Mgh, Msb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دانَك or دانَك], (Msb,) and داناقٌ, (JK, S, K,) like as they said درهمٌ and درهامٌ, (S,) [but داناقٌ seems to have been disallowed by Sb, either as unused or as post-classical,] The *sixth part of a dirhem* (or *drachm*); (S, Msb, K;) [i. e.] *two carats;* (Mgh;) [i. e.] *two grains of the* خرنوبٌ [or *carob*], *with the ancient Greeks,* for the dirhem with them was twelve grains of the خرنوب; but the دانق of the Muslims is *two grains of the* خرنوب *and two thirds of a grain of*

the خرنوب, for the dirhem of the Muslims is sixteen grains of the خرنوب: (Msb:) and the *sixth part of the deenár:* (TA: [but this I find nowhere else: see دينار: and see also رطْل:]) the pl. of دانق is دوانق and دوانيق; (Mgh, TA;) the former is said by Az to be pl. of دانق; and the latter, of دانق; and it is said that every pl. of the measure فواعل or مفاعل may be lengthened with ى so that one may say فواعيل and مفاعيل: (Msb:) or, accord. to Sb, دوانيق is pl. of داناق , though this be not in their speech. (TA.) [Also *A small silver coin, the sixth part of the coin called* درهم.] The dim. is دوينيق . (TA.)

داناق : see the next preceding paragraph, in two places.

دوانقى [rel. n. from دوانق pl. of دانق], (ElMekeen, Hist. Sarac. p. 104,) or دوانيقى [rel. n. from دوانيق pl. of داناق], (TA,) [*Of,* or *belonging* or *relating to, dániks:* and hence,] a surname of the 'Abbásee Khaleefeh Aboo-Jaáfar El-Mansoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دوينيق : see دانق, last sentence.

مدنق One *who examines minutely into his dealings and expenses:* used in this sense by the people of El-'Irák. (TA.) ___ عين مدنقة *An eye of which the ball,* or *globe, is prominent, and apparent:* so accord. to AZ; and Az holds this to be the correct explanation, rather than *an eye sunk,* or *depressed, in the head.* (TA.)

دنو

1 **دَنَا** , (T, M, Mgh, Msb, K, &c.,) first pers. دَنَوْتُ, (T, S,) aor. يَدْنُو, (T, Msb,) inf. n. دُنُوٌّ (T, S, M, Msb, K) and دَنَاوَةٌ, (M, K,) *He*, or *it*, *was*, or *became*, *near; drew near*, or *approached;* (T, M, Mgh, Msb, K;) as also ادنى ; (IAar, T, K;) and دنّى , inf. n. تَدْنِيَةٌ; (IAar, T;) and دانى , inf. n. مُدَانَاةٌ; (KL, but only the inf. n. is there mentioned;) and ادَّنَى , inf. n. ادِّنَآءٌ: (TA:) it is either *in person*, or *substance*, or *in respect of predicament*, and *in place*, and *in time:* (El-Harállee, TA:) you say, دَنَا مِنْهُ, (M, Mgh, Msb,) and دَنَوْتُ مِنْهُ, (T, S,) and إِلَيْهِ, (M, Msb,) and لَهُ, (TA,) and عَلَيْهِ occurs in a verse of Sá'ideh as meaning مِنْهُ, (M,) *He*, or *it*, and *I*, *was*, or *became*, *near*, &c., *to him*, or *it:* (T, M, Mgh, Msb:) [and in like manner you use the other verbs mentioned above, except دانى , which is immediately trans.: or دَنَا مِنْهُ with دَنَاوَةٌ for its inf. n. means, or means also, *He was near to him in respect of kindred; was related to him:* for] دَنَاوَةٌ is *syn. with* قَرَابَةٌ (S, M, K) and قُرْبَى: (M, K:) you say, بَيْنَهُمَا دَنَاوَةٌ meaning قَرَابَةٌ [i. e. *Between them two is relationship*]; (S;) and مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً [*Thou increasest not save in nearness and relationship to us*]. (ISk, T, S.) A rájiz says,

* مَا لِى أَرَاهُ دَالِفًا قَدْدُنْنَى لَهُ *

meaning دُنِىَ لَهُ [i. e. *What hath happened to me* that *I see him walking gently* or *with short steps*, or *rendered lowly by age, having been approached* by death?]: it is from دَنَوْتُ, but the و is changed into ى because of the kesreh before it, and then the ن is made quiescent: and there are similar instances of contraction of verbs: but [ISd says,] I know not دُنَى except in this instance; and As used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf ElAhmar or some other of the Muwelleds. (M.) One says also, دَنَتِ الشَّمْسُ لِلْمَغْرُوبِ and أَدْنَتْ [*The sun was*, or *became*, *near to setting*]. (M.) دَنِىَ, (T, M, K, TA, [in the CK, مَا كَانَ دُنْيَا وَلَقَدْ دَنَا is

erroneously put for دنى ولقد دنيا كان ما,]) like رضى, (TA,) aor. يدنى, (T,) inf. n. دنًا (T, M, K) and دناية, (T, K, TA,) or دناية; (M, accord. to the TT; and so in the CK; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ى [in دنى] being substituted for و because of the nearness of the kesreh; all on the authority of Lh; (M;) and دنو, aor. يدنو, without ء, inf. n. دنآءة, with ء, (ISk, T,) and دنوّ; (T;) or دنا, aor. يدنو, inf. n. دناوة; *i. q.* دنأ and دنؤ; (Msb;) [i. e.] *He* (a man, T, M) *was*, or *became, such as is termed* دنىّ ; (T, M, Msb, K;) and دنىء; (Msb;) meaning *weak; contemptible* (خسيس); *not profitable to any one; who falls short in everything upon which he enters:* (T: [like مدنّ:]) or *low, ignoble*, or *mean;* (ساقط;) *weak;* (M, K;) *such as, when night affords him covert, will not quit his place, by reason of weakness:* (M:) or *low, ignoble*, or *mean*, (لئيم,) *in his actions*, or *conduct; bad, evil*, or *foul;* accord. to the explanation of دنا by Es-Sarakustee: but some distinguish between دنىء and دنىّ; making the former to signify low, ignoble, or mean; (لئيم;) and the latter, خسيس [app. as meaning *contemptible*]. (Msb, and so the latter is explained in the Mgh.)

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2 **دنّو** see 1: and 4. ___ It is said in a trad., سمّوا و سمّتوا و دنّوا, i.e. [*Pronounce ye the name of God,* (i. e. *say, In the name of God,*) *and invoke a blessing* upon him at whose abode or table ye eat, (see art. سمت,) *and*] *make your words to be near together* in praising God. (M.) And in another trad., إذا أكلتم فسمّوا الله ودنّوا, i. e. [*When ye eat, pronounce the name of God, and*] *eat of that which is near you:* (M:) or إذا أكلتم فدنّوا, i. e. [*When ye eat,*] *eat of that which is next you.* (S.) ___ دنّى, (T, M,) inf. n. تدنية, (T,) also signifies *He* (a man) *sought after mean, paltry*, or *contemptible,*

things. (Lh, T, M.) And دَنَّى فِى الأُمُورِ, (inf. n. as above, S, K,) *He pursued small matters,* and *mean, paltry,* or *contemptible:* (T, S, TA:) in the K, erroneously, and *great.* (TA.) ___ Also *He was,* or *became, weak;* syn. ضَعُفَ. (S and TA in art. دون.)

3 دانى, inf. n. مُدَانَاةٌ: see 1, in two places. You say also, دَانَيْتُ الأَمْرَ *I was,* or *became, near to* [*doing,* or *experiencing,*] *the affair,* or *event.* (M.) ___ دَانَيْتُ القَيْدَ لِلْبَعِيرِ *I made the shackles,* or *hobbles, strait,* or *contracted, to the camel.* (M, K.) And دَانَى القَيْدُ قَيْنَيِ البَعِيرِ (M, TA) *The shackles,* or *hobbles, straitened,* or *contracted,* [*the two parts of the camel that were the places thereof.*] (TA.) Dhu-r-Rummeh says,

* دَانَى لَهُ القَيْدُ فى دَيْمُومَةٍ قَذَفٍ *
* قَيْنَيْهِ وَٱنْحَسَرَتْ عَنْهُ الأَنَاعِيمُ *

[*The shackles,* or *hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him*]. (M.) And you say also, دَانَيْتُ بَيْنَ الأَمْرَيْنِ *I made the two affairs,* or *events, to be nearly uninterrupted;* syn. قَارَبْتُ: (T, S, Msb:) or *I made the two affairs,* or *events, to be connected;* syn. جَمَعْتُ. (M.)

4 ادناه *He made him,* or *it, to be,* or *become, near; to draw near,* or *to approach; he drew near,* or *brought near, him,* or *it;* (S, M, Mgh, K;) as also دَنَّاهُ, (M, K,) inf. n. تَدْنِيَةٌ. (K.) ___ [Hence,] أَدْنَتْ ثَوْبَهَا عَلَيْهَا *She* (a woman) *let down her garment upon her, and covered,* or *veiled, herself with it.* (Mgh.) And أَدْنَيْتُ السِّتْرَ *I let down the veil,* or *curtain,* [*for the purpose of concealment.*] (Msb.) It is said in the Kur [xxxiii. 59], يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ [*They shall let down upon them* a portion *of their outer wrapping-garments*]; (Mgh;) meaning *they shall let down*

a portion of their outer wrapping-garments over their faces, when they go forth for their needful purposes, except one eye. (Jel.) ادنى is also intrans.: see 1, in two places. ___ [Hence,] أَدْنَتْ, said of a she-camel, (S, TA,) and of a woman, (TA,) *She was,* or *became, near to bringing forth.* (S, TA.) And أَدْنَتْ عَلَى رَأْسِ الوَلَد [a phrase similar to أَضْرَعَتْ عَلَى رَأْسِ الوَلَد, q. v.]. (Occurring in a verse cited in the TA in art. فكه.) ___ And ادنى *He lived a strait life,* (IAar, T, K,) *after easiness and plenty.* (IAar, T.)

5 **تدنّى** *He* (a man, S) *drew near,* or *approached, by little and little.* (S, K.)

6 **تَدَانَوْا** *They drew near,* or *approached, one to another.* (S, K.) ___ [Hence,] تدانى *It* (a thing) *drew together,* or *contracted;* or *became drawn together* or *contracted.* (M* and L in art. قلص.) ___ And تَدَانَتْ إِبِلُ الرَّجُلِ *The camels of the man became few and weak.* (M.)

8 **ادَّنَى**, inf. n. اِدِّنَآءٌ: see 1.

10 **استدناه** *He sought, desired,* or *demanded, of him, nearness,* or *approach;* (M, K, TA;) *he sought,* or *desired, to make him draw near,* or *approach:* and *he drew him near,* or *caused him to approach.* (MA. [See also 4.])

دَنًا inf. n. of دَنِىَ, q. v. (T, M, K.) أَدْنَى دَنًا: see ادنى.

هو ٱبن عم دَنٍ and دَنْيا and دَنْيا and دُنْيا mean [*He is a son of a paternal uncle*] *closely related;* syn. لُحًّا [q. v.]: when you pronounce the د with damm, you do not make the word perfectly decl.: when you pronounce it with kesr, you make it either perfectly or imperfectly decl.: but when you prefix عم to a determinate noun, دَنٍ may not be in the gen. case: for instance, you say, هو ٱبن عمه دَنْيا, i. e. [*He is the son of his paternal uncle*] *closely related;* as also دَنْيَةٌ ; because دَنٍ, being indeterminate, cannot be an epithet applied to that which is determinate: (S:) and [in like manner] you say, هو ٱبن عمى, or ابن خالى, or ابن عمّتى, or ابن خالتى, or ابن أخى, or ابن أُخْتِى, (M, K,) all

mentioned by Lh, the last two as on the authority of Aboo- Safwán, but all except the first and second as unknown to Ks and to As, (M,) followed by دَنِيَة and دَنِيًا and دَنِيَ and دُنْيَا , (M, K, TA,) the last two without tenween, (TA; [and so written in the M; but in the CK and my MS. copy of the K, in the place of these two is put دُنْيًا, which is disallowed by J;]) meaning [*He is the son of my paternal uncle,* and *the son of my maternal uncle,* &c.,] *closely related:* (M, K:) and هُوَ عَمُّهُ دُنْيَا and دَنِيَةً and دَنِيًا and دَنِيَ [*He is his paternal uncle closely related*]: (Ks, T:) Lh says that the و is changed into ى in دَنِيَةً and دَنِيًا because of the nearness of the kesreh and the weakness of the intervening letter, as is the case in فَتِيَة and عَلِيَة: but it seems that these words are originally دُنْيَا , i. e., *by a relationship,* or *uterine relationship, nearer to me than others;* and that the change of the letter is made only to show that the ى is that of the fem. of أَدْنَى. (M.) You say also, هُمْ رَهْطُهُ دَنِيَةً *They are his people,* and *his tribe, closely related.* (S and TA in art. رهط.)

دَنِيَة : see the next preceding paragraph, in five places.

دُنْيَا fem. of أَدْنَى [q. v.].

دُنْيِىٌّ : see what next follows.

دُنْيَوِىٌّ : see what next follows.

دُنْيَاوِىٌّ [*Of,* or *relating to, the present world,* or *state of existence; worldly:*] a rel. n. from الدُّنْيَا; (T, S;) as also دُنْيَوِىٌّ and دُنْيِىٌّ . (S.)

دَنِىٌّ i. q. قَرِيبٌ [as meaning *Near, in person,* or *substance,* or *in respect of predicament,* and *in place,* and *in time:* (see 1, first sentence: and see also دَانَ:) and *a relation*]: (T, S:) and *a friend;* or *a sincere,* or *secret,* or *particular, friend;* syn. خُلْصَانٌ. (T.) It has these significations (of قريب and خلصان) in the prov. كُلُّ دَنِىٍّ دُونَهُ دَنِىٌّ [app. meaning *There is a relation,* or *a friend, nearer than every*

other *relation*, or *friend;* like another prov., namely, دُونَ كُلِّ قُرَيْشِىٍّ قُرَبِى, for the meaning and application of which see art. قرب: Freytag renders it, Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus: (Arab. Prov. ii. 357:) and he adds, Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius]: (T, Meyd:) so says AZ. (Meyd.) ___ See also أَدْنَى. As an epithet applied to a man, signifying *Weak; contemptible;* &c.: see 1, near the end of the paragraph: [but J says that] as meaning دُونٌ, it is [دَنِىءٌ,] with ء: (S:) the pl. is أَدْنِيَآءُ. (T, M.) [In the CK, by a mistranscription mentioned above (voce دنى), دَنِى is made to signify the same.]

دَنِيَّةٌ *A low,* or *base, quality, property, natural disposition, habit, practice,* or *action;* syn. نَقِيصَةٌ; (Mgh;) or *such as is blamed;* originally دَنِيئَةٌ: (TA:) pl. دَنَايَا. (Har p. 327.) Hence the saying of Ibn-Háritheh, المَنِيَّةَ لَا الدَّنِيَّةَ, meaning I choose *death rather than,* or *not, disgrace.* (Har ubi suprà.)

دَانٍ [*Being,* or *becoming, near; drawing near,* or *approaching:* and hence, *near;* like دَنِىٌّ:] act. part. n. of دَنَا مِنْهُ. (Msb.)

أَدْنَى *Nearer,* and *nearest;* opposed to أَقْصَى: (TA:) fem. دُنْيَا; (M, TA;) in which the [radical] و is changed into ى, as in عُلْيَا and قُصْيَا: (ISd, TA voce بُقْوَى:) [the pl. of the masc. is أَدَانٍ and أَدْنَوْنَ; the latter in the accus. and gen. أَدْنَيْنَ: and] the pl. of the fem., دُنًى, (S, K, TA,) like كُبْرٌ pl. of كُبْرَى, and صُغْرٌ pl. of صُغْرَى; (S, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutanebbee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدُّنَى for الدُّنْيَا, [not as a pl.,] suppressing the ى by poetic license. (TA.) [Hence,] غُلِبَتِ الرُّومُ فِى أَدْنَى الأَرْضِ, in the Kur xxx. 1 and 2, *The Greeks have been overcome in the nearer,* or *nearest, part of the land.* (Bd, Jel.) And الجَمْرَةُ الدُّنْيَا [*The nearest heap of pebbles;*] *the heap of pebbles nearest to Minè.* (TA. [See art. جمر.]) And

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السَّمَآءُ الدُّنْيَا [*The nearest heaven;* i. e. *the lowest;*] *the heaven that is the nearest to us:* (T, TA:) also called سَمَآءُ الدُّنْيَا [which means *the heaven of the present world;* as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ ٱبْنُ عَمِّ دُنْيَ, in four places. ___ Also *Former,* and *first;* and *fore,* and *foremost;* opposed to آخِرٌ. (TA.) [Hence,] لَقِيتُهُ أَدْنَى دُنًى (S, K, TA) and أَدْنَى دُنًا, (K, TA, [in the CK, erroneously, ادنى دُنًّى and ادنى دُنًّى,]) i. e. *I met him the first thing.* (S, K.) [And أَدْنَى الفَمِ *The fore,* or *foremost, part of the mouth.*] And الدُّنْيَا [for الدَّارُ الدُّنْيَا, and الحَيَاةُ الدُّنْيَا, *The former dwelling,* or *abode,* and *life;* i. e. *the present world,* and *life,* or *state of existence*]; *contr. of* الآخِرَةُ: (M, K:) [or] it is so called because of its nearness: (T, S:) [and may be rendered *the sublunary abode,* &c.: and *the inferior abode,* &c. It also signifies *The enjoyments, blessings,* or *good, of the present world,* or *life; worldly blessings* or *prosperity,* &c.] And sometimes it is with tenween, (K, TA,) when used indeterminately: (TA:) [thus,] IAar mentions the saying مَا لَهُ دُنْيًا وَلَا آخِرَةٌ [as meaning *He has none of the enjoyments,* or *blessings, of the present world, nor* in prospect *any enjoyments,* or *blessings, of the world to come*]; with tenween. (M, TA.) And you say, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [*He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come*]. (Z, TA in art. بيع.) And ابْنُ الدُّنْيَا means *The rich man.* (Msb in art. بنى.) ___ Also *More,* and *most, apt, fit,* or *proper:* thus in the Kur [xxxiii. 59], in the phrase ذٰلِكَ أَدْنَى أَنْ يُعْرَفْنَ [*That will be more,* or *most, apt, fit,* or *proper, that they may be known*]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) ___ Also *Less* [*in number* or *quantity* &c.], and *least* [*therein*]; opposed to أَكْثَرُ. (TA.) وَلَا أَدْنَى مِنْ ذٰلِكَ وَلَا أَكْثَرَ, in the Kur [lviii. 8], means *Nor less in number than that, nor more in number.* (Bd.) And وَلَنُذِيقَنَّهُمْ مِنَ ٱلْعَذَابِ ٱلْأَدْنَى دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ, in the Kur [xxxii. 21, lit. *And we will assuredly make them to taste of the smaller punishment besides the greater punishment*], means,

accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.) ___ Also

Worse, [or *inferior* in quality,] and *worst;* or *more,* and *most, low, ignoble, base, vile, mean,* or *weak;* opposed to خَيْرٌ. (TA.) It is said in the Kur [ii. 58], أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَى بِٱلَّذِى هُوَ خَيْرٌ [*Will ye take in exchange that which is worse,* or *inferior, for that which is better?* or], accord. to Zj, meaning *that which is less in value* [*for that which is better*]? ادنى being thus, without ء: Fr says that it is here from الدَّنَآءَةُ: and Zuheyr El-Kurkubee [or (accord. to some) El-Furkubee] read أَدْنَأُ. (T.)

مُدْنٌ and مُدْنِيَةٌ, applied to a she-camel, (M, K,) and to a woman, (M,) *Near to bringing forth.* (M, K.)

مُدَنٍّ, applied to a man, *Weak;* (S, TA;) *contemptible* (خَسِيسٌ); *not profitable to any one; who falls short in everything upon which he enters;* [like دَنِىٌّ;] (TA;) or *falling short of accomplishing that which it behooves him to do:* (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مُدَنْ. (T.)

ده

R. Q. 1 **دَهْدَهَ**, (JK, S, K,) inf. n. دَهْدَهَةٌ, (JK,) *He rolled* a stone *down;* (S,* K,* TA;) as also دَهْدَى, (S, K,) inf. n. دَهْدَاةٌ and دَهْدَآءٌ: (S:) or *he cast* stones, or a thing, *from a higher to a lower place.* (JK.) ___ And *He turned over* a thing, *one part upon another;* (K;) as also دَهْدَى. (TA.) ___ And *He collected together* camels to drive them. (JK.)

R. Q. 2 **تَدَهْدَهَ**, said of a stone, (S, K,) &c., (S,) *It rolled down;* (S,* K,* TA;) as also تَدَهْدَى. (S, K.) ___ And hence, *He,* or *it, was quick.* (Har p. 108.)

إِلَّا دَهْ فَلَا دَهْ, (JK, and so in some copies of the K,) or إِلَّا دَهْ فَلَا دَهْ, (As, IAar, S, TA, and so in copies of the K,) a saying of the Arabs, meaning *If this thing be not now, it will not be after the present time:* (As, S, K:) As says, I know not its origin, but I think it to be Pers., and to mean, *if thou strike not him,* or *it, now, thou wilt not strike him,* or *it, ever:* (S:) accord. to IAar, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means *if thou seize not the opportunity now, thou wilt never meet with it:* (K, TA:) accord. to Lth, (TA,) it means, *if thou avenge not his blood,* or *if thou slay him not in blood-revenge, now, thou wilt never do so.* (JK, TA.) Accord. to As, one says also, لَا دَهْ فَلَا دَهْ, meaning *I will not accept either of the two actions proposed.* (TA.) Az says that this saying shows ده to be Pers., and to mean The act of *striking:* you say to a man, دَهْ, meaning *Strike thou:* and he says, I have seen it written with kesr in the book of AZ. (TA.) دَهْ in Pers. means *Give thou:* and metonymically, the act of *striking.* (TA.)

دَهْ دُهْ *A cry by which camels are chidden;* (IAar, TA;) *a cry by which camels are*

called to their young ones. (K in art. دُرَّيْنِ دُهْ.) دوه, or دُرَّيْنْ دُهْ: see art. دهدر.

دَهْ : see دَهْ, last two sentences.

دَهْدَهَةٌ *A hundred camels,* and *more;* (JK, K;) as also دَهْدَهَانٌ and دُهَيْدِهَانٌ : (K:) or ↓ the second of these three words signifies *many camels.* (JK, S.)

دَهْدَهَانٌ : see what next precedes, in two places: and what next follows.

دَهْدَاءُ *Small,* or *young, camels:* (JK, S, K:) pl. دَهَادُهُ. (S, * K.) A rájiz says,

* قُلَيِّصَاتٍ وأُبَيْكِرِينَا *

* قَدْ رُوِيتْ إلّا دُهَيْدِهِينَا *

[*They had satisfied their thirst, except some small,* or *young, camels; little young she-camels and little young he-camels*]: as though he formed from دَهْدَاءٌ the pl. دَهَادُهُ; and from this, the dim. دُهَيْدَهٌ; and from this, the pl. دُهَيْدِهِينَ [in the nom. case دُهَيْدِهُونَ]: (S, TA:*) and in like manner, أُبَيْكِرِينَ as pl. of أُبَيْكِرٌ, dim. of أُبْكُرٌ, pl. of بِكْرٌ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also *Many small,* or *young, camels;* and so, as there written, دهدان, app. for دَهْدَهَانٌ .] ___ One says also, مَا أَدْرِى أَىُّ الدَّهْدَاهِ هُوَ, (TA,) or الدَّهْدَأُ and الدَّهْدَآءِ, the last on the authority of Ks, meaning *I know not what one of men he is.* (S, TA.)

دُهْدُوَةٌ , (K, [accord. to the TA دُهْدُوَةٌ, but this is a mistake,]) or دُهْدُوهَةٌ, (IB,) The *thing which the* جُعَل [or *species of black beetle called cantharus*] *rolls,* (IB, K, TA,) *consisting of dung which it collects,* (IB, TA,) *in a round form;* (TA;) and so دُهْدُوَّةٌ and دُهْدِيَّةٌ, [the last of these, for alleviation of the utterance,] also without teshdeed. (IAar, K.)

دهيدهانٌ : see دهدهةٌ.

دهيدهين : see دهداهٌ.

دهدر

دُهْدُرٌ a noun signifying *What is false,* or *vain; a lie;* syn. بَاطِلٌ and كَذِبٌ: as also دُهْدُرَّيْنِ, (K,) its dual, (TA,) or دُهْدُرِّينِ, or دُهْدُرَّيْنِ: (as in different copies of the S:) whence دُهْدُرَّيْنِ and دُهْدُرِّيَّةٌ are epithets applied to *a liar;* or *a great* or *habitual liar:* and accord. to AZ, the Arabs used to say, دُهْدُرَّانِ لَا يُغْنِيَانِ عَنْكَ شَيْئًا [*Lies will not avail thee aught*]: and دُهْدُنٌ signifies the same as دُهْدُرٌ. (TA.) ___ دُهْدُرَّيْنِ is also a noun, (K,) i. e. a verbal noun, (TA,) signifying *He was,* or *has become, unoccupied,* or *without work;* syn. بَطَلَ; (K;) like سَرْعَانَ for سَرُعَ, and هَيْهَاتَ for بَعُدَ. (TA.) Hence the prov., (TA,) دُهْدُرَّيْنِ سَعْدُ الْقَيْنِ, (As, K,) without the conjunction وَ [after the first word], and دهدرين being written as one word, (TA,) meaning *Saad the blacksmith became,* or *has become, unoccupied,* or *without work;* not being employed because of the people's being diverted from other things by drought (As, K) and distress. (TA.) Some say سَاعِدُ الْقَيْنِ: and Aboo-'Obeydeh Maamar Ibn-El-Muthennà relates it thus: دهدرين سعد القين, with سعد in the accus. case, and says that دهدرين is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying الْبَاطِلُ, dual of دُهْدُرٌ, not a verbal noun, as though the prov. meant *Cast ye away what is false,* or *vain, and Saad the blacksmith:* but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saad

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for some time, and then his lying became manifest; so this was said to him; meaning, *Thou hast added falsehood to falsehood, O Saad the blacksmith.* (K.) It is also related separately; (K;) and so J and others relate it; saying ده درين: (TA:) [in one copy of the S, I find it written دُهْدُرِّينِ: in another, دُهْدُرَّيْنِ:] دُهْدُرِّينِ being an imperative from الدَّهَآءُ; its final radical letter being transposed to the place of the medial, so that it becomes دُوَهْ, and the و being then rejected because of the two

quiescent letters, (K,) so that it becomes دُهْ, like as is done in the case of قُلْ: (TA:) and دُرِّينِ being from دَرَّ, it was consecutive; (K;) by the dual form being meant repetition, as in the case of لَبَّيْكَ &c.: (TA:) so that the meaning is *Be thou very lying* (K) *and cunning,* (TA,) *O Saad* (K) *the blacksmith:* (TA:) and this explanation, says IB, is good, except inasmuch as that the د in درّين thus derived should be with fet-h; or, he adds, it may be with damm to assimilate it to the د in دُهْ [like as القَيْنِ is terminated with kesr to assimilate it to دُرِّينِ]. (TA.) Or the origin of the saying was this: Saad the blacksmith was a Persian, who went about the districts of ElYemen, working for the people; and when he became without work in a district, he used to say, in Persian, دهْ بدْرُودْ: [so in a copy of the S; and this, or دهْ بدْرُودْ, is the correct reading: in another copy of the S, دهْ بدْوُرْد: and in the copies of the K, دهْ بدْرُودْ:] (S, K:*) meaning, [*O town, or village,*] *farewell:* to acquaint them that he was going forth on the morrow: (K:) or meaning I am going forth to-morrow: (S:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, When ye hear of the blacksmith's departure at night, he is assuredly coming in the morning. (S, K.) Some say that the prov. is elliptical, for بَطَلَ قَوْلُ سَعْدٍ الخ [*False is the saying of Saad* &c.]. (TA.) [This is mentioned in the S in art. در.]

دُهْدُرِّيَّةٌ : see above, first sentence.

دهدى

Q. 1 **دَهْدَى**, inf. n. دَهْدَاةٌ: see R. Q. 1 in art. ده.

Q. 2 **تَدَهْدَى**: see R. Q. 2 in art. ده.

دَهْدَآءٌ: see دَهْدَاهٌ, in art. ده.

دُهْدُوَّةٌ [app. originally دُهْدُوَيَةٌ, like as قُوَّةٌ is held by some to be originally قُوَيَةٌ,] and دُهْدِيَّةٌ [likewise originally دُهْدُوَيَةٌ], and the latter also without teshdeed [for alleviation of the utterance]: see دُهْدُوهٌ, in art. ده.

دهر

1 **دهرهم أَمرٌ**, (JK, A, K,) and دهر بهم أَمرٌ, (S, TA,) aor. ـَـ, (K,) *An event befell them* (S, A) *from fate,* or *fortune:* (A:) or *an evil event befell them.* (JK, K.) In a trad. respecting the death of Aboo-Tálib occur these words [as said by him]: لَوْ لَا أَنَّ قُرَيْشًا تَقُولُ دَهَرَهُ الجَزَعُ لَفَعَلْتُ [*Were it not that* the tribe of *Kureysh would say, Impatience hath befallen him,* (or, perhaps, *constrained him,* from دهر signifying fate, or *overcome him,* see what follows,) *I would do it*]. (TA.) ___ دهره, (Bd in xlv. 23,) inf. n. دهر, (K,) *He overcame, conquered, subdued, overpowered,* or *mastered, him; gained the mastery, prevailed,* or *predominated, over him;* or *surpassed him.* (Bd ubi suprà, B, * K.)

3 **عامله مُدَاهَرَةً** is like مُشَاهَرَةً [i. e. it means *He made an engagement,* or *a contract,* or *bargain, with him to work,* or *the like, for a long period,* or *for a constancy;* like as مُشَاهَرَةً means for a month]. (K.) And in like manner one says, استأْجره مُدَاهَرَةً and دهارًا [*He hired him for a long period,* or *for a constancy*]. (Lh, TA.)

Q. Q. 1 **دَهْوَرَهُ**, (S, K,) inf. n. دَهْوَرَةٌ, (TA,) *He collected it together, and threw it into a deep place.* (S, K.) ___ *He pushed it,* namely, a wall, *so that it fell.* (K.) ___ دهورالُّقَم *He made the mouthfuls large,* (S, A,) or *round,* (Az,) *and gulped them down.* (Az, A.)

Q. Q. 2 **تَدَهْوَرَ** *It* (sand) *poured down, and for the most part fell.* (Msb.) ___ And hence, *He,* or *it, fell down, from a higher to a lower place.* (Msb.) ___ And *It* (the night) *for the most part went:* (Msb:) or *departed,* or *retreated.* (K, TA.)

دَهْرٌ (T, S, M, K, &c.) and دَهَرٌ, (M, K,) the latter either a dial. var., agreeably with the opinion of the Basrees in cases of this kind,

and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (ISd,) *Time, from the beginning of the world to its end;* (Esh-Sháfi'ee, Az, Msb, Er-Rághib;) as also حِينٌ: (Esh-Sháfi'ee, Az:) this is the primary signification: (Er-Rághib:) and *any long period of time;* (Z, Mgh, K, Er-Rághib;) thus differing from زَمَانٌ, which will be explained below: (Er-Rághib:) and *a portion of the longest period of time:* (Az:) or دَهْرٌ signifies, (S, A,) or signifies also, (Az, Msb,) *time;* or *a time;* or *a space,* or *period, of time;* syn. زَمَانٌ, (Sh, Az, S, A, Mgh, Msb,) *whether long or short:* (Msb:) or this is the proper signification of زَمَانٌ, but not of دَهْرٌ: (Er-Rághib:) and *a division of the year:* and *a less period:* (Az, Msb:) Az says, I have heard more than one of the Arabs say, أَقَمْنَا عَلَى مَآءٍ كَذَا دَهْرًا [*We stayed at such a water a long time,* or *a time*]; and هٰذَا المَرْعَى يَكْفِينَا دَهْرًا [*This pasture-land will suffice us a long time,* or *a time*]; but one does not say that الدَّهْرُ is four times, or four seasons, because its application to *a short period of time is tropical,* and an extension of its proper signification: (Msb:) or it signifies *i. q.* أَبَدٌ [meaning *a long unlimited time;* or *an extended indivisible space of time;* or *duration without end; time without end*]; (S, Msb;) it *differs from* زَمَانٌ *in having no end:* (Khálid Ibn-Yezeed:) or *a prolonged,* or *lengthened, term;* syn. أَبَدٌ مَمْدُودٌ: (K, in some copies of which, in the place of ابد, we find أَمَد:) and the *period, or duration, of life; an age:* (Kull p. 183:) the *present state of existence:* (Msb:) and *a thousand years:* (K:) pl. [of pauc.] أَدْهُرٌ (K) and [of mult.] دُهُورٌ: (S, A, K:) both said to be pls. of دَهْرٌ, and no other pls. are known as those of دَهْرٌ; the form أَدْهَارٌ not having been heard. (TA.) ___ You say مَضَى عَلَيْهِ دَهْرٌ and دُهُورٌ [*A long time* and *long times,* or *an age* and *ages,* &c., *passed over him,* or *it*]. (A.) ___ And كَانَ ذٰلِكَ دَهْرَ النَّجْمِ *That was in the time* of God's creation *of the stars;* meaning, *in the beginning of time; in ancient time.* (A.) ___ [And فِى أَوَّلِ الدَّهْرِ *In the beginning of time.* (A.) ___ [And يَبْقَى الدَّهْرَ *It remains for ever.* ___ And لَا آتِيهِ الدَّهْرَ *I will not come to him, ever.* See also دَاهِرٌ.] ___ And صَامَ الدَّهْرَ [*He*

fasted ever, or *always*]. (TA in art. اول, &c. [See a trad. cited voce آلَ, in that art.]) ___ [Hence, because, in one sense, time brings to pass events, good and evil,] الدَّهْرُ was applied by the Arabs to *Fortune;* or *fate:* and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Mohammad forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., لَا تَسُبُّوا ٱلدَّهْرَ فَإِنَّ ٱلدَّهْرَ هُوَ ٱللّٰهُ, (S, Mgh, TA, &c.,) or, accord. to one reading, فَإِنَّ ٱللّٰهُ هُوَ ٱلدَّهْرُ, (Az, Mgh, TA, &c.,) in which some explain الدهر in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, *Revile ye not* [*fortune,* or] *the Efficient of fortune; for the Efficient of fortune is God:* (Az, S, TA, &c.:) or, accord. to the second reading, *for God is the Efficient of fortune.* (TA.) Hence, (TA,) some reckon الدَّهْرُ as *one of the names of God:* (K, &c.:) but some disallow this: and some say that it is allowable if meant to signify, as rendered above, *the Efficient of fortune.* (TA, &c.) ___ زَوْجٌ دَهْرٌ *A husband prepared for the accidents or calamities of fortune.* (S in art. بهر. [See دَهْرٌ ___.]) بَهْرٌ also signifies *An evil event* or *accident; a misfortune; a calamity.* (K.) See also دَهَارِيرُ. [And see 1.] ___ Also *A purpose; an intention:* (S, K:) *a desire:* (TA:) the *scope,* or *end that one has in view.* (K, TA.) You say, مَا دَهْرِى بِكَذَا, (S, TA,) and مَا دَهْرِى كَذَا, (TA,) *My purpose,* or *intention,* (S, TA,) and *my desire,* and *my scope,* or *the end that I have in view,* (TA,) *is not such a thing.* (S, TA.) ___ Also *A custom,* or *habit,* (S, K,) *that is constant,* or *permanent,* (Kull p. 183,) or *that lasts throughout life.* (TA.) You say, مَا ذَاكَ بِدَهْرِى *That is not my custom,* or *habit,* (S,) *that lasts throughout my life:* (TA:) and مَا دَهْرِى بِكَذَا *My habit throughout life is not so.* (TA.)

دَهْرٌ : see دَهْرٌ.

دَهْرِىٌّ (S, A, Msb, K) and **دُهْرِىٌّ** (K) One *who deviates from the truth, and introduces into it that which does not belong to it,* syn. مُلْحِدٌ; (S, A;) *who asserts that the duration of the present world is from eternity,* (A, Msb,) or *that it is everlasting,* (K,) *and does not believe in the resurrection,* (Msb,) or *in the world to come.* (TA.) ___ And the latter, (S, A, Msb, K,) or the former, (IAmb,) An *old,* or *aged,* man. (IAmb, S, A, Msb, K.) Th says that both are rel. ns. from الدَّهْرُ, though the latter is contr. to rule, [as is also remarked in the Msb,] like سُهْلِىٌّ from الأَرْضُ السَّهْلَةُ. (S.) ___ Some say also that the latter signifies An *acute,* or *ingenious,* or *expert,* man. (TA.)

دُهْرِىٌّ : see the next preceding paragraph.

دَهْرَارٌ : see دَهَارِيرُ.

دَهْرُورٌ : see دَهَارِيرُ.

دَهْرِيرٌ : see دَهَارِيرُ.

دَهِيرٌ : see دَاهِرٌ.

دَهَارِيرُ, a pl. without a sing.; (K, TA;) or its sing. is دَهْرٌ, like as the sing. of مَذَاكِيرُ is ذَكَرٌ, and that of مَشَابِهُ, شَبَهٌ; or its sing. is دَهْرُورٌ, or دَهْرَارٌ, [in the TA written by mistake دهرات,] or دَهْرِيرٌ; (TA;) *Misfortunes; calamities:* as in the phrase وَقَعَ فِى الدَّهَارِيرِ *He fell into misfortunes,* or *calamities.* (A, TA.) ___ Also *Severe,* or *calamitous.* (S.) It is said in a trad. of Sateeh,

* فَإِنَّ ذَا الدَّهْرَ أَطْوَارًا دَهَارِيرُ *

[*For verily this age is at times calamitous*]. (TA.) دهر دهارير, *A severe,* or *calamitous, age,* is a phrase like لَيْلَةٌ لَيْلَآءُ, and نَهَارٌ أَنْهَرُ, &c.: (S:) [see also داهر:] and it also signifies *a time of two states, adverse and prosperous:* (TA:) and دهور دهارير, *various,* or *varying, times:* (K:) or *long times.* (A.) [See داهر.] ___ Also دهارير [or rather, as IbrD says, دهر الدَّهارير, for this has the signification immediately following,] *The beginning of time past:* and [absolutely] *preceding,* or *past, time.* (K, TA.) You say كَانَ ذٰلِكَ فِى دَهْرِ الدَّهارِيرِ [*That was in the beginning of past time:* or *in the time of by-gone ages*]. (TA.)

دهر داهر (S, K) and دهر دهير (K) are phrases in which the epithet has an intensive effect, [meaning *A long,* or *an endless, period,* or *course, of time,*] (K,) like أَبَدٌ أَبِيدٌ (S, TA) and أَبَدٌ آبِدٌ: (TA:) or *a severe,* or *calamitous, age.* (TA.) [See also لَا آتِيكَ دَهْرَ الدَّهْرِينَ ___.] دهارير *I will not come to thee, ever:* (S, K:) similar to the phrase أَبَدَ الآبِدِينَ. (TA.)

هم مدهور بهم, and مَدْهُورُونَ, *They are afflicted with an evil event.* (K.)

دهش

1 **دَهِشَ**, (S, A, Msb, K,) aor. ـَـ, (S, Msb, K,) inf. n. دَهَشٌ; (S, Msb;) and دُهِشَ, (S, A, K,) which is said to be formed by transposition from شُدِهَ, but Az denies this, and says that دُهِشَ is the superior form; (TA;) *He became confounded,* or *perplexed, and unable to see his right course:* (S, K:) or *he became bereft of his reason* or *intellect* (Msb, K) *in consequence of shame,* or *of fear,* (Msb,) or *of heedlessness,* or *diversion by some occupation,* or *of fear,* or *grief,* or *intense grief,* (K,) or *of fright,* and *the like:* (TA:) and دَهَّشَ, inf. n. تَدْهِيشٌ, signifies the same: (K, TA:) or this last is trans., like ادهش. (TK.) دَهَشَهُ: see 4.

2 **دَهَّشَ** see 1: and 4.

4 **ادهشه** *He,* (God, S, TA, or a man, Msb, K,) or *it,* (shame, A, TA, and an affair, TA,) *confounded,* or *perplexed, him, so that he was unable to see his right course:* (S, K:) or *bereft him of his reason* or *intellect;* (Msb, K;) as also دَهَشَهُ, aor. ـَـ, inf. n. دَهْشٌ; but some disallow this; (Msb;) and دَهَّشَهُ. (TK.)

دَهِشٌ (A, K) and مَدْهُوشٌ (S, A, Msb, K) and دَهْشَانُ [whether with or without tenween is not indicated] (TA) *Confounded,* or *perplexed, and unable to see his right course:* (S, K:) or *bereft of his reason* or *intellect* (Msb, K) *in consequence of shame,* or *of fear,* (Msb,) or *of heedlessness,* or *diversion by some occupation,* or *of fear,* or *grief,* or *intense grief,* (K,) or *of fright,* and *the like.* (TA.)

أَصَابَتْهُ دَهْشَةٌ [*A fit of confusion,* or *perplexity, so that he was unable to see his right course,* or *a fit of alienation of mind in consequence of shame* or *fear,* &c., *befell him*]. (A, TA.)

دهشان : see دهش.

مدهوش : see دهش.

دهقن

Q. 1 **دَهْقَنَ** : see the next paragraph. دَهْقَنُوهُ, (inf. n. دَهْقَنَةٌ, TK,) *They made him a* دِهْقَانٌ. (K.) El-'Ajjáj says,

* دُهْقِنَ بِالتَّاجِ وَبِالتَّسْوِيرِ *

[*He was made a* دهقان *by receiving the* تاج (meaning either *crown* or *turban*) *and by being decked with bracelets*]. (TA.) ___ دَهْقَنَ الطَّعَامَ, (A'Obeyd, TA,) inf. n. دَهْقَنَةٌ, with which دَهْمَقَةٌ is syn., (As, TA,) *He made the food soft,* or *delicate:* (As, A'Obeyd, TA:) because softness, or delicacy, of food is from الدَّهْقَنَةُ [as meaning التَّدَهْقُنُ]. (As, TA.)

Q. 2 **تَدَهْقَنَ** *He was,* or *became, a* دِهْقَانٌ: (S, K, Mgh, TA:) or *he had,* or *possessed, much wealth;* as also دَهْقَنَ [app. in both of these senses]: (Msb:) derived from دِهْقَانٌ. (Mgh.) ___ Also *He affected,* or *feigned,* or *made a show of, sharpness* or *quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge,* or *intelligence;* syn. تَكَيَّسَ. (TA.)

دَهْقَنَةٌ [inf. n. of Q. 1: and signifying The *state,* or *condition, of a* دِهْقَانٌ;] a subst from دِهْقَانٌ; (JK, K;) derived from the latter word. (Mgh.) You say, لَهُ دَهْقَنَةٌ بِمَوْضِعِ كَذَا [*He has a state,* or *condition, which is that of a* دِهْقَانٌ *in such a place.* (S.)

دِهْقَانٌ, (S, Mgh, Msb, K, &c.,) also written دُهْقَانٌ, (JK, Msb, K,) in [some of] the copies of the S written [دِهْقَانٌ and دَهْقَانٌ,] with kesr and fet-h, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قِرْطَاسٌ, which is written with each of the three vowels, (TA,) an arabicized word, (S, Msb, K,) from the Pers. [دِه a town or village and خَانْ a prince or lord]; (TA;) if derived from تَدَهْقَنَ, (Kh, Sb, S,) i. e. if the ن be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S;) but

if derived from الدَّهْقُ, imperfectly decl. [and written دَهْقَانُ &c.], because of the measure فَعْلَانُ; (S;) [but this statement relates especially to the measure فَعْلَانَ, with fet-h to the فَ; except in the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة, as دهقان does, is perfectly decl.; and it should be observed also, that,] accord. to IJ, دهقان is of the measure فعلال, from تَدَهْقَنَ, and there is no instance, in the language, of the measure تَفَعْلَنَ; (Har p. 102;) it signifies The *headman*, or *chief, of a village* or *town:* (Es-Sem'ánee, Msb, TA: [agreeably with the Pers. original:]) or the *proprietor thereof, in Khurásán and El-' Irák:* (Es-Sem'ánee, TA:) or, as used by the Arabs, *a great man of the unbelievers of the ' Ajam* [or *Persians*]: but they disdained this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to *such of them as was of the people of the districts of cultivated land and of villages or towns:* and then to *anyone possessing much land or other immoveable property:* (Mgh:) [it signifies generally *a dweller*, or *one having a fixed abode, in a district of cultivated land*, or *in a village or town of such a district; a rustic; a husbandman:*] or it signifies *a chief, headman*, or *person in authority, over the husbandmen*, or *peasants, of the 'Ajam* [or *Persians*]: and the *headman of a province:* (K:) and *a possessor of land or other immoveable property:* (Msb:) and *a merchant:* (Msb, K:) and *one who manages affairs firmly*, or *strongly, with sharpness:* (K:) the fem. is with ة: (JK, Mgh, K:) and the pl. is دَهَاقِينُ (Msb, K) and دَهَاقِنَةٌ. (K.) [See a verse cited voce جَذَا in art. جذو. The same verse, but with قَرْيَتِي (my village or town) in the place of قَرْيَةً, is also cited in the TA in the present art.]

دهليز

دِهْلِيزٌ [*An entrance-passage* of a house; *an entrance-hall; a vestibule;*] *what is between the* [*outer*] *door or gate and the house;* (S, K;) the *place of entrance to a house:* (Msb:) a Persian word, (S, Msb,) originally داليج, and داليز, and دالان, and, as some say, دَلِيجٌ, (Lth,) arabicized: (Lth, S, Msb:) [also, in modern Arabic, *an ante-*

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chamber: and the *anterior apartment of a large tent* or *pavilion:* accord. to the MA, *a large tent:* accord. to some copies of the K, *i. q.* جَيْئَةٌ: accord. to some, خَنِيَّةٌ, which reading is preferred by the author of the TK, who explains دهليز, from the Burhán, as meaning absurd words: accord. to some, حَنِيَّةٌ, which I think the right reading, meaning *a bowed,* or *curved, structure:* Golius seems to have found another reading in the K, namely, حَيَّةٌ:] pl. دَهَالِيزُ. (S, Msb, K.) ___ [Hence,] أَبْنَآءُ الدَّهَالِيزِ *Foundlings,* (K, * TA,) *whose fathers are unknown.* (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

دهم

1 **دَهَمَهُمْ** (S, Msb) and دَهِمَهُمْ, (Msb,) aor. ـَـ , (S, Msb,) inf. n. دَهْمٌ, (TA,) *It* (an event, S, Msb) *came upon them,* or *happened to them, suddenly, unexpectedly, without their being aware of it,* or *without any previous cause; surprised them; took them by surprise,* or *unawares:* (Msb:) or دَهَمَكَ and دَهِمَكَ, aor. ـَـ , *it* (anything) *came upon thee so as to overwhelm thee,* or *cover thee,* or *as a thing that overwhelmed thee,* or *covered thee.* (Th, K.) And دَهَمَتْهُمُ الخَيْلُ [*The horsemen came upon them suddenly,* &c.]: and AO says that دَهِمَتْهُمْ is a dial. var. thereof. (S.) See also دَهْمٌ, below.

2 **دَهَّمَتِ النَّارُ القِدْرَ**, inf. n. تَدْهِيمٌ, *The fire blackened the cooking-pot.* (ISh, K.)

4 **ادهمه** *It* (an action done to him, Th, TA) *displeased, grieved,* or *vexed, him,* (Th, K,) *and angered him.* (Th, TA.)

5 تدهّم [**تَدَهَّمَ** is said by Golius, as on the authority of the K, to be *syn. with* تدام (meaning تدأّم); but app. on no other ground than that of his finding it there said that المُتَدَهَّمُ is syn. with المُتَدَأَّمُ.]

9 **ادهمّ**, inf. n. ادْهِمَامٌ, *He* (a horse) *became* أَدْهَمُ, (S, K,) i. e. *black.* (S, * K, * TA.) And ادهامّ , inf. n. ادْهِمَامٌ, *It* (a thing) *was,* or *became, black.* (S, K.) [Hence,] ادهامّ الزَّرْعُ *The seedproduce* [*became of a dark green colour,* or] *was overspread with blackness, by reason of abundance of moisture,* or *irrigation.* (JK, TA.) And in like manner, ادهامّت الرَّوْضَةُ and ادهمّت [*The meadow became of a dark green colour,* &c.]. (JK.) And ادهامّت الخُضْرَةُ *The greenness became intense* [*so as to appear blackish,* or *so as to appear black when viewed from a*

distance]. (TA.)

11 **ادهامّ** : see the next preceding paragraph, in four places.

دَهْمٌ *A malicious,* or *mischievous,* or *grievous, act, by which one takes others unawares,* or *by surprise.* (TA from a trad.) Also, (S, TA,) or دُهْمٌ , (JK, and so in one place in the TA,) *A numerous company:* (Lth, JK, TA:) or *a multitude:* pl. دُهُومٌ. (S.) A rájiz says,

* جِئْنَا بِدَهْمٍ يَدْهَمُ *

* مَجْرٍ كَأَنَّ فَوْقَهُ النُّجُومَا *

[*We came with a numerous company that would overwhelm the other numerous companies; a great army, as though the stars were above it*]. (S, TA.) [See also دَهْمَآءُ, voce أَدْهَمُ.] And one says, مَاأَدْرِى أَىُّ الدُّهْمِ هُوَ, and أَىُّ دُهْمِ ٱللّٰهِ هُوَ, (JK, K, TA,) or اىّ الدَّهْمِ هو, and اىّ دَهْمِ اللّٰه هو, (so in the CK and in my MS. copy of the K,) i. e. *I know not what one of the creation,* or *of mankind, he is, and what one of the creatures of God he is.* (K, * TA.)

دُهْمٌ : see the next preceding paragraph, in three places. ___ Also pl. of أَدْهَمُ [q. v.]. (TA.)

دُهْمَةٌ *Blackness:* (JK, S, Msb, K:) and *a deep ash-colour* [*without any tinge of white:* see أَدْهَمُ]. (ISd, TA.) Also *A brown ewe* (نَعْجَةٌ حَمْرَآءُ): [see also دَهْمَآءُ, voce أَدْهَمُ:] and sing. of دُهْمٌ signifying *a certain sort* [or *breed*] *of sheep* or *goats.* (JK. [But I do not find either of these two significations in any other lexicon.])

الدَّهْمَانُ *The night:* opposed to الوَضَّاحُ meaning the day. (L in art. وضح.) [Hence,] ثِنْىُ دَهْمَانَ *The prayer of nightfall:* opposed to بِكْرُ الوَضَّاحِ meaning the prayer of morning. (L and K in that art.: but in the CK and in a MS. copy of the K, instead of دَهْمَانَ we find دُهْمَانَ.)

دُهَامٌ : see أَدْهَمُ: ___ and see دُهَامِيَّةٌ.

الدُّهَيْمُ *Calamity,* or *misfortune;* (JK, S, K;) as also أُمُّ الدُّهَيْمِ; (S, K;) and الدُّهَيْمَآءُ, (JK, S,) dim. of الدَّهْمَآءُ [fem. of الأَدْهَمُ], so called because of its darkness: (S, TA:) or الدَّهَيْمَآءُ signifies *black, dark, trial* or *conflict and faction* or *sedition* or *the like;* and the dim. form is used to denote enhancement: (Sh, TA:) and الدَّهْمَآءُ signifies *black, dark, calamity* or *misfortunes:* (TA:) calamity, or misfortune, is termed الدُّهَيْمُ because of its darkness: (TA:) or, originally, (S,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbán Edh-Dhuhlee, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbán: (TA:) whence the saying, أَثْقَلُ مِنْ حِمْلِ الدُّهَيْمِ [*Heavier than the burden of Ed-Duheym*]: (S:) and أَشْأَمُ مِنَ الدُّهَيْمِ [*More unlucky than Ed-Duheym*]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheym; and hence the name became proverbial as applied to any calamity or misfortune. (TA.)

دُهَيْمٌ also signifies *Foolish,* or *stupid.* (K.)

إِبِلٌ دُهَامِيَّةٌ *Certain camels:* so called in relation to الدُّهَامُ, the name of a certain stallion-camel. (TA.)

الدُّهَيْمَآءُ : see الدُّهَيْمُ.

أَدْهَمُ *Black;* (JK, S, * Mgh, Msb, * K;) as also دُهَامٌ: (K:) the former is applied in this sense to a horse, (S, * Mgh, Msb, * TA,) and to a camel, &c.: (TA:) or, applied to a camel, *of a deep ashcolour without any tinge of white;* (As, S, Msb, K;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (S:) or, as some say, applied to a camel, *like* أَصْفَرُ, [in this case meaning *black with some intermixture of yellow,*] *but less black:* (TA:) fem. دَهْمَآءُ; which, when applied to a sheep (S, M, Msb, K) or goat, (S, Msb,) means *of a pure* or *an unmixed brown colour* (خَالِصَةُ الحُمْرَةِ): (S, M, Msb, K:) pl. دُهْمٌ. (TA.) The Arabs say, مُلُوكُ الخَيْلِ دُهْمُهَا [*The kings of horses are the black thereof*]. (TA.) And فَرَسٌ أَدْهَمُ بَهِيمٌ *A black horse in which is no intermixture of colours.* (TA.) And لَا آتِيكَ مَا حَنَّتِ الدَّهْمَآءُ [*I will not come to thee as long as she* (among the

camels) *that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one;* meaning, *ever*]. (Lh, TA.) And رَمَادٌ أَدْهَمُ *Black ashes.* (TA.) ___ حَدِيقَةٌ دَهْمَآءُ and مُدْهَامَّةٌ [*A walled garden*] *green inclining to black.* (K.) Hence, (K,) مُدْهَامَّتَانِ, (S, K,) in the Kur [lv. 64], (S, TA,) [*Two gardens* (جَنَّتَانِ)] *of which the greenness inclines to blackness;* for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or *black by reason of intense greenness arising from abundant moisture,* or *irrigation;* and everything that is green (أَخْضَر) the Arabs term أَسْوَد. (S, TA.) ___ رَبْعٌ أَدْهَمُ [*A place of alighting* or *abode*] *recently occupied by the tribe;* [because blackened by their fires &c.:] pl. أَرْبُعٌ دُهْمٌ. (TA.) And أَثَرٌ أَدْهَمُ *A new,* or *recent, mark, trace,* or *vestige:* (As, K:) and أَغْبَرُ means one that is old, becoming effaced: (As, TA:) and the former means also *old, becoming effaced;* (K;) as some explain it; (TA;) thus having two contr. significations. (K.) And وَطْأَةٌ دَهْمَآءُ *A new,* or *recent, footstep,* or *footprint:* and غَبْرَآءُ means becoming effaced: or the former means one that is *becoming effaced,* because it has become obscure to him who seeks it; (JK;) or *an old footstep,* or *footprint:* and حَمْرَآءُ means one that is new, or recent. (S.) [See also ___.] أَغْبَرُ الدَّهْمَآءُ also signifies *The cooking-pot:* (JK, S, A, K:) or *the black cooking-pot:* (ISh, TA:) and *the old cooking-pot.* (K. [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of القِدْرُ والقَدِيمَةُ, (in the CK القِدْرُ القَدِيمَةُ,) we should read, القِدْرُ والوَطْأَةُ الدَّهْمَآءُ القَدِيمَةُ, explained above. Accord. to Golius, on the authority of a gloss in the KL, أَبُو الأَدْهَمِ signifies *The great cooking-pot in which a whole sheep is cooked at once.*]) ___ And *The twenty-ninth night of the* [*lunar*] *month:* (JK, K:) because of its blackness. (TA.) And

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[the pl.] الدُّهْمُ *Three nights of the* [*lunar*] *month* [*during which is the change of the*

moon]: (K:) because they are black. (TA.) ___ See also الدُّهَيْم. ___ [Used as a subst.,] أَدْهَم signifies also *A shackle* or *fetter,* or *a pair of shackles* or *fetters;* syn. قَيْد: (S, K:) because of the blackness thereof: accord. to AA, *of wood:* (TA:) or *a heavy shackle* or *fetter* or *a pair of shackles* or *fetters:* syn. أَدَاهِم: (S, K:) because of the blackform of pl., which is proper to substs., because the quality of a subst. is predominant in it. (TA.) ___ And [the fem.] دَهْمَآء signifies *A multitude,* or *large number:* (K:) and *a company* of men; (Ks, S, K; *) and *multitude* thereof: (Ks, TA:) or the *generality, the common mass,* or the *main part* [thereof]: (Z, TA:) or the *commonalty,* or *common people.* (Mbr, Har p. 671.) [See also دَهْم.] Also, دَهْمَآء, The *aspect, appearance, mien, guise,* or *garb, of a man.* (JK, S, * K.) And الدَّهْمَآء *A certain herb,* or *tree, green, and broad in the leaves;* (JK;) or *a certain broad herb,* (K,) *having leaves and twigs, resembling the* قَرْنُوَة; (TA;) *with which one tans.* (JK, K.)

مُدْهَامَّةٌ : see the next preceding paragraph, in two places.

مُتَدَهَّمٌ *A catamite; i. q.* مَأْبُونٌ and مُثْفَرٌ and مُثْفَارٌ (AA, TA in the present art. and in art. دثر,) and مُتَدَأَّمٌ. (K, TA.)

دهن

1 **دهنه**, (S, Mgh, Msb, K, &c.,) aor. ـُـ, (S, Msb,) inf. n. دَهْن (MA, Msb, K, KL) and دَهْنَة, (K,) *He anointed it* (MA, Mgh, Msb, * KL) *with* دُهْن, (Mgh, Msb,) i. e., (Msb,) *with oil* (MA, Msb, KL) *&c.;* (Msb;) [*oiled it;* or *greased it;*] namely, his head, (MA, Mgh,) or his mustache, (Mgh,) or his hair, &c.: (Msb:) or *he moistened* it; namely, his head, &c.: (K:) and دهّنه, inf. n. تَدْهِين signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and إِدْهَان [inf. n. of أَدْهَن] is like تَدْهِين. (AHeyth, TA.) ___ [Hence,] دَهَن الأَرْض, said of rain, (S, K,) *It moistened the ground slightly,* or *a little:* (S, TA:) or *it moistened the surface of the ground.* (K.) ___ And [hence also,] دهنته بالعصا (S, K *) *I struck him* (S, K, TA) *gently* (TA) *with the staff,* or *stick;* (S, K, TA;) like as one says, مسحه بالعصا and بالسَّيْف. (TA.) And دهنته بالعصا دَهَنَات *I struck him* [*gently*] *with the staff* or *stick* [*some gentle strokes:* دَهَنَات being pl. of دَهْنَة, which is the inf. n. of un.]. (So in a copy of the S.) ___ [Hence, likewise,] دَهَن signifies also *He* (a man, TA) *played the hypocrite.* (K, TA.) And you say, دَهَن فُلَانًا, aor. ـُـ, inf. n. دَهْن, meaning *He acted with such a one hypocritically.* (TK. [See also 3.])

دَهُنَت, (K, and so in more than three copies of the S,) and دَهَنَت, aor. ـُـ; (K, and so in some copies of the S in lieu of دَهُنَت;) and دَهَنَت, aor. ـَـ; (AZ, K;) inf. n. [of the first] دَهَانَة (S, K) and [of the second or third or of both] دَهَان; (K;) *She* (a camel) *had little milk.* (AZ, S, K, TA.) [See دَهِين.] ___ And دَهِن, inf. n. دَهَن, [or, as appears to be probable from what follows and from general analogy, دَهَن,] said of a man, *He was,* or *became, weak:* and also, *foolish,* or *stupid:* and [app. *soft, flaccid,* or *flabby;* for] دَهَن signifies the *being soft, flaccid,* or *flabby;* or *softness, flaccidity,* or *flabbiness.* (JK.) [See دَهِين.]

2 **دَهَّن** see 1, first sentence.

3 **مُدَاهَنَةٌ** and إِدْهَانٌ signify the same; (S, Msb, K;) i. e. The *endeavouring to conciliate;* syn. مُصَانَعَةٌ: (S, TA:) or the *making peace* with another; or *becoming reconciled* with another: (Msb:) or the *pretending the contrary of,* or *what is different from, that which one conceals in his mind:* (K:) and the former signifies also the *acting with dishonesty,* or *dissimulation:* or ↓ the latter has this signification; and the former signifies the *striving to outwit, deceive, beguile,* or *circumvent;* syn. مُوَارَبَةٌ: (TA:) or دَاهَنْتُ signifies *I hid, concealed,* or *covered;* syn. وَارَيْتُ [accord. to four copies of the S; but probably this is a mistranscription for وَارَبْتُ, meaning *I strove to outwit, deceive, beguile,* or *circumvent,* as is indicated in the TA]; and أَدْهَنْتُ signifies *I acted with dishonesty,* or *dissimulation:* (S:) or إِدْهَانٌ is [originally] like تَدْهِينٌ [as has been stated above]: but is used as denoting the act of *treating with gentleness* or *blandishment, soothing, coaxing, wheedling, beguiling,* or *deluding;* and *abstaining from restraint* or *prohibition:* (AHeyth, TA:) or it originally signified the *anointing* such a thing as a hide *with some oil* or *the like*: and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the *treating with gentleness* or *blandishment, soothing, coaxing, wheedling, beguiling,* or *deluding,* was termed مُدَاهَنَةٌ: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word [مداهنة or ادهان , or rather each of these words,] was tropically used as signifying the *holding* a thing *in light,* or *little,* or *mean, estimation,* or *in contempt:* so in the 'Ináyeh. (MF, TA.) It is said in the Kur [lxviii. 9], وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ *They wish that thou wouldst endeavour to conciliate* [them], *and in that case they will endeavour to conciliate* [thee]: (S, TA: *) or *that thou wouldst be soft, pliant,* or *gentle, in thy religion, and in that case they will be soft, pliant,* or *gentle:* (TA:) or *that thou wouldst be soft, pliant,* or *gentle,* to them, *and in that case they will be so* to thee: (Jel:) or, accord. to Fr, *that thou wouldst be an unbeliever, and they will be*

unbelievers. (TA.)

4 **ادهن**, inf. n. إِدْهَانٌ: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] ___ الإِدْهَانُ is also *syn. with* الإِبْقَآءُ, which, accord. to IAmb, is the primary signification: in the copies of the K erroneously written الإِنْقَآءُ. (TA.) One says, لَا تُدْهِنْ عَلَيْهِ, meaning لَا تُبْقِ عَلَيْهِ [*Show not thou mercy to him;* or *pity not him;* or *pardon not him*]. (IAmb, TA.) And مَا أَدْهَنْتَ إِلَّا عَلَى نَفْسِكَ, i. e. مَا أَبْقَيْتَ [*Thou didst not show,* or *hast not shown, mercy, save to thyself*]. (Lh, TA.) ___ One says also, أَدْهَنْتُ فِى أَمْرِهِ, meaning *I fell short in his affair,* or *case.* (JK.) And أُدْهِنَ *He* (a camel) *was affected with the vertigo termed* دُهْن. (JK.)

5 **تَدَهَّنَ** see what next follows.

8 **ادَّهَنَ**, of the measure افْتَعَلَ, *He anointed himself with* دُهْن, (S, Mgh, Msb, K, *) i. e. *oil, &c.;* (Msb;) [*oiled,* or *greased, himself;*] as also تَدَهَّنَ. (S.)

Q. Q. 2 **تَيَدْهَنَ** *He* (a man) *took a* مُدْهُن [q. v.]. (S.)

دَهْن : see دَهْن عَيْش ___. دُهْن *Bad and scanty* [*means of subsistence*]. (JK.)

دُهْن *Oil,* (MA, Msb, KL,) *&c.,* (Msb,) [i. e. *grease of any kind,*] or دُهْن [i. e. *oil*] *of sesame &c.,* (Mgh,) *with which one anoints,* (Mgh, Msb,) [or *greases,*] or *moistens,* (K,) *the head* or *mustache,* (Mgh,) or *the hair &c.,* (Msb,) or *the head &c.:* (K:) it is well known: (S:) and دُهْنَةٌ signifies *a portion thereof:* (K:) [or this latter, being the n. un., signifies *a particular oil* or *kind of oil;* like as the former does when it is prefixed to another noun:] you say دُهْنُ البَانِ (S and Mgh and Msb in art. بون) and دُهْنَةُ بَانٍ (TA in the present art. from a poet) [both meaning *oil of ben*]: the pl. (of دُهْن, S, Msb, and Bd in lv. 37) is دُهَانٌ (S, Msb, K, and Bd ubi suprà) and أَدْهَانٌ; (K;) [the latter a pl. of pauc.; both pls. signifying *kinds of oil &c.;*] or الدُّهَانُ signifies *that with which*

one anoints; (Bd ubi suprà) or it has this signification also: (TA:) you say, دَهَنْتُهُ بِالدِّهَانِ [meaning *I anointed him with oils* or *with ointment*]: (S, in which this is mentioned as an ex. of the pl. of دُهْنٌ:) and hence the prov. كَالدِّهَانِ عَلَى الوَبَرِ *Like* [*ointment* or] *that with which one anoints* [*upon fur,* or *soft hair*]. (TA.) [See also دِهَانٌ below.] ___ Also *Weak rain:* (AZ, S:) or *rain such as moistens the surface of the ground;* (JK, K;) and so دَهْنٌ : (K:) pl. دِهَانٌ. (AZ, S, K.) And *A vertigo* (دُوَار) *that affects the camel.* (JK.)

دَهْنٌ *A kind of tree with which beasts of prey are killed,* (JK, K,) *and by means of which they are taken:* (JK:) it is *a noxious tree, like the* دِفْلَى [q. v.]: (TA:) n. un. with ةٌ. (K.) ___ And *Such as is large, of trees.* (JK.)

دَهِنٌ *Oily,* or *greasy.* (KL.) You say also رَجُلٌ مُدْهَانٌ meaning دَهِنُ الشَّعَرِ [*A man having oily,* or *greasy, hair*]. (TA.) [See also دَهِينٌ.]

دَهْنَةٌ ; pl. دَهَنَاتٌ: see 1.

دُهْنَةٌ : see دُهْنٌ. ___ Also *Odour:* so in the saying هُوَ طَيِّبُ الدُّهْنَةِ [*He,* or *it, is sweet in respect of odour*]. (K. [Erroneously written and explained by Golius in his Lexicon.])

دَهْنَآءُ *A* [*desert such as is termed*] فَلَاةٌ: (K:)

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or *a place of sands:* (JK:) or *a place all sand:* (TA:) [or *a desert of reddish sand.* Hence,] with the article ال, *A certain place* [or *desert tract*] *belonging to Temeem, in Nejd,* (S K, TA,) *extending to the distance of three days' journey, in which is no water;* (TA;) as also

الدَّهْنى; (S, K;) this latter occurring in poetry. (TA.) [The same appellation is also applied to *The great desert of which the central part lies towards the S. E. of Nejd.*] Also *A certain red herb,* (K,) *having broad leaves, used for tanning.* (TA.)

دُهْنِيَّةٌ [*An oily quality.*]

دَهَانٌ *A red hide.* (S, K. [See also دَهِينٌ.]) Hence, in the Kur [lv. 37], فَكَانَتْ وَرْدَةً كَالدِّهَانِ, i. e. *And shall become red,* (S,) or *of a rosecolour,* (Zj, L in art. ورد,) or *of a red colour inclining to yellow,* (L in that art.,) *like the red hide:* (S, Bd, Jel:) or *like the hide that is of a pure red colour:* (TA:) or *like that* [*oil*] *with which one anoints;* see دُهْنٌ: or it is pl. of دُهْنٌ: (Bd:) [thus] it means, accord. to Aboo-Is-hák [Zj], *and shall become* [*red,* &c., and] of various colours, by reason of the very great terror, *like* divers *oils:* or, accord. to Er-Rághib, *like the dregs of oil,* or *of olive-oil;* for this is another signification of الدهان. (TA.) ___ Also *A slippery place.* (JK, K.) And *A smooth road:* or *long and smooth.* (TA.)

دَهِينٌ [*Anointed with oil, &c.; i. q.* مَدْهُونٌ and مَدْهُونَةٌ]. You say لِحْيَةٌ دَهِينٌ (K) and دَهِينَةٌ (TA) and دَاهِنٌ, (K,) [the last, properly, a possessive epithet,] meaning مَدْهُونَةٌ [i. e. *A beard anointed with oil, &c.*]. (K, TA.) ___ And A hide *intensely red.* (JK. [See also دَهَانٌ.]) Also, applied to a she-camel, (JK, S, K,) *Having little milk:* (S, K:) or *having very little milk;* (JK;) *not yielding a drop of milk* (JK, TA) *when her dug is squeezed:* (JK:) accord. to Er-Rághib, having the meaning of an act. part. n., i. e. *that yields as much as that with which one may anoint himself:* or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دُهْنٌ. (TA.) ___ And, applied to a stallion, *That does not impregnate at all:* as though because of the paucity of his seminal fluid. (TA.) ___ And *Weak;* applied to a man, and to a thing: one says, أَتَيْتَ بِأَمْرٍ دَهِينٍ [*Thou didst,* or *saidst,* or *thou hast done,* or *said, a weak thing*]: and Ibn-Hiráweh

says,

* لِيَنْتَزِعُوا تُرَاثَ بَنِى تَمِيمٍ *

* لَقَدْ ظَنُّوا بِنَا ظَنًّا دَهِينَا *

[*In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining*]. (TA.)

دَهَّانٌ *A seller of oil:* (MA, TA:) and *a maker of oil.* (MA.) [In the present day, it is applied to *A painter of houses &c.*]

دَاهِنٌ : see دَهِينٌ.

مُدْهَنٌ A camel *affected with the vertigo termed* دُهْنٌ. (JK.)

مُدْهُنٌ , with damm, (S, Msb, K, &c.,) only, (S,) to the م and هـ, (Msb, TA,) extr [in form], (Fr, TA,) for by rule it should be مُدْهَنٌ, (Msb,) or it was مُدْهِنٌ originally, (Lth, TA,) The *utensil* (آلَة) *for* دُهْنٌ [or *oil, &c.*]; (K, TA;) i. e. (TA) the *thing* [or *pot* or *vase*] *in which* دُهْنٌ *is put;* (T, Msb, TA;) *a flask,* or *phial,* (قَارُورَة,) *for* دُهْنٌ: (S, K:) [and مُدْهُنَةٌ , occurring in this art. and in art. وقب in the TA, signifies the same:] pl. مَدَاهِنُ. (S.) ___ And *A place,* (M, K, TA,) or *a small hollow* or *cavity, in a mountain,* (S, TA,) *in which water remains and collects,* or *collects and stagnates:* (S, M, K, TA:) or *any place excavated by a torrent:* (K:) or *water exuding in stone.* (TA.)

مُدْهِنٌ [act. part. n. of 4, q. v.]. ___ أَفَبِهٰذَا الحَدِيثِ أَنْتُمْ مُدْهِنُونَ, in the Kur [lvi. 80], means *Do ye then reject this announcement?* or *disbelieve* &c.? (TA:) or *hold in light,* or *little,* or *mean, estimation,* (Bd, Jel,) *and reject,* &c.? (Jel.)

مَدْهَنَةٌ *A place where oil is made; an oil-mill.* (MA.)

مُدْهُنَةٌ : see مُدْهُنٌ.

قَوْمٌ مُدَهَّنُونَ *A people,* or *company of men, upon whom are* [*visible*] *the traces of ease and plenty, welfare,* or *well-being.* (S, K, TA.)

مَدْهُونٌ : see دَهِينٌ. ___ [Hence,] أَرْضٌ مَدْهُونَةٌ *Land moistened slightly,* or *a little, by rain.* (S, TA:) or *having its surface moistened by rain.* (TA.)

مُدْهَانٌ : see دَهِنٌ.

دهو

1 **دَهِىَ**, aor. يَدْهَى, (JK, K,) inf. n. دَهًى and دَهَآءٌ and دَهَآءَةٌ; (K;) and دَهِىَ, aor. as above, inf. n. دَهًى; (JK;) and دَهَا, (JK, TA,) aor. يَدْهُو, (JK,) or يَدْهَا [or يَدْهَى], (TA,) inf. n. دَهَآءٌ (JK, TA) and دَهَآءَةٌ; (JK;) and دَهُوَ, aor. يَدْهُو, (JK,) [inf. n. app. دَهَآءَةٌ;] *He possessed cunning;* i.e. *intelligence,* or *sagacity;* or *intelligence mixed with craft and forecast;* and *excellence of judgment;* (K, TA;) *he was,* or *became, such as is termed* دَاهٍ and دَهِىٌّ and دَهٍ. (JK.) [See دَهَآءٌ, below.] دَهُوتَهُ, (JK, TA,) inf. n. دَهْوٌ; (TA;) and دَهِيتَهُ, (JK,) third pers. دَهَاهُ, inf. n. دَهًى; (TA;) *I treated him with cunning,* &c. (JK, * and TA in explanation of the former.) [Both signify also *I outwitted, deceived, deluded, beguiled,* or *circumvented, him.*] And دُهِيتُ means *I was turned,* or *kept, from a thing,* or *an affair, by deceit,* or *guile.* (JK, TA.) ___ Also دَهَاهُ, inf. n. دَهًى, *He attributed,* or *imputed, to him cunning,* &c.; expl. by نَسَبَهُ إِلَى الدَّهَآءِ [an inverted phrase]: or *he attributed,* or *imputed, to him a vice,* or *fault,* or *the like; blamed him, censured him, found fault with him,* or *detracted from his reputation:* or *he smote him with a* دَاهِيَةٌ, i. e. *great, formidable, grievous,* or *distressing, thing* or *event* or *accident* or *action:* and دَهَّاهُ signifies the same: (K:) thus in the K, with teshdeed: but in the M and Tekmileh it is said that دَهِيتَهُ and دَهُوتَهُ signify *I attributed,* or *imputed, to him cunning* (الدَّهَآءِ); without mention of تَدْهِيَةٌ [inf. n. of دَهَّى]. (TA.) ___ You say also دَهَاهُ الأَمْرُ, aor. يَدْهَى, *The thing,* or *event, befell him:* (Msb:) and دَهَتْهُ دَاهِيَةٌ [*a calamity befell him*]. (S.) And مَا دَهَاكَ *What befell,* or *hath befallen, thee?* (S.)

2 **دَهَّوَ** see above.

3 **دَاهَاهُ** (inf. n. مُدَاهَاةٌ, M in art. ارب, and K in art. ورب, &c.,) *He strove,* or *endeavoured, to outwit,*

deceive, delude, beguile, or *circumvent, him;* syn. آربه, (S in art. ارب,) and واربه, (K in art. ورب,) and ناكره. (TA in art. نكر.) ___ And داهى بداهية, inf. n. as above, *He smote* people *with a calamity.* (TA.)

4 **ادهاه** *He found him to be such as is termed* داه [i. e. *cunning,* &c.], (IDrd, TA,) or داهية [which signifies the same in an intensive sense]. (JK.) ___ [ادهى preceded by ما is also used as a verb of wonder.] A poet says,

* أَبَا خَالِدٍ مَا كَانَ أَدْهَى مُصِيبَةً *

* أَصَابَتْ مَعَدًّا يَوْمَ أَصْبَحْتَ ثَاوِيَا *

Aboo-Khálid, how great was the calamity that befell Ma' add on the day when thou diedst [or *wast slain*]! (Ham p. 440.)

5 **تدهّى** [*He acted cunningly;*] *he did as do the* دُهَاة [or *cunning,* &c., pl. of داه]. (ISd, K.)

6 **تداهى** [*He affected,* or *pretended, to possess* دهآء; i. e., *to be cunning,* &c.]. (IAar, K in art. خزر: see 1 and 2 in that art.)

ده : see داه, in two places. إِلَّا ده فَلَا ده: see art. ده.

دهو : see دهآء.

دهى : see دهآء. Also A *large* [*bucket such as is called*] غَرْب. (AA, TA.)

دهوآء : see the next paragraph.

دهيآء : see داهية. ___ It is also used as a corroborative: (ISk, S:) you say داهية دهيآء (ISk, JK, S, Msb) and دهوآء (ISk, JK, S, Msb, K) and ↓: دُهْوِيَّة, (JK, K,) meaning *A severe, grievous,* or *distressing, calamity* or *misfortune:* (JK:) or *a very severe* or *grievous* or *distressing* [*calamity*]. (K.)

دُهْوِيَّةٌ : see what next precedes.

دَهَآءٌ (in which the ء is converted from ى not from و S) and دَهْىٌ (JK, S, K) and دَهْوٌ (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying *Cunning;* i. e. *intelligence,* or *sagacity;* or *intelligence mixed with craft and forecast;* (TA in art. احد;) *i. q.* إِرْبٌ, (K,) and نُكْرٌ: (S, K:) and *excellence of judgment.* (S, K.)

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[It is said in the S, app. with reference to دَهَآءٌ, that the dual is دَهْيَاوَانِ: but this is the regular dual of دَهْيَآءُ ; like حَمْرَاوَانِ, dual of حَمْرَآءُ]

دَهًى : see what next follows, in three places.

دَاهٍ and دَهٍ (JK, K) and دَهًى , part. ns. of دَهَى and دَهِىَ and دَهُوَ [respectively]: (JK,) and دَاهِيَةٌ , applied to a man, *Cunning;* i. e. *possessing intelligence,* or *sagacity;* or *intelligence mixed with craft and forecast:* and *excellent in judgment:* (S, K:) i. q. مُنْكَرٌ [as syn. with نَكِرٌ] : (TA, and JK in explanation of دَاهِيَةٌ :) *knowing,* or *skilful, in affairs:* (TA:) or ↓دَهًى signifies [simply] *intelligent:* (AA, K:) and ↓دَاهِيَةٌ is [an intensive epithet, signifying *very cunning;* i. e. *possessing much intelligence,* &c.;] from دَهَآءٌ explained above: or [it means *one who is as though he were calamity,* or *misfortune, personified;*] from الدَّاهِيَةُ in the sense commonly known [which see below]: (TA in art. احد:) the pl. (of دَاهٍ, JK, TA) is دُهَاةٌ, and (of ↓دَهٍ, JK, TA) دَهُونَ, (JK, K, TA,) and of ↓دَهًى, أَدْهِيَآءُ (JK, M, TA) and دُهَوَآءُ, in the K, erroneously, أَدْهِيَةٌ and دُهَوَآءُ. (TA.) ___ [Hence,] الدَّاهِى *The lion.* (K.)

دَاهِيَةٌ *A calamity, a misfortune, an evil accident;* (JK, Msb;) *a great, formidable, grievous,* or *distressing, thing* or *event* or *accident* or *action;* (S, K;) and ↓دَهْيَآءُ signifies the same: (JK, TA:*) [the dim. of the former, ↓دُوَيْهِيَةٌ, generally means *a great calamity* &c.; being an instance of what is termed

تصغير تعظيم:] the pl. of داهيةٌ is دواهٍ: (Msb, TA:) and دواهى الدَّهْرِ means *the great, formidable, grievous,* or *distressing, events of fortune that befall men.* (S, TA.) See also داهٍ, in two places.

دُوَيْهِيَةٌ : see the next preceding paragraph.

أَدْهَى [*More,* and *most, cunning,* &c. Hence,] أَدْهَى مِنْ قَيْسِ بْنِ زُهَيْرٍ [*More intelligent,* or *sagacious, than Keys the son of Zuheyr*] : a prov. (Meyd.)

مَدْهُوٌّ and مَدْهِىٌّ pass. part. ns.; (JK, TA;) *Treated with cunning,* &c. (TA in explanation of the former.)

دهی

دهو See **دهی**

دو

2 **دوّى** *He took his way in the* دَوٌ [q. v.]. (M, K.) And دوّى فالأَرْضِ *He went away into the country,* or *in the land.* (T.) Ru-beh uses the phrase دوّى بها as signifying *He passed by them;* meaning, by them, a male [wild] ass and his she-asses. (T.) And it is said of the دَوِيَّة that it is thus called لأَنَّها تُدَوِّى صارَ فيها, i. e. *Because it makes away with those who are in it.* (T.) See also art. دوى.

دَوٌّ and ↓دَوِّيَّةٌ (T, S, M, K, the latter [erroneously] written in the CK دَوِيَّة) *A desert,* or *waterless desert;* syn. مَفَازَةٌ, (S, M,) or فَلَاةٌ; (K;) as also دَوِّىٌّ (S) and دَاوِيَةٌ, (S, M, K,) in which the first و which is quiescent, [in دَوِيَةٌ, for دَوْوِيَّةٌ,] is changed into ا because of the fet-hah before it, though this instance is not to be copied as a model, (S,) and ↓دَاوِيَةٌ: (M, K:) or دَوٌّ signifies *a wide* فَلَاة: (M:) or *a level land;* likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and ↓دَوِّيَّةٌ, *a land of which the extremities are far apart, level, and spacious;* said to be so called because of the sound termed دَوِىّ that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دوى) belong to one and the same art.;] or because it makes away with those who are in it; [see 2, above;] and ↓دَاوِيَّةٌ and ↓دَاوِيَةٌ signify the same: (T:) it is also said that دَوٌّ is [in origin] a Pers. word; as though he who traversed the دَوّ said to his companion دَوْدَوْ, meaning Hasten: (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Basrah to Mekkeh, was named الدَّوُّ for this reason, from the Persians' hastening one another while crossing it by saying دَوْدَوْ. (T.) ___ [Hence,] بَنَاتُ الدَّوِّ *The wild asses.* (T in art. بنى.)

دَوِّىٌّ [a rel. n. from دَوٌّ;] *One inhabiting a* دَوّ. (S.) [Hence the saying,] مَا بِهَا دَوِّىٌّ, (S, K, TA, [in the CK, erroneously, دَوِىٌّ,]) and ↓, دُوِّىٌّ (Sgh, K, TA, [in the CK, erroneously, دُوِىٌّ,]) and ↓دُوْوِىٌّ, as in the M, or ↓دَوْوِىٌّ, as in the K, (TA,) i. e.

[*There is not in it* (meaning بالدَّار *in the house*)] *any one* (S, M, K) *of those who inhabit the*

دو: like as one says مَا بِهَا طُورِىٌّ, and دُورِىٌّ. (S.) ___ See دَوٌّ, with which it is also syn. (S.)

دُوِّىٌّ and دُوْوِىٌّ or دَوْوِىٌّ: see the next preceding paragraph.

دَوِّيَّةٌ : see دَوٌّ, in two places.

دَاوِيَةٌ and دَاوِيَّةٌ: see دَوٌّ, in four places.

دَوْدَاةٌ : see art. دود.

دوأ

1 دَآءَ, (AZ, T, S, M, Msb, K, [mentioned in the T in art. دوى,]) second pers. دِئْتَ, (S, K,) aor. يَدَآءُ, inf. n. دَآءٌ (S, M, Msb, K) and دَوْءٌ; (Lth, T, K;) and ↓أَدَآءَ (AZ, T, S, M, K) and أَدْوَأَ, (M, K,) this last from IAar, (M,) or from AZ, (TA,) *He,* (a man, S, M, Msb, K,) and *it,* (a limb, or member, Msb,) *was,* or *became, diseased, disordered,* or *distempered; he was,* or *became, sick,* or *ill;* (AZ, T, S, M, Msb, K;) *he was,* or *became, attacked by a disease,* or *disorder,* &c., *in his inside:* (T, TA:) and دَوِىَ, aor. يَدْوَى, inf. n. دَوًى, signifies the same: (Msb:) and ↓أَدَآءَ جَوْفُهُ [*his belly,* or *chest, was,* or *became, diseased,* &c.]. (TA.)

4 أَدَآءَ: see above, in two places. ___ You say also to a man when you suspect him, أَدَأْتَ, inf. n. إِدَآءَةٌ; and أَدْوَأْتَ, inf. n. إِدْوَآءٌ; [i. e. *Thou hast done a thing that has made thee an object of suspicion;* or *thou hast become an object of suspicion.*] (T, * S, M, * K.) أَدَآءَهُ *He* [or *it*] *affected him with a disease,* or *disorder,* &c.; (S, K;) [or *caused him to be diseased,* &c.:] thus the verb is trans. as well as intrans. (S.) ___ And ادوأه *He suspected him; thought evil of him;* as also أَدْوَاهُ [without ء]. (AZ, TA in art. دوى.)

دَآءٌ *A disease, disorder, distemper, sickness, illness,* or *malady;* syn. مَرَضٌ, (Lth, T, S, M, Msb, K,) or عِلَّةٌ; (Mgh;) *external* or *internal:* (Lth, T:) [it is both *physical* and *moral:*] signifying also *a vice, defect, fault,* or *blemish; external* or *internal:* so that one says, دَآءُ الشُّحِّ أَشَدُّ الأَدْوَآءِ [*The vice of avarice is the most grievous of vices*]: (Lth, T, TA:) for the pl. is أَدْوَآءٌ, (S, M, Msb, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, ↓أَىُّ دَآءٍ أَدْوَأُ مِنَ البُخْلِ (Mgh,) or أَدْوَى, but IAth says that the correct word is أَدْوَأُ, (TA,) i. e. [*What vice is*] *more grievous,* (Mgh,) or *worse,* (TA,) [*than*

niggardliness?] occurring in a trad.: and the saying of a woman, كُلُّ دَآءٍ لَهُ دَآءٌ, meaning *Every vice* that is in men *is in him:* (Lth, T, TA:) and مَيِّتُ الدَّآءِ One *whose evilness is dead,* (K and TA in art. بله,) *so that he is not cognizant of it;* (TA in that art.;) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) دَآءُ الفِيلِ: see art. فيل. دَآءُ الثَّعْلَبِ: see art. ثعلب. دَآءُ الذِّئْبِ [*The disease of the wolf*] means *hunger.* (Th, M, K. [See also art. دآء.]) ذأب دَآءُ الأَسَدِ [*The disease of the lion*] means الحمى [app. الحُمَّى, i. e. *fever*]. (AM, TA.) دَآءُ الظَّبِيِ, (S, TA,) or دَآءُ ظَبْيٍ, (M, TA,) [*The disease of the gazelle,* or *of a gazelle,*] accord. to AA, (M, TA,) means *health,* or *soundness, and briskness,* or *sprightliness;* (TA;) or *no disease;* like as [it is said that] there is no disease in the gazelle: (S, M:) or, accord. to ElUmawee, بِنَا دَآءُ ظَبْيٍ means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.) دَآءُ المُلُوكِ [*The disease of kings*] means *the enjoyment of plenty and pleasure and softness* or *delicacy.* (TA.) دَآءُ الكِرَامِ [*The disease of the generous*], *debt and poverty.* (TA.) دَآءُ الضَّرَائِرِ [*The disease of fellow-wives*], *constant evil.* (TA.) دَآءُ البَطْنِ. [*The disease of the belly*], *trial,* or *dissension,* or *the like,* (الفِتْنَةِ,) *in which one cannot find the right way to act.* (TA.) دَآءٌ *as an epithet,* (Lth, Sh, T, M, and so in some copies of the K,) or ↓دَآءٍ (S, and so in other copies of the K,) applied to a man, *Diseased,*

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disordered, distempered, sick, or *ill;* or *having a disease, disorder,* &c.: (Lth, Sh, T, S, M, K:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA;) or it is [originally دَوِئٌ,] of the measure فَعِلٌ, and the fem. is دَآءَةٌ, (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as دَآءٌ; (TA;) and the dual is دَاآنِ; and the pl. أَدْوَآءٌ: (Lth, Sb, Sh, T, TA:) and ↓مَدِىءٌ signifies the same; (S, K;) fem. with ه: and so ↓دَيِئٌ; [as though originally دَوِىءٌ or دَيِوِئٌ, of the measure فَعِيلٌ or فَيْعِلٌ, like جَيِّدٌ and سَيِّدٌ;] fem. with ة: (K:) or, accord. to the O, دَئِىٌّ, of the

measure فَعِيلٌ, applied to a man; and دَئِيَّةٌ, of the measure فَعِيلَةٌ, applied to a woman: or, accord. to the T, دَيْأَى, of the measure فَيْعَلٌ, applied to a man; and دَيْأَيَةٌ, of the measure فَيْعَلَةٌ, applied to a woman. (TA.) The saying, in a trad., وَإِلَّا فَيَمِينُهُ أَنَّهُ مَا بَاعَكَ دَآءً means [*And otherwise, his oath shall be, that he did not sell to thee*] *a girl having a disease,* or *vice,* or *the like:* and similar to this is the saying, رُدَّ الدَّآءُ بِدَائِهِ *That which had a vice,* or *the like, was returned because of the vice,* &c., *thereof.* (Mgh.)

دَآءٌ : see the next preceding paragraph.

دَيِّئٌ : see the next preceding paragraph.

أَدْوَأُ : see the next preceding paragraph.

مُدْيِءٌ : see the next preceding paragraph.

دوج

1 دَاجَ, (IAar, K,) aor. يَدُوجُ, (IAar,) inf. n. دَوْجٌ, *He* (*a man,* IAar) *served,* or *did service.* (IAar, K.)

دَاجَةٌ. [as pl. of دَائِجٌ, agreeably with analogy,] The *followers of an army.* (K.) Also *A small want:* (K:) or *a want* [absolutely]; *i. q.* حَاجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاجَةٌ. (K, and S in art. دج. [See دَاجٌ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ [*I left not a want nor a small want:* or *a want of any kind:* or] this means *I left not any act of disobedience to which I was enticed.* (TA voce حَاجَةٌ.)

دوح

1 دَاحَتِ الشَّجَرَةُ, (K,) aor. تَدُوحُ; (TA;) and اداحت ; (A, TA;) *The tree became great.* (A, K.) ___ داح بطنه, (K,) and ↓انداح, (A, K,) and ↓دوّح, (TA,) or ↓تدوّح, (so in a copy of the A,) *His belly became swollen,* or *inflated,* (A,) or *big,* (K,) *and hung down,* (A, K,) *by reason of fatness or disease:* (A, TA:) and so دَحَا and اندحى. (TA.) And داحت سررهم [*Their navels became swollen, and hung down*]. (TA.)

2 دوّح, inf. n. تَدْوِيحٌ, *He dispersed,* or *scattered* his property; (L, K;) as also دبّح. (L.) See also 1.

4 أَدْوَحَ and 5: and 7: see 1.

دَاحٌ *Variegated, decorated,* or *embellished, work,* [or *gewgaws,*] *which one waves about to children, and with which one sooths, pacifies,* or *quiets, them:* (S, K:) [a coll. gen. n. : n. un. with ة, meaning *a piece of such work,* or *a gewgaw:*] whence, (K,) one says, الدُّنْيَا دَاحَةٌ [*The world is a gewgaw,* or *gaudy toy*]. (S, K.) [And hence,] دَاحَةُ [as a proper name] means *The world,* or *present state of existence:* so said Aboo- Hamzeh the Soofee, in explanation of the saying,

* لَكَانَ المَوْتُ لِى رَاحَهْ *
* لَوْ لَا حُبِّتِى دَاحَهْ *

[*Were it not for my loving the world, death would be to me ease*]: and AA confirmed this. (T, TA.) ___ And *A kind of variegated,* or *figured, cloth* or *garment.* (A, K.) [In this sense also it is a coll. gen. n.: n. un. with ة.] You say, فُلَانٌ يَلْبَسُ الدَّاحَ *Such a one wears variegated,* or *figured,*

garments. (A, TA.) And جآءَ وعَلَيْهِ دَاحَةٌ [*He came having upon him a variegated,* or *figured, garment*]. (A, TA.) ___ *A bracelet consisting of several distinct portions like the strands of a rope, twisted together.* (K.) ___ *Lines,* or *streaks, upon a bull &c.* (K.) ___ The *species of perfume called* خَلُوق. (K.)

دَوْحٌ : see دَوْحَةٌ. ___ Also *A very large tent of* [*goats'*] *hair.* (IAar, TA. [See also دَوْحَةٌ.])

دَاحَةٌ : see دَاحٌ, in four places.

دَوْحَةٌ *A great tree,* (S, A, Msb, K,) *with spreading branches,* (TA,) *of whatever kind it be:* (S, Msb:) pl. دَوْحٌ, (S, Msb, K,) [or rather this is the coll. gen. n. of the n. un. دَوْحَةٌ,] like as تَمْرٌ is of تَمْرَةٌ; (Msb;) and أَدْوَاحٌ is pl. of دَوْحٌ: (TA:) and شَجَرَةٌ دَائِحَةٌ signifies the same; (A, * K;) and the pl. is دَوَائِحُ; (A, K;) or دَوَائِحُ signifies *great trees,* one of which is called دَوْحَةٌ, and its sing., though it be not used, seems to be دَائِحَةٌ. (AHn, TA.) One says, فُلَانٌ مِنْ دَوْحَةِ الكَرَمِ [*Such a one is of a great generous stock*]. (A, TA.) ___ Also *A great* [*tent of the kind called*] مِظَلَّةٌ. (TA. [See also دَوْحٌ.])

دَوَّاحٌ *Very tall:* so in a trad. in which it is said, كَمْ مِنْ عَذْقٍ دَوَّاحٍ فِى الجَنَّةِ [*How many a very tall palm-tree is there in Paradise!*]. (TA.)

شَجَرَةٌ دَائِحَةٌ : see دَوْحَةٌ.

بَطْنٌ مُنْدَاحٌ *A prominent, round belly:* or *a wide belly, low by reason of fatness.* (TA.)

دوخ

1 دَاخَ, (S, A, L, K,) aor. يَدُوخُ, (S,) inf. n. دَوْخٌ, (L,) *He* (a man, S, A) *was*, or *became, submissive*, or *abject*, (S, A, L, K,) *and lowly*, or *humble.* (A, L.) ___ [Also *It* (a man's head) *was*, or *became, giddy*, or *vertiginous:* used in this sense in the present day, and probably in ancient times: see 2.] As a trans. verb: see 2.

2 دوّخ, (S, K,) inf. n. تَدْوِيخٌ, (TA,) *He subdued* a country, *and obtained dominion over its inhabitants;* as also داخ, (S, K,) aor. and inf. n. as above; (TA;) and ديّخ, (K,) inf. n. تَدْيِيخٌ: (TA:) and *he subdued*, or *subjugated*, a people. (L.) And, (S, A, K,) as also ديّخ, (As, S,) and اداخ, (L,) *He rendered* (a man, S, L, or people, A) *submissive*, or *abject*, (S, A, L, K,) *and lowly*, or *humble:* (A:) and in like manner a camel. (L.) ___ *He trod* a land *much:* (A:) or *he traversed* a country *until he knew it and became acquainted with its roads.* (L.) ___ *It* (heat) *weakened* a man. (A, TA.) ___ *It* (pain) *made* a man's head *giddy*, or *vertiginous.* (L.)

4 أَدْوَخَ see 2.

لَيْلٌ دَائِخٌ *A dark night.* (K.)

دود

1 **دَادَ**, (S, M, Msb, K,) like خَافَ, (Msb,) [sec. pers. دَدْتَ,] aor. يَدَادُ; (S, M, Msb, K;) and دَادَ, like قَالَ, [sec. pers. دُدْتَ,] aor. يَدُودُ; (Msb;) inf. n. دَوْدٌ; (M, L, K; [in my copy of the Msb دَادٌ, which, I doubt not, is a mistranscription;]) and اِدَادَ, (T, S, M, A, Msb, K,) inf. n. إِدَادَةٌ; (Msb;) and دَوَّدَ, (T, S, M, A, Msb, K,) inf. n. تَدْوِيدٌ; (Msb;) and دَيَّدَ; (M, L, and so in some copies of the K; [see its part. n. مَدُودٌ, voce دَائِدٌ, below;] in other copies of the K دَيَّدَ [which is app. a mistranscription];) *It* (corn, or food, طَعَامٌ,) *had in it* دُودٌ (M, A, L, Msb, K) or سُوسٌ (S, L) [i. e. *worms, grubs,* or *maggots*]; and *became eaten thereby.* (L.) أَعْزِمُ عَلَيْكَ أَيُّهَا الجُرْحُ أَنْ لَا تَزِيدَ وَلَا تُدِيدَ [*I conjure thee, O wound, that thou increase not nor breed worms,*] is a form of conjuration used by the Arabs. (A.)

2 **دَوَّدَ**: see above. Also *He played with the* دَوْدَاةٌ, i. e. أُرْجُوحَةٌ [or *seesaw*]. (K.)

4 **أَدَادَ**: see 1, in two places.

دُودٌ a word of well-known signification, [*Worms, grubs, maggots,* and *the like;* including *molluscs;* as a coll. gen. n.: and, as a simple gen. n., the *worm, grub, maggot,* &c.:] pl. of دُودَةٌ [or rather, as already said, and as is implied in several of the lexicons, دُودٌ is a coll. gen. n.; therefore دُودَةٌ is the n. un. thereof]: and the pl. of دُودٌ is دِيدَانٌ. (T, S, L, Msb. [In the K, دِيدَانٌ is said to be pl. of دُودَةٌ: and in the L, as from the T, دُودَانٌ is said to be another pl. of دُودٌ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دِيدَانٌ, and دُودَانٌ is a tribe of Benoo-Asad.]) J says that the dim. is دُوَيْدٌ, and that by rule it should be دُوَيْدَةٌ: but this is a mistake [unless it be meant that دُوَيْدَةٌ is the regular dim. of دُودَةٌ]: it is regularly دُوَيْدٌ, like as تُمَيْرٌ and قُيَيْحٌ are

regular dims. of تَمْر and قِمْح, which are pls. [or rather coll. gen. ns.] of تَمْرَة and قِمْحَة. (IB.)

دُودَة [n. un. of دُود, q. v. ___ Also] The *fœtus in the belly of a mare from the fortieth day, when its make becomes apparent, until the end of the third month.* (Kr, TA voce دُعْمُوص, q. v.)

دَوْدَاة *A seesaw;* syn. أُرْجُوحَة: (K in this art., and T and S in art. دو:) and the *mark made by children upon the dust,* or *earth, like a path,* or *track, when they play* [*upon the seesaw*], *doing thus with their feet, moving forwards and backwards:* (S in art. دو:) or the *mark of the* ارجوحة: (M and K in that art.:) or the *sound of the* ارجوحة: (TA in the present art.:) and *cries, shouts, noises,* or *clamour;* or *a confusion,* or *mixture, of cries, shouts,* &c.: (K in this art.:) دَوْدَاة is [said by ISd to belong to art. دو, and to be] originally دَوْدَوَة: (M in art. دو:) the pl. is دَوَاد, (T and S * and M in that art.,) explained by As as signifying the *marks of the* أَرَاجِيح [or *seesaws*] *of children;* (TA in the present art.;) and دَوَادِى occurs in a verse, in the gen. case, (S and M in art. دو,) by poetic license. (M in that art.)

حَيَوَانٌ دُودِىٌّ [app. *A worm-like animal*]. (TA in art. ذرح.)

دُوَيْد : see دُود.

دَائِد and مَدِيد and مُدُوَّد (Msb) and مَدُود (L) [the last from دِيد, confirming my opinion that دَيَّد in some copies of the K is a mistranscription,] Corn, or food, (طَعَام,) *having in it* دُود [or *worms,* &c.]; (L, Msb;) and *becoming eaten thereby.* (L.)

مَدُود : see what next precedes.

مُدِيد : see what next precedes.

مُدودٌ : see what next precedes.

دور

1 دَارَ, aor. يَدُورُ, inf. n. دَوْرٌ and دَوَرَانٌ (S, M, A, Msb, K) and دُؤُورٌ (M) and مَدَارٌ; (Lth, T;) and اِسْتَدَارَ ; (M, A, Msb, K;) and ادار ; (M;) *He*, or *it*, *went*, *moved*, or *turned*, *round; circled; revolved; returned to the place from which he*, or *it*, *began to move.* (TA.) ___ You say, دَارُوا حَوْلَهُ and اِسْتَدَارُوا *They went round it:* (A:) and دَارَ حَوْلَ الْبَيْتِ and اِسْتَدَارَ *He went round the house* [or *Kaabeh*]. (Msb.) Z and others dislike the phrase دَارَبِالْبَيْتِ, [which seems to have been used in the same sense as دَارَ حَوْلَهُ,] preferring the phrase طَافَ بِالْبَيْتِ, because of the phrase دَارَ بِالدُّوَارِ, signifying *He went round about in the circuit called* الدُّوَار, *round the idol called by the same name.* (TA.) [اِسْتَدَارَ بِهِ mostly signifies *It encircled*, or *surrounded*, or *encompassed*, it.] ___ [You say also, دَارَ بَيْنَهُمْ *It* (a thing, as, for instance, a wine-cup) *went round*, or *circulated, among them.* And] دَارَ الْفَلَكُ فِى مَدَارِهِ [*The firmament*, or *celestial orb* or *sphere, revolved upon its axis*]: (A:) دَوَرَانُ الْفَلَكِ signifies *the consecutive incessant motions of the several parts of the firmament.* (Msb.) ___ Hence the saying دَارَتِ الْمَسْأَلَةُ, [inf. n. دَوْرٌ,] *The question formed a circle; one of its propositions depending for proof upon another following it, and perhaps this upon another, and so on, and the latter or last depending upon the admission of the first.* (Msb.) [And in like manner, دَارَ, inf. n. دَوْرٌ, signifies *He reasoned in a circle.*] ___ It is said in a trad., إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلْقِ اللّٰهِ السَّمٰوَاتِ وَ الْأَرْضَ [*Verily time hath come round to the like of the state in which it was on the day of God's creating the heavens and the earth:* this was said by Mohammad after he had forbidden the practice of intercalating a lunar month, by which the Arabs had long imperfectly adjusted their lunar year to the solar.] (TA.) And one says, دَارَتِ الْأَيَّامُ [*The days came round in their turns*]. (S and Msb

and K in art. دول.) And يَوْمٌ لَا يَدُورُ فِى شَهْرِهِ [*A day* of the week *that does not come round again in its month:* as the last Wednesday, &c.]. (Mujáhid, TA voce دُبَارٌ [q. v.].) [And دار is said of an event, as meaning *It came about.* See an ex. in a verse cited in art. داربه ___.] اذ *It went round with him; as the ground and the sea do* [*apparently*] *with a person sick by reason of vertigo,* or *giddiness in the head.* (L in art. ميد. [See also 4.]) ___ One says also, استدار بِمَا فِى قَلْبِى *He comprehended* [as though he encircled] *what was in my heart.* (A.) ___ And فُلَانٌ يَدُورُ عَلَى أَرْبَعِ نِسْوَةٍ *Such a one has within the circuit of his rule and care four wives,* or *women.* (A.) And فُلَانٌ يَدُورُ حَوْلَ فُلَانَةَ وَيُجَمِّشُهَا [*Such a man has within his power and care such a female, and toys, dallies, wantons,* or *holds amorous converse, with her*]. (A and TA in art. حوض.) And أَنَا أَدُورُ حَوْلَ ذٰلِكَ الأَمْرِ [*I have within my compass,* or *power, and care, that thing* or *affair*]. (S and A in art حوض.) See also 4, in four places.

2 دَوَّرَهُ, (K,) inf. n. تَدْوِيرٌ, (S,) *He made it* مُدَوَّرٌ [i. e. *round,* meaning both *circular* and *spherical*]; (S, K;) as also اداره . (TA.) ___ See also 4, in two places. ___ [One says also, دَوَّرَ الآرَآءَ فِى أَمْرٍ and ادارها *He turned about,* or *revolved, thoughts,* or *ideas,* or *opinions, in his mind, respecting an affair:* like as one says, قَلَّبَ الفِكَرَ فِى أَمْرٍ.]

3 دَاوَرَهُ, inf. n. مُدَاوَرَةٌ and دِوَارٌ, *He went round about with him;* syn. دَارَ مَعَهُ. (M, K.) ___ [And hence, *He circumvented him.*] Aboo-Dhu-eyb says,

* حَتَّى أُتِيحَ لَهُ يَوْمًا بِمَرْقَبَةٍ *
* ذُو مِرَّةٍ بِدِوَارِ الصَّيْدِ وَجَّاسُ *

[*Until there was prepared for him, one day, in a watching-place, an intelligent person, acquainted with the circumvention of game*]: وجّاس is here made trans. by means of ب

because it means the same as عَالِمٌ in the phrase عَالِمٌ بِهِ. (M.) [Or the meaning of the latter hemistich is, *a person possessing skill in circumventing game, attentive to* their motions and sounds.] ___ داوره also signifies *He endeavoured to induce him to turn,* or *incline,* or *decline;* or *he endeavoured to turn him by deceit,* or *guile;* عَنِ الأَمْرِ *from the thing;* and عَلَيْهِ *to it;* syn. لَاوَصَهُ. (M, K.) It is said in the trad. respecting the night-journey [of Mo- hammad to Jerusalem, and his ascension thence into Heaven], that Moses said to Mohammad, لَقَدْ دَاوَرْتُ بَنِى إِسْرَائِيلَ عَلَى أَدْنَى مِنْ هٰذَا فَضَعُفُوا [*Verily I endeavoured to induce the children of Israel to incline to less than this, and they were unable*]: or, accord. to one relation, he said رَاوَدْتُ. (TA.) See also 4. ___ دَاوَرَ الأُمُورَ *He sought to find the modes,* or *manners, of doing,* or *performing, affairs,* or *the affairs:* (A:) المُدَاوَرَةُ is like المُعَالَجَةُ [signifying *the labouring, taking pains, applying one's self vigorously, exerting one's self, striving,* or *struggling, to do, execute,* or *perform,* or *to effect,* or *accomplish,* or *to manage,* or *treat, a thing;* &c.]. (S, K.) Suheym Ibn-Wetheel says,

* أَخُو خَمْسِينَ مُجْتَمِعٌ أَشُدِّى *
* وَنَجَّذَنِى مُدَاوَرَةُ الشُّؤُونِ *

[*Fifty years of age, my manly vigour full, and vigorous application to the management of affairs has tried and strengthened me*]. (S.)

4 **اداره**, (S, M, A, K,) and دوّره, (M, A, K,) and دار به, (M, TA,) and دوّر به, (S, K,) and ادار به, and استدار, (M, K,) *He,* or *it, made,* or *caused, him,* or *it, to go, move,* or *turn, round; to circle; to revolve; to return to the place from which he,* or *it, began to move.* (TA.) You say, أَدَارَ العِمَامَةَ عَلَى رَأْسِهِ [*He wound the turban round upon his head*]. (A.) And ادار الزَّعْفَرَانَ فِى المَآءِ [*He stirred round the saffron in the water,* in dissolving it]. (A and TA in art. دوم.) And

* دَارَتْ بِهِ دَوَائِرُ الزَّمَانِ *

[*The revolutions of fortune,* or *time, made him to turn round* from one state, or condition, to another]. (A.) And دِيرَ بِهِ, and أُدِيرَ بِهِ, (S, A, K,) and دِيرَ عَلَيْهِ (K,) [the first and second lit. signifying *He was made to turn round;* by which, as by the third also, is meant] *he became affected by a vertigo,* or *giddiness in the head.* (S, * A, * K. [See also 1.]) ___ اداره عَلَى الأَمْرِ *He endeavoured* [*to turn him to the thing,* i. e.] *to induce him to do the thing:* and اداره عَنْهُ *he endeavoured* [*to turn him from it,* i. e.] *to induce him to leave, or relinquish, it;* (T, A;) or *i. q.* لَاوَصَهُ; as also دَاوَرَهُ, q. v. (M, K.) ___ إِدَارَةٌ [the inf. n.] also signifies The *giving and taking, from hand to hand, without delay:* and agreeably with this explanation is rendered the phrase in the Kur [ii. 282], تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ *Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay;* i. e., not on credit]. (TA.) ___ See also 1: ___ and 2, in two places.

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5 تَدَيَّرَ المَكَانَ *He took the place as a house, or an abode.* (A.) [The ى in this verb takes the place of و, as in دِيَرَةٌ and اِيبَةٌ &c.]

10 اِسْتَدَارَ [*It had,* or *assumed, a round,* or *circular, form; it coiled itself,* or *became coiled; it wound,* or *wound round;*] *it was,* or *became, round.* (KL.) You say, اِسْتَدَارَ القَمَرُ [*The moon became round,* or *full:* see also the act. part. n., below]. (A.) And لَفَّتْ ثَوْبًا كَالْعِصَابَةِ عَلَى اِسْتِدَارَةِ رَأْسِهَا [*She wound a piece of cloth like the fillet upon the round of her head,* leaving the crown uncovered]. (Mgh and L and Msb voce مُعَجَّر.) ___ See also 1, in six places. ___ And see 4.

دَارٌ, [originally دَوَرٌ, as will be seen below, *A house; a mansion;* and especially *a house of a large size, comprising a court;* or *a house comprising several sets of apartments and a court;* (see بَيْتٌ;)] *a place of abode which comprises a building,* or *buildings, and a court,* or *space in which is no building:* (T, M, K:) as also دَارَةٌ : (M, K:) or the latter is a more special term; (S;) meaning any *particular house;* the former being a generic term: (MF:) accord. to IJ, it is from دَارَ, aor. يَدُورُ; because of the many movements of the people in it: (M:) it is of the fem. gender: (S, Msb:) and sometimes masc.; (S, K;) as in the Kur xvi. 32, as meaning مَثْوًى, or مَوْضِعٌ, (S,) or as being a gen. n.: (MF:) pl. (of pauc., S) أَدْؤُرٌ and أَدُورٌ (S, Msb, K) and آدُرٌ, (Abu-l-Hasan, AAF, Msb, K,) formed by transposition, (Msb,) [for أَوْدُرٌ,] and أَدْوَارٌ (T, K) and أَدْيَارٌ (T) and أَدْوَرَةٌ, (T, K,) and (of mult., S) دِيَارٌ, (S, Msb, K,) like as جِبَالٌ is pl. of جَبَلٌ, (S,) and دُوَارٌ (T) and دِيَارَةٌ (M, K) and دُورٌ, (T, S, M, Msb,) like as أُسْدٌ is pl. of أَسَدٌ, (S,) and دِيرَانٌ (T, M, K) and دُورَانٌ (T, K) and دِيرٌ and دِيرَةٌ, (T,) and [quasi-pl. n.] دَارَةٌ , and [pl. pl.] دِيَارَاتٌ [pl. of دِيَارٌ] and دُورَاتٌ [pl. of دُورٌ], (M, K,) and [pl. of دَارَاتٌ] دَارَةٌ. (T.) The dim. is دُوَيْرَةٌ . (Har p. 161.) [Hence, دَارُ الضَّرْبِ *The mint:* &c.] ___ Also *Any place in which a people have alighted and taken up their abode; an abode; a dwelling.* (T, Mgh.) Hence the present world is called دَارُ الفَنَآءِ [*The abode of perishableness;* or *the perishable abode*]: and the world to come, دَارُ البَقَآءِ [*The abode of everlastingness;* or *the everlasting abode*]; and دَارُ القَرَارِ [*The abode of stability;* or *the stable abode*]; and دَارُ السَّلَامِ [*The abode of peace,* or *of freedom evil*]. (T.) [And hence, دَارُ الحَرْبِ: see حَرْبٌ.] [Hence, also,] دَارٌ is applied to *A burial-ground.* (Nh from a trad.) ___ [And hence,] اسْتَأْذِنْ عَلَى رَبِّى فِى دَارِهِ [*Ask thou permission* for me *to go in to my Lord*] *in his Paradise.* (TA from a trad. respecting intercession.) ___ And سَأُرِيكُمْ دَارَ الفَاسِقِينَ, in the Kur [vii. 142, *I will show you the abode of the transgressors*], meaning *Egypt:* or, accord. to Mujáhid, *the abode to which the transgressors shall go in the world to come.* (TA.) ___ [Hence, also,] دَارٌ signifies *i. q.* بَلَدٌ [*A country,* or *district:* or *a city, town,* or *village*]. (Mgh, K.) ___ And, with the art. الـ, [*El-*

Medeeneh;] *the City of the Prophet.* (K.) ___ And hence, (TA,) دَارٌ also signifies *A tribe;* syn. قَبِيلَةٌ: (A, K:) for أَهْلُ دَارٍ: (TA:) as also ↓دَارَةٌ: (K:) pl. of the former, دُورٌ. (A, Msb.) You say, مَرَّتْ بِنَا دَارُ بَنِي فُلَانٍ *The tribe of the sons of such a one passed by us.* (A.) And in the same sense دار is used in a trad. in which it is said that there remained no دار among which (فيها) a mosque had not been built. (TA.) Mtr states that it is said to signify also *A year;* syn. حَوْلٌ; and if this be correct, which he does no hold to be the case, it is from الدَّوَرَانُ, like as حَوْلٌ is from الحَوَلَانُ: or, as some say, *i. q.* دَهْرٌ [as meaning *a long time,* or *the like*]. (Har p. 350.) And الدَّارُ is the name of *A certain idol.* (Msb, K.) [دار and دير explained by Freytag as meaning Medulla liquida in ossibus are mistakes for رار and ريرٌ.]

دَوْرٌ an inf. n. of دَارَ. (S, M, &c.) ___ [Hence, The *circumference* of a circle: see تَكْسِيرٌ.] ___ And *A turn,* or *twist,* of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. أَدْوَارٌ. (A.)

دَيْرٌ, originally with و; (T, S;) or originally thus, with ى, (M, [and so accord. to the place in which it is mentioned in the A and Msb and K,]) as appears from the occurrence of the ى in its pl. and in the derivative دَيَّارٌ, for if the ى were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for دَيَّارٌ is held by J to be originally دِيوَارٌ, i. e. of the measure فِيعَالٌ; and ISd himself seems in one place to express the same opinion; in like manner as دَيُّورٌ is held by the latter to be originally دِيوُورٌ; and تَدَيَّرَ is evidently altered from تَدَوَّرَ;] *A convent,* or *monastery,* (خان,) *of Christians:* (M, K:) and also the صومعة [i. e. *cloister,* or *cell,*] of a monk: (A:) the pl. is أَدْيَارٌ (S, M, K) and دُيُورَةٌ. (Msb.) ___ [Hence,] رَأْسُ الدَّيْرِ [lit. *The head of the convent* or *monastery*] is an appellation given to Any one who has become *the head,* or *chief, of his companions.* (IAar, S, A, K.)

دَارَةٌ: see دَائِرَةٌ, in two places. [Hence,] دَارَةُ القَمَرِ *The halo* (هَالَة) *of the moon;* (S, A, Msb, * K;) as also دَوَّارَةٌ: (K * and TA in art. حلق:) pl. دَارَاتٌ. (Msb.) Dim. دُوَيْرَةٌ. (Har p. 609.) One says, فُلَانٌ وَجْهُهُ مِثْلُ دَارَةِ القَمَرِ [*Such a one's face is like the halo of the moon*]. (TA.) And لَا تَخْرُجْ عَنْ دَائِرَةِ الإِسْلَامِ حَتَّى يَخْرُجَ القَمَرُ مِنْ دَارَتِهِ [*Go not thou forth from the circle of ElIslám until the moon go forth from its*

halo]. (A.) ___ Also *A round space of sand;* (K;) as also ديرة , incorrectly written in the K ديرة (TA) [and in some copies ديرة]; and تدورة : pl. of the first دارات and دور: (K:) and pl. [or rather coll. gen. n.] of the second دير : (TA:) or دارة signifies, accord. to As, *a round tract of sand with a vacancy in the middle;* as also دورة , or, as others say, دورة , and دوّارة and ديرة ; *and sometimes people sit and drink there.* (T.) ___ And *Any wide space of land among mountains:* (K:) it is *reckoned among productive low lands:* (AHn:) or *a plain,* or *soft, tract of land encompassed by mountains:* (A:) or *a wide and plain space of land so encompassed:* (As:) or *i. q.* بهرة, except that this is always plain, or soft, whereas a دارة may be *rugged* and *plain,* or *soft:* (Aboo-Fak'as, Kr:) or *any clear and open space among sands.* (TA.) ___ And *Any place that is surrounded and confined by a thing.* (T, A.) ___ See also دار, in three places. دارة, determinate, (M, K,) and imperfectly decl., (M,) *Calamity,* or *misfortune.* (Kr, M, K.)

دورة : see دارة: and see also دائرة.

دورة : see دارة.

ديرة : see دارة.

دارىٌّ A man (A) *who keeps to his house;* (M, K;) *who does not quit it,* (M, A,) *nor seek sustenance;* (M;) as also دارِيَّة . (K.) ___ And hence, (S,) *A possessor of the blessings, comforts,* or *conveniences, of life:* (S, K:) pl. دارِيُّونَ. (S.) ___ Also A camel, or sheep or goat, *that remains at the house, not going to pasture:* fem. with ة: (A:) or a camel *that remains behind in the place where the others lie down;* (M, K;) and so a sheep or goat. (M.) ___ See also دَيَّار. *A sailor that has the charge of the sail.* (M, K.) *A seller of perfumes:* so called in relation to Dáreen, (S, A, K,) a port of ElBahreyn, in which was a market whereto musk used to be brought from India. (S, K.) It is said in a trad., مثل الجليس الصَّالح

مَثَلُ الدَّارِىِّ إِنْ لَمْ يُحْذِكَ مِنْ عِطْرِهِ عَلَقَكَ مِنْ رِيحِهِ [*The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee*]. (S.)

دُورِىٌّ : see دَيَّارٌ.

دَارِيَّةٌ : see دَارِىٌّ.

دَيْرَانِىٌّ (anomalous [as a rel. n. from دَيْرٌ], M) and دَيَّارٌ The *master,* (صَاحِب, S, M, K,) or *an inhabitant,* (T, A,) *of a* دَيْر [i. e. *convent,* or *monastery*]. (T, S, M, A, K.)

دَوَارٌ : see the next paragraph, in three places.

دُوَارٌ *A vertigo,* or *giddiness in the head;* (S, * A, * K;) as also دَوَارٌ . (M, K.) Also, and دَوَارٌ , (S,) or الدُّوَارُ and الدَّوَارُ , (T, M, K,) and (but less commonly, TA) الدُّوَّارُ and الدَّوَّارُ , (M, K,) *A certain idol,* (T, S, M, K,) *which the Arabs set up, and around it they made a space,* (T,) *round which they turned, or circled:* (T, M:) and the same name they applied to *the space above mentioned:* (T, M:) *it is said that they thus compassed it certain weeks, like as people compass the Kaabeh:* (MF:) or *certain stones around which they circled, in imitation of people compassing the Kaabeh.* (IAmb.) Imra-el- Keys says,

* عَذَارَى دُوَارٍ فِى مُلَآءٍ مُذَيَّلِ *

[*Virgins* making the circuit *of Duwár, in*

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long-skirted garments of the kind called مُلَآء]: (S:) likening a herd of [wild] cows to damsels thus occupied

and attired, alluding to the length of their tails. (TA.) الدُّوَّارُ and الدَّوَّارُ also signify *The Kaabeh.* (Kr, M, K.) And دُوَّارٌ (Th, M, [not دُوَّارَةٌ, as is implied in the K,]) *A circling tract* (مُسْتَدَارٌ) *of sand, around which go the wild animals:* (Th, M, K:) a poet says,

* بِدُّوَارِ نَهْىٍ ذِى عَرَارٍ وَحُلَّبِ *

[*In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arár and hullab*]. (Th, M.)

دُوَيْرَةٌ : see دَارٌ and دَارَةٌ, of each of which it is the dim.

دَيْرٌ : see دَارَةٌ.

دَيْرَةٌ : see دَارَةٌ, in two places: and see also دَائِرَةٌ.

دَوَّارٌ [*Turning round, circling,* or *revolving,*] applied to the firmament, or celestial orb. (A.) ___ Applied likewise to time, or fortune; (M, K;) as also دَوَّارِىٌّ, (S, M, A, K,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كُرْسِىٌّ, (M,) the ى being a corroborative: (Msb voce وَحْشِىٌّ:) thus in the saying,

* وَالدَّهْرُ بِٱلْإِنْسَانِ دَوَّارِىٌّ *

(S, M, * A, * K, *) occurring in a poem of El-'Ajjáj, (S,) and دَوَّارٌ, (M, K,) i. e. *And time,* or *fortune, turns man about from one state,* or *condition, to another:* (S, M, * A, K: *) or *turns him about much.* (Msb in art. وحش.) See also دُوَارٌ, in two places.

دُوَّارٌ : see دُوَارٌ, in three places.

مَا بِالدَّارِ دَيَّارٌ, (S, M, A, K,) originally دَيْوَارٌ, of the measure فَيْعَالٌ, (S,) and دُورِىٌّ, (S, M, K,) and دِيَّورٌ, (M, K,) in which a و is changed into ى, (M,) [دِيَّور being originally دِيْوُوْرٌ,] and دَارِىٌّ, *There is not in the house any one:* (S, M,

K:) the broken pl. of دَيَّارٌ and دَيُّورٌ is دَوَاوِيرُ; the و being unchanged because of its distance from the end of the word. (M.) ISd says, in the عُوَيْص, that Yaakoob has erred in asserting دِيَّار to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) ___ See also دِيرَانِىٌّ.

دَيُّورٌ : see the next preceding paragraph.

دَوَّارَةٌ : see دَارَةٌ, in two places: ___ and see also دُوَّارَةٌ, in two places: ___ and دَائِرَةٌ. ___ Also [or perhaps دُوَّارَةٌ] The *pieces of wood which the water turns so as to make the mill turn with their turning.* (Mgh.) ___ And *A pair of compasses.* (T, K, * TA.)

دُوَّارَةٌ and دَوَّارَةٌ , of the head, *A round part* or *portion.* (M, K.) ___ And of the belly, *What winds,* or *what has,* or *assumes, a coiled,* or *circular, form,* (مَا تَحَوَّى, [so in the M and L, in the K مَايَحْوِى, which is evidently a mistake,]) *of the guts,* or *intestines, of a sheep* or *goat.* (M, L, K. *) ___ Accord. to IAar, (T,) دَوَّارَةٌ and فَوَّارَةٌ are applied to *Anything* [*round*] *that does not move nor turn round:* and دُوَّارَةٌ and فُوَّارَةٌ to *a thing that moves and turns round.* (T, K, TA.) ___ See also دَوَّارَةٌ.

دَوَّارِىٌّ : see دَوَّارٌ, in two places.

دَائِرَةٌ , in which the ة is added for the purpose of transferring the word from the category of epithets to that of substs, and as a sign of the fem. gender, ('Ináyeh,) The *circuit, compass, ambit,* or *circumference,* of a thing; (T, K, TA;) as in the phrases دَائِرَةُ الحَافِرِ *the circuit of,* or *what surrounds, the solid hoof,* (TA,) or *the circuit of hair around the solid hoof,* (T,) and دَائِرَةُ الوَجْهِ *the circuit of the face,* or *the parts around the face;* (TA;) and دَارَةٌ signifies the same: (K:) pl. of the former دَوَائِرُ; and of the latter دَارَاتٌ. (TA.) [Hence one says, هٰذَا أَوْسَعُ دَائِرَةً مِنْ ذَاكَ, meaning *This is wider in compass,* or *more comprehensive, than that.* See also 10, third sentence.] ___ *A ring:* (M, K:) or the *like thereof; a circle:* and *a round*

thing: as also دَارَةٌ ; pl. as above. (T.) See an ex. voce دَارَةٌ. ___ The *circular,* or *spiral, curl of hair upon the crown of a man's head:* (T, M, K:) or the *place of the* دُؤَابَةٌ. (IAar, M, K.) Hence the prov., مَا أَقْشَعَرَّتْ لَهُ دَائِرَتِى [*The circular,* or *spiral, curl of hair upon the crown of my head did not stand erect on account of him*]: said of him who threatens thee with a thing but does not harm thee. (M.) ___ [What is called, in a horse, *A feather;* or *portion of the hair naturally curled* or *frizzled, in a spiral manner* or *otherwise*]: pl. دَوَائِرُ. (T, S, Msb.) In a horse are eighteen دوائر, (AO, T, S,) which are distinguished by different names, as القَهْعَةُ and القَالِعُ and النَّاخِسُ and اللَّطَاةُ [&c.]. (AO, T.) ___ The *round thing* [or *depression*] (T) *that is beneath the nose,* (T, K,) *which is likewise called* نُونَةٌ; (T;) as also دَوَّارَةٌ (T, K) and دَيِّرَةٌ . (T.) [But the دَائِرَةٌ in the middle of the upper lip is The *small protuberance termed* حَثْرَمَةٌ, q. v.] *A turn of fortune:* (AO:) and especially *an evil accident; a misfortune; a calamity;* (A, * TA;) as also دَوْرَةٌ : (TA:) *defeat; rout:* (S, K:) *slaughter: death:* (TA:) pl. as above. (A, Msb, &c.) You say, دَارَتْ عَلَيْهِمُ الدَّوَائِرُ *Calamities befell them.* (M.) And hence, دَائِرَةُ السُّوْءِ [and السَّوْءِ, in the Kur ix. 99 and xlviii. 6,] (S, Msb) *Calamity which befalls and destroys.* (Msb. [See also art. سوأ.]) Also *A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn.* (TA.)

تَدْوِرَةٌ : see دَارَةٌ. ___ Also *i. q.* مَجْلِسٌ [*A sittingplace,* &c.]. (Seer, M.)

مَدَارٌ an inf. n. of دَارَ. (Lth, T.) And also, as a proper subst., (T,) The *axis* of the firmament, or celestial orb, [&c.] (T, A.) ___ [And hence, The *point upon which a question,* or *the like, turns.* Pl. مَدَارَاتٌ.]

مُدَارٌ : see مُدَوَّرٌ: ___ and see what next follows.

هُوَ مُدَارٌ بِهِ and مُدَارٌ بِهِ [*He is affected by a vertigo,* or *giddiness in the head:* see 4]. (A.)

مُدَارَةٌ *A skin made round, and sewed,* (S, K,) *in the form of a bucket,* (S,) *with which one draws water.* (S, K.) A rájiz says,

* لَايَسْتَقِى فِى النَّزَحِ المَضْفُوفِ *
* إِلَّا مُدَارَاتُ الغُرُوبِ الجُوفِ *

[*Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity*]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مدارات should be مداراة, from المُدَارَاةُ فِى الأُمُورِ; holding it to be for بِمُدَارَاةِ الدِّلَآءِ; and reading لَا يُسْتَقَى. (S, TA.) ___ Also *A garment of the kind called* إِزَار *figured* (K, TA) *with sundry circles:* pl. مُدَارَاتٌ. (TA.)

مُدْوَرَةٌ, thus preserving its original form, (K,) not having the و changed into ا, (TA,) [in the CK, erroneously, مُدَوَّرَةٌ,] She-camels *which the pastor goes round about and milks.* (K.)

مُدَوَّرٌ and مُدَارٌ [*Made round,* meaning both *circular* and *spherical; rounded;* and simply *round:* the former word is the more common: of the latter, see an ex. in a verse cited voce يَلَبٌ: and see also مُسْتَدِيرٌ].

مُسْتَدَارٌ [a noun of place and of time from اسْتَدَارَ, agreeably with a general rule]: see دُوَارٌ.

مُسْتَدِيرٌ [*Having,* or *assuming, a round,* or *circular, form; round,* or *circular:* see also مُدَوَّرٌ]. You say قَمَرٌ مُسْتَدِيرٌ مُسْتَنِيرٌ [*A round,* or *full, shining moon*]. (A. [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.])

دوس

1 **داس** , aor. يدوس, (S, M, Msb,) inf. n. دوس (S, M, A, Mgh, K) and دياس (M, A, K) and دياسة, (A, K,) *He trod, trod upon,* or *trampled upon,* (M, A, Mgh, Msb, K,) a thing, (S, M, Mgh,) or the ground, (Msb,) *vehemently,* (Mgh, Msb,) with the foot. (S, Mgh, Msb, K.) You say, داسوه بأقدامهم [*They trod,* or *trampled, upon him,* or *it, with their feet*]. (A.) And الخيل تدوس القتلى بالحوافر [*The horses trample upon the slain with the hoofs*]. (A.) ___ داس الطَّعام, (S, A,) or الحنطة, (Msb,) or الحبَّ, (M,) aor. يدوس, (S, Msb,) inf. n. دياسة, (S, A, Mgh,) or دوس and دياس, but some say that دياس is not of the language of the Arabs, and some say that it is tropical, as though from داس in the

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sense explained above, (Msb,) or the professors of practical religion use it in the place of دياسة by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh,) *He trod,* or *thrashed,* (M, Mgh, Msb,) *the wheat,* (Mgh, Msb,) or *grain,* (M,) either *by the feet of beasts,* or *by repeatedly drawing over it the* مدوس [q. v. infrà] *until it became* تبن [or *cut straw*]; (Mgh;) as also أداسه . (M.) You say, داسوه دوس الحصيد [*They trod,* or *trampled, upon him,* or *it, with the treading of reaped corn*]. (A.) ___ داسه, (IAar, TA,) inf. n. دوس, (IAar, A, K,) *He abased him.* (IAar, A, K.) ___ نزل العدوُّ ببنى فلان فجاسهم وحاسهم وداسهم *The enemy* [*came upon and*] *slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them.* (TA.) ___ داسها, (A, TA,) inf. n. دوس, (A, K,) *Inivit eam;* scil., feminam: (A:) *vehementer inivit eam:* (A, K: [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to

be tropical:]) *conscendit et vehementer inivit eam.* (TA.) ___ داسه, (S, M, A, Msb,) inf. n. دوس, (Msb, K,) or دياس, (As, A, Mgh,) *He polished it;* namely, a sword, (S, M, A, Mgh, Msb, K,) and the like, (K,) or some other thing. (Msb.) ___ Hence, دوس also signifies The *framing, and dressing up, of deceit, guile,* or *circumvention:* (As, A, TA:) [agreeably with which explanation the verb, داس, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of *deceiving, beguiling, circumventing, and practising artifice.* (TA.) You say, أَخَذْنَا فِى الدَّوْسِ *We set about the framing, and dressing up, of deceit, guile,* or *circumvention:* (A:) or *we set about deceiving,* &c. (TA.)

4 **أَدْوَسَ** see داس الطَّعَامَ, in the paragraph above.

7 **انداس** *It* (wheat [or grain]) *was,* or *became, trodden,* or *thrashed.* (S, * TA.) [See 1.]

ديس : see the next paragraph.

دَوَّاس The *lion* (K, TA) *that tramples upon his prey.* (TA.) ___ A *courageous* man; (K;) and any one *that tramples upon his opponents,* or *adversaries:* (TA:) and [in like manner] ديس , originally دوس, a *courageous and strong* man, *that tramples upon every one who alights with him to fight:* pl. of the latter, ديسة. (AZ, TA.) ___ Every one *skilful* (K, TA) *in his art;* because he abases (يدوس) every one who contends with him. (TA.)

دَائِس [act. part. n. of داس; *Treading,* &c.]. ___ دائسة [the fem.] (A) and [its pl.] دوائس (M, A, TA) The *bulls,* or *cows, that tread,* or *thrash, wheat,* or *grain.* (M, A, TA.) ___ أَتَتْهُمُ الخَيْلُ دَوَائِسَ *The horses,* or *horses with their riders, came to them following one another.* (S, K.) Also *i. q.* أَنْدَر [*A place in which wheat* or *grain is trodden out;* like مدَاسة: or *reaped wheat collected together;* or *wheat collected together in the place where it is trodden out*]; (K;) so

accord. to Hishám: or, as some say, he *that treads*, or *thrashes, wheat, and bruises it, in order that the grain may come forth from it.* (TA.) دُوس [pl. of دَائِس, like as بُزُل is pl. of بَازِل,] *Polishers* of swords or the like; syn. صَقَلَة. (IAar, K, TA. [In the CK, and in a MS. copy of the K, صَقَلَة, which is evidently a mistake.])

مَدَاس, (K,) but by rule it should be مِدَاس, (Msb,) and so, accord. to En-Näwawee, it is also written, as though meaning an instrument for treading, (MF,) originally مِدْوَس, (TA in art. مدس,) *A certain thing that is worn on the foot* (Msb, K) *by a man;* (Msb;) [*a shoe*, or *sandal*, or *a pair of shoes* or *sandals, of any kind;* accord. to present usage: or, accord. to Golius, *a kind of high-heeled shoe* or *sandal, generally used by peasants, and fastened with thongs* or *with a button or the like:*] pl. أَمْدَسَة [which is a pl. of pauc., and the only pl. mentioned]. (Msb.)

مِدْوَس The *thing* [or *machine, a kind of drag,*] *with which wheat is thrashed,* (S, M, Mgh, L, K,) *by its being drawn over it* (Mgh, L) *repeatedly; called also* جِرْجِر (Mgh) [*and* نِوْرَج, q. v.]; and so مِدْوَاس. (K.) ___ *A polishinginstrument;* (S, K;) *an instrument with which swords &c. are polished;* (Msb;) *a piece of wood upon which is a* مِسَنّ [or *polishing-stone*], *with which the sword is polished:* (M:) pl. مَدَاوِس. (S.)

طَرِيق مَدُوس [*A trodden road:* or] *a road much trodden;* (TA;) as also مُدَوَّس. (A, TA.)

مُدَوَّس: see what next precedes.

مَدَاسَة *A place in which wheat* [or *grain*] *is trodden*, or *thrashed.* (S, K.) [See also دَائِس.]

مِدْوَاس: see مِدْوَس.

دوف

1 **دَافَهُ** , (T, M, Msb,) first pers. دَفْتُهُ, (S, K,) aor. يَدُوفُهُ, (T, Msb,) inf. n. دَوْفٌ; (T, M, Msb, K;) and دَافَهُ , (M, TA,) inf. n. إِدَافَةٌ; (TA;) *He mixed it;* (M, K;) generally meaning medicine, and perfume: (M:) and (K) *he moistened it,* (S, Msb, K,) namely, medicine, &c., (S,) *with water &c.,* (S, Msb,) or *with water* and *the like:* (K:) or دَافَهُ فِى المَآءِ [*he steeped it in water*], namely, perfume, &c.: (T:) and دَافَهُ, aor. يَدِيفُهُ, inf. n. دِيفٌ, is a dial. var. thereof: (Msb:) and فَادَهُ, aor. يَفُودُهُ signifies the same. (As, TA.) [Also, app., *He bruised, brayed,* or *pounded, it;* or *powered,* or *pulverized, it;* namely, musk: see مَدُوفٌ, below.]

4 **أَدْوَفَ** see the preceding paragraph.

دُوفَانٌ *Incubus,* or *nightmare;* syn. كَابُوسٌ. (Ibn-'Abbád, K.)

دَائِفٌ act. part. n. of 1. (T, TA.) ___ And, applied to musk, *i. q.* مَدُوفٌ, q. v. (TA.)

مَدُوفٌ (T, S, M, Msb, K) and مَدُووفٌ, (S, M, Msb, K,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (S, Msb, K,) i. e., of a pass. part. n. of a triliteralradical verb with a medial و (S, Msb, * TA,) except مَصُوونٌ (S, Msb, K) as a variation of مَصُونٌ, (S, Msb,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Msb,) and مَدُوفٌ and مَصُونٌ are the usual forms, (S, TA,) *Mixed:* (M, Msb:) or *moistened:* or *bruised, brayed,* or *pounded;* or *powdered,* or *pulverized:* (S, K:) applied to perfume, (T,) or to musk: (S, M, K:) as also دَائِفٌ . (TA.)

دوك

1 **دَاكَهُ**, aor. يَدُوكُ, inf. n. دَوْكٌ and مَدَاكٌ, *He bruised, brayed,* or *pounded, it;* (S, K;) and *did so finely,* or *pulverized it;* (TA;) namely, perfume, (S, TA,) &c. (TA.) Also, inf. n. دَوْكٌ, *He bruised it, and ground it, like as does a camel a thing with his breast* [*when lying upon the ground*]. (Z, TA.) ___ And دَاكَهَا, (AA, K,) aor. يَدُوكُ, inf. n. دَوْكٌ; (AA,) *He compressed her;* namely, a woman; (AA, K;) and so بَاكَهَا. (AA.) And *He leaped her;* namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) ___ And دَاكَهُ, (IDrd, K,) aor. as above, inf. n. دَوْكٌ, (IDrd,) *He plunged him* (a man) *in water* or *dust.* (IDrd, K.) ___ And *i. q.* أَسَرَّهُ [*He made him captive;* &c.]. (TA.) دَاكَ القَوْمُ *The people,* or *party, fell into a state of confusion* (K, TA) *in respect of their case,* or *affair, and went round about* [*in perplexity*]. (TA,) بَاتَ القَوْمُ يَدُوكُونَ, (S,) or النَّاسُ, occurring in a trad., (TA,) inf. n. دَوْكٌ, (S, TA,) means *The people passed the night in confusion, and in going round about* [*in perplexity*]: (S:) or in a *state of confusion, and commotion,* or *disturbance, and disagreement.* (TA.) ___ And *The people,* or *party, became diseased,* or *sick.* (Abu-r-Rabeea El-Bekráwee, Aboo-Turáb, K.)

6 **تداكوا** *They straitened one another* (S, K) *in war,* or *battle,* (S,) or *in evil,* or *mischief,* (S, K,) and *in contention,* or *altercation.* (K.)

دَوْكٌ *A species of mother-of-pearl-shell,* or *oyster-shell.* (IDrd, TA.)

دُوكٌ : see مَدَاكٌ.

دَوْكَةٌ and دُوكَةٌ *Evil,* or *mischief;* and *contention,* or *altercation;* (S, K, TA;) and *a confused*

state of affairs: pl. of the former دَوَكٌ and دَيَكٌ, and of the latter دُوَكٌ. (TA.) One says, وَقَعُوا فِى دَوْكَةٍ and دُوكَةٍ [*They fell into evil, &c.*]. (S, K.) And Ru-beh says,

* فَرُبَّمَا نَجَيْتُ مِنْ تِلْكَ الدُّوَكْ *

[*And seldom,* or *often, I escaped from those evils,* &c.] (TA.)

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دُوكَةٌ ; and its pl. دُوَكٌ: see the next preceding paragraph, in three places. ___ Also *Disease,* or *sickness.* (Aboo-Turáb, TA.)

مَدَاكٌ *i. q.* صَلَآءَةٌ, (K,) i. e., (TA,) *A stone upon which perfume is bruised, brayed,* or *pounded;* (S, TA;) as also دُوكٌ (TA) and مِدْوَكٌ : (K:) or this last signifies *a stone with which perfume is bruised, brayed,* or *pounded:* (S, TA:) F's making this word and the first to signify the same requires consideration. (TA.)

مِدْوَكٌ : see the next preceding paragraph.

دول

1 دَالَ *i. q.* دَارَ. (TA.) You say, دالت الأَيَّامُ, (S, Msb, K,) aor. تَدُولُ, (Msb,) inf. n. دَوْلٌ, (KL,) meaning دَارَتْ; (S, Msb, K;) [i. e.] *The days came round* [*in their turns*]. (KL.) ___ دَوْلٌ also signifies The *changing of time*, or *fortune, from one state*, or *condition, to another;* (K;) and so دَوْلَةٌ. (TA.) [Hence,] one says, دالت لَهُ الدَّوْلَةُ [*The turn of fortune was*, or *became, in his favour;* or] *good fortune came to him:* and دالت عَلَيْهِ الدَّوْلَةُ [*The turn of fortune was*, or *became, against him;* or] *good fortune departed from him.* (MA.) ___ [Golius assigns to دال, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are Obivit alter alterum in bello: and superior evasit. There are many inf. ns. that have no corresponding verbs.] ___ دال, aor. يَدُولُ, (T, K,) inf. n. دَوْلٌ and دَالَةٌ, (K,) or دَوْلَةٌ, (T,) *He became notorious* [either *in a bad* or *in a good sense*]; expl. by صار شُهْرَةً, (IAar, T, K,) i. e. مَشْهُورًا. (TK.) ___ دال الثَّوْبُ, aor. يَدُولُ, *The garment*, or *piece of cloth, was*, or *became, old, and worn out.* (AZ, S.) [Hence,] جعل وُدُّهُ يَدُولُ *His love*, or *affection, was beginning to become*, or *at the point of becoming, worn out.* (AZ, S, TA.) ___ See also 7.

2 دوّل *He wrote a* د. (TA.)

3 داول, [inf. n. مُدَاوَلَةٌ,] *He made to come round* [*by turns*, or *to be by turns*]: hence the saying in the Kur [iii. 134], وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ *And those days, we make them to come round* [*by turns*] *to men:* (S, * K, * TA:) or this means, *we dispense them by turns to men;* (Bd, Jel;) to these one time, and to these another; (Bd;) or one day to one party, and one day to another. (Jel.) You say, فَتَدَاوَلُوهُ دَاوَلْتُ

الشَّىءَ بينهم [*I dispensed the thing among them by turns, and they had,* or *received,* or *took, it by turns*]. (Bd on the passage of the Kur quoted above.) مُدَاوَلَةٌ also signifies The *giving a turn of fortune,* or *good fortune.* (KL. [See what next follows.])

4 **اداله** , (M, K,) inf. n. إِدَالَةٌ, (T, TA,) [signifying *He gave him a turn of good fortune,* or *a turn to prevail over another in war,* &c.,] is from الدَّوْلَةُ. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from الدُّولَة,] the saying, أَدَالَنَا ٱللّٰهُ مِنْ عَدُوِّنَا [*God gave us,* or *may God give us, a turn to prevail over our enemy*]. (S, K.) And أَدَالَكَ ٱللّٰهُ مِنْ عَدُوِّكَ and عَلَى عَدُوِّكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [*May God appoint thee,* or *give thee, a turn to prevail over thine enemy*]. (Ham p. 547.) And ادال ٱللّٰهُ زَيْدًا مِنْ عَمْرٍو [*God gave to Zeyd a turn to have the superiority over 'Amr;*] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Har p. 118.) Hence, also, (TA,) El-Hajjáj said, إِنَّ الأَرْضَ سَتُدَالُ مِنَّا كَمَا أُدِلْنَا مِنْهَا [*Verily the earth will be given (?) turn to prevail over us, like as we have been given a turn to prevail over it*]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] إِدَالَةٌ signifies غَلَبَةٌ [or *Victory*]: (S, K:) or [rather], as some say, it signifies نُصْرَةٌ [i. e. *aid against an enemy*]: (Har ubi suprà:) you say, اَللّٰهُمَّ أَدِلْنِى عَلَى فُلَانٍ *O God, aid me against such a one.* (S, and Har ubi suprà. [In the former, وٱنْصُرْنِعَلَيْهِ, as an explicative adjunct: in the latter, اى نصّرنى عليه, for ٱنْصُرْنِى.])

6 **تَدَاوَلُوهُ** *They took it,* or *had it, by turns.* (S, Msb, K. See 3.) You say, تَدَاوَلْنَا الأَمْرَ *We took* [or *did*] *the affair by turns.* (M.) And تَدَاوَلْنَا العَمَلَ وَ الأَمْرَ بَيْنَنَا *We did the work, and the thing,* or *affair, by turns, among us.* (T.) And تَدَاوَلُوا البَاطِلَ *They took it by turns to say,* or *to do, that which was false, wrong, vain, futile, or the like;* syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلَتْهُ الأَيْدِى *The hands took it by turns.* (S.) And تَدَاوَلَتِ الرِّيَاحُ رَسْمَ الدَّارِ *The winds blew*

by turns upon, or *over, the remains that marked the site of the house* [*so as to efface them*]; *one time from the south, and another time from the north, and another time from the east, and another time from the west.* (Az, TA in art. عور.) And, of a thing, you say, يَتَدَاوَلُ (T) or يَتَدَاوَلُ بِهِ (S) [meaning *It is taken,* or *done, by turns*]. And تُدُوْوِلَتِ الأَرْضُ بِالرَّعْيِ [*The land was pastured on by turns*]. (S and K in art. تداولوه.) [وظب also signifies *They made frequent use of it;* i. e., *used it time after time,* or *turn after turn;* namely, a word or phrase: but perhaps in this sense it is postclassical: see an ex. in De Sacy's Chrest. Arabe, sec. ed., p. 141 of the Arabic text.] And تَدَاوَلَتِ الأَشْيَآءُ *The things alternated;* or *succeeded one another by turns, one taking the place of another:* (L in art. نسخ:) and [in like manner] الأَزْمِنَةُ [*the times*]. (Msb and K in that art.) [See also 6 in art دفو.]

7 **اندال القَوْمُ** *The people,* or *party, removed,* or *shifted, from one place to another.* (S.) ___ اندال ما فى بَطْنِهِ *What was in his belly,* (M, K,) of intestines or peritonæum, (M,) *came forth,* (M, K,) in consequence of its being pierced. (M.) ___ And اندال *It* (the belly) *became wide, and near,* or *approaching, to the ground.* (M, K.) Also (K) *It* (the belly) *was,* or *became, flaccid, flabby,* or *pendulous;* (S, O, K;) and so دَالَ. (K.) ___ And *It* (a thing) *dangled,* or *moved to and fro;* and *hung.* (M, K.)

دَالٌ *One of the letters of the alphabet,* (د,) *the place of utterance of which is near to that of* ت: masc. and fem.; so that you say دَالٌ حَسَنٌ and حَسَنَةٌ [*a beautiful* د]: the pl. is أَدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) Also A *fat* woman. (Kh, TA.) See also دَالَةٌ.

دَوْلٌ an inf. n. of دَالَ in senses explained above. (K, KL.) Also *i. q.* دَلْوٌ [*A bucket*]: (K:) [an arabicized word from the Pers. دُولْ: or] formed from دَلْوٌ by transposition. (TA.)

دَوَلٌ, as an epithet applied to نَبْلٌ [or arrows] *i. q.* مُتَدَاوَلٌ. (IAar, M, K. *) So in the saying,

* يَلُوذُ بِالجَوْدِ مِنَ النَّبْلِ الدَّوَلْ *

[app. relating to a wild animal, and meaning. *He seeks,* or *takes, refuge in the copious rain from the arrows received in turns* by one after another of the herd]. (IAar, M.) See also دَوْلَةٌ.

دَالَةٌ *i. q.* شُهْرَةٌ [*Notoriousness,* &c.]: pl. [or rather coll. gen. n.] دَالٌ . (IAar, T, K.) ___ [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change,* or *vicissitude, of time,* or *fortune,* (K, TA,) *from an unfortunate and evil, to a good and happy, state* or *condition;* (TA;) [i. e.,] *relating to good;* as دَبْرَةٌ, on the contrary, relates to evil: (As, T and M in art. دبر:) [therefore meaning *a turn of good fortune; a favourable turn of fortune:* or] *good fortune* [absolutely]: (KL:) *a happy state* or *condition, that betides a man:* (MF:) [also] *a turn* which comes to one or which one takes [in an absolute sense]; syn. نَوْبَةٌ: (K in art. نوب:) and [particularly] (K) *a turn* (عُقْبَةٌ) [*to share*] in wealth, and [*to prevail*] in war; as also دُولَةٌ : ('Eesà Ibn-'Omar, * T, * S, * M, K: *) or each is a subst. [in an absolute sense, app. as meaning *a turn of taking,* or *having,* a thing,] from تَدَاوَلُوا الشَّىْءَ signifying they took, or had, the thing by turns: (Msb:) or دُولَةٌ is in wealth; and دَوْلَةٌ is in war; (Aboo-'Amr Ibn-El-'Alà, T, S, M, Msb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تُدَال) over the other: one says, كَانَتْ لَنَا عَلَيْهِمُ الدَّوْلَةُ فِى الحَرْبِ [*The turn to prevail over them in war was ours*]: (S:) and قَدْ رَجَعَتِ الدَّوْلَةُ عَلَى هٰؤُلَآءِ [*The turn to prevail against these returned*]; as though meaning المَرَّةُ: so says Fr: but دُولَةٌ , he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeyd, (so in two copies of the S,) دُولَةٌ signifies *a thing that is taken by turns;* and دَوْلَةٌ, the *act* [*of taking by turns*]; (T, S;) and *a transition from one state,* or *condition, to another:* (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ الفَىْءُ دُولَةً بَيْنَهُمْ, meaning [*The* فىء

(or *spoil*, &c.,) *became*] *a thing taken by turns among them:* (S:) and the saying, in the Kur [lix. 7], كَىْ لَا يَكُونَ دُولَةً بَيْنَ الأَغْنِيَآءِ مِنْكُمْ means *That it may not be a thing taken by turns* [*among the rich of you*]: (T:) or دَوْلَةٌ relates to the present life or world; and دُولَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies *prevalence, predominance, mastery,* or *victory;* and ↓ the latter, the *transition of wealth, blessing,* or *good, from one people,* or *party, to another:* (TA:) the pl. (of دَوْلَةٌ, S, Msb) is دَوَلٌ, (S, M, Msb, K,) like as قَصَعٌ is pl. of قَصْعَةٌ, (Msb,) and (of دُولَةٌ, T, S, Msb), دُوَلٌ (T, S, M, Msb, K) and دُوَلَاتٌ, (S, TA,) and دَوَلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دُولَةٌ. (M.) ___ [In post-classical works, it signifies also *A dynasty:* and *a state, an empire,* or *a monarchy.*] Also The حَوْصَلَةٌ [or *stomach* of a bird; its *triple stomach:* or only its *first stomach;* the *crop,* or *craw*]: because of its اِنْدِيَالٌ [or flaccidity]. (Ibn-'Abbaád, K.) And The قَانِصَةٌ [which may here mean the same as the حوصلة, for this is one of the meanings assigned to it, and this explanation of دولة is not given by Ibn- 'Abbád: or it may here mean the *intestines,* of a bird, *into which the food passes from the stomach:* or the *gizzard*]. (K.) ___ And The شَقْشَقَةٌ [or *faucial bag* of the he-camel]. (Ibn-'Abbád, K.) ___ And *A thing like a* مَزَادَةٌ [or *leathern water-bag*] *with a narrow mouth.* (Ibn-'Abbád, K.) ___ And The *side* of the belly. (K.) [But] accord. to Ibn-'Abbád, مَا أَعْظَمَ دَوْلَةَ بَطْنِهِ means *How large is his navel!* (TA.)

دُولَةٌ : see the next preceding paragraph, in nine places: ___ and see also what next follows, in two places.

دُولَةٌ (T, S, K) and دَوْلَةٌ (Ibn-'Abbád, TA) [and دُولَةٌ, as appears from what follows]; as also تُوَلَةٌ (T, S) [and تَوَلَةٌ and تُوَلَةٌ]; *A calamity,* or *misfortune:* (T, Ibn-'Abbád, S, K:) pl. دُوَلَاتٌ (S) and دَوَلَاتٌ and دُوَلَاتٌ. (Ibn-'Abbád, TA.) You say, جَآءَ بِدُوَلَاتِهِ (S) [and بِدَوَلَاتِهِ] and بِدُوَلَاتِهِ (Ibn-'Abbad, TA) and بِدُوَلَاهُ, as also بِتُوَلَاهُ, (Aboo-Málik, K,) *He,* or *it,*

came with, or *brought,* or *brought to pass, his,* or *its, calamities,* or *misfortunes:*

(Ibn-'Abbád, S, K. *)

دَوَلَةٌ : and جَآءَ بِدَوَلَاتِهِ: see دُوَلَةٌ.

جَآءَ بِدُوَلَاهُ : see دُوَلَةٌ.

دَوِيلٌ A plant *that is a year old,* (S, M, K,) *and dry:* (M, K:) or *two years old,* (AZ, K,) *and worthless:* (AZ, TA:) or especially *what is dry* of the [plants called] نَصِىّ and سَبِط: (M, K, * TA:) or any plant *broken and black.* (TA.)

دَوَالِىٌّ *A sort of grapes of Et-Táïf,* (M, K,) *black inclining to redness.* (M.) [See also دَوَالٍ, in art. دلو.]

دَوَالَيْكَ *i. q.* مُدَاوَلَةً, [in the CK, erroneously, مُتَدَاوَلَةً,] used in an imperative sense [with its verb and the objective complement thereof understood before it, and thus meaning دَاوِلْ الفِعْلَ مُدَاوَلَةً *Make thou the action to come round, or to be, by turns*]: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. *the action being made to come round,* or *to be, by turns*]: (Sb, M:) or it means تَدَاوُلٌ بَعْدَ تَدَاوُلٍ [i. e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. *let the action be done by turns:* or *the action being done by turns*]: (S, O, K: [in the PS, تَدَاوُلًا بَعْدَ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAar says that it is an invariable expression, like حَجَازَيْكَ and هَذَاذَيْكَ; and is from the phrase تَدَاوَلُوا الأَمْرَ بَيْنَهُمْ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Beni-l- Has-hás says,

إِذَ شُقَّ بُرْدٌ شُقَّ بِالبُرْدِ مِثْلُهُ *	*
دَوَالَيْكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسُ *	*

[*When a burd* (a kind of garment) *is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd;* it having been rent so as to fall off]: (S:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَاذَيْكَ, in art. هذ; with another explanation of it.]) ___ Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَّوَالَيْكَ, (T,) meaning One's *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side,* (T,) or one's *urging,* or *pressing forward, and striving,* (أَنْ يَتَحَقَّزَ, [in the CK, erroneously, يَتَحَقَّزَ ان,]) *in his gait,* or *pace,* (K,) *when he moves about his shoulder-joints, and parts his legs widely, in walking.* (T, K,* TA. In the copies of the K, جال [or جاءك] is erroneously put for حَاكَ, the reading in the T, TA. [The author of the TK follows the reading جال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَّوَالَيْكُ, mentioned in art. دلك.]) A poet uses the phrase يَمْشِى الدَّوَالَيْكَ as meaning *Walking,* or *going, in the manner explained above:* (Ibn-Buzurj, T and TA in the present art.:) or يَمْشِى الدَّوَالِيكَ (TA in art. دلك.)

مُنْدَالٌ as meaning *Dangling, or moving to and fro; and hanging;* is said by Seer to be of the measure مُنْفَعِلٌ from التَّدَلِّى, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

مُتَدَاوَلٌ : see الكَلَامُ المُتَدَاوَلُ [___. دَوَلٌ signifies, in modern Arabic, *The language commonly used.*]

دولاب

دُولَابٌ, or دَوْلَابٌ: see art. دلب.

دوم

1 دَامَ, aor. يَدُومُ and يَدَامُ; (S, M, Msb, K;) the see. pers. of the pret. when the aor. is يَدُومُ being دَمْتُ; and when the aor. is يَدَامُ, دَمْتَ; (M;) and accord. to Kr, (M,) you say also دَمْتَ, aor. تَدُومُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مَتَّ having for its aor. تَمُوتُ, and فَضَلَ of which the aor. is يَفْضُلُ, and حَضَرَ of which the aor. is يَحْضُرُ, and said by Aboo-Bekr to be a compound of the pret. of which the aor. is تَدَامُ with the aor. of which the pret. is دَمْتَ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دَيْمُومَةٌ [originally دَيْمُومَةٌ, like قَيْدُودَةٌ originally قَيْوُدُودَةٌ, &c.]; (S, M, Msb, K;) *i. q.* ثَبَتَ [as meaning *It* (a thing, S, M, Msb) *continued, lasted, endured,* or *remained*]: (Msb, TK:) and *it became extended,* or *prolonged;* syn. امْتَدَّ: (TK:) and [*it continued, lasted, endured,* or *remained, long;*] *its time was,* or *became, long:* (TA:) and *i. q.* بَقِىَ [as syn. with ثَبَتَ (explained above) and as meaning *it continued, lasted,* or *existed, incessantly, always, endlessly,* or *for ever; it was,* or *became, permanent, perpetual,* or *everlasting*]: (Msb in art. بقى:) and استدام signifies the same as دام [in all of these senses]: (TA:) [but Mtr says,] استدام السَّفَرُ [*The journey continued,* or *continued long,*] is not of established authority. (Mgh.) [Hence, دَامَ مُلْكُهُ *May his dominion be of long continuance.*] And دَامَ عَلَى الأَمْرِ; (MA;) and دَاوَمَ عَلَيْهِ, [and دَاوَمَهُ, as is shown by a usage of the act. part. n. in art. دمن in the S, &c.,] (S, * MA,) inf. n. مُدَاوَمَةٌ; (S;) *He kept continually,* or *constantly, to the thing,* or *affair.* (S, MA.) مَا دَامَ means *Continuance;* because مَا is a conjunct noun to دَامَ; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَا أَجْلِسُ مَا دُمْتَ قَائِمًا, i. e., دَوَامَ قِيَامِكَ [*I will not sit during the continuance of thy standing*]; (S, TA;) [or *as long as thou standest;* or *while thou standest;* for] مَا denotes *time;* and قُمْ مَا دَامَ زَيْدٌ قَائِمًا means مُدَّةَ قِيَامِ زَيْدٍ [i. e. *Stand thou during the period of Zeyd's standing*]. (Ibn-Keysán, TA.) [And عَلَى الدَّوَامِ means

Continually, or *constantly;* like دائماً.] ___ Said of rain, it means *It fell,* or *descended, consecutively, continuously,* or *constantly.* (Msb.) Some say, (M,) دامت السَّمآءُ, aor. تَدِيمُ, inf. n. دَيْمٌ, (M, K,) which, if correct, should be included in art. ديم, (M,) meaning *The sky rained continually;* as also دَوَّمت and دَيَّمت, (M, K,) in which last the و is changed into ى as it is in دِيمَةٌ, (M,) and ادامت : (K:) or *rained such rain as is termed* دِيمَة; (M in art. ديم;) and so دَيَّمت , inf. n. تَدْيِيمٌ; (S in art. ديم;) and ادامت . (Z, TA.) [See also دوم, below.] IAar cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.,) or Ibn-Sebel, (TA in art. سبل, in which, also, the verse is cited,) in praise of a horse, as is said in the Book of Plants of Ed-Deenäwaree, and in

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the Book of Horses of Ibn-El-Kelbee, not, as J asserts it to be, in praise of a munificent man, (TA,)

* هُوَ الجَوادُ بنُ الجَوادِ بنِ سَبَلْ *

* إنْ دَيَّمُوا جادَ وَ إنْ جادُوا وَبَلْ *

[*He is the fleet, the son of the fleet, the son of Sebel* (a famous mare): *if they are unremitting in their running,* (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Kur xli. 20,) *he is fleet; and if they are fleet, he is vehement in his running*]: or, as some relate it, إنْ دَوَّمُوا. (M, TA. [It should be observed that the three verbs in this verse, and the word سبل, also relate to rain.]) ___ *It* (a thing, T) *was,* or *became, still,* or *motionless;* said of water (T, S, * Msb, K, * TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Msb;;) and said, in this sense, of the sea: (M:) and *it stopped,* or *stood still.* (T, TA.) ___ *He was,* or *became, tired,* or *fatigued:* (T, TA:) [app. because he who is so stops to rest.] ___ *It* (a thing) *went round, revolved,* or *circled:* (T, TA:) [app. because that which does so keeps near to one place.] دَوَمانٌ [an inf. n. of دَامَ like as حَوَمانٌ is of حَامَ,] signifies The *circling* of a bird (K, TA) *around water.* (TA. [But in

my MS. copy of the K, and in the CK, in the place of الدَّومانُ I find الدَّومآءُ . See also 2.]) [Hence,] دِيمَ بِهِ *He was taken,* or *affected, with a vertigo,* or *giddiness in the head;* as also أُدِيمَ بِهِ, (M, TA,) and اُسْتُدِيمَ [app., in like manner, followed by بِهِ]. (Z, TA.) ___ دَامَتِ الدَّلْوُ, (K,) inf. n. دُومٌ, (TA,) *The bucket became full:* (K:) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.)

2 **دَوَّمَتِ السَّمَآءُ**, and دَيَّمَتْ: and دَيَّمُوا said of horses: see 1, in the latter half of the paragraph, in three places. ___ دوّمت الكِلَابُ *The dogs went far:* (Akh, IAar, M, K:) or *continued their course.* (IAar, M.) Dhu-r-Rummeh says, (de scribing a wild bull, T, TA,)

* حَتَّى إِذَا دَوَّمَتْ فِى الأَرْضِ رَاجِعَهُ *
* كِبْرٌ وَ لَوْ شَآءَ نَجَّى نَفْسَهُ الهَرَبُ *

[*Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood:* J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) ___ دوّم said of a bird, (T, M, K,) inf. n. تَدْوِيمٌ, (T, S,) *It circled* (Lth, T, S, M, K, TA) *in the sky,* (Lth, T, M, K,) as also تداوم, (KL,) [or تدوّم, (see مُتَدَوِّمَاتٌ,)] *to rise high towards the sky;* (S;) as also استدام: (M, K:) or *circled in the sky,* (M,) or *flew,* (T, * K,) *without moving its wings;* (T, M, K;) like the kite and the aquiline vulture: (T, TA:) or *put itself into a state of commotion in its flying.* (TA. [See also 1, near the end of the paragraph.]) Dhu-r-Rummeh makes التَّدْوِيمُ to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, *Until, when they went round* &c.;] As disallows this, and asserts that one says only دَوَّى فِى الأَرْضِ, and دَوَّمَ فِى السَّمَآءِ; but some affirm that التَّدْوِيمُ فِى الأَرْضِ is correct; and say that hence is de rived الدُّوَّامَةُ, meaning the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string; though others say that this is so called from the phrase دَوَّمَتِ القِدْرُ [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest: and تَدْوَامٌ is like تَدْوِيمٌ: some, however, say that تَدْوِيمُ الكَلْبِ

signifies *the dog's going far in flight:* (S:) AHeyth says that, accord. to As, التَّدْوِيمُ is only the act of a bird in the sky: (T, TA:) AAF says that, accord. to some, التَّدْوِيمُ is in the sky, and التَّدْوِيَةُ is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA. [See also دَوَّى in art. دوى.]) ___ You say also, دَوَّمَتْ الشَّمْسُ, (M, K,) or دوّمت الشمس فى السَّماء, (T,) or فكَبِد السَّمآء, (S,) i. e. دارتْ فى السَّمآء [or دارت فى كبد السماء, lit. *The sun spun in the sky,* or *in the middle of the sky;* meaning, *was as though it were spinning*]; (T, M, K;) or *was as though it were motionless* [&c.]: (T, S:) and hence is [said to be] derived the word دُوَّامَةٌ applied to the boy's revolving, or spinning, thing. (T.) Dhu-r-Rummeh says, (describing the [insect called] جُنْدَبٌ, [generally said to be a species of locust,] TA in art. رمض)

* معروريا رمضَ الرَّضْراضِ يركُضُهُ *
* والشَّمس حيرى لَهَا فى الجوِّ تَدْوِيمُ *

(T, * S, TA) i. e. *Venturing upon the [vehement] heat of the pebbles,* [meaning *the vehemently-hot pebbles,] striking them with its foot,* for so the جندب does, (TA,) *when the sun is [apparently] stationary* in the summer midday, [as though perplexed in its course,] as though *having a spinning [in the region between heaven and earth*]: (T, TA:) or *as though it were motionless.* (S.) ___ And one says, دَوَّمَتْ عينُهُ [*His eye rolled;* i. e.] *the black of his eye revolved as though it were in the whirl of a spindle.* (IAar, M, K.) [دوّم is also trans.] You say, دوّم الدُّوَّامَةَ, (M, K,) inf. n. تَدْوِيمٌ, (TA,) *He made the* دوّامة [*or top*] *to revolve,* or *spin* [so as to seem to be at rest, as has been shown above]: (M, K:) or *he played with the* دوّامة. (TA.) ___ And دوّمت الخمرُ شاربَها *The wine intoxicated its drinker so as to make him turn round about.* (As, S, TA.) ___ And دَوَّمُوا العمائمَ *They wound the turbans around their heads.* (TA.) ___ And دوّم المرقةَ *He put much grease into the broth so that it swam round upon it.* (M, K.) ___ التَّدْوِيمُ [or app. تَدْوِيمٌ

اللِّسَانَ] also signifies *The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up:* so says Fr. (S, TA.) ___ [Hence, app., as the context seems to indicate,] Dhu-r-Rummeh says, describing a camel braying in his شَقْشَقَة [or faucial bag],

* دَوَّمَ فِيهَا رِزَّهُ وَ أَرْعَدَا *

[as though meaning *He made his braying to roll,* or *rumble, in it, and threatened*]. (Fr, S, TA.) ___ And دوّم signifies *He moistened* a thing. (S, M, K.) Ibn-Ahmar says,

* وَقَدْ يُدَوِّمُ رِيقَ الطَّامِعِ الأَمَلُ *

(S, M;) i. e. [*And hope sometimes,* or *often,*] *moistens the saliva* [*of the eager*]: (S:) he is praising En-Noamán Ibn-Besheer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB.) ___ *He mixed,* or *moistened,* or *steeped,* (دَافَ,) saffron, (Lth, T, S, M, K, TA,) *and stirred* it *round in doing so:* (Lth, T, TA:) *he dissolved* saffron *in water, and stirred* it *round therein.* (A, TA.) ___ دوّم القِدْرَ, and ادامها , (S, M, K,) *He stilled the boiling of the cooking-pot by means of some* [*cold*] *water:* (S:) or *he sprinkled cold water upon* [*the contents of*] *the cooking-pot to still its boiling:* (M, K:) or the former, (K,) or both, (M,) *he allayed the boiling of the cooking-pot by means of something,* (M, K,) *and stilled it:* (M:) and the latter signifies *he left the cooking-pot upon the* أَثَافِى [or *three stones that supported it*], *after it had been emptied,* (Lh, M, K,) *not putting it down nor kindling a fire beneath it.* (Lh, M.)

3 **داوم عَلَى الأَمْرِ**, and داوم الأَمْرَ: see 1. See also 10.

4 **ادامه**, (inf. n. إِدَامَةٌ, TA,) trans. of دَامَ; (S, M, * Msb, K; *) [i. e.] *i. q.* جَعَلَهُ دَائِمًا [*He made it to continue, last, endure,* or *remain: to be extended,* or *prolonged: to continue, last, endure,* or

remain, long: and *to continue, last,* or *exist, incessantly, always, endlessly,* or *for ever; to be permanent, perpetual,* or *everlasting*]: (TK:) *he did it continually,* or *perpetually:* (MA:) *he had it continually,* or *perpetually.* (MA, KL.) [Accord. to Golius, followed in this case by Freytag, تداوم signifies *Perennitate donavit;* a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] ___ ادام القدْرَ: see 2, last sentence. ___ ادام الدَّلْوَ *He filled the bucket.* (K, TA.) ___ الإِدامَةُ also signifies تَنْقِيرُ السَّهْمِ عَلَى الإِبْهامِ [i. e. *The trying the sonorific quality of the arrow by turning it round upon the thumb:* or, as explained in this art. in the TK, *the making the arrow to produce a sharp sound upon the thumb:* or rather this or the former is the meaning of إِدامَةُ السَّهْمِ; for, as is said in the TK, ادام السَّهْمَ signifies نقره على الابهام (i. e. نقّرهُ)]. (T, K.) ادامت السَّمآءُ: see 1, in the latter half of the paragraph, in two places. ___ أُدِيمَ به: see 1, last sentence but one.

5 **تَدَوَّمَ** see 2: ___ and see also 10.

6 **تَدَاوَمَ** see 2: ___ and see also 4.

10 **استدام** : see 1. ___ And see also 2. ___ And اُسْتُدِيمَ: see 1, last sentence but one. As a trans. v., (T,) *i. q.* انْتَظَرَ, (Sb, T, TA,) as also تدوّم , (K, [or this may perhaps be used only without an objective complement expressed,]) and رَقَبَ, (T,) or تَرَقَّبَ: (Sh, TA:) you say, اسْتَدِمْ كَذَا, meaning انْتَظِرْهُ and ارْقُبْهُ [*Look thou for, expect, await, wait for,* or *watch for, such a*

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thing.] (T.) [When no objective complement is expressed, it seems to mean *He paused, and acted with deliberation,* or *in a patient* or *leisurely manner,* or *he waited in expectation;* app. from the same verb as syn. with دَوَّمَ; and thus, like one who hovers about a thing: see حَوَّمَ; and see also انْتَظَرَ.] And استدامهُ *He*

acted with moderation, gently, deliberately, or *leisurely, in it;* (S, M, K, TA;) namely, an affair, or a case: (S:) or *he sought, desired, asked,* or *demanded, its continuance,* or *long continuance,* or *endless continuance:* and so داومه (M, K, TA) in both of these senses: (K, TA:) or *he asked him to render* a thing *continual* &c.: (Mgh, Msb, TA:) and also *he acted gently and deliberately in it;* namely, an affair, or a case: (Msb:) and *he acted gently with him;* (Fr, T in art. ديم, M, Msb, Kt;) i. e., another person, (Msb,) or his creditor; as also استدماه, (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Msb,) namely, Keys Ibn-Zuheyr, (S,)

* فَلَا تَعْجَلْ بِأَمْرِكَ وَٱسْتَدِمْهُ *
* فَمَا صَلَّى عَصَاكَ كَمُسْتَدِيمِ *

(T, S, Msb,) i. e. [*Therefore haste not in thine affair, but act with moderation, gently, deliberately,* or *leisurely, therein*]; *for no one has straightened thy staff by turning it round over the fire,* (T,) meaning, no one has managed thine affair soundly, *like one who acts with moderation,* &c. (T, Msb.) And another says, (S,) namely, Mejnoon, (TA,)

* وَإِنِّى عَلَى لَيْلَى لَزَارٍ وَإِنَّنِى *
* عَلَى ذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيمُهَا *

meaning [*And verily I am blaming Leylà; and verily, notwithstanding that,*] *I look for her aiding me by good conduct* [*in the matter that is between us*]. (S.) You say also, أَسْتَدِيمُ ٱللّٰهَ نِعْمَتَكَ *I seek,* or *desire,* or *ask, of God the continuance,* or *long continuance,* or *endless continuance, of thy favour,* or *the like.* (Mgh, TA. *) And أَسْتَدِيمُ ٱللّٰهَ عِزَّكَ *I ask God to continue,* or *continue long,* &c., *thy might,* or *power,* &c. (Msb.) The phrase استدام لُبْسَ الثَّوْبِ, meaning [*He continued long the wearing of the garment,* or] *he did not hasten to pull*

off the garment, may be from the saying استدمت عاقبة الأمر, meaning *I looked,* or *watched,* or *waited, for the end,* or *issue,* or *result, of the affair,* or *case.* (Msb.) Also *He* (a man) *stooped his head, blood dropping from it:* formed by transposition from استدمى (Kr, TA.)

دام for دائم: see the latter word.

دوم an inf. n. of 1 [q. v.]. (S, M, Msb, K.) [Hence,] ما زالت السَّمآء دوما دوما *The sky ceased not to rain* [*in the manner of the rain termed* ديمة]; and so ديما ديما ; (M, K; [in the CK, erroneously, ديما ديما;]) in which the ى is interchangeable with the و; (M;) mentioned by AHn, on the authority of Fr. (TA.) ___ See also دائم, in two places. Also [The *cucifera Thebaïca;* (Delile, Floræ Ægypt. Illustr., no. 941;) or *Theban Palm;* so called because abundant in the Thebaïs; *a species of fan-palm;* by some called gingerbread: accord. to Forskål, (under the heading of Flora Arabiæ Felicis, in his Flora Ægypt. Arab., p. cxxvi.,) *Borassus flabelliformis;* a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the *tree of the* مقل; (S, M, Msb, K;) *a well-known kind of tree, of which the fruit is* [*called*] *the* مقل: (TA:) n. un. with ة: AHn says that the دومة [is *a tree that*] *becomes thick and tall, and has* [*leaves of the kind termed*] خوص, *like the* خوص *of the date-palm, and racemes like the racemes of a date-palm.* (M, TA.) Accord. to Aboo-Ziyád El-Aarábee, (AHn, M,) The نبق [which properly signifies the *fruit of the* سدر, but here app. means, as it does in the present day, the *tree called* سدر, *a species of lote-tree,* called by Linn. *rhamnus spina Christi,* and by Forskal *rhamnus nabeca,*] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to 'Omárah, *great* [*trees of the kind termed*] سدر: (AHn, M:) and, (M, K,) accord. to IAar, (M,) *big trees of any kind.* (M, K.) [See also دومة, below.]

ديم, whence the saying ما زالت السَّمآء ديما ديما: see دوم.

ديم : see ديمة.

دُومَةٌ n. un. of دُومٌ. (M, TA.) [Also, app., as in the present day, and as appears from what follows, *A single fruit of the tree called* دُومٌ.] ___ And *A testicle;* (K;) as being likened to the fruit of the دُومٌ. (TA.) ___ [Golius also explains it, as on the authority of the K, as meaning Ebriosa mulier; and Freytag, as meaning mulier vinum vendens: both are wrong: it is mentioned in the K as the name of a woman who sold wine.]

دِيمَةٌ *A lasting,* or *continuous, and still rain:* (As, M, and TA voce ضَرْبٌ, q. v.:) or *rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period:* (AZ, S in art. ديم:) or *rain that continues some days:* (Msb:) or *rain that continues long and is still, without thunder and lightning:* (K, * TA:) or *rain that continues five days,* or *six,* (M, K,) or *seven,* (K,) or *a day and a night,* (T in art. ديم, M, K,) or *more;* (T, TA;) or *the least whereof is a third of a day or of a night; and the most thereof, of any period:* (K, TA:) pl. دِيَمٌ, (S, M, K,) the و being changed [into ى] in the pl. because it is changed in the sing., (M,) and دُيُومٌ, (Abu-l-'Omeythil, T, K,) and [coll. gen. n.] دِيَمٌ (Sh, T, TA.) [See also مُدَامٌ.] ___ Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Áïsheh, (M,) كَانَ عَمَلُهُ دِيمَةً (S, M, Msb) *His work was incessant* [*but moderate,* or *not excessive*]; (Msb;) referring to Mohammad; (T, S, M, Msb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed دِيمَةٌ in respect of continuance and moderation. (T, M.) And it is related of Hudheyfeh that he said, mentioning فِتَنٌ [i. e. trials, or probations, or conflicts and factions, &c.], إِنَّهَا لَآتِيَتُكُمْ دِيَمًا دِيَمًا, meaning [*Verily they are coming to you*] *filling the earth,* or *land,* [*and*] *with continuance.* (T.)

دَامَآءُ (in the CK [erroneously] دَأْمَاءُ) The *sea,* or *a great river;* syn. بَحْرٌ; (M, K;) because of the continuance of its water: (M:) originally دَوْمَآءُ, or دَوْمَآءُ: if the latter, the change of the و into ا is anomalous. (TA.)

الدَّوْمَآءُ : see 1, near the end of the paragraph.

دِيمُومٌ and دِيمُومَةٌ, held by Aboo-'Alee to be from الدَّوَامُ, and therefore to belong to the present art.: (TA:) see art. دم. The latter is also an inf. n. of دَامَ [q. v.]. (S, M, Msb, K.)

دُوَامٌ *A vertigo,* or *giddiness in the head; i. q.* دُوَارٌ (S, * M, * K, TA. [In the CK, دِوَاءٌ is erroneously put for دُوَارٌ.]) You say, أَخَذَهُ دُوَامٌ [*A vertigo took him,* or *attacked him*]. (S.) And بِهِ دُوَامٌ [*He has a vertigo*]. (As, TA.)

دُوَّامٌ : see what next follows.

دُوَّامَةٌ The فَلْكَةُ [or *round thing,* i. e. *top,*] *which the boy throws, and makes to revolve,* or *spin, upon the ground, by means of a string:* (S, M, * K: *) the derivation of the word has been explained above: see 2, in two places: (T, S:) pl. [or rather coll. gen. n.] دُوَّامٌ . (M, K.) ___ دُوَّامَةُ البَحْرِ [*The whirlpool of the sea;* so in the present day;] *the middle of the sea, upon which the waves circle* (تدوم [i. e. تُدَوِّمُ]). (TA.)

دَائِمٌ [*Continuing, lasting, enduring,* or *remaining: being extended* or *prolonged:* (see 1, first sentence:)] *continuing, lasting, enduring,* or *remaining, long:* (TA:) [and *continuing, lasting,* or *existing, incessantly, always, endlessly,* or *for ever; permanent, perpetual,* or *everlasting:* (see, again, 1, first sentence:)] and دَوْمٌ signifies the same as دَائِمٌ, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M:) and دَيُّومٌ , also, (M, K,) [of the measure فَيْعُولٌ, originally دَيْوُومٌ,] like قَيُّومٌ, (M,) signifies the same as دَائِمٌ [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:) Lakeet Ibn-Zurárah says,

* شَتَّانَ هٰذَا وَالعِنَاقُ وَالنَّوْمْ	*
* وَالمَشْرَبُ البَارِدُ وَالظِّلُّ الدَّوْمْ	*

[*Different*, or *widely different, are this and embracing and sleeping and the cool drinkingplace and the continual shade*]. (IB, TA.) And the Jews are related, in a trad. of 'Áïsheh, to have said [to the Muslims], عَلَيْكُمْ السَّامُ الدَّامُ , meaning الموتُ الدَّائمُ, [i. e. May *everlasting death* come *upon you;* saying السَّامُ in the place of السَّلَامُ, and] suppressing the ى [or rather the hemzeh] because of [their desire to assimilate الدائم

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to] السام. (TA.) [Hence دائماً meaning *Continually:* and *always*, or *for ever.*] Also *Still*, or *motionless;* said, in this sense, of water; (S, M, Mgh, Msb, K, TA;) and so دوم . (M, TA.) It is also said of that which is in motion, [as signifying *Going round, revolving*, or *circling*, (see 1,)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Aboo-Bekr. (TA.) ___ [Hence,] مرقة داومة [*Broth into which is put much grease so that this swims round upon it*]: which is extr., because the و in this instance should by rule be changed into a hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after دوَّم المرقة, q. v.])

مرقة داومة : see the next preceding paragraph.

ديُّوم :see دائم, first sentence.

أدوم [*More*, and *most, continual, lasting*, &c.] You say, هو أدوم من كذا [*It is more continual*, or *lasting*, &c., *than such a thing*]: from الدَّوام. (IJ, M.)

مدام *Continual*, or *lasting, rain.* (IJ, M, K.) [See also ديمة, above.] ___ And *Wine;* as also مدامة : (T, S, M, K:) so called because it is made to continue for a time (T, M) in the دنّ, (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, K:) or because the drinking thereof is continued for days, to the

exclusion of other beverages. (A, TA.)

مُدَامَةٌ : see what next precedes.

مَدُومٌ and مَدْوَامٌ *A stick,* or *piece of wood,* (M, K,) or *some other thing,* (M,) *with which one stills the boiling of the cooking-pot.* (Lh, M, K.)

أَرْضٌ مَدِيمَةٌ, (Yz, S, M, K, TA, [in the CK, erroneously, مُدِيمَةٌ,]) and مُدَيَّمَةٌ, (M, TA,) *Land upon which have fallen rains such as are termed* دِيَمٌ [pl. of دِيمَةٌ]. (Yz, * S, * M, K, * TA.)

مُدِيمٌ *i. q.* رَاعِفٌ (S, K) [*Having blood flowing from his nose:* or, accord. to the PS and TK as meaning *having a continual bleeding of the nose*].

أَرْضٌ مُدَيَّمَةٌ : see مَدِيمَةٌ.

مَدْوَامٌ : see مَدُومٌ.

مُتَدَوِّمَاتٌ, applied to birds, means *Going round,* or *circling,* over a thing: and this is meant by مُتَدَاوِمَاتٌ, which is used for the former word, in the saying [of a rájiz], describing horses,

* كَالطَّيْرِ تَبْقَى مُتَدَاوِمَاتِهَا *

i. e. *Like birds when thou lookest at,* or *watchest, those of them that are going round,* or *circling,* over a thing: (S, TA: *) or مُتَدَوِّمَاتٌ signifies *waiting,* or *watching.* (TA.)

مُتَدَاوِمَاتٌ : see what next precedes.

مُسْتَدِيمٌ : see 10. Accord. to Sh, (TA,) it signifies *Exceeding the usual bounds in an affair; striving,* or *labouring, therein;* or *taking pains,* or *extraordinary pains, therein.* (T, TA.)

دون

1 دَانَ, aor. يَدُونُ, inf. n. دَوْنٌ; and أُدِينَ, (S, K,) with damm, (K,) inf. n. إِدَانَةٌ; (S;) *He, or it, was, or became, such as is termed* دُونٌ; (S, K;) [i. e.] *low, base, vile,* &c.: or *weak:* (K:) mentioned by Er-Rághib on the authority of IKt: (TA:) so say some: but accord. to others, دُونٌ has no verb. (S, TA.) لَمْ يَدُنْ, (as in my copies of the S,) or لَمْ يُدَنْ, (as in the TA,) at the end of a verse of 'Adee, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others لَمْ يَدَنْ, from دَنِىَ meaning he, or it, was, or became, weak. (S, K.)

2 دَوَّنَ الدَّيْوَانَ, (inf. n. تَدْوِينٌ, TA,) *He wrote, composed,* or *drew up, the register* [&c.]. (S, * Msb, K, TA. *) And دَوَّنَ الدَّوَاوِينَ *He instituted, appointed,* or *arranged, the registers for the prefects,* or *administrators,* (Mgh, Msb,) *and the Kádees,* (Mgh,) or *others:* (Msb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Msb,) among the Arabs. (Msb.) And دَوَّنَ الكُتُبَ *He collected the writings.* (Mgh.) [And دَوَّنَ شِعْرَ فُلَانٍ *He collected the poetry of such a one.*] And تَدْوِينٌ signifies also The *writing* [a person's name &c.] *in a* دِيوَان [or *register*]. (KL.) You say, دَوَّنَهُ *He wrote it* [*in a register*]. (MA.) [And *He registered him.*]

4 أُدِينَ, inf. n. إِدَانَةٌ: see 1. مَا أَدْوَنَهُ [as meaning *How low, base, vile,* &c., *is he,* or *it!*] is [asserted to be] a phrase not used, (As, T, K, TA,) because [it is said that] دُونٌ has no verb. (As, T, TA.)

5 تَدَوَّنَ *He was,* or *became, in a state of complete richness, wealth,* or *competence.* (IAar, T, K.) [See also تَذَوَّنَ. Perhaps both are correct, as dial. vars.]

دُونٌ *Low, base, vile, mean, paltry, inconsiderable,* or *contemptible;* (Fr, T, S, M, * Msb, K;) applied to a man &c.: (T, Msb:) and *inferior,* i. e. *lower, baser, viler,* &c., *in grounds of pretension*

to respect or *honour* [or *in any approvable quality*]: (Lth, T:) and *such as falls short* [of a thing]; used in this sense as a prefixed noun: (Ham p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, *scanty,* or *deficient;* applied to anything:] and *of a middling sort; between good and bad;* applied to a man and to a commodity: (M:) and also *high,* or *eminent, in rank* or *condition; noble,* or *honourable:* (T, K:) thus it bears two contr. significations (K) [and significations intermediate between those two]. A poet says,

* إِذَا مَا عَلَا المَرْءُ رَامَ العَلَآءَ *
* وَيَقْنَعُ بِالدُّونِ مَنْ كَانَا دُونَا *

[*When the man is high* in rank, or nobility, *he seeks highness: and he who is low is content with that which is low*]. (S.) Accord. to the most common usage, (Msb,) or accord. to what is asserted to be the most common usage, (Lh, M,) one says رَجُلٌ مِنْ دُونٍ (T, M, Msb, K) and شَىْءٌ مِنْ دُونٍ (M, Msb) *A man who is* [*of a kind that is*] *low, base,* &c., and *a thing that is* [*of a kind that is*] *low, base,* &c.: (Msb:) but sometimes they said رَجُلٌ دُونٌ and شَىْءٌ دُونٌ, without مِنْ; (M, Msb;) and ثَوْبٌ دُونٌ *a bad* [or *an inferior*] *garment,* or *piece of cloth:* (M:) or one should not say رَجُلٌ دُونٌ; (T, K;) for the Arabs did not use this phrase. (T.) *Accord.* to Lth, one says, هٰذَا دُونُ ذَاكَ [*This is the inferior of that*], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that دُونُ is not used in the nom. case as a prefixed noun: as to the saying in the Kur [lxxii. 11, an instance similar to which occurs also in vii. 167], مِنَّا الصَّالِحُونَ وَ مِنَّا دُونَ ذٰلِكَ, the meaning is, وَ مِنَّا قَوْمٌ دُونَ ذٰلِكَ [i. e. *Of us are the righteous, and of us are a party below that party in rank* or *estimation*]; (M, TA;) or, as another says, دون is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) ___ As an adv. n., دُونُ signifies *Below,* contr. of فَوْقَ; (S, K;) *as denoting a falling short of the* [*right* or *approved*] *limit;* (S;) or *denoting*

low, or *mean, estimation* or *condition;* (Lth, T, M;) or *a condition lower, baser, viler,* &c., *than that of another, in grounds of pretension to respect* or *honour* [or *in any approvable quality*]; (Lth, T;) [and hence, *inferior to, beneath, under,* or *short of,* another *in rank, height, size,* &c.;] and *less than* another, and *more deficient than* another: (Fr, T:) and also *above; i. q.* فَوْقَ; (T, K;) *in highness,* or *eminence, of rank* or *condition,* or *in nobility;* (T;) [and hence, *exceeding* another, and *more than* another:] thus bearing two contr. significations. (K.) You say, زَيْدٌ دُونَكَ meaning *Zeyd is* [*below thee,* or] *in a condition lower, baser, viler,* &c., *than thine, in grounds of pretension to respect* or *honour* [&c.]: and when one says, Verily such a one is high, or eminent, in rank or condition, or is noble, another replies, وَ دُونَ ذٰلِكَ meaning *And above that.* (T.) ___ Also *Beneath, below in situation,* or *under;* syn. تَحْتَ. (T, TA.) Using it in this sense, you say, دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ [*May the cheek of thine enemy be beneath thy foot*]: (T, TA:) and جَلَسَ دُونَهُ [*He sat below him*]. (TA.) ___ Also *Before in respect of place,* or *in front:* and [the contr., namely,] *behind,* or *beyond.* (T, M, K.) [You may say, using it in the former sense, جَلَسَ دُونَهُ *He sat before him,* or *in front of him:* (see Ham p. 86:) and, using it in the latter sense,] you say, هٰذَا أَمِيرٌ عَلَى مَا دُونَ جَيْحُونَ *This* [man] *is governor,* or *prince, over what is beyond* [the river] *Jeyhoon.* (TA.) ___ And *i. q.* قَبْلَ [generally signifying *Before in respect of time;* but as some say, *in respect of place also,* which may perhaps be here meant]: (T:) and [the contr., namely,] *i. q.* بَعْدَ [generally meaning *after in respect of time;* but as

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some say, *in respect of place* also, which may perhaps be here meant]. (Fr, T, TA.) ___ It signifies also *Nearer than* another thing: (S, Msb, K:) so in the phrase هٰذَا دُونَ ذٰلِكَ [*This is nearer than that*]; (S Msb;) or هٰذَا دُونَهُ [*this is nearer than he,* or *it*]. (K.) [Hence,] one says also, ادْنُ دُونَكَ meaning *Draw thou near in*

the space that is between me and thee: (A Heyth, T:) [or *approach thou nearer to me:*] or *draw thou near* [or *nearer*] *to me.* (IAar, T, M, K.) And يَزِيدُ بَغُضُّ الطَّرْفَ دُونِى, a saying of a poet, means *Yezeed lowers the eye towards a spot between me and him.* (A Heyth, T.) [خَشَعَتْ دُونَهُ الأَبْصَارُ, also, has a similar meaning: see 1 in art. خشع. So, too, has the phrase, خَاوَتْ طَرْفُهُ دُونِى: see 3 in art. خوت. And hence,] one says, دُونَ النَّهْرِ جَمَاعَةٌ [*In the way of,* or *to, the river,* or *on this side of the river,* or *nearer than the river, is a company of men;* or] *before thy reaching the river* [there is to be found, or encountered, *a company of men*]. (K.) And دُونَ قَتْلِ الأَسَدِ أَهْوَالٌ [*In the way of,* or *to, the slaying of the lion,* or] *before thine attaining to the slaying of the lion, terrors* [are to be encountered]. (T, TA.) [And دُونَهُ خَرْطُ القَتَادِ: see 1 in art. خرط.] And حَالَ دُونَ الشَّىْءِ [*It intervened as an obstacle in the way to the thing;* or] *it prevented from attaining the thing.* (W p. 71.) [And لَيْسَ دُونَهُ شَىْءٌ *There is nothing intervening as an obstacle in the way of,* or *to, him,* or *it.*] And [hence,] قُتِلَ دُونَ مَالِهِ, and نَفْسِهِ, and أَخِيهِ, and جَارِهِ, *He was slain in defence of his property,* and *of himself,* and *of his brother,* and *of his neighbour.* (Occurring in a trad. commencing with the words الغَرِيقُ شَهِيدٌ, in the Jámi' es-Sagheer, and thus explained in the margin of a copy of that work.) [And نَبَحَ دُونَهُ is a modern phrase meaning *He defended him as though by barking in the way to him.*] ___ [Hence,] also *i. q.* عَلَى [as meaning *Against;* denoting defence by means of intervention: see an ex. in a verse cited voce شَخْصٌ]. (Fr, T, TA.) ___ And *i. q.* عِنْدَ [meaning *At, near, nigh, by,* or *near by; with,* or *present with;* &c.]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzanee, it has this meaning in the saying of Imra-el-Keys,

[describing a horse,]

* فَأَلْحَقَنَا بِالهَادِيَاتِ وَ دُونَهُ *

* جَوَاحِرُهَا فِى صَرَّةٍ لَمْ تُزَيَّلِ *

(TA, but only the former hemistich is there given,) i. e. *And he made us to overtake the foremost* of the wild animals, *while near to him were those that lagged behind, in a herd, not dispersed.* (EM p. 48.) ___ And *i. q.* غَيْر [as meaning *Other than, beside,* or *besides, exclusively of,* or *not* as used before a substantive or an adjective]. (K.) Hence, in the Kur [xxi. 82], وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ [*And* who *should do work other than,* or *beside, that*]. (Fr, TA.) And in the same [iv. 51 and 116], وَيَغْفِرُ مَا دُونَ ذٰلِكَ *But He will forgive what is other than that:* or, as some say, *what is less than that.* (Er-Rághib, TA.) And so, it is said, in the trad., لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ [*There is no poor-rate* to be exacted *in the case of what is other than,* or *not,* or, rather *less than, five ounces*]. (K.) So, too, it is said to mean in the trad., أَجَازَ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا [*He allowed the divorcing a wife for a gift,* or *compensation, other than the* عقاص (q. v.) *of her head:* in the CK, in which الخَلْع is erroneously put for الخُلْع, this is given as an ex. of دُونَ in the sense of سِوَى, which is syn. with غَيْر]: or the meaning is, *for anything, even for the* عقاص *of her head.* (K, TA.) ___ It is also used (M, K, TA) as a subst. (M, TA) with مِنْ prefixed to it, [very often in this case, in the Kur and elsewhere, as meaning غَيْر and sometimes in other senses explained above,] and likewise with بِ (M, K, TA,) though rarely. (K.) One says, هٰذَا دُونَكَ and هٰذَا مِنْ دُونِكَ [*This is below thee,* or *above thee:* &c.]. (M, TA.) And it is said in the Kur [xxviii. 23], وَوَجَدَ مِنْ دُونِهِمُ ٱمْرَأَتَيْنِ (M, TA) *And he found in a place below them two women:* (Bd:) or *beside them,* or *exclusively of them.* (Jel.) One says also, هٰذَا لِدُونَ لَكَ or مِنْ دُونِكَ [meaning *This belongs to me exclusively of thee*]; i. e. *thou hast no right nor share* [*with me*] *in this.* (Kull p. 186.) The phrase فِيهِمْ مَنْ لَيْسَ بِدُونِهِ [app. as meaning *Among whom was such as was not below him* in respect of knowledge of poetry] is used by Akh in his book on rhymes. (M, TA.) ___ It also denotes a command, (T, K,) and an incitement (Fr, T, S, K) to do a thing. (S.) Using it in the former sense, *you say,* دُونَكَ الدِّرْهَمَ, meaning *Take thou the dirhem;* (T;) or دُونَكَ الشَّيْءَ and دُونَكَ بِالشَّيْءِ, meaning *Take thou the thing:* (M:) and using it in the latter sense, you say, دُونَكَهُ, (S, K, TA,) meaning

Keep thou, cleave thou, cling thou, or *hold thou fast, to him;* and *take care of him:* (TA:) or دُونَكَ زَيْدًا *Keep thou,* &c., *to Zeyd, taking care of him.* (T.) Temeem [meaning a party of the tribe so named] said to El-Hajjáj, when he had slain, i. e. crucified, Sálih Ibn-' Abd-Er-Rahmán, Permit us to bury Sálih: and he replied, دُونَكُمُوهُ [*Take ye him*]. (S, TA.) ___ And it also denotes a threat. (T, K.) So in the sayings دُونَكَ صِرَاعِى [*Beware thou of wrestling with me*] and دُونَكَ فَتَمَرَّسْ بِى [*Beware thou, and then set thyself against me to do evil* if thou canst]. (T, TA.) ___ It is said that no verb is derived from it: (T, S, M, Msb:) but some assert that دَانَ and أُدِينَ [mentioned in the first paragraph of this art.] are derived from it. (S.) ___ The dim. of دُونَ is دُوَيْنَ : (Ham p. 404:) and دُوَيْنَةَ occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said دُونَةَ [for دُونَ]. (M.)

دُونَةَ : see the next preceding sentence.

دُوَيْنَ : see the next preceding sentence.

دُوَيْنَةَ : see the next preceding sentence.

دِيْوَانٌ : see the next paragraph.

دِيوَانٌ , an arabicized word, (AO, M, Msb, &c.,) from the Pers. [دِيوَانْ]; (AO, M, &c.;) [though some hold it to be of Arabic origin:] J says, (TA,) it is originally دِوَّانٌ, but ى is substituted for one of the و s ; as is shown by its pl., (S, Msb,) which is دَوَاوِينُ; (S, M, Msb, K;) for if the ى were radical, they would say دَيَاوِينُ; (S;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, K, TA:) Sb says that the و in دِيوَانٌ, though after ى, is not changed into ى, as it is in سَيِّدٌ, because the ى in the former word is not inherent; that word being of the measure فِعَّالٌ, from دَوَّنْتُ; (M;) [i. e.] it is from دَوَّنَ الكُتُبَ meaning he collected the writings; as is shown by their saying دُوَيْوِينٌ , (M,) which is the dim.: (Msb:) ISk says that دِيوَان is with kesr only [*to the* د]; (M;) but one says دِيوَانٌ also, (K,) which is mentioned by Ks, as postclassical, and by Sb; like بَيْطَارٌ: (M:) the meaning is *A* دَفْتَر [or

register]: (Shifá el-Ghaleel, TA:) or *a collection of written leaves* or *papers* [*forming a book, generally for registration*]: (ISk, M, Mgh, * K:) or *a register of accounts; an accountbook:* (Msb:) and *a register of soldiers and pensioners* [*and others*]: (IAth, K:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Msb, K,) among the Arabs, (Msb,) for the prefects, or administrators, (Mgh, Msb,) and the Kádees, (Mgh,) is said to have been 'Omar: (Mgh, Msb, K: *) accord. to El-Máwardee, it is *a register of what concerns the rights,* or *dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof:* (TA:) then *any book* was thus called: and especially the *poetry of some particular poet:* so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifá el-Ghaleel, TA;) i. e. *a collection of poetry* [of a particular poet]. (TA.) [Hence,] one says, فُلَانٌ مِنْ أَهْلِ الدِّيوَانِ, meaning *Such a one is of those whose names are written in the register.* (Mgh.) [Also *Such a one is of the keepers of the register;* or, *is of the registrars.* (And sometimes it has another meaning, which see below.) And hence the saying] الشِّعْرُ دِيوَانُ العَرَبِ [*Poetry is the register of the Arabs*]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the ديوان [properly so called] refer to their ديوان in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Har p. 263.) ___ Afterwards, also, it was applied to signify *An account,* or *a reckoning.* (Msb, TA.) ___ And *Writers* [*of accounts* or *reckonings*]. (TA.) ___ And *A place of account* or *reckoning,* (Msb, TA,) and *of writers* [*of accounts* or *reckonings*] (TA.) ___ [Also *A council, court,* or *tribunal:* see دَسْتٌ. Hence أَهْلُ الدِّيوَانِ sometimes means *The people of the council, court,* or *tribunal.* ___ And also, in the present day, *A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure* or *frame, with cushions to lean against;* or *two*

or *more of such mattresses &c. similarly placed.*]

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دِيوَانِىٌّ *Of,* or *belonging to, a* دِيوَان. (TA.)

دُوَيْوِينٌ dim. of دِيوَانٌ, q. v. (M, * Msb.)

أَدْوَنُ is used by IJ in the phrase ذٰلِكَ أَقَلُّ الأَمْرَيْنِ وَأَدْوَنُهُمَا [*That is the lesser of the two affairs,* or *cases, and the lower, baser,* &c., *of them*]: but [ISd says that] this is strange, because [he held that], like أَحْنَكَ, it has no verb belonging to it. (M.)

دوى

1 دَوِىَ, (S, M, Msb, K,) aor. يَدْوَى, (Msb,) inf. n. دَوًى, *He was,* or *became, diseased, disordered, distempered, sick,* or *ill:* (S, M, Msb, K:) and *he was,* or *became, affected with consumption,* or *ulceration of the lungs.* (M.) ___ [Hence,] دَوِىَ صَدْرُهُ *His bosom was,* or *became, affected with rancour, malevolence, malice,* or *spite.* (S.)

2 دوّى, (T, S, M, K,) inf. n. تَدْوِيَةٌ, (T, S, K,) *He,* or *it, made a sound;* or *what is termed* دَوِىّ; (T, M;) [i. e., *a confused and continued sound;* such as the *rustling,* or *murmuring,* of the wind; and the *rustling* of a bird; and the *humming,* or *buzzing,* of bees; and the *rumbling* of thunder; or the *distant sound* of rain and of thunder;] accord. to some, particularly said of thunder [as meaning *it made a rumbling sound*]; (M;) or *it* (a cloud) *thundered:* (KL:) and *he* (a stallioncamel) *brayed so as to make a* [*rumbling*] *sound such as is termed* دَوِىّ *to be heard.* (T, S, K.) [Also,] said of a bird, *It circled in the air without moving its wings:* (Msb:) or, accord. to As, one says of a dog, دوّى فِى الأَرْضِ [*he went round upon the ground*]; like as one says of a bird, دَوَّمَ فالسَّمآءِ, meaning it circled in its flight, rising: he says that التَّدْوِيمُ is not upon the ground, nor التَّدْوِيَةُ in the sky; and he finds fault with the first of the verses of Dhu-r-Rummeh cited in the second paragraph of art. دوم: but some say that the two verbs are dial. vars., both meaning *he went round about.* (S. [See also دَوَّمَ, in two places.]) ___ See also 2 in art. دو. Also, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) *It was,* or *became, overspread with the thin skin termed* دَوَايَةٌ. (T, S, M, K.) And, said of water, *It was,* or *became, overspread with what was raised and scattered by the wind,* (M, K,) *resembling what is termed* دُوَايَةٌ. (M.) ___ And [hence,] دَوَّتِ الأَرْضُ *The land became overspread with various herbage;* as though it were the دُوَايَةٌ of milk. (T.) دَوَّيْتُهُ, (inf. n. as above, TA,) *I*

gave him the دُوَايَة *of milk,* (M, K,) or *of broth, to eat it.* (M.) And دوّى *He sold* [and app. *made* also (see مُدَوٍّ)] *what is called* دَوَاة. (TA.)

3 **داويته** , (T, S, M, Msb, K,) inf. n. مُدَاوَاةٌ (T, S, Msb) and دَوَآءٌ, (T, S,) the latter allowable, (T,) *I treated him medically, curatively,* or *therapeutically;* (S, K;) *I cured him* [مِنْ مَرَضِهِ *of his disease*]; (T;) بِالدَّوَآءِ [*with the remedy*]: (M, K:) and *I tended him carefully,* or *treated him;* syn. عَانَيْتُهُ; (K, TA; [in the CK, erroneously, عَايَنْتُهُ;]) namely, المَرِيضَ [*the sick person*]. (M, * TA.) You say, هُوَ يُدَوِيدَاوِى: see 4. And, of a person, (T,) or thing, (S,) دُوِىَ, without idghám, to distinguish between the measures فُوعِلَ and فُعِّلَ; (T, S;) meaning [*He* or] *it was treated medically,* &c.: (S:) and دُوِىَ بِأَدْوِيَةٍ [referring to hair] *It was treated* (عُوِنَ) *with remedies,* such as oils and the like. (M.) ___ And دَاوَى فَرَسَهُ, inf. n. دَوَآءٌ, with kesr to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him:* (T:) or دَاوَيْتُ الفَرَسَ *I tended the horse well;* or *took good care of him.* (M.) [See also دَوَآءٌ.]

4 **ادواه** *i. q.* أَمْرَضَهُ [which signifies *He rendered him diseased, disordered, distempered, sick,* or *ill:* and also *he found him to be so*]. (S, K.) You say, هُوَ يُدْوِى وَيُدَاوِى [*He renders,* or *finds* one *to be, diseased,* &c., *and treats medically,* &c., or *cures*]. (S.) And *He suspected him; thought evil of him;* a dial. var. of أَدْوَأَهُ. (AZ, TA.) And ادوى *He became a companion to a sick person.* (K.)

6 **تداوى بِدَوَآءٍ** , (Msb,) or بِالشَّىْءِ (S,) *He treated himself medically, curatively,* or *therapeutically,* [or *he cured himself, with a remedy,* or] *with the thing.* (S.)

8 **ادَّوَيْتُ** *I ate the thin skin, termed* دُوَايَة, *upon milk* [or *broth*]: (S:) or ادَّوَى بِالدُّوَايَةِ *He took and ate the* دُوَايَة. (M, K.)

دَوًى *Disease, disorder, distemper, sickness, illness,* or *malady:* (S, M, K:) and *consumption,* or *ulceration of the lungs:* (M:) or *internal disease in the chest;* whereas دَآءٌ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. أَدْوَآءٌ, which is pl. of دَآءٌ.] See also دَوٍ, below, in three places. ___ Also *Foolish; stupid;* or *unsound, dull,* or *deficient, in intellect;* (S, M, K;) applied to a man. (S.) ___ And (so applied, TA) *Cleaving to his place;* (M, K;) *not quitting it.* (M.) See also دَوَاةٌ.

دَوٍ and دَوًى (applied to a man, S) *Diseased, disordered, distempered, sick,* or *ill:* (T, M, K:) or *whose* جَوْف [i. e. *chest,* or *belly,*] *is in a bad,* or *corrupt, state, by reason of a disease:* (S:) the former word has a dual form and a pl., [which is دَوُونَ,] and a fem., (M,) which is دَوِيَةٌ: (S:) but دَوًى is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses ↓ the latter as meaning *disordered,* or *ill, by reason of intense drowsiness.* (M.) ___ [Hence,] one says, إِنَّهُ لَدَوِى الصَّدْرِ [meaning *Verily he is one whose bosom is affected with rancour, malevolence, malice,* or *spite:* see 1, second sentence]: and a poet says,

* وَعَيْنُكَ تُبْدِى أَنَّ صَدْرَكَ لِى دَوِى *

[*And thine eye shows that thy bosom is affected with rancour towards me*]. (Lth, T.) ___ أَرْضٌ دَوِيَةٌ *A land in which are diseases:* (As, T, S:) *a land that is unsuitable* [or *unhealthy*]; as also دَوِيَّةٌ and دُوِيَّةٌ. (M, K.)

دَوَاةٌ [vulgarly دَوَايَةٌ, *An ink-bottle;* and, more commonly, *an inkhorn;* i. e. *a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle;* the most usual king is figured in my work on the Modern Egyptians, ch. ix.;] *a certain thing,* (S, M, Msb, K,) *well known,* (M, K,) *from which one* [*takes the ink and instruments with which he*]

writes: (S, Msb:) pl. دَوًى , (S, M, K,) [or rather this is a coll. gen. n.,] and دُوًى, (T, S, M, K,) which is pl. of دَوًى, (S, TA,) as also دَوًى, (M, K,) and دَوَيَاتٌ, (S, Msb,) which is applied to a number from three to ten [inclusive]. (S.) Also The *rind*, or *skin, of the colocynth*, and *of the grape*, and *of the melon;* and so ذَوَاةٌ. (K.)

دَوَآءٌ (T, S, M, Msb, K) and دَوَآءٌ (S, M, K, said in the Msb to be a subst. from دَاوَيْتُهُ,) and دُوَآءٌ , (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) *A medicine; a remedy:* (T, M, Msb, K:) pl. أَدْوِيَةٌ. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

* يَقُولُونَ مَخْمُورٌ وَهٰذَا دَوَاؤُهُ *
* عَلَيَّ إِذْنَ مَشّى إِلَى البَيْتِ وَاجِبُ *

[*they say,* He is *affected with the remains of intoxication; and this is his remedy: on me, if the case be so, walking to the House* of God *is incumbent*]: meaning that they said, Flogging, and chastisement, is his دَوَآءٌ: but he says, On me is incumbent a pilgrimage walking if I have drunk it: but it is said [by some] that دَوَآءٌ is only an inf. n. of دَاوَيْتُهُ, like مُدَاوَاةٌ. (S.) ___ دَوَآءٌ also signifies *Food.* (M, TA.) ___ And The *means by which a horse is treated, consisting in what are termed* تَضْمِيرٌ *and* حَنْذٌ [explained in the second paragraph of art. ضمر and the first of art. حنذ]: and the *means by which a young woman,* or *female slave, is treated in order that she may become fat:* and also applied to *milk;* because they used to effect the تضمير of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called قَفِيَّةٌ; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دُوَآءٌ : see the next preceding paragraph.

دَوَآءٌ : see دَوَآءٌ, in two places.

دَوِيٌّ : *A sound:* (M:) or *a confused and continued sound* (حَفِيفٌ); as [the *rustling,* or

murmuring,] of the wind; and [the *rustling*] of a bird; and [the *humming,* or *buzzing,*] of bees: (S, K:) and the *distant sound* of rain and of thunder: (T:) or, as some say, particularly the [*rumbling*] *sound* of thunder: (M:) [and *a ringing in the*

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ears; as in the saying] خَلَا بَطْنمن الطَّعَام حَتَّسمعْتُ دويًّا لمسامعى [*My belly became empty of food so that I heard a ringing in my ears*]. (T.) [It is also an epithet; whence] أَرْضٌ دَوِيَةٌ: see دَوٍ, last sentence.

دُوِىٌّ [an epithet; whence] أَرْضٌ دُوِيَّةٌ: see دَوٍ, last sentence.

دُوَايَةٌ *A thin skin,* (S, M,) *a substance that resembles the pellicle of the egg,* (Lh, M, K,) *that overspreads the surface* of milk (Lh, S, M, K) and of broth (S, M) and of [the kind of pottage called] هَرِيسَة (Lh, M, K) and the like (K) *when the wind blows upon it;* (Lh, M, K;) as also دَوَايَةٌ . (S, M, K.) ___ And in, or upon, the teeth, *A greenness.* (M, K.)

دَوَايَةٌ : see the next preceding paragraph.

دَوَاتِىٌّ and دَوَوِىٌّ (MA) and داوى (TA [app. دَاوِىٌّ]) The *bearer of the* دَوَاةٌ. (MA, TA.) [In recent times, the Pers. word دَوِيدَارْ, or دَوَادَارْ, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.]

دَوَوِىٌّ : see what next precedes: and see also art. دو.

دُوَوِىٌّ : see art. دو.

دَوِّىٌّ : see art. دو.

دُوًّى : see art. دو.

دَوِيَّةٌ : see art. دو.

دَاوٍ *Much,* or *abundant,* food; as also مُدْوٍ . (M, K. [The latter word erroneously written in the CK مُدْوٍ.]) ___ Milk *having upon it what is termed* دُوَاية, *like the pellicle of the egg:* (K, TA:) and water *overspread with a slight coat* [*of particles blown upon it by the wind*]; as also مُدْوٍ . (T.) And مَرَقَةٌ دَاوِيَةٌ and مُدْوِيَةٌ *A mess of broth having much grease* [*floating upon its surface*]. (M.)

دَايَةٌ , mentioned in this art. in the M and TA: see art. دأى.

دَاوِىٌّ : see دَوَاتِىٌّ.

دَاوِيَةٌ and دَاوِيَّةٌ: see art. دو.

مُدْوٍ , applied to clouds (سَحَابٌ, S, K), *Thundering:* (K:) or *vehemently,* or *loudly, thundering, and in a state of commotion.* (S.) See also دَاوٍ in three places. ___ [Hence,] أَرْضٌ مُدْوِيَةٌ *Land overspread with various herbage;* as though it were the دُوَاية of milk: or *having abundant herbage of which nothing has been eaten.* (T.) ___ And أَمْرٌ مُدْوٍ *An affair that is* [*as though it were*] *covered:* (K:) or *an affair of which one knows not what is behind it; as though it were covered and concealed by a* دُوَاية. (M.) Also The *maker,* or *manufacturer, of the* دَوَاة.

(TA: but there written مُدْوِى.)

ديبوذ

ديبوذ *A garment,* or *piece of cloth, having a double woof;* expl. by ثوب ذو نيرين: pl. دَيَابُوذ [an anomalous form of pl.] and دَيَابِيذ: (Kudot;:) or دَيَابُوذ has this signification; expl. by ثوب ينسج بئرين; [in form] as though [an irreg.] pl. or دِيبُوذ, of the measure فِيعُول: (S, L:) an arabicized word, from the Persian دو بوذ [or دو پود]: (A 'Obeyd, S, L, K: *) sometimes arabicized with an unpointed د [for its final letter]. (S, L, K.) [See نير.]

دَيَابُوذ : see above, in two places.

ديث

1 **دَاثَ**, aor. يَدِيثُ, inf. n. دَيْثٌ, *It* (a thing) *was,* or *became, soft,* or *supple;* and *easy:* whence the term دَيُّوثٌ. (Msb.) ___ [And hence,] داث, aor. as above, inf. n. دَيَاثَةٌ, *He was,* or *became,* [*a wittol,* or *tame cuckold;* or] *without jealousy, and regardless of shame:* so in the Nawádir of Aboo-'Alee Zekereeyà Ibn-Hároon Ibn-Zekereeyà El-Hejeree: (TA:) and تَدَيُّثٌ signifies the *acting the part,* or *performing the office,* [*of a* دَيُّوث, or *wittol;* or] *of a pimp to one's own wife.* (T, K.)

2 **دَيَّثَهُ**, [inf. n. تَدْيِيثٌ,] *He softened,* or *suppled, it;* and *made it easy.* (Msb.) You say also, دَيَّثَتْهُ المَطَارِقُ *The instruments called* مطارق *softened,* or *suppled, it;* namely, a thing. (M.) ___ *He made it* (a road) *even, smooth,* or *easy to walk or ride upon.* (M, TA.) ___ *He smoothed it;* namely, an affair. (M.) ___ *He broke,* or *trained, him,* namely, a camel, *in some measure* [*so as to subdue his refractoriness*]. (M.) ___ And in like manner, [*He prepared it in some measure;* namely,] a skin in the tan, or tanning-liquid: and a spear in the ثِقَاف [or straitening-instrument]. (M.) ___ *He subdued him;* or *rendered him submissive,* (S, M, K,) *and gentle;* namely, a man. (M.) دُيِّثَ بِالصَّغَارِ occurs in a trad. as meaning ذُلِّلَ [i. e. *He was subdued,* or *rendered submissive, by abasement,* or *by tyranny, oppression,* or *injury*]. (TA.) ___ And *It* (time, or fortune,) *tried him,* or *proved him, and rendered him experienced, and submissive.* (M.)

5 **تَدَيَّثَ** see 1.

دَيَاثَةٌ The *act,* or *conduct, of the* دَيُّوث [or *wittol,* &c.]. (Msb.) [See also دَاثَ, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] It is also said to signify *A distortion in the tongue:* so in

the Nh: or, as some say, the word in this sense is دَثَاثَةٌ. (TA.)

دَيُّوثٌ, (written by some دَيُوثٌ, without tesh-deed, which is strange, TA,) a word of wellknown meaning, (K,) [*A wittol*, or *tame cuckold;*] *one to whose wife another man comes with his* [*the husband's*] *knowledge:* (Th, M:) or *one to whose wife other men go in so that he sees them;* as though he had softened, or suppled, [or tamed,] himself to endure this: (M:) or *one who is not jealous of him who goes in to his wife:* (Mgh:) or *a pimp to his own wife:* (T:) or *one who is not jealous of his wife:* (T, Msb:) or *i. q.* قُنْذُعٌ; i. e. *one who has no jealousy:* (S:) or *a submissive, compliant, man, without jealousy:* (A:) said to be an arabicized word from the Syriac: or from مُدَيَّثٌ as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from دَاثَ [q. v.]. (Msb.)

مُدَيَّثٌ A camel *broken*, or *trained, so that his refractoriness is subdued:* (T:) or *broken*, or *trained, but not thoroughly.* (A.) ___ A road *beaten*, or *trodden*, (S, A, TA,) *and made even*, or *easy to walk or ride upon:* (S, TA:) or *that has been travelled until it has become plain*, or *conspicuous.* (T, TA.)

ديخ

2 **ديّخ** , inf. n. تَدْيِيخٌ: see 2 in art. دوخ, in two places.

دید

2 **دیّد** : see 1 in art. دود.

دیدَ : see دَدَنْ.

دیدانْ : see دَدَنْ.

دير

5 **تدير** : see art. دور.

دير : see art. دور.

ديرانى : see art. دور.

دير : see art. دور.

ديرة : see art. دور.

ديار : see art. دور.

ديور : see art. دور.

ديص

1 **داصَ** , aor. يَدِيصُ, (S, M, A, K,) inf. n. دَيَصَانٌ (S, M, K) and دَيْصٌ, (M,) *He*, or *it, declined; turned aside,* or *from the right course* or *direction;* syn. زَاغَ, (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A,] رَاغَ, with رآء [instead of زاى], (TA,) and حَادَ: (S, A, K:) *he deviated* from the road. (M, TA.) ___ *He* (a man, M) *fled* (M, K) *from war,* or *battle.* (K.) ___ *It* (anything) *moved about beneath one's hand.* (M, K.) You say, دَاصَتِ السَّلْعَةُ, (S, A,) or الغُدَّةُ, (S, M, K,) which is the same, (S,) inf. ns. as above, (M,) *The ganglion wabbled,* or *moved to and fro,* or *went and came,* (S, A, K,) *being put in motion by the hand,* (S,) or *beneath the hand of him who put it in motion,* (K,) or *beneath the skin:* (A:) or *slipped about* (تَزَلَّقَتْ) *between the skin and the flesh.* (M.) And in like manner you say, دَاصَتِ السَّمَكَةُ فِى المآءِ [*The fish glided about, to and fro, in the water*]. (A.) ___ Also, (K,) inf. n. دَيْصٌ, (Ibn- 'Abbád,) *He was,* or *became, brisk, lively,* or *sprightly:* (Ibn-'Abbád, K:) said of a groom. (Ibn-'Abbád.) ___ And *He* (a man, TA) *was,* or *became, low,* or *vile, after highness of rank* or *condition.* (K.)

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7 **انداصَ** *It* (a thing) *slipped out* (انْسَلَّ) from the hand. (S, M, K.) ___ انداصَ عَلَيْنَا بِشَرٍّ (S, M, K *) *He came upon us suddenly,* or *unawares, with evil,* or *mischief;* syn. هَجَمَ, (M,) or فَاجَأَ. (K.)

دَيْصٌ , (so in the TA,) or دَاصَةٌ , (so in a copy of the M,) The *motion of flight.* (M, TA.) [See also 1, and see دَائِصٌ.]

دَاصَةٌ : see دَيْصٌ. Also pl. of دَائِصٌ [q. v.]. (S, K.)

دِيوَصٌ , [so in the TA, but probably دِيَّوَصٌ, like its syn. دِلَّوَصٌ,] with kesr, *That moves about.* (Ibn-'Abbád, TA.)

دَيَّاصٌ A man *over whom one cannot get power:* (S, K:) or *strong in the muscles:* (M:) or a man *whom one cannot seize because of the strength of his muscles:* (As, TA:) or a *fat* man: (K:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with ة, a *fat* woman: (TA:) or a woman *bulky,* (A,) or *fleshy,* (AA, K, TA,) *and short,* (AA, A, K, TA,) *and that quivers,* or *quakes* [*by reason of her abundance of flesh*]: (AA, A, TA:) or a *fleshy* woman: and a *short* woman. (CK.)

دَائِصٌ *A thief:* pl. دَاصَةٌ. (S, K.) ___ *One who follows the magistrates, and goes round about a thing.* (Ibn-'Abbád, K.) ___ The pl., mentioned above, also signifies *Men who flee from war,* or *battle:* or *who put themselves in motion for flight.* (TA.) ___ And The *lowest* or *basest* or *meanest sort of mankind,* or *of people;* because of their being much in commotion: (Kr, M:) one of such is termed دَائِصٌ. (M.)

مَدَاصٌ *A diving-place,* or *plunging-place, in water:* (El-Moheet, K:) *a place in which fish go to and fro.* (A.)

مَدِيصٌ [app. *A place where a person,* or *thing, declines;* or *turns aside,* or *from the right course* or *direction:* a meaning which seems to be indicated in the S and TA]. A rájiz says,

* إِنَّ الجَوَادَ قَدْ رَأَى وَبِيصَهَا *

* فَأَيْنَمَا دَاصَتْ يَدِصْ مَدِيصَهَا *

[*Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside*]. (S, TA.)

إِنَّهُ لَمُنْدَاصٌ بِالشَّرِّ (S, K) *Verily he is one who comes suddenly,* or *unawares,* [upon others] *with evil,* or *mischief; one who is wont to make* [others] *fall* [so I here render وَقَّاعٌ] *thereinto.* (K.)

ديف

1 **دَافَهُ** , aor. يَدِيفُهُ, inf. n. دَيْفٌ: see 1 in art. دوف.

ديك

دكْ دكْ a cry used in chiding domestic cocks. (K.)

ديكٌ a word of well-known meaning, (S, K,) The *domestic cock;* i. e. the *male of the* دَجَاج: (Msb, TA:) pl. (of mult. TA) دِيَكَةٌ and دُيُوكٌ (S, Msb, K) and (of pauc. TA) أَدْيَاكٌ. (K.) Sometimes it is employed as meaning دَجَاجَةٌ, (K,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

* دَجَاجَةٌ وَزَقَّتِ الدِّيكُ بِصَوْتٍ زَقًا *

[*And the cock muted with a sound, with* vehement *muting*]; (K;) because the ديك is also a دَجَاجَة: so says ISd. (TA.) ___ ديكُ الجنّ [*The cock of the jinn,* or *genii;*] *a certain little creeping thing,* or *insect,* (دُوَيْبَّة,) *found in gardens.* (Kzw.) And the surname of the poet 'Abd-Es-Selám. (K.) *Solicitously affectionate; compassionate:* (K:) or *solicitously affectionate; affectionate to off spring;* applied to a man, in the dial. of ElYemen: so accord. to El-Muärrij; who says that hence the ديك [or domestic cock] is thus called. (TA.) The [*season called*] رَبِيع [here meaning *spring*]; as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the ديك [or domestic cock]. (TA.) *One,* and *all, of the three stones on which the cooking-pot is placed:* used alike as sign. and pl. (El-Muärrij, K.) The *protuberant bone behind the ear of the horse:* (K:) IKh explains it as meaning *a certain bone behind the ear;* not particularizing a horse nor any other animal. (IB.)

دِيكَةٌ [is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying *A domestic hen.*]

أَرْضٌ مَدَاكَةٌ and مُدَاكَةٌ and مَدِيكَةٌ *A land abounding with* دِيكَة [or *domestic cocks*]. (K.)

أَرْضٌ مَدِيكَةٌ : see what next precedes.

ديم

1 **دَامَتِ السَّمَآءُ**, aor. تَدِيمُ, inf. n. دَيْمٌ: see 1 in art. دوم.

2 **دَيَّمَتِ السَّمَآءُ** : and دَيَّمُوا said of horses: see 1 in art. دوم, in the latter half of the paragraph, in three places.

مَا زَالَتِ السَّمَآءُ دَيْمًا دَيْمًا : see دَوْمٌ, in art. دوم.

دِيمٌ : see دِيمَةٌ.

دِيمَةٌ : see art. دوم.

دِيمُومٌ and دِيمُومَةٌ: see arts. دم and دوم.

دَيُّومٌ : see دَائِمٌ, in art. دوم.

أَرْضٌ مَدِيمَةٌ and مُدَيَّمَةٌ: see art. دوم.

دين

1 دَانَ, (IAar, S, K, TA,) aor. يَدِينُ, (IAar, M, K, TA,) [inf. n. دِينٌ, (which see below,) in this and most of the other senses, or the inf. n. is دِينٌ, and دِينٌ is a simple subst.,] *He was,* or *became, obedient; he obeyed:* (IAar, S, M, K, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, *he was,* or *became, abased and submissive:* (IAar, * K, * TA:) or *he was,* or *became, abased and enslaved and obedient.* (S.) You say, دَانَ لَهُ, (S,) and دَنْتُ لَهُ and دَنْتُهُ, (M, TA,) *He,* and *I, was,* or *became, obedient to him* [&c.], or *obeyed him* [&c.]. (S, M, TA.) And دَنْتُهُ, (M, K,) aor. أَدِينُهُ, (K,) *I served him, did service for him,* or *ministered to him, and acted well to him.* (M, K.) ___ [Hence,] *He became* [*a servant of God,* or] *a Muslim.* (TK.) You say, دَانَ بِٱلْإِسْلَامِ, inf. n. دِينٌ, with kesr, [and دِيَانَةٌ,] *He became,* or *made himself, a servant of God by* [*following the religion of*] *El-Islám;* [i. e. *he followed El-Islám as his religion;*] and so تَدَيَّنَ. (Msb.) And دَانَ بِكَذَا, (S,) and دَنْتُ بِهِ, (M, K,) inf. n. دِيَانَةٌ [and دِينٌ]; and تَدَيَّنَ بِهِ, [and تَدَيَّنْتُ بِهِ; *He,* and *I, followed such a thing as his,* and *my, religion;*] (S, TA;) from دِينٌ as signifying obedience. (S.) And دَانَ بِدِينِهِمْ *He followed them in their religion; agreed with them,* or *was of one mind* or *opinion with them, upon,* or *respecting, their religion; took,* or *adopted, their religion as his.* (TA.) And the trad. of 'Alee, مَحَبَّةُ ٱلْعُلَمَآءِ دِينٌ يُدَانُ ٱللّٰهُ بِهِ [*The love of the learned is* a kind of *religion with which God is served*]. (TA.) In the phrase وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ [*Nor follow the religion of the truth,* or *the true religion*], in the Kur ix. 29, El-Islám is meant. (Jel.) Also *He was,* or *became, disobedient; he disobeyed:* and *he was,* or *became, mighty, potent, powerful,* or *strong;* or *high,* or *elevated, in rank, condition,* or *state; noble, honourable, glorious,* or *illustrious.*

(IAar, T, K.) Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) Also, (S, M, Msb, K,) first pers. دنتُ, (T, M8gh,) aor. as above, (T, S, Msb,) inf. n. دِينٌ, (S, Msb,) from المَدَاينَةُ, (Msb, [see 3,]) *i. q.* أَخَذَ الدَّيْنَ, (IKt, M, Msb, K,) or [rather] أَخَذَ دَيْنًا, (T,) [*He took,* or *received, a loan,* or *the like; he borrowed:* or *he took,* or *received,* or *bought, upon credit;* which is the meaning generally obtaining: and ادَّانَ and أَدَانَ and استدان and تدّين signify [in like manner] أَخَذَ دَيْنًا: (K:) or the first, i. e. دان, signifies *he sought,* or *demanded, a loan,* or *the like;* (ISk, S, Mgh, Msb;) as also ادّان and استدان : (S, Mgh:) and *he became indebted, in debt,* or *under the obligation of a debt:* (S:) and ادّان and أَدَانَ and استدان signify أَخَذَ بِدَيْنٍ [*he took,* or *received, by incurring a debt;* i. e. *he took,* or *received,* or *bought, upon credit;* like أَخَذَ دَيْنًا]; (M;) or the first and last of these three signify أَخَذَ الدَّيْنَ, and اقْتَرَضَ [which means the same]: but أَدَانَ signifies *he gave,* or *granted, what is termed* دَيْنٌ [meaning *a loan,* or

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the like: or *he gave,* or *granted,* or *sold, a thing upon credit*]: (TA:) accord. to Esh-Sheybánee, this last verb signifies *he became entitled to a debt from others* [or *from another*]: Lth says that it (أَدَانَ) signifies *he was,* or *became, such as is termed* مُسْتَدِينٌ; [i. e. it is *syn. with* استدان, as it is said to be in the M and K;] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means *he sold upon credit;* or *became entitled to a debt from others* [or *from another*]; (T, TA;) or *he sold to persons upon a limited credit,* or *for payment at an appointed period, so that he became entitled to a debt from them:* (S:) and accord. to Sh, ادّان signifies *he became much in debt.* (T, TA.) El-Ahmar cites the following verse of El-'Ojeyr Es-Saloolee:

* نَدِينُ وَيَقْضِى ٱللّٰهُ عَنَّا وَقَدْ نَرَى *

* مَصَارِعَ قَوْمٌ لَا يَدِينُونَ ضُيَّعِ *

[*We incur debt, and God pays for us; and sometimes,* or *often, we see the places of overthrow of a people, who incur not debt, in a state of perdition*]: in the S [and the T] ضُيَّعًا; but correctly as above; for the whole of the قَصِيدَة is مَخْفُوضَة. (IB, TA.) And it is said in a trad., ادَّانَ مُعْرِضًا, (S, K,) or, as some relate it, دَانَ, (K,) *He bought upon credit,* or *borrowed,* or *sought* or *demanded a loan, of whomsoever he could, addressing himself to such as came in his way:* (S, TA:) or both mean *he bought upon credit avoiding payment:* or *he contracted a debt with every one who presented himself to him:* (K, TA: [see also other explanations voce مُعْرِض ادّان signifies *he bought upon credit:* (K:) or [thus and also] *the contr.,* i. e. *he sold upon credit.* (T, K.) ___ It is also trans.; and so is أَدَانَ . (Msb.) You say, دَنْتُهُ, (M, Mgh, K, [in the CK دِينَةٌ is here put for دَنْتُهُ,]) inf. n. دِينٌ; (TA;) and أَدَنْتُهُ (M, Mgh, K,) inf. n. إِدَانَةٌ; (TA;) *I gave him,* or *granted him, to a certain period, what is termed* دِينٌ [meaning *the loan,* or *the like; I lent to him:* or *I gave him,* or *granted him, credit;* or *sold to him, upon credit*]: (M, K, TA:) *so that he owed a debt:* (TA:) and *i. q.* أَقْرَضْتُهُ [*I gave him,* or *granted him, a loan,* or *the like*]; (M, * Mgh, K;) as also دَيَّنْتُهُ : (Mgh:) or دَنْتُهُ has this last meaning: (A 'Obeyd, S, M:) and أَدَنْتُهُ signifies *I sought,* or *demanded, of him a loan,* or *the like;* syn. اسْتَقْرَضْتُ مِنْهُ; as also اسْتَدَنْتُهُ : (M:) or دَنْتُهُ has each of the last two meanings: (A 'Obeyd, T, Msb:) and signifies also *I received from him a loan,* or *the like.* (K.) And one says, أَدِنِّي عَشَرَةَ دَرَاهِمَ meaning *Lend thou to me ten dirhems.* (S, TA.) دَانَهُ, (S,) first pers. دَنْتُهُ, (M, Msb, K,) inf. n. دِينٌ (S, M, K) and دَيْنٌ, (M, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies *He repaid, requited, compensated,* or *recompensed, him,* (S, M, Msb, K,) بِفِعْلِهِ *for his deed:* and so دَايَنَهُ , inf. n. مُدَايَنَةٌ and دَيَانٌ. (M.) And دَنَّاهُمْ *We did to them like as they did to us.* (Ham p. 10.) One says, كَمَا تَدِينُ تُدَانُ, (T, S, M,) a prov., (M,)

meaning *Like as thou repayest,* or *requitest,* &c., *thou shalt be repaid,* or *requited,* &c.; (S, M;) i. e. *according to thy deed thou shalt be repaid,* or *requited,* &c.: (S:) or, as some say, *like as thou doest, it shall be done to thee:* (M:) or *like as thou doest thou shalt be given,* and *repaid,* &c. (T.) And it is said in a trad., اَللّٰهُمَّ دِنْهُمْ كَمَا يَدِينُونَنَا, meaning *O God, repay them,* or *requite them,* &c., *with* [*the like of*] *that which they do to us.* (TA.) ___ اللّٰهُ لَيَدِينَنَّ مِنَ الجَمَّآءِ لِلْقَرْنَآءِ, a trad. of Selmán, means *God will assuredly retaliate* [*for her that is hornless upon her that is horned*]. (TA.) ___ And one says, مَنْ دَانَ نَفْسَهُ رَبِحَ, i. e. *He who reckons with himself* [*gains*] (Ham p. 10. [Or the verb may here have the meaning next following.]) Also, دَانَهُ, *He abased him,* (T, S, K,) and *enslaved him.* (T, S.) Hence, (T,) it is said in a trad., الكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ, (S, T,) i. e. [*The intelligent is*] *he who abases, and enslaves, himself* [*and works for that which shall be after death*]: or, as some say, *who reckons with himself:* (T:) or, accord. to some, *who overcomes himself.* (TA.) And دَانَهُ, (K,) first pers. دَنْتُهُ, (T,) signifies *He made him to do that which he disliked.* (AZ, T, K.) And دِينَ *He was made to do that which he disliked.* (T.) ___ And دَنْتُهُ, inf. n. دِينٌ, *I ruled, governed,* or *managed, him,* or *it.* (M, TA.) And *I possessed it; owned it;* or *exercised,* or *had, authority over it.* (Sh, S, K, TA.) دَانَ, (IAar, T, K,) aor. يَدِينُ, (K,) [inf. n., app., دِينٌ, which see below,] signifies also *He became accustomed* or *habituated,* or *he accustomed* or *habituated himself, to good* or *to evil:* (IAar, T, K:) and, accord. to Lth, (T,) دِينَ signifies *he was accustomed* or *habituated:* (T, M:) or, as some say, دِينٌ signifying custom, or habit, has no verb. (M.) And *He* (a man, IAar, T) *was,* or *became, smitten,* or *affected, by a disease.* (IAar, T, K.)

2 **دَيَّنَهُ**, (S, Mgh, Msb, K,) inf. n. تَدْيِينٌ, (S, K,) *He left him to his religion;* (S, Mgh, Msb, K;) *left him and his religion, not opposing him in that which he held allowable in his belief.* (Msb.)

___ *He believed him:* so in the saying, دِينُهُ فِى القَضَآءِ [*He believed him in respect of the judgment,* or *judicial decision*], (T, M, Mgh, *) and فِيمَا بَيْنَهُ وَبَيْنَ ٱللّٰهِ [*in respect of what was between him and God*]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) ___ دَيَّنْتُ الحَالِفَ (T, TA) *I confirmed the swearer* (قَوَّيْتُهُ [so in the TA, but in the T بَرَّيْتُهُ, app. for بَرَّأْتُهُ, *I held him,* or *pronounced him, to be clear,* or *quit,* if not a mistranscription for قَوَّيْتُهُ,]) *in that which he swore.* (T, TA.) See also 1, in the latter half of the paragraph. دَيَّنْتُهُ القَوْمَ *I made him ruler, governor,* or *manager of the affairs, of the people,* or *company of men.* (M.) And دِينُهُ الشَّىْءَ, (T, * TA,) inf. n. as above, (TA,) *He made him to possess the thing: to own it;* or *to exercise,* or *have, authority over it.* (T, * TA.) El-Hotei-ah says, (T, S, M,) addressing his mother, (T,)

* لَقَدْ دُيِّنْتِ أَمْرَ بَنِيكِ حَتَّى *

* تَرَكْتِهِمُ أَدَقَّ مِنَ الطَّحِينِ *

(T, S, M,) meaning مُلِّكْتِ [i. e. *Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour*]. (T, S.) And hence the saying, يُدَيَّنُ الرَّجُلُ أَمْرَهُ i. e. يُمَلَّكُ [*The man shall be made to have the ordering of his affair,* or *affairs,* or *case*]. (Sh, T.)

3 **دَايَنَهُ**, (S, M, A, K,) inf. n. مُدَايَنَةٌ and دَيَانٌ, (TA,) *I dealt,* or *bought and sold, with him upon credit;* (A, TA;) *I dealt,* or *sold and bought, with him, giving upon credit and taking upon credit:* (S, TA:) or *I lent to him;* or *I gave him,* or *granted him, a loan,* or *the like; and he did so to me:* (M, K:) or *I dealt with him upon credit, giving* or *taking.* (Ksh * and Bd in ii. 282.) See also 1, in the latter half of the paragraph. Each of the inf. ns. mentioned above is also syn. with مُحَاكَمَةٌ [*The summoning another to the judge, and litigating with him:* &c.]. (TA.)

4 **ادان** , inf. n. إِدَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. ___ As a trans. v.: see 1, in the latter half of the paragraph, in four places. ___ [The following significations, namely, Subegit, and Pensavit, assigned to this verb by Golius as on the authority of the KL, and Voluit sibi esse servum, and Servum cepit, followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

5 **تدين** : see 1, in the former half of the paragraph, in three places.

6 **تَدَايَنُوا** *They sold and bought, one with another, upon credit;* and in like manner تَدَايَنَا is said of two persons: (S:) or *they took,* or *received,* or *bought, upon credit* [app. *one of another*]: and so ادَّايَنُوا [which is a variation of the former]. (M.) إِذَا تَدَيَّنْتُمْ بِدَيْنٍ, in the Kur ii. 282, means *When ye deal, one with another,* (Ksh, Bd, Jel, Msb,) *upon credit, giving* or *taking,* (Ksh, * Bd,) or *by prepayment,* (Jel, Msb,) or *lending* or *the like,* (Jel,) &c. (Msb.)

8 **ادَّانَ** , originally ادْتَانَ: see 1, in six places.

10 **استدان** , as an intrans. v.: see 1, in the former half of the paragraph, in three places. ___ استدانه *He sought,* or *demanded, of him what is termed* دَيْنٌ [meaning *a debt*]: and also *i. q.* استقرض منه. (M.) See 1, in the latter half of the paragraph.

دَيْنٌ [is an inf. n. of 1: ___ and is also a simple subst., and] properly signifies [*A debt;* such as] the *price of a thing sold* [*which the purchaser is under an obligation to pay*]; and *a dowry* [*which one engages to pay*]: and *a loan,* or *the like;* syn. قَرْضٌ: (Msb:) or it is [*a debt*] *such as has an appointed time of falling due:* what

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has not such an appointed time is [properly, but not always,] termed قَرْضٌ: (K:) and دِينَةٌ signifies the same as دِينٌ (T, M, K) in the sense above explained: (K:) a valid دَيْنٌ صَحِيحٌ (دين) is *such as does not become annulled save by payment,* or *by one's being declared clear,* or *quit:* compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْنٌ, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دِينٌ is also applied to [*a debt incurred by*] *a thing taken unjustly, injuriously,* or *by violence;* as being likened to a دَيْنٌ properly so called: (Msb:) and it signifies also *anything that is not present:* [app. meaning *anything to be paid,* or *done, at a future time:*] (M, K:) the pl. [of pauc.] is أَدْيُنٌ (Lh, M, K) and [of mult.] دُيُونٌ (S, M, K) [and in the CK is added and دِينَةٌ, with kesr; but this is a mistranscription for دُنْتَهُ, as syn. with أَدْنَتُهُ, which follows it, connected therewith by وَ]: the pl. of دِينَةٌ is دِينٌ. (TA.) You say, مَا أَكْثَرَ دِينَهُ and دِينَتَهُ [*How great in amount. is his debt!*]; both meaning the same. (AZ, T.) And جِئْتُ لِطَلَبِ الدِّينَةِ i. e. الدَّيْنِ [*I came for the demanding of the debt*]. (AZ, T.) And عَلَيْهِ دَيْنٌ [*On him lies a debt;* i. e. *he owes a debt*]: and لَهُ دَيْنٌ [*To him is due a debt;* i. e. *he has a debt owed to him*]. (S, TA.) And اشْتَرَى بِالدَّيْنِ [*He bought upon credit*]: (K:) and أَخَذَ الدَّيْنَ (IKt, M, Msb, K) or [rather] أَخَذَ دَيْنًا [signifies the same; or *he took,* or *received, upon credit:* or *he took,* or *received, a loan,* or *the like; he borrowed*]: (T, K:) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or *he took,* or *received, by incurring a debt*]. (M.) And بَاعَ بِالدَّيْنِ [*He sold upon credit*]: (K:) and بَعْثُهُ بِدَيْنٍ (TA) or بِدَيْنَةٍ (S) [*I sold to him upon credit*]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or *I gave him,* or *granted him, credit:* or *I gave him,* or *granted him, the loan,* or *the like*]. (M, K, TA.) ___ [Hence,] *Death;* (K, TA;) because it is a دَيْنٌ [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ ٱللّٰهُ بِدَيْنِهِ [*May God smite him with his death*]. (TA.) ___

Thaalebeh Ibn-'Obeyd says, describing palm-trees,

* تَضَمَّنُ الحَاجَاتِ العِيَالِ وَ ضَيْفِهِمْ *

* وَمَهْمَا تَضَمَّنْ مِنْ دُيُونِهِمْ تَقْضِ *

[*They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay*]; by the دُيُون meaning what is obtained of their fruit that is gathered. (M, TA.)

دِينٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] *Obedience;* (T, S, M, K;) as also دِينَةٌ : (K: [in the M it is said, without any restriction, that دِينَةٌ is like دِينٌ:]) this is its primary meaning: and its pl. is أَدْيَانٌ: or, as some say, its primary meaning is that next following: (TA:) *a state of abasement,* (M, K, TA,) and *submissiveness.* (TA.) الدِّينُ لِلّٰهِ means *Obedience to,* and *the service of, God.* (T, K. *) And the saying, in the Kur [iv. 124], وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلّٰهِ means [*And who is better*] *in obedience* [*than he who resigns himself to God?*] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِى الدِّينِ means [*There shall be no compulsion*] *in obedience.* (Er-Rághib, TA.) ___ *A religion:* (K, and in one of my copies of the S:) pl. as above: (S:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kur [iii. 17], إِنَّ الدِّينَ عِنْدَ ٱللّٰهِ ٱلْإِسْلَامُ [*Verily the* only true *religion in the sight of God is El-Islám*]. (TA.) الدِّينُ is a name for *That whereby one serves God.* (S, * K.) [It is applied to *Religion, in the widest sense of this term, practical and doctrinal:* thus comprehending الإِيمَانُ, which means religious belief.] And it [particularly] signifies [*The religion of*] *El-Islám.* (M, K.) And *The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety,* or *of obedience to God,* or *of duty to Him and to men;* syn. الشَّرِيعَةُ. (TA.) And *The belief in the unity of God.* (K.) And *Piety,* or *pious fear,* and *abstinence from unlawful things;* syn. الوَرَعُ. (S, K.) ___ Also *A*

particular law; a statute; or *an ordinance;* syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَآءٌ [which signifies the same as حُكْمٌ]. (Katádeh, T, K.) It is said in the Kur [xii. 76], مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ, meaning *He* (Joseph) *was not to take his brother* as a slave for the theft *according to the law of the king* of Egypt; i. e., فِى حُكْمِ مَلِكِ مِصْرَ, (Jel,) or فَقَضَائِهِ; (Katádeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to ElUmawee, the meaning is, *in the dominion of the King.* (T.) ___ [*A system of usages,* or *rites and ceremonies* &c., *inherited from a series of ancestors.*] It is said in a trad., of the Prophet, كَانَ عَلَى دِينِ قَوْمِهِ, meaning *He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriagecustoms* (IAth, K, TA) *and their inheritances* (IAth, TA) *and their modes of buying and selling and their ways of acting,* (IAth, K, TA,) *and other ordinances of the faith* [&c.]; (IAth, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (IAth, K, TA:) or, as some say, the meaning here is, *their dispositions, in respect of generosity and courage;* from دِينٌ in the sense next following. (TA.) ___ *Custom,* or *habit;* (AZ, T, S, M, K;) as also دِينَةٌ : (M, * TA:) and *business:* (S, TA:) pl., as above, أَدْيَانٌ. (M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ ذٰلِكَ دِينِى *That has not ceased to be my custom,* or *habit.* (T, TA.) ___ *A way, course, mode,* or *manner, of acting,* or *conduct,* or *the like.* (K.) ___ *I. q.* تَدْبِيرٌ [app. as meaning *Management, conduct,* or *regulation, of affairs*]. (K.) ___ *State, condition,* or *case.* (S, M, K.) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, لَوْ لَقِيتَنِى عَلَى دِنٍ غَيْرِ هٰذِهِ لَأَخْبَرْتُكَ [*Hadst thou found me in a state other than this, I had informed thee*]. (S, M.) ___ *A property, such as is an unknown cause of a known effect;* syn. خَاصِّيَّةٌ. (KL. [The significations of Via and Signum and Opera, mentioned by Golius as from the KL, I do not find in my copy of that work.]) *Disobedience.* (S, K.) [Thus it bears a

signification the contr. of that first mentioned in this paragraph.] *Repayment, requital, compensation,* or *recompense:* (S, M, K:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, مَالِكِ يَوْمِ الدِّينِ, i. e. [*The King*] *of the day of requital,* in the Kur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) ___ *Retaliation, by slaying for slaying,* or *wounding for wounding,* or *mutilating for mutilating.* (TA.) ___ *A reckoning.* (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذَٰلِكَ الدِّينُ القَيِّمُ [is said to mean] *That is the right, correct,* or *true, reckoning.* (T, TA.) *Compulsion against the will:* (K:) *subdual, subjection,* or *subjugation; ascendency: sovereign,* or *ruling, power;* or *power of dominion:* (S, K:) *mastership,* or *ownership;* or the *exercise,* or *possession, of authority.* (K, TA.) *A disease:* (Lh, IAar, T, S, M, K:) or, accord. to El-Mufaddal, *an old disease.* (IAar, T.) [It is said to signify also] *A constant,* or *a gentle, rain;* as also دِينَةٌ : (K:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) *rain that has been constantly,* (T,) or *usually,* (K,) *recurring in a place:* (T, K:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Et- Tirimmáh, there cited as an ex., ends with وَدِينٍ, which is in that instance syn. with مَوْدُونٍ, meaning moistened; its و being the primal radical, not the conjunction وَ; and دِينٌ as meaning any kind of rain being unknown. (T, TA.) See also دَائِنٌ.

دِينَةٌ, (so in the TT, as from the T,) or دِينَةٌ , with kesr, (so in the TA,) *A cause of death.* (T, TA.)

دِينَةٌ : see دِينٌ, in five places: and دِينٌ, in three places: and دِينَةٌ.

دِينٌ *Religious;* or one *who makes himself a servant of God;* (S, Msb;) as also مُتَدَيِّنٌ . (S.)

دَيَّانٌ *A requiter,* (S, M, K,) *who neglects not any deed, but requites it, with good* and *with evil;* (K, TA;) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) *a subduer;* (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article

ال, to God: (TA:) *a judge; a ruler,* or *governor;* (T, K;) in these senses, likewise, applied to a man; and, with the article ال, to God: (T:) *a manager, a conducter,* or *an orderer,* (S, M, K,) *of affairs* of another. (S.)

دَائِنٌ *A debtor;* (S, M, Msb, * K;) as also مَدِينٌ and مَدْيُونٌ, (S, * M, Msb, * K,) this last of the dial. of Temeem, (M,) and مُدَانٌ (M, K) and مُدَّانٌ: (K:) or all of these, (M, K,) or مَدْيُونٌ, (S, TA,) one *much in debt:* (S, M, K, TA:) and مُدَّانٌ, *constantly in debt:* (Sh, T:) and دَائِنٌ signifies one *who takes,* or *receives, a loan,* or *the like; who borrows;* or *who takes,* or *receives,* or *buys, upon credit:* (Sh, T, Msb:) and also one *who repays a debt:* (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one *who gives,* or *grants, credit;* or *sells upon credit:* (Msb:) pl. دَائِنُونَ, with which دِينٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

* وَكَانَالنَّاسُ إِلَّا نَحْنُ دِينَا *

[*And the people, except us, were debtors*]. (S.)

مُدَانٌ: see the next preceding paragraph.

مَدِينٌ: see دَائِنٌ. [Also *Repaid, requited, compensated,* or *recompensed:* and *reckoned with.*] أَئِنَّا لَمَدِينُونَ, in the Kur [xxxvii. 51], means *Shall we indeed be requited,* and *reckoned with?* (S, TA.) [See also what follows, in two places.] *Possessed; owned; had,* or *held, under authority:* (TA:) [and hence,] *a slave;* fem. with ة: (S, M, K:) [or] so called because abased by work. (K.) غَيْرَ مَدِينِينَ, in the Kur [lvi. 85], accord. to Zj, means *Not held under authority:* but Fr says, I have also heard [it explained as meaning] *not requited* [for your deeds]. (T.) [And it is said that] أَئِنَّا لَمَدِينُونَ [mentioned above] means أَئِنَّا لَمَمْلُوكُونَ [i. e. *Shall we indeed be held in possession,* or *under authority,* as servants of God?]. (M.)

مَدِينَةٌ *A city;* syn. مِصْرٌ: (S, K:) so called because had, or held, in possession, or under authority. (S, * TA.) [See also art. مدن.] أَنَا ٱبْنُ مَدِينَتِهَا means *I am he who is acquainted with it;* (IAar, T, * M, * K;) like ابن بَجْدَتِهَا [q. v.]. (IAar, T.)

مُدَّانٌ : see دَائِنٌ, in two places.

مِدْيَانٌ , applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M,) One *who gives,* or *grants, loans,* or *the like,* (Sh, T, M, K,) *to men,* (M,) *much,* or *often;* (Sh, T, K:) and also, (Sh, T, K,) if you will, (Sh, T,) one *who seeks,* or *demands, loans,* or *the like, much,* or *often:* (Sh, T, K:) thus bearing two contr. significations: (K:) or *one whose custom it is to take,* or *receive, by incurring debt,* or *to buy upon credit;* and, *to seek,* or *demand, loans,* or *the like:* (S:) or it is an intensive epithet, signifying one *having* [*many*] *debts:* (IAth, TA:) pl. مَدَايِينُ, (M, K,) masc. and fem. (TA.)

مَدْيُونٌ : see دَائِنٌ, in two places.

مُتَدَيِّنٌ : see دِينٌ.

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ذ

The ninth letter of the alphabet; called ذَالٌ: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed لَثَوِيَّة [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلَعْذَمَ for تَلَعْثَمَ; and it is said to be substituted for the unpointed د in فَشَرِّذْ بِهِمْ, [as some read] in the Kur [viii. 59, for فَشَرِّدْ بِهِمْ]. (TA.) [As a numeral, it denotes *Seven hundred.*]

ذأب

1 ذُئِبَ *He* (a man, M) *was frightened by the wolf;* (M, K;) as also ذَئِبَ, aor. ـَـ ; and ذَؤُبَ, aor. ـُـ : (K:) *or he* (a man) *was assailed, fallen upon, come upon,* or *overtaken, by the wolf.* (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] *He was frightened by anything;* (M, K;) and so اذأب , (AA, T, S, M, K,) inf. n. إِذْآبٌ; (TA;) said of a man. (S.) [Hence also,] ذَأَبَهُ, (M, K,) aor. ـَـ , (K,) [inf. n. ذَأْبٌ,] *He frightened him* [*like as does a wolf*]: (M, A, K, TA:) and ذَأَبَتْهُ الجِنُّ (A, TA) and تذأّبته , as also تذعّبته, (T, TA,) *The jinn,* or *genii, frightened him.* (T, A, TA.) [And hence, app.,] ذَأَبَتْهُ الرِّيحُ *The wind came to him from every side, like the wolf; when guarded against from one direction, coming from another direction:* (A:) and تذآءبت الرِّيحُ, (T, S, M, K,) and تذأّبت , (S, M, K,) *The wind varied,* (T, S, M,) or *came now from one direction and now from another direction,* (S, M, K,) so says As, (S,) *feebly:* (M, K:) accord. to As, from الذِّئْبُ, (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S:) or, accord. to some, الذِّئْبُ is derived from تذآءبت الريح meaning *the wind blew from every direction;* because the wolf comes from every direction. (MF, TA.) ___ Also, (i. e. ذُئِبَ) *He* (a man) *had his sheep,* or *goats, fallen upon by the wolf.* (S, K.) ___ And ذَؤُبَ, (T, S, M, A, K,) aor. ـُـ , (T, S, K,) inf. n. ذَآبَةٌ; (S, M, K;) and ذَئِبَ; (M, A, K;) and تذأّب ; (M, K;) *He* (a man, T, S, M) *was,* or *became, bad, wicked, deceitful,* or *crafty,* (T, S, M, A, K,) *like the wolf,* (S, M, A, K,) or *as though he became a wolf.* (T.) ___ And ذَأَبَ, aor. ـَـ , *He acted like the wolf; when guarded against from one direction, coming from another direction.* (TA.) [And probably *He howled like the wolf;* for,] accord. to Kr, (M,) ذَأْبٌ signifies the *uttering a loud,* or *vehement, cry* or *sound.* (M, K.) ___ And *He hastened,* or *was quick, in pace,* or *journeying;* (K;) as also اذأب . (TA.) ذَأَبَهُ, [aor. ـَـ ,] inf. n. ذَأْبٌ,

also signifies *He despised him;* and so ذَأَمَهُ: (T:) or *he drove him away, and despised him:* (ISk, T, S, M, K:) or *he drove him away,* (Lh, M, TA,) *and beat him;* (Lh, TA;) and so ذَأَّمَهُ: (M, TA:) [or *he blamed,* or *dispraised, him;* like ذَأَمَهُ; for,] accord. to Kr, (M,) ذَأْبٌ signifies the act of *blaming,* or *dispraising.* (M, K.) ___ And *He drove him,* or *urged him on:* (K:) or ذَأَبَ الإِبِلَ, inf. n. ذَأْبٌ, *he drove,* or *urged on, the camels.* (S, M.) *He collected it;* (T, K;) namely, a thing. (T.) ___ *He made it even;* syn. سَوَّاهُ. (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even (تُسَوِّى) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَنَ مَا ذَأَبَتْهُ [*How well has she made it even!*] (T.) ___ *He made it;* namely, a [camel's saddle such as is called] قَتَبٌ (K) and [such as is called] a رَحْلٌ (TA.) *He made,* [or *disposed,*] *for him,* (namely, a boy,) *a* ذُؤَابَةً [q. v.]; as also اذْأَبَهُ and ذَأَّبَهُ. (K.) ذُئِبَ said of a horse, *He was,* or *became, affected with the disease termed* ذُئْبَةٌ. (T, Mgh.)

2 **ذَأَّبَ** see 1, last sentence but one. ذَأَّبَ الرَّحْلَ, (inf. n. تَذْئِيبٌ, K,) *He made, to the* رحل [or *camel's saddle*], *what is termed a* ذُئْبَةٌ, (M, K,) or ذُئْبٌ. (TA.) [See also مُذَأَّبٌ.]

4 **أَذْأَبَتِ الأَرْضُ** (A, TA) *The land abounded with wolves.* (TA.) ___ See also 1, in three places.

5 **تَذَأَّبَ** see 6, in two places: ___ and see also 1, in three places.

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6 **تذآءب للنّاقَة** (S, M, K) and تذأّب لَهَا (M, K) *He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to,* or *affect, her young one:* (S:) or *he cloaked,* or *disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her*

own [*by moving her with pity by the supposed danger of the latter*]. (M, K) ___ See also 1, in two places. تذآءب شيئًا and تذأّبه *He did a thing by turns;* syn. تداوله: (M, K, TA: [in the CK, erroneously, تناوله:]) from الذّئب [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10 **استذأب النَّقَدُ** *The* نقد [or *ugly sheep*] *became like wolves:* a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.)

غَرْبٌ ذَأْبٌ *A large bucket with which one goes to and fro;* thought by As to be from تذاؤب الرِّيحِ: (M:) or *in much* [or *quick*] *motion, ascending and descending.* (M, K.)

ذِئْبٌ, also pronounced ذِيبٌ, without ء, (S, Msb, K,) originally with ء, (T, S,) The *wolf, wild dog,* or *dog of the desert;* كَلْبُ البَرِّ: (M, A, K:) applied to the *male* and the *female;* (Msb;) and sometimes, also, (Msb,) the female is called ذِئْبَةٌ: (S, M, Msb, K:) pl. (of pauc., S, Msb) أَذْؤُبٌ, and (of mult., S, Msb) ذِئَابٌ, (S, M, Msb, K,) which may also be pronounced ذِيَابٌ, with ى, because of the kesreh, (Msb,) and ذُؤْبَانٌ (S, M, Msb, K) and ذِئْبَانٌ. (TA.) ___ You say, الذِّئْبُ يُكَنَّى أَبَا جَعْدَةَ [*The wolf is surnamed Aboo-Jaadeh*]: i. e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) ___ And الذِّئْبُ يَأْذُو الغَزَالَ [*The wolf lies in wait for the young gazelle*]: a prov. alluding to perfidy. (TA.) ___ And هُوَ ذِئْبٌ فِى ثُلَّةٍ [*He is a wolf among a flock of sheep*]. (A.) ___ And ذِئْبَةٌ مِعْزًى وظَلِيمٌ فِى الخَبَرِ [*A she-wolf among the goats, and a heostrich when tried*]: i. e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it Fly, says I am a camel, and when one says to it Carry a burden, says I am a bird: a prov. applied to a crafty and deceitful person. (TA.) ___ And أَكَلَهُمُ الضَّبُعُ وَالذِّئْبُ [*The hyena and the wolf devoured them*]; meaning *dearth,* or *drought:* and أَصَابَتْهُمْ سَنَةٌ ضَبُعٌ وذِئْبٌ, meaning *A year that was one of dearth,* or *drought, befell them.* (A.) ___ ذِئْبُهُ لَا يَشْبَعُ [*His wolf will not be satiated*], a phrase used by a poet, means *his tongue* [*will not be satisfied*]; i. e. he devours the reputation of another like as

the wolf devours flesh. (M.) ___ ذِئْبُ يُوسُفَ [*The wolf of Joseph*] is a prov. applied to him who is charged with the crime of another. (TA.) ___ ذُؤْبَانُ العَرَبِ, (S, M, A, K,) also pronounced ذُوبَانُ, without ء, (TA,) [*The wolves of the Arabs,*] means *the thieves,* (M, K,) or *sharpers,* (A,) *and paupers,* (A, K,) *of the Arabs;* (M, A, K;) or *the paupers of the Arabs, who practise thieving:* (T, S:) because they act like wolves. (TA.) ___ ذِئَابُ الغَضَا *The wolves of the ghadà,* that frequent the trees so called, (TA,) is an appellation of the sons of Kaab Ibn-Málik Ibn-Handhalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) ___ دَآءُ الذِّئْبِ [*The wolf's disease*] means *hunger;* for they assert that the wolf has no other disease than hunger; (K, TA;) and they say أَجْوَعُ مِنْ ذِئْبٍ [*More hungry than a wolf*]; because he is always hungry: or *death;* because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذِّئْبِ [*More sound than the wolf*]. (TA.) [Hence the prov., رَمَاهُ ٱللّٰهُ بِدَآءِ الذِّئْبِ: see 1 in art. ذ.] ___ الذِّئْبَانِ, in the dual form, [*The two wolves,*] is the name of *two white stars* [app. ζ *and* η *of Draco*] *between those called* العَوَائِذُ *and those called* الفَرْقَدَانِ: and أَظْفَارُ الذِّئْبِ [*The claws of the wolf*] is the name of *certain small stars before those called* الذِّئْبَانِ. (K.) ___ عِنَبُ الذِّئْبِ: see ثَعْلَبٌ. ___ See also the next paragraph.

ذِئْبَةٌ fem. of ذِئْبٌ. (S, M, Msb, K.) ___ Also The [*angular*] *intervening space between the* دَفَّتَانِ [or *two boards*] *of the* [*kinds of saddle called*] سَرْجٌ *and* رَحْلٌ (S, K, TA) *and* غَبِيطٌ, (TA,) *beneath the place of juncture of the two curved pieces of wood;* (S;) [or] *what is beneath the fore part of the place of juncture of the two curved pieces of wood* (M, K) *of the* [*kinds of saddle called*] رَحْلٌ *and* قَتَبٌ *and* إِكَافٌ *and the like;* (M;) *which falls,* or *lies, upon,* (S,) or *bites,* or *compresses,* (M, K,) *the part called the* مَنْسِجُ (S, M, K) *of the beast.* (M, K.) A poet says,

* وَقَتَبٌ ذِئْبَتُهُ كَالْمِنْجَلِ *

[*And a* قتب *of which the* ذئبة *is like the reapinghook*]. (M.) [See قَرَبُوسٌ.] Accord. to IAar, the ذِئْبٌ [a coll. gen. n. of which ذِئْبَةٌ is the n. un.] of the [saddle called] رَحْلٌ are The *curved pieces of wood in the fore part* thereof. (TA.) Also *A certain disease of horses* (T, M, Mgh, K) *or similar beasts, that attacks them in their fauces;* (M, K;) *for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances,* (T, Mgh, K, *) *like the grains of the* [*species of millet called*] جَاوَرْسٌ, (K,) or *smaller than those grains.* (T, Mgh.)

ذِئْبَانٌ a pl. of ذِئْبٌ. (TA.) Also, accord. to AA, (S,) The *hair upon the neck and lip of the camel:* (S, K;) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the *remains of the* [*fur,* or *soft hair, called*] وَبَرٌ [*after the greater part has fallen off or been shorn*]. (S, K. [See also ذُوبَانٌ in art. ذوب, and ذِيبَانٌ in art. ذيب.])

ذُؤَابٌ : see the next paragraph.

ذُؤَابَةٌ (also pronounced ذُوَابَةٌ, T and K in art. ذوب,) *A portion* [or *lock*] *of hair,* (S, A,) *hanging down loosely from the middle of the head to the back:* (A:) or the *hair of the fore part of the head;* the *hair over the forehead;* syn. نَاصِيَةٌ; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the *place whence that hair grows:* (M, K:) or the *hair that surrounds the* دُوَّارَةٌ [or *round part*] *of the head:* (AZ, T:) or *plaited hair of the head:* and the *part of the head which is the place thereof:* (Lth, T:) or *a plait of hair hanging down:* if twisted, it is called عَقِيصَةٌ: (Msb:) and [a horse's *forelock;* or] *hair* (M, K) *of the head,* (M,) *in the upper part of the* نَاصِيَةٌ, of the horse: (M, K:) pl. (in all its senses, M, TA) ذَوَائِبُ, (T, S, M, Msb, K,) originally, (S, K,) or regularly, (T,) ذَآئِبُ,

changed to render it more easy of pronunciation, (T, S, K,) and ذُؤَابَاتٌ also. (Msb.) Hence, فُتِلَ ذَوَائِبُهُ [*His pendent locks of hair were twisted;*] meaning *he was made to abandon,* or *relinquish, his opinion* or *idea* or *judgment.* (A.) ___ *Anything that hangs down loosely.* (TA.) The *end of a turban,* (A, Msb,) *that hangs down between the shoulders.* (A.) The *end of a whip.* (Msb.) Of a sandal. The *thing,* or *portion, that hangs down from,* or *of,* [*the upper part of*] *the* قِبَال [or *thong that passes, from the sole, between two of the toes;* it is generally *a prolongation of the* قِبَال]: (T:) or the *part that touches the ground, of the thing that is made to fall down upon the foot,* (M, A, K,) *attached to the* شِرَاك [or *thong extending from the* قِبَال *above mentioned towards the ankle*]; (A;) so called because of its waggling. (M.) Of a sword, The *thong* [or *cord*] *which is attached to the hilt,* (T, A,) *and which* [*is sometimes also made fast to the guard, and at other times*] *hangs loose and dangles.* (A.) *A skin,* or *piece of skin, that is hung upon the* آخِرَة [or *hinder part*] *of the* [*camel's saddle called*] رَحْل; (S, M, K;) also termed عَذَبَةٌ. (TA.) A poet speaks, metaphorically, of the ذَوَائِب of palmtrees [app. meaning *Hanging clusters of dates*]. (M.) And one says نَارٌ سَاطِعَةٌ الذَّوَائِب [*A fire of which the flames rise and spread*]. (A.) ___ Also The *higher,* or *highest, part* of anything: (M, K:) and ذُؤَابٌ is used as its pl., or [as a coll. gen. n., i. e.] as bearing the same relation to ذُؤَابَةٌ that سَلٌّ does to سَلَّةٌ. (M.) You say, عَلَوْتُ ذُؤَابَةَ الجَبَلِ [*I ascended upon the summit of the mountain*]. (A.) And ذُؤَابَةُ العِزِّ وَ الشَّرَفِ *The highest degree of might and of nobility.* (T, * M.) And هُوَ فِى ذُؤَابَةِ قَوْمِهِ *He is among the highest of his people;* taken from the ذُؤَابَة of the head. (M.) And هُمْ ذُؤَابَةُ قَوْمِهِمْ (T, A) and ذَوَائِبُهُمْ (A) *They are the nobles of their people:* (A, T:) and مِنْ ذَوَائِبِ قُرَيْشٍ *of the nobles of Kureysh.* (TA.) And فُلَانٌ مِنَ الدَّنَائِبِ لَا مِنَ الذَّوَائِبِ [*Such a one is of the lowest of the people, not of the highest*]. (A.) ___ ذَوَائِبُ الجَوْزَآءِ is a name of *Nine stars disposed in a bowed,* or *curved, form,*

in the sleeve of Orion; also called تَاجُ الجَوْزَآءِ. (Kzw in his description of Orion.)

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___ ذَوَائِبُ لَيْلَةٍ *The last,* or *latter, parts,* or *portions, of a night.* (Har p. 58.)

أَرْضٌ مَذْأَبَةٌ *A land containing,* (S,) or *abounding with,* (M, K,) *wolves:* (S, M, K:) in the dial. of some of the tribe of Keys, مَذِيبَةٌ, agreeing with ذِيبٌ. (M.)

مُذَأَّبٌ A boy *having a* ذُؤَابَةٌ. (T, S, A, K.) ___ And A [camel's saddle such as is called] غَبِيطٌ [&c.] *having* [*a* ذُؤَابَةٌ, i. e.] *a skin,* or *piece of skin, hung upon its* آخِرَةٌ [or *hinder part*]: (S:) or *having a* ذُئْبَةٌ [q. v.]. (TA.)

مَذْؤُوبٌ A man *frightened by wolves:* (A, TA:) or *whose sheep,* or *goats, have been fallen upon by the wolf.* (S, M, A, K.) ___ [And hence,] *Frightened* [*as though by a wolf*]. (T, TA.) Also A horse, (Mgh,) or such as is called بِرْذَوْنٌ, (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْبُوبٌ, as though from ذِيبَةٌ for ذُئْبَةٌ, (Mgh,) *Affected with the disease termed* ذُئْبَةٌ. (Lth, T, M, Mgh, K.)

مُتَذَائِبٌ A man *in a state of commotion,* or *fluctuation;* from تَذَآءَبَتِ الرِّيحُ. (TA from a trad.)

ذأر

1 ذَئِرَ عَلَيْهِ, (S, * K, * TA,) aor. ـَـ, (K,) inf. n. ذَأَرٌ, (M,) *He was angry with him:* (M, * K, * TA:) *he was enraged against him,* namely his enemy, *and prepared to spring upon him.* (Lth.) ___ *He became emboldened against him.* (S * K, * TA.) ___ ذَئِرَ, aor. ـَـ, *He became contracted in his bosom, and evil in his disposition.* (Ibn-Es-Seed.) ___ *He was frightened,* or *terrified; he feared,* or *was afraid.* (M, K.) ___ *He was disdainful,* or *averse* [from a person or thing]; or *he disdained,* or *scorned:* (K:) *he became affected with aversion and disapprobation:* 'Obeyd Ibn-El-Abras says,

* ذَئِرُوا لِقَتْلَى عَامِرٍ وَتَغَضَّبُوا *

meaning *They became affected with aversion and disapprobation on account of the slain of 'Ámir* [*and became angry*]: (T, S:) or, as some say, *were disdainful,* or *averse, thereat.* (T.) ___ ذَئِرَهُ, (aor. ـَـ, TA,) *He disliked,* or *hated, it, and turned away,* or *back, from it.* (S, K.) ___ ذَئِرَتْ عَلَى زَوْجِهَا, (As, S, K,) and ذَآءِرَتْ, (K,) contracted by El-Hoteiäh into ذَارَتْ, (TA,) [see also art. ذر,] *She was disobedient to her husband, and hated him;* (As, S, K;) *was averse from him; and became emboldened against him.* (As, S.) ___ ذَئِرَ بِالشَّىْءِ *He became accustomed,* or *habituated, to the thing.* (S, K.) ذَأَرَ النَّاقَةَ *He smeared the she-camels' teats with* ذِئَار, *that her young one might not such her.* (K.)

3 ذَآءِرَتْ: see 1. ___ Also *She* (a camel) *was averse from her young one when she brought it forth.* (TA.)

4 أَذْأَرَهُ عَلَيْهِ *He made him angry with him.* (M, K. *) A 'Obeyd has transposed, and then changed, one of its letters, saying أَذْرَانِى, which is a mistake. (M.) ___ اذأره, (inf. n. إِذْآر, AZ, S,) *He excited him to animosity;* (AZ, T, S;) *incited him;* (AZ, S, M, K;) *emboldened him;* (K;) بصاحبه [*against his companion*]. (AZ, S, M.) ___ اذأره إِلَى شَىْءٍ, (M, K, *) and اذأره شَيْئًا, (TA,) *He constrained* or *compelled* or *necessitated him to have recourse to,* or *to do, a thing.* (M, K, * TA.)

ذَئِر : see ذَائِر, in two places. ___ إِنَّ شُؤُونَكَ لَذَئِرَةٌ (S, K *) *Verily thy tears are accompanied by a breathing,* or *sighing,* (تَنَفُّس,) *like that of the angry.* (K.)

ذِئَار *Fresh camels' or similar dung,* (بَعَر,) *mixed with dust,* or *earth, with which a she-camel's teats are smeared, that she may not be sucked.* (M, * K, * TA.) [See also art. ذير.]

ذَائِر *Angry;* (IAar, T, K;) as also ذَئِر . (K.) ___ *Contracted in the bosom, and evil in disposition.* (Ibn-Es-Seed.) ___ *Disdaining,* or *averse* [from a person or thing]: *disdainful; scornful.* (IAar, T.) ___ A woman *disobedient to her husband, and hating him;* (S, K;) *averse from him; and emboldened against him;* (S;) as also ذَئِر , and مُذَائِر : (K:) [all without ذَائِر:] and in a similar sense ذَائِر is applied to a man. (S, * TA.)

مُذَائِر : see ذَائِر. ___ Also, [without ة,] A she-camel *averse from her young one when she has just brought it forth:* (A 'Obeyd, S, K:) or *that makes a show of affection with her nose* [*by smelling her young one*] (تَرْأَمُ بِأَنْفِهَا), *and has not true love:* (S, M, K:) or *evil in disposition.* (M.)

ذأف

1 **ذَأَفَ**, aor. ـَـ, inf. n. ذَأَفَانٌ, [in the CK ذَأْفَانٌ,] *He died:* (Moheet, K, TA:) [or *he died quickly:* see ذَأْفٌ, which is app. an inf. n, as also, perhaps, ذَأْفَهُ.] ذُؤَافٌ, and ذَأَفَ عَلَيْهِ, inf. n. ذَأْفٌ and ذَأَفٌ, *He despatched him;* namely, a wounded man; or *hastened and completed his slaughter.* (M.) ___ And يَذْأَفُ is also said of poison [app. as meaning *It kills quickly*]. (Lth, T.) ___ مَرَّ يَذْأَفُهُمْ *He passed by driving them away,* or *pursuing them,* or *destroying them.* (M.)

7 **انذأف** *His heart broke* (انْقَطَعَ فُؤَادُهُ). (K.) [See its syn. انذعف.]

ذَأْفٌ *Quickness of death;* (Lth, T, M, K;) as also ذُؤَافٌ. (K.) [See 1, first sentence.] ___ Also an inf. n. of ذَأَفَهُ. (M.)

ذَأْفَانٌ: see ذِئْفَانٌ. ___ Accord. to the K, it signifies also *Death:* but the correct word seems to be ذَأَفَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.)

ذُؤْفَانٌ: see what next follows.

ذِئْفَانٌ (Lth, T, M, K) *Poison that kills quickly* (يَذْأَفُ): (Lth, T:) or simply *poison;* (M, K;) as also ذُؤْفَانٌ and ذَأْفَانٌ, (K, TA,) all with ء (TA,) and ذِيفَانٌ (A 'Obeyd, T, M, K) and ذَيْفَانٌ (A 'Obeyd, T, K) and ذَيَفَانٌ and ذُوفَانٌ, (IDrd, K,) and ذُؤَافٌ. (T, K: the last, in the TA, without ء.)

ذُؤَافٌ Death *that despatches quickly;* (T, M, K;) as also ذُعَافٌ; thought by Yaakoob to be an instance of permutation. (M.) ___ See also ذِئْفَانٌ. And see ذَأْفٌ.

ذأل

1 ذَأَلَ, (T, K,) or ذَأَلَتْ, (S,) aor. ـَـ, inf. n. ذَأَلَانٌ (T, S, K) and ذَأْلٌ or ذَأَلٌ, (accord. to different copies of the S and K, the latter accord. to the TA,) *He,* (T, K,) or *she,* i. e. a camel, (S,) *walked,* or *went, lightly:* (AZ, T, S:) or *quickly:* (K:) or *lightly,* (K,) or *quickly,* (IF,) *and proudly, with an inclining of the body from side to side.* (IF, K.) [See also دَأَلَ: and see ذَأَلَانٌ, below.]

6 تذآءل *He became vile, base, ignominious, abject,* or *contemptible;* syn. تصاغر. (K.)

ذَأْلَانٌ, (K,) or ذَأَلَانٌ, (ISk, S, M,) and ذُأْلَانٌ, (Ibn- 'Abbád, K,) The *jackal* (ابن آوى): or the *wolf:* (K:) or the second word has the latter signification: (ISk, S, M:) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذَآلِيلُ, with ل. (ISk, S.) [See also دَأْلَانٌ and دَأَلَانٌ: and see ذُؤَالَةٌ, below.]

ذُوْلَانٌ: see the next preceding paragraph.

ذَأَلَانٌ The *walk,* or *manner of going, of the wolf:* pl. ذَآلِيلُ, with ل: (M, K:) [but ISd says,] I know not how this is. (M. [See also دَآلِيلُ.]) Also [as an inf. n. of 1, q. v.,] *A quick walk* or *manner of going:* (M:) or, as some say, *a moderate running:* or *an extraordinary manner,* or *rate, of going, by reason of briskness, liveliness,* or *sprightliness.* (T.) See also ذَأْلَانٌ.

ذَؤُولٌ Anything [or any animal] *Quick,* or *swift.* (T.) [See also دَؤُولٌ.]

ذُؤَالَةُ *The wolf:* (T, S, M, K:) so called because of his light walk or manner of going; (A 'Obeyd, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذُئْلَانٌ and ذُؤْلَانٌ. (M, K.) One says, خَشِّ ذُؤَالَةَ بالحِبَالَةِ [*Frighten thou the wolf with the*

snare]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd,

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TA:) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.) [See also ذَأْلَانٌ.]

مِذْأَلٌ *Light and quick.* (Ibn-'Abbád, TA.)

ذأم

1 **ذَأَمَهُ** , (T, S, M, Msb, K,) aor. ـَـ , (S, M, Msb, K,) inf. n. ذَأْمٌ, (S, * M,) *He blamed,* or *found fault with, him,* or *it;* (T, S, Msb;) namely, a man, (T, [in which it is said that ذَأَمَتَهُ in the sense of عَبَتَهُ is more common than ذَمَّتَهُ, though the contr. seems to be manifestly the case,]) or a commodity; (Msb;) and *he despised him;* like ذَأَبَهُ: (S:) and *he despised him and beat him:* (T:) and *he despised him and blamed him:* (T, M, K:) or *he despised him and drove him away;* like ذَأَبَهُ: (M:) and simply *he drove him away:* (M, K:) or *he drove him away and beat him;* like ذَأَبَهُ: (M and TA in art. ذأب:) and *he repaid him,* or *requited him;* syn. جَزَاهُ: (T and M:) or *he overcame him in abasing;* syn. خَزَاهُ. (K and TA. [So in my MS. copy of the K and in the CK: but I doubt not that جَزَاهُ is the right reading.])

4 **اذأمه** , (TA,) inf. n. إِذْآمٌ, (K, TA,) *He frightened him,* or *terrified him;* syn. of the inf. n. رُعْبٌ. (K, TA.) أَذْأَمْتَنِى عَلَى كَذَا ___ *Thou compelledst me against my will to do such a thing.* (Fr, S.)

ذَأْمٌ *i. q.* عَيْبٌ [as a subst., meaning *A vice, fault, defect,* or *the like;* like ذَامٌ, without ء, and ذَيْمٌ; as well as an inf. n. of 1, q. v.]: with and without ء (S.)

ذَأْمَةٌ *A word:* so in the saying, مَا سَمِعْتُ لَهُ ذَأْمَةً [*I heard not a word that he had* to utter]. (K.)

مَذْؤُومٌ pass. part. n. of 1. (S, Msb.) مَذْؤُومًا in the Kur [vii. 17] means *Blamed:* (TA:) or *driven away:* (M, TA:) or, accord. to Lh and Mujáhid, *banished.* (T, TA. *)

ذأن

1 ذَأَنَهُ, [aor. ـَـ,] inf. n. ذَأْنٌ, [app. from ذُؤْنُونٌ, q. v.,] *He held his state,* or *condition, to be contemptible and weak.* (TA.)

R. Q. 1 ذَأْنَنَتِ الأَرْضُ *The land produced the kind of plant called* ذُؤْنُون. (IAar, M.)

R. Q. 2 خَرَجُوا يَتَذَأْنَنُونَ (S, so in both of my copies, and K and TK, but [erroneously] written in the TT as from the M يتذأْنون, and in some copies of the K يتذآئنون, or يتذآءنون, [the verb being evidently a denominative from ذُؤْنُونٌ like تَجَلْبَبَ from جِلْبَابٌ,]) *They went forth* (S, M, K) *to take,* (S,) or *to seek and take,* (M,) or *to gather,* (K,) *the kind of plant called* ذُؤْنُون (S, M, K.)

ذُؤْنُونٌ [*A kind,* or *species, of fungus;* perhaps *a species of phallus;*] *a certain plant,* (T, S, K,) *of the same kind as the* عُرْجُون *and the* طُرْثُوث, *which grows in the winter, and, when the day becomes hot, rots, and goes away;* (IAar, T;) said by Abu-l-'Omeythil to be, *in form, like the* هِلْيَوْن [or *asparagus*]: (T:) pl. ذَآنِينُ: (T, S:) and some pronounce the sing. ذُونُونٌ, without ء; and make the pl. ذَوَانِينُ: (T, TA:) *a certain plant that grows at the roots of the* أَرْطَى *and* رِمْث *and* أَلَآء; *the ground cleaving, and disclosing it, it comes forth like the* سَوَاعِد [app. here meaning the *upper arms, above the elbows,*] *of men; has no leaves; is black* (أَسْحَم), *and dustcoloured; is pointed* [*and roundish*] *in its extremity, like the glans of the penis in form; has envelopes* (أَكْمَام) *like those of the* [*bean called*] بَاقِلَّى; *and has a yellow fruit at its upper part:* some say that it is *a plant that grows like the* [*fungi called*] عَرَاجِين, *of the plants termed* فُطْر: AHn says that what are termed ذَآنِين are *things of the*

[*fungi called*] فُقُوع, *that come forth from beneath the ground like thick* عُمُد [or *poles*]; *nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock* (أُرُومَة); *and are used as medicines; and none but the hungry will eat them, because of their bitterness:* he also says in one place, *they grow at the roots of trees, most like to the asparagus* (هِلْيَوْن), *except that they are larger and thicker; and have no leaves; but they have a* بُرْعُومَة [app. here meaning a *head, such as is termed a pileus,* or *cap*], *which assumes a roseate colour, and then changes to yellow:* the ذؤنون is *all* [*full of*] *water* [or *juice*]; *and is white, except what appears thereof, of that* بُرْعُومَة; *and nothing eats it, except when men are afflicted with drought and have nothing* [*else*] *to eat:* the n. un. is with ة: (M:) ISh says that *it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the* طُرْثُوث, *not eaten save by sheep or goats,* [*and grows*] *in plain,* or *soft, tracts:* IB says that *it is the wild* هِلْيَوْن. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَآنِينُ لَا رِمْثَ لَهَا وَ طَرَاثِيثُ لَا أَرْطَى [*Dhu-noonehs having no rimthehs, and turthoothehs having no artáhs*]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذآنين لا رمث لها is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طُرْثُوث.)

ذا

ذَا is said by Aboo-'Alee to be originally ذَىْ; the ى, though quiescent, being changed into ا: (M:) or it is originally ذَيَ or ذَوَى; the final radical letter being elided: some say that the original medial radical letter is ى because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Msb.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Ak p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هٰذَا, [which see in what follows,] to what is near: (K in art. ها: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذَ, or ذ alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلُ [*This man*], and ذَا الفَرَسُ [*This horse*]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِى (T, S, M, K, but omitted in the CK) and ذِهْ, (S, M, K, but omitted in the CK,) the latter used in the case of a pause, (S,) with a quiescent هـ, which is a substitute for the ى, not a sign of the fem. gender, (S, M,) as it is in طَلْحَهْ and حَمْزَهْ, in which it is changed into ة when followed by a conjunctive alif, for in this case the هـ in ذه remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِهِى; (M;) and تَا and تَهْ: (S and K &c. in art. تا:) for the dual you say ذَانِ and تَانِ; (M;) ذَانِ is the dual form of ذَا (T, S) [and تَانِ is that of تَا used in the place of ذِى]; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.: (I'Ak p. 36:) the pl. is أُلَآءِ [or أُلَآءِ] (T, S, and I'Ak ib.) in the dial. of the people of El-Hijáz, (I'Ak,) and أُولَى [or أُلَى] (T, I'Ak) in the dial. of Temeem; each both masc. and fem. (I'Ak ib. [See art. الى.]) You say, ذَا أَخُوكَ [*This is thy brother*]: and ذِهْ أُخْتُكَ [*This is thy sister*]: (T:) and لَآتِيكَ فِى ذِى السَّنَةِ [*I will not come to thee in this year*]; like as you say فِى هٰذِهِ السَّنَةِ and فِى هٰذِى السَّنَةِ; not فِى ذَا السَّنَةِ, because ذا is always masc. (As, T.)

And you say, ذَانِ أَخَوَاكَ [*These two are thy two brothers*]: and تَانِ أُخْتَاكَ [*These two are thy two sisters*]. (T.) And أُولَآءِ إِخْوَتُكَ [*These are thy brothers*]: and أُولَآءِ أَخَوَاتُكَ [*These are thy sisters*]: thus making no difference between the masc. and the fem. in the pl. (T.) ___ The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِى &c.], (T, S, M, K,) and is a particle without any meaning but inception: (T:) thus you say هٰذَا, (T, S, M,) and some say هٰذَاا, adding another ا; (Ks, T;) fem. هٰذِى, (T, S, M,) and [more commonly] هٰذِهْ in the case of a pause, (M,) and هٰذِهِ in other cases, (T, S,) and هَاتَا, and some say هٰذَاتِ, but this is unusual and disapproved: (T:) dual هٰذَانِ for the masc., and هَاتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هٰذَانِّ; (T;) some, also, make هٰذَانِ indecl., like the sing. ذَا, reading [in the Kur xx. 66] إِنَّ هٰذَانِ لَسَاحِرَانِ [*Verily these two are enchanters*], and it has been said that this is of the dial. of Belhárith [or Benu-l-Hárith] Ibn-Kaab; but others make it decl., reading إِنَّ هٰذَايْنِ لَسَاحِرَانِ: (S, TA: [see, however, what has been said respecting this phrase voce إِنَّ:]) the pl. is هٰؤُلَا in the dial. of Temeem, with a quiescent ا; and هٰؤُلَآءِ in the dial. of the people of El-Hijáz, with medd and hemz and khafd; and هٰؤُلَآءٍ in the dial. of Benoo- 'Okeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا ٱللّٰهِ ذَا, introducing the name of God between هَا and ذَا; meaning *No, by God; this* is [my oath, or] that by which I swear. (T.) In the following verse, of Jemeel,

* وَأَتَى صَوَاحِبُهَا فَقُلْنَ هٰذَا ٱلَّذِى *
* مَنَحَ ٱلْمَوَدَّةَ غَيْرَنَا وَجَفَانَا *

[it is said that] هَذَا is for أَذَا, (M,) i. e., هـ is here substituted for the interrogative hemzeh (S * and K in art. هَا) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]: or, as some assert, هَذَا is here used for هٰذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Karáfee, TA in art. هَا.) ___ One says also ذَاكَ, (T, S, M, K,) affixing to ذَا the كَ of allocution, [q. v., meaning *That*,] relating to an object that is distant, (T, *, S, and I'Ak p. 36,) or, accord. to general opinion, to that which

occupies a middle place between the near and the distant, (I'Ak pp. 36 and 37,) and this ك has no place in desinential syntax; (S, and I'Ak p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذا to denote the distance of ذا from the person addressed: (T:) for the fem. you say تيك (T, S) and تاك; (S and K in art. تا, q. v.;) but not ذيك, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذانك (T, S) and ذينك, as in the phrases جآءنى ذانك الرَّجلان [*Those two men came to me*] and رأيت ذينك الرَّجلين, [*I saw those two men*]; (S;) and some say ذانّك, with teshdeed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذٰلك, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say تانّك also, with tesh-deed, (T, S,) as well as تانك: (T in this art., and S and K in art. تا, but there omitted in some copies of the S:) the pl. is [أُولاك and] أُولئك. (T, S.) ها is also prefixed to ذاك; so that you say, هٰذاك زيدٌ [*That is Zeyd*]: (S, TA:) and in like manner, for the fem., you say هاتيك and هاتاك: (S and K in art. تا:) but it is not prefixed [to the dual nor] to أُولئك. (S.) ___ You also add ل in ذاك, (T, S, M, K,) as a corroborative; (TA;) so that you say ذٰلك, [meaning *That*,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Ak pp. 36 and 37;) or hemzeh, saying ذائك, (K,) but some say that this is a

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mispronunciation: (TA in art. ذوى:) for the fem. you say تلْك and تالك: the dual of ذٰلك is ذانّك, mentioned above; and that of the fem. is ثانّك: (T: [and in the K in art. تالك, تا is also mentioned as a dual, as well as a sing.:]) and the pl. is أُولالك. (S and M and K voce أُولَى or أُلَى or أُلَا. [See art. ها.]) الى is not prefixed to ذٰلك (S) nor to تلْك [nor to أُولالك] because, as IB says, the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that the two are incompatible. (TA in art. تا.) ___ In the saying in the Kur [ii. 256, the Verse of the Throne], مَنْ ذا الّذى يشفعُ عندهُ إلّا بإذْنه, (T, TA,) accord. to Th and Mbr, (TA,) هٰذا is *syn. with* ذا [so that the meaning is, *Who is this that shall intercede with Him but by his permission?*]: (T, TA:) or it may be here redundant [so that the meaning is, *Who is he that*

&c.?]. (Kull.) ___ It is sometimes *syn. with* الَّذى. (T, S, M.) So in the saying, مَا ذَا رَأَيْتَ [*What is it that thou sawest?*]; to which one may answer, مَتَاعٌ حَسَنٌ [A goodly commodity]. (Sb, S.) And so in the Kur [ii. 216], وَيَسْأَلُونَكَ مَا ذَا يُنْفِقُونَ [*And they ask thee what* amount of their property *is it that they shall expend* in alms]; (T, M, TA;) accord. to those who make the reply to be in the nom. case; for this shows that ما is [virtually] in the nom. case as an inchoative, and ذا is its enunciative, and ينفقون is the complement of ذا; and that ما and ذا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding ما and ذا as one word, together constituting an inchoative, and ينفقون as its enunciative, (see Ham p. 521,)] with [the reply in] the nom. case: (M:) and هٰذَا, also, is used in the same sense: (TA:) so too ذا in مَا ذَا هُوَ and مَنْ ذَا هُوَ may be considered as *syn. with* الذى; but it is preferable to regard it as redundant. (Kull.) ___ It is [said to be] redundant also in other instances: for ex., in the trad. of Jereer, as related by Aboo-'Amr Ez-Záhid, who says that it is so in this instance: يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ ذِى يَمَنٍ عَلَى وَجْهِهِ مَسْحَةٌ مِنْ ذِى مُلْكٍ [*There will come to you a man from El-Yemen, having upon his face an indication of dominion*]. (TA. [But this evidently belongs to art. ذو; in which see a similar ex. (أَتَيْنَا ذَا يَمَنٍ). See also other exs. there.]) ___ [كَذَا lit. means *Like this:* and hence, *thus:* as also هٰكَذَا. ___ It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in سَنَةَ كَذَا and فِى سَنَةَ كَذَا *In such a year.* See also art. كَذَا: and see the letter هٰذَا ___.] ك is sometimes used to express contempt, and mean estimation; as in the saying of 'Áïsheh respecting 'Abd-Allah Ibn- 'Amr Ibn-'Abbás, يَا عَجَبًا لِٱبْنِ عَمْرٍو هٰذَا [*O wonder* (meaning *how I wonder*) *at Ibn-'Amr, this* fellow!]. (Kitáb el-Miftáh, cited in De Sacy's Gram. Ar., 2nd ed., i. 442.) [يَا هٰذَا often occurs as addressed to one who is held in mean estimation: it is like the Greek ὦ οὗτος, and virtually like the vulgar Arabic expression يَا أَنْتَ, and the Latin *heus tu;* agreeably with which it may be rendered *O thou;* meaning *O thou fellow;* an appellation denoting mean estimation being understood: in the contrary case, one says يَا فَتَى. See also, in what follows, a usage of ذَاكَ and هٰذَا ___. ذٰلِكَ in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means This is all that I had to say on the subject to which, it relates: what follows it is commenced with the conjunction

و.] ___ One says, لَيْسَ بِذَاكَ [and لَيْسَ بِذٰلِكَ], meaning *It is not approved:* for, [like as a person held in mean estimation is indicated by هٰذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce ليس.) [See also what next follows.] ___ ذٰلِكَ الكِتَابُ in the Kur ii. 1 is said by Zj to mean هٰذَا الكِتَابُ [*This book*]: but others say that ذلك is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.) ___ كَذٰلِكَ [lit. *Like that,* often means *so,* or *in like manner:* and ___] *Let that suffice* [thee or] you. (TA in art. ذعر, from a trad.) ___ The dim. of ذَا is ذَيَّا: (T, S, M:) you form no dim. of the fem. ذى, using in its stead that of تَا, (S,) which is تَيَّا: (T:) the dim. of the dual [ذَانِ] is ذَيَّانِ: (S:) and that of [the pl.] أُولَآءِ [and أُولَى] is أُولَيَّآءِ [and أُولَيَّا]: (T:) ___ that of هٰذَا is ذَيَّا, like that of ذَا; [and you may say هٰذَيَّا also; for] that of هٰؤُلَآءِ is هٰؤُلَيَّآءِ: (T:) ___ that of ذَاكَ is ذَيَّاكَ: (S, K: *) and that of تَاكَ is تَيَّاكَ: (K in art. تا:) ___ that of ذٰلِكَ is ذَيَّالِكَ: (S, K: *) and that of تِلْكَ is تَيَّالِكَ. (S.) A rájiz says,

* أَوْ تَحْلِفِى بِرَبِّكَ العَلِيِّ *

* إِنِّى أَبُو ذَيَّالِكَ الصَّبِيِّ *

[*Or thou shalt swear by thy Lord, the High,* that *I am the father of that little child*]: (S, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.) ذَا is also the accus. case of ذُو, q. v.

ذات

ذَاتُ ; dual. ذَوَاتَا; pl. ذَوَاتٌ: see art. ذو.

ذَاتِىٌّ : and ذَاتِيَّةٌ: see art. ذو.

ذاك

ذَاكَ : see art. ذا; and ك as a letter of allocution.

ذالى

1 **ذَلَالرُّطَبَ**, like سَعَى, (K,) [i. e.,] aor. ـَـ, inf. n. ذَلْىٌ, (TA,) *He gathered the fresh ripe dates:* (K:) so in the copies of the K; in which is added, فَأَنْذَلَى معه: but what we find in the Tekmileh is this: ظلّ يذلى الرطب اى يجنيه فينذلى معه: and يذلى is written as [the aor. of] a quadriliteral [i. e. as the aor. of اذلى, for it is without a sheddeh]: (TA:) [here, however, فينذلى is evidently, in my opinion, a mistranscription for فيتدلّى; and the right reading and rendering I therefore hold to be as follows: ظَلَّ يُذْلِى الرُّطَبَ, or perhaps يَذْلَى, means *He continued gathering the fresh ripe dates, they hanging down with him:* for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that أَذْلَى معه signifies he gathered with him.]

4 **أَذْاَلَ** see the preceding paragraph.

5 **تذلّى** *i. q.* تذلّل [*He became lowly, humble,* or *submissive;* or *he lowered, humbled,* or *submitted, himself*]: (T, K:) the latter verb is the original: the former being like تظنّى, originally تظنّن. (T.) [See also the next paragraph.]

12 **اذْلَوْلَى**, (T, S, M, K,) inf. n. اذْلِيلَآءٌ, (S,) *He went away hiding himself; stole away secretly.* (T, S, M, K.) ___ *He hastened, made haste, sped,* or *went quickly;* (TA;) [like ادلولى;] and (TA) *he did so in fear lest a thing should escape him.* (T, TA.) And اذلولى فَذَهَبَ *He went back,* or *away, running quickly.* (T.) ___ *He was,* or *became, easy, tractable, submissive,* or *manageable.* (M, K.) [See also 5.] ___ *He* (a man) *was,* or *became, broken-hearted.* (T, K.) ___ *It* (the ذَكَر) *stood in a lax state.* (T, K.)

ذَلَوْلًى, [in copies of the K ذَلَوَلَى,] applied to a man, *i. q.* مُذْلَوْلًى [part. n. of 12, q. v.]: (K, TA: [in some copies of the K مَذْلُولٌ:])

of the measure فَعَوْعَلٌ; or, as some say, فَعَلْعَلٌ. (TA.)

رِشَآءٌ مُذْلَوْلٌ [*A well-rope*] *unsteady;* or *moving about,* or *to and fro,* or *from side to side.* (T.)

ذب

1 **ذَبَّ عَنْهُ**, (T, S, M, &c.,) aor. ـُ, (T, M, Msb,) inf. n. ذَبٌّ, (T, S, M, Msb,) *He repelled from him: he defended him.* (T, S, M, Msb, K.) You say, يَذُبُّ عَنْ حَرِيمِهِ *He repels from,* or *defends, his wife,* or *wives,* or *the like.* (T, Msb.) [See also R. Q. 1.] ___ And ذَبٌّ signifies also The act of *driving away.* (T, TA.) You say, ذَبَّ الذُّبَابَ, and ذَبَّهُ, *He drove away the fly,* or *flies.* (M, TA.) And الوَحْشُ تَذُبُّ البَقَّ بِأَذْنَابِهَا [*The wild animals drive away the gnats with their tails*]. (A.) ___ And [hence,] أَتَاهُمْ خَاطِبٌ فَذَبُّوهُ *One demanding a woman in marriage came to them, and they rejected him,* or *turned him back.* (A, TA.) ذُبَّ *He* (a man, TA) *was,* or *became, possessed;* or *mad,* or *insane.* (K, TA.) ذَبَّ, (M, K,) aor. ـُ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبِبْتُ, like لَبِبْتُ &c.,] inf. n. ذَبٌّ, (M,) *He* (a man, K) *went hither and thither, not remaining in one place.* (M, K. *) ذَبَّ, [aor. ـِ,] *It dried; dried up;* or *became dry.* (T.) You say, ذَبَّتْ شَفَتُهُ, (S, M, K,) aor. ـِ, inf. n. ذَبٌّ and ذَبَبٌ and ذُبُوبٌ, (M, K,) *His lip became dry,* (M, K,) or *lost its moisture,* (S,) *by reason of thirst,* (S, K,) or *by reason of vehement thirst,* (M,) &c.; (M, K;) as also ذَبَّبَتْ. (M, K.) And ذَبَّ لِسَانُهُ (S, M) in like manner [*His tongue became dry* &c.]. (M.) And ذَبَّ said of a plant, *It withered,* or *lost its moisture.* (S, K.) And said of a pool of water left by a torrent, *It dried up in the end of the hot season.* (IAar, M, K.) And ذَبَّ جِسْمُهُ *His body became lean,* or *emaciated,* (S, K, TA,) *and lost its moisture.* (TA.) And ذَبَّ, (T, K,) aor. ـِ, inf. n. ذَبٌّ, (T,) *His colour,* or *complexion, became altered, by reason of emaciation* or *hunger* or *travel* &c. (T, K.) ___ See also 2.

2 **ذَبَّبَ عَنْهُ** *He repelled from him,* or *defended him, much,* or *often.* (S.) ___ ذَبَّبَ الذُّبَابَ: see 1. ذَبَّبَتْ شَفَتُهُ: see 1. [ذَبَّبَ, inf. n. تَذْبِيبٌ, also signifies *It left a* ذُبَابَةٌ, i. e. *somewhat remaining.* Hence,]

ذَبَّ النَّهارُ (S, A, TA,) or ذَبَّ , (so in the K, but corrected in the TA,) *The day passed so as to leave thereof only a* ذُبَابَةٌ; (A, TA; *) i. e. (TA) *the day had only a* [*small*] *remainder of it left.* (S, K, TA.) And طَعْنٌ ورَمْىٌ غَيْرُ تَذْبِيبٍ *A thrusting,* or *piercing, and a shooting,* or *casting, with energy* [*so as not to leave any force unexerted*]. (S, * A, TA.) ___ [Also *It left not a* ذُبَابَةٌ, i.e. *anything remaining:* thus bearing two contr. significations. Hence,] ذَبَّ فِى السَّيْرِ *He strove, laboured, toiled,* or *exerted himself, in going,* or *journeying, so that he left not a* ذُبَابَةٌ [or *any part of his journey remaining unaccomplished*]: (A, TA:) [or] ذَبَّ signifies *he hastened, made haste,* or *sped;* syn. أَسْرَعَ: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّذْبِيبُ is like الطِّرَادُ [app. as meaning *the act of charging,* by a horse or a horseman]: but the primary meaning is الإِسْرَاعُ. (Ham p. 207.) And ذَبَّبَنَا لَيْلَتُنَا, (S, K,) inf. n. تَذْبِيبٌ, (K,) *Our beasts became fatigued,* or *jaded, by journeying* [*during* that *our night*]. (S, K.)

R. Q. 1 **ذَبْذَبَ**, (T,) inf. n. ذَبْذَبَةٌ, (K,) *He defended* his neighbours and family. (T, K.) [See also 1.] And *He annoyed, molested, harmed,* or *hurt,* (T, K,) people. (K.) And *He made* a thing *to dangle,* or *move to and fro;*

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(L;) and *made* it *to be in a state of motion, commotion,* or *agitation.* (L, K. *) ___ [Hence,] ذَبْذَبَهُ, inf. n. as above, *He left him,* or *made him to be, confounded,* or *perplexed, not knowing his right course; wavering, vacillating,* or *going to and fro.* (Msb.) ذَبْذَبَةٌ also signifies The *dangling,* or *moving to and fro,* of a thing suspended in the air: (S, M:) and تَذَبْذُبٌ the *being in a state of motion* or *commotion:* (S, L:) [or the latter has both these meanings; for] you say, تَذَبْذَبَ الشَّىْءُ *the thing*

dangled, or *moved to and fro,* (M, A, L,) *in the air;* (A;) and *was in a state of commotion* or *agitation.* (M, L.) It is said in a trad., فَكَأَنَّنَا أَنْظُرُ إِلَى يَدَيْهِ تُذَبْذَبَانِ, meaning *And it was as though I looked at his two sleeves in a state of commotion,* or *shaking.* (TA.) And you say, تَذَبْذَبَ بَيْنَ أَمْرَيْنِ *He wavered,* or *vacillated, between two affairs.* (MA.) And تَذَبْذَبَ أَمْرُهُمْ [*Their state of affairs was,* or *became, fluctuating,* or *unsteady*]. (Lh, T in art. دل.)

R. Q. 2 **تَذَبْذَبَ**, inf. n. تَذَبْذُبٌ: see the next preceding paragraph, in four places.

ذَبٌّ *Repelling:* fem. with ة: hence ذَبَّاتُ السَّبِيبِ, a phrase used by Dhu-r-Rummeh, meaning *repelling with their tails:* or this may be from the signification next following. (Ham p. 510.) *Much in motion.* (Ham ubi suprà.)

ذَبٌّ, (M, L,) or ذَابٌّ, (K,) [the former correct, and perhaps the latter also,] applied to a camel, *That does not,* or *will not, remain still,* or *motionless, in a place.* (M, L, K.) A poet says,

* فَكَأَنَّنَا فِيهِمْ جِمَالٌ ذَبَّةٌ *

[*And it was as though we were, among them, camels that would not remain still in a place*]: which shows that ذَبٌّ is not an inf. n. used as an epithet; for, were it so, he had said جِمَالٌ ذَبٌّ. (M, L.) ___ الذَّبُّ *The wild bull;* [*a species of bovine antelope;*] also called ذَبُّ الرِّيَاد; (T, S, M, K;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, S, * M;) or because his females pasture with him, going to and fro: (T:) and called also الأَذَبُّ, (T, K,) by poetic license, for الذَّبُّ; (T;) and الذُّنْبُبُ. (K.) ___ ذَبُّ الرِّيَاد is also applied to A man *who goes and comes.* (Kr, M, TA.) And A man *who is in the habit of visiting women.* (AA, T, K.)

ذُبَابٌ [The *common fly;*] the *black thing that is in houses, that falls into the vessel and into food;* (M;) *well known:* (S, K:) so called, accord. to Ed-Demeeree, because of its fluttering about, or

because it returns as often as it is driven away: (TA:) and likewise applied to the *bee;* (M, K;) which is also called ذُبَابُ الغَيْثِ [*the fly of the rain*], (IAth, TA,) or ذُبَابُ غَيْثٍ [*the fly of rain*]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n. un. is ذُبَابَةٌ : (S, Msb, K:) one should not say ذُبَّانَةٌ [as the vulgar do in the present day]: (S:) or one should not say ذُبَابَةٌ , though El-Ahmar and Ks are related to have used this word [as meaning *a kind of fly*]; for ذُبَابٌ is a sing. [properly speaking], and is used as such in the Kur xxii. 72: (M:) the pl. (of pauc., S, Msb) is أَذِبَّةٌ and (of mult., S, Msb) ذُبَّانٌ (S, M, Msb, K) and ذُبٌّ, (M, K,) the last mentioned by Sb, accord. to the dial. of Temeem. (M.) One says, إِنَّهُ لَأَوْهَى مِنَ الذُّبَابِ [*Verily he is more frail than the fly*]. (A.) And هُوَ أَهْوَنُ عَلَيَّ مِنْ طَنِينِ الذُّبَابِ [*He is more contemptible to me than the buzzing of the fly*]. (A.) مَنْجَى الذُّبَابِ [*The refuge of the fly*] is a prov., applied to him who is protected by his ignobleness. (Har p. 332: there written مَنْجَا; and in two places, مَنْجَأ.) And أَبُو الذُّبَابِ [*The father of the fly*] is an appellation used as meaning *He who has stinking breath;* and some say أَبُو الذُّبَّانِ [*the father of the flies*]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwán: (M, A, TA:) whence the saying, أَبْخَرُ مِنْ أَبِي الذُّبَابِ (A, TA) and أَبِي الذُّبَّانِ (TA) [*More stinking in breath than Abu-dh-Dhubáb* and *Abu-dh-Dhibbán*]. ___ [Hence,] *Evil,* or *mischief;* (A, K;) and *annoyance,* or *harm;* as in the saying, أَصَابَنِي ذُبَابٌ [*Evil, &c., befell me*]; (A;) and أَصَابَ فُلَانًا ذُبَابٌ لَاذِعٌ مِنْ فُلَانٍ *Evil,* or *mischief,* [lit. *a hurting fly*] *fell upon such a one from such a one:* (T:) or *continual evil,* as in the saying, أَصَابَكَ ذُبَابٌ مِنْ هٰذَا الأَمْرِ [*Continual evil hath befallen thee from this thing,* or *event*]; and شَرُّهَا ذُبَابٌ [*Her,* or *its,* or *their, evil is a continual evil*]. (TA.) ___ *Ill luck.* (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذُبَابٌ, meaning This is *ill luck:* and hence, رَجُلٌ ذُبَابِيٌّ [*An unlucky man*]. (T.) ___ *Plague,* or *pestilence.* (TA.) ___ *Diabolical possession;* or *madness,* or *insanity.* (K.) ___ *Ignorance:* so in the phrase رَجُلٌ مَحْشِيُّ الذُّبَابِ [*A man stuffed with ignorance*]. (M.) ___ The إِنْسَانُ [as meaning the *pupil,* or *apple,*]

of the eye: (AZ, T, S, M, A, K:) so in the saying, هُوَ أَعَزُّ عَلَيَّ مِنْ ذُبَابِ العَيْنِ [*He is dearer to me than the apple of the eye*]: (A:) [ISd says,] I think it to be so termed as being likened to the ذُبَاب [properly so called; i.e. the fly]. (M.) And الذُّبَاب also signifies *A black speck,* or *spot, in the interior of the* حَدَقَة [or *dark part*] *of the eye of the horse.* (M, K.) The pl. is as above. (M.) ___ ذُبَابُ السَّيْفِ (T, S, M, A, Msb, K) and ذُبَابَةُ السَّيْفِ (TA) *The* حَدّ, (M, K,) or طَرَف, (S, Msb,) [each app. here meaning the *point,* or *extremity,* though the former also means the *edge,*] *of the sword,* (S, M, Msb, K,) *which is the part wherewith one strikes:* (S, Msb:) or *its extremity with which one is pierced,* or *transpierced;* and the حَدّ [here meaning edge] with which one strikes is called its غِرَار: (En-Nadr, T:) or *its tapering,* or *pointed, extremity;* expl. by طَرَفُهُ المُتَطَرِّفُ: (M, K:) or *the point* (حَدّ) *of its extremity* (M, A) *which is between its* شَفْرَتَانِ: (M:) the parts of its two edges that are on either side of it are its ظُبَتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the عَيْر; and each has what are termed غِرَارَانِ, which are the part between the عَيْر and each one of the ظُبَتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غِرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, twoedged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمَرَةُ السَّوْطِ يَتْبَعُهَا ذُبَابُ السَّيْفِ [*The knot,* or *tail, at the end of the whip is followed by the point of the sword;* i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) ___ [Hence,] ذُبَابٌ signifies likewise The حَدّ [or *point,* or *extremity,* or *edge,*] of anything. (A 'Obeyd, T.) ___ The *pointed,* or *sharp, part of the extremity* of the ear (A 'Obeyd, M, K) of a horse (A 'Obeyd, M) and of a man. (M.) ___ The *sharp edge* of the teeth of camels. (S, TA.) ___ And The *part that first comes forth of the flower* of the حِنَّآء (M, K.)

ذُبَابَةٌ : see the next preceding paragraph, first sentence, in two places: ___ and see another sentence, in the latter half of the same paragraph. ___ *A remainder,* or *remains,* (T, S, M, A, * Msb, K,) of a thing, (T, Msb,) of the waters of wells, (T,) or of

thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from دُنَانَة, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (S and L in art. ذن:) pl. ذُبَابَات. (T, S, Msb.) You say, صَدَرَتِ الإِبِلُ وبِهَا ذُبَابَةٌ, (M,) or ظَمَأٌ مِنْ بِهَا ذُبَابَةٌ (A,) i. e. [*The camels returned from water having in them*] *somewhat remaining of thirst.* (M.) ___ And the pl. ذُبَابَات also signifies *Small mountains:* so says El-Andalusee. (MF.)

ذُبَابِىٌّ : see ذُبَاب.

ذَبَّابٌ A man *who repels from,* or *defends, with energy, his wife,* or *wives,* or *the like;* as also مِذَبٌّ. (M, K.) ___ [Hence,] يَوْمٌ ذَبَّابٌ *A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails:* the act being thus attributed to the day. (A.) See also what next follows.

شَفَةٌ ذَبَّانَةٌ, the latter word of the measure فَعْلَانَة, in some of the copies of the K erroneously written ذَبَّابَة, (TA,) [and so in the TT as from the M,] *A lip that has become dry,* or *has lost its moisture.* (M, K, TA.)

ذِبْذِبٌ The *penis,* (T, * S, M, A, K,) as some say; (M;) as also ذِبْذِبَة and ذِبَاذِبُ, which

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last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the *tongue:* (M, A:) or ذِبْذِبَة has this latter meaning: (K:) and ذِبَاذِبُ signifies the *genitals;* or, as some say, the *testicles;* (M;) one of which is termed ذِبْذِبَة. (M, K.)

ذُبْذُبٌ : see ذِبَاذِبُ.

ذِبْذِبٌ : see ذِبَاذِبُ, in two places.

ذِبْذِبَةٌ : see ذِبْذِبٌ, in three places: ___ and see also ذِبَاذِبُ.

ذِبَاذِبُ *Certain things that are hung to the* [*women's camel-vehicle called*] هَوْدَج, (S, M, K,) or *to the head of a camel,* (M,) *for ornament;* [i. e. *tassels,* or *pendant tufts of wool,* or *shreds of woollen cloth, of various colours;* (see رَعْثٌ;)] as also ذِبْذِبَةٌ : (M, K:) the sing. of the former is ذِبْذِبٌ , (T,) or ذُبْذُبٌ , with damm. (TA.) ___ And The *fringes,* and *edges,* of a [garment of the kind called] بُرْدَة; because of their motion upon the wearer when he walks: sing. ذِبْذِبٌ . (TA from a trad.) ___ See also ذِبْذِبٌ, in two places.

ذَابٌّ : see ذَبٌّ.

الذُّنْبُبُ : see ذَبٌّ.

أَذَبُّ : see مَذْبُوبٌ: and ذَبٌّ. Also The *tush,* or *canine tooth, of the camel.* (T, K.) And *Tall,* or *long;* syn. طَوِيلٌ. (K.)

مِذَبٌّ : see ذَبَّابٌ.

أَرْضٌ مَذَبَّةٌ (S, M, K) and مَذْبُوبَةٌ (Fr, S, K) *A land containing,* (S,) or *abounding with,* (M, K,) *flies.* (S, M, K.)

مِذَبَّةٌ *A thing with which one drives away flies;* (S, M, K; *) *a fly-whisk made of horse-hairs:* (T:) [pl. مَذَابُّ whence,] one says of wild-animals, أَذْنَابُهَا مَذَابُّهَا [*Their tails are their fly-whisks*]. (A.)

مُذَبِّبٌ A rider *hastening,* or *making haste,* (T, S, M, K,) *apart from others:* (S, M, K:) or *striving, labouring, toiling,* or *exerting himself,* in going, or journeying, *so as to leave not a* ذُبَابَة [or

any part of his journey remaining unaccomplished]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

* مَسِيرَةُ شَهْرٍ لِلْبَعِيرِ المُذَبْذَبِ *

[*A month's journey to the hastening camel*], (M,) or لِلْبَرِيدِ المُذَبْذَبِ [*to the hastening messenger*], (TA,) by المذبذب is meant المذبّب. (M, TA.) ___ [A *quick* journey: or one *in which is no flagging*, or *langour.*] You say, لَا يَنَالُونَ المَآءَ إِلَّا بِقَرَبٍ مُذَبِّبٍ, i. e. [*They will not reach the water but by a*] *quick* [*night-journey thereto*]. (S.) And خَمْسٌ مُذَبِّبٌ [*A journey in which the camels are watered only on the first and fifth days*] *in which is no flagging*, or *langour.* (T.) ___ ظِمْءٌ مُذَبِّبٌ [*An interval between two water-ings*] *of long duration, in which one journeys from afar* (T, S, M, K) *and with haste.* (T, S, K.)

مَذْبُوبٌ A camel *attacked by flies*, (A 'Obeyd, S, M,) *that enter his nostrils*, (S,) *so that his neck becomes twisted, and he dies;* as also أَذَبٌّ : or both signify one *that, coming to a cultivated region, finds it unwholesome to him, and dies there:* (M:) and the former, a horse *into whose nostril the fly has entered.* (A.) ___ See also أَرْضٌ مَذَبَّةٌ, above. ___ Also *Possessed;* or *mad*, or *insane.* (K.) ___ And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذَبُوبٌ, and in other copies thereof omitted,] *Foolish; stupid;* or *unsound, dull*, or *deficient, in intellect.* (TA.)

مُذَبْذَبٌ *Driven away:* (TA:) or *driven away*, or *repelled, much.* (T, TA.) It is said in a trad., تَزَوَّجْ وإِلَّا فَأَنْتَ مِنَ المُذَبْذَبِينَ, i. e. [*Marry, or thou wilt be of*] *those driven away* from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذَّبُّ the act of driving away: or, accord. to IAth, it may be from the signification of motion and agitation. (TA.) And it is said in the Kur [iv. 142], مُذَبْذَبِينَ بَيْنَ ذَلِكَ, meaning *Much driven away*, or *much repelled, from these and from those:* (T, TA:) or this is

an ex. of the meaning next following. (S, M.) ___ A man (M, K) *wavering,* or *vacillating, between two things,* or *affairs;* (T, S, M, K;) or *between two men, not attaching himself steadily to either;* (T;) and مُذَبْذَب signifies the same; (K;) as also مُتَذَبْذَب . (M.)

مُذَبْذَب : see what next precedes: ___ and see also مُذَبَّب.

مُتَذَبْذَب : see مُذَبْذَب, last sentence.

ذبح

1 ذَبَحَ, (S, Msb, K, &c.,) aor. ـَـ, (K,) inf. n. ذَبْحٌ (S, Msb, K, &c.) and ذُبَاحٌ, (K,) *He cut, or divided, lengthwise; clave; split; slit; rent,* or *rent open; ripped,* or *ripped open.* (S, Msb, K.) [Accord. to Fei,] this is the primary signification. (Msb.) [But see what follows.] You say, ذَبَحَ فَأْرَةَ المِسْكِ *He* (a perfumer, A) *ripped open the follicle,* or *vesicle, of mush,* (A, TA,) *and took forth the mush that was in it.* (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] ___ *He slaughtered* [for food, or *sacrificed,*] (L, TA) and animal, (Msb,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [*in the manner prescribed by the law,* i. e.,] *by cutting the* وَدَجَانِ [or *two external jugular veins*], (Mgh,) or *by cutting the throat, from beneath, at the part next the head:* (L, TA:) accord. to the K, *i. q.* نَحَرَ: but correctly, الذَّبْحُ is in the throat; and النَّحْرُ is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified *the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel;* and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَكَاةٌ, in art. ذكو.]) Also *He slaughtered,* or *slew, in any manner.* (L.) [You say, ذَبَحَ عَنْهُ *He slaughtered,* or *sacrificed, for him, by way of expiation.*] And ذَبَحَ بَعْضُهُمْ بَعْضًا [*They slaughtered,* or *slew, one another*]. (S, K.) And أَخَذَهُمْ بَنُو فُلَانٍ بِالذُّبَاحِ *The sons of such a one slaughtered,* or *slew, them.* (TA.) And ذبّح (inf. n. تَذْبِيحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يُذَبِّحُونَ أَبْنَآءَكُمْ [*They slaughtering,* or *slaying, your sons*], accord. to the reading

commonly obtaining. (Aboo-Is-hák, TA.) ___ Hence, *He killed;* because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kádee, (Mgh,) مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَكَأَنَّمَا ذُبِحَ بِغَيْرِ سِكِّينٍ [*Whoso is made a Kádee among the people, he is as though he were slaughtered without a knife*]: (Mgh, TA: *) expl. by some as meaning, *he is as though he were killed* [&c.]. (TA.) ___ [Hence, also, because الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] *It rendered allowable,* or *lawful:* as salt and the sun and the fishes called نِينَانٌ (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) ___ Also *He broached,* or *pierced,* a دَنٌّ [or wine-jar, *making a hole in the mouth,* or *removing the clay that closed the mouth*], *so as to draw forth the contents.* (S, A, Msb, K.) ___ And *He,* or *it, choked.* (K, TA.) You say, ذَبَحَتْهُ العَبْرَةُ *Weeping choked him.* (A, TA.) ___ And, said of thirst, *It affected him severely,* or *distressed him.* (A, TA.) ___ ذَبَحَتِ اللِّحْيَةُ فُلَانًا The *beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent:* in which case, the man is said to be مَذْبُوحٌ بِلِحْيَتِهِ. (K, TA.)

2 **ذَبَّحَ** see 1. تَذْبِيحٌ is [said to be] syn. with تَذْبِيحٌ, (K, TA,) in prayer: accord. to Hr, ذَبَّحَ رَأْسَهُ signifies *He lowered his head,* in inclining his body in prayer; like دَبَّحَ: and accord. to Lth, ذَبَّحَ signifies *he lowered his head,* in inclining his body in prayer, *so that it became lower than his back:* but Az says that this is a mistake, and that the correct word is دَبَّحَ, with the unpointed د. (TA.)

6 **تذابحوا** *They slaughtered,* or *slew, one another.* (S, MA, K.) One says, التَّمَادُحُ التَّذَابُحُ

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[*Mutual praising is mutual slaughtering*]. (S, A.)

8 اذَّبَحَ *He took,* or *prepared, for himself a slaughtered* [or *sacrificed*] *animal.* (S, K.)

ذَبْحٌ *An animal prepared for slaughter* [or *sacrifice;* i. e. *an intended victim*]: (T, A, Msb, TA:) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being:] or *an animal that is slaughtered* [or *sacrificed*]; (S, Mgh, K, TA;) and so ذَبِيحَةٌ ; (Mgh, Msb;) or this signifies *a slaughtered* [or *sacrificed*] *sheep* or *goat;* (TA;) and is [nominally] fem. of ذَبِيحٌ, but the ة is affixed only because the quality of a subst. is predominant in it: (S:) or the ذَبِيحٌ is added to denote that the word is applied to *a sheep,* or *goat,* [*to be slaughtered* or *sacrificed,*] *not yet slaughtered* [or *sacrificed*]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M, voce ذَبْحٌ:) رَمِيَّةٌ is applied to *an animal that is slaughtered* either *as a sacrifice on the occasion of the pilgrimage* or *otherwise;* and is like طَحْنٌ in the sense of مَطْحُونٌ, and عَطْفٌ in the sense of مَعْطُوفٌ, &c.: (TA:) the pl. of ذَبِيحَةٌ is ذَبَائِحُ. (Mgh, Msb.) It is said in the Kur [xxxvii. 107], وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ [*And we ransomed him with a great victim*]. (S, A.) ذَبَائِحُ الجِنِّ means *Animals sacrificed to the Jinn,* or *Genii:* for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) See also ذُبَحَةٌ.

ذُبَحٌ *A certain plant which ostriches eat:* (S:) this word and ذَبَحٌ signify the *plant called* الجَزَرُ البَرِّىُّ, (K, TA,) *which is of a red colour:* and, accord. to the K, *another plant:* but correctly *a red plant* (نَبْتٌ أَحْمَرُ, not نَبْتٌ آخَرُ,) *having a stem,* or *root,* (أَصْلٌ) *from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white* خَزَرَةٌ [or *bead,* but perhaps this is a mistranscription for جَزَرَةٌ, i. e. a *carrot*], *which is sweet and good, and is eaten:* [each word is a coll. gen. n.;] and the n. un. is ذُبَحَةٌ and ذَبَحَةٌ: so says AHn, on the authority of Fr:

and he says also, on the authority of AA, that the ذُبَحَة is *a tree that grows upon a stem, and in a manner resembling the* كراث [app. كَرَاث, not كُرَّاث], *and then has a yellow flower; its root is like a* جزرة [i. e. جَزَرَة, or *carrot*], *and it is sweet, and of a red colour:* (TA:) or the ذُبَح is *a plant having a stem,* or *root,* (أَصْل,) *which is peeled, and there comes forth what resembles the* جزر [i. e. جَزَر or جَزَر, meaning *carrot*]; *and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower.* (Ham p. 777.) ___ Also, and ذَبَح, (K,) the former the more common, (Th, TA,) *A species of the* كَمْأَة [or *truffle*], (K,) *of a white colour.* (TA.) ___ See also ذُبَاح.

ذَبَح : see the next preceding paragraph, in two places.

ذُبْحَة : see ذُبَحَة.

ذَبْحَة *A mode,* or *manner, of* ذَبْح [i. e. *slaughter, such as is described in the first paragraph of this art.*]. (Mgh.) See also what here next follows.

ذُبَحَة (AZ, S, A, K) and ذُبْحَه, (As, A, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ذُبَاح (A, K) and ذَبَحَة and ذَبْحَة and ذَبَاح (K) and ذَبْح, (TA,) *A disease,* (T, A,) or *pain,* (AZ, S, K,) *in the* حَلْق [or *fauces*], (AZ, T, S, A, K,) *which sometimes kills:* (T:) or *blood which chokes and kills:* (K:) or *an ulcer that comes forth in the* حَلْق [or *fauces*] *of a man, like the* ذَئْبَة *that attacks the ass:* (ISh, TA:) or *an ulcer that appears in that part, obstructing it, and stopping the breath, and killing.* (TA.) One says, أَخَذَتْهُ الذُّبَحَةُ [*The* ذبحة *attacked him*]. (S.) And الطَّمَعُ ذُبَاحٌ *Covetousness is* [*like*] *a disease in the fauces:* or *a poisonous plant.* (A.) And كَانَ ذٰلِكَ مِثْلَ الذُّبَحَةِ عَلَى النَّحْرِ [*That was like the disease called* ذبحة *in the uppermost part of the breast*]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident

enemy: (TA:) or كَانَ مِثْلَ الذُّبَحَةِ الخ *He was like the* ذبحة &c., a disease in the حَلْق, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his deceit has become manifest. (Meyd.) ذُبَحَة is also the n. un. of ذُبَح [q. v.]. (Fr, AHn.)

ذَبَحَة : see the next preceding paragraph. It is also the n. un. of ذَبَح [q. v. voce ذُبَح]. (Fr, AHn.)

ذُبَاح *A certain poisonous plant,* (A, K, TA,) *that kills the eater of it;* as also ذُبَح . (TA.) One says, ذُبَاح . الطَّمَع: see ذُبَحَة, in two places. ___ [Hence,] ذُبَاح مَوْت *A quick,* or *sudden, death.* (L.) See also ذُبَّاح.

ذَبَاح : see ذُبَحَة.

ذَبِيح and مَذْبُوح signify the same [i. e. *Cut,* or *divided, lengthwise;* &c.: see 1]. (S, Msb, K, TA.) You say مِسْك ذَبِيح [for ذَبِيح فَأْرَته], meaning [*Musk of which the follicle,* or *vesicle, is*] *ripped open.* (A. [It is there said to be tropical: but see 1.]) ___ Both are [also] applied to an animal, (Msb,) or a sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1,)] as meaning *Slaughtered, in the manner described in the first paragraph of this art.:* (TA:) the fem. of ذَبِيح is with ة: (S, TA: [see ذَبِيحَة below:]) but ذَبِيح is used as a fem. epithet without the addition of ة: you say شَاة ذَبِيح as well as كَبْش ذَبِيح, because ذَبِيح is an instance of the measure فَعِيل in the sense of the measure مَفْعُول; though you say شَاة ذَبِيحَة also; and in like manner نَاقَة: the pl. [of ذَبِيح] is ذَبْحَى and ذَبَاحَى and [that of ذَبِيحَة is] ذَبَائِح. (TA.) Aboo-Dhu-eyb says, describing wine,

* يُقَالُ لَهَا دَمُ الوَدَجِ الذَّبِيحُ *

meaning المَذْبُوح عنه, i. e. [*One would call it the blood of the external jugular vein,*] *for which it had been slit* [to let it flow]. (AAF, TA.) And again he says,

* وَسِرْبٍ تَطَّلِى بِالعَبِيرِ كَأَنَّهُ *

* دِمَآءُ ظِبَآءٍ بِالنُّحُورِ ذَبِيحُ *

[app. meaning *And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles,* the gazelles whereof had been *slaughtered in the upper parts of the breasts*]: he applies ذبيح as an epithet to دمآء, meaning ذَبِيحٌ ظِبَاؤُهُ; and he applies it as an epithet to a pl. n. because it is of the measure فَعِيلٌ [in the sense of the measure مَفْعُولٌ], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) ___ ذَبِيحٌ also signifies *An animal that is fit,* or *proper, to be slaughtered as a sacrifice:* (ISk, S, K:) [or *that is destined, or prepared, for sacrifice;* i. e., *an intended victim;* like ذَبْحٌ; as appears from the fact that] الذَّبِيحُ is a surname of *Ismá'eel,* or *Ishmael;* (K, * TA;) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA:) and أَنَا ٱبْنُ الذَّبِيحَيْنِ occurs in a trad. [as said by Mohammad, meaning *I am the son of the two intended victims;* namely, *Ismá'eel and 'Abd-Allah*]; for 'Abd-El-Muttalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, * TA.) ___ Also A *slain man.* (A.)

ذَبِيحَةٌ, and its pl. ذَبَائِحُ: see ذَبْحٌ, in three places.

ذَبَّاحٌ [One *whose occupation,* or *habit, is that of slaughtering sheep or the like.* ___ And, in the present day, *An executioner.*]

ذُبَّاحٌ (T, S, K) and sometimes ذُبَاحٌ, without teshdeed, (T, K,) the former the more common, (T, K,) but disallowed by AHeyth, who holds it to be one of the words of the measure فُعَالٌ denoting diseases, (TA,) *Cracks in the inner* [i. e. *lower*] *sides of the toes,* (S, K, TA,) *next the fore part of the foot:* (TA:) or *a cut across the inner sides of the toes:* (Ibn-Buzurj, T:) or *a crack in the inner side,* or *sole, of the foot:* (IAar, TA voce نَكْبَةٌ:) pl. ذَبَابِيحُ. (TA.) Hence the saying, مَا دُونَهُ شَوْكَةٌ وَلَا ذُبَّاحٌ [*There is not in the way of its*

attainment a thorn nor are

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there any cracks in the inner sides of the toes, &c.: see also نَكْبَةٌ]. (S, TA.)

ذَابِحٌ [act. part. n. of 1]. سَعْدُ الذَّابِحِ, (S, K,) or سَعْدٌ الذَّابِحُ, (so in one copy of the S,) *Two bright stars, between which is the space of a cubit* (ذراع), *over against one of which* (فنحر واحد منهما) *is a small star that, by reason of its nearness, is as though it* [app. meaning the bright star, or the pair of bright stars,] *were about to slaughter it;* (S, K;) whence the appellation of الذَّابِح: (S:) *the two stars* [*alpha and beta*] *which are in one of the horns of Capricornus;* so called because of the small adjacent star, which is said to be the sheep or goat (شاة) of الذابح, which he is about to slaughter: (Kzw:) it is *one of the Mansions of the Moon;* (S, Kzw;) [namely, *the Twenty-second Mansion:* see also art. سعد: some give this appellation to *the Twenty-third Mansion:* and some, to *the Twenty-fifth;* but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make النَّوءُ to signify the auroral rising and those who make it to signify the auroral setting: see مَنَازِلُ القَمَرِ, in art. نزل.] The Arabs [used to] say, إِذَا طَلَعَ الذَّابِحُ ٱنْجَحَرَ النَّابِحُ [*When* الذابح *rises aurorally, the barker enters,* or *betakes itself to, its hole:* the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O. S.]. (TA.) ___ *A mark made with a hot iron across the throat:* or the *instrument with which it is made.* (L, K.) ___ *Hair growing between the part immediately beneath the lower jaw and the part* [*of the throat*] *in which an animal is slaughtered.* (K.)

ذَابِحَةٌ, of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [with ة affixed because the quality of a subst. is predominant in

it,] *Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c.* (TA.)

مَذْبَحٌ The *place of* [*the slaughter termed*] الذَّبْح: (K:) i. e. the *place,* or *spot of ground, where* الذبح *is performed:* and the *part of the throat which is the place of* الذبح, *which is that below the part beneath the lower jaw;* (MF, TA;) or the حُلْقُوم [i. e. *windpipe*]. (Msb.) ___ The *chancel* of a church; i. e. the *part* of a church *that is like the* مِحْرَاب of a mosque: (A, * K, * Msb:) pl. مَذَابِحُ: (A, Msb, K:) the مَذَابِح are the مَحَارِيب (S, A, K) of the Christians; (A;) so called because of the oblations (قَرَابِين) there offered; (S, TA;) the مَقَاصِير (K, TA) in churches, pl. of مَقْصُورَةٌ; said to be the same as the مَحَارِيب: (TA:) and the *places,* (A,) or *chambers,* (K,) *of the books* of the Christians. (A, K.) ___ *A trench* (S, A, K) *in the earth, measuring a span or the like* [*in width*], (S, K,) *such as is made by a torrent:* (S, A:) the *channel of a torrent in the lower part of the face of a mountain,* or *in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger;* and sometimes it is *a natural trench in a plain tract of land, like a river, in which flows the water of that land:* it is *in all descriptions of land; in valleys &c., and in depressed tracts:* (L:) and *a kind of river;* as though it clave [the earth] or were cleft: (TA:) pl. مَذَابِحُ. (S, A, L.) You say, غَادَرَ السَّيْلُ فِى الأَرْضِ مَذَابِحَ [*The torrent left in the ground trenches about a span wide*]. (S.)

مَذْبَحٌ *A knife with which* [*the slaughter termed*] الذَّبْح *is performed:* (Msb:) or *a thing with which an animal is slaughtered in the manner termed* ذِبْح, (T, K, *) *whether it be a knife or some other thing.* (T.)

مَذْبُوحٌ : see ذَبِيحٌ. ___ [Hence,] *Clean,* or *pure; not requiring to be slaughtered;* [as though it had

been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) ___ See also 1, last sentence.

ذبر

1 **ذَبَرَ**, (T, S, M, A, K,) aor. ـُ (T, S, M, K) and ـِ, (S, M, K,) inf. n. ذَبْرٌ; (M, A, K;) and ذَبَّرَ, (M, A,) inf. n. تَذْبِيرٌ; (K;) *He wrote* (A 'Obeyd, T, S, M, A, K) a writing, or a book; (A 'Obeyd, T, S, M, A;) like زَبَرَ: (A 'Obeyd, T, S:) or both signify, (M,) or the former signifies also, (K,) *he pointed,* or *dotted,* (M, K,) it: (M:) or (M, but in the K and,) *he read* it, or *recited* it, (IAar, T, M, K, *) *with a low,* or *faint, voice;* (M, K;) or *easily;* (M, A, each in relation to both verbs;) or *quickly:* (K:) all of the dial. of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبُرُ الشِّعْرَ *How well he recites poetry,* or *the poetry,* (K, TA,) *without halting,* or *hesitating, therein!* (TA.) And مَا أَحْسَنَ مَا يُذَبِّرُ الكِتَابَ *How well he reads,* or *recites, the book,* or *the writing, without pausing therein!* (A.) ___ And ذَبَرَ, (IAar, Th, T, M, K,) aor. ـُ, inf. n. ذَبْرٌ and ذَبَارَةٌ, *He knew,* or *learned,* a tradition, *well, soundly,* or *thoroughly;* عَنْهُ *from him:* (IAar, Th, T:) or *he understood* it: (M, K:) and *he understood, and knew,* or *learned, well, soundly,* or *thoroughly,* a writing, or a book. (TA.) [See 2 in art. دبر, last sentence.] Accord. to some, ذَبْرٌ signifies *Understanding,* and *knowledge;* (T;) *knowledge* of a thing, and *understanding* thereof; (K, * TA;) as also ذُبُورٌ [another inf. n.] : (TA:) or ذُبُورٌ signifies *understanding with knowledge* of a thing. (M.) It is said in a trad., of the people of Paradise, مِنْهُمُ الَّذِى لَا ذَبْرَ لَهُ, (T, TA,) i. e. *Of them is he who has no understanding:* (TA:) or, accord. to IAar, it means *he who has no tongue with which to speak, by reason of his weakness.* (T.) ___ And ذَبَرَ, aor. ـِ, (K,) inf. n. ذَبَارَةٌ, (so in some copies of the K,) or ذَبَارَةٌ, (so in other copies of the K, and accord. to the TA,) *He looked, and did so well.* (K, * TA.) ذَبَرَ *He was angry:* (T, K:) so accord. to IAar: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذَئِرَ. (TA.)

2 **ذَبَّرَ** see 1, in two places.

ذِبْر *A writing,* (As, T, K,) in the dial. of Himyer, *written upon* عُسُب [or *leafless palmsticks,* or *the lower portions of palm-sticks, upon which no leaves have grown*]: (K:) and *i. q.* صَحِيفَة [*a piece of paper,* or *skin, upon which something is written;* or *a writing,* or *book*]: (K:) pl. ذِبَار (As, T, K.) ___ ذِبْر كِتَاب, (M, A,) or ذِبْر, like كِتْف, (K,) *A writing,* or *book, easy to be read:* (A, K:) or ذِبْر in this phrase is an inf. n. used in the place of the pass. part. n. مَذْبُور [which signifies *written;* or *pointed;* or *read,* or *recited, with a low,* or *faint, voice,* or *easily,* &c.]. (M.) Also *A mountain;* in the Abyssinian language: so accord. to one reading, but accord. to another reading دِبْر, in a trad. cited in art. دبر. (TA.)

ذَبْر : see the next preceding paragraph.

ذَابِر *Knowing,* or *learning, well, soundly,* or *thoroughly,* a matter of science or knowledge. (IAar, T, K.)

مِذْبَر *A reed-pen;* like مِزْبَر. (TA.)

مُذَبَّر A garment, or piece of cloth, *figured with marks resembling writing,* or *otherwise;* syn. مُنَمْنَم: (M, K:) of the dial. of El-Yemen. (M.)

مَذْبُور : see ذِبْر.

مُذَابِر , occurring in a trad., is explained by IAth as meaning *Going away;* if it be not a mistranscription [for مُدَابِر, which seems to be probably the case]. (TA.)

ذبل

1 **ذَبَلَ**, (T, S, M, Msb, K,) aor. ـُـ, inf. n. ذَبْلٌ and ذُبُولٌ; (S, M, Msb, K;) and ذَبِلَ; (S, Sgh, K;) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) *It withered;* i. e., *lost its moisture;* (Msb;) or *became thin,* or *unsubstantial, after being succulent;* (M;) *i. q.* ذَوِىَ. (S, K.) And in like manner it is said of a man: (M:) or ذُبُولٌ [in relation to a human being] signifies the *drying up by reason of the loss of the beauty,* or *goodliness, of youth.* (Ham p. 478.) And said of a horse, (S, K,) inf. n. ذَبْلٌ, (TA,) *He was,* or *became, lean,* or *light of flesh; slender and lean;* or *lean, and lank in the belly.* (S, K.) You say also, ذَبَلَ فُوهُ, inf. n. ذُبُولٌ (T, TA) and ذَبْلٌ, *May his mouth, and his saliva,* or *spittle, dry up.* (TA.) And ذَبَلَ ذَبْلُهُ مَا لَهُ, (M, K, [in the CK, erroneously, ذَبْلَةً,]) i. e. [*What aileth him?*] *may his stock* (أَصْلُهُ) *wither:* meaning *his body and his flesh:* or, as some say, *may his marriage,* or *coition, be ineffectual:* (M, TA:) said in reviling: (TA:) as also ذَبَلَ ذَبْلُهُ. (TA in art. دبل.) One says also, in reviling, (TA,) ذَبَلَتْهُمْ ذُبَيْلَةٌ [and ذُبَيْلَةً, i. e. *May a calamity,* or *misfortune, befall them:* or]

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may they perish. (T, TA.) And ذبلت ذبائله [app. a mistranscription for ذَبَلَتْهُ ذَبَائِلُ *May calamities,* or *misfortunes, befall him*]. (TA.) And ذَبَلَتْهُ ذُبُولٌ (T, TA) and ذَبُولٌ (T) *May a calamity,* or *misfortune, befall him.* (TA.) [See the latter part of the first paragraph of art. دبل.]

4 **اذبله** *It* (the heat, S, TA) *withered it;* (namely, a herb [&c.], S;) *caused it to wither,* or *lose its moisture;* syn. أَذْوَاهُ; (S, * K, TA;) *rendered it* ذَابِلٌ. (TA.) ___ And تُذْبِلُ الرِّيحُ بِالأَشْيَآءِ *The wind twists, wreathes,* or *contorts, the things.* (TA.)

5 **تذبّل** *It became twisted, wreathed,* or *contorted.* (TA.) One says, تذبّلت النَّاقةُ بذَنَبِها *The she-camel twisted,* or *contorted, her tail.* (TA.) ___ [It occurs in the K, in art. رأد, said of a branch, or twig, app. as meaning *It inclined limberly from side to side:* but in the M and L, I there find in its place ___.] تذيّل تذبّلت *She* (a woman), *being thin,* or *slender, walked in the manner of men:* (M, K:) or *she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Ibn-'Abbád, K.) Also *He* (a man) *threw off* [*all*] *his garments, except one.* (TA.)

ذِبْل The *prime,* or *first part,* or the *briskness, liveliness,* or *sprightliness,* (مَيْعَة,) *of youth.* (Ibn- 'Abbád, TA.) ___ مَا لَهُ ذِبْلٌ ذِبْلُهُ: see 1. Accord. to As, one says ذِبْلٌ ذَابِلٌ and ذِبْلٌ , meaning [*Deep*] *abasement* or *ignominy:* and accord. to IAar, (T,) ذِبْلٌ , meaning *severe bereavement.* (T, K.) ذَبْلًا ذَبِيلًا , (M, K,) or ذَبْلًا , (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one *deep abasement* or *ignominy,* or *severe bereavement*]: (M, K:) and one says also ذَبْلًا ذَابِلًا , (K,) or ذَبْلًا , (M,) meaning [likewise *deep*] *abasement* or *ignominy,* (TA,) or *severe bereavement.* (M, TA.) [See also ذِبْل and ذَبِيل.] Also [*Turtle-shell,* or *tortoise-shell;*] the *back,* (IAar, S, Msb,) or *skin,* (M, K,) [meaning *shell,*] *of the sea-tortoise* [or *turtle*], (IAar, S, M, Msb, K,) or *of the land-tortoise,* (M, K,) *of which are made combs,* (IAar, TA,) *and,* as some say, *signet-rings* &c., (TA,) or *of which bracelets are made:* (S:) or the *bones of the back of a certain marine beast, of which are made,* (M, K,) *by women,* (M,) *bracelets* (M, K) *and combs; and the combing wherewith removes nits and the scurf of the hair:* (K:) or *horns of which are made* [*the bracelets,* or *anklets, called*] مَسَك: (En-Nadr, TA:) or *a certain thing* [or *substance*] *resembling ivory:* (Msb:) Th cites a poet as using the phrase ذَاتُ الذَّبَلَات, forming the pl. of ذِبْل with ا and ت; but

accord. to the citation of IAar, the word in this instance is الرَّبَلَات. (M.)

ذَبْلٌ : see the next preceding paragraph, in four places.

ذَبْلَةٌ *A piece of camels' or similar dung:* (M, K:) because of its drying up. (M.) ___ And *A withering wind.* (M, K.) Dhu-r-Rummeh says,

* دِيَارٌ مَحَتْهَا بَعْدَنَا كُلُّ ذَبْلَةٍ *

[*Abodes of which every withering wind had effaced the traces after* they had been seen by *us*]. (M.)

ذَبْلَآءُ A woman *whose lip is dry.* (O, K. *)

ذُبَالٌ : see ذُبَالَةٌ. Also *Ulcers that come forth in the side and penetrate into the inside;* (K;) *i. q.* نَقَّابَاتٌ; and so دُبَالٌ, with د. (IAar, T.)

ذَبُولٌ *A calamity,* or *misfortune;* (T, TA;) as also ذَبِيلٌ and ذِئْبِلٌ : (Ibn-'Abbád, TA:) see 1. [See also ذُبَيْلَةٌ, in the first paragraph, and below.]

ذَبِيلٌ : see ذَبْلٌ, in three places: ___ and ذَبُولٌ.

ذُبَالَةٌ (T, S, M, K) and ذُبَّالَةٌ (T, K) *A wick* (T, S, M, K) *that is lighted,* (M,) or *with which a lamp is lighted,* or *trimmed:* (T:) or ذُبَّالَةٌ signifies *a wick of which a portion is burnt:* (Ham p. 81:) pl. [or coll. gen. n.] ذُبَالٌ and ذُبَّالٌ . (T, K, * TA.) [See an ex. in a verse cited voce دَاحُولٌ.]

ذُبَيْلَةٌ and [its pl.] ذَبَائِلُ [or this is pl. of ذَبُولٌ or ذَبِيلٌ]: see 1.

ذُبَّالٌ : see ذُبَالَةٌ.

ذُبَّالَةٌ : see ذُبَالَةٌ.

ذَابِلٌ *Withering,* or *withered; losing,* or *having lost, its moisture.* (TA.) ___ Spear-shafts (قَنًا) *slender, and of which the* لِيط [or *exterior part*] *adheres* [*firmly*]: (M, K: * [for لَاصِقٌ بِاللِّيط, in the K, I read لَاصِقُ اللِّيط, as in the M:]) pl. ذُبَّلٌ and ذُبُلٌ. (M, K.) ___ *Lean,* or *emaciated:* (Ham p. 788.) ___ See also ذَبْلٌ, in four places.

ذَئْبَلٌ : see ذَبُولٌ.

ذحل

ذَحْلٌ (S, Mgh, Msb, K) and ذَحَلٌ (Msb) *Rancour, malevolence, malice,* or *spite;* or *concealment of enmity, and violent hatred, in the heart;* or *retention of enmity in the heart, with watchfulness for an opportunity to indulge it* or *exercise it;* syn. حِقْدٌ: (S, Mgh, Msb, K:) and [simply] *enmity:* (S, K:) or *blood-revenge;* or *retaliation of murder* or *homicide;* or *a seeking to revenge,* or *avenge,* or *retaliate, blood;* syn. ثَأْرٌ: or *a desire,* or *seeking, for retaliation of a crime* or *of enmity:* (K:) pl. (of the former) ذُحُولٌ (S, Mgh, Msb, K) and (of the latter, Msb) أَذْحَالٌ. (Mgh, Msb, K.) One says, طَلَبَ بِذَحْلِهِ, meaning بِثَأْرِهِ [i. e. *He sought to obtain his bloodrevenge,* or *retaliation*]. (S, Msb.) And عِنْدَهُ ذَحْلِى [*He owes me my blood-revenge*], meaning *he is the slayer of my relation.* (A in art. ثأر.) [See also a verse of Lebeed cited as an ex. of the preposition بِ.]

ذَحَلٌ : see the preceding paragraph.

ذخر

1 **ذَخَرَهُ**, aor. ـَـ, (S, Msb, K, &c.,) inf. n. ذُخْرٌ, (S, K,) or this is a simple subst., and the inf. n. is ذَخْرٌ; (Msb;) and اِدَّخَرَهُ, (S, A, Msb, K,) of the measure اِفْتَعَلَ, (S, Msb,) originally اِذْتَخَرَهُ, the ت being changed into د, and the ذ being incorporated into it; and some of the Arabs say اِدَّخَرَهُ, which is allowable; but the former is more common; (Zj;) *He hoarded it, treasured it,* or *laid it up for the future; reposited it,* or *stored it, in secret;* (A;) or *he prepared it,* or *provided it;* (Msb;) *for a time of need:* (A, Msb:) or *he chose it,* or *selected it, and* (so in some copies of the K and in the TA, but in other copies of the K or) *took it for himself,* or *prepared it.* (K.) Some have made a distinction between ذخر and دخر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) ___ ذَخَرَ لِنَفْسِهِ حَدِيثًا حَسَنًا (A) *He reserved,* or *preserved, for himself* [*a good story,* or *the like*]. (TA.) ___ ذَخَرَ مِنْ عَدْوِهِ [*He* (a horse) *reserved somewhat of his run,* i. e., power of running, or *was sparing of it, for the time of need*]. (M in art. صون.) [See also مُدَّخَرٌ, below.] ___ فُلَانٌ مَا نُصْحًا يَدَّخِرُ [*Such a one does not treasure in his heart good advice*]. (A, TA.)

8 **اِدَّخَرَ**: see 1, in three places.

ذُخْرٌ: see 1: ___ and see the next paragraph, in two places.

ذَخِيرَةٌ (S, A, Msb, K) and ذَخْرٌ (A, Msb, * K) *A thing hoarded, treasured,* or *laid up; reposited,* or *stored, in secret;* (A;) or *prepared,* or *provided;* (Msb;) *for a time of need:* (A, Msb:) or *taken for one's self,* or *prepared:* (K:) pl. of the former, ذَخَائِرُ; (S, A, Msb;) and of the latter, أَذْخَارٌ. (Msb, K.) ___ You say, جَعَلَ مَا لَهُ ذُخْرًا عِنْدَ ٱللّٰهِ and ذَخِيرَةً [*He made his wealth to be a store in the hands of*

God, by applying it to pious uses]. (A.) ___ And أَعْمَالُ المُؤمِنِ ذَخَائِرُ [*The works of the believer are things laid up for the time of need,* i. e. the day of resurrection]. (A.)

ذَاخِرٌ *Fat;* as an epithet. (AA, K.)

إِذْخِرٌ [*A kind of sweet rush; juncus odoratus; or schœnanthum;*] *a certain plant,* (S, Mgh, Msb,) or *herb,* (K,) *well known,* (Msb,) *in form resembling the* كَوْلَان [or *papyrus-plant*], (Mgh,) *sweet-smelling,* (K,) or *of pungent odour;* (Mgh, Msb;) *which, when it dries, becomes white;* (Msb;) *used for roofing houses, over the wood, and for graves:* (TA:) *it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the* كَوْلَان [or *papyrus-plant*], *save that it is wider, and smaller in the* كُعُوب [which means either the *joints or* the *internodal portions*]; *and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged*

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and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AHn:) 'Iyád asserts that its ء is a radical letter; but this is a mistake: (MF:) the n. un. is إِذْخِرَةٌ; (S;) which is applied to a single plant, (AHn,) or to a single fascicle thereof. (Mgh.)

مِذْخَرٌ The [*part of the intestines called*] عَفَج: (TA:) [its pl.] مَذَاخِرُ is also explained as signifying the *intestines; and bellies;* (S, K;) and *veins:* (K:) or the *lower part of the belly:* (As, K:) or the *parts of the inside of a beast in which he stores his fodder and water.* (A.) You say فُلَانٌ مَلَأَ مَذَاخِرَهُ *Such a one filled the lower parts of his belly.* (As.) And مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا

The beast satiated itself. (TA.) And تَمَلَّأَتْ مَذَاخِرُهُ *He became satiated.* (A.) And مَلَأَ لَنَا فِى مَذَاخِرِهِ عَدَاوَةً [*He filled his heart with enmity towards us*]. (A.)

مُدَّخَرٌ, or مُدَّخِرٌ, (accord. to different copies of the K,) A horse *that reserves his run;* expl. by المُبْقِى لِحُضْرِهِ: (AO, K, TA:) [Freytag's reading of مُذَخَّرٌ for مُدَّخَرٌ or مُدَّخِرٌ, and his proposed emendation, of المُنْقِىُّ for المُبْقِى, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see ذَخَرَ مِنْ عَدْوِهِ, above:] such is the مِسْوَاطٌ, a horse that will not give what he has without the whip: the fem. is with ة. (TA.)

ذر

1 **ذَرَّ**, (T, S, M, A, &c.,) aor. ـُ, (S, M, Msb,) inf. n. ذَرٌّ, (S, M, K, &c.,) *He sprinkled, or scattered,* salt (T, * S, A, Msb, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Msb, K;) as also ذَرْذَرَ, inf. n. ذَرْذَرَةٌ: (K:) *he took* a thing *with the ends of his fingers and sprinkled* it upon a thing. (M.) You say, ذَرَّ عَيْنَهُ, (TA,) and ذَرَّ عَيْنَهُ بِالذَّرُورِ, aor. , (M, TA,) inf. n. ذَرٌّ, (K, TA,) *He put the medicament called* ذَرُور *into his eye.* (M, * K, * TA.) ___ Also, (A,) inf. n. as above, (K,) *He spread.* (A, K.) You say, ذَرَّ ٱللّٰهُ عِبَادَهُ فِى الأَرْضِ *God spread his servants,* or *mankind, upon the earth.* (M, * A.) Whence the word ذُرِّيَّةٌ. (M, TA.) ___ And ذَرَّتِ الأَرْضُ النَّبْتَ *The ground put forth the plant,* or *plants.* (K.) ذَرَّ, (T, S, M, K, &c.,) aor. ـُ, [contr. to analogy,] (T, M,) inf. n. ذُرُورٌ, (M,) *It* (a herb, or leguminous plant,) *came up, or forth,* (IAar, AZ, T, S, K,) *from the ground:* (AZ, S:) or *it* (a herb, or leguminous plant, and a horn,) *began to come forth; put forth the smallest portion of itself.* (A.) ___ ذَرَّتِ الشَّمْسُ, (T, S, M, K,) aor. ذُرُورٌ, inf. n. ذُرُورٌ, (S, M,) *The sun rose;* (S, M, K;) and *appeared:* (M:) or *began to rise:* شُرُوقُهَا is when its light first falls upon the earth and trees: (T, TA:) and ذَرَّ قَرْنُ الشَّمْسِ, aor. and inf. n. as above, *The upper limb of the sun rose:* (Msb:) or *began to rise.* (A, TA.) ذَرَّ is also syn. with تَخَدَّدَ [app. as meaning *His flesh became contracted, shrunk,* or *wrinkled*]. (K.) Also, (T, K,) aor. ـَ, contr. to analogy, (K,) unless ذَرَّ be for ذَرِرَ, (MF,) said of a man, *The fore part of his head became white,* or *hoary.* (T, K.)

3 **ذَارَّتْ**, (aor. تُذَارُّ, S,) inf. n. مُذَارَّةٌ and ذِرَارٌ, *She* (a camel) *became evil in her disposition.* (Fr, S, K.) Hence the saying of Hoteiäh, satirizing Ez-Zibrikán, and praising the family of Shemmás Ibn-Láy,

وَكُنْتَ كَذَاتِ البَوِّ ذَارَتْ بِأَنْفِهَا * * فَمِنْ ذَاكَ تَبْغِى بُعْدَهُ وَتُهَاجِرُهْ

i. e. [*And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,*] *that has inclined to the young one of another;* [*and on that account desires its distance from her, and severs herself from it:*] in the S we find, for البَوِّ, البَعْلِ; and for بُعْدَهُ, غَيْرَهُ; but the former are the correct readings: ذَارَتْ is a contraction of ذَأَرَتْ: or, accord. to some, it is for ذَآءَرَتْ: see art. ذأر. (IB and TA.) ___ One says also, ذَرَارِ فُلَانٍ, meaning *In such a one is aversion, arising from anger, like that of a she-camel:* (AZ, S:) or *anger and aversion* (Th, M, K, TA) *and disapprobation.* (Th, TA)

R. Q. 1 ذَرْذَرَ : see 1, first sentence.

ذَرٌّ The *young ones* [or *grubs*] *of ants:* (M, A, Msb, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Neysábooree, [who perhaps held ذَرٌّ to signify *ant's eggs,*] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the *smallest of ants:* (S:) or *small red ants:* (TA:) or it signifies, (TA,) or signifies also, (A,) the *motes that are seen in a ray of the sun that enters through an aperture:* (A, * TA:) as though they were particles of a thing sprinkled: and in like manner ذَرَّاتُ الذَّهَبِ [*minute particles of gold*]: (A:) the sing., (S,) or [rather] n. un., (Msb, K,) is ذَرَّةٌ, (S, M, Msb, K,) [of which the pl. is ذَرَّاتٌ.] [See an ex., from the Kur x. 62, voce مِثْقَالٌ.] ___ See also ذُرِّيَّةٌ.

ذَرُورٌ *A thing sprinkled:* (M:) *a dry medicament,* (T, TA,) *such as is sprinkled in the eye,* (T, A, K,) *and upon a wound,* or *sore:* (T, TA:) or *a kind of* إِثْمِد [q. v.]. [Har p. 86.) ___ See also ذَرِيرَةٌ.

ذُرَارَةٌ *What falls about,* (M, A, K,) *of perfume, when one sprinkles it,* (A,) or *of* ذَرُورٌ, (K, TA,) or

of what is sprinkled. (M, and so accord. to the CK.)

ذَرِيرَةٌ (S, A, Msb, K) and ذُرُورٌ (S, Msb, K) *A kind of perfume,* (Msb, K,) *the particles of the* قَصَبُ الطِّيبِ [or *calamus aromaticus,* also called قَصَبُ الذَّرِيرَةِ, q. v., in art. قصب], (T, M, A, Msb,) *which is brought from India,* (A, Msb,) *and resembles the reeds of which arrows are made:* (T, A, Msb:) *its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness:* (Sgh, Msb:) or, as some say, it is *a mixed kind of perfume:* (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, أَذِرَّةٌ. (S, K.)

ذَرِّىٌّ a rel. n. from ذَرٌّ, (T,) The *diversified wavy marks, streaks,* or *grain,* of a sword: (T, M, A, K:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read دُرِّىٌّ [q. v.]. (M.) ___ And A sword *having much of such wavy marks,* &c. (K.)

ذُرِّيَّةٌ, (S, Msb, K,) the most chaste form, (Msb,) and ذِرِّيَّةٌ, (Msb, K,) and ذَرِيَّةٌ, this last without a sheddeh to the ر (Msb,) [respecting the derivation of which see art. ذرأ,] *Children,* or *offspring,* (S, Mgh, Msb, K,) as also ذَرٌّ, (Msb,) of a man, (S, K,) [and of genii: see art. ذرأ,] male or female: (IAth:) *little ones,* or *young ones.* (Mgh, Msb.) ___ Also *Progenitors, or ancestors.* (Msb, MF.) ___ Also *Women.* (Mgh, K.) ___ Used in a sing. as well as a pl. sense. (Mgh, Msb, K.) ___ Pl. ذُرِّيَّاتٌ and (sometimes, Msb) ذَرَارِىُّ. (S, Msb, K.) [In the CK, the latter pl., with the article, is written الذَّرارِى, without a sheddeh to the ى. ___ For examples, see art. ذرأ.]

مِذَرَّةٌ *An instrument with which grain is scattered.* (K.)

مُذَارٌ A she-camel *evil in disposition.* (Fr, S, K.) [See 3.]

ذرأ

1 ذَرَأَ, (T, S, M, &c.,) aor. ـَ, (S, M, Msb, K,) inf. n. ذَرْءٌ, (S, M, Msb,) *He* (God) *created,* syn. خَلَقَ, (T, S, M, Msb, K,) الخَلْقَ [*the creation;* i. e. *the things that are created*]. (T, S, M, Msb.) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ ٱلْجِنِّ وَ ٱلْإِنْسِ, in the Kur [vii. 178], means [*And verily*] *we have created* [*for Hell many of the jinn,* or *genii, and of mankind*]. (T.) ___ *He multiplied,* or *made numerous.* (K.) يَذْرَؤُكُمْ فِيهِ, in the Kur [xlii. 9], means *He multiplieth you thereby;* i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) ___ Also, (S, M, K,) and so ذَرَا, (TA,) *He sowed* land: (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) ذَرَأَ فُوهُ *His teeth fell out from his mouth;* (K, TA;) as also ذَرَا and ذَرَى, without ء: (TA:) but the most chaste is said to be without ذَرَأَ: ء, with ء, is said to be of weak authority, or a mispronunciation. (MF.) ___ ذَرِئَ, (M, K,) or ذَرِئَ شَعَرُهُ, (S,) aor. ـَ, (K,) inf. n. ذَرَأٌ; (S, * M, O;) and ذَرَأَ, (S, K,) aor. ـَ; (K;) and ذَرُؤَ, aor. ـُ; (Ktr, TA;) *His hair became white,* or *hoary, in the fore part of his*

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head: (S:) or *he had whiteness intermixed with blackness in the hair of his head:* (M:) or *his hair became white,* or *hoary:* (K:) or *he began to become white,* or *hoary,* (M, K,) *in the fore part of his head,* (K,) or *in the upper part of each side of the head.* (A, TA.) The epithet is أَذْرَأُ; fem. ذَرْآءُ. (S, M, K. [In some copies of the K, ذَرْأَى is erroneously put for ذَرْآءُ.])

4 اذرأه *He angered him; provoked him to anger.* (T, M, K.) ___ اذرأه بصاحبه *He incited him against his companion.* (AZ, T.) And اذرأه بالشَّىْءِ *He incited him,* or *urged him, to do,* or

attempt, the thing. (M, K.) And اذرأه إلَيكَذا *He constrained him,* or *compelled him, to have recourse to,* or *to do, such a thing.* (K, * TA.) A 'Obeyd mentions أَذْرَى, without ء; but 'Alee Ibn-Hamzeh asserts that this is incorrect. (M.) ___ اذرأ الدَّمعَ *He,* or *it, made tears to flow.* (K, * TA.) ___ And اذرأه *He frightened him.* (M, K.) أَذْرَأَتْ *She* (a camel) *excerned* (أَنْزَلَتْ) *the milk* (M, K, TA) *from* [app. a mistake for *into*] *her udder:* a dial. var. of أَدْرَأَتْ [q. v.]. (TA.) The epithet applied to the she-camel so doing is مُذْرِئٌ. (M, K.)

ذَرْءٌ The act of *creating;* inf. n. of ذَرَأَ. (S, M, Msb.) ___ [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذَرْءُ النَّارِ, (S, K, TA,) [for ذَرْءٌ للنَّارِ,] related as occurring in a trad. (S, TA) of 'Omar, (TA,) means *Created* [i. e. *destined*] *for the fire* [*of Hell*]: (S, K, TA:) but as some relate it, the phrase is ذَرْوُ النَّارِ, meaning [either the children of the fire, agreeably with what next follows, or] to be scattered in the fire. (S, TA.) ___ Also The *number of* [ones] *offspring:* one says, أَنْمَى اللّٰهُ ذَرْأَكَ *May God increase* [*the number of*] *thine offspring;* as also ذَرْوَكَ. (T.) *Somewhat;* (M, K;) as in the saying, بَلَغَنِى ذَرْءٌ مِنْ خَبَرٍ [*Somewhat of news,* or *information, reached me,* or *came to my knowledge*]: (K, TA:) or ذَرْءٌ مِنْ خَيْرٍ [*somewhat of good*]: (so in some copies of the K and M:) thus ذرء is written by IAth: in some copies of the K, ذُرْءٌ, with damm: (TA:) or ذَرْءٌ here means *a little;* and ذَرْوٌ is a dial. var. thereof. (M in art. ذرو.) Also *A little* of what is said. (TA.) *A thing intervening as a separation* or *an obstacle:* so in the saying, مَا بَيْنَنَا وَ بَيْنَهُ ذَرْءٌ [*There is not anything intervening* &c. *between us and him,* or *it*]. (K, * TA.)

ذَرَأٌ : see what next follows.

ذُرْأَةٌ (S, M, K) and ذَرَأٌ , (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (S,) *Whiteness,* or *hoariness, in the fore part of the head:* (S:) or *whiteness intermixed with blackness in the hair of the head:* (M:) or *whiteness,* or *hoariness, of the hair:* (K:) or the *beginning of whiteness* or *hoariness* (M, K) *in the fore part of the head,* (K,) or *in the upper part of*

each side of the head. (A, TA.)

ذَرْآنِىٌّ and ذَرَآنِىٌّ *Intensely white* salt: (S, M, K:) derived from ذُرْأَةٌ: one should not say أَنْذَرَانِىٌّ; (S, K;) for this is a vulgarism: some pronounce it with the unpointed د. (TA.)

ذَرِىءٌ *Sown* seed. (S, M, K.)

ذُرِّيَّةٌ (T, S, M, Mgh, K) and ذِرِّيَّةٌ (M, K) and ذَرِّيَّةٌ, (K,) [or ذَرِيَّةٌ, without a sheddeh to the ر, accord. to the Msb in art. ذر,] always pronounced by the Arabs without ء: (S:) accord. to some, (TA,) from الذَّرْءُ; (M, TA;) so says Th; (M;) the measure of the first being فُعُّولَةٌ or فُعِّيلَةٌ; [so that it is originally ذُرُّوءَةٌ or ذُرِّيْئَةٌ;] (TA;) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرُّ, signifying the act of scattering; because God scattered the ذرية upon the earth; and the measure is فُعْلِيَّةٌ or فُعُّولَةٌ, [if the latter,] the word being originally ذُرُّورَةٌ, the last ر being changed into ى, in a manner similar to the case of تَقَضَّتَ العقاب [in which تَقَضَّضَت becomes تَقَضَّيت and then تَقَضَّت; so that ذُرُّورَةٌ becomes ذُرُّوِيَةٌ and then ذُرِّيَّةٌ]: (TA:) *Children,* or *offspring,* (T, S, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (S, K:) pl. [ذُرِّيَّاتٌ (see art. ذر) and sometimes] ذَرَارِىُّ. (S.) Hence, هَبْ لِى مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً [in the Kur iii. 33, meaning *Give me, from Thee, a good offspring*]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِى فِى الذُّرِّيَّةِ means *And he put me among the little ones,* or *young ones.* (Mgh.) ___ It is also applied to signify *Progenitors:* as in the saying, in the Kur [xxxvi. 41], حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ [*We carried their progenitors in the laden ark*]. (T.) ___ And it is used also to signify *Women;* [because they are the sources of offspring;] (T, Mgh, TA;) like as سَمَآءٌ is used to signify rain: (TA:) as in the saying of 'Omar, حُجُّوا بِالذُّرِّيَّةِ [*Perform ye the pilgrimage with the women*]. (T, Mgh, TA. [See his saying in full, voce رِبْقٌ.])

الذَّارِئُ an epithet applied to God, *The Creator.* (T.)

أَذْرَأُ; fem. ذَرْآءُ: see 1, last sentence. Applied to a ram, *Having whiteness in the head;* (M, K;) and so the fem.

applied to a ewe: (M:) or *having the ears variegated*, or *speckled, with black and white, and the rest black:* (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (S, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (S, O.)

مُذْرِئٌ : see 4, last sentence.

ذرب

1 ذَرِبَ, aor. ـَـ , inf. n. ذَرَبٌ (M, A, Msb, K) and ذَرَابَةٌ, (S, * M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Msb) of any kind, (M,) *It was,* or *became, sharp,* (S, * M, A, Msb, K,) and *cutting,* or *penetrating:* (Msb:) or, said of a sword, and of a spear-head, it signifies [or signifies also] *it was steeped in,* or *imbued with, poison.* (A.) ___ ذَرِبَ لِسَانُهُ, aor. as above, [and so the inf. n.], *His tongue was,* or *became, sharp* [properly speaking, i. e. *sharp in the extremity:* (see ذَرَبٌ:) and also tropically, i. e., in a good sense, as meaning *chaste,* or *eloquent; without barbarousness,* or *vitiousness,* or *impediment:* and in a bad sense, as meaning *profuse of speech;* or *clamorous: bad,* or *corrupt: foul, unseemly,* or *obscene*]: *he cared not what he said.* (TA.) [For] ذَرَبٌ (S, M, A, TA) and ذَرَابَةٌ (S, A, TA) signify *Sharpness* of the tongue [properly speaking, or, as is said in the A, tropically]: (S, M, A, TA:) and the former, (TA,) or the latter, (Msb,) [or each.] metaphorically, (TA,) *chasteness,* or *eloquence,* thereof; (Msb, TA;) *without barbarousness,* or *vitiousness,* or *impediment;* a quality approved: and *profuseness,* or *clamorousness,* thereof; a quality disapproved: (TA:) and the former, [or each,] *badness,* or *corruptness,* thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Msb,) or each, (A,) *foulness,* or *obscenity,* thereof: (AZ, S, M, A, Msb, K:) and the pl. of the former [used as a simple subst.] is أَذْرَابٌ. (AZ, IAar, S, M, K.) A poet says, (S,) namely, Hadramee Ibn-'Ámir El-Asadee, (TA,)

* وَلَقَدْ طَوَيْتُكُمْ عَلَى بُلَلَاتِكُمْ *
* وَعَرَفْتُ مَا فِيكُمْ مِنَ الأَذْرَابِ *

[*And I have borne with you not withstanding your vices and evil actions, and*

have known what is in you of foul, or *obscene, qualities of the tongue*]; (AZ, S:) [or] على بِلَلَاتِكُمْ (IAar, M, TA) means *notwithstanding what is in you of annoyance and enmity:* (TA:) but accord. to Th, he said, الأَعْيَاب, pl. of عَيْب. (M, TA.) [Accord. to Z,] فيهم أَذْرَابٌ means *In them are* [*qualities that are*] *causes of evil, corruption, wrong, injury,* or *the like.* (A.) ___ ذَرِبَتْ مَعِدَتُهُ, (T, S, M, A, Msb,) aor. ـَ, (S, Msb,) inf. n. ذَرَبٌ (T, S, M, Msb, K) and ذَرَابَةٌ and ذُرُوبَةٌ, (M, K,) *His stomach was,* or *became, sharp,* or *keen, by reason of hunger:* (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] *his stomach was,* or *became, in a good,* or *right, state:* (K; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) *his stomach was,* or *became, in a bad,* or *corrupt, state:* (T, S, M, A, Msb, K:) thus having two contr. significations. (M, K.) ___ ذَرِبَ الجُرْحُ, (S, M, A,) inf. n. ذَرَبٌ, (S, M, K,) *The wound admitted not of cure:* (S, A:) or *was,* or *became, in a bad,* or *corrupt, state, and wide,* (M, K,) *and admitted not of cure:* (M:) or *flowed with* صَدِيد [i. e. *ichor tinged with blood*]. (M, K.) ___ ذَرِبَ أَنْفُهُ, inf. n. ذَرَابَةٌ, *His nose dripped; let fall drops.* (M.) ذَرَبٌ: see 2, in two places. ___ [Hence,] ذَرِبْتُ فُلَانًا *I excited,* or *provoked,* [or *exasperated,*]

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such a one. (A.) And فُلَانٌ يَضْرِبُ بَيْنَنَا وَيَذْرِبُ [app. *Such a one makes a separation between us,* (see ضَرِبَ,) *and excites discord:* يَذْرِبُ is perhaps here used for يَذْرُبُ, to assimilate it to يَضْرِبُ]. (A.)

2 **ذرّب**, (M, K,) inf. n. تَذْرِيبٌ, (S,) *He sharpened* (M, S, K) an iron instrument [such as a sword and a spear-head &c.]; (M;) as also ذَرَبَ, (M, Msb, K,) aor. ـُ, (M, L, Msb, TA,) accord. to the K ـَ, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. ذَرْبٌ; (M, Msb, TA;) and اذرب. (KL.) Also, inf. n. as

above, *He poisoned* a sword, i. e. *steeped* it *in poison, and, when it was well steeped, took* it *forth and sharpened* it; and ذَرَبَ , likewise, is allowable. (T, TA.) The inf. n. also signifies A woman's *holding* her infant *in order that it may satisfy its want* [*by evacuation,* as the words in the explanation (حَتَّى يَقْضِىَ حَاجَتَهُ) commonly mean, *not,* as Freytag supposes, *by sucking*]. (T, K.)

4 **اذرب** : see 2. Also *He became chaste in speech, after having been barbarous therein.* (IAar, T in art. ربذ, and TA.) ___ And *His life became bad,* or *corrupt.* (IAar, T in art. ربد, and TA.)

ذَرْبٌ , (so in the CK and in a MS copy of the K,) or ذَرَبٌ , (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from ذَرْبٌ, which I incline to think the right reading,]) *A shoemaker's* إِزْمِيلٌ [a word well known as signifying his *knife, with which he cuts the leather,* but here explained in the TA as signifying *his* إِشْفَى *with which he sews*]. (K.)

ذُرْبٌ an irreg. pl. of ذَرَبٌ, q. v.

ذَرْبٌ *i. q.* غُدَّةٌ [i. e. *A ganglion;* &c.]: (AZ, T:) or so ذَرْبَةٌ : and both signify *a certain thing that is sometimes in the neck of a human being* or *of a beast, like a pebble:* or the former word signifies *a certain disease in the liver,* (K, TA,) *slow of cure:* (TA:) the pl. of the former is ذَرَبٌ, (K,) or ذَرَبَةٌ, (AZ, T,) or this latter is pl. of ذَرْبَةٌ. (TA.)

ذَرَبٌ an inf. n. of ذَرَبَ [q. v. passim]. (T, S, M, &c.) ___ See also ذَرَبِيًّا: and see there a pl. or a dual form, in three places. ___ Also *An incurable disease:* (M, K:) [in the present day applied to *diarrhœa;* and this is app. meant by what follows:] *a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad,* or *corrupt, state, and not retaining the food.* (L.) ___ And *Rust.* (S, K.)

ذَرِبٌ *Sharp;* (T, S, M, K;) applied to anything, (S, M,) as, for instance, a sword, (S,) or a spearhead; and so مَذْرُوبٌ : (T:) or this latter, applied to a spear-head [&c.], signifies *sharpened;* (S;) as also مُذَرَّبٌ : (T, S:) or ذَرِبٌ (A, TA) and مُذَرَّبٌ (M, K) and مَذْرُوبٌ , (T, TA,) applied to a sword (T, M, A, K) and a spearhead, (A, TA,) signify [or signify also] *poisoned;* (A, K;) i. e. *steeped in,* or *imbued with, poison,* (T, M, A, TA,) *and then sharpened.* (T, M, TA.) And سُمٌّ ذَرِبٌ means *Sharp poison.* (M, A.) A rájiz says, (referring to cattle, TA,)

* دَبَّتْ عَلَيْهَا ذَرِبَاتُ الأَنْبَارْ *

meaning [*Upon which have crept insects resembling ticks, that produce swellings where they creep,*] *sharp in stinging.* (S.) ___ لِسَانٌ ذَرِبٌ [properly signifies] *A tongue sharp in the extremity.* (M, TA.) Tropically, (A,) *A sharp tongue;* (S, A, TA;) as also مَذْرُوبٌ : (TA:) *a chaste,* or *an eloquent, tongue:* (Msb:) [and *a profuse,* or *clamorous, tongue:* (see ذَرِبٌ:)] and *a foul,* or *an obscene, tongue.* (Msb.) And ذَرِبُ اللِّسَانِ *Sharp in tongue:* (TA:) [*profuse,* or *clamorous, therein; long-tongued:* (see ذَرِبٌ:)] *bad,* or *corrupt, in tongue:* (Abu-l-'Abbás [Th], TA:) *wont to revile;* (T;) *foul,* or *obscene, in tongue;* (ISh, T, TA;) *who cares not what he says.* (ISh, TA.) And ذَرِبٌ, alone, *Sharptongued:* and *long-tongued,* or *clamorous;* or *foul,* or *obscene, in tongue:* (K, * TA:) and so ذَرِبَةٌ, applied to a woman; (AZ, T, S, A, Msb; *) and ذَرِبَةٌ : (AZ, T, S, M, K:) this last [is app. a contraction of ذَرِبَةٌ, and used by poetic license: it] is applied by a rájiz to his wife, (T, S, *) as meaning *bad,* or *corrupt, and unfaithful to her husband in respect of her* فَرْجٌ; or, accord. to Sh, it means *long-tongued;* and *foul,* or *obscene, in speech:* (T:) and مَذْرُوبٌ likewise, accord. to Sh, means *foul,* or *obscene, in speech:* (TA:) the pl. of ذَرِبٌ is ذُرْبٌ , (K,) which is irreg.; (TA;) meaning *sharp;* (M, K;) and *sharp in tongue* [&c.]: (K:) and the pl. of ذَرِبَةٌ is ذَرَبٌ. (T, S, M.) ___ مَعِدَةٌ ذَرِبَةٌ [*A stomach sharp,* or *keen, by reason of hunger:* or *in a good,* or *right, state:* (see ذَرِبَتْ مَعِدَتُهُ:) and also, the contr., i. e.] *a stomach in a*

bad, or *corrupt, state.* (M, TA.) ___ جُرْحٌ ذَرِبٌ *A wound in a bad,* or *corrupt, state, and wide, and not admitting of cure:* or *flowing with* صَدِيد [i. e. *ichor tinged with blood*]. (M, TA.) ___ ذَرِبُ الخُلُقِ A man *of a bad,* or *corrupt, natural disposition.* (A, TA.) See also ذَرِبٌ.

ذَرْبَةٌ : see ذَرِبٌ: ___ and see also ذَرِبٌ, in two places.

الذَّرِبَة : see what next follows.

ذَرَبَى : see what next follows.

ذَرَبِىٌّ : see what next follows.

ذَرَبِيَّةٌ : see what next follows.

ذَرَبِيًّا *A vice, fault, defect,* or *the like;* as also ذَرَبَى . (K.) ___ And *A calamity,* or *misfortune;* (S, M, K;) from ذَرِبَ الجُرْحُ meaning the wound admitted not of cure; (S;) as also ذَرَبِىٌّ , (K, TA,) or ذَرَبِىٌّ , (so accord. to the CK,) and ذَرَبِيَّةٌ [or ذَرِبِيَّةٌ?]. (TA.) El-Kumeyt says, مَانِى بِالذَّرَبِيَّا meaning [*He smote me,* or *afflicted me,*,] *with calamity,* or *misfortune:* or *with evil,* or *mischief; and discord,* or *dissension;* (T;) as also بِالذَّرَبِين [in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA,) or بِالذَّرَبَيْن [in the dual form]; (so in the CK and in my MS copy of the K;) which likewise means *with calamity,* or *misfortune.* (TA.) And لَقِيتُ مِنْهُ الذَّرَبِيَّا and الذَّرَبَة and الذَّرَبِين , [thus this last is written in the TT as from the M,] meaning [*I experienced from him,* or *it,*] *calamity,* or *misfortune.* (M.) And أُلْقِىَ بَيْنَهُمُ الذَّرَبُ *Evil,* or *mischief, and discord,* or *dissension, were cast among them,* or *between them.* (T.)

ذَرَبَّى : see the next preceding paragraph.

ذُرَابٌ *Poison.* (Kr, M, A, K.)

ذَرِيبٌ *A yellow flower:* (K:) or *yellow,* applied to a flower and to other things. (M.)

صُوفٌ أَذْرَبِىٌّ *Wool of Ádharbeeján* or *Adharbeeján* or *Adhrabeeján;* for there are different opinions respecting the orthography of this name: (TA:) أَذْرَبِىٌّ is a rel. n. from اذربيجان: (K, TA:) contr. to rule; for by rule it should be أَذَرِىٌّ or أَذْرِىٌّ. (IAth, TA.)

مِذْرَبٌ The *tongue:* (K:) so called because of its sharpness. (TA.)

مُذَرَّبٌ : see ذَرِبٌ, in two places.

مَذْرُوبٌ : see ذَرِبٌ, in four places.

ذرح

1 **ذَرَحَ الطَّعَامَ** : see 2. ذَرَحَ الشَّىْءَ فِى الرِّيحِ *He winnowed the thing;* syn. ذَرَّاهُ. (Kr, K.)

2 **ذَرَّحَ الطَّعَامَ** , (S, K,) inf. n. تَذْرِيحٌ; (S;) and ذَرَحَهُ , aor. ـِ ; (K;) *He put* ذَرَارِيحَ [or *cantharides*] *into the food.* (S, K.) ___ ذَرَّحَهُ فِى المَآءِ, inf. n. as above, *He put a small quantity of it,* namely, saffron, &c., *into the water.* (S.) ___ And ذَرَّحَ, [or ذَرَّحَ لَبَنَهُ, (see ذَرَاحٌ, below,)] *He poured water into his milk, in order that it might become much in quantity.* (TA.) ___ تَذْرِيحٌ also signifies The *smearing with clay* a new [water-vessel of skin such as is called] إِدَاوَاةٌ, *in order that its odour may become good.* (AA, K. *)

ذَرَحٌ *A certain tree, of which camels' saddles are made.* (K, TA.) [Forskål mentions, in his Flora Aeg. Ar., p. xcvi. a fabrile wood of an uncertain kind, of which spears, or lances, are made, called درح (thus with the unpointed د), brought from the region of San'à.]

ذُرَحٌ : see ذُرَّاحٌ.

ذَرَاحٌ , applied to milk, *i. q.* صَيَاحٌ, (AA, K,) i. e. *Mixed with water;* as also مُذَرَّحٌ : (TA:) or

the latter, milk, and honey, *mixed with a larger quantity of water.* (K.)

ذُرَاحٌ and أَبُو ذُرَاحٍ: see ذُرَّاحٌ.

ذَرُوحٌ : see ذُرَّاحٌ.

ذَرِيحٌ [a coll. gen. n.] *i. q.* هِضَابٌ [i. e. *Hills;* or *mountains spreading over the surface of the ground;* &c.]: n. un. with ة. (S, K.)

ذَرِيحَةٌ : see ذُرَّاحٌ.

أَحْمَرُ ذَرِيحِىٌّ *Intensely red;* (S, A;) i. e. (TA) *i. q.* أُرْجُوَانٌ. (K, TA.) إِبِلٌ ذَرِيحِيَّاتٌ *A certain race of camels, so called in relation to a stallion named* ذَرِيحٌ. (S, K. *)

ذُرَّحٌ : see what next follows.

ذَرَّاحٌ : see what next follows.

ذُرَّاحٌ and ذُرُّوحٌ , (S, A, K,) the latter (respecting which see below) anomalous in form, (TA,) and ذَرُّوحٌ , (K,) agreeably with analogy, (TA,) and ذَرِّيحٌ (K) and ذَرَّاحٌ (Fr) and ذَرُوحٌ and ذُرَاحٌ (K) and ذُرَحٌ (IO) and ذُرَّحٌ (K) and ذُرُّوحَةٌ and ذَرِّيحَةٌ (ISd) and ذَرِيحَةٌ and ذُرْنُوحٌ (K) and ذِرْنَوْحٌ , accord. to some, (TA,) and ذُرْنُوحَةٌ (ISd) and ذُرَحْرِحٌ and ذُرُحْرُحٌ , and ↓ the second letter [in the latter of these two forms, or in both,] is sometimes doubled by teshdeed, (K,) and sometimes the second ر is meksoorah, and the termination ة is also added thereto, (ISd,) and أَبُو ذَرْحَرِحٍ and ابو ذَرْيَاحٍ and ابو ذُرَاحٍ , and ابو ذَرْحَرِحَةَ imperfectly decl., (Kr,) [The *cantharis, or Spanish fly;*] *a kind of insect of a red colour,* (S, A, K,) *spotted,* or *speckled, with black, which flies,* (S, K,) *and is of a poisonous nature;* (S, K;) *a kind of insect larger than the common fly, variegated with red and black and yellow, having a pair of wings with which it flies, and of a deadly poisonous nature:* when they desire to allay the heat of its poison, they mix it with lentils, and so mixed it becomes a remedy for him who has been bitten by a mad dog: (IO:) Ibn-Ed-Dahhán the Lexicologist says that the ذُرُّوحٌ is *a kind of fly variegated with yellow and white;* and *what is called* فَرْخَةُ الدَّيْلَمِ: by certain of the acute physicians it is described as حَيَوَانٌ دُودِىٌّ, app. meaning *a worm-like animal, of the size of the finger,*

and of a conical shape, the head of which is at the thickest part of it: and IDrst says that it is *a flying insect, resembling the* زُنْبُور [or *hornet*], *and of a deadly poisonous nature.* (TA.) It is observed in the S, with reference to ذُرُّوح, that, in the opinion of Sb, لَيْسَ فِى الكَلَامِ فُعَّوْلٌ بواحدةٍ; meaning, there is not in the language a subst. (as distinguished from an epithet) of the measure فُعَّوْلٌ; (marg. note in a copy of the S;) or his meaning is, [there is not a word of this measure] with damm alone; (MF;) or with a single dammeh, that is, to the ف; but with dammeh to the ف and to the ع : (IB:) and it is added in the S, that he (Sb) used to say سَبُّوح and قَدُّوس: Sb, however, also mentions the forms سُبُّوح and قُدُّوس. (MF.) The pl. is ذَرَايِح: (S, K:) in the L, ذُرَّاح is also said to be a pl.: and Kr mentions ذَرَارِح; but AHát says that this last is only used in poetry. (TA.) Sb says that the sing. of ذَرَارِيح is ذُرْحُرْح, (or, in other words, that one of the [insects called] ذراريح is [called] ذرحرح,) which is of the measure فُعْلُعْل, and of which the dim. is ذُرَيْرِح , formed by throwing out the first ذُرَيْرِح; [not ح, as it would be by rule, making it of the measure ذُرَيْحِر, and its curtailed original فُعَيْلِع;] for there is not in the language a word of the measure فعلع, except فعلع, (S,) which is the proper name of a man. (MF.) AHát cites a verse in which حَدْرَدٌ occurs as pl. of ذَرَانِح; but the correct reading is ذرنوح. (MF.)

ذَرَارِح and ذَرُّوح and ذُرُّوح: see ذُرَّاح.

ذُرَيْح and ذُرَيْحَة: see ذُرَّاح.

ذُرْنُوح and ذُرْنُوح and ذُرْنُوحَة: see ذُرَّاح.

أَبُو ذَرْيَاحٍ : see ذُرَّاح.

ذُرْحُرْح and ذُرْحُرْح and ذُرْحُرْح and ذُرْحُرْحٍ and أَبُو ذُرْحُرْحَة: see ذُرَّاح.

ذُرَيْرِح dim. of ذُرْحُرْح: see ذُرَّاح.

مُذَرَّح : see ذَرَاح.

طَعَامٌ مَذْرُوحٌ *Food into which cantharides* (ذَرَارِيح) *have been put.* (TA.)

ذرع

1 ذَرْعٌ, [inf. n. of ذَرَعَ,] in its primary acceptation, signifies The *stretching forth,* or *extending, the arm,* or *fore leg:* (S, TA:) [or rather, when said of a man, *the fore arm;* and of a beast, *the arm;* though the whole arm of a man is generally stretched forth with his fore arm, and the whole fore leg of a beast with his arm: and تَذْرِيعٌ and إِذْرَاعٌ and تَذَرُّعٌ signify the same, as will be shown by explanations of their verbs.] You say, ذَرَعَ البَعِيرُ يَدَهُ *The camel stretched forth,* or *extended, his fore leg* in going: and تذرّع البعير *The camel stretched forth,* or *extended, his arm* (ذراعه) in his going. (TA.) ___ ذَرَعَهُ, (S, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. ذَرْعٌ, (S, Msb,) *He measured it with the* ذِرَاعٌ [or *cubit*]; (Msb, K;) namely, a garment, or piece of cloth, (S, Msb, K,) &c.: (S:) and ذَرَعَهُ بِذِرَاعِهِ *he measured it with his* ذراع. (TA.) [See also 5.] ___ You say of a she-camel, تَذْرَعُ الفَلَاةَ *She goes quickly,* or *swiftly, over the desert, as though measuring it;* as also تُذَارِعُهَا : and تُذَارِعُ بُعْدَ الطَّرِيقِ *She stretches forth her fore legs and so traverses the distance of the way.* (TA.) ___ ذَرَعَ فُلَانًا *He strangled,* or *throttled, such a one from behind him with the fore arm;* (Ibn-'Abbád, K;) as also ذرّعه : (K:) or the latter, inf. n. تَذْرِيعٌ, signifies, simply, *he strangled,* or *throttled, him;* (S, L;) but more properly, *he put his neck between his fore arm and neck and upper arm, and so strangled,* or *throttled, him;* and ذرّع له, also, has both of these significations. (L.) ___ ذَرَعَ البَعِيرَ, (K,) aor. and inf. n. as above, (TA,) *He trod upon the arm* (ذراع) *of the camel,* [*while the latter was lying with his breast upon the ground and his fore legs folded,*] *in order that a person might mount him.* (K.) ذَرَعَهُ القَىءُ, (S, Mgh, Msb, K,) aor. as above, (Mgh,) and so the inf. n., (Msb,) *Vomit overcame him, and came forth to his mouth before he was aware,* (S, * Mgh, Msb, * K, * TA,) *and issued from him:* (Mgh:) or *vomiting came*

upon him without his intending it. (Mgh.) ذَرَعَ عِنْدَهُ, (Ibn-'Abbád, K,) inf. n. as above, (Ibn-'Abbád,) *He made intercession with him.* (Ibn-'Abbád, K.) [Said in the TA to be tropical; I suppose because the stretching forth the arm is a common action of a person interceding.] You say, ذَرَعْتُ لِفُلَانٍ عِنْدَ الأَمِيرِ *I made intercession for such a one with the prince.* (Z, TA.) And ذَرِعَ إِلَيْهِ, like فَرِحَ, (Ibn-'Abbád, K,) inf. n. ذَرَعٌ, (TK,) *He made intercession to him.* (Ibn-'Abbád, K.) In the O, ذَرِعَ بِهِ *He made intercession* [*by him*]. (TA.) ذَرِعَ, aor. ـَـ, *He drank from a skin* (زِقّ) *such as is called* ذَارِعٌ. (K.) ذَرِعَتْ رِجْلَاهُ *His legs became tired,* or *fatigued.* (Ibn-'Abbád, K.) ذَرَاعَةٌ [app. an inf. n., of which the verb is ذَرُعَ,] *The being wide in step,* (S, TA,) *and light,* or *active, in pace,* or *going.* (TA.)

2 **ذرّع**, (S, K, &c.,) inf. n. تَذْرِيعٌ: (S:) see 1, first sentence. ___ Also *He spread himself out widely,* (El-Moheet, L, K,) *and stretched forth his fore arms,* (El-Moheet, L,) in swimming: (El-Moheet, L, K:) said of a man. (El-Moheet, L.) ___ *He* (a man) *raised his fore arms;* and particularly, in announcing good tidings or in warning: (TA:) or *he* (an announcer of good tidings) *made a sign with his arm,* or *hand.* (S, K.) ___ ذرّع فى المشْىِ *He moved about his fore arms in walking,* or *going along.* (S, K.) And ذرّع فى السَّعْىِ, (L, TA,) in the O and Moheet and K, erroneously, فالسَّقْىِ, (TA,) *He helped himself with his arms, and moved them about,* (O, El-Moheet, L, K,) *in walking,* or *walking quickly,* or *running.* (L.) ___ ذرّع لِى شَيْئًا مِنْ خَبَرِهِ *He acquainted me with somewhat of his tidings,* or *case;* (K, TA;) [as though he stretched forth his arm with his information;] said by one who has asked another respecting his case. (TA.) ___ [And hence, app.,] ذرّع بِكَذَا *He acknowledged,* or *confessed, such a thing.* (K, TA.) ___ ذرّع فُلَانًا and ذرّع لَهُ: see 1. ___ [Hence, perhaps,] ذرّعه, inf. n. as above. *He killed him;* or *slew him.* (TA.) ___ ذرّع البعير, and ذرّع لَهُ, *He bound both of the arms of the camel* [*to the shanks*]: (K:) and the latter, *he*

bound the camel with the redundant part of his nose-rein upon his [the camel's] *arm.* (K, TA.) [See also تَذْرِيعٌ below.] ___ تَذْرِيعٌ also signifies The *tinging a captive's fore arm with crocus,* or *with* خَلُوق, *as a sign of slaughter;* which was done in the time before Mohammad. (Meyd, cited by Freytag.) ___ [See also the act. and pass. part. ns., below.]

3 مُذَارَعَةٌ signifies The *selling by measure with the cubit; not by number, and without knowing the measure.* (K.) [In the CK, والجُزَافُ is put by mistake for والجُزَافِ.] You say, بِعْتُهُ الثَّوبَ مُذَارَعَةً *I sold to him the garment,* or *piece of cloth, by measure with the cubit.* (TA.) ___ See also 1, in two places. ___ ذَارَعْتُهُ, (TA,) inf. n. مُذَارَعَةٌ, (K, TA,) *I mixed with him in familiar,* or *social, intercourse;* or *became intimate with him:* or *I became copartner with him;* or *shared with him:* syn. خَالَطْتُهُ. (K * TA.)

4 اذرع, (K,) inf. n. إِذْرَاعٌ: (S:) see 1, first sentence. ___ *He exceeded the due bounds,* or *just limits, in speech,* or *talk;* (S, K, TA;) *he talked much;* (S, TA;) as also تذرّع: (S, Msb, * K, TA:) J says, [in the S,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) ___ أَذْرَعَ ذِرَاعَيْهِ مِنْ تَحْتِ الجُبَّةِ and ادَّرَعَهُمَا, *He put forth,* (K, TA,) *and extended,* (TA,) *his fore arms from beneath the jubbeh:* (K, TA:) or أَذْرَعَ ذِرَاعَيْهِ, and ادَّرَعَهُمَا, [the latter with the د unpointed,] *he drew forth his fore arms* from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure افْتَعَلَ; (Mgh, K;) like اذَّكَرَ, (TA,) or ادَّكَرَ, (Mgh,) from الذِّكْرُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) ___ اذرع also signifies *He seized with the fore arm.* (K.) ___ مَا أَذْرَعَهَا [*How long,* or *large, is she in the fore arm!*] is [from الذِّرَاعُ, being] of the same [anomalous] class as أَحْنَكُ الشَّاتَيْنِ [from الحَنَكُ]. (TA.) اذرع قَيْئَهُ *He* (a man) *emitted,* or *ejected, his vomit.*

(TA.)

5 تَذَرَّعَ see 1; first and second sentences: ___ and see also 4. ___ تَذَرُّعٌ also signifies The *measuring* a thing *with the fore arm.* (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khateem El-Ansáree, (TA,)

* تَرَى قصدَ المُرَّان تُلْقَى كَأَنَّهَا *
* تَذَرُّعَ خِرْصَانٍ بِأَيْدِى الشَّوَاطِبِ *

[*Thou seest the fragments of the hard and pliant spears thrown as though they were* what is seen in *the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them*]: (S, TA:) or, accord. to As, تَذَرَّعَ فُلَانٌ الجَرِيدَ signifies *Such a one put the palm-sticks upon his fore arm, and pared them:* and خِرْصَانٌ means, originally, rods of palm-sticks: and شَوَاطِبُ is pl. of شَاطِبَةٌ; meaning a woman who peels the عَسِيب, and then throws it to the مُنَقِّيَة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شاطبة. (TA.) ___ Also, The *splitting* (تَشَقُّق [which is intrans., but I think it is a mistake for تَشْقِيق, which is trans.,]) of a thing *into several oblong pieces of the measure of the cubit in length.* (Ibn-'Abbád, K.) ___ تَذَرَّعَت المَرْأَةُ *The woman split palm-leaves to make of them a mat.* (IDrd, K.) Thus some explain the saying of Ibn-El-Khateem, quoted above. (TA.) ___ تَذَرَّعَت الإِبِلُ الكَرَعَ *The camels came to drink of the rain-water and waded in it with their arms.* (K.) تذرّع بذَرِيعَةٍ *He obtained,* or *sought to obtain, access,* or *intimacy;* or *he ingratiated himself,* or *sought to ingratiate himself; by a means of doing so.* (S, K, TA.) You say, also, تذرّع إِلَيْه *He obtained,* or *sought to obtain, access to him;* &c. (TA.)

8 اِذَّرَعَ or إِدَّرَعَ: see 4.

10 استذرع به *He concealed,* or *protected, himself by it,* (namely a thing, TA,) *and made it a* ذَرِيعَة [q. v.] *for him.* (Ibn-'Abbád, K.)

ذَرْعٌ, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) ___ [Hence, it is used in the sense of] *Power,* or *ability;* as also ذِرَاعٌ ; (TA;) or a man's *reach,* or *extent of power* or *ability.* (Msb.) And hence the phrases, ضَاقَ بِالأَمْرِ ذَرْعُهُ, and ذِرَاعُهُ , (K,) and ضَاقَ بِالأَمْرِ ذَرْعًا, (S, Msb, K,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said ذِرَاعًا , (S, TA,) *He was unable to do,* or *accomplish, the thing,* or *affair;* as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA; *) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or *he lacked strength,* or *power,* or *ability, to do,* or *accomplish, the thing,* or *affair, and found not any way of escape from what was disagreeable therein:* (K:) or *he was unable to bear,* or *endure,* or *undertake, the thing,* or *affair.* (Msb.) You say also, مَا لِى بِهِ ذَرْعٌ, and ذِرَاعٌ , *I have not power,* or *ability, to do it.* (TA.) And كَسَرَ ذٰلِكَ مِنْ ذَرْعِى *That disabled, hindered, prevented,* or *withheld, me from doing that which I desired.* (TA.) And اقْصِدْ بِذَرْعِكَ *Deal thou gently with thyself; moderate thyself restrain thyself; i. q.* اِرْبَعْ عَلَى نَفْسِكَ; (S, TA;) *and let not thy soul,* or *mind, carry thee beyond thy measure* or *extent* [*of power* or *ability*]. (TA.) And أَبْطَرْتُ فُلَانًا ذَرْعَهُ *I imposed upon such a one more than he was able to do:* (S, TA:) but ذَرْعٌ also signifies the *body:* and [accord. to IAar] أَبْطَرَنِى ذَرْعِى means *He wasted my body, and cut off my means of subsistence.* (TA.) [See also art. بطر.] You likewise say, رَجُلٌ رَحْبُ الذِّرَاعِ [and الذَّرْعِ] *A man having ample strength, and power, and might in*

war or fight, courage, valour, or *prowess.* (TA. [See also رَحْبٌ.]) And ضَعِيفُ الذَّرْعِ *Impotent.* (KL.) ___ And hence, فُلَانٌ خَالِى الذَّرْعِ *Such a one has his heart devoid of anxieties,* or *solicitudes, and griefs;* because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذَرْعٌ, *such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand.* (Har p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ, and الذِّرَاعِ, *A man large,* or *liberal, in disposition.* (K.) And كَبُرَ فِى ذَرْعِى *Its occurrence,* or *befalling, was of great moment, momentous, grievous,* or *distressing, to me.* (TA.) ___ ذَرْعٌ also signifies The *measure* of anything: and نَخْلَةٌ ذَرْعُ رَجُلٍ, *A palm-tree of the measure of the stature of a man.* (TA.)

ذَرَعٌ *A coveting; desiring eagerly;* or *lusting.* (S, K.) [Perhaps an inf. n. of which the verb is ذَرِعَ.] See also ذَرِيعَةٌ.

ذَرِعٌ : see ذَرِيعٌ, in two places. ___ *That journeys by night and by day.* (K.) ___ *Longtongued with evil speech.* (K.) *Good in social,* or *familiar, intercourse.* (K, TA.)

ذُرْعَةٌ : see ذَرِيعَةٌ.

ذَرَاعٌ (S, K) and ذَرَاعٌ (ISd, K) A woman (S) *light,* or *active, with the hands in spinning:* (S, K:) or one *who spins much; who has ability to do so.* (TA.)

ذِرَاعٌ, of a man, (Msb,) [The *part*] *from the elbow to the extremities of the fingers;* (Mgh, Msb;) the *fore arm;* syn. سَاعِدٌ [q. v.; thus corresponding to the سَاقٌ of the leg]: (Lth, K:) and [the *space*] *from the extremity of the elbow to the extremity of the middle finger:* (M, Mgh, * K: [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Msb to be meant in the explanation cited above from that

work and the Mgh: see also جَرِيبٌ:]) in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mtr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okl make it masc.: As did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Msb:) the measure thus called, [i. e. the *cubit*,] (Msb,) the ذِرَاعٌ مُكَسَّرَةٌ [or *cubit which is divided into fractions*], (Mgh,) is *six* قَبَضَاتٌ [or *fists*] (Mgh, Msb) *of middling measure;* (Msb;) *and this is*

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called ذِرَاعُ العَمَامَّةِ [*the cubit of the common people,* or *the common cubit*], *because it wants one* قَبْضَةٌ [or *fist*] *of what is called* ذِرَاعُ المَلِكِ [*the cubit of the king*], *namely one of the Kisràs,* (Mgh, Msb,) *not the last of them, whose* ذراع *was seven* قَبَضَاتٍ: (Mgh:) [see also مِيلٌ: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Kzw and other writers, to be, probably, by rule, *two degrees;* nearly the half, or quarter, of the length assigned in different instances to the measure termed رُمْحٌ; but, like the latter, not precise nor uniform in every instance:] the dim. is ذُرَيِّعَةٌ, with ة because it is fem.; (TA;) or ذُرَيْعٌ [or ذُرَيِّعٌ, without ة, accord. to those who make it masc.]: (L voce حرب:) the pl. is أَذْرُعٌ and ذُرْعَانٌ; (O, Msb, K;) or, accord. to Sb, the former only; (S, Msb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that فَعَالٌ and فُعَالٌ and فَعِيلٌ, when fem., have the pl. of the measure أَفْعُلٌ. (TA.) In the phrase الثَّوْبُ سَبْعٌ فِى ثَمَانِيَةٍ [*The garment,* or *piece of cloth, is seven* cubits *by eight* spans], they say سبع because أَذْرُعٌ is fem., and ثمانية because أَشْبَارٌ is masc.; (S; [and the like is said in the Mgh;]) and because the length is measured by the ذراع, and the breadth by the شِبْرٌ. (S in art. ذراع.) ثمن is also used as an epithet, applied to a masc. n.: thus they say, هٰذَا ثَوْبٌ ذِرَاعٌ [*This is a garment,* or *piece of cloth, a cubit in length*]. (Kh.) You say also, هُوَ مِنِّى عَلَى حَبْلِ الذِّرَاعِ *It is prepared,* or *made ready, on my part:* (S:) and هُوَ لَكَ عَلَى حَبْلِ الذِّرَاعِ *I will pay it to thee*

in ready money: or *it is prepared,* or *made ready, for thee:* the حبل being *a certain vein in the* ذراع. (TA.) ___ [Hence several tropical significations:] see ذِرْعٌ, in six places: and see also ذِرَاعٌ. ___ Hence also, (Z, TA,) The *instrument with which one measures the length of the* ذراع [or *cubit*], (S, Z, O, Mgh, K,) *made of a piece of wood,* (Mgh,) or *whether it be iron or a rod of wood.* (O, K.) ___ [Hence also,] *A sleeve:* as in the phrase ثَوْبٌ مُوَشًّى الذِّرَاعِ [*a garment,* or *piece of cloth, variegated,* or *figured, in the sleeve*]: pl. مَذَارِعُ, a pl. not agreeing with its sing., like مَلَامِحُ and مَحَاسِنُ. (TA.) ___ Of the fore legs of bulls or cows, and of sheep or goats, [The *arm;* i. e.] the *part above the* كُرَاع: and of the fore legs of camels and horses and mules and asses, [likewise the *arm;* i. e.] the *part above the* وظيف: (K:) [also the *arm-bone* of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche, the *fore leg;*] *i. q.* يَدٌ; (Msb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to سَاقٌ; this latter term, in like manner, having a proper and a synecdochical acceptation. Hence the prov.] لَا تُطْعِمِ العَبْدَ الكُرَاعَ فَيَطْمَعَ فِى الذِّرَاعِ [*Feed not thou the slave with the shank, lest he covet the arm*]. (K.) ___ [Hence,] الذِّرَاعُ, also called ذِرَاعُ الأَسَدِ *Two bright stars, which are one of the Mansions of the Moon:* (S:) [there are two asterisms thus called; together, الذِّرَعَانِ: one of them is] الذِّرَاعُ المَبْسُوطَةُ, [also called ذِرَاعُ الأَسَدِ المَبْسُوطَةُ,] *the two bright stars* [ ] *in the heads of Gemini:* (Kzw in his description of Gemini:) [the other is called الذِّرَاعُ المَقْبُوضَةُ, and] ذِرَاعُ الأَسَدِ المَقْبُوضَةُ, *the two bright stars* [ ] *of Canis Minor:* (Kzw in his description of Canis Minor:) [hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former ذراع accord. to those who make النَّوْءُ to signify the auroral rising, but the latter accord. to those who make it to signify the auroral setting, is *the Seventh Mansion of the Moon:* the following descriptions in Kzw's account of the Mansions of the Moon, and in the O and K and TA, are obscure and inaccurate:] الذِّرَاعُ is *one of the Mansions of the Moon,* (O, Kzw, K,) *and is called* ذراع الاسد المقبوضة, (O, Kzw,) or ذراع الاسد المبسوطة: (K:) *the lion has a* ذراع *which is* مبسوطة *and a* ذراع *which is* مقبوضة, (O, Kzw, K,) *and*

this is the one next to Syria, (O, K,) or *on the left,* (Kzw,) *and in it the moon has a mansion; the* مبسوطة *being next to El-Yemen,* (O, K,) or *on the right;* (Kzw;) [but this description of their relative positions should be reversed, as is shown by what precedes and by what follows;] *each being two stars, between which is the measure of a* سَوْط [or *whip*]; (O;) *and the latter is higher in the sky, and more extended, than the other,* (O, K,) *wherefore it is called* مبسوطة; (O;) *and sometimes the moon deviates, and so has a mansion in it:* (O, K:) [it is said in the TA that الذراع is also a name of *one of the asterisms* (نُجُوم) *of* الجَوْزَآء; but this is the same that is called the مبسوطة:] *it rises* [*at dawn*] *on the fourth of* تَمُّوز [or *July O. S.*], *and sets* [*at dawn*] *on the fourth of* كَانُون الآخر [or *January, O. S.*]: (O, Kzw: [and so in the K, except that in this last, it is erroneously said to set in كَانُون الأَوَّل:]) so says IKt: but Ibráheem El-Harbee says that it rises on the seventh of تمّوز, and sets on the sixth of كانون الآخر. (O, TA.) [See مَنَازِلُ القَمَر, in art. نزل; and see also نَوْء, and نَكْبَآء.] The rhyming prosaist of the Arabs says, إِذَا طَلَعَت الذِّرَاعُ حَسَرَت الشَّمْسُ القِنَاعَ وَٱسْتَعْلَتْ فِى الأُفُقِ الشُّعَاعُ وَ تَرَقْرَقَ السَّرَابُ فِى كُلِّ قَاعْ [*When the Dhiráa rises* at dawn, *the sun puts off the veil, and the rays ascend in the horizon, and the mirage flickers,* or *glistens, in every plain*]. (TA.) And the Arabs assert that when there is no rain [at any other season] in the year, the ذراع does not break its promise, though it be but a بَغْشَة [or weak shower of rain]: (Kzw, TA:) [or] its نَوْء is approved, and seldom does it break its promise. (Kzw.) ___ ذِرَاعٌ also signifies *A certain mark made with a hot iron upon the arm* (ذراع) *of a camel:* (S, K:) and is *a mark of the Benoo-Thaalebeh in El-Yemen, and of some persons of the Benoo-Málik-Ibn-Saad.* (K.) ___ Also The *fore part of a spear* or *spear-shaft:* (K, TA:) this is called (S, TA) also (TA) ذِرَاعُ العَامِلِ. (S, TA.)

ذَرُوعٌ : see what next follows.

ذَرِيعٌ *Wide in step,* (S, K,) *and light,* or *active, in pace,* or *going;* (K;) applied to a horse, (S, K,) and to a

camel; as also ذَرُوع : (K:) and *quick:* (S, Msb, K:) [and so ذَرِع ; for] ذَرِعَات , (S, O, K,) applied to the legs of a quadruped (قَوَائِم), (S, TA,) signifies *quick,* (S, K,) *wide in step, taking much of the ground:* (O, K:) or, as some say, this last word signifies the *legs* of a beast, (TA,) like مَذَارِع , (S, K,) pl. of مِذْرَاع. (K.) It is said of Mohammad, in a trad., كَانَ ذَرِيعَ المَشْيِ *He was quick, and wide of step, in walking.* (TA.) And you say, رَجُلٌ ذَرِيعٌ بالكِتَابة *A man quick in writing.* (TA.) And أَكَلَ أَكْلًا ذَرِيعًا *He ate quickly and much.* (TA.) And قَتْلٌ ذَرِيعٌ *Quick slaughter.* (S.) And مَوْتٌ ذَرِيعٌ *Spreading death:* (K:) or *quick, spreading death, such that the people can hardly,* or *can in no wise, bury one another.* (TA.) ___ An *ample* thing, affair, or state. (K.) *An intercessor.* (Ibn-'Abbád, K.)

ذُرَيْع a dim. of ذِرَاع, q. v.

ذَرِيعَة *A she-camel by which the archer,* or *the like, conceals himself from the game,* (S, K, TA,) *walking by her side, and shooting,* or *casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her;* (TA;) like دَرِيئَة; (S;) as also ذَرْع : (K:) pl. ذُرُوع. (IAar.) ___ Hence, *Anything that brings one near to a thing;* (IAar;) *a means of access, nearness, intimacy, ingratiation, attachment,* or *connexion;* syn. وَسِيلَة; (S, Msb, K, TA;) and سَبَب; and وُصْلَة; (TA;) as also ذُرْعَة : (Ibn-'Abbád, K:) pl. ذَرَائِع. (S, Msb.) You say, فُلَانٌ ذَرِيعَتِي إِلَيْكَ *Such a one is my means of access to thee,* and *of attachment to thee,* or *connexion with thee.* (TA.) ___ Also, [like دَرِيئَة,] *A ring by aiming at which one learns the art of shooting,* or *casting* [*the lance &c.*]. (TA.)

ذُرَيْع : dims. of ذِرَاع, q. v.

ذُرَيْعَة : dims. of ذِرَاع, q. v.

ذَرَّاعٌ *A measurer with the* ذِرَاع [or *cubit*]. (T in art. أبر.) ___ A he-camel *that drives the she-camel with his arm and so makes her lie down that he may cover her.* (Ibn-'Abbád, K.)

ذَارِعٌ [so in a copy of the S and of the K and in the TA: in one copy of S and in one of the K, ذِرَاع: in the CK, ذِرَّاع: but the right reading is ذَارِعٌ, as is shown by verses in which it occurs, cited in the TA, and by its pl.,] *A small* [*skin of the kind called*] زِقّ, *which is stripped off from the part next to the* ذِرَاع [or *arm*], (S, K,) *and*

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which is for شَرَاب [or *wine*]; (S;) and مِذْرَعٌ signifies [the same; or simply] *a small* زِقّ: (TA:) or, as some say, زِقٌّ ذَارِعٌ signifies *a* زِقّ *that takes much water:* (TA:) the pl. is ذَوَارِعُ. (S, TA.) نَاقَةٌ ذَارِعَةٌ *An excellent she-camel.* (TA.)

أَذْرَعُ [*More,* and *most, light,* or *active,* and *quick, with the arms,* or *hands,* or *otherwise*]. It is said in a trad., خَيْرُكُنَّ أَذْرَعُكُنَّ لِلْغَزْلِ *The best of you females is the most light,* or *active, of hand, of you, in spinning:* or, *the most able of you to spin.* (TA.) And قَتَلُوهُمْ أَذْرَعَ قَتْلٍ *They slew them with the quickest slaughter.* (S.) ___ *More,* and *most, chaste in speech.* (K.) You say, هُوَ أَذْرَعُ مِنْهُ *He is more chaste of speech than he.* (TA.) One *whose mother is Arabian but not his father;* syn. مُقْرِفٌ: or the *son of an Arabian man by an emancipated slavewoman:* (K:) the former is the more correct. (TA.) [See also مُذَرَّعٌ.]

تَذْرِيعٌ The *redundant part of the cord with which the arm* [*of a camel*] *is bound:* [see 2, latter part:] a subst. like [تَصْدِيرٌ and] تَنْبِيتٌ; not an inf. n. (TA.)

مِذْرَعٌ : see ذَارِعٌ.

مُذَرَّعٌ, an epithet applied to an ass, and to a mule, meaning *Having what are termed* رَقْمَتَانِ [q. v.] *upon his arms.* (L.) ___ Hence, (L,) A man (TA) *whose mother is more noble than his father:* (S, L, K:) as though, (K,) or said to be, (S,) so called because of the رَقْمَتَانِ upon the arm [or arms] of the mule, for they come to him from the side of the ass; (S, K;) or so called as being likened to the mule, because he has upon his arms رَقْمَتَانِ like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَذْرَعُ.] ___ A lion *having upon his arms the blood of his prey.* (IAar.) ___ [A beast] *struck in the uppermost part of his breast so that the blood has flowed upon his arms.* (K.) ___ A horse *that outstrips:* or (originally, TA) *that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth;* (K, TA;) this blood upon his arms being the sign of his having outstripped. (TA,) ___ A bull *having black spots,* or *black places, upon his shanks.* (S, K.) ___ مُذَرَّعَةٌ *A hyena having stripes upon its arms:* (K:) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مُذَرِّعٌ Rain *that sinks into the earth to the depth of a cubit.* (S, K.)

مِذْرَاعٌ sing. of مَذَارِعُ, [which is contr. to rule,] (S, K,) in a sense pointed out below, (S,) or in all the senses explained below, and of مَذَارِيعُ, (K,) which is agreeable to rule. (TA.) ___ مَذَارِعُ signifies *The legs* of a beast; (S, K;) as also مَذَارِيعُ, and ذَرَعَاتٌ; see ذَرِيعٌ; because the beast measures with them the ground: or, as some say, [like the pl. of ذِرَاعٌ,] the *parts* of a beast *between the knee and the arm-pit.* (TA.) مَذَارِعُ also signifies The *towns* (قُرًى, S, or بِلَادٌ, K) *that are between the cultivated land and the desert;* (S, K;) such as El-Kádiseeyeh and El-Ambár; (TA;) in this sense, (S,) as in others, (K,) pl. of مِذْرَاعٌ; (S, K;) as also مَذَارِيعُ; (K;) syn. with مَزَالِفُ; (S;) and بَرَاغِيلُ: (TA:) El-Hasan El-Basree speaks of the مَذَارِعُ of El-Yemen. (TA.) [Freytag says, without mentioning his authority, that مَذَارِعُ has the same signification with the inhabitants of Nejd as مَخَالِيفُ with the inhabitants of El-Yemen and مَزَالِفُ in the region of El-Hijáz: but this is at variance with all

that I have found, in respect of the term مخاليف.] ___ Also *Parts, regions, quarters,* or *tracts,* syn. نَوَاحٍ, (Ibn-'Abbád, K,) of a land. (Ibn-'Abbád.) ___ And The *places of bending* of a valley. (Kh.) ___ And *Palm-trees that are near to houses* or *tents.* (S, K.)

مَذَارِعُ a pl. [contr. to rule] of مِذْرَاعٌ, q. v.: (S, K:) and of ذِرَاعٌ as signifying *A sleeve.* (TA.) See the last of these words, near the middle of the paragraph.

ذرف

1 **ذَرَفَ الدَّمْعُ**, (Lth, T, S, M, Msb, K,) aor. ـِ, inf. n. ذَرْفٌ (Lth, T, S, K) and ذُرُوفٌ (Lth, T, K) and ذَرَفَانٌ (S, K) and ذَرِيفٌ and تَذْرَافٌ, (K,) *The tears flowed.* (Lth, T, S, M, Msb, K.) And ذَرَفَتْ عَيْنُهُ, (S, Msb, K,) aor. ـِ, inf. n. ذَرْفٌ, (Msb,) *His eye shed tears;* (Msb;) *tears flowed from his eye.* (S, K.) And ذَرَفَتْ عَيْنُهُ دَمْعَهَا, (Lth, T,) or ذَرَفَتْ العَيْنُ دَمْعَهَا (K) or الدَّمْعَ, (M, Msb,) aor. ـِ, (M,) inf. n. ذَرْفٌ and ذَرَفٌ and ذَرَفَانٌ (Lth, T, M) and ذُرُوفٌ and ذَرِيفٌ and تَذْرَافٌ, and [ISd says,] I think that Lh has mentioned as an inf. n. ذُرَافٌ, but I am not certain of it, (M,) *His eye poured forth its tears:* (Lth, T:) or *the eye made its tears,* or *the tears, to flow:* (M, K:) or *let fall tears,* or *the tears:* and ذَرَّفَتْهُ, inf. n. تَذْرِيفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ذَرَّفَ دَمْعَهُ, (K,) or دُمُوعَهُ, (T,) inf. n. تَذْرِيفٌ and تَذْرَافٌ and تَذْرِفَةٌ, (T, K,) *He poured forth his tears.* (K.) ___ [See also ذَرْفٌ, and ذَرَفَانٌ, below.]

2 **ذَرَّفَ** see above, in two places. ذَرَّفَ عَلَيْهِ, (T, S, M, K,) inf. n. تَذْرِيفٌ, (S,) *He exceeded it;* (T, S, M, K;) namely, a hundred [years], (S, K,) or sixty, (T,) or fifty, or some other number. (M.) ___ ذَرَّفَ فِى حَدِيثِهِ *He added,* or *exaggerated, in his discourse,* or *narration;* as also زَلَّفَ. (IDrd and O in art. ذرفه الشَّىْءَ.) زلف *He made him to know the thing:* a poet says,

* لَأُذَرِّفَنَّكَ المَوْتَ إِنْ لَمْ تَهْرُبِ *

i. e. *I will assuredly make thee to know death* [*if thou flee not*]: (IAar, M:) or ذَرَّفَهُ المَوْتُ signifies *he made him to be at the point of death.* (T, K.)

10 **استذرفه** *He desired its* (a thing's) *dripping,* or *flowing.* (M.) ___ And استذرف الضَّرْعُ *The udder invited one to milk it;* and *to desire its dripping,* or *flowing* [with milk]. (M.)

ذَرْفٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] *A certain running* of horses, *in which the legs are put together and* [*then*] *the fore legs stretched out with the toes near to the ground.* (M.)

ذَرَفَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] *A weak gait* or *manner of going.* (S, K.)

دَمْعٌ ذَرِيفٌ and مَذْرُوفٌ *Tears shed,* or *made to flow.* (T, M, K.)

ذَرَّافٌ [accord. to Freytag, *Largely flowing:* but he does not name any authority.] ___ *Quick,* or *swift;* and so زَرَّافٌ. (M.)

ذَوَارِفُ, applied to tears (ذُمُوعٌ), *Flowing.* (T.) [And] *Running* waters. (KL.)

مَذَارِفُ *i. q.* مَدَامِعُ [The *channels of the tears;* &c.: see مَدْمَعٌ]. (T, S, K.)

مَذْرُوفٌ : see ذَرِيفٌ.

ذرق

1 **ذَرَقَ**, aor. ـُ and ـِ, (S, Mgh, Msb, K,) inf. n. ذَرْقٌ, (Mgh, Msb,) said of a bird, (S, Mgh, Msb, K,) *It muted,* or *dunged;* (JK, Mgh, Msb;) [like زَرَقَ;] as also اذراق, (Zj, JK, Msb, K,) inf. n. إِذْرَاقٌ: (JK:) it is also, sometimes, said of a man: (S, * TA:) and the latter is sometimes said of a beast of prey, and [particularly] of a fox. (TA.) ___ [Hence,] one says, مَتَى تَذْرُوقٌ عَلَى النَّاسِ *When wilt thou behave in a lightwitted,* or *foolish, manner towards men?* or *utter foul,* or *obscene, language against them?* (TA.) And هٰذَا كَلَامٌ يَذْرُقُ عَلَيْهِ *This is speech,* or *language, that is deemed foul.* (TA.) And لَأَذْرُقَنَّكَ إِنْ لَمْ تُرَبِّعْ is a phrase meaning a threat. (TA. [But how it should be rendered, unless it be said by a woman to her husband, (see رَبَّعَ لِامْرَأَتِهِ,) and لاذرقنّك be for لَأَذْرُقَنَّ عَلَيْكَ, I know not.]) ذَرَقَ المالُ, [in the JK written ذَرَقَ, but said in the TA to be like فَرِحَ, meaning *The cattle suffered from eating the herb called* ذُرَقٌ, is] from الذُّرَقُ. (JK, TA.)

4 **أَذْرَقَ** see the first sentence above. اذرقت الأَرْضُ *The land produced* [*the herb called*] ذُرَقٌ. (S, K.)

5 **تَذَرَّقَتْ** *She applied* لَبَنٌ مُذَرَّقٌ *as a collyrium to her eyes;* as also اِذَّرَقَتْ, of the measure افْتَعَلَتْ: [so accord, to the copies of the K: but] in the Nawádir el-Aaráb it is said, اذرقت المرأةُ بالكُحْلِ signifies *the woman applied collyrium to her eyes.* (TA.)

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8 **إِذْتَرَقَ** see what next precedes, in two places.

ذَرْقٌ *Dung* (JK, S, Mgh) of a bird; (S, Mgh;) as also ذُرَاقٌ: (AZ, TA:) [or] of the bustard (حُبَارَى) and the like: (JK:) the former

word an inf. n. used as a subst. in this sense. (Mgh.)

ذُرَقٌ *A certain plant, resembling* فَسْفَسَة; (JK;) *a certain herb,* (TA,) *i. q.* حَنْدَقُوقٌ [the *herb lotus, melilot, sweet trefoil,* or *bird's-foot-trefoil:* so in the present day]: (JK, IDrd, S, K:) *it has a slight and sweet odour, and grows in* [*plains such as are called*] قِيعَان, *and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies:* (AHn, TA:) n. un. with ة. (AHn, JK, TA.)

ذُرَاقٌ : see ذَرْقٌ.

لَبَنٌ مُذَرَّقٌ *Milk mixed with water:* (AZ, S, K:) [like مُذَلَّقٌ.]

ذرو

1 **ذَرَتْهُ الرِّيحُ**, (T, S, M, Msb, K,) aor. تَذْرُوهُ, (S, M, Msb,) inf. n. ذَرْوٌ; (S M, Msb, K;) and aor. تَذْرِيهِ, (S, M,) inf. n. ذَرْىٌ; (S;) and ذرته ; and اذرته ; (M, K;) the last on the authority of IAar, but said in the T to be disallowed in this sense by AHeyth; (TA;) *The wind raised it,* (T, S, *) or *made it to fly,* (AHeyth, T, S, * M, K,) *and carried it away;* (S, * M, Msb, * K;) *and dispersed it;* (Msb;) namely, a thing, (Msb, K,) or the dust, (T, S, M,) &c. (S, M.) And accord. to IAar, one says, ذَرَتِ الرِّيحُ, and أَذْرَتْ , [elliptically,] meaning ذَرَتِ التُّرَابَ [i. e. *The wind raised the dust,* or *made it to fly,* &c.]. (T.) ___ [Hence,] ذَرَا الرِّوَايَةَ ذَرْوَ الرِّيحِ الهَشِيمَ *He carried on the relation uninterruptedly and rapidly* [*like as the wind carries away the dry herbage that is broken in pieces.*] (TA.) ___ Hence also, ذَرَا النَّاسُ الحِنْطَةَ [*The people winnowed the wheat*]. (S.) You say, ذَرَوْتُ الحِنْطَةَ, (IAar, T, M, K, *) aor. أَذْرُوهَا, inf. n. ذَرْوٌ; (IAar, T;) and ذَرَّيْتُهَا ; (M;) *I winnowed the wheat:* (M, K: *) or ذَرَّيْتُ الطَّعَامَ, inf. n. تَذْرِيَةٌ; (Msb;) and ذَرَيْتُهُ and ذَرَوْتُهُ; (T;) *I cleared the wheat from its straw.* (Msb.) And ذَرَوْتُهُ, (S, M,) and ذَرَيْتُهُ, but the former is more approved; and ذَرَّيْتُهُ ; (M;) *I made it to fly, and go away;* (S, M;) namely, a thing, (S,) or grain, and the like. (M.) تَذْرِيَةُ الأَكْدَاسِ is well known [as meaning *The winnowing of the heaps of grain*]. (S.) And hence, (S,) ذَرَّيْتُ تُرَابَ المَعْدِنِ *I sought the gold of the dust of the mine* [*by sifting it* or *winnowing it*]: (S, K:) and ادَّرَيْتُهُ signifies the same. (T and S in art. درى. [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.]) ___ ذَرَيْتُ الشَّىْءَ, (T,) or أَذْرَيْتُهُ , (S, TA,) accord. to AHeyth, (TA,) *I threw the thing* [or *scattered it*] *like as one throws grain for sowing.* (T, S, TA.) And ذَرَا الأَرْضَ *He sowed the land, scattering the seed;* as also ذَرَأَ الارض; but the former is said to be the more chaste. (MF and TA in art. ذرأ.) ___ And ذَرَاهُمْ, inf. n. ذَرْوٌ, is a dial. var. of ذَرَأَهُمْ, meaning *He* [God] *created them.* (M.) ___ ذَرَا الشَّىْءَ *He broke the thing* (K, TA) *without separating.*

(TA.) And ذَرَوْتُ نَابَهُ *I broke his canine tooth.* (M, TA.) ___ ذَرَاهُ بِالرُّمْحِ *He displaced,* or *uprooted, him,* or *it, with the spear.* (Kr, M.) ذَرَا, intrans., *It* (a thing, K, or dust, &c., M) *flew up, and went away,* or *became carried away* [by the wind]. (M, K.) ___ *He* (a gazelle, K, or, accord. to some, any animal, TA) *hastened* (K, TA) *in his running.* (TA.) You say, مَرَّ يَذْرُو, inf. n. ذَرْوٌ, *He* (a man, S) *passed,* or *went, along quickly:* (S, M:) accord. to some, said particularly of a gazelle. (M.) And ذَرَا إِلَى فُلَانٍ *He rose and betook himself to such a one.* (TA.) ___ *It* (a thing) *fell.* (S, K.) ___ ذَرَا نَابُهُ, inf. n. ذَرْوٌ, *His canine tooth broke:* or, as some say, *fell out.* (M.) And ذَرَافُوهُ, (K,) inf. n. ذَرْوٌ, (TA,) *His teeth fell out from his mouth;* (K TA;) as also ذَرَى, and ذَرَأَ; but the last is said to be of weak authority, or a mispronunciation. (MF and TA in art. ذرأ.)

2 **ذَرَّوَ** see 1, in five places. ___ [Hence,] ذَرَّى رَأْسَهُ, (M, TA,) inf. n. تَذْرِيَةٌ, (TA,) *He combed his head* (M, TA) [*so as to remove the scurf &c.*], *like as one winnows a thing:* but دَرَّى [with the unpointed د] is of higher authority. (M.) ذَرَّيْتُهُ, namely, a sheep, inf. n. as above, *I shore,* or *sheared, his wool, leaving somewhat thereof upon his back in order that he might be known thereby:* and in like manner one says in relation to a camel. (S, M.) [See مُذَرًّى.] ___ [Hence, app, or from ذَرْوَةٌ, as is indicated in what follows,] *I praised him.* (IAar, M, K.) You say, فُلَانٌ يُذَرِّي فُلَانًا *Such a one exalts the state,* or *condition, of such a one;* and *praises him.* (T.) A poet says, [namely, Ru-beh, (so in the margin of one of my copies of the S,)]

* عَيْدًا أُذَرِّي حَسَبِي أَنْ يُشْتَمَا *

[*Purposely I praise and exalt what constitutes my grounds of pretension to respect* or *honour, lest it should be reviled*]: (T, S, M:) as though I put it upon the ذَرْوَةٌ [q. v.] (M.)

4 **أَذْرَوَ** see 1, in three places. ___ Accord. to AHeyth, this verb is not used in the sense first explained above; but one says, أَذْرَيْتُ الشَّيْءَ عَنِ الشَّيْءِ, meaning *I threw down the thing from the thing:* (T, TA:) or إِذْرَآءٌ signifies

the *striking* a thing *and throwing* it *down:* (Lth, T:) and sometimes, the *throwing down without cutting.* (M.) You say, ضَرَبْتُهُ بالسَّيْفِ فَأَذْرَيْتُ رَأْسَهُ [*I struck him with the sword and made his head to fall* from him]. (T.) And طَعَنْتُهُ فَأَذْرَيْتُهُ عَنْ فَرَسِهِ, (T,) or عَنْ ظَهْرِ دَابَّتِهِ, (S,) i. e. [*I thrust him,* or *pierced him, and*] *threw him down* [*from his horse,* or *from the back of his beast*]. (T, S.) And أَذْرَتِ الدَّابَّةُ رَاكِبَهَا *The beast threw down its rider.* (M.) And اذرى الشَّيْءَ بالسَّيْفِ *He struck the thing with the sword so as to throw it down.* (M.) And أَذْرَتِ العَيْنُ دَمْعَهَا, (S,) or الدَّمْعَ, (M,) *The eye poured forth* [or *let fall its tears,* or *the tears*]. (S, M.) [See also اذرى.] أَذْرَأَ said of a camel, *He was,* or *became, tall,* or *long, in his* ذَرْوَة [or *hump*]. (TA.)

5 تذرّت الحِنْطَةُ *The wheat was,* or *became, winnowed:* (M, K:) or *was,* or *became, cleared from its straw.* (TA.) تذرّى به *He protected,* or *sheltered, himself by means of it;* (M, Msb;) i. e. by means of a wall, &c., from the wind and the cold; as also استذرى به. (M.) One says, تَذَرَّ مِنَ الشَّمَالِ بِذْرًى *Protect,* or *shelter, thyself from the north wind by means of a shelter.* (T.) And اسْتَذْرِ بِهٰذِهِ الشَّجَرَةِ *Shelter thyself by means of this tree:* (T:) or اسْتَذْرَيْتُ بالشَّجَرَةِ *I shaded and sheltered myself by means of the tree.* (S.) And تذرّت الإِبِلُ *The camels protected,* or *sheltered, themselves from the cold, one by means of another;* or *by means of the* [*trees called*] عِضَاه. (M.) And اسْتَذْرَيْتُ بِفُلَانٍ *I sought refuge with such a one, and became in his protection.* (S.) And اذرى [thus I find it written, without any syll. signs, evidently for ادَّرَى, of the measure افْتَعَلَ, like الْتَجَأَ and اكْتَنَّ,] *He sought protection by means of a king.* (TA.) تذرّى السُّنَّامَ, (S,) or الذِّرْوَةَ, (M, K,) *He mounted upon* [*the hump,* or *the top* of the hump &c.]. (S, M, K.) ___ [Hence,] تَذَرَّيْتُ بَنِي فُلَانٍ و تَنَصَّيْتُهُمْ *I married among the* ذَرْوَة *and the* نَاصِيَة *of the sons of such a one;* (As, T, * S;) i. e., *among the noble and high of them:* (T:) or تذرّى فِيهِمْ *He married among the* ذَرْوَة

of them. (M.)

8 **إِذْتَرَوَ** see 1: and see also 5.

10 **إِسْتَذْرَوَ** see 5, in four places. ___ اسْتَذْرَتْ, said of a she-goat, *She desired the ram;* (S, K;) like اسْتَدَرَّتْ. (S.) ___ And the inf. n. اسْتِذْرَآءٌ signifies The act of *leaping upon a female.* (KL.)

ذُرَةٌ, originally ذُرْوٌ, (S, Msb, K,) or ذُرًى, (S, M, * Msb,) the ة being a substitute (S, Msb) for the final radical letter, (Msb,) [*A species of millet;* the *holcus sorghum* of Linn.; thus called in the present day, and also, vulgarly, ذُرَةٌ صَيْفِىٌّ and ذُرَةٌ قَيْظِىٌّ, to distinguish it from *maize,* the *zea mays* of Linn., which is vulgarly called ذُرَةٌ شَامِىٌّ and ذُرَةٌ كَيْزَانٌ;] *a species of grain;* (M;) *a certain grain, well known:* (S, Msb, K:) the word is used as a n. un. and as a coll. n. (T.) [See مِيرَةٌ.]

ذَرْوٌ *A portion* (طَرَفٌ) *not completed,* of a saying; as in the phrase, بَلَغَنِى عَنْهُ ذَرْوٌ مِنْ قَوْلٍ [*An uncompleted portion of a saying was related to me from him*]: (T, S:) or *a little;* a dial. var. of ذَرْءٌ [q. v.]. (M.) Also, and ذَرًى, *i. q.* ذُرِّيَّةٌ, (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذرأ,] i. e. *Created beings:* [or *children,* or *offspring:* (see art ذرأ:)] or ذَرْوٌ and ذَرًى

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signify the *number of the* ذُرِّيَّةٌ. (M.) One says, أَنْمَى ٱللّٰهُ ذَرْأَكَ and ذَرْوَكَ, meaning *May God increase* [*the number of*] *thine offspring.* (T.) ___ And ذَرْوُ النَّارِ occurs in a trad., as some relate it, instead of ذَرْءُ النَّارِ, as others relate it; meaning [either *The children of the fire* of Hell, agreeably with what next precedes, or] *to be scattered in the fire.* (S and TA in art. ذرأ.) Also, ذَرْوٌ, The *curved extremity of a bow.* (So in a copy of the S.)

ذَرًى, also written ذَرًا, (or, accord. to some copies of the S, ذُرًى ,) *A thing* [*such as dust &c.*] *that the wind has raised,* or *made to fly, and carried away:* (S:) or it signifies *what one has winnowed;* (M;) or ما تَذْرُوه [*what thou winnowest,* as is indicated by the context of this explanation]; like as نَفْضٌ signifies ماتَنْفُضُه. (T.) ___ And ذَرًى or ذُرًى (accord. to different copies of the S) *Tears poured forth:* (S:) or so ذَرًى [or ذَرًى دَمْعٌ]. (M, TA.) Also *A shelter;* (M, TA;) *anything by which one is protected,* or *sheltered:* (S, Msb:) *a shelter from the cold wind, consisting of a wall,* or *of trees:* and particularly *a shelter that is made for camels such as are termed* شَوْل, *by pulling up trees of the kind called* عَرْفَج *&c. and placing them one upon another in the direction whence blows the north,* or *northerly, wind, in the camel's nightly resting-place.* (T.) [Hence,] one says, فُلَانٌ فِى ذَرَى فُلَانٍ *Such a one is in the protection of such a one.* (T.) And أَنَا فِى ظِلِّ فُلَانٍ وَفِى ذَرَاهُ *I am in the protection of such a one, and in his shelter.* (S.) And [hence, perhaps,] إِنَّ فُلَانًا لَكَرِيمُ الذَّرَى *Verily such a one is generous in disposition.* (AZ, T.) ___ Also The *court,* or *yard,* (فِنَآء,) *of a house.* (Har pp. 56 and 442.) see also ذَرْو, in two places.

ذُرًى : see ذَرًى, in two places: ___ and ذُرَاوَة.

ذَرْوَة *Much property;* like ثَرْوَة: so in the saying, هُوَ ذُو ذَرْوَةٍ [*He is a possessor of much property*]. (TA.) See also ذَرْوَة.

ذُرْوَة : see what next follows.

ذَرْوَة and ذُرْوَة The *upper,* or *uppermost, part* of a thing (S, M, Msb, K) of any kind; (M, Msb;) and so, accord. to Et-Takee Esh-Shemenee, ذَرْوَة : (TA:) and particularly, of a camel's hump, (S, M,) and of the head: (M:) and *a camel's hump* itself: (TA:) pl. ذُرًى. (S, TA.) It is said in a trad., أَتَى بِإِبِلٍ غُرِّ الذُّرَى [or غُرِّ الذُّرَى?] *He brought camels*

having white humps. (TA.) And in another trad., عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَانٌ [*On the hump of every camel is a devil*]. (TA.) And in a prov., مَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ [*He ceased not to twist* the fur of *the upper part and the fore part of the hump:* originating from, or occurring in, a trad., which see explained in art. غرب]: it means, *he ceased not to render familiar,* or *tame,* [or rather *to endeavour to do so,*] *and to remove refractoriness.* (TA.) ___ [Hence,] تَزَوَّجَ مِنْهُمْ فِى الذِّرْوَةِ وَ النَّاصِيَةِ (T, M *) *He married among the noble and high of them.* (T.)

ذَرِىٌّ : see ذَرِىٌّ ذَرًى. ذَرًى *A warm shelter.* (TA.)

ذَرِيَّةٌ *A she-camel by means of which one conceals himself from the objects of the chase:* on the authority of Th: but the more approved word is with د [i. e. دَرِيَّةٌ, or, accord. to AZ, دَرِيئَةٌ]. (M.)

ذُرَاوَةٌ (vulgarly pronounced دَرَاوَةٌ, TA) *What has become broken into small particles,* (M, K,) *and dried up,* (M,) or *of what has dried up,* (K,) of a plant, or of herbage, *and has been blown away by the wind.* (M, K.) ___ And *What has fallen of,* or *from, corn,* (M, K,) or especially *wheat,* (Lh, M,) *in the process of winnowing.* (M, K.) And *What has fallen of,* or *from, a thing;* as also ذُرًى . (M, * K.)

ذُرِّيَّةٌ : see ذَرْوٌ.

الذَّرِيَاتُ [as used in the Kur li. 1] means *The winds* (S, Bd, Jel) *raising,* or *making to fly, and carrying away,* or *dispersing, the dust &c.:* (Bd, Jel:) or *the prolific women;* for they scatter children: or *the causes of the scattering of the created beings, angels and others.* (Bd.)

مِذْرًى (S, M) and مِذْرَاةٌ (M) *A wooden implement,* (S, M,) or *a small wooden implement,* (so in one copy of the S,) *having* [*several*] *ex tremities* [or *prongs*], (S,) *with which one winnows* (S, M)

wheat, and with which the heaps of grain are cleared [*from the straw &c.*]: (S) or the former word signifies the *thing with which the wheat is carried to be winnowed:* and the latter, the *wooden implement with which one winnows.* (T.) Also, the former word, The *extremity of the buttock:* (AO, T, M, K:) or مِذْرَوَانِ signifies the *two extremities of the two buttocks;* (A'Obeyd, T, S, M, K *) or the *two uppermost parts of the two buttocks;* (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, S, M, Meyd, K;) for if the sing. were مِذْرًى, the dual would be مِذْرَيَانِ. (A'Obeyd, T, S, M, Meyd.) Hence, (Meyd,) جَآءَ يَنْفُضُ مِذْرَوَيْهِ [*He came shaking the two extremities,* or *the two uppermost parts, of his buttocks*]; (S, Meyd, K;) a prov., applied to one behaving insolently (بَاغٍ), and threatening; (S, K; *) or to one threatening vainly: (Meyd, and Har p. 603:) and جَآءَ يَضْرِبُ مِذْرَوَيْهِ [*He came striking. &c.*]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Har ubi suprà.) ___ مِذْرَوَانِ also signifies The *two sides of the head:* (M, K:) or مِذَارٌ signifies the *temples of the head;* and the sing. is مِذْرًى; accord. to AA. (S.) ___ Also, مِذْرَوَانِ, The *two places,* of a bow, *upon which lies the string, in the upper portion and the lower:* (AHn, S, M, K: *) and in this sense it has no sing.: (S:) or, accord. to AA, its sing. is مِذْرًى. (M.)

مِذْرَاةٌ : see the next preceding paragraph, first sentence.

مِذْرَوَانِ : see مِذْرًى, in five places.

مُذَرًّى , fem. مُذَرَّاةٌ, A sheep *having a portion of its wool left unshorn between the shoulders when the rest has been shorn.* (T.) [See 2.]

ذری

ذرو See **ذری**

ذعب

5 تَذَعَّبَتْهُ الجِنُّ, (K,) as also تَذَأَّبَتْهُ, (TA,) *The jinn frightened him,* or *terrified him.* (K.)

7 انذعب, (K,) as also انثعب, the latter thought by Az to be the original word, (TA,) *It* (water) *flowed, ran, streamed,* or *poured: it flowed in a continuous stream.* (K.)

ذُعْبَانٌ *A young wolf.* (K.)

رَأَيْتُهُمْ مُذْعَابِّينَ كَأَنَّهُمْ عُرْفُ ضِبْعَانٍ, (K,) and مُثْعَابِّينَ, (TA,) *I saw them following one another as though they were the mane of a male hyena.* (As, K.)

ذعر

1 **ذَعَرَهُ**, aor. ـَـ ; inf. n. ذَعْرٌ; (S, A, Msb, K;) and اذعرهُ , (TA,) inf. n. إِذْعَارٌ; (K;) *He frightened him; made him afraid.* (S, A, Mgh, Msb, K, TA.) Hence, قُمْ فَأْتِ القَوْمَ وَلَا تَذْعَرْهُمْ عَلَيَّ *Arise thou, and go to the people,* meaning Kureysh, *but do not make them to be frightened at me;* i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Hodheyfeh, on the night of the Ahzáb [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the fol lowing saying of 'Omar, to some men contending together in throwing colocynths: كَذٰلِكَ لَا تَذْعَرُوا عَلَيْنَا, meaning, *Let that suffice you: make not* our camels *to be frightened at us.* (TA.) ___ ذَعِرَ, (S, K,) inf. n. ذَعَرٌ; (TA;) and انذعر ; (TA;) [and app. تذعّر ; of which see the act. part. n., below;] *He became frightened,* or *afraid.* (S, K, TA.) [You say, ذُعِرَ مِنْهُ *He was frightened at him,* or *it.*]

4 **أَذْعَرَ** see above, first sentence.

5 **تَذَعَّرَ** and 7: see 1.

ذُعْرٌ *Fright.* (S, * Mgh, Msb, * K.)

ذَعَرٌ *A state of stupefaction,* (K,) *by reason of shame,* or *pudency.* (TA.)

ذَعِرٌ, a possessive epithet, (T, TA,) or ذُعَرٌ , (K,) A thing *feared;* a *frightful* thing. (T, K.) ___ See also مَذْعُورٌ.

ذُعَرٌ : see ذَعِرٌ

ذَعْرَةٌ *A fright.* (TA.)

ذُعَرَةٌ [an intensive epithet, *Very fearful.* ___ And hence,] *A certain bird,* (K,) *a small bird,* (T,) *found*

in trees, always wagging its tail, (T, K,) *never seen otherwise than frightened.* (T, TA.)

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سَنَةٌ ذُعْرِيَّةٌ *A severe year.* (A, K.)

ذَعُورٌ : see مَذْعُورٌ. ___ Also, [without ة,] A woman *who becomes frightened at a thing that induces suspicion,* or *evil opinion,* (S, A, Msb, K,) *and at foul language.* (K, TA: or, accord. to the CK and a MS. copy of the K, foul language is a distinct signification of the word.) A poet says,

* تَنُولَ بِمَعْرُفِ الحَدِيثِ وَ إِنْ تُرِدْ *
* سِوَى ذَاكَ تُذْعَرْ مِنْكَ وَهْيَ ذَعُورُ *

[*She will give thee kind discourse; but if thou desire other than that, she will be frightened at thee; for she is one who is frightened at a thing inducing suspicion &c.*]. (TA.) ___ Also A she-camel *which, when her udder is touched, takes fright, and will not yield her milk.* (So accord. to two copies of the S. [Expl. by إِذَا مُسَّ ضَرْعُهَا غَارَتْ; and so in some copies of the K and accord. to the TA: in a copy of the A, عَارَتْ, which has a similar meaning: in some 'copies of the K, غَارَتْ, without teshdeed, i. e., *is jealous.*])

مُذْعَرَةٌ : see the next paragraph.

مَذْعُورٌ *Frightened;* or *that becomes frightened;* (S, A, K;) as also ذَعِرٌ (A) and ذَعُورٌ (K) and مُنْذَعِرٌ, (M, TA,) or مُتَذَعِّرٌ. (K.) ___ مَذْعُورَةٌ, and مُذْعَرَةٌ, (K, TA,) or مُذَعَّرَةٌ, (so in the CK, and a MS. copy of the K,) A *mad* she-camel. (K.)

مُذَعَّرَةٌ : see the next preceding paragraph.

مُتَذَعِّرٌ : see the next preceding paragraph.

مُنْذَعِرٌ : see the next preceding paragraph.

ذعف

1 **ذَعَفَهُ**, (S, K,) aor. ـَـ, (K,) inf. n. ذَعْفٌ, (TK,) *He gave him to drink* ذُعَافٌ [i. e. *poison,* or *instantaneous poison*]. (S, K.) ___ [And *He poisoned* food: (see مَذْعُوفٌ:) for] ذَعْفٌ also signifies the *infecting with poison.* (KL.) ذَعَفَ and ذَعَفَ, aor. ـَـ, (K,) inf. n. ذَعَفَانٌ, (K, * TK,) *He died:* (K:) [or *he died quickly:* like ذَأَفَ.]

4 **اذعفه** *He,* or *it, slew him,* or *killed him, quickly.* (K.)

7 **انذعف** *His breath became interrupted,* or *short,* (انبهر,) *and his heart broke* انْقَطَعَ فُؤَادُهُ [a phrase probably to be understood in a figurative sense; like انذأف]). (K.)

ذَعْفٌ: see حَيَّةٌ ذَعْفُ اللُّعَابِ ___. ذُعَافٌ *A serpent that kills quickly.* (K.)

ذَعَفَانٌ *Death.* (K.) [See 1, last sentence.]

ذُعَافٌ *Poison:* (S, K:) or *instantaneous poison;* as also ذَعْفٌ: (K:) or such poison is called سَمٌّ ذُعَافٌ: (Mgh:) pl. ذُعُفٌ. (K.) ___ مَوْتٌ ذُعَافٌ *i. q.* ذُؤَافٌ; (S, K;) i. e. *A quick death; that kills quickly;* (S;) and so مَوْتٌ مُذْعَفٌ. (K.)

مُذْعَفٌ: see what next precedes.

طَعَامٌ مَذْعُوفٌ [*Poisoned food;* or] *food in which is* ذُعَافٌ. (S, K.) [This art. is wanting in the copies of the TA known to me. Compare with it art. زعف.]

ذعن

1 **ذَعَنَ** : see what next follows.

4 **اذعن لَهُ** , (S, Msb, * K, &c.,) inf. n. إِذْعَانٌ, (Msb,) *He was,* or *became, quick in obedience to him,* or *it:* (K:) this is its [proper, or primary,] meaning, accord. to Aboo-Is-hák, in the language of the Arabs: (TA:) and *he acknowledged,* or *confessed, to him:* (K:) and *he was,* or *became, lowly,* or *humble, and abject, to him:* (S, K:) and *he was,* or *became, tractable, submissive,* or *manageable, to him;* (S, * Msb, * K, TA;) *and easy;* (K, * TA;) *not disobedient;* (Msb;) as also ذَعَنَ , aor. ـَـ , (K,) inf. n. ذَعَنٌ. (TA.) You say, اذعن لى بحقّى *He obeyed me with respect to that* [*right,* or *due,*] *which I sought to obtain from him, and hastened to render it:* and *he acknowledged,* or *confessed, to me my right,* or *due, willingly, not against his will;* as also أَمْعَنَ. (TA.) Some have used إِذْعَانٌ as meaning *Perception,* and *understanding:* but there is no foundation for this in the language of the Arabs; and its being tropical, as some of the sheykhs have endeavoured to show it to be, is improbable. (MF.)

مُذْعِنٌ [act. part. n. of 4]. وَإِنْ يَكُنْ لَهُمُ ٱلْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ, in the Kur [xxiv. 48], means [*But if the right be theirs,*] *they come to him quickly obedient:* (TA:) or [simply] *obedient; not compelled against their will:* (Fr, TA:) or *acknowledging,* or *confessing, and lowly,* or *humble:* or *tractable, submissive,* or *manageable, and easy.* (TA.) مِذْعَانٌ , also, signifies *Tractable, submissive,* or *manageable,* (Msb, K,) *to her leader,* (TA.) *and easy in the head;* (K;) applied to a she-camel: (Msb, K:) and, applied to a man, *tractable, submissive,* or *manageable.* (A, TA.)

مِذْعَانٌ : see what next precedes.

رَأَيْتُهُمْ مُذْعَانِّينَ is a mistake for رايتهم مُذْعَابِّينَ, meaning *I saw them following one another,* or *doing so uninterruptedly.* (K.)

ذف

1 ذَفَّ, aor. ـِ, (S, M, Msb, K,) inf. n. ذَفَافَةٌ, (M,) *He,* or *it,* (a thing, Msb,) *was quick* (S, M, Msb, K) *and light,* (M,) فى الأَمْرِ *in the affair:* (K:) or *he was light* [or *went lightly*] upon the ground. (M.) You say, ذَفَّ عَلَى وَجْهِ الأَرْضِ, and دَفَّ, (IAar, T in the present art. and in art. دف,) i. e. *He went lightly upon the ground.* (TA in art. دف.) ___ Also, aor. as above, said of a pestilence, *It was quick;* and *despatched,* or *killed, quickly.* (K.) And ذَفَّ عَلَيْهِ, (M, K,) inf. n. ذَفٌّ and ذَفَافٌ, (S, K,) or ذَفَفٌ; (M;) and ذفّف عليه, (T in art. دف, S, M, Mgh,) or ذفّفه, (K,) inf. n. تَذْفِيفٌ; (S;) and ذافّ عليه, (T, M, K, in the CK اذافّ,) and لَه, and ذافّه; (M, K, in the CK اذافَّه;) and اذفّ عليه, (M,) or اذفّه, and ذَفْذَفَه; (K;) namely, a wounded man; (S, M, Mgh, K;) *He despatched him;* i. e. *hastened and completed his slaughter;* (T, S, M, Mgh, K;) as also دفّ عليه [&c.]. (Msb in art. دف. [See 3 in that art.]) ___ Also ذَفَّ, (T, M,) aor. ـِ, inf. n. ذَفِيفٌ; (M;) and استذفّ; (T, M, K;) *It* (a thing, or an affair,) *was,* or *became, easy;* (T;) *within one's power* or *reach;* (M;) *feasible, practicable,* or *prepared.* (M, K.) You say, خُذْمَا ذَفَّ لَكَ and مَا اسْتَذَفَّ لك, and دَفَّ and استدفّ: all signify the same: (T, K:) i. e. *Take thou what is easy* [&c.] *to thee.* (T. [See 10 in art. دف.]) ___ [The signification *Celeriter obortæ fuerunt manaruntque* lacrymæ, assigned by Golius to the first of these verbs, as on the authority of the KL, is a mistake: it is taken from an explanation of ذَرْفٌ, which, in my copy of the KL, immediately follows the explanations of دَفٌّ and دَفَافٌ.]

2 ذَفَّفَ see 1, in two places. ___ You say also, ذَفِّفْ جِهَازَ رَاحِلَتِكَ *Lighten thou the travellingapparatus of thy riding-camel.* (K.)

3 ذَافَفَ see 1, in two places.

4 أَذْفَفَ see 1, in two places.

10 إِسْتَذْفَفَ see 1, in two places. ___ Also *It* (an affair, or a thing,) *was*, or *became, rightly disposed* or *arranged; in a right state;* or *complete, and in a right state;* as also استدفّ. (IKtt, IB, TA in art. دف.)

R. Q. 1 ذَفْذَفَ : see 1. Also *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (IAar, T, K.)

ذَفٌّ *Sheep* or *goats.* (Kr, M, K.)

ذُفٌّ مَآءٌ (M, K) and ذَفَفٌ (M) and ذَفَافٌ (T, S, K) and ذُفَافٌ (M, K) *A small quantity of water; water little in quantity:* (T, S, M, K:) or the last two signify, (K,) or the last but one signifies, (M,) *moisture:* (M, K:) the pl. [of mult.] (of ذَفَافٌ, T, K, or ذُفَافٌ, K) is ذُفُفٌ (T, K) and [of pauc.] أَذِفَّةٌ. (T, M.)

ذَفَفٌ : see what next precedes.

ذَفَافٌ a subst. from ذَفَّ عَلَيْهِ [and as such signifying The *act*, or *a means, of despatching* a wounded man; i. e., *hastening and completing* his *slaughter:* and hence, *of finishing* a thing]. (ElHejeree, M, K.) A poet says, referring to a draught of water,

* تَكُونُ شِفَآءَ أَوْ ذَفَافًا لِمَا بِيَا *

[*That may be a cure, or a means of finishing, of what is in me,* i. e., *of what I am suffering*]. (El-Hejeree, M.) See also the next paragraph.

ذُفَافٌ : see ذَفِيفٌ, in two places: ___ and ذَفَافٌ: ___ and ذُفٌّ. ___ You say also, مَا ذُقْتُ ذُفَافًا *I tasted not a little thing,* or *a thing small in quantity:* (M:) or مَا ذَاقَ ذَفَافًا and ذَفَافًا [like ذَوَاقًا] *He tasted not anything.* (K. In the CK مَا ذَافَ.)

ذَفَافٌ [or سَمٌّ ذَفَافٌ], (AA, T, S,) or ذُفَافٌ, (M,) or both, (K,) *Deadly poison:* (AA, T, S, M, K:) because it kills quickly him who drinks it. (AA, T.) ___ You say also, مَا فِيهِ ذَفَافٌ, meaning مُتَعَلَّقٌ يَتَعَلَّقُ بِهِ [i. e. *There is not in it that whereby one may retain life;* or *a bare sufficiency of the means of subsistence*]. (K.) ___ See also ذُفٌّ: and ذُفَافٌ.

ذَفِيفٌ *Quick:* (S, Msb:) or, as also ذُفَافٌ, *quick and light:* or *light,* or *going lightly,* upon the ground. (M, K.) You say also خَفِيفٌ ذَفِيفٌ, (T, S, K,) meaning *Quick,* (S,) and in like manner خُفَافٌ ذُفَافٌ, (T, K,) in each case using the latter word as an imitative sequent. (K.) ___ Also A death, (M,) or a pestilence, (K.) *that kills quickly.* (M, K.) Also The *male* قُنْفُذ [or *hedge-hog*]. (M.)

سَهْمٌ مُذَفَّفٌ *A swift and light arrow.* (K.)

ذفر

1 ذَفَرَ, aor. ـَـ , (S, Msb, K,) inf. n. ذَفَرٌ, (Msb,) *He,* or *it, had,* or *emitted, a pungent,* or *strong, odour,* or *smell;* (S, Msb;;) or *a very pungent,* or *very strong, odour,* or *smell;* (M, K;) *whether sweet* or *stinking:* (S, M, Msb:) or *he had stinking arm-pits;* or *it* (the arm-pit) *stank.* (Lh, M, K.) [See also ذَفَرٌ, below.] ___ ذَفَرَ النَّبْتُ *The plants became abundant.* (AHn. M.)

10 استذفر فى الأَمْرِ *He became very determined, and hardy,* [as though he drew forth from himself a pungent odour by sweating,] *to do the thing,* or *affair.* (M, TA.) استذفرت said of a woman, *i. q.* استنفرت [q. v.]. (TA.)

ذَفَرٌ inf. n. of 1. (Msb.) ___ *Pungency,* or *strength, of odour;* (S, A, Mgh, Msb;) or *intense pungency* or *strength thereof;* (M, K;) *whether sweet or stinking;* (S, M, A, Mgh, * Msb;) as also ذَفَرَةٌ , (K, TA,) or ذُفْرَةٌ : (so in the TT, as from the M:) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul: (TA:) or *any pungent,* or *strong, odour; whether sweet or stinking:* (T:) or *stench of the arm-pit:* (Lh, M, K:) or it has this signification as well as the first: (S, M:) or *stink,* or *stench,* [absolutely,] (IAar, M, K,) *except when relating to musk;* not used with reference to any other perfume, or sweet-smelling substance: (IAar, M:) but دفر, with the unpointed د, signifies only stink, or stench. (M.) ___ The *seminal fluid* (مَآء) *of a stallion.* (K.)

ذَفِرٌ (S, M, A, Msb, K) and أَذْفَرُ (M, K) *Having,* or *emitting, a pungent,* or *strong, odour,* or *smell;* (S, * Msb;) or *having,* or *emitting, a very pungent,* or *very strong, odour,* or *smell;* (M, K;) *whether sweet or stinking:* (S, M, Msb:) or especially, (Lh, M, K,) or also, (S, M, A,) a man *having stinking*

arm-pits, (S, M, A, K,) *and a foul smell:* (S, M, A:) fem. of the former, ذَفِرَةٌ; and of the latter, ذَفْرَآءُ : (M:) or ذَفِرَةٌ signifies a woman *having a strong smell; whether sweet, like that of musk,* or *foul, like that of the arm-pits.* (Msb.) You say مِسْكٌ أَذْفَرُ , (S, A, M, K,) and ذَفِرٌ, (M, K,) *Pungent,* or *strongscented, musk:* (S, A:) or *musk of the utmost excellence.* (K.) And فَأْرَةٌ ذَفْرَآءُ [*A pungent, or strong-scented, or*] *sweet-smelling* [*follicle,* or *vesicle, of musk*]: Er-Rá'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

* لَهَا فَأْرَةٌ ذَفْرَآءُ كُلَّ عَشِيَّةٍ *
* كَمَا فَتَقَ الكَافُورَ بِٱلْمِسْكِ فَاتِقُهْ *

[*They have* an odour like that of *a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk*]. (T, M, TA.) One says also رَوْضَةٌ ذَفِرَةٌ (S, A) *A sweet-smelling meadow.* (TA.) And إِبْطٌ ذَفْرَآءُ *A stinking arm-pit.* (A.) And كَتِيبَةٌ ذَفْرَآءُ , (S, K,) or ذَفْرَآءُ الرَّائِحَةِ, (A,) *An army,* or *a collected portion thereof,* or *a troop of horse, having a foul smell from the rust of the arms* or *armour.* (S, A, K.) ___ ذَفِرَةٌ *A certain plant,* (K,) *Which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the* جَعْدَةٌ *in* [*the sweetness of*] *its odour.* (TA.) ___ And ذَفْرَآءُ *A certain herb,* or *leguminous plant,* (K,) *which remains green until the cold smites it:* [a coll. gen. n.; and with tenween; for] the n. un. is ذَفْرَآءَةٌ: (TA:) [but it is from ذَفْرَآءُ, fem. of أَذْفَرُ:] *a certain herb, of foul odour, which camels &c. scarcely ever eat:* (Yaakoob, S:) or *a certain tree, also called* عِطْرُ لأَمَةٍ: or, accord. to AHn, *a species of* [*the trees called*]

حَمْض: or, as he says in another place, *a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows.* (TA.) [*Ruta sylvestris.* (Golius, from Er-Rázee.)]

ذَفَرَةٌ *A single emission of pungent,* or *strong, odour.* (Msb.)

ذُفْرَةٌ : see ذَفَرٌ.

ذَفَرَةٌ : see ذَفَرٌ.

ذَفْرَى , without tenween, (S, K,) because the alif [written ى] is the characteristic of the fem. gender, (S,) and sometimes, (S, K,) more rarely, (Sb,) ذَفْرًى, with tenween, (S, K,) when indeterminate, (S,) the alif in this case being considered as making the word quasi-coordinate to دِرْهَمٌ (S, K,) The *place that sweats, in the back of a camel's neck, behind the ear:* (Lth, S:) or, in a man, (M,) and in any animal, the *part extending from the* مَقَدّ [or *part between the two ears,* erroneously written in the CK مُقَدَّم,] *to the half of the* قَذَال [or *entire back of the head*]: or the *prominent bone behind the ear:* (M, K:) or *a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the middle:* (Sh:) or the ذَفْرَيَانِ [which is the dual] are the *two protuberances on the right and left of the small hollow in the middle of the back of the neck:* (M:) it is from ذَفَرُ العَرَق [the pungency of the odour of sweat], because it is the first part that sweats in a camel: (S:) pl. ذَفْرَيَاتٌ and ذَفَارَى, (S, K,) and some say ذَفَارٍ. (S.)

ذَفَرٌّ : see what next follows.

ذَفْرَى A camel *large in the part called* ة: fem. with ة: (AZ, S, K:) or a *great* camel: (AA:) or (so in the TA; but in

the K, and) *hard*, or *firm, and strong:* as also ذَفَرٌ : (K:) but the former (ذَفِرٌ) is of higher authority: also applied to a camel; fem. with ة: and in like manner to an ass: (TA:) or (so in the TA; but in the K, and) *great in make:* (K:) also a young man *tall, perfect* [*in make*], *and hardy, strong,* or *sturdy:* (S, K:) and ذَفِرَّةٌ an *excellent* she-camel, (K,) *long-necked:* (TA:) and, accord. to the K, a *bulky,* or *thick,* ass: but this is at variance with what is found in other lexicons. (TA.)

أَذْفَرُ and ذَفْرَآءُ: see ذَفَرٌ, in eight places.

رَوْضَةٌ مَذْفُورَةٌ *A meadow abounding with* ذَفْرَآءُ. (K.) [See ذَفَرٌ.]

ذقن

1 **ذَقَنَهُ**, (JK, S, A, K,) aor. ـُـ, (JK,) inf. n. ذَقْنٌ, (TK,) *He struck his* ذَقَن [or *chin*]: (JK, S, A, K:) or *he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand;* syn. قَفَدَهُ. (K, TA. [In the CK, erroneously, فَقَدَهُ.]) And *He struck him,* or *beat him,* with a staff, or stick. (JK.) ___ ذَقَنَ عَلَى يَدِهِ, (K,) or عَلَى عَصَاهُ, (JK, K,) *He put his* ذَقَن [or *chin*] *upon his hand,* or *upon his staff,* or *stick,* (JK, K, TA,) *and leaned* [*upon it*]: (TA:) and ذَقَنَ بِسَوْطِهِ [*He leaned his chin upon his whip*]: (TA:) as also ذَقَّنَ. (K.) ذَقَنَتِ الدَّلْوُ, (JK, S, K,) aor. ـَـ, (JK, K,) inf. n. ذَقَنٌ, (JK,) *The bucket was,* or *became, such as is termed* ذَقُونٌ (S, K) or ذَقَنَآءُ. (JK.)

2 **ذَقَّنَ** see the preceding paragraph.

3 **ذَاقَنَهُ** *He straitened him.* (K.)

4 **اذقن** is said by Golius, as on the authority of the KL, to signify *Opem tulit in tollenda re:* but the word explained in the KL as signifying the doing this is the inf. n. of ازقن, not of اذقن.]

ذَقْنٌ A *decrepit, old and weak, or extremely aged,* man. (K.)

ذَقَنٌ [The *chin;*] the *place where the* لَحْيَانِ [here meaning the *two lateral portions of the lower jaw*] *combine,* (JK, S, Msb, K,) *at their lower part:* (K:) it is of a man (S, Msb) [and of a beast]: also pronounced with kesr (ISd, K) to the ذ [i. e. ذِقْنٌ]: (TK:) of the masc. gender, (Lh, K,) only: (Lh, TA:) pl. أَذْقَانٌ, (Msb, K,)

a pl. of pauc.; and the pl. of mult. is ذُقُونٌ. (Msb.) Hence, (K,) مُثْقَلٌ ٱسْتَعَانَ بِذَقَنِهِ [*A heavily-burdened,* or *overburdened,* camel *sought to help himself* to rise *by means of his chin*]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خَرُّوا لِأَذْقَانِهِمْ [*They fell down prostrate, with their chins to the ground:* see the Kur xvii. 108 and 109]: and [hence,] عَصَفَتْ رِيحٌ فَخَرَّتِ الأَشْجَارُ لِلْأَذْقَانِ [*A wind blew violently, so that the trees fell,* or *bent themselves down to the ground*]: (A in art. خر:) and هَبَّتِ الرِّيحُ فَكَبَّتِ الشَّجَرَ عَلَى أَذْقَانِهَا [*The wind blew, and overturned,* or *threw down,* or *bent down, the trees*]: and, of a stone, كَبَّهُ السَّيْلُ لِذَقَنِهِ *The torrent overturned it.* (TA.) ___ The *hair that grows upon the chin:* used in this sense by the vulgar; and said by Esh-Shiháb El-Khafajee, in the Shifá el-Ghaleel, to be post-classical: Z says, in the Rabeea el-Abrár, that it signifies the *beard* in the language of the Nabathæans. (TA.)

ذَقَنٌ : see the next preceding paragraph, first sentence.

ذَقَنَى : see the paragraph next following.

ذَقُونٌ A she-camel *that relaxes her chin* [*so as to make her lower lip hang down*] *in going along:* (S, K:) or *that moves about her head in going along:* (JK:) or *that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness,* or *sprightliness, in going along:* (A, TA:) pl. ذُقُنٌ: (TA:) and ذَاقِنَةٌ , applied to a she-camel, signifies the same as ذَقُونٌ. (IAar, TA.) ___ دَلْوٌ ذَقُونٌ *A bucket* [*of leather*] *which one has sewed in such a manner that its lip inclines on one side:* (S, K:) or *a large bucket inclining on*

one side: (Er-Rághib, TA:) and ذَقَنَى ذَلْوٌ *a bucket with an inclining lip:* (IB, TA:) and ذَقْنَآءُ دَلْوٌ *a bucket that has had an addition made to one of its two sides, and consequently inclines on one side.* (JK.)

الذَّاقِنَةُ *The part beneath the* ذَقَن [or *chin*]: (K:) or *the part, of the breast, that is reached by the* ذَقَن: or *the* ذَقَن [*itself*]: (TA:) or *the head of the* حُلْقُوم [or *windpipe*]: (K:) or *the prominent extremity of the* حلقوم: (S, K:) thus explained by A'Obeyd and AA in the saying of 'Áïsheh, [The Prophet died] between my حَاقِنَة and my ذَاقِنَة: (TA: [see الحَاقِنَة:]) or *the* تَرْقُوَة [or *collar-bone;* or *it may here mean the fore part of the throat, next the chest;* or *the uppermost part of the chest*]: (K:) but this, in the M, is an explanation of الحَاقِنَةُ: (TA:) or *the lower part of the belly, next the navel:* (K:) but this, also, is given as an explanation of الحَاقِنَة, by ISd and by Z: (TA:) or *the pit of the uppermost part of the breast,* or *chest:* or *the upper part of the belly:* (K:) and *the stomach:* (JK:) pl. ذَوَاقِنُ. (S, TA.) [See also الحَاقِنَةُ.] Hence the prov., لَأُلْحِقَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. الذَّوَاقِن]: حقن, accord. to Az, means *the lower part of the belly.* (S.) See also ذَقُونٌ.

أَذْقَنُ A man *long in the* ذَقَن [or *chin*]: and so [the fem.] ذَقْنَآءُ applied to a woman. (K.) ___ And A man *having the two sides of the mouth inclining,* or *wry.* (JK.) ___ And [hence, app.,] ذَقْنَآءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) *Having the* جَهَاز [or *pudendum*] *inclining,* or *wry.* (K, TA.) ___ دَلْوٌ ذَقْنَآءُ: see ذَقُونٌ.

ذكر

1 **ذَكَرَهُ**, [aor. ـُـ ,] inf. n. ذِكْرَى, (S, A, Msb,) which is fem., (Msb,) and imperfectly decl., (S,) and ذِكْرٌ (A, K) [and ذُكْرٌ, or, accord. to EtTebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Msb., both are properly substs., and a distinction is made between them, as will be shown below,] and تَذْكَارٌ, (K,) *He preserved it in his memory:* (K, * TA:) *he remembered it;* (S, A;) as also ذَكَرَهُ بِقَلْبِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained], (S, Msb,) and تَذَكَّرَهُ ; (S, A;) and اِذَّكَرَهُ (S, K, TA,) originally اِذْتَكَرَهُ (S,) and اِذَّكَرَهُ (TA, and so in the CK,) and اِذْدَكَرَهُ (K,) and اِسْتَذْكَرَهُ , (AZ, K,) signify the same as تَذَكَّرَهُ (K) [as explained above]: تَذَكَّرَهُ signifies also *he became reminded of it;* (Msb;) [and so اِدَّكَرَهُ and its variations: and اِسْتَذْكَرَهُ seems properly to signify, as also تَذَكَّرَهُ , *he recollected it;* or *called it to mind:* and *he sought to remember it:* and اِسْتَذْكَرَ and تَذَكَّرَ used intransitively, *he sought,* or *endeavoured, to remember.*] You say, ذَكَرْتُ الشَّىْءَ بَعْدَ النِّسْيَانِ [*I remembered the thing after forgetting*]: (S:) and ذَكَرْتُ المَنْسِىَّ and تَذَكَّرْتُهُ [*I remembered the thing forgotten,* and *I became reminded of it,* or *I recollected it*]: (A:) and اِدَّكَرَ بَعْدَ أَمَهٍ, occurring in the Kur [xii. 45, accord. to one reading of the last word], means *He remembered* [or *became reminded*] *after forgetting.* (S) And رَبَطَ فِى إِصْبَعِهِ خَيْطًا يَسْتَذْكِرُ بِهِ حَاجَتَهُ [*He tied upon his finger a thread* or *string, seeking to remember,* or *recollect,* or *call to mind, thereby the thing that he wanted:* such a thread or string is commonly called رَتِيمَةٌ:]: (AZ:) and اِسْتَذْكَرَ is used alone with the like signification [i. e. *He sought to remember*]: and also signifies *He studied* a book *and preserved it in his memory,* accord. to the K; but accord. to other lexicons, *he studied* a thing *in order to remember it,* or *preserve* it *in his memory:* (TA:) you say, اِسْتَذْكَرَ بِدِرَاسَتِهِ *He sought to remember by his studying* of a book. (A.) ___ ذَكَرَ حَقَّهُ, (K,) inf. n. ذِكْرٌ (TA,) *He was mindful of*

his right, or *claim; and did not neglect it.* (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَٱذْكُرُوا نِعْمَةَ ٱللّٰهِ عَلَيْكُمْ have been rendered *And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you:* like as an Arab says to his companion, اُذْكُرْ حَقِّعَلَيْكَ *Be thou mindful of my claim upon thee; and neglect it not.* (TA.) ___ [In like manner also are explained the words] وَٱذْكُرُوا مَا فِيهِ in the Kur [ii. 60], *And study ye what is in it, and forget it not:* or *think ye upon what is in it:* or *do ye what is in it.* (Bd.) ___ One says, مَا ٱسْمُكَ أَذْكُرْ, (Fs and Lb, and so in a copy of the K,) or أَذْكُرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكُرْ being disjunctive, (Lb, K,) [in the CK we find مَا اسْمُكَ اَذْكُرُهُ بِقَطْعِ الْهَمْزَةِ مِنْ اَذْكَرَ, as though the reading were أَذْكَرُهُ with a disjunctive hemzeh from أَذْكَرَ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, *Acquaint me with thy name:* [or, lit., *what is thy name?*] *I will remember it*, or *I will bear it in mind* (اذكره): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [ٱذْكُرْ, or ٱذْكُرْ; in which case it is most appropriately rendered, *What is thy name? Say:* or *Tell it*] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] ذَكَرَهُ, aor. ـُـ, (TA,) inf. n. ذِكْرَى, fem., [and imperfectly decl,] (Msb,) and ذِكْرٌ and ذُكْرٌ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly substs., and a distinction is made between them, as will be shown below,] also signifies *He mentioned it; told it; related it; said it;* (TA;) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Msb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَاوَكَذَا *I mentioned*, or *told*, or *related, to such a one the story of such and such things.* (TA.) And ذَكَرَ ٱمْرَأً بِمَا لَيْسَ فِيهِ [*He mentioned*, or *spoke of, a man as having that attribute which was not in him*]. (El-Jámi' es-Sagheer voce مَنْ) ___ And ذَكَرَهُ *He magnified Him,*

namely, God; *celebrated, lauded,* or *praised, Him; asserted his unity;* (Zj;) [saying سُبْحَانَ ٱللّٰه, and الحَمْدُ لِلّٰه, and اللّٰهُ أَكْبَرُ; or لَا إِلٰهَ إِلَّا ٱللّٰه; or هُوَ ٱللّٰه; or the like.] ___ [And, in like manner, *He spoke well of him,* namely, a man; *mentioned him with approbation; eulogized, praised,* or *commended, him:* for ذَكَرَهُ بالجَمِيلِ, or بِخَيْرٍ See ذِكْرٌ below.] ___ Also, contr., [for ذَكَرَهُ بالقَبِيحِ or بِشَرٍّ] *He spoke evil of him; men-*

tioned him with evil words; (Fr;) *mentioned his vices,* or *faults; spoke evil of him behind his back,* or *in his absence, saying of him what would grieve him if he heard it, but saying what was true;* or merely *said of him what would grieve him:* an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, لَئِنْ ذَكَرْتَنِى لَتَنْدَمَنَّ, meaning [*Verily, if thou mention me*] *with evil words* [*thou will assuredly repent*]: and in like manner the verb is used in the Kur xxi. 37 and 61: and 'Antarah says,

* لَاتَذْكُرِى فَرَسِى وَمَا أَطْعَمْتُهُ *
* فَيَكُونَ جِلْدُكِ مِثْلَ جِلْدِ الأَجْرَبِ *

meaning *Mention thou not reproachfully* [*my horse, and what I have given him for food, for,* if thou do, *thy skin will be like the skin of the scabby*]: (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, *Be not thou fond of mentioning my horse,* and my preferring him before the family. (T, TA.) ___ ذَكَرَ فُلَانَةَ, inf. n ذِكْرٌ, [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or ذَكْرٌ, [so in a MS. copy of the K, and in the TA,] with fet-h, [so in the TA,] *He demanded such a one in marriage:* or *he addressed himself to demand her in*

marriage: (K:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) ذَكَرَهُ, inf. n. ذَكْرٌ, with fet-h, *He struck him upon his penis.* (K.)

2 **ذَكَّرَهُ إِيَّاهُ**, (S, A, * Msb, K,) and ذَكَّرَهُ بِهِ, (Kur xiv. 5, &c.,) inf. n. تَذْكِرَةٌ (A, TA) and تَذْكِيرٌ, (K, TA,) and quasi-inf. n. ذِكْرَى imperfectly decl.; (A, * K, * TA;) and اذكره اياه; (S, Msb, K;) *He reminded him of,* or *caused him to remember, him,* or *it.* (S, Msb, K.) ___ And ذَكَّرَ, (TA,) inf. n. تَذْكِيرٌ (K) [and تَذْكِرَةٌ also, as in the Kur xx. 2], *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (K, TA.) Thus the verb is used in the Kur lxxxviii. 21. (TA.) Also ذَكَّرَهُ, inf. n. تَذْكِيرٌ, *He made it* (a word) *masculine; contr. of* أَنَّثَهُ. (S, * Msb, K. *) ___ In the Kur [ii. 282], فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى is said by some to signify *That one of them may make the other to be in the legal predicament of a male:* [meaning that both of them together shall be as one man:] or, accord. to others, *one of them may remind the other.* (TA.) ___ It is said in a trad., القُرْآنُ ذَكَرٌ فَذَكِّرُوهُ *The Kur-án is eminently excellent* [lit., *masculine*]: *therefore do ye hold it and know it and describe it as such.* (K, TA. [In the CK, for ذَكَرٌ is put ذَكْرٌ.]) ___ [Hence,] ذَكَّرَهُ, (TA,) inf. n. تَذْكِيرٌ, (K,) *He put to it,* namely a sword, (TA,) and the head of an axe &c., (K,) *an edge of steel.* (K, * TA.) [See ذُكْرَةٌ.]

3 **ذَاكَرَهُ**, (MA,) inf. n. مُذَاكَرَةٌ, (KL;) *He called to mind with him* (MA, KL) a story, or discourse, or the like, (MA,) or a thing. (KL.) ___ [And hence, *He conferred with him.*]

4 **أَذْكَرَ** see 2. اذكر also signifies *He* (a man [or other]) *begat a male.* (TA from a trad.) And اذكرت *She* (a woman, S, A, or other female, TA) *brought forth a male,* (S, A, K,) or *males.* (Mgh.) It is said in a prayer for a woman in labour, أَيْسَرَتْ وَأَذْكَرَتْ *May she have an easy birth, and may she bring forth a male child.* (A.) And you say also, اذكرت به *She brought him forth a male, and hardy:* (TA from a trad.:) or *a*

male, and sharp and cunning. (Mgh.)

5 **تَذَكَّرَ** see 1, in five places, in the first and second sentences. ___ [Also *It* (a word) *was,* or *became,* or *was made, of the masculine gender; contr. of* تأنّث.]

6 **تذاكروا** *They called to mind* [a story, or discourse, or the like, or a thing,] *one with another.* (KL. [See 3.]) ___ [And hence, *They conferred together.*]

8 **ادَّكَرَ** and اذْدَكَرَ: see 1, in three places, in the first and second sentences.

10 **إِسْتَذْكَرَ** see 1, in six places, in the first and third sentences.

ذَكْرٌ : see ذِكْرٌ: and ذَكِيرٌ.

ذُكْرٌ : see ذِكْرٌ, in six places. سَيْفٌ ذُو ذُكْرٍ, or ذُكُرٌ , (as in different copies of the S,) and أَذْكَرَةٌ, [which is the pl.,] (A,) *A cutting,* or *sharp, sword.* (S, A.) [See ذُكْرَةٌ.]

ذِكْرٌ (Yoo, A'Obeyd, Yaakoob, S, M, A, Msb, K) and ذُكْرٌ , (Yoo, A'Obeyd, Yaakoob, S, A, Msb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Msb, TA,) and the latter only is mentioned in this sense in the Fs, (TA,) and is said by El-Ahmar to be of the dial. of Kureysh, (TA,) [both said in the Msb to be simple substs., though many hold them to be inf. ns.,] and ذَكْرٌ , accord. to one of the expositors of the Fs, but this is strange, (TA,) and ذِكْرَةٌ (S, M) and ذُكْرَةٌ (M, TA) and ذِكْرَى , (S, M, [see 1, first sentence,]) and also ذِكْرٌ (S) and ذُكْرٌ, mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) *Remembrance;* (S, M, A, Msb, K, &c.;) the *presence* of a thing *in the mind:* (Er-Rághib:) also termed ذِكْرٌ بالقَلْبِ, (Msb, TA,) to distinguish it from ذِكْرٌ in another sense, to be explained below: (TA:) he pl. of ذِكْرَةٌ is ذِكَرٌ, (M,) also said to be pl. of ذِكْرَى . (MF, art. احد.) You say, اجْعَلْهُ مِنْكَ عَلَى ذُكْرٍ and ذِكْرٍ in the same sense, *Place thou him,* or *it, in thy remembrance.* (S.) And أَجْعَلُهُ مِنِّى عَلَى ذُكْرٍ, and ذِكْرٍ, *I will not forget him,* or *it.* (A.) And مَا زَالَ مِنِّى عَلَى ذُكْرٍ , and ذِكْرٍ (K,) or the former only, (Fr, Msb, TA,) *He,* or *it, did not cease to*

be in my remembrance; (K;) *I did not forget him,* or *it.* (Fr, TA.) And أَنْتَ مِنِّى عَلَى ذُكْرٍ *Thou art in my mind.* (ISd, Lb.) ___ The words in the Kur [xxix. 44] وَلَذِكْرُ ٱللّٰهِ أَكْبَرُ admit of two explanations: *The remembrance of God is better* for a man than a man's remembrance of a man: and *the remembrance of God is better* as more efficacious in forbidding evil conduct than is prayer. (TA.) ___ ذِكْرٌ also signifies *Memory; a certain quality of the mind, by which a man is able to remember what he cares to know;* like حِفْظٌ, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) Also ذِكْرٌ (Er-Rághib, Msb, TA) and ذُكْرٌ , (Msb, TA,) or the former only accord. to Fr, (Msb, TA,) and ذِكْرَى (Msb,) The *mention, telling, relating,* or *saying,* of a thing: said by some to be *contr. of* صِمْتٌ: (TA:) and also termed ذِكْرٌ بِاللِّسَانِ (Msb, TA,) to distinguish it from ذِكْرٌ in the sense first explained above. (TA.) ___ Also ذِكْرٌ The *praise,* and *glorification, of God;* the *celebration,* or *declaration, of his remoteness,* or *freedom, from every impurity* or *imperfection,* or *from everything derogatory from his glory;* or the *saying* سُبْحَانَ ٱللّٰهِ, [*and* الحَمْدُ لِلّٰهِ, *and* أَللّٰهُ أَكْبَرُ,] *and* لَا إِلَاهَ إِلَّا ٱللّٰهُ, [&c., see 1,] *and uttering all the forms of his praise: a reading,* or *reciting, of the Kur-án: a thanking* [*God*]: *obedience* [*to God*]: (Abu-l- 'Abbás:) *prayer to God;* (K;) *supplication.* (Abu-l-'Abbás, K.) ___ Also *Praise,* or *eulogy,* or *good speech,* of another. (S, * K, * TA.) ___ [And, accord. to some, *Dispraise,* or *evil speech.* See 1.] ___ Also *A thing that is current upon the tongue.* (K.) ___ *Fame; renown; report; reputation;* (S, A, K;) *whether good or evil;* (ISd;) as also ذُكْرَةٌ . (AZ, ISd, K.) Thus in the saying, لَهُ ذِكْرٌ فِى النَّاسِ *He has fame among the people:* in which it has also the signification next following. (A.) ___ *Eminence; nobility; honour.* (S, A, Msb, K.) So in the Kur [xciv. 4], وَرَفَعْنَا لَكَ ذِكْرَكَ *And We have raised for thee thine eminence,* or *thy nobility,* or *thine honour:* as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the Kur [xliii. 43], وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ *And verily it* (the Kur-án) *is an honour to*

thee and to thy people. (TA.) Also, in the Kur [xxxviii. 1], وَالْقُرْآنِ ذِى الذِّكْرِ *By the Kur-án possessed of eminence, &c.* (S) ___ Also *A book containing an exposition of religion, and an institution of religious laws:* (K:) *any book of the prophets:* (TA:) and especially the *Kur-án:* (MF, TA:) and the تَوْرَاةُ [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA in art. زبر:) and that [*law*] *which is* [*recorded*] *in heaven.* (Sa'eed Ibn-Jubeyr, TA ubi suprà.) ___ *An exhortation; an admonition,* or *a warning.* (Bd in xxxviii. 1.) ___ ذُكْرُ حَقٍّ *A written obligation;* syn. صَكٌّ: (A, K:) pl. ذُكُورُ حَقٍّ, (A,) or ذُكُورُ حُقُوقٍ. (TA.) You say, لِى عَلَى هٰذَا الأَمْرِ ذِكْرُ حَقٍّ [*I have a written obligation to insure this thing*]. (A.) See also the next paragraph, in the latter half.

ذَكَرَ [probably originally signifying mentioned, or talked of, of the measure فَعَلَ in the sense of the measure مَفْعُولٌ, like نَفَضَ in the

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sense of مَنْفُوضٌ, and خَبَطَ in the sense of مَخْبُوطٌ, and قَبَضَ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following:] *Male; masculine; of the male,* or *masculine, sex,* or *gender; contr. of* أُنْثَى: (S, A, Msb, K, &c.:) [the corresponding word in Hebrew () has been supposed to have this signification because a male is much mentioned, or talked of; and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (S, A, Msb, K) and ذُكُورَةٌ (A, Msb, K) and ذَكَارٌ (K) and ذَكَارَةٌ and ذُكْرَانٌ (S, A, Msb, K) and ذَكَرَةٌ: (S, K:) [the last, in one copy of the S, I find written ذَكْرَةٌ , which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذُكْرَةٌ , and expressly said to be with damm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Msb.) One says, كَمِ الذَّكَرَةُ مِنْ وَلَدِكَ, or الذَّكْرَةُ , (accord. to different copies of the S,) or الذُّكْرَةُ , with damm, (accord. to the TA,) *How many are the males of thy children?* (S, TA.) ___ The *male organ of*

generation; the *penis;* syn. عَوْفٌ; (S, K, &c.;) of a man: (TA:) or the فَرْجٌ [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Msb:) pl. ذُكُورٌ, (K,) or ذَكَرَةٌ, like عَنَبَةٌ, (Msb,) or ذَكَارَةٌ, (T, TA,) and مَذَاكِيرُ : (S, Msb, K:) the last contr. to analogy, (S, Msb,) as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِنُ [with respect to حُسْنٌ] and مَلَامِحُ [with respect to لَمْحَةٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَبَابِيدُ and أَبَابِيلُ: accord. to the T, it has no sing.; or if it have a sing., it is مُذْكَرٌ , like مُقْدَمٌ, of which the pl. is مَقَادِيمُ; and signifies the *parts next to the penis:* (TA:) or it signifies the *penis with what is around it;* [or the *genitals;*] and is similar to مَفَارِقُ in the phrase شَابَتْ مَفَارِقُ رَأْسِهِ: and قَطَعَ مَذَاكِيرَهُ signified *He extirpated his penis.* (Mgh.) ___ Applied to a man, (A, K,) it also signifies *Strong; courageous; acute and ardent; vigorous and effective in affairs;* [and also] *stubborn; and disdainful:* (TA:) or [*masculine,* meaning] *perfect;* like as أُنْثَى is applied to a woman. (T and A in art. انث.) The signification of strong, courageous, and stubborn, and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذُكْرٌ ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكَرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذُكُورَةُ الرِّجَالِ [*None will do it but such as are strong,* &c., *of men*]. (A.) ___ Applied to iron, *Of the toughest and best quality,* (K,) *and strongest;* (TA;) *contr. of* أَنِيثٌ; (S;) [iron *converted into steel;*] as also ذَكِيرٌ . (K.) [See also ذُكْرَةٌ.] ___ Applied to a sword, *Having* مَآءٌ [i. e., *diversified wavy marks, streaks,* or *grain*]; (S;) as also مُذَكَّرٌ : (S, K:) or *of which the edge is of steel* (حَدِيدٌ ذَكَرٌ) *and the* مَتْنٌ [or *middle of the broad side*] *of soft iron;* of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, S:) or مُذَكَّرٌ signifies *having a sharp iron blade or edge:* (As:) the pl. of the former is ذُكُورٌ. (Ham p. 168.) ___ ذُكُورُ البُقُولِ *Herbs,* or *leguminous plants, that are hard and thick:* (TA voce عُشْبٌ:) or *that are thick, and inclining to bitterness:* (S, TA:) like as أَحْرَارُهَا signifies such as are slender and sweet: (TA:) or the former signifies *such as are thick and rough.* (AHeyth.) ___ ذُكُورَةُ الطِّيبِ, (K,) and ذُكُورُهُ, and ذَكَارَتُهُ, (TA,) *Perfume*

proper for men, exclusively of women: i. e., (TA,) *that leaves no stain;* (K, * TA;) *that becomes dissipated;* such as musk, and aloes-wood, and camphire, and غَالِيَة, and ذَرِيرَة. (TA.) [See the contr., طَيِّب مُؤَنَّث, in art. ذَكَر ___.] انث applied to the Kur-án signifies *Eminently excellent.* (K.) See 2. ___ Applied to a saying, *Strong and firm:* and in like manner to poetry. (A.) ___ The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذَكَر, met., to Anything *disliked.* (A.) ___ [Thus,] applied to rain, it signifies *Violent;* (A, K;) *falling in large drops.* (K.) They said, أَصَابَتِ الأَرْضَ ذُكُورُ الأَسْمِيَة *Rains bringing intense cold and torrents fell upon the earth.* (A.) ___ Applied to a day, [*Severe; distressing; hard to be borne:* see also مُذَكَّر]. (A.) ___ IDrd says, I think that the name الذكر [so in the TA, without any syll. signs; app. الذَّكَر] is applied by some of the Arabs to السِّمَاكُ الرَّامِح [or the star *Arcturus*]. (TA.)

ذَكُر : see ذَكِير.

ذَكَر : see ذَكِير.

سَيْفٌ ذُو ذُكُرٍ : see ذُكْر.

ذَكْرَة : see مُذَكَّر.

ذُكْرَة : see ذُكْر, in two places: and ذَكَر, in two places. Also *A piece of steel that is added* [*to the edge of a sword and*] *to the head of an axe &c.* (K, * TA.) ___ And *Sharpness* of a sword: [see also ذُكْر:] and of a man. (S, A, K.) You say, ذَهَبَتْ ذُكْرَةُ السَّيْفِ, and ذُكْرَةُ الرَّجُلِ, *The sharpness of the sword,* and *the sharpness of the man, went.* (S, A.)

ذِكْرَة : see ذُكْر, in two places: and ذَكَر, in two places.

ذَكَرَة : see مُذَكَّر.

ذَكَرَةٌ : see مُذَكَّرٌ.

ذِكْرَى : see ذِكْرٌ, in three places. ___ *Remembrance with the reception of exhortation:* so in the following passage of the Kur [xlvii. 20], فَأَنَّى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَاهُمْ [*Then how,* that is, of what avail, *will be to them their remembrance with the reception of exhortation when it* (the hour of the resurrection) *cometh to them:* or] *how will it be to them when it* (the hour) *cometh to them with their remembrance and their reception of exhortation:* (K, * TA:) i. e., this will not profit them. (TA.) ___ *Repentance:* so in the Kur [lxxxix. 24], وَأَنَّى لَهُ الذِّكْرَى, i. e. *And how shall he have repentance?* (K, TA.) ___ *A reminding,* or *causing to remember:* so in the Kur viii. 1, and xi. 121, (K,) and li. 55. (Fr.) See 2. ___ *An admonition:* so in the Kur xxxviii. 42, and xl. 56. (K.) ___ *A being reminded,* or *caused to remember:* so in the Kur [xxxviii. 46], in the phrase ذِكْرَى الدَّارِ Their *being reminded of,* or *caused to remember, the* latter *abode,* and being made to relinquish worldly things, or not to desire them: (K:) or it may mean their *remembering much the latter abode.* (B, TA.)

ذَكِيرٌ A man *possessing an excellent memory.* (S.) ___ Also, (AZ, K,) and ذَكْرٌ , (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) or ذَكَرٌ , (accord. to the CK,) and ذُكُرٌ and ذُكَّيرٌ , (K,) A man *possessing* ذِكْرٌ, (K,) i. e., *fame,* or *renown:* or *glory,* or *boastfulness.* (TA.) See also ذَكَرٌ, in the latter half of the paragraph.

ذُكَّيرٌ : see the next preceding paragraph.

ذُكَارَةٌ The *males* of palm-trees. (K.)

ذَاكِرٌ [act. part. n. of 1]. ___ مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا آثِرًا: see art. اثر.

أَذْكَرُ *More,* and *most, sharp,* (S, TA,) *acute and ardent, vigorous and effective in*

affairs. (TA.) Mohammad used to go round to his wives in one night, and to perform the ablution termed غُسْل for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذْكَرُ *It is more,* or *most, sharp* [or *effective*]; syn. أَحَدُّ. (S, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَٱللّٰهِ مَا وَلَدَتِ النِّسَآءُ أَذْكَرَ مِنْكَ *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou.* (TA from a trad.)

تَذْكِرَةٌ an inf. n. of 2. (A, TA.) ___ [And hence,] *A thing by means of which something that one wants* [or *desires to remember*] *is called to mind; a memorandum.* (S, K, TA.) ___ [*A biographical memoir.* ___ And, in the present day, *Any official note;* such as *a passport; a permit;* and *the like.*]

مَذْكَرٌ *A place of remembrance:* pl. مَذَاكِرُ: whence المَذَاكِرُ in a trad., app. meaning *The black corner* or *stone* [*of the Kaabeh*]. (TA.)

مُذْكَرٌ : see its fem., with ة, voce مُذَكَّرٌ.

مُذْكِرٌ A woman [or other female (see 4)] *bringing forth a male:* (S, K:) or a woman *that brings forth men-children.* (TA in art. رجل.) ___ And A desert *that produces herbs,* or *leguminous plants, of the kind called* ذُكُور. (As. [See ذَكَرٌ: and see also مِذْكَارٌ.]) ___ And A road *that is feared.* (A, K.) ___ See also مَذَكَّرٌ, in two places. ___ And see ذَكَرٌ, in the former half of the paragraph.

مُذَكَّرٌ [A *masculine* word; a word *made mas-*

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culine]. ___ مُذَكَّرَةٌ A she-camel *resembling a hecamel in make and in disposition.* (S.) And

also, (K, TA,) or مُذْكَرَةٌ , (accord. to the CK,) A woman *who makes herself like a male;* (K;) as also ذَكَرَةٌ , (L, and so in a copy of the K,) or ذَكَرَةٌ , (so in another copy of the K, and in the TA,) or ذَكْرَةٌ , (so in the CK,) and مُتَذَكِّرَةٌ . (K.) ___ مُذَكَّرَةُ الثُّنْيَا A she-camel *having a large head,* (K, TA,) *like that of a he-camel:* (TA:) because her head is one of the parts that are excepted in the game of chance [called المَيْسِر] for the man who has sold her: [therefore those parts are termed الثُّنْيَا:] (K:) or *resembling the make of the male in* [*the largeness of*] *the head and legs.* (Th, M in art. ثنى.) ___ And يَوْمٌ مُذَكَّرٌ *A day that is severe, distressing,* or *hard to be borne;* as also مُذْكَرٌ : (K, TA:) or *in which a severe fight,* or *slaughter, has taken place.* (A, TA.) [See also ذَكَرٌ, last sentence but one.] ___ And دَاهِيَةٌ مُذَكَّرَةٌ *A severe calamity* or *misfortune;* (A, K;) and so مُذْكَرٌ [without ة because it is from this epithet applied to a she-camel as meaning "bringing forth a male;" for her doing so was disliked, as has been mentioned voce ذَكَرٌ]: (K:) or the latter means *which none can withstand but strong, courageous, stubborn men.* (TA.) See also ذَكَرٌ, in two places, in the latter half of the paragraph.

مِذْكَارٌ A woman [or other female] *that usually brings forth males.* (S, K.) And A man *who usually begets male children.* (TA.) ___ Also Land *that produces herbs,* or *leguminous plants, such as are termed* ذُكُورٌ: (A, TA: [see مُذْكَرٌ, and ذَكَرٌ:]) or *that does not produce* [*anything*]: but the former signification is the more common. (TA.) ___ And فَلَاةٌ مِذْكَارٌ *A terrible desert;* (As, A, K;) *that is not traversed but by strong, courageous, stubborn men.* (As, K.)

مَذْكُورٌ [pass. part. n. of 1]. ___ A man *praised,* or *spoken of well.* (TA.) ___ لَمْ يَكُنْ شَيْئًا مَذْكُورًا, in the Kur [lxxvi. 1], means [accord. to some] *When he was not a thing existing by itself,* though existing in the knowledge of God. (TA.)

مَذَاكِيرُ said to be an anomalous pl. of ذَكَرٌ in a sense pointed out above: see the latter word. (S, Msb, K. *)

مُتَذَكِّرَةٌ : see مُذَكَّرٌ.

ذكو

1 ذَكَتِ النَّارُ, (S, K, &c.,) aor. تَذْكُو, (S,) inf. n. ذَكًا (S, Mgh, K, &c.) and ذَكَآءٌ accord. to Z (K) and ذُكُوٌّ, (M, K, TA,) like عُلُوٌّ; (TA; [accord. to the CK ذَكْوٌ; and so accord. to the MA, as well as ذُكُوٌّ and ذَكًا;]) and استذكت ; (K;) *The fire blazed,* or *flamed; burned up;* or *burned brightly* or *fiercely:* (S:) or *blazed,* or *flamed, vehemently,* or *intensely:* (K:) or *blazed, flamed,* or *burned up, completely;* agreeably with the primary signification of the root, which is completeness. (Mgh.) ___ ذَكَا المِسْكُ *The mush gave forth odour,* or *fragrance;* (MA;) [or *a strong,* or *pungent, odour;* for] the primary signification of ذَكًا in relation to odour is the *being strong,* [or *pungent,*] *in sweetness* or *in fetidness.* (TA.) ___ ذَكِىَ, aor. يَذْكَى; (S, Msb, K) and ذَكَا, (Msb, K,) aor. يَذْكَى, (K,) or يَذْكُو; (Msb;) and ذَكُوَ, (MA, K,) aor. يَذْكُو; (K;) all three mentioned by ISd; (TA;) inf. n. ذَكَآءٌ; (S, MA, K, * TA; [in my copy of the Msb, the inf. n. of the first is said to be ذَكًى; but this is app. a mistranscription; or the author perhaps held ذَكًى, more properly written ذَكًا, to be the inf. n.; for he says that ذَكِىَ is of the class of تَعِبَ, of which the inf. n. is تَعَبٌ, and afterwards mentions ذَكَآءٌ as though he held this to be a simple subst.;]) said of a man, (S, Msb,) *He was,* or *became, sharp,* or *acute, in mind,* (S, TA,) *with quickness of perception, and of intelligence, understanding, sagacity, skill,* or *knowledge:* (TA:) or *quick of understanding,* (Msb, K,) or *intelligence, sagacity, skill,* or *knowledge:* (K:) or *quick of perception, and sharp,* or *acute, in understanding:* (Er-Rághib, TA:) or *quick in drawing conclusions.* (TA. [See ذَكَآءٌ, below.]) [Also, app., said of a camel, and the like, meaning *He was,* or *became, sharp in spirit.* See ذَكَا.] [ذَكِىٌّ seems to have been also used by some as meaning *He* (a beast) *was,* or *became, legalty slaughtered;* and consequently, *legally clean:* or to have been supposed to have this signification. ___ And hence,] أَيُّمَا أَرْضٍ جَفَّتْ فَقَدْ ذَكَتْ means *Whatever ground has become dry, it*

has become clean, or *pure:* but [Mtr, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also ذَكَاةٌ, below.])

2 **ذكّى النَّارَ**, (T, Msb, K,) inf. n. تَذْكِيَةٌ, (S, TA,) *He made the fire to blaze* or *flame, to burn up,* or *to burn brightly* or *fiercely;* (T, S, K;) as also اذكاها : (S, K:) or *he supplied the fire fully with fuel:* (Msb, TA:) and اذكى السِّرَاجَ *He lighted the lamp.* (Har p. 53.) ___ [ذكّى العَقْلَ, and ذكّى alone, said of a medicine &c., *It sharpened the intellect.*] ذكّى, (Mgh, Msb,) inf. n. as above, (S, Mgh, Msb, K,) *He slaughtered* (S, Mgh, Msb, K) an animal, (Mgh,) or a camel and the like, (Msb,) *in the manner* [*prescribed by the law,*] *termed* ذَبْحٌ, (S, Mgh, K,) i. e., (Mgh, K,) *in the manner termed* ذَكَاةٌ [q. v. infrà]. (Mgh, Msb, K.) The proper signification of التَّذْكِيَةُ is *The causing the natural heat to pass forth:* but it is peculiarly applied in the law to signify *the destroying of life in a particular manner, exclusive of any other manner.* (Er-Rághib, TA.) إِلَّا مَا ذَكَّيْتُمْ, in the Kur [v. 4], means *Except that whereof ye shall attain to the* ذَكَاة [or *slaughter in the manner prescribed by the law*] (Bd, Msb, TA) said of a man, (S,) *He became old,* or *advanced in age,* (S, K,) *and big-bodied,* or *corpulent:* (K:) [or *he attained to full growth* or *age:* said of a man, and of a horse and the like:] see ذَكَآءٌ, last sentence. [See also مُذَكٍّ, below.])

4 **أَذْكَى** see 2, in two places. ___ [Hence,] أَذْكَيْتُ الحَرْبَ *I kindled war.* (TA.) ___ أَذْكَيْتُ عَلَيْهِ العُيُونَ *I sent against him the scouts.* (S.)

10 **إِسْتَذْكَى** see 1, first sentence. ___ [Hence, app.,] استذكى الفَحْلُ عَلَى الأُنْثَى *The stallion pressed vehemently upon the female.* (TA.)

ذَكًا an inf. n. of 1; The *blazing,* or *flaming,* &c., of fire. (S, K, &c. [See 1, first sentence.]) ___ See also ذُكْوَةٌ. And see ذَكَاةٌ.

ذَكٌ a possessive epithet: (ISd, TA:) you say نَارٌ ذَكِيَّةٌ, (K, TA,) without teshdeed, (TA, [in the CK ذَكِيَّةٌ,]) *A fire blazing,* or *flaming,* &c. (K, TA.)

ذَكَاةٌ : see ذُكْوَةٌ. [Also] a subst. (Mgh, Msb, TA) syn. with تَذْكِيَةٌ (Mgh, Msb, K, TA) as signifying ذَبْحٌ [i. e. The *slaughter* of an animal for food *in the manner prescribed by the law*]; (Mgh, K, TA;) as also ذَكًا , (K, TA, [in the CK ذَكَاء,) which is likewise said to be a simple subst.: (TA: [in the TK, ذَكًا and ذَكَاةٌ are both said to be inf. ns., of which the verb is ذَكَا, signifying ذَبَحَ; but this I do not find in any lexicon of authority:]) *it is satisfactorily performed by the severing of the windpipe and gullet,* as is related on the authority of Ahmad [Ibn- Hambal], or, as is also related on his authority, *by severing them an also the* وَدَجَان, [or *two external jugular veins*], less than which is not lawful; or, accord to A boo-Haneefeh, *the severing of the windpipe and gullet and one of the* وَدَجَان; or, accord. to Málik, *the severing of the* أَوْدَاج [or *external jugular veins*] *though it be without the severing of the windpipe.* (Msb.) The saying ذَكَاةُ الجَنِينِ ذَكَاةُ أُمِّهِ is for ذَكَاةُ الجَنِينِ هِىَ ذَكَاةُ أُمِّهِ [*The legal slaughter of the fœtus,* or *young in the belly, it is the legal slaughter of its mother*]: (Msb, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Msb,) its implied meaning being ذَكَاةُ أُمِّ الجَنِينِ ذَكَاةٌ لَهُ [*The legal slaughter of the mother of the fœtus,* or *young in the belly, is a legal slaughter of it* also; so that the latter, like the former, may be lawfully eaten]; (Msb;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase ذَكَاةَ امَّهُ, [i. e., the saying ذَكَاةَ أُمِّهِ,] is a mistake. (Mgh, TA.) ___ Hence the saying of Mohammad Ibn-El-Hanafeeyeh, ذَكَاةُ الأَرْضِ يُبْسُهَا [*The cleanness,* or *purity, of the ground is its becoming dry*]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذُكْوَةٌ , (T, TA, &c.,) with damm, not ذَكْوَةٌ as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and

ذُكْيَةٌ, (S, TA,) also with damm, (TA,) [in the copies of the K ذَكْيَة,] *What is thrown upon the fire,* (T, S, K, *) *of firewood,* or *of camel's* or *similar dung,* (T,) *to make it blaze,* or *flame,* or *burn up,* or *burn brightly* or *fiercely.* (S, K.) ___ Also

the former, *A blazing,* or *flaming, coal of fire;* and so ذَكًا , (K, TA,) with the short ا, on the authority of IDrd; [in the CK ذَكَاء;] or, as in the M, ذَكَاةٌ . (TA.)

ذَكْوَانٌ *A kind of trees:* n. un. with ة: (IAar, TA:) the pl. of the latter is ذَكَاوِينُ, and signifies *small* [*trees of the kind called*] سَرْح [q. v.]. (M, K, TA. [In the CK, السَّرْج is erroneously put for السَّرْح.])

ذَكَآءُ *Sharpness,* or *acuteness, of mind,* (S, Msb, TA,) *with quickness of perception, and of intelligence, understanding, sagacity, skill,* or *knowledge:* (TA:) or *completeness of intelligence, with quickness of apprehension:* (Msb:) or *quickness of intelligence, understanding, sagacity, skill,* or *knowledge:* (K:) or *quickness of perception, and sharpness,* or *acuteness, of understanding:* thus applied, it is like the phrase فُلَانٌ شُعْلَةُ نَارٍ: (Er-Rághib, TA:) or *quickness in drawing conclusions.* (TA. [See ذهن: and see also 1.]) [It app. signifies also *Sharpness of spirit;* as a quality of a camel and the like. See ذَكِىٌّ.] ___ Also *Age:* (S, K:) or *full,* or *complete, age:* so says Mbr in the Kámil: (TA:) *contr. of* فَتَآءٌ: (Ham p. 217:) accord. to Az, its primary signification, universally, is *a state of completeness:* and الذَّكَآءُ فِى السِّنِّ means *completeness of age:* accord. to Kh, it means *the age of completeness of strength,* [app. in a horse, or any solid-hoofed animal, for he says that it is] *when a year has passed after the* قُرُوح [or *finishing of teething*]: (TA:) or ذَكَآءُ السِّنِّ means *the utmost term of youthfulness;* from the primary signification of the root, which is a state of

completeness. (Mgh.) Hence the saying of El-Hajjáj, فُرِرْتُ عَنْ ذَكَآءٍ [*I have been examined as to age;* app. meaning *my abilities have been tested and proved*]: and بَلَغَتِ الدَّابَّةُ الذَّكَآءَ *The beast attained to* [*fulness of*] *age* (S, TA.) [Hence, also,] one says, فَتَآ فُلَانٍ كَذَكَآءِ فُلَانٍ and كَتَذْكِيَةِ فُلَانٍ [*The youthfulness of such a one is like the fulness of age of such a one*], i. e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ham p. 217.)

ذُكَآءُ, imperfectly decl., *The sun:* (S, K:) determinate, and not admitting the article ال: you say, هٰذِهِ ذُكَآءُ طَالِعَةٌ [*This is the sun rising*]: (S:) derived from ذَكَتِ النَّارُ. (TA.) ___ Hence, (S,) ابْنُ ذُكَآءَ *The dawn,* or *daybreak:* (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikth, as in one of my copies of the S, in art. كفر,]

* فَوَرَدَتْ قَبْلَ ٱنْبِلَاجِ الفَجْرِ *
* وَٱبْنُ ذُكَآءَ كَامِنٌ فِى الكَفْرِ *

[*And she,* or *they, came to the water before the bright shining of the daybreak, while the dawn lay kid in the darkness of night*]. (S.)

ذَكِىٌّ, applied to musk, and so ذَكِيَّةٌ, (K, TA,) for مِسْكٌ, as is said by IAmb, is both masc. and fem., and so is عَنْبَرٌ, (TA,) and ذَاكٍ, *Diffusing odour:* (K:) or *having a strong* [or *pungent*] *odour.* (TA. [See 1, second sentence.]) You say also رَائِحَةٌ ذَكِيَّةٌ *A sharp* [or *pungent,* or *a strong,*] *odour* [whether sweet or fetid]; syn. حَادَّةٌ. (K in art. حد.) ___ Applied to a man, *Having the attribute,* or *quality, termed* ذَكَآءٌ, (S, Msb, K,) as meaning *sharpness,* or *acuteness,* (S, Msb,) or *quickness,* (K,) *of mind,* (S, Msb,) or *of intel-ligence,* &c.: (K, TA, &c.:) pl. أَذْكِيَآءُ. (Msb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning *Sharp in spirit:* see فُؤَادٌ]. (TA.) Also *i. q.* ذَبِيحٌ [meaning *Slaughtered in the manner prescribed by the law,*

termed ذَبْح and ذَكَاة]: (K:) it is of the measure فَعِيل in the sense of the measure مَفْعُول: (Msb:) and [therefore] you say شَاة ذَكِىٌّ, meaning [*a sheep,* or *goat, slaughtered in the manner above mentioned;* and also,] *to whose* ذَكَاة [or *slaughter in that manner*] *one has attained* [*while life yet remained therein:* see 2]: (Mgh, Msb:) ذَكِيَّة [as its fem.] is extr. [like ذَبِيحَة]. (TA.) ___ Hence, جِلْد ذَكِىٌّ *A skin stripped from an animal that has been slaughtered in the manner mentioned above.* (Mgh.)

ذَاك : see the next preceding paragraph.

مُذْكٍ ; and the fem., مُذْكِيَة: see the following paragraph, in three places.

مُذَكٍّ , applied to a man, (TA,) *Old,* or *advanced in age, and big-bodied,* or *corpulent:* (K, TA:) [or *full-grown,* or *of full age:* see ذَكَآء:] or an *old* man, but only such as is *much experienced and disciplined:* (Er-Rághib, TA:) and accord. to ISd, anything [i. e. any animal] *old,* or *advanced in age:* by some especially applied to a solid-hoofed animal; and said to mean one *that has passed the* قُرُوح [or *finishing of teething*] *by a year:* (TA:) or مَذَاكٍ, (S, K, TA,) which is its pl., (S, TA,) [(like as مُذَكِّيَات is pl. of the fem.,) and also pl. of its syn. مُذْكٍ ,] signifies, applied to horses, (S, K, TA,) *of generous race, advanced in age,* (TA,) *that have passed a year,* or *two years, after their* قُرُوح: (S, K, TA:) the sing. is like مُخْلِف applied to a camel: (S, TA:) or مُذَكٍّ signifies a horse *of full age and of complete strength;* as also مُذْكٍ : (Ham p. 217:) or a horse *whose run becomes spent* (يَذْهَب), *and* [*then, but not before he has exhausted his power,*] *stops.* (TA.) It is said in a prov., جَرْىُ المُذَكِّيَاتِ غِلَابٌ [*The running of the horses that have attained to their full age and strength is a contending for superiority*]: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غِلَآء; (Meyd, and so in other copies of the S in this art., and in the S and K in art غلو;) meaning that the running of such horses is *several bowshots:*

(Meyd, and S and K in art. غلو:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) ___ [Hence,] سَحَابَةٌ مُذْكِيَةٌ , (K,) or, as in the Tekmileh, مُذَكِّيَةٌ, (TA,) *A cloud that has rained time after time.* (K, TA.)

ذكى (Quasi root)

ذُكْيَةٌ : see ذُكْوَةٌ, in art. ذكو.

ذَكِيٌّ : see art. ذكو,

ذل

1 **ذَلَّ**, aor. يَذِلُّ, (M, Msb, K,) inf. n. ذُلٌّ and ذِلَّةٌ and مَذَلَّةٌ, (S, * M, MA, K,) or these three are simple substs., and the inf. n. is ذَلٌّ, (Msb,) and ذَلَالَةٌ (M, K) and ذُلَالَةٌ, (K,) [*contr. of* عَزَّ; (see ذُلٌّ below;) i. e.] *He*, or *it, was* or *became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble,* and *weak;* (MA, Msb, K;) syn. هَانَ, (Msb, K,) and ضَعُفَ. (Msb.) ___ ذَلَّ, (M, K,) and ذَلَّتْ, (M, Msb,) aor. as above, (M, K,) inf. n. ذُلٌّ, (M, Msb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّة, M, Msb,) *He*, or *it, was*, or *became, easy, tractable, submissive*, or *manageable;* (M, Msb, K;) and اذْلَوْلَى [which belongs to art. ذلى] signifies the same as ذَلَّ in this sense. (ISd, TA.) And تذلّل لَهُ *He became lowly, humble*, or *submissive*, [or *he lowered, humbled*, or *submitted, himself*,] *to him;* (S, TA;) as also تَذَلَّى, originally تَذَلَّلَ. (TA.) ___ [Hence,] ذَلَّ is also said of a road [as meaning *It was*, or *became, beaten*, or *trodden, so as to be rendered even*, or *easy to be travelled*, or *to walk or ride upon:* see ذَلِيلٌ]. (A in art. تب.) ___ And ذَلَّتِ القَوَافِى لِلشَّاعِرِ *The rhymes were easy to the poet.* (T.) ___ And ذَلَّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) *It was*, or *became, broken much*, or *in several places, in its edge, and much demolished.* (M, TA.)

2 **ذلّل**, (M, Msb,) inf. n. تَذْلِيلٌ, (Msb,) *He made*, or *rendered*, (M, Msb,) a man, (M,) and a beast, such as a horse and the like, (M, Msb,) *easy, tractable, submissive*, or *manageable:* (M, Msb:) [said of the former, it may be rendered *he brought under*, or *into, subjection;* or *he subdued:* and said of the latter, *he broke*, or *trained:* and said of any animal, *he tamed.* ___ Hence, *He beat*, or *trod*, a road, *so as to render it even*, or *easy to be travelled*, or *to walk or ride upon:* see ذَلِيلٌ.] ___ And ذلّل لَهُ أَمْرًا *He*

made an affair easy to him; syn. رَوَّضَهُ and سَوَّسَهُ. (TA in art. سوس.) ___ And ذَلَّلَ الكَرْمُ *The bunches of the grape-vine were made to hang down* [*so that they might be easily plucked*]: (M, K:) or *were evenly disposed* [*for the same purpose*]; syn. سُوِّيَتْ: (K:) or, accord. to AHn, التَّذْلِيلُ signifies *the disposing evenly the bunches*

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of the grape-vine, and making them to hang down. (M.) وَذُلِّلَتْ قُطُوفُهَا, in the Kur [lxxvi. 14], means *The bunches being evenly disposed, and made to hang down,* (S, JM,) *exposed to be plucked:* (JM:) or *being well disposed, and made near:* (IAmb, TA:) or *being within the reach of the seeker,* or *desirer:* (Ibn-'Arafeh, TA:) or *being easy to reach by those who will pluck them, in whatever manner they may desire to do so:* (Bd:) accord. to Mujáhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] التَّذْلِيلُ also signifies *The putting the raceme of the palm-tree upon the branch* [*near it*] *in order that it* [the branch] *may support it:* (AHn, M:) or تَذْلِيلُ العُذُوقِ, as practised in the present world, is *the* trimmer's *making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens.* (T. [See also مُذَلَّلٌ.]) [Hence it is said in the K that ذُلِّلَ النَّخْلُ signifies وُضِعَ عِذْقُهَا عَلَى الجَرِيدَةِ لِتَحْمِلَهُ: the explanation should be وُضِعَتْ عُذُوقُهَا عَلَى الجَرِيدِ لِتَحْمِلَهَا, i. e. *The palm-trees had their racemes put upon the branches in order that these might support them.*] ___ See also what next follows.

4 **اذلّه** , (M, Msb, K,) inf. n. إِذْلَالٌ, (TA,) *He* (God, Msb) *lowered, abased,* or *humbled, him;* or *rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled,* and *weak;* (M, * Msb K, TA;) as also ذلّله and استذلّه : (K, TA:) all these signify the same. (S.) ___ See also 10 اذلّ [as an intrans. verb] *He* (a man, S, M) *became one whose companions were low, base, vile,* &c. (S, M, K.) ___ *He became in a state,* or *condition, that was low, base, vile,* &c. (S in art. قهر.)

5 **تَذَلَّلَ** see 1.

10 **استذلّه** *He saw him to be* ذَلِيل [i. e. *low, base, vile,* &c.]: (M, K:) or *he found him to be so;* (TA;) as also اذلّه . (K.) ___ See also 4. ___ استذلّ البَعِيرَ الصَّعْبَ *He plucked off the ticks from the refractory camel in order that he might experience pleasure* [or *relief*], *and so become at ease,* or *tranquil,* (M, K,) *with him.* (K.)

اذْلَوْلَى [, a verb of which one of the significations is mentioned in this art. in the K, belongs to art. ذلى.]

R. Q. 2 **تَذَلْذَلَ** [app. from ذُلْذُلٌ] *It was,* or *became, in a state of commotion,* or *agitation, and lax, slack,* or *pendulous.* (K.)

ذُلٌّ and ذِلَّةٌ and مَذَلَّةٌ [all mentioned in the M and MA and K as inf. ns.] *contr. of* عِزٌّ; (S, M;) [i. e.] *Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation,* and *weakness.* (Msb, K. *) وَلَمْ يَكُنْ لَهُ وَلِىٌّ مِنَ الذُّلِّ, in the Kur [xvii. last verse], means *Nor hath* taken to himself *any aider* to assist Him and league with Him *by reason of any lowness of condition* in Him, as is the custom of the Arabs to do: (K, TA: [in the CK, يُخَالِفُهُ is erroneously put for يُحَالِفُهُ:]) for they used to league, one with another, seeking

thereby to become strong and inaccessible. (TA.) See also ذَلِيلٌ. ___ And see the paragraph here following, in five places.

ذُلٌّ *Easiness, tractableness, submissiveness,* or *manageableness;* (S, M, K, and Ham p. 50; [mentioned in the M and Msb and K as an inf. n.;]) as also ذُلٌّ . (M, K, and Ham ubi suprà.) Hence the saying, بَعْضُ الذِّلِّ أَبْقَى لِلْأَهْلِ والمالِ [*Somewhat of submissiveness is most preservative of the family and the property*]: (S:) or الذُّلُّ أَبْقَى لِلْأَهْلِ والمالِ, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that *abjectness* betiding a man when he bears patiently an injury that has befallen him *is most preservative* of him and *of* his *family and* his *property.* (TA.) ___ Also *Gentleness;* and *mercy;* and so ذُلٌّ : thus in the phrase, وَٱخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ or الذِّلِّ, (M, K,) in the Kur [xvii. 25, lit. *And make soft to them* (thy two parents) *the side of gentleness;* meaning *treat them with gentleness*]: the former is the common reading: (TA:) or the latter means *easiness, tractableness,* or *submissiveness:* (K:) [and so the former, as has been stated above:] Er-Rághib says that الذُّلُّ is a consequence of subjection; and الذِّلُّ is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them;* and accord. to the latter reading, *be gentle and tractable,* or *submissive, to them.* (TA.) Also The *beaten track,* (K,) or *part that is trodden and made even,* (M,) of a road. (M, K.) Its pl. أَذْلَال occurs in the saying, أَجْرِ الأُمورَ عَلَى أَذْلَالِهَا *Let events,* or *affairs, take their course in the ways,* or *manners, that are fit,* or *proper, for them, and easy.* (T.) El-Khansà says,

* لِتَجْرِ المَنِيَّةُ بَعْدَ الفَتَى ٱلْمُغَادَرِ بِٱلْمَحْوِ أَذْلَالَهَا *

[*Let fate take its ways after the youth left behind in El-Mahw*]; (S, M;) meaning I mourn not for any thing after him: cited by AA: (S in the present art. and in art. المحو:) محو is here the name of a place. (S in the latter art.) And one says, أُمُورُ ٱللّٰهِ جَارِيَةٌ عَلَى أَذْلَالِهَا, (S, M, K,) and جَارِيَةٌ أَذْلَالَهَا, (M, K,) *The decrees of God take their* [appointed] *courses:* (S, M, K:) here, also, اذلال is pl. of ذُلٌّ. (M, K.) And دَعْهُ عَلَى أَذْلَالِهِ *Leave thou him,* or

it, in his, or *its,* [present] *state,* or *condition:* (S, M, K:) in this case it has no sing. (M, K.) [And so in the saying,] جَآءَ عَلَى أَذْلَالِهِ *It came in its* [proper] *manner.* (S, K.) ___ See also another usage of أَذْلَال, as a pl. having no sing. assigned to it, voce ذُلْذُلٌ, last sentence.

ذِلَّةٌ : see ذُلٌّ. ___ In the following verse,

* لِيَهْنِئْ تُرَاثِى لِلْمَرْءِ غَيْرِ ذِلَّةٍ *

* صَنَابِرُ أُحْدَانٌ لَهُنَّ حَفِيفُ *

[*May my heritage give joy to a man not low,* or *base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, غَيْرِ ذَلِيلٍ, or غَيْرِ ذِى ذِلَّةٍ; and صنابر is put in the nom. case as a substitute for تراث. (M.)

ذَلُولٌ *Easy, tractable, submissive,* or *manageable;* (S, M, Msb, K;) applied to a beast, such as a horse and the like, (دَابَّة), (S, M, Msb,) and to a man [&c.]; (M;) and so ذَلُولَى , applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is ذَلْوَلَى, belonging to art. ذلى, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. ذُلُلٌ (S, M, Msb, K) and أَذِلَّةٌ. (K.) A poet applies the epithet ذُلُل to spear-heads, as meaning *Made easy* [*to pierce with*] *by being sharpened, and made thin and slender.* (M.) ___ See also the next paragraph, in two places.

ذَلِيلٌ *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled,* and *weak;* (T, S, M, Msb, K;) applied to a man; (T, S;) and ذُلَّانٌ signifies the same, as a sing.; (Ibn- 'Abbád, K:) or this latter is a pl. of the former, (T,) as also أَذِلَّآءُ (S, M, Msb, K) and أَذِلَّةٌ (T, S, Msb, K) and ذَلَالٌ. (M, K.) ___ [Also *Gentle;* and *merciful.* Hence,] أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ, in the Kur [v. 59], means *Gentle,* (Zj, T,) and *merciful,* (T,) *to the believers, rough in*

behaviour, (Zj, T,) and *hard,* or *severe,* (T,) *to the unbelievers.* (Zj, T.) ___ Also applied to a road, meaning *Made even,* or *smooth, and easy to be travelled,* or *to walk or ride upon;* as also with ة; being applied to طَرِيقٌ [which is fem. as well as masc.] ; (M;) and so ذَلُولٌ : (T:) pl. of the latter, (T,) or of the former, (M,) ذُلُلٌ: (T, M:) and [in like manner] مُذَلَّلٌ , so applied, *beaten,* or *trodden, and* [*made*] *even,* or *easy* [*to walk or ride upon*]: (T:) [in like manner also] ذَلُولٌ is applied to land or ground &c. [as meaning *easy to be travelled,* or *to walk or ride upon,* &c.]. (As, M voce تَرَبُوتٌ.) ___ Also *Low,* applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. دك:) or *low and thin,* applied to a wall: (Mgh:) and *short,* applied to a spear. (T.) ___ You say also ذُلٌّ ذَلِيلٌ, [meaning *Exceeding lowness* or *baseness* &c.; or *lowering,* or *abasing, lowness* or *baseness* &c.; i. e.,] using the latter word as an intensive epithet; or as signifying مُذِلٌّ. (M, K.)

ذَلُولَى *Good and easy in respect of natural disposition:* pl. ذَلُولِيُّونَ. (Ibn-' Abbád, K. [In the CK, الخَلْق is erroneously put for الخُلُق.]) See also ذَلُولٌ.

ذُلَانٌ : see ذَلِيلٌ.

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ذُلْذُلٌ is sing. of ذَلَاذِلُ, which signifies The *lower,* or *lowest, parts,* (AZ, T, S,) *that are next the ground,* of a shirt, (S,) or of a long shirt; (AZ, T;) and IAar says that the sing. is ذُلَذِلٌ , and ذِلْذِلَةٌ , also; and they are also called ذَنَاذِنُ, pl. of ذِنْذِنٌ; (T;) and دَنَادِنُ: (K in art. دن:) or ذُلْذُلٌ and ذِلْذِلٌ and ذِلْذِلَةٌ and ذُلَذِلٌ and ذُلَذِلَةٌ all signify the *lower,* or *lowest, parts* of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) as also ذَلَاذِلُ; (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ذَلَذِلُ and ذَلَذِلَةٌ [in some copies of the K, erroneously, ذَلْذَلُ, or ذَلْذُلُ, and ذَلْذَلَةٌ,] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلَاذِلُ (S, M) [and the latter of them

is the same contracted pl. with the addition of ة]. ___ [Hence,] ذَلَاذِلُ النَّاسِ *Those who are the last of the people;* (K;) or *the last of a few of the people;* so in the Moheet; (TA;) and ذُلْذُلَانُهم and ذُلَيْذِلَانُهم, (K, TA, [in the CK, erroneously, ذُلْذُلَاتُهم and ذُلَيْذِلَاتُهم,]) the latter a dim., (TA,) and أَذْلَالُهم, signify the same: (K:) or this last signifies *the lower, baser, viler,* or *meaner, of them.* (O, TA.)

ذُلْذُلٌ and ذُلَذُلٌ and ذَلَذُلٌ and see ذُلْذُلٌ, in eight places.

ذُلْذُلَةٌ and ذُلَذُلَةٌ and ذَلَذُلَةٌ and see ذُلْذُلٌ, in eight places.

ذُلْذُلَانُ النَّاسِ and ذُلَيْذِلَانُهم: see ذُلْذُلٌ.

أَذَلُّ [*More,* and *most, low, base, vile,* &c.]: see أَخْنَعُ.

أَذْلَالٌ as a pl. without a sing.: see ذُلٌّ (of which it is also a pl.), in two places: and see ذُلْذُلٌ, last sentence.

مَذَلَّةٌ: see ذُلٌّ. ___ [Hence,] غَيْرُ المَذَلَّةِ *The wooden pin, peg,* or *stake:* (S, K:) because its head is broken [or battered by beating]. (S.) [See عير.]

مُذَلَّلٌ: see ذَلِيلٌ. ___ Also, [applied to palmtrees (نَخْل),] *Having the fruit thereof bent* [*down*] *in order that it may be* [*easily*] *gathered:* [see also its verb (2):] so in the following verse of Imra-el-Keys: (Sgh, TA:)

* وَكَشْحٍ لَطِيفٍ كَالجَدِيلِ مُخَصَّرٍ *
* وَسَاقٍ كَأُنْبُوبِ السَّقِيِّ المُذَلَّلِ *

meaning *And a waist slender like the camel's nose-rein of* [*twisted*] *leather, thin; and a shank resembling,* in the clearness of its colour, *the stalk* (lit. internodal portion) of the papyrus (بَرْدِىّ) growing *among irrigated palm-trees having their racemes bent down* (ذُلِّلَتْ) by reason of the abundance of their fruit; so that their branches overshade these papyrus-plants: or, accord. to some, *and a shank*

resembling the stalk of the irrigated papyrus that is bent down (مُذَلَّل) by saturation: (EM pp. 28 and 29:) As says that it means, [agreeably with the former explanation,] سَاقٍ كَأُنْبُوبِ بَرْدِىٍّ بَيْنَ هٰذَا النَّخْلِ المُدَّلَلِ: AO says that سَقِىّ means *watered* [*naturally,*] *without occasioning one's taking any trouble to water:* IAar explained المُذَلَّل as meaning *having the way of the water thereto made easy:* and some say that by السَّقِىّ is meant *the tender, white, stalk of the* بَرْدِىّ. (T.)

ذلف

1 **ذَلَفَ**, aor. ـَـ, inf. n. ذَلَفٌ, said of a nose, *It was short and small:* (M, Msb:) or *short in the bone, and small in the tip,* or *lower portion:* or ذَلَفٌ is *like* خَنَسٌ [inf. n. of خَنَسَ, q. v.]: (M:) or the verb means *it was small, and even in the tip,* or *lower portion:* (S, * K:) or *small and slender:* or *thick and even in the lower extremity;* (M, K;) or, as some say, *it had in it what resembled a pit,* or *depression;* (M;) *not being very thick* (لَيْسَ بِجَدٍّ غَلِيظٍ): (M, K: * [in the latter I find لَيْسَ بِجَدٍّ غَلِيظٍ, which I doubt not to be a mistranscription:]) or *it was short in the tip,* or *lower portion, and even in the bone, without prominence.* (M.) And said of a man, *He had a nose such as is above described.* (S, K.)

أَذْلَفُ A man *having a nose such as is described above:* (S, Msb, K:) or *having a short and slender nose:* (Mgh:) fem. ذَلْفَآءُ: (S, Mgh, Msb, K:) pl. ذُلْفٌ. (S, K.) And A nose *such as is described above.* (K.) ___ And ذُلْفٌ, applied to sands, *Even and compact;* as also دُكٌّ. (AHn, M.)

ذلق

1 ذَلَقَ, aor. ـَـ, (S, K,) inf. n. ذَلَقٌ, (S,) *It* (a spear-head [and the like]) *was*, or *became, sharp, cutting*, or *penetrating*. (S, K.) ___ And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلْق,] said of the tongue, *It was*, or *became, sharp and eloquent;* as also ذَلُقَ, aor. ـُـ, inf. n. ذَلَاقَةٌ; and ذَلَقَ, aor. : (K, TA:) and *i. q.* ذَرِبَ [which means *it was*, or *became, sharp* properly speaking; and also *chaste*, or *eloquent;* and *profuse of speech*, or *clamorous*]. (S in explanation of the first verb, and app. of the second also, i. e. ذَلُقَ, inf. n. ذَلَاقَةٌ; and K in explanation of the first only.) ___ Also, i. e. like فَرِحَ, *It* (a lamp, or lighted wick,) *gave light, shone, was bright*, or *shone brightly:* (K:) [or] so ذَلَقَ, inf. n. ذَلْقٌ. (JK.) Also, i. e. ذَلِقَ, aor. ـَـ, inf. n. ذَلَقٌ, *It*, or *he, was*, or *became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried*, or *in a state of commotion.* (S, TA.) You say, ذَلِقْتُ عَنْ مَكَانِى *I rose from my place, and became disquieted*, or *disturbed.* (JK.) ___ And, said of the [lizard called] ضَبّ, (K,) inf. n. as above, (TA,) *It came forth from the roughness of the sand to the softness of the water.* (K.) ___ And ذَلِقَ مِنَ العَطَشِ *He* (a man) *became at the point of death from thirst:* (K:) or *he became affected severely by thirst so that his tongue protruded.* (TA.) ذَلَقَهُ, (JK, K,) aor. ـُـ, (TA,) inf. n. ذَلْقٌ, (JK, TA,) *He sharpened it;* (JK, K;) namely, a knife, (K,) or anything; (JK;) as also اذلقهُ ; (Lth, K;) and ذلّقه, (K,) inf. n. تَذْلِيقٌ. (TA.) And ذَلَقَهُ said of the [hot wind called] سَمُومٌ, or of fasting, *It weakened him*, (K,) and *emaciated him*, and *disquieted him*, or *disturbed him;* (TA;) as also اذلقهُ : (K, TA:) or the latter, thus used, *it affected him severely, afflicted him*, or *distressed him.* (JK.) ذَلَقَ said of a bird, *i. q.* ذَرَقَ [*It muted*, or *dunged*]; (K;) and in like manner, اذلق ذَرْقَهُ (K, * TA) *it cast forth its dung quickly.* (TA.)

2 **ذلّقه** , inf. n. تَذْلِيقٌ: see 1: and 4 ذلّق الفَرَسَ, (JK, K,) inf. n. as above, (K,) *i. q.* ضَمَّرَهُ [*He made the horse lean,* or *light of flesh;* or *prepared him for racing, &c. by feeding him with food barely sufficient to sustain him, after he had become fat,* or *after he had been fed with fodder so that he had become fat;* &c.;] (JK, K;) *and took good care of him.* (JK.)

4 **اذلقه** as syn. with ذَلَقَهُ and ذلّقه: see 1. ___ Also, (inf. n. إِذْلَاقٌ, TA,) *He made it to give light, shine, become bright,* or *shine brightly;* namely, a lamp, or lighted wick. (JK, K.) Also *He,* or *it, unsettled, disquieted, disturbed, agitated, flurried,* or *put into a state of commotion, him,* or *it.* (JK, S, K.) You say, أَتَانِى خَبَرٌ فَأَذْلَقَنِى *News came to me, and unsettled me,* or *disquieted me,* &c. (JK.) And it is said in a trad. of Má'iz, لَمَّا أَذْلَقَتْهُ الحِجَارَةُ جَمَزَ, (Mgh, TA,) i. e. *When the stones disquieted him,* &c.: (TA:) or *when the stones hit him,* or *hurt him, with the point,* or *edge,* [or rather *the points,* or *edges,*] *thereof, he ran* [or *went*] *quickly.* (Mgh.) See also 1, last sentence but one. You say also, أَذْلَقَنِى قَوْلُكَ *Thy saying afflicted me,* or *distressed me, so that I writhed,* or *showed that I was hurt.* (TA.) And اذلق الضَّبَّ *He poured water into the hole of the* [*lizard called*] ضبّ *in order that he might come forth,* (S, K, TA,) *thus disturbing him;* (TA;) as also ذلّقه , (K,) inf. n. تَذْلِيقٌ. (TA.) اذلق also signifies *He dug* أَخَادِيد [i. e. *furrows, trenches,* or *channels;* or *rivulets,* or *streamlets*]. (TA.) And إِذْلَاقٌ The *casting quickly.* (JK, TA.) See 1, last sentence.

7 **انذلق** *It* (a branch) *had* [or *presented* to one (for the verb occurs in a trad. cited as an ex. in the TA followed by لِى)] *a point,* or *an extremity,* (K, TA,) *to be cut off.* (TA.)

10 **استذلق الضَّبَّ** *He sought,* or *endeavoured, to make the* [*lizard called*] ضبّ *come forth* from its hole. (TA.) One says likewise, المَطَرُ يَسْتَذْلِقُ الحَشَرَاتِ *The rain draws forth the reptiles,* or *small creeping things,* or *makes them to come forth,* from their holes; as also يستدلقها. (TA in art.

دلق.) And استذلق السَّيْفَ and استدلقه *He drew forth the sword,* or *made it to come forth.* (TA ibid.)

ذَلْقٌ (JK, S, Mgh, K) and ذَلْقَةٌ and ذَلَفَةٌ (K) and ذَوْلَقٌ (S, K) The *point, extremity,* or *edge,* (JK, S, Mgh, K,) of anything: (JK, S, K:) and the *sharpness* thereof: (AA, TA:) and the last, [particularly,] the *extremity* of a spear-head,

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and of the tongue. (S, K.) ___ And the first, The *slender part* of an arrow. (TA.) ___ And The *place in which turns the pin,* or *pivot, of the sheave of a pulley.* (S, TA.) For the first, also, see ذَلِقٌ, in three places.

ذَلَقٌ inf. n. of ذَلِقَ. (S, K, * TA.) ___ It may be also pl. of ذَالِقٌ, signifying *Sharpened,* or *pointed, in the iron head* or *blade:* [like مُذَلَّقٌ:] ___ and it may be used by poetic license for ذَلْقٌ. (L.) ___ See also the paragraph next following.

ذَلَقٌ and أَذْلَقُ, applied to a spear-head [and the like], *Sharp, cutting,* or *penetrating:* (S, K:) pl. of the latter ذُلَّقٌ. (K, * TA.) ___ And in like manner, both words, applied to the tongue, *i. q.* ذَرِبٌ [which means *Sharp* properly speaking; and also *chaste,* or *eloquent;* and *profuse of speech,* or *clamorous*]: (S, K:) and ذَلِيقٌ and ذَلْقٌ and ذُلَقٌ and ذُلُقٌ, so applied, signify *sharp and eloquent.* (K.) You say لِسَانٌ ذَلِقٌ طَلِقٌ, expl. in art. طلق [q. v.]: (K:) and لِسَانٌ ذَلْقٌ طَلْقٌ and ذَلِيقٌ طَلِيقٌ and ذُلُقٌ طُلُقٌ and ذُلَقٌ طُلَقٌ: (IAar, S:) and ذَلْقٌ طَلْقٌ and ذَلَقٌ طَلَقٌ [or طَلَقٌ ذَلِقٌ] and ذَلِيقٌ طَلِيقٌ: all meaning [*a tongue*] *sharp, penetrating,* or *effective:* and أَلْسِنَةٌ ذُلْقٌ طُلْقٌ, or ذُلَقٌ طُلْقٌ. (TA.) And خَطِيبٌ ذَلِقٌ and ذَلِيقٌ (S, K) [*An orator,* or *a preacher,*] *chaste in speech,* or *eloquent:* (K, * TA:) the fem. of each of these epithets is with ة. (S, K. *)

ذُلَقٌ and ذُلُقٌ: see the next preceding paragraph, each in two places.

ذَلْقَةٌ and ذَلَقَةٌ: see ذَلْقٌ.

ذَلِيقٌ : see ذَلَقٌ, in four places. ___ Also A *vehement* run or running. (JK, TA.)

ذَالِقٌ : see ذَلَقٌ.

ذَوْلَقٌ : see ذَلْقٌ.

ذَوْلَقِيَّةٌ : see the paragraph next following, in two places.

أَذْلَقُ, and its pl. ذُلْقٌ: see الدُّلْقُ الحُرُوفُ ___. ذَلَقٌ *The letters* [*that are pronounced by means*] *of the tip of the tongue and the lip:* (S, K:) sing. أَذْلَقُ: they are *six;* (S;) [comprised in the phrase مُرْ بِنَفْلٍ:] *three of these are termed* ذَوْلَقِيَّةٌ, namely, ر and ل and ن; and three, شَفَوِيَّةٌ, namely, ب and ف and م: (S, K:) or *all of these six letters are termed* ذَوْلَقِيَّةٌ. (TA voce عَسْجَدٌ.) Every quadriliteral-radical or quinqueliteral-radical word [that is genuine Arabic] contains one or two or three of these six letters: every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الحُرُوفُ المُصْمَتَةُ. (IJ.)

مُذَلَّقٌ Anything *sharpened,* or *pointed, at the extremity:* (S:) [like ذَالِقٌ:] or a *sharp* point. (TA.) ___ Also Milk *mixed with water:* (AZ, K:) [like مُذَرَّقٌ:] accord. to Ibn-'Abbád, like نَسِيءٌ. (TA.)

مِذْلَاقَةٌ A *quick-paced* she-camel. (TA.)

ذلك

ذَلِكَ : see art ذا; and ك as a particle of allocution.

ذم

1 **ذَمَّهُ** , (T, S, M, &c.,) aor. ـُ , (T, M, Msb,) inf. n. ذَمٌّ (T, S, M, Mgh, Msb, K) and مَذَمَّةٌ, (M, K,) *He blamed, dispraised, discommended, found fault with, censured,* or *reprehended, him, in respect of evil conduct;* الذَّمُّ signifying اللَّوْمُ (T, Mgh) فِى الإِسَآءَةِ; (T;) *contr. of* المَدْحُ, (S, M, Mgh, Msb, K,) or *of* الحَمْدُ: (Mgh:) and ذَمَّمَهُ , (MA,) inf. n. تَذْمِيمٌ, (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part. n., below.] Hence the saying, افْعَلْ كَذَا وخَلَاكَ ذَمٌّ, (T, S, K,) i. e. خَلَا مِنْكَ ذَمٌّ, meaning [*Do thou such a thing, and*] *thou wilt not be blamed;* (ISk, S, K;) or *thou wilt have an excuse;* [lit.] *blame will full from thee:* (S in art. خلو:) one should not say خَلَاكَ ذَنْبٌ. (ISk, S in the present art.) ذُمَّ, also, signifies *He was satirized,* particularly *in verse.* (IAar, T.) And *He was made to suffer loss* or *diminution* [app. *in respect of his reputation*]. (IAar, T.) ___ ذَمَّ المَكَانُ *The place was,* or *became, affected with drought,* or *barrenness, and its good things* [or *produce*] *became scanty.* (TA.) [But perhaps ذَمَّ is here a mistranscription for ذُمَّ; for] you say of a land, ذَمَّ مَرْعَاهَا [*He dispraised,* or *discommended, its pasture,* when its pasture is scanty]. (S and M and K in art. ذَمَّ.) يذأ, [aor. ,] said of the nose, (S, K,) *It flowed* [*with* ذَمِيمٌ, i. e. *mucus*]; (K;) like ذَنَّ. (S, K.) And [the aor.] يَذِمُّ is said of ذَمِيمٌ; (S, K;) like يَذِنُّ; (S, TA;) meaning *It flows.* (TA.)

2 **ذَمَّمَ** see 1, first sentence.

3 **فُلَانٌ يُذَامُّ عَيْشَهُ** *Such a one passes his life contended with scantiness.* (TA.)

4 **اذَمَّ** *He* (a man) *did* [or *said*] *that for which he should be blamed, dispraised, discommended, found fault with, censured,* or *reprehended;* (S;) *contr. of* أَحْمَدَ. (A in art.

حمد.) And استذمّ إليه, (M, K,) or إلى النّاس, (S,) *He did to him,* or *to the people, that for which he should be blamed,* &c. (S, M, K.) ___ [Hence,] أَذَمَّتْ راحلته *His riding-camel ceased going on;* as though she made the people to blame her. (TA.) And أَذَمَّتْ رِكَابهم *Their camels upon which they were riding became jaded, and lagged behind,* (S, M, K, TA,) *not keeping up with the main body of camels;* (S, TA;) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from ذَمَّةٌ meaning a well having little water. (TA.) And اذمّ به بعيره [*His camel became jaded, and lagged behind with him*]. (S, TA.) And أَذَمَّتْ بالرَّكْب, said of a she-ass, *She kept back the company of riders upon camels by her weakness and her ceasing to go on.* (TA from a trad.) اذمّه *He found him,* or *it, to be such as is blamed, dispraised,* &c.; (S, M, K, TA;) *contr. of* أَحْمَدَه. (TA.) One says, أَتَيْتُ موضعَ كذا فأَذْمَمْتُه, i. e. [*I came to such a place, and*] *I found it to be such as is discommended.* (S) ___ اذمّ به, (S,) or بهم, (M, K,) He held *him,* or *them, in little,* or *light,* or *mean, estimation,* or *in contempt:* (S, K:) or *he left* [*him* or] *them blamed, dispraised,* &c., *among the people.* (IAar, M, K.) Also, اذمّه, *He protected him; granted him protection,* or *refuge.* (S, K.) ___ And اذمّ له عليه *He took,* or *obtained, a promise,* or *an*

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assurance, of security or *safety,* and *a compact,* or *covenant, for him,* or *in his favour, of,* or *against, him* [i. e. another person, *making the latter responsible for his* (the former's) *security,* or *safety,* &c.]. (M, * K, * TA.) See also the next paragraph.

5 **تذمّم** *He shunned,* or *avoided,* (T, * Mgh,) or *he preserved,* or *guarded, himself from,* (MA,)

blame, dispraise, &c.: (T, * MA, Mgh:) this is the proper meaning; and hence, (Mgh,) *he felt disdain,* or *scorn,* and *shame.* (S, MA, Mgh, K, KL.) One says, لَوْ لَمْ أَتْرُكِ الكَذِبَ تَأَثُّمًا لَتَرَكْتُهُ تَذَمُّمًا [*If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain,* or *scorn,* or *shame*]. (S, K.) And تذمّم منه [*He abstained,* or *refrained, from it to avoid blame,* or *through disdain,* or *scorn,* or *shame; disdained,* or *scorned, it;* or *was ashamed of it*]. (K in art. حشم.) And Aboo-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression لا يذمّون [app. لَا يُذَمُّونَ , for the ا in the measure أَفْعَلَ sometimes has a privative property,] meaning *They do not shun,* or *avoid, blame;* (لَا يَتَذَمَّمُونَ;) and *are not affected with shame.* (TA.) It is said in a trad., التَّذَمُّمُ للصَّاحِبِ مِنْ خِلَالِ المَكَارِمِ, meaning [*Of the properties of generous,* or *honourable, practices, is*] *the being regardful of everything that is entitled to reverence, respect, honour,* or *defence, in the character and appertenances of the companion,* or *friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof.* (TA.) And one says, لِلْجَارِ عِنْدَكَ تَذَمُّمٌ and مُسْتَذَمٌّ [*To the neighbour, with thee, is* shown *regard of everything that is entitled to reverence, respect, honour,* or *defence, in his character and appertenances:* مُسْتَذَمٌّ being app. an inf. n. of استذمّ , and this being syn. with تذمّم]. (TA.)

6 **تذامّوا** *They blamed, dispraised, discommended, found fault with, censured,* or *reprehended, one another.* (M, K.)

10 **استذمّ** [*He required blame,* &c.; as though he called for it; or] *he was blamed,* or *dispraised,* &c. (KL.) See also 4, second sentence. ___ And see 5, last sentence. ___ [استذمّ بذِمامِهِ is used by post-classical writers, and is perhaps a classical phrase, meaning *He begged,* or *implored, his protection.* See an instance in Abulfedæ

Annales, vol. iii. p. 170.]

R. Q. 1 ذَمْذَمَ *He made his gift small,* or *scanty.* (IAar, T, K.)

ذَمٌّ inf. n. of ذَمَّهُ. (T, S, M, &c.) [As a simple subst., *Blame, dispraise,* or *censure.*] ___ And [the pl.] ذُمُومٌ signifies *Vices, faults, defects,* or *the like.* (M, K. [See ذَامٌّ.]) See also ذَمِيمٌ. And see ذَمَّةٌ.

ذَمٌّ : see ذَمِيمٌ. ___ Also *Excessively lean* or *emaciated;* and *perishing:* (K:) or *like him who is perishing.* (T, TA.) ___ See also ذَمَّةٌ.

ذَمَّةٌ [as a subst.]; (T, Mgh;) and بِئْرٌ ذَمَّةٌ, (T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and ذِمَّةٌ also, with kesr, (so in one of my copies of the S,) and ذَمِيمٌ, and ذَمِيمَةٌ; (M, K;) *A well containing little water;* (T, S, M, Mgh, K;) because discommended: (M, Mgh:) and, (M, K,) as some say, (M,) *containing much water:* thus having two contr. significations: (M, K:) pl. ذِمَامٌ (T, S, M, K) and ذَمٌّ, (T, TA,) [or rather the latter is a coll. gen. n., of which ذَمَّةٌ is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)

* عَلَى حِمْيَرِيَّاتٍ كَأَنَّ عُيُونَهَا *
* ذِمَامُ الرَّكَايَا أَنْكَرَتْهَا المَوَاتِحُ *

[*Upon camels of Himyer* that were *as though their eyes were wells containing little water which the camels employed to draw it had exhausted*]. (T, S.)

ذِمَّةٌ *A compact, a covenant, a contract, a league, a treaty, an engagement, a bond,* or *an obligation;* (T, S, M, Mgh, Msb, K;) because the breaking thereof necessitates blame: (Mgh:) and *a right,* or *due,* (حَقٌّ,) *for the neglect of which one is to be blamed:* (Bd in ix. 8:) [*an inviolable right* or *due:*] and ذِمَامٌ and مَذِمَّةٌ and مَذَمَّةٌ signify in like manner *a compact, a covenant,* &c. as above, *for the neglect,* or *nonobservance, of which a man is to be blamed:* (Msb:) or

these three words [in the CK the first and last only] signify *a right*, or *due;* syn. حَقٌّ: (M, K:) or so the first of them: (T, * S:) and each of them, (M, K,) or the first of them, i. e. ذِمَامٌ, (T, S, Mgh,) *i. q.* حُرْمَةٌ [which includes all the significations of ذِمَّةٌ likewise, those above and those which follow, but appears here to be used as meaning especially *a thing that should be sacred*, or *inviolable;* or *which one is under an obligation to reverence, respect*, or *honour, and defend; everything that is entitled to reverence, respect, honour*, or *defence. in the character and appertenances* of a person]; (S, M, Mgh, K;) *every* حُرْمَة *for the neglect*, or *non-observance, of which one is to be blamed:* (T:) ذَمَامَةٌ , also, and ذِمَامَةٌ , are *syn. with* حَقٌّ and حُرْمَةٌ: (TA:) and ذِمَّةٌ signifies also *i. q.* أَمَانٌ [as meaning *security*, or *safety; security of life and property; protection*, or *safeguard; a promise*, or *an assurance, of security, safety, protection*, or *safeguard; indemnity;* or *quarter*]; (S, Mgh, Msb, KL, TA;) and so ذِمَامٌ : (MA, KL: [explained in both by the Pers. زِنْهَار; and in the latter by حُرْمَةٌ and حَقٌّ also:]) and *responsibility* [*for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing*, or *for the safety*, or *safe-keeping, of a thing* or *person*]; *suretiship;* (M, Mgh, Msb, K;) as also ذَمَامَةٌ and ذِمَامَةٌ ; (M, K; [in the former of which, these two words are said to be *syn. with* ذِمَّةٌ, app. meaning, *in all the senses mentioned above;*]) and ذُمٌّ : (M, K: [said in the M to be *syn. with* ذِمَّةٌ *in the first* only *of the senses mentioned above in this paragraph:* in the CK, والذُّمُّ is erroneously put for والذِّمُّ:]) the pl. of ذِمَّةٌ is ذِمَمٌ (T, Msb) and ذِمَامٌ: (T:) and the pl. of ذِمَامٌ as [a sing.] syn. with [ذِمَّةٌ and] مَذَمَّةٌ and مَذِمَّةٌ is أَذَمَّةٌ. (M, K.) Hence, i. e. from ذِمَّةٌ in the first of the senses explained above, أَهْلُ الذِّمَّةِ, (S, Mgh, TA.) and الذِّمَّةُ, (T, M, * Mgh, K, TA,) with the prefixed noun اهل suppressed, (TA,) *The people with whom a compact*, or *covenant*, &c., *has been made;* (T, S, M, K, TA;) [and particularly] *those, of the believers in a plurality of Gods*, [by which are here meant *the Christians, Jews, and Sabians*, but no others,] *who pay the* [*tax called*] جِزْيَةٌ; (T, TA;) [i. e. *the free non-Muslim*

subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see أَهْلٌ:] the appellation ذِمِّىٌّ, (Mgh, Msb,) a rel. n. from الذِّمَّةُ, (Msb;) is applied to *a person of this class;* (Mgh, Msb;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جِزْيَة. (Mgh.) جَعَلَ عُمَرُ أَهْلَ السَّوَادِ ذِمَّةً means *'Omar treated* [lit. *made*] *the people of the Sawád as those who are termed* أَهْلُ الذِّمَّة. (Mgh.) And أَقِلْنَا بِذِمَّةٍ [or أَقِلْبِنَا?], in the prayer of the traveller, means *Restore us to our family in safety.* (TA.) It is related in a trad. of 'Alee, that he said, ذِمَّتِى بِمَا أَقُولُ رَهِينَةٌ وَ أَنَا بِهِ زَعِيمٌ, meaning *My responsibility is pledged for* [the truth of] *what I say, and I am answerable for it;* (Mgh, TA; *) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّة [*Then the responsibility* of God *is clear,* or *quit, of him*]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) فِى ذِمَّتِى كَذَا means فِى ضَمَانِى [virtually *I am responsible for such a thing;* i. e. for paying it, or restoring it, &c.; but lit. *in my responsibility is such a thing;* or *on my responsibility rests,* or *lies,* or *be, such a thing;* for فِى may be here used, as it is in many other instances, in the sense of عَلَى]: (Msb:) [or,] in the saying ثَبَتَ فِى ذِمَّتِى كَذَا, [which means *Such a thing became,* or *has become, binding, obligatory,* or *incumbent, on me,*] the term ذِمَّة is applied to designate [the *moral sense considered as*] *the seat* [*of the sense*] *of obligation to fulfil what is* [*properly*] *termed* ذِمَّة [i. e. *a compact,* or *covenant,* or *the like*]. (Mgh.) مَا يُذْهِبُ عَنِّى مَذَمَّةَ الرَّضَاعِ (T, S, Mgh, *) or مَذَمَّةَ الرَّضَاعِ, (T, Mgh,) meaning [*What will put away from me the obligation of*] *the right,* or *due,* of the woman who has suckled *for the sucking?* is a question occurring in a trad., (T, S, Mgh, *) as put by a man to the

Prophet: (T:) and the answer was, A slave, male or female: (T, S, Mgh:) En-Nakha'ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (S, Mgh:) مَذَمَّةٌ in this case is a dial. var. of مَذِمَّةٌ : (Mgh:) or, as IAth says, the former is from الذَّمُّ; and the latter, from الذِّمَّةُ. (TA.) You say also, أَذْهِبْ عَنْكَ مَذَمَّ الرَّضَاعِ بشَّىْءٍ تُعْطِيهِ الظِّئْرَ and مَذِمَّ الرَّضَاعِ, meaning [*Put away from thee the obligation of*] *the right*, or *due*, that is incumbent on thee to render her *for the sucking* of thy child [*by something that thou shalt give to her who has suckled*]. (T.) And أَذْهِبْ عَنْكَ مَذَمَّتَهُمْ بشَىْءٍ and مَذَمَّتَهُمْ , (T, and so accord. to different copies of the S and K, in which عنك is omitted,) مَذَمَّةٌ being a dial. var., (T,) i. e. [*Put away from thee the obligation of their right*, or *due, by something;* meaning] *feed them with something*, (T,) or *give to them something*, (S, K,) *for they have a right*, or *due*. (T, S, K.) And قَضَى مَذَمَّتَهُ and مَذَمَّتَهُ [*He paid his right*, or *due;*] meaning *he did good to him*, or *conferred upon him a benefit* or *benefits, in order that he might not be blamed*. (M, K.) And ذُو مَذَمَّةٍ رَجُلٌ and مَذَمَّةٌ [in the CK the latter only, *A man who has a right*, or *due*,] meaning كَلٌّ عَلَى النَّاسِ [*a man who is a burden upon people, to be maintained*, or *supported, by them*]. (M, K, TA.) Also (i. e. ذَمَّةٌ) *A repast*, or *banquet, to which guests are invited*, [*simply*] *for food*, or *for a wedding*. (K.) See also ذَمَّةٌ.

ذِمَامٌ : see ذَمَّةٌ, in three places. It is also a pl. of ذَمَّةٌ [as well as syn. therewith]. (T.)

ذَمِيمٌ *Blamed, dispraised, discommended, found fault with, censured*, or *reprehended;* (S, M, Mgh, Msb, K;) *i. q.* مَذْمُومٌ ; (T, M, Msb, K;) as also ذَمٌّ (T, K, TA) and ذَمٌّ , (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] حَمْدٌ, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See مُذَمٌّ] ___ See also ذَمَّةٌ. ___ Also, applied to water, *Disliked*, or *disapproved*. (S, K. *) [As a subst.,] *Urine*

and mucus, (K,) so in the copies of the K, but correctly, (TA,) *mucus,* and *urine* (S, TA) *that flows from the penis of the goat:* (S, K, TA:) or *a fluid that flows from the nose.* (IAar, T.) ___ And in like manner, *Milk* [*that flows*] *from the teats of sheep* or *goats;* (K;) or, as in some copies of the S, *form the teats of the she-camel;* (TA;) or *from the teats of the sheep* or *goat:* (so in one of my copies of the S: in the other of those copies omitted:) or *milk that becomes sprinkled upon the udders:* (Th, M:) or *milk that flows upon the thighs and udders of camels and sheep* or *goats.* (M.) ___ Also *Dew,* (M, K,) absolutely; (TA;) accord. to IDrd: (M:) or *dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay* or *mud.* (M, K.) ___ And *A thing* [meaning the *sebaceous matter*] *that comes forth from the pores of the soft part of the nose, like the eggs of ants:* (S:) or *pimples,* or *small pustules,* (بَثْرٌ, T, K,) or *a thing resembling* بَثْرٌ, *black,* or *red,* (M,) *like the eggs of ants,* (T, M,) *coming forth upon the nose,* (T,) or *arising upon the faces* (M, K) *and the noses,* (M,) *from heat* (T, M, K) or *from the scab:* (M, K:) or the *dirty matter that comes forth upon the nose:* n. un. with ة. (TA.) ___ And *Whiteness upon the nose of a kid.* (Kr, M, K.)

ذَمَامَةٌ : see ذِمَّةٌ, in two places. ___ Also *Shame, and fear of blame:* whence the saying, أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ [*Shame, and fear of blame, with respect to his companion, seized him*]: and أَصَابَتْهُ مِنْهُ ذَمَامَةٌ, i. e. *Shame and disgrace affected him on account of him,* or *it.* (TA.) One says also, أَخَذَتْنِى مِنْهُ مَذَمَّةٌ and مَذِمَّةٌ , meaning *Shame and disgrace by reason of the neglect of that which should be sacred* or *inviolable,* or *of that which was entitled to reverence, respect, honour,* or *defence,* or *of the obligation* or *duty,* or *the right* or *due, that should be regarded as sacred* or *inviolable,* (مِنْ تَرْكِ الحُرْمَةِ,) [*seized me on*

account of him, or *it.*] (S, K.)

ذُمَامَةٌ *A remain, remainder, remaining portion, remnant,* or *relic.* (K.) [See also ذَمَّآء, below.]

ذَمَامَةٌ : see ذَمَّةٌ, in two places.

به ذَمِيمَةٌ *In him is a crippleness,* or *a chronic disease,* (K, [in the CK ذَمَانَةٌ is erroneously put for زَمَانَةٌ,]) or *an infirmity arising therefrom* or *from some evil affection,* (M,) *that prevents him from going forth.* (M, K.)

أَبْقَى ذَمَّآءَ الصُّبِّ [*He left*] *the last remains* [*of what was poured out,* or *forth, at once*]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also ذُمَامَةٌ.]

ذِمِّىٌّ : see ذَمَّةٌ, in the former half of the paragraph.

ذَمَّامٌ One *who blames, dispraises, discommends,* &c., *much,* or *often.* (TA.)

ذَامٌّ and ذَامٌ, with and without teshdeed, [the latter belonging to art. ذيم,] *A vice, fault, defect,* or *the like.* (As, T.) [See also ذَمٌّ.]

أَذَمُّ A horse *fatigued, and standing still.* (TA.)

مَذَمٌّ and مَذَمٌّ: see ذَمَّةٌ, in the latter part of the paragraph.

مُذَمٌّ A thing *blamed, dispraised,* &c.; [like ذَمِيمٌ;] or *made,* or *caused, to be faulty,* or *defective,* or *to have a vice, fault, defect,* or *the like;* (S. K;) as also مَذَمٌّ . (K.) ___ And A man (S) *in whom is no motion.* (S, K.)

مَذَمٌّ : see the next preceding paragraph.

مَذَمَّةٌ , with fet-h only [to the ذ, *A cause of blame, dispraise, discommendation, censure,* or *reprehension; a blamable,* or *discommendable, quality* or *action;*] *a thing for which one is,* or *is to be, blamed, dispraised, discommended, found fault with, censured,* or *reprehended:* contr. of مَحْمَدَةٌ: (S:) [pl. مَذَامُّ.] You say, البُخْلُ مَذَمَّةٌ, (S, K,) i. e. [*Niggardliness is*] *one of the things for which one is,* or *is to be, blamed,* &c. (S.) And إِيَّاكَ وَ المَذَامَّ [*Beware thou of,* or *avoid thou,* or *remove thyself far from, causes of blame,* &c.]. (TA.) ___ See also ذَمَّةٌ, in six places. ___ And see ذَمَامَةٌ.

مَذِمَّةٌ : see ذَمَّةٌ, in six places. ___ And see also ذَمَامَةٌ.

مُذَمَّمٌ A man *blamed, dispraised, discommended, found fault with, censured,* or *reprehended, much.* (S, K.) ___ And A place *held in reverence, respect,* or *honour.* (TA.)

مَذْمُومٌ : see ذَمِيمٌ, first sentence.

مُسْتَذَمٌّ : see 5, last sentence.

ذمر

1 **ذَمَرَ**, (S,) inf. n. ذَمْرٌ, (K,) *He* (a lion) *roared.* (S, K.) ذَمَرَهُ, aor. ـُ, (S, M, A,) inf. n. ذَمْرٌ, (T, S, M, K,) *He excited, incited, urged,* or *instigated, him,* (T, S, M, A, K, *) *with chiding,* or *reproof,* (T, M, A, K, *) *and encouraged him,* (L,) عَلَى الأَمْرِ *to do the thing;* (A;) as also ذَمَّرَهُ : (L, TA:) and *he threatened him;* (L, K; *) *and was angry with him.* (L.) ذَمَرَهُ, aor. ـُ; and ذَمَّرَهُ, [inf. n. تَذْمِيرٌ;] *He felt his* مُذَمَّر [q. v.]. (M.) You say also, ذَمَرَ الرَّاعِى السَّلِيلَ *The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female:* (A:) [or its inf. n., ذَمْرٌ, signifies the same as] تَذْمِيرٌ a man's *inserting the hand into the vulva of a she-camel, to discover if her fœtus be a male* or *a female.* (S.) [See مُذَمَّر.]

2 **ذَمَّرَ** see 1, in three places. ___ تَذْمِيرٌ also signifies The *determining the quantity, measure, size,* or *bulk,* of a thing; or *computing by conjecture the quantity* or *measure* thereof. (K, * TA.)

5 **تذمّر**, an irreg. quasi-pass. of ذَمَرَهُ, (M,) [or rather a reg. quasi-pass. of ذَمَّرَهُ, which is mentioned in the L, and meaning *He excited, incited, urged,* or *instigated, himself,*] *as though he blamed himself for a thing that had escaped him:* (S:) or *he blamed himself* (M, K) *for a thing that had escaped him:* (K:) or *he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time:* (A:) or *he blamed himself for the escape, or loss, of* [*what he was bound to preserve and defend,* or] *what is termed* ذِمَار. (TA.) ___ *He became angry.* (M, K.) ___ *He disliked a thing, and was angry in*

consequence thereof. (Har p. 517.) ___ تذمّر عليه *He became changed,* or *altered, to him, and threatened him with evil.* (S, K.) ___ But in the trad. in which it is said of Moses, كان يتذمّر على ربّه, this expression means that *He emboldened himself to his Lord, and raised his voice in his expression of disapproval.* (TA.)

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6 تذامروا *They excited, incited, urged,* or *instigated, one another,* (S, K,) *in war,* (S,) or *to fight.* (K.) ___ Also, sometimes, *They blamed one another for neglecting an opportunity.* (TA.)

ذمر and ذَمَر and ذمرٌ and ذَمِير A *courageous* man: (S, * M, K: *) or *who combines sagacity,* or *sagacity and cunning and craftiness, with courage,* (M,) or *with strength;* (T;) and ذُمائر has also this last signification: (TA:) or the four preceding words signify, (M,) or signify also, (K,) *clever, intelligent, and a good assistant:* (M, K:) pl. of the first (S, M) and second and fourth, (M,) أَذْمار; (S, M;) and pl. of the third, ذمرُونَ. (M.) ___ الذّمر and الذُّمائر are also names of *Calamities,* or *misfortunes.* (K.)

ذَمَر : see the next preceding paragraph.

ذمرٌ : see the next preceding paragraph.

ذَمَار a verbal noun, like نَزَال; [signifying *Excite thou,* or *incite, urge,* or *instigate, thy companions to the fight:* or, perhaps, *be thou excited,* &c.:] from ذَمَرَه فى الحرب. (R.)

ذَمَار : see the next paragraph.

ذِمَارٌ *Whatever one is obliged,* or *bound, to preserve and guard and defend* or *protect,* (T, M, K, *) *and for the loss* or *neglect of which one must be blamed:* (T:) *things that are sacred,* or *inviolable; a man's family, and property* (حَوْزَة), *and servants* or *dependents, and relations:* (AA, T:) as also ذِمَارٌ : (TA:) *things for which, if he did not defend* or *protect them, a man would be blamed, and severely reproved:* (A:) or *what is behind a man,* [*as a burden upon him,*] *of those things which it is his duty to defend or protect;* for they say حَامِى الذِّمَارِ, [see below,] like as they say حَامِى الحَقِيقَةِ; and those things are termed ذِمَار because anger (تَذَمُّر) on their account is incumbent on him to whom they pertain; and they are termed حَقِيقَة because it is the duty of him to whom they pertain to defend them. (S.) حَامِى الذِّمَارِ signifies *The defender,* or *protector, of those things for which a man is to be blamed, and severely reproved, if he do not defend* or *protect them:* (A:) [or *of those things which he is bound to preserve and guard and defend,* &c.: see above:] or *one who, when he is incited,* or *instigated, and angry, defends,* or *protects.* (S.) One says also, فُلَانٌ أَمْنَعُ ذِمَارًا مِنْ فُلَانٍ [app., *Such a one is a greater defender of those things which it is his duty to defend than such a one*]. (S.) ___ يَوْمُ الذِّمَارِ *The day of war:* or *of perdition:* or *of anger.* (Et-Towsheeh.)

ذَمِيرٌ : see ذَمْرٌ. ___ Also A man *goodly,* or *beautiful,* (K, TA,) *in make.* (TA.)

ذَمَارَةٌ *Courage:* (M, K:) or *sagacity,* or *sagacity and cunning and craftiness, combined with courage* [or *with strength:* see ذَمْرٌ]: or *cleverness, intelligence, and the quality of rendering good assistance.* (M.)

ذُمَائِرُ : see ذَمْرٌ, in two places.

ذَيْمَرِىٌّ , (K, TA,) with damm to the م, (TA,) [in the CK ذَيْمَرِىّ,] A man *sharp in temper, who adheres to*

things and minds them pertinaciously. (K, * TA.) [And so دَيْمُرِىٌّ.]

مُذَمَّرٌ The *back of the neck:* (M, K:) or *two bones in the base of the back of the neck:* or the *part called* ذَفْرَى [*behind the ear*]: or the كَاهِل [or *upper part of the back, next the neck*]: (M:) or *this last-mentioned part with the neck and what surrounds it as far as the* ذَفْرَى; which is what the مُذَمِّر [q. v.] feels: (As, S:) or the *place where the head* of a camel *is set upon the neck.* (A.) ___ بَلَغَ الأَمْرُ المُذَمَّرُ *The affair,* or *case,* or *event, reached a distressing pitch;* (A, * K;) like بَلَغَ المُخَنَّقُ. (A.)

مُذَمِّرٌ A man *who inserts his hand into the vulva of a she-camel, to discover if her fœtus be a male or a female:* (S, M, K:) because he feels its مُذَمَّر, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says,

* وَقَالَ المُذَمِّرُ للنَّاتِجِينَ *
* مَتَى ذُمِّرَتْ قَبْلِىَ الأَرْجُلُ *

[*And he whose business it was to feel the fœtus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the fœtus?*]: (S, M:) for it is the head that is felt, as above explained. (M.) The مُذَمِّر is, to camels, as the midwife to human beings. (A.)

ذمل

1 **ذَمَلَ**, (S, M, K,) or ذَمَلَتْ, (T,) aor. ـُ (T, S, M, K) and ـِ, (S, M, K,) inf. n. ذَمِيلٌ (T, S, M, K) and ذَمْلٌ and ذُمُولٌ and ذَمَلَانٌ, (M, K,) said of a camel, (T, S,) *He*, or *she, went a gentle pace:* (T, M, K:) or *went a pace above that which is termed* العَنَقُ, (S, M, K,) *and above that which is termed* التَّذَيُّدُ: [for] A'Obeyd says, when the pace rises a little above that which is termed العَنَقُ, it is termed التَّذَيُّدُ; and when it rises above this, it is termed الدَّمِيلُ; and then, الرَّسِيمُ: As says that no camel goes the pace termed الدَّمِيلُ for a day and a night except the مَهْرِى. (S.)

2 **ذَمَّلْتُهُ**, inf. n. تَذْمِيلٌ, *I urged him*, or *made him*, (namely, a camel, TA,) *to go the pace above mentioned.* (K.)

نَاقَةٌ ذَمُولٌ [*A she-camel that is accustomed to go the pace above mentioned*]: (M, K:) pl. ذُمُلٌ, (M, and so in my MS. copy of the K,) or ذُمْلٌ. (TA: in the CK ذُمَّلٌ.)

ذَمِيلَةٌ *Fatigued*, or *jaded;* (IAar, T, K;) applied to a she-camel. (IAar, TA.)

نَاقَةٌ ذَامِلَةٌ [*A she-camel going the pace above mentioned*]: pl. ذَوَامِلُ. (T.)

ذمى

1 **ذَمِىَ** , (M, K, and so in some copies of the S,) aor. يَذْمَى; (K, and some copies of the S;) or ذَمَى, aor. يَذْمِى; (T, and so in some copies of the S;) or both; (Sgh, TA;) inf. n. ذَمَآءٌ; (T, * S, M, * K, * TA;) said of a slaughtered animal, (S, TA,) *It moved.* (T, S, M, Sgh, K, TA.) And ذَمِىَ; (M;) or ذَمَى, aor. يَذْمِى; (K;) inf. n. as above; (M, K; *) *He retained remains of the soul,* or *vital principle:* or *had strength of heart* [*remaining:* app. said of one dying]. (M, K. [These meaning are there indicated, but not expressed.]) You say, مَرَّ يَذْمِى, inf. n. as above, *He passed by at his last gasp of breath.* (Har p. 220.) And ذَمَى, aor. يَذْمِى, inf. n. ذَمْىٌ [and app. ذَمَآءٌ also, as seems to be indicated by what here follows, or perhaps the latter only], *He* (a sick person) *was seized by the agony of death, and was long in suffering the disquietude thereof:* whence one says, مَا أَطْوَلَ ذَمَآءَهُ [*How long is his suffering of the agong and disquietude of death!*]. (As, T.) [See ذَمَآءٌ below.] You say also, of a man, ذَمِىَ, inf. n. ذَمَآءٌ, meaning *He remained long sick,* or *diseased.* (M.) ذَمَى, aor, يَذْمِى, inf. n. ذَمَيَانٌ, *He hastened, made haste, sped,* or *went quickly:* (Fr, T, S, M, K:) some also mention ذَمِىَ, aor. يَذْمَى, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.) ذَمِىَ لِى مِنْهُ شَىْءٌ means *Somewhat thereof was,* or *became, prepared for me;* or *feasible,* or *practicable, to me:* (M:) [and so, app., ذَمَى لِى: for] one says, خُذْ مِنْ فُلَانٍ مَا ذَمَى لَكَ, meaning *Take thou, from such a one, what has risen up for thee,* or *arisen for thee;* i. e. مَا ٱرْتَفَعَ لَكَ. (S.) ذَمَتْنِى الرِّيحُ signifies *The odour annoyed me,* or *molested me;* (S, M, K;) accord. to AHn: (M:) and *took away my breath;* referring to a wind emitted from the anus; inf. n. ذَمْىٌ: (M:) and *killed me;* (T, M;) accord. to AZ; (T;) aor. تَذْمَى, (M,) inf. n. ذَمْىٌ: (TA:) but Aboo-Málik disallows this, and says, you say, ذَمَتْ فِى أَنْفِهِ الرِّيحُ, meaning *The odour flew* [or *rose*] *into his* [*nose and*] *head:* and accord. to As, you say, ذَمَى الحَبَشِىُّ فِى أَنْفِ الرَّجُلِ بِصِنَانِهِ, aor.

يَذْمِى, inf. n. ذَمْىٌ, *The Abyssinian annoyed the man in his nose by the odour of his armpits.* (T.) One says also, ذَمَى, aor. يَذْمِى, meaning *He,* or *it, emitted a displeasing odour.* (M.)

4 **اذماه** *He left him ill,* or *sick,* (أَوْقَذَهُ, T, or وَقَذَهُ, K, [which latter may mean thus, or *he beat him,* or *struck him, violently,* or *so that he became at the point of death,* &c.,]) *and left him at his last gasp.* (T, K.) And اذمى رَمِيَّتَهُ *He failed of hitting the animal at which he shot,* or *cast, in a vital part, and therefore hastened to kill it:* (T.) [or] *he hit the animal at which he shot,* or *cast, and drove it along, and it drove along with him.* (M.)

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10 **استذمى** *He sought,* or *demanded,* a thing: (M:) or *he sought, sought for,* or *sought after, repeatedly,* or *gradually,* (S, K,) *and took,* (S,) a thing that another had. (S, K.)

ذَمًى *A fetid odour:* (M:) *an odour that is disliked, hated,* or *hateful.* (K.)

ذَمَآءٌ [an inf. n. of 1, (q. v.,) in several senses: as a simple subst., it signifies] *Motion* [in a slaughtered animal: see 1]: (T, M, K:) and *remains of the soul,* or *vital principle,* (S, M, K, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (S:) or *strength of heart:* (M, K:) or the *state between slaughter and the exit of the soul;* but there is no ذَمَآء in the case of a human being: or *strong tenaciousness of life after slaughter.* (Meyd in explaining the prov. above referred to.) It is said, الضَّبُّ أَطْوَلُ شَىْءٍ ذَمَآءً [*The lizard called* ضبّ *is the longest thing in retaining the remains of life,* &c.]. (T, S.) Hence the prov., أَطْوَلُ ذَمَآءً مِنَ الضَّبِّ [*Longer in retaining the remains of life,* &c., *than the* ضبّ]. (Meyd, TA.) ___ Also *Sickness;* as in the saying, فُلَانٌ بَاقِى الذَّمَآءِ *Such a one is long suffering*

sickness. (MF.) ___ And *A fracture of the head:* and *a spear-wound,* or *the like, such as is termed* جَائِفَةٌ [q. v.]. (Meyd ubi suprà.)

ذَامٍ (M, K) and مُذَمَّاةٌ, (M,) or مَذْمَاةٌ, (K,) *An animal shot at,* or *cast at, which is hit,* (M, K,) *and which one drives along, and which drives along with one.* (M.)

مُذَمَّاةٌ, or مَذْمَاةٌ: see what next precedes.

ذن

1 **ذَنَّ** , aor. يَذُنُّ, inf. n. ذَنِينٌ (S, M, K) and ذَنُنٌ, (K, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذَنِين, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) *flowed;* (S, M, K, * TA;) [like ذَمَّ, aor. يَذُمُّ;] as also ذَنَّنَ , inf. n. تَذْنِينٌ, (IAar, T, K,) said of what is termed ذَنِين. (IAar, T.) ___ And ذَنَّ said of the nose, *It flowed* [*with what is termed* ذَنِين]; (Lth, T;) like ذَمَّ. (S and K in art. ذم.) ___ And ذَنَّ said of a man, (MA,) or ذَنَنَ, (K, [but this latter I think doubtful,]) see. pers. ذَنْنَتْ, (A'Obeyd, T, S, M,) aor. يَذَنُّ, (A'Obeyd, T, S,) inf. n. ذَنَنٌ (A'Obeyd, T, S, M, K) and ذَنِينٌ, (K, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeyd, T, S, M, MA, K *) *with what is termed* ذَنِين: (A'Obeyd, T, S, M, K: *) and *both his nostrils flowed.* (M.) ___ ذَنَنٌ also signifies The *flowing* of the eye *with tears.* (M.) [You say, app., ذَنَّتِ العَيْنُ, meaning *The eye flowed with tears*] ___ إِنَّهُ لَيَذُنُّ *Verily he is weak and perishing, by reason of extreme old age,* or *of disease;* (S, K, TA;) said of a man: (S:) or يَذُنُّ, (K,) or يَذُنُّ فى مَشْيِه, inf. n. ذَنِينٌ, (As, T,) means *he walks,* or *goes along, in a weak manner.* (As, T, K.) And ذَنٌّ, as an inf. n. [of ذَنَّ], signifies The *being in a state of perishing.* (KL.) ___ مَا زَالَ يَذُنُّ فى تِلْكَ الحَاجَةِ حَتَّى أَنْجَحَهَا *He ceased not to labour,* or *exert himself,* (A, K, TA,) *with moderation and gentleness* [*to attain that object of want until he accomplished it*]. (A, TA.) ___ ذَنَّ البَرْدُ, inf. n. ذَنِينٌ, *The cold became intense.* (TA.)

2 **ذَنَّنَ** see 1, first sentence.

3 **هُوَ يُذَانُّهُ عَلَى حَاجَةٍ** *He seeks,* or *demands, of him an object of want.* (S, L, K. *)

4 **أَذْنَنَ** see ذُنَانَةٌ, below.

ذَنْ , for إِذَانْ or إِذًا: see إِذًا, in art. اذا.

ذَنَنٌ [originally an inf. n.: see 1:] *Dirt,* or *filth;* and تفل [i. e. تُفْل or تَفْل, meaning *saliva;* or *froth,* or *foam,* or *the like;* or *perhaps it is a mistranscription for* ثُفْل, meaning *sediment, settlings, dregs,* or *lees,* &c.]: mentioned by Suh. (TA.)

ذُنَانٌ : see what next follows.

ذَنِينٌ (Lh, T, S, M, K) and ذُنَانٌ (Lh, S, M, K) [the former originally an inf. n.: see 1:] *Mucus* (Lh, T, * S, M, K) *of any sort,* (Lh, M,) or *thin mucus,* (M, K,) or *a thin fluid,* (K,) or *any fluid,* (Lh, M, K,) *that flows from the nose.* (Lh, T, S, M, K.) ___ And the former signifies also The *seminal fluid* of a stallion, and of an ass, and of a man, (M, TA,) *that flows from the penis by reason of excessive appetence.* (TA.)

ذُنَانَةٌ *A remainder,* or *remains,* of a thing that is weak, or frail, (S, L, K,) and perishing; (S, L; in both of which is added, يَذُنُّهَا شَيْئًا بَعْدَ شَىْءٍ [app. meaning *that leaves it portion after portion, by perishing,* or *passing away, gradually;* but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned];) and particularly of a debt, or of a promise: it is distinguished from ذُبَابَةٌ, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) ___ Also *An object of want;* syn. حَاجَةٌ. (K.)

ذُنَانَى The *mucus of camels:* (K:) or [*a fluid*] *like mucus, that falls from the noses of camels:* or, accord. to Kr, it is ذُنَابَى: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, in whom confidence is not placed,] it is termed زُنَانَى: (M:) or it is a dial var. of زُنَانَى: or it is correctly with ذ. (K.)

ذُنَيْنَآءُ is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مُرَيْرَآءُ, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذُنَيْبَآءُ, q. v.]

ذُنْذُنٌ, (S, M,) or ذَنْذَنٌ, (T,) The *lower,* or *lowest, part* (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذُلْذُلٌ (M)

[or ذِلْذِلٌ]; mentioned by AA: pl. ذَنَاذُنُ: (T:) the ذَنَاذِن of a shirt, (ISk, S,) or of a garment, (K,) are like its ذَلَاذِل: (ISk, S, K:) and some say that the ن of the former is a substitute for the ل of the latter. (TA.)

أَذَنٌ A man (S, M) *whose nose flows with what is termed* ذَنِين: (S, M, K:) and one *whose nostrils flow:* (T, M:) fem. ذَنَّآءُ, (S, M, K,) applied to a woman. (S, M.) ___ It is also applied to a nose; as in the prov., أَنْفُكَ مِنْكَ وإِنْ كَانَ أَذَنَّ [*Thy nose is a part of thee though it be flowing with* ذَنِين]. (TA.) ___ Hence, (TA,) the fem. signifies also A woman *whose menstrual discharge ceases not.* (S, M, K.) ___ And قَرْحَةٌ ذَنَّآءُ [*A wound*] *that will not be stanched.* (TA.)

ذنب

1 **ذَنَبَهُ** , (M, K,) aor. ـُ (S, M, A, K) and ـِ , (M, K,) inf. n. ذَنْبٌ; (TK;) and استذنبه ; (M, K;) [properly signifies] *He followed his tail, not quitting his track:* (M:) [and hence, tropically,] *he followed him* [*in any case*], *not quitting his track.* (K.) You say, ذَنَبَ الإِبِلَ and استذنبها *He followed the camels.* (A: there mentioned among proper significations.) ElKilábee says,

* وَجَآءَتِ الخَيْلُ جَمِيعًا تَذْنُبُهْ *

[*And the horses,* or *horsemen, came all together, following him*]. (S [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

* مِثْلُ الأَجِيرِ ٱسْتَذْنَبَ الرَّوَاحِلَا *

[*Like the hired man,*] *he was at the tails of the ridden camels.* (T, S.) ذَنَبَتِ القَوْمُ, and [الطَّرِيقُ] ذَنَبَتْ, and ذَنَبَ [الأَمْرُ], and السَّحَابُ يَذْنُبُ بَعْضُهُ بَعْضًا, are tropical phrases [meaning *The people followed one another,* and *The road followed on uninterruptedly,* and *The affair,* or *case,* or *event, proceeded by successive steps, uninterruptedly,* and *The clouds follow one another*]. (A.) ___ See also 2.

2 **ذَنَّبَ** , (T, M, A,) inf. n. تَذْنِيبٌ, (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs:* (A:) or, said of the [lizard called] ضَبّ, (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] فَرَاش, (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate,* (Lth, T, M,) or *to lay eggs, and therefore stuck its tail into the ground:* (M:) or, said of the ضَبّ, it signifies only *it struck with*

its tail a hunter or serpent desiring to catch it: (T:) or, said of the ضَبّ, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather,* (M,) or *when an attempt was made to catch it:* (A:) [or *it put its tail foremost* in coming forth from its hole; *contr. of* رأْس [___ ذَنَّبَت البُسْرَةُ.] (T, S, M, K,) or ذَنَّبَ البُسْرُ, (As, A, Mgh,) or الرُّطَبُ, (Msb,) inf. n. تَذْنِيبٌ, (Msb, K,) [*The full-grown unripe date* or *dates,* or *the ripening dates,*] *began to ripen,* (Mgh, and so in a copy of the S,) or *showed ripening,* (Msb,

and so in a copy of the S,) or *became speckled by reason of ripening,* (As, T, M, K,) or *ripened,* (A,) *at the* ذَنَب, (As, T, S, M, A, Mgh, K,) i. e. the *part next the base and stalk.* (Mgh.) The dates in this case are termed تَذْنُوبٌ (Fr, T, S, M, A, K) in the dial. of Benoo-Asad, (Fr, T,) and تُذْنُوبٌ (Fr, T, K) in the dial. of Temeem (Fr, T) and مُذَنِّبٌ ; (A, Mgh;) and a single date is termed تَذْنُوبَةٌ (T, M, * K) and مُذَنَّبَةٌ . (T, S.) ذَنَّب الضَّبَّ, [or, probably, ذَنَبَ , being similar to رَأَسَ and جَنَبَ and فَأَدَ &c., or perhaps both,] *He seized the tail of the* ضَبّ; said of one endeavouring to catch it. (A.) ___ ذَنَّب الأَفْعَى, said of a ضَبّ, *It turned its tail towards the viper,* or *met the viper tail-foremost,* in coming forth from its hole; *contr. of* رأْس الأَفْعَى. (TA in art. رأس) ___ ذَنَّب عِمَامَتَهُ. [*He made a tail to his turban;*] (S, K, TA;) i. e. *he made a portion of his turban to hang down like a tail:* (S, TA:) you say of him who has done this, تَذَنَّبَ . (S, A, K, TA.) ___ ذَنَّبَت كَلَامَهُ [and كِتَابَهُ *I added an appendix to his discourse* and *his writing,* or *book;* like ذَيَّلْتُهُ]. (A, TA.) [Hence, the inf. n. تَذْنِيبٌ is used to signify *An appendix;* like ___ ذَنَّبُوا خُشْبَانَهُ.] تَذْيِيلٌ *They made channels for water* (which are termed مَذَانِب) *in its rugged ground.* (TA from a trad.)

3 **ذَانَبَتْ** , (AO, T, K,) written by Sgh, with his own hand, with ء, but by others without, (MF,) said of a mare [in parturition], *She*

was in such a state that her fœtus came to her قُحْقُح [or *ischium* (here described by MF as *the place of meeting of the two hips*)], *and the* سَقِى [q. v. (here explained by MF as *a skin containing yellow water*]) *was near to coming forth,* (AO, T, K,) *and the root of her tail rose, and the part thereof that is bare of hair, and she did not* [or *could not*] *lower it.* (AO, T.) In this case, she is said to be مُذَانِبٌ, (AO, T, K.)

4 **اذنب** *He committed a sin, crime, fault, misdemeanour,* &c.; (S, * M, * A, * MA, K; *) *he became chargeable with a* ذَنْبٌ [or *sin,* &c.]: (Msb:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذَنْبٌ being used instead of such, as a quasi-inf. n.;] for إِذْنَابٌ, like إِكْرَامٌ, [though mentioned in the KL, as signifying the *committing of a sin* or *the like,* and also in the TK,] has not been heard. (MF.)

5 **تذنّب عَلَى فُلَانٍ** *He accused such a one of a sin, crime, fault, misdemeanour,* or *the like, which he had not committed,* or *though he had not committed any.* (A, TA.) See also 2, near the end of the paragraph. ___ تَذَنَّبْتُ الوادى *I came to the valley from the direction of its* ذَنَب [q. v.]. (A.) And تذنّب الطَّرِيقَ *He took the road;* (K, TA;) as though he took its ذَنَابَة, or came to it from [the direction of] its ذَنَب. (TA.)

10 **استذنبه** *He found him to be committing* [or *to have committed*] *a sin, crime, fault, misdemeanour,* or *the like:* and *he attributed,* or *imputed, to him a sin,* &c. (Har p. 450.) See also 1, in three places. استذنب الأَمْرُ *The affair was,* or *became, complete,* [as though it assumed a tail,] *and in a right state.* (K, * TA.)

ذَنْبٌ *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression,* or *an act of disobedience;* syn. إِثْمٌ, (T, M, A, Msb,) or جُرْمٌ, (S,) or both, (TA,) and مَعْصِيَةٌ: (T, TA:) or it differs from إِثْمٌ in being *either intentional or committed through*

inadvertence; whereas the اثم is peculiarly intentional: (Kull p. 13:) or *a thing that precludes one from* [*the favour of*] *God:* or *a thing for which he is blamable who does it intentionally:* (KT:) pl. ذُنُوبٌ (M, Msb, K) and pl. pl. ذُنُوبَاتٌ. (M, K.) وَلَهُمْ عَلَىَّ ذَنْبٌ [in the Kur xxvi. 13, said by Moses, meaning *And they have a crime* to charge *against me,*] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)

ذَنَبٌ and ذُنَابَى (T, S, M, A, Msb, K) and ذَنَبَّى and ذُنُبَّى (El-Hejeree, M, K) signify the same; (T, S, M, &c.;) i. e. The *tail;* syn. ذَيْلٌ: (TA: [in the CK, الذِّنْبِىُّ is erroneously put for الذِّنْبِىَّ:]) but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more commonly than the second; (S, A; *) and the second is used in relation to a bird (S, M, A, Msb) more commonly than the first, (S, M, *) or more chastely: (M, * Msb:) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies the *place of growth of the* ذَنَب [or *tail*]: (M:) the pl. of ذَنَبٌ is أَذْنَابٌ. (S, M, A, Msb, K.) [Hence the following phrases &c.] ___ رَكِبَ ذَنَبَ البَعِيرِ [lit. *He rode on the tail of the camel,* meaning] *he was content with a deficient lot.* (T, A, K.) ___ ضَرَبَ بِذَنَبِهِ [lit. *He smote* the earth *with his tail,* الأَرْضَ being understood, meaning] *he* (a man) *stayed,* or *abode, and remained fixed.* (K.) [See also another explanation of this phrase below.] And أَقَامَ بِأَرْضِنَا وَ غَرَزَ ذَنَبَهُ, meaning [*He stayed,* or *abode, in our land, and remained fixed,* or] *did not quit it;* [lit., *and stuck his tail into the ground;*] originally said of the locust. (A, TA. [See art. .])غرز بَيْنِى وَ بَيْنَهُ ذَنَبُ الضَّبِّ ___ [lit. *Between me and him is the tail of the* ضبّ,] means *between me and him is opposition* or *competition* [*as when two persons are endeavouring to seize the tail of the* ضبّ]. (A, TA.) ___ اسْتَرْخَى ذَنَبُ الشَّيْخِ *The old man's* شَىْء *became lax,* or *languid.* (Á, TA.) ___ رَكِبَ ذَنَبَ الرِّيحِ [lit. *He rode upon the tail of the wind,*] means *he*

outwent, or *outstripped, and was not reached*, or *overtaken*. (T, A, K.) ___ وَلَّى خَمْسِينَ ذَنَبًا [Note] [lit. *He turned* his *tail upon the fifty*,] means *he passed the* [*age of*] *fifty* [*years*]: (M, TA:) and so وَلَّتْهُ الخَمْسُونَ ذَنَبَهَا [lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaakoob: accord. to IAar, El-Kilábee, being asked his age, said, قَدْ وَلَّتْ لِى الخَمْسُونَ ذَنَبَهَا [lit. *The fifty have turned their tail to me*]. (M, TA.) ___ اتَّبَعَ ذَنَبَ أَمْرٍ مُدْبِرٍ [lit. *He followed the tail of an event retreating*,] means *he regretted an event that had passed*. (T, A, * TA. *) ___ [The ذَنَب of a man is The *part corresponding to the tail:* and hence,] رَجُلٌ وَقَاحُ الذَّنَبِ [*A man hard in the caudal extremity;*] meaning *a man very patient in enduring riding*. (IAar, M, and K in art. وقح.) ___ [And of a garment, The *skirt:*] you say, تَعَلَّقْتُ بِأَذْنَابِهِ [*I clung to his skirts*]. (A.) ___ The ذَنَب of a ship or boat is The *rudder*. (Lth and S * and L in art. سكن. [See also ذَنَب ___.]) خَيْزُرَانٌ also signifies [*Anything resembling a tail*. ___ Hence,] The *extremity* of a whip. (Mgh, Msb.) ___ And, of an unripe date, (M, Mgh,) and of any date, (M,) The *kinder part;* (M;) the *part next the base and stalk*. (Mgh.) ___ And The *outer extremity* of the eye, *next the temple;* as also ذَنَابٌ and ذَنَابَةٌ (M, A) and ذُنَابَةٌ (A) [and ذُنَابِى, as used in the K voce ازْدَجَّ, in art. زج]. ___ See also ذُنُوبٌ, third sentence. ___ Also The *end;* or *last*, or *latter, part;* of anything: pl. ذَنَابٌ (T) [and أَذْنَابٌ]: and ذَنَابٌ [as a sing.], (K,) or ذُنَابٌ, (so in the TT as from the M,) has this meaning. (M, K.) You say, كَانَ ذٰلِكَ فِى ذَنَبِ الدَّهْرِ *That was in the end of the time* [*past*]. (M.) And ذَنَبُ الوَادِى and الذُّنَابَةُ: both signify the same [i. e. *The end of the valley*]: (A 'Obeyd, M, TA:) or ذُنَابَةٌ and ذَنَابَةٌ and ذَنَبَةٌ signify the *last*, or *latter, parts*, (K, TA,) in some copies of the K, the *last*, or *latter, part*, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and ذَنَابٌ app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that ذَنَابٌ and ذَنَابَةٌ in relation to a valley are pls. of ذَنَبٌ, like as جَمَالٌ and جَمَالَةٌ are pls. of جَمَلٌ: (T:) or ذَنَابَةٌ and ذَنَبَةٌ, (S, Msb,) the former of which is more common than the latter, (Th, S, Msb,) signify the *place to which finally comes the torrent* of a valley: (S, Msb:) the pl. of

ذَنَابَةٌ is ذَنَائِبُ: (T:) the ذَنَبُ of a valley and its مِذْنَبُ are the same; [i. e. the *lowest*, or *lower, part* thereof;] (T;) [for the pls.] أَذْنَابٌ (T, TA) and مَذَانِبُ (TA) signify the *lowest*, or *lower, parts* of valleys: (T, TA:) and أَذْنَابٌ signifies [in like manner] the *last*, or *latter, parts*, of [water-courses such as are termed] تِلَاعٌ. (T, TA. See also مِذْنَبٌ.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنَبَ تَلْعَةٍ [*Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. (T.) And أَذْنَابُ أُمُورٍ means *The last*, or *latter, parts of affairs* or *events*. (M.) You say also, حَدِيثٌ طَوِيلُ الذَّنَبِ [*A long-tailed story;*] *a*

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story that hardly, or *never, comes to an end*. (M.) And يَوْمٌ طَوِيلُ الذَّنَبِ *A day of which the evil does not come to an end:* (TA:) and يَوْمٌ ذَنُوبٌ has this meaning; (T, M, TA;) as though it were long in the tail; (M;) or means *a day of long-continued evil*. (K.) And اتَّبَعَ ذَنَابَةَ القَوْمِ, and الإِبِلِ, *He followed* [*the last of*] *the people*, and *the camels, not quitting their track*. (A.) ___ Also The *followers*, or *dependants*, of a man: (T, TA:) and ذَانِبٌ and ذُنَابَةٌ *a* [*single*] *follower*, or *dependant:* (S, K:) and أَذْنَابٌ (M, A, K) and ذُنَابَى (S) and ذَنَائِبُ [pl. of ذُنَابَةٌ] (A) and ذُنُبَاتٌ, (so in the TT as from the M,) or ذَنَبَاتٌ, (K,) but some state that this last is not said of men, (Ham p. 249,) *followers*, or *dependants*, (S, M, A, K,) of a people or party; (M, K;) and the *lower*, or *lowest, sort*, or the *rabble*, or *refuse*, thereof; (M, A, K;) and *such as are below the chiefs*. (TA.) ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ, in a trad. of 'Alee, means, [accord. to some, *The leader of the religion*] *shall go away through the land with followers*, or *dependants*, (T, * TA,) *and those holding his opinions*. (T. [But see arts. ضرب and عسب.]) And عُقَيْلٌ طَوِيلَةُ الذَّنَبِ, a phrase mentioned by IAar, but not explained by him, app. means [The tribe of] *'Okeyl have numerous horsemen*. (M.) ___ [Also ذَنَبٌ (as will be shown by the use of its pl. in the verse here following) and] ذَنَابٌ, (S, K, TA,) or ذُنَابٌ, (so in the TT as from the M,) The *sequel, consequence*, or *result*, syn. عَقِبٌ, of anything.

(S, M, K.) A poet says,

* تَعَلَّقْتَ مِنْ أَذْنَابِ لَوٍّ بَلِيَّتِى *
* وَلَيْتَ كَلَوٍّ خَيْبَةٌ لَيْسَ يَنْفَعُ *

[*From* considering what might be *the sequels of if,* (i. e. *of the word* لَوْ,) *Thou clungest to* the reflection *Would that I* had done so and so: *but would that, like if, is disappointment: it does not profit*]. (TA.) And one says, مَنْ لَكَ بِذَنَابِ لَوٍّ i. e. [*Who will be responsible to thee for*] *the sequel* [*of the word* لَوْ]? (TA:) [or, as in the Proverbs of El-Meydánee, بِذُنَابَةِ لَوٍّ, which means the same.] ___ ذَنَبُ السَّرْحَانِ: see art. ذ. ___ ذَنَبُ الفَرَسِ سرح *A certain asterism* (نَجْمٌ, M, K, TA) *in the sky,* (TA,) *resembling the* ذَنَب [or *tail*] *of the horse.* (M, K.) [الذَّنَبُ is a name applied to each of several stars or asterisms: as *The star a of Cygnus;* also called ذَنَبُ الدَّجَاجَةِ, and الرِّدْفُ: and *The star beta of Leo;* also called ذَنَبُ الأَسَدِ. And الرَّأْسُ والذَّنَبُ signifies *The two nodes* of a planet: see ذَنَبُ الخَيْلِ ___.] تِنِّينٌ, (K,) or أَذْنَابُ الخَيْلِ, (M,) *A certain herb,* (M, K,) *of which the expressed juice concretes:* so called by way of comparison [to horses' tails: the latter name is now applied to the *equisetum,* or *horse-tail*]. (M.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cxii.,) the *Portulaca oleracea* (or *garden-purslane*) is called in some parts of El-Yemen ذَنَبُ الثَّعْلَبِ.] ذَنَبُ الفَرَسِ *A certain plant, resembling the* ذَنَب [or *tail*] *of the fox;* (M, K;) a name applied by some of the Arabs *to the* ذَنَبَان [q. v.] (T.) ___ [ذَنَبُ السَّبُعِ *Cauda leonis,* i. e. *circium* (or *cirsium*): (Golius, from Diosc. iv. 119:) now applied to *the common creeping way-thistle.* ___ ذَنَبُ الفَأْرَةِ *Cauda muris,* i. e. *plantago.* (Golius, from Ibn-Beytár.) ___ ذَنَبُ الثَّوْرِ *A species of aristida,* supposed by Forskål (Flora Aegypt. Arab. p. civ,) to be the *aristida adscensionis.* ___ ذَنَبُ العَقْرَبِ *Scorpioides,* or *scorpion-grass:* so called in the present day.]

ذَنَبَةٌ, and its pl. ذَنَبَاتٌ: see the next preceding paragraph, in three places.

ذُنَبَاتٌ : see ذَنَبٌ, in the latter half of the paragraph.

ذَنَبَانٌ *A certain plant,* (T, S,) *well known, called by some of the Arabs* ذَنَبُ الثَّعْلَبِ: (T:) *a certain plant having long branches, somewhat dust-coloured* (M, TA) *in its leaves, growing in plain,* or *soft, land, upon the ground, not rising high, approved as pasture,* (TA,) *and not growing except in fruitful years:* (M, TA:) or *a certain herb,* or *plant, like* ذُرَة [or *millet*]; (K;) or *a certain herb having ears at its extremities like the ears of* ذُرَة, (M, TA, *) *and having reeds,* (قصب [i. e. قَصَب], M,) or *twigs,* (قضب [i. e. قُضُب], TA,) *and leaves, growing in every place except in unmixed sand,* [for حُرَّ الرَّمْلِ in the TA, I find in the M حَوَّ الرَّمْلِ,] *and growing upon one stem and two stems:* (M, TA:) or, accord. to AHn, *a certain herb, having a* جزرة [app. meaning *rhizoma like the carrot*], *which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the* طُرْخُون, *agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed;* (M, TA;) *rising about the height of a man,* (TA,) or *half the height of a man;* (M;) *two whereof suffice to satiate a camel:* (M, TA:) [a coll. gen. n.:] n. un. with ة. (M, K.)

ذُنَبِّيٌّ and ذَنَبِّيٌّ: see ذَنَبٌ, first sentence.

ذُنَابٌ : see ذَنَبٌ, in two places.

ذَنَابٌ : see ذَنَبٌ, in five places: ___ and see also مِذْنَبٌ. ___ Also *A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider.* (M, K.)

ذَنُوبٌ A horse (T, S, &c.) *having a long tail:* (T, S:) or *having a full,* or *an ample, tail.* (M, A, K.) [See also أَذْنَبُ.] ___ Hence applied to a day: see ذَنَبٌ, in the latter half of the paragraph. ___ Also *A great* دَلْو [or *bucket*]: (Fr, T, Msb:) or *one that has a* ذَنَب [or *tail*]: (TA:) or *one that is full* (S, M, Msb, K) *of water;* (S, Msb;) not applied to one that is empty: (S, TA:) or *one that is nearly full of water:* (ISk, S:) or *one containing less than fills it:* or *one containing water:* or a دَلْو (M, K) in any case: (M:) or *a bucketful of water:* (A:) masc. and fem.; (Fr, Lh, T, S, M, Msb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) أَذْنِبَةٌ and (of mult., S) ذَنَائِبُ (S, M, K) and ذِنَابٌ. (M, A, * Msb, K.) Fr. cites as an ex.,

* لَنَا ذَنُوبٌ وَلَكُمْ ذَنُوبُ *
* فَإِنْ أَبَيْتُمْ فَلَنَا القَلِيبُ *

[as meaning *For you* shall be *a great bucket, and for us a great bucket: or, if ye refuse* this, *for us* shall be *the well*]. (T.) [Accord. to the K, it also signifies *A grave:* but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying,

* فَكُنْتُ ذَنُوبَ البِئْرِ لَمَّا تَبَسَّلَتْ *
* وَسُرْبِلْتُ أَكْفَانِى وَوُسِّدْتُ سَاعِدِى *

[app. meaning *And I was* as though I were *the corpse of the grave* (lit. *the bucket of the well*) *when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm:* for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abee- 'Áïdh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed خَسِيفٌ: see Kosegarten's Carmina Hudsailitarum, p. 189.] ___ Hence metaphorically applied to *Rain.* (Ham p. 410.) ___ [Hence, also,] *A lot, share,* or *portion:* (Fr, T, S, M, A, Msb,

K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Msb:) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) Also The *flesh of the* [*portion of the back next the back-bone, on either side, which is called the*] مَتْن: (M, K:) or the *part where the* (M;) the *flesh of the lower,* or *lowest, part of the* مَتْن: (S:) or the [*buttocks,* or *parts called*] أَلْيَة *and* مَأْكَم: (M, K:) or the *flesh of the* أَلْيَة *and* مَآكِم: (CK:) and the ذَنُوبَان are the [*two parts called the*] مَتْنَان, (M, K,) *on this side and on that* [*of the back-bone*]: (M:) or ذَنُوب المَتْن means *the flesh that is called* يَرَابِيع المَتْن [which are *the portions of flesh next the back-bone, on either side thereof*]. (A.)

ذُنَيْب [dim. of ذَنَب: and] *i. q.* ذُنَيْبِى, q. v. (TA.)

ذُنَابَة The أَلْف [i. e. *toe,* or *foremost extremity,* also called the أَسَلَة,] of a sandal. (K.) ___ See also ذَنَب, in six places. ___ And see مِذْنَب.

ذَنَابَة : see ذَنَب, in six places: ___ and see مِذْنَب, in two places. ___ ذَنَابَة الطَّرِيق *The point,* or *place, to which the way,* or *road, leads;* syn. وَجْهُهُ. (IAar, M, K.) So in the saying of Abu-l-Jarráh, to a certain man, إِنَّكَ لَمْ تَرْشُدْ ذَنَابَةَ الطَّرِيق [*Verily thou didst not follow a right course in*

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respect of the point, or *place, to which the way* that thou tookest *leads*]. (IAar, M.) Also *Relationship; nearness with respect to kindred;* or *near relationship.* (K.)

ذُنَابَى : see ذَنَب, in three places. ___ It is also applied to *Four* [*feathers*] *in the wing of a bird, after what are called* الخَوَافِى. (S.) ___ It is said in a trad., مَنْ مَاتَ عَلَى ذُنَابَى طَرِيقٍ فَهُوَ مِنْ أَهْلِهِ, meaning [*Whosoever dies*] *purposing to pursue a way leading to some particular end,* [*he is* to be reckoned as one *of the people thereof.*] (TA.) Accord. to Fr and the S, it signifies also *A fluid like*

mucus that falls from the noses of camels: but this is a mistake: the right word, as stated by IB and others, is ذُنَانَى. (L, MF, TA.)

ذُنَيْبَآء *A certain grain that is found in wheat, whereof the latter is cleared* [*by winnowing or other means*]. (M, K.) [See also ذُنَيْنَآء, in art. ذن.]

ذُنَيْبِىٌّ *A certain kind of* [*the striped garments called*] بُرُود [pl. of بُرْد]; (AHeyth, K;) as also ذُنَيْب. (TA.)

ذَانِبٌ *Following in the track* of a thing. (TA.) See also ذَنَبٌ, in the latter half of the paragraph.

أَذْنَبُ A [lizard of the kind called] ضَبّ *having a long tail.* (T, L.) [See also ذَنُوبٌ.]

تَذْنُوبٌ and تُذْنُوبٌ, and with ة: see 2.

مَذْنَبٌ : see the next paragraph.

مِذْنَبٌ *A long tail.* (IAar, T, K.) ___ And [hence, app. for ذُو مِذْنَبٍ], (T,) or مُذَنَّبٌ, (TA, [but see this latter below,]) *A* [*lizard of the kind called*] ضَبّ. (T, TA.) ___ Also, (S, K,) or مَذْنَبٌ, like مَقْعَدٌ, (A,) and مِذْنَبَةٌ, (M, TA,) *A ladle;* (S, M, A, K;) because it has a tail, or what resembles a tail: (M:) pl. مَذَانِبُ. (S, M.) ___ And *A water-course,* or *channel of a torrent, in a tract at the foot of a mountain;* (Lth, T, S, M, A, K;) *not wide;* (A;) or *not very wide;* (M;) or *not very long and wide;* (Lth, T;) as also ذَنَابَةٌ : (S:) the تَلْعَة is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also *a water-course* or *channel of a torrent, between what are termed* تَلْعَتَان; (TA; [see تَلْعَةٌ, and see also مَدْفَعٌ;]) or this is termed ذَنَبُ تَلْعَة; (T;) or it is termed ذَنَابٌ, of which the pl. is ذَنَائِبُ: (M, K:) also *a water-course,* or *channel of a torrent,* [*running*] *to a tract of land:* (M, K:) and *a rivulet,* or *streamlet,* (K,) or the *like thereof,* (AHn, T, M,) *flowing from one* رَوْضَة [or *meadow*] *to another,* (AHn, T, M, K,) and separating *therein;* (T;) as also

ذُنَابَة and ذَنَابَة ; (K;) and the *tract over which this flows* is also called مِذْنَبٌ. (T.) See also ذَنَبٌ, in the middle of the paragraph.

مِذْنَبَةٌ : see the next preceding paragraph.

مُذَنَّبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبٌّ, as seems to be indicated in the TA,] *Finding difficulty in parturition, and therefore stretching out her tail:* (K:) [but accord. to Az,] it is applied to a ضَبٌّ only when he is *striking with his tail a hunter or a serpent desiring to catch him.* (T.) See also مِذْنَبٌ. ___ See also 2, in two places.

مَذْنُوبٌ A man *followed* [*by dependants*]. (A.)

مُذَانِبٌ A camel *that is at the rear of other camels;* (K;) as also مُسْتَذْنِبٌ . (TA.) ___ See also 3.

سَحَابٌ مُتَذَانِبٌ *Clouds following one another.* (A.)

مُسْتَذْنِبٌ : see مُذَانِبٌ. ___ Also One *who is at the tails of camels,* (S, TA,) *not quitting their track.* (TA.)

ذه

ذهْ and ذهِ: see art. ذا.

ذهب

1 **ذَهَبَ**, (S, A, &c.,) aor. ـَـ, (A, K,) inf. n. ذَهَابٌ (S, A, Msb, K) and ذَهَابٌ (TA) and ذُهُوبٌ (S, A, K) and مَذْهَبٌ, (A, K,) *He* (a man, S, [and a beast,]) *went* [*in any manner*, or *any pace*]; *went*, or *passed, along; marched; journeyed; proceeded: went*, or *passed, away; departed:* syn. مَشَى, (A,) or سَارَ, (K,) or مَرَّ: (S, A, K:) and said of a mark or trace or the like [as meaning *it went away*]. (Msb.) [And hence, *It wasted away; became consumed, destroyed, exhausted, spent*, or *expended.*] ___ ذَهَبَ إِلَيْهِ *He went, repaired, betook himself*, or *had recourse, to him*, or *it.* (TA.) And they say also, ذَهَبَ الشَّأْمَ [*He went to Syria*]; making the verb trans. without a particle; for although الشأم is here a special adv. n., they liken it to a vague locality. (TA.) ___ ذَهَبَ عَنْهُ *He*, or *it, went from, quitted, relinquished*, or *left, him*, or *it.* (TA.) ___ ذَهَبَ فِالأَرْضِ, (A, Msb,) inf. n. ذَهَابٌ and ذُهُوبٌ and مَذْهَبٌ, *He went away* [*into the country*, or *in the land*]: (Msb:) [but it often means *he went into the open country*, or *out of doors, to satisfy a want of nature:* or simply] *he voided his excrement*, or *ordure.* (A.) ___ ذَهَبَ بِهِ *He went*, or *went away, with him*, or *it:* (A:) and *he made him*, or *it, to go, go away, pass away*, or *depart;* (A, Msb, K;) as also اذهبه, (S, A, Msb, K,) and اذهب به, (K,) but this is rare; (Zj, TA;) and ذهّبه, inf. n. تَذْهِيبٌ: (MF:) [all may likewise be rendered *he removed, dispelled, put away*, or *banished, it;* properly and tropically: and *he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent*, or *expended, it;* and these meanings may perhaps be intended by أَزَالَهُ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompaniment is necessarily signified; but not otherwise; so that if you say ذَهَبَ بِهِ, the meaning is, *he went away with him*, or *it;* i.

e., *accompanying him,* or *it;* [*he took away,* or *carried off* or *away, him,* or *it;*] but if you say اذهبه or ذهّبه, the meaning is, *he made him,* or *it, to go, go away, pass away,* or *depart, alone, without accompanying him,* or *it:* this, however, is not agreeable with the phrase in the Kur [ii. 16], ذَهَبَ ٱللّٰهُ بنورهم [though this may be well rendered *God taketh away their light*]. (MF, TA.) [Hence,] one says, أَيْنَ يَذْهَبُ بِكَ, which may mean *Where,* or *whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee,* if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يَذْهَبُ بعقلك [*Where,* or *whither, is thine intellect taken away?*]. (Har p. 574.) [In like manner one says, ذَهَبَ عَقْلُهُ *His reason,* or *intellect, quitted him,* or *forsook him; he became bereft of his reason,* or *intellect.* And ذَهَبَ فُؤَادُهُ *His heart forsook him,* or *failed him,* by reason of fear or the like.] And ذَهَبَ لَحْمُهُ [*His flesh wasted away*]. (K in art. بحر, &c.) And ذَهَبَ الرَّجُلُ فِى القَوْمِ *The man became lost* [or *he disappeared*] *among the people,* or *party.* (A.) And ذَهَبَ المآءُ فِى اللَّبَنِ *The water became lost* [or *it disappeared*] *in the milk.* (A.) ___ ذَهَبَ عَلَيْهِ *It escaped his memory; he forgot it.* (A, TA.) And *It was,* or *became, dubious, confused,* or *vague, to him.* (MA.) ___ ذَهَبَ مَذْهَبًا حَسَنًا (S, A, TA) *He pursued a good way, course, mode,* or *manner, of acting* or *conduct* or *the like.* (TA.) And ذَهَبَ فِى الدِّينِ مَذْهَبًا *He formed,* or *held, an opinion,* or *a persuasion,* or *a belief, respecting religion:* or, accord. to Es-Sarakustee, *he introduced an innovation in religion.* (Msb.) And ذَهَبَ مَذْهَبَ فُلَانٍ *He pursued the way, course, mode,* or *manner, of acting* &c. *of such a one.* (Msb.) And ذَهَبَ لِذَهْبِهِ and لِمَذْهَبِهِ *He pursued his way, course, mode,* or *manner, of acting* &c. (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ *He betook himself to* [or *took to* or *held*] *a belief, a creed, a persuasion, a doctrine, an opinion, a tenet,* or *a body of tenets* or *articles of belief.* (K, TA.) And فُلَانٌ يَذْهَبُ إِلَى قَوْلِ أَبِى

حنيفة *Such a one takes to,* or *holds,* [*the saying,* or] *the belief, creed, persuasion, doctrine,* &c., *of Aboo-Haneefeh.* (A.) [And ذَهَبَ إِلَى أَنَّ الأَمْرَ كَذَا *He held,* or *was of opinion, that the thing,* or *affair,* or *case, was so.* And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ *He regarded a word,* or *an expression,* in his manner of using it, *as equivalent to another word,* or *expression;* as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain perticle because it is syn. with a verb that is trans. by means of that same particle: and also *he regarded a word,* or *an expression,* as *etymologically relating,* or *traceable, to another word,* or *expression.* And ذَهَبَ بِهِ إِلَى مَعْنًى كَذَا *He regarded it,* or *used it,* (i. e. a word, or an expression,) *as relating to such a meaning,* or *as*

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meaning such a thing.] ___ ذَهَبَ فِى طَلَبِ الشَّىْءِ كُلَّ مَذْهَبٍ [*He tried every way,* or *did his utmost, in seeking the thing*]. (K in art. موت.) And ذَهَبَ فَاللِّينِ كُلَّ مَذْهَبٍ [*It attained the utmost degree of softness*]: said of the skin. (TA in that art.) ___ اذْهَبْ إِلَيْكَ *Betake,* or *apply, thyself to thine own affairs;* or *occupy thyself therewith.* (T and K * voce إِلَى ___.) ذَهَبَ إِلَى أَبِيهِ فِى الشَّبَهِ *i. q.* نَزَعَ [*He inclined to his father in likeness; resembled him;* or *had a natural likeness to him*]. (S in art. ذهب.) نزع, (S, K,) aor. ـَـ , (K,) inf. n. ذَهَبٌ; (TA;) and ذِهَبٌ, with two kesrehs, (IAar, K,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) *He* (a man) *saw gold in the mine,* (S,) or *came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof,* (K,) *and his eyes became dazzled, so as not to close,* or *move, the lids,* or *became confused, so as not to see,* (S, K,) *by reason of the greatness thereof in his eye:* (S:) it

is derived from ذَهَبٌ: and the epithet applied to a man in this case is ذَهَبٌ . (TA.)

2 **ذَهَّبَ** see 1, in the former half of the paragraph, in two places: and see also 4.

4 **أَذْهَبَ** see 1, in the former half of the paragraph, in three places. Also اذهبه, (Msb, K,) inf. n. إِذْهَابٌ; (S;) and ذهّبه , (K,) inf. n. تَذْهِيبٌ; (S;) *He gilded it; did it over with gold.* (S, Msb, K.)

Q. Q. 2 **تَمَذْهَبَ** , from مَذْهَبٌ, is used by late writers as meaning *He followed,* or *adopted, a certain religious persuasion* or *the like.*]

ذَهْبٌ : see مَذْهَبٌ: and see also the last sentence of the paragraph here following.

ذَهَبٌ [*Gold;*] *a certain thing well known;* (S, Msb, &c.;) accord. to several of the leading lexicologists, (TA,) *i. q.* تِبْرٌ; (A, L, K, &c.;) but it seems to have a more general meaning; for تِبْرٌ is specially applied to *such* [*gold*] *as is in the mine,* or *such as is uncoined and unwrought:* (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S, * Msb, K, * TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ذَهَبَةٌ , (Msb, TA,) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (K,) signifying *a piece of* ذَهَبٌ [or *gold*]: (S, A, L, TA:) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem.: ذُهَيْبَةٌ is the dim. of ذَهَبٌ, the ة being added because the latter word is fem., like as it is in قُوَيْسَةٌ and شُمَيْسَةٌ; or it is the dim. of ذَهَبَةٌ, and signifies *a little piece of* ذَهَبٌ [or *gold*]: (TA:) the pl. of ذَهَبٌ is أَذْهَابٌ [a pl. of pauc.] (S, A, Msb, K) and ذُهُوبٌ (S, K) and ذُهْبَانٌ (Nh, Msb, K) and ذِهْبَانٌ. (Nh, TA.) [مَآءُ الذَّهَبِ means *Water-gold; goldpowder mixed with size, for ornamental writing &c.*] ___ The *yolk,* or the *entire contents,* i. e. *yolk and white,* (مُحّ, K, TA, with the unpointed ح, TA, [in the CK and in my MS. copy of the K مُخّ,]) *of an egg.* (K.) Also, (S, K,) in a copy of the T written ذَهْبٌ , (TA,) *A certain measure of capacity, for corn, used by the people of ElYemen,* (S, K,) *well known:* (S:) pl. ذِهَابٌ (K) and أَذْهَابٌ, [the latter a pl. of pauc.,] (S, K,) and pl.

pl. [i. e. pl. of the latter of the pls. above] أَذَاهِبُ, (S, and so in the K accord. to the TA,) mentioned by A' Obeyd, (S,) or أَذَاهِيبُ. (So in the CK.)

ذَهْبٌ : see 1, last sentence.

ذَهْبَةٌ *A rain:* (S:) or *a weak rain:* or *a copious rain:* (A'Obeyd, K:) pl. ذِهَابٌ. (A'Obeyd, S, K.)

ذَهَبَةٌ : see ذَهَبٌ, first sentence.

ذَهُوبٌ : see ذَاهِبٌ.

ذَهِيبٌ : see مُذْهَبٌ, first sentence.

ذُهَيْبَةٌ : see ذَهَبٌ, first sentence.

ذَاهِبٌ [part. n. of ذَهَبَ;] *Going* [*in any manner,* or *any pace*]; *going,* or *passing, along; marching; journeying; proceeding: going,* or *passing, away; departing:* [&c.:] (A, K:) and ذَهُوبٌ signifies the same [in an intensive manner]. (K.) ___ [ذَاهِبٌ فِى الطُّولِ means *Excessive in length* or *tallness.*]

مَذْهَبٌ is an inf. n.: (JK, A, K:) ___ and also signifies *A place of* ذَهَابٌ [or *going,* &c.]: and *a time thereof.* (JK.) ___ [Also *A place to which one goes:* see an ex. voce مَحْضَرٌ. ___ And hence,] *A place to which one goes for the purpose of satisfying a want of nature; a privy;* (TA;) *i. q.* مُتَوَضَّأٌ; (JK, A, K, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) ___ [Also *A way by which one goes* or *goes away.* ___ And hence, as in several exs. in the first paragraph of this art.,] *A way, course, mode,* or *manner, of acting* or *conduct* or *the like:* (Msb, K, TA:) [*a way that one pursues in respect of doctrines and practices* in religion &c.; and particularly *a way of believing, opining, thinking,*

or *judging;*] *a belief, a creed, a persuasion, a doctrine, an opinion, a tenet,* or *a body of tenets* or *articles of belief;* (K, TA;) *an opinion* in, or respecting, religion; and, accord. to Es-Sarakustee, *an innovation* in religion: (Msb:) and ذَهْبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبُ. Hence, ذَوُو مَذَاهِبُ *Persuasions,* as meaning *persons holding particular tenets in religion* or *the like.*] ___ Also *Origin:* (Ks, Lh, K:) so in the sayings, مَا يُدْرَى لَهُ أَيْنَ مَذْهَبُهُ and لَا يُدْرَى لَهُ مَذْهَبٌ, i. e. *It is not known whence is his origin.* (Ks, Lh, TA.)

مُذْهَبٌ *Gilt,* or *done over with gold;* (S, A, K;) as also مُذَهَّبٌ (A, K) and ذَهِيبٌ . (T, K.) ___ Also sing. of مَذَاهِبُ, which signifies *Skins gilt,* (ISk, JK, TA,) i. e. *having gilt tines,* or *stripes, regularly,* or *uniformly, succeeding one another:* (ISk, TA:) or *gilt straps* or *thongs:* (S, TA:) and *variegated,* or *figured,* [*garments of the kind called*] بُرُودٌ: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مُذْهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning *Adorned with gilding*]. (TA.) ___ Applied to a horse, *Of a red colour tinged over with yellow;* (TA;) and so كُمَيْتٌ مُذْهَبٌ [i. e. *of a gilded bay colour*]: (S, TA:) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) المُذْهَبُ is also a name of *The Kaabeh.* (K, TA.) See also the next paragraph, in three places.

مُذْهِبٌ *A gilder.* (S.) ___ المُذْهِبُ , explained by Lth as the name of *A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of* [*the ablution termed*] الوُضُوءُ, (K, * TA,) *and on other occasions,* (TA,) is [said to be] correctly [المُذْهِبُ,] with kesr to the هـ: (K:) applied to *the devil,* (TA in art. شيط,) as meaning *he who embellishes,* or *renders goodly in appearance,* acts of disobedience [to God], as also المُهَذِّبُ, (Fr, TA in art. هذب,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, بِهِ مُذْهِبٌ means [*In him is*] *a vain*

suggestion [*of the devil*] *respecting the water, and* [*respecting*] *the using much thereof in the* وُضُوْء: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K, it is correctly المُذْهِب. (TA.) Az says that the people of Baghdád apply the appellation مُذْهِبٌ to A man *who inspires vain suggestions;* and that the vulgar among them pronounce it مُذْهَبٌ . (TA.)

مَذْهَبَةٌ [*A cause,* or *means, of doing away with, removing, dispelling,* or *banishing*]. Fasting is said, in a trad., to be مَذْهَبَةٌ لِلْأَشَرِ [i. e. *A cause,* or *means, of dispelling exultation,* or *excessive exultation, and resting the mind upon things agreeable with natural desire*]. (T and S voce مَحْسَمَةٌ, q. v.)

مُذَهَّبٌ : see مُذْهَبٌ.

ذهل

1 **ذَهَلَ عَنْهُ**, (JK, S, Msb, K,) aor. ـَـ, (S, K,) inf. n. ذَهْلٌ, (JK, S,) or ذُهُولٌ, (Msb,) or both; (K;) and ذَهِلَ, (S, Msb,) aor. ـَـ, (Msb,) inf. n. ذُهُولٌ; (S;) *He forgot it,* or *neglected it;* (S;) *he was,* or *became, unmindful of it;* (S, Msb:) or *he neglected it intentionally;* (JK, T, M, K, * TA; عَلَى عَهْدٍ in the K being a mistake for عَلَى عَمْدٍ, as in the [JK and T and] M; TA;) or *in consequence of his being diverted by something:* (T, K:) or *he forgot it,* or *dismissed it from his mind, intentionally, and became diverted from it:* (Z, Msb:) ذُهُولٌ is the *neglecting a thing, dismissing it from the mind:* (Ham p. 31:) or the *quitting a thing, with confusion,* or *perplexity,* or *alienation of mind, such as arises from fear* &c.: (Ksh and Bd in xxii. 2:) or the *being diverted from one's constant companion,* or *familiar, so*

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as to forget him; and *being content to relinquish him:* (K;) or *diversion that occasions grief and forgetfulness.* (Er-Rághib, TA.) Hence, in the Kur [xxii. 2], يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ [*On the when thou shalt see it, every woman giving suck shall forget,* or *neglect,* &c., *what she has suckled*]. (TA.) See also what next follows.

4 **أَذْهَلَنِى عَنْهُ**, (JK, * S, Msb, TA,) inf. n. إِذْهَالٌ, (TA,) *It* (a thing, JK, S, TA,) or *he,* (a man, Msb,) *caused me to forget it,* or *neglect it;* (S;) or *to be unmindful of it;* (S, Msb;) or *to neglect it intentionally:* (JK:) [like أَذْهَنَنِى عنه:] and sometimes one says ذَهَلَنِى ; (Msb, TA;) [like ذَهَنَنِى;] but this is rare; or, rather, unknown. (TA.)

ذَهْلٌ : see what next follows.

جَآءَ بَعْدَ ذُهْلٍ مِنَ اللَّيْلِ , (S, K, *) and ذَهْلٍ , (S, K,) *He came after a short portion,* or *a period,* (ساعة, K, or هدء, S,) *of the night:* (S, K:) so called because sleep causes men to forget (يُذْهِلُ النَّاسَ) therein: (Ham p. 4:) or *a large portion; such as the third,* or *the half:* so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with د. (TA.) ذُهْلٌ also signifies The *tree* [or *plant*] بَشَام [q. v.]. (JK, Sgh, K.)

ذُهْلُولٌ A horse *fleet,* or *swift:* (K:) or *light,* or *active:* and so a man: pl. ذَهَالِيلُ. (JK.)

ذَاهِلٌ [act. part. n. of 1. ___ And] A man *who cares not for ornament and the anointing of himself.* (JK.)

ذهن

1 **ذَهِنَ**, (MA, TA,) aor. ـَـِ, (TA,) inf. n. ذَهْنٌ and ذَهَنٌ, (MA, KL,) *He was,* or *became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing,* (MA, KL, PS, TA,) and *endowed with a retentive mind.* (KL, PS.) You say, اذْهَنْ إِلَى مَا أَقُولُ *Understand thou what I say.* (TA.) And هُوَ لَا يَذْهَنُ شَيْئًا *He does not understand anything.* (TA.) And ذَهَنْتُ كَذَا وَكَذَا *I understood such and such things.* (TA) And ذَهَنْتُ عَنْ كَذَا *I understood from such a thing.* (TA.) ذَاهَنَنِى فَذَهَنْتُهُ: see 3. ___ ذَهَنَنِى عَنْهُ, and أَذْهَنَنِى, and اسْتَذْهَنَنِى, *He,* or *it, made me to forget it; diverted me from remembering it:* (K, * TA:) [like ذَهَلَنِى عَنْهُ, and أَذْهَلَنِى.] And ذُهِنَ *Memory,* or *understanding, escaped him,* or *left him.* (JK.)

3 **ذَاهَنَ** ذَاهَنَنِى فَذَهَنْتُهُ *He vied with me,* or *contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill,* or *knowledge, and I surpassed him* [*therein,* i. e.,] *in* ذِهْنٍ. (K.)

4 **أَذْهَنَ** see 1.

10 **إِسْتَذْهَنَ** see 1. ___ You say also, اسْتَذْهَنَكَ حُبُّ الدُّنْيَا *The love of the present world took away,* or *has taken away, thy* ذِهْنٌ [i. e. *intelligence, understanding,* &c.]. (TA.) ___ And اسْتَذْهَنَتِ السَّنَةُ القَصَبَ *The year of drought took away the* ذِهْنٌ, i. e. *pith* (نِقْىٌ), *of the canes,* or *reeds.* (TA.)

ذِهْنٌ (JK, S, Msb, K, &c.) and ذَهَنٌ (S, K) *Intellect, intelligence, understanding, sagacity, acuteness, skill,* or *knowledge;* syn. عَقْلٌ, (JK, K,) and فَهْمٌ, (K,) and فِطْنَةٌ, (S, Msb, K,) and ذَكَآءٌ; (Msb;) and

retentiveness of mind, or *memory:* (JK, * S, * K:) or, as some say, *a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses:* strength thereof is termed ذَكَآءٌ: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فِطْنَةٌ: (TA:) pl. أَذْهَانٌ. (Msb, K. *) One says, اجْعَلْ ذِهْنَكَ إِلَى كَذَا وَكَذَا [*Apply thine intellect,* &c., *to such and such things*]. (TA.) [Both are also inf. ns.: see 1, first sentence.] ___ Also, the former, *Strength:* (JK, S, K:) and *fat:* (JK, K:) pl. as above. (K.) One says, مَا بِرِجْلَيَّ ذِهْنٌ *There is not in my legs any strength to walk.* (TA.) And هُوَ مِنْ أَهْلِ الذِّهْنِ and الأَذْهَانِ *He is of those endowed with strength* [*of body:* and also, *of those endowed with intelligence,* &c., and *intelligent faculties*]. (TA.) And مَا رَأَيْتُ بِالإِبِلِ ذِهْنًا *I saw not, in the camels, fat* and *strength.* (JK.) ___ Also The *pith* (نِقْى) of canes, or reeds. (TA.) See also ذَهَنٌ.

ذَهَنٌ : see the next preceding paragraph.

ذَهِنٌ and ذِهْنٌ *Intelligent, possessed of understanding, sagacious, acute, skilful,* or *knowing,* [and *endowed with a retentive mind;*] each [said to be] a possessive epithet, [signifying *possessing* ذِهْنٌ, though the former is agreeable with a general rule as part. n. of ذَهَنٌ,] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

ذِهْنِىٌّ [*Of,* or *relating to, the* ذِهْنٌ, or *intellect,* &c.; *intellectual; subjective; ideal.* Hence, الأُمُورُ الذِّهْنِيَّةُ *Intellectual things; the things that are conceived in the mind,* or *considered subjectively;* opposed to الأُمُورُ الخَارِجِيَّةُ.]

ذو

ذُو meaning صَاحِب [i. e. *A possessor, an owner, a lord,* or *a master,* but often better rendered *having, possessing, possessed of,* or *endowed with*], (T, S, M, Mgh, Msb, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Msb, &c.,) is originally ذَوًا, like عَصًا, the ا being changed from و; (S;) or it is originally ذَوَّى; and if one used it as a proper name, he would say, هٰذَا ذَوَّبَقَدْ جَآءَ [*This is Dhawà, he has come*]; (M;) [not ذَوًا, as in copies of the S; i. e.,] its third radical letter is ى, not, as J says, و; this ى being afterwards suppressed; (IB;) [so that the word becomes ذَوٌ, and then, by reason of its being prefixed to another noun, ذُو, like as أَبُو, the original form of أَبٌ, becomes أَبُو:] it is declined [like أَبُو] with و and ا and ى; (Msb;) [i. e.,] the nom. case is ذُو, accus. ذَا, and gen. ذِى: (Mgh:) the fem. is ذَاتُ; (T, S, M, Mgh, Msb, K; in a copy of the M, ذَاة, and the CK, ذَاةٌ [as though it were not a prefixed noun];) and in the case of a pause, some say ذَاتْ, and others say ذَاهْ: (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., ذَوَا, (S, * M,) [accus and gen. ذَوَىْ;] fem. ذَوَاتَا, (T, M, Mgh, Msb, K,) for which ذَاتَا is allowable in poetry, but ذَوَاتَا is better, (T,) [accus, and gen. ذَوَاتَىْ:] pl., masc., ذَوُو, (T, *, S, * M, Msb, K, but omitted in the CK,) [accus, and gen. ذَوِى;] fem. ذَوَاتُ, (T, S, * M, Mgh, Msb, K,) accus. and gen. ذَوَاتِ; (S;) and أُولُو and أُولَات are like ذَوُو and ذَوَات [in signification]. (T. [See art. الو.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article ال. (S.) [Thus you say رَجُلٌ ذُو مَالٍ *A man a possessor of wealth;* and الرَّجُلُ ذُو المَالِ *The man the possessor of wealth.*] In the phrase غَيْرَ ذَاتِ الشَّوْكَةِ [*Not those possessed of weapons,* &c.], in the Kur [viii. 7], the fem. form is used as meaning the طَائِفَة [or party]. (T.) صَارَ ذَا ذَنْبٍ [*He became one having a sin,* or *crime,* &c., *attributable to him,* i. e. *he had a sin,* &c., *attributable to him,*] means تَحَمَّلَ ذَنْبًا [*he became chargeable with a sin,* &c.]. (Msb in art. ذنب.) ___ Accord. to the S, it is not prefixed to a pronoun

(مضمر); nor to a proper name, such as زيد and عمرو and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

* إِنَّمَا يَصْطَنِعُ المَعْرُوفَ فِى النَّاسِ ذَوُوهُ *

[*Only they who are possessors thereof do that which is good among men*]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) هٰذَا ذُو زَيْدٍ (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibráheem, the preceptor of Th, meaning *This is Zeyd,* (M, TA,) i. e., *this is the owner of the name Zeyd;* (M, K, TA;) and [perhaps] by the name ذُو الخَلَصَةِ, for الخلصة is [said by some to be] the name of a certain idol, and ذو is a metonymical appellation of its بيت; and by the proper names ذُو رُعَيْنٍ and ذُو يَزَنَ and [accord. to some] ذُو جَدَنٍ [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] ___ ذَوُو الأَرْحَامِ, [or, as in the Kur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ, pls. of ذُو الرَّحِمِ,] in the classical

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language, means [*The possessors of relationship;* i. e.] any *relations:* and in law, any *relations that have no portion* [*of the inheritances termed* فَرَائِض] *and are not* [*such heirs as are designated by the appellation*] عَصَبَة [q. v.: they are so called because they are *relations by the women's side:* see رَحِمٌ]. (KT, TA.) ___ If you form a pl. from ذُو مَالٍ, you say, هٰؤُلَآءِ ذَوُونَ [*These are possessors* of wealth]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, الذَّوُونَ signifies *The former,* or *first,* [*of persons,*] and *the more,* or *most, distinguished.* (T, TA. *) Also, (S, M,) and الأَذْوَآءُ, [which is another pl. of ذُو,] (S,) *The kings* (S, M) *of El-Yemen, of the tribe of Kudá'ah,* (S,)

whose surnames commenced with ذُو, (M,) [i. e.] *who were named* [or rather *surnamed*] (S) ذُو يَزَنَ (S, M) *and* ذُو جَدَنَ *and* ذُو نُوَاسٍ (S) *and the like.* (S, M.) قُرَشِىٌّ لَيْسَ مِنْ ذِى وَلَا ذُو, occurring in a trad., means *A Kurashee* in respect of lineage, *not of the* أَذْوَآء [above mentioned]. (TA.) ___ [ذُو and ذَات and ذَا and ذِى are also used as prefixed nouns in various expressions here following, in several thereof as meaning *Something in possession,* or *the like; not a possessor:* or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase ذَاتُ اليَد (mentioned below) in Har p. 93, that which is contained is made to be as though it were the possessor (صَاحِب) of that which contains.] ___ مَوَّتَ ذَا بَطْنِهَا [*He killed what was in her belly*]. (Har ubi suprá.) And وَضَعَتِ المَرْأَةُ ذَا بَطْنِهَا, (T,) or ذَاتَ بَطْنِهَا, (TA,) *The woman brought forth* [*her child*]. (T, TA.) And نَثَرَتْ ذَا بَطْنِهَا *She brought forth many children.* (T in art. نثر; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is نَثَرَتْ بَطْنَهَا.) And أَلْقَتِ الدَّجَاجَةُ ذَا بَطْنِهَا *The hen laid her egg,* or *eggs:* or *muted.* (Mgh.) And أَلْقَى الرَّجُلُ ذَا بَطْنِهِ *The man ejected his excrement,* or *ordure.* (T.) And الذِّئْبُ مَغْبُوطٌ بِذِى بَطْنِهِ *The wolf is envied* [*for what is in his belly,* or] *for his distention of the belly* [*with food*]. (TA.) ___ [In like manner,] ذَاتُ اليَد means *Wealth;* as though it were the possessor of that which contains it: (Har ubi suprá:) [or *what is in the possession of the hand:*] or *what one possesses, of wealth;* because gained by the hand and disposed of by the hand. (Har p. 66.) You say, قَلَّتْ ذَاتُ يَدِهِ *What his hand possessed became little in quantity;* (Lth, T;) or *the possessions accompanying his hand;* (Mgh;) app. meaning *his riches.* (Lth, T.) ___ ذَاتُ الرِّئَة and ذَاتُ الجَنْب are *Two well-known diseases.* (TA. [See arts. رأى and عَلِيمٌ بِذَاتِ ___.]) جنب الصُّدُور, in the Kur iii. 115, means [*Acquainted,* or *well acquainted,*] *with what is in the minds:* (Ksh, Bd, Jel: [and the like is indicated in the Mgh:]) or *with the true,* or *real, nature of the notions that are concealed in the minds:* (IAmb, T:) or *with the hidden things of the minds:* or *with the minds themselves.* (Msb. [If the last meaning be correct, the phrase should be mentioned with others later in this

paragraph.]) [And similar to this is the saying,] عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ *He knew it from what he conceived in his mind* [without his being informed thereof; i. e. *he knew it of himself*]. (Lth, T.) And جَآءَ مِنْ ذِنَفْسِهِ and مِنْ ذَاتِ نَفْسِهِ (M, K) *He came* [*from a motive in his own mind; of himself;*] *of his own accord;* or *willingly;* syn. طَيِّعًا: (M, TA:) in the copies of the K, طَبْعًا; but the former is the right explanation. (TA.) And مَا كَلَّمْتُ فُلَانًا ذَاتَ شَفَةٍ and ذَاتَ فَمٍ *I spoke not to such a one a word.* (AZ, T.) ___ ذَاتَ الْيَمِينِ and ذَاتَ الشِّمَالِ [are adverbial expressions, and] mean *In the direction of the right hand* and *of the left:* properly *in the direction that has the name of the right hand* [and *that has the name of the left hand*]. (Bd in xviii. 16.) And أَتَيْنَا ذَا يَمِينٍ means *We came on the right hand.* (TA.) ___ ذَاتَ مَرَّةٍ and ذَا صَبَاحٍ [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (S:) you say, لَقِيتُهُ ذَاتَ مَرَّةٍ [*I met him once,* or *once upon a time*], (S,) and ذَاتَ الْمِرَارِ *many times,* (M and K in art. مر,) or *sometimes,* (S in that art.,) and ذَاتَ يَوْمٍ (Fr, T, S) i. e. مَرَّةً فِى يَوْمٍ [*once upon a day,* or *one day*], therefore you use the fem. form, (T,) and ذَاتَ لَيْلَةٍ [*one night*], (Fr, T, S,) and ذَاتَ غَدَاةٍ [*one morning,* or *one morning between daybreak and sunrise*], and ذَاتَ الْعَشَآءِ [*once in the evening at nightfall*], (S,) meaning, accord. to Th, *in the hour,* or *time, in which is nightfall,* (T,) and ذَاتَ الزُّمَّيْنِ (Fr, T, S) [*some time ago, or*] *three* [*or more, to ten,*] *seasons ago,* (مُذْ ثَلَاثَةُ أَزْمَانٍ, T, [by ازمان being app. meant periods of two, or three, or six, months,]) and ذَاتَ الْعُوَيْمِ (Fr, T, S) [*some years ago,* or] *three years ago* (T,) or *three years ago* or *more, to ten;* (Az on the authority of AZ, TA in art. عوم;) and ذَا صَبَاحٍ [*one morning*], and ذَا مَسَآءٍ [*one evening*], (T, S,) and ذَا صَبُوحٍ [lit, *at a time of drinking the morning-draught*], and ذَا غَبُوقٍ [lit. *at a time of drinking the evening-draught*]; in these four instances without ة: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say ذَاتَ شَهْرٍ nor ذَاتَ سَنَةٍ: (S:) or one may also well say ذَاتَ صَبَاحٍ, like ذَاتَ يَوْمٍ; for ذا and ذات both mean the *time:* and accord. to IAar, one says, أَتَيْتُهُ ذَاتَ الصَّبُوحِ and ذَاتَ الْغَبُوقِ, as meaning *I*

came to him in the morning, or *in the morning between daybreak and sunrise,* and *in the evening,* or *in the evening between sunset and nightfall.* (T.) ___ You say also, لَقِيتُهُ ذَاتَ يَدَيْنِ, (TA,) or لَقِيتُهُ أَوَّلَ ذِى يَدَيْنِ (M) and ذَاتَ يَدَيْنِ, (AZ, M, Msb, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning *I met him the first thing,* (M,) or *first of everything.* (AZ, Msb, TA.) And أَفْعَلُهُ أَوَّلَ ذِى يَدَيْنِ and ذَاتَ يَدَيْنِ [*I will do it the first thing,* or *first of everything*]. (M.) And أَمَّا أَوَّلَ ذَاتَ يَدَيْنِ فَإِنَّنِى أَحْمَدُ ٱللّٰهَ, (AZ, M, Msb,) i. e. [*Whatever be the case, the first thing,* or] *first of everything, I praise God.* (AZ, Msb.) ___ [Respecting the phrase ذَاتُ البَيْنِ, which has two contr. meanings, see art. بين. It is inadequately explained in this art. in the T and M and K, as follows.] وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ, (T, M, K, *) in the Kur [viii. 1], accord. to Ahmad Ibn-Yahyà, means [*And do ye rightly dispose,* or *arrange,* or *order,*] *the case that is between you:* (T:) or, accord. to Zj, (M,) *that wherein consists your union;* (حَقِيقَةَ وَصْلِكُمْ, M, K;) i. e. be ye of one accord, or in unison, respecting that which God and his Apostle have commanded: (M:) or ذَاتُ البَيْنِ means *the state of circumstances whereby the Muslims become of one accord,* or *in unison:* (K:) this is the meaning in the saying, اَللّٰهُمَّ أَصْلِحْ ذَاتَ البَيْنِ [*O God, do Thou rightly dispose* &c.]. (M.) ___ ذَاتٌ is sometimes used as a noun independent in its meaning, (Mgh, Msb,) so as to denote material [or real] things; (Msb;) and is described by the epithets مُتَمَيِّزَةٌ [or distinct] (Mgh, Msb) and قَدِيمَةٌ [as meaning that has existed from eternity] (Mgh) and مُحْدَثَةٌ [as meaning that has been brought into existence]. (Mgh, Msb.) Thus used, (Msb,) it signifies The *essence* of a thing, meaning *that by being which a thing is what it is,* or *that in being which a thing consists;* or the *ultimate and radical constituent* of a thing: and the *essence* as meaning the *peculiar nature* of a thing: syn. حَقِيقَةٌ, (T, IB, Msb, TA,) and مَاهِيَّةٌ, (Msb,) and خَاصَّةٌ: (T, IB, TA:) it is also used as meaning a thing's *self:* (Mgh, * Msb:) [a man's *self,* or *person:* (see شَخْصٌ:)] and *a thing; a being; anything, whatever it be;* every شَىْءٌ being a ذَاتٌ, and every ذات being a شىء: (Aboo-Sa'eed, Mgh, Msb:) and particularly *a substance,* or *thing that subsists by itself:*

[hence اسم ذات meaning *a real substantive;* also termed اسم عين: opposed to اسم معنى, i. e. an ideal substantive:] and [hence] it signifies also *a word that is independent in its meaning;* [i. e. ذاتٌ (alone), though oftener used in the sense assigned above to اسم ذات, signifies also, absolutely, *a substantive;*] opposed to صفةٌ as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of حقيقةٌ and خاصَّةٌ, is forbidden by most persons: (TA:) [for] ذاتُ ٱللّٰه [as meaning *The essence of God*], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix ة; so that one does not apply to Him the epithet علَّامةٌ, though He is the all-surpassing in knowledge. (Msb.) The phrase فى ذات ٱللّٰه is like فى جنْب ٱللّٰه [*In,* or *in respect of, that which is the right,* or *due, of God;* or *in,* or *in respect of, obedience to God,* or *the means of obtaining nearness to God,* or *the way of God*]: and like لوجه ٱللّٰه [*for the sake of God;* or *to obtain the countenance,* or *favour,* or *approbation,* or *recompense, of God*]: (Msb:) or it means *in obedience to God;* and *in the way of God* or *his religion:* (TA:) [or it may be rendered *for the sake of God Himself;* and so

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لوجه ٱللّٰه: it is said to have been used by the Arabs [of the classical age], as well as by Aboo-Temmám, [who was a Muwelled;] (Mgh, Msb, *) but some deny that it occurs in the old language. (Msb. [See, however, an ex. from a trad. voce أُخيشن.]) [It is said that] the phrase مجلَّتهم ذاتُ الإله, used by En-Nábighah, (Msb,) i. e. EdhDhubyánee, (TA in art. جل,) means *Their book is the service of God Himself:* (Msb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of ذات as meaning *their book is that of God,* in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nábighah is محلَّتهم ذاتُ الإله, with حاء, [i. e. *their abode is* in a peculiar manner *that of God,*] meaning, their abode is one of pilgrimage and of sacred sites. (S and TA in art. ذو ___.) جل is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T, * TA.) Az

says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعِ كَذَا مَعَ ذِى عَمْرٍو, i. e. *We were in such a place with Amr:* (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i. e. *'Amr was with us:* and أَتَيْنَا ذَا يَمَنٍ, meaning أَتَيْنَا اليمن [*We came to El-Yemen*]. (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذا. And see لَا ذَا جَرَمَ and لَا أَنْ ذَا جَرَمَ and لَا عَنْ ذَا جَرَمَ and لَا ذَا جَرَ (in which ذا is in like manner redundant, as are also أَنْ and عَنْ, the latter of which is a dial. var. of the former of them,) in art. جرم: perhaps belonging to the present art., like أَتَيْنَا ذَا يَمَنٍ; or perhaps to art. ذا. See also what is said respecting ذُو prefixed to a proper name in an early portion of this paragraph.] ___ It is also used in the sense of الَّذِى, (T, S, M, K,) in the dial. of Teiyi, (T, S, TA,) for the purpose of qualifying a determinate noun (S, M, K) by means of a proposition which it connects with that noun: (M, K:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (S, M, K) and a fem., (S,) and exhibits no sign of case: (M, K:) you say, أَنَا ذُو عَرَفْتُ [*I who knew*], and ذُو سَمِعْتُ [*who heard*]; and هٰذِهِ المَرْأَةُ ذُو قَالَتْ كَذَا [*This is the woman who said such a thing:* (S:) and أَتَانِى ذُو قَالَ ذٰلِكَ [*He who said that came to me*]; and أَتَانِى ذُو قَالَا ذٰلِكَ [*They two who said that came to me*]; and أَتَانَ ذُو قَالُوا ذٰلِكَ [*They who said that came to me*]. (M.) But Fr says, I heard an Arab of the desert say, بِالفَضْلِ ذُو فَضَّلَكُمُ ٱللّٰهُ بِهِ وَالكَرَامَةِ ذَاتُ أَكْرَمَكُمُ ٱللّٰهُ بِهَا [*By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you*]; thus they use ذَاتُ in the place of الَّتِى, and they make it to be with refa in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هٰذَانِ ذُو تَعْرِفُ and هَاتَانِ ذُو تَعْرِفُ [*These two whom,* or *which, thou knowest*]; and a poet says, [namely, Sinán Ibn-El-Fahl, of the tribe of Teiyi, (Ham p. 292,)]

* فَإِنَّ المَآءَ أَبِى وَجَدِّى *
* وَبِئْرِى ذُو حَفَرْتُ وَذُو طَوَيْتُ *

[*For verily the water is the water of my father and my grandfather, and my well*

which I dug and which I cased; making ذو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هٰذَانِ ذَوَا قَالَا ذَاكَ [*These two who said that*], and هٰؤُلَآءِ ذَوُوا قَالُوا [*These who said*], and هٰذِهِ ذَاتُ قَالَتْ [*This* female *who said*]; and he cites the saying of a poet,

* جَمَعْتُهَا مِنْ أَيْنُقٍ سَوَابِقْ *

* ذَوَاتُ يَنْهَضْنَ بِغَيْرِ سَائِقْ *

[*I collected them from outstripping she-camels, that rise and hasten in their pace without a driver*]; and the prov., أَتَى عَلَيْهِ ذُو أَتَى عَلَى النَّاسِ, meaning الَّذِى أَتَى [i. e. *What has come upon men* in general *has come*, or *came, upon him*]. (T.) Accord. to the usage most in repute, ذُو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذو in the sense of صَاحِب, except that they make ذَات and ذَوَات indecl., with damm for the termination, saying ذَاتُ and ذَوَاتُ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying ذَاتَ, and in like manner ذَوَاتَ (I' Ak pp. 40 and 41.) ___ They said also, لَاأَفْعَلُ ذٰلِكَ بِذِى تَسْلَمُ (M, K) and بِذِى تَسْلَمِينَ, (M,) and بِذِى تَسْلَمَانِ, (M, K,) and بِذِى تَسْلَمُونَ and بِذِتَسْلَمْنَ, (M,) meaning *I will not do that by thy*, and *by your, safety:* (M, K:) or *by God who*, (M,) or *by Him who*, (K,) *maketh thee*, and *you, to be in safety.* (M, K.) [See also art. سلم.]

ذَاتٌ fem. of ذُو [q. v. passim]. (T, S, M, &c.)

ذَاتِىٌّ : see ذَوَوِىٌّ, below, in three places.

ذَاتِيَّةٌ [a post-classical word, used in philosophy, The *essential property* or *quality*, or the *aggregate of the essential properties* or *qualities*, of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّةٌ. (Kull p. 148.)

ذَوَوِىٌّ the rel. n. of ذُو; (S, TA;) and of ذَاتٌ also, (S, M, Msb, TA,) the ة of the original being rejected in forming the rel. n.: (S,

Msb, * TA:) ذَاتِىٌّ , as rel. n. of ذَاتٌ, is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning *Essential*, &c.:] they say الصِّفَاتُ الذَّاتِيَّةُ [meaning *The essential attributes*]; (Mgh, Msb;) but this is a wrong expression: and عَيْبٌ ذَاتِىٌّ [*An essential*, or] *a natural, an innate, an original*, or *a constitutional, fault* or *imperfection* &c. (Msb.)

ذوب

1 ذَابَ, (T, S, M, &c.,) aor. يَذُوبُ, (T, S, Msb,) inf. n. ذَوْبٌ (S, M, Msb, K) and ذَوَبَانٌ, (T, S, M, Msb, K,) *It melted, dissolved,* or *became fluid* or *liquid; contr. of* جَمَدَ: (S, M, A, K:) *it flowed.* (T, Msb.) ___ [Hence,] ذَابَ دَمْعُهُ [*His tears flowed*]. (A.) And ذَابَتْ حَدَقَتُهُ [*His eye*] *shed tears;* (A;) or *flowed* [*with tears*]. (T.) ___ ذَابَ جِسْمُهُ *His body became lean,* or *emaciated:* one says, ثَابَ بَعْدَمَا ذَابَ [*He became fat after he had been lean*]. (A.) ___ And ذَابَ [alone] *He became foolish,* or *stupid, after having been intelligent.* (T, K.) ___ نَحْنُ لَا نَجْمُدُ فِى الحَقِّ وَلَا نَذُوبُ فِى البَاطِلِ [*We will not be hard,* or *niggardly, in the case of truth,* or *right, nor will we be soft,* or *easily yielding, in the case of falsity,* or *wrong*]. (A.) ___ هٰذَا الكَلَامُ فِيهِ ذَوْبُ الرُّوحِ [*This speech,* or *discourse, contains that which melts the soul*]. (A.) ___ ذَابَتِ الشَّمْسُ [and استذابت (as is shown by a phrase mentioned in the L in art. صخد)] *The sun became intensely hot.* (S, A, K.) ___

* أَذُوبُ اللَّيَالِى أَوْيُجِيبُ صَدَاكُمَا *

occurring in a trad. of Kuss, means *I will wait in expectation during the lapse of the nights* [*or the echo of you two shall answer*]; from الإِذَابَةُ, which signifies spoil, booty, or plunder. (TA.) ___ مَا ذَابَ فِى يَدِى شَىْءٌ *There remained not in my hand anything.* (AHeyth, TA.) And مَا ذَابَ فِى يَدَيْهِ مِنْهُ خَيْرٌ, (M,) or فِى يَدَىَّ, (K,) *There came not* [*into his hands,* or *into my hands, from him,* or *it, any good*]. (M, K.) ___ ذَابَ عَلَيْهِ المَالُ *The property became,* or *proved to be, binding, obligatory,* or *incumbent, on him to render as a debt.* (T.) And ذَابَ لِى عَلَيْهِ حَقٌّ *A right,* or *due, was,* or *became, incumbent,* or *obligatory, on him to render to me, and*

established against him. (S, A, Mgh, K. *) And ذاب عَلَيْه مِنَ الأَمْرِ كَذَا, inf. n. ذَوْبٌ, *Such a part of the thing,* or *affair, was,* or *became, incumbent,* or *obligatory, on him;* like جَمَدَ and بَرَدَ. (M.) ذاب also signifies *He continued in the eating of* ذَوْب i. e. *honey.* (T, L, K. *)

2 **ذوّبه** : see 4. Also, inf. n. تَذْوِيبٌ, *He made* [or *disposed*] *for him a* ذُوَابَة [or ذُؤَابَة]: irreg.; being originally with ء [i. e. ذَأْبَه]. (T, K.) It is said in a trad. of Ibn-El-Hanafeeyeh, كَانَ يُذَوِّبُ أُمَّهُ, meaning *He used to plait the* ذوابة *of his mother.* (TA.)

4 **اذابه** and ذوّبه *He melted it, dissolved it, rendered it fluid* or *liquid, liquified it;* (S, M, A, K;) or *made it to flow.* (Msb.) It is said in a prov., (S, TA,) respecting butter, (S,) مَا يَدْرِى أَيُخْثِر أَمْ يُذِيب [expl. in art. خثر]. (S, M, TA.) [See also a verse of Bishr cited below in this paragraph.] ___ [Hence,] the former [as meaning *It dissolved him,* or *emaciated him,*] is said of anxiety, (A, TA,) and grief. (TA.) ___ [Hence also,] اذاب حَاجَتَه, and استذابها, *He matured,*

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and fully accomplished, the object of his want. (A, TA.) And اذابوا أَمْرَهُمْ *They put their affair into a good, sound,* or *right, state.* (K.) ___ اذابوا عَلَيْنَا, (S, M,) or عَلَيْهِمْ, (A, K,) inf. n. إِذَابَةٌ, (S,) *They made an inroad* or *incursion,* or *a sudden attack, urging their horses, upon us,* or *upon them,* (S, M, A, K,) *and took spoil* [*from us,* or *them,* or *made,* or *left, our property,* or *theirs, to be taken as spoil*]. (A.) Hence the saying of Bishr (S) Ibn-Abee-Kházim, (TA,)

* فَكَانُو كَذَات القدْر لَمْ تَدْر إِذْ غَلَتْ *
* أَتَتْرُكُهَا مَذْمُومَةً أَمْ تُذِيبُهَا *

(S,) or وكنتم, (M, TA,) and أَتَنْزِلُهَا, (so in some copies of the S and M,) meaning [*And they were,* or *and ye were,*

like her having the cookingpot, not knowing, when it boiled, whether she should leave it, or *put it down* from the fire, *disapproved, or*] *whether she should let it be taken as spoil:* (S, TA:) so accord. to AZ: (S:) or the meaning is, [*whether she should put it down* from the fire,] *or make it to remain;* i. e. تَثْبُتُهَا, (S, TA,) or تُبْقِيهَا; (AHeyth, TA;) from ذَابَ لِى عَلَيْهِ حَقٌّ, expl. above, (S, TA,) or from مَا ذَابَ فِى يَدِى شَىْءٌ, also expl. above: (A Heyth, TA:) or, accord. to As, the meaning is, *or whether she should melt it;* from the prov. mentioned above in this paragraph: (S, TA:) i. e., *whether she should leave it in a thick state,* [*disapproved,*] or *should melt it;* fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مَذْمُومَةً, I find مَدْمُومَةً, which, applied to a cooking-pot, means *smeared,* or *done over, with spleen,* &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

10 **اسْتَذَبْتُهُ** signifies طَلَبْتُ مِنْهُ الذَّوْبَ [which may be rendered *I asked,* or *desired, of him honey,* &c.]: (K:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, *I asked,* or *desired, of him that he would melt* or *dissolve* [butter &c.]. (M.) ___ [Hence, perhaps,] استذابت الشَّمْسُ: see 1. ___ استذاب حَاجَتَهُ: see 4. ___ استذاب ذَوْبَةً *He preserved a residue of his wealth,* or *property.* (TA.)

ذَابٌ *A vice, fault, defect,* or *the like;* (K;) like [ذَيْبٌ and] ذَامٌ and ذَيْمٌ. (TA.)

ذَوْبٌ [*What is fluid,* or *liquid,* of water &c.; *contr. of* جَمْدٌ: see جَامِدٌ: and see also ذَائِبٌ. ___] *Honey,* (T, M, K,) in a general sense: (M:) or *honey cleared from its wax:* (T, M, K:) or *honey in the bees' cells:* (S, M, K:) and *melted,* or *liquefied, honey:* (M:) or *melted,* or *liquefied, honey, cleared from its wax:* so in the saying, هُوَ أَحْلَى مِنَ الذَّوْبِ بِالإِذْوَابَةِ [*He,* or *it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it*]. (A.) ___ *Gum flowing upon the ground.* (TA voce مَغْفَرٌ.) ___ ذَوْبُ الذَّهَبِ *Watergold:* or, accord. to Er-Rázee, *fluid,* or *liquid, gold;* the inf. n. ذَوْبٌ being used in this instance in the sense

of ذَائِب. (Har p. 448.) *Foolishness,* or *stupidity.* (TA.) [But see the next paragraph.]

ذَوْبَةٌ *A residue of wealth,* or *property:* so in the saying أَسْلَمَ عَلَى ذَوْبَةٍ *He became a Muslim on the condition of his preserving a residue of his wealth,* or *property.* (TA from a trad.) *Manifest foolishness* or *stupidity:* so in the phrase فِى فُلَانٍ ذَوْبَةٌ *In such a one is manifest foolishness* or *stupidity.* (TA in art. شوب.) You say also, ظَهَرَتْ فِيهِ ذَوْبَةٌ, meaning *Foolishness,* or *stupidity, appeared in him.* (T.)

ذُوبَانٌ and ذِيبَانٌ [like ذِئْبَانٌ] The *remains of the* [*fur,* or *soft hair, called*] وَبَر [*after the greater part has fallen off or been shorn*]: or the *hair* (الشَّعَر [for which الشِّعَر is erroneously put in the CK]) *on the neck* (M, K) *and lip* (M) *of the camel* (M, K) or *horse.* (K.) Also the former, *Paupers and thieves;* for ذُؤْبَانٌ [a pl. of ذِئْبٌ, q. v.], the ء being changed into و. (TA.)

ذَؤُوبٌ [originally ذَوُوبٌ] A *fat* she-camel: (A, K:) because what is melted (مَا يُذَابُ) is collected from her. (A, TA.)

ذُوَابَةٌ for ذُؤَابَةٌ [expl. in art. ذأب]: pl. ذَوَائِبُ. (T, K.)

هَاجِرَةٌ ذَوَّابَةٌ *A midday,* or *summer-midday, intensely hot.* (T, A, TA.)

ذَائِبٌ part. n. of 1, [*Melting* or *dissolving, fluid* or *liquid;* or] *flowing; contr. of* جَامِدٌ. (Msb.) ___ لَهُ دُمُوعٌ ذَوَائِبُ [*He has flowing tears*]. (A, TA.) ___ ذَائِبُ المَالِ, as opposed to جَامِد [q. v.], *Such property as consists in what is fluid,* or *liquid:* (L in art. جمد:) or *such as consists in live stock:* (L and K in that art.:) or *such as consists in trees.* (L in that art.) ___ ذَائِبُ النَّفْسِ *Heavy, slow, indolent,* or *dull, of soul;* syn. ثَقِيلٌ. (A.)

إِذَابَةٌ *Spoil; booty; plunder:* [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)

إِذْوَابٌ and إِذْوَابَةٌ, [the latter, only, mentioned in the A, app. as being the more common,] *Fresh butter when it is put into the cooking-pot to be cooked so as to become* سَمْن [i. e. *clarified butter*]: (AZ in explanation of the latter word, T, S:) or *fresh butter which is melted in the cooking-pot to make* سَمْن: this name continues to be applied to it until it is put into the skin. (M, K.) See ذَوْبٌ.

مُذَابٌ and مُذَوَّبٌ *Melted,* or *dissolved,* fat [&c.]. (A.)

مِذْوَبٌ *A vessel in which a thing is melted,* or *dissolved.* (M, K.)

مِذْوَبَةٌ *A ladle.* (Lh, M, K.)

مُذَوَّبٌ : see مُذَابٌ.

ذوباج

ذُوبَاجٌ : see جوذاب, in art. جذب.

ذود

1 **ذَادَ**, (M, A,) first pers. ذُدْتُ, (T, S,) aor. يَذُودُ, (T, A,) inf. n. ذَوْدٌ, (T,) or ذِيَادٌ, (S,) or both, (M, A, K,) *He drove:* (S, M, K:) *he drove away:* (T, S, M, A, K:) and *he repelled.* (M, K.) You say, ذُدْتُ الإِبِلَ *I drove the camels:* (S:) and *I drove them away:* (T, S:) and [so ذَوَّدْتُهَا , for] تَذْوِيدٌ signifies the same as ذِيَادٌ. (S.) And ذاد الإِبِلَ عَنِ المآءِ, (A, Msb,) aor. يَذُودُ, inf. n. ذَوْدٌ and ذِيَادٌ, *He* (the pastor) [*drove away,* or *repelled,* or] *kept back,* or *debarred, the camels from the water;* or *prevented them from coming to it.* (Msb.) And ذاده عَنْ كَذَا, (A,) and ذُدْتُهُ, (S,) *He,* and *I, drove him away from such a thing.* (S, A. [And the like is said in the M.]) And ذاد عَنِ الحَرَمِ *He repelled from,* or *defended, the sacred territory.* (L.) And الثَّوْرُ يَذُودُ عَنْ نَفْسِهِ بِمِذْوَدِهِ, i. e. [*The bull repels from,* or *defends, himself*] *with his horn: and* الفَارِسُ بِمِذْوَدِهِ, i. e. [*the horseman*] *with his spear,* or *short spear.* (A.) And ذاد عَنْ عِرْضِهِ *He defended his honour.* (L.) And ذاد عَنِّى الهَمَّ [*He dispelled from me anxiety.*] (A.)

2 **ذَوَّدَ** see above.

4 **اذادهُ** *He aided,* or *assisted, him to drive,* or *drive away,* (T, S, M, A,) *his camels.* (T, S, A.) [In the K, أَذَدْتُهُ is said to signify أَعَنْتُهُ عَلَى ذِيَادِ أَهْلِهِ: but اهله is app. a mistake for إِبِلِهِ: or عَنْ is omitted before اهله; and if so, the meaning is *I aided,* or *assisted, him to defend his family;* but in this latter case, we should read ذِيَادٍ, which would be less chaste than الذِّيَادِ.]

ذَوْدٌ *A number of camels, from three to ten:* (Lth, AZ, As, T, S, M, A, Mgh, Msb, K:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the K, the nouns of number are mase.; and so in the next here following: in the rest, fem.:] or *from three to ten:* and *a little more:* (IAar, M:) or *from three to nine:*

(M, L:) or *from three to fifteen:* or *from three to twenty;* (M, L, K;) and *a little more:* (L:) or *from three to thirty:* (M, L, K:) or *from two to nine:* (M, Mgh, L, K:) [said to be] applied only to *females:* (Lth, A'Obeyd, T, M, Mgh, Msb, K:) so in the Bári': (Msb:) and it is of the fem. gender; (T, S, M, Msb, K;) i. e., the word is fem.: (MF:) but its dim. is [ذُوَيْدٌ ,] without ة; contr. to analogy: (M:) the word ذَوْدٌ is a pl., (M, K,) meaning a quasipl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.; (K;) and its pl. is أَذْوَادٌ: (T, S, M, A, Msb, K:) or a sing. and pl.: (M, K:) the Arabs said ثَلَاثُ أَذْوَادٍ and ثَلَاثُ ذَوْدٍ and so with all the inferior ns. of number, making ذَوْدٌ a substitute for أَذْوَادٌ: and they also said ثَلَاثُ ذَوْدٍ meaning thereby *three she-camels.* (M, L.) It is said in a trad., لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ, (T, L,) or لَيْسَ فِأَقَلَّ مِنْ خَمْسِ ذَوْدٍ صَدَقَةٌ, (T, Msb,) meaning [*There is not in the case of less than five*] *camels* [*any poorrate*]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,

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فِى خَمْسِ ذَوْدٍ شَاةٌ [*In the case of five camels, a sheep* or *goat* shall be given]. (Mgh.) And it is said in a prov., الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [*A few she-camels with a few she-camels are a herd of camels*]; (T, S, M, A;) meaning that a little with a little is much; الى being here used in the sense of مع: (S, A:) or الى is here used in its proper sense; a word signifying joined or the like being understood; (TA;) i. e. a few joined to a few becomes much: (M:) [or,] accord. to the K [and the T], this prov. shows that ذود is here used in the place of اثْنَتَانِ [i. e. *two* she-camels]; for two added to two are a pl.; but this requires consideration. (MF.)

ذُوَيْدٌ : see the next preceding paragraph.

ذَوَّادٌ : see the next following paragraph.

ذَائِدٌ *Driving: driving away: and repelling:* pl. ذُوَّدٌ and ذُوَّادٌ and ذَادَةٌ. (M, K.) ___ Also, and ذَوَّادٌ ,

[but the latter has an intensive meaning,] A man who is *a defender,* or *protector, of that which,* or *those whom, it is necessary to defend,* or *protect:* (S, K:) *who is wont to repel attacks upon his honour.* (S, * TA.)

مَذَادٌ *A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage.* (IAar, K.)

مِذْوَدٌ [*An instrument for driving, driving away,* or *repelling.* ___] *A spear,* or *short spear,* with which one repels from, or defends, himself. (A.) ___ The *horn* of a bull, (T, A, K,) with which he repels from, or defends, himself. (A.) ___ The *tongue:* (S, M, A, K:) because with it a man defends his honour. (M.) Hassán Ibn-Thábit says,

* لِسَانِى وَسَيْفِى صَارِمَانِ كِلَاهُمَا *
* وَيَبْلُغُ مَا لَا يَبْلُغُ السَّيْفُ مِذْوَدِى *

[*My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach*]. (S, TA.) ___ [A man *who defends well,* or *vigorously;* as also مِذْوَادٌ :] you say رَجُلٌ مِذَاوِدٌ and مَذَاوِيدُ. (A.) ___ The *manger* (مِعْلَفٌ, T, K, TA, in some copies of the K معتلف, TA) of a horse or similar beast. (T, K. [A manger is thus called in the present day.])

مِذْوَادٌ : see the next preceding paragraph.

ذور (Quasi root)

ذَارَتْ for ذَارَّتْ or ذَآءَرَتْ: see 3 in art. ذر.

ذوف

1 **ذَافَ**, (M, K,) aor. يَذُوفُ, (M,) inf. n. ذَوْفٌ, *He walked with short steps, and in a straddling manner.* (M, K.) And ذُفْتُ is a dial. var. of ذُفْتُ, signifying *I mixed* [medicine &c.] (M.)

ذُوفَانٌ [like ذُؤْفَانٌ &c.] *Poison:* (K:) or *poison made into a confection:* or *deadly poison:* like ذَيْفَانٌ [&c.]. (M.)

ذوق

1 **ذَاقَهُ** , (K,) first pers. ذُقْتُهُ, aor. أَذُوقُهُ, (S, Msb,) inf. n. ذَوْقٌ and ذَوَاقٌ and مَذَاقٌ (S, Msb, K) and مَذَاقَةٌ, (S, K,) *He tasted it;* i. e., *perceived its taste, by means of the moisture of the tongue:* (Msb:) or *he tried,* or *knew, its taste:* (K:) it is originally said of that of which little is taken: when much is taken, the term أَكْلٌ is used [and one says أَكَلَهُ]: and تذاوقه signifies the same as ذَاقَهُ. (TA.) You say, ذُقْتُ الشَّىْءَ [*I tasted the thing*], (S,) or الطَّعَامَ [*the food*]. (Msb.) And يوم مَا ذُقْتُهُ طَعَامًا, meaning مَا ذُقْتُ فِيهِ [i. e. *A day in which I tasted not food*]. (TA.) ___ By amplification, الذَّوْقُ is used to signify *The perceiving,* beside tastes, all other objects of the senses, and states or conditions: (Bd in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Kur iii. 177, ذُوقُوا عَذَابَ الحَرِيقِ [*Taste ye the punishment of burning*]: (Bd, TA:) for, although, in the common conventional acceptation, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.) One says also, فُلَانٌ ذَاقَ كَذَا وأَنَا أَكَلْتُهُ [lit. *Such a one tasted such a thing, and I ate it;*] meaning *such a one knew,* or *tried* or *tested, such a thing, and I knew it,* or *tried it* or *tested it, more.* (TA.) ذُقْتُ الشَّىْءَ means *I tried,* or *tested, the thing.* (Msb.) And hence one says, ذاق فُلَانٌ البَأْسَ *Such a one experienced harm,* &c.; i. e., *knew it by its befalling him.* (Msb.) And ذُقْتُ مَا عِنْدَ فُلَانٍ *I knew,* or *tried* or *tested, what* [qualities &c.] *such a one possessed;* (S, TA;) and so ذُقْتُ فُلَانًا. (TA.) And ذَاقَ الرَّجُلُ عُسَيْلَةَ المَرْأَةِ و ذَاقَتْ عُسَيْلَتَهُ *The man* [*tasted* or] *experienced the sweetness of the carnal enjoyment of the woman, and she* in like manner. (Msb.) And ذاق طَعْمَ الإِيمَانِ *He tasted,* or *experienced, the savour of faith with his heart,* like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And ذُقْتُ كَذِبَهُ وخبرت حَالَهُ [*I experienced his lying, and knew his*

condition]. (TA.) And ذَاقَتْهَا يَدِى, and ذَاقَتْ فُلَانَةَ, *My hand felt her, and felt such a female.* (TA.) ___ ذَاقَ القَوْسَ, (S, K,) inf. n. ذَوْقٌ; (TA;) [and ذَوَّقَهَا ; (so in Freytag's Lex. from the Deewán el-Hudhaleeyeen;)] *He pulled the string of the bow* (S, K, TA) *for the purpose of trial,* (K, TA,) *that he might see what was its strength.* (S, TA.) ___ الذَّوْقُ is also employed to signify [*Taste,* as meaning *intellectual discernment* and *relish;* i. e.] *the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property;* and particularly *that* [*faculty*] *which concerns the niceties of language;* because it [i. e. nice language] is, to the soul of man, like delicious intellectual food. (Kull. [When used as a subst in this sense, its pl. is أَذْوَاقٌ.]) One says, هُوَ حَسَنُ الذَّوْقِ لِلشِّعْرِ, meaning *He has a good* [*taste* or] *natural faculty for poetry.* (TA.) ___ [Also *Voluptuousness; sensuality:* see ذَوَّاقٌ.]

2 **ذوّقه** [*He gave him something to taste*]: it is like لَمَّجَهُ. (M and TA in art. لمظ.) ___ See also 1, in the latter half of the paragraph.

4 **أَذَقْتُهُ الطَّعَامَ**, (Msb, K, *) inf. n. إِذَاقَةٌ, (TA,) *I made him to taste the food;* i. e., *to perceive its taste by means of the moisture of the tongue:* (Msb:) or *I made him to try,* or *know, the taste* [*of the food*]. (K.) ___ [Hence,] أَذَاقَهُ ٱللّٰهُ وَبَالَ أَمْرِهِ [*God made him to taste,* or *experience, the evil result of his affair*]. (S.) It is said in the Kur [xvi. 113], فَأَذَاقَهَا ٱللّٰهُ لِبَاسَ الجُوعِ وَالخَوْفِ [*So God made her to taste,* or *experience, the utmost degree of hunger and of fear*]: the verb is here used with لِبَاس because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, *made them to taste,* or *experience, hunger and fear, and clad them with the clothing thereof.* (TA.) And in the same [xlii. 47], إِذَا أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً [*When we make man to taste,* or

experience, mercy from us]; where, afterwards, الإِصَابَةُ is opposed to الإِذَاقَةُ, in the words وَإِنْ تُصِبْهُمْ سَيِّئَةٌ. (TA.) ___ أَذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا means *Zeyd became generous* [*after thee,* i. e. *after thou knewest him,* or *sawest him,* or *wast with him*]: (Aboo-Hamzeh, K, TA:) [lit., *made* people *to taste generosity:*] and اذاق الفرس بعدك عَدْوًا *The horse became a good runner* [*after thee,* i. e. *after thou knewest him,* &c.] (Aboo-Hamzeh, TA.)

5 **تذوّقه** *He tasted it* (ذَاقَهُ, S, K) *by degrees,* (S,) or *repeatedly.* (K.) ___ [Hence,] دَعْنِى أَتَذَوَّقُ طَعْمَ فُلَانٍ [*Let me try,* or *test, the character of such a one*]. (TA.) And تَذَوَّقْتُ طَعْمَ فِرَاقِهِ [*I tasted,* or *experienced, the savour of his separation*]. (TA.)

6 **تَذَاوَقَ** see 1, first sentence. [The primary signification of تَذَاوُقٌ seems to be The *tasting* a thing *one with another.* ___ And hence,] تذاوقوا الرِّمَاحَ *i. q.* تَنَاوَلُوهَا [*They took the spears, one from another,* app. *to test their qualities:* see ذَاقَ القَوْسَ, above]. (K, TA.) Ibn-Mukbil says,

* أَوْ كَٱهْتِزَازِ رُدَيْنِىٍّ تَذَاوَقَهُ *
* أَيْدِى التِّجَارِ فَزَادُوا مَتْنَهُ لِينَا *

[*Or like the quivering of a well-straightened spear* (lit. a *spear of Rudeyneh,* a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) *which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness*]. (TA.)

10 **اسْتَذَاقَ فُلَانًا خُبْرَهُ فَلَمْ يَحْمَدْ مَخْبَرَتَهُ** [app. *He endeavoured to test such a one,* to ascertain *the knowledge of his internal state, and did not approve his internal state:* see the pass, part. n. below]. (TA, in which خبره is without any syllabical signs.) ___ استذاق الأَمْرَ لِفُلَانٍ *The*

affair was, or *became, easy,* or *feasible, to such a one.* (JK, TA.) You say, لَا يَسْتَذِيقُ لِى الشِّعْرُ إِلَّا فِى فُلَانٍ [*Poetry,* or *versification, will not be easy,* or *feasible, to me, except in relation to such a one*]. (TA.)

ذَوْقٌ an inf. n. used as a simple subst.; pl. أَذْوَاقٌ: see 1, in the latter part of the paragraph.

ذَوَاقٌ an inf. n.: and also a subst. signifying *A thing that is tasted;* (JM, TA; *) of the measure فَعَالٌ in the sense of the measure مَفْعُولٌ. (TA.) It is said of Mohammad, لَمْ يَكُنْ يَذُمُّ ذَوَاقًا وَلَا يَمْدَحُهُ, i. e. [*He used not to praise*] *what was tasted* [by him *nor to dispraise it*]. (JM.) And one says, مَا ذُقْتُ ذَوَاقًا, meaning *I tasted not anything.* (S, K. *) ___ Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذَوَاقٍ, i. e. [*They used, when they went forth from his* (Mohammad's) *presence, not to disperse themselves save after* receiving] *knowledge and discipline that were, to their minds and souls, as food and drink to their bodies.* (JM.)

ذَوَّاقٌ *That contracts new marriages time after time:* (JM:) *quick in marrying and quick in divorcing:* (TA:) *that conceives frequent disgust* (مَلُولٌ, S, JM, and Har p. 569), *not remaining* [*long*] *in one state with respect to marriage &c.:* fem. with ة. (Har ubi suprà.) Hence the saying, in a trad., إِنَّ ٱللّٰهَ لَا يُحِبُّ الذَّوَّاقِينَ وَلَا الذَّوَّقَاتِ [*Verily God will not love those men who frequently contract new marriages, nor those women who do so*]. (JM, and Har ubi suprà.)

مَذَاقٌ an inf. n.: and also a subst. (TA) signifying *A place,* or *time, of tasting.* (KL.)

أَمْرٌ مُسْتَذَاقٌ *A thing,* or *an affair, tried,* or *tested, and known:* (S:) and in like manner رَجُلٌ [*a man*]. (JK.)

ذول

2 ذَوَّلْتُ ذَالًا *I wrote a* ذ; (Az, Sgh, K;) or ذَالًا حَسَنَةً [*a beautiful* ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالٌ *A certain letter of the alphabet,* (Lth, ISd, K,) [ذ,] *pronounced with the voice,* [not with the breath only,] *and always a radical, not a substitute for another letter, nor augmentative;* (ISd, TA;) *its place of utterance is at the roots of the teeth, near the place of utterance of* ت [or ث]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ذُوَيْلَةٌ : (K:) the pl. is أَذْوَالٌ and ذَالَاتٌ. (TA.) Also The *comb* of a cock. (Kh, TA.)

ذَوِيلٌ, explained by IDrd as signifying What is *dry,* of plants &c., and so in the K, is said by ISd to be correctly دَوِيلٌ [q. v.]. (TA.)

ذُوَيْلَةٌ : see ذَالٌ, above.

ذون

5 **تذوّن** *He was,* or *became, in a state of richness, wealth,* or *competence, and ease and plenty.* (IAar, K. [In the CK, النعمة is here, as in many other instances, erroneously put for النَّعمة.]) [See also تدوّن.

Perhaps both are correct, as dial. vars.]

ذَانٌ (S, K) and ذَيْنٌ, (TA,) [the latter belonging to art. ذين,] *A vice, fault, defect,* or *the like;* (S, K;) syn. with ذَابٌ [and ذَيْبٌ] and ذَامٌ and ذَيْمٌ; (S, TA;) as heard by ISk from AA. (S.)

ذُونُونٌ *A certain plant:* a dial. var. of ذُؤْنُونٌ, with ء: [see the latter in art. ذأن:] pl. ذَوَانِينُ: mentioned by Az, on the authority of Ks. (TA.)

ذوى

1 **ذَوَى** , (ISk, T, S, M, Msb, K,) aor. يَذْوِى, (ISk, S, &c.,) inf. n. ذَىٌّ, (T,) or ذُوِىٌّ, (ISk, S, K,) or both; (M, Msb;) and ذَوِىَ, (T, S, M, K,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) aor. يَذْوَى; (T, K;) said of a branch, or twig, (T, M, Msb,) or of a herb, or leguminous plant, (S, K,) *It withered; lost its moisture;* or *became thin,* or *unsubstantial, after being succulent;* syn. ذَبَلَ: (S, M, Msb, K:) *it dried up:* (T, A:) *it obtained not moisture sufficient for it,* or *was marred by the heat, and in consequence withered, and became weak:* (T:) in the dial. of the people of Beesheh, ذَأَى. (Lth, T.) ___ [Hence,] ذَوَتْ سَكِينَتُهُ [*His calmness,* or *gravity,*] *ceased.* (Har p. 109.)

4 **اذواه** , said of heat, (S, Msb, K,) or of want of irrigation, (M,) *It withered it; caused it to wither,* or *lose its moisture;* (S, M, Msb, K;) namely, a herb, or leguminous plant, (S, K,) or a branch, or twig. (M, Msb.)

ذَوًى The *skins of grapes:* (IAar, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاةٌ: (Kr, M:) [or] this latter signifies the *skin,* or *husk,* or *rind, of the grape,* (AA, T, Kr, M, K,) and *of wheat* (الحِنْطَة), (AA, T, and so in some copies of the K,) or *of the colocynth* (الحَنْظَلَة), (Kr, M, and so in some copies of the K,) and of the melon: (AA, T, Kr, M, K:) and so [دواة] with the unpointed د. (TA.) Also ذَوًى, (IAar, T,) or ذَوِىٌّ , (K,) *Weak,* (IAar, T,) or *small,* or *young,* (K,) *ewes.* (IAar, T, K.)

ذَوِىٌّ : see what next precedes.

ذَوَاةٌ sing. [or rather n. un.] of ذَوًى [q. v.]

ذَوَاتٌ pl. of ذَاتٌ, fem. of ذُو, q. v.

ذَاوٍ *Withering,* or *withered; losing,* or *having lost, its moisture.* (S, TA.)

ذَائِكَ *i. q.* ذٰلِكَ: so in the phrase ذَائِكَ الرَّجُلُ [*That man*]: (K, TA:) a dial. var., or a mispronunciation. (TA.)

ذى

ذى fem. of ذَا: see art. ذا.

ذَيَّةَ و ذَيَّةَ : see art. ذيت.

ذيأ

2 **ذيّأ** , (T, S, K,) inf. n. تَذْيِيْءٌ, (K,) *He cooked* flesh-meat *thoroughly, so that it fell off from the bone.* (T, S, K.)

5 **تذيّأ** , said of flesh, or flesh-meat, (T, S, M, K,) *It became separated from the bone by reason of corruption,* (T, M, K,) or *in consequence of cooking,* (T,) or *by slaughter,* (M, K,) or *from some other cause:* (TA:) or *became thoroughly cooked, so that it fell off from the bone.* (S.) It (a wound, As, S, M, K,) *became dissundered,* or *ragged, and corrupt,* or *putrid:* (As, S, M, K:) and so said of other things: (K:) thus تَذَيَّأَتْ said of a قِرْبَة [or water-skin], (M, * TA,) and of a مَزَادَة [or leathern water-bag]. (TA.) ___ *It* (the face) *became swollen.* (K.)

ذيا

ذَيَّا, and ذَيَّاكَ, and ذَيَّالكَ: see the two sentences next before the last in art. ذا.

ذَيَّآءَ و ذَيَّآءَ : see art. ذيت.

ذيب

ذَيْبٌ , (K,) like ذَابٌ, mentioned in art. ذوب, [and ذَيْمٌ] and ذَامٌ, (TA,) *A vice, fault, defect,* or *the like.* (K.)

ذِيبٌ : see ذِئْبٌ, in art. ذأب.

ذِيبَانٌ : see ذُوبَانٌ, in art. ذوب.

أَذَيْبُ , [like أَزَيْبُ,] *Much water.* (K.) ___ *Fright,* or *fear.* (K.) As mentions the saying, مَرَّ فُلَانٌ وَ لَهُ أَذَيْبُ [as though meaning *Such a one passed having fright,* or *fear*]: and he says, I think that one says أَزَيْبُ, with زاى having the meaning here following. (TA.) ___ *Briskness, liveliness, sprightliness,* or *agility.* (K.)

أَرْضٌ مَذْيَبَةٌ : see مَذْأَبَةٌ, in art. ذأب.

مَذْيُوبٌ : see مَذْؤُوبٌ, in art. ذأب.

ذيت

ذَيْتَ وذَيْتَ (AO, S, M voce ذَا, Msb, * K) and ذَيْتَ وذَيْتَ and ذَيْتُ وذَيتُ, (K,) the last of which is unknown, except as mentioned by IKtt, (TA,) and ذَيَّةَ وذَيَّةَ (M, K) and ذَيَّآءً وذَيَّآءَ, (K,) *i. q.* كَيْتَ وكَيْتَ: (AO, S, M, Msb, * K:) so in the saying, كَانَ مِنَ الأَمْرِ ذَيْتَ وذَيْتَ [&c., *Some of the circumstances of the case were thus and thus,* or *so and so,* or *such and such things*]. (AO, S, M.) It is plainly implied in the K [and the S] that the ت in ذيت is a radical letter, the last radical letter of the word: but AHei says that the ت in ذيت and كيت is substituted for ى; that they are originally ذَيَّةَ and كَيَّةَ; and that the ة is elided, and the ى which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

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is ت,] they are incorrectly placed in the K [and in the S]. (MF.) Or ذَيْتَ is formed from ذِيْوٌ, by eliding the و and doubling the ى and then substituting for the teshdeed ت; and if you elide the ت and replace it by ه, you must restore the teshdeed, and say, كَانَ ذَيَّهْ وذَيَّهْ. (S at the end of art. ذو.)

ذير

2 **ذيّر**, (K,) inf. n. تَذْيِيرٌ, (S,) *He smeared* a she-camel's teats *with* ذِيَارٌ, (S, K,) *in order that the young one might not suck* her. (S.) ___ And ذيّر النَّاقَةَ *He bound the she-camel's udder with a* صِرَارٌ [q. v.], *in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her.* (K, * TA.) [But see ذِيَارٌ, which indicates that the true meaning is, *He smeared the she-camel's teats with* ذِيَارٌ *in order that the pieces of wood above mentioned might not make any impression upon them.*] ___ ذُيِّرَ فُوهُ, inf. n. تَذْيِيرٌ, *His* (a man's, S) *teeth became black.* (Lth, S, K.)

ذِيرَةٌ: see ذِيَارٌ.

ذِيَارٌ *Fresh camels' or similar dung* (بَعَرٌ), [*mixed with dust,* or *earth,*] *with which a she-camel's teats are smeared,* (T, S, M, *) *in order that the young one may not such her,* (S, M,) *and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her;* (T, M;) *i. q.* ذِئَارٌ: or dung (سَرْقِينٌ) before mixed with dust or earth is called خُثَّةٌ: and when mixed, ذِيرَةٌ: and when the teats are smeared with it, ذِيَارٌ. (Lth, K.)

ذيع

1 **ذَاعَ**, aor. يَذِيعُ, inf. n. ذَيْعٌ and ذُيُوعٌ (S, Msb, K) and ذَيْعُوعَةٌ and ذَيَعَانٌ, (S, K,) *It* (information, news, or tidings, S, K, or discourse, Msb, and a thing, TA) *became spread, published,* or *divulged;* (S, Msb, K, TA;) *became revealed, made known,* or *disclosed.* (Msb.) ___ You say also, ذَاعَ الجَوْرُ *Injustice,* or *tyranny, spread.* (TA.) ___ And ذَاعَ الجَرَبُ فِى الجِلْدِ *The mange,* or *scab, became general, and spread, in the skin.* (TA.)

4 **اذاعهُ**, (S, Msb, K,) and اذاع به, (Zj, K,) as in the Kur iv. 85, (Zj,) inf. n. إِذَاعَةٌ, (TA in art. ذوع,) *He spread, published, divulged, revealed, made known,* or *disclosed, it;* (Zj, S, Msb, * K;) *and* (so Zj, but in the K, or,) *proclaimed it among the people;* (Zj, K;) namely, information, news, or tidings, (S,) or discourse, (Msb,) or a secret. (K.) ___ Hence, app., (TA in art. ذوع,) اذاع القَوْمُ (S, K,) and اذاعت الإِبِلُ, (K,) مَا فِى الحَوْضِ, (S,) or بِمَا فِى الحَوْضِ, (K,) *The people,* or *company of men,* and *the camels, drank what was in the watering-trough,* or *tank,* (S, K, TA,) *all of it.* (S.) ___ And hence, app., (TA,) اذاع به signifies also *He took it away;* namely, another's property, (K,) and anything. (TA.) ___ Accord. to the K, the medial radical letter is both و and ى; but correctly it is ى: (TA in the present art. and in art. ذوع:) so accord. to AZ and J and Z. (TA in art. ذوع.)

مِذْيَاعٌ [*A babbler of secrets &c.;*] *one who will not keep,* or *conceal, a secret:* (S, K:) or *one who is unable to conceal his information, news,* or *tidings:* an epithet of an intensive form: (TA:) pl. مَذَايِيعُ. (S.)

ذيف

ذِيفَانٌ and ذَيْفَانٌ (S, M, K) and ذَيَفَانٌ (M, K) *Deadly poison:* (S, M, K:) or *poison that takes effect;* or *that remains fixed, and collects:* (M:) a dial. var. of ذَئْفَانٌ &c., (K,) and ذُوفَانٌ. (M.) And the second of these words, *Death:* so in the saying, سَقَاهُ ٱللّٰهُ كَأْسَ الذَّيْفَانِ [*May God give him to drink the cup of death*]; as mentioned by Lh. (M.)

ذيل

1 ذَالَ, aor. يَذِيلُ, inf. n. ذَيْلٌ, *It* (a garment) *was long, so that it touched the ground.* (Msb.) ___ *He,* or *it, had a* ذَيْل; [app. said of a horse &c., as meaning *he had a long tail,* or *a pendent portion to his tail;* and probably of a garment, as meaning *it had a skirt,* or *lower extremity, reaching nearly,* or *quite, to the ground,* or *dragged upon the ground, when made to hang down;* and perhaps of a man, as meaning *he had a* ذيل *to his garment;*] as also أَذْيَلَ . (M, K.) ___ And, said of a man, (M, Msb, K,) aor. as above, (M, Msb,) and so the inf. n., (M,) *He walked with an elegant and a proud and self-conceited gait, dragging his* ذَيْل [or *skirt,* or *the lower extremity of his garment*]; (M, K;) and in like manner ذَالَتْ is said of a she-camel: (M:) or *he dragged his* أَذْيَال [or *skirts,* or *the lower extremities of his garment* or *garments*], *by reason of pride and self-conceit:* (Msb:) or ذَالَتْ, (T, S,) فى مشيتها, said of a girl, or young woman, (T,) or of a woman, (S,) aor. تَذِيلُ, (T, S,) inf. n. as above, (T,) *she dragged her* أَذْيَال, (T,) or *her* ذَيْل, (S,) *upon the ground, walking with an elegant and a proud and self-conceited gait.* (T, S.) [See also 5.] ___ ذال بذَنَبه *He raised his tail;* (M, K;) said of a horse, and of a mountaingoat. (M.) And ذالت بذَنَبها *She* (a camel) *spread her tail upon her thighs.* (T.) ___ ذال إِلَيْه *i. q.* انْبَسَطَ [app. as meaning *He acted towards him,* or *behaved to him, with boldness, forwardness, presumptuousness,* or *arrogance*]; as also تذيّل . (K.) ___ ذال الشَّىْءُ, (M, Msb, K,) aor. as above, (M,) and so the inf. n., (Msb,) *The thing was,* or *became, low, base, vile, mean, contemptible,* or *ignominious.* (M, Msb, K.) And ذالت حالُه *His state,* or *condition, became lowered,* or *abased;* as also تذايلت . (O, K.) ___ ذالت said of a woman, (M, K,) and of a she-camel, (M,) *She was,* or *became, lean,* or *emaciated,* (M, K,) *and in a bad*

condition. (M.)

2 **ذيّل ثَوْبَهُ**, inf. n. تَذْيِيلٌ, [*He made his garment to have a* ذَيْل, i. e. *shirt,* or *lower extremity, reaching nearly,* or *quite, to the ground,* or *such as to be dragged upon the ground;* or] *he made his garment long:* (T:) and اذال ثَوْبَهُ *he made his garment to have a long* ذَيْل. (T, TA.) ___ [Hence, ذَيَّلْتُ كِتَابَهُ *I added an appendix to his writing,* or *book;* like ذَنَّبْتُهُ. And hence, the inf. n. تَذْيِيلٌ is used to signify *An appendix;* like تَذْنِيبٌ; as also ذَيَّلْتُ ذَالًا.] ذَيْلٌ [*I wrote a* ذ]. (IB, TA on the letter ا.) [See also 2 in art. ذول.]

4 **أَذْيَلَ**: see 1, second sentence. اذال ثَوْبَهُ: see 2. ___ اذالت قِنَاعَهَا *She* (a woman) *let down her head-covering.* (T, S, K. *) ___ اذالهُ, (T, S, M, Msb, K,) inf. n. إِذَالَةٌ, (S, * M, Msb,) *He lowered him; abased him; rendered him vile, mean, contemptible,* or *ignominious;* or *held him in low,* or *mean, estimation;* (T, S, M, Msb, K;) *and did not tend him,* or *take care of him, well;* (M, K;) namely, his horse, (T, S, M,) and his young man, or slave; (S;) or it is said of the owner of a thing. (Msb.) It is said in a trad., (S, M,) of the Prophet, (M,) نَهَى عَنْ إِذَالَةِ الخَيْلِ, (S, M,) i. e. [*He forbade*] *the using of horses for mean work, and burdens.* (S, TA.) ___ And أَذْلْتُهَا *I rendered her lean;* or *emaciated her;* namely, a woman, and a camel. (TA.)

5 **تذيّلت الدَّابَّةُ** *The beast moved about its tail.* (M.) ___ And hence, (M,) تذيّل *He* (a man, TA) *walked with an elegant and a proud and self-conceited gait,* (M, K,) [app., *dragging his* ذَيْل (or *skirt*), like ذَالَ.] ___ [It occurs in the M and L, in art. رأد: said of a branch, or twig, app. as meaning *It inclined limberly from side to side:* but in the K, I there find in its place تذبّل.] ___ See also 1.

6 **تَذَايَلَ** see 1, last sentence but one.

ذَيْلٌ The *latter,* or *kinder,* or the *last,* or *kindmost, part* of anything. (M, K.) Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them; if not strictly proper, is what is termed حَقِيقَةٌ عُرْفِيَّةٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] ___ [*A skirt,* or *lower extremity,* of a garment, *reaching nearly,* or *quite, to the ground,* or *that is dragged upon the ground, when made to hang down:*] the *extremity,* of a garment, *that is next the ground,* and so *if not touching it* [*as well as if touching it*]; an inf. n. used in this sense: (Msb:) or the *part* of a waist-wrapper (إِزَار), and of a garment [of any kind], *that is dragged* [*upon the ground*], (M, K,) *when it is made to hang down:* (M:) or the *part,* of an إِزَار, and of a [garment of the kind called] رِدَآء, *that is made to hang down, and touches the ground:* and the *part,* of any kind of garment worn by a woman, *that the wearer drags upon the ground behind her:* (Lth, T:) or the *parts, all round,* of a woman's garment, *that fall upon the ground:* and the *portion that is made*

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to hang down, of a woman's shift and of her قِنَاع [or head-covering]: you do not [properly] say of a man that he has a ذَيْل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جُبَّة, [or his dragging the skirt thereof,] is termed إِرْفَالٌ: (Khálid Ibn-Jembeh, T:) the pl. of ذَيْلٌ (in this sense, T, Msb, as relating to a shirt [&c.], S, and in all its senses, T, M) is أَذْيَالٌ (T, S, M, Msb, K) and أَذْيُلٌ (El-Hejeree, M, K) [both pls. of pauc.] and ذُيُولٌ (T, S, M, Msb, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning *Richness,* or *competency;* because long أَذْيَال generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Rázee, Har p. 493:) and you say, طَالَ ذَيْلُ فُلَانٍ, meaning *The state,* or *condition, of such a one became good, and his wealth became abundant:* and هُوَ طَوِيلُ الذَّيْلِ, meaning *He is*

rich. (Har p. 319.) ___ Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M,) The *tail:* (T, M, K:) or the *tail when long:* (TA:) or the *part, of the tail, that is made to hang down.* (M, K.) ___ [Of a cloud, The *skirt;* or *lower, pendent, part:* used in this sense in the K voce ذَيْلُ الرِّيحِ ___.] هَيْدَبٌ *What is dragged along,* (T, S, O,) or *drawn together,* (M,) *by the wind, upon the ground,* (T, S, O, M,) *of dust* (T, M, O) *and rubbish:* (T, O:) or *what the wind leaves upon the sand,* (M, K,) *in the form of a rope,* (M,) *resembling the track of a* ذَيْل [or *skirt*] *dragged along:* (M, K:) or, as some say, أَذْيَالُ الرِّيحِ means *the after-parts of the wind, with which it sweeps what is light to it.* (M.) ___ ذَيْلُ جَبَلٍ *The foot, bottom, base,* or *lowest part, of a mountain.* (A and TA voce جَرٌّ.) ___ أَذْيَالُ النَّاسِ *The hindmost of the people.* (K.) You say, جَآءَ أَذْيَالٌ مِنَ النَّاسِ *Some few of the hindmost of the people came.* (S, Sgh.) ___ See also 2. And see ذَائِل.

ذَيَّالٌ : see ذَائِلٌ, in three places. ___ Also *That behaves proudly, conceitedly,* or *vainly, and walks with an elegant and a proud and self-conceited gait.* (TA.) Applied to a horse, *That carries himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting,* or *raising his fore legs together and putting them down together, and kneading with his hind legs,* or *in prancing, as though he dragged along the* ذَيْل [or *pendent portion*] *of his tail.* (M.)

ذَائِلٌ, applied to a horse, *Having a* ذَيْل, (T, K,) i. e. *tail:* (T:) and ذَيَّالٌ *having a long* ذَيْل: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means *having a long tail:* (S:) and ↓ the latter word, *tall, and having a long* ذَيْل, (M, K,) *and that carries himself in an elegant and a proud and self-conceited manner, in his step;* (K;) and is applied in the same sense to a wild bull: (M:) or the former word signifies *short, and having a long tail;* and its fem. is with ة: (T:) or when a horse is of this description, they say

ذَيَّالُ الذَّنَبِ, mentioning the ذَنَب. (T, S.) ___ Also, applied to a دِرْع, (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] *Long* (S, M, K) *in the* ذَيْل [or *shirt*]; (S;) and so ذَائِلَة and مُذَالَة. (M, K. [In the CK, the last word is erroneously written مَذَالَة.]) ___ And حَلْقَة ذَائِلَة and مُذَالَة *A ring* [app. of a coat of mail] *that is slender* (M, K*) *and elongated.* (M.) ذَيْل ذَائِل [an expression like ذُلٌّ ذَلِيل, the former word an inf. n.,] means [*Exceeding*] *lowness, baseness, vileness, meanness, contemptibleness,* or *ignominiousness.* (S.)

مُذَالٌ ; fem. with ة: see the latter in the next preceding paragraph, in two places. ___ The fem. also means *A female slave:* (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and selfconceited manner: so in the prov., أَخِيلُ مِنْ مُذَالَةٍ [*More proud and self-conceited than a female slave*]. (S, K.)

مُذْيِل [so in my MS. copy of the K, as in the M, but in other copies of the K مُذَيَّل,] and مُتَذِّيل [in the CK مُتَذَيَّل] i. q. مُتَبَذِّل [*One who performs his own work;* or *who is careless of himself* or *his honour* or *reputation*]. (M, K.)

مُذَيَّل A garment, (T,) of the kind called مُلَآء, (T, S,) or رِدَآء, (K,) *Long* (T, S, K) *in the* ذَيْل [or *skirt*]. (S, K.) So in a verse of Imra-el- Keys, of which the latter hemistich is cited voce دوار. (T, TA.)

أَرْضٌ مُتَذَيَّلَةٌ *A land upon which has fallen a weak and small quantity* (لَطْخٌ ضَعِيفٌ) *of rain.* (Sgh, K.)

مُتَذِّيل : see مُذِيل.

ذيم

1 **ذَامَهُ** , (T, M, Msb, K,) first pers. ذَمَمْتُهُ, (S,) aor. يَذِيمُ, (T, &c.,) inf. n. ذَيْمٌ and ذَامٌ, (S, M, Msb, K,) *He blamed,* or *found fault with, him,* or *it,* (T, S, M, Msb, K,) namely, a commodity; like ذَأَمَهُ: (Msb:) accord. to Akh, ذَمَمْتُهُ and ذَأَمْتُهُ and ذَمَمْتُهُ all signify the same. (S.)

ذَامٌ : see what next follows, in two places.

ذَيْمٌ and ذَامٌ are inf. ns., (S, M, Msb, K,) and are *syn. with* عَيْبٌ [as such, and also as meaning *A vice, fault, defect,* or *the like;* in the latter sense syn. with ذَامٌّ, which belongs to art. ذم]: (T, S, M, Msb, * K:) or, as some say, syn. with ذَمٌّ [*blame,* &c.]. (M.) It is said in a prov., لَاتَعْدَمُ الحَسْنَآءُ ذَامًا [*The beautiful female is not without a defect*]. (S.)

مَذِيمٌ *Blamed,* or *found fault with;* (S, Msb, K;) as also مَذْيُومٌ : (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مَذْؤُومٌ, as used in the Kur vii. 17;) and] to a commodity. (Msb.)

مَذْيُومٌ : see what next precedes.

ذين

1 **ذَانَهُ** , [aor. يَذِينُ, inf. n., app., ذِينٌ,] *He blamed,* or *found fault with, him,* or *it;* like ذَامَهُ. (IAar, T.)

ذِينٌ , (M, TA,) incorrectly said in the K to be ذَينٌ, with kesr, (TA,) *A vice, fault, defect,* or *the like,* (M, K, TA;) as also ذَانٌ [which belongs to art. ذون]. (M.)

مُذَانٌ a dial. var. of مُذَالٌ. (M.) [See the latter in art. ذيل.]

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ر

The tenth letter of the alphabet: called رَآءٌ and رَا: pl. [of the former] رَاآتٌ and [of the latter] أَرْوَآءٌ. (TA in باب الالف اللّينه.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed ذُلْق, which are, and ل and ن, [also termed ذَوْلَقِيَّة, or pronounced with the extremity of the tongue, and ب and ف and م which are also termed شَفَهِيَّة, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., حِمَارُ الشُّعَرَآءِ [the ass of the poets]. (TA in ر.) باب الالف اللّينة is substituted for ل, in نَثْرَةٌ for نَثْلَةٌ, and in رَعَلَّ for لَعَلَّ, and in وَجَرٌ and أَوْجَرُ for وَجَلٌ and أَوْجَلُ; and this substitution is a peculiarity of the dial. of Keys; wherefore some assert that the ر in these cases is an original radical letter. (MF.) [As a numeral, it denotes *Two hundred.*.]

رَ is an imperative of رَأَى [q. v.]. (AZ, T and S and M in art. رأى.)

رأ

R. Q. 1 رَأْرَأَ السَّرَابُ, (Sgh, and so in a copy of the S,) or السَّحَابُ, (M, and so in a copy of the S,) or both, (K,) *The mirage*, or *the clouds*, or *both*, *shone*, or *glistened*. (S, M, Sgh, K.) ___ [Hence, probably,] رَأْرَأَتْ عَيْنَاهُ [app. meaning *His eyes glanced*] is said when one turns his eyes: (AZ, S:) or رَأْرَأَتِ العَيْنُ means *the eye was restless, turning* [*in various directions*]: or *was in a state of motion*, or *commotion*, *by reason of its weakness*. (El-Ghooree, Har p. 85.) And رَأْرَأَ (K,) inf. n. رَأْرَأَةٌ, (M,) said of a man, (TA,) *He moved about the black of his eye:* (M, K, TA:) or *he turned it about* (K, TA) *much:* (TA:) and *he looked sharply*, or *intently*. (M, K, TA.) You say also, هُوَ يُرَأْرِئُ بِعَيْنَيْهِ [*He moves about the blacks of his eyes:* &c.]. (TA. [See also أَرْأَى, in art. رأى.]) And رَأْرَأَتْ, said of a woman, *She glistened with her eyes, by reason of looking hard*, or *intently:* (K:) or, said of a fornicatress, or an adulteress, *she moved about the blacks of her eyes* [*as a sign*] *to the man seeking her:* (T:) or رأرأت بعينها, said of a woman, (S, M,) *she glistened with her eye, by reason of looking hard*, or *intently:* (S:) or *she opened her eye wide, and looked sharply*, or *intently*. (M.) Also, said of a woman, *She looked at her face in a mirror*. (K, * TA.) ___ رَأْرَأَتِ الظِّبَآءُ *The gazelles wagged their tails:* (K:) or so رأرأت بأذْنَابِهَا; like لَأْلَأَتْ. (T.) رَأْرَأَ, (K,) or رَأْرَأَ بالغَنَمِ, (T, M,) inf. n. رَأْرَأَةٌ, (T,) *He called the sheep*, or *goats*, *to water:* (T:) or *he called the sheep*, or *goats*, (M, K,) *by the cry* إِرْإِرّ or [rather, as in the present day,] إِرَّ [i. e. إِرَّ إِرَّ,] (M,) or *by the cry* أَرْأَرَ: (K:) accord. to analogy, the verb [derived from the cry] should be أَرْأَرَ: (M:) طَرْطَبَ بِهَا, inf. n. طَرْطَبَةٌ, signifies he called them [to be milked by making a sound] with his lips. (T.) رَجُلٌ رَأْرَأٌ and رَأْرَآءٌ, (T,) or رَأْرَأُ العَيْنِ (S, M) and رَأْرَاؤُهَا, (Kr, M,) *A man who turns about the black of the eye much*. (T, S, * M.) And امْرَأَةٌ رَأْرَآءٌ, (T, M, K,) with medd. and without ة, (T,) and رَأْرَأٌ and رَأْرَأَةٌ, (M, K,) *A*

woman who opens her eye wide, (M,) or *who glistens with her eyes,* (K,) *looking sharply,* or *intently.* (M, K.)

رَأْرَآءٌ : see the next preceding paragraph, in three places.

رأب

1 رَأَبَ, (T, S, M, A, K,) aor. ـَـ, (M, A, K,) inf. n. رَأْبٌ. (M, TA,) *He repaired,* or *mended,* (T, S, M, A, K,) a [cracked, or broken,] vessel, (S,) or a crack, or fissure; (M, A, K;) as also رَأِّب, (M, TA,) in some copies of the K ارتأب, [agreeably with an explanation of مُرْتَأَبٌ, its pass. part. n., which see below,] and in others [and in a copy of the A] أَرْأَبَ, but the right reading is رَأِّب. (TA.) It is related of AHát, that he heard رَبٌّ said, [as the imperative, for ارْأَبْ,] and that it is a good dial. var., like سَلْ for اسْأَلْ. (TA.) ___ *He rectified, repaired, mended,* or *amended,* anything. (M.) You say, رَأَبَ بَيْنَ القَوْمِ, (M, K,) aor. and inf. n. as above, (M,) *He effected a reconciliation,* or *made peace, between the people,* or *company of men.* (M, K.) And اَللّٰهُمَّ ٱرْأَبْ بَيْنَهُمْ (S, A) *O God, effect a reconciliation,* or *make peace, between them:* (S:) or *rectify the matter,* or *affair, between them.* (A.) And اَللّٰهُمَّ ٱرْأَبْ حَالَنَا [*O God, rectify,* or *amend, our state,* or *condition*]. (TA.) ___ Also, inf. n. as above, *He collected* a thing *together, and bound* it *gently.* (TA.) ___ And رَأَبَتِ الأَرْضُ *The land produced its* [*trefoil called*] رَطْبَةً, or رُطْبَةً, [so accord. to different copies of the K,] *after the cutting* [*of a crop thereof*]. (K.)

2 رَأَّبَ and 4 and 8: see above, first sentence.

رَأْبٌ an inf. n. used in the sense of [the act. part. n.] رَائِبٌ: so in the saying, كَفَى بِفُلَانٍ رَأْبًا لِأَمْرِكَ [*Such a one is sufficient as a rectifier, or an amender, of thine affair,* or *thy case*]. (A.) You say also, فُلَانٌ رَأْبُ أَمْرٍ, and رَؤُوبُ أُمُورٍ, *Such a one is a rectifier,* or *an amender, of an affair,* and [*a skilful rectifier* or *amender*] *of affairs.* (A.) [See also رُؤْبَةٌ: and مِرْأَبٌ.] ___ Also *A chief who rectifies,* or *amends, the affair,* or *case, of a people,* or *party.* (A.) ___ *A big, bulky,*

portly, or *corpulent, chief.* (K, TA.) *A herd of seventy camels.* (K.)

رُؤْبَةٌ *A piece,* (S, Msb, K,) or *piece of wood, with which a large wooden bowl,* (T, TA,) or *with which a vessel,* (S, Msb, K,) *is repaired,* or *mended:* (T, S, Msb, K:) or *a thing,* (T,) or *piece of wood,* (TA,) *with which a breach,* or *broken place,* (T, TA,) *in a vessel,* (T,) or *in a bowl,* (TA,) *is stopped up:* (T, TA:) *a piece that is inserted in a vessel, to repair,* or *mend, it:* (M:) and *a piece of stone with which a* بُرْمَة [or *cooking-pot of stone or other material*] *is repaired,* or *mended:* (T, TA:) and *a patch,* or *piece, with which a camel's saddle* (رَحْل) *is patched,* or *pieced, when it is broken:* (M, TA:) some of its meanings are mentioned also in art. روب: (TA:) pl. رُؤُوبٌ (T) and رِئَابٌ. (S.) ___ [Hence,] one says, هو رُؤْبَةُ صَدْعِ الصَّفَآءِ [*He is the means of repairing the breach of sincere affection*]. (A.) And هو رُئَابُ بَنِى فُلَانٍ [app. a mistranscription for هُمْ: i. e. *They are the means of rectifying,* or *amending, the affair,* or *case, of the sons of such a one*]. (A.) [See also رَأْبٌ and مِرْأَبٌ.]

رُؤُوبٌ : see رَأْبٌ.

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رَأِّبٌ : see مِرْأَبٌ.

رَائِبٌ : see رَأْبٌ.

أَرْآبٌ , for آرَابٌ, pl. of إِرْبٌ, q. v.

مِرْأَبٌ *An instrument with which cracks,* or *fissures, in a vessel, are repaired,* or

mended; syn. مُشْعَبٌ. (M, TA.) ___ [And hence,] the same word, and رَأَّبٌ , (T, A, K,) A man *who repairs,* or *mends, cracks,* or *fissures,* (T, K,) *of bowls* [&c.]: (T:) or *who repairs,* or *mends, things well.* (A.) And [hence,] A man *who effects reconciliation,* or *makes peace, between people.* (T.) Pl. [of the former] مَرَائِيبُ [as though the sing. were مَرْآبٌ also]. (T, A, TA.)

مُرْتَأَبٌ i. q. مُغْتَفَرٌ [*Forgiven:* or, accord. to the TK, *rectified,* or *repaired, in a suitable manner*]: (K, TA:) [in one copy of the K, مُعْتَفَرٌ: and] in one copy, مُعْتَفَنٌ. (TA.)

رأبل

Q. 1 رَأَبَلَ . inf. n. رَأْبَلَةٌ, *He was*, or *became, wicked, crafty*, or *cunning;* as also تَرَأْبَلَ . (T in art. ربل.) رَأْبَلَةٌ (M, K) inf. n. of رَأْبَلَ, said of a man; (T, K;) [also signifies] The *walking* (M, K) of a man (M) *inclining* (M, K) *to either side*, (M,) or *to one side*, (K,) *as though having the feet attenuated, and chafed*, or *abraded.* (M, K. [يَتَوَخَّى in the CK is a mistake for يَتَوَجَّى, which is expressly said in the TA to be with جيم.])

Q. 2 تَرَأْبَلَ : see above. ___ Also *He made a raid*, or *a sudden attack, upon people, and acted like the lion:* (S and TA in art. ربل:) and so, accord. to Fr, تَرَيْبَلَ. (TA in that art.) And تَرَأْبَلُوا *They practised theft*, (M, K, TA,) *and made raids*, or *sudden attacks, upon people, and acted like the lion.* (TA.) And (so in the M, but in the K or,) *They went on a hostile*, or *hostile and plundering, expedition, upon their feet, and alone, without any commander over them.* (M, K. [See رَيِيلٌ and رَيِبَالٌ, in art. ترأبل [___.]) ربل, said of a lion, occurs in the Deewán el-Hudhaleeyeen, accord. to Freytag, as meaning *He had perfect teeth.*]

رَأْبَلَةٌ *Wickedness, craftiness*, or *cunning*, (M, * K, TA,) and *boldness*, and *insidiousness for the purpose of doing evil*, or *mischief.* (TA.) So in the saying, فَعَلَ ذٰلِكَ مِنْ رَأْبَلَتِهِ *He did that by reason of his wickedness*, &c. (M, K, TA.) It is the inf. n. of Q. 1 [q. v.]. (T, TK.)

رِئْبَالٌ , a quadriliteral word [as to its root], (M, K,) of the measure فِعْلَالٌ, as is shown by their saying تَرَأْبَلُوا; (M;) and also without ء, (M, K,) sometimes, (K,) the ء being suppressed, and ى substituted for it; (M;) The *lion:* (S in art. ربل, and M and K:) and the *wolf:* (M, K:) or *a malignant, guileful*, or *crafty, wolf:* and accord. to Skr, *a fleshy and young beast of prey:* (TA:) and applied as an epithet to a thief, because of his boldness: (M:) and also, (K,) as some say, (M,) *one*

who is the only offspring of his mother: (M, K:) pl. رَآبِيلُ (S in art. ربل, and K) and رَآبِلُ, (K,) [the latter, probably, contracted by poetic license,] and رَآبِلَةٌ (TA.) [See also رِيبَالٌ, in art. ربل.]

رأد

1 رَؤُدَ : ___ and رَأَدَ: see the next paragraph.

5 ترأّد *It* (a branch, or twig,) *was,* or *became, in its most fresh,* or *supple, and. soft,* or *tender, state,* [*in the first year of its growth;* see رؤُد;] as also رَؤُدَ : (M, L:) or *it bent, in a languid manner;* syn. تَفَيَّأَ; (T, M, L, K;) *and inclined limberly from side to side;* syn. تَذَبَّلَ, (K,) or تَذَيَّلَ: (M and L:) or *it bent:* (T:) or *it inclined this way and that:* (A:) and تَرَآءَدَ *it waved,* or *inclined to the right and left.* (M, L.) *It,* or *he,* (a man, TA,) *shook by reason of softness,* or *tenderness,* (S, K, TA,) *and bent from side to side;* (TA;) as also ارتأد : (S, K, TA:) and in like manner one says of a girl, (TA,) ترأّدت, meaning *she affected a bending of her body from side to side by reason of softness,* or *tenderness.* (T.) *It* (the neck) *twisted,* or *bent-* (K.) *It* (a thing) *moved to and fro:* (TA:) or *it twisted,* or *bent, and moved to and fro.* (M.) ___ *He* (an old man) *was,* or *became, affected with a trembling, and inclined this way and that, in his rising:* (A:) or *he* (a man) *rose, and was,* or *became, affected with a trembling,* (T, M, L, K,) *in his bones,* (M,) *in rising, until he stood up.* (T, L.) ___ ترأّدت الحَيَّةُ *The serpent shook,* in going, or passing, quickly along. (M, A. *) ___ ترأّدت الرِّيحُ *The wind was,* or *became, in state of commotion,* (K, TA,) *and inclined to the right and left.* (TA.) ___ ترأّد الضُّحَى; (T, M, A, L;) and ترآءد ; (M, L;) and رَأَدَ , [in Golius's Lex. رَئِدَ,] inf. n. رَأْدٌ; (A, L;) *The* ضُحَى [or *period after sunrise*] *reached the stage that is termed the* شَبَاب *of the- day;* (A;) i. e., *when the sun had risen high,* (T, A, TA,) *one fifth of the day having passed:* (A, TA:) or *became bright:* or *advanced beyond the spreading of the sunshine and the time when the sun had become high.* (M.)

6 **تَرَأَّ** see 5, in two places.

8 **إِرْتَأَّ** see 5.

رَأْدٌ : see رُؤْدٌ. ___ [Hence,] رَأْدُ الضُّحَى (T, S, M, A, L, K) and رَائِدُهُ (K) *The stage of the* ضُحَى [or *period after sunrise*] *that is termed the* شَبَاب *of the day;* (A;) i. e., *when the sun has risen high,* (T, S, A, K, TA,) *one fifth of the day having passed:* (A, TA:) or *the brightness thereof:* or *the period after the spreading of the sunshine and the time when the sun has become high.* (M.) Also الرَّأْدُ (S, M, A, and so accord. to some copies of the K) and الرُّؤْدُ , (S, M, and so accord. to some copies of the K,) or رَأْدُ اللَّحْيِ, (T,) and الرَّأْدَةُ and الرُّؤْدَةُ likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or الرُّؤْدَةُ only of all these, (accord. to other copies of the K, in some of which it is written without ء,) *The root of the jaw-bone* (أَصْلُ اللَّحْيِ), (T, S, M, A, K,) *that projects beneath the ear:* (T:) or *the part of the jaw-bone whence the molar teeth* (الأَضْرَاس) *grow:* or the رَأْدَانِ are *the two thin extremities of the* لَحْيَانِ [meaning the *two sides of the lower jaw-bone*], *which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears:* (M:) pl. أَرْآدٌ. (S.) Also رَأْدٌ *A vacant tract* (خَلَآء) of land. (K.)

رُؤْدٌ (T, L, TA; in a copy of the M رُؤُودٌ [perhaps a mistranscription for رُؤُودٌ if not for رُؤْدٌ; but more probably for the former, which see in art. رود]; in the L, in one place, رُؤَدٌ ; and in a copy of the A رَائِدٌ [which is probably correct, as is also رُؤْدٌ];) A branch, or twig, *in the most fresh,* or *supple, and soft,* or *tender, state,* (T, M, A, L,) *in the first year of its growth:* (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. رُؤْدَةٌ : (T, L:) some say that رُؤْدٌ signifies the *extremity of any branch* or *twig:* the pl. is أَرْآدٌ and أَرَائِدُ; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be أَرَائِيدُ (M, L.) ___ Also, (T, S ,M, A, K,) from the same word applied to a branch, or twig, (T,) and رَأْدٌ , (S, K,) each with ء, (AZ, S,) and رُؤْدَةٌ (S, M, K) and رَأْدَةٌ (T, S, M, A, K) and رَادَةٌ, (A, K,) without ء, (A,) [in the CK repeated with ء,] and

رَؤُودَة (M, K, in the CK رَؤْدَة) and رَائِدَة (A) and in some copies of the K رُودَة without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ اللَّحْيِ) is in other copies made to belong, (TA,) and some add رَادٌ, without ء, (MF,) A *youthful* girl: (T:) or a *soft*, or *tender*, girl or woman: (A:) and (T) a woman *goodly*, or *beautiful*, (T, S, K,) *and youthful:* (T, K:) or one *who soon attains to youthfulness with good food:* (M:) pl. of the first أَرْآدٌ. (T, M.) You say امْرَأَةٌ رَادَةٌ غَيْرُ رَادَة, in which the former رادة may be without ء, and the latter must be so, meaning *A soft*, or *tender, woman; not one that roves about.* (A, TA.) Also رُؤْدٌ *i. q.* تُؤَدَة [*Moderation; gentleness; a leisurely manner of proceeding;* &c.] (M, K. [In the latter, the form of the word having this signification is not plainly indicated.]) A poet says,

* كَأَنَّهُ ثَمِلٌ يَمْشِى عَلَرُودِ *

[*As though he were one intoxicated, walking in a gentle*, or *leisurely, manner*]; for عَلرُؤُودِ; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رُوَيْد is the dim. does not regard it as originally with ء. (M, TA.) See also رَأْدٌ.

رَؤُودٌ : see the first sentence in the next preceding paragraph.

رِئْدٌ *A sucker, an offset*, or *a shoot from the root*, of a tree: (M, K:) or *a soft*, or *tender, branch*, or *twig*, thereof: pl. رِئْدَانٌ. (M.) ___ Also i. q. تِرْبٌ, (T, S, M, K,) i. e. (TA) *An*

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equal in age, (A, TA,) of a female, (T,) and of a man, but mostly used in relation to females: (M:) sometimes, [in poetry,] رِيدٌ, with the ء suppressed, (T, S, M,) for the sake of the rhyme; (M;) as in in a verse of Kutheiyir cited voce أُصْدَة: (T, S:) pl. أَرْآدٌ. (M.) Also *Straitness:* (K, TA: [in the CK, الضِّيقُ is erroneously put for الضِّيقُ:]) you say, وَقَعَ فِالرِّئْدِ *He fell into straitness.* (TK.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.)

رَأْدَة : see رُؤْد, each in two places: and رَأْد.

رُؤْدَة : see رُؤْد, each in two places: and رَأْد.

رَؤُود : see رَاد, in art. رود.

رُؤُود [or رَؤُود?]: see رُؤْد.

رَؤُودَة : see رُؤْد.

رَائِد : see رَائِدُ الضُّحَى ___. رُؤْد: see رَأْد. [See also art. رود.]

رَائِدَة : see رُؤْد.

رأس

1 **رَأَسَهُ**, (S, M, K,) aor. ـَ, (K, TA, [in a copy of the M ـُ,]) inf. n. رَأْسٌ, (M, TA,) *He* (a man, S) *hit*, or *hurt, his head.* (S, M, K.) ___ رَأَسْتُهُ بالعصى *I struck his head with the staff*, or *stick.* (A.) ___ رَأَسَهُ البِرْسَامُ *The disease called* برسام *affected*, or *overcame*, (أَخَذَ,) *his head.* (A.) [And hence,] رَئِسَ, (M, A,) inf. n. رَأْسٌ, (M,) *His* (a man's) *head was*, or *became, affected*, or *overcome, by the disease called* برسام, or *otherwise:* (A:) or *he had a complaint of his head.* (M, TA.) رَأَسَ القَوْمَ, (S, M, A,) and رَأَسَ عَلَيْهِمْ, (M,) aor. ـَ, (S, M,) inf. n. رِئَاسَةٌ, (S, M, A,) *He was*, or *became, head, chief, commander, governor, ruler, lord, master, prince*, or *king, of*, or *over, the people; he headed them;* (M, A; *) *he was*, or *became, their superior,* (M.) [See also 5.] ___ Also رَأَسَ, alone, aor. ـَ, inf. n. رِئَاسَةٌ, *He was*, or *became, high in rank* or *condition.* (Msb.) ___ And, with the same aor. and inf. n., *He strove for* رِئَاسَة [or *headship*, or *command*,] (زَاحَمَ عَلَيْهَا,) *and desired it.* (IAar, TA.)

2 **رَأَّسَ الضَّبُّ الأَفْعَى** *The* [*lizard called*] ضبّ *turned his head towards the viper*, or *met the viper head-foremast*, in coming forth from his hole: for the viper comes to the hole of the ضبّ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be مرئّس: and sometimes a man hunts after the ضبّ, and puts a stick into the mouth of its hole, and it imagines it to be a viper, and comes forth head-foremost or tail-foremost, i. e., مُرَئِّسًا أَوْ مُذَنِّبًا. (TA.) [The verb is also used intransitively, as meaning *It* (a ضبّ) *put its head foremost* in coming forth from its hole: *contr. of* ذَنَّبَ.] رأَّسْتُهُ, inf. n. تَرْئِيسٌ, *I made*, or *appointed, him* رئيس [i. e. *head, chief, commander, governor, ruler, lord, master, prince*, or *king*], (S, K,) عَلَى القَوْمِ *over the people.* (S, TA.) And رَأَّسُوهُ عَلَى أَنْفُسِهِمْ, (M, A,) seen by Az, in the book of Lth, written رَوَّسُوهُ, but the

former is the regular form, (TA,) *They made him head, chief, commander,* &c., *over themselves.* (M, A.)

5 **ترأّس عَلَىالقَوْم** *He became made,* or *appointed, head, chief, commander, governor, ruler, lord, master, prince,* or *king, over the people;* (S, M, A;) as also ارتأس عَلَيْهِم: (S:) or both signify [like رأَس على القوم,] *he was,* or *became,* رئيس [i. e. *head, chief,* &c.] (K, TA) *over the people.* (TA.)

8 **ارتأس الشَّىْء** *He,* or *it, became mounted,* or *fixed, upon the head of the thing.* (M, TA. *) In the saying, يرتاس السنان فيقتل [*He becomes fixed upon the point of the spear-head, and is slain*], in a verse cited by Th, يرتاس is for يرتئس. (M.) See also 5. ارتأس زيدًا *He took Zeyd by the neck, and lowered it to,* or *towards, the ground.* (K, from the Nawádir el-Aaráb.) ___ Hence, *He occupied Zeyd so as to divert his attention:* (K, from the same:) and اكتاسه and ارتكسه and اعتكسه also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.)

رَأْس , (S, M, A, Msb, K,) generally with ء, except in the dial. of Benoo-Temeem, who constantly suppress the ء, (Msb,) [The *head* of a man and of any animal;] *a certain part of an animal,* (Msb,) *well known:* (Msb, K:) masc., (Msb, TA,) by common consent: (TA:) and (K) the *highest* or *uppermost part,* or *top,* or *summit,* (M, A, K,) of a thing, (M,) or of anything; (A, K;) as, for instance, of a mountain, &c.; (the Lexicons, passim;) and the *upper,* or *uppermost, part* of a valley: (TA: see رائس:) pl. (of pauc., S, TA) أَرْؤُس, (S, M, Msb, K,) and, by transposition, آرس, (M, TA, * [originally أَأْرُس, in the L, erroneously, أَاراس,]) and (of mult., S, TA) رؤوس, (S, M, Msb, K, [by some carelessly written رؤس, and by some, allowably, رؤْس,]) which is not transposed, and روس, which is elliptical. (M, TA.) A poet uses the pl. for the dual, saying,

* رُؤُوسُ كَبِيرَيْهِنَّ يَنْتَطِحَانِ *

[*The heads of the two great ones,* or *old ones, of them, smite each other with their horns*]. (M.) ___ أُمُّ الرَّأْسِ: see يَوْمُ الرُّؤُوسِ ___. أُمٌّ [*The day of the heads*] is applied by the people of Mekkeh to *the day called* يوم القر, because then they eat the heads of the animals sacrificed. (A, TA.) ___ أَصَابَ رَأْسَهُ *He kissed his head:* a metonymical phrase. (TA.) ___ رُمِىَ فُلَانٌ مِنْهُ فِى الرَّأْسِ [lit., *Such a one was shot by him in the head;* meaning,] *he turned away from him, and did not look towards him nor pay any regard or attention to him, and deemed him troublesome.* (S, TA.) You say also, رُمِيتُ مِنْكَ فِى الرَّأْسِ, meaning, *Thou hast an evil opinion of me* (S, K) *so that thou canst not look towards me.* (S.) ___ رَكِبَ رَأْسَهُ: see art. ركب. ___ وَلَدَتْ وَلَدَهَا عَلَى رَأْسٍ وَاحِدٍ *She brought forth her children one after,* or *near after, another.* (IAar, M.) In like manner you say, وُلِدَ لَهُ ثَلَاثَةُ أَوْلَادٍ رَأْسًا عَلَى إِثْرِ رَأْسٍ, (M,) or رَأْسًا عَلَى رَأْسٍ, (TA,) *He had three children born to him one after,* or *near after, another.* (M, TA.) And اجْعَلْ هٰذَا الشَّىْءَ رَأْسًا وَاحِدًا *Make thou this thing to be* [*uniform,* or] *of one way,* or *mode,* or *manner.* (ISK, TA in art. بأج.) ___ عِنْدِى رَأْسٌ مِنَ الغَنَمِ [*I have one head of sheep* or *goats*]: and عِدَّةٌ مِنْ أَرْؤُسٍ [*a number of head* thereof]. (A, TA.) It is said in a trad. of' Omar, وَاجْعَلُوا الرَّأْسَ رَأْسَيْنِ *And make ye the one head two head,* by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh in art. فرق.) And you say, فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [*Such a one ties so many head of beasts*]. (S in art. ربط.) ___ أَعْطِنِى رَأْسًا مِنْ ثُومٍ وَسِنًّا مِنْهُ [*Give thou to me a head of garlic, and a clove thereof*]: and كَمْ فِى رَأْسِكَ مِنْ سِنٍّ [*How many cloves are there in thy head* of garlic?]. (A, TA.) ___ رَأْسٌ also signifies The *extremity* of a thing: or, as some say, *the end,* or *last,* thereof. (MF. TA.) ___ [*A head, head-land, cape,* or *promontory.*] ___ The *hilt* of a sword; (A;) and so رِئَاسٌ ; (S, M, K; [in a copy of the A رِيَاسَةٌ;]) or this signifies its *pommel,* (Sgh, K,) more correctly; (Sgh;) and is also written رِيَاسٌ, but whether for رِئَاسٌ or originally with ى is doubtful. (M.) [From the first of the above-mentioned significations arise several others, which are tropical. ___ Hence, الرَّأْسُ

والذَّنَب *The two nodes* of a planet: see تنّين. ___ Hence likewise,] رأْس is also *syn. with* رئيس, q. v. infrà. (M, K.) You say, ما أُرِيدُه رأْسًا [*I do not desire him as a* رئيس, i. e. *head, chief,* &c.]. (A.) And it is said in a trad., رأْسُ الكُفْرِ من قِبَلِ المشْرِق [*The head,* or *leader, of infidelity is from the direction of the place of sunrise*]: indicating that Ed-Dejjál or some other of the heads of error will come forth in the east. (TA.) ___ رأْسُ المال *The capital,* or *principal, of property.* (Msb, K.) [Hence the saying,] أَقْرَضَتْنِى عَشَرةً بِرُؤُوسِها *She lent me ten* [pieces of money] *as a loan whereof the principal was to be repaid without interest.* (Mgh, TA. *) ___ القافيةُ الرأْسُ البيتِ [*The rhyme is the principal,* or *most essential, part of the verse*]: said by one of the tribe of' Okeyl, to IJ. (M.) ___ رأْسُ الدّينِ الخَشْيَةُ [*The principal part,* or *the beginning, of religion is fear* of God]. (A, TA.) ___ رأْسُ الشَّهْرِ *The beginning of the month.* (Msb.) [And in like manner, رأْسُ السَّنَة *The beginning,* or *first day, of the year.*] ___ رأْسُ الأَمْرِ, (K, TA,) or رِئاس , (so in the CK,) [both correct, as will be seen from what follows,] *The beginning of the affair; the first thereof.* (K, TA.) ___ أَعِدْ عَلَىَّ كَلَامَكَ مِنْ رأْسٍ, (S, M,) and مِنَ الرَّأْسِ, but this is less common, (M,) or is a vulgar phrase, not allowable, (S,) [*Repeat thou to me thy speech*

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from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, خُذْهُ مِنْ رأْسٍ [*Take thou it from the beginning*]. (A.) ___ أَنْتَ عَلَى رأْسِ أَمْرِكَ, and على رئاسه *Thou art on the point of accomplishing thine affair:* (M, TA:) or أَنْتَ عَلَى رِئَاسِ أَمْرِكَ signifies *thou art at the beginning of thine affair;* and the vulgar say, عَلَى رأْسِ أَمْرِكَ (S, TA.) ___ أَضْرَعَتْ عَلَى رأْسِ الوَلَد: see art. ضرع. ___ كَانَ ذٰلِكَ عَلَى رأْسِ فُلَانٍ *That was in the time of such a one; in his life-time:* like the phrase عَلَى رِجْلِ فُلَانٍ. (TA in art. رأْس ___.) رجل also signifies *A numerous and strong company of people.* (As, S, M, K.) You say, هُمْ رأْسٌ *They are a numerous and strong*

company of people. (S.) And هُمْ رَأْسٌ عَظِيمٌ *They are an army by themselves, not needing any aid.* (A, TA.) 'Amr Ibn-Kulthoom says, (S,)

* بِرَأْسٍ مِنْ بَنِي جُشَمَ بْنِ بَكْرٍ *
* نَدُقُّ بِهِ السُّهُولَةَ وَالْحُزُونَا *

[as though meaning, *With a numerous and strong company of Benoo-Jusham-Ibn-Bekr, with which we beat the plains and the rugged tracts*]: (S, M:) but [J says,] I think that he means رَئِيس, [i. e. *head, chief,* &c.,] because he says نَدُقُّ بِهِ, not بِهِمْ (S.)

رُؤَاس : see أَرْأَس.

رِئَاس : see رَأْس, in the middle of the paragraph: and again, in three places, in the latter part thereof.

رُؤُوس : see رَائِس. ___ Also A camel *having no fatness* (طَرْق) *remaining except in the head;* (S, K;) and so مَرَائِس, (S, TA,) incorrectly said in the K to be مَرْأَس, like مُعَظَّم; (TA;) mentioned by A' Obeyd, from Fr.; (S;) so too مَرْآس. (K.)

رَئِيس *Hit,* or *hurt, in the head;* as also مَرْؤُوس. (S.) Hence, شَاةٌ رَئِيسٌ *A sheep* or *goat,* or *a ewe* or *she-goat, hit,* or *hurt, in her head:* pl. رَآسَى: (S, M, K:) you say غَنَمٌ رَآسَى. (S, K.) ___ *Having his head broken, its skin being cleft.* (TA.) ___ *Having his head affected,* or *overcome, by the disease called* بِرْسَام; as also مَرْؤُوس: (A:) or ↓ the latter, a man *afflicted with that disease:* (M, TA:*) and ↓ the same, also, a man *having a complaint of his head.* (TA.) The *head,* or *headman, chief, commander, governor, ruler, lord, master, prince,* or *king, of a people; a person of authority;* (S, M, A, * K;) as also رِيسٌ (S, K) and رَأْسٌ [q. v.]; (M, A, K;) and [in like manner] رَائِسٌ, syn. of this last, وَالٍ: (K:) or رَئِيسٌ signifies, [or rather signifies also,] a person *high in rank* or *condition:* (Msb:) its pl. is

رُؤَسآه, (M, Msb,) pronounced by the vulgar رُوَسآء: (TA:) in El-Yemen, ↓رِيس is applied to *one who shaves the head.* (TA in art. رئيس الكلاب ___.) رِيس (S, M, A,) and رائسها, (M, TA,) [*The chief,* or *leader, of the dogs;*] *the dog that is' among the other dogs, as the* رئيس *among a people:* (S:) *the chief of the dogs, that is not preceded by them in the chase.* (M, TA.) ___ الأَعْضَآءُ الرَّئِيسَةُ [*The capital parts of an animal*] are, with physicians, four; (Mgh, TA;) namely, *the heart, the brain, the liver,* and *the testicles:* (Mgh, K, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نوع [properly species]: the assertion that they are *the nose, and the tongue, and the penis,* is erroneous. (Mgh, TA.)

رُؤَاسِىٌّ : see أَرْأَس.

رُؤُوس رُوَّس : see مِرْأَس.

رَأَّس *A seller of heads:* (S, M, Mgh, Msb, K:) رَوَّاس, (S, Mgh, Msb,) or رَوَّاسِىٌّ, (K, TA,) with و and with the relative ى, (TA,) is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Msb.)

رَئِّيس One *who is often made* or *appointed,* or *who often becomes,* رئيس [i. e. *head, chief,* &c.]. (K, TA.)

رَائِس [act. part. n. of 1.] ___ كَلْبَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) *A bitch that takes the object of the chase by the head.* (M, TA.) And [in like manner] كَلْبَةٌ رُؤُوسٌ *A bitch that springs upon the head of the object of the chase.* (TA.) رَائِس also signifies Anything *elevated,* or *rising above the part or parts adjacent to it.* (M, TA.) The *head* (رَأْس) *of a valley:* (M, TA:) pl. رَوَائِس, (TA,) which signifies the *upper,* or *uppermost, parts of valleys.* (K, TA.) سَحَابَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) and مُرَائِس, (M,) *A cloud preceding the other clouds:* (M: [but perhaps سحابة in the copy of the M from which this is taken is a

mistake for سحاب, i. e. *clouds:*]) pl. روائس. (K, * TA.) ___ See also رئيس, in two places.

ريس : see رئيس, in two places.

أَرأَس *Having a large head;* (S, M, A, Mgh, K; *) applied to a man, (S, A, Mgh,) and to a sheep or goat, (S, TA,) and to a stallion; (TA; [but فحل, there, is perhaps a mistake for رجل;]) as also رُؤَاسِىٌّ ; (S, M, A, K;) which is likewise applied to a man, (S, A,) and to a stallion, (TA,) but not to a sheep or goat; (ISk, S;) and رُوَّاسِىٌّ; (TA in art. روس;) and رُؤَاس ; (M, TA;) applied to a stallion; (TA;) and مَرْؤُوس : (K, * TA:) fem. of the first, رَأْسَآء. (M.) ___ Also رَأْسَآء A ewe, (S, M, K,) or she-goat, (M,) *having a black head* (A'Obeyd, S, M, K) *and face,* (S, M, K,) *the rest of her being white.* (S.)

رَأْس مَرْأَس , incorrectly written in the K مَرأَس, like مَقْعَد, (TA,) *i. q.* مَصَكٌّ للرُّؤُوس [app. meaning *A head strong to butt,* or *knock, against other heads*]: pl. رُؤُوس مَرَائِيس, (K, TA,) or مَرَائِس; (CK;) and رُؤُوس رُؤَّس [signifies the same]. (K, * TA.)

مَرْأَس : see رَؤُوس.

مُرَئِّس A [lizard of the kind called] ضَبّ coming forth from his hole *having his head foremost:* opposed to مُذَنِّب. (TA.) ___ المُرَئِّس *The lion.* (K.)

مَرْآس A horse *that bites the heads of other horses when running with them in a race:* (M, K: *) or [so in some copies of the K, but in others and,] *that takes precedence of the other horses in a race.* (K, * TA.) ___ See also رَؤُوس.

مَرْؤُوس : see رئيس, in four places: ___ and see أَرأَس. ___ Also One *whose desire* (شَهْوَة) *is in his head only.* (Fr, Sgh, K.) *Subjects* [*of a* رئيس]. (K.)

مَرائِس : see رائس: ___ and رَؤُوس. Also One *holding back* (Sgh, K) *from the party* [*to which he*

belongs] (Sgh, TA) *in fight*, or *battle*. (Sgh, K.)

رأف

1 **رَؤُفَ به**, (AZ, T, S, M, O, K,) aor. ـُ ; (AZ, T, S, O;) and رَأَفَ, (AZ, T, S, M, K,) aor. ـَ ; (AZ, T, S;) and رَئِفَ; (AZ, S, M, O, K;) inf. n. رَأْفَةٌ and رَآفَةٌ (AZ, T, S, M, O, K) and رَأَفٌ (AZ, S, K) and رَأْفٌ, (O,) the first and second being inf. ns. of رَؤُفَ, [or the first is of رَأَفَ,] and the third being inf. n. of رَئِفَ, (AZ, S, O,) and the fourth being of رَأَفَ; (O;) said of God, (K,) and of a man; (AZ, T, S;) [*He pitied*, or *compassionated, him:* or *he pitied him*, or *compassionated him, tenderly;* or *in the utmost degree;* or *most tenderly:* for] رَأْفَةٌ is syn. with رَحْمَةٌ: (Fr, T, M, K: *) or it denotes a more special and more tender affection than رَحْمَةٌ; (T;) or the utmost degree thereof; (S, K;) or the most tender thereof: (K:) and رَافَ [in the CK رَأَفَ, as before, and in Freytag's Lex. رَاءَفَ,] and رَاوَفَ signify the same: (K:) [the right reading here appears to be رَافَ; (for it is said in the K in art. روف that رَافَ, aor. يَرَافُ, is a dial. var. of رَأَفَ, aor. يَرْأَفُ;) and رَاوَفَ is doubtful; (for it is not there mentioned;)] or رَافَ, inf. n. رَوْفٌ, signifies سَكَنَ [*he*, or *it, was*, or *became, still*, &c.]; and رَأَفَ is a dial. var. thereof [signifying thus]; and is not from رَؤُوفٌ syn. with رَحِيمٌ. (M in art. روف.)

رَأْفٌ (M, O, K) and رَائِفٌ and رَئِفٌ (K) and رَؤُوفٌ [which is the most common of all] and رَؤُفٌ (T, S, M, O, K) are epithets from the verbs above: (T, S, M, K:) [the first from رَؤُفَ, like ضَخْمٌ from ضَخُمَ; the second from رَأَفَ; and the third from رَئِفَ; signifying *Exercising*, or *having, the affection termed* رَأْفَةٌ, i. e. *pity*, or *compassion;* &c.; *pitying*, or *compassionating;* &c.; or *pitiful*, or *compassionate;* &c.: the fourth and fifth having an intensive signification; *very pitiful* or *compassionate*, &c.: or] the first and fourth and fifth all signify the same, *i. q.* رَحِيمٌ: (K:) [and أَرْأَفُ has a similar (most probably

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an intensive) signification; as appears from what here follows:] in the saying [of a poet],

* وَ كَانَ ذُو العَرْشِ بِنَا أَرَافِى *

[app. meaning *And the Lord of the empyrean was,* or is, *to us, very merciful*], by the last word is meant أَرْأَفِىٌّ, [أَرْأَفِيًّا being] like أَحْمَرِىٌّ [and أَرْيَحِىٌّ, q. v.]. (M.) رَأْفٌ also signifies *Wine;* (O, K;) and رَافٌ is a dial. var. thereof. (TA in art. روف.)

رَؤُفٌ : see the next preceding paragraph.

رَئِفٌ : see the next preceding paragraph.

رَؤُوفٌ : see الرَّؤُوفُ ___. رَأْفٌ is one of the epithets applied to God; meaning الرَّحِيمُ [*The Merciful:* or rather it has an intensive signification, i. e. *The Very Merciful*]. (T.)

رَائِفٌ : see رَأْفٌ.

أَرْأَفِىٌّ : see رَأْفٌ. [This art. is wanting in the copies of the Land TA to which I have had access.]

رأل

10 استرألت الرِّئْلَانُ *The young ostriches became big,* or *advanced in age;* syn. كَبِرَت, (O,) or كَبُرَت, (so in one of my copies of the S, in the other كَثُرَت [which is a mistranscription],) or كَبُرَتْ أَسْنَانُهَا. (K: so in my MS. copy and in the CK.) ___ And [hence,] استرأل النَّبَاتُ *The plant,* or *herb, became tall;* likened to the neck of the young ostrich. (S, O, K.)

رَأْلٌ The *young one of the ostrich:* (T, S, M, K:) or *a young ostrich in its first year,* or *a year old:* (M, K:) it occurs in a verse of Imra-el-Keys written رال, without ء: (M:) fem. with ة: (S, M, K:) pl. (of pauc., TA) أَرْؤُلٌ (K, TA, [in the TT, as from the M, written ارأَل, probably for أَرْأُلٌ,]) and (of mult., TA) رِئْلَانٌ and رِئَالٌ (S, M, K) and رِئَالَةٌ. (M, K.) ___ [Hence,] الرِّئَالُ [which seems to be the most common of the plso] *Certain stars:* (S, Sgh, K:) [probably *certain small stars in the neighbourhood of those called* النَّعَائِمُ, or *of those called* النَّعَامَاتُ (*in Cetus*), *and regarded as the young ones of these.*] ___ [Hence also,] زَفَّ رَأْلُهُ *He was,* or *became, light of intellect, lightwitted,* or *irresolute.* (S and Z and TA in art. زف.) And زَفَّ رَأْلِى *I was,* or *became, affected with sadness,* or *disquietude of mind, like the young ostrich by reason of fear,* or *fright;* a phrase like شَالَتْ نَعَامَتُهُمْ meaning They were frightened, and fled. (M.) And زَفَّ رَأْلُهُمْ *They perished,* or *died.* (TA.) And خَوَّدَ رَأْلُهُ *He was,* or *became, frightened.* (Ham p. 179.)

رُؤَالٌ and رَاؤُولٌ, (As, T, M, K, [the latter in the CK رَاؤُل,]) with ء accord to ISk, and without ء accord. to A'Obeyd, (M,TA,) The *slaver of a horse* (As, ISk, T, M, K, TA) *or similar beast,* (ISk, T,) *that drops from him:* (TA:) or *his froth,* or *foam:* (K:) accord. to Lth, رُوَالٌ [q. v. in art. رول, thus without ء,] signifies the *spittle of a horse*

or similar beast. (T.) Also the former, (M,) or ↓ the latter, (K,) *A redundance in* [*the number of*] *the teeth of a horse or similar beast:* (M, K:) but As denies that these two words have this meaning. (T. [See what next follows.])

رَائِلٌ and **رَائِلَةٌ** , accord. to Lth, signify *A tooth that grows to a horse or similar beast, preventing him from drinking* [*with ease*] *and from* [*eating in the manner termed*] قَضْم: and accord. to En-Nadr, [the pl.] رَوَائِلُ signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out:* (T:) but As disallows this. (TA. [See also art. رول: and see the latter sentence of the next preceding paragraph.])

رَائِلَةٌ : see the next preceding paragraph.

رَاؤُولٌ : see رُؤَالٌ, in two places.

نَعَامَةٌ مُرْئِلَةٌ *An ostrich having* رِئَال [or *young ones*]. (M, K.)

مَرَّ مُرَائِلًا *He* (a man, S) *passed along quickly.* (S, K.)

رأم

1 رَئِمَتْ وَلَدَهَا, (T, S, M, K,) aor. ـَـ, (T,) inf. n. رِئْمَانٌ, (T, S, M, K*) and رُأْمٌ (M, K*) and رَأَمَانٌ, (TA,) *She* (a camel) *loved,* (T, S,) or *affected,* or *inclined to,* and *kept to,* or *clave to,* (M, K,) *her young one.* (T, S, M, K.) And تَرْأَمُ بِأَنْفِهَا is also said of a she-camel [as meaning *She makes a show of affection with her nose, by smelling her young one;* not having true love]. (S, M, K, all in art. ذأر; &c. [See مُذَائِرٌ, and see also مُعَارِضٌ.]) A poet says,

* أَمْ كَيْفَ يَنْفَعُ مَا تُعْطِى العَلُوقُ بِهِ *
* رِئْمَانٌ أَنْفٍ إِذَا مَا ضُنَّ بِاللَّبَنِ *

or رِئْمَانُ, or رِئْمَانَ, accord. to different relaters: [i. e. *Or how profits what she that smells a young one but refuses to yield her milk to it gives,* (the ب in بِهِ being redundant,) *showing affection with the nose,* (accord. to the first reading,) or *a showing of affection with the nose,* (accord. to the second and third readings,) *when there is niggardliness with the milk?*] he who says رِئْمَانَ uses this word as an inf. n.: he who says رِئْمَانُ makes it a substitute for مَا: and he who says رِئْمَانَ makes it a substitute for the هـ [in بِهِ]. (M.) ___ [Hence,] رَئِمَ الشَّىْءَ *He loved the thing,* (S, K, TA,) and (S, K, TA) *kept,* or *clave, to it.* (S, M, K, TA.) One says, رَئِمَتِ الأَثَافِى الرَّمَادَ [*The three stones whereon the cooking-pot was placed clave to the ashes*]: as though the ashes were their young. (T, K, TA.) ___ And رَئِمَ الجُرْحُ, inf. n. رِئْمَانٌ (AZ, T, S, M) and رُأْمٌ, (M, K,) *The wound coalesced,* or *closed;* (AZ, T, S, TA;) *the mouth of the wound drew together,* or *closed, preparatively to healing.* (M, K, * TA.) رَأَمَ, (T, S, M, K,) aor. ـَـ, (T, K,) inf. n. رُأْمٌ, (T, M,) *He repaired* (T, S, M, K) a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a

bowl: (S:) like رَأَب: (T, M:) so says Esh-Sheybánee: and [رَآءَمَهُ signifies the same; for] he cites the following verse:

* وَقَتْلَى بحَقْفٍ منْ أُوارَةَ جُدِّعَتْ *

* صَدَعْنَ قُلُوبًا لَمْ تُرَآءَمْ شُعُوبُها *

[*And slain* men *in a winding tract of sand of Uwáreh,* (a certain water, or mountain, of Temeem,) *that had been mutilated, broke hearts of which the rifts have not been repaired*]. (S, TA.) ___ And *He twisted* a rope *hard,* or *strongly;* as also ارأم . (M, K.)

3 رَأَّمَ see the last sentence but one above.

4 ارأم النَّاقَةَ *He made the she-camel to affect,* or *incline to,* (ISk, T, S, K,) *her* رَأْم [q. v.], (ISk, T,) or *the* رَأْم, (S,) or *one that was not her young one:* (K:) or ارأمها عَلَى وَلَدِهَا *he made her to affect,* or *incline to, her young one.* (M.) ___ [Hence,] ارأمه عَلَى الأَمْرِ, (ISk, T,) or على الشَّىْءِ, (M, K,) *He compelled him against his will to do the thing:* (ISk, T, M, K:) and so ازأمه عَلَيْهِ. (TA.) And ارأمه إِلَى كَذَا *He,* or *it, caused him to want such a thing.* (AA, TA in art. ذمغ.) ___ ارأم الجُرْحَ, (inf. n. إِرآمٌ, T,) *He dressed,* or *treated curatively, the wound,* (T, S, M, K,) *in order that it might heal,* or *close,* (S,) or *so that it closed.* (M, K.) ___ See also 1, last sentence.

5 ترأّمت عَلَى وَلَدِهَا, said of a she-camel, *i. q.* تَعَطَّفَتْ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَّفَهَا عَلَيْهِ, *She was made to affect,* or *incline to, her young one*]. (TT, from the M. [There written ترآمت, which is, in my opinion, a mistranscription.]) ___ تَرَأَّمَتْهُ *i. q.* تَرَحَّمَتْ عَلَيْهِ [*I pitied,* or *compassionated, him;* or *did so much;* or *affected,* or *expressed, pity,* or *compassion,* or *much pity* or *compassion, for him;* or *expressed a wish that God would have mercy on him*]. (K, TA.)

8 ارتأم, said by Golius to signify *It* (a wound) *closed,* or *became consolidated,* as on the authority of the S and

K, I do not find in any copy of either of those lexicons, nor in any other lexicon.]

رَأْمٌ *A she-camel's young one;* (T, S;) accord. to IAar: (T:) or *a she-camel's young one which she affects,* or *to which she inclines:* (M:) and, (S, M,) accord. to Lth, (T,) *i. q.* بَوٌّ [which has the former of the meanings above, but more commonly signifies *a skin of a young unweaned camel stuffed with straw* or *with panic grass* or *with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk*]: (T, S, M, K:) or *a young one to which she that is not its mother is made to incline.* (T.)

فُلَانٌ رُؤْمٌ لِلضَّيْمِ [evidently, I think, a mistranscription, for رَؤُومٌ , which is also written رَؤَمٌ,]

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Such a one is abject, or *ignominious; content to endure injury.*. (TA.)

رِئْمٌ [The *antilope leucoryx,* or *white antelope;*] *an antelope* (ظَبْيٌ) *that is purely white;* (T, [in which only the pl. is mentioned,] S, M, K;) so accord. to As; (T, S;) and AZ says the like; (T;) *inhabiting the sands:* (As, T, S:) or, as some say, the *young one of the* ظَبْيٌ [here app. meaning *gazelle*]: the female is called رِئْمَةٌ: (M:) pl. أَرْآمٌ (T, S, M, K) and آرَامٌ; (M, K;) the latter pl. formed by transposition. (M.) [Whether the Hebrew XXX or or mean the same animal as the Arabic رِئْمٌ is doubtful.] ___ [Hence,] مَرَّتْ بِنَا الآرَامُ *The beautiful,* or *pretty, women passed,* or *went, by us:* so called by way of comparison. (TA.)

رُئْمٌ , (K, TA,) or الرُّئْمُ, thus accord. to Kr, with ال, (M,) *i. q.* الاِسْتُ [*The podex,* or *the anus*]: (Kr, M, K:) [said to be] the only word of its measure except الدُّئْلُ, which means a certain small beast. (M. [But see this last word.])

الرَّأْمَةُ *The* خَزَرَة [i. e. *bead,* or *the like, that is worn as an amulet, and*] *that is* [*held to be*] *a cause of love,* or *affection.* (K.)

رُؤْمَةٌ *Glue, with which a thing is stuck:* (S:) accord. to the K, [following A'Obeyd, (see art. روم,)] it is رُومَةٌ only, without ء: but Th mentions it with ء also; and both are correct. (MF, TA.)

رُؤَامٌ *Slaver:* (T, K:) like رُوَالٌ. (T.) [See also رُوَامٌ, in art. روم.]

رُوُومٌ : see رَائِمٌ. ___ Also A ewe, or she-goat, (El-Umawee, T, S, K,) *that is very familiar,* (K,) *that licks the clothes of him who passes by her.* (El-Umawee, T, S, K.) ___ See also رُؤُومٌ.

رَائِمٌ , (T, M,) or رَائِمَةٌ, (S,) or both, (K,) and رَؤُومٌ , (T, S, M, K,) [but the last has probably an intensive signification,] A she-camel *that loves,* (T, S,) or *affects, or inclines to,* and *keeps to,* or *cleaves to,* (M, K,) *her young one,* (T, S, M, K,) or *the young one of another:* if she do not so, but smells it, and does not yield her milk to it, she is termed عَلُوقٌ: so says A'Obeyd, on the authority of As: (T: [see the former of the two verses cited in the first paragraph of this art.:]) the pl. of رَائِمَةٌ is رَوَائِمُ. (TA.) ___ Hence, الرَّوَائِمُ signifies *The three stones whereon the cooking-pot is placed; what are called* الأَثَافِى; (T, M, K, TA;) *that have remained cleaving to the ashes:* (T, K:) because of their cleaving to the ashes: (M:) the ashes being as though they were their young. (T, K.)

رأو

4 أَرْأَى, in one of its senses belonging to this art.: see 4 in the art. next following.

رَأْوَةٌ : see the next art., in which it is mentioned in the S.

رأى

رَأَى , (S, M, &c.,) for which some say رَا [suppressing the ء and the ى,] (M,) and some say رَآءَ, (T in art. بوأ, and M and K in art. ريأ,) like خَافَ, (TA in the latter art.,) formed by transposition, (T in art. بوأ,) first pers. رَأَيْتُ, (M, Msb, K, &c.,) for which some say رَيْتُ, without ء, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. يَرَى (T, S, M,) for which يَرْأَى, agreeably with the root, is said by none except [the tribe of] Teym-erRibáb, (T, M,) or by such as require this form in poetry, (S,) sec. pers. fem. sing. and pl., alike, تَرَيْنَ, so that you say تَرَيْنَنِى [with an affixed pronoun], and if you will you may say تَرَيِّنِى, incorporating one ن into the other by teshdeed, (S,) imperative رَ and إِرْءَ (AZ, T, S, M,) the people of El-Hijáz saying رَ dual رَيَا, pl. masc. رَوْا and fem. رَيْنَ, and Teym saying ارْءَ &c., (T, M,) inf. n. رُؤْيَةٌ (T, S, M, Msb, K) and رِيَّةٌ, (T, M, K,) the former being altered to رُوْيَةٌ and then to رُيَّةٌ and then to رِيَّةٌ, (T, M,) and رُأْىٌ (T, S, K) and رَآءَةٌ, (S, M, K, [in the CK رَأَةٌ,]) like رَاعَةٌ [in measure], (S,) in which the ة is not necessarily a restrictive to unity, (M,) and رَايَةٌ (K [but this I do not find elsewhere]) and رِئْيَانٌ, (Lh, M, TA,) for which last we find in the copies of the K رُؤْيَانٌ, (TA,) *He saw* [a person or thing] *with the eye:* (S:) in this sense the verb has [only] one objective complement: (S, Msb:) you say, رَأَيْتُهُ (T, M, Msb, K) and اسْتَرْأَيْتُهُ , (T, M, K,) for which some say اسْتَرَيْتُهُ, (T, M,) and ارْتَأَيْتُهُ , (T, M, K,) for which some say ارْتَيْتُهُ, (T, M,) all signifying the same, (T, M, K,) *I saw him,* or *it,* (a person and a thing, Msb) *with the eye;* (T, M, Msb, K, TA;) [or so,] and also, *with the mind.* (M and K in relation to the first, and K in relation to all.) رُؤْيَةٌ is of several sorts: (TA:) first, it signifies The *seeing with the eye:* (M, K, TA:) and *with what serves for the same purpose as the organ of sight;* as in the saying in the Kur [ix. 106], وَقُلِ ٱعْمَلُوا فَسَيَرَى ٱللّٰهُ عَمَلَكُمْ [*And Say thou, Work ye, for God will see your work*]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَأَى فِيهِ كَذَا *He saw in him such a thing:* and رَأَى مِنْهُ كَذَا *He experienced from him such a thing.*] Secondly, The *seeing by supposition,* or *fancy;* as in the saying, أَرَى أَنَّ زَيْدًا مُنْطَلِقٌ [*I suppose,* or *fancy, that*

Zeyd is going away]. (TA.) Thirdly, The *seeing by reflection,* or *consideration;* as in the saying [in the Kur viii. 50], إِنِّى أَرَى مَا لَا تَرَوْنَ [*Verily I see by reflection,* or *consideration, what ye see not*]. (TA.) Fourthly, The *seeing with the mind,* or *mentally;* [the *opining,* or *judging,* a thing; a sense in which the inf. n. رُؤْيًا is more commonly used;] (M, * K, * TA;) as in the saying in the Kur [liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَأَى [*The heart did not belie what he mentally saw*]. (TA.) [Of these meanings, other exs. here follow; with exs. of similar meanings.] ___ An ex. of رَا for رَأَى occurs in the saying of a poet,

* مَنْ رَا مِثْلَ مَعْدَانَ بْنِ حَيِّى *

[*Who has seen the like of Maadán the son of Yahyà?* the measure being وَافِر, with the first foot reduced to مُفْعَلْتُنْ]. (M.) الْحَمْدُ لِلّٰهِ عَلَى رُيَّتِكَ, for رُؤْيَتِكَ, altered in the manner explained above, [meaning *Praise be to God for the seeing of thee,*] (M, K, *) is a saying mentioned by IAar. (M.) صُومُوا لِرُؤْيَتِهِ means [*Fast ye*] *at the* time of *seeing it;* [referring to the new moon of Ramadán;] i. e., *when ye see it.* (Mgh.) In the phrase رَأَيْتُهُ قَائِمًا [*I saw him standing*], قَائِمًا is in the accus. case as a denotative of state. (Msb.) رُؤْيَةُ عَيْنِى زَيْدًا فَعَلَ ذَاكَ [*My eye saw* (lit. *my eye's seeing*) *Zeyd do that*] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except سَمْعُ أُذُنِى. (M, TA: but in a copy of the former written رُؤْيَةُ عَيْنِى and رُؤْيَةُ الْعَيْنِ.) سَمْعَاذُنِى means [*I saw him,* or *it,*] *where the eye,* or *sight, fell upon him,* or *it.* (TA.) بِعَيْنٍ مَّا أَرَيَنَّكَ [lit. *With some eye I will assuredly see thee*] is a saying mentioned by AZ as meaning *hasten thou,* (اعْجَلْ thus in copies of the S and in the TA, or عَجِّلْ as in one copy of the S,) or *work thou,* (اعْمَلْ, thus in two copies of the S,) *and be as though I were looking at thee:* (S, TA:) it is said to one whom you send, and require to be quick; and means *pause not for anything, for it is as though I were looking at thee.* (TA in art. عين.) رَأَى الْمَكَانُ الْمَكَانَ *The place faced* [or (as we say) *looked upon*] *the place, as though seeing it,* (M, TA,) is tropical: (TA:) [and in like manner you say,] دَارِى

تَرَى دَارَهُ *My house faces* [or *looks upon*] *his house.* (T, IAth, TA.) ___ رَأَى فِى مَنَامِهِ رُؤْيَا [*He saw,* i. e. *fancied that he saw, in his sleep, a vision,* or *dream*]. (S, Msb, K. *) ___ أَلَمْ تَرَ إِلَى كَذَا [*Has thou not considered such a thing,* so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAth, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kur [ii. 244], أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ [*Hast thou not considered those who went forth from their houses,* so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same: (IAth, TA:) Er-Rághib says that, when رَأَيْتَ is made trans. by means of إِلَى, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IAth, K,) أَرَأَيْتَكَ and أَرَأَيْتَكُمَا and أَرَأَيْتَكُمْ, (T, IAth, K,) and to a woman أَرَأَيْتِكِ, and to a pl. number of women أَرَأَيْتَكُنَّ, (T,) [which may be lit. rendered *Hast thou,* and *have ye two,* &c., *considered?*] are expressions used to arouse attention, (IAth, TA,) meaning *tell thou me* and *tell ye two me* &c.; (T, IAth, K;) as in the saying in the Kur [xvii. 64], قَالَ أَرَأَيْتَكَ هٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ [*He said, Hast thou considered?* meaning *tell me,* respecting *this whom Thou hast honoured above me*]; and in the same [vi. 40 and 47], قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ ٱللّٰهِ [*Say thou, Have ye considered?* meaning *tell me, if the punishment of God come upon you*]; and occurring without the ك in other places thereof: (IAth, TA:) you say also, أَرَأَيْتَ زَيْدًا and أَرَأَيْتَكَ زَيْدًا, meaning *Tell thou me* [respecting *Zeyd*]: (Mgh:) and for أَرَأَيْتَ and أَرَأَيْتَكَ [&c.] some say أَرَيْتَ and أَرَيْتَكَ: (S:) the pronunciation without ء is the more common: the ت in أَرَأَيْتَكَ &c. is always with fet-h; and accord. to the grammarians of accredited science, the ك in these cases is redundant; (T;) [i. e.] it is a particle of allocution, to corroborate the pronoun [ت, which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second

person]: (Bd in vi. 40:) [IHsh says,] the correct opinion is that of Sb; that the ت is an agent, and the ك is a particle of allocution: (Mughnee in art. ك:) but sometimes أَرَأَيْتَكَ &c. mean هَلْ رَأَيْتَ نَفْسَكَ &c.; the ك being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In أَتُرَاكَ, also, [from أُرَى , not from رُئِىَ,] meaning اتظنّ [i. e. أَتَظُنُّ, *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in أَرَأَيْتَكَ in the Kur vi. 40 and 47 [cited above; and in the same sense as this latter phrase, أَتُرَاكَ is used, as meaning *tell thou me*]. (Har p. 570.) ___ When رَأَى means *He knew,* (S, Msb,) or *he thought,* (Msb,) it has two objective complements: (S, Msb:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rághib, TA.) [In this case, رَآهُ may be rendered *He saw,* or *knew, him,* or *it, to be:* and *he thought,* or *judged,* or *held, him,* or *it, to be;* or *he regarded,* or *held, him,* or *it, as.*] You say, رَأَيْتُ زَيْدًا عَالِمًا, (S, Msb, *) or حَلِيمًا, (M,) *I knew* [or *saw Zeyd to be learned,* or *forbearing*]; (S, M, Msb;) as though seeing him to be so with the eye: (M:) and *I thought him* [&c.] *to be so.* (Msb.) In like manner, also, تَرَآءَيْتُهُ signifies *I thought him to be.* (Har p. 211.) يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ, in the Kur [iii. 11], means *They* [who were the unbelievers] *thinking them* [who were fighting in the cause of God] *twice as many as they, according to* the evidence of *the sight of the eye.* (TA.) The pass. form of رَأَى has [only] one objective complement: you say, رُئِىَ زَيْدٌ عَاقِلًا, meaning *Zeyd was thought* [*to be intelligent*]: (TA:) and الَّذِى أُرَاهُ, with the verb in the pass. form, means الذىاظنّ [i. e. أُظَنُّ, *He whom I am thought to be;* if from رُئِىَ: or الذىأَظُنُّ, *what I think,* if from أُرَى : it is often used in the latter sense]. (Msb.) ___ You say also, رَأَى فِى الأَمْرِ رَأْيًا [*He formed,* or *held, an opinion,* or *a persuasion,* or *a belief, respecting the affair,* or *case*]: (Msb:) and so فالفقه [*in the science of the law*]. (S.) And الَّذِى أَرَاهُ *That to which I take,* or *which I hold, as my opinion,* or *persuasion,* or *belief.* (Msb.) And فُلَانٌ يَرَى رَأْىَ الشُّرَاةِ *Such a one holds,* or *believes, the tenets,* or *belief, of the* شراة [a certain sect of schismatics; pl. of شَارٍ]. (M.) When رَأَى is [thus] used as meaning *He held,* or *believed,* it

has [only] one objective complement. (Msb.) ___ لَا تَرَ مَا (T, K, TA, [mentioned also in the K in art. ترم, in which art. in the CK CK it is written لَا تَرْمَا,]) and لَا تَرَى مَا, and لَوْ تَرَ مَا, and لَوْ تَرَيْمَا, (T, TA, [in copies of the K أَوْتَرَ مَا, which I think a mistranscription, and for which is put in the TA, as on the authority of IAar, اذ تر ما, app. a mistranscription of a mistranscription, i. e. of اوترما,]) and لَمْ تَرَ مَا, (T, K, TA,) in this last case with تَرَ [only, agreeably with a general rule], are forms of expression meaning لَا سِيَّمَا [i. e., virtually, *Above all*, or *especially*]: (T, K, TA:) you say, إِنَّهُ لَخَبِيثٌ وَلَا تَرَ مَا فُلَانٌ and وَ لَا تَرَى مَا فُلَانٌ and وَ لَوْ تَرَ مَا فُلَانٌ and وَلَوْ تَرَى مَا فُلَانٌ and لَمْ تَرَ مَا فُلَانٌ. [i. e. *Verily he is bad*, or *base*, or *wicked; and above all*, or *especially, such a one:* وَلَا تَرَ مَا فُلَانٌ, or وَلَا تَرَيْمَا فُلَانٌ, properly meaning وَلَا تَرَ مِثْلَ الَّذِى هُوَ فُلَانٌ *and thou will not see the like of him who is such a one;* مِثْلَ and هُوَ being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, فلان is in the nom. case: all are mentioned by Lh, on the authority of Ks. (T, TA.) ___ رَأَتْ is also said of a woman, as meaning *She saw what is termed* التَّرْئِيَة and التَّرِيَّة, i. e., *a little yellowness* or *whiteness* or *blood on the occasion of menstruation.* (M.) رَأَيْتُهُ [form الرِّئَة] *I hit*, or *hurt*, (S, M, Msb, K, *) or *struck*, or *smote*, (Er-Rághib, TA,) *his* رِئَة [or *lungs*]: (S, M, Msb, K, Er-Rághib:) and so وَرَيْتُهُ. (Msb.) ___ And رَئِىَ *He had a complaint of his* رِئَة [or *lungs*]; (M;) as also أَرْأَى . (T, K.) رَأَيْتُ رَايَةً *I stuck*, or *fixed, a banner*, or *standard*, (T in art. رى, and K in the present art.,) *into the ground;* (TA;) as also أَرْأَيْتُهَا , (T, K,) as some say: (T:) the latter is mentioned by Lh; but [ISd says,] I hold that it is anomalous, and is properly only أَرْيَيْتُهَا. (M in art. رى, and TA.) رَأَى الزَّنْدُ [like وَرَى and وَرِىَ] *The* زند [or *piece of wood for producing fire*] *became kindled.* (Kr, M, K.) ___ And رَأَيْتُ الزَّنْدَ *I kindled the* زند. (M, K.)

2 **رَأَّيْتُهُ**, inf. n. تَرْئِيَةٌ, *I held for him*, or *to him*, (AZ, T, S,) or *I showed*, or *presented, to him*, (M, K,) or *I withheld*, or *retained*, or *restricted, for him*, [i. e. *for his use*,] (AZ, * T, * S, * M, K,) *the mirror, in order that he might look in it*, (AZ, T, S, K,) or *in order that he might see*

himself in it; (M;) as also أَرَيْتُهُ المَرْآةَ. (M.) ___ See also 3.

3 **رَآءَيْتُهُ**, (M, K,) inf. n. مُرَاآةٌ and رِئَآءٌ, (M,) *I faced, so that I saw, him,* or *it;* (M, K;) as also تَرَآءَيْتُهُ. (M.) ___ Also, inf. ns. as above, [*I acted hypocritically,* or *with simulation, towards him;*] *I pretended to him that I was otherwise than I really was;* (M, K; *) as also رَأَيْتُهُ, inf. n. تَرْئِيَةٌ: (K:) both are mentioned by Fr: (T:) [accord. to J,] رَآءَى فُلَانٌ النَّاسَ, aor. يُرَائِيهِمْ, inf. n. مُرَآةٌ, and رَايَاهُمْ, inf. n. مُرَايَاةٌ, the latter formed by transposition, [which indicates, though written as above in my copies of the S, that we should read رَايَأَهُمْ, inf. n. مُرَايَأَةٌ,] signify the same: (S:) [but it is said in the Mgh that رَايَا (perhaps thus written for رَايَأَ) in the sense of رَآءَى is a mistake: and] رَآءَى signifies [*he acted ostentatiously;* i. e.] *he did a deed in order that men might see it:* (Mgh:) or رِئَآءٌ signifies the *making a show of what one does to men, in order that they may see it and think well of it:* and the *acting otherwise than for the sake of God:* (Msb, TA:) and it is said in the S to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Kur [cvii. 6], الَّذِينَ هُمْ يُرَاؤُونَ *Who act hypocritically;* when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or *who make a show of their works to men, in order to be praised by them.* (Bd.) And مَنْ رَآءَى رَآءَى ٱللّٰهُ بِهِ *He who does a deed in order that men may see it, God will expose his doing so* on the day of resurrection. (Mgh) And فَعَلَ ذٰلِكَ رِئَآءً وَسُمْعَةً [*He did that in order to make others to see it and hear of it*]. (S.) [See also 4.] ___ In the saying of El-Farezdak, satirizing a people, and charging one of their women with that which is not comely,

* وَ بَاتَ يُرَاآهَا حَصَانًا وَ قَدْ جَرَتْ *

* لَنَا بُرَتَاهَا بِالَّذِى أَنَ شَاكِرُهْ *

[*And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful*], by يُرَاآهَا [with حَصَانًا following it] he means يَظُنُّ أَنَّهَا حَصَانٌ, i. e.

عفيفة; and by جرت لنا برتاها he means أنّها أمكنته من رجليها حتّى غشيها. (T.) ___ رآءيته also signifies *I consulted with him;* or *asked his counsel,* or *advice:* (T, K: *) and استرأيته فى الرّأى *I consulted him,* or *asked his counsel,* or *advice, respecting the opinion.* (T, K.) 'Imrán Ibn-Hittán says,

* فإنْ نكُنْ نَحْنُ شاورناكَ قُلْتَ لَنَا *
* بالنُّصحِ منْكَ لَنَا فيما نُرائيكَا *

i. e. [*And if we ask thy counsel,* or *advice, thou pronouncest to us, with honesty on thy part towards us, concerning that*] *respecting which we ask thy counsel,* or *advice.* (T.)

4 **أريته الشّىء**, (IAar, T, S, M, K,) originally أرأيته, (S,) inf. n. إرآءة (Sb, IAar, T, M, K) and إراية (IAar, T) and إرآء, (Sb, IAar, T, M, K,) [the last originally إرْأاء,] the ة in the first inf. n. being a substitute [for the suppressed أ, and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [*I made him to see the thing;* i. e. *I showed him the thing:*]

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you say, أريته الشّىء فرآه [*I showed him the thing, and he saw it*[. (S.) See also 8. Aboo-'Amr read أرنا مناسكنا, [in the Kur ii. 122, for أرنا i. e. *Show Thou to us our religious rites and caremonies of the pilgrimage,* or *our places where those rites and ceremonies are to be performed,*] which is anomalous. (M.) ___ One says also, أرى الله بفلان, meaning *God showed* men *by* [the example of] *such a one punishment and destruction:* (K:) or *God showed by* [the example of] *such a one that which would cause his enemy to rejoice at his misfortune:* a saying

of the Arabs: (T in art. رى:) said only in relation to evil. (Sh, TA.) ___ And أَرِنِى الشَّىْءَ *Give thou,* or *hand thou, to me the thing.* (M, TA.) ___ أَرَى in the sense of أَعْلَمَ [as meaning *He made* such a one *to know* a thing, or person, *to be,* as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا *I made Zeyd to know Amr to be going away,* which may be rendered *I showed Zeyd that 'Amr was going away,*] requires [as this ex. shows] three objective complements. (M, and Bd in iv. 106. [See I AK, p. 117.]) ___ This is not the case in the saying in the Kur [iv. 106], لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ ٱللّٰهُ; (M, Bd;) for here it has but two objective complements, namely, the ك in اراك, and the suppressed pronoun هُ in أَرَاكَهُ: it is in this instance from الرَّأْىُ in the sense of الإِعْتِقَادُ: (M:) the meaning is, [*That thou mayest judge between men*] *by means of that which God hath taught thee,* syn. عَرَّفَكَ, (Ksh, Bd,) or عَلَّمَكَ, (Jel,) and *revealed to thee.* (Ksh, Bd.) ___ See also 1, in the latter half of the paragraph, in two places, in which the pass., أُرِىَ, is mentioned. أَرْأَى [as an intrans. v., preserving the original form, inf. n. إِرْآءٌ, as below,] *He looked in the mirror;* (T, K;) and so تَرَأَّى فِى المِرْآةِ and تَرَآءَى فِيهَا: (T, M, K:) or تَرَآءَى signifies *he* (a man) *looked at his face in the mirror or in the sword:* (S:) and تَمَرْأَى فِى المَآءِ *he looked at his face in the water;* the doing of which is forbidden in a trad; of the measure تَمَفْعَلَ [from المِرْآةُ]; mentioned by Sb; like تَمَسْكَنَ from المِسْكِينُ, and تَمَدْرَعَ from المِدْرَعَةُ, and تَمَنْدَلَ from المِنْدِيلُ. (M.) ___ *He* (a man) *had many dreams.* (T, K. *) ___ *He moved his eyelids,* (K,) or *made much motion* with his eyes, (T,) *in looking:* (T, K:) you say, هُوَ يُرَئْبِعُ بِعَيْنِيهِ, (TA,) and يُرَأْرِئُ بِعَيْنِيهِ. (T, TA. *) ___ *He acted* (T, K) *well,* or *righteously,* (T,) *in order to make others see what he did, and hear of it.* (T, K.) [See also 3.] ___ *He possessed,* or *became possessed of, intelligence* (K, TA) *and judgment and forecast:* (TA:) inf. n. إِرْآءٌ. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) ___ And *He had the appearance,* or *evidence, of foolishness,* or *stupidity, in his face:* (T, K, TA: [the words by which Az explains this meaning are تَبَيَّنَتْ آرَاؤُهُ فِى وَجْهِهِ وَهِىَ الحَمَاقَةُ, accord. to one copy of the T; in another copy of the same, الرُّؤَاهُ: the TA follows the former reading: but the right reading is

الرَّأْوَةُ; mentioned in the T, thus correctly written, in art. رأرأ; in the S, in the present art; and in the M, in art. رأو, which is its proper art., and therefore the proper art. of the verb in the sense thus explained:]) thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) ___ Also *He had what is termed a* رَئِىٌّ, *of the jinn,* or *genii;* (T, K, TA;) i. e., *a follower, of the jinn.* (TA.) ___ And *He followed the opinion,* or *belief, of some one,* or *more, of the lawyers* (K, TA) *in the science of the law.* (TA.) ___ أَرْأَتْ said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solidhoofed animal and a beast of prey, *Her udder showed her to be pregnant:* (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, *she was,* or *became, big in her udder:* (S:) and accord. to IAar, said of a she-goat, *she was,* or *became, swollen in her vulva, and her being so became apparent,* or *evident.* (M.) And أَرْأَى said of a man, *His ewe,* or *she-goat, was,* or *became, black in her udder.* (T.) See also 1, in two places, near the end of the paragraph. [It is also said in the K and TA that أَرْأَى, said of a camel, means انْتَكَثَ خَطْمُهُ عَلَى حَلْقِهِ; in the CK انْتَكَبَ; and in the TA this is said to be on the authority of En-Nadr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Nadr,) that الارآ (i. e. الإِرْآءُ) signifies انتكاثُ خطم البعيرِ على حَلْقِهِ: in another copy of the T, on the authority of En-Nadr, that الرآ (a mistranscription for الإِرْآءُ) signifies انتكاث خطم البعير خلقة: and it is added that the epithet applied to a camel is مُرْأَى (as in one copy, i. e. مُرْأَى , and thus it is written in the TA, but in the other copy of the T مرْاى, an obvious mistranscription); and to camels, مُرْآتٌ (as in one copy, for مُرْأَاتٌ, i. e. مُرْآتٌ, in the other copy of the T erroneously written مُرْأَاة, and in the TA مرايات): therefore the verb is evidently أُرْئِىَ, in the pass. form, inf. n. إِرْآءٌ; and I think that the correct explanation is انْتَكَثَ خَطْمُهُ خِلْقَةً, app. meaning *His muzzle was thin,* or *lean, by nature:* see art. نكث: and see also مُرْأًى below.]

5 **ترأّى فى المرْآة** : see 4, in the former half of the paragraph. ___ ترأّى لى: see the paragraph here following.

6 **تَرَآءَوْا** *They saw one another:* (M, K:) dual تَرَآءَيَا. (TA.) And تَرَآءَى الجَمْعَانِ, (S, TA,) in the Kur [xxvi. 61],

(TA,) *The two bodies of people saw each other:* (S:) or *approached and faced each other so that each was able to see the other.* (TA.) And تَرَآءَيْنَا *We met and saw each other.* (A'Obeyd, T.) See also 3, first sentence. It is said in a trad, (T,) لَا تَتَرَاءَى نَارَاهُمَا, [for تَتَرَاءَى, as it is written in some copies of the K,] (T, K,) [i. e. *Their two fires shall not be within sight of each-other;*] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them shall see the fire of the other: (T, K *) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase مَا نَارُ بَعِيرِكَ, meaning What is the brand of thy camel? (T:) IAth explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) ___ تَرَآءَى لِى *He addressed,* or *presented, himself* [*to my sight,* or] *in order that I might see him;* as also تَرَآّى لِى. (M, K.) And تَرَآءَى لَهُ شَىْءٌ مِنَ الجِنِّ [*Somewhat of the jinn,* or *genii, presented itself to his sight*]. (S.) ___ تَرَآءَى النَّخْلُ *The palm-trees showed the colours of their unripe dates.* (AHn, M, K.) ___ تَرَآءَيْنَا الهِلَالَ *We tasked the sight by trying whether or not we could see the new moon:* or, as some say, *we looked* [*together, at,* or *for, the new moon*]: (Sh, * T, TA:) or *we lowered our eyes towards the new moon in order that we might see it.* (Msb.) [See also 6 in art. نقض.] ___ See also 4, in the former half of the paragraph, in two places. ___ تَرَآءَيْنَا الأَمْرُ or تَرَآءَيْنَا فَالأَمْرُ: see 8. ___ هُوَ يَتَرَآءَى بِرَأْىِ فُلَانٍ *He takes to,* or *holds, the opinion,* or *persuasion,* or *belief, of such a one;* and *inclines to it;* and *conforms to it.* (T, TA.) ___ See also 1, in the latter half of the paragraph.

8 **ارْتَآهُ** [is syn. with رَآهُ as signifying *He saw him,* or *it, with the eye;* and also, *with the mind*]: see 1, first sentence: or it is [syn. with رَآهُ in the latter sense only, being] from الرَّأْىُ and التَّدْبِيرُ: (S, TA:) or ارْتَأَى is from رَأْىُ القَلْبِ, (Lth, T,) or from رُؤْيَةُ القَلْبِ, or from الرَّأْىُ, and means *he thought, reflected,* or *considered, and acted*

deliberately, or *leisurely.* (IAth, TA.) You say, ارْتَأَيْنَا فِى الأَمْرِ, and تَرَآءَيْنَا [i. e. تَرَآءَيْنَا فِيهِ] or تَرَآءَيْنَاهُ, (accord. to different copies of the K,) meaning نَظَرْنَاهُ [or نَظَرْنَاهُ نَظَرْنَا فِيهِ, i. e. *We looked into, examined,* or *considered, the affair,* or *case*]. (K.) And ارْتَآهُ وَٱعْتَقَدَهُ [*He saw it with his mind, looked into it, examined it,* or *considered it, and believed it*]. (Mgh.)

10 **استرآه** *He,* or *it, called for, demanded, or required, the seeing of it;* (M, K;) i. e., a thing. (M.) ___ See also 1, first sentence. ___ And see 3, last sentence but one. ___ You say also, يُسْتَرْأَى فُلَانٌ [*Such a one is counted, accounted,* or *esteemed, hypocritical,* or *ostentatious*], from الرِّئَآءُ [inf. n. of 3]; like as you say, يُسْتَحْمَقُ, and يُسْتَعْقَلُ. (AA, S.)

Q. Q. 2 **تَمَرْأَى** : see 4, in the former half of the paragraph.

رَأْىٌ is an inf. n. of رَأَى [q. v.]: (T, S, K:) [and is also a subst.: used as a subst.,] it means The رَأْىُ of the eye; (Lth, T, Msb;) i. e. the *sight* thereof; like رُؤْيَةٌ, q. v.: (Msb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception:* (Msb:) [*conception: idea: nation:*] *belief;* (M, K;) as a subst., not as inf. n.: (M:)

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[or *judgment:* or *persuasion:* or *opinion;* i. e.] *a preponderating belief of one of two things that are inconsistent, each with the other:* (Er-Rághib, TA:) *a thing that a man has seen with his mind, looked into, examined,* or *considered,* (مَا ٱرْتَآهُ,) *and believed:* (Mgh:) [*a tenet:*] also *intelligence:* and *forecast:* and *skill in affairs:* (Msb:) [and hence it often means *counsel,* or *advice:*] pl. أَرْآءٌ (T, S, K &c.) and آرَآءٌ, (S, M, K,) the latter formed by transposition, [being for أَأْرَآءٌ,] (S,) and أَرْىٌ [originally أَرْؤُىٌ, like as أَظْبٌ is originally أَظْبِىٌ,] (Lh, M, K, TA, in some copies of the K أَرًى) and رُئًى and رِئًى [both originally رُؤُوًى], (Lh, M, TA,) in the K رُىًّ, with damm, [in the CK رَىٌّ,] and رِىٌّ, with kesr, (TA,) and [quasipl. n.] رِئًى ,

(S, K,) of the measure فَعِيلٌ, like ضَئِينٌ. (S.) One says, مَاأَضَلَّ رَأْيَهُ [*How erroneous is his mental perception*, &c.!], and مَاأَضَلَّ أَرَآءَهُ [*How erroneous are his mental perceptions*, &c.!]. (Lth, T.) أَصْحَابُ الرَّأْىِ, [often meaning *The speculatists*, or *theorists*,] as used by those who treat of the traditions, means *the followers of analogy;* because they pronounce according to their رَأْىٌ [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed] حَدِيثٌ or أَثَرٌ, (IAth, K, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فُلَانٌ مِنْ أَهْلِ الرَّأْىِ meaning *Such a one holds the belief*, or *opinion*, &c., *of the* [*heretics*, or *schismatics, called*] خَوَارِجُ, *and says according to their persuasion.* (TA.) [Sometimes, also, this phrase means *Such a one is of the people of intelligence;* or *of counsel*, or *advice.*] See also رَئِىٌّ. And رَجُلٌ ذُو رَأْىٍ means *A man having mental perception*, and *skill in affairs.* (Msb.) ___ See also the next paragraph.

أَتَاهُمْ حِينَ جَنَّ رُؤْىٌ and رُؤْيًا and رَأْىٌ and رَأْيًا (M, K*) [*He came to them*] *when the darkness had become confused so that they did not see one another.* (M, K.)

رِئْىٌ, (M, TA,) in the K said to be رُئِىٌّ, like صُلِىٌّ, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,]) and رُؤَآءٌ and مَرْآةٌ *Aspect, look*, or *outward appearance:* (M, K:) [and so رُؤْيَةٌ; used in this sense in the S and K in explanation of طَلْعَةٌ:] or the first and second (i. e. رِئْىٌ and رُؤَآءٌ, M) signify *beauty of aspect* or *outward appearance;* (M, K;) or so does this last; (T, S;) [and so رُوَآءٌ, with و, mentioned in the S in art. روى, and there explained as syn. with مَنْظَرٌ;] and مَرْآةٌ signifies *aspect*, or *outward appearance, absolutely,* (M, K, *) *whether beautiful or ugly:* (M:) or this (مَرْآةٌ) signifies *a beautiful aspect* or *outward appearance:* and رِئْىٌ signifies *what the eye sees, of goodly condition and clean apparel;* as in the phrase in the Kur [xix. 75], هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا [*they being better in respect of goods*, or *property, and of appearance of goodly condition and outward apparel*],

accord. to him who reads it [thus] with ء; and read without ء it may be from the same, or from رويت أَلْوانهم وجلودهم meaning their colours and skins became full and beautiful [or rather beautiful and full] : (S:) for Náfi' and Ibn-'Ámir read رِيًّا, by conversion of the ء [into ى] and incorporating it [into the radical ى], or from الرِّىُّ meaning النَّعمة; and Aboo-Bekr read رِئًا, by transposition; and another reading is رِيًا, with the ء suppressed; and another زِيًّا, from الزِّىُّ. (Bd.) One says امرأَةٌ حسنة المرآة and المرأَى [*A woman beautiful of aspect*]; like as you say حسنة المنظرة and المنظر: (T, S:) and فُلَانٌ حسن فى مرآة العين *Such a one is beautiful in aspect:* and it is said in a prov., تُخْبِرُ عن مجهوله مرآته *His outward appearance indicates* [what would otherwise be *his unknown character,* meaning,] *his inward state.* (S.) [See also ترئية]

رِئَة (T, S, M, Msb, K,) with ء, (T, S, Msb,) and رِية without ء, (T, Msb,) The سَحْر [or *lungs,* or *lights*]; (S;) the *place of the breath and wind* (M, K) of a man &c., (M,) [i. e.] of an animal: (K:) the ة is a substitute for the ى (S, Msb,) which is suppressed: (Msb:) pl. رِئُون, (S, M, Msb, K,) agreeably with a general rule relating to words of this class, (M,) and رِئَات: (M, Msb, K:) dim. رُؤَيَّة and رُوَيَّة (T.) Some say that the suppressed letter [in رِية] is و; and that it is originally وِرية like as عِدَة is originally وِعدة: and وريته signifies I hit, or hurt, his رِية (Msb.) [hence ذَاتُ الرِّئة *Inflammation of the lungs.*]

رَأْوَة *An indication* of a thing. (M in art. رأو [to which it belongs: but in the S and TA mentioned in the present art.; and in the T, in art. رأ: in one copy of the S written رَآوة; and in one place in the TA, written رؤاوة, and said to be like ثُمَامة, app. from the author's having found it written رَآوة for رَأْوة].) You say, عَلَى فُلَانٍ رَأْوَةُ الحُمْق [*Upon such a one is the indication of foolishness,* or *stupidity*]. (M.) And عَلَى وَجْهِه رَأْوَةُ الحُمْقِ [*Upon his face is the indication of foolishness,* or *stupidity*], when you know foolishness, or stupidity, to be in him before you test him. (Lh, T, S.) And إِنَّ فى وَجْهِه لَرَأْوَةً *Verily in his face is an ugliness.* (T.) [See also an explanation of أَرْأَى, above. J seems to have regarded the و as substituted for ى.]

رَأْيَة, originally thus, with ء; (T, Msb;) but the Arabs prefer omitting it, [saying رَاية,] and some of them say that it has not been heard

with ء; (Msb;) [Az says,] the Arabs did not pronounce it with ء: accord. to Lth, its radical letters are ربى: (T:) *A banner,* or *standard,* (T, Msb,) *of an army:* (Msb:) pl. رَايَاتٌ (T, Msb.) [See also art. رى.]

رُؤْيَةٌ an inf. n. of رَأَى [q. v.] : (T, S, M, Msb, K:) [and also a subst.: used a as subst.,) it means The *sight* of the eye; as also رَأْىٌ : [and accord. to the M and K, it is with the mind also; like رَأْىٌ:] pl. رُؤًى. (Msb.) ___ See also رِئْىٌ ___ [Also The *phasis* of the moon.]

رُؤْيَا , (T, S, M, Msb, K,) with ء, (T, M,) of the measure فُعْلَى, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the ا is that which is the sign of the fem. gender, (Msb,) also pronounced رُوَيا, without ء, (Fr, T, M,) and رُيًّا, [which is anomalous, like رُىٌّ, for رَىٌّ,] mentioned by El-Fárisee on the authority of Abu-l- Hasan, (M,) and رِيًّا, (T, M,) heard by Ks from an Arab of the desert, (T,) *A dream,* or *vision in sleep;* (T, * S, * M, K;) accord. to most of the lexicologists, *syn. with* حُلْمٌ; or the former is *such as is good,* and the latter is the contr.: (MF voce حُلْمٌ, q. v.:) accord. to Lth, it has no pl.; but accord, to others, (T,) its pl. is رُؤًى, (T, S, M, K,) with tenween. (S.) One says, رَأَيْتُ عَنْكَ رُؤًى حَسَنَةً *I dreamt, of thee, good dreams.* (M.)

رِءآءٌ : see رِئْىٌ, in two places.

رِئَآءٌ an inf. n. of 3 [q. v.]. (M. [Said in the S to be a subst.]) ___ [Hence,] قَوْمٌ رِئَآءٌ *A party,* or *company of men, facing one another.* (S.) And in like manner, بُيُوتُهُمْ رِئَآءٌ [*Their tents,* or *houses, are facing one another*]. (S.) And مَنَازِلُهُمْ رِئَآءٌ *Their places of alighting,* or *abode, are facing,* or *opposite, one to another.* (T.) ___ And دُورُ القَوْمِ مِنَّا رِئَآؤٌ *The houses of the people,* or *party, are as far as the eye reaches, where we see them, namely, the people.* (M.) ___ And هُمْ رِئَآءُ أَلْفٍ *They are as many as a thousand in the sight of the eye.* (K, * TA.)

رَئًى and رِئًى (Lth, T, M, K, TA) *A jinnee,* or *genie, that presents himself to a man, and shows*

him, or *teaches him, divination* or *enchantment* or *the like:* (Lth, T, TA:) or *a jinnee whom a man sees:* or, accord. to Lh, *one whom a person loves, and with whom he becomes familiar:* (M:) or *a jinnee that is seen and loved:* or the latter word means *such as is loved:* (K:) and the former word, *some other than this:* (TA:) or the former means *a follower, who is of the jinn;* of the measure فَعِيلٌ or فَعُولٌ; [if the latter, originally رَؤُوى;] so called because he presents himself to the sight of him of whom he is the follower; or from the saying, فُلَانٌ رَئِىُّ قَوْمِهِ, meaning, رَأْيِهِمْ صَاحِبُ [i. e. *Such a one is the counsellor,* or *adviser, of his people,* or *party*]: and sometimes it is pronounced رَئِىٌّ (IAth, TA.) You say, لَهُ رَئِىٌّ *He has a jinnee* &c. (Lh, M, TA.) And مَعَهُ رَئِىٌّ *With him is a jinnee* &c. (Lth, T, TA.) And بِهِ رَئِىٌّ مِنَ الجِنِّ, meaning مَسٌّ [i. e. *In him is a touch,* or *stroke, from the jinn,* or *genii*]. (S.) ___ Also, both words, *A great serpent,* (K, TA,) *that presents itself to the sight of a man;* (TA;) so called as being likened to a jinnee; (K, TA;) or because they assert that the serpent is a transformed jinnee, wherefore they call it

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شَيْطَانٌ and جَانٌّ. (IAth, TA.) ___ And *A garment,* or *piece of cloth, that is spread out for sale.* (Aboo-'Alee, M, K.) For the former word, see also رَأْىٌ [of which it is a quasi-pl. n.].

رُئِىٌّ : see رَئِىٌّ [for which it is app. a mistranscription].

رَئِىٌّ : see رَئِىٌّ.

رُؤَيَّةٌ dim. of رَئَةٌ, q. v.; also prounced رُوَيَّةٌ. (T.)

رَآءٌ , or رَأَّءٌ, A man (M) *who sees much.* (M, K.)

رَآءٍ [act. part. n. of رَأَى; *Seeing:* &c.] *Still,* or *motionless:* as also رَاهٍ. (TA.)

أَرْأَى *More,* and *most, apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy.* (M, K, TA.) You say, أَنَا أَرْأَى أَنْ أَفْعَلَ ذٰلِكَ *I am more,* or *most, apt,* &c., *to do that.* (K, * TA.) And هُوَ أَرْآهُمْ لِأَنْ يَفْعَلَ ذٰلِكَ *He is the most apt,* &c., *of them to do that.* (M.)

تَرْئِيَةٌ inf. n. of 2. (AZ, T, S.) ___ [Also,] as a subst., not an inf. n., (M,) *Beauty,* or *goodliness; beauty of aspect.* (M, K.) [See also رِئْىٌ.] ___ Also, (M, Mgh,) and تَرِيَّةٌ (S, M, Mgh) and تَرِيَّةٌ, the former of these two words extr., (M,) *A slight yellowness and dinginess* (S, Mgh) *which a woman sees after washing herself in consequence of menstruation:* what is in the days of menstruation is termed حَيْضٌ [app. for دَمُ حَيْضٍ]; not تَرِيَّة: (S:) or *a little yellowness* or *whiteness or blood which a woman sees on the occasion of menstruation:* or, as some say, تَرِيَّةٌ signifies the *piece of rag by means of which she knows her state of menstruation from her state of purity:* it is from الرُّؤْيَة. (M.) ___ See also what next follows.

تَرْئِيَةٌ A man *who practises evasions* or *elusions, shifts, wiles,* or *artifices;* as also تَرِئِيَة. (Ibn-Buzurj, T.)

مَرْأًى : see رِئْىٌ ___ You say also, هُوَ مِنِّى مَرْأًى وَمَسْمَعٌ, and مَرْأًى وَمَسْمَعًا, (M, K,) accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرًى, (TA in art. سمع,) *He is where I see him and hear him.* (M, K.) And فُلَانٌ مِنِّى بِمَرْأًى وَمَسْمَعٍ *Such a one is where I see him and hear what he says.* (S.)

مُرْأًى , applied to a [camel's] head, *Long in the* خَطْم [or *muzzle*], (As, T, M, K,) *in which is* تَصْوِيب [i. e. *a bending down*], (M, K, [in the CK, erroneously, تَصْوِيت,]) or *in which is the like of* التَّصْوِيب, *like the form of the* [*vessel called*] إِبْرِيق: (As, T:) Nuseyr likens رُؤُوس مُرْأَيَات to قَوَارِير [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though أُرْئِى seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last

sentence.

مُرْىٌء , applied to a she-camel, and a ewe or she-goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Whose udder shows her to be pregnant;* as also مُرْئِيَةٌ: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, *big in her udder.* (S.)

مَرْآةٌ : see رِئْىٌ, in five places. ___ You say also, هُوَ مَرْآةٌ بِكَذَا *He is apt, meet, suited, suitable, fitted, fit, proper,* or *competent, for such a thing;* or *worthy of such a thing.* (K, TA. [In the CK, erroneously, مَرْاةٌ.]) And هُوَ مَرْآةٌ أَنْ يَفْعَلَ كَذَا *He is apt, meet, suited,* &c., *to do such a thing:* and in like manner you say of two, and of a pl. number, and of a female. (Lh, M.)

مِرْآةٌ *A mirror:* (T, S, M, K:) originally مِرْأَيَةٌ: (Msb:) pl. مَرَآءٍ and مَرَايَا; (T, S, Msb;) the latter formed by transmutation [of the ء into ى]. (T. [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Msb it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.])

مُرَآءٍ [act. part n. of 3, q. v.:] *A hypocrite:* [&c.:] (T, S: *) pl. مُرَاؤُونَ. (S.)

را

رَا and رَآءٌ: see the preceding paragraph, and arts. روأ and رَا. رَى is also said by some for رَأَى [q. v.]. (M in art. رأى.)

رب

1 **رَبَّهُ** , (M, K,) aor. ـُ , inf. n. رَبٌّ, (M,) [*He was*, or *became, its* رَبّ, or *lord, possessor, owner*, &c.;] *he possessed*, or *owned, it; had possession of it, and command*, or *authority, over it;* (M, K;) namely, a thing; (K;) syn. مَلَكَهُ. (M, K.) [And in like manner, *He was*, or *became, his* رَبّ, or *lord*, &c.] You say, رَبَبْتُ القومَ, [inf. n. as above and مَرَبَّةٌ and رِبَابَةٌ,] *I ruled*, or *governed, the people;* syn. سُسْتُهُمْ; i. e. *I was*, or *became, over them* [*as their lord, master*, or *chief*]. (S.) And طَالَتْ مَرَبَّتُهُمُ النَّاسَ and رِبَابَتُهُمْ *Their ruling*, or *governing, the people continued long.* (M, K. *) The saying of Safwán, (T, S,) on the day of Honeyn, (T,) لَأَنْ يَرُبَّنِي رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَيَّ مِنْ أَنْ يَرُبَّنِي رَجُلٌ مِنْ هَوَازِنَ means [*Assuredly that a man of Kureysh*] *should be over me* (T, S) as رَبّ [or *lord*, &c.], and *as master*, or *chief, having command*, or *authority, over me*, (T,) [*is more pleasing to me than that a man of Hawázin should be lord*, &c., *over me.*] ___ Also, (S, M, Mgh, K,) aor. ـُ , (S, M,) inf. n. رَبٌّ, (S, Mgh, M,) *He reared, fostered, brought up, fed*, or *nourished, him; i. q.* رَبَّاهُ; (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; *taking good care of him, and acting as his guardian*, (M,) *until he attained to puberty*, or *to the utmost term of youth:* (M, K:) and so رَبَّهُ , (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. تَرْبِيبٌ (Lh, M, Mgh, K) and تَرَبَّةٌ; (Lh, M, K;) and تَرْبِيبٌ ; (S, M, K;) and ارْتَبَّهُ : (M, K:) [in like manner, also,] رَبْرَبَ signifies *he reared, fostered*, or *brought up*, an orphan: (AA, T:) and accord. to IDrd, (M,) رَبْتَهُ is a dial. var. [of رَبَّتَهُ]: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

* كَانَ لَنَا وَهْوَ فَلُوٌّ نُرَبِّبُهْ *

[*He belonged to us when he was a young weaned,* or *one-year-old, colt, we rearing him*]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) رَبَّتِ المرأَةُ صَبِيَّهَا, used tropically, means *The woman patted her child repeatedly on its side in order that it might sleep.* (A, TA.) [See 2 in art. ربت.] [It is said that] the primary signification of الرَّبُّ is التَّرْبِيَةُ; i. e. The *bringing* a thing *to a state of completion by degrees.* (Bd in i. l.) A poet says, (S,) namely, Hassán Ibn-Thábit, (TA,)

* مِنْ دُرَّةٍ بَيْضَآءَ صَافِيَةٍ *
* مِمَّا تَرَبَّبَ حَائِرُ البَحْرِ *

[*Than a white, clear, pearl, of those which the depth of the sea has brought to maturity*]; meaning a pearl which the shell has reared, or brought to maturity in the bottom of the water. (S, TA.) And the phrase لَكَ نِعْمَةٌ تَرُبُّهَا occurs in a trad., meaning [*Thou hast wealth*] *which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child.* (TA.) ___ [Hence,] المطَرُ يَرُبُّ النَّبَاتَ والثَّرَى *The rain causes the plants,* or *herbage, and the moisture* [*of the earth*] *to increase.* (M.) And السَّحَابُ يَرُبُّ المطَرَ *The clouds collect and increase the rain.* (M.) And رَبَّ, (T, S, M, K, TA,) aor. ـُ, inf. n. رَبٌّ and رِبَابٌ and رَبَابَةٌ; (Lh, M, TA;) and رَبَّبَ; (M, TA;) *He increased,* (M, K, TA,) or *rightly disposed, and completed,* (T, S,) a benefit, or benefaction. (T, S, M, TA.) ___ رَبَّ الأَمْرَ, (M, Msb, K,) aor. ـُ, inf. n. رَبٌّ (M, Msb) and رِبَابَةٌ, (M,) *He put the affair into a right,* or proper, state; adjusted it, arranged it, ordered it, or *rightly disposed it;* (M, K;) *and established it firmly:* (M:) or *he managed, conducted,* or *regulated, the affair:* (Msb:) [perhaps from رَبَّ signifying he reared, &c.; but more probably, I think, from what next follows.] ___ رَبَّ, (T, S, M, K,) aor. ـُ,

(T, M,) inf. n. رَبٌّ (T, M, K) and رُبٌّ; (K) and رِبٌّ ; (M;) *He seasoned* a skin (T, S, K) for clarified butter (T, S) *with* رُبّ [i. e. *rob,* or *inspissated juice*], (T, S, K,) *of dates,* (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or *he seasoned* a skin with رُبّ, and a jar with tar or pitch: or, as some say, رَبَّتَهُ signifies *I smeared it over, and prepared it properly.* (M.) رَبَّ and رَبّ , (K,) or the latter, but the former also is allowable, (M,) *He made* oil, or ointment, *good, and sweet,* or *fragrant,* or *he perfumed* it, (M, K, * TA,) accord. to Lh, *by infusing in it jasmine or some other sweet-smelling*

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plant. (M, TA.) See also مُرَبَّب, below. ___ رَبَّ also signifies *He collected, or congregated,* (K, TA,) people: (TA:) [and so, probably, رَبّ : see رَبَّب.] You say, فُلَانٌ يَرُبُّ النَّاسَ *Such a one collects,* or *congregates, to him the people.* (T, S, M.) رَبَّ, aor. ـِ : see 4 رَبَّتْ, (Lh, M, K,) aor. ـُ , (so in the M,) or ـِ , (MF, TA,) inf. n. رَبٌّ, (M, TA,) or رِبَابٌ, (S, K, [in each of which this is mentioned as the inf. n. whence the epithet رُبَّى,]) said of a ewe or she-goat, *She brought forth:* (Lh, M, K:) *or,* as some say, *she conceived:* or, accord. to some, there is no verb to the epithet رُبَّى: (M:) AZ says that it has no verb: (Msb:) [but] رِبَابٌ is an inf. n. used in relation to a ewe or she-goat as meaning her *being in the state of such as is termed* رُبَّى [q. v.]: (S, M, * Msb, * K: *) and in relation to a she-camel, as in the ex. cited by Munteji' Ibn-Nebhán to As,

* حَنِينَ أُمِّ البَوِّ فِى رِبَابِهَا *

[*The yearning cry of the mother of the young camel in the time of her having recently brought forth*]: (S:) and used also in relation to a woman as meaning her *having recently brought forth:* or *her state within two months after having brought forth:* or *within*

twenty days: whence the phrase, in a trad., حَمْلُهَا رِبَابٌ, meaning *She becomes pregnant soon after having brought forth.* (TA.)

2 **ربّب** : see 1, in five places. ___ [Also *He preserved with* رُبّ, i. e., *rob,* or *inspissated juice:* see مُرَبَّبٌ.]

4 **اربّ بالمَكَان** , (T, M, A, K, *) inf. n. إِرْبَابٌ; (T;) and رَبَّ , (M, K,) aor. ـِ ; (MF, TA;) *He remained, stayed, dwelt,* or *abode, in the place,* (T, M, A, K, *) *not quitting it;* (T;) like أَلَبَّ: (T, A:) and the former, [or each,] *he kept,* or *clave, to the place.* (M.) And اربّت الإبل بالموضع (T,) or بمَكَان كَذَا, (S,) *The camels kept,* or *clave,* (T, S,) *to the place,* (T,) or *to such a place, and remained in it.* (S.) And اربّت النَّاقةُ, (S,) or اربّت الناقة بالفحل, and بولَدها, (M,) *The she-camel kept to the stallion,* (S, M,) and *to her young one,* (M,) *and affected it.* (TA.) And اربّت السَّحابةُ (S, M, A) بأَرْضهم (A) *The cloud continued raining* [*in their land*]. (S, * M.) And اربّت الجَنُوبُ *The south,* or *southerly, wind continued.* (T, S.) ___ الإِرْبَابُ also signifies The *drawing near,* or *approaching,* (S, M, K,) a thing, (S, M,) of any kind. (M.)

5 **تربّب الأَرْض** , (M, A, K,) and الرَّجُل, (M, K,) *He asserted himself to be the* ربّ [or *lord,* &c.,] *of the land,* (M, A, K,) and *of the man.* (M, K.) ___ See also 1, in two places, in the former half of the paragraph. تربّبوا *They collected themselves together,* or *congregated;* or *they became collected* or *congregated.* (S.)

6 **ترابّوا** *They united in a confederacy, league,* or *covenant.* (M, TA.) [App. from the fact of some confederates dipping their hands into رُبّ: see رِبَابٌ.]

8 **ارتبّه** : see 1. ___ تَرْتَبُّ الشَّعَر [*She adjusts,* or *arranges, and composes,* or *collects*

together, the hair], said of a woman, is from [الرَّبُّ signifying] الإِصْلَاحُ and الجَمْعُ. (M.) ___ ارْتُبَّ العِنَبُ *The grapes were cooked so as to become* رُبّ [or *rob*], *used to give a relish to bread.* (AHn, M.)

R. Q. 1 رَبْرَبَ : see 1.

رَبْ : see رَأَبَ, of which it is an imperative.

رُبَ and رَبَ and رُبُ and رَبْ and رُبْ; and رُبَمَا and رَبَمَا &c.: see رُبَّ.

رَبْ : see the next paragraph, last sentence but one.

رَبٌّ *A lord, a possessor, an owner,* or *a proprietor,* syn. مَالِكٌ, (T, IAmb, S, M, A, Msb, K,) of a thing, (T,) of anything, (S, M, A, K,) or of an irrational thing; (Msb;) *a person who has a right,* or *just title* or *claim, to the possession* of anything; or its صَاحِب [which is syn. with مَالِك]; (M, A, K;) رَبٌّ and مَالِكٌ and صَاحِبٌ all signifying in Pers. خُدَاوَنْد: (KL:) and *a lord, master,* or *chief;* (Msb, TA;) or *a lord, master,* or *chief, to whom obedience is paid:* (IAmb, TA:) and *a lord, ruler, governor, regulator,* or *disposer;* (TA;) *an orderer, a rectifier,* or *a reformer:* (IAmb, TA:) *a rearer, fosterer, bringer-up, feeder,* or *nourisher:* and *a completer,* or *an accomplisher:* (TA:) it is an epithet, like نَمٌّ from نَمَّ: or an inf. n. used as an intensive epithet; like عَدْلٌ; (Ksh and Bd * in i. l;) originally signifying the bringing (a thing) to a state of completion by degrees; (Bd, ibid.;) then used in the sense of مَالِكٌ: (Ksh and Bd ibid.:) the pl. [of pauc.] is أَرْبَابٌ and [of mult.] رُبُوبٌ, (M, K,) and accord. to Sh, رِبَابٌ also, (TA,) signifying أَصْحَابٌ, (K,) and رُبُوبٌ is app. a quasi-pl. n.: (M:) the fem. is رَبَّةٌ ; of which the pl. is رَبَّاتٌ. (T.) Whoever possesses a thing is its رَبّ: you say, هُوَ رَبُّ الدَّابَّةِ [*He is the possessor,* or *owner,* or *master, of the beast*], and الدَّارِ [*of the house*], (T,) and المَالِ [*of the property,* or *cattle*]; (Msb;) and هِىَ رَبَّةُ البَيْتِ [*She is the owner,* or *mistress, of the house* or

tent]. (T.) With the article ال, it is [properly] applied only to *God:* (T, S, M, A, Msb, K:) He is رَبُّ الأَرْبَابِ [*The Lord of lords*]. (T. [Thus the pl. with the article ال is applied to created beings.]) To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case [or in a similar manner]. (S.) The pagan Arabs, however, sometimes applied it to A *king,* (S,) or to a *lord* as meaning a *master* or *chief:* (Msb:) El- Hárith says, (S, Msb,) i. e. Ibn-Hillizeh, (S,)

* وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يَوْ *
* مِ الحِيَارَيْنِ وَالبَلَآءُ بَلَآءُ *

(S, Msb,) i. e. *And he* (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) *was the king* [or *lord*] *and witness of* our fighting on *the day of El-Hiyárán* (the name of a place), *and the trial was a* hard *trial.* (EM, p. 285: [in which الحَيَارَيْنِ is erroneously put for الحِيَارَيْنِ.]) Some forbid that a man should be called the رَبّ of his slave: (Msb:) it is said in a trad. that the slave shall not say to his master, ربى, because it is like attributing a partner to God: (TA:) but رَبّ is sometimes used in the sense of *lord* as meaning *master* or *chief* prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, حَتَّى تَلِدَ الأَمَةُ رَبَّهَا [*So that the female slave shall bring forth* him who will become *her master*], or رَبَّتَهَا [*her mistress*], accord. to different transmitters; (Msb;) relating to the signs of the hour of resurrection: i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank: meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the Kur [xii. 42], اُذْكُرْنِى عِنْدَ رَبِّكَ [*Mention thou me in the presence of thy lord*], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Msb.) In another verse, [23 of the same ch.,] إِنَّهُ رَبِّى [*Verily he is my lord*] may refer to Joseph's master or to God. (M, TA.) The words of the Kur [lxxxix. 28 and 29], ارْجِعِى إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِى فِى عَبْدِى, as some read, [instead of عِبَادِى,] may mean *Return*

to thine owner, [*approving, approved,*] *and enter into my servant.* (M, TA.) ___ Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced رَبْ , without teshdeed; (L, K;) as in the following verse, cited by El-Mufaddal,

* وَقَدْ عَلِمَ الأَقْوَامُ أَنْ لَيْسَ فَوْقَهُ *
* رَبٌّ غَيْرُ مَنْ يُعْطِى الحُظُوظَ وَيَرْزُقُ *

[*And the peoples have known that there is not above him a lord beside Him who gives the portions* of mankind and of others *and grants the means of subsistence*]. (L.) And Ahmad Ibn-Yahyà [i. e. Th] mentions the phrase لَا وَرَبِّيكَ لَا أَفْعَلُ, for لَا وَرَبِّكَ [i. e. *No, by thy Lord, I will not do* such a thing]; the [latter] ب being changed into ى because of the reduplication. (M, K: * in the CK رَبِّيكَ.)

رُبَّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Ansáree in his great Expos. of the Munferijeh, but only eighteen of which are mentioned in the K, including some that are formed with the affix ت, some with the affix مَا, and some with both these affixes together; as follows: (TA:) رُبَّ (T, S, M, Msb, Mughnee, K, &c.) and رَبَّ (T, M, Mughnee, K) and رُبٌّ, (Mughnee,) and رَبْ (T, S, M, Mughnee, K) and رُبْ (T, M, Mughnee, K) and رَبْ and رُبْ (Mughnee, K) and رَبْ; (Mughnee;) and رُبَّتَ (T, S, M, Msb, Mughnee, K) and رَبَّتَ (M, Mughnee, K) and رُبَّتَ and رَبَّتَ and رُبَّتَ and رَبَّتَ and رُبَّتَ and رَبَّتَ and رُبَّتَ and رُبٌّتَ (TA)

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and رُبَّتْ and رَبَّتْ (Mughnee) and رُبٌّتْ, (TA,) and رَبْتَ (T, Mughnee, K) and رُبْتَ (Mughnee, K) and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ (TA) and رُبْتَ and رَبْتْ (Mughnee) and رُبْتْ; (TA;) and رُبَّمَا (T, S, M, K) and رَبَّمَا (M, K) and رُبٌّمَا, (TA,) and رَبْمَا (T, K) and رُبْمَا (K) and رَبْمَا and رُبْمَا and رَبْمَا; (TA;) and رُبَّتَمَا (T, S, M, K) and رَبَّتَمَا (M, K) and رُبٌّتَمَا and رُبَّتَمَا and رَبَّتَمَا and رُبٌّتَمَا and رُبَّتَمَا and رَبَّتَمَا and رُبٌّتَمَا,

ربتما and ربتما and ربتما (M, K) and ربتما and ربتما and ربتما and ربتما and ربتما and ربتما and ربتما and ربتما and ربتما and ربتما and ربتما and ربتما (TA,)

and ربتما and ربتما: (TA:) [of all these, the most common are رُبَّ and رُبَّمَا: and] رُبَّتَ is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت:) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, S, Mughnee, K,) governing the gen. case: (S, M, Mughnee, K:) or a noun, (K, TA,) [i. e. an indecl. noun,] in the opinion of the Koofees and some others; but this opinion is rejected by Ibn-Málik in the Tesheel and its Expos., and by AHei, and by IHsh in the Mughnee. (TA.) Accord. to some, (K, TA,) it is used to denote a small number, (T, M, Msb, K, TA,) always, (TA,) or mostly: (Msb, TA:) [thus it may be rendered *Few* if we render the noun following it as a pl.; and *scarce any* if we render the noun following as a sing. or a pl.:] it is the *contr. of* كَمْ when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered *Few times*, or *seldom:*] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, *Many times, many a time, oftentimes, ofttimes, often*, or *frequently:*] or it is used to denote a small and a large number; (Mughnee, K;) often the latter, and seldom the former: (Mughnee:) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some:* and with مَا affixed, *Sometimes:*] accord. to Er-Radee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix مَا,] it governs an indeterminate noun (T, * S, Msb, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رُبَّ يَوْمٍ بَكَرْتُ فِيهِ [*Few*, or *many, days have I gone forth early therein*]: (T:) and رُبَّ رَجُلٍ قَائِمٌ [*Few*, or *many, men are standing*]: (M:) and رُبَّ رَجُلٍ قَامَ [*Few*, or *many, men stood*]: (Msb:) and in like manner, رُبَّتَ رَجُلٍ; (Msb;) for the ت in this case is not a denotative of the fem. gender. (Msb.) The pronoun

affixed to it is of the third pers., (S, M,) and is [generally] sing. and masc., (S, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (S:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates; and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رُبَّ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, رُبَّهُ رَجُلًا قَدْ ضَرَبْتُ [*Few,* or *many, men I have beaten*]: (S, M: *) but accord. to the Koofees, you say رُبَّهُ رَجُلًا, (S,) and رُبَّهَا ٱمْرَأَةً, (M,) and رُبَّهُمَا رَجُلَيْنِ, and رُبَّهُمْ رِجَالًا, and رُبَّهُنَّ نِسَآءً: he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, Hast thou not any young women? and he answered, رُبَّهُنَّ جَوَارٍ قَدْ مَلَكْتُ [*Few,* or *many, young women have I possessed*]: Ibn-Es-Sarráj says that the grammarians are as though they were of one consent in holding رُبَّ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (S:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeyth cites as an ex.

* وَرُبَّهُ عَطَبًا أَنْقَذْتُ مِ العَطَبِ *

[*And many a perishing* man *have I saved from perdition*]. (TA. [But the reading commonly found in grammars is مِنْ عَطَبِهْ *from his state of perdition.*]) The following is an ex. of the use of رُبَّ to denote a small number, [or rather to denote singleness,]

* أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ *

* وَذِى وَلَدٍ لَمْ يَلْدُهُ أَبَوَانِ *

[*Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated*]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلْدُهْ for يَلْدَهْ, the reading in my copy of that work: لَمْ يَلْدَهْ is for لَمْ يَلْدُهْ, for

the sake of the metre; like as لَمْ أَجِدْ is for لَمْ أَجِدْ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رُبَّ كَاسِيَةٍ فِى الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيٰمَةِ [*O, many a female having clothing in the present state of existence* will be *naked on the day of resurrection!*]; and the saying of an Arab of the desert, after the ending of Ramadán, يَا رُبَّ صَائِمِهِ لَنْ يَصُومُهُ وَيَا رُبَّ قَائِمِهِ لَنْ يَقُومُهُ [*O, many a keeper of its fast shall not keep its fast* again! *and O, many a passer of its nights in prayer,* or *per-former of its* تَرَاوِيح, *shall not pass its nights in prayer,* or *perform its* تراويح, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] ___ مَا is affixed to رُبَّ &c. in order that a verb may follow it; (S, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رُبَّمَا جَآءَنِى فُلَانٌ [*Seldom,* or *often, such a one came to me,* or *has come to me*]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Kur [xv. 2], رُبَّمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, (T, S, M, Mughnee), meaning *Often* [*will those who have disbelieved wish that they had been Muslims*]; (Mughnee, Jel;) or *seldom,* (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رُبَّ &c. from governing: thus, Aboo-Duwád says,

* رُبَّمَا الجَامِلُ المُؤَبَّلُ فِيهِمْ *
* وَعَنَا جِيعُ بَيْنَهُنَّ المِهَارُ *

[*Sometimes,* or *often, the numerous herd of camels is among them, and* there are *swift horses, among which are the colts*]: another says, making رُبَّ, with مَا affixed, to govern,

* رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ *

* قَيْنِ بُصْرَى وَطَعْنَةً نَجْلَآءَ *

[*Many a stroke with a polished sword of the forging of Busrà,* (the Bozrah of the Bible, a city famous for its sword-blades,) *and* many a *wide spear-wound;* or, perhaps, *few strokes* &c.]: (Mughnee: [but I have substituted قَيْنِ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAar, says,

* مَاوِىَّ يَا رُبَّتَمَا غَارَةٍ *

* شَعْوَآءَ كَاللَّذْعَةِ بِالْمِيسَمِ *

[*Máweeyeh,* (مَاوِىَّ being an apocopated proper name of a woman, originally مَاوِيَّةُ,) *O, many a raid spreading widely and dispersedly, like the burn with the branding-iron*]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يَا, which I find in a copy of the T, and which is the reading commonly known.])

رُبٌّ *Rob,* or *inspissated juice,* (دِبْسٌ,) *of any fruit;* i. e., (M, TA,) the *first,* or *clear, juice of the thick residuum of any fruit after it has been pressed* (M, K, TA) *and cooked:* (M, TA:) *thick* طِلَآءٌ [or *expressed juice;* such as the *inspissated juice of dates,* with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (S:) or *what flows from fresh ripe*

dates, like honey, when it has been cooked [*and so rendered thick*]; before which it is called صَقْرٌ: (Msb in the present art. and in art. صقر:) *what is prepared by coction from,* or *of, dates:* (TA:) *expressed juice of grapes,* and *of apples, &c., cooked and* [*so*] *thickened:* (KL:) and *dregs,* (K,) or *black dregs,* (IDrd, M,) of clarified butter, (IDrd, M, K,) and of olive-oil: (IDrd, M:) pl. رُبُوبٌ and رِبَابٌ (S)

[and pl. pl. (i. e. pl. of ربوبات) ربوب, which means *sorts*, or *species, of* رُبّ] See also رُبَّى.

رَبَّةٌ : see رَبٌّ, in three places. ___ الرَّبَّةُ was also the name of *A Kaabeh* [or *square temple*], (M, K,) *in Nejrán,* (M,) *belonging to* [*the tribe of*] *Medh-hij* (M, K) *and Benu-l-Hárith-Ibn-Kaab, who held it in honour.* (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafee, (TA,) it is applied *to El-Lát* (اللَّاتُ), (K, TA,) *the rock which* [*the tribe of*] *Thakeef worshipped, at Et-Táïf.* (TA.) And in another trad., it is said to be the name of *A temple of* [*the tribe of*] *Thakeef, which, when they became Muslims, was demolished by El-Mugheereh.* (TA.) ___ And رَبَّةٌ, (K,) or دارُ رَبَّةٍ, (M,) signifies *A large house* or *mansion.* (M, K.) See also رُبَّى.

رُبَّةٌ *A party, division, sect,* or *distinct body* or *class, of men:* (M:) or *a large assembly* or *company:* (K:) or *a myriad;* i. e. *ten thousand:* (M, K:) or *thereabout:* (M:) and رِبَةٌ signifies the same: (M, K:) or this signifies *a company* [*of men*]: (T:) the pl. of the former is رِبابٌ: (S, M:) and that of the latter is أَرِبَّةٌ: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of رَبَّةٌ; but this is a mistake. (M.) ___ [Hence, the pl.] رِبابٌ signifies *Companions.* (K.) ___ And hence [also], i. e., as pl. of الرُّبَّةُ, (S, M,) الرِّبابُ is an appellation of *The* [*confederate*] *tribes of Dabbeh;* (M, K, TA;) or *Teym and 'Adee and 'Okl;* (T, TA;) or *Teym and 'Adee and 'Owf and Thowr and Ashyab;* (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA اشيب, without any syll. signs;]) and Dabbeh was their paternal uncle; (TA;) or *five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Okl and Teym and 'Adee:* (S:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (As, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temeem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some رُبّ, and formed a confederacy over it: (As, T, M, K:) or, as some say, because they congregated, and became like the رِبابٌ [or bundle] of arrows [used in the game called المَيْسِر]: (TA:) the rel. n. is رِبِّيٌّ, formed from

the sing., (Sb, S, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as كِلَابٌ &c. (S, TA.) ___ The sing. (رُبَّةٌ) also signifies *Plenty*, or *abundance, of the means of subsistence:* (K:) and *constant*, or *inseparable, prosperity.* (Khálid Ibn-Jembeh, TA.) See also رُبَّى.

رِبَّةٌ : see the next preceding paragraph, first sentence. ___ [Hence its pl.] أَرِبَّةٌ signifies *Confederates;* (S, IB, K;) [or] it is for ذَوُو أَرِبَّةٍ *having covenants;* أَرِبَّةٌ being said by AAF to be pl. of رِبَابٌ in the sense of عَهْدٌ. (IB, TA.) Also *A species of plant,* (S, M, Msb, K,) *of the* [*season called*] صَيْف, (M,) *remaining in the end of the* صَيْف: (Msb:) or the name of *a number of plants which do not dry up in the* صَيْف, *remaining green in the winter and the* صيف [or *summer*]; *among which are the* حُلَّب *and the* رُخَامَى *and the* مَكْر *and the* عَلْقَى or عَلْقًى: [see رِبْل:] or *a certain soft,* or *tender, herb,* or *leguminous plant:* (TA:) or *any plant that is green in the hot season:* or *certain species of trees,* or *of plants, undefined:* (M:) pl. رِبَبٌ. (S, Msb.) [In the dial. of Egypt, *Alexandrian trefoil* (برسيم, q. v.,) *of the second and third crops.*] ___ Also *A certain tree:* as some say, the *tree of the* خَرُّوب [an appellation generally applied to the *carob*, or *locust-tree*]. (M, K.)

رَبٌّ , (S, M, K,) or رَبَبٌ, (S, TA,) *Much water,* (S, M, K,) *collected together:* (M:) or *sweet-water:* (S, K:) accord. to Th, it means ما رَبَّبه الطينُ [app. *such* (*water*) *as the clay has collected;* for تَرَبَّبَ signifying تَجَمَّعَ is probably quasi-pass. of رَبَّبَ, so that this last seems to signify جَمَّعَ]. (M.)

رَبَتٌ and رَبَتٌ &c.; and رُبَتَمَا and رَبَتَمَا &c.: see رُبَّ.

رَبَابٌ *Clouds:* (M:) or *white clouds:* (S, K:) or *clouds that one sees beneath other clouds,* (S,) or *clouds suspended beneath other clouds,* (M,) *sometimes white and sometimes black:* (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or *clouds consisting of an accumulation of parts:* (A 'Obeyd, T:) n. un. with ة. (A 'Obeyd, S, K.) Hence الرُّبَابُ as a proper name of a woman. (A

'Obeyd, T, S.) Also *A certain instrument of diversion,* [meaning, *of music,*] (K,) *having strings,* (TA,) *with which one plays* [lit. *beats*]. (K.) [The رباب in common use among the Arabs in the present day is *a kind of viol.* A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient رباب.] Memdood Ibn-'Abd-Allah El-Wásitee Er-Rabábee became proverbial for his musical skill with the رباب. (K.) See also رُبَّانٌ.

رُبَابٌ : see رُبًّى, of which it is an anomalous pl.: and see also رُبَّانٌ.

رِبَابٌ : see رِبَابَةٌ, in two places. ___ Also *Tithes,* or *tenths;* syn. عُشُورٌ: (S, M, K:) from the same word signifying a covenant. (S.) ___ In the phrase يُعْطِيهَا الأَمَانَ رِبَابُهَا, ending a verse of Aboo-Dhu-eyb, describing some asses, رِبَابٌ is said to signify *An oath,* or *a promise,* which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water gives to their owner *an arrow,* of those used in the game called المَيْسِر, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that رِبَابُهَا here means *their owners:* (M:) [holding this last opinion,] Sh says that رِبَابٌ in this verse is a pl. of رَبٌّ. (TA.) It is also a pl. of رُبَّةٌ; (S, M;) not of رِبَّةٌ, as it is said to be by Th [and in the K]. (M.) See also 1, last sentence. And see رُبَّانٌ.

رُبُوبٌ : see رَبِيبٌ. See also رَبٌّ, of which it is said in the M to be app. a quasi-pl. n.

رَبِيبٌ *Reared, fostered, brought up, fed,* or *nourished;* [*and taken good care of, until the age of puberty;* (see 1;)] as also مَرْبُوبٌ ; (S, M, K;) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, *tended well,* or *taken good care of:* (A:) the former is also applied to a gazelle; (IAar, K in art. دخل;) [as meaning *brought up in,* or *near, the house* or *tent, and there fed;*] like أَهْلِىٌّ: (TA in that art.:) and [its fem.] رَبِيبَةٌ is applied to a ewe or she-goat, (شَاةٌ, K,) meaning *brought up in the tent,* or *house, for the sake of her milk;* (S, K; [see also رُبًّى;]) pl. رَبَائِبُ; (S;) this last being

applied to sheep or goats *that are tied near to the tents,* or *houses, and there fed, and that do not go forth to pasture;* (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.) ___ [Hence, *A step-son,*] a man's *wife's son* (T, S, M, A, Msb, K) *by another husband;* (T, S, M, A, K;) as also رَبُوبٌ : (T, K:) pl. أَرْبَآءٌ. (Msb.) And رَبِيبَةٌ [*A step-daughter;*] a woman's *husband's daughter by another wife:* (S:) or a man's *wife's daughter* (T, M, A, Mgh, Msb, K) *by another husband;* (T, M, A;) because he rears her: (Mgh:) pl. رَبَائِبُ (A, Mgh, Msb) and sometimes رَبِيبَاتٌ. (Msb.) ___ Also, and رَابٌّ , (T, M, K,) both syn., like شَهِيدٌ and شَاهِدٌ, and خَبِيرٌ and خَابِرٌ, (TA,) or the latter, (T, S,) mentioned by IAar, is the correct term, (T,) [*A step-father;*] the *husband of a mother* (T, S, M, K) *who has a child by another husband.* (T.) And رَبِيبَةٌ and رَابَّةٌ , (T,) or the latter [only], (S, K,) [*A stepmother;*] the *wife of a father* (T, S, K) *who has a child by another wife.* (T.) رَبِيبَةٌ also signifies [*A foster-mother;*] *a woman who has the charge of a child, who carries him, and takes care of him, and rears,* or *fosters, him;* (Th, S, M, Msb, K;) like رَابَّةٌ ; the former being of the measure فَعِيلَةٌ in the sense of فَاعِلَةٌ. (Msb.) أَرْبَآءُ النَّبِىِّ [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of Saad] among whom Mohammad was suckled; as though اربّآء were pl. of رَبِيبٌ [as it is said to be in one of the senses mentioned above]. (TA.) ___ And رَبِيبٌ signifies also *A confederate; a person with whom one unites in a confederacy, league,* or *covenant.* (M, K.) ___ And *A king.* (M, K.)

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رِبَابَةٌ : see رُبُوبِيَّةٌ. Also *A covenant, compact, confederacy,* or *league;* (S, M, K;) as also رِبَابٌ , (M, K,) of which latter, in this sense, the pl. is أَرِبَّةٌ. (AAF, IB, TA.) [See رِبَّةٌ, second sentence.]) And *A thing* [or *case*]

resembling a quiver (كِنَانَة), *in which the arrows of the game called* المَيْسِر *are enclosed together:* (S:) or *a piece of skin,* (T,) or *a piece of thin skin,* (Lh, M, TA,) *in which the arrows are enclosed,* (Lh, T, M, TA,) *resembling a quiver* (كِنَانَة): (TA:) or *a piece of rag,* (M, K, TA,) or *of skin,* (TA,) *in which the arrows are enclosed* (M, K, TA) or *bound:* (TA:) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows* (K, TA) *of that game,* (TA,) *lest he should know the feel of an arrow for the owner of which he has an affection:* (K, TA:) or *a small cord with which the arrows are bound* [*together*]: or the *arrows* [*themselves*] *collectively:* (M, K:) sometimes it is used in this last sense: (S:) and رِبَابٌ also seems to be used in like manner; as meaning the رِبَابَة of the arrows of the game of المَيْسِر. (TA.) [See an ex. in a verse cited voce أَفَاضَ in art. فيض.]

رُبُوبَةٌ : see رُبُوبِيَّةٌ.

رَبَابِىٌّ *A player on the* رَبَاب [q. v.]. (MA, K.)

رَبُوبِىٌّ , (M, K,) with fet-h [to the ر], (K,) a rel. n. from الرَّبُّ, deviating from rule: so in the phrase عِلْمٌ رَبُوبِىٌّ [*Knowledge, science,* or *doctrine, relating to the Lord,* i. e., *to God*]. (M, K.)

رُبُوبِيَّةٌ [*Lordship;* or the *state,* or *quality, of such as is termed* رَبٌّ i. e. *a lord, a possessor, an owner,* or *a proprietor;* &c.: and, with the article ال particularly *godship, godhead,* or *deity:*] a subst. from الرَّبُّ; (T, * S, * M, K;) as also رِبَابَةٌ [which seems to be properly an inf. n. of 1 in the sense first explained]. (M, K.) Also, (M, K,) or رُبُوبَةٌ , (so in a copy of the K,) The *state,* or *condition, of a* مَمْلُوك [or *slave*]. (M, K.)

رُبَّتَ and رَبَّتَ &c.; and رُبَّتَمَا and رَبَّتَمَا &c.: see رُبَّ, in five places.

رُبَّى , applied to a ewe or she-goat (شَاةٌ), (S, M, &c.,) *That has brought forth:* (M, Msb, K:) and so *if her*

young one has died: (M, K:) or *that has recently brought forth:* (Lh, S, M, Mgh, Msb, K:) or *that has brought forth twenty days before:* (M:) or *that has brought forth two months before:* (El-Umawee, S, M:) or *that is followed,* (M,) or *accompanied,* (As, Mgh,) *by her young one:* (As, M, Mgh:) or *that is confined in the tent,* or *house, for the sake of her milk:* (Msb: [see also رَبِيبَةٌ, voce رَبِيبٌ:]) accord. to AZ, (S, Msb,) it is applied to a she-goat, (S, M, Msb,) and رَغُوثٌ is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Msb:) the pl. is رُبَابٌ, (As, T, S, M, Mgh, Msb, K,) which is extr. [in form]: (M, K:) Lh mentions the phrase غَنَمٌ رِبَابٌ, or رِبَابٌ, which, he says, is rare. (M.) ___ See also رُبَّانٌ, in two places. *A benefit, favour, boon,* or *good.* (AA, T, K.) [See an ex. in the first paragraph of art. جشأ.] ___ *A want;* (AA, T, K;) as in the saying, لِى عِنْدَ فُلَانٍ رُبًّى [*I have a want for such a one to supply,* or *accomplish*]. (AA, T.) A child's *nurse;* syn. دَايَةٌ. (AA, T. In one copy of the T بابه; and in the TA راية. [Perhaps the right reading is رَابَّةٌ, meaning *a foster-mother.*]) *A firm knot:* (AA, T, K:) [and so, app., رُبَّانٌ, if correctly written thus, in the instance here following.] You say, إِنْ كُنْتَ بِى تَشهدُّ ظَهْرَكَ فَأَرْخِ بِرُبَّانِ إِزْرَكَ, (TA,) or بِرُبًّا إِزْرَكَ (so in the TT, as from the M, [as though for بِرُبًّى,]) and مَنِعَ رُبًّى إِزْرَكَ, (T, TA,) a prov., meaning *If thou place thy reliance upon me,* then let me weary myself, and *enjoy thou relaxation and rest:* (T, TA:) here رُبًّى [properly] signifies *a firm knot.* (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.]) Also a name of *Jumádà-l-Oolà* [the fifth month of the Arabian calendar]; and so رُبٌّ: (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of *Jumádà-l-Ákhireh* [the sixth month]; and so رُبَّةٌ: (M, K:) and this last likewise, (K, there expressly said to be with damm,) or رَبَّةٌ, (so accord. to the M as transcribed in the TT,) a name of *Dhu-l-Kaadeh* [the eleventh month]: (M, K:) thus these months were called in the Time of Ignorance. (M. [See also شَهْرٌ: and see رُبَّى or الرُّبَّى, in art. رن.])

رِبِّىٌّ: see رَبَّانِىٌّ. ___ And for its pl., رِبِّيُّونَ, see رِبِّىٌّ, in two places.

رُبِّىٌّ rel. n. of رُبَّةٌ, q. v. (Sb, S, M.) ___ See also its pl., رُبِّيُّونَ, in the next paragraph, in two places.

رِبِّيٌّ sing. of رِبِّيُّونَ (T, S, K,) which signifies *Thousands* (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from الرَّبُّ; and if so, it is رَبِّيُّونَ, with fet-h to the ر: but accord. to Fr, it is from رِبَّةٌ, meaning a company: (Th, T:) Zj says that it is رِبِّيُّونَ and رِبِّيُّونَ, with kesr to the ر and also with damm to the ر, and signifies *a numerous company:* he adds that رِبَّةٌ is said by some to signify ten thousand; and that رِبِّيُّونَ is said to signify *learned, pious, patient men;* and that each of these sayings is good: accord. to Aboo-Tálib, it signifies *numerous companies:* (T:) [in the Kur iii. 140,] El-Hasan read رِبِّيُّونَ; and Ibn-' Abbas, رَبِّيُّونَ; the former with damm, and the latter with fet-h, to the ر. (L, TA.) ___ See also رَبَّانِيٌّ.

رَبَّانٌ: see the next paragraph, in four places.

رُبَّانٌ The *first*, or *beginning*, or *commencement*, or the *first and fresh state*, of anything; (As, A 'Obeyd, T;) [and so رَبَّانٌ &c., as appears from what follows.] You say, أَتَيْتُهُ فِى رُبَّانِ شَبَابِهِ, (T,) and رَبَّانِ شبابه, or رَبَّانِ شبابه, (accord. to different copies of the T,) and رُبَابِ شبابه, (T,) and رَبَابِ شبابه, or رِبَابِ شبابه, (accord. to different copies of the T,) and رُبَّى شبابه, all meaning [*I came to him*] *in the beginning*, or *first and fresh state, of his youth.* (T.) And افْعَلْ ذٰلِكَ الأَمْرَ بِرُبَّانِهِ *Do thou that thing in its first and fresh state:* so accord. to ISk: and hence, he says, شَاةٌ رُبَّى [explained above]. (S.) And أَخَذْتُ الشَّىْءَ بِرُبَّانِهِ, (As, S, K, *) and بِرَبَّانِهِ, with damm and with fet-h, (K,) i. e. [*I took the thing*] *in its first state:* (K:) or *altogether*, (As, S, K,) *not leaving of it aught.* (As, S.) They said also, ذَرْهُ بِرُبَّانٍ [app. meaning *Leave thou him early, before he acquire more power*]: and Th cites the following [as an ex.]:

* فَذَرْهُمْ بِرُبَّانٍ وَإِلَّا تَذَرْهُمُ *
* يُذِيقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرَا *

[which seems to mean *Then leave thou them early, before they acquire more power; for if thou do not*, or *wilt not, leave them, they will make thee to taste what is in them, though it be more*]. (M.) ___ Also, accord. to A 'Obeyd, The *chief*, or *main, part* or *portion* of a

constellation: or, accord. to As, the *aggregate* thereof: or, accord. to AO, رَبَّانٌ , with fet-h, has this meaning: (T:) or both signify *a company* or *an assembly,* or *an aggregate* or *assemblage.* (K, TA.) Also *A captain of sailors* (Sh, K) in the sea; (Sh;) and so رُبَّانِىٌّ : (Sh, K:) *one skilled in navigation:* pl. [or rather coll. n. of the latter] رُبَّانِيَّةٌ. (TA voce رهنامج.) See also رُبَّى, in two places.

رِبَّانٌ : see the next preceding paragraph, second sentence.

رَبَّانِىٌّ (T, S, M, A, K) and رِبِّىٌّ (M,) or رِبِّىٌّ , (A, KL,) *One who devotes himself to religious services* or *exercises,* or *applies himself to acts of devotion;* (S, A, K;) *who possesses a knowledge of God:* (T, S, K, KL:) *or a learned man:* (T:) or the first signifies, (M,) or signifies also, (K,) and so the second, (M,) *i. q.* حَبْرٌ [i. e. *a learned man,* or particularly *of the Jews,* &c.; or *a good,* or *righteous, man*]; (M, K;) and *a lord,* or *master, of knowledge* or *science:* or *a worshipper of the Lord* (الرَّبّ): (M:) or *a learned man, a teacher of others, who nourishes people with the small matters of knowledge,* or *science, before the great:* (IAar, T:) or *a learned man firmly grounded in knowledge,* or *science, and religion:* or *a learned man who practices what he knows and instructs others:* or *one of high rank in knowledge,* or *science:* or *learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden:* (TA:) رَبَّانِىٌّ is a rel. n. from رَبَّانٌ; or from الرَّبُّ meaning God: (TA, and some copies of the K:) the ا and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the

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Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of*

other branches of knowledge; (T;) so that it is like لَحْيَانِىٌّ, (T, M, and so in some copies of the K,) meaning long-bearded, (T,) or largebearded, (M,) and رَقَبَانِىٌّ, thick-necked, and شَعْرَانِىٌّ, having much hair: (T:) or it is a Syriac word; (TA, and some copies of the K;) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is رَبَّانِيُّونَ, (T, S,) occurring in the Kur iii. 73 (S) [and v. 48 and 68].

رُبَّانِىٌّ : see رُبَّانٌ, last sentence but one.

رَبَّانِيَّةٌ The *quality denoted by the epithet* رَبَّانِىٌّ [q. v.]. (A.)

رَبْرَبٌ *A herd* (T, S, M, K) *of oxen,* (T,) [i. e.] *of wild oxen* (بَقَرُ الوَحْشِ): (S, M, K:) or, as some say, *of gazelles:* or, accord. to Kr, *a number of* [*wild*] *oxen together, less than ten:* it has no sing., or n. un. (M.)

رَابٌّ ; and its fem., with ة: see رَبِيبٌ in three places.

أَرِبَّةٌ said in the T and K to be pl. of رِبَّةٌ [q. v.]: and said by AAF to be pl. of رِبَابٌ.

مَرَبٌّ *A place of collecting* (T, S, M, A) of people: (M, A:) *a place of alighting:* (M, K:) *a place of abiding,* or *dwelling, and congregating.* (M.) [Hence,] مَرَبُّ الإِبِلِ *The place where the camels keep,* or *remain.* (T, S.) ___ [Hence also,] فُلَانٌ مَرَبٌّ *Such a one is a person who collects,* or *congregates, people.* (T, S, M, K. *) [And hence,] فُلَانٌ مَرَبٌّ لِبَنِى فُلَانٍ *Such a one is an object of resort for his counsel and authority to the sons of such a one.* (TA in art. جمع.) Also, and مَرْبَابٌ , (M, K,) *Land abounding with plants,* or *herbage;* (K;) or with رِبَّةٌ [q. v.]: (TA:) or *land in which there ceases not to be moisture;* and so مَرِبَّةٌ : or مَرْبَابٌ signifies *land abounding with plants,* or *herbage, and with people.* (M.)

مُرِبٌّ Anything *keeping,* or *cleaving, to a thing.* (M. [See its verb, 4]) You say نَاقَةٌ مُرِبٌّ *A she-camel*

keeping to, and affecting, her young one, and *the stallion.* (AZ, TA.) And إِبِلٌ مَرَابٌ [originally مَرَابِبُ, pl. of مُرِبٌّ,] *Camels keeping in a place; remaining in it.* (T, S.) And فَقْرٌ مُرِبٌّ *Constant, inseparable, poverty:* occurring in a trad.: or the epithet there is مُلِبٌّ. (IAth.)

مَرَبَّةٌ : see مَرَبٌّ.

مُرَبَّبٌ *Made* [or *preserved*] *with* رُبٌّ [or *inspissated juice*]; (S, K;) like as مُعَسَّلٌ signifies made [or preserved] with عَسَلٌ [or honey]: (S:) you say زَنْجَبِيلٌ مُرَبَّبٌ and مُرَبًّى [*ginger so preserved*]: and مُرَبَّبَاتٌ signifies *Preserves,* or *confections, made with* رُبٌّ; (S, K;) and in like manner مُرَبَّيَاتٌ, except that this is from التَّرْبِيَةُ [inf. n. of رَبَّى]. (S.) ___ Also Oil *of which the grain* (حَبٌّ [perhaps a mistranscription for حُبٌّ i. e. *jar*]) *whence it has been prepared,* or *taken, has been perfumed* (رُبَّ): (T, TA:) or oil *perfumed with sweet-smelling plants;* as also مَرْبُوبٌ and مُرَبًّى. (A.)

مُرَبَّبَاتٌ : see the next preceding paragraph.

مَرْبَابٌ : see مَرَبٌّ, in two places.

مَرْبُوبٌ : see رَبِيبٌ. ___ Also *A slave; a bondman;* syn. مَمْلُوكٌ [lit. *possessed,* and now particularly applied to *a male white slave*]. (M, K.) العِبَادُ مَرْبُوبُونَ لِلّٰهِ means [*Mankind* (lit. *the servants* of God) *are*] *bondmen* (مَمْلُوكُونَ) [*to God*]. (M.) ___ A skin for clarified butter &c. *seasoned with* رُبٌّ [or *inspissated juice*]. (T, S.) [And A jar *smeared* with tar or pitch: see 1.] ___ See also مُرَبَّبٌ.

مُرْتَبٌ One *who confers a benefit,* or *benefits.* (K.) ___ And One *on whom a benefit is conferred,* or *on whom benefits are conferred.* (K.)

ربأ

1 رَبَأَ, [aor. ـَ, inf. n. رَبْءٌ,] *He,* or *it, was,* or *became, high,* or *elevated:* (K:) [or] *he,* or *it, was,* or *became, high,* or *elevated, so as to overtop,* or *overlook, what was around* or *adjacent;* as also ارتبأ. (M, K.) You say, رَبَأَتِ الأَرْضُ, (M, TA,) inf. n. رَبْءٌ, (M,) *The ground rose:* and some read, in the Kur xxii. 5 and xli. 39, رَبَأَتْ instead of رَبَتْ; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, رَبَأَ عَلَى جَبَلٍ and ارتبأ and اربأ *He took a high and commanding position upon a mountain,* or *ascended upon it,* (أَشْرَفَ عَلَيْهِ,) *to look.* (TA.) And مَا عَرَفْتُ فُلَانًا حَتَّى أَرْبَأَ لِى *I knew not such a one until he became within a commanding,* or *near, view of me;* syn. أَشْرَفَ. (T.) And رَبَأَ عَلَى شَرَفٍ *He ascended upon an eminence* [*to watch*] *lest an enemy should come unawares upon a party.* (TA.) And رَبَأْتُ المَرْبَأَةَ and ارتَبَأْتُهَا *I ascended upon the place of observation.* (S.) And رَبَأَ القَوْمَ, (S, M, K, *) aor. ـَ, (M, K,) inf. n. رَبْءٌ; (S, M;) and رَبَأَهُمْ; (T, M, K;) and ارْتَبَأَهُمْ; (S;) *He was,* or *became,* [or *acted as,*] *a scout to the party,* (T, S, M, * K,) *upon an eminence.* (M.) And رَبَأَ لَنَا فُلَانٌ, and ارتبأ, *Such a one was,* or *became,* or *acted as, a scout to us.* (S.) ___ رَبَأْتُ بِكَ عَنْ كَذَا, aor. and inf. n. as above, means *I exalted thee* [or *held thee*] *above such a thing:* (M:) and رَبَأْتُ بِكَ أَرْفَعَ الأَمْرِ *I exalted thee* [*in the highest degree*]: (IJ, M:) and رَبَأْتُ بِنَفْسِى عَنْ عَمَلٍ كَذَا [*I held myself above the doing such a thing*]: (Har p. 265:) and إِنِّى لَأَرْبَأُ بِكَ عَنْ هٰذَا الأَمْرِ *Verily I exalt thee* [or *hold thee*] *above this thing,* (S, Har ubi suprà, TA,) *and do not approve of it for thee:* (Har, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi suprà:) [this usage of the verb, as is shown

in the TA, is what is meant by its being said that] رَبَأَ is also *syn. with* رَفَعَ. (K.) ___ رَبَأَ المالَ *He preserved, guarded,* or *took care of,* (TA,) *and put into a good,* or *right, state,* (K, TA,) *the property,* or *cattle.* (TA.) ___ See also 3. ___ رَبَأَ فى الأَمْر *He looked into the thing,* or *affair, and considered.* (TA.) ___ رَبَأْتُ فيه, accord. to Fr, means عَلِمْتُ عِلْمَهُ [lit. *I knew his knowledge,* or *what he knew;* app. meaning *I tried, proved,* or *tested, him, and so knew what he knew*]. (TA. [See the phrase مَا رَبَأَ رَبْأَهُ ___.]) لَأَ خُبْرَكَ خُبْرَكَ *He did not know,* or *had no knowledge of, nor did he desire, him,* or *it:* (M:) or *he did not know,* or *had no knowledge of, and did not prepare himself for, him,* or *it:* (Lh, M:) or *he did not care for, mind, heed,* or *regard, him,* or *it:* (T:) or مَا رَبَأْتُ رَبْءَ فُلَانٍ means *I did not know such a one, nor care for, mind, heed,* or *regard, him.* (S, K. *) رَبِؤُوا لَهُ *They collected for him of every kind of food,* (M, K, *) *milk and dates &c.* (M.) جَآءَ يَرْبَأُ فى مِشْيَتِهِ *He came bearing himself heavily,* or *sluggishly, in his gait.* (M, K. * [Like يَرْنَأُ.]) See also what next follows.

2 **رَبَّأَهُ**, inf. n. تَرْبِئَةٌ, *He made it to pass away;* (K, TA;) namely, property: so in the Tekmileh: in the K, رَبَأَ is likewise mentioned, in an earlier part of the art., as meaning أَذْهَبَ; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.)

3 **رَابَأَ** *He watched,* or *observed,* a thing; (M, K; *) as also رَبَأَ and اربأ and ارتبأ : (TA:) *he guarded* (حَارِس, T, M, K) men, (M,) or a man, (T, K, *) *being guarded* by him. (T.) ___ *He was cautious of,* or *he feared,* a thing, (T, * S, K, *) or a man; (M;) inf. n. مُرَابَأَةٌ. (T, S. [In one of my copies of the S, رَبَأْتُ الشَّىْءَ مُرَبَأَةً is erroneously put for رَابَأْتُ الشىء مُرَابَأَةً.])

4 **أَرْبَأَ** see 1, in two places, near the beginning: and see also 3.

8 **ارتبأ** *He stationed himself,* or *stood, upon a place such as is called* مَرْبَأٌ. (T.) See also 1, in

five places. And see 3.

رَبْأَةٌ , (K,) written by El-Munáwee رَبَأَةٌ, but it is not certain, (TA,) The [*kind of leathern vessel for water called*] إِدَاوَة *that is made of four skins;* (K;) made of four skins because of its largeness. (MF.)

رَبَآءٌ [*High ground*]. You say أَرْضٌ لَا رَبَآءَ فِيهَا وَلَا وَطَآءَ, with medd in each case, [*A land in which is no high ground nor low ground.*] (T.)

رَبِىءٌ : see what next follows, in two places.

رَبِيئَةٌ (T, S, M, O, K) and رَبِىءٌ (S, O) and

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مُرْتَبِىءٌ (T in art. رمى) *A scout;* (T, S, M, O, K;) but only (O, TA) *such as is stationed upon a mountain or some elevated spot,* (T, * O, TA,) *whence he looks out:* (O, TA:) [perhaps also signifying *scouts;* for the word طَلِيعَةٌ by which the first is explained in the S and M and O and K, and the second also in the S and O, means a scout and scouts:] pl. [of the first] رَبَايَا. (S, O.) The first is fem. because the طليعة is also called عَيْنٌ, and عين is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of رَبِىءٌ

* فَأَرْسَلْنَا أَبَا عَمْرٍو رَبِيئًا *

[*And we sent Aboo-' Amr as a scout*]: (TA:) from a poem of 'Abd-Esh-Shárik El-Juhanee. (Ham pp. 218 et seqq.)

رَابِىءُ الضُّرَبَآءِ [*The superintendent,* or *supervisor, of the players at the game called* الْمَيْسِر, whose place is behind them]. (TA in art. رقب.)

مَرْبَأٌ and مَرْبَأَةٌ (S, M, K) and مُرْتَبَأٌ (S, K) and مِرْبَآءٌ (TA as from the K [but not in the CK nor in my MS. copy of the K]) *An elevated place of observation,* or *upon which a person is stationed to watch;* (S, K;) the *place of the* رَبِيئَة [or *scout*]. (M.) ___ And hence, the first of these words, (S,) or ↓ the second, (T, M,) The مَنَارَة [or *perch*], (T,) or *place,* (S, M,) of the hawk, or falcon, (T, S, M,) *upon which he stands,* (S,) or *upon which he mounts.* (M.) A rájiz suppresses the ء, saying,

* بَاتَ عَلَى مَرْبَاتِهِ مُقَيَّدَا *

[*He passed the night upon his perch, shackled*]. (T.)

مَرْبَأَةٌ and مَرْبَاةٌ: see the next preceding paragraph, in three places.

مَرْبَآءٌ, (M, and so in copies of the K,) accord. to IAar, with medd and fet-h, (M,) or مِرْبَآءٌ, (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) *A stair,* or *ladder.* (IAar, M, K.)

مَرْبَآءٌ: see مَرْبَأٌ; and مِرْبَآءٌ.

مُرْتَبَأٌ: see مَرْبَأٌ.

مُرْتَبِىءٌ: see رَبِيئَة.

ربت

1 **رَبَتَ** : see 2. رَبِتَ, aor. ـَـ , (TK,) inf. n. رَبَتٌ, (K,) *It* (a thing, TK) *was*, or *became*, *closed;* syn. اِسْتَغْلَقَ. (K, TK.)

2 **رَبَّتَ** , (T, S, M,) inf. n. تَرْبِيتٌ, (T, S, K,) *He fed*, *nourished*, *reared*, or *brought up*, (T, S, M, K,) a child; (T, * S, M;) syn. رَبَّى; (T, S, M, K;) as also رَبَتَ , (M,) aor. ـِـ , (TK,) inf. n. رَبْتٌ; (K;) and تَرَبَّتَ . (TA, and Ham p. 633.) ___ And رَبَّتَ, (TK,) inf. n. as above, (K,) *He patted* a child (K, TA, TK) *repeatedly* (TA) *on the side in order that it might sleep.* (K, TA, TK.) [See رَبَّتَ المرأةُ صَبِيَّهَا, in art. رب.]

5 **تَرَبَّتَ** see 2.

رُبَتَ &c.: see رُبَّ, in art. رب.

رُبَّتَ &c.: see رُبَّ, in art. رب.

ربث

1 ربثه , aor. ـُـ , inf. n. رَبْثٌ, (Ks, ISk, T,) *He hindered, withheld, restrained,* or *prevented, him, and retarded him;* or *diverted him, by occupying him otherwise;* (Ks, T, TA;) as also رَبَّثَهُ : (A:) and *he kept him,* or *held him, back:* (Ks, T, TA:) and *he deceived, deluded, beguiled, circumvented,* or *outwitted, him.* (ISk, T.) You say, رَبَثَهُ عَنْ حَاجَتِهِ, (Sh, T, S, A, * K, *) and أَمْرِهِ, (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K;) and رَبَّثَهُ , (M,) inf. n. تَرْبِيثٌ; (K;) *He hindered, withheld, restrained,* or *debarred, him;* (Sh, T, S, M, A, K;) and *turned,* or *diverted, him;* (M;) *from the thing that he wanted,* (Sh, T, S, A, K,) and *from his affair,* (T, M,) *by pretexts.* (T.) رَبَثَ *He was,* or *became, slow, tardy, dilatory, late,* or *backward.* (Sh, TA.) [See also 5.]

2 رَبَّثَهُ : see above, in two places. Also *He made him to tarry, stay,* or *stop.* (M.)

5 تَرَبَّثَ *He tarried, stayed,* or *stopped,* (S, K,) in his journeying. (S.)

8 إِرْتَبَثَ see the next paragraph.

9 اربثّوا *They became separated, disunited, dispersed,* or *scattered.* (TA.) And اربثّت الغَنَمُ *The sheep,* or *goats, became dispersed,* or *scattered.* (A, TA.) And اربثّوا فى مَنَازِلِهِمْ, and رَأْيِهِمْ, *They became separated,* or *disunited, in their places of alighting* or *abode,* and *their judgment* or *opinion.* (A, TA.) ___ [Hence,] اربثّ أَمْرُهُمْ, (S, TA,) or ارْبَاثَّ (K, TA,) or ارْبَأَثَّ , (CK,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) *Their affair was,* or *became, weak, and slow, tardy,* or *dilatory, so that they became separated, disunited, dispersed,* or *scattered:* (S, K:) or the first (اربثّ امرهم) signifies, (T, M, A,) or signifies also, (K, *

TA,) *their affair,* or *state of affairs, was,* or *became, discomposed, dissipated, disorganized, disordered,* or *broken up;* (T, M, A, K; *) as also ارتبث . (K.)

11 **اربَاثَّ** , (K, TA,) or اربَأَثَّ , (CK,) *He was,* or *became, hindered, withheld, restrained,* or *debarred.* (K, TA.) You say, دَنَا فُلَانٌ ثُمَّ ٱربَاثَّ *Such a one drew near,* or *approached: then became hindered, withheld,* &c. (TA.) ___ See also 9.

Q. Q. 4 **اربَأَثَّ** : see 11: ___ and see also 9.

رَبِيثٌ *i. q.* مَرْبُوثٌ , (M, K,) *Hindered, withheld,* &c.: (M, * K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرْيُهُ كَرِيثٌ وَأَمْرُهُ رَبِيثٌ [app. meaning *His running is attended with difficulty, and the accomplishment of his affair is hindered*]: (T: [in a copy of the A, as cited in the TA, حَزْبُهُ is put in the place of جَرْيُهُ, which appears to be the right reading, from what here follows:]) and

* جَرْىٌ كَرِيثٌ أَمْرُهُ رَبِيثُ *

[app. meaning *A running attended with difficulty, the affair of which is hindered*]: (M:) كَرِيثٌ is [here] syn. with مَكْرُوثٌ. (T.) It is also said to signify The جِرِّيثُ [or *eel*]; and so رَبِيثَةٌ : and in the " Jámi" of El-Ghooree, رِبِّيثَى with kesr to the ر and with teshdeed of the ب, is said to mean *a species of fish.* (Mgh.)

رَبِيثَةٌ , (T, S, M, K,) a subst. from رَبَثَهُ signifying as expl. in the second sentence of this art., (T,) and رِبِّيثَى (T, S, M, K,) [in like manner a subst.] from رَبَثَهُ signifying as expl. in the first sentence of this art., (T,) *A thing,* or *an event, that hinders, withholds, restrains,* or *prevents, one* [from a thing that he wants, and from his affair; and *that turns,* or *diverts, one* therefrom; and *that deceives,* or *deludes, one*]: (S, K:) or both signify *deceit,* or *delusion;* [in which sense, accord, to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and *hindrance, restraint,* or *prevention:* (M, TA:) pl. of the former رَبَائِثُ. (TA.) You say,

فعل ذلك له ريبةً and رِيبَّى *He did that to him from a motive of deceit,* or *delusion, and hindrance, restraint,* or *prevention.* (M.) And إنّما قُلْتُ ذلك ريبةً منّى *I said that only from a motive of deceit,* or *delusion, on my part.* (ISk, T.) It is said in a trad., تعترض الشَّياطينُ النَّاس يوم الجمعة بالرَّبائث, meaning [*The devils go forth against men indiscriminately, on Friday,*] *with the means of hindering them,* or *withholding them,* from prayer: (M:) or إذا كان يومُ الجمعة بعث إبليس جنوده إلى النَّاس فأخذوا عليهم بالرَّبائث, i. e. [*When Friday is come, Iblees sends forth his forces to men, and*] *they remind them of the wants that hinder,* or *withhold, them* [from the prayers of that day]: (S:) or, as some relate it, يرمونَ النَّاس بالتَّرابيث, which is said by El-Khattábee to be of no account; but it may mean [*they assail men with*] *hindrances;* for ترابيث may be pl. of تربيثة, inf. n. un. of ربَّثه. (MF.) See also ربيث last sentence.

ربيثى : see the next preceding paragraph, in two places: and see also ربيث last sentence.

رابث *Slow, tardy, dilatory, late,* or *backward.* (TA.)

تربيثة, and its pl. ترابيث: see ربيثة last sentence but one.

مربوث : see ربيث.

ربح

1 رَبِحَ فِى تِجَارَتِهِ (S, A, Mgh, Msb, K,)

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aor. ـَـ , (Msb, K,) inf. n. رِبْحٌ (Mgh, Msb, TA) and رَبَحٌ and رِبَاحٌ, (Msb, TA,) *He gained;* or *made gain,* or *profit; in his traffic;* (MA, KL, TK;) *i. q.* اسْتَشَفَّ (S, K) or أَفْضَلَ. (Az, Msb.) The Arabs say to a man when he enters upon traffic, بِالرِّبَاحِ وَالسَّمَاحِ [*With gaining and liberality.*] (TA.) ___ And رَبِحَتْ تِجَارَتُهُ (A, Msb, TA) *His traffic brought him gain,* or *profit.* (Msb, TA.)

2 رَبَّحَهُ : see 4. Also رَبَّحَ, inf. n. تَرْبِيحٌ, *He took to himself* (اتَّخَذَ) *an ape* (رُبَّاحٌ, TA) *in his place of abode.* (K.)

3 أَعْطَاهُ مَالًا مُرَابَحَةً *He gave him property on the condition that the gain,* or *profit, should be* [*divided*] *between them two.* (TA.) And بِعْتُهُ المَتَاعَ مُرَابَحَةً (S, * Msb) *I sold him the commodity naming a certain gain,* or *profit, for every portion of the price:* (Msb:) you say, بِعْتُهُ السِّلْعَةَ مُرَابَحَةً عَلَى كُلِّ عَشَرَةِ دَرَاهِمَ دِرْهَمٌ [*I sold him the commodity on the condition of my receiving as gain,* or *profit, upon every ten dirhems, a dirhem*]: (TA:) and اشْتَرَيْتُهُ مِنْهُ مُرَابَحَةً *I bought it of him in like manner:* (Msb, TA:) the gain, or profit, must be named. (TA.) See also 4.

4 أَرْبَحَ فِى تِجَارَتِهِ *He found a profitable market in* [or *for*] *his traffic.* (Az, Msb.) أَرْبَحَهُ *He gave him gain,* or *profit:* (Mgh, Msb:) رَبَّحَهُ we have not heard; (Mgh;) [i. e.] رَبَّحْتُهُ as meaning *I gave him gain,* or

profit, has not been transmitted [from the Arabs of classical times]. (Msb.) You say, أَرْبَحْتُهُ عَلَى سِلْعَتِهِ, (S,) or رَابَحْتُهُ عَلَيْهَا, (A, K,) or both, (TA,) *I gave him a gain,* or *profit, upon his commodity.* (S, A, K, TA.) And اربحه بمتاعه [*He made him to gain by his commodity*]. (TA.) And اربح ٱللّٰهُ بيعتهُ [*God made,* or *may God make, his sale to be productive of gain,* or *profit*]. (S and K in art. رجع.) Also اربح *He slaughtered for his guests young weaned camels;* (K, TA;) which are called رِبَح. (TA.) And اربح النَّاقَةَ *He milked the she-camel in the early morning,* or *between the prayer of daybreak and sunrise, and at midday.* (K.)

5 تربّح *He sought gains,* or *profits.* (A.) *He* (a man, TA) *was,* or *became, confounded* or *perplexed, and unable to see his right course.* (K.)

رِبْح and رَبْح and رَبَاح [all originally inf. ns.] *Gain,* or *profit;* (IAar, S, A, K, and Mgh in explanation of the first and last;) *increase* [*obtained*] *in traffic;* (TA;) *excess,* or *surplus,* [*obtained,*] *above the capital* [*expended*]; wherefore it is also termed شِفٌّ. (Ksh and Bd in explanation of the first in ii. 15.) [Hence,] البرُّ خيرُ تجارةً رباحًا [*Piety is the best traffic in respect of gain,* or *profit.*] (A.)

رَبَح : see the next preceding paragraph. ___ *Horses and camels that are brought from one place to another for sale.* (K.) ___ And *Fat,* as a subst. (S, K.) A poet says, (S,) namely, Khufáf Ibn-Nudbeh, (TA,)

* قَرَوْا أَضْيَافَهُمْ رَبَحًا بِبُحٍّ *

* يعيشُ بفَضْلِهِنَّ الحَىُّ سُمْرِ *

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots* that determined who should afford the entertainment *were divided*]: (S, * TA:) but [this is

inconsistent with the affixed pronoun relating to ربحا, wherefore], in this case, as some say, (S, TA,) it means *young weaned camels;* (S, K, TA;) [as a quasi-pl. n.;] and its sing. is رابِح ; (K;) like as that of حرس is حارِس; and that of خدم خادِم: (TA:) or *a young weaned camel;* [like ربح;] and its pl. is رِباح: (K:) or it means here the *gain,* or *profit, obtained by means of the game called* المَيْسِر. (S, TA.) ___ See also the next paragraph.

رُبَح *A young weaned camel;* (S, K:) app. a dial. var. of رُبَع. (S.) [See also رَبَح and رُبَّاح.] ___ *A lamb,* or *kid:* (ISd, TA in art. نصح:) or *the latter:* (K;) as also رُبَّاح . (IAar, K.) ___ See also رُبَّاح, first sentence. ___ Also *A certain bird,* (S, K,) *resembling the* رامِج [which is an owl employed for catching hawks]: or, accord. to Kr, the word is رَبَح , and signifies *a certain bird resembling the* زاغ [or *rook*]. (TA.)

رَباح : see رِبَح in two places. Also *A certain small animal, resembling the cat.* (So in many copies of the S.) F observes that J says, الرَّباح دُوَيْبَّةٌ يُجْلَبُ مِنْهَا الكَافُور; and that بَلَدٌ has been substituted as an amendment for دويبة in some of the copies [of the S]; but that each of these readings is erroneous: for يجلب we find [in copies of the S] in the handwriting of Aboo-Zekereeyà and that of Aboo-Sahl يُحْلَبُ, with the unpointed ح; and the substitution of بلد for دويبة was made by IKtt: in the copies of the S, moreover, we find منه instead of منها: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرَّباح أَيْضًا دُوَيْبَّةٌ كَالسِّنَّور يُجْلَبُ مِنْهُ الكَافُور. (TA.) [But I find that, in five copies of the S, between السِّنَّور and يجلب, occur the words والرَّباح أَيْضًا بَلَدٌ, or بَلْدَةٌ or اسْمُ بَلَدٍ: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote منه instead of منها; meaning that رباح is the appellation of a certain small animal, resembling the cat: and that الرباح is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the S to be in India.]

رُباح : see رُبَّاح.

رَبِيح : see رابِح.

رَبَاحِىٌّ *A certain kind of camphor:* (K:) so called in relation to a certain country, or town, agreeably with what is [said to have been] asserted by J, or to a certain king named رَبَاح, who applied his mind to this kind of camphor, and discovered it. (TA.)

رُبَّاح (A' Obeyd, S, A, L, K) and رُبَاح, (A, TA,) the latter of the dial. of El-Yemen, (TA,) and رُبَح, (L, TA,) *The male ape;* (S, A, L, K;) [*simia caudata, clunibus nudis:* (Forskål, "Descr. Animalium" &c., p. iii.:)] or the *young one of an ape:* (TA:) or *apes* [as a coll. gen. n.]: (TA in art. نصح, in explanation of the last, which is there said to be originally رُبَاح:) pl. of the first رَبَابِيح. (TA.) One says أَمْلَحُ مِنْ رُبَّاحٍ and رُبَاحٍ, meaning [*Prettier*] *than the ape.* (A, TA.) ___ [Hence, app.,] رُبُّ رُبَّاحٍ (Lth, A, K) or رُبَاحٍ (A) *A sort of dates* (Lth, A, K) *of ElBasrah.* (Lth.) ___ Also, (K,) accord. to some, (TA,) رُبَّاح signifies *A small young weaned camel,* (K,) and *small young camels,* syn. حَاشِيَة, (TA,) *slender in the bones and meagre in the body:* (K:) but A Heyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet ثَنِىّ, and the ثَنِىّ is five years old? and Khidásh Ibn-Zuheyr, in a verse cited by Sh, speaks of a رُبَّاح breathing hard in labour, in order that her young one might come forth. (TA.) ___ See also رُبَح.

مَتْجَرٌ رَابِحٌ and رَبِيحٌ *Trafficking in which one makes gain,* or *profit;* (TA;) and so تِجَارَةٌ رَابِحَةٌ; (T, S, A, * Msb, K;) [*lucrative,* or *profitable, traffic;*] a phrase like لَيْلٌ نَائِمٌ and سَاهِرٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and مُرْبِحُ بَيْعٍ *a sale in which one makes gain,* or *profit.* (TA.) And مَالٌ رَابِحٌ *Property having gain,* or *profit:* رَابِح in this case being like لَابِن and تَامِر: occurring in a trad.: but some read [رَائِح, or, more probably, رَائِج, from رَاج,] with ى [or rather ء]. (TA.) ___ See also رُبَح.

مُرْبِح : see the next preceding paragraph.

ربد

1 **رَبَدَ**, (S, M, Msb, K,) aor. ـُ, (S, L,) or ـِ, (Msb,) inf. n. رُبُودٌ, (S, L, K,) or رَبْدٌ, (Msb,) *He remained, stayed, dwelt,* or *abode,* (S, M, L, Msb, K,) بِمَكَانٍ *in a place.* (S, M, L, Msb.) رَبَدَ, (IAar, S, M, Msb, K,) aor. ـُ, (M,) inf. n. رَبْدٌ, (T, M, Msb,) *He confined; kept close,* or *within certain limits;* or *shut up;* (IAar, T, S, M, Msb, K;) him, or it; (IAar, S, M, Msb;) or camels [&c.]. (M.) ___ *He tied camels.* (A, TA.) ___ Also, (TA,) or رَبَّدَ, (so accord. to the TT, as from the T,) [or رَبَدَ التَّمْرَ,] *He stowed,* or *packed, dates,* or *the dates, in* رَبَائِدَ, i. e. *oblong pieces of matting* [*of woven palm-leaves*]. (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَابِدٌ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]

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You say also, رَبَدْتُ تَمْرَكَ رَبْدًا حَسَنًا *I stowed thy dates in the* مِرْبَدٌ *in a good manner.* (A.)

2 **رَبَّدَ** see 1. رَبَّدَتْ, said of a ewe or she-goat, *She secreted milk in her udder a little before her bringing forth* (أَضْرَعَتْ), *and her udder exhibited patches,* or *shining hues, of black* (S, M, A) *and white:* (S:) or *her udder exhibited patches,* or *shining hues, of faint blackness and whiteness:* (T:) a dial. var. of رَمَّدَتْ [q. v.]. (S.)

4 **اربد** *He* (a man) *marred,* or *wasted,* or *ruined, his property,* and *his goods.* (M, TA. [See also ارمد.])

5 **تربّد** *It* (the udder of a ewe or goat) *exhibited patches,* or *shining hues, of black* (M, A, L) *and*

white, (L,) or *of faint blackness and whiteness.* (T.) *He,* or *it, was,* or *became, marked, in oblong shapes,* (كَانَ مُوَلَّعًا,) *with black and white;* (TA;) and so اربدّ and ارباد : (K, TA:) or all three signify *it became of a red hue in which was blackness;* (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) تربدّ signifies *it became altered,* (S, K, TA,) by reason of anger; (S;) and so اربدّ and ارمدّ: (As, T:) or *it became like the colour of ashes;* as also ارمدّ: (TA:) or *was as though parts of it became black,* on an occasion of anger: (T, TA:) and اربدّ , said, in a trad., of the Prophet's face when revelations came down to him, *it became altered to a dusty hue:* (TA:) and تربدّ said of a man's colour, *it assumed various hues; appearing at one time red, and another time yellow, and another time* أَخْضَر [here meaning *a dark,* or *an ashy, dustcolour*], by reason of anger. (ISh, TA.) ___ Also *He* (a man, S) *looked sternly, austerely,* or *morosely.* (S, K.) ___ And تربدّت السَّمَآءُ *The sky became clouded.* (S, M, A, K.)

9 **اربدّ** , (S, M, K,) or اربدّ لَوْنُهُ, (T,) *He* (an ostrich, S, M) *was,* or *became, of the colour termed* رَبْدَة; (S, M, K;) as also ارباد . (K.) ___ See also 5, in three places.

11 **إِرْبَادَّ** see what next precedes: ___ and see also 5.

رِبْد or رِبَد: see رَبْدَة.

رَبْد [app. pl. of رَبْدَة] The *diversified wavy marks, streaks,* or *grain,* (فِرِنْد,) of a sword: (S, M, A, K:) of the dial, of Hudheyl. (M.) You say سَيْف ذُو رُبْد *A sword* [*having such marks;*] خَشِيبَة *in which one sees what resembles dust, or the tracks of ants.* (S, L.) [See an ex. in a verse of Sakhr, cited voce رَبْدَة.]

وُرْقَة *A colour like* رَمْدَة, *inclining to blackness;* as also رُمْدَة: (T:) or *dust-colour:* (M:) or *a*

colour inclining to that of dust: (S, K:) or *a colour between blackness and dust-colour:* (AO, TA:) or *ash-colour;* like رُمْدَة: (A:) or *blackness mixed with dinginess,* or *duskiness:* (Msb:) or, in the ostrich, (M, L,) as also رِبْد , (M,) or رَبْد , (L,) *a mixed black colour:* or, accord. to Lh, *entire blackness.* (M, L.) Also *Dust-colour* in the lip. (M, L.) [See also أَرْبَد.]

رَبِيد Dates (تَمْر) *laid one upon another* (S, M, K) *in an earthen pot,* (S,) or *in jars,* (M,) *and then sprinkled with water.* (S, M, K.) [See also رَبِيط.]

رَبِيدَة The [*kind of repository termed*] قَمْطَر [q. v.] *of the* [*records termed*] مَحَاضِر, (K, TA,) i.e. سجلّات. (TA.) ___ See also رَبَائِد.

رَبِيدَان *A certain plant.* (M, L.)

رَبَائِد [a pl. of which the sing. (probably رَبِيدَة) is not indicated] *Oblong pieces of matting* [*of woven palm-leaves*], *in which dates are stowed,* or *packed.* (AA, T.)

رَابِد *One who reposits, stows, lays up, keeps, preserves,* or *guards,* property &c.; *a treasurer:* (IAar, T, K:) fem. with ة. (IAar, T.)

أَرْبَد , and its fem. رَبْدَآء, applied to an ostrich, *Of the colour termed* رُبْدَة; (S, M, A;) and so the former applied to dates (تَمْر): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رَمْدَآء, (T,) signifies *black;* (T, M;) *entirely:* (M:) or, (T, M,) as he says in one place, (M,) *having, in its blackness, specks of white* or *red:* (T, M:) pl. رُبْد. (S.) Hence أَرْبَد meaning *A male ostrich.* (T, L.) Also the fem., applied to a ewe (Msb, TA) or she-goat, (T, S, K,) to the latter specially, (S,) *Speckled, and marked in the place of the girdle with red:* (T, L:) or *speckled with red and white* or *black:* (L, TA:) or *black, speckled with red* (S, Msb, K) *and white.* (Msb.) ___ Also A man, and a woman, *having a dusty hue in the lips.* (M, L.) ___

الأَرْبَدُ also signifies *A species of serpent,* (T, M, K, * TA,) *of a foul, malignant,* or *noxious, nature,* (T, K,) *that bites so that the face in consequence alters to an ashy hue* or *the like* (يَتَرَبَّدُ), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or *that bites camels.* (TA.) ___ And *The lion;* as also المُتَرَبِّدُ . (K.) ___ [Hence also,] رَبْدَآءُ دَاهِيَةٌ *An abominable calamity.* (S, A, K. *) And رَبْدٌ أُمُورٌ *Black calamities.* (M.) ___ And عَامٌ أَرْبَدُ *A year of drought.* (A.)

مَرْبَدٌ, a subst. like مَطْبَخٌ [q v.], (Sb, M,) from the trans. v. رَبَدَ, (Msb, TA,) [properly *A thing with which one confines,* &c.: and hence,] *a place of confinement:* (K:) [pl. مَرَابِدُ. And particularly] *Anything with which camels are confined;* (As, T;) *and also sheep or goats:* (TA:) *a place in which camels* (T, S, M, A, Mgh, Msb) *and other animals* (S, Mgh) *are confined* (T, S, M, A, * Mgh) or *stationed.* (Msb.) In the phrase عَصًا مَرْبَدٌ, used by a poet, the latter word is said to signify *A piece of wood,* or *a staff, that is put across the breasts of camels to prevent them from going forth:* (M:) or, accord. to As, by that word is meant *a staff put across at the entrance* [*of an enclosure*] *to prevent the camels from going forth;* wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] *a staff put across at the entrance of the* مَرْبَدٌ; not that the staff is a مَرْبَدٌ. (T.) ___ Also The *place of dates,* (T, S, A, Mgh, Msb,) *in which they are put to dry* (S, A) *in the sun;* (A;) in the dial. of El-Medeeneh; (S;) *i. q.* مَسْطَحٌ (S, Msb) in the dial. of El-Yemen, (TA in art. سطح,) and جَرِينٌ (T, S, Mgh, K) in the dial. of Nejd: (S:) or مَرْبَدُ التَّمْرِ signifies *the* جَرِينٌ *of dates,* [i. e. *the place*] *in which they are put, after the cutting, in order that they may dry:* (M:) accord. to A 'Obeyd, مَرْبَدٌ and جَرِينٌ in this sense are both of the dial. of El-Hijáz, and أَنْدَرٌ of that of Syria, and بَيْدَرٌ of El-' Irák. (T.) ___ Also *A court,* or *yard,* or *spacious place, behind houses, of which use is made.* (M.) ___ And The *like of a* حُجْرَةٌ [i.

e. *a chamber,* or *an upper chamber,*] *in a house.* (M.)

مُرَبَّدٌ *Marked, in oblong shapes,* (مُوَلَّعٌ,) *with black and white.* (Aboo-' Adnán, K.) [See also its verb, 9.]

المُتَرَبِّدُ : see أَرْبَدُ.

ربذ

1 رَبِذَ, [aor. ـَـ ,] (M,) inf. n. رَبَذٌ, (Lth, T, M, K,) *He was*, or *became, light*, or *active*, (Lth, T, M, K,) *in the arm*, or *hand*, (M, K,) *in working* or *in doing a thing*, and *in the leg*, or *foot, in walking* or *going*, (M,) or *in the legs in walking* or *going*, and *in the fingers in working* or *in doing a thing*. (Lth, T.) And رَبِذَتْ يدُهُ بالقِدَاحِ aor. ـَـ , inf. n. as above, *His hand was light*, or *active, with the* قداح [or *gaming-arrows*]. (S, A, * L, K.)

رَبَذٌ : see رَبْذَةٌ: ___ and see also رَبَذَةٌ.

رَبِذٌ *Light*, or *active*, (Lth, T, S, M, K,) *in the arm*, or *hand, in working* or *in doing a thing*, and *in the leg*, or *foot, in walking* or *going*, (M,) or *in the legs in walking* or *going*, (Lth, T, S, K,) as also رَبِذُ القَوائِمِ; (A;) and *light*, or *active, in the fingers in working* or *in doing a thing*, (Lth, T,) as also رَبِذُ الأَصابِعِ فى عَمَلِه. (A.) And A *quick*, or *fleet*, horse. (T.) And فَرَسٌ لَهُ قَوائِمُ رِبَذاتٌ *A horse having light*, or *active, legs*. (A.) ___ جآءَ رِبَذَ العِنَانِ means *He came alone, put to flight*. (IAar, M, K. *) But the saying of Hishám El-Mara-ee,

* غَدَاةَ تَرَكْتَهُ رِبَذَ العِنَانِ *

is explained by IAar as meaning [*In the morning*] *when thou leftest him exempt from satire*. (M.) ___ Accord. to Aboo-Sa'eed, (T,) رِبَذٌ لُثَةٌ means *A gum having little flesh*. (T, K.)

رَبْذَةٌ (T, S, M, A, K) and رَبَذَةٌ , (S. A, K,) the former of which is said to be the more chaste, (TA,) The *wisp of wool*, (T, S, M, A, K,) or *piece of rag*, (Ks, T, M,) *with which one smears with tar a camel* (Ks, T, S, M, A, K)

scabby or *mangy:* (Ks, T:) of the dial. of Temeem: (M:) also called وَفِيعَةٌ [and ثَمَلَةٌ]. (T.) One says, كَأَنَّ عِرْضَهُ رِبْذَةُ الهَانِىءِ [*As though his honour,* or *reputation, were the* رِبذة *of him who smears camels with tar*]; and in like manner, رِبْذَةُ الحَائِضِ [explained below]. (A.) And لَمَّا أَسْمَعَهُمُ الحَقَّ نَبَذُوهُ كَمَا يَنْبِذُ الهَانِىءُ الرِّبْذَةَ [*When he made them to hear,* or *told them, the truth, they rejected it, like as he who smears camels with tar rejects the* رِبذة after using it]. (A.) ___ Also The *piece of rag with which the goldsmith polishes ornaments.* (S, L, K, and Msb in explanation of the latter word.) ___ And the former word, The *rag of a menstruating woman;* (M, A, L, K;) the *thing that the menstruating woman throws away.* (Lth, T.) ___ And [hence,] *Anything unclean, dirty,* or *filthy,* (M, L, K, TA,) *and stinking.* (TA.) ___ And [hence likewise,] *A man in whom is no good* or *goodness, devoid of goodness,* or *worthless,* (M, K,) *and,* accord. to Lh, *stinking.* (M.) ___ Also The *stopper* (صِمَام) *of a bottle,* or *flask.* (IAar, T, M, K.) ___ Also, (M, L, K,) and رِبْذَةٌ (Fr, A 'Obeyd, S, M, L,) of which latter رِبْذٌ is pl., or rather a quasi-pl. n., (M,) [or more properly a coll. gen. n., رِبْذَةٌ being its n. un.,] *A single one of the* رِبْذ meaning *tufts of dyed wool* (عُهُون) *which are hung upon the necks of camels;* (Fr, A 'Obeyd, S, L;) and which are likewise called مَرَابِذُ (A, TA,) an irreg. pl. like مَحَاسِنُ [and مَلَامِحُ &c.]; (TA;) or *which are hung upon a she-camel:* (L:) or *a tuft of dyed wool* (عِهْنَة) *which is hung upon the ear of a camel* (M, L, K) *&c.,* (K,) [i. e.,] *upon the ear of a he-camel* and *she-camel,* or *of a sheep* or *goat.* (M, L.) ___ The pl. of رِبْذَةٌ in all the senses expl. above is رِبْذٌ and رِبَاذٌ (M, L, K.)

رِبْذَةٌ : see the next preceding paragraph, in two places. ___ Also The عَذَبَة [app. as meaning the عَلَاقَة, or *suspensory*

thong in the handle,] *of a whip*: (K:) [n. un. of رِبَذٌ : for you say] سَوْطٌ ذُو رِبَذٍ meaning *A whip having thongs in the fore part of its* جَلْز [or *handle*]. (En-Nadr, TA.) Also *Difficulty,* or *distress.* (IAar, T, K.) So in the saying, كُنَّا فِى رِبَذَةٍ فَٱنْجَلَتْ عَنَّا [*We were in difficulty,* or *distress, and it became removed,* or *cleared away, from us*]. (IAar, T.)

ذُو رِبَذَاتٍ [in one of my copies of the S رِبَذَاتٍ, and in a copy of the A رِبَذَاتٍ,] One *who makes many mistakes in his speech.* (S, A, L, K.) [See also مِرْبَاذٌ, below.]

رِبَذَانِىٌّ : see مِرْبَاذٌ.

رِبَاذِيَةٌ *Evil* (ISk, T, S, M, K) *that occurs between,* or *among, people.* (ISk, T, S, * M. *) You say, بَيْنَ القَوْمِ رِبَاذِيَةٌ *Between,* or *among, the people is evil.* (S, M. *)

مِرْبَاذٌ and رِبَذَانِىٌّ One *who talks much, and irrationally,* or *erroneously,* (K, TA,) *making many mistakes in his speech.* (TA.)

مِرَابِذُ : see رِبْذَةٌ.

ربص

1 **رَبَصَ بِفُلَانٍ**, or بِالشَّىْءِ: see 5. رَبَصَنِى (K) *A thing,* or *an affair,* or *an event, put me in expectation.* (TA.)

5 **تربّص** *He expected;* or *awaited:* (S:) *he tarried;* or *tarried expecting.* (IAth.) You say تربّص الأَمْرَ *He looked for, expected, awaited,* or *waited for, the thing,* or *event.* (Msb.) And تربّص به الشَّىْءَ, (M,) or الأَمْرَ, (Msb,) *He looked for, expected, awaited,* or *waited for, the thing,* or *event, to befall him,* or *betide him.* (M, Msb.) It is said in the Kur [ix. 52], هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى ٱلْحُسْنَيَيْنِ [*Do ye look for,* &c., aught *save one of the two best things* (namely victory or martyrdom) *to betide us?*]. (M.) And a poet says,

* تَرَبَّصْ بِهَا رَيْبَ المَنُونِ لَعَلَّهَا *
* تُطَلَّقُ يَوْمًا أَوْ يَمُوتُ حَلِيلُهَا *

[*Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day,* or *her husband may die*]. (TA.) You say also, تربّص بسِلْعَتِهِ الغَلَآءَ [*He looked for,* &c., a time of *dearness for his commodity,* or *article of merchandise*]. (A.) And, [elliptically,) تربّص بِفُلَانٍ, (K,) or بِالشَّىْءِ; (M;) and رَبَصَ به, (M, A, K,) aor. ـُ, (TK,) inf. n. رَبْصٌ; (M, A, K;) *He looked for, expected, awaited,* or *waited for,* [*something*] good or evil *to befall,* or *betide,* (M, A, K,) *such a one,* (A, K,) or *the thing:* (M:) or تربَّ بِالشَّىْءِ signifies *he looked for, expected, awaited,* or *waited for, a day for the thing.* (Lth.)

رَبْصَةٌ *An expecting; an awaiting; a waiting:* (AHát, S, A, Msb, K:) *a tarrying;* or *tarrying in*

expectation. (M.) You say, لِى فِى مَتَاعِى رُبْصَةٌ [*I have* to endure *an expecting,* &c., *with respect to my goods,* or *commodities;* app. meaning, I have to wait for a favourable opportunity to sell them]. (S, A.) And لِى بِالبَصْرَةِ رُبْصَةٌ [*I have* to endure *an expecting,* or *a waiting, in ElBasrah*]. (AHát, A.) And لِى عَلَى هٰذَا الأَمْرِ رُبْصَةٌ [*I have* to endure *a tarrying,* or *a tarrying in expectation, for,* or *on account of, this thing,* or *affair*]. (M.) ___ Also The *period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her* [*it is well with him, and he remains her husband*]; *but if not, a separation is made between them:* so in the saying, أَقَامَتِ ٱلْمَرْأَةُ رُبْصَتَهَا فِى بَيْتِ زَوْجِهَا [*The woman abode during the period so assigned to her husband in the house,* or *tent, of her husband*]. (ISk, K.) [In like manner رُبْضَةٌ (perhaps a mistranscription) is explained in the A and TA in art. ربض: and the period is there said to be a year.]

مَرْبُوصٌ, applied to a man, (K,) *Put in expectation.* (TK.)

مُتَرَبِّصٌ One *who withholds,* or *collects and withholds,* wheat or the like, *waiting for a time of dearness;* syn. مُحْتَكِرٌ. (S.)

ربض

1 **ربض** , (S, A, Msb, K,) aor. ـِـ , (S, Msb, K,) inf. n. رُبُوضٌ (S, A, Mgh, Msb, K) and رَبْضٌ (Msb, K) and رَبْضَةٌ, (K,) [the last an inf. n. of un.,] said of the sheep and goat, (S, A, Mgh, K,) and of the gazelle, (S, A,) and of the ox-kind, and the horse, (S,) or beast, (Msb,) and of the dog, (S, A,) [signifying *He lay down,* or *laid himself down, upon his breast,*] is like بَرَكَ said of a camel, (S, Msb, K,) and جَثَمَ said of a bird, (S, TA,) or جَلَسَ said of a man. (Mgh.) Said of a man, it means [*He lay down:* and *he sat:* or] *he sat upon his knees:* and it may also mean *he sat upon his thighs and his buttocks.* (Har p. 172.) [And hence, *He remained fixed,* or *stationary, like an animal lying upon its breast;* as is shown by what here follows: whence a signification of رَبَّضَ, q. v.] The saying of Mohammad to Ed- Dahhák, when he sent him to his people, إِذَا أَتَيْتَهُمْ فَٱرْبِضْ فِى دَارِهِمْ ظَبْيًا, means *When thou comest to them, remain in their abode in security,* or *without fear, like the gazelle* in his covert: (IAar, ISd, K:) or *trust them not, but be vigilant, like a wild animal, ready to spring up,* for thou wilt be in the midst of the unbelievers; (Az, ISd, K; *) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle: (Az, ISd, TA:) accord. to each interpretation, ظبيا is in the accus. case as a denotative of state; the subst. being put in the place of the act. part. n., as though for مُتَظَبِّيًا: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, رَبَضَ الأَسَدُ عَلَى فَرِيسَتِهِ, and الْقِرْنُ عَلَى قِرْنِهِ, *The lion laid himself down upon his breast* (بَرَكَ) *on his prey,* and *the adversary on his adversary.* (K.) ___ *He* (a beast) *lodged, and abode,* in a place. (TA.) ___ *He* (a man) *became heavy, and slept, stretched upon the ground.* (TA.) ___ رَبَضَ عَنِ الغَنَمِ, (S, A, K,) inf. n. رُبُوضٌ, (S,) *He* (a ram) *abstained from tupping,* or *covering the ewes, and avoided it,* (S, A, * K, *) or *them,* (TA,) *being fatigued:* (S:) or *was unable to cover them:* (K:) one does not say, of a ram, جَفَرَ. (S.) You

say also of a ewe when she is pregnant, قَدْ رُبِضَ عَنْهَا. (Ibn- 'Abbád, A.) And you say of a man, رَبَضَ عَنْ مَعَالِى الأُمُورِ *He abstained,* or *held back, from seeking the means of acquiring eminence,* or *nobility.* (TA.) ___ رَبَضَ اللَّيْلُ (A, K) *The night cast its darkness* [lit. *itself* (expl. by أَلْقَى بِنَفْسِهِ) *upon the earth*]. (K.) رَبَضَهُ, aor. ـِ and ـُ, (IAar, O, K,) but the latter aor. was afterwards rejected by IAar, (TA,) *He betook himself,* or *repaired, to him for lodging, covert,* or *refuge.* (IAar, O, K.) رَبَضَتْهُ, aor. ـِ, and IAar is related to have said ـُ also, but afterwards to have retracted it, *She* (a wife, or sister, or other woman,) *undertook,* or *managed, his affairs, and gave him lodging,* or *refuge:* (TA:) *she was to him* [*as though she were*] *a* رَبَضٌ, or *place of abode:* like أَبُوتَهُ I was to him a father, and أُمُّتَهُ I was to him a mother. (A, TA.) [The aor. occurs in the K, in the phrase تَرْبِضُ زَوْجَهَا: thus in the TA:

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in the CK, تَرْبُضُ: in the L, تَرْبِضُ; and thus also the aor. is written in a copy of the A.]

2 **رَبَّضَ** see 4. ___ رَبَّضْتُهُ بِالْمَكَانِ, inf. n. تَرْبِيضٌ, *I fixed him,* or *made him to remain fixed, in the place.* (TA.) ___ رَبَّضَ السِّقَآءَ بِالْمَآءِ, (TA,) inf. n. as above, (K, TA,) [*He made the skin to cleave to the ground with water;* i. e.] *he put into the skin as much water as covered and concealed its bottom*: (K, * TA:) mentioned by Sgh, from Ibn- 'Abbád. (TA.)

4 **اربض** *He made* a sheep, or goat, [&c., (see 1,)] *to lie down upon his breast;* (S, K;) as also رَبَّضَ, inf. n. تَرْبِيضٌ. (TA.) ___ أَرْبَضَهُمْ *It* (a vessel, S, A, K, and beverage, or wine, A, TA) *satisfied their thirst so that they became heavy, and slept, stretched upon the ground:* (S, * A, * K:) *it* (milk) *satiated them.* (TA.) ___ اربضت الشَّمْسُ *The sun became vehemently hot,* (S, A, K,) *so as to make the gazelle and the sheep or goat,* (S,) or *the wild animals,* (A,) *to lie down upon their*

breasts: (S, A:) or *became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend.* (O.) ___ اربض أَهْلَهُ, (O, K,) and أَصْحَابَهُ, (O,) *He undertook,* or *managed, the expenses of his family,* (O, K,) and *of his companions;* (O;) syn. قَامَ بِنَفَقَتِهِمْ: (O, K:) so says Ibn- 'Abbád. (TA.)

رَبَضٌ : see رَبَضٌ.

رَبَضٌ : see رَبَضٌ, in five places. ___ Also, accord. to Ks, (S,) and As, (Sgh, TA,) The *middle* of a thing: (S, Sgh, K:) but this is disapproved by Sh. (T, TA.) ___ And *A collection of trees of the kinds called* طَلْح and سَمُر: (K:) or *a collection of abundant and dense trees.* (TA.)

رَبِضٌ : see رَبِيضٌ: in three places.

رَبَضٌ The *lodging-place* of sheep or goats; (S, A, * K;) because they lie therein upon their breasts; and in like manner of wild animals: (TA:) the *nightly lodging-place* of sheep or goats: (Msb:) and مَرْبِضٌ signifies the same: (S, * A, Mgh, Msb:) pl. of the former أَرْبَاضٌ: (S, A, * TA:) and of the latter مَرَابِضُ: (S, K: *) the مرابض of sheep or goats are like the مَعَاطِن of camels. (S.) ___ *A place of abode: a place of abode* of a people *by itself:* (A, TA:) pl. as above. (A.) ___ *Anything to which a man betakes himself,* or *repairs, for lodging, covert,* or *refuge,* (ISk, S, A, * Msb, K,) *and at which,* or *with which, he finds rest,* or *ease;* (K;) *such as a house* or *tent,* (S, A, K,) and *the like,* (S, K,) and *a wife,* (ISk, S, A, Msb,) or *relations,* (ISk, A, Msb,) or *a family,* and *a relation,* and *property,* (K,) and *sheep* or *goats,* and *means of subsistence,* and *food;* (TA;) and hence, (S,) *milk which sustains a man, and suffices him for food:* (S, K: *) pl. as above: (K:) رَبِضٌ and رَبَضٌ and رُبَضٌ (IAar, Sgh, K) and رُبُضٌ (K) are applied to *a wife* لِأَنَّهَا تَرْبِضُ زَوْجَهَا, (so in copies of the K and in the TA, but in the CK تَرْبِضُ,) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging, or refuge; (TA;) or because she fixes him, (تَرْبِضُهُ, i. e. تَثْبِتُهُ,) so that he does not quit his place: (L, TA:) or to the

mother; or the *sister;* who undertakes, or manages, the affairs of (تَعَزَّبُ [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK تَقَرَّبُ,]) her relation. (K.) A poet says,

* جَآءَ الشِّتَآءُ وَلَمَّا أَتَّخِذْ رِبَضًا *

* يَا وَيْحَ كَفَّىَّ مِنْ حَفْرِ القَرَامِيصِ *

(S, Mgh) i. e. [*The winter has come, and I have not yet made for myself*] *a lodging:* [*O, wo to my two-hands, in consequence of digging*] *hollows in which to sit for protection from the cold.* (Mgh.) And from رِبَضٌ applied to milk which sustains a man, and suffices him for food, originated the prov., (K, TA,) مِنْكَ رِبَضُكَ وَإِنْ كَانَ سَمَارًا, meaning *Thy family and thy servants* (S, K) *and those to whom thou betakest thyself for lodging or refuge,* (S,) *are appertenances of thine, though they be persons falling short* [*of their duty*]: (S, K:) or *thy manager of affairs,* &c., *though he be not a good manager of thine affairs*: (L, TA:) and رِبَضٌ also signifies *any woman who undertakes,* or *manages, the affairs of a house*: but in the T we find رِبَضُكَ, thus written, as by Th, on the authority of IAar, but not restricted by a measure, and explained as meaning *the person who undertakes,* or *manages, the affairs of thy house;* and so in the book of proverbs by As: and in the margin *of a copy of* the S, we find the above-cited prov. thus written, مِنْكَ رُبَضُكَ وَإِنْ كَانَ سَمَارًا, as from the Book on Goats by Ibn-Zeyd, and expl. as meaning *the sons of thy father are appertenances of thine, though they be evil persons, in whom is no good.* (TA.) ___ The *wall* of a city: (K, TA:) the *environs* of a city, (S, A, Mgh,) and of a قَصْرٌ [or palace &c.], (A,) *consisting of houses* or *dwellings,* (A, Mgh,) or *of open country:* (TA:) and رُبَضٌ signifies the same: (TA:) or this latter signifies the *foundation,* or *basis, of a building;* and *of a city* also: (K:) IKh writes it رُبَضٌ : and some say that رُبْضٌ and رِبَضٌ signify the same: (TA:) the former of these two signifies also the *part,* of a thing, *that touches the ground:* (K, TA:) so says

Sh: accord. to ISh, رُبْضُ الأَرْضِ signifies *what touches the ground,* of a thing: (TA:) and رَبَضٌ also signifies *a lateral,* or *an outward* or *adjacent, part:* (K:) or *lateral,* or *outward* or *adjacent, parts* of a thing: (Ks, S:) also the *space immediately pertaining to a mosque:* and [the pl.] أَرْبَاضٌ is explained by El-Karkhee as applied to the *quarters,* or *districts, of a town,* or *city.* (Mgh.) ___ رَبَضٌ also signifies The *rope of the* [*camel's saddle called*] رَحْل, (A, K,) *with which the* رحل *is bound;* (A, TA;) *one of the* أَرْبَاض, or *ropes of the* رَحْل: (S, A:) or the *part that is next the ground thereof;* (K;) i. e., *of the rope of the* رحل; (TA;) not what is above the رحل: (K:) accord. to Lth, the *part* [*of the belly*] *of the camel that is next the ground when he lies down;* (L, TA; *) and the *belly of the she-camel;* and in like manner IAar explains the pl. أَرْبَاضٌ as meaning the *bellies of camels;* but Az says that this is a mistake. (TA.) And *A girth of a* رَحْل, *like the* نِطَاق [q. v.], *which is put upon the flanks of the she-camel, so as to have the haunches behind it,* (K, TA,) *on either side, having at its two ends two rings, to which are tied the* [*woven,* or *plaited, thongs called*] أَنْسَاع: *the* رحل *is bound with it.* (TA.) ___ Also The مَصَارِين [or *guts,* or *intestines,*] *of the belly, that have a winding,* or *coiled, form;* (Lth, A, TA;) *such as are in the belly of a sheep* or *goat:* (Lth, TA:) or the *folding intestines of beasts:* (AHat, TA:) or the *guts, bowels,* or *intestines, into which the food passes from the stomach;* syn. أَمْعَآءٌ: (S, K:) or the *contents of the belly,* (K, TA,) *consisting of the* مَصَارِين *&c.,* (TA,) *except the heart* (K, TA) *and the lungs.* (TA.) The *part that comprises the* حَوَايَا [or *winding, circling,* or *coiled, guts* or *intestines*]; (IAar, TA;) as also رَبِيضٌ and مَرْبِضٌ and مَرْبَضٌ : (IAar, K, TA:) some describe the رَبَضٌ as *below the navel;* and the مَرْبَضٌ , as *beneath the navel and above the pubes.* (TA.)

رُبُضٌ [*Holding back, through indolence*]. رُبُضٌ عَنِ الحَاجَاتِ, (A, K,) in [some of] the copies of the K,

erroneously, عَلَى الحاجات, (TA,) and الأَسْفَارِ, (A, TA,) means A man *who does not rise to perform needful affairs,* (A, K,) and *journeys:* (A, TA:) or *who does not go forth to undertake them.* (Lh, TA.) See also رِبْض, in three places.

رُبَضَةٌ , applied to a man, *i q.* مُتَرَبِّض ; (K;) i. e. *Remaining stationary, and impotent;* (TA;) as also رُبَضَةٌ . (K.) See also رِبْضَةٌ. ___ Also *A portion,* (K,) or *large portion,* (IDrd,) *of* ثَرِيد [i. e. *crumbled bread moistened with broth*]. (IDrd, K.) See also رِبصة, with the unpointed ص.

رِبْضَةٌ *A mode,* or *manner, of lying upon the breast:* (K, and Har p. 382: [see 1, first signification:]) this is the primary meaning. (Har.) ___ And *A place thereof.* (Har ibid. [See again رِبْض, first signification.]) ___ See also رَبِيض, in three places. ___ Also *A place of slaughter* (مَقْتَل) *of any party,* or *company of men, slain in one plot of ground:* (Lth, Sgh, K:) erroneously written by Sgh in the TS رِبضة; but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to The *party so slain.*] Also The *body* [of an animal] *when lying upon the breast;* particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so رُبَضَةٌ . (TA.) Hence the saying, أَتَانَا بِثَرِيدٍ كَأَنَّهُ رِبْضَةُ أَرْنَبٍ [*He brought us crumbled bread moistened with broth resembling* in size and shape *the body of a hare lying upon its breast*]. (A, K. *)

دَابَّةٌ ضَخْمَةُ الرَّبَضَةِ *A beast of which the traces of the place where it has been tied* [*and* app. *where it has lain*] *are large,* or *wide.* (TA.)

رُبَضَةٌ : see رُبَضَةٌ.

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رَبُوضٌ : see رَابِضٌ. ___ Applied to a [skin such as is termed] قَرِبَةٌ, *Great*, or *large; hardly*, or *not at all, to be lifted; so that it remains fixed;* or *so that it causes him who desires to lift it to remain fixed.* (A, TA.) ___ Then, (A,) applied to a tree (شَجَرَةٌ), meaning *Great*, or *large*, (A 'Obeyd, S, A, * K,) *and thick*, (S,) and, accord. to the K, *wide*, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. رُبُضٌ. (K.) ___ Applied to a chain (سَلْسَلَةٌ), *Large*, or *big*, (S, K, TA,) *and heavy, cleaving to him upon whom it is put:* it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) ___ Applied to a coat of mail (دِرْعٌ), *Large*, or *big:* (A, TA:) or *wide.* (K.) ___ And, applied to a town (قَرْيَةٌ), *Populous*, (Sgh, K, TA,) *and large.* (TA.)

رَبِيضٌ *Sheep*, or *goats, with their pastors, collected together in their lodging-places;* (S, A, K;) as though it were a quasi-pl. n.; as also رِبْضَةٌ and رِبْضٌ : (TA:) and hence, (L, TA,) ↓ the former of these two, *a company of men:* (L, K:) and ↓ the latter of them, [accord. to the K,] *a herd of bulls*, or *cows, in their lodgingplace;* from the author of the book entitled كِتَابُ المَزْدُوجِ مِنَ اللُّغَاتِ, only: (K, * TA:) but what this author says is, that رِبْضٌ signifies the *lodging-places of bulls* or *cows* [app. *with the beasts in them*]: and that the primary application of this word (رِبْضٌ) and رِبْضَةٌ is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also رَابِضٌ. ___ One says also, صَبَّ ٱللّٰهُ عَلَيْهِ حُمَّى رَبِيضًا [app. meaning *May God send* (lit. *pour*) *upon him a fever that shall cleave to him* like as an animal lying upon its breast cleaves to the ground]. (TA.) See also رِبْضٌ, last sentence.

رَبَّاضٌ : see the next paragraph, in two places.

رَابِضٌ *Lying upon his breast;* applied to a sheep or goat [&c.]; and so رَبُوضٌ applied to a hare; so too رَبَّاضٌ [but app. in an intensive or a frequentative sense] applied to a lion, as is also رَابِضٌ, and to a man lying on his adversary: (TA:) and [hence] الرَّبَّاضُ is an appellation of *the lion:* (K:) the pl. [of رَابِضٌ] is رُبَّضٌ and رُبُوضٌ: and the phrase كَرَبِيضَةِ الغَنَمِ,

occurring in a trad., means كَالغَنَمِ الرُّبَّضِ [*Like the sheep,* or *goats, that are lying upon their breasts*]. (TA.) It is said in a prov., كَلْبٌ جَوَّالٌ خَيْرٌ مِنْ أَسَدٍ رَابِضٍ or رَبِضَ [*A dog that roams about is better than a lion lying upon his breast* or *that has laid himself down upon his breast*]. (TA.) ___ [Hence, because of his cleaving to the ground,] A *sick* man. (TA.) ___ [Hence also the phrase,] أَرْنَبَتُهُ رَابِضَةٌ عَلَى وَجْهِهِ *The end of his nose is flat, and spreading upon his face.* (A.) ___ الرَّابِضَانِ is an appellation applied to *The Turks and the Abyssinians.* (K, TA.) These are meant in the trad. of Mo'áwiyeh, لَا تَبْعَثُوا الرَّابِضَيْنِ, i. e. *Rouse not ye* against you *the two* [peoples] *that are remaining quiet* as long as they do not pursue you: it is like another trad., in which it is said, اتْرُكُوا التُّرْكَ مَا تَرَكُوكُمْ وَدَعُوا الحَبَشَةَ مَا وَدَعُوكُمْ [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)

رَابِضَةٌ [as a subst. from رَابِضٌ, made so by the affix ة, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, فُلَانٌ مَا تَقُومُ رَابِضَتُهُ [*Such a one* is so effective in his aim that *his animal lying upon its breast does not rise*]: (ISk, S, TA:) and in like manner, مَا تَقُومُ لَهُ رَابِضَةٌ: it is a prov. (TA.) ___ It is said in a trad., فَٱنْبَعَثَ لَهُ وَاحِدٌ مِنَ الرَّابِضَةِ [*And there rose and went to him one of the* رابضة]: (Lth, A, TA:) الرَّابِضَةُ means *certain angels who were sent down* [*from Paradise*] *with Adam,* (Lth, A, K, TA,) *who direct those that err from the right way:* (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth, * A, TA: *) and [so in the K, but correctly or,] *the remainder of the Bearers of Evidence* (حَمَلَةِ الحُجَّةِ [meaning *those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds,* which two are termed in the Kur l. 16 المُتَلَقِّيَانِ,]) *whereof the earth will never be destitute.* (S, K.) ___

And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the رُوَيْبِضَة will speak respecting the affairs of the community: (T, TA:) الرُّوَيْبِضَة is the dim. of الرَّابِضَة (T, K, TA) signifying *The pastor of* رَبِيض [q. v.]; (T, TA;) and means *the mean, contemptible man,* (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, النّاقه is erroneously put for التَّافه:]) or he explained it as meaning *the vitious,* or *wicked,* who speaks respecting the affairs of the community: A 'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that الرويبضة means *the pastor of sheep* or *goats:* some say that it means *he who abstains,* or *holds back, from seeking the means of acquiring eminence,* or *nobility;* and الرَّابِضَة signifies [the same, or] *impotent to attain eminence:* in this latter, the ة is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رُوَيْبِضَة : see the next preceding paragraph.

تُرَيْبَاض *i. q.* عُصْفُر [*Safflower,* or *bastard saffron*]. (IAar, K.)

مَرْبَض : see رَبَض, last sentence, in two places.

مَرْبِض : see رَبَض, first sentence: ___ and the same in the last sentence.

مُتَرَبِّض : see رُبْضَة.

ربط

1 **رَبَطَ** , (S, Mgh, &c.,) aor. ـِ and ـُ , (S, Msb, K,) inf. n. رَبْطٌ, (Msb, TA,) *He tied, bound,* or *made fast,* (S, Mgh, Msb, K,) a thing, (S, Msb, * K, * TA,) and a beast; (Mgh, TA;) and in like manner ارتبط *he tied,* or *bound,* a beast *with a rope, in order that he might not run away.* (TA.) You say, فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [*Such a one ties so many head of beasts:* or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., اسْتَكْرَمْتَ فَٱرْبِطْ, or, accord. to one relation, أَكْرَمْتَ, i. e. *Thou hast found a generous horse, therefore do thou preserve him;* or, as some relate it, فَٱرْتَبِطْ : relating to the duty of preservation. (TA.) See also 3. ___ رَبَطَ عَلَيْهِ *He held back,* or *drew back, from him,* or *it;* as though he confined, and bound, himself. (TA, from a trad.) ___ رَبَطَ جَأْشُهُ, inf. n. رَبَاطَةٌ, *His heart became strong, and firm, and resolute,* (K, * TA,) *so that he did not flee on the occasion of fear.* (TA. [In the CK, رَبَطَ جَأْشَهُ, which would be more properly rendered *He strengthened,* or *fortified, his heart.*]) ___ رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا *He constrained himself to be patient, and confined,* or *restricted, himself to that thing,* or *affair.* (TA.) ___ رَبَطَ ٱللّٰهُ عَلَى قَلْبِهِ (Msb, K) بِالصَّبْرِ (Msb) *God inspired him with patience.* (Msb, K.) Thus in the Kur [xviii. 13], وَرَبَطْنَا عَلَى قُلُوبِهِمْ *And we inspired them with patience:* (TA:) or *strengthened them with patience.* (Bd.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3 **المُرَابَطَةُ** signifies, (K, TA,) in its primary acceptation, (TA,) *Two* [*hostile*] *parties' tying of their horses, each at their frontier, and each in preparation for the other:* (K, TA:) and رِبَاطُ الخَيْلِ and مُرَابَطَتُهَا signify the same [as above]. (S, TA.) [You say, رَابَطَ الفَرِيقَانِ *The two parties tied their horses at their respective frontiers, each in preparation for the other.*] And one says, with reference to

horses, رَبَطَ , inf. n. رَبْطٌ and رِبَاطٌ, as well as رَابَطَ, inf. n. مُرَابَطَةٌ and رِبَاطٌ. (Bd in viii. 62.) Hence, (Sgh, L, K,) رَابَطَ, (Mgh, Msb,) inf. n. رِبَاطٌ (S, Mgh, Sgh, L, K) and مُرَابَطَةٌ, (S, Mgh, Msb, K,) *He*, or *it*, (an army, Mgh) *kept post*, or *remained, on*, or *at, the frontier* (S, Mgh, Sgh, L, K) *of the enemy*, (S, Msb, K,) or *over against the enemy*. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) رَابَطَ الأَمْرَ, (TK,) inf. n. رِبَاطٌ (AAF, K) and مُرَابَطَةٌ, (TK,) *He kept*, or *applied himself, constantly, perseveringly*, or *assiduously, to the thing*, or *affair*. (AAF, K, TK.) It is said in the Kur [ch. iii., last verse], اصْبِرُوا وَصَابِرُوا وَرَابِطُوا *Be ye patient* in endurance of what your religion requires, *and vie ye in patience* with your enemy, *and persevere ye in fighting against your enemy*, (Mgh, TA,) *and in tying the horses*

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[*at the frontier*]: (TA:) or the last of these verbs means *keep ye post*, or *remain ye, on*, or *at, the frontier* [*of the enemy*]: (Az, K:) or *be ye mindful of the times of prayer:* or *apply yourselves constantly, perseveringly*, or *assiduously, to prayer:* (TA:) or *wait ye for prayer after prayer;* the doing this being termed by the Prophet رِبَاطٌ; (Az, K, TA;) which word, thus used, is an inf. n. of رَابَطْتُ; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابَرَ.]

6 **ترابط المَآءُ فى مَكَانِ كَذَا وَكَذَا** *The water remained in*, or *did not quit*, or *go forth from, such and such a place*. (TA.)

8 **إِرْتَبَطَ** see 1, in three places. ___ ارتبط فَرَسًا *He took a horse for the purpose of tying him*, or *keeping post, on the enemy's frontier*. (K, * TA.) [*He*, or *it, became tied, bound*, or *made fast*.] ___ ارتبط فى الحَبْلِ *He became caught*, or *entangled, in the rope*. (Lh.) ___ ارْتِبَاطٌ is also

explained by AO and Ez-Zejjájee as *syn. with* اعْتِلَاقٌ. (TA.) [Thus, ارتبطهُ signifies *He*, or *it, attached himself*, or *itself*, or *clung*, or *clave, to him*, or *it:* (see a citation from Lebeed, voce بَعْضٌ:) and app. also *he loved him.*]

رِبَاطٌ *A thing with which one ties, binds*, or *makes fast*, (S, Msb, K,) *a skin*, (S, Msb,) *and a beast*, (S,) *&c.;* (S, Msb;) *a rope with which a beast is tied:* (Mgh:) pl. رُبُطٌ (S, Msb, K) and رُبْطٌ; (S, TA;) the latter a contraction of the former: (TA:) and مَرْبَطٌ and مَرْبَطَةٌ also signify *a thing with which a beast is tied.* (K.) It is said in a prov., إِنْ ذَهَبَ عِيرٌ فَعِيرٌ فِى الرِّبَاطِ [*If an ass is gone away, an ass is tied to the cord*]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] ___ [Hence,] used by the vulgar in the sense of أُخْذَةٌ, meaning *A kind of fascination by which enchantresses withhold their husbands from other women.* (TA in art. اخذ.) ___ *A snare for catching game.* (S, Mgh.) You say, قَطَعَ الظَّبْىُ رِبَاطَهُ [*The gazelle rent his snare*]. (S.) ___ The *heart:* (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. قرض,) قَرِضَ رِبَاطُهُ قرض *He died:* (M and K in that art.:) or *he was at the point of death.* (K in that art.) And جَآءَ فُلَانٌ وَقَدْ قَرِضَ رِبَاطُهُ *Such a one came having turned away*, or *back, harassed, distressed*, or *fatigued*, (S, TA, and AZ and Az in art. قرض,) *and at the point of death:* (AZ, Az:) or *harassed*, or *distressed, by thirst*, or *by fatigue:* (A in art. قرض:) or *in a state of intense thirst and hunger.* (M in that art.) ___ The *spirit:* as in the saying of El-'Ajjáj, describing a wild bull,

* فَبَاتَ وَهْوَ ثَابِتُ الرِّبَاطِ *

[*And he passed the night firm in spirit*]. (TA.) See also رِبِيطٌ, (of which it is a pl., or pl. pl.,) in three places. *A single building of those which are called* رِبَاطَاتٌ: (S, K:) [*a public building for the accommodation of travellers and their beasts;* (see بَرِيدٌ;) an application well known, and mentioned in

the TK:] *a religious house,* or *house inhabited by devotees; a dwelling for Soofees;* (El-Makreezee's Khitat ii. 427;) [*a hospice,* or *an asylum for poor Muslim students and others,* like زاوية;] *a building for the poor:* in this sense post-classical: pl., accord. to analogy, رُبُطٌ and رِبَاطَاتٌ. (Msb.)

رَبِيطٌ *Tied, bound,* or *made fast;* as also مَرْبُوطٌ ; (K, TA;) applied to a horse, (Mgh,) or similar beast (دَابَّة); as also مَرْبُوطَةٌ ; (TA;) applied to the former, *i. q.* مَرْبُوطٌ; (Mgh;) or مَايُرْتَبَطُ [which may perhaps signify the same; but more probably, *taken to be tied,* or *for keeping post, on the enemy's frontier*]; (S;) and [in like manner] رَبِيطَةٌ, applied to the latter, *i. q.* مَاأُرْتُبِطَ: (K:) and رَبِيطٌ applied to a horse also signifies *tied and fed in the court of a house:* (TA:) pl. رُبُطٌ (TA) and رِبَاطٌ , (Mgh,) or the latter is a pl. pl., being pl. of رُبُطٌ. (TA.) مِنْ رِبَاطِ الْخَيْلِ, in the Kur [viii. 62], means *Of horses that are tied;* (Bd, Mgh;) رِبَاطٌ being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ; or an inf. n. used as a subst., being an inf. n. of رَبَطَ in the sense of رَابَطَ; (Bd;) or it is an inf. n. of رَابَطَ; and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of رَبِيطٌ: (Bd, Mgh:) or it means *of mares:* (Fr, TA:) and رِبَاطٌ signifies *horses; five thereof,* and *upwards:* (S, K:) or *horses, themselves, that are taken to be tied,* or *for keeping post, on the enemy's frontier.* (L.) And you say, لِفُلَانٍ رِبَاطٌ مِنَ الْخَيْلِ *Such a one has a stud constituting the source of his horses;* like as you say تِلَادٌ. (S.) رَابِطَةٌ , also, applied to horses, signifies *Tied in a town or country or the like:* occuring in a trad., in which it is said that upon every horse shall be levied a deenár; but upon the رابطة, nothing: properly meaning, in this case, ذَاتُ الرَّبْطِ; being like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ. (Mgh.) ___ See also رَابِطٌ. ___ Also, and رَابِطٌ *A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things.* (K, TA.) [In the L and TA, الرَّبِيطُ is also explained, as on the authority of Ez-Zejjájee, as signifying الدَّاهِبُ; but this I think a mistranscription, for الرَّاهِبُ.] Unripe dates *soaked* [*in water*]: (S, K:) or fresh ripe dates *soaked with water;* also called مَنْقُوشٌ: (Sgh, TA in art. نقش:) or dried dates (A 'Obeyd, IF, A, K) *put into*

jars (جِرَار), (A 'Obeyd, A,) *and having water poured upon them,* (A 'Obeyd, IF, K,) or *moistened with water, in order that they may become like fresh ripe dates:* (A:) but perhaps this is an adventitious term: (IF:) some say that it is رَبِيدٌ, and not original. (TA.)

رَبَّاطٌ *One who ties bow-strings.* (TA.)

رَابِطٌ [act. part. n. of 1]. ___ خَلَّفَ فُلَانٌ بِالثَّغْرِ جَيْشًا رَابِطَةً [*Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy;* or *keeping post*]. (S.) And بِلَدٌ كَذَا رَابِطَةٌ مِنَ الخَيْلِ [*In such a town,* or *country,* or *the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy;* or *keeping post on the frontier:* or it may perhaps mean, *a number of horses tied:* see رَبِيطٌ]. (S.) مُرَابِطَةٌ also signifies *A company of warriors;* or *of men warring against an enemy:* (Mgh:) or *a company of men having their horses tied at the frontier in preparation for the enemy;* or *keeping post on the frontier;* and in like manner [its pl.] مُرَابِطَاتٌ, *a company of horsemen having their horses tied* &c. (TA.) ___ فُلَانٌ رَابِطُ الجَأْشِ, and رَبِيطُ الجَأْشِ, *Such a one is strong in heart:* (S:) or *courageous:* (K:) as though he tied himself from flight, (S, TA,) and restrained himself. by his boldness and courage. (TA.) ___ نَفْسٌ رَابِطٌ *A spirit* [*still attached to the body,* and consequently *not doomed, but*] *having ample power,* or *liberty,* [*and*] *capable of good;* syn. وَاسِعٌ أَرِيضٌ. (K.) An Arab is related by IAar to have said, اَللّٰهُمَّ ٱغْفِرْلِى وَالجِلْدُ بَارِدٌ وَالنَّفْسُ رَابِطٌ وَالصُّحُفُ مُنْتَشِرَةٌ وَالتَّوْبَةُ مَقْبُولَةٌ [*O God, forgive me while the skin is cool,* not heated by fever, *and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes* in which my actions are registered *are still expanded, and repentance is accepted*]: he meant thereby, while he was in health; before death. (TA.) ___ See also رَبِيطٌ, in two places.

رَابِطَةٌ [fem. of رَابِطٌ. ___ Also] *A tie,* or *connection, of any kind;* syn. عُلْقَةٌ [q. v.] and وُصْلَةٌ. (TA.) [This meaning of رابطة is well known, though omitted in the S and K &c. ___ Hence, The *copula* in a proposition.]

مَرْبِطٌ (S, Mgh, K) and مَرْبَطٌ, (S K,) the former used by him who says أَرْبُطٌ, and the latter by him who says أَرْبَطُ, (IB,) The *place where a thing,* (S,) or *where a beast,* (Mgh, K,) *is tied, bound,* or *made fast:* (S, Mgh, K:) *a stable:* pl. مَرَابِطُ. (Har p. 33.) You say, لَيْسَ لَهُ مَرْبِطُ عَنْزٍ [*He has not* so much as, or even, *a place where a she-goat is tied*]. (S.) Each is a noun of place used in a definite manner; so that you may not say, هُوَ مِنِّى مَرْبَطَ الفَرَسِ, like مَنَاطَ الثُّرَيَّا. (TA: [in which, however, the word مناط has been inadvertently omitted.]) ___ [Also *A place where soldiers tie their horses at the frontier in preparation for the enemy;* or *where they keep post on the frontier;* as also مُرَابَطٌ . You say,] الغُزَاةُ فِى مَرَابِطِهِمْ and مُرَابَطَاتِهِمْ *The warriors are in their places where they tie their horses at the frontier in preparation for the enemy;* or *where they keep post on the frontier.* (TA.)

مَرْبَطٌ : see رِبَاطٌ.

مَرْبَطَةٌ : see رِبَاطٌ. ___ Also *A slender plaited thong which is bound over the pad* (حَشِيَّةٌ, for

which, in the copies of the K, we find erroneously substituted خَشَبَةٌ, TA,) *of the* رَحْلٌ [or *camel's saddle*]. (K, *, TA.)

مَرْبُوطٌ , and its fem., with ة: see رَبِيطٌ.

مُرَابَطٌ : pl. مُرَابَطَاتٌ: see مَرْبِطٌ, in two places.

مُرَابَطَةٌ : see رَابِطٌ.

هُوَ مُرْتَبِطٌ كَذَا وَكَذَا مِنَ الخَيْلِ *He takes,* or *is taking, such and such* [a number] *of horses for*

the purpose of tying them, or *keeping post, on the enemy's frontier.* (TA.)

مَآؤٌ مُتَرَابِطٌ *Water remaining* in a place, *not quitting it,* or *not going forth from it.*

(EshSheybánee, * S, * K, * TA.)

ربع

1 ربعهم, aor. ـَ and ـُ and ـِ, (Msb, K,) inf. n. رَبْعٌ, (TA,) *He took the fourth part of their property,* or *possessions.* (Msb, K.) And (so in the K, but in the Msb or,) رَبَعَهُمْ, (S, Sgh, Msb, K,) aor. ـَ (S, Sgh, Msb) and ـُ and ـِ, (Sgh, Msb,) not, as is implied in the K, ـِ only, (TA,) [or rather, not ـَ only,] inf. n. as above, and رِباعة [most probably رَباعة] also, (L,) *He took the fourth part of their spoil:* (S, Sgh, Msb, K:) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islám reduced it to a fifth part; (K;) as is declared in the Kur viii. 42. (TA.) It is said in a trad., أَلَمْ أَجْعَلْكَ تَرْبَعُ وتَدْسَعُ, (S, * TA,) mentioned [and explained] in art. دسع, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (TA.) ___ And رَبَعَهُمْ, (S, Sgh, Msb,) or رَبَعَ الثَّلَاثَةَ, (K,) aor. (S, Sgh, Msb, K) and ـُ and ـِ, (Sgh, Msb, K,) [inf. n., app., رَبْعٌ,] *He became the fourth of them;* (S, Sgh, Msb;) or, *the fourth of the three:* (TA:) or *he made the three to be four by* [*adding to them*] *himself.* (K.) And رَبَعَهُمْ also signifies *He made them, by adding himself to them, forty:* or, *four and forty.* (K, * TA.) *And He made them* (namely thirteen) *to be fourteen.* (T in art. .)ثلث

رَبَعَهُ ___, aor. ـَ, (S, K,) inf. n. رَبْعٌ, (S,) *He twisted it* (namely a bow-string, S, TA, and a rope, or cord, K, TA) *of four twists,* or *strands.* (S, K.) رَبَعَتِ الإِبِلُ, (S, K,) aor. ـَ, inf. n. رَبْعٌ, (TA,) *i. q.* وَرَدَتِ الرِّبْعَ ; (S, K;) i. e., *The camels, having been kept from the water three days* [*counting two portions of days as one of those days*], or *four days* [*counting two portions of days as two days* (for the difference is only verbal)], *and three* [*whole*] *nights, came to the water on the fourth day* [*counting the day of the next preceding watering as the first*]. (K.) [See رِبْعٌ, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, أَرْبَعَ المريضُ: see 4. (TA.) ___ رَبَعَتْ عَلَيْهِ الحُمَّى, (S, Msb, K,) aor. ـَ, inf. n. رَبْعٌ; (Msb;) and أَرْبَعَتْ عَلَيْهِ, (S, Msb, K,) and أَرْبَعَتْهُ, but not رَبَعَتْهُ; (IAar;) or the

phrase used by the Arabs is أَرْبَعَتْ عليه الحمّى: (Az, TA:) *The fever seized him on one day and left him two days and then came again on the fourth day* [*counting the day of the next preceding fit as the first*], (S, Msb, K,) *and so on.* (Msb.) And رِبْعٌ, and أُرْبِعٌ, (S, K,) and أَرْبَعٌ is said to be also used in the same sense, (TA,) *He had,* or *was seized by, a quartan fever; a fever of the kind described above.* (S, K, TA.) ___ رَبَعَ said of a horse, *He came fourth in the race.* (T, M, L, all in art. ربع.) ثلث, said of a man, also signifies *He was hit,* or *hurt, in the* أَرْبَاع, meaning *regions, of his head.* (TA.) رَبَعَ المطرُ الأَرْضَ [*The rain watered the earth and made it to produce herbage:* see رَبِيعٌ]. (TA.) And رُبِعَتِ الأَرْضُ *The land was watered by the rain in the season called* رَبِيع. (S.) And رُبِعُوا *They were rained upon by the rain of the season called* رَبِيع; (K, * TA;) similar to قُيِظُوا and صُيِفُوا: (TA in art. قيظ:) and in like manner, رُبِعَتِ الإِبِلُ *The camels were rained upon by that rain:* and مَرْبَعٌ may be an inf. n. thereof. (Ham p. 425.) ___ Hence, i. e. from رَبَعَ المطرُ الأَرْضَ, the phrase, رَبَعَ الفرسُ على قوائمه *The horse sweated in his legs.* (TA.) ___ And [hence also,] رَبَعَهُ ٱللّٰهُ *God restored him from a state of poverty to wealth* or *competence* or *sufficiency; recovered him from his embarassment* or *difficulty,* or *from a state of perdition* or *destruction.* (TA.) رَبَعَ الرَّبِيعُ, aor. ـَ, inf. n. رُبُوعٌ, *The* [*season called*] رَبِيع *commenced.* (TA.) ___ رَبَعَ بالمكان, (K, TA,) aor. ـَ, inf. n. رَبْعٌ, (TA,) in its primary acceptation, signifies *He remained, abode,* or *dwelt, in the place in the* [*season called*] رَبِيع; (TA;) as also ارتبع به. (S, K.) ___ And hence, (TA,) *He remained, abode,* or *dwell, in the place,* (K, TA,) *in any circumstances, and at any time;* (TA;) *he took it as his home.* (K.) ___ Also *He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage.* (K, * TA.) ___ رَبَعَتِ الإِبِلُ, (K,) aor. ـَ, inf. n. رَبْعٌ, (TA,) *The camels fed by themselves in the pasturage, and ate as they pleased, and drank.* (K.) [Another meaning of this phrase has been mentioned before.] ___ رَبَعَ فى المآء *He*

(a man, TA) *acted according to his own opinion* or *judgment*, or *did what he judged fit, with respect to the water.* (K.) ___ رَبَعَ, (K,) aor. ـَـ , inf. n. رَبَعٌ, (TA,) said of a man, also signifies *He had*, or *obtained, abundance of herbage* (K, TA) [*arising*] *from the* [*season*, or *rain, called*] رَبِيعٌ. (TA.) ___ Also, [app. from رَبَعَ بِالمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. , *He* (a man, ISk, S) *paused*, (ISk, S, K,) *and acted*, or *behaved, with deliberation* or *in a leisurely manner*, (K,) *and withheld himself.* (ISk, S, K.) And [hence,] رَبَعَ عَلَيْهِ, (K,) inf. n. رَبَعٌ, (TA,) *He was affectionate*, or *pitiful*, or *compassionate, towards him:* (K:) or *he acted gently towards him.* (TA.) And رَبَعَ عَنْهُ (K,) inf. n. رَبَعٌ, (TA,) *He restrained himself, refrained, abstained*, or *desisted, from it.* (K.) The phrases اِرْبَعْ عَلَى نَفْسِكَ and اربع على ظَلْعِكَ (S, K) and اربع عَلَيْكَ (K) are from رَبَعَ in the sense of he paused, &c., (S, K,) as explained by ISk, (S,) [or in one of the senses following that,] meaning *Deal thou gently with thyself; moderate thyself; restrain thyself:* (S, TA:) or *behave thou with deliberation*, or *in a leisurely manner:* or the second of these phrases may mean *continue thou notwithstanding thy slight lameness:* or it may be from رَبَعَ الحَجَرَ, [q. v. infrà,] meaning *take thou it*, or *reach it, notwithstanding thy slight lameness.* (TA.) The phrase اِرْبَعِى بِنَفْسِكَ, or عَلَى نَفْسِكَ, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, *Pause thou, and wait for the completion of the* عِدَّة [q. v.] *of decease;* and this is accord. to the persuasion of those who say that her عِدَّة is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبَعَ الرَّجُلُ signifying the man had, or obtained, abundance of herbage, and the meaning is, *relieve thou thyself, and release thyself from the straitness of the* عِدَّة, *and the evil of thy condition;* and this is accord. to the persuasion of those who hold that her عِدَّة is the nearer of the two periods; and hence 'Omar said, If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry. (TA.) It is also said, in another trad., لَا يَرْبَعُ عَلَى ظَلْعِكَ مَنْ لَا يَحْزُنُهُ أَمْرُكَ, i. e. *He will not restrain himself, and be*

patient with thee, whom thy case does not grieve. (TA.) And it is said in a prov., حَدِّثِ ٱمْرَأَةً حديثين فإن أبت فأربع, i. e. *Speak thou to a woman twice; and if she refuse, abstain thou:* or, accord. to one relation, it is فَأَرْبِعْ : and accord. to another, فأربعه, i. e., *then add;* for she is very weak in understanding; *if she understand not, then make thou the two speeches to be four:* Aboo-Sa'eed says, فإن لم تفهم بعد الأربعة فالمربعة, i. e., [*and if she understand not after the four, then*] *the stick* [is to be used; or, *then* use thou *the stick*]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, ربعت على عقل فلان وكسر فيها رباعه, inf. n. رِبَاعَةٌ, [app. *She behaved in a gentle and coaxing manner so as to get the better of the reason,* or *understanding, of such a one, and he sold his houses one after another to expend upon her;*] i. e., *he expended upon her all that he possessed, so that he sold his dwellings.* (TA. [The و before كسر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) ربع الفصيل *The young camel widened his stepping, and ran;* as also ارتبع . (TA.) ربع الحجر, (S, K,) aor. ـَـ , inf. n. رَبْعٌ; (TA;) and ارتبعه ; (S;) *He raised,* or *lifted, the stone,* (S, K, TA,) *with the hand;* (K, TA;) or *carried it;* (TA;) *for trial of strength.* (K.) It is said in a trad., مرَّ بقوم يربعون حجرا, [*He passed by a company of men raising,* &c., *a stone*]; and يرتبعون [signifies the same]; (S;) and يتربَّعون . (Z, TA.) ___ ربع الحمل, (S, K,) aor. ـَـ , inf. n.

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رَبْعٌ (TA,) *He put the* [*staff,* or *small staff, called*] مربعة *beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it,* (S, K,) *with the help of his companion,* (K,) *upon the camel,* (S,) or *upon the beast.* (K,) [See also 3.] ربع بعيشه *He* (a man) *approved his life; was satisfied,* or *content, with*

it. (TA.)

2 **ربّعه** , inf. n. تَرْبِيعٌ, *He made it four.* (EshSheybánee, K voce وحَّدَه.) ___ *He made it* (a thing) مُرَبَّعٌ; (S, K;) i. e. *he made it to have four portions* [or *sides* or *faces* or *angles* &c.]: or *he made it of the form of a thing having four legs;* or *of the form of a quadruped.* (TA.) ___ فُلَانٌ يُثَلِّثُ وَلَا يُرَبِّعُ *Such a one counts three Khaleefehs,* [namely, Aboo-Bekr and 'Omar and 'Othmán,] *and* [*does not count a fourth,* i. e.,] rejects [' Alee,] the fourth. (TA in art. ثلث.) ___ رَبَّعَتْ *She brought forth her fourth offspring.* (TA in art. بكر.) ___ رَبَّعَ لِٱمْرَأَتِهِ, or عِنْدَهَا, *He remained four nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce تَرْبِيعٌ.) ___ سَبَّعَ also signifies [The *watering* of seed-produce *on the fourth day, counting the day of the next preceding watering as the first;*] the *watering* of seed-produce *that is* [*next*] *after the* تَثْلِيثٌ. (TA.) [You say, رَبَّعَ الزَّرْعَ *He watered the seed-produce on the fourth day,* &c.]

3 **عامَلَهُ مُرَابَعَةً** , (Ks, S, K,) or اسْتَأْجَرَهُ مُرَابَعَةً, and رِبَاعًا, (K,) [*He bargained with him for work,* or *he hired him,* or *took him as a hireling, by,* or *for, the season called* رَبِيعٌ,] is from الرَّبِيعُ, (K,) like مُشَاهَرَةً (Ks, S, K) from الشَّهْرُ, (K,) and مُصَايَفَةً (Ks, S, TA) from الصَّيْفُ, &c. (TA.) مُرَابَعَةٌ also signifies The *taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a* [*staff,* or *small staff, such as is called*] مِرْبَعَةٌ. (S, * K, * TA.) You say, رَابَعَهُ *He took hold of his hand* &c. (IAar.) [See also 1; last signification but one.]

4 **اربع القَوْمُ** *The party of men* (three in number, Msb) *became four:* (S, Msb, K: [but in the last of these, mentioned after another signification with which it is connected by the conjunction أَوْ or]) or, *became forty.* (TA.) أَرْبَعَتْ عَلَيْهِ الحُمَّى, and أَرْبَعَتْهُ, and أُرْبِعَ, and أَرْبَعَ: see رَبَعَتْ عليه الحمّى, [which is from رَبَعَتِ الأبلُ,] in three places; and رُبِعَ, in two places. ___ أَغِبُّوا فى عِيَادَةِ المَرِيضِ وَأَرْبِعُوا, occurring in a trad., [*Come ye every third day, and*

every fourth day, counting the day of the next preceding visit as the first, in visiting the sick; or, which is the same, *leave ye him one day, and*] *leave ye him two days, and come to him on the third day, in visiting the sick;* unless he be overcome [by his sickness]: (S, TA:) this is [in like manner] from the water-ing of camels termed رِبْعٌ. (TA.) You say also, أَرْبَعَ المَرِيضَ *He omitted visiting the sick man two days, and came to him on the third;* (O, K;) or, as in the L, and in [some of] the copies of the S, *on the fourth* [*if counting the day of the next preceding visit as the first*]. (TA.) ___ [Hence also,] اربع عَلَيْهِ السَّائِلُ *The asker,* or *beggar, asked,* or *begged, then went away, and then returned.* (Ibn-' Abbád, Sgh, K. *) ___ And اربع بِالْمَرْأَةِ *He returned to the* مُجَامَعَةٌ *of the woman without langour:* (L:) or اربع alone, said of a man, *multum coïvit.* (Ibn-' Abbád, K.) ___ And اربع الوِرْدُ, (O, K,) i. e. أَرْبَعَتِ الإِبِلُ بِالْوِرْدِ, (TA,) *The camels quickly returned to watering,* (O, * K, * TA,) *so that they came to water without any appointed time:* (TA:) mentioned by A 'Obeyd as written with the pointed غ, which is a mistranscription. (L, TA.) ___ And اربع said of the water of a well, *It* [*returned quickly so that it*] *became abundant,* or *copious.* (K.) ___ Said of a man, it also signifies وَرَدَتْ إِبِلُهُ رِبْعًا ; (S;) [meaning] *He was,* or *became, one whose camels came in the state in which they are termed* رَوَابِعُ [i. e. *being watered on the fourth day, counting the day of the next preceding watering as the first:* from رَبَعَتِ الإِبِلُ: whence, likewise, what next follows]. (TA.) ___ اربع الإِبِلَ *He watered the camels in the manner termed* رِبْعًا [i. e. *on the fourth day, counting the day of the next preceding watering as the first*]. (TA.) ___ This last phrase, also, (K,) or اربع الإِبِلَ عَلَى المَآءِ, (As,) signifies *He sent and left the camels to go to the water whenever they pleased.* (As, K. *) [Another signification of the verb thus applied will be found below.] اربع, (inf. n. إِرْبَاعٌ, S, Msb) *He* (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) *became what is termed* رَبَاعٍ: i. e., *he shed the tooth called* رَبَاعِيَةٌ: (S, Msb, K:) it is when they do this that the camel and the horse begin to

be strong. (TA.) اربع القومُ *The people,* or *company of men, entered the* [*season called*] رَبِيع: (S, K:) or [app. a mistake for and] it has the first of the significations mentioned in this paragraph. (K.) ___ And (so in the S, but in the K or) *The people,* or *company of men, remained in the place where they had alighted and taken up their abode in the* [*season called*] رَبِيع, *abstaining from seeking after herbage;* (S, K, TA;) *the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage.* (TA.) [See also رَبَعَ بالمكَان.] ___ And *The people,* or *company of men, came to,* or *arrived at, land of seed-produce and fruitfulness, and water.* (TA.) ___ اربع الغَيْثُ *The rain caused the* [*herbage called*] رَبِيع *to grow:* (TA:) or *the rain confined the people in their* رِباع [or *dwellings*] *by reason of its abundance.* (Msb.) ___ اربعت الأَرْضُ *The earth,* or *land, produced herbage.* (Msb in art. اربع ___.) جمد said of a man, *He had offspring born to him in the prime of his manhood:* (S, TA:) this being likened to the [season called] رَبِيع (TA.) ___ اربع إِبلَهُ بمَكَان كَذَا *He pastured his camels in the* [*season called*] رَبِيع *in such a place.* (S.) ___ اربعت النَّاقَةُ *The she-camel's womb was,* or *became, closed,* (استغلقت رَحِمُهَا,) *so that it did not admit the seminal fluid;* (Lth, K;) [perhaps because this commonly takes place in the season called رَبِيع, meaning either the spring or the season called رَبِيعُ الكَلَأ; the usual season of the coupling of camels being winter;] as also ارتبعت . (TA.) اربع لَهَا با لكَلَام *He made an abominable request to her;* mentioned in the T in art. عذم; (TA;) meaning سأَلَهَا الوطْءَ فى الدُّبُر. (TA in art. عذم.) See also a prov. mentioned in the latter part of the first paragraph.

5 **تربّع فى جُلُوسه** (S, K) [*He crossed his legs in his sitting;* i. e. *he sat cross-legged;* because a person who does so puts himself in such a posture as to occupy nearly a square space;] *contr. of* جثا and أَقْعَى. (K.) تربّع said of a camel, (S, K,) and of a horse, (TA,) *He ate the* [*herbage called*] رَبِيع (S, K, TA,) *and in*

consequence became brisk, lively, or *sprightly,* (TA,) *and fat;* (K, TA;) and ارتبع signifies the same: (S, K:) or تربّعوا and ارتبعوا signify *they lighted on,* or *found,* [*herbage called*] رَبِيع: or *they lighted on it,* or *found it, and remained among it:* and تربّعت الإبلُ بمكَان كَذَا *The camels remained,* or *abode, in such a place.* (TA.) You say also, تَرَبَّعْنَا فِى الحَزْنِ والصَّمَّانَ *We pastured upon the herbs,* or *leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand.* (TA.) ___ تربّعت النَّخيلُ *The palm-trees had their fruit cut off;* (TA, and in some copies of the K;) [because this is done in the autumn, which is called الرَّبِيع.] See also 1, near the end of the paragraph. ___ [Hence,] تربّعت النَّاقَةُ سَنَامًا طَوِيلًا *The she-camel carried a tall hump.* (K.)

6 **ترابعوا حجرًا** [*They vied, one with another, in lifting a stone, for trial of strength:* see ربع الحجر]. (TA in art. جذو.)

8 **ارتبع** *He* (a. camel) *beat* [*the ground*] *with all his legs, in going along;* (S;) *and went quickly.* (TA.) ___ See also 1, near the end of the paragraph. *He* (a man) *was of middling stature, neither tall nor short.* (S.) See also رَبَعَ بالمكَان: ___ and see 5, in two places: ___ and 4, near the end of the paragraph: see also رَبَعَ الحجر, in two places, near the end of 1. ارتبع أَمْرَ القَوْمِ *He looked for, expected,* or *awaited, his being made commander,* or *lord, over the people,* or *party of men.* (TA.)

10 **استربعه** *He had power,* or *ability, for it, to do it,* or *to bear* or *endure it:* (IAar:) from رَبَعَ الحجر. (Az.) ___ [Hence also,] استربع said of a camel, *He was,* or *became, strong,* للسَّيْرِ *for journeying.* (ISk, K.) ___ *It* (sand) *became heaped up.* (AZ, K.) ___ *It* (dust) *rose;* or *rose high.* (AZ, K.)

رَبَعٌ *A place where people remain, abide,* or *dwell, in the* [*season called*] رَبِيع; (K, TA;) as also مَرْبَعٌ, (S, Msb, K,) and مُرْتَبَعٌ: (K, TA:)

this is the primary signification: (TA:) and hence, (TA,) *a place of alighting* or *abode,* (Sh, S, Msb, K, TA,) *of a people,* or *company of men;* (Msb;) *a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be;* as also مَرْبَعٌ , and مُرْتَبَعٌ : (TA:) and *a house, wherever it be:* (S, Mgh, K:) [in Egypt, *a range of distinct lodgings over shops* or *magazines, separate from the shops* or *magazines, but generally having one common entrance and staircase:*] pl. [of mult.] رِبَاعٌ and رُبُوعٌ (S, Mgh, Msb, K) and [of pauc.] أَرْبَاعٌ and أَرْبُعٌ: (S, Msb, K:) and the pl. of مَرْبَعٌ is مَرَابِعُ. (S.) You say, مَا أَوْسَعَ رَبْعَ بَنِى فُلَانٍ *How ample,* or *spacious, is the place of alighting,* or *abode, of the sons of such a one!* (S, TA.) ___ Hence, also, The *people of a place of alighting* or *abode;* (Sh, Msb, TA;) the *people of a house* or *tent:* (Aboo-Málik, TA:) *a company of men* or *people:* (K:) *a large number:* (IB:) pl. as above: (Msb:) رُبُوعٌ signifies the *people of places of alighting* or *abode:* (Sh:) and also *tribes.* (TA.) You say, أَكْثَرَ ٱللّٰهُ رَبْعَكَ *May God multiply the people of thy house* or *tent.* (TA.) And هُمُ اليومَ رَبْعٌ *They now,* or *to-day,* [*are a large number;* or] *have become many, and have increased.* (TA.) ___ [Hence, also,] *A bier;* or *a bier with a corpse upon it;* syn. نَعْشٌ. (K, TA: [in the CK نَفْسٌ.]) So in the saying, حَمَلْتُ رَبْعَهُ [*I bore,* or *carried, his bier,* or *his bier with his corpse upon it*]. (TA.) ___ The *extremity of a mountain.* (TA.) [App. because travellers often stop and rest there.] Also *i. q.* رَبَعَةٌ , (L, Msb, K,) which signifies, (S, L, &c.,) as also رَبَعَةٌ , and مَرْبُوعٌ , (L, Msb, K,) or مَرْبُوعُ الخَلْقِ, (S, Mgh, L,) and مُرْتَبِعٌ , (S, L, K,) and مُرْتَبَعٌ , (L, K,) and مُرْبَاعٌ , (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the Mo- heet as an epithet to a rope, TA,) applied to a man, (S, L, &c.,) *Of middling stature;* (Msb;) *neither tall nor short;* (S, L;) *between tall and short:* (K:) and so, applied to a woman, رَبَعَةٌ (S, Mgh, L, Msb, K) and رَبَعَةٌ , (L, Msb,) though originally applied to a

man, like خَمْسَة &c.: (L:) the pl. of رَبْع is رَبْعُون: (Fr:) and that of رَبْعَة is رَبَعَات, applied to men and to women, (S, Mgh, L, K,) and رَبَعَات also; (IAar, Fr, L, K) the former of these two pls. being anomalous, because a word of the measure فَعْلَة has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ي for that radical; (S, O, K;) or the medial radical is movent in this instance because رَبْعَة is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

رُبْع (S, Mgh, Msb, K) and رُبُع, (S, Msb, K,) the former a contraction of the latter, (Msb,) [which is the more chaste, but the former is the more common,] *A fourth part;* (S, Msb, K;) *one of four parts;* (Mgh;;) as also رَبِيع, (Msb, K,) like عَشِير; (TA;) and مِرْبَاع, like مِعْشَار: (Ktr, and S:) or the last signifies, (Msb, K,) or signifies also, (S,) the *fourth part of the spoil, which the chief used to take* (S, Msb, K) *in the Time of Ignorance:* (K:) the pl. of رُبْع and رُبُع is أَرْبَاع [a pl. of pauc.] (Msb, TA) and رُبُوع [a pl. of mult]: (TA:) and that of رَبِيع is رُبُع (K.) ___ الرُّبْعُ الهَاشِمِىُّ *The same as the* صَاع; because the قَفِيز is twelve times what is termed مَنّ: but الرُّبْعُ الحَجَّاجِىُّ is *the same as the* مُدّ, *which is a quarter of what is termed* الصَّاعُ الحَجَّاجِىُّ. (Mgh.) [In Egypt, the رُبْع is *the fourth part of a* وِيبَة, q. v.] ___ أَرْبَاعُ الرَّأْسِ *The* [*four*] *regions of the head.* (TA.)

رِبْع The ظِمْء [or *interval between two water-ings,* or *keeping from water during that interval,*] *which is meant in the phrase* رَبَعَت الإِبِلُ [q. v.]; (S;) *a certain* ظِمْء *of camels, respecting which authors differ:* (TA:) it is *when camels are kept from the water three days* [*counting two portions of days as one of those days*], or *four days* [*counting two portions of days as two days* (for the difference is only verbal)], *and three* [*whole*] *nights, and come to the water on the fourth day* [*counting the day of the next preceding watering as the first*]; (K;) or [in other words] *their coming to the water one day, and leaving it two days, and then coming to it on the fourth day;* or *a*

period of three [*whole*] *nights and four days* [*of which the first and last are incomplete*]; as is indicated in the K: or, as some say, [but this at variance with common usage,] *their being kept from the water four* [*nights* (for the n. of number is here fem.)], *and then coming to it on the fifth* [*day* (for the n. of number is here masc.)]. (TA.) You say, وردت الإبل الرِّبْعَ: see ربعت الإبل. (S, K.) And وردتْ إبلُه رِبْعًا: see 4. (S.) And أَوْرَدَ الإبلَ رِبْعًا *i. q.* أَرْبَعَ الإبلَ [q. v.]. (TA.) ___ [Also, for سيرُ رِبْعٍ, *A journey in which the camels are watered only on the first and fourth days.*] ___ [In like manner,] with respect to fever, it signifies The *seizing on one day and leaving two days and then coming again on the fourth day* [*counting the day of the next preceding fit as the first*]. (S, K.) [The fever is termed] حُمَّى الرِّبْعِ [*The quartan fever;*] *the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on.* (Msb.) And you say, جَآءَتْهُ الحُمَّى رِبْعًا, *i. q.* رَبَعَتْ عَلَيْهِ الحُمَّى [q. v.]. (K.) ___ Also The *fourth young one,* or *offspring.* (A in art. ثلث.)

رِبْعٌ : see رَبِعٌ. رُبَاعٌ *A young camel brought forth in the* [*season called*] رَبِيعٌ [here meaning *autumn*], *which is the beginning of the breedingtime:* (S, Msb, K:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رُبَاعٌ [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (S, Msb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رِبْعَانٌ [like صِرْدَانٌ pl. of صِرْدٌ]: (TA:) pl. fem. رِبْعَاتٌ (S, Msb, K, TA [in the CK, erroneously, رِبَعَاتٌ]) and رِبَاعٌ. (K.) Hence the saying, مَا لَهُ هَبْعٌ وَلَا رِبْعٌ *He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof.* (S, TA.) [See another ex. voce بُلْعٌ.] ___ [Hence, also,] الرُّبَّعُ *A very small star in the midst of the* عَوَائِذ, *which are in the head of* التِّنِّين [or *Draco*]. (Kzw.)

رِبْعٌ : see رِبْعٌ, in two places.

رَبَعَةٌ : see رَبَعٌ, last signification, in three places. [*A small round basket, covered with leather, in which perfumes are kept by him who sells them;*] the جُونَة *of the* عَطَّار; (S, Mgh, K;) which is *a* سُلَيْلَة *covered with leather*: (Mgh:) or *a four-sided vessel, like the* جُونَة: said by El-Isbahánee to be so called because originally having four طَاقَات [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) ___ Hence, app., *A chest in which the volumes of a copy of the Kur-án are kept;* (Sgh, K;) called رَبَعَةُ المُصْحَف: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdád. (Sgh.) ___ Its application to *A household utensil proper for women* requires consideration. (Mgh.)

رَبِعَةٌ The *beasts' collecting of themselves together in the* [*season called*] رَبِيع: [whence] a a country, or region, is said to be طَيِّبُ الرَّبِعَة [*good for the beasts' collecting of themselves together* &c.]. (TA.) ___ [Hence, app.,] تَرَكْنَاهُمْ عَلَى رِبْعَتِهِمْ *We left them in their former,* or *first,* or *original, and right,* or *good, state,* or *condition.* (TA.) رِبَاعَةٌ , also, and رَبَاعَةٌ , signify *An affair, a business,* or *a concern, in which one continues occupied;* or *a case, a state,* or *a condition, in which one abides,* or *continues;* (K, TA;) meaning *a former,* or *first, affair,* &c.; (TA;) and only relating to *a good state* or *condition*: (Yaakoob, K:) or one's *way, course, mode,* or *manner, of acting,* or *conduct,* or *the like*: (K:) or one's *right,* or *good, state,* or *condition,* (K, TA,) *in which he has been before:* (TA:) or his [*tribe such as is termed*] قَبِيلَة: or [the *portion thereof which is termed*] his فَخِذ: (K:) or هُمْ عَلَى رِبَاعَتِهِمْ , (S, K,) and رِبَاعَتِهِمْ , and رِبَاعِهِمْ , and رِبَاعَاتِهِمْ , and رِبَاعَاتِهِمْ , and رِبْعَتِهِمْ , (K,) means *They are in their right,* or *good, state,* or *condition*: (K, TA:) or *they are occupied in their affair,* or *business,* or *concern, in which they were occupied before;* or *they are in their case,* or *state,* or *condition, in which they were*

before: (S, K:) or على رِبَعاتِهِمْ , (S, K,) and رِبَعاتِهِمْ , (Fr, S, K,) signifies *in their right*, or *good, state*, or *condition, and in their former*, or *first, case;* or *in their right*, or *good, state*, or *condition, and occupied in their former*, or *first, affair*, or *business*, or *concern*: (S:) or it means *in their places of abode*. (Th, K.) You

say also, مَافِى بَنِى فُلَانٍ مَنْ يَضْبِطُ رِبَاعَتَهُ غَيْرُ فُلَانٍ i. e. [*There is not among the sons of such a one he who manages thoroughly*, or *soundly*,] *his case*, or *affair*, or *business*, or *concern, in which he is occupied* [*except such a one*]. (S.) And [hence,] هُوَ عَلَى رِبَاعَةِ قَوْمِهِ and هُوَ ذُو رِبَاعَةِ قَوْمِهِ *He is the chief of his people*. (Ham p. 313. [See also رِبَاعَةٌ below.])

رِبَعَةٌ *A quick pace of a camel, in which he goes along beating the ground with his legs*: (TA:) or the *most vehement running*: (K:) or the *most vehement running of camels*: (S and K:) or *a kind of running of camels which is not vehement*. (K.) See also رِبَعٌ, last signification, in two places. ___ See also its pl., رِبَعَاتٌ, voce رِبَعَةٌ, in two places.

رِبَعَةٌ : see its pl., رِبَعَاتٌ, voce رِبَعَةٌ, in two places.

رِبَعَةٌ : see رِبَعَةٌ.

رِبْعِىٌّ *Of*, or *relating to, the* رَبِيعٌ; (S, Msb, K;) i. e., the *season so called;* [and the *rain*, and the *herbage, so called;*] a rel. n. irregularly formed. (Msb.) ___ *Born in the* [*season called*] رَبِيعٌ; applied to a young camel: *born in the beginning of the breeding-time;* [which means the same;] so applied. (TA.) ___ And hence, (TA,) A son *born in the prime* [or *spring-time*] *of his father's manhood;* (S, * TA;) because the رَبِيعٌ is the beginning, and the most approved part, of the breeding-time: (TA:) pl. رِبْعِيُّونَ. (S, TA.) Saad Ibn-Málik says,

(TA,)

* إِنَّ بَنِىَّ صِبْيَةٌ صَيْفِيُّونْ *

* أَفْلَحَ مَنْ كَانَ لَهُ رِبْعِيُّونْ *

[*Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.*] (S, TA.) ___ A palm-tree (سِبْطٌ, i. e. نَخْلَةٌ,) *of which the fruit ripens in the end of the summer,* or *hot season;* AHn says, because then is the time of the [rain called] وَسْمِىّ. (TA.) ___ The Arabs say, صَرْفَانَةٌ رِبْعِيَّةٌ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّتِيَّةْ [*A hard kind of date that would ripen in the season called* رَبِيع (meaning *autumn*) *that is cut in the summer and eaten in the winter-season*]. (TA.) ___ نَاقَةٌ رِبْعِيَّةٌ *A she-camel that brings forth* [*in the season called* رَبِيع,] *before others.* (TA.) ___ رِبْعِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَةٌ رِبْعِيَّةٌ,] signifies The مِيرَة [or *corn brought for provision,* or the *bringing thereof,*] *in the beginning of winter*: (S, K:) or the مِيرَة *of the* [*season called*] رَبِيع; which is the first مِيرَة; next after. which is the صَيْفِيَّة; and next after this, the دَفَئِيَّة; and next after this, the رَمْضِيَّة. (TA.) [See art. مير.] ___ Also, the same, [used in like manner, for عِيرٌ رِبْعِيَّةٌ,] *Camels that bring provision of corn in the* [*season called*] رَبِيع; or, which means the same, *in the beginning of the year*: pl. رَبَاعِىُّ. (TA.) ___ And [used in the same manner, for غَزْوَةٌ رِبْعِيَّةٌ,] *A warring,* or *warring and plundering, expedition in the* [*season called*] رَبِيع. (TA.) ___ رِبْعِىٌّ also signifies The *first,* or *beginning,* or *former part,* of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and رِبْعِيَّةٌ likewise, the *beginning* of breeding, and of summer. (TA.) ___ رِبْعِىُّ الطِّعَانِ *The sharpest kind of thrusting,* or *piercing.* (Th, TA.)

رِبْعِيَّةٌ fem. of رِبْعِىٌّ: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.]

رباع : see an ex. in the phrase هم على رباعهم, voce رباعٍ. ربعة, (S, Msb, K,) like ثمان (S, K) and يمان [in the CK ثمانٌ and ثمان] and شناحٍ and [pls. like] جوار, which are the only words of this form, (K,) and رباع, (Kr, K,) accus. of the former رباعيا, (S, Msb, K,) and fem. رباعية, (S, K,) *Shedding its tooth called the* رباعية, q. v.; applied to the sheep or goat *in the fourth year,* and to the bull and cow and the solid-hoofed animal *in the fifth year,* and to the camel *in the seventh year*: (S, Msb, K:) [see 4:] pl. [of pauc.] أرباع (Az, K) and [of mult.] ربع (Az, S, Msb, K) and ربع, (Th, Az, K,) but the former is the more common, (Az,) and ربع (IAar, K) and ربعان (S, Msb, K) and رباع and رباعيات. (K.) You say, ركبت برذونا رباعيا [*I rode a hackney shedding his* رباعية, or *in his fifth year*]. (S, Msb, K.) ___ Hence, حرب رباعية *Vehement and youthful war.* (TA.)

رباع [*Four and four: four and four together*: or *four at a time and four at a time*:] is a deviation from the original form, (S, K,) or أربعة أربعة; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see ثلاث,)] it is imperfectly decl.: (K:) but the dim. is ربيع , perfectly decl. (S voce ثلاث, q. v.) [See exs. voce ثلاث.] In the Kur iv. 3, El-Aamash read وربع instead of ورباع. (IJ, K.)

ربوع A she-camel *that yields four* أقداح [pl. of قدح] *of milk.* (IAar.) See also الأربعاء.

ربيع : see ربع, in two places. It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting *Two months,* (S, Msb, K,) [*next*] *after* صفر; (S, K;) and they say, (Msb,) one should only say, in speaking of them, شهر ربيعٍ الأوّل and شهر ربيعٍ الآخر; (S, Msb, K;) [but in the margin of the copy of the S which I have here followed, I find it stated that in the handwriting of the author the former is شهر ربيعِ الاول (with a single kesreh, and with no syll. sign to الاول); and in another copy of the S I find شهر ربيع الاول and شهر ربيع الآخر;] with the addition of شهر: but it is allowable to say also شهر ربيعٍ الأوّل and شهر ربيعٍ الآخر: the word شهر is necessarily added in order to discriminate between the months thus called and the season called ربيع: Az says, the Arabs mention all the months without the word شهر except the two months of ربيع and the month of رمضان: and they say also شهرا ربيعٍ and أشهر ربيعٍ and شهور ربيعٍ: (Msb:) these

months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Msb in art. جمد.) It has a twofold application also to seasons; الرَّبِيعُ الأَوَّلُ being *The season in which the truffles and the blossoms come,* (S, Msb, K,) and this is [also called] رَبِيعُ الكَلَأِ [*the rabeea of the herbage,* properly called *the spring of Arabia*]; (S;) and الرَّبِيعُ الثَّانِى *The season in which fruits ripen;* (S, Msb, K;) [also called رَبِيعُ الثِّمَارِ;] but some people call this الرَّبِيعُ الأَوَّلُ; (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call الرَّبِيعُ الثَّانِى; but all of them agree that the خَرِيف [or *autumn*] is called الرَّبِيعُ: AHn says, the *two divisions of the winter* [by which he means the *half-year commencing at the autumnal equinox*] are called رَبِيعَانِ; the former being رَبِيعُ المَآءِ والأَمْطَارِ [*the rabeea of the water and the rains,* in which the rain called الوَسْمِى, which is termed the first of the rains, commences]; and the second being رَبِيعُ النَّبَاتِ [or رَبِيعُ الكَلَأِ *the rabeea of the herbage*], because the herbage therein attains to its last stage: and he adds, that رَبِيعٌ is applied by the Arabs to the whole *winter,* [meaning, again, the *half-year commencing at the autumnal equinox,*] because of the moisture, or rain: (TA:) or *the year consists of six seasons;* (so in the K; but in the S, and I heard Abu-l-Ghowth say, the Arabs make the year to be six seasons;) *two months thereof are called* الرَّبِيعُ الأَوَّلُ; and two months, صَيْفٌ; and two months, قَيْظٌ; (S, K;) and *two months,* ربيع الثانى, (so in a copy of the S,) or رَبِيعٌ الثَّانِى, (so in another copy of the S, [but in the margin of this latter, I find it stated that in the handwriting of the author it is ربيع الثانى, without tenween,]) or الرَّبِيعُ الثَّانِى; (K;) and two months, خَرِيفٌ; and two months, شِتَآءٌ. (S, K.) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yahyà Ibn-Kibáseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, الرَّبِيعُ الأَوَّلُ, which the vulgar call الخَرِيفُ [*The autumn*]; then الشِّتَآءُ [*the winter*]; then الصَّيْفُ, which is الرَّبِيعُ الآخِرُ [or الثَّانِى, i. e. *the spring*]; then القَيْظُ [*the summer,* or *hot season*]: all this is what the Arabs in the desert say: *the* ربيع *which is with the Persians the* خريف, he says, *commences on the third of* أَيْلُول [*September O. S.*]; and the شِتَآء, on the third of كَانُون الأَوَّل [December O. S.]; and *the* صيف

which is with the Persians the ربيع. *on the fifth of* آذار [*March O. S.*]; and the قيظ which is with the Persians the صيف, on the fourth of حزيران [June O. S.]: and Aboo-Yahyà adds, *the* ربيع *of the people of El-' Irák agrees with the* ربيع *of the Persians, which is after the* شتاء [or *winter*], *and which is the season of the flowers,* or *roses, and is the most temperate of the seasons*: the people of El-' Irák, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الربيع الاوّل: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called الوَسْمِىّ] falls therein. (TA.) The pl. of ربيع is أَرْبِعَةٌ [a pl. of pauc.] and أَرْبِعَآءُ [a pl. of mult.] (S, Msb, K) and رِبَاعٌ; (AHn, K;) or the first of these is pl. of ربيع الكلأ (Fr, Yaakoob, S, Msb, K) and of the ربيع of the months; (Fr, Msb;) but the second is pl. of ربيع in the sense of جَدْوَلٌ, to be explained below. (Fr, Yaakoob, S, Msb, K.) Hence the phrase in a supplication, mentioned in a trad., اَللّٰهُمَّ ٱجْعَلِ القُرْآنَ رَبِيعَ قَلْبِى [*O God, make Thou the Kur-án to be the life,* or *ease, of my heart*]; because the heart of man becomes lively, or at ease, in the season called رَبِيع. (TA.) Hence also, (TA,) أَبُو الرَّبِيعِ *The* هُدْهُدُ [or *hoopoe*]; (K;) because it appears with the [season called] ربيع. (TA.) [See also, respecting the seasons &c., the word زمن.] ___ Also The *rain in the* [*season called*] ربيع [as meaning *the half-year commencing at the autumnal equinox,* (which includes what is really the spring of Arabia, called the rabeea of the herbage,) accord. to a statement of AHn cited above, and accord. to what is stated on the authority of AZ voce نوء]: (S, K:) or [only, accord. to some,] the *rain which is after the* وَسْمِىّ, *and after which is* [*that called*] *the* صَيْف, *and then the* حَمِيم: or, accord. to AHn, *rain whenever it comes*: Az says, I have heard the Arabs call thus the *first rain falling upon the earth in the days of the* خَرِيف [or *autumn*]: (TA:) the pl. [of pauc.] is أَرْبِعَةٌ and [of mult.] رِبَاعٌ. (AHn, TA.) [See also, respecting the rains, the word زمن.] ___ Also *Herbage; green herbage which the beasts eat;* (TA;) [properly] the *herbage that is*

produced by the first rain in the quarter which is called the رَبِيع, *and which is commonly called the* خَرِيف [or *autumn*], (Msb in art. زمن,) [*continuing its growth during the winter-quarter, which is also called the* رَبِيع, *and which includes, as stated above, what is really the spring of Arabia, called the rabeea of the herbage, wherein,* as AHn says, *the herbage attains to its last stage*: it seems generally to mean the *spring-herbage,* which is earlier or later in different latitudes:] pl. أَرْبِعَةٌ. (TA.) [Hence,] a poet says,

* يَدَاكَ يَدٌ رَبِيعُ النَّاسِ فِيهَا *
* وَفِى الأُخْرَى الشُّهُورُ مِنَ الحَرَامِ *

meaning [*Thy two hands are such that*] *one hand has in it the means of the plentiful subsistence of mankind,* [*and in the other are the sacred months,* i. e.] *in the other is* [*that which causes*] *security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable.* (TA.) [Compare Proverbs iii. 16.] ___ Also *A rivulet,* or *streamlet;* (Msb, K;) *i. q.* جَدْوَلٌ: (S, Msb, K:) or *i. q.* نَهْرٌ: (Mgh:) or نَهْرٌ صَغِيرٌ: (Har p. 402:) *a rivulet,* or *streamlet, that runs to palmtrees*: and رَبِيعُ السَّاقِى, a subst prefixed to its epithet, occurring in a trad., *the river* [or *rivulet*] *that waters seed-produce*: (TA:) pl. أَرْبِعَآءُ (Fr, Yaakoob, S, Msb, K) and رِبْعَانٌ. (TA.) A poet says, describing one drinking much,

* فُوهُ رَبِيعٌ وَكَفُّهُ قَدَحٌ *

His mouth is a river [*and his hand is a bowl*]. (TA.) ___ Also *A share,* or *portion, of water for* [*irrigating*] *land,* (IDrd, K, TA,) *whatever it be*: or, as some say, *a share,* or *portion, thereof for the quarter of a day* or *night;* but this is not of valid authority. (TA.) You say, لِفُلَانٍ مِنْ هٰذَا رَبِيعُ المَآءِ, (K, TA,) or, as in some copies of the K, فِى, instead of مِنْ, i. e. *To such a one belongs a share,* or

portion, of this water [*for irrigating land*]. (TA.) ___ The dim. of رَبِيع is رُبَيِّع . (Msb.)

رُبَيِّع : see رُبَاع: and see also رَبِيع, last sentence.

رَبَاعَة : see رَبْعَة, in two places.

رِبَاعَة : see رَبْعَة, in four places. ___ It also signifies *A kind of* حَمَالَة [meaning *obligation*, or *responsibility, that must be discharged*, or *performed, taken upon himself by a person for others;* and here, particularly, *such as is taken upon himself by the head*, or *chief, of a people*]. (S, K.) You say, هُوَ عَلَى رِبَاعَة قَوْمِهِ, [properly *He is over the affairs of his people*, as indicated above, voce رَبْعَة, last sentence,] meaning *He is the head*, or *chief, of his people.* (TA.) Abu-l- Kásim El-Isbahánee says, رِبَاعَة is metaphorically used to signify The *being a head*, or *chief;* or the *office of head*, or *chief;* in consideration of the taking of the مِرْبَاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يُقِيمُ رِبَاعَةَ القَوْمِ غَيْرُ فُلَانٍ [*None will act vigorously in the office of head*, or *chief, of the people, except such a one*]. (TA.)

رَبِيعَة *A stone that is raised*, or *lifted*, (S, K, TA,) *for trial of strength*: (K, TA:) applied only to a stone. (Az, TA.) *A helmet of iron.* (Lth, S, K.) *A meadow;* or *a garden;* syn. رَوْضَة. (IAar, K.) *A* [*leathern water-bag, such as is called*] مَزَادَة. (K.) ___ *A kind of receptacle for perfume and the like;* syn. عَتِيدَة, q. v. (K.)

رُبَاعِىٌّ A boy *four spans* (أَشْبَار) *in height.* (S and Msb voce خُمَاسِىٌّ, q. v.) It is also applied to a camel, like سُبَاعِىٌّ; [app. meaning *Four cubits in height*:] fem. with ة. (TA in art. سبع.) ___ [Also A word *composed of four letters, radical only*, or *radical and augmentative.*]

رَبَاعِيَة The *tooth that is between the* ثَنِيَّة [or *central incisor*] *and the* نَاب; (S, Msb, K;) i. e. *each*

of the four teeth which are next to the ثَنَايَا, (Mgh, * TA,) pertaining to man and to others: (TA:) pl. رَبَاعِيَاتٌ: (S, Mgh, Msb, K:) a man has, above, [two teeth called] ثَنِيَّتَانِ, and [two called] رَبَاعِيَتَانِ, after them, and [two called] نَابَانِ, and [two called] ضَاحِكَانِ, and six أَرْحَآءُ, on each side [three], and [two teeth called] نَاجِذَانِ; and the like below: (As, TA:) and the solid-hoofed animal has, after the ثَنَايَا, four رَبَاعِيَات, and four قَوَارِح, and four أَنْيَاب, and eight أَضْرَاس. (AZ, TA.) Also fem. of رَبَاعٍ [q. v.]. (S, K.)

رَبَّاعٌ One *who often buys*, or *sells*, رِبَاعٌ, meaning *houses*, or *places of abode*. (IAar, K.)

رَابِعٌ [act. part. n. of رَبَعَ]. ___ The *chief who used to take the fourth part of the spoil*, in the Time of Ignorance. (Ham p. 336.) ___ هُوَ رَابِعُ أَرْبَعَةٍ *He is* [*the fourth of four*, or] *one of four*. (TA.) ___ [رَابِعَ عَشَرَ and رَابِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Fourteenth*, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.] ___ إِبِلٌ رَوَابِعُ [*Camels coming to water*, or *being watered, on the fourth day, counting the day of the next preceding watering as the first*: pl. of رَابِعَةٌ]: from رَبَعَتِ الإِبِلُ, meaning وَرَدَتِ الرِّبْعَ. (S, K.) In like manner, also, رَوَابِعُ is applied, metaphorically, to birds of the kind called قَطًا, as an epithet denoting their coming to water, by El- 'Ajjáj. (TA.) رَبِيعٌ رَابِعٌ *A fruitful*, or *plentiful*, رَبِيعٌ [meaning the season so called]. (ISk, K.) ___ One does not say يَوْمٌ رَابِعٌ like as one says يَوْمٌ قَائِظٌ &c., because there is no corresponding verb, like قَاظَ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) هُوَ رَابِعٌ عَلَى حَالِهِ *He is abiding*, or *continuing, in his state*, or *condition*. (TA.)

أَرْبَعُ : see أَرْبَعَةٌ. هِىَ أَرْبَعُهُنَّ لَقَاحًا *She is the quickest of them in conceiving*, or *becoming pregnant*. (Th.)

أَرْبَعَةٌ [*Four;*] a masc. n. of number; fem. أَرْبَعٌ . (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which اربعة is imperfectly decl., see ثَلَاثَةٌ. See also ذَوَاتُ الأَرْبَعِ ___.] سِتَّةٌ *The quadrupeds*. (The Lexicons passim.) ___ جَآءَتْ عَيْنَاهُ بِأَرْبَعَةٍ *His two eyes shed tears running from their four sides*: or it means,

accord. to Z, *he came weeping most vehemently.* (TA.) [See another ex. voce أَرْبَعَةَ عَشَرَ ___.] ثَمَانِيَةَ عَشَرَ [indecl. in every case, meaning *Fourteen,*] is pronounced by some of the Arabs أَرْبَعَةَ عَشَرَ: and [the fem.] أَرْبَعَ عَشْرَةَ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced أَرْبَعَ عَشْرَةَ in the dial. of Nejd. (S in art. عشر.)

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الأَرْبِعَآءُ, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الأَرْبَعَآءُ, (As, S, Msb, K,) the latter on the authority of some of the BenooAsad, (S, Msb,) and الأَرْبَعَآءُ, (As, Msb, K,) which is a form of the word seldom used, (Msb,) and الإِرْبِعَآءُ, and الإِرْبَعَآءُ, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El- Kutabee, Msb,) except أَرْمَدَآءُ, (AZ, O,) the name of *A certain day;* (S, Msb, K;) [namely *Wednesday;*] *the fourth day of the week;* (L;) as also الرَّبُوعُ ; but this is post-classical: (TA:) the dual of أَرْبَعَآءُ is أَرْبِعَاوَانِ; (L;) and the pl. is أَرْبِعَاوَاتٌ, (S, L,) [accord. to those who make the sing. fem.;] or the dual is أَرْبَعَآءَانِ, and the pl. is أَرْبَعَآءَاتٌ; (K;) thus says Aboo-Jukhádib, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say, مَضَى الأَرْبَعَآءُ بِمَا فِيهِ [*Wednesday passed with what* (*occurred*) *in it*], making it sing. and masc. [because he meant thereby يَوْمُ الأَرْبِعَآءِ]; but Abu-l-Jarráh used to say, مَضَتِ الأَرْبِعَآءُ بِمَا فِيهِنَّ, making it fem. and pl., and employing it like a n. of number: (Lh:) Th is related to have mentioned أَرَابِيعُ as a pl. of الأَرْبِعَآءُ; but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, S in art. امس.)

أَرْبَعُونَ [*Forty;*] *a certain number,* (TA,) *after* ثَلَاثُونَ. (S, K.) ___ [Also *Fortieth.*]

أَرْبَعَاوِىٌّ One *who fasts alone on the* أَرْبِعَآءُ [or *Wednesday*]. (IAar.)

مُرْبَعٌ ; see رَبَعَ in three places.

مُرْبَعٌ , applied to a camel, [*That is watered on the fourth day, counting the day of the next preceding watering as the first*: (see 4:) and] *that is brought to the water at any time.* (TA.) ___ See also مَرْبُوعٌ.

مُرْبَعٌ : ___ see مَرْبُوعٌ. Applied to rain, (S, Msb, TA,) *That comes in the* [*season called*] رَبِيعٌ: [in the Ham p. 425, written مُرْبِعٌ:] or *that induces the people to remain in their abodes and not to seek after herbage*: (TA:) or *that confines the people in their* رِبَاعٌ [or *dwellings*] *by reason of its abundance*: (Msb:) or *that causes the* [*herbage called*] رَبِيعٌ *to grow*: (TA:) or *that causes the growth of that in which the camels may pasture at pleasure.* (S.) ___ With ة, applied to land (أَرْضٌ), *Abounding with* [*the herbage called*] رَبِيعٌ; as also مُرْبَاعٌ . (TA.) ___ Without ة, applied to a she-camel, (As, S, K,) *That brings forth in the* [*season called*] رَبِيعٌ: (S, K:) or *that has her young one with her;* (As, S, K;) the young one being called رُبَعٌ: (As, S:) as also مُرْبَاعٌ : (As, TA:) or the latter signifies one *that usually brings forth in the* [*season called*] رَبِيعٌ: (S, K:) or *that brings forth in the beginning of the breeding-time*: (As, S, K:) or *that is early,* or *before others, in becoming pregnant:* (TA:) and the former, so applied, signifies also one *whose womb is,* or *becomes, closed,* [app. in the season called رَبِيعٌ, (see 4,)] *so that it does not admit the seminal fluid.* (TA.) ___ Applied to a man, *Having offspring born to him in the prime of his manhood.* (TA.) [See 4] Also The *sail of a full ship*: (AA, K:) that of an empty ship is called رُومِىٌّ. (AA, TA.)

مُرْبَعٌ : see مُرْبَعَةٌ.

مُرَبَّعٌ (S, K,) *Having four portions* [or *sides* or *faces* or *angles* &c.; generally meaning either *square* or *quadrilateral*]: or *of the form of a thing having four legs;* or *of the form of a quadruped.* (TA.) [See also مُرَبَّعُ الحَاجِبَيْنِ ___.] مُثَلَّثٌ A man *whose eyebrows have much hair;* as

though he had four eyebrows. (TA.) ___ مُرَبَّعُ الجَبْهَةِ [*Having a square forehead;* meaning] *a slave.* (TA.)

أَرْضٌ مُرْبَعَةٌ *A land containing,* or *having,* يَرَابِيعُ [or *jerboas*]; (S, K;) as also أَرْضٌ مُرْتَبِعٌ. (TA.)

مُرْبَعَةٌ *A staff,* (K,) or *small staff,* (S,) *of which two men take hold of the two ends in order to raise a load* (S, K) *and put it upon the back of the camel,* (S,) or *upon the beast;* (K;) as also مِرْبَعٌ: (K:) which latter is also expl. as signifying *a piece of wood with which a thing is taken.* (TA.) [See 1, last signification but one.]

مِرْبَاعٌ: see رَبْعٌ: and مَرْبُوعٌ: and رَبِعٌ. *Rain that comes in the beginning of the* [*season called*] رَبِيعٌ: [an epithet used in this sense as a subst.:] pl. مَرَابِيعُ. (S, * K, * TA, * [in which only the pl. is mentioned,] and EM p. 140.) Hence, مَرَابِيعُ النُّجُومِ, as used in a verse of Lebeed cited in the first paragraph of art. رزق; by the نُجُومٌ being meant the أَنْوَآءُ; (S;) i. e. the Mansions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi suprà.) ___ Applied to a place, *That produces herbage in the beginning of the* [*season called*] رَبِيعٌ. (K, TA.) ___ Applied to land (أَرْضٌ): see مُرْبِعٌ. ___ Applied to a she-camel: see مُرْبِعٌ.

مَرْبُوعٌ *Twisted of four twists,* or *strands;* (S, TA;) applied to a rope, (TA,) as also مِرْبَاعٌ, (Ibn-' Abbád, TA,) and to a bow-string, and a bridle. (S, TA.) ___ Applied to a spear, *Four cubits in length*: (TA:) or *neither long nor short;* (S, TA;) and in like manner applied to a man: see رَبْعٌ, in two places: (S, Mgh, L, &c.:) and [hence its pl.] مَرَابِيعُ, applied to horses, *compact in make.* (TA.) Also, applied to a man, *Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day* [*counting the day of the next preceding fit as the first;* i. e. *having,* or *seized by, a quartan fever*]; as also مُرْبَعٌ; (S, K;) and مُرْبِعٌ is said to be used in the same sense; but the Arabs say مُرْبَعٌ. (Az, TA.) أَرْضٌ مَرْبُوعَةٌ, and شَجَرٌ مَرْبُوعٌ, *Land,* and *trees, watered by the rain in the season called* رَبِيعٌ. (S, TA.) ___ [Hence,] مَرْبُوعٌ, applied to a man, also signifies *Restored from a state of poverty to*

wealth or *competence* or *sufficiency; recovered from his embarassment* or *difficulty,* or *from a state of perdition* or *destruction.* (TA.)

مرابيع , pl. of مربوع [q. v.]: and pl. of مرباع [q. v.].

مرتبع : see ربع, in three places.

مرتبع , applied to a beast, *That has pastured upon the* [*herbage called*] ربيع, *and become fat, and brisk, lively,* or *sprightly.* (TA.) See also ربع: and see أَرض مربعة.

جلَس متربعا *He sat cross-legged; i. q.* تربَّع فى جلُوسه. (TA.)

مستربِع شيئا *Having power,* or *ability, for,* or *to do, a thing;* as, for instance, war, or battle; (IAar;) or *to bear,* or *endure, a thing;* (IAar, Sgh;) as when relating to an envier, meaning his envy. (Sgh.) You say also رجل مستربِع بعمله *A man who is able by himself to execute his work, having power,* or *strength, to do it, and very patient.* (K.)

يربوع , in which the ى is augmentative, (Kr, S, Msb,) because there is not in the language of the Arabs any word of the measure فعلول, (Kr, S,) except what is extr., such as صعفوق, (K,) which is a foreign word [introduced into their language], (S in art. صعفق,) [The *jerboa;*] *a certain wellknown beast;* (K;) *a small beast like the* فأرة [or *rat*], *but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the* زرافة [or *giraffe*]; *called by the vulgar* جربوع; (Msb;) *a rat* (فأرة) *of which the burrow has four entrances;* Az says, it is *a small beast larger than the* جرذ, [q. v.; but in the L, in art. جرذ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål (Descr. Animalium, p. iv.,) terms it *mus jaculus*: see the questions appended to Niebuhr's Descr. de l' Arabie, p. 177:] pl. يرابيع. (S, Msb.) [See ذو الرُّمَيح, voce رمح.] ___ Hence, (TA,) اليربوع also

signifies لَحْمَةُ المَتْنِ [*The portion of flesh and sinew next the back-bone, on either side*]; (S * K;) as being likened to the فَأَرَة [thus called]: (TA:) or this is with damm [اليَرْبُوعُ]: (K:) or the يَرَابِيعُ of the مَتْن are *its portions of flesh;* (T, S, K;) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.)

الجَارُ اليَرْبُوعِىُّ *The neighbour that is variable in his actions* [*like the jerboa,* which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الجَارُ البَرَاقِشِىُّ. (IAar, TA in art. جور.)

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ربق

1 **ربقه**, aor. ـُـ (S, Msb, K) and ـَـ, (S, K,) inf. n. رَبْقٌ, (JK, S, Msb,) *He put his head* (i. e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Msb) *into the* رِبْقَة, (S, K,) or *into the* رِبْق: (Msb:) or, accord. to the M, *he made fast*, or *bound* or *tied fast* or *firmly, him*, or *it, in the* رِبْقَة: (TA:) or *he made fast*, or *bound* or *tied fast* or *firmly, his* (a sheep's or goat's) *neck with the* رِبْق, or *cord:* (JK:) and ربّقه, inf. n. تَرْبِيق, *he made fast*, or *bound* or *tied fast* or *firmly, him*, or *it, in the* رِبَاق [pl. of رِبْق or of رِبْقَة]. (TA.) ___ [Hence,] رَبَقَهُ فِى الأَمْرِ, (Msb, K,) aor. ـُـ, inf. n. رَبْقٌ, (Msb,) *He made him to fall into the thing*, or *affair.* (Msb, K.) ___ رَبْق also signifies The act of *making fast;* or *binding*, or *tying, fast*, or *firmly;* and so رِبْق; (K;) each as an inf. n. of رَبَقَهُ. (TK.)

2 **ربّق** [*He prepared the* أَرْبَاق, pl. of رِبْق]. One says, رَمَّدت الضَّأْنُ فَرَبِّقْ رَبِّقْ, i.e. [*The ewes have secreted milk in their udders: therefore*] *prepare thou the* أَرْبَاق: *prepare thou the* ارباق: for they will bring forth soon: (S, K:) because they [begin to] secrete milk in their udders عَلَى رَأْسِ الوَلَد [i. e. at the time of bringing forth, or when about to produce the young]. (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَنِّقْ, with ن, (S, K,) meaning wait thou: because they show sings of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَمِّقْ, with م. (K. [See arts. رمق and رنق.]) ___ One also says, رَبَّقَ أَثْنَآءَ الحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs* or *kids.* (T in art. ثنى.) ___ See also 1. ___ رَبَّقْتُ الكَلَامَ *I interlarded*, or *embellished, the speech*, or *discourse, with falsehood;* as also رَمَّقْتُهُ; syn. لَفَّقْتُ بَيْنَهُ; (JK;) [or لَفَّقْتُهُ; for] تَرْبِيقُ الكَلَامِ signifies تَلْفِيقُهُ; (Ibn-'Abbád, K;) as also تَرْمِيقُهُ. (Ibn-'Abbád.)

5 **تَرَبَّقْتُ الشَّىْءَ**, (JK,) or تربّقته مِنْ عُنُقِى, (Ibn-'Abbád, K,) *I hung the thing upon my neck.* (JK, Ibn-'Abbád, K, TA.)

8 **ارتبق** *He* (a kid) *had his head put into the* رِبْقَة. (S.) ___ [Hence,] ارتبق فى حِبَالَتِى *He* (a gazelle, S, K) *became caught in my snare.* (Lh, JK, S, K.) ___ And ارتبقتُ فى حِبَالَته *I became caught in* [*the snare of*] *his deceit.* (TA.) ___ And ارتبق فى الأَمْرِ *He fell into the thing,* or *affair.* (Msb, K.) ارتبقته لنفسى *I tied, bound,* or *made fast, him,* or *it, for myself.* (TA.)

رِبْق *A cord having in it a number of loops wherewith lambs,* or *kids, are tied,* or *made fast; any one of which loops is termed* رِبْقَة (S, Msb, K) and رِبَقَة : (K:) or *a cord which is doubled in the form of a ring, into which is put the head of a sheep* or *goat, and which is then tied,* or *made fast:* so, says Az, I have heard from the Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رِبَاق (S, Msb, K) and رِبَق and [of pauc.] أَرْبَاق. (S, K.) ___ Hence, (TA,) خَلَعَ رِبْقَةَ الإِسْلَامِ مِنْ عُنُقِه, (S, Msb, TA,) occurring in a trad., (S,) *He cast off the tie of El-Islám,* (Msb, TA,) with which he had bound himself, (TA,) [*from his neck.*] (Msb, TA. [See also خَلَعَ.]) And لَكُمُ العَهْدُ مَا لَمْ تَأْكُلُوا الرِّبَاقَ, also occurring in a trad., (S,) meaning [*The covenant is yours*] *as long as ye sever not the tie with which ye are bound;* this tie being likened to the رِبْق upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رِبْق, and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, حُجُّوا بالذُّرِّيَّة لَا تَأْكُلُوا أَرْزَاقَهَا وتَذَرُوا أَرْبَاقَهَا فى أَعْنَاقِهَا [*Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks*]: he likens the obligations imposed upon them to ارباق. (TA.) One says also, حَلَّ رِبْقَتَه, meaning *He removed from him his anxiety:* (K, TA:) and so قَطَعَ رِبْقَتَه. (TA.)

رِبْقَة : see the next preceding paragraph.

رِبْقَةٌ : see رِبْقٌ, in four places. ___ Also *A thing woven of black wool, of the width of the* تكّة [or *band of the drawers or trowsers*], *in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck* [or *shoulder*] *of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the* رِبَق [pl. of رِبْقَةٌ] *upon the necks of their boys only as a preservative from the* [*evil*] *eye.* (T, TA.)

رِبِّقَّانٌ and رِبِّقَّانَةٌ *Evil in disposition:* applied to a man; and in like manner to a woman: mentioned by As and in the K in art. عبق [where, in some copies, it is written رِبَقَّانٌ]. (TA.)

رَبِيقٌ , (TA,) or رَبِيقَةٌ, (S, Msb, K,) applied to a lamb or kid (بَهْمَة), (ISk, S, K,) or to a sheep or goat (شَاة), (Msb, TA,) *Having its head put into the* رِبْقَة; (ISk, S, Msb, K, TA;) as also مَرْبُوقَةٌ (ISk, JK, S, Msb, K) and مُرَبَّقَةٌ . (JK, TA.)

أُمُّ الرُّبَيْقِ *Calamity,* or *misfortune:* (JK, S, K:) whence the prov., جَآءَنَا بِأُمِّ الرُّبَيْقِ عَلَى أُرَيْقٍ, (TA,) meaning *He brought us a great calamity,* or *misfortune:* (K in art. ارق:) As says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (جَمَل أَوْرَق); (S in that art., and TA;) أُرَيْق being the dim. of أَوْرَق: (K in that art.:) or امّ الربيق is a name of *war,* or *battle:* or *the viper:* (JK, Ibn-'Abbád, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the رِبَق (TA.)

تَرْبِيقٌ *A cord with which a ewe, or goat, is tied* (K, TA) *by the neck.* (TA.)

مُرْبَقٌ *i. q.* مُطْرَقٌ [*Silent:* or *lowering the eyes, looking towards the ground:* &c.]. (JK, TA.)

مُرَبَّقَةٌ : see رَبِيقٌ. Also, [or خُبْزَةٌ مُرَبَّقَةٌ,] *A cake of bread,* or *one baked in ashes, into which fat has been put;* syn. خُبْزَةٌ مُشَحَّمَةٌ. (K.)

رَبِيقٌ see : **مَرْبُوقَةٌ**

ربك

1 **ربكه** , (S, K,) [like لَبَكَهُ,] aor. ـُ , inf. n. رَبْكٌ, (S, TA,) *He mixed*, or *mingled, it.* (S, K.) ___ Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He made it good, or qualified it properly,* namely, ثَرِيد [i. e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) *and mixed it with some other thing.* (TA.) ___ And رَبَكَ رَبِيكَةً, (K, TA,) [and رَبَكَ alone,] aor. and inf. n. as above, (TA,) *He made* رَبِيكَة [q. v.]. (K.) غَرْثَانُ فَٱرْبُكُوا لَهُ [He is *hungry, therefore make ye* رَبِيكَة *for him*], (S, K,) or, as IDrd relates it, فَٱبْكُلُوا لَهُ [i. e., therefore mix ye بَكَالَة (a certain food) for him], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisán-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, What shall I do with him? Shall I eat him or shall I drink him? so his wife said, غَرْثَانُ فَٱرْبُكُوا لَهُ: and when he was satiated, he said, How are the infant and his mother? (S, K:) the saying means, he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child: and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) ___ And رَبَكَ فُلَانًا, (Lth, K,) inf. n. as above, (Lth, TA,) *He threw such a one into mire.* (Lth, K.) رَبِكَ: see 8.

8 **ارتبك** *It was*, or *became, mixed*, or *mingled.* (S, K.) ___ *He* (a man) *stuck fast* in mire. (Lth, K, * TA.) And *He* (an animal of the chase) *struggled* in the snare. (K, TA.) ___ *He* (a man, TA) *was*, or *became, in the condition of one whose affair*, or *case, is confused to him;* as also رَبِكَ , aor. ـَ , (K, TA,) inf. n. رَبْكٌ. (TA.) And ارتبك فى الأَمْر *He* (a man) *was*, or *became, entangled in the affair, and could hardly*, or *not at all, escape from it.* (S.) And ارتبك فى الهَلَكَات *He fell into cases of perdition, and could hardly*, or *not at all, escape from them.* (TA from a trad. of 'Alee.) ___

ارتبك فى كَلَامه *He reiterated in his speech, by reason of an impediment,* or *inability to say what he would;* syn. تَتَعْتَعَ. (K, TA.)

11 **ارباكّ رأْيُه عَلَيْه**, (K, * TA,) inf. n. اِرْبِيكَاكٌ, (TA,) *His opinion,* or *judgment, was,* or *became, confused to him.* (Ibn-'Abbád, K, TA.) ___ And ارباكّ عَنِ الأَمْرِ *He* (a man) *paused,* or *stopped, from the affair.* (Ibn-'Abbád, K.)

رَبِكٌ A man (IDrd) *weak in art, artifice,*

cunning, ingenuity, or *skill, in the management of affairs:* (IDrd, K:) a possessive epithet. (IDrd.)

رُبَكٌ and رَبِكٌ and رَبِيكٌ A man *in a state of confusion in respect of his affair,* or *case:* (K:) the last is a possessive epithet. (TA.)

رَبَكٌ : see what next precedes.

رَبُوكٌ *Dates kneaded with clarified butter and* [*the preparation of dried curd called*] أَقِط, *after which it is eaten.* (Sgh, TA.) [See also رَبِيكَةٌ.]

رَبِيكٌ : see the next paragraph: ___ and see also رُبَكٌ.

رَبِيكَةٌ (S, K) and رَبِيكٌ (K) *Dates with clarified butter and* [*the preparation of dried curd called*] أَقِط, (S, K,) *kneaded together, and then eaten;* [like رَبُوكٌ, as explained above;] and, as ISk says, *sometimes water is poured upon it, and it is drunk:* or, he adds, accord. to Ghaneeyeh Umm-El-Homáris, أَقِط *and dates and clarified butter, made soft, not like what is called* حَيْس: (S:) or (accord. to Ed-Dubeyreeyeh, S) *flour and* أَقِط (S, K) *ground, and then* (S) *mixed with clarified*

butter (S, K) *and* رُبّ [or *inspissated juice*]: (S:) or *dates and* أَقِط (K, TA) *kneaded without clarified butter:* (TA:) or *inspissated juice* (رُبّ, K, TA) *mixed* (TA) *with flour or* سَوِيق [i. e. *meal of parched barley*]: (K, TA:) or *a cooked compound of dates and wheat.* (K.) ___ Also the former word, *A portion of fresh butter from which the milk will not separate,* (Sgh, K,) *so that it is mixed* [*therewith*]. (Sgh.) ___ And *Water mixed with mud.* (Sgh, K.) ___ [Hence,] رَمَاهُ بالرَّبِيكَةِ i. e. [*He accused him of*] *a thing that stuck fast upon him.* (TA.)

ربل

1 **رَبَلُوا** , (T, S, M, K,) aor. ـُ (T, S, K) and ـِ , (K,) inf. n. رُبُولٌ, (T,) *They multiplied; became many in number:* (T, M, K:) *they increased and multiplied:* (S:) and *their children multiplied, and their cattle,* or *property.* (M, K.) See also 8. ___ رَبَلَتْ *She* (a woman) *was,* or *became, fleshy;* (M;) and so تربّلت . (S.) And you say also تربّل لَحْمُهُ [app. meaning *His flesh was,* or *became, abundant*]. (M in art. رأبل.) رَبَلَتِ الأَرْضُ, (IDrd, M, K,) inf. n. رَبْلٌ; (IDrd, TA;) and اربلت ; (IDrd, M, K;) *The land produced* رَبْلٌ [q. v.]: (IDrd, K:) or *abounded with* رَبْلٌ: (M:) or the latter signifies *it ceased not to have in it* رَبْلٌ. (T.) And رَبَلَتِ المَرَاعِى *The pasturages abounded with herbage.* (T.) [See also 5.]

4 **أَرْبَلَ** see above. Also اربل *He was,* or *became, wicked, crafty,* or *cunning;* [like رَأْبَلَ; see art. رأبل;] and *lay in wait for the purpose of doing evil,* or *mischief.* (TA.)

5 **تَرَبَّلَ** see 1, in two places. تربّلت الأَرْضُ *The land had trees such as are termed* رَبْلٌ; i. e. *breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired:* (As, A'Obeyd, T:) or *the land became green after dryness, at the advent of autumn.* (S.) And تربّل الشَّجَرُ *The trees put forth leaves such as are termed* رَبْلٌ. (M, K. *) ___ تربّل also signifies *He ate* رَبْلٌ; (Ibn-'Abbád, K;) said of a gazelle. (Ibn-'Abbád, TA.) And *They* (a company of men) *pastured their cattle upon* رَبْلٌ. (M, K.) And *He prosecuted a search after* رَبْلٌ. (Ibn-'Abbád, K.) ___ Also *He took, captured, caught, snared,* or *trapped;* or *sought to take* &c.; *game,* or *wild animals,* or *the like.* (M, K.) You say, خَرَجُوا يَتَرَبَّلُونَ *They went forth to take* &c., or *seeking to take* &c., *game* &c. (M.)

8 ارتبل مالُه *His cattle,* or *property, multiplied;* (Ibn-'Abbád, K;) like رَبَلَ . (Ibn-'Abbád, TA.)

Q. Q. 2 تَرَيْبَلَ, originally تَرَأْبَلَ: see the latter, in art. رأبل.

رَبْلٌ *Fat, and soft,* or *supple:* [perhaps, in this sense, a contraction, by poetic license, of رَبِلٌ:] an epithet applied to a man. (Ham p. 630.) Also *A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain:* (As, A'Obeyd, T, S:) or *certain sorts of trees that break forth* [*with leaves*] *in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain:* (K:) accord. to Aboo-Ziyád, *a plant,* or *herbage, that scarcely,* or *never, grows but after the ground has dried up;* as also رَيَّحَةٌ and خَلْفَةٌ and رَبَّةٌ: (TA:) [and] *leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain:* (M:) pl. رُبُولٌ. (S, M, K.)

رَبَلٌ *A certain plant, intensely green, abounding at Bulbeys* [a town in the eastern province of Lower Egypt, commonly called Belbeys or Bilbeys,] (K) *and its neighbourhood:* (TA:) *two drachms thereof are an antidote for the bite of the viper.* (K.)

رَبِلٌ, applied to a man, *Fleshy:* (A'Obeyd, S, TA:) or *fleshy and fat.* (TA. [See also رَبِيلٌ.]) And [in like manner the fem.] رَبِلَةٌ, as also مُتَرَبِّلَةٌ, *Fleshy* (M, K) *and fat;* applied to a woman. (M.) And رَبِلَةٌ applied to a woman signifies also *Large in the* رَبَلَاتٌ [pl. of رَبَلَةٌ, q. v.]; (Lth, T, M, K;) as also رَبَلَّاءُ : (M, K:) or both signify رَفْغَآءُ; (O, K; [in the CK, erroneously, رَقْعَاءُ;]) i. e. *narrow in the* أَرْفَاغ [or *groins,* or *inguinal creases,* or *the like*], as expl. in the 'Eyn: (TA:) or you say رَبَلَّآءُ رَفْغَآءُ, meaning [app., as seems to be implied in the context, *large in the* رَبَلَاتٌ *and*] *narrow in the* أَرْفَاغ. (Lth, T.)

رِبْلَةٌ : see what next follows.

رِبَلَةٌ (AZ, T, S, M, K) and رِبْلَةٌ , (S, M, K,) the former said by As to be the more chaste, (S,) The *inner part of the thigh;* (AZ, T, S, M, K;) i. e., *of each thigh,* of a man: (AZ, T:) or *any large portion of flesh:* (M, K:) or the *parts* (M, K) *of the inner side of the thigh* [or *of each thigh*] (M) *that surround the udder* (M, K) *and the vulva:* (K:) pl. رِبَلَاتٌ; (AZ, T, S, M, K;) which Th explains as meaning the *roots of the thighs.* (M, TA.)

رِبَالٌ *Fleshiness and fatness.* (IAar, T. [Thus in two copies of the T, without ة. See also رِبَالَةٌ.])

رَبِيلٌ *Fleshy;* applied to a man: (T:) or *corpulent, large in body,* or *big-bodied;* so applied: (TA:) and with ة *fat;* applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also رَبِلٌ.]) ___ [Also] *A thief who goes on a hostile,* or *hostile and plundering, expedition,* (M, K,) *against a party,* (M,) *by himself.* (M, K. [See also رِيبَالٌ; and see Q. 2 in art. رأبل.])

رِبَالَةٌ *Fleshiness,* (A'Obeyd, S, M, K,) and some add *and fatness.* (TA. [See also رِبَالَةٌ ذَاتُ بِئْرٍ ___.]) رِبَالٌ *A well of which the water is wholesome and fattening to the drinkers.* (Ham p. 367.)

رَبِيلَةٌ *Fatness;* (S, M, K;) and *ease,* or *ampleness of the circumstances,* or *plentifulness and pleasantness,* or *softness* or *delicateness, of life:* (M, K: [in the CK, النِّعْمَةُ is erroneously put for النَّعْمَةُ:]) or the primary signification is *softness,* or *suppleness, and fatness.* (Ham p. 367.)

رِبْلٌ , applied to a woman, *Soft,* or *tender:* (O, TA:) or *fleshy:* (TA:) or *soft,* or *tender, and fleshy.* (K. [In the CK, النَّاقَةُ is erroneously put for النَّاعِمَةُ.])

رَابِلَةٌ The *flesh of the shoulder-blade.* (Ibn- 'Abbád, TA.)

رِيبَالٌ The *lion;* (A'Obeyd, T, S, M, K;). as also رِئْبَالٌ, (S,) which is the original form, (M in art. رأبل, q. v.,) derived from رَأْبَلَةٌ signifying wickedness, &c.: (TA in that art.:) Aboo-Sa'eed says that it is allowable to omit the ء [and substitute for it ى]: (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without ء: (T:) or, accord. to Skr, it signifies *a fleshy and young lion:* (TA:) the pl. is رِيَابِلَةٌ (T, TA) and رِيَابِيلُ: (S, TA:) and hence رِيَابِيلُ العَرَبِ, meaning *Those, of the Arabs, who used to go on hostile,* or *hostile and plundering, expeditions, upon their feet* [*and alone*]. (TA. [See also رِبِيلٌ; and see Q. 2 in art. رأبل.]) It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lth, because of their boldness: (T:) or as meaning *Malignant, guileful,* or *crafty.* (TA.) Applied to an old, or elderly, man, (M, K,) it means *Advanced in age,* (M,) or *weak,* or *feeble.* (K.) Also *One who is the only offspring of his mother.* (Ibn-'Abbád, TA.) ___ Applied to herbage, *Tangled,* or *luxuriant,* or *abundant and dense, and tall.* (Fr, T, K.)

رِيبَالَةٌ A *cunning,* or *crafty,* lion. (TA.)

رَبْلٌ أَرْبُلُ means, (M, K,) app., (M,) *Good,* or

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excellent, رَبْلٌ. (M, K. *) رَبْلَآءُ [its fem.]: see رِبْلٌ.

أَرْضٌ مِرْبَالٌ *A land that ceases not to have in it* رَبْلٌ: (T:) or *a land abounding therewith.* (M, K.)

مُتَرَبِّلَةٌ, applied to a woman: see رِبْلٌ.

ربو

1 **ربا**, aor. يربو, (T, S, M, Msb, K,) inf. n. ربو, (so in copies of the S, [in one of my copies of the S not mentioned,]) or ربو and ربآء, (M, K, TA,) the latter erroneously written in [some of] the copies of the K ربآء, (TA,) *It* (a thing, T, S, Msb) *increased,* or *augmented.* (T, S, M, Msb, K.) Said, in this sense, of property: (Mgh:) or, said of property, *It increased by usury.* (M, TA.) وما آتيتم ليربو فى أموال النّاس فلا يربو عند الله, in the Kur [xxx. 38], (T, Bd,) means *And what ye give of forbidden addition in commercial dealing,* [i. e. *of usury,*] (Bd,) or *what ye give of anything for the sake of receiving more in return,* (Zj, T, Bd,) and this is not forbidden accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Zj, T,) *in order that it may increase the possessions of men,* (T, * Bd,) *it shall not increase with God,* (T, Bd,) nor will He bless it: (Bd:) some (namely, the people of El-Hijáz, T, or Náfi' and Yaakoob, Bd) read لتربوا, (T, Bd,) meaning, *in order that ye may increase* [*the property of men*], or *in order that ye may have forbidden addition* [or *usury therein*]. (Bd.) ___ Also *It became high.* (Msb, * TA.) ___ ربا, aor. as above; and ربى, aor. يربى; said of a child, *He grew up.* (Msb.) You say, ربوت فى بنى فلان, (S,) or فى حجره, inf. n. ربو (M, K, TA) and ربو, (M, TA,) with damm, (TA,) this latter on the authority of Lh, (M, TA,) accord. to the K ربو, with fet-h, but correctly with damm; (TA;) and ربيت, (S, M, TA,) in the copies of the K erroneously written ربيت, (TA,) inf. n. ربآء and ربى; (M, K, TA; [the latter, accord. to the CK, ربى, which is a mistranscription;]) *I grew up* [*among the sons of such a one,* or *in his care and protection*]. (S, M, K.) ___ ربت الأرض *The ground* [being rained upon] *became large, and swelled.* (M, TA.) In the Kur xxii. 5 and xli. 39, for وربت, some read وربأت: the former means *and* [*becomes large, and swells;* or] *increases:* the latter means and rises. (T. [See art. ___.]) ربأ ربا السّويق, inf. n. ربو, *The* سويق [or *meal of parched barley*] *had water poured upon it,*

and in consequence swelled: (M, TA:) in the copies of the K, رَبَا السَّوِيقُ, expl. as meaning *he poured water on the* سويق, *and it consequently swelled.* (TA.) ___ رَبَا said of a horse, (S, K,) aor. يَرْبُو, (TA,) inf. n. رَبْوٌ, (K,) *He became swollen,* or *inflated,* from running, or from fear, or fright (S, K.) ___ *He was,* or *became, affected with what is termed* رَبْوٌ; (S, M, K;) i. e. *he was,* or *became, out of breath; his breath became interrupted* by reason of fatigue or running &c.; or *he panted,* or *breathed shortly* or *uninterruptedly;* syn. انْبَهَرَ: (TA:) and so تَرَبَّى ; for you say, طَلَبْنَا الصَّيْدَ حَتَّى تَرَبَّيْنَا, i. e. [*We pursued the chase until*] *we became out of breath;* &c.; syn. بَهَرْنَا. (M.) ___ See also 4. رَبْوَةُ الرَّابِيَةِ *I ascended,* or *mounted, upon the hill,* or *elevated ground.* (S, K.)

2 **رَبَّيْتُهُ**, (S, M, Mgh, Msb, K,) inf. n. تَرْبِيَةٌ, (S, K,) *I reared him, fostered him,* or *brought him up;* (M, Msb;) namely, a child: (Msb:) *I fed,* or *nourished, him,* or *it;* (S, Mgh, K;) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seedproduce, and the like; (S;) as also تَرَبَّيْتُهُ : (Mgh, K:) the former is said to be originally رَبَبْتُهُ. (Er-Rághib, TA. [See 1 in art. رب, in two places.]) [Thus رَبَّيْتُ signifies *I reared,* or *cultivated,* plants or trees.] And رَبَّى is said of earth, or soil, meaning *It fostered* plants or herbage. (L in art. رشح, &c.) And يَنُورُ وَلَا يُرَبِّي is said of a tree [as meaning *It produces blossoms, but does not mature its produce*]. (AHn, M and L in art. ___.) مظ رَبَّيْتُ الأُتْرُجَّ بِعَسَلٍ [*I preserved the citron with honey*], and رَبَّيْتُ الوَرْدَ بِسُكَّرٍ [*the roses with sugar:* like رَبَّبْتُهُ]. (TA.) ___ رَبَّيْتُ عَنْ خَنَاقِهِ [in the CK خُنَاقِهِ, which I think a mistranscription,] *I removed,* or *eased,* [*his cord with which he was being strangled;* app. meaning, *his straitness;*] (K;) mentioned by Z. (TA.) [See a similar phrase in art. رخو, conj. 4.]

3 **رَابَاهُ**, (K in art. مجر, as syn. of مَاجَرَهُ,) inf. n. مُرَابَاةٌ, (TA ibid.,) [*He practised usury,* or *the like, with him:* used in this sense in the present day.] ___ And رَابَيْتُهُ, (K,) inf. n. as above, (TA,) *I treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him.* (K, * TA.)

4 **أَرْبَيْتُهُ** (in [some of] the copies of the K, erroneously, ارتبيته, TA) *I increased*, or *augmented, it.* (M, K, TA.) Hence, in the Kur [ii. 277], وَيُرْبِى الصَّدَقَاتِ (M, TA) *And He will increase*, or *augment, alms-deeds;* (Jel;) *will multiply the recompense thereof,* (Bd, Jel,) *and bless them.* (Bd.) See also an ex. in the first paragraph. أَرْبَيْتُ *I took more than I gave.* (S.) ___ [Hence,] اربى, said of a man, signifies [particularly] *He engaged in,* or *entered upon,* الرِّبَا [i. e. *the practising,* or *taking, of usury* or *the like; he practised,* or *took, usury* or *the like;* as also رَبَا , aor. رَبُوَ; for] إِرْبَآء and رَبْوٌ, as inf. ns., both signify, in Pers., رَبَا خوردن. (KL. [In the TA, رَبَا, said of a man, is expl. by the words حصل فى ربوة: but I think that the right reading must be حَصَّلَ فِى رِبًوا, or مِنْ رِبًوا; and the meaning, *He acquired in the practice of usury* or *the like,* or *he acquired of usury* or *the like.*]) See, again, an ex. in the first paragraph. ___ اربى عَلَى الخَمْسِينَ, (M, Msb,) وَنَحْوِهَا, (M,) *He exceeded* [*the* age of *fifty, and the like*]. (M, Msb.) ___ [أَرْبَى said of the عَرْفَج, in a copy of the S, in art رقط is a mistranscription for أَدْبَى, with dál.]

5 **تَرَبَّى**, said of a child, (Mgh, Msb,) *He was,* or *became, fed,* or *nourished;* (Mgh;) or *reared, fostered,* or *brought up.* (Msb.) See also 1, near the end of the paragraph. تَرَبَّيْتُهُ: see 2.

رَبْوٌ : see رَبْوَةٌ. ___ Also *A company* (IAar, T, K, TA) *of men:* (IAar, T, TA:) pl. أَرْبَآءُ: (IAar, T, K, TA:) and رِبْوَةٌ likewise signifies *a company;* or, as some say, *ten thousand;* as also رُبَّةٌ; (M, TA;) or the former of these two words, (i. e. رِبْوَة,) accord. to the A, signifies *a great company* of men, *such as ten thousand.* (TA.) It is said in the K that رِبْوَةٌ signifies *Ten thousand dirhems;* as also رُبَّةٌ : but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentence; and the latter of them is with teshdeed, belonging to art. رب, and signifies *a company* [or *great company*] of men. (TA.) Also, (T, S, M, K, TA,) and رَبْوَةٌ , (M, TA,) The *state of being out of breath; interruption of the breath* by reason of fatigue or running &c.: or *a panting,* or *breathing shortly* or *uninterruptedly:* syn. بُهْرٌ, (T, M, TA,) and انْبِهَارٌ: (TA:) or *a loud* (lit. *high*)

breathing: (S:) and *a state of inflation of the* جَوْف [or *chest*]. (M, TA.) [The former word is now often used as signifying *Asthma.*]

رِبًا, (T, M, Msb, K,) or رِبًوا, (S, Mgh,) [for it is often thus written, and generally thus in the copies of the Kur-án,] with the short ا accord. to the pronunciation best known, (Msb,) [which implies that it is also pronounced رِبَآء,] *An excess,* and *an addition:* (Msb:) *an addition over and above the principal sum* [*that is lent* or *expended*]: but in the law it signifies *an addition obtained in a particular manner:* (Er-Rághib, TA:) [i. e. *usury,* and *the like;* meaning both *unlawful,* and *lawful, interest* or *profit;* and the *practice of taking such interest* or *profit:*] it is in lending, (Zj, T,) or in buying and selling, (S,) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is *any loan for which one receives more than the loan,* or *by means of which one draws a profit;* [and the *gain made by such means:*] and the lawful is *a gift by which a man invites more than it to be given to him,* or *a gift that he gives in order that more than it may be given to him;* [and the *addition that he so obtains:*] (Zj, T:) [it generally means] *an addition that is obtained by selling food* [*&c.*] *for food* [*&c.*], or *ready money for ready money, to be paid at an appointed period;* or *by exchanging either of such things for more of the same kind:* (Bd in ii. 276:) or the *taking of an addition in lending and in selling:* (PS:) [it is said to be] *i. q.* عِينَة: (M, K:) [but although رِبًا and عِينَة are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith: رِبَا النَّسِيئَة is a term specially employed to signify *profit obtained in the case of a delay of payment:* and رِبَا الفَضْلِ to signify *profit obtained by the superior value of a thing received over that of a*

thing given:] the dual of ربًا (M, Msb, K) or ربوًا (S) is ربوانِ and ربيانِ; (S, M, Msb, K;) the former being agreeable with the original; (M, Msb;) the ى in the latter being because of the imáleh occasioned by the preceding kesreh. (M.) See an ex. near the beginning of the first paragraph of this art. رُبَيَة , thus pronounced by the Arabs, but by the relaters of a trad., in which it occurs, رُبَيَّة , (Fr, T, S, Mgh,) or, as some say, رُبَيَّة , as though this were the dim. of رُبَيَة, (Mgh,) is a dial. var. of ربوًا [or ربًا]; and by rule should be رُبَوَة: (Fr, T, S, Mgh:) or, accord. to Z, رُبَيَّة may be of the measure فُعُّولَة from الرَّبا. (TA.) [See also رمآء, in art. رمى.]

رُبَة : see رُبَو.

رُبَوَة : see the next paragraph: and see also رُبَو.

رُبُوَة and رُبَوَة and رُبَوَة ; (T, S, M, Msb, K;) the first of which is preferred, (T,) or most common; (Msb;) and the second, of the dial. of Temeem; (T, Msb;) and رُبَو (M, K) and رَبَاوَة (T, S, M, K) and رِبَاوَة (M, K) and رُبَاوَة (IJ, K) and رَابِيَة (T, S, M, Msb, K) and رَبَآءَة ; (M, K;) *A hill;* i. e. *an elevation of ground,* or *elevated ground:* (T, S, M, K:) or *an elevated place:* so called because it is high: (Msb, TA:) the pl. of رُبَوَة is رُبًى (T, Msb) and رُبِيٌّ: (T:) and the pl. of رَابِيَة is رَوَابٍ; (T, Msb;) which ISh explains as meaning *elevated sands, like the* دَكْدَاكَة [q. v.], *but higher and softer than the latter; the latter being more compact and rugged; the* رابية, he says, *has in it depression and elevation; it produces the best and the most numerous of the herbs,* or *leguminous plants, that are found in the sands; and men alight upon it.* (T.)

رُبَوَة : see the next preceding paragraph: ___ and see رُبَو, in two places.

رُبُوَة and رُبَيَّة and رُبَيَّة: see ربًا, last sentence: and see also art. ربى.

ربوًا : see ربًا. [The و is silent, like the ا.]

رَبُوآءُ : see رَابٍ.

رَبَوِىٌّ *Of,* or *relating to, what is termed* رِبًا or رِبًوا [i. e. *usury* and *the like*]: (Mgh, Msb:) رَبَوِىٌّ is said by Mtr to be wrong. (Msb.)

رَبَآءٌ *Excess, excellence,* or *superiority;* syn. طَوْلٌ: (IDrd, S, K:) so in the saying, لِفُلَانٍ عَلَى فُلَانٍ رَبَآءٌ [*Such a one possesses excess,* or *excellence,* or *superiority, over such a one*]. (IDrd, S.) ___ And *An obligation, a favour,* or *a benefit;* syn. مِنَّةٌ. (K.)

رِبَآءٌ : see رِبًا.

رَبَآءَةٌ : see رَبُوَةٌ.

رَبَاوَةٌ and رُبَاوَةٌ and رِبَاوَةٌ: see رَبُوَةٌ.

رَابٍ [*Increasing,* or *augmenting:* &c. ___ Hence,] فَأَخَذَهُمْ أَخْذَةً رَابِيَةً, in the Kur [lxix. 10], *And He punished them with a punishment exceeding* other punishments; (Fr, * S, * M, * K, * Jel;) *a vehement punishment.* (K.) امْرَأَةٌ رَابِيَةٌ *A woman affected with what is termed* رَبْوٌ; [i. e., *out of breath;* &c.; (see 1, near the end of the paragraph;)] (T, TA;) as also رَبُوآءُ . (TA.)

رَابِيَةٌ [as a subst.]: see رَبُوَةٌ, in two places.

أَرْبَى in the Kur xvi. 94 means *More numerous,* (Bd, Jel,) and *more abundant in wealth.* (Bd.)

أُرْبِيَّةٌ, originally أُرْبُوَّةٌ, (S,) or of the measure فُعْلِيَّةٌ, (M,) The *root of the thigh:* (Ks, T, S, K:) or the *part between the upper portion of the thigh and the lower portion of the* بَطْنٌ [or *belly*]: (ISh, T, K:) or the *part between the upper portion of the thigh and the lower portion of the* بَظْرٌ [q. v.]: or, accord. to Lh, the *root of the thigh, next the* بَظْرٌ: (M:) or, as in the A, *a portion of flesh, in*

the root of the thigh, that becomes knotted in consequence of pain: (TA:) there are two parts, together called أُرْبِيَّتَانِ. (S, TA.) ___ Also A man's *household,* and the *sons of the paternal uncle* of a man; (T, M, K, TA;) not including any others: (T, M:) or the *nearer members of the household* of a man. (A, TA.) One says, جَآءَ فُلَانٌ فِى أُرْبِيَّتِهِ, and فِى أُرْبِيَّةِ مِنْ قَوْمِهِ, (T,) or فِى أُرْبِيَّةِ قَوْمِهِ, (S,) *Such a one came among his household, and the sons of his paternal uncle:* (T, TA:) or *among the people of his house consisting of the sons of his paternal uncles;* not of any others. (S.)

إِرْبِيَانٌ : see art. ربى.

مُرْبٍ One *who practises* رِبًا [i. e. *usury* or *the like*]. (M, K.) ___ أَرْضٌ مُرْبِيَةٌ *Good land.* (M.)

مُرْبَاةٌ for مُرْبَأَةٌ: see the latter, in art. ربأ.

مُرَبًّى [*Reared, fostered, brought up, fed,* or *nourished:* see 2. ___ And] *Made* [or *preserved*] *with* رُبّ [or *inspissated juice, &c.* (see 2, last sentence but one)]: you say زَنْجَبِيلٌ مُرَبًّى [*Ginger so preserved*]; as also مُرَبَّبٌ: (S, K:) and مُرَبَّيَاتٌ signifies *Preserves,* or *confections, made with* رُبّ; like مُرَبَّبَاتٌ. (S in art. رب.)

مُرَبَّيَاتٌ : see what next precedes.

ربى

1 **رَبِيتُ** , in the copies of the K, in art. ربو, is a mistake for رَبِيتُ. (TA in that art., q. v.)

لَا وَرَبِيكَ for لَا وَرَبَّكَ [as though رَبٍّ were a dial. var. of رَبٌّ]: see رَبٌّ (last sentence), in art. رب.

رَبِيَانِ a dual of رَبًا, mentioned in art. ربو.

رُبَيَةٌ *A species. of the* [*small animals called*] حَشَرَاتٌ [q. v.]: (AHát, S and K * in art. ربو:) pl. رُبًى: (AHát, S:) accord. to IAar, the *rat,* or *mouse:* pl. as above: (T:) [or] *a certain small beast,* or *reptile, between the rat,* or *mouse, and* [*what is called*] أُمُّ حُبَيْنٍ [q. v.]. (M.) And The *cat.* (K in art. ربو.) See also رَبًا (last sentence), in art. ربو.

رُبَيَّةٌ : see رَبًا (last sentence), in art. ربو.

رُبِّيَّةٌ : see رَبًا (last sentence), in art. ربو.

أُرْبِيَّةٌ : see art. ربو.

إِرْبِيَانٌ *A species of fish,* (S and K in art. ربو, and M in the present art.,) *white,* (S,) *resembling worms,* (S, K,) *found at El-Basrah.* (S.) ___ Accord. to Seer, *A certain plant.* (M.)

رت

1 رَتَّ, (S, Msb, K,) aor. ـَـ, (Msb,) inf. n. رَتٌ; (S, * Msb;) or رُتَّ, inf. n. رُتَّةٌ; (so in the M;) *He had, in his speech,* or *utterance, what is termed* رُتَّةٌ, expl. below. (S, M, Msb, K.)

4 ارّته *He* (God) *caused him to have, in his speech,* or *utterance, what is termed* رُتَّةٌ. (S, K.)

R. Q. 1 رَتْرَتَ *He reiterated, by reason of an impediment in his speech, in uttering the letter* ت (IAar, T, K) &c. (IAar, T.)

رَتٌّ The *swine that assaults* or *attacks* [*men*]: (T, TA:) or *a thing* [meaning *an animal*] *resembling the wild swine:* (M, TA:) pl. رِتَّةٌ, (T,) or رِتَتَةٌ, (TA,) and رُتُوتٌ: (S, M, TA:) or رُتُوتٌ signifies [simply] *swine:* (S, K:) in some of the copies of the S, *wild swine:* (TA:) or *boars:* (M:) or *boars in which is strength and boldness:* (A:) it has been asserted that no one but Kh has mentioned it. (IDrd, M.) ___ [Hence, (in the TA said to be بالضمّ, but this is a mistranscription for بالفَتْح,]) *A chief* (IAar, T, S, A, K) *in eminence,* or *nobility,* and *in bounty,* or *gifts:* (IAar, T:) pl. رُتُوتٌ (IAar, T, S, A, K) and رُتَّانٌ. (K.) You say, هو من رُتُوتِ النَّاسِ *He is of the lords of mankind.* (A.) And هٰؤُلَآءِ رُتُوتُ البَلَدِ *These are the lords of the town,* or *country.* (TA.)

رُتَّةٌ *A vitiousness,* or *an impediment, in speech* or *utterance, so that one does not speak distinctly:* (S, A, K:) or *a hastiness therein,* (M, Mgh,) *and a want of distinctness:* or the *changing of* ل *into* ى: (M:) or *an impediment in speech* or *utterance:* (Msb:) or, accord. to Mbr, *what resembles wind, impeding the commencement of speech, until, when somewhat thereof comes forth, it becomes continuous:* it is an inborn habit, and is often found in

persons of elevated, or noble, rank: (T, Mgh, Msb:) or, as some say, it is *a reiterating of a word, preceded by the breath:* or the *incorporating of one letter into another* (إِدْغَامٌ) *when this should not be done:* (Msb:) or *a vitious and faulty kind of repetition, in the tongue.* (AA, TA.)

رُتَّى A woman *who changes, in pronunciation,* س *into* ث, or ر *into* غ *or* ل, *and the like;* or *who changes one letter into another;* syn. لُثْغَآءُ. (AA, T, K.) [See also what follows.]

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أَرَتُّ A man *having in his speech,* or *utterance, what is termed* رُتَّةٌ: (T, S, A, Mgh, Msb:) accord. to 'Abd-Er-Rahmán, *whose word,* or *speech, is held back, and is preceded by his breath:* (Mgh:) or *having an impediment in his speech, so that his tongue will not obey his will:* (TA:) fem. رَتَّآءُ: (Msb:) and pl. رُتٌّ. (A, Msb.) [See also رُتَّى.]

رتب

1 رَتَبَ, (T, S, M, &c.,) aor. ـُ, inf. n. رُتُوبٌ, (S, M, Msb, K, *) *It* (a thing, S, M, Msb) *was*, or *became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established*, (S, M, A, Msb, K,) and *stationary*, or *motionless;* (S, * M, A, * Msb, * K;) as also ترتّب . (M, K.) Also, said of a thing, (T,) of a كَعْب [i. e. cockal-bone, or die], [aor. and] inf. n. as above, (S, M, A, TA,) and of a man, (M, TA,) aor. as above, inf. n. رَتْبٌ, (M,) or رَتَبٌ, (K, * TA,) *It*, and *he, stood erect*, or *upright;* (T, S, M, A, TA; [but in some copies of the K, الانصباب is erroneously put for الانْتِصَاب as the explanation of الرَّتَبُ;]) and (TA) so ارتب , (K, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IAar. (TA. [But in the T, I find only رَتَبَ in this sense.]) So in the saying, رَتَبَ رُتُوبَ الكَعْبِ فى المقام الصَّعْبِ [*He stood erect like as does the cockal-bone*, or *the die, in the difficult standingplace*]: (S, * A, TA:) occurring in a trad. of Lukmán Ibn-'Ád. (TA.) And رَتَبَ فى الصَّلَاة *He stood erect in prayer.* (A.) [Or] رَتَبَ said of a man, [aor. ـُ,] inf. n. رَتْبٌ and رُتُوبٌ, signifies *He remained, stayed, dwelt*, or *abode, in the town*, or *country:* and also *he stood firm.* (Msb.) And you say also, رَتَبَ فى الأَمْرِ [*He was constant, firm*, &c., *in the affair*]. (A.)

2 رتّب, (S, M, A, &c.,) inf. n. تَرْتِيبٌ, (S, K,) *He made*, or *rendered*, (a thing, S, M, or things, A,) *constant, firm, steady, steadfast, stable, fixed, fast, settled, established*, and *stationary*, or *motionless.* (S, * M, Msb, K.) You say, رتّب الطَّلَائعَ فى المراتب [*He stationed the scouts upon the* مراتب]. (A. See مَرْتَبَةٌ.) ___ *He set* things *in order, disposed* them *regularly, arranged* them, or *classified* them. (MA.) You say, رتّب الرُّتَبَ [*He set in order, regularly disposed, arranged, classified, distributed*, or *appointed, the stations, posts of honour*, &c.]. (TA voce أَصَّلَ.) ___ [Hence,] تَرْتِيبٌ is sometimes used as signifying The *mode of construction termed* لَفٌّ ونَشْرٌ [*when it*

is regularly disposed: see art. لف]. (Har p. 383.) ___ [Also The *prescribing,* or *observing, a particular order* in any performance; as, for instance, in the ablution termed الوُضُوْء.] ___ And The *drawing of omens, one after another.* (KL.)

4 **ارتب الكَعْبَ** , (T, M, A,) inf. n. إِرْتَابٌ, (T,) said of a boy, (T, M, A,) *He made the* كعب [i. e. *cockal-bone,* or *die,*] *to stand erect,* or *upright:* (T, * A:) or *he made the* كعب *firm,* or *steady.* (M.) ارتب as an intrans. v.: see 1. Also, inf. n. as above, *He became a beggar, after having been rich,* or *in a state of competence.* (IAar, T, K. [Perhaps formed by transposition from أَتْرَبَ.]) And *He invited distinguished persons to his food,* or *banquet.* (T.)

5 **ترتّب** : see 1, first sentence. ___ [Also, as quasi-pass of 2, *It was,* or *became, set in order, regularly disposed, arranged,* or *classified.* ___ And ترتّب عليه *It was consequent upon it; it resulted,* or *accrued, from it.*]

رَتْبٌ : see the next paragraph.

رَتَبٌ The *steps of stairs.* (M, TA.) ___ *Rocks near together, some of them higher than others:* (M, K:) [a coll. gen. n.:] n. un. رَتَبَةٌ ; mentioned on the authority of Yaakoob as [written رُتْبٌ ,] with damm to the ر and fet-h to the ت. (M.) ___ *Elevated ground,* (S, K,) *like a* بَرْزَخ [or *bar,* or *an obstruction, between two things:* app. a coll. gen. n. in this sense also; n. un. with ة; for] you say رَتَبَةٌ and رَتَبٌ like as you say دَرَجَةٌ and دَرَجٌ. (S.) ___ *Hardness,* or *difficulty:* (S, A, K:) *coarseness, hardness,* or *difficulty, of life* or *living:* (M, K: *) *fatigue, weariness, embarrassment,* or *trouble;* as also مَرْتَبَةٌ . (M.) You say, مَا فِى عَيْشِهِ رَتَبٌ (T, S, M, A) *There is no hardness,* or *difficulty, in his life* or *living:* (S, A:) or *no coarseness, hardness,* or *difficulty.* (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ, and مَرْتَبَةٌ , *There is no fatigue, weariness, embarrassment,* or *trouble, in this affair.* (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ

ولا عَتَبَ *There is not in this affair any hardness,* or *difficulty:* (S:) or *any fatigue,* or *trouble:* (T:) i. e. *it is easy, and rightly disposed.* (T, A.) Also The *space between the little finger and that next to it,* namely, *the third finger,* [*when they are extended apart:*] and the *space between the third finger and the middle finger* [*when they are so extended*]: (M, K:) or the *space between the fore finger and the middle finger* [*when they are so extended*]: sometimes written and pronounced رَتَبٌ : (S, TA:) [or it is a coll. gen. n.; and] رَتَبَةٌ [is the n. un., and] signifies the *space between* [*any two of*] *the fingers.* (TA in art. رتق. [See also بصم.]) It denotes also The [*space that is measured by*] *putting the four fingers close together.* (K. [See also عتب.])

رُتْبَةٌ *A single step of stairs* or *of a ladder;* (MA;) [and so مَرْتَبَةٌ , as appears from what follows:] pl. of the former رُتَبٌ (MA) [and رُتُبَاتٌ, for Az says that] رُتْبَةٌ signifies *one of the* رُتُبَاتٌ *of stairs:* (T:) [the pl. of مَرْتَبَةٌ is مَرَاتِبُ.] You say, رَقِىَ فِى رُتَبِ الدَّرَجِ and مَرَاتِبِهَا [*He ascended the steps of the stairs*]. (A.) ___ [Hence,] also, (S, M, A, * Msb, K,) and مَرْتَبَةٌ , (T, S, M, A, K, TA,) [or] from رَتَبَ signifying he stood erect, (TA,) *A station,* or *standing; a post of honour; rank; condition; degree; dignity;* or *office;* (T, S, M, A, Msb, K, TA;) *with,* or *at the courts of, kings;* and *the like:* (T, TA:) or *a high station,* &c.: (TA:) pl. of the former رُتَبٌ; (A, * Msb, TA;) and of the latter مَرَاتِبُ . (A, TA.) You say, هُوَ فِى أَعْلَى الرُّتَبِ [*He is in the highest of stations,* &c.]: and لَهُ مَرْتَبَةٌ عِنْدَ السُّلْطَانِ [*He has a station,* &c., or *high station,* &c., *with,* or *at the court of, the Sultán*]: and هُوَ مِنْ أَهْلِ المَرَاتِبِ [*He is of the people of high stations,* &c.]. (A, TA.) ___ [رُتْبَةٌ also signifies The *order of the proper relative places* of things; as, for instance, of the words in a sentence.] ___ See also the pl. رُتَبٌ in the next preceding paragraph.

رَتَبَةٌ n. un. of رَتَبٌ, which see in three places. (S, * M.)

رتبآء A she-camel *erect in her pace.* (T, K.)

راتب (Msb) and ترتب and ترتب (M, K) and ترتب (M) A thing *constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary,* or *motionless:* (M, Msb, K: [the third of these words, in this sense, is mentioned in the T in art. ترب: but see the next paragraph:]) and the first, *standing erect,* or *upright;* (T, TA;) applied to a thing, (T,) to a كعب [i. e. cockal-bone, or die], and to a man. (TA.) You say أمر راتب *A thing,* or *an affair, continual,* or *uninterrupted,* (دار.) *constant, firm, steady,* &c.: and أمر ترتب, the latter word of the measure تفعل, with damm to the ت and fet-h to the ع, *a thing,* or *an affair, constant, firm, steady,* &c. (S.) And عزٌّ راتب *Might, high rank* or *condition,* or *the like, constant, firm,* &c. (A.) And عيش راتب *Constant,* or *continual,* (M, TA,) *fixed, settled,* or *established,* (TA,) *means of subsistence.* (M, TA.) And ما زلْتُ علَى هٰذَا راتبًا *I ceased not to be,* or *to do, thus constantly;* as also راتمًا; in which, IJ says, the م is app. a substitute for ب, because we have not heard رتم used like رتب; but it may be radical, from الرَّتيمة. (M.) ___ [راتب in the modern language, used as a subst., signifies *A set pension, salary,* and *allowance; a ration;* and *any set office,* or *task:* and so راتبة; pl. رواتب.]

ترتب and ترتب and ترتب: see the next preceding paragraph, in four places. ___ You say also, جاؤوا ترتبا and ترتبا, meaning *They came all together.* (K.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-'Odharee, (TA,)

* وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ تُرْتَبَا *

meaning [*And we possessed excellence above the people*] *all together:* (M, TA:) thus accord. to the reading commonly known: but, as some relate it,

* وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ تُرْتَبَا *

i. e. [*And it was a just claim that we had upon the people,*] *settled,* or *established.*

(TA.) The first ت in ترتب is augmentative, because there is no word like جعفر; and the derivation also is an evidence of this, for the word is from الشَّىْءُ الرَّاتِبُ. (M.) Also the second of these three words, (T in art. ترب, and M, and L,) or the first of them, (K,) *A bad slave:* (T, K:) or *a slave whom three persons inherit, one after another;*

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because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) ___ Also the second, (Th, M, K,) and the first, (K,) *Dust,* or *earth;* syn. تُرَابٌ: (Th, M, K:) because of its long endurance. (Th, M.) ___ And the first, *i. q.* أَبَدٌ [*Time,* or *duration,* or *continuance,* or *existence, without end;* &c.: or the right reading may perhaps be آبِدٌ, i. e. *remaining constantly,* &c.]. (K.)

أَخَذَ فُلَانٌ تُرْتُبَّةً *Such a one took what was like a road, to tread it.* (K, * TA.)

مَرْتَبَةٌ, and its pl. مَرَاتِبُ: see رَتَبَةٌ, in six places. ___ Accord. to As, it signifies *A place of observation, which is the summit of a mountain,* or *the upper part thereof:* (S:) accord. to Kh, (S,) the مَرَاتِبُ in mountains and in deserts (صِحَارٍ) are [*structures such as are termed*] أَعْلَامٌ [pl. of عَلَمٌ, q. v.,] *upon which are stationed* (تُرَبٌ) *scouts,* or *spies:* (T, S:) or *places to which scouts ascend, in,* or *upon, mountains.* (A.) ___ The pl. also signifies *Narrow and rugged parts of valleys.* (TA from a trad.) ___ And the sing., *Any difficult station* or *position.* (M.) ___ See also رَتَبٌ, in two places. ___ [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.*]

رتج

1 **رَتِجَ** , inf. n. رَتَجٌ: see 4. رَتَجَ, (K,) or رَتِجَ فِى مَنْطِقِهِ, (S, A, Msb,) aor. ـَـ , (Msb, K,) inf. n. رَتَجٌ, (Msb, TA,) *He was,* or *became, impeded in his speech, unable to speak,* or *tonguetied;* (S, A, * Msb, K;) as also أُرْتِجَ عَلَيْهِ, (A, K,) and ارْتُتِجَ عليه, and اسْتُرْتِجَ عليه. (K.) You say, أُرْتِجَ عَلَى القَارِىءِ, (S, Mgh, Msb,) and على الخَطِيبِ, (Mgh,) *The reader,* or *reciter,* (S, Mgh, Msb,) and *the orator,* or *preacher,* (Mgh,) *was unable to read,* or *recite,* (S, Msb,) as though he were prevented doing so, (Msb,) or as though a thing were closed against him like as a door is closed; (S;) or *was,* or *became, impeded in his reading,* or *recitation,* and *his oration,* or *sermon, and unable to complete it;* (Mgh;) from أَرْتَجَ البَابَ: (Mgh, Msb: [see 4:]) and ارْتُتِجَ عَلَيْهِ signifies the same: (S: [in my copy of the Msb, ارتيج, of the same measure as اقتيل, in the pass. form: but this is evidently a mistranscription, for ارْتُتِجَ, of the same measure as اقْتُتِلَ:]) one should not say ارْتُجَّ عليه: (S: [but it seems that those who pronounced the verb with teshdeed said ارْتَجَّ: see art. رج:]) this is sometimes said; but some disallow it: (Msb:) the vulgar say it; and accord. to some, it may be correct as meaning he fell into confusion. (Mgh.) You say also, صَعِدَ المِنْبَرَ فَأُرْتِجَ عَلَيْهِ *He ascended the pulpit, and was,* or *became, impeded in his speech, unable to speak,* or *tonguetied.* (A.) And أُرْتِجَ عَلَى فُلَانٍ *Such a one was unable to finish a saying,* or *poetry, that he desired to utter.* (TA.) And فِى كَلَامِهِ رَتَجٌ *In his speech is a reiterating, by reason of an impediment,* or *inability to say what he would.* (A, TA.) رَتَجَ, inf. n. رَتَجَانٌ, *He* (a child) *walked a little, at his first beginning to walk;* or *walked with a weak gait; crept along;* or *walked slowly.* (K, TA.)

4 **ارتج الباب** , (S, A, Mgh, Msb, K,) inf. n. إِرْتَاجٌ; (Msb;) and رَتَجَهُ , (K,) inf. n. رَتْجٌ; but As allows only the former verb; (TA;) *i. q.* أَغْلَقَهُ, [which means *He locked the door,* and also *he shut,* or *closed, the door,* but the former

appears to be the signification here intended, from what follows,] (S, A, Mgh, Msb, K,) *so as to make it fast,* or *firm:* (A, Mgh, Msb:) so says Az, after Lth: and, by extension of the signification, *he shut,* or *closed, the door, without locking it.* (Mgh.) It is said in a trad., إِنَّ أَبْوَابَ السَّمَآءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصَلَّى الظُّهْرُ, (Mgh, * and Jámi' es-Sagheer of EsSuyootee,) i. e. [*Verily the gates of Heaven are opened at the declining of the sun from the meridian,*] *and are not closed nor locked* [*until the noon-prayer has been performed*]. (Mgh.) ___ [Hence,] أُرْتِجَ عَلَيْهِ الأَمْرُ *The affair was as though it were closed against him, so that he knew not the way to engage in it,* or *execute it;* syn. اسْتُبْهِمَ عَلَيْهِ. (TA in art. بهم.) ___ See also 1, in four places. ___ [Hence also,] أَرْتَجَتْ *She* (a camel) *closed her womb against the seed* (S, A, K, TA) *of the stallion,* (TA,) *having become pregnant.* (A.) ___ And *She* (an ass) *became pregnant.* (K.) ___ And *She* (a hen) *had her belly full of eggs.* (S, A, * K.) ___ Also أَرْتَجَ *It* (the sea) *became raised into a state of commotion, and covered everything with the abundance of its water,* (K, TA,) *and the voyager upon it found no way of escape from it.* (TA.) ___ *It* (snow) *was continual, and covered* [*the land*]. (K.) ___ *It* (abundance of herbage) *was universal over the land,* (K, TA,) *leaving no part thereof wanting.* (TA.) And أَرْتَجَتِ السَّنَةُ *The year of drought involved every part in sterility,* (K, TA,) *so that man found no way of escape.* (TA.)

8 **إِرْتَتَجَ** see 1, in two places.

10 **إِسْتَرْتَجَ** see 1, second sentence.

سِكَّةٌ رِتْجٌ [*A street that is closed;*] *that has no place of egress.* (A, K.) مَالٌ رِتْجٌ *Property to which there is no access;* (A, TA;) *contr. of* طِلْقٌ, (K, TA,) which is likewise with kesr; (TA; [in the CK طَلْق;]) as also غِلْقٌ. (K, TA.)

رَتَجٌ : see what next follows.

رِتَاجٌ *A door:* (TA:) or *a great door;* (S, Mgh, Msb, K;) as also رَتَجٌ : (S A, K:) or *a door locked,* or *shut* or *closed,* (S, Mgh, K,) *having a small door,* or *wicket:* (S, K:) or it signifies also *a door that is locked,* or *shat* or *closed:* (Msb:) pl. رَتَجٌ and رَتَائِجُ, and, accord. to MF, أَرْتَاجٌ, but this is irreg., and he has given no authority for it. (TA.) Hence رِتَاجُ الكَعْبَةِ [*The door of the Kaabeh*]: (S, TA:) and *the Kaabeh itself:* (A, * TA:) and [hence also] الرِّتَاجُ is a name of *Mekkeh.* (K, TA.) جَعَلَ مَالَهُ فِى رِتَاجِ الكَعْبَةِ, (A, Mgh, Msb, TA,) occurring in a trad., (Mgh, TA,) means, (A, Msb, TA,) or is said to mean, (Mgh,) *He made his property,* or *cattle, a votive offering to be taken to the Kaabeh;* (A, Mgh, Msb;) not the door itself; (Mgh;) the Kaabeh being thus called because by the door one enters it. (TA.) ___ Also The *part of the womb that closes upon the fœtus;* as being likened to a door. (L.) ___ أَرْضٌ ذَاتُ رِتَاجٍ occurs in a trad. [app. as meaning *A land having a place of ingress that is,* or *may be, closed:* or it may mean *a land having in it rocks:* see رِتَاجَةٌ, of which رِتَاجٌ may be a coll. gen. n.]. (TA.) نَاقَةٌ رِتَاجُ الصَّلَا *A she-camel firm* or *compact* [*in the middle of the back,* or *in the part on either side of the tail,* &c.]. (K.)

رِتَاجَةٌ sing. of رَتَائِجُ, which signifies *Rocks.* (K.) ___ Also *Any narrow* شِعْبٌ [or *mountainroad,* &c.]; as though it were closed, by reason of its narrowness. (L.)

مُرْتَجٌ A door, and a chamber, or house, *locked,* or *shut* or *closed,* (مُغْلَقٌ,) *so as to be made fast,* or *firm.* (A.)

مُرْتَجٌ , applied to a she-camel, *Pregnant;* because the mouth of her womb becomes closed against the seed of the stallion: (T, A, * TA:) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِجُ and مَرَاتِيجُ. (A, TA.)

مِرْتَاجٌ *A thing with which a door is closed,* or *made fast;* syn. مِغْلَاقٌ; (S;) [app. *a kind of*

latch:] *it is affixed behind the door, in the part next to the lock.* (Ibn-'Abbád, TA in art. عربض.)

مَرَاتِجُ *Narrow roads* or *paths:* (S, A, K:) the sing. is not mentioned. (TA.)

رتع

1 رَتَعَ , aor. ـَـ , inf. n. رَتْعٌ (S, Msb, K) and رَتَعٌ (Msb, K) and رِتَاعٌ, (IAar, K,) *He* (a beast) *pastured at pleasure;* (Msb;) *he* (a beast, S, TA) *ate* (S, K) *and drank* (K) *what he pleased,* (S, K,) *and came and went in the pasturage, by day,* (TA,) *amid abundance of herbage, and plenty:* (K:) or *he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs* or *leguminous plants and of waters:* (Lth, K, TA:) or *he ate* (IAar, K) *and drank* (K) *with great greediness.* (IAar, K.) In its primary acceptation, it is said of a beast. (TA.) ___ It is metaphorically said of a man, as meaning *He ate much;* accord. to El-Isbahánee in the Mufradát, and the A and the B. (TA.) ___ You say, رَتَعَ فُلَانٌ فِى مَالِ فُلَانٍ *Such a one acted as he pleased in eating and drinking the property of such a one.* (TA.) ___ And خَرَجْنَا نَلْعَبُ وَنَرْتَعُ *We went forth* [*playing,* or *sporting, and enjoying ourselves;* or] *enjoying ourselves; and playing,*

or *sporting.* (S, TA. *) It is said in the Kur [xii. 12], (TA,) accord. to different readings, (K, TA,) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ [*Send thou him with us to-morrow*] *that he may play,* or *sport, and enjoy himself:* or the meaning is, *that he may walk* [*abroad at his pleasure*] *and become cheerful in countenance,* or *dilated in heart:* (TA:) and نُرْتِعْ وَيَلْعَبُ *that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty,* [or *to pasture at pleasure,*] *and he shall play:* (K, TA:) and the reverse, (K,) يُرْتِعْ وَنَلْعَبُ, (TA,) i. e. *that he may put our beasts to eat and drink* &c., *and we will play* together: (K, TA:)

and with ن in each case. (K.) ___ And it is said in a trad., مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكُ أَنْ يُخَالِطَهُ, i. e. *He who goes round about* [*the prohibited place of pasturage will soon enter into it*]. (TA.) ___ And in another trad., إِذَا مَرَرْتُمْ بِرِيَاضِ الجَنَّةِ فَٱرْتَعُوا, meaning [*When ye pass by a scene of*] *the commemoration of the praises of God, enter ye thereinto;* the entering thereinto being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4 **ارتع** *He put* his camels [*to pasture at pleasure;* (see 1;) or] *to eat* (S, K) *and drink* (K) *what they pleased,* (S, K,) *amid abundance of herbage, and plenty:* (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.:]) or *he pastured* his camels, or *put* them *to pasture, by themselves.* (TA.) See the ex. in the Kur-án cited above. ___ Hence, *He ruled,* or *governed, his subjects well;* [as though] leaving them to satiate themselves in the pasturage. (TA.) ___ *It* (a party of men) *lighted upon abundance of herbage, and pastured.* (TA.) ___ *It* (rain) *produced,* or *gave growth to, herbage in which the camels might pasture at pleasure,* or *eat and drink what they pleased, amid abundance thereof and plenty.* (S, Msb, K.) ___ ارتعت الأَرْضُ *The land became abundant in herbage.* (TA.)

رَتْع [app. an inf. n., of which the verb (رَتَعَ) is not mentioned, and perhaps not used,] The *leading a plentiful and pleasant and easy life.* (TA.) [See also رَتْعَة.]

رَتَع sing. of رَتَعُونَ, q. v. voce مَرْتَع: ___ and applied to herbage: see مَرْتَع.

رَتْعَة *Abundance of herbage;* or *of the goods, conveniences, and comforts, of life; fruitfulness; plenty:* and *a state of ampleness in respect thereof:* (K:) a subst. from 1. (TA.) Hence the prov., القَيْدُ وَالرَّتْعَةُ, and الرَّتَعَةُ ; (K;) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [*Bonds and plenty;* the latter word] meaning الخِصْبُ: said by 'Amr Ibn-

Es-Saak: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, O 'Amr, thou wentest forth from us slender, and now thon art corpulent; and he replied in the words above. (K.)

رَتَعَةٌ : see what next precedes.

رَتَّاعٌ One *who seeks, with his camels, after the places of pasturage abounding with herbage, one after another.* (TA.)

رَاتِعٌ A camel, (S, K,) or beast, *pasturing at his pleasure;* (Msb;) or *eating* (S, K,) *and drinking* (K) *what he pleases,* (S, K,) *and coming and going in the pasturage, by day,* (TA,) *amid abundance of herbage, and plenty;* (K;) [part. n. of 1, q. v.:] pl. رِتَاعٌ (S, Msb, K) and رُتَّعٌ and رُتُعٌ and رُتُوعٌ. (K.) ___ You say also قَوْمٌ رَاتِعُونَ. (S.) See مَرْتَعٌ.

رَأَيْتُ أَرْتَاعًا مِنَ النَّاسِ *I saw a multitude of men.* (Sgh, K.)

مَرْتَعٌ *A place of pasturing:* (KL:) [or *of unrestrained and plentiful pasturing;*] *a place where beasts pasture at pleasure;* (Msb;) *where they eat* (S, K) *and drink* (K) *what they please,* (S, K,) *going and coming therein, by day,* (TA,) *amid abundance of herbage, and plenty:* (K:) [see 1:] pl. مَرَاتِعُ. (Msb.) ___ [And *Pasture* itself:] one says, أَكَلُوا مَرْتَعَ الأَرْضِ [*They consumed,* or *ate, the pasture of the land*]. (M in art. ردم.)

مُرْتَعٌ One *who leaves his travelling-camels to pasture at their pleasure,* or *to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty.* (TA.) ___ A man *having abundance of herbage,* or *of the goods* or *conveniences and comforts of life, not lacking anything that he may*

desire. (K, TA.) You say also راتعون قوم مرتعون, meaning *A people,* or *company of men, who are scarcely ever without abundance of herbage, or of the goods* or *conveniences and comforts of life;* syn. مخاصيب; and قوم رتعون , after the manner of a rel. n., like طعم: and in like manner رتع is applied to herbage [as meaning *scarcely ever other than abundant,* or *generally abundant*]. (TA.) ___ Rain *that produces,* or *gives growth to , herbage in which the camels may pasture at pleasure,* or *eat and drink what they please, amid abundance thereof and plenty.* (S, Msb.) ___ أَرض مرتعة *Land in which the beasts eagerly desire to satiate themselves.* (Sh.)

رتق

1 رَتَقَ, aor. ـُ (S, L, Msb) and ـِ, (L,) inf. n. رَتْقٌ, (S, M, L, Msb, K,) *He closed up,* (M, Msb, TA,) and *repaired,* (M, TA,) a rent: (S, M, Msb, TA:) [*he sewed up,* or *together:* see الرَّتْقُ:] رِتَاقٌ is the *contr. of* الفَتْقُ. (S, K.) ___ [Hence,] one says, رَتَقَ فَتْقَهُمْ, meaning [*He closed up the breach that was between them; he reconciled them;* or] *he reformed,* or *amended, the circumstances subsisting between them.* (TA.) رَتَقَتْ, aor. ـَ, (IKoot, Msb, TA,) inf. n. رَتَقٌ, (S, Mgh, Msb, TA,) in the K, erroneously, رَتَقَةٌ, (TA,) *She was,* or *became, such as is termed* رَتْقَآءُ; (IKoot, S, Mgh, Msb, K;) said of a woman, (S, Mgh, Msb, K,) or of a girl, and also of a camel. (IKoot, Msb.)

8 ارتتق *It was,* or *became, closed up,* (S, Msb, K,) [and *repaired;* and *sewed up,* or *together;*] said of a rent: (S, Msb:) and also of the vulva of a woman. (S, * TA.)

رَتْقٌ *i. q.* مَرْتُوقٌ [and مَرْتُوقَةٌ, &c., being originally an inf. n.; i. e. *Closed up,* and *repaired;* applied to a rent; and so رَتْقٌ]. (TA.) كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا, in the Kur [xxi. 31, lit. *They* (the heavens and the earth) *were closed up, and we rent them*], is from الرَّتْقُ as the contr. of الفَتْقُ: (S:) accord. to Ibn-'Arafeh, it means *they were closed up, without any interstice, and we rent them by the rain and by the plants:* accord. to Az, it means *they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths:* Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that رَتْقًا is for ذَوَاتَى رَتْقٍ: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتق:) some read رَتَقًا, for رَتْقًا شَيْئًا, meaning مَرْتُوقًا. (Bd.)

رَتَقٌ : see the next preceding paragraph, in two places. It is [also] pl. [or rather coll. gen. n.] of رَتَقَةٌ , syn., accord. to the copies of the K, with رُتْبَةٌ, but correctly with رَتَبَةٌ, which signifies The *space between* [*any two of*] *the fingers:* mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

رَتَقَةٌ : see what next precedes.

رَتْقَآءُ , applied to a woman, (AHeyth, S, Mgh, Msb, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] *Impervia coëunti;* (S, Msb, K;) *having the meatus of the vagina closed up:* (S, * Msb:) or *having no aperture except the* مَبَالٌ [or *meatus urinarius*]: (Lth, Mgh, K:) or *having the* فَرْجٌ *so drawn together that the* ذَكَرٌ *can hardly,* or *not at all, pass.* (AHeyth.)

رِتَاقٌ [*A garment composed of*] *two pieces of cloth sewed together* (يُرْتَقَانِ) *by their borders.* (Lth, S, K.) Hence the saying of a rájiz,

* جَارِي بَيْضَآءُ فِى رِتَاقٍ *
* تُدِيرُ طَرْفًا أَكْحَلَ المَآقِى *

[*A fair girl in a* رِتَاقٌ, *turning about eyes black in the inner angles.*] (Lth, S. *)

رُتُوقٌ *Inaccessableness,* or *unapproachableness;* (مَنَعَةٌ, [in some copies of the K, الخنعة is erroneously put for المَنَعَةُ,]) and *might;* and *high,* or *elevated, rank.* (Ibn-'Abbád, K, TA.)

رَاتِقٌ [for رَاتِقٌ سَحَابٌ] *Clouds closing up,* or *coalescing.* (AHn, TA.) ___ هُوَ الفَاتِقُ الرَّاتِقُ *He is the possessor of command* or *rule, so that he*

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opens and closes, and straitens and widens. (Har p. 208.) [See also مُخْلَطٌ.]

فَرْجٌ أَرْتَقُ *A vulva of which the sides stick together.* (TA.)

مَرْتُوقٌ : see رَتْقٌ.

مَرْتَقٌ Herbage *of which the blossoms have not yet come forth from their calyxes.* (TA in art. صوح.) [See remarks on a verse cited voce مُرْتَفِقٌ.]

رتك

1 رَتَكَ , (S, K,) aor. ـُ , (S,) thus it appears to be accord. to the K [also], and thus in the Deewán el-Adab of El-Farábee, but accord. to Sgh it is correctly ـِ , (TA,) inf. n. رَتْكٌ and رَتَكَانٌ (S, K) and رَتَكٌ, (K,) *He* (a camel) *went with short steps* (S, K) *in his* رَمَلَان [or *quick pacing*, or *going a kind of trotting pace, between a walk and a run*], (S,) to which Kh adds, *shaking himself:* and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) [See also حَتَكَ: and see نَصَبَ السَّيْرَ, in art نصب.]

4 ارتكه *He made him* (namely, a camel,) *to go in the manner expl. above:* (S, K:) or *made him to go a quick pace.* (TA.) ___ And ارتك الضَّحِكَ *He laughed languidly:* (K:) and so أَرْتَأَ الضَّحِكَ. (TA.)

رَاتِكَةٌ A she-camel [*going with short steps* &c.: (see 1:) or] *going as though she had shackles on her legs:* or *beating* [*the ground*] *with her fore legs:* (As, TA:) pl. رَوَاتِكُ. (TA.)

مَرْتَكٌ *i. q.* مُرْدَاسَنْجٌ [from the Pers. مُرْدَاسَنْگ, both of which signify *Litharge* in the present day, as in the classical dialect]: (K:) it is of two kinds; namely, ذَهَبِيٌّ [i. e. *red*, or *of gold*], and فِضِّيٌّ [i. e. *white*, or *of silver*]. (TA.)

رتل

1 رَتَلَ الثَّغْرُ, aor. ـَـ, inf. n. رَتَلٌ, *The front teeth were,* or *became, even in their growth,* (Msb,) [or *separate, one from another, and even in the manner of growth, well set together, and* (accord. to some) *very white and lustrous:* see رَتَلٌ and رَتَلٌ, below.] ___ And رَتَلَ الشَّىْءُ, aor. and inf. n. as above, *The thing was,* or *became, well arranged* or *disposed.* (TK.)

2 تَرْتِيلٌ, in its original sense, relates to the teeth; signifying تَفْلِيج thereof [i. e., as inf. n. of the verb in its pass. form, Their *being separate, one from another*]. (Bd in xxv. 34.) ___ [Hence,] رَتَّلَ الكَلَامَ, (T, M, K,) inf. n. تَرْتِيلٌ, (K,) *He put together and arranged well the component parts of the speech,* or *saying,* (M, K,) *and made it distinct:* and hence تَرْتِيلُ القُرْآنِ [explained in what follows]: (M:) or *he proceeded in a leisurely manner in the speech,* or *saying,* [*making the utterance distinct,*] *and put together and arranged well its component parts:* (T:) and رَتَّلْتُ القُرْآنَ inf. n. as above, *I read,* or *recited, the Kur-án in a leisurely manner; without haste:* (Msb:) or التَّرْتِيلُ in reading, or reciting, [and particularly in the reading, or reciting, of the Kur-án,] is *the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds* or *limits:* (S:) [and hence, conventionally, *the chanting* of the Kur-án *in a peculiar, distinct, and leisurely, manner:*] and رَتَّلَ فِى كَلَامِهِ, (T,) or فِى الكَلَامِ, (M, K,) signifies [in like manner] *he proceeded in a leisurely manner* (T, M, K) *in his speech,* or *saying,* (T,) or *in the speech,* or *saying:* (M, K:) Mujáhid explains التَّرْتِيلُ as signifying *the proceeding in a leisurely manner* [in reading, or reciting], and as being *consecutive in its parts,* or *portions;* regarding it as etymologically relating to رَتَلُ ثَغْرٍ [q. v.]: (T:) accord. to Er-Rághib, it signifies *the pronouncing* the word [or words] *with ease and correctness:* this is

the proper signification: but the conventional meaning, as verified by El-Munáwee, is *the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive,* in reading, or reciting: (TA:) [accord. to Mtr,] the [proper] meaning of الترتيل in [the reciting, or chanting, of the Kur-án and of] the call to prayer &c. is *the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound;* from the phrase ثَغْرٌ مُرَتَّلٌ and رَتَلٌ signifying front teeth separate, one from another, and even in the manner of growth, and well set together. (Mgh.) [See also ورتَّلْناه ترتيلًا.] تَرْسِيلٌ, in the Kur [xxv. 34], means *And we have sent it down unto thee in a leisurely manner:* (M, TA:) or *we have recited it to thee part after part, in a deliberate and leisurely manner;* in [the course of] twenty years, or three and twenty: تَرْتِيلٌ in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bd.)

5 **تَرَتَّلَ** see the next preceding paragraph.

رَتَلٌ inf. n. of 1: (Msb:) [*Evenness in the growth* of the front teeth: or their *being separate, one from another, and even in the manner of growth, and well set together:* (see 1 and رَتَلٌ:) or] *whiteness,* [or *much whiteness,*] *and much lustre,* of the teeth. (M, K.) ___ And *A good,* (M, K, TA,) *and correct,* or *right,* (TA,) *state of arrangement* or *disposition* of a thing. (M, K, TA.) ___ The *quality,* in a man, *of having the teeth separate, one from another,* (S,) [*and even in the manner of growth,* &c.] ___ And *Coldness,* or *coolness,* of water. (Kr, M, K.) See also the next paragraph, in three places.

رَتَلٌ (T, M, Mgh, Msb, K) and رَتْلٌ, (S, M, K,) [the latter an inf. n. used as an epithet,] applied to front teeth, (ثَغْرٌ, T, S, M, Mgh, Msb, K,) *Well set together:* (T, M:) or *even in growth:* (S, Msb:) or *separate, one from another;* or *having interstices between them, not overlapping one another:* (M:) or

separate, one from another, and even in the manner of growth, and well set together; as also مُرَتَّلٌ : (Mgh:) or *separate, one from another, well set together, very white, and very lustrous.* (K.) ___ And رَتَلٌ, (S,) or رَتَلُ الأَسْنَانِ, (M,) [or الثَّغْرِ,] A man *having the teeth* [or *the front teeth*] *separate, one from another,* (S, M,) &c. (M.) ___ And رَتَلٌ (S, M, K) and رَتِلٌ, (M, K,) applied to speech, or language, (S, M, K,) *i. q.* مُرَتَّلٌ ; i. e. *uttered in a leisurely manner, and distinctly, without exceeding the proper bounds* or *limits:* (S:) or *good,* (M, K,) *and uttered in a leisurely manner.* (M.) ___ And رَتَلٌ and رَتِلٌ , applied to anything, *Good, sweet,* or *pleasant.* (M, K.) ___ And the former, applied to water, *Cold,* or *cool.* (Kr, M, K.)

رَتِيلَى and رُتَيْلَآءُ *A certain genus of* هَوَامّ [or *venomous creeping things*]; (S, M, K;) [the *genus of insects called phalangium;* applied thereto in the present day; and (perhaps incorrectly) to the *tarantula:*] *there are several species thereof;* (K;) *many species;* (TA;) *the most commonly known thereof is* [*in its body,* app.,] *like the fly* (ذُبَاب) *that flies around the lamp; another is black speckled with white* (سَوْدَآءُ رَقْطَآءُ); *another is yellow and downy; and the bite of all causes swelling and pain;* (K;) *and sometimes is deadly.* (TA.) ___ Also, the latter (رُتَيْلَآءُ), *A certain plant, the flower of which resembles that of the lily;* [app. the *plant called* (like the insect above mentioned) *phalangium,* (as Golius states it to be,) *and, by Arabs in the present day,* زَهْرُ العَنْكَبُوت;] *good as a remedy against the bite of the venomous creature above mentioned,* (K,) for which reason it is thus called, (TA,) *and against the sting of the scorpion.* (K.)

رُتَيْلَآءُ : see the next preceding paragraph, in two places.

رَاتِلَةٌ *Short;* (K;) applied to a man. (TA.)

أَرْتَلُ *i. q.* أَرَتُّ [i. e. *Having a vitiousness,* or *an impediment, in his speech,* or *utterance:*

see art. رت]. (O, K.)

مُرَتَّلٌ : see رَتِلٌ, in two places.

رتم

1 رَتَمَ , (T, S, M, K,) aor. ـِ , (M, K,) inf. n. رَتْمٌ, (T, S, M, K,) *He broke* a thing: (ISk, T, S, M, K:) and *bruised* it, or *crushed* it, (ISk, T, M, K, TA,) *much:* (M, and so in the CK:) or, (M, K,) accord. to Lh, (M,) specially, (M, K,) *he broke* (M) the nose: (M, K: [but see رَتْمٌ, below:]) and رَثَمَ [q. v.] signifies the same: you say, رَتَمَ أَنْفَهُ and رَثَمَهُ [*He broke his nose*]. (T, S.) See also 4. ما رَتَمَ بكَلمة *He spoke not a word.* (T, S, M, K.) رَتَمَت المعزى *The goats pastured upon the plant called* الرَّتَم [in the CK الرَّتْم]. (K, * TA.) ___ And رَتَمَ *He became affected with swooning from eating the plant so called.* (K, * TA.) رَتَمَ فى بنى فُلَانٍ *He grew up among the son of such a one.* (K.)

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4 ارتم , inf. n. إِرْتَامٌ, [app. *He tied a* رَتِيمة, q. v.]. (T.) رَتْمٌ, also, as an inf. n., [i. e. of رَتَمَ ,] signifies The *tying a thread,* or *string, upon one's own finger for the purpose of remembering something.* (KL.) ___ And ارتمه, (inf. n. as above, S,) *He tied upon his* (a man's, T, S, Mgh) *finger a thread,* or *string, such as is termed* رَتِيمة. (T, S, M, Mgh, K.) Also *He* (a young camel) *bore fat in his hump.* (K.)

5 ترتَّمَ see what next follows.

8 ارتتم , (Mgh, K,) or ارتتم برتيمة or برتَمَة, (M, TA,) and ترتّم , (M, K,) *He had a thread,* or *string, such as is termed* رَتِيمة or رَتَمَة *tied upon his finger.* (M, Mgh, K.)

رَتْمٌ (S, M, K) and رَتِيمٌ (M, K) and مَرْتُومٌ (S, K) signify the same; i. e. *Broken:* (S, M, K:) and *bruised,* or *crushed,* (M, K, TA,) *much:* (M, and so accord. to the CK:) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hajar says,

* لَأَصْبَحَ رَتْمًا دُقَاقَ الحَصَى *
* مَكَانَ النَّبِيِّ مِنَ الكَاثِبِ *

(S, in the present art.,) i. e. *It* (referring to a mountain called الصَّاقِب) *would become* [*broken, having the pebbles crushed,*] *like the sands around* the mountain *El-Káthib.* (S in art. نبو. [But there are other explanations of النبى and الكاثب as here used. In the T, in art. رثم, a different reading is given: لاصبح رَثْمًا.]) See also رَتِيمَةٌ.

___ [Freytag, misled by the CK, has assigned to رَتْمٌ a signification that belongs to رَتَمٌ.]

رَتَمٌ [applied in the present day to The shrub *broom;* to several species thereof: *spartium monospermum* of Linn.: *genista rætam* of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) *spartium:* (Forskål, Flora Aegypt. Arab., p. lvi.:) and *phalaris setacea:* (Idem, p. lx.:)] *a species of plant:* (T:) or *a species of tree;* (Mgh;) or so رَتَمَةٌ; of which the former is the pl. [or rather coll. gen. n.]: (S:) or the latter, (Lth, T,) or the former, (AHn, M, K,) the latter being its n. un., (K,) *a certain plant, of the shrub-kind;* (AHn, T, M, K;) as though by reason of its slenderness, it were likened to the thread, or string, called رَتَمٌ: (AHn, T, * K, * TA: [see this word voce رَتِيمَةٌ: in the CK, in the present instance, erroneously written رَقْمٌ:]) and so رَتِيمَةٌ: (AHn, T:) *its flower is like the* خَيْرَى [or *yellow gilliflower*], *and its seed is like the lentil: each of these* (i. e. *the flower and the seed,* TA) *strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica* (عِرْقُ النَّسَا); *and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the* [*pustules called*] دَمَامِيل. (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, If my wife be faithful to the compact, this will remain

tied as it is; otherwise, she will have broken the compact: so says As; and ISk says the like: (T:) or he betook himself to a tree, (S, K,) or to the species of tree called رَتَم, (ISk, Mgh,) and tied together two branches thereof, (ISk, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, S, M, Mgh, K:) this [*pair of branches* or *trees*] is called الرَّتَمُ [in the CK, erroneously, الرَّتْمُ] and الرَّتِيمَةُ : (K:) or this is what is meant by الرَّتِيمَةُ : (M:) or this [action] is what is meant by تَعْقَادُ الرَّتَمِ in the following verse: (As, ISk, T, Mgh:) but IB says that الرَّتَائِمُ [pl. of الرَّتِيمَةُ] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرَّتَمُ meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

* هَلْ يَنْفَعَنْكَ اليَوْمَ إنْ هَمَّتْ بِهِمْ *
* كَثْرَةُ مَا تُوصِى وتَعْقَادُ الرَّتَمِ *

[*Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?*]. (T, S, Mgh.) ___ See also رَتِيمَةٌ, in two places. Also *A* [*leathern water-bag such as is called*] مَزَادَةٌ *that is filled* (IAar, T, K) *with water:* (IAar, T:) or *a* [*water-skin such as is called*] مَزَادٌ. (M, TT.) And *A road*, or *way;* or the *middle*, or *main part and middle, thereof;* or *a beaten track;* syn. مَحَجَّةٌ. (IAar, T, K.) And *Suppressed, low-sounding, occult*, or *secret, speech* or *language.* (IAar, T, K.) And *Perfect shame* or *sense of shame* or *pudency.* (IAar, T, K.)

رَتْمَةٌ : see رَتِيمَةٌ.

رَتَمَةٌ : see رَتَمٌ [of which it is the n. un.]: ___ and see also رَتِيمَةٌ.

رَتْمَآءُ A she-camel *that eats the plant called* الرَّتَمُ, *and keeps to it, and is fond of it.* (K, TA.) ___ And *That carries the filled* مَزَادَةٌ (K, TA) *called* رَتَمٌ. (TA.)

رُتَامٌ A thing *broken in pieces,* or *into small pieces; crushed;* or *crumbled.* (K, TA.)

رَتِيمٌ : see رَتْمٌ: and see also رَتِيمَةٌ. Also *A slow pace.* (K.)

رَتِيمَةٌ (T, S, M, Mgh, K) and رَتَمَةٌ , (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Hamzeh, (L, TA,) or رَتْمَةٌ , (S, K, [in one copy of the S written رَتَمَةٌ, and in my copy of the Mgh without any syll. signs,] *A thread,* or *string, that is tied upon the finger for the purpose of reminding one* (T, S, M, Mgh, K) *of some object of want:* (T, S:) pl. of the first, رَتَائِمُ (S, M, Mgh, K) and رِتَامٌ; (M, K;) and [coll. gen. n.] of the second, رَتْمٌ ; (M, IB;) and of the third, [if it be correct,] رَتَمٌ : (K: in the CK رَتْمٌ:) IAar says that رَتِيمٌ signifies the *thread,* or *string, for reminding;* but others say رَتِيمَةٌ: Lth says that رَتَمٌ signifies *a thread,* or *string, that is tied upon the finger,* or *upon the signet-ring, for a sign,* or *token:* (T:) and IB cites the verse cited above voce رَتْمٌ as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of رَتَائِمُ [upon the fingers] is forbidden in a trad.: and it is said that المُسْتَذْكِرُ بِالرَّتَائِمِ مُسْتَهْدَفٌ لِلشَّتَائِمِ [*He who seeks to remember by means of the threads,* or *strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings*]. (TA.) ___ See also رَتْمٌ, in four places.

رُتَامِيُّ [a pl. of which the sing. is not mentioned], like سُكَارَى, Persons *affected with swooning from eating the plant called* الرَّتَمُ. (K.)

مَا زَالَ رَاتِمًا عَلَى هٰذَا الأَمْرِ means *He ceased not to be constantly occupied in this affair:* (T, M, K, * TA:) Yaakoob asserts that the م of راتما is a substitute [for ب], though رَتَمَ does not occur in the sense of رَتَبَ: (M, TA:) IJ says that this may be the case, or that the word may be from الرَّتَمَةُ and الرَّتِيمَةُ. (TA.) [See also رَاتِبٌ: and see تُرْتُمٌ, below.]

أَرْتَمُ [app. *Having his nose broken.* ___ And hence,] One *who does not speak clearly, nor intelligibly;* as though his nose were broken: occurring in a trad.: or, as some relate it, أَرْثَمُ [q. v.]. (TA.)

شَرٌّ تُرْتُمٌ and تُرْتُمٌ *Continual*, or *constant, evil:* (K, TA:) the م is a substitute for the ب of تُرْتُبٌ; and the former ت is augmentative, because there is no word like جُعْفُرٌ consisting of radical letters. (TA.) [See also رَاتِمًا, above.]

مَرْتُومٌ : see رَتْمٌ.

رث

1 رَثَّ, (T, S, M, &c.,) sec. pers. [رَثَثْتَ and رَثَثْتَ and] رَثَثْتَ, (Msb,) aor. ـِ (T, S, M, K) and ـَ (M) and ـُ, (Msb, TA,) the last being of رَثَّ of the class of قَرُبَ, (Msb,) inf. n. رَثَاثَةٌ (S, M, A, Mgh, Msb, K) and رُثُوثَةٌ; (M, Msb, K;) and ارَثَّ; (S, M, Msb, K;) both authorized by AZ; the latter at first disallowed by As, but afterwards allowed by him; (M;) *It was*, or *became, old, and worn out;* (T, S, M, A, Mgh, Msb;) and *mean*, or *bad;* (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Msb,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or *he*, or *it, was*, or *became, threadbare, shabby*, or *mean.* (M, K:) said of a man, it has for its aor. يَرِثُّ, and inf. n. رَثَاثَةٌ. (M.) رَثَاثَةُ الهَيئَةِ means *An old, worn-out, state of garb* or *apparel;* and *a bad condition.* (Mgh.) And you say, رَثَاثَةٌ فِي هَيْئَتِهِ *In his garb*, or *apparel, is threadbareness, shabbiness*, or *meanness.* (S.) And رَثَّتْ هَيْئَةُ الشَّخْصِ, and ارْثَثَّتْ, *The aspect*, or *state*, or *condition, of the person was*, or *became, weak*, and *vile, mean, paltry*, or *despicable.* (Msb.) [And رَثَّ الرَّجُلُ *The man was*, or *became, old, and worn out;* or *weak,*

&c.: see رَثٌّ.] ___ [And hence,] رَثَاثَةٌ فِى هٰذَا الخَبَرِ *In this information, announcement, piece of news*, or *narration, is unsoundness, invalidity*, or *incorrectness;* and so, رَكَاكَةٌ فِيهِ. (A, TA.)

4 ارثّ: see above, in two places. ___ Also, said of a man, *His rope was*, or *became, old, and worn out.* (M.) ارثّهُ *He*, (K,) or *it*, i. e. wear, attrition, or wear and tear, (Th, M,) *rendered it old, and worn out;* and *mean*, or *bad;* (Th, M;) or *threadbare, shabby*, or *mean;* (K;) namely, anything, but mostly used in relation to what is worn as clothing, or spread as furniture. (M.)

8 ارتثثنا رثة القوم *We collected,* (T, S, M,) or *bought,* (M,) *the paltry, mean,* or *vile, chattels,* or *articles of furniture, of the people,* or *party,* (T, S, M,) *consisting of old and worn-out garments* or *pieces of cloth.* (S, M.) ___ [Hence,] ارتثَّ (of the pass. form, S, K) *He* (a man) *was carried off from the field of battle wounded* (S, A, K) *so as to be rendered weak,* (A,) *retaining remains of life:* (S, K:) from رثَّة as meaning the weak of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رثَّة: (A:) or *he, being smitten in battle, and wounded so as to be rendered weak, was carried off, retaining remains of life, and then died:* (T:) or *he* (a wounded man) *was carried off from the field of battle retaining remains of life;* because, in that case, he is weak, or is thrown down like the chattels, or articles of furniture, termed رثَّة. (Mgh.) And مرَّ بينهم فارتثَّهم [*He passed amid them, and carried them off from the field of battle wounded so as to be rendered weak, but retaining remains of life*]. (A.) ___ [Hence also,] ارتثَّ *He slaughtered* a she-camel belonging to him, (T, K,) or a sheep or goat, or the like, (T,) *by reason of* [*its*] *emaciation.* (T, K.)

رثٌّ *Old, and worn out;* (T, S, M, A, Mgh, Msb, K;) and *mean,* or *bad;* (M;) and رثيث signifies the same, (M, A, K,) as does also أَرثُّ, (A, K,) and رثَّة: (M, TA: [but this last is app. a subst, as it is said to be in another place in the M and in the TA, meaning *a thing that is old, and worn out;* &c.:]) applied to a garment, (T, M, A, Mgh,) and a rope, (A,) or a thing (S, M, Msb) of any kind, but mostly to what is worn as clothing, or spread as furniture: (M:) the pl. of رثٌّ is رثَاث. (S, M, Msb.) You say هيئة رثَّة *An old, worn-out, state of garb* or *apparel; such as is in bad condition.* (Mgh.) And رجل رثُّ الهيئة *A man whose garb,* or *apparel, is old, and worn out;* (T, S, * M;) *threadbare, shabby,* or *mean.* (M.) This last phrase is [also] tropical [as meaning *A man whose aspect,* or *state,* or *condition, is weak,* and *vile, mean, paltry,* or *despicable:* see 1, last

sentence but two]. (A.) And one says also رَجُلٌ رَثٌّ [*A man old, and worn out;* or *weak,* &c.]. (T.) ___ And [hence,] كَلَامٌ رَثٌّ *Meagre, unsubstantial,* or *flimsy, speech* or *language.* (A.) ___ See also what next follows.

رِثَّةٌ (T, S, M, Mgh, K) and رَثٌّ (T, M, K) The *paltry, mean,* or *vile, chattels,* or *articles of furniture,* (T, S, M, A, K,) *of the house* or *tent,* (S, M, A, K,) *consisting of old and worn-out garments* or *pieces of cloth:* (S, M:) or such are termed رِثَّةُ المَتَاعِ: (Mgh:) the pl. of رِثَّةٌ is رِثَثٌ (T, S, K) and رِثَاثٌ: (S, K:) it is a subst. from رَثَّ signifying it was, or became, old, and worn out, and mean, or bad; said of anything, but mostly of what is worn as clothing, or spread as furniture, and of a rope: (M:) [i. e. it means *any such thing that is old, and worn out,* and *mean,* or *bad:*] see also رَثٌّ. ___ Hence, (T, A, Mgh,) رِثَّةٌ signifies The *weak* of mankind; (T, S, M, A, Mgh, K;) [the *old, and worn-out,* thereof;] and the *refuse,* or *lowest* or *basest* or *meanest sort,* thereof: (S, M:) as being likened to the chattels, or articles of furniture, thus termed. (A, Mgh.) ___ Also *A foolish,* or *stupid, woman; one who is unsound,* or *deficient, in intellect* or *understanding.* (S, K.)

رَثِيثٌ : see رَثٌّ. ___ Also *Wounded;* and so مُرْتَثٌّ : (TA:) or *wounded, but retaining remains of life.* (S, K.) [See the latter epithet below.]

أَرَثُّ : see رَثٌّ.

مُرِثٌّ A man *whose rope is old, and worn out.* (K.)

مُرْتَثٌّ One *who is carried off from the field of battle* (Th, S, M) *wounded* [*so as to be rendered weak* (see 8)], (S,) *retaining remains of life;* (Th, S, M;) if slain, he is not thus termed: (Th, M:) or one *who is thrown prostrate, and wounded so as to be rendered weak, in battle, and is carried off alive, and then dies.* (M.) See also رَثِيثٌ. ___ Also *Falling down, and*

weak: from رَثٌّ applied to a garment that is old, and worn out. (TA.)

رثأ

1 رَثَأَ, (S, M, K,) aor. ـَـ, (M, K,) inf. n. رَثْءٌ, (S, M,) *He drew* milk *from the udder upon sour milk, so that it thickened,* (S, K,) *and became what is termed* رَثِيئَة: (K:) or *he mixed* fresh milk with sour milk: or, as some say, *he made* milk *to become what is termed* رَثِيئَة: (M:) or it has this last signification, and also signifies *he mixed* [*in an absolute sense*]. (K.) [Az says,] I heard an Arab of the desert, of Benoo-Mudarris, say to a servant of his, ارْثَأْ لِى لُبَيْنَةً أَشْرَبُهَا [*Mix thou for me a little milk so as to make* رَثِيئَة, *which I will drink*]. (T.) And you say, رَثَأَ القَوْمَ (M, K) and رَثَأَ لَهُمْ (M) *He made for the party* رَثِيئَة. (M, K.) ___ [Hence,] هُمْ يَرْثَؤُونَ رَأْيَهُمْ, (S,) and رَثَؤُوا رَأْيَهُمْ, (M,) inf. n. as above, *They confuse,* or *confound,* and *they confused,* or *confounded, their judgment,* or *opinion.* (S, M. [See also 8.]) ___ And [hence also, perhaps, as رَثِيئَة is said to be beaten with a مِجْدَح in the mixing of it,] *He beat* (K) with a staff, or stick. (TA.) *It* (anger) *became stilled,* or *appeased.* (K.) *He* (a camel) *became affected with the disease termed* رَثْأَة. (K.) Also, (M, K,) inf. n. as above, (M,) a dial. var. of رَثَى, meaning *He eulogized* a man *after his death* [*in verse* or *otherwise;* or *he wept for* him, or *over* him, *enumerating his good qualities* or *actions*]: (M, K: *) and in like manner one says of a woman eulogizing her husband after his death; inf. n. مَرْثِئَة: (M:) ISk mentions an Arab woman's saying رَثَأْتُ زَوْجِى بِأَبْيَاتٍ [*I eulogized my husband after his death with verses*]; pronouncing the verb with ء; but it is originally without ء: (S, Sgh:) Fr says that her doing this arose from her finding them to say رَثَأْتُ اللَّبَنَ and her therefore supposing المَرْثِيَة to be from the same source: (TA in the present art.:) or, accord. to Fr, their chasteness of speech sometimes induced them to pronounce with ء that which is [properly] without ء; and thus they said رَثَأْتُ المَيِّتَ and لَبَّأْتُ بِالحَجِّ and حَلَّأْتُ السَّوِيقَ. (TA in art. رثو.)

4 أَرْثَأَ see the next paragraph.

8 ارتثأ *It* (milk) *thickened,* or *became thick:* (S, K:) and so ارثأ , (M, K,) in some one or more of the dialects. (M.) ___ [Hence,] ارتثأ عليهم أمرهم *Their case,* or *affair, became confused to them.* (S, M.) And ارتثأ فى رأيه *He made a confusion in his judgment,* or *opinion.* (S, K.) And هم يرتثئون أمرهم [app. for فى أمرهم, and thus meaning *They are confused,* or *they make a confusion, in their case,* or *affair:* or, otherwise, *they confuse their case,* or *affair*]: from الرَّثيئة; (T, TA;) and if so, tropical. (TA.) Also *He drank* what is termed رثيئة. (T, K.)

رَثْء : see رَثْأَة.

رُثْء : see رُثْأَة.

رَثْأَة , (M, TA,) or رَثْء , (K, [probably a mistranscription,]) *Littleness of intelligence* or *sagacity:* (M, K:) and *weakness of heart:* (M, TA:) and *foolishness,* or *stupidity;* (K;) and so رَثِيئَة (Th, M, K) and مَرْثَأ . (TA in art. وأب.) ___ Hence, perhaps, (TA,) the first of these words (رَثْأَة) signifies [also] *A certain disease in a camel's shoulder-joint,* (K,) *in consequence of which he limps.* (TA.)

رُثْأَة , (M, TA,) or رُثْء , (K, [probably a mistranscription,]) *Blackness mixed with speckles of white;* or *the reverse:* syn. رُقْطَة. (M, K.)

رَثِيئَة *Sour milk upon which fresh milk is drawn from the udder, so that it becomes thick:* (Lh, S, M, K:) or *fresh milk poured upon sour,* (As, T, M, Mgh,) *and then stirred about with a* [*wooden instrument called*] مِجْدَح *until it becomes thick:* (Lh, M:) or *fresh milk upon which sour milk is poured, then left a while, whereupon thin yellow water* [or *whey*] *comes forth, and is poured away from it, and then the thick is drunk.* (Har p. 451.) One says, الرَّثِيئَة تَفْثَأُ الغَضَبَ (S, TA) *What is termed* رثيئة *stills,* or *appeases, anger:* (TA:)

alluding to [the effect produced

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by] a small kindness: a saying which originated from a man's being incensed against some persons. and being hungry, and their giving him to drink some رثيئة, whereupon his anger became appeased: (S in art. فثأ:) hence it became a proverb. (TA.) See also رَثْأَةٌ.

أَرْثَأُ, fem. رَثْآءُ, A ram, and a *ewe, black speckled with white;* or *the reverse:* syn. أَرْقَطُ, and رَقْطَآءُ. (M, K.)

مَرْثَأٌ : see رَثْأَةٌ.

مَرْثُوْءٌ A man *weak-hearted, and of little intelligence* or *sagacity.* (M.) [See also مَرْثُوٌّ, in art. رثو.]

رثد

1 رَثَدَ المَتَاعَ , (T, S, M, A, K,) aor. ـُ , inf. n. رَثْدٌ; (S, M;) and ارتثده , (K,) in some copies of the K ارثده [which I doubt not to be a mistranscription]; (TA;) *He put the goods,* or *household goods,* or *utensils and furniture, one upon another,* or *together, in regular order,* or *compactly,* (T, S, M, A, K,) or *side by side.* (S.) ___ رَثَدَتْ بيضها *She* (a hen) *collected together her eggs.* (IAar, M.) ___ رُثِدَتِ القصعة بالثَّرِيد *The bowl was heaped with the* ثريد [or *crumbled,* or *broken, bread, moistened with broth,*] *put together and made even.* (M, L.) ___ رَثَدَ حاجتَه *He deferred, delayed, postponed,* or *put off, his* (another's) *needful affairs;* the sing. noun being used for the pl. (L, from a trad.) رَثَدَ, aor. ـَ , (K,) inf. n. رَثْدٌ; (TK;) and ارثد ; *i. q.* كَدِرَ; (K;) said of a man [as meaning *He was,* or *became, disturbed, perturbed,* or *troubled, in mind*]; (TA;) or said of water [as meaning *it was,* or *became, turbid, thick,* or *muddy.*] (TK.)

4 أَرْثَدَ see 1, first sentence. ارثدوا *They stayed,* or *abode* [in a place; *not journeying,* or *departing:* see رِثْدَةٌ]. (Ks, S, K.) ___ And ارثد, said of one digging, *He reached the moist earth.* (ISk, S, K.) See also 1, last sentence.

8 إِرْتَثَدَ see 1, first sentence.

رِثْدٌ : see رِثْدَةٌ.

رَثْدٌ : see رَثِيدٌ. ___ Also The *goods,* or *utensils and furniture,* of a house or tent, *that are of a worthless, paltry, mean,* or *vile, kind,* or *that are held in little account.* (M, L.) ___ And *Weak,* or *powerless, people:* (S, L, K:) differing from مُرْتَثِدُونَ [q. v.]. (S, L.) One says, تَرَكْنَا عَلَى المَآءِ رَثَدًا مَا

يُطِيقُونَ تَحَمُّلًا [*We left at the water weak,* or *powerless, people, unable to take up their goods and to depart*]. (S, L.)

رِثْدَةٌ, (IAar, T, S, M, L,) or رِثْدٌ, (K,) or both, (TA,) *A company,* (IAar, S,) or *a numerous company,* (T, L,) *of men,* (IAar, T, S, M, L,) *staying,* or *abiding,* [in a place,] (IAar, T, S, M, L, K,) *not journeying,* or *departing,* (S,) *when the rest of them journey,* or *depart;* (T;) as also لِثْدَةٌ. (T, L.)

مَتَاعٌ رَثِيدٌ (S, M, A, L, K) and مَرْثُودٌ (S, M, L, K) *Goods,* or *household-goods,* or *utensils and furniture, put one upon another,* or *together, in regular order,* or *compactly,* (S, M, A, L, K,) or *side by side;* (S;) as also رَثْدٌ; (A, K;) or this last, [as a subst.,] *household-goods,* or *utensils and furniture, so put.* (T, S, M, L.) And طَعَامٌ رَثِيدٌ and مَرْثُودٌ *Food,* or *wheat, heaped up.* (T, L.) And خُبْزٌ رَثِيدٌ [*Bread piled up*]. (A.) And الثَّرِيدُ فِى القَصْعَةِ [*The crumbled,* or *broken, bread, moistened with broth, is heaped and put together and made even in the bowl*]. (A.)

مَرْثَدٌ A *generous* man: (ISk, K:) from أَرْثَدَ signifying he reached the moist earth in digging. (ISk.) ___ And المَرْثَدُ is a name of *The lion.* (S, K.)

مَرْثُودٌ: see رَثِيدٌ, in two places.

تَرَكْتُهُمْ مُرْتَثِدِينَ مَا تَحَمَّلُوا بَعْدُ means *I left them putting their goods,* or *utensils and furniture, one upon another,* (T, * S, M, * L, K,) *without having that whereon to remove them,* (S, L,) [*not having yet taken them up and departed:*] thus مُرْتَثِدُونَ differs from رَثِدٌ [q. v.]. (S, L.)

رثم

1 رَثَمَ , (T, S, M, K,) aor. ـِ , (M, K,) inf. n. رَثْمٌ, (T, M,) *He broke* one's nose, (S, M, K,) or his mouth, (T, M, K,) *so as to make it bleed,* (S,) or *so that the blood dropped from it:* (M, K:) and رَتَمَ is a dial. var. thereof: (TA:) رَتْمٌ and رَثْمٌ signify also any *breaking.* (T, TA.) ___ [Hence,] رَثَمَتْ أَنْفَهَا بِالطِّيبِ *She* (a woman) *smeared her nose with perfume.* (S, M, K. [See مَرْثُومٌ, below.]) ___ And رَثِمَ, said of the مَنْسِمُ [or foot, or sole of the foot, or extremity of the fore foot,] of a camel, (T, M,) *It was wounded so that the blood flowed from it:* (T:) or *it bled.* (M.) رَثِمَ, (M, K,) aor. ـَ , (K,) inf. n. رَثَمٌ; (M;) and ارْثَمَّ , inf. n. ارْثِمَامٌ; (S, K;) said of a horse, *He had what is termed* رَثَمٌ [in a copy of the M written رَثْمٌ, but expressly said in the K to be مُحَرَّكَةٌ,] and رُثْمَةٌ [in a copy of the T written رَثْمَةٌ, and in a copy of the M رَثَمَةٌ, but said in the K to be with damm]; (S, K;) i. e. *a whiteness in the upper lip:* (AO, T, S:) if in the lower lip, it is termed لُمْظَةٌ: (AO, TA:) or *a whiteness in the extremity of the nose:* (M, K:) or *any whiteness,* (M, K,) *little* or *much,* (M,) *upon the upper lip, reaching to the place of the halter:* or *a whiteness in the nose.* (M, K.) The epithet applied to the horse in this case is أَرْثَمُ (T, S, M, K) [explained in the Mgh as signifying, thus applied, *Of which the upper lip is white,*] and رَثَمٌ ; fem. of the former رَثْمَآءُ. (M, K.) ___ [رَثِمَ is also app. said of one's nose, as meaning *It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops:* see رَثَمٌ, which seems to be its inf. n. in this sense, below.]

9 إِرْثَمَّ see above.

رَثْمٌ : see رَثِيمٌ: and see also a reading of a verse cited in art. رتم, voce رَتْمٌ.

رَثَمٌ : see 1. ___ Also, [app. as inf. n. of رَثِمَ, q. v.,] *A vehement scratching, and slitting, of the*

extremity of the nose, so that the blood issues from it and falls in drops. (T.)

رَثْمٌ : see 1.

رَثْمَةٌ *A weak,* or *scanty, rain;* as also رَثَمَةٌ : pl. رِثَامٌ (K.) ___ [Hence, perhaps,] هَلْ عِنْدَكَ رَثْمَةٌ مِنْ خَبَرٍ *Hast thou somewhat of news,* or *tidings.* (K, * TA. [In the CK, erroneously, من خبزٍ.])

رُثْمَةٌ : see 1.

رَثَمَةٌ : see رَثْمَةٌ.

رَثِيمٌ : see مَرْثُومٌ, in two places. ___ رَثِيمُ حَصًى *Pebbles broken in pieces;* as also رَثْمٌ : (T:) or رَثِيمُ الحَصَى means *what are crushed, of the pebbles, by the feet of camels.* (TA.)

رَثَمَةٌ *i. q.* فَأْرَةٌ: (K; and so in the M, accord. to the TT:) [or] correctly, قَارَةٌ, with قاف. (TA. [But no evidence of the correctness of this reading is adduced in the TA.])

أَرْثَمُ ; fem. رَثْمَآءُ: see 1; and see also أَلْمَظُ. ___ [Also, app., applied to a man, *Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops.* ___ And hence,] One *who does not speak clearly, nor correctly,* [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, أَرْتَمُ [q. v.] (TA.)

مَرْثَمٌ : see what next follows.

مَرْثَمٌ The *nose;* (M, K;) in some one or more of the dialects; (M;) as also مَرْثِمٌ . (K.)

أَرْضٌ مُرَثَّمَةٌ *Land rained upon* [app. *with such rain as is termed* رَثْمَةٌ]. (K.)

مَرْثُومٌ (T, S, M, K) and رَثِيمٌ (M, K) A nose, (T, S, M, K,) or mouth, (M, K,) *broken, and smeared with blood:* (T:) or *broken so as to be made to bleed:* (S:) or *broken so that the blood drops from it:* (M, K:) and anything *smeared with blood,* or (so in the M, but in the K and) *broken.* (M, K.) ___ And the former, as being likened to a nose in the state above described, A woman's nose *smeared with perfume.* (T, S.) ___ Also A camel's foot *wounded by stones, so that it bleeds;* like مَلْثُومٌ; (S, TA;) and in like manner رَثِيمٌ applied to a مَنْسَمٌ [see 1, third sentence]: or, accord. to Ibn-Hishám El-Lakhmee, أَخْفَافٌ مَرْثُومَةٌ *signifies camels' feet upon which the stones have had an effect,* or *made marks.* (TA.)

رثو

1 **رَثْوَتٌ** : see 1 in art. رثى, passim.

رَثْوٌ *Milk such as is termed* رَثِيئَةٌ. (M, K. [See the latter word, in art. رثأ.])

مَرْثُوٌّ , meaning A man *weak in intellect,* is from الرَّثْيَةُ, [mentioned in art. رثى,] and [therefore]

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by rule should be مَرْثِىٌّ. (M.) And مَرْثُوءٌ [signifies the same, (see this word, in art. رثأ,) and in like manner, accord. to ISd,] is from الرَّثْيَةُ, irreg., being with ء (M in art. رثى.)

رثى

1 **رَثَيْتُ المَيِّتَ** , (S, M, Msb, K,) aor. أَرْثِيه, (Msb,) inf. n. مَرْثِيَة (S, M, Msb, K) and مَرْثَاة and رِثَايَة and رِثَآء and رَثْى; (M, K;) and رَثَوْتُه; (S, M in art. رثو, * and K;) *I wept for,* or *over,* [or *bewailed,*] *the dead man, and* [*eulogized him,* or] *enumerated his good qualities* or *actions;* (S, K;) as also رَثَّيْتُه , inf. n. تَرْثِيَة; and تَرَثَّيْتُه : (K:) and also *I composed verses on the dead man;* (S, K;) [*composed an elegy, a dirge,* or *an epicedium, on him;*] *eulogized him in verse:* (TA:) or *I eulogized the dead man, and wept for him* or *over him;* as also رَثَّيْتُه : (M:) or, accord. to Lth, رَثَى فُلَانًا, aor. يَرْثِيه, inf. n. رَثْى and مَرْثِيَة, signifies *he wept for,* or *over, such a one after his death;* and رَثَّاه , inf. n. تَرْثِيَة, *he eulogized him after his death:* (T:) or رَثَيْتُ المَيِّتَ and تَرَثَّيْتُ لَهُ signify *I felt,* or *expressed, pity,* or *compassion, for the dead man.* (Msb. [See also رَثَى لَهُ, in what follows.]) You say also, رَثَتِ المَرْأَةُ زَوْجَهَا, (IAar, T,) or بَعْلَهَا, (M,) aor. تَرْثِيه (IAar, T, M) and تَرْثُوه, (IAar, T, and M in art. رثو,) inf. n. رِثَايَة [&c.]; (T;) and رَثَيْتُه, aor. تَرْثَاه, inf. n. رِثَايَة [&c.]; (Lh, M;) and تَرَثَّتْه ; (M;) [*The woman wept for,* or *over, her husband,* &c, *he being dead:*] and ISk mentions an Arab woman's saying رَثَأْتُ زَوْجِى بِأَبْيَات; pronouncing the verb with ء (S. [See 1 (last sentence) in art. رثأ.]) And you say, رَثَى لَهُ *He was,* or *became, tender, pitiful,* or *compassionate, towards him.* (S, M, K.) And مَا يَرْثِى فُلَانٌ لِى *Such a one does not lament, complain,* or *express pain* or *grief, for me; nor does he care for me:* and إِنِّى لَا أَرْثِى لَهُ [*Verily I do not lament,* &c., *for him*], inf. n. مَرْثَاة and رَثْى. (T.) ___ رَثَيْتُ عَنْهُ حَدِيثًا, (AA, Lh, T, S, M, K,) aor. أَرْثِى, inf. n. رِثَايَة, (AA, T, S, K,) *I mentioned a story,* or *tradition, received from him:* (AA, T, S, K:) and (K) *I retained in my memory a story,* or *tradition, received from him:* (Lh, M, K:) but the phrase that is well known is نَثَيْتُ عَنْهُ خَبَرًا, meaning I bore information, or tidings, from him: (M:) and رَثَوْتُ عَنْهُ حَدِيثًا also has the second of these meanings; (M

and K * in art. رثو;) or the first of them: (K in that art.:) but the phrase that is well known is نثوت عنه خبرا: (M in that art.:) accord. to E-'Okeylee, you say, رثونا بيننا حديثا and رثيناه [i. e. *We mentioned among us a story,* or *tradition*]; and تناثيناه means the like thereof. (T.) رثى, (IAar, M, K, [and accord. to the TA, رثى, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. رثًى, by rule رثًى, (IAar, M,) *He was,* or *became, affected with what is termed* رثية, (IAar, M, K,) in all the senses of this word. (K.) [A meaning assigned to رثا by Golius belongs to رثأ, q. v.]

2 **رثّى** see 1, in three places.

5 **ترثّى** see 1, in three places.

8 **ارتثى** . The meanings assigned to this verb by Golius belong to ارتثأ, q. v.]

رثية *A pain in the knees and* [*other*] *joints:* (S:) or *a pain in the joints, and in the arms and legs,* or *hands and feet,* or *fore and hind legs:* (M, K:) or *a swelling,* (M, K,) *and a* [*malady such as is termed*] ظُلَاع, (M,) *in the legs of a beast:* (M, K:) or *anything that prevents a person from rising and going away,* or *going quickly, occasioned by old age or pain:* (M, K, * TA: الالْتفات in the K is a mistake for الانبعاث: TA:) pl. رثيات. (S.) ___ Also, and رثّية , *Weakness.* (Th, M, K. [او ضعف in the CK is a mistake for والضَّعف.]) ___ And *Foolishness,* or *stupidity.* (Th, M, K.) And you say, فى أَمره رثية *In his affair is a flagging,* or *remissness,* or *languor.* (M.)

رثيّة : see the next preceding paragraph.

رثّاءة and رثّاية , epithets applied to a woman, (T, S, K,) *Who wails much* (T, * K, TA) *for her husband:* or *who weeps much for,* or *over, another, of those whom she holds in honour.* (TA.)

رثّاية : see what next precedes.

أَرْثَى A man *who does not perform an affair firmly, soundly,* or *thoroughly,* (M, K, TA,) *by reason of his weakness.* (TA.)

مَرْثَاةٌ (M, K) and **مَرْثِيَةٌ** (S, M, Msb, K) [see 1: used as simple substs., *A lamentation for one dead; an elegy; a dirge; an epicedium:* pl. مَرَاثٍ].

مَرْثِيَةٌ : see what next precedes.

رج

1 رَجَّهُ, (S, A, Msb,) aor. ـُ, (S, Msb,) inf. n. رَجٌّ, (S, Msb, K,) *He put it in motion,* or *in a state of commotion* or *agitation:* (S, A, Msb, K:) *he put it in a state of convulsion,* or *violent motion;* or *made it to shake, quake,* or *quiver:* (S, A, TA:) as also رَجْرَجَهُ. (A.) Hence, in the Kur [lvi-4], إِذَا رُجَّتِ الأَرْضُ رَجًّا *When the earth shall be convulsed with* violent *convulsion.* (TA.) And رَجَّ البَابَ *He shook the door violently.* (TA from a trad.) See also 8.

4 أَرَجَّتْ *She* (a mare) *was near to bringing forth, and the part on either side of her tail* (صِلَاهَا) *quivered,* or *quaked;* (K;) as also ارْتَجَّتْ. (TA.) The part. n. applied to the mare in this case is مُرِجٌّ [without ة]. (K.)

8 ارتجّ, (S, A,. Msb,) inf. n. ارْتِجَاجٌ, (K,) *It was,* or *became, in a state of commotion* or *agitation;* (S, A, Msb, * K;) or *of convulsion,* or *violent motion;* or *it shook, quaked,* or *quivered;* (S, A, K;) as also تَرَجْرَجَ; (A, K;) and رَجْرَجَ inf. n. رَجْرَجَةٌ; (S, K; but they mention only the inf. n. of this verb;) and so رَجَّ, inf. n. رَجٌّ: (K, * TA; but of this verb, also, only the inf. n. is mentioned:) ارتجّ is quasi-pass. of رَجَّهُ; (T, A, Msb;) and is said of the sea, as meaning *it was,* or *became, in a state of commotion* or *agitation* (S, Msb) *with its waves;* and in like manner of other things: (S:) and تَرَجْرَجَ signifies *it* (a thing) *went to and fro;* and is said of a woman's flesh; (S;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], فَتَرْتَجُّ الأَرْضُ بِأَهْلِهَا *And the earth shall be in a state of commotion* or *agitation, with its inhabitants.* (TA.) See also 4. ___ [Hence,] ارتجّ الظَّلَامُ *The darkness became confused.* (Msb.) ___ And ارتجّ الكَلَامُ *The speech,* or *language, became confused;* mentioned by

ISd in this art: (TA:) or ارتجَّ عليه الكلامُ *the speech,* or *language, became conflicting and confused to him.* (A.) [See also ارتُجَّ عليه in the first paragraph of art. رتج.]

R. Q. 1 رجرج, inf. n. رجرجة: see 1: and see also 8. ___ رجرجة also signifies The *being fatigued, tired, weary,* or *jaded,* (K, TA,) *and weak* [app. *so as to shake,* or *totter*]. (TA.)

R. Q. 2 ترجرج: see 8, in two places.

رَجَّةٌ [app. *A confused,* or *murmuring,* or *rumbling, sound:*] the *confusion of the voices* [or the *confused voices*] of a company of men: and the *sound* of thunder. (TA.) سُمِعَتْ رَجَّةُ صَدْرِهِ [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

رُجَّةٌ *A state of confusion:* so in the phrase, وَقَعَ فِى رُجَّةٍ [*He fell into a state of confusion*]. (Mgh in art. رتج.)

رَجَجٌ *A state of commotion, agitation, convulsion, shaking, quaking,* or *quivering.* (TA.)

رَجَاجٌ *Lean,* or *emaciated,* sheep or goats, (S, K,) and camels: (TA:) and نَعْجَةٌ رَجَاجَةٌ *a lean,* or *an emaciated, ewe;* (S, K;) or *a weak ewe, that has no marrow in her bones.* (As, TA.) And *Weak* men, and camels; (S, K;) and so رَجْرَاجٌ applied to the latter, and to men as meaning *weak, without understanding, intellect,* or *intelligence.* (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

* فَهُمْ رَجَاجٌ وَعَلَى رَجَاجِ *

[*And they are weak* men, *and upon weak* beasts]. (S.)

رِجَاجَةٌ The *covert,* or *retreat, of a lion.* (TA.)

رَجَّآءُ A she-camel *having a large hump:* (S:) or *having a large, and shaking, quaking,* or *quiver-*

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking,* or *quivering, hump;* but I know not what is its true meaning. (TA.)

رَجْرَجٌ an epithet applied to that which is مُتَرَجْرِجٌ [or *In a state of commotion* or *agitation;* or *of convulsion,* or *violent motion;* or *shaking, quaking,* or *quivering,* or *going to and fro*]; (S;) [and so رَجْرَاجٌ .]

رَجْرِجٌ : see رَجْرَجَةٌ. ___ Also *Slaver,* or *drivel.* (TA. [See, again, رَجْرَجَةٌ.]) ___ And *i. q.* مَآءُ قَرِيسٍ [app. meaning The *fluid of the gelatinous substance termed* قَرِيس, *prepared from fish* &c.]. (TA.) ___ And *Crumbled,* or *broken, bread,* (ثَرِيد,) *made soft with grease,* or *gravy:* (TA:) and رَجْرَجَةٌ [as its n. un.] signifies *a mess of such bread* (ثَرِيدَةٌ) *so made soft;* (Sudot;;) and ثَرِيدَةٌ رَجْرَاجَةٌ [signifies the same, or] *a mess of such bread made soft and compact.* (TA.) Also, [said in the K and TA to be like قَلْقَلٌ, but in the CK like فُلْفُلٌ,] *A certain plant.* (S, K.)

رَجْرَجَةٌ *Remains of water in a watering-trough,* or *tank,* (S, K,) *turbid, and mixed with mud;* (S;) as also رَجْرِجٌ : in a trad., in which it occurs, accord. to one relation it is رَجْرَاجَةٌ ; but رَجْرَجَةٌ is the word commonly known: accord. to As, it is *syn. with* رَدْهَةٌ: the pl. is رَجَارِجُ. (TA.) ___ Also *Water mixed with slaver,* or

drivel. (TA.) ___ And *Spittle,* or *saliva, that has gone forth from the mouth;* or *flowing saliva:* (K, TA:) so in the saying, إِنَّ فُلَانًا كَثِيرُ الرَّجْرَجَةِ [*Verily such a one has much spittle,* &c.: and رَجْرَجٌ signifies nearly, or exactly, the same]. (TA.) ___ See also رَجْرَجٌ. Also *A large company,* or *troop, in war.* (K.) And [an epithet signifying] *Devoid of understanding, intellect,* or *intelligence;* (K:) and *devoid of good:* (TA:) or the *evil, bad,* or *corrupt,* of mankind, in a pl. sense: (Nh, TA:) or the *low, base, vile,* or *mean,* of mankind, or *of the young* thereof; or the *lowest, basest,* or *meanest, sort,* or *refuse,* of mankind, *that have no understanding, intellect,* or *intelligence;* as also رَجْرَاجَةٌ : (Sh, TA:) or, in a pl. sense, *such as have no understanding, intellect,* or *intelligence,* of a people, or party. (El-Kilábee, TA.)

رَجْرَاجٌ : see رَجْرَجٌ. ___ [Hence,] رَجْرَاجَةٌ A woman, (S,) or girl, (A,) *whose flesh,* (S,) or *hinder part,* (A,) *quivers,* or *quakes;* (S, A;) [and so مُتَرَجْرِجَةٌ , occurring in the A and TA in art. ديص.] ___ And ثَرِيدَةٌ رَجْرَاجَةٌ: see رَجْرَجٌ. ___ And كَتِيبَةٌ رَجْرَاجَةٌ *And army,* or *a troop, agitated to and fro* (A, L) *in its march,* (L,) *scarcely moving onwards,* (A, L,) *by reason of its multitude:* (L:) or *as though agitated to and fro, and not moving onwards, by reason of its multitude.* (S.) ___ See also رَجَاجٌ. ___ Also *A certain medicine,* (L, K,) *well known.* (K.)

رَجْرَاجَةٌ [fem. of رَجْرَاجٌ, q. v. ___ Also, as a subst.,] *A mess of the kind of food called* فَالُوذَ [q. v.]. (A.) See also رَجْرَجَةٌ, in two places.

رَاجٌّ *Having a confusion of voices,* by reason of the multitude of the people therein. (Aboo-Moosà, TA in art. زج)

مُرِجٌّ : see 4.

مُتَرَجْرِجٌ ; and its fem., with ة: see رَجْرَجٌ, and رَجْرَاجٌ

رجأ

4 ارجأ *He postponed, put off, deferred,* or *delayed,* (ISk, S, Mgh, Msb, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;) as also ارجى: (ISk, S, Mgh, Msb, K:) but the former is the better: the inf. n. is إِرْجَآءٌ. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, تُرْجِىءُ مَنْ تَشَآءُ مِنْهُنَّ or تُرْجِى, meaning *Thou mayest put off whom thou wilt of them:* addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] أَرْجَأَتْ *She* (a camel, S, K, and in like manner a pregnant female [of any kind], TA) *was,* or *became, near to bringing forth;* as also أَرْجَتْ: (S, K:) AA says the former. (S.) And ارجأ *He* (a hunter or sportsman) *was unsuccessful, getting no game;* as also ارجى: (K, TA:) or you say, ارجأ الصَّيْدَ, (TA in art. رجو,) and ارجى الصَّيْدَ. (K in that art.)

مُرْجَأٌ [pass. part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) وَآخَرُونَ مُرْجَؤُونَ لِأَمْرِ ٱللّٰهِ, (S, K,) or, as others read, مُرْجَوْنَ, (S,) meaning [*And others are*] *delayed* [*for* the execution of *the decree of God,*] until God shall cause to betide them what He willeth. (S, K.)

مُرْجِىءٌ [act. part. n. of أَرْجَأَ], (S, K,) and مُرْجٍ [act. part. n. of أَرْجَى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مُرْجِىءٌ or that it is a rel. n. corresponding to مُرْجِئِىٌّ, the former being certainly the case,]) or not thus, but مُرْجِىٌّ, (K,) so some say, (TA,) but this is a rel. n. like مُرْجِئِىٌّ, (IB, TA,) A man who is *one of* [*the sect called*] المُرْجِئَة (S, K) and المُرْجِيَة, without teshdeed to the ى (K,) accord. to J, المُرْجِيَّة, with teshdeed, (IB,) but this is incorrect, unless as meaning *those who are called in relation to the* مُرْجِيَة, for otherwise it is not allowable. (IB, TA.) The sect called the مُرْجِئَة [and مُرْجِيَة] are [*A sect of Muslim antinomians;*] *a sect of Muslims who assert that faith* (الإِيمَان) *consists in words without works;* as though they

postponed works to words; *asserting that if they do not pray nor fast, their faith will save them:* (TA:) *a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit:* (KT:) or *a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection:* (Msb:) *those who decide not, against the committers of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection.* (Mgh in art. مرجىء ___.) جهم is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth;* and so مرجئة. (TA.)

المُرْجِئَة : see the next preceding paragraph, in two places.

رَجُلٌ مُرْجِئِىٌّ (S, IB) and مُرْجِىٌّ (IB) *A man called in relation to the* مُرْجِئَة (S, IB) or مُرْجِيَة (IB.)

رجب

1 رَجَبَ, aor. ـَـ, (K,) inf. n. رَجْبٌ, (TA,) *He* (a man, TA) *was frightened*, or *afraid*, (K) مِنْهُ [*at*, or *of*, *him* or *it*]. (TK.) ___ And also, (K,) aor. and inf. n. as above; (TA;) and رَجِبَ, aor. ـَـ, (K,) inf. n. رَجَبٌ; (TK;) *He was ashamed*, or *bashful*, or *shy*, (K,) مِنْهُ [*with respect to him* or *it*]. (TK.) رَجَبَهُ, (S, A, K,) aor. ـَـ, (K,) inf. n. رَجْبٌ, (A,) *He feared him* or *it:* (A:) or *he revered him, venerated him, regarded him with awe*, and *honoured him*, or *magnified him;* (S, K;) namely, a man; [and in like manner, *it;* see رَجْبٌ;] as also رَجَّبَهُ, (K,) aor. ـُـ, (TA,) inf. n. رَجْبٌ and رُجُوبٌ; and رَجَّبَهُ, (K,) inf. n. تَرْجِيبٌ and تَرْجِبَةٌ; (TA;) and أَرْجَبَهُ: (K:) or رَجَّبَهُ, (Msb,) inf. n. تَرْجِيبٌ, (S,) signifies [simply] *he honoured him*, or *magnified him.* (S, * Msb.) You say, دَخَلْتُ فَرَحَّبَ بِي وَرَجَّبَنِي [*I entered, and he welcomed me with the greeting of* مَرْحَبًا, *and treated me with honour*]. (A.) And a poet says,

* أَحْمَدُ رَبِّي فَرَقًا وَأَرْجَبَهْ *

i. e. [*I praise my Lord with fear,*] *and magnify Him.* (TA.) رَجَبَ said of a branch, or twig, *It came forth singly.* (K. [Perhaps from رَجَبٌ as the name of a month which is called Rejeb the separate.]) رَجَّبَهُ بِقَوْلٍ سَيِّئٍ is like رَجَمَهُ بِهِ (K,) i. e. *He reviled him with a foul*, or *an evil, saying.* (Abu-l-'Omeythil, TA.)

2 رَجَّبَ see 1, in three places. ___ Hence, (S,) تَرْجِيبٌ signifies also The *sacrificing* a victim, or victims, *in the month of Rejeb:* (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ تَرْجِيبٍ: and the victim was called عَتِيرَةٌ (S, TA) and رَجَبِيَّةٌ. (TA.) ___ رَجَّبَ الشَّجَرَةَ, (Msb,) inf. n. تَرْجِيبٌ, (S,) *He propped up the tree, because of the abundance of its fruit, lest its branches should break;* (S, Msb;) sometimes *by building a wall, for it to rest upon,*

because of its weakness: (S:) or تَرْجِيبُ نَخْلَةٍ signifies *the building, at the foot of a palm-tree, a structure of the kind called* دُكَّانٌ, *which is termed* رُجْبَةٌ, *for it to rest upon,* (K, TA,) *because of its leaning, and its being valuable to him, and being weak:* (TA:) or *the propping up a valuable palm-tree, when it is feared that it will fall,*

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because of its tallness and the abundance of its fruit, by means of a structure of stones: and also *the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit:* (T, TA:) or [in the CK and] *the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit:* (K, TA:) or *the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them:* (K, * TA:) and hence the saying cited below, voce مُرَجَّبٌ. (K.) You say [also], فَأَرْجَبُوهَا أَوْقَرَتْ نَخْلُهُمْ, meaning [*Their palm-trees became laden,* or *heavily laden, with fruit,*] *and they consequently propped them up.* (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this i ? taken.]) Selámeh Ibn-Jendel says, describing some horses,

* كَأَنَّ أَعْنَاقَهَا أَنْصَابُ تَرْجِيبِ *

meaning *As though their necks were propped palm-trees:* or, as some say, *the stones on which the victims slain in Rejeb are sacrificed.* (TA.) ___ تَرْجِيبُ كَرْمٍ *The disposing evenly the shoots of a grape-vine, and putting it in its* [*appropriate*] *places,* (K, TA,) *by means of props.* (TA.)

4 أَرْجَبَ see 1: and see also 2.

8 ارتجب is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*]

رُجْبٌ The *part between the rib and the* قَصّ [or *sternum*]. (K.) ___ See also أَرْجَابٌ.

رِجْبٌ : see أَرْجَابٌ.

رَجَبٌ *One of the* [*Arabian*] *months;* (Msb;) [namely, *the seventh thereof;*] so called because of the honour in which it was held in the Time of Ignorance, (S, A, * K, *) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called رَجَبُ مُضَرَ [*Rejeb of Mudar*], because Mudar most honoured it: (S, TA:) and it is further distinguished as being between جُمَادَى and شَعْبَانَ, to show that what is meant by it is not what the [pagan] Arabs called رجب according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called رَجَبٌ الفَرْدُ *Rejeb the separate;* because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being المُحَرَّمُ and ذُو القَعْدَةِ and ذُو الحِجَّةِ:] the pl. is أَرْجَابٌ (S, Msb, K) and أَرْجَبَةٌ and أَرْجُبٌ [all pls. of pauc.] (Msb) and رُجُوبٌ and رِجَابٌ and رَجَبَاتٌ (Msb, K) and رُجُوبٌ [or rather this last is a quasi-pl. n.] (TA) and [pl. pl.] أَرَاجِبُ [pl. of أَرْجُبٌ] and أَرَاجِيبُ [pl. of أَرْجَابٌ]. (Msb.) The dual, رَجَبَانِ, (S, Msb,) or الرَّجَبَانِ, (A,) [*The two Rejebs*] is applied to [*the two months*] رَجَبٌ *and* شَعْبَانُ, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) See also أَرْجَابٌ.

رُجْبَةٌ *A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break:* sometimes it is *a wall built for it to rest upon, because of its weakness:* (S:) *a wall,* or *the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness:* (Mgh in art. عرو and عرى:) *a*

kind of wide bench of stone or brick (دُكَّانٌ) *built at the foot of a palm-tree, for it to rest upon,* (K, TA,) *because of its leaning, and being valuable to its owner, and being weak:* (TA:) accord. to As, *a structure of rock with which a palm-tree is supported by means of forked pieces of wood:* (TA:) it is also called رُجْمَةٌ: (K * and TA in art. رجم:) pl. رُجَبٌ. (S.) [See 2.] ___ Also *A structure by means of which* (S, K) *the wolf &c.,* (S,) or *objects of the chase,* (K,) *are caught:* (S, K:) *a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the* رجبة *falls upon him.* (S.) See also رَاجِبَةٌ.

رَجَبِيَّةٌ *A victim,* (Mgh, TA,) [i. e.] *a sheep* or *goat,* (Msb,) *which the Arabs used to sacrifice,* (Mgh, Msb, TA,) *in the Time of Ignorance, to their gods* (Msb) *in Rejeb,* (Mgh, Msb, TA,) *the month thus called:* (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the أَضْحَى. (Mgh.) See 2.

نَخْلَةٌ رُجَبِيَّةٌ *A palm-tree having a* رُجْبَةٌ *to support it;* (S, * Mgh in art. عرو and عرى, and K *;) as also رُجَّبِيَّةٌ; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

رَاجِبٌ One *who honours his lord, chief,* or *master.* (AA, TA.)

رَاجِبَةٌ sing. of رَوَاجِبُ; (S, K;) or, accord. to Kr, the sing. of this latter is رُجْبَةٌ [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the رواجب are The *finger-joints that are next to the ends of the fingers:* (S, K:) next to these are the براجم: then, the أَشَاجِع, which are next to the كَفّ: (S:) or the *joints of the lowest parts* (أُصُول) *of the fingers:* (K: [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:]) or the *inner sides of those joints:* or the *bones of the fingers:* (K:) or the *finger-joints:* (A, K:) or the *backs of the* سُلَامِيَات [generally meaning the *phalanges of the fingers*]: or the *parts of the* سُلَامِيَات *between the* براجم; (K;) which last word

[commonly signifies the *knuckles*, and] is explained by IAar as signifying the *wrinkled parts at the joints of the fingers;* whereof each finger has three, except the thumb: or the رواجب are the *parts, of the inner sides, between the finger-joints:* or [the *knuckles next the metacarpal bones;* i. e.] the *parts that protuberate at the roots of the fingers when the hand is clinched.* (TA.) [See also برجمة, and أَشْجَع.] ___ The رَاجِبَة of a bird is The *toe that is next to the* دَابِرَة [or *back toe*], *on the outer side of each foot.* (Lth, TA.) ___ رَوَاجِبُ الحِمَارِ *The veins* (عروق) *of the passages of the voice of the ass.* (IAar, K.)

أَرْجَابٌ The أَمْعَآء [i. e. *bowels*, or *intestines, into which the food passes from the stomach*]: (As, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is رَجَبٌ , (Kr, K,) or رُجْبٌ , (K,) or رِجْبٌ . (Ibn-Hamdaweyh.)

مُرَجَّبٌ *Honoured,* or *magnified:* (S:) or *revered, venerated, regarded with awe,* and *honoured,* or *magnified;* (A;) as also مَرْجُوبٌ (S.) ___ The saying of Hobáb Ibn-El-Mundhir أَنَا عُذَيْقُهَا المُرَجَّبُ means *I am their propped little palm-tree loaded with fruit;* (S, * TA;) i. e. I have a family that will aid and defend me: so accord. to Yaakoob: or, as some say, *I am their honoured little palm-tree* &c. (TA. [See 2.]) [It is part of a prov., for which see جَذْلٌ.]

مَرْجُوبٌ : see the next preceding paragraph.

رجح

1 رَجَحَ, aor. ـَ and ـُ (Msb, TA) and ـِ, (TA,) inf. n. رُجُوحٌ (Msb, TA) and رَجَحَانٌ and رُجْحَانٌ, (TA,) or this last is a simple subst., (Msb,) *It* (a thing) *exceeded another thing in weight; outweighed; preponderated.* (Msb, TA. *) And رَجَحَ المِيزَانُ, aor. ـَ (S, A, Msb, K) and ـُ (S, Msb, K, but omitted in some copies of the S) and ـِ, (S, K,) inf. n. رُجْحَانٌ (S, A, K) and رُجُوحٌ, (K,) [but see what is said of the former above,] *The balance inclined;* (S, Msb, K;) i. e. *the scale, of the balance, in which was the thing weighed was heavier than the other;* (Msb;) as also تَرَجَّحَ. (MA.) And رَجَحَتْ إِحْدَى الكَفَّتَيْنِ عَلَى الأُخْرَى [*One of the two scales outweighed the other*]. (A.) ___ [Hence,] رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى الآخَرِ [*One of his two sayings outweighed the other; surpassed, excelled, was preferable to,* or *of more force* or *validity than, the other*]. (A.) ___ And رَجَحَ الشَّىْءُ *The thing was,* or *became, heavy.* (TA in art. رجحن [q. v.].) ___ [Hence,] رَجَحَ فِى مَجْلِسِهِ *He was,* or *became, heavy,* [i. e. *dull, torpid,* or *drowsy,*] *not light,* [i. e. *not lively* or *sprightly,*] *in his sitting-place.* (TA.) It is also used transitively: one says, رَجَحْتُهُ [*I outweighed him*]. (Msb.) ___ [Hence,] رَجَحَهُ *He surpassed him in gravity, staidness, sedateness,* and *forbearance,* or *clemency; was,* or *became, more grave, staid, sedate,* and *forbearing,* or *clement,* (أَرْزَنَ, S, K, TA, and أَحْلَمَ, TA,) *than he.* (S, K, TA.) So in the saying, نَاوَأْنَا قَوْمًا فَرَجَحْنَاهُمْ [*We vied with a people,* or *party, and surpassed them in gravity,* &c.]. (TA.) And رَاجَحْتُهُ فَرَجَحْتُهُ [*I vied with him in gravity,* &c., *and surpassed him therein*]. (S, K, TA.) ___ You say also, رَجَحَ الشَّىْءَ بِيَدِهِ *He weighed the thing with his hand, trying what was its weight:* (TA:) or so رَجَحَهُ alone. (A.)

2 رَجَّحَ هٰذَا عَلَى ذَاكَ *He made this to outweigh that.* (MA.) ___ [Hence,] رَجَّحَ الشَّىْءَ *He*

held, or *pronounced,* [and *it made,*] *the thing* [*to outweigh,* as meaning] *to be more,* or *most, excel-lent* or *preferable,* and *of more,* or *most, force* or *validity.* (Msb.) ___ See also 4. And see 5.

3 **راجحته فرجحته** : see 1.

4 **ارجح الميزانَ** *He made the balance to incline, the scale in which was the thing weighed being heavier than the other.* (Msb, TA.) ___ And ارجحه, (Msb.) or ارجح له, (S, A, * K,) *He gave him preponderating weight;* (S, A, * Msb, K;) as also رجّح له, (S, A, * K,) inf. n. ترجيح. (S.) One says, إذا وزنتَ فأَرجِحْ [*When thou weighest, give preponderating weight*]. (A.)

5 **ترجّح** : see 1, second sentence. ___ Also *i. q.* تذبذب [*It moved to and fro; dangled; was,* or *became, in a state of motion* or *commotion;* said of a thing hanging in the air, &c.; and so ارتجح]. (K.) You say, ترجّحت الأُرجوحةُ *The seesaw inclined,* [or *moved up and down,*] (S, K,) به (K,) i. e., (TA,) بالغلام [*with the boy*], (S, TA,) or بالغلامين [*with the two boys*]. (A. [There mentioned as tropical; but why, I see not.]) And ارتجح *He* (a boy, TA) *inclined,* [or *moved up and down,*] upon a seesaw, (K, TA,) and [*moved to and fro*] upon a rope, or swing. (TA.) And ارتجحت روادفها *Her posteriors moved to and fro:* (K:) and روادفها ترتجح عليها *Her posteriors move to and fro upon her;* said of a girl whose posteriors are heavy. (Az, TA.) And ارتجحت الإبلُ and ترجّحت *The camels had a quivering* [or *vacillating*] *motion in going along with short steps.* (K.) And فلواتٌ كأنّها تترجّح بمن سارفيها [*Deserts,* or *waterless deserts,* seeming] *as though they bandied him who journeyed therein to the right and left.* (TA.) ___ [Hence,] ترجّح بين شيئين *He wavered,* or *vacillated, between two things;* (A in art. رنح, and TA;) [and so رجّح , for] التَّرجيح بين شيئين is like

التَّمييل بينهما. (TA in art. ميل.) And ترجّح فى القول *i. q.* تَمَيَّل به [app. meaning *He inclined, in the saying, now this way and now that*]. (A, TA.)

8 إرْتَجَح see the next preceding paragraph, in five places.

10 استرجح النّعمة *He held the benefit,* or *favour, &c., to be a thing of weight,* or *importance; contr. of* استخفّها. (A in art. بطر.)

رُجْحَانٌ an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying *Excess in weight; preponderance.* (Msb.)

رَجَاحٌ (S, A, K) and راجح, (K,) applied to a woman, (S, A, K,) *Heavy in the posteriors;* (TA;) *large therein:* (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also,] رُجُحٌ, (S, K,) [and of the latter accord. to rule, and perhaps of the former also, رُجَّحٌ, and of the latter also رَوَاجِحُ, for] you say نِسَآءٌ رَوَاجِحُ الأَكْفَالِ and رُجَّحُهَا [*women heavy,* or *large, in the posteriors*]. (A.) ___ كَتَائِبُ رُجُحٌ, (K,) or رُجَّحٌ, (A,) *Armies,* or *troops, marching heavily by reason of numbers,* or *dragging along the apparatus of war, heavily laden.* (K.) ___ جِفَانٌ رُجُحٌ, (K,) or رُجَّحٌ, (A,) [*Large bowls*] *filled with* ثَرِيد [or *crumbled bread moistened with broth*] *and with flesh-meat:* (K:) or correctly, as in the T, *filled with fresh butter and flesh-meat.* (TA.) ___ قَوْمٌ رُجَّحٌ and رُجْحٌ, [the latter, thus in the TA, perhaps a pl. of راجح, like as بُزْلٌ is of بَازِلٌ, but more probably, I think, a mistranscription for رُجُحٌ,] *A people,* or *party, forbearing,* or *clement;* or *grave, sedate,* or *calm;* (TA;) as also مَرَاجِيحُ (K, TA) and مَرَاجِحُ; of which latter two pls., the sings. are مَرْجَاحٌ and مَرْجَحٌ; or, accord. to some, these pls. have no proper sings.: حِلْمٌ [forbearance &c.] is described by the term ثِقَلٌ, like as its contr. [سفه] is described by the terms خِفَّةٌ and عَجَلٌ. (TA.) You say also قَوْمٌ مَرَاجِيحُ فى الحِلْمِ (S) or مَرَاجِيحُ الحِلْمِ (A) [*A people,* or *party, grave in forbearance* or *clemency,* or *of much gravity,* or *sedateness,* or *calmness, so as not to be excited to lightness of deportment:* see حِلْمٌ راجح, below.]

رَجَاحَةٌ *Forbearance,* or *clemency;* or *gravity, sedateness,* or *calmness.* (TA.) One says, فِى عَقْلِهِ رَجَاحَةٌ وفى خُلُقِهِ سَجَاحَةٌ [*In his intellect is gravity, and in his natural disposition is gentleness*]. (A.)

رُجَاحَةٌ : see what next follows.

رُجَّاحَةٌ (K) and رُجَاحَةٌ , (TA, as from the K, but omitted in some copies of the latter,) the latter word without teshdeed, mentioned by IDrst., (TA,) *A swing of rope; a rope suspended,* (K, TA,) *in,* or *upon, which one goes to and fro;* (TA;) *it is ridden by a boy:* (K:) thought by MF to be *what is called* أُرْجُوحَةٌ; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrst. (TA.)

رَاجِحٌ *Outweighing,* or *preponderating;* or *heavy;* or *of full weight;* syn. وَازِنٌ. (TA.) You say, أَعْطَاهُ رَجَحًا [*He gave him preponderating,* or *full, weight*]. (S, K.) ___ See also رَجَاحٌ. ___ [*Outweighing, preponderating,* or *preponderant,* as meaning *surpassing, excelling,* or *preferable,* or *of more force* or *validity;* applied to a saying and the like: of frequent occurrence in this sense.] ___ One says also, حِلْمٌ رَاجِحٌ, meaning *Forbearance,* or *clemency,* or *gravity, sedateness,* or *calmness, that weighs down the person in whom it exists so that nothing renders him light* [*in deportment*]. (TA.) And رَجُلٌ رَاجِحُ العَقْلِ [*A man grave in respect of intellect*]. (A.)

أُرْجُوحَةٌ (S, Msb, K, &c.) and مَرْجُوحَةٌ , both signify the same, (Msb, K, TA,) but the latter is disapproved by the author of the Bári'; (Msb, TA;) *A seesaw;* i. e. *a piece of wood* [or *a plank*] *the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end,* (Msb, TA,) *and it moves up and down with them:* thus explained in the 'Eyn and its Abridgment, and in the Jámi' of Kz, and thus Th says on the authority of IAar: (TA:) [accord. to the CK and some MS.

copies of the K, these two words signify the same as رُجَّاحَة; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words: see also زُحْلُوقَة:] the pl. of the first is أَرَاجِيحُ (Msb) [and that of the second, accord. to rule, مَرَاجِيحُ]. See 5.

أَرَاجِيحُ pl. of أُرْجُوحَة. (Msb.) ___ [Hence,] *Deserts,* or *waterless deserts:* (A, K:) as though they bandied the travellers therein to the right and left. (TA.) ___ And *The quivering* [or *vacillating*] *motions* of camels: (A, TA:) or the *quivering* [or *vacillating*] *motion* of camels *in going along with short steps:* (K, TA:) Abu-l- Hasan understands not how a pl. word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.])

مَرْجَح : see رَجَاح.

مَرْجَاح : see رَجَاح. ___ Also sing. of مَرَاجِيحُ, (TA,) which signifies Camels *having a quivering* [or *vacillating*] *motion in going along with short steps:* (K:) the sing. is applied to the female, without ة, and to the male. (TA.)

مَرْجُوح [*Outweighed,* or *preponderated,* in the proper sense: ___ and also as meaning *surpassed,* or *excelled,* and particularly *in force,* or *validity;* applied to a saying and the like: of frequent occurrence in this tropical sense.]

مَرْجُوحَة : see أُرْجُوحَة.

مَرَاجِح : see رَجَاح.

مَرَاجِيحُ Palm-trees *heavily laden with fruit:* (A, K:) [because they are moved to and fro by the wind.] ___ [Also pl. of مَرْجُوحَة.] ___ And pl. of مَرْجَاح, expl. above. (TA.) See also رَجَاح, in two places.

رجحن

Q. 4 ارْجَحَنَّ *It* (a thing, S) *inclined, bent,* or *declined.* (S, K.) Hence the prov.,

* إِذَا ٱرْجَحَنَّ شَاصِيًا فَٱرْفَعْ يَدًا *

(S, Meyd,) or ٱرْجَعَنَّ, or ٱجْرَعَنَّ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i. e. *When he* (a man, Meyd) *inclines,* (S, Meyd,) or *falls,* (Meyd,) *raising his legs, then hold thou back* [thine *arm,* or thy *hand,*] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (S, Meyd:) or it is said to a man fighting with another, and means *when* thou overcomest him, and *he lies on his side,* and

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falls, and raises his legs, then hold thou back thine *arm,* or thy *hand,* from him: (TA in art. رجعن, in explanation of the second reading:) [or *when he is prostrated, and stretched upon the ground:* for,] accord. to As, ارجحنّ and ارجعنّ signify *he was prostrated, and stretched upon the ground.* (TA in art. رجعن.) And you say, ارجحنّ السَّحَابُ بعد تبسُّقٍ *The clouds became heavy, and inclined* [*downwards*], *after being high.* (TA.) ___ Also *It* (a thing, S) *fell at once.* (S, K.) ___ And *It* (a thing, S) *shook; quivered;* or *was,* or *became, in a state of commotion.* (S, K.) ___ And ارجحنّ السَّرَابُ *i. q.* ارْتَفَعَ [i. e. *The mirage became upraised, withdrawn,* or *removed*]. (K.)

مُرْجَحِنٌّ [part. n. of the verb above]. You say, أَنَا فِى هٰذَا الأَمْرِ مُرْجَحِنٌّ *I am wavering,* or *vacillating,* and *inclining, in this affair.* (TA.) And امْرَأَةٌ مُرْجَحِنَّةٌ *A fat woman, who, when she walks,*

bends in her gait. (TA.) And جَيْشٌ مُرْجَحِنٌّ *A heavy army.* (S, K.) And رَحًى مُرْجَحِنَّةٌ *A heavy round cloud.* (S, * K, * and A in art. رجح. [In the S and K, only the latter word is explained; though the meaning of the former (i. e. سَحَابَةٌ مُسْتَدِيرَةٌ, as in the A,) is plainly indicated in the S by a verse there cited.]) And فُلَانٌ فِى دُنْيَا مُرْجَحِنَّةٍ *Such a one is in an ample, abundant, state of worldly prosperity.* (TA.) And لَيْلٌ مُرْجَحِنٌّ *Heavy, wide-spreading, night.* (TA.) The author of the K follows ISd and J and Az in regarding the ن in this case as radical: but IAth says that some hold it to be augmentative; and the derivation to be from رَجَحَ الشَّىْءُ, meaning the thing was, or became, heavy. (TA.)

رجز

1 **رَجَزَ**, [aor. ـَـ,] (S,) inf. n. رَجَزٌ, (TA,) *He* (a camel) *had the disease termed* رَجَزٌ [expl. below]. (S.) رَجَزَ, (S, Msb, K,) aor. ـُـ, (Msb, TA,) inf. n. رَجْزٌ, (TA,) *He said, spoke, uttered,* or *recited, poetry,* or *verse, of the metre termed* رَجَزٌ; [see this word below;] *he spoke in verse of that metre; he poetized,* or *versified, in that metre;* as also ارتجز ; (S, * Msb, K, * TA;) and in like manner ارجز , *he composed verses of that metre.* (Ibn-Buzurj, L in art. قصد.) You say also, رَجَزَ بِهِ *He recited to him* (أَنْشَدَهُ [so in more than one MS. copy of the K, and in the TA, but in the CK أَنْشَدَ, without the affixed pronoun, which is probably wrong,]) *a poem of that metre;* as also رَجَزَهُ , (K, TA,) inf. n. تَرْجِيزٌ. (TA.) And ترجز *He urged,* or *excited, his camels by singing* رَجَزٌ, or *his* رَجَزٌ: so accord. to different copies of the K. (TA.) ___ [Hence,] رجزت الرِّيحُ, inf. n. رَجْزٌ, *The wind was continuous,* or *lasting.* (TA.) And ارتجز الرَّعْدُ *The thunder made uninterrupted sounds,* like the recitation of the راجز: (A, TA:) or, as also ترجز , *made a sound:* (K:) or *made consecutive sounds.* (TA.) And البحر يرتَجِزُ بآذيه [*The sea makes a continuous sound,* or *murmuring, with its waves*]; as also يترجَّزُ . (A, TA.) [And hence, perhaps,] ترجز السَّحابُ *The clouds moved slowly by reason of the abundance of their water.* (K, TA.) [See also 6.]

2 **رَجَّزَهُ** : see 1.

3 **راجز صاحبه** [*He recited verses,* or *poetry, of the metre termed* رَجَزٌ *with his companion:* or *vied with him in doing so:* see 6]. (A.)

4 **أَرْجَزَ** see 1.

5 **تَرَجَّزَ** see 1, in four places.

6 **تراجزوا** *i. q.* تَنَازَعُوا الرَّجَزَ بَيْنَهُمْ, (A, K,) and تَعَاطَوْهُ, (TA,) i. e. *They recited verses,* or *poetry, of the metre termed* رجز, *one with another:* (TK:) [or *vied, one with another, in doing so.*] ___ [Hence,] تراجز السَّحَابُ [*The clouds combined, one with another, in uninterrupted thundering*]. (A.) [See also 1.]

8 **إِرْتَجَزَ** see 1, in three places.

رُجْزٌ : see the next paragraph, in four places.

رِجْزٌ properly signifies *Commotion, agitation,* or *convulsion;* and *consecutiveness of motions.* (TA.) ___ Hence, (TA,) *Punishment* (Aboo-Is-hák, S, Mgh, Msb, K) [like رِجْسٌ] *that agitates by its vehemence, and occasions vehement consecutive commotions;* (Aboo-Is-hák, Mgh, * TA;) as also رُجْزٌ : (K:) so in the Kur vii. 131; (Aboo-Is-hák;) and in ii. 56, and vii. 162, and xxix. 33. (S.) ___ *Conduct that leads to punishment:* so, accord. to some, in the Kur lxxiv. 5; (TA;) where some read الرِّجْزَ and others الرُّجْزَ : (S, TA:) ↓ the latter is also expl. as signifying *sin:* (TA:) and both, *uncleanness;* or *filth:* (S, K:) so in that instance: like رِجْسٌ: (S:) and *polytheism;* or the *associating of another, or others, with the true God:* (K, TA:) so, accord to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the *worship of idols:* (K:) so, accord. to some, in the same instance: (TA:) or the meaning there is *and idol:* (Mujáhid, S:) or ↓ the latter word signifies *a certain idol;* being the name thereof: (Katádeh, TA:) and the *devil:* and *his suggestions.* (TA.) ___ Also *Plague,* or *pestilence;* syn. طَاعُونٌ. (Mgh.)

رَجَزٌ *A certain disease which attacks camels, in the rump;* (S, K;) *so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out:* (S:)

or *it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or rises, or is roused, for a while, and then a stretching out of the same.* (TA.) Hence, (S,) الرَّجَزُ is the name of *A certain species* [or *kind*] *of verse* or *poetry;* (S, A, K;) *a species* [or *kind*] *of the metres of verse;* (Msb;) *consisting of the measure* مُسْتَفْعِلُنْ [*primarily*] *six times:* (K:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion and a quiescence, [i. e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the رَجَز in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (S, K:) or because it is [characterized by] صُدُور without أَعْجَاز [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عُجُز; i. e., as though its last foot should rather be called عُرُوض, like the last of the first hemistich, than عُجُز:] (TA:) Akh once said, رَجَز, with the Arabs, is *whatever consists of three feet;* and it is that [kind of verse] which they sing in their work, and in driving their camels: [see بِذْلَة, last sentence:] ISd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M: but in the T it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Mo- hammad once said,

* أَنَا ٱبْنُ عَبْدِ المُطَّلِبْ *

* أَنَا النَّبِيُّ لَا كَذِبْ *

[which is an instance of a species of رَجَز, meaning, I am the Prophet: it is no lie: I am the son of 'Abd-el-Muttalib]: and were this verse, he would not have said it, as is shown by what is said in the Kur., xxxvi. 69: but on this point, Akh has contended against him. (TA.)

رِجَازَةٌ *A certain vehicle for women,* (S, * TA,) *a thing smaller than the* هَوْدَج: (S, K, TA:) pl. رَجَائِزُ: (TA:) or *a* [*garment of the kind called*] كِسَآء, (S, K, TA,) *in which is a stone,* (K, TA, [in the CK *a while stone,*]) or *in which are put stones,* (S,) *and which is suspended to one of the two sides of the* هودج, *to balance it, when it inclines:* (S, TA:) so called because of its commotion: (TA:) or *a thing consisting of a pillow and skins,* or *hides, put in one of its two sides for that purpose,* and called رِجَازَةُ المِيلِ: (T, TA:) or *hair,* (K,) or *red hair,* (TA,) or *wool, suspended to the* هورج, (K, TA,) *for ornament:* pl. رَجَائِزُ, said to occur in a verse of EshShemmákh: but accord. to As, this is a mistake for جَزَائِزُ [pl. of جَزِيزَةٌ, q. v.]. (TA.)

رَجَّازٌ and رَجَّازَةٌ: see رَاجِزٌ; the latter, in two places.

رَاجِزٌ One *who utters,* or *recites, poetry,* or *verse, of the metre termed* رَجَز; *who speaks in verse of that metre; who poetizes,* or *versifies, in that metre:* and in like manner, مُرْتَجِزٌ, and رَجَّازٌ [which signifies one *who does so much*], and رَجَّازَةٌ [one *who does so very much*]. (TA.) El-'Ajjáj has been placed the highest in rank as a راجز. (Mz, 49th نوع.) [His son, Ru-beh, seems

to occupy nearly an equal place. Each of them composed a complete deewán of رجز.] ___ [Hence,] سَحَابَةٌ رَجَّازَةٌ [*A cloud thundering much,* or *uninterruptedly*]. (A, TA.) And غَيْثٌ مُرْتَجِزٌ, and مُتَرَجِّزٌ, *Rain accompanied by thunder.* (TA.)

أَرْجَزُ A camel *having the disease termed* رَجَز: fem. رَجْزَآء: (S, K:) the latter is explained as signifying *weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay:* and *that does not rise, when she desires to do so,*

unless after vehement trembling. (TA.) ___ [Hence,] إِنَّهَا لَرَجْزَآءُ, said of the wind (الرِّيح), *Verily it is continuous,* or *lasting.* (TA.) And رَجْزَآءُ القِيَامِ *A great, heavy cooking-pot.* (TA.)

أُرْجُوزَةٌ *A poem of the metre termed* رَجَزٌ: (Msb, K:) pl. أَرَاجِيزُ. (A, K.)

مُرْتَجَزٌ : see رَاجِزٌ; the former, in two places.

مُتَرَجَّزٌ : see رَاجِزٌ; the former, in two places.

رجس

1 رَجَسَتِ السَّمَآءُ, (S, A, K,) aor. ـُ, (S,) inf. n. رَجْسٌ, (S, A,) *The sky thundered vehemently,* (S, A, K,) *and became in a state of commotion* (S, K) *preparatory to rain;* (TA;) as also ارتجست. (S, A, K, * TA.) ___ رَجَسَ البَعِيرُ, (K,) inf. n. as above, (A, TA,) *The camel brayed:* (K:) or *made a vehement noise in braying.* (A, * TA.) ___ And رَجَسَ, inf. n. as above and رَجْسَةٌ and رَجَسَانٌ, *It* (a confused and great thing, such as an army, and a torrent, and thunder,) *made a sound or noise;* as also ارتجس. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجْسَةٌ is probably an inf. n. of un.]) رَجَسَ, (K,) inf. n. رَجْسٌ, (TA,) *He measured* [*the depth of*] *the water of a well with the* مِرْجَاسٌ; (K, * TA;) as also ارجس, (K,) inf. n. إِرْجَاسٌ. (TA.) رَجَسَهُ عَنِ الأَمْرِ, aor. ـُ and ـِ, (O, K,) inf. n. رَجْسٌ, (O, TA,) *He hindered, withheld,* or *prevented, him from doing the thing.* (O, K.) رَجَسَ, aor. ـَ, inf. n. رَجَسٌ; (Msb;) and رَجُسَ, aor. ـُ, inf. n. رَجَاسَةٌ; (A, Msb, TA;) *It* (a thing) *was,* or *became, unclean, dirty,* or *filthy:* (A, Msb, TA:) or *stinking:* or *disliked,* or *hated, for its uncleanness, dirtiness,* or *filthiness.* (Msb.) ___ And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) *He did a bad, an evil, an abominable,* or *a foul, action.* (K, TA.)

4 أَرْجَسَ see 1.

8 ارتجس: see 1, in two places. ___ Also *It* (a building) *became in a state of commotion,* (K, TA,) *so as to make a sound,* or *noise.* (TA.)

رِجْسٌ *Uncleanness, dirt,* or *filth:* or *an unclean, a dirty,* or *a filthy, thing:* syn. قَذَرٌ: (S, A, Msb, K, TA: [in the CK, القَدَرُ is put by mistake for القَذَرُ:]) or شَىْءٌ قَذِرٌ: (TA:) *anything that is disliked,* or

hated, for its uncleanness, dirtiness, or *filthiness: stink,* or *foul odour:* accord. to Az, *filth that comes forth from the body of a man:* En-Nakkásh says that it is *syn. with* نَجْسٌ; and it is said in the Bári' that sometimes they say الرَّجَاسَةُ والنَّجَاسَةُ, meaning that they make these two words syn.: (Msb:) it is also written رِجْسٌ and رِجْزٌ: (A, K:) you say رِجْسٌ نَجِسٌ, and رِجْسٌ نَجَسٌ; and IDrd says, I think that they also said رِجْزٌ نَجَسٌ: Pr says that when رِجْسٌ is followed by نَجِسٌ, the ج is with kesr; but when نَجَسٌ is mentioned without رِجْسٌ, the ج and ن are with fet-h. (TA.) You say also شَىْءٌ رِجْسٌ [*An unclean, a dirty,* or *a filthy, thing*]. (A.) And مَرَّبِنَا جَمَاعَةٌ رِجْسُونَ نَجَسُونَ, meaning, *A company of unbelievers passed by us.* (IAar and TA.) As used in the Kur vi. 125, Mujáhid explains الرِّجْسُ as meaning *That in which is no good.* (TA.) ___ *Any action that is disliked,* or *hated, for its uncleanness, dirtiness,* or *filthiness:* (Zj, A, K:) *a sin,* or *crime:* (Ibn-El-Kelbee, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbee:) *an action that leads to punishment:* (T, A, K:) as رَجْسٌ signifies vehemence of sound, [see 1,] رِجْسٌ seems to mean *an action the mention whereof is evil, and highly evil:* (TA:) sometimes it signifies *a thing that is unlawful,* or *forbidden:* and *unbelief: infidelity:* (L:) and *doubt:* (Aboo-Jaafar, A, K:) so in the Kur xxxiii. 33. (Aboo-Jaafar.) ___ *Punishment;* (Fr, T, S, A, K;) a sense which Z makes tropical, as being the recompense of رِجْسٌ [in the sense of sin], (TA;) and *anger:* (Fr, S, A, K:) so in the Kur x. 100: like رِجْزٌ, which is perhaps formed from it by the change of س into ز: (Fr, S:) and sometimes, *malediction,* or *execration.* (L.) *A light,* or *slight, motion.* (TA.) *Suggestion* of the devil. (TA.)

رَجْسٌ : see رِجْسٌ; the latter, in two places.

رَجَسٌ : see رِجْسٌ; the latter, in two places.

رَجُوسٌ : see رَاجِسٌ; the latter, in three places.

رَجَّاسٌ : see رَاجِسٌ; the latter, in three places.

راجس and مُرْتَجِس (A, K) and رَجَّاس (S, A, K) A cloud *making a loud,* or *vehement, sound;* (S, A, K, TA;) and so thunder. (TA.) You say, [of a cloud,] هٰذَا رَاجِسٌ حَسَنٌ *This is a goodly thunderer.* (S.) And عَفَتِ الدِّيَارَ الغَمَائِمُ الرَّوَاجِسُ وَالرِّيَاحُ الرَّوَامِسُ [*The loudthundering clouds and the dust-spreading winds effaced the traces of the dwellings*]. (A.) ___ [And in like manner,] رَجَّاس (S, K) and رَجُوس and مُرْجِس (K) A camel *that brays vehemently.* (S, K, * TA.) You say also نَاقَةٌ رَجْسَآءُ الحَنِينِ, [fem. of أَرْجَس,] *A she-camel that utters the* [*yearning cry termed*] حَنِين *consecutively,* or *continuously.* (IAar, TA.) ___ [And hence,] الرَّجَّاس *The sea:* (K:) because of the sound of its waves; or because of its commotion. (TA.) رَاجِس also signifies The *thrower of the* مِرْجَاس; (K;) and so مُرْجِس . (TA.)

أَرْجَس ; and its fem. رَجْسَآء: see رَاجِس.

مُرْجِس : see رَاجِس, last sentence.

مُرْجَس : see رَاجِس.

مِرْجَاس *A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed:* (S, K: *) or *a stone which is thrown into a well in order that one may know, by the sound thereof, its depth;* or *that one may know whether there be in it water or not:* (IAar, K:) or, accord. to ISd, the name by which this is known is مِرْدَاس. (TA.)

إِنَّهُ لَرُجْسٌ مُرْجُوسٌ and رَجُلٌ مُرْجُوسٌ [are phrases mentioned, but not explained, in the TA: but I think that رجل is a mistranscription for رَجْز; and that مرجوس, in each case, is a corroborative].

هُمْ فِى مُرْجُوسَةٍ , (S, A, K,) and فِى مُرْجُوسَآءَ , (TA,) *They are in a state of confusion* (S, A, K) *and perturbation,* (A,) مِنْ أَمْرِهِمْ *in respect of their affair,* or *case.* (S, TA.)

مرجوسآء : see what next precedes.

مرتَجِس : see راجس.

نرجس (S, Msb, K) and نرجس (AA, Sgh, Msb, K) [The *narcissus;*] *a certain sweet-smelling flower,* (Msb, * TA,) *well known:* (Msb, K:) *the smell of which is beneficial for the cold rheum and the cold headache:* (K:) the word is arabicized, (S, Msb, TA,) from [the Persian] نرگس: (TA:) [this being the case, the ن should be regarded as radical it is said, however, that] the ن in نرجس is augmentative, because there is no word of the measure فعلل, but there is of the measure نفعل, (S,) though only what is changed, in application, from a verb: (Msb:) but نرجس is of the measure فعلل; (TA;) or it is of the measure نفعل, the augmentative letter being made to accord in its vowel with the radical letter in إذْخر and that in إثْمِد &c.: (Msb:) or, accord. to IDrd, نرجس is of the measure فعلل, and the only instance of that measure. (TA in art. نرجس.) If you name a man نرجس, you make it imperfectly decl., because it is like نضرب: (S:) but if you name him نرجس, it is perfectly decl., because it is of the measure فعلل (TA) [or نفعل, neither of which is the measure of a verb].

___ نرجس المائدة: see زماورد.

رجع

1 رَجَعَ, aor. ـِ, inf. n. رُجُوعٌ (S, Msb, K, &c.) and رَجْعٌ, (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and مَرْجِعٌ, (S, Msb, K, &c.,) which is anomalous, because inf. ns. [of this kind] of verbs of the measure فَعَلَ having the

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aor. of the measure يَفْعُلُ are [by rule] only with fet-h [to the medial radical], (S, K,) and مَرْجَعَةٌ, which is in like manner anomalous, (K,) and رُجْعَى, (S, Msb, K,) [not رُجْعًى as in the Lexicons of Golius and Freytag,] and رُجْعَانٌ, (K,) *He returned; he went*, or *came, back* [to the same place, or person, or state, or occupation, or action, or saying, &c.]; *he reverted; contr. of* ذَهَبَ; (ISk, Msb;) *i. q.* انْصَرَفَ: (K:) رُجُوعٌ signifies the *returning to a former place*, or *quality*, or *state;* (Kull p. 196;) the *returning to that from which was the commencement*, or *from which the commencement is supposed to have been, whether it be a place*, or *an action*, or *a saying, and whether the returning be by the* [*whole*] *person or thing*, or *by a part thereof*, or *by an action thereof*. (Er-Rághib.) Hence the saying in the Kur [lxiii. 8], لَئِنْ رَجَعْنَا إِلَى المدينة [*Verily if we return to the city*]. (Er-Rághib.) And [in the same, xii. 63,] فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ [*And when they returned to their father*]. (Idem.) And in the same, [vi. 164, and xxxix. 9,] ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ [*Then unto your Lord shall be your return*]: (S:) the like of which occurs in the same, vi. 60: but it may be either from [the intrans. inf. n.] رُجُوعٌ or from [the trans.] رَجْعٌ: (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of إِلَى, and also because it occurs in the Kur [v. 53, &c.], followed by جَمِيعًا, as a denotative of state: (L:) in like manner الرُّجْعَى also occurs in the Kur xcvi. 8. (TA.) You say also, رَجَعَتِ المرأةُ إِلَى أَهْلِهَا *The woman returned*

to her family by reason of the death of her husband or by reason of divorcement. (Msb.) ___ رَجَعَ إِلَى الصِّحَّةِ [*He returned to soundness,* or *health*], or المَرَضِ [*disease,* or *sickness*]; and إِلَى حَالَةِ الفَقْرِ [*to the state of poverty*], or الغِنَى [*wealth,* or *competence,* or *sufficiency*]. (Kull p. 196.) ___ رجع عوده عَلَى بَدْئِهِ *He returned in the way by which he had come.* (Kull ibid.) ___ رجع من سفره *He returned from his journey.* (Msb.) ___ رَجَعَ عَنِ الأَمْرِ *He returned* [or *reverted*] *from the affair.* (Msb.) ___ رَجَعَ عَنِ الشَّىْءِ *He left,* or *relinquished, the thing.* (Kull p. 197.) ___ رَجَعَ عَنِ الذَّنْبِ [*He relinquished sin;* i. e.] *he repented;* and so رجع alone, agreeably with the usage in the Kur iii. 65, &c. (Er-Rághib.) ___ [Several other phrases, in which this verb occurs, will be found in other arts.: as رَجَعَ عَلَى ظَهْرِهِ in art. ظهر: رَجَعَتِ القَهْقَرَى in art. درج: رَجَعَ دَرَجَهُ قهقر:, and variations thereof, in art. درج: &c.] ___ رَجَعَ إِلَيْهِ [sometimes signifies the same as رَجَعَ عَلَيْهِ] *He returned against him; he returned to attack him.* (TA.) ___ صَرَمَنِى ثُمَّ رَجَعَ يُكَلِّمُنِى [*He cut me,* or *ceased to speak to me; then he returned to speaking to me*]. (TA.) ___ خَالَفَنِى ثُمَّ رَجَعَ إِلَى قَوْلِى [*He opposed me,* or *disagreed with me; then he returned,* or *had regard, to my saying*]. (TA.) ___ مَا رُجِعَ إِلَيْهِ فِى خَطْبٍ إِلَّا كَفَى [*Re course was not had to him in an affair,* or *an affliction, but he sufficed.*] (TA.) [رَجَعَ إِلَيْهِ often means *He had recourse,* or *he recurred, to him,* or *it.*] ___ رَجَعَ بِهِ عَلَى شَرِيكِهِ *He made a claim for restitution of it upon his co-partner.* (IAth, TA in art. خلط.) And [in like manner you say,] ارْتَجَعَ عَلَى الغَرِيمِ, and المُتَّهَمِ, *He sued, prosecuted,* or *made a demand upon, the debtor,* and *the suspected, for his right,* or *due.* (TA: [in which it is said, immediately before this, that ارتجع is like .])رجع ___ رَجَعَ الكَلْبُ فِى قَيْئِهِ *The dog returned to his vomit,* (Msb, TA,) *and ate it.* (Msb.) ___ Hence, رجع فى هبته *He took back his gift; repossessed himself of it; restored it to his possession;* (Msb;) as also ارتجعها , (Mgh, Msb, TA,) and استرجعها . (Msb, TA.) And استرجع منه الشَّىْءَ *He took back from him the thing which he had given to him.* (S, K.) ___ [Hence also, رجع فى قوله, and

هُوَ ___ فى حُكْمه *He retracted,* or *revoked, his saying,* and *his judgment,* or *sentence.*] يَرْجِعُ إِلَى مَنْصِبٍ صِدْقٍ *He traces back his lineage to an excellent origin.* (TA in art. .)نصب

يرجع إِلَى معنى كَذَا [___ *It* (a word used in a certain sense) *is referrible,* or *reducible, to such a meaning.* And يَرْجِعُ إِلَى كَذَا, said of a word, also means *It relates to such a thing;* i. e., to such another word, in grammatical construction.] ___ رَجَعَ إِلَى قَدْرِ كَذَا *It* (wine when cooked) *became reduced to such a quantity;* syn. آلَ. (S in art. رجع الحوض إِلَى إِزائه ___.) اول *The water of the trough,* or *tank, became much in quantity* [*so that it returned to the height of the place whence it poured in*]. (TA.) ___ رِجَاعٌ , also, is an inf. n. of this verb, (L,) and is used as signifying The *returning* of birds *after* their *migrating to a hot country.* (S, L, K.) You say, رجعت الطَّيْرُ القَوَاطِعُ, inf. n. رِجَاعٌ and رَجْعٌ, *The migratory birds returned.* (L.) ___ Also inf. n. of رجعت said of a-she camel, and of a she-ass, signifying *She raised her tail, and compressed her two sides* (قُطْرَيْهَا), *and cast forth her urine in repeated discharges, so that she was imagined to be pregnant,* (S, K,) *and then failed of fulfilling her* [*apparent*] *promise:* (S: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written رُجُوعٌ:]) or *she conceived, and then failed of fulfilling her promise;* because she who does so goes back from what is hoped of her: (TA:) or, said of a she-camel, *she cast forth her fœtus in an imperfect state:* (AZ, TA,) or, as some say, *her embryo in a fluid state:* (TA:) or *in an unformed state;* inf. n. رِجَاعٌ. (Msb in art. خدج.) [See also راجع, below.] , (S, Mgh, Msb, K,) aor. رَجَعَهُ, (Mgh,) inf. n. رَجْعٌ and مَرْجَعٌ and مَرْجِعٌ, (K,) *He made,* or *caused, him,* or *it, to return, go back, come back,* or *revert; sent back, turned back,* or *returned, him,* or *it;* syn. رَدَّهُ; (Mgh, Msb, K;) and صَرَفَهُ; (K;) عَنِ الشَّىْءِ *from the thing;* and إِلَيْهِ *to it;* (Msb, K;) as also ارجعه ; (S, Msb, K;) but the former is the more chaste word, and is that which is used in the Kur-án, in ix. 84 [and other places]: (Msb:) the latter is of the dial. of Hudheyl; (S, Msb;) and is said by MF to be of weak authority, and bad; but [SM says,] I do not find this asserted by any of the leading authorities:

(TA:) ارتجعه , also, signifies [the same, i. e.] the same as ردّه in like manner followed by إلى. (TA.) Thus in the Kur ix. 84, referred to above, فإن رجعك الله [*And if God make thee to return,* or *restore thee*]. (Msb.) ___ رجع فلانٌ على أنف بعيره *Such a one put back,* or *restored, the nose-rein* [الخطام being understood] *upon the nose of his camel;* it having become displaced. (TA.) ___ رجع إلىَّ الجواب, aor. ـِ , inf. n. رجع and رجعانٌ, *He returned to me the answer.* (S, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) ___ رجعتُ الكلام *I returned the speech;* or *I repeated it;* or *I rebutted,* or *rejected,* or *repudiated, it, in reply,* or *replication;* syn. رددته. (Msb.) [In like manner,] يرجع بعضهم إلى بعضٍ القولَ, in the Kur [xxxiv. 30], means *Holding a colloquy,* or *a disputation,* or *debate, one with another:* (Bd:) [or it means *rebutting one another's sayings:*] or *blaming one another.* (S.) ___ الرَّجْع, (K,) or رجع الدَّابَّة يديها فى السَّيْر, (S,) *The stepping of the beast,* (S, K,) or *her returning her fore legs,* [*drawing the fore feet backwards towards the body, by lifting them high,*] *in going;* (K;) and التَّرجيع , (K,) or ترجيع الدَّابّة يديها فى السَّيْر, (S,) signifies the same: (S, K:) or رجع signifies a beast's *elevating,* or *lifting high, the fore foot and hind foot, in going.* (KL.) You say, رجَّعت الدَّابَّةُ يديها فى السَّيْر [*The beast stepped,* &c.; like as you say, رجعت]. (TA.) ___ رجع الواشمة, and ترجيعها , *The female tattooer's making marks* or *lines* [*upon the skin*]: (S, K: *) [or rather, as the former phrase is explained in the EM p. 143, *her retracing those marks* or *lines, and renewing their blackness;* for] you say also, رجَّع النقش, and الوشم, [and رجعه,] *He retraced the marks,* or *lines, of the variegated work,* and *of the tattooing, and renewed their blackness, one time after another.* (TA.) And رجَّع الكتابة, [and رجعها,] *He retraced,* or *renewed, the writing.* (TA.) ___ رجع ناقةً, and ارتجعها , and ترجّعها , *He purchased a she-camel with the price of another that he sold:* (S, TA:) or *he purchased a she-camel with the price of a he-camel that he sold;* and رِجْع , which is

app. an inf. n., signifies the *selling males and purchasing females:* (TA:) or ارتجع مالًا signifies *he sold the aged and the younglings of his came's, and purchased such as were in a state of youthful vigour:* or, as some say, *he sold the males, and purchased females:* (Lh:) or ارتجاعٌ signifies the *selling a thing, and purchasing in its place what one imagines to be more youthful, and better:* (Lh in another place:) regard is bad, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rághib:) also ارجع إبلًا *he sold old and weak camels, and purchased such as were in a state of youthful vigour:* or *he sold male camels, and purchased females:* (TA:) and ارتجع إبلًا بإبله *he took camels in exchange for his camels:*

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or, as some say, ارتجاعٌ signifies the *taking one in the place, and with the price, of two.* (Mgh.) ___ رجع العلفُ فى الدَّابَّة *The fodder,* or *food, produced an effect,* or *showed its effect, upon the beast.* (K, * TA.) And رجع كلامى فيه *My speech produced a beneficial effect upon him.* (K, * TA.)

2 **رجّعه**, inf. n. ترجيعٌ, *He,* or *it, made,* or *caused, him,* or *it, to return, go back, come back,* or *revert, again and again,* or *time after time; sent back, turned back,* or *returned, him,* or *it, again and again,* or *time after time; made,* or *caused, him,* or *it, to go,* or *move, repeatedly to and fro; so to go and come; to reciprocate: he repeated it; iterated it;* or rather *reiterated it: he reproduced it: he renewed it:* syn. ردَّده. (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrence in classical and postclassical writings: and hence several phrases here following.] ___ See 1, last quarter of the paragraph, in five places. ___ Hence, (Mgh,)

التَّرْجِيعُ فِى الأَذَانِ, (S, Mgh, K,) because the two professions of the faith [for which see the word أَذَانٌ] are uttered in the اذان [or call to prayer] in a low voice [and then repeated in a high voice]; (Mgh;) [for] this phrase means *The repeating the two professions of the faith in a raised,* or *loud, voice, after uttering them in a low,* or *faint, voice;* (Sgh, K, TA;) or *the lowering of the voice in the* اذان *in uttering the two professions of the faith, and then raising it in uttering them:* (KT:) or رجّع فِى أَذَانِه signifies *he uttered the two professions of the faith in his* اذان *once to repeat them.* (Msb: [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of to repeat them, we should read *and repeated them.*]) ___ [Hence also,] التَّرْجِيعُ, (K, TA,) or تَرْجِيعُ الصَّوْتِ, (S,) [*The act of quavering,* or *trilling; rapidly repeating many times one very short note,* or *each note of a piece;* a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance;] *the reiterating* (تَرْدِيد) *of the voice in the throat,* or *fauces,* (S, K, TA,) *like* [*as is done in*] *chanting,* (S,) or *which is practised in reading* or *reciting,* or *singing,* or *piping,* or *other performances, of such as are accompanied with quavering,* or *trilling:* (TA:) or, as some say, *the mutual approximation of the various kinds of movements in the voice:* 'Abd-Allah Ibn-Mughaffal, in his ترجيع, by the prolonging of the voice, in reading, or reciting, imitated the like of آا آا آا. (TA.) You say also, رجّع الحَمَامُ فى غنائه [*The pigeons quavered in their singing,* or *cooing*]; as also استرجع . (TA.) And رجّع البعيرُ فى شِقْشِقَتِه *The camel brayed,* or *reiterated his voice, in his* شقشقة [or *bursa faucium*]. (TA.) And رجّعت النَّاقةُ فى حَنِينِها *The she-camel interrupted her yearning cry to,* or *for, her young one* [*and then,* app., *quickly repeated it, and did so again and again*]. (TA.) And رجّعت القَوْسُ *The bow made a sound* [*by the vibration of its string;* because the sound so made is a repeated sound]. (AHn.) ___ See also 4. ___ And see 10.

3 راجع *He* (a man) *returned to good* or *to evil.* (TA.) [See also 6.] ___ راجعت النَّاقَةُ, (K,) inf. n. رِجَاعٌ, (TA,) *The she-camel returned,* or *reverted, from one kind of pace, which she had been going, to another pace.* (K, * TA.) ___ راجعهُ *It returned to him:* said of pain [&c.]. (TA in art. ___.) عد راجع ٱمرأَتَهُ [*He returned to his wife,* or *restored her to himself,* or *took her back by marriage* or *to the marriage-state, after having divorced her;* (see also 6;)]; (S;) and ارتجعها signifies the same. (TA.) ___ [See also a verse cited voce رِدَادٌ; whence it seems that راجع also signifies *He restored,* or *brought back,* anything.] ___ راجعهُ signifies also *He endeavoured to turn him* [from, or to, a thing]; syn. راوده, and رادَّه. (L in art. ___.) رود, (S and K in this art., and A and Mgh and Msb in art. حور,) and راجعهُ الكَلَامَ فى الكَلَامِ, (Bd in xviii. 32,) and simply راجعهُ, (Msb in this art., and Jel. in lviii. l,) inf. n. مُرَاجَعَةٌ (S, TA) and رِجَاعٌ, (TA,) *He returned him answer for answer,* or *answers for answers; held a dialogue,* or *colloquy,* or *conference,* or *a disputation,* or *debate, with him; bandied words with him;* syn. حَاوَرَهُ, (A and Mgh and Msb in art. حور, and Bd in xviii. 32,) [i. e.] حَاوَرَهُ الكَلَامَ; (TA;) or عَاوَدَهُ; (S and Msb and K in this art.;) or جَادَلَهُ. (Jel in lviii. 1.) And راجعهُ, or راجعهُ القَوْلَ, *He disputed with him, rebutting,* or *rejecting,* or *repudiating, in reply to him, what he said; he bandied words with him;* syn. رادَّهُ القَوْلَ. (A in art. رد.) You say, راجعهُ فى مُهِمَّاتِهِ *He held a colloquy,* or *conference,* or *a disputation,* or *debate, with him respecting his affairs of difficulty;* syn. حَاوَرَهُ. (TA.) [And راجعهُ فى كَذَا *He addressed him repeatedly,* or *time after time, respecting such a thing.*] And راجعوا عُقُولَهُمْ [*They consulted their understandings,* or *minds;* as though they held a colloquy, or conference, or a disputation, or debate, therewith]. (Bd in xxi. 65.) [راجع often signifies *He consulted,* or *referred to,* a person, a book, a passage in a book, &c.]

4 ارجعت النَّاقَةُ [*The she-camel returned to her former condition,* either *of leanness* or

fatness:] *the she-camel became lean* [*after having been fat*]: and *became in good condition after leanness:* (Ks, T, TA:) or ارجعت الإبل *the camels became lean and then became fat;* (S, O, K;) so says Ks. (S.) You say also, الشَّيخ يمرض يومين فلا يرجع شهرا i. e. [*The old man is sick two days, and*] *does not return to a healthy state of body, and to strength, in a month.* (K, TA: [in the CK, erroneously, فلا يرجع.]) And [in like manner] تراجع انتقص الفرس ثُمَّ [*The horse wasted, and then gradually returned to his former condition*]. (TA.) ارجعه: see رجعه, first signification. ___ ارجعه ناقته *He gave him* [*back*] *his she-camel in order that he might return upon her, he* [the latter] *having sold her to him.* (Lh.) ___ ارجع إبلًا: see 1, near the end of the paragraph. ___ ارجع ٱللّٰه بيعته *God made his sale to be productive of gain,* or *profit.* (S, K.) ___ ارجع ٱللّٰه همَّه سرورا *God converted his grief,* or *disquietude of mind, into happiness* or *joy;* and Sb mentions رجَّعه [in this sense]. (TA.) ___ ارجع also signifies *He extended,* or *stretched out, his arm,* or *hand, backwards, to reach,* or *take hold of, a thing.* (S, K.) [In this case, يده seems to be understood: for] you say [also], ارجع الرَّجل يديه *The man put his arms,* or *hands, backwards in order to reach,* or *take hold of, a thing.* (Lh.) And ارجع يده إلى سيفه ليستلّه *He extended,* or *stretched out, his arm,* or *hand, to his sword, to draw it:* or إلى كنانته ليأخذ سهما *to his quiver, to take an arrow.* (TA.) ___ Also *He ejected excrement,* or *ordure;* said of a man. (S, K.) [See رجيع.] See also 10.

5 **ترجّع فى صدرى كذا** *Such a thing became agitated to and fro in my mind,* or *bosom;* syn. تردَّد. (TA.) ترجّع ناقة: see 1; in the last quarter of the paragraph.

6 **تراجعا** *They two* (a man and his divorced wife) *returned to each other by marriage;* (Bd in ii. 230;) or *returned together to the marriagestate.* (Jel ibid.) ___ تراجع الشَّىء إلى خلف [*The thing*

went backward or *back, receded, retrograded, retired, retreated,* or *reverted, by degrees, gradually, by little and little,* or *part after part:* and تراجع alone, *He,* or *it, returned by degrees:* the form of the verb denoting a gradual continuation, as in تَسَاقَطَ, and تَزَايَدَ, and تَنَاقَصَ, &c.]. (S.) تراجع and تَرَادَّ and تَرَدَّدَ are syn. (M and L in art. رد.) You say, تراجعوا فى مَسِيرٍ *They returned, retired,* or *retreated, by degrees,* or *by little and little, in a journey,* or *march;* syn. تَرَادُّوا. (TA in art. ثبجر.) And تَفَرَّقُوا فِى أَوَّلِ النَّهَارِ ثُمَّ تَرَاجَعُوا مَعَ اللَّيْلِ i. e. [*They separated,* or *dispersed themselves, in the first part of day; then*] *they returned,* [*one after an every one to his place of abode.* (TA.) ___ تَرَاجَعَتْ أَحْوَالُ فُلَانٍ [*The circumstances of such a one gradually reverted to their former condition;* meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. *retrograded;* or *gradually went back to a worse state; contr. of advanced,* or *improved*]: (TA:) [whence the saying,] زَالَتْ دَوْلَتُهُمْ وَأَخَذَ أَمْرُهُمْ يَتَرَاجَعُ [*Their good fortune ceased, and their affairs began to retrograde,* or *gradually go back to a worse state*]. (A in art. ركد.) And تَرَاجَعَ الجُرْحُ إِلَى البُرْءِ [*The wound gradually recovered*]. (Msb in art. تراجعا بينهما.) دمل *They two* (copartners) *made claims for restitution, each upon the other.* (IAth, TA in art. خلط.) [See this more fully explained, and illustrated, voce خَلِيطٌ, (Msb and K in art. حور,) and فِى الكَلَامِ, (Bd in lviii. 1,) and simply تراجعوا, (Jel in lviii. 1,) ___ تراجعوا الكَلَامَ.] *They returned one another answer for answer,* or *answers for answers; held a dialogue,* or *colloquy,*

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or *conference,* or *a disputation,* or *debate, one with another; bandied words, one with another;* syn. تَحَاوَرُوا. (Bd, Jel, Msb, K, in the places mentioned above.)

8 **ارتجع عَلَى الغَرِيم**, and المُتَّهِم: see رَجَعَ, with which it is syn. (TA.) ارتجعه *i. q.* رَدَّهُ, like رجعه, q. v. (TA.) So in the phrase, ارتجعت المرأةُ جلْبابها *The woman put back her* جلباب [q. v.] *upon her face, and covered herself with it.* (TA.) ___ ارتجع الهبةَ: see ارتجع امرأتَه. ___ رجع فى هبته: see 3. ___ رِجعةً باعَ إبلَه فارْتَجَع منْها صالحةً *He sold his camels, and obtained by the expenditure of their price a good return,* or *profit.* (S, K.) ___ ارتجع ناقةً, and the like: see 1, near the end of the paragraph, in five places. ___ ارتجع إبلًا also signifies *He* (and Arab of the desert) *purchased camels* [app. *in exchange for others*] *not of his own people's breeding nor bearing their marks.* (TA.)

10 **استرجع الهبةَ**, and استرجع منه الشَّىءَ: see رجع فى هبته, and the sentence next following it. ___ طَعامٌ يُستَرجَعُ عنه *Food,* both of beasts and of men, *from which profit,* or *advantage,* [or *a good return* (رِجعة),] *is obtained; which is found to be wholesome,* or *approved in its result; and from eating which one becomes fat.* (TA.) استرجع الحمامُ: see 2, near the end of the paragraph. ___ استرجع also signifies *He said,* on the occasion of an affliction, or a misfortune, [using the words of the Kur ii. 151,] إنَّا للّه وإنَّا إليْه راجعونَ, (S, K,) meaning *Verily to God we belong* as his property and his servants, so that He may do with us what He pleaseth, *and verily unto Him we return* in the ultimate state of existence, and He will recompense us; (Jel;) as also رجّع, (S, * K,) inf. n. تَرْجِيعٌ; (S; [accord. to the TA, only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the S;]) and ارجع. (K.)

رَجْعٌ; originally an inf. n.: [see رجع and رجعه:] ___ and see رَجْعَةٌ, in two places. ___ *Rain:* so in the Kur [lxxxvi. 11], والسَّمآءِ ذَاتِ الرَّجْعِ [*by the heaven that hath rain*]: (S, Bd:) because God returns it time after time: or because the clouds raise the water from the seas and then return it to the earth; and if so, by اسماء may be meant the clouds: (Bd:) or *rain after rain;* (K;) because it returns time after time; or because it is repeated, and returns, every year: (TA:) or the said words of the Kur mean *by the heaven that returns in every revolution to the place whence it*

moved. (Bd.) ___ *Hail;* because it gives back the water that it takes. (TA.) ___ Accord. to El-Asadee, as recorded by AHeyth, *Thunder.* (Az.) ___ Accord. to some, in the passage of the Kur cited above, (S, TA,) *Profit, benefit, advantage,* or *good return.* (S, K, TA.) You say, لَيْسَ لِى مِنْ فُلَانٍ رَجْعٌ *There is no profit to me from such a one.* (TA.) And مَا هُوَ إِلَّا سَجْعٌ لَيْسَ تَحْتَهُ رَجْعٌ [*It is nothing but rhyming prose, beneath which is* to be found *no profit*]. (TA.) [See also رَجْعَة.] ___ Accord. to Ks, in the ex. cited above from the Kur, (TA,) The *place that retains water:* (K, TA:) pl. رُجْعَانٌ. (TA.) ___ *A pool of water left by a torrent;* (S, K;) because of the rain that is in it; or because of its fluctuating to and fro in its place; (Er-Rághib;) as also رَجِيعٌ, and رَاجِعَةٌ: (K:) pl. as above: (S:) or *a place in which the torrent has extended itself,* (امْتَدَّ, accord. to Lth and the O and K,) or *in which it has returned,* or *reverted,* (ارْتَدَّ, accord. to AHn,) *and then passed through:* (Lth, AHn, O, K:) pl. رُجْعَانٌ and رِجْعَانٌ and رِجَاعٌ; (K;) or this last, accord. to some, is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely غَدِيرٌ, to show that it is used in this sense, and is qualified by a sing. epithet, namely رَائِعٌ; but some say that it is thus qualified becanse it has a form which is that of a sing. noun: (TA:) or رَجْعٌ signifies *water,* (AO, K,) *in general;* (K;) and a sword is likened to it, to denote its whiteness: (AO, S: [but accord. to the latter, in this case it signifies a pool of water left by a torrent :]) and also *a tract of ground,* or *land, in which the torrent has extended itself:* (K:) but this, it should be observed, is a repetition of the saying of Lth mentioned above: (TA:) and the *part that is above a* تَلْعَة [q. v.]; (K, TA;) the *upper,* or *highest, part thereof, before its water collects together:* (TA:) pl. رُجْعَانٌ. (K.) ___ The *herbage of the* [*season,* or *rain, called*] رَبِيعٌ; (K;) [because it returns year after year;] as also رَجِيعٌ. (TA.) ___ The [*membrane called*] غِرْقِئ *which is in the belly of the woman, and which comes forth upon,* or *over, the head of the child.* (TA.) ___ See also رَجِيعٌ, in three places, in the latter part of the paragraph. ___ سَيْفٌ نَجِيحُ الرَّجْعِ, and الرَّجِيعِ, *A sword which penetrates into the thing that is struck with it* [*so that it is quickly drawn back*]. (TA.) ___ رَجْعُ الكَتِفِ: see مَرْجِعٌ.

رَجْعُ سَفَرٍ : see رَجِيعُ سَفَرٍ.

رَجْعٌ : see رَجْعَةٌ.

رَجْعٌ : see رَجْعُ نَاقَةٍ: and see رَجْعَةٌ.

رَجْعَةٌ inf. n. of un. of 1; *A return; a single act of returning, of going back, coming back,* or *reverting:* (TA:) [and] *i. q.* رُجُوعٌ, i. e. the act of *returning,* &c. (Msb.) ___ The *returning to the present state of existence* (S, Msb, K) *after death.* (S, K.) So in the phrase, فُلَانٌ يُؤْمِنُ بِالرَّجْعَةِ [*Such a one believes in the returning to the present state of existence after death*]. (S, Msb, K. *) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the رَافِضَة, who say that 'Alee the son of Aboo-Tálib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) ___ The *returning,* or *homeward course, of a military expedition;* opposed to بَدْأَةٌ, q. v. (T and Mgh in art. بدأ.) ___ The *return of a party of warriors to war after their having come back from an expedition.* (TA.) ___ Also, and رِجْعَةٌ , (S, A, Nh, Mgh, Msb, K,) but the former is the more chaste, (S, Msb, TA,) though the latter is mentioned before the former in the K, (TA,) *A man's returning to his wife,* or *restoring her to himself,* or *taking her back by marriage* or *to the marriage-state, after having divorced her;* (IF, Msb;) the *returning of the divorcer to the divorced woman:* (K:) or the *taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract.* (Nh.) You say, لَهُ عَلَى رَجْعَةُ ٱمْرَأَتِهِ and رِجْعَةُ [*He has a right of returning to,* or *taking back, his wife after having divorced her*]: (S, Mgh:) and يَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ [*He possesses the right of returning* &c.]: (Msb:) and طَلَّقَ فُلَانٌ فُلَانَةَ طَلَاقًا يَمْلِكُ فِيهِ الرَّجْعَةَ [*Such a man divorced such a woman by a divorce in which he possessed the right of returning* &c.]. (TA.) ___ Also the

former, (S, Msb, TA,) and رَجْعَة likewise, (Msb,) and رُجْعَة (K) and رُجْعَى [which is originally an inf. n.] and رُجْعَان [which is also originally an inf. n.] and مَرْجُوْع (S, K) and مَرْجُوْعَة and رَجُوْعَة and رَجْع , (K,) the last of these is allowable, (TA,) [being an inf. n. used in the sense of a pass. part. n.,] The *reply*, or *answer*, of an epistle. (S, Msb, * K, TA.) You say, هَلْ جَآءَ رَجْعَةُ كِتَابِكَ (S, TA) and رُجْعَانُهُ (TA) *Hath the reply*, or *answer, of thine epistle come:?* (S, TA:) and أَرْسَلْتُ إِلَيْكَ فَمَا جَآءَنِى رُجْعَى رِسَالَتِى *I sent to thee, and the reply*, or *answer, of my epistle came not to me;* i. e. مَرْجُوْعُهَا : (S, K, * TA:) and مَا كَانَ مِنْ مَرْجُوْعِ فُلَانٍ عَلَيْكَ *What was* [the purport] *of the reply*, or *answer, of such a one to thee?* (S, TA.) And [in like manner] رَجْعُ الرِّشْقِ signifies *What is returned against*, or *in opposition to*, [or *in reply to*,] *the simultaneous discharge of a number of arrows in a particular direction.* (TA.) ___ See also رِجْعَة.

رُجْعَة : see رَجْعَة, in the latter half of the paragraph.

رِجْعَة : see رَجْعَة, in three places. ___ *A return*, or *profit, obtained by the expenditure of the price of camels sold:* see an ex. above, voce ارْتَجَعَ: (S, K:) or *camels taken in exchange for other camels:* or *one that is taken in the place, and with the price, of two:* (Mgh:) also the *young*, or *younglings, of camels, which are purchased from the market with the price of others*, or *taken from the market in exchange for others:* (K:) or, as Khálid says, the [*return obtained by*] *bringing bad camels into the market and taking back good ones:* or, as some say, the [*return obtained by*] *bringing in males and taking back females:* (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has

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immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رَجْعَةٌ has a similar meaning in relation to the poor-rates; being applied to *camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give:* (S, * TA:) and *camels which are purchased by the Arabs of the desert,* [app. *in exchange-for others,*] *not of their own breeding nor bearing their marks;* as also رَجَعَةٌ : (TA, [see 8:]) IB says that the pl. of رَجْعَةٌ is رُجَعٌ ; and that it was said to a tribe of the Arabs, By what means have your beasts become many? and they answered, أَوْصَانَا أَبُونَا بِالنُّجَعِ وَالرُّجَعِ: but Th says, بِالنَّجَعِ وَالرِّجَعِ : [both are probably correct; for it seems that the original forms are النُّجَع and الرِّجَع; and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter:] accord. to Th, the meaning is, [*Our father charged us with the seekings after herbage in the places thereof, and*] *the selling the old and weak beasts and purchasing others in a state of youthful vigour:* or, accord. to another explanation, the meaning is, *the selling males and purchasing females:* thus explained, رَجْعٌ seems to be an inf. n. (TA. [See رَجَعَ نَاقَةً.]) [See also رَجِيعٌ.] ___ [*Any return, profit,* or *gain, accruing from a thing,* or *obtained by the sale* or *exchange thereof;* as also مَرْجُوعٌ ; and رَجْعٌ, q. v.] You say, جَآءَتْ رَجْعَةُ الضِّيَاعِ *The return,* or *increase, accruing to the owner of the lands came,* or *arrived.* (Lh.) And جَآءَ فُلَانٌ بِرَجْعَةٍ حَسَنَةٍ *Such a one brought a good thing which he had purchased in the place of a bad thing;* or *in the place of a thing that was inferior to it.* (TA.) And هٰذَا مَتَاعٌ لَهُ مَرْجُوعٌ *This is a commodity for which there will be a return,* or *profit,* or *gain.* (S, * TA) And دَابَّةٌ لَهَا مَرْجُوعٌ *A beast that may be sold after having been used.* (El-Isbahánee.) And لَيْسَ لِهٰذَا البَيْعِ مَرْجُوعٌ *There is not,* or *will not be, any return,* or *profit,* or *gain, for this sale.* (TA.) ___ *An argument,* or *allegation, by which one rebuts in a litigation,* or *dispute; a proof; an evidence.*

(Ibn-'Abbád.)

رُجْعَى : see رَجْعَة, in the latter half of the paragraph, in two places.

طَلَاقٌ رَجْعِىٌّ , and رَجْعِىٌّ, *A divorce in which one reserves to himself the right of returning to his wife,* or *restoring her to himself,* or *taking her back to the marriage-state.* (Mgh, * Msb.) ___ رَجْعِىٌّ applied to a beast: see رَجِيعُ سَفَرٍ.

رَجْعِيَّةٌ : see رَجِيعَة.

رُجْعَانٌ : see رَجْعَة, in the latter half of the paragraph, in two places.

رِجَاعٌ The *nose-rein of a camel:* (IDrd, K:) or the *part thereof which falls upon the nose of the camel:* pl. [of pauc.] أَرْجِعَةٌ and [of mult.] رُجُعٌ: (K:) from رَجَعَ in the phrase رَجَعَ فُلَانٌ عَلَى أَنْفِ بَعِيرِهِ [q. v.]. (IDrd.) ___ It is also an inf. n.: see 1, in the middle of the paragraph.

رَجِيعٌ . [*Made,* or *caused, to return, go back, come back,* or *revert; sent back, turned back,* or *returned: repeated: rebutted, rejected,* or *repudiated, in reply,* or *replication:* like مَرْجُوعٌ : and used in all these senses; as will be seen from what follows: and also, like مُرَجَّعٌ ,] *made,* or *caused, to return, go back, come back,* or *revert, again and again,* or *time after time; sent back, turned back,* or *returned, again and again,* or *time after time; made,* or *caused, to go,* or *move, repeatedly to and fro; so to go and come; to reciprocate: reiterated: reproduced: renewed:* syn. مُرَدَّدٌ: [in the CK مَرْدُودٌ:] applied to anything: (S, K:) or to anything that is said or done: (Msb, TA:) because meaning مَرْجُوعٌ , i. e. مَرْدُودٌ: (S, Msb, TA:) or, applied to speech, *returned to its author;* or *repeated to him;* or *rebutted, rejected,* or *repudiated, in reply to him;* syn. مَرْدُودٌ إِلَى صَاحِبِهِ: (Lth, K:) or, so applied, *repeated:* (A, TA:) or, so applied, *reiterated:*

(Er-Rághib, TA:) or, so applied, *disapproved*, or *disliked*. (TA.) You say, إِيَّاكَ وَالرَّجِيعَ مِنَ القَوْلِ *Avoid thou the saying that is repeated;* (A, TA;) [or *rebutted*, &c.;] or *disapproved*. (TA.) ___ Applied to a beast, (S, TA,) and [particularly] to a camel, (K,) it signifies *Made to return from journey to journey:* (S, TA:) and also means *fatigued*, or *jaded*, (S, K,) *by journeying:* (K:) fem. with رَجِعٌ (S, K:) or *lean*, or *emaciated:* (Er-Rághib, K:) in the K is here added, or *which thou hast made to return from a journey*, meaning *from journey to journey;* but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رُجُعٌ; (K;) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجَائِعُ. (S.) رَجِيعُ سَفَرٍ and رَجْعُ سَفَرٍ [in like manner] signify *Made to return repeatedly*, or *several times, in journeying;* applied to a she-camel: (K:) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (بَعِيرٌ,) *which one makes to return again and again*, or *time after time*, or *to come and go repeatedly, in journeying, and drags along:* (TA:) both also mean *lean*, or *emaciated:* and are in like manner applied to a man: (Er-Rághib, TA:) and رَجْعَىٌّ and مَرْجَعَانِىٌّ , also, but the latter is vulgar, *lean*, or *emaciated, by journeying;* applied to a beast. (TA.) You say also سَفَرٌ رَجِيعٌ *Travellers returning from a journey.* (TA.) And سَفَرٌ رَجِيعٌ *A journey in which are repeated returnings.* (IAar.) ___ Any food *returned to the fire* [*to be heated again*], *having became cold:* (K:) [and particularly] roasted meat *heated a second time.* (As.) ___ A rope, or cord, *undone, and then twisted a second time:* (L, K:) and, as some say, anything *done a second time.* (L.) ___ Writing *retraced with the pen, in order that it may became more plain:* (KL:) and مَرْجُوعٌ [signifies the same: and also] tattooing *repeated and renewed;* (EM p. 108;) tattooing *of which the blackness has been restored:* (TA:) pl. of the latter مَرَاجِيعُ. (TA, and EM ubi suprà.) ___ *Dung, ordure*, or *excrement, of a solid-hoofed animal;* (S, Mgh, Msb, K;) as also رَجْعٌ ; (K;) and *of a man;* (S, Mgh, Msb, K;) as also ↓ the latter word; (TA;) and *of a beast of prey;* as also ↓ the latter: (S, TA:) because it returns from its first state, (Mgh, Msb, TA,) after having been food or fodder &c.;

(TA;) having the meaning of an act. part. n., (Er-Rághib, Msb,) or, it may be, of a pass. part. n. (Er-Rághib.) ___ The *cud which is ruminated by camels and the like:* (S, * K:) because it returns to be eaten. (TA.) So in the saying of El-Aashà,

* وَفَلَاةٍ كَأَنَّهَا ظَهْرُ تُرْسٍ *

* لَيْسَ إِلَّا الرَّجِيعَ فِيهَا عَلَاقُ *

i. e. [*Many a desert,* or *waterless desert, as though it were the back of a shield,*] *in which there is not* found by the camels *anything to serve for the support of life except the cud.* (S.) ___ *Sweat:* (K:) because, having been water, it returns as sweat. (TA.) ___ See also رَجْعٌ, in three places. ___ Also The [*part called*] فَأْس *of a bit:* (Ibn-' Abbád, K:) [because of its returning motion.] ___ And *Niggardly, tenacious,* or *avaricious;* syn. بَخِيلٌ [in the CK and a MS. copy of the K, نَخِيل]. (Ibn-' Abbád, K, TA.)

رَجُوعَةٌ : see رَجْعَةٌ, in the latter half of the paragraph.

رَجِيعَةٌ *A she-camel that is purchased with the price of another she-camel;* as also رَاجِعَةٌ : (S:) or *a female that is purchased with the price of a male.* (' Alee Ibn-Hamzeh.) [See also رَجْعَةٌ: and see رَجِيعٌ, of which it is originally the fem.] Accord. to ISk, رَجْعِيَّةٌ signifies *A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is:* [but this appears to be a mistranscription, for رَجِيعَةٌ; for he adds,] the pl. is رَجَائِعُ. (TA.)

رَجَّاعٌ One *who returns much,* or *often, unto God.* (TA.)

رَاجِعٌ [act. part. n. of 1. Hence the saying, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. ___ Also, without ة,] A woman *who returns to her family in consequence of the death of her husband* (Az, S, Msb, K) or

in consequence of divorcement; (Az, Msb;) as also مُرَاجِعٌ : (Az, K:) or, accord. to some, (Msb,) she who is divorced [and sent back to her family] is termed مَرْدُودَةٌ. (S, Msb.) ___ [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies *That raises her tail, and compresses her two sides* (قُطْرَيْهَا), *and casts forth her urine in repeated discharges, so that she is imagined to be pregnant,* (S, K,) *and then fails of fulfilling her* [*apparent*] *promise:* (S:) or *that conceives,*

and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, *that has appeared to have conceived, and is then found to be not pregnant:* (As:) pl. رَوَاجِعُ. (S, TA.) [See also رَجَعَتْ.] ___ A sick man *whose soul* [or *health*] *has returned to him after his being debilitated by disease:* and a man *whose soul* [or *health*] *has returned to him after severe and constant illness.* (TA.)

رَاجِعَةٌ [originally fem. of رَاجِعٌ, q. v.]: see رَجِيعَةٌ: ___ and see رَجْعٌ. ___ Also, [app. from the returning of its water time after time,] *A water-course of a valley.* (ISh, TA.) ___ رَوَاجِعُ [is its pl., and] signifies *Varying winds;* because of their coming and going. (TA.) ___ Hence also, رَوَاجِعُ الأَبْوَابِ [*The leaves of doors*]. (TA.)

أَرْجَعُ *More* [and *most*] *productive of return,* or *profitable.* (TA.) You say, هٰذَا أَرْجَعُ فِى يَدِى مِنْ هٰذَا *This is more productive of return,* or *profitable, in my hand than this.* (TA.)

مَرْجِعٌ an inf. n. of the intrans. verb رَجَعَ [q. v.]. (S, Msb, K, &c.) ___ [Hence it signifies sometimes *Recourse.* See مَنَابٌ, in art. نوب.] [*A place to which a person,* or *thing, returns after going or moving therefrom;* agreeably with analogy. See an ex. voce مَحْضَرٌ.] ___ [Hence,] مَرْجِعُ الكَتِفِ *The lower part of the shoulderblade,* (S, K, TA,) *next the arm-pit,* [*that on the left side being*] *in the*

region where the heart beats; (TA;) as also رَجْعُ الكَتِف: (S, K:) and مَرْجِعُ المِرْفَق [*the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto;* which place *in a beast is next the arm-pit:* see فَرِيص, in three places]: (TA:) pl. مَرَاجِعُ. (TA.) ___ [مَرْجِع also signifies The *place,* or *thing, to which a person,* or *thing, is referred, as his,* or *its, source:* see مَنْصِب. ___ Also, *A state,* or *condition, to which a person,* or *thing, returns.* ___ And The *place,* and the *state,* or *condition,* or *result, to which a person,* or *thing, ultimately,* or *eventually, comes. A goal.*] It is also an inf. n. of رَجَعَهُ. (K.)

مَرْجِع, [without ة,] applied to a she-camel, *Becoming in good condition after leanness.* (Ks, TA.) [See 4, of which it is the act. part. n.] ___ هٰذَا مَتَاعٌ مَرْجِعٌ *This is a commodity for which there will be a return,* or *profit,* or *gain.* (S, * TA.) ___ سَفْرَةٌ مَرْجِعَةٌ *A journey having a recompense,* or *reward, and a good issue* or *result.* (K, TA.)

مُرَجَّع : see رَجِيع; first sentence.

مَرْجَعَانِىّ : see رَجِيع, in the latter half of the paragraph.

مَرْجُوع [pass. part. n. of رَجَعَهُ]: see رَجِيع, in three places: ___ and رَجْعَة, in the latter half of the paragraph, in three places: ___ and رَجْعَة, near the end of the paragraph, in four places.

مَرْجُوعَة : see رَجْعَة, in the latter half of the paragraph.

مُرَاجِع : see رَاجِع.

رجعن

Q. 4 **ارْجَعَنَّ** a dial. var. of ارْجَحَنَّ [q. v.] in the several senses of the latter. (K.) You say, ضَرَبَهُ فَٱرْجَعَنَّ *He beat him,* or *struck him, and he lay on his side,* and *threw himself down.* (Lh, TA.) And ارجعنّوا *They lay on their sides and were overcome.* (TA.) ___ Also *It became spread, expanded,* or *extended.* (TA.)

رجف

1 **رَجَفَ**, (O, Msb, K,) aor. ـُ, (Msb,) inf. n. رَجْفٌ and رَجَفَانٌ (O, Msb, K) and رَجِيفٌ (Msb, K) and رُجُوفٌ; (O, K;) [and ارجف; (see the next sentence;) and ارتجف; (see نَغَضَ, in two places;)] *It* (a thing, O, Msb) *was*, or *became, in a state of motion, commotion,* (O, Msb, K,) *agitation, convulsion, tumult,* or *disturbance:* (Msb, K: *) or *in a state of violent motion, commotion, agitation,* &c.; (K;) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الأَرْضُ, (S, O, Msb, K,) aor. ـُ, inf. n. رَجْفٌ, (S,) *The earth quaked;* or *was*, or *became, in a state of motion, commotion, agitation,* &c., (S, O, Msb, K,) as above; (Msb;) and so أَرْجَفَتْ, and أُرْجِفَتْ; (K;) [for ارجف is both intrans. and trans.:] and الرَّجَفَانُ signifies *the being in a state of violent commotion, agitation, convulsion, tumult,* or *disturbance.* (S.) And رَجَفَتْ يَدُهُ *His arm,* or *hand, trembled,* by reason of disease, or old age. (Msb.) And رَجَفَ القَلْبُ *The heart became agitated* by reason of fright. (IDrd, O.) ___ رَجَفَ الرَّعْدُ, (Lth, O, K,) inf. n. رَجْفٌ and رَجِيفٌ, (Lth, O,) *The thunder made a reiterated rumbling,* or *confused noise, in the clouds.* (Lth, O, K.) ___ رَجَفَ القَوْمُ *The people,* or *party, prepared themselves for war,* or *battle.* (Lth, O, K.) Also *He put* [a thing] *into a state of motion, commotion,* or *agitation;* (O, K;) [so too, app., رَجَفَ بِهِ;] see 4, last sentence; [and so أَرْجَفَ; for] أَرْجَفَ الأَرْضَ بِهِمْ is said of God [as meaning *He made the earth to quake with them*]. (TA in art. دم.) And one says also, رَجَفَتْهُ الحُمَّى *The fever caused him to quake,* or *shiver.* (Msb.)

4 **أَرْجَفَ** as an intrans. v.: see 1, in two places. And as a trans. v.; act. and pass.: see 1, in two places. ___ [Hence,] ارجف بِكَذَا [originally *He put* another, or others, *into a state of commotion,* or *agitation, by such a thing;* meaning] *he told of such a thing without truth,* or *not according to the true,* or

real, state of the case: [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجْفَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And ارجفوا فى الشَّىْءِ (S, Msb, K) and به, (Msb, K,) inf. n. إِرْجَافٌ, (Msb,) *i. q.* خَاضُوا فيه [mean- *ing They said what was false respecting the thing*]: (S, O, K:) or *they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult,* or *disturbance, in consequence thereof:* whence, in the Kur [xxxiii. 60], والمرجفون فى المدينة [*and they who tell many evil tales,* &c., *in the city:*] (O, * Msb:) or ارجفوا فى البلد بكذا *they told, in the town,* or *country, of such a matter, in order that they might cause commotion,* or *agitation,* &c., *to befall the people, without there being aught* [*thereof*] *true in their estimation;* from الرَّجَفَانُ signifying violent commotion or agitation &c. (Har pp. 218, 219.) And ارجفوا, alone, *They said what was false* (خَاضُوا) *in* [*relating*] *tales of conflicts and factions,* or *seditions,* or *discords,* or *dissensions, and the like:* whence, والمرجفون فى المدينة [cited above]. (K.) ___ And ارجفت النَّاقَةُ *The she-camel came in a state of fatigue, with her ears flaccid, shaking them* (ترجف بهما). (O, K.)

8 **إِرْتَجَفَ** see 1, first sentence.

رَجْعَةٌ *i. q.* زَلْزَلَةٌ (S, K) [meaning *Commotion, agitation,* or *convulsion;* or *violent commotion* &c.; and particularly *an earthquake;* or] *a violent earthquake:* and *a vehement cry from heaven:* (Jel in vii. 76:) or it signifies, in the Kur-án, *any punishment that befalls a people.* (Lth, O.)

رَجُوفٌ [, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning *Put into a state of commotion.*] ___ سَحَابٌ رَجُوفٌ *Clouds in commotion with thunder,* or *with much*

water. (O.)

الرَّجَّافُ *The sea;* because of its commotion, or agitation. (S, O, K.) A poet says, (S,) namely, Matrood Ibn-Kaab, lamenting the death of ' Abdel-Muttalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

* اَلْمُطْعِمُونَ الشَّحْمَ كُلَّ عَشِيَّةٍ *
* حَتَّى تَغِيبَ الشَّمْسُ فِى الرَّجَّافِ *

[*The feeders with fat every evening, until the sun disappeared in the sea*]. (S, O.) ___ And *The day of resurrection:* (Sh, O, K:) and *the congregation* [*of the risen*]. (K.) ___ And رَجَّافٌ also signifies *A certain kind of pace* [app. *with a jolting motion*]. (O, K.)

راجفٌ [*Putting into a state of motion, commotion,* or *agitation.* ___ And also, or حُمَّى راجفٌ,] *A fever attended with quaking,* or *shivering:* (O, Msb, K:) deviating from rule [because حُمَّى is fem.]. (Msb.) ___ [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewán el-Hudhaleeyeen, as meaning *Moving the head in going along.*]

الرَّاجِفَةُ, in the Kur lxxix. 6, means *The first blast* [*of the horn on the day of resurrection*]: and الرَّادِفَةُ, in the next verse, the second blast: (O, Bd, Jel, K:) or the former means *the motionless bodies that shall be in a state of violent motion*

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at the time here spoken of, *such as the earth and the mountains;* because of the saying in the Kur [lxxiii. 14], يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ: and the latter, the heaven, and the stars, which shall be cleft and scattered. (Bd.)

إِرْجَافٌ inf. n. of 4 [q. v.]. (Msb.) [And hence, as a simple subst.,] sing. of [أَرَاجِيفُ in the phrase] أَرَاجِيفُ الأَخْبَارِ [meaning

Tales without truth, or *reality:* or *evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult,* or *disturbance, in consequence thereof:* see 4]. (S.) You say, وَقَعُوا فِى أَرَاجِيفَ [*They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like*]. (AA, S and K in art. تع.)

المُرْجَفَان *The basin and ewer* (الطَّسْتُ وَالإِبْرِيقُ) [*that are used for washing the hands before and after a meal*]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Har p. 228.) ___

وَالمُرْجِفُونَ فِى المَدِينَةِ, in the Kur xxxiii. 60: see 4, in two places. [This art. is wanting in the copies of the L and TA to which I have had access.]

رجل

1 **رَجَلَ**, (T, S, M, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. رَجَلٌ (T, S, M, Msb) and رَجَلَةٌ, (T, TA,) or the latter is a simple subst., (Msb,) *He* (a man) *went on foot, in a journey, by himself,* [i. e.] *having no beast whereon to ride;* (T, TA;) *he had no beast whereon to ride,* (M, K, TA,) *in a journey, so went on his feet:* (TA:) or *he remained going on foot:* so says AZ; and Ks says the like: (S:) or *he was,* or *became, strong to walk,* or *go on foot:* (Msb:) and ترجّل [in like manner] signifies *he went on foot,* (S, K, TA,) *having alighted from his beast:* (TA:) [used in the present day as meaning *he alighted from his beast:*] and ترجلوا *they alighted* [*upon their feet,* or *dismounted,*] *in war,* or *battle, to fight:* and ارتجل *he* (a man) *went on his legs,* or *feet, for the purpose of accomplishing the object of his want.* (TA.) ___ رَجَلَ, (M, K,) aor. ـَـ, (K,) [inf. n. رَجَلٌ, being similar to رَكَبَ, aor. ـَـ, inf. n. رَكَبٌ,] also signifies *He* (a man) *was,* or *became, large in the* رِجْل [i. e. *leg,* or *foot*]. (M, K: but omitted in some copies of the K.) ___ And رَجُلَ, like عَنِىَ; and رَجَلَ, aor. ـَـ; inf. n. [of the former] رَجَلَةٌ and [of the latter] رَجَلٌ; [so in the CK; but accord. to the rule of the K they should be رَجَلَةٌ and رَجَلٌ, as neither is expressly said to be with kesr; or the latter may be correctly رَجَلٌ, as رَجَلَ is said to be like عَلِمَ, of which the inf. n. is عِلْمٌ;] *He had a complaint of his* رِجْل [i. e. *leg,* or *foot*]: (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fárisee, and also on the authority of Kr. (TA.) ___ And رَجَلَ من رِجْله *He was,* or *became, affected in his leg,* or *foot, by something that he disliked.* (TA.) ___ And رَجَلَ, aor. ـَـ, (K, TA,) inf. n. رَجَلٌ, (TA,) *He* (a beast, such as a horse or the like,) *had a whiteness in one of his* رِجْلَان [i. e. *hind legs* or *feet*], (K, TA,) *without a whiteness in any other part.* (TA.) رَجِلَ, aor. ـَـ, (Msb, K,) inf. n. رَجَلٌ, (Msb, TA,) is also said of hair, (Msb, K,) meaning *It was,* or *became,* [*wavy,* or *somewhat curly,* i. e.] *of a quality*

between lankness and crispness or *curliness,* (K,) or *neither very crisp* or *curly, nor very lank, but between these two.* (Msb, TA.) رَجَلُهُ, (CK, TA, omitted in some copies of the K,) [aor. ـُ , as in similar verbs,] inf. n. رَجْلٌ, (TA,) *He,* or *it, hit,* or *hurt, his* رِجْلٌ [i. e. *leg,* or *foot*]. (CK, TA.) ___ رَجَلَ الشَّاةَ, (S, K,) or, accord. to the O and the Mufradát, رَجَلَ الشَّاةَ بِرِجْلِهَا, (TA,) and ارتجلها , (K,) *He suspended the sheep,* or *goat, by its hind leg* or *foot:* (S, O, K:) or the meaning is عَقَلَهَا بِرِجْلَيْهِ [app. *he confined its shank and arm together with his feet,* by pressing his feet upon its folded fore legs while it was lying on the ground], (K,) or, as in the M, بِرِجْلِهِ [*with his foot*]. (TA.) ___ رَجَلَتْ وَلَدَهَا, (K,) inf. n. رَجْلٌ; in the copies of the M written رَجَّلَتْ , with teshdeed; (TA;) *She* (a woman) *brought forth her child preposterously, so that its legs came forth before its head.* (K.) رَجَلَهَا, namely, the mother of a young camel, (K,) aor. ـُ , inf. n. رَجْلٌ, (TA,) *He sent the young one with her* [*to suck her whenever he would;* as is implied by what immediately precedes]; as also أَرْجَلَهَا : (K:) or أَرْجَلْتُ الفَصِيلَ (so in two copies of the S and in the O) *I left the young camel with his mother to such her whenever he pleased:* (S, * O: [in one of my copies of the S رَجَلْتُ, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex.,

* مُسَرْهَدٌ أُرْجِلَ حَتَّى فُطِمَا *

[*Fat, and well nourished: he was left with his mother to such her when he pleased until he was weaned*]. (O.) [See also رَجْلٌ, below; where it is explained as though a quasi-inf. n. of أَرْجَلْتُ in the sense here assigned to it in the S and O, or inf. n. of رَجَلْتُ in the same sense.] ___ And رَجَلَ أُمَّهُ, (S, K,) aor. , inf. n. رَجْلٌ, (S,) *He* (a young camel, S, or a lamb, or kid, or calf, K, TA) *sucked his mother.* (S, K.) ___ رَجَلَ also signifies The act of [the stallion's] *leaping* the mare: (O, K, TA:) [i. e., as inf. n. of رَجَلَ; for] one says, بَاتَ الحِصَانُ يَرْجُلُ الخَيْلَ *The stallion-horse passed the night leaping the mares.* (TA; and so in the O, except that الخيل is there omitted.) ___ And رَجَلَ المَرْأَةَ *He compressed the woman.* (TA.) [Golius says that رَجَلَ signifies

Vir et virili animo fuit; as on the authority of J; and that رُجْلَةٌ is its inf. n.: but it seems that he found الرُّجْلَةُ incorrectly explained in a copy of the S as مَصْدَرُ رَجُلَ instead of مَصْدَرُ الرَّجُلِ: ISd expressly says that رُجْلَةٌ and its syns. (explained below) are of the number of those inf. ns. that have no verbs.]

2 **رَجَّلَتْ وَلَدَهَا** [app. a mistranscription]: see 1, in the latter half of the paragraph. تَرْجِيلٌ [the inf. n.] signifies The *making,* or *rendering, strong.* (Ibn-'Abbád, K.) رَجَّلَ الشَّعَرَ, (S, Mgh, Msb, K,) inf. n. تَرْجِيلٌ, (S, Msb, K,) *He made the hair to be* [*wavy,* or *somewhat curly,* i. e.] *not very crisp* or *curly, nor lank,* (S,) or *in a state between that of lankness and that of crispness* or *curliness:* (K:) or *he combed the hair;* (Msb, TA;) either his own hair, [see 5,] or that of another: (Msb:) or *he combed down the hair;* i. e., *let it down,* or *made it to hang down, by means of the comb:* (Mgh:) Er-Rághib says, *as though he made it to descend at the* رِجْلٌ [or *foot*], i. e. *from its places of growth;* but this requires consideration: (MF:) or *he combed and anointed the hair:* (TA voce عَسِبٌ:) or *he washed and combed the hair.* (Ham p. 356.)

4 **ارجله** *He made him to go on foot;* (S, K, TA;) *to alight from his beast.* (TA.) And *He granted him some delay,* or *respite; let him alone,* or *left him, for a while.* (S, K.) ___ أَرْجَلْتُ الحِصَانَ فِى الخَيْلِ *I sent-the stallion-horse among the mares.* (TA.) ___ See also 1, in the latter half of the paragraph, in three places.

5 **تَرَجَّلَ** see 1, first sentence, in two places. ___ تَرَجَّلَ فِى البِئْرِ, (S, Msb, K,) and تَرَجَّلَ البِئْرَ, (K,) *He descended into the well* (S, Msb, K) [*by means of his feet,* or *legs, alone,* i. e.,] *without his being let down,* or *lowered,* or *suspended* [*by means of a rope*]. (S, Msb.) ___ تَرَجَّلَ الزَّنْدَ, and ارتجله, [or, more probably, ارتجل الزَّنْدَةَ, and ترجّلها, (see مُرْتَجَلٌ,)] *He put the* زند [or *the* زندة; (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] *beneath his feet:* (M, K:) or ارتجل signifies *he* (a

man come from a distant country) *struck fire, and held the* زَنْد [here app. meaning (as in many other instances) *the* زند properly so called *and the* زندة] *with his hands and his feet,* [i. e. *the* زند *with his hands and the* زندة *with his feet,*] because he was alone. (TA. [See ترجّل.]) [مُرْتَجِلٌ *He became a* رَجُل, or *man; he rose to manhood.* (See an explanation of ترجّل النَّهارُ, in what follows.) And] ترجّلت *She* (a woman, TA) *became like a* رَجُل [or *man*] (K, TA) *in some of her qualities,* or *states,* or *predicaments.* (TA.) ___ ترجّل النَّهارُ *i. q.* ارْتَفَعَ [i. e. *The day became advanced, the sun being somewhat high*]; (S, IAth, O, K, TA;) it being likened to the rising of a man from youth; (IAth, TA;) and so ارتجل النهار: or, accord. to Er-Rághib, the former means *the sun went down from* [or *below*] *the walls;* as though it alighted (كَأَنَّهَا تَرَجَّلَتْ [in a proper sense of this verb: see 1, first sentence]). (TA.) And ترجّل *He combed his own hair:* (Msb:) or *he combed down his own hair;* i. e., *let it down,* or *made it to hang down, by means of the comb:* (Mgh:) or *he anointed* [or *washed*] *and combed his own hair.* (TA. [See 2.]) Hence, نَهَى

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عَنِ التَّرَجُّلِ إِلَّا غِبًّا (Mgh, TA) *He* [Mohammad] *forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8 **ارتجل** : see 1, first sentence. ___ Said of a horse, (in his running, TA,) *He mixed the pace termed* العَنَق *with that termed* الهَمْلَجَة, (T, TA,) or *the former pace with somewhat of the latter, and thus,* (S,) *he went those two paces alternately,* (S, K,) *somewhat of the former and somewhat of the latter.* (S.) *He took* a man *by his* رِجْل [i. e. *leg,* or *foot*]. (S, TA.) ___ ارتجل الشَّاةَ: see 1, in the middle of the paragraph. ___ ارتجل الزَّنْدَ [or الزَّنْدَةَ], and ارتجل alone in a similar sense: see 5, in two places. [*He*

extemporized a speech or verses; *spoke* it or them *extemporaneously, impromptu,* or *without premeditation;*] *he began* an oration (a خُطْبَة), and poetry, *without his having prepared it beforehand;* (S;) *he spoke* a speech (Msb, K) *without consideration or thought,* (Msb,) or *without his having prepared it;* (K;) *he recited* it, or *related* it, *standing, without forecast, consideration, thought,* or *meditation;* so accord. to Er-Rághib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or *without reiteration, and without pausing, halting,* or *hesitating.* (TA.) And ارتجل الشَّىْءَ [*He did, performed,* or *produced, the thing without premeditation,* or *previous preparation*]. (TA in art. خرع.) [And ارتجل اسْمًا *He coined a name.*] ___ ارتجل برأْيه *He was,* or *became, alone,* or *independent of others, with none to take part* or *share* or *participate with him, in his opinion,* (Msb, K, TA,) *without consulting any one respecting it,* (Msb, TA,) *and kept constantly,* or *perseveringly, to it.* (Msb.) [Hence,] أَمْرُكَ مَا ٱرْتَجَلْتَ *Thine affair* [to which thou shouldst keep] *is that respecting which thou art alone* [&c.] *in thine opinion.* (K.) And ارْتَجِلْ مَا ٱرْتَجَلْتَ مِنَ الأَمْرِ is explained in the T as meaning ارْكَبْ مَا رَكِبْتَ مِنْهُ [i. e. *Undertake thou what thou hast undertaken of the affair:* but it may rather signify *keep thou to what thou hast undertaken of the affair;* agreeably with what here follows]. (TA.) One says also, ارْتَجِلْ رَجْلَكَ *Keep thou to thine affair:* (IAar, M, K, TA:) in [some of] the copies of the K, erroneously, رَجَلَكَ. (TA.) *He collected a detached number* (قِطْعَة [or رِجْل]) *of locusts, to roast,* or *fry, them.* (S.) *He set up a* مِرْجَل [q. v.], *to cook food in it:* (T, TA:) or *he cooked food in a* مِرْجَل. (K.) ارتجل النَّهار: see 5.

10 **استرجل** *He desired,* or *requested, to be,* or *to go, on foot.* (KL.)

رجل : see رَجُلٌ: ___ and راجل; the latter in two places. See also رَجِلٌ, in two places. ارْتَجِلْ رَجْلَكَ, in some of the copies of

the K, erroneously, رَجَلَكَ: see 8, near the end of the paragraph.

رِجْلٌ [The *leg* of a human being and of a bird, and the *kind leg* of a quadruped; in each of these senses opposed to يَدٌ;] the *part from the root of the thigh to the* [*sole of*] *the foot* of a man [and of any animal]; (Mgh, Msb, K:) رِجْلُ الإِنْسَانِ meaning *that* [*limb*] *with which the man walks:* (Msb:) or the *foot* of a man [and of a bird, and the *kind foot* of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem. gender: (Zj, Msb, TA:) pl. أَرْجُلٌ: (S, Msb, K, &c.:) it has no other pl. (Msb, TA) known to Sb; (TA;) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرِّجْلُ جُبَارٌ [*The hind leg* or *foot*, or it may here mean *the leg* or *foot* absolutely, *is a thing of which no account*, or *for which no retaliation* or *mulct, is taken*]: i. e., if a beast tread upon a man with its رِجْلٌ, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يَدٌ or a رِجْلٌ. (TA.) And هُوَ قَائِمٌ عَلَى رِجْلٍ [lit. *He is standing upon a* single *leg;* meaning] *he is setting about*, or *betaking himself to, an affair that presses severely*, or *heavily, upon him*, or *that straitens him.* (T, K, TA. [In the CK, حَزَنَهُ is erroneously put for حَزَبَهُ.]) And أَنَا عَلَى رِجْلٍ *I am in fear*, or *fright, lest a thing should escape me.* (TA.) ___ ذُو الرِّجْلِ [as though meaning *The onelegged;*] *a certain idol, of El-Hijáz.* (TA.) ___ رِجْلُ الجَبَّارِ *The very bright star* [3, called by our astronomers Rigel, and also called by the Arabs رِجْلُ الجَوْزَآءِ اليُسْرَى,] *upon the left foot of Orion.* (Kzw.) [And رِجْلُ الجَوْزَآءِ اليُمْنَى *The star k upon the right leg of Orion.*] ___ رِجْلُ الغُرَابِ *A certain plant*, (K,) *called also* رِجْلُ الرَّاغِ, *the root*, or *lower part, of which, when cooked, is good for chronic diarrhœa;* mentioned in art. غرب [q. v.]. (TA.) Also *A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo:* (S, K:) whence the phrase صَرَّ رِجْلَ الغُرَابِ, for صَرَّ صَرًّا مِثْلَ

صرّ رجل الغُراب. (TA.) El-Kumeyt says,

* صَرَّ رِجْلَ الغُرَابِ مُلْكُكَ فِى النَّا *
* سِ عَلَى مَنْ أَرَادَ فِيهِ الفُجُورَا *

[*Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression*]: (S, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رجل الغراب cannot be undone by the young camel. (TA.) And one says, صُرَّ عَلَيْهِ رِجْلُ الغُرَابِ, meaning *The affair was,* or *became, difficult to him:* (K and TA in art. غرب:) or *his life,* or *subsistence, was,* or *became, difficult to him.* (TA in that art.) ___ رِجْلُ الجَرَادِ *A certain plant, like* البَقْلَةُ اليَمَانِيَّةُ [see art. بقل: accord. to Golius, the former appellation is applied to *a species of atriplex,* or *orache*]. (IAar, K.) ___ [And several other plants have similar appellations in the present day.] ___ رِجْلُ الطَّائِرِ *A certain* ميسم [i. e. *branding-instrument,* or *brand*]. (S, K.) ___ رِجْلُ البَابِ *The foot,* or *heel, of the door, upon which it turns in a socket in the threshold.* (MA.) ___ رِجْلُ القَوْسِ *The lower curved extremity of the bow;* (Kh, S, K;) the upper curved extremity being called its يد: (Kh, S:) or *the part below its* كَبِد [q. v.]: accord. to AHn, it is more complete, or perfect, than its يد: accord. to IAar, أَرْجُلُ القَوْسِ means, *when the string is bound,* or *braced, the upper parts of the bow;* and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying,

* لَيْتَ القِسِىَّ كُلُّهَا مِنْ أَرْجُلِ *

[*Would that the bows were all of them,* or *wholly, of what are termed* أَرْجُل]: the two extremities of the bow, he says, are called its ظُفْرَان; and its two notches, its فُرْضَتَان; and its curved ends, its سِئْتَانِش; and after the سئتان are the طَائِفَان; and after the طائفان, the أَبْهَرَان; and the portion between the ابهران is its كَبِد; this being between the two knots of the suspensory. (TA.) ___ رِجْلَا السَّهْمِ *The two extremities of the arrow.* (K, * TA. [In the

former it is implied that the phrase is رِجْلُ بَحْرٍ ___.]) رِجْلُ السَّهْمِ *A canal* (خليج) *of a* بحر [or *large river*]. (Kr, K, TA.) ___ رِجْلٌ also signifies *A part*, or *portion*, of a thing: (K, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Áïsheh, أَهْدَى لَنَا أَبُو بَكْرٍ رِجْلَ شَاةٍ مَشْوِيَّةٍ فَقَسَمْتُهَا إِلَّا كَتِفَهَا, meaning [*Aboo-Bekr gave to us*] *the half of a roasted sheep*, or *goat, divided lengthwise* [*and I divided it into shares, except its shoulder-blade*, or *its shoulder*]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant *the leg* (رِجْل) *thereof, with what was next to it* [for مما يليها in the O and TA, I read بما يليها] *of the lateral half:* or she thus alluded to *the whole thereof*, like as one does by the term رَأْس. (O, TA. [But see what here next follows.]) And in another trad., the رِجْل of a [wild] ass is mentioned as a gift, meaning *One of the two lateral halves:* or, as some say, *the thigh:* (TA:) and it is explained as meaning *the whole;* but this is a mistake. (Mgh.) ___ Also The *half of a* راوِية [or *pair of leathern bags, such as are borne by a camel, one on each side*,] of wine, and of olive-oil. (AHn, K.) ___ It is also applied by some to *A pair of trousers* or *drawers;* and رِجْلُ سَرَاوِيلَ occurs in this sense in a trad., for رِجْلَا سَرَاوِيلَ; like زَوْجُ خُفٍّ and زَوْجُ نَعْلٍ, whereas each is properly زَوْجَانِ; for the سَرَاوِيل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that الرِّجْلُ also signifies السَّرَاوِيلُ [app. for مِنَ السَّرَاوِيلِ الطَّاقُ]. (TA.) ___ Also *A swarm*, or *numerous assemblage, of locusts:* (S:) or *a detached number* (قِطْعَة) *thereof:* (K:) [or] one says [or says also] رِجْلُ جَرَادٍ, (S, TA,) and

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رِجْلٌ مِنْ جَرَادٍ: it is masc. and fem.: (TA:) a pl. without a proper sing.; like عَانَةٌ (a herd of [wild] asses, S) and خَيْطٌ (a flock of ostriches, S) and صُوَارٌ (a herd of [wild] bulls or cows, S): (S, K:) pl. أَرْجَالٌ; (K:) and so in the next two senses here following. (TA.) ___ And hence, as being likened thereto, (TA,) *An army:* (K:) or *a numerous army.* (TA.) ___ Also *A share* in a thing. (IAar, K.) So in the saying, لِى فِى مَالِكَ رِجْلٌ [*To me belongs a share in thy property*]. (TA.) ___

And *A time.* (TA.) One says, كَانَ ذٰلِكَ عَلَى رِجْلِ فُلَانٍ *That was in the time of such a one;* (S, K, TA;) *in his life-time:* (K, TA:) like the phrase عَلَى رَأْسِ فُلَانٍ. (TA.) ___ Also *Precedence.* (Abu-l- Mekárim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, لِى الرِّجْلُ, i. e. [*The precedence belongs to me;* or] *I precede:* and another says, لَا بَلِ الرِّجْلُ لِى [*Nay, but the precedence belongs to me*]: and they contend together for it, each unwilling to yield it to the other: (Abu-l-Mekárim, TA:) pl. أَرْجَالٌ: (K:) and so in the senses here following. (TA.) ___ And *Distress; straitness of the means of subsistence* or *of the conveniences of life; a state of pressing want; misfortune;* or *calamity;* and *poverty.* (O, K.) Also A man *who sleeps much:* (O, K:) fem. with ة. (TA.) ___ And A man *such as is termed* قَاذُورَةٌ [which means *foul in language; evil in disposition:* one *who cares not what he does or says: very jealous:* one *who does not mix,* or *associate as a friend, with others, because of the evilness of his disposition, nor alight with them:* &c.: see art. قذر]. (O, K.) Also *Blank* paper; (O, K, * TA;) *without writing.* (TA.)

رَجَلٌ : see رَاجِلٌ, first sentence: and see also رَجَلٌ, in two places. [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the S and O, or inf. n. of رَجَلَ in the same sense; thus:] The *sending,* (S, O,) or *leaving,* (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) *with its mother, to such her whenever it pleases:* (S, O, K:) [but I rather think that this is a loose explanation of the meaning implied by رَجَلٌ used as an epithet; for it is added in the S and O immediately, and in the K shortly after, that] one says بَهْمَةٌ رَجَلٌ (S, O, K) and رَجَلٌ (K) [meaning, as indicated in the S and O, *A lamb,* or *hid,* or *calf, sent with its mother to such her whenever it pleases,* or, as indicated in the K, *sucking,* or *that sucks, its mother*]: pl. أَرْجَالٌ. (S, O, K.) ___ Also A horse [i. e. a stallion] *sent upon the* خَيْلٌ [meaning *mares,* to leap them]: (K:) and in like manner one says خَيْلٌ رَجَلٌ, [using it as a pl., app. meaning *horses so sent,*] (K accord. to the TA,)

or خيل رجلة . (CK, and so in my MS. copy of the K: [perhaps it should be رجلة.])

رجل (S, O, Mgh, Msb, K &c.) and رجل , (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárisee, a quasi-pl. n., [but app. of راجل, not of رجل,] called by Abu-l-Hasan a pl., (TA,) *A man,* as meaning the *male of the human species;* (Msb;) the *opposite of* امرأة: (S, O, Mgh:) applied only to *one who has attained to puberty and manhood:* (K, * TA:) or *as soon as he is born,* (K, TA,) *and afterwards also:* (TA:) pl. رجال, (S, Mgh, Msb, K, &c.,) [applied in the Kur lxxii. 6 to *men* and to *jinn* (or *genii*), like ناس and أُناس, and likewise a pl. of راجل, and of its syn. رجلان,] and رجالات, (S, K,) said by some to be a pl. pl., (TA,) and رجلة , (Sb, Msb, K, TA, in the CK رجلة, [which is a mistake, as is shown by what follows,]) of the measure فعلة, with fet-h to the ف, (Msb,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كَمْأَة, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns., (Msb,) used as a pl. of pauc. instead of أَرْجال, (Sb, Ibn-Es-Serráj, Msb, TA,) because they assigned to رجل no pl. of pauc., (Sb, TA,) not saying أَرْجال (TA) [nor رِجْلة], and رَجَلة , mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-' Abbás holds رجلة to be a contraction, (TA,) and رَجِلة (Ks, K) and أَراجل (Ks, S, K) and [another quasi-pl. n. is] مرجل . (IJ, K.) شهيدين من رجالكم, in the Kur [ii. 282], means [*Two witnesses*] *of the people of your religion.* (TA.) [رجل also signifies A woman's *husband:* and the dual] رجلان [sometimes] means *A man and his wife;* predominance being thus attributed to the former. (IAar, TA.) And رجلة signifies *A woman:* (S, K:) or, accord. to Er-Rághib, *a woman who is,* or *affects to be,* or *makes herself, like a man in some of her qualities,* or *states,* or *predicaments.* (TA.) It is said of 'Áïsheh, (S, TA,) in a trad., which confirms this latter explanation, (TA,) كانت الرَّأْى ↓ رجلة , (S, TA,) meaning *She was like a man in judgment.* (TA. [See also مرجلانيَّة.]) The dim. of رجل is رجيل and رويجل : (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of راجل: (S, TA:) [but it seems that رويجل is properly the dim. of راجل, though used as that of رجل.] One says, هو رجل وحده [*He is a man unequalled,* or *that has no second*], (IAar, L in art. وحد,) and رجيل وحده [*A little*

man (probably meaning the contrary) *unequalled,* &c.]. (S and L in that art.) And it is said in a trad., أَفْلَحَ الرُّوَيْجِلُ إِنْ صَدَقَ [*The little man prospers if he speak truth*] (TA.) ___ Also One *much given to coition:* (Az, O, K:) used in this sense by the Arabs of ElYemen: and some of the Arabs term such a one عُصْفُورِىٌّ. (O, TA.) ___ And *i. q.* رَاجِلٌ, q. v. (Mgh, Msb, K.) ___ And *Perfect,* or *complete* [*in respect of bodily vigour* or *the like*]: ('Eyn, O, K, TA: [in the CK, والرّاجل الكَامل is erroneously put for والكامل والراَجل:]) or *strong and perfect* or *complete:* sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase, مررت برجلٍ رجلٍ أَبُوهُ [*I passed by a man whose father is strong* &c.]; though the nom. case is more common: he says, also, that when you say, هُوَ الرَّجُلُ, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) [In the CK, شعرٌ رجلٌ is erroneously put for شعرٌ رجلٌ: and, in the same, رجلُ الشَّعرِ, as syn. with رجلُ الشَّعرِ, is app. a mistake for رجلُ الشَّعرِ; but it is mentioned in this sense by 'Iyád:] see the paragraph here following.

رَجِلٌ ; and its fem., with ة: see شعرٌ رجلٌ. رَاجِلٌ (ISk, S, Msb, K) and رَجَلٌ (ISk, S, K) and رَجْلٌ , (Msb, K, [in the CK, erroneously, رجلُ,]) *Hair* [*that is wavy,* or *somewhat curly,* i. e.] *of a quality between* [بَيْنَ, for which بَيِّنٌ is erroneously put in the CK,] *lankness and crispness* or *curliness,* (K,) or *not very crisp* or *curly, nor lank,* (ISk, S,) or *neither very crisp* or *curly, nor very lank, but between these two.* (Msb, TA.) ___ And رجلُ الشَّعرِ and رَجَلُهُ (ISd, Sgh, K) and رَجْلُهُ (ISd, K, TA, but accord. to the CK as next follows,] and رَجُلُهُ , with damm to the ج, added by 'Iyád, in the Meshárik, (MF, TA,) A man *having hair such as is described above:* pl. أَرْجَالٌ and رَجَالَى; (M, K;) the former, most probably, accord. to analogy, pl. of رَجْلٌ; but both may be pls. of رَجِلٌ and رَجَلٌ: accord. to Sb, however, رَجَلٌ has no broken pl., its pl. being only رَجَلُونَ. (M, TA.) See also رَجَلٌ, in two places.

رَجْلَةٌ : see رَجُلٌ, first sentence, in two places: ___ and رَاجِلٌ. See also the next paragraph.

رُجْلَةٌ The *going on foot;* (T, S, * M, TA;) the *act of the man who has no beast* [*to carry him*]; (T, TA;) an inf. n. (T, S, TA) of رَجَلَ: (T, TA: [see 1, first sentence:]) or it signifies *strength to walk,* or *go on foot;* (Msb, K;) and is a simple subst.: (Msb:) and also *excellence* of a دَابَّة [meaning horse or ass or mule] and of a camel *in endurance of long journeying;* in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets رَجِيلَةٌ, applied to a she-camel, and رَجِيلٌ, applied to an ass and to a man: (T, TA:) and (M) رَجْلَةٌ , with kesr, signifies *vehemence,* or *strength, of walking* or *going on foot;* (M, K;) as also رَجَلَةٌ . (K. [In the K is then added, or with damm, strength to walk, or go on foot; but it seems evident that we should read and with damm, &c., agreably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.]) One says, حَمَلَكَ ٱللّٰهُ عَنِ الرُّجْلَةِ and مِنَ الرُّجْلَةِ, i. e. [*May God give thee a beast to ride upon,* and so relieve thee *from going on foot,* or] *from the act of the man who has no beast.* (T, TA.) And هُوَ ذُو رُجْلَةٍ *He has strength to walk,* or *go on foot.* (Msb.) ___ And The *state,* or *condition, of being a* رَجُلٌ [or *man,* or *male human being;* generally meaning *manhood,* or *manliness,* or *manfulness*]; (S, K;)

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as also رُجُولَةٌ (Ks, S, TA) and رُجُولِيَّةٌ (IAar, S, K) and رَجُولِيَّةٌ (Ks, T, K) and رُجْلِيَّةٌ ; (K) of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) And The *having a complaint of the* رِجْلٌ [i. e. *leg,* or *foot*]. (TA.) ___ And in a horse, (S,) or beast, (دَابَّة, K,) *A whiteness,* (K,) or the *having a whiteness,* (S,) *in one of the* رِجْلَانِ [i. e. *hind legs* or *feet*], (S, K,) *without a whiteness in any other part;* (TA;) as also تَرْجِيلٌ (K.) This is disliked, unless there be in him some other [similar] وَضَحٌ. (S.)

رِجْلَةٌ : see the next preceding paragraph, first sentence. [Also, accord. to the K, a pl. of رَاجِلٌ or of one of its syns.] And *A herd,* or *detached number collected together,* of wild animals. (IB, TA.) And *A place in which*

grow [*plants*, or *trees, of the kind called*] عَرْفَجٌ, (K,) accord. to Az, *in which grow many thereof*, (TA,) *in one* رَوْضَةٌ [or *meadow*]. (K.) ___ And *A water-course*, or *channel in which water flows*, (S, K,) *from a* [*stony tract such as is called*] حَرَّةٌ *to a soft*, or *plain, tract:* (K:) pl. رِجَالٌ; (S, K;) a term similar to مَذَانِبُ [pl. of مِذْنَبٌ]: so says Er-Rághib: *the waters* (he says) *pour to it, and it retains them:* and on one occasion he says, the رِجْلَةُ is *like the* قَرِيّ; *it is wide, and people alight in it:* he says also, it is *a water-course of a plain*, or *soft, tract, such as is* ملباث, or, as in one copy, مَنْبَاتٌ [which is app. the right reading, meaning *productive of much herbage*]. (TA.) الرِّجْلَةُ also signifies *A species of the* [*kind of plants called*] حَيْض. (K.) ___ And, accord. to [some of] the copies of the K [in this place], *The* عَرْفَجٌ; but correctly *the* فَرْفَخٌ [as in the CK here, and in the K &c. in art. فرفخ]; (TA;) *i. q.* البَقْلَةُ الحُمْقَآءُ; (S, Msb, TA;) thus the people commonly called it; i. e. البقلةالحمقآء; (TA;) [all of these three appellations being applied to *Purslane*, or *purslain;* and generally to *the garden purslane:*] it is [said to be] called الحمقآء because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حمق:]) whence the saying, أَحْمَقُ مِنْ رِجْلَةٍ [explained in art. حمق], (S, K,) meaning this بَقْلَةٌ: (TA:) the vulgar say, مِنْ رِجْلِهِ. (S, K, TA. [In the CK, erroneously, مِنْ رِجْلَةٍ.])

رِجْلَةٌ : see رِجْلٌ in two places.

رِجْلَةٌ a quasi-pl. n. of رِجْلٌ q. v. (TA.) [Also fem. of the epithet رِجْلٌ.]

رِجْلَى fem. of رِجْلَانُ: see رَاجِلٌ near the end of the paragraph. ___ حَرَّةٌ رِجْلَى and رِجْلَآءُ *A* [*stony tract such as is called*] حَرَّةٌ *that is rough* [or *rugged*], *in which one goes on foot:* or *level, but abounding with stones:* (K:) or *rough and difficult, in which one cannot go except on foot:* (TA:) or the latter signifies *level, but abounding with stones, in which it is difficult to go along:* (S:) or *hard and rough, which horses and camels cannot traverse, and none can but a man on foot:* (AHeyth, TA:) *or that impedes the feet by its difficulty.* (Er-

Rághib, TA.) رَجْلَى is also a pl. of رَجْلَانُ: (S:) [and app. of رَجِيلٌ also.]

رَجْلَآءُ fem. of أَرْجَلُ [q. v.]. ___ See also the next preceding paragraph.

رَجَلِيٌّ sing. of رَجَلِيُّونَ, which latter is applied, with the article ال to *Certain men who used to run* (كَانُوا يَعْدُونَ, so in the O and K, but in the T يَغْزُونَ [which is evidently a mistranscription], TA) *upon their feet;* as also رُجَيْلَآءُ, in like manner with the article ال: (O, K, TA:) in the T, the sing. is written رَجْلِيٌّ; and said to be a rel. n. from الرُّجْلَةُ; which requires consideration: (TA:) they were Suleyk El-Makánib, (O, K, TA,) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Báhilee, and Owfà Ibn-Matar ElMázinee. (O, K, TA. [All these were famous runners.])

رُجْلِيَّةٌ : see رُجْلَةٌ.

رَجْلَانُ ; and its fem., رَجْلَى: see رَاجِلٌ.

رُجَالٌ [a quasi-pl. n.] : see رَاجِلٌ.

رَجِيلٌ : see رَاجِلٌ, in two places. ___ Also *i. q.* مَشَّآءٌ; and so رَاجِلٌ ; (K;) i. e. (TA) [*That walks,* or *goes on foot, much;* or *a good goer;* or] *strong to walk,* or *go,* or *go on foot;* (S, in explanation of the latter, and TA;) applied to a man, (S, K, TA,) and to a camel, and an ass: (TA:) or the latter, a man *that walks,* or *goes on foot, much and well:* and *strong to do so,. with patient endurance:* and a beast, such as a horse or an ass or a mule, and a camel, *that endures long journeying with patience:* fem. with ة: (T, TA:) or, applied to a horse, *that does not become attenuated,* or *chafed, abraded,* or *worn, in the hoofs* [by journeying] : (S, O:) or, so applied, *that does not sweat:* and *rendered submissive,* or *manageable; broken, or trained:* (K, * TA:) the fem., with ة is also applied to a woman, as meaning *strong to walk,* or *go on foot:* (TA:) pl. رَجْلَى [most probably of رَجِيلٌ, agreeably with analogy,] and رَجَالَى. (K.) ___ Also A place *of which the two extremities are far apart:* (M, K, * TA:) in the copies of the K, الطَّرِيقَيْنِ is here

erroneously put for الطَّرْفِين: and the M adds, *trodden*, or *rendered even*, or *easy to be travelled:* (TA:) or *rugged and hard* land or ground: (O, TA:) and a *hard* place: and a *rugged, difficult*, road, *in a mountain.* (TA.) Also, applied to speech, *i. q.* مُرْتَجَل [i. e. *Extemporized; spoken extemporaneously, impromptu*, or *without premeditation*]. (O, K, TA.)

رُجَيْل dim. of رَجُل, which see, in two places.

رُجُولَة : see رُجْلَة.

رُجُولِيَّة : see رُجْلَة.

رُجُولِيَّة : see رُجْلَة.

رُجَيْلَآء : see الرُّجَيْلَآء وَلَدَتْهَا ___ رَجَلِيٌّ *They* (sheep or goats) *brought them forth* [i. e. their young ones] *one after another.* (El-Umawee, T, S, O, K.)

رَجَّالٌ *i. q.* رَاجِل, q. v. (Az, TA.)

رَجَّالَة : quasi-pl. ns. of رَاجِل, q. v.

رُجَّالَى : quasi-pl. ns. of رَاجِل, q. v.

رَاجِل (S, Mgh, Msb, K, &c.) and رَجُل , (Mgh, Msb, K,) the latter of the dial. of El-Hijáz, (MF,) in copies of the M written رَجَل , (TA,) and رَجِل (S, K) and رَجِيل [afterwards mentioned as a quasi-pl. n.] (K) and رَجْلَانٌ (S, K) and رَجْل , (K,) but this last is said by Sb to be a quasi-pl. n., (TA,) *Going*, or *a goer, on foot; a pedestrian; a footman;* the *opposite of* فَارِس; (S, Msb;) one *having no beast whereon to ride*, (K, TA,) *in a journey, and therefore going on his feet:* (TA:) see also رَجِيل : pl. رَجَّالَة , (Ks, T, S, M, Msb, K,) [or rather this is a quasi-pl. n.,] written by MF رِجَالَة, as on the authority of AHei, but the former is the right, (TA,) and رُجَّالٌ (Ks, T, S, M, Msb, K) and رَجْل ,

(S, Msb, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صَحْبٌ (S, Msb, TA) and رَكْبٌ, and occurring in the Kur xvii. 66, (TA,) all of رَاجِلٌ, (S, Msb,) and رَجَالٌ, (S, M, K,) of رُجْلَانٌ (S) and of رَاجِلٌ, (TA,) [but more commonly of رَجُلٌ, q. v.,] and رَجْلَى, (S, O, K,) of رُجْلَانٌ, (S, O,) and رَجَالَى, (S, M, K,) of رَجُلٌ, (S,) or of رُجْلَانٌ, (TA,) and رَجَالَى and رُجْلَانٌ, (M, K,) which last is of رَاجِلٌ or of رَجِيلٌ, (TA,) and رَجْلَةٌ [a pl. of pauc.], (M, K,) written by MF رَجَلَةٌ, and if so, of رَاجِلٌ, like as كَتَبَةٌ is pl. of كَاتِبٌ, (TA,) and رَجَلَةٌ, (T, M, K,) [but this is a quasi-pl. n., mentioned before as of رَجُلٌ, q. v.,] and أَرْجَلَةٌ, (M, K,) which may be pl. of رَجَالٌ, which is pl. of رَاجِلٌ, (IJ,) and أَرَاجِلُ, (M, K,) which may be pl. of the pl. أَرْجَلَةٌ, (IJ,) and أَرَاجِيلُ, (M, K,) and to the foregoing pls. mentioned in the K are to be added (TA) رَجَلَةٌ, (Ks, M, TA) which is of رَجُلٌ, (TA,) and رُجَّلٌ, like سُكَّرٌ, (AHei, TA,) and [the quasi-pl. ns.] رُجَّالَى, (Ks, T, M, AHei, TA,) termed by MF an anomalous pl., (TA,) and رُجَالٌ, (AHei, TA,) said by MF to be extr., of the class of رُخَالٌ, (TA,) and رَجِيلٌ, (AHei, TA,) said to be a quasi-pl. n. like مَعِيزٌ and كَلِيبٌ. (TA.) Az says, I have heard some of them say رُجَّالٌ as meaning رَاجِلٌ; and its pl. is رَجَاجِيلُ. (TA.) And رَاجِلَةٌ and رَجَلَةٌ are applied in the same sense to a woman, (Lth, TA,) and so is رَجْلَى [fem. of رُجْلَانٌ, like غَضْبَى fem. of غَضْبَانُ]: (S:) and the pl. [of the first] is رَوَاجِلُ (TA) and ([of the first or second or] of the third, S) رِجَالٌ (Lth, S, TA) and رَجَالَى. (S.) ___ Lh mentions the saying, لَا تَفْعَلْ كَذَا أُمُّكَ رَاجِلٌ, but does not explain it: it seems to mean [*Do not thus:*] *may thy mother mourn, and be bereft of thee.* (TA.)

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نَاقَةٌ رَاجِلٌ عَلَى وَلَدِهَا means *A she-camel* [*left to give suck to her young one,*] *not having her udder bound with the* صِرَار [q. v.]. (K.)

رَاجِلَةٌ The *pastor's* كَبْش [or *ram*] *upon which he conveys,* or *puts to be borne, his utensils.* (AA, O, K.) So in the saying of a poet,

* فَظَلَّ يَعْمِتُ فِى قَوْطٍ وَرَاجِلَةٍ *

* يُكَفِّتُ الدَّهْرَ إِلَّا رِيثَ يَهْتَبِدُ *

(AA, TA,) meaning [*And he passed the day*] *spinning from a portion of wool* [*wound in the form of a ring upon his hand*], termed عَمِيتَه, [*amid a flock of sheep, with a ram upon which he conveyed his utensils,*] *ever collecting* [*to himself*], *and coveting,* or *labouring to acquire, save when he was sitting cooking* هَبِيد [i. e. *colocynths* or *their seeds* or *pulp*]. (T and TA in art. عمت: where راجلة is likewise explained as above.)

رُوَيْجِلٌ : see رَجُلٌ, in two places.

أَرْجَلُ A man *large in the* رِجْل [i. e. *leg,* or *foot*]: (S, K:) like أَرْكَبُ large in the knee, and أَرْأَسُ large in the head. (TA.) ___ And A horse, (S,) or beast, (دَابَّة, K,) *having a whiteness in one of his* رِجْلَان [i. e. *hind legs* or *feet*], (S, K,) *without a whiteness in any other part.* (TA.) This is disliked, unless there be in him some other [similar] وَضَح. (S. [See also 2 in art. خدم.]) The fem. is رَجْلَآءُ, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning *whose* رِجْلَان [or *hind legs*] *are white to the flanks,* (M, TA,) or *with the flanks,* (T, TA,) *the rest of her being black.* (TA.) ___ حَرَّةٌ رَجْلَآءُ: see أَرْجَلُ الرِّجْلَيْنِ. هُوَ رَجْلَى means [*He is the more manly,* or *manful, of the two men;* or] *he has* رِجْلِيَّة *that is not in the other* [*of the two men*]: (T, TA:) or *he is the stronger of the two men.* (K.) ISd thinks ارجل in this case to be like أَحْنَكُ, as having no verb. (TA.)

أَرَاجِيلُ app. a pl. of أُرْجُلَةٌ, which may be pl. of رِجَالٌ, which is pl. of رَاجِلٌ [q. v.] (TA.) ___ Also Men *accustomed to,* or *in the habit of, taking, capturing, catching, snaring,* or *trapping, game* or *wild animals* or *the like,* or *birds, or fish; hunters, fowlers,* or *fishermen.* (Sgh, K.)

تُرْجُلَةٌ : see رُجْلَةٌ, last signification.

تراجيل *i. q.* كَرَفْسٌ [q. v., i. e. The *herb smallage*]; (K;) of the dial. of the Sawád; *one of the herbs,* or *leguminous plants, of the gardens.* (TA.).

مرجل : see رجل, of which it is a quasi-pl. n. : and مِرْجَل.

مُرْجِل A woman *that brings forth men-children;* (M, TA;) *i. q.* مُذْكِر, (M, K, TA,) which is the epithet commonly known. (M, TA.)

مِرْجَل *A copper cooking-pot:* (S, Mgh, Msb:) or *a large copper cooking-pot:* (Ham p. 469:) or *a cooking-pot of stones* [or *stone*], and *of copper:* (K:) or *any cooking-pot* (Mgh, Msb, TA, and Ham ubi suprà) or *vessel in which one cooks:* (TA:) of the masc. gender: (K:) pl. مَرَاجِلُ. (Ham ubi suprà.) ___ And *A comb.* (Mgh, K.) ___ Also, and مَرْجَل , (K,) the latter on the authority of IAar alone, (TA,) *A sort of* [*garment of the kind called*] بُرْد, *of the fabric of El-Yemen:* (K:) pl. as above, مَرَاجِلُ; with which مَرَاحِل, occurring in a trad., is said in the T, in art. رحل, to be syn.: [and بُرْدٌ مَرْجَلِىٌّ signifies the same as مُرَجَّل:] it is said in a prov.,

* حَدِيثًا كَانَ بُرْدُكَ مَرْجَلِيًّا *

[*Recently thy* بُرْد *was of the sort called* مَرْجَلِىّ;] i. e. thou hast only recently been clad with the مَرَاجِل, and usedst to wear the عَبَآء: [whence it appears that the مَرْجَل may be thus called because worn only by full-grown men:] so says IAar: it is said in the M that ثَوْبٌ مَرْجَلِىٌّ is from الممرجل [i. e. المُمَرْجَل, perhaps a mistranscription for المُرَجَّل]: (TA:) [but] مُمَرْجَل signifies *a sort of garments,* or *cloths, variegated,* or *figured;* (S and K in art. مرجل;) *similar to the* مَرَاجِل, or *similar to these in their variegation* or *decoration,* or *their figured forms;* as explained by Seer and others; (TA in that art.;) [wherefore] Sb holds the م of مَرَاجِل to be an essential part of the word; (S in that art.;) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alà and some others hold it to be augmentative. (MF and TA in that art.)

مِرْجَلِىٌّ *A maker of cooking-pots* [*such as are called* مَرَاجِل, pl. of مِرْجَلٌ]. (MA.) ___ See also the next preceding paragraph.

مَرْجَلَانِيَّةٌ A woman *who is,* or *affects to be,* or *makes herself, like a man in guise* or *in speech.* (TA. [See also رَجُلَةٌ, voce رَجُلٌ.])

مُرَجَّلٌ A skin, (Fr, TA,) or such as is termed a زِقّ, (K,) *that is stripped off* [*by beginning*] *from one* رِجْل [or *hind leg*]; (Fr, K, TA;) or *from the part where is the* رِجْل (M, TA.) And شَاةٌ مُرَجَّلَةٌ *A sheep,* or *goat, skinned* [*by beginning*] *from one* رِجْل: (Ham p. 667:) and in like manner مَرْجُولٌ applied to a ram. (Lh, K voce مَزْقُوقٌ, which signifies the contr. [like مُزَقَّقٌ].) ___ Also A [skin such as is termed] زِقّ *full of wine.* (As, O, K.) A [garment of the kind called] بُرْد *upon which are the figures of men;* (K;) or *upon which are the figures of of men.* (TA.) ___ And A garment, or piece of cloth, (O, TA,) and a بُرْد, (TA,) *ornamented in the borders.* (O, K, TA.) *Combed* hair. (O, TA. [See its verb, 2.]) جَرَادٌ مُرَجَّلٌ *Locusts the traces of whose wings are seen upon the ground.* (ISd, K.)

مَرْجُولٌ A gazelle *whose* رِجْل [or *hind leg*] *has fallen* [*and is caught*] *in the snare:* when his يَد [or fore leg] has fallen therein, he is said to be مَيْدِىٌّ. (TA.) ___ See also the next preceding paragraph.

مُرْتَجَلٌ : see رَجِيلٌ, last sentence.

مُرْتَجِلٌ A man *holding the* زَنْد *with his hands and feet,* (K, TA,) because he is alone: (TA:) [i. e.] one *who, in producing fire with the* زَنْد, *holds the lower* زَنْدَة *with his foot* [or *feet*]. (AA, TA. [See 5.]) One *who collects a detached number* (قِطْعَة [or رِجْل]) *of locusts, to roast,* or *fry, them:* (S:) one *who lights upon a* رِجْل *of locusts, and roasts,* or *fries, some of them,* (K, TA,) or, as in the M, *cooks.* (TA.)

مُمَرْجَلٌ : see مِرْجَلٌ.

رجم

1 رَجَمَ signifies The *throwing*, or *casting, of stones:* (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. ـُ, inf. n. رَجْمٌ, (S, Msb, TA,) *He threw*, or *cast, stones at him;* or *pelted him with stones:* (S, TA:) or *he struck him*, or *smote him, with* رَجْمٌ, meaning *stones:* (Msb:) and رُجُومٌ is syn. with رَجْمٌ, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ [*And we have made them for casting at the devils;* meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجْمٌ]. (TA.) ___ Hence, (S, TA,) The act of *slaying* [*in any manner*, but generally *stoning*, i. e. *putting to death by stoning*]. (S, K.) So in رَجْمُ الثَّيِّبَيْنِ إِذَا زَنَيَا [*The slaying*, or *stoning, of the two married persons when they have committed adultery*]. (TA.) ___ [The act of *beating*, or *battering*, the ground with the feet.] One says of a camel, يَرْجُمُ الأَرْضَ [*He beats*, or *batters, the ground*], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يَرْجُمُ فِى الأَرْضِ. (S.) And one says also, جَآءَ يَرْجُمُ, meaning [*He came beating*, or *battering, the ground;* or] *passing along with an ardent and a rapid running.* (Lh, K, * TA.) [See also 8.] ___ The act of *cursing.* (K, TA.) ___ The act of *reviling.* (K, TA.) لَأَرْجُمَنَّكَ, in the Kur xix. 47, means *I will assuredly revile thee:* (Bd, Jel, TA: see also another explanation below, in this paragraph:) or *I will assuredly cast stones at thee*, (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجَمَتْهُ بِالْقَوْلِ, meaning *I uttered foul*, or *evil, speech against him.* (Msb.) [See also رَجَبَهُ.] ___ The act of *driving away; expelling; putting*, or *placing, at a distance, away*, or *far away.* (K.) ___ The act of *cutting off from friendly*, or *loving communion* or *intercourse; forsaking;* or *abandoning.* (K.) ___ Also [as being likened to the throwing of stones, in doing

which one is not sure of hitting the mark,] *i. q.* قَذْفٌ (K, TA) بِالغَيْبِ [The act of *speaking of that which is hidden,* or *which has not become apparent to the speaker;*

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and *conjecturing*]; (TA;) or *speaking conjecturally:* (S, TA:) and (K, TA) some say (TA) *i. q.* غَيْبٌ [as meaning *a doubting*]: (K, TA: [in the CK, العَيْبُ is erroneously put for الغَيْبُ:] and ظَنٌّ [which means *an opining,* or *a conjecturing*]. (K, TA.) One says, رَجَمَ بِالغَيْبِ *He spoke of that which he did not know.* (Ham p. 494.) And رَجَمَ بِالظَّنِّ (Z, TA) *He spoke conjecturally:* (MA:) or *he conjectured,* or *opined.* (Bd in xviii. 21.) Hence, قَالَهُ رَجْمًا *He said it conjecturally.* (Z, TA.) Hence also, (TA,) رَجْمًا بِالغَيْبِ, in the Kur [xviii. 21], (S, TA,) [*Speaking conjecturally of that which is hidden,* or *unknown;* as indicated in the S and TA: or] *conjecturing in a case hidden* from them. (Jel.) One says also, قَالَ رَجْمًا بِالغَيْبِ, i. e. *He said conjecturally,* [or *speaking of that which was hidden from him,* or *unknown by him,*] *without evidence, and without proof.* (Msb.) And صَارَ رَجْمًا لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهِ [*It became a subject of conjecture, the real state of the case whereof one was not to be made to know*]. (S, TA.) And لَأَرْجُمَنَّكَ, in the Kur [xix. 47, of which two explanations have been mentioned above], means [accord. to some] *I will assuredly say of thee,* [though] *speaking of that which is hidden* [*from me*], or *unknown* [*by me*], *what thou dislikest,* or *hatest.* (TA.) ___ لِسَانٌ يَرْجُمُ [if the latter word be not a mistranscription for مُرْجِمٌ, q. v.,] means *A tongue that is chaste,* or *perspicuous, and copious, in speech.* (Msb in art. ترجم.) ___ See also the next paragraph, in three places.

2 **رَجَّمَ القَبْرَ**, inf. n. تَرْجِيمٌ, *He placed upon the grave* رُجَمٌ [meaning *large stones,* to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, لَا تُرَجِّمُوا قَبْرِى, i. e. *Place not ye*

upon my grave رُجُم; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with tesh-deed: but the relaters of trads. say, لا تَرْجُمُوا قبرى: (S:) [and it is said that] رَجَمَ القَبْرَ, (K, TA,) aor. ـُ, inf. n. رَجْمٌ, (TA,) signifies عَلَّمَهُ, (K,) i. e. *He put a tombstone to the grave:* (TK:) or *he placed upon the grave* رِجَام [a pl., like رُجُم, of رُجْمَة]: (K:) or, accord. to Aboo-Bekr, لَا تَرْجُمُوا قبرى means *Wail not ye at my grave;* i. e. *say not, at it, what is unseemly;* from الرَّجْم signifying the act of reviling. (TA.)

3 **مُرَاجَمَةٌ** [in its primary acceptation] is The *mutual throwing,* or *casting, of stones;* or *the vying,* or *contending for superiority, in the throwing,* or *casting, of stones.* (Mgh. [See also 6.]) ___ [Hence,] The act of *mutually reviling;* or the *vying in reviling*; or so مُرَاجَمَةٌ بالكَلَام. (TA. [See, again, 6.]) ___ And رَاجَمَ فى الكَلَام, and العَدْوِ, and الحَرْبِ, (K,) inf. n. as above, (TA,) *He exerted himself to the utmost in vying,* or *contending for superiority, in speech,* and *in running,* and *in war,* or *battle.* (K, TA.) ___ And رَاجَمَ عنه, (K,) or عَنْ قَوْمِهِ, (S,) *He defended him,* or *his people;* or *spoke,* or *pleaded,* or *contended, in defence of him,* or *of them:* (S, K, TA:) and so دارى. (TA.)

6 **تَرَاجَمُوا بالحِجَارَة** *They threw,* or *cast, stones, one at another;* or *vied,* or *contended for superiority, in throwing,* or *casting, stones, one at another:* (S, TA:) and ارتجموا signifies the like of this. (IAar, TA. [See also 3.]) ___ [Hence,] تراجمت الإبلُ: see 8. ___ And تراجموا بالكَلَام *They reviled one another;* or *vied in reviling one another.* (TA. [See, again, 3.])

8 **إِرْتَجَمَ** see 6. ___ [Hence,] ارتجمت الإبلُ, and تراجمت , *The camels beat* [or *battered*] *the ground* (رجمت الأَرْضَ) *with their feet:* or *went heavily, without slowness.* (TA.) [See مُرْجَم: and see also 1, in two places.] ___ And ارتجم *It* (a thing) *lay one part upon another; was,* or *became, heaped,* or *piled, up,* or *together,* or *accumulated, one part upon,* or *overlying, another;* (Aboo-

Sa'eed, K, TA;) as also ارتجن. (Aboo-Sa'eed, TA.)

10 جَآءَتْ تَسْتَرْجِمُ النَّبِىَّ, said of a woman [who had committed adultery], means *She came asking the Prophet for* الرَّجْم [i. e. *to be stoned.*] (TA.)

Q. Q. 1 تَرْجَمَ كَلَامَهُ *He interpreted,* or *explained in another language, his speech.* (S.)

See art. ترجم.

رَجْم, an inf. n. [of 1, q. v.], used as an appellative, (Bd in lxvii. 5,) *A thing that is thrown,* or *cast, like as is a stone:* pl. رُجُوم. (Bd ib., and K.) Hence, in the Kur (ubi suprà), وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ *And we have made them things to be cast at the devils;* meaning shooting stars: [see also رجم:] or, as some say, *we have made them to be* [*means of*] *conjectures to the devils* of mankind; i. e., to the astrologers. (Bd, TA. [See another explanation in the first sentence of this art.]) Also *A friend;* or *a true,* or *sincere, friend;* or *a special,* or *particular, friend;* syn. خَلِيل: and *a cup-companion,* or *compotator.* (Th, K.) See also the last signification in the next paragraph.

رَجْم *Stones* (Msb, TA) *that are placed upon a grave.* (TA.) ___ And hence, (Msb, TA,) *A grave;* (S, Msb, K, TA;) because stones are collected together upon it; (Msb;) as also رَجَمَة and رُجَمَة: (K:) the pl. of رَجْم is أَرْجَام: you say, هٰذِهِ أَرْجَامُ عَادٍ *These are the graves of* [the tribe of] 'Ád: (TA:) and رُجَمَة, of which the pl. is رَجْم and رِجَام, signifies also, like as does رَجْم, *stones,* (K,) or *high stones,* (TA,) *that are set up upon a grave:* (K, TA:) or both these signify *a sign* [*that is set up upon a grave;* or *a tombstone:* see 2] : (K:) or the former of them (رُجَمَة) signifies *stones collected together,* (Lth, Msb, TA,) *as though they were the graves of* [*the tribe of*] *'Ád;* (Lth, TA;) and its pl. is رِجَام: (Msb:) or it is sing. of رَجْم and رِجَام which signify *large stones, less then* [*such as are termed*] رِضَام, (S,) or *like* رِضَام, (TA,) *sometimes collected together upon a grave to form a gibbous covering to it.* (S.) ___ Also (i. e.

رجم) *A well.* (K.) ___ And *A* [*kind of oven such as is called*] تَنُّور [q. v.]. (K.) ___ And *i. q.* جُفْرَة, with جيم, accord. to the K, i. e. *A round space in the ground:* or, as in other lexicons, حُفْرَة [meaning a *hollow,* or *cavity, in the ground, made by digging,* or *natural*]. (TA.) Also *Brothers,* or *brethren:* [a quasipl. n.:] sing., accord. to Kr, رَجْم and رَجَم; [so that the latter is used as a sing. and as a pl.;] but (ISd says, TA) I know not how this is. (K, TA.) [See also رَجْم.]

رُجُم The [*shooting*] *stars that are cast* [*at the devils;* like رُجُوم, as explained by some, pl. of رَجْم, q. v.]. ___ See also the second sentence of the next preceding paragraph.

رَجَمَة : see رَجَم, second sentence. ___ [It is applied in the present day to *Any heap of stones thrown together* or *piled up.*] ___ Also *A* [*kind of turret, such as is called*] مَنَارَة, *like a* بَيْت [i. e. *tent,* or *house,* &c.], *around which they used to circuit:* a poet says,

* كَمَا طَافَ بِالرَّجْمَةِ المُرْتَجِمْ *

[*Like as when he who beat the ground circuited around the* رَجْمَة]. (TA.) ___ رَجَمَة [thus written, but perhaps it is رَجْمَة ,] is also sing. of رِجَام signifying [*Hills,* or *mountains,* &c., *such as are called*] هِضَاب [pl. of هَضْبَة]. (AA, TA.)

رُجْمَة : see رَجَم, second sentence, in two places: ___ and see also رَجَمَة. ___ Also The *hole, den,* or *subterranean habitation, of the hyena.* (S, K.) ___ And *A thing by means of which a palm-tree that is held in high estimation is propped;* (K;) also called رُجْبَة; i. e. *a kind of wide bench of stone* or *brick* (دُكَّان) *against which the palm-tree leans;* as is said by Kr and AHn: the م is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رُجْبَة. (TA.)

رِجَام i. q. مِرْجَاس; (S, K;) i. e. *A stone which is tied to the end of a rope, and which is then*

let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (TA:) *sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly.* (S, K.) ___ Also *A thing that is constructed over a well, and across which is then placed the piece of wood for the bucket.* (AA, K.) And [the dual] رِجَامَانِ *Two pieces of wood that are set up over a well,* (S, K, TA,) *at its head* [or *mouth*], (S, TA,) *and upon which is set the pulley,* (S, K, TA,) or *some similar thing by means of which one draws the water.* (TA.) ___ Also a pl. of رُجْمَة. (S, Msb, K.)

رَجُوم : see the next paragraph.

رَجِيم and مَرْجُوم *Thrown at,* or *cast at,* with stones. (S.) The former is said to be applied to the devil because he is cast at (مرجوم) with [shooting] stars. (TA.) [In the MA, رَجُوم , as well as رَجِيم, is explained as signifying *Stoned:* but it is probably a mistranscription for مَرْجُوم.]

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___ *Slain* [*in any manner,* but generally meaning *put to death by being stoned*]. (S.) لَتَكُونَنَّ مِنَ المَرْجُومِينَ, in the Kur [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter:* (TA:) or the meaning is, *of those smitten with stones:* or, *reviled.* (Bd, Jel.) ___ Also the former, *Cursed,* or *accursed;* and in this sense, i. e. مَرْجُوم بِاللَّعْنَة, applied to the devil. (TA.) ___ And *Reviled;* [and so مَرْجُوم , as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) ___ *Driven away; expelled; put,* or *placed, at a distance, away,* or *far away.* (TA.) ___ And *Cut off from friendly* or *loving communion* or

intercourse; forsaken; or *abandoned.* (TA.)

رَجِيمَةٌ sing. of رَجَائِمُ, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجَمَةٌ; pl. تَرَاجِمُ: see art. ترجم.

تُرْجُمَانٌ and تَرْجَمَانٌ and تَرْجُمَانٌ; pl. تَرَاجِمُ and تَرَاجِمَةٌ: see art. ترجم.

مُرْجِمٌ A horse *that beats* [or *batters*] *the ground* (يُرْجِمُ فِى الأَرْضِ, S, or يُرْجِمُ الأَرْضَ, K) *with his hoofs:* (S, K:) or *that is as though he did thus:* (TA:) or *that runs vehemently:* (Ham p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, *heavy, without slowness.* (TA.) And A *strong* man: as though his enemy were cast at with him: (S, K:) or *a defender of his* جِنْس [i. e. *hind,* or *kindred by the father's side*]. (A, TA.) IAar says, A man pushed another man, whereupon he [the latter] said, لَتَجِدَنِّى ذَا مَنْكِبٍ مُرْجِمٍ وَرُكْنٍ مُدْعَمٍ [*Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support*]. (TA: but there written without any syll. signs.) لِسَانٌ مُرْجِمٌ means *A tongue copious in speech;* or *chaste,* or *perspicuous, therein;* or *eloquent:* and *strong,* or *potent.* (TA. See also 1, last sentence but one.)

مُرْجَمَةٌ *i. q.* قَدَّافَةٌ [or قُدَّافَةٌ, which means *A sling;* and مِرْجَامٌ, q. v., app. signifies the same]: pl. مَرَاجِمُ. (TA.)

مُرَجَّمٌ A narrative, or story, *of which one is not to be made to know the real state:* (S, K, TA:) or, as in some of the copies of the S, *of which one knows not,* or *will not know, whether it be true or false:* (TA:) or *respecting which conjectures are formed.* (Ham p. 494.)

مِرْجَامٌ [app. *A sling;* like مُرْجَمَةٌ;] *a thing with which stones are cast;* (K, TA;) *i. q.* قَدَّافٌ [q. v.]: pl. مَرَاجِيمُ. (TA.) ___ And A camel *that stretches out his neck in going along:* or *that goes*

strongly, or *vehemently;* (K, TA;) *as though beating the pebbles* (كَأَنَّهُ يَرْجُمُ الحَصَى) *with his feet.* (TA.)

مَرْجُوم : see رَجِيم, in three places.

مَرَاجِم pl. of مَرْجِمَة [q. v.]. (TA.) ___ Also *Foul words:* (M, K: *) a pl. of which no sing. is mentioned. (TA.)

مُرَاجِم One *casting* [stones] *at thee, thou casting at him.* (Har p. 567.)

مُرْتَجَم : see رَجْمَة.

مُتَرْجِم : see art. ترجم.

رجن

1 رَجَنَ بالمَكَان, (S, K,) aor. ـُ, (S,) inf. n. رُجُونٌ, *He remained, stayed, dwelt,* or *abode, in the place;* (S, K;) as also ارتجن ; (K, * TK;) and *kept to it,* or *became accustomed to it;* (S, accord. to one copy;) and so دجن به. (S, * Msb, * K, * TA: all in art. دجن.) ___ And رَجَنَتْ, (Fr, S, K,) aor. ـُ ; (TA;) and رَجِنَتْ, (Fr, S, K,) aor. ـَ ; (TA;) and رَجُنَتْ; (K;) said of camels, (Fr, S, K,) &c.; (K;) *They kept,* or *became accustomed, to the tents,* or *houses:* (K, * TA:) and ارجنت said of a she-camel, *she remained in* [or *at*] *the house,* or *tent.* (TA.) ___ And رَجَنَتِ الدَّابَّةُ, (S, K,) aor. ـُ, (TA,) inf. n. رُجُونٌ, *The beast was confined, kept close,* or *shut up, and badly fed,* (S, K,) *so that it became lean:* (S:) or *was confined to the fodder in the dwelling,* or *place of abode.* (K.) ___ And رَجَنَ فِى الطَّعَامِ, (Lh, TA,) aor. ـُ, inf. n. رُجُونٌ, (L and TA in art. رمك,) [app. *He kept constantly to the food;*] *he loathed nothing of the food;* and so رَمَكَ: and in like manner one says of the camel, رَجَنَ فِى العَلَفِ [*he kept constantly to the fodder;* or *loathed nothing thereof*]. (Lh, TA.) ___ And رُجُونٌ and رُجُونَةٌ [inf. ns. of which the verb is not mentioned] A camel's *feeding upon date-stones, and seeds,* or *grain.* (TA.) رَجَنَ الأَبِلَ, and ارجنها, *He confined the camels to feed them with fodder, not pasturing them,* or *not sending or driving or conducting them forth in the morning to the pasturage.* (Fr, S.) And رَجَنَ راحِلَتَهُ رَجْنًا شَدِيدًا *He confined his riding-camel strictly* in the house, *making her to lie down upon her breast, and not feeding her with fodder.* (ISh, TA.) And رَجَنَ دَابَّتَهُ, (S, K,) inf. n. رَجْنٌ, (S,) *He confined, kept close,* or *shut up, his beast, and fed it badly,* (S, K,) *so that it became lean:* (S:) or *confined his beast to the fodder in the dwelling,* or *place of abode;* as also رَجَّنَهَا : (K:) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S,]

on the authority of Fr, the former signifies *he confined the beast from the pasturage, without fodder:* and ↓ the latter, inf. n. تَرْجِينٌ, *he confined,* or *restricted, the beast to fodder.* (TA.) رَجَنَ فُلَانًا *He was ashamed for himself,* or *of himself,* or *was bashful,* or *shy, with respect to such a one; he was abashed at him,* or *shy of him;* or *he shrank from him.* (AZ, K.)

2 رَجَّنَ see 1, latter part, in two places.

4 أَرْجَنَ as intrans. and trans.: see 1, in two places.

8 ارتجن : see 1, first sentence. ___ Also *It was,* or *became, heaped,* or *piled, up,* or *together,* or *accumulated, one part upon another;* syn. ارْتَكَمَ, (K,) and ارْتَجَمَ. (Aboo-Sa'eed, TA in art. رجم.) ___ And, said of fresh butter, *It was cooked* [*for the purpose of clarifying it*] *without its becoming clear, and became bad,* or *spoiled:* (S, K, TA:) or *it turned in the skin containing the churned milk:* (TA:) or *it became bad,* or *spoiled, in the churning:* (TA in art. خلط:) from ارْتِجَانُ الإِذْوَابَة meaning *the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter.* (TA.) ارْتَجَنَتِ الزُّبْدَةُ, meaning *The piece of fresh butter became mixed up with the milk,* is a prov., alluding to a difficult affair which one cannot find the way to adjust. (L in art. زبد.) ___ Hence, (TA,) ارتجن عَلَى القَوْمِ أَمْرُهُمْ *The affair,* or *case, of the people,* or *party, became confused to them.* (S, K. *)

رَاجِنٌ *That keeps to the tents,* or *houses; domesticated, familiar,* or *tame;* (S, TA;) like دَاجِنٌ: (S:) applied in this sense to a bird: (TA:) and in like manner رَاجِنَةٌ applied to camels: (S, * TA:) and to a sheep or goat (شَاة), and a she-camel, *that remains in* [or *at*] *the houses,* or *tents.* (TA.) ___ And شَاةٌ رَاجِنٌ *A sheep,* or *goat, confined, shut up,* or *kept close, and badly fed, so that it becomes lean.* (S.)

رجو

1 **رجوته**, aor. أَرْجُوه, (S, Msb,) inf. n. رَجْوٌ, (S, M, K,) or رُجُوٌّ, (Msb,) and رَجَآءٌ, (S, K, TA, &c., [in the CK erroneously written with the short ا i. e., without the meddeh and ء,]) or the latter is a simple subst., (Msb,) and رَجَاوَةٌ (S, K) and رَجَاةٌ, or رَجَآءَةٌ, (accord. to different copies of the K,) or both, (CK,) and مَرْجَاةٌ; (K;) and رَجَّيْتُهُ, (S,) inf. n. تَرْجِيَةٌ; (K;) and تَرَجَّيْتُهُ, (S, K, *) and ارْتَجَيْتُهُ; (S, Msb, K; *) *I hoped for him* [or *it;* relating only to what is possible; *syn. with* أَمَّلْتُهُ; see رَجَآءٌ, below]; all signify the same: (S:) and رَجَيْتُهُ, aor. أَرْجِيهِ, is a dial. var. of رَجَوْتُهُ: (Msb:) and رَجِيَهُ, aor. يَرْجَاهُ, like رَضِيَهُ, is a dial. var. of رَجَاهُ, aor. يَرْجُوهُ, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتُكَ إِلَّا رَجَاوَةَ الخَيْرِ [*I did not,* or *have not, come to thee except hoping for that which is good*]. (S.) No regard is to be paid to the assertion of Lth, that the saying فَعَلْتُ رَجَاةَ كَذَا [*I did* a thing *hoping for such a thing*] is a mistake, and that the correct word is only رَجَآءَ; for رَجَاةٌ occurs in a trad., and in the poetry of the Arabs. (TA.) ___ Sometimes رَجْوٌ, (S,) or رُجُوٌّ, (Msb,) has the meaning of خَوْفٌ; (S, Msb;) because the hoper fears that he may not attain the thing for which he hopes; (Msb;) and so رَجَآءٌ; (T, S;) but only when there is with it a negative particle: (Fr, T, TA:) you say, مَا رَجَوْتُكَ *I feared not*

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thee: but you do not say, رَجَوْتُكَ, meaning *I feared thee:* (TA:) the saying in the Kur [lxxi. 12], مَا لَكُمْ لَا تَرْجُونَ لِلّٰهِ وَقَارًا means [*What aileth you*] *that ye will not fear the greatness,* or *majesty, of God?* (S:) or the meaning is, *that ye will not hope for God's magnifying* of him who serves Him and obeys Him? or *that ye will not believe in greatness,* or *majesty, belonging to God,* so that ye may fear disobeying Him? (Bd:) another instance occurs in a verse of Aboo-Dhu-eyb, cited in art. خلف, conj. 3: (S:) and ارْتَجَاهُ, also,

signifies *he feared him,* or *it;* [but app. only when preceded by a negative particle, as in exs. cited in the TA;] (K, TA;) in which sense it is tropical. (TA.) Accord. to Lth, رَجْوٌ is also syn. with مُبَالَاةٌ; and مَا أَرْجُو means مَا أُبَالِى [*I do not care, mind,* or *heed*]: but this is disapproved by Az. (TA.) رَجِىَ *He broke off,* or *ceased,* [app. *by reason of inability,*] *from speaking:* (K:) or, accord. to Az, *he became confounded,* or *perplexed, and unable to see his right course:* or, as Fr says, *he desired to speak, and was unable to do so:* (TA:) and رَجِىَ عَلَيْهِ, like عُنِىَ, *he became unable to speak.* (K.)

2 **رَجَّوَ** see 1, first sentence.

4 **أَرْجَتْ** *She* (a camel, S, or a pregnant female [of any kind], TA) *was,* or *became, near to bringing forth;* (S, K, TA;) *so that her bringing forth was hoped for:* accord. to Er-Rághib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near:* (TA:) and أَرْجَأَتْ means the same. (S.) ___ ارجى الصَّيْدَ *He failed of getting any game;* (K;) [as though he made the game to have hope;] and ارجأه signifies the same: (TA:) or so ارجى [alone], and ارجأ [alone]. (K and TA in art. رجأ.) And أَرْجَيْتُهُ, (S, Msb,) inf. n. إِرْجَآءٌ, (K,) *I postponed it, put it off, deferred it,* or *delayed it;* (S, Msb, K; *) namely, an affair [&c.]; (S;) as also ارجأته. (S, Msb.) [See the latter verb: and see also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] ارجى البِئْرَ *He made a side* (رَجًا) *to the well.* (S, K.)

5 **تَرَجَّوَ** see 1, first sentence. ___ [In the present day, ترجّى is often used as meaning *He besought, entreated, petitioned,* or *prayed.*]

8 **إِرْتَجَوَ** see 1, first sentence: ___ and again in the latter part of the paragraph.

رَجًا The *side,* (K,) in a general sense: (TA:) or the *side* of a well, (S, Msb, K,) and of the sky, (Er-Rághib, TA,) and of anything; (S, Msb; *) and رَجَآءٌ signifies the same: (K:) the *side* of a well *from its top to its bottom;* (TA;) and the *two*

sides thereof: which last is also [or properly] the meaning of the dual; which is رجوان: (S:) pl. أَرْجَآءٌ. (S, Msb, K.) Hence, in the Kur [lxix. 17], وَٱلْمَلَكُ عَلَى أَرْجَائِهَا [*The angels being at the sides thereof*]. (S, TA.) They said, رُمِىَ به الرَّجَوان, meaning *He was cast into places of destruction:* (S:) or it is said of one who is held in mean estimation: (M, TA:) استهزآء in the K is a mistake for استهين به, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, لَا تُرْمَى به الرَّجَوان [lit. *The two sides* of the well *will not be cast at with him*]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَآءٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Msb a simple subst.,] *Hope;* syn. أَمَلٌ; (S and M and K in art امل;) *contr. of* يَأْسٌ; (K;) *an opinion requiring the happening of an event in which will be a cause of happiness;* (Er-Rághib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred:* (El-Harállee, TA:) or, as Ibn-El-Kemál says, properly, *i. q.* أَمَلٌ: and conventionally, the *clinging of the heart to the happening of a future loved event:* (TA:) or *hope,* or *eager desire, for a thing that may possibly happen;* differing from تَمَنٍّ, which relates to what is possible and to what is impossible. (MF, TA.) See also رَجًا.

رَجِيَّةٌ [*A thing hoped for*]: you say, مَالَى فِى فُلَانٍ رَجِيَّةٌ *There is nothing for me to hope for in such a one.* (S.)

رَاجٍ [*Hoping:* ___ and *Fearing*]. (Msb.)

أُرْجِيَّةٌ *A thing postponed, put off, deferred,* or *delayed.* (ISd, K.)

أُرْجُوَانٌ *Redness:* (Msb, K:) *a certain red dye:* (K:) or *a certain dye, intensely red:* (S:) accord. to A'Obeyd, (S,) *what is called* نَشَاسْتَج; (S, K;) and he says that the بَهْرَمَان is inferior to it (دُونَهُ [but this often has the

contr. meaning]): it is said also that ارجوان is an arabicized word, from the Pers. أَرْغَوَان, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed ارجوان. (S.) Also *Red:* (K:) and *red garments* or *clothes.* (IAar, K.) And one says أَحْمَرُ أُرْجُوَانٌ, mentioned by Seer has having an intensive meaning; (M, TA;) in the K, أَحْمَرُ أُرْجُوَانِىٌّ ; but this is wrong; (TA;) i. e. *Intensely red.* (K, TA.) And قَطِيفَةٌ حَمْرَآءُ أُرْجُوَانٌ [*A villous,* or *nappy, outer,* or *wrapping, garment, intensely red*]: (S, M, A:) but IAth says that the most common practice is to prefix the word ثَوْب or قَطِيفَة to أُرْجُوَان so as to govern the latter in the gen. case; [saying ثَوْبُ أُرْجُوَانٍ or قَطِيفَةُ أُرْجُوَانٍ;] and that the word [ارجوان] is said by some to be Arabic, the ا and ن being augmentative. (TA.)

أُرْجُوَانِىٌّ : see the next preceding paragraph.

مُرْجًى [*Postponed, put off, deferred,* or *delayed;* as also مُرْجَأٌ.] Some read [in the Kur ix. 107] وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللّٰه. (S: see مرجأ, in art. رجأ.)

مُرْجٍ [and مُرْجِيَة and] مُرْجِىء and مُرْجِئَة A female *near to bringing forth.* (K, * TA.) مُرْجٍ also signifies A man who is *one of the people* [or *sect*] *called the* مُرْجِيَة; (S;) or *one of the* مُرْجِئَة, mentioned in art. رجأ; as also مُرْجِىء; and so مُرْجِىٌّ ; (K;) or this is [properly speaking] a rel. n. from مُرْجٍ; (S;) and مُرْجِئِىٌّ also; (K;) or rather this is another rel. n., like مُرْجِىٌّ. (IB and TA in art. رجأ, q. v.)

مُرْجًى : see what next precedes. You say رَجُلٌ مُرْجِىٌّ [*A man of,* or *belonging to, the sect called the* مُرْجِيَة]. (S.)

رجى

1 **رَجِيَتْهُ** : see 1 (first sentence) in art. رجو.

ر ح

1 رَحَّ [sec. pers. رَحَحْتَ,] aor. يَرُحُّ, [inf. n., app., رَحٌّ,] *It* (a solid hoof, &c.,) *had the quality termed* رَحٌّ meaning as expl. below. (TA.)

R. Q. 1 رَحْرَحَ *He* (a man, TA) *did not exceed the usual bounds so as to reach the bottom,* or *utmost depth, of the object of his desire;* (K, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain.*] ___ رحرح بالكَلَام *He spoke,* or *expressed himself, obliquely, ambiguously,* or *equivocally; not plainly.* (K, TA.) ___ رحرح عن فُلَانٍ *i. q.* سَتَرَدُونَه [*He protected such a one by intervening,* or *by interposing something*]. (K.)

R. Q. 2 تَرَحْرَحَتْ *She* (a mare) *straddled, in order to stale.* (S, A, K.)

رَحَّةٌ [or رَحَّةٌ حَيَّةٌ] *A serpent being,* or *becoming, like a* طَوْق, or *neck-ring,* (مُتَطَوِّقَة, K, [see 5 in art. طوق,]) *when folding itself:* (TA:) originally رَحْيَة; (K;) the ى being changed into ح. (TA.)

رَحٌّ *Width* in a solid hoof: such is approved; (S, K;) being the contr. of that which is termed مُصْطَرٌّ: but when it spreads out much, it is a fault: (S:) or *a spreading* therein: (A:) or *a spreading* thereof; and *width* of a human foot: (Lth, TA:) or *a spreading* of a solid hoof, *with thinness:* or *width* of a human foot, *with thinness:* and in a solid hoof, which is a fault: or *excessive width* in a solid hoof. (TA.)

رَحْرَحٌ and رَحْرَاحٌ and رَحْرَحَانٌ A thing *wide and spreading,* (K, TA,) *not deep,* like a طَسْت and any similar vessel; as also رَهْرَهٌ and رَهْرَهَانٌ: (TA:) [or ↓ the third of these epithets signifies *very wide* &c.; as will be seen from what

follows: and] ↓ the second signifies a thing *wide and thin.* (S.) You say إِنَآءٌ رَحْرَحٌ *A wide and low vessel;* as also رَهْرَهٌ. (TA.) And قَدَحٌ رَحْرَحٌ and رَحْرَاحٌ *A wide bowl.* (A.) And قَصْعَةٌ رَحْرَحَانِيَّةٌ and رَحْرَحَانِيَّةٌ *A bowl spreading widely* [and *very widely*]. (AA, TA.) And it is said in a trad., رَحْرَحَانِيَّةٌ بُحْبُوحَةُ الجَنَّةِ *The middle of Paradise is* [*very*] *wide,*

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or *ample:* the ا and ن are added to give intensiveness to the signification. (TA.) ___ [Hence,] عَيْشٌ رَحْرَحٌ (A) and رَحْرَاحٌ (S, A) *An ample and easy state of life.* (S, TA.)

رَحْرَحَانٌ : see the next preceding paragraph, throughout.

رَحْرَحَانِيَّةٌ : see the next preceding paragraph, throughout.

رَحْرَاحٌ : see the next preceding paragraph, throughout.

أَرَحُّ *Spreading,* (Lth, TA,) or *widely expanded;* (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed خُفٌّ: (TA:) and *wide;* applied to anything: thus قَدَمٌ رَحَّآءُ *a wide human foot:* (Lth, TA:) and *a human foot having the middle of the sole even with the fore part;* (L, TA;) *flat-soled;* i. e. *having, in the sole, no hollow part that does not touch the ground:* (S:) and كُرْكُرَةٌ رَحَّآءُ *a wide callous protuberance upon the breast of a camel:* (TA:) and جَفْنَةٌ رَحَّآءُ *a wide* [*bowl such as is termed*] جفنة; like رَوْحَآءُ; *wide and not deep:* (TA:) and جَفَانٌ رُحُحٌ *wide* جفان [pl. of جَفْنَةٌ]. (IAar, K.) *Having a spreading hoof;* (S, A, K;) applied to a horse, (A,) and to a mountain-goat: (S, A, K:) also, applied to a man, *having a wide foot;* (A;) or *having, in the sole of his foot, no hollow part that does not touch the ground,* (S, K,) as is the case in the feet of the Zinj; (S;) *having the sole of the foot flat, so that all of it touches the ground:* fem. رَحَّآءُ: you

say امْرَأَةٌ رَحَّآءُ القَدَمَيْنِ: a high hollow to the sole of the foot is approved in a man and in a woman. (T, TA.) Also, applied to a camel, *Having one foot cleaving to another.* (TA.)

رحب

1 **رَحُبَ** , (Msb, K,) said of a place, (Msb,) or of a thing, (TA,) and رَحُبَتْ, said of a land, (أَرْض, S,) or of a country, (بِلَاد, A, TA,) aor. ـُ , inf. n. رُحْب (S, A, * Msb, K) and رَحَابَة; (S, K;) and رَحِبَ, (Msb, K,) and رَحِبَتْ, (TA,) aor. ـَ , (Msb, K,) inf. n. رَحَب; (Msb, TA;) and ارحب , (Msb, K,) and ارحبت; (TA;) *It was, or became, ample, spacious, wide,* or *roomy.* (S, K, TA.) رَحُبَتْ الدَّار and أَرْحَبَتْ both signify the same, i.e. *The house,* or *abode, was ample,* &c.; or *may the house,* or *abode, be ample,* &c. (S, TA.) And they said, أَرْحَبَتْ عَلَيْكَ وَطُلَّتْ, meaning *May it* (the country, البِلَاد,) *be spacious to thee, and be moistened by gentle rain,* or *by dew:* so accord. to Aboo-Is-hák. (TA.) ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ, in the Kur ix. 119, means *The earth became strait to them with* [i. e. *notwithstanding*] *its spaciousness.* (Bd, Jel.) ___ رَحُبَ, accord. to the original usage, is trans. by means of a particle; so that one says, رَحُبَ بِكَ المَكَانُ [*The place was,* or *may the place be, spacious with thee*]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, رَحُبَتْكَ الدَّار [*The house,* or *abode, was,* or *may the house,* or *abode, be, spacious with thee,* or *to thee*]. (Msb.) ___ [Hence the saying,] أَرَحُبَكُمُ الدُّخُولُ فِى طَاعَتِه *Was it proper,* or *allowable, for you* [*to enter among his obeyers?* i. e., *to become obedient to him?*]: (S, K * TA:) referring to El-Kirmánee, (so in the S,) or Ibn-El-Kirmánee: (so in the TA:) mentioned by Kh, on the authority of Nasr Ibn-Seiyár; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure فَعُلَ is not trans., (K, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (K, TA) when its meaning admits of its being so: (TA:) Kh mentions the phrase رَحُبَتْكُمُ الدَّار [meaning *The house,* or *abode, was,* or *may the house,* or *abode, be, spacious with,* or *to, you*]; but it is thought that there is an ellipsis here, and that it is for رَحُبَتْ بِكُمُ الدَّار: and ElJelál Es-Suyootee mentions, on the authority of AAF, the saying رَحُبَ ٱللّٰهُ جَوْفَهُ, as meaning

وسَّعه [i. e. *May God make wide his belly*]: (TA:) [J says, app. quoting Kh,] there is no sound verb of the measure فعل that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, قلته is originally قولته; but Sb says that this is not allowable, because it is trans.: (S:) Az says that رحبتكم is not held to be allowable by the grammarians; and that Nasr is not an [approved] evidence. (TA.)

2 **رحَّب** see 4. ___ رحّب به (S, A, Msb, K,) inf. n. ترحيب (S, A, K) and ترحاب (Har p. 579,) *He said to him* مرحبا; (S, Msb;) [*he welcomed him with the greeting of* مرحبا; or simply *he welcomed him;*] *he invited him to ampleness, spaciousness,* or *roominess:* (A, K:) and مرحب , also, signifies *he said* مرحبا; but the expression commonly known is رحَّب به. (Har pp. 422-3.) You say, لَقيته بالتَّرحيب [*I met him with the greeting of* مرحبا; or *with welcoming*]. (A.) See also مرحب

4 **أَرحب** see 1, in three places. ارحبه *He made it* (a thing, S) *ample, spacious, wide,* or *roomy;* (S, K;) as also رحّبه . (CK. [The latter is not in the TA, nor in my MS. copy of the K.]) El- Hajjáj said, when he slew Ibn-El-Kirreeyeh, أَرحب يا غُلامُ جرحه [*Make wide, O young man, his wound*]. (S.) And one says, in chiding a horse or mare, أَرحب (S, K) and أَرحِبي (S, A, K,) meaning *Make room,* and *withdraw.* (S, A, K.)

6 **تراحب** An instance of this verb occurs in the saying, هٰذَا الأَمر إنْ تراحبت مواردُه فقد تضايقت مصادره [*This affair,* or *case, if the ways leading to it,* or *the ways of commencing it, be easy, the ways of return from it,* or *the ways of completing it, are difficult*]. (A, TA.)

رحب (S, A, Msb, K) and رحيب (Msb, K) and رحاب (K) *Ample, spacious, wide,* or *roomy;* (S, A, K;) applied to a place, (Msb,) or a thing. (TA.) You say بلد رحب, and أَرض رحبة, *An ample,* or *a spacious,* or *wide, country,* and *land,* (S,) and ارض رحيبة also: and منزل رحب and رحيب *an ample,* or *a spacious,* or *wide, place of alighting* or *abode:* and طريق رحب *a wide road.* (TA.) And قدر رحاب *An ample cookingpot:* (S:) and رحاب alone is [elliptically] used as meaning *a cooking-pot.* (Ham p. 721.) And

امْرَأَةٌ رَحَابٌ *A wide woman;* (K;) meaning *wide in respect of the* فَرْج. (TK.) And رَجُلٌ رَحِيبُ الجَوْفِ *A man ample,* or *wide, in the belly:* and, as mentioned by Es-Suyootee, *a great eater; voracious;* (TA;) and so رَحِيبٌ alone. (S, K, TA.) And رَجُلٌ رَحْبُ الصَّدْرِ (TA) and رَحْبُ الصَّدْرِ and رَحِيبُ الصَّدْرِ, (S, TA) *A man ample,* or *dilated, in the breast,* or *bosom;* [meaning *free-minded; free from distress of mind; without care:* and *free from narrowness of mind; liberal, munificent,* or *generous.*] (S, TA.) And رَحْبُ الذِّرَاعِ *Liberal, munificent,* or *generous;* as also رَحْبُ البَاعِ; and so رَحِيبُ الذِّرَاعِ and البَاعِ (A, TA.) And رَحْبُ الذِّرَاعِ means also *Having ample,* or *extensive, power,* or *strength, in cases of difficulty:* (TA in the present art.:) or *having ample strength, and power, and might in war* or *fight, courage, valour,* or *prowess.* (TA in art. ذرع) And فُلَانٌ رَحْبُ الذِّرَاعِ لِكَذَا *Such a one has power,* or *ability, for that.* (A.) ___ See also رَحَبَةٌ.

رَحْبٌ an inf. n. of رَحُبَ [q.v.]. (S, Msb, K.) [Used as a simple subst.,] *Ampleness, spaciousness, wideness,* or *roominess.* (S A, Mgh, K.) You say, دَعَاهُ إِلَى الرُّحْبِ [*He invited him to ampleness,* &c.]. (A.) And hence the saying of Zeyd Ibn-Thábit to 'Omar, هٰهُنَا بِالرُّحْبِ, meaning *Advance to ampleness,* &c. (Mgh.) See also مَرْحَبٌ, in two places. ___ [It is also used as an epithet:] see the next preceding paragraph.

رَحَبٌ : see the next following paragraph.

رَحَبَةٌ, (S, A, Mgh, Msb, K) and رَحْبَةٌ, (A, Mgh, Msb,) K,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Msb,) The *court, open area,* or *spacious vacant part* or *portion,* (S, A, Mgh, Msb, K,) of a mosque, (S, A, Mgh, Msb,) and of a house, (A, TA,) or of a place; (K;) so called because of its ampleness: (TA:) and in like manner, between, or among, houses: (A:) *a desert tract,* (Fr, Mgh, TA,) or *a spacious vacant tract,* (A,) or *a spacious piece of ground,* (Msb,) *between,* or *among, the yards of the houses of a people:* (Fr, Mgh, Msb, TA:) and sometimes thus is termed *an enclosure,* or *a* [*kind of wide bench of*

stone or brick such as is called] دُكَّان, *that is made at the doors of some of the mosques in the towns and the rural districts, for prayer:* hence the saying of Aboo-'Alee Ed-Dakkák, [in which it means *an enclosure outside the door of a mosque,*] It is not fit that the حَائِض should enter the رَحْبَة of the mosque of a people, whether the رَحْبَة be contiguous or separate: and hence, also, in a trad. of 'Alee, by the رَحْبَة of El-Koofeh is meant *a* دُكَّان *in the midst of the mosque of El-Koofeh,* upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawán:

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(Mgh:) pl. رَحَب (S, Msb, K) and رَحَب (K) [or rather these are coll. gen. ns. of which رَحَبَة and رَحَبَة are the ns. un.] and [the pl. is] رِحَاب and رَحَبَات (S, Msb, K) and رَحَبَات. (K.) ___ Also, both words, *An ample tract of land, that produces much herbage, and in which people alight,* or *abide, much,* or *often:* (AHn, K:) pl. as above, accord. to the K; but accord. to IAar, رَحَبَة signifies *an ample tract of land;* (TA;) and he says that its pl. is رُحُب, like as قُرًى is pl. of قَرْيَة: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure فَعْلَة having a pl. of the measure فُعَل; but that IAar is an authority worthy of reliance. (L, Msb.) And رَحَبَة الوَادِى, and رَحَبَتُه *The part of the valley in which its water flows into it from its two sides:* (K, TA:) pl. رِحَاب (TA.) [Or the pl.] رِحَاب signifies *Plain, smooth,* or *soft, places, in which water collects and stagnates:* they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not alight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رِحَاب are not in sands; but they are in low and in elevated tracts of land. (L.) ___ The *place of aggregation and growth of the plant called* ثُمَام [i. e. *panic grass*]. (K, TA.)

___ The *place of grapes,* (K,) [*where they are dried,*] *like the* جَرِين *for dates.* (TA.)

رُحْبَى The *broadest rib* (S, K) *in the breast:* (K:) and the رُحْبَيَان, are the *two ribs next to the armpits, among the upper ribs:* (K:) or the *place to which each elbow returns* [*when, after it has been removed from its usual place, it is brought back thereto;* which place in a beast is *next the arm pit*]: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رُحْبَى is the *place where the heart beats,* (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the *part from the place where the neck is set on to the place where end the cartilages of the ribs,* or *the extremities of the ribs projecting over the belly:* or the *part between the two ribs of the base of the neck and the place to which the shoulder-blade returns* [*when, after it has moved from its usual position, it is brought back thereto,* i. e. *its lower part, next the armpit*]: and the رُحْبَيَان, also called the رُحْبَايَاوَان [perhaps a mistranscription for رُحْبَاوَان as though the sing. were رُحْبَآءُ,] of the horse, are the *upper parts of the* كَشْحَان [or *two flanks.*] (TA.) ___ Also *A certain brand,* or *mark made with a hot iron, upon the side of a camel.* (S, K.)

رُحْبَايَاوَان [or perhaps رُحْبَاوَان]: see the next preceding paragraph.

رُحَابٌ : see رَحْبٌ, in three places.

رَحِيبٌ ; and its fem., with ة: see رَحْبٌ, in six places.

رَحَائِبُ التُّخُومِ , (S, K,) in some copies of the K, erroneously, النُّجُوم, (TA,) *Ampleness* [*of the limits,* or *boundaries,* and therefore] *of the tracts,* or *regions, of the land,* or *earth.* (S, K.)

نَجَائِبُ أَرْحَبِيَّاتٌ *Certain excellent she-camels, so called in relation to* أَرْحَبُ, *the name*

of a tribe of Hemdán, (S, Msb, K,) or *of a certain stallion* (Az, K, TA) *whence they originated,* (Az, TA,) or *of a place* (K, TA) *of El-Yemen called after that tribe.* (TA.)

مرحب [is an inf. n., like رحب ; or a n. of place]. You say مرحبا (T, S, Msb, TA) and مرحبا بك (A, Msb) [and رحبا بك] meaning *Thou hast come to,* (T, S, TA,) or *found,* (T, A, TA,) *ampleness, spaciousness,* or *roominess;* (T, S, A, TA;) *not straitness:* (T, TA:) or *alight thou,* (Kh, Lth, TA,) or *abide thou,* (Kh, TA,) *in ampleness,* &c.; (Kh, Lth, TA;) for such we have for thee; (Lth, TA;) the word being put in the accus. case because of a verb understood: (Kh, TA:) or *thou hast alighted in an ample, a spacious,* or *a roomy, place:* (Msb:) [or *welcome to ampleness,* &c.; or *to an ample, a spacious,* or *a roomy, place:* or simply *welcome:*] and مرحبا وأهلا *Thou hast come to* [or *found,* &c.,] *ampleness, spaciousness,* or *roominess, and* [such as thine own] *kinsfolk;* therefore be cheerful, and be not sad: (S:) and مرحبا وسهلا *Thou hast found ampleness* [*and ease*]: (K:) or سهلا means *thou hast alighted in a plain, smooth, not rugged, district:* (T, TA:) and مرحبك الله ومسهلك and مرحبا بك الله ومسهلا [*May God grant ampleness to thee, and ease*]: (K:) Sh says, thus I heard IAar say: and the Arabs also say, لا مرحبا بك, meaning *May it* [the land or country] *not be ample,* or *spacious, to thee:* مرحبا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as سقيا and رعيا and جدعا and عقرا, for سقاك الله and رعاك الله &c.: and Fr says that the meaning [of مرحبا or مرحبا بك] is رحّب الله بك مرحبا [*May God invite thee to ampleness,* &c.]; as though the last word were put in the place of ترحيبا. (TA.)

___ أبو مرحب means *The shade:* so in the saying of a poet, (S,) namely, En-Nábighah El-Jaadee, (TA,)

* وكيف تواصل من أصبحت *

* خلالته كأبي مرحب *

[*And how wilt thou hold loving communion with him whose friendship has*

become like the shade?]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) ___ And مَرْحَبٌ is the name of *An idol that was in Hadramowt.* (K.)

رحض

1 رَحَضَ, (S, A, Msb, K,) aor. ـَـ, (A, Msb, K,) or ـُـ, (so in two copies of the S,) or both, (L, TA,) inf. n. رَحْضٌ, (S, Msb) and تَرْحَاضٌ, [but this is an intensive form,] (TA,) *He washed* (S, A, Msb, K) a thing, (A, K,) or garment, (S, A, Msb,) and his hand; (S;) as also ارحض (IDrd, K,) which latter is of the dial. of El- Hijáz. (IDrd.) You say also, هٰذه سَوْءَةٌ لَا يَرْحَضُهَا عَنْكَ شَيْءٌ [*This is a disgrace which nothing will wash from thee*]. (A: [but the last word is not in the copy from which I quote.]) ___ رَحُضَ, (inf. n. as above, AZ, AAF,) *He* (a person suffering from fever) *was*, or *became, affected with what is termed* رُحَضَآءُ [q. v.]: (Lth, S, A, K:) or *he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease.* (AZ, AAF.)

4 أَرْحَضَ see above, in two places.

8 ارتحض *He became disgraced*, or *put to shame.* (AA, O, K.)

رَحْضٌ A garment, or piece of cloth, *washed until it has become worn out.* (IAar.) ___ *A small worn-out skin: a worn-out* مَزَادَة [or *leathern water-bag*]. (Sgh, K.)

رُحَضَآءُ *Sweat;* absolutely: (TA:) or the *sweat of fever:* (Lth, A, TA:) or *sweat following fever:* (S, K:) or *fever with sweating:* (TA:) or *sweat that washed the skin by reason of its abundance:* (K:) often used to signify the *sweat of fever* and *of disease.* (TA.)

رُحَاضٌ [The *state of being affected with what is termed* رُحَضَآءُ;] a subst. from رُحَضَ, (K,) or from رُحَضَآءُ. (IDrd.)

رَحِيضٌ *Washed;* (S, A, Msb, K;) applied to a garment [&c.]; (S, A;) as also مَرْحُوضٌ (S, K) and مُرْحَضٌ. (TA.)

رُحَاضَةٌ *Washings.* (Lh.)

مُرْحَضٌ : see رَحِيضٌ.

مَرْحَضَةٌ *A place* [or *tank*] *in which one washes his limbs, performing the ablution termed* وُضُوْءٌ: (A, TA: *) or *a thing in which one performs that ablution, like the* كَنِيف: (Lth, K:) and مَرْحَاضَةٌ *a thing with which one performs that ablution, like the* [*kind of vessel called*] تَوْر. (IAar.) ___ See also مِرْحَاضٌ.

مِرْحَاضٌ *A piece of wood with which a garment,* or *piece of cloth, is beaten* (S, A, * K) *when it is washed.* (S, A. *) ___ *A vessel of the kind called* إِجَّانَة, or *of the kind called* طَسْت, *in which clothes are washed:* (A:) and مَرْحَضَةٌ signifies *a vessel of the kind called* إِجَّانَة; because clothes are washed in it. (Lh.) ___ *A place of washing:* (Mgh, Msb:) or *a place in which one washes himself.* (S, K.) ___ And hence, *A privy:* (S, * A, Mgh, Msb, K:) pl. مَرَاحِيضُ (S, Mgh) and مَرَاحِضُ. (TA.)

مَرْحُوضٌ : see رَحِيضٌ. ___ Also part. n. of رَحُضَ [q. v.]. (AZ, AAF, S.)

مَرْحَاضَةٌ : see مَرْحَضَةٌ.

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رحق

رُحَاقٌ : see what follows, in two places.

رَحِيقٌ *Wine:* (A 'Obeyd, K:) or the *choicest of wine:* (S, TA:) or the *sweetest of wine:* or the *most excellent thereof:* (K:) or the *oldest and most excellent thereof:* (M, TA:) or *unadulterated wine:* (Zj, TA:) or *wine that is easy to swallow:* (TA:) or *pure wine:* or *clear wine:* as also رُحَاقٌ : (K:) in all of these senses the former word has been explained as used in the Kur lxxxiii. 25: (TA:) and ↓ the latter occurs as syn. with the former in chaste poetry. (IDrd.) ___ Also *A sort of perfume.* (K.) ___ And *Honey.* (O, TA.) ___ [And it is used as an epithet.] You say رَحِيقُ مِسْكٍ *Unadulterated musk.* (TA.) And حَسَبٌ رَحِيقٌ *Pure,* or *genuine, grounds of pretension to respect.* (TA.)

رحل

1 رَحَلَ البَعِيرَ , aor. ـَـ , (S, Mgh, Msb, K,) inf. n. رَحْلٌ, (S, Msb,) [*He saddled the camel;*] *he bound,* (S, Mgh, Msb,) or *put,* (M, K,) *the* رَحْل *upon the camel;* (S, Mgh, Msb, K;) as also ارتحله . (K.) And رَحَلَهُ رَحْلَهُ *He bound upon him his apparatus.* (TA.) ___ Also, aor. and inf. n. as above, *He mounted the camel:* (T, TA:) and ارْتَحَلْتُ البَعِيرَ *I rode the camel,* either *with a* قَتَب [or *saddle*] or *upon his bare back.* (Sh, TA.) ___ [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِى [lit. *I saddled for him myself;*] meaning *I endured patiently his annoyance,* or *molestation.* (S.) And رَحَلَ فُلَانٌ صَاحِبَهُ بِمَا يَكْرَهُ [*Such a one put upon,* or *did to, his companion that which he disliked,* or *hated*]. (TA.) And [in like manner] ترحّله means رَكِبَهُ بِمَكْرُوهٍ [*He did to him an evil,* or *abominable,* or *odious, deed*]. (K, TA.) And رَحَلَهُ بِسَيْفِهِ *He smote him with his sword.* (K, TA.) ___ And رَحَلَ فُلَانٌ فُلَانًا *Such a one mounted upon the back of such a one;* as also ارتحله عَلَى ظَهْرِهِ; [and ارتحله alone; for] it is said in a trad., إِنَّ ٱبْنِى ٱرْتَحَلَنِى , meaning *Verily my son mounted upon my back, making me like the* راحِلَة: (TA:) and if a man throws down another prostrate, and sits upon his back, you say, رَأَيْتُهُ مُرْتَحِلَهُ [*I saw him sitting upon his back*]. (Sh, TA.) And [hence] ارتحل الأَمْرَ *He embarked in the affair.* (TA.) And ارتحل فُلَانٌ أَمْرًا مَا يُطِيقُهُ [*Such a one embarked,* or *has embarked, in an affair which he is unable to accomplish*]. (TA.) And ارْتَحَلَتْهُ الحُمَّى [*The fever continued upon him*]; a phrase similar to رَكِبَتْهُ الحُمَّى and امْتَطَتْهُ and أَغْبَطَتْهُ. (A and TA in art. رحل.) غبط (S, Mgh, Msb, K) عَنِ المَكَانِ, (TA,) or عَنِ البَلَدِ, (Mgh, Msb,) aor. ـِـ , (K,) inf. n. رَحْلٌ, (TA,) or رَحِيلٌ, (Msb,) or this latter is a simple subst.; (S, K, TA;) and ارتحل , and ترحّل , (S, Msb, K,) عَنِ المَكَانِ, (K,) or عَنِ القَوْمِ; (Msb;) all signify the same; (S, Msb;) *He removed,* (Mgh, K, TA,) *went, went away, departed, went forth,* or *journeyed,* (Mgh, TA,)

from the place, (K, TA,) or *from the country* or *the like,* (Mgh, Msb,.) or *from the people.* (Msb.) See an ex. of the first of these verbs in a verse cited in the next paragraph. ارتحل said of a camel, (K,) or ارتحل رحلَهُ, (TA,) signifies *He journeyed,* and *went away:* (K, TA:) [or *he had his saddle put upon him:*] and hence, ارتحل القومُ *The people,* or *party, removed.* (TA.) ___ رحل به: see 2.

2 **رحَّلْتهُ**, (S, Mgh, Msb, K,) inf. n. ترحيلٌ; (K;) and أَرحلْتهُ (Mgh;) *I made him to remove, to go, go away, go forth,* or *journey,* (S, Mgh, Msb, * K, *) from his place; and *sent him* [*away*]: (S:) and [in like manner] رحل به *he made him to remove, go away, depart,* or *journey:* (L in art. خذرف:) and الارتحالُ [if not a mistranscription for الإرحالُ] signifies *the making* [one] *to go, go away, depart, go forth,* or *journey;* and *the removing* from one's place. (TA.) A poet says,

* لَا يرحلُ الشَّيبُ عن دارٍ يحلُّ بها *
* حتَّى يُرحَّل عنها صاحبُ الدَّارِ *

[*Hoariness will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it*]. (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], تَخرج نارٌ من عدنَ ترحلُ النَّاسَ, i.e. [*A fire shall issue from 'Adan*] *that shall remove with the people when they remove, and alight with them when they alight:* so says EshShaabee; or, Sh says, as some relate it, تُرحِّل النَّاسَ, i.e. *that shall make the people to alight at the* مراحل [or *stations*]: or, as some say, *that shall make the people to remove,* or *depart.* (TA.) ترحيلٌ also signifies The *figuring,* or *embellishing,* of garments or cloths [*with the forms of* رحال, or *camels' saddles:* see مُرحَّلٌ]. (TA.)

3 **راحلهُ**, (S, K,) inf. n. مُراحلةٌ, (TA,) *He aided him to undertake,* or *perform, his* رِحلَة [or *journey*]. (S, K.)

4 ارحل *He broke,* or *trained,* a she-camel, *so that she became such as is termed* رَاحِلَة, *meaning fit to be saddled;* (K;) like أَمْهَرَ meaning he (a breaker, or trainer,) rendered her a مَهْرِيَّة: (TA:) or *he took* a camel *in an untractable state and rendered* him *such as is termed* رَاحِلَة. (AZ, TA.) ___ And ارحله *He gave him a* رَاحِلَة, (S, Mgh, Msb, K,) *that he might ride it.* (TA.) ___ See also 2, in two places. *He* (a camel) *became strong in his back,* [*so as to be fit for the* رَحْل (or *saddle*) or *for journeying,*] *after weakness:* (IDrd, K:) or *he* (a camel) *became fat;* as though there came [what resembled] a رَحْل upon his back, by reason of his fatness and his [large] hump: (Er-Rághib, TA:) and ارحلت الإِبِلُ *The camels became fat after leanness, so as to be able to journey.* (S K.) ___ And *He* (a man, TA) *had many* [*camels such as are termed*] رَوَاحِل [pl. of رَاحِلَةٌ]; (ISd, K;) like أَعْرَبَ meaning he had horses such as are termed عِرَاب (ISd, TA.)

5 تَرَحَّلَ trans. and intrans.: see 1, in two places.

6 تراحلوا إِلَى الحَكَم *They went,* or *journeyed,* [*together*] *to the* حَكَم [or *judge*]. (O, TA.)

8 إِرْتَحَلَ as a trans. v.; see 1, in seven places: ___ and see also 2: ___ and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10 استرحله *i. q.* سَأَلَهُ أَنْ يَرْحَلَ لَهُ [which may be rendered *He asked him to remove,* or *journey, to him:* and also *he asked him to bind,* or *put, the* رَحْل (or *saddle of the camel*) *for him:* the former is the meaning accord. to the PS]. (S, O, K.) ___ استرحل النَّاسَ نَفْسَهُ means *He abased himself to men,* or *to the people, so that they annoyed,* or *molested, him:* or, as some say, *he asked men,* or *the people, to take off from him his weight,* or *burden.* (TA.)

رَحْلٌ *A saddle for a camel;* (S, * K;) as also رَاحُولٌ ; (O, L, K;) *for a he-camel and a she-camel;*

(TA;) the *thing for the camel that is like the* سَرْج *for the horse or similar beast;* (Mgh;) the *thing that is put upon the camel for the purpose of riding thereon;* (Er-Rághib, TA;) *smaller than the* قَتَب; (S, TA;) *one of the vehicles of men, exclusively of women:* (TA:) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rághib: but see what follows:] or it signifies the *camel's saddle together with his* [*girths called*] رَبَض *and* حَقَب *and his* [*cloth called*] حِلْس [*that is put beneath the saddle*], *and all its other appertenances:* and is applied also to the *pieces of wood of the* رَحْل, *without any apparatus:* (AO, Sh, TA:) or it signifies *anything,* or *everything, that a man prepares for removing,* or *journeying; such as a bag,* or *receptacle, for goods* or *utensils* or *apparatus, and a camel's saddle, and a* [*cloth such as is called*] حِلْس [*that is put beneath the saddle*], *and a* رَسَن [or *rope for leading his camel*]: (Msb:) or it signifies as first explained above, and also the *goods,* or *utensils,* or *apparatus, which a man takes with him* [*during a journey*]: (S, K, TA:) [but accord. to the Msb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hareeree, in the Durrat el-Ghowwás: [but see two exs. voce حُذَافَة:] the pl. is أَرْحُلٌ and رِحَالٌ; (S, Mgh, Msb, K;) the former a pl. of pauc.; (S, TA;) the latter, of mult. (TA.) One says, حَطَّ رَحْلَهُ and أَلْقَى رَحْلَهُ [*He put down his camel's saddle*]; meaning *he stayed,* or *abode.* (TA.) And هٰذَا مَحَطُّ الرِّحَالِ [*This is the place where the camels' saddles are put down*]. (TA.) And in reviling, one says, يَا ٱبْنَ مُلْقَى أَرْحُلِ الرُّكْبَانِ [*O son of the place in which are thrown down the camels' saddles of the riders;* as though the person thus addressed were there begotten]; (S, O, TA;) meaning

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يَا ٱبْنَ الفَاجِرَةِ [*O son of the adulteress* or *fornicatress*]: (TA in art. لقى:) or هُوَ ابن ملقى ارحل الرِّكَابَانِ [*He is the son* &c.]. (Msb.) ___ Er-Rághib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The *camel* [itself]: and is sometimes used in the sense next following; i. e. ___ *A part, of a place of alighting* or *abode, upon which on sits:* (TA:) or a man's *dwelling,* or *habitation;* (S, K, TA;) [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his *house* or *tent;* and his *place of alighting* or *abode:* (TA:) *a place to which a man betakes himself,* or *repairs, for lodging, covert,* or *refuge; a* man's *place of resort;* (Mgh, Msb;) *in a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land:* and then applied to the *goods, utensils,* or *apparatus, of a traveller;* because they are, in travelling, the things to which he betakes himself: (Msb:) pl. أَرْحُلٌ (TA) and رِحَالٌ [as above]. (Mgh, TA.) One says, دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ, i. e. [*I went in to the man in*] *his dwelling,* or *place of abode.* (TA.) And it is said in a trad., إِذَا ٱبْتَلَّتِ النِّعَالُ فَصَلُّوا فِى الرِّحَالِ, (TA,) or فَلِصَّلَاةُ فِى الرِّحَالِ, (Mgh, and so in the TA in art. نعل,) i. e. [*When the* نعال *are moistened* by rain, *then pray ye,* or *then prayer* shall be performed,] *in the houses,* or *habitations,* or *places of abode;* the نعال meaning here *the* حِرَار; (IAth, TA in the present art.;) or *rugged and hard tracts of ground;* which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل:) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art.:) or the trad. may mean, *then pray ye* [*on the camels' saddles,* i. e.] *riding.* (TA in the present art.) ___ In another trad., it is related that 'Omar said to the Prophet, حَوَّلْتُ رَحْلِى البَارِحَةَ; by the word رَحْل, as signifying [properly] either the place of abode and resort or the saddle upon which camels are ridden, alluding to his *wife;* meaning غِشْيَانُهَا فِى قُبُلِهَا مِنْ جِهَةِ ظَهْرِهَا (TA.) ___ رَحْلُ المُصْحَفِ means *The thing* [or *desk*] *upon which the* مصحف [or *copy of the*

Kur-án] *is put, in shape* [*somewhat*] *like the saddle.* (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] [The pl.] رِحَالٌ also signifies [*Carpets*, or *cloths*, or *the like, such as are called*] طَنَافِس, *of the fabric of El-Heereh.* (S, K.)

رُحْلَةٌ *Strength;* [app. in a camel, *such as renders fit for the saddle*, or *for journeying;*] and *fleetness*, or *swiftness, and excellence:* (TA:) [and رِحْلَةٌ has a similar meaning, as appears from what follows:] or *excellence of pace* of a camel. (S voce حضار.) You say بَعِيرٌ ذُو رُحْلَةٍ and رِحْلَةٍ, and مِرْحَلٌ, like مِنْبَرٌ, (K,) or مِرْحَلٌ, and رِحِيلٌ, so in the T, (TA,) *A strong he-camel:* (T, K:) and (so in the K [but properly or]) بَعِيرٌ ذُو رُحْلَةٍ (CK) or رِحْلَةٍ (K accord. to the TA) or both, and مِرْحَلٌ, with kesr to the م (O,) and جَمَلٌ رَحِيلٌ, (AA, S, S, O, K, TA,) and نَاقَةٌ رَحِيلَةٌ (S, O) or رَحِيلٌ, (TA,) and ذَاتُ رُحْلَةٍ, (S,) a *he-camel*, (S, O, K,) and *a she-camel*, (S, O,) *strong to journey;* (S, O, K, TA;) so says Fr: (O:) or *strong to be saddled:* (TA:) and نَاقَةٌ رَحِيلَةٌ and رَحِيلٌ and مُرْحَلَةٌ, accord. to the Nawádir el-Aaráb, *a she-camel that is excellent, generous, of high breed;* or *strong, light, and swift;* (TA;) and so مُسْتَرْحِلَةٌ. (K, TA. [See also رَاحِلَةٌ.]) ___ See also the next paragraph, in seven places.

رِحْلَةٌ The *act of saddling* of camels: (K, * TA:) [and also, agreeably with analogy, *a mode*, or *manner, of saddling* of camels:] so in the saying, إِنَّهُ لَحَسَنُ الرِّحْلَةِ [*Verily he is good in respect of the saddling*, or *the mode* or *manner of saddling*, of camels]. (K.) ___ Also *A removal, departure*, or *journey;* (AZ, S, Msb, K;) and so رُحْلَةٌ, (Lh, Msb, K,) and رَحِيلٌ: (S, K: [the last said in the Msb to be and inf. n.:]) you say دَنَتْ رِحْلَتُنَا (S) or قَرُبَتْ رِحْلَتُنَا (Msb) [*Our removal*, &c., *drew near*, or *has drawn near*]: and إِنَّهُ لَذُو رِحْلَةٍ إِلَى المُلُوكِ and رَحْلَةٍ *Verily he is one who journeys*, or *has journeyed, to the kings:* (Lh, TA:) and in like manner رُحْلَةٌ is used in the Kur cvi. 2: (TA:) ___ or رِحْلَةٌ with damm, (S, Msb, K,) signifies The *thing to which one removes, departs*, or *journeys;* (AZ, Msb;) or the *direction*, or *point*, or *object, to*

which one desires to repair, or *betakes himself:* (AA, S, Msb, K:) and also, (K,) or رُحْلَةٌ, (TA,) *a single journey;* (K, TA;) as ISd says: (TA:) you say, مَكَّةُ رُحْلَتِى *Mekkeh is the point,* or *object, to which I desire to remove,* or *depart,* or *journey:* (TA:) and أَنْتُمْ رُحْلَتِى *Ye are they to whom I remove,* or *depart,* or *journey:* (S, TA:) and أَنْتَ رُحْلَتُنَا *Thou art the object to which we repair,* or *betake ourselves.* (Msb.) And hence رُحْلَةٌ is applied to signify *A noble,* or *an exalted, person,* or *a great man of learning, to whom one journeys for his* [*the latter's*] *need,* or *want, or for his* [*the former's*] *science.* (TA.) ___ See also the next preceding paragraph, in three places.

رَحُولٌ : see رَاحِلَةٌ: ___ and رَحَّالٌ.

رَحِيلٌ A camel *having the saddle* (رَحْل [not رحالة as in Freytag's Lex.]) *put upon him;* as also مَرْحُولٌ . (K.) ___ See also رُحْلَةٌ, in four places. As a simple subst, or, accord. to the Msb, an inf. n.: see رِحْلَةٌ.

رِحَالَةٌ *A* سَرْج [or *horse's saddle*]: (K:) or *a* سَرْج *of skins,* (S, M, Msb, K,) *in which is no wood; used for vehement running* [*of the horse*]: (S, M, K:) ISd says also that it is *one of the vehicles* [or *saddles*] *of women, like the* رَحْل: but Az says that it is *one of the vehicles* [or *saddles*] *of men, exclusively of women,* i. e. *not of women;* as is also the رَحْل: and some say that it is *larger than the* سَرْج, *covered with skins,* and is *for horses, and for excellent,* or *strong and light and swift, camels:* (TA:) pl. رَحَائِلُ. (S.) When a man is hasty in doing evil to his companion, one says to him, اسْتَقْدَمَتْ رِحَالَتُكَ [lit. *Thy saddle has got before* thee, or *shifted forwards*]: (S in the present art.:) it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. قدم.) In the following saying of Imra-el-Keys, addressing his wife,

* فَإِمَّا تَرَيْنِى فِى رِحَالَةِ جَابِرٍ *

* عَلَى حَرَجٍ كَالْقَرِّ تَخْفِقُ أَكْفَانِى *

[*And either thou wilt see me upon the saddle of Jábir, upon a bier like the vehicle called* قَرّ, *my grave-clothes fluttering*], he means, by the word رحالة, [merely] the حَرَج; there being in this case no رحالة in reality: it is like the saying, جَآءَ فُلَانٌ عَلَى نَاقَةِ الحَدَّآءِ, meaning [Such a one came upon] the sandal [or sandals]: Jábir is the name of a certain carpenter. (S.) Also *A ewe.* (Ibn-'Abbád, TA.) [Hence,] رَحَالَهْ رَحَالَهْ is *A call to the ewe,* (Ibn-'Abbád, K,) *on the occasion of milking.* (Ibn-'Abbád, TA.) ___ And الرَّحَالَةُ is the name of *A certain horse of 'Ámir Ibn-Et-Tufeyl;* (K;) erroneously said by AO to be الحمالة. (TA.)

رَحُولَةٌ : see رَاحِلَةٌ.

رَحَّالٌ *Skilled in the saddling of camels.* (K.) ___ Also A man *who removes,* or *journeys,* or *travels, much;* and so رَحَّالَةٌ , [or rather this signifies one *who removes,* or *journeys,* or *travels, very much,*] and رَحُولٌ : and رُحَّلٌ [pl. of رَاحِلٌ, q. v.,] persons *who remove,* or *journey,* or *travel, much.* (TA.)

رَحَّالَةٌ : see what next precedes.

رَاحِلٌ *Removing,* (K, TA,) *going,* [*going away, departing, going forth,*] or *journeying:* (TA:) pl. رُحَّلٌ. (TA.) For another meaning assigned to the pl., see رَحَّالٌ.

رَاحِلَةٌ *A she-camel that is fit to be saddled;* (S, Msb, K;) thus some say; (Msb;) as also رَحُولٌ (S, K) and رَحُولَةٌ : (K:) or [generally *a saddle-camel,* or] *a camel that is ridden, male* or *female:* (S, Msb:) accord. to IKt, *a she-camel that is strong to journey and to bear burdens;* and *such as a man chooses for his riding and his saddle on account of excellence,* or *generousness,* or *high breed,* or *of strength and lightness and swiftness, and of*

perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies *a he-camel,* and *a she-camel, that is excellent,* or *generous,* or *high-bred,* or *strong and light and swift:* (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the ة is added to give intensiveness to the signification; as in

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داهية and باقعة and علّامة, epithets applied to a man: or, as some say, the she-camel is so called because she is *saddled;* and it is like عيشة راضية meaning مرضيّة, and مآء دافق meaning مدفوق: or, as others say, because she is ذات رحل [*one having a saddle*]; and in like manner, عيشة راضية means ذات رضًى, and مآء دافق means ذو دفق: (TA:) the pl. is رواحل. (S, Msb.) It is said in a trad., تَجِدُونَ النَّاسَ بَعْدِى كَإِبِلٍ مِائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ [*Thou wilt find the people,* or *mankind, after me, like a hundred camels among which there is not a* راحلة]: (Mgh, * TA:) because the راحل among a herd of camels is conspicuous and known. (TA.) ___ مَشَتْ رَوَاحِلِى, a phrase used by the poet Dukeyn, means *I have become hoary and weak:* or, as some say, *I have forsaken my ignorant,* or *foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the* راحلة *obeys her chider, and goes.* (TA.)

رَاحُولٌ : see رحل, first sentence.

رَاحُولَاتٌ *A camel's saddle,* (رحل, Az, K,) or *camel's saddles,* so in the O, (TA,) *variegated, figured,* or *embellished.* (Az, O, K, TA.) [It is really, as well as literally, a pl.: for] a poet says,

* عَلَيْهِنَّ رَاحُولَاتُ كُلِّ قَطِيفَةٍ *

[*Upon them* (referring evidently to she-camels) *are variegated, figured,* or *embellished, saddles*

of every kind of villous, or *nappy, cloth*]. (TA.)

أَرْحَلُ A horse *white in the back;* (S, Mgh, K;) because it is the place of the رَحْل [or rather of the رِحَالَة]; (Mgh, TA;) *the whiteness not reaching to the belly nor to the rump nor to the neck:* (TA:) and a sheep or goat *black in the back:* accord. to Abu-l-Ghowth, the fem., رَحْلَآءُ, applied to a mare, has the former meaning only: (S:) but شَاةٌ رَحْلَآءُ means *a sheep* or *goat,* or *a ewe* or *she-goat, white in the back, and black in the other parts;* and likewise *black in the back, and white in the other parts:* (S, K: *) so says Abu-l-Ghowth: (S:) and it is also explained as meaning *black, but white in the place of the saddle, from the hinder parts of the shoulderblades:* also as meaning *white, but black in the back:* Az adds that such as is white in one of the hind legs is termed رَجْلَآءُ [with جيم]. (TA.)

تَرْحِيلٌ *A whiteness predominating over,* or *interrupted by, blackness,* (شُهْبَةٌ,) or *a redness, upon the shoulder-blades,* (K, TA,) *the place upon which lies the* رَحْل [or *camel's saddle*]. (TA.)

تَرْحِيلَةٌ *A thing that makes thee to remove, go, go away, depart, go forth,* or *journey;* expl. by مَا يُرَحِّلُكَ. (TA.)

مُرْحِلٌ One *who breaks,* or *trains, and renders fit to be saddled, a camel* or *camels.* (TA.) ___ A man *having many* [*camels such as are termed* رَوَاحِل [pl. of رَاحِلَةٌ]; like مُعْرِبٌ meaning having horses such as are termed عِرَاب (A'Obeyd, S.) A camel *strong in the back,* [*so as to be fit for the* رَحْل,] *after weakness.* (IDrd, TA.) And A *fat* camel; *though he be not excellent,* or *generous,* or *high-bred,* or *strong and light and swift:* so in the Nawádir el-Aaráb. (TA.) See also رُحْلَةٌ, in two places.

مُرْحَلٌ : see رُحْلَةٌ, in two places.

مَرْحَلَةٌ [*A station of travellers;* i. e.] *a place of alighting* or *abode, between two such places:* (TA:) [and also *a day's journey,* or *thereabout;* or] the *space which the traveller journeys in about a day:* (Msb:) sing. of مَرَاحِلُ; (S, Msb, K;) which is also a pl. of مُرَحَّلٌ as an epithet applied to a بُرْد. (TA.) One says, بَيْنِي وبَيْنَ كَذَا مَرْحَلَةٌ أَوْمَرْحَلَتَانِ [*Between me and such a place,* or *thing, is a station* or *a day's journey* or *thereabout, or are two stations* &c.]. (S, TA.)

إِبِلٌ مُرَحَّلَةٌ *Camels having their* رِحَال [or *saddles*] *upon them:* and also *camels whose* رِحَال *have been put down from them:* thus having two contr. meanings. (K.) ___ And بُرْدٌ مُرَحَّلٌ *A garment of the kind termed* بُرْد *upon which are the figures of a* رَحْل [or *camels' saddle*], (K,) and *the like thereof;* as in the T: (TA:) the explanation that J has given of it, [or rather of مِرْطٌ مُرَحَّلٌ,] i. e. *an* إِزَار [or *a waist-wrapper*] *of* [*the cloth called*] خَزّ, *upon which is an ornamented border,* is not good: such is termed مُرَجَّلٌ, with جيم: (K:) the pl. is مُرَحَّلَاتٌ and مَرَاحِلُ; both occurring in traditions; (TA in the present art.;) and the latter of them said in the T to be *syn. with* مَرَاجِلُ, which is pl. of مَرْجَلٌ [q. v.]. (TA in art. رجل.)

مَرْحُولٌ : see رَحِيلٌ.

مُرْتَحَلٌ signifies [The *act of removing* or *departing;* i. e.] the *contr. of* مَحَلٌّ used in the sense of حُلُولٌ. (TA.) ___ And sometimes it signifies The *place in which one alights,* or *descends and stops.* (TA.) ___ Also The *place of the* رَحْل [which may here mean either the *saddle* or the *saddling*] of a camel. (TA.)

الحَالُّ المُرْتَحَلُ : see art. حل.

مُسْتَرْحَلَةٌ , applied to a she-camel: see رُحْلَةٌ.

رحم

1 رَحِمَهُ, (S, Msb, K, &c.,) aor. ـَـــ, (K,) inf. n. رَحْمَةٌ and رُحْمٌ [and رَحَمَةٌ and رُحُمٌ] and مَرْحَمَةٌ, (S, * Msb, K, *) [*He had mercy,* or *pity,* or *compassion, on him;* or *he treated him,* or *regarded him, with mercy* or *pity* or *compassion;* i. e.] *he was,* or *became, tender* [or *tender-hearted*] *towards him;* and *inclined to favour him* [and *to benefit him*]: (S, Msb, K: [see also رَحِمَهُ and رَحُمَهُ:]) and *he pardoned him,* or *forgave him:* (K:) said of a man: (S, Msb, K:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning *He favoured him,* or *benefited him;* or *pardoned,* or *forgave, him:* see explanations of رَحْمَةٌ below]: (Msb, K:) and تَرَحَّمَ عَلَيْهِ signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S:) [and so does تَرَحَّمَهُ, (occurring in the S and K in art. رعى, &c.,) accord. to Ibn-Maaroof, for he says that] تَرَحُّمٌ signifies the *regarding* [another] *with mercy* or *pity* or *compassion;* or *pardoning* [him], or *forgiving* [him]: and also the *being merciful* or *pitiful* or *compassionate* or *favourably inclined* [عَلَى غَيْرِهِ *to another*]. (KL: but respecting this latter verb, see 2.) رَحِمَتْ, and رَحُمَتْ, (S, K,) and رَحَمَتْ, (K,) inf. n. رَحَامَةٌ, (S, K,) which is of the first, (S, TA,) and رَحْمٌ, (S, K,) which is of the second, (S, TA,) and رُحْمٌ, (K,) which is of the third, (TA,) *She had a complaint of her womb after bringing forth,* (S, K,) *and died in consequence thereof:* (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or *she had a disease in her womb, in consequence of which she did not receive impregnation:* or *she brought forth without letting fall her secundine:* (K, TA:) or, accord. to Lh, the *bringing forth without letting fall her secundine,* by a sheep or goat, is termed رُحَامٌ. (TA.) ___ رَحِمَ, aor. ـَـــ, inf. n. رَحْمٌ, is also said of a water-skin, meaning *It was left,* or *neglected, by its owners, after its being seasoned with rob,* [for غيته, in the phrase بعد غيته, an evident

mistranscription, I read, conjecturally, تَمْتِينه, as the only word at all resembling غيته, that I can call to mind, having an apposite signification,] *and they did not anoint it,* or *grease it, so that it became spoilt,* or *in a bad state, and did not retain the water:* the epithet applied to it in this case is رَحِمٌ . (TA.) ___ And رَحَامَةٌ is also an inf. n. [of which the verb, if it have one, is app. رَحُمَ,] signifying The *being connected by relationship.* (TA.)

2 **رَحَّمَ عَلَيْهِ** , inf. n. تَرْحِيمٌ; and تَرَحُّمٌ ; but the former is the more chaste; *He said to him,* رَحِمَكَ ٱللّٰهُ [*May God have mercy on thee;* &c.]. (K.)

5 **تَرَحَّمَ عَلَيْهِ** : for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered *He had mercy,* or *pity,* or *compassion, on him;* or *he pitied,* or *compassionated, him:* (see 1:) or *he pitied him,* or *compassionated him, much:* (see what follows:) and the former, *he said to him, May God have mercy on thee;* &c.; (see 2;) or *he expressed a wish that God would have mercy on him;* or *he expressed pity,* or *compassion, for him:* and also *he affected,* or *constrained himself to have* or *to show, pity,* or *compassion.*] Though تَرَحَّمْتُ عَلَيْهِ is mentioned by J, and not رَحَّمَهُ, some say that the former is incorrect: and it is said that تَرَحُّمٌ implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because تَفَعُّلٌ is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of تَوَحُّدٌ and تَكَبُّرٌ, denoting intensiveness and muchness. (TA.)

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6 **تَرَاحَمُوا** signifies رَحِمَ بَعْضُهُمْ بَعْضًا [*They had mercy,* or *pity,* or *compassion, one on another;* &c.]. (S, TA.)

10 استرحمه *He asked,* or *demanded, of him* الرَّحْمَة [i. e. *mercy,* or *pity,* or *compassion;* &c.]. (TA.)

رَحَمٌ : see its syn. رَحِمٌ, in two places.

رُحْمٌ : see its syn. رَحْمَةٌ. ___ [Hence,] أُمُّ رُحْمٍ one of the names of *Mekkeh;* (S, K; *) as also أُمُّ الرُّحْمِ; (K;) meaning *the source of* الرَّحْمَة [*or mercy,* &c.]. (TA.) [See also زُحْمٌ.]

رَحِمٌ : see its syn. رَحَمٌ, in two places.

رَحَمٌ The *coming forth of the womb, in consequence of a disease.* (IAar, TA.) [See also رَحِمَتٌ and رَحِمٌ, of each of which it is an inf. n.]

رَحِمٌ The *womb,* i. e. the *place of origin,* (Mgh, Msb, K,) and the *receptacle,* (Mgh, K,) *of the young,* (Mgh, Msb, K,) *in the belly;* (Mgh;) as also رَحْمٌ, (Msb, K,) a contraction of the former, and رَحَمٌ, which is of the dial. of Benoo-Kiláb: (Msb:) in this sense, (Msb,) which is the primary signification, (Mgh,) [i. e.] as meaning the رَحِمٌ of the female, (S,) it is fem.; (S, Msb;) or, as some say, masc.; (Msb;) but IB cites a verse in which رَحِمٌ is fem.: (TA:) pl. أَرْحَامٌ. (MA.) ___ Hence, (Mgh, Msb,) as also رَحْمٌ (S, Msb, K) and رَحَمٌ, (Msb,) *Relationship;* i. e. *nearness of kin;* syn. قَرَابَةٌ: (S, Mgh, Msb, K:) [by some restricted to *relationship by the female side;* as will be shown below:] and *connexion by birth:* (Mgh, Msb:) or *relationship connecting with a father* or *an ancestor:* or *near relationship:* so in the T: (TA:) or *a connexion,* or *tie, of relationship:* (A, TA:) or *the ties of relationship:* (M, K, TA:) accord. to the K, الرَّحِمُ signifies القَرَابَةُ or أَصْلُهَا and أَسْبَابُهَا: but in the M it is said, الرَّحِمُ أَسْبَابُ القَرَابَةِ وَأَصْلُهَا الرَّحِمُ الَّتِى هِى مَنْبِتُ الوَلَدِ; in which وَأَصْلُهَا forms no part of the explanation of الرحم, as the author of the K asserts it to do: (TA:) as meaning relationship, رَحِمٌ is in most instances masc.: (Msb:) pl. as above. (K.) It is said in a holy tradition (حَدِيثٌ قُدْسِىٌّ [i. e. an inspired or a revealed tradition]) that God said, when He created الرَّحِمُ [meaning

relationship, &c.], أَنَا الرَّحْمٰنُ وَأَنْتَ الرَّحِمُ شَقَقْتُ ٱسْمَكَ مِنِ ٱسْمِى فَمَنْ وَصَلَكَ وَصَلْتُهُ وَمَنْ قَطَعَكَ قَطَعْتُهُ [*I am* الرحمٰن *and thou art* الرحم: *I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and who severeth thee, I will sever him*]. (TA.) [وَصَلَ رَحِمَهُ means *He made close his tie,* or *ties, of relationship, by kind behaviour to his kindred:* and قَطَعَ رَحِمَهُ, *He severed his tie,* or *ties, of relationship, by unkind behaviour to his kindred:* see art. وصل: and see also بَلَّ رَحِمَهُ, in the first paragraph of art. بل; and a verse there cited.] ___ ذُو الرَّحِمِ means [*The possessor of relationship,* &c.; i. e.] *the contr. of* الأَجْنَبِىُّ: (Mgh, Msb:) the pl. ذَوُو الأَرْحَامِ, [or, as in the Kur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ,] in the classical language, means any *relations:* and in law, any *relations that have no portion* [*of the inheritances termed* فرائض] *and are not* [*such heirs as are designated by the appellation*] عَصَبَة [q. v.]; (KT, TA in art. ذو;) [i. e.,] with respect to the فرائض, it means *the relations by the women's side.* (IAth, TA in the present art.) ذُو رَحِمٍ مُحْرِمٍ and [some say] مُحَرَّمٌ [and ذُو رَحِمٍ مُحْرِمٌ also (see art. حرم)] mean *A relation whom it is unlawful to marry,* [whether *male* or *female,* the latter being included with the former, but the female, when particularly meant, is termed ذَاتُ رَحِمٍ مُحْرِمٍ &c.,] *such as the mother and the daughter and the sister and the paternal aunt and the maternal aunt* [*and the male relations of such degrees*]: and most of the learned, of the Companions and of the generation following these, and Aboo-Haneefeh and his companions, and Ahmad [Ibn-Hambal], hold that when one possesses a person that is termed ذُو رَحِمٍ مُحْرِمٍ, this person becomes emancipated, whether male or female; but Esh-Sháfi'ee and others of the Imáms and of the Companions and of the generation following these hold that the children and the fathers and the mothers become emancipated, and not any others than these. (IAth, TA.) ___ [حَاسَّةُ رَحِمٍ means *A feeling of relationship* or *consanguinity,* or *sympathy of blood;* and in like manner, elliptically, رَحِمٌ alone. You say, أَطَّتْ لَهُ مِنِّى حَاسَّةُ رَحِمٍ; expl. in art. حس: and أَطَّتْ لَهُ رَحِمِى; and أَطَّتْ بِكَ الرَّحِمُ; expl. in art. رحم ___. اط is also often used for فَرْج or حَيَآء, meaning The *vulva:* see, for

exs., شفر, and 1 in art. ظآر, and 8 in art. حوص.] As an epithet, with ة, applied to a she-camel: see رحوم. ___ And as an epithet without ة, applied to a water-skin: see 1, last sentence but one.

رحم : see the next paragraph. It is also pl. of رحوم. (TA.)

رحمة (S, Msb, K) and رحمة (Sb, K) and رحم (S, Msb, K) and رحم , (S, K,) thus in a verse of Zuheyr, (S, TA,) and thus in the Kur xviii. 80 accord. to the reading of Aboo-'Amr Ibn-El-'Alà, (TA,) and مرحمة , (S, Msb, K,) of which last مراحم is pl., (TA,) [all inf. ns.; when used as simple substs. signifying *Mercy, pity,* or *compassion;* i. e.] *tenderness* (S, Msb, K, and Bd on the بسملة) *of heart;* (Bd ibid.;) and *inclination to favour,* (S, Msb, K,) or *inclination requiring the exercise of favour and beneficence:* (Bd ubi suprà:) and *pardon,* or *forgiveness:* (K:) accord. to Er-Rághib, رحمة signifies *tenderness requiring the exercise of beneficence towards the object thereof:* and it is used sometimes as meaning *tenderness divested of any other attribute:* and sometimes as meaning *beneficence divested of tenderness;* as when it is used as an attribute of the Creator: when used as an attribute of men, it means *tenderness,* and *inclination to favour* [*without necessarily implying beneficence*]: accord. to El-Káshánee, it is of two kinds; namely, gratuitous, and obligatory: the former is that which pours forth favours, or benefits, antecedently to works; and this is the رحمة that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kur vii. 155 and vii. 54: but this, he says, is included in the gratuitous, because the promise to bestow it for works is purely gratuitous: accord. to the explanation of the Imám Aboo-Is-hák Ahmad Ibn-Mohammad-Ibn-Ibráheem Eth-Thaalebee, it is God's *desire to do good to the deserving thereof;* so that it is an essential attribute: or the *abstaining from punishing him who deserves punishment, and doing good to him who does not deserve* [*this*]; so that it is an attribute of operation. (TA.) The saying in the Kur [xxi. 75] وأَدْخَلْنَاهُ فِى رَحْمَتِنَا [*And we caused him to enter into our mercy*] is tropical: so says IJ. (TA.) ___ وَٱللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَآءُ, in the Kur [ii. 99 and iii. 67], means [*And God*

distinguishes] *with his gift of prophecy* [*whom He will*], or *his prophetic office* or *commission.* (K, * TA.) ___ رَحْمَةٌ also means *Sustenance,* or the *means of subsistence:* this is said to be its meaning as used in the Kur xli. 50. (TA.) ___ And *Rain:* (TA:) so in the Kur vii. 55. (Bd, Jel.) ___ And *Plenty;* or *abundance of herbage,* and *of the goods, conveniences,* or *comforts, of life:* so in the Kur x. 22 and xxx. 35. (TA.)

رَحَمَةٌ : see the next preceding paragraph.

رُحْمَى [The *saying* رَحِمَكَ ٱللّٰهُ *May God have mercy on thee;* &c.;] a subst. from رَحَّمَ عَلَيْهِ [like بُقْيَا from أَبْقَى عَلَيْهِ]. (K.)

رَحْمَآءُ : see رَحُومٌ.

الرَّحْمٰنُ [thus generally written when it has the article ال prefixed to it, but in other cases رَحْمَانُ, imperfectly decl.,] and الرَّحِيمُ are names [or epithets] applied to God: (TA:) [the former, considered as belonging to a large class of words expressive of passion or sensation, such as غَضْبَانُ and عَطْشَانُ &c., but, being applied to God, as being used tropically, or anthropopathically, may be rendered *The Compassionate:* ↓ the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered *the Merciful:* but they are variously explained: it is said that] they are both names [or epithets] formed to denote intensiveness of signification, from رَحِمَ; like الغَضْبَانُ from غَضِبَ, and العَلِيمُ from عَلِمَ; and الرَّحْمَةُ, in the proper language, is tenderness of heart, and inclination requiring the exercise of favour and beneficence; but the names of God are only to be taken [or understood] with regard to the ultimate imports, which are actions, exclusively of the primary imports, which may be passions: and the former is more intensive in

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signification than the latter; the former including in its objects the believer and the unbeliever, and ↓ the latter having for its peculiar

object the believer: (Bd on the بسملة:) accord. to J, (TA,) they are two names [or epithets] derived from الرَّحْمَة, and are like نَدْمَان and نَدِيم, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (S, TA:) or the repetition is because the former is Hebrew, [originally ,] and ↓ the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Museylimeh the Liar was called رَحْمَان اليمامة; (S, TA;) and it is said to mean *the Possessor of the utmost degree of* الرَّحْمَة; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas ↓ the latter is *syn. with* الرَّاحِم : (S, TA:) or [rather] رَاحِم is the act. part. n. [signifying *having mercy,* &c.], and رَحِيم has an intensive signification [i. e. *having much mercy,* &c.]: (Msb:) the latter is applied also to a man; and so is رَحُوم , in the same sense, and likewise to a woman: (TA:) the pl. of رَحِيم is رُحَمَآء; (Msb, TA;) occurring in the trad., إِنَّمَا يَرْحَمُ ٱللّٰهُ مِنْ عِبَادِهِ الرُّحَمَآءَ, or الرُّحَمَآءُ, as related by different persons; [i. e. *God has mercy on the merciful only of his servants,* or *verily those on whom God has mercy, of his servants, are the merciful;*] الرحماء being in the accus. case as the objective complement of يرحم, and in the nom. case as the enunciative of ما in the sense of الَّذى. (Msb.)

رَحُوت is from رَحْمَة, [with which it is syn.,] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, رَهَبُوت خَيْرٌ لَكَ مِنْ رَحَمُوت [*Fear is better for thee than pity,* or *compassion*], meaning *thy being feared is better than thy being pitied,* or *compassionated:* (S, K: but in the former, without لك:) or, accord. to Mbr, رَهَبُوتِى خَيْرٌ مِنْ رَحَمُوتِى . (Meyd. [See art. رهب.])

رَحَمُوتَى : see what next precedes.

رُحَام : see 1, last sentence but two.

رَحُوم (Lh, S, K) and رَحْمَآء , (K,) applied to a she-camel, (Lh, S, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see رَحُومَت)] *Having a complaint of her womb* (Lh, S, M, K) *after bringing forth,* (Lh, S, K,) *and dying in consequence thereof;* (K;) and رَحْمَة , applied to a she-camel, signifies the

same: the pl. of رحوم is رحم, with two dammehs. (TA.) ___ For the first, see also الرَّحْمٰنُ, near the end of the paragraph.

رَحِيمٌ : see الرَّحْمٰنُ, in seven places. ___ Sometimes it is *syn. with* مَرْحُومٌ [i. e. *Treated,* or *regarded, with mercy* or *pity* or *compassion;* &c.: see 1, first sentence]: 'Amelles Ibn-'Akeel says, (using it in this sense, Ham p. 628,)

* فَأَمَّا إِذَا عَضَّتْ بِكَ الحَرْبُ عَضَّةً *

* فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمُ *

(S, and Ham,) i. e. [*But at all events,*] *when war becomes* [*once*] *severe to thee,* and thine enemy has almost overcome thee, [*verily thou art regarded with favour,*] *treated with mercy,* and defended, by us. (Ham.)

رَاحِمٌ : see الرَّحْمٰنُ, in two places, in the latter half of the paragraph. ___ Also, applied to a ewe, and to a she-goat, *Having the womb swollen.* (Lh, K.)

أَرْحَمُ [*More,* and *most, merciful,* &c.]. God is أَرْحَمُ الرَّاحِمِينَ [*The Most Merciful of those that have mercy*]. (TA.)

مَرْحَمَةٌ : see رَحْمَةٌ.

مُرَحَّمٌ [*Treated,* or *regarded, with much mercy* or *pity* or *compassion;* &c.]: it is with teshdeed to denote intensiveness of the signification. (S, TA.) ___ [See also 2, of which it is the pass. part. n.]

مَرْحُومٌ : see المَرْحُومَةُ ___. رَحِيمٌ is a name of *El-Medeeneh.* (K.) ___ [And المَرْحُومُ, which may be rendered *The object of* God's *mercy,* is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely *the deceased.*]

رحو

1 **رَحَتِ الحَيَّةُ** , (S, K,) aor. تَرْحُو (S) [and app. تَرْحَى also (see رَحِيَةٌ)]; and تَرَحَّتْ ; (S, K;) *The serpent turned round about,* (S, K, TA,) and *twisted,* or *wound,* or *coiled, itself;* ISd adds, كَالرَّحَى [i. e. *like the mill,* or *millstone*]; for which reason it is said to be إِحْدَى بَنَاتِ طَبَقٍ. (TA.) رَحَوْتُ الرَّحَا or الرَّحَى, (S, K,) inf. n. رَحْوٌ; (TA;) and رَحَيْتُهَا, (S, K,) inf. n. رَحْيٌ; (TA;) *I turned round the* رحا or رحى [i. e. the *mill,* or *mill-stone*]: (S, K:) or *I made it:* (K:) in the K, the latter verb is said to be extr.; but not so in the T or S or M: in the M it is said to be the more common. (TA.) And رَحَاهُ *He magnified him,* or *honoured him.* (IAar, TA.)

5 **تَرَحَّوَ** see above, first sentence.

رَحًى (S, Msb, K, &c.) and رَحًا, (Msb, * K,) the former of which is the more approved, (TA,) and some say رَحَآءٌ , (S,) *A mill;* syn. طَاحُونٌ: (Msb:) [and] *a mill-stone;* i. e. the *great round stone with which one grinds:* (TA:) of the fem. gender: (Zj, S, Msb, K:) dual of the first رَحَيَانِ, (S, Msb, K,) and of the second رَحَوَانِ, (Msb, * K,) and of the third, رَحَآنِ: (S:) the pl. (of pauc., S) of رَحًى (Msb) [and of رحا] is أَرْحٍ and (of mult., S) أَرْحَآءٌ, (S, Msb, K,) which latter is the pl. that is preferred accord. to IAmb, (Msb,) and رُحًى and رِحًى, (Msb, K, TA,) with damm and with kesr (Msb, TA) to the ر (Msb,) [for the last of which رَحًى is substituted in the CK,] and أُرْحِيٌّ, (K, TA,) with damm, and with kesr to the ح and teshdeed to the ى (TA,) [in the CK أَرْحِيٌّ,] and أَرْحِيَةٌ, (Msb, K,) which is extr., (K,) said by AHát to be wrong, and by IAmb to be anomalous, and by Zj to be not allowable, (Msb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of رَحَآءٌ [and therefore regular]: (S:) the dim. is رُحَيَّةٌ . (Zj, Msb.) رحا اليد [or رحى اليد] signifies *The hand-mill.* (MA.) ___ [Hence, *A molar tooth,* or *grinder:*] *i. q.* ضِرْسٌ; (S, Msb, K;) pl. أَرْحَآءٌ *i. q.* أَضْرَاسٌ: (S:) [or rather] the أَرْحَآءٌ, also called the طَوَاحِنُ, are the *twelve teeth, three on each side* [*above and below*], *next after the* ضَوَاحِكُ [or *bicuspids*]. (Zj, in

his Khalk el-Insán.) ___ [And app. *A roller with which land is rolled to crush the clods;* as being likened to a mill-stone: see 1 in art. ختم, near the end of the paragraph.] ___ *Stones:* and *a great rock,* or *mass of stone.* (TA.) ___ *A round piece of ground, rising above what surrounds it,* (S, K,) *about as large in extent as a mile:* (K:) pl. أَرْحَآءٌ: (K, TA:) or this latter, i. e. the pl., signifies *pieces of rugged ground, less than mountains, round, and rising above what surrounds them:* (M, TA:) or رَحًا مِنَ الأَرْضِ means *a round and rugged place* [or *piece of ground*] *among sands:* (Sh, TA:) or *a large and rugged* [*elevation such as is termed*] قَارَة *or* أَكَمَة, *round, rising above what surrounds it, not spreading upon the surface of the earth, nor producing herbs,* or *leguminous plants, nor trees.* (ISh, TA.) ___ *A round cloud;* [as being likened to a mill-stone;] (A in art. رجح:) or so رَحَى سَحَابٍ. (S.) ___ The كَرْكَرَة [or *callous protuberance upon the breast*] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. أَرْحَآءٌ: (K:) which likewise signifies the *callous protuberances upon the knees* of the camel. (T, TA.) ___ The *foot* (فِرْسِن) of the camel and of the elephant: pl. أَرْحَآءٌ. (M, K.) ___ *A* دَائِرَة [app. meaning a *circling border*] *around the nail.* (TA.) ___ The *breast,* or *chest:* pl., as in the other senses following, أَرْحَآءٌ. (K.) ___ *Spinage,* or *spinach;* (M, K;) because of the roundness of its leaves. (TA.) ___ *A collective body of the members of a household.* (ISd, K, TA.) ___ *An independent tribe:* (K, TA:) أَرْحَآءٌ (which is its pl., K, TA) signifies *independent tribes, that are in no need of others.* (S, TA.) ___ *A large number* of camels, *crowding,* or *pressing, together;* (S, K, TA;) also called طَحَّانَةٌ: (S, TA:) or رَحَا الإِبِلِ means *the collective herd of the camels:* and in like manner, رَحَا القَوْمِ *the collective body of the people,* or *party.* (ISk, TA.) ___ رَحَى القَوْمِ signifies [also] *The chief of the people,* or *party.* (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattáb was called رَحَى الحَرْبِ, as though meaning *The chief of war;* because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for رَحَى القَوْمِ or رَحَى ___.] رَحَى العَرَبِ

الحَرْب signifies *The most vehement part* [or *the thickest*] *of the fight;* syn. حَوْمَتُهَا: (S, Msb:) in the K it is said that الرَّحَى signifies حَوْمَةُ الحَرْبِ, and مُعْظَمُهُ; as also المَرْحَى : but it seems that there is an omission;

for الحرب is [generally] fem., and in the M it is said that رَحَى المَوْتِ signifies مُعْظَمُهُ [app. meaning *the main stress,* or *the thickest, of death* in battle]. (TA.) In a saying relating to 'Alee's having made an end of مَرْحَي الجَمَلِ, this expression is expl. by A 'Obeyd as meaning *The place around which revolved the thickest of the fight* (المَوْضِعُ الَّذِي دَارَتْ عَلَيْهِ رَحَي الحَرْبِ) [in the Battle *of the Camel*]. (TA.) And دَارَتْ عَلَيْهِ رَحَي المَوْتِ [which may be rendered *The main stress of death beset him round about*] means *death befell him.* (Msb, TA.)

رَحْيَةٌ [or رَحَيَةٌ حَيَّةٌ meaning *A serpent folding,* or *coiling, itself, so as to resemble a neck-ring*]: see رَحَّةٌ, in art. رح.

رَحَآءٌ : see رَحًى, first sentence.

رُحَيَّةٌ dim. of رَحًى, q. v. (Zj, Msb.)

رَحَّآءُ قَصْعَةٌ *A shallow,* or *a wide,* [*bowl such as is termed*] قصعة. (TA. [It is there mentioned in art. رحو, but belongs to art. رح q. v.])

مَرْحًى *A place of a mill* or *mill-stone.* (MA.) ___ See also رَحًى (near the end of the paragraph), in two places. ___ [Accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning *A place where any one stands firmly.*]

مُرَحٍ *A maker of mills* or *mill-stones.* (K, TA.) And *Moisture in the ground to the extent*

of a palm. (AHn, TA.)

رحى

رحو See **رحى**

رخ

1 رَخَّ, aor. ـِ, inf. n. رَخٌّ, said of dough, *It had in it much water* [*so that it was soft:* see also 8]. (TA.) رَخَّهُ, (JK, T, K,) aor. ـُ, (JK,) inf. n. as above, (TK,) *He broke it,* or *crushed it,* (JK, T,) *and so made it soft:* (T:) or *he trod upon it,* (T, K,) *and so made it soft.* (T.) ___ Also *He mixed* (JK, S, K) what is termed نَبِيذ, (JK,) or wine, or beverage: (S, K:) and likewise food with condiment. (JK.)

4 ارخهُ *He put much water into it* [*so as to make it soft*]; namely, dough. (TA.) [The inf. n.] إِرْخَاخٌ also signifies The *exceeding the usual,* or *ordinary,* or *the just,* or *proper, bounds,* or *degree;* or the *acting egregiously,* or *immoderately;* or the like; (syn. مُبَالَغَةٌ;) *in a thing.* (K.)

8 ارتخّ, (IAar, TA,) inf. n. ارْتِخَاخٌ, (IAar, K, TA,) for which, in some copies of the K, is put استرخاخ, but the former is the right reading, (TA,) said of dough, (IAar, TA,) *It was,* or *became, soft,* or *flaccid.* (IAar, K, TA.) ___ And *It* (one's opinion) *was,* or *became, unsound, faulty,* or *confused;* syn. اضْطَرَبَ. (K, TA.)

رَخٌّ [*Lax,* or *flaccid:* (Golius, on the authority or Meyd:) or *soft*]: see its fem., رَخَّةٌ, voce رَخَاخٌ.

رُخٌّ *A certain soft, flaccid,* or *fragile, plant;* (AHn, S, K;) as also رَخَاخٌ, with fet-h, (mentioned by ISd,) or رِخَاخٌ. (So in the JK.) Also *A certain great bird, that carries off the* كَرْكَدَّن [or *rhinoceros*]. (K. [See note 22 to ch. xx. of my translation of the Thousand and One Nights. The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.]) ___ And hence, as being likened thereto, (TA,) *One of the pieces with which the game of chess is played;* [called by us the *rook, castle,* and *tower:*] pl. رِخَخَةٌ, (K,) or رِخَاخٌ (JK, A,) or both. (TA.)

رَخَاخٌ [app., in its primary acceptation, *Softness* of a substance, such as earth &c.: and hence,] *softness, delicateness,* or *easiness,* of life. (JK, TA.) ___ It is also used as an epithet. (TA.) You say أَرْضٌ رَخَاخٌ *Soft land, of which the soil is good;* as also رَخَّةٌ : pl. رَخَائِخُ: (JK:) or *wide and soft land, whether level or not level:* (ISh:) or *soft,* or *yielding, land:* (S, K, TA:) and رَخَّآءُ , (K, TA,) with teshdeed and medd, (TA,) [in the CK رَخاء, without teshdeed,] signifies the like: (IAar, K:) or this last (رخّآء), *wide* land: (K:) or *tumid* land or earth, *that breaks in pieces beneath the tread:* and its pl. is رَخَاخِيُّ. (JK, K.) And رَخَاخُ الثَّرَى *What is soft of soil,* or *of moist earth.* (TA.) And عَيْشٌ رَخَاخٌ *A life,* or *state of life, that is ample, unstraitened,* or *easy,* (S, K, TA,) *and soft.* (TA.) ___ See also رُخٌّ.

رِخَاخٌ : see رُخٌّ.

رَخِيخٌ : see رَخْرَخٌ.

رَخَّآءُ : see رَخَاخٌ.

رَخْرَخٌ and رَخْرَاخٌ , applied to mud, or clay, (JK, K,) and to dough, (JK,) *Thin, and soft:* (JK, K, TA:) and رَخِيخٌ *soft,* or *moist,* mud or clay. (KL.)

رَخْرَاخٌ : see the next preceding paragraph.

مُرَخْرَخُ الخَلْقِ , applied to a man, and to a camel, *Lax,* or *not firm, in make, by reason of fatness.* (JK.)

سَكْرَانُ مُرْتَخٌّ *Intoxicated, full of drink;* (K;) as also مُلْتَخٌّ. (TA.)

مُتَرَخْرِخٌ , applied to a man, and to a camel, *Flaccid,* or *flabby, by reason of old age* or *of emaciation.* (JK.)

رخص

1 رَخُصَ, aor. ـُ, inf. n. رُخْصٌ, *It* (a thing, Msb, or a price, S, A) *was*, or *became, cheap, low-priced*, or *low.* (S, A, Msb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ham p. 47) thinks it to be from رَخْصَةٌ applied to a woman, as meaning soft, or tender.] Some say رَخَصَ also; but this is not of established authority. (MF.) ___ رَخُصَ, aor. ـُ, (M, A, Msb, K,) inf. n. رَخَاصَةٌ (S, M, A, Msb, K) and رُخُوصَةٌ (S, M, Msb, K) and رُخْصَانٌ, (Lth, TA,) *It* (a thing, K, or the body, S, Msb, or flesh, A) *was*, or *became, soft*, or *tender;* (S, M, A, Msb, K, TA;) and *soft to the feel:* (Msb:) and in like manner رَخُصَتْ said of a girl: (A:) or, said of a woman, inf. n. رُخْصَانٌ, *she was*, or *became, soft*, or *tender, and delicate*, or *thin, in her external skin:* and said of a woman's fingers, *they were*, or *became, soft*, or *tender:* but when said of a plant, inf. n. رَخَاصَةٌ, *it was*, or *became, soft, flaccid*, or *easily* or *quickly broken:* (Lth:) [and said of a twig, or rod, *it was*, or *became, fresh*, or *succulent, and soft*, or *tender:* see رَخْصٌ.]

2 رُخِصَ لَهُ فِي كَذَا, inf. n. تَرْخِيصٌ, *He had indulgence, license*, or *facilitation, granted*, or *conceded, to him in*, or *with respect to, such a thing.* (S, A, * K *) You say, رَخَّصَ الشَّرْعُ لَنَا فِي كَذَا, inf. n. as above, *The law has been indulgent to us in*, or *with respect to, such a thing; has facilitated it to us;* as also ارخص, inf. n. إِرْخَاصٌ. (Msb.) And رَخَّصْتُ فُلَانًا فِي كَذَا وَ كَذَا, [or, more commonly, لِفُلَانٍ,] *I gave license*, or *permission, to such a one to do such and such things after my forbidding him to do them.* (TA.)

4 ارخصهُ *He* (God, S, A, Msb, or a man, JK) *made it* (a thing, Msb, or a price, S, A) *cheap, low-priced*, or *low.* (JK, S, A, Msb, K.) رَخَّصَهُ, in this sense, is not known. (Msb.) ___ Also *He found it to be cheap, low-priced,*

or *low.* (K.) ___ Also, (K,) or ارتخصه , (S, A,) *He bought it cheap,* or *at a low price.* (S, A, K.) ___ See also 2.

5 ترخّص *He took,* or *availed himself of,* or *allowed himself, indulgence, license,* or *facilitation;* (A, TA;) *he did not go to the utmost length;* (S, Msb, K;) [*he relaxed,* or *remitted;*] in (في) such a thing; (S;) in affairs; (A;) or in the affair. (Msb.) You say also, ترخّص في حقه *He took what was easily attainable, of his right,* or *due, and did not go to the utmost length.* (A.)

8 ارتخصه : see 4. ___ Also, (S, Sgh, K,) or استرخصه , (A,) *He reckoned it cheap,* or *lowpriced:* (S, A, Sgh, K:) and ↓ the latter, *he saw it,* or *judged it, to be so.* (Lth, K.)

10 استرخصه : see 8, in two places.

رَخْصٌ applied to a thing, (A, K,) or to the body, (S, Msb,) and to flesh, and to a plant, (A,) *Soft,* or *tender;* (S, M, A, Msb, K;) and *soft to the feel:* (Msb:) and رَخِيصٌ signifies the same, (AA, M, K,) applied to a garment, or piece of cloth, (AA, K,) as also the former: (TA:) fem. of each with ة: (M, TA:) رَخْصَةٌ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying *not rigid* or *tough:* (K:) or, applied to a woman, it signifies *soft,* or *tender, and delicate,* or *thin, in her external skin:* and applied to a woman's fingers, *soft,* or *tender:* but رَخْصٌ applied to a plant, *soft, flaccid,* or *easily* or *quickly broken:* (Lth, TA:) and applied to a twig, or rod, *fresh,* or *succulent, and soft,* or *tender:* (Msb:) the pl.

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of رَخْصٌ is رِخَاصٌ: (Msb:) and that of رَخْصَةٌ is رَخَائِصُ, which is irreg. [as such, but reg. as pl. of رَخِيصَةٌ]; (K, TA;) occurring in poetry. (TA.) You say, هو رُخْصُ الجَسَدِ *He is soft,* or *tender, in body.* (S.) And امرأةٌ رَخْصَةُ البَدَنِ *A*

woman soft, or *tender, in body.* (IDrd, TA.)

رُخْصٌ [see 1, of which it is the inf. n., in the first of the senses explained above. ___ Also The *act of making cheap;*] a subst. from أَرْخَصَهُ in the first of the senses here assigned thereto. (Msb.)

رُخْصَةٌ (S, A, Msb, K) and رُخُصَةٌ (A, Msb, K) *Indulgence, license* or *facilitation;* (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. رُخَصٌ (A, Msb) and رُخْصَاتٌ and رُخَصَاتٌ and رُخُصَاتٌ. (Msb.) You say, لَكَ فِى هٰذَا رُخْصَةٌ [*Thou hast,* or *shalt have, in,* or *with respect to, this, indulgence, license,* or *facilitation*]. (A.) ___ *Indulgence granted,* or *conceded, by God to his servant, in a matter which He alleviates to him.* (A, K.) ___ [*An ordinance of indulgence;* such as the shortening of prayer in travelling, and the like: pl. رُخَصٌ, of which we have an ex. in the following trad.:] اللّٰهُ يُحِبُّ أَنْ تُؤْتَى رُخَصُهُ كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ [*God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed*]. (A.) ___ *A portion,* or *share, of water:* (A:) or *a time,* or *turn, in drinking.* (K.)

رَخِيصٌ A *cheap,* or *low-priced,* thing; (Msb;) a *low* price. (S, A.) A *quick* death. (Lth, A, K.) See also رَخْصٌ, in two places. ___ *Soft, without strength or sturdiness, and without endurance:* or *stupid, dull, wanting in intelligence;* syn. بَلِيدٌ. (TA.)

رخل

رَخْلٌ *A ewe-lamb;* (S, K;) as also رَخْلَةٌ and رَخَلٌ : (K:) the male is called حَمَلٌ: (S:) pl. [of pauc.] أَرْخُلٌ (K) and [of mult.] رِخَالٌ and رُخَالٌ (S, K,) which last is of an extr. form, (TA,) and رِخْلَانٌ and رَخَلَةٌ and رِخَلَةٌ. (K.)

رَخَلٌ : see the preceding paragraph.

رَخْلَةٌ : see the preceding paragraph.

مُتَرَخِّلٌ *A possessor and rearer of ewe-lambs.* (S.)

رخم

1 رَخُمَ, (S, Msb, K,) aor. ـُ, (K,) inf.n. رَخَامَةٌ; (S, Msb;) and رَخَمَ aor. ـُ; (K;) *It* (the voice, S, TA, and speech, K, TA) *was*, or *became, soft*, or *gentle, and easy:* (S, * K, TA:) [or *it* (the voice) *was*, or *became, soft*, or *gentle, plaintive, and melodious:* (see رَخِيمٌ:)] *it* (a thing, and the speech,) *was*, or *became, easy:* (Msb:) رَخَامَةٌ in speech is a good quality in women. (TA.) One says also of a girl, رَخُمَتْ, (K, TA,) inf. n. as above, (TA,) meaning *She was*, or *became, easy* [*and soft* or *gentle*] *in speech:* (K, TA:) and in like manner, of a [young gazelle such as is termed] خَشْفٌ [meaning *in voice*, or *cry*]: and رَخَمَتْ, said of a she-gazelle, means *she uttered a* [*soft* or *gentle*] *cry.* (TA.) رَخَمَتْ بَيْضَهَا and عَلَى بَيْضِهَا: see 4. ___ [Hence, perhaps,] رَخَمَتْ وَلَدَهَا, aor. ـُ and ـَ, *She* (a woman) *played with her child:* (K:) [or,] accord. to the Nawá- dir el-Aaráb, ترخم صَبِيَّهَا and ترخم عَلَيْهِ, [app. ترخُمُ and ترخَمُ in both cases,] said of a woman, mean ترحمه [*She treats*, or *regards, her boy with mercy, pity*, or *compassion;* &c.]: (TA:) and رَخَمَتْ الشَّىْءَ means رَحِمَتْهُ [*I treated*, or *regarded, the thing with mercy*, &c.]: (K, TA:) AZ says that رَخِمَهُ, aor. ـَ, inf. n. رَخَمَةٌ, and رَحِمَهُ, aor. ـَ, inf. n. رَحَمَةٌ, are syn.: (S:) and he says that رَخِمَ [thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رَخَمَهُ, aor. ـَ, inf. n. رَخَمَةٌ, as meaning *He was*, or *became, inclined to favour him*, or *affectionate to him.* (TA.) رَخِمَ, said of a skin for water or milk, *It was*, or *became, stinking.* (TA.)

2 رَخَّمَهُ, (Msb,) inf. n. تَرْخِيمٌ, (S, Msb, TA,) *He made it soft*, or *gentle:* (S, TA:) or *he made it easy:* namely, [the voice, (see 1,) or] speech. (Msb.) ___ Hence, (Msb, K,*) or from التَّرْخِيمُ signifying, as some say, *The cutting off* [a thing], or *cutting* [it] *at its extremity*, or *curtailing* [it], (S,) the تَرْخِيمُ of the name, (S, Msb, K,) in the vocative form of speech; (S;) [accord. to general opinion,] because it facilitates the pronunciation thereof; (K;) i. e. the [*abbreviating by the*] *eliding of the end* thereof, for the alleviation of the utterance; (Msb;) the

curtailing a name *of its last letter,* or *more;* (S, TA;) as when, to one whose name is حَارِثٌ or مَالِكٌ, you say يَا حَارِ or يَامَالِ: but accord. to Z, in the A, it is from the ترخيم of the hen; because this is only on the occasion of the cutting short (قَطْع) [of the laying] of the eggs: (TA:) [in like manner also] the تَرْخِيم of the diminutive is the [*abbreviating* thereof *by the*] *cutting off of* [*one* or *more of*] *the augmentative letters* [and sometimes *of radical letters*]; as when, in forming the diminutive of أَسْوَدُ [and that of إِبْرَاهِيمُ], one says سُوَيْدُ [and بُرَيْهُ]. (Har p. 334.) ___ رَخَّمَ الدَّجَاجَةَ, inf. n. as above, *He made the hen to cleave to,* or *keep to,* [or *brood upon,*] *her eggs* [*for the purpose of hatching them*]. (M, K.) [رَخَّمَ also signifies *He constructed,* or *cased,* a building, or a floor &c., *with* رُخَامٌ: but this is perhaps post-classical.]

4 **ارخمت عَلَى بَيْضِهَا**; (S, K;) or ارخمت alone; (JK;) and رَخَمَتْ بَيْضَهَا, and عَلَى بَيْضِهَا, (K,) aor. ـُ, (TA,) inf. n. رَخْمٌ and رَخَمٌ and رَخَمَةٌ; (K;) *She* (a domestic hen, JK, S, K, and an ostrich, JK, TA) *brooded upon her eggs, to hatch them.* (JK, S, K.)

8 **ارتخمت فَصِيلَهَا** *She* (a camel) *loved, affected,* or *inclined to, and kept to,* or *clave to, her young one.* (TA.)

رَخْمٌ *Favour,* or *affection;* or *mercy, pity,* or *compassion:* and *love:* and *gentleness;* (K, TA;) as also رَخَمَةٌ [which appears to be the more common, and which is mentioned above as an inf. n]: (S, K,* TA:) the latter is nearly the same as رَحْمَةٌ. (S.) One says, وَقَعَتْ عَلَيْهِ رَخَمَتُهُ *His love,* and *his gentleness, fell,* or *lighted, upon him.* (S.) And أَلْقَى عَلَيْهِ رَخَمَتَهُ and رَخَمَهُ, (K, TA,) i. e. [*He made to fall,* or *light, upon him,* or *bestowed upon him,*] *his love,* and *his gentleness:* this is said of God. (TA.) And أَلْقَتْ عَلَيْهِ رَخَمَهَا and رَخَمَتَهَا i. e. [*She made to fall,* or *light, upon him,* or *bestowed upon him,*] *her favour,* or *affection,* or *her mercy, pity,* or *compassion.* (TA.) And أُلْقِيَتْ عَلَيْهِ رَخَمَةُ أُمِّهِ, i. e. [*upon whom*] *the love and familiarity of his mother* [*have been made to fall* or *light,* or *have been*

bestowed], is an explanation given by As of the pass. part. n. مَرْخُومٌ . (S, TA.) [But accord. to Z, these significations are from رَخَمَةٌ as signifying a bird of a certain species described in what follows: for] it is said in the A that رَخَمَةً أَلْقَى عَلَيْهِ means *He was*, or *became, affectionate*, or *pitiful*, or *compassionate, to him, and attached to him:* because the رَخَمَة is vehemently voracious, and fond of alighting upon carcasses: therefore love and affection lighting upon one are likened thereto. (TA.) *A certain* [*species of*] *bird, well known;* [the *vultur percnopterus;* being for the most part white, called by some the *white carrion-vulture* of Egypt and the neighbouring countries; and also called *Pharaoh's hen;* in Hebr. : (see Bochart, Hieroz., 297-322:)] n. un. رَخَمَةٌ : (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as قَصَبٌ is of قَصَبَةٌ: (Msb:) the pl. [properly so termed] of رَخَمَةٌ is رُخُمٌ [like as بُدْنٌ is of بَدَنَةٌ, or perhaps of رُخْمٌ, like as أُسْدٌ is of أَسَدٌ,] (JK, TA) and also ↓رُخَمٌ [which is anomalous]: (JK:) the رَخَمَةٌ is *a partycoloured bird, white and black,* (S, TA,) *resembling the* نَسْر (JK, S, TA) *in form; and also called* أَنُوقٌ: (S, TA:) [it is said to be] *a bird that eats human dung, a foul bird, not of such as are pursued as game,* wherefore no expiation is incumbent on him who kills it when he is in the state of إِحْرَام, for *it is not eaten:* it is [said to be] thus called because *it is too weak to take prey:* (Msb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the *female:* (see أَنُوقٌ:)] the *male* is called ↓يَرْخَمٌ and ↓يَرْخُومٌ (JK, K) and ↓تِرْخُومٌ. (Kr, K.) Also *Thick milk.* (IAar, K.) The ↓رَخَمَةٌ [as written in the JK, but in the TA without any syll. signs,] of the horse is like the رَبَلَةٌ [app. as meaning The *inner part of the thigh*] of a human being: (JK, TA:) one says, فَرَسٌ نَاتِىءُ الرَّخَمَةِ [*A horse having the* رَخَمَة *protuberant*]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رُخْمٌ is the coll. gen. n.: and hence, perhaps,] وَرَهَآءُ الرَّخَمِ, applied by the poet 'Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning *Soft* [*in the* رَخَم, and app. *protuberant therein,* and by reason

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thereof, and of the largeness of her udder, *waddling,*] *as though she were mad,* or *possessed.* (TA.)

رُخَم a pl. of رَخَمَة q. v. [n. un. of رَخَم; like

رُخَم, but anomalous]. (JK.)

رُخَم *Lumps of biestings.* (IAar, K.)

رُخْمَة, with damm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding with damm,] or رَخَمَة, (so in the JK, [if correct, app., as being likened to a white vulture,]) *A whiteness in the head of a ewe* or *she-goat:* (JK, TA:) and *a dust-colour in her face, the rest of her being of any colour.* (TA.)

رَخَمَة: see رَخَم, in nine places: ___ and see also رُخْمَة.

رَخْمَانُ *i. q.* رَحْمَانُ. (TA.)

رُخَام [commonly applied to *Marble:* and sometimes to *alabaster:* the latter application is the more agreeable with the following explanation:] *a certain white, soft stone:* (JK, S, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخَام: (TA:) *a well-known kind of stone:* (Msb:) n. un. with ة [meaning *a piece,* or *slab,* &c., *thereof*]. (Mgh, Msb.) [See also مَرْمَر.]

رَخِيم, applied to speech, (S, Msb, K,) &c., (Msb,) *Soft,* or *gentle, and easy:* (S,* K:) or [simply] *easy:* (Msb:) and, applied to the voice, *soft,* or *gentle, plaintive, and melodious.* (TA.) ___ Also, applied to a girl, (K,) and so رَخِيمَة, (As, JK, K,) *Easy* [*and soft* or *gentle*] *in speech:* (As, K:) and in like manner, مَرْخُومَةُ الصَّوْتِ [a girl *soft,* or *gentle,* &c., *in voice*]: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] خَشْف. (TA.) ___ رَخِيمُ الحَوَاشِى *Gentle, gracious,* or *courteous, to his associates.* (TA.)

رُخَامَةٌ n. an. of رُخَامٌ [q. v.]. (Mgh, Msb.) ___ Also *A certain plant.* (AHn, K.)

رُخَامَى *A certain plant,* (AHn, K,) *different from the* خضرة [app. خَضِرَة, with which some probably identify it], *having a blossom of a pure white, and a white root, which the* [*wild*] *asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands:* (AHn, TA:) or, as some say, (TA,) *a kind of tree like the* ضَال [q. v.]. (S, TA.) [See also رِيحَةٌ, in art. روح.] Also [or رِيحٌ رُخَامَى] *A soft,* or *gentle, wind.* (K.)

رَاخِمٌ : see إِنَّهُ لَرَاخِمٌ لَهُ ___. مُرْخِمٌ *Verily he is inclined to favour him;* or *is affectionate to him.* (Lh, TA.)

أَرْخَمُ, applied to a horse, and the fem. رَخْمَآءُ applied to a ewe or she-goat, *Whose head is white, the rest being black:* (S, K:) the latter like مُخَمَّرَةٌ : one should not say مُرَخَّمَةٌ: (S:) or the former, a horse *whose face is white:* (Mgh:) and the latter, a ewe, or she-goat, *having a whiteness on her head.* (JK.)

مَا أَدْرِى أَىُّ تُرْخُمٍ هُوَ (JK, S, K) and تُرْخُمٍ (JK, K, TA, but not in the CK) and تُرْخُمٍ (S, K) and تُرْخُمٍ (K, TA, but not in the CK) and, accord. to the M, تُرْخُمٍ, (TA,) and تُرْخُمَةٍ, (accord. to the JK,) or تُرْخُمَةٍ, and تُرْخُمَةٍ, (K,) *I know not who of mankind he is.* (JK, S, K.)

مُرْخِمٌ (JK, S, K) and مُرْخِمَةٌ (S, TA) and رَاخِمٌ (K) A domestic hen, (JK, S, K,) and an ostrich, (JK,) *Brooding* upon eggs, *for the purpose of hatching.* (JK, S, K.)

يُرْخِمُ : see رَخَمٌ, in the latter part of the paragraph.

تُرْخُمَةٌ [or تُرْخُمَةٌ and تُرْخُمَةٌ] *i. q.* تُرْخُمٌ and تُرْخُمٌ [&c.]. (JK.)

ترخوم : see رخم, in the latter part of the paragraph.

مرخوم : see رخم, in the former half of the paragraph. ___ مرخومة الصَّوت: see رخيم.

يرخوم : see رخم, in the latter part of the paragraph.

رخو

1 **رَخُوَ**, aor. يَرْخُوُ; and رَخِيَ, aor. يَرْخَيُ; (S, M, Msb, K;) inf. n. رَخَاوَةٌ (M, Msb, K) and رَخَآءٌ, (M, K, but in several copies of the latter رَخًا,) or this is a simple subst., (Msb,) and رَخْوَةٌ, with kesr, (M, K,) which is extr., (M,) and some add رُخْوَةٌ, and رَخْوَةٌ; (MF, TA;) *It* (a thing, S) *was*, or *became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken; i. q.* صَارَ رَخْوًا, (S, K, TA,) i. e. هَشًّا; (TA;) or لَانَ; (Msb;) and استرخى signifies the same. (S,* K.) ___ And رَخُوَ, and رَخِيَ, (Msb, K,) and [رَخَا] like دَعَا [of which the aor. is يَدْعُو], and [رَخَا] like رَعَى [of which the aor. is يَرْعَى; in the CK, erroneously, like رَعِيَ]; (K, TA;) the aor. [or the first and third] being يَرْخُوُ and [that of the second and fourth being] يَرْخَيُ; (TA;) said of life (عَيْش), *It was*, or *became, ample, unstraitened*, or *plentiful, in its means*, or *circumstances:* (Msb, K: *) or said of a man, inf. n. رَخَآءٌ, *he was*, or *became, in an ample, an unstraitened*, or *a plentiful, state of life.* (TK.)

2 **تَرْخِيَةُ الشَّىْءِ بِالشَّىْءِ** *The mixing of the thing with the thing.* (TA.) [The verb is رَخَّى, *He mixed;* like رَخَّ, which is mentioned in this sense in the present art. in the JK, app. for رَخَّى.]

3 **رَاخَاهُ** : see 4, in three places. ___ Also, inf. n. مُرَاخَاةٌ, *i. q.* بَاعَدَهُ [*He was*, or *became, distant, remote*, &c., *from him:* or *he made*, or *caused, him*, or *it, to be*, or *become, distant, remote*, &c.]. (K.) And رَاخَتْ *She* (a woman, TA) *was*, or *became, near to bringing forth.* (K, TA.)

4 **أَرْخَاهُ** *He made it*, or *rendered it, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken; i. q.* جَعَلَهُ رَخْوًا; as also ↓رَاخَاهُ. (K.) You say, أَرْخَى الرِّبَاطَ [*He relaxed*, or *slackened, the tie*, or

bond]; (M, TA;) and ↓راخاه, inf. n. مُرَاخَاةٌ. (JK, TA.) And رَاخِ لَهُ مِنْ خِنَاقِهِ [lit, *Relax thou,* or *slacken thou, his cord with which he is being strangled*]; meaning *make thou his circumstances ample and easy to him; ease him; relieve him;* or *grant him a delay.* (TA. [See a similar phrase in art. ربو, conj. 2.]) And أَرْخِ لَهُ قَيْدَهُ *Make thou his shackle,* or *shackles, wide,* or *ample, not strait, to him.* (TA.) And أَرْخِ لَهُ الحَبْلَ [lit. *Relax thou,* or *slacken thou, to him the rope*]; meaning *give thou to him ample scope for using his own judgment,* or *discretion, in the disposal,* or *management, of his affairs, so that he may go whither he pleases.* (TA.) And ارخى الفَرَسَ and لِلْفَرَسِ *He lengthened the horse's rope.* (K.) And ارخى لَهُ الطَّوَلَ [lit. *He relaxed,* or *slackened, his tether*]; meaning *he left him to his own affair.* (A, TA.) And ارخى عِمَامَتَهُ [lit. *He slackened,* or *loosened, his turban*]; meaning *he became,* or *felt, in a state of security* or *safety, tranquil,* or *at ease;* (K, TA;) because the turbans are not slackened, or loosened, (لَا تُرْخَى,) in difficulty, or hardship. (TA.) And ارخى السِّتْرَ (S, Msb, K) وغيره (S) *He let loose, let down,* or *lowered, the veil,* or *curtain,* &c. (S, K.) And ارخى ثِيَابَهُ عَلَى رِجْلَيْهِ [*He let,* or *made, his clothes hang down loosely upon his legs*] in riding and in sitting [&c.]. (TA in art. رسل.) [And ارخى دُمُوعًا *He shed tears.*] And ارخاه خَطْبُهُ *His state,* or *condition, made him to enjoy an easy, ample,* or *unstraitened, life,* or *a life of ease and plenty.* (T, TA.) ___ ارخت, said of a she-camel, [app. for ارخت صِلَاهَا, i. e. *She relaxed the part on either side of her tail,* virtually] means صِلَاهَا ↓استرخى, (S, K, TA,) i. e. [*the part on either side of her tail became relaxed;* or] *her* صِلْوَانَ [or *parts on the right and left of her tail*] *gaped,* [or *receded from each other,*] *on the occasion of bringing forth.* (T, TA.) ___ إِرْخَآءٌ also signifies *A sort of running:* (S:) or *vehement running:* (K:) or *running exceeding what is termed* تَقْرِيبٌ: (JK, K: [see 2 in art. قرب:]) or *running* (حُضْرٌ) *that is not ardent,* or *not impetuous:* (A, TA:) or *gentleness in running:* (Ham p. 158:)

accord. to Az, الإِرْخَآءُ الأَعْلَى means *The most vehement* [*running termed*] حُضْر; and الإِرْخَآءُ الأَدْنَى is less than that: and ارخى فى عَدْوِهِ, said of a horse, signifies أَحْضَرَ [app. as meaning *He rose in his running*]; and is from رُخَآءٌ as an epithet applied to wind. (TA.) ___ You say also, ارخى دَابَّتَهُ, meaning *He made his beast to go the pace,* or *in the manner, termed* إِرْخَآء, explained above: (Lth, K:) [or,] accord. to A 'Obeyd, الإِرْخَآءُ signifies *the leaving* a horse *to follow his own eager desire in running, without fatiguing him.* (S.)

6 **تراخى** *He* (a horse) *remitted,* or *flagged, in his running;* or *was,* or *became, remiss,* or

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languid, therein. (Az, TA.) And [in like manner] استرخى فى الأَمْرِ [*He remitted,* or *flagged, in the affair;* or *was,* or *became, remiss,* or *languid, therein*]. (K in arts. بنش and فنش, &c.) And تراخى عَنْ حَاجَتِهِ *He remitted,* or *flagged, in the accomplishment of his want;* or *he was,* or *became, remiss,* or *languid, therein.* (TA.) ___ *He drew back, held back,* or *hung back,* (JK, K, TA,) عَنِّى *from me,* (TA,) or عَنِ الشَّىْءِ *from the thing.* (JK.) ___ *He was,* or *became, slow, sluggish, tardy, dilatory, late,* or *backward.* (JK, TA.) You say also, تراخى السَّمَآءُ *The rain delayed;* or *was tardy, late,* or *backward.* (S, K.) [And تراخى الوَقْتُ *The time was,* or *became, late:* and *it became protracted.* And تراخى عَنْهُ *It was,* or *became, after,* or *later than, it:* see مُتَرَاخٍ, below.] And تراخى الأَمْرُ *The affair,* or *case, was,* or *became, protracted; the time thereof became extended.* (Msb.) And فى الأَمْرِ تَرَاخٍ *In the affair,* or *case, is ample time* or *scope* [*for action &c.*]; syn. فُسْحَةٌ; (Msb, TA;) and *extension,* or *protractedness:* (TA:) or *remoteness;* referring to the case of the resurrection, i. e. the time thereof. (Mgh in art. نتج.)

10 **استرخى** : see 1, first sentence. استرخى صلاها, said of a she-camel: see 4, in the latter half of the paragraph. استرخى السّتر [*The veil*, or *curtain, hung down; hung down loosely; was pendent*, or *pendulous:* and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Msb.) استرخى فى الأَمر ___: see 6. استرخى فى رأْيه بعد قوّة [*He was*, or *became, weak in his opinion after being strong*]. (IAar, TA in art. خرع.) استرخى به الأَمر ___, (JK, T, TA,) and استرخت حالُه, (JK,) or استرخت به حالُه, (T, TA,) *The affair*, or *case*, and *his state*, or *condition, became good with him after straitness;* (JK;) or *he became in a good state*, or *condition*, (T, TA,) *in ample, unstraitened*, or *plentiful, circumstances*, (TA in explanation of the first of these phrases,) *after straitness.* (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA,)

* فَأَبَّلَ واسْتَرْخَى به الخَطْبُ بعدَمَا *

* أَسَافَ ولَوْلَا سَعْيُنَا لَمْ يُؤَبِّلِ *

meaning [*And he acquired camels*, or *numerous camels, and*] *his state*, or *condition, became good* [*after his cattle had perished; and had it not been for our labour*, or *exertion, he would not have acquired camels*, or *numerous camels*]: (S, TA:) or the phrase استرخى به الخطب means أَرخاه خطْبُه [explained above: see 4]. (T, TA.)

رِخْو and رَخْو (Lth, S, M, Msb, K) and رُخْو; (M, Msb, K;) but accord. to As and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Msb;) the second, accord. to As and Fr (TA) and Az, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Kilábees; (Msb;) applied to a thing (S, K) of any kind, (K,) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken;* syn. هَشٌّ; (S, K;) or لَيِّنٌ سَهْلٌ; (Msb;) [and مُسْتَرْخٍ signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. رِخْوَة and رَخْوَة and رُخْوَة (K) [and مُسْتَرْخِيَة]. You

say رَخْوٌ حَجَرٌ or رَخْوٌ or رُخْوٌ *A stone that is soft, yielding,* &c. (Msb.) ___ And فَرَسٌ رَخْوَةٌ *A mare that is easy, and gentle, moderate, deliberate,* or *leisurely, in pace.* (S.) And فَرَسٌ رَخْوُ العِنَانِ *A horse that is easy to be led,* or *tractable.* (A, TA.) The phrase فَهِىَ رَخْوٌ is used in a verse of Aboo-Dhu-eyb instead of فَهِىَ رَخْوَةٌ because meaning فَهِىَ شَىْءٌ رَخْوٌ. (S.) ___ الحُرُوفُ الرِّخْوَةُ [which may be rendered *The lax letters*] is said in the K, by an anticipation of the pen, to be applied to *the letters exclusive of those comprised in the phrase* لَمْ يَرْعُونَا [for which some say لَمْ يَرْوِ عَنَّا]: Sgh says [correctly] that they are *the letters exclusive of those termed* الشَّدِيدَةُ *and of those in the phrase* لم يرعونا: as is said in the M, they are thirteen; namely, ف, غ, ظ, ض, ص, ش, س, ز, ذ, خ, ح, ث, *and* هـ; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) ا without ء, and و and ى, which are generally included in an intermediate class between the شديدة and the رخوة, namely, in the class consisting of the letters in the phrase لم يرعونا or لم يرو عنا:] the letter termed رِخْوٌ is that in which the sound runs on, as it does, for instance, in the س and ش when you say المسّ and الرَّشّ. (TA.)

رُخْوَةٌ : see what next follows.

رِخْوَةٌ an inf. n. of 1: (M, K:) *i. q.* اسْتِرْخَآءٌ [i. e. *Softness, yieldingness, flaccidity,* &c.: see 1, first sentence]; as also رُخْوَةٌ : you say, فِيهِ رِخْوَةٌ and رُخْوَةٌ [*In him,* or *it, is softness,* &c.]. (K.) ___ See also what next follows.

رَخَآءٌ [said by some to be an inf. n. of 1] *Ampleness,* or *freedom from straitness, of the means,* or *circumstances, of life;* (JK, S, Msb, K;) [and so رَخَآءُ البَالِ;] as also رِخْوَةٌ . (JK.) رَخَآءُ النَّفْسِ [*An easy,* or *unstraitened, state of mind*]. (S in art. بول.)

رُخَآءٌ A *soft,* or *gentle,* wind: (S, K:) or a *soft,* or *gentle, and quick,* wind: (JK:) or a *soft,* or *gentle,* wind, *that does not move anything.* (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bd, Jel:) or it there means A wind *that does not oppose,* or *contravene, the will of God.* (Bd.)

رَخِىٌّ (Msb, K) and **رَاخٍ** , (K,) applied to life (عَيْش, Msb, K), *Ample, unstraitened,* or *plentiful, in its means,* or *circumstances:* (Msb, K:) or both applied to a man, *in an ample, an unstraitened,* or *a plentiful, state of life.* (TK.) You say, إِنَّهُ لَفِى عَيْشٍ رَخِىٍّ [*Verily he is in an ample, an unstraitened,* or *a plentiful, state of life*]. (TA.) And هُوَ رَخِىُّ البَالِ (JK, S, Msb, TA) and رَاخِى البَالِ (JK) *He is in an ample,* or *unstraitened,* (S,) or *an easy,* or *a pleasant, and a plentiful, state,* or *condition.* (JK, S, * Msb, TA. * [See also other explanations in art. بول.]) And إِنَّ ذٰلِكَ الأَمْرَ لَيَذْهَبُ مِنِّى فِى بَالٍ رَخِىٍّ [*Verily that affair passes away from me, I being in an easy state of mind,*] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

رَاخٍ, and رَاخِى: see the next preceding paragraph.

أَرْخَى [as meaning *More relaxing* or *slackening* or *loosening*] is used in a verse of Hassán Ibn-Thábit for the regular expression أَشَدُّ إِرْخَآءً: it is like مَا أَحْوَجَهُ meaning مَا أَشَدَّ حَاجَتَهُ. (El- Hareeree's Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar, p. 52 of the Ar. text.)

أُرْخِيَّةٌ *A thing,* or *part of a thing,* (as, for instance, a veil, or curtain, TK,) *that one has let loose, let down,* or *lowered.* (S, K.)

مِرْخَآءٌ, applied to a beast, (دَابَّة, K,) or a horse or mare, (فَرَس, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed* إِرْخَآء: (K: [see 4, in the latter part of the paragraph:]) or *that runs much in that manner:* (S:) pl. مَرَاخِىُّ. (S, TA.)

مُتَرَاخٍ [part. n. of 6, q. v.]. ___ You say جَآءَ زَيْدٌ مُتَرَاخِيًا زَمَانُهُ عَنْ زَمَانِ مَجِىْءِ عَمْرٍو [*Zeyd came, his time* of coming *being after,* or *later than, the time of the coming of 'Amr*]; i. e. جَآءَ بَعْدَ عَمْرٍو. (Msb in art. بعد.)

مسترخٍ ; fem. مسترخية: see رخو, first sentence.

رد

1 رَدَّهُ, (S, M, Msb, K, &c.,) aor. ـَـ, (S, M, L,) inf. n. رَدٌّ (S, M, Msb, K, &c.) and مَرَدٌّ (S, M, L, K) and مَرْدُودٌ, (S, L, K,) this last an inf. n. like مَحْلُوفٌ and مَعْقُولٌ, (S, L,) and رَدَّةٌ (S [there said to be an inf. n., like رَدٌّ of رَدَّهُ, aor. ـُـ,]) and رَدِّيدَى, (S, L, K, [but in the S and L merely said to be syn. with رَدٌّ,]) an intensive form, (Mgh, TA,) and تِرْدَادٌ, which is [also] an intensive or a frequentative inf. n. of رَدَّهُ, (Sb, M, L,) and likewise an inf. n. of رَدَّدَهُ; (Sb, S, M, L;) and ارْتَدَّهُ ; (M, L;) *He made*, or *caused, him*, or *it, to return, go back, come back*, or *revert; sent, turned*, or *put, him*, or *it, back*, or *away; returned, rejected, repelled*, or *averted, him*, or *it;* syn. رَجَعَهُ, (S, M, L, Msb,) and صَرَفَهُ, (S, M, L, K) and دَفَعَهُ; (Msb in art. دفع, &c.;) عَنْ وَجْهِهِ [*from his*, or *its, course*]. (S, M.) Hence, in the Kur [xxx. 42 and xlii. 46], يَوْمٌ لَا مَرَدَّ لَهُ [*A day which there shall be no repelling*, or *averting*], meaning the day of resurrection. (Th, M, L.) One says, أَمْرُ ٱللّٰهِ لَا مَرَدَّ لَهُ *The command of God, there is no repelling*, or *averting it.* (L.) And لَيْسَ لِأَمْرِ ٱللّٰهِ مَرْدُودٌ i. e. رَدٌّ [*There is no repelling*, or *averting, the command of God.*] (A.) And

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رَدَّهُ عَنِ الأَمْرِ *He made him to return* or *revert*, or *turned him back* or *away, with gentleness, from the thing*, or *affair;* as also لَدَّهُ. (T, L.) ___ Accord. to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the Kur [xxviii. 12] فَرَدَدْنَاهُ إِلَى أُمِّهِ [*So we returned*, or *restored, him to his mother*] and [iii. 142] يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ [*They will turn you back*, or *cause you to return, to your former condition*]: but instances may be found at

variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, رَدَّهُ إِلَى مَنْزِلِهِ *He sent him back to his abode.* (S, L, Msb.) And رَدَّ إِلَيْهِ جَوَابًا *He returned,* or *rendered, to him a reply,* or *an answer;* (S, A, * L, Msb;) *he sent to him a reply,* or *an answer.* (Msb.) And رَدَّ عَلَيْهِ *He replied to him,* or *answered him, in an absolute sense;* (L;) and also, *by way of refutation* or *objection,* i. e. *he replied against him;* فَقَالَ *and said,* or بِقَوْلِهِ *by his saying.* (TA &c., passim.) And رَدَّ عَلَيْهِ السَّلَامَ *He returned to him the salutation.* (The Trads. &c., passim.) And رَدَّ عَلَيْهِ الْوَدِيعَةَ *He returned, rendered, restored,* or *sent* [*back*], *to him the deposite;* (Msb;) and الْمَنِيحَةَ [*the she-camel,* or *sheep,* or *goat, lent to him for him to milk her*]. (S in art. منح.) And رَدَّ عَلَيْهِ الشَّيْءَ, (S, Mgh, L, K,) inf. n. رَدٌّ and مَرَدٌّ, (Mgh,) *He rejected the thing,* (such as a gift, A, and bad money, L,) *refusing to receive it,* or *accept it, from him;* [*as though he cast it back at him;*] and so رَادَّهُ الشَّيْءَ. (S, L, K. *) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it.* (S, L, K.) And رَدَدْتُ عَلَيْهِ قَوْلَهُ [*I rebutted, rejected,* or *repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it*]. (A, Msb.) [And رَدَدْتُ قَوْلَهُ *I rebutted, rejected,* or *repudiated, in reply,* or *replication, his saying, as wrong,* or *erroneous; refuted it,* or *refelled it; refused assent to it; controverted it,* or *contradicted it.* And رَدَّ الْأَمْرَ *He refused assent,* or *consent, to the thing,* or *affair.* And رَدَّ عَلَيْهِ الْأَمْرَ *He refused him his assent,* or *consent, to the thing,* or *affair.*] And رَدَّ السَّائِلَ *He turned back,* or *away, the beggar,* or *asker, from the object of his want:* (A:) [*he rebuffed him:*] or *he sent away,* or *dismissed, the beggar,* or *asker, either with refusal* or *with a gift:* occurring in trads. with both of these meanings. (L.) ___ رَدَّ الْبَابَ *He shut,* or *closed, the door.* (Mgh. [See رَدَّ يَدَهُ إِلَى سَيْفِهِ [___.]) مَرْدُودٌ is a phrase of frequent occurrence, meaning

He put back his hand to his sword; it being hung behind him: (see 4 in art. خلف:) and hence, simply, *he put his hand to his sword.*] فَرَدُّوا أَيْدِيَهُمْ فِى أَفْوَاهِهِمْ, in the Kur xiv. 10, means *And they put their hands to their mouths* by reason of vehement anger or wrath or rage. (Jel.) ___ رَدَّهُ فِى أَمْرٍ [*He made him to enter again into an affair,* or *a state*]. (ISh, TA in art. نكس.) ___ رَدَّ الشَّىْءَ *He repeated the thing; did it again;* syn. أَعَادَهُ. (M in art. عود.) You say, رَدَّ عَلَيْهِمُ الأَيْمَانَ *He repeated to them the oaths.* (L in art. جلد.) [In this sense, رَدِّيدَى is one of the inf. ns. in use; as in the following ex.] It is said in a trad., لَا رَدِّيدَى فِى الصَّدَقَةِ [*There shall be no repeating in the case of the poor-rate*]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] ___ هٰذَا لَا يَرُدُّ عَلَيْكَ, originally لَا يَرُدُّ عَلَيْكَ شَيْئًا [*This will not return anything to thee*], means [*this will not bring any return to thee,* or] *this will not profit thee:* (Har p. 483:) and مَا يَرُدُّ عَلَيْكَ هٰذَا *This does not profit thee.* (A.) ___ رَدَّ إِلَيْهِ الأَمْرَ [*He referred the affair,* or *case, to him* for management or decision: or] *he committed to him the affair,* or *case;* syn. فَوَّضَهُ إِلَيْهِ. (S and A and K in art. فوض.) ___ رَدَّ الشَّىْءَ إِلَى أَصْلِهِ [, a phrase of frequent occurrence, *He reduced the thing to its original state.*] And رَدَّ الرُّبْعَ خُمْسًا [*He reduced the fourth part to a fifth part*]. (K in art. ربع.) ___ رَدَّ ٱللّٰهُ نَفْسِى إِلَى وَقْتِ ٱنْتِهَآءِ مُدَّتِى [*God brought my soul to the time of the end of my duration*]. (IB, TA in art. امر.) ___ رَدَّهُ إِلَى الأَمْرِ [*He reduced him to the thing,* or *affair*]: (M and K in art. قصر, in explanation of قَصَرَهُ عَلَى الأَمْرِ:) or *he appropriated him* [or *it, restrictively,*] *to the thing,* or *affair.* (TK in that art.) ___ رَدَّ آخِرَ الشَّىْءِ إِلَى أَوَّلِهِ, (S and K in art. عكس, &c,) and رَدَّ أَوَّلَهُ عَلَى آخِرِهِ, (Msb in the same art., &c.,) [*He reversed the thing; made the last part of it to be first,* and *the first part of it to be last; turned it hind part before,* and *fore part behind.*] And رَدَّ بَعْضَ الأَمْرِ عَلَى بَعْضٍ [*He reversed the order of part,* or *of the parts, of the affair,* or *case*]. (TA in art. رك.) And رَدَدْتُ عَلَيْهِ أَمْرَهُ *i. q.* عَكَسْتُهُ عَلَيْهِ [*I reversed to him his affair,* or *case; I made*

his affair, or *case, to become the contrary of what it was to him*]. (Msb in art. عكس.)

[Hence,] ثُمَّ رَدَدْنَا لَكُمُ الكَرَّةَ عَلَيْهِمْ, in the Kur xvii. 6, means [*Then we gave to you*] *the turn to prevail against them,* or *the victory over them.* (Bd, Jel.) ___ [Hence, also, رَدَّهُ sometimes signifies *He,* or *it, rendered him,* or *it;* or *caused him,* or *it, to become;* (like صَيَّرَهُ;) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

* رَمَى الحَدَثَانُ نِسْوَةَ آلِ حَرْبٍ *

* بِأَمْرٍ قَدْ سَمَدْنَ لَهُ سُمُودَا *

* فَرَدَّ شُعُورَهُنَّ السُّودَ بِيضًا *

* وَرَدَّ وُجُوهَهُنَّ البِيضَ سُودَا *

[*The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black*]. (L in art. سمد.)

2 رَدَّدَهُ, inf. n. تَرْدِيدٌ and تِرْدَادٌ, (S, L,) [the latter of which ns. is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّهُ; [i. e. *He made,* or *caused, him,* or *it, to return, go back, come back,* or *revert; sent, turned,* or *put, him,* or *it, back,* or *away; returned, rejected, repelled,* or *averted, him,* or *it; much, frequently, again and again,* or *time after time;*] having an intensive, or a frequentative, signification. (L.) ___ [Also *He,* or *it, made,* or *caused, him,* or *it, to go,* or *move, repeatedly, to and fro; to go and come; to reciprocate:* see its quasi-pass., 5. ___ Hence, *He,* or *it, made him,* or *caused him, to waver,* or *vacillate,* in an affair, or between two affairs: see, again, 5. And hence, *He,* or *it,*

confounded, or *perplexed, him, so that he was unable to see his right course:* see, again, 5; and see also مُرَدَّدٌ.] And ردّد الأَمْرَ [*He agitated the thing,* or *affair, to and fro in his mind*]. (TA in art. نج, &c.) ___ And *He repeated it; iterated it:* [or rather] *he repeated it time after time; reiterated it: he reproduced it: he renewed it:* syn. أَعَادَهُ, (W p. 15,) and كَرَّرَهُ, (A, and W ibid.,) and رَجَّعَهُ. (Mgh in art. رجع. [See also 1.]) You say, ردّد القَوْلَ *He repeated the saying time after time; reiterated it;* syn. كَرَّرَهُ. (A.) [And ردّد عَلَيْهِ الكَلَامَ *He repeated to him the speech,* or *sentence, time after time; reiterated it to him.*] And ردّد صَوْتَهُ فِى حَلْقِهِ *He reiterated his voice in his throat,* or *fauces;* syn. رَجَّعَهُ; (S and K in art. رجع, &c.;) [*as camels and other animals do in braying;* (the Lexicons passim;) and *he quavered,* or *trilled, rapidly repeating many times one very short note,* or *each note of a piece;*] *like* [*as is done in*] *chanting,* [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

3 **رادّهُ**, (L and TA in art. رود,) inf. n. مُرَاددَةٌ, (TA in that art.,) or مُرَادَّةٌ, (TK in the present art.,) *He endeavoured to turn him* [from, or to, a thing]; syn. راجعهُ and راودهُ. (L in art. رود: see 1, in the former half of the paragraph. [Hence,] رادّهُ القَوْلَ [and رادّهُ فِى القَوْلِ (occurring in the TA in art. عت)] *He disputed with him, rebutting,* or *rejecting,* or *repudiating, in reply to him, what he said; he bandied words with him;* syn. راجعهُ. (A.) And رادّهُ البَيْعَ *He dissolved,* or *annulled, with him the sale;* syn. قَايَلَهُ. (A.)

4 **اردّت** *She* (a sheep or goat or other animal) *secreted milk in her udder a little before her*

bringing forth; syn. أَضْرَعَتْ: (S:) [or,] said of a camel, *her udder became shining, and infused with milk.* (M, L.) And *She* (a camel) *had her udder and vulva inflated,* or *swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion:* or *had her* أَرْفَاغ [or *groins,* or *inguinal creases,* or *the like*], or *her udder, and her vulva, swollen in consequence of drinking much water.* (M, L.) [See also مُرِدٌّ.] ___ And اردّ [said of a man, app. from the verb as explained in the first sentence of this paragraph, *His seminal fluid returned into his back,* or *he secreted much seminal fluid, in consequence of his having been long without a wife,* or *absent from his home:* see مُرِدٌّ: and see also 6. And hence, *He was,* or *became, very libidinous:* see, again, مُرِدٌّ. And] *He* (a man) *was,* or *became, swollen with anger.* (M. [In the L and TA, erroneously written, in this sense, اراد: see, again, مُرِدٌّ.]) ___ Also *It* (the sea) *was,* or *became, tumultuous, with many waves.* (M, L.)

5 **تردّد** quasi-pass. of 2; (S, L;) *He,* or *it, was made,* or *caused, to return, go back, come back,* or *revert;* &c.; or *he,* or *it, returned, went back, came back,* or *reverted; much, frequently, again and again,* or *time after time.* (L.) You say, تَرَدَّدْتُ إِلَى فُلَانٍ *I returned time after time to such a one* (Msb.) And هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ العِلْمِ *He repairs frequently to, or frequents, the assemblies of science;* syn. يَخْتَلِفُ. (A.) See also 6. ___ [And as the returning repeatedly involves the going repeatedly, it signifies also, like اختلف, *He,* or *it, went,* or *moved, repeatedly, to and fro; so went and came;* or *reciprocated.* Thus,] تَرَدُّدُ الشَّىْءِ المعلَّق فى الهوآء [means *The moving to and fro of a thing suspended in the air*]. (K in art. ذب.) You say, تردّدت الرُّوحُ *The soul,* or *spirit, went and came.* (W p. 5.) ___ [Hence,] *He wavered,* or *vacillated,* فِى الرَّأْىِ [*in*

opinion]: (MA:) and فِى الأَمْرِ [*in the affair*], (S and K in art. لث, &c.,) and بَيْنَ أَمْرَيْنِ [*between two things*, or *affairs*]. (S and K in art. ذب, &c.) And تَرَدَّدَ فِى صَدْرِى كَذَا [*Such a thing became agitated to and fro in my mind, or bosom*]. (TA in art. رجع.) And تَرَدَّدَ said of a man, *He was, or became, confounded*, or *perplexed, so that he was unable to see his right course.* (Bd and Jel in ix. 45.) [And *He laboured*, or *exerted himself, as though going to and fro*, or *making repeated efforts*, in an affair: a meaning well known.] ___ [And *It was*, or *became, repeated time after time*, or *reiterated: it was*, or *became, reproduced: it was*, or *became, renewed.*] You say, تَرَدَّدَ صَوْتُهُ فِى حَلْقِهِ *His voice was*, or *became, reiterated in his throat*, or *fauces.* (The Lexicons passim.) And تَرَدَّدَ فِى الفَآءِ [*He reiterated in uttering the letter* ف; or, as the meaning is shown to be in the K in art. فأ, *he reiterated the letter* رَدَّدَ الفَآءَ (ف)]. (S in art. فأ.) And تَرَدَّأَ فِى الجَوَابِ وَتَعَثَّرَ لِسَانُهُ [*He reiterated*, or *stam- mered*, or *stuttered, in uttering the reply, and his tongue halted, faltered*, or *hesitated*]. (A.)

6 **تَرَادَّ** and تَرَدَّأَ are both *syn. with* تَرَاجَعَ: (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, تَرَادُّوا فِى مَسِيرٍ, meaning تَرَاجَعُوا [i. e. *They returned, retired*, or *retreated, by degrees, or by little and little, in a journey*, or *march*]. (TA in art. ثبجر.) And تَرَادَّ المَآءُ *The water reverted* (ارْتَدَّ [app. *by repeated refluxes*]) *from its channel, on account of some obstacle in its way.* (A.) And تَرَادَّ المَآءُ فِى ظَهْرِهِ *The seminal fluid returned* [*by degrees*] *into his back*, in consequence of his having been long without a wife. (L. [See also 4.]) تَرَادَّا القَوْلَ [or الكَلَامَ, and فِى القَوْلِ or فِى الكَلَامِ, *They two disputed together, each rebutting*, or *rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other*]. (A: there immediately following the phrase رَادَّهُ القَوْلَ [q. v.].) And تَرَادَّا البَيْعَ *They two rejected*, (S, Msb,) or *dissolved*, or

annulled, (S,) [*by mutual consent,*] *the sale.* (S, Msb.)

8 **ارتدّ** quasi-pass. of 1 as expl. in the first sentence of this art.; (Msb;) *He,* or *it, returned, went back, came back,* or *reverted;* &c.; (S, L, Msb, * K;) [عن وجهه *from his,* or *its, course;* and] عن سعده ودينه [*from his state of prosperity and his religion*]; (A;) and إلى منزله [*to his abode*]: (Msb:) or *he turned,* or *shifted;* عنه [*from it*]; and عن دينه [*from his religion*]. (M.) [Hence, *He apostatized;* or *revolted from his religion:* and particularly] *he returned from El-Islám to disbelief;* (Msb;) or so ارتدّ عن الإسلام. (L.) And يرتدُّ البصر عنه من قبحه [*The eye reverts from him by reason of his unseemliness,* or *ugliness*]. (TA.) See also 6. ___ [Hence also,] ارتدَّت نفسى إلى وقت انتهاء مدَّتى [*My soul was brought, or came, to the time of the end of my duration*]. (IB, TA in art. امر. [See a verse of El-'Ajjáj cited voce أَمار.]) ___ And ارتدَّت على فلان بغيته [*The thing that he sought was refused,* or *denied, to such a one*]: said of one who finds not what he seeks. (TA in art. ارتده.) بغى is *syn. with* ردَّه as expl. in the first sentence of this art., q. v. (M, L.) ___ See also 10, (with which it is likewise syn.,) in two places.

10 **استردّ الشَّىْء**, and ارتدّه, *He desired,* or *sought,* or *demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it.* (M, L.) You say, ارتدّ هبته [and استردّها *He revoked, recalled, or retracted, his gift:* or the former signifies] *he took back his gift; repossessed himself of it; restored it to his possession;* syn. ارتجعها. (A.) And استرده الشَّىْء *He asked him,* (S, A, L, K,) and *desired,* or *sought, of him,* (K,) *that he should return,* or *restore, the thing.* (S, A, L, K.)

ردٌّ an inf. n. of ردَّه. (S, M, Msb, K, &c.) ___ [Hence,] ضيعة كثيرة الرَّدّ, and المردّ, [this being also an inf. n. of the same, *An estate*] *yielding much revenue.* (A.) [See also رادَّة.] ___ [Hence also, app.,] فى لسانه ردٌّ *In his*

tongue, or *speech, is a difficulty of utterance, or a hesitation,* (S, K, * TA,) [probably meaning *such as occasions the repetition of certain letters.*] It is also an inf. n. used as an epithet, signifying, (L, Msb,) and so مَرْدُودٌ, (M, L, Msb,) and رَدِيدٌ, (M, L,) *Made,* or *caused, to return, go back, come back,* or *revert; sent, turned,* or *put, back,* or *away; returned, rejected, repelled,* or *averted:* (M, L, Msb: *) *rejected* as meaning *not received* or *accepted: rejected as wrong* or *erroneous;* [*as*] *contrary to the precepts,* or *ordinances, of the Sunneh:* (L:) رَدٌّ signifies anything *returned after it has been taken.* (M.) ___ [Hence,] A dirhem *that will not pass; that is not current;* (A, Mgh, L;) *that is returned to him who offers it in payment:* (M, L:) pl. رُدُودٌ. (M, A, L, K.) ___ And hence, (Mgh,) A thing (S, A) *that is bad, corrupt, disapproved,* or *abominable.* (S, A, K.) ___ Also, (TA passim,) and مَرْدُودٌ, (S in art. رجع, and A, *) and رَدِيدٌ, (A, * [where it is evidently mentioned in this sense, a sense in which it is still often used,] *A reply; an answer;* syn. مَرْجُوعٌ, and جَوَابٌ. (S in art. رجع.) You say, هٰذَا مَرْدُودُ قَوْلِكَ and رَدِيدُهُ [*This is the reply,* or *answer, to thy saying*]. (A: there immediately following the phrase رُدَّ إِلَيْهِ جَوَابًا.) ___ And *A camel used for riding or carriage:* so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رِدٌّ *A support, or stay,* of a thing: (M, K:) *a refuge; an asylum.* (Kr, M.) A poet says,

* فَكُنْ لَهُ مِنَ البَلَايَا رِدًّا *
* يَارَبِّ أَدْعُوكَ إِلَاهًا فَرْدًا *

meaning [*O my Lord, I call Thee one God; then be Thou to him*] *a refuge from trials:* and رِدًّا occurs in a reading of verse 34 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رِدْءًا, on account of the pause, after suppressing the ء. (M.)

رَدَّةٌ, (T, S, A, K,) or رِدَّةٌ, (so in a copy of the M,) [*A quality that repels the eye:*] *unseemliness,* or

ugliness, (IAar, IDrd, S, M, K,) *with somewhat of comeliness,* in the face: (S:) or *somewhat of unseemliness* or *ugliness* (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or *unseemliness,* or *ugliness, from which the eye reverts:* (Aboo-Leylà:) and *a fault,* or *defect,* (IAar, IDrd, M,) in a man, (IAar,) or in the face. (IDrd, M.) ___ And the former, (accord. to a copy of the M,) or ↓ the latter, (A, K,) *A receding* (تَقَاعُس) *in the chin,* (M, A, K) *when there is in the face somewhat of unseemliness,* or *ugliness, and somewhat of comeliness.* (M.) ___ And the former, (accord. to a copy of the A,) or ↓ the latter, (K,) The *returned sound of* the echo; as in the phrase, سَمِعْتُ رَدَّةَ الصَّدَى [*I heard the returned sound of the echo*]: (A:) or the *echo of a mountain.* (K.) ___ Also the former, *A gift,* or *stipend;* syn. عَطِيَّةٌ. (L, from a trad.) ___ And *Affection, and desire:* so in the phrase,

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لَهُ رَدَّةٌ فِينَا [*He has affection, and desire, for us*], in a verse of 'Orweh Ibn-El-Ward. (Sh.)

رِدَّةٌ a subst. from ارْتَدَّ, (S, M, L, K,) signifying [*An apostacy:* and particularly] *a returning from El-Islám to unbelief;* (L, Msb;) or so رِدَّةٌ عَنِ الإِسْلَامِ. (M.) ___ See also رَدَّةٌ, in three places. ___ Also Camels' *drinking water a second time* (M, L, K) *and so causing the milk to return into their udders;* as also رَدَدٌ . (M, L.) ___ And *A swelling of the teats of a she-camel:* or *their swelling by reason of the collecting of the milk:* as also رَدَدٌ , in either sense: and the former, *a camel's udder's becoming shining, and infused with milk:* (M, L:) or the *udder's becoming filled with milk before bringing forth.* (As, S, K.) ___ And *A remain, remainder,* or *anything remaining.* (M, L.)

رَدَدٌ : see the next preceding paragraph, in two places.

رُدُدٌ : see رَادٌّ

رَدَادٌ and رِدَادٌ substs. from استرد الشَّىْءَ and ارتدّه; [accord. to the K, of رَدَّهُ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is *Desire for the return,* or *restoration, of a thing;*] as in the saying of El-Akhtal,

* وَمَا كُلُّ مَغْبُونٍ وَلَوْ سَلْفَ صَفْقُهُ *
* يُرَاجِعُ مَا قَدْ فَاتَهُ بِرِدَادِ *

[*And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore,* or *bring back, what has escaped him, by a desire for its restoration*]. (M, L. [In the M, in art. سلف, this verse is differently related; with مُبْتَاعٍ, for مَغْبُونٍ, and بِرَاجِعِ for يُرَاجِعُ: and it is there said that سَلْفَ is here used by poetic license for سَلَفَ.])

رَدِيدٌ : see رَدٌّ, in three places. ___ Also Clouds (سَحَابٌ) *of which the water has been poured forth.* (K.) ___ And A *compact* limb, or member. (M, L. [See also مُتَرَدِّدٌ.])

رُدَّى : see مَرْدُودٌ.

رَدَّادٌ, (as in the T and in some copies of the K,) or رَدَّادِىٌّ, (as in other copies of the K and in the TA,) *A setter of broken bones:* from رَدَّادٌ as the name of a certain well-known bone-setter. (T, K.)

رَدَّادِىٌّ : see what next precedes.

رَادٌّ sing. of رُدُدٌ, (TA,) which signifies *Unseemly,* or *ugly;* [or *having a quality that repels the eye;* (see رَدَّةٌ;)] applied to men. (IAar, K, TA.) ___ See also what next follows.

رَادَّةٌ [the act. part. n. رَادٌّ converted by the affix ة into a subst.]. You say, هٰذَا الأَمْرُ لَا رَادَّةَ لَهُ, (S, L,) or فِيهِ, (K,) or لَا رَادَّ

فيه, (so in a copy of the A, [but probably a mistranscription,]) and لا مَرَدَّةَ , (K,) *This affair has,* or *will have,* or *there is in it,* or *will be in it, no profit,* (S, A, L, K,) or *no return.* (S, L.) [See also رَدٌّ.] Also The *piece of wood, in the fore part of the* عَجَلَة [or *cart*], *that is put across between the* نَبْعَان [or *two shafts,* thus called because they were commonly made of wood of the tree called نَبْع; *which piece rests upon the neck of the bull that draws the cart*]. (K.)

أَرَدُّ *More,* and *most, profitable* [or *productive of a return*]. (S, L, K.) So in the saying, هٰذَا الأَمْرُ أَرَدُّ عَلَيْه [*This affair is,* or *will be, more,* or *most, profitable to him*]. (S, L.)

مَرَدٌّ : see رَدٌّ, second sentence.

مُرِدٌّ A ewe or she-goat (S, K) or other animal (S) *secreting milk in her udder before bringing forth:* (S, K:) or a she-camel *having her udder shining, and infused with milk;* (Ks, M, L;) as also مُرْمِدٌ: (Ks, L:) and any female *near to bringing forth, and having her belly and udder large.* (M, L.) And A she-camel *having her udder and vulva inflated,* or *swollen, in consequence of her lying upon moist ground:* or *whose vulva is swollen in consequence of lust for the stallion:* or *having her* أَرْفَاغ [or *groins,* or *inguinal creases,* or *the like*], or *her udder, and her vulva, swollen in consequence of drinking much water:* (M, L:) and a he-camel, (T, K,) and a she-camel, (T, L,) *heavy from drinking much water:* pl. مَرَادُّ. (T, L, K.) ___ Also, [app. from the first of the meanings explained in this paragraph,] A man *who has been long without a wife,* or *absent from his home,* (T, * L, * K,) *and whose seminal fluid has in consequence returned into his back;* (T, L;) as also مَرْدُودٌ . (K.) And [hence,] *Very libidinous;* (S, K;) applied to a man. (S.) And [*Swollen with anger;* see 4: or] *angry.* (K.) One says, جَآءَ فُلَانٌ مُرِدَّ الوَجْه *Such a one came angry* [*in countenance*]. (S.) ___ Also A sea (T, S) *tumultuous with waves;* syn. مَوَّاجٌ: (K:) *having many*

waves: (S:) or *having much water.* (T.)

مَرِدٌ A man *who repels much, and often wheels away and then returns to the fight;* or *who repels and returns much.* (M, L.)

مَرَدَّةٌ : see رَادَّةٌ.

مُرَدَّدٌ : see the next paragraph. ___ Also, [and مُتَرَدِّدٌ , (see 5,)] A man (S, A) *confounded,* or *perplexed, and unable to see his right course.* (S, A, K.)

مَرْدُودٌ : see رَدٌّ, in three places. ___ You say also, لَا خَيْرَ فِى قَوْلٍ مَرْدُودٍ وَمُرَدَّدٍ [*There is no good in a saying rebutted and reiterated*]. (A.) ___ And بَابٌ مَرْدُودٌ *A door shut,* or *closed; not opened.* (Mgh.) ___ And امْرَأَةٌ مَرْدُودَةٌ *A woman divorced;* (T, S, * M, A, K; *) as also رُدَّى : (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to *A woman taken back after divorce.*] ___ See also مُرِدٌّ. Also an inf. n. [of an unusual form] of رُدَّهُ. (S, L, K.)

مَرْدُودَةٌ [the part. n. مَرْدُودٌ converted by the affix ة into a subst.,] *A razor:* [so called] because it is turned back into its handle. (S, A, K.)

مُرْتَدٌّ , from ارْتِدَادٌ meaning a returning; (S;) [*An apostate:* and particularly] *one who returns from El-Islám to disbelief.* (L.)

مُتَرَدِّدٌ : see مُرَدَّدٌ. ___ Also A man *compact and short, not lank in make:* (M, L:) or *extremely short.* (L.) [See also رَدِيدٌ.]

ردأ

1 رَدَأَ الحَائِطَ, [aor. ـَـ , inf. n. رَدْءٌ,] *He supported, propped,* or *stayed, the wall,* (ISh, T, K,) *by means of a piece of timber* or *wood,* or *a buttress* or *the like, to prevent its falling;* (ISh, T;) as also أَرْدَأَهُ : (Yoo, T, K:) or رَدَأَ الحَائِطَ بِبِنَآءٍ [*he supported the wall by a structure;*] *he attached a structure to the wall.* (M.) ___ Hence, (T,) رَدَأَهُ بِهِ *He strengthened and supported him,* or *it, by means of it,* (Lth, T, M, * K,) namely, a person by a thing, (Lth, T,) or a thing by a thing, (M,) *like as one strengthens and supports a wall by means of a structure which he attaches thereto;* (T;) as also أَرْدَأَهُ . (T, * K.) And رَدَأَهُ, (Mgh, TA,) inf. n. رَدْءٌ, (Mgh,) *He helped, aided,* or *assisted, him;* (Mgh, TA;) as also أَرْدَأَهُ : (T, S, M, Msb, K:) and رَدَأْتُهُ and أَرْدَأْتُهُ , (T,) or أَرْدَأْتُهُ بِنَفْسِي, (S,) *I was,* or *became, a helper, an aider,* or *an assistant, to him.* (T, S.) ___ Hence also, (i. e., from ردأ الحائط,) رَدَأَ الإِبِلَ *He took good care of the camels,* (A, K, TA,) *in tending and pasturing them.* (A, TA.) ___ And رَدَأَهُ بِحَجَرٍ *He cast a stone at him;* (M, K;) like [رداه, mentioned in art. ردى, and] دَرَأَهُ. (M.) رَدُؤَ, aor. ـُـ , inf. n. رَدَآءَةٌ, (T, S, M, K, &c.,) for which one should not say رَدَاوَةٌ; (T;) and Th mentions also رَدَأَ and رَدِئَ as syn. with رَدُؤَ, but these are strange; and more strange is what is said in the Msb, namely, رَدَا aor. يَرْدُو, part. n. رَدًى, [as a dial. var.,] asserted by IDrst, in the Expos. of the Fs, to be erroneous, and peculiar to the vulgar; (MF, TA;) *It* (a thing, T, S, M, Msb,) [and *he,* see رَدِئَ, its part. n.,] *was, or became, bad, corrupt, vitious, depraved,* or *the like;* (S, M, Msb, * K;) or *of no rank,* or *estimation; low, ignoble, vile,* or *mean;* (Msb;) [*disapproved, disliked, hated,* or *abominable:* (see رَدِئَ:)] and *he was,* or *became, weak, and impotent, so as to be in want* or *need.* (TA from the Expositions of the Fs.)

2 رَدَّأَ see the next paragraph.

4 **اردأهُ** : see 1, in five places. ___ Also *He settled, established,* or *confirmed, him,* or *it,* (K, TA,) *in his,* or *its, state.* (TA.) ___ *He stilled,* or *quieted, him,* or *it.* (K.) ___ And *He let it down;* namely, a veil, or curtain. (K.) Also *He rendered it bad, corrupt, vitious, depraved,* or *the like;* (S, K;) namely, a thing; said of a man; (S;) [and ردّآه is used in the same sense: (see 1 in art. جشب:)] *he made,* or *asserted,* or *held,*

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it (a thing) *to be* رَدِىءٌ [or *bad,* &c.]. (TA.) ___ And اردأ signifies *He did a thing,* or *a deed, that was* رَدِىْءٌ [or *bad,* &c.]: or *he met with,* or *experienced,* (أَصابَ,) *a thing that was* رَدِىْءٌ. (M, K.) اردأ عَلَى غَيْرِه *It exceeded another thing;* as also أَرْدَى: (M:) [or the latter only:] accord. to IAar, one says اردأ عَلَى السِّتِّينَ, with ء, (M,) and, accord. to Lth, على الخَمْسِينَ, (TA,) and, [accord. to F,] على مائَةٍ, (K,) meaning *He exceeded* [*the* age of *sixty,* and *fifty,* and *a hundred*]: (M, K, TA:) but Az says that اردأ, with ء, [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A' Obeyed, one says أَرْدَيْتُ. (M. [It is added, however, in the M, that اردأ may perhaps be also used in poetry in the same sense without the prep. على.])

5 **تَرَدَّؤُوا** *They helped, aided, or assisted, one another.* (Lth, M, TA.)

رِدْءٌ *A buttress,* or *the like, by means of which a wall is strengthened and supported.* (T.) [This is the primary signification. See also رِدٌّ, in art. رد.] ___ [Or] the primary meaning is *A thing by means of which one is helped, aided,* or *assisted;* such as the دِفْءٌ [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) ___ *A helper, an aider,* or *an assistant.* (T, S, M, Mgh, Msb, K.) You say, فُلَانٌ رِدْءٌ لِفُلَانٍ *Such a one is an aider and a strengthener to such a one.* (T.) ___ And *i. q.* مادَّةٌ [app. as meaning *An accession;*

or *a thing that is added, whatever it be, to another thing*]. (M, K.) ___ And *i. q.* عِدْلٌ [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA;) so called because one such ردء supports another: (TA:) and *a heavy* عِدْل: (T, K, TA:) pl. أَرْدَآءٌ. (T, TA.)

رِدَآءٌ : see art. ردى.

رَدِىْءٌ , applied to a thing, (T, S, M, Msb,) and to a man, (M, TA,) *Bad, corrupt, vitious, depraved,* or *the like;* (S, M, Msb, * K;) *of no rank,* or *estimation; low, ignoble, vile,* or *mean;* (Msb;) *disapproved, disliked, hated,* or *abominable:* and *weak, and impotent, so as to be in want* or *need:* and accord to the Msb, one says also رَدِىٌّ; [there said to be a dial. var.;] but this is asserted by IDrst, in the Expos. of the Fs, to be erroneous, and peculiar to the vulgar: (TA:) pl. أَرْدِئَآءُ, with two hemzehs, (M, K,) applied to a people, or company of men. (M.)

أَرْدَأُ [*Worse,* and *worst; more,* and *most, corrupt* &c.]

مِرْدَأَةٌ *A stone which a strong man can hardly lift with both his hands;* (TA;) as also مِرْدَاةٌ. (ISh, TA in art. ردى.)

ردب

إِرْدَبٌ *A well-known* مِكْيَال [or *measure with which corn is measured*], (T,) *a large* مِكْيَال, (S, M, K,) *in Egypt,* (K,) [i. e.] *of the people of Egypt;* (T, S;) or *a certain measure of capacity well known in Egypt;* (Msb;) not correctly called a مِكْيَال for they do not measure with it, but with the وِيبَة: (IB, TA:) *it comprises,* (يَضُمُّ, [so in the M, but in copies of the K وَيَضُمُّ, which signifies that it is also pronounced with damm,]) as they say, (M,) or *it takes,* (T,) *twenty-four times the measure called* صَاع, (T, M, Msb, K,) *of wheat,* (T,) i. e. *sixty-four times the measure called* مَنّ, (T, Msb,) the مَنّ here meant being the مَنّ of our country, (Az, [app. meaning El-'Irák,]) and the صَاع being that of the Prophet: (Msb:) or *six* وِيبَات: (K:) the اردبّ of Egypt is six وِيبَات; the وِيبَة being four أَرْبَاع; the رُبْع, four أَقْدَاح; and the قَدَح, two hundred and thirty-two دَرَاهِم: (EsSuyootee in his Husn el-Mohádarah:) the half of the اردبّ is called قَنْقَل: (T:) the word اردبّ is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced أَرْدَبّ:] the pl. is أَرَادِبُ. (Msb.) El-Akhtal says,

* قَوْمٌ إِذَا ٱسْتَنْبَحَ الأَضْيَافُ كَلْبَهُمُ	*
* قَالُوا لأُمِّهِمُ بُولِى عَلَى النَّارِ	*
* وَالخُبْزُ كَالعَنْبَرِ الهِنْدِى عِنْدَهُمُ	*
* وَالقَمْحُ سَبْعُونَ إِرْدَبًّا بِدِينَارِ	*

[*Persons who, when the guests induce their dog to bark,* (see art. نبح,) *say to their mother,* Make water on the fire: *and bread is like Indian ambergris in their judgment, while wheat is seventy irdebbs for a deenár*]: the former of these two verses [whereof the latter only is cited in the S] is said by As and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) ___ Also *A*

conduit in which water flows upon the surface of the ground. (M, K.)

إِرْدَبَّةٌ *A wide* بَالُوعَة [or *sink-hole*] *made of baked clay:* (T, K:) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And *Any pipe of baked clay:* pl. إِرْدَبَّاتٌ: see دَاخِنَةٌ.] ___ And *i. q.* قَرْمِيدَةٌ [which may mean *A large baked brick,* or *a thing made of baked clay*]: (M, TA:) or *large baked bricks;* (S, K, TA;) which are called قَرْمِيدٌ. (S, TA.)

ردج

1 **رَدَجَ**, aor. ـِ, inf. n. رَدْجٌ, *He* (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) *voided the excrement termed* رَدَج. (TA.) رَدَجَ, inf. n. رَدَجَانٌ, *i. q.* دَرَجَ, inf. n. دَرَجَانٌ: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَدْجٌ *What comes forth,* (S, K,) or *what first comes forth,* (TA,) *from the belly of a lamb* or *kid,* or *of a mare's foal,* (S, K, TA,) and *of a young mule,* and *of a young ass,* (TA,) or *of any young solid-hoofed animal only,* (AZ, T, TA,) *before it eats:* like عَقِىٌّ in relation to a child: (S, K:) pl. أَرْدَاجٌ. (TA.)

أَرْدَاجٌ pl. of رَدْجٌ: (TA:) and used by Ru-beh for أَرَنْدَجٌ, q. v. (K.)

أَرَنْدَجٌ (Lh, S, K) and إِرَنْدَجٌ (K) and يَرَنْدَجٌ (Lh, S) *Black skin* [or *leather*], (S, K,) *of which boots are made:* termed by Ru-beh, in the following hemistich, أَرْدَاجٌ :

* كَأَنَّمَا سُرْوِلْنَ فِى الأَرْدَاجِ *

[*As though they were clad in trousers of* ارندج]: (K:) accord. to A' Obeyd, originally Pers., (S,) arabicized, (K,) from رَنْدَهْ: (S, K:) one should not say رَنْدَجٌ: (ISk, S:) accord. to Lh, *i. q.* دَارِشٌ: or, he adds, as some say, *a skin* [or *leather*] *different from that termed* دارش: or *i. q.* زَاجٌ, *with which one blackens.* (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

* لَمْ تَدْرِ مَا نَسْجُ اليَرَنْدَجِ قَبْلَهَا *

[*She knew not what is the weaving of* يرندج *before it*], it is said that he imagined يرندج to be woven,

or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) ___ [It is said, app. on the ground of an assertion mentioned above, that] يَرَنْدَجٌ also signifies *A certain black dye;* (L;) the *black* [or *blacking*] *with which boots are blacked:* or زَاجٌ [i. e. *vitriol*]. (K.) ___ Az mentions ارندج and يرندج as quadriliteral-radical words. (TA.)

يَرَنْدَجٌ : see the next preceding paragraph, in four places.

ردح

1 رَدَحَ البَيْتَ, (S, K,) aor. ـَـ, (K,) inf. n. رَدْحٌ, (TA,) *He inserted an oblong piece of cloth,* (S, K,) *such as is termed* رُدْحَة, (TA,) *in the hinder part of the tent;* as also اُرْدُحَه: (S, K:) or both signify *he widened the tent:* (A:) or *he lowered,* or *let down, the curtain* (رُدْحَة, or سُتْرَة,) *at the hinder part of the tent.* (L, and so in some copies of the K.) ___ Also (thus in the S, but in the K or) *He put a thick coating,* or *covering, of clay,* or *mud, upon the house,* or *structure;* and so اُرْدُحَه. (S, K.) ___ رَدْحٌ also signifies The *spreading* a thing *upon the ground, so that it becomes even;* and so تَرْدِيحٌ [inf. n. of رَدَّحَ]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the *spreading a* thing *so that its back* [or *upper surface*] *becomes even with the ground.* (TA.) ___ And رَدَحَهُ *He threw him down prostrate.* (L.) رَدُحَتْ, aor. ـُـ, inf. n. رَدَاحَةٌ, *She* (a woman) *was,* or *became, such as is termed* رَدَاحٌ, i. e. *heavy in the hips,* or *haunches;* or *large in the posteriors, heavy in the hips,* or *haunches, and perfect in make.* (TA.)

2 رَدَّحَ see the preceding paragraph.

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4 أَرْدَحَ see 1, in two places.

رُدْحَةٌ *A curtain* (سُتْرَة) *in the hinder part, of a* بَيْتٌ [or *tent*]: (S, K:) or *a piece,* (S, K,) i. e. *an oblong piece of cloth,* (TA,) *that is added in a tent,* (S, K,) [*in the hinder part thereof,*

(see 1,)] or *inserted therein.* (L.) ___ The رَدْحَة of the lurking-place, or pit, of a hunter consists of *Stones set up around;* which are also called حَمَائِر, pl. of حَمَارَة. (TA.) Also *i. q.* سَعَة; and so مُرْتَدَح : thus in the saying, لَكَ عَنْهُ رَدْحَة and مُرْتَدَح [meaning *Thou hast ample scope, freedom,* or *liberty, to avoid it;* or *thou hast that which renders thee in no need of it*]; (K;) like لَكَ عَنْهُ مَنْدُوحَة. (TA.)

رَدَاح A *great* [*bowl such as is termed*] جَفْنَة: (S, A, * K:) this is said to be the primary signification: (Har p. 609:) pl. رُدُح. (S, A.) ___ A *widened* tent; as also مَرْدُوح and مُرْدَح [of both which see the verbs]. (A.) ___ A woman *heavy in the hips,* or *haunches:* (S, K:) or a woman *large in the hips,* or *haunches, and the posteriors:* (A:) or a woman *large in the posteriors, heavy in the hips,* or *haunches, and perfect in make;* as also رَادِحَة and رَدُوح . (TA.) And A she-camel, (T, TA,) and a ram, (A, K,) *large in the posteriors.* (T, A, K, TA.) ___ A camel *heavily laden,* (K, TA,) *that will not be roused,* or *put in motion* or *action, and rise.* (TA.) ___ An army, or troop, (كَتِيبَة,) *marching heavily by reason of numbers,* (S, K,) or *dragging along the apparatus of war, heavily laden,* (K,) *great,* (TA,) *compact, with many horsemen.* (A, TA.) ___ A *great, wide, spreading* tree. (A, K.) ___ [A place, or land,] *abounding with herbage,* or *with the goods, conveniences,* or *comforts, of life; fruitful;* or *plentiful.* (K.) ___ عُكُوم رَدَاح *Loads balancing one another that are heavy, much stuffed with goods* or *utensils and furniture;* as also رِدَاح : so in the Towsheeh &c. (TA.) ___ فِتْنَة رَدَاح (A, K) *Heavy and great* [*conflict and faction,* or *sedition,* or *discord,* or *the like*]: pl. رُدُح: whence, in a saying of 'Alee, إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُتَمَاحِلَةً رُدُحًا, (K,) meaning [*Verily behind you are events whereof the exposition would be long,*] *great conflicts and factions,* or *seditions,* &c.: (TA:) or, accord. to one relation, رُدَّحًا, (K, TA,) pl. of رَادِحَة , and meaning *heavy, scarcely departing:* and accord. to another, فِتَنًا مُرْدَحَةً , meaning *oppressing by their weight;* or

covering the hearts; from أَرْدَحَ البيتَ [in the latter of the senses assigned to it above: see 1]. (TA.) ___ رَدَاحٌ also means *Darkness.* (A, TA.)

رَدَاحٌ : see the next preceding paragraph.

رَدُوحٌ : see the next preceding paragraph.

رَادِحَةٌ : see رَدَاحٌ, in two places. ___ مَائِدَةٌ رَادِحَةٌ *A large table abounding with good things.* (TA.)

مُرْدَحٌ : see رَدَاحٌ. ___ Homeyd says, (S, TA,) i. e. Ibn El-Arkat, (TA,)

* بِنَآءَ صَخْرٍ مُرْدَحٍ بالطِّينِ *

meaning [*A structure of rocks,* or *large stones,*] *thickly coated,* or *covered, with clay,* or *mud.* (S.) ___ Az says that مُرْدَحٌ sometimes occurs in poetry in the sense of مَرْدُوحٌ as meaning *Spread so that its back* [or *upper surface*] *is even with the ground.* (TA.)

مُرْدَحَةٌ : see رَدَاحٌ, last sentence but one.

مَرْدُوحٌ : see رَدَاحٌ: ___ and مُرْدَحٌ.

مُرْتَدِحٌ : see رَدْحَةٌ.

ردس

1 **رَدَسَ القَوْمَ**, (S, K,) aor. ـُ, inf. n. رَدْسٌ, (S,) *He threw a stone at the people,* or *party;* or *threw at them and hit them with a stone:* (S, K:) or *with a great stone:* (Ham p. 214:) or رَدَسَ, aor. ـِ, inf. n. as above, *he threw at,* or *shot at;* or *he threw at and hit,* or *he shot;* (رمى;) with anything. (M.) [See also 3.] ___ رَدْسٌ also signifies The act of *striking,* or *smiting.* (Sh, M.) ___ And رَدَسَهُ, (M, K,) aor. ـِ and ـُ, inf. n. as above; (M;) or رَدَسَهُ بِمِرْدَاسٍ; (A;) *He beat it so as to break it,* or *crush it;* (M, A, K;) namely, a thing, (M,) or a wall, and the ground, (K,) and a lump of dry clay; (TA;) *with a hard thing,* (M,) or *with a big stone,* (A,) or *with a bard and broad thing.* (K.) And رَدَسَهُ, aor. ـِ and ـُ, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He broke it;* namely, a stone with a stone. (IDrd, K.) ___ رَدَسَ بِرَأْسِهِ *He pushed,* or *thrust,* or *repelled,* (دفع, [not رفع, as Freytag seems to have found it written, as on the authority of Meyd,]) *with his head.* (TA.) ___ And رَدَسَهُ, inf. n. as above, *He broke,* or *trained, him;* like دَرَسَهُ, inf. n. دَرْسٌ. (M.) رَدَسَ *He went away:* you say, مَا أَدْرِى أَيْنَ رَدَسَ *I know not whither he went away,* or *has gone away.* (S, TA.) And رَدَسَ بِالشَّىْءِ *He went away with,* or *took away, the thing.* (K.)

3 **رَادَسَ القَوْمَ** *i. q.* رَدَسَهُمْ [explained above, in the first sentence]: (S, TA:) [or *He threw stones at the people,* or *party, they doing so at him;* or *pelted them with stones, they pelting him:* for the inf. n.] مُرَادَسَةٌ is explained in the O and K as meaning مُرَايَاةٌ; but the correct explanation may be مُرَامَاةٌ. (TA.)

5 **تَرَدَّسَ مِنْ مَكَانِهِ** *He,* or *it, fell from his,* or *its, place.* (Ibn-'Abbád, Sgh, K.)

قَوْلٌ رَدْسٌ *A saying that is as though it were thrown at one's adversary.* (IAar, M.)

رَدُوسٌ : see what next follows.

رَدِّيس A man *who throws stones at others,* or *pelts them with stones, much,* or *often:* (S: [this meaning is there indicated, but not expressed:]) or, as also رَدُوس a man *who pushes, thrusts,* or *repels, much,* or *vehemently;* syn. دَفُوع; (K;) or نَطُوح; and *who is strong, as though his enemy were pelted with him.* (IAar in explanation of ردوس.)

مِرْدَس *A hard thing with which a thing is beaten so as to be broken,* or *crushed, thereby:* (M:) and مِرْدَاس signifies [in like manner] *a big stone with which a thing is so beaten:* (A:) or each, *a hard and broad thing with which a wall and the ground* (K, TA) *and a lump of dry clay* (TA) *are so beaten:* (K, TA:) or the latter word, *a mass of stone,* or *rock, which one throws;* and the former has this meaning also, as well as the first meaning: (M:) or the latter word, (S,) or each, (M,) *a stone which is thrown into a well in order that one may know whether there be in it water or not.* (S, M. [See also مِرْجَاس.])

مِرْدَاس : see the next preceding paragraph. ___ Also The *head;* (AA, K;) because one pushes, or thrusts, or repels, with it. (AA, TA.) ___ And also said to signify *A great mountain.* (TA in art. رعن.)

ردع

1 **ردعه**, aor. ـَـ, inf. n. رَدْعٌ, *He restrained, withheld, prevented,* or *hindered, him; made him to restrain himself, withhold himself, refrain, forbear,* or *abstain;* (S, Msb, K;) *turned him back, repelled him,* or *averted him;* (K;) عَنِ الشَّىْءِ *from the thing.* (S, Msb, K. *) ___ [Hence, app.,] ردع جيبه عنه *He cleared his bosom,* or *heart, of it;* syn. فرجه, or فَرَّجَه; (accord. to different copies of the K;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جيب being used to signify the bosom, and the heart: (TK:) mentioned by Sgh. (TA.)

6 **ترادع القَوْمُ** *The people,* or *company of men, restrained, withheld, prevented,* or *hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear,* or *abstain; turned back, repelled,* or *averted, one another.* (TA.)

8 **ارتدع** *He became restrained, withheld, prevented,* or *hindered; was made to restrain himself, withhold himself, refrain, forbear,* or *abstain;* or *he restrained himself, withheld himself, refrained, forbore,* or *abstained;* (S, Msb, K, TA;) *he became turned back, repelled,* or *averted;* or *he turned back,* or *reverted.* (K.) You say, ارتدع بِرَوَادِعِ القُرْآن [*He became restrained by the restrictions of the Kur-án*]. (Msb.)

رَادِعَةٌ [, app. for آيةٌ رَادِعَةٌ *A restraining verse* of the Kur-án, seems to be the sing. of رَوَادِعُ, of which an ex. occurs above: see 8.]

ردغ

1 **ردغ** [aor. ـَـ ,] inf. n. رَدْغٌ, *It* (a place) *was,* or *became, slimy,* or *miry.* (MA.) [See also 4.] رَدَغَ به الأَرْضَ *He threw him* (a man) *upon*

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the ground. (TA.) And رُدِغَ به *He was thrown down,* or *prostrated.* (TA.)

3 **رادغه** [*He strove with him, in wrestling, to throw him down*]. (TA in art. رسغ: see 3 in that art.)

4 **اردغت الأَرْضُ** *The land,* or *ground, was,* or *became, very slimy* or *miry;* [like ارزغت;] or *had much stiff slime* or *mire;* (K;) as also اردعت. (TA.) [See also رَدَغَ.] ___ And اردغت السَّمآءُ and ارزغت *The sky gave water such as moistened the earth* or *ground.* (TA.)

8 **ارتدغ** *He fell into a slimy,* or *miry, place;* (A, TA;) or *into* رِدَاغ, (JK, K,) or رَدَغَة. (TA.)

رَدْغٌ and رَدَغٌ: see رَدَغَةٌ, in four places.

رَدِغٌ A *slimy,* or *miry,* place; (Mgh, L;) a place *in which is* رَدْغٌ: (Tekmileh, TA:) or a place *in which is much* رَدْغٌ. (K.)

رَدَغَةٌ and رَدْغَةٌ *Slime,* or *mire;* i. e. *water and clay* or *mud:* and *stiff slime* or *mire:* (S, K:) or *much slime* or *mire:* (JK:) pl. رِدَاغٌ and [coll. gen. ns.] رَدَغٌ (S, K) and رَدْغٌ : (K:) or رِدَاغٌ signifies *thin mud:* or, as some say, it is pl. of رَدْغَةٌ: (Mgh:) accord. to Kr, رَدْغٌ and رِدَاغٌ signify *slime,* or *mire;* and are sings. (TA.) [See also رَزَغَةٌ.]

Hence, يَوْمٌ ذُو رَدْغٍ [*A day of slime,* or *mire,* &c.]. (TA, from a trad.) And مَنَعَنَا هٰذَا الرِّدَاغُ عَنِ الجُمُعَةِ [*This slime,* or *mire,* &c., *prevented us from* attending *the prayer of Friday:* الرداغ being here used as a sing. n.]. (TA, from another trad.) ___ [Hence also,] رَدْغَةُ الخَبَالِ and رَدَغَةُ الخبال *The* [*corrupt*] *fluid squeezed,* or *wrung,* or *flowing, from the inhabitants of Hell.* (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) ___ You say also مَآءٌ رَدْغَةٌ and رَدَغَةٌ [app. *Slimy,* or *miry, water*]; both meaning the same. (TA.)

رِدَاغٌ : see the next preceding paragraph, in three places.

رَدِيغٌ *Thrown down,* or *prostrated;* (IAar, K;) as also رَدِيعٌ. (TA.) And *Foolish,* or *stupid,* (JK, S, K,) *and weak:* (JK, TA:) this, and رَدِيعٌ, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean *foolish,* or *stupid.* (TA.)

مَرْدَغٌ : see the following paragraph.

مَرْدَغَةٌ *A* رَوْضَةٌ [i. e. *meadow,* or *garden,*] *that is beautiful,* or *goodly;* or *that is beautiful in appearance, exciting admiration, and satisfying the eye:* (IAar, K:) and so مَرْغَدَةٌ. (TA.) Also sing. of مَرَادِغُ, which signifies The *parts between the neck and the collar-bone:* (S, K;) also called the بَآدِلُ. (S.) And The *portion of flesh* [or *muscle*] *between the* وَابِلَةُ *of the* كَتِفٌ [i. e. *the extremity in which is the glenoid cavity of the shoulder-blade,* or *the muscle of the shoulderblade,*] *and the heads of the ribs of the breast:* (IAar, K:) or the مَرَادِغُ are [the *parts*] *beneath the two collar-bones, on each side of the breast.* (TA.) And you say نَاقَةٌ ذَاتُ مَرَادِغَ (K) and جَمَلٌ ذُو مَرَادِغَ (TA) meaning *A fat she-camel* (K) and *he-camel:* (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has مرادغ in his belly and upon the upper parts of his shoulder-blades, i. e. *accumulated fat* thereon, *like hares lying down;* but when he is not fat, there is no مَرْدَغٌ there. (TA.)

مَرْدَغَةُ العُنُقِ means *A portion of flesh* [or *a muscle,* app. of a camel,] *upon the hinder side of the rising part from the middle of the* عَضُد [or *humerus*] *to the elbow:* or, as some say, *the flesh of the breast.* (TA.) And مَرَادِغُ السَّنَام means *The fat that adjoins the* مَأْنَة [q. v., *of the hump*]: (JK, Ibn- 'Abbád, TA:) sing. مَرْدَغَةٌ. (JK.)

ردف

1 **ردفه**, (T, S, O, Msb, K &c.,) aor. ـَـ, (K,) inf. n. رَدْفٌ, (MA, KL,) *He rode behind him* [*on the same beast*]; (AZ, Sh, Zj, T, MA, Msb;) [and] so ردفه, [aor. ـُـ;] (M;) and اردفه; (AZ, Sh, T, M;) said by IAar to signify the same as ردفه: (T:) [or, in other words,] ردفه signifies *he became to him a* رِدْف [meaning *a* رديف]; and so رَدِفَ لَهُ; for the Arabs often add the ل with a trans. v. that governs an accus. noun; so that they say, سَمِعَ لَهُ and شَكَرَ لَهُ and نَصَحَ لَهُ, meaning سمعه and شكره and نصحه: (Fr, T:) [and also] *he*, or *it*, *followed*, or *came after*, *him*, or *it*; (S, O, K, and Ham p. 148;) and so رَدِفَ لَهُ; (Ham ibid.;) and ردفه, aor. ـُـ; (K;) and اردفه; (S, K, and Ham ubi suprà;) and ارتدفه also signifies the same as ردفه; (K;) ردفه and اردفه being like تبعه and أَتْبَعَهُ in [form and] meaning: (S:) [رَدَّفَهُ, likewise, appears to be syn. with ردفه; or, probably, رَدَّفَهُ, which seems to signify lit. *he was made to ride behind him*; &c.; for it is said that] the inf. n. ترديف signifies the *coming*, or *going*, *behind*; as also ترداف: (KL:) and ردفته also signifies *I overtook him and outwent him*. (Msb: [explained in my copy by لحقته وسبقته: but I think that سبقته is a mistranscription for تبعته; and that the meaning therefore is, *I overtook him and followed him*.]) One says, كَانَ نَزَلَ بِهِمْ أَمْرٌ فَرَدِفَ لَهُمْ آخَرُ أَعْظَمُ مِنْهُ [*An event had befallen them, and another, of greater magnitude than it, happened afterwards to them*]. (Lth, * T, * S, O.) And اردفه أَمْرٌ is a dial. var. of ردفه, meaning *An event happened to him afterwards*: (S, O:) or رَدِفَهُمُ الأَمْرُ and أَرْدَفَهُمْ signify *the event came upon them suddenly*, or *unexpectedly*; or *came upon them so as to overwhelm them*. (M.) It is said in the Kur [xxvii. 74], عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ, meaning [*Perhaps a portion of that which ye desire to hasten*] *may have drawn near to you*; (Yoo, Fr, T, O,) as though the ل were introduced because the meaning is دَنَا لَكُمْ: or it may mean يَكُونَ رَدِفَكُمْ [*may have become close behind you*]; (Fr, T, O;) the ل being introduced for a reason mentioned above, as in سَمِعَ لَهُ

&c. for سَمَعُهُ &c.: (Fr, T:) El-Aaraj read رَدَفَ لكم. (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says,

* إِذَا الجَوْزَآءُ أَرْدَفَتِ الثُّرَيَّا *

* ظَنَنْتُ بِآلِ فَاطِمَةَ الظُّنُونَا *

[*When Orion,* or *Gemini, shall ride behind,* or *closely follow, the Pleiades,* (an event which will never occur,) *I will form in my mind, respecting the family* (meaning *the father*) *of Fátimeh, opinions*]: (S, O:) cited by Fr [and by J] as an ex. of اردفت in the sense of رَدِفَتْ: (T:) he means Fátimeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِظَانِ. (S, O. [Respecting the قارظان, see art. قرظ.])

2 رَدَّفَ see 1, in the former half of the paragraph.

3 رادفت الدَّابَّةُ *The beast allowed a* رَدِيف [*to ride it*], and *was strong enough to bear him;* as also اردفت [accord. to some]. (Msb.) You say, هَذِهِ دَابَّةٌ لَا تُرَادِفُ (T, S, M, O, K) and لَا تُرْدِفُ, (Lth, M, O, K,) but the latter is rare, (K,) or post-classical, of the language of the people of towns and villages, (T, O,) and not allowable, (T,) *This beast will not allow a* رَدِيف (Lth, T, M) *to ride it;* (Lth, T;) *will not bear a* رَدِيف. (S, O, K.) ___ مُرَادَفَةُ الجَرَادِ signifies *The mounting of* [*locusts one behind,* or *upon, another;*] *the male locust upon the female, and the third upon those two.* (S, O, K.) ___ And مُرَادَفَةُ المُلُوكِ is [a phrase meaning *The acting as a* رِدْف, or *as* أَرْدَاف, *to the kings,*] from الرِّدَافَةُ [q. v.]. (O, K.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the رِدَافَة in the Time of Ignorance, says,

* رَبَعْنَا وَرَادَفْنَا المُلُوكَ فَظَلَّلُوا *

* وطَابَ الأَحَالِيبَ الثُّمَامَ المُنَزَّعَا *

[*We have taken the fourth part of the spoils, and we have acted as* أَرْدَاف *to the kings; therefore shade ye the skins of the camel-loads of milk collected from the*

camels in the pasture with panic grass plucked up, and so make it *cool for us*]: (S, * O:) وِطَاب is the pl. of the وَطْب of milk. (S.) ___ [In the conventional language of lexicology, رادفه, inf. n. مُرَادَفَةٌ, signifies *It was synonymous with it;* i. e. a word with another word: as though the former supplied the place of the latter, like as the رِدْف supplied the place of the king. See also 6.]

4 أَرْدَفْتُهُ, (T, S, Msb,) inf. n. إِرْدَافٌ, (Msb,) *I made him to ride* (Sh, Zj, T, S, Msb) *behind me,* (Sh, * Zj, T, Msb,) or *with me,* (S,) *on the back of the* [*same*] *beast;* and so ارتدفته : (Msb:) or ارتدفه signifies *he placed him behind him on the beast:* (M:) and أَرْدَفْتُهُ معه *I made him to ride with him* [or *behind him, on the same beast*]. (O, K.) ___ And اردف الشَّىْءَ بالشَّىْءِ and اردفه عَلَيْه *He made the thing to follow the thing.* (M.) ___ See also 1, in six places. ___ اردفت النُّجوم,

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[بعضها بعضًا being app. understood,] *The stars followed one another.* (S, O, K.) [See also 6.] ___ See also 3, in two places.

6 تَرَادُفٌ is *syn. with* تَتَابُعٌ. (T, S, O.) You say, تَرَادَفَا *They followed each other.* (K.) And ترادف القَوْمُ *The people,* or *party, followed one another:* and in like manner one says of anything following another thing. (Msb.) [See also 4.] And ترادف الشَّىْءُ *The thing was,* or *became, consecutive in its parts; one part of the thing followed another.* (M.) ___ It is also a word alluding to a certain foul act: (M, O:) from الرِّدْف signifying العَجُز. (M.) You say, (of two boys, or young men, TK,) تَرَادَفَا meaning تَنَاكَحَا. (K.) ___ And تَرَادَفُوا عَلَيْه *They aided, helped,* or *assisted, one another against him.* (As, S.) And تَرَادَفَا *They aided, helped,* or *assisted, each other;* (O, K;) as also ترافدا. (O.) ___ As a conventional term in lexicology, تَرَادُفٌ signifies *Synonymousness;* or the *being synonymous.* (Mz, *27th* نوع; and Kull p. 130.) [You say, of two

words, يترادفان *They are synonymous.* See also 3: and see مترادف.]

8 إرتدف see 1, in the former half of the paragraph: ___ and see also 4, in two places. ___ You say also, ارتدفه meaning *He came behind him;* syn. استدبره. (S, O.) And ارتدف العدوَّ *He took the enemy,* or *seized him,* or *took him captive,* or *gained the mastery over him and slew him, coming from behind him;* syn. أَخذَه من ورائه أَخذًا. (K.) أَتينا فلانًا فٱرتدفناه is explained by Ks as meaning أَخذْناه &c. as above [i. e. *We came to such a one, and took him,* &c.]. (T, S, M, * O.)

10 استردفه *He asked him to make him* [or *to let him*] *ride behind him on the back of the beast.* (S, * O, Msb, K. *)

ردْفٌ : see رديفٌ, in two places. ___ Also *A sequent* of a thing; (T, S, M, O, Msb, K;) whatever that sequent be: (S, O, Msb, K:) pl. أَردافٌ, which is its pl. in all its senses; (M;) and is particularly applied to the [stars that are] *followers* of [other] stars; (T, M, O;) [and] its pl. is [also] ردافى; (T;) which is particularly applied to *drivers of camels;* or *drivers who urge camels,* or *excite them, by singing to them:* (T, S, K:) and to *aids, assistants,* or *auxiliaries;* (S, K;) [as being a man's *followers;* or] because, when any one of them is fatigued, another takes his place: (S:) or, as some say, ردافى is syn. with رديفٌ: (T:) or it is also syn. with رديفٌ, and (O, K) some say, (O,) a pl. thereof. (O, K.) ___ The *night:* and the *day:* (K:) الرِّدفان signifying *the night and the day,* (T, S, O, K,) because each of them is a ردْف to the other: (T:) and *the morning, between daybreak and sunrise, and the evening, between sunset and nightfall;* as also الأَبردان and البردان. (T in art. برد.) ___ The *consequence* of an event, or affair; (S, O, K;) as also ردفٌ . (O, K.) So the former in the saying, هٰذَا أَمرٌ لَيس لَه رِدْفٌ [*This is an event,* or *affair, that has not,* or *will not have, any consequence,* or *result*]. (S, O.) [So too رديفٌ ; the phrase الرَّديفُ والمردوفُ meaning *The consequence and that of which it is the consequence.*] ___ The *hinder part* of anything. (M.) ___ The *posteriors,* or

buttocks, (S, M, O, Msb,) or peculiarly, accord. to some, (M,) of a woman: pl. أَرْدَافٌ; (M, Msb;) with which رَوَادِفُ is syn., but [ISd says,] I know not whether it be an extr. pl. of رِدْفٌ, or pl. of رَادِفَةٌ. (M.) ___ رِدْفُ المَلِكِ *He who, in the Time of Ignorance, supplied the place of the king,* (T, M,) *in the management of the affairs of the realm, like the* وَزِيرٌ *in the time of El-Islám,* (T,) or *like the* صَاحِبُ الشُّرْطَةِ *in this our age:* (M:) *in the Time of Ignorance,* (S,) *he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place,* (S, O, K, *) *and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil:* (S, O:) *he also rode behind the king upon his horse:* (Har p. 321:) pl. أَرْدَافٌ. (T, S, M.) [See also الرِّدْفُ ___.] الرِّدَافَةُ [is also a name of] *The bright star* [*a*] *on the tail of the constellation* الدَّجَاجَةِ [i. e. *Cygnus;* which star is also called الذَّنَبُ, and ذَنَبُ الدَّجَاجَةِ]; (Kzw;) *a certain star near to* النَّسْرِ الوَاقِعِ [or *a of Lyra*]; (Lth, M, O, K;) and (M) so الرَّدِيفُ; (S, M, O;) or this is *another star near to* النَّسْرِ الوَاقِعِ. (K.) And رِدْفُ الثُّرَيَّا *i. q.* الجَوْزَآءُ [i. e. either *Orion* or *Gemini*]. (O.) ___ Lebeed applies the dual رِدْفَانِ to *Two sailors in the hinder part of a ship.* (O, K.)

رَدَفٌ : see رِدْفٌ, in the former half of the paragraph.

بِهِمْ رَدَفٌ *Lambs,* or *kids, brought forth in the* خَرِيفٌ [or *autumn*], and *in the* صَيْفٌ [meaning *spring*], *in the last part of the period in which sheep,* or *goats, bring forth.* (Ibn-'Abbád, O, K.)

رِدَافٌ The *place upon which the* رَدِيفٌ, or رِدْفٌ *rides.* (S, M, O, K.) ___ See also the next paragraph.

رَدِيفٌ *One who rides behind another* (S, M, O, Msb, K) *on the back of the* [*same*] *beast;* (Msb;) as also رِدْفٌ (S, M, O, Msb, K) and مُرْتَدِفٌ : (S, K:) the pl. (M, K) of the first (M) is رُدَافَى, (M, K, [in my copy of the Msb

ردفى, which is app. a mistranscription, and there said to be irreg.,]) or the pl. of رديف is رداف, (S, [so in both of my copies,]) and ردفآء: (M:) and ردافى is used as a sing., syn. with رديف, (T, K,) accord. to some, (T,) as well as pl. [thereof]: (K:) or it is pl. of ردف [q. v.]. (T.) [Hence,] one says, جاؤوا ردافى *They came following one another.* (K.) [Hence,] also, *A* حقيبة, and *the like, that is* [*conveyed*] *behind a man;* [i. e. *a bag,* or *receptacle, in which a man puts his travellingprovisions;* and *any other thing that is conveyed behind a man on his beast;*] and so ردف . (M.) ___ See also ردف, in two places. ___ Also *A star rising in the east, when its opposite star is setting in the west.* (S, O, K.) And (K) *A star facing a rising star:* (Lth, M, O, * K:) used in this sense by Ru-beh; who terms the rising star راكب المقدار. (Lth, M.) ___ Also *One who brings his arrow after the winning of one of the players at the game called* الميسر, or *of two of them, and asks them to insert his arrow among theirs:* (O, K:) or رداف [so in the M accord. to the TT, but app. a mistranscription,] signifies *one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares.* (M.)

الرّدافة *The function of the* ردف *of a king,* (S, O, K,) *in the Time of Ignorance:* (S: [see ردف:]) a term similar to الخلافة: (K:) it pertained to the Benoo-Yarbooa, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El- Heereh, who therefore made peace with them on the condition that the ردافة should be assigned to them and that they should abstain from waging war against the people of El-'Irák: (S, O:) *it was of two kinds; one being the riding behind the king upon his horse; and the other, what has been explained above,* as from the S, voce ردف. (Har p. 321.)

ردافى : see رديف [of which it is said to be a syn. and also a pl., or pl. of ردف, q. v.].

الرَّادِفَةُ , in the Kur lxxix. 7, means *The second blast* [*of the horn on the day of resurrection*]: (S, O, Bd, Jel, and K in art. رجف:) or *the heaven, and the stars, which shall be cleft and scattered.* (Bd.) [See also الرَّاجِفَةُ.] ___ See also رَوَادِفُ ___. رِدْفٌ is pl. of رَادِفَةٌ and of رَادُوفٌ . (K.) It signifies The [*shoots that are termed*] رَوَاكِيب [pl. of رَاكُوبٌ q. v. voce. رَاكِب] *of the palm-tree.* (S, O, K.) And *Streaks* [or *layers*] *of fat, overlying one another, in the hinder part of a camel's hump:* those in the fore part are called رَوَاكِب. (O * and K * in the present art., and A and K and TA in art. ركب.)

رَادُوفٌ : see the next preceding paragraph.

المَرْدُوفُ [as opposed to الرَّدِيفُ: see رِدْفٌ.]

مُرَادِفُ لَفْظٍ , in the conventional language of lexicology, *A synonym of a word* or *expression.* (Mz, 27th نوع.) [See 3, last signification: and see also مُتَرَادِفٌ.]

مُرْتَدِفٌ : see رَدِيفٌ, first sentence.

مُتَرَادِفٌ , as a conventional term in lexicology, *Synonymous:* you say أَلْفَاظٌ مُتَرَادِفَةٌ *synonymous words* or *expressions.* (Mz, 27th نوع.) [Loosely explained in the K by the words أَنْ يَكُونَ اسْمًا لِشَىْءٍ وَاحِدٍ, meaning *significant of one thing;* which is the *contr. of* مُشْتَرَكٌ, i. e. homonymous: and in like manner, المُتَرَادِفَةُ is expl. in the O, ان تكون أَسْمَآءً لشىءٍ واحدٍ; and is said to be post-classical.] مُتَرَادِفَاتٌ [its pl. when used

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as a subst.] signifies *Synonyms;* i. e. *single,* or *simple, words denoting the same thing considered in one and the same respect* or *light:* thus the مُتَرَادِفَانِ differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the مُتَبَايِنَانِ [or two disparates] such as السَّيْفُ

and الصَّارِمُ, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhred-Deen [Er-Rázee] in the Mz, 27th نوع:) or they may be *two simple words, as* اللَّيْثُ and الأَسَدُ; and *two compound expressions, as,* جُلُوسُ اللَّيْثِ and قُعُودُ الأَسَدِ; and *a single word and a compound expression,* as المُزُّ and الحُلْوُ الحَامِضُ. (Kull p. 130.) [See also مُرَادِفُ لَفْظٍ.] [This art. is wanting in the copies of the L and TA to which I have had access.]

ردم

1 **رَدَمَ**, (S, M, Msb, K,) aor. ـِ, (S, K,) or ـُ, (M, Msb,) inf. n. رَدْمٌ, (Lth, T, S, M, Msb,) *He stopped up,* or *closed,* syn. سَدَّ, (Lth, T, S, M, Msb, K,) a door, (Lth, T, M, K,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Msb, K,) and the like, (Lth, T, M, Msb,) *wholly:* (Lth, T, K:) or *to the extent of a third thereof:* (K:) or it signifies more than سَدَّ; (M, K;) [i. e. *he stopped up by putting one thing upon another;* as in building up a doorway or the like;] for الرَّدْمُ is that of which one part is put upon another. (M.) ___ And رَدَمَ, (S, TA,) inf. n. رَدْمٌ; (TA;) and رَدَّمَ, inf. n. تَرْدِيمٌ; (S, TA;) and تَرَدَّمَ; (S, K, TA;) *He patched,* or *pieced,* a garment, or piece of cloth; or *patched,* or *pieced,* it *in several places.* (S, K, TA.) ___ And رُدِمَ *It* (anything) *was put, and joined,* or *sewed, one part to another.* (TA.) رَدَمَ القَوْسَ, (M,) inf. n. رَدْمٌ, *He caused the bow to make a sound,* [i. e., *to twang,*] *by pulling the string and then letting it go.* (M, K. *) And رُدِمَتِ القَوْسُ *The bow was so caused to make a sound.* (T, M.) رَدَمَ, aor. يَرْدِمُ, or يَرْدُمُ, with damm, (accord. to different copies of the S, [in one copy رَدُمَ, with damm, which is a mistake,]) inf. n. رُدَامٌ; (S, K; *) or رَدُمَ, said of a camel, and of an ass, aor. يَرْدُمُ, (M,) inf. n. رَدَمٌ, (M, K, *) and رُدَامٌ is the subst.; or رَدَمَ بِهَا, inf. n. رَدَمٌ, used in a general manner; (M;) *He broke wind, with a sound.* (S, M, K. *) See also 4, in two places.

2 **رَدَّمَ** see 1. ___ [Hence,] رَدَّمَ كَلَامَهُ, and تَرَدَّمَ [i. e. تَرَدَّمَ كَلَامَهُ] *He considered repeatedly his saying,* or *speech, so as to rectify it, and repair what was defective thereof.* (TA.) See also 5.

4 **أَرْدَمَتِ الحُمَّى** *The fever continued,* or *was continuous;* (T, S, M, K;) as also رَدَمَتْ: and in like manner one says of the سَحَابُ [or clouds]; and of the وِرْدٌ [or coming to water, or company of men &c. coming to water, &c.]. (K.)

You say, أَرْدَمَتْ عَلَيْهِ الحُمَّى *The fever continued upon him:* (M:) *did not quit him.* (T.) And اردم عَلَيْهِ المَرَضُ *The disease clave to him.* (M.) ___ أَرْدَمَتِ الشَّجَرَةُ *The tree became green after it had become dry;* as also رَدَمَتْ . (K.) اردم البَعِيرَ *He felt the camel, to know if he were fat.* (K.)

5 **تَرَدَّمَ** see 1: ___ and 2. ___ Also تردّم فُلَانًا *He sought to find in such a one something that he should be ashamed to expose,* or *some slip* or *fault, and obtained a knowledge of the state,* or *case, in which he was;* (K, TA;) *as though he imputed some error to him.* (TA.) ___ And تردّم القَوْمُ الأَرْضَ *The people,* or *party, consumed,* or *ate, the pasture* (مَرْتَع) *of the land time after time* [or *part after part,* app. so as to make the ground appear as though it were patched]. (M.) تردّم also signifies *It* (a garment, or piece of cloth,) *was,* or *became, old, and worn out, requiring to be patched:* (S, K: [see also 8:]) this verb being intrans. as well as trans. (S.) تردّمت, [or تردّمت عَلَى وَلَدِهَا, as seems to be implied in the K,] *She* (a camel, M) *inclined to,* or *affected, her young one;* (M, K;) [perhaps from رَدَمَ القَوْسَ, because of her yearning cry;] as also ردّمت عَلَى وَلَدِهَا, inf. n. تَرْدِيمٌ. (K.) تردّمت الخُصُومَةُ *The contention,* or *altercation, was,* or *became, far-extending, and long.* (K. [See also 4.])

8 **ارتدم**, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] *It was,* or *became, stopped up,* or *closed.* (Msb.) ___ [And app., said of a garment, or piece of cloth, *It was,* or *became, old, and worn out, and patched,* or *pieced;* or *patched,* or *pieced, in several places:* see its part. n., مُرْتَدِمٌ: and see also 5.] ___ [Also *He put on,* or *he was,* or *became, clad with, old and worn-out garments.* (Freytag, from the Deewán el-Hudhaleeyeen.)]

رَدْمٌ is an inf. n. and also a subst. [in the proper sense of this term]: (S, M, TA:) as the latter, *i. q.* سَدٌّ (S, K *) or سُدٌّ (M) [as meaning *A thing intervening between two other things, preventing the passage from*

one to the other; an obstruction; a barrier; any building with which a place is obstructed]; a meaning erroneously assigned in the B to ردم: (TA:) or *a thing of which one part is put upon another:* (M:) *a rampart,* or *fortified barrier:* it is *larger than a* سدّ; and is [said to be] from ثوب مردَّم meaning [a garment, or piece of cloth,] having patches upon patches: (Bd in xviii. 94:) and signifies also *anything having parts put, and joined* or *sewed, one upon another:* (M:) pl. ردوم. (M, K.) الرَّدْم also signifies particularly *The rampart* (السُّدُّ, M, or السَّدُّ, K) *that is between us* [meaning *the people of the territory of the Muslims*] *and Yájooj and Májooj* [or *Gog and Magog*]: (M, K, * TA:) mentioned in the Kur xviii. 94. (TA.) And *What falls,* [*and lies in a heap, one part upon another,*] *of a wall in a state of demolition.* (M, K.) Also *A sound,* (M, K,) *in a general sense:* (K:) or particularly the *sound* [or *twang*] *of a bow.* (M, K.) ___ And *An emission of wind from the anus, with a sound;* (M, K;) as also ردام : (S, K:) or this is a subst. from ردم said of a camel, and of an ass, meaning he broke wind with a sound. (M.) ___ And, applied to a man, (M,) One *in whom is no good;* and so ردام , (M, K,) and مردام . (K.)

ردام : see the next preceding paragraph, last two sentences.

ردوم [One *who often breaks wind, with a sound:* used in this sense by Jereer. (Freytag.)]

ردِيم An *old, and worn-out,* garment, or piece of cloth: (T, S, K:) and a garment, or piece of cloth, *patched,* or *pieced;* or *patched,* or *pieced, in several places;* (S;) and so مردَّم ; (Lth, T, S, K;) like مُلَدَّم: (Lth, T:) or مردَّم signifies *having patches upon patches:* (Bd in xviii. 94:) or this last, and مرتدِم and متردِم , a garment, or piece of cloth, *old, and worn-out, and patched,* or *pieced,* or *patched* or *pieced in several places:* (M:) or متردِم , a garment, or piece of cloth, *old, and worn out, requiring to be patched:* (S:) the pl. of ردِيم is ردم. (Lth, T, K.)

رَدِيمَةٌ [in some copies of the K رَدِيمَانِ, which, as is said in the TA, is a mistranscription,] *Two garments,* or *pieces of cloth, that are sewed together;* (M, K;) like what is called لِفَاقٌ; (M, TA;) in the copies of the K, erroneously, لِفَافٌ: (TA:) pl. رُدُمٌ, (M, K, [in a copy of the M, accord. to the TA, رُدُومٌ,]) as though the ة [in the sing.] were imagined to be rejected. (M.) حُمَّى مُرْدِمٌ, (S, M,) and سَحَابٌ مُرْدِمٌ, (S,) and وِرْدٌ مُرْدِمٌ, (TA,) [*A fever,* and *clouds,* and *a coming to water,* or *a company of men* &c. *coming to water,* &c.,] *continuing,* or *continuous.* (S, M, TA.)

مُرَدَّمٌ : see رَدِيمٌ, in two places.

مُرْدَامٌ : see رُدْمٌ, last sentence.

مُرْتَدِمٌ : see رَدِيمٌ.

مُتَرَدَّمٌ *A place,* of a garment, or piece of cloth, *that is to be patched,* or *pieced,* (T, S, K,) syn. مُتَرَقَّعٌ; and *to be repaired,* or *mended,* syn. مُتَصَلَّحٌ. (T.) 'Antarah says, [commencing his mo'allakah,]

* هَلْ غَادَرَ الشُّعَرَآءُ مِنْ مُتَرَدَّمِ *

* أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوَهُّمِ *

(T, S, M,) i. e. [*Have the poets left any deficiency to be supplied?* or,] *any discourse to be annexed to other discourse?* meaning, they have preceded me in saying, and left no say for a sayer [after them]: (M:) or *have the poets left any place to be patched,* or *pieced,* which they have not patched, or pieced, and repaired? meaning, the former has not left for the latter anything respecting which to mould his verses; i. e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address-

ing himself, [*Nay but* I have somewhat to say:] *hast thou known the abode* of thy beloved, 'Ableh, *after* thy *doubting* respecting it? (EM pp. 219 220.)

متردم : see رديم, in two places.

ردن

1 ردنت [ردَفَ, aor. app. ـُ , but accord. to Freytag ـِ , inf. n. رَدْنٌ, *She* (a woman) *spun* thread *with the* مِرْدَن: see الرَّدْنُ:] رَدْنٌ and الغَزْلُ are nearly the same [in meaning]. (Ham p. 218. [Hence مَرْدُونٌ applied to spun thread.]) ___ [And app. *She wove a garment*, or piece of cloth, *with spun thread such as is termed* مَرْدُونٌ, or رَدْنٌ: whence مَرْدُونٌ applied to such a garment, or piece of cloth.] ___ The vulgar say of him who is drowsing, drowsy, or heavy with sleep, عينه تردن وتغزل [perhaps تَرْدِنُ, to assimilate it to تَغْزِلُ, app. meaning *His eye blinks, twinkles*, or *moves its lids to and for;* like the hand that spins thread in two different directions, or that throws the shuttle to and fro]. (Ham ubi suprà.) ___ And ردنت المتاعَ, (S,) aor. ـُ , (JM, PS,) inf. n. رَدْنٌ, (S, K,) *I put the goods, household-goods*, or *commodities, one upon another;* or *put them*, or *set them, together, in regular order*, or *piled up*. (S, K.) رَدْنٌ also signifies The *making*, or *causing, to smoke*. (K.) You say, رَدَنَ النَّارَ, aor. ـِ , inf. n. رَدْنٌ, *He made*, or *caused, the fire to smoke*. (TK.) رَدِنَ جِلْدُهُ, (S, K, *) aor. ـَ , inf. n. رَدَنٌ, (S,) *His skin became contracted, shrunk*, or *wrinkled*. (S, K. *)

2 رَدَّنَ see what next follows.

4 اردن القَمِيصَ *He put*, or *made, a* رُدْنٌ [q. v.] *to the shirt;* as also ردّنه , (S, K,) inf. n. تَرْدِينٌ: (S:) or *he put*, or *made*, أَرْدَانٌ [pl. of رُدْنٌ] *to the shirt*. (M.) اردنت عليه الحُمَّى *i. q.* اردمت [i. e. *The fever continued upon him*]. (S: in some copies of which, as in the TA, عليه is omitted.)

8 ارتدنت *She* (a woman, TA) *took to herself*, or *made, a* مِرْدَن [q. v.], (K, TA,) *for spinning*. (TA.)

Q. Q. 1 رَوْدَنَ, (K,) inf. n. رَوْدَنَةٌ, (TA,) *He was*, or *became, fatigued, tired, weary*, or *jaded*, (K, TA,) *and weak*, or *feeble*. (TA.)

رَدْنٌ The *sound of the falling* [or *clashing*] *of weapons, one upon another.* (S, K.)

رُدْنٌ The *base* (أَصْل) *of the sleeve:* (S, K:) [app. meaning the *part thereof that is next to the shoulder:* but see what follows:] the *fore part of the sleeve of the shirt:* (M:) or the *lower part thereof:* (M, and Har pp. 149 and 390:) or the *sleeve altogether:* (M:) and it may tropically mean the *whole garment:* (Har p. 390:) pl. أَرْدَانٌ. (S, M, K. [In the TA is added, and اردنة; as though another pl. were أَرْدَنَةٌ: but I think that this is a mistake, originating in a copy of the M; for, immediately after أَرْدَانٌ, in the M, is added, وأَرْدَنَهُ جَعَلَ لَهُ أَرْدَانًا; and I suspect that in some copy thereof, واردنه has been inadvertently written twice.]) You say قَمِيصٌ وَاسِعُ الرُّدْنِ [*A shirt wide in the* ردن]. (S.) ___ [Hence,] one says, هُوَ دَنَسُ الأَرْدَانِ [meaning *He is foul in character, conduct,* or *the like;* for it is tropical]. (A in art. دنس. [See, there, other similar phrases.]) See also رُدَيْنِيٌّ. [Also pl. of أَرْدُنٌ, q. v.]

رَدْنٌ *Spun thread:* (Sh, T, S, K:) or *spun thread that is not even:* (T:) or *thread spun* [*by moving the hand*] *forwards* [*upon the spindle against the thigh*]: or *spun thread that is* مَنْكُوس [i. e. *twisted in a manner the reverse of that which is usual:* see شَزْرٌ]: *thread spun with the* مِرْدَن. (M. [See مِرْدَوْنٌ.]) ___ And [*Cloth of the kind termed*] خَزّ: (AA, T, S, M, K, and Ham p. 218:) or *yellow* خَزّ: (AA, T:) or *what is woven from what women spin with the* مِرْدَن (مما تردنه النساء): (Ham ubi suprà: [see, again, مِرْدَوْنٌ:]) or *silk; i. q.* قَزٌّ; (M;) or حَرِير. (TA.) ___ And The [*membrane called*] غِرْس [q. v.] *that comes forth with the young* (S, K, TA) *from the belly of its mother.* (TA.) The Arabs say, هٰذَا مِدْرَعُ الرَّدْنِ [*This is the* غِرْس]. (S, TA.) ___ See also رَادِنٌ.

رُمْحٌ رُدَيْنِيٌّ [meaning *A well-straightened spear;* lit. *a spear of Rudeyneh*]: and قَنَاةٌ رُدَيْنِيَّةٌ [the same, or *a well-straightened spear-shaft*]: (S:) and رِمَاحٌ رُدَيْنِيَّةٌ [*well-straightened spears*]: (M:) accord. to their [the Arabs'] assertion, (S,) so called in relation to a woman named Rudeyneh, (S, M,) wife of Es-Semharee [or

Semhar]; both of whom used to straighten spears, or spear-shafts, in Khatt-Hejer: and some say خَطِّيَّةٌ رُدْنٌ [*wellstraightened spears of El-Khatt*], and رِمَاحٌ رُدْنٌ. (S.) [See an ex. in a verse cited in art. 6, ذوق th conj.]

رَادِنٌ *Saffron;* (S, K;) as also رَدَنٌ . (Sgh, TA in art. شعر.)

أَحْمَرُ رَادِنِىٌّ A camel, (As, T,) or a thing, (S,) *of which the redness is mixed with yellowness,* (As, T, S, K,) *like* وَرْس [q. v.]: (As, T:) hence the epithet رَادِنِىٌّ is applied to a he-camel, (S, TA,) and with ة to a she-camel: (As, T, S:) or رَادِنِىٌّ is applied to a he-camel as meaning *having crisp,* or *curly, fur, of generous race,* (Lth, T, M,) *beautiful,* (Lth, T,) *and inclining a little to blackness:* (Lth, T, M:) or *intensely red;* (TA, and Ham p. 218;) or it has this meaning also: (M:) or *between yellow and red:* accord. to some, from رَادِنٌ signifying saffron; (Ham ubi suprà;) but As says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also أَرْمَكُ رَادِنِىٌّ [i. e. *Intensely dun* or *brown* or *dusky* &c.]; to denote intensiveness; like as they said أَبْيَضُ نَاصِعٌ. (IAar, M.)

أَرْدَنُ [or أَرْدَنُ خَزٌّ] *A sort of* [*cloth of the kind termed*] خَزّ, (S, K,) *red:* (S:) [pl. رُدْنٌ:] and [hence] ثِيَابٌ رُدْنٌ *Red garments* or *cloths.* (So in one of my copies of the S.)

أُرْدُنٌ, (ISK, T, S, M, and so in some copies of the K,) in some of the copies of the K erroneously said to be with the ر musheddedeh, (TA,) [in the CK with the د, which is also a mistake,] *A drowsiness,* or *dozing:* (S, K:) or *an overpowering drowsiness* or *dozing:* a poet uses the phrase نَعْسَةٌ أُرْدُنٌ: (ISk, T:) or this means *an intense drowsiness* or *dozing:* (M:) Yákoot says that it appears to signify intenseness and an overpowering, because there is no meaning in one's saying نَعْسَةٌ نَعْسَةٌ. (TA.) It is a word of which no verb has been heard. (S.) Hence, accord. to ISK, الأُرْدُنُّ as the name of a certain province; (T;) a province of Syria, (S, K,) and a river thereof [i. e. the Jordan]; (S;) also without teshdeed. (TA.)

مُرْدُنٌ *Dark;* (S, M, K;) applied to night. (M.) ___ Also, applied to sweat, *Stinking:* (K:) or, thus applied, *that wets all the skin:* (M:) [or] مَرْدُونٌ has the latter meaning, thus applied. (T.)

مَرْدَنٌ *A spindle* (S, M, K) *with which* [*the thread termed*] رَدَنٌ *is spun:* (M, TA:) pl. مَرَادِنُ. (TA.) مَرْدُونٌ is applied as an epithet to غَزْلٌ [i. e. spun thread, meaning *Spun with the* مَرْدَنٌ: see also رَدَنٌ]. (M.) ___ Also to a garment, or piece of cloth, (M,) meaning *Woven* (Sh, T, M) *with spun thread that is* مَرْدُونٌ. (M.) Aboo-Duwád El-Iyádee says,

* أَسْأَدَتْ لَيْلَةً وَيَوْماً فَلَمَّا *
* دَخَلَتْ فِى مُسَرْبِخٍ مَرْدُونِ *

[*She* (app. referring to a camel) *hastened in her journey,* or *journeyed on without stopping to rest, a night and a day; and when she entered a desert,* or *waterless desert, far-extending, wide,* or *spacious, woven with the mirage,* or *overspread by a rippling mirage resembling a web:* or *they* (i. e. camels) *hastened* &c.]: Sh says that مَرْدُونٌ signifies *woven:* and the poet means, by مسربخ مردون, *a tract of land in which was the mirage:* (T:) or مردون here means *woven with the mirage:* (TA in art. سربخ:) or, as some say, by مردون he means مَرْدُومٌ, [app. as signifying *conjoined, so as to be uninterrupted,* (see ردم,)] and has changed the م into ن; and مسربخ means *wide,* or *spacious:* (T:) or مردون signifies مَوْصُولٌ [which has the meaning that I have assigned above to مردوم]: (T, K:) so some say. (T.) ___ See also مُرْدُنٌ.

ردو

1 **ردَا** aor. يَرْدُو said of a horse: see 1 in art. ردى. ___ And رَدَاهُ بِحَجَرٍ, aor. يَرْدُوهُ, inf. n. رَدْوٌ: see 1 in art. ردى.

3 **رَادَاهُ** , said to be formed by transposition from رَاوَدَهُ, [and therefore it should properly be

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mentioned in this art.,] is explained in art. ردى.

ردى

1 **ردى** aor. يردى, inf. n. ردًى, *He* (a man, TA) *perished.* (S, M, Msb, K.) [See an ex. in the Kur xx. 17.] ___ And ردى (AZ, T, M, and so in a copy of the S,) aor. يردى, (AZ, T,) inf. n. ردًى; (M;) or ردى; (K, and so in copies of the S;) or both of these verbs; aor. of the latter يردى; (TA;) and تردّى ; (S, M, K;) *He fell* into a well: (AZ, * T, * S, K:) or *he tumbled down* into a deep hollow, or cavity, or pit: (M:) or ↓ the last of these verbs has this meaning: (Lth, T:) or it signifies *he fell* into a deep hollow, or cavity, or pit: (Msb:) or *he tumbled down* (S) from a mountain; (AZ, T, S;) and so the first, or second: (S:) and تردّى signifies *he fell from a mountain and died.* (TA.) تَرَدَّى إِذَا, in the Kur [xcii. 11], means *When he falls into the abyss of the fire* [*of Hell*]: (T, * TA:) or *into the cavity of the grave:* or *into the lowest depth of Hell:* or *when he perishes:* (Bd:) or *when he dies.* (T.) ___ And ردى *He* (a man) *went away.* (K.) You say, مَا أَدْرِى أَيْنَ رَدَى *I know not whither he went away,* or *has gone away.* (S.) رداه, (S, M, K,) aor. يردى, (M,) inf. n. ردًى, (TK,) *He broke it;* (M, K;) namely, a thing with a stone: (M:) or *he beat it,* [or *battered it,*] namely, a stone with a piece of rock, or with a pickaxe, *in order to break it.* (S.) ___ And *He dashed himself against him,* or *knocked against him,* (S, K, TA,) *like as the pickaxe knocks against the stone.* (TA.) ___ And رداه بحجر, (T, K,) or بحجارة, (S,) aor. يردى, inf. n. ردًى; (T;) and رداه بحجر, (K and TA in art. ردو,) aor. يردو, inf. n. ردو, (TA,) with و for the final radical; (K, TA;) [like رداه, and درأه;] *He threw at him,* or *threw at him and hit him, with a stone, or stones.* (T, S, M.) [It is also said in the T, with reference to مرداة, as signifying a large stone with which other stones are beaten, or battered, الرَّدْى إِنَّمَا هو رفع بها ورمى بها; but I think that رفع is a mistranscription for دفع; and that the meaning intended to be expressed by these words is, that ردى signifies The *thrusting* with a مرداة; and the *throwing* it, or with it.] ___ [Hence, app.,] ردى said of a horse, (As, ISk, T, S, M, K,) aor. يردى, (As, ISk, T, S, K,) inf. n. ردى and ردَيان; (ISk, S, M, K;) and ردا, (K and TA in art.

ردو, [in the CK, و is omitted before the word لُغَةٌ in that art.,]) aor. يَرْدُو; (TA;) [and, accord. to Freytag, ارتدى is used in the same sense by Jereer;] *He beat,* or *battered, the ground,* (رَجَمَ الأَرْضَ, As, ISk, T, S, ISk, T, S, M, K,) *with his hoofs,* (M, K, TA,) *in running,* (As, T,) or *in going along,* and *in running,* (M,) or *in going a pace between running and vehement walking:* (ISk, S:) or رَدَيَانٌ signifies *the same as* تَقْرِيبٌ: (AZ, T, M: [see 2 in art. قرب:]) or it is [*a manner of going*] *between running and walking:* (K:) or the *running* (T, S, M) of the horse (T) or of the ass (S, M) *between his* آرِىّ [or *place of confinement,* or *the loop to which he is tied,*] *and his* مُتَمَعَّكٌ [or *place of rolling upon the ground*]; (T, S, M;) thus explained by El-Munteji' Ibn-Nebhán, (T, S,) to As. (S.) In the K, رَجَمَتْ is erroneously put for رَجَمَ; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بِحَوَافِرِهَا, in the same portion of the passage in the K and in the M. (TA.) Accord. to AZ, this is from رَدَيَانُ الجَوَارِى, explained *in* what follows. (Ham p. 221.) ___ You say, رَدَتِ الجَارِيَةُ *The girl raised one leg and went along upon the other, in play;* (K, TA;) and so ارْتَدَتْ: (TA:) and يَرْدِينَ الجَوَارِى, inf. n. رَدَيَانٌ; (M;) or يَرْتَدِينَ; (T;) *the girls played,* (T, M,) *raising one leg,* (M,) or *one of them raising one leg,* (T,) *and going along upon the other:* (T, M:) or رَدَيَانُ الجَوَارِى signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times.* (AZ, Ham p. 221.) And رَدَى الغُلَامُ *The boy raised one leg and leaped,* or *jumped,* [or *hopped,*] *with the other.* (S.) And رَدَى الغُرَابُ, (M, K,) aor. يَرْدِى, (T,) *The crow,* or *raven, raised one leg and hopped on the other;* or *leaped along.* (T, M, K.) رَدَتْ غَنَمِى *My sheep,* or *goats, increased,* or *exceeded;* as also أَرْدَتْ. (Fr, M, K.) ___ And رَدَيْتُ عَلَى الشَّىْءِ and اردَيْتُ *I exceeded the thing.* (M.) And اردى عَلَى غَيْرِهِ *It exceeded another thing;* as also اردأ [q. v.] (M in art. ردأ.) And رَدَيْتُ عَلَى الخَمْسِينَ, (S, M, *) and الثَّمَانِينَ, (M,) and اردَيْتُ, (S,) *I exceeded* [*the* age of *fifty,* and *eighty*]. (S, M. *)

2 **ردّاه** , (Msb, K,) inf. n. تَرْدِيَةٌ, (Msb,) *He made him to fall,* or *threw him down,* (Msb, K,) into a deep hollow, or cavity, or pit, (Msb,) or into a well; as also ارداه . (K.) *He* (God) *overthrew him;* as also ارداه . (M.) رَدَّيْتُهُ, inf. n. as above, *I clad him with a* رِدَآء [q. v.]. (S.)

3 **رَادَيْتُ عَنِ القَوْمِ** , (S, K. *) inf. n. مُرَادَاةٌ, (S,) *I contended in throwing stones in defence of the people,* or *party.* (S, K. *) راداه, (T, S, M, K,) inf. n. as above, (TA,) is also *syn. with* راوده [*He endeavoured to turn him;* or *to turn him by blandishment,* or *by deceitful arts;* or *to entice him to turn*]; (S, M, K;) formed from the latter by transposition; (S;) or داوره [which means the same]; عَلَى الأَمْرِ [*to the thing,* or *affair*]: (T as on the authority of A 'Obeyd:) and داراه [which means the same; or *he treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him; or he deceived, deluded, beguiled, circumvented,* or *outwitted, him;* or *endeavoured,* or *desired, to do so*]; (S, M, K; the first as on the authority of A 'Obeyd;) or, accord. to AA, *i. q.* داجاه and دالاه and فاناه [all of which are syn. with داراه]. (T.)

4 **ارداه** *He* (i. e. God, M, or another, S, M *) *caused him to perish; or destroyed him.* (S, M, K.) Hence, (M,) in the Kur [xxxvii. 54], إِنْ كِدْتَ لَتُرْدِينِ *Verily thou almost causedst me to perish,* or *destroyedst me.* (T, M. *) ___ See also 2, in two places. ___ Also *He made him* (i. e. a horse) *to go in the manner signified by the verb* رَدَى [q. v., meaning, *beating,* or *battering, the ground,* &c.]: so accord. to the M and K, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the K improperly referring to a single horse. (TA.) ___ See also 1, last four sentences.

5 **تردّى** : see 1, second and third sentences, in four places. ___ *He was,* or *became, overthrown.* (M.) Also, and ارتدى , *He put on,* or *clad himself with,* or *wore, a* رِدَآء [q. v.]: (S, K: but in the latter the verbs are fem. [as said of a woman]:) or so تردّى بردآء and ارتدى به. (M, Msb.) ___ And تردّى بسيفه, and ارتدى , *He hung upon*

himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn. تَقَلَّدَهُ. (M.) ___ And تَرَدَّتِ الجَارِيَةُ *The girl,* or *young woman, put on,* or *decked herself with, a* وِشَاحٌ [q. v.], which is also called رِدَآءٌ. (T, K.)

8 **ارتدى** : see 1, in the latter half of the paragraph, in three places. See also 5, in three places: and see an ex. voce رِدَآءٌ ___ [Hence,] ارْتَدَانِى *He carried me,* or *bore me, upon his shoulder, in the place of the* رِدَآءٌ. (Ham p. 471.)

رِدًى an inf. n. of رَدَى [q. v.]. (S, M, Msb, K.) Also *Excess, redundance,* or *superfluity;* syn. زِيَادَةٌ: so in the saying, مَا بَلَغْتُ رِدَى عَطِيَّتِكَ, i. e. *I have not attained to thy excess,* &c., *in thy gift:* and يُعْجِبُنِى رِدَى قَوْلِكَ *The excess of thy saying pleases me:* and so in the saying of Kutheiyir,

* لَهُ عَهْدُ وُدٍّ لَمْ يُكَدَّرْ يَزِينُهُ *
* رِدَى قَوْلِ مَعْرُوفٍ حَدِيثٍ وَمَزْمَنِ *

meaning [*He has a covenant of love,* or *affection,* into which he has entered, *which has not been sullied,* and] *which excess of kind speech,* on his part, [*recent and of long duration,*] *adorns:* (T:) or, [as ISd cites the verse,] رِدَى قَوْلٍ مَعْرُوفٍ &c.: [and he adds,] it is said, in explanation thereof, that رِدًى means زِيَادَةٌ; and I think that it is an inf. n., of the measure فِعَلٌ, like ضِحَكٌ and حِبَقٌ, or a subst. put in the place of an inf. n. (M.) See also رِدَاةٌ.

رِدٌ [originally رَدِىٌ] *Perishing;* (IAar, T, S, M, K;) applied to a man: fem. رَدِيَةٌ. (S, K.) See also the next preceding paragraph.

رِدْيَةٌ *A mode,* or *manner, of wearing the* رِدَآءٌ: (S, M, * Msb: *) like رِكْبَةٌ from الرُّكُوبُ, and جِلْسَةٌ from الجُلُوسُ: (S:) you say, هُوَ حَسَنُ الرِّدْيَةِ [*He is comely in respect of the manner of wearing the* رِدَآءٌ] (S, M, Msb.)

رَدَاةٌ *A rock;* or *piece of rock;* or *great mass of*

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stone, or *of hard stone:* (Fr, T, S, K:) pl. رَدَيَاتٌ (Fr, T) and [coll. gen. n.] رَدًى. (S, K.)

رِدَآءٌ *A certain garment;* (S, Msb;) *a kind of* مُلْحَفَة [or *outer wrapping garment*], (M, K,) *well known;* (K;) *one of the garments that are not cut and sewed;* (Mgh in art. قطع, and MF voce إِزَارٌ;) [*being of a single piece;*] *covering the upper half of the body;* or *lying upon the shoulders and back;* (MF voce إِزَارٌ;) or *falling upon the belly and there ending:* (TA voce صِفْرٌ:) [a رداء worn by Mohammad, thrown over the left shoulder and wrapped round the body under the right arm, is described as four cubits long and two cubits and a span wide: (Sprenger's Life of Mohammad, Part I, English ed., pp. 86 and 87:)] it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Msb:) the dual is رِدَآآن and رِدَاوَان the latter being allowable, (S, Msb,) but the former being preferable: (S:) and the pl. is أَرْدِيَةٌ: (S, M, Msb:) the رِدَآء is also called رِدَآءَةٌ, (M, K, TA, [in the CK رِدَاة,]) like as the إِزَار is also called إِزَارَةٌ; (M;) and مِرْدَاةٌ, (K, TA, in the CK مِرْدَاة,) of which the pl. is مِرَادٌ, (TA,) occurring in the saying,

لَا يَرْتَدِى مِرَادِى الْحَرِيرِ	* *
وَلَا يُرَى بِسُدَّةِ الْأَمِيرِ	* *
إِلَّا لِحَلْبِ الشَّاةِ وَالْبَعِيرِ	* *

[*He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander,* or *prince, unless for the purpose of milking the sheep,* or *goat, and the camel*]; (M, TA;) المرادى meaning الأَرْدِيَة; (M;) but accord. to Th, it has no sing.: (M, TA:) [or] مِرَادٌ signifies *waist-wrappers;* syn. أُزُرٌ. (K.) ___ Hence, صِفْرُ رِدَائِهَا, in a description of Umm-Zara, in a trad., meaning

Lank in her belly; as though her ردآء were empty. (TA in art. صفر.) ___ And غَمْرُ الرِّدَآءِ *Abounding in beneficence.* (T, M, K, TA.) And عَيْشٌ غَمْرُ الرِّدَآءِ *A life ample,* or *plentiful, in its means.* (TA.) ___ And رِدَآءُ الشَّبَابِ *The beauty, and softness, tenderness,* or *delicateness, of youth.* (T.) ___ And رِدَآءُ الشَّمْسِ *The light,* (M,) or *beauty and light,* (T,) *of the sun.* (T, M.) ___ رِدَآءٌ also signifies *A sword;* (T, M, K;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مِرْدًى, near the end of the paragraph.] Mutemmem says,

* لَقَدْ كَفَّنَ المِنْهَالُ تَحْتَ رِدَائِهِ *
* فَتًى غَيْرَ مِبْطَانِ العَشِيَّاتِ أَرْوَعَا *

[*Verily El-Minhál has shrouded beneath his sword a young man not voracious in the evenings,* when the chief meal is eaten, *one who excited the admiration of the beholder*]: for El-Minhál had slain his [the poet's] brother Málik; and when a man slew another who was a celebrated man, he used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ham pp. 370-372.]) And El-Khansà says,

* جَعَلْتَ رِدَآءَكَ فِيهَا خِمَارَا *
* وَدَاهِيَةً جَرَّهَا جَارِمٌ *

[*And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword* to be as *a covering to the head*]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خمار [which means a woman's muffler and a man's turban]. (T.) ___ Also *A bow;* (AAF, M, IAth;) because it is borne upon the shoulder, which is the place of the رداء [properly thus called]. (IAth, TA.) ___ And [for the like reason] The [*ornament called*] وِشَاحٌ [q. v., worn by women]. (T, K.) So in a verse of El-Aashà, cited voce رقرق. (T.)

___ And *A bier;* because it is borne upon the place of the رداء [properly thus called, i. e., upon the shoulder]. (Ham p. 471.)

___ And *Debt;* (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رداء [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرِّدَآءِ, meaning *He is little burdened in respect of debt:* and also, *in respect of household.* (K, * TA.) [See also an ex. voce نِسَآءٌ.] ___ Also *Intelligence:* ___ and *ignorance:* (M, K:) both on the authority of IAar: (M:) ___ he says also that it means *anything that is the pride,* or *ornament,* of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رداء [or *pride*]: (T:) thus, (M,) it is *a thing that graces:* and *a thing that disgraces:* (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of intelligence and ignorance: but this requires consideration. (TA.)

رِدَآءَةٌ : see the next preceding paragraph, first signification.

رَدِىٌّ : see رَدِىءٌ, in art. ردأ

الرَّادِى *The lion;* (K;) because he dashes himself (يَرْدِى i. e. يَصْدِمُ) [against his prey]. (TA.)

مَرْدًى *A stone that is thrown;* (S, K;) as also مَرْدَاةٌ : (T, S:) or *a piece of rock with which date-stones are broken:* (Ham p. 417:) and accord. to ISk, ↓ the latter signifies *a piece of rock with which stones are broken,* (S,) or *with which one breaks* [*anything*]: (M:) or *a stone which the strong man can hardly,* or *not at all, lift with his hands;* [like مَرْدَأَةٌ; (TA in art. ردأ;)] *with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the* [*lizard called*] ضَبّ *is broken,* or *battered, when it is among large stones* (فى قلعة [i. e. فى قَلَعَةٍ]), *which* قلعة *it softens and demolishes:* (En-Nadr, T:) the same word (مرداة) also signifies the *stone,* (T,) or the *piece of rock,* (M,) *by means of which the* ضَبّ *is guided to its hole:* (T, M:) [and accord. to Golius, on the authority of

Meyd and the Mirkát el-Loghah, the *upper mill-stone:*] the pl. of مَرْدَاةٌ is مَرَادٌ : (T:) and this pl. is [also] *syn. with* مَرَامٌ [app. as pl. of مَرْمَاةٌ, and meaning the *arrows thus called;* or *any missiles*]. (M.) Hence the prov., عِنْدَ جُحْرِ كُلِّ ضَبٍّ مَرْدَاتُهُ [*Near by the hole of every dabb is its stone that is to be thrown at it,* or *its stone by means of which it guides itself to that hole*]; applied to a thing that is near at hand, having no obstacle in the way to it; for the dabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or ضَبٌّ عِنْدَهُ مَرْدَاتُهُ كُلُّ (S, M, Meyd) i. e. *Every dabb has near by it its stone that is to be thrown at it;* (S, * Meyd;) for the dabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the dabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مَرْدًى in the first of the senses assigned to it above, (S,) or in the second of those senses, (Ham p. 417,) said of a courageous man, إِنَّهُ لَمَرْدًى حُرُوبٍ [*Verily he is* like *the missile of wars*]; (S;) or فُلَانٌ مَرْدَى الحُرُوبِ [*Such a one is* like *the crushing stone of the wars*]; or مَرْدَى الخُصُومِ, i. e. *he whom they throw against the antagonists and who crushes them:* (Ham ubi suprà:) and هُمْ مَرَادَى مَرَادٍ: [الحُرُوبِ being pl. of مَرْدًى, as well as of مَرْدَاةٌ:] (S:) and فُلَانٌ مَرْدًى خُصُومَةٍ وحَرْبٍ *Such a one is very patient in the endurance of contention and war.* (M.) مَرْدًى is also used as meaning *A horse hard like the stone thus called;* thus in a verse of 'Antarah: or it there means *a horse that runs swiftly;* from الرَّدَيَانُ [an inf. n. of رَدَى, q. v.]: or it is from الرَّدَى [inf. n. of رَدِىَ, and syn. therewith], meaning *perdition:* or it means, in that verse, [like رَدَآءٌ,] *a sword,* [as being *an instrument of perdition,*] from الرَّدَى. (Ham p. 207.) مَرْدَاةٌ , also, (S,) or نَاقَةٌ مَرْدَاةٌ, (TA,) is used as meaning *A she-camel like the stone thus called in hardness.* (S, TA.) And مَرَادٍ [as pl. of مَرْدًى or of مَرْدَاةٌ] means also The *legs of camels,* (Lth, T, M, K,) and *of the elephant* (Lth, T, K) or *of elephants;* as being likened to the stones thus called; (M, TA;) or

because of their heaviness, and vehemence of tread. (T, TA.) ___ Also مردًى, (so in the S,) or مردٌى , with damm [to the ل] and with shedd [to the ى], (K,) *A pole with which a ship,* or *boat, is propelled,* (S, K,) *being in the hand of the sailor:* (S:) pl. [of the former] مراد, (S,) or [of the latter] مرادىٌّ: (K:) in the dial. of the vulgar مدْرى [pronounced by them مدَرى, without tenween, or مدًْرا, for مدْرأٌ]; pl., with the art., المدارى [and vulgarly pronounced مدارِى also without the art.]. (TA.)

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مرداةٌ , and its pl. مراد (which is also pl. of مردًى): see the next preceding paragraph, in seven places: ___ and see also ردآءٌ, in three places.

مردٌى : see مردًى, last sentence.

امرأَةٌ هيفَآءُ المُرَدَّى *A woman lank,* or *slender, in the place of the* [*ornament called*] وِشَاح [q. v.]. (T.)

المُتَرَدِّيَة , in the Kur v. 4, means *That which falls from a mountain,* or *into a well,* or *from an elevated place, and dies.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Msb.)

رذ

1 رَذَقَذَ see what next follows.

4 ارذّت السَّمَآءُ , (T, S, M, A, K,) inf. n. إِرْذَادٌ; (T, TA;) and رَدَّت , (A, K,) inf. n. رَذَاذٌ, (TA,) or رُذَاذٌ; (so in the TT as from the T;) *The sky rained,* or *let fall, such rain as is termed* رَذَاذ [explained below]. (T, S, M, A, K.) And باتَت السَّمَآءُ تُرَذُّنَا *The sky during the night rained upon us,* or *let fall upon us, such rain as is so termed.* (A.) ___ [Hence,] ارذّ السِّقَآءُ, (inf. n. as above, T,) *The water-skin,* or *milk-skin, exuded,* or *let flow, what was in it.* (T, A, L, K.) And ارذّت الشَّجَّة *The wound in the head flowed with what was in it.* (T, A, L, K.) And ارذّت العَيْنُ بمائها *The eye flowed with its water.* (T, A, L.)

رَذَذٌ : see what next follows.

رَذَاذٌ , (T, S, M, A, L, K,) and by poetic license رَذَذٌ , (M, L,) *Weak* [or *drizzling*] *rain,* (S, M, L, K,) *but exceeding what is termed* قَطْقَط: (S, L:) or *fine rain, but exceeding what is termed* طَلّ: (A:) or the *lightest of rain except what is termed* طَلّ: (As, T:) or, accord. to El-Khattábee, and Suh in the R, *rain more than what is termed* طَشّ and بَغْش, *but a little less strong than what is termed* طَلّ, or *like this last:* (MF, TA:) or *still, continuous rain, consisting of small drops, resembling dust:* or *such as is after* [app. meaning *more than*] *what is termed* طَلّ: (M, L, K:) n. un. رَذَاذَةٌ. (M.) To such rain, the poet Bakhdaj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed وَابِل. (M.) One says, يومُنا يومُ رَذَاذٍ وسُرُورٍ وَٱلْتِذَاذٍ [*Our day is a day of fine rain,* &c., *and of*

happiness, and of delectation]. (A.) ___ Hence, *A little wealth* or *property.* (Har p. 57.) One says, نَحْنُ نَرْضَى بِرَذَاذِ نَيْلِكَ وَرَشَاشِ سَيْلِكَ [*We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent* of munificence]. (A.)

أَرْضٌ مُرَذٌّ عَلَيْهَا (As, A 'Obeyd, S, M, K) and أرض مُرَذَّةٌ (Ks, T, S, M) and مَرْذُوذَةٌ, (Th, M, K,) or the second and third of these are not allowable, but only the first is, (As, A 'Obeyd, S, M,) *Land upon which has fallen rain such as is termed* رَذَاذ. (As, A 'Obeyd, T, S, M, K.)

مُرِذٌّ A sky (سَمَآءٌ) *raining,* or *letting fall, such rain as is termed* رَذَاذ; and so مُرَذَّةٌ. (A, TA.) One says, السَّمَآءُ مُرِذٌّ وَالسَّمَاعُ مُلِذٌّ فَهَلْ أَنْتَ إِلَيْنَا مُغِذٌّ [*The sky is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?*]: meaning what is heard of discourse, or narration, and of science; not of singing. (A.) ___ [Hence,] A day *in which is rain such as is termed* رَذَاذ. (Lth, El-Umawee, T, S, A, K.) And A water-skin, or milk-skin, *exuding,* or *letting flow, what is in it.* (A, TA.) And Anything *flowing.* (T.)

أَرْضٌ مَرْذُوذَةٌ: see مُرَذٌّ.

رذل

1 رَذُلَ, (T, S, M, Msb, K,) aor. ـُ, (T, S, K,) inf. n. رَذَالَةٌ (T, S, M, Msb, K) and رُذُولَةٌ; (S, M, Msb, K;) and رَذِلَ, aor. ـَ; (Sgh, K;) *He* (a man) *was*, or *became, low, base, vile, mean*, or *contemptible;* (T, S, M, K;) *in his aspect*, and *in his states*, or *circumstances:* (T:) or *it* (a thing, M, Msb, K, of any kind, M, K) *was*, or *became, bad, corrupt, vile, base, abominable*, or *disapproved.* (M, Msb, K.) رَذَلَهُ, (S, M, K,) aor. ـُ, inf. n. رَذْلٌ; (M, TA;) and ارذله; (S, K;) *He made*, or *pronounced, him* (a man) *to be low, base, vile, mean*, or *contemptible:* (S, * M, K, * TA:) or *he made*, or *pronounced, it* (a thing of any kind) *to be bad, corrupt, vile, base, abominable*, or *disapproved.* (M, K. *) You say, ارذل دَرَاهِمَ, (T,) or مِنْ دَرَاهِمِى كَذَا, (TA,) *He* (a man, T, or a money-changer, TA) *pronounced*, or *showed, dirhems* or *pieces of money*, or *such of my dirhems* or *pieces of money, to be bad;* syn. فَسَّلَهَا. (T, TA.) And ارذل غَنَمِى [*He pronounced my sheep*, or *goats, to be bad;* or *he disapproved*, or *refused, them*]. (T, TA.) And ارذل مِنْ رِجَالِهِ كَذَا وَكَذَا رَجُلًا (T, TA) *He disapproved*, or *refused*, [*as low, base*, &c.,] *of his men, such and such men.* (TA.)

4 ارذل *He had low, base, vile, mean*, or *contemptible, companions.* (K.) As a trans. v.: see 1, in four places.

10 استرذله [*He reckoned him* or *esteemed him*, or *he found him to be*, or *he desired that he might be, low, base, vile, mean*, or *contemptible:* or *he reckoned it* or *esteemed it*, or *found it to be*, or *desired that it might be, bad, corrupt, vile, base, abominable*, or *disapproved:*] *contr. of* استجاده. (O, K.) Hence the trad., مَا ٱسْتَرْذَلَ ٱللّٰهُ عَبْدًا إِلَّا حَظَرَ عَنْهُ العِلْمَ

والأَدَبَ [*God desires not that a servant* (meaning *a man*) *may be low, base, vile, mean* or *contemptible, but He withholds from him knowledge,* or *science, and discipline of the mind,* or *good qualities and attributes of the mind* or *soul,* &c.]. (O, TA.)

رَذْلٌ (T, S, M, Msb, K) and رُذَالٌ (S, K) and رَذِيلٌ and أَرْذَلُ (M, K) applied to a man, *Low, base, vile, mean,* or *contemptible;* (T, S, M, K;) *in his aspect,* and *in his states,* or *circumstances:* (T:) or, applied to a thing (M, Msb, K) of any kind, (M, K,) *bad, corrupt, vile, base, abominable,* or *disapproved:* (M, Msb, K:) fem. of the first with ة: (M, Msb:) pl. [of pauc.], of the first, أَرْذُلٌ, (Msb,) or [of the same,] أَرْذَالٌ, (T, S, M, O, and so in some copies of the K,) [or this is more probably pl. of رَذِيلٌ, accord. to analogy,] and رُذُولٌ (S, M, K) and رُذَالٌ, (M, K,) which is of a rare form, (M,) [in the CK رُذَّالٌ,] and رَذْلُونَ, (T,) [which is applied only to rational beings,] and (of رَذِيلٌ, TA) رُذَلَآءُ, (S, M, K,) and, of the pl. أَرْذُلٌ, (Msb, [but] said in the O to be of [the pl.] أَرْذَالٌ, TA,) أَرَاذِلُ, (T, Msb, TA, and so in some copies of the K in the place of أَرْذَالٌ,) and [of الأَرْذَلُونَ,] الأَرْذَلُ, (T, M, K,) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the K.] You say رَجُلٌ رَذْلٌ الثِّيَابِ and الفِعْلِ [*A man mean,* or *bad,* &c., *in respect of clothes* and *of action*]. (T, TA.) And ثَوْبٌ رَذْلٌ *A dirty, bad,* or *vile, garment;* (TA;) and so ثوب رَذِيلٌ : (M, TA:) or ثوب رَذْلٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَذْلٌ,] *a dirty garment:* and ثوب رَذِيلٌ *a bad,* or *vile, garment.* (T.)

رَذْلٌ : see the next preceding paragraph.

رُذَالٌ : see رَذْلٌ [of which it is both a syn. and a pl.]. ___ Also, (S,) or رُذَالَةٌ, (T,) or both, (M, Msb, K,) The *worse* or *viler,* or the *worst* or *vilest,* (T,) or the *bad,* or *vile,* (S,) of anything: (T, S:) [or the *refuse* thereof; i. e.] *a thing of which the good has been picked out,* (M, Msb, K,) *and the bad* or *vile,* (M,) or *the worse* or *viler,* or *worst* or *vilest,* (Msb,) *remains.* (M, Msb.) You say also, هُمْ رُذَالَةُ النَّاسِ and رُذَالُهُمْ [*They are the lower* or *baser* &c., or *lowest* or *basest* &c., or *the refuse, of mankind,* or *of the people*]. (T.)

رَذِيلٌ : see رَذْلٌ, in five places.

رُذَالَةٌ : see رُذَالٌ, in two places.

رَذِيلَةٌ *A low, base, vile, mean, contemptible,* or *bad, quality; contr. of* فَضِيلَةٌ; (M, K:) pl. رَذَائِلُ. (TA.)

رُذَالَى : see the next paragraph.

أَرْذَلُ : see رَذْلٌ, in two places. ___ Also The *worse,* or *worst:* so in the phrase أَرْذَلُ العُمُرِ [*The worse,* or *worst,* part *of life*]. (O, K.) [In the K, immediately after the words وأَرْذَلَ صارَ أَصْحابُه رُذَلَآءَ, we find, in some copies, ورُذَالَى كَحُبارَى وأَرْذَلُ العُمُرِ أَسْوَؤُه; and in other copies, ورُذَالَى كَحُبارَى أَرْذَلُ العُمُرِ أَسْوَؤُه: accord. to the former reading, the meaning is, that رُذَالَى is syn. with رُذَلَآءُ; and such SM holds to be the case: accord. to the latter reading, that رُذَالَى is syn. with أَرْذَلُ العُمُرِ. I have no doubt that the latter is the

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original reading in the K, and that it is taken from the O, where (with a preceding context different from that in the K) the words are, ورُذَالَى ارذَلُ العُمُرِ اسْوَؤُه; thus, with ارذل in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that كحبارى has been foisted into the text of the K in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the O; that the correct reading is, ورُدَّ إِلَى أَرْذَلِ العُمُرِ أَسْوَئِه; and that this is taken from what here follows.] It is said in the Kur [xvi. 72 and xxii. 5], ومِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ العُمُرِ, (T, TA,) i. e. [*And of you is he who is brought back to*] *the worse,* or *worst,* [part] *of life,* (Ksh and Bd and Jel,) and *the more,* or *most, contemptible thereof;* (Ksh in xvi. 72;) *a state of decrepitude and dotage;* (Ksh and Bd and Jel;) which resembles the state of a young infant: (Ksh and Bd:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following],

لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا or مِنْ بَعْدِ عِلْمٍ شَيْئًا. (T, TA. *)

مَرْذُولٌ A man *made*, or *pronounced, to be low, base, vile, mean*, or *contemptible:* (S, * TA:) and a thing *made*, or *pronounced, to be bad, corrupt, vile, base, abominable*, or *disapproved.* (TA.)

رز

1 رَزَّهُ , [aor. ـُ , inf. n. رَزٌّ,] *He pierced, stuck,* or *stabbed, him.* (S, A, K.) ___ *He stuck,* or *fastened,* or *fixed, it,* (S, A, K,) into the ground, (S,) or into another thing; (K;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) ___ رَزَّتِ الجَرَادَةُ, aor. ـُ (S, K) and ـِ , (K,) inf. n. رَزٌّ (S, TA) and رُزُوزٌ, (so in a copy of the S, but wanting in another,) *The locust stuck her tail into the ground,* (AZ, S, K,) *and laid her eggs,* (AZ, S,) or *to lay her eggs;* (K;) as also ارزّت . (AZ, S, K.) رَزَّ البَابَ, (S, K,) aor. ـُ , inf. n. رَزٌّ, (TA,) *He furnished the door with a* رَزَّة [or *staple to receive the bolt of the lock*]. (S. K.) رَزَّتِ السَّمَآءُ, (A, K,) aor. ـِ , (A, TA,) inf. n. رَزٌّ, (TA,) *The sky made a sound by reason of rain.* (K.) ___ رَزَّ is also said of a stallion [i. e. a stallion-camel, meaning *He uttered a low braying*]: and of thunder [meaning *It made a low sound*]. (A.) [See رَزٌّ below.] ___ And رَزٌّ signifies also The *being instantly silent.* (TA.)

2 رَزَّزْتُ لَكَ الأَمْرَ , (S,) inf. n. تَرْزِيزٌ, (S, K,) *I arranged,* or *facilitated, for thee the affair.* (S, K. *) And رَزَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ *I arranged,* or *facilitated, thine affair, and put it in a sound, right,* or *proper, state,* (ثَبَّتُّهُ, [or, as in one copy of the A, بَيَّنْتُهُ, i. e. *made it clear,* or *plain,*]) *with such a one.* (A, TA.) تَرْزِيزٌ also signifies The *glazing,* or *polishing,* of paper. (S, K.) ___ [See also the pass. part. n., below: whence it appears that it signifies also The *dressing,* or *preparing,* &c., *with rice.*]

R. Q. 1 رَزْزَزَهُ , (K,) inf. n. رَزْزَزَةٌ, (TA,) *He put it in motion,* or *in a state of commotion.* (K, TA.) ___ And *He equalized it;* namely, a load, or burden; (K, TA;) *made it to counterbalance.* (TA.)

4 ارزّت الجَرَادَةُ : see 1.

8 ارتزّ *It stuck,* or *became fastened* or *fixed,* into a thing; (TA;) as, for instance, an arrow into the target, (S, A, K,) and into the ground. (A.) ___ *He* (a niggardly man) *remained fixed in his place,* and *was tenacious,* (S, * K, * TA,) *and was ashamed and confounded,* or *speechless and motionless through confusion and shame.* (TA.)

رُزٌّ *i. q.* أَرُزٌّ [i. e. *Rice:* see the latter word, in art. ارز]. (S, K.)

رِزٌّ *A piercing* [*pain*] *and rumbling* in the belly: (A:) or *pain* in the belly; as also رِزِّيزَى : (S:) or *pain, and pressure of the feces:* (TA:) or the *pressure and motion of the feces* in the belly, (Kt, Mgh, TA,) *in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without:* (Kt, TA:) or *a sound of rumbling or the like* in the belly. (As, Mgh, * TA.) You say, وَجَدْتُ فِى بَطْنِى رِزًّا (As, S, A) *I felt in my belly a piercing* [*pain*] *and rumbling:* (A:) or *a pain:* (As, S: expl. in the KL by the Pers. word دَرْد:) as also رِزِّيزَى : (As, S:) or *pain, and pressure of the feces;* &c. (TA.) ___ [Hence,] *A vehement burning in the mouth* of a camel, *arising from thirst, with pain.* (TA.) ___ Also *A low sound:* (TA:) *any sound that is not vehement:* (A 'Obeyd, TA:) or *a sound that one hears from afar;* as also رِزِّيزَى : (K:) or *a sound that one hears but knows not what it is:* (TA:) or *a sound in a more common sense;* (K, TA;) *vehement or slight:* (TA:) or *a sound;* as of thunder &c.: (S:) or the *sound of thunder;* (K;) as also رَزِيزٌ , [in measure] like أَمِيرٌ: or the former has a more general application: and إِرْزِيزٌ [in like manner] signifies *a sound:* and also *thunder:* (TA:) and رِزٌّ also signifies the *braying* of a stallion-camel. (K, * TA.)

رَزَّةٌ *A single piercing; a stick,* or *stab.* (S, TA.) ___ And *A pain in the back.* (Sgh, TA.) The *iron* [meaning the *staple*] *into which* [*the bolt of*] *the lock enters:* (S, K:) so called because [the bolt of] the lock penetrates it: pl. رَزَّاتٌ. (TA.)

رزاز *i. q.* رصاص [generally meaning *Lead*]: (Sgh, K:) a dial. var. of the latter word. (TA.)

رزيز : see رزٌّ. Also *A certain plant, with which one dyes.* (S, K.)

رزّاز *One who sells, and traffics in,* رز [or *rice*]. (TA.)

رزيزى : see رزٌّ in three places.

إرزيز *A piercing, sticking,* or *stabbing,* (K, TA,) *such as is firm,* or *steady.* (TA.) *A tremour.* (Th, S, K.) ___ See also رزٌّ, last sentence. *Long-sounding.* (K.) *Hail:* (Th, TA:) or *small hail, like snow.* (S, K.)

مرزّة *A place in which* رز [or *rice*] *is collected together;* like the كُدْس of wheat. (TA.)

مُرزَّز Food *dressed, prepared,* or *mixed up,* (معالِج,) *with* رز [or *rice*]. (Sgh, K.) And Paper *dressed,* or *prepared,* (معالِج,) *with* رز [or *rice*]: (A, TA:) or paper *glazed,* or *polished.* (S.)

رزأ

1 رَزَأَهُ, aor. ـَـ, inf. n. رُزْءٌ and مَرْزِئَةٌ, *He got*, or *obtained, from him* good (S, K) of any kind. (S.) And رَزَأَ فُلَانٌ فُلَانًا *i. q.* بَرَّهُ; [a mistake, through an oversight, for قَبِلَ بِرَّهُ; i. e. *Such a one accepted the bounty of such a one;*] as also رَزَاهُ, without ء: the former said by AM to be the original. (TA.) And رَزَأَ الشَّىْءَ *He took from the thing, diminished it, lessened it*, or *impaired it;* (K;) and تَرَازَأَهُ signifies the same; or *he took from it, diminished it*, &c., *by little and little.* (JM.) You say, رَزَأَهُ مَالَهُ, and رَزِئَهُ مَالَهُ, aor. ـَـ, inf. n. رُزْءٌ, *He got*, or *obtained, somewhat of his property;* as also ارْتَزَأَهُ مَالَهُ. (K.) And مَا رَزَأْتُهُ مَالَهُ, (S,) and مَا رَزِئْتُهُ مَالَهُ, (S, K, *) *I did not take from him of his property;* or *did not diminish to him his property.* (S, K. *) And مَا رَزِئْتُهُ شَيْئًا *I did not take from him*, or *it, aught.* (Mgh.) And مَا رَزَأَ فُلَانًا شَيْئًا *He did not get*, or *obtain, from such a one aught of his property;* and *did not take from him aught thereof.* (TA.) And مَا رَزَأْتُهُ زِبَالًا *I did not take from him*, or *it, as much as an ant would carry with its mouth:* (Har p. 197:) or thus originally, but meaning, *anything.* (S in art. زبل.) And مَا رَزَأْنَا مِنْ مَائِكَ شَيْئًا *We took not of*, or *from, thy water, anything:* occurring in a trad. (TA.) In another trad., as some relate it, رَزِينَا occurs for رَزِئْنَا, which is the original. (IAth.) Accord. to AZ, [however,] one says, رُزِئْتُهُ, meaning [*I had it taken*, or *received, from me;* or, *virtually*,] *it was taken*, or *received, from me;* but not رُزِيتُهُ. (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means *It was experienced from me:* see a verse cited voce مُتَلَدٌ, in art. تلد.] You say also, هُوَ يُرْزَأُ, [virtually] meaning *He is a bountiful person; one whose gratuitous gifts people obtain.* (Ham p. 722.) And إِنَّهُ لَقَلِيلُ الرُّزْءِ مِنَ الطَّعَامِ *Verily he is one who gets little of the food.* (TA.) ___ رَزَأْتُهُ also signifies *I afflicted him with an affliction, a misfortune*, or *a calamity.* (Msb.) And رَزَأَتْهُ رَزِيئَةٌ *An*

affliction, a misfortune, or *a calamity, befell him.* (S, Msb.) It is said in a trad., respecting a woman who came asking for her son, إِنْ أُرْزَأَ ٱبْنِى فَلَمْ أُرْزَأْ أَحْبَابِى, meaning *If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends.* (TA.)

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4 **ارزأ** : see ارزى, in art. رزى.

6 **تَرَازَا** see 1.

8 **إِرْتَزَا** see 1. ارتزأ also signifies *It* (a thing, S) *was,* or *became, diminished, lessened,* or *impaired.* (S, K.) A poet says, (namely, Ibn Mukbil, describing a stallion, S in art. زبل,)

* فَلَمْ يَرْتَزِىءْ بِرُكُوبٍ زِبَالَا *

(S, TA) *And he had not been lessened* [*by riding,* so as to lose] *as much as the gnat will carry:* (TA:) or *as much as the ant will carry with its mouth;* meaning, *anything:* (S in art. زبل:) but some read ترتزىء; [and some, يُرْتَزَأْ, as in copies of the S in art. زبل;] and some, بُرْكُونٍ. (TA.)

رُزْءٌ , (S, Mgh, K,) [originally an inf. n., and] a subst. from رَزَأَتْهُ رَزِيئَةٌ, (Msb,) and رَزِيئَةٌ , (S, Mgh, Msb, K,) also pronounced رَزِيَّةٌ, originally with ء, (Msb,) and مَرْزِئَةٌ , (S, K,) *An affliction, a misfortune,* or *a calamity,* (S, Msb, K, TA,) *by the loss of things dear to one:* (TA:) or *a great affliction* or *calamity* or *misfortune:* (Mgh:) pl. (of the first, S, TA) أَرْزَآءٌ (S, K, TA) and (of the second, S, Msb, TA) رَزَايَا. (S, Msb, K, TA.)

رَزِيئَةٌ : see the next preceding paragraph.

مَرْزِئَةٌ : see the next preceding paragraph.

مُرَزَّإٌ ; (so in some copies of the S; in others مُرْزَأٌ, which is said in the K to be a mistranscription;) pl. مُرَزَّؤُونَ: (K:) A *generous* man, (S, K, * [in the latter of which only the pl. is explained,] and TA,) *whose good things men get,* or *obtain,* (S,) or *from whom much is gotten,* or *obtained.* (TA.) One says, in praising, فُلَانٌ مُرَزَّأٌ فِى مَالِهِ [*Such a one is a person from whom much of his property has been obtained*]: and in expressing pity and grief, فُلَانٌ مُرَزَّأٌ فِى أَهْلِهِ [*Such a one is a person who has had some one,* or *more, of his family taken from him*]. (Ham p. 176.) And the pl., mentioned above, also signifies Persons *of whom the best have died:* (K:) or persons *of whom death befalls the best.* (L.)

رزب

1 **رزبه** , (A, K,) aor. ـُ , inf. n. رَزْبٌ, (TK,) *He kept,* or *clave, to him,* or *it,* (A, K,) *not departing.* (K.)

إِرْزَبٌّ, (S, K,) quasi-coordinate to جِرْدَحْلٌ, (S,) applied to a man, (TA,) *Short:* (S, K:) and *great,* or *old;* syn. كَبِيرٌ: and *thick and strong:* and *big,* or *bulky:* (K:) or *short and thick and strong:* (TA:) or *great in body, and stupid, foolish,* or *deficient in intellect.* (Abu-l-'Abbás, TA.) ___ Also The *vulva of a woman;* (K;) accord. to Kr, a subst. [properly speaking] applied thereto: (TA:) or an epithet, meaning *large,* or *big,* (S, K,) applied thereto, (K,) or applied to a رَكَبٌ [i. e. pubes]. (S.)

إِرْزَبَّةٌ and مِرْزَبَّةٌ, both with teshdeed; (A, K;) or the former only, (S, Msb, K,) of these two, (S, Msb,) and مِرْزَبَةٌ, without teshdeed; (S, A, Msb;) ↓ the second mentioned by Ks, (Mgh,) but it is vulgar, (Fs, Msb,) and said by ISk to be wrong; (Msb;) *A thing with which clods of clay are broken:* (S, L:) or *a small rod,* or *batoon, of iron:* (A, K:) and the last, مِرْزَبَةٌ, without teshdeed, *a large blacksmith's hammer:* (TA:) or *a mallet with which wooden pins* or *pegs* or *stakes are knocked into the ground* or *into a wall;* syn. مِيتَدَةٌ: (Mgh:) the pl. of the first is أَرَازِبُ; (Msb;) and of ↓ the last, مَرَازِبُ, (A, Msb,) as also of مَرْزُبَانٌ [q. v.]. (A.)

مَرْزَبَةٌ [*A satrapy;* the *government of a satrap,* or *prefect of the Persians;*] the *headship of the Persians.* (K.) You say, فُلَانٌ عَلَى مَرْزَبَةِ كَذَا, and لَهُ مَرْزَبَةُ كَذَا, [*Such a one is over the satrapy of,* or *has the office of satrap over, such a province,*] like as you say, لَهُ دِهْقَنَةُ كَذَا. (S.)

مِرْزَبَةٌ and مِرْزَبَّةٌ: see إِرْزَبَّةٌ, in five places.

مِرْزَابٌ *i. q.* مِيزَابٌ [and مِزْرَابٌ, i. e. *A water-spout;* &c.; see art. وزب]; (A, K;) a dial. var. thereof; (S, Msb;) but not a chaste word; (S;) and disallowed by A'Obeyd, (TA,) and by ISk and Fr and AHat. (TA voce مزراب.) ___ Also *A great ship:* (A, K:) or *a long ship:* (AZ, S, K:) pl. مَرَازِيبُ. (AZ, S.)

مَرْزُبَانٌ [*A satrap;* or] *a great man,* or *chief,* (A, Mgh, K,) *of the Persians:* (S, Mgh, K:) or *a courageous cavalier who is set over a people, under a king:* (TA:) it is said, on the authority of As, that the *chief of the* عَجَم [here meaning *Persians*] was called مَرْزُبَانٌ and مَزْرُبَانٌ: (IB, TA:) مرزبان is an arabicized word, (S, Mgh,) [originally Persian,] used anciently: (Shifá el-Ghaleel, TA:) pl. مَرَازِبَةٌ. (S, A, Mgh, K.) Hence, [and from مَرَازِبَةٌ as pl. of مَرْزَبَةٌ,] the saying, أَعُوذُ بِاللّٰهِ مِنَ المَرَازِبَةِ وَمَا بِأَيْدِيهِمْ مِنَ المَرَازِبَةِ [*I seek protection by God from the satraps, and the iron batoons that are in their hands*]. (A.) ___ And hence, (S Mgh,) مَرْزُبَانُ الرَّأْرَةِ, (S, Mgh, K,) [lit. *The chief of the forest,* or *the like,*] the latter word meaning الأَجَمَةِ, (Mgh, TA,) and also pronounced الزَّأْرَةِ; (Mgh;) an appellation of *the lion;* (S, Mgh, K;) and so المَرْزُبَانِىُّ; for which ElMufaddal said المَزْبَرَانِىُّ, as referring to the زَبْرَةُ of the lion; but As disallowed this. (S.)

المَرْزُبَانِىُّ : see what next precedes.

رزتق

رزتاقٌ : see رزداقٌ, in art. رزدق.

رزح

1 رَزَحَتْ , aor. ـَـ , inf. n. رُزُوحٌ (S, K) and رُزَاحٌ, (S, L,) or رَزَاحٌ, (K,) *She* (a camel) *fell down* (S, L, K) *by reason of fatigue, emaciated,* (S, L, &c.,) or *by reason of fatigue* or *emaciation,* (K accord. to the TA,) or *by reason of fatigue and emaciation:* (CK:) or *clave to the ground, and had not power to rise.* (TA.) And رَزَحَ, (Mgh, Msb,) aor. ـَـ , (Msb,) inf. n. رُزُوحٌ and رُزَاحٌ (Mgh, Msb) and رَزَاحٌ, (Msb,) *He* (a camel, Mgh, Msb) *fell down by reason of fatigue:* (Mgh:) or *became much emaciated.* (Msb.) ___ Hence, or from مَرْزَحٌ as meaning low, or depressed, ground or land, رَزَحَ said of a man, *He became weak, and what was in his hand went from him.* (TA.) ___ And رَزَحَتْ حَالُهُ and تَرَازَحَتْ أَحْوَالُهُ (A) *His state,* or *condition, was,* and *his circumstances, were,* or *became, weak and evil.* (A, * and Har p. 489.) ___ [Hence also,] رَزَحَ العِنَبُ *The grape vine fell down.* (TA.) رَزَحَ فُلَانًا بِالرُّمْحِ, inf. n. رَزْحٌ, *He thrust,* or *pierced, such a one with the spear,* or *with the iron at the lower extremity of the spear;* syn. زَجَّهُ. (K.)

2 رَزَّحَ , inf. n. تَرْزِيحٌ, (S, K,) *He made* a she-camel *to fall down by reason of fatigue, emaciated:* (S:) or *he emaciated* her. (K.) And رَزَّحَتْهَا الأَسْفَارُ *Journeys emaciated her.* (A, * TA.)

4 أَرْزَحَ العِنَبَ *He raised* [or *propped up*] *the grape-vine* [that had fallen down]. (TA.)

6 تَرَازَحَ see 1.

رَازِحٌ (S, A, Mgh, Msb, TA) and مِرْزَاحٌ (TA) A camel *that has fallen down by reason of fatigue:* (Mgh:) or *much emaciated:* (Mgh, Msb:) or *much emaciated, that will not move:* (TA:) *perishing by reason of emaciation:* (S, TA:) or *that throws himself down by reason of fatigue:* or

much emaciated, but having power to move: (A, TA:) pl. [of the former] رزحى (S, A, Mgh, Msb, K) and رزَّح (S, A, Mgh, K) and رزاحى (S, A, Msb, K) and [of the same or of روازِح] رازِحة (A, TA) and [of مرزاح] مرازِيح. (S, A, K.) ___ [Hence,] قوم رزَّح and رزاح [app. رزَّاح, agreeably with analogy, or perhaps رزاح,] *A people,* or *party, emaciated, and falling down* [or *tottering by reason of weakness*]. (Ham p. 227.) ___ And له حالٌ رازِحة [*He has a weak and an evil state* or *condition:* see 1]. (A.)

مرزح [*A place where camels fall down by reason of fatigue:* and hence,] *a far-extending place of crossing* or *traversing* [of a desert &c.]. (S, K.) ___ And *A low,* or *depressed, tract of land.* (K.)

مرزح The *wood,* or *pieces of wood,* (خشب,) *with which a grape-vine is raised from the ground* (T, S, K) *when one part thereof has fallen down upon another:* (T, TA:) or *a vine-prop; a piece of wood with which a grape-vine is raised from the ground.* (TA in art. جزء.) Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by EshSheybánee to the next following word,] *A voice, sound,* or *noise;* (TA;) and so مرزِيح: (K:) accord. to Esh-Sheybánee, the latter signifies

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having a vehement voice or *sound* or *noise;* (S;) but this [said to be] is a mistake. (K.)

مرزاح, and its pl. مرازِيح: see رازِح.

مرزِيح: see مرزِح.

رزدق

رَزْدَقٌ *A row of palm-trees,* and *of men:* (IF, S, Msb, K:) or [simply] *a row:* (JK, Mgh:) and *an extended cord* or *string* or *thread:* (JK:) an arabicized word, from رَسْتَه, (S, K,) which is Persian: (S:) Lth says, What the people [now] call رَسْتَق we call رَزْدَق, meaning *a row:* it is an adventitious word. (TA.) ___ [Hence,] one says, اجْعَلِ الأَمْرَ رَزْدَقًا وَاحِدًا, meaning *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأح.)

رُزْدَاقٌ (S, Msb, K, &c.) and رُزْتَاقٌ (Lh, L, TA) and رُسْدَاقٌ (ISk, K) and رُسْتَاقٌ, (Lh, S, Msb, K, &c.,) but this last disallowed by ISk, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رُزْدَاقٌ, (Msb,) arabicized, (S, Msb, K,) of Pers. origin, (S,) from رُوسْتَا, (K,) [erroneously] said by IF to be from رَزْدَقٌ signifying as explained above; (Msb;) *A rural district;* or *district consisting of cultivated land with towns* or *villages;* syn. سَوَادٌ, (S,) or سَوَادٌ and قُرًى: (K:) Yákoot explains رُسْتَاق as applied, in his time, in the country of the Persians, to *any place* [or *district*] *in which are sown fields, and towns or villages;* not to cities, like El-Basrah and Baghdád; so that it is, with the Persians, like سَوَادٌ with the people of Baghdád, and is a more special term than كُورَةٌ [in Arabic] and إِسْتَانٌ [in Persian]: (TA:) or it is used as meaning *an outlying district,* or *a border-district, of a country:* (Msb:) [but the correctness of this last explanation is questionable:] the pl. is رَزَادِيقُ (Msb) [and رَزَاتِيقُ and رَسَادِيقُ] and رَسَاتِيقُ (S, Msb) and رُزْدَاقَاتٌ (Har p. 249) [&c.].

رزغ

3 رازغته, (JK,) inf. n. مرازغة, (JK, K,) *I practised deceit, delusion, guile,* or *artifice, with him,* or *towards him;* syn. راوغته; (JK, K; *) *and sought,* or *endeavoured, to induce him;* syn. حاولته: said [in speaking] of a wolf &c. (JK, TA. *)

4 ارزغت الأَرْضُ *The land,* or *ground, was,* or *became, very slimy* or *miry;* or *had much slime,* or *mire, and moisture.* (K, * TA. [See also 4 in art. ارزغ ___.]) ردغ said of a digger, *He reached the moist earth* or *clay.* (S, K.) ___ ارزغت السَّمآءُ *The sky gave water such as moistened the earth* or *ground:* (TA:) like اردغت. (TA in art. ردغ.) And ارزغت الرِيحُ *The wind brought* نَدًى [i. e. *moisture,* or *rain,* &c.]. (IF, K.) And ارزغ المطَرُ الأَرْضَ *The rain moistened the earth,* or *ground,* (S, K,) *and exceeded the ordinary degree,* (S,) *but did not flow.* (S, K.) ___ ارزغ المآءُ *The water was,* or *became, little in quantity.* (JK, Ibn-'Abbád, K.)

رَزْغٌ *A small quantity of water in what are termed* ثَمَاد [q. v.] *and* حَسَآء [pl. of حَسْيٌ q. v.] *and the like.* (TA.) ___ See also رَزَغَةٌ.

رَزَغٌ : see رَزَغَةٌ. ___ Also *Moisture.* (TA.)

رَزِغٌ *Sticking fast in slime* or *mire:* (JK, T, S, * K:) or so مُرْزِغٌ and مُرْزَغٌ . (IB.)

رَزَغَةٌ (S, K) and رَزْغَةٌ (Lth, Mgh) *Thin mud;* (TA;) [i. e.] *slime,* or *mire:* (S, K:) or *much slime* or *mire:* or, accord. to the M, it is *less than what is termed* رَدْغَةٌ [or رَدَغَةٌ, q. v.]: (TA:) but accord. to Lth (Mgh) and to the T, (TA,) *stiffer than what is termed* ردغة: (Mgh, TA:) or *slime,* or *mire, little in quantity:* (Ham p.

632:) pl. رِزَاغٌ and [coll. gen. n.] رَزَغٌ (K) [and رَزْغٌ]: or رَزَغٌ and رَزْغٌ signify *slime*, or *mire:* (Mgh:) and رِزَاغٌ is also expl. [as a sing., like رِدَاغٌ,] as having this last meaning; and as meaning also *moisture* of the earth. (TA.)

رِزَاغٌ : see what next precedes.

مَرْزَغٌ Rain *producing much slime* or *mire;* opposed to مَسِيلٌ, causing much flowing. (Ham p. 632.)

مُرْزَغٌ : see رَزِغٌ.

مُرْزِغٌ Rain *that moistens the earth,* or *ground, exceeding the ordinary degree, but not flowing;* opposed to مُسِيلٌ, that causes the valleys and water-courses (تِلَاع) to flow. (S, and Ham * p. 632.) ___ See also رَزِغٌ.

رزق

1 رَزَقَهُ ٱللّٰهُ , (S, Msb, K, &c.,) aor. ـُـ , (Msb, TA,) inf. n. رِزْقٌ, (S,) or رَزْقٌ, (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA,) *God caused what is termed* رِزْق [q. v.] *to come to him:* (K:) or *God gave him.* (S, IB.) [The verb is doubly trans.: when the second objective complement is implied, the phrase generally means *God caused the means of subsistence to come to him;* i. e., *gave him, granted him,* or *bestowed upon him, the means of subsistence;* or *supplied, provided,* or *blessed, him therewith:* when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْخَهُ, aor. ـُـ , inf. n. رَزْقٌ, [*The bird fed its young one.*] (TA.) And رَزَقَ الأَمِيرُ الجُنْدَ *The commander gave their subsistence-money, pay,* or *allowances, to the army:* and رَزَقَ الجُنْدَ رَزْقَةً *He gave the army their subsistence-money,* &c., *once:* and رُزِقُوا رَزْقَتَيْنِ *They were given their subsistence-money,* &c., *twice.* (TA.) ___ [Hence رُزِقَ also signifies *It* (a place) *was rained upon.*] Lebeed says,

* رُزِقَتْ مَرَابِيعَ النُّجُومِ وَصَابَهَا *
* وَدْقُ الرَّوَاعِدِ جَوْدُهَا وَرِهَامُهَا *

meaning مُطِرَتْ; (TA;) i. e. *They were rained upon with the rain of the* أَنْوَآء [pl. of نَوْء q. v.] *of the* رَبِيع, *and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof.* (EM pp. 140 and 141.) ___ And رَزَقَ فُلَانًا *He thanked such a one; was thankful,* or *grateful, to him;* or *acknowledged his beneficence:* of

the dial. of Azd, (K,) i. e. Azd-Shanooah. (TA.) One says, فَعَلْتُ ذٰلكَ لَمَّا رَزَقْتَنِى i. e. لَمَّا شَكَرْتَنِى [*I did that since, or because, thou thankedst me*]. (TA.) And hence, in the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ [*And do ye make your thanking to be that ye disacknowledge* the benefit received, as being from God?]; (K;) i. e., accord. to Ibn-'Arafeh, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the S,] the meaning is, تَجْعَلُونَ شُكْرَ رِزْقِكُمُ التَّكْذِيبَ [*do ye make the thanking for your sustenance to be disacknowledgment?*]: (TA:) and some read شُكْرَكُمْ [for رِزْقَكُمْ]. (Bd.)

8 **ارتزقوا**, (S, Msb, K,) said of soldiers, (S,) or of people, (Msb,) *They took*, or *received, their* أَرْزَاق [i. e., when said of soldiers, *portions of subsistence-money, pay*, or *allowances*, and when said of others, *means of subsistence*, &c.]. (S, Msb, K.) ___ See also what next follows.

10 **استرزقه** *He asked*, or *demanded, of him what is termed* رِزْق [i. e. *means of subsistence*, &c.; when said of a soldier, *subsistence-money, pay*, or *allowance*]; (MA, TA;) as also ارتزقه. (TA.)

رِزْقٌ *A thing whereby one profits*, or *from which one derives advantage;* (S, K;) as also مُرْتَزَقٌ, (K, TA,) in the pass. form: (TA: [in the CK, erroneously, مُرْتَزِق:]) and *a gift;* and especially, of God: (S:) or [especially, and according to general usage,] the *means of subsistence*, or *of the support and growth of the body, which God sends to* [*mankind and other*] *animals;* [*sustenance, victuals, food*, or *provisions;* or *a supply thereof from God:*] but with the Moatezileh it means *a thing possessed and eaten by the deserving;* so that it does not apply to what is unlawful: (TA:) pl. أَرْزَاقٌ: (S, Msb, K:) and what are thus termed are of two kinds; *apparent*, [or *material*,] *which are for the bodies, such as aliments;* and *unapparent*, [or *intellectual*,] *which are for the hearts and*

minds, such as the several sorts of knowledge and of science: (TA:) or رِزْقٌ properly signifies *a portion, share,* or *lot;* or particularly, *of something good,* or *excellent;* syn. حَظٌّ: and is conventionally made to apply to *a thing by which an animal is enabled to profit:* (Bd in ii. 2:) and [hence] it signifies also *a daily allowance of food* or *the like;* and so رِزْقَةٌ of

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which the pl. is رِزَقٌ: (TA:) [the *subsistencemoney, pay,* or *allowance,* of a soldier; or] *what is given forth to the soldier at the commencement of every month,* or *day by day:* or, accord. to ElKarkhee, العُطَآءُ is what is assigned to those who fight; and الرِّزْقُ, *to the poor:* (Mgh: [but see عَطَآءٌ:]) and رِزَقَاتٌ, pl. of رِزَقَةٌ, which is the inf. n. of unity of رَزَقَ, signifies the *portions of subsistence-money, pay,* or *allowances,* (syn. أَطْمَاعٌ,) of soldiers: (S, K:) one says, كَمْ رِزْقُكَ فِى الشَّهْرِ *How much is thy allowance of food,* or *the like,* [or *thy subsistence-money,* or *pay,*] *in the month?* (TA:) and أَخَذُوا أَرْزَاقَهُمْ [*They took,* or *received, their portions of subsistence-money,* &c.,] (S, Msb, K) is said of soldiers. (S.) الرِّزْقُ الحَسَنُ means *A thing* [or *provision*] *that comes to one without toil in the seeking thereof:* or, as some say, *a thing* [or *provision*] *that is found without one's looking,* or *watching, for it, and without one's reckoning upon it, and without one's earning it,* or *labouring to earn it.* (KT.) ___ Also *Rain* (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, The dates are in the bottom of the well; meaning thereby the [water for] watering the palm-trees. (S.)

رِزْقَةٌ, and its pl. رِزَقَاتٌ: see the next preceding paragraph.

رِزْقَةٌ : see رِزْقٌ.

الرَّزَّاقُ : see what next follows, in two places.

الرَّازِقُ and الرَّزَّاقُ , the latter of which has an intensive signification, are epithets applied to God, meaning [*The Supplier of the means of subsistence,* &c.; or] *the Creator of what are termed* الأَرْزَاق, *and the Giver of their* أَرْزَاق *to his creatures.* (TA.) [The former epithet is also applicable to a man; but ↓ the latter is not.] ___ رَوَازِقُ [as pl. of رَازِقٌ, agreeably with a general rule relating to epithets of the measure فَاعِلٌ when not applicable to rational beings, and of رَازِقَةٌ,] Dogs, and birds, *that prey,* or *catch game.* (TA.)

رَازِقِىٌّ [erroneously written by Golius and Freytag رَازَقِىٌّ] *Weak:* (Moheet, L, K:) applied to anything. (Moheet, L.) Also The *species of grapes called* مُلَاحِىّ or مُلَّاحِى; (T, K;) *a species of grapes of Et-Táïf, with long berries;* they are called عِنَبٌ رَازِقِىٌّ. (TA.) ___ And *Wine* (K, TA) *made of the grapes so called;* (TA;) as also رَازِقِيَّةٌ . (K, TA.) And رَازِقِيَّةٌ [as a coll. gen. n. of which رَازِقِىٌّ is the n. un.] *White flaxen cloths.* (S, K.) Lebeed says, describing vessels of wine,

* لَهَا غَلَلٌ مِنْ رَازِقِىٍّ وَكُرْسُفٍ *
* بِأَيْمَانِ عُجْمٍ يَنْصُفُونَ المَقَاوِلَا *

[*They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings*]: he means يَخْدُمُونَ الأَقْيَالَ: (S:) and by غَلَلٌ he means a strainer (مِصْفَاة, or فِدَام,) on the heads of the أَبَارِيك. (S in art. غل.)

رَازِقِيَّةٌ [erroneously written by Golius and Freytag رَازَقِيَّةٌ]: see the next preceding paragraph, in two places.

مَرْزُوقٌ A man *possessed of good fortune,* or *of good worldly fortune.* (S, K, TA.) ___ أَبُو مَرْزُوقٍ was the name of *A certain he-goat,* mentioned in poetry. (IAar.)

مُرْتَزِقٌ : see رِزْقٌ.

المُرْتَزِقَةُ *Those who receive* [*subsistence-money, pay,* or] *settled periodical allowances of food* or *the like:* (Mgh, * Msb, * TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

رزم

1 رَزَمَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA;) or رَزَمَتْ, said of a she-camel; (S;) aor. ـُ and ـِ, inf. n. رُزُومٌ and رُزَامٌ; (S, K;) *He was unable to rise,* (Lh, K, TA,) *in consequence of his having fallen down by reason of fatigue and emaciation,* (Lh, TA,) or *in consequence of emaciation* (K, TA) *arising from hunger or disease:* (TA:) or *she stood still,* or *stopped from journeying, in consequence of fatigue and emaciation, and was motionless.* (S, TA.) ___ رَزَمَ, (K, TA,) said of a man, inf. n. رَزْمٌ, (TA,) *He died.* (K, TA.) ___ رَزَمَ عَلَى قِرْنِهِ *He overcame his adversary, and kneeled upon him,* (K, TA,) *and quitted not his place.* (TA.) One says of a lion رَزَمَ عَلَى فَرِيسَتِهِ [*He lay upon his breast on his prey, not quitting it*]. (TA.) ___ ارْزَمْ بِهِ مَا رَزَمَ *Be thou firm,* or *steadfast, with it as long as it is firm,* or *steadfast:* referring to fortune when it is severe, or rigorous. (Ham p. 362.) ___ And رَزَمَ بِالشَّىْءِ *He laid hold upon the thing.* (K.) ___ رَزَمَ الشِّتَآءُ رَزْمَةً شَدِيدَةً *The winter was,* or *became, intensely cold.* (K, * TA.) Hence نَوْءُ المِرْزَمِ [q. v. infrà]. (K, TA.) ___ رَزَمَتِ الأُمُّ بِهِ *The mother brought him forth:* (K:) and so رَزَمَتْ بِهِ. (TA.) رَزَمَ الشَّىْءَ, (S, Msb, K,) aor. ـُ (Msb, K) and , (K,) inf. n. رَزْمٌ, (Msb, TA,) *He collected together the thing* (S, Msb, K) *in a garment,* or *piece of cloth.* (K. [See 2.]) See also 4.

2 رَزَّمَ القَوْمُ, (K,) inf. n. تَرْزِيمٌ, (TA,) *The people cast,* or *laid, themselves down upon the ground,* (K, TA,) *and remained fixed there,* (TA,) *not quitting their place.* (K, TA.) رَزَّمَ الثِّيَابَ, (S, Msb, K,) inf. n. as above, (S, K,) *He bound the clothes,* or *tied them up,* (S, K,) *in* رِزَمٍ [or *bundles*]: (S:) *he made the clothes into* رِزَمٍ. (Msb.)

3 رازم الدَّارَ *He remained, stayed,* or *dwelt, long in the house,* or *abode.* (K, TA.) ___ رازم بينهما *He conjoined them two;* (K;) [as, for instance, two kinds of food, *by taking them in immediate succession:*] *he mixed them.* (TA.) You say, رازمت الإبلُ *The camels mixed two pastures.* (S, TA.) And رازمت الإبلُ العامَ *The camels pastured upon the* حَمْض [or *salt,* or *sour, plants*] *one time, and* خُلَّة [or *sweet plants*] *another time, this year.* (TA.) [In the case of a man,] مُرَازَمَةٌ in eating signifies the *making a consecutive,* or *successive, connexion* [between two things]; كما يرازِمُ الرَّجُلُ بينَ الجَرادِ والتَّمْرِ [*like as when the man makes a consecutive,* or *successive, connexion between* the eating of *locusts and* that of *dates;* or *makes locusts and dates consecutive,* or *successive*]: (S, TA:) or مُرَازَمَةٌ in relation to food signifies the *making an interchange, by eating one day flesh-meat, and one day honey,* (K, TA,) *and one day dates,* (TA,) *and one day* [*drinking*] *milk,* (K, TA,) *and one day* [*eating*] *bread without any seasoning* or *condiment,* (TA,) *and the like; not keeping continually,* or *constantly, to one thing:* (K, TA:) or the *intermixing the* [*acts of*] *eating with thanks, and the mouthfuls with praise;* (IAar, K, TA;) *by saying, between the mouthfuls, Praise be to God:* (IAar, TA:) or the *mentioning God between every two mouthfuls:* (Th, TA:) or the *eating the soft and the dry* or *tough* [*alternately*], *and the sweet and the sour, and the unseasoned,* or *disagreeable in taste, and the seasoned:* agreeably with all of these interpretations is explained the saying of 'Omar, إذا أَكَلْتُمْ فَرَازِمُوا: (K, TA:) as though he said, [*When ye eat,*] *eat what is easy and agreeable to swallow with what is unseasoned,* or *disagreeable in taste:* (TA:) or *mix ye, in your eating, what is soft with what is rough,* or *harsh,* or *coarse:* (IAth, TA:) or *make ye praise to follow* [*your eating*]. (S.) ___ مُرَازَمَةُ السُّوقِ means *The purchasing in the market less than what will make up the full quantity of the*

loads. (K.)

4 **ارزمت** *She* (a camel) *uttered a cry such as is termed* رزمة [q. v.] *when loving,* or *affecting, her young one:* (S:) or *she* (a camel) *uttered a cry of yearning towards her young one:* (K:) and in like manner, ارزمت علَى ولَدها is said of a ewe, or she-goat: but sometimes إرزام means the *uttering of a cry,* or *sound, absolutely:* and ارزمت said of a she-camel occurs in a trad. as meaning *she uttered a cry.* (TA.) One says, لَا أَفْعلُ ذَاكَ ما أَرْزَمتْ أُمُّ حائلٍ [*I will not do that as long as a mother of a female young camel utters her gentle yearning cry*]: (S, K: *) a prov. (K.) And hence, i. e. from ارزمت said of a she-camel, (TA,) ارزم is also said of thunder, (S, K,) meaning *It made a vehement sound,* or *noise:* (K, TA:) or *it made a sound,* or *noise,* (S, K,) *not vehement.* (K.) [And it seems that رزمت and رزم signify the same as ارزمت and ارزم said of a she-camel and of thunder: for] the inf. n. رزم, used in relation to a camel and to thunder, signify The *making a sound* or *noise.* (KL.) ارزمت is also said of a cooking-pot, meaning *It made a noise by its boiling.* (Ham p. 663.) And you say, ارزمت الرِّيحُ فِى الجوفِ *The wind made a sound* [*in the belly*]. (K.)

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رزم Rain *accompanied by incessant thunder:* a possessive epithet. (Lh, TA.)

رزم *Firm,* or *steadfast, standing upon the ground:* (S, K:) and مرزم and رازم signify [the same; or] *firm,* or *steadfast, upon the ground:* and the pl. of the last is رزَّام, occurring in a verse cited voce رزام, q. v. (TA.) ___ Also The *lion;* and so مرزم ; (K, TA;) because he lies upon his breast on his prey, not quitting it: (TA:) or رزم (Ham p. 362) and رزام (TA, and Ham ibid., [but in the latter without any syll. signs,]) like سحاب, and رزامة like سحابة, [which is of a

form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning *that lies upon his breast on his prey,* (Ham, TA,) *and growls.* (Ham.) Accord. to J, it is applied in a verse of Sáïdeh Ibn-Ju-eiyeh to an elephant: but accord. to IB, and the Expos. of Skr, it is there applied to a lion, as meaning *That has remained firm,* or *steadfast, in his place.* (TA.)

رَزْمَةٌ : see 1: ___ and see also the next paragraph, in two places. ___ أَكَلَ الرَّزْمَةَ *He ate the* وَجْبَة [or *meal that sufficed for a day and a night,* or *for four and twenty hours*]. (K.)

رِزْمَةٌ *A quantity remaining in a* [*receptacle of the kind called*] جُلَّة, [a meaning said in the TA, in art. ردم, to be erroneously assigned in the K, in that art, to رِدْمَة,] of dates, *amounting to half thereof,* or *a third,* or *thereabout:* (TA:) or, accord. to Sh, the *third part,* or *fourth part, of a* [*sack such as is called*] غِرَارَة, (Mgh, TA,) or *thereabout,* (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like قِوْسٌ, signifying the *quantity of the fourth part of the* جُلَّة, of dates: (TA:) or, accord. to the Tekmileh, [the pl.] رِزَم signifies the [*sacks called*] غَرَائِر, *in which is wheat:* and hence the رِزَم of clothes [explained in what here follows. (Mgh.) ___ *A* كَارَة [or *bundle, put in one piece of cloth and tied up,*] of clothes; (S, Msb, TA;) *what are tied up in one piece of cloth,* (K, TA,) of clothes: (TA:) or *clothes,* and *other things, put together* [*in a bundle*]; as also رَزْمَة : (Mgh:) IAmb explains it as meaning the *thing in which are sorts* (ضُرُوب) *and mixtures of clothes:* and hence the author of the K has taken a meaning assigned by him to رِزْمَة, which, he says, is also written رَزْمَة , namely, ضَرْبٌ شَدِيدٌ [*a vehement beating*], altering and substituting: (TA:) the pl. of رِزْمَة is رِزَم. (S, Msb.)

رَزَمَةٌ *A cry,* or *sound,* (AZ, S, K, TA,) *a sort of yearning cry,* (TA,) *of a she-camel, when loving,* or *affecting, her young one, uttered from her throat,* or *fauces,* (AZ, S, K, TA,) *without opening her mouth,* not as loud as that which is termed حَنِينٌ. (AZ, S, TA.) It is said in a prov., رَزَمَةٌ وَلَا

دَرَّةٌ [*A gentle yearning cry of a she-camel, and no flow of milk*]: (S:) or لَا خَيْرَ فِى رَزَمَةٍ لَا دَرَّةَ فِيهَا [*There is no good in a gentle yearning cry of a she-camel with which is no flow of milk*]: (K:) applied to him who promises and does not fulfil: (S, K:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without;t its being accompanied by any gift. (M, TA.) ___ Also The *cry of a boy,* or *child.* (K, TA: but not in the CK.) ___ And, accord. to IAar, *A vehement cry* or *sound.* (TA.) ___ And The *cries of beasts of prey.* (S, TA.) A poet says,

* للسِّبَاعِ حَوْلَهُ رَزَمَهْ *

* تَرَكُوا عِمْرَانَ مُنْجَدِلاً *

[*They left 'Amrán prostrate upon the ground; there being cries of the beasts of prey around him*]. (IB, TA.)

رِزَامٌ : see رُزُمٌ.

رِزَامٌ A man *strong and stubborn.* (K.) رُزَامٌ, [a mistranscription, app. for رَزَّامٌ , for it must be with teshdeed to the ز, as is shown by an ex. in a copy of the S, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means *Stubborn, behaving with forced hardness* or *hardiness:* it occurs, accord. as some relate it, in the saying of a rájiz, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed السَّرِيع,] which others relate thus:

* أَيَا بَنِى عَبْدِ مَنَافِ الرُّزَّامْ *

* أَنْتُمْ حُمَاةٌ وَأَبُوكُمْ حَامْ *

[*O sons of 'Abd-Menáf, the firm,* or *steadfast, upon the ground,* (accord. to this reading; but accord. to the reading that seems to be رَزَّامْ, *the stubborn,* &c., as a sing., referring to 'AbdMenáf himself;) *ye are*

defenders, and your father was a defender, حَامْ being for رُزَّام]: حَامٍ being pl. of رَازِمٌ. (So in one of my two copies of the S: in the other copy omitted.)

رَزِيمٌ *A roaring,* or *growling:* a poet says,

* لِأُسُودِهِنَّ عَلَى الطَّرِيقِ رَزِيمُ *

[*There is,* or *was, a roaring,* or *growling, of their lions on the road*]. (S.)

رَزَامَةٌ : see رُزَمٌ.

الرَّزَامِيَّةُ *A sect who said that the office of Imám, after 'Alee, belonged to Mohammad Ibn-El-Hanafeeyeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are* [*esteemed by the orthodox*] *forbidden:* (KT:) or *a sect of the extravagant zealots of the class of innovators, of the schismatics,* or *followers of 'Alee, who say that the office of Imám belonged to Aboo-Muslim El-Khurásánee, after El-Man- soor, and some of whom arrogated to themselves divinity, one of them being El-Mukanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Má-warà-en-Nahr.* (TA.)

رَزَّامٌ : see الرُّزَّامُ [___. رِزَامٌ, as an epithet applied to the lion, *The roaring.* (Freytag, from the Deewán el-Hudhaleeyeen.)]

رَازِمٌ A camel *remaining fixed upon the ground,* (S, TA,) *unable to rise,* (Lh, S, K, TA,) *in consequence of his having fallen down by reason of fatigue and emaciation,* (Lh, TA,) or *in consequence of emaciation* (S, K, TA) *arising from hunger or disease:* (TA:) and in like manner applied to a man, &c.: (Lh, TA:) and also, [without ةَ,] applied to a she-camel, meaning *standing still,* or

stopping from journeying, in consequence of fatigue and emaciation, and motionless: (S:) pl. رَزْمَى and رِزَامٌ, [accord. to Freytag رُزَمٌ,] applied to camels. (TA.) ___ See also مِرْزَمٌ. ___ Also, applied to winter, *Cold.* (TA.)

مِرْزَمٌ [*A prey.* (Freytag, from the Deewán el-Hudhaleeyeen.)]

مِرْزَمٌ : see رُزَمٌ, in two places.

المِرْزَمُ is a name of *The right star* [app. γ, i. e. *Bellatrix,*] *in the left arm of* الجَبَّار [or *Orion*]. (Kzw. [Golius says, as on the authority of Kzw, that it is a star in the right shoulder of Orion: but Kzw says that this star (which is *α* of Orion) is called مَنْكِبُ الجَوْزَآءِ and يَدُ الجَوْزَآءِ; and then he mentions that in the left arm, as being called المِرْزَمُ: whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.]) And المِرْزَمَانِ, (S, K,) also called مِرْزَمَا الشِّعْرَيَيْنِ, (S,) is the name of *Two stars* [*of which one is commonly known as B of Canis Major, and the other is app. B of Canis Minor,* though Golius says, on the authority of Ulugh Beg, that *the former is in the right hind leg of Canis Major,*] *with the* شِعْرَيَانِ [by which latter appellation are meant *Sirius and Procyon*], (K,) or *one of which is in* [or *by*] الشِّعْرَى [commonly so called, i. e. *Sirius,*] *and the other is in* الذِّرَاعُ [by which is meant الذِّرَاعُ المَقْبُوضَةُ, i. e. *the asterism consisting of a and B of Canis Minor*]; (S;) or *one of them is* الذراع المقبوضة [mentioned above *and the other is* الشِّعْرَى (q. v.) commonly so called]: thus says Ibn-Kunáseh: both are of the stars of rain: and sometimes the sing. appellation (المِرْزَمُ) is used [app. as applied to Sirius, or to Bellatrix, or perhaps to *B* of Canis Minor]. (TA.) نَوْءُ المِرْزَمِ [means *The auroral setting of some one of the stars above mentioned;* for it] is so termed because of its intense cold. (TA. See 1.) السَّمَاكُ المِرْزَمُ is another name for السِّمَاكُ الرَّامِحُ [*The star Arcturus*]. (Az and TA in art. رمح. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during the first of the rains, the autumnal rain, called أُمُّ مِرْزَمٍ ___.]) الوَسْمِىّ *The north wind:* (S, K, TA:) or *the cold north wind:*

(Skr, on a verse of Sakhr-el-Gheí:) from رَزَامَةُ النَّاقَةِ meaning the [gentle] yearning cry of the she-camel: (TA:) or it signifies, (ISd, TA,) or signifies also, (K,) *the wind:* (ISd, K, TA:) thus expl. by ISd without any restriction. (TA.)

مُرْزِمٌ *That has cast,* or *laid, himself upon the around, and remained fixed,* or *motionless:* or *having* [or *making* or *uttering*] *a sound,* or *cry:* and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellem.)

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تَرَكْتُهُ بِالْمُرْتَزَمِ [*I left him in the place where one cleaves to the ground;* or] *I made him to cleave to the ground.* (K.)

رزن

1 **رَزُنَ**, (S, K, &c.,) inf. n. رَزَانَةٌ (S, * MA, K, * TA) and رُزُونٌ, (TA,) [*It* (a thing) *was*, or *became*, *heavy*, or *weighty:* this is the primary signification: see رَزَانَةٌ below. ___ And hence,] *He* (a man) *was*, or *became*, *grave*, *staid*, *steady*, *sedate*, or *calm;* (S, MA, K, TA;) and *forbearing:* and *still*, or *motionless:* (S, * K, * TA:) or *firm*, or *sound*, *of judgment:* (TA:) *wise*, or *sensible*. (MA.) رَزَنَ بالمكَان [thus in the K, with fet-h to the ز,] *He remained*, *stayed*, *dwelt*, or *abode*, *in the place*. (K.) رَزَنَهُ, (S, K,) aor. ـُ, inf. n. رَزْنٌ, (S,) *He lifted it* (namely, a thing, S) *in order that he might see what was its weight*. (S, K.) ___ Hence, رَزَنَ الحجر *He lifted the stone from the ground*. (TA.)

2 رَزَّنَهُ [رَزَّنَهُ, inf. n. تَرْزِينٌ, *He pronounced him*, or *held* or *reckoned him*, *to be grave*, *staid*, *steady*, *sedate*, or *calm:*] the inf. n. تَرْزِينٌ is *syn. with* تَوْقِيرٌ [q. v.]. (S in art. وقر.)

5 **تَرَزَّنَ** *i. q.* تَوَقَّرَ [*He showed*, *exhibited*, or *manifested*, *gravity*, *staidness*, *steadiness*, *sedateness*, or *calmness;* or *he endeavoured*, or *constrained himself*, *to be grave*, *staid*, *steady*, *sedate*, or *calm*]; (M, K;) فى مَجْلِسِهِ [*in his sittingplace*], (M,) or فى الشَّىْءِ [*in the thing*]. (K.)

6 **يَتَرَازَانَانِ**, said of two mountains, *They are opposite*, or *facing*, *each other*. (K.)

رَزْنٌ *A place that is elevated* (S, K, TA) *and hard*, (TA,) *having in it a depression that retains the water* [*of the rain*]: pl. رُزُونٌ and رِزَانٌ: (S, K, TA:) the latter of which pls. is also pl. of رَزْنَةٌ [q. v.]. (K.) It is also sing. of أَرْزَانٌ signifying [*Hollows*, or *cavities*, *such as are termed*] نُقَرٌ [pl. of نُقْرَةٌ] *in stone*, or *in rugged ground*, *that retain the water* [*of the rain*]; and so is رِزْنٌ ; or, accord. to Ibn-Hamzeh,

this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ, except in a few instances. (TA.) [The pl.] رُزُونٌ also signifies The *remains of a torrent in places which it has partially worn away.* (TA.)

رِزْنٌ : see the next preceding paragraph. ___ Also *i. q.* نَاحِيَةٌ [*A side, region, quarter,* or *tract,* &c.]. (K.)

رِزْنَةٌ *A place where water remains and collects;* or *where it collects and stagnates;* or *where it remains long, and becomes altered:* pl. رِزَانٌ [mentioned above as a pl. of رِزْنٌ, q. v.]: (S, K:) so says AO. (S.)

رِزَانٌ : see the next paragraph.

رَزِينٌ *Heavy,* or *weighty;* (S, K;) applied to a thing (S, TA) of any kind. (TA.) ___ [Hence,] *Grave, staid, steady, sedate,* or *calm;* (S, MA, K, TA;) and *forbearing:* and *still,* or *motionless:* (S, * K, * TA:) or *firm,* or *sound, of judgment:* (TA:) *wise,* or *sensible:* (MA:) or a man *having much gravity, staidness,* &c.: (Har p. 227:) and رِزَانٌ signifies the same, applied to a woman; (MA, K;) or, thus applied, *grave, staid,* &c., *in her sitting-place:* (S:) the epithet رَزِينَةٌ is not applied to her unless she be *firm,* or *constant; and grave, staid,* &c.; *and continent, chaste,* or *modest; grave, staid,* &c., *in her sitting-place.* (TA.) ___ أَبُو رَزِينٍ is a name given to *The* [*kind of sweet food commonly called*] خَبِيصٌ [q. v.]; because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227.)

رَزَانَةٌ inf. n. of رَزُنَ [q. v.]. (MA, TA.) *Heaviness,* or *weight:* this is the primary signification. (TA.) ___ [Hence,] *Gravity, staidness, steadiness, sedateness,* or *calmness;* (S, MA, K, TA;) and *forbearance:* and *stillness,* or *motionlessness:* (S, * K, * TA:) or *firmness,* or *soundness, of judgment:* (TA:)

wisdom, or *sensibleness:* (MA:) and *firmness,* or *constancy.* (Har p. 423.)

روزن , (T, Mgh,) or روزنة , (ISk, S, M, K,) *A hole, a perforation, an aperture,* or *a window,* (ISk, T, S, M, Mgh, K,) syn. كُوَّة , (ISk, S, Mgh, K,) or كُوَّة نافذة , (T,) [*in a wall,* or *chamber,* i. e. *a mural aperture,*] or *in the upper part of a roof:* (M, TA:) an arabicized word [from the Pers. روزن, or روزنه]: (ISk, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوازِنُ. (T, Mgh.)

روزنة : see the next preceding paragraph.

أَرْزَن [accord. to general opinion, being a subst. only, not originally an epithet, أَرْزَنٌ, or, accord. to some, it may be أَرْزَنُ, as being imagined to possess the quality of an epithet,] *A kind of hard tree,* (Lth, S, K,) *of which staves are made.* (Lth, S.)

هو مُرَازِنُه *i. q.* مُحَالُّه [*He is his companion in alighting,* or *descending and stopping* or *sojourning* &c.]: (so in copies of the K:) or مُخَالُّه [*his friendly associate;* or *true,* or *sincere, friendly associate*]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK: but the former I regard as the true reading, from رَزَنَ بالمكَان q. v.].)

رزى

1 رَزَى فُلَانًا , aor. يَرْزَى, (K,) inf. n. رَزْىٌ, (TA,) *He accepted the bounty of such a one.* (K.) [See also رَزَأَهُ: and, under the same head, see رَزِينَا, and رَزِيتَهُ: and see a verse cited voce مُتَلَدٌ; in which رَزِينَا seems to be used for رَزِئْنَا; or the latter may be the correct reading.]

4 ارزى إِلَيْهِ *He leaned,* or *stayed, himself upon,* or *against, him,* or *it;* and *he had recourse,* or *betook himself, to him,* or *it, for refuge, protection, covert,* or *lodging:* (K:) or أَرْزَيْتُ ظَهْرِى إِلَى فُلَانٍ *I had recourse,* or *betook myself, to such a one for refuge, protection, covert,* or *lodging:* (S:) or, accord. to Lth, the verb is أَرْزَأَ, with ء. (TA.)

رَزِيَّةٌ , for رَزِيئَةٌ: see the latter, in art. رزأ.

رس

1 رَسَّ الهَوَى فى قَلْبِه , and السُّقْمُ فى جِسْمِه, [aor., accord. to the general rule, ـِ ,] inf. n. رَسٌّ and رَسِيسٌ, *Love entered, and established itself, in his heart,* and *disease in his body;* as also ارّس . (M.) [It seems also, from explanations of رَسٌّ and رَسِيسٌ mentioned below, that one says رَسَّتِ الحُمَّى, meaning *The fever commenced,* or *first touched a person.*]

4 أَرْسَسَ see above.

رَسٌّ The *beginning,* or *commencement,* of a thing. (K.) And hence, (K,) رَسُّ الحُمَّى, and رَسِيسُهَا , *The beginning,* or *commencement,* (M, A, K,) or *first touch,* (S,) *of fever,* (S, M, A, K,) *before it becomes vehement,* or *severe;* (A;) i. e., *when the person attacked thereby stretches on account of it, and becomes languid in his body, and relaxed,* or *heavy, sluggish,* or *torpid,* or *confused in his intellect:* (M, TA:) or *the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent.* (As, TA.) Accord. to Fr, you say, أَخَذَتْهُ الحُمَّى برسّ, meaning, *The fever became settled in his bones.* (TA.) [Hence also,] رَسُّ الحُبِّ, and رَسِيسُه , *The beginning,* or *commencement, of love:* (K:) or *a remain,* or *relic,* or *trace, of love:* (M:) or رَسِيسُ الهَوَى signifies *the first,* or *original, feeling* (أَصْل) *of love.* (Aboo-Málik, TA.) [Hence also,] بَلَغَنِى رَسٌّ مِنْ خَبَرٍ *The first of news reached me:* (TA:) or *somewhat of news reached me:* (S, M:) [or *news not true reached me:* for,] accord. to AZ, you say, أَتَانَا رَسٌّ مِنْ خَبَرٍ, and رَسِيسٌ مِنْ خَبَرٍ, meaning, *News not true came to us:* (TA:) or رَسِيسٌ [alone] signifies *news not true.* (K.)

رَسِيسٌ : see رَسٌّ, throughout.

رسب

1 رَسَبَ , (S, M, A, &c.,) aor. ـُ , (M, A, &c.,) inf. n. رُسُوبٌ (S, M, A, Mgh, Msb, K) and رَسْبٌ; (Msb;) and رَسُبَ, aor. ـُ ; (M, A, K;) *It* (a thing, S, Msb) *sank,* or *subsided,* (S, M, A, Mgh, Msb, K,) in water [&c.]. (S, M, A, Mgh, K.) ___ [Hence,] رَسَبَتْ عيناه *His eyes sank* [in their sockets]. (S, A.) ___ And السَّيْفُ يَرْسُبُ فِى الضَّرِيبَةِ *The sword sinks,* or *disappears, in the thing struck with it.* (TA.)

2 رسّب *It precipitated* a substance, or *caused* it *to sink* in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4 ارسب *It caused* [a thing] *to sink:* hence, in a trad., describing the people of Hell, إِذَا طَفَتْ بِهِمُ النَّارُ أَرْسَبَتْهُمُ الأَغْلَالُ *When the fire shall raise them, and make them. to appear* [or rather *to*

swim upon its surface], *the collars,* by reason of their weight, *shall make them to sink* to the bottom thereof. (TA.) And ارسبوا *Their eyes sank in their heads by reason of hunger.* (K, TA.)

5 ترسّب *It* (a substance) *became precipitated,* or *was caused to sink,* in a liquid: used in this sense in chymical works; but probably postclassical.]

رَسْبٌ and رَسُبَ: see the next paragraph.

رَسُوبٌ [What is *wont to sink,* or *subside,* in water &c. ___ And hence,] *Dregs* amid water and blood: in this sense improperly pronounced رُسُوبٌ. (KL. [Golius, as on the same authority, explains it as meaning *sedimentum* aquæ, urinæ, etc.:

hypostasis. See also the next paragraph.]) ___ [Hence also,] A sword (S, M, A, K) *that penetrates into,* (S,) or *that disappears in,* (M, A, K,) *the thing struck with it;* (S, M, A, K;) and so رسب (M, K) and رسب (K, TA) and مرسب . (A, K, TA. [In the CK, by the omission of و after the last, this and the last but one are made to be appellations of a sword of Mohammad or of Soloman, and of a sword of El-Hárith Ibn-AbeeShemir.]) ___ And The *glans of the penis:* (M, K:) app. because of its disappearance on the occasion of the act of جماع. (M.) ___ And *Forbearing,* or *element;* as also راسب . (K.)

رسابة المآءش (JK and Mgh and K in art. تقن [in CK erroneously رسابة]) [*The sediment of water;*] *the thick matter that is borne by water* [*and that sinks to the bottom*]. (Lth, Mgh in that art.)

رسوبِىّ [and مترسب , terms used by Ibn-Seenà, are explained by Golius as meaning *Having,* or *depositing, a sediment:* but the former rather means *having the nature of dregs,* or *sediment:* and the latter, *becoming,* or *that becomes, precipitated.*]

راسب A *firm* mountain. (M, A, K.) ___ See also رسوب.

روسب *A calamity,* or *misfortune;* (K;) as also روسم. (TA.)

مرسب : see رسوب.

مراسب *i. q.* أَوَاسٍ [pl. of آسية, and app. here meaning *Columns,* or *props*]. (K.)

مترسب : see رسوبِىّ.

رستق

رُسْتَاقٌ : see رزداقٌ, in art. رزدق.

رسح

1 رَسَحَ, aor. ـَـ, inf. n. رَسَحٌ, (L, Msb,) *He had little flesh,* or *was scant of flesh, in his posteriors and thighs:* or *he had small buttocks, sticking together:* (L:) or *he had little flesh in his thighs.* (Msb.)

4 ارسح *It rendered* a person *scant of flesh in the posteriors* (S, A) *and thighs.* (S.)

رَسَحٌ *Paucity of flesh in the posteriors* (S, A, L, K) *and thighs:* (S, L, K:) or *smallness of the buttocks, and their sticking together:* (L:) or *paucity of flesh in the thighs.* (Msb.)

رَسَحٌ *Having little flesh in his thighs.* (Msb.) [See also what follows.]

أَرْسَحُ A man (S, L) *having little flesh in his posteriors* (S, A, L) *and thighs:* (S, L:) or *having small buttocks, sticking together:* (L:) fem. رَسْحَآءُ; applied to a woman: (S, A, L:) pl. رُسْحٌ. (S, K.) [See also الأَرْسَحُ.] رَسَحٌ means *The wolf:* (TA:) [for] every wolf is [termed] أَرْسَحُ because of the lightness [of the flesh] of his haunches: (S, A, * K:) and so is the سَمْعٌ [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) ___ Also, the fem., A *foul,* an *ugly,* or an *unseemly,* woman: (K, TA:) though disapproved by MF. (TA.)

رسخ

1 **رَسَخَ**, (S, A, L, &c.,) aor. ـَـ, (A, Msb, JM, &c.,) inf. n. رُسُوخٌ, *It* (a thing, S, Msb) *was*, or *became, firm, steady, steadfast, stable, fixed, fast, settled*, or *established*, (S, A, L, Msb, K,) *in its place.* (L.) [Hence,] رَسَخَ الحِبْرُ فى الصَّحِيفَةِ [*The ink became fixed upon the piece of paper* or *the like*]. (A, L.) And الرَّقُّ الدَّهِينُ لَا يَرْسَخُ فِيهِ الحِبْرُ [*Ink will not become fixed upon oiled parchment*]: (A:) or الوَرَقُ الدَّهِينُ [*oiled paper*]. (TA.) And رَسَخَ فى العِلْمِ *He became firmly rooted*, or *grounded*, or *established, in science*, or *knowledge.* (L.) And العِلْمُ يَرْسَخُ فى قَلْبِ الإِنْسَانِ *Science*, or *knowledge, becomes firmly rooted*, or *grounded*, or *fixed, in the heart of man.* (L, A. *) And رَسَخَ حُبُّهُ فى قَلْبِهِ [*The love of him*, or *it, became fixed in his heart*]. (A.) ___ [Hence also,] said of a pool of water left by a torrent, *It sank into the earth, and disappeared:* (JK, A, K:) inf. n. as above. (JK, TA.) And, said of rain, *It sank into the earth so that the two moistures* [meaning *that of the rain and that of the soil beneath*] *met together.* (A, K.) ___ رَسْخٌ [as an inf. n.] signifies The *connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body:* distinguished from نَسْخٌ, which is with the body of another human being: and from مَسْخٌ, which is with the body of a beast: and from فَسْخٌ, which is with a plant. (Marginal note in a copy of the KT.) But see 1 (last sentence) in art. فسخ

4 **ارسخه**, (JK, K,) inf. n. إِرْسَاخٌ, (TA,) *He made it firm, steady, steadfast, stable, fixed, fast, settled*, or *established*, (JK, K,) *in its place.* (JK.)

رَاسِخٌ Anything *firm, steady, steadfast, stable, fixed, fast, settled*, or *established* [*in its*

place (see 1)]. (S, A, Msb.) You say جَبَلٌ رَاسِخٌ *A firm,* or *steadfast, mountain.* (A.) And in like manner دِمْنَةٌ رَاسِخَةٌ [*A black,* or *dark, patch of compacted dung and urine of cattle sticking fast upon the ground*]. (A.) And [hence,] لَهُ قَدَمٌ رَاسِخَةٌ فِى العِلْمِ [*He has a firm footing in science,* or *knowledge;* or] *he possesses excellence, and large acquirements, in science,* or *knowledge.* (Msb.) الرَّاسِخُونَ فِى العِلْمِ [in the Kur iii. 5 and iv. 160] means *Those who are firmly rooted,* or *established, in science,* or *knowledge:* (S, Bd, L, Jel, TA:) or *who have made a firm advance therein:* (L:) or *who are far advanced therein:* (Khálid Ibn-Jembeh:) or *those who study the Book of God:* (TA:) or *those who have committed* [*it*] *to memory, and who call to mind* [*its doctrines and precepts*] *one with another.* (IAar.)

رسدق

رُسْدَاقٌ : see رزداقٌ, in art. رزدق.

رسغ

1 **رَسَغَهُ**, aor. ـَـ , inf. n. رَسْغٌ, [*He tethered him by the fore legs;* i. e.] *he tied the* رُسْغ [or *pastern*] *of each of his* (a camel's [or an ass's]) *fore legs with a string,* or *cord,* which is called رُسْغٌ. (TA.)

2 **رسّغ**, (S, Msb, &c.,) inf. n. تَرْسِيغٌ, (IAar, K,) said of rain, (S, Msb, K, &c.,) *It rained so that the water reached to the* رُسْغ [or *pastern,* or *ankle*], (S,) or *so that it reached to the place of the* أَرْسَاغ [pl. of رُسْغٌ]: (Msb:) or *it moistened the earth* (IAar, K, TA) *so that the hands of him who dug for it reached to his* أَرْسَاغ [or *wrists*]; (IAar, TA;) or *so that the moisture reached to the measure of the* رُسْغ [or *wrist*] *of the digger:* (TA:) or *it was so much that the* رُسْغ [or *pastern,* or *ankle,*] *disappeared in it;* as also ارسغ , a dial. var., on the authority of IAar. (TA.) تَرْسِيغٌ also signifies The *making* [the means of subsistence] *ample,* or *abundant.* (K.) You say, رسّغ العَيْشَ *He made the means of subsistence ample,* or *abundant.* (TK.) [Or رسّغ عَلَيْهِ فِى العَيْشِ *He made ample,* or *abundant, provision for him in the means of subsistence:* see the pass. part. n., below: and see also 8.] رسّغت كَلَامًا, (JK,) inf. n. as above, (K,) *i. q.* لَفَّقْتُ بَيْنَهُ [meaning *I interlarded,* or *embellished, speech.* or *discourse, with falsehood:* accord. to the TK, *connected it, and arranged it,* or *put it in order:* but see the pass. part. n., below]. (JK, K, * TA.)

3 **راسغهُ**, (Ibn-'Abbád, K,) inf. n. مُرَاسَغَةٌ and رِسَاغٌ, (Lth, Ibn-'Abbád, K,) *He took hold of his* رُسْغ [meaning *ankle*] *in wrestling with him, the latter doing the like.* (Lth, Ibn-'Abbád, K.) One says, رَادَغَهُ ثُمَّ رَاسَغَهُ ثُمَّ مَارَغَهُ [*He strove with him to throw him down: then he took hold of his*

ankle &c.: *then he rolled with him on the ground,* or *in the dust*]. (TA.)

4 أَرْسَغَ see 2.

8 ارتسغ عَلَى عِيَالِهِ *He expended amply,* or *abundantly, upon his family,* or *household.* (Ibn-Buzurj, K.) [See also 2.]

رُسْغٌ and رُسُغٌ, (S, Msb, K,) of a دَابَّة [or beast

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of the equine kind], (S, Msb,) [The *pastern;* i.e.] the *slender place* [or *part*] *between the solid hoof and the joint of the* وَظِيف [or *shank*] *of the fore leg,* and *of the hind leg;* (S, Msb, K;) or, [in other words,] of solid-hoofed animals, the *part that joins the* وظيف *of each of the fore legs,* and *of the hind legs, to the hoof;* and of camels, the *part that joins the* أَوْظَفَة [or *shanks*] *to the* أَخْفَاف [or *feet*]: (TA:) and (Msb, and so in some copies of the K, but in other copies of the latter or, [which is more correct, as will be seen from what follows,]) of a human being, [the *wrist,* and the *ankle;* i. e.] the *joint between the hand and the fore arm,* and *between the foot and the shank:* (Msb, K, TA:) and of any beast (دابّه,) the *like thereof;* (K;) [the *part between the shank and hoof* or *foot, in the fore leg* and *in the hind leg,* of any quadruped:] pl. أَرْسَاغٌ [used as a pl. of mult. and of pauc.] (Msb, K) and أَرْسُغٌ [which is only a pl. of pauc.]. (K.) ___ See also رِسَاغٌ: ___ and see مِرْسَغَةٌ.

رَسَغٌ *A laxness in the legs of a camel.* (As, S, K.)

رُسْغٌ : see رُسُغٌ

رِسَاغٌ *A cord,* or *rope, that is tied* (JK, S, K) *firmly* (S) *to the* رُسْغ [or *pastern*] *of the camel,*

(JK, S, K,) or, accord. to the T, *to each* رُسْغ, [the dual form being there used, meaning *to the pastern of each fore leg,*] *of the camel,* (TA,) *to prevent him from going away;* (S, K;) also called مَرْسَغَة ; of which the pl. is مَرَاسِغ: (JK:) or, as some say, رَسَاغ is pl. of رُسْغ meaning *a cord,* or *rope, with which a camel,* and *an ass, is* [*tethered,* or] *shackled;* or *a string,* or *cord, with which the* رُسْغ [or *pastern*] *of each of the fore legs of a camel* [or *an ass*] *is tied.* (TA.) ___ Also an inf. n. of 3.

عَيْش رَسِيغ *Ample,* or *abundant, means of subsistence:* and طَعَام رَسِيغ *Much food* or *wheat.* (Aboo-Málik, K.)

مَرْسَغَة sing. of مَرَاسِيغ [probably a mistranscription for مَرَاسِغ] meaning [*Bracelets of tortoiseshell* or *horn* or *ivory, such as are termed* مَسَك, *that are worn by women on their arms;* one of which is also called رُسْغ . (TA.) ___ See also رَسَاغ.

هُوَ مُرَسَّغٌ عَلَيْهِ فِى العَيْشِ *He is amply,* or *abundantly, provided for in respect of the means of subsistence.* (JK, * TA.) رَأْىٌ مُرَسَّغٌ *An unsound opinion* or *counsel* or *advice.* (JK, Ibn- 'Abbád, K.)

رسف

1 **رَسَفَ**, aor. ـُ and ـِ, inf. n. رَسْفٌ and رَسَفَانٌ (S, M, O, Msb, K) and رَسِيفٌ, (M, O, Msb, K,) *He walked,* or *went along, in the manner of him who is shackled:* (S, M, O, K:) or *he walked,* or *went along, in shackles, gently, softly,* or *in a leisurely manner:* (M:) or you say, رَسَفَ فِى قَيْدِهِ *he walked,* or *went along, in his shackles:* (MA, Msb:) or *he went along* [*therein*] *by leaps;* or *gently.* (MA.) رَسِيفٌ also signifies The *making short steps.* (O.) And رَسَفَ, aor. ـُ, *He* (a camel) *went with short steps, raising and putting down his feet quickly.* (Aboo-Nasr, O.)

4 **أَرْسَفْتُ الإِبِلَ**, (AZ, S,) inf. n. إِرْسَافٌ, (K,) *I drove along the camels, they being shackled.* (AZ, S, K. * [In one of my copies of the S, instead of مُقَيَّدَةً, I find مُقَيَّدًا, i.e. *I being shackled.*])

8 **ارتسف**, inf. n. ارْتِسَافٌ; (K; so in MS. copies, and so in the CK;) or ارْتَسَفَّ, in measure like اكْفَهَرَّ, inf. n., ارْتِسْفَافٌ; (O, and in like manner in the TK;) *i. q.* ارْتَفَعَ [*It became raised;* or *it rose:* &c.]. (O, K.)

R. Q. 4 **ارْتَسَفَّ**: see what next precedes. [This art. is wanting in the copies of the L and TA to which I have had access.]

رسل

1 **رسل**, aor. ـَـ, inf. n. رَسْلٌ and رَسَالٌ, *He* (a camel) *was*, or *became, easy in pace.* (M, K.) ___ Also, aor. , inf. n. رَسْلٌ (AZ, Az, Msb, K) and رَسَالَةٌ, as above, (AZ, Az, K,) *It* (hair) *became lank, not crisp;* (Msb, K;) and so استرسل : (S, K:) or *lank* and *pendent:* (Msb:) or *long*, and *lank* or *pendent.* (AZ, Az, Msb.) لَا يَجِبُ غَسْلُ ما ٱسْتَرْسَلَ مِنَ البَحِيَةِ means [*The washing*] *of what hangs down*, and *descends*, [*of the beard*,] from the chin [*is not requisite*, or *necessary*, or *incumbent*]. (Mgh.) [Golius says, as on the authority of the KL, that رَسَلَ signifies *Nuncium misit:* but what I find in the KL is, that رَسُولٌ, as an inf. n., signifies the *bringing a message* (پیغام بردن) : whence it seems that رَسَلَ means *he brought a message.*]

2 **تَرْسِيلٌ**, in reading, or reciting, (Msb, K,) *i. q.* تَرْتِيلٌ; (K, TA;) i. e. (TA) *Easy* [or *leisurely*] *utterance; without haste:* (Yz, Msb, TA:) or, as some say, *with consecution of the parts*, or *portions:* (TA:) and تَرَسُّلٌ therein signifies the same: (Yz, Msb:) or تَرَسَّلَ فِى قِرَآءَتِه signifies *he proceeded in a leisurely manner in his reading*, or *reciting*, (S, Mgh, Msb, K,) *and was grave, staid, sedate*, or *calm*, (Mgh,) *and endeavoured to understand, without raising his voice much.* (TA.) It is said in a trad., كَانَ فِى كَلَامِه تَرْسِيلٌ i. e. تَرْتِيلٌ [*There was in his* (Mohammad's) *speech an easy*, or *a leisurely, utterance*]. (TA.) And in another trad. it is said, إِذَا أَذَّنْتَ فَتَرَسَّلْ وإِذَا أَقَمْتَ فَٱحْذِمْ [expl. in art. حذم]. (Mgh.) See also 4, last sentence but one. رَسَّلْتُ فُصْلَانِى, inf. n. تَرْسِيلٌ, *I gave to drink* [*to my young camels*, or *my young weaned camels*,] رِسْلٌ (K, TA,) i. e. *milk.* (TA.)

3 **راسله** (S, MA,) inf. n. مُرَاسَلَةٌ, (S,) *He sent a message*, and *a letter*, or *an epistle, to him*, (MA, PS,) *the latter doing the like:* (PS:) [*he interchanged messages*, and *letters, with him.*] You

say, راسلهُ فى كَذَا [*He interchanged messages,* or *letters, with him, in relation to such a thing*]: and بينهما مُرَاسَلَاتٌ [*Between them two are interchanges of messages,* or *of letters*]. (TA.) And هى تُرَاسِلُ الخُطَّاب [*She interchanges messages,* or *letters, with those who demand women in marriage*]. (M, K.) And تُرَاسِلُهُ بالخُطَّاب [*She interchanges messages,* or *letters, with him by means of those who demand women in marriage*]. (TA.) ___ [Hence,] راسلهُ فى نِضَالٍ أَوْ غَيْرِهِ [*He acted interchangeably,* or *alternated, with him in a competition in shooting, or in some other performance*]. (S.) And راسلهُ فى الغِنَآءِ, and العَمَلِ, *He relieved him,* or *aided him, in singing, and in work,* [*by alternating with him,* i. e.,] *in the former case, by taking up the strain when the latter was unable to continue it* [*so as to accomplish the cadence* (see 6)], *and in the latter case by taking up the work when the latter person was unable to continue it;* or *he so relieved,* or *aided, him in singing with a high voice:* or راسلهُ فى عَمَلِهِ *he aided him,* [or *relieved him, by alternating with him,*] or *he followed him,* or *imitated him, in his work:* (IAar, Msb:) and راسلهُ الغِنَآءَ *he emulated him,* or *imitated him,* [*by alternating with him,*] *in the singing.* (TA.) And راسلهُ فى القِرَآءَةِ *He aided him,* or *assisted him,* [or *relieved him, by alternating with him,*] *in the reading,* or *reciting,* of the Kur-án &c. (MA.)

4 **إِرْسَالٌ** signifies The act of *sending.* (K, KL, &c.) Thus is explained إِرْسَالُ ٱللّٰهِ أَنْبِيَآءَهُ [i. e. *God's sending his prophets.*] (Th, TA.) You say, أَرْسَلْتُ فُلَانًا فى رِسَالَةٍ (S) *I sent such a one with a message.* (PS.) And ارسل إِلَيْهِ رَسُولًا (MA, Msb *) *He sent to him a message,* or *a letter,* (MA,) or *a messenger.* (Msb.) ___ [The act of *sending forth,* or *starting,* a horse for a race: the *discharging* a thing; as, for instance, an

arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the *launching forth* a ship or boat; *letting* it *go; letting* it *take its course:*] the act of *setting loose* or *free; letting loose; loosing, unbinding,* or *liberating.* (K.) You say ارسل الشَّىْءَ *He set loose* or *free,* &c., *the thing.* (M.) And أَرْسَلْتُ الطَّائِرَ مِنْ يَدِى *I let go,* or *let loose, the bird from my hand.* (Msb.) And [hence,] ارسل الحُرُوفَ [*He uttered the letters*]. (Mgh in art. رتل.) And ارسل الغِنَآءَ [*He uttered the song; he sang*]. (TA.) And ارسل الإِقَامَةَ [*He chanted the* اقامة]. (Msb in art. درج. [See أَدْرَجَ.]) And ارسل عَلَيْهِ لِسَانَهُ [*He let loose his tongue against him*]. (A in art. برد.) And ارسل الكَلَامَ *He made the speech,* or *language, to be unrestricted.* (Msb.) [In like manner,] إِرْسَالٌ signifies also The *making* a thing, such as property, and a legacy, *absolute,* or *unrestricted.* (Mgh.) ___ [The act of *letting down, letting fall,* or *making to hang down,* the hair &c. You say, ارسلهُ, and ارسلهُ مِنْ أَعْلَى إِلَى أَسْفَلَ, *He let it down,* &c., or *lowered it.*] ___ The act of *leaving, leaving alone,* or *neglecting,* (M, K,) a thing. (M.) [Hence,] one says, ارسلهُ عَنْ يَدِهِ *He left, forsook,* or *deserted, him;* or *he abstained from,*

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or *neglected, aiding him,* or *assisting him.* (TA.) ___ Also The act of *making to have dominion,* or *authority, and power; making to have,* or *exercise, absolute dominion* or *sovereignty* or *rule,* or *absolute superiority of power* or *force;* or *giving power,* or *superior power* or *force.* (M, K.) Hence, in the Kur [xix. 86], أَرْسَلْنَا الشَّيَاطِينَ عَلَى الكَافِرِينَ تَؤُزُّهُمْ أَزًّا, i. e. [*We have made the devils to have dominion,* &c., *over the unbelievers, inciting them strongly* to acts of disobedience; or] *we have appointed,* or *prepared, the devils for the unbelievers,* because of their unbelief; like as is said in the same [xliii. 35], نُقَيِّضْ لَهُ شَيْطَانًا [We will appoint, or prepare,

for him a devil as an associate]: this is the preferred explanation: [or it may be well rendered *we have sent the devils against the unbelievers:*] some say that the meaning is, *we have left the devils to do as they please with the unbelievers, not withholding them,* or *preserving them, from acceptance from them.* (Zj, M.) ارسلوا [from رَسَلٌ] *They had milk in their cattle:* (S:) or *their milk became much;* as also رَسَّلوا , inf. n. تَرْسِيلٌ: (K:) or the latter signifies *their milk and drink became much.* (TA.) ___ Also [from رَسَلٌ] *They became possessors of herds* or *flocks.* (O, K. *)

5 **ترسّل** *He acted,* or *behaved, gently,* and *deliberately,* or *leisurely,* (M, K, TA,) and *with gravity, staidness, sedateness,* or *calmness.* (TA.) التَّرَسُّلُ فِى الأُمُورِ is *The acting,* or *behaving,* [*gently,* and] *deliberately,* or *leisurely,* and *with gravity, staidness, sedateness,* or *calmness, in affairs.* (TA.) See also 2, in three places. ___ التَّرَسُّلُ in riding is *The extending one's legs upon the beast so as to let,* or *make, his clothes hang down loosely upon his legs:* and in sitting, *the crossing one's legs, and letting,* or *making, his clothes hang down loosely upon them and around him.* (TA.) ترسّلا بين القوم [*He acted as a* رَسُولٌ (or *messenger*) *between the people*]. (Msb and TA in art. الك.)

6 **تراسلوا** *They sent, one to another,* (MA, Msb, TA,) *a message* [or *messages*], (MA, Msb,) or *a messenger* [or *messengers*]. (Msb.) ___ Hence, تراسلوا فى الغنآء [*They relieved,* or *aided, one another alternately in singing;*] i. e. *they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end.* (Msb.) لَا تَرَاسُلَ فِى الأَذَانِ means [in like manner] *There shall be no relieving,* or *aiding, one another*

[*alternately*], i. e., *no combining* [*of two or more persons, each performing a part alternately*], *in the chanting of the call to prayer.* (Msb.) [In other cases likewise] التَّرَاسُلُ signifies *The doing the like of that which one's companion,* or *fellow,* [or *another,*] *does, in such a manner as that one follows another* [*alternately*]. (Har p. 268.)

10 **استرسل** *It* (a thing) *was,* or *became, loose,* or *slack;* syn. سَلِسَ. (M, TA.) ___ Said of hair: see 1, in two places. [In like manner said of a tree, &c., *It drooped;* or *was pendent.* Said of a cheek, (to which its part. n. مُسْتَرْسِلٌ is applied as an epithet in the K voce أَسِيلٌ,) *It was,* or *became, lank.*] ___ الاسْتِرْسَالُ in the pace of a beast is *The going gently, deliberately,* or *leisurely.* (TA.) [And you say, استرسلت الدَّابَّةُ *The beast went a gentle, deliberate,* or *leisurely, pace.*] ___ Also, [in other cases,] *The being still,* and *steady.* (TA.) ___ Hence, (TA,) استرسل إِلَيْهِ *He acted,* or *behaved, towards him with freedom, boldness, forwardness,* or *presumptuousness,* and *with familiarity;* syn. انْبَسَطَ, and اسْتَأْنَسَ; (S, K, TA;) and *was at ease, and confided in him, with respect to that which he told him:* (TA:) or *he acted forwardly,* or *impudently, towards him: he acted forwardly, impudently, freely,* or *familiarly, towards him, in the way of coquetry,* or *feigned disdain.* (MA.) ___ And استرسل الدَّهْرُ فِيهِمْ فَأَفْنَاهُمْ [*Fate made free with them, and destroyed them*]. (TA in art. بهل) Also *He said, Send thou to me the camels in droves* (أَرْسَالًا [in the CK, erroneously, ارْسَالًا]); (K, TA;) ارسالا being with fet-h to the hemzeh; i. e. *drove after drove:* for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)

رَسْلٌ *Easy;* applied to a pace. (M, K.) ___ *Easy in pace;* applied to a he-camel: fem. with ة: (S, M, K:) or *soft,* or *gentle, in pace;* applied to a he-camel and to a she-camel: (Msb:) and مِرْسَالٌ, also, applied to a she-camel, has the

former of these significations; and its pl. is مَرَاسِيلُ: (S, K:) or this pl. signifies *light*, or *active*, she-camels, *that give thee what they have to give spontaneously;* and رَسْلَةٌ is applied to one thereof: a she-camel is termed مِرْسَالٌ as being likened to the arrow thus called. (TA.) ___ *Soft, and lax,* or *flaccid:* [app. applied to a he-camel; for it is added,] one says نَاقَةٌ رَسْلَةُ القَوَائِمِ, meaning *A she-camel loose,* or *slack,* [*in the legs,* and] *soft in the joints* [*thereof*]. (TA. [See also another meaning assigned to this phrase in what follows.]) ___ Applied to hair, *i. q.* مُسْتَرْسِلٌ ; (S, K; in the CK مُرْسَلٌ;) which means *Lank; not crisp:* (Mgh, Msb: [and so accord. to an explanation of استرسل in the S and K:]) or *lank* and *pendent:* (Msb:) or *long,* and *lank* or *pendent.* (AZ, Az, Msb.) ___ And رَسْلَةٌ, (M,) or رَسْلَةُ القَوَائِمِ, [of which see an explanation in what precedes,] (L, TA,) and مِرْسَالٌ , applied to a she-camel, (M, L, TA,) *Having much hair,* (M,) or *much and long hair,* (L, TA,) *upon her shanks,* or *hind legs* (فِى سَاقَيْهَا): (M, L, TA:) but in the K, رَسْلَةٌ and مُرَاسِلٌ [not مِرْسَالٌ] are explained as epithets applied to a woman, meaning *having much and long hair upon her shanks.* (TA.) ___ Also sing. of رِسَالٌ , (TA,) which signifies The *legs* of a camel: (AZ, S, K, TA:) so called because of their length. (AZ, TA.) See also مَرَاسِلُ. And see the paragraph here next following.

رِسْلٌ *Gentleness;* and *a deliberate,* or *leisurely, manner of acting* or *behaving;* as also رَسْلَةٌ ; (M, K;) [and perhaps رَسْلٌ and رَسْلَةٌ ; for] one says افْعَلْ كَذَا وَكَذَا عَلَى رِسْلِكَ (S, Mgh, * Msb, * CK * [but not in my MS. copy of the K nor in the copies used by SM]) and رَسْلَكَ and رَسْلَتَكَ, (CK, [but likewise wanting in MS. copies of the K,]) i. e. [*Do thou such and such things*] *at thine ease;* (Msb;) or *act thou gently, deliberately,* or *leisurely,* (S, Mgh, K, *) *in doing such and such things;* like as one says, عَلَى هِينَتِكَ. (S.) Sakhr-el-Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

* لَوْ أَنَّ حَوْلِى مِنْ قُرَيْمٍ رَجْلَا *

* بِيضَ الوُجُوهِ يَحْمِلُونَ النَّبْلَا *

* لَمَنَعُونِى نَجْدَةً أَوْ رِسْلَا *

(Skr, M, *) i. e. [*If there were around me,* of the family *of Kureym, men on foot, fair in the faces* (app. meant tropically), *bearing arrows, they would defend me*] *by violent means* or *by gentle means:* (Skr:) or *with fighting or without fighting.* (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, جَاؤُوا رِسْلَةً رِسْلَةً *They came company by company.* (M.) ___ And A *soft, gentle,* saying or speech. (TA.) Also *Milk,* (S, M, K,) *of whatever sort it be:* (M, K:) or, accord. to the Towsheeh, *fresh milk.* (TA.) One says, كَثُرَ الرِّسْلُ العَامَ, meaning *Milk has become abundant this year:* and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) ___ It is said in a trad. [respecting the giving of the poor-rate], إِلَّا مَنْ أَعْطَى فِى نَجْدَتِهَا وَرِسْلِهَا, (S, TA,) which is explained in two different ways: (TA:) [J says that] it is from رِسْل in the sense first explained above; meaning straitness and plenty; i. e. *Except him who gives when they are fat and goodly,* when it is difficult, or hard, to their owner to give them forth, *and when they are lean,* [or] *in a middling condition:* (S:) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فُلَانٌ كَذَا عَمَّا رِسْلِه, meaning *Such a one said such a thing holding it* (the saying) *in light estimation:* others say that it is from رِسْل signifying milk; which A'Obeyd disallows: IAth says that what is meant by نجدة is straitness and drought or barrenness or dearth; and by رسل, plenty, and abundance of herbage or the like; because رسل, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, *except him who gives forth* the due of God *in the case of straitness and in that of plenty.* (TA.) The رِسْلَانِ of a horse are The *extremities of the* عُضْدَانِ [or *two arms*]. (M, K. *)

رِسْل *Camels:* (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or *a drove,* or *herd,* or *a distinct collection* or *number,* of camels, (S, M, * Msb, K,) and of sheep or goats, (S, K,)

accord. to ISk *from ten to twenty-five,* (TA,) or the رَسَل of the watering-trough is *at least ten, and extending to twenty-five;* and the word is masc. and fem.; (M;) and also of horses or horsemen; (S;) applied to *a company* of men (Mgh, Msb) as being likened to a drove, or herd, of camels: (Msb:) and also *a distinct collection* or *number* of any things: (M, K:) pl. أَرْسَالٌ. (S, M, Mgh, Msb, K.) A rájiz says,

* يَا ذَائِدَيْهَا خَوِّصَا بِأَرْسَالْ *
* وَلَا تَذُودَاهَا ذِيَادَ الضُّلَّالْ *

[*O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way*]: (S, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the water-ing-trough. (TA.) And one says, جَآءَتِ الإِبِلُ رَسَلًا *The camels came* [*in a drove,* or] *following one another.* (IAmb, TA.) And جَآءَتِ الخَيْلُ أَرْسَالًا, i. e. [*The horses,* or *horsemen, came*] *in successive distinct companies.* (S, TA.) And جاءوا أَرْسَالًا *They* (men) *came in successive companies.* (Msb. [And the like is said in the Mgh and in the TA.]) وَقِيرٌ كَثِيرُ الرَّسَلِ قَلِيلُ الرِّسْلِ, occurring in a trad. relating to a drought, is said by IKt to mean [*A collection of sheep* or *goats*] *of which many were sent to the pasture,* i. e. many in number, but *having little milk* but the more probable explanation of كثير الرسل is that of El-'Odhree, who says that it means *much dispersed in search of pasture:* for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) ___ Also *Animals,* or *beasts, having milk.* (M, TA.)

رُسْلٌ A *young* girl, *that has not worn the* [*muffler,* or *veil, called*] خِمَار. (K.) Also a pl. of رَسُولٌ. (S,

M, &c.)

رَسْلَةٌ *A soft,* or *delicate condition* of life: you say, هُمْ فِى رَسْلَةٍ مِنَ العَيْشِ *They are in a soft,* or *delicate, condition of life.* (M.) ___ And *Heaviness, sluggishness, laziness,* or *indolence:* (M, K:) you say رَجُلٌ فِيهِ رَسْلَةٌ *A man in whom is heaviness,* &c. (M.) ___ See also رِسْلٌ, first sentence.

رِسْلَةٌ : see رِسْلٌ, in two places.

رِسَالٌ : see رَسْلٌ (of which it is the pl.), near the end of the paragraph: and see also مُرَاسَلٌ.

رَسُولٌ *i. q.* رِسَالَةٌ: (S, M, K:) see the latter, in five places. ___ Hence, as meaning ذُو رَسُولٍ, i. e. ذُو رِسَالَةٍ [*One who has a message;* i. e. *a messenger*]; (TA;) *i. q.* مُرْسَلٌ , (S, M, K,) meaning *one sent* with a message; (S;) of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ [or rather مُفْعَلٌ]: (Msb:) [and often meaning *an apostle* of God; and with the article ال especially applied to Mohammad:] accord. to IAmb, its meaning in the proper language of the Arabs is *one who carries on by consecutive progressions the relation of the tidings of him who has sent him;* taken from the phrase جَآءَتِ الإِبِلُ رَسَلًا, meaning The camels came following one another: and the saying of the Muëdhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ ٱللّٰهِ means *I know* [or *acknowledge*] *and declare that Mohammad is the relater by consecutive progressions of the tidings from God:* (TA:) [or, as commonly understood, *I testify that Mohammad is the apostle of God:*] a رَسُولٌ is also called مُرْسَالٌ , as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رُسُلٌ (S, M, Msb, K) and رُسْلٌ (S, Msb) and رُسَلَآءُ, (M, K,) which last is from IAar, (M,) or Fr, (Sgh,) and أُرْسُلٌ, (M, K,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee,

* لَوْكَانَ فِى قَلْبِى كَقَدْرِ قُلَامَةٍ *

* حُبًّا لِغَيْرِكِ قَدْ أَتَاهَا أَرْسُلِى *

[*Had there been in my heart as much as a nailparing of love for another than thee, my messengers* (or, accord. to the TA, app., *my messages*) *had come to her*]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letter whereof the third is a letter of prolongation], such as أَتَانٌ and عَنَاقٌ and عُقَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Msb, K;) sometimes: (M:) i. e., it is allowable thus to apply it: (Msb:) hence, (S, K,) in the Kur [xxvi. 15], (S,) إِنَّا رَسُولُ رَبِّ العَالَمِينَ [*Verily we are the apostles of the Lord of the beings of the whole world*]: (S, K:) MF says, in ch. xx. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [*Verily we are the two apostles of thy Lord*]; the dual form being here used: and Z says, in the Ksh, that in this instance it means *the messengers*, and therefore the dual form is necessarily used; but in ch. xxvi. it means *the message*, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Aboo-Is-hak the Grammarian says that the meaning here is, إِنَّا رِسَالَةُ رَبِّ العَالَمِينَ, i. e. ذَوُو رِسَالَةٍ [*Verily we are those that have the message* &c.]: (TA:) [but] رَسُولٌ [as meaning *a messenger*] is like عَدُوٌّ and صَدِيقٌ [&c.] in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA:) Aboo-Dhu-eyb uses it in the sense of رُسُلٌ in his saying,

* أَلْكِنِى إِلَيْهَا وَخَيْرُ الرَّسُو *
* لِ أَعْلَمُهُمْ بِنَوَاحِى الخَبَرْ *

[*Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds*, or *limits, of the tidings*]. (M.) See 4. The saying in the Kur [xxv. 39], وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ [lit. *And the people of Noah, when they charged with lying the apostles, we drowned them*], Zj says, may mean that they charged with lying Noah alone; for he who

charges with lying a prophet charges therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning Thou art of those who expend the kind of things termed دراهم. (M.) ___ One says also, السِّهَامُ رُسُلُ المَنَايَا [*Arrows are the messengers of death,* or *of the decrees of death*]. (TA.) ___ See also the next paragraph.

رَسِيلٌ *Easy:* occurring in the saying of Jubeyhà El-Asadee,

* وَقُمْتُ رَسِيلًا بِالَّذِى جَآءَ يَبْتَغِى *
* إِلَيْهِ بَلِيجَ الوَجْهِ لَسْتُ بِبَاسِرِ *

[*And I undertook,* or *managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning*]. (TA.) Also *A stallion-camel* (K, * TA) *of the Arabian race, that is sent among the* شَوْل [or *she-camels that have passed seven or eight months since the period of their bringing forth*] *in order that he may leap them:* one says, هٰذَا رَسِيلُ بَنِى فُلَانٍ *This is the stallion of the camels of the sons of such a one:* and أَرْسَلَ بَنُو فُلَانٍ رَسِيلَهُمْ [*The sons of such a one sent the stallion of their camels*]: as though it were of the measure فَعِيلٌ in the sense of the measure مُفْعَلٌ, from أَرْسَلَ. (TA.) ___ And accord. to some, *A horse that is started with another in a race.* (Har p. 544.) ___ [In the CK and in a MS. copy of the K, voce عَمُودٌ, it occurs as though meaning The *scout,* or *emissary,* or perhaps the *advanced guard,* of an army: but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَئِيس.] ___ *I. q.* مُرَاسِلٌ [as meaning *one who interchanges messages* or *letters with another:* see 3]. (S, K.) ___ The *person who stands with thee* (المُوَاقِفُ لَكَ [in the K (in which this explanation is erroneously assigned to رَسُولٌ (المُوَافِقُ لَكَ *in a competition in shooting* and *the like:* (M:) [i. e.] رَسِيلُ الرَّجُلِ signifies *he who stands with the man,* (يَقِفُ مَعَهُ, Har p. 544,) or *he who acts interchangeably,* or

alternates, with the man, (يُرَاسِلُهُ, S,) *in a competition in shooting,* or *in some other performance.* (S and Har.) And, as also مُرَاسِلٌ, *One who relieves,* or *aids, another,* in singing and in work, [*by alternating with him,* i. e.,] in the former case, *by taking up the strain when the other is unable to continue it* [*so as to accomplish the cadence* (see 6)], and in the latter case *by taking up the work when the other is unable to continue it;* or *one who so relieves,* or *aids, another* in singing *with a high voice; i. q.* مُتَالٍ: or *one who aids another,* [or *relieves him, by alternating with him,*] or *who follows him,* or *imitates him,* in his work. (IAar, Msb.) One says, هُوَ رَسِيلُهُ فِى الغِنَآءِ وَنَحْوِهِ [*He is the person who relieves him,* or *aids him, by alternating with him, in singing and the like thereof*]. (TA.) ___ See also رِسَالَةٌ, in two places. Also *Wide,* or *ample.* (K.) ___ A thing *little in quantity,* or *incomplete:* الشَّىْءُ اللَّطِيفُ in the copies of the K should be

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الشَّىْءُ الطَّفِيفُ, as in the Moheet (TA.) ___ And *Sweet* water. (K.)

رِسَالَةٌ : see the next paragraph.

رِسَالَةٌ (S, M, Msb, K) and رَسَالَةٌ (M, K) and رَسُولٌ (S, M, Msb, K) and رَسِيلٌ (Th, M, K) signify the same, (S, M, Msb, K,) *A message;* and *a letter;* (MA in explanation of the first, and KL in explanation of the first and third;) [*a communication sent from one person or party to another, oral or written;*] substs. from أَرْسَلَ إِلَيْهِ: (M, K: *) the pl. of the first is رَسَائِلُ; (Msb;) and أَرْسُلٌ is pl. of رَسُولٌ in the sense of رِسَالَةٌ, and of the fem. gender. (TA. [See the former of the two verses cited voce رَسُولٌ.]) You say, أَرْسَلْتُ فُلَانًا فِى رِسَالَةٍ: (S:) and أَرْسَلَ رَسُولًا إِلَيْهِ: (MA:) see 4. A poet says, (S,) namely El-Ash'ar El-Joafee, (TA,)

* أَلَا أَبْلِغْ أَبَا عَمْرٍو رَسُولًا *

* بِأَنِّى عَنْ فُتَاحَتِكُمْ غَنِىٌّ *

[*Now deliver thou to Aboo-' Amr a message, saying that I am in no need of your judging*]: (S:) or بَنِى عَمْرٍو [*the sons of ' Amr*]: he means, عَنْ حُكْمِكُمْ. (TA.) And hence the saying of Kutheiyir,

* لَقَدْ كَذَبَ الوَاشُونَ مَا بُحْتُ عِنْدَهُمْ *

* بِسِرٍّ وَلَا أَرْسَلْتُهُمْ بِرَسُولِ *

[*Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message*]: (S, TA:) or, as some relate the second hemistich, (TA,)

* بِلَيْلَى وَلَا أَرْسَلْتُهُمْ بِرَسِيلِ *

[i. e. I revealed not the case of *Leyla, nor did I send them with a message*]: thus cited by Th. (M, TA.) ___ رِسَالَةٌ also signifies [*A tract,* or *small treatise* or *discourse;*] *a* مَجَلَّة [i. e. *book,* or *writing, relating to science,* or *on any subject.*] *comprising a few questions, inquiries,* or *problems, of one kind:* pl. رَسَائِلُ. (TA.) ___ And *Apostleship;* the *apostolic office* or *function.* (MA.) ___ أُمُّ رِسَالَةَ [in a copy of the K أُمُّ رِسَالَةٍ] *The* رَخَمَة [or *female of the vultur percnopterus,* in the CK رحمة]: (M, K, TA:) a surname thereof. (TA.)

الرُّسَيْلَى *A certain small beast* or *reptile* or *insect;* expl. by the word دُوَيْبَّةٌ: (M, K, TA:) in [some of] the copies of the K, erroneously, الرُّسَيْلَآء. (TA.)

رُسَيْلَاتٌ dim. of رسلات [i. e. رِسَلَاتٌ] pl. of رِسْلٌ [or rather of its syn. رِسْلَةٌ]: hence the saying, (TA,) أَلْقَى الكَلَامَ عَلَى رُسَيْلَاتِهِ, i. e. *He held the saying,* or *speech, in light,* or *little,* or *mean, estimation;* or *in contempt.* (M, K, TA.)

الرَّاسِلَان *The two shoulder-blades:* or *two veins therein:* (M, K:) he who says that they are two veins in the two hands, (K,) pointing to what is found in the copies of the Mj of IF, [in which فى الكَفَّيْن is put in the place of فى الكَتِفَيْن,] (TA,) is in error: (K:) or *the* وابِلَتَان [q. v., a word variously explained]: (M, TA:) in the copies of the K, الرَّابِلَتَان is erroneously put for الوابِلَتَان. (TA.)

مُرْسَل : see رَسُولٌ, second sentence. ___ Applied to a tradition (حَدِيثٌ), it means *Of which the ascription is not traced up so as to reach to its author:* (Msb:) [i.e.] الأَحَادِيثُ المُرْسَلَةُ means *the traditions which one relates as on the authority of a* تابعى, (K TA,) *by tracing up the ascription thereof uninterruptedly to him,* (TA,) *when the* تابعى *says, The Apostle of God* (*May God bless and save him*) *said, without mentioning a* صحابى (K, TA) *who heard it from the Apostle of God:* (TA: [and the like is said in the Mgh:]) مراسيل is the [pl. or] quasi-pl. n. of مُرْسَل thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مناكير is of مُنْكَر. (Mgh.) ___ In lexicology, it means, like مُنْقَطِع, That *of which the series of transmitters is interrupted:* as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known. (Mz 4th نوع ___.) مجاز مُرْسَل: see art. جوز. ___ [See also the next paragraph.]

مُرْسَلَة *A* قلادة [or *necklace*], (M,) or *a long* قلادة, (IDrd, O, K,) *that falls upon the bosom:* (IDrd, M, O, K:) or *a* قلادة *upon which are beads* &c. (Yz, O, K.) ___ As used in the Kur [lxxvii. 1], (M,) المُرْسَلَات means *The winds* (S, M, K, TA) *that are sent forth,* [by عُرْفًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or *the angels* [so *sent forth*]: (Th, S, M, K, TA:) or *the horses* (M, K, TA) *that are started,* [one following another,] in the racecourse. (TA.)

مِرْسَالٌ One *who sends the morsel* [*that he eats*] *into his fauces:* or *who throws forth the branch from his hand,* (O, K,) *when he goes in a place of trees,* (O,) *in order that he may hurt his companion.* (O, K.) ___ *A short arrow:* (S, O:) or *a small arrow.* (K.) ___ See also رِسْلٌ, in three places. ___ And see رَسُولٌ.

مُرَاسِلٌ : see رِسْلٌ. See also رَسِيلٌ, in two places. ___ Also A woman *who interchanges messages,* or *letters, with the men who demand women in marriage:* or *whose husband has become separated from her* (M, K, TA) *in any manner,* (M, TA,) *by his having died* or *his having divorced her:* (TA:) or *who has become advanced in age,* (M, K, TA,) *but has in her some remains of youth:* (M, TA:) or *whose husband has died,* or *who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages,* or *letters, with him* (S, K, * TA) *by means of the men who demand women in marriage,* (TA,) *and who has in her some remains* (K, TA) *of youth;* but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The *state,* or *condition, of a woman such as is thus termed*] is رِسَالٌ . (M, TA.)

مُسْتَرْسِلٌ : see مُسْتَرْسِلٌ لِلْمَوْتِ. رسل *i. q.* مُسْتَمِيتٌ and مُسْتَقْتِلٌ [i. e. *Seeking,* or *courting, death* or *slaughter; resigning,* or *subjecting, himself to death,* and *not caring for death*]. (A and TA in art. موت.)

رسم

1 رَسَمَ الدَّارَ, (M,) or الدِّيَارَ, (K,) [aor. ـُ, accord. to a rule of the K,] inf. n. رَسْمٌ, (M,) *It* (the rain) *rased the house* or *dwelling,* or *the houses* or *dwellings, leaving a relic,* or *relics, thereof cleaving to the ground.* (M, K.) In the saying of El-Hotei-ah,

* أَمِنْ رَسْمِ دَارٍ مُرْبِعٍ وَمُصَيِّفُ *

* لِعَيْنَيْكَ مِنْ مَآءِ الشُّؤُونِ وَكِيفُ *

[*Is it in consequence of autumn-rain's and springrain's rasing of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to thine eyes a distilling of the water of the tearchannels?*], مربع and مصيف are in the nom. case because of the inf. n., i.e. رسم. (M, TA. [But in the latter, مصيفُ: and in a copy of the former, مربعٌ and مصيفُ, both of which are evidently wrong.]) ___ [رسم often signifies *He marked,* or *stamped:* and *he drew, traced, traced out, sketched, sketched out,* or *planned:* and *he delineated,* or *described.*] You say, رسم الطَّعامَ *He stamped,* or *sealed, the corn;* (TA in art. رشم;) as also رَشَمَهُ. (S, K, TA, all in that art. [See روسم.]) And رَسَمْتُ البِنَآءَ, aor. and inf. n. as above, *I marked out the building.* (Msb.) And رسم كتابا ولم يحشه [*He sketched out a book and did not fill it up*]. (Mz 1st نوع.) And رَسَمْتُ الكِتَابَ *I wrote the book,* or *letter,* or *writing.* (Msb.) And رسم على كذا *He wrote upon such a thing;* (S, K;) and رَشَمَ is a dial. var. thereof. (TA.) ___ [Hence,] رسم له كذا, (S, K, TA,) or بكذا, (Msb,) [*He prescribed to him the doing of such a thing;*] *he commanded, ordered, bade,* or *enjoined, him to do such a thing.* (S, * Msb, * K, TA.) [And رسم له كذا also means *he assigned,* or *appointed, him such a*

thing, as a stipend, &c.: often used in this sense.] ___ رَسَمَتْ said of a she-camel, (S, M, K,) aor. ـُ (S, M, [and so accord. to a rule of the K,]) or ـِ, not ـُ, (TA,) inf. n. رَسِيمٌ, (S, M, K,) *She made marks upon the ground* (S, M, K) *by the vehemence of her tread.* (S, M.) ___ And رَسَمَ said of a camel, aor. ـِ, inf. n. رَسِيمٌ, (S, K,) with which مَرْسَمٌ is syn., (K,) *He went a certain pace,* (S, K,) *exceeding that which is termed* ذَمِيلٌ [inf. n. of ذَمَلَ, q. v.]: one should not say of a camel أَرْسَمَ, for this latter verb is trans. (S.) ___

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Also رَسَمَ نَحْوَهُ, inf. n. رَسْمٌ, *He went,* or *went away, quickly towards him,* or *it.* (TA.) ___ And رَسَمَ فِى الأَرْضِ, (K,) inf. n. رَسْمٌ, (TA,) *He disappeared in the land,* or *country:* (K:) and [hence], used metonymically, *he died;* like رَزَمَ. (TA.)

2 **ترسيم** [inf. n. of رَسَّمَ] The act of *marking,* or *stamping,* [and of *drawing, tracing, tracing out, sketching, sketching out,* or *planning,* several things, or of *doing so much,* or] *well:*: and *writing* [*much,* or] *well:* and *making* a garment, or piece of cloth, *striped.* (KL.)

4 **ارسم** *He caused* a she-camel *to make marks upon the ground* (M, K) *by the vehemence of her tread.* (M.) ___ And *He made* a camel *to go the pace termed* رَسِيمٌ (S. [The meaning is there indicated, but not expressed.]) فَأَرْسَمَا ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means فَأَرْسَمَا بَعِيرَيْهِمَا [*And they made their two camels to go the pace termed* رَسِيمٌ]. (AHát, TA.)

5 **ترسّم**, (K, but omitted in some copies,) or ترسّم الرَّسْمَ, (M,) *He looked at the* رَسْمٌ [or *mark, trace, relic,* &c.]. (M, K.) And ترسّم الدَّارَ *He considered,* or *examined, the* رُسُومَ [or *marks, traces, relics,* &c.,] *of the house,* or *dwelling;* (S, TA; *) or *did so repeatedly, in order to obtain a clear*

knowledge thereof. (TA.) ___ And in like manner ترسّم signifies *He looked,* and *considered,* or *examined,* or *did so repeatedly, in order to know where he should dig,* or *build.* (S, TA.) Hence, تَرَسَّمَت القَنَافِذُ فِى الأَرْضِ *The hedge-hogs looked,* or *considered,* or *examined, repeatedly, to know where they should make their holes.* (TA.) And ترسّم الشَّىْءَ *He looked,* or *looked long, at the thing;* or *considered,* or *examined, it,* or *did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And ترسّم القَصِيدَةَ *He considered,* or *studied, the ode, and retained it in his memory,* or *sought,* or *endeavoured, to remember it.* (K, * TA.) And أَنَا أَتَرَسَّمُ كَذَا *I remember,* or *I seek,* or *endeavour, to remember, such a thing, but am not sure,* or *certain, of it.* (TA.)

8 **ارتسامٌ** [in its primary sense, as quasi-pass. of رُسِمَ, inf. n. of رَسَمَ, is app. post-classical, but, as such,] is used by the logicians as meaning The *being stamped* and *depicted* [in the mind]: (Dict. of the Technical Terms used in the sciences of the Musalmans:] an image's *being fixed* in, or upon, a thing. (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] [Also The *obeying* a prescript or command &c.] You say, رَسَمْتُ لَهُ كَذَا, (S, K,) or بِكَذَا, (Msb,) فَٱرْتَسَمَ, (Msb, K,) or فَٱرْتَسَمَهُ, (S,) [*I prescribed to him the doing of such a thing;* or] *I commanded, ordered, bade,* or *enjoined, him to do such a thing,* (K, TA,) *and he obeyed* (S, Msb, TA) *it* [i. e. the prescript &c.]. (S, Msb.) And أَنَا أَرْتَسِمُ مَرَاسِمَكَ [*I obey thy prescripts* &c.;] *I do not transgress thy* مراسم. (TA.) ___ And hence, (TA,) ارتسم signifies also *He said* اللّٰهُ أَكْبَرُ [*God is great,* or *most great*]: (S, M, K, TA:) and *he sought protection* or *preservation* [*by God*]: (M, K, TA;) and *he prayed* or *supplicated* or *petitioned* [*God*]: (S, K:) as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation. (TA.) El-Aashà says, [speaking of wine,]

* وَصَلَّى عِضَلَى دَنِّهَا وَٱرْتَسَمْ *

* وَقَابَلَهَا الرِيحَ فِى دَنِّهَا *

(S, M, TA,) or وأَقْبَلَهَا, (so in some copies of the S in this art. and in art. صلو, and in the Mgh, also, in the latter art.,) i. e. [*And he exposed it to the wind, in its jar, and he prayed over its jar,*] *and petitioned* for it (TA in this art. and in art. صلو) that it might not become sour, nor spoil: (TA in the latter art.:) AHn says that ارتسم means *he stamped its vessel with the* روسم; but this saying is not valid: (M, TA:) [and Mtr, also, says that] ارتسم, here, is from الرَّوسم, and means *he stamped it.* (Mgh in art. صلو.)

رسم inf. n. of 1 [q. v.]. (Msb, &c.) ___ [Hence رسم المصحف *The writing of the book of the Kur-án;* for which particular rules are prescribed. ___ Hence also رسم is sometimes used by logicians as meaning *A definition,* either perfect (تامٌّ) or imperfect (ناقص); like حدٌّ.] ___ Also *A mark, an impression, a sign, a trace, a vestige,* or *a relic* or *remain;* syn. أَثَر; (S, Msb, K;) and رشم is a dial. var. thereof, accord. to Aboo-Turáb; as is also رسم , both *syn. with* أَثَر, (TA in art. رشم,) and so is رشم. (K in that art.:) or *a relic,* or *remain, of what is termed* أَثَر [as meaning *a mark, an impression, a sign, a trace,* or *a vestige*]: or *such, of what are termed* آثار [as meaning *relics* or *remains*], *as has not substance and height:* (M, K:) or *such as is cleaving to the ground:* (M:) رسم دار means *remains of a house* or *dwelling, cleaving to the ground:* (S, TA:) or رسم signifies *a remain,* or *remains, of a ruined dwelling* or *place of alighting and abiding:* (Har p. 607:) and روسم is syn. with رسم: (S, M, K [accord. to the correct copies of this last:]) the pl. [of pauc.] of رسم is أَرسم and [the pl. of mult. is] رسوم. (M, Msb, K.) ___ [*I. q.* مرسوم: see مراسم. And hence, as being prescribed,] رسوم الدِّين means *The ways that are followed in respect of the doctrines and practices of religion.* (TA.) ___ And *A well which one fills up* (M, K) *in the ground:* (K:) pl. رسام. (M, K.) ___ [In some copies of the K, two meanings that belong to روسم are, by the omission of a و, assigned to رسم: see روسم.]

رَسْمٌ : see the next preceding paragraph. Also *Goodness,* or *elegance, of gait, pace,* or *manner of going.* (K.)

رَسُومٌ *That makes marks upon the ground by the vehemence of her tread:* applied to a she-camel. (S TA.) [See an ex. in a verse cited in the first paragraph of art. جهم.] ___ Also *That continues journeying a day and a night:* (S, K:) applied to a he-camel. (TK.)

رَسِيمٌ *A certain pace of camels,* (S, K,) *exceeding that which is termed* ذَمِيلٌ [q. v.]; (S;) [see رَسَمَ, of which it is an inf. n.;] and مُرْسَمٌ signifies the same. (K.)

رَسَّامٌ *One who engraves* [or *draws inscriptions* or *other designs*] *upon tablets* or *the like.* (TA.)

رَاسِمٌ, (S, K,) or مَآءٌ رَاسِمٌ, (TK,) *Running water.* (S, K.) ___ And رَاسِمَةٌ A she-camel *that goes the pace termed* رَسِيم: pl. رَوَاسِمُ. (Har p. 495.)

رَوْسَمٌ : see رَسْمٌ. ___ Also *A sign, a token, a mark,* or *an indication,* (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عليه لَرَوْسَمًا [*Verily upon him is a sign,* &c.]: so says Khálid Ibn-Jebeleh: (M:) pl. رَوَاسِمُ and رَوَاسِيمُ. (TA.) ___ And as pl. of رَوْسَمٌ, (TA,) رَوَاسِيمُ signifies *Certain books,* or *writings, that were in the Time of Ignorance.* (S, K.) ___ Also the sing., *A stamp,* or *seal;* i. e. *an instrument with which one stamps,* or *seals;* and رَوْشَمٌ is a dial. var. thereof: (M:) or, as some say, particularly, (M,) *one with which the head* [or *mouth*] *of a* [*large jar such as is called*] خَابِيَةٌ *is stamped,* or *sealed;* (M, K;) as also رَاسُومٌ, (K,) and رَاشُومٌ. (TA.) And *A piece of wood,* (S, M, Msb, K,) or *a small tablet,* (A,) *upon which is some inscription* (S, M, A, K) *engraved,* or *hollowed out,* (A, K,) *with which wheat,* (S, M, K,) or *corn,* or *grain,* (Msb,) [*in its repository,*] *is stamped,* or

sealed, (S, M, Msb, K,) or *with which collections of wheat or corn are stamped,* or *sealed:* (AA, TA:) as also رُوشَم: pl. رَوَاسِمُ. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to رَسْم.] ___ And (as some say, S) *A certain thing with which deenárs are polished.* (S, K.) A poet says, (S,) namely, Kutheiyir, (TA,)

* دَنَانِيرُ شِيفَتْ مِنْ هِرَقْلٍ بِرُوسَمِ *

[*Deenárs, of Heraclius, that were polished with* روسم]. (S, TA.) It occurs in poetry as meaning The *face of a horse,* in the phrase قُرْحَةٌ بِرُوسَمٍ [*A star,* or *blaze, in the face of a horse*]. (M.) Also *A calamity,* or *misfortune;* (K;) like روسب. (TA.)

رَاسُوم : see the next preceding paragraph. [Accord. to rule, its pl. is رَوَاسِيمُ, mentioned above as a pl. of رُوسَم.]

مُرْسِم [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

* وَٱلْمُرْسِمُونَ إِلَى عَبْدِ العَزِيزِ بِهَا *
* مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَفُرَّادِ *

[*And those urging them to make marks upon the ground by the vehemence of their tread* in their way *to 'Abd-El-'Azeez, together and separately, and two by two and one by one*], he means المُرْسِمُوهَا, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

مُرْسَم : see رَسِيم.

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مُرَسَّم A garment, or piece of cloth, *striped*, (S, M, K,) or *marked with faint lines*. (TA.)

مَرْسُوم [or كِتَاب مَرْسُوم] *A book*, or *writing*, *stamped*, or *sealed:* pl. مَرَاسِيم. (TA.) And طَعَام مَرْسُوم *Wheat stamped*, or *sealed*. (TA. [See رَوْسَم.]) ___ See also the following paragraph.

مَرَاسِم *Marks*, *stamps*, *impressions*, *signs*, or *characters*. (KL.) ___ [And *Prescripts*, *commands*, *orders*, *biddings*, or *injunctions:* and *assignments*, or *appointments:* in both of these senses app. a contraction of مَرَاسِيم, pl. of مَرْسُوم ; thus used in the present day; like رُسُوم, pl. of ↓رَسْم.] See 8.

رسن

1 **رَسَنَ الفَرَسَ** (S,) or الدَّابَّةَ, (M, Msb, *) and النَّاقَةَ, (M, K, *) aor. ـُ and ـِ, (M, Msb, K,) inf. n. رَسْنٌ; (M, Msb;) and ارسن; (S, M, Msb, K;) *He tied the horse* [or *the beast* and *the she-camel*] *with the* رَسَن [q: v.]: (S:) or *he bound upon the* [*horse* or] *beast* [or *she-camel*] *its* رَسَن: (Msb:) or *he made for,* or *put to, the* [*horse* or] *beast* or *she-camel a* رَسَن: (M, * K: [in the former it is merely indicated that the two verbs signify the same:]) or the former verb [in the CK the latter verb] has the first signification; (M, K, TA;) and the latter verb has the last signification; (M, TA;) thus resembling حَزَمَ and أَحْزَمَ. (TA.) ___ And رَسَنَ الدَّابَّةَ, and ارسنها, *He left the beast to itself, to pasture as it pleased.* (TA.)

4 **أَرْسَنَ** see above, in two places. Also ارسن المُهْرُ *The colt was,* or *became, submissive, manageable,* or *tractable,* and *gave its head.* (TA.)

رَسَنٌ *A rope,* or *cord:* (S, M, Msb, K:) or [*a halter;* i. e.] *a rope,* or *cord, with which a camel* [or *a horse* (see 1)] *is led:* (TA:) and *such of the* [*reins,* or *leading-ropes, termed*] أَزِمَّة [pl. of زِمَامٌ] *as is upon the nose;* (M;) [in other words,] *such a* زِمَام *as is upon a nose:* (K:) pl. أَرْسَانٌ (S, M, Msb, K) and أُرُسٌ, (M, Msb, K,) [both properly pls. of pauc.,] and sometimes they said رُسُنٌ; (Msb;) or, accord. to Sb, it has no other pl. than أَرْسَانٌ; (M, Msb;) [but perhaps he meant of pauc., for SM says,] Sb disallowed أُرُسٌ. (TA.) A poet says, (S,) namely, Ibn-Mukbil, (TA,)

* هَرِيتٌ قَصِيرُ عِذَارِ اللِّجَامِ *
* أَسِيلٌ طَوِيلُ عِذَارِ الرَّسَنْ *

[*Wide-mouthed, short in the cheek-straps of the bridle* (or *headstall*): *smooth and*

long in the cheek, long in the appertenance of the halter corresponding to the cheek-straps of the bridle or *headstall;* because this appertenance is longer than are the cheek-straps of the bridle or headstall]. (S, TA.) مرَّ الصَّعاليك بأَرْسان الخيْل [*As the passing along of the robbers with the halters of the horses*] is a prov., applied to an affair, or event, that is quick and uninterrupted. (TA.) And one says, رمى برسنه على غاربه [*He threw his leading-rope upon his withers*], meaning *he left his way free,* or *open, to him; so that God did not withhold him from that which he desired to do.* (TA.) ___ [Hence,] رسن البازى [*The leash of the hawk*]. (A in art. رود.) [The pl.] أَرْسانٌ also signifies *Rugged and hard tracts of* ground. (K, * TA.)

راسنٌ *A certain plant, resembling the plant called* زَنْجَبِيل [i. e. *ginger*]; (M;) *i. q.* قَنَسٌ; [both of which names are applied to the *inula helenium, common inula,* or *elecampane;* also called in the present day زَنْجَبِيلٌ شَامِىٌّ;] a Pers. word [arabicized]. (K.)

مَرْسِن (S, M, K) and مَرْسَن, (M, K,) or the latter should be مِرْسَن, [but I think this doubtful,] thus written in some of the copies of the S, and in both ways in the L, (TA,) The *part, of the nose* of the horse, *which is the place of the* رسن: (S:) or the *nose* of a solid-hoofed animal: this is the primary signification: (M:) then, by a secondary application, (S, M,) the *nose* (S, M, K) in an absolute sense, (M, K,) or, of a human being: (S:) pl. مَرَاسِنُ (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the *nose*]. سلس المرسن, a phrase used by the poet El-Jaadee, means *Easy to be led, tractable,* or *compliant.* (TA.) And you say, فَعَلْتُ ذٰلكَ عَلَى رَغْمِ مَرْسِنِهِ [*I did that against his wish; in spite of him;* or *notwithstanding his dislike,* or *disapproval,* or *hatred;* like as you say, عَلَى رَغْمِ أَنْفِهِ]. (S.)

مَرْسُونٌ A horse [or the like] *tied with the* رسن: (S:) [or *having a* رسن *bound upon him* or *attached to him,* or *made for him:* see 1.] You say, أَجْرَرْتُ المَرْسُونَ رَسَنَهُ *I made the haltered* beast *to drag*

his halter. (TA.)

المَرْسِينُ [*The myrtle-tree;*] *i. q.* رَيْحَانُ القُبُورِ: of the dial. of Egypt. (TA.) [Also mentioned in art. مرس: for some hold the م to be augmentative; and some, the ن.]

رسو

1 رَسَا, (S, M, Msb, K,) aor. يَرْسُو, (S, Msb,) inf. n. رُسُوٌّ (M, Msb, K) and رُسُوٌّ, (K,) *It* (a thing, S, M, Msb) *was*, or *became, stationary, at rest, fixed, fast, firm, steady, steadfast*, or *stable;* (S, M, Msb, K) as also ارسى, (M, K,) inf. n. إِرْسَآءٌ; and رَسَّى. (TA.) الرسو and الرسوخ [i. e. الرُّسُوُّ and الرُّسُوخُ] are nearly the same [in meaning]. (Ham p. 51.) You say, رسا الجبل *The mountain was firmly based*, or *firm in its base, upon the ground.* (TA.) And مَا أَرْسَى ثَبِيرٌ *As long as Thebeer* [the mountain so called] *remains* [*firm*] *in its place.* (TA.) [Its being said that this is tropical is app. meant to indicate that the verbs above are properly used only in relation to a ship, in senses explained in what follows; which, however, I doubt.] You say also, رَسَتْ قَدَمُهُ, meaning *His foot stood firm in war:* (M:) or رَسَتْ أَقْدَامُهُمْ فِى الحَرْبِ *Their feet stood firm in war.* (S, Msb. *) And رَسَتِ السَّفِينَةُ, (S, M, K,) aor. تَرْسُو, inf. n. رُسُوٌّ and رُسُوٌّ (S) [and مُرْسًى, as shown below, see 4], *The ship* [*anchored; cast anchor; lay at anchor;* or] *rested*, or *became stationary, upon the anchor:* (T, S, K:) in [some of] the copies of the K [and of the S], عَلَى البَحْرِ is erroneously put for عَلَى الأَنْجَرِ [or عَلَى النَّجْرِ]: (TA:) or the meaning is, [in some instances, *the ship grounded;* i. e.] *the lower*, or *lowest, part of the ship reached the bottom of the water, and she consequently remained stationary.* (T, M, TA.) ___ رَسَا الفَحْلُ بِشَوْلِهِ (S, M, K,) *The stallion* [*-camel*] *leaped*, or *leaped upon, his* شول [or *she-camels that had passed seven or eight months since the period of their bringing forth*]: (S, TA:) or *brayed to his* شول, *and they became motionless*, or *still:* (M:) or *brayed to his* شول *when they had dispersed themselves from him, and they turned aside to him, and became motionless*, or *still.* (K, TA.) ___ رَسُوتُ بَيْنَ القَوْمِ, (S, M, * Msb,) inf. n. رُسُوٌّ, (S, M,) *I effected an agreement, a harmony, a*

reconciliation, an accommodation, or *an adjustment, between the people,* or *party.* (S, M, * Msb.) رسا له رسوا من حديث (S, * M, K *) *He mentioned to him a part,* or *portion, of a tradition,* or *story.* (S, M, * K. [See also رسو below.]) And رسا عنه حديثا, (S, M, K,) inf. n. رسو, (M,) *He related a tradition,* or *story, as received from him,* (S, M, K,) *ascribing it to him.* (M, K.) And رسا الحديث فى نفسه *He related the tradition,* or *story, to himself.* (TA.) ___ رسا الصَّوم, (K,) inf. n. رسو, (TA,) *He intended,* or *purposed, fasting.* (K.)

3 **راساه**, (T, K,) inf. n. مراساة, (TA,) *i. q.* سابحه, (T, K,) i. e. *He swam with him.* (TK.)

4 **ارسى**, inf. n. إرساء: see 1, in two places. ارساه *He made it* (a thing, M, Msb) *to become stationary, at rest, fixed, fast, firm, steady, steadfast,* or *stable.* (M, Msb, K.) And ارسى السَّفينة, [inf. n. as above and also (as is shown by what follows) مرسى, *He anchored the ship;*] *he made the ship to rest,* or *become stationary, upon the anchor:* (TA:) or the meaning is, [in some instances, *he grounded the ship;* i. e.] *he made the lower,* or *lowest, part of the ship to reach the bottom of the water, so that she remained stationary.* (M, TA.) You say also of a ship, تُرسى بالأَنْجر [*She is made fast by means of the anchor*]: (M:) and of the anchor, يرسى السَّفينة *It makes fast the ship, so that it does not go on.* (T, TA.) For the words of the Kur [xi. 43], بسم ٱللّه مجراها ومرساها, (S, M, * K, *) meaning إجراؤها وإرساؤها [i. e. *In the name of God* be *the making it to run and the making it to rest*], (Aboo-Is-hák, TA,) from أَجريت and أَرسيت, (so in one copy of the S,) or [*its being made to run and its being made to rest,*] from أُجريت and أُرسيت, (so in another copy of the S,) some say مجراها ومرساها, (S, K,) meaning *its running and its resting,* (Aboo-Is-hák, TA,) from جرت and رست, (S, K,) [though] Az says that the readers agree in pronouncing the م of مرساها with damm, but differ as to the م of مجراها, the Koofees pro-

nouncing this with fet-h, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-hák, TA,) or the former reading may mean *in the time*, or *the place, of making it to run, and that of making it to rest*, and the latter reading may mean *in the time*, or *the place, of its running, and that of its resting*, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bd, q. v.;) and some read ومُرْسِيهَا مُجْرِيهَا, as epithets applied to God, (M, K,) *who maketh it to run and who maketh it to rest.* (TA.) Accord. to Zj, (M,) يَسْأَلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَاهَا, in the Kur [vii. 186 and lxxix. 42], means [*They will ask thee respecting the* ساعة,] *when will be its taking place?* [or *when will be the time of its being made to take place?*]; (M, K; *) by the ساعة being meant the time in which all created beings shall die. (M.)

5 **تَرَسَّوَ** see 1, first sentence.

رَسْوٌ *A part*, or *portion*, of a tradition, or story: (Lth, T, K:) [see an ex. near the end of the first paragraph:] accord. to IAar, *i. q.* رَسٌّ [app. as meaning the *first part* or *portion*]. (T.)

رَسْوَةٌ *A* [*bracelet*, or *one of a particular kind, called*] دَسْتَبَنْج; (IAar, T, M, K;) so accord. to Kr: (M, TA: but in a copy of the M written دَسْتَبَنْج:) *a certain thing of strung beads;* (S, TA;) *like the* دستينج; which is an arabicized word [from the Pers. دَسْتَبَنْه]: (TA:) *a bracelet of beads:* (ISK, TA:) or *a bracelet of* ذِبْل [i. e. *turtle-shell*, or *tortoise-shell*]: pl. رَسَوَاتٌ: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is رِسًى; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.])

رَسِىٌّ *Firm*, or *steadfast, in good and in evil.* (Az, Sgh, K.) ___ And The *pole that is fixed in the middle of the* [*tent called*] خِبَآء. (Az, Sgh, K.)

رَاسٍ *Stationary, at rest, fixed, fast, firm, steady, steadfast*, or *stable.* (Msb.) You say جِبَالٌ

راسية (Msb) and راسيات and رواس (S, Msb) *Firm,* or *steadfast, mountains;* (S, Msb;) the sing. of the last said by Akh to be راسية. (S.) And قدر راسية *A cooking-pot that will not move from its place,* (M, K, TA,) *by reason of its greatness,* (K, TA,) *and that cannot be removed.* (M.) قدور راسيات in the Kur [xxxiv. 12] means, accord. to Fr, *Cooking-pots that would not be lowered from their place, by reason of their greatness.* (TA.)

مرسى may be used as an inf. n., or a n. of time, or a n. of place. (Bd in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means *An anchorage,* or *a place of anchoring; a port;* or *a station for ships:* pl. مراسٍ.]

مرسى may be used as an inf. n., or a n. of time, or a n. of place. (Bd in xi. 43 [cited above: see 4].)

مرس , as an epithet applied to God: see 4, near the end of the paragraph.

مرساة , The *anchor of a ship:* (S, M, K:) or *a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on:* (T, TA:) pl. مراسٍ. (Har p. 111.) [Hence,] one says, أَلْقَوا مراسيهم, meaning *They remained, stayed, dwelt,* or *abode.* (TA.) And أَلْقَت السَّحابة مراسيها *The cloud rained continually;* syn. دامت: (S, Msb:) or *remained steady, raining:* (T, TA:) or *remained still,* or *stationary, and rained.* (M, K: * in the latter, السَّحاب is put in the place of السحابة.)

رش

1 **رَشَّ**, (A, Msb,) aor. ـُـ, (MS,) inf. n. رَشٌّ (S, A, Msb, K) and تَرْشَاشٌ, (A, K,) *He sprinkled*, or *scattered in drops*, (A, K, TK,) water, (S, A, Msb, K,) and blood, (S, A, K,) and tears, (S, K,) &c. (A.) ___ رَشَّ المَكَانَ, (S, TA,) or المَوْضِعَ, (Msb,) and البَيْتَ, (A,) inf. n. رَشٌّ, (S, TA,) *He sprinkled*, or *wetted by sprinkling*, (TA,) *the place*, (S, Msb, TA,) and *the house*, or *chamber*, or *tent*, (A,) بِمَاءٍ *with water*. (Msb, TA.) And رَشَّ الحَائِكُ النَّسِيجَ بِالْمَرَشَّةِ [*The weaver sprinkled the web with the* مَرَشَّة]. (A, TA.) ___ [Hence,] رَشَّتِ السَّمَآءُ, and أَرَشَّتْ, (S, A, Msb, K,) *The shy rained:* (A, Msb:) or *let fall a little rain, such as is termed* رَشٌّ. (S. [After the former of these verbs, الأَرْضُ, or the like, seems to be understood.]) [And hence,] أَرَشَّتِ الطَّعْنَةُ [*The spear-wound*, or *the like, sprinkled forth blood:* a signification implied, but not expressed, in the S and A: or] *became wide, so that its blood became scattered about:* (K:) or *passed through, and made the blood to flow*, or *to appear and flow*, or *to flow copiously*, or *with force*. (Msb.) ___ [Hence also,] رَشَّهُ بِثَآءٍ حَسَنٍ *He eulogized him.* (TA voce خَمَّ.) ___ And رَشَّهُ *He washed him*, or *it*. (MF, from the Expositions of the Muwatta.)

2 **رَشَّشَ** [رَشَّشَ القَلَمُ الحِبْرَ *The pen spirtled the ink.*]

4 **أَرْشَشَ** see 1, in two places. ارشّ الفَرَسَ, (A, K,) inf. n. إِرْشَاشٌ, (A,) *He made the horse to sweat by urging him with his feet.* (A, K.)

5 **تَرَشَّشَ عَلَيْهِ المَآءُ**, (S,) and عليه تَرَشْرَشَ, (A,) [*The water became sprinkled*, or *scattered in drops, upon him* or *it*.] And تَرَشَّشَتْ نُقْطَةٌ مِنَ القَلَمِ [*A drop of ink became spirtled from the pen*]. (S and K in art. مج)

R. Q. 2 **تَرَشْرَشَ** : see 5. ___ Also *It* (roasted meat) *dripped with gravy;* or *was succulent, and dripping with juice;* or *was fat.* (TA.) ___ And *It flowed.* (TA.)

رَشٌّ , (S, K,) or رَشٌّ مِنْ مَطَرٍ, (A, TA,) *A little* [*sprinkling*] *rain:* (S, K:) [and so رَشَّةٌ in the present day:] or the *first* [or *lightest and weakest*] *of rain:* (IAar: [see رَكٌّ:] pl. رِشَاشٌ. (S, K.) ___ Also the former, *A painful beating.* (Sgh, K.)

رَشَّةٌ : see the next preceding paragraph.

رَشَاشٌ *What is sprinkled,* (S, A, * K,) or *scattered,* (Msb,) of water, (A, Msb,) and the like, (Msb,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain; (TA in art. طش;) *what is scattered,* or *flies about,* of blood. (Msb.) ___ [Hence the saying,] لَمْ يَدْخُلْ فِى الشَّرِّ وأَصابَهُ مِنْ رَشَاشِهِ [*He did not enter into evil,* or *mischief, and yet somewhat thereof,* or *of its effects, befell him*]. (A, TA.) And أَلَحَّ بِنَا العُطَاشُ وما نَالَنَا مِنْكَ إِلَّا الرَّشَاشُ [app. meaning *Insatiable thirst,* or *desire,* to hear from thee, or the like, *remained in us, and there did not reach us from thee aught save a mere sprinkling;* or perhaps, *what was scattered abroad,* of rumours, or the like]. (A, TA. *) [See also an ex. voce رَذَاذٌ.]

رَشِيشٌ : see مَرْشُوشٌ.

رَشْرَاشٌ Roasted meat (Aboo-Sa'eed, A, K) *dripping with its gravy;* (Aboo-Sa'eed, A, TA;) or *succulent, and dripping with its juice;* (TA;) or *fat:* (K:) and مُرِشٌّ signifies the same. (TA.)

مُرِشٌّ : see what next precedes.

مِرَشَّةٌ *A thing with which one sprinkles:* (Ibn- 'Abbád:) *a thing with which the weaver sprinkles the web:* (A, TA:) [in the present day, applied to *a long-necked bottle, with a stopper*

pierced with a hole or *holes, for sprinkling scented water.*]

مَرْشُوشٌ [*Sprinkled,* or *scattered in drops;* as also رَشِيشٌ , occurring in this sense in a verse in the TA in art. خفت ___]. مَحَلٌّ مَرْشُوشٌ [*A place of alighting sprinkled,* or *wetted by sprinkling*]. (A.) ___ أَرْضٌ مَرْشُوشَةٌ *Land upon which* [*rain such as is called*] الرَّشّ *has fallen.* (TA.)

رشأ

1 رَشَأَ *i. q.* جَامَعَ [*Inivit* feminam]. (K.) رَشَأَتْ *She* (a gazelle) *brought forth.* (K.)

رَشَأٌ *A young gazelle,* (S, Msb, K,) *that has become active,* or *in motion,* (S, Msb,) or *that has become strong,* (K,) *and has walked* (S, Msb, K) *with its mother:* (K:) pl. أَرْشَآءٌ. (Msb, K.) [In the following saying, I find it written as though with medd; app. for the sake of assimilation to النّسَآء:] عِنْدِى جَارِيَةٌ مِنَ النّسَآءِ أَشْبَهُ شَىْءٍ بِالرَّشَآءِ, meaning [*I have with me a young woman most like to*] *the* [*young*] *gazelle:* so in the A. (TA.)

رشح

1 **رَشَحَ**, (S, A, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. رَشْحٌ, (S, Msb,) *He*, or *it*, (the forehead, or the side thereof above the temple, A, TA, or the body, Msb,) *sweated; exuded sweat;* (S, A, Msb, K;) as also ارشح, (K,) or ارشح عَرَقًا, and ترشّح عَرَقًا. (Fr, TA.) And رَشَحَ, aor. ـَـ, inf. n. رَشَحٌ and رَشَحَانٌ, *He*, or *it*, *was*, or *became*,

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moist with sweat. (TA.) ___ [Hence,] رَشَحَتِ القِرْبَةُ بالمآء [*The water-skin sweated with the water*]: and رَشَحَ بِمَا فيه [*It sweated with what was in it*] is said of a [porous] mug, and of any [porous] vessel. (A.) ___ [Hence also,] لَمْ يَرْشَحْ لَهُ بِشَىْءٍ *He gave him not anything.* (S, K.) And رَشَحَ جِلْمَدُهُ, said of one known to be a niggard, *He gave something.* (Har p. 95.) ___ رَشَحَ is also said of a young gazelle, meaning *He walked, being trained,* or *accustomed, to do so by his mother:* [because the training him to walk causes him to sweat: see 2: and see also 5.] (A.) Also, said of a gazelle, *He leaped,* or *bounded, and exulted* [or *was brisk* or *lively* or *sprightly*]. (K.) Also, inf. n. رُشُوحٌ, said of a young weaned camel, *He became strong:* [see, again, 5:] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain]. (L.) See also 2, as said of a she-camel.

2 رشّح [**رَشَّحَ** app. *He*, or *it*, *caused to sweat:* this seems to be the primary signification, whence the other significations here following.] ___ رَشَّحَتْ وَلَدَهَا, inf. n. تَرْشِيحٌ, *She* (a gazelle) *trained*, or *accustomed*, *her young one to walk, so that he was caused to sweat* (فَيُرَشَّحُ [perhaps a mistranscription for فَيَرْشَحُ *so that he sweated*]): (A, TA:) or *she* (a wild animal), *when her young one became able to walk, walked with him, until*, or *so that, he was caused to sweat* (حَتَّى يُرَشَّحَ عَرَقًا), *and*

became strong. (Mtr, on the authority of Kh, in De Sacy's Chrest, Ar., sec. ed., iii. 231.) ___ *She* (a camel) *rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him;* as also رَشَحَتْهُ and ارشحته . (L.) ___ رَشَّحَتْ وَلَدَهَا بِاللَّبَنِ القَلِيلِ, inf. n. as above, *She* (a mother) *fed her child with a little milk, putting it into his mouth by little and little, until he became strong enough to such.* (S, TA.) ___ تَرْشِيحٌ also signifies A doegazelle's *licking* her young one *so as to remove the moisture that was upon it at the time of its birth;* (K, TA;) and so تَرَشُّحٌ . (TA.) ___ رشّح النَّبَاتَ, (A, TA,) or النَّبْتَ, inf. n. as above, (Msb,) *It* (the moisture, or dew, A, Msb, TA, or the rain, TA) *fostered the herbage.* (Msb, TA.) ___ رشّح وَلَدَهُ *He fed his child well.* (Mtr, on the authority of Kh, in De Sacy's Chrest. Ar ubi suprà.) ___ And رُشِّحَ, (S, A, K,) inf. n. as above, (K, TA,) *He was reared, brought up,* or *educated,* and *rendered fit,* (S, A, K, TA,) and *prepared,* (TA,) لِلشَّىْءِ [*for the thing*], and لِأَمْرٍ [*for the affair*], (TA,) or لِلْوِزَارَةِ [*for the office of wezeer*], (S,) or لِلْمُلْكِ [*for the office of king*], (K,) or لِلْخِلَافَةِ [*for the office of khaleefeh*]; from رَشَّحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رُشِّحَ لِلْخِلَافَةِ means *he was made the appointed successor of the khaleefeh:* (TA:) and أُرْشِحَ فُلَانٌ لِكَذَا and تَرَشَّحَ [*Such a one was reared,* &c., *for such a thing*]. (A, TA.) ___ And رَشَّحَ مَالَهُ, (A,) inf. n. as above, (K,) *He managed,* or *tended,* or *took care of, his property,* or *cattle, well.* (A, K.) It is said in a trad., يُرَشِّحُونَ حَصِيدَهَا, meaning *They tend* [*the place of seed-produce thereof*], *and put it into a good,* or *right, state,* or *make it to thrive, in order to its becoming productive;* like as is done to grape-vines and palm-trees. (TA.)

4 **ارشح**, intrans.: see 1, first sentence. ___ أَرْشَحَتْ *She* (a camel, and a woman,) *had a young one that*

associated, or *kept company, with her, walking with her and behind her, and not fatiguing her:* or *had a young one that had become strong.* (L.) ارشحت وَلَدَهَا, said of a camel: ___ and أُرْشِحَ فُلَانٌ لِكَذَا: see 2.

5 **ترشّح** : see 1, first sentence. ___ Also *He* (a young weaned camel) *was,* or *became, strong enough to walk,* or *able to walk with strength:* (S, K:) or *became strong, and walked with his mother.* (As, S.) [See 1.] ___ See also 2, in the middle of the paragraph. ___ ترشّح النَّبْتُ [or النَّبَاتُ] *The herbage became fostered* by moisture or dew. (Msb.) ___ ترشّح فُلَانٌ لِكَذَا: see 2, near the end of the paragraph.

10 **استرشح البُهْمَى** *The* [*barley-grass termed*] بُهْمَى *grew tall.* (K.) يسترشحون البُهْمَى, so in most of the copies of the K, (TA,) [and so in the L,] *They foster the* بهمى, *in order that it may grow large:* (L, K:) in some of the copies of the K البُهَم [i. e. *the lambs,* or *kids,* &c.]: (TA:) the *place thereof* is termed مُسْتَرْشَحٌ : (K:) or مُسْتَرْشَحُ البُهْمَى signifies *the place,* or *tract of ground, that fosters the* بهمى. (L.) And يسترشحون البَقْلَ, so in all the copies of the K but some in which is found النَّفَلَ, (TA,) *They wait for the herbs,* or *leguminous plants,* (or *the plants called* نفل,) *to grow tall, in order that they may pasture thereon.* (K.)

رَشَحٌ The *moisture of sweat upon the body.* (A, * TA.) [And *Fluid,* or *matter, exuded:* see زَبَادٌ.]

رَشِحٌ *That sweats much.* (TA.)

رَشْحَةٌ [as an inf. n. of un., *A sweat,* or *a sweating:* a meaning indicated, though not expressed, in the A. ___ Hence, app., *A dew,* or *fall of dew* from the sky. ___ And hence, as being likened thereto, *A gift*]. You say, أَصَابَنِى بِرَشْحَةٍ مِنْ سَمَائِهِ [*He gave me a gift from his store of bounty*]. (A.)

بِئْرٌ رَشُوحٌ *A well containing little water:* (TA:) [pl. رُشُحٌ.]

رَشِيحٌ *Sweat.* (AA, S, K.) ___ *A certain plant:* (K:) or *plants,* or *herbage, upon the surface of the ground.* (L.)

نُحِّىَ رَشَّاحٌ *A butter-skin that sweats much.* (A in art. نتح.)

رَاشِحٌ *Sweating; exuding sweat.* (A, * Msb.) ___ A mountain *moist in the lower part,* (K, TA,) *and at the base of which there sometimes collects a little water:* when this is much [in comparison with what thus collects, though still little abstractedly], it is termed وَشَلٌ: (TA:) pl. رَوَاشِحُ. (K.) ___ *What one sees, like sweat, running in the interstices between stones.* (K, * TA.) You say, كَمْ بَيْنَ الفُرَاتِ الطَّافِحِ والوَشَلِ الرَّاشِحِ [*How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones!*]. (A, TA.) ___ The pl. رَوَاشِحُ also signifies The ثُعْلُ [which means a *small teat in excess*], (K,) or the أَطْبَآءُ [or *teats*], (TA,) *of a ewe* or *she-goat,* particularly. (K, TA.) ___ And the sing., A young gazelle *that walks, being trained,* or *accustomed, to do so by his mother, so that he is caused to sweat.* (A.) And A young weaned camel *that has become strong enough to walk,* or *able to walk with strength:* (S, K:) or *that has become strong,* (As, S, L,) *and walks with his mother:* (As, S:) pl. رُشَّحٌ. (L.) ___ And *What creeps upon the earth, of such as are termed its* خَشَاشٌ *and its* أَحْنَاشٌ. (K, TA.) ___ See also مُرْشِحٌ.

أَرْشَحُ [*More,* and *most, sweating*]. ___ [Hence,] هُوَ أَرْشَحُ فُؤَادًا *He is most largely endowed with sharpness,* or *acuteness, of mind,* or *with quickness of intelligence, understanding, sagacity, skill,* or *knowledge:* (K, TA:) as though sweating therewith. (TA.)

مُرْشِحٌ, (S, L, K,) or مُرَشِّحٌ, (so in one of my copies of the K,) A she-camel *having a young one that has*

become strong enough to walk, or *able to walk with strength:* (S, K:) or *having a young one that has become strong, and that walks with her:* (As, S:) or *having a young one that associates,* or *keeps company, with her, walking with her and behind her, and not fatiguing her:* or *having a young one that has become strong:* and in like manner a woman: or each signifies, as also راشِحٌ , applied to a she-camel, as a possessive epithet, *having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows.* (L.)

مِرْشَحٌ and مِرْشَحَةٌ The *inner covering that is beneath the felt cloth of a horse's saddle;* so called because it imbibes the sweat: (L:) or the *thing that is beneath the* مِيثَرَةٌ [q. v. in art. وثر]. (S, L, K.)

مِرْشَحَةٌ : see the next preceding paragraph.

مُرَشَّحٌ : see مُرْشَحٌ.

مُسْتَرْشَحٌ : see 10, in two places.

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رشد

1 **رَشَدَ**, aor. ـُ ; and رَشِدَ, aor. ـَ ; (S, A, L, Msb, K;) the former of which is the better known and the more chaste; (TA;) inf. n. رُشْدٌ, (S, L, Msb, K,) which is of the former, (S, L,) and رَشَدٌ, (S, L, Msb, K,) which is of the latter, (S, L, Msb,) and رَشَادٌ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Msb;) *He took,* or *followed, a right way* or *course* or *direction;* (S, A, L, Msb, K;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief; was orthodox:*] and استرشد signifies the same: (L, K:) you say, استرشد لأَمْرِه, meaning *He took,* or *followed, a right way to conduct his affair:* and رَشَدَ أَمْرَهُ, meaning *He took,* or *followed, a right course in his affair;* this latter being a phrase similar to أَلَمَّ بِطَنْهِ and سَفِهَ رَأْيَهُ &c. (L.) Some say that رُشْدٌ relates to the things of the present life and to those of the life to come; and رَشَدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Kur-án, in which some read رُشْدٌ and others رَشَدٌ in several verses. (MF.) The former also signifies The *continuing in the way of truth,* or *the right way, with self-constraining firmness in so doing.* (K.) One says to the traveller, رَشَدْتَ [*Mayest thou take,* or *follow, the right way*]. (A.) ___ [See also رُشْدٌ below.]

2 **رَشَّدَهُ**, inf. n. تَرْشِيدٌ, said of a kádee, or judge, *i. q.* جَعَلَهُ رَشِيدًا [meaning *He pronounced him to be one who took,* or *followed, a right way* or *course* or *direction:* or *to be one who held a right belief; to be orthodox*]. (Msb.) ___ See also what next follows.

4 **أَرْشَدَهُ** (S, A, L, Msb, K) and رَشَّدَهُ, (L,) said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him,* or *caused him, to take,* or *follow, a right way* or *course* or *direction;* or *he directed him aright,* or *to the right way* or *course* or *direction;* (S, * A, * L, Msb, * K; *) إِلَى

الشَّىْءِ and عَلَيْهِ and لَهُ [*to the thing*]: so says AZ: (Msb:) [often relating to religion; meaning *he made him,* or *caused him, to hold a right belief; to become orthodox.*] See also the next paragraph.

10 **استرشد** : see 1. ___ Also *He sought,* or *desired, the taking,* or *following, a right way* or *course* or *direction.* (So accord. to some copies of the K.) ___ And استرشده *He desired of him the taking,* or *following, a right way* or *course* or *direction:* (L, and so accord. to some copies of the K, and the TA:) *or he asked, demanded,* or *desired, of him, direction to the right way.* (MA.) You say, استرشدته فأَرْشَدَنِى [*I asked, demanded,* or *desired, of him, direction to the right way, and he directed me to the right way*] (A, Msb) إِلَى الشَّىْءِ and عَلَيْهِ and لَهُ [*to the thing*]: so says AZ. (Msb.)

رُشْدٌ an inf. n. of 1. (S, L, Msb, K.) ___ [As a simple subst., *Rectitude.*] Also *Maturity of in- tellect, and rectitude of actions, and good management of affairs.* (TA in art. انس: see 4 in that art.) [Hence, بَلَغَ رُشْدَهُ *He attained to years of discretion, when he was able of himself to take,* or *follow, a right way* or *course:* a phrase of frequent occurrence.]

رَشْدَةٌ : see the next paragraph, in four places.

رَشْدَةٌ *A mode,* or *manner,* [and رَشْدَةٌ *an act,*] *of* رَشَاد [or *right procedure;* &c.]. (Ham p. 463.) [Hence,] هُوَ لِرَشْدَةٍ, (S, A, L, Msb,) and وُلِدَ لِرَشْدَةٍ, (L, K,) and لِرَشْدَةٍ , (L, Msb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fs, (L, TA,) [and seems to be the more common,] *He is,* or *was, trueborn;* (A, Msb;) *contr. of* لِزَنْيَةٍ, (S, L, K,) or لِزَنَيَةٍ, (Fr, TA,) and لِغَيَّةٍ. (AZ, Fr, TA.) And وُلِدَ لِغَيْرِ رَشْدَةٍ [or رَشْدَةٍ i. e. *He was not trueborn*]. (Fr, TA.) And هٰذَا وَلَدُ رَشْدَةٍ *This is an offspring of valid marriage.* (TA.) And وَلَدًا لِغَيْرِ رَشْدَةٍ ادَّعَى [*He claimed, as his, a child not lawfully begotten,* or *not trueborn*]. (TA, from a trad.)

رَشَدَى : see رَشَادٌ.

رِشْدِينٌ : see رَاشِدٌ.

رَشَادٌ an inf. n. of 1, (L, K,) or a simple subst., (Msb,) [signifying *Right procedure;* or the *adoption,* or *pursuit, of a right way* or *course* or *direction;* as to a road, and also as to an affair: and often meaning *right belief,* or *orthodoxy:* in both these senses] *contr. of* غَىٌّ, (S, A, Msb,) *and of* ضَلَالٌ: (Msb:) and رَشَدَى is a subst. syn. with رَشَادٌ. (L, K. *) حَبُّ الرَّشَادِ *i. q.* الحُرْفُ, (K,) in the dial. of El-'Irák; (TA;) they gave it this name as one of good omen, because حُرْفٌ is syn. with حُرْمَانٌ: (K:) [رَشَادٌ and حُرْفٌ are names given to several species of *Gress;* and حَبُّ الرَّشَادِ seems to mean *the seed of* رشاد: accord. to Golius, on the authority of Ibn-Beytár, رشاد is the name of the *nasturtium:* accord. to Delile, (Flor. AEgypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the *lepidium sativum* of Linn.; the *lepidium hortense* of Forsk.: and the *cochlearia nilotica:* رَشَادُ البَحْرِ, i. e., *nasturtium maritimum,* that of the *cakile maritima* of Tournef.; Desf., *a pinnatifida;* the *bunias cakile* of Linn.; the *isatis pinnata* of Forsk.: الرَّشَادُ الجَبَلِىُّ, that of the *lunaria parviflora:* and رَشَادُ البَرِّ, i. e., *nasturtium deserti,* that of the *raphanus recurvatus* of Persoon; the *raphanus lyratus* of Forsk.]

رَشِيدٌ : see الرَّشِيدُ ___. رَاشِدٌ, of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ, (L,) as an epithet applied to God, means *The Director to the right way:* (L, K:) and *He who appoints,* or *ordains, well that which He appoints,* or *ordains:* (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright.* (L.)

رَاشِدٌ and رَشِيدٌ *Taking,* or *following, a right way* or *course* or *direction* [as to a road, and also as to an affair: and often meaning *holding a right belief;* or *orthodox*]. (A, Msb.) One says to a traveller, رَاشِدًا

مَهْدِيًّا [May God make thee to be *a taker,* or *follower, of a right way; one directed aright*]. (A.) And one says, يَا رَشْدِينُ , as meaning يَا رَاشِدُ [*O thou who takest,* or *followest, a right way* &c.]. (L) الخُلَفَآءُ الرَّاشِدُونَ [*The Khaleefehs who took,* or *followed, a right course,* or *the orthodox Khaleefehs,*] is an appellation specially applied to Aboo-Bekr, 'Omar, 'Othmán, and 'Alee; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) ___ أُمُّ رَاشِدٍ a surname (S) applied to *The female rat* or *mouse* (الفَأْرَةُ). (S, K.)

الطَّرِيقُ الأَرْشَدُ is like الأَقْصَدُ [i. e. *The more,* or *most, direct road*]. (S.)

المَرَاشِدُ, a pl. without a sing., like مَحَاسِنُ and مَلَامِحُ, (L,) *The right places to which roads tend;* syn. مَقَاصِدُ الطُّرُقِ. (S, L, K.) You say, هُوَ يَهْدِى إِلَى المَرَاشِدِ [*He directs to the right places to which roads tend*]. (A.)

رشف

1 **رَشَفَهُ**, aor. ـُ and ـَ, inf. n. رَشْفٌ, (S, MA, O, Msb, K,) [and app. رَشِيفٌ also (which see below), and تِرْشَافٌ, which has an intensive signification, mentioned by Freytag as occurring in the Mak- soorah of Ibn-Dureyd;] and رَشَفَهُ, aor. ـَ, (AA, O, K,) inf. n. رَشْفٌ; (K;) *He sucked it in,* (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAar, O,) *with the two lips;* (MA;) as also ارتشفه (S, MA, O, * K) and ترشّفه (S, * MA, O, * K) and ارشفه and رشّفه: (IAar, O, K:) or *he took it,* namely, water, *with the two lips in a manner exceeding that which is termed* مَصٌّ: (Msb:) and رَشَفَ, (Msb,) or رَشَفَ الإِنَآءَ and رَشَفَهُ, (K,) inf. n. رَشْفٌ, (IF, O,) *he drank to the uttermost what was in the vessel, not leaving in it anything:* (IF, * O, * Msb, K:) or, accord. to some, رَشْفٌ signifies the *sucking in the water of the mouth in kissing:* (Har p. 271:) you say, رَشَفَهَا, meaning *he sucked her* (a girl's) *saliva from her mouth:* (IAar, L in art. مصد:) and ارتشفها *he kissed her and sucked in her saliva;* from رشف [i. e. رَشَفٌ] meaning saliva: and ترشّف signifies *he sucked in much:* (Har p. 231:) *or i. q.* تَمَصَّصَ. (O.) It is said in a prov., الرَّشْفُ أَنْقَعُ, i. e. *The sucking in* (ترشّف) of water *by little and little is most effectual to quench thirst.* (S, O, K.)

2 **رَشَّفَ** see above.

4 **أَرْشَفَ** see above.

5 **تَرَشَّفَ** see 1, in three places.

8 **إِرْتَشَفَ** see 1, in two places.

رَشَفٌ *A small quantity of water remaining in a watering-trough,* or *tank:* the *surface*

of the water, which the camels suck in with their mouths.

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(Lth, O, K.) ___ *Saliva.* (Har p. 231: but there without the vowel-signs.)

رَشُوفٌ *Sweet in the mouth; sweet-mouthed;* [as though her saliva were sucked in by her lover because of its sweetness;] applied to a woman. (S, O, Msb, K.) ___ Also *Dry in the* فَرْج; so applied. (IAar, O, K.) ___ And A she-camel *that eats with her lip.* (As, O, K.)

رَشِيفٌ an inf. n., [like رَشْفٌ,] (Lth, O,) The *taking of water with the two lips;* (Lth, O, K;) exceeding what is termed مَصٌّ. (Lth, O.)

مِرْشَفٌ [*An instrument with which one sucks in* water &c. Its pl. مَرَاشِفُ is used in the present day as meaning The *lips:* thus in the phrase امْرَأَةٌ عَذْبَةُ المَرَاشِفِ *A woman sweet in the lips; a sweet-lipped woman.*] [This art. is wanting in the copies of the L and TA to which I have had access.]

رشق

1 **رشقه**, (S, Msb,) or رشقهم, (M,) بالسَّهم, (M, Msb,) or بالنَّبل, (S, K,) وغيره, (K,) aor. ـُ, (S, M, Msb,) inf. n. رَشْقٌ; (S, M, Msb, K;) as also ارشقه (Msb) [or ارشقهم]; *He shot*, or *shot at, him*, or *them, with the arrow*, or *with the arrows, and other things*. (S, M, Msb, K.) It is said in a trad., لَهُوَ أَشَدُّ عليهم من رَشْقِ النَّبْلِ [*Verily it is harder upon them*, or *more severe* or *distressing to them, than the shooting of arrows* at them]. (TA.) ___ And رشقهم بنظره *He cast his look at them*. (M.) ___ See also 4, in two places.

رَشُقَ, (S, M, Msb, K,) inf. n. رَشَاقَةٌ, (S, M, Msb,) *He* (a man) *was*, or *became, goodly*, or *beautiful, and slender, in stature*, or *person:* (S, K:) or *he* (a boy) *was*, or *became, just in proportion*, (T, A,) *and slender;* (A;) and in like manner رشقت is said of a girl: (T:) or *he* (a boy, M, or a person, Msb) *was*, or *became, light*, or *active*, (M, Msb,) *in his work;* (Msb;) and in like manner رشقت is said of a girl. (M. [See also 5.])

3 **راشقه**, (Moheet, K,) inf. n. مُرَاشَقَةٌ, (Moheet,) *He went*, or *ran, with him;* or *vied with him in going*, or *running;* syn. سايره. (Moheet, K.) [And] راشقنى مقصدى *He vied with me* (بارانى) *in going to the place to which I was repairing*. (A, TA.)

4 **ارشق** *He shot in one direction;* (Zj, K; *) as also رشق. (Zj, O.) ___ See also 1. ___ *He looked sharply*, or *intently*, or *attentively:* (S, K:) [and] أَرْشَقَتْ, inf. n. إِرْشَاقٌ, *she looked sharply*, &c.; said of a woman, and of a مهاة [or wild cow]. (M.) You say, أَرْشَقْتُ إِلَى القَوْمِ [*I looked sharply*, &c., or] *I raised*, or *cast, my eyes, and looked, at*, or *towards, the party*, or *company of men;* (L;) and so رشقت القوم. (JK.) And أَرْشَقَتِ الظَّبْيَةُ إِلَى مَأْرَبِهَا *The she-gazelle looked sharply*, or *intently*, or

attentively, at the object of her want. (A, TA.) As some say, (M,) ارشقت الظَّبْيَةُ signifies *The she-gazelle extended,* or *stretched out, her neck.* (S, M, K, TA.) مَا أَرْشَقَهَا, said of a bow, *How light, and swift in the flight of its arrow, is it!* [Note] (K, TA.)

5 ترشَّ فى الأَمْرِ *He was,* or *became, sharp in the affair.* (M. [See also 1, last signification.])

رَشْقٌ : see the next paragraph, last sentence.

رِشْقٌ a subst. from 1 in the first of the senses explained above: (S, K:) [i. e. as signifying] *A bout* (شَوْطٌ) *of the shooting of arrows;* (T, M, TA;) *when persons, competing in shooting, shoot all the arrows that they have with them and then return* [*to the butt*]: (T, TA:) and *a direction in which arrows are shot,* (S, M, Msb, K,) *when the people, all of them, shoot all the arrows:* (Msb:) pl. أَرْشَاقٌ. (Msb, TA.) You say, رَمَيْنَا رِشْقًا; (S, K;) or رَمَوْا رِشْقًا, (Msb,) or رَمَوْا رِشْقًا وَاحِدًا and عَلَى رِشْقٍ وَاحِدٍ, (M,) *We shot, all of us,* [*a bout,*] *in one direction;* (S, K;) or *they shot,* (M, Msb,) *all of them,* (Msb,) [*a bout,*] *in one direction, with all their arrows.* (M, Msb.) And it is said in a trad. of Fudáleh, كَانَ يَخْرُجُ فَيَرْمِى الأَرْشَاقَ [*He used to go forth, and shoot bouts*]. (TA.) Accord. to IDrd, الرِّشْقُ signifies *The arrows themselves that are shot.* (Msb.) ___ Also The [*stridulous*] *sound of the pen* (Lth, M, Z, K) *when one writes with it;* (Lth, M;) and so رَشْقٌ . (Lth, M, Z, K.)

رَشَقٌ : see the next paragraph but one, in two places.

رَشُوقٌ : see the next paragraph, in two places.

قَوْسٌ رَشِيقَةٌ *A swift-shooting bow;* (JK, A, K;) as also رَشُوقٌ (JK) and رَشَقٌ . (O, K.) ___ أَجَلٌ رَشِيقٌ and رَشُوقٌ [*A period*] *quick* [*in passing*]. (JK.) ___ رَشِيقٌ applied to a boy, (T, TA,) or to a man, (S, K,) and مُرْشَقٌ , (JK,) and رَشِيقَةٌ applied to a girl, (T, TA,) *Just in proportion,* (JK, T, A,) *and slender:* (A, TA:) or *goodly,* or

beautiful, and slender, in stature, or *person:* (S, K:) or رَشِيقٌ (M, Msb) and مُرْشَقٌ (M) signify a boy, (M,) or a person, (Msb,) *light,* or *active,* (M, Msb,) *in his work;* (Msb;) and in the same sense are applied to a girl: (M:) the pl. [or rather quasi-pl. n.] of رَشِيقٌ is رَشَقٌ , (K,) like as أَدَمٌ is of أَدِيمٌ, and أَفَقٌ of أَفِيقٌ. (TA.)

رَاشِقٌ *Shooting.* (Har p. 37.) ___ سَهْمٌ رَاشِقٌ *i. q.* ذُو رَشْقٍ, i. e. ذُو رَمْيٍ [lit. *An arrow having propulsion;* meaning *shot;* the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Har p. 82.)

جِيدٌ أَرْشَقُ *An erect neck.* (M.)

مُرْشَقٌ , applied to a woman, (JK, M,) and to a she-gazelle, (M,) or to a wild animal [of any kind], (JK,) *Having her young one with her;* (JK, M;) as though she were always watching it. (JK.) ___ [Also *Having a stretched out,* or *long, neck.* Hence,] المُرْشَقَاتُ [*The long-necked ones*] is used as meaning *the gazelles;* but is not applied to the [wild] oxen or cows, because of the shortness of their necks: these are called by Aboo-Du-ád بَنَاتُ عَمِّ المُرْشَقَاتِ [lit. *the sons,* or *daughters,* (for بَنَاتٌ applied to irrational animals is pl. of ابْنٌ as well as of بِنْتٌ,) *of the paternal uncle of the long-necked ones,* i. e., *of the gazelles*]: he says,

* وَلَقَدْ ذَعَرْتُ بَنَاتِ عَمِّ المُرْشَقَاتِ لَهَا بَصَابِصْ *

meaning [*And verily I have frightened*] *the wild oxen* or *cows* [*having waggings of the tail*]. (L.) ___ See also the paragraph commencing with قَوْسٌ رَشِيقَةٌ, in two places.

مُرْشَقَةٌ [is explained by Golius, on the authority of Meyd, as signifying *A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string.*]

رشم

1 **رَشَمَ** , (S, K,) aor. ـُـ , inf. n. رَشْمٌ, (S,) *He stamped,* or *sealed,* wheat. (S, K. [See رَوْشَمٌ.]) ___ And *He wrote;* (K, TA;) عَلَيْهِ [*upon it*], and إِلَيْهِ [*to him*]: accord. to the copies of the K, like رَشَمَ ; but this is a mistake for رَسَمَ, with the unpointed س [and without teshdeed]. (TA.)

2 **رَشَّمَ** see above.

4 **أَرْشَمَ** see the next paragraph. ارشمت *It* (land) *showed its herbage.* (TA.) ___ And *She* (a wild cow) *saw and depastured the* رَشَمٌ, (K, TA,) i. e. the *first that appeared of the herbage:* the epithet applied to her is مُرْشِمٌ [without ة]. (TA.)

8 **ارتشم** , in the copies of the K erroneously written أَرْشَمَ , [is expl. as meaning] *He stamped,* or *sealed, his vessel with the* رَوْشَمٌ: thus in the saying of El-Aashà, as some relate it,

* وَصَلَّى عَلَى دَنِّهَا وَٱرْتَشَمْ *

but accord. to others, وَٱرْتَسَمْ. (TA. [See art. رسم.])

رَشْمٌ : see what next follows.

رَشَمٌ *i. q.* أَثَرٌ [*A mark, an impression,* &c.]; (Aboo-Turáb, K, TA; [in the CK المَطَرُ is erroneously put for الأَثَرُ;]) as also رَشْمٌ ; (K, TA;) like رَسَمٌ (Aboo-Turáb, TA) and رَسْمٌ [q. v.]. (S, Msb, K, all in art. رسم.) ___ And [particularly] The *mark,* or *impression,* &c., (أَثَرٌ,) *of rain, upon the ground.* (K.) ___ And The *first that appears of herbage;* (ISk, S, K;) as also رَوْشَمٌ . (TA.)

رَوْشَمٌ *i. q.* رَوْسَمٌ (S, K, TA) as meaning The [*small engraved*] *tablet,* (S, TA,) or the *stamp,* or *seal,* (K, TA,)

with which collections of wheat or corn [*in their repositories*] *are stamped,* or *sealed;* (S, TA;) as also راشُوم . (AA, K.) And The *thing with which* [*the mouth of*] *a vessel is stamped,* or *sealed;* (K;) and راشُوم signifies [the same; or] *a stamp,* or *seal, with which the head* [or *mouth*] *of a* [*large jar such as is called*] خابِيَة *is stamped,* or *sealed:* (TA in art. رسم:) as also روسَم (M and K in that art.) and راسُوم: (K in that art.:) or *a stamp,* or *seal, in a general*

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sense; as also روسَم. (M in that art.) See also رِشْم.

راشُوم : see the next preceding paragraph, in two places. مِرْشَم, an epithet applied to a wild cow: see 4.

رشن

1 **رَشَنَ**, (S, K, TK,) [in the CK رَشُنَ, there said to be like كَرُمَ,] aor, and inf. ns. as in the next sentence, (TK,) *He* (a man) *came to a feast uninvited thereto, and entered without permission.* (S, K. * [See راشِن, below.]) ___ And رَشَنَ فى الإِنَآء, (S, K,) aor. ـُ, (S,) inf. n. رَشْن and رُشُون, (S, K,) *He* (a dog) *put his head into the vessel,* (S, K, TA,) *to eat and drink.* (TA.)

رَشْن *A turn,* or *time, for the taking of water;* (K;) so in the M; (TA;) as also رَشَن. (K.)

رَشَن: see what next precedes.

غَنَم رُشُون *Sheep,* or *goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty.* (K.)

راشِن *i. q.* طُفَيْلِىٌّ; (S, K;) i. e. One *who comes to a feast uninvited thereto:* he who watches for the time of food, and then goes in to the party when they are eating, is termed وارِش. (S.) ___ And One *who eats all that is upon the table of food;* syn. مَقَمٌّ: in the K, المُقِيم is erroneously put for المَقَمُّ. (TA.) Also *A small gift to the pupil of the* صائغ [or *goldsmith*]; *in Pers, called* شاكردانه [correctly شاكِرْدانه]. (K. [ما يرضح in the CK is a mistake for ما يرضخ.])

رَوْشَن *i. q.* كُوَّةٌ [i. e. *A window;* so in the present day; or *a mural aperture; an aperture in a wall* or *chamber*]: (S, K:) [arabicized:] in Pers. رَوْزَن. (KL, PS,) ___ Also *i. q.* رَفٌّ [q. v.; app. here meaning *A kind of arched construction, upon which are placed vessels and other utensils &c. of the house*]. (TA.)

رشو

1 **رَشَا**, said of a young bird, *It stretched forth its head to its mother in order that she should put food into its beak.* (Abu-l-'Abbás [Th], Msb, TA.) ___ Hence, [accord. to Th, but see رِشْوَة, below,] رَشَاهُ, (S, Mgh, Msb, K,) aor. يَرْشُو, inf. n. رَشْوٌ, (S, Msb,) *He gave him a* رِشْوَة [or *bribe*]. (S, * Mgh, Msb, K.) [See also 3.]

3 **راشاهُ**, (S, ISd, K,) inf. n. مُرَاشَاةٌ, (TA,) *i. q.* صَانَعَهُ [*He bribed him;* (see also 1;) or *endeavoured to conciliate him;* or *did to him a thing in order that he* (the latter) *might do to him* (the former) *another thing*]: (K:) and حَابَاهُ [app. as meaning *he treated him,* or *behaved towards him, with partiality*]: (ISd, K:) or ظَاهَرَهُ [*he aided him,* or *assisted him*]. (S.)

4 **ارشى الدَّلْوَ** *He put a* رِشَآء [or *rope*]. *to the bucket.* (S, ISd, K.) ___ [Hence,] ارشى said of the colocynth [or any similar plant (see رِشَآء)] *It extended its rope-like branches* [or *stalks*]. (Az, S, K, ↓ TA.) أَرْشَيْتُ الفَصِيلَ, (S, K,) inf. n. إِرْشَآءٌ, (S,) *I made the young camel to suck,* or *to be suckled.* (S, K.)

5 **ترشّاهُ** *He was soft, tender, gentle, bland,* or *mild, towards him;* or *he treated him with gentleness,* or *blandishment.* (S, ISd, K.)

8 **ارتشى** *He took,* or *received, a* رِشْوَة [or *bribe*], (S, Mgh, Msb, K,) مِنْهُ *from him.* (Mgh.)

10 **استرشى** *He sought,* or *desired, to be suchled;* said of a young camel. (S, K.) ___ And استرشى مَا فِى الضَّرْعِ *He drew forth what was in the udder.* (Az, TA.) ___ [Hence, probably,] استرشى فِى حُكْمِهِ *He sought,* or *desired,* or *demanded, a* رِشْوَة [or *bribe*] *in the case of his deciding*

judicially, for his doing so [agreeably with the desire of the briber]. (S, K, ↓ TA.)

رِشْوَةٌ and رُشْوَةٌ (T, S, M, Mgh, Msb, K) and رَشْوَةٌ, (Lth, K,) of which the first is that which is the most commonly used, (TA,) *i. q.* جُعْلٌ [as meaning *A bribe*]; (K, TA;) i. e. (TA) *a thing that one gives to a judge,* or *to another person, in order that he may judge in his* [the giver's] *favour, or to incite him to do what he* [the giver] *desires;* (Msb, TA;) or *a means of attaining that which one wants, by bribery;* not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in man's bribing for the defence of himself and his property when he fears being wronged; so says IAth: and Lth explains the last of these three words as meaning *an act of bribery:* (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَشَا said of a young bird, explained in the first sentence of this art.: (Msb, TA:) or it is from الرِّشَآءُ, (IAth, Mgh, TA,) signifying that by means of which one obtains water, (IAth, TA,) or the rope of the bucket: (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Msb, TA) is رِشًا or رِشًى and (of the second, Msb, TA) رُشًا or رُشًى. (S, Msb, K, TA.)

رِشَآءٌ *A rope:* (S, Msb, K:) [or *a well-rope;* i. e.] the *rope of the bucket:* (Mgh:) and تِرْشَآءٌ, also, with kesr, has the same meaning as رِشَآءٌ: (K:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lh, that among the phrases of women who enchant, or fascinate, men is أَخَّذْتُه بِدُبَّآءٍ مُمَلَّأٍ مِنَ المآءِ مُعَلَّقٍ بِتِرْشَآءٍ [*I have enchanted him,* or *fascinated him, with a gourd, filled with water, suspended by a rope,* or *well-rope*]; and that ترشاء, meaning *a rope,* is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رشاء is judged to be و because one obtains water by means of the رشاء, like as one obtains the thing sought by means of the رَشْوَةٌ; which is the reverse what has been said above, that الرشوة is from الرشاء: (TA:) the pl. is أَرْشِيَةٌ. (S, Mgh, Msb, K.) ___ الرَّشَآءُ is also the name of *A Mansion of the Moon;* (K, TA;) [*the*

Twenty-eighth, which is *the last, of the Mansions of the Moon;*] so called as being likened to a rope; (TA;) [*the northern fish, of the constel-lation Pisces, together with the star beta of Andromeda;* or, more correctly, delta *and* epsilon, *with some neighbouring stars, of Pisces;*] *a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north;* (Kzw;) *many small stars, in the form of a fish, called* [*also*] بَطْنُ الحُوت, *in the navel of which is a bright star, which the moon makes one of its mansions;* (S, TA;) [or *including* بطن الحوت, *which is in the navel of Andromeda;* for] بطن الحوت is *the name of the bright star* [beta] *that is above the drapery round the waist of Andromeda:* (Kzw, descr. of Andromeda:] الرشاء is *also called* قَلْبُ الحُوت. (TA in art. قلب.) [See مَنَازِلُ القَمَر, in art. نزل.]

رَشِىٌّ *A young camel;* syn. فَصِيلٌ. (K.) [See 4, last sentence.]

رَاشٍ The *giver of a* رِشْوَة [or *bribe*]: hence the trad., لَعَنَ ٱللّٰهُ الرَّاشِىَ وَالمُرْتَشِىَ وَالرَّائِشَ, i. e. [*May God curse*] *the giver of a* رِشْوَة, who aids another to do what is wrong, *and the receiver thereof, and him who is agent between them two,* demanding more for this or less for this. (IAth, TA.)

تَرْشَآءٌ : see رِشَآءٌ, first sentence.

مُرْتَشٍ The *receiver of a* رِشْوَة [or *bribe*]. (IAth, TA.) [See an ex. above, voce رَاشٍ.]

مُسْتَرْشِدٌ *A seeker, desirer,* or *demander, of a* رِشْوَة [or *bribe*]. (TK.) Hence, (TK,) one says, إِنَّكَ لَمُسْتَرْشِدٌ لِفُلَانٍ, [in the TA إِلَى فُلَانٍ,] i. e. مُطِيعٌ لَهُ تَابِعٌ لِمُسَرَّتِهِ [app. meaning *Verily thou art obedient to such a one, subservient to that which gives him happiness*]. (K, TK.)

رص

1 **رَصَّهُ** , (S, M, A, Mgh, Msb, K,) aor. ـُـ , inf. n. رَصٌّ, (S, M, Msb,) *He stuck it* (a thing, S, Mgh) *together, one part to another,* (S, A, Mgh, K,) *so that there might be no interstice in it;* (Mgh;) *joined it together;* (Msb, K;) namely, a building; (Msb;) and رَصَّصَهُ , (S, * Mgh, K,) inf. n. تَرْصِيصٌ, (S,) signifies the same; (S, Mgh, K;) and so رَصْرَصَهُ : (TA:) or these three verbs all signify *he made it* (a building) *firm and compact:* (M:) or رصرصه signifies *he made it* (a building) *firm and strong:* (IDrd, K:) and رُصَّ, said of anything, *it was made firm, and joined together.* (M, TA.) And hence, رصص القُمْقُمَةَ *He tied* (شَدَّ [perhaps a mistranscription for سَدَّ *he stopped up*]) *firmly the mouth of the* قمقمة [a kind of vessel]. (Mgh.) And رَصَّ بابَهُ *He closed,* or *locked, his door;* as also لَصَّهُ, q. v. (TA in art. لص) رَصَّتْ بَيْضَهَا ___. *She* (a domestic hen, A, K,

and an ostrich, A) *made her eggs even,* or *level, with her bill* (A, K) *and her feet, to sit upon them.* (A.) ___ See also رَصَاصَةٌ.

2 **رَصَّصَ** see 1, in two places. ___ رَصَّصَتْ, (AZ, M,) inf. n. تَرْصِيصٌ, (AZ, S,) *She* (a woman) *put on,* or *wore, her* نقاب [a kind of *face-veil*] *in such a manner that nothing was seen but her eyes:* (AZ, S, M:) as also وَصَّصَتْ, (AZ, TA,) or وَصْوَصَتْ: (M:) وصّصت is of the dial. of Temeem. (AZ, TA.) ___ رصّص *He was importunate,* or *urgent, in asking,* or *begging.* (Fr, TA.)

5 **تَرَصَّصَ** see 8.

6 تراصّوا *They placed themselves close together,* (Ks, S, M, A, K,) in a rank, (S, Mgh, Msb, K,) in prayer, (A, TA,) and in battle, (TA,) *so that there was no intervening space among them;* (Ks;) as also ارتصّوا : (A:) *they placed themselves in a rank,* or *in ranks,* in battle, and in prayer. (M.)

8 ارتصّت الجَنادلُ *The stones were stuck,* or *set close, together;* as also ترصّصت . (A.) ___ See also 6.

R. Q. 1 رَصْرَصَهُ : see 1, in two places. ___ رَصْرَصَ فِى المَكَانِ *He continued,* or *became fixed* or *settled, in the place.* (IAar, K.)

رَصَصٌ in the teeth is *like* لَصَصٌ; (M, TA;) and رَصِيصٌ in the teeth signifies [the same, i. e.,] *Nearness together.* (A, TA. *) See also the next paragraph.

رَصَاصٌ (S, M, Mgh, Msb, K) and رِصَاصٌ , (M,) or the latter is vulgar, (S,) and not allowable, (K,) or, accord. to AHát, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fs, and is the only form mentioned by AHei, (TA,) and, accord. to some of the moderns, رُصَاصٌ also, (MF,) and رَصَصٌ , (M, TA,) which is a contraction of the first, (TA,) [*Lead;*] *a certain mineral,* (M,) *well known;* (S, K;) *i. q.* عَلَابِىٌّ; (Mgh;) pure Arabic; (IDrd;) so called because of the compactness of its particles: (IDrd, M:) *it is of two kinds; the black, which is* [*also called*] أُسْرُبٌّ, *and* أَبَّارٌ or إِبَارٌ [accord. to different copies of the K]; *and white, which is* [*also called*] قَلْعِىٌّ, and قَصْدِيرٌ [which is applied in the present day to *tin,* and *pewter*]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (K:) and Abu-l-Hoseyn ElMedáïnee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) رَصَاصَةٌ signifies *a piece thereof.* (Msb.)

رُصَاصٌ : see the next preceding paragraph.

رِصَاصٌ : see the next preceding paragraph.

رَصُوصٌ : see أَرَصُّ.

رَصِيصٌ : see مَرْصُوصٌ, in two places. ___ A woman's [face-veil of the kind called] نِقَابٌ *drawn near to her eyes.* (AA, K.) See also رَصِص.

رَصَاصَةٌ : see رَصَاصٌ. ___ Also, (accord. to a copy of the M,) or رَصَّاصَةٌ , with teshdeed, (K,) *Stones cleaving to the circuit of a running spring;* and so رَصْرَاصَةٌ : (Lth, M, K:) or رَصَاصَةٌ [in my copy of the A written رُصَاصَةٌ] signifies *a stone:* and the pl. is رَصَائِصُ [which is reg. as pl. of either of the above-mentioned forms without teshdeed but not as pl. of that with teshdeed]. (A.) You say, رُصَّتْ عَلَى القَبْرِ الرَّصَائِصُ *The stones were heaped together upon the grave.* (A.) ___ Hence, رَصَاصَةٌ , (as in the A,) or رَصَّاصَةٌ , (accord. to the K,) *A niggard:* (A, K:) likened to a stone. (A.)

رُصَاصَةٌ : see رَصَاصَةٌ, in two places.

رَصَّاصٌ [app., accord. to the TA, *A manufacturer of lead:* or] *a seller of lead.* (Meyd, in Golius.)

رَصَّاصَةٌ : see رَصَاصَةٌ, in two places.

رَصْرَاصَةٌ : see رَصَاصَةٌ. ___ *Hard ground* or *land.* (K.) This is its meaning accord. to IDrd. (TA.)

أَرَصُّ A man *whose teeth are near together:* (M, A, K:) fem. رَصَّآءُ. (M, A.) ___ And the fem., applied to a woman, *Impervia coëunti;* as also رَصُوصٌ . (M.) ___ رَصَّآءُ الفَخِذَيْنِ A woman *whose thighs are close together.* (A.) ___ فَخِذٌ رَصَّآءُ *A thigh that cleaves,* or *sticks, to its fellow.* (O, K.)

أُرْصُوصَةٌ *A* [*cap of the kind called*] قَلَنْسُوَةٌ *like a melon.* (O, K.)

مُرَصَّصٌ : see what follows, in two places.

مَرْصُوصٌ A building *having its several parts stuck together,* (S, A, Mgh, TA,) *so that there is no interstice in it:* (Mgh:) or a building *made firm and compact:* (M:) and مُرَصَّصٌ signifies the same; (A, Mgh, TA;) and so رَصِيصٌ . (M, TA.) You say also, بَيْضٌ رَصِيصٌ *Eggs* [*set*] *one upon another.* (K.) ___ A thing *done over,* or *overlaid,* (مَطْلِىٌّ,) with رَصَاصٌ; as also مُرَصَّصٌ . (S, K.) بِئْرٌ مَرْصُوصَةٌ *A well cased with* رَصَاصٌ. (Ibn-'Abbád, K.)

رصد

1 **رَصَدَهُ**, (As, S, A, Msb, K,) aor. ـُ, (As, S, Msb,) inf. n. رَصْدٌ (S, Msb, K) and رَصَدٌ; (S, K;) and ارتصدهُ, (A,) and ترصّدهُ, (S, * K,) or ترصّد لَهُ, (A,) *He sat* [or *lay in wait*] *for him in the road*, or *way:* [see رَصَدٌ:] (A, Msb:) or *he watched*, or *waited, for him;* (As, S, K;) and so راصدهُ, (A,) and ارصد لَهُ: (L:) [or] you say, رَصَدَهُ بالخَيْرِ وغَيْرِهِ, aor. ـُ, inf. n. رَصْدٌ, *he watched*, or *waited, for him* [*with that which was good and otherwise*]; and in like manner, رَصَدَهُ بالمُكَافَأَةِ [*he watched*, or *waited, for him with requital*]; (M;) and also رَصَدَ لَهُ, and ارصدهُ: (Hudot;am p. 89:) or, accord. to some, you say, ارصد لَهُ بالخَيْرِ والشَّرِّ; only with ا; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning *he watched*, or *waited, for him;* and ارصد لَهُ الأَمْرَ, meaning *he prepared for him the thing*, or *affair*, or *event;* and ارتصادٌ is *syn. with* رَصْدٌ. (M.) One says of a serpent (تَرْصُدُ المارَّةَ عَلَى الطَّرِيقِ لِتَلْسَعَ), حَيَّةٌ [*It watches*, or *lies in wait, for the passers-by on the road*, or *way, that it may bite*]: (L:) and of a beast of prey, (S, A, K,) or of a wolf, (M,) يَرْصُدُ لِيَثِبَ, (S, M, A,) or يَرْصُدُ الوُثُوبَ, (K,) i. e. *He watches*, or *waits, to leap*, or *spring:* (TA:) and of a she-camel, تَرْصُدُ شُرْبَ الإِبِلِ ثُمَّ تَشْرَبُ [*She watches*, or *waits, for the drinking of the* other *camels*, and *then she drinks*]; (S, A;) or تَرْصُدُ شُرْبَ غَيْرِهَا لِتَشْرَبَ هِىَ [*she watches*, or *waits, for the drinking of others, that she may drink*]. (K.) ___ رُصِدَتِ الأَرْضُ *The land was rained upon by a rain such as is termed* رَصْدَةٌ, (S,) or *by rain such as is termed* رَصَدٌ. (TA.)

3 **رَاصَدَ** see above, first sentence.

4 **ارصدهُ عَلَى كَذَا** *He charged him with the watching*, or *guarding, of such a thing.* (L.)

___ See also 1, in four places. ___ ارصد لَهُ also signifies *He prepared,* or *made ready,* [a person, or thing,] *for him,* or *it;* (As, S, A, K;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, أَرْصَدْتُ لَهُ العُقُوبَةَ *I prepared for him punishment:* properly signifying *I put punishment in his road,* or *way.* (L.) And أَرْصَدْتُ لَهُ خَيْرًا and شَرًّا [*I prepared for him good* and *evil*]. (A.) إِلَّا أَنْ أُرْصِدَهُ لِدَيْنٍ عَلَىَّ occurs in a trad. [as meaning *Unless I prepare it for a debt that I owe*]. (S.) And [hence, app., as seems to be indicated in the TA,] you say, يُرْصِدُ الزَّكَاةَ فِى صِلَةِ إِخْوَانِهِ *He places alms in kind,* or *good and affectionate and gentle and considerate, treatment of his brethren;* [as though meaning *he prepares* for himself *the recompense of alms* (ثَوَابَ الزَّكَاةِ, like as one says يَحْتَسِبُ عَمَلَهُ meaning عَمَلَهُ,) يَحْتَسِبُ ثَوَابَ,) *in so doing;*] *reckoning such treatment of them as alms.* (TA.) ___ Also *He requited him,* or *recompensed him, with good,* (L, K, TA,) accord. to the original application, (L, TA,) or *with evil,* (L, K, TA,) as some apply it. (L, TA.) ___ And ارصد الحِسَابَ *He showed,* or *cast up,* or *produced, the reckoning.* (MF, from the 'Ináyeh.)

5 تَرَصَّدَ see 1, first sentence, in two places.

8 إِرْتَصَدَ see 1, in two places.

رَصْدٌ : see the next paragraph.

رَصَدٌ : see رَاصِدٌ, in three places. Also *A road,* or *way;* (Msb;) and so مَرْصَدٌ , (TA,) both signify the same, (M,) and مِرْصَادٌ (S, K, TA) and مُرْتَصَدٌ : (TA:) and مِرْصَادٌ , (IAmb, K,) or مَرْصَدٌ , (S,) or both, (M, A,) and مُرْتَصَدٌ and رَصَدٌ, (A,) *a place where one lies in wait,* or

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watches, (IAmb, S, M, A, K,) *for an enemy:* (IAmb, K:) the pl. of رَصَدٌ is أَرْصَادٌ; (Msb;) and the pl. of مَرْصَدٌ is مَرَاصِدُ,

(TA,) which signifies also *lurking places* of serpents. (M, L.) You say, قَعَدَ لَهُ بِالْمَرْصَدِ and بِالْمِرْصَادِ and بِالْمُرْتَصَدِ (A, Msb) and بِالرَّصَدِ (A) *He lay in wait for him in the way.* (A, * Msb.) And أَنَا لَكَ بِالرَّصَدِ and بِالْمِرْصَادِ [*I am in the place of lying in wait for thee*], meaning thou canst not escape me. (A.) And 'Adee says,

* وَإِنَّ المَنَايَا لِلرِّجَالِ بِمَرْصَدِ *

[*And verily deaths are in a place of lying in wait for men,* so that they cannot escape them]. (TA.) وَٱقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ, in the Kur [ix. 5], means *And lie ye in wait for them in every road,* or *way;* (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ, in the Kur [lxxxix. 13], means *Verily thy Lord is in the way;* i. e., in the way by which thou goest; (TA;) so that none of thine actions escapeth Him: (Msb:) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him: (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arafeh, TA:) or, accord. to El-Aamash, المرصاد is here a name applied to three bridges behind the صراط; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) Also *A small quantity of rain:* (S, K:) one says, بِهَا رَصَدٌ مِنْ حَيَا [*In it,* namely, the land (الأَرْض), *is a small quantity of rain*]: (S:) and so رَصْدٌ: (TA:) or both signify *rain that comes after other rain:* or *rain that falls first, before other rain coming:* or the *first of rain:* or, accord. to IAar, the former word signifies *rain such as is termed* عِهَاد, *after which other rain is looked for;* and if other rain follow it, herbage is produced: *one shower thereof* is termed رَصْدَةٌ and رَصَدَةٌ; the latter mentioned by Th: (M:) or رَصْدَةٌ signifies *a shower,* or *what falls at once, of rain* [app. in any case]: (S, K:) the pl. of رَصَدٌ is أَرْصَادٌ (S, M, K) and رِصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of رَصْدَةٌ. (S.) ___ Also *A small quantity of herbage,* (S, M, K,) *in land upon which one hopes for the fall of the rain of the season called* الرَّبِيع. (M.)

رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يُخْطِئُكَ مِنِّي رَصَدَاتُ خَيْرٍ, or شَرٍّ, [*My watchings*

of good conduct, or *of evil, will not miss thee*], meaning I will requite thee for thy deeds. (A, TA.) See also the latter part of the next preceding paragraph, in three places.

رُصْدَةٌ *A pitfall for a lion;* syn. زُبْيَةٌ. (S, K.) ___ And *A ring of brass,* or *of silver, in the thongs* [or *cords*] *by means of which the sword is suspended.* (K.)

رَصَدَةٌ : see رَصَدٌ, in the latter part of the paragraph.

رَصَدِىٌّ *One who lies in wait for men in the way, to take their property unjustly;* (Msb;) *syn. with the Pers.* رَاهْدَارْ; and so رَصَّادٌ . (Meyd, accord. to Golius [who, however, explains the Pers. word as meaning *viæ custos, et vectigalium pro transitu exactor;* which I do not think to be here intended thereby].)

رَصُودٌ A she-camel *that watches,* or *waits, for the drinking of others,* (S, A, K,) *and then herself drinks,* (S, A,) or *that she may drink.* (K.)

رَصِيدٌ A beast of prey, (S, A, K,) or a wolf, (M,) *that watches,* or *waits, to leap,* or *spring.* (S, M, A, K.) And A serpent (حَيَّةٌ) *that watches,* or *lies in wait, to bite persons passing along the road,* or *way.* (L.)

رَصَائِدُ *Snares,* or *traps, prepared for catching beasts of prey;* as also وَصَائِدُ. ('Arrám, L.)

رَصَّادٌ : see رَصَدِىٌّ.

رَاصِدٌ *Sitting* [or *lying in wait*] *for one in the road,* or *way:* (Msb:) or *watching,* or *waiting;* لِشَىْءٍ *for a thing:* (S:) or one *lying in wait,* or *in a place of watching,* or *in a road* or *way, for the purpose of guarding:* (Mgh:) pl. رَاصِدُونَ, (K,) and رَصَدٌ , like as خَدَمٌ is pl. of خَادِمٌ, (Mgh, Msb,) and

حرس of حارس; (Mgh;) or [rather] رصد is syn. with راصدون, (S, * A, * K,) or with مرتصدون, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حرس (S, A) and خدم, (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said أرصاد; (S;) and رصدة also is used as a pl. of راصد, agreeably with analogy; (Mgh;) and رصّد likewise appears to be a pl. of the same. (Ham p. 415.) One says, فلانٌ يخافُ رصدًا من قُدَّامه وطَلَبًا من ورائه i. e. [*Such a one fears*] *an enemy lying in wait* [*before him, and pursuers behind him*]. (A.) By رصدًا in the Kur lxxii. last verse but one, are meant watchers over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) ___ Hence, (TA,) الرَّاصِدُ is an appellation of *The Lion.* (K, TA.)

مرصد : see رصد, in six places.

مُرْصِد [*i. q.* راصد]. One says, أَنَا لَكَ مُرْصِدٌ بإحسانك حتَّى أُكافئك به [*I am watching,* or *waiting, for thee, on account of they beneficence, that I may requite thee for it*]. (Lth, A.) ___ أَرْض مُرْصِدة *Land in which is a small quantity* (رصد, M) *of herbage:* (M, K:) or *land which has been rained upon, and which it is hoped will produce herbage:* (AHn, M, K:) and *land upon which has fallen a rain such as is termed* رَصْدة; (M;) and so مَرْصُودة : (S, M:) or, accord. to some, one should not say مَرْصُودة nor مُرْصِدة; but أَصابها رَصْدٌ and رَصْدٌ. (M.)

مرصاد : see رصد, in five places.

أَرض مرصودة : see مُرْصِد.

مرتصد : see رصد, in three places.

رصع

1 **رَصَعَ بِهِ**, aor. ـَـ, (S, K,) inf. n. رَصْعٌ, (S,) or, as in the L, رُصُوعٌ, (TA,) *It stuck, adhered,* or *clave, to it;* (S, K;) as also ارتصع. (Ibn- 'Abbád, K.) You say, ارتصعت أَسْنَانُهُ *His teeth were near together,* (K, TA,) *and stuck, adhered,* or *clave, together.* (TA.) [See also the part. n. of the latter verb, below.] ___ رَصَعَ بالطِّيب *i. q.* عَبِقَ بِهِ [app. meaning *He kept,* or *became addicted to, the use of perfume;* syn. أُولِعَ بِهِ: but accord. to the TK, *he rubbed,* or *anointed, himself with perfume*]. (IF, K.) ___ رَصَعَ بالمكان, aor. ـَـ, inf. n. رَصْعٌ, *He remained, stayed, dwelt,* or *abode, in the place.* (K, * TA.) رَصَعَ الشَّىْءَ *He tied the thing in a complicated treble knot, such as the knots of the* تَمِيمَة *and the like:* [or perhaps this is a mistranscription, for رَصَّعَ; for it is added,] *when you take a thong, and tie in it treble knots, this* [*action*] *is* [*termed*] تَرْصِيعٌ. (TA.)

2 **تَرْصِيعٌ** [inf. n. of رَصَّعَ] The act of *setting, fixing,* or *putting together,* [jewels, precious stones, gems, pearls, &c.;] syn. تَرْكِيبٌ. (S, K.) [See the pass. part. n., below.] ___ The act of *making* [a thing] *according to a measure;* syn. تَقْدِيرٌ. (Ibn-'Abbád, K.) ___ The act of *weaving* [a thing]; or *forming* [it] *by the inserting of one part within another; like as a bird weaves its nest.* (Ibn-'Abbád, K.) You say, رَصَّعَ الطَّائِرُ عُشَّهُ بِقُضْبَانٍ وَرِيشٍ *The bird put twigs and feathers near together, and wove with them its nest.* (A, TA.) ___ رَصَّعَ العِقْدَ بالجَوْهَرِ, inf. n. as above, *He furnished the necklace with jewels, precious stones,* or *gems, connected,* or *drawn, together, in a series.* (TA.) ___ [Hence,] in rhetoric, التَّرْصِيعُ signifies *A kind of* جِنَاس; (TA;) *the making the words of a clause of rhyming prose,* or *at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the*

corresponding clause; as in the saying in the Kur [end of ch. lxxxviii.], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ: and *the like in verse;* as in the saying of Aboo-Firás [El-Farezdak],

* وَأَمْوَالُهُ لِلطَّالِبِينَ نَهَابُ *

* وَأَفْعَالُهُ لِلْأَغْيَبِينَ كَرِيمَةٌ *

(Har p. 9.) ___ See also 1; last sentence.

8 إِرْتَصَعَ see 1, first and second sentences.

رَصِيعٌ The *button of the loop of a copy of the Kurán.* (AA, Z, Sgh, K.) ___ See also what next follows.

رَصِيعَةٌ The *knot that is in the bridle* (اللِّجَام), *by the cheek* (المُعَذَّر), *resembling a* [*small piece of money such as is called*] فَلْس. (K.) ___ *A ring, of those with which a sword is ornamented:* (S:)

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or the *round ornament of a sword:* (IDrd, K:) or *any round ring in the ornamental part of a sword or saddle or other thing:* (IDrd, K: *) or *a plaited thong between the suspensory thong,* or *shoulder-belt, and the scabbard, of the sword;* as also رَصِيعٌ : or [the pl. signifies] *plaited thongs in the lower parts of the suspensory thongs of the sword;* and a dial. var. is with س; (TA;) i. e. رَسَائِعُ, (K and TA in art. رسع,) on the authority of ISh. (TA in that art.) The pl. of رَصِيعَةٌ (S, K) in all the senses explained above (K, TA) is رَصَائِعُ. (S, K.)

رَاصِعٌ *Sticking, adhering,* or *cleaving.* (AZ, L.)

مُرَصَّعٌ *Adorned* with jewels, precious stones, or gems; applied to a crown, and sword: (K:) or you say, تَاجٌ مُرَصَّعٌ بِالْجَوَاهِرِ

meaning *a crown set with jewels, precious stones,* or *gems:* and سَيْفٌ مُرَصَّعٌ *a sword ornamented with the rings called* رَصَائِعُ, pl. of رَصِيعَةٌ. (S.) ___ فَرَسٌ مُرَصَّعُ الثُّنَنِ *A horse having the hairs of the fetlock* بَعْضُهَا فِى بَعْضٍ [meaning *compacted together, as though woven*]: (AO, and so in some copies of the K:) in [some of the copies of] the K بَعْضُهَا فَوْقَ بَعْضٍ. (TA.)

أَسْنَانُهُ مُرْتَصِعَةٌ *His teeth are set close together.* (A, TA.)

رصف

1 **رَصَفَهُ**, aor. ـِ, [or ـُ, as appears from what follows,] inf. n. رَصْفٌ, *He put,* or *joined, together,* or *together and in regular order, its several parts.* (M.) [Hence,] رَصَفَ الحِجَارَةَ, (S, O, Msb, in the M الحَجَرَ,) aor. ـُ, inf. n. as above, (S, M, Msb,) *He put,* or *joined, together the stones* (S, O, Msb) in building, or in the building or structure: (S, O:) or *he built,* or *constructed, and joined together, the stones.* (M.) And رُصِفَتْ أَسْنَانُهُ *His teeth were disposed in a regular and an even row in their manner of growth;* as also رَصَفَتْ, [aor. ـَ,] inf. n. رَصْفٌ. (M.) And رَصَفَ قَدَمَيْهِ *He* (a man praying, O, K) *put his feet together:* (S, O, K:) or رَصَفَ مَابَيْنَ رِجْلَيْهِ *he put his legs near together.* (M.) ___ Also *He bound it round* with a thing. (Har p. 376.) You say, رَصَفَ السَّهْمَ, inf. n. رَصْفٌ, *He bound,* (S, O, K,) or *wound,* (M,) *a sinew* (عَقَبَة) *upon the socket of the head of the arrow,* (S, M, O, K,) *when it had broken.* (M.) رُصِفَتْ أَسْنَانُهُ: see above. ___ رَصَفَتْ also signifies *She* [a woman] *was small,* or *narrow, in the* فَرْج [or *vulva*]. (M.) رَصُفَ, aor. ـُ, inf. n. رَصَافَةٌ, said of a deed, or an action, *It was firm,* or *sound;* or *firmly,* or *soundly,* or *well, executed,* or *performed.* (O, K.) ___ [See also رَصَافَةٌ below.] ___ One says also, هٰذَا أَمْرٌ لَا يَرْصُفُ بِكَ *This is a thing,* or *an affair, that will not become thee,* or *be suitable to thee.* (S, O, K.)

2 **تَرْصِيفٌ** [inf. n. of رَصَّفَ] The *putting,* or *placing, together,* or *constructing, well* stones or bricks in a building. (KL.) ___ The *connecting well* words with words. (KL.) ___ And The *binding round* an arrow *well* [*at the part in which the head is inserted*] *with a sinew.* (KL.)

4 **ارصف** *He mixed his wine* (شَرَابَهُ) *with what is termed* مَآءُ الرَّصَفِ, i. e. *water*

descending from the mountains, upon the rocks. (O, K.)

5 **تَرَصَّفَ** see 8.

6 **تَرَاصَفَ** see 8. ___ تَرَاصَفُوا فِى الصَّفِّ *They stood close together, side by side, in the rank.* (S, O, K.) تَرَاصُفٌ is *syn. with* تَلَاصُقٌ. (O.)

8 **ارتصف** *It had its several parts put,* or *joined, together,* or *together and in regular order;* as also ترصّف , [or this means *it had its several parts well put,* or *joined, together,* &c., (see 2, of which it is the quasi-pass.,)] and تراصف . (M.)

رَصَفٌ *Stones put,* or *joined, together,* (S, M, O, Msb, K,) [*whether artificially* or *naturally,* and particularly] *in a channel of water:* (O, K:) n. un. رَصَفَةٌ . (S, M, O, Msb, K.) *A dam constructed for* [*the purpose of obstructing* or *retaining*] *water:* [such is now termed رَصِيفٌ ; which is originally an epithet, but thus used as a subst., and commonly applied to *a quay;* and *a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.;* and *any similar mass of masonry:*] also (i. e. رَصَفٌ) the *channel of a* [*reservoir such as is termed*] مَصْنَعَة. (M.) [Hence,] مَآءُ الرَّصَفِ *The water descending from the mountains, upon the rocks.* (K.) El-'Ajjáj says,

* مِنْ رَصَفٍ نَازَعَ سَيْلًا رَصَفَا *

meaning that the wine of which he is speaking was mixed *with water of a* رَصَفٌ [or *ledge of rocks* or *stones*] *that had contended, in flowing, with another* رَصَفٌ, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying مِنْ رَصَفٍ for مِنْ مَآءِ رَصَفٍ, [but in both of my copies of the S, مَآءِ is erroneously put for مَآءٍ,]) and he calls its passing (مَسِيرُهُ [in the O and in one of my copies of the S مَسِيلُهُ]) *from* رَصَفٍ *to* رَصَفٍ its contending therewith [i. e. with the latter رَصَفٌ]. (S, O.) ___ See also رَصَفَةٌ.

رَصْفَةٌ : see the next paragraph. ___ The رَصْفَتَانِ are *Two sinews,* or *ligaments,* (عَصَبَتَانِ,) *in,* or *between, the* [*two bones called*] رَضْفَتَانِ *of the two knees.* (M.)

رَصَفَةٌ n. un. of رَصَفٌ, q. v. ___ Also *A sinew* (عَقَبَةٌ) *that is wound upon the socket of the head of an arrow,* (S, M, O, K,) *when it has broken;* (M;) as also رُصَافَةٌ (Lth, O, K) and رُصُوفَةٌ , each with damm; (K;) or as also رِصَافَةٌ , [thus written with kesr,] of which the pl. is رَصَائِفُ (M) and [coll. gen. n.] رِصَافٌ ; (M, O;) but [ISd says,] I think that AHn has made this last to be a sing.: and رَصَفٌ is the pl. of رَصَفَةٌ, [or rather it is a coll. gen. n.,] and أَرْصَافٌ I hold to be pl. of رَصَفٌ: (M:) or رِصَافٌ is the pl. of رَصَفَةٌ. (S, K.) ___ Also, and رَصْفَةٌ , *A sinew* (عَقَبَةٌ) *that is bound upon another sinew, and is then bound upon the suspensory* (حَمَالَةٌ) *of the bow.* (M.) ___ And رَصَفَتَانِ [if not a mistake for رَضَفَتَانِ] *Two round bones in the knee of a horse, separate from the other bones.* (Ibn-'Abbád, O.

رَصْفَآءُ : see رَصُوفٌ.

رَصَافٌ : see رَصَفَةٌ. ___ Also *A part like stairs, in the side of a mountain;* pl. رُصُفٌ. (Ibn- 'Abbád, O.)

رَصُوفٌ A woman *narrow in the* فَرْجٌ [or *vulva*]: (S, M, O:) or *small therein:* (M:) or *small in the vulva, and narrow therein, and, consequently, impervia viro;* as also رَصْفَآءُ (IAar, * O, * K) and مَرْصُوفَةٌ : (O, * K:) or this last, [*syn with* مَرْفُوغَةٌ,] a woman *whose place of circumcision has cohered* [*after the operation, when she was young*], *and, consequently, impervia* [*viro*]. (M.)

رَصِيفٌ [*Put,* or *joined, together,* or *together and in regular order, in its several parts;* like مَرْصُوفٌ]. You say, أَسْنَانُهُ رَصِيفَةٌ and مُرْتَصِفَةٌ *His teeth are disposed in a regular*

and an even row in their manner of growth. (M.) ___ [Hence,] *An imitator, or emulator,* of another *in actions; and an inseparable associate.* (O. K.) ___ And A deed, or an action, that is *firm,* or *sound;* or *firmly,* or *soundly,* or *well, executed* or *performed:* (S, O, Msb, K:) and in like manner, an answer, or a reply: (S, O:) or an answer, or a reply, that is *strong,* or *valid; not to be rebutted.* (Msb.) ___ Also An arrow *having a sinew* (عَقَبَة) *wound upon the socket of its head, when it has broken;* and so مَرْصُوفٌ . (M.) ___ See also رَصَفٌ. Also sing. of رِصَافٌ, which signifies The *sinews,* or *ligaments,* (عَصَب,) *of the horse:* or this signifies the *bones of the side:* (Ibn-'Abbád, O, K:) and has for its pl. رُصُفٌ, like كُتُبٌ [as pl. of كِتَابٌ]. (K.)

رَصَافَةٌ inf. n. of رَصُفَ. [q. v]. (K.) ___ الرَّصَافَةُ بالشَّىْءِ signifies *The being gentle* (الرِّفْقُ) *with the thing:* and [hence] it is said in a trad., وَلَمْ يَكُنْ لَنَا عِمَادٌ أَرْصَفَ بِنَا مِنْهَا [*And no stay,* or *support, to us was more gentle,* or *convenient,* (أَرْفَقَ,) *to us than she,* or *it*]: no verb thereof [in this sense] has been transmitted. (M.)

رُصَافَةٌ : see رَصَفَةٌ.

رِصَافَةٌ : see رَصَفَةٌ.

رُصُوفَةٌ : see رَصَفَةٌ.

أَرْصَفُ [i. q. أَرْفَقُ]: see رَصَافَةٌ.

مَرْصُوفٌ : see رَصِيفٌ, in two places. ___ مَرْصُوفَةٌ, applied to a woman: see رَصُوفٌ.

مِرْصَافَةٌ *i. q.* مِطْرَقَةٌ [q. v.]: (O, K:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.)

مُرْتَصِفُ الأَسْنَانِ A man *having the teeth near*

together. (O, K.) See also المُرْتَصِفُ ___. رَصِيفٌ *The lion.* (IKh, O, K.) [This art. is wanting in the copies of the L and TA to which I have had access.]

رصن

1 رَصُنَ, (S, M, K,) inf. n. رَصَانَةٌ, (S, M,) *It* (a thing, M, or a building, TA) *was*, or *became, firm, stable, strong, solid, compact*, or *sound.* (S, M, * K. *) ___ Also, said of a man, *i. q.* رَزُنَ [*He was*, or *became, grave, staid, steady, sedate*, or *calm;* and *forbearing: still*, or *motionless:* or *firm*, or *sound, of judgment: wise*, or *sensible*]. (M.) رَصَنَهُ, (As, S, M, K,) aor. ـُ, inf. n. رَصْنٌ, (As, S,) *He made it complete, entire*, or *perfect;* (As, S, M, K;) namely, a thing. (As, S.) ___ See also 4. ___ And see 2, in two places. ___ رَصَنَهُ بلسانه, (S, K,) inf. n. رَصْنٌ, (S,) *He reviled him*, or *vilified him.* (S, K.)

2 رَصَّنَ الشَّىْءَ مَعْرِفَةً, (K,) thus accord. to some copies of the S, (TA,) inf. n. تَرْصِينٌ; (K;) accord. to other copies of the S, رَصْنٌ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب شدن, is رَصْنٌ;]) *He overcame the thing by knowledge:* (S, K:) so says AZ: (S:) [accord. to the JM, رَصَنَهُ signifies *He knew it:* but] the reading in the K, with teshdeed, is confirmed by the saying of Z, in the A, that رَصِّنْ لِى هٰذَا الخَبَرَ means *Verify thou for me*, or *to me, this information;* syn. حَقِّقْهُ; a tropical phrase. (TA.)

4 أَرْصَنَهُ *He made it*, or *rendered it, firm, stable, strong, solid, compact*, or *sound;* (S, M, K;) as also رَصَنَهُ; namely, a thing. (TA.) You say, أُرْصِنَ البِنَآءُ *The building was made*, or *rendered, firm, stable*, &c. (TA.) And إِذَا عَمِلْتَ عَمَلًا فَأَرْصِنْهُ *When thou doest a deed, do it soundly, thoroughly, skilfully, judiciously*, or *well.* (TA.)

رَصِينٌ *Firm, stable, strong, solid, compact*, or *sound;* (S, M, K;) applied to a thing: (M:) and مُرْصَنٌ and مَرْصُونٌ, *made*, or *rendered, firm, stable, strong*, &c. (TA.) You say دِرْعٌ رَصِينٌ *A coat of mail firmly, strongly*, or *compactly, made.* (TA.) And بِنَآءٌ مُرْصَنٌ *A building made*, or *rendered,*

firm, stable, strong, &c. (TA.) And رَجُلٌ لَهُ رَأْىٌ رَصِينٌ [*A man having firm,* or *sound, judgment*]. (TA.) ___ Also, applied to a man, *i. q.* رَزِينٌ [*Grave, staid, steady, sedate,* or *calm;* and *forbearing: still,* or *motionless:* or *firm,* or *sound, of judgment: wise,* or *sensible*]. (M.) ___ فُلَانٌ رَصِينٌ بِحَاجَتِكَ *Such a one is gracious,* or *knowing and gracious, with respect to thy want;* or *mindful, regardful,* or *considerate, thereof;* syn. حَفِىٌّ بِهَا. (S, K. *) ___ رَصِينٌ also signifies *Pained,* or *suffering pain:* (S, K:) so in the saying of a poet,

* يَقُولُ إِنِّى رَصِينُ الجَوْفِ فَٱسْقُونِى *

[*He says,* or *he saying, Verily I am suffering pain of the belly,* or *chest, therefore give ye me to drink*]. (S.) What are termed الرَّصِينَانِ, (S,) or رَصِينَا الفَرَسِ, (K,) are *The* [*two*] *extremities of the* قَصَب [or *round and hollow bones,* meaning here *of the arms,* (in one of my copies of the S, erroneously, *of the* عَصَب, or *sinews,*)] *that are set in,* or *upon, the* رَضْفَة [n. un. of رَضْفٌ, which is evidently the correct reading, meaning the *bones that are between the arm and the shank*], *in the knee.* (S, K.)

مُرْصَنٌ : see the paragraph next preceding, in two places.

مِرْصَنٌ *An iron instrument with which beasts* (دَوَابّ) *are cauterized.* (K.)

مَرْصُونٌ : see رَصِينٌ ___. سَاعِدٌ مَرْصُونٌ [*A fore arm,* or *an upper arm,* of a man, or *a fore shank,* or *an arm,* of a beast, (for ساعد has all these meanings,)] *marked with a hot iron;* syn. مُوسُومٌ. (K.)

رض

1 **رَضَّهُ** , (S, A, Msb,) aor. ـُـ , (Msb,) inf. n. رَضٌّ, (S, A, Msb, K,) *He bruised, brayed, pounded,* or *crushed, it:* (IF, A, Msb, K:) or it signifies, (S,) or signifies also, (K,) *he bruised, brayed, pounded,* or *crushed, it coarsely, not finely;* (S, K;) as also رَضْرَضَهُ : (TA:) or *he broke it;* (Msb, TA;) and so ↓ the latter verb. (S, K, TA.) You say, ضَرَبَهُ فَرَضَّ عِظَامَهُ *He beat him, and crushed his bones.* (A.) And سَمِعْتُ بِمَا نَزَلَ بِكَ فَفَتَّ كَبِدِى وَرَضَّ عِظَامِى [*I heard of what befell thee, and it crumbled my liver and crushed my bones*]. (A, TA.)

4 **ارضّ** , (S, K,) inf. n. إِرْضَاضٌ, (TA,) *He* (a man, S) *was,* or *became, heavy and slow.* (S, K.) And *He ran vehemently.* (ISk, K.) Thus it has two contr. significations. (K.) And ارضّ فى الأَرْضِ *He went away into the country,* or *in the land;* syn. ذَهَبَ [q. v.]. (ISk, TA.) ___ ارضّت الرَّثِيئَةُ, (S, K,) inf. n. as above, (S,) *The* [*milk termed*] رثيئة *became thick.* (S, K.) ارضّ العَرَقَ *It* (fatigue, TA, or food or drink, AZ, K) *made the sweat to flow.* (AZ, * K, * TA.)

5 **تَرَضَّضَ** see the next paragraph.

8 **ارتضّ** *It* (a thing) *broke,* or *became broken, in pieces;* (TA;) and ترضّض signifies [the same; or] *it became broken, bruised,* or *brayed;* (KL;) [and so, accord. to some, تَرَضْرَضَ : for you say,] حِجَارَةٌ تَتَرَضْرَضُ عَلَى وَجْهِ الأَرْضِ, meaning *Stones that break in pieces upon the surface of the earth;* (S, K; *) as some say: but others say that this means *stones that move about, without stopping, upon the surface of the earth.* (TA.)

رَضٌّ *Dates bruised,* or *brayed,* (S,) or *freed from the stones,* (K,) or *bruised,* or *brayed,*

and freed from the stones, (TA,) *and steeped in unmixed milk;* (S, K, TA;) as also مُرَضَّةٌ and مَرَضَّةٌ : (K:) or *dry dates bruised,* or *brayed, and thrown into fresh milk;* as also رَضِيضٌ (A.)

رُضَاضٌ *Fragments,* or *broken particles,* (S, IF, Msb,) of a thing: (S:) *what is bruised, brayed, pounded,* or *crushed;* or *bruised,* &c., *coarsely;* of a thing. (IDrd, K.)

رَضِيضٌ *Bruised, brayed, pounded,* or *crushed:* (K:) *bruised,* &c., *coarsely:* as also مُرْضُوضٌ . (S, K.) ___ See also رَضٌّ.

رَضْرَضٌ : see what next follows.

رَضْرَاضٌ *Pebbles:* (IDrd, A, K:) or *small pebbles:* (A, K:) as also رَضْرَضٌ , (K,) which is a contraction of the former: (TA:) or *bruised,* or *crushed, pebbles.* (S.) Hence the saying نَهْرٌ ذُو سَهْلَةٍ وَذُو رَضْرَاضٍ *A river,* or *channel, having a bed of sand upon which the water runs, and having bruised,* or *crushed, pebbles.* (S.) Or رَضْرَاضٌ signifies *Hard, smooth stones.* (Kr, L.) And with ة, *Stones that break in pieces,* or *that move about without stopping, upon the surface of the earth.* (TA.) ___ *Land broken up* (مَرْضُوضَةٌ) *with stones.* (IAar, S, K.) *Small drops of rain.* (AA, K.) *Fleshy; having much flesh;* applied to a man; (S, K;) and to a camel: (S:) fem. with ة; applied to a woman. (S, K.) ___ كَفَلٌ رَضْرَاضٌ *Buttocks that quiver* (K, TA) *in walking.* (TA.)

رَضَارِضُ Pasturing beasts *that crush the herbage in eating:* (TA:) or camels *pasturing at pleasure;* as though they crushed the herbage. (S, TA.)

أَرَضُّ *Always sitting still, not quitting his place.* (Ibn-'Abbád, K.)

مُرِضَّةٌ : see رَضٌّ. ___ Also *Thick* [*milk such as is termed*] رَثِيئَةٌ; i. e. *fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth*

from it a thin yellow fluid, which is poured from it, and the thick is drunk: (S:) or *fresh milk drawn from the udder upon sour milk;* or *before it has become mature:* (TA:) or *fresh milk poured upon milk that has been collected in a skin:* (A 'Obeyd, TA:) or, as described to ISk by one of the Benoo-'Ámir, *very sour milk, that causes the man who has drunk it to arise in the morning languid,* or *loose in the joints.* (TA.) ___ And *A food,* or *a drink, that causes the sweat of him who has eaten it,* or *drunk it, to flow.* (AZ, K, TA.) In this explanation, رَضَّتْ is put in [some copies of] the K instead of أَرَضَّتْ in the explanation given by AZ. (TA.) Also A mare *that runs vehemently.* (AO, TA.)

مَرَضَّةٌ *A thing with which one bruises, brays, pounds,* or *crushes;* or *with which one bruises,* &c., *coarsely.* (TA.) [And particularly what is termed in Latin *Tribulum;* (Golius, on the authority of Meyd;) i. e. *a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw;* more commonly called نَوْرَجٌ (q. v.) and مِدْرَسٌ and جَرْجَرٌ.] See also رَضٌّ.

مَرْضُوضٌ : see رَضِيضٌ; and رَضْرَاضٌ.

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رضب

1 رَضَبَ رِيقَهَا , (A, K,) aor. ـُ , (A, TA,) inf. n. رَضْبٌ, (TA,) *He sucked in,* or *gently sucked* or *drew in with his lips, her* (a girl's, or young woman's, TA) *saliva;* (A, K, TA;) as also ترضّبها , (A,) or ترضّب ريقها. (K.) ___ And رَضَبَ المطرُ *The rain poured vehemently,* or *abundantly and extensively;* (K, TA;) as also ارضب , inf. n. إِرْضَابٌ. (TA.) And رَضَبَتِ السَّمآءُ *The sky poured incessantly with rain in large drops.* (AA, TA.) ___ رَضْبٌ is also used as a verb, [meaning an inf n. of رَضَبَ signifying *It* (dew) *fell,* or *formed, in distinct particles upon the trees,*] from رُضَابٌ applied to dew. (TA.) رَضَبَتِ الشَّاةُ *i. q.* رَبَضَتْ, [q. v., app. formed from the latter by transposition,] (K,) but seldom used. (TA.)

4 أَرْضَبَ see the preceding paragraph.

5 تَرَضَّبَ see 1, in two places.

رَضَبَةٌ : see رَاضِبٌ.

رُضَابٌ *Saliva;* syn. رِيقٌ: (S:) or *saliva* (ريق) *that is sucked in,* or *gently sucked* or *drawn in with the lips;* (L, K;) as when a man kisses a girl: (L:) or *what one so sucks* or *draws in, of his own saliva:* (L:) or *what forms into little bubbles, of saliva, and spreads,* or *becomes scattered,* or *sprinkled;* what flows being termed بُزَاقٌ: (TA:) or *particles of saliva in the mouth:* (K:) or, as some say, the *separation of saliva into distinct particles, and abundance of the water of the teeth:* but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) ___ *Sweet* water. (TA.) ___ *Froth of honey.* (K, TA.) ___ *Particles of dew upon trees.* (K) ___ *Particles of snow, of hail,* and *of sugar.* (K.) ___ *Particles of musk:* (K:) or so رُضَابُ مِسْكٍ.

(TA.)

راضِبٌ *Vehement,* or *abundant and extensive,* rain: (S, K:) or rain *pouring incessantly, in large drops.* (AA, TA.) Also *A species of the* [*lote-tree called*] سِدْر: (S, K:) one of which is called راضِبَةٌ, [with respect to which it is a coll. gen. n.,] and رَضَبَةٌ, (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)

مَرَاضِبُ [in the TK مَرَاضِيبُ] *Sweet salivæ.* (K, TA.)

رضح

1 رَضَحَ, aor. ـَـ, (L, Msb, K,) inf. n. رَضْحٌ, (S, L, Msb,) *He broke,* (S, L, Msb, K,) and *bruised, brayed,* or *crushed,* (Msb, TA,) pebbles, (S, K,) or date-stones, (S, L, Msb, K,) &c., (Msb,) with a stone [&c.]; (L;) like رَضَخَ, (S, Msb,) which is a dial. var. (Msb.) And *He broke,* (Msb, TA,) or *bruised,* (TA,) a person's head (Msb, TA) with a stone; (TA;) as also رَضَخَ. (Msb, TA.)

5 تَرَضَّحَ (S, K) and ارتضح (L) *It* (a pebble, S, K, and a date-stone, L, K) *became broken,* (S, L, K,) [or *bruised, brayed,* or *crushed,*] with a stone [&c.]. (L.) Jirán-el-' Owd says,

* يَكَادُ الحَصَى مِنْ وَطْئِهَا يَتَرَضَّحُ *

[*The pebbles almost became broken by her tread*]. (S.)

8 إِرْتَضَحَ see the next preceding paragraph. ارتضح مِنْ كَذَا *He excused himself,* or *he urged,* or *showed,* or *manifested, an excuse, for such a thing;* or *he asserted himself to be clear thereof.* (K.)

رَضْحٌ inf. n. of 1. (S, L, Msb.) [Hence,] نَوَى الرَّضْحِ *Date-stones that fall out from others* [*in the operation of breaking* or *bruising*]. (S, K.) And رَضْحَةٌ *A date-stone that flies from beneath the stone* [called مِرْضَاحٌ]. (TA.) ___ Also, [or perhaps more properly with خ,] *A small gift.* (TA.) ___ And *A little of news* or *tidings.* (TA.)

رُضْحٌ is a subst. from رَضَحَ; and [as such, as is implied, or rather indicated, in the S,] signifies *Broken* [or *bruised, brayed,* or *crushed,*] *datestones; i. q.* نَوًى مَرْضُوحٌ; (S, K;) as also رَضِيحٌ [i. e. نَوًى رَضِيحٌ]. (K.) [See

also رَضِيخٌ, with خ.]

رَضْحَةٌ : see رَضْحٌ.

رَضِيحٌ : see رَضْحٌ.

رَضَّاحٌ [*That breaks,* or *bruises,* pebbles &c. *much* or *vehemently*]. Abu-n-Nejm says,

* بِكُلِّ وَأْبٍ لِلْحَصَى رَضَّاحِ *

* لَيْسَ بِمُصَّطَرٍّ وَلَا فِرْشَاحِ *

[*With every strong hoof, that breaks the pebbles much* or *vehemently, that is not contracted,* or *immoderately narrow, nor spreading*]. (S.)

مِرْضَحَةٌ The *thing with which date-stones are broken,* or *bruised, brayed,* or *crushed, to serve as provender* [*for camels*]. (R, TA.) [See also what next follows.]

مِرْضَاحٌ The *stone with which date-stones are broken* [or *bruised* or *brayed* or *crushed, to serve as food for camels*]: (S, K:) مِرْضَاخٌ [q. v.] is a dial. var. of weak authority. (TA.) [See also what next precedes.]

مَرْضُوحٌ : see رَضْحٌ.

رضخ

1 رَضَخَ, (S, A, Msb, K,) aor. ـَ (A, Msb, K) and ـِ, (K,) inf. n. رَضْخٌ, (JK, S, Msb,) *He broke,* (JK, S, Msb, K,) and *bruised, brayed,* or *crushed,* (Msb, TA,) pebbles, (S, K,) and date-stones, (S, Msb, TA,) and a bone, (TA,) and other things, (Msb, TA,) of such as were dry, (TA,) or datestones and the like; (JK;) like رَضَحَ; (S Msb;) as also رَضَّخَ [app. in an intensive sense]. (A.) *He broke* (S A, Mgh, Msb) another's head, (Mgh, Msb,) or the head of a serpent, (S, TA,) &c., (TA,) with stones; (S, TA;) as also رَضَّخَ [app. in an intensive sense]. (A.) And رَضَخَتِ التُّيُوسُ *The he-goats betook themselves to striking one another with their horns,* (JK, K, TA,) *so that some of them broke the heads of others.* (TA.) And رَأَيْتُهُمْ يَرْضَخُونَ الخُبْزَ and يَرُضُّونَهُ *I saw them breaking in pieces the bread and eating it:* (A:) and ظَلُّوا يَتَرَضَّخُونَ [i. e. *They passed the time,* or *the day-time,*] *breaking in pieces bread and eating it and taking it with their hands:* (TA:) and كُنَّا نَتَرَضَّخُ *We were eating.* (JK.) ___ رَضَخَ بِهِ الأَرْضَ means جَلَدَهُ بِهَا [app. for جَلَدَ بِهِ الأَرْضَ, i. e. *He threw him,* or *it, down upon the ground*]. (JK, K.) ___ رَضَخَ لَهُ, (S, A, Mgh, Msb, K,) and رَضَخَهُ, (S, Msb,) aor. ـَ, (Msb,) inf. n. رَضْخٌ, (S, Msb,) *He gave him what was not much;* (S, Msb, K;) *he gave him little;* (A, Mgh, TA;) مِنْ مَالِهِ *of his property:* (TA:) and رَضَخْتُ لَهُمْ مِنْ مَالِى رَضْخَةً [*I gave them, of my property, a small gift*]: (A:) and أَرْضَخْتُ لِلرَّجُلِ [if not a mistranscription for رَضَخْتُ] *I gave the man a little out of much.* (TA.) أَمَرْتُ لَهُ بِرَضْخٍ وَرَضْخَتِهِ [*I ordered the giving of a small gift to him,* or *I ordered a small gift to him, and I gave him a small gift*] occurs in a tradition. (S.)

2 رَضَّخَ see above, in three places.

3 **راضخه**, (S, L, K,) inf. n. مُرَاضَخَةٌ, (L,) *He engaged with him in throwing stones, each at the other;* (AAF, S, L, K;) *so that each broke the other's head:* (AAF, L:) or, accord. to ElKhattábee and IAth and others, *he engaged with him in the shooting of arrows, each at the other:* but AAF questions the correctness of this latter explanation, preferring the former. (L.) [See, however, 6.] ___ And راضخ شيئًا, (JK, L, K,) inf. n. as above, (L,) *He gave a thing unwillingly.* (JK, L, K.) ___ And راضخنا منه شيئًا *We obtained of him,* or *it, something.* (JK, L.)

4 **أَرْضَخَ** see 1, last sentence but one.

5 **تَرَضَّخَ** see 1, in two places. ___ You say also, هم يَتَرَضَّخُونَ الخبرَ [*They hear the news, but are not sure of it,* or *are not acquainted with it clearly,* or *plainly*]: from رَضْخٌ in the last of the senses explained below. (K, * TA.)

6 **تراضخنا** *We cast,* or *shot, one at another;* syn. تراميْنا: (S, K:) or تَرَاضُخٌ signifies a people's *shooting arrows, one at another:* (JK, TA:) and تراضخنا بالسِّهام *We shot, one at another, with arrows:* (TA:) and هم يَتَرَاضَخُونَ بالنُّشَّاب *They shoot, one at another, with arrows.* (A.)

8 **هو يَرْتَضِخُ لُكْنَةً عَجَمِيَّةً** [*He has a foreign vitiousness of speech;* or] *he, having grown up among foreigners,* (K, TA,) *a little while,* (TA,)

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and then become a dweller among the Arabs, inclines to, or *resembles, foreigners, in certain words,* or *expressions, though he strive* [*to do otherwise,* or *to speak correctly*]. (K, TA.)

رَضْخ, (S, Mgh, Msb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure فِعْل in the sense of the measure مَفْعُول, like ضَرْبُ الأَمِيرِ [applied to a dirhem]; (Msb;) [app., in its primary acceptation when thus used, *A fragment:* for] you say, عِنْدَهُ رَضْخٌ مِنْ خُبْزٍ [*He has a fragment of bread*]: (A: [so in a copy of that work; and this is agreeable with significations of رَضْخ: or the right reading may be خَبَرٍ: (see the last sentence in this paragraph:) or it may be that which here next follows:]) عِنْدَهُ رَضْخُ خَيْرٍ *He has somewhat of good,* or *of good things.* (Msb.) Also *A small gift;* (S, * L, Msb, TA;) and so رَضْخَة (JK, A, [in my copy of the Mgh, erroneously, رَضِخَة,]) and رَضِيخَة (Mgh, L) and رُضَاخَة : (L:) or *a moderate gift, neither good nor bad;* and so رَضِيخَة : (L:) and *a small gift, less than one's share, of booty.* (Mgh, * MF.) ___ Also, [or رَضْخٌ مِنْ خَبَرٍ,] *News,* or *tidings,* (K,) or *a little thereof,* (TA,) *which one hears, but of which one is not sure,* or *with which one is not clearly,* or *plainly, acquainted:* (K, accord. to different copies, and TA:) in some copies of the K, in the place of تَسْتَيْقِنُه, we find تَسْتَبِينُه. (TA.)

رَضْخَة : see the next preceding paragraph. ___ One says also, وَقَعَتْ رَضْخَةٌ مِنْ مَطَرٍ (JK, A) *A small quantity of rain fell:* (JK:) pl. رِضَاخ. (JK, A. *)

رَضِيخ [or رَضِيخ نَوًى] and مَرْضُوخ *Bruised,* or *crushed, date-stones,* [with which camels are fed, and] which are first moistened with water. (L in art. حفد.) [See also رَضْح, with ح.]

رُضَاخَة : see رَضْخ.

رَضِيخَة : see رَضْخ, in two places.

مَرْضَخَة : see what next follows.

مِرْضَاخ *A stone with which,* (K, and Ham p. 615,) or *upon which,* (Ham,) *date-stones are broken* [or *bruised* or *crushed; to serve as food for camels*]; (K, Ham;) as also مَرْضَخَة : pl. مَرَاضِخ: (TA:)

but مِرْضَاخٌ is [said to be] a dial. var. of weak authority, of مِرْضَاحٌ. (TA in art. رضح.)

مَرْضُوخٌ : see رَضِيخٌ. It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving.

(L.)

رضع

1 رَضَعَ أُمَّهُ, aor. ـَـ ; and رَضِعَ, aor. ـِـ ; (S, Msb, * K;) the former of the dial. of Tihámeh; (O, L;) the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihámeh, and used by the people of Mekkeh; (Msb;) and رَضَعَ, (Msb,) i. e. رَضَعَ ثَدْىَ أُمِّهِ, (IKtt, TA,) aor. ـَـ ; (IKtt, Msb;) inf. n. رَضَاعٌ, (S, Msb, K,) of the first, (S, TA,) or of the third, (Msb,) and رِضَاعٌ, (K,) [which is also an inf. n. of 3,] and رَضْعٌ, (Msb, K,) of the first, (Msb, TA,) and رَضْعٌ, (S, Msb, K,) of the second, (S, Msb,) and رِضْعٌ, (Msb, K,) said by some to be the original form of the inf. n. of the second, (Msb,) and رَضَاعَةٌ, (Msb, K,) of the third, (Msb,) and رِضَاعَةٌ; (K;) or the last two are simple substs. form رَضَاعٌ; (IAth;) said of a child; (S, Msb;) *He sucked the breast of his mother;* (K;) and ارتضع signifies the same. (Msb, TA.) You say, هٰذَا أَخِى مِنَ الرَّضَاعَةِ [*This is my foster-brother*]; and هٰذَا رَضِيعِى. (S, K. *) The saying, in a trad., الرَّضَاعَةُ مِنَ المَجَاعَةِ, and الرِّضَاعَةُ, means *The sucking which occasions interdiction of marriage* [with the woman whose milk is sucked and certain of her relations] *is that of an infant when hungry;* not of a child that is grown up: (IAth:) or *that consequent upon hunger* which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جوع.) You also say, of a man, يَرْضَعُ إِبِلَهُ (S, K) and غَنَمَهُ (S) [*He sucks the teats of his camels* and *of his ewes* or *she-goats*, by reason of his sordidness: see رَضِعَ اللُّؤْمَ مِنْ ثَدْىِ أُمِّهِ ___]. رَاضِعٌ [*He sucked meanness, sordidness,* or *ignobleness, from the breast of his mother*]; (K;) i. e. *he was born in meanness, sordidness,* or *ignobleness.* (TA.) ___ يَرْضَعُ النَّاسَ *He begs of men;* (K, TA;) *asks gifts of them.* (TA.) So, accord. to IAar, in the saying of Jereer,

وَيَرْضَعُ مَنْ لَاقَى وَإِنْ يَرَ مُقْعَدًا *	*
يَقُودُ بِأَعْمَى فَٱلْفَرَزْدَقُ سَائِلُهْ *	*

[*And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdak asks of him*]: but [properly speaking] the مُقْعَد is one who cannot stand, so as to lead the blind. (TA.) ___ هو يرضع الدُّنْيَا ويَذُمُّهَا [*He sucks the sweets of the present world, and dispraises it*]. (TA.) رَضُعَ, (S, Z, K,) with damm, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. ـُـ ; and رَضَعَ, aor. ـَـ ; (Ibn- 'Abbád, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) رَضَاعَةٌ, (Z, K,) with fet- h only; (IAth, TA;) *He* (a man, S) *was*, or *became, mean, sordid*, or *ignoble:* (S, * K, TA:) or *he was*, or *became, very mean*, &c.: (Z, TA:) [see رَاضِعٌ:] or one says, لُؤْمٌ ورَضَعٌ, for the sake of mutual resemblance; and the meaning is, [*he was*, or *became, mean, sordid*, or *ignoble, and*] *he sucked from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat.* (Msb.) رَضَعَتْ أَلْبَانُهَا *Their milk became little in quantity;* said in reference to milch-camels abounding with milk. (TA. [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضَعَتْ أَلْبَانَهَا; and the meaning, *It rendered their milk little in quantity.*])

3 **راضعه**, (Msb, TA,) inf. n. مُرَاضَعَةٌ and رِضَاعٌ (Msb, K, TA) and also رِضَاعَةٌ, (Msb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] *He sucked with him;* or *had him sucking with him;* (Msb, * K, * TA;) *he had him as his* رَضِيع [or *foster-brother*]. (Msb.) ___ [Hence,] بينهما رِضَاعُ الكَأْسِ [*Between them two is the sipping of the wine-cup*, or *cup of wine*]. (TA.) ___ مُرَاضَعَةٌ also signifies *An infant's sucking the breast of his mother while she has a child in her belly.* (K.) راضع ابْنَهُ *He gave*, or *delivered, his son to the woman who should suckle him.* (S, K.) [See also 4.]

4 **أَرْضَعَتْ** *She* (a woman) *had a child which she suckled.* (K.) ___ ذَاتُ إِرْضَاعٍ, also, signifies *Having*

milk, though not having a child that is suckled. (IB.) أَرْضَعَتْهُ أُمُّهُ *His mother suckled him.* (S, Msb, K. *) ___ You say also, أَرْضَعَ الوَلَدَ [app. meaning *He caused the child to be suckled:* or, perhaps, *he suckled the child, by means of his wife or a female slave;* because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word لَقَاحٌ or لِقَاحٌ]. (K voce مَلَحَ, q. v.) [See also 3.]

6 **تراضعا** *They both sucked the breast of a woman together; each with the other.* (TA.)

8 **ارتضع** : see 1; first sentence. ___ ارتضعت العنزُ *The she-goat drank* [or *sucked*] *her own milk* [*from her udder*]. (S, K.) ___ Hence ارْتِضَاعُ الكَأْسِ *The drinking* [*of the cup*] *of wine.* (Har p. 284: [See also 3.])

10 **استرضع** *He sought,* or *demanded, a wetnurse.* (K.) It is said in the Kur [ii. 233], وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ *And if ye desire to seek,* or *demand, wet-nurses for your children;* i. e., ان تسترضعوا اولادكم مراضع; the second objective complement [accord. to this order of the words], but the first in reality because the wetnurse is the agent with respect to the child, being suppressed; for you say, اسْتَرْضَعْتُ المَرْأَةَ وَلَدِى, meaning *I sought,* or *demanded, of the woman that she should suckle my child:* (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. لِ is suppressed in the Kur; the meaning being لِأَوْلَادِكُمْ. (El-Howfee, in the Burhán fee tefseer-el-Kur-án.)

رِضْعٌ *A kind of trees upon which camels feed.* (O, K.)

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رَضَعٌ The *young ones* [or *suckers*] *of palmtrees;* (IAar, K;) as also رَصَعٌ, (K,) accord. to Lth and IDrd and the S; (TA in art. رصع;) or the latter, accord. to Az, is a mistranscription: (K * and TA in that art.:) n. un. with ة. (TA.) *Meanness, sordidness,* or *ignobleness;* a subst. from رَضُعَ; as also رَضِعٌ . (K.)

رَضَعٌ : see رَاضِعٌ, in two places: : and see رَضَعٌ.

رَضِيعٌ *A foster-brother;* syn. مُرَاضِعٌ : pl. رُضَعَآءُ (TA.) You say, هٰذَا رَضِيعِى, (S, Msb, * K, *) i. e. هٰذَا أَخِى مِنَ الرَّضَاعَةِ [*This is my foster-brother*]. (S, K. *) ___ [*A child while it is a suckling;*] *a child before it is termed* فَطِيمٌ [i. e. *weaned*]. (IAar, TA in art. طبخ. [See also رَاضِعٌ.]) [In explanations of the words وَطْبٌ and شَكْوَةٌ in the S, it is applied as an epithet to a kid, evidently as meaning *Sucking;* or *a suckling;* like رَاضِعٌ, q. v., and رَضَعٌ.] ___ See two other significations, voce رَاضِغٌ, in two places.

رَضَاعَةٌ , said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) ___ [It is a regular inf. n. of رَضُعَ, q. v.] الرَّضَاعَةُ also signifies *The* [*west wind,* or *westerly wind, called*] دَبُورٌ: or *a wind between that and the* [*south wind,* or *southerly wind, called*] جَنُوبٌ: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

رِضَاعَةٌ , said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) ___ [It is also said, in the Msb, to be an inf. n. of رَاضَعَهُ, q. v.]

رَضُوعَةٌ A female *that suckles her young:* (TA:) or a ewe or she-goat *that suckles,* or *that has a young one which she suckles.* (AO, S, K.)

رَضَّاعٌ : see the next paragraph.

رَاضِعٌ *Sucking the breast of his mother; a suckling;* as also رَضِعٌ : pl. of the former رُضَّعٌ; and of the latter; رُضُعٌ. (K. [See also رَضِيعٌ, which signifies the same; as is shown below, voce مُرْضِعٌ; and by Bd in xxii. 2; &c.]) ___ One

who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Msb:) or a pastor *who does not take with him a milkingvessel, and, when he is asked for milk, excuses himself on that ground,* (K, TA,) *and, when he desires to drink, sucks the teat of his milchbeast:* (TA:) pl. رُضَّعٌ. (Msb.) The phrase لَئِيمٌ رَاضِعٌ [i. e. *Mean, sordid,* or *ignoble; who sucks the teats of his she-camels,* &c.,] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K:) or the origin was the coming of a guest by night to a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says رَضِيعٌ . (Msb. [See, however, what follows.]) ___ [Hence,] *Mean, sordid,* or *ignoble;* (K, TA;) as also رَضِيعٌ and رَضَّاعٌ : pl. رُضَّعٌ and رُضَّاعٌ: (K:) and رَضُعُونَ, as a pl., [i. e. pl. of رَضِعٌ ,] has the same signification, of *mean,* &c. (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', اليوم يومُ الرُّضَّعِ, meaning *To-day is the day* of the destruction *of the mean,* &c. (TA.) ___ Also *Mean, sordid,* or *ignoble, who has sucked meanness, sordidness,* or *ignobleness, from the breast of his mother;* (ElYemámee, K, TA;) i. e. *born in meanness, sordidness,* or *ignobleness.* (TA.) ___ *A beggar:* (TA:) one *who begs of men:* (K:) thus Ibn-'Abbád explains لَئِيمٌ رَاضِعٌ. (TA.) ___ One *who eats the particles of food remaining between his teeth, lest anything* [*thereof*] *should escape him:* (K:) or such is termed لَئِيمٌ رَاضِعٌ. (TA.) *A possessor of milk:* after the usual manner of a possessive epithet [like لَابِنٌ]. (TA.)

رَاضِعَةٌ *A central incisor when it falls out:* (Msb:) or the رَاضِعَتَانِ are the *two central incisors* (S, Msb, K, TA) of a child, (S K, TA,) *over which the milk is drunk* [or *sucked*]: (Msb, TA:) pl. رَوَاضِعُ: (S, Msb, K:) or the رَوَاضِعُ are the *teeth* of a child *that grow and then fall out in the period of sucking;*

(Msb, * TA;) and they are said to be *six in the upper part of the mouth and six in its lower part:* (TA:) [the pl. is applied to all the *milk-teeth* of a child, and of a horse &c.; it applies to the *teeth called* رباعيات *that fall out,* as well as to the ثَنَايَا, or central incisors, accord. to AO, in a passage relating to a colt, in his كتاب الخيل quoted in the TA in art. حفر; and to the *teeth called* قَوَارِح *that fall out,* accord. to a passage in the S, voce أَحْفَر, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

مَرْضَع The *breast,* as being the *place of sucking:* pl. مَرَاضِعُ. (Ksh and Bd in xxviii. 11.) ___ And [as an inf. n.] The act of *sucking the breast:* pi. as above. (Ksh and Bd ibid.)

مُرْضَع *Suckled:* pl. مَرَاضِعُ; which is opposed to فُطُمٌ, pl. of فَطِيم. (Mgh.)

مُرْضِع and مُرْضِعَة A mother [or other woman] *suckling:* (Msb:) or one *having with her a child which she suckles:* the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets حَائِض and طَامِث are applied to a woman; and if مُرْضِعَة were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman *having a child which she suckles;* (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. *having a* رَضِيع; (Kh, IB;) like امْرَأَةٌ مُطْفِل a woman having a طِفْل; (Kh;) or ظَبْيَةٌ مُشْدِنٌ a doe-gazelle having a شَادِن; though مُرْضِع has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled:* (IB:) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child:* (S, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one *who is near to suckling, but has not yet suckled:* and one *having with her the child that is suckled* [*by her*] (الصَّبِىُّ الرَّضِيعُ): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one *who is suckling, her teat being in the mouth of her child;* and in this sense it is used in the Kur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one

who suckles, though she have not a child, or *if she have a child:* and the former, one *who has not a child with her,* and sometimes *having with her a child:* and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the ة is not added, it is meant as a subst: (TA:) Fr and some others say that it is without ة when the proper signification of *suckling* is meant: and with ة when the tropical signification of *a subject of the attribute of suckling in time past or future* is meant: (Msb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is مَرَاضِعُ (Mgh, Msb, TA) and مَرَاضِيعُ. (Msb, TA.) The saying in the Kur [xxii. 2], يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ means [*On the day when ye shall see it,*] *every woman that is suckling;,* (AZ, Kh,) *in the act of doing so,* (Kh,) *with her teat in the mouth of her child;* (AZ,) [*shall neglect,* or *become heedless of* or *diverted from, that which she shall have been suckling:*] or مرضعة here has the last signification explained in the preceding sentence [so that the meaning is *every woman who shall have been suckling or shall be going to suckle*]. (Msb.) ___ It is said in a trad., نِعْمَتِ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ, meaning *Excellent in the office of commander,* or *governor, and the profit,* or *advantage, which it brings to its possessor; and very evil is death, which destroys his delights,* or *pleasures, and stops the profits,* or *advantages, of that office.* (TA.) ___ The pl. مَرَاضِيعُ is metaphorically applied as an epithet to bees (جَوَارِسُ, i. e. نَحْلٌ). (TA.)

مُرَاضِعٌ : see رَضِيعٌ. ___ Also *An unborn child of a woman who is suckling another child:* such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nadr, Sgh.)

مُسْتَرْضِعٌ [for مُسْتَرْضَعٌ لَهُ, agreeably with an opinion mentioned by El-Howfee, (see 10,) One *for whom a wet-nurse has been sought,* or *demanded*]. You say, فُلَانٌ المُسْتَرْضِعُ فِى بَنِى تَمِيمٍ [*Such a one is he for whom a wet-nurse has been sought,* or *demanded, among the Benoo-Temeem*].

(TA.)

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رضف

1 رَضَفَهُ, aor. ـِ , (S, Msb, K,) inf. n. رَضْفٌ, (Msb,) *He cauterized him,* or *it,* (namely, a thing, Msb,) *with a heated stone.* (S, Msb, K.) ___ And *He roasted it* (namely, flesh-meat,) *upon heated stones.* (Msb.) And Az says, رُبَّمَا رَضَفَتِ العَرَبُ المآءَ بالرَّضْفِ للْخَيْلِ [*Sometimes,* or *often, the Arabs heated,* or *warmed, water with heated stones for the horses*]. (O.) رَضَفَ بسلْحه *He ejected his excrement,* or *thin excrement.* (Ibn- 'Abbád, O, K.) رَضَفَ الوِسَادَةَ *He folded the pillow.* (IDrd, O, K.)

رَضْفٌ *Heated stones* (S, O, Mgh, Msb, K) *with which milk is made hot,* or *is made to boil;* (S, O, K;) [and *with which one cauterizes;* and *upon which flesh-meat is roasted;* as shown above;] as also مَرْضَافَةٌ : (O, K:) n. un. with ة. (S, O, Mgh, Msb.) It is said in a prov., خُذْ مِنَ الرَّضْفَةِ مَا عَلَيْهَا [*Take thou from the heated stone what is upon it*]: (S, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مُطْفِئَةُ الرَّضْفِ *A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat:* and *a serpent of which the poison, when it passes by the heated stones, extinguished their fire:* (O, K:) and *a lean sheep* or *goat, that puts out the fire and does not become thoroughly cooked:* (M, L, K, all in art. حدس:) or *a fat sheep* or *goat, that slakes the heated stones by its fat:* (T and TA in that art.:) and *a calamity that makes one to forget that which was before it:* (AO, O, K:) or simply *a calamity.* (K in art. طفأ [q. v.].) ___ Also *Certain bones in the knee, like fingers put together, holding together one another;* (O, K;) *above which*

is the دَاغِصَة [or *patella*]: (TA in art. دغص:) in a horse, *what are between the shank and the arm:* (En-Nadr, O, K:) they are *certain small bones, places together, at the head of the upper part of the* ذراع [app. a mistranscription for كُرَاع, i. e. *shank*]: (En-Nadr, O:) one thereof is termed رَضْفَة and رَضَفَة. (O, K.)

رَضْفَة n. un. of رَضْف [q. v.]. (S, O, Mgh, Msb.) ___ [Hence, app.,] رَضَفَاتُ العَرَبِ an appellation of four [tribes of the Arabs], *Sheybán and Teghlib and Bahrà and Iyád.* (O, K.)

رَضَفَة *A certain brand,* or *mark, made by burning the skin with* [*heated*] *stones.* (Lth, O, K.) ___ See also رَضْف, last sentence.

رَضِيف *Milk that is boiled by means of the heated stone* [or *stones*]. (S, O, K.)

مَرْضُوف Roast meat *roasted by means of heated stones:* (S, O, K: *) and *thoroughly cooked thereby.* (K.)

مِرْضَافَة : see رَضْف, first sentence.

مَرْضُوفَة *A cooking-pot* [*in which the food is*] *thoroughly cooked by means of heated stones:* (S:) or the *stomach,* or *maw, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach,* or *maw, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach,* or *maw.* (O, K.) It occurs in the saying of ElKumeyt,

* وَمَرْضُوفَةٍ لَمْ تُؤْنَ فِى الطَّبْخِ طَاهِيًا *

* عَجِلْتُ إِلَى مُحْوَرِّهَا حِينَ غَرْغَرَا *

(S, O, K,) i. e. [*Many a cooking-pot* &c, or *many a stomach*, or *maw*, &c., has there been,] *that did not impede nor delay* [*in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling*, or *broiling*]. (S.) [This art. is wanting in the copies of the L and TA to which I have had access.]

رضو

1 **رَضِىَ** is originally رَضِوَ; the و being changed into ى because of the kesreh: (S:) the tribe of Teiyi said رَضَا for رَضِىَ. (IDrd in his lex., cited by Freytag; and Mughnee voce إِلَى there said to be a dial. var. of رَضِىَ.) You say, رَضِىَ عَنْهُ, (S, M, Msb, K,) and عَلَيْهِ, (M, Msb, K,) which is of the dial. of the people of El-Hijáz, (Msb,) the verb being thus made trans. by means of على, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخِطَ, (M, TA,) aor. يَرْضَى, (K,) inf. n. رِضًى (S, M, Msb, K) and رُضًى (M, K) and رِضْوَانٌ and رُضْوَانٌ, (S, * M, Msb, * K,) the last of the dial. of Keys and Temeem, (Msb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Kur read رِضْوَان with kesr, except 'Ásim, who is related to have read it with damm, (T, TA,) and مَرْضَاةٌ, (S, * M, K,) originally مَرْضَوَةٌ, (TA,) *He was pleased, well pleased, content, contented,* or *satisfied, with him; regarded him with good will,* or *favour;* or *liked,* or *approved, him;* (MA;) [i. e., as said above,] *contr. of* سَخِطَ; (M, Msb, K;) the object being a person: (Msb:) and Sb states that they also said رَضُيُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Kur [v. last verse but one, and ix. 101, &c.] رَضِىَ ٱللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ [*God is well pleased with them and they are well pleased with Him*] means *God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them:* (M, TA:) or, accord. to Er-Rághib, رِضَى العَبْدِ عَنِ ٱللّٰهِ means *The servant's,* or *man's, being not displeased with that which God's decree has made to happen to him;* and رِضَى ٱللّٰهِ عَنِ العَبْدِ, *God's seeing the servant,* or *man, to be obedient to that which He has commanded, and refraining from that which He has forbidden.* (TA.) You say also, رَضِيتُهُ, (S, Msb, K,) and رَضِيتُ بِهِ, (M, Msb,) inf. n. رِضًى (Msb, TA) [and رُضًى and رِضْوَانٌ &c., as above]; and ارْتَضَيْتُهُ ; (S, Msb;) *I was pleased, well pleased, content, contented,* or *satisfied, with it; regarded it*

with good will, or *favour;* or *liked*, or *approved, it:* (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and رَضِىَ بِهِ as it has in رَضِىَ عَنْهُ and عَلَيْهِ; and ارتضاه is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:]) or *he chose it*, or *preferred it:* (Msb, TA:) the object being a thing: (S, Msb, TA:) or (accord. to explanations of تَرْضَاهَا in the Kur ii. 139) *I loved it*, or *liked it;* (Ksh, Bd, Jel;) *inclined to it;* (Ksh;) *had a desire for it.* (Bd.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] يَشْهَدُ عَلَى رِضَاهَا means *It* [i. e. her silence] *testifies*, or *declares, her permission* [or *consent*]; because permission indicates رِضًى. (Msb.) You say also, رَضِيتُ بِهِ صَاحِبًا [*I was pleased with him*, or *I liked him*, or *approved him*, or *chose him*, or *preferred him, as a companion*]. (S.) And رَضِيَهُ لِذٰلِكَ الأَمْرِ, and ارتضاه , [which may be well rendered *He approved him for that thing*, or *affair*,] meaning *he saw him*, or *judged him, to be fit for that thing*, or *affair.* (M.) And ارتضاه لِصُحْبَتِهِ وَخِدْمَتِهِ (K, TA) *He* [*approved him*, or] *chose him*, or *preferred him;* and *saw him*, or *judged him, to be fit; for his companionship, and his service.* (TA.) And رَضِيَتْ مَعِيشَتُهُ [*His living*, or *sustenance, was found pleasing, well pleasing, contenting*, or *satisfying;* or *was liked*, or *approved*]: one should not say رَضِيَةٌ [in this case]. (S, K.) ___ رَضُوَ, (S, M, K,) aor. أَرْضُوَ, (S, K,) signifies *I surpassed him in* رِضًى [i. e. in *being pleased, well pleased, content*, &c.: see above, second sentence]: (S, * M, K *:) so in the saying, رَاضَانِى فَرَضُوَتُهُ [*He vied*, or *contended, with me in being pleased, well pleased, content*, &c., *and I surpassed him therein*]: (S, M, K:) the inf. n. of رَاضَانِى thus used is مُرَاضَاةٌ and رِضَآءٌ; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.)

2 **رَضَّوَ** see 4.

3 **رَاضَوَ** see 1, last sentence. ___ رَاضَيْتُهُ, inf. n. مُرَاضَاةٌ and رِضَآءٌ, signifies [also] *I agreed, consented,*

accorded, or *was of one mind* or *opinion, with him.* (Msb.)

4 **ارضاهُ** , (M, MA, Msb, K,) inf. n. إِرْضَآءٌ, (Msb,) *He,* or *it, made him to be pleased, well pleased, content, contented,* or *satisfied;* (MA;) [*he,* or *it, pleased, contented,* or *satisfied, him:*] or *he gave him that with which he would be pleased, well pleased, content, contented,* or *satisfied.* (M, K: * in the former, أَعْطَاهُ مَا يَرْضَى بِهِ: in the latter, أَعْطَاهُ مَا يُرْضِيهِ.) Hence, in the Kur [ix. 8], يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [*They will please you,* or *content you, with their mouths, but their hearts will be incompliant*]. (TA.) And أَرْضَيْتُهُ عَنِّى, and رَضَّيْتُهُ with teshdeed, [*I made*

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him to be pleased, well pleased, content, &c., *with me,*] فَرَضِىَ [*and he was pleased,* &c.]. (S.)

5 **ترضّاهُ** *He sought to please, content,* or *satisfy, him;* (M, K;) as also استرضاهُ . (K.) A poet says,

* إِذَا العَجُوزُ غَضِبَتْ فَطَلِّقْ *
* وَلَا تَرَضَّاهَا وَلَا تَمَلَّقْ *

[*When the old woman is angry, then divorce thou; and seek not to please,* or *content, her, nor behave in a loving,* or *blandishing,* or *coaxing, manner*]: he says تَرَضَّاهَا instead of تَرَضَّهَا to avoid what is termed خَبْنٌ; but some relate it in the manner better known, saying وَلَا تَرَضَّهَا. (M.)

___ [Also] تَرَضَّيْتُهُ *I pleased, contented,* or *satisfied, him* (أَرْضَيْتُهُ) *after striving, labouring,* or *toiling.* (S.)

6 **تَرَاضَيَاهُ** [*They two agreed, consented, accorded,* or *were of one mind* or *opinion, respecting it;* or *were pleased, well pleased, content, contented,* or *satisfied, with it; they both liked it,* or *approved it*]: (A, K:) and تَرَاضَيَا بِهِ [signifies the same]. (Bd in iv. 28.) And تَرَاضَوْهُ بَيْنَهُمْ *They agreed among themselves in being pleased, contented,* or *satisfied, with it;* or *in liking,* or *approving, it.* (MA.) إِذَا تَرَاضَوْا بَيْنَهُمْ, in the Kur [ii. 232], means [*When they agree,* or *consent, among themselves;* or] *when they are pleased, well pleased, content,* &c., [*among themselves,*] *every one of them with his* [or *her*] *companion.* (TA.) Hence the trad., إِنَّمَا البَيْعُ عَنْ تَرَاضٍ [*Sel-ling,* or *buying, is only* resultant *from mutual agreement, consent,* or *content,* or *approval*]. (TA.) And you say, وَقَعَ بِهِ التَّرَاضِى [*Mutual agreement,* or *consent, to it,* or *mutual content with it,* or *mutual approval of it, happened,* or *took place*]. (A, K. [In some copies of the K, by the omission of و, this phrase is made to be as though it were meant as an explanation of تَرَاضَيَاهُ.])

8 **إِرْتَضَوْ** see 1, in three places.

10 **اسْتَرْضَاهُ** *He asked, begged,* or *petitioned, of him that he would please, content,* or *satisfy, him,* or *that he would give him that with which he would be pleased, well pleased, content, contented,* or *satisfied.* (Z, K.) You say, اسْتَرْضَيْتُهُ فَأَرْضَانِى [*I asked, begged,* or *petitioned, of him that he would please me,* &c., *and he pleased me,* &c.]. (S.) ___ See also 5.

رُضًى *A certain idol-temple, belonging to* [*the tribe of*] *Rabee'ah:* (K:) whence they gave the name of عَبْدُ رُضًى [*Servant of Rudà*]. (TA.)

رِضًى is merely an inf. n., (S,) [as such] *syn. with* مَرْضَاةٌ, (K,) meaning The *being pleased, well pleased, content,* &c.; [see 1;] *contr. of* سَخَطٌ: (M:) and the simple subst. is رِضَآءٌ, with medd.; [signifying *a state of*

being pleased, &c.;] (Akh, S;) or the latter is only an inf. n. of 3, (M,) *syn. with* مُرَاضَاةٌ: (M, K:) [but] the former [is also used as a subst., signifying *content,* or *approval:* and *permission,* or *consent:* and] is dualized, app. as meaning the *kind* [or *mode* or *manner, of being pleased,* &c.]: (M:) the dual is رَضْوَانِ and رَضْيَانِ: (S, M, K:) Ks heard رَضْوَانِ and حَمْوَانِ as duals of رَضًى and حَمًى; and says that the proper way is to say رَضْيَانِ and حَمْيَانِ, [which in the case of the former is strange, as its final radical is و,] but that the pronunciation with و is the more common: (S:) and accord. to some, مَرَاضٍ is an irreg. pl. of رَضًى; but others say that it is pl. of مَرْضَاةٌ. (TA.) You say, مَا فَعَلْتُهُ عَنْ رِضَاهُ and رِضْوَتِهِ: see the latter, below. (Z, K.) ___ See also رَاضٍ, latter sentence. And رَجُلٌ رَضًى, (M, K,) and قَوْمٌ رَضًى, (M,) *A man,* (M, K,) and *a people,* or *party,* (M,) *with whom one is pleased, well pleased, contented,* or *satisfied; regarded with good will,* or *favour; liked,* or *approved;* syn. مَرْضِىٌّ (M, K) and رَضًى: قُنْعَانٌ being, thus used, an inf. n. in the sense of a pass. part. n., like as the inf. n. is used in the sense of an act. part. n. in the instance of عَدْلٌ, and خَصْمٌ. (M.) ___ [See also رَضِىٌّ; for which رَضًى or رِضًا seems to be erroneously substituted, in two senses, in some copies of the K.]

رَضٍ : see رَاضٍ.

مَا فَعَلْتُهُ عَنْ رِضْوَتِهِ means عَنْ رِضَاهُ [i. e. *I did it not of,* or *with, his pleasure, good pleasure, content,* or *approval*]. (Z, K.)

رِضْوَانٌ an inf. n. of رَضِىَ; like رُضْوَانٌ. (M, K, &c.) Also *The treasurer, keeper,* or *guardian, of Paradise.* (MA, K.)

رِضَآءٌ : see رَضًى, first sentence.

رَضِىٌّ : see رَاضٍ. ___ Also, (K, TA,) i. e. like غَنِىٌّ, (TA,) [in the CK الرَّضِى, and in my MS. copy of the K الرِّضَا, are put in the place of الرَّضِىُّ,] One *who is responsible, accountable,* or *answerable;* syn. ضَامِنٌ: so in the copies

of the K, and in like manner in the Tekmileh: accord. to the copies of the T, ضَامِرٌ [*lean*, or *light of flesh*, &c.]. (TA.) ___ And *Loving; a lover;* or *a friend.* (IAar, K, TA.) ___ And *Obeying*, or *obedient.* (IAar, TA.)

رَاضٍ, of which the pl. is رُضَاةٌ; and رَضِىٌّ, of which the pl. is أَرْضِيَآءُ and رُضَاةٌ, (M, K,) the latter pl. on the authority of Lh, but extr. as pl. of رَضِىٌّ, and in my opinion, [says ISd,] it is pl. of رَاضٍ only; (M;) and رَضٍ, of which the pl. is رَضُونَ; (Lh, M, K;) *Pleased, well pleased, content, contented,* or *satisfied; regarding with good will,* or *favour; liking,* or *approving.* (M, K.) ___ عَيْشَةٌ رَاضِيَةٌ means مَرْضِيَّةٌ [i. e. *A state,* or *sort, of life that is found pleasing, well pleasing, contenting,* or *satisfying;* or *with which one is pleased,* &c.; or *that is liked,* or *approved*]: (S, K:) or, accord. to Sb, رَاضِيَةٌ is, in this case, a possessive epithet, meaning ذَاتُ رِضًى [i. e. *having approvedness;* رِضًى being here an inf. n. of رَضُيَتْ]. (M, TA.)

مَرْضَآةٌ, originally مَرْضَوَةٌ, (TA,) an inf. n. of رَضِىَ. (S, * M, K.) ___ [Also *A cause,* or *means,* or *an occasion, of* رِضًى, i. e., of *being pleased, well pleased, conten,* &c.: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ. Hence the saying,] البِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [*Piety is a cause of approbation to the Lord, a cause of disapprobation,* or *anger, to the devil*]. (TA in art. سخط.) The pl. of مَرْضَاةٌ is مَرَاضٍ [accord. to rule]: or this is an irreg. pl. of رِضًى. (TA.)

مَرْضُوٌّ: see what follows.

مَرْضِىٌّ and مَرْضُوٌّ, (T, S, M, Msb, K,) the former the more common, (S, Msb,) the latter erroneously written in [some of] the copies of the K مَرْضِىٌّ, (TA,) applied to a thing, (S, Msb,) or a person, (M,) *Found pleasing, well pleasing, contenting,* or *satisfying;* or *with which,* or *with whom, one is pleased,* &c.; or *liked,* or *approved:* (K: [the meaning being there indicated to be the *contr. of* مَسْخُوطٌ; and being well known to be commonly as above:]) or *chosen,* or *preferred:* (Msb:) or *seen,* or *judged, to be fit* for a thing or an affair: (M:) [see also رِضًى, last sentence but one; and رَاضٍ, latter sentence.]

رضى (Quasi root)

رِضَيَانِ a dual of رِضًى, which see in art. رضو.

رطب

1 رَطُبَ, (S, A, MA, Msb, K,) aor. ـُ ; (K;) and رَطِبَ, aor. ـَ ; (K;) inf. n. رُطُوبَةٌ (S, A, MA, Msb, K) of the former verb (S, A, Msb) and رَطَابَةٌ [also of the former verb]; (MA, K;) *It* (a thing, S, Msb) *was*, or *became, the contr. of what is termed* يَابِس (S, Msb, K) *and* جَافّ; i. e., (Msb,) *it was*, or *became, moist, humid, succulent, sappy*, or *juicy:* (A, MA, Msb:) or *soft*, or *tender, to chew:* (A:) [and *fresh*, or *green;* agreeably with the Pers. explanation, تَرْشُدْ, in the MA: and *supple, pliant*, or *flexible:* all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of رَطْبٌ and رَطِيبٌ:] and *soft*, or *tender*, said of a branch, or twig, and of plumage, &c.: (K:) [and ترطّب , as used in the L in art. عقد, &c., signifies the same.] رُطُوبَةٌ [used as a simple subst.] signifies *A quality necessarily involving facility of assuming shape and of separation and of conjunction.* (KT.) ___ [Hence, رَطُبَتْ said of a girl, *She was*, or *became, sappy*, or *supple;* and *soft*, or *tender:* and رَطُبَ said of a boy, *He was*, or *became, sappy*, or *soft*, or *supple;* and *femininely soft* or *supple:* see رَطْبٌ, below. ___ Hence also,] رَطُبَ لِسَانِى بِذِكْرِكَ and ترطّب [*My tongue has become supple by mentioning thee;* i. e., *has been much occupied by mentioning thee:* a well-known phrase: (see also 2:) it may also be used as meaning *my tongue has become refreshed* (lit. *moistened*) *by mentioning thee*]. (A.) And خُذْ مَا رَطُبَتْ بِهِ يَدَاكَ [*Take that by means* of the

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frequent handling *of which thy hands have become supple*]; meaning, *what thou hast found to be profitable*, or *useful*. (A.) ___ See also 4, in two places. رَطِبَ, aor. ـَ , *He spoke what he had*

in his mind, right and wrong, or *correct and erroneous.* (K, TA.) رَطَبَ, (aor. ـُـ , A,) inf. n. رَطْبٌ, (A'Obeyd, S, A, K) and رُطُوبٌ, (A'Obeyd, S, K,) *He fed* a horse (or similar beast, K) *with* [*the trefoil called*] رَطْبَة [q. v.]. (A'Obeyd, S, A, K.) ___ See also 2.

2 **رطّب** , inf. n. تَرْطِيبٌ, *He* [or *it*] *made,* or *rendered,* a thing *such as is termed* رَطْبٌ and رَطِيبٌ; i. e. [*moist, humid, succulent, sappy,* or *juicy:* or *soft,* or *tender, to chew:* and *fresh, new,* or *green:* and *supple, pliant,* or *flexible:* and *soft,* or *tender,* as applied to a branch, or twig, and to plumage, &c.:] *contr. of* يابس: (S:) *he moistened* a garment, or piece of cloth, (A, K, TA,) &c.; (TA;) as also ارطب . (K, TA.) ___ [Hence,] one says, مَا زِلْتُ أُرَطِّبُ لِسَانِى بِذِكْرِكَ [*I have not ceased to make my tongue supple by mentioning thee;* meaning *I have not ceased to employ my tongue frequently in mentioning thee:* or ما زلت أُرَطِّبُ الخ: for] one says also مَا رَطَّبَ لِسَانِى بِذِكْرِكَ إِلَّا مَا بَلَّتْنِى بِهِ مِنْ بِرِّكَ [*Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty*]. (A. [See also 1.]) Also رطّب, (S, A, K,) inf. n. as above, (S,) *He fed* people *with* رُطَب [or *fresh ripe dates*]; (S, A, K;) and so رَطَب . (K.) You say, مَنْ أَرْطَبَ نَخْلُهُ وَلَمْ يُرَطِّبْ خَبُثَ فِعْلُهُ وَلَمْ يَطِبْ [*He whose palm-trees have fresh ripe dates and he does not feed* people *with such dates, his conduct is bad, and is not good*]. (A.) See also the next paragraph, in two places.

4 **ارطب** as a trans. v.: see the next preceding paragraph, in two places. ارطب البُسْرُ *The fullgrown unripe dates became* رُطَب [i. e. *freshly ripe dates*]: (S, A:) or so رَطَب , and رُطُب , and رطّب , (K,) of which last the inf. n. is تَرْطِيبٌ: or all signify, *attained to the time of ripening:* (TA:) or ارطبت البُسْرَةُ signifies *the full-grown unripe date had ripening* (تَرْطِيب) *beginning in it.* (Msb.) ___ And ارطب النَّخْلُ *The palm-trees had upon them,* (S,) or *produced,* (A,) or *attained to the time of*

having, (K,) *dates such as are termed* رُطَب. (S, A, K.) See an ex. in the next preceding paragraph. ___ And ارطب القَوْمُ *The people had palm-trees that had attained to the time of having such dates:* (K:) or ارطب signifies *he had abundance of such dates.* (A.) ___ [Also] *The people became amid fresh green herbage.* (Msb.) ___ And ارطبت الأَرْضُ, inf. n. إِرْطَابٌ, *The land had such herbage:* (Msb:) or *abounded therewith.* (A.)

5 **تَرَطَّبَ** see 1, in two places.

رَطْبٌ and رَطِيبٌ *Contr. of* يَابِسٌ (S, Msb, K) *and* جَافٌّ; i. e. (Msb) *moist, humid, succulent, sappy,* or *juicy:* (A, MA, Msb:) or *soft,* or *tender, to chew:* (A:) and [*fresh,* (agreeably with the Pers. explanation, تَرْ, in the MA,) or] *green;* applied to herbage: (TA:) or they signify, (Msb,) or signify also, (S, K,) *soft,* or *tender;* (S, Msb, K;) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] *supple, pliant,* or *flexible.* (Msb.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] *that is not stored up, and will not keep;* such as [most kinds of] fruits, and herbs, or leguminous plants: such, IAth says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner. (TA.) ___ [Hence,] جَارِيَةٌ رَطْبَةٌ A *soft,* or *tender,* [or *a sappy,* or *supple,*] *girl,* or *young woman.* (A, K, * TA.) And غُلَامٌ رَطْبٌ *A boy,* or *young man,* [*sappy,* or *soft,* or *supple,* or] *femininely soft* or *supple.* (A, K.) And رَجُلٌ رَطْبٌ *A soft,* or *supple, man.* (A.) ___ [Hence also,] لِسَانِى رَطِيبٌ بِذِكْرِكَ [*My tongue is become supple by mentioning thee:* and it may also be used as meaning *my tongue is become refreshed* (lit. *moistened*) *by mentioning thee*]. (A. [See also 1 and 2.]) ___ And امْرَأَةٌ رَطْبَةٌ [*A pliant,* or] *a vitious,* or *an unchaste, woman; a fornicatress,* or *an adulteress.* (A.) One says, in reviling, يَا ٱبْنَ الرَّطْبَةِ [*O son of the fornicatress*

or *adulteress*]. (A.) And يَا رَطَابِ , like قَطَامِ, [meaning *O fornicatress* or *adulteress*, رَطَابِ, being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) ___ [And يَحْمِلُ الحَطَبَ الرَّطْبَ : see 1 in art. حمل.] ___ And عَيْشٌ رَطْبٌ *A soft, a delicate,* or *an easy, life.* (A.) ___ And قَرَأَ القُرْآنَ رَطْبًا *He read,* or *recited, the Kur-án softly,* or *gently; not with a loud voice.* (TA from a trad) ___ لُؤْلُؤٌ رَطْبٌ is a metonymical expression, meaning *Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness:* it does not denote the رُطُوبَة that is the contr. of يُبُوسَة: and similar to this is the expression المَنْدَلُ الرَّطْبُ [app. meaning *Fresh and fragrant,* or *fine, aloes-wood*]. (TA.)

رُطْبٌ (S, A, Mgh, Msb, K, &c.) and رُطُبٌ (S, K) *Herbage,* or *pasture,* (S, A, Mgh,) *such as is juicy, fresh,* or *green:* (A, Mgh:) or *green pasture, consisting of herbs,* or *leguminous plants,* (T, Msb, K, TA,) *of the* [*season called*] رَبِيع, (Msb, TA,) *and of trees* [or *shrubs*]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or *green herbage in general:* (K, TA:) accord. to the Kifáyet el-Mutahaffidh, رُطْبٌ signifies *fresh,* or *juicy, herbage* or *pasture;* (TA;) or, as some say, رُطْبَةٌ , like غُرْفَةٌ, [though this seems to be the n. un. of رُطْبٌ,] has this last meaning; (Msb;) what is dry being called حَشِيش. (TA.)

رُطَبٌ [*Fresh ripe dates;* i. e.] *ripe dates* (A, Mgh, Msb, K) *before they become dry;* (Msb, TA;) also called تَمْرٌ رَطِيبٌ and مُرْطِبٌ (K, TA) and مُرَطَّبٌ : (TA:) the dates so called are well known: (S:) [it is a coll. gen, n.:] n. un. with ة: (S, Mgh, Msb, K:) it is not a broken pl. of رُطَبَةٌ, being masc. [as well as fem.] like تَمْرٌ: you say, هٰذَا رُطَبٌ [*These are fresh ripe dates*]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc.] is أَرْطَابٌ (S, Msb) and [of mult.] رِطَابٌ; and the pl. of the n. un. is رُطَبَاتٌ. (S.) There are two sorts of رُطَبٌ: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عَجْوَة [q. v.]. (Msb.) [See also بُسْر.]

رُطُبٌ : see رُطْبٌ.

رَطْبَةٌ *i. q.* قَضْبٌ, (S, [in my copy of the Msb قَضَبَةٌ, but this is the n. un. of قَضْبٌ,]) or قَتٌّ, (A,) or إِسْفِسْتٌ [in Pers.

إسفست or إسپست], (Mgh,) or فصفصة, (K,) [all which signify *A species of trefoil,* or *clover,*] specially (S) *while juicy,* or *fresh,* or *green,* (S, A, Mgh, TA,) *before it is dried:* (Msb:) or, as some say, *a meadow of* فصفصة, *while continuing green:* and رُطْبَة signifies the same: (TA:) pl. رِطَاب: (S, Mgh, Msb:) which is also said to be applied to the *cucumber and melon and* باذنجان [q. v.] *and the like:* but [Mtr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رُطْبَة : see رُطْب: ___ and رَطْبَة.

رُطَبِىٌّ [*A seller of* رُطَب, or *fresh ripe dates:* mentioned in the K only as a surname].

رَطَاب : see رَطْب.

رَطِيب : see رَطْب, in two places: and رُطَب.

مُرْطِب : see مُرْطِبَة أَرض ___. رُطَب *Land abounding with* رُطْب [q. v.]. (S, * A, K.)

رَكِيَّة مُرْطَبَة *A well of sweet water among wells of salt water.* (K.)

مُرَطَّب : see رُطَب.

مَرْطُوب A horse *fed with* [*the trefoil called*] رَطْبَة. (A.) ___ [And A man *fed with* رُطَب (or *fresh ripe dates*).] Also A man *in whom is softness,* or *suppleness;* مَن به رُطُوبَة; (K;) or صَاحِب رُطُوبَةٍ. (S.)

رطل

1 **رَطَلَ**, (O, Msb, K,) aor. ـُ, inf. n. رَطْلٌ, (Msb, TA,) *He weighed* a thing: (O, TA:) or *he put in motion* a thing *with his hand,* (IDrd, O,) or *weighed with his hand* a thing, (Msb,) or *tried* a thing, (K,) *in order that he might know its weight* (IDrd, O, Msb, K) *nearly.* (Msb.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) *He ran;* syn. عَدَا. (O, K.)

2 **تَرْطِيلٌ** The act of *weighing by,* or *with,* أَرْطَال [or *pound-weights*]. (K.) [See also 1.] Also The *anointing* of the hair, (S, O,) or *making* it *soft,* or *smooth,* (K,) *with oil,* or *ointment,* and

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the *crimping* (تَكْسِير) thereof: (S, O, K:) and the *making* it *to be loose, and to hang down:* (IAar, IAmb, K:) accord. to IAmb, رطّل شَعَرَهُ means *he made his hair to be loose, and to hang down:* (O:) but accord. to the T, the saying of the vulgar, رَطَّلْتُ شَعَرِى, as meaning رَجَّلْتُهُ, [i. e. *I made my hair to be wavy,* or *somewhat curly;* or *combed it;* or *combed it down;* &c.;] is a mistake: for ترطيل signifies the act of *making* the hair *soft,* or *smooth, with oil,* or *ointment;* and *wiping* it *so that it becomes soft,* or *smooth, and glossy.* (TA.)

3 **راطل ذَهَبًا بِذَهَبٍ**, inf. n. مُرَاطَلَةٌ, *He sold by counterpoising gold for gold,* and وَرِقًا بِوَرِقٍ *coined dirhems for coined dirhems:* but [Mtr says] I have not found this except in the Muwatta. (Mgh.) You say also, بَاعَ مُرَاطَلَةً [*He sold by counterpoising*]. (TA.)

4 **ارطل** *He had a child such as is termed* رَطْل [q. v.]: (Ibn-'Abbád, O, K:) or *his ears became*

flabby. (Ibn-'Abbád, K.)

رَطْلٌ (S, O, K) and رِطْلٌ (K) A man *soft, lax,* or *uncompact;* (S, O, K, * TA;) as also مُرْطَلٌ : (K, TA:) and *old and weak:* or *inclining to softness, and laxness,* or *uncompactness, and old age:* (K:) and a boy *slender, slim,* or *lean,* (K, TA,) or, as some say, (TA,) *near to attaining puberty,* or *virility:* (K, TA:) or *whose bones have not become strong:* (K:) or the former, applied to a boy, *whose strength has not become fully established;* as also مُرْطَلٌ [thus written with fet-h to the ط]: (O:) pl. رِطَلَةٌ: (O, TA:) and the first, i. e. رَطْلٌ, a man who is *foolish; stupid; unsound,* or *deficient, in intellect* or *understanding;* (K;) fem. with ة: (TA:) one *who has not,* or *possesses not, what suffices;* or *who is not profitable to any one:* and also *having flaccid ears:* (O:) and, applied to a horse, (Ibn-'Abbád, O, K,) as also رِطْلٌ , (K,) or, as some say, the latter only, (TA,) *light,* (Ibn-'Abbád, O, K, TA,) *and weak:* (TA:) fem. with ة, (O, K, TA,) in all the senses. (TA.) [الرُّطْلُ is also explained in the K as *syn. with* العَدْلُ: but perhaps this is a mistranscription for العَدْوُ, inf. n. of عَدَا: see 1, last sentence.] See also the next paragraph.

رِطْلٌ and رَطْلٌ , (S, Mgh, O, Msb, K,) the former of which is the better known, (Msb, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use,] *A certain thing with which one weighs,* (Mgh, O, Msb,) or *which one uses as a measure of capacity:* (Mgh, Msb:) [or rather *both: a pound-weight:* and *a pint-measure:* and also *a pound* of anything: and *a pint* of anything:] the *half of what is termed* مَنًا: (S:) accord. to the standard of Baghdád, *twelve ounces; the ounce* (أُوقِيَّة) *being an* إِسْتَار *and two thirds of an* استار; *and the* استار *being four* مَثَاقِيل *and half of a* مِثْقَال; *and the* مثقال *being a* دِرْهَم *and three sevenths of a* درهم; *and the* درهم *being six* دَوَانِق; *and the* دانق *being eight* حَبَّات *and two fifths of a* حَبَّة; *so that the* رطل *is ninety* مثاقيل; i. e. *a hundred and twenty-eight* دَرَاهِم *and four sevenths of a* درهم (Msb:) or, accord. to A 'Obeyd, *a*

hundred and twenty-eight دراهم *of the weight of seven* (وزن سبعة [explained voce درهم]): (Mgh:) or *twelve ounces; the ounce* (أُوقيَّة, i. e. the ounce of the Arabs, TA,) *being forty* دراهم; (Mgh, K, TA;) *so that the whole is four hundred and eighty* دراهم: (Mgh, TA:) this is the Syrian رطل: (TA:) and thus it is, accord. to El-Harbee, in the saying, السُّنَّةُ فِى النِّكَاحِ رِطْلٌ [meaning *The usage* of the Prophet *in the case of marriage was* to give *a* رطل of silver]: (Mgh, TA:) so says Az in the T: (Mgh:) or, as is [also] said by Az, it is in this instance *twelve ounces and a* نَشّ; *the* نشّ *being twenty* [دراهم] *so that the whole is five hundred* دراهم; as is related on the authority of 'Áïsheh: but in a trad. 'Omar, *twelve ounces,* without the mention of the نشّ: accord. to the lawyers, [however,] when the رطل is mentioned without restriction, what is meant thereby is the رطل of Baghdád: (TA:) [*as a measure of capacity,* i. e. *a pint,*] it is said in the A [&c.] to be the *eighth part of the* صاع; the *half of the* مُدّ; (TA;) [i. e.] the *half of the* مَنّ: and hence applied to *one of the vessels of the vintner* [app. because it contains a pint]: (Har p. 650:) pl. أَرْطَالٌ. (Msb.) See also رَطْلٌ, in two places.

مُرْطَلٌ : see رَطْلٌ: ___ and see also what here follows.

مُرْطِلٌ, like مُحْسِنٌ [in measure], (K,) written by Sgh with fet-h, (TA,) i. e. مُرْطَلٌ, (so in the O,) A *tall* man. (O, K.) ___ See also رَطَلٌ.

رطم

1 رَطَمَهُ, (S, K, TA,) aor. ـُ, (TA,) inf. n. رَطْمٌ, (S, TA,) *He made him to stich fast* فِى الوَحْلِ [*in the mire*]. (S, TA.) ___ And hence, (TA,) [or رَطَمَهُ فِى أَمْرٍ,] *He caused him to be involved in an affair,* or *a case, from which he could not extricate himself.* (K, TA.) ___ [And hence, app.,] رَطُمَ, said of a camel, *He had,* or *was affected with, a suppression of his excrement:* (K, TA:) and so, accord. to the K, أُرْطِمَ ; but this is a mistake for اطم [i. e. أُطِمَ or أَطِمَ]. (TA.) ___ رَطَمَ بِسَلْحِهِ, expl. in the K as meaning *He ejected his excrement,* is a mistake for أَطَمَ. (TA.) ___ رَطَمَ, (S, K, TA,) inf. n. as above, (TA,) also signifies *Inivit;* (S, TA;) said of a man: (S:) or, [said of a man, and of an ass,] *inivit toto veretro immisso,* (K, TA,) mulierem, et asinam. (TA.)

4 ارطم *He was silent;* (Sh, K;) said of a man. (Sh, TA.) ___ See also 1.

5 تَرَطَّمَ see 8, last sentence.

6 تَرَاطَمَ see the next paragraph.

8 ارتطم *He stuck fast* فِى الوَحْلِ [*in the mire*]. (TA.) You say, ارتطمت الدَّابَّةُ فِى الوَحْلِ [*The beast stuck fast in the mire*], and فِى الخَبَارِ [*in the soft ground*], (TA in art. تع,) and فِى الرَّمْلِ [*in the sand*]. (S and K in that art.) And ارتطمت به فَرَسُهُ *His mare's feet sank* [in the mire, or soft ground, or sand,] *with him.* (TA.) ___ And hence, (TA,) ارتطم فِى أَمْرٍ *He became involved in an affair,* or *a case, from which he could not extricate himself* (K, * TA) *unless with confusion,* or *perplexity, cleaving to him.* (TA.) ___ And ارتطم عَلَيْهِ أَمْرٌ, (S,) or الأَمْرُ, (K,) *An affair,* or *a case,* or *the affair,* or *case, was such that he could not extricate himself from it;* (S, K;) *it*

wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it. (TA.) ___ And ارتطم *It* (a thing) *was,* or *became, pressed together,* or *compressed:* and *it was,* or *became, heaped up, piled up,* or *accumulated, one part upon another;* (K;) as also تراطم . (TA.) ارتطم السَّلْحَ *He suppressed,* or *retained, the excrement;* as also ↓ترطّمه. (K.)

رُطْمَةٌ *An affair of which one knows not the end,* or *result, to which it leads,* or *tends;* (K, TA;) *an affair in which one struggles,* or *is agitated,* or *disturbed;* and so رطومة [app. رُطُومَةٌ]; as in the saying, وقَعَ فى رُطْمَةٍ and رطومةٍ [*He fell into an affair in which one struggles,* &c.]. (TA.)

رُطَامٌ *Suppression of the excrement,* in a camel. (K.)

رَطُومٌ A woman *wide in the vulva;* (S, TA;) as in the saying of a rájiz,

* يَاٱبْنَ رَطُومٍ ذَاتِ فَرْجٍ عَفْلَقِ *

for he means [*O son of*] *a woman wide in the vulva, having* [*a vulva with*] *much moisture;* though F says, (TA,) it does not signify thus, but *narrow in the vulva:* (K, TA:) and applied to a she-camel, it has this latter meaning: (AA, K, TA:) and also, applied to a woman, *impervia coëunti;* syn. رَتْقَآءُ [q. v.]. (K.) ___ Also *Foolish; stupid;* or *unsound,* or *deficient, in intellect.* (TA.) ___ And *White;* applied to a domestic hen. (AA, TA.)

رطومة [app. رُطُومَةٌ]: see رُطْمَةٌ.

رَاطِمٌ *Keeping, cleaving,* or *adhering, to a thing.* (S, K.)

مَرْطُومَةٌ *Inita;* applied to a young woman: or so applied, and also to a she-ass, *inita toto veretro immisso.* (TA.)

Also, applied to a woman, *Accused,* or *suspected, of evil.* (K, * TA.)

رطن

1 **رَطَنَ لَهُ** , (S, K,) aor. ـُـ , (MS, JM,) inf. n. رَطَانَةٌ and رِطَانَةٌ; (S, * K, * MA, MS, JM, TA;) and راطنهُ , (S, K,) inf. n. مُرَاطَنَةٌ; (TK;) *He spoke to him* بالأَعْجميَّة [i. e. *with a barbarous*, or *vitious, speech*]; (S, K;) or, correctly, accord. to Aboo-Zekereeyà, بالعَجَمِيَّة [i. e. *in a language foreign to the Arabs*]: (TA: [and in like manner expl. in the MA and PS and TK:]) or, [as sometimes used,] *in a language not generally understood, conventionally formed between two,* or *several, persons:* (JM, TA:) [or *he gibbered,*

or *uttered gibberish* or *jargon, to him:* (see R. Q. 1 in art زم:)] and تَرَاطَنُوا (S, K) فيما بينهم (S) *They so spoke* (&c.] (S, K) *among themselves.* (S.) A poet says, (S,) namely, Tarafeh, (TA,)

* أَصْوَاتُهُمْ كَتَرَاطُنِ الفُرْسِ *

[*Their voices were like the barbarous,* or *vitious,* or rather *the foreign, speech, among themselves, of the Persians*]. (S.) ___ You say also, رَطَنَ بشَىْءٍ, meaning *He alluded to a thing, not mentioning its name explicitly,* or *unequivocally.* (JM.)

3 **رَاطَنَ** see above, first sentence.

6 **تَرَاطَنَ** see 1, in two places.

رَطُونٌ : see the next paragraph.

رَطَانَةٌ , (so in my copies of the S, [like the former of the two inf. ns. of رَطَنَ,] and so in copies of the K,) or رَطَّانَةٌ, (so accord. to the

TA, as from the K,) and رَطُونٌ , (S, K,) accord. to As, *Camels when they are many,* (TA,) or, accord. to Fr, *camels when they are such as are termed* رِفَاق [pl. of رُفْقَةٌ], *and have their owners with them:* (S, TA:) or *camels when they are many, and are such as are termed* رِفَاق, *and have their owners with them:* (K:) and accord. to As, they are also termed طَحَّانَةٌ and طَحُونٌ: by رِفَاق being meant *those upon which people have gone forth to purvey for themselves wheat,* or *corn,* or *other provisions from the towns* or *villages; each,* or *every, company being a* رُفْقَة. (TA.)

مَا رُطَيْنَاكَ and رُطَّيْنَاكَ means مَا الذِّى تَرْطُنُ بِهِ [i. e. *What is that to which thou alludest, not mentioning it explicitly?*]: (JM:) or مَا رُطَّيْنَاكَ هٰذِهِ, and sometimes without teshdeed, means *What is* [*this*] *thy speech?* (K.)

رطى

4 أَرْطَتِ الأَرْضُ *The land produced the kind of trees called* أَرْطًى [or أَرْطَى; as also آرَطَت, belonging to art. ارط, q. v.]. (S.)

رَوَاطٌ Sands *producing the trees called* أَرْطَى or أَرْطًى. (M.)

أَرْطًى [or, as some say, أَرْطَى]: see art. ارط: (K:) it is of the measure أَفْعَلٌ [or أَفْعَلُ] for one reason, and فَعْلًى [or فَعْلَى] for another reason: for they say أَدِيمٌ مَأْرُوطٌ as well as مِرْطِىٌّ, meaning *A hide tanned with the leaves of the tree called* ارطى.

مِرْطِىٌّ: see أَرْطًى, above.

ر ع

1 رَعٌّ The *being still,* syn. سُكُونٌ, [a signification contr. to one borne by two other words in this art.,] (IAar, K,) is the inf. n. of رَعَّتِ الرِّيحُ, aor. ـُ , [probably a mistake for ـِ , which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] *The wind was,* or *became, still.* (TK.)

R. Q. 1 رَعْرَعَهُ *He* (God) *caused him* [a child, or boy, as is implied in the S,] *to grow.* (S, Z, K.) ___ رَعْرَعَ دَابَّتَهُ *He* (a horseman) *rode his beast to train it when it was in the first stage of training and as yet refractory.* (O, TS, K.) In IN the L we find إِذَا لَمْ تَكُنْ رَيِّضًا, [meaning *when it was not trained,* رَيِّضًا being here used in the sense of مَرُوضَةً,] in the place of إِذَا كَانَتْ رَيِّضًا, which is the reading in the O and TS and K. (TA.) ___ [See also رَعْرَعَةٌ, below.]

R. Q. 2 تَرَعْرَعَ *He* (a child, or boy,) *became active* (تَحَرَّكَ), *and grew, grew up,* or *became a young man,* (S, K,) and some add, وَكَبِرَ [*and became big,* or *attained to full growth*]. (TA.) [See its part. n., below.] ___ تَرَعْرَعَتِ السِّنُّ *The tooth became loose, and wabbled,* or *moved about.* (K.) ___ المَآءُ يَتَرَعْرَعُ فِى وَجْهِ الأَرْضِ, [or rather, عَلَى وَجْهِ الارض,] *The water is in a state of commotion,* or *agitation, upon the surface of the ground.* (TK.) And تَرَعْرَعَ السَّرَابُ *The mirage was in a state of commotion,* or *agitation:* being likened to water. (TA.)

رَعَاعٌ *Young men of the lowest,* or *basest,* or *meanest, sort,* or *of the refuse of mankind;* or *low, ignoble, mean,* or *sordid, young men, such as serve for the food of their bellies:* (S, K:) or the *lowest, basest,* or *meanest, sort,* or *refuse, of mankind,* or *people:* or *a medley,* or *mixed* or *promiscuous multitude* or *collection, of men,* or

people; or *of the lowest* or *basest* or *meanest sort,* or *refuse, thereof:* (Msb:) and رَعَاعُ النَّاسِ *the lowest, basest,* or *meanest, sort,* or *refuse, of mankind,* or *of the people; the medley of men,* or *of such men:* (TA:) n. un. with ة: (Msb, TA:) Az mentions his having read in the handwriting of Sh الرعاع من الناس, like الزجاج [in form, app. meaning الرُّعَاعُ , like الزُّجَاجُ, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning *the refuse, and weak, of mankind,* or *of the people, who, when frightened, fly.* (TA.) ___ [The n. un.] رَعَاعَةٌ signifies [also] One *without heart and without intellect* or *intelligence.* (AA, K.) ___ And *An ostrich;* (Abu-l-'Omeythil, K;) because always as though frightened. (Abu-l-'Omeythil.)

رُعَاعٌ : see رَعَاعٌ.

رَعَاعَةٌ n. un. of رَعَاعٌ [q. v.].

رَعْعٌ : see رَعْرَاعٌ; each in three places.

رُعْعٌ : see رَعْرَاعٌ; each in three places.

رَعْرَعَةٌ [originally an inf. n. of R. Q. 1] *A state of beautiful youthfulness, and activity, of a boy.* (TA.) ___ *A state of commotion,* or *agitation,* (IDrd, K,) *of clear water,* (K,) or *of clear shallow water,* (IDrd,) *upon the surface of the ground.* (IDrd, K.)

رُعْرُعَةٌ : see the next paragraph.

رَعْرَاعٌ The *tall reed* or *cane,* or *tall reeds* or *canes,* (K, TA,) *in the place of growth thereof, while fresh:* so accord. to Az, as heard by him from the Arabs. (TA.) ___ And hence, as some say, or, accord. to others, from رَعْرَعَةٌ in the latter of the two senses assigned to it above, A boy *who has attained to youthful vigour, and justness of stature;* as also رَعْعٌ : (TA:) or a youth, or young man, *of goodly proportions,* (S, K,) *with*

beauty of youthfulness; (K;) as also رَعْرَع (S, K) and رُعْرُع : (Ibn-'Abbád, K:) or *arriving at the age of puberty;* (TA;) as also رُعْرُع and رُعْرُعَة : (Kr:) or *who has become active,* (تَحَرَّكَ,) *and big,* or *of full growth:* (TA:) [see also مُتَرَعْرِع:] the pl., (S, TA,) i. e. of رَعْرَع [and رُعْرُع] and رَعْرَاع, (TA,) is رَعَارِع. (S, TA.) ___ *A coward.* (El-Muärrij, K.) ___ *A certain plant:* [perhaps the *inula Arabica;* now called رَعْرَاع أَيُّوب; or, as Forskål (in his Flora Aegypt. Arab., pp. lxxiii. and 150,) designates the plant now thus called, *inula dysenterica:*] some say that this word is formed by transposition from عَرْعَار. (TA.)

مُتَرَعْرِع applied to a boy, (Mgh, TA,) *Almost,* or *quite, past the age of ten years:* (Mgh:) or *active;* syn. مُتَحَرِّك. (TA.) [See its verb, R. Q. 2; and see also رَعْرَاع.]

رعب

1 رَعَبَ, aor. ـَـ, (Msb, K,) inf. n. رَعْبٌ (K, TA) and رُعْبٌ, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Msb, TA,) and the inf. n. is رَعَبٌ; (Msb;) and رُعُبٌ; and رُعَبٌ, like عُنُقٌ; both mentioned by 'Iyád and Ibn-Kurkool, and the last by ISk also; (TA;) and ارتعب ; (K;) *He feared; he was afraid* or *frightened* or *terrified:* (Msb, K, TA:) or *his bosom and heart were filled with fear:* or *he feared in the utmost degree; was in a state of the utmost terror.* (TA.) ___ رَعَبَ said of a valley, [like زَعَبَ,] aor. ـَـ, *It became filled with water.* (L.) ___ رَعَبَتِ الحَمَامَةُ, aor. ـَـ; and رَعَّبَتْ, (K,) inf. n. تَرْعِيبٌ; (A, TA;) *The pigeon raised, and poured forth loudly,* or *vehemently, its cooing cry.* (A, * K, TA.) You say حَمَامٌ لَهُ تَرْعِيبٌ *Pigeons,* or *a pigeon, having a loud,* or *vehement, cooing.* (A.) ___ And رَعَبَ, aor. ـَـ, [inf. n. رَعْبٌ,] *He composed,* or *uttered, rhyming prose.* (K.) رَعَبَهُ, (S, A, Msb, K,) aor. رَعُبَ, (A, K,) inf. n. رَعْبٌ (A, MA) and رَعِيبٌ, (MA,) *He caused him,* or *made him, to fear,* or *be afraid; frightened,* or *terrified, him:* (S, A, Msb, K:) or *he filled his bosom and heart with fear:* or *he put him in the utmost fear,* or *terror:* (TA:) and تَرْعِيبٌ signifies the same, (Lb, K,) inf. n. تَرْعَابٌ and ارعبه; (K;) and so does رَعَبَ, accord. to Ibn-Talhah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the Msb; but this is disallowed by IAar and Th and J. (TA.) ___ [Hence,] رَعَبَ, aor. ـَـ, [inf. n. رَعْبٌ,] signifies also *He threatened.* (K, * TA.) ___ Also, aor. ـَـ, (K,) inf. n. رَعْبٌ, (TA,) *He charmed,* or *fascinated, by magical enchantment* [or *by the eye*] or *otherwise.* (K, * TA.) ___ Also, [like زَعَبَ,] (S, A, Msb, K,) aor. ـَـ, (K,)

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inf. n. رَعْبٌ, (TA,) *He filled* (S, A, Msb, K) a watering-trough, or tank, (S, A,) or a vessel: (Msb:) and *it* (a torrent) *filled* a

valley. (L, TA.) رَعَبَهُ, (K,) aor. ـَـ , (TA,) also signifies *He cut it* [*into pieces*, or *long pieces*, or *slices*, (see تَرْعِيبَة, below,)], namely, a camel's hump, or other thing; and so رَعَّبَهُ , (K, TA,) inf. n. تَرْعِيبٌ. (TA.) ___ And *He broke its* (an arrow's) رُعْبٌ [q. v.]. (K.)

2 رَعَّبَ as an intrans. v.: see 1, in two places. ___ The inf. n., تَرْعِيبٌ, as relating to a camel's hump, accord. to Sh, signifies Its *shaking*, or *quivering, and being fat and thick;* as though it shook, or quivered, by reason of its fatness: but it is otherwise explained [as a subst. properly speaking] below. (TA.) رَعَّبَهُ, inf. n. as above, and, in one sense, تَرْعَابٌ also: see 1, in two places. Also, inf. n. تَرْعِيبٌ, *He repaired its* (an arrow's) رُعْبٌ [q. v.]. (K.)

4 أَرْعَبَ see 1.

8 إِرْتَعَبَ see 1, first sentence.

رَعْبٌ an inf. n. of 1, in senses pointed out above. (M, A, Msb, TA.) ___ *A threat*, or *threatening*. (K.) ___ *A charm* or *charming*, or *a fascination* or *fascinating, by magical enchantment* [or *by the eye*] or *otherwise*. (K.) ___ *A rhyming prose of the Arabs*. (K.)

رُعْبٌ (S, A, Msb, K) and رُعُبٌ , (A, Msb, K,) both said to be inf. ns., (TA,) or the former is an inf. n. of رَعِبَ as intrans. (K, TA) or as trans., (A, MA,) and the latter is a simple subst., (TA,) or each of them is a simple subst., (Msb, TA,) *Fear, fright*, or *terror:* (S, A, Msb, K:) or *fear that fills the bosom and heart;* as Er-Rághib and Z have indicated, following Aboo-'Alee and IJ: or the *utmost fear* or *terror*. (TA.) One says, فَعَلَ ذٰلِكَ رُعْبًا لَا رَغْبًا *He did that from fear, not from desire*. (A.) Also the former, The *socket of the head* of an arrow; the *part into which the head enters, over which are the twists of sinew;* syn. رُعْظٌ: pl. رَعَبَةٌ. (K.)

رُعُبٌ : see the next preceding paragraph.

رُعْبُبٌ : see رُعْبُوبَةٌ, last sentence.

رعبب : see ترعيبة.

رعبوب : see رعيب, in two places: ___ and see also رعبوبة.

رعبيب : see what next follows.

رعبوبة (S, A, K) and رعبوب (K) and رعبيب (Seer, K) A woman, (S, A,) or a girl, or young woman, (K,) *Tall, and well-formed; soft, thinskinned, and plump;* (S, * A, K;) or (A, K) *white,* or *fair;* (S, A, K;) *goodly,* or *beautiful; sweet;* and *tender:* (A, K:) or only *white,* or *fair:* (TA:) or *soft,* or *tender:* (IAar, Lh, K:) and the first, *tall:* (TA:) pl. رعابيب. (A, TA.) ___ Also, (K,) or the first and second, (TA,) applied to a she-camel, *Restless,* or *unsteady;* (K, TA;) *light,* or *active, brisk, lively,* or *sprightly.* (TA.) ___ For another meaning of the first, see ترعيبة. ___ Also the first, The *base,* or *lower part,* (أَصْل,) *of the* طَلْعَة [i. e. either the *spathe,* or the *spadix, of a palm-tree*]; and so رعبب . (K.)

رعيب *Afraid,* or *frightened,* or *terrified:* (K:) [or *filled with fear:* or *in a state of the utmost fear* or *terror:* (see 1:)] and so مرعوب , (S, K,) and مرعَّب , and مرتعب : (TA:) and رعبوب signifies [the same; or] *weak and cowardly.* (S, K.) [Hence,] رجل رعيب العين and مرعوبها and رعبوبها *A cowardly man, who sees nothing without being frightened.* (A.) [رغيب العين has a different meaning: see art رغب.] ___ Also *Fat,* as an epithet; (K;) *dripping with grease:* (S, K:) and so مرعبب . (K.) And applied to a camel's hump as meaning *Full and fat.* (S.) ___ And *Short;* as also أَرعب : pl. [of the former] رعب and [of the latter] رعب. (TA.)

رعَّاب : see what next follows.

راعب and رعَّاب , [but the latter is an intensive epithet, or denotes habit, or frequency,] One *who threatens; a threatener.* (K, * TA.) ___ One *who charms,* or *fascinates, by magical enchantment* [or *by*

the eye] or *otherwise.* (K, * TA.) ___ One *who composes,* or *utters, the rhyming prose termed* رَعْبٌ. (K, TA.) ___ Also the former (راعب), A torrent *that fills the valley:* (S:) or *that frightens by its abundance and its width and its filling the valley.* (A.) It is applied also to rain. (TA.) And A valley *filled with water.* (L.)

حَمَامٌ رَاعِبِىٌّ, (S, A,) or رَاعِبِيَّةٌ, (K,) [or] the latter is the fem. form of the epithet, (S,) *A certain kind of pigeons;* (S;) accord. to the K, from a land called راعب [in the CK رعب]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Marásid; and in the Mj and other old works, الحَمَامَةُ الرَّاعِبِيَّةُ is expl. as meaning *the pigeon that is loud,* or *strong, in its cry,* or *voice:* so says MF; and this is the truth: in the L it is said, الرَّاعِبِىُّ, meaning *a kind of wild pigeons,* or *doves,* has the form of a rel. n., but is not such; or, as some one says, is a rel. n. from a place of the name whereof I know not the form: in the A it is said that حَمَامٌ رَاعِبِىٌّ means *a pigeon that cooes loudly,* or *vehemently, exciting admiration by its voice,* or *filling with it the passages thereof.* (TA.)

أَرْعَبُ: see رَعِيبٌ.

تِرْعَابٌ: see تِرْعَابَةٌ.

تِرْعِيبٌ and تَرْعِيبٌ: see تِرْعِيبَةٌ.

تِرْعَابَةٌ, (S, A, K,) in the Mj, and in [some of] the copies of the S, تِرْعَابٌ, without ة, (TA,) *Very fearful:* (S:) or *most exceedingly fearful* (A, K, TA) *of everything.* (TA.) You say, هُوَ فِى السِّلْمِ تَلْعَابَةٌ وفِى الحَرْبِ تِرْعَابَةٌ [*He is in peace most exceedingly playful, and in war most exceedingly fearful*]. (A.)

تِرْعِيبَةٌ *A piece of a camel's hump;* (S, K;) as also رُعْبُوبَةٌ (K) and رُعْبُبٌ: (TA:) pl. تَرَاعِيبُ; (K;) or rather, accord. to AHei, this is a coll. gen. n.: (MF, TA:) it is also pronounced تِرْعِيبٌ; (Sb, AHei;) and is said to signify *a camel's*

hump cut into long pieces, or *slices:* it is a subst. [properly so termed], not an inf. n.: (TA:) and its ت is shown to be augmentative by the fact that there is no [undisputed] word of the measure فَعْلِيلٌ, with fet-h [to the ف]. (MF, TA.)

مَرْعَبَةٌ *A frightful* قَفْرَة [or *desert destitute of herbage and of water*]. (K. [In the CK and TA, قَفْزَة is erroneously put for قَفْرَة.]) ___ Also A person's *springing,* or *leaping,* [*towards another,*] *and seating himself by the other's side, so as to cause the latter, not being aware, to be frightened.* (K. [From its measure, it seems to be a simple subst., not an inf. n., signifying this action as being *A cause of fear.*])

مُرَعَّبٌ : see رَعِيبٌ. Also A camel's hump *cut into pieces,* (S, TA,) or *into long pieces,* or *slices.* (TA.)

مُرَعْبَبٌ : see رَعِيبٌ.

مُرَعْوَبٌ : see رَعِيبٌ, in two places.

مُرْتَعِبٌ : see رَعِيبٌ.

رعث

1 **رَعَثَ**, aor. ـَـ, inf. n. رَعْثٌ; and رَعِثَ, aor. ـَـ, inf. n. رَعَثٌ; *She* (a goat, K, TA, and a sheep, شَاةٌ, TA) *had white extremities to her* زَنَمَتَانِ [or *two wattles*] (K, TA) *beneath the two ears.* (TA.)

5 **ترعّثت** *She* (a woman) *adorned herself with the* [*kind of ear-ring,* or *ear-drop, called*] قُرْط (S, K, TA) and رِعَاثٌ; (TA;) as also ارتعثت. (IJ, K, TA.)

8 **إِرْتَعَثَ** see what next precedes.

رَعْثٌ : see what next follows, in two places.

رَعْثٌ and رَعَثَةٌ and رُعْثَةٌ are said to be applied to *Anything suspended:* or, accord. to some, only to the [*kind of ear-ring,* or *ear-drop, called*] قُرْط, and the [*necklace called*] قِلَادَة, and *the like:* or, accord. to Az, رِعَاثٌ signifies *anything suspended, such as the* قُرْط, and *the like, suspended from the ear;* or the [*necklace called*] قِلَادَة: and the pl. is رَعْثٌ [or rather this is a quasi-pl. n.] and رِعَاثٌ [like the sing.] and رُعْثٌ, which last is a pl. pl.: (TA:) or رَعَثَةٌ and رَعَثَةٌ signify the [*kind of ear-ring,* or *ear-drop, called*] قُرْط; (S, A, K, TA;) and *any similar pendant to the ear:* (TA:) or the رَعَثَةٌ is *in the lower part of the ear;* and the شَنْف, in the upper part thereof; and the رَعَثَةٌ is *a pearl,* or *large pearl,* (دُرَّةٌ,) *attacked to the* قُرْط: (IAar, TA:) and the pl. of رَعَثَةٌ and رَعَثَةٌ is رِعَاثٌ (S, K, TA) and رَعَثَةٌ. (TA.) ___ [Hence,] رَعَثٌ signifies [also] *Wool,* or *wool died of various colours,* (عِهْن,) in a general sense: [a coll. gen. n.:] n. un. رَعَثَةٌ: (TA:) or, (S, A, K,) as also رَعْثٌ and رُعْثَةٌ, (K,) *such wool* (عِهْن) *suspended to the* [*kind of*

women's camel-vehicle called هَوْدَج, (A'Obeyd, S, K, TA,) *and the like, for ornament; like what are termed* ذَبَاذِب: (TA:) or [*pendant*] *ornaments of the* هَوْدَج, *of the kind called* ذَبَاذِب, *consisting of such wool.* (A.) ___ And The *blossoms* of the pomegranate-tree. (A.)

رَعَثَة : see the next preceding paragraph. ___ [Hence,] The عُثْنُون [or *wattle*] of the cock, (S, K, TA,) *that grows forth beneath the bill;* i. e. its *beard,* or *barb;* (TA;) as also رَعَثَة : (K:) *each of the two things that grow forth beneath the bill* of the cock. (A.) You say, صَاحَ ذُوالرَّعْثَتَانِ [*The owner of the two wattles cried*]; meaning *the cock.* (A.) And a poet says, (S,) namely, El-Akhtal, (TA,)

* مَا ذَا يُؤَرِّقُنِى وَالنَّوْمُ يُعْجِبُنِى *

* مِنْ صَوْتِ ذِى رَعَثَاتٍ سَاكِنِ الدَّارِ *

[*What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?*]. (S, TA. [Another reading, as well as the foregoing, of this verse is given in the Ham, p. 823.]) ___ Also, (Ham ubi suprà,) or رَعَثَة , (L,) The زَنَمَة [or *wattle*], (Ham,) [i. e.] *each of the* زَنَمَتَانِ [or *two wattles*], (L,) of a sheep or goat (شَاة) [or, accord. to some, of a goat only (see زَنَمَة)]. (Ham, L.) ___ And *A drinking-vessel, such as is called* تَلْتَلَة, *made of the spathe of a palm-tree;* (T, M, L, K, TA;) as also رَعَثَة . (K.)

رُعْثَة : see رَعَث, in two places.

رَعَثَة : see رَعَث, in two places: ___ and رُعْثَة, in three places.

شَاة رَعْثَآء *A sheep,* or *goat,* [or, accord. to some, *a goat* only (see زَنَمَة),] *having two wattles* (زَنَمَتَانِ), *beneath her two ears.* (S, A, K.) ___ And الرَّعْثَآء *A species of grape, having long berries;* (K, TA;) likened to the زَنَمَتَانِ [or two wattles of a sheep or goat]. (TA.)

رِعَاثٌ : see رَعَثٌ, in two places.

مُرَعَّثٌ A boy *adorned with the* [*kind of earring,* or *ear-drop, called*] رَعَثَةٌ (S) or قُرْطٌ. (TA.) ___ And [hence,] A cock *having a* رَعَثَة [or *wattle*]. (S, TA.)

رعد

1 **رَعَدَتِ السَّمَآءُ**, (As, Fr, S, L, Msb,) aor. ـُ (L, Msb) and ـَ, (L,) inf. n. رَعْدٌ and رُعُودٌ; (Fr, L, Msb;) and أَرْعَدَتْ, (AO, AA, S, L,) but the latter is disallowed by As; (S, TA;) *The sky thundered:* (S, Msb:) or *made a sound* [*to be heard from the clouds*] *previously to rain:* (L:) and [in like manner] رَعَدَ, aor. ـَ and ـُ, is said of the clouds (السَّحَاب), or of the angel that drives the clouds. (K.) You say, رَعَدَتِ السَّمَآءُ وبَرَقَتْ, and, accord. to AO and AA, أَرْعَدَتْ وأَبْرَقَتْ, (S, TA,) which latter As disallows in this case as well as in another mentioned below, (S, * TA,) meaning *The sky* [*thundered and lightened:* or] *thundered and lightened much before rain.* (TA.) ___ [Hence,] رَعَدَ, inf. n. رَعْدٌ, *He threatened,* or *menaced, with evil;* as also ارعد, inf. n. إِرْعَادٌ: (Msb:) or the latter signifies *he threatened,* or *menaced;* or *he frightened,* or *terrified:* (K:) and رَعَدَ وبَرَقَ *he frightened,* or *terrified,* (S, K,) *and threatened,* or *menaced;* (S;) as also أَرْعَدَ وأَبْرَقَ: (AO, AA, S:) and رَعَدَلَهُ and بَرَقَ لَهُ *he threatened him,* or *menaced him:* (As, TA:) and رَعَدَ لِى بالقَوْلِ, aor. ـُ, inf. n. رَعْدٌ; and ارعد; *he threatened me,* or *he frightened me with speech:* (TA:) or, accord. to As, ارعد and ابرق are not allowable: when one cited against him the verse of El-Kumeyt,

* أَرْعِدْ وأَبْرِقْ يا يَزِيدُ فَمَا وَعِيدُكَ لِى بِضَائِرْ *

[*Threaten and menace, O Yezeed, but thy threatening is not harming to me*], he denied ElKumeyt to be an authority. (S, TA.) [See also an ex. in a verse cited voce جَلَّ.] حِينَ رَعَدَ الإِسْلَامُ وبَرَقَ, occurring in a trad., means *When El-Islám came with its threatening and its terrifying.* (TA.) ___ [Hence also,] رَعَدَتْ وبَرَقَتْ *She* (a woman) *beautified and adorned herself,* (S, A, * K,) *and showed,* or *presented, herself,* لِى *to me:* (A:) or *she exhibited her beauty intentionally:* (TA in art.

برق:) and [some hold that] أَرْعَدَتْ [or أَرْعَدَتْ وأَبْرَقَتْ] signifies the same. (TA.) ___ See also 8, in two places. ___ And see 4.

4 **ارعد** *He,* or *it,* (a company of men, S, Msb,) *was assailed,* or *affected, by thunder;* (Lh, S, Msb, K;) as also رُعِدَ : and the former, *he heard thunder.* (TA.) ___ See also 1, in seven places. ارعده *He,* or *it,* (fear, [or cold, see رِعْدَةٌ,] &c., L,) *caused him to tremble, quiver, quake, shiver,* or *be in a state of commotion.* (S, * L.) ___ See also 8, in two places. ___ Also أُرْعِدَ *It* (a hill, or heap, of sand) *poured down;* or *became* [*shaken, and consequently*] *poured down.* (IAar, K, TA.)

5 **تَرَعَّدَ** see the next paragraph, in two places.

8 **ارتعد** *He trembled, quivered, quaked, shivered,* or *became in a state of commotion,* (S, A, L, Msb, K,) by reason of fear, (A, L,) or cold, (A,) &c.; (L;) as also رعد, aor. يرعد: (Msb: [written in my copy without any syll. signs; but it seems to be indicated that it is رَعَدَ aor. يَرْعُدُ: I believe, however, that رُعِدَ is also used in this sense, and in the sense here following:]) *he was affected with a tremour, quivering, quaking, shivering,* or *commotion;* (A, L;) as also أُرْعِدَ , (S, A, L, K,) and تَرَعْدَدَ , (L,) and ترعّد ; (TA;) by fear, (A, L,) or cold, (A,) &c. (L.) You say, أُرْعِدَتْ فَرَائِصُهُ عِنْدَ الفَزَعِ [*His muscles called the* فرائص (pl. of فَرِيصَةٌ q. v.) *quivered on the occasion of fright*]. (S, A, * L.) And تَرَعَّدَتِ الأَلْيَةُ, (K,) or, as in some of the Lexicons, تَرَعْدَدَتْ , (TA,) *The* الية [or *buttock,* or *buttocks,* &c.,] *quivered,* or *moved to and fro:* (K, TA:) and in like manner one says of anything subject to such motion; as [the kinds of food called] قَرِيس and فَالُوذ, and a hill or heap of sand, and the like. (TA.)

R. Q. 1 **رَعْدَدَ** *He was importunate in asking,* or *begging.* (S.)

R. Q. 2 **تَرَعْدَدَ** : see 8, in two places.

رَعْدٌ *Thunder;* i. e. the *sound that is heard from the clouds,* (S, K, *) or *from the sky:* (A:) so

say the people of the desert: (Akh, TA:) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the Ksh and the Expos. of Bd in ii. 18, where it is said to be from الارتعاد, or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bd ubi suprà:) [but see what follows, in which رعود occurs, perhaps as its pl.:] or الرَّعْدُ is *the name of an angel who drives the clouds* [*with his voice*] *like as a man drives camels with singing.* (I'Ab, Z, K.) ___ [Hence,] جآءَ بذَاتِ الرَّعْدِ والصَّلِيلِ i. e. [*He brought*, or *brought to pass, that which had thunder and noise;* meaning,] *war:* (S, K, TA:) or *calamity:* (A, TA:) and الرَّوَاعِدِ بذَوَاتِ *calamities:* (A:) [for] ذَاتُ الرَّوَاعِدِ [in the CK ذَوَاتُ] signifies *calamity.* (S, K, TA.) And فى كتابه رعودٌ وبروقٌ [which may be rendered *In his letter are thunders and lightnings;*] meaning, *words of threatening.* (A.)

رَعْدَةٌ : see what next follows.

رِعْدَةٌ *A tremour, quivering, quaking, shivering,* or *commotion,* (S, A, L, Msb, K,) occasioned by fear, (A, L,) or cold, (A,) &c; (L;) and رَعْدَةٌ signifies the same. (K.)

رِعْدِيدٌ *Cowardly;* (S, A, L, K;) *that trembles,* or *quakes,* (A, L,) *from fear,* (A,) or *at fighting, by reason of cowardice;* (L;) and in like manner رِعْدِيدَةٌ applied to a woman: (A:) or this has the former signification, [but in an intensive sense,] as also رَعِيدٌ : pl. [of the first or second] رَعَادِيدُ. (L.) ___ Also the first, (S, K,) or second, (A, L,) applied to a woman, (S, L, K,) or a girl, (A,) *Soft,* or *tender;* (S, A, L, K;) *whose flesh quivers by reason of its softness:* (L:) pl. as above. (A.) ___ And the first, A *soft,* or *tender,* plant. (IAar, TA.) ___ And [Anything *quivering* or *quaking:* hence, as a subst., particularly applied to The *kind of sweet food called*] فَالُوذَجٌ, (A,) or فَالُوذٌ. (K.) It was said to an Arab of the desert, Dost thou know what is called فالوذ ? and he answered, نَعَمْ أَصْفَرُ رِعْدِيدٌ [*Yes:* it is *yellow, quivering*]. (S.) ___ Also, (A,) and مُرْعِدٌ , (IAar, A, K,) A hill, or heap, of sand [*shaking,* or *shaken, and consequently*] *pouring down.* (IAar, A, K.)

رُعَيْدَآءُ *What is thrown away from wheat when it is picked,* or *cleansed,* (L, K,) *as the* زُوَانُ [or زُؤَانُ, q. v.,] *and the like:* by some written رغيدآء; but the former is more correct. (L.)

رَعَّادٌ [*That thunders much*]. سَحَابَةٌ رَعَّادَةٌ signifies *A cloud that thunders much:* (TA:) but Ks says, We have not heard them say thus. (Lh, TA.) ___ [Hence,] applied to a man, (S,) *Loquacious;* (S, K;) and so رَعَّادَةٌ [but in an intensive sense]. (TA.) ___ Also, [as a coll. gen. n., n. un.

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with ة, The *torpedo:* and the *silurus electricus, found in the Nile:* generally meaning the latter:] *a certain fish; when a man touches it, a numbness affects his hand and arm to the shoulders, and a tremour, as long as the fish remains alive:* (S, K: *) so called because *he who lays hold upon it, when it is alive, trembles with a kind of trembling wherewith he cannot restrain himself; it is a kind of trembling with a coldness,* or *chilness, and intense numbness, and formication in the limbs, and heaviness, so that he possesses no power over himself, and cannot lay hold of anything at all with his hand; the numbness rising by degrees to his upper arm and his shoulderblade and the whole of his side, when he touches the fish with the slightest touch in the shortest time.* (So says 'Abd-El-Lateef. [See Abdollatiphi Hist. Aeg. Comp. p. 82; and De Sacy's Translation and Notes.])

سَحَابٌ رَاعِدٌ [*Thundering clouds*]: and سَحَابَةٌ رَاعِدَةٌ [*a thundering cloud*]: (A:) pl. of the fem. رَوَاعِدُ. (Ham p. 440.) [See an ex. in a verse cited voce صَلَفٌ تَحْتَ الرَّاعِدَةِ.] إِمَّا [*A lack,* or *paucity, of rain beneath the thundering cloud*], (S, K,) or رُبَّ صَلَفٍ تَحْتَ الرَّاعِدَةِ, (S and K &c. in art. صلف,) or رُبَّ

صَلَف (A, and S and K &c. in art. صلف,) [i. e., accord. as we read صَلَف or صَلَفٌ, *Many a cloud lacking,* or *having little, rain,* or *oftentimes a lack,* or *paucity, of rain, is there beneath the thundering cloud,*] is a prov., (A,) applied to a loquacious man destitute of good: (S, A, K:) or to a loquacious man who speaks much of that which he has not done: (Nh, TA:) or to one who threatens and does not perform: (S and O and K in art. صلف:) or to the wealthy niggard: (A'Obeyd, K in that art.:) or to him who praises himself much and is destitute of good. (IDrd, K in that art.)

___ See also رَعَد, in two places.

تَرْعِيد : see رَعْدِيد.

مَرْعَد : see رَعْدِيد.

مُرَعْدِد *Importunate in asking,* or *begging.* (K.)

رعز

مرعز and مرعزٌ: see what here follows.

مرعزَّى (S, Mgh, Msb, K) and مرعزَّى (S, K) and مرعزآء and مرعزآء (S, Mgh, Msb, K) and مرعزٌ (S, Msb, K) and مرعزٌ (S, K) and مرعز, the last like جعفر, but not مرعز, (Msb,) The *down,* (S, Msb, K,) or *what resembles wool,* (Az, Mgh,) *that is beneath,* (S, Mgh, Msb, K,) or *amid,* (Az,) *the hair of the she-goat:* (Az, S, Mgh, Msb, K:) Sb makes مرعزَّى an epithet; meaning *soft,* applied to wool: and Kr says that this and مرعزآء are the only words of these two measures in the language: (TA:) [he seems to have held the م to be a radical letter: but accord. to J,] مرعزّى is of the measure مفعلَّى, because فعللَّى does not occur [except in the instance of شفصلَّى, the name of a certain plant]. (S.)

مرعزآء : see what immediately precedes.

ثوب ممرعز *A garment,* or *piece of cloth, made of* مرعزَّى. (K.)

رعش

1 **رَعَشَ**, (S, A, K,) aor. ـَـ ; and رَعِشَ, aor. ـَـ ; (A, K;) inf. n. (of the former, S) رَعْشٌ; (S, K;) and [of the latter,] رَعَشٌ; (K;) *He trembled, quivered, quaked,* or *shivered;* (S;) as also ارتعش : (S, A, * K:) or *he was taken with a tremour, quivering, quaking,* or *shivering:* (A, K:) [or *he was made to tremble,* &c.; for] رعشت يده is like أُرْعِشَتْ [*His hand,* or *arm, was made to tremble,* &c.]. (Zj.) And رَعَشٌ, like مَنَعٌ [in form], signifies The *shaking of the head* in going along, and in sleep. (TA.) You say also, ارتعش رأسه *His head shook* by reason of old age. (A, TA.) And ارتعشت يده, (TA,) and أَنَامِلُهُ, (A, TA,) and مَفَاصِلُهُ, (TA,) *His hand,* or *arm,* and *the ends,* or *end-joints, of his fingers,* and *his joints, trembled,* or *quivered.* (TA.)

2 **رَعَّشَ** see what next follows.

4 **ارعشه** *He,* (God, S, K,) or *it,* (old age, A,) *made him to tremble, quiver, quake,* or *shiver;* (S, A, K;) as also رعّشه . (A.) You say also, أُرْعِشَتْ يداه [*His hands,* or *arms, were made to tremble*]. (A.) See also 1. ___ [Hence,] أَرْعَشَتْهُ الحرب *War,* or *the war, made him to hasten,* or *be quick.* (A, TA. *)

8 **إِرْتَعَشَ** see 1, in three places.

رَعَشٌ, applied to a man, (TA,) or to an old man, (A,) *Trembling, quivering, quaking,* or *shivering;* (A, TA;) as also رَعِيشٌ and مُرْتَعِشٌ (TA) and مُرْعِشٌ ; (A;) and so رَعَشَنٌ , applied to a man; (S;) in which last, the ن is augmentative. (S, K.) And in like manner, رَعَشَنٌ , applied to a hecamel; (S, TA;) and رَعَشَةٌ (A) and رَعَشَنَّةٌ (TA) and رَعْشَآءُ , (A, K, TA,) applied to a she-camel; (K, TA;) or to a beast (دَابَّةٌ), (A,) and the last of these epithets applied to a she-ostrich; (S;) *That shakes himself,* or *herself,* (S, A, K,) *in going along,* (S, K,) *by reason of speed,* (K,) or *from*

sharpness of spirit, and briskness: (A:) or رعشاء , applied to a she-camel, signifies *longnecked.* (TA.) And رَعُوش , applied to a she-camel, *Whose head shakes by reason of old age;* (S, K;) as also رَعُوس; (S, TA;) or, as the latter is expl. in the K, *by reason of briskness,* or *sprightliness.* (TA.) ___ *Cowardly;* or *a coward;* (S, K;) as also رِعْشِيش (K) and رَعْشَن , (K in art. رعشن,) and رَعْشُ اليَدَيْنِ; (A, TA;) one *who trembles in war by reason of cowardice.* (TA.) ___ *Quick; swift;* applied to a male ostrich; (Kh;) as also رَعْشَن , applied to the same, and to a camel; fem. with ة; (K in art. رعشن;) and رَعْشَآءُ , applied to a female ostrich: (Kh, K:) or the last, thus applied, signifies *tall.* (TA.) ___ فُلَانٌ رَعْشٌ إِلَى القِتَالِ, and إِلَى المَعْرُوفِ; (En-Nadr, A, K, TA;) and رِعْشِيش ; (K;) *Such a one is quick to fight,* and *to do good,* or *confer a favour* or *benefit.* (En-Nadr, A, K.) In the K it is added that it thus has two contr. significations; but this requires consideration. (TA.)

رِعْشَة : see رُعَاش, in two places. ___ Also *Haste,* or *quickness.* (A, TA.) You say, بِهِ رِعْشَةٌ إِلَى لِقَآءِ عَدُوِّهِ *In him is haste,* or *quickness, to meet his enemy.* (A.)

رَعْشَآء : see رَعْش, throughout.

رَعْشَن : see رَعْش, throughout.

رِعْشِيش : see رَعْش, throughout.

رُعَاش [and رِعْشَة] *A tremour, quivering, quaking,* or *shivering, that befalls a man in consequence of a disease that attacks him, not quitting him.* (TA.) You say, بِهِ رِعْشَة and رُعَاش [*In him is a tremour,* &c.]. (A.)

رَعُوش : see رَعْش.

رَعِيش : see رَعْش.

مَرْعَشٌ *A kind of pigeons that soar in their flight and circle in the air;* as also مُرْعَشٌ :

(S, K:) the latter form being sometimes used: (S:) or this signifies the *white pigeon:* or, accord. to Abu-l-'Alà, the *vulture*

(نَسْر) *that has become extremely aged,* or *old and weak.* (Ham p. 823.)

مَرْعَشٌ : see رَعَشٌ: and مَرْعَشٌ.

مُرْتَعِشٌ : see رَعِشٌ.

رعشن (Quasi root)

رَعْشَنٌ ; fem. with ة: see رَعْشٌ, in art. رعش.

رعظ

1 رَعَظَهُ, aor. ـَـ, (K,) inf. n. رَعْظٌ, (TA,) *He made a* رُعْظ [q. v.] *to it,* namely, an arrow; as also ارعظه : (K:) or you say, رَعَظَهُ بالعَقَب, meaning *he wound and bound the sinew upon it,* namely, an arrow; as also ارعظه . (TA.) ___ And *He broke its* رُعْظ; (Ibn-'Abbád, K;) as also ارعظه . (Ibn-'Abbád, TA.) رَعِظَ, aor. ـَـ, inf. n. رَعَظٌ, *It* (an arrow) *had its* رُعْظ *broken; its* رُعْظ *broke.* (S.)

4 أَرْعَظَ see 1, in three places.

رُعْظٌ The *socket of the head* of an arrow, or *place into which the head enters, over which are the twists of sinew:* pl. أَرْعَاظٌ. (Lth, S, K.) It is said in a prov., إِنَّ فُلَانًا لَيَكْسِرُ عَلَيْكَ أَرْعَاظَ النَّبْلِ [*Verily such a one breaks against thee the sockets of the heads of the arrows*]: applied to him whose anger is vehement: as though one said, when he takes the arrow, (K, TA,) being vehemently angry, (TA,) he strikes the ground with its point, in his silent wrath, with such vehemence as to break the socket of its head: or it means *he grates the teeth at thee,* (K, TA,) by reason of the vehemence of his anger, *so that their sockets break;* (TA;) the sockets of the dog-teeth being

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thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّفَتْ عَلَيَّ أَرْعَاظُ النَّبْلِ [*I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me*]. (O, K.)

رَعِظٌ An arrow *having its* رُعْظ *broken:* (S:) and [in like manner,] مَرْعُوظٌ an arrow *having its* رُعْظ *broken,*

and being therefore bound with sinew: (IB:) or the latter signifies a *weak* arrow. (Aboo-Kheyreh El-'Adawee, Ibn-' Abbád.)

رَعِيظٌ and مَرْعُوظٌ An arrow [*having a* رُعْظٌ *made to it:* (see 1:) or] *having the sinew wound and bound upon it.* (TA.)

مَرْعُوظٌ : see رَعْظٌ: ___ and رَعِيظٌ.

رعف

1 **رَعَفَ**, aor. ـَ and ـُ, (S, K,) inf. n. رَعْفٌ, (TK,) *He* (a horse) *preceded; went,* or *got, before; outwent, outran,* or *outstripped;* as also استرعف, (S, K,) and ارتعف. (K.) [This is held by some, and is said in the O, to be the primary signification: see رَعَفَ الدَّمُ ___.] رُعَافٌ, aor. ـَ, *The blood flowed.* (K.) And رَعَفَ أَنْفُهُ *His nose bled; blood flowed from his nose:* this is the chaste form of the verb: رُعِفَ, from which is formed the part. n. مَرْعُوفٌ, is incorrect; (Mgh;) unknown to As: (O:) [or] رَعَفَ alone, aor. ـُ and ـَ, has this last signification; as also رَعُفَ, (S, O, * Msb, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Msb;) and رَعِفَ, aor. ـَ; and رُعِفَ [mentioned above as incorrect]; (K;) and the inf. n. is رَعْفٌ (Msb, K) and رُعَافٌ, (K,) or the latter is a simple subst. (Msb.) [And hence رَعَفَ signifies also *It* (a vessel, such as a skin,) *overflowed:*] see 4, in two places. ___ رَعَفَ بِهِ البَابَ *He entered with him the door.* (O, K.)

2 **رَعَّفَ** see the next paragraph, in two places.

4 **ارعفه** *He incited him,* or *urged him, to hasten,* or *be quick:* (S, O, K:) but this is said to be not of established authority. (O.) ___ [And *He,* or *it, made his nose to bleed,* or *flow with blood:* often used in this sense; as in the S and A and K voce أَنْثَرَ, and in the L and K voce لَبْخَةٌ: and so رعّفه: accord. to Ibn-Maaroof,] the inf. ns. إِرْعَافٌ and تَرْعِيفٌ signify the *bringing blood from the nose.* (KL.) ___ And ارعف القِرْبَةَ *He filled the skin* (S, O, K) *so that it overflowed* (ترعف حتّى ـ): (S, O:) whence the saying of a rájiz, ['Amr Ibn-Leja, so in a copy of the S,]

* يَرْعُفُ أَعْلَاهَا مِنِ ٱمْتِلَائِهَا *

[*Its upper part overflows,* or *overflowing, by reason of its fulness*]. (S.)

8 إِرْتَعَفَ see 1, first sentence.

10 إِسْتَرْعَفَ see 1, first sentence. ___ اِسْتِرْعَافٌ also signifies The *drawing forth blood from the nose.* (KL. [Golius, as on this authority, explains the verb as signifying Nasum prehendit: but the inf. n. is explained in the KL by the words خون برآوردن از بينى; which I have rendered above.]) ___ [Hence,] استرعف الحَصَى مَنْسِمَ البَعِيرِ *The pebbles made the toe,* or *sole,* or *foot, of the camel to bleed.* (S.) ___ And استرعف [or استرعف الشَّحْمَةَ] *He endeavoured to make the piece of fat to drip, and took what became melted thereof.* (Th, O, K.)

رُعَافٌ an inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is The *act of preceding; going,* or *getting, before; outgoing, outrunning,* or *outstripping.* (Msb.) ___ And hence, The *issuing of blood from the nose:* (O, * Msb:) or, accord. to some, (Msb,) *blood itself, issuing,* or *that issues, from the nose:* (S, O, * Msb, K:) because it issues before one knows it. (Msb.)

رُعُوفٌ [a pl. of which the sing. is not mentioned,] *Light rains.* (IAar, O, K.)

رَعِيفٌ *Clouds* (سَحَابٌ) *preceding another cloud.* (AA, O, K.)

رُعَافِىٌّ One *who gives many gifts.* (Fr, O, K.)

رَعَّافٌ [*Emitting much blood:* mentioned by Freytag, but without any indication of the authority.]

رَاعِفٌ A horse *that precedes other horses; that goes,* or *gets, before them; that outgoes, outruns,* or *outstrips, them;* (S, O, Msb, K;) as also مُسْتَرْعِفٌ . (O, K.) ___ *Having blood flowing from his nose:* (Msb:) or *having a continual bleeding of the nose.* (PS and TK voce مُدِيمٌ, in art. دوم.) And أُنُوفٌ رَوَاعِفُ [*Noses bleeding*]. (O.) ___ The *extremity of the* أَرْنَبَة [or *lower portion,* or *lobule, of the nose*]; (S, O, K;) [because the blood drops from it when the nose bleeds.] (S, K.) ___ And

[hence,] *A prominence,* or *projecting part, of a mountain.* (S, O, K.) ___ رِمَاحٌ رَوَاعِفُ *Spears that are the first to thrust,* or *pierce:* or *from which blood is dropping:* (S:) or spears are termed رَوَاعِفُ because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

رَاعُوفَةُ بِئْرٍ and أُرْعُوفَتُهَا , (S, O, K,) both mentioned by A'Obeyd, (S, O,) *A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it:* or *a stone that is at the head of the well, upon which the drawer of water stands.* (S, O, K.) It is said in a trad., When he (Mohammad) was enchanted, his charm was put into the spathe (جُفّ) of a palm-tree, and buried beneath the راعوفة of the well. (S, O.)

أُرْعُوفَةُ البِئْرِ : see the next preceding paragraph.

المُرْعَفُ : see المُزْعَفُ.

مَرْعُوفٌ , as part. n. of رُعِفَ, is [said to be] incorrect. (Mgh.)

مَرَاعِفُ [a pl. of which the sing. is not mentioned,] The *nose and the parts around it.* (O, K.) One says, فَعَلْتُ ذَاكَ عَلَى الرَّغْمِ مِنْ مَرَاعِفِهِ, like مَرَاغِمِهِ. (S, O. * [See art. رغم.])

مُسْتَرْعِفٌ : see رَاعِفٌ. [This art. is wanting in the copies of the L and TA to which I have had access.]

رعن

1 **رعن** , (S, K,) and رعن, and رعن, (K,) [aor. of the first ـُ , and of the second and third ـَ ,] inf. n. [of the first] رعونة, and [of the second, or second and third,] رعن, (S, * K,) *He was,* or *became, foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein, and lax, flaccid, slack,* or *languid:* (S, K:) or رعونة and رعن signify the *being foolish,* or *stupid:* and also the *being soft, weak, relaxed,* or *languid.* (KL.) ___ And رعن also signifies [simply] The *being slack,* or *loose;* or *slackness,* or *looseness;* as in the saying of a rájiz, (S, TA,) namely, Khitám El-Mujáshi'ee, (TA,) describing a she-camel,

* ورحلوها رحلة فيها رعن *

[*And they saddled her in a manner of saddling in which was a slackness,* or *looseness*]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also The *being unsteady,* or *in a state of commotion* or *agitation:* and *quickly changing* or *altering.* (Meyd, in explanation of a prov. cited below, voce أَرعن.) [And accord. to Freytag, as on the authority of Meyd, *Haste* of pace.] ___ And رعونة signifies also The *being beautified,* and *adorned:* and رعن, the *displaying oneself adorned.* (KL.) رعنته الشَّمس, (S, K,) inf. n. رعن, (KL,) *The sun rendered him relaxed,* (S, KL,) or *weak,* or *languid:* (KL:) or *pained his brain, so that he became relaxed thereby, and swooned.* (K.) And رعن *He* (a man) *became thus affected* by the sun. (TA.) Pass. part. n. مرعون , signifying *Thus affected* by the sun; (S, TA;) applied to a man. (TA.)

4 **ما أَرعنه** *How foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein, and lax, flaccid, slack,* or *languid,* [or *how foolish,* or *stupid,* and *how soft,*

weak, relaxed, or *languid,* (see 1,)] *is he!* (S, K.)

رَعْنٌ *A prominence,* or *projecting part,* (S, K,) or *such as is large,* (TA,) *of a mountain:* (S, K:) pl. رُعُونٌ and رِعَانٌ. (S, K.) And *A long mountain:* (K:) or, accord. to Lth, *a mountain that is not long:* pl. رُعُونٌ. (TA.)

رَعَنَّكَ a dial. var. of لَعَلَّكَ. (Lh, K.)

رَعُونٌ *Having much motion;* or *moving itself much.* (K.) ___ And *Hard,* or *strong.* (K.) And (as some say, TA) The *darkness of night:* (K, TA:) or [simply] *darkness.* (TA.)

رَاعِنَا in the phrase لَا تَقُولُوا رَاعِنَا, in the Kur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] الرُّعُونَةُ: El-Hasan read رَاعِنًا, with tenween: and Th says that the phrase means *Say not ye a lie,* and *mockery,* and *foolishness.* (TA.) [See also 4 in art. رعى.]

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أَرْعَنُ, (S, K,) applied to a man, (S,) *Foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein, and lax, flaccid, slack,* or *languid:* (S, K:) or, so applied, *foolish,* or *stupid:* (KL:) [and also *soft, weak, relaxed,* or *languid:* (see 1:)] and *foolish,* or *stupid, and hasty, in speech:* (K:) fem., applied to a woman, رَعْنَآءُ: (S:) [pl. رُعْنٌ.] ___ [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a* رَعْن, or *prominence,* or *projecting part:* accord. to Freytag, is qui habet رعن: and then poetically used, in the Deewán of Jereer, as signifying *a mountain.* ___ And hence,] also, applied to a man, *Having a long nose* [likened to a رَعْن]. (TA.) ___ Also *An army having*

redundant parts, or *portions,* (K, TA,) *like the* رِعَان *of mountains:* (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means *in a state of commotion by reason of its numerousness.* (S.) ___ El-Basrah is termed الرَّعْنَآءُ, as being likened to the رَعْن of a mountain; (IDrd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rághib, TA.) ___ And الرَّعْنَآءُ is also a name of *A sort of grapes, of Et-Táïf,* (K, TA,) *white, and long in the berries.* (TA.) أَرْعَنُ مِنْ هَوَآءِ البَصْرَةِ is a prov., meaning *More unsteady and changeable than the air of El-Basrah.* (Meyd.)

مَرْعُونٌ : see 1, last sentence.

رعو

1 **رعا**, aor. يرعو, (S, TA,) [*He refrained, forbore,* or *abstained:* or, used elliptically,] *he refrained, forbore,* or *abstained,* (S, TA,) *from things,* or *affairs,* (S,) or *from ignorance,* and *reverted therefrom in a good manner;* (TA;) [as also ارعوى ; (K;) [for] رعو and رعو and رعو (K) and رعوة and رعوة (S, K) and رعوة (K) are syn. with ارعوآء (S, K) meaning the *refraining, forbearing,* or *abstaining, from ignorance,* and *reverting therefrom in a good manner,* (K, TA,) [all app. as inf. ns.,] and so are رعوى (S, K) and رعوى (K) and رعيا , (S, K,) [in the last of which the radical و is changed into ى as it is in دنيا and عليا and قصيا,] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple substs.: (S, TA:) you say, فلان حسن الرَّعوة and الرعوة and الرَّعوى [&c., meaning *Such a one is good in respect of refraining,* &c.]. (S.) ارعوى is of the measure افعلل [for افعلَّ]; the two infirm letters not being incorporated, one into the other, because the ى is quiescent: (S: [see also Ham p. 220:]) you say, ارعوى عن القبيح, (S, Msb,) or عن الجهل, (Ham ubi suprà,) *He refrained, forbore,* or *abstained, from bad,* or *foul, conduct,* (S, Msb,) or *from ignorance,* and *reverted therefrom:* (Ham:) and ارعوى [alone] signifies *He refrained, forbore,* or *abstained;* and *he repented:* (Har p. 240:) [see also an ex. in a verse cited voce أَلَا:] accord. to AHei, it is quasi-pass. of رعوته. (TA.) [Hence, رعوته app. signifies *I caused him to refrain, forbear,* or *abstain,* &c.]

9 **ارعوى**, inf. n. ارعوآء: see the preceding paragraph, in five places.

رعوى and رعوى: see 1, in three places: ___ and see also art. رعى.

رعيا : see 1: ___ and see also art. رعى.

رعاوى and رعاوى: see art. رعى.

رَعَاوِيَّةٌ (in some copies of the K رَعَاوِيَة, without teshdeed); and رُعَاوِيَّةٌ: see art. رعى.

أَرْعُوَّةٌ : see art. رعى.

أَرْعَاوِيَّةٌ : see art. رعى.

رعى

1 رَعَتِ المَاشِيَةُ, aor. تَرْعَى, (Msb, K,) inf. n. رَعْىٌ (S, * Msb, K) and رِعَايَةٌ (K) and مَرْعًى; (S, * K, * JM;) and ارتعتِ, and ترعّت; (K;) *The cattle* [*pastured*, or] *pastured by themselves.* (Msb.) And رَعَتِ الماشيةُ الكَلَأَ, inf. n. رَعْىٌ (Mgh, TA) and رِعَايَةٌ [and مَرْعًى]; and ارتعت, and ترعّت; [*The cattle pastured upon*, or *depastured, the herbage;*] all signifying the same: (TA:) and of a camel you say, رَعَى الكَلَأَ بنفْسه, inf. n. رَعْىٌ [&c., *He pastured upon*, or *depastured, the herbage by himself*]; and in like manner ارتعى. (S.) ___ The saying of 'Áïsheh فإنْ كانت ترْعَى ما هنالكَ is an allusion to the feeling, or touching, of the فرْج itself. (Mgh.) رَعْىٌ also signifies The *keeping*, or *tending*, animals; *pasturing*, or *feeding*, them; and *defending* them *from the enemy.* (Er-Rághib, TA.) You say, رَعَيْتُ الإبلَ, (S,) or الماشيةَ, (Msb, K,) or الغنمَ, (MA,) aor. أَرْعَاها, (S, Msb,) inf. n. رَعْىٌ (S, MA) [and رِعَايَةٌ, as appears from a phrase mentioned below,] and رِعْيَةٌ, (MA,) or this last is a simple subst. from this verb, (K,) *I* [*kept*, or *tended*, or] *pastured*, (MA, Msb,) or *lead to pasture*, (MA,) *the camels*, (S,) or *the cattle*, (Msb, K,) or *the sheep* or *goats;* (MA;) and ارعاها signifies the same as رعاها. (K.) And صناعتُه رِعَايةُ الإبلِ [*His habitual work*, or *occupation, is the tending*, or *pasturing, of camels*]. (ISd, K.) And فُلَانٌ يَرْعَى أَبيه [*Such a one tends*, or *pastures, for his father;*] i. e. يَرْعَى غَنَمَه [*tends*, or *pastures, his father's sheep* or *goats*]. (S.) ___ And hence, as also رِعَايَةٌ, The *keeping* or *guarding* [a person or thing]; *being mindful* or *regardful* [of him or it]; and *managing* or *ruling* or *governing* [him or it]. (Er-Rághib, TA.) You say, رَعِيَتَه *I kept*, or *guarded, him, as a ruler* or *governor*, or *a prince* or *commander, who manages, conducts, orders*, or *regulates, the affairs of the people:* (Msb:) and رَعَى الأَمِيرُ رَعِيَّتَه [*The prince ruled*, or *governed, his subjects*], inf. n. رِعَايَةٌ. (S.) And رَعْيًا لَكَ [I beg God's *keeping*, or *guarding, for thee*]; meaning رَعَاكَ ٱللّٰهُ *May God*

keep thee, or *guard thee*. (Har p. 617.) And رَعَى أَمْرَهُ, (K,) inf. n. رَعْىٌ (TA) [and رِعَايَةٌ], *He was mindful*, or *regardful, of his affair*, or *case;* as also راعى امره, (K, TA,) inf. n. مُرَاعَاةٌ. (TA.) And رِعَآءٌ [app. as an inf. n. of راعى] signifies The *guarding of palm-trees*. (TA.) فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا, in the Kur [lvii. 27], means *But they did not observe it with its right*, or *due, observance;* were not *mindful, watchful, observant*, or *regardful, of it, in the right*, or *due, manner of being so*. (TA.) You say also, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رِعَايَةٌ, (ISk, S,) i. e. *I was mindful, regardful*, or *observant, of his* حرمة [meaning *of what was entitled to reverence, respect, honour*, or *defence, in his character and appertenances*]: and in like manner, مُرَاعَاةُ الحُقُوقِ, mentioned in the S, means The *being mindful, regardful*, or *observant, of rights*, or *dues*. (PS.) This last phrase is from رَاعَيْتُهُ , inf. n. مُرَاعَاةٌ, (TA,) which means *I regarded him; had regard*, or *an eye, to him;* or *paid regard*, or *consideration, to him;* (S, Msb, K, TA;) *acting*, or *behaving, well to him; doing good to him;* or *conferring a benefit*, or *benefits, upon him*. (K, TA.) [Hence also, رُوعِىَ فِيهِ كَذَا *Regard is had, in it*, (the meaning of a word or phrase,) *to such a thing*, as alluded to therein.] And رَاعَيْتُ الأَمْرَ, (S, K,) inf. n. مُرَاعَاةٌ, (TA,) signifies also *I looked to see what would be the issue*, or *result, of the affair*, or *case*. (S, Msb, K.) Hence, accord. to Er-Rághib, مُرَاعَاةُ النُّجُومِ: (TA:) you say, رَعَى النُّجُومَ; (S, K;) and رَاعَاهَا , (K,) inf. n. مُرَاعَاةٌ; (TA;) *He watched the stars*, (S, K, TA,) *waiting for the time when they would disappear*. (K, TA.) El-Khansà says,

* أَرْعَى النُّجُومَ وَمَا كُلِّفْتُ رَعْيَتَهَا *

* وَتَارَةً أَتَغَشَّى فَضْلَ أَطْمَارِى *

[*I watch*, or *I watching, the stars, waiting for the time when they will*, or *would, disappear, though I am not*, or *I was not, tasked with the watching of them; and*

at one time I cover myself, or *covering myself, with the redundant parts of my old and worn-out garments*]. (S.) ___ رِعَايَةٌ also signifies The *being faithful to an engagement,* or *promise;* syn. وَفَآءٌ. (Mgh. [See رَاعٍ, below; last sentence.])

2 **رعّاهُ**, inf. n. تَرْعِيَةٌ, *He said* [*of him*], رعاه ٱللّٰهُ [*May God keep him,* or *guard him:* or *he said to him,* رعاكَ ٱللّٰهُ *May God keep thee,* or *guard thee*]. (TA.)

3 **راعى الحمارُ الحُمُرَ** *The ass pastured with the* [other] *asses:* (S, K:) and in like manner one says of camels with wild animals. (TA.) ___ راعت الأَرْضُ, a reading required by the context in the K, is wrong; the correct phrase being ارعت الأَرْضُ [q. v.]. (TA.) ___ See also 1, in the latter half of the paragraph, in eight places. ___ المُرَاعَاةُ is also *syn. with* المُنَاظَرَةُ [app. as meaning *The looking towards,* or *facing,* a person or thing: a signification nearly like the last referred to in the

sentence here immediately preceding]. (TA.) ___ See also 4, in three places. ___ وَرِّعِ اللِّصَّ وَلَا تُرَاعِهِ, in a trad. of 'Omar, means *Restrain thou the thief,* or *make him to refrain, from taking thy goods, but bear not witness against him:* so says Lth: or the meaning is, *and do not wait for him.* (TA.)

4 **ارعى المَاشِيَةَ** *i. q.* رعاها: see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture.* (S.) One says also ارعت الأَرْضُ, [as though المَاشِيَةَ or the like were understood] *The land abounded* [as though it fed abundantly] *with herbage:* (Zj, K:) راعت الأَرْضُ, in this sense [as stated above, see 3,] is wrong. (TA.) And ارعاهُ المَكَانَ *He made the place to be a pasturage for him.* (ISd, K.) ___ أَرْعَيْتُهُ سَمْعِى means *I made my ear,* or *ears, to be mindful of his speech:* (Er-Rághib, TA:) or *I gave ear, hearkened,* or *listened, to him.* (S, Msb.) You say,

أَرْعِنِى سَمْعَكَ, (Msb, K,) and رَاعِنِى, i. e. *Hearken thou,* or *listen thou, to my speech.* (K.) Hence رَاعِنَا in the Kur [ii. 98 and iv. 48]: Akh says that it is of the form فَاعِلْنَا from المُرَاعَاةُ, and means أَرْعِنَا سَمْعَكَ; the ى having gone away because it is an imperative: he says also that it is read رَاعِنًا, as an objective complement, from الرُّعُونَةُ: (S: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Kur-án is راعُونَا. (TA.) You say also, هُوَ لَا يُرْعِى إِلَى قَوْلِ أَحَدٍ *He will not pay any regard,* or *attention, to the saying of any one.* (TA.) ___ And أَرْعَيْتُ عَلَيْهِ *I showed mercy to him* [*by sparing him,* or *letting him live,* or *by pardoning him,* or *otherwise*]; *had mercy on him; pitied,* or *compassionated, him;* syn. أَبْقَيْتُ عَلَيْهِ and تَرَحَّمْتُهُ. (S, K.) Aboo-Dahbal says,

* إِنْ كَانَ هٰذَا السِّحْرُ مِنْكَ فَلَا *
* تُرْعِى عَلَىَّ وَجَدِّدِى سَحَرَا *

[app. meaning *If this enchantment be from thee, then spare me not, but renew enchantment*]. (TA. [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, أَرْعَى عَلَيْهِ كَذَا, signifying ابقى; and that the verb is made trans. by means of على as properly meaning ارعاه متطلعا عليه: but I doubt not that the correct reading is أَرْعَاهُ مُطَّلِعًا عَلَيْهِ, i. e. *He showed mercy to him, coming to him,* or *getting sight and knowledge of him.*]) ___ المُرَاعَآةُ, also, [or المُرَاعَاةُ عَلَى الشَّىْءِ,] signifies الإِبْقَآءُ عَلَى الشَّىْءِ. (TA.)

5 تَرَعَّى see 1, first and second sentences.

8 إِرْتَعَى see 1, in three places, first two sentences.

10 اسْتَرْعَى [app. signifies *He desired* cattle *to pasture:* and hence, *he left* them *to pasture alone*]. You say, اسْتَرْعَيْتُ مَالِى القَمَرَ, meaning *I left my cattle to pasture without a pastor to take*

care of them in the night: and [in like manner,] استرعيته الشَّمْسَ, *in the day.* (TA in art. ___.) قمر استرعيته الشَّىْءَ (S, K *) *I asked him,* or *desired him, to keep* or *guard,* or *be mindful of* or *regardful of, the thing.* (K, * TA.) Hence the prov., مَنِ ٱسْتَرْعَى الذِّئْبَ فَقَدْ ظَلَمَ [*He who asks,* or *desires, the wolf to keep guard does wrong*]; (S, TA;) i. e. he who trusts in one who is treacherous puts trust in a wrong place. (TA.) [And hence also,] استرعى الأَسْمَاعَ لِخُطْبَتِه *He asked,* or *desired, the ears* [meaning *the hearers*] *to mind his discourse,* or *oration.* (Har p. 361.)

رِعْىٌ and مَرْعًى *Pasture,* or *herbage;* (S, Mgh, K;) the *food of beasts:* (Msb:) pl. of the former أَرْعَآءٌ [meaning *kinds,* or *sorts, of pasture* or *herbage*]: (K:) and of ↓ the latter مَرَاعٍ. (Msb.) It is said in a prov., مَرْعًى وَلَا كَالسَّعْدَانِ [*Pasture, but not like the* سعدان: see art. سعد]. (S.) ___ رِعْىُ الحَمَامِ وَالإِبِلِ *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to* [*venomous* or *noxious reptiles or the like, such as are termed*] هَوَامّ: *the decoction thereof blackens the hair.* (Ibn-Seenà, book ii. p. 252.)

رَعْيَةٌ a subst. from 1 in the first of the senses mentioned in this art.; i. e. [The *act of* cattle's *pasturing,* or their *pasturing alone,*] from رَعَتِ الماشيةُ. (K.) ___ [Also The *act,* or *occupation, of keeping* or *tending,* or *of pasturing* or *feeding,* animals.] You say [of a man], يُجِيدُ رَعْيَةَ الإِبِلِ [*He performs well the act of keeping* or *tending,* or *of pasturing* or *feeding, camels*]. (S, K.) ___ [And The *act of watching, and waiting for the time of the disappearance,* of the stars.] See a verse cited near the end of the first paragraph. Also *Land in which are projecting stones that impede the plough.* (K, TA.)

رَعْوَى and رُعْوَى: see the next paragraph. ___ [Both seem to be also substs. from أَرْعَيْتُ عَلَيْهِ; and thus to be *syn. with*

بَقْوَى and بُقْوَى; and in like manner, رُعْيَا is probably syn. with بُقْيَا: the radical ى being changed into و as it is in بقوى.] You say, مَا لِى عَلَيْهِ رَعْوَى وَلَا بَقْوَى [*I have no mercy nor pity* to bestow *upon him*]. (JK in art. بقى. [See بُقْيَا.])

See also 1 in art. رعو [from which رَعْوَى in this phrase may also with reason be regarded as derivable].

رُعْيَا a subst. from رَعَى as used in the phrase رَعَى أَمْرَهُ [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness,* or *observance,* of an affair, or a case]; as also رَعْوَى and رُعْوَى . (K.) ___ See also the next preceding paragraph. And see art. رعو.

رَعِىٌّ [*Pastured: ruled,* or *governed:* and *kept,* or *guarded:* so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مَرْعِىٌّ: and from it is formed the subst. next following.]

رَعِيَّةٌ [with ة affixed لِلنَّقْلِ, i. e., to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing,* or *pasturing by themselves:* and *cattle kept, tended,* or *pastured:* (K, TA:) pl. رَعَايَا: (TA:) this latter (the pl.) signifies *cattle kept, tended,* or *pastured, for any one;* (K, TA;) *for the subjects* and *for the Sultán;* (TA;) as also رَعَاوِيَّةٌ : (K, TA: in some copies of the K رَعَاوِيَة, without teshdeed:) and أَرْعَاوِيَّةٌ signifies *cattle kept, tended,* or *pastured, for the Sultán,* (K, TA,) *especially, and upon which are his brands and marks.* (TA.) Hence the trad., كُلُّ رَاعٍ مَسْؤُولٌ عَنْ رَعِيَّتِهِ [*Every pastor shall be questioned respecting his pastured cattle:* or *every ruler shall be questioned respecting his subjects;* agreeably with what follows]. (TA.) ___ The *people ruled* or *governed;* the *subjects of a ruler or governor:* (Msb, K:) the *community;* the *people in common* or *in general;* or the *common people:* (S:) [any *persons* or *person,* and *things* or *thing, in the keeping,* or *under the guardianship* or *rule* or *government,* of a man or woman:] see رَاعٍ, in the latter half of the paragraph: pl. as above. (TA.)

رَعَاءَةُ الخَيْلِ : see رَاعِيَةٌ.

رَعَاوَى and رُعَاوَى *Camels that pasture around the people and their dwellings* (S, K) *because they are those upon which they work* [or *perform their business*]: (S:) but in the Tekmileh it is written رُعَاوِيَّةٌ , as meaning *cattle that pasture around the dwellings of the people.* (TA.)

رَعَاوِيَّةٌ : see رَعِيَّةٌ.

رُعَاوِيَّةٌ : see رُعَاوَى.

رَاعٍ [act. part. n. of 1]. You say مَاشِيَةٌ رَاعِيَةٌ *Cattle* [*pasturing*, or] *pasturing by themselves:* (Msb:) pl. رَوَاعِى [a mistranscription for رَوَاعٍ]. (TA.) ___ رَاعِى البُسْتَانِ and رَاعِيَةُ الأُتُنِ are names of *Two species of* جَنَادِب [or *locusts*]; (K;) the latter mentioned by ISd: Sgh says that the former is *a large* جُنْدُب: and the latter is *another species, that does not fly.* (TA.) ___ رَاعٍ also signifies *A keeper,* or *guarder,* (TA,) or *pastor,* (Msb,) of cattle: (Msb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رُعَاةٌ, (S, Msb, TA,) but this is said to be mostly used as pl. of رَاعٍ in another sense as will be shown below, (TA,) and رِعَآءٌ [and app. رُعَآءٌ (mentioned below)] and رُعْيَانٌ; (S, Msb, TA;) and رُعَاةٌ has a pl., namely, رُعًى. (TA.) ___ [Hence,] الرَّاعِى is the name of *The star* [*a*] *that is upon the head of* الحَوَّآءِ [i. e. *Ophiuchus*]: *that which is upon the head of* الحاوى [a mistranscription in my MS. for الجَاثِى, i. e. *Hercules, the star a,*] *being called* كَلْبُ الرَّاعِى. (Kzw.) Also *The star* [γ] *that is upon the left leg of Cepheus: between whose legs is a star* [app. *K*] *that is called* كَلْبُ الرَّاعِى: (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] الكَلْبُ [or كَلْبُ الرَّاعِى] is *a certain star over against* الدَّلْوِ [or *Aquarius, which latter is*] *below; in the path of which is a*

red [or perhaps *another* (آخَر instead of أَحْمَر)] *star, called* الرَّاعِى. (TA in art. كلب.) [And accord. to Freytag, راعى الجوزآء is the name of *A star otherwise called the Foot of Orion:* and راعى النَّعائم, the name of *The star* λ *in Sagittarius:* see Ideler's Untersuch. über den Ursprung etc. der Sternnamen, to which he refers, pp. 213, 226, for the former; and p. 187 for the latter.] ___ [And hence,] رَاعٍ signifies also *A ruler,* or *governor,* (S, K,) or *prince,* or *commander,* (Msb,) *who manages, conducts, orders,* or *regulates, the affairs of a people:* (Msb, K:) and *a ruler,* or *governor, of himself:* (TA:) pl. رُعَاةٌ and رُعْيَانٌ, (K,) but it is said that the former is mostly used as meaning *rulers,* or *governors,* and the latter as pl. of رَاعٍ in relation to sheep or goats [or the like], (TA,) and رُعَآءٌ and رِعَآءٌ. (K.) It is said in a trad., [*Every one of you is a ruler,* or *governor, and every one of you shall be questioned respecting those,* or *that, of which he is ruler* or *governor*]: such is the man in respect of his family, and in respect of the property of his father; and the servant in respect of the property of his master; and the wife is a راعية in respect of the house, or tent, of her husband: and every one of these shall be questioned respecting his, or her, رَعِيَّة. (ElJámi' es-Sagheer of Es-Suyootee.) And one says, لَيْسَ المَرْعِىُّ كَالرَّاعِى [*The ruled,* or *governed, is not like the ruler,* or *governor*]. (S.) ___ In the saying of El-Karkhee, بَاعَ طَيْرًا عَلَى أَنَّهُ رَاعٍ, relating to [carrier-] pigeons, it is from الرِّعَايَة signifying الوَفَآءُ; [the saying meaning *He sold birds on the condition of their being such as would be faithful to their charge;*] for pigeons in El- 'Irák and Syria are bought for high prices, and sent from distant points with letters of informations, and convey them, and bring back replies to them. (Mgh, JM.)

رَاعِيَةٌ [fem. of رَاعٍ. ___ Also a subst. formed from the latter word by the affix ة; like رَعِيَّةٌ from رَعِىٌّ]: see رَاعٍ, third sentence. ___ الرَّاعِيَةُ is the name of *A certain bird:* (TA:) [and] so is رَاعِيَةُ الخَيْلِ; (TA, and thus in some copies of the K;) thus correctly written, as in the Tekmileh; in [some of] the copies of the K, راعية الجبل; [perhaps the same as the former bird;] *a yellow bird, that is found beneath the bellies of horses or similar beasts;* thus in the Tekmileh;

said by ISh to be *a small bird like the sparrow, that alights beneath the bellies of the horses and other beasts, yellow, as though its neck and wings were tinged with saffron, its back having upon it a dinginess,* or *duskiness, and blackness, its head being yellow, and its* زِمْكَى [or *tail*] *being neither long nor short;* accord. to Sgh, also called رِعاءة الخيل. (TA [thus written without any syll. signs: if applying to the species in the manner of a coll. gen. n., perhaps a mistranscription for رَاعِيَةُ الشَّيْبِ ___].) رُعَاةُ الخَيْلِ, and رَوَاعِى الشَّيْبِ, *The commencement of hoariness,* (K, TA,) and *the first marks thereof.* (TA.)

أَرْعَى [app. *More,* and *most, merciful* or *compassionate;* from أَرْعَيْتُ عَلَيْهِ, though by rule it should be formed from an unaugmented verb accord. to many of the grammarians: ___ and hence, being nearly syn. with أَرْفَقُ in the primary sense, syn. with this latter, or nearly so, in a secondary sense]. You say, أَمْرٌ كَذَا أَرْفَقُ بِى وأَرْعَى عَلَىَّ [app. meaning *This affair is more,* or *most, easy and convenient to me*]. (TA.)

أُرْعُوَّةٌ The *yoke that is placed upon the necks of the two bulls employed in ploughing;* (AA, Sgh, K, TA;) of the dial. of Azd-Shanoo-ah. (TA.)

أَرْعَاوِيَّةٌ : see رَعِيَّةٌ.

تَرْعَىٌّ : see what next follows.

تَرْعِيَّةٌ and تُرْعِيَّةٌ (Fr, S, ISd, K) and تَرْعِيَّةٌ, (ISd, K,) and sometimes without teshdeed, (K,) the first without teshdeed mentioned by Sgh on the authority of Fr, (TA,) and تَرْعَايَةٌ (S, K) and تُرْعَايَةٌ (Sgh as from Fr) and تُرَاعِيَةٌ (Sgh, K) and تَرَاعِيَةٌ and تَرْعَىٌّ (K) A man *who performs well the act of keeping* or *tending,* or *of pasturing* or *feeding, camels:* (S, K:) or *whose habitual work,* or *occupation,* or *the habitual work,* or *occupation, of whose fathers, is,* or *has been, the tending,* or *pasturing, of camels:*

(ISd, K:) or *who is a good seeker after herbage for the cattle.* (ISd, TA.)

تُرْعَايَةٌ : see what next precedes.

تُرَاعِيَةٌ : see what next precedes.

مَرْعًى an inf. n. of 1 [q. v.]. (S, K.) ___ And *A pasturage,* or *place of pasture;* (S, K;) as also مَرْعَاةٌ : (Sgh, K:) pl. مَرَاعٍ. (TA.) [Hence,] لَا تَدَعَنَّ فَتَاةً وَلَا مَرْعَاةً فَإِنَّ لِكُلٍّ بُغَاةٌ [*Do not thou leave* uncared for *a young woman nor a pasturage, for there are persons that seek,* or *endeavour, to find and get each*]: a prov. enjoining the availing oneself of an opportunity, and the setting about an affair with prudence, discretion, precaution, or sound judgment. (Meyd.) ___ See also رِعًى, in three places.

مَرْعَاةٌ : see the next preceding paragraph, in two places.

مَرْعًى [*Kept,* or *tended; pastured,* or *fed: kept, guarded,* or *minded:* and] *ruled,* or *governed;* as in an ex. above, voce رَاعٍ, last sentence but one. (TA.)

رغب

1 **رَغِبَ**, aor. ـَـ, inf. n. رَغْبَةٌ (JK, TA) and رَغْبَى (JK) [and app. رَغَبٌ &c. as in the next sentence but one], *He desired a thing* [app. in an absolute sense, agreeably with what follows in the next sentence but one: and also,] *vehemently, eagerly, greedily, very greedily, with avidity, excessively,* or *culpably; he coveted a thing, longed for it,* or *lusted after it.* (TA.) رَغَبُ النَّفْسِ means *The* [*soul's*] *hoping largely, and desiring much.* (TA.) ___ رَغِبَ فِيهِ, (S, A, Mgh, Msb, K, &c.,) and رَغِبَهُ, (Msb, TA,) aor. ـَـ, (K, TA,) inf. n. رَغْبَةٌ (S, A, * Mgh, K) and رَغَبٌ (S, Msb) and رَغَبٌ (Mgh, Msb, K) and رُغْبٌ (K) and رُغَبَى (A, * Msb) and رَغْبَى (Msb) and رَغْبَآءُ, (A, * Msb,) *He desired it,* or *wished for it;* (S, A, Mgh, Msb, K;) as also ارتغب فيه. (S, K.) You say, مَا لِى فِيهِ رَغْبَةٌ and رَغْبَى and رَغْبَآءُ [*I have not any desire,* or *wish, for it*]. (A.) And رَهْبَاكَ خَيْرٌ مِنْ رُغْبَاكَ, i. e. *The fearing thee is better than the loving thee;* رهباك being an inf. n. prefixed to an objective complement; and so رغباك: and said to mean, thy being given a thing through fear of thee is better than through desire: a prov., similar to رَهَبُوتٌ خَيْرٌ مِنْ رَحَمُوتٍ. (Meyd. [Freytag explains it otherwise: see his Arab. Prov. i. 542.]) ___ رَغِبَ عَنْهُ *He did not desire it,* or *wish for it;* (S, A, Mgh, Msb, K;) *he shunned,* or *avoided, it; abstained from it;* (S, TA;) or *left it, relinquished it,* or *forsook it,* (JK, S, TA,) *intentionally.* (JK, TA.) ___ رَغِبَ إِلَيْهِ, inf. n. رَغَبٌ (K) and رَغْبٌ and رُغْبٌ (TA) and رُغْبَى (Mgh, * K) and رَغْبَى (K) and رَغْبَآءُ (A, * K) and رَغْبَةٌ (Mgh, * TA) and رُغْبَةٌ and رَغَبَةٌ and رَغُبُوتٌ, and رَغُبُوتَى and رَغَبَانٌ, (K,) *He made petition to him, addressed a petition to him, asked him, petitioned him, sought of him,* or *demanded of him:* (TA:) or *he prayed to him,* or *supplicated him, with humility* or *abasement,* or *with sincerity* or *earnestness* or *energy:* or *he humbled,* or *abased, himself, and made petition to him.* (K, A, TA.) You say, رَغِبَ إِلَى فُلَانٍ فِى كَذَا *He made petition to such a one,*

petitioned him, or *asked him, for such a thing.* (TA.) And أَرْغَبُ إِلَى ٱللّٰهِ *To God I humble,* or *abase, myself, and make petition;* syn. أَضْرَعُ: and إِلَيْهِ أَرْفَعُ رَغْبَتِى [*To Him I raise my humble petition*]. (A.) And الرُّهْبَى مِنَ ٱللّٰهِ وَالرُّغْبَى إِلَيْهِ [*Fear* should be *of God;* (not of a creature;) *and petition,* &c., should be *to Him*]. (Lth, TA in art. رهب.) See also another ex. in a verse cited voce رغب ___. رَغِيبَةٌ بِنَفْسِهِ عَنْهُ [lit. *He made himself to be not desirous of,* or *to shun,* or *abstain from,* or *leave, him,* or *it;* the ب having the same effect as in ذَهَبَ بِهِ &c.; and hence,] *he held himself above,* or *superior to, him,* or *it.* (K.) And رَغِبْتُ بِفُلَانٍ عَنْ هٰذَا *I made such a one to shun, abstain from,* or *leave, this, disliking it for him.* (MF.) رَغُبَ *It* (anything) *was,* or *became, wide,* or *ample.* (TA. [See also 6.]) You say, رَغُبَ الوَادِى, aor. ـُـ, inf. n. رُغْبٌ and رُغُبٌ (K) and رَغَابَةٌ, (TA,) *The valley was large and wide, taking,* or *receiving, much water.* (K, * TA.) And رَغُبَتِ الأَرْضُ, inf. n. رُغْبٌ [&c.], *The land was soft* (S, TA) *and wide, with even,* or *sandy, soil:* (TA:) or (S, TA) *took much water;* (TA;) *was such as would not flow unless in consequence of much rain.* (S, TA.) ___ And [hence,] رَغُبَ, inf. n. رُغْبٌ (S, K *) and رُغُبٌ, (K, * TA,) *He was,* or *became, voracious, a great eater;* (K, TA;) *very greedy,* or *gluttonous;* (S, K, TA;) *vehemently, excessively,* or *culpably, desirous of worldly goods, and one who made himself to be large,* or *abundant, therein:* or as some say, *large in his hopes,*

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and desirous of much. (TA.) Accord. to the T, رُغْبُ البَطْنِ signifies *Voracity:* and رُغْبٌ, alone, as occurring in a trad., is explained as meaning *capaciousness of the belly, and voracity.* (TA.) And رَغُبَ رَأْيُهُ, inf. n. رُغْبٌ, *He was,* or *became, liberal,* or *bountiful, and large in opinion* or *judgment.* (A.)

2 **رغّبه فى شىء**, [inf. n. ترغيب,] *He made him to desire,* or *wish for, a thing;* (S, * MA, K; *) as also ارغبه فيه. (S, * K: *) both signify the same. (S.) You say, رغّبته فى صحبته [*I made him to desire,* or *wish for, his companionship*]. (A.) ___ And رغّبه, inf. n. ترغيب; (IAar, TA;) and رغّب إليه; (TA;) *He gave him what he desired,* or *wished for.* (IAar, TA.) ___ [رغّب is also said by Golius to signify *Cupivit avide et expetivit;* as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.]

3 **راغب** is said by Golius, as on the authority of the KL, and by Freytag after him, to signify *Cupiditatem monstravit:* but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.]

4 **أرغب** see 2. ___ [ارغبه app. signifies also *He made it wide,* or *ample.* ___ And hence,] أرغب الله قدرك means *May God enlarge thy power, and make its steps to extend far.* (A, TA.)

6 **تراغبوا فيه** *They vied, one with another, in desiring it;* or *they desired it with emulation;* syn. تنافسوا فيه. (A and TA in art. ___.) تراغب المكان نفس *The place was,* or *became, wide,* or *ample.* (TA. [See also رغُب.])

8 **إرتغب** see 1, third sentence.

رغب : see رغيب, second sentence.

رغُب : see رغاب, and رعيب; with both of which it is synonymous. ___ It is also a pl. of the latter, (L in art. أسد,) and of رغب. (TA.)

رغْبة *A desire,* or *wish:* pl. رغَبات. (Mgh, Msb.) Hence, قلّت رغَبات النّاس [*The desires,* or *wishes, of the people,* or *of mankind, became few*]. (Mgh.) ___ See also رغيبة.

رغْبى : see رغيبة.

رَغُوبٌ, an epithet applied to a man, [signifying One *who makes petition; who asks, petitions, seeks,* or *demands:* or *who prays,* or *supplicates, with humility* or *abasement,* or *with sincerity* or *earnestness* or *energy:* or *who humbles,* or *abases, himself, and makes petition:* originally an inf. n. of رَغِبَ إِلَيْهِ; or] from الرَّغْبَةُ. (S, TA. [In one copy of the former erroneously written رَغُبُوبٌ; in another, رَغْبُوبٌ; and in another, omitted.])

رُغْبَانَةٌ The [*knot called*] سَعْدَانَةٌ *of a sandal;* (K;) i. e. the *knot beneath the* [*appertenance called*] شَسْعٌ [*which passes through the sole and between two of the toes, and to which the* شِرَاكٌ, also called زِمَامٌ, *is attached*]. (TA.)

أَرْضٌ رَغَابٌ (A'Obeyd, ISk, S, K) and رُغُبٌ (K) *Land that is soft,* (A'Obeyd, S, K, TA,) *and wide, with even,* or *sandy, soil:* (K, TA:) or (S, K, TA) *that takes much water;* (TA;) *that will not flow unless in consequence of much rain.* (ISk, S, K, TA.)

رَغِيبٌ *Wide,* or *ample;* applied in this sense to a watering-trough or tank, and to a skin for water or milk, (S, TA,) &c.: pl. رِغَابٌ (TA) and رُغُبٌ. (L in art. أسد.) You say also طَرِيقٌ رَغِبٌ *A wide road:* pl. رُغُبٌ. (TA.) And مَكَانٌ مُرَاغِبٌ *A wide,* or *an ample, place.* (TA.) And وَادٍ رُغُبٌ *A wide valley;* (TA;) [and] so وَادٍ رَغِيبٌ: (JK:) or *a wide valley, that takes much water;* as also رَغِيبٌ; (AHn, K;) *contr. of* وَادٍ زَهِيدٌ. (TA.) And طَعْنَةٌ رَغِيبَةٌ *A wide wound inflicted with a spear* or *the like.* (TA.) And سَيْفٌ رَغِيبٌ *A wide sword, that inflicts a large wound.* (TA.) ___ A man, or other animal, (K,) *having a capacious inside,* or *belly:* (S, K:) pl. رِغَابٌ. (TA.) ___ *Voracious; a great eater:* (A, K: [but accord. to the former, not tropical in this sense:]) *desirous of much eating:* (Msb:) *very greedy,* or *gluttonous:* (S, K: [see also رَغِّيبٌ:]) *vehemently, excessively,* or *culpably, desirous of worldly goods; and one who makes himself to be large,* or *abundant, therein:* or *large in his hopes, and*

desirous of much: (TA:) and رَغِيبُ الجَوْفِ a man who is *a great eater;* (TA;) or *capacious in the inside,* or *belly, and a great eater:* (JK:) and بَطْنٌ رَغِيبٌ *a belly that devours much.* (Ham p. 418.) ___ هُوَ رَغِيبُ العَيْنِ, (T and A and TA in art. زهد,) and لَهُ عَيْنٌ رَغِيبَةٌ, (A in that art.,) *He is not content but with much; contr. of* هو زَهِيدُ العَيْنِ, (T and A in that art.,) *and of* لَهُ عَيْنٌ زَهِيدَةٌ. (A in that art.) [رَعِيبُ العَيْنِ has a different meaning: see art. رعب.] ___ فَرَسٌ رَغِيبُ الشَّحْوَةِ (S, in a copy of the A and in the TA الشحو,) A horse *of wide step, that takes a large space of ground* (A, TA) *with his legs:* pl. رِغَابٌ. (TA.) ___ إِبِلٌ رِغَابٌ, the latter word being the pl. form, *Camels yielding a copious supply of milk, and very profitable.* (IAth, TA) And *Many camels.* (TA.) ___ حِمْلٌ رَغِيبٌ and مُرْتَغِبٌ *A heavy load.* (TA.)

رَغِيبَةٌ *A thing desired,* or *wished for;* (K;) as also رَغْبَةٌ: (Ham p. 501:) *a thing of high account* or *estimation; that is desired,* or *wished for:* pl. رَغَائِبُ. (A, Mgh.) You say, إِنَّهُ لَوَهُوبٌ لِكُلِّ رَغِيبَةٍ, i. e. [*Verily he is a liberal giver*] *of everything that is desired.* (TA.) [And رَغْبَى has a similar meaning; for] you say also, أَصَبْتُ مِنْهُ الرَّغْبَى, i. e. *I obtained from him abundance of what I desired.* (TA.) ___ *A large gift:* (S, Mgh, Msb, K:) pl. as above. (S, Mgh, Msb.) A poet (En-Nemir Ibn-Towlab, TA) says,

* وَمَتَى تُصِبْكَ خَصَاصَةٌ فَٱرْجُ الغِنَى *
* وَإِلَى الَّذِى يُعْطِى الرَّغَائِبَ فَٱرْغَبِ *

[*And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition*]. (S, * TA.) ___ And *A large recompense that one desires to obtain* [*in the world to come*] *by prayer:* (El-Kilábee, TA:) or *that which is wished for by one who has large hope and who desires much:* whence the prayer called صَلَاةُ الرَّغَائِبِ [generally said to be a supererogatory prayer]. (TA.)

الرُّغَابَى, like الرُّغَامَى (JK, K) and الرُّعَامَى, (TA,) *What is called the* زِيَادَةُ *of the liver.* (JK, K.)

رِغِّيب *Very,* or *intensely,* or *exceedingly, desirous of much eating.* (Msb.) [See also رَغِيب.]

رَاغِب *Desiring,* or *wishing;* (K;) [as in the phrase رَاغِبٌ فِى كَذَا *desiring,* or *wishing for, such a thing;*] and so مُرْتَغِب . (TA.)

مَرْغَب [*A place,* or *time, of desire* or *wish:* and hence, *an object thereof*]. You say, خَطَبَ فَأَصَابَ المَرْغَب [app. meaning *He demanded a woman in marriage, and attained the object of desire*]. (A.)

مُرْغَب *Possessing competence* or *sufficiency; rich,* or *wealthy;* (K, TA;) *possessing much property.* (JK, TA.)

مَرْغَبَة : see مَرَاغِب.

مَرْغُوب فِيه [*Desired,* or *wished for.* ___ مَرْغُوب عَنْهُ *Not desired,* &c. ___ مَرْغُوب إِلَيْه *Petitioned,* &c.: see an ex. voce مَرْهُوب.]

هُوَ مُرَغَّبٌ لَهُ كَذَا وَكَذَا *To him are allowed,* or *permitted, such and such things;* like مُسَعَّب and مُسَغَّب. (TA in art. سعب.)

مَرَاغِب [lit. *Causes of desire;* sing., if used, مَرْغَبَة , a word of the same class as مَبْخَلَة and مَجْبَنَة &c.: and hence,] *things that are eagerly desired,* or *coveted;* syn. أَطْمَاع [which also signifies soldiers' *stipends,* or *allowances*]: (TA:) and (TA) *things that are desired to be gained for subsistence,* or *sustenance; i. q.* مضطربات لِلْمَعَاش. (K, TA. [In the CK, the former of the two nouns in this explanation is مُضْطَرِبات: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مُضْطَرَبات, syn. with مُكْتَسَبات: Freytag renders the explanation *personæ quæ in rebus quæ spectant ad victum perturbatæ et anxiæ sunt;* deriving this meaning from the rendering in the TK: Golius, with a near approach to

correctness, renders it *res ad sustentandam vitam necessariæ;* but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِبُ for مَرَاغِبَ.])

مَرَاغِبُ : see رَغِيبٌ.

مُرْتَغِبٌ : see رَاغِبٌ. ___ See also رَغِيبٌ, last sentence. ___ Also *A large, big, bulky,* or *corpulent,* man. (JK.)

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رغث

1 **رَغَثَهَا** , (S, A, K,) aor. ـَـُ , (K,) inf. n. رَغْثٌ; (TK;) and ارتغثها ; (K;) said of a kid, (S, A,) [and app. of a lamb, (see 4,) or of any young animal,] *He sucked her;* (S, A, K;) namely, his mother. (S, A.) ___ Hence, in a trad., ذَهَبَ رَسُولُ ٱللّٰهِ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَرْغَثُونَهَا [*The Apostle of God* (*may God bless and save him*) *has departed* from the world, *and ye suck the sweets of it*]; meaning the world; i. e. تَرْضَعُونَهَا. (TA.) ___ [Hence also,] رَغَثَهُ النَّاسُ *The people,* or *men, asked,* or *begged, of him so much that all that he had passed away.* (TA.) And رَغُثَ, (ElAhmar, JK, S, K,) inf. n. رَغَاثٌ, (JK,) *He* (a man) *was asked of,* or *begged of, so much that all that he had became exhausted.* (El-Ahmar, JK, S, K.) رَغُثَ, (K,) or رَغُثَتْ said of a woman, (TA,) *He,* (K,) or *she,* (TA,) *had a complaint of,* or *a pain in, the* رَغَثَآءُ. (K, TA.) ___ رَغَثَهُ *He thrust, pierced, stuck,* or *stabbed, him time after time;* and so ارغثه . (K. [See also the latter below.])

4 **ارغثته** , said of a ewe, (S,) [and app. of a she-goat also, (see 1,) or of any female,] *She suckled him;* (S, K;) namely, her young one. (S.) See also ارغثه. رَغُوثٌ *He thrust, pierced, stuck,* or *stabbed, him in his* رُغَثَآءُ. (K.) ___ See also 1, last signification.

8 **إِرْتَغَثَ** see 1, first signification.

رَغْثَآءُ : see what next follows.

رُغَثَآءُ *A certain duct* (عِرْقٌ) *in the breast,* or *mamma,* (S, K,) *that emits the milk:* (S:) or *a certain sinew,* or *tendon,* (عَصَبَةٌ,) *beneath the breast,* or *mamma:* (ISk, T, S, K:) sometimes written رَغْثَآءُ : (Fr, T, TA:) or the رُغَثَاوَانِ [dual of رُغَثَآءُ] are the *two sinews,* or *tendons, that are beneath the*

two breasts, or *mammæ:* or *what are between the two shoulder-joints and the two breasts, next the arm-pit:* (TA:) or *two portions of flesh,* (JK,) or *two small portions of flesh,* (TA,) *between the* ثَنْدُوَة [q. v.], *and the shoulderjoint,* (JK, TA,) *on either side of the chest:* (TA:) or the *blackness* [app. meaning the *areola*] *of each of the two breasts.* (TA.)

أَرْضٌ رُغَاثٌ *Land that does not flow with water except* (إِلَّا [but this word is omitted in the TA]) *from much rain:* (JK, K:) [i. e., *that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.*]

رَغُوثٌ Any female *suckling;* (JK, S, K;) as also مُرْغِثٌ : (K:) or one says شَاةٌ رَغُوثٌ and رَغُوثَةٌ, meaning particularly *a ewe suckling:* but [the inf. n.] إِرْغَاثٌ has been used in relation to the she-camel: or رَغُوثٌ applied to a شاة means only *that has brought forth:* (TA:) and one says بِرْذَوْنَةٌ رَغُوثٌ meaning [*a hackney-mare*] *that is sucked, i. q.* مَرْغُوثَةٌ ; (S, TA;) and *that scarcely ever raises her head from the manger:* [whence] it is said in a prov., آكَلُ الدَّوَابِّ بِرْذَوْنَةٌ رَغُوثٌ [*The most voracious of beasts is a hackneymare that is sucked*]: or, as J gives it [in the S, and Z in the A], thus, as verse:

* آكَلُ مِنْ بِرْذَوْنَةٍ رَغُوثٍ *

[*More voracious than a hackney-mare that is sucked*]: and مُرْغِثٌ is applied to a woman as meaning *suckling:* the pl. of رَغُوثٌ is رِغَاثٌ. (TA.) ___ Also A child, or young one, *that is suckled; a suckling.* (TA.)

مُرْغِثٌ : see the next preceding paragraph, in two places. ___ Also *Possessing much property.* (JK.)

مُرَغَّثٌ [written in the JK مَرْغَثٌ, but said in the K to be like مُحَمَّدٌ,] The *part, of the finger, which is the place of the signet-ring.* (K.)

مَرْغُوثٌ : see its fem. above, voce رَغُوثٌ. ___ [Hence,] A man *asked of,* or *begged of, so much that all that he had is exhausted.* (El-Ahmar, JK, S, A, K.) And *Possessing little property.* (JK.) And أَمْوَالُهُ مَرْغُوثَةٌ [*His possessions are exhausted.* (A.)

رغد

1 رَغَدَ , (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. رَغَدٌ (Msb) [and رَغْدٌ, as seems to be indicated in the K by its being said that the verb is like سَمِعَ]; and رَغُدَ, (S, Msb, K,) aor. ـُـ , (Msb, K,) inf. n. رَغَادَةٌ; (Msb;) *It* (one's life) *was*, or *became, ample in its means* or *circumstances, unstraitened*, or *plentiful*, (S, Msb, K,) *and easy*, (Msb,) *and pleasant*. (S, K.) ___ [Hence, app.,] فُلَانٌ دَائِبٌ فِى أَمْرِهِ لَا يَرْغُدُ [*Such a one is striving, labouring*, or *toiling, in his affair:*] *he will not flag*, or *be remiss*. (JK.) [In the JK, رَغَدْنَا, aor. نَرْغُدُ, is mentioned immediately after an explanation of رَغِيدَةٌ, app. to indicate that it signifies *We prepared*, or *we ate*, رغيدة.]

4 ارغدوا *They became in a state of life ample in its means* or *circumstances, unstraitened*, or *plentiful;* (S, A;) *they had abundance of herbage*, or *of the goods, conveniences*, or *comforts, of life*. (S, K.) ارغد ٱللّٰهُ عَيْشَهُمْ *God made their life to be ample in its means* or *circumstances, unstraitened*, or *plentiful*, [*and easy*,] *and pleasant*. (A.) ___ And ارغدوا مَوَاشِيَهُمْ *They left their cattle to pasture by themselves, where they pleased*. (S, K.)

10 استرغد العَيْشَ *He found life to be ample in its means* or *circumstances, unstraitened*, or *plentiful*, [*and easy*,] *and pleasant*. (Har p. 657.) One says, انْزِلْ حَيْثُ يُسْتَرْغَدُ العَيْشُ [*Alight thou where life is found to be ample in its means* &c.]. (A.)

11 ارغادّ , (S, TA,) inf. n. ارْغِيدَادٌ, (S, K, TA,) *It* (milk) *became commingled, one part with another, but not yet completely thickened*. (S, TA.) And in like manner, *It* (anything) *became commingled*, or *confused, one part with another*. (S, K, * TA.) ___ *He became* [*confused*, or] *in doubt, in*

his opinion, or *judgment, not knowing how to utter it.* (K.) ___ *He slept without fully satisfying his drowsiness,* (K, TA,) *so that he awoke heavy.* (TA.) ___ *He was angry, and changed in colour by reason of anger:* (TA:) or *he was angry, and would not answer.* (K.) ___ *He was sick, not severely affected* (لَمْ يَجْهَدْ [in the CK لَمْ يَجْهَدْ]), (L, K,) *but suffering depression:* (K:) or *he showed himself to be depressed,* (JK, L,) *without emaciation,* (JK,) or *by emaciation:* (L:) and *he was oppressed by sickness beyond his power of endurance:* (L:) or *he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor.* (En-Nadr.) ___ ارغيداد also signifies *Languidness,* or *weakness, in the eye,* and *the ear,* and *the sight.* (JK.)

Q. Q. 3 **ارْغَدَّ** [a verb app. *syn. with* رَغَدَ *in an intensive sense;*] of the measure افْعَلَّلَ from الرَّغَدُ [inf. n. of رَغَدَ]. (K.) Its لَ is augmentative; and therefore it should not be mentioned independently as it is in the K. (TA.)

رَغَدٌ, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue.* (L.) [Being originally an inf. n., it is used without variation as a masc. and fem. and sing. and pl. epithet; as also رَغَدٌ .] You say عَيْشٌ رَغَدٌ and رَغَدٌ and راغِدٌ and رَغِيدٌ (A, Msb) and أَرْغَدُ, (Lh, TA,) and مَعِيشَةٌ رَغِيدَةٌ, (A,) *Life that is ample in its means* or *circumstances, unstraitened,* or *plentiful,* (Lh, A, Msb,) *and easy,* (Lh, * Msb,) *and pleasant.* (A, Msb.) And غِيشَةٌ رَغَدٌ and رَغَدٌ *A mode of life ample in its means* or *circumstances, unstraitened,* or *plentiful,* [*and easy,*] *and pleasant.* (S, A, K.) And قَوْمٌ رَغَدٌ, (A, L, K,) or رَغَدٌ, (JK,) and نِسْوَةٌ رَغَدٌ, (A, L, K,) or نِسَآءٌ رَغَدٌ, (JK,) *People,* and *women, in a state of life ample in its means* or *circumstances,* &c.; (JK, A, K;) or *having abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life, and having camels abounding with milk.* (L.)

رَغَدٌ an inf. n. of رَغَدَ. (Msb.) You say, هُوَ فِى رَغَدٍ مِنَ العَيْشِ *He is in a state of life ample in its means* or *circumstances, unstraitened,* or *plentiful,* (A, Msb,) [*and easy,*] *and pleasant.* (A.) ___ See also رَغْدٌ, in five places.

رَغِيدٌ, and its fem., with ة: see رَغْدٌ.

رَغِيدَةٌ *Fresh milk, which is boiled, and upon which some flour is sprinkled,* (JK, S, K,) *then dates are mixed therewith,* (JK,) or *then it is mixed and stirred about,* (S,) *and it is licked up:* (S, K:) and also *remains of milk:* (JK:) or *fresh butter:* (Msb:) or *a piece,* or *portion, of fresh butter:* (A:) pl. رَغَائِدُ. (JK, A.) You say, الأَمْنُ فِى المَعِيشَةِ الرَّغِيدَةِ أَطْيَبُ مِنَ البَرْنِىِّ بِالرَّغِيدَةِ, meaning [*Security in the state of life that is ample in its means* or *circumstances,* &c., *is sweeter than the dates called* بَرْنِىّ] *with some fresh butter.* (A.)

رُغَيْدَآءُ *i. q.* رُعَيْدَآءُ [q. v.]; (K;) [i. e.] *What is taken forth from wheat, and thrown away.* (JK.)

رَاغِدٌ: see رَغْدٌ.

أَرْغَدُ: see رَغْدٌ.

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مَرْغَدَةٌ [*A place abounding with herbage;*] *a meadow,* or *a garden;* syn. رَوْضَةٌ. (L.) See also مَرْدَغَةٌ.

مُرْغَادٌ part. n. of 11. (L, K.) Milk [*that has become commingled, one part with another, but*] *not yet completely thickened.* (L.) [And in like manner, Anything *that has become commingled,*

or *confused, one part with another.*] ___ One *who is* [*confused,* or] *in doubt, in his opinion,* or *judgment,* (JK, S, K,) *not knowing how to utter it.* (S, K.) ___ [For its other meanings, see the verb.]

رغس

1 **رَغَسَهُ ٱللّٰهُ**, aor. ـَـ, inf. n. رَغْسٌ, *God blessed,* or *prospered, him, and made him to increase and multiply: God made his property to increase and multiply.* (TA.) You say, كَانُوا قَلِيلًا فَرَغَسَهُمُ ٱللّٰهُ *They were few, and God multiplied and increased them:* and in like manner one says of حَسَبٌ [or grounds of pretension to respect], &c. (S, TA.) And رَغَسَهُ ٱللّٰهُ مَالًا, (El-Umawee, S, K,) and وَلَدًا, (TA,) aor. as above, (K,) *God multiplied to him his property,* (El-Umawee, S, K,) and *his offspring,* (TA,) *and blessed him therein;* (ElUmawee, S, K; *) as also ارغسه مَالًا, (K,) and وَلَدًا. (TA.)

4 **أَرْغَسَ** see the last sentence above.

رَغْسٌ *Increase:* (S, K:) *abundance:* (TA:) *wealth,* or *property;* or *much wealth* or *property;* or *good fortune, prosperity, welfare, wellbeing,* or *weal;* syn. خَيْرٌ. (S, K.) El-'Ajjáj says,

* خَلِيفَةٌ سَاسَ بِغَيْرِ تَعْسِ *
* إِمَامُ رَغْسٍ فِى نِصَابِ رَغْسِ *

[app. meaning, *A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin*]: نِصَابٌ is syn. with أَصْلٌ. (S.) ___ Also *A benefit, favour, boon,* or *blessing;* syn. نَعْمَةٌ: (K:) or *ampleness,* or *largeness, therein:* (TA:) pl. أَرْغَاسٌ, (K.)

مُرْغَسٌ : see the next paragraph.

مُرْغِسٌ One *who makes himself to have a plentiful and pleasant and easy life;* (Ibn-'Abbád, Sgh, K;) as also with ش. (TA.) ___ *A plentiful state of life;* as also مُرْغِسٌ, (K,) in the saying هُمْ فِى

مُرْغَسٍ مِنْ عَيْشِهِمْ [*They are in a plentiful state of life*]. (TA.)

مَرْغُوسٌ *Blessed; prospered; fortunate:* (K, * TA:) applied to a man, *blessed,* or *prospered;* (TA;) *abounding in wealth* or *property;* (K, TA;) *fortunate,* or *possessed of good fortune:* (TA:) and, applied to a face, *blessed and fortunate;* (S;) or *cheerful and fortunate.* (TA.) You say also, هُوَ مَرْغُوسُ النَّاصِيَةِ *He has a blessed,* or *fortunate, forelock.* (TA.) ___ And with ة, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA,) *Prolific; having numerous offspring.* (Lth, K, TA.)

رغف

1 رَغَفَ, (JK, O, Msb,) aor. ـَـ, (O, Msb,) inf. n. رَغْفٌ, (JK, O, Msb, K,) *He collected together* (JK, O, Msb, K) clay, (JK, O, K,) or dough, (Msb, O, K,) *making it into a compact mass,* (JK, O, K,) or *making it round* (Msb) [*and flat, but not thin,* or *not very thin*], *with his hand.* (Msb, O, K.) ___ رَغَفَ البَعِيرَ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) *He put into the camel's mouth, by mouthfuls, seeds* (بَزْر), and *flour,* (JK, O, K,) and *the like.* (O, K.)

4 ارغف *He looked sharply,* or *intently,* or *attentively;* (JK, O, K;) إِلَيْهِ [*at him,* or *it*]; (TK;) said of a man and of a lion. (O.) ___ And *He hastened, made haste,* or *sped, in going, journeying,* or *pace.* (K.)

رَغِيفٌ *A round cake* (MA, KL) *of bread,* (S, MA, Mgh, KL,) *such as is thick,* or *not thin,* (MA,) the *contr. of such as is termed* رَقِيق; (Mgh;) [*generally about a span,* or *less, in width, and from half an inch to an inch in thickness;*] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Msb,) from رَغَفَ as expl. in the first sentence above: (JK, O, Msb, K:) pl. [of pauc.] أَرْغِفَةٌ (S, O, Msb, K) and [of mult.] رُغْفَانٌ (JK, S, MA, Mgh, Msb, K) and رُغُفٌ (JK, S, O, Msb) and رُغْفٌ and تَرَاغِيفُ ; (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbád. (O.)

تَرَاغِيفُ : see what next precedes. [This art. is wanting in the copies of the L and TA to which I have had access.]

رغلد (Quasi root)

ارْغَلَّدَ : see Q. Q. 3 in art. رغد.

رغم

1 **رَغَمَ الأَنْفُ** , [and, as will be seen from what follows, رَغَمَ, and رَغُمَ, inf. n. رَغْمٌ and رُغْمٌ and رِغْمٌ,] *His nose clave to the* رَغَامٌ [i. e. *earth*, or *dust*]. (TA.) ___ [Hence,] رَغَمَ أَنْفُهُ, aor. ـُ , inf. n. رَغْمٌ [&c. as above]; and رَغِمَ, aor. ; [and رَغُمَ, aor. ـُ ;] *He was*, or *became, abased*, or *humble*, or *submissive;* as though his nose clave to the رَغَامٌ by reason of abasement &c. (Msb.) And رَغَمَ أَنْفِى للّه, and رَغِمَ, (S, K,) and رَغُمَ, (El-Hejeree, K,) inf. n. رَغْمٌ and رُغْمٌ and رِغْمٌ, (S,) [and app. مَرْغَمَةٌ also, as seems to be indicated in the S and TA,] *My nose* [meaning *my pride*] *was*, or *became, abased*, or *humbled, to God, against my will;* (K, TA;) i. e. لأَمْرِهِ [*to his command*]. (TA.) And فُلَانٌ رَغِمَ أَنْفًا and رَغُمَ أَنْفًا [*Such a one is*, or *has been, abased*, or *humbled*]. (TA.) ___ And رَغَمَ فُلَانٌ, (S, TA,) or رَغِمَ, aor. ـَ , inf. n. رَغْمٌ [&c. as above], (JK,) *Such a one was unable to obtain his right*, or *due;* (JK, S, TA;) as also رَغَمَ أَنْفُهُ: the part. n. is رَاغِمٌ . (Har p. 369.) رَغَمَ as a trans v.: see 4, [with which it is app. syn. properly as well as tropically,] in three places. ___ [Hence,] رَغَمَتْهُ, (K,) inf. n. رَغْمٌ; (JK, TA;) and تَرَغَّمَتْهُ ; (so in the JK; [perhaps a mistranscription for رَغَمَتْهُ;]) *I did a thing against his will:* (JK, K, TA:) or, *so as to anger him;* and *vexed him.* (TA.) ___ [And *I made him to do a thing against his will; forced him to do a thing:* for] الرَّغْمُ is also syn. with القَسْرُ; (IAar, K, TA;) in some copies of the K erroneously written القَشْرُ. (TA.) ___ And رَغِمَهُ and رَغَمَهُ, aor. ـَ , (K,) inf. n. رَغْمٌ (TA) [and app. رَغْمٌ and رُغْمٌ and مَرْغَمَةٌ, as seems to be indicated in the K] *He disliked it, disapproved it*, or *hated it.* (K, TA.) You say, مَا أَرْغَمُ مِنْهُ شَيْئًا *I dislike not*, &c., *of it, anything.* (JK, TA.) And رَغَمَتِ السَّائِمَةُ المَرْعَى *The pasturing beasts disliked*, &c., *the pasture.* (TA.) ___ See also 2. ___ [And see رِغْمٌ, below.]

2 **رَغَّمَ** see 4, in three places. ___ رَغَّمَهُ, (JK, M, K,) inf. n. تَرْغِيمٌ, (K,) also signifies *He said to him* رَغْمًا; (JK; [see رَغْمٌ, below;]) or رَغْمًا رَغْمًا; so in the K; but in the M, رَغْمًا وَدَغْمًا: (TA:) and رَغَمَهُ inf. n. رَغْمٌ, [in like manner,] *he said to*

him رَغْمًا: or *he did with him that which made his nose to cleave to the earth,* or *dust,* (ما يُرْغِمُ أَنْفَهُ,) *and that which abased him.* (Ham p. 97.)

3 **مُرَاغَمَةٌ** signifies The *breaking off from,* or *quitting,* another *in anger:* (S, K, TA:) and the *cutting off* another *from friendly,* or *loving, communion; cutting* one, or *ceasing to speak to* him; or *forsaking, abandoning, deserting,* or *shunning* or *avoiding,* one: and the *becoming alienated,* or *estranged;* or the *going, removing, retiring,* or *withdrawing, to a distance, far away,* or *far off,* one from another: (K, TA:) [or] راغمه signifies *He left, forsook, abandoned,* or *relinquished, him,* or *separated himself from him, against his* [the latter's] *wish:* (Mgh:) or *he broke off from him,* or *quitted him, in anger:* (Msb:) and ارغم أَهْلَهُ *He cut off his family from loving communion,* or *forsook them,* or *deserted them, against their wish.* (TA.) It is said in a trad., لَيُرَاغِمُ رَبَّهُ إِنْ أَدْخَلَ أَبَوَيْهِ النَّارَ, i. e. *He will assuredly break off in anger from his Lord* [*if he cause his two parents to enter the fire of Hell*]. (TA.) And you say, رَاغَمَ فُلَانٌ قَوْمَهُ *Such a one retired apart from his people,* or *party;* or *disagreed with them;* or *opposed them;* (S, K, * TA;) and *went forth from them;* (S, TA;) and *cut them off from friendly,* or *loving, communion;* or *forsook them;* and *treated them,* or *regarded them, with enmity,* or *hostility.* (K, TA.) ___ And فُلَانٌ لَا يُرَاغِمُ شَيْئًا *Such a one does not want, need,* or *require,* and *is not unable to attain, anything.* (JK, TA.)

4 **ارغمه** [*He cast it upon the* رَغَام, i. e. *earth,* or *dust:* and *he made it to cleave to the earth,* or *dust*]. You say, ارغم اللُّقْمَةَ مِنْ فِيهِ *He cast the morsel from his mouth upon the earth,* or *dust.* (TA.) And it is said in a trad. of 'Áïsheh, respecting the material for dyeing the hair, and the hands of women, اُسْلُتِيهِ وَأَرْغِمِيهِ [*Wipe thou it off*

from thy hand, or hands, *and cast it upon the earth,* or *dust*]. (S. [There said to be from the phrase here next following.]) You say also, ارغم أَنْفَهُ *He,* (i. e. God, JK, S,) or *it,* (i. e. abasement, or humility, or submissiveness, K, * TA, *) *made his nose to cleave to the* رَغَام, i. e. *earth,* or *dust;* (JK, * S, TA;) [or *may He* (i. e. God) *make his nose to cleave to the earth,* or *dust;*] and رَغَمَ أَنْفَهُ signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) ___ And [hence] the former of these two phrases means *He* (i. e. God, Msb) *abased him, humbled him,* or *rendered him submissive,* (Msb, TA,) *against his will;* (TA;) [or *may He abase him,* &c.;] and so ↓ the latter of the same two phrases: and the former, *He angered him;* likewise said of God; (Ham p. 551;) and so ارغمهُ alone; (K, TA;) like ادغمهُ; (TA;) or both signify *he did evil to him, and angered him:* (TA in art. دغم:) and أُرْغِمَ *He was abased,* or *humbled,* or *rendered submissive:* (Ham p. 617:) and رَغَمَ ٱللّٰهُ بِهِ الأُنُوفَ, inf. n. رَغْمٌ, *God abased,* or *may God abase, the noses by means of him,* or *it.* (Har p. 369.) [رغّمهُ , also, signifies *He abased him, humbled him,* or *rendered him submissive:* you say,] هٰذَا تَرْغِيمٌ لَهُ *This is an abasing,* or *a humbling, to him:* (Msb:) and تَرْغِيمًا لِلشَّيْطَانِ (occurring in a trad., TA) means *For the abasing,* or *humbling, of the devil.* (Mgh.) ___ And ارغمهُ *He urged him,* or *made him, to do that from which he was not able to hold back,* or *that which he could not refuse to do,* or *that which he could not resist doing.* (JK, TA, and Ham p. 97, from Kh.) ___ See also 3.

5 **ترغّم** *He became angered,* or *angry,* (S, K, TA,) *with speech,* and *otherwise:* (TA:) and sometimes it occurs with ز [i. e. تزغّم]. (S, TA.) Hence the saying of El-Hotei-ah, [app. describing a she-camel,]

* تَرَى بَيْنَ لَحْيَيْهَا إِذَا مَا تَرَغَّمَتْ *

* لُغَامًا كَبَيْتِ العَنْكَبُوتِ المُمَدَّدِ *

[*Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out*]. (TA.) See also 1.

رَغْمٌ and رُغْمٌ and رِغْمٌ are inf. ns. of رَغَمَ and رَغِمَ said of the nose; and مَرْغَمَةٌ is syn. therewith; (S;) as is also مَرْغَمٌ. (TA.) One says to another, [by way of imprecation,] رَغْمًا رَغْمًا [for رَغِمَ أَنْفُكَ *May thy nose cleave fast to the earth,* or *dust;* meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] دَغْمًا is added, (M,) which is an imitative sequent to رَغْمًا. (K in art. دغم.) And لِأَنْفِهِ الرَّغْمُ and المَرْغَمَةُ [*May cleaving to the earth,* or *dust, befall his nose;* which may likewise be meant to be understood properly, or tropically]. (TA.) ___ [Hence,] the first also signifies, (IAar, K, TA,) and so مَرْغَمَةٌ also, (TA,) *Abasement.* (IAar, Mgh, K, TA.) The Prophet said, بُعِثْتُ مَرْغَمَةً, (S,) i. e. *I was sent for abasement* to the believers in a plurality of gods, [or] *by reason of dislike* or *disapproval* [of their state; agreeably with the explanation next following]. (TA.) ___ رَغْمٌ and رُغْمٌ (Msb, K, TA) and رِغْمٌ and مَرْغَمَةٌ (K, TA) also signify *Dislike, disapproval,* or *hatred.* (Msb, K, TA.) You say, فَعَلَهُ رَغْمًا or رُغْمًا or رِغْمًا, (TA,) and عَلَى رَغْمِ, (ISh, TA,) and عَلَى رَغْمِهِ, and عَلَى الرَّغْمِ مِنْهُ, (TA,) and عَلَى رَغْمِ أَنْفِهِ and رُغْمِ أَنْفِهِ, (Msb,) and عَلَى الرَّغْمِ مِنْ أَنْفِهِ, (S,) i. e. [*He did it against his wish; in spite of him;* or] *notwithstanding his dislike,* or *disapproval,* or *hatred.* (Msb, TA.) ___ الرُّغْمُ مِنْهُ حَتَّى يَخْرُجَ, [or الرَّغْمُ, in the TA without the vowel-sign,] occurring in a trad., means *In order that* he may become humble and abased, and *the pride of the Devil may go forth from him.* (Mgh, TA.) See also رَغَامٌ.

رُغْمٌ : see the next paragraph above, in six places.

رِغْمٌ : see رَغْمٌ, in three places.

شَاةٌ رَغْمَآءُ *A sheep,* or *goat, having upon the extremity of its nose a whiteness,* (JK, K,)

or *a colour different from that of the rest of its body.* (K.)

رَغْمَانُ : see the next following paragraph.

رَغَامٌ *Earth,* or *dust;* (S, Msb, K;) as also رَغْمٌ : (IAar, K:) [or] *soft earth* or *dust,* (K, TA,) *but not fine:* (TA:) or *fine earth* or *dust:* (AA, TA:) or *sand mixed with earth* or *dust:* (K:) or *sand such as does not flow from the hand:* (As, TA:) or, as IB says on the authority of AA, *sand that dazzles the sight;* as also رَغْمَانُ ; which latter, accord. to the K, is the name of a certain tract of sands. (TA.)

رُغَامَةٌ *A thing that one desires,* or *seeks;* (JK, K;) as also مَرْغَمَةٌ : (TA:) so in the saying, لِى عِنْدَهُ رُغَامَةٌ (JK, TA) and مَرْغَمَةٌ (TA) [*I have a thing that I desire,* or *seek, to obtain from such a one*].

رُغَامَى The *nose;* as also مَرْغَمٌ and مَرْغِمٌ , (K,) of which the pl. is مَرَاغِمُ: (TA:) or رُغَامَى signifies the *nose with what is around it:* (IKoot, TA:) and in this sense also the pl. above mentioned is used; as in the saying, لَأَطَأَنَّ مَرَاغِمَكَ [*I will assuredly trample upon thy nose with the parts around it*]. (TA.) ___ And The [*appertenance called the*] زِيَادَة [q. v.] *of the liver;* as also رُعَامَى; (S, K;) but the former is the more approved. (TA.) ___ And, (K,) some say, (S, TA,) [The *bronchi,* or the *windpipe;* i. e.] the *tubes,* (قَصَب, S,) or the *tube,* (قَصَبَة, K,) *of the lungs.* (S, K.) Also *A certain plant:* a dial. var. of رُخَامَى [q. v.]. (K.)

رَاغِمٌ : see 1. You say, هُوَ رَاغِمٌ and رَاغِمُ الأَنْفِ [*He has the nose cleaving to the dust:* and hence,] *he is abased,* or *humble,* or *submissive:* and *he is unable to obtain his right,* or *due:* and [رُغْمٌ is its pl.:] you say, هُمْ رُغْمُ الأُنُوفِ. (Har p. 369.) And دَاغِمٌ is used as an imitative sequent thereto. (K.) ___ Also *Angry.* (TA.) ___ And *Disliking, disapproving,* or *hating.* (TA.) ___ And *Fleeing.* (TA.)

مَرْغَمٌ : see رَغْمٌ, first sentence: and see also رُغَامَى: and مُرَاغَمٌ.

مَرْغِمٌ : see رُغَامَى, first sentence.

مَرْغَمَةٌ : see رَغْمٌ, in five places: and see also رُغَامَةٌ. Also *A certain game of the Arabs.* (K.)

مُرَغَّمٌ : see the next paragraph but one.

مُرْغَامَةٌ A woman *who angers her husband.* (K, TA.)

مَرَاغَمٌ (S, Mgh, K, TA) and مُتَرَغَّمٌ (JK, TA) and مَرْغَمٌ , (JK,) thus accord. to one reading in the Kur iv. 101, (Ksh,) or مُرَغَّمٌ , (TA, [perhaps a mistranscription,]) *A road by the travelling of which one leaves,* or *separates himself from, his people, against their wish,* or *so as to displease them:* (Ksh and Bd in iv. 101:) and *a place to which one emigrates:* (Zj and Ksh and Jel ibid.:) or *a place to which one shifts, removes,* or *becomes transferred:* (Bd ibid.:) or *a way by which one goes* or *goes away:* (Fr, JK, S, K:) and *a place to which one flees; a place of refuge:* (Fr, S, Mgh, K:) and *i. q.* مُضْطَرَبٌ [meaning *a place in which one goes to and fro seeking the means of subsistence:* see art. ضرب]: (Fr, JK, S, K:) and *a fortress,* or *fortified place;* syn. حِصْنٌ. (IAar, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion], يَجِدْ فِى الْأَرْضِ مُرَاغَمًا كَثِيرًا [*He shall find in the earth many a road* &c.]. (S, TA.) And a poet says,

* إِلَى بَلَدٍ غَيْرِ دَانِى المَحَلِّ *

* بَعِيدِ المُرَاغَمِ والمُضْطَرَبْ *

[*To a country not near in respect of the place of alighting, remote in respect of the road* &c. *and of the region in which people go to and fro seeking the means of subsistence*]. (Zj, TA.)

مُتَرَغَّمٌ : see the next preceding paragraph.

رغو

1 رَغَا, (S, Mgh, K,) aor. يَرْغُو, (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K;) or رَغَتْ, aor. تَرْغُو, said of a she-camel; (JK, Msb;) inf. n. رُغَآءٌ, (JK, S, Mgh, Msb, * K,) with which رَاغِيَةٌ is syn. [either as an inf. n. or as a simple subst.]; (JK;) *He grumbled,* or *uttered a grumbling cry;* syn. ضَجَّ; (S;) or *uttered a cry,* (Mgh, K,) *and grumbled;* syn. صَوَّتَ فَضَجَّ: (K:) or *she uttered a cry* [&c.]: (Msb:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رُغَآءٌ signifies the *cry* or *crying* [or *grumbling,* which is *a kind of gurgling growl,*] (S, Msb) of the camel [when he is being laden, and on some other occasions of discontent], (Msb,)

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or of animals having the kind of foot called خُفّ: (S:) also of the bird called رُغَآءٌ [&c.]. (TA.) It is said in a prov., كَفَى بِرُغَائِهَا مُنَادِيًا [*Her grumbling cry suffices as a caller*] i. e., the رُغَآءُ of his camel serves instead of his calling in presenting himself for entertainment as a guest: (S:) A'Obeyd says that it is well known to the Arabs as relating to the accomplishment of an object of want before the asking for it: and it is applied also to the case of a man whose aid is wanted and who does not come to thee; excusing himself by saying that he did not know: and to the case of one who stands at a man's door, and to whom it is said, Send him who shall ask permission for thee [to go in]; whereupon he replies, His knowledge of my standing at his door suffices for asking permission for me: if he pleased, he would grant me permission. (Meyd. [See also Freytag's Arab. Prov. ii. 3289.]) And in another prov., كَانَتْ عَلَيْهِمْ كَرَاغِيَةِ البَكْرِ, (JK, Meyd,) or السَّقْبِ, [i. e. *There befell them the like of the grumbling cry of the young camel,*] meaning, the رُغَآءُ of the young camel of Thamood [which preceded the destruction of those who heard it]: the prov. relates to the auguring evil from a thing. (Meyd. [See also Freytag's Arab. Prov. ii. 327.])

___ رَغَا said of a boy, or child, means *He wept most violently.* (K, TA.) ___ [It is also, app., said of a man, as meaning *He shouted:* and *he spoke with a loud voice.* (See 6, and رُغَآءٌ.)] See also 2.)

2 **رغّى**, (S, Msb, K,) inf. n. تَرْغِيَةٌ, (S,) said of milk, (S, Msb, K,) *It frothed;* (S;) *it had* رَغْوَةٌ [or *froth*]; as also ارغى, (K,) inf. n. إِرْغَآءٌ; (TA;) and رَغَا, (K,) aor. يَرْغُو, inf. n. رَغْوٌ: (TA:) or *it had much froth;* as also ارغى: (TA:) or *its froth estuated.* (Msb.) ___ [Hence,] أَمْسَتْ إِبِلُهُمْ تُرَغِّى وتَنْشَفُ, i. e. [*Their camels became,* or *became in the evening, so as that they yielded frothy milk;* or *so as that*] *they had* رَغْوَةٌ *and* نُشَافَةٌ. (Yaakoob, S.) تَرْغِيَةٌ also signifies The act of *angering* [another]. (IAar, K, TA.)

4 **ارغى** *He made* his she-camel *to utter the grumbling cry termed* رُغَآءٌ: (S, K:) [and] *he made* his camel *to do so in order that he might be entertained as a guest.* (M, TA. [See a prov. cited in the first paragraph.]) Sebrah Ibn-'Amr El-Fak'asee says,

* وَمَا يُرْغَى لِشَدَّادٍ فَصِيلُ *

[*And a young camel belonging to* the family of *Sheddád is not made to utter its grumbling cry* for the want of its mother]; meaning that they are niggardly; that they will not separate the young camel from its mother by slaughter nor by gift. (S.) And it is said in a prov.,

* أَرْغُوا لَهَا حُوَارَهَا تَقِرُّ *

[*Make ye her* (the camel's) *young one to utter its grumbling cry,* then *she will be quiet*]: for the she-camel when she hears the رُغَآءُ of her young one becomes still: (Meyd:) the prov. means, give him that which he wants, [then] he will be quiet. (JK, Meyd. [See also Freytag's Arab. Prov. i. 532.]) أَرْغَوْا لِلرَّحِيلِ means *They made* their saddle-camels *to utter the grumbling cry* [*for removal,* or *departure,* or *journeying*]; camels being wont to do so when the loads are lifted upon them. (TA.) ___ Hence, ارغاه *He subdued, subjected,* or

oppressed, him; and *abased him:* because the camel [generally] does not utter the cry termed رُغَآء except in consequence of abasement, or humiliation. (TA.) ___ [Hence also,] هِىَ مَلِيكَةُ الإِرْغَآءِ *She is the slave* (مَلِيكَة meaning مَمْلُوكَة) *of noise and loquacity, so that she distresses the hearers:* or it may mean [*she is subject to*] *the frothing of her lips, by reason of her loquacity;* from رَغْوَةٌ meaning froth. (TA. [See رَغَّآءٌ.]) ___ You say also, مَا أَثْغَى وَلَا أَرْغَى *He gave not a sheep* or *goat, nor a she-camel;* (S, K;) like as you say, مَا أَحْشَى وَلَا أَجَلَّ. (S. [See 4 in art. ثغو.]) See also 2, in two places. ___ [Hence,] ارغى said of him who is discharging his urine, *He had much froth to his urine.* (K, TA.) ___ [Hence also,] تُرْغِينَا سُقَاطَ حَدِيثِهَا, a phrase used by a poet, means *She feeds us with* [or *gives us*] *little discourse,* [or *the refuse of her discourse,*] *like froth.* (TA.)

6 تَرَاغَوْا *They uttered the cry termed* رُغَآء, [or rather *a cry,* or *cries, similar thereto,*] *one here and one here.* (S, K.) It is said in a trad., تَرَاغَوْا عَلَيْهِ فَقَتَلُوهُ (S, IAth, TA) *They shouted, one to another,* and *called one another, against him,* to slay him, *and slew him.* (IAth, TA.)

8 ارتغى *He drank* رَغْوَة, i. e. *froth:* (S, Msb:) or ارتغى رَغْوَةً *he took,* and *sipped,* or *supped, froth.* (K.) It is said in a prov., يُسِرُّ حَسْوًا فِى ٱرْتِغَآءٍ [*He conceals a sipping,* or *supping, in drinking froth*]: applied to him who pretends one thing when he means, or desires, another: (S:) accord. to AZ and As, it originated from a man's having some milk brought to him, and his pretending that he desired the froth, and, while drinking this, taking of the milk; and is applied to a man who pretends to aid thee, and benefits himself: (Meyd:) Esh-Shaabee, to one who asked him respecting a man who kissed his wife's mother, replied in these words; and added, His wife has become unlawful to him. (S.)

رَغْوَةٌ *A single uttering of the grumbling cry termed* رُغَآء. (TA.) Also, and رُغْوَةٌ and رِغْوَةٌ, (JK, S, Msb, K,) the last mentioned by Lh and others, (S,) and رُغَايَةٌ (JK, S, Msb, K) and رِغَايَةٌ, (S, Msb, K,) the latter as heard by Abu-l-Mahdee, (S,) and رِغَاوَةٌ (JK, S, Msb, K) and رُغَاوَةٌ, (S, K,) the latter as heard by Abu-lMahdee, (S,) and رُغَاوَى, (AZ, TA,) The

froth of milk [&c.]; (JK, S, K;) or the first three signify the *froth that comes upon a thing when it estuates;* and the next three, the *froth of milk:* (Msb:) pl. of the first رَغَوَاتٌ, (Msb, TA,) and of the second رُغًى, (S, * Msb, TA,) and of the last رَغَاوَى. (TA.) Also the first (رَغْوَةٌ), *A rock,* or *a piece of rock.* (IAar, K.)

رُغْوَةٌ [The *grumbling cry termed* رَاغِيَةٌ;] a subst. from زُغَآءٌ [inf. n. of رَغَا]. (TA.) See also the next preceding paragraph.

رِغْوَةٌ : see رَغْوَةٌ.

رَغْوَانُ : see رَغَّآءٌ.

رُغَآءٌ inf. n. of 1 as explained in the first sentence. (S, K, &c.) [It is often used as a simple subst. like its syn. رَاغِيَةٌ.] ___ See also رَغَّآءٌ.

رَغُوٌّ A she-camel *that utters much,* or *often, the grumbling cry termed* رُغَآءٌ. (S, K.)

رُغَاوَةٌ : see رَغْوَةٌ.

رُغَايَةٌ : see رَغْوَةٌ.

رُغَاوَى : see رَغْوَةٌ.

رَغَّآءٌ *Loquacious:* or *loud in voice:* (TA:) and رَغْوَانُ is [syn. therewith, or nearly so, being] a surname of Mujáshi' (K, TA) the son of Dárim, (TA,) because of his eloquence, (K, TA,) and the loudness of his voice. (TA.) ___ Also *A certain bird,* (K, TA,) *that cries much and uninterruptedly;* (TA;) *of the kind called* دُخَّل; *dust-coloured:* its crying is termed رُغَآءٌ : and the pl. is رَغَّآآتٌ. (En-Nadr, TA.)

رَاغٍ [part. n. of رَغَا]. You say نَاقَةٌ رَاغِيَةٌ *A she-camel that utters the cry termed* رُغَآءٌ. (Msb.) ___ [Hence,] مَا لَهُ ثَاغٍ وَلَا رَاغٍ [*He has not a sheep* or *goat, nor a camel*]: (TA in art. ثغو:) and مَا لَهُ ثَاغِيَةٌ

ولَا راغيةٌ *He has not a sheep* or *goat, nor a she-camel:* (S:) and مَا بالدَّارِ ثَاغٍ ولَا رَاغٍ *There is not in the house any one.* (S and TA in art. ثغو.) ___ Also, رَاغٍ, *A certain bird, begotten between the* ورشان [q. v.] *and the* حَمَام [or *common pigeon*]; *an admirable variety:* so says Kzw, but he has written the word with the unpointed ع : Es-Suyootee says that in the Tibyán it is with the pointed غ : and El-Jáhidh mentions its being *prolific, long-lived, and having in its cooing a quality which its parents have not.* (TA.) Also Milk *having froth.* (JK.)

راغيةٌ fem. of رَاغٍ [q. v.] ___ Also *syn. with* رُغَآءٌ [as an inf. n. or a simple subst.]: (JK:) see 1, in two places: [as a simple subst., like رُغْوَةٌ, it has for its pl. رَوَاغٍ:] you say, سَمِعْتُ رَوَاغِىَ الأبلِ *I heard the* [*grumbling*] *cries of the camels.* (TA.)

مُرْغٍ [act. part. n. of 4]. ___ [Its fem.] مُرْغِيَةٌ is app. the sing. of مَرَاغِى [probably a mistranscription for مَرَاغٍ, the reg. pl.], (TA,) which is an epithet applied to camels, meaning *Whose milk has much froth.* (K, TA.)

مِرْغَاةٌ *A skimmer;* i. e. *a thing with which* (or *in which,* as in one copy of the K,) *froth is taken:* (S, K:) or *a wooden thing with which one takes off the froth of milk:* pl. مَرَاغٍ. (JK.)

كَلَامٌ مُرْغٍ *Speech,* or *language, that does not clearly express its meaning.* (S, K, TA.)

رف

1 رَفَّ , (T,) or رَفَّ لَوْنُهُ, (S, M, O, K,) aor. ـِ , inf. n. رَفٌّ and رَفِيفٌ, *Its colour shone,* or *glistened;* (T, S, M, O, K;) said of a thing; (T;) as also

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ارتفّ . (K.) Thus رَفَّتْ أَسْنَانُهُ, *His teeth shone,* or *glistened.* (M.) El-Aashà says, describing the front teeth of a woman,

* يَشْفِى المُتَيَّمَ ذَا الحَرَارَهْ *
* وَمَهًا تَرِفُّ غُرُوبُهُ *

[*And clean, white, lustrous front teeth, the abundance of their saliva shining,* or *glistening; that would cure of his malady the enslaved by love who has burning* in his heart]. (T, O, S.) And one says also, رَفَّ البَرْقُ, aor. ـِ and ـُ , (M,) inf. n. رَفٌّ, (M, K,) *The lightning gleamed,* or *shone;* or *flashed faintly, and then disappeared, and then flashed again.* (M, K. *) ___ رَفَّ النَّبَاتُ, aor. ـِ , inf. n. رَفِيفٌ, *The plant,* or *herbage, quivered,* or *became tall,* (اهْتَزَّ,) *being green and glistening;* and وَرِيفٌ is a dial. var. of the inf. n. رَذِيفٌ in this sense: (Lth, T:) or *quivered,* or *became tall,* (اهتزّ,) *and was luxuriant,* or *flourishing, and fresh,* or *succulent:* or, as AHn says, *became glistening,* or *bright, in its sap:* (M:) and رَفَّ الشَّجَرُ, aor. and inf. n. as above, *The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance;* as also وَرَفَ, aor. يَرِفُ, inf. n. وَرِيفٌ. (T in art. رفت ___.) ورف

عينه, aor. ـِ and ـُ, inf. n. رَفٌّ, *His eye quivered,* or *throbbed:* (M, K:) and in like manner one says of any other member, or part of the person, (M,) or of other things; (IAar, T, K;) as, for instance, of the eyebrow. (IAar, T, M.) ___ رَفَّ said of a bird: see R. Q. 1, in two places. ___ رَفَّ, aor. ـِ, [said of a man,] *He exulted; rejoiced overmuch,* or *above measure;* or *exulted greatly,* or *excessively; and was exceedingly brisk, lively,* or *sprightly:* and *behaved proudly,* or *haughtily; was proud, haughty,* or *self-conceited;* or *walked with a proud,* or *haughty, and selfconceited, gait.* (M.) ___ رَفَّ إِلَى كَذَا *He was,* or *became, brisk, lively,* or *sprightly, at,* or *to do, such a thing;* syn. ارْتَاحَ: (K:) and so said of the heart. (O.) ___ رَفَّ لَهُ, (O, K,) aor. ـُ and ـِ, inf. n. رُفُوفٌ and رَفِيفٌ, (O,) *He laboured for him with service,* both *honourable* and *mean.* (O, K.) ___ رَفَّ بِفُلَانٍ *He treated such a one with honour:* (O, K:) [and so, accord. to the TA, رَفَّ فُلَانًا, as is shown in the first paragraph of art. ___.] حف رَفَّ القَوْمُ بِهِ *The people,* or *party, surrounded, encompassed,* or *encircled, him;* or *went round him,* or *round about him.* (O, K.) ___ رَفَّتْ عَلَيْهِ النِّعْمَةُ *Wealth became abundantly bestowed upon him;* syn. ضَفَتْ. (M.) رَفَّ, aor. ـُ (IAar, T, K) and ـِ, (K,) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n. رَفٌّ, (O,) *He ate* (IAar, T, K) *soundly,* (IAar, T, [see رَفَّةٌ, the inf. n. of unity,]) or *much,* or *largely.* (O, K.) ___ رَفَّتِ الإِبِلُ, (AHn, M, K,) and الغَنَمُ, (K,) or رَفَّتِ البَقْلَ, (TK,) aor. ـُ and ـِ, inf. n. رَفٌّ, *The camels,* (M, K,) and *the sheep* or *goats,* (K,) *ate,* (AHn, M, K,) or *ate herbs,* or *leguminous plants,* (TK,) *in a certain manner,* (K,) *without filling the mouth therewith.* (TK.) ___ رَفَّ اللَّبَنَ, (TK,) inf. n. رَفٌّ, (K,) *He drank milk every day.* (K, TK.) ___ [Hence, perhaps,] أَخَذَتْهُ الحُمَّى رَفًّا *The fever attacked him every day.* (O, K.) ___ رَفَّ, aor. ـُ, (A 'Obeyd, T, S, M,) inf. n. رَفٌّ (A 'Obeyd, T, S, M, K) and رَفِيفٌ, (M,) also signifies *He sucked* (A 'Obeyd, T, S, M, K) a thing: (M:) and *he sucked in* [saliva &c.] *with his lips.* (A 'Obeyd, T, S.) You say, رَفَّ أُمَّهُ *He* (a young camel) *sucked his mother.* (K.) And رَفَّ المَرْأَةَ, (M, O,) or الجَارِيَةَ, (IAar, L in art. مصد,) aor. ـُ, (M, O,) inf. n. رَفٌّ, (O,) *He sucked in the woman's,* or *the girl's,*

saliva from her mouth: (IAar, M, and L ubi suprà:) or *he kissed her with the extremities of his lips.* (M, O, K.) And hence, (M,) إِنِّى لَأَرُفُّ شَفَتَيْهَا وَأَنَا صَائِمٌ, in a trad. of Aboo-Hureyreh, (T, M, O, Msb,) means *Verily I suck in her saliva* [*from her lips while I am fasting*]: (A 'Obeyd, T, M, O:) or *I kiss* [*her lips*], *and suck* [*them*], *and suck in* [*her saliva from them*]. (Msb.) رَفَّهُ, (M, O, K,) aor. ـُ, (M,) inf. n. رَفٌّ, (M, O, K, *) *He did good to him; conferred a benefit,* or *benefits, upon him.* (M, O, K. *) [And *He gave to him.*] You say, فُلَانٌ يَحُفُّنَا وَيَرُفُّنَا, meaning *Such a one gives to us, and brings us corn* or *food.* (M. [See also other explanations in art. حف.]) And فُلَانٌ يَرُفُّنَا *Such a one guards us, defends us,* or *takes care of us.* (S.) [Hence,] it is said in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ [explained in art. حف]: and one says, مَا لَهُ حَافٌّ وَلَا رَافٌّ [also explained in art. حف]. (S.) رَفَّ البَيْتَ *He made to the* بيت [which here seems from the context to mean *tent*] *what is termed a* رَفّ [q. v.]. (M.) [And hence, app.,] رَفَّ ثَوْبَهُ, aor. ـُ, inf. n. رَفٌّ, *He added to his garment,* or *piece of cloth, another piece, to enlarge it, at its lower part.* (K.) رَفَّهُ *He fed him* [i. e. a beast] *with* رُفَّة, i. e. *straw,* or *straw that had been trodden,* or *thrashed, and cut,* and *what had been broken in pieces thereof.* (M.) رَفَّ الثَّوْبُ, (M,) inf. n. رَفَفٌ, (M, O, K,) *The garment,* or *piece of cloth, became thin:* (M, O, K: *) but this is not of established authority. (M.)

4 **ارفّت عَلَى بَيْضَتِهَا** *She* (a hen) *spread,* or *expanded, the wing over her egg.* (O, K.)

8 **إِرْتَفَفَ** see 1, first sentence.

R. Q. 1 **رَفْرَفَ**, (T, S, M, K,) inf. n. رَفْرَفَةٌ, (T, K,) *He* (a bird) *moved,* or *agitated, his wings, in the air,* [or *fluttered in the air,*] *without moving from his place;* (T, M;) as also رَفَّ : (M:) or *he* (a bird, S, or an ostrich, K) *did thus around a thing, desiring to alight,* or *fall, upon it:* (S, O, K:) or *he* (a bird) *expanded and flapped his wings without alighting:* (TA in art. فرش:) and *he* (a bird)

expanded his wings; as also رَفَّ ; but this latter is not used. (O, K.) One says also, of an ostrich, يُرَفْرِفُ بِجَنَاحَيْهِ ثُمَّ يَعْدُو [*He flaps his wings, then runs*]. (T, S, O.) ___ [See also R. Q. 1 in art. زف, last sentence.] ___ رَفَفَ عَلَى القَوْمِ *He was,* or *became, affectionate, favourable,* or *kind, to the people,* or *party;* syn. تَحَدَّبَ. (M.) ___ رَفْرَفَةٌ also signifies The *making a sound:* (K:) its verb, رَفْرَفَ, meaning *It* (a thing) *made a sound.* (TK.)

رَفٌّ *A thing resembling a* طَاق, [i. e. *a kind of arched construction,* app. like the صُفَّة described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fárábee, S, Msb, K,) *upon which are placed the* طَرَائِف [or *choice articles,* such as vessels and other utensils &c.,] *of the house;* as also رَفْرَفٌ : (IAar, T, K:) the رَفّ that is [commonly] used in houses is well known [as being *a wooden shelf,* generally extending along one or more of the sides of a room]: IDrd says that the word is Arabic: (Msb:) the pl. is رُفُوفٌ (T, S, O, Mgh, Msb, K) and رِفَافٌ. (O, Mgh, Msb.) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, أَمَا إِنَّ رِفَافِى تَقَصَّفُ تَمْرًا *Verily my shelves are breaking with dates,* by reason of the large quantity thereof. (Mgh.) رُفُوفُ الخَشَبِ, also, means *The planks of the* لَحْد [or *lateral hollow of a grave*]. (Mgh.) [And accord. to Golius, on the authority of a gloss. in the KL, رَفٌّ also signifies *A small arched window in a wall.*] [When the رَفّ of a بَيْت is mentioned, by بيت may sometimes be meant a tent:] see رَفْرَفٌ. Also *A flock* of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.) ___ *A herd* of oxen or cows. (Lh, O, K.) ___ *A row* of birds. (IAar, T and TA in art. ابل.) ___ *A company* of men. (Fr, T.) ___ *Large camels;* (O, K;) as also رَفٌّ : (K:) [or] *a large herd* of camels. (M.) *An enclosure* (حَظِيرَة) *for sheep* or *goats.* (M, O, K.) *Any tract of sand elevated above what is adjacent to it* or *around it.* (K.) *Wheat, corn,* or *other provision, which one brings for himself or his family or for sale;* syn. مِيرَةٌ. (M, K.) *A soft garment* or *piece of cloth.* (K.) And, as some say, (M,) *Saliva* (M, K) itself [as well as the sucking in of saliva: see 1]. (M.)

رُفٌّ : see رُقَّةٌ.

رِفٌّ *A daily* شُرْب [i. e. *drinking,* or *share of water*]. See also رَفٌّ.

رَقَّةٌ [inf. n. of unity of رَفَّ,] *i. q.* بَرْقَةٌ [app. as meaning *A flash of lightning*]: (IAar, T:) or *a shining,* or *glistening.* (O.) ___ And *A quivering,* or *throbbing.* (IAar, T.) Also *A sound act of eating;* syn. أَكْلَةٌ مُحْكَمَةٌ. (IAar, T, O, K. [In the CK, in this sense, erroneously written رُقَّة.]) ___ And *A suck.* (IAar, T.)

رُقَّةٌ *i. q.* تِبْنٌ [i. e. *Straw;* or *straw that has been trodden* or *thrashed, and cut*]; and *what has been broken in pieces thereof;* [also written رُفَةٌ and رُفْتٌ and رُفَةٌ;] (M, O, K;) as also. رُفٌّ . (K.) [See also رُفَةٌ.]

رُفَافٌ *What has fallen about of straw, and of dried leaves or branches of the* سَمُر [or *gumacacia-tree*]. (IAar, M.)

رَفِيفٌ *Shining,* or *glistening.* (KL. [The meaning of dispersed assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

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app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word درخشنده.]) One says also ثَغْرٌ رَفَافٌ [app. رَفَّافٌ] *Front teeth shining* or *glistening.* (Har p. 314.) ___ Applied to a garment, or piece of cloth, (S, O,) and to trees (شَجَر), (S, O, * K,) and other things, (K,) *Moistened* [app. *by dew* or *the like, so as to be rendered glossy*]. (S, O, K.) ___ Also, applied to a garment, or piece of cloth, *Thin.* (O.) *Abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life.* (O, K.) The *lily.* (O, K.) The *roof* (Sh, M, O, K) of a [tent such as is called] فُسْطَاط. (Sh, O, M.) ___ See also رَفْرَفٌ. ذَاتُ الرَّفِيفِ *Boats upon which a river was*

crossed, consisting of two or *three joined together, for the use of the king.* (O, K.)

رِفَافَةٌ , The *thing that is put in the lower part of the helmet.* (AA, O. [See also رَفْرَفٌ.])

رِفَّافٌ : see the next preceding paragraph. ___ Also A plant, or herbage, *intensely green.* (TA in art. ورف.)

رَفْرَفٌ : see رَفٌّ, first sentence. ___ Also *A window;* or *an aperture for the admission of light;* syn. رَوْشَنٌ; (IAar, T, K;) and so رَفِيفٌ . (AA, T, O, K.) Also *Coverlets* (حَابِس, Katádeh, T) *for beds:* (T:) or *beds* [themselves]: (AO, T, O, K:) or *carpets:* (AO, T, K:) or *green pieces of cloth,* or *pieces of cloth of a dark,* or *an ashy, dust-colour,* (ثِيَابٌ خُضْرٌ, [which may have either of these two meanings,] S, M, O, K,) *that are spread,* (M,) or *of which* مَحَابِس [see above] *are made,* (S, O, K,) *and which are spread;* (K;) n. un. with ة; (S, O, M;) but some make the former a sing.: (O:) pl. رَفَارِفُ: (M:) or it signifies, (T, O,) or signifies also, (K,) the *redundant parts of* مَحَابِس, (T, O, K,) and *of beds;* (K;) and *anything that is redundant and that is folded:* (O, K:) or *pieces of thin* دِيبَاج [or *silk brocade*]: (M, K:) it occurs in the Kur lv. 76: and some say that it there means the *meadows,* or *gardens,* (رِيَاض,) *of Paradise:* (Fr, T:) or, as some say, *pillows:* (T:) or it signifies also *a pillow:* and *meadows,* or *gardens;* syn. رِيَاضٌ: (K:) also *a carpet:* (T:) and sometimes it is applied to *any wide garment* or *piece of cloth.* (Bd in lv. 76.) ___ Also The كِسْر [app. as meaning the *lowest piece of cloth,* or the *part of that piece that is folded upon the ground,*] *of a* [*tent of the kind called*] خِبَآء: (Lth, T, S, M, O, K:) and *a piece of cloth* (خِرْقَةٌ) *that is sewed upon the lower part of a* [*tent of the kind called*] فُسْطَاط, (Lth, T, M, K,) *and of a* سُرَادِق, (M, K,) *and the like;* as also رَفٌّ , of which the pl. is رُفُوفٌ: (M: [in the CK, الفُسْطَاطُ is erroneously put for الفُسْطَاط:]) or the *skirt of a tent:* (Bd in lv. 76:) and, accord. to IAar, the *extremity, edge,* or *border, of a* فُسْطَاط. (T.) ___ Also The *redundant portion of the skirt* of a coat of mail: (A 'Obeyd, T, O:) or the *sides* of a coat of mail, (S, K,) and the *pendent portions* thereof: (S, O, K:) n. un. with ة. (S.) And the رَفْرَف of a coat of mail is [The تَسْبِغَة, q.

v. : or] *a piece of mail* (زَرَدٌ) *which is fastened to the helmet, and which the man makes to fall down upon his back.* (M, K.) ___ The *pendent branches* of the [tree called] أَيْكَة. (T, O, K.) ___ *Soft,* or *tender, and drooping trees.* (M, K.) And *Certain trees,* (K,) *certain drooping trees,* (As, T, O,) *growing in El-Yemen.* (As, T, O, K.) ___ Also, [because pendent,] The [*caruncle, in the vulva of a girl* or *woman, called*] بَظْر [q. v.]. (Lh, M, K.) And *A species of fish* (Lth, T, M, O, K) *of the sea.* (M, K.)

الرَّفْرَافُ *The bird called* خَاطِفُ ظِلِّه. (Ibn-Selemeh, S, O, K. [See art. خطف.]) And sometimes, (S,) *The male ostrich:* (T, S, M, O, K:) because (S) he flaps his wings (يُرَفْرِفُ بِجَنَاحَيْه) and then runs. (T, S, O.) ___ Also *The wing* of an ostrich and of any bird. (M.)

رُفَارِفٌ *Quick,* or *swift.* (O.)

رَافٌّ : see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

مَرَفٌّ *i. q.* مَأْكَلٌ [*A place,* or *time, of eating*]. (O.) [This art. is wanting in the copies of the L and TA to which I have had access.]

رفأ

1 رَفَأَ السَّفِينَةَ, (M, Mgh, K,) aor. ـَـ, inf. n. رَفْءٌ, (M,) *He brought the ship near to the bank of a river;* (M, K;) as also أَرْفَأَهَا: (S, TA:) or both signify *he brought the ship near to the bank of a river and made her still,* or *motionless:* (Mgh:) or the latter, *he brought her near to the land;* or *to the part of the land that was near;* or so the former accord. to AZ; (T;) and so the latter: but in the K, ارفأ is expl. as signifying simply *he made,* or *drew,* or *brought, near.* (TA.) أَرْفِئُوا إِلَى جَزِيرَةٍ occurs in a trad. [as meaning *They brought* the ship *near to an island*]: and some say أَرْفَيْتُ for أَرْفَأْتُ; which latter is the original. (TA.) ___ [Hence, accord. to ISd in the M, but this I think doubtful,] رَفَأَ الثَّوْبَ, (AZ, T, S, M, Mgh, Msb, K,) aor. as above, (AZ, T, S, Mgh, Msb,) and so the inf. n., (AZ, T, S, Mgh,) *He repaired,* or *mended,* [or *darned,*] *the garment,* (S, Msb,) *where it was rent;* (S;) or *he closed up what was rent in the garment, drawing the parts together,* (M, Mgh, K,) by *texture* [*with the needle,* i. e. *darning*]: (Mgh:) and sometimes it is pronounced without ء; (S;) [i. e.,] one says also [رَفَا الثَّوْبَ, and] رَفَوْتُهُ, aor. ـُـ, (Msb,) inf. n. رَفْوٌ; (IAar, T, Msb;) and رَفَيْتُهُ, aor. ـِـ, inf. n. رَفْىٌ, which is of the dial. of Benoo-Kaab; (Msb;) but this last is strange. (TA.) [See 1 in art. رفو.] One says, مَنِ اغْتَابَ خَرَقَ وَمَنِ اسْتَغْفَرَ رَفَأَ [*He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs*]: (S, M:) i. e., by الاغْتِيَاب he rends his religion, and by الاسْتِغْفَار he repairs it. (M.) ___ And [hence,] رَفَأَ بَيْنَهُمْ *He effected a reconciliation,* or *made peace, between them;* (M, K;) like رَقَأَ. (TA.) ___ And رَفَأَ الرَّجُلَ, (M, K,) aor. and inf. n. as above, (M,) *He appeased quieted,* or *calmed, the man,* (M, K, TA, [like رَفَاهُ, without ء, see art. رفو,]) *stilling his fear,* or *terror, and treated him with gentleness.* (TA.) ___ See also 3. ___ رَفَأَ is also said to signify تَزَوَّجَ [*He married;* or *took a wife*]; (TA;) or so رَفَا [without ء]. (T.)

2 **رفّآه** , (T, S, M, K,) inf. n. ترفئة and ترفىء, (T, S, K,) *He said to him,* (namely, a man who had had a wife given to him, T, S, M,) بالرفآء والبنين; (T, S, M, K; [see رفآء, below;]) as also رفّاه, without ء. (TA.)

3 **رافأه** , (AZ, T, S, M,) inf. n. مُرافأة; (AZ, T;) and ارفأه , (K, but there without any objective complement,) and رفأه ; (TA;) *He treated him in an easy and a gentle manner;* or *abated to him the price,* or *payment;* syn. حاباه; (AZ, T, S, M, K; *) فى البيع [*in selling*]: (AZ, T, S:) or ارفأه signifies داراه [*he treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him;* &c.]: (IAar, M:) or ارفأ is also syn. with دارى; and so is رافأ. (K.)

4 **ارفأ** *He,* or *it, drew near,* or *approached.* (K.) You say, ارفأت السَّفينةُ *The ship drew near,* or *approached,* (T, TA,) *to the land,* (T,) or *to the part of the land that was near,* or *to the bank of a river.* (TA.) ___ ارفأ إليه *He inclined to,* or *towards, him,* or *it;* (Fr, T, K; *) as also ارفى. (Fr, T.) And (K) *He had recourse,* or *he betook himself,* or *repaired, to him,* or *it, for refuge, protection, preservation, concealment, covert,* or *lodging;* (S, M, K;) as also ارفى. (TA in art. رفو.) ___ *He combed,* or *combed and dressed, his hair.* (K, * TA.) As a trans. v. : see 1, in two places: ___ and see also 3, in two places.

6 **ترافؤوا** *They agreed together;* or *were of one mind or opinion:* (S, K:) and *they aided,* or *assisted, one another;* or *leagued together, and aided one another.* (S.) And ترافؤوا على الأمر *They agreed together to do the thing:* (M:) *they agreed together,* or *conspired, to do the thing, their stratagem and their affair being one.* (T, TA.)

رِفَآء *Close union; coalescence;* (ISk, T, S, M, K;) *consociation;* these being the meanings if the root be with ء: (ISk, T:) *good consociation:* (T:) and *composure of disunited circumstances* or *affairs:* (K:) or *reparation:* (Msb:) and *concord,* or *agreement;* (T, S, M;) like مُرافاة; [if the root be]

without ء: (T:) or, if the root be without ء, the meaning is *tranquillity;* or *freedom from disturbance,* or *agitation.* (ISk, T, S.) Such are said to be the meanings in the saying, بالرِّفَآءِ والبَنِينَ; (ISk, T, S, M, Msb, K; [see 2;]) i. e. [May it (the marriage) be] *with close union,* &c., (K, TA,) *and increase* (TA) [or rather the begetting of *sons,* not daughters]: or *with reparation* [of circumstances or condition, *and* the begetting of *sons*]. (Msb.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T, * TA:) and some relate that he used to say, in its stead, بَارَكَ ٱللّٰهُ عَلَيْكَ and بَارَكَ فِيكَ [May God

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bless thee], and جَمَعَ بَيْنَكُمَا فِى خَيْرٍ [may He unite you two in prosperity]. (T, TA.) Some of them used to congratulate him who had taken a wife by saying, بالرِّفَآءِ والثَّبَاتِ والبَنِينَ لَا البَنَاتِ [May it be *with close union,* &c., *and constancy, and* the begetting of *sons, not daughters*]. (Har p. 364.) And one says also, بَيْنَ القَوْمِ رِفَآءٌ, meaning *Between the people is close union,* and *concord,* or *agreement.* (Msb.)

رِفَآءٌ [*A darner;*] *one who closes up what is rent in garments, drawing the parts together,* (M, Mgh, K,) *by texture* [*with the needle,* i. e. *darning*]; in Pers. رَفُوگَرْ. (Mgh.)

مَرْفَأٌ : see the next paragraph. ___ Also *A place where garments are darned.* (KL.)

مُرْفَأٌ, (S, Mgh, Sgh, K,) and مَرْفَأٌ, (M, K,) [*A station of ships;*] *a place where ships are brought near to the bank of a river* [or *to the land;* see 1, first sentence]; (S, M, K;) *i. q.* فُرْضَةٌ. (Mgh.)

يَرْفَئِىٌّ *Heartless,* or *deprived of his heart, by reason of fright.* (M, K.) ___ *A male ostrich:* (M:) or a male ostrich *taking fright, and fleeing,* or *running away at random.* (K.) ___ *A gazelle;* because of its briskness, liveliness, or sprightliness, and its uninterrupted running: (M:) or a gazelle *that leaps, jumps, springs,* or *bounds, much,* or *often,* (قَفُوزٌ,) *and goes back,* or *retreats,* (M, * K, TA,)

fleeing. (TA.) ___ And *A pastor of sheep* or *goats:* (M, K:) it is said to have this meaning: (T:) or by this is meant a certain black slave so called. (TA.)

رفت

1 رَفَتَهُ, (T, M, A, K,) aor. ـِ and ـُ, (M, K,) inf. n. رَفْتٌ, (M,) *He broke it;* (T, M, K;) or *broke it in pieces:* (T:) *he crushed, bruised, brayed,* or *pounded, it:* (M, K:) *he crumbled it,* or *broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones.* (A.) And رُفِتَ *It was broken;* or *broken in pieces;* [&c.] (Akh, S.) You say, رَفَتَ عُنُقَهُ, aor. ـِ, inf. n. as above, *He broke,* or *crushed, his neck.* (Lh, M.) And رَفَتَ عِظَامَ الجَزُورِ *He broke the bones of the slaughtered camel, in order to cook them and to extract their grease.* (T.) And one says of him who does that from which he finds it difficult to liberate himself, الضَّبُعُ تَرْقُتُ العِظَامَ وَلَا تَعْرِفُ قَدْرَ اُسْتِهَا تَأْكُلُهَا ثُمَّ يَعْسُرُ عَلَيْهَا خُرُوجُهَا [*The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their exit becomes difficult to it*]. (A.) ___ [Hence,] رَفَتَ العَطَشَ *It* (water) *broke the vehemence of thirst.* (Z, TA in art. فرت.) (See also 9.)

2 رَفَّتَهُ, inf. n. تَرْفِيتٌ, *He broke it* [app. *much,* or *into many pieces*]: ___ and hence, *He dishonoured, despised,* or *condemned, him;* تَرْفِيتٌ being *syn. with* تَحْقِيرٌ, and *contr. of* تَرْفِيلٌ and تَعْظِيمٌ. (Er-Rághib, TA. *)

9 اِرْفَتَّ, as also رَفَتَ, (M, K,) the latter being intrans. as well as trans., (K, * TA,) *It was,* or *became, broken, broken in pieces, crushed, bruised, brayed,* or *pounded:* (M, K:) said of a bone; i. e., *it became what is termed* رُفَاتٌ. (M.) And *It became cut* or *broken, cut off* or *broken off; it broke,* or *broke off:* (K, TA:) the former is said, in this sense, of a rope. (A, TA.)

رُفَتٌ *i. q.* تِبْنٌ [i. e. *Straw;* or *straw that has been trodden,* or *thrashed, and cut:* also written رُفَّةٌ, and رُفَةٌ, and رُفَةٌ]. (IAar, T, K.) It is said in a prov., أَنَا أَغْنَى عَنْكَ مِنَ التُّفَه عَنِ الرُّفَتِ, (TA,) or إِلَى الرُّفَتِ (T,) [*I am more free from the want of thee than the badger is* from the want *of straw,* or *cut straw*]: the تفه is what is called عَنَاقُ الأَرْضِ, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with ه; but الرفت is with ت: (T:) or, accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تفه.) [See also رفه.] Also One *who breaks, breaks in pieces, crushes, bruises, brays, pounds,* or *crumbles, anything,* or *everything.* (K, * TA.)

رِفْتَةٌ *A mode,* or *manner, of breaking, breaking in pieces, crushing,* &c. (Lh, M.)

رُفَاتٌ A thing, (M,) an old and decayed bone, (A, TA,) or anything, (L, TA,) *broken, broken in pieces, crushed, bruised, brayed,* or *pounded;* (M, L, TA;) or *crumbled,* or *broken into small pieces with the hand;* (A, TA;) or a thing *that has become old and worn out, and crumbled,* or *broken into small pieces:* ('Ináyeh, TA: [see مَرْفُوتٌ:]) or *broken,* or *crumbled, particles; fragments,* or *crumbs;* of a thing that is dry, (T, S, A, K, TA,) of any kind; (T;) [as, for instance,] of musk. (A, TA.) Hence, in the Kur [xvii. 52 and 100], أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا *When we shall have become bones and broken particles?* (S, M, TA.) [Hence also the phrase] لَا بِرُفَاتِكَ, *meaning No, by thy ancestors who have become broken and crumbled bones in the dust.* (Har p. 634.) And [hence one says,] هُوَ الَّذِى أَعَادَ المَكَارِمَ وَأَحْيَا رُفَاتَهَا وَأَنْشَرَ أَمْوَاتَهَا [*He is the person who has restored generous qualities* or *actions, and revived such of them as had decayed, and brought to life again such of them as had become dead*]. (A, TA.)

مَرْفُوتٌ *Broken, broken in pieces,* &c. (Akh, S. [See رُفَاتٌ.])

رفث

1 رَفَثَ (T, S, M, A, Mgh, Msb, K) فى كَلَامه (M, A, Mgh) or فى مَنْطقه (Msb,) aor. ـُ , (K, and so in a copy of the S,) or ـِ , (T, and so in another copy of the S,) or both, (Msb, TA,) the latter mentioned by 'Iyád in the Meshárik; (TA;) and رَفَثَ, (M, K,) aor. ـَ ; (K;) and رَفُثَ, aor. ـُ ; (Lh, M, K;) inf. n. رَفْثٌ, which is of رَفَثَ, (M, TA,) and رَفَثٌ, (T, * S, * M, A, * Mgh, * Msb, K, *) which is of رَفَثَ, (M, TA,) or of رَفَثَ, (Msb,) or, accord. to some, this is a simple subst., (TA,) and رُفُوثٌ; (K;) and ارفث ; (T, S, M, A, Mgh, Msb, K;) and ترفّث ; (A;) *He uttered foul, unseemly, immodest, lewd,* or *obscene, speech,* (T, S, M, A, Mgh, Msb, K,) *in relation to women:* (T:) and *talked to a woman, in,* or *respecting, coition;* (S, K, TA;) and (as in the A and Mgh, but in the Msb *or*) *spoke plainly of what should be indicated allusively, relating to coition.* (A, Mgh, Msb.) And رَفَثَ بِٱمْرَأَته, and معها, *He compressed his wife:* and *he kissed her;* and *held amatory and enticing talk,* or *conversation, with her;* and *did any other similar act, of such acts as occur in the case of coition.* (M.) And رَفَثَ إِلَى ٱمْرَأَته *He went in to his wife;* i. e. *he compressed her;* or *was with her alone in private, whether he compressed her* or *not;* syn. أَفْضَى إِلَيْهَا. (A.) [See also رَفَثٌ below.]

3 رافث صاحبه, inf. n. مُرَافَثَةٌ, [*He joined with his companion,* or *vied with him, in foul, unseemly, immodest, lewd,* or *obscene, conversation, in relation to women:* and *in talking plainly of what should be indicated allusively, relating to coition.*] (A.)

4 أَرْفَثَ see 1, first sentence.

5 تَرَفَّثَ see 1, first sentence.

6 ترافثا [*They two joined mutually,* or *vied with each other, in foul, unseemly, immodest, lewd,* or *obscene, conversation, in relation to women:* and *in talking plainly of what should be indicated allusively, relating to coition*]; said of two men. (A.)

رَفَثٌ, said by some to be a simple subst., but by others to be an inf. n., (TA,) *Foul, unseemly, immodest, lewd,* or *obscene, speech,* (Lth, T, S, M, Mgh, Msb, K,) *in relation to women;* (T;) this being the primary signification: (Lth, T:) and *talk to women in,* or *respecting, coition:* (S, K, TA:) and the *speaking plainly of what should be indicated allusively, relating to coition:* (Mgh:) or *allusion to coition:* (M:) or *foul, unseemly, immodest, lewd,* or *obscene, speech addressed to women;* (T, S, Mgh, K;) so accord. to I'Ab: (T, S, Mgh:) and *coition:* (Lth, T, S, M, Mgh, Msb, K:) and *kissing;* and *amatory and enticing talk,* or *conversation;* and *any other similar act, of such acts as occur in the case of coition:* (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Msb,) it is *coition:* (A, Mgh, Msb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Msb,) the *making an appointment for coition:* (A, Mgh, Msb:) and with the eye, (A, Mgh,) or with respect to the eye, (Msb,) the *making a signal of a desire for coition:* (A, Mgh, Msb:) or it is a word comprehending *everything that a man desires of his wife.* (Zj, T.) In the Kur ii. 193, where it is forbidden during pilgrimage, it means *Coition:* (Zj, T, Mgh, Msb:) and *speech that may be a means of inducing coition:* (Zj, T:) or *foul, unseemly, immodest, lewd,* or *obscene, speech:* (M, Mgh, Msb:) or, accord. to Th, the *removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like.* (M. [In the L and TA, the explanation

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of Th is so given as to relate, not to رَفَثٌ, but, to لَا رَفَثَ.]) And in the same, ii. 183, where it is allowed in the night of fasting, it means *Coition:* (Msb:) or the *going in* to one's wife; syn. إِفْضَآء; wherefore it is made trans. by means of إِلَى, like as is إِفْضَآء. (M, Mgh.)

رفد

1 رَفَدَهُ, aor. ـِ, inf. n. رَفْدٌ, *He gave him,* or *gave him a gift:* (T, S, M, A, * Msb, K:) or it signifies, (Msb,) or signifies also, (S, M, A,) *he aided, helped,* or *assisted, him:* (T, S, M, A, Msb:) and ارفده, (M, A, Msb,) inf. n. إِرْفَادٌ, (S, K,) signifies the same (S, M, A, Msb, K) in the latter sense, (S, M, A, K,) and in the former sense also: (S, K:) or both signify *he aided, helped,* or *assisted, him, by a gift* or *by a saying* or *by some other thing:* (Mgh:) [it is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also رافده; (A;) [meaning *he aided him;* or *he aided with him;* or *he aided him, being aided by him;* for] مُرَافَدَةٌ is *syn. with* مُعَاوَنَةٌ. (S, L.) One says, لَا أَقُومُ إِلَّا رَفْدًا *I will not stand unless I be helped to do so.* (TA.) ___ [Hence,] *He propped it up;* namely, a wall: (Zj, T, A:) and رَفَدْتُهُ بِهِ *I propped it up,* or *supported it,* namely, a thing, *with it,* meaning any other thing used for such a purpose. (Zj, T.) ___ And [hence,] رَفَدَهُ, (M, L,) or رَفَدَ عَلَيْهِ, aor. ـِ, inf. n. رَفْدٌ, (AZ, T, S, M,) *He made for him,* (AZ, S, M, *) or *put upon him,* (T, M, *) namely, a camel, (AZ, S,) *an appertenance of the saddle, called a* رِفَادَةٌ: (AZ, T, S, M:) [and ارفده, or ارفد عليه, signifies the same; for] إِرْفَادٌ is syn. with رَفْدٌ as meaning the *putting to* a beast, or *furnishing* him *with, a* رِفَادَةٌ. (K.) [Hence,] يُرْفَدُ بِخِرْقَةٍ [meaning *It is furnished with a piece of rag, as a compress,*] is said of a wound (S, K) &c. (S.) ___ And رَفَدَهُ signifies also *It held it fast;* namely, any one thing, another thing. (M.)

2 رَفَّدُوا فُلَانًا, (M, A,) inf. n. تَرْفِيدٌ, (S, K,) *They made such a one a lord,* or *chief;* (S, M, A, K;) *made him great,* or *magnified him,* or *honoured him;* (K; *) and *set him over their affairs;* (M;) [lit. *made him to give gifts;*] as also رَفَّلُوهُ: because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إِذَا سَادَ رَفَدَ وَرَفَلَ). (A.) And رُفِّدَ فُلَانٌ *Such a one was made a lord,* or *chief;* and

was made great, or *magnified,* or *honoured.* (S, TA.) رفّد, (T, L,) inf. n. as above, (T, L, K,) also signifies *He went a pace like that called* هَمْلَجَةٌ, (T, L,) or *like that called* هَرْوَلَةٌ. (K.) [See 2 in art. رقد.]

3 رَافَدَ see 1.

4 أَرْفَدَ see 1, in two places.

6 ترافدوا *They aided, helped,* or *assisted, one another* [*by gifts* or *otherwise*]. (S, * M, A, Msb, K. *)

8 ارتفد *He gained, acquired,* or *earned,* (T, S, M, A, K,) property. (T, M, A.) And ارتفدتُ منهُ *I obtained a gift,* or *aid, from him.* (A.)

10 استرفده *He sought, desired, demanded,* or *asked, aid, help,* or *assistance, from him* [*by a gift* or *otherwise*]. (S, * A, Msb, K. *)

رَفْدٌ : see the next paragraph.

رِفْدٌ *A gift;* (S, A, Msb, * K;) [and so, app., مِرْفَدٌ or مَرْفِدٌ;] *a gratuity:* (T, S, A, K:) pl. أَرْفَادٌ (Ham p. 128) [and مَرَافِدُ is pl. of مِرْفَدٌ or مَرْفِدٌ]. You say, هو كَثِيرُ الأَرْفَادِ and المَرَافِدِ [*He is a person of many gifts*]. (A.) It is said in a trad., مِنْ اقْتِرَابِ السَّاعَةِ أَنْ يَكُونَ الفَىءُ رِفْدًا [One of the signs] *of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity* bestowed according to men's natural desires, and not according to right, or desert. (T, L.) ___ *Aid, help,* or *assistance;* (T, M, L, Msb;) as also مِرْفَدٌ and مَرْفِدٌ [app. مِرْفَدٌ and مَرْفِدٌ]; (M;) *by a gift,* and *by giving milk to drink,* and *by a saying,* and *by anything.* (T.) ___ *A lot, share,* or *portion.* (M, L.) ___ Also, (IAar, Ibn-El-Mubárak, T, S, M, A, L, K,) and رَفْدٌ, (El-Muärrij, T, S, M, L, K,) and مِرْفَدٌ, (S, M, L, K,) and مَرْفِدٌ, (M, L,) *A large* [*drinking-cup,* or *bowl, of the kind called*] قَدَحٌ, (T, S, A, L, K,) *in which a guest is given to drink:* (S, L:) this is the meaning most

known; and this meaning is assigned by Zj to the third of the words above, i. e. مرفَدٌ: (T:) or *a large* عُسّ, (M, L,) *larger than the common* عُسّ, *which latter is a large* قَدَح *that holds enough to satisfy the thirst of three men,* or *four,* or *more; larger than the* غَمَر: (L:) or *a* قَدَح, (Ibn-El-Mubárak, T, M, L,) *of whatever size it be;* accord. to some: (M, L:) in a قَدَح a she-camel is milked: (T:) or *a vessel in which one milks.* (El-Muärrij, T.) One says, هُرِيقَ رِفْدُهُ [*His drinking-cup,* or *bowl, was emptied*], meaning *he was slain;* a phrase similar to صَفَرَتْ وِطَابُهُ, and كُفِئَتْ جَفْنَتُهُ: (A:) or *he died.* (K.) And مَدَّ فُلَانٌ بِأَرْفَادِى [app. *Such a one drew water with my bowls*], meaning *such a one aided me,* or *assisted me.* (A, TA. [In my copy of the former, باءرفادى; which I think a mistranscription: in the latter, بارفادى])

رِفْدَةٌ *A company such as is termed* عُصْبَة, *of men,* (M, L,) [*aiding one another:* pl. رِفَدٌ: see De Sacy's Chrest. Ar., sec. ed., ii. 461.]

رَفُودٌ A she-camel *that fills the* [*vessel called*] رِفْد or رَفْد *at one milking:* (S, A, K:) or *that is constantly over her milking-vessel:* or *that yields an uninterrupted supply of milk:* (IAar, L:) or *that aids her owners by the abundance of her milk:* (TA in art. ركد:) pl. رُفُدٌ. (L.)

رِفَادَةٌ [*A kind of pad,* or *stuffed thing, beneath a saddle;*] *a thing like the* جَدْيَة *of a horse's saddle,* (S, Mgh, K,) *for a beast:* (K:) *a support for the saddle of a horse* or *camel &c.:* (M, L:) *it is put beneath a horse's saddle in order that it may become raised thereby.* (Lth, T.) ___ *A piece of rag with which a wound,* (S, K,) *&c.,* (S,) *is furnished as a compress* (يُرْفَدُ بِهَا). (S, K.) ___ *A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins* (S, M, K) *for* [*the beverage called*] نَبِيذ: (S, M:) *each gave*

according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days: (M:) the رِفَادَة and سِقَايَة [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Háshim; and the سِدَانَة [or service of the Kaabeh], and the لِوَآء [or banner], to the Benoo-'Abd-ed-Dár: (S:) the term رِفَادَةٌ used in relation to the feeding of the pilgrims is from رَفَدَهُ signifying he aided him by a gift &c.: (Mgh:) the first who performed this custom was Háshim Ibn-'Abd-Menáf. (T.) ___ One says also, هُوَ رِفَادَةُ صِدْقٍ لِى and رَفِيدَةُ صِدْقٍ, meaning [*He is an excellent*] *aider,* or *helper,* or *assistant, to me.* (A.)

رَفِيدَةٌ : see what next precedes.

رَافِدٌ [act. part. n. of رَفَدَ; *Giving,* or *giving a gift:* and *aiding,* &c.]: pl. [رَافِدُونَ and] رُفَّدٌ. (TA.) You say, فُلَانٌ نِعْمَ الرَّافِدُ إِذَا حَلَّ بِهِ الوَافِدُ [*Such a one is an excellent,* or *a most excellent, giver,* or *aider, when the comer alights at his abode*]. (A, TA.) And أَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ *He gave the portion of his property that was due as the poor-rate, his soul being well pleased,* or *content, therewith, aiding him to do so.* (L.) ___ *One who is next in station to a king,* [*who aids him,*] *and who, when the latter is absent, occupies his place.* (IB.) ___ *A river that flows into, and augments, another river:* you say نَهْرٌ لَهُ رَافِدَانِ *A river that has two rivers flowing into it, and augmenting it.* (A.) Hence, (A,) الرَّافِدَانِ is an appellation applied to *The Tigris and Euphrates.* (S, M, A, K.) ___ [Hence,] one says also, فُلَانٌ يَمُدُّ البَرِيَّةَ رَافِدَاهُ *Such a one's two hands* or *arms* [*afford aid,* or *succour, to mankind*]. (A.)

رَافِدَةٌ a word of the measure فَاعِلَةٌ [app. as meaning *A thing that aids, helps,* or *assists,*] from الرَّفْدُ signifying the act of aiding, helping, or assisting. (TA.) رَوَافِدُ [is its pl., and] signifies The *rafters,* or *beams,* or *timbers,* (خَشَب, S, Mgh, K, or خُشُب, M,) of a roof, (IAar, S, M, Mgh, K,) *over which are laid* [*planks, or only*] *the*

bundles of reeds, or *canes, called* حَرَادِىّ; (IAar, L in art. حرد;) as also رَافِدَاتٌ. (S, M.) A poet says, (describing a house, S in art. بخ,)

* رَوَافِدُهُ أَكْرَمُ الرَّافِدَاتِ *

[*Its rafters are the most excellent of rafters*]. (S, M.)

بَنُو أَرْفَدَةَ, (S, K,) or أَرْفِدَة, which latter is the more common and more approved, (TA,) mentioned in a trad., (S,) *A class of the Abyssinians,* (S, K,) *who danced:* (S:) or *a surname of them:* or they were so called from the name of their chief ancestor, (TA.)

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تَرْفِيدٌ, a subst., like تَمْتِينٌ, and تَنْبِيتٌ, The *posteriors* of a woman. (IAar, M.)

مَرْفَدٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places.

مِرْفَدٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places. ___ Also *A piece of stuff,* or *a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large.* (S, K. *)

مَرَافِيدُ [a pl. of which the sing. (probably مِرْفَادٌ, like مِغْزَارٌ and مِدْرَارٌ &c.,) is not mentioned,] Ewes, or she-goats, *whose milk does not cease* (S, K) *in summer nor in winter.* (S.)

رفس

1 **رَفَسَهُ** , (S, M, Msb, K, *) or **رَفَسَهُ بِرِجْلِهِ**, (M,) aor. ـِ (S, M, Msb, K) and ـُ , (M, K,) inf. n. **رَفْسٌ** (S, M, &c.) and **رِفَاسٌ**, (Jm, K,) or this is a simple subst., (M,) and **رُفَاسٌ**, (Jm,) [or this also is a simple subst.,] *He kicked him,* or *struck him with his foot* or *leg,* (S, M, Msb, K, *) in an absolute sense, (M, Msb,) or *in,* or *upon, the breast.* (Kh, M, Msb.) ___ **رَفَسَهُ**, inf. n. **رَفْسٌ**, *He pounded it,* or *brayed it;* namely, flesh-meat, or other food; or anything; but originally, food. (M, TA.) **رَفَسَ البَعِيرَ**, (K,) aor. ـُ , inf. n. **رَفْسٌ**, (TA,) *He bound the camel with the* **رِفَاسٌ** [q. v.]. (K.)

رَفْسَةٌ *A kick,* or *blow with the foot* or *leg,* [in an absolute sense, or] *in,* or *upon, the breast.* (Lth, K.)

رِفَاسٌ The *act,* or *habit, of kicking,* or *striking with the foot* or *leg,* in an absolute sense, or *in,* or *upon, the breast;* as also **رَفِيسٌ** and **رُفُوسٌ** . (M, TA.) Also The [*cord,* or *rope, called*] **إِبَاضٌ** [q. v.]: (K:) or the *bond with which the hind legs of the camel, when lying down, are bound to his thighs.* (Ibn-'Abbád, TA.)

دَابَّةٌ رَفُوسٌ *A beast that has a habit of kicking,* or *striking with the foot* or *leg,* in an absolute sense, or *in,* or *upon, the breast.* (M, TA.)

رُفُوسٌ : see **رِفَاسٌ**.

رَفِيسٌ : see **رِفَاسٌ**.

مِرْفَسٌ *An instrument with which flesh-meat is pounded.* (M, TA.)

رفض

1 رَفَضَهُ, aor. ـِ and ـُ, inf. n. رَفْضٌ (S, Mgh, Msb, K) and رَفَضٌ, (S, K,) *He left, forsook, relinquished, abandoned,* or *deserted, him,* or *it.* (S, A, Mgh, Msb, K.) ___ *He separated, dispersed,* or *scattered, it.* (L.) ___ رَفْضٌ also signifies The act of *breaking* [a thing]. (TA.) ___ And The act of *driving away.* (TA.) ___ And رَفَضَ *He threw, cast,* or *shot:* (K:) whence رَافِضٌ as explained below. (TA.) ___ And رَفَضَ إِبِلَهُ, (S, A, Msb, K,) aor. ـِ (S) and ـُ also, (O,) inf. n. رَفْضٌ and رَفَضٌ, (as in one copy of the S, but the former only in another copy,) *He left his camels to separate,* or *disperse themselves, in their place of pasture,* (S, A, Msb, K,) *wherever they pleased, not turning them away from what they desired;* (S;) as also ارفضها, (Msb, K,) inf. n. إِرْفَاضٌ: (TA:) or, as the latter is explained by Fr, *he sent them away without a pastor.* (TA.) رَفَضَتِ الإِبِلُ, (Fr, S, A, Msb, K,) aor. ـِ, (Fr, S,) inf. n. رُفُوضٌ, (S,) or رَفْضٌ, (Fr,) *The camels separated,* or *dispersed themselves,* (Fr, A, Msb,) *in the place of pasture:* (Msb:) or *pastured by themselves,* (Fr, S, K,) *the pastor seeing them,* (S,) or *looking at them,* (K,) *near or far off,* (S,) *not fatiguing them, nor collecting them together.* (L.) Thus this verb is intrans. as well as trans. (TA.) [See also 9.] ___ رَفَضَ النَّخْلُ *The palm-tree expanded its raceme, and the* قِيقَآء [or *envelope*] *thereof fell off.* (S, Sgh, K) ___ رَفَضَ الوَادِى *The valley widened; became wide;* as also ارفض, (O, K,) and استرفض. (Ibn- 'Abbád and K.) ___ رَفَضَ فُوهُ *He shed his* ثَغْر [or *front teeth*]. (AA, TA.)

2 رَفَّضَ فِى القِرْبَةِ, inf. n. تَرْفِيضٌ, *He left a small quantity of water remaining in the skin.* (AZ, S, K.) [See رَفَّضَ ___.] رَفَّضَ said of a horse, *He put forth his veretrum without being vigorously lustful.* (K.)

4 **ارفض إبلَه** : see 1. ارفض الوادى: see 1, last sentence but one.

5 **ترفّض** *It* (a thing, TA) *broke,* or *became broken, in pieces.* (O, K.) ___ See also 9, in three places.

9 **ارفضّ** *It* (a thing) *became dispersed,* (S, A, K,) *and departed,* or *went away;* (S, K, TA;) as also ترفّض . (A, K, TA.) *It* (a company of men) *separated,* or *became dispersed;* or *dispersed themselves;* as also ↓ the latter verb. (Lth.) ___ ارفضّ الدَّمعُ, (S, TA,) or الدُّموعُ, (K,) *The tears became scattered in drops:* (S, K: [in one copy of the S, ارفضاضُ الدَّمعِ is explained by ترشيشه; but the right reading is ترشُّشه, which I find in two copies; as in the K:]) or *flowed and became scattered;* and *flowed and dropped continuously:* or *flowed in a scattered manner:* (L:) and ترفّض signifies the same. (TA.) You say also, ارفضّ السَّيلُ [*The torrent dispersed itself*]. (S, K.) And ارفضّ جرحه *The thick purulent matter of his wound flowed, and became dispersed.* (TA.) And ارفضّ عرقًا *His sweat ran;* and *flowed.* (TA.) ___ ارفضّ الوجعُ *The pain ceased,* or *went away.* (TA.) And ارفضّ منه صبرى [*My patience departed in consequence of it*]. (A, TA.)

10 **إسترفَض** see 1, last sentence but one.

رَفْض Camels *in a state of separation,* or *dispersion;* and in like manner, men, and goods, and plants or herbage: (A:) or camels *pasturing by themselves,* (S, K,) *the pastor seeing them,* (S,) or *looking at them,* (K,) *near or far off:* (S:) you say, إبل رَفْض (S, K,) and رَفَض also, and رافضة : (S, A, K:) and the pl. of رَفَض is أَرفاض: (S, K:) [and رفوض seems to be a pl. of رَفْض.] Also *A herd of gazelles in a state of separation,* or *dispersion:* pl. رِفاض. (TA.) You say also نعام رَفَض *Ostriches in separate flocks.* (S.) And النَّاس أَرفاض فى السَّفر *The men are in a state of separation,* or *dispersion, in journeying.* (TA.) And رفوض النَّاس *The different parties of men.* (S, K.) And رفوض من كلأ *Scattered pieces of herbage* or *pasturage,* (Jm, S, K,) *distant one from another.* (Jm, S, O.)

And رُفُوضُ الأَرْضِ *Land which is deserted after having been prohibited to the public:* (S:) or *which has no possessor:* (O, L, K:) so says IDrd; but he adds, or, accord. to some, *deserted land* (L, TA) *between two cultivated pieces of land,* (L,) or *between two pieces of land belonging to two tribes.* (TA.) رَفَضٌ also signifies *What is large, and in a state of separation* or *dispersion,* of a thing: pl. أَرْفَاضٌ. (TA.) ___ And رَفْضٌ, *A side,* or *a part,* or *portion,* (syn. جَانِبٌ,) of a thing. (TA.) ___ Also رَفْضٌ, (IAar, ISk, Az, Z,) or رَفَضٌ , (AZ, Fr, A'Obeyd, S,) the latter said, in a marginal note in the S, to be the correct form heard from the Arabs, (TA,) or both, (Sgh, K,) *A small quantity* of water; (S, A, K;) and of milk; (A, TA;) *remaining in the bottom of a skin or of a* مَزَادَة; *like a* جُرْعَة: (TA:) or *a little less than is sufficient to fill a skin:* (IAar:) pl. أَرْفَاضٌ . (Lh.) ___ And hence, the former, *Food that is sufficient to sustain life;* syn. قُوتٌ. (TA.)

رِفْضٌ The *persuasion,* or *creed,* or *a tenet, of the* رَافِضَة; as in the saying attributed to the Imám Esh-Sháfi'ee,

* إِنْ كَانَ رِفْضًا حُبُّ آلِ مُحَمَّدٍ *

* فَلْيَشْهَدِ الثَّقَلَانِ أَنِّى رَافِضِىٌّ *

[*If the love of the family of Mohammad be a tenet of the Ráfidees, let men and genii bear witness that I am a Ráfidee*]. (TA.)

رَفَضٌ : and its pl. أَرْفَاضٌ: see رَفْضٌ, in six places.

رَجُلٌ رُفَضَةٌ , (A, L,) or رَجُلٌ قُبَضَةٌ رُفَضَةٌ, (S, K,) *A man who lays hold upon a thing, and then leaves it* (S, A, L, K) *without delay.* (S, A, L.) And رَاعٍ قُبَضَةٌ رُفَضَةٌ *A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will.* (ISk, S, A. *) [See also art. قبض.]

رَفَضَاتٌ, in the following saying, is from رَفَضَتِ الإِبِلُ, explained above: لَشَوْقِى إِلَيْكَ فِى قَلْبِى رَكَضَاتٌ وَلِحُبِّكَ فِى مَفَاصِلِى رَفَضَاتٌ [app. meaning *By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses*]. (A, TA.)

القَوْمُ رَفْضَى فِى بُيُوتِهِمْ *The people,* or *company of men, are in a state of separation,* or *dispersion, in their tents,* or *houses:* heard by Az from an Arab of the desert. (TA.) [رَفْضَى seems to be a pl. of رَافِضٌ ; like as هَلْكَى is of هَالِكٌ. See also رَفْضٌ.]

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رُفَاضٌ *What is broken in pieces, and scattered,* or *dispersed,* of a thing. (IDrd, S, K.)

شَرَكٌ رِفَاضٌ *Tracks in a road differing one from another:* (S:) or *furrows in the middle,* or *main part, of a road, separating, one from another;* or *separating to the right and left.* (TA.)

رُفُوضٌ : see رَفْضٌ, in four places.

رَفِيضٌ i. q. مَرْفُوضٌ , applied to a thing; (S, K;) i. e. *Left; forsaken; relinquished; abandoned; deserted:* (S, TA:) *cast away: separated; dispersed; scattered:* (TA:) and, applied to a spear, *broken in pieces.* (K.) *Sweat;* (O, K;) because of its flowing. (TA.)

رَفَّاضَةٌ *Men who pasture their beasts upon land such as is termed* رُفُوضٌ: (S, K:) or, as in the O, *who sow such land.* (TA.)

رَافِضٌ in the following saying of 'Amr Ibn-Ahmar El-Báhilee means *A thrower:* he says,

إِذَا مَا الحَجَازِيَّاتُ أَعْلَقْنَ طَنَّبَتْ * *
بِمَيْثَآءَ لَا يَأْلُوكَ رَافِضُهَا صَخْرَا * *

meaning, *When the women of El-Hijáz hang* their goods and utensils upon the trees, *they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee,* because of the not finding it. (O, L, K, * TA.) See also رَفْضَى.

رَافِضَةٌ *A party of* رَوَافِض: (K:) whence the rel. n. رَافِضِىٌّ [signifying *of,* or *belonging to,* رَوَافِض]. (TA.) رَوَافِضُ [is pl. of رَافِضَةٌ, and] signifies *An army,* or *a military force,* (S, O,) or *any army* or *military force,* (K,) *which has deserted its leader:* (S, O, K:) or *armies which have deserted their leader.* (L.) ___ Also الرَّافِضَةُ, *A certain sect of the* شِيعَة (S, Msb, K) *of ElKoofeh;* (Msb;) so called because they deserted Zeyd the son of 'Alee, (As, S, Mgh, Msb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Msb;) for they had promised allegiance to Zeyd the son of 'Alee (As, O, L, K) the son of El-Hoseyn the son of 'Alee the son of Aboo-Tálib, (As, O, L,) and then desired him to renounce the two elders, [Aboo-Bekr and 'Omar, (TK,)] and on his refusing to do so they deserted him: (As, O, L, K:) الأَرْفَاضُ is also applied to this sect, as though it were pl. of رَافِضٌ, like as أَصْحَابٌ is of صَاحِبٌ; (TA;) and الرَّوَافِضُ also; but not الرُّقَّاضُ: (TA:) and the rel. n. [which serves as a n. un.] is رَافِضِىٌّ [as above]. (K.) Afterwards, this appellation became applied to *All persons transgressing in this way,* [i. e. *all apostates,* or *schismatics,*] *speaking against the Companions of the Prophet.* (Msb.) ___ إِبِلٌ رَافِضَةٌ: see رَفْضٌ.

رَافِضِىٌّ : see رَافِضَةٌ, in two places.

مَرْفَضٌ and مَرْفَضَةٌ sings. of مَرَافِضُ: the former is explained as *A place in which water flows, and where it remains:* (TA:) or مَرَافِضُ وَادٍ signifies *the parts of a valley into which the torrent*

disperses itself. (S, A, * K. *) ___ مَرَافِضُ الأَرْضِ *The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like.* (So in some copies of the S and in the TA.)

مَرْفَضَةٌ : see مَرْفَضٌ.

مُرْفَضٌ Anything *becoming dispersed, and departing,* or *going away.* (S.)

مَرْفُوضٌ : see رَفِيضٌ.

رفع

1 رَفَعَهُ, (S, Msb, K,) aor. ـَـ, (K, TA,) inf. n. رَفْعٌ, (S, Mgh, Msb,) *He raised it:* [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] *he elevated it; upraised it; uplifted it: he took it up: contr. of* خَفَضَهُ: (Msb:) or *of* وَضَعَهُ: (S, Mgh, K:) as also رَفَّعَهُ, (K,) inf. n. تَرْفِيعٌ; (TA;) and ارتفعه ; (K;) for accord. to the Nawádir, you say, ارتفعه بيده and رفعه [*he raised it, lifted it, heaved it,* or *took it up, with his hand*]; but Az says that ارتفع is intrans., and that he has heard no authority for its being trans., in the sense of رَفَعَ, except that which he had read in the Nawádir el-Aaráb: (TA:) رَفْعٌ is sometimes applied to corporeal things, meaning the *raising,* or *elevating,* a thing *from the resting-place* thereof: sometimes to a building, meaning the *rearing it, uprearing* it, or *making* it *high* or *lofty:* (Er-Rághib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Msb:) it signifies the *putting away or removing* or *turning back* a thing *after the coming* or *arriving* thereof; like as دَفْعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [thereof]: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Msb.) [In its principal senses, proper and tropical, رَفْعٌ agrees with the Latin *Tollere.*.] It is said in the Kur [ii. 60 and 87], رَفَعْنَا فَوْقَكُمُ ٱلطُّورَ *We raised above you from its resting-place the mountain:* and in the same [xii. 2], ٱللَّهُ ٱلَّذِى رَفَعَ السَّمٰوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا [*God is He who raised the heavens without pillars that ye see;* or, as *ye see them*]: and in the same [ii. 121], وَإِذْ يَرْفَعُ إِبْرٰهِيمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ [*And when Abraham*] *was rearing* or *uprearing* or *making high* or *lofty* [*the foundations of the House of God,* at Mekkeh]. (Er-Rághib.) And you say, ارْفَعْ هٰذَا *Take thou this:* (Mgh:) or *take it and carry it* [*away;* or *take it up and remove it*]. (TA.) And رَفَعَ الزَّرْعَ, (Lh, K,) or رَفَعَهُ إِلَى ٱلْبَيْدَرِ, (Msb,) aor.

, (Lh,) inf. n. رَفْعٌ (Lh, S) and رِفَاعَةٌ and رِفَاعٌ [perhaps a mistranscription for رَفَاعٌ, which see below], (Lh, TA,) *He removed,* or *transported, the seed-produce from the place in which he had reaped it,* (Lh,) or *carried it after the reaping,* (S, K,) *to the place in which the grain was to be trodden out.* (Lh, S, K.) [This last signification is said in the TA to be tropical; but according to a passage of the Msb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] ___ رَفَعُوا إِلَىَّ عُيُونَهُمْ [*They raised towards me their eyes*]. (TA.) ___ دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِى رَأْسًا (Mgh, TA *) *I went in to such a one, and he did not look towards me, nor pay any regard,* or *attention, to me.* (Mgh.) [بِى is not here a mistake for لِى, for the phrase is often found thus written.] ___ رُفِعَ لِى الشَّىْءُ [*The thing was, as it were, raised into view,* i. e. *it rose into view, to me;*] *I saw the thing from afar.* (TA.) ___ رَفَعَ السَّرَابُ الشَّخْصَ, aor. ـَـ , inf. n. رَفْعٌ, *The mirage raised,* or *elevated* [*to the eye,* (see an ex. near the end of the first paragraph of art. زول)] *the figure of a man or some other thing seen from a distance;* [or it may be allowable to render it, *made it to appear tall, and as though quivering, vibrating,* or *playing up and down;*] syn. زَهَاهُ [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) ___ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ, in the Kur [xliii. 31], means *And we have exalted some of them above others in degrees of rank,* or *station:* and نَرْفَعُ دَرَجَاتٍ مَنْ نَشَآءُ, in the same, [vi. 83, and xii. 76,] *We exalt in degrees of rank,* or *station, whom We please:* (Er-Rághib:) and وَٱللّٰهُ يَرْفَعُ مَنْ يَشَآءُ وَيَخْفِضُ *And God exalteth whom He pleaseth, and abaseth:* (S and TA:) and [in like manner,] رَفْعُ الذِّكْرِ means the *exalting of one's fame;* as in the Kur xciv. 4. (Er-Rághib.) But the words, وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ, in the Kur [lxxxviii. 18], indicate two meanings; *And to the heaven, how it is elevated in respect of its place;* and *how it is exalted in respect of excellence, and exaltation of rank.* (Er-Rághib.) [In like manner also,] فِى بُيُوتٍ أَذِنَ ٱللّٰهُ أَنْ تُرْفَعَ, in the Kur [xxiv. 36], means *In houses*

which God hath permitted to be built; (Bd, TA;) accord. to some: (TA:) or, *to be honoured;* (Zj, Bd;) so says El-Hasan; (Zj;) or, *to be exalted in estimation.* (Er-Rághib.) It is said in a trad., إِنَّ ٱللّٰهَ يَرْفَعُ العَدْلَ وَيَخْفِضُهُ *Verily God exalteth the just, and maketh him to have the ascendency over the unjust, and* at one time *abaseth him, so that He maketh the unjust to overcome him,* in order to try his creatures, in the present world. (Az, TA.) [See also art. خفض.] And you say, رَفَعَهُ عَلَى صَاحِبِهِ فِى المَجْلِسِ *He advanced him above his companion* [*in the sitting-place,* or *sitting-room,* or *assembly*]. (TA.) And رَفَعْتُكَ عَنْ كَذَا [*I exalted thee,* or *held thee, above such a thing*]: (M voce رَبَأَ:) and إِنِّى لَأَرْفَعُكَ عَنْ هٰذَا الأَمْرِ [*Verily I exalt thee,* or *hold thee, above this thing*]. (S voce رَبَأَ, q. v.) ___ رَفَعَ ٱللّٰهُ عَمَلَهُ [*God honoured his work by acceptance;* or] *God accepted his work.* (Msb.) It is said in the Kur [xxxv. 11], وَٱلْعَمَلُ الصَّالِحُ يَرْفَعُهُ *And righteous*

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work He will accept: (Jel:) or the meaning is يَرْفَعُ العَمَلُ الصَّالِحُ الكَلِمَ الطَّيِّبَ [*righteous work will cause praise,* or *the like,* (mentioned immediately before the above-cited words of the Kur,) *to ascend, and obtain acceptance*]: (Mujáhid, TA:) Katádeh says, [that the meaning is,] speech will not be accepted without work. (TA.) ___ رَفْعٌ Also signifies The *bringing* a thing *near;* or *presenting,* or *offering, it;* syn. تَقْرِيبٌ. (S.) And hence, رَفَعْتُهُ إِلَى السُّلْطَانِ, (S, Mgh, K,) and إِلَى الحَكَمِ, (TA,) inf. n. رَفْعٌ (S, * TA) and رُفْعَانٌ (S, K) and رِفْعَانٌ, (TA,) *I presented him to,* or *brought him before,* or *brought him forward to, the Sultán,* (S, * Mgh, * K, * TA,) *and the judge, to arraign him and contest with him:* (TA:) and رَافَعَهُ إِلَى الحَاكِمِ, (S K,) inf. n. مُرَافَعَةٌ, (TA,) [in like manner] signifies *he preferred a complaint against him to the governor,* or *judge:* (K:) or *he presented him to,* or *brought him before,* or *brought him forward to, the governor,* or *judge, to arraign him and contest with him, and*

preferred a complaint against him: (TA:) [or it denotes the doing so mutually; for, accord. to Mtr,] رَافَعَ خَصْمَهُ إِلَى السُّلْطَانِ signifies *he brought his adversary before the Sultán* (قَرَّبَهُ إِلَيْهِ), *the latter doing the same with him.* (Mgh.) [See also 2.] ___ رَفَعَ القُرْآنَ عَلَى السُّلْطَانِ [*He adduced,* or *brought forward, the Kur-án against the Sultán;*] *he interpreted the Kur-án against the Sultán, and judged thereby that he should rebel against him.* (TA.) ___ رَفَعْتُ الرَّجُلَ also signifies *I traced up the man's lineage to his greatest ancestor;* or *I mentioned his lineage, saying, He is such a one the son of such a one,* or *He is of such a tribe,* or *city,* &c.; syn. نَمَيْتُهُ, and نَسَبْتُهُ. (TA.) ___ And hence, رَفَعَ الحَدِيثَ إِلَى النَّبِيِّ [*He traced up,* or *ascribed,* or *attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet;* in the manner more fully explained in the sentence here next following]. (TA.) You say also, رَفَعَ الحَدِيثَ إِلَى قَائِلِهِ, meaning أَسْنَدَهُ [i. e. *He traced up,* or *ascribed,* or *attributed, the tradition to the author thereof, by mentioning him,* or *by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet;* or *by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, Such a one told me, from such a one,* (*and so on if more than one intervened between him and the Prophet,*) *from the Apostle of God;* or *with an interruption in the mention of the persons by whom it had been transmitted*]. (S * and Msb in art. سند.) [And hence what next follows.] It is said in a trad., كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ البَلَاغِ فَقَدْ حَرَّمَتْهَا أَنْ تُعْضَدَ أَوْ تُخْبَطَ, (S, * TA, [in a very old and excellent copy of the former of which I find, as above, إِلَيْنَا, and so in some copies of the K and in the O and TA in art. بلغ; but in one copy of the S and in the TA in the present art., I find in its place عَلَيْنَا, and so in the CK in art. بلغ, where the verb preceding it is erroneously written رَفَعْتُ; and in the L, in the place of الينا is put عَنَّا; of all which three

readings I prefer the first; though the last is agreeable with an explanation of رَفِعَتُهُ given in the Msb and in the sentence next following;]) i. e. *Every company of men* (جَمَاعَةٌ, S, TA), or *person* (نَفْسٌ, TA), *that communicates,* or *announces, from us,* (S, TA,) *and makes known,* [lit. *traces up to us,*] *what we say,* (TA,) [or rather, aught *of what is communicated,* or *announced,*] or [aught] *of what is communicated,* or *announced, of the Kur-án and of the* [*statutes,* or *ordinances,* &c., *termed*] سُنَنٌ, (K in art. بلغ,) or the meaning is مِنْ ذَوِى البَلَاغِ, i. e., التَّبْلِيغِ, [*of those who have the office of communicating,* or *announcing,*] the simple subst. being put in the place of the inf. n., (T, O, K, TA, all in art. بلغ,) let that company, or person, communicate, or announce, and relate, that *I have forbidden* [*its trees' being lopped, or being beaten with a stick in order that their leaves may fall off,*] referring to El-Medeeneh: (S, * TA:) but some relate it differently, saying, مِنَ البُلَّاغِ [*of the communicaters,* or *announcers,*] like حُدَّاثٌ in the sense of مُحَدِّثُونَ: (TA:) and some say, مِنَ البَلَاغِ, meaning مِنَ المُبَالِغِينَ فِى التَّبْلِيغِ, i. e. *of those who do their utmost in communicating,* or *announcing.* (Hr, and K in art. بلغ.) ___ [Hence,] رَفِعَتُهُ [alone] signifies *I made it known.* (Msb.) You say, رَفَعَ عَلَيْهِ كَلَامًا [*He told,* or *related, a saying against him; informed against him*]. (S and K voce رقى, q. v.) And رَفَعَ عَلَى العَامِلِ رَفِيعَةً *He communicated,* (S,) or *made known,* (Msb,) [or *submitted,* or *referred,*] *a case* [*to the administrator of the law*]; (S;) and إِلَى الحَاكِمِ [*to the governor,* or *judge*]. (TA.) And رَفَعْتُ الأَمْرَ إِلَى السُّلْطَانِ, inf. n. رُفْعَانٌ, *I made known* [or *submitted,* or *referred, by way of appeal,*] *the affair,* or *matter, to the Sultán.* (Msb.) [See also 2.] ___ [And hence, app.,] رُفِعَتْ لَهُ غَايَةٌ فَسَمَا لَهَا [*An object to be reached,* or *accomplished, was proposed to him, and he aspired to it*]. (TA.) ___ رَفَعَ البَعِيرَ, (Sb, K,) and النَّاقَةَ, (TA,) or رَفَعَ النَّاقَةَ فِى السَّيْرِ, and الدَّابَّةَ, (M in art. نص,) inf. n. رَفْعٌ, (TA in that art.,) *He made the camel,* (S, Msb, K,) and *the she-camel,* (TA,) and *the beast,* (M ubi suprà,) *to exert himself,* or *herself, to the full,* or *to the utmost,* or *beyond measure, in going,* or *pace;*

(S, K, TA;) or *to go quickly;* (Msb;) or *to go with the utmost celerity:* (TA in art. نص:) or *constrained him,* or *her, to go the pace termed* مَرْفُوع [q. v. infrà], (TA,) which is an inf. n. of the intrans. verb رَفَعَ [q. v. infrà] said of a camel (S, TA) and of a beast: (TA:) and رَفَّعَهُ , (S, TA,) [and رفّعها,] and رفّع منه, (TA,) [and منها,] inf. n. تَرْفِيعٌ, signify the same: (S, TA:) or the phrase used by the Arabs is ارْفَعْ مِنْ دَابَّتِكَ [*Make thou thy beast to exert itself,* &c.]. (L, TA.) [You say also, app. in like manner, رَفَّعَتْنِى أَرْضٌ: or in this case the verb may have a different meaning: see an ex. in the first paragraph of art. خفض.] ___ [Hence,] رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدَهُ مِنَ العِلْمِ [*I urged him to tell the utmost of what he knew;*] (A in art. نص;) i. e. *I went to the utmost point* [*with him*] *in questioning him,* or *asking him.* (TA in that art.) ___ [رَفَعَ النَّارَ *He stirred up the fire; made it to burn up.*] ___ رَفَعَتِ النَّاقَةُ لَبَنَهَا *The she-camel* [*drew up,* or *withdrew,* or *withheld, her milk;* i. e.,] *did not yield her milk:* (A, TA:) and رَفَعَتِ اللِّبَأَ فِى ضَرْعِهَا [*She* (a camel) *drew up,* & c., or *refused to yield, the biestings in her udder*]. (As, S, K.) ___ رَفَعَهُ فِى خِزَانَتِهِ, and صَنْدُوقِهِ, *He kept it, preserved it, laid it up, stowed it,* or *reposited it, in his repository, store-room,* or *closet,* and *his chest.* (TA.) ___ هُوَ لَا يَرْفَعُ العَصَا عَنْ عَاتِقِهِ, (Msb, TA,) or عَصَاهُ عَنْ عَاتِقِهِ, or عَنْ أَهْلِهِ, (Mgh,) [lit. *He does not put away the staff,* or *stick,* or *his staff,* or *stick, from his shoulder,* or *from his wife,*] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Msb,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Msb:) or the first is an allusion to many journeyings. (TA.) ___ رُفِعَ القَلَمُ عَنْ ثَلَاثٍ; (Mgh, Msb;) so in the Firdows, on the authority of 'Alee and I' Ab and 'Áïsheh, meaning ثَلَاثِ أَنْفُسٍ; [*The pen* of the recording angel *is withheld from three* persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Msb; *) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jámi' -es-Sagheer of Es-Suyootee; in which we find ثَلَاثَةٍ in the place of ثَلَاثٍ.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Msb.) ___

[رفع often signifies *He withdrew, put away, removed, did away* or *did away with, annulled, revoked,* or *remitted.*] You say, اَللّٰهُمَّ ٱرْفَعْ عَنَّا هٰذه الضُّغْطَةَ [*O God, withdraw, put away,* or *remove, from us this straitness, difficulty, distress,* or *affliction*]. (S in art. ضغط.) [And in like manner also you say, رفع عنه العذاب *He withdrew,* or *put away, from him the punishment; he annulled, revoked,* or *remitted, his punishment.*] رفعوا الحرب [may also be rendered in a similar manner; *They gave over,* or *relinquished, war;* as though they put it away; like وضعوها: but] is used by Moosà Ibn-Jábir [in the contr. sense, *they raised,* or *made, war;*] in opposition to وضعوها. (Ham p. 180.) ___ اختلفوا فقال بعضهم نرفع طريقًا وقال بعضهم لا نرفع means [*They disagreed; and some of them said,*] *We will exclude a way,* or *passage, from among the portions,* or *shares,* (قسمة, [q. v.,]) of the land, or the house; *and* [*some of them said,*] *We will not exclude* it. (Mgh.) ___ In the conventional language of the grammarians, رفع, in the inflection of words, is like ضم in the non-inflection. (S) [You say, رفع الحرف, aor. ـَ , inf. n. رفع, *He made the final letter to have* ٌ or ـُ *in*

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its inflection.] رفع القوم *The people,* or *company of men, went up,* or *upwards, through the countries,* or *lands.* (As, K, TA.) ___ رفع البعير, (S, Msb, K,) فى السَّيْر, (S,) or فى سيره, (Msb, K,) inf. n. مرفوع (Sb, S, TA) and رفع, (S, A, K, all in art. خفض,) the former an inf. n. (Sb, S, TA) of the measure مفعول, (Sb, TA,) like [its contr. مخفوض, and] مجلود, and معقول, (S, TA,) and موضوع, (Sb, TA,) *The camel exerted himself to the full,* or *to the utmost,* or *beyond measure, in going,* or *pace,* or *in his going,* or *his pace:* (S, K, TA:) or *was quick therein:* (Msb:) or *went the pace termed* مرفوع, [q. v. infrà,] which is *a running below that termed* حضر: (S, TA:) as though he had that [manner of going] which raised him, as well as that which lowered him. (Sb and TA with reference to the inf. n. مرفوع and موضوع.) And رفعوا فى مسيرهم *They* [namely men] *rose*

above the [*easy and quick pace termed*] هَمْلَجَة *in their going,* or *journeying.* (ISk.) رَفَعَ, inf. n. رَفْعَة; (S, K;) or, accord. to Aboo-Bekr Mohammad Ibn-Es-Sereé, [so in two copies of the S, but in others, accord. to the TA, Ibn-EsSarráj,] they did not say رَفَعَ from رَفِيعٌ in the sense of شَرِيفٌ; (S, O;) so says Sb; and he adds, but [they said] ارتفع ; (TA;) *He* (a man, S) *was,* or *became, high, elevated, exalted, lofty,* or *eminent, in rank, condition,* or *state;* (S, K, TA;) *noble, honourable, glorious,* or *illustrious.* (TA.) And رَفَعَ فِى حَسَبِهِ وَنَسَبِهِ *He was,* or *became, of high* or *exalted rank,* or *noble,* or *honourable, in his grounds of pretension to respect, and his relationship,* or *race,* or *lineage.* (Msb.) ___ رَفُعَ الثَّوْبُ *The garment,* or *piece of cloth, was fine, fine in texture, delicate,* or *thin.* (Msb.) ___ رَفَعَ, (S, K,) inf. n. رَفَاعَةٌ, (K,) *He* (a man, S) *was,* or *became, high,* or *loud,* (رَفِيعٌ,) *in voice.* (S, K.) [See رَفَاعَةٌ below.]

2 **رفّعه**, inf. n. تَرْفِيعٌ: see 1, in the first sentence. ___ *He took it,* namely, a thing, *and raised it,* (رَفَّعَهُ,) *the first* [*part thereof*] *and then the first* [or *next in succession*]: En-Nábighah EdhDhubyánee says,

* خَلَتْ سَبِيلَ أَتِىٍّ كَانَ يَحْبِسُهُ *

* وَرَفَّعَتْهُ إِلَى السِّجْفَيْنِ فَالنَّضَدِ *

[*She had cleared the way of a torrent coming from another quarter, which it* (meaning the barrier raised around the tent to keep away the torrent, which barrier is mentioned two verses before,) *confined, and raised it by degrees, the first part and then the next, to the two curtains meeting together at the entrance of the tent, and then to the goods piled up* therein: or the meaning here intended is, *brought it forward,* or *advanced it;* syn. قَدَّمَتْهُ; agreeably with the next explanation of رَفَّعَ here following: see some observations on the above-cited verse in De Sacy's Chrest. Ar., 2nd. ed., vol. ii. pp. 430 and 431]. (Lth, TA.) ___ رَفَّعَهُمْ *He put them, brought them,* or *sent them, forward;* or *advanced*

them; لِلْحَرْبِ *to the war,* or *fight:* or, accord. to Ibn-'Abbád and the K, *he put them, sent them,* or *removed them, far away;* [app. meaning, *far in advance;*] فِى الحَرْبِ *in the war,* or *fight.* (TA.) You say also, رَفَّعْتُ هٰذَا الأَمْرَ إِلَى الأَمِيرِ *I brought forward this affair,* or *matter, to the commander, governor,* or *prince.* (From an Arabic note on the above-cited verse of En-Nábighah, cited by De Sacy, ubi suprà.) [See also 1, in two places in which reference is made to this paragraph.] ___ رفّع البعير, and النَّاقَةَ, and رفّع منه, and منها: see 1, in the latter half of the paragraph. رفّع الحمارُ, (Lth, K,) inf. n. as above, (Lth,) *The ass ran with a running of which one part was quicker* (أَرْفَعُ) *than another.* (Lth, K.)

3 **رافعه إِلَى الحَاكِمِ**, inf. n. مُرَافَعَةٌ: and رافع خَصْمَهُ إِلَى السُّلْطَانِ: see 1, in the former half of the paragraph. ___ رَافَعَنِى فُلَانٌ وخَافَضَنِى فَلَمْ أَفْعَلْ *Such a one endeavoured in every way to induce me to turn* or *incline,* or *endeavoured in every way to turn me by deceit* or *guile, but I did not* [that which he desired]. (K, * TA.) ___ رافع بِهِمْ *He spared them;* or *pardoned them, and forbore to slay them.* (K.) And رافعته *I left him;* or *left him unmolested;* or *left him, being left by him;* or *made peace,* or *reconciled myself, with him;* syn. تَارَكْتُهُ. (TA.)

5 **ترفّع** *He exalted himself; he was,* or *became, haughty, proud,* or *disdainful;* syn. تَجَالَّ; (S in art. جل;) [and so ارتفع فى نفسه, occurring in the S in art. دكل, on the authority of AZ.] You say, فُلَانٌ يَتَرَفَّعُ عَنْ ذٰلِكَ (S ubi suprà, TA *) *Such a one exalts himself above that; holds himself above it; disdains it;* or *is disdainful of it;* syn. يَتَجَالُّ. (S ubi suprà.) And تَرَفَّعَتْ بِى هِمَّتِى عَنْ كَذَا [*My ambition raised me above such a thing; made me to hold myself above it,* or *to disdain it*]. (TA.) ___ See also 8.

6 **تَرَافَعْنَا إِلَى الحَاكِمِ** [*Each of us preferred a complaint against the other to the governor,* or *judge:* or *each of us presented the other to,* or *brought him before,* or

brought him forward to, the governor, or *judge, to arraign him and contest with him, and preferred a complaint against him:* agreeably with explanations of the phrase رَافَعَهُ إِلَى الحَاكِمِ]: (S:) or *each of us communicated,* or *made known, his case* [*against the other*] *to the governor,* or *judge.* (TA.)

8 **ارتفع** *It became raised;* or *it rose: it rose high,* or *became high* or *elevated* or *lofty:* [*it became raised, upraised, uplifted,* or *elevated,* or *it rose, from its resting-place:* and, said of a building, *it became reared, upreared,* or *made high* or *lofty:*] *it became taken up:* [*it became taken away, put away,* or *removed;* or *it went away; after its coming* or *arriving:* thus when said of corporeal things: but when said of ideal things, it is tropically used, as it is also in many other cases, and accorded in meaning to what the case requires:] quasi-pass. of رَفَعَهُ as signifying the contr. of وَضَعَهُ. (S, K.) [See 1; first sentence.] ___ *It* (the water of a well) *rose, by its becoming copious:* and also *it went away:* (A in art. قلص:) [in which latter sense, likewise, it is said of milk in the udder; or as meaning *it became drawn up,* or *withdrawn,* or *withheld:* see 1. See also a usage of this verb voce رَقَأَ.] ___ Said of a man: see 1, voce رَفُعَ, near the end of the paragraph. ___ ارتفع قَدْرُهُ [*His rank became high, elevated, exalted, lofty,* or *eminent*]. (S, TA.) ___ ارْتَفِعْ, said to a man entering a sittingplace, sitting-room, or assembly, means *Advance thou:* it is not from ارْتِفَاعٌ denoting height. (TA.) ___ See also 5. ___ ارتفعت الضُّحَى [*The morning became advanced;* meaning] *the sun became high:* الضُّحَى being originally a pl., namely, of الضَّحْوَةُ; [wherefore the verb is fem.;] but afterwards used as a sing. [as in the next ex. here following]. (Msb.) You say also, تَرَفَّعَ الضُّحَى [meaning the same]. (TA.) And ارتفع النَّهَارُ [*The day became advanced, the sun being somewhat high:* a phrase said by the doctors of the law in the present day to be employed when the sun has risen the measure of a رُمْحٍ or more]. (S and K in art. متع; &c.) ___ ارتفع السِّعْرُ وَانْحَطَّ [*The price rose,* or *advanced, and became low,* or

abated]. (TA.) ___ [ارتفعوا They *removed* from, or to, a place. ___ ارتفع عنه, said of a disease, pain, an affliction, and the like, *It quitted him; became withdrawn from him.*] ___ النَّقيضَان لَا يَجْتَمعَان ولَا يَرْتَفعَان [*What are termed* نقيضان *cannot be coexistent in the same thing, nor simul taneously nonexistent in the same thing*]; as existence itself and nonexistence, and motion and rest. (Kull pp. 231 and 232.) ارتفعه: see 1; first sentence.

10 **استرفعه** *He desired, required, demanded,* or *asked, that it should be raised, elevated, taken up,* or *removed.* (K.) You say, استرفع الواعظُ الأَيْدىَ للدُّعَآء *The preacher asked that the hands* of the people *should be raised for supplication.* (TA.) ___ [And hence, as though meaning استرفع نفسه i. e. *It required that itself should be re moved,*] استرفع الخوانُ *What was on the table became consumed, and it was time for it to be taken up,* or *removed.* (K.)

رَفْعٌ [see رَفَعَ, (of which it is the inf. n.,) throughout].

رِفْعَةٌ [see رَفُعَ, near the end of the first para graph: used as a simple subst., which it seems properly to be accord. to some of the lexicologists,] *High, elevated, exalted, lofty,* or *eminent, rank* or *condition* or *state; nobility, honourableness, gloriousness,* or *illustriousness;* (TA;) as also رِفَاعَةٌ, a subst. from رَفُعَ. (Msb.)

هٰذه أَيَّامُ رِفَاعٍ, and رِفَاعِ; (AA, ISk, Az, S, Mgh, * Msb, * K;) but As disallows the latter; (TA;) and Ks says, I have heard الجِرَام and الجِرَام, and their coordinates, [such as الصِّرَام and الصَّرَام, &c.,] but الرِفَاع with kesr I have not heard; (S, TA;) *These are days of removal,* or *transport, of seed-produce from the place in* (TA,) or *of carriage thereof after reaping,* (S, Mgh, K,) *to the place in which the grain is trodden out.* (S, Mgh, K, TA.) [See 1, near the beginning.] ___ رَفَاعٌ, or رِفَاعٌ, (accord. to different copies of the K,) or each, (TA,) also

signifies The *storing-up of seed produce.* (K.)

رِفَاعٌ : see the next preceding paragraph, in two places.

رَفِيعٌ *High, elevated, exalted, lofty,* or *eminent, in rank, condition,* or *state; noble, honourable,* or *glorious;* (S, Msb, K, TA;) applied to a man: (S, Msb, TA:) fem. with ة. (TA.) You say, هُوَ رَفِيعُ الحَسَبِ والقَدْرِ [*He is high,* &c., *in respect of grounds of pretension to honour, and of rank*]. (TA.) And hence the phrase used by letter-writers, الجَنَابُ الرَّفِيعُ [*The exalted object of recourse*]. (TA.) Hence also the phrase in the Kur [xl. 15], رَفِيعُ الدَّرَجَاتِ The *Exalted in respect of degrees of dignity:* (Er-Rághib:) or this means *Great in respect of attributes:* or *the Exalter of the degrees of dignity* of the believers in Paradise. (Jel.) ___ Applied to a garment, or piece of cloth, *Fine, fine in texture, delicate,* or *thin.* (Msb.) ___ رَفِيعُ الصَّوْتِ [*High,* or *loud, in voice*]; (K, TA;) applied to a man. (TA.) ___ سَيْرٌ رَفِيعٌ [*A pace in which a beast is made to exert itself to the full,* or *to the utmost,* or *beyond measure;* or *in which the utmost pos sible celerity is elicited:* see رَفَعَ البَعِيرَ, in the latter half of the first paragraph: and see also مَرْفُوعٌ]. (K in art. نص.)

رَفَاعَةٌ [an inf. n., (see 1, last sentence,)] and رُفَاعَةٌ , (ISk, S, K,) and رِفَاعَةٌ , (Sgh, K,) [*Highness,* or *loudness,* or] *vehemence,* (K, TA,) in the voice, (ISk, S,) or of the voice. (K.)

رُفَاعَةٌ *A string* (خَيْط) *whereby he who is shackled* (مُقَيَّد) *raises his shackles* (قَيْد), (Yoo, S, K,) *to which that string is fastened;* (TA;) as also رِفَاعَةٌ . (K.) ___ Also, (S, K,) and رِفَاعَةٌ , (Az, K,) *A thing by means of which a woman having little flesh in the posteriors makes herself to appear large* [*in that part*]; (S;) *i. q.* عُظَّامَةٌ: (K:) pl. رَفَائِعُ. (TA.) See also رَفَاعَةٌ.

رِفَاعَةٌ : see رِفْعَةٌ: ___ and رَفَاعَةٌ: and see also رُفَاعَةٌ, in two places.

رَفِيعَةٌ *A case which one communicates,* or *makes known, to the administrator of the law:* (S, TA:) pl. رَفَائِعُ. (TA.) You say, لِى عَلَيْهِ رَفِيعَةٌ [*I have, against him, a case to communicate,* or *make known,* &c., or *which I have communicated,* or *made known,* &c.]. (TA.)

رَفَّاعٌ *One who traces up traditions to the Prophet,* or *to his Companions;* or *who communicates them,* or *makes them known.* (TA.) [See رَفَعَ الحَدِيثَ &c.]

رَافِعٌ act. part. n. of رَفَعَهُ; *Raising;* &c. (Msb, TA.) ___ الرَّافِعُ, one of the names of God, meaning *The Exalter* of the believer by prospering [him], and of his saints by teaching [them]. (TA.) خَافِضَةٌ رَافِعَةٌ, in the Kur lvi. 3, is explained in art. خفض. رَافِعَةٌ ___, for جَمَاعَةٌ رَافِعَةٌ, (S, TA,) or نَفْسٌ رَافِعَةٌ: (TA:) see a trad. (commencing with the words كُلُّ رَافِعَةٍ) in the first paragraph of this art. ___ نَاقَةٌ رَافِعٌ *A she-camel* [*drawing up,* or *withdrawing,* or *withholding, her milk;* i. e.,] *not yielding her milk:* (A, TA:) or *when she draws up,* &c., or *refuses to yield,* (إِذَا رَفَعَتْ,) *the biestings in her udder.* (As, S, K.) [See also دَافِعٌ, to which it is opposed.] A man *going up,* or *upwards, through the countries,* or *lands:* pl. with ونَ. (TA.) ___ Lightning *rising.* (Lth, K, TA.) ___ رَوَافِعُ [pl. of رَافِعَةٌ for جَمَاعَةٌ رَافِعَةٌ] People *going the pace termed* مَرْفُوعٌ [*on their camels* or *beasts*]. (ISk.) ___ أَرْضٌ رَافِعَةُ السُّقْيَا *Land difficult of irrigation; contr. of* خَافِضَةُ السقيا. (TA in art. خفض.)

رَافِعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] *A hard and elevated tract of land.* (ISh, TA voce خَافِضَةٌ [which signifies the contr.]) [See also رَافِعٌ.]

أَرْفَعُ [*Higher,* or *more elevated* &c.: and *highest,* or *most elevated* &c.]. ___ أَرْفَعُ لِلْحَدِيثِ *More skilled in tracing up,* or *ascribing,* or *attributing, a tradition to its author; i. q.* أَنَصُّ, q. v. (TA in art. نص) ___ عَدَا عَدْوًا بَعْضُهُ أَرْفَعُ مِنْ بَعْضٍ [*He ran with a running of which one part was quicker than another*]; said of an ass. (Lth, K.)

مَرْفَعٌ [*A place of elevation:* and hence, ___] *A chair,* or *throne;* syn. كُرْسِىٌّ: of the dial. of El Yemen. (TA.)

مِرْفَعٌ *A thing with which one raises, elevates,* or *takes up.* (TA.)

مَرْفُوعٌ pass. part. n. of رَفَعَهُ, (S, K, *) in the Kur [lvi. 32], (S,) means [*And beds raised*] *one upon another:* (Fr, S, Bd, K:) or *of high estimation:* (Bd:) or *brought near* to them: (S, K:) or *wives elevated* upon couches: (Bd:) or *honoured wives.* (S, K.) ___ حَدِيثٌ مَرْفُوعٌ *A tradition related by a Companion of the Prophet, and ascribed,* or *attributed, to the Prophet himself, by the mention of him as its author,* or *of the person,* or *persons, up to the Prophet, by whom it has been handed down.* (Kull p. 152.) It is also an inf. n.: [see رَفَعَ البَعِيرُ, in the latter half of the first paragraph:] and signifies *A certain pace* of a beast, (S, TA,) of a horse and of a camel; (L;) *contr. of* مَوْضُوعٌ; (S, TA;) *and of* مَخْفُوضٌ; (A in art. خفض;) it is *a run below that termed* حُضْرٌ: (S, TA:) or *above that which is termed* مَوْضُوعٌ, *and below that which is termed* عَدْوٌ: (TA: [but probably عدو is here a mistake for حُضْرٌ:]) or *a pace* of a camel *rising above the* [*easy and quick rate of going termed*] هَمْلَجَةٌ. (ISk.) You say, لَيْسَ لَهُ مَرْفُوعٌ *He* (a beast) *has not the pace termed* مرفوع. (S.)

جَبَلٌ مُرْتَفِعٌ *A high mountain.* (TA.)

رفغ

1 رَفُغَ عَيْشُهُ, [aor. ـُ ,] inf. n. رَفَاغَةٌ, *His means of subsistence became ample,* or *abundant.* (S.) [See also رَفْغٌ, below.] [رَفَغَ, aor. ـَ , *He made* the means of subsistence *ample,* or *abundant.* You say,] أَرْفُغُ لَكُمُ المَعَاشَ *I will make ample,* or *abundant, to you the means of subsistence.* (TA.) رَفَغَ المَرْأَةَ *i. q.* تَرَفَّغَهَا, q. v. (TA.)

5 تَرَفَّغَ *He* (a man) *became,* or *made himself, ample,* or *abundant, in his means of subsistence;* syn. تَوَسَّعَ: (S:) or *he exhibited ampleness,* or *abundance, in his means of subsistence.* (PS.) تَرَفَّغَ فَوْقَ البَعِيرِ *He* (a man), *feared that the camel* [*upon which he was riding*] *would throw him, and therefore wound his legs next the sheath of his* [the camel's] *penis:* [i. e., *pressed his heels against the camel's* أَرْفَاغ (or *groins*):] in the K, as also in the O and Tekmileh, خَلْفَ رِجْلَيْهِ is erroneously put for فَلَفَّ رِجْلَيْهِ, the reading in the L. (TA.) ___ تَرَفَّغَهَا, *He sat between her thighs, for the purpose of compressing her;* (K;) from the Nawádir el-Aaráb; as also رَفَغَهَا, i.e. رَفَغَ المَرْأَةَ. (TA.)

رَفْغٌ *Softness, tenderness,* or *smoothness:* (O, L, K: *) this is the primary signification, accord. to the O and L: accord. to MF, *softness, tenderness,* or *smoothness, and uncleanness,* or *dirtiness;* but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rághib, who mentions in his book only the words of the Kur-án. (TA.) ___ *Ampleness,* or *abundance, of the means of subsistence;* and *abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life:* (S, K, * TA:) and so رَفَاغَةٌ, (JK, * S, * TA,) an inf. n., (S,) and رَفَاغِيَةٌ, [also, app., an inf. n., like رَفَاهِيَةٌ;] (JK, * S, * TA;) and رَفْغَنِيَةٌ, like بُلْهُنِيَةٌ (K, TA) and رُفْهُنِيَةٌ,

(TA,) [in which the last three letters, following the غ, are all augmentative,] signifies [the same, or] *ampleness,* or *abundance, of the means of subsistence.* (K, TA.) Also, (S, Msb, K, &c.,) and رُفْغٌ, (S, Msb, TA,) the former of the dial. of Temeem, and the latter of the dial. of the people of El- 'Áliyeh and of El-Hijáz, (Aboo-Kheyreh, Msb, TA,) [The *groin;*] the *root of the thigh;* (ISk, Jm, Msb, K; and Mgh in art. وهم;) and *any of the other* مَغَابِن [or *places of flexure* or *creasing*]; (ISk, Msb;) and *any place of the body in which dirt collects,* (ISk, Jm, L, Msb, K,) *such as the armpit and the crease of the belly and the like:* (L:) or the *inner side of the thigh, at the root:* (JK:) or the *inner side of the root of each thigh, next the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly* [app. a

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mistake for *the lower part of the belly*] *meet:* (TA:) [or *each of the two inguinal creases;* for] the رُفْغَانِ are *between the pubes and the thigh,* [*one on each side,*] and are also called the مَغَابِن: (Zj in his Khalk el-Insán:) the latter (رُفْغٌ) also particularly signifies the *armpit:* (Fr, Mgh, K:) or, as some say, the *root* [or *innermost part*] *of the armpit:* (TA:) and the same, (ISh, K,) or each, (Msb,) the *parts around the* فَرْج [or *vulva,* or *external portion of the organs of generation,*] (ISh, Msb, K) *of a woman:* (ISh, K:) and sometimes the فَرْج *itself:* (Msb:) the pl. is أَرْفَاغٌ (S, Mgh, Msb, K) and رُفُوغٌ (Msb, K) and رِفَاغٌ and [of pauc.] أَرْفُغٌ, the first of which four is pl. of رُفْغٌ, [and is properly a pl. of pauc.,] the rest being pls. of رَفْغٌ: (Msb:) [accord. to J,] أَرْفَاغٌ signifies the مَغَابِن [or *places of flexure,* or *creasing,*] *of the armpits,* and *of the roots of the thighs:* (S:) accord. to As, the *armpits,* and the [*other*] مَغَابِن *of the body:* (Mgh in art. وهم:) IAar says that مَرَافِغُ signifies the *roots of the arms* and *of the thighs,* and has no proper sing.: and الارفاغ is the sing. of الرُّفَغُ) واحد الرُّفَغِ [but this is app. a mistranscription for الرُّفْغُ واحدُه meaning that أَرْفَاغٌ has for its sing: رُفْغٌ]): and رُفَغٌ signifies the مَغَابِن

and مَحَالِب [by which latter are app. meant the *places that sweat*] *of the body:* accord. to As, what is thus termed is in camels and in human beings. (TA. [But the sing. verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: and رُفْغٌ (not رُفَغٌ) signifies *any of the* مَغَابِن and *of the* مَحَالِب *of the body.*]) ___ Also, both words, The *dirt of the nail:* (K:) or the *dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the* أَرْفَاغ [or *groins* and *armpits* and *the like*]: (TA:) or the former [or each] signifies the *dirt of the* مَغَابِن [or *places of flexure,* or *creasing, of the body*]; (K;) or the *dirt and sweat that collect in the* مغابن *of the armpits, and of the roots of the thighs, and other places of folding of the limbs.* (TA.) ___ Also the former word, (رَفْغٌ,) *A soft,* or *plain, tract,* or *piece, of land:* (JK, K: *) pl. رِفَاغٌ. (K.) ___ *Land having much soil* or *dust.* (L, K.) [Hence,] one says, جَآءَ فُلَانٌ بِمَالٍ كَرَفْغِ التُّرَابِ *Such a one came with,* or *brought, wealth,* or *cattle, abundant as the soil,* or *dust, thus termed.* (L.) ___ *A place affected with drought,* or *barrenness,* (L, K,) *thin,* or *shallow,* [*in its soil,*] *of middling quality.* (L.) ___ The *vilest place in a valley,* and the *worst in re spect of soil:* (Aboo-Málik, K, * TA:) the *lowest part of a valley* and *of a desert:* (TA:) or أَرْفَاغُ الوادى signifies *the sides of the valley.* (AHn, JK, TA.) ___ *A side,* or *lateral part* or *region:* (Akh, IAar, K:) pl. أَرْفُغٌ. (K.) You say, هُوَ فِى رَفْغٍ مِنْ قَوْمِهِ, and مِنَ القَرْيَةِ, *He is in a side,* or *lateral part, not in the middle, of his people,* or *party,* and *of the town,* or *village.* (IAar, TA.) ___ Also sing. of أَرْفَاغٌ meaning The *lower,* or *lowest, baser* or *basest, meaner* or *mean est, sort,* or the *rabble,* or *refuse,* of mankind; (JK, K, TA;) likened to the أَرْفَاغ of a valley: or the sing. of ارفاغ in this sense is رُفْغٌ . (TA.) ___ *A skin for water,* or *for milk, that is thin,* or *rendered thin,* (accord. to different copies of the K,) *and of little worth.* (K, TA.) ___ The *straw of* [*the species of millet called*] ذُرَة: so accord. to the author of the L; but accord. to others, it is دَفْغٌ, with دال, if this be not a mis transcription. (TA.) As an epithet, رَفْغٌ sig nifies *Soft;* applied

to dust, or earth, and to food, or wheat, (طَعَام,) and to كِلْس [or quicklime, &c.]. (K, * TA.)

رُفْغ : see the next preceding paragraph, in two places.

رُفَغ : see رَفْغ in the middle of the paragraph.

رَفَغَة A she-camel *having purulent pustules, ulcers,* or *sores, in the* رُفْغَان [meaning *groins* or *armpits*]. (A, TA.)

رَفْغَآء [fem. of أَرْفَغُ], applied to a woman, (JK, Ibn-'Abbád, L, K,) *Small in the* مَتَاع [or *vulva*]: (L:) or *thin in the thighs, small in the* هَن [or *vulva*], *deep in the* رُفْغَان [or *groins*]: (JK, Ibn 'Abbád, K:) or a woman *narrow in the* أَرْفَاغ [or *groins,* or *inguinal creases,* or *the like*]: (TA in art. ربل, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) *wide in the* رُفْغ [app. meaning the *vulva* or the *parts around the vulva*]. (JK, A, L.)

عَيْش رَفِيغ (JK, S, TA) and رَافِغ (S, TA) and أَرْفَغُ (TA) *Ample,* or *abundant,* (JK, S, TA,) *and pleasant,* or *good,* (S, TA,) *means of subsist ence.* (JK, S, TA.)

رَفَاغَة : see رَفْغ, second sentence.

رَفَاغِيَة : see رَفْغ, second sentence.

رُفَغْنِيَة : see رَفْغ, second sentence.

رَافِغ : see رَفِيغ.

رَافِغَة , *i. q.* نَعْمَة [app. as meaning *A benefit, benefaction, favour, boon,* or *blessing*]: pl. رَوَافِغُ. (TA.)

أَرْفَغُ : see رَفِيغٌ. ___ Its fem., رَفْغَآءُ, is mentioned above, by itself.

مَرْفُوغَةٌ [*syn. with* مَرْصُوفَةٌ] A woman *small in the* هَن [or *vulva*], (JK, Ibn-'Abbád, K,) or *whose place of circumcision has cohered* [*after the operation*] *when she was young, and, conse quently,* (L,) *impervia viro.* (JK, Ibn-' Abbád, L, K.)

مَرَافِغُ : see رَفْغٌ, in the middle of the paragraph.

رفق

1 **رَفَقَ**, (S, O, Mgh, Msb, K,) aor. ـُ, (S, Msb,) inf. n. رِفْقٌ (S, * O, Mgh, * Msb, * K) and مَرْفِقٌ and مَرْفَقٌ (AZ, O, K,) and مَرْفُقٌ; (O, K;) and رَفِقَ, (JK, O, K,) [aor. ـَ,] inf. n. رَفَقٌ; (JK;) and رَفُقَ; (JK, O, K;) *He was,* or *became, gentle, soft, tender, gracious, courteous,* or *civil;* or *he be haved,* or *acted, gently, softly,* &c. (JK, S, O, Mgh, Msb, K.) You say, رَفِقَ بِهِ, (AZ, S, O, Mgh, Msb, K,) and عَلَيْهِ, (AZ, O, K,) inf. ns. as above; (O, K;) and رَفِقَ, and رَفُقَ; (K;) *He was,* or *became, gentle,* &c., or *he behaved,* or *acted, gently,* &c., *with him,* (AZ, S, O, Mgh, Msb, K,) and *to him;* (AZ, O, K;) and in like manner, ترفّق به, (S, O, Mgh, K,) and ارفقه . (AZ, O, K.) Hence the saying of the Prophet, مَنْ رَفِقَ بِأُمَّتِى رَفَقَ ٱللّٰهُ بِهِ [*He who is gentle,* &c., *with my people, God will be gentle,* &c., *with him*]. (O.) [Hence, also,] one says, ترفّق فى أَمْرِهِ [and رَفِقَ فِيهِ as is indicated in the O] *He used gentleness,* or *acted gently, in his affair;* syn. تَأَنَّى. (Msb in art. اتى.) And ترفّق لحاجته *He applied himself with gentleness to his needful affair* or *business;* syn. تَأَنَّى. (T in art. اتى.) And ترفّق للأَمْرِ *He applied himself with gentle ness to the affair;* syn. تَلَطَّفَ. (S in art. لطف.) ___ Hence, رَفُقَ, in form like فَرُبَ, *He was,* or *became, gentle, delicate, nice, neat,* or *skilful, in work* or *operation; the contr. of such as is termed* أَخْرَقُ. (Msb.) ___ And رَفُقْتُ العملَ, with fet-h to the ف, aor. ـُ, *I did,* or *made, the deed,* or *work, soundly, thoroughly, skilfully, judiciously,* or *well.* (Msb.) ___ And رَفُقْتُ فى السَّيْرِ *I pro ceeded in a right,* or *a moderate, manner in journeying,* or *in pace.* (Msb.) See also 4. رِفَاقَةٌ is an inf. n. signifying The *being a* رَفِيقٌ. (O, K.) Fr says, I heard a man at 'Arafát saying [to the pilgrims there assembled], جَعَلَكُمُ ٱللّٰهُ فِى رِفَاقَةِ مُحَمَّدٍ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ [*May God make you to be in the companionship of Mohammad: may God bless and save him*]. (O.) [And accord. to the TK, one says, رَفُقَ بِهِ, inf. n. رِفَاقَةٌ, meaning *He became a* رَفِيقٌ *with*

him: but what is commonly said in this sense is رافقه, q. v.] رفق فلانًا, *He struck the* مرفق [or *elbow*] *of such a one.* (K.) ___ And رفق النَّاقة, (S, O, K,) aor. ـُـ , inf. n. رفق, (S, O,) *He bound the she-camel's arm* [app. *together with the shank* (for such is the common practice)], (S, O, K,) *to prevent her going quickly,* (S, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] رفق البعير, aor. ـِـ , inf. n. رفق, *he bound the camel's neck* (عنق [probably, I think, a mistranscription for عضد i. e. *arm,*]) *to his pastern,* because of a slight lameness therein. (JK.) رفق said of a camel, aor. ـَـ , inf. n. رفق, *He had his elbow dis torted from his side.* (TA and TK. [See رفق below, and أرفق: and see also دفق.]) ___ [And رفقت, inf. n. رفق, is probably said of a she-camel, as meaning *She had, in her teat,* or *teats, what is termed* رفق: see, again, this word below.]

2 **ترفيق** [as the inf. n. of the verb in the phrase

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رفقت الشَّاة, if this verb have been used, means A sheep's, or goat's *having the fore legs white to the elbows;* for it] is from شاة مرفَّقة, explained below. (O.)

3 **رافقه** *He was,* or *became, his* رفيق, or *travelling-companion; he accompanied him in a journey;* (S, O, Msb, K;) inf. n. مرافقة (TK) and رفاق. (TA.) ___ And this latter inf. n. also signifies The *being hypocritical,* or *acting hypocritically.* (TA. [See also 3 in art. رمق.])

4 **ارفقه** : see 1, second sentence. ___ Also *He profited him,* or *was useful to him;* (S, O, K;) as also رفقه . (K.) ___ [And in the present day, it means *He associated him* بغيره *with another* or *others.*]

5 **ترفَّق** see 1, in four places.

6 ترافقوا *They were,* or *became, travellingcompanions; they travelled,* or *journeyed, together;* as also ارتفقوا : (JK:) and ترافقا *they two were,* or *became, travelling-companions;* &c.: (K:) and ترافقنا فى السَّفَر *we were,* or *became, companions in travelling,* or *journeying.* (S, O.)

8 ارتفق *i. q.* طلب رفقا [i. e. طَلَبَ رِفْقًا] and استعان [both meaning *He sought,* or *demanded, aid,* or *help*]. (Har p. 395. [See also 10.]) ___ And hence, (Har ibid.,) ارتفق به *He profited,* or *gained advantage* or *benefit, by him,* or *it,* (S, Mgh, Msb, TA,) namely, a thing. (Msb.) [This phrase is also often used as meaning *He made use of it;* namely, a garment, and an implement, &c.] ___ See also 6. Also *He leaned upon the* مِرْفَق *of his arm* [i. e. *upon his elbow*]: (O, Msb, * K:) or *upon the pillow* [*called* مِرْفَقَة]. (K.) And *It was,* or *became, full,* or *filled.* (K.)

10 استرفقه *He sought,* or *demanded, his profiting him,* or *being useful to him.* (TA.)

Q. Q. 2 تَمَرْفَقَ *He took a* مِرْفَقَة, i. e. *pillow* [*upon which to lean with his elbow*]. (S.)

رِفْق an inf. n. of رَفُقَ; (O, K;) *Gentleness, softness, tenderness, graciousness, courteousness,* or *civility; contr. of* عُنْف; (S, O, Mgh, Msb;) *i. q.* لُطْف, and حُسْن صَنِيع, (IDrd, O, K,) or لِين جانب and لَطَافَة فِعْل; and so رِفْق ; (JK;) and رَافِقَة likewise; whence the phrase أَوْلَى فُلَانًا رَافِقَةً [*He treated such a one with gentleness,* &c.]. (JK, IDrd, O.) It is also explained as meaning *Good submission to that which conduces to what is comely,* or *pleasing.* (TA.) ___ And *Gentleness, delicacy, nicety, neatness,* or *skilfulness, in work* or *operation; contr. of* خُرْق. (Mgh.) ___ Also *A thing by means of which one seeks help* or *assistance.* (K.) See also مِرْفَق.

رَفَق inf. n. of رَفَقَ: see the next preceding paragraph. [Also *Easy of attainment.*] You say مَرْتَع رَفَق [*A place of*

pasturing, or *of unrestrained and plentiful pasturing,*] *easy to be sought* [*and attained*]. (S, O.) And مآء رفق *Water that is easy* (JK, S, O, K) *to be sought* (JK, S, O) *and taken:* (JK:) or *of which the well-rope is short.* (K.) And حاجة رفق البغية *An object of want that is easy* [*to be sought and attained*]. (O, K.) Also *A distortion of the elbow* of a camel *from the side.* (Lth, S, O, K. [Said to be the inf. n. of رفق, q. v.]) ___ And *A stoppage of the orifice of the teat,* (K,) or *of the orifices of the teats,* (O,) *of a she-camel:* (O, K:) so says Zeyd Ibn-Kuthweh: (O:) or *a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood,* or *becomes coagulated and mixed with yellow water.* (K. [Perhaps in this sense, also, an inf. n.: see 1, last sentence.]) See also رفقة.

رَفْقَة : see what next follows.

رُفْقَة , (JK, S, O, Mgh, Msb, K,) in the dial. of Temeem, (Msb,) and رِفْقَة , (S, O, Msb, K,) in the dial. of Keys, (Msb,) and رَفْقَة , and on the authority of Ibn-Tal-hah رُفَاقَة , (K, [in which this last is said to be like ثُمَامَة, to indicate that it is with damm to the ر, but not (as will be shown below, voce رَفِيق,) that it is without tenween, imperfectly decl., and determinate like الرُّفْقَةُ,]) *Persons travelling,* or *journeying, together;* (Mgh;) *a company of persons* [*travelling,* or *journeying,* or] *with whom one is travelling,* or *journeying; but not when they have separated:* (S, O, Msb, K:) or *persons with whom one travels,* or *journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated:* (JK:) pl. [of mult.] رَفَاق, (S, O, Mgh, Msb, K,) which is pl. of رُفْقَة, (Mgh, Msb,) and رُفَق, [which is also pl. of رُفْقَة,] and [of pauc.] أَرْفَاق; (O, K;) and the pl. of رِفْقَة is رِفَق: (Msb:) or رُفْقَة is a quasi-pl. n. of رَفِيق , or syn. with this last used in a pl. sense; and its pl. is رِفَق and رُفَق and [quasi-pl. n.] رَفَق . (K.) [Golius explains the first and second and third, as on

the authority of the KL, by the words consortium, societas: but in my copy of the KL, I find only the first and second; and these are explained only by the words گروه همراهان, agreeably with the renderings which I have given above.] ___ The pl. رِفَاقٌ also signifies *Camels upon which people have gone forth to purvey for themselves wheat,* or *corn,* or *other provisions from the towns* or *villages; each,* or *every, company being termed a* رُفْقَةٌ. (TA voce رَطَانَةٌ.)

رِفْقَةٌ : see the next preceding paragraph.

رَفَقَةٌ as an epithet applied to a she-camel: see أَرْفَقُ.

رِفَاقٌ The *cord that is used for the purpose described in the explanation of* رَفَقَ النَّاقَةَ, (S, O, K,) or *in the explanation of* رَفَقَ البَعِيرَ. (JK.) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (S,) i. e. of Bishr Ibn-Abee- Házim, (O,)

* فَإِنِّى وَالشَّكَاةَ مِنَ ال لَأْى *
* كَذَاتِ الضِّغْنِ تَمْشِى فِى الرِّفَاقِ *

(O,) or وَآلَ لَامٍ, (S, O,) accord. to different readings: (O:) [i. e. *And verily I, with respect to the fault,* or *the complaint, of the family of Läy,* or *and the family of Lám, am like her that yearns towards,* or *longs for, her home,* or *accustomed place, going along* with her arm and shank *in the* رفاق]: he says, I am withheld from satirizing them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satirizing them. (O.) ___ Also *A thing in form like a finger, made for the teat of a she-camel when she is affected with the* [*disorder termed*] رَفَقٌ: *it is stuffed with dates, and then the* صِرَار [q. v.] *is bound over it, in order that it* [*the teat*] *may be cured.* (JK.)

رَفِيقٌ *Gentle, soft, tender, gracious, courteous,* or *civil;* (JK, Msb;) as also رَافِقٌ . (JK.) ___ And hence, (Msb,) *Gentle, delicate, nice, neat,* or *skilful, in work* or *operation; contr. of* أَخْرَقُ. (S, O, Msb, K.) ___ [Hence, also,] هٰذَا الأَمْرُ رَفِيقٌ بِكَ and رَافِقٌ بِكَ and رَافِقٌ عَلَيْكَ [*This affair,* or *thing, is easy,* or *convenient, to thee:* see أَرْفَقُ]. (O.) Also *A companion* (JK, S, O, Msb, K) and *companions* (JK, S, O, K) *in travel-ling,* or *journeying,* and *afterwards:* (Kh, S, O, Msb, K:) used as sing. and pl., (JK, S, O, K,) like صَدِيقٌ (S, O) and خَلِيطٌ: (O:) pl. رُفَقَآءُ; (JK, S, O, K;) with which رُفَاقَةٌ is syn., as in the phrase فِتْيَةٌ رُفَاقَةٌ [*Young men companions* &c.]. (JK.) See also رُفْقَةٌ. It is said in the Kur [iv. 71], وَحَسُنَ أُولَٰئِكَ رَفِيقًا, (JK, S, O,) meaning رُفَقَآءُ [i. e. *And good,* or *very good, will be those as companions* after the journey of life] in Paradise! (JK.) And Mohammad is related by 'Áïsheh to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, بَلِ الرَّفِيقَ الأَعْلَى مِنَ الجَنَّةِ [*Nay, rather, the highest companions of Paradise*]; meaning, I desire the company, or congregation, of the prophets. (O.)

رُفَاقَةٌ : see رُفْقَةٌ and رَفِيقٌ.

رَافِقٌ : see رَفِيقٌ, in two places.

رَافِقَةٌ : see رِفْقٌ.

أَرْفَقُ [compar. and superl. of رَفِيقٌ; meaning *More,* and *most, gentle,* &c.] ___ [Hence,] one says, هٰذَا الأَمْرُ أَرْفَقُ بِكَ [and عَلَيْكَ] *This affair,* or *thing, is more,* or *most, easy,* or *convenient, to thee.* (TA in art. عود.) [See also an instance voce مَحْنِيَةٌ (in art. حنو), last sentence.] Also, applied to a camel, *Having the elbow* (المِرْفَقُ) *distorted from the side:* (JK, S, O, K:) so says Lth: (O:) and so the fem. رُفَقَآءُ, applied to a she-camel: (JK, S:) but Az says that the epithet preserved by him in his memory as heard from

the Arabs applied to a camel is أَدْفَقُ, with دال. (O.) ___ Accord. to As, (O,) رَفْقَآءُ applied to a she-camel signifies *Having the orifice of her teat stopped up;* (O, K;) and so رَفَقَةٌ : (K:) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up.* (O.)

مَرْفِقٌ : see مِرْفَقٌ, in two places.

مَرْفَقٌ : see what next follows, in three places.

مَرْفِقٌ and مَرْفَقٌ inf. ns. of رَفَقَ, (AZ, O, K,) of which مَرْفِقٌ also is an inf. n. (O, K.) ___ Also *A thing by which one profits,* or *gains advantage* or *benefit.* (S, O, Msb, K.) It is said in the Kur [xviii. 15], وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا or مَرْفَقًا, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads مَرْفَقًا, (S, O,) which, however, is allowable, meaning رِفْقًا. (S. [See رِفْقٌ, last sentence.]) The pl. is مَرَافِقُ. (Msb.) ___ [Hence,] مَرَافِقُ الدَّارِ *Such appertenances* [or *conveniences*] *of the house as the privy and the kitchen and the like:* (Mgh, Msb:) or *the sinks, and the like, of the house:* (S, O, K:) and particularly *privies:* (O:) when used in these senses, the sing. is مِرْفَقٌ only, with kesr to the م and fet-h to the ف, (Mgh, Msb,) likened to the noun signifying an instrument. (Msb.) [See also حَيِّزٌ, in art. حوز.] ___ And from the same words in the sense expl. in the second sentence above, (Msb,) مِرْفَقٌ and مَرْفَقٌ signify also The *elbow,* or *elbow-joint;* the *place where the* ذِرَاعٌ *joins upon the* عَضُدٌ; (S, O, K;) [in other words,] the *place where the* عَضُدٌ *is connected with the* سَاعِدٌ; (Mgh;) the مِرْفَقٌ *of a man:* (Msb:) [and in like manner in a beast, the *elbow,* or *elbowjoint,* as in the JK, S, O, and K, voce أَرْفَقُ; and in countless other instances: but in the K voce رُكْبَةٌ (q. v.), it seems to be applied to the *knee* of a beast:] pl. as above. (Msb.)

مِرْفَقَةٌ *A pillow* (S, O, Mgh, K) *upon which one leans* [*with the elbow*]: from مِرْفَقٌ in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

شَاةٌ مُرَقَّقَةٌ A sheep, or goat, *having the fore legs white to the elbows.* (O, K.)

مِرْفَاقٌ A camel *whose elbow hurts* (يُصِيبُ) *his side.* (O, K.) ___ And A she-camel *that is hurt by the* صِرَار [q. v.] *when her udder is bound therewith, and from whom blood issues* (JK, O, K) *when she is loosed* [*therefrom*] (إِذَا حُلَّتْ), (JK,) or *when she is milked* (اذا حُلِبَتْ). (O, K.)

مَرْفُوقٌ A camel *having a complaint of his* مِرْفَق [or *elbow*]. (IDrd, O, K.)

مُرْتَفَقٌ *A place,* or *thing, upon which one leans* [properly *with the* مِرْفَق, or *elbow*]. (Bd in xviii. 28 and 30.)

مُرْتَفِقٌ *Leaning upon his elbow.* (S, O.) Also *Full, standing, and continuing,* or *remaining:* (O, K:) or *nearly full:* so explained by IAar as occurring in the following verse of 'Obeyd Ibn-El-Abras, (O,) describing rain that had filled the low tracts of ground: (TA in art. صوح:)

* فَأَصْبَحَ الرَّوْضُ والقِيعَانُ مُمْرِعَةً *
* مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا ومُنْصَاحِ *

[*And the meadows, and the plain,* or *soft, low tracts, became abundant with herbage, partly by what was full,* &c., *in consequence thereof, and partly by what was flowing, running upon the surface of the ground*]: (O:) or, as some relate it, مُتْرِعَة [i. e. filled]; and مُرْتَتِق, which means herbage of which the blossoms have not yet come forth from their calyxes; and مُنْصَاح [accord. to this reading] meaning herbage of which the blossoms have appeared: (TA in art. صوح:) [or, accord. to the reading مُرْتَتِق, the meaning may be, partly such as were compact thereof, *i. e.* of the meadows &c., and partly such as were cracked by the heat and drought:] another reading is

* مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا ومِنْ طَاحِي *

من طاحى meaning of what was flowing and going away. (TA ubi suprà.) [Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

رفل

1 **رَفَلَ**, (S, M, K,) aor. ـَـ, (K,) inf. n. رَفَلٌ; (S, M;) and رَفَلَ, aor. ـُـ, (M, K,) inf. n. رَفْلٌ; (M;) *He was awkward* (S, M, K,) *in his manner of wearing his clothes,* (S,) or *with his clothes* [*when walking* &c. (see رَفَلٌ)], and *in every work.* (M, K.) ___ And رَفَلَ, (M, K,) or رَفَلَ فِى ثِيَابِهِ, (S, TA,) aor. ـُـ, (S, M,) inf. n. رَفْلٌ (Lth, T, M, K) and رُفُولٌ (T, TA) and رَفَلَانٌ; (M, K;) and ارفل ; (S, M, K;) *He dragged his skirt, and kicked it with his foot:* (Lth, T:) or *he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side:* (S:) or *he dragged his skirt, and walked in the manner described above:* or *he moved his arm up and down* [*in walking*]: (M, K:) and ترفّل فى ثيابه signifies the same as رَفَلَ and ارفل: (TA:) or إِرْفَالٌ [inf. n. of 4] signifies a man's *having a long garment, such as a skirt and a* جُبَّة: (Khálid Ibn-Jembeh, T in art. ذيل:) and one says, تَتَرَفَّلُ فِى مِشْيَتِهَا خَرَقًا [*She drags her skirt,* &c., *in her gait, by reason of awkwardness*]. (S.) تَرْفُلُ المَرَافِلَا, a phrase used by Ru-beh, [مَرَافِلُ being app. pl. of مَرْفَلٌ, a regular inf. n. of رَفَلَ,] means *She walks with every sort of* رَفْلٌ or رُفُولٌ [i. e. *dragging of the skirt,* &c.]. (Lth, T accord. to different copies.) And تَرْفَلَ, inf. n. تَرْفَلَةٌ, *He walked with an inclining of his body from side to side* (تَبَخْتَرَ) *by reason of pride* (كِبْرًا), or *by reason of old age* (كِبَرًا): (K, accord. to different copies:) the ت is augmentative. (TA.) See also the next paragraph, last sentence, in two places.

2 **تَرْفِيلٌ** The *making* a garment *ample,* or *long towards the ground:* the *letting* it *down,* or *making* it *to hang down:* (TA:) [and so إِرْفَالٌ :] you say, ارفل ثِيَابَهُ, (Sh, T,) or ثَوْبَهُ, (M,) or رِفْلَهُ, (K, TA, in the CK رِفْلَهُ,) *He let down,* or *made to hang down, his garments,* or *his garment,* or *his skirt.*

(Sh, T, M, K.) ___ Hence, (TA,) رفّله, (A 'Obeyd, T, S, M,) inf. n. as above, (Sh, T, S, M, K,) *He magnified him,* or *honoured him:* (A 'Obeyd, T, S, M, K:) *he made him a king,* (A 'Obeyd, T, M, K,) and *a lord,* or *chief,* (Sh, T, M, K,) and *a commander,* and *a judge:* (TA:) [like رقّده:] and *he rendered him submissive; made him to submit;* or *brought him under,* or *into, subjection:* (M, K:) thus it has two contr. meanings; (K;) [like ترفّه;] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-Rummeh says,

* إذَا نَحْنُ رَفَّلْنَا ٱمْرَأً سَادَ قَوْمَهُ *
* وإنْ لَمْ يَكُنْ مِنْ قَبْلِ ذٰلكَ يُذْكَرُ *

[*When we magnify a man,* or *make a man a king,* &c., *he becomes lord,* or *chief, of his people, though he have been before that not mentioned*]. (T, S, M.) And you say, رُفِّلَ فُلَانٌ *Such a one was made a lord,* or *chief, over his people.* (Sh, T.) ___ Also *He increased,* or *exceeded, to him that over which he had authority to judge,* or *to decide.* (TA.) ___ And ترفيلٌ also signifies The *leaving* a well *for its water to collect in it;* (S, O, K;) and so رَفْلٌ : (O, K:) you say, رفّل الرَّكِيَّة *He left the well for its water to collect in it;* (Ks, T, M;) as also رَفَلَها , aor. ـُ , inf. n. رَفْلٌ. (O.)

4 **ارفل**, and its inf. n. إرْفَالٌ: see 1, in two places: and see also 2, in two places.

5 **تَرَفَّلَ** see 1, in two places. ___ ترفّل also signifies *He was,* or *became,* or *was made, a lord,* or *chief.* (Sh, T, TA.) Hence, in a trad. of Wáil Ibn-Hojr, يَتَرَفَّلُ عَلَى الأَقْوَالِ حَيْثُ كَانُوا مِنْ أَهْلِ حَضْرَمَوْتَ [*He is,* or *will be,* &c., *a lord,* or *chief, over the subordinate kings, wherever they are, of the people of Hadramowt*]. (T, * TA.)

Q. Q. 1 تَرْفَلَ, inf. n. تَرْفَلَةٌ: see 1.

رِفْلٌ, (IDrd, O, K, TA,) or, as in some copies of the Jm, رِفَلٌ, (O, TA,) or رَفَلٌ, (accord. to a copy of the M,) or رَفِلٌ, (accord. to the CK,) [in the K said to be with kesr, which, accord. to a rule observed in that work, indicates that it is رِفْلٌ,] The *skirt*, or *lower extremity*, of a garment. (M, O, K.) You say, أَرْفَلَ رِفْلَهُ [explained above: see 2]. (K.) And قَمِيصٌ سَابِغُ الرِّفْلِ, i. e. [*A shirt ample*, or *long*,] *in the skirt*. (TA.)

رَفَلٌ The *water that collects after drawing*, (جَمَّة, thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,]) or the *black mud*, or *black fetid mud*, (حَمْأَة, thus accord. to other copies of the K, or مُكْلَة [which has the same or

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a similar meaning], thus accord. to the M and A and L,) of a well. (T, M, O, A, L, K.) See also the next preceding paragraph. رَفْلٌ رَفْلٌ *A call to the ewe, to be milked*. (Ibn-'Abbád, K.)

رَفِلٌ *Awkward* (S, M, K) *in his manner of wearing his clothes*, (S,) or *with his clothes* [*when walking* &c.], and *in every work;* as also أَرْفَلُ; fem. [of the latter] رَفْلَآءُ. (M, K.) And رَفِلَةٌ (Lth, T, M, K, TA) and رَافِلَةٌ (Lth, T, TA) A woman *who drags her skirt* (Lth, T, M, K, TA) *well*, or *beautifully*, (M, K, TA,) *when she walks, and who walks with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side:* (Lth, T, TA:) or the former signifies a woman *who drags her skirt* (تَتَرَفَّلُ), *in her gait, by reason of awkwardness:* (S, TA:) and رَفْلَآءُ, a woman *who does not walk well* (ADk, T, S, M, K) *in her clothes*, (ADk, T, S, M,) *dragging her garment*, (M,) or *dragging her skirt:* (K:) and رَافِلٌ, a man *making his clothes long, and dragging them, walking with an elegant and a proud and self-*

conceited gait, with an affected inclining of his body from side to side; (S;) in which sense رَفَلَةٌ may be well used as an epithet applied to a woman: (Lth, T:) or رَافِلٌ (TA) and تَرْفِيلٌ, (Seer, M, K, TA,) in which latter the ت is augmentative, (TA,) signify a man *who drags his skirt, and walks in the manner last described above;* or *who moves his arm up and down in walking.* (Seer, M, K, TA.) ___ Also, i. e. رَفِلٌ, *Foolish; stupid;* or *unsound,* or *deficient, in intellect,* or *understanding.* (S.) ___ And رَفَلَةٌ, A *foul,* or an *unseemly,* or *ugly,* woman; (M, K;) as also رَفَلَّةٌ, (M,) or رَفِلَةٌ, with two kesrehs: (K:) and the same epithets are applied likewise in this sense to a man. (M.) See also رَفْلٌ.

رَفَلَةٌ : see the next preceding paragraph, near the end.

رَفِلٌ *Long in the tail;* (Lth, T, S, M, K;) applied to a garment: (S:) or, thus applied, *wide,* or *ample:* (M, K:) in the former sense, applied to a horse, (Lth, As, T, M,) and to a bull, (Lth, T,) and to a camel, (Lth, T, S, M,) and to a mountaingoat; (M;) and رَفَنٌّ signifies the same: (Lth, As, M:) and applied to a horse as meaning also (M) *having much flesh;* (M, K;) and so رَفَنٌّ: (M:) and to a camel as meaning also *wide in the skin:* (Lth, T, S, M, K:) and, applied to hair, *long;* (M;) [or] so رَفَالٌ, like سَحَابٌ; (K;) or رُفَالٌ, or رَفَالٌ; (so accord. to different copies of the T;) and so رَفَالٌ applied to a garment. (TA.) Also A man *having a long skirt.* (Ham p. 386.) ___ [Hence,] عَيْشٌ رَفِلٌ, (TA,) or مَعِيشَةٌ رَفَلَّةٌ, (S, M, in one copy of the S رَفَلَةٌ,) *Ample means of subsistence.* (S, M, TA.) See also رَفْلٌ. And see رَفِلٌ.

رَفَالٌ : see the next preceding paragraph, in two places.

رُفَالٌ : see رَفِلٌ.

رِفَالٌ : see رَفَالُ التَّيْسِ. رِفَالٌ *A thing that is put before the penis of the goat, in order that he may not copulate.* (IDrd, M, K.)

رَافِلٌ ; and its fem., with ة: see رَفِلٌ, in three places.

أَرْفَلُ ; and its fem., رَفْلَآءُ: see رَفَلَ, in three places.

تَرْفِيلٌ : see رَفَلَ.

إِزَارٌ مُرْفَلٌ [*A waist-wrapper*] *made to hang down.* (Sh, T.) [Hence, perhaps, what next follows.]

مرفلة [written without any syll. signs, app. either مُرْفَلَةٌ or مُرَفَّلَةٌ, an epithet used as a subst., or converted into a subst. by the addition of ة,] *A long* [*dress* or *garment such as is called*] حُلَّة, *in which one drags his skirt, and walks with an elegant and a proud and self-conceited gait* (يُرْفِلُ فِيهَا). (TA.)

مُرَفَّلَةٌ A she-camel *having her udder bound with a piece of rag, which is made to hang down over her teats so as to cover them.* (M, O, L, K.) ___ [See also the next preceding paragraph.]

مِرْفَالٌ, applied to a woman, means كَثِيرَةُ الرُّفُولِ فِى ثَوْبِهَا [i. e. *Who drags her skirt,* &c., *much*]: (Lth, T:) [and in like manner,] applied to a man, (TA,) كَثِيرُ الرَّفَلَانِ [which means the same: see 1]. (M, K, TA.)

مَرَافِلُ [app. pl. of مَرْفِلٌ, an inf. n. of رَفَلَ]: see 1.

رفه

1 **رَفُهَ عيشه** , (JK, K,) or العيش, (Mgh, Msb,) inf. n. رَفَاهَة and رَفَاهِيَة (JK, Mgh, Msb, K *) and رُفْهَة, (JK,) *His life*, or *the life, was*, or *became, ample in its means* or *circumstances, unstraitened*, or *plentiful*, (JK, Mgh, Msb, K,) *and easy, pleasant, soft*, or *delicate.* (JK, * Msb, K.) [See also رَفَاهَة, below.] رَفِهَ, aor. ـَـ , inf. n. رُفُوه (JK, Msb, K) and رَفَه (Msb, K) and رَفْه, (K,) [or this last is perhaps a simple subst.,] said of a man, *He led* [*a plentiful, and*] *an easy, a pleasant, a soft*, or *a delicate, life;* (K;) *he found*, or *experienced*, [or *enjoyed*, (see the part. n. رَافَه, below,)] *an easy, a pleasant, a soft*, or *a delicate, life, with ampleness of the means of subsistence;* and تَرَفَّه is [syn. therewith, its part. n. مُتَرَفَّه being syn. with رَافَه, and the verb itself being] quasipass. of رَفَّهَ: (Msb:) or *he found*, or *experienced, rest*, or *ease, after fatigue.* (JK.) [See also 4.] ___ رَفِهَت الإبلُ, (S, Mgh, K,) aor. ـَـ , (S, Mgh,) inf. n. رَفَه and رُفُوه, (S, [and it is implied in the K that رَفْه also is an inf. n. of the verb thus used, but it is a simple subst. accord. to the S,]) *The camels came to the water to drink* (S, Mgh, K) *every day*, (S,) *when they would.* (S, Mgh, K.) [See رَفْه, below.] أَمَا تَرْفُه فُلَانًا *Hast thou not*, or *wherefore wilt thou not have, mercy*, or *pity*, or *compassion, on such a one?* (TA. [The meaning is there only indicated by the context.])

2 **رفّه** , inf. n. تَرْفِيه: see 4, in five places. ___ رفّه نفسَه, inf. n. as above, *He rested himself; made himself to be at rest* or *at ease;* or *gave himself rest.* (Mgh, Msb.) ___ رفّه عنه, (JK, S, Mgh, K,) or عَلَيْه, (so accord. to one copy of the S, [both correct, but the former the more common,]) inf. n. as above, (S, K,) *He made his circumstances ample and easy; eased him*, or *relieved him;* and *granted him a delay;* (JK, * S, * Mgh, K; *) namely, his debtor; (S, Mgh;) or one who was in straitness, or distress: (TA:) and *he behaved*, or *acted, gently, softly, tenderly, graciously*, or *courteously, with him:* (JK, TA: *) and رَفَّه

عَلَىَّ *Grant thou to me a delay:* it is from رِفْهٌ as used in relation to camels. (Mgh.) And رُفِّهَ عَنْهُ التَّعَبُ *Fatigue was removed from him,* or *made to quit him.* (TA.)

4 ارفه *He found,* or *experienced, rest,* or *ease,* (K,) or *he remained, stayed, dwelt,* or *abode, and found,* or *experienced, rest,* or *ease,* (IAar, TA,) عِنْدَنَا *at our abode;* as also رفّه , inf. n. تَرْفِيهٌ; (IAar, TA;) and استرفه . (IAar, K.) ___ *He kept continually,* or *constantly, to the eating of dainty food,* (K, TA,) and *indulged himself largely in eating and drinking:* and this is said to be meant in a trad. in which الإِرْفَاه is forbidden; because it is one of the practices of the foreigners and of worldly people. (TA.) ___ *He anointed himself,* (JK, S, K,) *and combed,* or *anointed and combed, his hair,* (S,) *every day:* (JK, S, K:) and this also is said to be meant in the trad. above mentioned: (JK, S, TA:) or by الارفاه in that trad. is meant [*the indulging in*] *ease and plenty.* (JK.) ___ ارفه المالُ *The cattle remained near to the water* (K, TA) *in the water-ing-trough* or *tank, pasturing there upon the plants,* or *trees, called* حَمْض. (TA.) ___ And ارفهوا *Their camels,* (JK,) or *their cattle,* (K,) *came to the water to drink* (JK, K) *every day,* (JK,) or *when they would.* (K.) أَرْفَهَهُمْ *He* (God) *made them to have an easy, a pleasant, a soft,* or *a delicate, and a plentiful, life;* as also رَفَّهَهُمْ , inf. n. تَرْفِيهٌ: (K, TA:) and أَرْفَهْتُهُ and رَفَّهْتُهُ *I made him to find,* or *experience,* [or *enjoy,* (see 1,)] *an easy, a pleasant, a soft,* or *a delicate, life, with ampleness of the means of subsistence.* (Msb.) ___ And ارفه الإِبِلَ; (S, K;) and رفّهها , (K,) and رفّه عَنْهَا, inf. n. as above; (TA;) *He made the camels to come to the water to drink* (S, K, TA) *every day,* (S, TA,) *when they would.* (S, K, TA.)

5 تَرَفَّهَ see 1.

10 إِسْتَرْفَهَ see 4.

رِفْهٌ [said in the K to be an inf. n. of رَفَهَ said of a man, and app. of رَفِهَتْ said of camels: or it is] a subst. from رَفِهَتْ said of

camels; (S;) and [thus] signifies The *coming* of camels *to the water to drink* (JK, S, * Mgh) *every day,* (JK, S, *) *when they will:* (S, * Mgh:) or the *shortest and quickest of the times of coming to water.* (TA.) [See also ثُلْثٌ, and عُرَيْجَآءُ.] Lebeed uses it metaphorically in relation to palm-trees growing over water, saying,

* يَشْرَبْنَ رِفْهًا عِرَاكًا غَيْرَ صَادِيَةٍ *

* فَكُلُّهَا كَارِعٌ فِى المَآءِ مُغْتَمِرُ *

[*They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein*]. (TA.) Also *Small,* or *young, palm-trees.* (JK, K, TA. [By Golius and Freytag written, in this sense, رِفَهٌ.])

رُفَهٌ *i. q.* تِبْنٌ [i. e. *Straw;* or *straw that has been trodden,* or *thrashed,* and *cut:* by some written رُفَّةٌ; and by some, رُفْتٌ]: (Kr, S, K:) whence the prov., أَغْنَى مِنَ التُّفَهِ عَنِ الرُّفَهِ [*More free from want than the badger is* from the want *of straw*]; التُّفَهُ meaning the beast of prey called عَنَاقُ الأَرْضِ; because it does not feed upon straw: (S:) [by some written التُّفَّهُ; and by some, التُّفَةُ; and by some, التُّفَّةُ:] accord. to some, the former word is with ة; and الرُّفُرْفُتُ occurs as its pl. in a verse cited by IF: accord to ISk, the two words are correctly without teshdeed, and with the radical هـ. (TA in art. تفه.) [See also رُفْتٌ, in art. رفت.]

رَفْهَةٌ *Pity, compassion,* or *mercy.* (AHeyth, K.) Thus expl. as used in the saying, إِذَا سَقَطَتِ الطَّرْفَهُ قَلَّتْ فِى الأَرْضِ الرَّفْهَهْ. (TA. [But الطَّرْفَهُ is here an evident mistranscription for الصَّرْفَهُ, the name of the Twelfth Mansion of the Moon: the meaning is, *When* الصرفه *sets* aurorally, *pity becomes little in the earth;* because then the cold ends: see art. صرف.])

رَفْهَانُ : see رَافِهٌ, in two places.

رَفَاهِيَةٌ : see رَفَاهَةٌ.

رَفِيهٌ : see رَافِهٌ, in two places.

رَفَاهَةٌ and رَفَاهِيَةٌ , (S, Msb, K, [both expressly shown in the JK and Mgh and Msb to be inf. ns.,]) like رَفَاغَةٌ and رَفَاغِيَةٌ, (TA,) and رُفْهِنِيَةٌ , (S, K,) like رُفْغُنِيَةٌ, (TA,) the last rendered quasi-coordinate to the quinqueliteral-radical class [partly] by means of ا in its latter part, changed into ى because of the kesreh before it, (S, [but mentioned also in a separate art., as well as here, in the S and K,]) *A state* of life *ample in its means* or *circumstances, unstraitened,* or *plentiful,* (S, Msb, K,) *and easy, pleasant, soft,* or *delicate:* (Msb, K:) so in the saying, هُوَ فِى رَفَاهَةٍ مِنَ العَيْشِ (S) and رَفَاهِيَةٍ (S, Msb) and رُفْهِنِيَةٍ (S) *He is in a state of life ample in its means* &c. (S, Msb.)

رَفَاهِيَةٌ : see the next preceding paragraph.

رَافِهٌ , applied to life, as meaning *Ample in its means* or *circumstances, unstraitened,* or *plentiful,* (Mgh,) [*and easy, pleasant, soft,* or *delicate;* like رَفِيهٌ : ___ and] applied to a man, (JK, S, Msb,) *In a state of ease, and ampleness of the means* or *circumstances of life;* (JK, S;) *in a state of rest,* or *ease;* (Mgh, Msb, K;) *enjoying an easy, a pleasant, a soft,* or *a delicate, life;* (Msb, K;) as also رَفِيهٌ (K [though this seems to be applied more properly to life itself, being from رَفُهَ,]) and رَفْهَانُ (K) and مُتَرَفِّهٌ : (Mgh, Msb, K:) or رَفْهَانُ signifies *in a state of rest,* or *ease, after fatigue;* and its pl. is رِفَاهٌ and رَفَاهَى. (JK.) ___ إِبِلٌ رَوَافِهُ, [the latter word being pl. of رَافِهَةٌ,] *Camels coming to the water to drink* (JK, K) *every day,* (JK,) *when they will.* (K.) ___ بَيْنِى وَبَيْنَكَ لَيْلَةٌ رَافِهَةٌ, (S, Msb, K,) and ثَلَاثُ لَيَالٍ رَوَافِهُ, (JK, S, K, *) [*Between me and thee is a night,* and *are three nights,*] *of gentle,* or *easy, journeying.* (JK, S, Msb, K.) ___ هُوَ رَافِهٌ بِهِ *He is affected with mercy, pity,* or

compassion, for him. (Aboo-Leylà, K.)

هُوَ أَرْفَهُ مِنْهُ means أَكْثَرُ رَفْهًا [i. e. *He is one who leads,* or *enjoys, a more easy, pleasant, soft,* or *delicate, and plentiful, life than he*]. (TA.)

مُتَرَفِّهٌ : see رَافِهٌ.

رفو

1 **رَفَوْتُ الثَّوْبَ**, (S, M, Msb,) third pers. رَفَا, (K,) aor. أَرْفُوهُ, (S, Msb,) inf. n. رَفْوٌ; (S, M, Msb;) and, in the dial. of Benoo-Kaab, رَفِيتَهُ, aor. أَرْفِيهِ, inf. n. رَفْىٌ; (Msb;) but this latter is strange; (TA in art. رفأ;) *I repaired*, or *mended, the garment*, (Msb, K, TA,) [*where it was rent,*] *drawing parts thereof together;* (TA;) [or rather, as is well known, *I darned it;* for] رَفْوٌ is the *finest*, or *most delicate, kind of sewing;* the *weaving* [*over*] *a rent*, or *hole*, in a garment, *so that it appears as though there were* in it *no rent*, or *hole:* (Har p. 91:) and رَفَأْتُهُ signifies the same: (S, M, Msb:) IAar and AZ say that it is with ء; but the latter says that the ء is [sometimes] changed into و, so that one says رَفَوْتُ: accord. to ISk, [but this is at variance with what follows,] the verbs with and without ء have different meanings; for one says, رَفَأَ الثَّوْبَ, and رَفَوْتُ الرَّجُلَ. (TA.) ___ رَفَوْتُ الرَّجُلَ, (ISk, S, M,) third pers. رَفَا, (K,) [aor. and inf. n. as above,] *I appeased*, or *quieted*, or *calmed, the man;* (ISk, M, TA;) as also رَفَأْتُهُ; (M and K in art. رفأ;) [i. e.] *I quieted the man's fear;* (S, K, TA;) *did away with his fear, like as one does away with a rent*, or *hole, by* الرَّفْوِ [i. e. *darning*]. (TA.) ___ And رَفَا, aor. يَرْفُو, *He married*, or *took a wife;* (TA;) and رَفَأَ is said to signify the same. (TA in art. رفأ.)

2 **رَفَّيْتُهُ**, inf. n. تَرْفِيَةٌ, *I said to him* (i. e. to a man taking to himself a wife, S) بِالرِّفَآءِ وَالْبَنِينَ [expl. below, see 3]: (S, K:) and so رَفَّأْتُهُ. (T, S, M, K; all in art. رفأ.)

3 **يُرَافِينِى** means *He agrees*, or *is of one mind* or *opinion, with me;* [the inf. n.] مُرَافَاةٌ being *syn. with* اتِّفَاقٌ, (S, TA,) or مُوَافَقَةٌ, (AZ, M, TA,) as also رِفَآءٌ, (AZ, TA,) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] رِفَآءٌ [is a simple subst., or is generally used as such, and] signifies *close union*, or *coalescence;* and *concord*, or *agreement;* (S, K, TA;) and *good consociation:* (TA:) and hence the saying, to one taking to

himself a wife, (S, in the TA للملك [to the king],) بالرِّفَآءِ والبَنِينَ [May it (the marriage) be *with close union*, &c., further expl. in art. رفأ]: (S, TA:) ISk says that it is originally with ء; (TA;) but if you will, he says, the meaning may be, *with tranquillity*, or *freedom from disturbance* or *agitation;* from رَفَوْتُ الرَّجُلَ I appeased, or quieted, or calmed, the man. (S, TA.) ___ مُرَافَاةٌ is also *syn. with* مُدَارَاةٌ: and *with* مُحَابَاةٌ: as a dial. var. of مُرَافَأَةٌ: [i. e., رَافَاهُ signifies, like دَاراهُ, *He treated him with gentleness*, or *blandishment; soothed, coaxed, wheedled*, or *cajoled, him;* &c.: and *he treated him in an easy and a gentle manner* in selling; or *abated to him the price*, or *payment:*] and accord. to IAar, رَافَاهُ [also, like رَافَأَهُ,] is *syn. with* دَاراهُ. (TA.)

4 أَرْفَيْتُ إِلَيْهِ *I had recourse*, or *I betook myself*, or *repaired, to him*, or *it, for refuge, protection, preservation, concealment, covert*, or *lodging:* (TA:) and *I inclined to*, or *towards, him*, or *it:* a dial. var. of أَرْفَأْتُ. (Fr, TA.) أَرْفَيْتُ السَّفِينَةَ *I brought the ship near to the land;* a dial. var. of أَرْفَأْتُ. (ISh, TA.) ___ See also 3, last sentence.

6 تَرَافَوْا عَلَى الأَمْرِ *They agreed together to do the thing;* a dial. var. of تَرَافَؤُوا. (TA.)

رُفَةٌ : pl. رُفَاتٌ: see رُفْهٌ, in art. رفه.

رِفَآءٌ : see 3; and see also art. رفأ.

أَرْفَى *Having large and flabby ears:* fem. رَفْوَآءُ; (K, TA;) meaning, *whose ears approach each other so that their extremities almost touch one another.* (TA.)

أُرْفِيٌّ : see art. رفى.

رفى

1 رَفَبْتُ الثَّوْبَ : see 1 in art. رفو.

أُرْفَىٌّ *Pure milk:* (IAar, TA:) or *milk of a gazelle:* or *pure and good milk:* (M, K:) ISd says, it may be of the measure أُفْعُولٌ, or فُعْلَىٌّ; or it may belong to art. رفو, because one says رَفَوْتُ, but not [to his knowledge] رَفِيْتُ. (TA.)

رق

1 رَقَّ, aor. ـِ, (S, Mgh, * Msb, K,) inf. n. رِقَّةٌ, (JK, S, Mgh, K, * TA,) *It* (a thing, JK, S, Mgh, Msb, TA) *had the quality termed* دِقَّةٌ; (K, TA; [in the CK, الرَّقَّةُ is erroneously put for الدِّقَّةُ;]) [i. e.] *it was*, or *became, the contr. of* غَلِيظٌ, (S, Msb, TA,) and *of* ثَخِينٌ: (S, TA:) [or rather, properly, it is the *contr. of* ثَخُنَ; i. e. *it was*, or *became, thin* as meaning *of little thickness in comparison with its breadth and length together; little in extent*, or *depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial*, or *uncompact, in texture &c.;* said of a garment and the like: *shallow*, or *of little depth;* said of water, and of sand, &c.: *thin* as meaning *wanting in spissitude;* said of mud &c.: *attenuated:* see رِقَّةٌ, below; and رَقِيقٌ:] and استرق [in like manner] signifies the *contr. of* استغلظ [and therefore *contr. of* غَلُظَ; for these last two

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verbs are syn.]. (S, K.) ___ [Hence,] رَقَّتْ عِظَامُهُ, [inf. n. رِقَّةٌ, or رَقَقٌ, or both, (and if so, the second pers. may be رَقَقْتَ and رَقَقْتَ, and the aor. يَرِقُّ and يَرَقُّ,) *His bones became weak;* or *became thin, and consequently weak;* meaning] *he became aged:* (JK:) or it is said of one who has become aged. (TA. [See رِقَّةٌ and رَقَقٌ below; and see also رَقِيقٌ.]) ___ And رَقَّ, [inf. n. رِقَّةٌ, *He was*, or *became, weak:* and *abject, mean, paltry*, or *contemptible:* see رَقِيقٌ: and see also 4:] *his patience*, or *endurance, became weak*, or *weakened:* (TA:) *he was*, or *became, weak-hearted, and fearful;* as also رَقَّ قَلْبُهُ: (Mgh:) and *affected with shame, shyness*, or *bashfulness.* (K, TA.) ___ And رَقَّ لَهُ, (Mgh, K, *) first pers. رَقَقْتُ, aor. ـِ, inf. n. رِقَّةٌ, (K,) *He was*, or *became*, [*tender-hearted*, (see رَقِيقٌ and أَرَقُّ,)] *merciful,*

compassionate, or *pitiful, to him;* (Mgh, K;) as also رَقَّ لَهُ قَلْبُهُ: (TA:) and ترقّق لَهُ signifies the same as رَقّ لَهُ قَلْبُهُ. (S, K.) ___ [And رَقَّ كَلَامُهُ *His speech was*, or *became, soft* or *tender*, or *easy and sweet*, or *elegant, graceful*, or *ornate:* see رَقِيقٌ, and see also 2. ___ And رَقّ صَوْتُهُ *His voice was*, or *became, slender*, or *soft*, or *gentle*. ___ And رَقَّتْ حَالُهُ *His state*, or *condition, was*, or *became, narrow in its circumstances*, or *evil:* see رَقَّةٌ, below, and 4; and see also 4 in art. خف. ___ And رَقَّ عَيْشُهُ *His living*, or *sustenance, was*, or *became, scanty*.] ___ And رَقَّ عَدَدُهُ *His years that he numbered were for the most part passed, so that the remainder was little* (رَقِيق) *in his estimation*. (IAar, TA.) رَقَّ, (Mgh, Msb,) aor. ـِ, (Msb,) inf. n. رِقٌّ, (S, * Mgh, Msb, K,) *He was*, or *became, a slave;* (S, * Mgh, Msb, K; *) or *he remained a slave*. (Mgh.) رَقَّهُ and ارقّه *He made him a slave:* (Msb:) or ↓ the latter signifies *he kept him as a slave;* (Mgh;) *contr. of* أَعْتَقَهُ; (S, Mgh;) as also استرقّه: (S:) or ↓ the second and ↓ third, *he possessed him as a slave;* (K;) and so رَقَّهُ; accord. to ISk and Az and others: (TA:) or استرقّه signifies *he made him*, or *took him as, a slave;* (Mgh;) or *he brought him into a state of slavery*. (TA.)

2 **رقّقه**, (S, K,) inf. n. تَرْقِيقٌ; (TA;) and ارقّه, (S, K,) inf. n. إِرْقَاقٌ; (TA;) *contr. of* غَلَّظَهُ; (K;) or *He made it*, or *rendered it*, رَقِيق [i. e. *thin*, as meaning *of little thickness in comparison with its breadth and length together;* &c.: see 1, first sentence; and رَقِيقٌ, below]. (S, TA.) ___ [Hence,] تَرْقِيقُ الكَلَامِ *The making speech to be* [*soft* or *tender*, or *easy and sweet*, or] *elegant, graceful*, or *ornate; the beautifying*, or *embellishing*, and *adorning, of speech*. (S, TA.) And hence, (TA,) it is said in a prov., (S,) أَعَنْ صَبُوحٍ تُرَقِّقُ (S, K, TA) *Dost thou allude* (K, TA) *gracefully, courteously, politely*, or *delicately*, (TA,) *to a morning-draught?* (K, TA:) [the origin of which prov. was this:] a certain man named Jábán alighted by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when

he had finished it, he said, When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want? whereupon the saying above was addressed to him: (K, * TA:) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shaabee to one who spoke of kissing a woman when meaning thereby جَمَاع. (TA.) ___ [Hence also,] رَقَّقَ صَوْتَهُ (K in art. حزن) or ارقه (S in that art.) [*He made his voice slender,* or *soft,* or *gentle*]. ___ تَرْقِيقٌ also signifies [The *pronouncing* a word *with the slender sound of the lengthened fet-h* (*like the sound of a in our word father*), *and with the ordinary sound of the letter* ل; both as in بالله and لله;] the *contr. of* تَفْخِيمٌ. (Kull p. 127.) ___ رَقَّقَ المَشْىَ, said of a camel, (K, TA,) *He went an easy pace:* and تَرَقَّقَ, alone, signifies the same. (TA.) [See also R. Q. 2.] ___ رَقَّقَ بَيْنَ القَوْمِ *He created,* or *excited, disorder, disturbance, disagreement,* or *dissension,* or *he made,* or *did, mischief, between,* or *among, the people.* (TA.)

4 **ارقّ**, said of the white grape, (AHn, O, K,) *It was,* or *became, thin in its skin and abundant in its juice:* (AHn, TA:) or *completely ripe.* (O, K.) ___ Said of a man, *He was,* or *became, in a state,* or *condition, narrow in its circumstances,* or *evil; i. q.* صَارَ رَقِيقَ الحَالِ, (JK,) or سَآءَتْ حَالُهُ. (K, TA.) ___ أَرَقَّتْ بِهِمْ أَخْلَاقُهُمْ *Their natural dispositions were,* or *became, niggardly, tenacious,* or *avaricious.* (TA.) ارقه: see 2, in two places. ___ See also 1, last sentence, in three places.

5 **تَرَقَّقَ** see 1: ___ and see also 2. تَرَقَّقَتْهُ *She* (a girl) *captivated his heart so that his patience,* or *endurance, became weak,* or *weakened.* (TA.)

6 **لَا تَدْرِى عَلَى مَا يَتَرَاقُّ هَرِمُكَ** *Thou knowest not what thing thou wilt choose:* (JK:) or *to what state,* or *condition, thy mind will come at the last.* (TA.) The origin of the word (يتراقّ) is unknown. (JK.) [See also art. هرم.]

10 إِسْتَرْقَقَ see 1, first sentence. ___ [Hence,] استرقّ الماءُ *The water* [*became shallow:* and hence,] *sank into,* or *disappeared in, the earth, except a little.* (K, TA.) ___ And استرقّ اللَّيْلُ *The night for the most part passed.* (TA.) استرقّه: see 1, last sentence, in three places.

R. Q. 1 رَقْرَقَهُ, (S, K,) inf. n. رَقْرَقَةٌ, (TK,) *He poured it forth in small quantity;* namely, water &c.: (K:) or *he made it to come and go;* namely, water. (S.) ___ رقرق الثَّرِيدَ بالسَّمْنِ *He poured a little clarified butter upon the broken bread;* (K, TA;) i. e. *made it savoury therewith:* or, as some say, *poured much thereof upon it.* (TA.) ___ رقرق الثَّوْبَ بالطِّيبِ *He made the perfume to run* [*to and fro* (as is implied in the S)] *upon the garment:* (TA:) [or *he poured and rubbed the perfume upon* the garment.] El-Aashà says,

* وتَبْرُدُ بَرْدَ رِدَآءِ العَرُوسِ فى الصَّيْفِ رَقْرَقْتَ فيه العَبِيرَا *

[*And she is cool, with the coolness of the* وِشَاحِ (see رِدَآء) *of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron* &c.]. (S, TA: in the latter, رقرق الخَمْرَ ___.) بالصَّيْفِ *He mixed the wine.* (TA.) ___ رقرق عَيْنَهُ *He made his eye to shed tears.* (TA.) ___ It is said in a trad., تَجِىءُ فِتْنَةٌ فَتُرَقْرِقُ بَعْضُهَا بَعْضًا, meaning [*Sedition,* or *the like, will come, and*] *one act thereof will cause desire for another by its embellishment thereof,* or *investing it with charms.* (TA.) ___ [See also رَقْرَقَةٌ, below.]

R. Q. 2 تَرَقْرَقَ *It* (water, &c.,) *poured forth in small quantity.* (TA.) ___ *He,* or *it, ran in an easy manner.* (TA.) [See also 2, last sentence but one.] ___ *It* (water, S, TA) *was,* or *became, in a state of motion,* or *commotion;* (K, TA;) in which sense, [meaning *it flickered,*] it is [also] said of the سَرَاب [or mirage]; (O, K; [see also another explanation below;]) [*it went to and fro;*] *it came and went.* (S, K, TA.) And in like manner, (S,) ترقرق الدَّمْعُ *The tears went round about at the inner edge of the eyelid-* (S, K.)

And ترقرقت الشَّمسُ *The sun appeared as though it were turning round* (A'Obeyd, K, TA) *and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes;* which it does not when it is high. (A'Obeyd, TA.) ___ *It* (a thing) *shone,* or *glistened;* (JK, S, K;) as does the سَرَاب [or mirage]. (JK.) ___ ترقرقت عينه *His eye shed tears.* (TA.)

رَقٌّ : see رَقِيقٌ; and رُقٌّ. Also, (JK, S, Mgh, Msb, K,) and رِقٌّ , (Msb, K,) but the latter is a rare dial. var. though some read thus in the Kur lii. 3, (Msb,) [*Parchment;* and *vellum;* so in the present day; or] *skin,* (Mgh, Msb,) or *thin skin,* (S, K,) *upon which one writes:* (S, Mgh, Msb, K:) or (so accord. to the Mgh, but in the K and) *a white* [i. e. *blank*] صَحِيفَة [which means a *paper* and a *piece of skin,* but generally such as is written upon]: (JK, Mgh, K:) or metaphorically applied to *a skin written upon:* properly one upon which one writes: (Bd in lii. 3:) accord. to Fr, the صَحَائِف [i. e. *papers,* or *pieces of skin,* meaning *records,*] *that will be produced to the sons of Adam on the day of resurrection;* which indicates that such as is written is also thus termed: (Az, TA:) in the Kur lii. 3, [accord. to some,] applied to *the Book of the Law revealed to Moses:* or *the Kur-án.* (Jel.) Also, (K,) or the former word [only], (JK, S, Msb,) The *tortoise:* (JK:) or *a great tortoise:* (S, K:) or the *male tortoise:* (Msb:) and the *crocodile:* (JK:) or, (K,) accord. to Ibráheem El-Harbee, (TA,) *a certain aquatic reptile,* (K, TA,) [app. the *turtle,* or *sea-tortoise,*] *having four legs, and claws,* or *nails, and teeth in a head which it exposes and conceals, and which is killed for food:* (TA:) pl. رُقُوقٌ. (A'Obeyd, JK, S, Msb, K.)

رُقٌّ *Shallow,* applied to water; or *shallow water;* (رَقِيقٌ مَآءٌ ; IDrd, K, TA;) *not copious,* or *not abundant;* (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, K, TA;) as also رَقٌّ ;

(K;) and so رُقَارِقٌ . (IDrd, K.) ___ See also رَقَاقٌ.

رِقٌّ : see رَقٌّ. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] ___ *A thin thing.* (S. [There expl. as signifying شَىْءٌ رَقِيقٌ; but perhaps by this may be meant that it is an epithet *syn. with* رَقِيقٌ, as it is said to be in the K.]) See رَقِيقٌ. ___ The *leaves of trees:* or the *branches that are easy for the cattle* [*to eat*]. (K.) ___ And *A certain thorny plant.* (K.) ___ See also رَقَاقٌ. Also The *state,* or *condition, of a slave; slavery; servitude;* (JK, S, Msb, K;) and so رِقِّيَّةٌ . (KL.)

رَقَّةٌ *Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks,* or *disappears,* (S, K,) *and which therefore produces good herbage:* (S:) pl. رِقَاقٌ. (K.) ___ See also رَقَاقٌ.

رِقَّةٌ [an inf. n. of رَقَّ in several senses, as shown above, in the first paragraph of this art.]: it is explained in the K as *syn. with* دِقَّةٌ: [see 1, first sentence:] but El-Munáwee says, in the Tow- keef, that the former is like the latter [as meaning *Thinness*], but that the latter is said with regard to the lateral parts of a thing, and the former *with regard to the depth* of a thing [or *the extent between the two opposite surfaces* thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.,] it is [*thinness* as meaning *little thickness in comparison with the breadth and length together; littleness in extent,* or *depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness,* or *uncompactness, in texture &c.:*] the *contr. of* [ثَخَانَةٌ and] صَفَاقَةٌ: (TA:) [in water, and sand, &c., *shallowness,* or *littleness of depth:* (see رُقٌّ:) in mud, and anything imperfectly liquid, *thinness* as meaning *want of spissitude: an attenuated state* or *condition* of anything.] ___ Also *Weakness;* (Mgh;) as in the phrase رِقَّةُ جَانِبٍ [*weakness of resistance;* similar to لِينُ جَانِبٍ; contr. of غِلَظُ جَانِبٍ]; (Ham p. 631;)

[and in the phrase رِقَّةُ دِينٍ *weakness of religion:* (see رَقِيقٌ:) also *abjectness, meanness, paltriness,* or *contemptibleness:* and *weak-heartedness, and fearfulness:* (see 1:)] and *shame, shyness,* or *bashfulness.* (K.) ___ Also [*Tender-heartedness,* (see رَقِيقٌ and أَرَقُّ,)] *mercy, compassion,* or *pity;* (K;) and so رِقَّةُ قَلْبٍ: (TA in art. حن:) in the soul, it is the *contr. of* جَفْوَةٌ and قَسْوَةٌ. (ElMunáwee, TA.) ___ [And *Softness* or *tenderness,* or *easiness and sweetness,* or *elegance, gracefulness,* or *ornateness,* of speech: see رَقِيقٌ, and see also 2. ___ And *Slenderness, softness,* or *gentleness,* of voice.] ___ And *Evilness* [or *narrowness of the circumstances*] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَالِهِ وَرِقَّةِ حَالِهِ [*I wondered at the paucity of his property, and the evilness,* or *the narrowness of the circumstances, of his state* or *condition*]. (TA.) ___ [And *Scantiness* of living or sustenance &c.] ___ And رِقَّةُ بَطْنٍ [*A looseness,* or *diarrhœa*]. (TA in art. خلف.)

رَقَقٌ, an inf. n., (KL, [see 1,]) [*Thinness, and consequently*] *weakness* (JK, S, K, KL, TA) *of the bones,* (JK,) or *in the bones,* (TA,) or *of the bone,* (KL,) or as in the bone, (S,) and in a camel's foot: (TA:) [and] *lightness in a horse's hoof.* (AO, TA.) ___ *Paucity:* thus in the saying, فِى مَالِهِ رَقَقٌ [*In his property is paucity*]: (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeyd thus, but the saying mentioned by Fr is مَا فِى مَالِهِ رَقَّةٌ *There is not in his property paucity.* (TA.) ___ And *Scantiness* (رِقَّةٌ) *of food.* (TA.) See also the next paragraph.

رَقَاقٌ *A* [*desert tract such as is called*] صَحْرَآءُ: (K:) or *a wide,* or *spacious,* صحرآء, *of soft soil, beneath which is hardness:* (TA:) or *a level,* (S, K, TA,) *expanded,* (TA,) *tract of land, of soft soil, beneath which is hardness:* (S, K, TA:) or *a tract from which the water has sunk into the ground;* as also رُقَاقٌ and رِقَّةٌ [q. v.]: or *a soft and wide tract of land;* (K, TA;)

accord. to As, *without sand;* (TA;) as also رقٌّ and رُقٌّ and رَقَق ; (K;) the last of which is a contraction of رَقَاق, used by Ru-beh, (S, TA,) by poetic license. (TA.) يومٌ رَقَاقٌ *A hot day.* (Fr, K.) [See also رَقْرَاق.]

رُقَاقٌ : see رَقِيق. ___ Also, (JK, S, K,) as a subst., (Th, S,) or خبزٌ رُقَاقٌ, (Mgh, Msb,) *Thin bread,* (رَقِيق خبز , JK, S, Mgh, Msb, TA,) *such as is* [*flat,* or *flattened,* or] *expanded:* (TA:) n. un. رُقَاقَة, (Mgh, * Msb, K,) meaning *a single thin, round cake of bread:* (Mgh:) one should not say رَقَاقَة, with kesr: (K:) the pl. of رُقَاق accord. to the K is رَقَاقٍ; but this is pl. of رَقِيق, like as كِرَامٌ is pl. of كَرِيمٌ. (TA.) [See also مشى مشيًا رُقَاقًا ___.] مُرَقَّق, said of a camel, means رَقَّق المشى, (K, TA,) i. e. *He went an easy pace.* (TA.) ___ See also رَقَاق.

رَقِيق , (S, Mgh, Msb, K,) fem. with ة, (TA,) *Having the quality termed* دِقَّة; (K, TA; [see 1, first sentence, respecting a mistranscription in the CK;]) as also رُقَاق , (K,) of which the fem. is likewise with ة; (TA;) and رُقَّاق , (K,) like رُمَّان; (TA;) [i. e.] *contr. of* غَلِيظ; (S, Msb, K, TA;) as also رَقٌّ (K, TA) and رِقٌّ : (K:) and *contr. of* ثَخِين: (S, TA:) [or rather this last is the proper explanation of رَقِيق, as well as of all the other epithets above mentioned; (see رِقَّة;) i. e. *thin* as meaning *having little thickness in comparison with its breadth and length together; having little extent,* or *depth, between its two opposite surfaces:*] applied to bread that is [flat, flattened, or] expanded; such as is termed رُقَاق, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwee, TA,) and the like, as meaning *thin, fine, delicate, flimsy, unsubstantial,* or *uncompact, in texture &c.; contr. of* صَفِيق; (El-Munáwee, TA;) as also رُقَارِق : (TA:) and to water [as meaning *shallow,* or *of little depth;* and in like manner to sand]: see رُقٌّ: (IDrd, K, TA:) [*thin* as meaning *wanting in spissitude;* applied to mud &c.: *attenuated:*] pl. رِقَاق (TA) and أَرِقَّة. (JK.) [Hence,] الرَّقِيقَان *The part between the* خَاصِرَة [or *flank*] *and the* رُفْغ [or *groin, on either side*]: (AA, K:) and the pl. الأَرِقَّة *the thin parts at the flanks of she-camels.* (JK.) Also, the dual, الرقيقان, *The* حَضْنَان [or *part between the armpit and the flank, on either side*]. (K, TA. [In the CK الخُصْيان, q. v.]) And [*The two veins called*] *the*

أَخْدَعَان [q. v.]. (K.) And, of the nose, *The two sides:* (K:) so says As: or the رَقِيق of the nose is the *thin and soft part of the side.* (TA.) ___ [Also *Thin,* or *attenuated, and consequently weak, in the bones:* see رَقٌّ.] You say نَاقَةٌ رَقِيقَةٌ meaning *A she-camel whose marrow-bones have become weak and thin* (ضَعُفَتْ وَرَقَّتْ), *and whose medullary canal is wide:* pl. رِقَاقٌ and رَقَائِقُ. (IAar, TA.) ___ Also *Weak:* and *abject, mean, paltry,* or *contemptible:* applied to a man [&c.]. (TA.) And goats are called مَالٌ رَقِيقٌ [*Weak cattle*] because they have not the endurance of sheep. (TA.) ___ *Weak-hearted.* (Mgh.) And رَقِيقُ القَلْبِ *Soft,* or *tender, of heart; contr. of* قَاسِى القَلْبِ. (El-Munáwee, TA.) ___ [*Soft* or *tender,* or *easy and sweet,* or *elegant, graceful,* or *ornate,* speech or language.] رَقِيقُ اللَّفْظِ means [*Soft* or *tender,* &c., *of expression;* applied to a man: and also *soft* or *tender* or] *easy and sweet expression.* (Har p. 8.) ___ [*Slender,* or *soft,* or *gentle,* applied to the voice.] ___ رَجُلٌ رَقِيقُ الحَوَاشِى *A man gentle, gracious,* or *courteous, to his associates.* (TA in art. حشى.) And عَيْشٌ رَقِيقٌ الحَوَاشِى *A soft* or *delicate, pleasant,* or *plentiful and easy, life.* (TA.) ___ [عَيْشٌ رَقِيقٌ may sometimes mean the same: but it commonly means *Scanty living* or *sustenance.*] ___ And فُلَانٌ رَقِيقُ الدِّينِ وَالحَالِ [*Such a one is weak in respect of religion, and narrow in the circumstances of,* or *evil in, his state* or *condition:* see رِقَّةٌ]. (TA.) Also *A slave,* (S, Mgh, Msb, K,) *male* and *female;* (Msb;) [but] the latter is [also] called رَقِيقَةٌ: (Lh, JK, TA:) and *slaves;* for it is used as sing. and pl.; (S, Mgh, Msb, K;) like رَفِيقٌ and خَلِيطٌ: (TA:) accord. to Abu-l-'Abbás, so called because they are abject and submissive to their owner: (TA:) the pl. of رَقِيقٌ is أَرِقَّآءُ, (Msb, TA,) erroneously said in the K to be رِقَاقٌ; (TA;) and that of رَقِيقَةٌ is رَقَائِقُ. (Lh, TA.) Using it as pl., you say, هٰؤُلَآءِ رَقِيقِى [*These are my slaves*]. (Mgh.) And لَيْسَ فِى الرَّقِيقِ صَدَقَةٌ, i. e. [*There is no poorrate*] *in the case of slaves used for service* [as distinguished from those that are for sale]. (Msb.) [See also مُرِقٌّ.]

رُقًى [fem. of أَرَقُّ, q. v.].

رُقَاقٌ : see رَقِيقٌ, first sentence.

رَقِّيَّةٌ : see رَقٌّ last sentence.

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رَقْرَقَةٌ inf. n. of R. Q. 1. (TK.) ___ *Quickness in going and coming.* (JK. [If an inf. n. in this sense, its verb is perhaps رَقْرَقَ.])

رَقْرَاقٌ : see رَقَارِقٌ. ___ Also, applied to a collection of clouds (سَحَابٌ), *Going and coming.* (TA.) See also the next paragraph. ___ Applied to tears (دَمْعٌ), *Going round about at the inner edge of the eyelid.* (TA.) ___ Anything *shining,* or *glistening.* (S, TA.) [Hence,] رَقْرَاقَةٌ A woman (As, TA) *as though water were running upon her face:* (As, K, TA:) or رَقْرَاقَةُ البَشَرَةِ a girl *whose external skin shines,* or *glistens,* (Ham p. 622, and TA,) *with whiteness:* (TA:) pl. رَقَارِقُ, applied to *soft,* or *tender, young* women. (Ham ubi suprà.) [Hence also,] الرَّقْرَاقُ is *The name of a sword of Saad Ibn-'Obádeh El-Ansáree.* (K.) ___ Applied to a day, *i. q.* صَارٌّ [app. a mistranscription for حَارٌّ, i. e. *Hot;* like رَقَاقٌ; as though shining, or glistening, with the sunlight]. (Fr, TA.) The تَرَقْرُقُ [or *commotion,* or *moving to and fro,* or *coming and going,* whether *real* or *apparent,*] of the سَرَابِ [or mirage], and of anything that shines, or glistens. (JK.)

رُقْرُقَانُ السَّرَابِ *What is in a state of commotion, of the* سراب [or *mirage*]: (IDrd, O, K:) and رَقْرَاقُ السَّرَابِ means [the same, or] *what* [*moves to and fro,* or *undulates,* or] *comes and goes, of the* سراب. (S.) And سَرَابٌ رُقْرُقَانٌ [*Mirage*] *that shines,* or *glistens.* (TA.)

رُقَارِقٌ : see رَقِيقٌ, first sentence: and رُقٌّ. Also, applied to the سَرَابِ [or mirage], (so in the CK,) or شَرَابِ [i. e. wine or

beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termed, but Freytag prefers the latter reading,] *i. q.* رَقَقٌ [app. as meaning *Shallow,* or perhaps *thin*]; (IDrd, O, K;) and so رَقْرَاقٌ . (IDrd, O.) ___ And A sword *having much* مآء [q. v.; i. e. *much diversified with wavy marks, streaks,* or *grain;* or *having much lustre*]: (IDrd, K, TA:) or *shining,* or *glistening, much.* (TA.)

أَرَقُّ [compar. and superl. of رَقِيقٌ; i. e. *More,* and *most, thin,* &c.]. رُقَّى, [its fem.,] applied to a piece of fat (شَحْمَةٌ), means مِنْ أَرَقِّ الشَّحْمِ; [i. e. *Of the finest,* or *most delicate, sort of fat;* (in the CK, erroneously, مِنْ أَرَقَّ الشَّحْمُ;) (JK, K, TA;) *such that no one comes upon it without his eating it.* (JK, TA.) Hence the prov., وَجَدْتَنِى الشَّحْمَةَ الرُّقَّى عَلَيْهَا المَأْتَى [*Thou hast found me to be the finest,* or *most delicate, piece of fat, to which there is a way of access*]: said by a man to his companion when he esteems him weak. (JK, Sgh, K.) [See also شَحْمَةُ الرُّكَّى, or شَحْمَهُ الرُّكَّى, in art. رك.] ___ هُمْ أَرَقُّ قُلُوبًا *They are more,* or *most, tender-hearted;* and *more,* or *most, inclined to accept admonition.* (TA.)

مَرَقٌ sing. of مَرَاقٌّ, (Hr, K,) which signifies The *thin,* or *delicate, and soft,* or *tender, parts* of the belly: (S, K:) or the *lower part* thereof *with what surrounds it, that is thin* or *delicate* [*in the skin*]: (TA as from the S [but not in my copies of the latter]:) or the *lower part* of the belly, *in the region of the* صِفَاق [q. v.], *beneath the navel:* (T, TA:) and metonymically applied in a trad. respecting ablution to the *lower part of the belly* of a man, *together with the* رُفْغَانٌ [or *groins*] *and the genitals and the* [*other*] *places of which the skin is thin* or *delicate:* and, of a camel, the أَرْفَاغ [or *groins,* and *similar places of flexure* or *creasing*]: (TA:) or (K) مَرَاقٌّ [thus applied] has no sing. (S, K.) Also The *soft part* of the nose, (JK, TA,) *in the side* thereof; [i. e. *each of the alæ* thereof;] as also مُسْتَرِقٌّ : (TA:) pl. as above. (JK.)

مُرَقٌ and مَرْقُوقٌ , mentioned by ISk, (Msb, TA,) and by Az, and in the 'Ináyeh, therefore the disallowing of the latter by some is not

to be regarded, (TA,) or the latter is for مَرْقُوقٌ لَهُ meaning compassionated, (Mgh,) *Made a slave:* (Msb:) or *possessed as a slave:* (TA:) [or *kept as a slave:* (see 1, last sentence:)] fem. of the former with ة, (Msb, TA,) and so of the latter. (Msb.) [See also رَقِيقٌ, last signification.]

مُرِقٌّ A horse *thin in the hoof:* (K:) or *light therein.* (AO, TA.)

مُرَقَّقٌ A cake of bread [*made thin and*] *wide,* or *broad.* (TA.) [See also رُقَاقٌ.]

مِرْقَاقٌ *A baker's rolling-pin;* (MA;) the *thing with which bread is made thin* [*and flat*]; (K;) *i. q.* مِحْوَرٌ [q. v.] and صَوْبَجٌ. (TA, in art. لط.)

مَرْقُوقٌ : see مُرَقَّقٌ.

مَالٌ مُتَرَقْرِقٌ لِلسِّمَنِ , or لِلْهُزَالِ, (K, TA,) and لِأَنْ يَرْمِدَ, (TA,) *Cattle disposed,* (K, TA,) *and seen to be near,* (TA,) *to fatness,* or *to leanness,* (K, TA,) and *to perishing.* (TA.)

مُسْتَرَقٌّ : see مُرَقَّقٌ.

رقأ

1 رَقَأَ الدَّمْعُ, aor. ـَـ, inf. n. رَقْءٌ and رُقُوءٌ, (S, Mgh, Msb, K, &c.,) *The tears stopped,* or *ceased to flow;* (Fs, JK, S, Mgh, Msb;) or *dried up,* (IDrst, Aboo-'Alee El-Kálee, K,) *and stopped,* or *ceased:* (K:) and in like manner, الدَّمُ *the blood:* (JK, S, Mgh, Msb:) whence the phrase جُرْحَانِ لَا يَرْقَآنِ *Two wounds not ceasing to bleed.* (Mgh.) And in like manner also, (JK,) رَقَأَ العِرْقُ, (Fs, JK, K, TA, [not العَرْقُ, as supposed by Golius and Freytag,]) inf. ns. as above, (K,) *The vein stopped* or *ceased* [*bleeding*]; syn. انْقَطَعَ, (Fs, JK, TA,) and سَكَنَ, (TA,) or ارْتَفَعَ; (K;) [in all of which explanations, دَمُهُ is understood.] رَقَأَ بَيْنَهُمْ, (K, TA,) aor. ـَـ, inf. n. رَقْءٌ, (TA,) *He effected a reconciliation,* or *made peace, between them;* (K, TA;) like رَفَأَ: (TA:) and [in like manner,] رَقَأَ مَا بَيْنَهُمْ *He arranged,* or *rightly disposed,* or *rectified, the matter,* or *affair, between them.* (TA.) And the former phrase (رقأ بينهم) also signifies *He created disorder* or *discord,* or *made mischief, between them:* thus having two contr. meanings. (K.) رَقَأَ فِى الدَّرَجَةِ, (K,) and رَقِئَ, also, mentioned by Ibn-Málik in the Káfiyeh, as a dial. var. of رَقِىَ, and both mentioned by IKtt, aor. of each ـَـ, (TA,) *He ascended the series of stairs,* or *the ladder:* (K:) on the authority of Kr; but extr. [with respect to usage]. (TA.) ___ [Hence,] ارْقَأْ عَلَى ظَلْعِكَ (a dial. var. of ارْقَ TA) *Be gentle with thyself, and impose not upon thyself more than thou art able to perform:* (JK, S, TA:) or *abstain thou, for I know thine evil qualities* or *actions:* (JK:) or, as some say, *rectify thou,* or *rightly dispose, first thy case,* or *thine affair.* (TA.)

4 ارقأ دمعه, (S,) or الدَّمْعَ, (K,) said of God, (S, K,) *He caused his,* or *the, tears to stop,* or *cease, flowing;* (S, TA;) or *caused them to dry up, and to stop,* or *cease.* (K.) The saying لَا أَرْقَأَ ٱللّٰهُ دَمْعَتَهُ is expl. by El-Mundhiree as meaning *May God not remove,* or *do away with,* (لَا رَفَعَ,) *his tear.*

(TA.) You say also, أَرْقَأْتُ العِرْقَ [meaning *I caused the vein to stop* or *cease bleeding:* see 1]. (K, TA.)

رَقُوْءٌ *A styptic;* or *a thing that is put upon blood for the purpose of stanching it,* or *stopping its flowing:* (S, K:) a subst. from رَقَأَ. (Msb.) Hence the saying, (Msb,) accord. to J, in a trad., but this is a mistake, for it is a saying of Aktham, (K,) or, accord. to the Expositions of the Fs, it was said by Keys Ibn-'Ásim El-Minkaree, (TA,) لَا تَسُبُّوا الإِبِلَ فَإِنَّ فِيهَا رَقُوءَ الدَّمِ [*Revile not ye camels,* or it may perhaps mean *hock not ye camels,* but the former, I am told, is here meant, *for in them is a preventive of the flowing of blood*]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (S, Msb, K, TA.) ___ [Hence,] رَجُلٌ رَقُوءٌ بَيْنَ القَوْمِ *A man who is a reconciler of the people;* or *a peacemaker between them:* and [so] رَقُوءٌ لِمَا بَيْنَهُمْ, a phrase used by a poet. (TA.)

مَرْقَأَةٌ and مَرْقَأَةٌ, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مَرْقَاةٌ and مِرْقَاةٌ, (TA,) *A series of stairs;* or *a ladder.* (K, TA.)

رقب

1 رَقَبَهُ, (JK, S, Mgh, Msb, K,) aor. ـُ, (S, A, Mgh, Msb,) inf. n. رَقْبَةٌ, (JK, S, Mgh, K,) or this is a simple subst., (Msb,) and [the inf. n. is] رَقَبَانٌ (JK, S, K) and رُقُوبٌ (S, K) and رَقُوبٌ and رَقَبَةٌ and رَقَابَةٌ, (K,) *He looked, watched,* or *waited, for him,* or *it; he awaited,* or *expected, him,* or *it;* (JK, S, A, Mgh, Msb, K;) namely, a man, (JK, A,) or a thing; (S;) as also تَرَقَّبَهُ; (JK, * S, * A, Msb, K;) and ارْتَقَبَهُ; (S, * A, Msb, K;) and رَاقَبَهُ, (Mgh,) inf. n. مُرَاقَبَةٌ. (JK, S, A, Mgh, Msb.) You say, قَعَدَ يَرْقُبُ صَاحِبَهُ *He sat looking, watching,* or *waiting, for his com-*

panion; as also يَرْتَقِبُهُ. (A.) And أَتَرَقَّبُ كَذَا *I look,* &c., or *am looking,* &c., *for such a thing.* (A.) And يَرْقُبُ مَوْتَ صَاحِبِهِ [*He looks,* &c., *for the death of his companion*], (JK, S, A, Mgh, Msb,) and أَبِيهِ [*of his father, in order that he may inherit his property*]: (A:) and تُرَاقِبُ مَوْتَ بَعْلِهَا لِيَرِثَهُ [*She looks,* &c., *for the death of her husband*], (K, TA,) لِيَمُوتَ فَتَرِثَهُ [*that he may die and she may inherit his property*]. (TA.) And لَمْ تَرْقُبْ قَوْلِى, in the Kur [xx. 95], means *And thou didst not wait,* or *hast not waited, for my saying* [or *what I should say*]. (JK, TA.) ___ And رَقِبَهُ, (Msb, K,) aor. as above, (TA,) inf. n. رُقُوبٌ, (Msb,) *He guarded, kept, preserved,* or *took care of, it; was mindful,* or *regardful, of it;* (Msb, K;) namely, a thing; (TA;) as also رَاقَبَهُ, inf. n. مُرَاقَبَةٌ and رِقَابٌ; (K;) [and تَرَقَّبَهُ.] You say also أَنَا أَرْقُبُ لَكُمُ ٱللَّيْلَةَ *I will guard,* or *keep watch, for you to-night.* (A.) ___ And *He regarded it; paid regard,* or *consideration, to it.* (Bd and Jel in ix. 8.) You say, مَا لَكَ لَا تَرْقُبُ ذِمَّةَ فُلَانٍ [*What aileth thee that thou wilt not regard the inviolable right* or *due,* &c., *of such a one?*]. (A. [This phrase is there mentioned as proper, not tropical.]) ___ And *He feared him;* (A;) and so

راقبه ; (S, A, Mgh;) namely, God; (S, Mgh;) فى أَمْره [*in his affair*]; (S;) because he who fears looks for, or expects, punishment (يرقب العقاب): (A, Mgh:) or راقبت الله signifies *I feared the punishment of God.* (Msb.) رقبة [as inf. n. of رقب app. used intransitively, or perhaps as a simple subst.,] signifies The *fearing,* or *being afraid* [of a person or thing]: or *fear:* and also the *guarding oneself; being watchful, vigilant,* or *heedful:* or *self-guardance;* &c. (K, TA. [See this word below.]) ___ And you say, بات يرقب النُّجوم and يراقبها , like يرعاها and يراعيها [i. e. *He passed the night watching the stars and waiting for the time when they would disappear*]. (A, TA.) IAar cites the following saying of one describing a travelling-companion of his:

* يُراقِبُ النَّجْمَ رِقَابَ الحُوتِ *

meaning *He watches* (يرتقب) *the star,* or *asterism, with vehement desire* for departure, like *the* [*watching with*] *vehement desire of the fish* for water. (TA.) [See also رقب فلانًا.] رقيب *He put the rope* [or *a rope*] *upon the* رقبة [i. e. *neck,* or *base of the hinder part of the neck,* &c.,] *of such a one.* (K.) رقب, [aor. ـَـ ,] inf. n. رقب, (TA,) or this is a simple subst., (K,) *He was,* or *became, thick in the* رقبة [or *neck,* &c.]. (TA.)

2 رقّبوا للنَّمر [*They made a* رقبة (q. v.) *for the leopard*]. (JK.)

3 راقب , inf. n. مراقبة and رقاب: see 1, in seven places.

4 ارقبه الدَّار , (JK, S, A, Mgh, Msb, K,) inf. n. إرقاب, (Msb,) *He assigned the house to him as a* رُقْبَى [q. v.], (JK, A, * Mgh, K, TA,) *and to his offspring after him, in the manner of a* وقْف [*so as to be unalienable*]: (TA:) and ارقبه الرُّقْبَى [*he assigned to him the* رُقْبَى]: (Lh, K:) or ارقبه دارًا, or أَرضًا, means *he gave to him a house,* or *land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be*

thine; and if thou die before me, it shall be mine: (S:) it is from المُرَاقَبَة; because each of the two persons looks for (يَرْقُبُ) the death of the other; (S, Mgh, Msb;) in order that the property may be his: (Msb:) the subst. is رُقْبَى [signifying, as a quasi-inf. n., the *act explained above;* and, as a subst. properly so termed, the *thing given in the manner explained above:* the verb being similar to أَعْمَرَ; and the subst., in both of its applications, to عُمْرَى: see these two words]. (S, Msb.)

5 **تَرَقَّبَ** see 1, in three places.

8 **إِرْتَقَبَ** see 1, in three places. ___ You say also, ارتقب المَكَانَ *He ascended upon the place.* (K, * TA.)

رَقَبٌ *Thickness of the* رَقَبَة [or *neck,* &c.]: (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) See also رَقَبَةٌ.

رُقْبَةٌ [*A pit made for the purpose of catching the leopard*]: it is, *for the* نَمِر, *like the* زُبْيَة *for the lion.* (JK, K.)

رِقْبَةٌ : see 1, first sentence: ___ and again, in the latter half of the paragraph. [Hence,] وَرِثَ فُلَانٌ مَالًا عَنْ رِقْبَةٍ *Such a one inherited property from distant relations; not from his fathers.* (K, TA.) And وَرِثَ المَجْدَ عَنْ رِقْبَةٍ *He inherited glory,* or *nobility, from distant relations:* [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kumeyt says,

* كَانَ السَّدَى وَالنَّدَى مَجْدًا وَمَكْرُمَةً *
* تِلْكَ المَكَارِمُ لَمْ يُورَثْنَ عَنْ رِقَبِ *

[*The night-dew and the day-dew* that nourished his mental growth *were nobility and generous disposition: those generous qualities were not inherited from distant relations:* رِقَبٌ being pl. of رِقْبَةٌ]: i. e., he inherited them from near ancestors. (TA.)

رَقَبَةٌ The *neck:* or the *base of the hinder part thereof:* (A, K:) or the *hinder part of the base of the neck:* (JK, S:) or the *upper part of the neck:* (TA:) pl. [of mult.] رِقَابٌ (JK, S, Msb, K) and [coll. gen. n.] رَقَبٌ (JK, S, K) and [pl. of pauc.] أَرْقُبٌ (IAar, K) and رَقَبَاتٌ. (S, Msb, K.) ___ By a synecdoche, it is applied to The *whole person* of a human being: as in the saying, ذَنْبُهُ فِى رَقَبَتِهِ [*His sin,* or *crime,* &c., *be on his* own *neck;* meaning, *on himself*]. (IAth, TA.) [Hence also] one says, هٰذَا الأَمْرُ فِى رِقَابِكُمْ [*This affair is upon your own selves*], and فِى رَقَبَتِكَ [*upon thine own self*]. (A.) And أَعْتَقَ ٱللّٰهُ رَقَبَتَهُ [*May God emancipate him*]. (A.) And لَكَ رِقَابُهُنَّ وَمَا عَلَيْهِنَّ, in a trad., relating to camels, *They themselves, and the burdens that are upon them, are thine.* (TA.) And [hence], in another trad., لَنَا رِقَابُ الأَرْضِ *To us belongs the land itself.* (TA.) ___ Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) *A slave,* (S, IAth, Mgh, K, TA,) *male* and *female:* (IAth, TA:) and *a captive:* (TA:) pl. رِقَابٌ. (Mgh.) You say, أَعْتَقَ رَقَبَةً *He emancipated a slave, male* or *female.* (IAth, TA.) And فَكَّ رَقَبَةً *He released a slave,* or *a captive.* (TA.) الرِّقَابُ in the Kur ix. 60 means *Those slaves who have contracted with their owners for their freedom.* (T, Mgh, Msb, TA.) ___ رِقَابُ المَزَاوِدِ [lit. *The necks of provision-bags*] is a nickname which was applied to *the* عَجَم [or *Persians,* or *foreigners* in general]; because they were red; (S, A;) or because of the length of their necks; (El-Karáfee, TA in art. زود;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

رُقْبَى One's *giving to another person a possession,* (K,) *such as a house,* and *land,* and *the like,* (TA,) *on the condition that, whichever of them shall die, the property shall revert to his* [*the giver's*] *heirs:* (K:) so called because each of them looks for (يَرْقُبُ) the death of the other: (TA:) or one's *assigning it,* (K,) namely, *a dwelling,* (TA,) *to another person to inhabit, and, when he shall die, to another:* (K:) or one's *saying to a man, If thou die before me, my*

dwelling [or *my land, which I give to thee,*] *shall revert to me; and if I die before thee, it shall be thine:* so called for the reason above mentioned. (JK, KT. *) [It also signifies The *property so given.*] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the Imám Aboo-Haneefeh, and [the Imám] Mohammad, it is not a هِبَة: accord. to Aboo-Yoosuf, it is a هِبَة like the عُمْرَى; but none of the lawyers of El- 'Iráḳ says so: the Málikees absolutely forbid it. (TA.) You say, دَارِى لَكَ رُقْبَى [*My house is thine as a* رقبى]: from المُرَاقَبَة; because each of the two persons looks for the death of the other. (A.)

رَقَبَانٌ : see أَرْقَبُ.

رَقَبَانِىٌّ : see أَرْقَبُ.

رَقُوبٌ A woman (S, A) *of whom no offspring lives,* or *remains,* (S, A, K,) *and who looks for the death of her offspring,* or *of her husband* [app. *that she may have offspring by another*]: (A:) and in like manner applied to a man: (S:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel *of which no offspring lives:* (TA:) or he *who has no offspring:* (Msb:) or he *who has not sent before him* [*to Paradise, by its dying in infancy,*] *any of his children:* this, says A'Obeyd, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he *who has had no child die in infancy:* or he *who has had children and has died without sending before him any of them* [*to*

Paradise, by its dying in infancy]. (So in the explanations of two trads., each commencing with الرَّقُوبُ, in the Jámi' es-Sagheer of EsSuyootee.)

* وَرِثْتُهُ عَنْ عَمَّةٍ رَقُوبِ *

is a prov., expl. by Meyd as meaning [*I inherited it from a paternal aunt*] *of whom no offspring was living:* such, he says, is most compassionate to the son of her brother. (TA.) ___ Also A woman *who looks for the death of her husband,* (S, K,) *in order that she may inherit his property.* (S.) ___ And An old and a poor man *who is unable to earn for himself, and has none to earn for him:* so called because he looks for a benefaction or gratuity. (Msb.) ___ And A she-camel *that does not draw near to the wateringtrough,* or *tank, on account of the pressing,* or *crowding* [*of the other camels to it*], (S, K,) *by reason of her generous disposition:* (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) ___ أُمُّ الرَّقُوبِ *Calamity,* or *misfortune.* (K.)

رَقِيبٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, (TA,) *A looker, watcher,* or *waiter, in expectation* [of a person or thing]: (S, Msb, K:) pl. رُقَبَآءُ. (Msb.) ___ *A guarder, guardian, keeper,* or *preserver:* (JK, S, A, Msb, K:) *a guard* of a people; *one stationed on an elevated place to keep watch:* (TA:) *a spy,* or *scout,* of an army: (A, TA:) *a watcher,* or *an observer.* (TA.) ___ [Hence,] الرَّقِيبُ is an appel-lation applied to God; (A, K, TA;) meaning *The Guardian, Keeper, Watcher,* or *Observer, from whom nothing is hidden.* (TA.) ___ Also *The* أَمِينُ *of the players at the game called* المَيْسِر; (JK, K;) or (K) *he who is intrusted with the supervision of the* ضَرِيبُ [or *shuffler of the arrows*]: (JK, S, K:) or *the man who stands behind the* حُرْضَةُ [q. v.] *in the game above mentioned:* the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) ___ And *The third of the arrows used in the game above mentioned:* (T, S, K:) it is *one of the seven arrows to which lots,* or *portions, appertain:* (TA:) by some it is called الضَّرِيبُ: (Lh, L in art. ضرب:) the arrows are ten in number: the first is الفَذُّ, which has one notch and one portion; the second, التَّوْءَمُ, which has two notches and two portions; the third, الرَّقِيبُ, which has three notches and three portions; the fourth, الحِلْسُ or الحَلَسُ, which has four notches [and four

portions]; the fifth, النَّافِسُ, which has five notches [and five portions]; the sixth, المُسْبِلُ, which has six notches [and six portions]; and the seventh, المُعَلَّى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّفِيحُ and المَنِيحُ and الوَغْدُ. (TA.) A poet says,

* إِذَا قَسَمَ الهَوَى أَعْشَارَ قَلْبِى *
* فَسَهْمَاكَ المُعَلَّى والرَّقِيبُ *

[*When love divides the tenths of my heart, thy two arrows will be the mo'allà and the rakeeb*]: by the سَهْمَانِ, [which properly signifies *two arrows*, and hence *two portions gained by two gaming-arrows*, and then *any two portions*,] he means her eyes: and as the معلّى has seven portions and the رقيب has three, the سهمان would gain the whole of his heart. (TA. [See also a verse cited voce ___.]) عُشْرٌ رَقِيبُ النَّجْمِ signifies *The star*, or *asterism, that sets with the rising of that* [*other*] *star*, or *asterism:* for example, the رقيب of الثُّرَيَّا is الإِكْلِيلُ: [and the former is the رقيب of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِيبٌ signifies the *star*, or *asterism, which* [*as it were*] *watches*, (يُرَاقِبُ) *in the east, the star*, or *asterism, setting in the west:* or *any one of the Mansions of the Moon* is the رقيب of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْءٌ:]) and الرَّقِيبُ is *a* [*certain*] *star*, or *asterism, of the stars*, or *asterisms*, [*that were believed to be the givers*] *of rain, that* [*as it were*] *watches another star*, or *asterism:* (K:) [it was app. applied to الإِكْلِيلُ, as being the رقيب of the most noted and most welcome of all the Mansions of the Moon, namely, الثُّرَيَّا: see نَوْءٌ.] The رقيب of الثُّرَيَّا is [also] an appellation applied to الدَّبَرَانُ [i. e. *The Hyades;* or *the five chief stars of the Hyades;* or *the brightest star among them*, a *of Taurus*]; because a follower thereof: (A:) [and] العَيُّوقُ [i. e. *Capella*] is so called as being likened to the رقيب of the game called المَيْسِرُ. (TA.) [Hence,] one says, لَآتِيكَ أَوْ يَلْقَى الثُّرَيَّا رَقِيبُهَا [*I will not come to thee*

unless their رقيب *meet the Pleiades*]. (A.) ___ رَقِيبٌ also signifies A man's *successor,* (A, K,) *of* his *offspring,* and *of* his عَشِيرَة [i. e. *kinsfolk,* or *nearer* or *nearest relations by descent from the same ancestor,* &c.]. (K.) So in the saying, نِعْمَ الرَّقِيبُ أَنْتَ لأَبِيكَ وَسَلَفِكَ [*Excellent,* or *most excellent, is the successor;* such art *thou to thy father and thine ancestors*]: because the successor is like الدَّبَرَان to الثُّرَيَّا. (A.) ___ And The *son of a paternal uncle.* (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] ___ Also *A species of serpent:* as though it watched by reason of hatred: (TA:) or *a certain malignant serpent:* pl. رَقِيبَات and رُقُبٌ. (T, K.)

رَقَابَةٌ *A low,* or *an ignoble, man, a servant,* or *a slave,* syn. رَجُلٌ وَغْدٌ, (S, K,) *who keeps, guards,* or *watches, the* [*utensils and furniture called*] رَحْل *of a people when they are absent.* (S.)

أَرْقَبُ and رَقَبَانِىٌّ , (JK, S, A, K,) the latter irregular (Sb, S, K) as a rel. n., (Sb,) and رَقَبَانٌ , (IDrd, K,) applied to a man, (S, IDrd, A,) *Thick,* (JK, S, K,) or *large,* (A, Mgh, in which latter only the second epithet is mentioned,) *in the* رَقَبَة [or *neck,* &c.]: (JK, S, A, K:) the fem. [of the first] is رَقْبَآءُ, (JK, IDrd,) applied to a female slave, (JK,) not applied to a free woman, nor does one say رَقَبَانِيَّةٌ. (IDrd.) ___ الأَرْقَبُ is also [an epithet] applied to *The lion;* (K;) because of the thickness of his رَقَبَة. (TA.)

مَرْقَبٌ and مَرْقَبَةٌ *An elevated place upon which a spy,* or *watchman, ascends,* or *stations himself:* (S, A, * Msb, K: *) [*a structure such as is termed*] *an* عَلَم, or *a hill, upon which one ascends to look from afar:* or, accord. to Sh, the latter signifies *a place of observation on the top of a mountain* or *of a fortress:* accord. to AA, the pl., مَرَاقِبُ, signifies *elevated pieces of ground.* (TA.)

مَرْقَبَةٌ : see what next precedes.

مُرَقَّبٌ A skin, or hide, *that is drawn off from the part next to the head* (S, K) *and the* رَقَبَة [or *neck,* &c.]. (S.)

رقح

2 **رقّح** , (S, A,) inf. n. تَرْقِيحٌ, (S, K,) *He ordered,* or *put into a good* or *right* or *proper state, managed well, tended,* or *took care of,* property, or cattle: (S, A, K:) and in like manner, *he ordered, put into a good* or *right* or *proper state,* or *managed well,* the means of subsistence; (S, * A, TA;) as also ترقّح [app. with the objective complement (العيش or المعيشة) understood]. (TA.) ___ And *He gained, acquired,* or *earned, property.* (TA in art. رقع.) ___ It occurs in a trad., in the phrase رقّح إنسانًا, as meaning رقّأ [q. v.]. (TA.)

5 **ترقّح** see above. ___ ترقّح لعياله *He gained, acquired,* or *earned,* or *he sought,* or *laboured, to gain* or *acquire* or *earn, sustenance for his family,* or *household;* syn. اكتسب, (S, [see also 1,]) or تكسّب; (A, K;) on the authority of Lh. (TA.)

رقْحآء A woman *who gains her subsistence by prostitution.* (MF.)

رقاحة *Good management of property.* (TA.) ___ *Gain, acquisition,* or *earning:* and *merchandise, commerce,* or *traffic.* (S, K.) Hence, (TA,) the Pagan Arabs, (S, A,) or some of them, (TA,) used to say in the تلْبية, [i. e. in uttering the ejaculation لَبَّيْكَ, during the performance of the rites of the pilgrimage,] جئناكَ للنَّصاحة لم نأْتِ للرَّقاحة [meaning *We have come to Thee for the purpose of sincere worship: we have not come for gain,* or *traffic*]. (S, A, TA.)

رقاحىٌّ *A merchant, trafficker,* or *trader,* (A, TA,) *who manages well his property.* (TA.) You say, هو رقاحىٌّ مالٍ *He is one who orders,* or *puts into a good* or *right* or *proper state, manages well, tends,* or *takes care of, property,* or *cattle:* (S, K: *) or *who gains, acquires,* or *earns, property, and orders it, puts it into a good* or *right* or *proper*

state, or *manages it well.* (A, TA.)

هُوَ رَاقِحَةُ أَهْلِهِ *He is the gainer,* or *earner, of sustenance for his family.* (A, L.)

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رقد

1 رَقَدَ, (S, Msb,) aor. ـُ, inf.n. رُقَادٌ and رُقُودٌ (JK, S, A, Msb, K) and رَقْدٌ (S, Msb, K) and perhaps also مَرْقَدٌ [q. v.], (TA,) *He slept,* (JK, S, A, Msb, K,) accord. to some, specially, (Msb, K,) *by night;* (JK, Msb, K) but it correctly means, *whether by night or by day;* as is shown by verse 17 of ch. xviii. of the Kur-án: (Msb:) the assertion that it means, specially, by night, is weak: (TA:) accord. to Lth, رُقُودٌ is *by night;* and رُقَادٌ, *by day:* but the Arabs used both of these words as meaning the *sleeping by night* and *by day.* (T, TA.) You say, مَابِى رُقُودٌ and رُقَادٌ [*There is not in me any sleep*]. (A.) ___ [Hence,] رَقَدَ عَنِ الأَمْرِ *He abstained,* or *held back, from the affair.* (Msb, TA.) And رَقَدَ عَنْ ضَيْفِهِ [*He neglected his guest;*] *he did not pay attention,* or *frequent attention, to his guest.* (A, TA.) And رَقَدَ الثَّوْبُ, inf. n. رَقْدٌ and رُقَادٌ, (TA,) *The garment became old and worn out, and no longer of use;* (A, * TA;) like نَامَ. (A.) And رَقَدَتِ السُّوقُ *The market became stagnant,* or *dull, with respect to traffic;* like نَامَتْ. (Th, TA.) And رَقَدَ الحَرُّ *The heat remitted,* or *subsided.* (TA. [See also رَكَدَ.])

2 تَرْقِيدٌ *A certain manner of going on foot,* (JK, K,) *with quickness:* (JK:) perhaps a mistranscription for تَرْفِيدٌ. (TA.)

4 أَرْقَدَهُ *He,* or *it, caused him to sleep; put him to sleep.* (S, K.) It is said of a medicine. (S, A, K.) And you say, أَرْقَدَتِ المَرْأَةُ وَلَدَهَا *The woman put her child to sleep.* (A.) أَرْقَدَ المَكَانَ, (K,) or بِالمَكَانِ, (S,) or بِالبَلَدِ, (A,) or بِأَرْضِ كَذَا, (IAar, JK, TA,) *He resided, stayed, dwelt,* or *abode, in the place,* or *town* or *country,* or *in such a land.* (IAar, JK, S, A, K.)

6 تَرَاقَدَ *He feigned himself asleep.* (A.)

9 **ارقدّ** , (JK, S, A,) inf. n. ارقداد, (JK, S, K,) *He hastened;* or *was quick,* or *swift;* (JK, S, M, A, K;) in his pace, or going: (M, A:) or *he ran vehemently;* as also ارمدّ; said of a camel: (AA, T in art. رمد:) or *he ran with leaps,* or *bounds, as though leaping,* or *bounding, from a thing:* (As, L in art. رمد:) or *he went at random, heedlessly, headlong,* or *in a headlong course; and quickly;* (As, JK, L in art. رمد;) as also ارمدّ. (As, T in that art.)

10 **استرقد** *He became overpowered by sleep* [or *drowsiness;* and therefore *desired to sleep*]. (A, TA.)

أَرْحَآءُ رَقْدٍ *Mill-stones of Rakd;* (S) which is the name of a mountain whence mill-stones are hewn; (S, A, K;) or, as some say, a valley in the district of Keys. (TA.) You say also رَحًى رَقْدِيَّةٌ *A mill-stone of* the mountain [or valley] called رَقْد. (A.)

رَقْدَةٌ *A sleep.* (S.) One says, مَا أَطْيَبَ رَقْدَةَ السَّحَرِ [*How sweet is the sleep of the time a little before daybreak!*]. (A.) ___ *A state of extinction of vitality* (هَمْدَةٌ) *between the present life and the life to come.* (JK, A. *) ___ أَصَابَتْنَا رَقْدَةٌ مِنَ الحَرِّ (JK, A, K) *A period of heat befell us lasting half a month,* or *less,* (A,) or *ten days:* (JK, K:) or رَقْدَةٌ signifies *a heat that befalls one after days of wind and an abatement of violent heat.* (L.)

رُقَدَةٌ : see رَقُودٌ.

رَقَدَانٌ [an inf. n. of which the verb is not mentioned,] The *act of leaping,* or *leaping up, by reason of briskness, liveliness,* or *sprightliness,* (S, K,) *like the lamb and the kid.* (S.)

رَحًى رَقْدِيَّةٌ : see أَرْحَآءُ رَقْدٍ, above.

رَقُودٌ and رَقَّادٌ (A) and يَرْقُودٌ (K) [all signify the same; i. e. A man *who sleeps much;* as the last is expl. in the K and so

رُقَدَة ; as Golius says on the authority of a gloss. in the KL: or] رَقُود signifies a man *always sleeping;* as also مُرْقَدَّى . (TA.) [Hence,] امْرَأَة رَقُود الضُّحَى [*A woman who sleeps much in the morning after sunrise;* meaning] *a woman that leads an easy, and a soft,* or *delicate, life;* and so نَؤُوم الضُّحَى. (A.)

رَقَّاد : see the next preceding paragraph.

رَاقِد [act. part. n. of 1:] رُقَّد [is its pl., and] signifies Persons *sleeping;* as also رُقُود; (S, K;) the last occurring in the Kur xviii. 17. (Msb.)

رَاقُود *A large vessel of the kind called* دَنّ: (K:) or *a vessel of the kind so called,* (S, K,) or *a vessel in form like the* دَنّ, (JK,) *resembling an* إِرْدَبَّة, (S, A.) *long in the lower part,* (JK, S, K,) *smeared inside with pitch:* (S, A, K:) or *an oblong earthen jar, smeared with pitch:* (TA:) an arabicized word: (S:) pl. رَوَاقِيد. (JK, S.) ___ And *A certain fish,* (JK, K,) *small,* (K,) *of the size of the finger, and round;* (JK;) *found in the sea.* (TA.)

مَرْقَد *A sleeping-place:* (S, A, K:) pl. مَرَاقِد. (A.) You say, بَعَثَهُ مِنْ مَرْقَدِه [*He roused him from his sleeping-place*]. (A.) And أَخَذُوا مَرَاقِدَهُمْ [*They took their sleeping-places*]. (A.) ___ It seems, from the manner in which it is used in the Kur xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.)

مُرْقِد A medicine *that causes him who drinks it to sleep* (S, K. [In a copy of the A مُرَقِّد ; and thus pronounced in the present day.]) ___ Also A *conspicuous* road: (JK, K;) thus on the authority of As; but ISd says, I know not how it is: and others say that it is مُرَقِّد . (TA.)

مُرَقِّد : see the next preceding paragraph, in two places.

مُرْقَدَّى : see رَقُود. ___ Also A man *quick in his affairs.* (S, K.)

يرْقُودٌ : see رَقُودٌ.

رقس

1 رَقَشَ, (A,) aor. ـُ, (TK,) inf. n. رَقْشٌ, (S, M, A, K,) *He variegated; coloured with two or more colours; decorated; embellished;* syn. نَقَشَ; (S, * A, K; *) and زَيَّنَ; as also رقّش ; (Har p. 57;) and تَرَقَّشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَّشَ.]) ___ *He wrote:* (M, TA:) and *he pointed,* or *dotted,* (As, M, TA,) characters, and writing: (As, TA:) as also رقّش , inf. n. تَرْقِيشٌ; in both senses: and ↓ the latter, *he wrote upon,* or *in, papers* or *the like,* or *books.* (M, TA.)

2 رقّش, inf. n. تَرْقِيشٌ: see 1, in three places. ___ *He embellished* his speech: or *embellished* it *with lies:* syn. حَسَّنَ, and زَوَّقَ: (TA:) or زَيَّنَ, (A,) and زَوَّرَ, (S, K,) and زَخْرَفَ. (S, A, K.) ___ Hence, (A, TA,) *He made known, divulged,* or *told, discourse,* or *conversation, in a malicious* or *mischievous manner, so as to occasion discord, dissension,* or *the like;* (S, A, TA;) because he who does so embellishes his speech, or embel-lishes it with lies: (A, TA:) *he told a calumny to the object thereof.* (M.) ___ *He excited discord, dissension,* or *animosity.* (M.) ___ *He blamed, reproved,* or *chid;* syn. عَاتَبَ. (M, TA.)

5 ترقّش *He adorned himself:* (A, K:) *he displayed his beauty,* or *goodliness.* (A, TA.) See also 1.

8 ارتقشوا *They became mixed together in fight.* (AA, K.)

رَقَشٌ *A good,* or *beautiful,* خَطّ [i. e. *character,* or *handwriting*]. (TA.) [See also رُقَيْشٌ: and see 1.] Also *Food.* (M.)

رَقَشٌ and رُقْشَةٌ *A colour in which are* [*intermixed*] *duskiness,* or *dinginess,* and *blackness;* and *the like of those two hues.* (M.) [See أَرْقَشُ.]

رُقْشَةٌ : see what next precedes.

رَقَاشٌ The *serpent:* (A, Sgh, K:) app. because of the رُقْشَةٌ [see رَقَشٌ] upon his back: (TA:) or *a serpent speckled with black and white* [like حَيَّةٌ رَقْشَآءُ]. (A.)

رُقَيْشٌ dim. of رَقْشٌ, signifying The *pointing,* or *dotting,* of characters and writing: (As, TA:) or of أَرْقَشُ; as also أُرَيْقِشُ [so in the TA, but in some copies of the K, أُرَيْقِشٌ]: (AHát, K:) the latter is allowable. (A Hát.)

أَرْقَشُ ; fem. رَقْشَآءُ; (S, M, &c.;) pl. رُقْشٌ; (A;) *Variegated with duskiness,* or *dinginess, and blackness;* or *the like of those two hues;* applied to the [species of locust called] جُنْدُبٌ: (M, TA:) and the fem., applied to a serpent (حَيَّةٌ), (S, M, IAth, K,) signifies *the same:* (M:) or *speckled with black and white;* (S, K;) and so when applied to a she-goat: (IAar, M:) or, applied to a serpent, it signifies one *of the viper-species* (أَفْعًى); because of the lines and specks upon its back: (IAth:) and أَرْقَشُ الأُذُنَيْنِ *having his ears variegated with black and white, and the rest of his hair black;* applied to a kid. (S.) ___ Also the fem., *A small creeping thing* (M, K) *that is found in herbs, a variegated and beautiful worm,* (M,) *resembling* [*another small creeping thing called*] *the* حُمْطُوطٌ, (M, K,) *speckled with red and yellow.*

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(IDrd, TA.) Sgh., or his copyist, has corrupted حمطوط into خُطُوطٌ. (TA.) ___ Also the fem., The شَقْشَقَةٌ [i. e. the *bursa faucium,* or *faucial bag,*] of the camel: (S, A, K:) or the شقشقة of the camel is sometimes رَقْشَآءُ, having in it a mixture of colours. (IDrd.)

أُرَيْقِشُ : see رُقَيْشٌ.

رقص

1 **رَقَصَ** , (S, M, A, Msb, K,) aor. ـُـ , (S, M, Msb,) inf. n. رَقْصٌ, (S, M, Msb, CK,) or رَقَصٌ, of the measure فَعَلٌ, like طَرَدٌ and حَلَبٌ, inf. ns. of طَرْدٌ and حَلْبٌ, (IDrd, IB, TA,) [*He danced;* this is what is meant by the explanation] *he played,* or *sported;* syn. لَعِبَ: (A, K:) said of a رَقَّاص [or dancer], (A, K,) or of a لَعَّاب [or player or sporter], (M,) and of a مُخَنَّث [or effeminate man, or one who affects the manners &c. of women], and of a صُوفِىّ [or mystic, in a choral celebration of the praises of God, which is termed a ذِكْر, performed by certain orders of darweeshes, all of whom, more or less, pretend to be mystics]. (TA.) ___ Also رَقَصَ, (Lth, A,) aor. ـُـ , (Lth,) inf. n. رَقْصٌ (Lth, M, A, K) and رَقَصٌ, (Lth, M, K,) or the latter only, (IDrd, Ibn-Málik, TA,) and رَقَصَانٌ, (Lth, M, A, K,) *He* (a camel, A, TA) *went the pace,* or *in the manner, termed* خَبَبٌ; [i. e. *ambled;*] (Lth, M, A, K, TA;) or *went in a manner which was a kind of* خَبَب: or *went quickly.* (TA.) One does not say يَرْقُصُ [in speaking of any animate being] except of a player or sporter and of a camel (Lth, K, * TA) and the like: (Lth, TA:) in relation to others, one uses the terms قَقْزٌ and نَقْزٌ: (Lth, K, TA:) or sometimes, (Lth, TA,) ___ it is also said of an ass, meaning *He played with his she-ass.* (Lth, A, TA.) ___ You say also, رَقَصَ فُؤَادُهُ بَيْنَ جَنَاحَيْهِ مِنَ الفَزَعِ [*His heart throbbed,* or *leapt, between his two sides, by reason of fright*]. (A.) ___ رَقَصَ also signifies *It* (wine, S, K, and the beverage called نَبِيذ, A) *estuated:* (A, K:) or *began to do so.* (S, A.) ___ And *It* (the mirage) *was,* or *became, in a state of commotion;* [*it danced;*] (S, M, A, K;) and so it signifies when said of bubbles (حُبَاب). (M.) You say, أَتَيْتُهُ حِينَ رَقَصَ السَّرَابُ (A) or الآلُ (TA) [*I came to him when the mirage danced;* in the heat of the day]. ___ And *He hasted,* or *was quick,* فِى كَلَامِهِ *in his speech.* (A, TA.) You say also, لَهُ رَقْصٌ فِى القَوْلِ *He has a haste in speech.* (A, TA.) ___ [And *He spoke evil* against another.] You say, سَمِعْتُ رَقْصَ النَّاسِ عَلَيْنَا *I heard the evil speaking of the people against us.* (A, TA.)

2 **رقَّص** see 4, in two places.

4 **ارقصهُ** [*He made him to dance;* or *to play,* or *sport;*] trans. of 1. (Msb.) You say, أَرْقَصَتْ وَلَدَهَا, (S, A,) or صَبِيَّهَا, (M,) *She* (a woman, S, M) [*danced,* or *dandled, her child;* or] *made her child to leap* or *spring* or *bound* [in her arms or on her knee]; (S, M;) as also رقّصتهُ, (S, M, A,) inf. n. تَرْقِيصٌ: (S, A:) or the latter verb has an intensive signification. (Msb.) ___ ارقص بعيرهُ *He made his camel to go in the* [*ambling*] *manner termed* خَبَبٌ: (S, M, A, K:) and the same, (TA,) or رقّصهُ, (M,) *he made him* (i. e. his camel) *to leap, spring,* or *bound.* (M, TA.) See also 5.

5 **ترقّص** [lit., *He,* or *it, became danced* or *dandled.* ___ And hence,] *He,* or *it, became raised and lowered;* or *rose and sank;* or *went up and down.* (K, TA.) You say, ترقّصوا فى مسيرهم *They went up and down in their journeying;* (A;) as also ارقصوا. (A, TA.) And Er-Rá'ee uses the phrase تَرَقَّصَتِ المَفَازَةُ, meaning, *The desert* [in appearance] *went up and down;* the mirage, only, making it [seem] to rise and sink. (TA.)

رَقْصَةٌ [*A dance,* or *a dancing:* pl. رَقَصَاتٌ. See an ex. voce قَرْصَةٌ.]

رَقَّاصٌ [*A dancer; a player,* or *sporter:* one *who dances,* or *plays,* or *sports, much,* or *often*]: (S, A, Msb, K:) an intensive epithet. (Msb.)

رَقَّاصَةٌ [*A female dancer*]. ___ *A certain game of the Arabs.* (IF, K.) أَرْضٌ رَقَّاصَةٌ *Land that does not give growth to anything, though rained upon.* (K.)

رَاقِصٌ [A man *dancing; playing,* or *sporting*]. (Msb.) ___ الرَّاقِصُ *The star* [μ] *on the tongue of* التِّنِّين [or *Draco*]. (Kzw.)

كَلَامٌ مُرْقِصٌ *Speech,* or *language, that makes one to be affected with a lively*

emotion of joy, or *of grief.* (TA.) You say also, هٰذه مُرْقِصَةُ الصُّوفيَّة [app. meaning, *This is that* poem, or ode, *which makes the mystics to dance;* or *to be affected with a lively emotion of joy:* for darweeshes are often seen to be excited to frantic ecstasy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.) ___ فَلَاةٌ مُرْقِصَةٌ *A desert that makes the traverser thereof to hasten,* or *go quickly.* (A, TA.)

مُرْقِصٌ A camel *that goes much,* or *often, in the* [*ambling*] *manner termed* خَبَبٌ (M, TA.)

رقط

2 رَقَطْتُ عَلَى ثَوْبِى *I made specks,* or *small spots,* [with ink or the like, (see 5,)] *upon my garment;* syn. نَقَّطْتُ. (A, TA.)

5 ترقّط ثَوْبُهُ *His garment became sprinkled with specks,* or *small spots, of ink or the like.* (K, TA.)

9 ارقطّ, (S, K,) inf. n. ارْقِطَاطٌ, (S,) *He,* or *it, was,* or *became, of a black colour speckled with white:* or *the reverse:* (K:) [or *speckled with white,* and *black,* and *red,* and *yellow:* (see رُقْطَةٌ:)] as also ارقاطّ, (K,) inf. n. ارْقِيطَاطٌ: (TA:) or the former, *he* (a sheep, or goat,) *was,* or *became, such as is termed* أَبْغَث. (S.) ___ *It* (the stalk, or twig, of the عَرْفَج) *put forth its leaves, and what resembled nails* (أَظَافِير) *were seen in the place of separation* (مُتَفَرَّق) *of its stalks,* or *twigs, and internodal portions;* as also ↓ the latter verb: (K, * TA:) this is said to be after what is termed تَثْقِيبٌ and قَمَلٌ, and before what is termed إِدْبَآءٌ and إِخْوَاصٌ: (TA:) or ↓ the latter verb, said of the عرفج, signifies *it put forth its leaves;* and this it does before its إِدْبَآءٌ: (S:) [see عَرْفَج:] in a trad. occurs the expression ارقاطّ عَوْسَجُهَا; but El-Kutabee thinks that it should be عَرْفَجُهَا. (TA.)

11 إِرْقَاطٌ see 9, in three places.

رَقْطٌ *A dotting,* or *speckling:* pl. أَرْقَاطٌ. (O.)

رُقْطَةٌ *Blackness mixed with speckles of white:* (S, K:) or *the reverse:* (M, K:) or *speckles of white,* and *of black,* and *of red,* and *of yellow,* in an animal: (A, TA:) and the *state,* or *quality,*

denoted by the epithet أَرْقَطُ. (TA.)

أَرْقَطُ *Black speckled with white:* or *the reverse:* fem. رَقْطَآءُ. (K.) Applied to a sheep or goat, *Like,* (S,) or *syn. with,* (K,) أَبْغَثُ: (S, K:) or *speckled with black and white.* (Har p. 303.) And the fem., applied to a domestic fowl or hen (دَجَاجَة), *Black speckled with white:* (S:) or *party-coloured:* (K:) or *having patches of white and black:* much sought after, and used, by enchanters; and rarely found. (TA.) ___ It is also applied to a man. (TA.) ___ And the fem. is applied to a tract (رِسَالَةٌ), and to an ode (قَصِيدَةٌ), as meaning *Having one of the letters of a word thereof dotted, and another not dotted:* from the same epithet applied to a sheep or goat. (Har p. 303.) ___ السِّلْسِلَةُ الرَّقْطَآءُ *A certain reptile; the most malignant of the* [*kind of lizards called*] عِظَآء: *when it crawls upon food, it poisons it.* (TA.) ___ ثَرِيدَةٌ رَقْطَآءُ [*A mess of crumbled* or *broken bread*] *having much oil* (Sgh, K *) or *clarified butter.* (TA.) ___ الأَرْقَطُ *The leopard:* (K:) an epithet in which the quality of a subst. predominates. (TA.) ___ الرَّقْطَآءُ *Civil war; conflict and faction; sedition;* or *the like;* syn. الفِتْنَةُ: (K:) because of its variableness: or *such as is not universal;* likened to a speckled serpent: occurring in a trad. (TA.)

رقع

1 رَقَعَهُ , (S, Msb, K,) aor. ـَـُ , (Msb, K,) inf. n. رَقْعٌ, (Msb, TA,) *He patched it; pieced it; put a piece of cloth in the place thereof that was cut* or *rent;* (Msb;) *repaired it,* (K,) *and closed up the hole* or *holes thereof,* (TA,) *with* [*a patch* or] *patches;* (S, K;) namely, a garment, or piece of cloth; (S, Msb, K;) and in like manner, a skin, or hide; (TA;) as also رقّعه , (K,) inf. n. تَرْقِيعٌ: (TA:) or ترقيع signifies the *patching* a garment, or piece of cloth, *in several places.* (S, TA.) ___ *He stopped it up,* or *closed it up;* namely, any hole, or aperture; and so رقّعه ; as in the saying of 'Omar Ibn-Abee-Rabee'ah,

* وَكُنَّ إِذَا أَبْصَرْنَنِى أَوْسَمَعْنَنِى *

* خَرَجْنَ فَرَقَّعْنَ الكُوَى بِالمَحَاجِرِ *

[*And they* (referring to women) *used, when they*

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saw me, or *heard me, to come forth,* (خرجن being used for يخرجن,) *and close up the apertures in the walls with the eyes and the parts immediately around them*]. (L.) ___ [*He repaired it* in a figurative sense; as also رقّعه .] You say, يرقع دينه بتوبته [*He repairs his religion by his repentance*]. (TA.) And رقّع دنياه بآخرته [*He repaired his state,* or *condition, in the present word by* sacrificing *his blessings in the world to come*]: whence the saying of 'AbdAllah Ibn-El-Mubárak,

* نُرَقِّعُ دُنْيَانَا بِتَمْزِيقِ دِيننَا *

* فَلَادِ دِينُنَا يَبْقَى وَلَا مَا نُرَقِّعُ *

[*We repair our state,* or *condition, in the present world by the rending,* or *marring, of our religion, so that neither our religion remains nor what we repair*]. (TA.) And رقّع حالَهُ ومَعِيشَتَهُ *He repaired, amended,* or *put to rights, his state,* or *condition, and his means of subsistence;* syn. أَصْلَحَ, (TA,) and رَقَّحَ: (K, * TA:) with which latter رقّع is also syn. as signifying *he gained, acquired,* or *earned,* property; accord. to an explanation of its inf. n., ترقيع. (TA.) And يَصِلُ الكَلَامَ فيرقّع بعضه ببعضٍ [*He connects the language, and repairs one part thereof by inserting another*]: said of a poet. (TA.) And ترقيعٌ also signifies [The act of *interpolating:* or] the *adding to a tradition,* or *story,* or *narrative.* (TA.) ___ ما رقّع مرقّعًا [lit. *He did not patch a place of patching,* or *place to be patched;*] means *he did not,* or *made not,* or *wrought not, anything.* (TA.) ___ كَانَ مُعَاوِيَةُ يُلْقِمُ بِيَدٍ ويرقّعُ بأُخْرَى [*Mo'áwiyeh used to put morsels into his mouth with one hand,*] *and spread another* hand *in order that the portions of his morsels that fell might become scattered upon it.* (IAth, Sgh, K.) ___ رَقَعَ الرَّكِيَّةَ, (Ibn-'Abbád, K,) and رَقَعَهَا بالرِّقَاعِ, inf. n. رَقْعٌ, (TA,) *He lined,* or *cased, the interior of the well for the space of the stature of a man,* or *twice that measure, fearing its becoming demolished,* (Ibn-'Abbád, K, TA,) *in its upper part.* (TA.) ___ رَقَعَ خَلَّةَ الفَارِسِ [lit. *He closed up the interval between him and the horseman;*] means *he reached,* or *overtook, the horseman, and pierced him,* or *thrust him;* الخَلَّةُ signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) ___ رَقَعَ الغَرَضَ بسَهْمٍ, [and الرَّقْعَةَ,] *He hit,* or *struck, the butt,* or *target, with an arrow.* (K, TA.) رَقْعٌ رَقْعَةً also signifies Any *hitting,* or *striking.* (TA.) And رَقَعَ *He struck,* or *beat,* in any manner; with a whip; and otherwise; as in the phrases رقعه كَفًّا [*He struck him a*

slap with the hand]; and هو يرقع الأرض برجله [*He beats the ground with his foot*]. (TA.) And رقع الشيخ *The old man supported himself,* or *bore, upon his two palms,* [as though meaning *he struck the ground with the palms of his hands,*] *in order to rise.* (TA.) ___ [And hence,] رقعه, (S, K,) or رقعه بقوله, (TA,) *He censured him, reviled him,* or *satirized him.* (S, K, TA.) رقع, (S, TA,) inf. n. رقاعة, (S, K,) *He was,* or *became, stupid, foolish, deficient in sense;* (S, K, TA;) *shattered,* or *marred, in his intellect;* (TA;) *such as is termed* رقيع. (S.)

2 **رقّع** see 1, in seven places. ___ رقّع النّاقة بالهنآء, inf. n. ترقيع, *He smeared the traces of mange,* or *scab, upon the she-camel, one after another, with tar,* or *liquid pitch.* (TA.)

4 **ارقع** : see 10. ___ Also *He* (a man, S) *acted,* or *spoke, stupidly,* or *foolishly.* (S, K, TA.)

5 **ترقّع** *He sought, sought after,* or *sought to gain, sustenance,* or *the like;* or *he applied himself, as to a task, to do so.* (K, TA.)

10 **استرقع الثّوب** *The garment,* or *piece of cloth, required to be patched;* (A, TA;) *it was time for it to be patched;* (S, K;) as also أرقع . (K.)

رقْع (TA) and الرَّقْع (K, TA) *The seventh heaven.* (K, TA.) So, accord. to some, in a verse of Umeiyeh Ibn-Abi-s-Salt, [where others read برقع instead of رقعًا,] cited voce سدر. (TA.) [See also الرَّقيع,]

رقْعة The *sound of the arrow in,* or *upon, the butt,* or *target.* (IAar, K, TA.)

رُقْعة *A patch;* i. e. *a piece of cloth,* or *rag, with which a garment,* or *the like, is patched,* or *pieced,* or *repaired:* (S, Msb, K:) pl. رقاع (S, Mgh, Msb, K) and رُقع. (TA.) Hence the saying, الصّاحب كالرُّقعة فى الثّوب فاطلبه مشاكلًا [*The companion is like the patch in the garment; therefore seek thou the one that is suitable*]. (A, TA.) ___ *A* [*patch,* or] *trace,* or *mark,* of

mange, or scab: (TA:) the *commencement* of the mange, or scab: (K, TA: [in some copies of the K, الحَرْب is erroneously put for الجَرْب:]) pl. رِقَاعٌ. (TA.) ___ ___ *A piece* of land, or ground, *adjoining another piece* [*which is in some manner distinguished therefrom;* i. e. *a patch* of land, or ground: and in like manner, of herbage]: pl. رِقَاعٌ. (TA.) You say, رِقَاعُ الأَرْضِ مُخْتَلِفَةٌ [*The patches of the land,* or *ground, are various,* or *diverse*]. (TA.) And هٰذِهِ رُقْعَةٌ مِنَ الكَلَأِ [*This is a patch of herbage*]: and مَا وَجَدْنَا غَيْرَ رِقَاعٍ مِنْ عُشْبٍ [*We found not* aught *save patches of green herbage*]. (TA.) ___ [*A note, billet,* or *short letter:* and particularly *a short written petition* or *memorial, addressed to a prince or governor: a ticket: a label:*] *a certain thing that is written:* pl. رِقَاعٌ (S, K) [and accord. to modern usage رُقَعٌ also]. Hence the saying in a trad., يَجِيءُ أَحَدُكُمْ يَوْمَ القِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ [*One of you will come, on the day of resurrection,* having, suspended *upon his neck, billets fluttering*]; meaning, by the رِقَاع, the claims to be made upon him, or the dues incumbent on him, written on the رِقَاع. (TA.) ___ *A butt,* or *target, at which to shoot;* also termed رُقْعَةُ غَرَضٍ. (TA.) ___ *A chess-table;* also termed رُقْعَةُ الشِّطْرَنْجِ: so called because it is patched [with squares]. (T A.) ___ The *original matter;* the *substance;* (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or the *thickness* of a garment, or piece of cloth. (Mgh.) You say, رُقْعَةُ هٰذَا الثَّوْبِ جَيِّدَةٌ *The* [*substance* or] *thickness of this garment,* or *piece of cloth, is good.* (Mgh.) ___ [The pl.] رِقَاعٌ also signifies The *lining,* or *casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished.* (TA.) [See رَقَعَ الرَّكِيَّةَ.]

رَقِيعٌ *Patched;* a garment, or the like, *having a piece of cloth put in a place thereof that is cut* or *rent;* (Msb;) as also مَرْقُوعٌ . (TA.) ___ And hence, (O, Msb,) *Stupid, foolish, deficient in sense;* (S, O, K;) *in whose intellect is something needing repair;* [so I render فِى عَقْلِهِ مَرَمَّةٌ;] (S, TA;)

shattered, or *marred, in his intellect;* (TA;) as also أَرْقَعُ , (TA,) and مَرْقَعَانٌ ; (S, K;) or *unsound in intellect;* likened to a ragged, or old and worn-out, garment; as though patched: (Msb:) or a man *whose judgment, and state of affairs* or *circumstances, have become shattered, disorganized, dissipated, marred,* or *impaired:* (A, TA:) fem. [of رَقْعَآءُ] أَرْقَعُ, (K,) but this is post-classical; (L, TA;) and [of مَرْقَعَانٌ] مَرْقَعَانَةٌ . (K.) ___ Hence also, (TA,) الرَّقِيعُ *The first heaven;* (K;) i. e. (TA) *the heaven of the lower world;* (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for السَّمَآءُ الرَّقِيعُ; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also الأَرْقَعُ : (TA:) or *the heaven,* or *sky:* (Msb, K:) and also *each one of the seven heavens;* (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the كُرْسِىّ,] like as the garment is patched with the رُقْعَةٌ: (TA:) pl. أَرْقَعَةٌ. (S, Mgh, Msb.) It is said in a trad., لَقَدْ حَكَمْتُ بِحُكْمِ ٱللّٰهِ مِنْ فَوْقِ سَبْعَةِ أَرْقَعَةٍ (S, * Mgh) *Verily I have decreed by the decree of God* written upon the preserved tablet *above seven heavens:* (Mgh:) the speaker thus making رقيع masc., as though he regarded it as meaning سَقْفٌ. (S, TA.) [See also رَقْعٌ.]

هُوَ رَقَاعِىٌّ مَالٍ *i. q.* رَقَاحِىٌّ [*He is a good,* or *right, orderer,* or *manager, of property,* or *of camels,* &c.]: because he amends the condition thereof. (TA.)

رَاقِعٌ [act. part. n. of رَقَعَ: see an ex. voce خَرْقٌ]. ___ It is said in a trad., المُؤْمِنُ وَاهٍ رَاقِعٌ فَالسَّعِيدُ مَنْ هَلَكَ عَلَى رَقْعِهِ *The believer is one who becomes unsound* in his religion by his disobe-

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dience, and *who repairs* it by his repentance: [*therefore the happy is he who dies while he is*

repairing:] (TA in the present art.:) i. e., *one who offends* [and] *who repents.* (TA in art. وهى.)

أَرْقَعُ : fem. رَقْعَآءُ: see رَقِيعٌ, in three places. ___ Also, the fem., applied to a ewe, or she-goat, *Having a whiteness in her side.* (K, TA.) ___ And, applied to a woman, *Having no buttocks:* (ISk, K:) or *slender in the shanks.* (TA.) [Also *More*, and *most, stupid, foolish*, or *deficient in sense.*] You say, مَا تَحْتَ الرَّقِيعِ أَرْقَعُ مِنْهُ [*There is not beneath the sky a person more stupid*, &c., *than he*]. (TA.)

مَرْقَعٌ [*A place of patching;* or *a place to be patched;* as also مُتَرَقَّعٌ]. ___ [Hence,] مَا رَقَعَ مَرْقَعًا: see 1. ___ And لَا أَجِدُ فِيكَ مَرْقَعًا لِلْكَلَامِ [*I do not*, or *shall not, find in thee anything requiring amendment, to speak of*]. (TA.) ___ And فِيهِ مُتَرَقَّعٌ لِمَنْ يُصْلِحُهُ *In it*, or *him, is a place*, or *subject, for patching*, or *amendment, for him who will rectify it*, or *him:* like as one says, فِيهِ مُتَنَصَّحٌ, meaning a place for sewing. (TA.) ___ And أَرَى فِيهِ مُتَرَقَّعًا *I see in him*, or *it, a subject*, or *place, for censure, reviling*, or *satire.* (S, TA.)

شَاعِرٌ مَرْقَعٌ *A poet who connects language* [*skilfully*], *and repairs* (يَرْقَعُ) *one part thereof by* [*inserting*] *another.* (TA.)

مَرْقَعَانٌ : fem. with ة: see رَقِيعٌ, in two places.

مُرَقَّعٌ A garment, or piece of cloth, *much patched*, or *having many patches.* (Mgh.) ___ [And hence, as being likened to a garment much used,] A man *tried*, or *proved, by use, practice*, or *experience; expert*, or *experienced.* (TA.)

مُرَقَّعَةٌ *A certain garment worn by the devout Soofees;;* so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and

therefore, the more it is patched, the more is it esteemed: it is also called خَرْقَةٌ; and دَلَقٌ, or دَلْقٌ, or دَلْقٌ, or (now generally by the vulgar) دَلْقٌ, from the Persian دَلَهْ.] ___ Also thought by A'Obeyd to mean *A quiver*, or *a pouch, much patched:* whence the prov., زَنْدَانٌ فِى مُرَقَّعَةٍ [*Two pieces of stick for producing fire, in a quiver*, or *pouch, much patched:*] an allusion to a poor and unprofitable man. (Meyd.)

مَرْقُوعٌ : see رَقِيعٌ. ___ A camel *having* [*patches,*] *traces, marks*, or *commencements, of mange*, or *scab*. (TA.) ___ A man *censured, reviled*, or *satirized*. (TA.)

مُتَرَقِّعٌ : [so in three copies of the S, and in the TA: in Freytag's Lex., مُرْتَقِعٌ:] see مَرْقِعٌ, in three places: *i. q.* مُتَرَدِّمٌ. (T in art. ردم.)

رقل

1 **رَقَقْلَ** see the next paragraph.

4 **ارقلت**, said of a palm-tree (نَخْلَة), inf. n. إِرْقَالٌ, *It became such as is termed* رَقْلَة [q. v.]. (Msb.) ___ ارقل, (S, K,) said of a he-camel, (S,) or ارقلت, said of a she-camel, (JK, Msb, TA,) inf. n. as above, (JK, S, Msb,) *He*, or *she, went quickly;* (JK, K;) *went a sort of quick pace;* (Msb;) *went a sort of pace of the kind termed* خَبَب [q. v.]: (S, TA:) or *went a sort of run exceeding that termed* خَبَب: (TA:) and رَقَلَتْ signifies the same as ارقلت. (JK.) ارقل is also said of a man, (S, K,) meaning *He went quickly.* (TA.) And you say, ارقلوا فى الحَرْب, (TA,) or إِلَى الحَرْب, (JK,) *They went quickly in*, or *to, war*, or *battle.* (JK, TA.) And فُلَانٌ يُرْقِلُ فى الأُمُور [*Such a one is quick in affairs*]. (TA.) And أَرْقَلَتْ إِلَيْه is metaphorically said, by Aboo-Heiyeh En-Numeyree, of spears [as meaning *They had been quickly directed towards him*]. (TA.) Accord. to Lth and the K, ارقل also signifies *He traversed*, or *crossed, a desert:* and Lth cites the following verse of El-'Ajjáj [as his authority for this explanation]:

* لَاهُمَّ رَبَّ البَيْت والمُشَرَّق *
* والمُرْقِلَاتِ كُلَّ سَهْبٍ سَمْلَقِ *

but Az says that this is a mistake of Lth; that كُلَّ is here an adv. n.; and that the meaning is, [*O God, by the Lord of the House* (of Mekkeh) *and of the Musharrak* (the mosque of El-Kheyf) *and*] by the Lord *of the swift* she-camels *in every even plain:* and ISd also has notified the same. (TA.)

رَقْلٌ : see the next paragraph, in two places.

رَقْلَةٌ *A tall palm-tree:* (S, Msb:) or *a palmtree exceeding the reach of the hand;* (K, * TA;) *above such as is termed* جَبَّارَة: or this latter word, accord. to As, has this meaning; and the former word, *a palm-tree higher than such as* [*just*] *exceeds the reach of the hand:* (TA:) or *a palmtree of which the trunk has become such as that one may reach* [*the fruit*] *from* [*the top of*] *it:* (JK:) pl. رِقَالٌ (JK, S, Msb, K) and رَقَلَاتٌ (Msb) and رَقْلٌ, (K,) or [rather] of this last it is a n. un. (Msb.) Hence the prov.,

* وَمَا يُدْرِيكَ بِالدَّخْلِ *
* تَرَى الفِتْيَانَ كَالرَّقْلِ *

[*Thou seest the youths,* or *young men, like tall palm-trees,* &c.; *but what will acquaint thee with the vice,* &c., that is, or may be, in them?]. (TA. [See also another reading of this verse voce دَخْل.]) [And رَوَاقِلُ, pl. of رَاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palmtrees, signifies *Tall.* (Abulfedæ Annales, vol. i. page 494.)]

رَاقِلٌ; pl. رَوَاقِلُ: see what next precedes.

رَاقُولٌ *A rope by means of which palm-trees are ascended;* (S, TA;) so in one of the dials.; (TA;) *i. q.* حَابُولٌ [q. v.] (S, K) and كَرٌّ. (S.)

مُرْقِلٌ (S, K) and مُرْقِلَةٌ (ISd, K) and مِرْقَالٌ (S, K) applied to a she-camel, (S, ISd, K,) *That goes quickly:* (K:) or *that goes in the manner termed* إِرْقَال *much,* or *often:* (S, TA:) and مَرَاقِيلُ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فُلَانٌ مِرْقَالٌ فِى الأُمُورِ [*Such a one is quick in affairs*]. (TA.)

مِرْقَالٌ; pl. مَرَاقِيلُ: see the next preceding paragraph, in two places.

رقم

1 رَقَمَ, (Msb, K,) aor. ـُ, (Msb, TA,) inf. n. رَقْمٌ, (S, Msb, TA,) *He wrote* (S, Msb, K) a writing, book, or letter. (Msb.) And *He sealed, stamped, imprinted,* or *impressed.* (S, TA.) And رَقَمَ الكِتَابَ, (K,) inf. n. as above, (JK,) *He marked the writing with the dots,* or *points,* (JK, K, TA,) *and made its letters distinct,* or *plain.* (K, * TA.) One says, هو يَرْقُمُ المآءَ, (S,) or هو يَرْقُمُ فى المآءِ, (JK, TA,) [*He writes,* &c., *upon the water,*] a prov., applied to the skilful and intelligent, (JK, * TA,) meaning he is so skilful that he writes, &c., (يَرْقُمُ) where the writing, &c., (الرَّقْمُ,) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like, هى تَرْقُمُ المآءَ and تَرْقُمُ فى المآءِ. (TA.) ___ And رَقَمَ الثَّوْبَ, (S, Mgh, Msb, K,) aor. as above, (JK, Msb,) and so the inf. n.; (Msb, TA;) and رقّمه, (S, K,) inf. n. تَرْقِيمٌ; (S, TA;) *He figured, variegated,* or *decorated, the garment,* or *piece of cloth;* (Mgh, Msb, TA;) and (TA) *made it striped,* or *marked it with stripes:* (K, TA:) or, accord. to IF, *he figured it, variegated it,* or *decorated it, with a certain,* or *known, figuring* or *variegation* or *decoration, such as became a mark* [*thereof*]. (Msb.) Also the former phrase, (JK, Mgh, TA,) and ↓ the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) *He marked,* or *put a mark on, the garment,* or *piece of cloth,* (JK, Mgh, TA,) *specifying its price; he put a price-mark upon it:* (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّىْءِ بِرَقْمِهِ [*The sale of the thing by the putting a price-mark upon it shall not be allowable,* because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَمْتُ الشَّىْءَ signifies *I marked the thing so as to distinguish it from other things, as, for instance, by writing* and *the like:* and hence, لَا يُبَاعُ الثَّوْبُ بِرَقْمِهِ وَلَا بِلَمْسِهِ [*The garment,* or *piece of cloth, shall not be sold by the putting a price-mark upon it,* for the reason explained above, *nor by the feeling*

it, or *touching it:* see 3 in art. لمس]. (Msb.) ___ [Hence,] هو يزيد فى الرَّقْم is a phrase used by the relaters of traditions as meaning *He adds to his tradition, and lies:* from الرَّقْم signifying *the writing* upon a garment, or piece of cloth. (TA.) ___ You say also, رقم البعير *He cauterized the camel.* (TA.) [And رقم الفرس *He* (a farrier) *marked the horse, making lines upon him, with a hot iron:* see مرقوم, and see also جاعرة.]

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2 **رقم** see above, in two places. ترقيم signifies [also] The *drawing*, and the *writing, of a line* [or *lines*]. (KL.) **رَقْم** is originally an inf. n. [of 1, q. v.]: and hence رقم الثَّوب *The writing* [or *price-mark*, &c.,] *upon the garment*, or *piece of cloth.* (S.) [Hence also الرَّقْم الهندىُّ *The Indian notation of numerals;* adopted by the Arabs; whence is formed the notation which we term the Arabic.] ___ Also *A sort of* [*the kind of garments called*] برود: (S:) or *a striped sort of* [*the kind of garments*, or *cloth, termed*] وشْى; or *of* [*the kind of cloth termed*] خزّ; or *of* [*the kind of garments called*] برود: (K:) or *a garment*, or *piece of cloth, figured with round forms:* (Har p. 416:) or برود الرَّقْم signifies *a sort of figured*, or *variegated*, or *decorated*, [*garments of the kind called*] برود: (Mgh:) or رقْم signifies [cloth of the kind termed] خزّ *figured, variegated*, or *decorated;* (JK, Msb;) so accord. to El-Fárábee: (Mgh:) but accord. to IF, رقيم signifies any garment, or piece of cloth, *figured, variegated*, or *decorated, with a certain*, or *known, figuring* or *variegation* or *decoration, such as is a mark* [*thereof*]; and you say برد رقْم and برود رقْم [*a garment of the kind called* برد, and *garments of the kind called* برود, *thus figured*, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Msb:) and مرقوم (Msb, TA) and مرقَّم (TA) signify a garment, or piece of cloth, *figured, variegated*, or

decorated: (Msb, TA:) and *striped,* or *marked with stripes:* and *marked,* or *having a mark* [*specifying its price*] *put upon it.* (TA.) See also رَقْم, in two places.

رَقَمٌ : see رُقْمَةٌ: and see also the paragraph here next following. يَوْمُ الرَّقَمِ *The day of Er-Rakam* was *one of the days* [*of conflict*] *of the Arabs,* (S,) *well known.* (K.)

رَقْمٌ *A calamity,* or *misfortune;* (JK, S, K;) as also رَقَمٌ and رَقْمٌ ; (K;) all mean thus, and *a thing that one cannot accomplish,* or *manage;* (TA;) and رُقْمَةٌ signifies the same as رَقْمٌ. (JK.) One says, وَقَعَ فِى الرَّقَمِ, (TA,) and وَقَعَ فِى الرَّقْمَآءِ, (S,) meaning *He fell* [*into calamity* or *misfortune,* and *he fell into great calamity* or *misfortune,* or] *into that which he could not accomplish,* or *manage.* (S, TA.) And فُلَانٌ جَآءَ بِالرَّقَمِ الرَّقْمَآءِ *Such a one brought to pass that which was a great calamity* or *misfortune.* (As, TA.) And بِنْتُ الرَّقَمِ signifies the same as الرَّقَمُ, *That which is a calamity* or *misfortune.* (S, TA.) ___ One says also, جَآءَ بِالرَّقَمِ and بِالرَّقْمِ meaning [*He brought,* or *did,*] *much.* (K.)

رَقْمَةٌ *Any one of several small marks of cauterization upon the shanks of a beast.* (JK, T, TA.) ___ *One of what are termed* الرَّقْمَتَانِ: (TA:) this signifies *two* [*horny*] *things resembling two nails* (JK, S, K, TA) *in the legs of a beast* (JK, K, TA) or *in the legs of a sheep* or *goat,* (S,) *opposite each other:* (JK, S, TA:) and of the ass and horse, *two marks in the inner sides of the two arms:* (S:) or *the* جَاعِرَتَانِ; (K, TA;) which are *two black spots* [or *marks made by cauterization*] *upon the rump of the ass:* (TA:) or *what borders upon the* جَاعِرَتَانِ *of the ass, of the mark made by cauterization:* or *two portions of* [*callous*] *flesh next to the inner side of each of the arms of the horse, having no hair upon them.* (K, TA.) Agreeably with all of these renderings has been explained the trad., مَا أَنْتُمْ مِنَ الأُمَمِ إِلَّا كَالرَّقْمَةِ مِنْ ذِرَاعِ الدَّابَّةِ [*Ye are no more, of the nations* in general, *than such as is the* رقمة *of the arm of the beast*].

(TA.) ___ *A small quantity* of herbage; as in the saying, ما وَجَدْتُ إِلَّا رَقْمَةً مِنْ كَلَأٍ [*I found not save a small quantity of herbage*]. (TA.) ___ *A herb,* or *leguminous plant, of those termed* أَحْرَار [pl. of حُرٌّ, q. v.]: (S:) *a certain plant;* said to be *a herb,* or *leguminous plant, inclining to bitterness, and having a small red flower;* (JK;) as some say, (JK, TA,) the خُبَّازَى [or *mallow*]. (JK, K, TA.) ___ *A meadow* (رَوْضَةٌ, S, K) is sometimes thus termed. (S.) ___ Also The *side of a valley:* (S, K:) or the *place where its water collects;* (K;) the *part,* of a valley, *in which is the water.* (Fr, JK, TA.)

رُقْمَةٌ The *colour of the serpent termed* أَرْقَم; (JK, TA;) as also رَقِمٌ . (TA.) ___ See also رَقِمٌ.

رَقَمَةٌ *A certain plant,* (K, TA,) *resembling the* كرش [i. e. كَرِش or كَرْش, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is *a herb that grows* مشحطا [app. a mistranscription for مُسَطَّحًا, a term often used in descriptions of plants, meaning *expanded*], *juicy,* or *sappy, and scarcely ever,* or *never, eaten by the camels,* or *cattle, except from want:* AHn describes the رقمة [perhaps meaning the رَقْمَة, q. v.,] only as *a herb,* or *leguminous plant, of those termed* أَحْرَار, of which the particular characteristics were not known to him. (TA.) [Forskål, in his Flora Aegypt. Arab. p. cviii., mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls rokama prostrata, of the class pentandria; writing its Arabic name رقمه, and the pronunciation Rókama.]

رَقَمِيَّاتٌ *Certain arrows,* so called in relation to a place in El-Medeeneh, (S, K,) named الرَّقَمُ; (K;) or in relation to a place thus named in the way to El-Medeeneh; (JK;) or, accord. to Nasr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

رَقُومٌ, used as a fem. epithet, *Remaining, staying, dwelling,* or *abiding;* and *remaining fixed.* (JK.)

رَقِيمٌ : see مَرْقُومٌ: and رَقْمٌ. It occurs in a trad. of 'Alee, describing the sky, as meaning *Figured,* or *decorated, with the stars.* (TA.) ___ Also *A book,* or *writing.* (S.) As used in the Kur xviii. 8, الرَّقِيمُ is said to mean *A tablet* (JK, S, K *) *of lead,* (K,) *whereon were inscribed,* (JK, * S,) or *engraved,* (K,) *the names of the People of the Cave* [*commonly called the Seven Sleepers*], (JK, S, K,) *and their ancestry,* (JK, K,) *and their story,* (S,) *and their religion, and what it was from which they fled:* (K:) so says Suh, on the authority of Fr: (TA:) or *a mass of stone;* (Suh, JK, K;) [i. e.] *a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave:* (Bd:) or *the town,* or *village, from which they came forth:* (JK, K:) or *their mountain* (Zj, K) *in which was the cave:* (Zj:) or *the valley* (AO, JK, K) *in which was the cave:* (AO, JK:) or *their dog:* (El-Hasán, R, K:) or [in the JK and CK and] *the receptacle for ink:* (JK, K, TA:) mentioned by IDrd, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK, * TA:) and *the tablet:* (K:) thus, also, explained as used in the verse of the Kur-án: (TA:) but I'Ab is related by 'Ikrimeh to have said, I know not what is الرَّقِيمُ; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) ___ رَقِيمَةٌ, applied to a woman, *Intelligent; such as is termed* بَرْزَةٌ [fem. of بَرْزٌ q. v.]. (Fr, K, TA.) ___ رَقِيمٌ دَاهِيَةٌ *A great calamity* or *misfortune.* (JK.)

أَرْقَمُ *A certain serpent:* (JK:) *a serpent in which are blackness and whiteness:* (S, M, K:) or *a serpent* [*begotten*] *between two serpents* [app. *of different varieties*], *marked with redness and blackness and duskiness and* [*the colour termed*] بُغْثَةٌ [q. v.]: (ISh:) or *a serpent upon which are white specks:* (Ham p. 784:) or the *most malignant of serpents,* and the *most wont to pursue mankind:* (Ibn-Habeeb, K:) or *a serpent like the* جَانّ *in respect of the fear that men have of killing it, though it is one of the weakest and the*

least irascible of serpents; for one fears, in killing the ارقم *and the* جانّ, *the punishment of the* جنّ *to them who kill them:* (Sh:) or, applied to a serpent, *i. q.* أَرْقَشُ [q. v.] : (Mgh:) or the *male serpent:* (K:) the female is not so called, nor is she called رَقْمَآءُ; (TA;) but she is called رَقْشَآءُ: (K, TA:) when you use the epithet, you say أَرْقَشُ; but أَرْقَمُ is [used as] a subst: (Ibn- Habeeb:) the pl. is أَرَاقِمُ, (JK, ISd,) a pl. proper to substs., because the quality of a subst. is predominant in it. (ISd, TA.) ___ See also مَرْقَمٌ. ___ For the fem., رَقْمَآءُ, see رَقَمٌ, in two places.

تَرْقِيمٌ inf. n. of 2 [q. v.]. ___ Also, [as a subst.,] *A certain sign,* or *mark, of the keepers of the register of the* [*tax,* or *tribute, termed*] خَرَاج, (K, TA,) *conventionally used by them,* (TA,) *put upon* [*the notes,* or *billets,* or *petitions, termed*] رِقَاع [pl. of رُقْعَةٌ, q. v.], *and upon* [*the writings termed*] تَوْقِيعَات [pl. of تَوْقِيعٌ, q. v.], *and upon accounts,* or *reckonings, lest it should be imagined that a blank has been left* [*to be afterwards filled up*], *in order that no account be put down therein;* as also تَرْقِينٌ. (K.)

مَرْقَمٌ *A writing-reed;* (K) because it is *an instrument for* الرَّقْم, i. e. *writing:* (TA:) also

called أَرْقَمُ [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) طَغَا مَرْقَمُكَ, [signifying *Thy pen has exceeded its due limit*], (K, TA,) in some of the lexicons طَمَا, (TA,) and جَاشَ مَرْقَمُكَ, (K,) and عَلَا, or غَلَا, accord. to different copies of the K, and فَاضَ, (TA,) and طَفَحَ, and ارْتَفَعَ, and قَذَفَ مَرْقَمُكَ: (K, TA:) all [virtually] meaning the same. (TA.) ___ Also *A thing with which bread is marked* (يُنَقَّشُ); (TA;) like مَنْسَغَةٌ; in Pers. called پَرِ نَانْ [i. e. *a feather,* or *bundle of feathers, with which bread is pricked by the maker*]: pl. مَرَاقِمُ. (MA.)

مُرَقَّمٌ : see مَرْقُومٌ: ___ and رَقَمٌ.

مُرَقِّمٌ *A writer;* as also مُرَقِّنٌ.

مَرْقُومٌ *Written;* (S, Msb, TA;) as also رَقِيمٌ : (Msb:) and *sealed, stamped, imprinted,* or *impressed:* (S:) and a writing *marked with the dots,* or *points,* (JK, TA,) *and having its letters made distinct,* or *plain:* [i. e. *distinctly written:*] and مُرَقَّمٌ signifies the same: (TA:) the first occurs in the Kur [lxxxiii. 9 and 20], in the phrase كِتَابٌ مَرْقُومٌ, (S, TA,) meaning, in both instances, [as some say, *a writing*] *sealed,* or *stamped.* (Jel.) ___ See also رَقْمٌ. ___ Also A beast *having small marks of cauterization upon his shanks; every one of which is termed* رَقْمَةٌ: (JK, T, TA:) or دَابَّةٌ مَرْقُومَةٌ means *a beast having lines of cauterization upon its legs.* (K.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or مَرْقُومُ القَوَائِمِ, so applied, and applied to a [wild] bull, means *Having lines of black upon his legs.* (K, TA.) ___ And مَرْقُومَةٌ *Land* (أَرْضٌ) *in which is little herbage:* (Fr, S, K, TA:) or *in which is the plant called* رَقْمَةٌ. (JK.)

رقو

1 رَقَا, aor. يَرْقُو, inf. n. رَقْوٌ, said of a bird, *It rose*, or *rose high, in its flight.* (Msb, TA.)

تَرْقُوَةٌ, mentioned in this art. in the K, as well as in art. ترق: see the latter art.

رقى

1 **رَقِىَ**, aor. يَرْقَى, inf. n. رُقِىٌّ (JK, K, TA, [but this inf. n. is omitted in the CK,]) and رَقْىٌ, (K, TA, [but this is omitted in my MS. copy of the K,]) *He ascended,* إِلَيْهِ [*to him,* or *it*]; as also ارتقى, and ترقّى: (K:) or *he ascended a ladder,* or *a stair:* (JK:) or رقيت فيه, (S, Msb, in the Mgh رقى فيه,) inf. n. رُقِىٌّ (S, Mgh, Msb) and رَقْىٌ; (S, Msb;) and ارتقيت, (S, Mgh, * Msb,) and ترقّيت; (Mgh, * Msb;) *I ascended it;* (S;) namely, a ladder, or a stair, (S, Mgh, Msb,) &c.: (Msb:) and رقيت الجبل (Msb,) and السَّطْح, (Mgh, Msb, TA,) the verb being thus trans. by itself, (Msb, TA,) without فى (Mgh,) and likewise with فى, (TA,) *I ascended,* or *mounted, upon the mountain,* and *upon the house-top:* (Msb:) and ارتقى is in like manner trans. without فى; whence the saying, لَقَدْ ٱرْتَقَيْتَ مُرْتَقًى صَعْبًا [*Thou hast indeed ascended a difficult place of ascent*]. (Mgh.) ___ [Hence,] ارْقَ عَلَى ظَلْعِكَ *Ascend thou,* and *go,* [*according to thy limping,* or *halting,* i. e.] *as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform.* (S, TA. [Some, instead of ارقَ, say ارْقَأْ; and some, ارْقَ, from the verb mentioned in the next sentence; and some, ق: see 1 in art. رقأ; and see also art. رقاه.]) ظلع, (JK, S, Mgh, Msb, K,) aor. يَرْقَى, (JK, Mgh, Msb,) inf. n. رُقْيَةٌ (JK, S, Mgh, K) and رَقْىٌ (JK, Mgh, Msb, * K) and رُقِىٌّ (K,) *He charmed him,* syn. عَوَّذَهُ, (JK, Mgh, Msb,) *by* [*invoking*] *God:* (Msb:) and (Mgh) *he puffed,* or *sputtered, upon his charm;* syn. نَفَثَ فِى عُوذَتِهِ: (Mgh, K:) [it signifies *he charmed him* from, or against, such a thing; (مِنْ كَذَا;) and also *he enchanted him,* or *fascinated him; by uttering a spell;* or *by tying knots in a thread,* or *string, and puffing,* or *sputtering, upon them;* or *by both these actions combined:* see the last chap. but one of the Kur-án:] the epithet applied to the performer is رَاقٍ [meaning *Charming;* &c.]; (S, Mgh, TA;) and رُقَآءٌ [*A charmer;* &c.; or *one who habitually practises charming;* &c.]: (JK, K, TA:) and the epithet applied to the person who is the object of the

performance is مَرْقِىٌّ [meaning *Charmed;* &c.]. (JK, TA.) In the saying اِرْقِ عَلَى رَأْسِى مِنَ الصُّدَاعِ, meaning *Charm thou me* (عَوِّذْنِى [or rather *charm thou my head against the headache*]), the verb is made trans. by means of على because it is as though it implied the meaning of اِقْرَأْ [i. e. recite thou a spell] and اُنْفُثْ [i. e. puff, or sputter, upon knots]. (Mgh.)

2 **رقّاه**, inf. n. تَرْقِيَةٌ, *He made him to ascend;* syn. صَعَّدَهُ. (TA.) [See an ex. in a verse of ElAashà cited in art. ثمن, voce ثَمَانُونَ.] ___ [And hence, *He elevated,* or *exalted, him.*] ___ [Hence also,] رَقَّى عَلَيْهِ كَلَامًا, inf. n. as above, *i. q.* رَفَعَ [meaning *He told,* or *related, a saying against him; he informed against him;* as is indicated by what next follows, and by a meaning of ترقّى as quasi-pass. of رقّى thus used]. (S, K.) You say also, رقّى عَلَى الْبَاطِلِ, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case;* and *exaggerated* [*in what he said against me*]. (JM, TA.)

5 **تَرَقَّى** see 1, first sentence, in two places. ___ [Hence,] ترقّى فى العلْم *He rose by degrees,* or *step by step, in knowledge,* or *science.* (S, TA.) And hence, مَا زَالَ يَتَرَقَّى بِهِ الْحَالُ حَتَّى بَلَغَ غَايَتَهُ *The state,* or *condition, ceased not to rise with him until he reached the utmost point thereof.* (TA.) ___ [Hence also, the verb being quasi-pass. of 2,] ترقّى إِلَيْهِ الْخَبَرُ *The news,* or *information, came to him,* or *reached him.* (MA.)

6 **تراقى** [meaning *He exalted himself*] is from الرُّقِىُّ signifying الصُّعُودُ and الارْتِفَاعُ. (Har p. 128.)

8 **إِرْتَقَى** see 1, first sentence, in three places. ___ [Hence,] ارتقى بَطْنُهُ *His belly became* [*drawn up,* i. e.] *lean,* or *lank;* syn. انْطَوَى: said of a camel, and of a sheep or goat. (JK.)

10 **استرقاه** *He asked him,* or *desired him, to charm him.* (S, * TA.)

رُقْيَةٌ *i. q.* عُوذَةٌ [as meaning *A charm,* or *spell,* either *uttered* or *written*], (K, TA,) *by which a*

person having an evil affection, such as fever and epilepsy &c., *is charmed:* (TA:)

when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (سحر) and infidelity; but in such as is from the Kur-án or any of the forms of prayer, there is no harm: (Mgh in art. تم: [see تَمِيمَة:]) [but عُوذَة generally signifies an amulet to charm the wearer against the evil eye &c. :] 'Orweh says,

* فَمَا تَرَكَا مِنْ عُوذَةٍ يَعْرِفَانِهَا *

* وَلَا رُقْيَةٍ إِلَّا بِهَا رَقَيَانِى *

[*And they two left not any amulet that they knew, nor any charm,* or *spell, but with it they charmed me*]: (TA:) [sometimes, also, it signifies *anything by which one enchants,* or *fascinates:* and hence it is said,] المَرْأَةُ رُقْيَةٌ [*Woman is a thing by which one is enchanted,* or *fascinated*]: (Msb:) pl. رُقًى. (S, Msb, K.)

رُقْيَا [The *act,* or *practice,* or *art, of charming:* and also, *of enchanting,* or *fascinating;* i. e. *enchantment,* or *fascination:*] the subst., (Msb,) of the measure فُعْلَى, from رَقَاهُ, aor. يَرْقِيهِ. (Msb, TA.)

رُقِيَّةٌ [*Ascent;* or the *act of ascending;*] the subst. from رَقِىَ aor. يَرْقَى. (TA.)

رَقَّآءٌ *One who ascends mountains much* or *often.* (TA.) See also 1, last sentence but one.

رَاقٍ : see 1, last sentence but one. The saying in the Kur [lxxv. 27], مَنْ رَاقٍ [*Who is one that charms?*] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, *who is he that ascendeth* with his soul? shall the angels of mercy [ascend with it] or the angels of punishment? (TA.) In the saying of a rájiz,

* لَقَدْ عَلِمْتَ وَالأَجَلُ البَاقِى *

* أَنْ لَنْ يَرُدَّ القَدَرَ الرَّوَاقِى *

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel,* or *avert, that which is decreed;* or, *that the potent charmers will not* &c.: for] the pl. may be that of راقِيَةٌ as an epithet applied to a woman, or of this

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same word as an intensive epithet applied to a man. (S.)

راقِيَةٌ ; pl. رَوَاقٍ (with the article الرَّوَاقِى): see what next precedes.

مَرْقًى *A place of ascent;* as also مُرْتَقًى ; (Msb, TA;) and so مَرْقَاةٌ and مَرْقَاةٌ : (Msb:) or ↓ these last two signify *a series of steps* or *stairs;* or *a ladder;* syn. دَرَجَةٌ; (S, K;) and سُلَّمٌ; (M and K in art. سلم;) the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (S, Msb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Msb, TA:) the pl. of مَرْقَاةٌ [and of مَرْقًى] is مَرَاقٍ. (TA.) You say جَبَلٌ لَا مَرْقًى فِيهِ and لَا مُرْتَقًى (JK, TA) *A mountain in which is no place of ascent.* (TA.)

مَرْقَيَا الأَنْفِ [in my MS. copy of the K مُرْقَيَا] *The two edges* [or *alæ*] *of the nose:* (K, TA:) so says Th; but the expression commonly known is مَرَقَّا الأَنْفِ, mentioned before [in art. رق]. (TA.)

مَرْقَاةٌ and مَرْقَاةٌ: see مَرْقًى, in four places.

مَرْقًى : see 1, last sentence but one.

مُرْتَقًى : see مَرْقًى, in two places; and see an ex. in the first sentence of this article.

رك

1 رَكَّ, (S, K,) aor. يَرُكُّ, (K, JM, TA, in the CK يَرِكُّ,) inf. n. رَكَاكَةٌ (K, JM) [and app. رُكُوكَةٌ, q. v. infrà,] and رَكٌّ, (CK, [but not in the TA nor in my MS. copy of the K,]) or رِكَّةٌ [i. e. رِقَّةٌ, like رِقَّةٌ and دِقَّةٌ, with both of which it is syn.], (JM,) *It* (a thing, S) *was*, or *became, weak*, or *feeble;* syn. ضَعُفَ: and *thin*, or *of little thickness* or *depth;* syn. رَقَّ: (S, K:) [and *little*, or *small, in quantity;* and *slender:* and *feeble*, or *weak*, and *incorrect;* said of a word or an expression: (see the part. n. رَكِيكٌ:) and *unsound, invalid*, or *incorrect;* said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, اقْطَعْهُ مِنْ حَيْثُ رَكَّ [*Cut thou it off from where it is weak*, or *thin*]: for which the vulgar say, مِن حيث رَقَّ. (S.) [And hence also the saying,] فِى هٰذَا الخَبَرِ رَكَاكَةٌ *In this information, announcement, piece of news*, or *narration, is unsoundness, invalidity*, or *incorrectness;* and so, فيه رَثَاثَةٌ. (A and TA in art. رث.) رَكَّ الشَّىْءَ بَعْضَهُ عَلَى بَعْضٍ, (S,) or simply رَكَّهُ, aor. ـُ, (K,) inf. n. رَكٌّ, (TA,) *He threw one part of the thing upon another.* (S, K.) ___ رَكَكْتُ الغُلَّ فِى عُنُقِهِ, aor. ـُ, inf. n. رَكٌّ, [*I put the* غُلّ (or *iron collar*) *upon his neck, and inserted his hand in it;* or] *I confined his hand to his neck by means of the* غُلّ. (S.) ___ [Hence,] رَكَكْتُ الذَّنْبَ فِى عُنُقِهِ *i. q.* أَلْزَمْتُهُ إِيَّاهُ [*I attached to him responsibility for the sin, crime*, or *misdeed*]. (S, K. *) And رَكَكْتُ هٰذَا الحَقَّ فِى عُنُقِهِ [in like manner] means أَلْزَمْتُهُ إِيَّاهُ [*I attached to him responsibility for the rendering of this right*, or *due*]. (Lth, TA.) ___ And رَكَّ الأَمْرَ, aor. ـُ, inf. n. رَكٌّ, *i. q.* رَدَّ بَعْضَهُ عَلَى بَعْضٍ [*He reversed the order of parts*, or *of the parts, of the affair*, or *case*]. (TA.) رَكَّ الشَّىْءَ بِيَدِهِ, (IDrd, K,) [aor. ـُ,] inf. n. رَكٌّ, (IDrd, TA,) *He felt the thing*, or *pressed it lightly, with his hand, in order that he might know its bulk.* (IDrd, K, * TA.) ___ And رَكَّ المَرْأَةَ, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He compressed the woman, and*

distressed her, or *fatigued her, in so doing;* (IDrd, K, * TA:) and so بَكَهَا, inf. n. بَكٌّ; and دَكَّهَا, inf. n. دَكٌّ. (IDrd, TA.) رَكَّ ٱللّٰهُ نَمَآءَهُ *God lessened,* or *diminished,* or *may God lessen,* or *diminish, his,* or *its, increase.* (Ibn-'Abbád, TA.)

2 رَكَّكَ see 4, in two places.

4 أَرَكَّتِ السَّمَآءُ *The sky rained such rain as is termed* رِكٌّ; (S, K;) as also رَكَّكَتْ. (Ibn- 'Abbád, K.) ___ And أُرِكَّتِ الأَرْضُ *The land was rained upon with such rain as is termed* رِكٌّ, (S,) or *with such rains as are termed* رِكَاكٌ; as also رُكِّكَتْ. (TA.)

8 ارتكّ, (K,) inf. n. ارْتِكَاكٌ, (TA,) [*He was indistinct in his speech;* said of a drunken man: (see its part. n., مُرْتَكٌّ, below:) or,] *though seen to be eloquent* [*when alone* (see again the part. n.)], *he was impotent in speech in a case of altercation:* (K:) or *he was,* or *became, weak,* or *feeble;* (TA;) [like ارتكَّ فى أَمْرِهِ ___.] رَكَّ *He doubted in,* or *respecting, his affair,* or *case.* (Yaakoob, K.) ___ ارتكَّ is also *syn. with* ارْتَجَّ [*He,* or *it, was,* or *became, in a state of commotion* or *agitation;* or *of convulsion,* or *violent motion;* or *shook, quaked,* or *quivered*]: (K:) accord. to Yaakoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَّ يَرْتَكُّ [*He passed by in a state of commotion* &c.]. (TA.)

10 استركّه *He esteemed him weak,* or *feeble.* (S, K.)

R. Q. 1 رَكْرَكَ *He was,* or *became, cowardly,* or *weak-hearted.* (IAar, TA.) [See also رَكْرَكَةٌ, its inf. n., below.]

R. Q. 2 تَرَكْرُكُهُ, (K,) relating to a skin [of milk], (TA,) means تَمَخُّضُهُ [i. e. *Its being agitated*] *with the butter.* (K, TA. [In the CK, تَرَكْرَكَهُ and تَمَخَّضَهُ are put for تَرَكْرُكُهُ and تَمَخُّضُهُ.])

رَكٌّ : see the next paragraph.

رِكٌّ , with kesr, *Lean,* or *emaciated:* mentioned by J [and in the K] in art. زك, [and there written زَكّ,] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art.;) and Az says that زَكّ is a mistake, and is correctly with ر. (TA in art. زك.) Also, (S, K,) and رَكٌّ and رَكِيكَةٌ , (K,) *Weak rain:* (T, S:) or *rain little in quantity:* [and رَكَّةٌ is expl. in like manner by Freytag, as meaning *pluvia tennis, pauca;* but it seems to be a n. un. of رَكٌّ, and so رَكَّةٌ of رَكٌّ:] or *exceeding what is termed* دَثٌّ [q. v.]: (K:) accord. to IAar, the first [or lightest and weakest] of rain is that called رَشٌّ; then, the طَشّ; then, the بَغْش; and then, the رَكّ: (TA:) or the طَشّ exceeds the رَكّ: (TA in art. طش:) the pl. [of pauc. of رَكّ] is أَرْكَاكٌ (K) and رِكَاكٌ (S, K) and رِكَّانٌ; (Sgh, TA;) and the pl. of رَكِيكَةٌ is رَكَائِكُ. (TA.) ___ رِكٌّ applied to a land, or a place: see مُرِكٌّ.

رَكَّةٌ and رَكَّةٌ: see رِكٌّ.

رُكَاكٌ : see the next paragraph.

رَكِيكٌ *Weak,* or *feeble:* (S, JM, KL:) so as applied to a man: (TA:) and *thin,* or *of little thickness* or *depth:* (JM:) anything *little,* or *small, in quantity;* and *slender:* applied to water [that is *little in quantity,* and *shallow*], and to herbage, and to science: (Sh, TA:) *feeble,* or *weak,* and *incorrect;* applied to a word or an expression; (PS in art. جزل;) *contr. of* جَزْلٌ: (S and K in that art.:) [and *unsound, invalid,* or *incorrect;* applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكِيكُ النَّسْجِ *A garment,* or *piece of cloth, weak in respect of texture.* (S, * TA.) And إِنَّهُ يُبْغِضُ الوُلَاةَ الرَّكَكَةَ [*Verily he hates weak rulers,* or *magistrates*]: occurring in a trad.: رَكَكَةٌ being pl. of رَكِيكٌ, like as [its syn.] ضَعَفَةٌ is pl. of ضَعِيفٌ. (TA. [See also a similar saying in what follows.]) And رَجُلٌ رَكِيكُ العِلْمِ, (K,) and العَقْلِ, (TA,) *A man having little knowledge,* (K,) and *intelligence.* (TA.) And رَكِيكٌ and رُكَاكٌ , (K,) the latter of which has a stronger signification than the former, like طُوَالٌ in relation to طَوِيلٌ, (TA,) and رُكَاكَةٌ , (K,) which has a still stronger signification, (TA,) and أَرَكُّ , (K,) all

applied to a man, (TA,) signify *Low, ignoble, vile, mean, sordid,* or *possessing no manly qualities; weak in his intellect, and in his judgment* or *opinion:* or one *who is not jealous* (K, TA) *of his wife; i. q.* دَيُّوثٌ: (TA:) or one *who is not revered, respected,* or *feared, by his wife,* or *his family:* (K:) accord. to AZ, رَكِيكٌ and رُكَاكَةٌ signify one *esteemed weak by the women, not revered* or *respected* or *feared by them, and not jealous of them:* (TA:) the epithet similarly applied to a woman is رَكِيكٌ likewise, and رُكَاكَةٌ : and the pl. is رِكَاكٌ. (K.) It is said in a trad., إِنَّهُ لَعَنَ الرُّكَاكَةَ , (S, * TA, [in one of my copies of the S written الرَّكَاكَةَ, and in the other copy without the vowel-signs,]) meaning *Verily he cursed him who is not jealous of his wife.* (S.) And in another trad., إِنَّ ٱللّٰهَ يُبْغِضُ السُّلْطَانَ الرُّكَاكَةَ, i. e. [*Verily God hateth the sovereign,* or *ruling, power*] *that is weak.* (TA.) ___ رَكِيكَةٌ, [fem. of رَكِيكٌ,] as an epithet applied to land: see مُرَكٌّ. Also *Felt,* or *pressed* [*lightly* with the hand; see 1]; and so مَرْكُوكٌ . (TA.)

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رُكَاكَةٌ : see the next preceding paragraph, in five places.

رُكُوكَةٌ [app. an inf. n., see 1, first sentence,] *Weakness,* or *feebleness.* (TA. [See also رَكْرَكَةٌ.])

رَكِيكَةٌ , as a subst., see رَكٌّ, in two places.

شَحْمُهُ الرُّكَى , (so in one of my copies of the S, and in the O, and in my MS. copy of the K,) or شَحْمَةُ الرُّكَى, (so in one of my copies of the S, and in the TA and CK,) meaning [*His fat is,* or *a piece of fat of,*] *such as melts quickly,* is a prov., (S, O, K,) applied to him who does not fatigue, or weary, thee, (لَا يُعَنِّيكَ, so in my copies of the S, or لَا يُعْنِيكَ, so in the O,) or to him who does not aid thee, (لَا يُعِينُكَ, so in the TA and CK, [in my MS. copy of the K it reads either لا يعنيك or لا

يعينك,]) in needful affairs, (S, O, K,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also رقّى, voce أَرَقُّ.]

___ Accord. to AA, رُكَّى signifies *A wide* عَفْلَق [or *vulva*, or *flabby vulva*]. (O, TA.)

رُكَآء The *sound of the echo,* (K, TA,) *which it returns to one from the mountain, imitating what one utters.* (TA.)

رَكْرَكَةٌ [inf. n. of R. Q. 1,] *Weakness,* or *feebleness,* in anything. (K. [See also رُكُوكَةٌ.])

رَكْرَاكَةٌ A woman *large in the posteriors and thighs.* (S, K.)

أَرَكٌ : see رَكِيكٌ.

مُرَكٌّ عَلَيْهَا , applied to land (أَرْضٌ), *Rained upon with such rain as is termed* رِكٌّ; (K;) as also مُرَكَّةٌ, alone, and مُرَكَّكَةٌ (TA) and رَكِيكَةٌ , (K,) the last two meaning also *rained upon by such rain as is termed* رِكٌّ *and containing but little pasturage,* (TA,) and رِكٌّ , (K,) which last is mentioned by ISh, and explained as meaning a place *upon which has fallen only a little,* or *weak, rain.* (O.)

مُرَكَّكَةٌ : see the next preceding paragraph.

مَرْكُوكٌ A سِقَآء [or skin for milk or water] *dressed,* or *prepared,* (عُولِجَ,) *and put into a good,* or *proper, state.* (S, K.) ___ See also رَكِيكٌ, last sentence.

مُرْتَكٌّ A *soft,* or *flabby,* camel, *having diluted marrow* (مَمْذُوقُ النِّقْيِ). (O, K. [In the CK, النَّقِىُّ is erroneously put for النِّقْيِ; and in my MS. copy of the K, النقى.]) ___ And A drunken man *indistinct in his speech:* (S:) or a man *seen to be eloquent* (K, TA) *when alone,* (TA,) *but impotent in speech when he engages in altercation.* (K, * TA.)

ركب

1 **رَكِبَهُ** , (S, * A, K,) and رَكِبَ عَلَيْهِ, (A,) aor. ـَـ , (A, K,) inf. n. رُكُوبٌ (S, A, K) and مَرْكَبٌ; (A, K;) and ارتكبه ; (K;) *I. q.* عَلَاهُ (A, K, TA) and عَلَا عَلَيْهِ [explained by what follows]. (TA.) You say, رَكِبْتُ الدَّابَّةَ, (Msb,) or الفرس, (Mgh,) and رَكِبْتُ عَلَيْهَا, [or عَلَيْهِ,] inf. n. رُكُوبٌ and مَرْكَبٌ [as above, meaning *I rode*, or *rode upon*, and *I mounted*, or *mounted upon, the beast*, or *the horse*]. (TA. [See also رَاكِبٌ.]) [And رَكِبْتُ السَّفِينَةَ, or فِى السَّفِينَةِ (agreeably with the Kur xi. 43 and xviii. 70 and xxix. 65), *I embarked in the ship; went on board the ship.*] And one says, of anything, رَكِبَهُ [and ارتكبه] as meaning عَلَاهُ [i. e. *It was*, or *became, upon*, or *over, it; got upon it; came*, or *arose, upon it; overlay it; was*, or *became, superincumbent*, or *supernatant, upon it; overspread it*]; namely, another thing. (TA.) [In like manner,] one says also, of anything, رَكِبَ and ارْتُكِبَ as meaning عُلِىَ [i. e., when said of a horse or the like, *He was ridden*, or *ridden upon*, and *was mounted*, or *mounted upon:* whence other significations in other cases, indicated above]. (TA.) ___ [Hence,] رَكِبَ بَعْضُهُ بَعْضًا *i. q.* تراكب [*It lay one part upon another; it was*, or *became, heaped*, or *piled, up*, or *together, one part upon*, or *overlying, another:*] said of fat [as meaning *it was*, or *became, disposed in layers, one above another:* see رَاكِبَةٌ]. (A, TA.) [And hence, رَكِبَ النَّاسُ بَعْضُهُمْ بَعْضًا *The people bore*, or *pressed*, or *crowded*, (*as though mounting,*) *one upon another;* a phrase well known, and of frequent occurrence: or meaning *the people followed one another closely;* from what next follows.] ___ رَكِبَهُ also means [*He came upon him*, or *overtook him;* or] *he followed closely*, or *immediately, after him:* and رَكِبْتُ أَثَرَهُ and طَرِيقَهُ *I followed close after him.* (L.) ___ [رَكِبَ الطَّرِيقَ, and الرَّمْلَ, and المَفَازَةَ, *He went upon*, or *trod*, or *travelled, the road*, and *the sand* or *sands, and the desert:* and رَكِبَ البَحْرَ

He embarked, or *voyaged, upon the sea.* Hence,] رَكِبَ اللَّيْلَ, and الهَوْلَ, [*He ventured upon, encountered,* or *braved, the night,* and *that which was terrible* or *fearful,*] and the like thereof. (TA.) [And رَكِبَ أَمْرًا and ارتكبهُ *He ventured upon, embarked in,* or *undertook, an affair:* and *he surmounted it,* or *mastered it:* the former meaning is well known: the latter is indicated by an explanation of the phrase رَكَّابٌ لِلْأُمُورِ, which see below.] And رَكِبَ ذَنْبًا (A, K) and ارتكبهُ (S, A, MA, K) *He committed a sin,* or *crime,* or *the like.* (S, MA, TA.) And رَكِبَ فُلَانٌ فُلَانًا بِأَمْرٍ [*Such a one did to such a one a thing*]. (TA.) And رَكِبَهُ بِمَكْرُوهٍ and ارتكبهُ [*He did to him an evil,* or *abominable,* or *odious, deed*]. (A.) And رَكِبَتْهُ الدَّيْنُ and ارتكبتهُ *I became much in debt:* and رَكِبَنِي الدَّيْنُ and ارتكبنى [*Debt burdened me*]. (Msb.) ___ رَكِبَ رَأْسَهُ *He went at random, heedlessly,* or *in a headlong manner,* (مَضَى عَلَى وَجْهِهِ, A, Msb,) [i. e.,] *without consideration,* (A,) or *without any certain aim,* or *object,* (Msb,) *not obeying a guide to the right course.* (A.) You say, يَرْكَبُ رَأْسَهُ لَا يَدْرِى أَيْنَ يَتَوَجَّهُ [*He goes at random,* &c., *not knowing whither to direct himself*]. (S and K in art. كمه.) [See also رَكْبَةٌ. In like manner also, you say, رَكِبَ رَأْيَهُ (K voce اسْتَهَجَّ &c.) *He followed his own opinion.* And رَكِبَ هَوَاهُ (S in art. جمح) *He followed his own natural desire, without consideration, and not obeying a guide to the right course of conduct.*] ___ رَكِبَتْ دُبَّهُ and دُبَّهُ *I kept to his state,* or *condition, and his way, mode,* or *manner, of acting* &c.; and *did as he did.* (M in art. دب.) And رَكِبَتْهُ الحُمَّى [*The fever continued upon him*] is a phrase similar to أَغْبَطَتْهُ الحُمَّى and امْتَطَتْهُ and ارْتَحَلَتْهُ. (A and TA in art. ركبه) غبط, aor. ـُ, (S, A, K,) inf. n. رَكْبٌ, (TA,) [from رُكْبَةٌ,] *He struck,* or *smote, his knee:* (S, A, K:) or it signifies, (K,) or signifies also, (S, A,) *he struck him,* or *smote him, with his knee:* (S, A, K:) or *he took him by his hair,* (K,) or *by the hair of each side of his head,* (TA,) *and struck his forehead with his knee.* (K, TA.) Hence, in a trad., رَكِبَتْ أَنْفَهُ بِرُكْبَتِي *I struck his nose with my knee.* (TA.) And in another trad., أَمَا تَعْرِفُ الأَزْدَ وَرَكْبَهَا اتَّقِ الأَزْدَ

لَا يَأْخُذُوكَ فَيَرْكَبُوكَ [*Knowest thou not El-Azd,* (the tribe so called,) *and their striking with the knee? Beware thou of El-Azd, lest they take thee, and strike thee with their knees*]: for this practice was notorious among El-Azd; in the dial. of whom, أُمُّ كَيْسَانَ was a metonymical appellation of the knee. (TA.) رَكُبَ, like عُنِيَ, [pass. in form, but neut. in signification,] *He* (a man) *had a complaint of his knee.* (TA.) رَكِبَ, aor. ـَـ, (K,) inf. n. رَكَبٌ, (TA,) *He was large in the knee.* (K.)

2 **رَكَّبَهُ الفَرَسَ**, [inf. n. as below,] *He lent him the horse,* [or *mounted him on the horse,*] *to go forth on a warring and plundering expedition, on the condition of receiving from him one half of the spoil:* (K, * TA:) or *for a portion of the spoil that he should obtain.* (TA.) [See also 4.] ___ And رَكَّبَهُ, inf. n. تَرْكِيبٌ, *He put,* or *set, one part of it upon another:* (K:) [*he set it,* or *fixed it,* in another thing: *he composed it; constituted it;* or *put it together.*] تَرْكِيبٌ signifies The *putting together,* or *combining,* things, whether suitable or not, or placed in order or not: it is a more general term than تَأْلِيفٌ, which is the collecting together, or putting together, suitable things. (Kull p. 118.) You say, رَكَّبَ الفَصَّ فِى الخَاتَمِ (S, A) *He set the stone in the signet-ring:* and رَكَّبَ السِّنَانَ فِى القَنَاةِ *He fixed the spearhead in the shaft;* (A;) and النَّصْلَ فِى السَّهْمِ [*the arrow-head in the shaft*]. (S.) And شَىْءٌ حَسَنُ التَّرْكِيبِ [*A thing good,* or *beautiful, in respect of composition* or *constitution; well,* or *beautifully, composed* or *constituted* or *put together*]. (TA.) ___ Also *He removed it from one place to another in which to plant it;* namely, a shoot of a palm-tree. (Mgh.)

4 **اركب** *He* (a colt) *became fit for being ridden; attained to the fit time for being ridden.* (S, Msb, K.) [See also ارْكَبَهُ.] مُرْكِبٌ *He gave him, appointed him,* or *assigned him, an*

animal on which to ride. (S.) [See also 2.] ___ أَرْكَبَنِى خَلْفَهُ [*He mounted me,* or *made me to ride, behind him*]. (A.) And أَرْكَبَنِى مَرْكَبًا فَارِهًا [*He mounted me on a quick, brisk, sharp,* or *strong, beast*]. (A.) ___ [Hence, اركبه أَمْرًا *He made him to venture upon, embark in,* or *undertake, an affair.* And اركبه ذَنْبًا *He made him to commit a sin,* or *crime,* or *the like.*]

5 **تركّب** *It had one part of it put,* or *set, upon another;* as also تراكب : (K:) [*it was,* or *became, composed, constituted,* or *put together:* see 2.] You say, تركّب الفَصُّ فِى الخَاتَمِ [*The stone was set in the signet-ring*]: and تركّب النَّصْلُ فِى السَّهْمِ [*The arrow-head was fixed in the shaft*]. (S.)

6 **تراكب** : see 1: and 5. You say, تراكب السَّحَابُ *The clouds were,* or *became,* [*heaped,* or *piled, up,*] *one above,* or *upon,* [or *overlying,*] *another;* as also تراكم. (TA.)

8 **إِرْتَكَبَ** see 1, in eight places.

10 **استركبه فَأَرْكَبَهُ** [*He asked him to give him, appoint him,* or *assign him, an animal on which to ride, and he gave him, appointed him,* or *assigned him, one*]. (A.)

رَكْبٌ : see رَاكِبٌ, in three places.

رَكَبٌ The عَانَة: (ISk, Msb, K:) or the *place of growth of the* عَانَة, (S, K,) or *of the hair of the* عَانَة: (Mgh:) [i. e. it signifies the *pubes;* either as meaning the *hair of the mons Veneris,* or the *mons Veneris itself:* generally the latter; and this is often meant by the term عانة alone:] or the *part that slopes down from the belly, and is beneath the* ثُنَّة [q. v.] *and above the pudendum:* in all these senses said by Lh to be masc.: (TA:) or the *pudendum* (Az, Msb, K) *itself:* (TA:) or the *external portion thereof:* (K:) or the

رَكَبَان are the *roots of the two thighs, upon which is the flesh of the pudendum,* (K, TA,) or *upon which are the two portions of flesh of the pudendum:* (TA:) the رَكَب is masc.: (Msb:) it is common to the man and the woman, (S, Mgh, Msb, K, *) accord. to Fr: (S, Msb:) or peculiar to the woman, (S, Mgh, K,) accord. to Kh: (S:) ElFarezdak makes it plainly common to both, saying,

* حِينَ ٱلتَقَى الرَّكَبُ المَحْلُوقُ بالرَّكَبِ *

[*When the shaven pubes met the pubes*]: (TA: [and a similar ex. is given in the S and Msb, as cited by Fr:]) the pl. is أَرْكَابٌ (S, Mgh, Msb, K) and أَرَاكِيبُ; (K;) the latter being pl. of the former; but in some copies of the K أَرَاكِبُ, like مَسَاجِدُ. (TA.) Also *Whiteness in the* رُكْبَة [or *knee*]. (TA.)

رَكْبَةٌ *A single ride,* or *act of riding:* pl. رَكَبَاتٌ. (IAth, L.) ___ [Hence,] one says, هُوَ يَمْشِى الرَّكْبَةَ [i. e. يَرْكَبُ رَأْسَهُ *He goes at random, heedlessly,* or *in a headlong manner,* &c., (see 1,)] and هُمْ يَمْشُونَ الرَّكَبَاتِ [*They go at random,* &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase تَمْشُونَ الرَّكَبَاتِ, occurring in a trad., meaning تَرْكَبُونَ رُؤُوسَكُمْ [*Ye go at random,* &c.], *in that which is false, wrong,* or *vain, and in factions,* or *seditions,* or *the like, following one another without consideration,* IAth says that رُكْبَةٌ [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. الرَّكَبَاتِ is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in تَمْشُونَ: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is تَمْشُونَ تَرْكَبُونَ الرَّكَبَاتِ. (L.)

رُكْبَةٌ a word of well-known meaning, (S, Msb,) [The *knee;* i. e., in a man,] the *joint between the lower parts of the thigh and the upper parts of the shank:* (A, K:) or [in a quadruped,] the *joint between the metacarpus and the radius* (مَوْصِلُ الوَظِيفِ والذِّرَاعِ): this is the right explanation: in the K, مَوْضِع is erroneously put for مَوْصِل: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as

compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the رُكْبَتَانِ of the fore legs of the camel are the *two joints that* [*project forwards, in like manner as do, in the hind legs, those that*] *are next the belly* [meaning *the stifle-joints*] *when he lies down upon his breast with folded legs:* the two joints that project behind [in the hind legs, namely, the hocks,] are called the عُرْقُوبَانِ: in every quadruped, the رُكْبَتَانِ are in the fore legs, and the عُرْقُوبَانِ are in the hind legs: and the عُرْقُوبُ is what is called مَوْصِلُ الوَظِيفِ [i. e. the upper joint of the metatarsus]: (TA:) or the رُكْبَةُ is the مِرْفَقُ [which in a man is the elbow, but here seems to mean the *lower joint*] *of the* ذِرَاعُ [or *radius*] of anything [i. e. of any beast]: (K:) [from its being said in the S and Msb that the رُكْبَةُ is well known, I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term رُكْبَةُ is now universally applied to the *knee* of a man and to what we commonly call the *knee* of a horse and the like:] the pl. is رُكَبٌ, (S, Msb, K,) i. e. the pl. of mult., and the pl. of pauc. is رُكْبَاتٌ and رُكَبَاتٌ and رُكُبَاتٌ. (S.) Lh mentions the phrase بَعِيرٌ مُسْتَوْقَحُ الرُّكَبِ [meaning *A hardkneed camel*]; as though the term رُكْبَةٌ were applied to each part, and the pl. used accord. to this application. (TA.) ___ One says [of an agitating affair or event], أَمْرٌ اصْطَكَّتْ فِيهِ الرُّكَبُ وَحَكَّتْ فِيهِ الرُّكْبَةُ الرُّكَبَةَ [*An affair,* or *event, in which the knees knocked together, and in which the knee rubbed the knee*]. (A.) ___ And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ العَنْزِ [*Between his eyes is the like of the knee of the she-goat*]. (A, * L.) And of any two things that are alike, or correspondent, هُمَا كَرُكْبَتَيِ العَنْزِ [*They are like the two knees of the she-goat*]; because her two knees fall together upon the ground when she lies down. (L.) ___ And it is said in a prov., شَرُّ النَّاسِ مَنْ مُلْحُهُ عَلَى رُكْبَتِهِ [*The worst of men is he whose fat is upon his knee*]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase مُلْحُهُ عَلَى رُكْبَتِهِ is also used as meaning *The smallest thing makes him angry:* (TA:) and a poet says,

* لَا تَلُمْهَا إِنَّهَا مِنْ عُصْبَةٍ *

* مِلْحُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ *

[*Blame her not; for she is of a set of people whose fat is placed above the knees:* perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or مِنْ نِسْوَةٍ [in the place of مِنْ عُصْبَةٍ], meaning *of women whose object of anxiety,* or *care, is fatness* and *fat:* (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. ملح.] Also The *lower part* (أَصْل) *of the plant* صِلِّيَانَة, *when it has been cut.* (K.)

رِكْبَةٌ *A mode,* or *manner, of riding.* (S.) You say, هُوَ حَسَنُ الرِّكْبَةِ *He has a good mode,* or *manner, of riding.* (A, * TA.) ___ [It is said in the K to be a subst. from رَكِبَهُ; as though signifying *A riding.*]

رَكَبَةٌ *A company of riders upon camels,* (K,) or *of owners of camels on a journey,* or *travellers upon camels,* exclusively of other beasts, (S,) *but less in number than the company called* رَكْبٌ: (S, K:) [and probably also *a company of riders upon any beasts, but less than what is called* رَكْبٌ:] accord. to MF, it is a pl. of رَاكِبٌ. (TA.) [See also أُرْكُوبٌ.]

رَكْبَى and رَكْبَاةٌ: see رَكُوبٌ.

رَكَبُوتٌ and رَكَبُوتَى: see رَكُوبٌ.

رَكْبَانَةٌ : see رَكُوبٌ, in two places.

رِكَابٌ [*Travelling-camels, used for riding;* i. e.] *camels* (S, K, TA) *upon which people journey;* (S, TA;) *i. q.* مَطِىٌّ: (Msb:) or *camels fit for carrying:* (Har p. 22:) it has no proper sing.: (S:) the

word used for the sing. is راحِلَةٌ: (S, Msb, K:) or, as ISh says, in the Book of Camels, رِكَابٌ and عِيرٌ are applied to *camels that go forth for corn* (طَعَام) *to be brought back upon them, both when they go forth and after they have come back:* and the former term is applied also to *camels upon which people journey to Mekkeh, on which* مَحَامِل *are borne:* and *hired* [or *other*] *camels that carry the goods and corn of merchants:* but camels are not called عِير, though bearing corn, [unless] if hired: [I insert

the words or other and unless because it is further said,] عِير are not those that bring corn for their owners; but these are called رِكَابٌ: (L, TA:) the pl. is رُكُبٌ, (S, K,) accord. to A'Obeyd, (TA,) and رِكَابَاتٌ and رَكَائِبُ; (K;) or, accord. to IAar, رُكُبٌ is not pl. of رِكَابٌ; and others say that it is pl. of رَكُوبٌ , signifying any beast *on which one rides,* [an epithet] of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; (TA;) but called by ISd a subst.; (TA voce جزوز;) and رَكُوبَةٌ is a more special term than رَكُوبٌ. (TA in the present art.) ___ [Hence,] رِكَابُ السَّحَابِ [*The bearers of the clouds;* i. e.] *the winds.* (A, K.) Umeiyeh says,

* تَرَدَّدُ وَالرِّيَاحُ لَهَا رِكَابُ *

[*It* (referring to a cloud) *goes to and fro* (تَرَدَّد being for تَتَرَدَّد), *the winds being its bearers*]. (TA.) Also [The *stirrup* of a horse's saddle;] *a well-known appertenance* of a horse's saddle; (S;) the *same with respect to a horse's saddle as the* غَرْز *with respect to a camel's:* pl. رُكُبٌ. (K.)

رَكُوبٌ and رَكُوبَةٌ : see رِكَابٌ: both signify A beast *that is ridden:* (S:) or a she-camel *that is ridden:* (K:) or the latter has this meaning: and is metaphorically applied to anything *ridden:* (Msb:) or the former signifies any beast *that is ridden:* and the latter is a name for *everything that is ridden;* applied to *one,* and to *a pl. number:*

(TA:) or the former signifies *ridden,* as a fem. epithet: and the latter, one *specially appointed for riding;* and *that is constantly kept to work;* of beasts (K, TA) of any kind: (TA:) and the latter and رَكْبَانَة and رَكْبَاة and رَكُوبَة (K) and رَكْبَى and رَكُوبَى , (K * and TA in art. حلب, [see حَلُوب in several places,]) a she-camel *that is ridden;* or *that is broken, trained,* or *rendered submissive* or *manageable:* (K:) or رَكُوب has this last signification, accord. to AZ: and its pl. is رُكُب: (TA:) the pl. of رَكُوبَة being رَكَائِب: (TA voce جزوز:) and رَكْبَانَة signifies [also] a she-camel *fit to be ridden;* (S, TA;) like as حَلْبَانَة signifies fit to be milked: the ا and ن are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see حَلُوب.] You say, مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ *He has not a she-camel to ride, nor one to carry burdens, nor one to be milked.* (S, TA.) ___ Also بَعِيرٌ رَكُوبٌ *A camel having marks of galls,* or *sores, on his back, produced by the saddle.* (TA.) ___ And طَرِيقٌ رَكُوبٌ *A road ridden upon,* (S, TA,) *and trodden so as to be rendered even,* or *easy to be travelled.* (TA.) See also رَكَّاب.

رَكِيبٌ One *who rides with another; a fellowrider.* (K.) رَكِيبُ السُّعَاة, mentioned in a trad., and there promised a place in Hell, means *He who accompanies tyrannical* عُمَّال [or *collectors of the poor-rates*]. (TA.) ___ See also نَخْلٌ رَكِيبٌ ___. مَرْكَبٌ (K) and رَكِيبٌ مِنْ نَخْلٍ (TA) *Palmtrees planted in a row by a rivulet,* or *not by a rivulet.* (K, TA.) Also *A* مَشَارَةٌ, (K,) i. e. سَاقِيَة [or *channel of water for irrigation*]: (TA:) or *a rivulet between* [*two pieces of sown ground such as are termed*] دَبْرَتَان: (K:) or *between two gardens of palm-trees and grape-vines:* (so accord. to the text of the K in the TA:) or *what is between two gardens of palm-trees and grape-vines:* (so accord. to the CK and my MS. copy of the K:) or *grape-vines between two rivers* or *rivulets:* (TA:) or *a place of seed-produce:* (K:) or *a clear,* or *cleared, piece of land, in which one sows:*

(T:) pl. رُكُبٌ. (K.) ___ [Hence,] أَهْلُ الرَّكِيبِ *The people who stay,* or *dwell, by water;* syn. الحُضَّارُ. (TA.)

رُكَيْبٌ dim. of رَكْبٌ. (TA.) See رَاكِبٌ.

رَكُوبَةٌ : see رَكُوبٌ.

زَيْتٌ رَكَابِىٌّ [*Olive-oil:*] so called because *brought on camels* from Syria. (S, A, * K.)

رَكَّابٌ and رَكُوبٌ , applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) *Who rides much; a great rider:* and so رَكَّابَةٌ applied to a woman. (TA.) ___ [Hence,] رَكَّابٌ لِلْأُمُورِ A man *who surmounts,* or *masters, affairs;* [or *who often does so;* or *accustomed to embark in,* or *undertake,* or *to surmount,* or *master, them;* or *who often embarks in,* or *undertakes, them, and therefore surmounts,* or *masters, them;*] *by his knowledge, and repeated experience, and good judgment.* (K and TA in art. طلع.)

عَلَاهُ الرُّكَّابُ *The nightmare,* or *incubus, came upon him.* (A.)

رَكَّابَةٌ : see the latter part of the next paragraph.

رَاكِبٌ *Riding;* or *a rider:* (Mgh, Msb, K:) or properly only *a rider upon a camel:* (ISk, S, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify *a rider* upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say رَاكِبُ جَمَلٍ and رَاكِبُ حِمَارٍ &c.: (L:) accord. to ISk, you term a rider upon an ass فَارِسٌ عَلَى حِمَارٍ, (S, TA,) and a rider upon a mule فَارِسٌ عَلَى بَغْلٍ; (TA;) but 'Omarah says, I do not call the owner or rider of the ass فارس, but حَمَّارٌ; and the reason of his saying so is manifest, for فارس is an epithet of the measure فَاعِلٌ from الفَرَسُ the horse, meaning an owner, or a rider, of the horse: (S, TA:) the pl. is رُكَّابٌ (S, K) and رُكْبَانٌ (S, * Mgh, Msb, K) and رُكُوبٌ (Mgh, K) and رَكَبَةٌ, (K,) or this last is a mistake for رَكَبَةٌ [q. v.], (MF, TA,) and

رَكْبٌ , (Akh, Msb, K, TA,) as some say; (TA;) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of رَاكِبٌ; (TA;) and signifies *riders upon camels;* (K;) or *owners of camels on a journey,* or *travellers upon camels;* (S;) *consisting of ten* or *more:* (S, K:) and sometimes it signifies *riders upon horses:* (IB, K:) or *riders upon horses and camels:* (IB, L, TA:) or *a company of riders upon horses;* or *upon horses and camels:* (TA:) [or, accord. to Kh, *riders upon any beasts:* (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Kur viii. 43, الرُّكْبُ may signify *the riders upon horses,* or *the riders upon camels,* or *the army composed of both these:* (TA:) the pl. of رَكْبٌ is أَرْكُبٌ, (S, K,) [a pl. of pauc.,] and رُكُوبٌ. (K.) Accord. to IB, you do not say رَكْبُ إِبِلٍ nor رُكْبَانُ إِبِلٍ: but it is said that رُكَابُ إِبِلٍ and رُكَابُ خَيْلٍ &c. are allowable. (L.) An instance of رُكْبَانٌ as distinguished from فُرْسَانٌ occurs in a verse cited as one of the exs. of the preposition بِ. (TA.) رُكَيْبٌ [properly signifying *A small company of riders upon camels,* &c.,] occurs as meaning *collectors of the poorrates:* it is the dim. of رَكْبٌ ; and shows that this latter is not a pl. [properly speaking] of رَاكِبٌ; for, were it so, the word used as its dim. would be رُوَيْكِبُونَ. (TA.) [See also رَكَبَةٌ, and أُرْكُوبٌ.] ___ [Also *A person on board* of a ship or boat: pl. رُكَابٌ.] You say رُكَابُ السَّفِينَةِ (S, TA) *The persons on board of the ship,* or *boat:* and رُكَابُ المَآءِ *the voyagers upon the water:* and Ibn-Ahmar has used in this sense the pl. رُكْبَانٌ; but it is said that this is not allowable; nor is أُرْكُوبٌ; nor رَكْبٌ. (TA.) ___ Also, and رَاكُوبٌ , *A shoot germinating upon the trunk of a palm-tree, not having any root in the ground:* (S:) or *a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground;* and so رَاكِبَةٌ and رَاكُوبَةٌ and رَكَّابَةٌ : (K:) or, as some say, the last of these words is not thus applied, but means a woman who rides much: AHn, however, says that it signifies *a palm-shoot,* or the *like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother:* and رَاكِبٌ is also explained in the L as meaning *small palm-trees that grow forth at the lower parts of large*

palmtrees: (TA:) or it means *a shoot of a palm-tree not cut off from its mother:* (Ham p. 66:)

accord. to As, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it راكِب and راكُوب : the pl. of this last [and of راكُوبة] is رواكِيب. (TA.) ___ رُكْبانُ السُّنْبُلِ means *What first appear,* or *grow forth, from the* قُنْبُع, (A, K, TA,) i. e. the *envelope of the grain,* (TA,) *of the ear of wheat.* (K, TA.) ___ راكِب also signifies The *head* [or *summit*] *of a mountain* (جَبَل), as in [most of] the copies of the K; in some of which is found حَبْل [or *rope*]. (TA.)

راكِبَة : see the next preceding paragraph. ___ Also sing. of رواكِب (TA) which signifies *Streaks* [or *layers*] *of fat,* (A, K, TA,) *overlying one another,* (K, TA,) *in the fore part of a*

camel's hump: those in the hinder part are called رَوادِف, (A, K, TA,) of which the sing. is رادِفة. (TA.)

راكُوب and راكُوبة: see راكِب, latter part, in four places.

أَرْكَب *Large in the* رُكْبَة [or *knee*]. (S, K.) ___ A camel *having one of his knees larger than the other.* (S, K.)

أُرْكُوب *A company of riders upon camels,* (K,) or *of owners of camels on a journey,* or *of travellers upon camels,* exclusively of other beasts, (S,) *but more in number than the company called* رَكْب: (S, K:) pl. أَراكِيب. (TA.) [See also رَكَبَة.]

مَرْكَب an inf. n. of رَكِب. (A, K, TA.) ___ And also a noun of place [properly signifying *A place of riding,* &c.]. (TA.) [Hence, *Anything upon which one rides;* and *upon,* or *in, which one is borne* or *carried:*] *one of the* مَراكِب *of the land;* and [more commonly] *of the sea:* (S, K:) [i. e.] *a beast* [*on which*

one rides]; (A, TA;) and *a vessel*, i. e. *a ship* or *boat:* (A, Mgh, Msb, TA:) *a saddle;* and *any kind of vehicle borne by a camel or other beast:* (the lexicons passim:) مَرَاكِبُ is the pl. (Mgh, Msb.) You say, نِعْمَ المَرْكَبُ الدَّابَّةُ [*Excellent*, or *most excellent, is the thing upon which one rides, the beast*]. (A.) And جَآءَتْ مَرَاكِبُ اليَمَنِ *The vessels*, or *the ships* or *boats, of El-Yemen came.* (A.) ___ [And hence المَرْكَبُ as the name of *The principal star* (*a*) *of Pegasus;* because in the place of the saddle.]

مُرْكَبٌ A colt *that has become fit for being ridden.* (TA.) And دَابَّةٌ مُرْكَبَةٌ *A beast that has attained the age at which one may ride him during a warring and plundering expedition.* (TA.)

مُرَكَّبٌ A man *to whom a horse is lent for a portion of the spoil that he may obtain:* (IAar, TA:) or a man *who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender:* (K:) or one *to whom a horse has been given for him to ride, and who has put his foot into the stirrup.* (A.) [Also] *Weak in the art of horsemanship*, or *the management of horses, and the riding of them.* (Ham p. 441.) ___ [Also *Put*, or *set, one part upon another: set*, or *fixed*, in another thing: *composed; constituted;* or *put together:* see its verb, 2.] The stone [*set*] in the signet-ring is termed مُرَكَّبٌ and رَكِيبٌ ; and so the arrowhead [*fixed*] in the shaft: (S:) or رَكِيبٌ signifies, (K, TA,) as a subst., (TA,) *a thing set* (مُرَكَّبٌ) *in a thing*, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, * TA.) Also *Origin:* and *place of growth* or *germination* or *vegetation.* (S, K, TA.) You say, فُلَانٌ كَرِيمُ المُرَكَّبِ *Such a one is generous*, or *noble, in respect of the origin of his rank among his people.* (S, A. *)

ركد

1 رَكَدَ, (S, A, Msb,) aor. ـُ, (Msb,) inf. n. رُكُودٌ, (S Msb, K,) *It was,* or *became, still,* or *motionless;* (S, A, Msb, K;) said of water: (S, A, Msb:) and *fixed,* or *stationary.* (K.) And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. *Their wind became still,* or *calm*] meaning *their good fortune ceased, and their affairs,* or *circumstances, began to retrograde by degrees:* and [in like manner,] طَفِقَتْ رِيحُهُمْ تَتَرَاكَدُ [*their good fortune began to cease by degrees*]. (A.) So too one says of the expressed juice of grapes, meaning *It ceased to estuate.* (L.) And of the heat, i. e. *It remitted,* or *subsided.* (L. [See also رَقَدَ.]) And رَكَدَتِ السَّفِينَةُ *The ship became still,* or *motionless,* (S, * A, * Msb, TA,) or *aground.* (TA.) And رَكَدَ المِيزَانُ *The balance was,* or *became, in a state of equilibrium.* (S, A, K.) And رَكَدَتِ البَكْرَةُ *The sheave of the pulley was,* or *became, fixed:* and also *the sheave of the pulley turned,* or *revolved:* thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ *The sun was,* or *became, at its midday-height:* (S:) or *continued overhead; as though not quitting its place.* (A.) And رَكَدَ القَوْمُ *The people were,* or *became, still, motionless,* or *silent.* (S, A.)

4 اركده *He rendered it still,* or *motionless;* namely, water [&c.]. (Msb.)

6 تراكد [app., in its proper sense, *It became still,* or *motionless, by degrees*]. See 1.

رَكُودٌ جَفْنَةٌ *A bowl that is full,* (K,) or *filled;* (S;) or *heavy;* (A;) or *filled and heavy.* (L.) And نَاقَةٌ رَكُودٌ *A she-camel whose supply of milk is constant,* (A, K,) *unceasing.* (K.)

رَاكِدٌ [*Still,* or *motionless:* and] anything *remaining fixed in its place; stationary.* (S.) You say

مَآءٌ رَاكِدٌ *Water that is not running:* and رِيحٌ رَاكِدَةٌ *a wind becoming still,* or *calm;* pl. رِيَاحٌ رَوَاكِدُ. (A.) ___ [Hence,] الرَّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكَّدُ,] *The three pieces of stone upon which a cooking-pot is set:* so called because they remain in their places. (L.)

مَرَاكِدُ [pl. of مَرْكَدٌ, like مَرْكَزٌ,] *Places in which a man,* or *some other thing, remains still,* or *motionless.* (S, A, * L.) And *Much depressed parts of the earth.* (L.) Usámeh Ibn-Habeeb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fied for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

* أَرَتْهُ مِنَ الجِرْبَآءِ فِى كُلِّ مَوْطِنٍ *
* طِبَابًا فَمَثْوَاهُ النَّهَارَ المَرَاكِدُ *

[*They* (the ravines) *showed him, in every spot where he stopped, streaks of the shy, and the much-depressed parts of the earth were his places of abode all the day*]. (S, * L.) [J quotes this verse, in the S, but with مَنْزِلٍ in the place of موطن, and مَرْعَاهُ in the place of مثواه, as an ex. of مراكد in the former of the senses explained above.]

ركز

1 **رَكَزَ**, (S, A, Msb, K,) aor. ـُ (S, Msb, K) and ـِ, (K,) inf. n. رَكْزٌ, (S, A, Msb,) *He stuck,* or *fixed,* a spear, (S, A, Msb, K,) and a stick, (A,) or some other thing, (TA,) *into the ground,* (S, A, Msb, K,) *upright;* (TA;) as also رَكَّزَ, (K,) inf. n. تَرْكِيزٌ. (TA.) You say also, رَكَزَ الحَرُّ السَّفَى, aor. ـُ, inf. n. رَكْزٌ, *The heat made the thornbushes fast in the ground* [by hardening the soil]. (TA.) And رَكَزَ ٱللّٰهُ المَعَادِنَ فِى الجِبَالِ *God fixed the metals,* or *minerals, in the mountains:* (A, TA:) or *caused them to exist therein.* (K, * TA.) And رَكَزَ المَالَ, inf. n. as above, *He buried the property.* (TA.)

2 **رَكَّزَ** see the preceding paragraph.

4 **اركز** *He* (a man) *found what is termed* رِكَاز: (S, A, * K:) or *his mine yielded him abundance of silver &c.:* (TA:) or *he found a* [*quantity of gold or silver equal to a sum of money such as is termed*] بَدْرَة, *collected together, in the mine.* (Es-Sháfi'ee, TA.) ___ *It* (a mine) *had in it what is termed* رِكَاز: (K:) or *what is so termed was found in it.* (IAar, TA.)

8 **ارتكز** *It* (a spear) *became stuck,* or *fixed, in the ground.* (Msb.) ___ *He became fixed* (K, * TA) in his place of abode. (TA.) You say, دَخَلَ فُلَانٌ فَٱرْتَكَزَ فِى مَحَلِّهِ لَا يَبْرَحُ [*Such a one entered, and remained fixed in his place of abode, not quitting it*]. (A, TA.) ___ ارتكز عَلَى القَوْسِ *He put the extremity of the bow upon the ground and leaned upon it.* (S, A, * TA.) And ارتكز على رُمْحِهِ *He bore* (تَحَامَلَ) *upon the head of his spear, leaning upon it, in order that he might die.* (Mgh, from a trad.)

رِكْزٌ *A sound:* (Fr, TA:) or *a low sound;* (S, A, K;) *i. q.* حِسٌّ: (K:) or *a sound that is not*

vehement: or the *sound,* or *voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs.* (TA.) So in the Kur [xix. last verse], أَوْتَسْمَعُ لَهُمْ رِكْزًا [*Or dost thou hear a sound of them?* &c.]. (S, TA.) [See فهر.] ___ [Golius assigns to it also the signification of *Beauty* (*pulchritudo*); app. from his having found, in a copy of the K, والحسن in the place of والحِسُّ.] Also An *intelligent, forbearing, liberal* or *munificent,* man: (AA:) or *a learned, intelligent, liberal* or *munificent, generous,* man. (K.)

رِكْزَةٌ : see رِكَازٌ. ___ *Firmness of understanding;* (Fr, K;) *strength thereof.* (A, TA.) Fr says, I heard one of the Benoo-Asad say, كَلَّمْتُ فُلَانًا فَمَا رَأَيْتُ لَهُ رِكْزَةً *I spoke to such a one, and I found him not to have firmness of understanding.* (TA.)

رِكَازٌ *Metal,* or *other mineral;* (A, Mgh, TA;) *what God has caused to exist* (رَكَزَهُ, i. e. أَحْدَثَهُ,)

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in the mines; (K;) meaning تِبْرٌ *that is created in the earth;* (TA;) as also رَكِيزَةٌ : (K:) the former is pl. of رِكْزَةٌ : (K:) or it is pl. of رَكِيزَةٌ : (Ahmad Ibn-Khálid, TA:) and *pieces* (K, TA) *of large size, like* [*stones such as are called*] جَلَامِيدُ, (TA,) *of silver* and *of gold,* (K, TA,) *that are extracted from the earth,* (TA,) or *from the mine:* (K, TA:) accord. to the people of El- 'Irák, *any metals* or *other minerals:* (TA:) or [so in the A and Mgh, and accord. to the TA, but in the K and,] *buried treasure* (S, A, Mgh, Msb, K) *of the people of the Time of Ignorance:* (S, Msb, K:) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals: or, accord. to certain of the people of El- Hijáz, it signifies specially *property buried by men before the period of El-Islám;* and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed رِكَازٌ is for the government-treasury: (S, * TA:) or, accord. to another relation, of

what is termed رَكِيز : as though it [the latter] were pl. [or rather coll. gen. n.] of رَكِيزَة , or [the former] of رِكَازَة . (TA.)

رَكِيز : see رِكَاز, last sentence.

رِكَازَة : see رِكَاز, last sentence.

رَكِيزَة : see رِكَاز, in three places: see also مَرْكَز.

رَاكِز A thing that is *firm*, or *fixed*. (Mgh.) [Hence,] one says, عِزُّهُمْ رَاكِزٌ *Their might*, or *glory, is firmly established*. (A, TA.)

مَرْكَز *A place where a spear or other thing is stuck*, or *fixed, into the ground, upright:* (TA:) *a place of firmness*, or *fixedness*. (Msb.) ___ The *place* of a man; his *place of alighting or abiding*. (S, K.) ___ The *station* of an army, or of a body of troops or soldiers, *to which its occupants are commanded to keep*. (K, TA.) You say, هٰذَا مَرْكَزُ الخَيْلِ [*This is the fixed station of the cavalry*]. (A.) Pl. مَرَاكِزُ. (A.) ___ The *centre* of a circle. (S, K.) ___ رَكِيزَة signifies the *same as* مَرْكَز [but in what sense I do not find pointed out]. (TA.)

إِنَّهُ مَرْكُوزٌ فِى العُقُولِ [*Verily it is firmly fixed in the minds*, or *understandings*]. (A, TA.)

ركس

1 **رَكَسَهُ**, (S, Msb,) aor. ـُ, (Msb, TA,) inf. n. رَكْسٌ, (S, A, Msb, K,) *He turned it over,* or *upside down;* (S, A, Msb, K;) as also أَرْكَسَهُ: (S:) or the former, (TA,) or ↓ latter, (Msb,) *he turned it over upon its head:* (Msb, TA:) and the former, *he reversed it; made the first part of it to be last;* or *turned it fore part behind.* (Lth, A, Msb, K.) It is said in the Kur [iv. 90], وَٱللّٰهُ أَرْكَسَهُمْ بِمَا كَسَبُوا *Since God hath subverted them* [*for what they have done,* or *committed*]; syn. نَكَّسَهُمْ: (IAar, K:) or *hath made them return to their unbelief;* (Fr, S, K;) and رَكَسَهُمْ signifies the same: (Fr, TA:) or *hath separated,* or *dispersed, them, for what they have done* of their disbelief, and acts of disobedience: (Jel:) رَكَسْتُ الشَّىْءَ and أَرْكَسْتُهُ both signify *I separated the thing;* or *set it apart.* (TA.) You say also, أَرْكَسَ ٱللّٰهُ عَدُوَّكَ *May God overturn thine enemy upon his head:* or *change,* or *reverse, the state,* or *condition, of thine enemy.* (A.) And أَرْكَسَهُ فِى الشَّرِّ *He turned him back,* or *caused him to return, to evil.* (A.) And أَرْكِسِ الثَّوْبَ فِى الصِّبْغِ *Return thou the garment,* or *piece of cloth, to the dyeing-liquor.* (A.)

4 **أَرْكَسَ** see 1, throughout.

8 **ارتكس** *He,* or *it, became turned over, upside down,* or *upon his,* or *its, head; became inverted, subverted,* or *reversed; became turned fore part behind:* (K, TA:) *he returned, reverted,* or *went back,* from one thing or state to another: (TA:) *he fell.* (K.) You say, ارتكس فُلَانٌ فِى أَمْرٍ كَانَ قَدْ نَجَا مِنْهُ (S, A, TA) *Such a one fell* [*again*] *into a case from which he had escaped.* (TA.)

رِكْس *i. q.* رِجْس [*Uncleanness, dirt,* or *filth;* or *an unclean, a dirty,* or *a filthy, thing*]: (S, A, Msb, K:) and *anything that is disliked,* or *hated, for its uncleanness, dirtiness,* or *filthiness;* (Msb;) as also رَكِيس : (TA:) the former is similar in meaning to رَجِيع [*dung* of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and رَكِيس [also] is *syn. with* رَجِيع. (TA.)

رَكِيس : see مَرْكُوس, throughout: see also رِكْس, in two places.

مَرْكُوس A thing *turned over,* or *upside down; turned over upon its head; turned fore part behind;* as also رَكِيس . (TA.) ___ *Turned,* or *sent, back,* or *away;* as also ↓ the latter epithet. (TA.) ___ One *who goes back,* or *reverts, from his state* or *condition;* like مَنْكُوس: (IAar, TA:) and ↓ the latter epithet (رَكِيس), a *weak* person, *who returns,* or *reverts,* from one thing or state to another; syn. ضَعِيف مُرْتَكِس. (TA.)

ركض

1 **رَكَضَ**, aor. ـُ, inf. n. رَكْضٌ, *He moved,* (S, A, K,) or *struck with,* (Msb,) *his leg,* or *foot:* (S, A, Msb, K:) or *he struck and hit therewith, like as one strikes and hits therewith a beast.* (IAth.) Hence, (S, A, K,) the phrase in the Kur [xxxviii. 41], (S,) اُرْكُضْ بِرِجْلِكَ [*Strike thou* the ground *with thy foot*]: (S, A, K:) or *strike thou, and tread,* the ground *with thy foot.* (Sgh.) You say, رَكَضَ الرَّجُلُ *The man struck the ground with his foot:* and رَكَضَتِ الخَيْلُ *The horses struck the ground with their hoofs:* and جَآءَتِ الخَيْلُ رَكْضًا [*The horses came striking the ground with their hoofs*]: and رَكَضَتِ الجُنْدَبُ الرَّمْضَآءَ بِكُرَاعَيْهَا [*The locusts termed* جندب *struck the vehemently-hot ground with their two legs*]: and تَرَكْتُهُ يَرْكُضُ بِرِجْلِهِ لِلْمَوْتِ [*I left him striking the ground with his foot previously to death:* see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see.] ___ They also said, sometimes, رَكَضَ الطَّائِرُ, meaning *The bird moved his wings in flying:* (S:) the inf. n., رَكْضٌ, signifying the act of *moving the wing:* (K, TA:) and الطَّائِرُ يَرْكُضُ بِجَنَاحَيْهِ *The bird moves his wings, and puts them back against his body:* (A, TA:) or the former of these two phrases means *the bird was quick,* or *swift, in his flying.* (TA.) ___ رَكْضٌ also signifies The act of *impelling;* syn. دَفْعٌ: and the *urging* a horse *to run,* (A, K, TA,) [*by striking*] *with his foot* or *leg:* (TA:) the *striking* a beast *with one's feet* or *legs, to urge him:* (Mgh:) or *putting* him *in motion, whether he go on or not.* (As.) You say, رَكَضْتُ الفَرَسَ بِرِجْلِى *I urged the horse to run, with my foot* or *leg.* (S, O, Msb. *) And رَكَضَ الدَّابَّةَ, aor. ـُ, inf. n. رَكْضٌ, *He struck the sides of the beast with his foot* or *leg.* (TA.) And رَكَضَ الدَّابَّةَ بِرِجْلٍ, and بِرِجْلَيْنِ, *He struck the beast to urge it with a foot* or *leg,* and *with two feet* or

legs. (A.) ___ And from frequency of usage of the phrase رَكَضْتُ الفَرَسَ, originated the saying رَكَضَ الفَرَسُ, (AZ, * S, Mgh, Msb,) meaning *The horse ran:* (S, Mgh: *) which some disallow; but without reason, since it has been transmitted by a good authority: (Msb:) it is disallowed by As: (TA:) [and J says,] the correct phrase is رَكُضَ الفَرَسُ: (S:) or you say, رَكُضَ الفَرَسُ فَرَكَضَ هُوَ, meaning [*The horse was urged to run,*] *and he ran:* (K:) and رَكْضٌ signifies the act of *running:* (K, in another place in this art.:) and the act of *fleeing:* whence, [in the Kur xxi. 12], إِذَا هُمْ مِنْهَا يَرْكُضُونَ (K) *lo, they fled from it,* from punishment: (Zj:) or *were routed, and fled from it:* (Fr:) or *they ran from it:* (Mgh:) [for] رَكَضَ الرَّجُلُ signifies The man *fled,* and *ran.* (ISh.) [Hence,] رَكَضَتِ النُّجُومُ فِى السَّمَآءِ *The stars moved along in the sky.* (A, TA.) [And hence,] رَكْضٌ also signifies A man's *going along by both his legs together.* (TA.) ___ You also say, رَكَضَهُ البَعِيرُ (S, A, Msb) *The camel struck him with his kind leg:* (S, Msb:) like as you say, رَمَحَهُ الفَرَسُ: (A, Msb: *) but you should not say, [when a camel is the agent,] رَمَحَهُ. (Yaakoob, S.) And رَكَضَ الأَرْضَ, and الثَّوْبَ, *He struck the ground,* and *the garment,* or *piece of cloth, with his foot* or *leg.* (TA.) And المَرْأَةُ تَرْكُضُ ذُيُولَهَا وَخَلْخَالَهَا بِرِجْلَيْهَا إِذَا مَشَتْ [*The woman kicks her skirts and her anklets with her feet when she walks*]. (A, TA.) ___ And رَكَضَتِ القَوْسُ السَّهْمَ *The bow propelled the arrow.* (A, TA.) ___ And رَكَضْتُ القَوْسَ *I shot with the bow.* (A, TA.) ___ And هُوَ لَا يَرْكُضُ المُحْجَنَ *He does not defend himself:* (K:) or *he is not angry and vexed at a thing, nor does he defend himself.* (IAar, L.) ___ And رَكَضَ النَّارَ بِالمِرْكَضِ [*He stirred the fire with the* مِرْكَضٌ]. (A.)

3 **راكضه**, (S, K,) or راكضه الخَيْلَ, (A,) *He*

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contended with him in a race, each making his horse to run. (S, K.)

4 **اركضت** , said of a woman, (K,) or of a mare, (A 'Obeyd, S, O, L,) *Her fœtus became large in her belly, and moved about:* (S, O, L, K:) or *her fœtus moved about in her belly:* (A 'Obeyd;) and so ارتكضت , said of a she-camel. (A, TA.)

6 **خَرَجُوا يَتَرَاكَضُونَ** [*They went forth contending together in urging their horses*]. (A.) And تراكضوا إِلَيْهِمْ خَيْلَهُمْ [*They contended together in urging towards them their horses*] (S, A) حَتَّى أَدْرَكُوهُمْ [*until they overtook them,* or *came up to them*]. (A.) And ارتكضوا فِى الحَلْبَة [app. signifies *They urged their horses in the raceground*]. (A, TA.)

8 **إِرْتَكَضَ** see 6. ___ تَرَكْتُهُ يَرْتَكِضُ لِلْمَوْتِ [*I left him struggling with,* or *convulsed in, his legs, previously to death:* see also 1, near the beginning]. (A, TA.) ___ ارتكض also signifies *It was,* or *became, in a state of commotion* or *agitation:* (S, A, K:) said of a fœtus in the belly (S, A) of a mare: (S:) and of water in a well. (A, TA.) ___ ارتكض فُلَانٌ فِى أَمْرِهِ *Such a one was,* or *became, agitated,* or *disturbed,* or *disquieted, in his affair:* (S, TA:) and, which implies the same, (TA,) *he exercised art,* or *cunning,* (تَقَلَّبَ,) *in his affair, and strove thereby to accomplish* or *effect it.* (A, TA.) ___ Hence ارْتِكَاضٌ signifying The *travel-ling through,* or *traversing, countries,* or *regions.* (Har p. 660.) ___ See also 4.

رَكْضَةٌ *An impulse: a motion:* (K:) [pl. رَكَضَاتٌ: see an ex. voce رَفَضَاتٌ.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is رَكْضَةٌ مِنَ الشَّيْطَانِ, (S, * TA,) i. e. *An impulse from the devil;* (S;) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of pureness, and her prayer. (TA.) ___ [Hence also,] one of the names of [the well of] Zemzem is رَكْضَةُ جِبْرِيلَ [*The impulse of Gabriel;* because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

رَكُوضٌ , applied to a bow (قَوْس), *That sends the arrow swiftly:* (S, TA:) or *that impels it*

vehemently: and مُرْكَضَةٌ [or perhaps مِرْكَضَةٌ] signifies the same. (AHn, TA.) ___ See also رَاكِضٌ.

رَكَاضَةٌ : see the next paragraph.

رَاكِضٌ , applied to a horse, *Running;* as also رَكُوضٌ : (K:) or the correct epithet is مَرْكُوضٌ : (S:) and رَكَّاضَةٌ signifies the same, applied to a mare. (TA.) [Hence,] بِتُّ أَرْعَى النُّجُومَ وَهِىَ رَوَاكِضُ *I passed the night observing the stars while they moved along* in the sky. (A, TA.)

تَرْكَضَى and تَرْكَضَآءُ, the former incorrectly written in the K تَرْكَضَآءُ, [or, in some copies, تَرْكُضَآءُ, and the latter in one copy written تَرْكَضَآءُ,] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رَكْضٌ: (TA:) but this is a strange defect: for AHei explains them as signifying *A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side:* and he asserts the ت to be augmentative: (MF, TA:) and in the L they are expl. as signifying *a particular kind of gait:* or meaning as above. (TA.)

مَرْكَضٌ The *part of the flank* of a horse *which the rider strikes with his heel* or *foot,* (A, TA, the latter in this art. and also voce يَعْسُوبٌ,) *on either side:* (TA:) pl. مَرَاكِضُ. (A.) ___ [Hence,] مَرَاكِضُ حَوْضٍ *The sides of a watering-trough,* (A, K,) *against which the water strikes.* (A, TA.)

مُرْكِضٌ , applied to a mare, (A 'Obeyd,) or a she-camel, (A,) *Whose fœtus moves about in her belly;* (A 'Obeyd, A;) [or *whose fœtus is large, and moves about in her belly;* (see 4;)] as also مُرْكَضَةٌ; (A 'Obeyd;) or مُرْتَكِضَةٌ . (A.) ___ See also رَكُوضٌ.

مِرْكَضٌ : see مِرْكَضَةٌ, in two places. ___ Also *An instrument for stirring a fire.* (A, K.)

مَرْكَضَةٌ A mare *that beats the ground with her legs* (K, TA) *when she runs.* (TA.) ___ See also رَكُوضٌ. ___ Also *A certain part of a bow; well known; one of* [*the two parts called*] *its*

مِرْكَضَتَانِ; (S;) or مِرْكَضَانِ : (IB:) *each of the two curved extremities thereof;* as also مِرْكَضٌ : (A:) or the *side thereof:* (K:) pl. مَرَاكِضُ. (TA.)

مَرْكُوضٌ : see رَاكِضٌ.

مُرْتَكَضُ المَآءِ *The place in which water collects.* (S, A, K.)

مُرْتَكِضَةٌ : see مُرْكِضٌ.

ركع

1 رَكَعَ, (Th, S, &c.,) aor. ـَـ, (Th, TA,) inf. n. رُكُوعٌ (Th, S, Mgh, Msb, K) and رَكْعٌ, (Th, TA,) *He bowed,* or *bent, himself;* or *became bowed* or *bent:* (Th, S, Mgh, Msb:) so says Er-Rághib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) *he lowered his head:* (Th:) and *he* (an old man) *bowed himself,* or *bent himself,* or *became bowed* or *bent, by reason of age:* (S, Msb, K:) this is [said to be] the primary signification: (TA:) or *he fell upon his face;* (IDrd, IB, K;) and *stumbled.* (IB.) ___ And hence, from رَكَعَ as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رُكُوعُ الصَّلَاةِ, (S, IB, Mgh, TA,) or الرُّكُوعُ فِى الصَّلَاةِ, *The lowering of the head,* (K, TA,) by a person praying, (TA,) [or *in prayer,*] *after the act of standing in which the recitation* [*of portions of the Kur-án*] *is performed, so that the palms of the hands reach the knees;* or, *so that the back becomes depressed;* (K, TA;) accord. to the doctors of practical law, *so that if a cup full of water be placed upon the back, it will not be spilled.* (TA.) ___ رَكَعَ إِلَى ٱللّٰهِ *He lowered his head,* or *he humbled himself, to God;* syn. اطْمَأَنَّ. (Z, TA.) ___ رَكَعَ, also signifies *He prayed;* (Mgh;) and so تَرَكَّعَ. (TA.) Thus in the Kur [ii. 40], وَٱرْكَعُوا مَعَ الرَّاكِعِينَ, *And pray ye with those who pray.* (Mgh.) You say also, رَكَعَ رَكْعَةً, and رَكْعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, *He prayed a rek'ah,* and *two rek'ahs,* and *three rek'ahs.* (K.) [See رَكْعَةٌ, below.] ___ Also, accord. to IKoot and several others, *He stood to prayer.* (Msb) ___ لَغَبَتِ الإِبِلُ حَتَّى رَكَعَتْ *The camels became fatigued,* or *fatigued in the utmost degree,* or *languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces.* (TA.) ___ رَكَعَتِ

النَّخْلَةُ *The palm-tree inclined:* a phrase which may be of classical authority, but [Mtr says,] I have not found it. (Mgh.) ___ Said of a man, (TA,) رَكَعَ, also signifies *He became poor after richness,* or *competence,* or *sufficiency; and his state,* or *condition, became lowered,* or *abased.* (K, TA.)

5 تَرَكَّعَ see 1, in the latter half of the paragraph.

رَكْعَةٌ, [inf. n. of un. of 1: and particularly signifying] *A single act of standing in prayer:* and in its legal acceptation, used in a more particular sense; (Msb;) meaning *a single act of standing in prayer, followed by the* رُكُوعٌ [or *lowering of the head in the manner described above* (see الرُّكُوعُ فِى الصَّلَاةِ in the first paragraph)] *and two prostrations:* (TA:) [and hence, by a further extension of the meaning, for صَلَاةُ رَكْعَةٍ, *the prayer of one bowing of the head and body;* the previous act of standing, and the two subsequent prostrations, being understood as included in this expression:] pl. رَكَعَاتٌ. (Msb, K.) [Using it in the last of these senses,] you say, صَلَّى رَكْعَةً [*He performed the prayer of one bowing of the head and body*]: (K:) and صَلَّى رَكْعَتَيْنِ [*he performed the prayers of two bowings of the head and body*]. (Msb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رُكْعَةٌ *A deep hollow* (هُوَّةٌ) *in the ground:* (IDrd, K:) asserted to be of the dial. of ElYemen. (IDrd, TA.)

رَاكِعٌ part. n. of 1, *Bowing,* or *bending himself;* or *becoming bowed* or *bent:* [&c.:] (Mgh:) anything, or anybody or any person, (accord. to different copies of the K,) *lowering its,* or *his, head:* (K:) or *falling upon its,* or *his, face, so that the knees touch the ground,* or *do not touch it, after lowering the head:* (TA:) ___ *prostrating himself in thanksgiving;* used in this sense in the Kur xxxviii. 23: (Mgh:) ___ *praying:* (Mgh:) ___ and applied by the Arabs in the Time of Igno-

rance to *a follower of the true religion, not worshipping idols:* (TA:) ___ pl. رَاكِعُونَ (Mgh) and رُكَّعٌ and رُكُوعٌ. (TA.) ___ إِبِلٌ رَوَاكِعُ, [pl. of رَاكِعَةٌ,] *Camels lowering their heads, and falling upon their faces,* in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مَرْكَعٌ [*A place in which one bows,* or *bends himself:* and particularly, *in prayer:* pl. as below]. ___ *A hard and long stone upon which one grinds wheat or the like:* pl. مَرَاكِعُ. (TA.)

ركل

1 **رَكَلَهُ**, aor. ـُـ, (S, TA,) inf. n. رَكْلٌ, (S, K, TA,) *He kicked him;* i. e., *struck him with his foot,* or *leg;* namely, a horse; *in order that he should run:* (K, TA:) and (K) *he struck him with one foot,* or *leg:* (S, K, TA:) and some say, *he struck him with the feet,* or *legs.* (TA.) One says, لَأَرْكُلَنَّكَ رَكْلَةً لَا تَأْكُلُ بَعْدَهَا بَعْدَهَا أَكْلَةً [*I will assuredly kick thee with one kick after which thou shalt not eat one meal*]. (TA.) And الفَارِسُ يَرْكُلُ الدَّابَّةَ بِرِجْلِهِ *The horseman puts the beast in motion with his foot,* or *leg, for the purpose of* [*his*] *running.* (S.) And تَرْكِيلٌ, also, [inf. n. of رَكَّلَ, in like manner] signifies The *striking* a thing *with the foot* or *hoof.* (KL.)

2 **رَكَّلَ** see what next precedes.

3 **رَاكَلَ** see 6, in two places.

5 **تَرَكَّلَ بِمِسْحَاتِهِ** *He struck his* مسحاة [or *spade*] *with his foot,* (S, K, TA,) and *pressed upon it with his haunch,* (TA,) *in order that it might enter into the earth.* (S, K, TA.)

6 **تَرَاكَلُوا** *They kicked one another:* (S, * K, * TA:) said of boys, meaning *they struck* (رَكَلُوا) *one another with their feet,* or *legs:* and مُرَاكَلَةٌ signifies the same as تَرَاكُلٌ: you say, رَاكَلَ الصَّبِيُّ صَاحِبَهُ [*The boy kicked his companion,* or *fellow, being kicked by him*]. (TA.)

رَكْلَةٌ: see 1 [of which it is the inf. n. of un].

مَرْكَلٌ The *part, of a beast, where one strikes him with the foot,* or *leg,* (K, TA,) *when putting him in motion for the purpose of* [*his*] *running:* (TA:) the two such parts are termed the

مَرْكَلَانِ: and the pl. is مَرَاكِلُ. (S, TA.) ___ And *A road:* (S, K:) because it is beaten with the foot. (TA.)

مِرْكَلٌ The *foot,* or *leg,* [as being the instrument with which the action termed رَكْلٌ is performed:] in the copies of the K, الرَّجُلُ is erroneously put for الرِّجْلُ: or, accord. to the L, the *foot,* or *leg, of the rider.* (TA.)

أَرْضٌ مُرَكَّلَةٌ *Ground trodden by the hoofs of horses* or *similar beasts.* (S, K.)

ركم

1 **رَكَمَ الشَّىْءَ**, aor. ـُ, (S, M,) inf. n. رَكْمٌ (M, K,) *He heaped up, piled up,* or *accumulated, the thing;* i. e. *he collected together the thing, and put,* or *threw, one part of it upon another;* (S, K; *) or *he put,* or *threw, one part of the thing upon another.* (M, TA.)

6 **تراكم** and ارتكم *It* (a thing) *was,* or *became heaped,* or *piled, up,* or *together,* or *accumulated;* i. e., *collected together,* (S, K, TA,) *one part upon* [or *overlying*] *another.* (TA.) You say, تراكم السَّحَابُ *The clouds were,* or *became,* [*heaped,* or *piled, up,*] *one above,* or *upon,* [or *overlying,*] *another;* as also تراكب. (TA in art. ركب.) And تراكم لَحْمُ النَّاقَةِ [lit. *The flesh of the she-camel became accumulated*]; meaning *the she-camel became fat.* (TA.) [And تراكمت الظُّلْمَةُ *The darkness became condensed,* or *dense:* for the Arabs describe thick darkness as darknesses one above another: see Kur xxiv. 40.] And تراكمت الأَشْغَالُ and ارتكمت [*Occupations,* or *the occupations, became accumulated*]. (TA.)

8 **إِرْتَكَمَ** see the next preceding paragraph, in two places.

رَكَمٌ : see رُكَامٌ.

رُكْمَةٌ, (S, K, [so in my copies of the S,]) with damm, (K,) in [some of] the copies of the S رَكَمَةٌ, (TA,) *Clay,* or *mud,* (S, K, TA,) and *earth,* or *dust,* (TA,) *collected together* [*and* app. *heaped up*]. (S, K, TA.)

رُكَامٌ (S, K) and رَكَمٌ (IAar, K) and مُتَرَاكِمٌ (S, K) and مُرْتَكِمٌ and مَرْكُومٌ (TA) Clouds (سَحَابٌ) *collected together, and heaped,* or *piled, up;* (IAar, S, K, TA;) and so sand; (S, TA;) and the like: (S:) [or, as the explanations seem to

indicate, the first and second are used as substs., implying what is collected together &c; and the rest only as epithets:] and you say also رُكَامٌ سَحَابٌ (TA) and رُكَامٌ رَمْلٌ: (K, TA:) and شَىْءٌ رُكَامٌ means *a thing accumulated, one part upon another.* (TA.) ___ And رُكَامٌ قَطِيعٌ *A large herd* or *flock* or *the like;* (K, TA;) likened to the رُكَامٌ of clouds or of sand. (TA.)

مَرْكُومٌ : see the next preceding paragraph. ___ [Hence,] نَاقَةٌ مَرْكُومَةٌ *A fat she-camel.* (TA. [See 6.]) ___ مَرْكُومٌ is applied by Dhu-r-Rummeh as an epithet to midnight (جَوْزُ اللَّيْلِ) [meaning مَرْكُومٌ ظُلُمَاتُهُ, i. e. *Densely dark,* as though its darknesses were heaped one upon another: see 6]. (TA in art. خفق.)

مُرْتَكَمٌ The *main part,* or *middle,* of a road. (S, K, TA.)

مُرْتَكَمٌ : see رُكَامٌ.

مُتَرَاكَمٌ : see رُكَامٌ.

ركن

1 **رَكَنَ إِلَيْهِ**, (S, Mgh, Msb, K,) aor. ـُ ; (S, Msb, K;) of the dial. of the lower (سُفْلَى) [app. in territory] of Mudar, and said by Az to be not chaste [thought it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Msb;) and رَكِنَ aor. ـَ ; (S, Msb, K;) mentioned by AZ; (S;) and رَكَنَ, aor. ـَ ; (S, Msb, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Msb,) because neither the medial nor the final radical letter is faucial; (Msb;) said to be the only instance of its kind except أَبَى aor. يَأْبَى; (T in art. ابى;) and رَكَنَ, aor. ـُ ; which is likewise an instance of the commixture of two dial. vars., like فَضَلَ and حَضَرَ and نَعَمَ, aor. يَفْضُلُ and يَحْضُرُ and يَنْعُمُ; (TA;) inf. n. رُكُونٌ (S, Mgh, Msb, K) and رَكَانَةٌ and رَكَانِيَةٌ; (TA;) *He inclined to him,* or *it;* syn. مَالَ: and *he trusted to,* or *relied upon, him,* or *it, so as to be,* or *become, easy,* or *quiet, in mind;* syn. سَكَنَ: (S, Mgh, K:) or *he leaned, rested,* or *relied, upon him;* syn. اعْتَمَدَ عَلَيْهِ: (Msb:) or *he inclined to him in the least degree;* (Bd in xi. 115;) رُكُونٌ signifying *slight inclining.* (Ksh and Bd ibid.) It is said in the Kur [xi. 115], وَلَا تَرْكَنُوا إِلَى ٱلَّذِينَ ظَلَمُوا [*And incline ye not,* &c., *to those who have acted wrongfully*]: (S, Msb:) or, *incline ye not in the least degree* [&c.]: (Bd:) thus generally read; and also تَرْكَنُوا, (Ksh, Bd, TA,) accord. to the dial. of Temeem; and تُرْكَنُوا, in the pass. form, from أَرْكَنَهُ. (Ksh, Bd.) ___ رَكَنَ فِى المَنْزِلِ, aor. ـَ , inf. n. رَكْنٌ, *He kept tenaciously to the place of alighting,* or *abode,* (ضَنَّ بِهِ,) *and did not relinquish it.* (TA.) رَكُنَ, inf. n. رَكَانَةٌ (S, K) and رُكُونَةٌ (K) and رَكَانِيَةٌ, (TK,) [primarily, it seems, said of a mountain, meaning *It was inaccessible,* or *difficult of access, having high,* or *strong* أَرْكَانٌ i. e. *sides* or *angles:* see Har p. 561; and see رَكِينٌ, below; and 5. ___ And hence,] *He* (a man) *was,* or *became, firm,* (Har p. 561,) *still,* or *motionless,* (TA,) *grave, staid, steady, sedate;* or *calm.* (S, K, TA.)

2 **رَكَّنَ** is said by Golius, as on the authority of the KL, to signify *He made like,* similem fecit: and hence Freytag also thus

explains it: but it is زكّن that has this signification. In my copy of the KL, تَزْكِينٌ (not تَرْكِينٌ) is expl. by مانند كردن.]

4 **اركنه** *He made him to incline* [إِلَى غَيْرِهِ *to another*]; syn. أَمَالَهُ: [and *to trust* to, or *rely* upon, another, *so as to be*, or *become, easy*, or *quiet, in mind:* or *to lean, rest*, or *rely*, upon another: see 1:] whence a reading in the Kur xi. 115. (Ksh, Bd. *) See 1.

5 **تركّن** said of a man, (TA,) [or primarily and properly, of a thing, like رَكُنَ,] *He*, [or *it*] *was*, or *became, firm*, or *strong*, (K, TA,) and *inaccessible*, or *difficult of access.* (TA.) ___ And [hence,] *He endeavoured*, or *constrained himself, to be grave, staid, steady, sedate*, or *calm;* syn. تَوَقَّرَ, (K,) and تَرَزَّنَ. (TA.)

رَكْنٌ The جُرَذ [or *large field-rat*]: and the فَأْر [or *common rat* or *mouse*]; as also رُكَيْنٌ. (K.)

رُكْنٌ The جَانِب [meaning *side*, or *outward part*,] of a thing: (Msb:) or the *strongest* جَانِب

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[i. e. *side*, or *outward part*,] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَة,) of a house or room or the like: (K in art. زوى:) [and this is perhaps what is meant by the strongest جانب; for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Kaabeh, is specially called رُكْنُ البَيْتِ, i. e. رُكْنُ بَيْتِ ٱللّٰهِ:] the رُكْن of a قَصْر [or palace, or pavilion, &c.,] is its جَانِب [or its strongest جانب], and so of a mountain: (TA: [see رَكُنَ, and رُكَيْنٌ:]) the pl. is أَرْكَانٌ and أَرْكُنٌ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Msb, TA:) the أَرْكَان of anything are its جَوَانِب [or *sides*, or *outward parts*, or its *corners*, or *angles*,] *upon which it rests, and by which it is supported:* (TA:) and the أَرْكَان of a land are its *extremities* [or *sides* or *corners*]. (Ham p. 478.) ___ [Hence, *A stay*, or *support*, of any kind: see an ex. voce مَرْجِم: whence, perhaps,] one says, تَمَسَّحْتُ بِأَرْكَانِهِ, meaning تَبَرَّكْتُ بِهِ [i. e. *I looked for a blessing by*

means of him, or *it*]. (TA.) *A thing whereby one is strengthened* (ما يُقَوَّى به [in the CK ما تَقَوَّبه]), *such as dominion* (مُلْك [in the CK مَلَك]), *and an army,* or *a military force,* &c.: (K:) and thus it has been explained as occurring in the Kur [li. 39], where it is said, فتولَّى بِرُكْنِه, (TA,) i. e. *And he turned away from belief with his forces;* because they were to him like the رُكْن [properly so termed]. (Jel.) A man's *kinsfolk;* or *nearer,* or *nearest, relations;* or *clan;* or *tribe;* syn. عَشِيرَةٌ: (AHeyth, TA:) a man's *people,* or *party;* and the *higher among them;* and the *persons by whom he is aided and strengthened:* thought by ISd to be thus called by way of comparison [to a رُكْن properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ آوِى رُكْنٍ شَدِيدٍ [*Or that I might have recourse to a strong people,* or *party,* &c.]: (TA:) or it here means عَشِيرَة [explained above]. (Jel.) And *A noble,* or *high, person;* as in the saying, هو رُكْنٌ من أَرْكَان قومه [*He is a noble, of the nobles of his people*]. (TA.) And أَرْكَانُ الإِنْسَان means *The members,* or *limbs, of the man, with which things are gained* or *earned,* or *with which he works;* as the hands or arms, and the feet or legs. (TA.) ___ Also *Might,* and *resistance:* (S, K:) so in the saying, هو يَأْوِى إِلَى رُكْنٍ شَدِيدٍ [*He has recourse to strong,* or *vehement, might* and *resistance*]: (S:) and so it has been explained as used in the words of the Kur last cited above. (TA.) ___ And *A thing, an affair, a case, an event,* or *an action, of great magnitude* or *moment, momentous, formidable,* or *terrible.* (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nábighah [Edh-Dhubyánee],

* لَا تَقْذِفَنِّى بِرُكْنٍ لَا كِفَآءَ لَهُ *

[*By no means reproach thou me with a momentous,* or *a formidable, thing* or *action,* or *an enormity, that has not its equal;* though (he proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) ___ In the conventional language [of the schools], رُكْن الشَّىْء means [*The*

essence of the thing; or] *that whereby the thing subsists:* from التَّقَوُّم; because the قَوَام [or subsistence] of the thing is by its رُكْن: not from القِيَام: else it would necessarily be the case that the agent would be a رُكْن to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is *that without which the thing has no subsistence:* (Kull:) and is [also] applied to [*an essential*, or *essential part, of the thing;* i. e.,] *a part of the* مَاهِيَّة [or *essence*] *of the thing,* (Kull, [and in like manner أَرْكَانُ الشَّىْءِ is explained in the Msb as meaning *the parts of the* ماهيّة *of the thing,*]) as when we say that القِيَام is a رُكْن of الصَّلَاة; as well as to *the whole* مَاهِيّة [*of the thing*]: (Kull:) [thus] أَرْكَانُ العِبَادَات means *the fundamentals* [or *essentials*] *of the services of religion, by the neglect,* or *non-observance, of which they are ineffectual,* or *null,* or *void:* (TA:) or, as some say, رُكْن الشَّىْءِ means *that whereby the thing is complete;* and this is intrinsic therein; differing from the شَرْط [or condition] thereof, which is extrinsic thereto. (KT.)

رَكِينٌ A mountain *having high* أَرْكَان [i. e. *sides,* or *angles*]: (S, K:) or *having strong* اركان: (TA:) or *inaccessible,* or *difficult of access, having* اركان. (Har p. 561.) ___ And hence, (Har ibid.,) A man (S, K, &c.) *firm,* (Har,) *still,* or *motionless,* (TA,) *grave, staid, steady, sedate,* or *calm.* (S, K, Har, TA.)

رُكَيْنٌ : see رَكْنٌ.

أَرْكُونٌ *A great* دِهْقَان, (K, TA,) i. e. *headman,* or *chief, of a village* or *town:* [app. from the Greek ἄρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مِرْكَنٌ *A kind of vessel, well known,* (K, TA,) *like a* تَوْر [q. v.], *of leather, used for water:* (TA:) or *i. q.* إِجَّانَةٌ [q.v.], (S, Mgh, Msb, TA,) *in which clothes and the like are washed;* (TA;) *called in Pers.* تَغَار: (Mgh:) pl. مَرَاكِنُ and مَرَاكِينُ. (TA.) One says, زَرَعُوا الرَّيَا حِينَ فِى المَرَاكِين [*They sowed the sweet-smelling plants in the* مراكين]. (TA.)

مُرَكَّنٌ A thing *having* أَرْكَان [here meaning *corners*, or *angles*]. (TA.) ___ [Hence,] ضَرْعٌ مُرَكَّنٌ *A great udder;* as though having اركان: (S, TA:) and *an udder that has opened* [or *expanded*] *in its place so as to fill the* أَرْفَاغ [or *groins*], *and is not very long.* (TA.) Tarafeh says,

* وَضَرَّتُهَا مُرَكَّنَةٌ دَرُورُ *

[*And her udder is great, having much milk:* or,] accord. to AA, مركّنة [here] signifies مجمّعة [app. meaning *collecting much*]. (TA.) And you say also نَاقَةٌ مُرَكَّنَةُ الضَّرْعِ (S, TA) [*A she-camel great in the udder;* or] *whose udder has* أَرْكَان *by reason of its greatness.* (TA.)

ركو

1 **رَكَا** (ISd, K,) [aor. يَرْكُو,] inf. n. رَكْوٌ, (ISd, TA,) *He dug,* or *excavated,* (ISd, K, TA,) the ground, *forming an oblong hollow.* (ISd, TA.) ___ *He made, formed,* or *fashioned, in a suitable manner,* a small watering-trough such as is termed مَرْكُوٌّ, (AZ, TA,) or a watering-trough [in an absolute sense]; as also اركى . (TA.)

4 **أَرْكَوَ** see what next precedes.

رَكْوَةٌ (S, Mgh, Msb, K, &c.) and رِكْوَةٌ and رُكْوَةٌ, (K,) all well known, but the first is the most chaste, (MF,) *A certain thing for water:* (S:) it is [*a small drinking-vessel*] *like a* تِوْر, *of leather;* (ISd, TA;) *a small drinking-vessel of skin:* (Nh, TA:) or *a small* دَلْو [or *bucket,* generally *of leather*], (Mgh, Msb,) *well known:* (Msb:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رِكَآءٌ (S, Mgh, Msb) and رَكَوَاتٌ; (S,) Msb;) the latter allowable. (Msb.) The prov. (S) صَارَتِ القَوْسُ رَكْوَةً [lit. *The bow became a* ركوة, app. meaning *the bow became exchanged for a vessel such as is called* ركوة, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (S, K.) ___ *A small* زَوْرَق [or *skiff*]. (ISd, K.) ___ *A* رُقْعَة [or *piece of cloth,* or *rag,*] *beneath the* عَوَاصِر, (K,) which means *three stones* [*with which grapes are pressed so as to force out the juice,*] *placed one above another:* so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] ___ The فَلْهَم of a woman; i. e. her فَرْج [or *vulva*]: so in the copies of the K: but in the T, her قُلْفَة [i. e. the *prepuce of the clitoris*], on the authority of IAar; as being likened to the ركوة of water: (TA:) the pl. [app. in all its senses] is رِكَآءٌ and رَكَوَاتٌ [as above], (K,) or in the last sense رُكًى. (TA.)

رَكِىٌّ : see what next follows, in two places.

رَكِيَّةٌ *A well:* (S, Msb, K:) or *a well containing water;* (MA;) otherwise a well is not thus called: (Durrat el-Ghowwás, in De Sacy's Chrest. Ar. ii. 332:) or *a well not made neat;* or *not constructed* [or *cased*] *with bricks* [&c.]: (MA:) pl. رَكَايَا (S, Msb, K) and رَكِىٌّ , (S, and so in some copies of the K,) or the former is the pl. and ↓ the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكِىٌّ: (so in some copies of the K and in the TA:) accord. to ISd, it is from رَكَا in the first of the senses assigned to this verb above. (TA.)

مَرْكُوٌّ [pass. part. n. of 1: ___ and hence, as a subst.,] *A large watering-trough* or *tank:* (AA, T, S, K:) [in the S and K is added, والجرموز الصَّغير, which may mean either that the small watering-

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trough is called جرموز, and such is the case, or that مَرْكُوٌّ also signifies *a small* جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوِىٌّ:] Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مركوّ is *a small watering-trough* or *tank, which a man makes,* or *forms,* or *fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels:* and that which is large is not thus called. (TA.) [But see an ex. voce سَلْسٌ.]

رم

1 رَمَّهُ, (S, M, Mgh, Msb, K,) aor. يَرُمُّ (T, S, M, Msb, K) and يَرِمُّ (S, Msb, K,) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَّهُ, aor. يَهُرُّ and يَهِرُّ and عَلَّهُ, aor. يَعُلُّ and يَعِلُّ, (TA,) inf. n. رَمٌّ (Lth, T, S, M, Mgh, Msb, K) and مَرَمَّةٌ, (Lth, T, S, Mgh, K,) *He repaired it;* or *put it into a good, sound, right,* or *proper, state;* (Lth, T, S, M, Mgh, Msb, K;) *after a part thereof had become in a bad state;* (Lth, T;) namely, a thing, (Lth, T, S,) as, for instance, a rope becoming old and worn-out, or a house, (Lth, T,) or a building, (Mgh,) or a wall, &c.; (Msb;) as also رَمَّ شَأْنَهُ, (S,) or شَأْنَهَا referring to a house (دَار): (Lth, T:) and in like manner, *he rectified it,* namely, an affair, *after it had become disorganized,* or *disordered:* (Lth, T:) and رمّم signifies the same in an intensive sense; [i. e. *he repaired it,* &c., *much,* or *well:*] (Msb:) and رَمْرَمَ *he repaired,* or *rectified, his affair, case, state,* or *condition.* (TA.) The saying, كُنَّا أَهْلَ ثَمِّهِ وَرَمِّهِ, (T, S,) occurring in a trad., (S,) accord. to the relaters thereof ثُمِّهِ وَرُمِّهِ, but A'Obeyd holds the former reading to be the right, (T, S,) means, accord. to AA, *We were the fit persons to put it into a good, sound, right,* or *proper, state:* (T:) or, accord. to A'Obeyd, *to put it into such a state, and to eat it.* (T, S. [See another explanation of the verb in what follows.]) ___ You say also, رَمَّ سَهْمَهُ, meaning [*He made his arrow even,* or *straight, by means of his eye;* or] *he looked at his arrow until he made it even,* or *straight.* (TA.) رَمٌّ also signifies The act of *eating;* and so ارْتِمَامٌ. (ISh, T.) You say, رَمَّهُ, (T, S, K,) aor. يَرُمُّ (T, S,) inf. n. رَمٌّ, (TA,) *He ate it.* (T, S, K.) And it is said in a trad., عَلَيْكُمْ بِأَلْبَانِ البَقَرِ فَإِنَّهَا تَرُمُّ مِنْ كُلِّ الشَّجَرِ [*Keep ye to the milk of cows, for they eat of all the tress*]; (T, S, * TA;) i. e. تَأْكُلُ: or, accord. to one reading, it is تَرْتَمُّ. (TA.) رَمَّتِ الشَّاةُ الحَشِيشَ aor. تَرُمُّ, inf. n. رَمٌّ, means *The sheep,* or *goat, took the dry herbage,* or *fodder, with its lips.* (M.) And رَمَّتِ الشَّاةُ مِنَ الأَرْضِ, and ارْتَمَّتْ, *The sheep,* or *goat, ate from*

the land. (S.) And رَمَّتِ البَهِمَةُ, (M,) or البَهِيمَةُ, (K,) inf. n. as above; (TA;) and ارتمّت ; i. e. [*The lamb,* or *kid,* or *the beast,* or *quadruped,*] *reached and took the branches* (M, K) *with its mouth.* (K.) And هُوَ يَتَرَمَّمُ كُلَّ رُمَامٍ *He eats every* [*kind of*] رُمَام [q. v.]. (T.) And ترمّم العَظْمَ *He ate off the flesh from the bone;* syn. تَعَرَّقَهُ: or *he left the bone like the* رِمَّة [q. v.]: in [some of] the copies of the K, تَرَمَّمَ is erroneously explained by تَعَزَّقَ; [in my MS. copy, by تَعَرَّفَ; and in the CK, by تَفَرَّقَ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا أَرْسَلْتُهَا تَرْمَرِمُ مِنْ خَشَاشِ الأَرْضِ, meaning [*And I did not send her*] *for her to eat* [*of the creeping things of the earth*]. (TA.) رَمَّ العَظْمُ, aor. يَرِمُّ (T, S, M, Mgh, Msb, K,) inf. n. رَمٌّ (T, M,) or رِمَّةٌ, (S,) or both, (K, TA, [the former written in the CK رِمّ]) and رَمِيمٌ; (M, K;) and ارمّ ; (M, K; [but see what follows;]) *The bone became such as is termed* رِمَّة; (M, TA;) [i. e.,] *became old and decayed;* (MA, KL;) syn. بَلِيَ. (T, S, Mgh, Msb, K.) Accord. to IAar, one says, رَمَّتْ عِظَامُهُ, and أَرَمَّتْ , meaning *His bones became old and decayed;* syn. بَلِيَتْ: but others explain ارمّ العَظْمُ differently, as below: see 4. (T.) In the saying, mentioned in a trad., رَسُولَ ٱللّٰهِ كَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ يَا, meaning بَلِيتَ [i. e. *O Apostle of God, how shall our blessing be offered,* or *addressed, to thee when thou shalt have become decayed* in the grave?], the last word is originally أَرْمَمْتَ; one of the two م s being rejected; like as is done in أَحَسْتَ, for أَحْسَسْتَ: (IAth, K, * TA: [in the CK, تُعْرَضُ is put in the place of تُعْرَضُ:]) accord. to one relation, it is أَرَمَّتَ; accord. to another, رَمَمْتَ; and accord. to another, أُرْمِتَ: but the first is the proper manner of relation. (TA.) And رَمَّ الحَبْلُ *The rope became* [*old and worn out* or *rotten,* (see رِمَّةٌ,) or] *ragged,* or *dissundered.* (M.)

2 رَمَّمَ see 1, first sentence.

4 ارمّ, said of a bone, *It had in it,* or *contained,* رِمّ, i. e. *marrow,* (T, S, K,) *running therein.* (S.) One says of a sheep or goat (S, M) that is lean, or emaciated, (S,) and of a she-camel, (M,) مَا يَرِمُّ مِنْهَا مَضْرِبٌ, (S, M,) meaning *Not*

a bone of her that is broken and from which the marrow is [*sought to be*] *extracted* [*contains any marrow*]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And ارمّت is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning *She had in her somewhat of marrow.* (TA.) ___ See also 1, in the latter part of the paragraph, in four places. Also, (T, S, M, K,) inf. n. إِرْمَامٌ, (T,) *He* (a man, T) *was,* or *became, silent;* (T, M, K;) in a general sense; or, as some say, *from fear,* or *fright:* (M:) [and in like manner a bird: see its part. n. مُرِمٌّ:] or *they* (a company of men) *were,* or *became, silent.* (S.) [See also R. Q. 2.] ارمّ إِلَى اللَّهْوِ *He inclined to diversion, sport,* or *play.* (IAar, M, K.) ___ And ارمّ لِكَذَا *He was cheered,* or *delighted,* and *pleased,* or *was diverted, by reason of such a thing;* like أَرَنَّ لَهُ. (T in art. رن.)

5 ترمّمه *He proceeded gradually, by degrees, step by step,* or *time after time, with the repairing of it;* or *with the putting it into a good, sound, right,* or *proper, state.* (TA.) See also 1, near the middle of the paragraph, in two places.

8 إِرْتَمَمَ see 1, in the middle portion of the paragraph, in four places. ___ ارتمّ is also said of a young camel as meaning *He began to be in that state in which one could feel his hump.* (K.)

10 استرمّ *It* (a wall, S, MA, Mgh, K, or a building, KL) *needed,* or *required, its being repaired;* (M, MA, K, KL; expl. in the M and K by دَعَا إِلَى إِصْلَاحِهِ;) *having become old:* (MA:) or *attained to the time in which it should be repaired;* (S, Mgh;) *a long period having elapsed since it was plastered with mud.* (S.)

R. Q. 1 رَمْرَمَ : see 1, in two places.

R. Q. 2 تَرَمْرَمَ *He moved his lips,* (T,) or *his mouth,* (S,) *to speak:* (T, S:) or تَرَمْرَمُوا *they put*

themselves in motion to speak, but spake not: (M, K:) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمْرَمَ فُلَانٌ بِحَرْفٍ *Such a one uttered not* [*a letter,* or *a word*]: (T, TA:) or *put not himself in motion* [*therewith*]. (IDrd, TA.) And كَلَّمَهُ فَمَا تَرَمْرَمَ [*He spoke to him and*] *he returned not a reply.* (M, TA.)

رَمٌّ an inf. n. of 1 [q. v.]. (Lth, T, S, &c.) ___ One says, مَالِى مِنْهُ حَمٌّ وَلَا رَمٌّ *There is not for me any avoiding it,* or *escaping it:* (S:) or مَا لَهُ عَنْ ذٰلِكَ الأَمْرِ حَمٌّ وَلَا رَمٌّ (T, TA) *There is not for him any avoiding,* or *escaping, that thing,* or *affair:* (TA:) and some say حُمٌّ وَلَا رُمٌّ : (S:) so says Lth: (T:) [accord. to ISd,] in the saying مَا عَنْ ذٰلِكَ حُمٌّ وَلَا رُمٌّ , meaning *There is no avoiding,* or *escaping, that,* رُمٌّ is an imitative sequent; (M;) and so says Lth. (T. [But see the next paragraph.]) ___ See also another signification assigned to رَمٌّ in the last sentence but one of the next paragraph. ___ [And see the last sentence also of that paragraph.]

رُمٌّ : see 1, second sentence: ___ and see also the paragraph next preceding this, in two places. ___ Also *i. q.* مَرَمَّةُ بَيْتٍ, (ISk, T, S, M,) i. e. *Household-goods;* or the *utensils and furniture of a house* or *tent.* (M. [This explanation, from the M, I have found, in the TT, since I composed art. ثم; in which I have said that, accord. to analogy, مَرَمَّةُ البَيْتِ app. signifies *the means by which a house,* or *tent, is put into a good state;* and therefore *good furniture and utensils.*]) So in the saying, مَا لَهُ ثُمٌّ وَلَا رُمٌّ, (ISk, T, S, M,) and مَا يَمْلِكُ ثُمًّا وَلَا رُمًّا, (ISk, T, S,) i. e. *He has not,*

and *he possesses not, such household-goods as water-skins,* or *milk-skins, and vessels,* (ISk, T, M,) *nor any of the utensils and furniture of the house* or *tent.* (ISk, * T, * M.) This explanation is better than the saying of Lth [that رُمٌّ is an imitative sequent: see the next preceding paragraph]. (T.) One says

also, مَا لَهُ حُمٌّ وَلَا رُمٌّ, meaning *He has not anything:* (S:) or *he has neither little nor much.* (TA voce حَمٌّ [q. v.]) [See also ثُمٌّ.] ___ Also *i. q.* هَمٌّ [as meaning *An object,* or *a thing intended* or *meant* or *determined upon* or *desired, in the mind:* and perhaps also *anxiety;* or *disquietude,* or *trouble, of mind*]. (M, K. [This signification, هَمٌّ, Freytag has assigned to رَمٌّ, not to رُمٌّ; rendering it cura, sollicitudo; as from the K; in which the word bearing it is expressly said to be with damm.]) So in the saying, مَا لَهُ رُمٌّ غَيْرُ كَذَا [*He has not any object in his mind except such a thing*]. (M.) And so in the saying, مَا لَهُ حُمٌّ وَلَا رُمٌّ غَيْرُكَ and حَمٌّ وَلَا رَمٌّ [*He has not any object in his mind except thee*]. (TA in art. حم.) Also *A company* of men: occurring in a trad. applied to *a company* of [the people called] أَكْرَاد, *abiding* [*in a place*] *like a* حَىّ [or *tribe*] *of the Arabs of the desert:* [perhaps correctly رَمٌّ, from the Pers. رَمْ:] said by Aboo-Moosà to be app. a Pers. word. (TA.)

رُمٌّ The *herbage and other things that are upon the land:* whence the current saying, جَآءَ فُلَانٌ بِالطَّمِّ وَالرَّمِّ, meaning *Such a one brought everything of what is on the land and in the sea:* [or, *of what is in the sea and on the land;* for] الطَّمُّ means the sea; and is originally الطَّمُّ, but is pronounced [in this case] الطَّمِّ to assimilate it to الرَّمِّ. (T.) [Or] *i. q.* ثَرًى [app. as meaning *Good of any kind;* and particularly *wealth;* as appears from what immediately follows]: one says, جَآءَهُ بِالطَّمِّ وَالرَّمِّ, meaning *He brought him much wealth.* (S.) [Or] جَآءَ بِالطَّمِّ وَالرَّمِّ means *He brought what was of the sea and what was of the land:* (بِالبَحْرِىِّ وَالبَرِّىِّ, K: [so in MS. copies and in the CK: in the copy of the K followed in the TA, and in like manner in the M, بالبحر والثرى, which, I think, is evidently a false reading:]) or *moist and dry:* or *earth and water:* (M, K:) or *much wealth;* (K;) as in the S: (TA:) and it is said in the copies of the K, [and in the M,] that الرَّمُّ signifies *what is borne* [*on its surface*] *by the water;* but this is a signification of الطَّمُّ; and الرَّمُّ signifies *what is borne by the wind:* (TA:) or *what is upon the ground, of fragments of dry*

herbage. (M, K.) [See also art. طم.] ___ Also *Marrow.* (T, S, M, K.)

رُمَّةٌ The *remains of a rope after it has become ragged,* or *dissundered:* (T:) or *a piece of a rope* (S, M, Msb, K) *that is old and worn out* or *rotten;* (S;) as also رِمَّةٌ : (M, K:) pl. [of mult.] رُمَمٌ (T, S,) or رِمَمٌ (M, K,) and رِمَامٌ (S, M, K) and [of pauc.] أَرْمَامٌ: (M, K:) and they said also حَبْلٌ أَرْمَامٌ and رِمَمٌ [or رُمَمٌ] and رِمَامٌ; (M, K;) [like حَبْلٌ أَرْمَاثٌ and ثَوْبٌ أَخْلَاقٌ &c.;] thus using the pl. as though every part [of the rope] were termed a single thing. (M.) ___ Hence the saying, أَعْطَيْتُهُ الشَّيْءَ بِرُمَّتِهِ *I gave him the thing altogether:* (T:) or دَفَعَ إِلَيْهِ الشَّيْءَ بِرُمَّتِهِ *He gave him the thing altogether:* (S:) or أَخَذَهُ بِرُمَّتِهِ *He took it altogether:* (M; and the like is said in the Msb:) and أَتَيْتُكَ بِالشَّيْءِ بِرُمَّتِهِ *I brought thee,* or *have brought thee, the thing altogether:* (M:) or أَعْطَاهُ بِرُمَّتِهِ *He gave it altogether:* (K:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K:) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his رُمَّتِهِ: (Msb:) or, as some say, from the bringing a captive bound with his رُمَّتِهِ; but this is not a valid assertion. (M.) In all the copies of the K, الرُّمَّةُ is also expl. as *syn. with* الجَبْهَةُ; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is الجُمْلَةُ. (TA.) 'Alee said, dispraising the present world, أَسْبَابُهَا رِمَامٌ, meaning [*Its ties* (lit. *ropes*) *are*] *old and worn out* or *rotten.* (TA.) ___ أَرْمَامٌ [perhaps as pl. of رُمَّةٌ] also signifies The *last remains of herbage.* (M, TA.)

رِمَّةٌ *Old and decayed bones:* (AA, T, S, M, Msb, K:) or the *old and decayed, of bones:* (Mgh:) pl. رِمَمٌ and رِمَامٌ. (S, Msb.) The performance of the act termed الاِسْتِنْجَآءُ therewith is forbidden. (Mgh, TA.) [See also رَمِيمٌ.] ___ [And *A bone in which is marrow.* (Freytag, from the Kitáb el-Addád.)] ___ See also رُمَّةٌ, first sentence. Also *A two-winged ant:* (M, K:) so accord. to Aboo-Hátim; but disallowed by ElBekree. (TA.) ___ And The أَرَضَةُ [or *woodfretter*], (M, K,) in some one or more of the dialects. (M, TA.)

رُمُمٌ *Clever, ingenious, skilful,* or *intelligent,* girls, or young women: (IAar, K:) app. pl. of رَامَّةٌ , [as it is said

to be in the TK, whence Freytag (who has mentioned it as from the K, explaining it as an epithet applied to a girl meaning ingeniosa, prudens,) appears to have taken it,] which signifies a female *skilful in repairing.* (TA.)

رمام : see رميم. ___ It is applied as an epithet to ثُمَام, in a saying of 'Omar, explained in art. ثم: accord. to some, it means that *whereof the heads are grown, so that they are eaten* (تُرَمُّ, i. e. تُؤْكَل): it is also applied to a herb, or leguminous plant, *such that the cattle pluck it with their mouths, obtaining but little thereof:* and to herbage that had dried up when *becoming green.* (T.)

شاةٌ رَمُومٌ A sheep, or goat, *that eats that by which it passes.* (M, TA.)

رميم A bone *old and decayed:* (S, M, Msb, K:) and رُمَام signifies the same (K, TA) in an intensive sense: (TA:) or the former is like رِمَّةٌ; (A 'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the *old and decayed, of bones;* (Ksh and Bd ibid.;) not of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ or مَفْعُولٌ: (Ksh ibid.:) or it is used in the sense of the measure مَفْعُولٌ, [meaning *eroded,*] from رَمَمْتُهُ [I ate it]: (Bd ibid.:) its pl. is in most instances أَرِمَّآءُ [when it is used as a subst. or as an epithet], like أَدِلَّآءُ pl. of دَلِيلٌ [or أَقْرِبَآءُ pl. of قَرِيبٌ]; and رِمَامٌ also occurs [when it is used as a subst., for رِمَّةٌ, of which رِمَامٌ is a pl., or when it is used as an epithet], like كِرَامٌ pl. of كَرِيمٌ : (Msb:) or you say أَعْظُمٌ رَمَائِمُ, and رَمِيمٌ also; or رَمِيمٌ may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Kur ubi suprà, مَنْ يُحْيِى ٱلْعِظَامَ وَهِىَ رَمِيمٌ [*Who will quicken the bones when they are old and decayed* &c.?]; the last word being without ة because it is a subst., as expl. above, (Ksh, Bd, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure مَفْعُولٌ, as stated above; (Bd;) or because words of the measures فَعِيلٌ and فَعُولٌ are sometimes used alike as masc. and fem. [and sing.] and pl., like صَدِيقٌ and رَسُولٌ and عَدُوٌّ. (S.) And Hátim, or some other, says,

* أَمَا وَالَّذِى لَا يَعْلَمُ السِّرَّ غَيْرُهُ *

* وَيُحْيِى العِظَامَ البِيضَ وَهِىَ رَمِيمُ *

[*Verily,* or *now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed* &c.]; in which رميم may have the meaning of a gen. n., as observed above. (M.) ___ [Hence,] Anything *old and decayed* or *worn out.* (M.) One says, أَحْيَى رَمِيمَ المَكَارِمِ [*He revived what had become decayed of generous qualities* or *actions* or *practices*]. (TA.) ___ And The *remains of the herbage of the next preceding year:* (Lh, M:) from the same word in the sense first expl. above. (M.) رَمِيمُ is one of the names of *The east,* or *easterly, wind;* الصَّبَا: and is also *a proper name for a woman.* (M.)

رُمَامَةٌ *A sufficiency of the means of subsistence,* (K, TA,) *whereby life becomes,* or *is held to be, in a good,* or *thriving, state.* (TA.)

رَمَّآءُ, applied to a ewe, *White,* (S, M,) *without any colour upon her.* (M.)

رَمَّامٌ قَشَّاشٌ One *who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness.* (T, as heard by its author from the Arabs.)

رُمَّانٌ is of the measure فُعْلَانٌ accord. to Sb: accord. to Abu-l-Hasan [i. e. Akh], of the measure فُعَّالٌ, (M, TA,) and is [therefore] mentioned in the S and K in art. رمن [q. v.]: (TA:) the n. un. is with ة. (M.)

رَمْرَامٌ The حَشِيش [or *herbs,* or *dry herbage,*] *of the* [*season called*] رَبِيع: and also *a certain species of trees,* (S, M,) *of sweet scent:* n. un. with ة: (M:) or رَمْرَامَةٌ signifies *a certain well-known*

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sort of حَشِيش *in the desert;* and رَمْرَامٌ, *much thereof:* (T:) or this latter signifies *a certain herb having prickly branches and leaves, that forbid the touch, rising to the height*

of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle: (AHn, M:) or *a certain dust-coloured plant,* (Aboo-Ziyád, M, K,) *which people use as a remedy for the sting of the scorpion.* (Aboo-Ziyád, M.)

رِامَّةٌ : see رِمَمٌ, of which it is thought to be the singular.

أَرْمامٌ a pl. of رُمَّةٌ as signifying a piece of a rope: (M, K:) ___ and perhaps also in another sense: see the latter word, last sentence.

مُرِمٌّ *Containing* رِمّ, i. e. *marrow;* applied to a bone. (T.) And, [in like manner without ة,] applied to a she-camel, (S, M, K,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning *Having in her somewhat of marrow.* (S, M, * K. *) Also *Silent;* (A 'Obeyd, T, S;) in a general sense; or, as some say, *from fear,* or *fright;* (TA;) applied to a man, (A 'Obeyd, T,) and to a bird, as in the saying of a rájiz, (S,) namely, Homeyd El-Arkat, (TA,).

* مُرْخًى رِوَاقَاهُ هُجُودٌ سَامِرُهْ *
* يَرِدْنَ وَاللَّيْلُ مُرِمٌّ طَائِرُهْ *

[*They come to the water when the bird of night is silent, when its curtains* (lit. *its two curtains*) of darkness *are let down, when the holders of discourse therein are sleeping*]. (S, * TA.) [The pl.] مُرِمَّاتٌ signifies *Calamities,* or *misfortunes:* (T, K:) so accord. to AZ in the saying, رَمَاهُ بِالمُرِمَّاتِ [*He smote him,* or *afflicted him, with calamiites,* or *misfortunes*]: or, accord. to Aboo-Málik, it signifies المُسْكِتَاتُ [i. e. *silencing words* or *acts*]. (T.)

مَرَمَّةٌ [originally مَرْمَمَةٌ, a noun of the same class as مَجْنَبَةٌ and مَبْخَلَةٌ &c., meaning *A cause of repair:* and hence, *a thing needing repair;* as in a phrase mentioned voce رَقِيعٌ]. ___ See also مَرَمَّةُ بَيْتٍ, voce رُمٌّ. ___ And see what

here follows.

مَرَمَّةٌ , (Th, T, S, M, TA,) accord. to the K, مَرِمَّةٌ, but this is a mistake, (TA,) The *lip* of any cloven-hoofed animal, (Th, T, S, M, K, TA,) such as the cow &c.; because it eats therewith; (S;) like مَقَمَّةٌ; (Th, T;) as also مَرَمَّةٌ [like مَقَمَّةٌ]. (S, M, K.)

مَرْمُومٌ sing. of مَرَامِيمُ, (TA,) which is [an epithet] applied to arrows, meaning *Having the feathers repaired,* or *put into a good state.* (K, TA.) ___ And An arrow [*made even,* or *straight, by means of the eye;* or] *looked at until made even,* or *straight.* (TA.) ___ You say also, أَمْرُ فُلَانٍ مَرْمُومٌ [i. e. *The affair,* or *case, of such a one is rectified,* or *repaired*]. (TA.)

رمث

1 رَمَثَ, (S, TA,) aor. ـُ, (TK,) inf. n. رَمْثٌ, (K,) *He put* a thing *into a right,* or *proper, state,* or *adjusted* it; and *wiped it with his hand.* (S, K, * TA.) *He collected together* a thing, *and put* it *into a right,* or *proper, state,* or *adjusted* it. (As, TA.) رَمَثَتِ الإِبِلُ, (T in art. طلح, S, M,) aor. ـَ, (TA,) inf. n. رَمْثٌ, (S, M, K,) *The camels ate* رِمْثَ *alone, without any change of food:* (T in art. طلح:) or *had a complaint from eating* رِمْثَ: (S, M, K:) AHn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رمث when hungry; and that one fears for the camels in this case. (M.) ___ رَمَثَ أَمْرُهُمْ, aor. ـَ, (K,) inf. n. رَمْثٌ, (TA,) *Their affair,* or *case,* or *state of things, became confused.* (K.) رَمَثَ, aor. ـَ; and رَمَثَ, aor. ـُ; inf. n. of each رَمْثٌ; *He stole.* (T.)

2 رمّث *He mixed,* or *confounded,* a thing with another thing. (IAth, TA.) رمّث ناقتَهُ *He left some milk remaining in his she-camel's udder after milking;* (M;) as also أَرْمَثَها. (T, * M.) ___ And رمّث فى الضَّرْعِ, inf. n. تَرْمِيثٌ, *He left somewhat* [*of milk*] *remaining in the udder;* as also ارمث. (S, K.) And in like manner one says, (TA,) ارمث فُلَانٌ فى مالِه (K, TA, in the CK and in a MS. copy of the K فُلَانًا,) *Such a one left a residue,* or *remainder, in his property,* or *among his cattle;* as also استرمث. (K, TA. [Had فُلَانًا been the right reading, the author of the K would, or should, have said as also رمّث عَلَيْهِ ___.]) استرمثه *He,* or *it, exceeded him,* or *it;* (IAth, TA;) as also ارمث. (IAth, K, * TA.) You say, رمّث عَلَى الخَمْسِينَ *He exceeded the* [age of] *fifty* [years]: (M, K:) and in like manner one says of other numbers, relating to age. (M.) And رَمَّثَتْ غَنَمُهُ عَلَى المائة *His sheep,* or *goats, exceeded the* [number of a] *hundred.* (M.) And in like manner, رمّثت النَّاقَةُ عَلَى مَحْلَبِها [*The she-camel yielded more than the contents of her milking-vessel*]. (M.) And ارمث عَلَيْهِ فى المَنْطِقِ *He exceeded him,* or *surpassed him, in speech.* (TK.)

4 **ارمث** : see 2, in five places. Also *i. q.* لَيَّنَ [*He,* or *it, rendered soft,* &c.]. (K.)

10 **إِسْتَرْمَثَ** see 2.

رِمْثٌ [*A certain shrub, resembling a dwarftamarisk;*] *a certain pasture of camels;* (S, A, Msb, K;) *a species of tree* [or *shrub*], (T,) *of the kind termed* حَمْض, (T, S, A, Msb, K,) *growing in plain,* or *soft, ground,* (Msb,) *the leaves of which fall,* [or *droop*], *like the* أُشْنَان [i. e. *kali,* or *glasswort*]; *eagerly desired by the camels when they are satiated with, and tired of, the* [*sweet pasture termed*] خُلَّة: (T:) it is *a species of tree* [or *shrub*] *resembling that called* غَضًا, (M, K,) *which does not grow tall, but the leaves of which spread,* [app. meaning that *its sprigs spread out flat, and* (as described above) *droop, like those of the common tamarisk,*] *and it resembles the* أُشْنَان: (M:) *like the* غضا *and* اشنان, *it is burned for making* قِلْى [or *potash*]: (TA &c. in art. قلى:) AHn says that *it has long and slender* هَدَب [generally, and app. here, meaning *sprigs garnished with minute leaves overlying one another like the scales of a fish*], *and is a pasture upon which camels and sheep* or *goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey,* [*a species of manna,*] *resembling* جُمَان [i. e. *pearls,* or *silver beads like pearls*], *very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum:* AHn also says in one place, that, accord. to certain of the Basrees, *the* رمث *occupies the space of a man sitting, and grows in the manner of the* شِيح [*a species of wormwood*]: also that he had been told by certain of [the tribe of] Benoo-Asad that *it rises not so high as the stature of a man, and is used as firewood:* (M, TA:) [a coll. gen. n.:] the n. un. is with ة. (T, M.) [See a prov. cited voce ذُؤْنُونٌ, in art. ذأن.] ___ Also A man

whose clothes are old and worn out: (A, K:) said by MF to be tropical, but not said to be so in the A. (TA.) ___ And *Weak in the* مَتْن [i. e. the *back,* or the *flesh on either side of the back-bone*]. (K.)

رَمَثٌ *A raft, constructed of pieces of wood* or *timber* (As, T, S, M, Msb, K) *put together* (T, S, M, Msb, K) *and bound,* (T,) *upon which one embarks* (T, S, M, Msb, K,) *on the sea* or *a great river:* (S, M, Msb, K:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, from رَمَثَ he collected together a thing, and put it into a right, or proper, state, or adjusted it: (As, TA:) pl. أَرْمَاثٌ. (T, S, M, Msb.) *An old, wornout, rope;* pl. أَرْمَاثٌ. and رِمَاثٌ: (M:) and one says حَبْلٌ أَرْمَاثٌ, (S, M, A, K,) meaning as above, (A,) i. e. أَرْمَامٌ; (S, K;) like as one says ثَوْبٌ أَخْلَاقٌ: (M:) or رَمَثٌ signifies *a rope undone,* or *untwisted.* (IAar, T.) ___ And The *thong,* or *the like, by which is suspended the skin of churned milk.* (K.) Also *Remains, of milk, in the udder,* (T, S, M, K,) *after milking;* and so رَمْثَةٌ : pl. of the former أَرْمَاثٌ. (M.) ___ And *i. q.* حَلَبٌ [app. as meaning *Milk,* or *fresh milk, drawn from the udder*]. (T.) An *An excel-lence,* or *excellent quality.* (T, K.) So in the saying, in the Nawádir el-Aaráb, لِفُلَانٍ عَلَى فُلَانٍ رَمَثٌ [*To such a one belongs an excellence over such a one*]. (T.)

رَمِثٌ [part. n. of رَمِثَ]. You say إِبِلٌ رَمِثَةٌ, (S, M, K,) and رَمَاثَى (S, K) and رَمْثَى, (M, K,) [which are pls.,] *Camels having a complaint from eating* رِمْثٌ. (S, M, K. [See 1, third sentence.])

رَمْثَةٌ : see رَمَثٌ.

أَرْضٌ رَمْثَآءُ : see مَرْمَثَةٌ.

رَمَّاثٌ [from رَمَثٌ] The *maker of a raft* or *rafts:* and *one who draws,* or *tows,* [or *propels,*] *a raft.* (MA.)

أَرْضٌ مَرْمَثَةٌ [in the CK مُرْمِثَةٌ] *Land producing* [*the shrubs called*] رِمْثٌ; (M, K;) and أَرْضٌ رَمْثَآءُ [signifies

the same, or] *land in which are* رِمْثٌ. (Ham p. 99.)

هُمْ فِى مَرْمُوثَآءَ *They are in a state of confusion.* (K.)

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رمح

1 رَمَحَهُ , (S, A, L, K,) aor. ـَـ , (L, K,) inf. n. رَمْحٌ, (L,) *He thrust him,* or *pierced him, with a* رُمْحٌ [i. e. *spear,* or *lance*]. (S, A, L, K.) ___ And رَمَحَ, aor. and inf. n. as above, *He* (a solid-hoofed animal) *struck with his hind leg.* (Msb.) You say, of a horse, (S, A, K,) and of an ass, and of a mule, (S, A, *) or any solid-hoofed animal, (TA,) رَمَحَهُ, (S, A, K,) aor. as above, (K,) and so the inf. n., (TA,) *He kicked him;* (K;) or *struck him with his hind leg,* (S, A, TA,) or *with both his hind legs:* (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Msb, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.) ___ [In the vulgar modern language, it means *He* (a horse or the like) *galloped.*] ___ [Hence,] said of the [locust termed] جُنْدُبٌ, *It struck the pebbles:* (so in three copies of the S:) or *it struck the pebbles with its hind leg,* (L and A, and so, accord. to the TA, in the S,) or *with its two hind legs.* (K.) ___ And, said of lightning, *It gleamed* (A, K) *with gleams slight and near together.* (A.)

3 رَامَحَهُ , inf. n. مُرَامَحَةٌ, *He contended with him in thrusting,* or *piercing, with the spear,* or *lance.* (A, TA. [The meaning is indicated in both, but not expressed.])

6 تَرَامَحُوا *They contended, one with another, in thrusting,* or *piercing, with the spear,* or *lance.* (A, TA. [The meaning is indicated in both, but not expressed.])

رُمْحٌ *A certain weapon,* (L, TA,) *well known;* (L, Msb, K;) [i. e. *a spear,* or *lance; one with which one thrusts, not which one casts;* accord. to El-Hareeree, (cited by De Sacy in his Chrest. Ar, sec. ed., ii. 332,) *not so called unless having its iron head mounted upon it:*] pl. رِمَاحٌ and أَرْمَاحٌ, (S, L, Msb, K,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُمْ رُمْحًا [lit. *They broke a*

spear between them, or *among them;* meaning] *evil,* or *mischief,* [or *enmity,* or *contention,*] *happened between them,* or *among them.* (A, TA.) And مُنِينَا بِيَوْمٍ كَظِلِّ الرُّمْحِ *We were tried with a long and distressing day.* (A, TA.) And هُمْ عَلَى بَنِي فُلَانٍ رُمْحٌ وَاحِدٌ [*They are in league against the sons of such a one as one man*]. (A, TA.) And كَأَنَّ عَيْنَيْهِ فِي رُمْحَيْنِ [*As though his two eyes were upon two spears*] is said of one in fear and fright, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is رُمَيْحٌ . And hence the saying,] أَخَذَ رُمَيْحَ أَبِي سَعْدٍ *He* (a man, K, TA, or an old man, TA) *stayed himself upon a staff by reason of extreme old age,* or *decrepitude:* by ابو سعد is meant Lukmán the Sage, (K, TA,) who is mentioned in the Kur-án: (TA:) or Marthad Ibn-Saad: or it is a surname applied to old age, and decrepitude. (K, TA.) ___ See also رَامِحٌ. ___ [As a measure in astronomy, accord. to modern Arabian astronomers, it is *Four degrees and a half;* the *eightieth part of a great circle;* and accord. to various works on practical law, it consists of *twelve* أَشْبَار (or *spans*): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce زُبَانَى, it appears to be about twice the measure stated above; i. e., about *nine degrees;* and to consist of *five cubits,* a measure perhaps equal to *twelve spans.*] ___ أَخَذَتْ رِمَاحُهَا, said of the [species of barley-grass called] بُهْمَى, (T, S, A, TA,) and of any similar pasture, (T, TA,) *It assumed,* or *put forth, its prickles,* (A, * TA,) or *became dry in its prickles,* (T, TA,) *and thus* (T, A, TA) *resisted the attempts of animals to pasture upon it.* (T, S, A, L, TA.) Also, said of camels, *They became fat,* (S, K, TA,) or *yielded milk plentifully;* (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S:) or *they became goodly in the eye of their owner so that he was prevented from slaughtering them;* (A, * TA;) and so أَخَذَتْ أَسْلِحَتُهَا. (TA.) One says also نَاقَةٌ ذَاتُ رُمْحٍ *A fat she-camel;* and إِبِلٌ ذَوَاتُ رِمَاحٍ *fat camels;* because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A, * TA.) ___ رِمَاحُ الجِنِّ [*The pestilence*

termed] الطَّاعُونُ. (A, K.) [See the following verses.] ___ رِمَاحُ العَقْرَبِ *i. q.* شَوْلَاهَا [evidently a mistranscription for شَوْلَاتُهَا, i. e. *The stings of scorpions, with which they strike;* العقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رِمَاحُ الجِنِّ]. (K.) A poet, cited by Th, says,

* لَعَمْرُكَ مَا خَشِيتُ عَلَى أُبَيٍّ	*
* رِمَاحَ بَنِي مُقَيِّدَةَ الحِمَارِ	*
* وَلَكِنِّي خَشِيتُ عَلَى أُبَيٍّ	*
* رِمَاحَ الجِنِّ أَوْ إِيَّاكَ حَارِ	*

[*By thy life,* or *by thy religion, I feared not, for Ubeí, the stings of the scorpions; but I feared, for Ubeí, the pestilence, or thee, O Harith;* حَارِ being for حَارِثُ]; by بنى مقيّدة الحمار he means the scorpions. (TA.) ___ [The dim.] رُمَيْحٌ is a proper name of *The penis;* (K, * TA;) like as شُرَيْحٌ is a proper name for the vulva of a woman. (TA.) ___ ذُو الرُّمَيْحِ means *A species of jerboa,* (K, TA,) *long in the hind legs, in the middle* [?] *of each* وظيف [here meaning *metacarpus*] *having a nail in excess* [*of those of the hind feet;* for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]: or it means *any jerboa:* and its رمح [evidently a mistranscription for رُمَيْحٌ] is its *tail.* (TA. [It is there added, ورماحه شولاتها; another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.])

رَمْحَةٌ : see رَمَّاحٌ: ___ and see also the paragraph here following.

رِمَاحٌ a pl. of رُمْحٌ. (S &c.) Also [The *vice of kicking,* or *striking with the hind leg* or *with both the hind legs;*] a subst. from رَمَحَ said of any solid-hoofed animal: (Msb, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, هُوَ ذُو رِمَاحٍ [*He has a vice of kicking*]. (A.) And أَبْرَأُ إِلَيْكَ مِنَ الجِمَاحِ وَالرِّمَاحِ

[*I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking*]. (TA.) [And رَمْحَة, in like manner, signifies *A trick of kicking:* see an ex. voce جَمْحَة.]

رَمُوحٌ and رَمَّاحٌ [A horse, or the like, *that has a habit of kicking*]. You say دَابَّةٌ رَمُوحٌ عَضُوضٌ and رَمَّاحَةٌ عَضَّاضَةٌ, [*A kicking, biting, beast*]. (A.) And نَاقَةٌ رَمُوحٌ *A kicking she-camel.* (TA.)

رُمَيْحٌ : see رُمْحٌ, [of which it is the dim.], in three places.

رِمَاحَةٌ, The *art of making* رِمَاحٌ [*spears,* or *lances*]. (S, A, * K.) See the next paragraph.

رَمَّاحٌ *A maker of* رِمَاحٌ [*spears,* or *lances*]. (S, A, * Msb, K.) You say, الرِّمَاحَةِ هُوَ رَمَّاحٌ حَاذِقٌ فِى [*He is a maker of spears* or *lances, skilful in the art of making them*]. (A.) ___ See also رَامِحٌ. See also رَمُوحٌ, in two places. ___ قَوْسٌ رَمَّاحَةٌ *A bow that propels* [*the arrow*] *vehemently.* (K.) The word رِمَّاحَة used [app. in this sense, without a subst.,] by Tufeyl El-Ghanawee is expl. by some as meaning *A thrust,* or *piercing, with the* رُمْحٌ; but no way of resolving this is known, unless it be used in the place of رَمْحَة, as the inf. n. of un. of رَمَحَ. (L.) Also *Poverty, need,* or *want.* (K, TA. [This meaning is erroneously assigned in Freytag's Lex. to رُمْحٌ.])

رَامِحٌ *Thrusting,* or *piercing,* another *with a* رُمْحٌ [i. e. *spear,* or *lance*]. (S, Msb.) ___ Also (S [in the Msb or]) A man *having a* رُمْحٌ [*spear,* or *lance*]; (S, Msb, K;) and so رَمَّاحٌ : (L:) the former an epithet [of the possessive kind,] similar to لَابِنٌ and تَامِرٌ, having no verb. (S.) ___ السِّمَاكُ الرَّامِحُ is the name of [*The star Arcturus;*] *a certain star, before,* or *preceding,* الفَكَّة [or *Corona Borealis*], *preceded by another star,* [*the star* η *in the left leg of Bootes,*] *which is called its* رُمْحٌ [or *spear,* i. e. رُمْحُ السِّمَاكِ and simply الرُّمْحُ], (S, K,) whence its name: *it is one of two stars which are together called* السِّمَاكَانِ; *and is not one of the Mansions of the Moon:* (S:) *it is also called* السِّمَاكُ المُرْزِمُ: (Az, TA:) the

other سماك [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الأَعْزَلُ, because it has no star [near] before

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it: الرامح is more red. (TA.) ___ رَامِحٌ also signifies *A bull;* so called because of his pair of horns: (A:) [i. e.] *a wild bull;* thought by ISd to be so called because of his horn: (TA:) or ثَوْرٌ رَامِحٌ signifies *a* [*wild*] *bull having a pair of horns.* (S, K.)

رمد

1 **رَمِدُوا** , (Sh, T, M, A, L,) [aor., app., ـِ ,] inf. n. رَمَدٌ; (M, L;) and ارمدوا ; (Sh, T, M, L;) for which A 'Obeyd erroneously says رَمِدُوا, with kesr to the م; and ارمدُّوا , with teshdeed to the د; (T, L;) *They* (a people, or party,) *perished:* (Sh, T, M, A, L:) or *became like* رَمَاد [or *ashes*]: (A:) and رَمِدَ عيشهم, (L,) or ارمد عيشهم, (TA,) has the former meaning. (L, TA.) And رَمَدَ [so in the T and L and TA, not رَمِدَ,] aor. ـُ , inf. n. رُمُودَةٌ, *It* (a garment, En-Nadr, T, or a thing, TA) *perished by becoming old and wornout, and had no goodness and lastingness.* (En-Nadr, T, L, TA.) ___ رَمِدَتِ الغنم, (S, M, K,) aor. ـِ , (S, K,) inf. n. رَمَدٌ, (S,) *The sheep,* or *goats, perished by reason of cold,* or *of hoar-frost* or *rime.* (S, M, K.) رَمَدَ, (AZ, ISk, T, S, Nh, Msb,) aor. ـُ , (AZ, T,) or ـِ , (Msb,) or both, (ISk, S,) inf. n. رَمَدٌ; (AZ, ISk, T, S, Msb;) or رَمَّد ; (M, TT;) and ارمد ; (M, Nh, L;) *He,* (God, M, TA, or a man, Msb,) or *it,* (a company of men, ISk, S,) *destroyed* (AZ, ISk, T, S, Msb) a person or thing, (L, Msb,) or people: (AZ, ISk, T, S, M:) or *destroyed, and rendered like ashes.* (Nh.) رَمَدَ, (S, M, L, K) aor. ـَ , (S, L,) inf. n. رَمَدٌ; (S, M, L;) and أُرْمِدَ , or ارمدَّ ; (accord. to different copies of the K;) *He* (a man, S) *was,* or *became, affected with pain and swelling of the eye;* (M;) *with inflammation thereof;* or *with ophthalmia;* syn. هَاجَتْ عينه. (S, L, K. *) And رَمِدَتْ عينه, (T, A, L, Msb,) aor. ـَ , (L, Msb,) inf. n. رَمَدٌ; (T, A, L, Msb, K;) and أَرْمَدَتْ ; (T, Msb;) or ارمدَّتْ , (TA,) inf. n. ارمِدَادٌ; (K, TA;) *His eye was,* or *became, painful and swollen, inflamed,* or *affected with ophthalmia;* syn. هَاجَتْ. (L, K, * TA.)

2 **رَمَّدَهُ** , (M, A,) inf. n. تَرْمِيدٌ, (S,) *He put ashes into it,* (M, * A,) or *upon it;* (M;) namely, roast meat: (M, A:) or *he put it* (a thing) *into ashes.* (S.) It is said in a prov., شَوَى أَخُوكَ حَتَّى إِذَا أَنْضَجَ رَمَّدَ [*Thy brother roasted, until, when he had thoroughly cooked* the meat, *he put ashes* into it, or *put* it *into the ashes*]: (T, S, M, A:) meaning *Thy brother did a good deed and then marred it:* (A:) [i. e.] it

is applied to him who mars, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) ___ Also *He put it* (namely, flesh-meat to be roasted,) *into live coals.* (M.) ___ See also 1. رَمَّدَتْ, (AZ, T, S, M, K,) inf. n. تَرْمِيدٌ; (S) and ارمدت ; (S, K;) said of a ewe, or she-goat, (AZ, T, S, M,) and of a she-camel, (S, M, K,) and of a cow, (S,) *She secreted milk in her udder a little before her bringing forth;* syn. أَضْرَعَتْ: (S, K:) or *she showed herself to be pregnant, and became large in her udder;* as also أَضْرَعَتْ: (AZ, T:) or *she secreted a little milk at the time of bringing forth:* (T:) or *she showed herself to be pregnant, and became large in her belly and swollen in her udder and her vulva:* or *she secreted somewhat* [*of milk*] *at the time of bringing forth,* or *a little before it:* the epithet applied to her in this case is مُرْمِدٌ [without ة]. (M.) [See also رَبَّدَتْ.] One says, رَمَّدَتِ الضَّأْنُ فَرَبِّقْ رَبِّقْ [*The ewes have secreted milk in their udders,* &c.]: (I Aar, T, S:) *therefore prepare thou the* أَرْبَاقَ: *prepare thou the* ارباق: [i. e., *the loops into which their heads are to be inserted:*] for the ewes secrete milk in their udders only عَلَى رَأْسِ الوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) And [in like manner,] رَمَّدَتْ المَعْزَى فَرَنِّقْ رَنِّقْ. (IAar, T. [See also arts. رمق and رنق.])

4 **ارمد**, as an intrans. v.: see 1, first sentence, in two places. ___ Also, (S, K,) inf. n. إِرْمَادٌ, said of a man, (S,) *He was,* or *became, poor, needy,* or *indigent.* (S, K.) And ارمد القوم *The people were,* or *became, afflicted with drought, barrenness,* or *dearth,* (A, K, TA,) *and their cattle perished* (K, TA) *in consequence thereof.* (TA.) See also 1, last two sentences. And see 2. As a trans. v.: see 1, in the middle of the paragraph. ارمد عينه *He,* (God, S, M, L, K,) and *it,* (weeping, A, TA,) *caused his eye to become painful and swollen, inflamed,* or *affected with ophthalmia.* (S, M, L, K, TA.)

9 **ارمدّوا**: see 1, first sentence. ___ ارمدّ, said of a man's face, *i. q.* اربدّ [as meaning *It became like the colour*

of رَمَاد or *ashes;* or *it became altered* by reason of anger]. (A, TA.) See also 1, last two sentences. Also, inf. n. ارْمِدَاد, said of a camel, accord. to AA, *He ran vehemently;* and so ارقدّ: or, accord. to As, both signify *he went at random, heedlessly, headlong,* or *in a headlong course; and quickly:* (T:) or *he went quickly,* or *a quick pace;* accord. to some, specially said of the ostrich: (M, L:) or *he ran in the manner of the* رُمْد [meaning *ostriches*]. (A.

Q. Q. 4 **ارْمَئْدَادَ** [inf. n. of ارْمَأَدَّ] The *going,* or *acting, vigorously,* or *with energy.* (M, TA.)

رَمْدَة : see رَمَادَة.

رَمِد , applied to water, *Turbid:* (T:) or *altered for the worse in taste and colour, though still drinkable;* (Es-Sijistánee, S, A, K;) as also مُرْمِد . (Lh, L.) ___ And, applied to a garment, or piece of cloth, *Faded;* syn. فَاسِخ; as also أَرْمَد [q. v.]. (A, TA.) Also, (S, L. Msb, K,) and أَرْمَد , (S, M, A, L, Msb, K,) and مُرْمَد , or مُرْمَدٌّ , (accord. to different copies of the K,) A man *affected with pain and swelling of the eye; with inflammation thereof;* or *with ophthalmia:* (S, M, A, * L, Msb, * K:) fem. of the first رَمِدَة, (Msb,) and of the second رَمْدَآء , (M, Msb,) [and pl. of the second رُمْد .] And عَيْن رَمِدَة (S, M, L) and رَمْدَآء (M, A, L) *An eye painful and swollen, inflamed,* or *affected with ophthalmia:* (S, M, A, * L:) pl. of the latter عُيُون رُمْد . (A.)

رَمِدَة *Ash-colour;* the *colour of* رَمَاد; as also رُبْدَة: (A in art. ربد:) *a colour like* وَرْقَة, *inclining to blackness;* and so رُبْدَة: (T in that art.:) *a colour inclining to that of dust.* (M.)

مَا تَرَكُوا إِلَّا رِمْدَةَ حَتَّانَ , or حَتَّان, (as in different copies of the K,) a phrase expl. in art. حت.

رَمَاد رَمِد (S, M, K) and رَمِدٌ, (K,) which latter is abnormal, (TA,) or رَمْد, (so accord. to a copy of the T,) and رَمِيد and أَرْمَد , (M, K,) *Ashes perishing,* or *coming to nought:* (S, K:) or *much in quantity, and very fine* or *minute:* (M, K:) or *reduced to the finest,* or *most minute, state:* (T, TA:) or رَمِد signifies *burnt*

to the utmost degree, and reduced to the finest, or *most minute, state.* (IAth, TA.)

رِمْدِدَآء : see رِمَاد.

رِمْدِيد : see رِمْدِد.

رِمَاد *Ashes;* i. e. *charcoal reduced to particles* T, M) *by being burnt;* (T;) *burnt coals that have become mixed with dust, and extinguished, and reduced to particles:* (M:) and رِمْدِدَآء signifies the same; (S, M, K;) as also أَرْمِدَآء , like أَرْبِعَآء, (so in some copies of the K, and in a copy of the S,) or أَرْمَدَآء , like أَرْبَعَآء, (so in other copies of the K,) or إِرْمِدَآء ; (so in two copies of the S, there said to be like إِرْبِعَآء, and so in the M;) as some say; or أَرْمِدَآء is a pl. of رِمَاد, as is also أَرْمِدَة; and إِرْمِدَآء , which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though إِرْبِعَآء also is mentioned by IHsh,] is a quasi-pl. n.: (M:) [رِمَاد is a coll. gen. n.;] and رِمَادَة [is its n. un., and as such] signifies *a portion thereof.* (M.) [Hence] one says, فُلَانٌ كَثِيرُ رِمَادِ القِدْرِ [lit. *Such a one has many ashes of the cooking-pot*]; meaning *such a one is very hospitable; has many guests:* (Mgh in art. عرض:) [and so هُوَ كَثِيرُ الرَّمَادِ:] and هُوَ عَظِيمُ الرَّمَادِ *he has many guests:* because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And سُفِىَ الرَّمَادُ فِى وَجْهِهِ [lit. *Ashes were blown and scattered in his face*]; meaning *his face became altered.* (A, TA.) ___ [مَآءُ الرَّمَادِ is a term applied in the present day to *Lixivium,* or *lye;* i. e. *water infused with wood-ashes.*]

رَمَادَة *Perdition, destruction,* or *a state of destruction;* (S, Msb;) as also رَمْد (T, S.) Hence, (S Msb,) عَامُ الرَّمَادَةِ *The year of perdition* or *destruction,* (S, Msb. K,) or *of drought,* (A,) in the days of 'Omar, (S, Msb, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (S, M, Msb, K) in great numbers, (M,) and cattle also, (S, K,) in consequence of drought (S, Msb) long con-

tinuing, (S,) wherefore it was thus called, (S, M,) because the earth became like ashes by reason of the drought; (Msb;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes: but the first reason assigned above, for its being thus called, is preferable. (M.) ___ See also رَمَاد.

رَمَادِىٌّ *A sort of grapes, of Et-Táif, of a dusty black colour.* (M.)

رَامِدٌ [*Perishing:* or *becoming like* رَمَاد, or *ashes:* or] *perishing by becoming old and wornout, and having no goodness and lastingness.* (En-Nadr, T, L, TA.)

أَرْمَدُ *Of the colour of* رَمَاد [or *ashes*]; (S, M, K;) [*ash-coloured; ashy;*] *of a dusty colour in which is a duskiness,* or *dinginess:* (S:) [fem. رَمْدَآءُ: and pl. رُمْدٌ.] Hence رَمْدَآءُ applied to *A female ostrich:* (S, K:) [and رُمْدٌ applied to *ostriches:* (see 9, last sentence:)] and hence also رُمْدٌ applied to *gnats* (T, S, A, L, K) *of a certain species:* (T:) and you say نَعَامَةٌ رَمْدَآءُ (M, A) i. e. [*an ostrich* or *a female ostrich,*] *of an obscure black hue, like the color of ashes:* (M:) and ظَلِيمٌ أَرْمَدُ [*a male ostrich of such a colour*]: (M:) and نَعَامٌ رُمْدٌ [*ostriches of such a colour*]: (A:) and ثِيَابٌ رُمْدٌ *garments,* or *pieces of cloth, of a dusty colour in which is a duskiness,* or *dinginess;* from رَمَاد. (T.) Lh asserts that the م in this word is a substitute for ب. (M, L. [See أَرْبَدُ.]) ___ See also رَمَدٌ, in six places. ___ And see رَمَدٌ.

أَرْمَدَآءُ and أَرْمَدَآءُ and إِرْمَدَآءُ: see رَمَاد, in five places.

مُرْمَدٌ : see رَمَدٌ.

مُرْمِدٌ A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat, (TA,) *secreting milk in her udder a little before her bringing forth;* (Ks, T, TA;) as also مُرِدٌ: (Ks, T:) or both signify a she-camel *having her udder shining, and infused with milk.* (Ks, L in art. رد.) [See also مُرَمَّدٌ, in the second paragraph of this art.] ___ See

also رَمِدٌ.

مُرْمِدٌ : see رَمِدٌ.

مُرَمَّدٌ Flesh-meat *roasted in live coals.* (T, S. *)

مُرَمِّدٌ : see 2.

مُرْمِئِدٌ *Going,* or *acting, vigorously,* or *with energy:* (K, * TA:) الجَارِى, in the explanation given in the K, is a mistake for الجَادُّ. (TA. [See Q. Q. 4.])

رمز

1 **رَمَزَ**, (S, A, &c.,) aor. ـُ, and ـِ, (S, Msb, K,) inf. n. رَمْزٌ (S, A, Msb, K) and رُمْزٌ and رِمْزٌ, (K,) *He made a sign,* (S, A, Msb, K, TA,) *in indication of a thing that might be shown* or *pointed out by utterance, with anything:* (L, TA:) or *with the lips;* (S, A, K, TA;) as also تَرَمَّزَ ; (TA in art. نفص;) *putting them in motion by speech not understood by means of utterance; not vocally manifested:* (TA:) or *with the lip:* (Msb:) or *with the eyebrow:* (S, A, Msb:) or *with the eyebrows:* (K:) or *with the eye:* (Msb:) or *with the eyes;* (K;) as also تَرَمَّزَ : (TA in art. نفص:) or *with the mouth:* or *with the hand* or *arm:* (K:) or *with the tongue,* (K, TA,) *by uttering a low voice:* (K, B, TA:) but also applied to signify *he made any sign* or *indication.* (B, TA.) You say, رَمَزَ إِلَيْهِ *He made a sign to him with the lips,* or *eyebrow.* (A.) And رَمَزَتْهُ المَرْأَةُ بِعَيْنِهَا *The woman made a sign to him with her eye.* (TA.) And كَلَّمَهُ رَمْزًا [*He talked to him by making signs* &c.]. (A.)

5 **تَرَمَّزَ** see 1, in two places.

6 **تَرَامَزُوا** [*They made signs,* or *indications, in one or other of the manners described above, one to another*]. You say, دَخَلْتُ عَلَيْهِمْ فَتَغَامَزُوا وَتَرَامَزُوا [*I went in to them, and they made signs and indications,* &c., *one to another*]. (A, TA.)

رَمْزٌ : see رَامِزٌ.

رَمُوزٌ : see رَامِزٌ.

رَمَّازٌ [*Making frequent signs, in one* or *other of the manners described above;* like

رموز]. You say, امرأة رمّازة *A woman who makes frequent signs.* &c.; *who has a habit of doing so;* syn. غمّازة. (TA.) And جارية غمّازة بيدها همّازة بعينها لمّازة بفمها رمّازة بحاجبها [*A girl who makes frequent signs with her hand* or *arm, who does the like with her eye, who does the like with her mouth, who does the like with her eyebrow*]. (A, TA.) ___ Hence, (S, TA,) رمّازة signifies [also] *An adulteress,* or *a fornicatress:* (Sh, S, K:) *a prostitute:* (A:) because she makes signs with her eye. (S, TA.) [See also زمّارة.]

رامز *Making a sign, as* [*with the lips,* &c., as described above, or] *with the hand,* or *arm,* or *with the head:* pl. [or rather quasi-pl. n.] رمز . In the Kur iii. 36, instead of رمزا, some read رمزا; meaning as here explained: and some read رمزا, meaning *doing so mutually;* pl. of رموز [which is an intensive form, meaning, *making frequent signs* &c.; like رمّاز]. (Bd.)

رمس

1 رَمَسَهُ, (S, M, Mgh, Msb,) aor. ـُ (M, Mgh, Msb) and ـِ, (M, Msb,) inf. n. رَمْسٌ, (A, Msb, K,) *He buried him,* or *it;* (S, M, A, Mgh, Msb, K;) namely, a dead person; a corpse: (S, Mgh, Msb:) this is [said to be] the primary signification: (A:) as also ارمسه: (S, Msb:) or *he buried him, and made the earth even over him.* (TA.) It is said in a trad. of Zeyd Ibn-Soohán, ثُمَّ ٱرْمُسُونِى *Then do ye bury me:* or it may mean, *conceal my grave, and make it even with the ground.* (Mgh.) ___ *He poured,* (M,) or *scattered,* (A,) *dust,* or *earth, upon it;* (M, A;) namely, anything. (M.) You say also, رَمَسَهُ بِالتُّرَابِ [in this sense]. (A.) And رَمَسْنَاهُ بِالتُّرْبِ *We filled it up with dust,* or *earth.* (M.) And it is said in a trad. of Ibn-Maakil, ارْمُسُوا قَبْرِى, meaning *Make ye my grave even with the ground; not gibbous,* or *elevated.* (TA.) ___ *He concealed,* and *covered, him,* or *it:* this is [also said to be] the primary signification. (TA.) You say, رَمَسَ الشَّىْءَ, aor. ـُ, inf. n. رَمْسٌ, *He,* or *it, effaced,* or *obliterated, the traces,* or *remains, of the thing.* (M.) And الرِّيحُ تَرْمُسُ الآثَارَ بِمَا تُثِيرُهُ [*The wind effaces the traces,* or *remains, by what it raises,* of dust or sand &c.]. (A.) And رَمَسُوا قَبْرَ فُلَانٍ *They concealed the grave of such a one, and made it even with the ground.* (S.) And رَمَسْتُ الخَبَرَ, (K, * Msb,) and الحَدِيثَ, (TA,) *I concealed the news,* or *information,* (K, * Msb,) and *the story.* (TA.) And رَمَسْتُ عَلَيْهِ الخَبَرَ, (S, M,) and الأَمْرَ, (As A,) *I concealed from him the news,* or *information,* (S, M,) *and the affair.* (As, A.) ___ رُمِسَ حُبُّكَ فِى قَلْبِى *The love of thee hath become vehement, and firmly settled,* [*as though buried,*] *in my heart.* (A, TA.) رَمَسَهُ بِحَجَرٍ, (S,) inf. n. رَمْسٌ, (K,) *I cast a stone at him.* (Ibn- 'Abbád, S, K. *)

4 أَرْمَسَ see 1, first signification.

8 ارتمس فى المآء *i. q.* انغمس (Mgh, Msb) or اغتمس (K) [*He immersed himself in the water*]; or *so that his head and whole person became concealed therein;* the doing of which by one fasting is forbidden in a trad.: (Sh, Sgh;) or *not remaining long in the water;* (Mgh, TA;) whereas انغمس and اغتمس denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائم يرتَمِس ولَا ينغَمِس *The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein.* (TA.)

رَمْس *Dust,* or *earth:* (Msb:) or *dust with which the wind effaces traces* or *remains:* (M:) or *dust,* or *earth, that is scattered upon a corpse:* (A:) or *dust,* or *earth, of a grave:* (S, Mgh, K:) an inf. n. used as a subst. (S, * Mgh, Msb.) ___ Hence, (Msb,) *A grave;* (M, A, Msb, K;) as also راموس and مَرْمَس : (K:) or *a grave that is made even with the surface of the ground; not elevated:* (TA:) and مَرْمَس signifies the *place of a grave;* (S;) or *of a* رَمْس: (TA:) the pl. [of pauc.] of رَمْس is أَرْمَاس (M, K) and [of mult.] رُمُوس. (M, Msb, K.) *A low, gentle,* or *soft, sound* or *voice.* (M, TA.)

رَمِيس : see مَرْمُوس, in two places.

الرَّامِسَاتُ (AHn, M, A, K) and الرَّوَامِسُ, (AHn, S, M, &c.,) [each pl. of الرَّامِسَةُ,] *The winds that bury traces or remains;* (K;) *the winds that raise the dust, and* [*spread it so as to*] *bury traces or remains:* (S:) or *the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land.* (AHn, M.) ___ رَوَامِسُ also signifies *Flying things* (طَيْر) *that fly by night:* or *any creeping thing* (دَابَّة) *that comes forth by night* (ISh, K)

is called رَامِسٌ. (ISh.) ___ It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامُوسٌ : see رَمَسَ; for the latter, in two places.

مُرَمَّسٌ : see رَمَسَ; for the latter, in two places.

مَرْمُوسٌ *Buried;* as also رَمِيسٌ : (M, TA:) *having dust,* or *earth, poured upon it;* as also ↓ the latter epithet. (TA.) ___ خَبَرٌ مَرْمُوسٌ *Concealed news* or *information.* (TA.)

وَقَعُوا فِى مَرْمُوسَةٍ مِنْ أَمْرِهِمْ *They fell into a state of confusion in respect of their affair,* or *case.* (IAar, M.)

رمص

1 **رَمِصَتْ عَيْنُهُ**, (S, Msb, K,) aor. ـَـِ, (Msb, K,) inf. n. رَمَصٌ, (Msb,) *His eye had in it what is termed* رَمَصٌ [q. v.]. (S, Msb, K.) And رَمِصَ, [aor. and] inf. n. as above, *He had what is termed* رَمَصٌ. (M.) رَمَصْتُ إِلَيْهِ, aor. ـُـِ, inf. n. رَمْصٌ, *I looked towards him,* or *at him, with the most secret look.* (O, TA.)

4 **أَرْمَصَهُ** *It* (disease) *caused him to have what is termed* رَمَصٌ. (M.)

رَمَصٌ *Filth,* [or *foul matter,*] (S, Mgh,) or *white filth,* (K,) or *tough,* or *dry, white filth,* (A,) *that collects,* (S, A, K,) or *concretes,* (Mgh,) *in the inner corner of the eye:* (S, A, Mgh, K:) if fluid, it is called غَمَصٌ: (S:) or it is *in the side of the eyelashes:* (ISh, TA in art. غمص:) or *what is fluid;* what is concrete being termed غَمَصٌ: or *i. q.* غَمَصٌ, i. e. *dirt which the eye emits:* or *smallness and sticking of the eye.* (M.) You say, مِنْ أَسَآءَهُ الرَّمَصُ سَرَّهُ الغَمَصُ [*Him whom tough,* or *dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices*]: for غَمَصٌ is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

رُمَيْصَآءُ [dim. of رَمْصَآءُ, fem. of أَرْمَصُ [*i. q.* الشِّعْرَى الغُمَيْصَآءُ, i. e., *Procyon;* (see الشِّعْرَى;)] *one of the two stars of the* ذِرَاعُ الشِّعْرَى: so called because of its smallness and its littleness of light [in comparison with the other شِعْرَى, which is Syrius]. (M.)

أَرْمَصُ A man (S, Mgh, Msb) *having, in his eye, what is termed* رَمَصٌ: (S, M, Mgh, Msb, K:) fem. رَمْصَآءُ: (Msb, K:) and pl. رُمْصٌ. (TA.)

رمض

1 رَمَضَتِ الأَرْضُ, (Mgh,) and الحِجَارَةُ, (A, Mgh,) [aor. ـَـ ,] inf. n. رَمَضٌ, (A,) *The earth,* or *ground,* (Mgh,) and *the stones,* (A, Mgh,) *became vehemently heated by the sun.* (A, Mgh.) ___ رَمِضَ يَوْمُنَا, (S, A, Msb, K,) aor. as above, (S, Msb,) and so the inf. n., (S, A, Msb,) *Our day became intensely hot.* (S, A, Msb, K.) ___ رَمِضَ said of a man, (A, Mgh, TA,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) *He had his fast burnt* (A, Mgh, TA) *by the ground,* or *stones, vehemently heated by the sun,* (A,) or *by the vehemence of the heat:* (Mgh, TA:) or *he was smitten,* or *affected, by the heat of the sun:* (Ham p. 173:) and رَمِضَتْ قَدَمُهُ *his foot was burnt by the ground,* or *stones, vehemently heated by the sun.* (S, Msb, K.) In like manner you say, رَمِضَتِ الفِصَالُ *The young camels,* or *young weaned camels, felt the heat of the sun from the ground,* or *stones, vehemently heated thereby:* then is the prayer of the period called الضُّحَى: (S:) or *had their feet burned by the ground,* or *stones, thus heated:* (Mgh, Msb:) or *lay down in consequence of the intense heat of the sand, and the burning of their feet.* (IAth.) And رَمِضَتِ الغَنَمُ *The sheep,* or *goats, from pasturing in intense heat, had their livers ulcerated,* (S, K,) *and their lungs affected with dropsy:* (S:) or *had their lungs and livers affected with dropsy, and ulcerated.* (L.) And رَمِضَتْ عَيْنُهُ *His eye became hot, so that it almost burned:* the verb occurs in this sense in a trad., as some relate it, with ض [instead of ص]. (TA.) ___ Also, said of a man fasting, *His inside became vehemently hot* (Fr, K) *by reason of intense thirst.* (Fr, TA.) ___ And, said of a man, *He went upon ground,* or *stones, vehemently heated by the sun.* (TA.) ___ And *He returned from the desert to the region of cities, towns,* or *villages, and of cultivated land.*

(L, TA.) ___ You say also, رَمِضْتُ مِنَ الأَمْرِ and رَمِضْتُ لَهُ and ارْتَمَضْتُ [meaning *I was distressed and disquieted by reason of the thing,* or *affair:* or *I grieved for it*]: (A:) [for] ارتمض مِنْ كَذَا signifies *he was distressed and disquieted by reason of such a thing:* (S, K, TA:) and ارتمض لِفُلَانٍ *he grieved for such a one; i. q.* حَزِنَ لَهُ, accord. to the [S and] L [and CK]: or *i. q.* حَدِبَ لَهُ, [but this I think a mistranscription, for you say حَدِبَ عَلَيْهِ, not حَدِبَ لَهُ,] accord. to the O and [some copies of the] K. (TA.) رمضه الحَرُّ: see 4. ___ رَمَضَ الغَنَمَ, (K,) aor. ـِ, inf. n. رَمْضٌ, (TA,) *He pastured the sheep,* or *goats, upon ground vehemently heated by the sun,* (K, TA,) *and made them to lie down upon it;* (TA;) as also ارمضها; and رَمَّضَها, (K, TA,) inf. n. تَرْمِيضٌ. (TA.) ___ رَمَضَ الشَّاةَ, aor. ـِ, (S, M, K,) inf. n. رَمْضٌ, (S, M,) *He clave the sheep,* or *goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked:* (S, K:) or *he kindled a fire upon stones, then clave the sheep,* or *goat, with its skin upon it, then broke its ribs from within, in order that it might lie steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it:* when it is thoroughly cooked, they skin it and eat it: (M, TA:) you say also ارمض الشَّاةَ: ___ and رَمُضَ اللَّحْمُ [*The flesh was dressed in the manner above described*]. (TA.) رَمُضَ, if used, is the verb whereof رَمَاضَةٌ, which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies *It* (a large or broad knife or blade) *was,* or *became, sharp.* (TA.) رَمَضَ النَّصْلَ, (S, K,) or المُوسَى, (A,) aor. ـِ, and ـُ, (S, K,) *He put the blade between two smooth stones, and then beat it, to make it thin:* (ISk, S, K: [but in the text of the K, as given in the TA, the word rendered stones is omitted:]) or *he beat the razor between two stones, in order that it might become thin;* as also ارمض. (A.)

2 رمّضه , inf. n. ترميض, (S, A, K,) originally signifies *He attributed to him* إرماض [meaning the *causing* one *to be burnt by the heat of the sun,* or *by the vehemently-heated ground:* or the *giving pain:*] and hence, as this results from tardiness, (A, TA,) ___ *He waited expecting him a while:* (Ks, Jm, S, A, O:) or *a little while, and then went away.* (Sh, * K.) IF says that the م may be original, or it may be a substitute for ب. (TA.) ___ رمّض الغنم: see رمّضت الصّوم. رمض *I purposed fasting* or *the fast* [app. *during the month of* رمضان]. (Sgh, K.)

4 أرمضتنى الرَّمضآء *The ground,* or *stones, vehemently heated by the sun, burned me.* (S.) And ارمضه الحرّ *The heat burned him;* (K, * TA;) as also رمضه , aor. ـِ . (TA.) And ارمض الحرّ القوم (Jm, A, K) *The heat distressed the people,* or *company of men;* (Jm, K;) *so that it hurt them.* (K.) You say also, غوّروا بنا فقد أرمضتمونا (Jm, A) *Make ye the camels to lie down with us during the vehement midday-heat* [*for ye have caused us to be burnt by the heat of the sun,* or *by the vehemently-heated ground*]. (Jm, TA.) ___ [Hence,] ارمضه *It* (anything, AA) *pained him.* (AA, K.) And ارمضه الأمر [*The thing,* or *affair, pained him*] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) ___ ارمض الغنم: see 1. ___ ارمض الشّاة: see 1. ارمض الموسى: see 1, last signification.

5 ترمّض الظّبآء *He drove the gazelles upon the ground,* or *stones, vehemently heated by the sun, until their hoofs became dissundered,* or *dislocated, and so they were taken:* (A:) or *he hunted them during the vehement midday-heat,* (S, K,) *pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them.* (S, TA.) التَّرمُّض also signifies *The heaving of the soul* [or *stomach*]; or *its being agitated by a tendency to vomit;* syn. غثيان النَّفس. (IAar, K.)

8 ارتمض *He burned by reason of vehement heat,* or *of grief.* (Har p. 442.) ___ ارتمضت كَبِدُهُ *His liver became in a corrupt,* or *disordered, state.* (S, O, K.) And ارتمض الرَّجُلُ *The man became in a corrupt,* or *disordered, state, in his belly and his stomach.* (IAar, L.) ___ See also رَمِضْتُ مِنَ الأَمْرِ, in three places. ارتمضت الفرس به *The horse,* or *mare, leaped with him:* (K:) so said Mudrik El-Kilábee: as also ارتمزت. (A boo-Turáb, TA.)

رَمَضٌ The *vehemence of the action* (lit. *of the falling*) *of the sun upon the sand* &c.: (S, A, K:) or *vehemence of heat;* (Mgh, Msb;) as also رَمْضَآءُ : (Mgh, TA:) or the *heat of the stones, arising from the intense heat of the sun:* or the *burning of the intense heat of summer:* or *heat.* (TA.) ___ [Hence the saying,] تَدَاخَلَنِى مِنْ هَذَا الأَمْرِ رَمَضٌ [*Distress and disquietude,* or *grief,*

crept into me from, or *in consequence of, this thing:* see رَمِضْتُ مِنَ الأَمْرِ.] (A, TA.)

حَصًى رَمَضٌ, (TA,) and أَرْضٌ رَمِضَةٌ, (A, TA,) [*Pebbles,* and *ground* or *land,*] *vehemently heated by the sun;* or *intensely heated by the vehement action of the sun thereupon.* (A.) And أَرْضٌ رَمِضَةُ الحِجَارَةِ *Land of which the stones are vehemently heated by the sun.* (S.) [See also رَمِضَةٌ ___.] رَمْضَآءُ A woman *whose thighs rub each other.* (Ibn-' Abbád, Sgh, K.)

وَجَدْتُ فِى جَسَدِى رَمَضَةً *I felt in my body what resembled* مَلِيلَةً [or *fever in the bones*]. (TA.)

رَمْضَآءُ, a subst., (TA,) [or rather an epithet in which the quality of a subst. predominates,] *Ground* or *land,* (S, K,) or *stones,* (A, Mgh, Msb,) or *sand,* (IAth,) *vehemently hot:* (K:) or *vehemently heated by the sun:* (S, A, Mgh, Msb:) or *vehemently hot and burning.* (IAth.) [See also رَمَضٌ.] ___ It is also *syn. with* رَمَضٌ as

expl. above: see the latter word. (Mgh, TA.)

سَحَابٌ رَمَضِىٌّ , and مَطَرٌ رَمَضِىٌّ, *Clouds,* and *rain, in the end of summer and the beginning of autumn:* (K, TA:) because arriving at the period when the sun is [intensely] hot. (TA.) ___ المِيرَةُ الرَّمَضِيَّةُ *The wheat,* or *corn, that is brought,* or *purveyed, when the earth becomes burnt* [*by the sun, about July*]. (M in art. دفأ.) [See art. مير.]

شَهْرُ رَمَضَانَ , (S, Mgh, Msb, K,) and رَمَضَانُ, alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Msb, TA,) and in poetry, (TA,) but not الرَّمَضَانُ, for this is incorrect, (Mgh,) *The ninth of the Arabian months:* (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, S, K,) and this month, (Jm, S,) or نَاتِقٌ, (K,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, S, Mgh, Msb, K:) [see زَمَنٌ:] or from رَمِضَ said of a man fasting, expl. above: (Fr, K:) or because [its effect is as though] it burned [and annulled] sins; (K;) from رَمَضَهُ الحَرُّ, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except F] mention it: (TA:) the pl. is رَمَضَانَاتٌ (S, Msb, K) and أَرْمِضَآءُ (S, Msb) and أَرْمِضَةٌ (L, K) and رَمَضَانُونَ (K) and رَمَاضِينُ, (Yoo, Sgh, L, Msb,) like شَعَابِينُ, (Msb,) and أَرْمُضٌ, which is anomalous, (IDrd, K,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) ___ It is said in a trad. that رَمَضَانُ is *One of the names of God;* but this trad. is pronounced by El-Beyhakee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Msb;) [except Mujáhid; for] it is related that Mujáhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (K, TA) from what has been here mentioned; (TA;) or it refers to the meaning of *The Forgiving;* or *He who obliterates sins.* (K.)

رَمِيضٌ : see مَرْمُوضٌ. Also *Made thin by being beaten between two stones:* (A:) *sharpened:* (S, K:) *sharp:* (K, TA:) applied to a knife; (Sh;) and to such as is termed شَفْرَةٌ; (S, K;) and to a نَصْلٌ [or blade]; (S;) and to a

razor (مُوسَى), as also رَمِيضَةٌ; (A, TA;) and in the last of the above-mentioned senses, to anything: (S:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) or it may be in the sense of the measure فَاعِلٌ, from رَمُضَ, though this verb may not have been heard. (Sgh, TA.)

رَمَاضَةٌ : see رَمُضَ.

أَرْمُضٌ said to be an anomalous pl. of رَمَضَانُ, q. v. (IDrd, K.)

مَرْمَضٌ The *place in which a sheep,* or *goat, is dressed in the manner described above in the explanation of* رَمَضَ الشَّاةَ. (S, TA.)

مَرْمُوضٌ Flesh-meat *dressed in the manner described above in the explanation of* رَمَضَ الشَّاةَ: (S:) or *roasted* flesh-meat, *such as is termed* كَنِيسٌ, [a word with which I have not met except in this place,] *which is nearly the same as* حَنِيذٌ, *save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it;* as also رَمِيضٌ . (TA.)

رمق

1 **رَمَقَهُ** , (S, Mgh, K,) aor. ـُـ , (S, Mgh,) inf. n. رَمْقٌ, (S,) *He looked at him,* or *it;* (S, TA;) as also ↓رَامَقَهُ: (TA:) or *he glanced lightly at him,* or *it; looked at him,* or *it, lightly, from the outer angle of the eye:* (IDrd, K, TA:) or *he looked long at him,* or *it;* (Mgh;) or so رَمَقَهُ بِعَيْنِهِ, aor. and inf. n. as above: (Msb:) whence, in a trad., فَرَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [*And the people looked long at him*]: (Mgh:) or رَمَقْتُهُ بِبَصَرِى and رَامَقْتُهُ signify *I followed him with my eye, paying attention to him, and watching him:* (TA:) and رَامَقَهُ , (TA,) inf. n. رِمَاقٌ, (K, * TA,) *he looked at him from the outer angle of the eye with a look of enmity:* (K, * TA:) and رَمَّقَهُ , inf. n. تَرْمِيقٌ, *he looked at him long from the outer angle of the eye with anger* or *aversion:* (TA:) and رَمَّقَ , inf. n. as above, *he continued looking;* like رَنَّقَ. (S, TA.)

2 **رَمَّقَهُ** *He,* or *it, stayed,* or *arrested, what remained in him of life.* (TA.) [Hence,] هُمْ يُرَمِّقُونَهُ بِشَىْءٍ *They give him something sufficient to stay,* or *arrest, what remains in him of life.* (O, TA.) ___ [The inf. n.] تَرْمِيقٌ also signifies The *scanting of fodder and drink.* (JK.) ___ [And The *drinking little by little.*] One says, رَمَّدَتِ الْمِعْزَى فَرَمِّقْ رَمِّقْ, meaning [*The she-goats have secreted milk in their udders: therefore*] *drink thou their milk little by little; drink thou* &c.: (IF, K, TA:) because they secrete milk some days before their bringing forth: (IF, TA:) or because they will bring forth after a while. (K, TA. [See also arts. رمد and ربق and رنق : and see 5 in the present art.]) ___ Also The *doing a work not well, yet so as to satisfy oneself,* or *to attain one's desire, thereby.* (K, TA. [See also 3.]) You say, هُوَ يُرَمِّقُ فِى الشَّىْءِ *He does not exert himself,* or *take pains,* or *exceed the usual bounds, in doing the thing.* (TA.) And رَمِّقْ عَلَى مِزَادَتَيْكَ *Repair thou thy pair of leathern*

water-bags sufficiently to satisfy thyself. (O, TA.) ___ And The *interlarding,* or *embellishing,* of speech, or discourse, *with falsehood;* تَرْمِيقُ الكَلَامِ signifying تَلْقِيقُهُ; (Ibn-'Abbád, K;) as also تَرْبِيقُهُ. (Ibn-'Abbád and K in art. ربق.) You say, رمّق الكَلَامَ *He interlarded,* or *embellished, the speech,* or *discourse, with falsehood,* (لَقَّقَهُ, Z, or لَقَّقَ بَيْنَهُ, JK,) [*adding*] *thing after thing,* or *thing by thing.* (Z, TA.) See also 1, in two places.

3 رامق [رَامَقَ seems to signify *He strove,* or *contended, to retain what remained in him of life.* And hence, as implying this meaning, *He was at the last gasp:* see مُرَامِق, below. Whence, app.,] the inf. n. مُرَامَقَةٌ signifies The *having little friendship* [*remaining in the heart*]. (KL. [See, again, مُرَامِقٌ.]) One says, هٰذِهِ النَّخْلَةُ تُرَامِقُ بِعِرْقٍ لَا تَحْيَا وَلَا تَمُوتُ; or لَا يَحْيَا وَلَا يَمُوتُ; [as though meaning, accord. to the former reading, *This palm-tree strives to retain life with a root, being neither alive nor dead;* or, accord. to the latter reading, *with a root that is neither alive nor dead;*] (S; [in one of my copies of which I find only the former reading; and in the other, both readings;]) or هٰذِهِ النَّخْلَةُ تُرَامِقُ بِعِرْقٍ means *this palm-tree is neither alive nor dead.* (K.) And فُلَانٌ يُرَامِقُ عَيْشَهُ i. e. يُدَارِيهِ [app. meaning *Such a one strives by artful means to preserve his life*]. (TA.) ___ [The inf. n.] رِمَاقٌ also signifies The *being hypocritical,* or *acting hypocritically;* (K, TA;) [like رِفَاقٌ; see 3 in art. رفق;] which is nearly the same in meaning as مُدَارَاةٌ; because the hypocrite strives to deceive by lying: mentioned by Hr in the Ghareebeyn. (TA.) ___ رامق الأَمْرَ, (S, K,) inf. n. مُرَامَقَةٌ, (TA,) *He did,* or *performed, the thing,* or *affair, unfirmly,* or *unsoundly.* (S, K, TA. [See also 2.]) See also 1, in three places.

4 ارمق [أَرْمَقَ is said by Golius, on the authority of a gloss in the KL, to signify *He rendered water turbid;* for ارنق.]

5 ترمّق *He drank milk little by little.* (K. [See also 2.]) And *He supped,* or *sipped,* water, (S, K,) &c., *sup after sup,* or *sip after sip.* (K.)

9 **ارمقّ** *It* (a skin, or hide, إِهَابٌ,) *was,* or *became, thin.* (K.) ___ Hence, said of life or the means of subsistence (العَيْشُ) [as meaning *It was,* or *became, narrow in its circumstances,* or *scanty;* like رَقَّ]. (TA.) ___ *It* (an affair, S, or a thing, IDrd, K,) *was,* or *became, weak;* (IDrd, S, K;) and so ارماقّ said of a rope: (S, K:) or the former verb, said of a rope, *it was,* or *became, weak in its strands.* (IDrd, TA.) ___ ارمقّت الغَنَمُ *The sheep,* or *goats, died:* (IDrd, K:) and ارماقّت *they* (sheep, or goats,) *perished,* or *died,*

by reason of leanness, or *emaciation:* (Ibn- 'Abbád, TA:) or ارماقّ signifies *he perished,* or *died, by reason thereof.* (K.) ___ ارمقّ الطَّرِيقُ *The road was,* or *became, long.* (TA: but the verb is there written without the sheddeh.)

11 **إِرْمَاقٌ** see 9, in two places.

رَمَقٌ The *remains of life,* (Lth, K,) or *of the spirit,* (S, Mgh, Msb,) or *of the soul;* (IDrd, TA;) or the *last breath:* (TA:) and applied also to *strength:* (Msb:) pl. أَرْمَاقٌ. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death مَا يَسُدُّ الرَّمَقَ, i. e. [*What will stay,* or *arrest, the remains of life;* or] *what will maintain,* and *preserve, the strength.* (Msb.) [In like manner, also,] one says, of sustenance, يُمْسِكُ الرَّمَقَ [*It stays,* or *arrests, the remains of life;* or *maintains the strength*]. (S, Msb, K.) ___ See also رَمَقَةٌ. Also *A flock of sheep,* or *herd of goats:* (S, K:) a Pers. word, (S,) arabicized, (S, K,) from رَمَهْ. (K.)

عَيْشٌ رَمَقٌ *Sustenance that stays,* or *arrests, the remains of life;* or *that maintains the strength;* expl. by يُمْسِكُ الرَّمَقَ. (IF, Msb, K.) [And accord. to Golius, on the authority of a gloss in the KL, رَمَقٌ is used for رَوْنَقٌ, as signifying *Fairness, beauty,* or *brightness:* and also as meaning *Bright,* and *clear.*]

رُمُق, a pl., signifying *Poor* men, *who are satisfied with little sustenance, such as suffices to stay,* or *arrest, the remains of life,* or *to maintain the strength:* ___ and *envying* persons: sing. رَامِق and رَمُوق: (IAar, K, TA:) which signifies one. *who looks at men from the outer angle of the eye and with envy.* (IAar, TA.)

مَا فِى عَيْشِهِ إِلَّا رُمْقَةٌ, (JK, K,) with damm, (K,) or رَمَقَةٌ, (S, [so in both of my copies,]) and رِمَاقٌ, (S,) or رَمَاقٌ, (JK,) or both, and رَمَقٌ, (K,) *There is not in his means of subsistence save what is but just sufficient:* (S, K:) or *a small supply, that may stay,* or *arrest, the remains of life,* or *that may maintain the strength.* (K.) The Arabs said, مِنْ عَيْشٍ فِى رَمَاقٍ مَوْتٌ لَا يَجُرُّ إِلَى عَارٍ خَيْرٌ [*Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance*]. (Yaakoob, TA.)

رَمَقَةٌ: see the next preceding paragraph.

رَمَاقٌ: see رُمْقَةٌ, in two places.

رِمَاقٌ, *Straitness,* or *narrowness,* of the means of subsistence. (K. [In the CK, for الضِّيقُ is put الضَّيِّقُ, which makes the meaning to be strait, or narrow, as applied to the means of subsistence.]) ___ See also رُمْقَةٌ.

رَمُوقٌ: see رُمُقٌ.

رُمَّقٌ *Weak;* (K;) applied to a man. (TA.)

رَامِقٌ, applied to a man, *i. q.* ذُو رَمَقٍ [i. e. *Having,* or *retaining, remains of life:* a possessive epithet, of the class of لَابِنٌ and تَامِرٌ & c.]. (TA.) ___ See also رُمُقٌ. [And see مُرَامِقٌ.] Also The *bird that the sportsman sets up in order that the falcon,* or *hawk, may alight upon it and so he may capture it;* (K;) also called رَامِجٌ and مِلْوَاحٌ: *he takes an owl, and ties something black to its*

leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon, or *hawk, alights upon it, he captures it from his lurking-place:* mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word. (TA.)

حَبْلٌ أَرْمَاقٌ [in which the latter word is a pl., like أَرْمَاثٌ in the phrase حَبْلٌ أَرْمَاثٌ,] *A rope that is weak,* (S, K, TA,) *old and worn out.* (TA.)

عَيْشٌ مُرْمَقٌ and مُرَمَّقٌ *Mean, paltry,* or *scanty, means of subsistence.* (S, O.) And هُوَ مُرْمَقُ العَيْشِ, (A 'Obeyd, K,) and مُرَمَّقُهُ, (IDrd, K,) *He is one who has mean, paltry,* or *scanty, means of subsistence:* (A 'Obeyd, K:) or *he is straitened in the means of subsistence.* (IDrd, K.) ___ مُرْمَقٌ also signifies Anything *bad,* or *corrupt.* (TA.)

مُرَمَّقٌ : see the next preceding paragraph, in two places.

مُرَامِقٌ One *who is at the last gasp.* (TA.) [See also رَامِقٌ.] ___ And One *who has but little love,* or *affection, for thee remaining in his heart.* (S, K.)

يَرْمُوقٌ A *weak-sighted* man. (IDrd, K.)

رمك

1 رَمَكَ بالمَكَان, (S, Msb, K,) aor. ـُ, (S,) inf. n. رُمُوكٌ, (S, K,) *He remained, stayed, dwelt,* or *abode, in the place,* (S, Msb, K,) *not quitting it:* or he did so *being fatigued,* or *wearied,* or *distressed:* (K:) or رَمَكَ signifies *he* (a man) *made his home,* or *constant residence,* in a country, or town. (AZ, TA.) ___ رَمَكَت الماشيةُ, (O,) or الإبلُ, (K,) inf. n. as above, (O,) *The cattle were confined,* (O,) or *the camels kept constantly,* (K,) *at the water,* (O, K,) *and were fed with fodder.* (O.) ___ رَمَكَ فى الطَّعام, aor. and inf. n. as above, [app. *He kept constantly to the food;*] *he loathed nothing of the food:* and so رَجَن, aor. ـُ, inf. n. رُجُونٌ: (L, TA:) both mentioned by Lh. (TA in art. رمك.) رَجَن, said of a man, also signifies *He was,* or *became, lean,* or *emaciated, and what was in his hands went away.* (O, TA. [See also 9: and see رَمَكَةٌ, as applied to a man.]) ___ [It seems also that this verb is used in a similar sense in relation to a beast; like ارمكّ said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, هٰذه دَابَّةٌ رَامِكَةٌ, as though meaning *This is a lean beast:* and رَمَكَتْ, inf. n. رُمُوكٌ, as though meaning *It was,* or *became, lean.*]

4 أَرْمَكْتُه *I made him to remain, stay, dwell,* or *abide,* in a place, (S, K,) *not quitting* it. (K.) ___ And ارمك الإبلَ *He* (a pastor) *kept the camels constantly at the water, and fed them with fodder.* (TA.)

9 ارمكّ *He was,* or *became, of the colour termed* رُمْكَةٌ: said of a camel in this sense [and in another expl. in what follows]. (S, K.) *It* (a thing, Ibn-'Abbád, O) *was,* or *became, thin,* or *slender.* (Ibn-'Abbád, O, K.) And *He* (a camel) *was,* or *became, lean, lank, light of flesh; slender;* or *lean, and lank in the*

belly; and emaciated. (Ibn-'Abbád, O, K. [In the CK, نَهَكَ is erroneously put for نُهُكَ.])

10 **اسْتَرْمَكَ القَوْمُ** *The people were deemed ignoble;* (K, TA;) as being likened to the رَمَكَة. (TA.)

رَمَكٌ : see رَمَكَةٌ. ___ In the saying of Ru-beh,

* يَرْبِضُ فِى الرَّوْثِ كَبِرْذَوْنِ الرَّمَكْ *

[*That lies down upon his breast in the dung of horses,* or *similar beasts, like the jade,* or *hack, of the* رَمَك], AA says, الرمك, here, is from the Pers. رَمَه [which means a herd," flock, troop, or the like]; and he adds that the people's saying that it means الرَّمَكَة is a mistake. (O, TA. [Perhaps, however, AA knew not رَمَكٌ as a coll. gen. n. of which رَمَكَةٌ is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

رُمْكَةٌ *A certain colour of camels;* accord. to A 'Obeyd, *a dun colour;* i. e. *a* كُمْتَة [or *brown hue*] *so intense as to have in it a blackness:* (S:) thus explained by As: (TA:) or, in the colours of camels, *brownness;* i. e. *redness intermixed with blackness:* (Kr, TA:) or *a colour more dusky,* or *dingy, than that which is termed* زُرْقَة [q. v.]: (Msb:) or the *colour of ashes:* (K:) or وُرْقَة [which is *a colour like that of ashes*] *inclining to blackness:* or, as some say, دُونَ الوُرْقَة [*less intense than what is termed* وُرْقَة]: (TA:) it sometimes has for its pl. رُمُكٌ, with two dammehs. (ISd, TA.)

رَمَكَةٌ *A mare:* and [particularly] *a* بِرْذَوْنَة [or *mare of mean breed*], (Lth, Mgh, K,) the *female of the* براذين, (S, Msb,) *that is taken for breeding:* (Lth, Mgh, K:) pl. رِمَاكٌ, (S, Mgh, Msb,) accord. to rule, (Mgh,) and, رَمَكَاتٌ, (S,) and أَرْمَاكٌ, (Fr, S, Mgh,) formed on the supposition of the elision of the ة, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is رَمَكٌ . (K.) ___ Also *A weak man.* (K.)

رَامَكٌ : see the next paragraph, in two places.

رَامِكٌ *Remaining, staying, dwelling,* or *abiding,* in a place, (Msb, K,) *not quitting:* or especially, *when fatigued,* or *wearied,* or *distressed.* (K.) See also 1, last sentence. Also, and رَامَكٌ , (S, Msb, K,) the former of which is the more usual, or more approved, (TA,) *A certain thing, black,* (S, Msb, K,) *like pitch,* (Msb,) *that is mixed with musk,* (S, Msb, K,) *and is then called* (يُجْعَلُ) *musk.* (Msb.) [Freytag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: Res ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus.] A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Akta', (O, TA,)

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* إِنَّ لَكَ الفَضْلَ عَلَى صُحْبَتِى *

* وَالمِسْكُ قَدْ يَسْتَصْحِبُ الرَّامِكَا *

[*Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with* رامك]. (S, O.) ___ [رَامَكٌ , from the Pers. رَامَكْ, is also the name of *A certain astringent medicine, used as a remedy for dysentery* &c. In the printed edition of the Kánoon of Ibn-Seenà (Avicenna), book ii. p. 253, it is erroneously written رمك.]

أَرْمَكُ *Of the colour termed* رُمْكَةٌ: (S, Msb, K:) applied to a camel: fem. رَمْكَآءُ. (S, Msb.) The رمكآء is said by Honeyf-el-Hanátim, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TA.) ___ A poet says, [applying it to dust,]

* وَالخَيْلُ تَجْتَابُ الغُبَارَ الأَرْمَكَا *

[*And the horses,* or *horsemen, cleave the dark brown,* or *ash-coloured,* &c., *dust*]. (TA.)

___ And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is الرَّمْكَآءُ; said by IAth to be fem. of الأَرْمَكُ. (TA.)

رمل

1 **رَمَلَ** as syn. with رَمَّلَ: see the latter in two places. رَمَلَ الحَصِيرَ, [aor. app. ـُـ , and inf. n. رَمْلٌ;] and ارمله ; *He wove* (نَسَجَ, A 'Obeyd, T, or سَفَّ, A 'Obeyd, S) *the mat* [*of palm-leaves* or *the like*]. (T, S.) [Or] رَمَلَ السَّرِيرَ, and [so in the M, but in the K or] الحَصِيرَ, aor. ـُـ , inf. n. رَمْلٌ, *He ornamented the couch,* and *the mat, with* جَوْهَر [i. e. *jewels, precious stones, gems,* &c.], and *the like.* (M, K.) [Or] ارمل الحَصِيرَ, and رَمَلَهُ, *He made the weaving of the mat thin* (Har p. 55.) And رَمَلَ النَّسْجَ, (M, K,) aor. and inf. n. as above; (TA;) and ارمله , and رَمَّلَهُ ; (M, K; the last omitted in the TA;) *He made the woven thing,* or *the weaving, thin.* (M, K.) And رَمَلَ السَّرِيرَ, (S, K,) [aor. and] inf. n. as above; (TA;) and ارمله ; *He wove* (شَرِيطَ) رَمَلَ [or *palm leaves split and then plaited together*], (S, O, K,) or *some other thing,* (S, O,) *and made the same a back* (جَعَلَهُ ظَهْرًا) *to the couch.* (S, O, K. [What is here called the back of the couch is app. so called as being likened to the back of a beast on which one rides: see رَمَالٌ.]) Accord. to IKt, رَمَلْتُ السير [app. a mistranscription for السَّرِيرَ] and أَرْمَلْتُهُ signify *I wove the* سير [or the سرير] *with a* شَرِيط *of leaves,* or *fibres, of the palm-tree.* (TA.) ___ [Hence,] رَمَلْتُ القَوْلَ and الوَصْفَ [*I wove,* i. e. *composed, the saying* and *the description*]. (Phrases cited in the TA from two modern poets.) رَمَلَ, (T, S, M, Mgh, Msb, K,) aor. ـُـ , (T, Mgh, Msb,) inf. n. رَمَلَانٌ (T, S, M, Mgh, Msb, K) and رَمَلٌ (S, M, &c.) and مَرْمَلٌ, (K,) said of a man, *i. q.* هَرْوَلَ [i. e. *He went a kind of trotting pace, between a walk and a run*]; (S, Mgh, Msb, K; [in the M said to be less than المَشْىِ and above العَدْوِ; app., as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) *he was quick in his manner of walking,* (T, TA,) *and shook his shoulder-joints,* (TA,) *leaping,* (so in the T accord. to the TT,) or *not leaping,* (so in the TA,) *in doing so;* (T, TA;) while performing the circuitings round the Kaabeh, (T, Mgh, TA,) but only in some of those circuitings, exclusively of others, (TA,) which one does in imitation of the Prophet and his Companions, who did

thus in order that the people of Mekkeh might know that there was in them strength; (T, TA;) and in going between Es-Safà and El-Marweh. (S, TA.) [It is also said of a camel: see رَمْلٌ.] رَتَكَ as an inf. n. [app. of رَمِلَ العامُ or رَمِلَتِ السَّنَةُ] signifies The year's *having little rain.* (KL.) ___ رَمِلَتْ مِنْ زَوْجِها: see 4.

2 **رمّله**, (M, TA,) inf. n. تَرْمِيلٌ, (TA,) *He put* رَمْلٌ [i. e. *sand*] *into it;* namely, food; (M, TA;) and (TA) so رَمَلَهُ, (Ibn-'Abbád, K, TA,) aor. ـُـ, inf. n. رَمْلٌ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرَ أَنْ تُكْفَأَ القُدُورُ وَأَنْ يُرَمَّلَ اللَّحْمُ بِالتُّرَابِ, meaning [*He ordered that the cooking-pots should be turned upside-down, and*] *that the flesh should be stirred about and mixed with dust,* in order that no use might be made of it. (TA.) ___ And *He defiled,* or *smeared, him,* or *it,* with blood; (S, M, TA;) namely, a man, (S,) or a garment, and the like; (M, TA;) and (TA) so رَمَلَهُ; (K TA;) but in this sense also the former verb is the more chaste. (TA.) And رُمِّلَ فُلَانٌ بِالدَّمِ *Such a one was defiled,* or *smeared, with blood.* (T, TA. [See also 4 and 5.]) ___ In relation to speech, or language, (TA,) التَّرْمِيلُ signifies *i. q.* التَّزْيِيفُ; (K, TA; [in the CK, erroneously, التَّرْنِيفُ;]) i. e., [as inf. n. of رَمَّلَ, *The adulterating* it, *corrupting* it, or *rendering* it *unsound,* or *untrue;* and as inf. n. of رُمِّلَ,] its *being* [*adulterated, corrupted,* or] *unsound,* or *untrue.* (TA. [See the pass. part. n., below.]) ___ See also 1. And see 4.

4 **ارمل** *It* (a place) *became sandy; had* رَمْلٌ *in it* or *upon it.* (Msb.) ___ [And *He clave to the sand.*] ___ And [hence,] *He became poor:* (Mgh:) or *his provisions,* or *travelling-provisions, became difficult to obtain, and he became poor:* (Msb:) or *his travelling-provisions went:* (Mgh:) and أَرْمَلُوا *their provisions,* or *travel-ling-provisions, became exhausted,* or *consumed:* (A 'Obeyd, T, S, M, K, TA:) from الرَّمْلُ; (Mgh, TA;) as though [he or] they clave to the sand; (TA;) like أَدْقَعَ, (Mgh,) or أَدْقَعُوا, (TA,) from الدَّقْعَآءُ: (Mgh, TA:) or from رَمْلٌ meaning little rain: or from أَرْمَلَ الحَصِيرَ and رَمَلَهُ meaning he made the weaving of the mat thin: (Har p. 55:) and ارملوا زادهم *They exhausted,* or *consumed, their*

provisions, or *travelling-provisions*. (K, * TA. [In the TT, as from the M, اتخذوه is erroneously put for أَنْفَدُوهُ, the explanation in the TA.]) ___ And [hence,] ارملت, (Yz, T, S, Msb,) or, accord. to Sh, ارملت من زوجها, or رَمِلَتْ من زوجها; (T, accord. to different copies;) and رَمَّلَتْ [alone], (K, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. تَرْمِيلٌ; (TA;) *She* (a woman) *became such as is termed* أَرْمَلَةٌ, (T, Msb, K, TA,) i. e. *without a husband;* (T, Msb;) because of her being in need of one to expend upon her; [for] Az says that she is not thus called unless she be *also poor:* (Msb:) or [*she became a widow;*] *she lost her husband by his death.* (S.) ___ And ارمل said of an arrow, *It became defiled*, or *smeared, with blood*, (Ibn- 'Abbád, K, TA,) *and had the mark thereof remaining upon it;* (Ibn-'Abbád, TA;) and so ارتمل . (TA. [See also 2 and 5.]) Said of a poet, it is from الرَّمَلُ, like أَرْجَزَ from الرَّجَزُ; (TA;) i. e. *He versified*, or *composed verses, in the metre termed* الرَّمَلُ. (Ibn-Buzurj, L in art. قصد.) As a trans. v.: see 1, in five places. ___ Also *He lengthened*, or *made long*, a rope, or cord: (K:) and in like manner, *he lengthened*, and *widened;* or *made long*, and *wide;* a shackle, or shackles: you say, ارمل لَهُ فى قَيْدِهِ *He lengthened*, and *widened*, or *made long*, and *made wide, for him his shackle*, or *shackles*. (Ibn-'Abbád, TA.)

5 **ترمّل** *He became defiled*, or *smeared*, (T, S,) with his blood, (T,) or with blood; as also ارتمل . (S. [See also 2 and 4.])

8 **إِرْتَمَلَ** see 4 and 5. You say also, ارتملت فُلَانَةُ فى بَنِيهَا *Such a woman maintained*, or *undertook the maintenance of, her children, her husband having died.* (O, TA. [But in both I find فى بيتها, an obvious mistranscription, for which I read فى بنيها; and in the explanation, in both, اقامت عليهم, for which I read قَامَتْ عَلَيْهِمْ.])

رَمْلٌ [*Sand;*] *a kind of dust* or *earth*, (M,) *well known:* (Lth, T, M, Msb, K:) رَمْلَةٌ is its n. un.; (M, K;) a more special term than the former; (S;) signifying *a piece*, or *portion*, [or *tract*, or *collection*,] *thereof:* (Lth, T,

TA:) [and the former word is also sometimes used as meaning *a tract*, or *collection, of sand:*] the pl. [of mult.] is رِمَالٌ (Lth, T, S, M, Msb, K) and [of pauc.] أَرْمُلٌ; (M, K;) [and أَرْمُلٌ is used as a pl. pl., i. e. pl. of أَرْمُلٌ; occurring in a verse cited in the TA, art. هج.] ___ [Hence,] أُمُّ رِمَالٍ a name of *The hyena.* (ISk, S.) ___ [Hence also,] الرَّمْلُ, (TA in this art., [in the Lexicons of Golius and Freytag, erroneously, رمل,]) or عِلْمُ الرَّمْلِ, *i. q.* عِلْمُ الخَطِّ, (IAar, TA in art. خط,) [*Geomancy,*] *a certain well-known science.* (TA in the present art. [See a description of it voce خَطٌّ.])

رَمْلٌ *Weak rain:* (IAar, T:) or *little rain:* (Har p. 55:) or *a small quantity* of rain: (ElUmawee, T, S, M, K:) one says, أَصَابَهُمْ رَمْلٌ مِنْ مَطَرٍ *A small quantity of rain fell upon them:* (El-Umawee, T, M:) but Sh says, I have not heard رمل in this sense except on the authority of El-Umawee: (TA:) the pl. is أَرْمَالٌ. (T, S, M.) ___ [Hence, perhaps,] أَرْمَالٌ مِنْ إِبِلٍ *A number of camels in a state of dispersion.* (TA.) ___

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Also, the sing., [as a coll. gen. n.,] *Lines,* or *streaks, upon the legs of the wild cow,* (S, M, K,) *upon her fore legs and kind legs,* (M,) *differing from the rest of her colour:* (S, M, K:) n. un. رَمْلَةٌ. (TA. [See also رُمْلَةٌ.]) ___ And *A redundance,* or *an excess,* (زِيَادَةٌ,) in a thing. (K.) الرَّمَلُ is also the name of *A certain kind of metre of verse;* (T, S, M, K;) [*the eighth kind;*] *the measure of which is* [*originally*] *composed of* فَاعِلَاتُنْ (T, TA) *six times;* (TA;) so called from الرَّمَلُ signifying a certain kind of walk or pace, inf. n. of رمل [q. v.]: (M, K: *) and Kh says that it is also applied to *any meagre verse* or *poetry, incongruous in structure;* such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abeed Ibn-El-Abras (TA in arts. ذنب and قطب)],

* فَالقُطَبِيَّاتُ فَالذُّنُوبُ *

* أَقْفَرَ مِنْ أَهْلِهِ مَلْحُوبُ *

[*Melhoob* (the name of a place, K in art. لحب) *has become destitute of its inhabitants, and El-Kutabeeyát,* (by which is meant a certain water, called القُطَبِيَّةُ, with its environs, K* and TA in art. قطب,) *and Edh-Dhanoob* (the name of a place, TA in art. ذنب)]: he says also that, generally, *the* مَجْزُوء [i. e. *what is curtailed of two of the original feet,* or *what consists of two feet only,*] is thus called by them: accord. to IJ, it is applied by them to *verse,* or *poetry, that is incongruous, unsound,* or *faulty, in structure,* and *such as falls short of the original* [*standard so as not to answer completely to any regular kind or species*]: (M, TA:) thus it signifies as first explained above, and also *any verse,* or *poetry, that is not such as is termed* قَصِيد [*as meaning that of which the hemistichs are complete*] *nor such as is termed* رَجَز [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, K. *) [See also زَمَل.]

رَمْلَةٌ : see رَمْلٌ, of which it is the n. un.

رُمْلَةٌ sing. of رُمْلٌ, which signifies The *diversity of colours* (وَشْى) *upon the legs of the wild bull:* (T: [see also رَمْلٌ:]) or رُمْلَةٌ signifies *a black line* or *streak,* (IKh, M, IB, K,) as some say, (M,) *such as is upon the back and thighs of the gazelle:* (IKh, IB:) pl. [of mult.] رُمْلٌ and [of pauc.] أَرْمَالٌ. (K.)

رَمَلَةٌ : see رَمَلٌ.

رَمْلِىٌّ [*Of,* or *relating to,* رَمْل (or *sand*): *sandy.*]

رُمَالٌ The *woven work* of a mat. (K, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the رمال of a mat, which had made an impression upon his side: (T, TA: *) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See رَمَل السَّرِير.])

رَمِيلَةٌ Land (أَرْض) *rained upon with* الرَّمَل, i. e. *little rain.* (Ibn-'Abbád, TA.)

رَمَّالٌ *A practiser of the science called* الرَّمْلُ [i. e. *geomancy*]. (TA.)

رَامِلَةٌ sing. of رَوَامِلُ, (TA,) which signifies *Female weavers of mats.* (T, TA.)

أَرْمَلُ *i. q.* مُرْمِلٌ, meaning A man *whose provisions,* or *travelling-provisions, have become difficult to obtain,* [or *exhausted,* or *consumed,* (see 4,)] *and who has become poor:* [as though he were cleaving to the sand: (see again 4:)] pl. أَرَامِلُ: (Msb:) or أَرْمَلُ is applied to a man, and أَرْمَلَةٌ to a woman, (M, K,) and the latter also to a pl. number, (M,) as meaning *needy, needing,* or *in want:* (M, K:) or as meaning [مِسْكِينٌ and] مِسْكِينَةٌ [and مَسَاكِينُ, i. e. *destitute,* or *indigent,* &c.]: (K:) and the pl. is أَرَامِلُ and أَرَامِلَةٌ; (M, K;) after the manner of substs., because the quality of a subst. is predominant therein: (M:) أَرْمَلَةٌ is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning *poor so as to be unable to obtain anything:* (T, and Mgh as from the T:) accord. to ISk, أَرَامِلُ is applied to a number of men and women, as meaning مَسَاكِينُ [expl. above]; (T, S, Mgh;) or so to a number of persons whether men or women; (Msb;) and to men though there be not among them women; (T, S, Mgh;) and so أَرْمَلَةٌ : (T, Mgh:) or this last, to a number of men and women *needy, needing,* or *in want;* (S;) and to men *needy, needing,* or *in want, and weak,* (S, K,) though there be not among them women. (S.) Ibn-Buzurj mentions the saying, إِنَّ بَيْتَ فُلَانٍ لَضَخْمٌ وَإِنَّهُمْ لَأَرْمَلَةٌ مَا يَحْمِلُونَهُ إِلَّا مَا ٱسْتَفْقَرُوا لَهُ, meaning [*Verily the household of such a one is large, and verily they are destitute of what* camels *they may load therewith except*] *what they borrow* [*for that purpose*]; (T, * TA;) i. e., they are a party not possessing camels, and unable to make a journey except upon camels that they borrow; [استفقروا being] from أُفْقِرَ ظَهْرَ بَعِيرِى signifying he was lent the back of my camel. (TA.) See also أَرْمَلَةٌ ___. أُرْمُولَةٌ is also applied to a woman as meaning *Having no husband:* (T, S, M, Msb, K:) or *a widow;* one *whose husband has died:* (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Msb, K:) it is applied to her who has no husband because she is in need of him who would expend upon her;

(Msb;) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb:) in like manner, also, أَرْمَلُ is applied to a man as meaning *having no wife,* (T, S, M, Mgh, Msb, K,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as أَيِّمٌ is applied to a man [as well as to a woman], and أَيِّمَةٌ to a woman: (T:) or *a widower;* one *whose wife has died:* (TA:) or أَرْمَلُ is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Msb, [and the like is said in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Msb,) whereas he is her maintainer: (IAmb:) Jereer says,

* كُلُّ الأَرَامِلِ قَدْ قَضَيْتَ حَاجَتَهَا *
* فَمَنْ لِحَاجَةِ هٰذَا الأَرْمَلِ الذَّكَرِ *

(M, TA,) or هٰذِى الأَرَامِلُ الخ; (S, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Hotei-ah; but in the Mgh, to Jereer, as in the M;]) [i. e. *All the widows,* or *these widows, thou hast accomplished their want; but who is there for the want of this male widowed person*]; meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to the أَرَامِل, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IKt, that when a man says, This property is for the أَرَامِل, it is for the men and the women, because الأَرَامِلُ applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because الارامل generally applied to the women. (TA. [This is cited in the TA as though relating to ارامل as meaning مَسَاكِين: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning.]) ___ It is also applied to a [lizard of the kind called] ضَبّ, in the following saying of a rájiz,

* أُحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلَا *
* رَعَى الرَّبِيعَ وَالشِّتَآءَ أَرْمَلَا *

(T, TA,) meaning [*I love to hunt out,* or *catch, a large* ضَبّ, *that has pastured during the*

autumn and the winter,] *having no female,* so that he may be fat. (TA.) ___ And one says also عَامٌ أَرْمَلُ (ISk, T, S, M, K) and سَنَةٌ رَمْلَآءُ (ISk, T, S, M) meaning *A year of little rain* (ISk, T, S, M, K, TA) *and of little good* or *benefit.* (T, M, K, TA.) Also *i. q.* أَبْلَقُ [i. e. *Black and white:* or *white in the kind legs as high as the thighs*]: (AA, T:) or a sheep or goat *of which all the legs are black:* fem. رَمْلَآءُ: (A 'Obeyd, S:) or the latter is applied to a ewe as meaning *of which the legs are black, the rest of her being white.* (AZ, T, M, K.)

أَرْمَلَةٌ as fem. of أَرْمَلُ, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

أُرْمُولَةٌ, as an epithet applied to a boy, or young man, (غُلَامٌ, Lth, T, Ibn-'Abbád, K,) *i. q.* أَرْمَلُ [as meaning *Poor, needy,* or *the like*]; (Ibn- 'Abbád, K;) accord. to Lth, (T, TA,) *i. q.* زَارَهْ [i. e. *abject*] in Persian: (T, M, TA: [but in two copies of the T زَاذَهْ; and in the TT, as from the M, زَازَهْ:]) but Az says, I know not الأُرْمُولَةُ, nor the Persian rendering thereof. (T.) Also The *stump* (جُذْمُور) of the [plant, or tree, called] عَرْفَجٌ: pl. أَرَامِلُ and أَرَامِيلُ: (K:) or أَرَامِلُ العَرْفَجِ signifies *the stocks,* or *stems,* (أُصُول, [but

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this sometimes means *stumps,* as well as *roots,* &c.,]) *of the* عرفج. (M.)

مُرْمَلٌ : see مَرْمُولٌ.

مُرْمَلٌ A man *whose provisions,* or *travelling provisions, are exhausted,* or *consumed.* (A'Obeyd, T.) See also أَرْمَلُ, first sentence. See also المُرَمَّلُ.

مَرْمَلٌ *A small* قَيْدٌ [i. e. *shackle* or *pair of shackles*]. (IAar, T, K.)

طَعَامٌ مُرَمَّلٌ [*Food,* or *wheat,*] *into which sand* (الرَّمْل) *has been thrown.* (TT, as from the T.) And

خَبِيصٌ مُرَمَّلٌ [*A mess of dates and clarified butter mixed together*] *into which dust,* or *earth, and sand, have been put:* (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]) [or] *such as has been much stirred about and turned over* (K, TA, and so in the TT, as from the T) [app. *with coarse flour* (see جَرِيشٌ)] *so that it has complicated streaks.* (TA, and so in the TT, as from the T.) ___ And كَلَامٌ مُرَمَّلٌ [*Speech,* or *language, adulterated, corrupted,* or] *rendered unsound,* or *untrue:* like طَعَامٌ مُرَمَّلٌ. (TA.)

المُرَمِّلُ *The lion;* [app. because he smears his prey with blood;] as also المُرْمِلُ . (O, K.)

مَرْمُولٌ A mat *woven* [*of palm-leaves* or *the like* (see 1)]; as also مُرْمَلٌ . (A 'Obeyd, T, TA.)

يَرْمُولٌ *Palm-leaves* (خُوصٌ) *woven together.* (K, * TA.)

رمن

رُمَّانٌ [The *pomegranate;*] *a certain fruit,* (T,) the *produce of a certain tree,* (M,) *well known:* (T, S, M, K:) n. un. with ة: (S, M, Msb, K:) *the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the* رمّان *has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness,* or *its elegance:* (K:) رُمَّانٌ is of the measure فُعْلَانٌ accord. to Sb: (M in art. رم:) Kh, being asked by Sb respecting الرُّمَّان, (S,) or [rather] respecting رُمَّان, (M in art. رم,) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate; (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M, *) i. e., that he regarded its ا and ن as augmentative: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure فُعَّالٌ, making it to accord to many similar names of plants, (M,) like حُمَّاضٌ &c., (S, M,) فُعَّالٌ being more common than فُعْلَانٌ; (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فُعَّالٌ, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper names ending with ا and ن, as عُثْمَانُ &c.]. (Msb.) [Freytag mentions several varieties of رمّان, as follows: but the names, as given by him and here transcribed, require verification or correction: رمان القسطيسى, رمان المرسى, رمان العدسى, رمان الخزايني, رمان الترحين, رمان المرونى, qui ad speciem dulcium pertinent: tum رمان شعرى dulce et corticem tenuissimum habens: رمان امليسى Malum Punicum maximum, esu gratissimum et acinorum expers: رمان السحى, رمان الدلوى, رمان الدوارى, sunt minoris magnitudinis, formæ rotundæ: رمان السفريا Malum Punicum magnitudine et sapore præstantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat: and he refers to Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p.

254; the latter of which authors only mentions the properties of the رُمَّانُ السَّعَالِى ___.] رمّان [in the CK السُّعَالَى] *The white* خَشْخَاش [or *poppy*]: or *a species thereof.* (K. [The heads of the poppy are called رُمَّانُ الخَشْخَاشِ because of their resemblance to pomegranates.]) ___ رُمَّانُ الأَنْهَار [*Androsœmum;* or *hypericum majus;*] *the large species of* هِيوفَارِيقُون. (K.) ___ [In the present day, رُمَّانٌ and more properly رُمَّانَتَان are used as meaning A young woman's *breasts, when small and round;* they being likened to pomegranates. In a saying of Umm-Zara, (mentioned in the M in art. رمّ,) رُمَّانَتَان seems to be used in this sense, or as meaning a woman's *posteriors.*] ___ The n. un., رُمَّانَةٌ, is also used, vulgarly, as meaning The قَطَنَة [or *third stomach,* commonly called the *manyplies,* and by some the *millet,* of a ruminant animal]: (K in art. قطن:) or it signifies the *thing* [or *part*] *in which is the fodder,* of the horse. (M and TA in art. رم and in the present art.) One says, مَلَأَت الدَّابَّةُ رُمَّانَتَهَا [*The beast filled its* رمّانة]. (TA.) And أَكَلَ حَتَّى نَتَأَتْ رُمَّانَتُهُ, meaning *He ate until his navel with the parts around it projected.* (TA.) ___ [*A knob of metal, of wood,* and *of silk,* &c.: so called as resembling in shape a pomegranate.] ___ And [for the same reason] The *weight of a steelyard,* or *Roman balance.* (MA.) [Also applied in the present day to The *steelyard itself;* and so رُومَانَة.]

رُمَّانَةٌ n. un. of رُمَّانٌ [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Msb, K.)

رُمَّانِىٌّ [*Of,* or *relating to, the pomegranate.* ___] *A seller of* رُمَّان [or *pomegranates*]. (TA.) ___ [*Of the colour of the pomegranate.* ___ *Rubycoloured.* ___ And, accord. to Golius, on the authority of a gloss in a copy of the KL, The *ruby itself.*]

رُمَّانِيَّةٌ *A kind of food prepared with pomegranates.* (KL.)

رُمَيْمِينَةٌ dim. of رُمَّانٌ [or rather of رُمَّانَةٌ, the n. un.]. (TA.)

مَرْمَنَةٌ *A place of growth of* رُمَّان [or *pomegranates*], (T, K,) *when they,* (K,) or *their stems,* (T,) *are numerous therein.* (T, K.)

رمو

رِمًا, mentioned under this head in the M, see the art. here following.

رمى

1 رَمَى الشَّىْءَ, (T, * S, M, K,) aor. يَرْمِى, (T,) inf. n. رَمْىٌ; (T, M;) and رَمَى بِهِ; (M, K;) *He threw, cast,* or *flung, the thing,* (S, K,) مِنْ يَدِهِ *from his hand;* (S, TA;) as also ارمى ; (M, K;) i. e. ارمى الشَّىْءَ مِنْ يَدِهِ: (M: [in the K it is implied that one says also ارمى بِهِ; agreeably with a phrase mentioned in what follows:]) you say, أَرْمَيْتُ الحجر مِنْ يَدِى *I threw the stone from my hand:* (S:) and ارمى الفرس براكبه *The horse threw,* or *threw down,* [i. e. *threw off,*] *his rider:* (T:) رميت الرَّجُلَ is said إِذَا رميته بيدك; [i. e., as meaning رميته بيدى; which may be rendered *I threw him* (*the man*) *with my hand;* and also *I threw,* or *shot, at him* (*the man*) *with my hand;*] but when you remove him from his place, you say, أَرْمَيْتُهُ عَنِ الفرس وغيره [*I threw him,* or *threw him down* or *off, from the horse &c.*]: (Msb:) and طَعَنَهُ فَأَرْمَاهُ عَنْ فَرَسِهِ, meaning [*He thrust him,* or *pierced him,* with his spear,] *and threw him,* or *threw him down* [or *off*], *from his horse:* (El-Fárábee, S, Msb:) and أَرْمَيْتُ الحمل عَنْ ظَهْرِ البعير *I threw down the load from the back of the camel.* (T.) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللّٰهَ رَمَى, in the Kur [viii. 17], is said by Aboo-Is-hák to be tropical, and to mean *And thou didst not cast* [*in effect,* or] *so as to attain the point that was attained,* [*when thou didst cast,*] *but God* [*cast in effect,* i. e.,] *overruled the casting:* or, accord. to Abu-l-' Abbás, the meaning is, *thou didst not cast fear,* or *terror, into their hearts, when thou didst cast the pebbles,* [*but God cast the fear,* or *terror:*] or, accord. to Mbr, *thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast* [*so that in effect God cast*]. (T. [See also another explanation in what follows.]) ___ [رَمَى بِسَلْحِهِ *He cast forth his excrement,* or *ordure,* or properly, *in a thin state,* is a phrase of frequent occurrence.] ___ You say also, رَمَيْتُ بِالسَّهْمِ [*I shot the arrow*], inf. n. رَمْىٌ and

رِمَايَةٌ. (S.) And رَمَى عَنِ القَوْسِ, (S, M, Msb,) or رَمَى السَّهْمَ عَنِ القَوْسِ, (Mgh, * K,) and عَلَيْهَا, (S, M, Mgh, Msb, K,) inf. n. رَمْىٌ (Mgh, Msb, K) and رِمَايَةٌ, (Mgh, K,) [*He shot*, or *shot the arrow, from*, and *upon*, meaning *with, the bow;*] and accord. to El-Ghooree, بِهَا also; (Mgh;) but one should not say رَمَى بِهَا, (S, M, Msb, K,) unless meaning he threw it from his hand; though some make it to mean [رَمَى عَنْهَا or] رَمَى عَلَيْهَا, making the ب to be instead of عن or على. (Msb.) ___ And رَمَى القَنَصَ, (S, M,) or الصَّيْدَ, [*He shot*, or *shot at, the animal*, or *animals, of the chase*,] inf. n. رَمْىٌ and رِمَايَةٌ, (Msb,) or رَمْىٌ, and none other. (M.) [And رَمَاهُ بِكَذَا *He threw at him, cast at him*, or *shot at him, with such a*

thing; i. e. *he threw it, cast it*, or *shot it, at him:* and, more commonly, *he threw at him*, or *cast at him, and hit him*, or *he shot him, with such a thing:* namely, with a stone, an arrow, &c. And رَمَاهُ بِحِجَارَةٍ *He threw at him with stones, threw stones at him:* and *he pelted him with stones*, i. e. *threw at him and hit him with stones.*] And رَمَى فِى الأَغْرَاضِ [*He shot*, or *cast, at the butts*]. (ISk, T, S, M.) ___ [Hence,] one says, in cursing a person, رَمَى ٱللّٰهُ فِى يَدِهِ, and أَنْفِهِ, [*May God aim at, and smite*, with some bane, or malady, *his hand*, or *arm*, and *his nose*,] and in like manner in relation to other members. (M, K. *) [And رَمَاهُ ٱللّٰهُ بِكَذَا, sometimes meaning *God smote him*, or *afflicted him, with such a thing:* but generally, *may God smite him*, or *afflict him, with such a thing;* as in the saying,] رَمَاهُ ٱللّٰهُ بِدَآءِ الذِّئْبِ [*May God smite him*, or *afflict him, with the disease of the wolf*]; a prov., meaning may God destroy him, or cause him to perish; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, رَمَاهُ ٱللّٰهُ بِالجُوعِ [*may God afflict him with hunger*]; because the wolf is always hungry. (Meyd.) And رَمَاهُ بِدَاهِيَةٍ [*He* (God) *sent upon him*, or *against him*,. or *smote him with, a calamity:* and also] *he* (a man) *made a very sagacious and crafty and politic man to be*

his assailant. (L in art. حجر. [See also, in that art., رُمِىَ فُلَانٌ بِحَجَرِ الأَرْضِ, and بِحَجَرِهِ.]) [And رَمَاهُ بِكَذَا *He assailed him with such a thing;* as, for instance, reproach, and an argument, &c. Hence,] رَمَاهُ بِقَبِيحٍ, (TA,) or بِأَمْرٍ قَبِيحٍ, (IAar, T,) or بِالقَبِيحِ, (Msb,) *He reproached him,* or *upbraided him, with a thing,* or *with that, which was bad, evil, abominable,* or *foul:* (IAar, T, Msb, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the Kur xxiv. 4 and 6. (T, TA.) [And رَمَاهُ بِسُوْءٍ *He cast an evil imputation upon him; accused him,* or *suspected him, of evil:* see مَرْمِىٌّ. And رَمَاهُ alone *He accused him,* or *suspected him.*] And رَمَاهُ بِالحَقِّ [*He accused him with truth*]. (L in art. قرح, in explanation of قَرَحَهُ بِالحَقِّ.) [And رَمَاهُ بِلِسَانِهِ *He spoke against him.*] ___ رَمَى ٱللّٰهُ لَكَ means *May God aid thee,* or *aid thee against thine enemy, and work* [*good*] *for thee:* (AO, S, TA: *) and رَمَى ٱللّٰهُ لَهُ *God aided him,* or *aided him against his enemy,* (AAF, M, K, TA,) *and wrought* [*good*] *for him:* (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the Kur, وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ ٱللّٰهَ رَمَى [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يَرْمِى,) that enemy. (M, TA.) [In like manner, also, فُلَانٌ يَرْمِى مِنْ وَرَآءِ فُلَانٍ means *Such a one defends such a one.*] ___ رُمِيتُ بِكَذَا *I had such a thing offered,* or *presented, to me, the meeting with it being appointed,* or *prepared;* [*I had it* as it were *thrown to me,* or *thrown in my way;* as though I were thrown at therewith;] like نُبِذْتُ بِهِ. (A in art. نبذ.) ___ رَمَانِى القَوْمُ بِأَبْصَارِهِمْ *The people,* or *party,* [*cast their eyes, on me:* or] *looked at me sideways,* or *did so with anger,* or *aversion:* or *looked at me hardly,* or *intently.* (Mgh.) [And رَمَى بِبَصَرِهِ الأَرْضَ *He cast his eyes on the ground.*] ___ رَمَى بِالقَوْمِ *He,* or *it, caused,* or *made, the people,* or *party, to go forth; expelled them;* [or *cast them forth;*] from one country, or the like, to another. (M, TA.) [See also 6.]) [And رَمَى بِنَاقَتِهِ الفَلَاةَ *He urged forth his she-camel,* or *went forth with her,* or *journeyed with her,* or *directed his course with her, into the desert;* agreeably with what

precedes or with what follows.] رَمْىٌ signifies also The *going forth* from one country, or the like, to another. (Th, M, TA.) And رَمَى الرَّجُلُ *The man journeyed.* (IAar, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, أَيْنَ تَرْمِى, meaning *Whither dost thou direct thy course.* (T, TA.) One says, رَأَيْتُ نَاسًا يَرْمُونَ الطَّائِفَ *I saw men directing their course to,* or *towards, Et-Táïf.* (Har p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] ___ رَمَوْهَا بِأَثْوَابٍ خِفَافٍ, in a verse cited voce ثَوْبٌ, [*They cast upon them light,* or *agile, bodies,*] means *they mounted them with* their [*light,* or *agile,*] *bodies;* referring to camels. (T and TA in art. ثوب.) رَمَى فِى جَنَازَتِهِ ___ *He has been carried,* or *lifted, and put, into,* or *upon, his bier,* means *he died,* or *has died:* (TA:) it is said in giving information of a man's death. (TA in art. جنز.) رَمَى [___ also app. means *He* (a governor) *imposed* an impost upon his subjects: see رَمِيَّةٌ.] ___ And رَمَى, aor. يَرْمِى, means also *He misconjectured; thought wrongly;* or *formed a wrong opinion:* (IAar, T:) [and app. *he threw out a conjecture:* or *he spoke conjecturally;* for Az adds,] it is like the phrase رَجَمَ بِالْغَيْبِ [or رَجَمَ بِالْغَيْبِ or قَالَ رَجْمًا بِالْغَيْبِ]. (T.) ___ رَمَى السَّحَابُ: see 6. ___ رَمَى عَلَى الْخَمْسِينَ: see 4. رَمُوَ is a verb of the same kind as قَضُوَ and هَيُؤَ, [invariable as to person, time, and mood,] and means *Excel-lent* [or *how excellent*] *is he in his throwing,* or *shooting!* (IJ, TA voce هَيُؤَ, q. v. [See also بَطُؤَ, voce بُطْآنَ.])

3 **رَامَيْتُهُ** , (S, K,) and رَامَيْتُهُ بِالسِّهَامِ, (TA,) inf. n. مُرَامَاةٌ and رِمَآءٌ (T, S, K) and تِرْمَآءٌ , (K,) or this last is like the two preceding ns. [in meaning, but is a quasi-inf. n.], (T,) [*I threw,* or *shot,* (generally the latter,) and *I shot arrows, with him,* or *at him;* (see 6;) mostly meaning *in competition,* or *contention;* i. e. *I competed,* or *contended, with him, in throwing,* or *shooting,* and *in shooting arrows:* and رَامَيْتُهُ alone often means رَامَيْتُهُ بِالْحِجَارَةِ, or بِالسِّهَامِ; whence it is said that] مُرَامَاةٌ signifies the *shooting arrows,* and *throwing stones, with any one.* (KL.) It is said in a prove., respecting an affair in which one is forward before doing it,

* قَبْلَ الرِّمَآءِ تُمْلَأُ الكَنَائِنُ *

[*Before shooting arrows with another,* or *doing so in competition* or *contention, the quivers are to be filled*]. (A 'Obeyd, T.)

4 **أَرْمَى** see 1, first sentence, in seven places: ___ and see also 6. ارمى, (M, Mgh,) inf. n. إِرْمَآءٌ, (Mgh,) also signifies *It* (a thing, Mgh) *exceeded.* (M, Mgh.) You say, ارمى عَلَيْهِ *It* (anything) *exceeded it,* namely, another thing. (M.) Hátim- Teiyi says,

* وَأَسْمَرَ خَطِّيًّا كَأَنَّ كُعُوبَهُ *

* نَوَى القَسْبِ قَدْ أَرْمَى ذِرَاعًا عَلَى العَشْرِ *

[*And a tawny spear of El-Khatt, as though its knots,* or *joints, were hard date-stones;* one *that exceeded a cubit over the ten*]: (T, S:) i. e., قَدْ زَادَ عَلَيْهَا. (T.) And hence, (T,) you say, ارمى عَلَى الخَمْسِينَ, i. e. *He exceeded* [*the* age of *fifty*]; (AZ, A 'Obeyd, T, S, M, K;) [like اربى;] as also رَمَى ; (AZ, T, S, M, K;) [for] رَمْىٌ signifies the *exceeding* in age: and one says also أَرْمَأَ and رَمَأَ in the same sense. (IAar, T.) And ارمى فُلَانٌ signifies the same as أَرْبَى [meaning *Such a one took usury* or *the like*]. (S.) See also رَمَآءٌ, below. You say also, سَابَّهُ فَأَرْمَى عَلَيْهِ, i. e. [*He reciprocated reviling,* or *vilifying, with him, and*] *he exceeded him.* (S.)

5 **ترمّى** *He shot,* or *cast, at the butts,* and *at the trunks of trees.* (ISk, T, S, M.)

6 **تَرَامَيْنَا** and ارْتَمَيْنَا [*We cast,* or *shot,* (generally the latter,) *one with another,* or *one at another;* mostly meaning *in competition,* or *contention;* i. e. *we competed,* or *contended, together in throwing,* or *shooting*]: (S, K:) and ترامى القَوْمُ بِالسِّهَامِ and ارتموا *The people,* or *party, shot arrows,* [*one with another,* or] *one at another.* (T.) ___ [Hence,] ترامت بِهِ البِلَادُ *The countries*

cast him forth, or *expelled him;* (M, K, TA;) [as though they bandied him, one to another;] as also ارتمت , (so in a copy of the M, [which I think correct,]) or ارمت . (K.) ___ And ترامى السَّحابُ *The clouds became drawn,* or *joined, together,* (M, K, TA,) [as though thrown, one at another,] *and heaped,* or *piled, up;* (TA;) as also رمى . (M, TA.) ___ And ترامى أَمرُه إِلَى الظَّفَر; or إِلَى الخِذْلَان; i. e. [*His affair,* or *case,*] *came eventually* [*to the attainment of what was desired,* or *sought;* or *to abandonment* by God]. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Háritheh, سُبِىَ فى الجاهلِيَّة فترامى الأَمرُ أَنْ صار لخديجة, (T, TA,) i. e. [*He was made a captive in the Time of Ignorance, and the case*] *came eventually, and led,* [*to his becoming the property of Khadeejeh,* (إِلَى being understood before أَنْ صار,)] as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, ترامى الأَمرُ, meaning تراخى [i. e. *The affair was sluggish,* or *backward*]: (K:) [or] one says of a [purulent swelling such as is termed] حِين, (T,) or of a wound, (S,) ترامى إِلَى فَساد, (T,) or الى الفَساد, (S,) i. e. *It was in a sluggish,* or *backward, state,* (تراخى,) *and became putrid and corrupt.* (T.) And ترامى إِلَيه الخَبَرُ *The*

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news, or *information, came to him;* or *came to him by degrees.* (MA.) ___ ترامت سَفْرَتُه *His journey was,* or *became, distant,* or *far-extending.* (Har p. 34.) ___ تراماه الشَّبابُ *Youthfulness,* or *youthful vigour, attained its full term* [*in him*]. (Skr, M.)

8 **ارتمى** *It was,* or *became, thrown, cast,* or *flung.* (S, K, TA.) *It fell to the ground:* so in the saying, ارتمى الحِمْلُ عن ظَهْر البعير [*The load fell to the ground,* or *it* may mean *was thrown down, from the back of the camel*]. (T.) ___ Also *He shot,* or *shot at, an animal,* or *animals, of the chase.* (T, S, M.) ___ See also 6, in three places.

رَمْىٌ [originally an inf. n.]: see رَمْىٌ.

رِمًى The *sound of a stone* (T, K) *thrown at a boy* (so accord. to a copy of the T) or *thrown by a boy;* (K;) on the authority of IAar. (T.) رِمًا [thus written in the M]: see رِمَآءٌ.

رَمْيَةٌ *A single throw,* or *cast,* or *fling:* and *a single shot:* (Mgh, Msb, TA:) pl. رَمَيَاتٌ. (Msb, TA.) رُبَّ رَمْيَةٍ مِنْ غَيْرِ رَامٍ [*Many a* hitting *shot,* or *scarce any* hitting *shot, is there without a* skilled *shooter*] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person;] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyd)

رِمَآءٌ, (S, IAth, K, in a copy of the T and in a copy of the S without any vowel-sign,) with fet-h and medd, (IAth, and so in a copy of the S, in which it is added that it is said by Ks to be with medd,) like سِمَآءٌ; (K;) or رِمَآءٌ ; (Mgh, and so in a copy of the T;) or رِمًا , said by Lh to be formed by substitution [of م for ب, as is shown by what follows]; (M;) *An excess,* or *an addition;* i. e., (A 'Obeyd, T, Mgh,) *i. q.* رِبًا, (A 'Obeyd, T, S, M, K,) or رِبْوًا, (Mgh, and thus written in some copies of the S and K, or in most of the copies of the K, [meaning *usury,* and *the like,*]) or *an excess,* or *addition, over what is lawful.* (T, IAth.) Hence the trad. of 'Omar, لَا تَبِيعُوا, (A 'Obeyd, T,) or he said لَا تَشْتَرُوا, (S,) الذَّهَبَ بِالفِضَّةِ إِلَّا يَدًا بِيَدٍ هَا وَهَا, [or هَأْ وَهَأْ, (see art. هوأ,)] or هَآءَ وَهَآءَ, [i. e. هَآءِ وَهَآءِ,] (accord. to different copies of the T and S,) adding, (T, S,) إِنِّى أَخَافُ عَلَيْكُمُ الرِّمَآءَ; (T, S, Mgh;) [i. e. *Exchange not ye gold for silver, except* it be done *hand with hand,* meaning, except there be no delay between the giving and receiving, *take and take: verily I fear for you the practice of usury;*] or he said, إِلَّا هَآءَ وَهَآءَ, meaning, *except* [by saying] *take and give:* (Az, TA in باب الالف اللّينة:) and, as some relate it, he said, الإِرْمَآءَ انّى اخاف عليكم; [which means the same;] using the inf. n. (T, Mgh.)

رِمَآءٌ : see the next preceding paragraph.

رَمِىٌّ, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without ة, to the female, *i. q.* مَرْمِىٌّ [i. e. *Thrown at*, or *cast at*, or *shot at*, or *shot*]: but when they do not distinguish a male from a female, the word applied to the male and to the female is [رَمِيَّةٌ,] with ة [added لِلنَّقْلِ, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lh, رَمِىٌّ and رَمِيَّةٌ are both applied, as epithets, to the female; but the former is the more approved: the pl. of the former [and of the latter also] is رَمَايَا. (M, TA.) Also, (M,) accord. to As, *i. q.* سَقِىٌّ, i. e., (T, S,) *A cloud of which the rain-drops are large, and vehement in their fall,* (T, S, M, K, *) *of the clouds of the hot season and of the autumn:* (S:) or, (M, K,) accord. to Lth, (T,) *small portions of clouds,* (T, M, K,) *of the* [*apparent*] *size of the hand,* or *somewhat larger;* but the approved explanation is that given by As: (T:) and رَمْىٌ is a dial. var. thereof: (TA:) the pl. is أَرْمِيَةٌ, (T, S, M, K,) like as that of سَقِىٌّ is أَسْقِيَةٌ, (S,) and أَرْمَآءٌ, (Lth, T, M, K,) [each, properly, a pl. of pauc.,] and رَمَايَا. (M, K.)

رَمِيَّةٌ: see the next preceding paragraph, in two places. [As a subst.,] it signifies *A thing,* (S, M,) meaning (S) *an animal* (As, T, S, M, * Mgh, Msb) *of the chase,* (As, T, S,) *that is thrown at,* or *cast at,* or *shot at,* or *shot,* (As, T, S, M, Mgh, Msb,) *by its pursuer;* and *any beast thrown at, cast at, shot at,* or *shot;* (As, T;) applied to the *male* and the *female:* (As, T, Mgh, Msb:) it is originally a word of the measure فَعَلِيَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) [or rather] it is made fem., (As, T,) [i. e.] it has ة, (S,) because it is made a subst., (As, T, S,) not an epithet: (As, T:) it is not مَرْمِيَّةٌ converted into رَمِيَّةٌ: (S:) or, accord. to Sb, the ة, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, *an animal to be thrown at, cast at, shot at,* or *shot;*] and thus ذَبِيحَةٌ is applied to a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; but when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M:) the pl. is رَمِيَّاتٌ and رَمَايَا. (Msb.) One says, بِئْسَ الرَّمِيَّةُ الأَرْنَبُ, meaning *Very bad is the thing of those that are* [or *are to be*] *thrown at,* or *cast at,* or *shot at,* or *shot, the hare.* (S, M.) ___ Also, *An impost which the governor imposes* [so

I render [ما يرميه العامل] *upon his subjects.* (TA.)

رمِيًّا , (S, TA,) thus correctly written, like عمِيًّا; in the copies of the K like عميًّا, (TA,) [and in two copies of the T written رميًّا; in a copy of the M, رميا;] *i. q.* ترام: (T, S: *) or مراماة: (K:) or رمى: (M:) or it is an intensive inf. n. from الرَّمْى, of the measure فعِيلَى, like هجيرى and خصيصى: (Nh, TA:) one says, كانت بينهم رميًّا (T, * S, M, * TA) ثُمَّ حجزت بينهم حجيزى, (T,) or ثُمَّ صاروا إلى حجيزى, (S, TA,) i. e. *There was between them a reciprocal throwing of stones,* (T, TA,) [or *shooting of arrows* or *the like,* or *a great,* or *vehement, throwing,* &c.,] *then there intervened between them* [*an intervention,* or *a vehement intervention,* or] *a person,* or *persons, who withheld them, one from another,* (T,) or *then they withheld themselves,* [or *withheld themselves much,*] *one from another.* (TA.)

رامٍ act. part. n. of 1; (Lth, T, TA;) *Throwing,* &c.: (TA:) [pl. رماةٌ.] ___ [Hence, الرَّامى a name of *The constellation Sagittarius; the ninth of the signs of the zodiac:* thus called in the present day; but more commonly, القوس.] ___ [Hence likewise,] رامٍ also signifies [One *who assails* with reproach, &c.:] one *who reproaches,* or *upbraids;* or *who gives an ill name:* (KL:) [one *who accuses,* or *suspects,* another: see مرمىٌّ.]

أَرْمَى [*More,* and *most, skilled in throwing,* or *casting,* or *shooting*]: see an ex. voce تقنٌ.

ترمآءٌ : see 3 [of which it is a quasi-inf. n.].

مرمًى *A place* [*of throwing,* or *casting,* or] *of shooting arrows;* (KL;) the *place of the butt at which arrows are shot:* (TA:) [pl. مرامٌ.] ___ [Hence,] *i. q.* مقصدٌ [meaning *A place,* and *an object, to,* or *towards, which one directs his aim* or *course*]: (TA, and Har p. 54:) pl. مرامٌ: (Har ibid.:) whence the trad., ليس وراء الله مرمًى, i. e. [*There is not, beyond God,*] *any object* (مقصدٌ)

towards which to direct hopes. (TA.)

مرمًى *An instrument for throwing,* or *casting,* or *shooting:* pl. مَرَامٍ. (Har p. 54.) [Hence,] مَرَامِى نيران [*Engines for throwing fire* upon the enemy]. (S and K voce حَرَّاقَة.) [See also مَرْمَاةٌ.]

مَرْمَاةٌ *i. q.* غَلْوَةٌ [as meaning The *limit of a shot* or *throw*]. (K in art. غلو.) See also the next paragraph.

مَرْمَاةٌ *An arrow with which one shoots* (As, IAar, T) *at a butt:* (As, T, Mgh:) *an arrow with which one learns to shoot;* (M, K, TA;) *which is the worst kind of arrows:* (TA:) or *a small, weak arrow:* (AHn, M, K:) or *an arrow with its* [*head of*] *iron:* (Th, TA in art. حسب:) or, like سَرْوَةٌ, *a round arrow-head:* (AA, [so in the S, but in the TA it is IAar,] S, TA:) [and app. *a missile of any kind:* (see مردًى:)] pl. مَرَامٍ. (M.) When they see many مَرَامٍ in the quiver of a man, they say,

* وَنَبْلُ العَبْدِ أَكْثَرُهَا المَرَامِى *

[*And the arrows of the slave, most of them are those that are small and weak*]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed مَرَامٍ, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him aught but a مَرْمَاة. (M.) [See also the last sentence of this paragraph.] ___ It is also used, tropically, as meaning *A* مَنْجَنِيق [or *kind of engine for casting stones*

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at the enemy; app. *such as was called by the Romans* onager, or *the like thereof*]: because, like the مَرْمَاة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مرمًى.] And [the pl.] مَرَامٍ *also signifies Thunderbolts;* syn. صَوَاعِقُ. (Bd in xviii. 38.) ___ Also *A cloven hoof* (S, Mgh, K) *of a sheep*

or *goat;* because it is of the things that are thrown away: (Mgh:) [or,] accord. to A 'Obeyd, (T, S,) *a thing that is between the two hoofs of a sheep* or *goat;* (T, S, M, K;) as also مَرْمَاةٌ : (A 'Obeyd, T, M, K:) thus, he says, it is explained; but I know not what is its meaning: (T, S:) its dual occurs in the following trad.: لَوْ أَنَّ أَحَدَهُمْ دُعِىَ إِلَى مَرْمَاتَيْنِ لَأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ; (T, S; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مَرْمَاةٌ in the former of these two senses; [i. e. *If any one of you were invited to* partake of *two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer;*] (S, Mgh;) or, accord. to A 'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, S:) accord. to IAar, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مَرْمَاةٌ: (T, Mgh, TA:) but in another, and similar, trad., مرماتين is followed by أَوْ عَرْقٍ [i. e. or a bone with some meat remaining upon it]. (T, Z, TA.)

مَرْمِىٌّ pass. part. n. of 1; *Thrown,* &c.: (TA:) [*thrown at,* or *cast at,* or *shot at,* or *shot:*] see رَمِىٌّ. ___ [Hence, *Smitten,* or *afflicted,* with some bane, or malady, &c.: *assailed* with reproach, &c.: *reproached,* or *upbraided,* or *stigmatized with an ill name: accused,* or *suspected.*] You say امْرَأَةٌ مَرْمِيَّةٌ بِسُوْءٍ *A woman accused,* or *suspected, of evil.* (TA in art. رطم.)

مُرْتَمٍ *A scout* (T, K) لِقَوْمٍ [*to a people* or *party*]: (T, K: *) and so مُرْتَبِئٌ. (T.)

رن

1 **رَنَّ** , aor. يَرِنُّ, inf. n. رَنِينٌ; and ارَنَّ ; (Msb, K;) *It* (a thing) *emitted a sound:* (Msb:) or *he cried aloud;* (K;) or رَنَّتْ, aor. and inf. n. as above; and ارَنَّت ; *she cried aloud,* said of a woman: (S:) or رَنَّ and ارَنَّ signify *he raised his voice in weeping:* (Ham p. 11:) or رَنِينٌ signifies the *crying aloud in weeping;* (Lth, T;) or the *uttering a plaintive,* or *mournful, voice* or *sound* or *cry:* (M:) and إِرْنَانٌ , [inf. n. of ارَنَّ,] the *uttering a loud,* or *vehement, sound* or *cry;* (Lth, T, M;) or the *uttering of the sound of reiterating the breath with weeping:* (IAar, T:) or رَنِينٌ and إِرْنَانٌ signify the *crying out loudly,* or *vehemently;* and the *uttering a plaintive,* or *mournful, voice* or *sound* or *cry, in singing,* or *in weeping:* (M:) you say of a woman, رَنَّتْ, inf. n. as above; and ارَنَّت ; (T, M;) and رَنَّت , inf. n. تَرْنِينٌ and تَرْنِيَةٌ [which is properly inf. n. of رَنَّتْ as belonging to art. رنو]; all meaning *she cried out loudly,* or *vehemently;* and *she uttered a plaintive,* or *mournful, voice* or *sound* or *cry, in singing* or *in weeping:* (M:) and أَرَنَّت النِّسَآءُ فِى نِيَاحَتِهِنَّ [*the women cried loudly,* or *vehemently, in their wailing*]. (T.) See also 4. رَنَّ إِلَيْهِ, and ارَنَّ , *He gave ear, hearkened,* or *listened, to him,* or *it.* (K.)

2 **رَنَّتْ القَوْسَ** , inf. n. تَرْنِينٌ, [*I twanged the bow;*] *I made the bow to produce a sound* [*by pulling the string and letting it go suddenly*]. (S.) See also 1.

4 **ارَنَّ** , inf. n. إِرْنَانٌ: see 1, in seven places. أَرَنَّتْ is said of a woman in her wailing [as expl. above]; and of a pigeon (حَمَامَةٌ) in its cooing [app. as meaning *It uttered plaintive sounds*]; (M;) and of a bow (قَوْس), (T, S, M, Msb, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the K رَنَّتْ , but this is a mistake, (TA,) meaning *it* [*twanged,* or] *produced* a *sound,* (S, M, Msb,) accord. to AHn, *above what is termed* حَنِينٌ; (M;) and of a cloud (سَحَابَةٌ)

in its thundering [app. as meaning *it resounded*]. (M.) And ارنّ is also said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) ارنّ فُلَانٌ لكَذَا *Such a one was cheered,* or *delighted,* and *pleased,* or *was diverted, by reason of such a thing;* as also أَرَمَّ لَهُ, and رَنَا له, and استرنى. (T.) ارنّ إِلَيْه: see 1, last sentence.

رَنَّةٌ *A sound, voice,* or *cry,* (IAar, T, S, K,) [in an absolute sense, or] *in joy* or *sorrow:* (IAar, T:) or *a plaintive,* or *mournful, cry;* whence one says عُودٌ ذُو رَنَّةٍ [*a lute having a plaintive sound*]: (Lth, T:) [or *a moaning:*] or *a cry;* (Msb;) or *a loud cry:* (M, Msb: *) and also *a plaintive,* or *mournful, voice* or *sound* or *cry, in singing,* or *in weeping:* (M:) pl. رَنَّاتٌ. (IAar, T.)

رَنَنٌ *A certain thing that utters a cry* [or *sound*] يَصِيحُ [in one of my copies of the S يَطِيحُ]) *in the water,* (S, K,) or *in still water,* (so in one copy of the S,) *in the* صَيْف [i. e. *spring* or *summer*], (S,) or *in winter.* (K.) A poet says,

* وَلَمْ يَصْدَحْ لَهُ الرَّنَنُ *

[*And the* رنن *did not raise its voice at him,* or *it*]. (S.) ___ Also *A small quantity of water.* (TA.)

رَنِينٌ inf. n. of 1. (T, S, M, &c.) ___ [Accord. to Golius, El-Meydánee explains it also as meaning A woman *afflicted and oppressed by misfortune;* and Golius adds, as though *moaning,* or *lamenting.*]

الرُّنَّى *Mankind,* or *all created beings.* (AA, T, K.) One says, مَا فِى الرُّنَّى مِثْلُهُ [*There is not among mankind,* or *all created beings, the like of him*]. (AA, T.) Also, (AA, T,) or رُنَّى, without ال, (K,) *The month Jumádà:* (AA, T:) or *a name of Jumádà-l-Ákhireh;* (K;) and so رُنَةٌ, [said to be from رُونَةٌ, (see art. رون,) though app. belonging to art. رنو, being] without teshdeed: pl. رُنَنٌ: Aboo-' Amr Ez-Záhid disallowed رُبَّى, and pronounced

it to be a mistranscription: but accord. to Ktr and IAmb and Abu-t-Teiyib 'AbdEl-Wáhid and Abu-l-Kásim Ez-Zejjájee, it is رُبَّى only; because in it were known the results of their wars; from رُبَّى applied to a ewe or she-goat: and الحَنِينُ was a name of Jumádà-l-Oolà: see also art. رب, in which is said what somewhat differs from the statement here. (TA.)

رُنَّآء, like رُمَّانٌ, with teshdeed, accord. to Th, *i. q.* طَرَبٌ: (TA:) or so رُنَآء, without teshdeed, (M, TA,) accord. to A 'Obeyd: the latter is mentioned in its proper place [in art. رنو, q. v.]. (TA.)

أَرْوَنَانٌ, an epithet applied to a day, meaning *Vehement in respect of anything,* is of the measure أَفْوَعَالٌ, from الرَّنِينُ, accord. to IAar; but accord. to Sb, of the measure أَفْعَلَالٌ, from رُونَةٌ, meaning hardness, and grievousness, of a thing, or an affair, or event: it is mentioned in art. رون. (M.)

مُرِنَّةٌ is applied as an epithet to birds [app. as meaning *Uttering plaintive sounds*]: (S:) and, as also مِرْنَانٌ, as an epithet to a bow [as meaning *twanging*], and so to a cloud (سَحَابَة) [app. as meaning *resounding with thunder*]: (M:) and each is applied to *a bow* [*itself*]; (S, K;) and the latter, to *a cloud* [*itself*]; as an epithet in which the quality of a subst. is predominant [so as to imply, app., the meaning of *resounding with thunder,* or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

مِرْنَانٌ : see the next preceding paragraph.

رنب

أَرْنَبٌ [The *hare;* and now applied to the *rabbit* also;] *a certain animal,* (TA,) *well known,* (M, A, K, TA,) *like the* عناق [?], *having short fore legs and long hind legs, that treads the ground with the hinder parts of its* [*hind*] *legs:* (TA:) *a certain very prolific animal, called in Pers.* خرکوش [or خَرْگُوشْ]: *it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes* (قَصَب), *and its sickness ceases:* (Kzw:) the word is a gen. n., (TA,) of the fem. gender, (Msb, TA,) accord. to El-Jáhidh; (TA;) but (Msb) applied to the *male* and the *female;* (M, A, K, TA;) as is also أَرْنَبَةٌ, (Msb,) which is a dial. var.: (Mgh, Msb:) or to the *female* [only]; the male being called خُزَزٌ; (T, M, K, TA;) accord. to Lth; but others allow its application to the *male:* (T:) the female is also called عَكْرِشَةٌ: and the young, خَرْنَقٌ: (TA:) the pl. is أَرَانِبُ (T, S, M, Msb, K) and أَرَانٌ, (Lh, S, M, K,) the latter, like ثَعَالٌ for ثَعَالِبُ, occurring in poetry, (S, M, *) and not allowed by Sb except in poetry. (M.) The ا in أَرْنَبٌ is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T:) Lth says that no word commences with a radical ا but such as

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is triliteral; as أَرْضٌ and أَرْشٌ. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, إِنَّمَا هُوَ أَرْنَبٌ [*He is only a hare*]; because that animal cannot defend itself, and even the lark will endeavour to make it its prey. (A, TA.) See another ex. below, voce أَرْنَبَةٌ. [Hence, also,] الأَرْنَبُ is the name of *A certain constellation,* [*Lepus,*] *comprising twelve stars in its figure, having no observed stars around it, situate*

beneath the feet of الجَبَّار [i. e. *Orion*], *and facing the west.* (Kzw.) ___ Also, (K,) or مَرْنَبٌ accord. to the L, (TA,) or both, (M,) and يَرْنَبٌ , *A* جُرَذ [or *large field-rat*], (M, L, K,) *like the jerboa,* (M, L,) *having a short tail.* (M, L, K.) ___ الأَرْنَبُ البَحْرِىُّ, accord. to Kzw, *A certain marine animal, the head of which is like that of the* أَرْنَب [or *hare*], *and the body like that of a fish:* or, accord. to Ibn-Seenà, *a small testaceous animal, which is of a poisonous quality when drunk* [app. meaning *in water*]: so that, accord. to this explanation, the resemblance [to the ارنب commonly so called] is in the name, not the form. (TA.) Also *A sort of ornament worn by women.* (M, K.)

أَرْنَبَةٌ The *end,* or *tip,* [i. e. the *lower portion,* or *lobule,*] *of the nose:* (T, S, A, K:) this is [also] called أَرْنَبَةُ الأَنْف: (Mgh, Msb:) it is one of the parts that touch the ground in prostration [in prayer]: (TA:) pl. أَرَانِبُ. (T, A, TA.) You say, جَدَعَ أَرْنَبَتَهُ [lit. *He cut off the end of his nose;*] meaning *he held him in mean estimation,* or *in contempt.* (A, TA.) And الأَرَانِبَ أَشَدَّ فَزَعًا مِنَ الأَرَانِبِ وَجَدْتُهُمْ مُجَدَّعِى [*I found them to be held in contempt,* (lit. *having the ends of their noses cut off,*) *more fearful than hares*]. (A, TA.) See also أَرْنَبٌ.

أَرْنَبَانِىٌّ [*Cloth of the kind called*] خَزّ *of a blackish colour* (أَدْكَن). (K.) ___ See also مَرْنَبَانِىٌّ.

مَرْنَبٌ *A large* فَأْرَة [or *rat*]: (K:) omitted in some copies of the K. (TA.) See أَرْنَبٌ. ___ See also مُؤَرْنَبٌ.

مُرْنَبٌ : see مُؤَرْنَبٌ.

مَرْنَبَةٌ *A villous* [*garment of the kind called*] قَطِيفَة. (T, K.) See also مُؤَرْنَبَةٌ أَرْضٌ.

كِسَآءٌ مَرْنَبَانِىٌّ *A* [*garment of the kind called*] كِسَاء *that is of the colour of the* أَرْنَب [or *hare*]; (T, M, A, K;) as also أَرْنَبَانِىٌّ . (A.) See also the next paragraph.

كِسَآءٌ مُؤَرْنَبٌ *A* [*garment of the kind called*] كِسَاء *of which the thread is intermixed*

with the soft hair of the أَرْنَب [or *hare*]; (T, S, M, K;) as also مُرْنَب , (so in a copy of the M,) or مَرْنَب , like مَقْعَد: (A, K:) or, as some say, *i. q.* مَرْنَبَانِىٌّ . (T.) ___ See also the next paragraph.

أَرْضٌ مُؤْرَنْبَةٌ *A land in which are* أَرَانِب [or *hares*]: (S:) or *abounding therewith;* (T, Kr, M, and so in some copies of the K;) as also مُؤَرْنَبَة , (M, and so in some copies of the K, and in a copy of the A,) and مَرْنَبَة . (T, M, A.)

يَرْنَبٌ : see أَرْنَب.

رنج

رَانِجٌ, (El-Fárábee, S, A, Mgh, Msb, K,) or رَانَجٌ, (Msb,) The *Indian nut,* or *cocoa-nut:* (AHn, S, A, Mgh, Msb, K, TA:) thought by AHn to be an arabicized word: (TA:) [J says,] I do not think it to be Arabic: (S:) pl. رَوَانِجُ. (Msb.) ___ Also *A kind of smooth date,* (Msb, K,) so some say, (Mgh,) *like that called* تَعْضُوضٌ: [a coll. gen. n.:] n. un. with ة. (K.) ___ وَلَدُ الرَّانِجِ is a name given by the children of Mekkeh to The مُقْلُ [or *fruit of the* دَوْمٌ, i. e. *cucifera Thebaïca,* or *Theban palm*]. (A.)

رنح

2 **رنّحه**, [inf. n. as below,] said of wine (شَرَاب), *It made him to incline from side to side.* (A, TA.) [Also, as appears from what follows, *It made him to incline and go round. It made him giddy in the head, and confused: it affected him with giddiness in the head like one in a swoon.*] *It deprived him of his strength by reason of its potency.* (Ham p. 562.) [And, said of a beating, and app. of intoxication &c., *It made him to swoon,* or *faint:* for,] when you have beaten a person so that he swoons, or faints, you say, ضَرَبَتْهُ حَتَّى رَنَّحَتْهُ. (Ham ibid.) [Hence, رُنِّحَ *He was made to incline from side to side:* رَنَّحَ is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for رُنِّحَ]: see 5. *He was made to incline and go round.* (L.) It is said, by Imra-el-Keys, of a dog gored by a wild bull. (S, * L.) *He was giddy in the head, and confused:* and رُنِّحَ بِهِ *he was affected with giddiness in the head like one in a swoon.* (L.) Also, (L,) and رُنِّحَ عَلَيْهِ inf. n. تَرْنِيحٌ, (S, L, K,) *He swooned,* or *fainted;* or *was affected by a weakness of the bones,* (S, L, K,) *and of the body;* by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) *and inclined from side to side.* (S, L, K.) ___ رَنَّحَتِ الرِّيحُ الغُصْنَ *The wind made the branch to incline from side to side.* (A.)

5 **ترنّح** *He inclined from side to side,* by reason of intoxication &c; (S, A, K;) as also ارتنح, (K,) and رَنَّحَ [app. a mistranscription for رُنِّحَ]. (TA.) *He inclined, and went round.* (TA.) ___ *It* (a branch) *inclined from side to side, being blown by the wind.* (A.) ___ ترنّح بين أَمْرَيْنِ *He wavered between two things.* (A.) ___ ترنّح عَلَى فُلَانٍ *He was,* or *became, inimical to such a one, domineering, and exalting himself.* (A.) ___ And ترنّح *He sipped wine* (شَرَاب) *by little and little.* (AHn, K.)

8 إِرْتَنَحَ see 5, first signification.

رَنْحٌ *Vertigo,* or *giddiness in the head;* (K;) and *confusion.* (TA.) Also *A certain appertenance of the brain, separate,* or *distinct, therefrom, like,* or *of the size of, the* عُصْفُور [q. v.]. (K.)

مَرْنَحَةٌ The *prow,* or *fore part, of a ship.* (Az, K.)

مُرْنِحٌ : see what follows.

مُرَنَّحٌ *Swooning,* or *fainting;* or *affected by a weakness of the bones,* (S, L, K,) *and of the body;* by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) *and inclining from side to side.* (S, L, K.) Also, (A, K,) or مُرْنِحٌ , (so in the L,) *Aloes-wood,* (A, L, K,) *of the best kind,* (L, K,) *used for fumigation.* (A, L, K.)

رند

رَنْدٌ [a coll. gen. n.] *A kind of tree of sweet odour,* (AO, T, S, A, Msb, K,) *which distils much* (سَيَّالٌ); (A;) *of the trees of the desert;* (AO, T, S, A, Msb;) *a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry;* (حَبَّة); *called* [i. e., the tree is called, and not the berry, for the verb is masculine,] غار [a name commonly and properly applied to the *laurus nobilis,* or *sweet bay*]: n. un. رَنْدَةٌ: (M:) or the *myrtle* (آس); (M, A;) this is also called رند, (Kh, Msb, K,) on account of its sweet odour; (Kh, Msb;) and Ahmad Ibn-Yahyà says that the رند is the آس accord. to all the lexicologists except Aboo- 'Amr Esh-Sheybánee and IAar, who assert that the رند is the *plant called* حَنْوَة, and is *of sweet odour;* but AO also denies it to be the آس; (T;) and so does As: (S:) or *aloes-wood,* (عُود,) *with which one fumigates;* (M;) عود (or عُودُ الطِّيبِ, with which one fumigates, AO, and T,) is also thus called, (AO, As, T, S, K,) sometimes: (AO, As, T, S:) [and accord. to Forskål, (Flor. Aeg. Ar., cxix.,) the *artemisia pontica* bears this name.]

رنز

رُنْزٌ *i. q.* أَرُزٌّ [and رُزٌّ, i. e. *Rice*]; (S, K; [incorrectly said in the TA to be omitted by J;]) in the dial. of 'Abd-el-Keys: (ISd, TA:) as though the first ز were changed into ن, (S, TA,) as ج in إِنْجَاصٌ for إِجَّاصٌ. (TA.) [See حَظٌّ.]

رنق

1 **رنَقَ**, (S, Sgh, K,) aor. ـِـ ; (K;) and رنَقَ, aor. ـُـ ; (ISd, K;) inf. n. (of the former, S) رَنَقٌ (S, K) and [of the latter] رَنْقٌ and رُنُوقٌ; (K;) *It* (water) *was*, or *became, turbid, thick*, or *muddy;* (S, K;) as also ترنّق . (K.) See also 4, in two places.

2 **رنّق**, (S, K,) inf. n. تَرْنِيقٌ, (IAar, S,) *He rendered* water *turbid, thick*, or *muddy;* (IAar, S, K;) as also ارنق . (S, K.) ___ And the former, *He cleared* it; *rendered* it *clear:* thus it bears two contr. significations. (IAar, K.) [Hence,] one says, رنّق ٱللّٰهُ قَذَاتَكَ *May God*

clear away thy قذاة [or *mote in the eye;* probably meaning *that which annoys thee*]. (IAar, K) Also, as an intrans. verb, *He was*, or *became, confounded*, or *perplexed, and unable to see his right course.* (TA.) And تَرْنِيقٌ signifies A man's *standing, not knowing whether to go or come.* (TA.) And The *being weak*, or *infirm*, [and, app., *disordered*, or *perturbed*,] in sight, and in body, and in an affair or case. (S, K.) Hence, (TA,) رنّقوا فِى الأَمْرِ *They confused the judgment*, or *opinion*, [*that they formed*, or *they were confused in judgment* or *opinion*,] *in*, or *respecting, the affair*, or *case.* (S, K.) ___ Also *He paused and waited.* (TA.) [Hence the saying,] رَمَّدَتِ المَعْزَى فَرَنِّقْ رَنِّقْ, (JK, S, K,) i. e. *The she-goats have secreted milk in their udders;* (JK;) *but wait thou, wait thou,* (JK, S, TA,) for their bringing forth, (S, TA,) for they show signs, but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (S, TA:) it is mentioned in art. ربق [q. v.]. (K. [See also art. رمق.]) ___ Also *He continued looking;* (S, K, TA, in this art. and in

art. رمق;) like رمّق. (S and TA in the same two arts.) And you say also, رنّق إليه النَّظرَ and دنّق [meaning *He continued looking at it*]. (S in art. دنق.) And رنّق النَّظرَ meaning [*He looked covertly,* or *clandestinely;* or] *he concealed the looking.* (TA.) ___ Said of a company of men, *They remained, stayed, dwelt,* or *abode,* in a place (بمكَان), (S, K,) and *confined themselves* therein. (S.) ___ Said of a bird, *He flapped his wings in the air,* (S, K,) *and remained steady,* (S,) *not flying:* (S, K:) or *flapped his wings in the air without alighting and without quitting his place:* or it has two meanings: i. e. *he expanded his wings in the air without moving them:* and *he flapped his wings.* (TA.) Hence, said of a captive, *He stretched out his neck* on the occasion of slaughter, *like the bird expanding his wings.* (TA.) [Hence also,] رنّقت السَّفينةُ (JK, TA) فى مكَانهَا (JK) *The ship turned round in its place without proceeding in its course.* (JK, TA.) ___ رنّقت الشَّمسُ *The sun became near to setting.* (TA. [See also دنّقت.]) And رنّقت منه المنيَّةُ *Death was near to befalling him:* a metaphorical phrase from رنّق said of a bird. (TA.) ___ رنَّ النَّومُ (S, K) فى عينيه (K) *Sleep pervaded* (خالَطَ) *his eyes,* (S, Z, Sgh, K,) *without his sleeping.* (Z, TA.) ترنيق also signifies The *breaking of the wing of a bird by a shot* or *throw,* or *by disease, so that he,* or *it, falls.* (Lth, K.) [You say of the bird رنّقَ or رنّقَ جناحه *His wing was broken* &c. See the pass. part. n., below.]

4 **ارنق** : see 2. Also *He moved about,* or *agitated,* [or *waved,*] his banner, *previously to a charge,* or *an assault, in war* or *battle;* (IAar, K;) and [in like manner,] رنَق , inf. n. رَنْق, *he moved about,* &c., the banner. (TA.) And *It* (a banner) *was moved about* or *agitated* [or *waved*]; (IAar, K;) and [in like manner,] رنَق *it* (a banner) *was moved about* &c. *over the heads.* (TA.)

5 **ترنَّق** see 1.

رَنْق *Turbid, thick,* or *muddy,* water; (S, K;) as also رَنِق and رَنَق . (K.) ___ Also (TA) *Dust in water,*

consisting of motes, or *particles of rubbish,* and *the like, that fall into it* [*and render it turbid*]; (JK, TA;) and so رَنَقٌ . (JK.) Accord. to IB, رَنَقٌ has for pl. رَنَائِقُ; as though this were pl. of رَنِيقَةٌ: (TA:) or الرَّيَانِقُ is pl. of رَنَقَةُ المآء, (Ibn-'Abbád, K, TA,) or of رَنَقَةٌ, (JK,) and is formed by transposition, (JK, Ibn- 'Abbád, K, TA,) being originally الرَّنَائِقُ. (Ibn- 'Abbád, TA.) One says, مَا فِى عَيْشِهِ رَنَقٌ [*There is not in his life anything that renders it turbid*]. (JK.) ___ Also *Lying,* or *falsehood,* or *a lie;* syn. كَذِبٌ. (TA.)

رَنَقٌ : see the next preceding paragraph, in three places.

رَنَقٌ : see رَنَقٌ. ___ [Hence,] عَيْشٌ رَنَقٌ *Turbid life.* (S.)

رَنَقَةٌ *A small quantity of turbid water remaining in a watering-trough* or *tank.* (TA.) [And accord. to Freytag, رَنَقَآءُ occurs in the Deewán El-Hudhaleeyeen as meaning *A small quantity of turbid water.*] Accord. to Ibn-'Abbád, (TA,) one says, صَارَ المآءُ رَنَقَةً, (K, TA,) or رُونَقَةً , (JK, and so in the CK and in my MS. copy of the K,) meaning *The water became such that mud predominated in it:* (JK, K, TA:) but the correct phrase, as given in the Nawádir by Lh, is, صَارَ المآءُ رَنَقَةً وَاحِدَةً [*The water became one puddle in which mud predominated*]. (TA.) See also رَنَقٌ.

رَنَقَآءُ : see the next preceding paragraph. ___ Also Land (أَرْضٌ) *that does not give growth* (JK, Ibn-'Abbád, K) *to anything:* (JK, Ibn- 'Abbád:) pl. رَنَقَاوَاتٌ. (JK, Ibn-'Abbád, K.) ___ And A female bird *sitting on eggs.* (K.)

رُونَقٌ The مَآءُ [or *water*] of a sword; (S, K, TA;) i. e. its فِرِنْدٌ [or *diversified wavy marks, streaks,* or *grain*]; (TA;) and its *beauty;* (S, K;) or the *semblance of water that is seen upon a sword.* (JK.) ___ And (hence, S) of the ضُحًى [or early part of the forenoon], (S, K,) &c.; (S;) meaning The *first,* or *beginning,* thereof; (JK, * TA;) and its *clearness.* (TA.) One says, أَتَيْتُهُ فِى رُونَقِ الضُّحَى *I came to him in the first,* or *beginning, of the* ضحى; like as one says فِى وَجْهِ الضُّحَى. (TA.) And رُونَقُ الشَّبَابِ means *The prime of*

youth; and *its freshness,* or *brightness, and beauty.* (TA.)

رونقة : see رَنْقَةٌ.

ترنوقٌ (JK, S, K) and تَرْنُوقٌ and تُرْنُوقآءُ (K) The *mud that is in rivers, and in a channel of water,* (S, K,) *when the water has sunk therefrom into the earth:* (K:) or the *thin, and viscous, cohesive,* or *slimy, mud remaining in a pool of water left by a torrent:* (JK:) or the *slime* of a well, and of the channel of a torrent, *mixed with black,* or *black and fetid, mud.* (Mgh voce تقن, from the Jámi' of El-Ghooree.)

مُرَنَّقُ الجَنَاحِ A bird *having the wing broken by a shot* or *throw,* or *by disease, so that he,* or *it, falls.* (K.)

لَقِيتُ فُلَانًا مُرَنَّقَةً عَيْنَاهُ (so in one of my copies of the S, and in the PS and JM; in the other of my copies of the S مُرَنَّقَةً;) *I met such a one having his eyes languid by reason of hunger* or *from some other cause.* (S.)

رنم

1 رَنَمَ : see 5, with which it is syn., in two places.

2 رَنَّمَ see the next paragraph, in four places.

5 ترنّم ; and رَنَمَ , (S, Msb,) aor. ـَـ , (Msb,) inf. n. [رَنْمٌ and] رَنِيمٌ; (TK;) *i. q.* رَجَّعَ صَوْتَهُ (S, Msb) i. e. [*He trilled,* or *quavered;* or] *he reiterated his voice in his throat,* or *fauces,* (S and K and TA in art. رجع,) *like* [*as is done in*] *chanting,* (S in that art.,) or *in reading* or *reciting,* or *singing,* or *piping,* or *other performances, of such as are accompanied with quavering,* or *trilling:* (TA in that art.:) both said of a singer: (Msb:) and the former said of a bird, in its هَدِير [or cooing]; (S, Msb;) and of a bow, when it is twanged: (S:) and تَرْنِيمٌ [inf. n. of رنّم] signifies the like: (S:) or التَّرْنِيمُ signifies تَطْرِيبُ الصَّوْتِ [i. e. *the trilling,* or *quavering, and prolonging the voice;* or *prolonging the voice, and modulating it sweetly,* or *warbling*]; (T, * M, K;) and so رَنِيمٌ [mentioned above as inf. n. of رَنَمَ]; (Lth, T, M, K;) whence التَّرَنُّمُ [which signifies the same, as is shown by what follows]: (Lth, T:) رنّم is said of the pigeon, (M, K,) and of the [bird called] مُكَّاء, (M,) and of the [locust, or species of locust, called] جُنْدَب [meaning *it chirped*], and of the bow [meaning *it emitted a musical ringing sound,* or *a plaintive sound* (see تَرْنَمُوتٌ, below,) when twanged], (M, K,) and [in like manner] of the lute, (M,) and of a thing (M, K:) of any kind (M) of which the sound is esteemed pleasant, or delightful; and تَرَنَّمَ likewise: (M, K:) or you say, الحَمَامَةُ تَتَرَنَّمُ [*The pigeon trills,* or *quavers,* or *cooes*]: and of the مُكَّآء you say, فِى صَوْتِهِ تَرْنِيمٌ [*In its voice,* or *cry, is a trilling,* or *quavering*]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, لَهُ تَرْنِيمٌ [*It has a musical ringing sound,* or *a plaintive sound*]. (Lth, T.) It is said in a trad., مَا أَذِنَ ٱللّٰهُ لِشَىْءٍ أَذَنَهُ لِنَبِىٍّ حَسَنِ التَّرَنُّمِ بِالْقُرْآنِ [*God has*

not listened to anything as He listens to a prophet having a good manner of trilling, or *quavering,* or *prolonging and modulating sweetly his voice, in reciting the Kur-án*]: or, as some relate it, حَسَنِ الصَّوْتِ يَتَرَنَّمُ بِالْقُرْآنِ [*good in respect of the voice, trilling,* &c., *in reciting the Kur-án*]. (TA.)

رَنْمٌ *i. q.* صَوْتٌ [as meaning *A voice,* or *sound;* or, more probably, the *uttering thereof:* see رَنَمٌ, of which it is an inf. n., in the next preceding paragraph]. (S, K.)

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رُنُمٌ [a pl. of which the sing. is not mentioned; app. pl. of رَانِمَةٌ ; like as رُمُمٌ is supposed to be of رَامَّةٌ, originally رَامِمَةٌ;] *Good,* or *excellent, female singers.* (IAar, T, K.)

رَنْمَةٌ, (M, and so in copies of the K.) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be رَنَمَةٌ , (TA, and thus it is written in the CK,) and تَرَنْمُوتَةٌ , (M, and so in the K accord. to the TA,) or تَرَنْمُوتٌ , (S, [and so in my MS. copy of the K,]) or this last also, (M,) or تَرْنُومَةٌ or تَرْنُومَةٌ, (accord. to other copies of the K,) *i. q.* تَرَنُّمٌ [i. e. *A trilling,* or *quavering,* &c.: see 5]. (S, M, K.) Thus in the phrases, سَمِعَ رَنْمَةً حَسَنَةً and تَرَنْمُوتَةً [*He heard a good,* or *pleasing, trilling,* &c.]: (M:) and لَهُ رَنْمَةٌ حَسَنَةٌ or رَنَمَةٌ and تَرَنْمُوتَةٌ &c. (accord. to different copies of the K) [i. e. *He,* or *it, has a good,* or *pleasing, trilling,* &c.]. تَرَنْمُوتٌ is formed by the addition of و and ت, like as is مَلَكُوتٌ: (S:) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF:) and it is used in relation to a bow [as meaning *A musical ringing sound* on the occasion of twanging]. (S, M.) [رَنِيمٌ , also, said in the TK to be an inf. n. of رَنَمَ, and in the M and K to be syn. with تَرْنِيمٌ, is used in a similar manner:] you say, سَمِعْتُ لَهُ رَنِيمًا [*I heard him to have a trilling,* or *quavering, sound* proceeding from him; or *I heard it to have a musical*

ringing sound proceeding from it]; taken from the تَرَنُّم of the bird in its cooing. (Msb.)

رَنَمَةٌ *A certain slender plant,* (T, K,) *well known;* (T;) said by As to be *one of the plants growing in plain,* or *soft, ground:* (A'Obeyd, T:) IAar is related to have said that the رَنَمَة, with ن, is *a certain species of tree:* Sh knew not this word, and supposed it to be a mistranscription for رَتَمَة; but the رَتَم are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the رنمة is of the slender kind of plants [as is said above]. (T.) See also the next preceding paragraph, in two places.

رَنِيمٌ : see رَنْمَةٌ.

رَانِمَةٌ : see رنم.

تَرَنْمُوتٌ : see رَنْمَةٌ, in two places. ___ Also an epithet applied to a bow, meaning *Having a plaintive sound* (حِسٌّ, so in a copy of the M, or حَنِينٌ, K, TA) *on the occasion of shooting.* (M, K.)

تَرَنْمُوتَةٌ : see رَنْمَةٌ, in three places.

تَرَنُومَةٌ or تَرْنُومَةٌ: see رَنْمَةٌ.

رنو

1 **رَنَا إِلَيْهَا**, (Lth, T,) or إِلَيْهِ, (S, M,) and [رَنَاهَا, or] رَنَاهُ, (M, TA,) aor. يَرْنُو, (Lth, T, S, Msb,) inf. n. رَنْوٌ (Lth, T, S, M, Msb, K) and رَنًا, (Lth, T, M, K,) *He gazed*, i. e., *looked continually*, (Lth, T, S, M, K,) *without any motion of the eyes*, (M, K,) *at her*, (Lth, T,) or *at him*, or *it:* (S, M:) or رَنَا إِلَيْهِ signifies [simply] *he looked at him*, or *it;* as also رَنَأَ; but the former is said to be the original word. (TA in art. رنأ.) [See also 5.] ___ رَنْوٌ also signifies The *being cheered*, or *delighted*, and *pleased*, or *being diverted, together with occupation of the heart and eyes, and with predominance of love and desire*. (M, K.) You say, يَرْنُو إِلَى حَدِيثِهَا [*He is cheered*, or *delighted*, &c., *with her discourse*]. (M, K.) And رَنَوْتُ إِلَى حَدِيثِهِ *I was cheered*, or *delighted*, and *pleased*, or *was diverted, with his discourse*. (T.) And رَنَا لِكَذَا and استرنى لَهُ *He was cheered*, &c., as above, *by reason of such a thing:* and so أَرَنَّ لَهُ. (T in art. رن.) And رَنَا, (K,) aor. as above, (TA,) is *syn. with* طَرِبَ [app. as meaning *He was*, or *became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad*, or *delighted*]. (K.) [See رُنَآءٌ, below, which is perhaps an inf. n.]

2 **رَنَّاهُ**: see 4. ___ Also, (TA,) inf. n. تَرْنِيَةٌ, (K,) i. q. طَرَّبَهُ [app. as meaning *He*, or *it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad*, or *delighted:* see also 4]. (K, * TA.) تَرْنِيَةٌ signifies also The act of *singing*. (K.) And *i. q.* حَنِينٌ [app. as meaning The *uttering a plaintive sound*, or *plaintive sounds*]. (K.) A woman's *crying out loudly*, or *vehemently;* and *uttering a plaintive*, or *mournful, voice* or *sound* or *cry, in singing* or *in weeping;* like تَرْنِينٌ. (M in art. رن.)

3 **راناهُ** , (K,) inf. n. مُرَانَاةٌ, (TA,) *He treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him:* (K, TA:) *he treated him in an easy and a gentle manner.* (TA.)

4 **ارناهُ** ; (S, M, Msb, K;) and رنّاهُ , (M, K,) inf. n. of the latter تَرْنِيَةٌ; (TA;) *It* (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Msb) *made him to gaze,* i. e., *to look continually,* (S, M, K,) *without any motion of the eyes:* (M, K:) or *pleased him:* (Msb:) or *pleased him, and made him to gaze,* &c. (TA.) And the former, *It* (a thing) *cheered,* or *delighted, him,* and *pleased him;* or *diverted him.* (T in art. رن.) [See also 2.] ___ ارناهُ إِلَى الطَّاعَةِ *He* (God, T) *reduced him to obedience, so that he became still, and continued obedient:* (T, TA:) from a trad. (T.)

5 **ترنّى** *He continued looking at the thing that he loved.* (IAar, T, K.) [See also 1.]

6 **ترانوتُ عَنْهُ** *I feigned myself unmindful of,* or *inadvertent to, him,* or *it.* (A, TA.) [The primary meaning seems to be, *I feigned myself looking steadily away from him,* or *it.*]

10 **إِسْتَرْنَوْ** see 1.

رَنًا *A thing at which one looks* (S, M, K) *continually,* [or *gazes,*] *without any motion of the eyes, by reason of its beauty:* (M, K:) an inf. n. used as a subst. properly so termed. (M.)

رُنَةٌ , or أُرُنَّةٌ, a name of *The month Jumádà-'l- Ákhireh:* see الرُّنَّى in art. رن, and رُونَةٌ in art. رون.

رَنْوَةٌ *A piece of flesh* or *flesh-meat:* pl. رَنَوَاتٌ, (IAar, T, K, TA,) like as شَهَوَاتٌ is pl. of شَهْوَةٌ. (TA. [In the CK, the pl. is erroneously written رَنْوَاتٌ.])

رَنَآءٌ , with fet-h, (T,) like سَحَابٌ, (TA,) *i. q.* جَمَالٌ [*Beauty, goodliness, comeliness,* &c.]: (T, K:) so says

AZ. (T.)

رُنَآء, with damm, *i. q.* طَرَب [app. as meaning *A lively emotion of joy; mirth, joy, gladness,* or *delight*]. (K. [See also رِنَّاء, in art. رن: and see the last signification of 1 in the present art.]) ___ Also *A sound, voice,* or *cry:* (El-Umawee, T, K:) [like رَنَّة as expl. in the S and K:) pl. أَرْنِيَة. (T.)

رَنُوٌّ in the following phrase is like عَدُوٌّ: (K:) you say, هُوَ رَنُوٌّ فُلَانَةَ *He is one who gazes,* or *looks continually, at such a woman* or *girl:* (Lth, T, S: [see also رِنَّآء:]) or *he is one who is cheered,* or *delighted,* or *diverted, and pleased, with the discourse of such a woman* or *girl.* (M, K. *) And فُلَانٌ رَنُوُّ الأَمَانِى *Such a one is a person who expects things for which he wishes.* (Lth, T, M. *)

رَجُلٌ رَنَّآء *A man who gazes,* or *looks continually, at women.* (S. [See also رَنُوٌّ.])

كَأْسٌ رَنْوَنَاةٌ [*A cup of wine*] *lasting,* or *continuing,* syn. دَائِمَة, (IAar, T, S, M, Msb, K,) *to the drinkers;* (عَلَى الشَّرْب; IAar, T, K; الشرب being with fet-h to the ش, pl. [or rather quasipl. n.] of شَارِب; TA; [in the CK, and in one copy of the T, erroneously, عليى الشُّرْب;]) *still,* or *motionless;* syn. سَاكِنَة: (S, Msb:) [were it not for this addition, the meaning might be thought to be, *a cup of wine circling to the drinkers:*] or *pleasing:* (Msb:) pl. رَنْوَنِيَات: (IAar, T, K:) the word رَنْوَنَاة is of the measure فَعْلَعْلَة; (S;) [originally رَنْوَنُوَة;] and it occurs in the poetry of Ibn-Ahmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)

تُرْنُوٌّ *A fornicatress,* or *an adulteress:* (M, K:) [accord. to ISd,] of the measure تُفْعُل, from الرُّنُوُّ; i. e., *that is gazed at,* or *looked at continually;* because she is made an object of suspicion, or evil opinion: (M:) [whence,] ابن تُرْنُوٌّ *One that is base-born.* (S.) [See more in art. ترن.]

مُرَنٍّ *A singer.* (AA, K.)

رهب

1 **رَهِبَ**, aor. ـَـَ, inf. n. رَهَبٌ (S, A, * Msb, K) and رَهْبٌ (S, K) and رُهْبٌ (Ksh and Bd in xxviii. 32) and رَهْبٌ (K) and رَهْبَةٌ, (S, A, * K,) or this is a simple subst, (Msb,) and رُهْبَانٌ and رَهَبَانٌ, (K,) *He feared:* (S, A, Msb, K:) or *he*

feared with caution. (TA.) You say, فِى قَلْبِى مِنْهُ رَهْبَةٌ and رَهَبٌ [*In my heart is fear,* or *cautious fear, of him,* or *it*]. (A.) ___ And رَهِبَهُ, inf. n. رَهْبَةٌ (JK, Mgh) and رَهَبَةٌ and رَهْبٌ and رَهَبٌ; (JK;) [and app. رَهِبَ مِنْهُ, as seems to be indicated above;] *He feared him,* or *it;* (JK, Mgh;) [or *feared him,* or *it, with caution;*] namely, a thing. (JK.) See also the next paragraph, in two places.

2 **رَهَّبَ** see 4. ___ [Hence, رَهَّبَهُ عَنْ كَذَا, inf. n. تَرْهِيبٌ, *He made him to have no desire for such a thing; to relinquish it,* or *abstain from it; contr. of* رَغَّبَهُ فِيهِ: used in this sense by postclassical writers, and perhaps by classical authors also. ___ And رَهَّبَهُ *He made him a* رَاهِبٌ, or *monk:* in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History.] رَهَّبَ, said of a man, *He was,* or *became, fatigued, tired, weary,* or *jaded.* (JK.) And رَهَبَ, [so in the TA, app. رَهَّبَ, but perhaps رَهَبَ, without teshdeed,] said of a camel, *He rose, and then lay down upon his breast, by reason of weakness in his back-bone.* (TA.) You say also, رَهَّبَتِ النَّاقَةُ فَقَعَدَ يُحَابِيهَا, (K, TA,) [or, accord. to some copies of the K, يُحَابِيهَا,] inf. n. تَرْهِيبٌ, (K,) but in some copies the verb is an unaugmented triliteral, [app. رَهَبَتْ,] (TA,) *The she-camel was fatigued,* or *jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her.* (K, * TA.) رُهِّبَ *It* (an iron head or blade of an arrow &c.) *was rubbed* [app. *so as to be made thin:* see رَهْبٌ]. (JK.)

4 **ارهبهُ** (JK, S, A, K) and استرهبهُ (S, A, K) *He,* or *it, frightened him,* or *caused him to fear;* (S, K;) as also رهّبهُ : (MA:) or *disquieted him,* or *agitated him, by frightening.* (A.) You say, يَقْشَعِرُّ الإِهَابُ إذا وقع منه الإرهابُ [*The skin quivers when frightening befalls from him*]. (A, TA.) And أَرْهَبَ النَّاسَ عنه بأْسه ونَجْدته [*His valour and courage frightened men away from him*]. (A.) And لَمْ أُرْهَبْ بكَ [lit. *I was not frightened by thee*]; meaning *I did not see in thee what induced in me doubt,* or *suspicion,* or *evil opinion.* (A, TA.) And ارهب الإبلَ, (JK, A,) inf. n. إِرْهَابٌ, (JK, K,) *He drove away,* (A,) or *repelled,* (JK,) or *withheld,* (K,) *the camels,* (JK, A, K,) عنِ الحوضِ [*from the watering-trough* or *tank*]. (A, K.) ارهب (said of a man, TA) also signifies *He rode a camel such as is termed* رَهْب. (K.) Also *He was,* or *became, long in the* رَهَب, i. e. *sleeve.* (IAar, K. *)

5 **ترهّب** *He* (a man) *became a* راهِب [or *monk*], *fearing God,* or *fearing God with reverence* or *awe:* (TA:) or *he devoted himself to religious services* or *exercises* (JK, S, A, K) *in his* صومعة [or *cell*]: (A:) or *he* (a monk) *detached himself* [*from the world.* or *became a recluse,*] *for the purpose of devoting himself to religious services* or *exercises.* (Msb.) ترهّبه *He threatened him.* (K.)

10 **استرهبهُ** *He called forth fear of him, so that men feared him.* (TA.) واسترهبوهم, in the Kur [vii. 113], has been expl. as meaning *And they called forth fear of them,* [i. e. *of themselves,*] *so that men feared them.* (TA.) ___ See also 4.

رَهْبٌ An *emaciated* she-camel; (As, S, K;) or so [the fem.] رَهْبَةٌ: (JK:) or the former, a she-camel *much emaciated;* as also رَهْبَى ; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel *lean, and lank in the belly:* (TA:) or *tall;* applied to a he-camel; (K;) fem. with ة: (TA:) or one *that has been used in journeying, and has become fatigued,* or *jaded;* (JK, TA;)

fem. with ة: and رهبآء signifies a she-camel *fatigued*, or *jaded:* and the first, a he-camel *large, wide in the belly-girth, broad in make between the shoulder-joints:* (JK:) or *wide in the bones, broad in make between the shoulder-joints.* (TA.) ___ Also A *slender* arrow: or a *great* arrow: (TA:) and a *thin* iron head or blade (S, K, TA) of an arrow: (S, TA:) pl. رِهَاب. (S, K.)

رهب : see what next follows, in two places.

رَهَب (Zj, K, TA) and رُهَب (Zj, TA) *A sleeve:* (T, K:) accord. to Z, (TA,) of the dial. of Himyer; but one of the innovations of the expositions [of the Kur-án]: (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El- Heereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukátil, (T, L, TA,) in the Kur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are الرَّهَب and الرُّهْب and الرُّهُب and الرَّهْب,) an inf. n. of رَهِبَ;] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, وَضَعْتُ الشَّىْءَ فِى رُهْبِى , meaning *I put the thing in my sleeve* [to carry it therein, as is often done] (TA.)

رَهْبَة : see what next follows: ___ and see also رَهْبَانِيَّة.

رَهْبَى and رُهْبَى and رَهَبَآء and رُهَبَآء [which last I write with tenween accord. to a general rule applying to words of the measure فُعْلَآء] and رَهَبُوت and رَهَبُوتَى , each a simple subst., (K,) as also رَهْبَة , (Msb, [but accord. to the S and K, this last is an inf. n. of رَهِبَ,]) signifying *Fear:* (Msb, K:) or *fear with caution.* (TA.) One says, رَهَبُوت خَيْرٌ مِنْ رَحَمُوت, (S, Meyd, K,) or, accord. to Mbr, رَهَبُوتَى خَيْرٌ مِنْ رَحَمُوتَى, (Meyd,) [*Fear is better than pity,* or *compassion,*] meaning *thy being feared is better than thy being pitied,* or *compassionated:* (S, Meyd, K:) a proverb. (Meyd. [See 1 in art. رغب.]) And رُهَبَاكَ خَيْرٌ مِنْ رُغْبَاكَ, a similar prov. [expl. voce رَغَب]. (Meyd.) And الرُّهْبَى مِنَ ٱللّٰهِ والرُّغْبَى إِلَيْهِ [also expl. voce رَغَب]. (Lth, TA.) For the first word, see also رَهَب.

رهبى : see the next preceding paragraph, in three places.

رهبآء : see رهبى: and see also رهب.

رهبآء : see رهبى.

رهبانُ *Excessively fearful.* (Bd in lvii. 27.)

رهبنة : see رهبانيَّة.

رهبوت : see رهبى, in two places. Also *Fearful;* applied to a man. (S.)

رهبوتى : see رهبى, in two places.

رهبانيَّة , (JK, S, Mgh, Msb, K,) written in an exposition of the Makámát [of El-Hareeree] without teshdeed, (Mgh,) [*Monkery; asceticism;* the *life,* or *state, of a monk* or *an ascetic;*] the *state of a* راهب, (A, Msb,) or *Christian devotee;* (Mgh;) the masdar of راهب, (JK, S, K,) as also رهبة : (S, K:) or it is originally from الرَّهبة; and by a secondary application is used as a noun signifying *excess,* or *extravagance:* (AAF, TA:) or it is from رهبنة , [which has the same signification, of the measure فعلنة from رهبة, or فعللة on the supposition that the ن is a radical letter: (IAth, TA:) or it signifies *excess in religious services* or *exercises, and discipline, and the detaching oneself from mankind;* and is from رهبانُ, signifying excessively fearful: so in the Kur lvii. 27; where it is said, ورهبانيَّةً ٱبتدعوها, (Bd,) meaning وٱبتدعوا رهبانيَّةً ٱبتدعوها [*And they innovated excess* &c.: *they innovated it*]: (AAF, Bd, TA:) and some read with damm, [رهبانيَّةً,] as though from رهبانٌ, pl. of راهب. (Bd.) It is said in a trad., (TA,) لَا رهبانيَّةَ فى الإسلام [*There is no monkery in El-Islám*]; i. e., *no such thing as the making oneself a eunuch, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like.* (K.) And in another trad., عَلَيْكُمْ بٱلْجِهاد فإنَّه رهبانيَّةُ أُمَّتى [*Keep ye to the waging of war against the unbelievers, for it is*

the asceticism of my people]. (TA.)

رهاب and رُهاب: see what next follows.

رهابة (S, K) and رُهابة and رَهَّابة and رُهَّابة accord. to El-Hirmázee, (K, TA,) [The *ensiform cartilage*, or *lower extremity of the sternum;*] *a certain bone*, (S, K,) or *small bone*, (TA,) *in the breast, impending over the belly*, (S, K, TA,) *resembling the tongue*, (S,) or *like the extremity of the tongue of the dog:* (TA:) or *a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly:* (TA:) the *tongue of the sternum, at the lower part:* (ISh, TA:) or, accord. to IAar, the *extremity of the stomach:* (TA:) pl. [or rather coll. gen. n.] رهاب [and رُهاب]. (K.)

رَهَّابة and رُهَّابة: see what next precedes.

راهب *Fearing;* [or *a fearer;* or *fearing with caution;* or *a cautious fearer;*] as in the phrase هو راهب من ٱللّه [*He is one who fears God;* or *a fearer of God;* &c.]: whence the signification

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next following. (Msb.) ___ *A Christian* [*monk, ascetic, religious recluse*, or] *devotee;* (Mgh, Msb;) *one who devotes himself to religious services* or *exercises, in a* صومعة [or *cell*]; (TA;) *one of the* رُهبان *of the Christians:* (S, K:) [i. e.] the pl. is رُهبان (A, Mgh, Msb) and رهبة; (A;) or, sometimes, رُهبان is a sing.; (K;) as in the following ex., cited by IAar:

* لَوْ كَلَّمتْ رُهْبانَ دَيْرٍ فى القُلَلْ *

* لَأَنْحَدَرَ الرُّهْبانُ يَسْعَى فَنَزَلْ *

[*If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend*]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِينُ is a pl. (A, Msb, K) of رُهْبَانٌ, (K,) and رَهَابِنَةٌ is another pl. (A, K) of the same, and so is رُهْبَانُونَ. (K.) See also مَرْهُوبٌ.

رَاهِبَةٌ *A state,* or *condition, that frightens.* (TA.)

أَرْهَابٌ *Birds that are not rapacious; that do not prey.* (K.) [App. so called because timid; as Golius supposes.]

مُرَهَّبٌ, applied to a she-camel, [though of a masc. form,] *Fatigued in her back.* (TA. [See its verb, 2.])

مَرْهُوبٌ *Feared:* (Mgh, Msb:) [or *feared with caution:*] applied to God. (Msb.) In the phrase لَبَّيْكَ مَرْهُوبٌ وَمَرْغُوبٌ إِلَيْكَ [*At thy service time after time:* Thou art *feared, and petitioned,* or *supplicated with humility,* &c.], it is in the nom. case as the enunciative of an inchoative [أَنْتَ] suppressed. (Mgh.) ___ [Hence,] المَرْهُوبُ, as also الرَّاهِبُ, [the latter in this case being like رَاضٍ in the sense of مَرْضِىٌّ,] *The lion.* (K.)

رهج

4 **ارهج**, (K,) or ارهج الغُبَار, (S, Mgh,) *He*, or *it*, *raised the dust*. (S, Mgh, K.) You say, أَرْهَجَتْ حَوَافِرُ الخَيْلِ *The hoofs of the horses raised the dust*. (A.) ___ [Hence, because a heavy rain raises the dust,] ارهجت السَّمَآءُ *The sky poured*, or *flowed*, *with rain*. (A, K.) ___ And ارهج بَيْنَهُمْ *He raised*, or *excited*, *conflict and faction*, or *sedition*, or *discord* or *dissension*, *between them*, or *among them*. (A.) ___ And ارهجوا فِى الكَلَامِ والصَّخَبِ [*They raised a tumult in talking and clamouring*]. (A.) ___ And ارهج *He had in his house*, or *chamber*, *much* بَخُور [or *incense*]. (IAar, K.)

رَهْج : see what next follows.

رَهْج (S, A, Mgh, K) and رَهَج (K) *Dust*, syn. غُبَار, (S, A, Mgh, K,) *raised*. (Mgh.) In the phrase عَلَيْهِ رَهْجُ الغُبَارِ [*Upon him*, or *it*, *is raised dust*], الغبار is subjoined by way of explanation. (Mgh.) It is said in a trad., مَنْ دَخَلَ جَوْفَهُ الرَّهَجُ لَمْ يَدْخُلْهُ حَرُّ النَّارِ [*He into whose inside the dust* raised in fighting in the cause of God *has entered*, *the heat of the fire* of Hell *will not enter it*]. (TA. [The meaning is shown by another trad. there cited.]) ___ Also, (K,) or the former word, (TA,) *Clouds*, (K,) or *thin clouds*, (TA:) *without water*, (K,) *resembling dust:* (TA:) n. un. with ة. (K.) ___ Also, (K,) or the former word, (TA,) *Excitement of evil* or *mischief*, *of conflict and faction*, *of sedition*, or *of discord* or *dissension*. (IAar, L, K, TA.)

رُهْجُوج : see what next follows.

رُهْجِيج *Weak;* (K;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK:) and *soft;* as also رُهْجُوج, (K,) with damm; (TA; in the CK [erroneously] رَهْجُوج;) applied to a man. (TK.)

مشى رهوج (S) *An easy, gentle, pace:* (TA:) the latter app. a Pers. word, arabicized; (S;) [from رهوا or رهوار, or] its Pers. original is رهوه. (L.)

رهوجة *A certain* [*easy*] *kind of pace.* (S, K.)

نوء مرهج [*A star,* or *an asterism, of the Mansions of the Moon,* or *of any that were believed to bring rain,*] *attended by much rain* [as though it raised the dust]. (A, K.)

رهدن

Q. 1 **رَهَدَنَ**, (TA,) inf. n. رَهَدَنَةٌ, (K, TA,) *He circled* in walking [*like the bird called* رَهَدَنٌ]: (K, TA:) or *he was as though he circled* in his gait. (Az, TA.) See رَهَدَنٌ. ___ *He was,* or *became, slow, tardy, dilatory, late,* or *backward.* (K, TA.) And *He was,* or *became, restricted,* or *limited.* (K, TA.) A poet, cited by IAar to Th, says,

* فَجِئْتُ بِالنَّقْدِ وَلَمْ أُرَهْدِنْ *

i. e. [*And I brought the cash,* or *ready money, and*] *was not slow,* or *tardy,* &c., and *was not restricted,* or *limited,* with it. (TA.)

رَهَدَنٌ (S, K) and رَهُدَنٌ and رَهْدَنٌ (K) *A certain bird, in Mekkeh, like the* عُصْفُورٌ [or *sparrow*]; (S, K;) as also رَهَدَنَةٌ, and رُهُدَّنَةٌ and رُهْدُونٌ: (K:) and *a certain bird resembling the* حُمَّرٌ, [which is said by Es-Sakháwee, cited in the Msb in art. حمر, to be the قُبَّرٌ, i. e. *lark,*] *except that it is* أَدْبَسُ [i. e. *brown,* or *of a colour between black and red,* or *of a dark,* or *an ashy, dust-colour, in which are redness and blackness*], *and is larger than the* حُمَّرٌ; as also رَهَدَنَةٌ: (S, TA:) pl. رَهَادِنُ: (S, K:) and رَهَدَلٌ, pl. رَهَادِلُ, signifies the same: (TA:) or the رُهُدَّنَةٌ is *a bird resembling the* قُنْبُرَةٌ [or *lark*], *that moves as though circling* (تَرْهُدُنُ كَأَنَّهَا تَسْتَدِيرُ) *in her gait:* (JK:) and accord. to the L, in art. حضب, the رَهَدَنٌ is the قُنْبُرٌ [or *lark*]. (TA in that art.) ___ *A coward:* (K, TA:) as being likened to the bird so called. (TA.) ___ And *Foolish; stupid;* or *unsound,* or *deficient, in intellect* or *under-standing:* (K:) or so the first word (رَهَدَنٌ): or a *weak* man: (JK:) pl. رَهَادِنَةٌ. (TA.)

رُهَدَنٌ: see the next preceding paragraph.

رُهُدْنٌ, without teshdeed, A *heavy* [or *slow*] man. (JK.)

رَهَدْنٌ : see رَهَدْنٌ.

رَهَدَنَةٌ and رُهُدَّنَةٌ: see رَهَدْنٌ; for each in two places.

رُهُدُونٌ : see رَهَدْنٌ. ___ Also *A liar.* (K.)

رهط

1 رَهْقَطَ see what next follows.

8 نَحْنُ ذَوُو ٱرْتِهَاطٍ *We are collected together,* or *congregated;* as also نَحْنُ ذَوُو رَهْطٍ : (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for أَرْهُطٍ, (a pl. of رَهْطٌ,) which I find put in the place of رَهْطٍ in a MS. copy of the K:] from Ibn-'Abbád. (TA.) ___ In a trad. occurs the phrase, فَأَيْقَظَنَا وَنَحْنُ ٱرْتِهَاطٌ [*And he waked us,*] *we being parties collected together,* or *congregated:* the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذَوُو ٱرْتِهَاطٍ]. (TA.)

رَهْطٌ (Lth, S, Msb, K, &c.) and رَهَطٌ , (Lth, Msb, K,) but the former is the more chaste, (Lth, Msb,) A man's *people,* and *tribe,* (S, Msb, K,) *consisting of* his *nearer relations:* (Msb:) [i. e. his *near kinsfolk:*] and *a number of men less than ten, among whom is no woman;* (AZ, S, Msb, K;) as also نَفَرٌ: (AZ, Msb:) or *from seven to ten;* (IDrd, Msb, K;) and sometimes *a little more;* (IDrd;) less than seven, to three, being called نَفَرٌ: (Msb:) or *from three to ten:* (K:) or *i. q.* عَشِيرَةٌ: (ISk, Msb:) or *more than ten, to forty:* (As, IF, Msb:) a pl., (S, Msb,) or a word having a pl. meaning, (Th, Az, Msb,) without any proper sing.; (Th, Az, S, Msb, K;) like نَفَرٌ and قَوْمٌ and مَعْشَرٌ and عَشِيرَةٌ; all applied to men, exclusive of women: (Th, Msb:) and أُرْهُوطٌ signifies the same: (ISh, TA:) the pl. of رَهْطٌ is أَرْهُطٌ (Lth, S, K) and أَرْهَطَةٌ (Lth) and أَرْهَاطٌ, (S, K,) [all pls. of pauc.,] the last of these being pl. either of رَهَطٌ or of رَهْطٌ, (TA,) and أَرَاهِطُ, (S, ISd, K,) as though pl. of أَرْهُطٌ, (S, ISd,) though Sb makes it pl. of رَهْطٌ, because of the rareness of the pl. pl., (ISd,) and أَرَاهِيطُ [which is app. pl. of أَرْهَاطٌ]. (S, K.) You say, هُمْ رَهْطُهُ دُنْيَةً *They are his people,* and *his tribe, closely related.* (S, TA.) And it is said in the Kur [xxvii. 49], وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ, (S,) but this means, [*And there were in the city*] *nine persons,* (Bd,) or *nine men.* (Jel.) ___ You also say رَهْطٌ

مِنْ عُشَرٍ [*A collection of plants of the kind called* عشر]. (IAar, Sh, TA in art. ايك.) *An enemy;* syn. عَدُوٌّ; (K, TA; [in the CK عَدْوٌ;]) mentioned by Sgh, on the authority of Ibn- 'Abbád. (TA.) *A skin,* (K,) or *a waistwrapper* (إِزَار) *made of leather,* (Jm,) *the sides*

of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or *made of skin,* and also *of wool;* (Aboo-Tálib the Grammarian;) or *a skin of Et-Táïf, slit in several places;* (M, TA;) or *a skin of a size equal to the space between the navel and the knee;* (S;) or *a skin slit into a number of thongs* or *strips;* (ISh, S, K;) or *a skin cut into a number of thongs* or *strips, these being one above another;* (AHeyth;) or *a waist-wrapper* (مِئْزَر) *made of skin,* or *leather, slit in several places, except in the place of the pudendum;* (TA;) or *a skin slit into strips, each strip being of the breadth of four fingers;* (IAar;) *worn by children,* (M, K,) or *by a young girl before she has arrived at puberty,* (IAar,) and *by a woman in menstruis:* (IAar, S, M, K, &c.:) [in Nubia, the رَهْط, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs:] in the Time of Ignorance, the men used to perform their circuitings [around the Kaabeh] naked, and the women wearing [only] the رهط: (S:) [see also حَوْفٌ, in two places:] the pl. is أَرْهَاطٌ [a pl. of pauc.] (S, TA) and رِهَاطٌ: (ISh, S, K:) or this last is a sing. also, (K,) signifying *a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the* [*thongs called*] شُرُك [*of the sandal,* pl. of شِرَاك]; *worn by a girl of seven years:* or *a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds* or *plies, one above*

another, like fans: (TA:) pl. أَرْهِطَةٌ [a pl. of pauc.]. (K.)

رَهَطٌ : see رَهْطٌ.

رَهْطِىٌّ *Of,* or *relating to,* or *belonging to, a* رَهْط, meaning a man's *people,* and *tribe,* &c. (L.)

رُهَطَةٌ : see what next follows.

رُهَطَآءُ : see what next follows.

رَاهِطَآءُ and رُهَطَةٌ (S, K) and رُهَطَآءُ , (K,) like دَامَّآءُ, (S,) *One of the holes of the jerboa, from which it takes forth the earth* or *dust,* (S, K,) *and collects it;* (S;) *it is the first hole that it excavates;* (TA:) *and is between the* قَاصِعَآء *and the* نَافِقَآء; *and therein it hides its young:* (Az, TA:) or, as AHeyth explains the first of these words, *what the jerboa makes,* or *puts, at the mouth of the* قاصعاء, *and what is behind that, covering its hole except enough to admit the light from it.* (TA.)

أُرْهُوطٌ : see رَهْطٌ.

رهف

1 **رَهُفَ**, aor. ـُ, inf. n. رَهَافَةٌ (JK, MA, K) and رَهَفٌ (JK, K) and رَهْفٌ, (TA,) *It* (a sword, K, or a thing [of any kind], JK, TA) *was,* or *became, thin,* and *slender;* (JK, K, TA;) *it* (a sword) *was,* or *became, thin in the edge* or *point;* (Ham p. 349;) *it was,* or *became, sharp,* or *keen; contr. of* كَلَّ. (MA.) رَهَفَهُ: see what next follows.

4 **ارهفه**, (JK, S, K, &c.,) inf. n. إِرْهَافٌ; (Ham p. 93;) and رَهَفَهُ, aor. ـَ, (K,) inf. n. رَهْفٌ; (TA;) *He made it* (a sword, S, K, &c., or a thing [of any kind], JK) *thin,* (S, MA, K,) or *sharp* or *pointed;* (JK, MA;) *he made it* (a sword) *thin in the edge* or *point;* (Ham p. 93;) *he made it sharp,* or *keen.* (MA.) ___ [Hence,] أَرْهَفْتَ عَلَيْنَا لِسَانَكَ [*Thou hast sharpened against us thy tongue*]. (A, TA.) And أَرْهِفْ غَرْبَ ذِهْنِكَ لِمَا أَقُولُ [*Sharpen the edge of thine intellect for what I say*]. (A, TA.)

رَهِيفٌ *Thin; slender;* (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (ISh, TA in art. بتع:) or *thin in the edge* or *point;* applied to a sword: (Ham p. 349:) or *sharp,* or *keen;* thus applied: (JK, * MA:) but Az says that it is seldom used; مُرْهَفٌ being used in its stead. (TA.)

مُرْهَفٌ (JK, S, TA) and مَرْهُوفٌ (JK, TA) *Made thin;* (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] *made sharp* or *pointed:* (JK:) [or *made thin in the edge* or *pointed:* or *made sharp* or *keen:* see 4:] and see also أُذُنٌ مُرْهَفَةٌ ___. رَهِيفٌ *A slender ear.* (TA.) And خَصْرٌ مُرْهَفٌ *A slender waist.* (Ham p. 93.) And رَجُلٌ مُرْهَفُ الجِسْمِ (JK, TA) and مَرْهُوفٌ, but the former is the more common, *A man slender in the body.* (TA.) ___ فَرَسٌ مُرْهَفٌ *A horse lank in the belly, having the ribs near together:* which is a fault. (IDrd, K, TA.)

مُرْهَفَةٌ [as a subst., or an epithet in which the quality of a subst. is predominant,] *Swords;* (Ham p. 93;) and so مُرْهَفَاتٌ: (S and TA in art. برد:) or *swords made thin in the edge* or *point.* (Ham p. 349.) One says مُرْهَفَاتٌ بَوَارِدُ *Sharp,* or *cutting, swords:* (TA in art. برد:) or *slaying swords.* (S in that art.)

مَرْهُوفٌ : see مُرْهَفٌ, in two places.

رهق

1 **رَهِقَهُ**, (JK, S, Mgh, Msb, K,) aor. ـَـِ, (S, Msb, K,) inf. n. رَهَقٌ, (S, Mgh, Msb,) *He*, or *it*, *came upon*, properly *as a thing that covered*, *him*, or *it;* or *came to him*, or *it;* syn. غَشِيَهُ: (S, K:) and (K) *reached*, or *overtook*, *him*, or *it:* (ElFárábee, Msb, K:) or it signifies, (K,) or signifies also, (S,) *he drew near to*, or *approached*, (S, Mgh, Msb, K,) *whether he took*, or *did not take*, (S, K,) *him*, or *it:* (S, Mgh, Msb, K:) or *he followed him, and was near to reaching*, or *overtaking*, *him.* (JK.) It is said in the Kur [x. 27], وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ, meaning *And there shall not come upon*, or *overspread*, *their faces* [*blackness*, or *darkness*, nor *abjectness*, or *ignominy*]. (S, TA.) And you say, رَهِقَهُ الدَّيْنُ, (Msb, TA,) or دَيْنٌ, (Mgh,) *Debt*, or *a debt*, *came upon him.* (Mgh, Msb, TA.) And رَهِقَتْنَا الصَّلَاةُ, (inf. n. رُهُوقٌ, Msb, or رَهَقٌ, TA,) *The time of prayer came upon us.* (Mgh, * Msb, TA.) And it is said in a trad., إِذَا صَلَّى أَحَدُكُمْ إِلَى الشَّيْءِ فَلْيَرْهَقْهُ, i. e. [*When any one of you prays towards the thing,*] *let him come near to it.* (JK, S. [In the Mgh, إِلَى سُتْرَةٍ فَلْيَرْهَقْهَا, i. e. *towards a thing that he has set up for that purpose*, &c.]) One says also, طَلَبْتُ فُلَانًا حَتَّى رَهِقْتُهُ, inf. n. رَهَقٌ, *I sought such a one until I drew near to him, and*, as it sometimes means, *took him*, or, as it sometimes means, *did not take him.* (S.) And طَلَبْتُ الشَّيْءَ حَتَّى رَهِقْتُهُ وَكِدْتُ آخُذُهُ أَوْ أَخَذْتُهُ [*I sought the thing until I came near to it, and I almost took it, or I took it*]. (Az, Msb.) And رَهَقُ شُخُوصِ فُلَانٍ, i. e. [*Such a one's going*, or *going forth* or *away*,] *drew near.* (S.) أَرْهَقْتُهُ also signifies *I drew near to it;* syn. دَانَيْتُهُ. (Msb.) And one says, أَرْهَقَكُمُ اللَّيْلُ فَأَسْرِعُوا, i. e. *The night has drawn near* [*to you, therefore hasten ye*]; syn. دَنَا. (TA.) ___ You say also, رَهِقَهُ بِمَا يَكْرَهُ, inf. n. رَهَقٌ, *He did to him that which he disliked*, or *hated.* (JK.) ___ And رَهِقْتُ إِثْمًا: see 4. رَهِقَ as an intrans. v.: see رَهَقٌ, which is its inf. n.,

below.

2 رهّق *He was one to whom* رهق [q. v.] *was attributed.* (Mgh.) [*He was one to whom ignorance was attributed; an object of suspicion in respect of his religion:* (see the part. n., below:) or *he was suspected of evil conduct.*] It is said in a trad., صلّى على امرأة ترهّق, (S, Mgh,) meaning [*He prayed over a woman*] *suspected of evil conduct.* (S.)

3 راهق, (S, Msb, K,) and راهق الحُلُم, (JK, Az, K, all in art. خلف,) inf. n. مراهقة, (Msb,) *He* (a boy) *was,* or *became, near to attaining puberty,* or *virility;* (S, Msb, K;) as also ارهق, inf. n. إرهاق. (Msb.) And راهقت العشرين [*She nearly attained the* age of *twenty*]. (K in art. عصر.)

4 ارهقه طُغْيانًا *i. q.* أغشاه إيّاه [i. e. *He made excessive disobedience to come upon him,* properly *as a thing that covered him*]; (S, K;) and ألحقه به [i. e. *made it to reach him,* or *overtake him,* or *befall him*]. (K.) It is said in the Kur xviii. 79, فخشينا أن يرهقهما طغيانًا وكفرًا, meaning [*And we disapproved*] *that he should make excessive disobedience, and ingratitude, to come upon them twain,* by his undutiful conduct, so bringing evil upon them: or *that he should couple with* the faith of *them twain* his *excessive disobedience and* his *ingratitude,* so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or *that he should communicate to them twain* his *excessive disobedience and* his *ingratitude.* (Ksh, Bd. [See also خشى.]) And one says, حتّى رهقته أرهقني فلانٌ إثمًا, meaning *Such a one made me to hear the burden of a sin,* [*as though he made the sin to come upon me as a burden,*] *so that I bore it.* (S.) And أرهقت الرّجل أمرًا *I made, required,* or *constrained, the man to bear,* or *endure, a thing,* or *an event.* (Msb.) And راهقه عسرًا *He made, required,* or *constrained, him to do a difficult thing:* (AZ, S, Mgh, K:) or *he made a*

difficulty to come upon him, properly *as a thing*

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that covered him; syn. أَغْشَاهُ إِيَّاهُ. (Ksh and Bd in xviii. 72.) And ارهقهُ, alone, *He demanded of him a difficult thing.* (S, Msb, K.) You say, لَا تُرْهِقْنِى لَا أَرْهَقَكَ ٱللّٰهُ *Demand not thou of me a difficult thing: may God not demand of thee a difficult thing.* (AZ, S, K.) And إِرْهَاقٌ signifies also The *inciting,* or *urging,* a man *to do a thing that he is not able to do.* (Az, K, TA.) ___ You say also, أَرْهَقْنَاهُمُ الخَيْلَ *We made the horsemen to overtake them,* or *come up with them:* (TA:) or *to be near doing so.* (JK.) ___ And ارهق الصَّلَاةَ *He delayed the prayer* (JK, S, Mgh, Msb, K, TA) *until it approached the other* [*next after it*], (JK,) or *until it almost approached the other,* (Mgh, K, TA,) or *until the time of the other approached.* (S, Msb.) ___ And أَرْهَقْتُهُ أَنْ يُصَلِّىَ *i. q.* أَعْجَلْتُهُ عَنْهَا [i. e. *I hurried him so as to prevent him from praying:* see similar phrases in art. عجل]. (K.) ___ See also 1, near the end of the paragraph, in two places: ___ and see 3. ارهقت الدَّابَّةُ السَّرْجَ: see 4 in art. زهق.

رَهَقٌ The *doing of forbidden things:* (S, Mgh, Msb, K:) *wrongdoing; wrongful, unjust, in jurious,* or *tyrannical, conduct:* (Fr, S, K:) it has this meaning in the Kur lxxii. 13, (S, TA,) accord. to Fr; or, as some say, the former mean ing: (TA:) the *doing evil:* (AA, K:) and a subst. from إِرْهَاقٌ signifying the *inciting,* or *urging,* a man *to do a thing that he is not able to do:* (Az, K:) *lightwittedness;* or *lightness and hastiness of disposition* or *deportment;* (S, K;) and *excessive disobedience:* so in the Kur lxxii. 6, (S, TA,) accord. to some: (TA:) *foolishness,* or *stupidity: lightness,* or *levity:* (K:) or *ignorance,* and *lightness of intellect:* (JK:) and *illnature,* or *evil disposition:* (TA:) and *haste:* (K:) and

lying: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the K, and app. in others also, above and below,] its verb is رَهِقَ , aor. ـَ , [meaning *He did forbidden things: acted wrongfully, unjustly, injuriously,* or *tyrannically:* &c.:] (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Kur]: *sus picion,* or *evil opinion:* and *sin:* accord. to Katádeh: *lowness, vileness,* or *meanness;* and *weakness;* accord. to Zj: *error;* accord. to Ibn El-Kelbee: and *bad,* or *corrupt, conduct:* and *pride:* and so رَهَقَةٌ , in these two senses: and the *commission of a sin* or *crime* or *fault;* syn. عَنَتٌ: and the act of *reaching,* or *overtaking* [app. of some evil accident]: and *perdition.* (TA.)

رَهِقٌ A man *in whose conduct,* or *character, is* رَهَقٌ [expl. above: i. e. one *who does forbidden things:* &c.]: (O:) *hasty: quick to do evil:* and *self-conceited; proud,* or *haughty.* (TA.) And رَهَقَةٌ A *vitious* woman; or *an adulteress,* or *a fornicatress.* (TA.)

رَهَقَةٌ : see رَهَقٌ.

يَعْدُو الرَّهَقَى *He runs quickly, so as to require his pursuer to do what is difficult* or *what is beyond his power* (حَتَّى يُرْهِقَ طَالِبَهُ, or, as in the CK, حتّى يُرْهَقَ طَالِبُهُ [which is virtually the same]): (M, K, TA:) or *he runs quickly, so that he almost reaches,* or *overtakes,* (حتّى يَكَادَ يُرْهَقُ,) *the object of his pursuit.* (JK.)

رُهْقَانُ مائَةٍ : see what next follows.

رُهَاقُ مائَةٍ and رَهَاقُ مائَةٍ *As many as a hundred;* (AZ, ISk, JK, S, K;) as also رُهْقَانُ مائَةٍ: (so in one of my copies of the S:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISk, S.)

رَهُوقٌ A *wide-stepping, and quick,* or *excellent,* she-camel, *that comes upon him who*

leads her so as almost to tread upon him with her feet. (En Nadr, K.)

رَهِيقٌ *Wine:* (K:) a dial. var. of رَحِيقٌ, like as مَدَهٌ is of مَدْحٌ. (TA.)

رَاهِقٌ applied to a boy, and رَاهِقَةٌ applied to a girl, *From ten to eleven years old.* (TA.) [See also مُرَاهِقٌ.]

رِيهُقَانٌ *Saffron.* (JK, IDrd, S, K.)

مُرْهَقٌ *Reached,* or *overtaken,* (JK, S, O, K,) *to be slain.* (S, O.) ___ *Straitened.* (Ham p. 682.)

أَتَيْنَا فِى العُصَيْرِ المُرْهَقَةِ [app. *We came when the time of the afternoon-prayer was drawing near;* العُصَيْر being the dim. of العَصْر: see the phrase أَرْهَقَكُمُ اللَّيْلُ فَأَسْرِعُوا, near the end of the first paragraph]. (TA.)

مُرَهَّقٌ One *to whom men come* (S, K, TA) *often,* (TA,) *and at whose abode guests alight.* (JK, S, K, * TA.) ___ Also One *to whom* رَهَقٌ [q. v.] *is attributed:* (JK, K:) [said in the TA to have no verb; but this is not the case: see 2:] one *of whom evil is thought:* (JK, S, K:) or *who is suspected of evil,* or *of lightwittedness:* (TA:) one *to whom ignorance is attributed:* (Mgh;) *an object of suspicion in respect of his religion:* (Mgh, TA:) *corrupt* [*in conduct*]: one *in whom is sharpness* [*of temper*] *and lightwittedness.* (TA.)

مُرَاهِقٌ *Near to attaining puberty;* applied to a boy: (JK, Mgh, TA:) and with ة applied to a girl. (TA.) [See also رَاهِقٌ.] ___ [Hence,] دَخَلَ مَكَّةَ مُرَاهِقًا *He entered Mekkeh nearly at the end of the* [*proper*] *time* [*to do so as a pilgrim*], *so that he almost missed the halt at 'Arafát.* (Nh, O, K, TA.) And صَلَّى الظُّهْرَ مُرَاهِقًا *He performed the noon-prayer nearly missing the time.* (TA.)

رهل

1 رَهِلَ لَحْمُهُ, (S, K,) [aor. ـَـ ,] inf. n. رَهَلٌ, (JK, TA,) *His flesh was,* or *became, quivering, and flaccid,* or *flabby:* (S, K:) and (some say, TA) *his flesh was,* or *became, inflated,* or *puffy,* or *swollen,* (K, TA,) *in any part:* (TA:) or *it was,* or *became, swollen without disease;* (JK, K, TA;) *he being flaccid by reason of fatness,* (JK, TA,) *and inclining to weakness.* (TA.) [See also 5.]

2 رهّله, inf. n. تَرْهِيلٌ, *It* (flesh-meat) *rendered it* (i. e. his flesh) *quivering, and flaccid,* or *flabby:* (S, K:) or *inflated,* or *swollen:* or *swollen without disease:* (K: [see 1:]) or *it* (much sleep) *rendered his face swollen, and the parts below,* or *around, his eyes puffy.* (TA.)

5 ترهّل *He was,* or *became, soft in the flesh:* and *it* (the flesh of a limb or member) *was,* or *became, soft.* (KL.) [See also 1.]

رِهْلٌ [in the Lexicons of Golius and Freytag رِهَلٌ] *Thin clouds, resembling* [*falling*] *dew,* (K, TA,) *in the sky.* (TA.)

رَهَلٌ *Yellow water* [or *fluid*] *in the* سُخْد [app. here meaning the *membrane that encloses the fœtus of a beast*]. (IDrd, K.)

رَهِلٌ *Quivering, and flaccid,* or *flabby,* flesh. (TA.) And رَهِلٌ الصَّدْرِ A horse *quivering, and flaccid,* or *flabby, in the breast.* (S, TA.)

أَصْبَحَ مُرَهَّلًا *He was,* or *became, in the morning, swollen* (K, TA) *in his face, by reason*

of much sleep. (TA. [See 2. In some copies of the K, تَهَيَّجَ is erroneously put, in this explanation, for تَهَبَّجَ.])

رهم

1 رُهِمَتِ الأَرْضُ *The land was rained upon* [*with such rain as is termed* رِهْمَة]. (Z, TA.)

4 ارهمت السَّمآءُ, (JK, K,) or السَّحابةُ, (S,) *The sky,* or *the cloud, shed the sort of rain,* or *rains, termed* رِهْمَة, or رِهَام. (JK, S, K.)

رِهْمَةٌ *A drizzling and lasting rain;* i. e. *a lasting,* or *continuous, rain, consisting of small drops:* (JK:) or *weak and lasting rain,* (S, K,) said by AZ to be *such as falls with more force, and passes away more quickly, than that which is termed* دِيمَة: (S:) pl. رِهَمٌ and رِهَامٌ: (JK, S, K:) El-Ámidee seems to have held that رِهَامٌ is pl. of رِهْمَةٌ; for he likens these two words to إِكَامٌ and أَكَمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رِهَامٌ in a verse of Lebeed cited in the first paragraph of art. رزق.]

أَرْضٌ رَهْمَآءُ *Land upon which rains such as are termed* رِهَام *have fallen:* (Ham p. 99:) and رَوْضَةٌ مَرْهُومَةٌ, [from رُهِمَتِ, *Meadows*] *watered by the rain termed* رِهْمَة: (JK, S, K:) one should not say مُرْهِمَةٌ. (K.)

رَهْمَانُ: see رَهُومٌ.

رَهَمَانٌ, in the going of camels, *A bearing, and leaning, on one side,* or *sideways.* (JK, * K. [In the former, it is implied that the word is رَهْمَان, which is at variance with an express statement in the K.])

رَهَامٌ A sheep, or goat, [شَاةٌ,] *lean,* or *ema ciated;* (JK, K; [in the former written رُهَام, but said in the latter to be like سَحَابٌ;]) and so

رهوم : (TA:) [i. e.] you say also شاة رهوم, (JK, K, TA,) meaning *a sheep,* or *goat, lean,* or *emaciated:* (TA:) from [رهوم, or perhaps رهام, or both, as meaning] clouds (سحاب) *that have discharged their water.* (JK.)

رهام, applied to a bird, *That does not prey:* (K:) or the *bird called* غُرْنُوق. (JK.) Also *A large number.* (JK, K.)

رهوم : see رهام. ___ Also A man *weak in seek ing,* or *searching,* [*to find what is best to be done;*] *who follows mere opinion;* as also رَهْمَانُ . (JK, K.)

أَرْهَم *More* [and *most*] *fruitful,* or *plentiful,* or *abundant in herbage* or *in the goods* or *conveniences* or *comforts of life:* [as though meaning *more,* and *most, watered by rain such as is termed* رَهْمَة:] so in the saying, نَزَلْنَا بِفُلَانٍ فَكُنَّا فِى أَرْهَمِ جَانِبَيْهِ [*We alighted at the dwelling of such a one, and we were in the more fruitful,* &c., *of the two sides of his place of abode;* meaning, and we were entertained by him in the best, or most bountiful, manner]. (S.)

مرهم [*A place upon which has fallen rain such as is termed* رَهْمَة: pl. مَرَاهِمُ: see an ex. in what follows. ___ Also] *A certain application for wounds;* (S;) *a soft plaster* or *dressing,* (K, TA,) the *softest of medicaments,* (TA,) [i. e. *an unguent,* or *the like,*] *with which a wound is plastered, dressed, overspread,* or *anointed:* (K, TA:) [pl. as above:] it is an arabicized word [from the Pers. مرهم]: (S:) or derived from الرَّهْمَة, [as some say,] because of its softness. (K.) You say, مَرَاهِمُ الغَوَادِى مَرَاهِمُ البَوَادِى [*The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters,* or *unguents, of the deserts*]. (A, TA.)

رَوْضَةٌ مَرْهُومَةٌ : see أَرْضٌ رَهْمَآءُ, above.

رهن

1 **رَهَنَ** , (S, Mgh, Msb, K,) aor. ـَـ , (Msb,) inf. n. رَهْنٌ, (S, TA,) or رُهُونٌ, (Msb,) *It* (a thing, S, Msb, TA) *continued, subsisted, lasted, endured, remained,* or *remained fixed* or *stationary; it was,* or *became, permanent, constant, firm, steady, stead fast, stable, fixed, fast, settled,* or *established.* (S, Mgh, Msb, K, TA.) This is the primary signification. (Mgh, TA. *) ___ Hence, (Mgh,) رَهَنَ بالمكَان *He remained, stayed, dwelt,* or *abode, in the place.* (A, Mgh, TA.) ___ And رَهَنَ, (JK, S, K,) aor. ـَـ , (K, TA,) or ـُـ , (JK, [but this I think to be a mis take,]) inf. n. رُهُونٌ, (K,) said of a man, and of a camel, (JK, S, * TA,) and of any beast (TA,) *He was,* or *became, lean,* or *emaciated;* (JK, S, K, TA;) and *fatigued, tired, weary,* or *jaded.* (JK, TA.) You say, رَكِبَ حَتَّى رَهَنَ *He rode until he became lean,* or *emaciated.* (ISh, TA. [See راهِنٌ.]) As trans., see 4, first signification. ___ [Hence,] as a law term, رَهْنٌ signifies The *putting,* or *placing,* an article of real property [*to remain*] *as a pledge,* or *security,* or *making* it *to be such, for a debt that is obligatory* or *that will become obligatory.* (TA.) You say, رَهَنَهُ الشَّىْءَ, and رَهَنَهُ عِنْدَهُ, (S, Mgh, Msb, K,) aor. ـَـ , (K,) inf. n. رَهْنٌ (Msb, TA) [and رَهِينَةٌ, q. v. voce رَهْنٌ]; and أَرْهَنَهُ الشَّىْءَ; (S, K;) all signify the same; (S;) i. e. *He deposited the thing with him* (Msb, K) [*as a pledge*] *to be in lieu of that which he had taken,* or *received, from him:* (K:) [i. e. *he pledged the thing to him,* or *with him:*] and رَهَنْتُ المتاعَ بالدَّيْنِ, inf. n. رَهْنٌ, *I restricted the commodity* or *placed it in custody, for,* or *by reason of, the debt;* and أَرْهَنْتُهُ بالدين is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Msb:) for, properly, they say, (Msb,) أَرْهَنْتُ زَيْدًا الثَّوْبَ signifies *I gave to Zeyd the garment,* or *piece of cloth, in order that he should deposit it as a pledge* (Msb, K *) *with some one.* (Msb.) 'Abd-Allah Ibn Hemmám Es-Saloolee says, (S,) or Hemmám Ibn-Murrah, (TA,)

* نَجَوتُ وَ أَرهَنتُهُم مالِكَا *

* فَلَمَّا خَشِيتُ أَظَافِيرَهُم *

[*And when I dreaded their nails, I escaped, and gave them,* or *left with them, as a pledge, Málik*]: thus, says Th, all relate the verse, except As, who says وَ أَرهَنهُم مالِكا [i. e. *leaving with them, as a pledge, Málik*]: he likens this phrase to the say ing قُمتُ وَ أَصكُّ وَجهَهُ; and this is a good way of explaining it; for the وَ is that which is a deno tative of state; the meaning being صاكًّا وَجهَهُ: [accord. to the former reading, in the opinion of Th,] the poet means *I left Málik remaining with them;* not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, أَرهَنتُ الشَّيءَ, but only رَهَنتُهُ. (S, TA.) [See, however, 4.] You say also, رَهَنَهُ عَنهُ, inf. n. رَهنٌ, meaning *He made him,* or *it, to be a pledge in lieu of him,* or *it:* a poet, asserted by IJ to be a pagan, says,

* اِرهَن بَنِيكَ عَنهُم أَرهَن بَنِي *

[*Make thou thy sons to be pledges in lieu of them:* in that case *I will make my sons to be pledges:* بَنِي being for بَنِيَّ]. (TA.) And رَهَنتُهُ لِسانِي [*I made my tongue to be as though it were a pledge to him, to be restrained,* or *to be used, for his sake* or *benefit*]: in this case one should not say أَرهَنتُهُ ; (IAar, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهَنتُهُ. (TA.)

3 **رَاهَنتُ فُلَانًا عَلَى كَذَا**, (S, Msb,) inf. n. مُرَاهَنَةٌ, (S,) or رِهَانٌ, (Msb,) or both, (K, and so in a copy of the S,) *I laid a bet,* or *wager,* or *stake, with such a one, for such a thing,* (S, Msb, K, *) mostly (TA) said in relation to horses running a race, (JK, TA, *) *to be taken by him who should outstrip,* or *overcome.* (Msb.) ___ The inf. ns. also signify The *contending* [of two persons] *to outstrip* [*in a race*] *upon horses,* (K, TA,) and *otherwise.* (TA.) Hence the prov., هُمَا كَفَرَسَي رِهَانٍ [explained in art. فرس]. (JK.)

4 ارهن *He made* (a thing, Msb,) *to continue, subsist, last, endure, remain,* or *remain fixed* or *stationary; to be,* or *become, permanent, can stant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established;* (S, * Mgh, * Msb, K; *) and so رهن ; (K;) but the former is the more ap proved: (TA:) and also *he found* it *to be so.* (Msb.) You say, ارهن لهم الطّعام, (T, S, K, TA,) and الشّراب, (T, S, TA,) and المالَ, (TA,) *He continued,* or *made permanent, to them the food,* (T, S, K, TA,) and *the beverage,* (T, S, TA,) and *the property.* (TA.) [And accord. to an expla nation of أُرهنت (referring to dates), by 'Alee Ibn Hamzeh, cited in a marginal note in a copy of the S, in art. وهب, أَرهن signifies *He prepared* food, *and continued* it, or *made* it *permanent.*] ___ [Hence ارهنه as used by some in another sense of رهنه:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] ___ You say, أَرهنت مالى *I staked my property.* (JK.) And أَرهنوا بينهم خطرًا *They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race.* (TA.) And أَرهنت به ولَدى (S, K, *) inf. n. إِرهانٌ, (S,) *I made my children to be as a stake for him,* or *it.* (S, K. *) And ارهنه للموت *He resigned him to death.* (IAar, TA.) And ارهن الميّت القبر *He deposited the dead body in the grave* [as a pledge to be rendered up on the day of resurrection]. (K, TA.) ___ Accord. to AZ, (S, TA, in one copy of the S it is A'Obeyd,) أَرهنت فى السّلعة signifies *I bought the commodity for a dear,* or *an excessive, price;* (S, K, TA;) *gave largely for it until I obtained it:* (TA:) accord. to ISk, *I paid in advance for the commodity;* syn. أَسلفت; (S, TA;) and in the T it is said, [and in like manner in the JK,] that ارهن فى كذا و كذا signifies اسلف فيه: (TA:) [in the K it is said that أَرهنه signifies أَسلفه, as though it meant *he lent him* a sum of money &c.:] accord. to Er-Rághib, the proper meaning [of إِرهانٌ] is one's *giving* a com modity *before* [*the full payment of*] *the price, and so making it to be pledged for the completion of its price.* (TA.) ارهنه also signifies *He,* or *it, weakened him:* (K:) [like أَوهنه:] and *rendered him lean,* or *emaciated.* (TA.) And ارهن ٱللّه قوّته *God weakened him;* syn. أَوهنه. (JK.)

6 **تراهنا** *They two laid bets, wagers,* or *stakes, each with the other;* syn. تَوَاضَعَا الرُّهُونَ. (TA.) And تراهن القَوْمُ *The party contended together, every one of them laying a bet, wager,* or *stake, in order that the person outstripping should take the whole when he overcame.* (Msb.)

8 **ارتهن منه** *He took,* or *received, from him a pledge.* (K.) [Or] ارتهنه *He took,* or *received, it as a pledge:* (JK, Mgh:) or ارتهنه منه *he took, or received, it from him;* namely, a pledge. (Msb.) ___ [Accord. to Freytag, ارتهنه به signifies *He had him,* or *held him, as a pledge to him for it.* And ارْتُهِنَ *He,* or *it, was given as a pledge.* But for neither of these has he mentioned any authority.]

10 استرهنه [**إسترهن** *He asked him,* or *desired him, to pledge* a thing with him: and, *to give a pledge.*] You say, استرهنني كذا فرهنته عنده [*He asked me,* or *desired me, to pledge such a thing,* or *to*

deposit such a thing as a pledge, and I pledged it with him, or *deposited it with him as a pledge*]. (Mgh.)

رَهْنٌ, originally an inf. n., (Msb,) is *syn. with* مَرْهُونٌ ; (Mgh, Msb;) i. e. (Msb) it signifies [*A pledge;*] *a thing deposited with a person* (Msb, * K) *to be in lieu of a thing that has been taken,* or *received, from him;* (K;) or *a thing that is deposited as a security for a debt:* and رِهَانٌ has a similar meaning, but is specially applied to *a thing that is deposited as a bet,* or *wager,* or *stake;* and is likewise originally an inf. n.: (Er-Rághib, TA:) رَهِينَةٌ , also, is *syn. with* رَهْنٌ [as meaning the *act of giving as a pledge*], like as شَتِيمَةٌ is syn. with شَتْمٌ ; the ة being added to give intensiveness to the significa tion: then, like رَهْنٌ, it is used

as *syn. with* مَرْهُونٌ [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA;) [i. e.] رَهِينَةٌ is an inf. n. like شَتِيمَةٌ, applied to denote the pass. part. n. [used as a subst. pro perly so termed] like رَهْنٌ, not as an epithet; (Bd in lxxiv. 41;) [or, in other words,] رَهِينَةٌ signifies *anything by reason of which a thing* [*such as a debt or the like*] *is restricted*, or *appro priated, to oneself;* as also مُرْتَهَنَةٌ : (K: [I here follow two copies of the K, in which it is said, كُلُّ مَا ٱحْتُبِسَ بِهِ شَىْءٌ فَرَهِينَةٌ وَ مُرْتَهَنَةٌ : in the CK, and in the copy of the K followed in the TA, فَرَهِينَهْ وَ مُرْتَهَنَهْ, which perverts the meaning, though رَهِينٌ and مُرْتَهَنٌ may be used in the same sense as رَهِينَةٌ and مُرْتَهَنَةٌ, as will be seen in the course of this paragraph: and in the TA, in the place of ٱحْتُبِسَ, is put يُحْبَسُ, meaning يُحْبَسُ: there is, however, this difference between رَهِينَةٌ and مُرْتَهَنَةٌ ; that the former properly signifies *a thing deposited as a pledge;* and the latter, *a thing taken*, or *received, as a pledge:*]) the pl. of رَهْنٌ is رِهَانٌ (S, Mgh, Msb, K) and رُهُونٌ (Mgh, Msb, K) and رُهْنٌ, (Mgh, K,) this last said to be a pl. of رَهْنٌ by Aboo-' Amr Ibn-El-' Alà, but disap proved by Akh, because a word of the measure فَعْلٌ has not a pl. of the measure فُعْلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Msb] pl. of رِهَانٌ, which is pl. of رَهْنٌ, (S,) and Fr says that رُهْنٌ is pl. of رِهَانٌ, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA;) and رُهْنٌ, also, is another pl. of رَهْنٌ, (TA,) [or rather it is a contraction of رَهْنٌ;] and another pl. of رَهْنٌ [or rather a quasi-pl. n.] is رَهِينٌ , (IJ, K,) like as عَبِيدٌ is of عَبْدٌ: (TA:) the pl. of رَهِينَةٌ is رَهَائِنُ. (S, K.) غَلَقَ الرَّهْنُ بِمَا فِيهِ. [*The pledge became*, or *has become, per manent as a possession, with what was*, or *is, comprised in it,*] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلَقُ الرَّهْنُ, (Meyd,) [i. e. *The pledge shall not remain*, or *let not the pledge remain, in the hand of its receiver when its depositer is able to release it;* for] لَا is here either negative or prohibitive: you say, غَلَقَ الرَّهْنُ, aor. يَغْلَقُ, inf. n. غُلُوقٌ [or غَلَقٌ], meaning *The pledge remained in the hand of the receiver when the depositor was able to release it:* (Nh, cited in a copy of the Jámi' es-Sagheer:) the trad. means that the receiver of the pledge shall not have a right to it when the depositer has not released

it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islám abolished it. (Meyd, * Nh.) You say also, هُوَ رَهْنٌ بِكَذَا and رَهِينَةٌ بِكَذَا *He, or it, is [a person, or thing,] pledged for such a thing:* (IAth, TA:) or *taken [as a pledge] for such a thing;* as also رَهِينٌ and مُرْتَهَنٌ. (TA.) And أَنَا رَهْنٌ بِكَذَا and رَهِينٌ and رَهِينَةٌ *I am taken [as a pledge] for such a thing.* (Mgh.) And [hence,] أَنَا لَكَ رَهْنٌ بِكَذَا (JK, TA) and رَهِينَةٌ (TA) *I am responsible, or a surety, to thee for such a thing.* (JK, TA.) And رِجْلُهُ رَهِينَةٌ بِقَيْدِهِ [*His leg, or foot, is a pledge for* the safe-keeping of *his shackle:* for if the meaning were مَرْهُونَةٌ it would be رَهِينٌ, without ة]. (TA.) And الخَلْقُ رَهَائِنُ المَوْتِ [*Mankind, or all created beings, are the pledges of death*]. (TA.) And هُوَ رَهْنُ يَدِ المَنِيَّةِ [*He is the pledge of the hand of death, or of fate, or destiny*]; said of one when he has sought, or courted, death. (TA.) And يَدِى لَكَ رَهْنٌ [*My hand is a pledge to thee*]; by which is meant responsibility, or suretiship. (TA.) And إِنَّهُ لَرَهِينُ قَبْرٍ [*Verily he is the pledge of a grave,* which will render him up on the day of resurrection]. (TA.) It is said in the Kur lxxiv. 41, كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ, meaning [*Every soul is a thing*] *pledged with God* [*for what it shall have wrought;* its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رَهِينَةٌ being an inf. n. like شَتِيمَةٌ applied to denote the pass. part. n. [in a manner before mentioned] like رَهْنٌ; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رَهِينٌ. (Bd.) And in lii. 21 of the same, كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ, i. e. [*Every man is*] *pledged* (مَرْهُونٌ, Bd, Jel) with God (عِنْدَ ٱللّٰهِ) *for what he shall have wrought;* so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bd;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ [*Every boy* that is born *is a pledge for his* عَقِيقَةٌ, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عَقِيقَةٌ is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khattábee says that the best explanation of it is that of Ahmad Ibn-Hambal; that if the عَقِيقَةٌ be not sacrificed for the

boy and he die an infant, he will not intercede for his parents. (TA.) ___ See also what next follows.

هو رِهْنُ مالٍ , (JK, K, TA,) with kesr, (K,) and رَهْنُهُ , (JK,) *He is a manager, tender,* or *superintendent, of cattle,* or *camels &c.;* or *a good pastor thereof.* (K, * TA.)

رِهانٌ , as a sing: see رَهْنٌ. ___ It is also a pl. of the latter word. (S, Mgh, Msb, K.)

رَهِينٌ : see مَرْهُونٌ: and see also رَهْنٌ in six places.

رَهِينَةٌ , and its pl. رَهائِنُ: see رَهْنٌ, in ten places.

راهِنٌ *Continuing, subsisting, lasting, enduring, remaining,* or *remaining fixed* or *stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established.* (S, * Mgh, Msb.) You say طَعامٌ راهِنٌ (S, Mgh) *Food that continues,* or *is permanent,* &c. (Mgh.) And خَمْرٌ راهِنَةٌ *Wine of which there is a con tinual,* or *constant, supply; uninterrupted,* or *unfailing.* (TA.) And نِعْمَةُ ٱللّٰهِ راهِنَةٌ, i. e. [*The bounty of God is*] *continual, permanent,* or *constant.* (TA.) And حالَةٌ راهِنَةٌ *A state,* or *condition, continuing; remaining to the present time.* (Es-Semeen, TA.) And هٰذَا راهِنٌ لَكَ meaning *This is continual,* or *permanent, to thee; beloved by thee;* and also as explained below. (TA.) ___ *Remaining, staying, dwelling,* or *abid ing, in a place.* (JK.) ___ *Prepared.* (K.) One says, هٰذَا راهِنٌ لَكَ meaning as explained above, and also *This is prepared for thee.* (TA.) ___ As an epithet applied to a man, and a camel, (JK, S, TA,) and any beast, (TA,) *Lean,* or *emaciated;* (JK, S, K, TA;) accord. to ISh, in consequence of riding, or disease, or some [other] accident: (TA:) and *fatigued, tired, weary,* or *jaded.* (JK, TA.) ___ And إِبِلٌ راهِنَةٌ *Camels that will not,* or *do not, pasture upon the* [*plants,* or *tress, termed*] حَمْضٌ. (JK.)

راهِنَةٌ The *navel, with what surrounds it,* (JK, Az, K,) *in the outer part of the belly* (JK) of the

horse. (JK, Az, K.)

إِرْهَانٌ *A thong,* or *strap, that is bound upon the middle of the* نِيرٌ [or *yoke*] *that is upon the two bulls* [*drawing a plough*]. (JK.)

أُرْهُونٌ A girl, or young woman *menstruating:* (K:) seen by Az in the handwriting of Aboo Bekr El-Iyádee, but not seen by him on any other authority. (TA.)

مَرْهُونٌ [*Pledged; deposited as a pledge;* or] *restricted,* or *placed in custody, for,* or *by reason of, a debt;* (S, * Msb;) originally مَرْهُونٌ بِالدَّيْنِ [or بِدَيْنٍ]; (Msb;) and رَهِينٌ signifies the same; (S, Msb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voce رهن,] is رَهِينَةٌ. (S.) الأُمُورُ مَرْهُونَةٌ بِأَوْقَاتِهَا is expl. by مَكْفُولَةٌ [app. meaning *Events are guaranteed,* or *pledged, for their times,* to which they are limited by the decrees of God]. (TA.) See also رهن.

مُرْتَهِنٌ : see رهن, in two places.

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مُرْتَهَنٌ One *who takes,* or *receives, a* رَهْنٌ [or *pledge*]. (S.)

مُرْتَهِنَةٌ : see رهن, in two places.

رهو

1 **رهَا بينَ رِجلَيهِ**, aor. يَرهُو, (AO, JK, S,) inf. n. رَهْوٌ, (AO, S, K,) *He parted,* or *made an opening between, his legs:* (AO, S, K:) or *he parted widely,* or *made a wide opening between, his legs.* (JK.) Hence the saying in the Kur [xliv. 23], وَٱتْرُكِ البحرَ رَهْوًا [expl. in art. ترك, and below]. (S.) ___ رَهْوٌ also signifies The *going easily:* (S, K:) one says, جآءت الخيلُ رَهْوًا [*The horses,* or *horsemen, came pacing along easily*]: and accord. to IAar, رَهَا فى السَّيْرِ, aor. as above, mean *He was gentle in going,* or *pace:* (S:) or, as some say, رَهْوٌ in going, or pace, is the *being soft,* or *gentle, with continuance:* (TA:) or the *going along quietly:* (JK:) and one says, جآءت الإبلُ رَهْوًا, meaning *The camels came following one another.* (TA.) Also The *going lightly:* (JK:) you say, رَهَتْ, aor. and inf. n. as above, *They,* [i. e. camels or the like,] or *she, went lightly.* (TA.) And The *going vehemently.* (TA.) [Thus it has two contr. significations.] ___ Also The *being still, quiet, motionless, calm, allayed,* or *assuaged.* (K, TA.) You say, رَهَا البحرُ *The sea became still,* or *calm.* (S.) And رَهَا الحرُّ *The heat became allayed,* or *assuaged.* (TA.) Hence some explain وَٱتْرُكِ البحرَ رَهْوًا [mentioned above] as meaning *And leave thou the sea motionless,* or *calm:* some, as meaning *dry.* (TA.) And you say, افْعَلْ ذٰلكَ رَهْوًا *Do thou that quietly,* or *calmly.* (S.) And فَعَلَ ذٰلكَ سَهْوًا رَهْوًا *He did that quietly,* or *calmly, without being hard,* or *difficult:* (TA:) or *voluntarily; without its being asked,* or *demanded;* (K and TA in art. سهو;) and *without constraint.* (TA in that art.) And أَعْطَيْتُهُ رَهْوًا *I gave to him voluntarily; without being asked;* or *without con straint.* (JK.) ___ رَهَا, (JK, TA) aor. as above, (TA,) inf. n. رَهْوٌ, (JK, K,) said of a bird, *He spread his wings,* (JK, K, TA,) *without flapping them.* (JK.)

3 **راهاهُ**, (K,) inf. n. مُرَاهَاةٌ, (TA,) *He ap proached it,* or *drew near to it.* (K, TA.) [App. a dial. var. of راهقهُ,

which is better known.] You say, راهيتُ الاحتلامَ *I approached,* or *drew near to, puberty,* or *virility.* (JK.) Also *He aided him in his foolishness,* or *stupidity;* syn. حامقهُ. (K, TA: in the CK جامعهُ.)

4 **ارهى** *He found,* or *met with, a wide,* or *an ample, place.* (M, K.) ___ *He took to wife a woman wide in the vulva.* (K, * TA.) ___ *He continued the food to his guests by reason of liberality.* (TA.) And أَرهيتُ لَهُمُ الطَّعامَ و الشَّرابَ *I continued to them the food and the beverage;* (Yaakoob, S, K;) like أَرهنتُ. (S.) ___ *He did well:* they say to the shooter, or thrower, when he does ill, أَرهْهُ, i. e. *Do thou well.* (TA.) ___ أَرِهْ عَلَى نَفْسِكَ *Be gentle with,* or *to, thyself:* (S, K, TA;) [in the CK ارهْ; and (hence, perhaps,) thus in the printed edition of Har, p. 498; where it is said to be from رها فى السير, meaning رفق: but the right reading is أَرِهْ, for] one says also مَا أَرهيتَ إِلَّا عَلَى نَفْسِكَ *Thou wast not,* or *hast not been, gentle, save with,* or *to, thyself:* (TA:) or *thou didst not show,* or *hast not shown, mercy, save to thyself.* (JK.) ___ ارهى لَكَ الشَّىءُ *The thing became,* or *has become, within thy power,* or *reach;* or *possible,* or *practicable, to thee.* (TA.) ___ And أَرهيتُهُ لَكَ *I made it,* or *have made it, to be within thy power,* or *reach;* or *possible,* or *practicable, to thee.* (TA.) ___ مَا أَرهيتُهُ *I did not leave it still,* or *motionless:* and أَرِهْ ذَاكَ *Leave thou that until it become still,* or *motionless.* (TA.) *He kept continually,* or *constantly, to the eating of the* [رهو, or *species of crane called*] كُرْكِىّ. (K.)

6 **تراهيا**, (JK, K,) inf. n. تَراهٍ, (JK,) *They two made peace,* or *became reconciled, each with the other;* syn. تَوادعا. (JK, K, TA: in the CK توارعا.)

9 **ارتهوا** *They became commingled, confounded,* or *confused.* (K.) Also, (K,) or ارتهوا رَهِيَّةً, (TA,) *They made* رَهِيَّة; i. e. *they took ears of corn, and rubbed them with their hands, then bruised,* or *pounded, them, and poured milk thereon, and then cooked this*

mixture. (K, TA.)

رهو inf. n. of 1. (S, K, &c.) ___ Also *An intervening space* (JK, TA) between two things, (JK,) as, for instance, between the two humps of a camel of the species termed فالج. (TA.) ___ *A place where water remains and collects* or *stagnates:* (JK, TA:) *a* جوبة [i. e. a *depressed place,* or a *hollow,* or *an excavation,* or *such as is round and wide,*] *in the place of abode of a people, into which flows the rain-water* or *other fluid:* (A 'Obeyd, S:) or, as also رهوة , *a depressed place* (S, K) *in which water collects:* (S:) and, both words, *an elevated place:* thus they have two contr. significations: (S, K:) or رهوة signifies *an elevation like a hillock, upon a hard and elevated,* or *an elevated and plain, tract of ground,* or *upon a mountain,* (JK, TA,) *where hawks and eagles alight:* (TA:) or *a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard,* or *hard and level, ground consisting of earth, mould,* or *clay; not upon a mountain:* (TA:) [and accord. to some, it signifies *a mountain* itself; for] Ghatafán are called in a trad. رهوة تنبع ماءً, meaning *a mountain welling forth water:* or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the S app. of رهو, and accord. to the TA app. of رهوة , in each case agreeable with analogy,] is رهآء. * (S, TA.) ___ [Also, accord. to Golius, as on the authority of the KL, *A way through a market-place, at the sides of which sit the sellers:* but not in my copy of the KL.] Also *Wide, ample,* or *spacious.* (TA.) ___ A well (بئر) *wide in the mouth.* (TA.) ___ A woman (S) *wide in the vulva;* (Lth, ISh, S, K;) as also رهوى (Lth, K) and رهآء : (IAar, K:) [or] a woman *who will not refrain from vitious conduct,* or *adultery,* or *fornication;* as also رهوى : (JK, TA:) or (TA) a woman *that is not approved on the occasion of* جماع, (JK, TA,) *because of her being wide* [*in the vulva*]. (JK.) ___ A thing *dispersed,* or *scattered.* (TA.) ___ And sometimes, *Quick,* or *swift.* (TA.) ___ And *Still,*

quiet, or *motionless.* (TA.) ___ And [hence, or مطر رهو,] *A still rain.* (TA.) Also *A company of men* (JK, K, TA) *following one another.* (TA.) And غارة رهو [*A company of horsemen making a raid,* or *an inroad,* or *incursion,*] *following one another.* (TA.) And one says, النَّاس رهو واحد ما بين كذا و كذا i. e. متناظرون [app. meaning *The people are disposed consecutively in one double rank, partly such and partly such, facing one another*]. (TA.) Also *A certain species of bird;* as some say, (S,) the [*species of crane called*] كُرْكِىّ : (JK, S, K, TA:) or *a certain aquatic bird resembling the* كركىّ : (TA:) pl. رِهَآء. (JK.) And *A headcovering which is next to the head, and which very soon becomes dirty.* (TA.)

رَهْوَة *A state of elevation:* and *a state of depression:* thus having two contr. significations. (TA.) ___ See also the next preceding paragraph, in four places.

رَهْوَى : see رهو, as applied to a woman, in two places: ___ and see also مَرْهَاة.

رَهْوَانٌ *A depressed piece of land* or *ground.* (TA.) ___ And applied to *A* بِرْذَوْن [or *horse for ordinary use and for journeying*] *that has an easy back in going along:* a genuine Arabic word: (TA:) or رَهْوَانٌ [thus I find it written, but it is commonly pronounced رَهْوَان, or رَحْوَان with ح,] is a vulgar term applied to *a pacing horse.* (MF voce هِمْلَاج.)

رِهَآء A *wide* place. (K.) ___ *A wide tract of land:* (S, TA:) or *what is wide* of land: (M, TA:) [or] *an even tract of land, seldom free from the* سَرَاب [or *mirage*]: (JK, TA:) and *what is even* of anything. (TA.) ___ See also رهو, as applied to a woman. It is also [app. *A hue,* or *a haze,*] *like dust-colour and smoke.* (TA.)

رَهِيَّة *Wheat which is ground between two stones, and upon which milk is poured:*

(M, TA:) or *ears of corn rubbed with the hands, then bruised,* or *pounded, and then milk is poured thereon, and it is cooked.* (K.)

راه A life (عيش) *ample in its means* or *circumstances, unstraitened,* or *plentiful, easy, pleasant, soft,* or *delicate;* (S, K;) and *quiet,* or *calm.* (S.) *Easy;* as an epithet applied to a [journey such as is termed] خمس. (S.) And Anything *still,* or *motionless;* as also راء. (TA.) ___ طعام راه *Food that continues,* or *is permanent;* like راهن: (AA, S:) and [in like manner (see راهن)] the fem. of each, with ة, is applied to wine. (S.) [Freytag adds, Inde dicitur راهى الاباجل *Celer* de equo: but راهى is here a mistranscription for واهى: see أَبْجَل.]

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راهية [the epithet راه converted by the affix ة into a subst.,] *A bee;* because of its quiet manner of flying. (JK, K.)

فرس مرهاة , with kesr, (K, TA,) like مسحاة [in form], (TA,) or مرهآء, (JK, and so in the CK, [like مرخآء in form, and, as most explain the latter, similar also in meaning, whence it seems that مرهآء is the more probably correct,]) *A quick, swift,* or *fleet, mare:* (JK, * K, TA:) pl. مراهى, (JK, K,) [or rather مراه if the sing. be مرهاة, and مراهى if the sing. be مرهآء,] like مساحى [or rather مساحٍ], (TA,) or like مراخى [or rather مراخى, pl. of مرخآء]: (JK:) but in the M, it is رهوى , [app. meaning that the sing. is thus,] like سكْرى; and in like manner in the Tekmileh and the Jm. (TA.)

روأ

2 **روّأ فى الأمر**, (T, S, M, Mgh, Msb, K, &c.,) inf. n. تروئة, (S, Mgh, K,) or ترؤية, (so in one of my copies of the S,) after the manner of a verb with an infirm final radical, like تزكية, inf. n. of زكّى, (TA,) and ترؤىء, (S, K,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fs, روّى also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حلّأت in the phrase حلّأت السّويق; (TA;) *He looked into the thing,* or *affair,* or *case; inspected it; examined it; considered it;* or *thought upon it;* (S, M, Mgh, Msb, K;) and *thought upon it repeatedly;* syn. تعقّبه; (M, L, K, TA;) i. e. ردّد فيه فكره; (TA;) *not hastening to reply:* (S, K:) and رأّى signifies the same; (K in art. رأى;) *i. q.* فكّر; (T;) or, accord. to some, it is a mispronunciation. (MF.) ___ Hence, يوم التّروية *The eighth day of* [*the month*] *Dhu-l-Hijjeh;* originally with ء: its derivation from الرُّؤية is a mistake; and its derivation from الرِّىّ requires consideration. (Mgh.) [See 2 in art. روى.]

4 **أروأ** *It* (a place) *abounded with the* [*kind of plant,* or *tree, called*] رآء: (AZ, AAF, K:) or so أروأت, said of land (أرض). (M.)

رآء *A kind of* [*plant,* or] *tree,* (T, * S, M, K, &c.,) *that grows in plain,* or *soft, land,* (T, M, TA,) *having a white fruit:* or, as some say, *a kind of dust-coloured tree, having a red fruit:* (M, TA:) n. un. رآءة: (T, S, M, K:) and dim. رويئة : (M, TA:) AHn says that the رآءة is *not taller nor broader than a sitting man:* and accord. to one of the Arabs of the desert of 'Omán, it is *a tree that rises on a stem, and then there branch forth* [so in the M, but accord. to the TA, *rise,*] *from it round, rough leaves:* others, he adds, say that *it is a small tree of the mountains, resembling an* عظلمة [q. v.], *having a soft white flower like cotton:* (M, TA: [but in the latter, the word rendered soft is omitted:])

some say that *it is a species of the kind of tree called* طَلْح [*acacia,* or *mimosa, gummifera*], *and is the tree that grew at the cave in which were the Prophet and Aboo-Bekr:* so say Suh and others: *it is,* they say, *of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness:* it is said by IHsh to be *the same* [*tree*] *that is called* أُمُّ غَيْلَان [see art. غيل]; but they have found fault with him. [for so saying]: *it is not the* عُشَر [*asclepias gigantea*], as one author has supposed; *but a tree resembling this:* (MF, TA:) such is the truth: the رآء is not the عشر: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عشر commences small; then increases to the size of the باذنجانة [or fruit of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the رآء is not thus: the عشر [he adds] is not found in Egypt; but it and the رآء are peculiar to El- Hijáz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عشر in abundance in the deserts of the upper part of the Sa'eed;] and the saddles of camels &c. are stuffed with the fruit of the رآء in El-Hijáz. (TA.) ___ Also The *foam of the sea.* (AHeyth, K.) And *One of the letters of the alphabet.* (TA.) [See the letter ر.] See also art. ريأ.

رَآءَةٌ n. un. of رَآءٌ. (T, S, M, K.) See also رَايَةٌ, in art. رى.

رَوِيئَةٌ , or, as some say, only رَوِيَّةٌ, without ء; (M;) the latter was the usual form, without ء; (S, Msb;) or each; (K;) a subst. from رَوَّأَ فِى الأَمْرِ; (S, K;) meaning *Inspection, examination, consideration,* or *thought;* (S, * M, Msb, K; *) and *repeated inspection* or *examination* or *consideration;* (M, * Msb, K, * TA;) or *consideration of the issues,* or *results, of an affair;* (Msb;) *without haste to reply.* (S, * K, * TA.) You say, فُلَانٌ لَيْسَ لَهُ رَوِيَّةٌ [*Such a one has no inspection,* &c.]. (T.) It precedes what is termed عَزِيمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed بَدِيهَةٌ [i. e. intuitive knowledge, &c.]: one has well said,

* بَدِيهَتُهُ تَحُلُّ عُرَى المَعَانِى *

* إِذَا ٱنْغَلَقَتْ فَتَكْفِيهِ الرَّوِيَّهْ *

[*His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him*]. (Har p. 8.) [See also رَوِيَّةٌ in art. روى.]

رُوَيْئَةٌ dim. of رَآءٌ, q. v. (M, TA.)

قَصِيدَةٌ رَائِيَّةٌ and رَاوِيَّةٌ and رَيِّيَّةٌ *A* قصيدة *of which the* رَوِىَّ *is* ر. (TA in باب الالف اللّينة.)

روب

1 **رَابَ** , (T, S, M, &c.,) aor. يَرُوبُ, (T, S, &c.,) inf. n. رَوْبٌ, (Lth, T, Msb,) or رُؤُوبٌ, (S,) or both, (T, M, Mgh, K,) said of milk, (T, S, M, &c.,) *It was,* or *became, thick,* or *coagulated:* (M, A, Msb, K:) or *was churned, and deprived of its butter:* (M, * A, K: *) or *it was,* or *became, fit to be churned:* (T:) or *thick,* (S,) or *having a compact pellicle upon its surface, and thick,* or *resembling liver so that it quivered,* (Lth, T,) *and fit to be churned:* (Lth, T, S:) or *such as had become thick;* (Fr, A'Obeyd, T, S, * Mgh;) *until its butter was taken forth;* (Fr, A'Obeyd, T, S; *) or *before and after it had been deprived of its butter.* (Mgh.) ___ [Hence,] رَابَ دَمُهُ, (T, M, A, K,) aor. as above, (T,) inf. n. رَوْبٌ, (M,) [*His blood is about to be shed;*] *his death,* or *destruction, is at hand:* (M, K:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase يَفُورُ دَمُهُ; (T;) or like يَغْلِى دَمُهُ: his blood being likened to milk that has become thick, and fit to be churned. (A.) ___ And رَابَ الرَّجُلُ, (As, T, S, &c.,) aor. as above, (TA,) inf. n. رَوْبٌ (S, M, K) and رُؤُوبٌ, (M, K,) *The man was,* or *became, confused,* or *disturbed,* (As, T, S, K,) *in his affair,* or *case,* (As, T,) or *in his reason,* or *intellect,* (S, K,) *and his opinion:* (As, T, S:) or *confounded,* or *perplexed; unable to see his right course:* (M, K:) and *languid in spirit, by reason of satiety,* or *drowsiness,* (M, A,) or *intoxication;* as also رَابَتْ نَفْسُهُ: (A:) or *he arose* (M, K, TA) *from sleep* (M, TA) *disordered in body and mind:* (M, K, TA:) or *he was intoxicated with sleep:* (M, K:) or *he was lazy, sluggish,* or *slothful.* (Aboo-Sa'eed, T.) ___ And رَابَ, (Th, M, K,) inf. n. رَوْبٌ; (TA;) and رَوَّبَ , (Th, M,) inf. n. تَرْوِيبٌ; (K;) *He* (a man, Th, M) *was,* or *became, fatigued,* or *jaded.* (Th, M, K.) And رَوَّبَتْ مَطِيَّةُ فُلَانٍ *The riding-camel of such a one was,* or *became, fatigued,* or *jaded.* (T.) ___ And رَابَ *He,* or *it,*

was, or *became*, *quiet*, *still*, or *motionless*. (IAar, T.) ___ It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong,] هو يشوب و يروب, meaning, accord. to Aboo-Sa'eed, *He defends* his companion [at one time], *and is lazy* or *sluggish* or *slothful* [at another time]: or it means *he defends without energy* at one time, *and* at another time *is lazy* or *sluggish* or *slothful*, so that he defends not at all: or, as some say, *he mixes water with the milk*, and so spoils it, *and he makes it good;* from the saying of IAar that رَابَ signifies أَصْلَحَ; but if it have this meaning, it is originally رَأَبَ, with hemz. (T. [See more in art. شوب.]) Accord. to IAar, رَابَ also signifies *He suspected*. (T. [But in this sense it seems to belong to art. ريب.]) Also *He lied*. (K. [But in the T, this signification is assigned to شَابَ, not to رَابَ; app. in relation to the prov. above cited.])

2 **رَوَّبَ اللَّبَنَ**, (S, M, A, K,) inf. n. تَرْوِيبٌ, (AZ, M,) *He made the milk to be such as is termed* رَائِب; (S, M, A, K;) as also أَرَابَهُ: (M, A, K:) or *he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well*. (AZ, M.) See also 1, in two places.

4 **أَرَابَ اللَّبَنَ**: see 2. [أَرَابَ as an intrans.

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verb app. signifies *He had much milk such as is termed* رَائِب: see its part. n. مُرِيبٌ, below.]

رَابٌ The *equal in quantity* or *measure* or *the like:* so in the saying, هَذَا رَابُ كَذَا [*This is the equal in quantity* &c. *of such a thing*. (K, * TA.)

رَوْبٌ: see رَائِبٌ, in two places. ___ Hence, (M,) لَا شَوْبَ وَلَا رَوْبَ, (IAar, T, M,) occurring in a trad., meaning *There is*, or *shall be*, *no dishonesty, nor any mixing:* (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults*, or

defects. (IAar, T, M.)

رَوْبَةٌ : see what next follows, in three places.

رُوبَةٌ The *ferment* of milk, (T, S, M, A, Mgh, Msb, K,) *consisting of a sour portion,* (S, TA,) *which is put into milk in order that it may become such as is termed* رائِب; (T, S, Mgh, Msb, TA;) and رَوْبَةٌ signifies the same as رُوبَةٌ in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or *ferment of milk which contains its butter,* and *when its butter has been taken forth;* as also رائِبٌ in both of these two senses; (T;) or in the latter state it is termed رائِبٌ : (TA:) or (so in the A and K, but in the M and,) *remains of milk* (M, A, K, in the second of which, as in the last, this applies also to رَوْبَةٌ ,) *that has become such as is termed* رائِب: (M:) or *remains of milk left in the* [*skin or vessel called*] مَرْوَب *in order that fresh milk, when poured upon it, may quickly become* رائِب: (T:) and *milk containing its butter:* and also *milk from which its butter has been taken forth:* (Aboo-' Amr ElMutarriz, MF, TA.) It is said in a prov., شُبْ شَوْبًا لَكَ رُوبَتُهُ [*Mix thou a mixture,* app. of thick and fresh milk: *thine shall be what will remain of it*]: (S:) or لَكَ بَعْضُهُ [*thine shall be some of it*]: (so Meyd:) it is like the saying اُحْلُبْ حَلَبًا لَكَ شَطْرُهُ [expl. in art. شطر]: (S, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) ___ *I. q.* دُرْدِىٌّ [as meaning *A ferment*] *such as is put into* [*the beverage called*] نَبِيذ [*to make it ferment*]. (TA.) ___ *What has collected of the seminal fluid* (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) *after resting from covering;* (T, S, M, K;) and رَوْبَةٌ in this sense is mentioned by Lh: (M:) you say, أَعْرِنِى رُوبَةً فَحْلَكَ, (T,) or فَرَسَكَ, (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the *collecting thereof:* or the *seminal fluid* of the stallion *in the womb of the camel:* (M, K:) it is thicker than that which is termed مُهَاة, and more remote in respect of the place into which it is injected. (M.) ___ *Strength* of a horse *to run:* so in the phrase فَرَسٌ بَاقِى الرُّوبَةِ [*A horse*

whose strength to run remains]. (A.) ___ *Intellect* (IAar, S, A) of a man (IAar, S) *when it has attained to full vigour:* (A:) [app. as being likened to the روبة of the stallion:] so in the saying, هُوَ يُحَدِّثُنِي وَ أَنَا إِذْ ذَاكَ غُلَامٌ لَيْسَ لِي رُوبَةٌ [*He would talk to me, I being then a boy, not having full intellect*]. (IAar, S, A: in one of my copies of the S, and in the TA, لَيْسَتْ.) ___ The *main*, or *most essential, part*, syn. جُمَّاع, of an affair: (M, K:) so in the saying, مَا يَقُومُ بِرُوبَةِ أَمْرِهِ [*He does not undertake*, or *superintend*, or *attend to, the main*, or *most essential, part of his affair*]: app. from the روبة of the stallion. (M.) ___ *Means of subsistence:* (M, K:) *food*, or *sustenance:* (TA:) *anything that puts a thing into a good, right*, or *proper state;* from the same word as signifying a sour ferment that is put into milk to make it ferment: (JM:) *a want*, or *thing that is needed* [*to put one into a good*, or *right, state*]: (S, M, A, K:) and *want* as meaning *poverty.* (Ibn-Es-Seed, K, TA.) You say, لَا يَقُومُ بِرُوبَةِ أَهْلِهِ, (S, A,) or مَا يَقُومُ الخ, (M, TA,) i. e. [*He will not*, or *does not, undertake*, or *take upon himself*, or *attend to*,] *the food*, or *sustenance, of his family:* or *their case, and the putting them into a good, right*, or *proper, state:* (TA:) or [*the supplying of*] *what they require of him.* (S, M, A, TA.) ___ *A part*, or *portion*, or *small portion*, (طَائِفَةٌ, S, M, or قِطْعَةٌ, K, or سَاعَةٌ, T, M, A,) of the night: (T, S, M, A, K:) [app. from the same word signifying remains of milk; as seems to be implied in the A:] so in the saying, مَضَتْ رُوبَةٌ مِنَ اللَّيْلِ *A period*, or *short portion*, (ساعة,) *of the night passed:* (T, M, TA:) and بَقِيَتْ رُوبَةٌ مِنَ اللَّيْلِ *A period*, or *short portion*, (ساعة,) *of the night remained:* (M, A, TA:) and هَرِّقْ عَنَّا مِنْ رُوبَةِ اللَّيْلِ, (S, A,) i. e. اكْسِرْ عَنَّا سَاعَةً مِنْهُ [app. for اكْسِرْ جَهْدَنَا or the like, i. e. *Abate thou*, or *allay thou, our fatigue*, or *the like*, or *relieve thou us, for a period*, or *short portion, of the night;* مِن before روبة being redundant]. (A.) ___ *A piece* of flesh-meat: (M, K:) so in the saying, قَطَعَ اللَّحْمَ رُوبَةً رُوبَةً [*He cut the flesh-meat into pieces; or cut it piece by piece*]. (M.) *Heaviness, sluggishness*, or *torpidness*, (T, K,) or *laxness*, or *confusedness of the intellect*, (T,) and

languor, feebleness, or *faintness,* (K,) *from drinking much milk.* (T.) *Good and fertile land, abounding with plants,* or *herbage,* (T, M, K,) *and with trees:* (T, M:) *that kind of land in which the herbage, or pasturage, remains longest.* (T.) ___ Accord. to Aboo-' Amr Esh-Sheybánee, *i. q.* مَشَارَةٌ, which means *A* سَاقِيَة [or *channel of water for irrigation:* but it has also other meanings, which see in art. شور]. (TA.) ___ The *tree called* نُلْكٌ; (T, K, TA;) expl. by Ibn-Es-Seed as meaning the *tree called* زُعْرُورٌ [q. v.]. (TA.) *A kind of hooked instrument* (كَلُّوب) *by means of which an animal that is hunted is drawn forth from its hole:* (M, K:) accord. to Abu-l-'Omeythil, the مِحْرَشٌ [app. meaning the same, or *an instrument used for drawing forth the lizard called* ضَبّ *from its hole*]. (M.) It is also mentioned by IAar as [syn. with رُبَةٌ and أُرْبَةٌ,] meaning *A knot.* (T.) *A piece of wood with which a wooden bowl,* or *other vessel, is repaired,* or *mended;* or *with which a breach,* or *broken place, therein is stopped up:* (T, TA:) and, accord. to AZ, *a patch,* or *piece, with which a camel's saddle* (رَحْل) *is patched,* or *pieced, when it is broken:* (TA:) pl. رُوَبٌ: but this is [properly, or originally, رُؤْبَةٌ,] with ء: (T, TA:) so says ISk. (T.) [See art. رأب.]

رُوبَانٌ : see the next paragraph.

رَائِبٌ , applied to milk, (Lth, T, S, M, Mgh, Msb, K, &c.,) and رَوْبٌ , so applied, (Lth, T, M, K,) *Thick,* or *coagulated:* (M, Msb, K:) or *churned, and deprived of its butter:* (As, T, M, K:) see also رُوَبَةٌ, in two places: or *thick,* (S,) or *having a compact pellicle upon its surface, and thick,* or *resembling liver so that it quivers,* (Lth, T,) *and fit to be churned:* (Lth, T, S:) or *such as has been churned,* and *such as has not been churned:* (S:) or *such as has become thick;* (Fr, A 'Obeyd, T, S, Mgh;) *until its butter is taken forth;* (Fr, A 'Obeyd, T, S;) or *before and after its butter has been taken forth;* (Mgh;) like as the epithet عُشَرَآءُ is applied to a she-camel when pregnant and when she has brought forth. (A 'Obeyd, T,

S.) A poet, cited by As, says,

* وَمَنْ لَكَ بالرَّائِبِ الخَاثِرِ *

* سَقَاكَ أَبُو مَا عَزٍ رَائِبَا *

(T, S Mgh) meaning *Aboo-Má'iz gave thee to drink churned* [*milk*], (T, S,) *but how wilt thou obtain,* (T,) or [rather] *but who will be answerable to thee for,* (S,) *the unchurned* (T, S) [*that is thick,* or] *that has not had its butter taken forth from it?* (S. [Or رائب in the former instance may be from راب of which the aor. is يريب; so that it may there mean *what occasioned doubt,* or *evil opinion:* see رائب in art. ريب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.]) And one says, رُوبٌ مَا عِنْدَهُ شُوبٌ وَلَا, (T,) or مَا عِنْدِى الخ, (M,) i. e. *He has not,* or *I have not, mixed honey, nor milk such as is termed* رائب: (T, M:) or, as some say, *honey nor milk;* thus explaining the two words شوب and روب without restriction. (M. [See also art. شوب.]) ___ [Hence,] رائب applied to a man, (T, S, M, A, K,) as also رُوبَانُ, (T, M, K,) and أَرُوبُ, (M, K,) *Confused, disturbed,* or *disordered,* (T, S, A,) *in mind, by reason of drowsiness,* or *satiety,* or *intoxication:* (A:) or *confounded,* or *perplexed; unable to see his right course:* (M, K:) and *languid in spirit, by reason of satiety,* or *drowsiness:* (M:) or *who has arisen* (M, K) *from sleep* (M) *disordered in body and mind:* or *intoxicated with sleep:* (M, K:) or رائب signifies *confused in his intellect* and *his opinion* and *his affair:* (TA:) and a man *fatigued, wearied, distressed, embarrassed,* or *troubled:* (A:) fem. [of the first] رائبة: (Lh, M:) pl. of the first, (S, M, A, * Mgh,) accord. to As, (S,) or of the second, رُوبَى: (S, A, Mgh:) you say قوم رُوبَى *a people,* or *company of men, confused, disturbed,* or *disordered, in minds,* (T, S, Mgh,) *by reason of drowsiness:* (Mgh:) accord. to Sb, (M,) *rendered heavy,* or *weak,* or *languid, by journeying,* (S, M,) and *by pain,* (M,) *and heavy with sleep:* (S:) or

intoxicated by drinking [*milk such as is termed*] رائب. (S, Mgh.) ___ And رائبة

also signifies A thing, or an affair, that is *clear,* or *free from dubiousness* or *confusedness;* (Th, T and TA in art. ريب;) like the milk so termed. (TA in art. ريب. See an ex. in that art.)

أَرُوبٌ : see the next preceding paragraph.

مَرُوبٌ *A vessel,* (T, S,) or *receptacle,* (A,) or *skin,* (M, K,) *in which milk is made to be such as is termed* رائب. (T, S, M, A, K.) [See also مُرَوَّبٌ.]

مُرِيبٌ *Having much milk such as is termed* رائب. (Har p. 416.)

مُرَوَّبٌ Milk *that has not as yet been churned, and that is in the skin, not having had its butter taken from it.* (As, T.) ___ And سِقَآءٌ مُرَوَّبٌ *A skin in which milk has been made such as is termed* رائب: (M, K:) or *a skin that is wrapped up* [in order that its milk may thicken more quickly by its being kept warm] *until it attains the fit time for the churning.* (S.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سِقَآءٍ مُرَوَّبٍ, (T, S, M, A,) meaning [*The lightest in estimation*] *of what is drunk,* or *given to be drunk,* [of milk,] *before its butter comes forth from it* (As, T) [*is that in*] *a skin that is wrapped up* &c., as expl. above: (S:) [or *the least to be esteemed of the wronged is he who remains quiet,* or *inert, like milk not yet in a state of fermentation:*] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that ظَلَمْتُ السِّقَآءَ means I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]: (T:) or مُرَوَّبٌ signifies *not churned, but having in it its ferment;* and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

روث

1 **رَاثَ** , (T, S, M, &c.,) aor. يَرُوثُ, (T, A, Msb,) inf. n. رَوْثٌ, (T, M, A, Msb,) said of a horse (S, Msb, K) and the like, (Msb,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) *He dunged.* (M, Msb. *) It is said in a prov., أَحُشُّكَ وَ تَرُوثُنِى, (S,) or أَحُشُّكَ وَ تَرُوثِينَنِى. (TA in art. حش, in which it is explained.)

رَوْثٌ , (T, S, M, &c.,) originally an inf. n., (Msb,) The *dung* (M, Msb *) *of the horse* (S, Msb, K) *and the like,* (Msb,) [i. e.] *of a solidhoofed animal* (T, M, A, Mgh) *of any kind:* (T, Mgh:) [a coll. gen. n.:] n. un. رَوْثَةٌ : (S, Msb, K:) and pl. أَرْوَاثٌ. (S, M, A, Mgh, K.)

رَوْثَةٌ : see what next precedes. Also The *end,* or *tip,* (S, M, A, K,) *of the nose,* (M,) [i. e.,] *of the* أَرْنَبَة [or *lower portion,* i. e. *lobule, of the nose*], (S, A, K,) *where the blood that flows from the nostrils drops,* or *drips:* (M, A:) or the *fore part of the nose altogether:* (M:) or the *end,* or *tip,* of the nose, *in the fore part* thereof. (TA.) You say, فُلَانٌ يَضْرِبُ بِلِسَانِهِ رَوْثَةَ أَنْفِهِ, (S, TA,) meaning [*Such a one strikes with his tongue*] *the tip of his nose,* or *the tip of his nose in the fore part thereof.* (TA.) It is said in a trad. that the mulet for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) ___ And The *bill* of the eagle: Aboo-Kebeer El-Hudhalee terms the eagle's bill رَوْثَةُ أَنْفِهَا. (M.) ___ And رَوْثَةُ السَّيْفِ, occurring in a trad., is expl. as meaning *The upper part* [*of the kilt*] *of the sword, that is next to the little finger of the person grasping it.* (TA.) Also The *remains of the culms of wheat in the sieve, when it is sifted.* (K. [Not found by SM in any other lexicon.])

مَرَاثٌ and مَرْوَثٌ (M, K) The *part whence the* رَوْث (or *dung*) *issues;* (M;) the خَوْرَان [i. e. the *rectum,* or the *tuel,*] of a horse. (K.)

مَرْوَثٌ : see what next precedes.

مُرَوَّثٌ A man *having a large nose.* (A, TA.)

روج

1 راجَ, (S, A, Msb, K,) aor. يَرُوجُ, (S, A, Msb,) inf. n. رَوَاجٌ, (S, A, K,) or this is a simple subst., and the inf. n. is رَوْجٌ, (Msb,) *It* (a thing, S, or a commodity, Msb) *had an easy,* or *a ready, sale; was,* or *became, saleable; easy,* or *ready, of sale;* or *in much demand.* (S, * A, * Msb, K. *) ___ And راجَتِ الدَّراهمُ, inf. n. رَوْجٌ, *The dirhems,* or *money, passed,* or *had currency, among men, in buying and selling.* (Msb, TA.) ___ And راجَ الأَمْرُ, inf. n. رَوْجٌ and رَوَاجٌ, accord. to IKoot, *The thing,* or *affair, was,* or *became, quick, speedy,* or *expeditious:* (L, Msb:) or *came quickly.* (MF.) ___ And راجَ *It was,* or *became, present,* or *ready,* and *prepared:* so in the saying, خُذْ ما راجَ [*Take thou what is present,* or *ready,* and *prepared*]. (Har p. 116.) ___ See also 2. ___ راجَتِ الرِّيحُ, (K,) or رُوِّجَتْ, (Msb, [app. a mistranscription, unless رُوِّحَتْ be meant,]) *The wind was,* or *became, confused,* (Msb, K,) *not continuing from one direction,* (Msb,) *so that one knew not whence it came.* (K.)

2 رَوَّجَ, (S, A, Msb, K,) inf. n. تَرْوِيجٌ, (A, Msb, K,) *He made* a commodity *to have an easy,* or *a ready, sale; to be saleable; easy,* or *ready, of sale;* or *in much demand.* (S, A, K. *) ___ *He made* money *to pass,* or *be current.* (S, * A, * Msb.) ___ رَوَّجَ الشَّىْءَ, and رَوَّجَ بِهِ, *He made the thing to be quick, speedy,* or *expeditious;* or *was quick with it.* (L.) ___ رَوَّجْتُ is also *syn. with* أَرَجْتُ: so in the saying, رَوَّجْتُ الأَمْرَ فَرَاجَ, aor. of the latter يَرُوجُ, and inf. n. رَوْجٌ, [app. meaning *I excited the affair,* or *event, and it became excited.*] (TA.) ___ رَوَّجَ كَلَامَهُ *He embellished his speech,* or *language, and made it vague, so that one knew not its true meaning:* (Msb, TA:) from راجَتِ الرِّيحُ, (TA,) or from رُوِّجَتِ الرِّيحُ. (Msb.) ___ For رُوِّجَتِ الرِّيحُ see 1, last sentence. ___ رَوَّجَ الغُبَارُ عَلَى رَأْسِ البَعِيرِ [perhaps رُوِّحَ] *The dust continued,* or *went round, upon,* or *over, the head of the*

camel; syn. دَامَ. (TA.)

5 تروّج *He* [app. a camel] *went round about the watering-trough,* or *tank, thirsting, and not getting to it.* (K.)

رَوْجَةٌ *Haste, quickness, speed,* or *expedition.* (IAar.)

رَوَاجٌ [an inf. n., (see 1,) or] a subst., meaning The *state,* or *quality, of having an easy,* or *a ready, sale; of being saleable;* or *in much demand.* (Msb.)

رَوَّاجٌ [app. applied to a camel] *Going round about the watering-trough,* or *tank, thirsting, and not getting to it.* (K.)

أَمْرٌ مُرَوَّجٌ *A confused thing* or *affair.* (TA.)

فُلَانٌ مُرَوِّجٌ *Such a one is a person who makes commodities to have an easy,* or *a ready, sale; to be saleable; easy,* or *ready, of sale;* or *in much demand:* or *who makes money to pass,* or *be current.* (S.)

روح

1 راحَ, (S, Msb, K,) sec. pers. رِحتَ, (Msb,) aor. يَرُاحُ, (S, Msb, K,) inf. n. رِيحٌ; (K;) and aor. يَرُوحُ, (Msb, TA,) inf. n. رَوْحٌ, (Msb,) or رُؤُوحٌ; (TA;) *It* (a day) *was violently windy.* (S, Msb, K.) And راحَ, aor. يَرُوحُ, inf. n. رُؤُوحٌ, *It* (a day) *was one of good,* or *pleasant, wind.* (TA.) ___ راحَ, aor. يَرُاحُ, inf. n. رَوْحٌ, *It was,* or *became, cool and pleasant* [*by means of the wind*]. (L.) *It* (a house, or tent, the door being opened,) [*was,* or *became, aired by the wind;* or] *was entered by the wind.* (L.) ___ راحَ الشَّجَرُ *The trees felt the wind.* (AHn, K.) [See also another meaning below.] ___ [Hence, perhaps,] راحَ, aor. يَرُاحُ, inf. n. رَاحٌ, *He was,* or *became, brisk, lively, sprightly, active, agile, prompt,* or *quick;* [as though he felt the wind and was refreshed by it;] (L;) as also ارتاحَ : (S, A, L, K:) راحَ and ارتياحَ signify the same: (S, L, K: [in the CK, الارتياحِ is erroneously put for الارتياحُ:]) and استروحَ *he* (a man) *became light,* or *active, and quick;* syn. شَمَّرَ. (Msb.) You say, راحَ للشَّىءِ [and إِلَى الشَّىءِ] and ارتاحَ [and ارتاحَ بِهِ] *He was,* or *became, brisk, lively,* &c, as above, *at the thing,* [or *betook himself with briskness, liveliness,* &c., *to the thing,*] *and was rejoiced by it.* (Lth, TA.) A poet says,

* وَ زَعَمْتَ أَنَّكَ لَا تَرَاحُ إِلَى النِّسَا *

[*And thou assertedst that thou dost not,* or *wilt not, betake thyself with briskness,* &c., *to women, nor be rejoiced by them*]. (Lth, TA.) And راحَ لِلْأَمْرِ *i. q.* ارتاحَ [*He betook himself with briskness,* &c., *to the thing,* or *affair;* or *was brisk,* &c., *to do it*]. (TA.) And راحَ لِذٰلِكَ الأَمْرِ, (L,

K,) and إِلَيْه, (L,) aor. يَرَاحُ, inf. n. رَوَاحٌ and رُؤُوحٌ and رَاحٌ and رَيَاحَةٌ (L, K) and رَاحَةٌ and أَرْيَحِيَّةٌ, (L,) *He brightened in countenance at that thing,* (L, [there explained by أَشْرَقَ لَهُ, and this I regard as the right reading, rather than that which I find in the copies of the K, which is أَشْرَفَ لَهُ, perhaps meaning the same as أَشْرَفَ عَلَيْه, i. e. *he became acquainted with that thing,* or *knew it,* syn. اطَّلَعَ عَلَيْه,]) *and rejoiced in it,* or *at it,* (L, K,) *and was thereby affected with alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing him to promptness in acts of kindness* or *beneficence:* said of a generous man when he is asked to confer a gift; and sometimes, metaphorically, of dogs when called by their owner, and of other animals. (L.) [It is also said that] رَوَاحٌ and رَوَاحَةٌ and رَاحَةٌ and رَوْحَةٌ and رُوَيْحَةٌ [all app. inf. ns. of رَاحَ, or some of them may be simple substs.,] and مُرَايَحَةٌ [as though inf. n. of رَايَحَ] (L, K) signify The *experiencing relief from grief* or *sorrow, after suffering therefrom:* (L:) or the *experiencing the joy,* or *happiness, arising from certainty.* (K. [See also رَوْحٌ, below.]) You say also, اسْتَرْوَحْتُ إِلَى حَدِيثِه [app. meaning *I was affected with cheerfulness, liveliness,* or *the like, at his discourse,* or *narration;* as seems to be indicated by the context in the place where it is mentioned: or perhaps, *he trusted to his discourse, and became quiet,* or *easy, in mind;* agreeably with an explanation of the verb which see below]: (A:) or استراح الى حديثه *he inclined to his discourse.* (MA.) And رَاحَ لِلْمَعْرُوفِ, (S, A, L, K,) sec. pers. رِحْتَ, (L,) aor. يَرَاحُ, inf. n. رَاحَةٌ (S, L, K) and رِيحٌ; (L;) and ارتاح له; (A, L;) *He was affected with alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing him to promptness to do what was kind* or *beneficent:* (As, S, L, K:) *he inclined to, and loved, kindness* or *beneficence.* (L.) And ارتاح للنَّدَى [*He was affected with alacrity,* &c., *and so disposed to bounty* or *liberality*]. (S, K.) And نَزَلَتْ بِهِ بَلِيَّةٌ فَٱرْتَاحَ ٱللّٰهُ بِرَحْمَتِهِ فَأَنْقَذَهُ مِنْهَا [*A trial,* or *an affliction, befell him, and God was active and prompt with his mercy, and*

delivered him from it]: (T:) but ISd disapproves of thus speaking of God; and El-Fárisee says that it is an instance of the rudeness of speech characteristic of Arabs of the desert. (TA.) [Hence seems to have originated, as is app. implied in the TA, the assertion that] الارتياحُ signifies The *being merciful:* and ارتاح ٱللّٰهُ لَهُ برحمته, *God delivered him from trial,* or *affliction:* (K:) or ارتاح ٱللّٰهُ لفُلَانٍ *God was merciful to such a one.* (S.) One also says, راحت يدُهُ لكَذَا, (K,) or بكَذَا, (S L,) *His hand was active, prompt,* or *quick,* (S, L, K, TA,) *to do such a thing,* (K, TA,) or *with such a thing;* (S, L, TA;) as, for instance, with a sword, to strike with it. (L.) Hence the saying of the Prophet, مَنْ رَاحَ إِلَى الجُمُعَةِ فِى السَّاعَةِ الأُولَى فَكَأَنَّمَا قَدَّمَ بَدَنَةً [*Whosoever is brisk,* or *prompt,* or *quick, in repairing to the Friday-prayers in the first hour, he is as though he offered a camel,* or *a cow* or *bull, for sacrifice at Mekkeh*]: (K, * TA:) the meaning is, خَفَّ إِلَيْهَا, (K, TA,) and مَضَى; (TA;) not the going in the latter part of the day. (K, * TA.) [See also what follows.] ___ رَاحَ, aor. يَرُوحُ, inf. n. رَوَاحٌ; and تَرُوحُ ; both signify the same; (S, Msb, K, &c.;) *contr. of* غَدَا; (S;) said of a man, (TA,) and of a company of men, (K, TA,) *He,* and *they, went,* or *journeyed,* or *worked,* or *did a thing, in the evening,* (K, TA,) or *in the afternoon,* i. e., *from the declining of the sun from the meridian until night:* (IF, Msb, K, TA:) this is said to be the primary meaning: (TA:) but they also mean *he,* or *they, returned:* (Msb:) and *went,* or *journeyed, at any time:* (Msb, * TA:) [for] الرَّوَاحُ is not, as some imagine it to be, only [*the going,* or *journeying,*] *in the last,* or *latter, part of the day;* but is used by the Arabs as meaning *the going,* or *journeying, at any time of the night or day;* as also الغُدُوُّ: so say Az and others: (Msb:) or رَاحَ, inf. n. رَوَاحٌ, signifies *he came,* or *went, after the declining of the sun from the meridian:* but is sometimes used as meaning *he went* in an absolute sense: (Mgh:) and thus it means in the trad. commencing مَنْ رَاحَ إِلَى الجُمُعَةِ [mentioned above, where a different explanation of the verb is given]: (Mgh, * Msb:) and [in like manner] one says to his companion or companions, تَرَوَّحْ or تَرَوَّحُوا as meaning *Go,* or *journey:* (TA:) but رَاحَتِ الإِبِلُ, (S, L, K,) aor. تَرُوحُ and تَرَاحُ, inf. n. رَوَاحٌ (L) and رَائِحَةٌ, (AZ, L, K,) signifies only *The camels returned in the*

evening, or *afternoon,* (S, * Msb,) when their pastors drove or brought them back to their owners: so says Az. (Msb.) You say, رحت إليهم and عندهم, inf. n. روح and رواح, *I went,* (K, TA,) and *I came,* (TA,) *to them in the evening,* or *afternoon;* [or *at any time,* as appears from what has been said above;] and so رحتهم, (K, TA,) inf. n. روح; (TA;) and روَّحتهم , (K, TA,) inf. n. ترويح; (TA;) and تروَّحتهم : (K, TA:) and أَنَا أُغَادِيه و أُراوِحه [*I go,* or *come, to him early in the morning, in the first part of the day,* or *between the time of the prayer of daybreak and sunrise, and I go,* or *come, to him in the evening,* or *afternoon,* app. *he doing the like to me*]. (A. [See also 6.]) And راحت عليه إبلُه, and غنمه, and ماله, *His camels,* and *his sheep* or *goats,* and *his cattle, returned to him after the declining of the sun from the meridian;* only at that time: and اراحت may perhaps be a dial. var. thereof: (L, TA:) or راحت بالعشيِّ على أَهْلها *they* (i. e. camels) *returned from the place of pasture in the evening,* or *afternoon, to their owners.* (S, * Msb.) ___ راح الشَّجر, (S, A, K,) aor. يزاح; (S, A;) and تروّح ; (S, A;) [said in the TA to be tropical, but not so in the A;] *The trees broke forth with leaves:* (S, A, K:) or the former, *the trees broke forth with leaves before the winter, when the night became cold, without rain;* (As, TA;) and so the latter: (L:) or the latter, *the trees broke forth with leaves after the close of the* صيف [or *summer*]: (S, TA:) and تروّح الغصن *The branch put forth leaves after other leaves had fallen from it.* (R, TA.) [See another meaning of راح الشجر near the beginning of this art.] ___ راح, (S, K,) aor. يراح, inf. n. راحة, (S,) said of a horse, [perhaps from the same verb as signifying he was, or became, brisk, lively, &c.,] *He became a stallion,* or *fit to cover.* (S, K.) راحته الريح, aor. تراح, *The wind smote it;* namely, a thing; (L, K;) as, for instance, a tree, and said of a tempestuous wind. (L.) And ريح, said of a pool of water left by a torrent, *It was smitten* [or *blown upon*] *by the wind.* (S, A, K.) In like manner also it is said of other things. (TA.) One says, ريحت الشَّجرة *The tree was blown upon by the wind:* or *was blown about,* or *shaken, by the wind, so that its leaves were made to fall:* or *had*

the dust scattered upon it by the wind. (L.) And رِيحُوا *They* (a people, or party,) *were smitten and destroyed by the wind:* (K, TA:) or *they entered upon* [*a time of*] *wind;* (K;) as also, in this latter sense, أَرَاحُوا , (S, K,) or أَرْوَحُوا . (A.) ___ رَاحَ الشَّىْءَ, (A 'Obeyd, S, K,) first pers. رِحْتُ, (A 'Obeyd, S,) aor. يَرَاحُ (A 'Obeyd, S, K,) and يَرِيحُ, (AA, S, K,) [inf. n., app., of the former رَوْحٌ and of the latter رِيحٌ as in the phrase of similar meaning following;] and أَرَاحَهُ , (Ks, S, K,) and أَرْوَحَهُ ; (AZ, K;) *He smelt the thing; perceived its smell,* or *odour;* (S, K, &c.;) as also اسْتَرَاحَهُ and اسْتَرْوَحَهُ : (Ham p. 228:) and رَاحَ الرِّيحَ, aor. يَرَاحُ, inf. n. رَوْحٌ; and aor. يَرِيحُ, inf. n. رِيحٌ; and أَرَاحَهَا ; *He smelt the odour.* (Msb.) You say of an object of the chase, أَرَاحَنِى , (S,) and أَرْوَحَنِى , (AZ, S, A,) inf. n. of the latter إِرْوَاحٌ, (AZ, TA,) *He smelt me; perceived my smell,* or *odour:* (AZ, S, A, TA:) and of the same, اراح , (K,) and أَرْوَحَ , (T, S, K,) and اسْتَرْوَحَ , and اسْتَرَاحَ , (T, S,) *He smelt a human being; perceived his smell,* or *odour:* (T, S, K:) and the second of these four, (K, TA,) and the third and fourth, (TA,) *he smelt gently, that he might perceive the odour of a thing:* (K, TA:) or the third and fourth of the same, *he smelt,* or *perceived, odour:* (A:) and these two, said of a stallion, *he perceived the smell of the female:* and of a beast of prey you say, أَرْوَحَ الرِّيحَ, and أَرَاحَهَا , and اسْتَرَاحَهَا , and اسْتَرْوَحَهَا , meaning *he smelt,* or *perceived, the odour;* and accord. to Lh, some say, رَاحَهَا; but this is seldom used. (TA) [It is asserted (in Har p. 324) that اسْتَرَاحَ is only from الرَّاحَةُ; but this assertion is of no weight against the authorities cited above.] It is said in a trad., مَنْ قَتَلَ نَفْسًا مُعَاهَدَةً لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ, (A 'Obeyd, S, Mgh, * Msb, *) or لَمْ يَرِحْ, (AA, S, Msb,) or لَمْ يُرِحْ , (Ks, S, Mgh, Msb,) i. e. [*He who slays a person with whom he is on terms of*

peace, (or, as in' the TA, مُؤْمِنًا, i. e. *a believer,*)] *he will not perceive the odour of Paradise:* (S, Mgh, Msb:) As says, I know not whether it be from رِحْتُ or from أَرَحْتُ. (S.) You say also, أَرْوَحْتُ مِنْهُ طِيبًا *I perceived from him* (a man, S) *a sweet odour.* (S, A.) ___ [And hence, app.,] رَاحَ مِنْكَ مَعْرُوفًا, and اراحه ,

He obtained from thee a favour, or *benefit.* (K.) رَوِحَ, aor. يَرُوحُ, inf. n. رَوَحٌ, *He* (a man) *had the quality termed* رَوَحٌ, [explained below, i. e. *width in the space between the thighs* or *legs;* &c.; or] *a spreading in the fore part of each foot.* (Lth, TA.) And رَوِحَتْ قَدَمُهُ *His foot had the quality so termed.* (TA.)

2 **رَوَّحَ** [*He fanned*]. You say, رَوَّحَ عَلَيْهِ بِالْمِرْوَحَةِ [*He fanned him with the fan*]. (A, TA.) And احْتَاجُوا إِلَى التَّرْوِيحِ مِنَ الْحَرِّ بِالْمِرْوَحَةِ [*They required to be fanned, by reason of the heat, with the fan*]. (TA.) ___ Also, (A, Msb,) inf. n. تَرْوِيحٌ, (Msb,) *He perfumed oil; rendered* it *sweet in odour,* (A, Msb,) *by putting perfume in it.* (Msb.) ___ رَوَّحَ عَنْهُ; and رَوَّحُوا بِنَا: see 4. ___ رَوَّحَ بِهِمْ, (A, Mgh, Msb,) inf. n. as above, (A, Msb,) *He performed with them the prayers termed* التَّرَاوِيحُ. (A, Mgh, Msb.) ___ رَوَّحَ having for its objects camels, and sheeep or goats: see 4. ___ رَوَّحَتْهُمْ: see رَحَتْ إِلَيْهِمْ, in the latter half of the first paragraph.

3 **أَنَا أُغَادِيهِ وَ أُرَاوِحُهُ** : see 1, in the latter half of the paragraph. ___ الْمُرَاوَحَةُ فِى الْعَمَلَيْنِ, (S,) or بَيْنَ الْعَمَلَيْنِ, (Mgh, K,) signifies *The doing the two deeds,* or *works, alternately; this one time, and that one time:* (S, Mgh, K:) as, for instance, reading, or reciting, at one time, and writing at another time: (Mgh:) and المراوحة بين الرِّجْلَيْنِ *the standing upon the two legs alternately; upon each in turn:* and المراوحة بين الجَنْبَيْنِ *the turning over* [*upon the two sides alternately,* or] *from side to side.* (K.) You say, رَاوَحَ بَيْنَ عَمَلَيْنِ [*He did two deeds,* or *works, alternately; he alternated them*]. (A.) And رَاوَحَ بَيْنَ رِجْلَيْهِ *He stood upon one of his legs one time and upon the other another time:* (S, Mgh:) it is said also of one walking [as meaning *he moved his legs alternately*]. (A.) And it is said in a trad., كَانَ يُرَاوِحُ بَيْنَ قَدَمَيْهِ مِنْ طُولِ الْقِيَامِ *He used to rest upon one of his feet one time and upon the other another time to give relief to each of them* [*in consequence of long standing*]. (TA.) One says also, رَاوَحَهُ *He did a thing with him by*

turns, each of them taking his turn [*and so relieving the other:* for المُرَاوَحَة signifies *the giving mutual relief,* or *rest*]. (TA in art. عقب.) [See also 6.] رَايَحَ, inf. n. مُرَايَحَة: see 1, in the former part of the paragraph.

4 اراح *He breathed:* (S, A, K:) said of a man, (A,) and of a horse. (S.) ___ [*It emitted an odour:*] *it* (a thing, Msb) *stank;* (S, Msb, K;) as also أَرْوَحَ: (Msb, TA:) the former said of flesh-meat, (S, K,) and of water; (K;) and so the latter: (TA:) or the latter, *it became altered* [*for the worse*] *in odour;* (Lh, S, M, A, Msb;) said of flesh-meat, (Lh, M, A, * Msb,) and of water, (Lh, S, M, A, Msb,) &c.; (S;) and so the former, said of water: (L, TA:) ISd makes a distinction between اروح and تروّح [q. v., as does also J,] said of water. (Msb, TA.) ___ Also, (inf. n. إِرَاحَة, L,) *He* (a man, S, and a beast, Lh) *revived,* or *his spirit returned to him, after fatigue;* (Lh, S, K;) like استراح , q. v.: (TA:) and *he had rest.* (K.) ___ And [hence], (S, Msb, K,) inf. n. إِرَاحَة, (TA,) or إِرْوَاح, (Msb,) *He* (a man) *died;* (S, Msb, K;) as though he found rest: and *he* (a camel) *died,* or *perished.* (TA.) You say, أَرَاحَ فَأَرَاحَ [*He rested,* i. e. *had rest, and so rested* others], meaning *he died, and so people became at rest from him.* (A.) ___ [Hence also,] أَرَحْنَا بِالصَّلَاةِ *We performed the act of prayer:* because its performance is [a cause of] rest to the soul; the waiting for the time thereof being troublesome. (Msb.) ___ أَرَاحَتْ said of camels &c. [as though meaning *They returned in the evening,* or *afternoon, to rest*]: see 1, in the latter half of the paragraph. ___ اراح, inf. n. إِرَاحَة and إِرَاح, said of a man, *His camels,* and *sheep* or *goats,* and *cattle, returned to him in the evening,* or *afternoon, from pasture.* (L.) ___ And اراح, [app. for اراح بعيره,] like wise said of a man, *He alighted from his camel to rest him and to alleviate him.* (L.) ___ أَرَاحُوا, or أَرْوَحُوا: see 1, in the last quarter of the paragraph. أَرَاحَهُ and أَرْوَحَهُ, and اراح الرِّيح, &c.: see 1, in the last quarter of the paragraph, in twelve places. ___ اراحه, (S, A, Msb, K,) inf. n. إِرَاحَة, (Msb, TA,) and رَاحَة is a subst. used as an inf. n., [i. e. a quasi-inf. n.,] like طَاعَة and عَارَة used as inf. ns. of أَطَاعَهُ and أَعَارَهُ, (TA,) said of God, (S, K,) or of a man, (A, Msb,) *He rested him, made him to*

be at rest or *at ease*, or *gave him rest;* (S, * A, * Msb;) namely, a hired man, (Msb,) or any man; as also رَوَّحَهُ عنه: (TA:) and the former, *He* (God) *caused him to enter into a state of rest,* (K, TA,) or *of mercy.* (TA.) And رَوِّحُوا بِنَا (K in art. لث) *Give ye us rest.* (TK in that art.) And اراح بعيرَهُ *He revived,* or *recovered, his camel.* (TA.) ___ [Hence,] اراح النَّاسَ بالصَّلَاة *He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer.* (L.) ___ And اراح, (S, M, A, Msb, K,) inf. n. إِرَاحَةٌ; (M, Mgh;) accord. to one dial., هَرَاحَ, aor. يُهَرِيحُ; (TA;) and رَوَّحَ, (S, * A, TA,) inf. n. تَرْوِيحٌ; (S;) *He* (the pastor, Msb) *drove back,* or *brought back,* (S, M, Msb, K,) camels, (S, M, A, Mgh, Msb, K,) and sheep or goats, (M, A, * Mgh,) and cows or bulls, (A, * Mgh,) *in the evening,* or *afternoon,* (M, Msb,) *after the declining of the sun from the meridian,* (S,) [*from their place of pasture,*] *to their nightly resting-place,* (S, M, K,) or إِلَى أَهْلِهَا [and عَلَى أَهْلِهَا (for you say رَاحَتْ عَلَى أَهْلِهَا) i. e. *to their owners*]. (Msb.) ___ [Hence,] اراح عليه حقَّهُ *He restored to him his right,* or *due;* (S, K;) as also أَرَاحَ. (K.) And the saying, in a trad., of Umm-Zara, اراح عَلَيَّ نَعَمًا ثَرِيًّا *He gave me much cattle:* because she was [as though she were] a مُرَاحٌ for his bounty. (L.)

5 **تروّح** [*He fanned himself*]. (A, TA.) And تروّح بمروحة [*He fanned himself with a fan*]. (S, Msb, K.) رَأَيْتُهُمْ يَتَرَوَّحُونَ فِى الضُّحَى, occurring in a trad., means *I saw them requiring the being fanned with the fan* (التَّرْوِيحَ بالمروحة) by reason of the heat [*in the morning after sunrise*]: or it may mean *returning to their tents* or *houses:* or *seeking rest.* (TA.) ___ تروّحت الرَّائحةُ *The odour exhaled,* or *diffused itself.* (Msb.) ___ تروّح said of water, *It acquired the odour of another thing by reason of its nearness thereto.* (S, A, Msb, K.) See also 4. ___ See also 10: ___ and see 1, in five places. ___ تروّح said of herbage, *It became tall:* (S, K:) and in like manner said of trees; as well as in well as in another sense explained in the first paragraph. (TA.) ___ تَرِيحٌ, thought by ISd to be an inf. n., of which the verb is تَرَيَّحَ: see أَرِيحِيَّةٌ.

6 **تَرَاوَحَا عَمَلًا** (TA) and ارْتَوَحَاهُ, (K, TA,) [like تَعَاوَرَاهُ and اعْتَوَرَاهُ,] *They two did a deed,* or *work, by turns,* [*resting by turns,*] or *alternately;* syn. تَعَاقَبَاهُ. (K, TA.) And تَرَاوَحُوا أَمْرًا *They did a thing by turns;* syn. تَعَاوَرُوهُ. (TA.) [Hence,] إِنَّ يَدَيْهِ لَتَتَرَاوَحَانِ بِالْمَعْرُوفِ (S, A *) [in the S, the context implies that the meaning is, *Verily his two hands are occupied alternately in doing that which is kind,* or *beneficent:* in the A, it is said to be tropical, and the context seems to indicate that the meaning is, *his two hands vie, one with the other, in promptness to do that which is kind,* or *beneficent*]. ___ تَرَاوَحُوا لُبُيُوتِهِمْ and تَرَاوَحُوا بُيُوتَهُمْ [*They went in the evening,* or *afternoon, to their tents,* or *houses,* app. meaning *one to another's tent,* or *house, by turns*]. (A.) [See also 3.]

8 **ارتاح**, and its inf. n. ارْتِيَاحٌ: see 1, in the former half of the paragraph, in ten places: ___ and see also 10. ارْتَوَحَا عَمَلًا: see 6.

10 **اسْتَرْوَحَ**, said of a branch, (Msb, TA,) *It became shaken by the wind:* (TA:) or *it inclined from side to side.* (Msb.) ___ See also 1, near the beginning of the paragraph; and see اسْتَرْوَحَتْ إِلَى حَدِيثِهِ, and استراح الى حديثه, in the former part of the same paragraph. ___ Also, (K,) and استراح, (S, A, Msb, K,) [which latter is the more common in this sense,] and ارتاح, (TA,) and sometimes اراح, q. v., (Msb,) [and تَرَوَّحَ, as quasi-pass. of رَوَّحَ عَنْهُ or بِهِ,] said of a hired man, (Msb,) [and of any man,] *He found,* or *experienced, rest,* or *ease;* [*was,* or *became, at rest,* or *at ease; rested;*] (S, * A, * Msb, * K;) مِنْهُ [*from him,* or *it*], (A,) and بِهِ [*by means of it*]; (Msb;) from الرَّاحَةُ; (S;) quasi-pass. of أَرَاحَتْهُ,

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(A, Msb,) and of أَرَاحَهُ ٱللّٰهُ. (S.) ___ اسْتَرْوَحَ إِلَيْهِ (accord. to the S and K, but in other lexicons استراح, TA) *He trusted to,* or *relied upon, him,* or *it, and became quiet,* or *easy, in mind.* (S, K, TA.) ___ See also 1, in

the last quarter of the paragraph, in seven places. استروح المطرُ الشَّجرَ *The rain revived the trees.* (L.)

راحٌ *Windy;* applied to a day: (TA:) or, so applied, *violently-windy;* (S, Mgh, Msb, K;) as also رائحٌ, which is the original form, (Msb,) or may be so: (TA:) fem. of the former with ة, applied to a night (لَيْلَةٌ). (A, TA.) [See also ريحٌ.] One says, هٰذه لَيْلَةٌ راحةٌ للْمكْروب فيها راحةٌ [*This is a windy night: the oppressed in mind has rest therein*]. (A.) It is also *syn. with* ارتياحٌ. (S, L, K. [See 1, near the beginning of the paragraph.]) ___ And [hence,] *Wine;* (S, A, * K;) as also رياحٌ: (S, K:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. ريح,] the ا in the former word is said to be substituted for ى [and hence the ى in the latter if such be the case]. (TA.) See also راحةٌ, in four places.

روحٌ, as an epithet; fem. with ة: see ريحٌ, in two places. Also *A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong;* or the *breath of the wind when weak:* (S, K, TA:) or the *cold,* or *coolness, of such gentle wind.* (A, TA.) ___ *I. q.* نفسٌ [app. نَفَسٌ i. e. *Breath;* like روحٌ]: said to be the primary signification: (MF:) or *spirit;* [like روحٌ;] syn. نفسٌ; as in the saying, أَحيا النَّاسَ بروحه [*He* (meaning God) *hath quickened,* or *vivified, mankind with his spirit:* or perhaps the right reading is بروحه]. (A.) ___ See also راحةٌ, with which it is syn. (S, K.) ___ Also *Joy, happiness,* or *gladness;* (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نفسٌ; (MF;) and روحٌ likewise has this meaning: (IAar, TA:) or the former, *rest,* or *ease, from grief,* or *sorrow, of heart.* (As, TA.) In the saying of 'Alee, فباشروا روحَ اليقين or روحُ اليقين, the phrase روحُ اليقين is thought by ISd to mean *The joy and happiness that arise from certainty.* (TA. [See art. بشر.]) ___ Also *Mercy* (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so رِيحٌ; (K;) and رَيْحانٌ; (L;) and رُوحٌ is said by Az to have this meaning in the Kur iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is أَرْواحٌ. (TA.)

روح The *soul, spirit,* or *vital principle;* syn. نَفْسٌ; (IAar, IAmb, L, Msb, TA, and S and K &c. in art. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس;]) [i. e.] مَا بِهِ حَيَاةُ الأَنْفُسِ; (K; [see also روح, third sentence;]) often occurring in the Kur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the *nervous fluid;* or *animal spirit;*] *a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion;* also called the رُوحٌ حَيَوَانِىٌّ; (KT in explanation of the term نَفْسٌ;) or *a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins,* or *arteries:* (KT in explanation of the term الرُّوحُ الحَيَوَانِىُّ: [so too نَفْسٌ; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349:]) or the *vital principle in man:* (Fr, TA:) or the *breath which a man breathes, and which pervades the whole body:* [and this seems to be the original idea expressed by the word:] *after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers.* جَانْ: (AHeyth, TA:) accord. to the Sunnees, the *rational soul,* (النَّفْسُ النَّاطِقَةُ, [also termed الرُّوحُ الإِنْسَانِىُّ,]) *which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident;* as is shown by the words in the Kur iii. 163, which refer to the روح: (Msb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the *blood, by the exhausting of which the life ceases:* (Msb:) the word is masc., (IAar, IAmb, Az, S, M, A, Msb, K, *) thus, with the Arabs, differing from نَفْسٌ, for this they make fem., (IAar, IAmb, Msb,) but the former is also fem., (S, M, A, Msb, K,) app. as meaning نَفْسٌ, (Msb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says خَرَجَ رُوحُهُ (IAar,

Az, TA) [and also خرجت روحه, meaning *His soul departed,* or *went forth*]: the pl. is أَرْوَاحٌ. (S, Msb.) ___ Also *i. q.* نَفْخٌ (K) [properly *A blowing* with the mouth; but here] meaning *wind that issues from the* رُوحٌ; (TA;) *wind,* or *breath.* (ADk, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أَحْيِهَا بِرُوحِكَ *Give life to it,* or *enliven it, with thy wind* [or *breath*]. (TA.) And one says, مَلَأَ القِرْبَةَ مِنْ رُوحِهِ *He filled the skin with his wind; with his breath.* (ADk, TA.) ___ [Hence,] الرُّوحُ also signifies *Inspiration,* or *divine revelation;* (Zj, Th, K;) *such as is imparted by means of an angel:* thus in the Kur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the رُوحٌ which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the K and) *the prophetic commission.* (Zj, K.) ___ And *The Kur-án;* (IAar, Zj, S, * A, * K;) whereby God's creatures are [spiritually] quickened, and guided to the right way. (TA.) So in the trad., تَحَايَوْا بِذِكْرِ ٱللّٰهِ وَ رُوحِهِ [*Revive yourselves with God's book of religion and religious laws,* (or ذِكْرٌ may here have some other meaning,) *and his Kur-án*]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَحَايَوْا, I find تَحَابُوا, an evident mistranscription.]) ___ And *What God ordains and commands* (K, TA) *by means of his assistants and angels.* (TA.) ___ Also *Jibreel* [i. e. *Gabriel*]; (S, * A, * K;) called in the Kur [xxvi. 193] الرُّوحُ الأَمِينُ, and [in ii. 81] رُوحُ القُدُسِ or القُدْسِ, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الرُّوحُ القُدُسُ, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity.*] ___ And [sometimes *Our Lord*] *Jesus.* (S, * A, * K.) ___ And *A certain angel,* (I'Ab, K,) *in the Seventh Heaven,* (I'Ab, TA,) *whose face is like that of a man, and his body like that of the* [*other*] *angels:* (I'Ab, K:) or *certain creatures resembling mankind, but not men:* so in the Kur lxxviii. 38: (Zj:) or *the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the* [*other*] *angels.* (Th.) ___ See also

روح, in three places. Also pl. of رؤوح: (L:) ___ and of أَرْوَح. (S &c.)

روح : see رائح, of which it is said to be a quasi-pl. n., in three places. Also *Width, wideness,* or *ampleness.* (S, K.)

El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

لكنْ كَبيرُ بنُ هندٍ يومَ ذٰلكُمُ * فُتْخُ الشَّمائلِ فى أَيْمانِهم رُوَحُ *

(S, TA,) meaning *But Kebeer Ibn-Hind,* a tribe of Hudheyl, *on that day, were lax in the joints of the left hands* by reason of vehement pulling [of the bows], *having wideness in their right hands* by reason of vehement striking with the sword. (TA.) ___ And [particularly] *Width,* or *wideness, in the space between the thighs:* (TA:) or *width,* or *wideness,* (S, Mgh, K,) *in,* (S, K,) or *of,* (Mgh,) [or *between,*] *the two legs,* (S, Mgh, K,) *less than what is termed* فَحَج, (S, K,) or *less than* فَجَج, (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (S:) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (Msb:) or *a spreading in the fore part of each foot:* (Lth, Mgh, Msb:) or *a turning over of the foot upon its outer side:* IAar says that رَوَح in the legs is *less than* فَدَع, and this is less than عَقَل. (TA.) هٰذَا الأَمرُ بيننا رَوَحٌ means *This is a thing,* or *an affair, which we do by turns;* as also عور. (TA.)

رِيح originally رِوْح, the و being changed into ى because of the preceding kesreh, (T, S, Msb,) as is shown by its dim. mentioned below; (T, Msb;) Sb held it to be of the measure فِعْل; and

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Abu-l-Hasan, فِعْل and فُعْل; [if the latter, originally رُيْح;] (TA;) [*Wind;* i. e.] the *air that is made to obey* [*the*

will of God] *and to run its course between heaven and earth:* (Msb, TA:) or the *breath* (نَسِيم) *of the air;* and in like manner, *of anything:* (L, TA:) said to be thus called because it generally brings رَوْح and راحة [i. e. rest, or ease]: (IAmb, MF:) one says رِيح and رِيحَة , like دار and دارة; (S;) [using the latter as a more special term; for] رِيحَة signifies *a portion of wind* (طائفة من رِيحٍ) [meaning *a wind of short duration;* or *a breath, puff, blast,* or *gust, of wind*]; (Sb, M;) but رِيح and رِيحَة may be used in the same sense; i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with كَوْكَب and كَوْكَبَة : (Sb, L:) رِيح is of the fem. gender (IAmb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except إِعْصار, which is masc.; (IAmb, Msb;) but رِيح is sometimes made masc. as meaning هَوَآء: (AZ, Msb:) [it is used by physicians as signifying *flatus, flatuosity,* or *flatulence;* as in the phrase رِيح غَلِيظَة *a gross flatus:*] the pl. [of pauc.] is أَرْوَاح (S, Mgh, Msb, K, &c.) and أَرْيَاح, (S, Msb, K,) the latter used by some, but disallowed by AHát because there is in it no kesreh to cause the و to be changed into ى, (L, Msb,) and [the pl. of mult. is] رِيَاح, (S, Mgh, Msb, K, &c.,) with ى because of the kesreh, (Msb,) and رِيَح; (K, but not found by SM in any other lexicon;) and the pl. pl. is أَرَاوِيح [pl. of أَرْوَاح] and أَرَايِيح [pl. of أَرْيَاح]: (K:) the dim. of رِيح is رُوَيْحَة . (T, Msb.) رِيَاح, or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the Kur-án. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, اَللّٰهُمَّ ٱجْعَلْهَا رِيَاحًا وَ لَا تَجْعَلْهَا رِيحًا [*O God, make it to be winds, and made it not to be a wind*]. (TA.) [But this distinction is not always observed.] One says, فُلَانٌ يَمِيلُ مَعَ كُلِّ رِيحٍ [*Such a one inclines,* or *turns, with every wind*]. (TA.) And فُلَانٌ كَالرِّيحِ المُرْسَلَة [*Such a one is like the wind that is sent forth* to drive the clouds, and produce rain; (see the Kur xxv. 50;)] meaning, *quick,* or *prompt, to do acts of kindness,* or *beneficence.* (A.) And رَجُلٌ سَاكِنُ الرِّيحِ *A man who is calm, sedate, staid,* or *grave.* (A.) ___ Also *Predominance,* or *prevalence;* and *power,* or *force.* (S, K.) A poet says, (S,) namely, Suleyk Ibn-Es-Sulakeh, or Taäbbata-Sharrà, or Aashà of the tribe of Fahm, (TA, and so in one of my copies of the S,)

* أَتَنْظُرَانِ قَلِيلًا رِيثَ غَفْلَتِهِمْ *

* أَوْ تَعْدُوَانِ فَإِنَّ الرِّيحَ لِلْعَادِى *

[*Will ye two await, a little, the time of their inadvertence, or will ye act aggressively? for prevalence is for the aggressor*]. (S.) And hence the phrase in the Kur [viii. 48], وَتَذْهَبَ رِيحُكُمْ [*And your predominance,* or *power, depart*]: (S:) [or in this latter instance it has the meaning next following.] ___ *Aid against an enemy;* or *victory,* or *conquest:* (K, TA:) and *a turn of good fortune.* (A, K, TA.) One says, ذَهَبَتْ رِيحُهُمْ *Their turn of good fortune departed.* (A.) And إِذَا هَبَّتْ رِيَاحُكَ فَٱغْتَنِمْهَا [*When thy turns of good fortune come, avail thyself of them*]. (A.) And الرِّيحُ لِآلِ فُلَانٍ *Aid against the enemy,* or *victory* or *conquest,* or *the turn of good fortune, is to the family of such a one.* (TA.) ___ See also رُوحٌ. ___ And see رَائِحَةٌ (with which it is syn.), in four places. ___ Also *A good, sweet,* or *pleasant, thing.* (K.) ___ The pl. أَرْوَاحٌ occurs in a trad. as meaning The *jinn,* or *genii;* because they are [supposed to be often] invisible, like the wind. (TA.)

رَاحَةٌ *Rest, repose,* or *ease; contr. of* تَعَبٌ; (TA;) *cessation of trouble,* or *inconvenience, and of toil,* or *fatigue;* (Msb;) [or *freedom therefrom;*] and رُوحٌ signifies the same as رَاحَةٌ, (S, A, K,) from الاسْتِرَاحَةُ; (S, A;) like رَوَاحٌ [mentioned in the first paragraph as an inf. n. in a similar sense, as are also رَاحَةٌ and رَوْحَةٌ and رَوَاحَةٌ and رُوَيْحَةٌ, i. e., as meaning the *experiencing relief from grief* &c.]. (TA.) You say, مَا لِفُلَانٍ فِى هٰذَا الأَمْرِ مِنْ رَوَاحٍ i. e. رَاحَةٍ [*There is not, for such a one, in this affair,* or *case,* or *event, any rest,* &c.]. (TA.) And ذٰلِكَ فِى سَرَاحٍ وَ رَوَاحٍ افْعَلْ *Do thou that in a state of ease* (S, A, K) *and rest.* (A.) ___ See also 4, near the middle of the paragraph. *A wife;* syn. عِرْسٌ: (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) The *hand;* syn. كَفٌّ: (S, K:) or [rather] the *palm of the hand;* (Msb, MF;) for the term كَفٌّ includes the رَاحَةٌ with the fingers: (MF:) pl. رَاحٌ, (S, A, * Msb, K, *) [or rather this, said in the K to be syn. with

راحات, is a coll. gen. n., of which راحة is the n. un.,] and [the pl. is] راحات. (Msb, K.) You say, دفعوه بالرَّاحِ [*They pushed him with the palms of the hands*]. (A.) The saying of a poet,

* إِذَا دَلَكَتْ شَمْسُ النَّهَارِ بِرَاحِ *

is explained as meaning *When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands:* or, accord. to IAar, *when the* [*sun of*] *day has become dark,* by reason of the dust of battle, *and it is as though it were setting, and people have found rest from its heat.* (L. [See also براح, in art. برح; where other readings are mentioned.]) ___ [Hence, app., as seems to be indicated in the TA,] راحة الكَلْب *A certain plant.* (K, TA.) ___ And ذُو الرَّاحة *A sword of El-Mukhtár Ibn-Abee-' Obeyd* (K, TA) *Eth-Thakafee.* (TA.) ___ راحة also signifies *A court, an open area,* or *a yard,* (K, TA,) of a house. (TA.) One says, تركته أَنْقَى مِنَ الرَّاحة (K, TA) i. e. *I left him,* or *it, more clear than the court, open area,* or *yard,* [of a house,] or *than the palm of the hand;* (TA;) meaning, *without anything.* (K, TA.) ___ And راح signifies also *Plain and open tracts of land, producing much herbage,* (ISh, K,) *hard, but comprising soft places and* [*what are termed*] جراثيم [pl. of جُرْثُومة, q. v.], *not forming any part of* [*the bed of*] *a torrent nor of a valley;* (ISh;) *one whereof is termed* راحة. (ISh, K.) ___ Also The *plicature* of a garment, or piece of cloth: (K, TA:) or the *original plicature* thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, اطْوِه عَلَى راحته [*Fold thou it in the manner of its original plicature*]. (TA.)

رَوْحة : see راحة. ___ Also *A journey in the evening,* or *afternoon:* an inf. n. of un. of راح: (L:) pl. رَوْحات. (Ham p. 521.) And The *space of a journey in the afternoon,* or *evening.* (L.) [Also, as seems to be indicated in the TA, The *outer side* of each of the legs of a man *when bowed:* see روح.]

رِيحَةٌ : see رِيحٌ, in two places: and see also رَيِّحَةٌ.

رِيحِىٌّ [*Of,* or *relating to, wind: flatulent;* as in the phrase قَوْلَنْجٌ رِيحِىٌّ *flatulent colic.*]

رَيْحَانٌ a word respecting the formation of which there are different opinions; many saying that its medial radical letter is و, and its original form رَيْوَحَانٌ, as may be argued from the form of its dim., mentioned below; (Msb;) others, that its original form is رَوْيَحَانٌ; (MF;) and others, that its medial radical letter is ى, and that it is of the same measure as شَيْطَانٌ, as may be argued from the form of its pl., mentioned below; (Msb;) *A certain plant,* (S, K,) *well known,* (S,) *of sweet odour;* (K;) the شَاهَسْفَرَم [or شَاهَسْفَرَم, i. e. *basil-royal,* or *common sweet basil, ocimum basilicum,* the seed of which (called بُزْرُ الرَّيْحَانِ) is used in medicine]: (Mgh: [see also حَبَقٌ:]) or *any sweet-smelling plant;* (T, Mgh, Msb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Msb:) or the *extremities thereof;* (K;) i. e. the *extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it:* (TA:) or the *leaves thereof:* (K:) or the *leaves of seed-produce:* so, accord. to Fr, in the Kur lv. 11: (S, TA:) [it is a coll. gen. n.:] the n. un. is with ة; (TA;) and is applied to *a bunch* (طَاقَةٌ) *of* رَيْحَانٍ; and, with the article ال, (as a proper name, TA,) *the* حَنُوطَة [a certain plant respecting which authors differ]: (K:) the dim. of رَيْحَانٌ is رُوَيْحِينٌ: (Msb:) and the pl. is رَيَاحِينُ. (Mgh, Msb) رَيْحَانُ الحَبَاحِبِ: and رَيْحَانُ الشُّيُوخِ: see رَيْحَانُ القُبُورِ. حَبَقٌ is a name of *The* مَرْسِينُ [or *myrtle-tree*]. (TA in art. مرس.) ___ *Offspring;* (L, K, TA;) from the same word as signifying any sweet-smelling

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plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رَيْحَانَتَىَّ [meaning *My two descendants*] occurs in a saying of Mohammad as applied to El-Hasan and El-Hoseyn. (TA.) ___ *A bounty,* or *gift,* of God; such as the *means of subsistence,* &c.; syn. رِزْقٌ: (S, L, K, TA:) said to be of the dial. of Himyer.

(MF.) So in the saying, خَرَجْتُ أَبْتَغِى رَيْحَانَ ٱللّٰهِ [*I went forth seeking*, or *seeking diligently, the bounty*, &c., *of God*]. (AO, S, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce دُرَّةٌ. (S, TA.) And in the saying, in a trad., الوَلَدُ مِنْ رَيْحَانِ ٱللّٰهِ [*Offspring are of the bounty of God*]. (S, TA.) ___ It is also used (S, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (S,) in the sense of اسْتِرْزَاق: so in the saying, سُبْحَانَ ٱللّٰهِ وَ رَيْحَانَهُ [*I extol*, or *celebrate*, or *declare, the absolute perfection*, or *glory*, or *purity, of God, and beg his bounty*, or *his supply of the means of subsistence*]. (S, K.) ___ See also رَوْح.

رَوْحَانِىٌّ, with fet-h to the ر, applied to a place, *Good*, or *pleasant* [app., like رِيحٌ, *in respect of wind* or *air*]. (S, TA.) ___ See also what next follows.

رُوحَانِىٌّ, with damm to the ر, (S, A, K, &c.,) and رَوْحَانِىٌّ, with fet-h, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رُوح [in the former instance], or from رَوْح meaning the breath of the wind when weak [in the latter instance], extraordinary in form, with ا and ن added to the usual form of the rel. n.: (TA:) *Of*, or *relating to, the angels* and *the jinn* or *genii:* (S, A, * K:) in this sense Abu-l-Khattáb asserts himself to have heard the former used: (S:) accord. to AO, it is applied by the Arabs to anything *having in it a soul*, or *spirit*, (Sb, S,) whether a human being or a beast: (Sb:) or it has this signification also: (K:) accord. to Wardán Aboo-Khálid, as related by ISh, among the angles are those who are termed رُوحَانِيُّونَ, and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel: and ISh adds that the روحانيون are *souls*, or *spirits, which have not bodies;* [*spiritual beings;*] and that the term روحانى is not applied to anything save what is of this description, such as the angles and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Mudhaffar, that it signifies that *into which, a soul*, or *spirit, has been blown.* (T, TA.)

الحَبَقُ الرَّيْحَانِىُّ: see حَبَق.

رواح : see راحة, in three places. ___ It is also an inf. n. of راح, [q. v.,] signifying the contr. of غدو. (S.) ___ And it signifies also The *evening;* (K;) or the *afternoon, from the declining of the sun from the meridian until night.* (S, K.) One says, ساروا رواحا [*They journeyed in the evening,* or *afternoon*]. (TA.) And لقيته رائحة *I met him in the evening,* or *afternoon.* (A.) And خرجوا برواحٍ من العشيّ, (S, K,) and برياحٍ من العشى, (so in the T, A, L, and K,) or برياحٍ , (so in the S,) and بأرواحٍ من العشى, (A, K,) using a pl. form, (TA,) meaning the same, (S,) or *They went forth in the beginning of the evening,* (K,) or *when there were yet some remains of the evening.* (A.) And رياحٌ أتى فلانٌ و عليه من النّهار, and أرونح [*Such a one came when there were yet some remains for him of day*]. (A.)

رياح : see راح: and see also رواح.

رِياح : see رواح, in two places.

رؤوح : see رائح.

ريوح : see ريح, below.

رواحة : see راحة.

رويحة : see راحة.

رُوَيْحة dim. of ريح, q. v. (T, Msb.)

يوم ريح *A day of good,* or *pleasant, wind;* (S, Mgh, Msb, K;) as also يوم روح and ريوح ; (TA;) or these two signify *a good,* or *pleasant, day:* (S:) and ليلة روحة *a good,* or *pleasant, night;* (K;) or *a night of good,* or *pleasant, wind;* as also ريحة and رائحة : (TA:) and مكان ريح *a place of good,* or *pleasant, wind:* (S: [see also روحانىّ:]) or, accord. to Lth, (TA,) and the Kifáyet el-Mutahaffidh, (Msb,) يوم ريح signifies

a violently-windy day; like يوم راحٌ [before mentioned]. (Mgh, Msb, TA.)

رِيَّحَةٌ and رِيحَةٌ *A certain plant that appears at the roots,* or *lower parts, of the* عِضَاه, *remaining from the preceding year:* or *what grows when affected by the cold, without rain:* (K:) in the T, the former is expl. as signifying *a plant that becomes green after its leaves and the upper parts of its branches have dried:* (TA: [see also رِبْلٌ:]) this term is applied to the حُلَّب, the نَصِىّ, the رُخَامَى, and the مَكْنَان. (TA in art. حلب.)

رَوَّاحٌ [*Very brisk, lively, sprightly, active, agile, prompt,* or *quick*]. ___ See also رَائِحٌ.

رَوَّاحَةٌ *A flock of sheep* or *goats.* (L.)

رَائِحٌ, applied to a day; and رَائِحَةٌ, applied to a night (لَيْلَةٌ): see رَاحَ; and رِيحَ. [In each case it probably has both of the meanings assigned under these two heads.] ___ Also *Going,* or *returning,* [or *journeying,* or *working,* or *doing a thing,* (see its verb, 1,)] *in the evening,* or *in the afternoon:* (L:) [and *going,* or *journeying, at any time of the night or day:* (see, again, its verb:)] and in like manner, [but in an intensive sense,] رَؤُوحٌ, of which the pl. is رُوحٌ; and رَوَّاحٌ, of which the pl. is رَوَّاحُونَ, it having no broken pl.: (L:) رُوحٌ is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رَائِحٌ, (S, L, K,) like as خَدَمٌ is of خَادِمٌ. (S, L.) قَوْمُكَ رَائِحٌ [*Thy people,* or *party, are,* or *is, going,* &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَائِحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَائِحَةٌ and قَوْمٌ رَائِحُونَ]: one says also قَوْمٌ رُوحٌ and رَوَّحٌ. (L, TA.) And one says إِبِلٌ رَائِحَةٌ *Camels returning in the evening,* or *afternoon, from pasture.* (Msb.) [Hence,] مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [lit. *He has not any* camels, &c., *that go away to pasture, nor any that return from pasture*], meaning *he has not anything:* (S:) and sometimes it means *he has not any people,* or *party.* (Lh, TA in art. سرح.) أَعْطَانِى رَائِحَةً زَوْجًا occurs in a trad. as meaning *He gave me, of every kind of cattle that returned to him from pasture, a*

portion, or *sort:* and in another, مَالٌ رَائِحٌ, as meaning [*Property,* or *cattle,*] *of which the profit and recompense return to one:* or in each, as some relate it, the word is with ب [i. e. رَابِحَة and رَابِح]. (TA.) طَيْرٌ رُوحٌ means *Birds in a state of dispersion:* or *returning in the evening,* or *afternoon,* (S, K,) *to their places,* (S,) or *to their nests:* (K:) or, accord. to the T, رُوحٌ in this case is for رُوحَةٌ, [a pl. of رَائِحٌ,] like كَفَرَةٌ and فَجَرَةٌ, [pls. of كَافِرٌ and فَاجِرٌ,] and means, in this instance, *in a state of dispersion.* (TA.)

___ Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] *A wild bull:* so in the saying of El-'Ajjáj,

* عَالَيْتُ أَنْسَاعِى وَ جُلْبَ الكُورِ *
* عَلَى سَرَاةِ رَائِحٍ مَمْطُورِ *

i. e. [*I put my plaited thongs, and the curved pieces of wood,* or *the cover, of the camel's saddle, upon the back of* (a camel like)] *a wild bull rained upon;* for when he is rained upon, he runs vehemently: (S, TA:) but the reading commonly known is,

* بَلْ خِلْتُ أَعْلَاقِى وَ جُلْبَ كُورِ *

[*Nay,* or *nay rather, I fancied my bags for travelling-provisions* &c. that were hung upon my camel, *and the curved pieces of wood of my camel's saddle*]. (IB, TA in art. اعلاقى. [جلب is there explained as meaning my things that I held in high estimation: but the rendering that I have given I consider preferable.])

رَائِحَةٌ [fem. of رَائِحٌ, used as a subst.,] and رِيحٌ both signify the same; (S, Mgh, Msb, K;) i. e. *An accidental property* or *quality that is perceived by the sense of smelling;* [or rather *an exhalation that is so perceived;* meaning *odour, scent,* or *smell;*] (Mgh, Msb;) syn. نَسِيمٌ; *whether sweet or stinking:* (K:) and the former, *a sweet odour which one perceives in*

the نَسِيم [or *breath of the wind*]: (L:) ↓ the latter is fem. [like the former]: (Msb:) the pl. of the former is رَوَائِحُ; and El-Hulwánee mentions أَرَايِيحُ as pl. of أَرْيَاحٌ [which is pl. of رِيحٌ , under which see its other

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pls.]. (Mgh.) You say, وَجَدْتُ رِيحَ الشَّىْءِ and رَائِحَتَهُ in the same sense [i. e. *I perceived the odour of the thing*]. (S.) And هٰذِهِ البَقْلَةُ رَائِحَةٌ طَيِّبَةٌ [*This herb,* or *leguminous plant, has a sweet odour*]. (L.) ___ It is said in the K, that مَا فِى وَجْهِهِ رَائِحَةٌ means *There is not in his face any blood:* but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, أَتَانَا فُلَانٌ وَمَا فِى وَجْهِهِ رَائِحَةُ دَمٍ مِنَ الفَرَقِ [*Such a one came to us not having in his face any tinge of blood by reason of fright,* or *fear*]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, أَتَانَا وَمَا فِى رَجْهِهِ رَائِحَةُ دَمٍ: (TA:) [accord. to Mtr, however,] one sometimes says, وَمَا فِى وَجْهِهِ رَائِحَةٌ, without adding دَمٍ; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) ___ رَائِحَةٌ also signifies *A rain of the evening* or *afternoon:* (Lh, K:) or, as Lh says on one occasion, [simply] *rain:* (TA:) pl. رَوَائِحُ. (Lh, K.) ___ [And] *A cloud* (سَحَابَةٌ) *that comes in the evening* or *afternoon.* (Har p. 667.) ___ See also رَوَاحٌ.

أَرْوَاحُ [*More,* and *most, conducive to rest* or *ease*]. (K in art. مخر.) Also *Having the quality termed* رَوَحٌ [q. v.] (Lth, A, Mgh, Msb, K) *in the thighs,* (TA,) or *in the legs,* (S, A, * Mgh, * K,) *and feet,* (S,) or *in the feet:* (Lth, Mgh, Msb:) fem. رَوْحَآءُ: (S, Msb:) and pl. رُوحٌ. (S.) Such was 'Omar; (K, TA;) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (S, TA.) You say also قَدَمٌ رَوْحَآءُ, meaning *A foot spreading in its fore part:* (Lth, Mgh, TA:) or *turning over upon its outer side.* (TA.) ___ Also, and أَرْيَحُ , (K,) or the latter only is correct in this case, (TA,) *Wide;* applied to a مِحْمَلٌ [q. v.]: (K, TA:) and so the latter applied to anything: (Lth, TA:) so too the former applied to a [bowl such as is termed] قَدَحٌ: and the same also signifies *shallow;* applied

to a vessel: (TA:) and so رُوحَآءُ; applied to a [bowl such as is termed] قَصْعَةٌ. (S, A, K.)

أَرِيحٌ : see the next preceding paragraph.

أَرْيَحِىٌّ *Large,* or *liberal, in disposition;* (S, K, TA;) *characterized by alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing him to promptness in acts of liberality, kindness,* or *beneficence:* (S, * A, L, K: *) the former ى is said by AAF to be substituted for و: (TA. Mentioned in the L in the present art. and in art. ريح.) The Arabs have many epithets like this, [as أَجْوَلِىٌّ and أَحْوَذِىٌّ and أَحْوَزِىٌّ and أَلْمَعِىٌّ,] of the meansure أَفْعَلِىٌّ, as though they were rel. ns. (TA.) ___ It is also an epithet applied to a sword, meaning *That shakes,* (TA, and Ham p. 358,) *as though brisk,* or *prompt, to strike:* (Ham:) or meaning *of Aryah,* a town of Syria, (TA and Ham, [in the latter of which the phrase سُيُوفٌ أَرْيَحُ is cited in confirmation from a poem of Sakhr el-Ghei,]) or a tribe of El-Yemen. (TA.)

أَرْيَحِيَّةٌ *Largeness,* or *liberality, of disposition;* (S, K, TA;) *alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing one to promptness in acts of liberality, kindness,* or *beneficence:* (S, * A, L, K: *) the former ى is said by AAF to be substituted for و: (TA:) تَرَيُّحٌ, accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is تَرَيَّحَ. (L: in which these two ns. are mentioned in the present art. and in art. ريح. [See also رَاحٌ: and see 1.]) You say, أَخَذَتْهُ الأَرْيَحِيَّةُ, (S, L, K,) or أَرْيَحِيَّةٌ إِلَى النَّدَى, (A,) i. e. *Alacrity, cheerfulness,* &c., *disposing him to promptness in acts of liberality, affected him.* (S, A, L, K.) [See also 1, near the begin ning, where it is mentioned as an inf. n.]

أَرْوَاحٌ [pl. of رَوْحٌ, and of رُوحٌ, and of رِيحٌ]. ___

خَرَجُوا بِأَرْوَاحٍ مِنَ العَشِىِّ : and أَتَى فُلَانٌ وَعَلَيْهِ مِنَ النَّهَارِ أَرْوَاحٌ: see رَوَاحٌ.

تَرْوِيحَةٌ *A single rest:* pl. تَرَاوِيحُ. (Mgh, * Msb, * TA.) ___ Hence, the تَرْوِيحَةُ of the month of Ramadán, (K, TA,) or صَلَاةُ

التَّرَاوِيحِ [*A form of prayer performed at some period of the night in the month of Ramadán, after the ordinary prayer of nightfall, consisting of twenty,* or *more, rek'ahs, according to different persuasions*]; (Mgh, * Msb, TA;) so called because the per former rests after each ترويحة, which consists of four rek'ahs; (Mgh, * Msb, K, * TA;) or because they used to rest between every two [pairs of] salutations. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, صَلَّيْتُ بِهِمُ التَّرَاوِيحَ [*I performed with them* the prayer of *the* تراويح]. (A, * Mgh, Msb.)

مَرَاحٌ a n. of place from 1: (Msb:) *A place from which people go,* or *to which they return, in the evening* or *afternoon* [or *at any time:* see 1]. (S, Msb, K.) ___ [Hence,] مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدًى وَلَا مَرَاحًا, (S, and K in art. غذو,) and مَغْدَاةً وَلَا مَرَاحَةً, (K in that art.,) *Such a one resembled his father* [*without exception,*] *in all his states, conditions,* or *circumstances.* (S, K. *) See also what next follows.

مُرَاحٌ a n. of place from 4; (Msb;) meaning The *place to which camels, and sheep* or *goats, and cows* or *bulls, are driven,* or *brought, back* [*from their place of pasture*] *in the evening,* or *afternoon;* (Mgh;) the *nightly resting-place* or *resort* (S, Msb, K) *of cattle,* (Msb,) or *of camels,* (S, K,) and *sheep* or *goats* [*&c.*]. (S.) مَرَاحٌ, with fet-h, in this sense, is wrong. (Mgh, Msb.)

مَرُوحٌ and مَرِيحٌ, applied to a pool of water left by a torrent, (S,) and to a place, &c., (TA,) and the former, (A,) or the latter, (S,) to a branch, (S, A,) *Smitten* [or *blown upon*] *by the wind:* (S:) and مَرُوحَةٌ and مَرِيحَةٌ, the latter originally مَرْيُوحَةٌ, applied to a tree (شَجَرَةٌ), *blown upon by the wind:* or *blown about,* or *shaken, by the wind, so that its leaves have been made to fall:* or *having the dust scattered upon it by the wind.* (L.)

مَرُوحٌ: see مَرُوحَةٌ.

مَرِيحٌ , and its fem., with ة: see مَرُوحٌ.

مَرَاحَةٌ : see مَرَاحٌ.

مَرُوحَةٌ *A place in which,* or *through which, the winds blow,* (S, *, K, TA,) *and in which they efface the traces of dwellings:* (TA:) and [hence,] *a desert,* or *waterless desert:* (S, K:) pl. مَرَاوِيحُ [for مَرَاوِحُ]. (S.) [See an ex. in a verse cited voce تَدَلَّى, in art. دلو.]

مَرُوحَةٌ (S, A, Msb, K) and مَرُوحٌ (Lh, K) *A fan; a thing,* or *an instrument, with which one fans himself* (يَتَرَوَّحُ): (S, A, Msb, K:) pl. مَرَاوِحُ. (S.)

مُرَوَّحٌ *Perfumed;* applied to oil; (S, A;) and to إِثْمِدٌ [q. v.], (A'Obeyd, S,) which latter is per fumed with musk. (A'Obeyd.)

نَاقَةٌ مُرَاوِحٌ *A she-camel that lies down behind the other camels.* (IAar, Az.)

المُرْتَاحُ *The fifth of the horses that run in a race;* (K, TA;) the number of which is ten. (TA.)

مَرْيَاحٌ , applied to food, *That occasions much flatulence in the belly.* (A, TA.)

مُسْتَرَاحٌ a n. of place: and as such meaning The *grave* [as being *a place of rest* or *ease*]. (Ham p. 228.) [And as such] A *privy;* syn. مَخْرَجٌ. (S.) ___ Also, accord. to rule, a n. of time [i. e. *A time of rest* or *ease*]. (Ham ubi suprà.) ___ And a pass. part. n. of 10. (Id. ibid.) [As such] meaning *Dead* [for مُسْتَرَاحٌ مِنْهُ]; as also مُسْتَرِيحٌ [lit. *at rest* or *ease*]. (Id. p. 251.) ___ And it may also be used as an inf. n. of 10. (Ham p. 228.)

مُسْتَرِيحٌ : see the next preceding paragraph.

رود

1 **رَادَ** , aor. يَرُودُ, (T, S, A,) inf. n. رَوَدَانٌ (A, TA) and رَوْدٌ, (K, TA,) *He*, or *it*, (a thing, S,) *came and went;* (T, S, A, K;) [*went to and fro;*] *was restless*, or *unsettled.* (T, TA.) One says, مَا لِى أَرَاكَ تَرُودُ مُنْذُ الْيَوْمِ [*What aileth me that I see thee coming and going*, or *going to and fro, during this day?*]. (A, TA.) And رَادَتْ, (S, M, A, K,) aor. تَرُودُ, (S, A,) inf. n. رَوَدَانٌ (S, M, K) and رَوْدٌ and رُؤُودٌ, (M,) *She* (a woman) *went about to and from the tents*, or *houses, of her female neighbours.* (S, M, A, K.) And رَادَتِ الإِبِلُ, aor. تَرُودُ, (AHn, M,) inf. n. رِيَادٌ (AHn, S, M, K) [and app. رَوَدَانٌ &c. as above], *The camels went to and fro in the place of pasture.* (AHn, S, M, K.) And رَادَ النَّعَمُ فِى الْمَرْعَى, inf. n. رِيَادٌ, *The cattle went to and fro in the place of pasture.* (A.) And رَادَتِ الدَّوَابُّ, inf. n. رَوْدٌ and رَوَدَانٌ [and app. رِيَادٌ also]; and اسْتَرَادَتْ ; *The beasts pastured* [*going to and fro*]. (M.) And رَادَتِ الرِّيحُ, (T, M,) aor. تَرُودُ, (TA,) inf. n.

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رَوَدَانٌ (T, TA) and رَوْدٌ and رُؤُودٌ, (TA,) *The wind became in motion*, or *in a state of commotion:* (T, TA:) or *veered about.* (M, TA.) ___ [Hence,] رَادَ وِسَادُهُ [lit. *His pillow moved to and fro;* meaning] *he was*, or *became, restless*, (S, A,) *by reason of disease* or *anxiety:* (A:) [or *he was*, or *became, sleepless:* for] a poet uses the phrase رَاذَ وِسَادُهَا as expressive of an imprecation, mean ing *May she be sleepless, so that her pillow may not remain still.* (TA.) [And رَادَ خَرَتْ الْقَوْمُ and رَادَتْ أَخْرَاتُهُمْ: see رَادَ.] خَرَتْ, aor. يَرُودُ, (Msb,) inf. n. رِيَادٌ (Msb, K) and رَوْدٌ; (K;) and ارْتَادَ , (Msb,) inf. n. ارْتِيَادٌ; (K;) and اسْتَرَادَ ; (TA;) *He sought, sought after*, or *desired;* or *he sought*, or *desired, to find and take*, or

to get; (Msb, K;) a thing. (Msb.) [It seems to imply the going to and fro in seeking.] You say, راد الكَلَأَ, (S, A, Mgh, L,) and المآءَ, (Mgh,) aor. يرودُ, (S, A, Mgh, L,) inf. n. رِيادٌ and رَوْدٌ: (S, L;) and ارتاده ; (S, A, Mgh, L;) [and استرده , as appears from what follows;] and simply راد; (L;) *He sought after herbage,* (S, Mgh, L,) and *water.* (Mgh.) And راد أَهْلَهُ كَلَأً, and مَنْزِلًا, (M, L,) and راد لَهُمْ كَلَأً, and مَنْزِلًا, inf. n. رَوْدٌ (T, M, L) and رِيادٌ; (M;) and اردتاد ; (T, M, L;) and استراد ; (M, L;) *He looked for,* (T,) and *sought after, herbage,* and *a place in which to alight,* (T, M, L,) *and chose the best* [*that he could find*], (T,) *for his family.* (T, M, L.) And تَسْتَرِيدُ الطَّيْرُ *The birds seek after their sustenance, going to and fro in search of it.* (A.) [Hence,] ارتاد لبوله *He sought a soft place,* (S, Mgh, L,) or *a sloping place,* (S, L,) *for his urine.* when he desired to void it, (S, Mgh, L,) lest it should return towards him, or sprinkle back upon him: (L:) from a trad. (S, L.) ___ راد الدَّارَ, aor. as above, *He questioned,* or *interrogated,* [respecting a person beloved,] *the house,* or *abode.* (M.) ___ رُدْتُ الدَّوابَّ *I pastured the beasts;* as also أَرَدْتُهَا . (M.)

3 **راوده** *He endeavoured to turn him* [to, or from, a thing]; as in the phrase راوده عَلَى الإِسْلَامِ *He endeavoured to turn him,* or *convert him, to El-Islám;* occurring in a trad., in which the agent of the verb is Mohammad, and the object is his uncle Aboo-Tálib;. syn. راجعه and رادَّه: (L:) or راودته عَلَى كَذَا, (S,) or عَلَى الأَمْرِ, (Msb,) inf. n. مُرَاوَدَةٌ and رِوَادٌ, (S, Msb, K,) [primarily] signifies *I desired,* (S, Msb, K, *) or *sought,* (Msb,) *of him that he should do such a thing,* or *the thing;* (S, * Msb;) المُرَاوَدَةُ implying contention (المُخَاصَمَة), because he who desires, or seeks, affects gentle, or bland, behaviour, like him who deceives, or beguiles, and, like him, strives, or labours, to attain his object: (Msb:) and [hence,] راوده عَنِ الأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him by blandishment,* or *by deceitful arts,* or *to entice him to turn, from the thing,* and *to it;* syn. داراه, (M, L,) or راداه. (TT, as from the M.) سَنُرَاوِدُ عَنْهُ أَبَاهُ, in the Kur xii. 61, means [*We will endeavour to turn his father from him, by blandishment,* or *artifice, and to make him yield him*

to us: or] *we will strive,* or *labour, to obtain him of his father.* (Bd, Jel.) And راودته عن نفسه [in the Kur xii. 23] *She desired,* or *sought, of him, copulation,* or *his lying with her, using blandishment,* or *artifice, for that purpose; she tempted him to lie with her:* (T, and Bd in xii. 23:) [more literally, *she endeavoured to turn him,* or *entice him, by blandishment,* or *deceitful arts, from his disdain,* or *disdainful incompliance, and to make him yield himself to her:*] and راودها عن نفسها *he desired,* or *sought, of her, copulation,* &c. (T.) And راوده عن نفسه *He endeavoured to deceive him,* or *beguile him, and to turn him* [*from his disdain,* or *purpose,* or *will,*] *by blandishment,* or *artifice.* (A.)

4 **أَرود**, (S, A, K,) inf. n. إِرواد and مرود and [quasi-inf. n.] مرود (S, K) and رويد (TA as from the K [but omitted in my MS. copy of the K and in the CK]) and رويدآء and رويدية or رويدِيَّة, (accord. to different copies of the K,) *He acted,* or *proceeded, gently, softly,* or *in a leisurely manner,* (S, A, K, TA,) in going, or pace. (S, A, TA.) أَرُوده, (S,) inf. n. إِرواد, (M,) *He acted gently, softly,* or *in a leisurely manner, towards,* or *with, him;* or *granted him a delay,* or *respite; let him alone,* or *left him, for a while;* syn. أَمهله. (S, M. *) ___ أَرَدْتُ الدَّوابَّ: see 1, last sentence. أَراده, (M, L, Msb,) inf. n. إِرادة, (S, M, L, Msb, K,) originally with و, [i. e. أَروده,] because you say راوده (S, L) in a similar sense, (L,) *He willed, wished,* or *desired, it:* (S, * M, L, K: *) *he loved,* or *liked, it; and cared for,* or *minded, it;* or *was rendered thoughtful, careful,* or *anxious, by it:* (M, L:) or *he desired it; sought it,* or *sought after it;* (طَلَبه;) and *chose it:* (Msb:) [or] it differs from طَلَبه, inasmuch as إِرادة is sometimes merely conceived in the mind, not apparent; whereas طَلَب is never other wise than apparent, either by act or by word: (Aboo-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and some times it does not [as will be shown by what follows]: and Lh mentions the saying هردت الشَّىء, aor. أُهريده, inf. n. هرادة, with ه substi tuted for ء [as in هرقت for أَرقت, &c.]. (M.) You say, أَردتُ منه كذا [*I desired,*

of him, such a thing]. (A.) And مَا أَرَدْتُ إِلَّا مَا فَعَلْتَ [*I desired not* aught *save what thou didst,* or *hast done*]. (A.) [And اراد به كَذَا *He desired to do to him,* or *he intended him, such a thing;* whether good or evil: see Kur xxxiii. 17, &c.] And Kutheiyir says,

* أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنَّمَا *
* تُمَثَّلُ لِى لَيْلَى بِكُلِّ سَبِيلِ *

[*I desire to forget the remembrance of her,* or *the mention of her; but it seems as though Leylà were imaged to me in every road*]; meaning أُرِيدُ أَنْ أَنْسَى. (M.) [And ISd says,] I think that Sb has mentioned the phrase أَرَادَنِى بِهٰذَا الْكَ, i. e. *He intended,* or *meant, me by that.* (M.) [اراد often signifies *He intended,* or *meant,* such a thing by a saying or an action.] فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, in the Kur xviii. 78, means [*And they found therein a wall*] *that was near,* or *about, to fall down,* (Bd, Jel,) or *that was ready to fall down;* though الإِرَادَة is only from an animate being, and not properly predicable of a wall: and there are many similar instances; as the saying of a poet,

* يُرِيدُ الرُّمْحُ صَدْرَ أَبِى بَرَآءٍ *
* وَيَعْدِلُ عَنْ رِمَآءِ بَنِى عُقَيْلِ *

[*The spear is ready to pierce the breast of Aboo Barà, but it turns away from the bloods of the sons of 'Okeyl*]. (M.) [In like manner also] one says, اراد البُكَآءَ [*He was about,* or *ready, to weep:* a phrase of frequent occurrence; like تَهَيَّأَ لِلْبُكَآءِ, and هَمَّ بِالْبُكَآءِ]. (TA in art. جهش, &c.) ___ You say also, ارادهُ عَلَى الشَّىْءِ, (M,) or على الأَمْرِ, (A, Mgh,) *He endeavoured to induce him,* (M,) or *he incited him,* or *made him,* (A, Mgh,) *to do the thing.* (M, A, Mgh.) And ارادهُ عَلَى أَنْ يَكْتُبَ *He incited him,* or *made him, to write.* (Mgh.) And ارادهُ إِلَى الكَلَامِ *He constrained,* or *necessitated, him to speak.* (M, * TA.)

5 **تروّد** *He trembled,* or *quaked, by reason of extreme softness,* or *tenderness, and fatness.* (KL.)

8 **إرتود** see 1, in four places.

10 **إسترود** see 1, in five places. ___ استراد لأَمْرِ ٱللّٰه occurs in a trad. as meaning *He returned, and became gentle and submissive to the command of God.* (TA.)

راد : see رائد, with which it is syn. (S, M, K.) رادة [is its fem.: and] is a pl. of رائد. (L.) ___ امرأَة رادة *A woman who goes about to and from the tents,* or *houses, of her female neighbours;* (AZ, As, S, M, A, K;) as also راد (TA) and رواد (S M) and رؤود (Aboo-' Alee, M) and روادة , like ثُمَامة, and رائدة . (K.) You say امرأَة رأْدة غيرُ رادة *A soft,* or *tender, woman; not one that roves about:* in which the former رادة may be without ء, and the latter must be so. (A and TA in art. رأد.) [See رؤُود; where it is stated that راد and رادة and رودة , as epithets applied to a girl or woman, are syn., one with another, meaning *Soft,* or *tender,* &c., like رأْد and رأْدة and رادة ريح ___.] رؤُودة *A wind blowing violently to and fro:* (TA:) [and ريح رائدة signifies the same; or *wind in motion,* or *in a state of commotion.;* or *veering about:* see 1.] [And] *A wind blowing gently;* (A;) and so رود and رائدة (K) and رواد . (TA. [See also art. ريد.])

رود : see what next precedes.

رود *Gentleness;* or *a leisurely manner of acting* or *proceeding.* (S, M, A, K.) [And accord. to the TT, as from the M, so رؤُود; but this is a mistranscription, for رؤُود: see this last, in art. رأد.] You say, يَمْشِى عَلَى رودٍ *He walks,* or *goes, gently, softly,* or in *a leisurely manner.* (S, A,

K.) And its dim. is رُوَيْدٌ . (S, A, K. [But see what follows.]) They said رُوَيْدًا , meaning *Gently, softly,* or *in a leisurely manner;* (T, S, M, A, K;) with tenween: (T:) and امْشِ رُوَيْدًا *Walk thou,* or *go thou, gently,* &c.: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رُوَيْدَ زَيْدًا, meaning *Act thou gently, softly,* or *in a leisurely manner, towards,* or *with, Zeyd;* or *grant him a delay,* or *respite; let him alone,* or *leave him, for a while;* syn. أَمْهِلْهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for إِرْوَادًا, in the sense of أَرْوِدْ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for أَرْوِدْ; though it has a nearer resemblance to إِرْوَادٌ because it is a noun: others hold it to be the dim. of رُودٌ, and cite the saying [of a poet],

* كَأَنَّهُ مِثْلُ مَنْ يَمْشِى عَلَى رُودِ *

[*As though he were like him who walks,* or *goes, gently,* &c.]: but this is a mistake; for رُودٌ is not put in the place of a verb, as إِرْوَادٌ is. (M.) Accord. to Ibn-Keysán, رُوَيْدٌ seems to have two contr. significations; for they said, رُوَيْدَ زَيْدًا, meaning *Leave thou Zeyd,* or *let him alone;* and also meaning *act thou gently towards,* or *with, Zeyd, and retain him,* or *withhold him.* (TA.) One says also, رُوَيْدَكَ عَمْرًا, meaning *Act thou gently,* &c., *towards,* or *with, 'Amr;* syn. أَمْهِلْهُ: (T, * S, M, * K:) the كَ in this case being a denotative of allocution, (T, S, M,) and having no place in the desinential syntax: (S, M: *) it is added only when رُوَيْدَ is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رُوَيْدَ applies to one and to more than one and to the male and to the female; though sometimes one says رُوَيْدَكَ to a person when one does not fear his being confounded with another, using the كَ as a corroborative. (T.) In this case, رُوَيْدٌ is an abbreviated dim. of إِرْوَادٌ, the inf. n. of أَرْوِدْ. (S.) In like manner also one says, (K, TA,) to a male, (TA,) رُوَيْدَكَنِى [*Act thou gently, &c., towards,* or *with, me*]; and to a female, رُوَيْدَكِنِى ; and رُوَيْدَكُمَانِى (K, TA) to two persons; (TA;) and رُوَيْدَكُمُونِى (K, TA) to males more than two; (TA;) and رُوَيْدَكُنَّنِى (K, TA) to females more than two. (TA.) رُوَيْدٌ is used in four different manners: first, as a verbal n.; as in رُوَيْدَ

عمرا, (S, K, *) i. e. أَرْوِدْ عمرا, (S,) meaning أَمْهِلْهُ [expl. above]: (S, K:) secondly, as an inf. n.; as in رُوَيْدَ عمرٍو [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M, * K; *) like فَضَرْبَ الرِّقَابِ, in the Kur [xlvii. 4], (S, M, *) in which the inf. n. is put for its verb; (Jel;) and like عَذِيرَ الحَيِّ [expl. in art. عذر]: (M:) thirdly, as an epithet; as in سَارُوا سَيْرًا رُوَيْدًا [*They went*, or *journeyed, at a gentle*, or *leisurely, rate of going*, or *journeying*]; (Sb, S, K;) and رُوَيْدًا سَارُوا, in which سَيْرًا is suppressed: (T:) fourthly, as a denotative of state; as in سَارَ القَوْمُ رُوَيْدًا [*The people*, or *party, went*, or *journeyed, going*, or *journeying, gently*, or *leisurely*]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.)

When it is used as a threat, it is with nasb, without tenween; (Lth, T, M; *) as in the saying of a poet,

* رُوَيْدَ تَصَاهَلْ بِٱلْعِرَاقِ جِيَادُنَا *

* كَأَنَّكَ بِالضَّحَّاكِ قَدْ قَامَ نَادِبُهْ *

[*Act thou*, or *proceed thou, gently, lest our coursers neigh, one to another, in El-'Irák: it is as though thou wert with Ed-Dahhák, his summoner* to battle *having already risen*]. (Lth, T.) Sb mentions his having heard the saying, وَٱللّٰهِ لَوْ أَرَدْتَ الدَّرَاهِمَ لَأَعْطَيْتُكَ رُوَيْدَ مَا الشِّعْرَ [*By God, hadst thou desired the money, I had given thee: let alone the poetry:* ما being here redundant]: (T, M:) like the phrase, فَدَعِ الشِّعْرَ: (M:) and similar to this is the saying, رُوَيْدَ الشِّعْرِ يَغِبُّ [explained in art. غب]. (T.)

رِيدٌ [originally رِوْدٌ] *Will, wish*, or *desire;* (K;) and so رِيدَةٌ [originally رِوْدَةٌ]: (M, L:) or the former signifies *a thing that one wishes*, or *desires, and strives to obtain:* (T in art. ريد:) and the latter, *love*, or *liking*, for a thing; and *solicitude* respecting it: (M, L:) or the latter signifies *a kind*, or *manner, of wishing* or *desiring;* as in the saying, أَرَدْتُهُ بِكُلِّ رِيدَةٍ [*I wished it*, or *desired it, with every kind*, or *manner, of wishing* or *desiring*]. (M.)

رُودَةٌ : see رَادٌ.

رِيدَةٌ : see رِيدٌ.

رَوَادٌ : see رَادٌ, in two places.

الرِّيَادُ , originally an inf. n., and ذَبُّ الرِّيَادِ, *The wild bull;* [*a species of bovine antelope;*] (M;) called ذبّ الرياد because he goes to and fro, not remaining in one place; (M in art. ذب;) or because he pastures going to and fro; (T and S * and M in that art.;) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, A man *who comes and goes.* (Kr, M and TA in art. ذب.) And A man *who is in the habit of visiting women.* (AA, T and K in that art.)

رُؤُودٌ : see رَادٌ.

الرِّوَنْدُ الصِّينِيُّ , (K,) or الرِّيوَنْدُ الصِّينِيُّ, (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [*China-rhubarb;*] *a well-known medicine;* (K;) *a certain cool medicine, good for the liver:* (L:) the physicians add an ا to it, (K,) saying رَاوَنْدٌ: (TA:) there are four kinds thereof; the best of which is the صِينِيّ; and inferior to this is the خُرَاسَانِيّ, which is [commonly] known by the appellation of رَاوَنْدُ الدَّوَابِّ, used by the veterinarians: it is *a black* [app. a mistake for *red,* or *yellow,*] *wood, of compound powers, but its predominant qualities are heat and dryness.* (TA.)

رُوَيْدٌ : see 4, first sentence: and see also رُودٌ throughout.

رُوَادَةٌ : see رَادٌ.

رُوَيْدَآءُ and رُوَيْدِيَةٌ or رُوَيْدِيَّةٌ: see 4, first sentence.

رَائِدٌ [act. part. n. of 1, *Coming and going; moving to and fro;* &c.]. [Hence,] امْرَأَةٌ رَائِدَةٌ: see رَادٌ. And

دَوَابُّ رَوَائِدُ [pl. of دَابَّةٌ رَائِدَةٌ] *Beasts pasturing at pleasure:* (T:) or *going to and for* [*in the place of pasture*]: or *pasturing together while the rest are debarred from the pasture,* or *tied.* (M.) And رِيحٌ رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الوِسَادِ [lit. *Whose pillow moves to and fro;* meaning] a man *restless by reason of disease* or *anxiety;* (A;) or *uneasy on his pillow by reason of anxiety that disquiets him:* (TA:) [or *sleepless:* see 1.] And رَائِدُ العَيْنِ *The* عُوَّار *of the eye,* [i. e. *the mote,* or *the like, that has fallen into it,* or *the foul, thick, white matter that collects in its inner corner, and*] *that moves to and fro* (يَرُودُ) *therein.* (S.) ___ The *handle of the hand-mill,* (S, M, A, K,) *which the grinder grasps* (S, M, A) *when he turns round the mill-stone* (S, A) *therewith.* (A.) ___ See also مَرُودٌ. ___ *One who is sent* (S, M, A, Mgh, L, K) *before a people* or *party* (Mgh) *to seek for herbage* (S, M, A, Mgh, L, K) *and water* (Mgh) *and the places where rain has fallen;* (L;) or *one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof;* (T;) and رَادٌ signifies the same; (S, M, K;) the latter occurring in the poetry of Hudheyl; (M;) [originally رَوَدٌ,] of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (S, K,) like فَرَطٌ in the sense of فَارِطٌ, (S,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعَلٌ, [originally رَوَدٌ,] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رُوَّادٌ (M, A, L) and رَادَةٌ. (L.) One says, الرَّائِدُ لَا يَكْذِبُ أَهْلَهُ, (T, Mgh,) or لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ, (S,) [*The seeker of herbage,* &c., *will not lie to his family,*] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, الحُمَّى رَائِدُ المَوْتِ *Fever is the messenger that precedes death;* like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَائِدٌ is also applied to *One who goes before with some abominable deed* or *design.* (TA.) And to *A seeker of science* or *knowledge.* (L, from a trad.) [Hence also,] أَنَا رَائِدُ حَاجَةٍ and مُرْتَادُهَا [*I am the seeker of an object of want*]: and أُنَاسٌ رُوَّادُ الحَاجَاتِ [*Men* who are

the seekers of the objects of want]. (A.) ___ Also *One who has no place in which to alight* or *abide.* (T in art. ريد and TA.) [See also art. رأد.]

رَائِدَةٌ a subst. that is put in the place of ارْتِيَادٌ [inf. n. of 8], and of إِرَادَةٌ [inf. n. of 4]. (T in art. ريد.)

أَرْوَدُ *Gentle,* or *quiet, and unnoticed in operation:* so in the saying, الدَّهْرُ أَرْوَدُ غَيْرَ [*Time,* or *fortune, is gentle,* or *quiet, and unnoticed in operation; characterized by changing accidents*]. (S, TA.) أُرْيَدُ [*More,* and *most, desirous*], occurring in the prov., إِنْ كُنْتَ تُرِيدِينَ فَأَنَا لَكِ أَرْيَدُ [*If thou desire* me, *I am more desirous of thee*], is said by Akh to be altered from أَرْوَدُ; and thus to be like أَحْيَلُ, in the phrase هُوَ أَحْيَلُ النَّاسِ, originally أَحْوَلُ. (MF.)

أَرْيَدُ : see what next precedes.

مَرَادٌ *A place where camels go to and fro in pasturing;* (S, K;) as also مُسْتَرَادٌ . (K.) And مَرَادُ الرِّيحِ *The place where the wind* [*blows to and fro,* or] *goes and comes.* (S, TA.)

مُرَادٌ [What is *willed,* or *wished;*] *desired; sought,* or *sought after;* and *chosen:* (Msb:) *loved,* or *liked.* (L.) [*Intended,* or *meant,* by a saying or an action.]

مَرْوَدٌ : see 4, first sentence.

مِرْوَدٌ *A certain well-known instrument,* (Msb,) [*resembling a bodkin,* or *small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,*] *with which the* [*black powder called*] كُحْلٌ *is applied to the eyes;* (TA;) syn. مِيلٌ,

(S, M, A, K,) and مِكْحَالٌ: so called [because it is passed to and fro along the edges of the eyelids,] from رَادَ signifying he, or it, came and went: (Mgh:) pl. مَرَاوِدُ. (Msb.) ___ The *pivot of the sheave of a pulley, if of iron.* (S, K. *) ___ *A wooden pin, peg,* or *stake;* syn. وَتِدٌ. (M, K.) ___ *An iron* [*swivel*] *that turns round in the* لِجَام [i. e. *bit,* or *bit and bridle*]: (S, K:) or *an iron* [*swivel*] *which is attached to the* رَسَن *of the colt* [or *horse*] *and of the hawk,* [i. e., *to the halter,* or *leading-cord, of the colt* or *horse, and the leash of the hawk,*] *and which, when he turns round, turns round with him:* (A:) or the مَرْوَدَانِ, also called the رَائِدَانِ, are the *two rings in* [*either of*] *which is the extremity of the* عِذَار [or *side-piece of the headstall of the horse*]. (IDrd, in his Book on the Saddle and Bridle.) You say, دَارَ المُهْرُ وَ البَازِى فِى المِرْوَدِ [*The colt, and the hawk, went round, attached to the* مِرْوَد]. (A.) ___ *A joint;* syn. مَفْصِلٌ. (M.) ___ *A limit,* or *an extent,* to which one runs: so in a trad. of 'Alee, in which it is said, إِنَّ لِبَنِى أُمَيَّةَ مِرْوَدًا يَجْرُونَ إِلَيْهِ [*Verily there is a limit,* or *an extent, for the sons of Umeiyeh, to which they run*]: from إِرْوَادٌ as signifying إِمْهَالٌ. (TA.)

مُرِيدٌ [as meaning *A candidate for admission into a religious order, during his state of probation,* is a conventional post-classical term. So too as meaning *A devotee, whose sole endeavour is to comply with the will of God.*]

مُرْتَادُ حَاجَةٍ : see رَائِدٌ.

مُسْتَرَادٌ : see مُرَادٌ. [Also pass. part. n. of 10.] The sayings فُلَانٌ مُسْتَرَادٌ لِمِثْلِهِ and فُلَانَةُ مُسْتَرَادَةٌ لِمِثْلِهَا are expl. as meaning *The like of such a man,* and *the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he,* and *she, is held:* and it is said that the meaning is, مُسْتَرَادٌ مِثْلُهُ and مِثْلُهَا; the لِ being redundant. (M, TA. [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.])

روس

2 **رَوَّسَ** : see رأَّسَ.

8 **يَرْتَاسُ** : see يرتئس.

رَوَّاسٌ and رَوَّاسِيٌّ: for both, see رأَّسٌ: and for the latter, see also أَرْأَسُ.

روض

1 **راضَ**, (S, M, A, Msb, K,) aor. يَرُوضُ, (S,) inf. n. رِيَاضَةٌ (S, M, A, Msb, K) and رِيَاضٌ, (S, M, K,) or the latter is used poetically for the former, and رَوْضٌ, (M,) *He broke,* or *trained,* (M, K, Msb,) a colt, (S, K,) or beast, (M, A, Msb,) *and made* it *easy to ride upon:* (M:) or *he taught* it *to go:* (TA:) and رَوَّضَ, inf. n. تَرْوِيضٌ, *he did so well,* or *vigorously.* (S, TA.) ___ Hence, رَاضَ صَاحِبَهُ [*He made his companion easy and tractable*]. (TA.) ___ [Hence also,] رَاضَ نَفْسَهُ [*He trained, disciplined,* or *subdued, himself:* or] *he became clement,* or *forbearing.* (Msb.) And رَوِّضْ نَفْسَكَ بِالتَّقْوَى [*Train, discipline,* or *subdue, thyself well by piety*]. (A, TA.) ___ [Hence also,] رَاضَ الشَّاعِرُ القَوَافِيَ [*The poet rendered rhymes,* or *verses, easy to him by practice*]. (A, TA.) And رَوَّضَ لَهُ أَمْرًا *He made an affair easy to him;* syn. سَوَّسَهُ, q. v. (TA in art. سوس.) ___ [Hence also,] رَضْتُ الدُّرَّ, inf. n. رِيَاضَةٌ, *I bored the pearls:* and هُوَ صَعْبُ الرِّيَاضَةِ, and سَهْلُ الرِّيَاضَةِ, *It is difficult to bore,* and *easy to bore.* (A, TA.)

2 **رَوَّضَ** see 1, in three places. رَوَّضَ, (K,) inf. n. تَرْوِيضٌ, (TA,) *He kept to the* رِيَاضِ [pl. of رَوْضَةٌ, q. v.]. (K.) رَوَّضَ القَرَاحَ, (S, K,) or الأَرْضَ, (M, A,) *He,* or *it,* (a man, S, or a torrent, M, or the rain, A,) *made the clear* or *bare land,* (S, K,) or *the land,* (M, A,) *a* رَوْضَةٌ. (S, M, K.) And اَللّٰهُ الأَرْضَ اراضَ *God made the land* رِيَاضٍ. (M.)

3 **راوضهُ**, (S, A, K,) عَلَى أَمْرٍ كَذَا, (S,) or عَلَى كَذَا, (A,) inf. n. مُرَاوَضَةٌ, (Mgh,) *He coaxed, wheedled, beguiled,* or *deluded, him;* (S, A, Mgh, K;) and *he endeavoured to deceive* or *beguile him; like as he does who is training a beast not yet rendered perfectly tractable;* (Mgh;) *in order to make him enter into such a thing* or *affair;* (S;) or *until he entered into such a thing.* (A.) ___ Hence, (Mgh,) بَيْعُ المُرَاوَضَةِ *That mode of selling which is termed* بَيْعٌ

المُوَاصَفَة; (Mgh, K; *) *which is when one describes to a man an article of merchandise not present with him:* (Sh, K:) this is said in a trad. to be an action that is disapproved: (K:) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.)

4 **اراض** (Yaakoob, S, A) and أَرْوَضَ (Yaakoob, S) *It* (a place) *became abundant in its* رِيَاض [pl. of رَوْضَةٌ, q. v.]; (Yaakoob, S, A;) as also استراض . (A.) And أَرْوَضَتِ الأَرْضُ and أَرَاضَتْ *The land became clad with plants,* or *herbage* (M.) ___ [And hence,] اراض *It* (a valley) *had water stagnating,* or *remaining,* or *collecting, in it;* (S, A, Msb, K;) *concealing its bottom;* (A;) as also استراض : (S, M, A, Msb, K:) and so the former verb, (S,) or ↓ both, (A,) said of a watering-trough: (S, A:) or, when said of a watering-trough, the former verb signifies *it had its bottom,* or *lower part, covered with water:* (M:) and ↓ the latter, *the water spread widely upon the surface thereof;* (M;) and so the former too: (TA:) or ↓ the latter, *it had a sufficient quantity of water poured into it to conceal its bottom;* (O, K;) or *to cover its bottom,* or *lower part.* (L, TA.) ___ And from اراض, said of a watering-trough, has originated the saying, (S,) شَرِبُوا حَتَّى أَرَاضُوا *They drank until they thoroughly satisfied their thirst.* (S, K. *) And اراض also signifies *He drank a second draught after a first.* (K.) اراض اللّٰهُ الأَرْضَ: see 2. ___ [Hence,] اراض الحَوْضَ *He poured into the watering-trough a sufficient quantity of water to conceal its bottom.* (TA.) ___ And hence, (TA,) أَرَاضَهُمْ, said of a vessel, *It satisfied their thirst:* (S, * K:) or *it satisfied their thirst in some degree.* (M, TA.) Hence the saying, فَدَعَا بِإِنَآءٍ يُرِيضُ الرَّهْطَ *And he called for a vessel which would satisfy* (K, TA) *in some degree* (TA) *the* [*number of men termed a*] رَهْط; (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is يُرْبِض, (K, TA,) with the singlepointed ب. (TA.) ___ اراض also signifies *He poured milk upon milk;* (K;) accord. to A 'Obeyd; but he deems it strange. (TA.)

6 **التَّرَاوُضُ** in selling and buying is *syn. with* التَّحَاذِى; i. e. *The increasing* [*of the sum offered*] *and diminishing* [*of the sum demanded*] *which take place between the two parties bargaining; as though each of them were making his companion easy and tractable;* from الرِّيَاضَةُ as inf. n. of رَاضَ in the first of the senses expl. above. (TA.) In the phrase تَرَاوَضَا السِّلْعَةَ, meaning *They coaxed, wheedled, beguiled,* or *deluded, each other, with respect to the article of merchandise,* [*in the manner explained above,* or *otherwise,*] the omission of the prep. [فِى] requires consideration. (Mgh.) You say also, تَرَاوَضَا فِى الأَمْرِ *They practised dissimulation,* or *showed feigned affection, each to the other, in,* or *respecting, the thing,* or *affair;* as also تَنَاظَرَا: (TK in art. التَّرَاوُضُ فِى الأَمْرِ:) نظر is syn. with التَّنَاظُرُ. (M and K in art. نظر.)

8 **ارتاض**, said of a colt, (K,) and ارتاضت, (S, A,) said of a she-camel, (S,) or of a beast

(دَابَّة), (A,) *It became broken,* or *trained.* (S, A, * K, TA.) ___ [And hence,] ارتاضت القَوَافِى لِلشَّاعِرِ [*The rhymes,* or *verses, became rendered easy by practice to the poet*]. (A, TA.)

10 **استراض**: see 4, in five places. ___ Also *It* (water) *stagnated,* or *remained,* or *collected,* in a place. (TA.) ___ And *It* (a place, S, M, K) *was,* or *became, wide, ample,* or *spacious.* (S, M, Msb, K.) ___ And [hence (see its part. n. below)] استراضت النَّفْسُ *The mind was,* or *became, dilated, free from straitness, cheerful,* or *happy.* (K, TA.)

رَوْضٌ: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رَوْضَةٌ (S, M, A, Msb, K) and رِيضَةٌ (AA, A, K) and رِيَّضَةٌ (TA) [seem to be best rendered, in general, *A meadow;* meaning, *a verdant tract of land, somewhat watery;* or (as in Johnson's dictionary) *ground somewhat*

watery, not ploughed, but covered with grass and flowers: and sometimes, *a garden:* accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees:* or *fresh green herbage, with water,* or *having water by its side;* not otherwise: or, accord. to Aboo-Ziyád El-Kilábee, *a tract of plain land, producing* [*lote-trees of the kind called*] سِدْر; *which may be of the extent of Baghdád:* and also, *of herbs,* or *leguminous plants, and fresh green herbage:* (M:) or *this last* [*only*]: (S:) or *a tract of plain land, in which are* جَرَاثِيم [perhaps here meaning *ants' nests,* as these are generally found in soft soil,] *and soft hillocks, in the low,* or *best and most productive, parts of a country, where water stagnates,* or *remains,* or *collects, at least a hundred cubits in extent:* (M:) or *a tract of sand,* and *of fresh green herbage, where water stagnates,* or *remains,* or *collects;* so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رَوْضَة is mostly applied to *a place where beasts pasture at pleasure:* some say that it signifies *a land having waters and trees, and sweet,* or *pleasant, flowers:* (TA:) or *a place that is pleasant with flowers;* said to be so called because the waters that flow thither rest there: (Msb:) it is said in the 'Ináyeh, that رَوْض [perhaps a mistake for رَوْضَة] signifies *a garden;* and in common conventional language, one *having rivers,* or *rivulets:* MF says that rivers, or rivulets, do not necessarily belong to the signification; but that *having water* does; though not in common conventional language: (TA:) accord. to Th, رَوْضَة signifies *a beautiful garden:* (M:) the pl. of رَوْضَة is رَوْض, (S, M, K,) [or rather this is a coll. gen. n.,] and رِيَاض, (S, M, A, Msb, K,) originally رِوَاض, (S,) and رِيضَان, (Lth, M, K,) originally رِوْضَان, (TA,) or rather رِيضَان is pl. of رَوْض, (M,) and رَوْضَات, (M, Msb,) in the dial. of Hudheyl رَوَضَات: (Msb:) Az says that the رِيَاض of the hard and stony and rugged tracts in the desert are *low level places, in which the rainwater stagnates,* or *remains,* or *collects, and which consequently produce various kinds of herbage,*

that do not quickly dry up and wither: that *sometimes a* روضة *contains thickets of wild* سدر: and *sometimes it is a mile in length and breadth:* but such as are very wide are termed قيعان. (TA.) It is said in a prov., أَحسن من بيضة فى روضة [*More beautiful than an egg in a meadow,* or *garden*]. (A, TA.) And one says, أَنَا عندكَ فى روضة [*I, in thy presence, am* as though I were *in a meadow,* or *garden*]: and مجلسك روضة من رياض الجنَّة [*Thy sittingplace is* like *a meadow,* or *garden, of the meadows,* or *gardens, of Paradise*]. (A, TA.) Mohammad is related to have said, Between my grave, or between my house, and my pulpit is a روضة of the رياض of Paradise: meaning, accord. to Th, that he who abides in this place is as though he abode in a روضة of the رياض of Paradise. (M.) [See another tropical meaning of رياض الجنَّة voce رتع, last sentence.] ___ روضة also signifies *Any water that collects in pools left by torrents,* or *the like, and in places in land or in the ground to which the rain-water flows and which retain it.* (K, * TA. [In the CK, الاخاذات and المساكات are erroneously put for الإخاذات and المسَّاكات.]) ___ Also, (K,) or روض, (S, M,) *About the half of a* فربة [or *water-skin*] (S, M, K) of water: (S:) and the former, *as much* of water *as covers the bottom* of a watering-trough. (S, M, A.)

ريضة: see روضة. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رائض *A breaker,* or *trainer,* (M, Msb, K,) of colts, (K,) or of beasts (دواب): (M, Msb:) pl. راضة and رُوَّاض (S M, K) and رُوَّض. (M.)

ريض, originally ريوض, (S,) [in its primary sense seems to be *syn. with* مروض. ___ And hence it signifies] *Clement,* or *forbearing.* (Msb.) ___ [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) *In the first stage of training, as yet refractory:* (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) *that has not received training, nor become skilled in going,* or *pace,* (A, L,)

nor become submissive to its rider: (L:) and a she-camel *not trained:* (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, *refractory; contr. of* ذَلُولٌ; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) ___ [Hence,] قَصِيدَةٌ رَيِّضَةُ القَوَافِى *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed:* (TA:) or قَصِيدَةٌ رَيِّضَةٌ means *an ode not well,* or *not skilfully, composed.* (A.) And أَمْرٌ رَيِّضٌ *An affair not well, not skilfully,* or *not soundly, managed, conducted, ordered,* or *regulated.* (A, TA.)

رَيِّضَةٌ as a subst.: see رَوْضَةٌ

مَرَاضٌ *Hard ground in the lower,* or *lowest, part of a plain,* or *of soft ground, which retains water:* pl. مَرَائِضُ and مَرَاضَاتٌ. (Az, K.)

مَرُوضٌ, (S, K,) and its fem., with ة, (S, Msb,) A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Msb,) *broken,* or *trained.* (S * Msb, K.) See also رَيِّضٌ.

أَرْضٌ مُسْتَرْوِضَةٌ *Land which has produced good herbage* or *plants, and of which the herbs,* or *leguminous plants, have become erect,* or *strong and erect:* and نَبَاتٌ مُسْتَرْوِضٌ *plants which have attained their utmost size and height.* (M.) ___ افْعَلْ ذَاكَ مَا دَامَتِ النَّفْسُ مُسْتَرِيضَةً *Do thou that while the mind is free from straitness, cheerful,* or *happy,* (S, M, * Msb, TA, [in the second of which, however, النفس is strangely made masc.,]) is from استراض said of a place, as explained above. (S.) ___ مُسْتَرِيضٌ is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Homeyd ElArkat, (AHn, M, IB,) to poetry, and to the metre termed رجز; (S, M;) as meaning *Easy; practicable.* (M, TA.)

روع

1 راعه , (IAar, Az, S, Msb, K, *) aor. يروع (Mgh,) inf. n. روع (Msb, TA) and روع and رووع and رؤوع, (IAar, TA,) [*He*, or *it*, *affected his* روع, i. e. *heart*, or *mind*, *with fright*, or *fear;*] *fear of it* (namely an affair or event) *reached his* روع; (Az, TA;) *he*, or *it*, (a man, S, or an affair or event, IAar, TA, or a thing, Msb,) *frightened him; put him in fear; made him afraid;* (S, Mgh, Msb, K;) as also روّعه , (S, Msb, K, *) inf. n. ترويع: (TA:) or *its beauty and abundance* or *multitude frightened him:* (Lth, TA:) and ↓ the latter also, *it frightened him by its abundance* or *multitude*, or *its beauty.* (TA.) Hence the saying, in a trad., إذا شَمَطَ لإنسانُ فى عارضيه فذلك الرَّوْعُ, as though meaning [*When the man becomes grizzled in the hair of the two sides of his face, that is*] *the warning of death.* (TA.) You say also, [using the pass. form,] رِيعَ, aor. يُراعُ, (TA,) inf. n. روع, (S, K,) *He was*, or *became*, *frightened*, or *afraid;* or *he feared;* (S, * K, * TA;) as also ارتاع , and تروّع . (S, K, TA.) And راعَ منه, aor. يَرُوعُ, inf. n. رَوْعٌ, *He was*, or *became*, *frightened at it*, or *afraid of it;* or *he feared it.* (TK. [But I know of no authority on which this is founded, except a prov. (cited in art. جعر) , in which some read روعى جعار instead of روغى.]) To a man, you say, لَا تُرَعْ [*Be not thou frightened;*] *fear not thou; let not fear overtake thee:* and to a woman, لَا تُراعى. (S, TA.) And hence the saying, in a trad., لَنْ تُراعوا ما رَأَيْنا من شَىْءٍ [*Ye shall not be frightened*, or *afraid: we saw not*, or *have not seen*, *anything*]. (TA.) You also say, ارتاع منه and لَهُ *He was*, or *became*, *frightened at*, or *afraid of*, *him*, or *it;* or *he feared him*, or *it.* (TA.) ___ [*It affected his* روع, i. e. *heart*, or

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِى إِلَّا مَجِيئُكَ meaning [*Nothing took me by surprise but thy coming;* i. e. *I was surprised by thy coming;* or] *I knew not save thy coming;* as though he said, *nothing struck my* رُوع *but thy coming.* (TA.) And خَرَجْتُ وَمَا رَاعَنِى إِلَّا فُلَانٌ لَالْبَابِ [*I went forth, and nothing took me by surprise but such a one at the door*]; which is equivalent to saying, *and lo, such a one was at the door.* (Har p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرُعْنِى إِلَّا رَجُلٌ آخِذٌ بِمَنْكِبِى, i. e. *I knew not* [*save a man taking hold of,* or *seizing, my shoulder-joint*]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) ___ [*It affected his* رُوع, i. e. *heart,* or *mind, with admiration,* or *pleasure;*] *it excited his admiration and approval; it pleased him,* or *rejoiced him;* (S, Msb, K;) said of beauty [&c.]. (Msb.) It is said in a trad., describing the people of Paradise, فَيَرُوعُهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ *And what is upon him, of apparel, excites his admiration* &c., by its beauty. (TA.) ___ [*It* (drink) *cooled it,* (namely, the heart,) or *allayed its thirst.*] A poet says,

* سَقَتْنِى شَرْبَةً رَاعَتْ فُؤَادِى *
* سَقَاهَا ٱللّٰهُ مِنْ حَوْضِ الرَّسُولِ *

[*She gave me to drink a draught that cooled,* or *allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle* in Paradise]. (TA.) You say also, هٰذِهِ شَرْبَةٌ رَاعَ بِهَا فُؤَادِى [which may be rendered *This is a draught by which he has cooled,* or *allayed the thirst of, my heart;* and it is implied in the TA that this is the right meaning: or it means] *this is a draught by which the thirst,* or *vehement thirst, of my heart has been allayed:* (so accord. to the pointing in the copies of the K:) mentioned by Az. (TA.) The verb from رُوع [q. v. infrà] is one and the same [whether trans. or

intrans.; i. e., you say راعه, aor. يروع, inf. n. روع, meaning He, or it, excited his admiration and approval, &c., as expl. above; and راع, app. with the same aor. and inf. n., meaning *He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect,* or *by his courage,* &c.; and in like manner, راعت, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is روع, aor. يروع, inf. n. روع. (TA.) راع فى يدى كذا: see art. ريع. ___ And راع, aor. يروع, and يريع, inf. n. of the former رواع, and of the latter ريع: see art. ريع.

2 **روَّع** see 1, first sentence, in two places.

5 **تروَّع** see 1, in the former half of the paragraph.

8 **إرتوع** see 1, in the former half of the paragraph, in two places. ___ ارتاع للخير *i. q.* ارتاح له [*He was affected by alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good*]. (AZ.)

روع [see 1, of which it is an inf. n. ___] *Fright,* or *fear;* (S, K;) as also روع [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أفرخ روعه *His fright,* or *fear, departed.* (S.) Az says, All the lexicologists whom I have met say أفرخ روعه, with fet-h to the ر [in روعه], except El-Mundhiree, who informs me that AHeyth used to say, It is only افرخ روعك, with damm. (TA.) Accord. to different relations of a trad., you say, أفرخ روعك, meaning *Fright,* or *fear, hath departed from thy heart;* or *may fright,* or *fear, depart from thy heart;* (K, TA;) thus expl. by AHeyth; (TA;) and افرخ روعك, with fet-h; or this latter, only, is the right, and means *what thou fearest hath quitted thee, and departed from thee, and become removed;* or *may what thou fearest quit thee,* &c.; as though it were taken from the young bird's going forth from the egg, (K, TA,) and the darkness' becoming removed from it; thus expl. by Aboo-Ahmad El-Hasan Ibn-' Abd-Allah Ibn-Sa'eed El-' Askeree; and AO says that

افرخ روعك [thus in the TA, without any syll. signs,] means *let thy fright*, or *fear, depart*, for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'áwiyeh, that he wrote in a letter to Ziyád, لِيُفْرِخْ رُوعُكَ, with damm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-h; except AHeyth, who relates it thus, with damm; (TA;) meaning *Dismiss thou the* رَوْع *from thy* رُوع; (K, TA;) i. e., *the fright*, or *fear, from thy heart:* (TA:) for you say أَفْرَخَتِ البَيْضَةُ when the young bird quits the egg; and رَوْع is *fright*, or *fear*, which does not depart from itself, but from its place, which is the رُوع, with damm; (AHeyth, K;) the رَوْع in the رُوع being like the young bird in the egg: in like manner also one says أَفْرَخَ فُؤَادُ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

* قَدْ أَفْرَخَتْ عَنْ رُوعِهِ الكُرَبُ *

[for قَدْ أَفْرَخَ عَنِ الكُرَبِ رُوعُهُ *His heart had freed itself from griefs*]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, أَفْرِخْ رُوعَكَ عَنِ الأَمْرِ, or عَلَى الأَمْرِ, [accord. to different copies of the K, the latter being the reading in the TA, but the former probably the right,] meaning [*Free thy heart from the affair;* i. e.] *be thou tranquil, and without fear.* (K, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of knowledge. (TA.) [See also art. فرخ, in several places.] ___ Also *War*, or *battle;* as in the phrase, شَهِدَ الرَّوْعَ [*He witnessed*, or *was present at* or *in, war*, or *battle*]. (TA.) [See also an ex. in a verse cited voce سعف.]

رُوع The *heart:* (S, Msb, K:) or the *part thereof which is the place of* رَوْع, i. e. *fear:* (K, * TA:) or the سواد [or *core*, &c.,] *thereof:* (K:) and the *mind:* (S, Msb, K, * TA:) and the *understanding;* or *intellect.* (S, K.) See رَوْع, in five places. You say, وَقَعَ ذٰلِكَ فِى رُوعِى *That came into my mind.* (S, Msb, * TA.) And it is said in a trad., إِنَّ الرُّوحَ نَفَثَ فِى رُوعِى [*Verily the Trusted*, or *Trusty, Spirit* (meaning *Gabriel*)

inspired into my mind, or *heart*]. (S.) You say also, ثَابَ رُوعُهُ, meaning *He went to* [app. a mistake for *from*] *a thing, and then returned to it.* (TA.)

رَوْعٌ The *quality of exciting admiration and approval by beauty* (S, K) *and pleasingness of aspect,* or *by courage;* (K;) the *quality denoted by the epithet* أَرْوَعُ, *applied to a man,* (S, K, *) *and* رَوْعَآءُ, *applied to a woman.* (S.) [See also 1, near the end of the paragraph.]

رَوِعٌ : see رَائِعٌ; last sentence.

رَوْعَةٌ *A fit of fright* or *fear:* (S, K, TA:) pl. رَوَعَاتٌ; (TA;) which is applied by Tarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بِرَوْعَةِ الخَيْلِ, meaning *And he gave them* something *for the fright occasioned* to their women and their children *by the horsemen.* (TA.) ___ *A trait,* or *sign,* or *mark, of beauty* [*that affects the* رُوع, or *heart*]: (IAar, K:) *beauty that excites admiration and approval,* or *pleases,* or *rejoices.* (TA.)

رُوَاعُ الفُؤَادِ and رُوَاعَةُ الفُؤَادِ, applied to a she-camel, *Quick, spirited, vigorous; sharp in spirit;* syn. شَهْمَةٌ ذَكِيَّةٌ: (K:) and [in like manner] رَوْعَآءُ , applied to a she-camel and a mare, (S, K,) but not to a male [in this sense, i. e. its masc. form, أَرْوَعُ, is not thus used], (S,) *sharp in spirit;* syn. حَدِيدَةُ الفُؤَادِ: (S, K:) in the T, رُوَاعٌ, without ة, is applied as an epithet to a mare: and IAar says that رَوْعَآءُ , thus applied, is not from رَائِعَةٌ, but means one *that is as though she were fearful, by reason of her sharpness, and briskness,* or *lightness, of spirit:* he says also, that أَرْوَعُ , applied to a horse, is like this epithet applied to a man; and IB says, in art. عجس, that, applied to a man, it signifies *quickly frightened* or *afraid:* it is also applied to a heart, meaning *that is frightened,* [or *startled,*] *by reason of its sharpness, at everything that is heard or seen;* and so رُوَاعٌ. (TA.) [See also رَائِعٌ, and أَرْوَعُ mentioned and expl. therewith.]

رَائِعٌ [act. part. n. of رَاعَهُ, q. v.,] *Frightening; putting in fear; making afraid;* [and particu-

larly] *by its beauty and abundance* or *multitude.* (Lth, TA.) ___ Applied to beauty, *That excites admiration and approval in the* رُوعُ [i. e. *heart,* or *mind,*] *of him who beholds it, and pleases him,* or *rejoices him.* (TA.) Applied to a man, (K, * TA,) as also أَرْوَعُ (S, K, TA) so applied, (S, TA,) *Who excites admiration and approval by his beauty* (S, K, TA) *and pleasingness of aspect,* (K, TA,) *with generousness,* or *nobleness, and excellence, and lordly condition;* (TA;) or *by his courage:* (K, TA:) or the former, *beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodliness of his form or figure or state of apparel and the like:* or, as some say, *who frightens men by his aspect, inspiring reverence* or *awe:* but the former explanation is the more reasonable: and ↓ the latter epithet, a *beautiful* man, *who excites admiration and approval in him who beholds him:* or, as some say, *sharp; lively in spirit, and sharp in intellect:* (TA:) [see also the next preceding paragraph:] the fem. of the former is with ة: (TA:) that of the latter, رُوعَآءُ : (S:) the pl. of رَائِعٌ is أَرْوَاعٌ, (K, * TA,) applied to men, like as رَوَائِعُ [the pl. of رَائِعَةٌ] is to women: (TA:) and the pl. of أَرْوَعُ and رُوعَآءُ is رُوعٌ , (K, TA,) applied to men and to women. (TA.) You say also, فَرَسٌ رَائِعٌ *A beautiful horse, that frightens* (يَرُوعُ, i. e. يَخُوفُ, [or rather *startles,* but better rendered *excites admiration and approval in,* or *pleases,* or *rejoices,*]) *the beholder by his beauty:* (Mgh:) and فَرَسٌ رَائِعَةٌ, and رُوعَآءُ , [but see, respecting the latter, a remark of IAar in the next preceding paragraph,] *a mare that excites admiration and approval,* or *pleases,* or *rejoices,* (تَرُوعُ,) *by her generousness,* or *excellence,* or *high blood, and her description.* (TA.) [See also art. ربع, to which, as well as to the present art., رَائِعٌ, applied to a horse, is said, in the TA, to

belong.] And زِينَةٌ رَائِعَةٌ *Beautiful ornament.* (TA.) And كَلَامٌ رَائِعٌ *Surpassing,* or *excelling, speech,* or *language.* (TA.) Also *Frightened,* or *afraid;* and so رَوِعٌ , with the و unaltered, as though it were of the measure فَعِيلٌ: [or both signify *having fright* or *fear:* for] each is a possessive epithet: or the former may be of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ [and therefore have the signification first given]. (TA.)

أَرْوَعُ : fem. رَوْعَآءُ: pl. رُوعٌ: see the two paragraphs next preceding; the former in three places; the latter, in five.

روغ

1 رَاغَ, (S, Msb, K,) aor. يَرُوغُ, (S, Msb,) inf. n. رَوْغٌ (S, Msb, K) and رَوَغَانٌ, (S, Mgh, Msb, K,) said of a fox, (S, Mgh, Msb, K,) and of a man, (K,) *He turned aside* or *away* from a thing: (K:) or *went this way and that,* (Mgh,) or *to the right and left, quickly,* (Msb,) *and deceitfully,* or *guilefully:* (Mgh, Msb:) [or *turned aside to deceive him who was behind him:* for] the primary signification of رَوْغٌ is the *turning aside to deceive him who is behind one.* (Er-Rághib, TA.) It is said in a prov.,

* رُوغِى جَعَارِ وَ ٱنْظُرِى أَيْنَ المَفَرْ *

[for المَفَرُّ, i. e. *Turn aside* or *away,* or *go this way and that,* &c., *O she-hyena, and look where is the place to which to flee:* or, as some relate it, the first word is رُوعِى: see art. جعر]. (S, TA. [Freytag seems to have found المعز for المفر; and has explained رُوغِى جَعَارِ as meaning Vide ubi capræ sint, hyæna!]) And you say, راغ الصَّيْدُ *The game,* or *object of the chase, went away this way and that,* or *hither and thither.* (TA. [There said to be tropical; but I see not wherefore.]) And one says, راغ عَنْ فُلَانٍ *He turned aside,* or *away, from such a one* [and particularly *with deceit* or *guile; eluded him; dodged him*]. (JK.) And هُوَ يَرُوغُ عَنِ الحَقِّ [*He deviates from the truth,* or *from that which is right* or *just*]. (TA.) And راغ الطَّرِيقُ *The road turned aside* or *away,* or *deviated.* (Msb.) And راغ مِنْ كَذَا *He turned away from such a thing, and returned, concealing his return:* (Har p. 21:) [for,] accord. to Fr, راغ is not said of one who has returned unless he concealed his return. (Har ibid., and TA.) And راغ إِلَى كَذَا, (S, Msb,) or الى فُلَانٍ, (TA,) *He turned aside* (S, Msb, TA) *to such a thing,* (S, Msb,) or *to such a one,* (TA,) *secretly.* (S, Msb, TA.) Hence, in the Kur [li. 26], فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ *And he turned aside,*

(Jel, TA,) or *went away,* (Bd,) *to his family secretly* [*and brought a fat calf*]: (Bd, Jel, TA:) or *he returned to his family concealing his return.* (Fr, TA.) And in the Kur [xxxvii. 91], فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ *And he turned against them* (Fr, S, Bd, TA) *secretly,* (Bd, TA,) *smiting* them *with the right hand,* or *because of the oath* that he had sworn; (Bd;) as though the رَوْغ in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (S, L:) or the meaning is, *he advanced against them.* (S, TA.) ___ رَاغَ حَاجَةً إِلَى فُلَانٍ, aor. as above, *He sought to obtain quickly an object of want of such a one.* (JK, TA. [See also 4.]

2 **روّغ** , (IAar, K,) inf. n. تَرْوِيغٌ, (TA,) *He smeared, seasoned, imbued,* or *soaked,* a mess of ثَرِيد [i. e. broken, or crumbled, bread], (IAar, K, TA,) or a morsel, or mouthful, (TA,) *with grease,* or *gravy,* or *dripping;* (IAar, K, TA;) as also مَرَّغَ, and سَغْبَلَ, and رَوَّلَ: (TA:) or you say, رَوَّغْتُ اللُّقْمَةَ بِالسَّمْنِ, inf. n. as above, *I smeared, seasoned, imbued,* or *soaked, the morsel,* or *mouthful, with clarified butter;* as also رَيَّغْتُ: (Msb:) or رَوَّغْتُ الخُبْزَ فِى الوَدَكِ *I soaked the bread in grease,* or *gravy,* or *dripping;* syn. رَوَّلْتُهُ فِيهِ. (JK.)

3 **راوغه** , (MA, TA,) inf. n. مُرَاوَغَةٌ (KL, TA) and رِوَاغٌ, (TA,) *He practised deceit, delusion, guile,* or *artifice,* (MA, KL, TA,) *with him,* or *towards him;* (MA, TA;) or *strove, endeavoured,* or *desired, to deceive, delude, beguile, circumvent,* or *outwit, him;* syn. خَادَعَهُ; as also اَرَاغَهُ , inf. n. إِرَاغَةٌ: and both signify *he endeavoured to turn him;* or *endeavoured to turn him by blandishment,* or *by deceitful arts,* or *to entice him to turn;* syn. رَاوَدَهُ. (TA.) It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, فُلَانٌ يُرَاوِغُ فِى الأَمْرِ [*Such a one practises deceit,* &c., *in the affair*], inf. n. مُرَاوَغَةٌ. (S.) And مَا زِلْتُ أُرَاوِغُهُ عَنْ كَذَا *I ceased not to endeavour to turn him,* or *to entice him to*

turn, from such a thing, syn. أُرَاوِدُهُ; (TA in this art;) and عَلَيْهِ *to it:* (TA in art. منع:) and [in like manner] you say, فُلَانٌ يُرِيغُنِى عَلَى أَمْرٍ *Such a one endeavours to turn me,* or *to entice me to turn, to a thing;* and عَنْ أَمْرٍ *from a thing;* syn. يُرَاوِدُنِى; *and seeks,* or *demands, my doing so.* (TA.) ___ مُرَاوَغَةٌ also signifies The act of *wrestling together;* (S, K;) like تَرَاوُغٌ. (K.) You say, رَاوَغَهُ *He wrestled with him:* (TK:) or رَاوَغَ بَعْضُهُمْ بَعْضًا *One of them wrestled with another;* [or *they wrestled, one with another;* or *they wrestled together;*] as also تَرَاوَغُوا. (S, TA.)

4 أَرْوَغَ see 3, in two places. ___ اَرَاغَ, (S, Msb, K,) inf. n. إِرَاغَةٌ, (Msb, TA,) also signifies *He sought, sought for* or *after, sought to find and take* or *get,* or *pursued after,* and *desired,* (S, Msb, K,) a thing; (Msb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (كَأَنَّهُ يَرُوغُ,) before him; (Har p. 21;) and ارتاغ, (S, Msb, K,) inf. n. ارْتِيَاغٌ, (Msb,) signifies the same. (S, Msb, K.) [أَرِيغُونِى إِرَاغَتَكُمْ is expl. in one of my two copies of the S by the words اُطْلُبُونِى طَلَبَتَكُمْ: in the other of those copies, the latter of these words is written طَلَبَتَكُمْ: I think that the right reading is طَلْبَتَكُمْ; and the meaning, *Seek ye me with,* or *in, your mode,* or *manner, of seeking:* the proper meaning is *seek ye me with your seeking.*] Khálid Ibn-Jaafar Ibn-Kiláb says, speaking of his mare حِذْقَة,

* أَرِيغُونِى إِرَاغَتَكُمْ فَإِنِّى *
* وَ حِذْقَةَ كَالشَّجَا تَحْتَ الْوَرِيدِ *

[*Seek ye me with your seeking;* but ye will not be able to take me; *for I, with Hidhkah, am like the bone sticking fast in the throat beneath the carotid artery*]. (TA.) And you say, أَرَغْتُ الصَّيْدَ [*I sought,* or *pursued, the game,* or *object of the chase*]. (S.) And اراغت العُقَابُ الصَّيْدَ *The eagle pursued the game this way and that, as the latter went.* (Mgh and TA in art. هوى.) And خَرَجْتُ أُرِيغُ بَعِيرًا شَرَدَ مِنِّى *I went forth seeking in every road,* or *way, a camel*

that had run away from me. (TA, from a trad.) And مَا ذَا تُرِيغُ *What is this that thou seekest* and *desirest?* or *that which thou seekest* and *desirest?* (S, TA.) And فُلَانٌ يُرِيغُ كَذَا وَ كَذَا *Such a one*

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eeks, and devises or *plans* or *plots, such and such things.* (T, TA.)

5 **تروّغ** *He* (a beast) *rolled,* or *turned himself over.* (JK, IDrd, K.) And تروّغ فِى الطِّينِ *He became befouled,* or *bedaubed, in the mud.* (JK.)

6 **تَرَاوَغَ** see 3, last two sentences.

8 **إِرْتَوَغَ** see 4, second sentence.

رَاغَةٌ : see رِيَاغَةٌ.

رَوَاغٌ [The *act,* or *quality, of turning aside* or *away* from a thing: or *of going this way and that,* or *to the right and left, quickly, and deceitfully,* or *guilefully:* or *of turning aside to deceive him who is behind one:* or *of eluding,* or *dodging:*] a subst. from رَاغَ. (S, Msb, K.) خَيْرٌ رَوَاغٌ, (so in the TA, the vowel of the ر in رواغ not indicated,) or خَيْرٌ لَهُ رَوَاغَآءُ and رُوَاغَآءُ, (so in the JK,) *Abundant* [*wealth,* or *good of any kind*]. (JK, TA.)

رِيَاغٌ [originally رِوَاغٌ] *A state of plenty;* or *of abundance of herbage,* or *of the goods* or *conveniences* or *comforts of life.* (JK, Ibn-'Abbád, K.) You say, فُلَانٌ فِى الرِّيَاغِ *Such a one is in a state of plenty,* &c. (JK.) See also art. ريغ.

رِوَاغَةٌ : see what next follows.

رِيَاغَةٌ The *wrestling-place* of a people; (Yz, JK, S, K;) as also رِوَاغَةٌ , (K,) which is the original form, the و being afterwards changed into ى because of the kesreh before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or رَاغَةٌ . (So in the JK.)

رُوَيْغَةٌ *i. q.* حِيلَةٌ [meaning *An evasion* or *elusion, a shift, a wile, an artifice, an artful contrivance* or *device, a plot,* or *a stratagem*]: (Ibn-'Abbád, K:) from الرَّوْغُ [inf. n. of رَاغَ]: so in the saying, أَخَذْتَنِى بِالرُّوَيْغَةِ [*Thou tookest me by an artifice,* &c.]. (JK, Ibn-'Abbád, K.) [It has a similar meaning also in a saying cited voce حوجآء, q. v.]

رَوَاغَآءُ and رُوَاغَآءُ: see رَوَاغٌ.

رَوَّاغٌ [*Wont to turn aside* or *away* from a thing: or *to go this way and that,* or *to the right and left, quickly, and deceitfully,* or *guilefully:* or *to turn aside for the purpose of deceiving him who is behind:* or *to elude,* or *dodge*]. Mo'áwiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, إِنَّمَا أَنْتَ ثَعْلَبٌ رَوَّاغٌ كُلَّمَا خَرَجْتَ مِنْ جُحْرٍ ٱنْجَحَرْتَ فِى جُحْرٍ [*Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow*]. (TA.) [Hence,] الرَّوَّاغُ is an appellation of *The fox.* (JK, K.)

طَرِيقٌ رَائِغٌ *A deviating road.* (S, TA.) Hence رَائِغَةٌ [as a subst.] *A road deviating from the main road:* pl. رَوَائِغُ. (TA, from a trad.)

رَائِغَةٌ : see what next precedes.

أَرْوَغُ [*More,* and *most, wont to turn aside* or *away* from a thing: *to go this way and that,* or *to the right and left, quickly, and deceitfully,* or *guilefully: to turn aside for the purpose of deceiving him who is behind:* or *to elude,* or *dodge*]. Tarafeh Ibn-El-'Abd said to 'Amr

Ibn-Hind, censuring his companions,

* كُلُّهُمْ أَرْوَغُ مِنْ ثَعْلَبِ *

* مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَهْ *

[*Every one of them is more wont to elude than a fox: how like is this night to yesternight!* meaning, how like are they, one to another! see art. أَرْوَغُ مِنْ ثَعْلَبٍ]: برح is a prov. (TA.)

روف

1 **رَافَ** , (IDrd, K,) aor. يَرَافُ, (K,) or يَرُوفُ, inf. n. رَوْفٌ, (IDrd,) is a dial. var. of رَأَفَ, (IDrd, K,) aor. يَرْأَفُ: (K:) or, as some say, (IDrd,) رَوْفٌ signifies The *being still;* and is not from الرَّأْفَةُ: (IDrd, K:) [ISd says,] رَافَ, inf. n. رَوْفٌ, signifies سَكَنَ [*he,* or *it, was,* or *became, still,* &c.] and رَأَفَ [q. v.] is a dial. var. thereof [signifying thus]; and is not from رَؤُوفٌ syn. with رَحِيمٌ. (M.)

3 **راوف** : see رَأَفَ.

رَافٌ *Wine;* a dial. var. of رَأْفٌ. (TA.)

رَوْفَةٌ *Mercy,* or *compassion:* (O, K:) so accord. to IAar. (O.)

روق

1 **رَاقَ**, (S, Msb, TA,) aor. يَرُوقُ, (S, Msb,) inf. n. رَوْقٌ, (S,) *It* (wine, or beverage, S, or water, Msb, TA, and a thing, TA) *was*, or *became, clear.* (S, Msb, TA.) راق عَلَيْهِ, (JK, K,) aor. as above, (JK,) and so the inf. n., (K,) *He*, or *it, exceeded him*, or *it:* (JK:) [and] *he*, or *it, exceeded him*, or *it, in excellence.* (K.) You say, راق فى يدى كَذَا *Such a thing was redundant*, or *remained over and above, in my hand;* like راع; syn. زَادَ. (L in art. ربع.) And راق فُلَانٌ عَلَى أَهْلِهِ *Such a one was*, or *became, above*, or *superior to, his family; surpassed*, or *excelled, his family.* (JK.) راقَنِى, (JK, S, MA,) or راق لِى, (so in my copy of the Msb, [perhaps a mistranscription, for only the former is commonly known,]) and راقَهُ, (K,) aor. as above, (JK, S,) and so the inf. n., (JK, K,) *It* (a thing) *induced in me*, and *him, wonder*, or *admiration, and pleasure*, or *joy; excited my*, and *his, admiration and approval; pleased*, or *rejoiced, me*, and *him.* (JK, S, MA, Msb, K.) رَوِقَ, [aor. يَرْوَقُ,] inf. n. رَوَقٌ, *He was*, or *became, long-toothed:* (MA:) [or *he had long teeth, the upper of which projected over the lower:* or *his upper central incisors were longer than the lower, and projecting over them:* see رَوَقٌ, below.]

2 **روّق**, (JK, S, Msb,) inf.n. تَرْوِيقٌ, (S, K,) *He cleared*, or *clarified*, (S, Msb, K,) wine, or beverage, (S,) or water; (Msb;) *he cleared*, or *clarified*, wine, or beverage, *with the* رَاووق. (JK, TA.) ___ *He* (a drunken man) *made water in his clothes.* (AHn, K, TA.) روّق البَيْتَ, (JK, TA,) inf. n. as above, (JK,) *He made*, or *put, to the tent, a* رِوَاق, (JK, TA,) meaning a *curtain extended below the roof.* (TA. [See رِوَاقٌ.]) ___ Hence, (Har p. 50,) روّق اللَّيْلُ *The night extended the* رِوَاق [or *curtain*] *of its darkness;* (S, Msb, Har ubi suprà, TA;) *became dark;* (Har, TA;) as also أَرْوَقَ. (TA.) تَرْوِيقٌ also signifies The *selling a commodity and buying one better than it*, (IAar, K, TA,) or *longer than it, and better:* (TA:) or the *selling an old and*

wornout thing and buying a new one: (Th, TA:) or the *selling one's garment, and adding something to it, and buying* [*with that garment and the thing added to it*] *another garment better than it:* (JK:) [or the *buying, with a thing and something added thereto, a better thing:* for] one says, بَاعَ سِلْعَتَهُ فَرَوَّقَ [*He sold his commodity, and bought with it and something added thereto a better commodity*]. (TA.) ___ One says also, رَوَّقَ لِفُلَانٍ فِى سِلْعَتِهِ *He named a high price to such a one for his commodity, not desiring it* [*himself, but* app. *desiring to induce another to give a high price for it*]. (JK, K: expl. in the former by رَفَعَ لَهُ فِى سَوْمِهَا وَ لَا يُرِيدُهَا; and in the latter by رَفَعَ لَهُ فِى ثَمَنِهَا وَ هُوَ لَا يُرِيدُهَا.)

4 أَرْوَقَ : see 2. اَرَاقَهُ, (Msb in art. ريق, and K in that and the present art.,) inf. n. إِرَاقَةٌ, (S in the present art., and so in the K accord. to the TA,) *He poured it out,* or *forth;* (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:) and one says also هَرَاقَهُ, (Msb, TA,) changing the أ into هـ, originally هَرْيَقَهُ, like دَحْرَجَهُ, in measure, (Msb,) said by Lh to be of the dial. of El-Yemen, and afterwards to have spread among Mudar, (TA in art. ريق,) aor. يُهْرِيقُهُ, (Msb, TA,) with fet-h to the هـ, imperative هَرْقْ, originally هَرْيَقْ, like دَحْرَجْ, (Msb,) inf. n. هَرَاقَةٌ; (S and K in art. هرق;) and أَهْرَاقَهُ, aor. يُهْرِيقُهُ, (Msb, TA,) with the هـ quiescent, like يُسْطِيعُ aor. of إِسْطَاعَ; or, accord. to the T, أَهْرَقْتُ is wrong as being anomalous; and some say, هَرَقْتُهُ, aor. , inf. n. هَرْقٌ, as though the هـ were radical. (Msb.) It is said in a trad., إِنَّ ٱمْرَأَةً كَانَتْ تُهْرَاقُ الدِّمَآءُ or تُهْرَاقُ, the verb being in the pass. form, and the هـ either meftoohah or quiescent, and الدماء being in the accus. case as a specificative; [so that the meaning is, *Verily a woman used to pour forth with blood;* for تُهْرَاقُ is equivalent to تُرَيَّقُ; but by rule the specificative should be without the article ال;] or الدماء may be in the nom. case, الدِّمَآءُ being for دِمَاؤُهَا [i. e. *her blood used to pour forth*]. (Msb.) ISd says that أَرَاقَ is judged to be originally أَرْوَقَ because the medial radical letter of a verb is more commonly و than ى; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be

added, also because one says, هُمَا يَتَرَاوَقَانِ المَآءَ;] though Ks states that رَاقَ المَآءُ, aor. يَرِيقُ, signifies *The water poured out,* or *forth:* IB says that أَرَقْتُ المَآءَ is from رَاقَ المَآءُ, aor. يَرِيقُ, inf. n. رَيْقٌ, signifying *the water went to and fro upon the surface of the earth.* (TA.) One says also, of a man, اراق مَآءَ ظَهْرِهِ and هَرَاقَهُ and أَهْرَاقَهُ [meaning *He poured forth his seminal fluid*]. (TA.) ___ And أَرِقْ عَنْكَ مِنَ الظَّهِيرَةِ and هَرِقْ meaning *Stay thou until the mid-day heat shall have become assuaged, and the air be cool;* syn. أَبْرِدْ. (IAar, TA in art. فيح.) ___ [See more in art. هرق.]

5 تَرَوَّقَ *It* (wine, or beverage, [&c.,]) *became clear* [or rather *cleared*] *without pressing,* or *expressing.* (TA.)

6 هُمَا يَتَرَاوَقَانِ المَآءَ *They two pour the water out,* or *forth, by turns.* (TA.)

رَوْقٌ [an inf. n. of رَاقَ, used as an epithet,] *Clear;* applied to water &c. (IAar, K. [See also رَائِقٌ.] ___ [Hence, app., as a subst.,] *Pure,* or *sincere, love.* (K.) [Also, as an epithet originally an inf. n.,] *Inducing wonder,* or *admiration, and pleasure,* or *joy; exciting admiration and approval; pleasing,* or *rejoicing;* (IAar, K;) as also رَائِقٌ (JK) and رَيِّقٌ . (IAar, TA.) And, applied to a horse, *Beautiful in make, that induces wonder,* or *admiration, and pleasure,* or *joy, in his beholder; excites his admiration and approval;* or *pleases,* or *rejoices, him;* as also رَيِّقٌ . (K.) *A horn* (JK, S, K, TA) of any horned animal: (TA:) pl. أَرْوَاقٌ. (S, TA.) [Hence,] رَوْقُ الفَرَسِ *The spear which the horseman extends between the horse's ears:* (K:) [for] spears are regarded as the horses' horns. (Ham p. 90.) And دَاهِيَةٌ ذَاتُ رَوْقَيْنِ *A great calamity* or *misfortune;* (K, TA;) lit. *twohorned.* (TA.) And حَرْبٌ ذَاتُ رَوْقَيْنِ *A vehement war.* (TA.) ___ Also [*A*] *courageous* [*man*], *with whom one cannot cope.* (K.) ___ *A*

chief (IAar, JK, K) of men. (JK.) ___ *A company,* or *collective body,* (As, O, K,) of people: so in the saying, جآءنا رَوْقٌ مِنْ بَنِى فُلَانٍ [*A company of the sons of such a one came to us:* or, app., *a numerous and strong company;* for it is added that this is] like the saying رَأْسٌ جَمَاعَةُ القَوْمِ [which means the numerous and strong company of the collective body of the people]. (As, O.) ___ Also syn. with رِوَاقٌ in several senses, as pointed out below: see the latter word in six places. ___ Also The *foremost part* or *portion* of rain, and of an army, and of a number of horses or horsemen. (TA.) And The *first part* of youth; as also رِيقٌ , (S, O, K,) originally رَيْوَقٌ, (O, K,) and رَيْقٌ , (S, O, K,) which is a contraction of رِيقٌ: (O:) you say, فعله فى رَوْقِ شَبَابِهِ and رِيقِ شَبَابِهِ and رِيقِ شَبَابِهِ *He did it in the first part of his youth:* (S, TA: *) and مضى من الشَّبَابِ رَوْقُهُ *The first part of youth passed.* (TA.) ___ Also The *youth* [itself] of a man. (TA.) ___ And *Life;* i. e. the *period of. life:* whence the saying, أَكَلَ رَوْقَهُ [*He consumed his life;* or] *he became aged:* (K:) or this saying means *his life became prolonged so that,* or *until, his teeth fell out, one after another.* (S, O.) ___ *A part,* or *portion,* of the night: (S, K:) pl., accord. to IB, أَرْوُقٌ: but accord. to Aboo- 'Amr Esh-Sheybánee, this is pl. of رِوَاقٌ: (TA:) [or the pl. of رَوْقٌ in this sense is أَرْوَاقٌ.] You say, مضى رَوْقٌ من اللَّيْلِ *A part,* or *portion, of the night passed.* (TA.) And أَرْوَاقُ اللَّيْلِ means *The folds* (أَثْنَآء) *of the darkness of night.* (K, TA.) And أَرْوَاقُ العَيْنِ *The sides of the eye:* so in the saying, أَسْبَلَتْ أَرْوَاقُ العَيْنِ *The sides of the eye shed tears.* (O, K, * TA.) ___ Also The *body:* (K, TA:) and [in like manner the pl.] أَرْوَاقٌ signifies the *extremities and body,* of a man: (TA:) and his *self;* (JK, * TA;) as also the singular. (JK, TA.) You say, رمونا بأَرْوَاقِهِمْ *They threw themselves upon us.* (TA.) And أَلْقَى عَلَيْنَا أَرْوَاقَهُ *He covered us with himself* [*by throwing himself upon us*]. (TA.) And رماه بأَرْوَاقِهِ *He threw his weight upon him.* (TA.) And رَمَى بأَرْوَاقِهِ عَنِ الدَّابَّةِ *He mounted the beast:* and رَمَى بأَرْوَاقِهِ عَنِ الدَّابَّةِ *He alighted from the beast.* (O, K.) And أَلْقَى أَرْوَاقَهُ *He remained at rest in a place;* (S, O, K;) like as one says, أَلْقَى عَصَاهُ: (S, O:) a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also *He ran*

vehemently: (A 'Obeyd, S, O, K:) not known, however, to Sh, in this sense; but known to him as meaning *he strove, laboured, toiled,* or *exerted himself,* in a thing. (TA.) [Agreeably with this last explanation, it is said that] رَوْقٌ also signifies A man's *determination,* or *resolution;* his *action;* and his *purpose,* or *intention.* (K, TA.) And hence the saying, أَلْقَى عَلَيْهِ أَرْوَاقَهُ [meaning *He devoted his mind and energy to it,* or *him*]: (TA:) [or] you say thus, and أَلْقَى عَلَيْهِ شَرَاشِرَهُ, meaning his loving it, or him, (أَنْ يُحِبَّهُ,) vehemently [i. e. *he loved it,* or *him, vehemently;* agreeably with explanations of the saying القى عليه شراشره in art. شر, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of عَلَيْهِ and يُحِبَّهُ we find عَلَيْكَ and تُحِبَّهُ; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read عَلَيْكَ, we should read يُحِبَّكَ; for in this case the meaning of the saying would certainly be *he loved thee vehemently.* Freytag, misled by the reading تُحِبَّهُ in the S and K, renders القى عليك ارواقه as meaning *Magno amore erga ipsum te accendit.* Golius gives, in its place, ضرب اوراقه عليه (for ارواقه), as meaning *Valde amavit eum.*]) ___ You say also, أَلْقَتِ السَّحَابَةُ أَرْوَاقَهَا, (JK, S, O, K,) or القت السحابة عَلَى الأَرْضِ ارواقها, (TA,) *The cloud cast down its rain,* and *its vehement rain consisting of large drops,* (S, O, K, TA,) *upon the earth:* (TA:) or *persevered with rain, and remained stationary upon the land:* (JK, TA:) or أَلْقَتِ السَّمَآءُ بِأَرْوَاقِهَا *The sky cast down all the water that was in it:* (IAmb, O, TA:) or this saying, (O, TA,) or the former, (K,) means *cast down its clear waters;* (O, K, TA;) from رَاقَ المَآءُ signifying the water was, or became, clear: but IAmb deems this improbable, because the Arabs did not say مَآءٌ رَوْقٌ and مَآآنٌ رَوْقَانٌ and أَمْوَاهٌ أَرْوَاقٌ: (O, TA:) [i. e. they said رَوْقٌ only, in all cases when they used it as an epithet meaning clear, because it is originally an inf. n., like عَدْلٌ &c.:] or, as some say, by بارواقها is meant *its waters rendered heavy by the clouds:* and one says, أَرْخَتِ السَّمَآءُ أَرْوَاقَهَا and عزاليها [*The sky loosed,* or *let down, its spouts;* the clouds being likened to leathern water-bags]: (TA:) [for] رَوْقُ السَّحَابِ means *The* مَسِيل [or *channel by which flows the water*] *of the clouds.* (TA in another part of the art. [See also رِوَاقٌ, as used in relation to clouds.]) رَوْقٌ also signifies *A*

substitute for a thing, (O, K,) accord. to [the JK and] Ibn-'Abbád. (O.) And الرَّوْقُ means *The breathing of* [i. e. *in*] *the agony of death* (نَفْسُ النَّزْعِ). (O, K, TA. [In the CK and in my MS. copy of the K, نَفْسُ النَّزْعِ, which means *the agony of death itself.*])

رُوقٌ is said to be pl. of رُوقَةٌ, and of رَائِقٌ, and of أَرْوَقُ. (TA.) [See these three words.]

رَوَقٌ *Length of the teeth, with a projecting of the upper over the lower:* (JK:) or *length of the upper incisors exceeding that of the lower,* (S, O, K, TA,) *with projection of the former over the latter.* (TA.) [See also 1, last sentence.]

رَيْقٌ : see رَوْقٌ, in two places, in the former half of the paragraph: ___ and see also رِيقٌ.

رَوْقَةٌ *i. q.* جَمَالٌ رَائِقٌ [i. e. *Beauty, comeliness,* or *elegance,* &c., *that induces wonder,* or *admiration, and pleasure,* or *joy;* or *surpassing beauty,* &c.]. (K.)

رُوقَةٌ *Choice,* or *excellent:* (Fr, O:) or *goodly,* or *beautiful:* (K:) applied to a boy and to a girl, (Fr, O, K,) and to a he-camel and to a she-camel: (Fr, O:) and *very beautiful* or *comely* or *elegant;* (K;) applied to one and more of human beings: (TA:) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA:) [and also said to be pl. of رَائِقٌ, q. v.:] and it has a pl., [or coll. gen. n.,] namely, رُوقٌ; (IDrd, O, TA;) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAar, or particularly when on a journey. (TA.) Also *A little,* or *paltry, thing:* (JK, IDrd, O, K:) of the dial. of El-Yemen. (IDrd, O.) You say, مَا أَعْطَاهُ إِلَّا رُوقَةً *He gave him not save a little,* or *paltry, thing.* (IDrd, O.)

رَوَاقٌ : see what next follows.

رُوَاقٌ : see what next follows.

رِوَاقٌ (Lth, S, Mgh, O, Msb, K, &c.) and رُوَاقٌ (MA, K) and رَوَاقٌ (MA) *A* بَيْت [or *tent*] *like the* فُسْطَاط [q. v.], (Lth, JK, O, Msb, K,) *supported upon one pole in the middle thereof;* (Lth, O, Msb;) as also رَوْقٌ ; (K, * TA;

expl. in the

former as signifying *a* فُسْطَاط; and its pl. أَرْوَاقٌ is expl. in the S as signifying فَسَاطِيطُ;) accord. to Lth: (TA:) or *a roof in the front,* or *fore part, of a* بَيْت [or *tent*]; (S, O, K;) as also رَوْقٌ : (S:) or *a curtain that is extended below the roof;* as also رَوْقٌ ; which latter is expl. in the K as signifying simply *a curtain:* (TA:) or the رِوَاق of a بَيْت [or tent] is the *curtain of the front,* or *fore part, thereof, extending from the top* thereof *to the ground:* (AZ, TA:) *a* [*piece of cloth such as is called*] كِسَآء *let down upon the front,* or *fore part, of a* بَيْت, *from the top thereof to the ground:* (Mgh:) رَوْقٌ signifies the same as رِوَاقٌ: (K:) and each signifies the شُقَّة [or *oblong piece of cloth*] *that is beneath the upper,* or *uppermost,* شُقَّة of a بَيْت [or tent]: (Az, O, K:) or sometimes the رِوَاق is *one such piece of cloth,* and sometimes of *two such pieces,* and sometimes of *three:* (TA:) and, (Msb,) or as some say, (Mgh, TA,) رِوَاقٌ signifies the *front,* or *fore part,* of a بَيْت [or tent]; (Z, Mgh, Msb, TA;) as also رَوْقٌ ; (JK, Z, K;) its hinder part being called its كِفَآء, and its two sides being called its خَالِفَتَان; (TA;) whence the saying, قَعَدُوا فِى رَوْقِ بَيْتِهِ and رِوَاقِ بَيْتِهِ, i. e. [*They sat in*] *the front* or *fore part* [*of his tent*]: (Z, TA:) and رَوْقٌ also signifies *a tent;* as in the saying, ضَرَبَ رَوْقَهُ [*He pitched his tent*]: (S:) and [hence] the *place of the huntsman* [*in which he conceals himself to lie in wait*]; (K;) as being likened to the رِوَاق: (TA:) and رِوَاق signifies also *a place that affords shelter in rain:* (MA:) [and *a portico;* and particularly *such as surrounds the court of a mosque;* (see سُدَّةٌ;) in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in

Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself

is termed a رواق:] the pl. of رواق is أَرْوِقَةٌ and رُوقٌ; (S, O, Msb, K;) the former a pl. of pauc. and the latter of mult. (S, O.) ___ [Hence, الرَّوَاقُ مِنَ السَّحَابِ, expl. in the TA as meaning كَرَوَاقِ البَيْتِ مِنْهُ مَا دَارَ: but دار is here evidently a mistranscription for كَانَ; and the meaning is, *The part, of the clouds, that resembles the* رواق *of the tent.* See also رُوقُ السَّحَابِ, near the end of the paragraph commencing with رُوقٌ.] ___ [Hence also,] رَوَاقُ اللَّيْلِ [*The curtain of night:* and] *the first part of night;* and *the greater,* or *main, part thereof.* (ISd, K. [It is implied in the latter that one says also in this instance and in the next رواق.]) You say, of night, مَدَّ رَوَاقَ ظُلْمَتِهِ [*It extended the curtain of its darkness*]: (S, Msb:) and أَلْقَى أَرْوِقَتَهُ [*It let fall its curtains*]. (S.) [See also an ex. in a verse cited voce مُرِمٌّ, in art. رم.] ___ And رَوَاقُ العَيْنِ *The eyebrow.* (JK, K.) رَوَاقُ [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the K that it is الرَّوَاقُ and الرُّوَاقُ,] is a name for *The ewe,* (O, K,) by which she is called to be milked, by the cry رَوَاقِ رَوَاقِ; (O;) but not unless she be رَوْقَآءُ [app., if not a mistranscription for وَرْقَآءُ, formed from this latter by transposition, and thus meaning *dusky:* see أَرْوَقُ]. (O, K.)

رَائِقٌ *Cleared,* or *clarified,* [or rather مُرَوَّقٌ has this meaning, and رائق signifies *clear,*] wine, or beverage. (TA.) And *Pure* musk. (TA.) [See also the same word in art. ريق: and see رُوقٌ.] [Also *Exceeding, surpassing,* or *superlative:* see 1, second and next two following sentences.] ___ See also رُوقٌ, third sentence. [Hence,] *Goodly,* or *beautiful:* (S, K, TA:) from رَاقَنِى signifying as expl. in the first paragraph of this art.; (S;) or from رَاقَ signifying it was, or became, clear: (TA:) pl. رُوَقَةٌ, (S, K,) like as فُرْهَةٌ and صُحْبَةٌ are pls. of فَارِهٌ and صَاحِبٌ, (S,) [or rather quasi-pl.,] applied to boys, (S, K,) and to girls; (S;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and رُوقٌ is another pl. of رائق, like as بُزْلٌ is of بَازِلٌ. (S.) رُوَقَةُ المُؤْمِنِينَ, in which روقة is [quasi-] pl. of رائق, means *the best,* and *the manly and noble* or *generous, of the believers.* (TA.)

رِيقٌ : see رُوقٌ, in four places, in the former half of the paragraph. ___ Also The *most excellent* of anything; (JK, S;) as, for instance, of wine, or beverage, and of rain. (JK.) ___ And it is said to signify also, (JK, Ibn-'Abbád, O,) or so رِيقَةٌ, (accord. to the

copies of the K,) *A scanty fall of rain:* thus bearing two contr. meanings. (JK, Ibn-'Abbád, O, K.)

رَاوُوقٌ *A clarifier,* or *strainer,* (S, Msb, K,) syn. مُصَفَاةٌ, (S, K,) *for wine* or *beverage:* (S:) the نَاجُودُ [q. v.] *with which wine,* or *beverage,* is *cleared,* (Lth, JK, K, TA,) *without pressing,* or *expressing:* (TA:) and (sometimes, S) the [*kind of wine-vessel called*] بَاطِيَة. (S, K.) Accord. to IAar, (O, TA,) who is said by Sh to differ herein from all others, (TA,) الرَّاوُوقُ signifies also *The* كَأْس [or *drinking-cup,* or *cup of wine,*] *itself.* (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَسْقَى بِرَاوُوقِ الشَّبَابِ الخَاضِبِ *

[app. meaning *He gave to drink of the cup of ruddy youth:* see خَاضِبٌ as an epithet applied to an ostrich]. (TA.)

أَرْوَقُ [app. originally signifying *Horned:* ___ and hence,] A horse *between whose ears the rider extends his spear:* when the rider does not thus, he [the horse] is said to be أَجَمُّ. (K.) ___ Also, applied to a man, (S, Mgh, K,) *Having long teeth, with a projecting of the upper over the lower:* (JK:) or *having long incisors:* (Mgh:) or *whose upper incisors are longer than the lower,* (S, K, TA,) *and project over the latter:* (TA:) fem. رَوْقَآءُ: (JK, TA:) and pl. رُوقٌ; (K, TA;) which is also said to be pl. of رَوْقَةٌ, and of رَائِقٌ. (TA.) [In the K is added, after the mention of the pl., وَكَذٰلِكَ قَوْمٌ رُوقٌ وَرَجُلٌ أَرْوَقُ: an addition altogether redundant.] [It seems that it is also *syn. with* أَوْرَقُ, as being formed from the latter by transposition; and that hence] one says سَنَةٌ رَوْقَآءُ and سِنُونَ رُوقٌ [meaning *A rainless year* and *rainless years*], and عَاثَ فِيهِمْ عَامٌ أَرْوَقُ كَأَنَّهُ ذِئْبٌ أَوْرَقُ [meaning *A rainless year made mischief,* or *havoc, among them, as though it were a dusky wolf*]. (TA.) See also رِوَاقٌ, last sentence.

إِرَاقَةٌ inf. n. of 4. (S.) ___ And [hence,] The مَآءُ [meaning *seminal fluid*] *of a man;* as also هِرَاقَةٌ and إِهْرَاقَةٌ. (TA.)

[See أَرَاقَ مَآءَ ظَهْرِهِ.]

مِرَاقٌ : see art. ريق.

مَآءٌ مُرَاقٌ [*Water,* and hence, *seminal fluid, poured forth*]. (TA. [There immediately followed by أَرَاقَ مَآءَ ظَهْرِهِ, q. v.])

رَجُلٌ مُرِيقٌ [*A man pouring forth* water, and hence, his seminal fluid]. (TA. [There immediately followed by مَآءٌ مُرَاقٌ, q. v.])

مُرَوَّقٌ : see رَائِقٌ: and see مُرَيَّقٌ, in art. ريق. Also A tent (بَيْتٌ, S, K, and خِبَآءٌ, S) *having a* رِوَاقٌ [q. v.]. (S, K. [Said in the TA to be tropical; but why, I do not see.])

هُوَ مُرَاوِقِى *He has the* رِوَاقٌ *of his tent fronting,* or *facing, that of mine;* (JK, A, O, K; *) and so هُوَ جَارِى مُرَاوِقِى. (A, TA.)

رول

2 **روّل** , (Lth, T, S,) inf. n. تَرْوِيلٌ, (S,) *He* (a horse) *slavered* in his مِخْلَاة [or nose-bag]. (Lth, T, S.) [See also رَالَ in art. ريل.] ___ *He discharged his urine interruptedly and convulsively.* (Sh, T.) ___ *He* (a horse) *put forth his yard for the purpose of staling.* (A'Obeyd, T, S, M, K.) And (M, in the K or,) *He extended his penis feebly:* (M, K: *) or *he emitted his semen before access to the woman.* (K.) Also, (inf. n. as above, T, S, K,) *He seasoned* a cake of bread *with grease* or *fat,* or *melted grease* or *fat,* or *the like,* (M, K,) and *with clarified butter:* (M:) or *he rubbed* it with clarified butter, (As, T, M, K,) and with grease, or gravy, or dripping: (As, T, M:) or *he rubbed* it *hard,* or *much,* with clarified butter: (S:) or *he soaked* bread in clarified butter; and the like: (Ham p. 114:) or *he made* his food, (M,) or a cake of bread, (K,) *very greasy:* (M, K:) *i. q.* رَوَّغَ [q. v.]. (JK and TA in art. روغ.)

رُوَالٌ and رَاوُولٌ , (As, T, S, M, K,) the former also with رُؤَالٌ, [ء,] as mentioned in art. رالٌ, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with ء, (S, TA,) and A'Obeyd says that it is without ء, or, accord. to ISk, it is [also] with ء, (M and TA in art. رأل,) *Slaver:* (IAar and T in explanation of the former, and S in explanation of both:) [like رِيَالٌ, mentioned in art. ريل:] one says رَجُلٌ كَثِيرُ الرُّوَالِ *A man having much slaver:* (IAar, T: in one copy of the T الرُّؤَالِ:) and

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فُلَانٌ يَسِيلُ رُوَالُهُ *Such a one, his slaver flows:* (S:) or both signify the *slaver of horses and similar beasts,* (As, T, M, K,) and *of children:* (As, T:) or the former signifies peculiarly the *froth,* or *foam, of the horse:* (M, K: *) accord. to Lth, the *saliva of the horse or similar beast.* (T.) [See رُؤَالٌ, in art.

رأل.] See also the next paragraph.

رَائِلٌ *Falling in drops.* (AA, T, K.) رَائِلٌ رُوَالٌ means *Slaver falling in drops.* (AA, T.) And (K) it has an intensive signification, [app. meaning *Much slaver,*] (M, K,) like شَاعِرٌ شِعْرٌ. (M.) Also, (M, K,) and رَاوُولٌ, (S, TA,) but disallowed in this sense by As, (T, S,) in the K, erroneously, رُوَالٌ, (TA, [see also رُؤَالٌ, in art. رأل,]) *A redundant tooth,* (S, M, K,) in a man and a horse, (S,) *not growing in the manner of the* أَضْرَاس [or *other teeth*]: (M, K:) or رَائِلٌ and رَائِلَةٌ signify *a tooth that grows to a horse or similar beast, preventing him from drinking* [*with ease*] *and from* [*eating in the manner termed*] قَضْمٌ: (Lth, T:) accord. to ISh, رَوَائِلُ [pl. of رَائِلَةٌ] signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out:* (T:) [and] so رَوَاوِيلُ: (TA:) or this last, which is pl. of رَاوُولٌ, signifies *redundant teeth that are behind the* [*other*] *teeth;* as also رَوَاوِلُ, with the ى elided. (Ham p. 818.)

رَائِلَةٌ: see the next preceding paragraph, in two places.

رَاوُولٌ: see رُوَالٌ: and see also رَائِلٌ, in two places.

مَرْوُولٌ, (IAar, T, K, in one copy of the T مُرَوَّلٌ,) like مَنْبَرٌ, (K,) A man *having much slaver.* (IAar, T, K.) ___ And [Bread, or food,] *soft with seasoning.* (IAar, T, TA.) ___ And A horse *much affecting to act as a stallion.* (IAar, T, TA.) Also *A piece of a weak rope:* (AHn, M, K:) and *a piece of a rope of which no use is made.* (AHn, M.)

مُرَوَّلٌ [see 2, of which it is a part. n.:] One *whose penis is,* or *becomes, flaccid:* so accord. to IAar. (T.)

روم

1 رَامَ , (T, S, M, Msb,) aor. يَرُومُ, (T, S, Msb,) inf. n. رَوْمٌ (T, S, M, Msb, K) and مَرَامٌ, (Msb, K, TA,) *He sought, sought for* or *after,* or *desired,* syn. طَلَبَ, (T, * M, Msb, K, *) a thing. (S, M, Msb.) ___ [And hence, *He attempted* another person in fight &c., and a thing.] ___ And [hence also] الرَّوْمُ, (K,) or رَوْمُ الحَرَكَةِ, mentioned by Sb, (S,) [as though signifying *The desiring to pronounce the vowel-sound without fully accomplishing that desire,*] means [*the pronouncing*] *a vowel-sound* (حَرَكَة) *slurred* (مُخْتَلَسَة) *and rendered obscure,* (S, K,) *for,* or *by,* [accord. to different copies of the S,] *a sort of alleviation* [*of the utterance*]; (S;) *it is more* [*in effect*] *than what is termed* الإِشْمَام, *because it is heard;* (S, K;) *and it is of the same measure* [*in prosody*] *as the vowel-sound* [*fully pronounced*]; *as* [*in the case of what is termed*] هَمْزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

* أَأَنْ زُمَّ أَجْمَالٌ وَفَارَقَ جِيرَةٌ *

* وَصَاحَ غُرَابُ البَيْنِ أَنْتَ حَزِينُ *

[*Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?*]; أَأَنْ زُمْ *being scanned as* فَعُولُنْ; *and it not being allowable to make the* ع [*in* فعولن] *quiescent: it is such also as in the phrase in the Kur* [ii. 181] شَهْرُ رَمَضَانَ *with him who makes* [*the dammeh*] *obscure; it being only with a slurred vowel-sound* (حَرَكَة مُخْتَلَسَة); *and it not being allowable for the former* ر [i. e. *the* ر *of* شهر] *to be quiescent, because the* ه *before it is quiescent, for this would*

lead to the combination of two quiescent letters in a case of continuity, [i. e. *when there is no pause after them,*] *without there being before them a soft letter* [i. e. ا or و or ى, as in دَوَابّ &c.], *which is not found in any of the dialects of the Arabs:* and it is such also as in the instances in the Kur [xv. 9 and x. 36 and xxxvi. 49] إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ *and* أَمَّنْ لَا يَهِدِّى *and* يَخِصِّمُونَ [*for* يَهْتَدِى *and* يَخْتَصِمُونَ], *and the like thereof:* no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (اِخْتِلَاسُ الحَرَكَة) is not proper errs; as in the reading of Hamzeh, in the Kur [xviii. 96], فَمَا ٱسْطَٰعُوا; for the س of الاِسْتِفْعَالُ may not be made movent in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) الرَّوْمُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning *The indicating the vowel with an obscure sound:* (I' Ak p. 351:) رَوْمُ الحَرَكَة in pausing after a word that is مَرْفُوع or مَجْرُور is from رَامَ الشَّىْءَ signifying طَلَبَهُ: Sb says that those of whom one says رَامُوا الحَرَكَة [*They slurred the vowel-sound*] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شور.]

2 **رَوَّمَ فُلَانًا** (Msb, K) followed by الشَّىْءَ, (Msb,) and (K) رَوَّمَ بِفُلَانٍ, (IAar, S, K,) *He made such a one to seek, seek for* or *after,* or *desire, the thing.* (IAar, S, Msb, K.) ___ And رَوَّمَ رَأْيَهُ *He meditated, intended, purposed, desired,* or *endeavoured, to do one thing after another.* (K.) And رَوَّمَ *He tarried; paused; tarried and waited* or *expected;* or *was patient, and tarried and waited* or *expected.* (K.) Quasi 4. أَرْمَتَ, for أَرْمَمْتَ: see the latter, near the end of the first paragraph of art. رم.

5 **تَرَوَّمَ بِهِ**, or بِهَا, accord. to different copies of the K, (TA,) *He mocked at, scoffed at, laughed at,*

derided, or *ridiculed, him,* or *her.* (K, TA.)

رَامٌ *A certain species of trees.* (S, K. *)

رَوْمٌ inf. n. of 1 [q. v.]. (T, S, M, &c.) See also what next follows.

رُومٌ The *lobe,* or *lobule, of the ear;* (M, K;) as also رُومٌ . (K.) الرُّومُ *A certain nation,* (M, K,) *well known;* (M;) [*said by the Arabs to be*] *descendants of Er-Room, the son of Esau* (عِيصُو [so called by the Arabs]), (T, * S, K,) *the son of Isaac the Prophet;* (TA;) [i. e. *the Greeks;* generally meaning, *of the Lower Empire;* but sometimes, only *those of Asia;* and sometimes *those of the Lower Empire together with all the nations of Europe beside:* the ancient Greeks are more properly called by the Arabs اليُونَانُ:] one says رُومِىٌّ and رُومٌ; (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like زِنْجِىٌّ and زِنْجٌ; (AAF, S, M;) the former being distinguished from the latter only by the doubled ى, like as تَمْرَةٌ is distinguished from تَمْرٌ its pl. [or coll. gen. n.] only by the ة: (S:) and رُومِىٌّ has for [its proper] pl. أَرْوَامٌ . (TA.) [It is also applied to *The country of the nation,* or *people, so called,* both *in Europe and Asia,* and sometimes only *in Asia.* Hence, بَحْرُ الرُّومِ *The Sea of the Greeks;* meaning *the Mediterranean Sea.*]

رُومَةٌ *Glue, with which the feathers of an arrow are stuck:* (M, K:) said by A'Obeyd to be [thus] without ء; but mentioned by Th with ء. (M, TA. [See art. رأم.])

رُومِىٌّ The *sail of an empty ship:* (AA, T, K:) that of a full ship is called مُرْبِعٌ. (AA, T.) See also رُومٌ.

رُوَامٌ *i. q.* لُغَامٌ [The *foam of the mouth* of a camel]: (K:) mentioned also in art. رؤام [as written رُؤَامٌ, and signifying *slaver*]. (TA.)

رُوَّامٌ [pl. of رَائِمٌ , which signifies *Seeking,* &c.; act. part. n. of 1:] *i. q.* طُلَّابٌ [pl. of طَالِبٌ]. (TA.)

رائم : see what next precedes.

أَرْوام pl. of رُومِىٌّ. (TA.) See رُوم.

مَرَام *i. q.* مَطْلَب (S, M, K) [accord. to the PS *A place of seeking* or *searching:* but it should be observed that مَطْلَب is an inf. n., and also a n. of place and of time: also that مَرَام is expressly said in the Msb and TA to be an inf. n. of رَام, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رُوم in the sense of طَلَب, and at the end of the art. as signifying the same as مَطْلَب]. One says, هُوَ ثَبْتُ المَقَامِ بَعِيدُ المَرَامِ [which may mean

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He is firm, or *steady, in respect of the place of standing; far-aiming in respect of the place of seeking:* or, agreeably with an explanation voce ثَبْت, *he is one who does not quit his station,* or *abode,* without necessity, though *far-aiming* &c.: but it is obvious that both المقام and المرام may here be inf. ns.]. (TA.)

مَرُوم *Sought, sought for* or *after,* or *desired.* (Msb.)

رون

1 رَانَ, [aor. يَرُونُ,] inf. n. رَوْنٌ *It* (an affair, or event,) *was*, or *became, hard, difficult*, or *severe*. (TA.) ___ And رانت لَيْلَتُنَا *Our night was*, or *became, very cloudy and hot*. (Th, M, TA.) See also رَانَ in art. رين.

رَوْنٌ, (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or رُونٌ, (so in another copy of the T, and accord. to the K,) with damm, (K,) *Hardness, difficulty, severity, vehemence*, or *intenseness:* (T, K:) pl. رُؤُونٌ, (T, and so in a copy of the K,) or رُؤُونٌ. (CK.) [See also رَوْنٌ.] رُونَةٌ signifies [or signifies also] The *furthest part of a* مَشَارَةٌ [q. v.]. (Yoo, K.)

رُونٌ: see the next preceding paragraph.

رُونَةٌ The *greater, main, principal*, or *chief, part* of a thing. (M, K.) ___ And *Hardness, difficulty*, or *severity*, of a thing, or an affair, or event; and *grievousness* thereof: so in the saying, كَشَفَ ٱللّٰهُ عَنْكَ رُونَةَ هٰذَا الأَمْرِ [*May God remove from thee the hardness*, &c., and *the grievousness, of this thing*, or *affair*, or *event*]. (M.) [See also رَوْنٌ.] ___ And The *utmost limit, reach*, or *degree*, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرُّنَةُ [or رُنَةُ, without ال, (see الرُّنَّى, in art. رن,) as though it were a contraction of رُونَةٌ,] given to [*the month*] *Jumádà-l-Ákhireh*, because of its intense cold [when it was so named]. (TA.)

أَرْوَنَانٌ: see the opinions of IAar and Sb respecting its derivation in art. رن. [It is said in the S and K in art. نبج, that there is no word like it except أَنْبَجَانٌ.] You say يَوْمٌ أَرْوَنَانٌ (T, S, M, K) and أَرْوَنَانِىٌّ, (S, M,) and لَيْلَةٌ أَرْوَنَانَةٌ (T, S, M, K) and أَرْوَنَانِيَّةٌ, (M,) *A day*, and *a night, hard, difficult, severe, distressing*, or *grievous:* (S, K, * TA:) or

vehemently hot and grievous: (T, TA:) or *that has reached the utmost point*, or *degree, in respect of joy*, or *grief*, or *heat:* or *hard, difficult*, or *severe, in respect of everything; in respect of heat*, or *cold*, or *clamour, cries, shouts*, or *noises* [*&c.*]. (M, TA.) You say also يَوْمٌ أَرْوَنَانٌ, [virtually] meaning the same: (K:) [or this may mean *A day of clamour*, &c.; as will be seen from what follows.] يَوْمٌ أَرْوَنَانِىٌّ occurs at the end of a verse of a rájiz: this may be [by poetic license] for يَوْمٌ أَرْوَنَانٌ, or for يَوْمٌ أَرْوَانَانِىٌّ: and يَوْمٌ أَرْوَنَانِىٌّ occurs at the end of a verse of En-Nábighah El-Jaadee, for يَوْمٌ أَرْوَنَانِىٌّ. (S.) Accord. to Sh, as is said in the T, (TA,) يَوْمٌ أَرْوَنَانٌ, (K, TA,) as also يَوْمٌ أَرْوَنَانٌ, (K,) signifies *A day that is easy*, (K, TA,) or *pleasant:* (TA:) thus having two contr. meanings: (K:) and Sh cited a verse of En-Nábighah ElJaadee as an ex.: but AHeyth disallowed ارونان as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) ___ Also *A voice*, or *sound:* (S, K:) and *cries, shouts*, or *noises*, and *clamour.* (TA. [In one place, in the TA, رون, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.])

أَرْوَنَانِىٌّ; and its fem., with ة; and أَرْوَنَانِىٌّ: see the next preceding paragraph, in four places.

هُوَ مَرُونٌ بِهِ *He is overcome, subdued*, or *subjected.* (K.) [مَرُونٌ here is a contraction of مَرْوُونٌ, from رَانَ having for its aor. يَرُونُ as a dial. var. of رَانَ having for its aor. يَرِينُ: see art. رين.]

روند

الرِّوَنْدُ, or الرِّيوَنْدُ, and راوَنْد: see art. رود.

روى

1 **رَوِىَ مِنَ المَآءِ** , (T, S, M, Mgh, Msb, K,) and اللَّبَنِ, (M, K,) aor. يَرْوَى, (T, S, Msb, K,) inf. n. رِىٌّ (T, S, M, Mgh, * K) and رَىٌّ, (S, K,) or the former is a simple subst. and the latter is the inf. n., (Msb,) or the latter is an inf. n. and also a simple subst., (M, K,) and رَوًى, (S, M, K,) the last erroneously written, in [some of] the copies of the K, رَوَى, as though it were a pret. verb [like رَوِىَ]; (TA;) and ارتوى and تروّى ; (S, M, Msb, K;) all signify the same; (T, S, M, * Msb, K;) [or the last probably has an intensive meaning;] *He was satisfied,* or *he satisfied himself, with drinking of water* [and *of milk*]; *he drank thereof enough to quench,* or *satisfy, his thirst; contr. of* عَطِشَ. (Mgh in explanation of the first.) ___ And رَوِىَ النَّبَاتُ, (M,) or الشَّجَرُ, (K,) مِنَ المآءِ; (TA;) and تروّى ; (M, K;) [*The plant,* or *herbage,* or *the trees, had plentiful irrigation:* or] *i. q.* تَنَعَّمَ [i. e., *became flourishing and fresh, luxuriant, juicy, succulent,* or *sappy*]; (M, K;) or *became bright and fresh, by reason of plentiful irrigation.* (TK.) ___ رَوِىَ and ارتوى and تروّى are also used metaphorically, as meaning *He was,* or *became, in a good state* or *condition;* and *in the enjoyment of much ease, pleasantness, softness,* or *delicacy, of life.* (Har p. 100.) ___ شَبِعْتُ مِنْ هٰذَا الأَمْرِ وَ رَوِيتُ is likewise metaphorical, meaning *I have become,* or *I became, disgusted* [or *satiated to loathing*] *with this thing,* or *affair.* (S * and TA in art. شبع.) ___ See also a verse cited voce إِلَى, (p. 85,) in which يَرْوَى is made trans. by means of that particle in the place of مِنْ. رَوَى عَلَى أَهْلِهِ, (T, S, M, K,) and لِأَهْلِهِ, (S, M, K,) aor. يَرْوِى, inf. n. رِيَّةٌ, or رَيَّةٌ, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَىٌّ, (M, [probably also correct,]) *He brought water to his family:* (S, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوَى القَوْمَ, (ISk, T, S, K,) aor. as above, (ISk, T, S,) inf. n. رِيَّةٌ, (so in the TA,) *He drew water for the people,* or *party.* (ISk, T, S, K.) You say, مِنْ أَيْنَ رِيَّتُكُمْ, with fet-h to the ر, (S,) or رِيَّتُكُمْ, (so in

the T,) meaning *Whence is your providing of yourselves with water?* (مِنْ أَيْنَ تَرْتَوُونَ المَآءَ: T, immediately after the latter of the foregoing phrases; and S, immediately after the former of them:) so says ISk. (T.) And رَوَى عَلَى البَعِيرِ *He drew water upon the camel.* (M. [See سَانِيَةٌ.]) ___ And رَوَى المَآءَ, aor. يَرْوِى, [inf. n., app., رِوَايَةٌ,] *He* (a camel) *bore, carried,* or *conveyed, water.* (Msb, TA.) ___ Hence, (Msb, TA,) رَوَى الحَدِيثَ, (T, S, M, Mgh, Msb, K,) and الشِّعْرَ, (T, S, M, Mgh,) عَنْهُ, (MA,) aor. يَرْوِى, (T,) inf. n. رِوَايَةٌ; (T, S, M, Mgh, K;) and تَرْوَاهُ ; (M, K;) both signify the same; (K;) *He bore in his memory, knowing by heart,* (حَمَلَ,) *and transmitted* [*orally*], *related, recited,* or *rehearsed, the tradition, narrative,* or *story,* (Msb, TA,) and *the poetry,* (TA,) [*as learned,* or *heard,* or *received,*] *from him;* (MA;) [*he related, recited,* or *rehearsed, the tradition,* &c., and *the poetry, by heart from him:*] you say to a man, أَنْشِدِ القَصِيدَةَ [Recite thou the ode]; but you do not say, ارْوِهَا unless you mean thereby *Relate thou it by heart.* (S, TA.) [One says also, رُوِىَ عَنْهُ, meaning *It has been related as heard,* or *received, from him.* And رُوِىَ كَذَا, and يُرْوَى كَذَا, meaning *It has been related,* and *it is related,* (*otherwise,* i. e.) *thus;* with the substitution of such a word &c.: and often meaning *it has been read,* and *it is read,* &c. And فِى رِوَايَةٍ كَذَا, meaning *According to one relation,* or *way of relation* or *relating, thus:* and often meaning *according to one reading, thus.*] رَوَى الحَبْلَ, (M, K,) [aor. يَرْوِى,] inf. n. رَىٌّ, (M,) *He twisted the rope:* (M, K:) or *he twisted the rope well,* or *thoroughly,* or *soundly.* (M.) ___ رَوَى عَلَى الرَّجُلِ, (S, M, TA,) in the copies of the K, erroneously, الرَّحْلِ, (TA,) *He bound the man* (S, M, K, * TA) *with the rope called* رِوَآء (M, TA) *upon the back of the camel,* (S, K, *) *lest he should fall* (S, M, K, * TA) *from the camel* (M) *in consequence of his being overcome by sleep.* (S, M, * TA.) And رَوَيْتُ عَلَى الرَّاوِيَةِ, aor. أَرْوِى, inf. n. رَىٌّ, *I bound the* رِوَآء *upon the leathern water-bag,* or *pair of leathern water-bags, called* راوية. (T.) You say, رَوَى عَلَيْهِ, inf. n. رَىٌّ; and اروى ; *He bound him,* or *it, with the rope* [*called* رِوَآء, as is implied in the M]. (M, * TA.) And اروى الرِّوَآءَ عَلَى البَعِيرِ [*He bound*

the رواء *upon the camel*]; like رواه. (TA.) And روآء *He bound a load with the* روآء. (TA.)

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2 **روّى** , inf. n. تَرْوِيَةٌ: see 4, in two places: ___ and 5. [Hence,] يومُ التَّرْوِيَةِ [*The day of providing oneself with water;*] *the eighth day of Dhu-l-Hijjeh;* (T, Msb;) *the day before that of 'Arafeh:* (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَزَوَّدُونَ, T, M, or يَتَرَوَّوْنَ , Msb, and so in a copy of the T, or يَرْتَوُونَ , S, K) on that day with water (T, S, M, * Msb, K) for the aftertime, (S, Msb, K,) and to rise and go, or when rising to go, to Minè, where is no water, [or, accord. to the Msb, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minè: (T, accord. to two different copies:) or [it means *the day of consideration,* or *thought;* (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (كَانَ يَتَرَوَّى وَ يَتَفَكَّرُ فِى رُؤْيَاهُ) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اِسْتَعْمَلَ). (K. [And in a similar manner it is explained in the Ksh and by Bd in xxxvii. 101. See also 2 in art. روأ] روّى رَأْسَهُ ___ بِالدُّهْنِ, and بِالدَّسَمِ الثَّرِيدَ, (T, TA,) *He moistened* [*his head,* app. *much,* or *saturated it,* i. e. *its hair, with oil,* or *grease,* and *the broken,* or *crumbled, bread with grease,* or *gravy*]. (TA.) رواه الشِّعْرَ, (T, S, M, Mgh, K,) and الحَدِيثَ, (M, Mgh, Msb,) inf. n. as above; (S;) and ارواه إِيَّاهُ; (S, K;) *He made him to relate by heart the poetry,* (S, M, * Mgh, * K, * TA,) and *the tradition, narrative,* or *story;* (M, Mgh, TA;) *he made him to bear in his memory, knowing by heart, and to transmit, relate, recite,* or *rehearse,* (Msb, TA,) *the poetry,* (TA,) and *the tradition, narrative,* or *story;* (Msb, TA;) [or *he taught him to do so;* i. e.] *he related to him by heart* (رَوَى لَهُ) *the*

poetry, (T, TA,) and *the tradition, narrative,* or *story,* (TA,) *until he retained it in his memory, for the purpose of relating it by heart* [*as learned,* or *heard,* or *received,*] *from him.* (T, TA. *) And رُوِّينَا الحَدِيثَ [*We had the tradition, narrative,* or *story, related to us by heart;* and in like manner, الشِّعْرَ *the poetry*]. (Msb, TA.) رَوَّيْتُ فِى الأَمْرِ, (S, K, [though Freytag represents the verb as being in the K without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,]) inf. n. as above, (TA,) *He looked into the thing,* or *affair,* or *case; inspected it; examined it; considered it;* or *thought upon it;* (S, M, K, TA;) *deliberately,* or *leisurely; without haste;* a dial. var. of رَوَّأْتُ [q. v.]: (M, TA:) [and تَرَوَّيْتُ فِيهِ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of يَوْمُ التَّرْوِيَةِ.

4 **ارواه** (M, MA, Msb, K) مِنَ المَآءِ (MA) [and مِنَ اللَّبَنِ], inf. n. إِرْوَآءٌ; (KL, and Har p. 67;) and رَوَّاهُ (MA, Msb) مِنْهُ, (MA,) inf. n. تَرْوِيَةٌ; (KL;) *He satisfied him,* or *made him to be satisfied, with drinking of water* [and *of milk*]; *he satisfied,* or *quenched, his* (another's) *thirst, by a drink,* or *draught, of water* [and *of milk*]; (M, * MA, Msb, * K, * KL; *) *he did away with his thirst* [*thereby*]. (Har ubi suprà.) One says of a she-camel abounding in milk, هِىَ تُرْوِى الصَّبِىَّ [*She satisfies the thirst of the young child*]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, اَرْوَاهُ is said of water, and of milk, &c., meaning *It satisfied his thirst.*] ___ [Hence, اروى and رَوَّى signify also *He watered,* or *irrigated, plentifully* a plant, or herbage, or a tree; or *rendered* it *flourishing and fresh, luxuriant, succulent,* or *sappy, by plentiful irrigation:* see 1, second sentence.] See also 2, in the middle of the paragraph. And see 1, last three sentences.

5 **تروّى** : see 1, first three sentences. ___ You say also, تَرَوَّوْا and رَوَّوْا , meaning *They provided themselves with water.* (M.) And كَانُوا يَتَرَوَّوْنَ مِنَ المَآءِ; (Msb, and so in a copy of the T; see 2, second sentence;) or يَرْتَوُونَ مِن

المآء; (S and K; see again 2, second sentence;) [*They used to provide themselves with water:*] and مِنْ أَيْنَ تَرْتُوونَ المآء [*Whence do ye provide for yourselves water?*]. (T and S; see 1, in the middle of the paragraph.) ___ And تَرَوَّتِ اللُّقْمَةُ بالسَّمْنِ [*The morsel was imbued,* or *soaked, with clarified butter*]. (En-Nadr, TA in art. تروى الحديث.) ريغ, and الشِّعْرَ: see 1, in the latter half of the paragraph. تَرَوَّتْ مَفَاصِلُهُ: see 8. تَرَوَّى فيه: see 2, in two places.

8 **ارتوى** : see 1, first and third sentences: ___ and see also 5, in two places. ___ ارتوت النَّخْلَةُ *The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root.* (Lth, T.) *It* (a rope) *was twisted:* (M, K:) or *was twisted well,* or *thoroughly,* or *soundly:* (M:) or *was thick in its strands:* (S:) or *was composed of many strands, and thick, and very compact.* (Lth, T.) ___ And ارتوت مَفَاصِلُهُ *His joints* (those of a beast, T, or those of a man, S) *were,* or *became, well-proportioned and thick;* (T, S, K;) and so تَرَوَّتْ . (M, K.)

رَوٌّ : see رَوآءٌ.

رِىٌّ : see what next follows: and see also art. رى.

رِىٌّ , said by Esh-Shámee, in his Seereh [of the Prophet], to be also with damm [i. e. رُىٌّ , which is anomalous, like رُيًّا, for رُؤْيَا], (MF, TA,) is an inf. n. of رَوِىَ: (T, S, M, Mgh, * K:) and also (M, K) a simple subst. from that verb [meaning The *state of being satisfied with drinking* of water and of milk; the *state in which one is satisfied with drinking* or *drink;* the *state of having drunk enough to quench,* or *satisfy, the thirst*]. (M, Msb, K.) One says, فُلَانٌ فِى رِىٍّ وَ مَشْبَعٍ [*Such a one is in a state in which he is satisfied with drink and food*]. (T, A, TA, all in art. نظر.) ___ [Also, as is indicated in the K &c., in relation to plants or herbage, or to trees, The *state of having plentiful irrigation;* or *of being flourishing and fresh, luxuriant, juicy, succulent,* or *sappy, by reason of plentiful irrigation.*] عَيْنٌ رِبَّةٌ *A*

source abounding with water. (S.) See also art. رى.

رِوًى : see رُطَبٌ رِوًى ___. رَوَآءٌ *Dates when they ripen* [*after they have been cut off,*] *not upon their palm-trees;* as also مُرْوٍ . (TA.)

رُوَيَا : see رُؤْيَا, in art. رأى.

رَوَآءٌ and رِوًى (T, S, M, K [in this last improperly said to be like إِلًى, which is without tenween,]) and رَوِىٌّ (M, K) *Sweet* water: (S:) or water *that causes him who comes to it to return with his thirst satisfied;* (T, S; *) applied only to water *that has a continual increase, and does not become exhausted, nor cease:* (T:) or *abundant* water, *that satisfies the thirst.* (M, K.) ___ [Hence,] الرَّوَآءُ is a name of *The well of Zemzem.* (K, TA.) And رواء, (so in the TA, as from the K, and as mentioned by Az on the authority of IAar, [but I have looked for it in vain in two copies of the T, app. رَوَآءٌ, or perhaps رِوَآءٌ , like the Pers. رِوا, for one of these two may be from the other,] or رَوٌ , (so accord. to my MS. copy of the K and accord. to the TK, [but this I think very dubious, and still more strange is the reading in the CK, which is رِو,]) *Abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life.* (K.)

رُوَآءٌ [for رُؤَآءٌ, (see رِئْىٌ, in art. رأى,) or of the measure فُعَالٌ from الرِّىُّ, (see Har p. 24,)] *i. q.* مَنْظَرٌ [as meaning *A pleasing,* or *goodly, aspect;* or *beauty of aspect*]: so in the phrase رجل لَهُ رُوَآءٌ [*A man having a pleasing,* or *goodly, aspect*]. (S.)

رِوَآءٌ *A rope with which the two leathern water-bags are bound upon the camel:* (T:) or *a rope with which goods,* or *furniture,* or *utensils, &c., are bound upon the camel;* (S, K;) and *with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep:* (M, and Ham p. 321:) or *one of the ropes of*

the [*tent called*] خِبَآء: and *sometimes the load is bound therewith upon the camel:* accord. to AHn, *it is thicker than well-ropes:* (M:) and مَرْوًى signifies the same: (T, K:) pl. of the former أَرْوِيَةٌ; (T, S, K;) and of ↓ the latter مَرَاوَى, (T, K,) i. e. مَرَاوَى, and مَرَاوٍ. (TA.) See also رَوَآءٌ.

رَوِىٌّ : see رَوَآءٌ. ___ Also A *full,* or *complete,* drink. (K, TA.) You say, شَرِبْتُ شُرْبًا رَوِيًّا (S, TA) *I drank a full,* or *complete, drink.* (TA.) ___ And *A cloud of which the rain-drops are large,* (S, K,) *and vehement in their fall;* like سَقِىٌّ: (S:) pl. أَرْوِيَةٌ. (TA.) ___ And, accord. to IAar, *One who gives to drink;* or *a waterer;* syn. سَاقٍ: [in one copy of the T, in the place of السَّاقِى as explanatory of الرَّوِىُّ, I find التَّأَنِّى, which I think an evident mistranscription:] ___ and *Weak:* ___ and *Sound in body and intellect.* (All three from the T.) Also The [*funda-*

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mental] *rhyme-letter;* (S, M, K;) the *letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place;* as, for instance, the [final] ع in the verse here following:

* إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ *
* وَ أَوْمَتْ إِلَيْهِ بِالعُيُونِ الأَصَابِعُ *

[*When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him*]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوِيَّاتٌ as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى رَوِىٍّ وَاحِدٍ [*Two odes* constructed *upon one rhymeletter;* or

having one fundamental rhyme-letter]. (S.)

رِوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning *A relation,* or *recital,* &c.,] has for its pl. رِوَايَا. (JM.) See رَاوِيَةٌ, last sentence but one.

رَوِيَّةٌ *A want,* or *thing wanted:* (A 'Obeyd, T, S:) so in the saying, لَنَا عِنْدَ فُلَانٍ رَوِيَّةٌ [*We have a want to be supplied to us on the part of such a one;* meaning *we want a thing of such a one*]: (A 'Obeyd, T:) and لَنَا قِبَلَكَ رَوِيَّةٌ [*We have a want to be supplied to us on thy part; we want a thing of thee*]. (S.) ___ And The *remainder of a debt* and *the like.* (S.) Also, (S,) or رَوِيَّةٌ فِى أَمْرٍ, (M, K, *) thus usually pronounced without ء, (S,) [originally رَوِيئَةٌ,] *Inspection, examination, consideration,* or *thought, of an affair;* (S, M, K;) *without haste:* (M:) pl. رِوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ بِغَيْرِ رَوِيَّةٍ [*He went at random, heedlessly,* or *in a headlong manner, without consideration*]. (A in art. ركب.) See رَاوِيَةٌ, near the end. [See also رَوِيئَةٌ in art. روأ.)

رَجُلٌ رَوَّآءٌ *A man whose habitual work,* or *occupation, is the drawing of water by means of the* رَاوِيَة [q. v.]: you say, جَآءَ رَوَّآءُ القَوْمِ [*The people's habitual drawer of water by means of the* راوية *came*]. (T.)

رِيًّا [originally رَوْيًا] *A sweet odour* (T, M, K) of anything. (T.) One says of a woman, إِنَّهَا لَطَيِّبَةُ الرِّيَّا, meaning *Verily she is sweet in the odour of her body:* and hence the saying of Imrael-Keys,

* إِذَا قَامَتَا تَضَوَّعَ المِسْكُ مِنْهُمَا *
* نَسِيمَ الصَّبَا جَآءَتْ بِرَيَّا القَرَنْفُلِ *

[*When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove*]. (T.) It is also fem. of رَيَّانُ.

(T, S, M, &c.)

رَيَّانُ [originally رَوْيَانُ] an epithet from رَوِىَ; (T, M, Mgh, Msb, K;) *Satisfied with drinking* [of water and of milk &c.]; *having drunk* [thereof] *enough to quench,* or *satisfy, his thirst; contr. of* عَطْشَانُ: (S, Mgh: *) fem. رَيَّا, (T, S, M, Mgh, Msb, K,) in which the ى is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ى is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوَّى; (S, M;) originally رَوْيَا: (M:) as to رَيَّا that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الحَارِثُ and العَبَّاسُ, though without the article ال: (S, * M:) the pl. is رِوَآءٌ, (T, S, M, Mgh, Msb, K,) with kesr and medd., (S,) in measure like كِتَابٌ, (Msb,) masc. and fem. (Mgh, Msb.) You say قَوْمٌ رِوَآءٌ مِنَ المَآءِ [*A people,* or *party, satisfied with drinking of water*]. (S.) ___ And نَبْتٌ رَيَّانُ and شَجَرٌ رِوَآءٌ [*A plant,* or *herbage,* and *trees, having plentiful irrigation:* or *flourishing and fresh, luxuriant, juicy, succulent,* or *sappy, by reason of plentiful irrigation:* see the verb]. (M.) ___ [Hence,] رَيَّانُ signifies also *Full of fat and flesh.* (JM.) And you say وَجْهٌ رَيَّانُ [*A plump face*]; an expression of dispraise [app. when relating to a man, but not otherwise; for رَيَّانُ, or رَيَّا, applied to a youth, or to a woman, or a limb of a woman, meaning *plump and juicy,* is used by way of praise]: opposed to وَجْهٌ ظَمْآنُ. (A and TA in art. ظمأ.) And امْرَأَةٌ رَيَّا المَخْلَخِلِ [*A woman full,* or *plump, in the place of the anklet*]. (JM.) And فَرَسٌ رَيَّانُ الظَّهْرِ *A horse fat in the portion of flesh and sinew next the back-bone on each side.* (T.)

رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning *Bringing,* or one *who brings, water* to his family: and *drawing,* or one *who draws, water* for others: and a camel *carrying,* or *that carries, water;* whence the subst. رَاوِيَةٌ, q. v.]. (S, TA.) ___ And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning *A relater, reciter,* or *rehearser, by heart,* of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another]: and in like manner رَاوِيَةٌ , but in an intensive sense

[as meaning *a large*, or *copious*, *relater* or *reciter* or *rehearser*, &c.]; (T, S, M, Mgh, K;) i. e. كَثِيرُ الرِّوَايَةِ; (T, * TA;) as in the phrase رَجُلٌ رَاوِيَةٌ لِلشِّعْرِ [*a man who is a large*, or *copious*, *relater* &c. *of poetry*]: (S:) the pl. of رَاوٍ is رُوَاةٌ. (S, TA.) Also *One who has the superintendence*, *management*, or *care*, *of horses* (مَنْ يَقُومُ عَلَى الخَيْلِ [strangely rendered by Freytag, who seems to have read عَلَى الجَمَلِ, constrictus fune et stans super cameli dorso]). (M, K.)

رَاوِيَةٌ *A camel*, (A 'Obeyd, T, S, K,) or *a mule*, or *an ass*, (S, and so in the K with the exception of and for or,) *upon which water is drawn:* (A 'Obeyd, T, S, K: [see سَانِيَةٌ:]) or *a camel that carries water;* (M, * Mgh, Msb;) and then applied to *any beast upon which water is drawn*: (Msb:) [but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also *a man who draws water* (A 'Obeyd, T, TA) *for his family:* (TA:) the ة is affixed [لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Msb:) pl. رَوَايَا [by rule رَوَآءٌ, being originally of the measure فَوَاعِلُ, not فَعَائِلُ]. (S, M, TA.) Also *A* مَزَادَةٌ [or *leathern water-bag*] (A 'Obeyd, T, S, M, Mgh) *composed of three skins*, (Mgh,) *containing water;* (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A 'Obeyd, T;) or the مزادة is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies *a pair of such water-bags* (مَزَادَتَانِ [see مَزَادَةٌ in art. زيد]): (T:) [accord. to ISd,] it is applied to the مزادة, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مزادة, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) ___ One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّاوِيَةَ, meaning *He is unable to turn back the* راوية [or *camel bearing a water-bag* or *pair of water-bags*,] notwithstanding its being heavily burdened by the water that is upon it. (M.) ___ And the Prophet applied the appellation رَوَايَا البِلَادِ [*The camels bearing water for the irrigation*

of the countries, or *the water-bags borne by camels for the irrigation of the countries,*] to *the clouds,* by way of comparison. (TA.) ___ رَوَايَا is also applied as an appellation to The *chiefs* of a people; (IAar, Th, T;) as pl. of رَاوِيَةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M. *) A Temeemee, mentioning a party that had attacked his tribe, said, لَقِيناهُمْ فَقَتَلْنَا الرَّوَايَا وَ أَبَحْنَا الزَّوَايَا meaning [*We encountered them, and*] *we slew the chiefs, and gave permission to occupy,* or *to plunder, the houses,* or *tents.* (T.) ___ رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّوَايَا رَوَايَا الكَذِبِ, and accord. to some, it is, in this instance, pl. of رَاوِيَةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, *The worst of those who carry tidings are those who carry false tidings;* such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of رَوِيَّةٌ ; (JM, TA;) and the meaning is, *the worst of thoughts are those that are untrue, not right, nor tending to good:* or it is pl. of رِوَايَةٌ ; and the meaning is, *the worst of relations,* or *recitals, are those that are untrue.* (JM.) ___ See also رَاوٍ.

أَرْوَى : see the next paragraph, in two places.

أُرْوِيَّةٌ, (T, S, M, Msb, K,) originally [أُرْوُوَيَةٌ,] of the measure أُفْعُولَةٌ, (S, M, Msb,) and إِرْوِيَّةٌ, (Lh, M, K,) The *female of the* وَعُول, (El-Ahmar,

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A 'Obeyd, T, S, M, Msb, K,) which means *mountain-goats:* (TA:) or the *female* and the *male;* the former of which is also called عَنْزٌ, and the latter وَعْلٌ; (AZ, T, Msb;) and *which are of the* [*kind called*] شَآءٌ; *not of the* [*kind called*] بَقَرٌ: (AZ, T:) pl. أَرَاوِىُّ, (El-Ahmar, A 'Obeyd, T, S, M, Msb, K,) of the measure أَفَاعِيلُ, (S,) a pl. of pauc., Msb,) applied to three (El-Ahmar, A 'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Ahmar, A 'Obeyd, T, M, K,) and أَرْوَى ,

applied to many, (El-Ahmar, A 'Obeyd, T, S, M, Msb, K,) of the measure أَفْعُلٌ, (S, M, Msb,) erroneously held by Abu-l-'Abbás to be of the measure فَعْلَى; (M;) an irregular pl.; (Msb, K;) or [rather] it is a quasi-pl. n.; (M, K;) and أَرْوِىٌّ is a broken pl. (M.) It is also a proper name of a woman: and so is أَرْوَى . (S.)

مرو : see رَوًى

مروى : see رَوْآءٌ, in two places.

ری

1 **رييت** and رَيَّيْتُ , inf. n. of the former رَىٌّ and of the latter تَرْيِيَةٌ, are both of them verbs relating to الرَّايَةَ: (T:) you say, رَيَّيْتُ الرَّايَةَ [and رَيَّيْتُهَا] *I made the* رَايَةً [q. v.]: (M, TA:) the imperative of رييت is اَرْيِهْ, and that of رَيَّيْتُ is رَيِّهْ: and the pass. part. ns. are مَرْيِىٌّ and مُرَىٌّ , each applied to a banner. (T.)

2 **رَىَّى** see 1, in three places. You say also, رَيَّيْتُ رَآءً *I made a* ر; (M;) or *I wrote a* ر. (TA in باب الالف اللّينة.)

4 **أَرْيَيْتُ الرَّايَةَ**; accord. to Lh, أَرْأَيْتُهَا, [and so in the K, (see 1 in art. رأى, near the end of the paragraph,]) but [ISd says,] I hold that this is anomalous, and that it is properly only أَرْيَيْتُهَا; *I stuck,* or *fixed,* [*into the ground,*] *the banner,* or *standard.* (M, TA.)

8 **ارتيته**, [as though a contraction of ارتييته,] for ارْتَأَيْتُهُ: see رَأَى, first signification.

10 **استريته**, [as though a contraction of استرييته, like as استحيت is a contraction of استحييت,] for اسْتَرْأَيْتُهُ: see رَأَى, first signification.

رَىٌّ, said in the CK, in art. رأى, to be a pl. of رَأْىٌ: see this latter word.

رُىٌّ: see art. روى. It is also said in the K, in art. رأى, to be pl. of رَأْىٌ: see this latter word.

رِىٌّ: see art. روى It is also said in the K, in art. رأى, to be a pl. of رَأْىٌ: see this latter word. ___ Also *Beauty of aspect;* (K; and M in art. روى;) accord. to him who holds it to be without ء; said by AAF to mean *beauty as implying* نَعْمَةٌ [and therefore belonging to art. روى]. (M in art. روى. [See also رِئْىٌ, in art. رأى.])

رِيَةٌ: see رِئَةٌ, in art. رأى.

رِيًا : see رِئْى, in art. رأى.

رِيَّةٌ an inf. n. of رَأَى [q. v.]. (T, M, K; all in art. رأى.)

رَيًّا : see art. روى.

رُيًّا : see رُؤْيَا, in art. رأى.

رِيًّا : see رُؤْيَا, in art. رأى.

رِيًّا : see رِئْى, in art. رأى.

رَيَّانُ : see art. روى.

رَاءٌ : see what next follows.

رَايَةٌ , (T, S, M, Msb, K,) and رَآءَةٌ, mentioned by Sb on the authority of Abu-l-Khattáb, the ا of رَايَةٌ, though a substitute for the medial radical, [i. e. ى,] being likened by him to the augmentative ا, and therefore the final radical is made ء, like as is done in the case of سَقَآءٌ &c., (M,) *A banner,* or *standard,* (T, S, M, Msb, K,) *of an army:* (Msb:) accord. to some, (Msb,) originally with ء, [see رَأْيَةٌ, in art. رأى,] though pronounced by the Arabs without ء; (T, Msb;) but others deny this, and say that it has not been heard with ء: (Msb:) pl. رَايَاتٌ (M, Msb, K) and [coll. gen. n.] رَاءٌ . (M, K.) ___ Also *A* قَلَادَةٌ [app. here meaning *collar*]: (K:) or *a thing that is put upon the neck* (Lth, T, M, K) *of a runaway male slave,* (M, K.) *to show that he is a runaway: it is an iron ring, of the size of the neck.* (TA.) It is also said to be an inf. n. of رَأَى: see this latter word.

رُيَيَّةٌ dim. of رَايَةٌ. (Lth, T.)

قَصِيدَةٌ رَيِّيَّةٌ *An ode of which the* رَوِىّ [or *fundamental rhyme-letter*] *is* ر. (TA in باب الالف اللّينة.)

تَرِيَّةٌ and تَرِيَّةٌ: see تَرْئِيَةٌ, in art. رأى.

مُرًى : see the first paragraph.

مَرْبِيٌّ : see the first paragraph.

رأي

1 رَآءَ (like خَافَ, TA, [app. indicating that its aor. is يَرَآءُ, like يَخَافُ,]) a dial. var. of رَأَى [*He saw;* &c.]. (M, K.)

2 رَيَّأَ فِى الأَمْرِ *i. q.* رَوَّأَ [q. v.]. (T, * K.) رَيَّأَهُ, inf. n. تَرْيِئَةٌ, *i. q.* فَسَحَ عَنْهُ مِنْ خِنَاقِهِ [app. meaning *He relaxed the compression of his throat:* or *he relaxed the cord by which he was being throttled*]: (M:) or فَسَحَ عَنْ خُنَاقِهِ [which app. has the former meaning: or perhaps means *he,* or *it, relieved his quinsy, so that he had room,* or *freedom, to breathe*]. (K.) رَيَّأَ رَآءًا *He wrote a* ر. (TA.)

3 رَايَأَ فُلَانًا, (M, K, *) said to be formed by transposition, [i. e. from رَآءَى,] inf. n. مُرَايَأَةٌ, (TA,) *He feared,* or *was on his guard against, such a one.* (M, K. *) ___ See also 3 in art. رأى.

رِىْءٌ a subst. from رَآءَ mentioned above: (M, K:) [i. e., it signifies *Sight;* &c.; like رُؤْيَةٌ:] and رَآءٌ is said by MF to be like it; but this is a mistake, occasioned by his finding الرَّآءَ, in a verse, miswritten for الدَّآءَ. (TA.) ___ [See also رِئْىٌ.]

قَصِيدَةٌ رَائِيَّةٌ : see art. روأ.

ريب

1 رَابَنِى , (T, S, M, &c.,) aor. يَرِيبُ, (M, Mgh, Msb, K,) inf. n. رَيْبٌ (T, M, Mgh, Msb, &c.) and رِيبَةٌ, (M, K,) or the latter is a simple subst., (S, Msb,) *It* (a thing) *occasioned in me disquiet, disturbance,* or *agitation, of mind:* (Ksh and Bd in ii. 1:) [this is the primary signification; (see رِيبَةٌ;) a signification also borne by أَرَابَنِى ; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] *it* (a thing) *made me to doubt:* (Msb: and in like manner رَابَهُ is expl. in the Mgh:) or *it* (a thing, M) *caused me to have what is termed* رِيبَةٌ [i. e. *doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion*]; as also أَرَابَنِى : (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Msb,) accord. to AZ, (T, Msb,) the former signifies *he,* (T, M, *) or *it,* i. e. his case, (M, * Msb,) *made me to know that there was on his part what is termed* رِيبَةٌ [i. e. *something occasioning doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion*]; (T, M, Msb;) *made me to be certain,* or *sure, of it:* (Msb:) and ↓ the latter signifies *made me to think that there was in him what is so termed;* (Sb, T, M, Msb, K;) *without my being certain,* or *sure, of it:* (Msb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also جَعَلَ فِىَّ الرِّيبَةَ [*he put into me,* i. e. *into my mind, doubt,* or *suspicion* &c.]; (Sb, M, K; and in a similar manner أَرَبْتَهُ is expl. in the latter;) or أَوْهَمَنِى الرِّيبَةَ [*he made me to think that which occasioned doubt,* or *suspicion* &c.]: (K: and in like manner ارابهُ is expl. in the Ham p. 363:) and رِبْتُهُ signifies أَوْصَلْتُ إِلَيْهِ الرِّيبَةَ [*I made doubt,* or *suspicion* &c., or *that which occasioned doubt,* or *suspicion* &c., *to come to him,* or *to reach him*]; (K;) [app. *by some act;* for it is said that] رَابَهُ signifies أَتَاهُ بِرِيبَةٍ [*he did to him a thing that occasioned doubt,* or *suspicion* &c.]: (Ham ubi suprà:) or, (K,) accord. to Lh, the Arabs say, (M,)

رابنى أَمره, aor. يريبنى, inf. n. ريب and رِيبة: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] (إذا كنوا) [misinterpreted in the TA as meaning when they affix a pronoun to the verb, for the meaning here intended is clearly shown by what follows,]) they prefix ا [to the verb, saying أَراب , and أَربت, &c., expl. in the latter part of

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إذا لم يكنوا) they reject that letter; but [so accord. to the M, but in the K or,] it is allowable to say, أَرابنى الأَمر; (M, K;) i. e., to prefix the ا when the verb is made trans.: (M:) accord. to As, (T,) رابنى [signifies *he did what made me to doubt*, or *to have doubt*, or *suspicion* &c, *and what I disliked*, or *hated;* for it] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (ما يريبك, [or ما يريبك,]) and what thou dislikest, or hatest: (T, S:) and Hudheyl say, أَرابنى , (T, S, Msb,) or ارابنى أَمره, as As says on the authority of 'Eesà Ibn-'Omar; (M;) and ربت and ارتبت , meaning *I doubted:* (Msb:) accord. to IAth, رابنى الشَّكُّ [an evident mistranscription for رابنى الشَّىء] and ارابنى both mean شَكَّكَنِى و أَوْهَمَنِى الرِّيبة به [i. e. *the thing made me to doubt*, and *caused me to think that there was that which occasioned doubt*, or *suspicion* &c., *in it*]; but when you are certain, or sure, of it, you say [only] رابنى, without [an incipient] ا: (TA:) accord. to Lth, رابنى الأَمر, inf. n. ريب, signifies *the thing*, or *event*, [app. said only of that which is evil,] *betided me*, or *befell me:* and رابنى أَمره, *his affair*, or *case*, *brought upon me doubt* (شَكًّا [in the TA شَرًّا i. e. *evil*]) *and fear.* (T.) It is said in a trad., of Fátimeh, يريبنى ما يريبها, meaning *That displeases and disquiets me which displeases and disquiets her.* (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يريبه أَحدٌ بشىء, meaning *No one shall oppose himself to it and disquiet it*, or *disturb it.* (TA.) And in another, ما رابك إلى قطعها, i. e. *What disquieted thee and constrained thee to cut it off?* as Aboo-Moosà thinks the phrase may be read: but see another reading voce راب. (TA.) And in another, دَعْ ما و إنَّ رِيبة يريبك إلى ما لا يريبك فإنَّ الكذب الصدق طُمأْنينة, (Mgh,

TA, *) or, as some relate it, يُرِيبُكَ , (TA,) i. e. *Leave thou that which causeth thee to doubt,* (Mgh, TA, *) *and occasioneth in thee* الرِّيبَة, which originally signifies *disquiet,* or *disturbance,* or *agitation, of mind,* [and hence *suspicion* &c., and betake thyself *to that which will not cause thee to doubt,* &c., *for verily lying is a thing that occasions disquiet of mind,* or *doubt,* or *suspicion* &c., *and verily veracity is* a thing that occasions *tranquillity;*] because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mgh.) And the Hudhalee, (S, TA,) Khálid Ibn-Zuheyr, (TA,) says,

* يَا قَوْمِ مَا لِى وَ أَبَا ذُؤَيْبِ *

* كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبِ *

* يَشُمُّ عِطْفِى وَ يَجُرُّ ثَوْبِى *

* كَأَنَّنِى أَرَبْتُهُ بِرِيبِ *

[*O my people, what aileth me with Aboo-Dhueyb? I was* (*such that*) *when I came to him after absence,* or *from being absent, he would smell my side,* or *my armpit, and pull my garment, as though I disquieted his mind with doubt,* or *suspicion* &c.]: (S and TA, in this art. and in art. بز; but in the latter with يَبُزُّ in the place of its syn. يَجُرُّ:) it is said in the L that اراب is trans. and intrans.; and that he who makes it trans. makes it syn. with راب; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus:

* كَأَنَّنِى قَدْ رِبْتُهُ بِرِيبِ *

but اراب when intrans. signifies أَتَى بِرِيبَةٍ [meaning *he did an act that occasioned doubt,* or *suspicion* &c.]; like as أَلَامَ signifies أَتَى بِمَا يُلَامُ عَلَيْهِ [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutalemmis, or to Beshshár Ibn-Burdeh,

* أَخُوكَ الَّذى إنْ رِبْتَهُ قَالَ إنَّمَا *

* أَرَبْتُ وَ إنْ لَايَنْتَهُ لَانَ جَانِبُهْ *

[*Thy brother is he who, if thou make him to doubt,* &c., (or *if thou do to him an act occasioning doubt,* or *suspicion* &c., as expl. in the Ham p. 363, where عاتبته is put in the place of لَايَنْتَهُ,) *says, Only I have done what occasions doubt,* &c.; *and if thou act gently with him, becomes gentle*]: thus the verse is correctly related: he who relates it differently, saying أَرَبْتَ, [and thus I find it in two copies of the T,] asserts that إنْ رِبْتَهُ means *if thou make him of necessity to have doubt,* or *suspicion* &c.; and اربت [here said in the TA to be with damm, but this is evidently a mistranscription for with fet-h, for it cannot mean with damm to the ا, as أُرِبْتَ does not bear an appropriate signification, nor can it mean with damm to the ت, as the explanation relates to the reading of اربت with fet-h to the ت,] means *thou hast caused* [me] *to think that there was that which occasioned doubt,* or *suspicion* &c., *when it was not decidedly necessary.* (TA.)

4 **اراب**, as a trans. verb: see 1, in eight places. As intrans., it signifies *He* (a man) *was,* or *became, one in whom was something occasioning doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion;* i. e. صَارَ ذَا رِيبَةٍ: (Sb, T, S, M:) and *he did a thing that occasioned doubt,* or *suspicion* &c.: (As, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Msb:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also *It* (a thing, or an affair, or a case,) *was,* or *became, one in which was something occasioning doubt,* or *suspicion* &c.; i. e. صَارَ ذَا رَيْبٍ (T, K) or ذا رِيبَةٍ. (M.)

5 **تَرَيَّبَ** see the next paragraph.

8 **ارتاب** *He doubted,* (S, Msb, K,) فيه [*respecting him,* or *it*]. (S.) See 1, in the former half of the paragraph. And

ارتاب به *He suspected him,* or *thought evil of him:* (T, M, K:) or *he saw on his part* [or *in him*] *what caused him to have doubt,* or *suspicion* &c.; as also تريّب به; (Har p. 257;) and استراب به; i. e. رأى منه ما يريبه: (S, K, and Har ubi suprà:) the last used by [the tribe of] Hudheyl. (TA.) ___ [It often means particularly *He was sceptical in matters of religion.*]

10 استراب *He fell into that which occasioned doubt,* or *suspicion* or *evil opinion;* meaning *he feared so that he doubted of safety* or *security:* (Har pp. 256 and 257:) [*he conceived doubt,* or *suspicion* or *evil opinion:*] *he doubted:* and *became infected with suspicion* or *evil opinion.* (Idem p. 309.) See also 8.

رَابٌ *Want,* or *need.* (TA.) Hence, in a trad., مَا رَيْبُكُمْ إِلَيْهِ *What is* [the reason of] *your want of him?* or *your wanting to ask him?* (TA.) And, in another trad., مَا رَابُكَ إِلَى قَطْعِهَا *What is* [the reason of] *thy wanting to cut it off?* thus, says El-Khattábee, they relate it, with damm to the ب: but IAth says that it is properly مَا أَرَبُكَ, meaning the same: or, accord. to Aboo-Moosà, the right reading may be مَا رَابَكَ, expl. in the preceding paragraph. (TA.)

رَيْبٌ is an inf. n. of 1, (T, M, Mgh, Msb, &c.,) as also رِيبَةٌ, (M, K,) or the latter is a simple subst.: (S, Msb:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is *Disquiet, disturbance,* or *agitation, of mind:* (Ksh and Bd in ii. 1:) [and hence] the former signifies *doubt;* (T, S, Msb;) as also ↓ the latter; (S, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bd ubi suprà, and Mgh:) and *opinion;* syn. ظَنٌّ: (Msb:) and ↓ the latter, (S, M, A, Mgh, K,) and the former also, (M, A, K,) *doubt,* or *suspicion* or *evil opinion;* syn. تُهَمَةٌ (S, M, A, Mgh, K) and ظِنَّةٌ: (M, A, K:) or the former, [and ↓ the latter also,] *doubt combined with suspicion* or *evil opinion:* (IAth, TA:) and *a thing,* or *an event,* or *a case, that occasions one doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion;* i. e. مَا رَابَكَ مِنْ أَمْرٍ: (S, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رِيبَةٌ in a trad. cited above: see 1: (Mgh:) the ↓ pl. of the

latter is رَيْبٌ. (Msb.) A man, and a thing or an event or a case, is said to be ذُو رِيبَةٍ [as meaning *Having in him*, or *it*, *something occasioning doubt*, or *suspicion* &c.]. (A.) [لَا رَيْبَ often occurs as meaning *There is no doubt; without doubt; undoubtedly.*] ___ Hence, رَيْبُ الزَّمَانِ *The accidents*, or *evil accidents*, *of time*, (Ksh and Bd ubi suprà, [in Fleischer's ed. of the latter رِيبُ الزمان, which is more agreeable with the explanation, but رَيْبُ الزمان is more usual,]) *that disquiet*, or *disturb*, *the minds and hearts:* (Ksh:) and رَيْبُ المَنُونِ (S, A) [which likewise signifies] *the accidents*, or *evil accidents*, *of time:* (S:) and رَيْبُ الدَّهْرِ signifies the same; i. e. صَرْفُهُ, (M, K,) or صُرُوفُهُ, (T, Msb,) and حَوَادِثُهُ. (T. [This is said in the TA to be tropical; but I do not find

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it so characterized in the A.]) ___ [Hence, likewise,] رَيْبٌ also signifies *A want; a needful*, or *requisite*, *thing*, *affair*, or *business;* syn. حَاجَةٌ. (S, A, Msb, K.) A poet says, (S,) namely, Kaab Ibn-Málik El-Ansáree, (TA,)

* قَضَيْنَا مِنْ تِهَامَةَ كُلَّ رَيْبٍ *
* وَخَيْبَرَ ثُمَّ أَجْيَيْنَا السُّيُوفَا *

[*We accomplished, from Tihámeh, every want, and* from *Kheyber: then we gave rest to our swords*]. (S.) [رَيْبٌ mentioned by Freytag as applied in art. دلس of the S to a certain plant, and written رَيْبٌ in both of my copies of the S in that art., is a mistake for رِبَّةٌ, which is the reading in the TA, pl. of رِبَّةٌ.]

رِيبَةٌ : see the next preceding paragraph, in six places. ___ [It often means particularly *Scepticism in matters of religion.*]

أَمْرٌ رَيَّابٌ *A thing*, or *an event*, or *a case*, *that frightens*, or *terrifies.* (M, K.)

رَائِبٌ [act. part. n. of 1; *Causing*, or *occasioning*, *doubt*, or *suspicion* or *evil opinion*, &c.] IAar

says that Aboo-Bekr is related to have said, in his charge to 'Omar, عَلَيْكَ بالرَّائِبِ مِنَ الأُمُورِ وَ إِيَّاكَ وَ الرَّائِبَ مِنْهَا, which Th explains as meaning *Keep thou to what is clear, free from dubiousness* or *confusedness, of affairs, and beware thou of,* or *avoid thou, what has in it dubiousness,* or *confusedness, thereof:* (T, TA:) the first is from رَابَ of which the aor. is يَرُوبُ, said of milk; and the second is from رَابَ of which the aor. is يَرِيبُ. (TA.) [See also a verse cited voce رَائِبٌ in art. روب, and my remark thereon.]

مُرِيبٌ, applied to a man, (T, S, A,) and to a thing or an event, (M, A,) *i. q.* ذُو رِيبَةٍ [expl. above, voce رَيْبٌ]. (T, S, M, A.) إِنَّهُمْ كَانُوا فِى شَكٍّ مُرِيبٍ, in the Kur xxxiv. last verse, means *Verily they were in doubt causing to fall into suspicion* or *evil opinion:* or it means ذى رِيبَةٍ [*having in it something occasioning suspicion* &c.]: (Ksh and Bd:) or ذى رَيْبٍ [which means the same: or *attended with disquiet,* or *disturbance,* or *agitation, of mind*]: (M, TA:) [see its verb, 4:] it may be from the trans. or from the intrans. verb. (Ksh.)

مُرْتَابٌ *Doubting* [or *suspecting*]. (Msb.) ___ [It often means particularly *Sceptical,* or *a sceptic, in matters of religion.* And مُرْتَابٌ فِيهِ, or بِهِ, *Doubted of,* or *suspected.*]

ريث

1 **رَاثَ** , (T, S, M, &c.,) aor. يَرِيثُ, (S, Msb,) inf. n. رَيْثٌ, (S, M, A, Mgh, Msb, K,) *He*, or *it*, *was*, or *became*, *slow*, *tardy*, *dilatory*, *late*, or *backward;* (T, S, M, A, Mgh, Msb, K;) as also تَرَيَّثَ . (T, K.) You say, رَاثَ عَلَيَّ خَبَرُكَ, (S, A,) or راث عَلَيْنَا خَبَرُهُ, (T,) *Thy news* or *the news of thee*, or *his news* or *the news of him*, *was slow*, &c., *in coming to me*, or *to us.* (T, S, A.) And تَرَيَّثَ عَلَيْنَا فُلَانٌ *Such a one was slow*, &c., *in coming to us.* (T.) And رُبَّ عَجَلَةٍ وَهَبَتْ رَيْثًا, or, accord. to one relation of the saying, تَهَبُ رَيْثًا, the meaning in both cases being the same, from الهَبَةُ; [i. e. *Many an act of haste causes* (lit. *gives*) *slowness*, &c.;] (S;) or تُعْقِبُ رَيْثًا [*occasions, as its result, slowness*, &c.]: (A:) a proverb. (S, A.) And it appears from the following saying of Maakil Ibn-Khuweylid,

* لَعَمْرُكَ لَلْيَأْسُ غَيْرُ المُرِيثِ خَيْرٌ مِنَ الطَّمَعِ الكَاذِبِ *

[*By thy life*, or *by thy religion, assuredly despair that is not slow* in its issue *is better than hope that gives a false promise*, if this be his meaning,] that اراث may be a dial. var. of رَاثَ: but the poet may mean [*that does not make* a man *slow*, i. e.] غَيْرُ المُرِيثِ المَرْءَ. (M.)

2 **رَيَّثَ** see 4. ___ [Hence,] يُرَيِّثُ النَّظَرَ, or, accord. to one relation, يُرَيِّثُ إِلَيَّ النَّظَرَ, [meaning *He is long in looking* or *he prolongs the looking*, and *he is long in looking* &c. *at me*,] is mentioned as a phrase used by one of the companions of Ks. (M.) ___ One says also, رَيَّثَ عَمَّا كَانَ عَلَيْهِ *He fell short*, or *failed, of doing*, or *accomplishing, what was incumbent on him:* and in like manner, رَيَّثَ أَمْرَهُ [*He fell short*, or *failed, of accomplishing his affair*]. (M.) ___ And تَرْيِيثٌ signifies The *being fatigued, tired, weary*, or *jaded:* (K:) its verb, رَيَّثَ, is said of a man or of a horse. (TK.) تَرْيِيثٌ is also *syn.* with

تَلْيِينٌ [The *rendering* a thing *soft*, &c.]. (K.)

4 **أَرِيثَ** see 1, last sentence. [It is generally transitive.] You say, مَا أَرَاثَكَ (K) and مَا رَيَّثَكَ (A) *What made thee*, or *hath made thee, slow, tardy, dilatory, late*, or *backward? retarded*, or *delayed, thee?* or *kept*, or *held, thee back?* (A, K.) And مَا أَرَاثَكَ عَلَيْنَا *What retarded*, or *delayed, thee*, or *what kept*, or *held, thee back, from us?* or *what hath retarded*, &c.? (S.)

5 **تَرَيَّثَ** see 1, in two places.

10 **استراثه** *He deemed*, or *reckoned, him*, or *it*, (namely, a person, A, TA, or information, news, or tidings, TA,) *slow, tardy, dilatory, late*, or *backward*. (S, * M, A, K, * TA.) You say, استغثته فما ٱسْتَرَثْتُهُ [*I sought*, or *desired, aid*, or *succour, of him, and I did not deem him slow*, &c.]. (A, TA.)

رَيْثٌ *A space*, or *measure*, [*of time*,] syn. قَدْرٌ, (T, Msb,) or مِقْدَارٌ; (A, K;) or *a time, a while*, syn. سَاعَةٌ. (Mgh.) You say, أَمْهَلْتُهُ رَيْثَمَا فَعَلَ كَذَا, i. e. قَدْرَ مَا فَعَلَهُ (Msb) or سَاعَةَ فَعَلَهُ (Mgh) [*I granted him a delay during the space of his doing such a thing*]. And لَمْ يَلْبَثْ إِلَّا رَيْثَمَا قُلْتُ, i. e. قَدْرَ ذٰلِكَ [*He tarried not save during the space that*, or *as long as*, or *while, I said* such a thing]. (TA, from a trad.) And so in the saying, مَا قَعَدَ عِنْدَنَا فُلَانٌ إِلَّا رَيْثَ أَنْ حَدَّثَنَا بِحَدِيثٍ ثُمَّ مَرَّ [*Such a one sat not with us*, or *at our abode, save during the space that*, or *as long as*, or *while, he related to us a story*, or *tradition; then he went away*]. (T, TA.) And it is used without مَا and without انْ: (TA:) Aashà Báhileh says,

* لَا يُصْعِبُ الْأَمْرَ إِلَّا رَيْثَ يَرْكَبُهُ *
* وَ كُلَّ أَمْرٍ سِوَى الْفَحْشَآءِ يَأْتَمِرُ *

[*He finds not the affair difficult save while he is embarking in it; and every*

command but that which exceeds the bounds of rectitude he obeys]: (M, TA:) this mode of expression is common in the dial. of El-Hijáz; accord. to which one says, يُرِيدُ يَفْعَلُ, i. e. أَنْ يَفْعَلَ. (TA.) [See also an ex. in a verse cited voce رَاجِلَةٌ, and another in a verse cited voce رِيحٌ.]

رَيْثَةٌ *Slowness, tardiness, dilatoriness, lateness,* or *backwardness; contr. of* عَجَلَةٌ; like [the inf. n.] رَيْثٌ; (Ham p. 503;) *i. q.* إِبْطَآءٌ. (Idem p. 640.)

رَائِثٌ : see what next follows.

رَيِّثٌ , applied to a man, (IAar, S, M,) and, as some say, to anything, (M,) *Slow, tardy, dilatory, late,* or *backward;* (IAar, T, S, M, A, K;) as also رَائِثٌ ; (A, TA;) the latter occurring in a trad. (TA.)

مُرَيَّثُ العَيْنَيْنِ , (Fr, S, K,) or العَيْنِ, (A,) A man (Fr, S, A) *slow of sight.* (Fr, S, A, K.)

مَا فُلَانٌ بِمُسْتَرَاثِ النُّصْرَةِ [*Such a one is not a person whose aid is deemed slow, tardy,* &c.]. (A, TA.)

ريد

2 **تَرْيِيد**, in agriculture, The *raising, with the* [*implement called*] مِجْنَب, *the ridges that form the borders of streamlets for irrigation.* (M.)

رَيْد *A ledge* of a mountain, (T, S, M, * A, K,) *in* [*any of*] *the sides* thereof, (A,) *resembling a wall;* (M;) *i. q.* حَيْد: (S, M, A:) pl. [of pauc.] أَرْيَاد (M) and (of mult., M) رُيُود. (T, S, M, A, K.) تَهْوِيدٌ عَلَى رُيُودٍ, (Meyd, TA,) meaning *A resting,* or *sleeping, upon ledges of mountains,* (Meyd,) is a prov., applied to him who enters upon an affair [dangerous or] insalutary in its result. (Meyd, TA.)

رِيد : see art. رود. Also *An equal in age;* syn. تِرْب; for رِئْد: so in a verse of Kutheiyir cited voce أُصْدَة. (TA.)

رِيح رَادَة : see what next follows: and see رَاد in art. رود.

رِيح رَيْدَة *A wind blowing gently;* as also رَيْدَانَة (T, S, M, A, K) and رَادَة : (S, M, A, K:) or the first, as some say, *that blows much.* (M.) [See also رَاد in art. رود.]

رِيدَة : see رِيد, in art. رود.

رِيح رَيْدَانَة : see رَيْدَة.

الرِّيَاد : see art. رود.

أَرْيَد : see art. رود.

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ريرَ

1 رارَ *His* (a man's) *marrow became thin.* (TA.)

4 ارار مُخَّهُ *He,* (God, S, K,) and *it,* (emaciation, TA,) *made his marrow to become thin.* (S, K, TA.)

رارٌ : see what next follows.

رِيرٌ and رارٌ (Fr, S, K) and رِيرٌ (AA, K) Marrow *in a melting* or *fluid state,* (K,) *and corrupt, by reason of emaciation:* (TA:) or *thin:* (AA:) or *corrupt, and in a melting* or *fluid state, by reason of emaciation:* (Fr, S:) or *in a melting* or *fluid and thin state, by reason of emaciation and severe dearth* or *drought:* (TA:) or *what was fat, in the bones, and has become black and thin water.* (Lh, K.)

* وَ السَّاقُ مِنِّي بَادِيَاتُ الرِّيرِ *

[*And my shanks* (lit. shank) *are such that the melting marrow,* &c., *in them is manifest*] means my emaciation is manifest: the poet says باديات because by السّاق he means السَّاقَان; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بارِدَاتٌ. (S.) ___ رِيرٌ also signifies The *water that comes forth from the mouth of a child.* (K.)

ريس (Quasi root)

رِيَاسٌ : see رِئَاسٌ, voce رَأْسٌ.

رِيَسٌ : see رَئِيسٌ, in two places.

ريش

1 **راشه**, aor. يَرِيشُ, (S, A, Msb, K,) inf. n. رِيشٌ, (S, Mgh, TA,) *He feathered it,* namely, an arrow; *stuck the feathers upon it:* (S, A, * K:) or *he repaired it,* or *put it into a right state, by putting the feathers upon it:* (Mgh:) or *he repaired,* or *put into a right state, its feathers:* (Msb:) and ريّشه, (K,) inf. n. تَرْيِيشٌ, (TA,) signifies the same; (K;) and so ارتاشه. (TA.) It is said in a prov., فُلَانٌ لَا يَرِيشُ وَ لَا يَبْرِى [lit., *Such a one neither feathers nor pares* arrows]; meaning, *Such a one neither profits nor injures.* (TA.) ___ *He fed him, and gave him drink, and clad him;* namely, a friend: (K:) *he clad him, and aided him;* namely, a poor man; because such is like a bird with a clipped wing: (TA:) *He* (God) *restored him, from a state of poverty, to wealth,* or *competence:* (TA:) *he strengthened his wing,* [or *power,*] *by beneficence to him:* (A:) *he rectified,* or *made good,* or *amended, his state,* or *condition,* (S, K,) *and profited him:* (K:) *he did that which was a means of good to him:* or *he caused him to attain good:* (Msb:) *he did good to him: he strengthened him, and aided him to obtain his subsistence.* (TA.) In the saying of Dhu-r-Rummeh,

* رَاشَ الغُصُونَ شَكِيرُهَا *

[*Their shoots clad the branches:* or *surpassed in length the branches:*] it is said to mean كَسَا: or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans.:] you say, رَاشَهُ ٱللّٰهُ مَالًا *God gave him property.* (TA, from a trad.) رَاشَ, (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He became feathered.* ___ And hence,] *He collected* رِيش, meaning,

property, and أَثَاث [or *household goods,* or *furniture and utensils,* &c.]. (K, * TA.) ___ And *He* (a man) *became rich,* or *in a state of competence:* (Fr:) and تريّش *he became wealthy,* or *abundant in wealth.* (Bd in vii. 25.) [See also 8]. *He* (a bird) *shed many feathers.* (TA.)

2 رَيَّشَ see 1, first sentence.

5 تَرَيَّشَ see 8, in two places: and see 1, last sentence but two.

8 ارتاش *He became strengthened in his wing,* [or *power,*] *by being an object of beneficence;* as also تريّش : (A:) *he became in a good state,* or *condition:* (S:) *he attained good:* (Msb:) *he obtained good, and the effect thereof was seen upon him;* as also ↓ the latter verb. (TA.) [See also 1, last sentence but two.] ارتاشه: see 1, first sentence.

رَاشٌ A bird *whose feathers have grown.* (TA.) ___ [And hence,] A man *possessing property and clothing;* as also أَرِيشٌ . (TA.) See also the next paragraph.

رِيشٌ [*Feathers; plumage;*] *a certain appertenance of birds,* (S, A, Msb, K,) *well known,* (A, Msb,) *constituting their clothing and ornament;* (A, TA;) as also رَاشٌ : (Kt, K:) n. un. of the former with ة: (S, Msb:) pl. [of pauc.] أَرْيَاشٌ (S, K) and [of mult.] رِيَاشٌ. (IJ, K.) ___ Hence, (B,) *Clothing:* (ISk, B:) or *superb,* or *excellent, clothing;* as also رِيَاشٌ : (S, K:) or *both signify what appears of clothing:* (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and ↓ the latter accord. to another reading: (TA:) and hence also, the former signifies *ornament;* and *beauty:* (A, TA: *) or ↓ both signify *property;* and *plenty,* or *abundance of the produce of the earth and of the goods* or *conveniences and comforts of life:* (S:) or the former signifies *good;* or *prosperity;* or *wealth:* (Msb:) and *state;* or *condition:* (TA:) and ↓ the latter, *property:* (Msb:) and *goodness of state* or *condition;* (A, TA;) or *a goodly state* or

condition: (Msb:) or the former signifies, (K,) and ↓ the latter also, (TA,) *plenty,* or *abundance of the produce of the earth and of the goods* or *conveniences and comforts of life;* and the *means of subsistence:* (K, TA:) and *property which one has acquired for himself:* and أَثَاث [or *household-goods,* or *furniture and utensils,* &c.]: (TA:) the Benoo-Kiláb say that ↓ the latter word means *household-goods of whatever kind, consisting of clothes,* or *stuffing for mattresses or the like,* or *outer garments:* and sometimes it means *clothes,* exclusively of other articles or kinds of property. (ISk, TA.) You say, إِنَّهُ لَحَسَنُ الرِّيشِ *Verily he is goodly in clothing,* or *apparel.* (TA.) Respecting the saying, أَعْطَاهُ مِائَةً بِرِيشِهَا, it is said, (S, A, * K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to As, [*He gave him a hundred camels*] *with their saddles* (S, A *) *and their coverings:* (S:) or *with their coverings and their cloths beneath the saddles.* (K.)

رِيَاشٌ : see رِيشٌ, (of which it is a syn. as well as a pl.,) in several places.

رَائِشٌ : see مَرِيشٌ. Also *An agent between two persons,* (A, Mgh, K,) namely, *the briber and the accepter of a bribe,* (Mgh, K,) *who composes their affair,* (Mgh,) or *who gives* (يَرِيشُ) *this one of the property of that.* (A.) Such Mohammad cursed. (Mgh, TA.) [See رَاشٍ, in art. رشو.)

أَرِيشٌ : see رَاشٌ.

مَرِيشٌ , applied to an arrow, *Feathered;* or *having the feathers stuck upon it;* (S, A, * K;) as also مُرَيَّشٌ : (A, K:) or *having its feathers repaired,* or *put into a right state:* (Msb:) and رَائِشٌ signifies [the same: (see رَاشٌ:) or] *having feathers;* (K;) being like دَافِقٌ applied to water [in the sense of ذُو دَفْقٍ]. (TA.) Hence the saying, مَا لَهُ أَقَدُّ وَلَا مَرِيشٌ [lit., *He has not a featherless* arrow *nor a feathered* one]; meaning,

he has not anything. (S.)

مُرَيَّشٌ : see مَرِيشٌ. ___ Also, applied to the kind of garment called بُرْدٌ, (A, K,) an epithet similar to مُسَهَّمٌ: (A:) signifying *Figured* (Lh, K) *with marks in the forms of feathers.* (Lh.)

ريط

رِيطٌ : see what follows.

رِيطَةٌ *Any* [*covering for the body such as is called*] مُلَآءَة *not of two pieces* (S, Mgh, Msb, K) *joined together* (Mgh, TA) *by sewing or the like,* (TA,) *but a single piece,* (S, K,) *all one web:* (K:) it is said by Az to be, without exception, *white:* (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Msb,) *any garment,* or *piece of cloth, that is thin* (Mgh, Msb, K) *and soft;* (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also رَائِطَةٌ : (K:) and *a napkin with which the hands are wiped after food:* (TA, from a trad., expl. by Sufyán:) [in Har p. 294, q. v., it seems to be applied to *a kind of woollen cloth used as a turban:*] pl. رِيطٌ [or this is rather a coll. gen. n. of which رِيطَةٌ is the n. un.] and رِيَاطٌ. (S, Msb, K.) ___ You say, خَرَجَ مُشْتَمِلًا بِرِيطَةِ الظَّلْمَآءِ [*He went forth enveloped with the mantle of darkness*]. (TA.) And هُوَ يَجُرُّ رِيَاطَ الحَمْدِ [app. meaning *He is prolix in praise*]. (TA.) ___ The pl. رِيَاطٌ

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also signifies *Something resembling the* سَرَاب [or *mirage*] *in the desert.* (TA.)

رَائِطَةٌ : see above.

ريع

1 راعَ , aor. يَرِيعُ, (Msb, K,) inf. n. رَيْعٌ (S, Mgh, Msb, K) and رُيُوعٌ (TA) and رِيَاعٌ (Lh, TA) and رَيَعَانٌ, (TA,) *It increased,* or *augmented;* (S, Mgh, Msb, K;) said of wheat and other things: or, as some say, it denotes زِيَادَةٌ [i. e. it signifies *it became redundant,* or *it exceeded,* as will be seen in what follows; but the truth is, that it has both of these significations; the latter] in relation to flour, and to bread. (TA.) You say, رَاعَتِ الْحِنْطَةُ, (S, Msb, K,) aor. تَرِيعُ, inf. n. رَيْعٌ [&c.]; (Msb;) and أَرَاعَتْ , (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and رَيَّعَ الطَّعَامَ [which is the same as رَيَّعَتِ الْحِنْطَةُ]; (TA;) *The wheat increased,* or *augmented;* or *received increase and blessing from God;* or *throve by the blessing of God:* (S, Msb, K, TA:) and in like manner one says of other things. (Msb.) And رَاعَتِ الشَّجَرَةُ, and اراعت , but the former is rare, *The tree became abundant in its produce,* or *fruit.* (AHn.) And sometimes they said, (S,) اراعت الإِبِلُ (S, IF, K) *The camels had many young ones;* (S;) *they increased, and had many young ones.* (IF, K.) One says also, رَاعَ الطَّعَامُ, and اراع , *The wheat became redundant;* or *had a part,* or *portion, redundant;* [app. meaning, *over and above the original measure;*] *in the kneading and the making of bread;* syn. صَارَ لَهُ زِيَادَةٌ. (S.) [See the first sentence above; and see رَيْعٌ, below.] And رَاعَ فِى يَدِى كَذَا *Such a thing was redundant,* or *remained over and above, in my hand;* as also راق; syn. زَادَ: (L in this art., and TA in art. روع:) Sgh has mistranscribed the explanation, زاد, in his two books, [the TS and the O,] writing فَادَ; and the author of the K has imitated him in mentioning this in art. روع, instead of the present art., which is its proper place, but has written for the explanation أَفَادَ. (TA.) رَاعَ, aor. يَرِيعُ, (IDrd, S, K,) inf. n. رَيْعٌ, (S, TA,) *He,* or *it, returned; went,* or *came, back; reverted:* (IDrd, S, K:) and راع, aor. يروع, (IDrd, and K in art. روع,) inf. n. رُوَاعٌ, (K in that art.,) signifies the same; (IDrd, and K in art. روع;) or *it returned to its place:* (TA in that art.:) but the former verb is the more common. (TA in

the present art.) One says, of camels that have run away, صَاحَ عَلَيْهَا الرَّاعِى فَرَاعَتْ إِلَيْهِ [*The pastor cried out at them, and*] *they returned to him.* (TA.) And وَعَظْتُهُ فَأَبَى أَنْ يَرِيعَ [*I exhorted him, but he refused*] *to return,* or *revert.* (TA.) And فُلَانٌ مَا يَرِيعُ بِكَلَامِكَ وَلَا بِصَوْتِكَ *Such a one does not return,* or *revert, by reason of thy speech nor by reason of thy voice.* (TA.) And you say of vomit, رَاعَ مِنْهُ شَىْءٌ *Somewhat of it returned:* (S:) and رَاعَ عَلَيْهِ *it returned to his inside.* (TA.) And in like manner one says of anything that returns to him, رَاعَ, aor. يَرِيعُ. (TA.) ___ رَاعُوا, *They drew, gathered,* or *collected, themselves together;* (Ibn- 'Abbád, TA;) as also تَرَيَّعُوا ; and رَيَّعُوا , (Ibn-'Abbád, K,) inf. n. تَرْيِيعٌ. (TA.) ___ See also 5. *It became rent:* so in the saying of El-Kumeyt,

* إِذَا حِيصَ مِنْهُ جَانِبٌ رَاعَ جَانِبُ *

[*When a side thereof is sewed up, a side becomes rent*]. (S.) [It is also said that] رَاعَ, aor. يَرِيعُ, is like رَدَّ [app. as signifying *He returned a reply,* or *an answer,* to a person; for it is mentioned immediately after رَيْعٌ as syn. with مَرْجُوعٌ]. (TA.)

2 رَيَّعَ الطَّعَامَ : see 1; second sentence. ___ رَيَّعُوا *They ascended,* or *ascended upon, the* رِيعَةَ [n. un. of رِيعٌ, q. v.]. (Ibn- 'Abbád.) ___ See also 1, near the end of the paragraph. رَيَّعَهُ: see 4. [See also رِيهٌ (in art. ريه), with which رِيعٌ seems to be syn.]

4 اَرَاعَتِ الْحِنْطَةُ ; &c.: see 1, in the former half of the paragraph, in four places. ___ اَرَاعُوا *Their wheat increased,* or *augmented;* or *received increase and blessing from God;* or *throve by the blessing of God:* (Ibn-'Abbád, K:) and in like manner, *their seed-produce* [in general]. (TA.) اَرَاعَ الشَّىْءَ *He increased,* or *augmented, the thing;* or *made it to increase,* or *augment;* as also رَيَّعَهُ . (TA.)

5 **تريّعوا** : see 1, near the end of the paragraph. ___ تريّع said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISh, TA;) *It flowed,* or *ran, hither and thither, having no direct course;* (S, TA;) or *went to and fro;* (A, TA;) or *portions thereof followed a little after other portions:* (ISh, TA:) and, said of water, *it ran,* or *flowed.* (TA.) ___ In like manner, (S,) said of the mirage (سَرَاب), [*It quivered, vibrated,* or *moved to and fro;*] *it came and went;* (S, K;) as also تَرَيَّهَ: (TA:) and رَاعَ , aor. يَرِيعُ, (TA,) inf. n. رَيْعٌ (K, TA) and رَيَعَانٌ, (TA,) said of the same, *it was,* or *became, in a state of commotion* or *agitation; it quivered, vibrated,* or *moved to and fro.* (K, TA.) ___ *He became confounded,* or *perplexed,* [*as though vacillating,* or *wavering,*] *and unable to see his right course;* as also استراع . (Ibn- 'Abbád, K.) ___ *He paused;* or *waited:* (O, L, K:) or (so in the L, but in the O and K and) *he paused;* or *hesitated;* or *held, refrained,* or *abstained.* (O, L, K.) [See the part. n., below.] ___ تَرَيَّعَتْ يَدَاهُ بِالْجُودِ *His two hands overflowed with bounty,* [*as though they went hither and thither,*] *for one cause after another.* (TA.)

10 **إِسْتَرْيَعَ** see 5.

رَيْعٌ [see 1, of which it is an inf. n.] *Increase;* syn. زِيَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هٰذَا طَعَامٌ كَثِيرُ الرَّيْعِ [*This is wheat of much increase*]. (Mgh.) ___ *Revenue arising from the increase of land:* because it is an augmentation. (Mgh.) ___ *Milk;* as in the phrase, نَاقَةٌ كَثِيرَةٌ رَيْعُهَا [*A she-camel whose milk is abundant*]. (A, TA.) ___ *Redundance; a part,* or *portion, redundant; a surplus;* or *a residue;* syn. فَضْلٌ; of anything; as of flour, or meal, (Msb, K,) over and above the measure of the wheat; (Msb;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like. (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ مِسْكِينٍ مُدٌّ مِنْ حِنْطَةٍ

ريعه إدامه [*To every poor man, a mudd of wheat: the redundance,* or *redundant part* or *portion, thereof* shall be for *its seasoning*]: i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundance that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, امْلكُوا العَجينَ فَإنَّه أَحَدُ الرَّيْعَين *Knead ye well,* or *thoroughly,* or *soundly, the dough; for this* action *is one of the* رِيعان [here meaning the *two causes of redundance;* the other cause being the grinding]. (TA.) [Hence also,] رِيعُ الدِّرعِ *The redundant parts of the two sleeves of the coat of mail,* (S, A, K, TA,) *over* [*and beyond*] *the ends of the fingers;* (TA;) *and of the skirt thereof.* (A, TA.) ___ See also رِيعٌ. ___ Also, (K,) and رِيعانٌ, [which latter is the more common in this sense,] (S, K,) The *first* (S, K) *and most excel-lent* (K) *part* of anything: (S, K:) said in the B to be a metaphorical application from رِيعٌ as signifying *a high,* or *an elevated, place.* (TA.) Hence, (S, TA,) رِيعُ الشَّبابِ, by poetic license written رِيعَ, (TA,) or رِيعانُ الشَّبابِ, (S, A, L, TA,) *The first,* or *prime,* (S, A, TA,) *and most excellent,* (A, TA,) *part,* or *period, of youth* or *youthfulness* or *youthful vigour:* (S, A, TA:) or this is from رِيعٌ in relation to wheat: (A, TA:) or from رِيعانُ المَطَرِ *the first of rain.* (L, TA.) Hence also, (S,) رِيعانُ السَّرابِ (S, Sgh, L) *The first of the mirage;* (S, Sgh;) *what comes and goes thereof;* (Sgh;) or *such as is in a state of commotion* or *agitation, quivering, vibrating,* or *moving to and fro.* (L.) [Hence also,] رِيعُ الضُّحَى *The whiteness, and beautiful splendour, of the first part of the day after sunrise.* (K, TA.) ___ ناقةٌ لَها رِيعٌ *A she-camel having one pace,* or *rate of going,* [app. *a quicker pace,*] *after another.* (TA.) ___ فُلانٌ لَيْسَ لَهُ رِيعٌ i. e. مَرْجُوعٌ [app. meaning *Such a one has no reply,* or *answer,* to give: or, perhaps, *to such a one there is no reply,* or *answer,* to be given]. (K, * TA.) Also *Fright,* or *fear;* (K;) like رَوْعٌ. (TA.)

رِيعٌ (Fr, S, Msb, K, &c.) and رَيْعٌ, (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Kur [xxvi. 128],

(S, TA,) *High,* or *elevated, land* or *ground:* (S, K:) or *a high,* or *an elevated, place;* (so in some copies of the S and in the Msb;) which latter

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signification is also assigned to رِيعَةٌ ; (TA;) and whence the phrase, كَمْ رِيعُ أَرْضِكَ, meaning *what is the elevation of thy land?* [a phrase not to be mistaken for كَمْ رِيعَ أَرْضِكَ, in which the meaning is increase:] (Az, TA:) or *any* [*road such as is termed*] فَجٌّ: (K:) or (so accord. to the Msb and K, but in the S and) *a road* (S, Msb, K) *of any kind,* (K, TA,) to which some add, *whether travelled or not:* (TA: [see an ex. in the first paragraph of art. سمت:]) or *a road opening so as to form a gap in a mountain;* (Zj, K;) or, as in some copies of the K, *from a mountain;* but the former is what is termed فَجٌّ, before mentioned: (TA:) or *a mountain;* (S, Msb;) so accord. to 'Omárah: (S:) or, as in some copies of the S, *a small mountain:* (TA:) or signifying also *a high mountain:* (O, K:) n. of un. with ة [i. e. رِيعَةٌ , as it is written in the S; and رِيعَةٌ also, as implied in the K]: (S, K: [in the former immediately following the signification of mountain; and in the latter, so following that of high mountain; whence it seems that رِيعٌ and رِيعٌ are sometimes used, at least in one sense, as coll. gen. ns.:]) pl. [of mult.] رِيَاعٌ, (S, TA,) which is extr., (TA,) and رِيُوعٌ, and [of pauc.] أَرْيَاعٌ: (TA:) but AO says, contr. to J, that رِيعَةٌ is pl. of رِيعٌ: (IB, TA:) or رِيعٌ and رِيعٌ signify the *channel of the torrent of a valley from any,* or *every, high,* or *elevated, place.* (K.) Also the former, *A high mound,* or *heap of sand,* or *hill:* and *a Christian's cloister* or *cell;* syn. صَوْمَعَةٌ: and *a pigeon-turret.* (IAar, K.)

رِيعُ الشَّبَابِ : see رِيعٌ.

رِيعَةٌ : see رِيعٌ.

رِيعَةٌ : see رِيعٌ, in three places. Also *A number of men who have drawn, gathered,* or *collected,*

themselves together: (Ibn-'Abbád, K: *) otherwise, they are not so called. (Ibn-'Abbád.)

رِيعَانٌ : see رِيعٌ, in four places.

رِيعَانَةٌ A she-camel *abounding with milk.* (A, K, TA.)

فَرَسٌ رَائِعٌ *A fleet,* or *swift, and excellent, horse.* (S, TA.) [See also art. روع, to which, as well as to the present art., it is said in the TA to belong.]

تَرِيعٌ *A register in which is written the* رِيعٌ [i. e. *increase,* or *revenue arising from the increase, of the lands*] *of districts:* the ت being augmentative: but it is a post-classical word. (TA.)

أَرْضٌ مَرِيعَةٌ, with fet-h to the م, *A land* [*of much* رِيعٌ, or *increase;*] *abounding with herbage; fruitful;* or *plentiful.* (S, Msb, TA.)

مُرَيَّعٌ, as an epithet applied to the سَرَابٌ [or mirage]: see مُرَيَّهٌ, in art. ريه.

مِرْيَاعٌ A she-camel *that goes away in the place of pasturing and returns by herself;* (K;) or such is termed مِسْيَاعٌ مِرْيَاعٌ: (S, TA:) or *upon which one repeatedly journeys:* or *upon which one journeys and returns:* (Az, TA:) or *that quickly yields an abundant flow of milk:* or *that quickly becomes fat:* (K:) sometimes used in this sense. (Jm, TA.)

مُتَرَيِّعٌ A *slippery* man, *who anoints himself with oils.* (Ibn-'Abbád, K.) ___ أَنَا مُتَرَيِّعٌ عَنْ هٰذَا الأَمْرِ *I am holding, refraining,* or *abstaining, from this affair.* (TA.)

ريغ

2 ريّغ *He smeared, seasoned, imbued,* or *soaked,* a mess of ثَرِيد [i. e. broken, or crumbled, bread, بالدَّسم] *with grease,* or *gravy,* or *dripping; i. q.* رَوَّغَها (En-Nadr, K, TA) بالدَّسم (En-Nadr, TA.)

5 تريّغت اللُّقْمَةُ بالسَّمْنِ *The morsel,* or *mouthful, was* [*smeared, seasoned,*] *imbued,* or *soaked,* (تَرَوَّت,) *with clarified butter.* (En-Nadr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.]

رِيغٌ : see what next follows.

رِيَاغٌ, as in the [T and] O and Tekmileh and L; in the K, erroneously, رِيغٌ ; (TA;) *Dust,* or *dust raised:* (Sh, K:) or, as some say, (TA,) *dust,* or *earth,* (K, TA,) *in a general sense:* or *such as is comminuted.* (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

* وَإِنْ أَثَارَتْ مِنْ رِيَاغٍ سَمْلَقَا *
* تَهْوِى حَوَامِيَهَا بِهِ مُدَقَّقَا *

using an inversion, for he means أَثَارَتْ رِيَاغًا مِنْ سَمْلَقٍ [i. e. *And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder*]. (TA.) And *i. q.* نِفَارٌ [The *act of fleeing, going away* or *aside* or *apart* or *to a distance, retiring to a distance, shrinking,* &c.; inf. n. of نَفَرَ, q. v.]: (K:) so some say. (TA.) Sgh says that this word may belong to the present art. and to art. روغ, q. v. (TA.)

مَرَاغٌ, signifying The *place in which beasts roll,* or *turn themselves over,* is thought by Az to be so

called from رِيَاغٌ in the first of the senses assigned to it above. (TA.)

مُرَيَّغٌ A thing *defiled with dust* or *earth,* or *much sprinkled with dust.* (El-'Azeezee, K.)

ريف

1 رَافَ, aor. يَرِيفُ, *He* (a man of the desert) *came to the* رِيف; (T, O, K;) as also أَرْيَفَ and تَرَيَّفَ: (K:) or *he entered the region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land:* or رَافُوا signifies *they approached the* رِيف; and so تَرَيَّفُوا: (Ham p. 676:) or this last, *they journeyed to the* رِيف; (M;) and so أَرْيَفُوا: (S, * M:) or تَرَيَّفْنَا, *we abode,* or *stayed, in* [*a region of*] *cities, towns,* or *villages, and where water was reached by digging,* or *where it was apparent, running upon the surface of the earth.* (T.) ___ And رَافَتِ الْمَاشِيَةُ *The cattle pastured in the* رِيف. (S, K.)

3 رايف للظِّنَّة *He was,* or *became, near to* [*having,* or *incurring*] الظِّنَّة [i. e. *suspicion,* or *evil opinion*]; syn. قَارَفَهَا, and طَنَّفَ لَهَا. (Ibn- 'Abbád, O, K.) [Freytag, app. misled by the TK, renders رايف, followed by ل, as meaning Falsa protulit, calumniis accusavit. He also assigns to رايف the signification of Adpropinquavit regioni ريف, as on the authority of the Ham; in which I do not find it.]

4 أَرْيَفَ see 1, in two places. ___ ارافت الأَرْضُ, (S, M, K,) inf. n. إِرَافَةٌ and [accord. to some] رِيفٌ; like اخصبت, inf. n. إِخْصَابٌ and خِصْبٌ; but, [ISd says,] in my opinion, إِرَافَةٌ is the inf. n., and رِيفٌ is the subst.; and in like manner one should say of إِخْصَابٌ and خِصْبٌ; (M, TA;) *The land abounded,* or *became abundant, with herbage, and with the goods, conveniences,* or *comforts, of life;* (S, M, * K;) as also أَرْيَفَتْ. (K.)

5 تَرَيَّفَ see 1, in three places.

رَافٌ *Wine:* (T, K:) more properly mentioned in art. روف. (TA.)

رِيفٌ *Land in which are sown fields,* or *seedproduce, and abundance of herbage and of the goods* or *conveniences* or *comforts of life:* (S, O, K:) and (K) the *part that is near to water, of the land of the Arabs,* (M, O, L, K,) and *of other lands:* (M, L:) or the *part that is near to the Sawád* (السَّوَاد), *of the land of the Arabs:* (IDrd, Ham p. 676:) or *a tract in which are green herbs, and waters,* (T, O, K,) *and level lands of seed-produce,* (T,) or *sown fields,* or *varieties of seed-produce:* (O, K:) [generally,] *a region, district,* or *tract,* [*of cultivated fields;* or] *of towns,* or *villages, and of cultivated land:* (Ham p. 676:) pl. أَرْيَافٌ (T, S, M, TA) and رُيُوفٌ. (M, TA.) ___ Also (M, K) *Abundance* (Lth, T, M, O, K) *of herbage, and of the goods, conveniences,* or *comforts, of life, and* (Lth, T, M) *in respect of food* (Lth, T, M, O, K) *and drink:* (O, K:) pl. [in this sense] أَرْيَافٌ (M, K) only. (M.) See also 4.

رِيفِىٌّ [*Of,* or *belonging to, the* رِيف, or *region of cultivated land;* opposed to بَرِّىٌّ;] applied to a plant [&c.]. (M, voce عُصْفُرٌ.) And أَرْضٌ رِيفِيَّةٌ *Cultivated land; contr. of* بَرِّيَّةٌ. (IAar, and M and K * and TA in art. بر.)

أَرْضٌ رِيفَةٌ *Land abounding with herbage, and with the goods, conveniences,* or *comforts, of life.* (S, O, K.)

ريق

1 رَاقَ, (JK, S, K,) aor. يَرِيقُ, inf. n. رَيْقٌ, (JK, S,) said of the سَرَابُ [or mirage], *It was agitated, and moved to and fro,* (JK, K,) or *it shone,* or *glistened,* (S,) *above the ground;* (JK, S, K;) and تَرَيَّقَ signifies the same. (S, O, K.) [And in the former sense, راق may be said of water; for the inf. n.] رَيْقٌ signifies also The *going to and fro* (Lth, JK, K) of water, (JK,) or of

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shallow water and the like, (Lth, K,) *upon the surface of the earth.* (Lth, JK, K.) ___ Also, (Ks, JK, Msb, K,) aor. and inf. n. as above, (Ks, Msb,) said of water, (Ks, JK, Msb, K,) and of blood, (Msb,) *It poured out,* or *forth.* (Ks, Msb, K.) ___ هو يَرِيقُ بنفسه, (JK, S, K,) inf. n. رُيُوقٌ (S, K) and رَيْقٌ, (TA,) *He gives up his spirit;* or *gives away his life;* syn. يَجُودُ بها; (JK, S, K;) *at death:* (S, K:) mentioned by Ks. (TA.)

2 رَيَّقْتُهُ الشَّرَابَ *I gave him to drink the wine,* or *beverage, fasting; when he had not yet eaten.* (TA.)

4 اراقهُ *He poured it out,* or *forth.* (Msb, K.) See art. روق.

5 تَرَيَّقَ see 1, first sentence.

6 هُمَا يَتَرَايَقَانِ المَآءَ (JK) *They two pour the water out,* or *forth, by turns.* (TA in explanation of the latter in art. روق.)

رَيْقٌ *A shining,* or *glistening,* (K, TA,) of a sword [&c.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr, فَإِذَا

بريق سيف من ورائى [*And lo, the shining,* or *glistening, of a sword behind me*]: thus written by El-Wákidee: if the reading بريق [from برق] had been transmitted, it would be evidently reasonable. (IAth, TA.) ___ And *i. q.* باطل [as meaning *False,* or *vain, speech* or *conduct*]. (K.) One says, أَقْصِرْ عن ريقك [*Desist thou from thy false,* or *vain, speech* or *conduct*]. (TA.) ___ ريق الليل, with fet-h [to the ر], *The* سراب [or *mirage*]. (TA.) ___ ريق also signifies *Water:* (K:) or water *that is drunk in the state of fasting, in the early morning,* or *first part of the day;* (TA;) [and] so رائق, which is [said to be] not applied [in this sense] to anything but water: you say مآء رائق. (S.) [But see رائق.] ___ And خبز ريق (IDrd, K) and رائق (As, JK, K) *Dry bread;* i. e. *bread without seasoning,* or *condiment, to render it pleasant,* or *savoury.* (As, JK, IDrd, K.) ___ See also ريق: both are also mentioned in art. روق q. v.

ريق *Saliva;* syn. رضاب; (S, K, TA;) i. e. (TA) the *water of the mouth;* (JK, Msb, K, TA;) *its* لُعاب: (TA:) or the *water of the mouth in the early morning,* or *first part of the day;* (Lth, TA: [but this rendering is often inapplicable:]) or the *water of the mouth while it is therein;* for when it has gone forth from the mouth it is termed بصاق and بزاق and بساق: (K in art. بصق:) and ريقة signifies the same, in poetry: (Msb, TA:) or this has a more particular meaning; (S, Msb, * K;) [i. e. it means *somewhat of saliva;* or *a little saliva:*] the pl. is أَرياق [a pl. of pauc.] (S, K, TA) and رياق [a pl. of mult.]. (TA.) [Hence,] one says, أَبلعنى ريقى [*Suffer thou me to swallow my saliva;*] *give thou me time to swallow my saliva:* (K and TA in art. بلع:) or *grant thou me some delay,* or *let me alone for a while,* that I may say, or do, such a thing. (Har p. 164.) [And ابتلع ريقه *He swallowed his saliva:* meaning *he restrained his anger:* see 1 in art. بلع.] And شُرِبَ على الريق [*It was drunk in the state of fasting; before breakfast*]: (S, K:) and in like manner أُكِلَ [*It was* so *eaten*]. (K.) And هو على الريق, (AO, S, K,) or على ريقه, (TA,) and هو ريق, (AO, S, K,) of the measure فيعل, (S,) and رائق, (K,) i. e. [*He is fasting;*] *he has not breakfasted.* (TA.) And أَتيته على ريق (ISk, S)

and عَلَى رِيقِ نَفْسِى, (S, TA,) and أَتَيْتُهُ رِيقًا and رَائِقًا, *I came to him* [*fasting,*] *not having eaten anything.* (ISk, S, TA.) [Hence also رِيقُ الشَّمْسِ, likewise called لُعَابُ الشَّمْسِ and مُخَاطُ الشَّمْسِ and رِيقُ الشَّيَاطِينِ and مُخَاطُ الشَّيْطَانِ, *The fine filmy cobwebs termed gossamer:* see arts. لعب and مخط.] ___ Also *Strength:* and the *remains of life,* or *of the spirit,* or *of the soul:* syns. قُوَّةٌ and رَمَقٌ [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, كَانَ هٰذَا الأَمْرُ وبِنَا رِيقٌ *This event happened when there was in us strength.* (TA.)

رِيقَةٌ [, accord. to Freytag, as occurring in the Deewán El-Hudhaleeyeen, signifies The *beginning of youth:* but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed ريقه, meaning رُيَقَهُ.]

رِيقَةٌ : see ذو الريقة ___. رِيقٌ is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

رَائِقٌ Anything *eaten,* or *drunk,* عَلَى الرِّيقِ [i. e. *in the state of fasting; before breakfast*]. (K.) See also رُيَقَهُ, in two places. ___ And see رِيقٌ, likewise in two places. ___ Also *Empty-handed.* (K.) You say, جَآءَ رَائِقًا *He came empty* [*-handed*]. (JK.) Also *Pure;* (As, K;) applied to musk, and to anything. (As, TA.) [Mentioned also in art. روق.] Also said to signify ثوب عجن بالمسك [i. e. عُجِنَ بالمسك, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed,* or *kneaded*]. (TA.)

رِيقٌ : see رِيقٌ, in two places. Also, (S,) and رُيَقٌ, (S, K,) which is a contraction of the former, sometimes used, (S,) and رَيُّوقٌ, (AO, K,) The *first part,* (S, K,) and the *most excellent,* of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. روق, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. عرض, but with رُوَقٌ in the place of رُيَقٌ, from the TA, in which it is ascribed to ElBa'eeth.]

رَيُّوقٌ : see the next preceding paragraph.

تِرْيَاقٌ , said in the T to be so called because containing the saliva of serpents, is explained in art. ترق. (TA.)

مَرَاقٌ [app. a n. of place from رَاقَ having for its aor. يَرُقُ said of water; though anomalous; for by rule it should be مَرِيقٌ;] The *part, of the throat, which is the place of passage of the water.* (T and TA in art. درأ: see the last sentence of the first paragraph of that art.)

مُرَيَّقٌ One *in whom a thing ceases not to induce wonder,* or *admiration, and pleasure,* or *joy;* or *whom a thing ceases not to please,* or *rejoice:* (K:) occurring in a verse of Ru-beh: but Sgh says that it should by rule be مُرَوَّقٌ. (TA.)

ريل

1 رَالَ, aor. يَرِيلُ, *He* (a child) *slavered.* (Ibn- 'Abbád, O, K.) [See also art. رول.]

رِيَالٌ *Slaver;* (Ibn-'Abbád, K;) [like رُوَالٌ;] without ء. (TA.)

ريم

1 رَيْمٌ is *syn. with* بَرَاحٌ; (Lth, T, M, K;) and the verb is رَامَ, aor. يَرِيمُ, [*He went away,* or *departed;* and *he quitted* a place: and *he ceased* doing a thing:] (Lth, T, TA:) رَيْمٌ being the inf. n. (TA.) IAar used to say, in relation [or reply] to the saying مَا رِمْتُ [*I did not go away,* &c., or *I have not gone away,* &c.], بَلَى قَدْ رِمْتُ [*Nay, I did go away,* &c., or *I have gone away,* &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, رَامَهُ, aor. يَرِيمُهُ, (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it,* or *quitted it;* syn. بَرِحَهُ; (S;) or زَالَ مِنْهُ, and فَارَقَهُ; namely, his place. (Mgh.) And رِمْتُ فُلَانًا and رِمْتُ مِنْ عِنْدِ فُلَانٍ [*I went away from such a one*]: both meaning the same. (S.) And لَا تَرِمْهُ *Go not thou away from him,* or *it;* syn. لَا تَبْرَحْهُ. (S.) And مَا رِمْتُ الْمَكَانَ and مَا رِمْتُ مِنْهُ (M, K) *I went not from the place;* syn. مَا بَرِحْتُ. (K.) And مَا رِمْتُ أَفْعَلُ ذٰلِكَ (M, * K, * TA) *I ceased not doing that;* syn. مَا بَرِحْتُ. (TA.) ___ And *i. q.* تَبَاعُدٌ [The *being,* or *becoming, distant, remote, far off,* or *aloof;* &c.]: (T, K:) [you say,] مَا يَرِيمُ [*He does not become distant,* &c.]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of رَامَهُ, aor. as above, meaning *He was,* or *became, distant,* &c., *from it.*] ___ And *An inclining,* or *a leaning,* in the load of a camel, (K, TA,) *by reason of excess and heaviness* thereof. (TA.) One says, هٰذَا الْعِدْلُ رَيْمٌ عَلَى هٰذَا [*There is to this side-burden an inclining,* or *a leaning, by reason of an excess of weight over this:* or,] *a heaviness* [*exceeding that of this*], *by reason of which it inclines,* or *leans.* (TA.) [And accord. to the TK, you say of the load of a camel, رَامَ, meaning *It inclined,* or *leaned.*] ___ And The *becoming drawn together, of the mouth* of a wound, *in order to heal;* as also رَيَمَانٌ. (K.) [Both are said in the TK to be inf. ns. of رَامَ, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal.*] رَيَّمَ بِهِ *i. q.* قَطَّعَ

به [*He was*

or *became, disabled from prosecuting,* or *unable to prosecute, his journey*]. (S, K.) A rájiz says,

* وَرِيمَ بالسَّاعِى الذى كَانَ مَعِى *

[*And the messenger that was with me became disabled from prosecuting his journey*]. (S, TA.)

2 رَيَّمَ عَلَيْهِ, (T, K,) inf. n. تَرْيِيمٌ, (TA,) *He exceeded him;* (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from رَيْمٌ as signifying زِيَادَةٌ and فَضْلٌ [i. e. excess, &c.], or as signifying بَرَاحٌ [expl. above]. (TA.) ___ رَيَّمَ بالمكَان, (ISk, S, M,) inf. n. as above, (ISk, S,) *He* (a man, ISk, S) *remained, stayed, dwelt,* or *abode, in the place.* (ISk, S. M.) And رَيَّمَتِ السَّحَابَةُ فَأَغْضَنَتْ *The cloud remained without clearing away* [*and rained continually*]. (S, TA.) ___ And رَيَّمَ, inf. n. as above, *He journeyed all the day.* (TA.)

رَيْمٌ *Excess, redundance,* or *superiority;* syn. فَضْلٌ, (ISk, T, S, M, K,) and زِيَادَةٌ, (S, K,) which is like فَضْلٌ. (TA.) One says, هٰذَا رَيْمٌ عَلَى هٰذَا *This has excess,* or *superiority,* (فَضْلٌ, ISk, T,) *over this.* (ISk, T, S. *) الرَّيْمُ عَلَى المَزْجُورِ, a phrase used by El-'Ajjáj, means مَنْ زُجِرَ فَعَلَيْهِ الفَضْلُ [which may be rendered *He who is chidden, it is incumbent on him to exceed;* or *he who is chidden is exceeded*]: (T, S:) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (S.) ___ *A thing such as is termed* عَلَاوَةٌ [q. v.] *between the two side-loads of a camel.* (IAar, T, K.) Hence the saying, الرَّيْمُ أَثْقَلُ عَلَى الدَّوَابِّ مِنَ الحِمْلِ [*The additional burden that is put*

between the two side-loads is more onerous to the beasts than the (usual) *load*]. (TK) *after the flesh of the slaughtered camel has been distributed* (T, S) *in the game called* المَيْسِر, (T,) *and which is given to the slaughterer:* (M, K:) accord. to Lh, *the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portion, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and* [*the part of the back called*] *the* مَلْحَآء [q. v.], *and the two shoulders together with the two arms; then he betakes himself to the* طَفَاطِف [or *soft parts, such as the flanks,* or *the soft parts of the belly*], *and the vertebræ of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the* رَيْم: *then the slaughterer waits with it for him who desires it, and he whose arrow wins, his it is; otherwise, it is for the slaughterer.* (M, TA.) ___ The *last portion of the day-time, extending to the confusedness* (اِخْتِلَاط, for which اِخْتِلَاف is erroneously put in the copies of the K, TA) *of the darkness.* (M, K, TA.) *A long* [*indefinite period such as is termed*] سَاعَة: (S, K:) so in the saying, قَدْ بَقِىَ رَيْمٌ مِنَ النَّهَارِ [*A long period of the day-time had remained;* or, emphatically, *remains*]. (S.) And نَهَارٌ رَيْمٌ means *A long day* or *day-time:* so in the saying, عَلَيْكَ نَهَارٌ رَيْمٌ [app. meaning *A long day is appointed thee* for the performance of a work or task]. (AZ, T.) Also *i. q.* دَرَجَة [as meaning *A series of stairs:*] (IAar, Jm, T, S, M, K:) of the dial. of El-Yemen. (S.) Aboo-'Amr Ibn-'Alà says, as related by As, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, اُسْمُكْ فِى الرَّيْمِ, meaning اِصْعَدِ الدَّرَجَةَ [*Ascend thou the stairs*]. (JM, cited in the PS.) ___ And *i. q.* دُكَّانٌ [meaning *A kind of wide bench, of stone* or *brick;* and also *a shop*]: (M, TA:) likewise of the dial. of El-Yemen. (TA.) ___ And *Small*

mountains. (IAar, T, K.) ___ And *A grave:* (IAar, T, S, M, K:) or the *middle thereof.* (M, K.) See also what next follows.

رِيمٌ, (Jm, T, PS,) with kesr, (Jm, PS,) [accord. to the K, erroneously, رَيْمٌ, *The antilope leucoryx;*] *a white antelope;* (Jm, PS;) *an antelope* (ظَبْيٌ) *that is purely white:* (IAar, T, K:) written with and without ء: [see رِئْمٌ, in art. رأم:] pl. أَرْآمٌ (Jm, PS) [and آرَامٌ].

مَرِيمٌ A woman *who loves the discourse of men, but does not act vitiously* or *immorally,* or *commit adultery* or *fornication.* (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure مَفْعَلٌ from رام, aor. يَرِيمُ: (S, Sgh, Msb, TA:) but some say that, as a proper name, it is arabicized, from مَارِيَةُ. (TA.)

رين

1 رانَ, [aor. يَرِينُ,] inf. n. رَيْنٌ, [in its primary acceptation, app. signifies *It was*, or *became*, *rusty*, or *covered with rust*. And hence,] *It* (a garment, or piece of cloth,) *was*, or *became*, *dirty*, or *filthy;* syn. تَطَبَّعَ. (M, TA.) ___ [Hence also,] رانت نَفْسُهُ, (S, M, K, *) aor. تَرِينُ, inf. n. as above, (S,) *His soul* [or *stomach*] *became heavy;* or *heaved*, or *became agitated by a tendency to vomit;* syn. غَثَتْ, (S, M, K,) and خَبُثَتْ. (S, K.) ___ And رانَ عَلَيْهِ, (A'Obeyd, T, S, M, Mgh, Msb, K,) aor. and inf. n. as above, (Msb,) *It* (anything) *covered it;* namely, a thing: (M:) or *it* (anything) *overcame him;* (A'Obeyd, T, S, M, * Mgh, Msb, K;) as also رانَ بِهِ; (A'Obeyd, T, S, Mgh, K;) and رانَهُ. (A'Obeyd, S, Mgh, K.) [And رانَ with يَرُونُ for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, (رانَ عَلَى قَلْبِهِ,) ذَنْبٌ, (Zj, T, S, Mgh, K,) aor. as above, (Zj, T, S,) inf. n. رَيْنٌ (Zj, T, S, M, K) and رُيُونٌ, (S, M, K,) *It covered his heart:* (Zj, T, M:) or *it overcame his heart.* (S, Mgh, K.) رانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ, in the Kur [lxxxiii. 14], means [*What they used to do*] *hath become like rust upon the clearness of their hearts,* so as to make the knowledge of good from evil to be obscured to them: (Er-Rághib, TA:) or *hath covered their hearts:* (Zj, T:) or *hath overcome their hearts:* [or *hath spread a blackness upon their hearts;* for,] accord. to El-Hasan, it means that sin has followed upon sin so that the heart has become black: (S:) and accord. to Aboo-Mo'adh the Grammarian, and a saying of the Prophet, الرَّيْنُ means the heart's *becoming black in consequence of sins.* (T.) You say also, رِينَ عَلَى قَلْبِهِ *His heart became covered* [&c.]. (M.) And رِينَ بِهِ *He was overcome:* (T, Mgh:) or *his property was beset by debt:* (T:) or *he fell into grief, by reason of debt:* (M:) or *he fell into that from which he could not escape,* (AZ, T, S, Mgh, K,) *and with which he had not power to cope:* (AZ, T, S:) or *i. q.* انْقُطِعَ بِهِ [i. e. *he became disabled from prosecuting his*

journey, his means having failed him, or *his beast breaking down with him* or *perishing*]; (T, S, M;) so says El-Kanánee El-Aarábee: (T, S:) and *he died.* (M.) And رانَتْ به الخمرُ, (T,) or رانت عليه الخمرُ, (S, M, [in one copy of the S الحُمَّى,]) *The wine overcame him;* (S, M;) and *overwhelmed him:* (M:) or *overcame his heart and his reason:* (T:) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And رانَ النُّعاسُ فى العينِ *Drowsiness overcame the eye:* (S, TA: *) or *infected,* or *pervaded, the eye.* (Msb.) Et-Tirimmáh says,

* مَخَافَةَ أَنْ يَرُونَ النَّوْمُ فِيهِمْ *
* بِسُكْرِ سَنَاتِهِمْ كُلَّ الرُّيُونِ *

[*In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming*]. (TA. [This, together with a signification assigned to مَرُونَ in art. رون in the K, shows that رانَ signifying he, or it, overcame, &c., has يَرُونُ as well as يَرِينُ for its aor.]) And you say also, رانَ عليه الموتُ, and رانَ به, *Death took him away.* (M.)

4 ارانوا *Their cattle perished,* or *died:* (ElUmawee, T, S, M, K:) and (so in the T, but in the M or) *their cattle became lean,* or *emaciated.* (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.)

رَانٌ : see the next paragraph. Also [*A kind of legging;*] *a thing like a* خُفّ [or *boot*], *but longer, and without a foot:* (K:) described by the author of the Msb, in his handwriting upon the margin, as *a piece of cloth made like the* خُفّ, *stuffed with cotton, worn beneath it on account of the cold:* not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَيْنٌ , originally an inf. n.: (Msb:) *Rust that overspreads the sword and the mirror;* (M;) *rust that*

overspreads a polished thing: (Er-Rághib, TA:) or *much dirtiness from rust:* or simply *dirt, filth, soil,* or *pollution:* syn. طَبَعٌ and ذَنَسٌ: (S, K: [in a copy of the S, and in the CK, الطَّبْعُ is erroneously put for الطَّبَعُ:]) or *a cover,* or *covering.* (Msb.) [And hence,] The *like of rust, covering the heart:* (Zj, T:) *black-*

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ness of the heart: pl. رِيَانٌ. (T.) And رَانٌ signifies the same as رَيْنٌ. (TA.)

رِينَةٌ *i. q.* خَمْرَةٌ [i. e. *Wine,* or *some wine,* or *a kind of wine*]: pl. رِينَاتٌ: (IAar, Th, T, K:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ *A man beset,* or *encompassed.* (TA.)

مَرِينُونَ Persons *whose cattle have perished,* or *died:* (El-Umawee, T, S, K:) and *whose cattle have become lean,* or *emaciated.* (El-Umawee, T.)

ريه

1 **راه** , aor. يَرِيهُ, (K,) inf. n. رَيْهٌ, said of the سَرَابٌ [or mirage], (TA,) *It came and went;* (K, TA;) [or *went to and fro;* or *appeared to do so;*] or *ran upon the surface of the earth:* (TA:) and تَرِيَّهُ , likewise said of the سراب, [signifies the same,] *i. q.* تَرَيَّعَ: (S, K, TA:) or تَرِيَّهُ signifies *it was made to run hither and thither, in no uniform manner:* (IAar, TA:) or *it glistened uninterruptedly.* (TA in art. ره.) ___ And *He,* or *it, returned;* like رَاعَ, aor. يَرِيعُ. (TA in art. ريع.)

2 **رَيَّهَ** , said of the سَرَابٌ [or mirage]; and رَيَّهَتْهُ الهَاجِرَةُ: see مُرَيَّهٌ, below.

5 **تَرَيَّهَ** see 1.

مُرَيَّهٌ , (S, K,) as an epithet applied to the سَرَابٌ [or mirage], (TA,) *i. q.* مُرَيَّعٌ, (S, K, TA,) [meaning] كَأَنَّهُ رِيهَ أَوْ رَيَّهَتْهُ الهَاجِرَةُ [*As though it were made to come and go,* or *go to and fro,* or *run upon the surface of the earth;* or *as though the vehement midday-heat made it to come and go,* &c.]. (TA.)

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ز

The eleventh letter of the alphabet; commonly called زَاىٌ, and sometimes زَآءٌ, [and زًا, and زَا, (see زَاىٌ in art. زوى,)] and زَىٌّ, and زَىْ. (MF.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسَلِيَّة, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and for ص; as in يَزْدُلُ for يَسْدُلُ, and يَزْدُقُ for يَصْدُقُ: and in the Tes-heel it is said that it is sometimes interchanged [with س] after ج, as in جَسْتُ خَلَالَ الدِّيَارِ for جَزْتُ; and after ر, as in رَسَبَ and رَزَبَ: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Toosee says, of the dial. of 'Odhrah and Kaab and Benul-' Ambar. (TA.) [As a numeral, ز denotes *Seven.*]

زأبر

زَأْبَرَ : &c.: see art. زبر.

زأبق

Q. 1 زَأْبَقَ *He did over* dirhems, or pieces of money, *with* زِئْبِق [i. e. *quicksilver*]. (Mgh.) [It is said that] the verb [from زِئْبِق, or rather its inf. n.,] is التَّزْبِيقُ: (TA:) [but see مزأْبَق, below.]

زِئْبِق, (S, Mgh, Msb, K,) thus pronounced by some, (S,) and this is the form preferred by ElMeydánee, and that which is in the Fs and its Expositions, (TA,) rendered quasi-coordinate to زِئْبِر and ضِئْبِل, (S, in which it is mentioned in art. زبق,) also pronounced زِئْبَق, (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زِيبِق, (Msb,) an arabicized word, (S, K,) of well-known meaning, [i. e. *Quicksilver*,] (Msb, K,) originally Pers. [ژِيوه and زِيبَق or زِيبَق]; (S;) *i. q.* زاووق: (Mgh, TA:) *some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke,* or *vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain* [*therein*]. (K.) ___ Hence, as being likened thereto, (TA,) زِئْبِق and زِئْبَق signify also A man who is *light, inconstant, unsteady, irresolute,* or *fickle*. (Ibn- 'Abbád, TA.)

زِئْبَقِىٌّ [*Of,* or *relating to, quicksilver.* ___ And *A seller of quicksilver.*]

درهم مزأْبَق, (Lth, S, Mgh, TA,) said by Th to be correctly مِزْأَبَق, with kesr to the ب, (TA in art. زبق, [but this is app. a mistake,]) or مِزْيَبَق, with fet-h to the ب, (Msb,) *A dirhem,* or *piece of money, done over with* زِئْبِق [i. e. *quicksilver*]: (Lth, Mgh, Msb, TA:) the vulgar say مُزَبَّق. (S, Mgh.)

زأر

1 زَأَرَ , aor. ـِ (S, A, K) and ـَ ; (A, K;) and زَئِرَ, aor. ـَ ; (S, K;) inf. n. زَئِيرٌ and زَأْرٌ; (S, A, K;) said of a lion, *He roared,* or *growled;* i. e., *made his cry,* or *voice, to be heard* (S, A, K) *in his chest,* (S, A,) or *from his chest;* (K;) as also تزأّر (S, K) and ازأر : (K:) *he cried out, and was angry.* (TA.) ___ And [hence], said of a stallion-camel, as also ازأر , (K, by implication,) or زَأَرَ [only], (TA,) or زَأَرَ فى هَدِيرِه, (A,) *He reiterated his voice,* or *cry, in his chest, and then prolonged it,* (A, K, TA,) *in his braying:* (A:) or زَأَرَ, aor. ـِ , *he threatened* in his braying. (TA.) ___ [Hence also,] سَمِعَ زَئِيرَ الحَرْبِ فَطَارَ إِلَيْهَا [*He heard the roaring of the war,* or *battle, and flew to it*]. (A, TA.)

4 أَزْأَأَ see 1, in two places.

5 تَزَأَّأَ see 1.

زَئِر : see زائر. ___ Also An *angry* man, *who severs himself from his companion.* (IAar, TA.)

زَأْرَةٌ *A thicket, wood,* or *forest;* or *a bed of canes* or *reeds;* syn. أَجَمَةٌ; (S, A, K, TA;) as also زَارَةٌ; (IJ, TA in art. زور [q. v.];) originally with ء; (TA;) [*such as is the haunt of the lion;* for] you say, الأَسَدُ فى زَأْرَتِه [*The lion is in his thicket,* &c.]; (A;) and أَبُو الحَارِثِ مَرْزُبَانُ الزَّأْرَةِ (S, TA) i. e. *Abu-l-Hárith* [the lion] *is the lord of the* أَجَمَة [or *forest,* &c.]. (TA.) ___ [Hence,] *A garden.* (A, TA.) ___ And *A collection* of camels, or of sheep or goats, *dense like the* أَجَمَة [or *thicket,* &c.]. (A, TA. [See also زَارَةٌ, in art. زور.])

زَائِر , applied to a lion, *Roaring,* or *growling;* i. e. *making his cry,* or *voice, to be heard* (S, A, K) *in his chest,* (S, A,) or *from his chest;* (K;) as also زَئِر , (S, K, TA,) like كَتِفٌ , (TA,) [in the CK, erroneously, زَئِير,]

and مزئر . (K.) ___ Also *An enemy:* (TA:) the pl. زائرون is thus used by 'Antarah. (S, TA.) ___ And *Angry:* (IAar, TA:) and so زِيرٌ; but original with hemzeh: so says AM. (TA. [See also زِئْرٌ.])

مِزْئَرٌ : see the next preceding paragraph.

زأن

زَئْنِىٌّ, applied to a dog, *Short:* (S, K:) one should not say صَيْنِىٌّ. (S.)

زُؤَانٌ (S, M, Msb, K) and زُوَانٌ (M, Msb) and زَئَانٌ (M, K) and زَوَانٌ (M, Msb) and زَآنٌ (K) and زَوَانٌ, (K in art. زون, q. v.,) but the like of سَحَابٌ is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [*A noxious weed, that grows among wheat;* app. *darnel-grass;* the *lolium temulentum* of Linn.; so in the present day;] *a certain grain,* (Msb,) the *bitter grain,* (M,) *that mingles with wheat,* (S, M, Msb, K,) *and gives a bad quality to it:* (Msb:) [*the grain thus called is often, accidentally,* or *carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called* شَيْلَم, *a decoction of which is used as an anæsthetic:* it is said in the K in art. شلم that the زؤان is the same as the شَيْلَم: but it is said in the TA in that art., on the authority of AHn, that the grain of the شَيْلَم does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دنق it is said that the دَنْقَة is the زُوَان, and the دَنَقَة is the شَيْلَم: the TA states more fully in that art. that the دَنْقَة is said by AHn to be the زُوَان that is in wheat, which is cleared therefrom; and that the دَنَقَة is said by AA to be the شَيْلَم: Forskål mentions the زِوَان and the شَيْلَم, as different species, among undetermined plants, and describes the former thus: *zizania* Aleppensibus notissima: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: messores plantam non separant; sed post triturationem vanni aut cribri ope semina rejiciunt: (Flora Aegypt. Arab. p. 199:)] the n. un. is with ة. (Msb.)

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أَزْأَنِىٌّ : see what next follows.

يَزْأَنِىٌّ and أَزْأَنِىٌّ , applied as epithets to a spear, are dial. vars. of يَزَنِىٌّ (K, TA) and أَزَنِىٌّ: (TA:) spears being thus called in relation to ذُو يَزَنَ, one of the Kings of Himyer: (S in art. يزن:) as also آزَنِىٌّ and أَيْزَنِىٌّ, both formed by transposition. (TA.)

زا

زَا and زاً and زآءٌ: see the letter ز, and زَایٌ in art. زوی.

زب

1 **زَبَّ** , (K,) aor. يَزِبُّ accord. to the K, but correctly يَزَبُّ, the verb being like فَرِحَ, [so that the sec. pers. is زَبِتَ,] and the inf. n. being زَبٌّ, (MF, TA,) [*He*, or *it, was*, or *became, downy:* and *he* (a man) *had abundant and long hair; was hairy:* or *had abundance of hair in the ears and eyebrows:* or *had abundance of hair on the fore arms and the eyebrows and eyes:* and *he* (a camel) *had abundance of hair on the face and under the lower jaw:* or *in the ears and on the eyes:*] the verb of زَبٌّ expl. below. (K, TA.) ___ Hence, (TA,) زَبَّتِ الشَّمْسُ, (K,) inf. n. زَبٌّ [perhaps a mistranscription for زَبَبٌ], (TA,) *The sun was near to setting;* (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also ازبتّ , (S, K,) and زبتّ . (K.) زَبَّ, aor. يَزُبُّ, (K,) inf. n. زَبٌّ, (TA,) *He filled* a water-skin (K, TA) *to its head.* (TA.) ___ Also, and ازدبّ , like زَأَبَ [and ازدأب], *He carried*, or *took up and carried*, a load, or burden. (TA.)

2 **زبّب** , (S, Mgh, Msb, K,) inf. n. تَزْبِيبٌ, (S,) *He converted* grapes *into* زَبِيب [or *raisins*]; (S, Mgh, Msb;) *he dried* grapes, (K,) and likewise figs; (AHn, K;) as also ازبّ . (K.) Also, (K,) and زبّب شِدْقَاهُ, (S, K,) *Spittle collected in the two sides of his mouth:* (K:) or *froth*, or *foam, came forth upon the two sides of his mouth:* (S:) and زبّب فَمُهُ (K, TA) [signifies the same; or] *dry spittle appeared at the angles of his lips, next the tongue:* (TA:) and تزبّب (K) and تزبّب شِدْقَاهُ (TA) *froth*, or *foam, appeared in the two sides of his mouth.* (K.) You say, تَكَلَّمَ فُلَانٌ حَتَّى زَبَّبَ شِدْقَاهُ *Such a one spoke*, or *talked, until froth*, or *foam, came forth upon the two sides of his mouth.* (S.) [And in like manner you say, زَبَّدَ شِدْقَهُ and تَزَبَّدَ شِدْقَهُ: and تَزَبَّدَ alone.] See also 1.

4 أَزْبَبَ see 1: and see also 2.

5 تزبّب العنبُ *The grapes became converted into* زَبِيب [or *raisins*]. (Mgh, Msb.) ___ [Hence,] تَزَبَّبَ قبل أَنْ يتحصرم [expl. in art. حصرم]. (TA.) See also 2, in two places. ___ [Hence,] تزبّب also signifies *He* (a man) *became filled with rage,* or *wrath.* (TA.)

8 إِزْتَبَبَ see 1, last sentence. ازدبّت القربةُ *The water-skin became full* (K, TA) *to its head.* (TA.)

R. Q. 1 زَبْزَبَ *He was angry:* or *he was put to flight in war.* (K.)

زُبٌّ The *penis;* the *male organ of generation;* (S, A, Msb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'álibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. زُبَيْب ; and sometimes زُبَيْبَة , with the fem. ة, as being a piece (قِطْعَة) of the body: (Msb:) pl. [of pauc.] أَزْبَاب (Msb, K) and أَزُبٌّ and [of mult.] زِبَبَة, (K,) the last extr. [with respect to rule]. (TA.) ___ And The *beard;* (S, K;) in the dial. of ElYemen: (S:) or the *fore part thereof;* (K;) in the dial. of some of the people of El-Yemen. (TA.) ___ And The *nose;* (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) ___ And *A sort of dates of El-Basrah;* mentioned by Meyd; as also زُبُّ رُبَّاحٍ or رُبَاحٍ. (TA.) ___ زُبُّ القَاضِى, which is one of the faults of a thing that is sold, is explained by the lawyers as [The *condition of*] *that whereof the fruit quickly falls* (MF.) Also pl. of أَزَبٌّ. (A.)

زَبَبٌ *Down;* syn. زَغَبٌ: (A, K:) and, in a man, (K, A, *) *abundance of hair,* (S, A, K,) *and length thereof:* (S:) or, in a man, *abundance of hair in the ears and eyebrows:* and *abundance of hair on the fore arms and the eyebrows and eyes:* (TA:) and in a camel, *abundance of hair on the face and under the lower jaw:* (K:) or *in the ears and on the eyes.* (TA.)

زَبَابٌ *A species of rat which is large and deaf:* or *which has red hair:* (K:) or *which*

has red and beautiful hair: (TA:) or *which is without hair:* (K:) or *a species of field-rat, of large size:* one thereof is called زَبَابَةٌ: (TA:) or this signifies *a deaf rat:* (S:) or *a deaf rat of the desert:* (A:) and its pl. is زِبَابٌ, [or rather this is a coll. gen. n. of which it is the n. un.,] (S, TA,) and [its pl. is] زَبَابَاتٌ. (TA.) The Arabs make it the subject of a prov.: (S:) they say, أَسْرَقُ مِنْ زَبَابَةٍ [*More thievish than a zebábeh*]. (S, A, TA. [Another reading is mentioned in the TA in art. زنب; namely, رنابة; which is there said, on the authority of Ibn-'Abd-Rabbih in the عقد, to signify *a rat*, or *mouse*.]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alee, أَنَا وَٱللّٰهِ إِذًا مِثْلُ الَّتِى أُحِيطَ بِهَا فَقِيلَ زَبَابِ زَبَابْ حَتَّى دَخَلَتْ جُحْرَهَا ثُمَّ ٱحْتُفِرَ عَنْهَا فَٱجْتُرَّ بِرِجْلِهَا فَذُبِحَتْ, i. e. [*I, by Allah, in that case, were*] *like that* animal, namely, the she-hyena, *which has been surrounded, and* to which *it has been said Zebáb! Zebáb!* [*until it has entered its hole,* and *then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:*] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the زباب, as it does the field-rat. (TA.) Also *i. q.* سَاعٍ [*A messenger,* or *a messenger on a beast of the post:* and *a collector of the poor-rates:* &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

زَبِيبٌ *Dried grapes;* or *raisins:* and also *dried figs:* (K:) said by AHn to have been used in this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Msb:) n. un. with ة. (S, Msb.) Also The *froth,* or *foam,* of water: (K, TA:) and of a camel's mouth: (L in art. لقح:) and the *poison in the mouth of a serpent.* (K.) زَبِيبَةٌ [is the n. un., and] signifies *A collection of froth,* or *foam, in the mouth of a person speaking,* or *talking, much:* (A, * K:) [or the dual] زَبِيبَتَانِ signifies *two collections of froth,* or *foam,* (S,) or *of spittle,* (K,) or *of dry spittle,* (TA,) *in the sides of the mouth,* (S, K,) *where the lips meet, next the tongue.* (TA.) You say, غَضِبَ فَثَارَ لَهُ زَبِيبَتَانِ *He was angry, and there appeared two*

collections of froth, or *foam, in the two sides of his mouth.* (A, TA.) زَبِيبَتَانِ, in a serpent, signifies *Two black small spots above the eyes:* (S, K, and Mgh in art. شجع:) or *two small spots next the mouth* thereof: (TA:) or *two collections of froth,* or *foam, in the two sides of the mouth* thereof (TA, and Mgh ubi suprà) when it is angry. (Mgh.) And in a dog, *Two black small spots above the eyes:* (K:) or *two things above the eyes, resembling the* زَمَّتَانِ [see زَمَّةٌ] *of a camel:* or *two pieces of flesh in the head, resembling two horns:* or *two fangs projecting from the mouth:* and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زُبَيْبٌ a dim. of زُبٌّ, q. v. (Msb.) ___ Also a shortened dim. of أَزَبُّ, q. v. (Ham p. 140.)

زَبِيبَةٌ n. un. of زَبِيبٌ. (S, Msb) [See the latter throughout.] ___ Also *A small purulent swelling* or *pustule, that comes forth upon the hand,* (S, A, K, TA,) *like what is termed* عَرْفَةٌ. (TA.)

زُبَيْبَةٌ a dim. of زُبٌّ, q. v. (Msb.)

زَبِيبِيٌّ [now vulgarly called زَبِيب] *A beverage made from* زَبِيب [or *raisins*] (Mgh, K) *by steeping them in water.* (K.) ___ See also what next follows.

زَبَّابٌ *A seller of* زَبِيب [or *raisins*]; as also زَبِيبِيٌّ . (K.)

زَبْزَبٌ *A sort of ship* or *boat:* (S, K:) *a small ship* or *boat:* pl. زَبَازِبُ. (Msb.) Also *A certain beast, resembling the cat:* (K:) it is *an animal black and white, short in the fore and hind legs.* (Dmr, TA.)

أَزَبُّ *Downy:* (K:) and, applied to a man, *having much hair:* (A, K:) or *having much and long hair:* (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]) or, applied to a man, *having much hair in the ears and eyebrows:* and *having much hair on the fore arms and*

the eyebrows and eyes: (TA:) or, thus applied, *having much hair on the chest:* (Msb:) and, applied to a camel, *having much fur:* or *having much fur on the face:* (A:) or *having much hair on the face and under the lower jaw:* (K:) or, *in the ears and on the eyes:* (TA:) or *having much hair on the face and body:* and زُبَيْبٌ is a shortened dim. thereof: (Ham p. 140:) fem. زَبَّآءُ, applied to a woman as meaning *having*

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much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning *having much hair:* (TA:) pl. زُبٌّ. (A.) It is said in a prov., كُلُّ أَزَبَّ نَفُورٌ [*Every one,* of camels, *that has much hair on the face* &c. *is wont to take fright, and run away at random*]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) ___ الأَزَبُّ is a name of *One of the devils:* (K, TA:) mention is made in a trad. of a certain devil named أَزَبُّ العَقَبَةِ: (K, TA:) but in the L, and in the Seeret El-Halabee, *it is* written إِزْبُ العَقَبَةِ: and it is said to be *a serpent.* (TA in art. الزَّبَّآءُ ___.) ازب The اسْتُ [i. e. *podex,* or *anus*], (K, TA,) *with its hair.* (TA.) ___ عَامٌ أَزَبُّ *A year abundant in herbage.* (S, A, Msb, K.) ___ يَوْمٌ أَزَبُّ: see أَحَصُّ, in two places. ___ جَيْشٌ أَزَبُّ *An army having many spears.* (Ham p. 259.) ___ مَسْأَلَةٌ زَبَّآءُ ذَاتُ وَبَرٍ *A dubious and difficult question:* likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) ___ And دَاهِيَةٌ زَبَّآءُ *A calamity,* or *misfortune, hard to be borne, severe,* (A, K, TA,) and *abominable;* like شَعْرَآءُ (TA) and وَبْرَآءُ. (S and A and TA in art. شعر.) Hence the prov., جَآءَ بِالشَّعْرَآءِ الزَّبَّآءِ [*He brought to pass that which was a calamity hard to be borne,* &c.] (TA.)

مُزِبٌّ : see what follows.

مُزِبٌّ and **مُزَبِّبٌ** *Possessing much wealth.* (K.)

زبد

1 **زَبَدَهُ** , (As, S, A, Mgh, Msb, K,) aor. ـُ , (As, S, A, Msb,) inf. n. زَبْدٌ, (As, Msb,) *He fed him with,* or *gave him to eat,* زُبْدٌ [i. e. *fresh butter*]. (As, S, A, Mgh, Msb, K.) ___ And hence, (Mgh,) زَبَدَهُ, (As, S, A, Mgh, Msb,) or زَبَدَ لَهُ, (K, [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,]) aor. ـِ , (As, S, A, Mgh, Msb, K,) the verb in the sense here following being thus distinguished from that in the sense preceding, (As, Msb,) inf. n. as above, (As, S, Mgh,) *He gave him a gift:* (As, A, Mgh, Msb:) or *he gave him somewhat, a little, not much,* (S, K,) *of property,* (S,) or *of his property.* (K.) ___ [Hence also,] زَبَدَهُ ضَرْبَةً, or رَمْيَةً, *I struck him a blow,* or *shot* or *cast at him a missile, hastily,* or *quickly;* as though feeding him with a piece of fresh butter. (A, TA.) ___ زَبَدَتْ سِقَآءَهَا, (S, A,) or زَبَدَ السِّقَآءَ, (K,) inf. n. as above, (A,) *She agitated her milk-skin,* (S, A,) or *he agitated the milk-skin,* (K,) *in order that its butter might come forth,* (S, K,) or *until its butter came forth.* (A.) ___ And زَبَدْتُ السَّوِيقَ [app. *I put,* or *added, fresh butter to the meal of parched barley,* like as one says سَمَنْتُ الطَّعَامَ and أَدَمْتُ الخُبْزَ &c.], aor. أَزْبِدُهُ, (A, TA,) with kesr; (A;) and تَزَبَّدْتُ السَّوِيقَ. (TA. [Both these phrases are mentioned together, as though to indicate that both signify the same: but Ibr D thinks that the latter means *I swallowed the* سويق *like as one swallows fresh butter:* in my copy of the A, it is written تَزَبَّدَتِ السَّوِيقُ, which is evidently wrong: perhaps the right reading is تَزَبَّدَ السَّوِيقُ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2 **زَبَّدَ شِدْقُهُ** , (S, K,) inf. n. تَزْبِيدٌ; (K;) and تَزَبَّدَ ; both signify the same [i. e. *The side of his mouth had froth,* or *foam, appearing upon it;* like زَبَّبَ and تَزَبَّبَ]: (S, K:) and تَزَبَّدَ said of a man, [like تَزَبَّبَ,] *He being angry, froth,* or *foam, appeared upon each corner of his mouth.* (TA.) See also 4, in two places. زَبَّدَتِ القُطْنَ, (A, L,) inf. n. as above, (S,) *She separated,* or *loosened, the cotton* [*with*

her fingers, or *by means of the bow and wooden mallet*], (S, * L, A,) *and prepared it well for spinning.* (L.)

3 فُلَانٌ يُزَابِدُ فُلَانًا *Such a one speaks in like manner as does such a one.* (A, TA.)

4 **ازبد**, (S, A, Msb, K,) inf. n. إِزْبَادٌ, (Msb,) said of wine, or beverage, (S,) or of the sea, (A, Msb, K,) &c., (Msb,) or of the sea when in a state of commotion, (S, * A,) and of a cookingpot, and of the mouth of a braying camel, (A,) [&c., see زَبَدٌ,] *It frothed,* or *foamed,* or *cast forth froth* or *foam:* (S, * A, Msb, K:) and [in like manner] زَبَّدَ, inf. n. تَزْبِيدٌ, said of milk, *it* [*frothed,* or *foamed;* or] *had froth,* or *foam, upon it.* (A.) ___ [Hence,] said of the سِدْر [or lote-tree], (S, A, K,) *It blossomed;* (S, K, TA;) i. e. (TA) *it put forth a white produce like the froth,* or *foam, upon water.* (A, TA.) And, said of the قَتَاد [or tragacantha], *It put forth its leaf* (خُوصَة), *and its wood,* or *branch, became strong,* or *hard, and its rind,* or *outer covering, coalesced, and it blossomed;* as also زَبَّدَ. (L.) ___ Also *It became intensely white.* (A, TA.)

5 **تَزَبَّدَ** see 1: ___ and see also 2, in two places. ___ تَزَبَّدَهُ *He swallowed it* (K) *like as one swallows a piece of fresh butter:* (TA:) or *he took the clear,* or *pure,* or *choice, part of it.* (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تَزَبَّدَ. (TA.) ___ [Hence,] تَزَبَّدَ اليَمِينَ *He took the oath hastily; was hasty in taking it.* (AA, S, K.) It is said in a prov., تَزَبَّدَهَا حَدَّآءُ *He swallowed it* [i. e. *took it,* namely, an oath, *hastily,*] *like as one swallows butter.* (TA in art. حذ.)

زَبَدٌ [originally an inf. n.,] *A gift.* (S, A, Mgh, Msb.) So in the saying (S, TA) of Mo- hammad, (TA,) mentioned in a trad., إِنَّا لَا نَقْبَلُ زَبَدَ المُشْرِكِينَ [*Verily we will not accept the gift of the believers in a plurality of Gods*]. (S, TA.) And so in the saying, نَهَى عَنْ زَبَدِ المُشْرِكِينَ (A, Mgh, Msb) i. e. [*He* (Mohammad) *forbade*] the acceptance of *the gift* [*of the believers in a plurality of Gods*]. (Msb.)

زبد [*Fresh butter of the cow* or *buffalo* or *sheep* or *goat;*] *what is produced by churning from milk* (Mgh, Msb) *of cows* [or *buffaloes*] and *of sheep* or *goats;* what is thus produced from camels' milk being termed جباب, not زبد; (Msb;) the زبد *of* سمن *before it is clarified over the fire;* (L;) [i. e. *butter before it is clarified over the fire;*] the زبد [in the CK, erroneously, زبد] *of milk;* (S, K;) *what is extracted from milk;* (M;) and زُبَّاد signifies the same as زبد: (K:) زبدة is a more particular term, (S, M, L, Msb,) meaning *a piece, bit, portion,* or *somewhat, of* زبد: (L:) and زبد اللَّبن signifies also *the froth* (رغوة) *of milk* [if this be not a mistake occasioned by finding الزُّبْد expl. as meaning زبد اللَّبن instead of زبد اللَّبن]. (L.) قد صرَّح المحضُ عن الزُّبْد [*The clear milk has become distinct from the fresh butter*] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And ارتجنت الزُّبْدة is another prov. [expl. in art. رجن]. (L.) ___ زبدة has for its pl. زبد, which is metonymically applied to The *choice,* or *best, portions,* [or what we often term the *cream* (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) ___ [And it also means *An issue,* or *event:* (see an ex. voce مخض:) generally, *such as is relishable,* or *pleasing.* Hence, app.,] one says, كان لقاؤك زبدة العمر [*The meeting with thee was* emphatically *the event of life;* meaning, *the most relishable,* or *pleasing, event of life*]. (A, TA.)

زبد *Froth, foam, spume,* or *scum:* (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Msb,) &c., *like* رغوة [*in signification*]; (Msb;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the *white foam* upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the *scum,* or *dross,*] of silver: (S:) زبدة is a more particular term [meaning *a portion,* or *somewhat, thereof*]: (S:) the pl. of زبد is أَزْباد. (A, TA.) ___ تَخَرَّم زبده: see 5 in art. خرم, in two places.

زبدة : see زبد, in four places.

زَبَدَةٌ : see زَبَدٌ.

زُبْدِىٌّ [*Butyraceous:* a rel. n. from زُبْدٌ]. See خَشْخَاشٌ.

زَبَادٌ [*Civet;*] *a certain perfume, well known:* the lawyers and the lexicologists err in saying that it is *a certain beast,* [meaning the *civet-cat,*] *from which the perfume is milked:* (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El- Karáfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which زَبَادَةٌ is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) *this animal is the cat,* (K,) i. e. *the wild cat, which is like the tame, but longer and larger, and its hair inclines more*

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to blackness: it is brought from India and Abyssinia: (TA:) *the perfume above mentioned is a fluid,* or *matter, exuded,* (رَشْحٌ, thus in the TA and in my MS. copy of the K, but in the CK وَسَخٌ [i. e. *dirt*],) *resembling black viscous dirt,* (TA,) *which collects beneath the animal's tail, upon the anus* (المَخْرَجُ), (K,) *and in the inner sides of the thighs also,* as says Ed-Demámeenee: (TA:) [see also زُهْمٌ:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشْحٌ, or وَسَخٌ, accord. to different copies of the K,) collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] دِرْهَمٌ. (TA. [Other accounts of this perfume, which are less correct, I omit.]) See also زُبَّادٌ.

زُبَادٌ , like غُرَابٌ [in measure], *Fresh butter* (زُبْدٌ) *that has become bad,* or *spoiled, in the churning:* or, as some say, *thin milk.* (TA voce اِخْتَلَطَ, q. v.) [See also زُبَّادُ اللَّبَنِ, below.]

زَبَادَةٌ : see زَبَادٌ.

زُبَّادُ اللَّبَنِ [*The watery part of milk;*] *that* [*part*] *in which is no good, of milk.* (S, K. [See also زُبَاد.]) It is said in a prov., اخْتَلَطَ الخَاثِرُ بِالزُّبَّادِ (S) [*The thick milk became mixed with the thin watery part:* or] *the good became mixed with the bad:* relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اخْتَلَطَ.]) ___ See also زُبَّاد. زُبْد and زُبَّادَى *A certain plant,* (S, K,) *growing in the plains,* or *soft land, having broad leaves, and a* [*pericarp such as is called*] سِنْفَة: *it sometimes grows in hard ground, is eaten by men, and is good,* or *pleasant:* AHn says that *it has small, contracted, dust-coloured leaves, like those of the* مَرْزَنْجُوش, *and its branches,* or *twigs, spread out:* and he adds, AZ says that the زُبَّاد, as also زَبَاد, the latter like سَحَاب [in measure], is *of the* [*kind of plants called*] أَحْرَار [pl. of حُرٌّ, q. v.]: (TA:) [some say that it is the *psyllium.* (Freytag's Lex.) See, again, اخْتَلَطَ.]

زُبَّادَى: see the next preceding paragraph.

زَابِد *Possessing,* or *a possessor of,* زُبْد [or *fresh butter*]; (L;) as also مُزْدَبِد. (K.)

بَحْرٌ مُزْبِدٌ [*A frothing,* or *foaming, sea;* or] *a tumultuous, frothing,* or *foaming, sea.* (S, A.) ___ [Hence,] أَبْيَضُ مُزْبِدٌ *Intensely white.* (A, TA.)

مُزْدَبِد: see زَابِد.

زبر

1 زَبَرَ البِئْرَ, (A, TA,) [aor. ـُ, and perhaps ـِ also,] inf. n. زَبْرٌ, (S, K,) *He cased the well,* or *walled it internally, with stones.* (S, A, K.) ___ زَبْرٌ also signifies The *disposing* a building, or construction, *one part upon another;* (K;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TK.) ___ And زَبَرَهُ بالحِجارةِ, (TA,) inf. n. زَبْرٌ, (K,) *He threw stones at him;* or *pelted him with stones.* (K, TA.) ___ And [hence, perhaps, or] from زَبَرَ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبَرَهُ, (S, A, Mgh, Msb, K,) aor. ـُ (S, Mgh, Msb, K) and ـِ, (Ks, K,) inf. n. as above, (S, Mgh, Msb, K,) *He chid him;* or *checked, restrained,* or *forbade, him with rough speech:* (S, A, Mgh, Msb, K:) *he prevented, hindered,* or *withheld, him:* (S, Mgh, K:) *he forbade,* or *prohibited, him:* (K:) *he repelled him with strength.* (MF in art. هزبر.) You say, زَبَرَهُ عَنِ الأَمْرِ *He restrained him with rough speech,* or *forbade and prevented him, from doing the thing.* (TA.) And زَبَرَ السَّائِلَ *He chid and repelled the beggar with rough speech.* (TA.) زَبَرَ, (S, A, Msb, K,) aor. ـُ and ـِ, (S, K,) inf. n. as above, *He wrote* (S, A, Msb, K) a writing, or book: (A, Msb:) or *he wrote* it *firmly, skilfully,* or *well:* (TA:) and *he inscribed,* or *engraved, upon stones:* (Az, TA:) and تَزْبِرَةٌ, also, is *syn. with* كِتَابَةٌ, like زَبْرٌ, (S, K,) and خَطٌّ: As says, I heard an Arab of the desert say, أَنَا أَعْرِفُ تَزْبِرَتِى, meaning خَطِّى and كِتَابَتِى [i. e. *I know my writing,* or *handwriting*]: (S:) and Fr says, It is either an inf. n. of زَبَّرَ, meaning *he wrote,* though I know not the verb with teshdeed, or it is a simple subst. like تَوْدِيَةٌ: (TA:) thus زَبَرَ is *syn. with* ذَبَرَ: (A 'Obeyd, T and S in art. ذبر:) [and so, perhaps, is زَبَّرَ *with* ذَبَّرَ.] ___ And زَبَرْتُهُ signifies also *I read it,* or *recited it;* [or *did so with a low,* or *faint, voice;*] like ذَبَرْتُهُ [q. v.]. (As, TA.) ___ زَبْرٌ is also *syn. with* كَلَامٌ [as meaning The act of *speaking,* or *speech* as a subst.]: (K:) [SM says,] thus it is

found in all the copies: but [he adds] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِى بِزَبْرٍ, meaning *I asked him, and he spoke not to me a speech,* or *sentence*] Accord. to the K, زَبْرٌ is also *syn. with* صَبْرٌ [meaning The *being patient,* or *patience*]: one says, مَا لَهُ زَبْرٌ وَلَا صَبْرٌ: ISd says, This is mentioned by IAar; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبْرٌ below.]) [Or, as syn. with صَبْرٌ, it may be an inf. n.: for, accord. to the TK, one says, لَمْ يَزْبِرْ عَلَيْهِ, meaning *He did not endure it with patience* (زَبْرٌ).] لَمْ يَصْبِرْ, inf. n. زَبَارَةٌ, *He* (a ram) *was,* or *became, bulky.* (Lth, TA.)

2 زَبَّرَ see 1, in two places.

4 ازبر *He* (a man, TA) *was,* or *became, large in body.* (K.) ___ And *He was,* or *became, courageous, brave,* or *strong-hearted.* (K.) أَزْبَرْتُهُ, inf. n. إِزْبَارٌ, *I rendered him* (a ram) *bulky.* (Lth, TA.)

5 تزبّر *He* (a man) *quaked,* or *trembled, by reason of anger.* (TA. [See also Q. Q. 4.])

Q. Q. 1 زَأْبَرَ (S, A, K) and زَوْبَرَ (K) [and app. زَيْبَرَ (see مُزَأْبِرٌ)], said of a garment, or piece of cloth, (S, A, K,) *Its* زِئْبِرٌ [or *nap*] *came forth;* (S, K; *) *it had* زِئْبِرٌ. (TA.) Also the first, [and app. the second and third likewise,] *He made* a garment, or piece of cloth, *to have its* زِئْبِرٌ [or *nap*] *come forth.* (K.) [This verb and other similar words with hemzeh next after the ز are mentioned in the K in a separate art. before art. زبر.]

Q. Q. 4 ازْبَأَرَّ *It* (fur, or soft hair, and a plant, or herbage) *grew forth.* (S, K, TA.) ___ *It* (hair) *bristled up.* (S, A, K.) ___ *He* (a dog [and a horse]) *bristled up his hair.* (S, K.) Marrár Ibn-Munkid El-Handhalee says, (S, TA,) describing a horse, (TA,)

* فَهْوَ وَرْدُ اللَّوْنِ فِى ٱزْبِئْرَارِهِ *

* وَكُمَيْتُ اللَّوْنِ مَا لَمْ يَزْبِئِرِ *

[*And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair*]. (S, TA.) ___ Also *He* (a cat) *had abundance of hair.* (TA.) ___ And *He* (a man) *prepared* for evil, or mischief: (K, TA:) or *became affected by a quaking,* or *trembling, and a bristling-up of the hair.* (TA)

زِبْرٌ *Stones.* (K.) ___ [The *stone casing of the interior of a well:* see جُولٌ. ___ And hence,] *Understanding, intellect,* or *intelligence,* (S, A, K,) and *judgment,* (TA,) and *self-restraint:* (S, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جُولٌ]. (S.) One says, مَا لَهُ زِبْرٌ *He has not understanding,* or *intellect,* or *intelligence, nor self-restraint:* (S, A:) or *judgment:* or *understanding to be relied upon.* (TA.) And لَهُ زِبْرٌ وَجُولٌ: and هُوَ مَزْبُورٌ مَا فَوْقَ الجُولِ مِنْهُ وَصُلْبٌ مَا تَحْتَ الزَّبْرِ مِنَ الجُولِ: see جُولٌ. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, لَيْسَ لَهَا زِبْرٌ [*It has not steadiness*]. (TA.) See also زِبْرٌ.

زَبْرٌ [A thing] *written;* as also زَبِيرٌ : (K:) [or] *a writing,* or *book;* (S;) as also زَبُورٌ , of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ, (S, Msb, K,) like رَسُولٌ: (Msb, TA:) زَبُورٌ signifying *any writing* or *book:* or *any divine book with which it is difficult to become acquainted:* or *a book that is confined to intel-lectual science, exclusive of legal statutes* or *ordinances:* (TA:) الزَّبُورُ signifies particularly *the Book* [*of the Psalms*] *of David:* (S, Mgh, Msb, K:) and also, and لُغَةُ الزَّبُورِ, *the Syriac* [or *Hebrew*] *language:* (Mgh:) the pl. of زَبْرٌ is زُبُورٌ; (S, K;) and the pl. of زَبُورٌ is زُبُرٌ. (S, Msb, K.) It is said in the Kur [xxi. 105], وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنْ بَعْدِ ٱلذِّكْرِ, meaning *And we have written in the book sent down to David, after the* توراة [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA:)

Sa'eed Ibn-Jubeyr read

الزُّبُور, [pl. of الزَّبُور,] and said that it means *the Book of the Law revealed to Moses* (التوراة) *and the Gospel and the Kur-án* [*together*]; and that الذكر means what is in heaven: (TA:) and some also read زُبُورًا in the Kur iv. 161 and xvii. 57. (S, TA.)

زَبْر, syn. with زوبر &c.: see زَئْبَر.

زَبْرَة *A piece of iron:* (S, Msb, K:) or *a big piece of iron:* (TA:) pl. زُبَر (S, Msb, K) and زُبَرٌ. (S, K.) The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxiii. 55], فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا, (S, TA,) and زُبَرًا; (TA;) meaning قِطَعًا, (S, TA,) in both cases; (Fr;) [i.e., *But they have become divided, in their state, among themselves, into parties:*] or he who reads زُبُرًا makes it pl. of زَبُور, not of زَبْرَة; for the measure فَعْلَة does not assume the measure فُعُل in the pl.; and the meaning is, *they have made their religion* [to be founded upon] *various books:* and زُبَر is pl. of زَبْرَة: or it may be also pl. of زَبُور, and originally زُبُر, being changed therefrom, like as some of the Arabs are related to have said جُدُد for the pl. of جَدِيد, which is originally and regularly جُدُد; after the same manner as when one says رُكَبات for رُكُبات, and غُرَفات for غُرُفات: and this opinion is strengthened by AA's allowing the reading زُبُرًا and زُبَرًا and زُبَرًا; زُبَرًا being a contraction of زُبُرًا, like as عُنُق is of عُنْق. (IB, TA.) ___ The *anvil* (K) of a blacksmith. (TA.) The *upper part of the back, next the neck;* or the *part between the two shoulder-blades;* or the *part where the neck is joined to the back-bone;* syn. كَاهِل: (K:) or the *place of the* كاهل: (S:) or *a certain thing rising from the* كاهل: (TA:) pl. in this sense, أَزْبَار; or this is a pl. pl., as though it were pl. of زُبَر, and this were pl. of زَبْرَة in this sense. (TA.) One says, شَدَّ لِلْأَمْرِ زَبْرَتَهُ *He strengthened his* كَاهِل *and his back for the affair.* (TA.) ___ Also, hence, (S,) The *accumulation,* or *mass, of hair which is between the shoulder-blades* of the lion; (S in art. لبد;) [the *mane* of a lion;] the *collection of hair* (Lth, A, K) *between the shoulderblades* of the lion &c., (K,) or *upon the*

place of the كَاهِل [expl. above], *and upon the elbows,* of the lion; (Lth, A;) and *any hair in a similar collected state.* (Lth, TA.) ___ And [hence,] الزُّبْرَة *A certain asterism;* (K;) *two bright stars* [d and q], (S, K,) *in the* كَاهِل [or *part of the back next the neck*], (K,) or *which are the* كَاهِلَان, (S,) *of Leo;* (S, K;) *one* [namely *the Eleventh*] *of the Mansions of the Moon:* (S, K:) [also called الخَرَاتَان: see this word: and see مَنَازِلُ القَمَر, in art. نزل:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are *two stars, on the belly, and on the projecting part of the haunch-bone, of Leo.*] ___ Also The *breast,* or *what projects of its upper part,* (syn. صَدْرَة,) of any beast. (TA.)

زَبْرٌ , applied to a lion, (S, TA,) and to a man, (TA,) *Strong;* (AA, S, K, TA;) as also زِبْر . (K.)

زَبُور : see زِبْر, in four places; and see زَبْرَة, in two places.

زَبِير : see زِبْر. Applied to a ram, *Bulky:* (Lth, TA:) or *large in the* زَبْرَة [q. v.]: or *compact.* (TA.) ___ Applied to a man, *Strong:* and also *acute, sharp,* or *quick, in intellect; clever, ingenious, skilful, knowing,* or *intelligent.* (TA.) Also *A calamity,* or *misfortune;* (Fr, K;) and so ↓, زِوْبِر, (Mohammad Ibn-Habeeb, TA,) which has been said to have this meaning in a verse of Ibn-Ahmar cited below voce زَئْبَر. (TA.) And *Black mud;* or *black fetid mud.* (Sgh, K.)

زَأْبَر : see the next paragraph.

زُؤْبُر : see the next paragraph.

زَئْبَر (S, and K in art. زأبر, in the CK [erroneously] written زَئْبَر,) and زُئْبُر, (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K, * TA,) and زُؤْبُر and زُوْبُر and زِوْبَر , (K in arts. زأبر and زبر,) as also زَغْبَر or زِغْبَر (as

in two different copies of the K in art. زغبر) or زُغْبُر (as in another copy of the K and in the O and TA in the same art.) and زَغْبُر (accord. to a copy of the K in that art.) or زِغْبِر, (O and TA in that art., and so accord. to one copy of the K,) [The *nap*, or *villous substance, upon the surface of a garment*, or *piece of cloth;*] *what is upon the surface of a new garment*, or *piece of cloth, like what is upon the surface of* [*the kind of cloth called*] خَزّ; (S, TA;) the زِئْبِر of [the kind of cloth called] خَزّ, and of a قَطِيفَة, and of any garment, or piece of cloth; (Lth, TA;) the زغبر of a garment, or piece of cloth; (AZ, TA;) or *what appears of the* دَرْز [q. v., here meaning *nap*, or *villous substance*,] *of a garment*, or *piece of cloth.* (IJ, K.) [Hence] one says, ذَهَبَت الأَيَّامُ بِطَرَاوَتِه وَنَفَضَتْ زِئْبِرَه [lit. *Days took away its freshness, and shook off its nap*]; meaning *its age became old.* (A, TA.) And أَخَذَهُ بِزُوبَرِه (S, A, K) and زَأْبَرِه (S, K) and زَبَرِه , (K,) as also زَغْبَرِه, (S, and K * in art. زغبر,) and زَنْوَبَرِه , incorrectly written in the K زبوبره, (TA,) *He took it altogether,* (S, A, K,) *leaving nothing of it.* (S.) Ibn-Ahmar says,

* وَإِنْ قَالَ عَاوٍ مِنْ مَعَدٍّ قَصِيدَةً *

* بِهَا جَرَبٌ عُدَّتْ عَلَيَّ بِزُوبَرَا *

i. e. [*And if a howler of Ma'add utters an ode in which is a fault,*] *it is attributed to me altogether,* (S, * L,) when I have not been the author of it: (L:) the last word, accord. to Aboo-'Alee [El-Fárisee], being imperfectly decl. because made a proper name for the قصيدة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means *a calamity*, or *misfortune:* and IB says that it is a proper name for a bitch (كلبة [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ غَاوٍ مِنْ تَنُوخَ: in the TA, the former reading is given, except that غَاوٍ is put in the place of عَاوٍ.]) One says also, رجع بِزُوبَرِه *He returned disappointed*, or *unsuccessful;* (TA;) *without having obtained anything;* (K, TA;) *and*

without having accomplished his want. (TA.)

زوبر : see زبير: and see also زئبر, in four places.

زوبر : see زئبر.

زنبرىٌّ : see art. زنبر.

زنبار : see art. زنبر.

زنبور : see art. زنبر.

أَخذه بزنوبره : see زئبر.

أَزبر and مزبرانىٌّ (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] مزبر, which is a mistake, TA) *Large in the* زبرة [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd, Khálid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مرزبانىٌّ: the fem. of the former is زبرآء. (TA.) ___ Also the former, *Annoying,* or *hurting.* (Sgh, K.) ___ قد هاجت زبرآء [*Zebrà has become excited*], (S,) or هاجت زبرآؤه *His anger has become excited,* is said of any man when this has been the case: (TA:) [it is said that] Zebrà was a clamorous and foul-tongued slave-girl of ElAhnaf Ibn-Keys; and when she was angry, he used to say, قد هاجت زبرآء: and it became a proverb. (S, TA.)

تزبرة : see 1.

مزبر *A writing-reed;* (S, A, K, TA;) *a reed with which one writes.* (TA.)

مزبرة : see art. زنبر.

مزبرانىٌّ : see أَزبر.

بئر مزبورة *A well cased,* or *walled internally, with stones.* (S.) ___ See also زبر.

مزأْبر and مزأْبر (S, K) and مزوبر and مزيبر , or مزوبر and مزيبر , (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA,) A garment, or piece of cloth, *having nap* (زئْبر) *upon it:* (S, K:) [or the second and fifth and sixth, *having its nap made to come forth:*] or the first is applied to a man [as meaning *making to have its nap come forth;* and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

مزوبر : see the next preceding paragraph.

مزيبر : see the next preceding paragraph.

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زبرج

Q. 1 زَبَرَجَ *He embellished, beautified, adorned,* or *decorated,* a thing. (TA.)

زِبْرِجٌ *Embellishment, ornament,* or *decoration; consisting in variegated,* or *figured, work;* or *in jewels,* or *gems;* (S, K, TA;) and *the like:* (S, TA:) *embellishment, ornament,* or *decoration, of weapons:* (TA:) and *anything beautiful.* (Th, TA.) [Hence,] زِبْرِجُ الدُّنْيَا *The vanities and finery of the present world* or *state of existence.* (TA, from a trad. of 'Alee.) ___ Also *Gold:* (S, K:) so some say. (S.) ___ And *Thin clouds, in which is a redness:* (Fr, S, K:) or *clouds spotted in the surface with blackness and redness:* or *light clouds which the wind sweeps away,* or *disperses:* or *red clouds:* but AZ says that the first of these is the correct signification: and *clouds spotted like the leopard, seeming to be such as will give rain:* and *thin clouds, in which is no water.* (TA.)

مُزَبْرَجٌ *Embellished, adorned,* or *decorated:* applied as an epithet to زِبْرِجٌ [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S: in each case merely heightening the signification]. (S, K.) You say also سَحَابٌ مُزَبْرَجٌ [app. meaning *Variegated clouds*]. (TA.)

زبرجد

زَبَرْجَدٌ [The *chrysolite; a certain green diaphonous gem;*] *a well-known gem;* (S, Msb, K;) as also زِبَرْدَجٌ; (TA;) *i. q.* زُمُرُّذٌ; (S and K in art. زمرذ;) or said to be so; (Msb;) [but this appears to be a mistake;] or it is *a kind of* زُمُرُّذٌ: (TA:) the mine in which it receives its being is in the mine of the زُمُرُّذ, with which it is found; but it is very rare, more so than the زُمُرُّذ: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: *some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof.* (ElTeyfáshee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.)

زبردج

زِبَرْدَجٌ

زبردج : see the next preceding art.

زبع

الزَّوبَعَةُ The name of *a certain devil;* (Lth, K;) to which some add, *insolent and audacious in pride and rebellion:* (TA:) or *a certain chief of the jinn,* or *genii:* (S, K:) *said to be one of those, nine or seven in number, spoken of in the Kur-án* [xlvi. 28], *as listening to the Kur-án.* (TA.) ___ And hence, زَوبَعَةٌ, (S, K,) and (K,) or as some say, (S, TA,) أُمُّ زَوبَعَةٍ, (S, and so in some copies of the K,) or أُمُّ زَوبَعَةَ, (as in other copies of the K,) and, (K,) as the children of the Arabs of the desert call it, (Lth,) أَبُو زَوبَعَةٍ, or أَبُو زَوبَعَةَ, (accord. to different copies of the K,) *i. q.* إِعصَارٌ; (Lth, S, K;) i. e. *A whirlwind of dust* [or *sand*] *rising into the sky;* (TA;) *a wind that raises the dust* [or *sand*] *and rises towards the sky as though it were a pillar:* (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زوبعة is a devil, insolent and audacious in pride and rebellion. (K.) ___ زَوَابِعُ [is the pl., and also] signifies *Calamities,* or *misfortunes.* (TA.)

زبق

1 زَبَقَ, (IF, S, Msb, K,) aor. ـِ (A 'Obeyd, S, K) and ـُ, (K,) inf. n. زَبْقٌ, (TA,) *He plucked out* (IF, S, Msb, K) his hair, (IF, S,) or the hair, (Msb,) or his beard. (K.) ___ زَبَقَتْ بِوَلَدِهَا *She* (a woman) *cast forth her child.* (Ibn-Buzurj, TA.) Also, (K,) inf. n. as above, (TA,) *He mixed* a thing with (بِ) another thing. (K.) ___ *He made* a man *to enter* into (فِى) a thing, and a house, or tent, or chamber. (IKh, TA.) ___ *He confined* a man (As, A 'Obeyd, IF, K) in a prison. (TA.) ___ *He straitened* a man. (TA.) ___ *He made fast,* or *bound* or *tied fast* or *firmly,* a sheep, or goat, and a lamb, or kid, *round the neck, with a cord;* like رَبَقَ بِحَبْلٍ. (IKh, TA.) Also *He broke* a thing. (TA.) ___ And *He opened* a lock. (TA.)

2 زَبَّقَ, inf. n. تَزْبِيقٌ: see its syn. زَأْبَقَ, in art. زأبق.

5 تزبّق *He ornamented,* or *adorned, himself;* like تزلّق. (Aboo-Turáb, TA in art. زلق.)

7 انزبق *He entered* (IKh, IF, S, K) into a house, or tent, or chamber; (IKh, IF, K;) and *he entered* into it *and concealed himself:* (TA:) [quasi-pass. of زَبَقَ, or] formed by transposition from انزقب. (S, TA.) And [simply] *He hid,* or *concealed, himself.* (TA.) ___ And انزبق فى الحبالة *He became caught,* or *entangled, in the snare.* (Lh, TA.)

ما أَغْنَى زَبْقَةً *He,* or *it, did not stand,* or *serve, instead of anything.* (TA.)

زِبِقَّانَةٌ A man *very evil, bad, unjust, mischievous,* or *corrupt:* and a woman *narrow in disposition.* (Ibn-'Abbád, TA.)

لِحْيَةٌ زَبِيقَةٌ (K, TA, in the CK زِبِيقَةٌ] *A beard plucked out;* as also مَزْبُوقَةٌ. (K.)

زَنْبَقٌ , mentioned in the S and Msb in this art., and said in the latter to be of the measure فَنْعَلٌ: see art. زنبق.

زِيبَقٌ : see زَئْبَقٌ, in art. زأبق.

زَابُوقَةٌ *An angle* of a house: or the *like of a* دَغَل [q. v.] *in a house* (K, TA) or *building,* (TA,) *in which are turning* [or *zigzag*] *angles:* (K, TA:) so says Lth. (TA.)

أَزْبَقُ One *who plucks out the hair of his beard, because of his foolishness,* or *stupidity.* (El-Wezeer Ibn-El-Maghribee, TA.)

مُزَبَّقٌ : see مُزَأْبَقٌ, in art. زأبق.

لِحْيَةٌ مَزْبُوقَةٌ : see زَبِيقَةٌ.

مُزَيْبَقٌ : see مُزَأْبَقٌ, in art. زأبق.

زبل

1 زَبَلَ, (S, Msb, K,) aor. ـُ, (Msb,) or ـِ, (K,) inf. n. زُبُولٌ and زِبْلٌ, (Msb,) *He dunged*, or *manured*, (S, K,) land, (S,) or seed-produce; (K;) *he put* land *into a good state for sowing, with* زِبْل and *the like*. (Msb.) [In a copy of the M, in art. سمد, this verb is written زَبَّلَ, which I believe to be post-classical.] And زَبِلَ, inf. n. زَبَلٌ; and ازدبل; *He bore, carried*, or *took up and carried*, a thing; as also زَمَلَ and ازدمل. (TA.) You say, فُلَانٌ شَدِيدُ الزَّبْلِ للْقِرْبَة *Such a one is strong to bear*, or *carry*, or *take up and carry, the water-skin*. TA.) ___ And *It* (a place, or ground,) *held*, or *retained*, water. (TA.)

2 زبّل : see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to زَبَلَ.]

8 ازدبل : see the first paragraph.

زِبْلٌ (S, Mgh, Msb, K) and زِبِيلٌ (K) *i. q.* سِرْجِينٌ (S) or سِرْقِينٌ (Mgh, K, TA) [*Dung of horses* or *other solid-hoofed animals*, or *fresh dung of camels, sheep* and *goats, wild oxen*, and *the like; used for manure*]; and the *like thereof*. (TA.) And the former, *i. q.* حَقِيبَةٌ [i. e. *A bag*, or *receptacle, in which a man puts his travellingprovisions;* and *any other thing that is conveyed behind him on his beast:* &c.]. (AA, TA.)

زُبْلَةٌ *A morsel, gobbet*, or *mouthful*. (IAar, K.)

زَبَلَةٌ : see زِبَالٌ, in two places.

زُبَالٌ : see the next paragraph.

زِبَالٌ *A thing that the ant will carry in its mouth:* (S, K, TA: [in some of the copies of the K, in the place

of النَّمْلَةُ is put النَّحْلَةُ, which, as is said in the TA, is a mistake:]) or *as much as the gnat will carry.* (TA in art. رزأ.) Hence the saying, مَا أَصَابَ مِنْ فُلَانٍ زُبَالًا and زُبَالًا *He obtained not from such a one anything.* (IDrd, K, TA.) And مَا رَزَأْتُهُ زُبَالًا *I did not take from him,* or *it, anything:* (S:) and مَا رَزَأْتُهُ زَبَلَةً means the same: (K:) and in like manner, مَا أَغْنَى عَنْهُ زَبَلَةً [*He,* or *it, did not stand him in stead of anything;* or *profit him at all*]. (TA.) Hence also a saying of Ibn-Mukbil cited in art. رزأ, conj. 8. (S, TA.) [See also زُبَالَةٌ.]

زَبِيلٌ (S, Msb, K) and زِبِّيلٌ (S, K) and زِنْبِيلٌ (S, Msb, K) and زَنْبِيلٌ, (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A* [*basket of palm-leaves, such as is called*] مِكْتَل, (Msb,) or قُفَّة: or *a* جِرَاب: or *a* وِعَآء, (K, TA,) *in which things are carried:* (TA:) *a thing well known:* (S:) pl. (of the first, Msb) زُبُلٌ (Msb, K) and زُبْلَانٌ, (K,) and (of the ↓ third, Msb)

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زَنَابِيلُ. (Msb, TA.) One says, عِنْدَهُ زُبُلٌ مِنْ تَمْرٍ and زَنَابِيلُ [*With him are palm-leaf-baskets of dates*]. (TA.) For the first, see also زِبْلٌ.

زُبَالَةٌ *Sweepings.* (Msb in art. كنس.) ___ [And hence, *Anything;* like زُبَالٌ and زَبَلَةٌ.] One says, مَا فِى الإِنَآءِ, (S,) or البِئْرِ, (K,) and السِّقَآءِ, (TA,) زُبَالَةٌ, i. e. [*There is not in the vessel,* or *the well,* and *the water-skin* or *milk-skin,*] *anything.* (S, K, TA.)

زَبَّالٌ *A collector of* زِبْلٌ: (Msb:) *one whose occupation is to carry* زِبْلٌ. (TA.) [In the present day it means *A scavenger,* or *dustman.*]

زِبِّيلٌ : see زَبِيلٌ.

زَابِلٌ and زَابِلٌ (S, K) and زَأْبَلٌ and زَأْبَلٌ, but mostly without ء, (K,) [applied to a man,] *Short.* (S, K.)

زِئْبِلٌ *A calamity,* or *misfortune:* (Ibn-'Abbád, K:) pl. زَآبِلُ. (TA.)

زَنْبِيلٌ and زَنْبِيلٌ, and the pl. زَنَابِيلُ: see زَبِيلٌ, in four places.

مَزْبَلَةٌ (S, Mgh, Msb, K) and مَزْبُلَةٌ (S, Msb, K) *A place of* زِبْلٌ: (S, Mgh, Msb, K:) *a place where* زِبْلٌ *is thrown down:* (M, K:) pl. مَزَابِلُ. (TA.)

زبن

1 **زَبَنَهُ** , (Msb, TA,) and زَبَنَ بِهِ, (TA,) aor. ـِ , (Msb, TA,) inf. n. زَبْنٌ, (S, M, Mgh, Msb, K,) *He pushed it,* or *thrust it;* or *pushed it,* or *thrust it, away;* (S, * Mgh, * Msb, K, * TA;) namely, a thing: (Msb, TA:) or a thing from another thing. (M, * TA.) You say of a she-camel, تَزْبِنُ حَالِبَهَا *She pushes,* or *thrusts,* or *she pushes,* or *thrusts, away, her milker.* (Mgh, Msb, TA.) And زَبَنَتْ, (S,) or زَبَنَتْ بِثَفِنَاتِ رِجْلِهَا, (TA,) *She* (a camel) *struck with her stifle-joints* (TA) on the occasion of being milked: زَبْنٌ being [generally] with the stifle-joints; and رَكْضٌ, with the hind leg; and خَبْطٌ, with the fore leg. (S, TA.) And تَزْبِنُ وَلَدَهَا عَنْ ضَرْعِهَا بِرِجْلِهَا *She* (a camel) *pushes,* or *thrusts, away her young one from her udder with her hind leg.* (M, TA.) And زَبَنَهُمْ *He pushed,* or *thrust, them away; put them away,* or *removed them from their place.* (TA.) And of war, or battle, (حَرْب,) one says, تَزْبِنُ النَّاسَ, meaning *It dashes men* [one against another], *and pushes,* or *thrusts, them.* (S, TA.) ___ And زَبَنْتَ عَنَّا هَدِيَّتَكَ وَمَعْرُوفَكَ, inf. n. as above, *Thou hast turned away from us thy present and thy bounty,* or *favour:* accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, *thou hast withdrawn,* and *withheld, from us thy present* &c. (TA.) ___ زَبْنٌ also signifies The *selling any fruit upon its trees for* [*other*] *fruit by measure:* (K:) whence المُزَابَنَة (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3 **زَابَنَهُ** , (K,) inf. n. مُزَابَنَةٌ, (TA,) *i. q.* دَافَعَهُ [*He contended,* or *strove, with him in pushing,* or *thrusting,* or *in pushing,* or *thrusting, away;* or *he pushed him,* &c., *being pushed* &c. *by him;* or *he pushed against him*]. (K.) ___ مُزَابَنَةٌ signifies [also] The *selling dates* (S, Mgh, Msb, K) *in*

their fresh ripe state (S, K) *upon the heads of the palm-trees for dried dates* (S, Mgh, Msb, K) *by measure;* (Mgh, Msb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from الزَّبْن; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the *selling any fruit upon its trees for fruit by measure:* see 1, last sentence: (TA:) accord. to Málik, *any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered:* or the *selling of a thing known for a thing unknown of its kind:* or the *selling of a thing unknown for a thing unknown of its kind:* or *a buying and selling in which is a mutual endeavour to endamage,* or *overreach,* (بيع مغابنة,) *in a kind in which endamaging,* or *overreaching, is not allowable;* (K;) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4 ازبنوا بيوتهم *They removed their tents from the road,* or *way.* (TA.)

5 تَزَبَّنَ see 10, in two places.

6 تزابنوا *i. q.* تدافعوا [*They contended,* or *strove, together, in pushing,* or *thrusting,* or *in pushing,* or *thrusting, away;* or *they pushed,* &c., *one another;* or *pushed against one another*]. (TA.)

7 انزبنوا *They removed, withdrew,* or *retired to a distance.* (K.)

10 استزبنه *He made him a* زِبْن; [i. e. *treated him as such;*] meaning *a simpleton,* or *fool; one much,* or *often, endamaged,* or *overreached, defrauded,* or *deceived;* as also تزبّنه :

(Mgh:) or استزبنه and تزبنه are like استغبنه and تغبَّنه [both app. meaning *he esteemed him* غَبِين, i. e. *weak in judgment*, and therefore *liable to be endamaged*, or *overreached, defrauded*, or *deceived;* like as استضعفه and تضعَّفه both signify he esteemed him ضَعِيف, i. e. weak]; or like استغباه and تغبَّاه [both app. meaning *he esteemed him unintelligent*, or *one having little intelligence*]. (TA.)

زِبْن A tent, or house, (بيت,) *standing apart from the* [*other*] *tents* or *houses:* (K:) as though it were pushed from them. (TA.) ___ See also مقام زِبْنٍ ___. زِبْن *A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness.* (TA.) ___ [In one place in the CK, الزَّبْن is erroneously put for الزَّبِن.]

زِبْن : see زِبْن. Also *A want*, or *thing wanted:* you say, قَدْ أَخَذَ زِبْنَهُ مِنَ المالِ, i. e. [*He has taken*] *what he wanted* [*of the property*], (K,) and مِنَ الطَّعامِ [*of the food*]. (TA.)

زِبْن *A side; a lateral*, or *an adjacent, part* or *tract* or *quarter:* (K:) [and so, app., زِبْن and زِبْن : for] you say, حَلَّ زِبْنًا مِنْ قَوْمِهِ, with fet-h, [as well as زِبْنًا, with two fet-hahs,] and زِبْنًا, with kesr, meaning *He alighted aside*, or *apart, from his people*, or *party;* as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) Also *A piece of cloth* [*shaped*] *after the fashion of the tent* (عَلَى تَقْطِيعِ البَيْت), *like the* حَجَلَة [*a kind of curtained canopy prepared for a bride*]. (K.)

زِبْن , (K, TA,) like كَتِف, (TA, [الزَّبْن in the CK being a mistranscription for الزَّبِن,]) *Vehement in pushing*, or *thrusting;* and so زِبْنٌ . (K, * TA.)

زِبْنِيَة : see زِبَانِيَة.

زِبْنِىّ : see زِبَانِيَة.

زُبْنٌ : see زَبْنٌ.

زُبْنَةٌ The *hind leg* of a she-camel: (TA:) the hind legs of the she-camel are called زُبْنَتَاهَا (K, TA) because she pushes, or thrusts, with them. (TA.)

زَبُونٌ One *who pushes*, or *thrusts*, or *who pushes*, or *thrusts, away*, [or *who pushes* &c. *much* or *vehemently*, or *who is wont to push* &c.,] *a thing*. (Msb.) A she-camel *that pushes*, or *thrusts*, or *that pushes*, or *thrusts, away*, (Mgh, Msb, K,) or *that kicks*, or *strikes, and pushes*, &c., (S, TA,) *her milker*, (S, Mgh, Msb, K, *) *with her hind leg* (Msb) [or *with her stifle-joint:* see 1]: or *that is wont*, or *accustomed, to push*, &c., *her milker*. (TA.) Hence, (A,) one says حَرْبٌ زَبُونٌ (S, A, Msb, K) meaning *A difficult*, or *stubborn, war* or *battle;* likened to the she-camel termed زَبُونٌ: (A, TA:) or *that dashes men* [*one against another*], *and pushes*, or *thrusts, them:* (S:) or *in which one portion pushes*, or *thrusts*, or *pushes* or *thrusts away, another, by reason of multitudinousness:* (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Msb.) ___ As meaning غَبِيٌّ [i. e. *Unintelligent*, or *having little intelligence*], and حَرِيفٌ [syn. with مُعَامِلٌ, and hence, as will be seen from what follows, app. here used in the sense of *a dealer with others in buying and selling*, a meaning which مُعَامِلٌ often has, though, as I have shown in art. حرف, I do not know any authority for assigning this meaning to حَرِيفٌ], (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, خريف, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies *a simpleton*, or *fool, who is endamaged*, or *defrauded*, (يُغْبَنُ,) *much;*

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by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also *a purchaser;* because he pushes away another from the thing that is sold; [or because he is often *duped;*] and in this sense, [a sense in which it is commonly now used, or as meaning *a customer,* and also *a dupe,*] it is a post-classical word, not of the language of the people of the desert. (Msb.) [The pl. now commonly used is زَبَائِنُ, and some say زَبُونَاتٌ.] It is said in a post-classical prov., الزَّبُونُ يَفْرَحُ بِلَا شَيْءٍ [which I would render *The dupe rejoices without anything,* or *at nothing*]: (Meyd:) or الزَّبُونُ يَفْرَحُ بِأَدْنَى شَيْءٍ, meaning [*The dupe rejoices at the least,* or *the meanest, thing:* or] *the dealer* (المعامِل), or *the purchaser* (المشترِى), as the word signifies in the dial. the people of El-Basrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's Har, to which reference is here made, say, (Notes, p. 90,) Nous pensons que le mot الزبون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen זְבַן 'vendre.' (This verb is written in the Lex. of Gesenius זְבַן.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186 190.] Also *A well in which is a receding in its* مَثَابَة [or *place where the water collects,* or *place reached by the water when it returns and collects after one has drawn from it,* &c.; (see art. ثوب;) as though its casing were pushed back in that part]. (K.) And [*An inner vest;* so in the present day; pl. أَزْبِنَةٌ;] *a thing that is cut so as to fit the body, and worn.* (TA.)

زُبَانَى is the sing. of which زُبَانَيَانِ is the dual. (Mz, 40th نوع.) زُبَانَى العَقْرَب signifies *The horn* [or *claw*] *of the scorpion:* (Msb:) its two horns [or claws] are called زُبَانَيَا العَقْرَب; (S, K;) because it pushes with them. (TA.) ___ And الزُّبَانَيَانِ, (Ibn-Kunáseh, S, Kzw,) or زُبَانَيَا العَقْرَب, (K,) [the former the more common,] *The two horns* [or *claws*] *of Scorpio;* [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw;) *two stars, widely separated,* (Ibn-Kunáseh, Kzw,) [*that rise*] *before* الإِكْلِيل [q. v.]; (Ibn-Kunáseh;) *between which* (Ibn-Kunáseh, Kzw) *is the measure of a spear*

(رُمْح [q. v.]), *more than the stature of a man,* (Ibn-Kunáseh,) [or,] *in appearance, the measure of five cubits:* (Kzw:) *two bright stars,* (S, K,) *in,* or *upon,* (K,) *the two horns* [or *claws*] *of Scorpio:* (S, K:) [*a and g of Libra,* accord. to those who make النَّوْء to mean the auroral setting; and perhaps the same, or accord to those who make النَّوْء to mean the auroral rising:] *one of the Mansions of the Moon,* (S, Kzw,) namely, *the Sixteenth Mansion.* (Kzw. [See مَنَازِلُ القَمَر, in art. نزل.]) The saying

* عَضَّ بِأَطْرَافِ الزُّبَانَى قَمَرُهْ *

[lit. *His moon bit the extremities of the claw of Scorpio*], cited by IAar, is expl. as meaning he is uncircumcised, except the part from which the قَمَر has contracted; his قُلْفَة being likened to the زُبَانَى [and his كَمَرَة to the قَمَر]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زُبَانَى, [i. e. enters Scorpio,] it is most intense cold. (TA.) See also زَبَانِيَة.

زَبَان : see the next paragraph.

زَبَانِيَة is a pl., of which the sing. is زَبْنِيَة , (Akh, Zj, S, K,) as some say, or زَبَان , (Akh, S,) or زُبَانَى , like سُكَارَى, (TA,) or زَابِن , (Akh, S,) or رَبْنِيّ , (Ks, K,) the pl. of this last being originally زَبَانِىّ, the ة [in زَبَانِيَة] being substituted for the [last] ى: (Bd in xcvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زَبَانِيَة], holding it to be a pl. having no sing., like أَبَابِيل and عَبَادِيد. (Akh, S.) With the Arabs [of the classical age] it signifies The شُرَط [app. in the earlier sense of the *braves of an army,* or in the later sense of the *armed attendants, officers,* or *soldiers, of the prefect of the police*]: (S:) this is the primary signification: (Bd in xcvi. 18:) the sing. being *syn. with* شُرْطِىّ: and also signifying the مُتَمَرِّد [i. e. *one who exalts himself,* or *is insolent and audacious, in pride and in acts of rebellion* or *disobedience,* &c.,] of the jinn, or genii, and of mankind: (K:) and *i. q.* شَدِيد [i. e. *strong,* &c.]: (Secr, K:) each of these two significations [and the first also] being from the meaning of pushing, or thrusting. (TA.) ___ الزَّبَانِيَة

signifies also *Certain angels,* [*the tormentors of the damned in Hell,*] so called because of their thrusting the people of the fire thereto; (Katádeh, S, Msb; *) *the angels* mentioned in the Kur [lxvi. 6] as غِلَاظٌ شِدَادٌ, (Zj,) i. e. *rough* in speech or in disposition, *strong* in deeds or in make. (Bd.)

زَبَّانٌ [is said by Freytag to signify a foot (pes), as on the authority of J; as though he had found it expl. by the word رِجْل: but this is a mistake: it is said in the S that زَبَّانٌ is the name of a man (اسم رجلٍ).]

زَبِّينٌ One *striving to suppress the urine and ordure:* (K, * TA: [the word, with the article ال, is expl. by مُدَافِعُ الأَخْبَثَيْنِ: see 3 in art. دفع, and see also أَخْبَثُ:]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زَنِّين, with ن [in the place of the ب]: (TA:) or it means one *withholding them against his will.* (K.) ___ One says also, مَا بِهَا زَبِّينٌ, meaning *There is not in it* [i. e. the house, الدَّار,] *any one:* so says Aboo-Shubrumeh. (TA.)

زَبُّونَةٌ *Pride;* syn. كِبْرٌ. (S.) ___ And [hence, probably,] رَجُلٌ ذُو زَبُّونَةٍ *i. q.* مَانِعٌ جَانِبَهُ [app. meaning *A man who defends his honour,* or *reputation:* see جَانِبٌ]: (S, TA:) or *a man who defends what is behind his back* (مَا وَرَآءَ ظَهْرِهِ [perhaps meaning *his household:* see ظَهْرٌ]). (TA, and so in a copy of the S.) Also, and زُبُّونَةٌ, The *neck;* (IAar, K;) as in the saying خُذْ بِقُرُونِهِ وَبِزُبُّونَتِهِ [*Take thou hold of his horns and his neck*]: (IAar, TA:) or زَبُّونَةٌ may signify the *ear;* and the pl. زَبُّونَاتٌ, the *head and neck* of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

زُبُّونَةٌ : see the next preceding paragraph.

زَابِنٌ : see زَبَانِيَةٌ, first sentence.

زَابِنَةٌ *An* [*eminence such as is termed*] أَكَمَةٌ, (K, TA,) *raised high* (TA) *in a valley that bends,* or *turns, from it;* (K, TA;) as though it pushed it, or thrust it, away. (TA.)

زبى

1 زباه, aor. يزبيه, (S, K,) inf. n. زبى, (S,) *i. q.* حمله [*He bore it, carried it, took it up and carried it, conveyed it,* &c.]; (S, K;) namely, a thing; (S;) as also ازدباه ; thus accord. to the T and S and M; (TA; [accord. to one of my copies of the S, *i. q.* احتمله, which is often syn. with حمله];) or أزباه ; thus in the copies of the K: (TA:) or the first and ↓ last signify *he bore upon his back a heavy burden:* (JM:) and hence the saying of Kaab, فقلت له كلمة أزبيه بذلك (JM, TA) i. e. [*And I said to him a saying,*] *disquieting,* or *disturbing, him,* (JM, TA, *) [*by reason of that:*] because, when a thing is borne, or carried, it is removed from its place. (JM.) ___ Also, (K,) aor. and inf. n. as above, (TA,) *He drove, urged,* or *incited, him;* (K, TA;) and so زباه , (K,) inf. n. تزبية; (TA;) and ازدباه . (K.) [And *i. q.* دعاه.] You say, ما زباهم إلى هٰذا, i. e. ما دعاهم إليه [*What drew, led, induced, caused, constrained,* or *drove, them to this?* or *What hath led,* &c.?]. (JM, TA.) And زبّى له شرًّا, inf. n. تزبية, i. e. دعاه [*He drew,* or *caused, evil to him*]. (TA.) And زبّيت له, inf. n. تزبية, *I prepared* [app. evil] *for him.* (TA.) And زباه بشرّ, (K, TA,) or بمكروه, (TA,) *He smote him with evil.* (K, TA.)

2 زبّى , inf. n. تزبية, accord. to the K, *He spread* flesh-meat *upon a* زبية as meaning *a hill,* or *an elevated piece of ground, which the water did not overflow:* but accord. to ISd, *he threw* flesh-meat *into a* زبية as meaning *a hollow dug in the ground, in which one roasts,* or *broils, for himself, and bakes bread.* (TA.) ___ See also 5. ___ And see 1, in three places.

4 أزبى see 1, in three places.

5 تزبّى زبية *He made a pitfall for a lion* (S, Mgh, K) *or a wolf;* (Mgh;) as also زبّاه , inf. n. تزبية. (K.) A rájiz says,

* وَلَا تَكُونَنَّ مِنَ ٱللَّذْ كِيدَا *
* كَٱللَّذْ تَزَبَّى زُبْيَةً فَٱصْطِيدَا *

[*And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has* himself *been trapped*]. (S, * Mgh.) ___ And تزبّى فى الزُّبْيَة, accord. to ISd, signifies the same as تَزَبَّاهَا [app. in a sense different from that expl. above; meaning *He concealed himself from the objects of the chase in the hollow made for that purpose:* or *he fell into the* زُبْيَة, like تَرَدَّى فى الزُّبْيَة]. (TA.)

6 **تزابى** *He walked with a stretching of himself,* or *with an elegant and a proud and selfconceited gait, and with slowness.* (T, K, TA.) ___ And *He magnified himself;* or *behaved proudly, haughtily,* or *insolently;* (K, TA;) and *disdainfully.* (TA.)

8 **ازدباه** : see 1, in two places.

زُبْيَةٌ *A hill,* or *an elevated piece of ground, which the water does not overflow:* (S, K:) pl. زُبًى. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الزُّبَى [*The torrent reached* the tops of *the hills which they do not usually overflow*]: (S, TA:) or الزُّبَى is here pl. of الزُّبْيَة in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) ___ *A pitfall for a lion* (S, Mgh, Msb, K) *or a wolf* (Mgh) *&c.,* (Msb,) *dug in a high place,* (S, Mgh, Msb,) for which reason it is thus called: (S:) pl. as above. (Msb.) ___ *A hollow dug in the*

ground, in which a sportsman conceals himself [*from the objects of the chase*]. (TA.) ___ *A hollow dug in the ground, in which one roasts,* or *broils, for himself, and bakes bread.* (ISd, TA.) ___ *A well:* so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِى زُبْيَةٍ [*He fell into a well*]. (Mgh.) ___ The *excavation made by ants;* which they make not save in a high place. (TA.) ___ Some include this word among those that have contr. significations. (TA.)

أُزْبِىٌّ *Quickness, and briskness, liveliness,* or *sprightliness:* (S, K:) [originally أُزْبُوٌى,] of the measure أُفْعُولٌ. (S) ___ *A certain mode of going,* or *pace,* (S, M, K,) *of camels:* (M, TA:) accord. to As, أَزَابِىُّ, which is its pl., signifies *various modes of going* or *pace.* (S.) ___ *Evil:* (AZ, S:) or *a great evil:* (K:) and *a great, momentous,* or *terrible, thing* or *affair:* (AZ, S, K:) pl. as above. (AZ, S.) One says, لَقِيتُ مِنْهُ الأَزَابِىَّ *I experienced from him,* or *it, evils;* and *great, momentous,* or *terrible, things.* (AZ, S.) ___ And *i. q.* عَجَبٌ [app. as meaning *A wonderful thing*]. (TA.) ___ And The *sound* of a bow; (JM, TA; *) its *musical ringing,* or *plaintive, sound.* (JM.)

زتن

أَرْضٌ زَتَنَةٌ : see زَيْتُونٌ, in art. زيت.

زج

1 زَجَّهُ, (S, A, Msb,) aor. ـُ, (S,) inf. n. زَجٌّ, (S, A, Msb, K,) *He pierced him,* or *thrust him,* (i. e. a man, S, Msb,) *with the* زُجّ [or *pointed iron foot of the spear*]; (S, A, Msb, K; *) and *cast at him with it:* and زَجَّ also signifies *he pierced,* or *thrust, with haste.* (TA.) And زَجَّتْهُ بالرُّمْحِ *I cast at him with the spear.* (A, and Ham p. 147.) ___ [Hence,] زَجَّ بالشَّىْءِ *He cast,* or *threw, the thing from himself:* (A:) or زَجَّ بالشَّىْءِ من يده, aor. ـُ, (TA,) inf. n. as above, (K, TA,) *he cast,* or *threw, the thing from his hand.* (K, * TA.) ___ [And hence,] زَجٌّ signifies also The *running* or the ostrich. (K, TA.) You say of the ostrich, زَجَّ برجليه, (A, TA,) inf. n. as above, (TA,) *He ran,* (A, TA,) *throwing out his legs.* (TA.) ___ [Hence also,] نَزَلْنَا بِوَادٍ يَزُجُّ النَّبَاتَ *We alighted in a valley putting forth herbage;* as though casting it from itself. (A, TA.) ___ See also 4. زَجَّ, sec. pers. زَجَجْتَ, aor. ـَ, inf. n. زَجَجٌ, *It* (an eyebrow) *was,* or *became, narrow and long:* (TK:) or *arched:* (MA:) [or *narrow and long and full and arched:* see زَجَجٌ below.]

2 زَجَّجَ see 4. زَجَّجَتْ حَاجِبَهَا, (S, A,) or زَجَّجَ حَاجِبَهُ, (K, TA,) inf. n. تَزْجِيجٌ, (TA,) *She,* or *he, made her,* or *his, eyebrow narrow and long:* (S, K:) [or *made it arched:* (see 1, last sentence:) or *made it narrow and long and arched:* (see زَجَجٌ below:)] or *clipped the redundant portions of the hair thereof:* or *lengthened it* [*in appearance*] *with* إِثْمِد [i. e. *antimony,* or *ore of antimony,* or *a black collyrium;* like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Rá'ee,

* إِذَا مَا الغَانِيَاتُ خَرَجْنَ يَوْمًا *

* وزَجَّجْنَ الحَواجِبَ والعُيُونَا *

[the last of these significations may be intended; so that it may be rendered, *When the females content with their husbands,* or *with their beauty,* &c., *shall go forth* (or *went forth*) *one day, and shall lengthen* (or *lengthened*) *with black collyrium the eyebrows and the eyes:* or] كَحَلْنَ is meant to be understood before العُيُونَا. (S.) ___ Hence, from تَزْجِيحُ الحَواجِبِ as signifying the clipping of the redundant portions of the hair of the eyebrows, زَجَّجَ مَوْضِعَهَا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning *He made even, and adjusted, the place thereof:* or, accord. to IAth, it may be that the hole was in the end of the piece of wood, and so it may mean *he made a* زُجّ [q. v.] *upon the place thereof,* to hold it fast, and to preserve what was in it. (TA.)

4 ازَجَّ الرُّمْحَ ; (IAar, ISk, S, A, K;) and زَجَّجَهُ ; (A, TA;) and زَجَّهُ , aor. ـُ , inf. n. زَجٌّ; (Msb;) and زَجَّاهُ; (TA;) *He put,* or *made, a* زُجّ [q. v.] *to the spear.* (IAar, ISk, S, A, Msb, K.) ___ The first of these phrases is said also to signify *He removed,* or *took off, its* زُجّ *from the spear:* (A:) IAar is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8 ازْدَجَّ, said of the eyebrow, *It reached to the outer extremity* (ذُنَابَى) *of the eye.* (K.) ___ And, said of herbage, *Its intervening spaces became closed up.* (TA.)

زُجٌّ [The *pointed iron foot,* or *heel,* or *shoe, of a spear;*] the *iron at the lower extremity of a spear;* (S, A, Msb, K;) i. e. the *iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground:* the iron which is fixed upon its upper extremity, and with which one pierces, being called سِنَانٌ: (ISd, TA:) pl. [of mult.] زِجَاجٌ and زِجَجَةٌ (S, Msb, K) and [of pauc.] أَزْجَاجٌ and أَزِجَّةٌ, (TA,) or this last is not allowable, (S, Msb, TA,) accord. to ISk. (Msb.) Zuheyr says,

* وَمَنْ يَعْصِ أَطْرَافَ الزِّجَاجِ فَإِنَّهُ *
* يُطِيعُ العَوَالِى رُكِّبَتْ كُلَّ لَهْذَمِ *

[*And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head*]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl.] زِجَاجٌ is also used to signify *Spears*, altogether. (Ham p. 147.) ___ Hence, as being likened to the زُجّ of the spear, (L,) The *extremity of the elbow*, (S, L, K,) *which is pointed:* (L:) or the *part* [or *joint*] *between the lower extremity of the os humeri and the extremity of the ulna at the elbow:* (T in art. ابر:) or [simply] the *elbow.* (A.) You say, اتَّكَأَ عَلَى زُجَّيْهِ *He leaned upon his elbows:* and اتَّكَؤُوا عَلَى زِجَاجِ مَرَافِقِهِمْ [*They leaned upon the extremities of their elbows*]. (A.) ___ [Hence also, *A tush*, or *canine tooth:*] زِجَاجُ الفَحْلِ signifies *the tushes of the stallion-camel.* (A, K.) ___ [Hence also a signification mentioned by Golius on the authority of Meyd, *An iron pivot* (subscus ferrea) *round which a mill-stone turns.*] ___ Also *An arrow-head:* (IAar, K:) pl. زِجَجَةٌ and زِجَاجٌ (K) and أَزِجَّةٌ. (TA.)

زَجَجٌ *Narrowness and length in the eyebrows:* (S, K:) or *narrowness and archedness of the eyebrows:* (A:) or *archedness thereof:* (MA:) or *narrowness and length and fulness and arched-*

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ness thereof. (TA.) [See 1, last sentence.] ___ Also, in an ostrich, *Length of the shanks, and width of*

step. (L.) ___ And in camels, *Width,* or *wideness,* (روح) *in* [*the space between*] *the hind legs.* (TA.) ___ And *Wideness* of a solid hoof: which is a fault. (TA in art. صر.)

زُجُجٌ *Darts,* or *javelins,* (حِرَابٌ,) *furnished with iron heads:* (K:) its sing. is not mentioned. (TA.) ___ [It is also expl. in different copies of the K as meaning حَمِيرٌ مُقْتَتِلَةٌ or مُقَتَّلَةٌ or مُقْتَلَّةٌ: the first I regard as the right reading; i. e. *Asses* (*wild asses*) *fighting one another.*]

زُجَاجٌ and زَجَاجٌ and زِجَاجٌ, (AO, S, Msb, K,) the first of which is that used by the seven readers [of the Kur-án], (Msb,) and the last is the least common, (TA,) words of well-known meaning; (S, Msb, K;) [*Glass: pieces of glass: glassvessels:*] *glass flasks* or *bottles;* syn. قَوَارِيرُ: (TA:) and [*glass*] *drinking-cups* or *bowls:* (AO, TA:) pls. of زُجَاجَةٌ (AO, S) and زَجَاجَةٌ and زِجَاجَةٌ : (AO:) or [rather] these are the ns. un. (Msb.) In the Kur [xxiv. 35], زُجَاجَةٌ means *A lamp,* syn. قِنْدِيلٌ,(Lth, Bd, Jel,) *of* زُجَاجٌ [i. e. *glass*]. (Bd.) زَجَاجٌ, with fet-h, also signifies The *berries of the clove-tree;* syn. حَبُّ القَرَنْفُلِ. (Ktr, TA.)

زُجَاجَةٌ and زَجَاجَةٌ and زِجَاجَةٌ: see the next preceding paragraph; the first, in two places. The last also signifies The *art,* or *occupation, of making* زُجَاجٌ [i. e. *glass, glass vessels,* &c.]. (TA.)

زُجَاجِىٌّ (Msb, K, TA) [and زَجَاجِىٌّ and زِجَاجِىٌّ, the former in the CK, and both implied in the K and in the Msb,] *A seller of* زُجَاجٌ [i. e. *glass, glass vessels,* &c.]. (Msb, K.)

زَجَّاجٌ *A maker,* or *manufacturer, of* زُجَاجٌ [i. e. *glass, glass, vessels,* &c.] (Msb, K.)

الزَّجَّاجَةُ *The anus;* because it emits (تَزُجُّ) wind and excrement. (TA.)

أَزَجُّ, applied to a man, (S, A,) *Having narrow and long eyebrows:* (S, K:) or *having narrow and arched eyebrows:* (A:) [or *having arched eyebrows*: see زَجَجٌ:] or *having narrow and long and full and arched eyebrows:* (TA:) fem. زَجَّآءُ, (A, K,) applied to a woman: (A:) [pl. زُجٌّ:] and one says

also أَزَجُّ الحَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning *Narrow and long:* or *narrow and arched:* &c.]: (A, TA:) and so مُزَجَّجٌ : (TA:) or the former signifies an eyebrow *narrow and long* [&c.] *naturally:* and ↓ the latter, *rendered so artificially.* (MF.) And الأَزَجُّ *is a name for The eyebrow* [itself] in the dial. of El-Yemen. (TA.) ___ Also, applied to a male ostrich, *Long in step:* (S, K:) or *longlegged and long in step:* (L:) or *that runs throwing out his legs:* (TA:) or *having white feathers above his eyes:* (K:) fem. زَجَّآءُ: (S:) and pl. زُجٌّ (K.) And, applied to a man, *Long-legged.* (L.) ___ Also, applied to a solid hoof, *Wide.* (TA in art. صر. [See زَجِجٌ, last sentence.])

مُزَجٌّ A spear *having a* زُجّ [q. v.] *affixed to it.* (ISk, S.)

مَزَجٌّ *A short spear, like the* مِزْرَاقٌ, (S, K, TA,) *having at its lower extremity a* زُجّ [q. v.]: and *sometimes used as meaning one that transpierces,* or *passes through, quickly.* (TA.)

مَزَجَّةٌ *An instrument with which the eyebrow is made such as is termed* أَزَجُّ [or *narrow and long,* or *narrow and arched,* &c.]. (TA.)

مُزَجَّجٌ : see أَزَجُّ in two places.

مَزْجُوجٌ *Pierced,* or *thrust, with the* زُجّ [q. v.] *of a spear.* (S, TA.) And *Cast at therewith.* (TA.) ___ Also A large bucket (غَرْبٌ) *not made round, but having its two lips* [or *opposite edges*] *put together, and then sewed.* (K.)

زجر

1 **زَجَرَهُ**, (S, A, Mgh, Msb, K,) aor. ـُ, (Msb, TA,) inf. n. زَجْرٌ, (S, A, Msb,) *He chid him, by a cry, by his voice,* or *by reproof:* (S, * K, * TA:) *he checked him, restrained him,* or *forbade him, with rough speech:* (TA:) or *prevented, hindered, restrained,* or *withheld, him:* or *forbade,* or *prohibited, him:* [*by any kind of cry* or *speech:*] as also ازدجره ; (S, A, Mgh, Msb, K;) the latter originally ازتجره: (Msb, TA:) عَنْ كَذَا *from* [*doing*] *such a thing:* (A, * Mgh, TA:) and عَنِ السُّوْءِ *from evil.* (TA.) ___ زَجَرَ الكَلْبَ, (K,) and السَّبُعَ, (TA,) and زَجَرَ بِهِ (K,) *He cried out to,* or *at, the dog,* (K,) and *the beast of prey,* (TA,) *in order that he might forbear, refrain,* or *abstain.* (K, TA.) [See a tropical ex. voce زَجَرَ البَعِيرَ ___.] حَنْوٌ *He incited the camel to quickness:* (TA:) *he drove,* or *urged, the camel,* (S, K, TA,) *and incited him with a peculiar cry,* so that he became excited, and went on: (TA:) *he said to the camel* حَوْبٌ: and زَجَرَ النَّاقَةَ *He said to the she-camel* حَلْ: (AZ, TA:) and زَجَرَ الغَنَمَ *He* (a pastor) *cried out to,* or *at, the sheep* or *goats:* (A, Mgh, TA:) and in like manner, to or at, a horse or the like, and a camel, and a beast of prey, *with a high,* or *loud, voice, and vehemently:* (TA:) and الرِّيحُ تُزَجِّرُ السَّحَابَ [*The wind drives the clouds*]. (A.) ___ زَجْرٌ signifies The *driving away with crying* or *a cry:* and by subsequent applications, sometimes, the *driving away:* and sometimes the *crying,* or *crying out,* or *a cry.* (B, TA.) ___ زَجَرَ الطَّائِرَ, (K,) aor. ـُ, inf. n. زَجْرٌ; (TA;) and ازدجره ; (K;) *He chid the bird, auguring evil from it.* (K, TA.) ___ And زَجَرَ الطَّيْرَ *He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil.* (A.) ___ Hence, (A,) زَجْرٌ also signifies The *auguring from the flight, alightingplaces, cries, kinds,* or *names, of birds:* (S, A, K:)

you say, هو يزجر الطَّيْر *He augurs from the flight, &c., of birds:* (A:) or زَجْر signifies the *auguring well from a bird's* or *some other thing's* سُنُوح [or *turning the right side towards one,* or *the contrary*], and *evil from its* بُرُوح [or *turning the left side towards one,* or *the contrary*]. (Zj.) And زَجَرَ غُرَابُ البَيْنِ means *He went away, departed,* or *journeyed.* (Har p. 308.) ___ [Hence,] it also signifies The *practising of divination:* (K:) or *a species thereof:* you say, زَجَرْتُ أَنَّهُ يَكُونُ كَذَا وَكَذَا *I have divined that it is so and so.* (S, L.) [See also زَجَرَتْ ___] زَاجِرٌ بِمَا فِى بَطْنِهَا *She* (a camel) *cast forth what was in her belly.* (K, TA.)

6 **تَزَاجَرُوا عَنِ المُنْكَرِ** [*They checked, restrained,* or *forbade, one another, with rough speech;* or] *they prevented, hindered,* or *withheld one another;* or *they forbade,* or *prohibited, one another; from abominable, foul,* or *evil, conduct.* (A, Msb.)

7 **انزجر** and ازدجر *He, being chidden, by a cry, by the voice,* or *by reproof;* or *being checked, restrained,* or *forbidden, with rough speech;* (TA;) or *being prevented, hindered, restrained,* or *withheld;* or *being forbidden* or *prohibited; refrained, forbore,* or *abstained;* (S, A, Mgh, Msb, K, TA;) عَنْ كَذَا *from* [*doing*] *such a thing.* (Mgh, TA.) ___ ٱزْدُجِرَ, in the Kur liv. 9, means *He was driven away.* (TA.) ___ انزجر *He* (a dog) *became urged,* or *incited, by a cry,* to pursue the game. (Mgh.)

8 **ازدجر**, for ازْتَجَرَ, trans. and intrans.: see 1 and 7; each in two places.

زَجْر inf. n. of 1. (S, A, Msb.) ___ *A crying at camels* [*&c.*], *and an urging* or *inciting of them.* (TA.) ___ *A cry by which one chides,* i. e., either *checks* or *urges, a beast &c.;* like صَهْ to a man, and عَدَسْ to a mule, &c. (The lexicons, passim.) See also what next follows.

زَجْرٌ (Az, O, K) and زَجَرٌ (IDrd, O, K) *Large fish,* (K,) [i. e.] *a species of large fish,* (IDrd, O,) *with small scales:* (TA:) IDrd says, thus called by the people of El-'Irák, but I do not think the appellation to be genuine Arabic: (O:) pl. زُجُورٌ. (O, K.)

زَجْرَةٌ *A cry.* (Mgh.)

زَجُورٌ A she-camel *that will not yield her milk abundantly until chidden:* (A, K, TA:) or *that yields her milk abundantly to her young one if beaten, but does not if let alone:* (TA:) or (K, TA, but accord. to the CK and) a she-camel *that knows* [*her young one*] *with her eye, but repudiates it with her nose* [*when she smells it*]: (S, K:) and a she-camel *that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it;* syn. عَلُوقٌ. (K.) ___ It is also applied, metaphorically, as an epithet to war. (A, TA.)

زَجَّارٌ [One *who chides,* &c., *much,* or *often.*]

زَاجِرٌ [act. part. n. of 1]. ___ [Hence,] كَفَى

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بِالْقُرْآنِ زَاجِرًا [*The Kur-án suffices as a chider, checker, restrainer,* or *forbidder*]. (A, TA.) And الزَّاجِرُ *The exhorter, on the part of God, in the heart of the believer;* i. e. *the light shed into it,* [or what we term *the light of nature,*] *that invites him to the truth.* (KT.) ___ الزَّاجِرَاتُ, in the Kur xxxvii. 2, means The angels who are *the drivers of the clouds.* (K, * TA.) ___ زَاجِرٌ also signifies *A diviner;* because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) ___ أَبُو زَاجِرٍ *The crow;* because one augurs by means of it. (Har p. 662.)

زَاجِرَةٌ [a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl. occurs in the saying,] كَرَّرَتْ عَلَى سَمْعِهِ المَوَاعِظُ والزَّوَاجِرُ [*Exhortations, and chiding* or *restraining speeches, were repeated in his ears*]. (A, TA.)

زَنْجِيرٌ and زَنْجِيرَةٌ: see art. زنجر.

أَزْجَرُ A camel *having a looseness in the vertebræ of his back, arising from disease,* or *from galls,* or *sores, produced by the saddle:* (O, K: *) [or *having a fracture in his back;*] like أَخْزَلُ. (O.)

مَزْجَرٌ [*A place of* زَجْر, i. e. *chiding,* &c.]. ___ [Hence,] هُوَ مِنِّى مَزْجَرَ الكَلْبِ, an elliptical phrase, meaning [*He is, in relation to me,* or مِنِّى is here used in the sense of عِنْدِى, i. e., *in my estimation,*] *as though he were in the* مزجر *of the dog;* (Sb, TA;) [i. e., *as though he were to be chidden like the dog, and driven away;*] said by Z to be tropical. (TA.)

مَزْجَرَةٌ [*A cause of* زَجْر, i. e. *chiding,* &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزَاجِرُ]. A poet says,

* مَنْ كَانَ لَا يَزْعُمُ أَنِّى شَاعِرُ *
* فَلْيَدْنُ مِنِّى تَنْهَهُ المَزَاجِرُ *

i. e. [*He who will not assert that I am a poet, let him approach me:*] *preventing causes forbid him.* (TA.) And one says, ذِكْرُ ٱللّٰهِ مَزْجَرَةٌ لِلشَّيْطَانِ [*The remembrance,* or *the mention, of God is a cause of driving away the devil*]. (A, TA.)

مُزْدَجَرٌ, in the Kur liv. 4, (Bd, TA,) is [an inf. n.,] syn. with ازْدِجَارٌ, (Bd,) meaning *Depulsion,* and *prevention,* or *prohibition,* from the commission of sinful actions; (TA;) or from punishment: or it there means *a threatening:* and some read مُزَّجَرٌ, changing the د into ز, and incorporating it [into the preceding letter]. (Bd.)

زجل

1 زَجَلَ, (MA, K,) aor. ـَـ, (K,) inf. n. زَجَلٌ, (MA, K, KL, and Har p. 240,) *He uttered his voice,* or *a cry;* or *made a sound,* or *cry:* (MA, KL:) or *he raised his voice,* (K, Har,) *to evince emotion.* (Har.) ___ [It seems to be indicated in the K that it signifies also *He played,* or *sported:* and *He,* or *it* (i. e. a company of men), *raised cries, shouts, noises, a clamour,* or *confused cries* or *shouts* or *noises:* and *He trilled,* or *quavered, and prolonged his voice;* or *prolonged it, and modulated it sweetly.* See the next paragraph.]

زَجَلٌ inf. n. of زَجَلَ: (MA, K:) [and used as a simple subst:] *i. q.* صَوْتٌ [as an inf. n., meaning The *uttering of the voice,* or *of a sound,* or *cry:* or, as a simple subst., *a voice, sound,* or *cry*]: (S:) or *a high,* or *loud, voice:* such have the angels when celebrating the praises of God: (TA:) [and] *a vehement sound.* (Ham p. 627.) [Hence,] سَحَابٌ ذُو زَجَلٍ *Clouds having a thundering:* (TA:) [and] so سَحَابٌ زَجَلٌ. (S.) ___ *A clamour;* or *a confusion,* or *mixture, of cries* or *shouts* or *noises,* or *of crying* or *shouting* or *noise.* (K.) ___ [*A low,* or *faint, sound:* hence,] زَجَلُ الجِنِّ means عَزِيفُهَا [i. e. *The low,* or *faint, sound of the jinn,* or *genii, that is heard by night in the deserts;* and said to be *a sound like drumming:* or *the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn*]. (TA.) ___ *A trilling,* or *quavering, and prolonging of the voice;* or *a prolonging of the voice, and modulating it sweetly.* (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reedpipe. (Sb, TA.) ___ Also *Play,* or *sport.* (K.) ___ And *A species of verse, well known;* [*a vulgar sort of unmeasured song* or *balled;*] in this sense post-classical. (TA.)

زَجِلٌ *Raising his voice;* as also زَاجِلٌ . (K.) ___ [Hence,] سَحَابٌ زَجِلٌ: see زَجَلٌ And غَيْثٌ زَجِلٌ *Rain accompanied by the sound of thunder.* (TA.) And نَبْتٌ زَجِلٌ *A plant,* or *herbage, in which,* or *among which, the wind makes a sound.* (K.)

زَجْلَةٌ : see the next paragraph, in two places.

زُجْلَةٌ The *sound,* or *voice,* or *noise,* of men; as also زَجْلَةٌ . (K.) ___ And *A company, a collection,* or *an assemblage:* (K:) or *a party,* or *company, of men,* (S, K,) peculiarly: (TA:) as also زَجْلَةٌ : (K:) pl. of the former زَجَلٌ. (S.)

زَاجِلٌ : see زَجَلٌ. ___ It is also applied to a song, or singing, [meaning *Loud,*] in the saying,

* وَهُوَ يُغَنِّيهَا غِنَآءً زَاجِلَا *

[*And he sings to her,* or *to them* (probably referring to camels), *with a loud song* or *singing*]. (TA.)

زجو

1 **زَجَا**, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَآءٌ (S, K, and Ham p. 78) and زَجْوٌ (K and Ham) and زُجُوٌّ, (K,) *It* (a thing) *went*, or *became urged on* or *along, quickly.* (Ham ubi suprà: there indicated by the context, but not expressed.) ___ *It* (a bad piece of money) *passed*, or *had currency.* (Er-Rághib, TA.) ___ *It* (an affair) *was*, or *became, easy;* and *right, in a right state*, or *right in its direction* or *tendency.* (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الكِتَابِ i. e. [*A prayer in which the opening chapter of the Book* (meaning the Kur-án) *is not recited*] *will not be right.* (TA.) ___ Also, inf. n. زَجَآءٌ, said of the [tax called] خَرَاج, *It was*, or *became, easy of collection.* (S.) ___ زَجَآءٌ also signifies The *acting with penetrative energy, and effectiveness*, in an affair. (S, K.) One says, هٰذَا الأَمْرُ قَدْ زَجَوْنَا عَلَيْهِ [app. meaning *This affair, we have effected it*, or *accomplished it;* like as one says, مَضَيْنَا عَلَى الأَمْرِ]. (T, TA.) And عَطَآءٌ قَلِيلٌ يَزْجُو خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [*A small gift that is effective is better than much that will not be effective*]. (S.) One says also, ضَحِكَ حَتَّى زَجَا i. e. [*He laughed until*] *his laughing became stopped*, or *cut short.* (S, K. *) See also what next follows, in two places.

2 **زَجَّاهُ**, (S, Msb, TA,) inf. n. تَزْجِيَةٌ, (S, TA,) *He pushed it gently*, (S, Msb, TA,) *in order that it might go on;* as also ازجاه ; and زَجَاهُ, aor. يَزْجُوهُ, inf. n. زَجْوٌ: and this last, *he drove it*, or *urged it on, gently;* (TA;) [and so زَجَّاهُ and ازجاه, as will be shown by what follows:] or زَجَاهُ signifies [simply] *he drove it*, or *urged it on:* and *he pushed it:* and so [app. in both of these senses] زَجَّاهُ and ازجاه. (K.) Hence, i. e. from زَجَّيْتُهُ meaning I pushed it gently, (Har p. 304,) one says, كَيْفَ تُزَجِّي الأَيَّامَ (S, Har) i. e. كَيْفَ تُدَافِعُهَا [*How dost thou strive with the days in pushing them on*, or *making them to pass away?*]: (S:) or كَيْفَ تَدْفَعُهَا [*how dost thou push on the days?* and thus may mean also كَيْفَ تُدَافِعُهَا]: (Har:) [or *how dost*

thou make the days to pass away? for] زجّى الأَيَّام means *he made the days to pass away:* (MA:) [or *how dost thou pass the days?* for it is also said that] تَزْجِيَةٌ signifies the *passing* [one's] days. (KL.) [زجّى الأَيَّام may be well rendered *He made the days to pass away by means of exertion;* and so دَفَعَهَا and دَافَعَهَا. Har (ubi suprà) uses the phrase أُزْجِى أَيَّامًا مُسْوَدَّةً as meaning *I push on evil and hard days.*] ازجى الشَّىْءَ, also, inf. n. إِزْجَآءٌ, is expl. by Az as signifying دَافَعَ بِقَلِيلِهِ [app. meaning *He strove to push on life,* or *to repel* want or the like, *with little of the thing*]: and accord. to a saying heard by him from a man of the tribe of Fezárah, نُزْجِدُنْيَانَا [or the correct reading may be نُزْجِى , and accord. to either reading the phrase may be rendered *We strive to push on* life, or *to repel* want &c., *with little of our worldly possessions,*] means *we content ourselves in respect of our worldly possessions with scanty sustenance.* (TA. [See also 5.]) One says also أَزْجَيْتُ الإِبِلَ *I drove the camels.* (S.) And البَقَرَةُ تُزْجِى وَلَدَهَا *The* [*wild*] *cow drives her young one.* (S.) الرِّيحُ تُزْجِى السَّحَابَ *The wind drives along the clouds:* (S:) or *drives along gently the clouds;* as also تُزَجِّيهِ, but in an intensive sense. (Msb.) In like manner, يُزْجِى سَحَابًا is said of God, in the Kur [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى البَحْرِ [*Your Lord is He*

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who driveth along for you the ship in the sea]. (TA.) And a poet says,

* زَجَّيْتُهُ بِالقَوْلِ وَٱزْدَجَيْتُهُ *

i. e. [*I drove him with speech, and*] *urged him on:* for ازدجاه signifies ساقه [like زَجَّاهُ &c.]. (TA.) ___ And زجّى حاجتى *He made easy the attainment of my want.* (TA.) زجّى الرُّمْحَ *i. q.* أَزَجَّهُ q. v. in art. زج. (TA in that art.)

4 أَزْجَوَ see 2, in ten places. ازجى also signifies *He made* money, or bad money, *to pass*, or *be current.* (Er-Rághib, TA.)

5 تَزَجَّيْتُ بِكَذَا *I contented myself with such a thing:* a rájiz says,

* تَزَجَّ مِنْ دُنْيَاكَ بِالبَلَاغِ *

[*Content thyself with what is sufficient of thy worldly possessions*]. (S. [See also 2.])

8 إِزْتَجَوَ see 2, near the end of the paragraph.

أَزْجَى *More penetrating and effective* in an affair than another: (S, K:) so in the saying, فُلَانٌ أَزْجَى بِهٰذَا الأَمْرِ مِنْ فُلَانٍ [*Such a one is more penetrating and effective in this affair than such a one*]. (S, K. *)

مُزْجًى, applied to a horse [or other beast], *That is driven*, or *urged on*, (يزجى, [i. e. يُزْجَى,]) *in his pace, by little and little.* (Ham p. 158.) ___ A *small*, or *scanty, thing;* (S, Er-Rághib, TA;) or such as is *mean*, or *paltry; that may be pushed and driven away because of the little account that is made of it.* (Er-Rághib, TA.) بِضَاعَةٌ مُزْجَاةٌ means *Small*, or *scanty, merchandise; little in quantity:* (S, K:) and so it is said to mean in the Kur [xii. 88]: or, as in some copies of the S, *little*, or *mean*, or *paltry, merchandise:* (TA:) or *mean*, or *paltry, merchandise, rejected by every one to whom it is offered:* (A, TA:) or *merchandise wherewith the days are pushed on* (تُدْفَعُ [i. e. *made to pass away by means of exertion*]) because of its scantiness: (Msb, TA: [for مُزْجَاةٌ بِهَا:]) or, accord. to the shereef El-Murtadà, *merchandise driven along portion after portion, scantily and feebly:* (TA:) or *merchandise in respect of which a lowering of the price is demanded on account of its badness* (فِيهَا إِغْمَاضٌ); (Th, TA;) *not in perfect condition:*

(Th, K, TA:) thus, too, it is expl. as used in the Kur: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of صَنَوْبَر [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

مُزَجَّى *Weak:* so termed because of his lagging behind, and requiring to be urged on: (Ham p. 441:) or anything *not perfect in nobility, nor in any other praiseworthy quality:* or, as some say, one *driven to generosity against his will:* (TA:) and also, (TA,) applied to a man, *i. q.* مُزَجٌّ [q. v., app. here meaning *deficient in manliness,* or *manly virtue,* or *the like*]. (S, TA.) [الزَّمَانُ المُزَجَّى, a phrase used by Har, is expl. (p. 429) as meaning حَقُّهُ أَنْ يُزَجِّيهِ النَّاسُ, i. e. *Time that requires men to push it on,* or *to make it to pass away by means-of exertion.*]

مِزْجَآءٌ A man *who urges on much the camel,* or *beast, that he rides.* (TA.)

زح

1 زَحَّهُ, (S, L, K,) aor. ـُ, (S, L,) inf. n. زَحٌّ; (L;) and زَحْزَحَهُ; (L;) *He removed him,* or *it, from his,* or *its, place:* (S, L, K:) and *he pushed,* or *thrust, away, him,* or *it:* (L, K:) or the latter, *he removed him,* or *it, far away; placed,* or *put, him,* or *it, at a distance, far away,* or *far off:* (S, A, Mgh, L, Msb:) and the former signifies also *he drew, dragged,* or *pulled, away, him,* or *it, in haste.* (L, K.) You say, زَحْزَحَهُ عَنْهُ *He removed him,* or *it, far away;* (S, K;) or *pushed,* or *thrust, away;* and *removed; him,* or *it;* (TA;) *from it;* (S, K;) i. e. from his, or its, place. (TA.) It is said in the Kur [iii. 182], فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الجَنَّةَ فَقَدْ فَازَ, i. e. [*And he*] *who shall be removed* [*from the fire* of Hell], or *removed far away* [*therefrom, and made to enter Paradise, shall attain good fortune*]. (TA.)

R. Q. 1 زَحْزَحَ: see above, in three places: and see also the paragraph here following.

R. Q. 2 تَزَحْزَحَ *He,* or *it, removed,* or *became removed;* (S, A, Mgh, Msb;) and (Mgh, Msb) *removed,* or *became removed, far away:* (Mgh, Msb, K:) and accord. to Es-Semeen, زَحْزَحَ is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, دَخَلْتُ عَلَى فُلَانٍ فَتَزَحْزَحَ لِى عَنْ مَجْلِسِهِ, i. e. [*I went in to such a one, and*] *he removed* [*for me from his sitting-place*]. (Mgh, Msb. *)

زَحْزَحٌ *Distance:* so in the saying, هُوَ بِزَحْزَحٍ مِنْهُ [*He,* or *it, is at a distance from him,* or *it*]. (S, K.) Az says that, accord. to some, this is a reduplicative word from زَاحَ, aor. يَزِيحُ, meaning تَأَخَّرَ; and some hold it to be from الزَّوْحُ meaning the driving vehemently, as also الدَّوْحُ. (TA.)

زَحْزَاحٌ *Distant; remote.* (K.)

مُتَزَحْزَحٌ *A place to which one removes,* or *may remove,* [in an absolute sense, as is implied in the A, or] *far away.* (Ham p. 655.) One says, مَا لِى عَنْهُ مُتَزَحْزَحٌ [*There is not for me any place to which to remove from him,* or *it*]. (A.)

زحر

1 **زَحَرَ**, aor. ـَ, and ـِ, (K,) inf. n. زَحِيرٌ (A, K) and زُحَارٌ and زُحَارَةٌ, (K,) *He emitted the voice,* (K, * TA,) or (K, TA, in the CK and,) *the breath, with a moaning;* (A, K;) [or *he breathed hard;* as appears from what follows;] in work, or labour, or in difficulty. (TA.) You say, سَمِعْتُ لَهُ زَحِيرًا [*I heard him breathe hard;* or *emit the voice,* or *the breath, with a moaning*]. (A.) And of a woman bringing forth, you say, زَحَرَتْ, aor. and ـِ, inf. n. زَحِيرٌ, *She breathed hard.* (S.) ___ [Hence,] زَحَرَ said of a niggardly man, *He, being begged of, deemed the begging grievous,* or *troublesome,* (K, TA,) *and moaned thereat.* (TA.) ___ زَحَرَ, (A, K,) aor. ـَ and ـِ, (K,) inf. n. زَحِيرٌ (S, A, K) and زُحَارٌ (S, K) and زُحَارَةٌ; (K;) [and app. زَحُرَ also; (see مَزْحُورٌ;)] and تَزَحَّرَ; (A, K;) and زَحَّرَ, inf. n. تَزْحِيرٌ; (K;) [all signify] *He was,* or *became, affected with a looseness of the bowels:* (S, A:) or *with a violent looseness of the bowels, and with a griping pain in the belly, and a discharge of blood.* (K.) ___ And زَحَرَتْ بِهِ أُمُّهُ, and تَزَحَّزَتْ عَنْهُ, *His mother brought him forth.* (A, K.) زَحَرَهُ بِالرُّمْحِ, accord. to the K, signifies *He broke,* or *clave, his head with the spear:* but IDrd says that this is not of established authority. (TA.) زَحُرَ, like عَنِيَ, *He was,* or *became, niggardly,* or *tenacious.* (K.)

2 **زَحَّرَ** see 1. زَحَّرَ النَّاقَةَ, inf. n. تَزْحِيرٌ, *He put a ball* (كُرَةٌ) *into a nose-bag* (مِخْلَاةٌ), *and inserted it into the vulva of the she-camel* whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] *and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and*

that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk. (K, TA.)

3 **زاحره** *He treated him,* or *regarded him, with enmity,* or *hostility,* (A, K, TA,) *and behaved angrily* (انتفخ) *to him.* (TA.)

5 **تزحَّر** see 1, in two places. ___ هو يتزحَّر بماله شحًّا [*He yields his property with pain,* (app. from تزحَّرت said of a woman in child-birth,) *by reason of niggardliness*]; as though he moaned, and strained himself; or moaned, being niggardly. (TA.)

زحر : see زحَّار.

زحْرة [inf. n. of un. of زحر; *An emission* [*of the voice* or] *of the breath with a moaning:* (A:) [or *a hard breathing:* (see 1:) it is said to be] *like* زفرة [q. v.]. (TA.)

زحْران : see زحَّار.

زحار [an inf. n. of 1, q. v. ___ Also] *A certain disease that affects the camel,* (K, TA,) *in consequence of which he suffers from a violent looseness of the bowels, until,* or *so that, the extremity of his rectum turns inside-out, and nothing comes forth from it.* (TA.)

زحَّار [One *who breathes hard;* (this meaning being indicated, though not expressed, in the S;) or *who emits the voice,* or *the breath, with a moaning:* see 1, first sentence. ___ And hence,] *Niggardly; tenacious; who moans on being*

begged of; (TA; [in which it is said to be with damm; but this is a mistake, occasioned by an incorrect point in the L;]) as also زَحْرٌ and زَحْرَانٌ and مَزْحُورٌ . (K, * TA.) A poet says,

* وَعِنْدَ الفَقْرِ زَحَّاراً أُنَانَا *

* أَرَاكَ جَمَعْتَ مَسْأَلَةً وحِرْصاً *

[*I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning*]: (S, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA أُنَانًا:) زُحَّارًا is said by IB to be [here] an inf. n. of أَنَّ, like أَنِينًا. (TA.)

مَزْحُورٌ A man *affected with a looseness,* or *with a violent looseness, of the bowels, and with a griping pain in the belly, and a discharge of blood.* (A, * TA.) ___ See also the next preceding paragraph.

زحف

1 **زَحَفَ**, aor. ـَـ, inf. n. زَحْفٌ (S, Mgh, Msb, K) and زُحُوفٌ (Msb, K) and زَحَفَانٌ, (K,) *He*, or *it*, (an army, Mgh, Msb, * or a company of men, Msb) *walked, marched*, or *went on foot*, إِلَيْهِ [*to him*, or *it*]; (S, K;) and [generally] *did so by little and little;* (accord. to an explanation of زَحْفٌ in the TA;) *crept*, or *crawled, along;* or *went*, or *walked, leisurely*, or *gently:* (Mgh:) and تزحّف إِلَيْهِ, (S, K,) as also ازدحف, (K,) *i. q.* تمشّى, (S, K,) i. e. *he walked* [*with slow steps*, or] *heavily, with an effort, to him*, or *it:* (TK:) and مَشْيَةٌ زَحَفَانٌ means *a gait in which is a heaviness of motion.* (TA.) One says of a child, before he walks, (S, Msb, K,) or before he stands, (T, TA,) يَزْحَفُ [*He drags himself along*] (S, Msb, K) عَلَى الأَرْضِ [*upon the ground*], or عَلَى أَسْتِهِ [*upon his posteriors*]: (TA:) or زَحَفَ alone, said of a child, *he went along slowly, by little and little, upon his posteriors:* (Bd in viii. 15:) and to the زَحْفُ of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, يَتَزَحَّفُ عَلَى الأَرْضِ, or, as in the T, عَلَى بَطْنِهِ, i. e. *he drags himself along* [*upon the ground*, or *upon his belly*]. (TA.) ___ زَحَفَ الدَّبَا [*The young locusts not yet winged*] *went on*, or *forwards:* (S, O, K:) مَشَى in this explanation in the K should be مَضَى, as in the S and A. (TA.) ___ زَحَفَ said of an arrow, *It fell short of the butt, and then slid along to it.* (S, * Msb.) ___ Also, said of a camel, (S, Mgh, Msb, K,) aor. ـَـ, inf. n. زَحْفٌ and زُحُوفٌ, and زَحَفَانٌ, (TA,) *He became fatigued, and dragged his foot*, or *the extremity of his foot;* (S, Mgh, Msb, K;) as also أَزْحَفَ: (S, Mgh, Msb:) or this latter signifies *he* (a camel) *became fatigued*, (K, TA,) *and stood still with his master:* and أَزْحَفَتْ رَاحِلَتُهُ مِنَ الإِعْيَآءِ *His saddle-camel stood still from fatigue:* or, accord. to El-Khattábee, correctly, أُزْحِفَتْ عَلَيْهِ: (TA:) or this is

a mistake, occurring in the Fáïk; and it is correctly with fet-h: (Mgh:) and accord. to the T, زَحَفَ signifies *he* (a camel) *became fatigued, so that he stood still with his master:* (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Msb, TA,) accord. to AZ, whether fat or lean, (Msb,) aor. ـَـ , inf. n. زَحْفٌ and زَحَفَانٌ, or, as AZ says, زَحْفٌ and زُحُوفٌ, (TA,) signifies, (Msb,) or signifies also, (TA,) *he became fatigued,* (Msb, TA,) in walking, or marching. (TA.) ___ And زَحَفَ الشَّجَرُ *The trees became in a state of gentle motion,* by the influence of the wind. (TA.) زَحَفَ الشَّىْءَ, inf. n. زَحْفٌ, *He dragged the thing along gently.* (TA.)

2 **زَحَّفَ البَيْتَ بالزَّحَّافَةِ** [*He swept the house,* or *chamber, with the* زحّافة, q. v.]. (TA.)

3 **زَاحَفُونَا**, inf. n. مُزَاحَفَةٌ, *They fought with us.* (TA.)

4 **أَزْحَفَ** see 1, in the latter half, in two places. ___ أَزْحَفَ said of a man means *His camel,* or *his horse* or *the like, became fatigued.* (S.) ___ ازحف لَنَا بَنُو فُلَانٍ *The sons of such a one became a* زَحْفٌ *to us,* (K, TA,) i. e., *an army marching to us to fight with us.* (TA.) ___ And ازحف فُلَانٌ *Such a one attained to the utmost of that which he sought,* or *desired.* (K, * TA.) ازحف said of long journeying, *It fatigued* the camels. (TA.) ___ ازحفت الرِّيحُ الشَّجَرَ *The wind put the trees into a state of gentle motion.* (TA.)

5 **تَزَحَّفَ** see 1, in the former half, in two places.

6 **تزاحفوا** *They drew near, one to another, in fight.* (IDrd, Z, K.) *They walked,* or *marched, one to,* or *towards, another;* as also ازدحفوا . (TA.)

8 **ازدحف** [originally ازْتَحَفَ]: see 1, first sentence: and see also 6.

زَحْفٌ *An army,* or *a military force, marching by little and little,* or *leisurely, to,* or *towards, the enemy,* (S, A, K, TA,) or *heavily, by reason of their multitude and force:* (A,

TA:) or *a numerous army* or *military force;* an inf. n. used as a subst.; (Mgh, Msb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى ٱسْتِهِ, said of a child: (TA:) not applied to a single individual: (IKoot, Msb:) pl. زُحُوفٌ. (Msb, TA.) ___ And hence, as being likened thereto, *A swarm of locusts.* (TA.) ___ فَرَّ مِنَ الزَّحْفِ, occurring in a trad., means *He fled from war with unbelievers;* and *from encountering the enemy in war.* (TA.) ___ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا زَحْفًا, in the Kur [viii. 15], means, accord. to Zj, زَاحِفِينَ, i. e. [*When ye meet those who have disbelieved*] *marching by little and little* [in consequence of their great number, to attack you]. (TA.)

زَحْفَةٌ [inf. n. of un. of 1; *A walk,* &c.]. ___ نَارُ الزَّحْفَتَيْنِ *The fire of the* شِيح *and the* أَلَآء; because it quickly blazes in them [and then subsides]; (S, K;) so that one walks, or creeps, from them [and back to them]: (S:) or *the fire of the* عَرْفَج; (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called أَبُو سَرِيعٍ. (TA.) It was said to a woman of the Arabs, Wherefore do we see you to be scant of flesh in the posteriors and thighs? and she answered, أَرْسَحَتْنَا نَارُ الزَّحْفَتَيْنِ [*The fire of the* شِيح *and the* أَلَآء, or *of the* عَرْفَج, *has rendered us scant of flesh in the posteriors and thighs*]. (S.)

زُحَفَةٌ, (K,) or زُحَفَةٌ زُحَلَةٌ, A man (TA) *who does not travel about in the countries:* (K, TA:) so in the Moheet. (TA.)

زَحُوفٌ: see زَاحِفٌ, in two places. ___ [Also, accord. to Freytag, occurring in the Deewán el-Hudhaleeyeen as meaning *Going along slowly.*]

زَحَّافَةٌ, in the dial. of Egypt, signifies مَا يُزَحَّفُ بِهِ الْبَيْتُ [i. e. The *thing, generally a palm-branch, with which the house,* or *chamber, is swept, to remove the dust and cobwebs from the roof and walls*]. (TA.)

زحنففة One *who creeps along* (يزحف) *upon the ground,* (Ibn-'Abbád, K,) either from fatigue or old age. (TA.) ___ Also A man (TA) *whose heel-tendons nearly knock against each other.* (Ibn-'Abbád, K, TA.)

زاحف [part. n. of 1; *Walking,* &c.]. ___ An arrow *that falls short of the butt, and then slides along to it:* (S, * Msb, TA: *) pl. زواحف. (Msb.) ___ A camel *fatigued, and dragging his foot,* or *the extremity of his foot;* (K;) as also زاحفة , in which the ة is added to denote intensiveness: (Msb:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K;) and so زحوف ; (K;) or this last signifies a she-camel *that drags her hind legs* or *feet:* and مزحف , applied to a he-camel, has the former of these meanings: (S:) [see also سحوف, said to be a dial. var. of زحوف:] the pl. of زاحفة is زواحف; (S, Msb, K;) and the pl. of زحوف is زحف. (TA.) Also *Fatigued and motionless;* whatever it be, whether lean or fat; and so مزحف . (TA.) And, accord. to Aboo-Sa'eed Ed-Dareer, [simply] *Fatigued;* (TA;) and so مزحف ; applied to a camel: (K:) or the latter, so applied, signifies *fatigued, and standing still with his owner:* the former is applied to the male and to the female; and its pl. is زواحف: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زاحفة : see the next preceding paragraph, in two places.

مزحف : see مزحفة.

مزحف : see زاحف, in three places. ___ سحاب مزحف *Clouds moving slowly, because carrying much water;* likened to fatigued camels. (TA.)

مزحفة a n. of place, sing. of مزاحف, (TK,)

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which signifies The *places of the creeping* of serpents; (S, K, TA;) and the *marks*, or *tracks, of the passage* thereof: (TA:) and مَزْحَفٌ , likewise signifies the *mark*, or *track*, of a serpent, *upon the ground;* like مَسْحَفٌ. (TA in art. مزاحف ___.) سحف also signifies The *places of fighting* of a party, or people. (TA.) ___ And The *places of pouring* [*of the water*] of the clouds; (TA;) the *places where falls the rain* of the clouds. (K, TA. [In the CK, السُّحَاب is erroneously put for السَّحَاب.])

مِزْحَافٌ A camel *wont*, or *accustomed, to become fatigued,* (S, K, TA,) *and to drag his foot,* or *the extremity of his foot,* (S,) or *to stand still with his owner:* (TA:) or a she-camel *that quickly becomes attenuated,* or *chafed,* or *abraded,* or *worn, in the sole of the foot:* (A, TA:) pl. مَزَاحِيفُ (S, TA) and مَزَاحِفُ. (TA.)

زحل

1 زَحَلَ, (S, K,) aor. ـَـ, (K,) inf. n. زُحُولٌ (S, K) and زَحْلٌ (Ham p. 125) and مَزْحَلٌ, (S,) *He removed, withdrew, or retired to a distance;* (S, K, TA, and Ham ubi suprà;) and *went back* or *backwards, drew back, receded,* or *retreated;* (TA;) عَنْ مَكَانِهِ [*from his place*]; as also تَزَحَّلَ. (S, K.) Hence, in a trad., ازْحَلْ عَنِّي فَقَدْ نَزَحْتَنِي, meaning [*Remove thou,* &c., *from me,*] *for thou hast exhausted me of what I possessed.* (TA.) And يَزْحَلُ عَنِ الأُمُورِ (K, TA, in the CK الأَمْرِ,) *He removes, withdraws,* or *retires far away, from affairs.* (TA.) ___ And *He,* or *it, was,* or *became, distant,* or *remote.* (TA.) ___ And زَحَلَ عَنْ مَقَامِهِ, aor. ـَـ, (K,) inf. n. زَحْلٌ and زُحُولٌ and مَزْحَلٌ, (TA,) *It* (a thing, TA) *quitted its station,* or *standing-place;* (K, TA;) as also تَزَحْوَلَ: (K:) in some copies of the K, in the explanation of this phrase, زَلَّ is put in the place of زَالَ. (TA.) ___ And زَحَلَتْ *She* (a camel) *held back, hung back,* or *lagged behind, in her course,* or *journeying.* (K.) ___ And زَحِلَ *He* (a man, TA) *was,* or *became, fatigued, tired,* or *jaded.* (K, TA.)

2 زَحَّلَ see what next follows.

4 ازحله *He removed him,* or *it, far away;* as also زحّله, inf. n. تَزْحِيلٌ. (K.) ___ And ازحله إِلَيْهِ *He,* or *it, constrained him to betake himself,* or *repair,* or *have recourse, to him,* or *it.* (K, TA.)

5 تَزَحَّلَ see 1, first sentence.

Q. Q. 1 زَحْوَلَهُ عَنْ مَكَانِهِ *He made him,* or *it, to slip* (أَزَلَّهُ, [probably a mistranscription for أَزَالَهُ *he removed him,* or *it,* like as زَلَّ is put in some copies of the K in the place of زَالَ in a case mentioned above,]) *from his,* or *its, place.* (TA.)

Q. Q. 2 تَزَحْوَلَ [quasi-pass. of Q. Q. 1]: see 1.

زَحَلٌ and زَحْلِيلٌ *Removing, withdrawing,* or *retiring to a distance;* (S, K, TA;) and *going back* or *backwards, drawing back, receding,* or *retreating;* (TA;) from a place. (S, K, TA.)

زُحَلٌ A man *who removes, withdraws,* or *retires far away, from affairs,* (K, * TA,) *whether they be good or evil:* (TA:) fem. with ة. (K.) زُحَلُ, imperfectly decl., (S, K,) like عُمَرُ, (S,) because it is a proper name and deviates from the original form [which is app. الزَّاحِلُ, reg. part. n. of 1], (Mbr, TA,) [*The planet Saturn;*] *a certain star, of those called* الخُنَّسُ; (S, K;) so called because it is remote; and *said to be in the Seventh Heaven.* (TA.) غُلَامُ زُحَلَ [*The young man,* or *slave, of Saturn*] is [a surname of] Abu-l-Kásim the well-known astronomer or astrologer. (K.)

زُحَلَةٌ A man *who does not travel about in the countries.* (K.) [See also زُحَفَةٌ.] ___ And *A certain beast that enters its hole with its hinder part foremost.* (K.)

زِحَلٌّ A camel *that drives far away the* [*other*] *camels, pressing against them so as to remove them, in the coming to water, and then drinks.* (K.)

زُحْلُولٌ : see the next paragraph. ___ Also *Light in body.* (TA.)

زِحْلِيلٌ : see زَحَلٌ. ___ Also *Quick,* or *swift:* (K:) mentioned by Sb, and expl. by Seer. (TA.) ___ And A place *that is strait and slippery, consisting of smooth stones;* as also زُحْلُولٌ : (K:) and so زِحْلِيفٌ. (Aboo-Málik, TA.)

نَاقَةٌ زَحُولٌ *A she-camel which, when she comes to the watering-trough, and the driver* (الدَّائِدُ, in the copies of the K erroneously written الرَّائِدُ, TA) *strikes her face, turns her rump to him, and ceases not to recede until she comes to the water-ing-trough.* (Lth, K, * TA.)

___ And عقبة زحولٌ [in the CK erroneously written عقبةٌ, *A stage of a journey*] *far-extending.* (K, TA.)

زَيْحَلَةٌ *A proud and self-conceited gait.* (K.)

مَزْحَلٌ an inf. n. of زَحَلَ. (S, TA.) ___ And also *A place to which one removes, withdraws,* or *retires far away.* (S, TA.) Ibráheem Ibn-Kuneyf En-Nebhánee says,

* وَمَا لِٱمْرِئٍ عَمَّا قَضَى ٱللّٰهُ مَزْحَلُ *

i. e. *And there is not, for a man, a place to which to go far away from that which God has decreed.* (Ham p. 125.) And one says, إِنَّ لِى عِنْدَكَ لَمَزْحَلًا, meaning مُنْتَدَحًا [i. e. *Verily there is, for me, with thee, ample scope,* or *freedom,* or *liberty*]. (S, TA.)

زحلف

Q. 1 **زَحْلَفَهُ**, (S, K,) inf. n. زَحْلَفَةٌ, (S,) *He rolled him,* or *it, down* or *along.* (S, K.) ___ And *He pushed, impelled, repelled,* or *drove away,* or *back, him,* or *it.* (S, K.) [Hence,] one says, زَحْلَفَ ٱللّٰهُ عَنَّا شَرَّكَ *May God put away,* or *ward off, from us thy mischief.* (TA.) ___ زَحْلَفَ لِفُلَانٍ أَلْفًا *He gave to such a one a thousand.* (Sgh, K.) ___ زَحْلَفَ الإِنَآءَ *He filled the vessel.* (Sgh, K.) ___ زَحْلَفَ فِى الكَلَامِ *He hastened,* or *was quick, in speech.* (Sgh, K.)

Q. 2 **تَزَحْلَفَ** *He,* or *it, rolled down* or *along.* (S, * K, * TA.) One says, يَتَزَحْلَفُونَ فِيهِ [*They roll down it*]; namely, a smoothed descending, or sloping, place. (IAar, T, S.) ___ And *He,* or *it, became pushed, impelled, repelled,* or *driven away* or *back.* (S, K.) [Hence,] El-Ajjáj says,

* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا *
* أَدْفَعُهَا بِالرَّاحِ كَىْ تَزَحْلَفَا *

[*And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off;* تَزَحْلَفَا being for تَتَزَحْلَفَ]. (S.) See also the next paragraph. ___ One says also تَزَحْلَفَتِ الشَّمْسُ meaning *The sun inclined to setting:* or *declined from the meridian, at midday.* (TA.)

Q. 4 **ازْحَلَفَّ**, as also ازْلَحَفَّ, (Mgh, K,) *He was,* or *became, far; he stood,* or *kept, aloof;* (A 'Obeyd, Mgh, TA;) *he removed, withdrew,* or *retired to a distance;* (A 'Obeyd, Mgh, K, TA;) as also تَزَحْلَفَ; (TA;) عَنْ كَذَا *from such a thing:* (Mgh:) for ex., from adultery, or fornication. (A 'Obeyd, Mgh, TA.)

زُحْلُوفٌ *Smooth rock:* to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbád, TA.)

زَحْلِيفٌ *A slippery place.* (TA.) [See also what next follows: and see زَحْلِيلٌ.]

زُحْلُوفَةٌ The *traces of the sliding of children from the top to the bottom of a hill:* (As, S, K:) of the dial. of the people of El-'Áliyeh: in the dial. of Temeem, with ق [in the place of ف]: (S:) or [*a sloping slide,* or *rolling-place;* i. e.] *a smoothed descending,* or *sloping, place;* (IAar, S, K;) because they roll down it (يتزحلفون فيه): (S:) or *a slippery place of a mountain of sands, upon which children play;* and likewise *on smooth rock:* (Aboo-Málik, TA:) pl. زَحَالِيفُ and زَحَالَفُ. (S.)

زَحَالَفُ a pl. of زُحْلُوفَةٌ. (S.) حُمُرٌ زَحَالَفُ الصُّقْلِ *Asses having smooth and fat bellies.* (Ibn-'Abbád, TA.) Also *Small* دَوَابّ [i. e. *reptiles,* or *insects*], *having legs, that walk, resembling ants:* (K:) or, as in the O, *having legs resembling ants.* (TA.)

مُتَزَحْلَفٌ [, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning *Smooth,* applied to rock.]

زحلق

Q. 1 زَحْلَقَةٌ [inf. n. of زَحْلَقَ] The *rolling* [a thing] *down;* syn. دَحْرَجَةٌ. (S, K.) You say, زَحْلَقَ الحَجَرَ, i. e. دَحْرَجَهُ [*He rolled down the stone*]. (TK.)

Q. 2 تَزَحْلَقَ *He,* or *it, rolled down;* syn. تَدَحْرَجَ: (S, K:) or *he slid,* or *slipped, upon his posteriors.* (TA.)

زَحْلَقٌ A *violent* wind. (Ibn-'Abbád, K.)

زَحْلِيقٌ : see the next paragraph.

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زُحْلُوقَةٌ *i. q.* زُحْلُوفَةٌ; (S, * K;) meaning [*A sloping slide,* or *rolling-place;* or] the *traces of the sliding of children from above to below:* (TA:) of the dial. of Temeem: pl. زَحَالِيقُ: (S:) which likewise signifies *slippery places;* as also زَحْلِيقٌ . (TA.) ___ And *A grave:* (K, TA:) because one slips into it. (TA.) ___ And *i. q.* أُرْجُوحَةٌ; i. e. [*A seesaw;*] *a piece of wood* [or *a plank*] *which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other* [*end*]; *and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they* [app. *who are looking on*] *call out to them,* أَلَا خَلُّوا أَلَا خَلُّوا [*Now leave ye! now leave ye* what ye are doing!]. (K. [See also أُرْجُوحَةٌ.])

مُزَحْلَقٌ [*Rolled down:* see Q. 1. ___ And] *Smooth.* (TA.)

زحم

1 **زَحَمَهُ**, (Mgh, Msb, K,) aor. ـَـ, inf. n. زَحْمٌ (Msb, K) and زَحْمَةٌ (Msb) and زِحَامٌ, with kesr; (K; [but see what here follows, and see also زَحْمَةٌ below;] and زَاحَمَهُ, (S, Msb, TA,) inf. n. مُزَاحَمَةٌ (Msb, TA) and زِحَامٌ; (Msb;) *i. q.* ضَايَقَهُ [i. e. *He straitened him*, meaning, in this instance, *by pressure;* and properly, *being in like manner straitened by him*]: (K in explanation of زَحَمَهُ, and TA in explanation of زَاحَمَهُ:) or *i. q.* دَفَعَهُ [*he pushed him*, or *repelled him*]; generally meaning [*he pushed against him*] in a strait, or narrow, [or crowded,] place: (Msb in explanation of زَحَمَهُ, and app. in explanation of زَاحَمَهُ also:) [or *i. q.* دَافَعَهُ, which often signifies the same as دَفَعَهُ; but more properly, *he pushed him*, &c., *being pushed*, &c., *by him:* for] زَحَمَنِى النَّاسُ means دَافَعُونِى [i. e. *The people pushed against me;* or *pushed me*, &c., *being pushed*, &c., *by me;*] in a strait, or narrow, [or crowded,] place: (Mgh:) [or *pressed, crowded*, or *thronged, me:*] and مُزَاحَمَةٌ is *syn. with* مُدَافَعَةٌ: (TA in art. دفع ازدحمه in the place of زَحَمَهُ is a mistake. (Mgh.) One says, زَحَمَ القَوْمُ بَعْضُهُمْ بَعْضًا *The people straitened one another;* syn. تَضَايَقُوا; [or *pressed, crowded*, or *thronged, one another;*] in a sitting-place, or place of assembly: (Msb:) as also ازدحموا, (Msb, K, * TA,) in whatever place it be; (Msb;) and تزاحموا. (K, * TA.) One may also use the pass. form of زَحَمَ, i. e. زُحِمَ [meaning *He was straitened, by pressure;* &c.]; and that of زَاحَمَ, i. e. زُوحِمَ [meaning the same]. (Msb.) زَحَمَ زَحْمَةً *He gobbled a gobbet*, or *morsel*, or *mouthful:* so in the Nawádir; as also زَهَمَهَا. (TA.) 3: see above, in two places. ___ [Hence,] one says, زَاحَمَ عَلَى الرِّئَاسَةِ وَأَرَادَهَا [*He strove for headship*, or *command, and desired it*]. (IAar, TA in art. رأس.) [And hence the prov. زَاحِمْ بِعُودٍ أَوْ دَعْ: see art. عود.] ___ [Hence, likewise,] زَاحَمَهُ also signifies *He treated him*, or *behaved towards him, with roughness, rudeness, hardness, harshness*, or *ill-nature*. (TA. [I find this explanation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the

present art.]) ___ زاحم الخَمْسِينَ *He* (a man, TA) *approached,* (K, TA,) and *reached,* or *attained,* (TA,) *the* [age of] *fifty* [years]; (K, TA;) as also زَاهَمَهَا. (TA.)

6 **تَزَاحَمَ** see 1, and 8. ___ تزاحمت الأَمْوَاجُ and ازدحمت *The waves dashed against each other.* (TA.) See a verse cited below, voce زحم.

8 **إِزْتَحَمَ** see 1, in two places; and see also an ex. in a verse cited below, voce زَحْمٌ. One says also, ازدحموا عَلَى كَذَا and تزاحموا عَلَيْهِ [*They pushed, pressed, crowded,* or *thronged, together, upon,* or *against, such a thing*]. (S.) ___ Hence, by way of metaphor, ازدحم الغُرَمَآءُ [*The creditors were,* or *became, numerous and pressing*]. (Msb.) ___ See also 6.

زَحْمٌ [originally an inf. n.,] *i. q.* قَوْمٌ مُزْدَحِمُونَ [*A party,* or *company of men, straitening one another by pressure; pushing, pressing, crowding,* or *thronging, one another;* i. e. *a press, crowd,* or *throng*]. (K, * TA.) A poet says,

* جَآءَ بِزَحْمٍ مَعَ زَحْمٍ فَٱزْدَحَمْ *
* تَزَاحُمَ المَوْجِ إِذَا المَوْجُ ٱلْتَطَمْ *

[*He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another*]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

زُحْمٌ, with damm, a name of *Mekkeh:* (K, * TA:) so says Th: but ISd says that the name commonly known is رُحْمٌ [or أُمُّ رُحْمٍ or أُمُّ الرُّحْمِ]: (TA:) or it is أُمُّ الزُّحْمِ [probably, I think, a mistranscription for أُمُّ الرُّحْمِ]. (K, TA.)

زَحْمَةٌ [an inf. n. of زَحَمَهُ accord. to the Msb] *i. q.* زِحَامٌ [likewise an inf. n. of زَحَمَهُ accord. to the K, and of زَاحَمَهُ accord. to the Msb: both signify *A straitening, pushing, pressing, crowding,* or *thronging*]. (S.) ___ زَحْمَةُ

الوِلَادَة *The moaning,* or *hard breathing,* (زَحْرَة,) *with which the child comes forth;* as also زَحْمَة and زَكْمَة. (K in the present art. and in art. زجم.)

زُحْمَة *A gobbet, morsel,* or *mouthful.* (TA.) See 1, last sentence.

زِحَام : see زَحْمَة.

مِزْحَم *i. q.* كَثِيرُ الزِّحَام or شَدِيدُه [i. e. One *who straitens, pushes, presses, crowds,* or *throngs, much* or *vehemently*]. (K.) Hence, مَنْكِبٌ مِزْحَم [*A shoulder that pushes vehemently*]. (TA.)

هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُزَاحَمٍ *i. q.* غَيْرُ مُدَافَعٍ, (K in art. دفع, q. v.)

مُزَاحِم, (T, TA,) or أَبُو مُزَاحِمٍ, (T, K, TA,) or ابْنُ مُزَاحِمٍ, (M, TA,) The *elephant:* (T, M, K:) and *a bull having horns:* so in the T, on the authority of IAar: (TA:) or *a bull having the horns broken.* (M, K, TA) ___ مُزَاحِمٌ is also the name of *A certain horse.* (K, * TA.)

زخ

1 زَخَّهُ, (S, A, K,) aor. ـُـ, inf. n. زَخٌّ, (TA,) *He pushed him,* or *thrust him,* (S, A,) or *made him to fall,* (K,) *into a depressed place,* or *a deep hollow* or *cavity:* (S, A, K:) [or *he pushed him,* or *thrust him, in any manner;* for] زَخٌّ signifies, accord. to IDrd, *any pushing,* or *thrusting.* (TA.) You say, زُخَّ فِى النَّارِ, (A,) or زُخَّ به فِى النَّارِ, *He was pushed,* or *thrust,* and *thrown,* or *cast, into the fire* [of Hell]. (TA.) And زُخَّ فِى قَفَاهُ (A, TA) *He was pushed,* or *thrust, on the back of his neck:* or *he was pushed,* or *thrust, on the back of his neck, and expelled.* (TA.) And it is said in a trad. of Aboo-Moosà, مَنْ يَتَّبِعِ القُرْآنَ يَهْبِطْ به عَلَى رِيَاضِ الجَنَّةِ ومَنْ يَتَّبِعْهُ القُرْآنُ يَزُخَّ فِى قَفَاهُ حَتَّى يَقْذِفَ به فِى نَارِ جَهَنَّمَ [*Whosoever follows the Kur-án* as his guide, *it will make him to alight upon the gardens,* or *meadows, of Paradise; and whomsoever the Kur-án follows* as a punisher, *it will push,* or *thrust, upon the back of his neck, until it shall cast him into the fire of Hell*]. (S.) One says also of lambs or kids, تُزَخُّ, meaning *They are driven;* and *impelled from behind them.* (TA.) And of a driver, زَخَّ الإِبِلَ *He drove the camels quickly,* and *urged them on.* (TA.) ___ [Hence,] زَخَّ بِبَوْلِهِ, (K,) inf. n. as above, (TA,) *He cast forth his urine;* (K, TA;) and *propelled it.* (TA.) And زَخَّتْ بالمآءِ, and زَخَّتِ المآءَ, *She* (a woman) *ejected the* [*seminal*] *fluid.* (TA. [See زَخَّاخَةٌ.]) ___ Hence also, (TA,) زَخَّ المرأَةَ, (S, * A, * K,) aor. as above, (S, A,) and so the inf. n., (TA,) *He compressed the woman;* (A, K;) as also زَخْزَخَهَا, (K,) inf. n. زِخْزَاخٌ. (TA.) ___ And زَخَّهُ بالرُّمْحِ *i. q.* زَجَّهُ [*He pierced him,* or *thrust him, with the pointed iron foot of the spear*]; like زَلَخَهُ. (TA in art. زلخ.) ___ And زَخَّ, (K,) and زَخَّ بنفسه, (TA,) [as though meaning he propelled himself,] *He leaped:* (K, TA:) thus, sometimes a man leaps a نهر [here meaning a rivulet for irrigation], putting his مِسْحَاة in the middle of it. (TA.) ___ And زَخَّ, (K,) inf. n. as above, (TA,) *He went*

quickly; [as though propelling himself:] (TA:) *he* (a driver) *went,* or *journeyed, a violent,* or *rigorous, pace.* (K, TA.) زَخَّ, (S, K,) [aor., accord. to analogy, ـِ ,] inf. n. as above, (S,) *He* (a man) *was,* or *became, angered,* or *enraged.* (S, K. [See also زَخَّ الجمرُ.]) زَخَّةٌ, (S, A, K,) in some copies of the K, erroneously, الخمرُ, (TA,) aor. ـِ , (S, K,) with kesr, (S,) and ـُ , with damm, [which is anomalous,] (TA,) inf. n. زَخِيخٌ (S, * A, * K) and زَخٌّ, (K,) *The live coals glistened:* (K:) or *glistened vehemently:* (S, A:) and in like manner, الحريرُ [*the silk*]. (TA.)

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R. Q. 1 زَخْزَخَ المَرْأَةَ : see 1, in the latter half of the paragraph.

زَخٌّ : see the next paragraph.

زَخَّةٌ : see مَزَخَّةٌ. Also, (S, L,) and زَخٌّ , (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] *Rancour, malevolence, malice,* or *spite;* and *anger,* or *rage:* (S, L:) but زَخَّةٌ is said to have been heard in this sense only in a verse of Sakhrel-Gheí. (TA.)

زُخَّةٌ The *young ones of sheep* or *goats:* of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ; like قُبْضَةٌ and غُرْفَةٌ; so called لِأَنَّهَا تُزَخُّ, i. e. because they are driven, and impelled from behind them: from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

زَخَّآءُ : see what next follows.

زَخَّاخَةٌ A woman *who ejects the* [*seminal*] *fluid on the occasion of* جِمَاعٍ; (K, TA;) as also زَخَّآءُ . (TA.)

مَزَخَّةٌ The *vulva* of a woman; (K, TA;) because it is the place of الزَّخُّ. (TA. [See زَخَّ المرأَةَ.]) ___ And *A wife;* (S, A, K;) as

though she were the place of الزَّخُّ; (TA;) as also مِزَخَّةٌ and زَخَّةٌ . (K.)

مِزَخَّةٌ : see what next precedes.

زخر

1 **زَخَرَ**, (S, A, K,) aor. ـَـ, inf. n. زَخْرٌ and زُخُورٌ (K) and زَخِيرٌ, so in the A, (TA,) *It* (the sea) *became full;* or *rose, and became full;* as also تَزَخَّرَ: (K:) or both, said of the sea, *its flow,* or *tide, rose,* or *became full:* (JK, A:) or the former, [or each,] said of the sea, *it increased, and its water became abundant, and its waves rose.* (TA.) ___ *It* (a valley) *flowed with much water, which rose high:* (S, K:) *it flowed copiously, and its torrent became full:* or *it flowed with abundance of water, and its waves rose.* (TA.) ___ زَخَرَتِ القِدْرُ, (K,) aor. ـَـ, inf. n. زَخْرٌ, (TA,) *The cooking-pot boiled,* or *began to do so:* (K, TA:) and in like manner, الحَرْبُ [*war,* or *the war;* i. e. *raged,* or *began to do so*]. (A, * K.) And زَخَرَ القَوْمُ *The people,* or *party, became in a state of commotion* for the purpose of going forth to execute some affair, (AA, JK, K, TA,) or for war. (JK, A, K.) ___ [زَخَرَتِ الرِّيحُ *The wind blew strongly,* or *vehemently.* (Freytag, from the Deewán el-Hudhaleeyeen.)] ___ زَخَرَ said of a plant, or herbage, *It became high,* or *tall;* (A, K;) and so said of anything. (JK.) ___ And, said of a man, *He boasted* (As, A, K) بِمَا عِنْدَهُ [*of what he possessed*], (As, K,) or بِمَا لَيْسَ عِنْدَهُ [*of what he did not possess*]; (A;) as also تَزَخْوَرَ: (K:) or this latter signifies *he magnified himself;* or *behaved proudly, haughtily,* or *insolently; and threatened.* (TA.) زَخَرَ, (K,) inf. n. زَخْرٌ, (TA,) *He filled* a thing. (K.) ___ *It* (the herb, or herbage,) *fattened, and rendered comely,* the cattle. (JK, K.) ___ *He caused* a man *to be affected with emotion* [app. *by reason of mirth* or *joy*]; syn. أَطْرَبَ. (JK, K.) ___ زَخَرَتِ الرِّيحُ السَّحَابَ *The wind drove along the clouds.* (JK.) ___ زَخَرَ الدَّقَّ *i. q.* أَذْرَاهُ فِى الرِّيحِ [*He threw,* or *scattered, the fine part,* or *particles,* (accord. to the TK *the flour and bran,*) *in the wind*], (JK, K, TA,) *with the* مِذَرَّةٌ [or *instrument with which grain is scattered*]. (TA.) See also what next follows.

3 زاخرته فزخرته زَاخَرَ *I vied with him in boasting, and surpassed him,* or *overcame him, therein.* (JK, A, K. *)

5 تَزَخَّرَ see 1, first sentence.

Q. Q. 2 تَزَخْوَرَ : see 1.

زَخْرَةٌ [*Fulness* of the sea]. One says, رَأَيْتُ البِحَارَ فَلَمْ أَرَ أَغْلَبَ مِنْهُ زَخْرَةً والجِبَالَ فَلَمْ أَرَ أَصْلَبَ مِنْهُ صَخْرَةً [*I have seen the seas, but I have not seen one more surpassing in fulness than he is* in bountifulness; *and the mountains, but I have not seen one more firm in rock than he is* in heart]. (A.)

زُخْرِىٌّ, applied to a plant, or herbage, &c., (TA,) *Tall;* (JK, K, TA;) as also زُخَارِىٌّ. (JK.)

زُخْرِيَّةٌ, (JK,) or زِخْرِيَةٌ, like هِبْرِيَةٌ, (O, TA,) *A plant,* or *herbage, full-grown;* (IDrd, JK, O, TA;) as also زِخْرِيرٌ. (JK.)

زِخْرِيرٌ : see what next precedes.

زَخُورٌ [A wind *blowing violently.* (Freytag, from the Deewán el-Hudhaleeyeen.)]

زَخْوَرٌ : see the next paragraph.

زُخَارِىٌّ A plant, or herbage, *full-grown, full of juice, luxuriant,* or *abundant and dense,* (K, TA,) *and in blossom;* (TA;) as also زَخْوَرِىٌّ and زَخْوَرٌ. (K, TA.) See also زُخْرِىٌّ. ___ مَكَانٌ زُخَارِىُّ النَّبَاتِ [*A place having its plants,* or *herbage, full-grown, full of juice, luxuriant,* or *abundant and dense, and in blossom*]. (S.) ___ And زُخَارِىُّ النَّبَاتِ *The blossoms, and the beauty and brightness, of plants,* or *herbage.* (K.) [Hence,] أَخَذَ زُخَارِيَّهُ *It* (a plant, or herbage,) *blossomed:* (JK:)

or *became luxuriant,* or *abundant and dense, and put forth its blossoms;* as also جُنَّ, inf. n. جُنُونٌ: (As, TA:) or *obtained its full supply of moisture:* (A, TA:) or *acquired its due degree of beauty and brightness:* (TA:) or *became tall.* (A.) Also *It* (any affair, or thing,) *became complete,* or *perfect, and in a sound,* or *good, state.* (A, TA.) And أَخَذَتِ الأَرْضُ زُخَارِيَّهَا *The land had tall herbage:* (A, TA:) when such is the case, it is termed أَرْضٌ زَاخِرَةٌ. (TA.)

زَخْوَرِىٌّ : see the next preceding paragraph. ___ كَلَامٌ زَخْوَرِىٌّ *Speech in which is self-magnification, pride, haughtiness,* or *insolence,* (JK, K, TA,) *and threatening.* (TA.)

زَخَّارٌ : see the next paragraph.

زَاخِرٌ A sea *full,* or *flowing with much water, and rising high:* (S, TA:) and a valley *flowing with a copious and high tide of water:* and زَخَّارٌ , also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فُلَانٌ بَحْرٌ زَاخِرٌ وبَدْرٌ زَاهِرٌ [*Such a one is a full sea,* meaning *bountiful, and a shining full moon,* meaning *illustrious*]. (A, TA.) The saying of the Hudhalee, describing a woman,

* جَوَادٌ بِقُوتِ البَطْنِ والعِرْقُ زَاخِرُ *

means *Liberal with the food of the belly* in the time of hunger, *when* [*the vein is full,* and] the blood and the tempers are excited: or it means, *and her lineage is high;* for the vein of the generous flows fully with generousness. (S, TA.) One says also عِرْقُهُ زَاخِرٌ meaning *He is generous, increasing* [*in generosity*], or *abounding* [*therein*]. (AO, S, K, TA.) And زَاخِرٌ signifies *High* nobility. (AA, K.) ___ See also زُخَارِىٌّ, last sentence. ___ Also *Rejoicing, joyful, glad,* or *happy.* (A, K.)

زَاخِرَةٌ [a subst. from زَاخِرٌ, rendered such by the affix ة .] [is its pl., and] signifies *Watercourses;* or

channels of water. (JK.) ___ And *Herbs:* so in the saying, اكْتَهَلَتْ زَوَاخِرُ الوَادِى [*The herbs of the valley became tall, full-grown,* or *of their full height and in blossom*]. (A, TA.)

أَزْخَرُ [*More,* and *most, full,* &c.]. One says, هُوَ مِنَ البُحُورِ أَزْخَرُهَا وَمِنَ البُدُورِ أَزْهَرُهَا [*He is, of the seas, the most full,* meaning, *of the bountiful, the most bountiful; and of the full moons, the most shining,* meaning, *of the illustrious, the most illustrious*]. (A, TA.)

زخرف

Q. 1 زَخْرَفَةٌ signifies The *adorning, ornamenting, decorating,* or *embellishing,* of a thing, (KL, and Har p. 3,) primarily, *with* زُخْرُف, i. e. *gold:* (Har ib.:) and hence, (Har,) the *adorning,* &c., of falsehood, or a lie: (KL, Har:) and the *falsifying* or *adulterating* [of speech &c.]. (KL.) You say, زَخْرَفَ البيتَ, inf. n. زَخْرَفَةٌ, *He adorned, ornamented, decorated,* or *embellished, the house,* or *chamber,* &c.; and *rendered it complete:* and زُخْرِفَ is said of anything as meaning *It was adorned, ornamented, decorated,* or *embellished.* (TA.) And زَخْرَفَ الكَلَامَ *He arranged,* or *rightly disposed,* or *put into a right* or *proper state, the speech,* or *language:* (TA:) and *i. q.* رَقَّشَهُ [i. e. *he embellished it;* generally meaning, *with lies*]. (S, A, K, in art. رقش.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.]

Q. 2 تَزَخْرَفَ *He* (a man) *adorned, ornamented, decorated,* or *embellished, himself.* (TA.)

زُخْرُفٌ *Gold:* (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) ___ Then applied to *Any orna-*

ment, decoration, or *embellishment:* (ISd, TA:) *anything adorned, ornamented, decorated,* or *embellished:* (Ham p. 784:) and particularly applied to the *decorations, and pictured works, in gold, with which the Kaabeh was ornamented in Pagan times.* (TA.) The *colours of the plants* or *herbage,* of land, (K, TA,) *red and yellow and white:* its *ornature,*

consisting in blossoms and flowers: or its *perfection:* so in the Kur x. 25. (TA.) And The *furniture,* or *utensils, of a house* or *tent.* (TA.) ___ *Anything varnished,* or *embellished with a false colouring,* or *falsified,* is likened thereto [and so termed]. (S, TA.) [Hence,] زُخْرُفُ القَوْلِ *The ornature of speech;* (TA;) *the fair appearance,* or *comeliness, of speech, produced by the embellishing with lies:* (K, TA:) so in the Kur vi. 112: (TA:) or it there means *varnished falsehoods.* (Bd.) ___ [Its pl.] زَخَارِفُ signifies The *lines,* or *streaks,* [*that are seen on the surface*] of water. (S, K.) ___ And *Ships:* (T, K:) or *ornamented,* or *decorated, ships:* (M, TA:) or the *ornature of ships, with which they are decorated.* ('Eyn, TA.) ___ Also *Certain insects that fly upon the water,* (T, O, K,) *having four legs, resembling the common fly;* (O, K;) *small flies, having four legs, that fly upon the water:* (M, TA:) the sing., زُخْرُفٌ, is expl. by Kr [in the Munjid] as meaning *a kind of flying thing.* (TA.)

مُزَخْرَفٌ *Adorned, ornamented, decorated,* or *embellished:* (S, TA:) [&c.: see the verb.]

زر

1 زَرَّ, aor. يَزُرُّ, (S, Mgh, Msb,) inf. n. زَرٌّ, (S, Mgh, Msb, K,) *He buttoned* a shirt [&c.]; (S, Mgh, Msb, K; *) as also زرّر, inf. n. تَزْرِيرٌ; (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means *he buttoned* a shirt &c. *with many buttons;* for it] has an intensive signification. (Msb.) You say, ازرر عَلَيْكَ قَمِيصَكَ, and زُرَّهُ, and زُرَّهُ, and زُرُّهُ, *Button upon thee thy shirt.* (S.) ___ *He narrowed* his eyes [as when one draws together the edges of a vest in buttoning it]. (K, * [in which, in this instance, as in others, only the inf. n. of the verb زَرٌّ is mentioned,] and TA.) ___ *He collected,* or *drew together, vehemently,* or *forcibly.* (A, Msb, K *) ___ زَرَّهَا [referring to the pieces of cloth composing a tent] *He made in them what are called* أَزْرَار [pl. of زِرٌّ, q. v.]. (TA.) ___ And زَرَّ, aor. as above, (S, A, TA,) and so the inf. n., (S, K,) *He drove away.* (S, A, K, TA. [In the TA, the inf. n. is expl. by الشَّكُّ as well as الطَّرْدُ; but the former is a mistranscription for الشَّلُّ, the reading in the S.]) One says, هُوَ يَزُرُّ الكَتَائِبَ بِالسَّيْفِ *He drives away the troops with the sword.* (S, A.) ___ *He bit* another. (S, * A, K. *) ___ *He pierced,* or *thrust,* another, (K, TA,) with a spear. (TK.) ___ *He plucked out* hair. (K, * TA.) ___ *He shook* goods, or household furniture, or the like, *to remove dust &c.* (O, K: * only the inf. n. is mentioned in the latter.) زَرَّ, (K,) aor. يَزُرُّ, (TA,) *He increased in intelligence,* (K, TA,) *and in probations,* or *experiences.* (TA. [See also زرر, below, in this paragraph.]) Also, aor. يَزُرُّ, inf. n. زَرِيرٌ, *It* (a spear-head) *gleamed,* or *glistened.* (A.) And زَرَّتْ عينه, aor. تَزُرُّ, (S,) inf. n. زَرِيرٌ, (S, K,) *His eye gleamed,* or *glistened.* (S, K. *) And عَيْنَاهُ تَزُرَّانِ فِى رَأْسِهِ *His eyes gleam,* or *glisten, in his head.* (Fr, S, * A, TA.) زرر, like سمع, [by rule زَرَّ, sec. pers. زَرَرْتَ, aor. يَزُرُّ,] *He acted wrongfully, injuriously,* or *unjustly, to his adversary,* or *antagonist.* (K.) ___ And *He became intelligent after having been foolish,* or *stupid.* (K. [See also a signification of زَرَّ, above.])

2 زَرَّرَ see 1, first sentence: ___ and see also 4.

3 زارهُ, (A,) inf. n. مُزَارَّةٌ, (S, K,) *He bit him, being bitten by him.* (S, * A, K. *)

4 ازرهُ, (A'Obeyd, S, Msb,) and زرّهُ, (A,) *He put* أَزْرَار [i. e. *buttons*, or, as some say, *loops for buttons*,] *upon it*, namely, a shirt [&c.]. (A'Obeyd, S, A, Msb.)

5 تزرّر *It* (a shirt [&c.]) *had* أَزْرَار [i. e. *buttons*, or, as some say, *loops for buttons*,] *put upon it.* (S, TA.)

R. Q. 1 زَرْزَرَ, (S, K,) inf. n. زَرْزَرَةٌ, (TA,) *He* (a زُرْزُور [or starling]) *uttered a cry*, or *cries.* (S, K.) ___ *He* (a man) *kept continually*, or *constantly, to the eating of the* زُرْزُور. (IAar, K, TA.) ___ زَرْزَرَ بالمكَان *He continued*, or *remained fixed*, or *stationary, in the place.* (K.)

R. Q. 2 تَزَرْزَرَ *He*, or *it, was*, or *became, in a state of motion*, or *commotion.* (K.)

زَرٌّ an inf. n. of زَرَّ [q. v.]. (S, Mgh, Msb, K. *) See also زِرٌّ.

زُرٌّ : see what next follows.

زِرٌّ, (S, A, Msb, K, &c.,) and زُرٌّ, (ISk,) app. in the same sense, (Az,) and زَرٌّ has been also mentioned, but this is doubtful, (MF,) *A button* (IAar, A, Msb, TA) of a shirt, (IAar, S, A, Msb, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the *loop into which a button is put:* (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زِيرٌ, by a change of the first ر: (IAar:) pl. [of pauc.] أَزْرَارٌ (S, A, Msb, K) and [of mult.] زُرُورٌ. (K.) [Hence the saying,] هو أَلْزَمُ لى من زرى لعروته [*He is more fast to me than my button to its loop*]. (A.) And أَعْطَانِيه بزرّه *He gave it to me altogether.* (A.) ___ الزِّرُّ [*The star* ξ *of Gemini;*] *one of the two stars called* الهَنْعَة. (Kzw.) ___ زِرٌّ also signifies *A certain piece of wood at the upper extremity of the pole of a tent:* (A, K: *) pl. أَزْرَارٌ: (TA:) *the upper end*

of the tent-pole is inserted into it: (L:) or the ازرار of a tent (خِبَآء) are *certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which* [*pieces of cloth*] *are upon the ground:* and زَرَّهَا signifies he made in them [namely the said pieces of cloth] such pieces of wood. (TA.) ___ The *socket in which the head of the upper bone of the arm turns;* (A, K; *) *resembling the half of a nut:* (A:) or the *head itself of that bone:* (TA:) and the *extremity of the hip-bone, in the socket.* (K.) ___ *A certain small bone,* (K,) *resembling the half of a nut,* (TA, [but this is probably a misplaced insertion, from the A, ubi suprà,]) *beneath the heart, of which it is the support.* (K.) ___ *The edge,* (K,) or *each of the two edges,* (TA,) of a sword. (IAar, K, TA.) ___ One says, إِنَّهُ لَزِرٌّ مِنْ أَزْرَارِ الإِبِلِ (S, * A, K *) *Verily he is one who keeps close to the camels;* (A;) *a good pastor of them.* (S, A, K. [Accord. to the A, it seems to be from زِرٌّ signifying a button.]) You term also زِرُّ مَالٍ *One who drives camels,* or *the like, vehemently;* accord. to some; but the preceding meaning, given in the K, is the more correct: (TA:) or it signifies *one acquainted with the right management thereof;* (K, TA;) *who manages them well;* (TA;) as also زُرْزُورُ مَالٍ. (K.) ___ زِرُّ الدِّينِ *The support,* or *prop, of the religion;* (Abu-l-'Abbás, K;) like the small bone called زِرّ, which is the support of the heart: (Abu-l-'Abbás, TA:) applied, in a trad., to 'Alee: in another relation, it is زِرُّ الأَرْضِ, meaning *he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind:* or, accord. to Th, *he by whom the earth becomes firm, like as a shirt does by means of its* زِرّ [or *button*]. (TA.)

زَرَّةٌ *Intellect,* or *intelligence.* (O, TA.)

زِرَّةٌ The *mark left by a bite:* (K, TA:) or, as some say, *a bite itself.* (TA.) And *A wound with the*

edge of a sword. (TA.) J says, When camels are fat, you say, زرّة بها: but this is a mistake for زرة بها, (Sgh, K,) which is pl. of بهزورة. (TA in art. بهزر.)

زرير, applied to a man, (O, TA,) *Light,* or *active; and sharp,* or *acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill,* or *knowledge;* as also زرزار; (O, K; [in the CK, الزَكِىُّ is erroneously put for الدَّكِىُّ;]) which is also expl. as signifying *light,* or *active, and quick;* (TA;) and زرازِر, (K,) of which the pl. is زرازِر. (TA.) Also *A certain plant,* (O, K.) *having a yellow blossom,* (O,) *with which one dyes:* (O, K:) in this sense, a Pers., or foreign, word. (O.)

زرزر: see زرزور.

زرزار: see زرير. Accord. to As, it signifies A man *whose eyes glisten.* (TA.)

زرزور [The *starling;*] *a certain bird,* (IDrd, S, O, K,) as also زرزر, (IDrd, O, K,) *resembling the lark:* pl. زرازِير. (TA.) مركب زرزور *A narrow* مركب [or *animal,* or *thing, upon which one rides* or *is carried;* accord. to the TK, meaning a *beast;* for it is there added that one says

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زرزور حمار, meaning *a narrow ass*]. (O, K. *) زرزور مالٌ: see زرّ last sentence but one.

زرازِر: see زرير.

مزرّ An ass [app. meaning a wild ass] *that bites much.* (S, * TA.)

مزرور is used by El-Marrár El-Fak'asee as meaning A she-camel's *nose-rein;* because it is plaited and tied. (S.)

زرب

1 **زَرْبٌ** [as an inf. n.] signifies The *constructing a* زَرِيبَةٌ, (K, TA,) i. e. *an enclosure of wood,* (TA,) *for sheep,* or *goats:* (K, TA:) you say, زَرَبْتُ الغَنَمَ, aor. أَزْرِبُهَا, inf. n. زَرْبٌ: (TA:) [or this, I think, is a mistake for what here follows:] زَرَبْتُ لِلْغَنَمِ, aor. أَزْرُبُ, inf. n. زَرْبٌ (Ks, S:) [i. e. *I constructed an enclosure of wood for the sheep* or *goats:* this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of بِنَآءُ الزَّرِيبَةِ لِلْغَنَمِ, as explaining الزَّرْبُ, we find بنات الزريبة الغنم [meaning that بَنَاتُ الزَّرِيبَةِ signifies *sheep,* or *goats*]. (TA.) ___ And زَرَبَ البَهْمَ فِى زَرِيبَتِهَا or زَرِبِهَا *He put the* بهم [i. e. *lambs* or *kids,* or *young lambs* or *kids,*] *into their place* [or *enclosure of wood*]. (A. [And the like is said in the Ham p. 195.])

زَرِبَ, aor. ـَ, (K, TA,) said of water, (TA,) *It flowed;* (K, TA;) like سَرِبَ. (TA.)

7 **انزرب البهم فى الزَّرْبِ** *The* بهم [i. e. *lambs* or *kids,* or *young lambs* or *kids,*] *entered into the* زرب [or *enclosure of wood*]. (A, TA. *) ___ And انزرب الصَّائِدُ (S, TA) فى قُتْرَتِهِ (TA) *The hunter,* or *sportsman, entered into his lurking-place.* (S, TA.)

9 **ازربّ**, inf. n. ازْرِبَابٌ, *It* (a plant, or herb,) *became yellow,* or *red, while having in it greenness.* (K, TA.)

زَرْبٌ *A place of entrance.* (AA, S, A, K.) ___ And hence, accord. to AA, (S,) the same word, (S, A, K,) and زَرْبٌ, (ISk, S, K,) as some pronounce it, (ISk, S,) and زَرِيبَةٌ, (S, A, K,) The *place of sheep* or *goats;* (A, K, TA;) [i. e.] *an enclosure of wood for sheep* or *goats:* (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, K) and second (K) زُرُوبٌ, (A, K,) and of the last زَرَائِبُ. (A.) ___ And, as being likened thereto, (A,) زَرْبٌ and زَرِيبَةٌ signify also The *lurking-place* (قُتْرَةٌ) *of a hunter,* or *sportsman,* (S, A, K,) or *of an archer,* or *a*

shooter: (TA in explanation of the former word:) both signify *a well* [or *pit*] *which the hunter,* or *sportsman, digs for himself that he may lie in wait therein for the game.* (TA.) ___

See also the next paragraph.

زِرْبٌ : see the next preceding paragraph. ___ Also *A channel in which water flows;* (K;) and so زَرْبٌ . (TA.)

It is said in a rejez of Kaab,

* تَبِيتُ بَيْنَ الزِّرْبِ وَالكَنِيفِ *

She passes the night between the channel of water and the concealing, or *protecting, place:* meaning that she is fed in the enclosures for camels &c., [فِى الحظائر, thus I read for الحضائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

زِرْبِىٌّ and زُرْبِىٌّ, (K,) or, accord. to the L [and the A], on the authority of IAar, زَرْبِيَّةٌ , also said to be written زِرْبِيَّةٌ and زُرْبِيَّةٌ, (TA,) are sings. of زَرَابِىُّ , (K, TA,) which signifies نَمَارِقُ [app. as meaning *Small pillows*]: (S, A, K:) and *carpets:* or *any things which are spread, and upon which one leans,* or *reclines:* (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxxviii. 16: or, accord. to Fr, it signifies *carpets* (طَنَافِس) *having a fine nap,* or *pile:* (TA:) also, [particularly,] (A,) *carpets* (قُطُوع, A, or طَنَافِس, Har p. 377) *of the fabric of El- Heereh;* and the *like thereof in fabric:* (A, and Har ubi suprà:) or زربيّة signifies [simply] *a carpet* (طَنْفَسَةٌ): and *a carpet* (بِسَاط) *having a nap,* or *pile:* and *a* [*piece of leather that is spread upon the ground, such as is called*] نَطَع: and the *like thereof in make.* (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زَرَابِىُّ البَغْضَآءِ بينهم مَبْثُوثَةٌ [*The embellished coverings of vehement hatred are spread between them;* i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artáh Ibn-Suheiyeh,

* وَنَحْنُ بَنُو عَمٍّ عَلَى ذَاتِ بَيْنِنَا *

* زَرَابِيُّ فِيهَا بُغْضَةٌ وَتَنَافُسُ *

is expl. by En-Nemiree as meaning [*And we are sons of a paternal uncle,* but] *upon our enmity is a comely covering* beneath which it is latent; [*therein are vehement hatred and envious competition;*] زَرَابِيُّ signifying [properly] *carpets of sundry colours:* (Ham p. 196:) it is also said to mean, in this instance, [*concealed*] *enmities,* and *sayings that give pain;* [the former of these two meanings being] from زَرَبْتُ البَهْمَ فِى الزَّرِيبَةِ, i. e. أَدْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَأَانِبُ in the place of زَرَابِيُّ; mentioned and thus explained in the Ham ubi suprà: the poet, therefore, is supposed to have meant, *upon our state of union,* or *concord,* (ذات بيننا having two contr. significations,) *have supervened concealed enmities,* &c.:] or, as some say, the reading in the deewán of Artáh is زَرَائِبُ, as though pl. of زَرِيبَةٌ, which is likewise made to denote *enmity* because it is made to enter (تَزْرُبُ, i. e. تَدْخُلُ,) into the heart; or which may be metaphorically applied to *a place of enmity latent in the bosom,* from the same word as signifying the place in which are put lambs, or kids, and sheep, or goats: or, supposing the right reading to be زَرَابِيُّ, the poet may very properly mean, *upon the vacant space between our tents,* or *houses, are carpets* (طَنَافِسُ and بُسُطٌ) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَأَانِبُ, mentioned above, occurs another variation, thus: عَلَى ذَاكَ بَيْنَنَا زَأَانِبُ; meaning, *notwithstanding that, between us are sayings that give pain.* (Idem p. 196.) ___ وَيْلٌ لِلزَّرْبِيَّةِ, occurring in a trad., is said to mean *Wo to those who go in to lords,* or *princes, and, when they say what is evil, or say anything, say, He has spoken truth:* such persons being likened, in respect of their variable conduct, to one of the زَرَابِيُّ mentioned above in the first sentence of this paragraph; or to *sheep,* or *goats,* which are thus called in relation to the زَرْبٌ, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or

goats to their pastor. (TA.) ___ Accord. to El-Muärrij, (TA,) زَرَابِىٌّ is applied to plants, as meaning *Such as have become yellow,* or *red, while having in them greenness:* (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

زَرْبِيَّةٌ and زَرْبِيَّةٌ and زُرْبِيَّةٌ: see the next preceding paragraph, in three places. ___ [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to an artificial fountain that throws up water,) has erroneously, as Freytag has observed, supposed that they may signify Euripus, fons in altum saliens.]

زَرِيبَةٌ : see زَرْبٌ, in two places: and see 1, first sentence. ___ Also The *lurking-place* of a beast of prey. (S, K.) ___ See also زَرَبِىٌّ.

زَرَابِىٌّ : see زَرَبِىٌّ, in five places.

زِرْيَابٌ , (in the CK زِرْبَابٌ,) an arabicized word, (K, TA,) from [the Pers.] زَرْ آبْ, the hemzeh [in آبْ, for أَابْ,] being changed into ى, (TA,) *Gold:* (IAar, K:) or the *water thereof* [i. e. *water-gold;* which may be deemed the more correct, as agreeing with the original]. (K.) ___ And Anything *yellow.* (K.) Also *A certain black singingbird;* (MF, TA;) called also ابو زولق, [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. أَبُو زُرَيْقٍ,] accord. to the book entitled Mantik et-Teyr. (TA.)

مِزْرَابٌ *i. q.* مِرْزَابٌ [q. v., said to be not a chaste word]. (K.)

مِزْرُبَانٌ : see مِرْزُبَانٌ, in art. رزب.

زرجن

Q. 1 زَرْجَنَةٌ (as an inf. n. TK) *i. q.* تَخَارُجٌ [q. v.]: (K) one says, زَرْجَنُوا, meaning تَخَارَجُوا. (TK.) ___ And The *being deceitful, wicked, dishonest,* or *dissimulating, and mischief-making;* or *very deceitful* &c.: and the act of *deceiving, deluding, beguiling, circumventing,* or *outwitting:* (K:) one says, زَرْجَنَهُ, meaning *He deceived him, deluded him,* &c. (TK.)

زَرَجُونٌ, (S, K,) which is also written زُرْجُونٌ, like عُصْفُورٌ, is mentioned in art. زرج and also in

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the present art. by the author of the K, though he charges J with error in mentioning it in this art. because مُزَرَّجٌ is used by a rájiz as meaning intoxicated: whereas J is not in error, but is right, in doing thus; for the ن is radical accord. to the generality of the lexicologists and the authors on inflection, like the س in قِرْبُوسٌ; and the rájiz above referred to elided the ن in forming مُزَرَّجٌ because he imagined it to be augmentative: (MF in art. زرج:) it signifies *Wine;* (S, K;) and is a Pers. word, (As, Sh, Seer, S,) originally زركون, [i. e. زَرْگُونْ,] (Sh, TA,) meaning goldcoloured: (As, Sh, Seer, S:) or it signifies, (S, Mgh,) or signifies also [like as does عِنَبٌ, of which the primary signification is grapes], (K,) the *grape-vine;* (ISh, S, Mgh, K;) n. un. with ة; (ISh, TA;) and pl. زَرَاجِينُ: (Mgh:) it has this meaning in the dial. of Et-Táïf: (ISh, TA in art. زرج:) or the *shoots of a grape-vine:* (Mgh, K:) thus in the dial. of Et-Táïf and ElGhowr: (TA in the present art.:) or *a shoot that is planted, of a grape-vine.* (AHn, TA.) ___ Also *A certain red dye.* (El-Jarmee, S, K.) ___ And *Water that remains* or *stagnates,* or *collects,* or *remains long and becomes altered,* or *becomes yellow and altered, in a rock:* (K in art. زرج:) or *clear water that remains* or *stagnates,* &c., *in a mountain.* (MF, TA.)

زرد

1 **زَرَدَ**, aor. ـَـِ, (S, L, Msb, K,) inf. n. زَرْدٌ, (S, L, Msb,) or زَرَدٌ; (TA; [but this I find not in any other lexicon;]) or زَرَدَ, (A, Mgh,) or this also, aor. ـُـِ, inf. n. زَرْدٌ and زَرَدَانٌ; this latter form of the verb being mentioned by IDrd in the Jm, and ISd in the M, and IKtt in the Af'ál; but it is disapproved by Th, and asserted by his expositors to be vulgar; (TA;) and ازْدَرَدَ, (S, * A, Mgh, Msb, K,) inf. n. ازْدِرَادٌ (S, A) and مُزْدَرَدٌ; (A, TA;) and تَزَرَّدَ; (A, TA;) and ازْدَارَ, mentioned by 'Amr El-Mutarriz, but this is the most strange; (TA;) *He swallowed* (S, A, Mgh, Msb, K) a morsel, or mouthful, (S, A, Msb, K,) or water, (Mgh,) [and medicine; for] you say صَعْبٌ المُزْدَرَدُ دَوَآءٌ [*A medicine difficult to swallow*]. (A, TA.) And one says of a man swearing, تَزَرَّدَهَا حَصَّآءٌ and تَزَبَّدَهَا حَدَّآءٌ [*He swallowed it;* meaning, *took it hastily;* i. e. the oath]. (A, TA.) زَرَدَهُ, aor. (S, K) and ـِـِ, (TA, and so in a copy of the S, as well as ـُـِ,) or زَرَدَ حَلْقَهُ, (A, TA, [in my copy of the A written زَرَّدَ,]) inf. n. زَرْدٌ, (S,) *He strangled him,* or *throttled him,* or *squeezed his throat;* syn. خَنَقَهُ, (S, K,) or عَصَرَ حَلْقَهُ. (A.) And زَرَدَهُ *He took him,* or *seized him, by his throat.* (TA.) ___ زَرَدَ الدِّرْعَ, (K,) inf. n. زَرْدٌ, (S, A,) *He fabricated the coat of mail, by inserting the rings one into another; i. q.* سَرَدَهَا: (K:) الزَّرْدُ is like السَّرْدُ, meaning the *inserting* تَدَاخُلُ [an intrans. inf. n. here used as though it were trans., as is shown in the S in art. سرد,]) *of the rings* of a coat of mail, *one into another:* (S:) [or, as Z says,] زَرْدُ الدِّرْعِ means سَرْدُهَا, because the coat of mail consists of narrow, or close, rings: (A:) the ز is said to be a substitute for س. (L, TA.)

2 **زَرَّدَ عَيْنَهُ عَلَى صَاحِبِهِ** *He was angry with his companion, and looked sternly, austerely,* or *morosely, at him;* i. e. *he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him.* (A, TA.)

5 **تَزَرَّدَ** see 1, in two places.

8 **ازدرد**, inf. n. ازدراد and مزدرد: see 1, in two places.

زرد : see the next paragraph, in two places.

زرد, (S, A, K,) of the measure فعل in the sense of the measure مفعول, (A,) *A coat of mail;* (S, A, K;) as also زرد, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also زرد to *anything made of mail, a piece of mail,* and *rings in general,* like سرد, q. v.], (A,) and زردية : (mentioned as syn. with درع in art. درع in the Msb and in the TA, on the authority of IAth:) the pl. of زرد is زرود. (TA.) [See also رفرف and مغفر.]

زرد *Quick in swallowing:* (K:) but in the Nawádir el-Aaráb, food that is *soft, and quick in descending* [*in the throat*]. (TA.)

زردة [The *quantity that is swallowed at once;* like جرعة and بلعة;] *a morsel,* or *small mouthful:* so in the saying, ظَنَّ فُلَانٌ أَنِّى زردة لَهُ [*Such a one thought that I was a morsel for him*]. (A, TA.)

زردان *A guest:* as though he throttled his companion. (A, TA.)

زردان The *vulva* of a woman: (K, TA:) accord. to some, (TA,) so called because it swallows (يزدرد), or because it compresses (يزرد [in the CK يزدرد again]), (K, TA,) i. e. يخنق, (TA,) the أُيور, by its straitness. (K, TA.)

زردية : see زرد.

زراد (S, K) and مزرد (K) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider.* (S, K.) The former word is also expl. in the K by مخنقة, [in some copies of the K مخففة,] which signifies the same. (TA.)

زرادة The *art of fabricating coats of mail;* (A, TA;) as also سرادة. (TA.)

زَرَّادٌ *A strangler* or *one who throttles,* or *squeezes the throat;* syn. خَنَّاقٌ. (A, TA.) ___ And *A fabricator of coats of mail;* (S, A, K;) as also سَرَّادٌ. (TA.)

مَزْرَدٌ [The *place of strangling* or *throttling;* like مُزَرَّدٌ ; meaning] the *fauces;* (S, K, TA;) the *throat,* or *gullet.* (TA.)

مَزْرَدٌ : see زَرَادٌ.

مُزَرَّدٌ : see مَزْرَدٌ. One says, أَخَذَ بِمُزَرَّدِهِ, like أَخَذَ بِمُخَنَّقِهِ, [properly *He,* or *it, seized his throat,* or *throttled him,* or *choked him,*] meaning *he,* or *it, straitened him.* (A, TA.)

مَزْرُودٌ *Strangled, throttled,* or *having his throat squeezed.* (TA.) And, applied to the fauces [or throat], *Squeezed,* or *compressed.* (S.)

زردم

Q. 1 **زردمه** , (S, K,) inf. n. زردمة, (TA,) *He squeezed his throat:* (S, K:) or *he throttled him;* or *strangled him:* (K:) as also زردبه. (TA.) ___ And *He swallowed it.* (K.)

زردمة inf. n. of the verb above. (TA.) Also The *place of swallowing:* (S, K:) or the غَلْصَمة [or *epiglottis*]: (K:) or, as some say, it is [the *part*] *beneath the* حُلْقُوم [or *windpipe:* or, app., the *part beneath the head of the* حلقوم]: and *in it,* or *upon it, is set the tongue:* some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. زردمن, which signifies the windpipe]. (TA.)

زرط

زِرَاطٌ : see سِرَاطٌ.

زرع

1 زَرَعَ, aor. ـَـ, (K,) inf. n. زَرْعٌ (S, TA) and زِرَاعَةٌ, (TA,) *He sowed,* or *cast seed;* (S, K, TA;) as also ازْدَرَعَ, (S, Msb, K,) originally ازْتَرَعَ, the ت being changed into د in order that it may agree with the ز, (S, K,) for د and ز are pronounced with the voice as well as the breath, whereas ت is pronounced with the breath only: (S, TA:) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself.*] They say, مَنْ زَرَعَ حَصَدَ [*He who sows reaps*]. (TA.) And [they use this verb transitively, saying,] زَرَعْتُ البُرَّ والشَّعِيرَ [*I sowed wheat and barley*]: and in like manner, زَرَعْتُ الشَّجَرَ [*I sowed the trees;* or *sowed the seeds which should produce the trees:* or it may signify *I planted the trees*]. (Ibn-Abi-l-Hadeed.) And زَرَعَ الحُبَّ لَكَ فِى القُلُوبِ كَرَمُكَ وحُسْنُ خُلُقِكَ [*Thy generosity and the goodness of thy disposition have sown love for thee in the hearts*]. (TA.) And it is said in a trad., مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ [*Whoso hath land,*] *let him sow it* [*or let him lend it,* or *give it, to his brother; and if he refuse, let him retain his land*]. (TA.) ___ زَرَعَ الأَرْضَ, (Mgh, Msb,) inf. n. زَرْعٌ, (Msb,) signifies [also] *He ploughed up,* or *tilled,* or *cultivated, the land,* or *ground, for sowing.* (Mgh, Msb.) Hence [the saying in a trad.], إِذَا زَرَعَتْ هٰذِهِ الأُمَّةُ نُزِعَ مِنْهَا النَّصْرُ *When this nation shall employ itself* altogether *with agriculture* and the affairs of the present world, and turn away from warring against unbelievers and the like, *aid shall be withdrawn from it.* (Mgh.) ___ زَرَعَهُ ٱللّٰهُ signifies *God caused it,* or *made it, to grow, vegetate,* or

germinate; (S, Mgh, Msb, K;) and, *to increase;* (Mgh;) namely, الحَرْثَ [*the seed-produce*]. (Mgh, Msb;)

The verb is properly thus used of divine affairs, exclusively of human: (Er-Rághib:) and hence the saying in the Kur [lvi. 63-4], أَفَرَأَيْتُمْ مَا تَحْرُثُونَ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (S, * Er-Rághib) *Now think ye, what ye sow, do ye cause it to grow,* or *are We the causers of growth?* (Bd:) or, as some say, *do ye cause it to increase, or are We the causers of* its *increase?* the حَرْث [or sowing] being ascribed to them, and the زَرْع [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say, أَنْبَتُّ كَذَا *I was a means of causing such a thing to grow.* (Er-Rághib.) [In like manner,] you say, ازدرع زرعًا, meaning [*He raised seed-produce,* i. e., *was a means of causing it to grow,*] *for himself,* in particular. (TA.) ___ [Hence,] one says, with respect to a child, زَرَعَهُ ٱللّٰهُ *May God render him sound and strong;* syn. جَبَرَهُ: (S, K, TA:) like as one says أَنْبَتَهُ ٱللّٰهُ: and in like manner, زَرَعَ ٱللّٰهُ وَلَدَكَ لِلْخَيْرِ [*May God render thine offspring sound and strong,* or rather, *cause thine offspring to grow up, for* the doing, or enjoyment, of *what is good*]. (TA.) ___ [Hence also,] زُرِعَ لَهُ بَعْدَ شَقَاوَةٍ [*An increase was made for him after adversity;* or] *he obtained property after want;* for the verb in this instance is like عُنِيَ. (Ibn-'Abbád, K.)

3 **مُزَارَعَةٌ** is of the measure مُفَاعَلَةٌ, [denoting a mutual action,] from الزِّرَاعَةُ, (Mgh,) and its signification is well known; (S;) i. e. The *making a contract,* or *bargain, with another, for labour upon land,* [*to till and sow and cultivate it,* as is indicated in the Mgh and Msb,] *for a share,* or *portion, of its produce,* (Msb, K, TA,) *the seed being from the owner of the land.* (K, TA.) [You say, زَارَعَهُ *He made with him a contract,* or *bargain, such as is above described;* and in like manner, خَابَرَهُ, and آكَرَهُ. The doing this is forbidden, because of the uncertainty of the result.]

4 **ازرع** *It* (a plant, or herbage,) *had,* or *became in the state of having,* زَرْع [i. e. *produce of its seed;* i. e. *it grew from its seed*]: (TA:) and, said of زَرْع [or seed-produce], *it became tall:* (K:) or, as some

say, *it produced its leaves:* and *it attained to the proper time for its being reaped.* (TA.) ___ ازرع النَّاسُ signifies أَمْكَنَهُمُ الزَّرْعُ [expl. in the TK as meaning *The men,* or *people, became able to sow seed;* i. e., *became possessors of seed:* but I rather think that it means *they had seedproduce within their power,* or *reach; they became able to avail themselves thereof;* or *they attained to a season when they had seed produce*]. (K.)

5 تزرّع إِلَى الشَّرِّ *i. q.* تسرّع [*He hastened,* or *made haste, to* do *evil,* or *mischief*]. (Sgh, K.)

8 ازْدَرَعَ, originally ازْتَرَعَ: see 1, in two places.

10 أَسْتَزْرِعُ ٱللّٰهَ وَلَدِى لِلْبِرِّ وَأَسْتَرْزِقُهُ لَهُ مِنَ الحِلِّ [*I beg God to make my offspring grow up for piety, and I beg of Him means of subsistence for them,* or *him, of such kind as is of lawful attainment*]. (TA.)

زَرْعٌ, originally an inf. n., [see 1,] (Mgh, Msb, TA,) used as a subst. properly so termed, signifying *Seed-produce; what is raised by means of sowing;* (Mgh, Msb;) *what is sown;* (K, TA;) *while in growth,* [i. e. *standing corn,* and *the like,*] (K and TA voce أَزْرَعَ,) *and also after it has been reaped;* (S and Msb and K in art. رفع, &c.;) its predominant application is to *wheat* and *barley;* (TA;) but it signifies also *plants,* or *herbage,* [*in general,*] *such as one reaps;* or, as some say, *only while fresh and juicy:* (Msb:) [and often *a sown field:*] pl. زُرُوعٌ. (S, Mgh, Msb, K.) ___ [Hence,] *Offspring,* or *children;* or *a child.* (IDrd, K, TA.) You say, هٰؤُلَآءِ زَرْعُ فُلَانٍ *These are the offspring,* or *children, of such a one.* (IDrd, TA.) And هُوَ زَرْعُ الرَّجُلِ *He is the offspring,* or *child, of the man.* (TA.) ___ And The *seed,* or *seminal fluid,* of a man. (TA.) ___ [And The *fruit,* or *harvest, of* a man's *conduct;* as though it were the produce of what he sowed.] One says, بِئْسَ الزَّرْعُ زَرْعُ المُذْنِبِ [*Very evil is the fruit,* or *harvest, of conduct; the fruit,* or *harvest, of the conduct of the sinner*]. (TA.)

زَرْعَةٌ and زُرْعَةٌ and زَرْعَةٌ and زَرَعَةٌ *A place in which to sow.* (AHn, Sgh, K.) You say, مَا فِى الأَرْضِ زَرْعَةٌ, &c., (K,) or زَرْعَةٌ وَاحِدَةٌ, &c., and in like manner, عَلَى الأَرْضِ, (TA,) *There is not in the land,* (K,) or *upon the land,* (TA,) *a place,* (K,) or *a single place,* (TA,) *in which to sow.* (K, TA.) ___ [The first also app. signifies *An ear of corn:* see سُبْلٌ.]

زُرْعَةٌ : see زَرْعَةٌ. ___ Also *Seed,* or *grain, for sowing,* or *that is sown;* syn. بَذْرٌ. (K.) You say, أَعْطِنِى زُرْعَةً أَزْرَعُ بِهَا أَرْضِى [*Give thou to me seed that I may sow therewith my land*]. (TA.) [See also زَرِيعَةٌ.] ___ And The *young one of a* قَبَجَةٌ [generally meaning a *partridge*]. (Z, TA.)

زَرْعَةٌ : see زَرْعَةٌ.

زَرَعَةٌ : see زَرْعَةٌ.

زَرِيعٌ [*i. q.* مَزْرُوعٌ *Sown:* &c.: see زَرِيعَةٌ]. ___ *Seed produce that is watered by the rain.* (Ham p. 657.) ___ And hence, Anything *soft,* or *tender;* as being likened thereto. (Id.)

زِرَاعَةٌ [an inf. n. of 1, q. v.: and] The *business,* or *occupation, of sowing, ploughing up, tilling,* or *cultivation, land.* (Mgh, * Msb, * TA.)

زَرِيعَةٌ *A thing that is sown;* (IDrd, K;) sometimes used in this sense; as though meaning مَزْرُوعَةٌ : (IDrd:) or *grain that is sown:* زَرِّيعَةٌ, with teshdeed, is wrong. (IB.) [See also زُرْعَةٌ.]

زَرَّاعٌ : see زَارِعٌ. ___ Also *A calumniator:* (IAar:) *one who sows rancours in the hearts of friends.* (TA.)

زَرِّيعٌ *What grows in land that has been left unsown for a year or more, from what has become scattered upon it in the days of the reaping;* (K;) i. e., *of the grain;*

mentioned by Sgh, on the authority of ISh; and by Z, who says that it is also called كَاثٌ. (TA.)

زَرَّاعَةٌ : see مَزْرَعَةٌ, in two places.

زَارِعٌ [act. part. n. of 1:] *i. q.* زَرَّاعٌ (TA) [One *who sows:*] one *who ploughs up, tills,* or *cultivates, land:* (Mgh:) pl. زُرَّاعٌ. (TA.) By this pl., in the Kur xlviii. 29, are meant Mohammad and his Companions, the inviters to El-Islám. (Zj.) ___ *Causing to grow, vegetate,* or *germinate:* (S, TA:) *causing to increase:* (TA:) pl. with ون. (S, TA.) Also *The name of a certain dog:* (Ibn-'Abbád, IF, K:) whence أَوْلَادُ زَارِعٍ meaning *dogs.* (Ibn-'Abbád, Z, K.)

مَزْرَعَةٌ (S, Msb, K, &c.) and مَزْرُعَةٌ (Sgh, L, K) and مَزْرِعَةٌ (K) *A place of* زَرْعٌ [or *seed-produce*]; as also مَزْدَرَعٌ ; (S, Msb, K;) and زَرَّاعَةٌ ; (Ham p. 657;) or this last signifies *land that is sown:* (TA:) pl. of the first مَزَارِعُ; (TA;) and of ↓ the last زَرَّاعَاتٌ. (Ham, TA.) ___ [Hence the saying,] الدُّنْيَا مَزْرَعَةُ الآخِرَةِ [*The present world is the place in which is produced the fruit,* or *harvest, to be reaped in the world to come*]. (TA.)

مَزْرُوعٌ and مَزْرُوعَةٌ: see زَرِيعٌ and زَرِيعَةٌ.

مَزْدَرَعٌ : see مَزْرَعَةٌ.

مُزْدَرِعٌ One *who raises seed-produce* (يَزْدَرِعُ زَرْعًا) *for himself,* in particular. (TA.)

زرف

زَرَافَةٌ (S, Msb, K) and زُرَافَةٌ (Msb as on the authority of A'Obeyd [but not found by me elsewhere in the sense here assigned to it]) and زَرَافَّةٌ, [which is of a rare form, like حَمَارَّةٌ, q. v.,] (A'Obeyd, IF, S, Msb, K,) this last mentioned by El-Kanánee, (A'Obeyd, S,) and by Kzz in his Jámi', but not known to A'Obeyd on any other authority than that of El-Kanánee, and the first is said by him (A'Obeyd) to be preferable, (TA,) *A company,* or *congregated body, of men:* (S, Msb, K:) or *ten thereof:* (K, TA:) accord. to some copies of the K *what is termed an* عَشِيرَة [i. e. *a small portion of a tribe,* &c.,] *thereof:* (TA:) pl. زَرَافَاتٌ (IF, S, Mgh, Msb) and زَرَافَّاتٌ: (IF, Msb:) in a poem of Lebeed, زَرَّافَات, with teshdeed to the ر. (TA.) One says, بِزَرَافَّتِهِمْ أَتَانِى الْقَوْمُ [or بِزَرَافَتِهِمْ, i. e. *The people,* or *party, came to me with their whole company;* meaning, *all together*]. (TA.) Also زَرَافَة and زُرَافَة, (S, O, Mgh, L, Msb, K,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Msb, TA,) but some say that the latter is vulgar, (TA,) and زَرَافَة and زُرَافَّة, (O, L, Msb, K,) but the first of these four is the most chaste, (L, TA,) [The *camelopard,* or *giraffe;*] *a certain beast,* (S, K, [in the Mgh erroneously said to be a beast of prey,]) *of beautiful make, the fore legs of which are longer than its kind legs;* (TA;) said to be

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called by a name signifying جَمَاعَة because it has the form of an assemblage of animals; (Msb;) *in Pers. called* أُشْتُرْ گَاوْ پَلَنْگ, (S, Mgh, K,) i. e. *camel-ox-leopard,* (TA,) because it has resemblances to the camel and the ox and the leopard: (K, TA:) pl. زَرَافَى, or زُرَافَى, or زَرَافِىُّ, (accord. to different copies of the K, the last accord. to the TA,) like زَرَابِىُّ. (TA.)

زُرَافَةٌ: see the preceding paragraph, in two places.

زَرَاقَةٌ and زُرَاقَةٌ: see the first paragraph; the former in three places.

زرفن

Q. 1 زَرْفَنَ صُدْغَيْهِ *He disposed the hair hanging down upon each of his temples in the form of a* زُرْفِين [or *ring*]: (S, * K:) but this is postclassical. (S.)

زُرْفِين and زُرْفِين, (S, Mgh, K,) or the latter is the correct word, for there is no word of the measure فُعْلِيل in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door:* (Mgh, K:) or [*a ring*] *in a general sense:* (K:) pl. زَرَافِين, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (S, K,) from the Pers. [زُرْفِين]. (S.) ___ The latter also signifies *A company of men* [app. *disposed in the form of a ring*]. (TA.)

زرق

1 زَرِقَ, (MA, TA,) [aor. ـَـ ,] inf. n. زَرَقٌ (S, MA, KL, TA) and زُرْقَةٌ, (MA,) [or the latter is a simple subst.,] *He had that colour of the eye which is termed* زُرْقَة [q. v.]; (S, TA;) [i. e.] *he was blue-eyed;* (KL;) or *gray-eyed;* (MA, PS;) or *of a greenish hue in the eye* [so I render the Pers. explanation سبز چشم شد]. (MA.) And زَرِقَتْ عينه; (S, K;) and ازرقّت عينه, inf. n. ازْرِقَاقٌ; (S;) and ازراقّت عينه, (S, MA,) inf. n. ازْرِيقَاقٌ; (S;) *His eye was of the colour termed* زُرْقَة; (S, K;) [i. e.] *his eye was gray;* (MA;) [&c.] ___ And زَرِقَ, (TK,) inf. n. زَرَقٌ, (K, TK,) *He* (a man, TK) *was,* or *became, blind.* (K, * TK.) ___ [And زَرِقَ النَّصْلُ, inf. n. زَرَقٌ, is app. used as signifying *The iron head or blade* of an arrow &c. *was,* or *became, very clear* or *bright:* see زَرَقٌ, below.] ___ And زَرِقَ المآءُ *The water was,* or *became, clear;* as also ازرقّ . (Msb.) زَرِقَتْ عينه نَحْوِى *His eye turned towards me so that the white thereof appeared;* (S, K;) as also أَزْرَقَتْ and ازْرَقَّتْ . (Fr, K.) زَرَقَهُ, (Mgh,) or زَرَقَهُ بمزراق, (S, K,) or بِرُمْحٍ, (Msb,) aor. ـُـ , (Msb, TA,) inf. n. زَرْقٌ, (Mgh, Msb,) *He cast at him,* (S, Mgh, K,) or *he thrust him,* or *pierced him,* (Mgh, Msb,) *with a* مزراق [or *javelin*], (S, Mgh, K,) or *with a spear.* (Msb.) ___ [Hence,] زَرَقَهُ بعينه, and ببصره, *He looked sharply,* or *intently,* or *attentively, at him; he cast his eye at him.* (TA.) ___ زَرَقَتِ الرَّحْلَ, (S, TA,) or الحملَ, (TA,) *She* (a camel) *made the saddle,* (S, TA,) or *the load,* (TA,) *to shift backwards:* (S, TA:) and أَزْرَقَتْ حملَها, (K,) inf. n. إِزْرَاقٌ, (TA,) *She* (a camel) *made her load to shift backwards.* (K.) [See also 2.] زَرَقَ, aor. ـُـ and ـِـ , (S, Msb, K,) inf. n. زَرْقٌ, (Msb,) said of a bird, *i. q.* ذَرَقَ [i. e. *It muted,* or *dunged*]. (S, Msb, K.)

2 زرّق, accord. to Golius, as on the authority of the KL, *i. q.* Pers. چكانيد, *Fecit ut stillaret, stillatim emisit:* but it appears from my copy of the KL that this should be زهّق; for I there find تزهيق (not تزريق) expl. by the Pers. چكانيدن: then, however, immediately follows, in that copy, another explanation: ___ and The *shifting backwards*

of a camel's saddle from his back: therefore it seems that either تزريق is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or تزهيق is there a mistake for تزريق.]

4 أَزْرَقَ see 1, in two places.

7 انزرق *It* (an arrow) *passed through, and went forth on the other side:* (Lth, K:) and in like manner a spear. (K in art. زرنق.) ___ *He,* or *it, passed, so as to go beyond and away.* (TA.) ___ *He entered* into a burrow, *and lay hid.* (K in art. زرنق.) ___ *It* (a camel's saddle, S, K, and a load, TA) *shifted backwards.* (S, K, TA. [In the CK, الرَّجُل is erroneously put for الرَّحْل. See an ex. in art. زهق, conj. 4.]) ___ *He* (a man, As) *laid himself down on his back.* (As, K.)

9 إِزْرَقَّ see 1, in three places.

11 إِزْرَاقَّ see 1, second sentence.

Q. Q. 2 تَزَوْرَقَ, (K, TA,) in some of the copies of the K تَزَرْوَقَ, (TA,) *He* (a man, TA) *cast* [*forth*] *what was in his belly:* (K, TA:) so says Fr. (TA.)

زَرَقٌ [inf. n. of زَرِقَ, q. v.: and] *i. q.* زُرْقَةٌ, q. v. (K.) ___ *Blindness:* (K:) in this sense also an inf. n. of which the verb is زَرِقَ. (TK.) ___ The *quality of being very clear* or *bright,* in the iron head or blade of an arrow &c. (ISk, S. [See, again زَرَقٌ, of which it is app., in this sense likewise, an inf. n.]) ___ *A sort of* تَحْجِيل [i. e. *whiteness in the legs,* or *in three of the legs,* or *in the two kind legs,* or *in one kind leg, beneath the knees and hocks,* or *beneath the hocks,* or *beneath the hock, of a horse,*] *not including the border of the pastern next the hoof:* (AO, K:) or, as some say, (TA, but in the K and) *a whiteness not surrounding the bone altogether, but* [*only*] *a whiteness of the hair* (وَضَحٌ) *upon a part thereof.* (K, TA.)

زَرْقَةٌ *A certain bead* (خَرَزَةٌ) *for the purpose of fascination,* (Ibn-'Abbád, K,) *with which women fascinate* [*men*]. (Ibn-'Abbád, TA.)

زُرْقَةٌ *A certain colour,* (Msb, K,) *well known;* as also زَرَقٌ : (K:) it is [in various things; but is generally expl. as being] in the eye: (JK, S:) [*a blue colour,* (see 1, first sentence,) whether *light* or *dark* or *of a middling tint,* but generally the first;] *sky-colour,* or *azure;* (TK;) [*blueness of the eye;*] or *grayness of the eye;* (PS;) [or *a greenish hue in the eye:* (see again 1, first sentence:)] accord. to ISd, *whiteness, wherever it be:* and *a* خُضْرَةٌ [by which may be meant *greenness,* or *dust-colour intermixed with blackness* or *deep ask-colour,*] *in the* سَوَادٌ [here meaning *iris*] *of the eye:* or, as some say, *a whiteness overspreading the* سَوَادٌ *of the eye* [app. when a person becomes blind: see 1, third sentence; and see also أَزْرَقُ]. (TA.) [In the present day it is often improperly used as meaning *A black colour.*]

زُرْقُمٌ *Having, in an intense degree, that colour of the eye which is termed* زُرْقَةٌ; (S, K; *) applied to the male and the female; (K;) [i. e.] applied also to a woman: (S:) accord. to Ibn-'Osfoor, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA;) but accord. to Lh, one says رَجُلٌ زُرْقُمٌ and امْرَأَةٌ زُرْقَآءُ: the م is augmentative. (TA.)

زَرْقَمَةٌ [*Intenseness of* زُرْقَةٌ, i. e. *blueness,* or *grayness, in the eye;*] the *attribute denoted by the epithet* زُرْقُمٌ. (Lh, TA.)

زُرَيْقٌ [and app. أَبُو زُرَيْقٍ (see زُرْيَابٌ)] *A certain bird.* (K.)

زُرَيْقَآءُ [dim. of زُرْقَآءُ fem. of أَزْرَقُ] A mess of crumbled bread (ثَرِيدَةٌ) *dressed with milk and olive oil:* (JK, Z, K:) likened, because of its seasoning, to the eyes that are termed زُرْقٌ (Z, TA.) Also *A certain small beast, resembling the cat.* (Lth, K.)

زُرَّقٌ *A certain bird used for catching other birds;* (IDrd, S, K;) *between the* [*species of hawk called*] بَازِى *and the* بَاشَق [or *sparrow-hawk*]: (IDrd, TA:) or, accord. to Fr, the *white* بَازِى [or *falcon*]: (S, TA:) [but] it is said in the A, لَا يُقَاسُ الزُّرَّقُ بالأَزْرَق [*The* زُرَّق *is not to be compared with the* أَزْرَق], which latter is the بازى: (TA:) the pl. is زَرَارِيقُ. (S, K.) And *A whiteness in the forelock of a horse;* (K, TA;) or *in the hinder part of his head, behind the forelock.* (O, TA.) And *Some white hairs in the fore leg of a horse;* or *in his hind leg.* (TA.) Also *Sharp-sighted:* mentioned by Sb, and expl. by Seer. (TA.)

زَرَّاقٌ, applied to a man, *Very deceitful;* or *a great deceiver.* (TA.)

زَرَّاقَةٌ, with fet-h and teshdeed, *A short javelin;* i. e. *a spear shorter than the* مِزْرَاقٌ: pl. زَرَارِيقُ. (TA.) ___ Also *i. q.* مِنْضَحَةٌ; (IAar, L and K in art. نضح; in some copies of the K, زُرَّاقَة; and in the CK زرافة;) i. e. *An instrument made of copper,* or *brass, for shooting forth naphtha* [*into a besieged place*]. (L in that art.)

زُرْنُوقٌ: &c.: see art. زرنق.

زَوْرَقٌ *A sort of* سَفِينَة [or *boat*]; (S;) [*a skiff*

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i. e.] *a small* سَفِينَة; (K;) or *a small* قَارِب: pl. زَوَارِقُ. (TA.) Dhu-r-Rummeh says, [referring to a she-camel,] نَعْمَتْ زَوْرَقُ البَلَد; [making it fem., because] meaning نَعْمَتْ سَفِينَةُ المَفَازَة [*Excellent,* or *most excellent, is the boat,* or *skiff, of the desert,* or *waterless desert.*] (S, TA.)

أَزْرَقُ *Of the colour termed* زُرْقَة [q. v.]; (Msb, TA;) and أَزْرَقِىٌّ signifies the same: (TA:) an epithet applied to a man,

signifying *having what is termed* زُرْقَة *of the eye:* (S:) *blue,* (KL,) [whether *light* or *dark* or *of a middling tint,* but generally the first;] *sky-coloured,* or *azure;* (TK;) *blue-eyed;* (MA, KL;) *gray-eyed;* (MA;) [or *having a greenish hue in the eye:* &c.: (see زُرْقَة:)] fem. زَرْقَآءُ: (S, Msb:) pl. زُرْقٌ. (Msb.) [In the present day it is often improperly used as meaning *Black:* and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning *gray,* or *ash-coloured.*] ___ [And *Blind;* properly *by reason of a bluish,* or *grayish, opacity of the crystalline lens;* i. e., *by what is commonly termed a cataract in the eye.*] وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا, in the Kur [xx. 102], means [*And we will congregate,* or *raise to life, on that day, the sinners,* or *unbelievers,*] *blind;* (Bd, K, * TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty:* (Th, TA:) or *with their eyes become blue,* or *gray, by reason of intense thirst:* (ISd, TA:) or *blue-eyed,* or *gray-eyed,* (زُرْقُ العُيُونِ,) because الزُّرْقَة is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زُرْق. (Bd.) ___ Applied to the iron head or blade of an arrow &c., *Very clear* or *bright:* (ISk, S, K:) and زُرْقٌ [used as a subst.] means *spearheads* (S, K) or *the like;* (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads* or *blades of arrows* &c. (Ham p. 313.) And *Clear* water: (IAar, S, Msb:) pl. as above. (TA.) ___ Hence, العَدُوُّ الأَزْرَقُ *The sheer enemy:* or [*the fierce enemy;*] *the enemy that is vehement in hostility;* because زُرْقَة of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.) ___ الأَزْرَقُ *The* بَازِى [i. e. *hawk,* or *falcon:* because of his colour]: pl. as above. (TA. [See also زُرَّقٌ.]) ___ And *The leopard.* (TA.) ___ الزَّرْقَآءُ *Wine:* (K:) [app. because of its clearness:] so says AA. (TA.) ___ And the name of *A horse of Náfi' Ibn-'Abd-El-'Ozzà.* (Ibn-'Abbád, K.)

أَزْرَقِىٌّ : see the next preceding paragraph, first sentence. Also sing. of الأَزَارِقَةُ, (TA,) which is the appellation of *A certain sect of the* [*heretics*, or *schismatics, called*] خَوَارِجُ, (S, K,) or حَرُورِيَّةٌ; (TA;) so called in relation to Náfi' Ibn-ElAzrak, (S, K,) who was [of the family] of EdDool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

مِزْرَاقٌ *A javelin;* i. e. *a short spear,* (S, Mgh, Msb, K,) *lighter than the* عَنَزَةٌ. (Mgh, Msb.) Also A camel *that makes his load to shift backwards.* (Az, K.)

زرقم (Quasi root)

زرقُمٌ and زرقِمَةٌ are expl. in art. زرق.

زرم

1 زَرِمَ , (S, K,) aor. ـَـِ , (K,) inf. n. زَرَمٌ, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) *It became interrupted,* or *stopped;* or *it stopped;* or *ceased;* (S, K;) as also ازْرَأَمَّ . (K.) And so the former verb said of a sale. (TA.) ___ And, said of a dog, (S, K,) and of a cat, (K,) *His dung,* (S, K,) or *dry dung,* (K,) *stopped in his rectum.* (S, K.) زَرَمَهُ: see 4. ___ زَرَمَتْ بِهِ *She* (his mother, S) *brought him forth.* (S, K.)

2 زَرَّمَ see 4. ___ زَرَّمَهُ, (S, TA,) inf. n. تَزْرِيمٌ, (TA,) *He,* or *it, rendered him* زَرِمٌ, i. e. *niggardly,* or *avaricious:* (S:) or *it* (time, or fortune,) *cut off from him good, good things,* or *prosperity.* (TA.)

4 ازرمه *He,* or *it, interrupted it, stopped it,* or *caused it to cease;* namely, one's urine, and his flow of tears, and his speech; as also زَرَمَهُ , aor. ـِـ , (K,) inf. n. زَرْمٌ; (TA;) and زَرَّمَهُ , (K,) inf. n. تَزْرِيمٌ. (TA.) ___ And *He interrupted,* or *stopped, his* (another's) *urine.* (As, S, K.) أَزْرَمَتْ *She* (a camel) *interrupted her flow of urine by little and little.* (AA, TA.)

8 ازدرام The act of *swallowing* [a thing]: (S, K:) mentioned in the S in art. زدرم or زردم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure افْتِعَالٌ; not افْعِلَالٌ. (MF, TA.)

Q. Q. 4 ازْرَأَمَّ , (S, K,) inf. n. ازْرِئْمَامٌ: (S:) see 1. ___ [Also] *He shrank,* or *drew himself together:* (A'Obeyd, S:) or *he shuddered and shrank.* (TA.) ___ And *He was angry.* (AZ, TA.)

زرم [app. زرم] *Dung*, or *dry dung, stopping in the rectum* of a dog or cat. (TA. [See 1, third sentence.])

زرم *Caution.* (K.)

زَرِمٌ Anything *becoming interrupted*, or *stopped; stopping*, or *ceasing;* as also أَزْرَمُ . (TA.) *Scanty*, or *little in quantity, and becoming interrupted*, or *stopped:* so in the phrase رَجُلٌ زَرِمُ الدَّمعِ: or this signifies [simply] *a man whose tears are becoming interrupted*, or *stopped.* (TA.) ___ A she-camel *that interrupts her flow of urine by little and little.* (AA, TA. [Thus used as a fem. epithet without ة.]) ___ A dog, and a cat, *whose dung*, or *dry dung, has stopped in his rectum.* (TA.) ___ *Straitened* [app. *in his means of subsistence*]. (S.) ___ *Niggardly*, or *avaricious.* (S.) ___ *Low, object, mean*, or *ignominious, whose near kinsfolk are few;* (IAar, K;) as also زَرِيمٌ . (TA.) ___ One *who does not remain fixed*, or *settled, in any place.* (As, K.)

زَرِيمٌ : see the next preceding paragraph.

زُرَأْمِيمٌ : see مُزَرْئِمٌ.

أَزْرَمُ : see زَرِمٌ. ___ Also The *cat.* (ISd, K.)

مُزَرْئِمٌ *Shrinking*, or *drawing himself together;* (A'Obeyd, S, K;) as also زُرَأْمِيمٌ ; (Th, K, TA; [in the CK زَرَامِيمٌ;]) each with damm: (TA:) or, accord. to A'Obeyd, مُزَرْئِمٌ signifies *shuddering and shrinking;* with the ر before the ز; and AZ doubted whether the word having this meaning were مُزَرْئِمٌ or مُزَرْئِمٌ; but Az says that the former is the right, with the ز before the ر and that it is thus accord. to Ibn-Jebeleh. (TA.) ___ Also *Angry.* (AZ, TA.) ___ And *Silent.* (IB, TA.)

زرنب

زَرْنَبٌ *A certain perfume:* or *certain sweetsmelling trees:* (K:) or *a species of sweet-smelling plant:* (S:) *it consists of slender round twigs, between* [ما بَيْنَ, misprinted ملين,] *the thickness of the large needle and the thickness of writingreeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron:* (Ibn-Seenà, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, accord. to some, it signifies the *leaves of a sweet-smelling plant, which has the name of* رجل الجراد, *locusts' foot:* and he adds, as though on the authority of Ibn-Seenà ubi suprá, *salix Aegyptiaca:* referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also *saffron:* (K:) it is of the measure فَعْلَلٌ; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says,

* يَا بِأَبِي أَنْتَ وَفُوكَ الأَشْنَبُ *

* كَأَنَّمَا ذُرَّ عَلَيْهِ الزَّرْنَبُ *

[*O, with my father thou* shouldst be ransomed, *and thy mouth that is cool and sweet, as though* زرنب *were sprinkled upon it*]. (S.) In the trad. of Umm-Zara, where it is said, المسُّ مَسُّ أَرْنَبٍ والرِّيحُ رِيحُ زَرْنَبٍ [*The feel is the feel of a hare, and the odour is the odour of* زرنب], IAth says that it signifies *saffron;* and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) ___ Also The [*dung such as is termed*] بَعْر *of wild animals.* (K.) Also, [and, as appears from what follows, زَرْنَبَةٌ likewise, if this be not a mistranscription,] The *vulva* of a woman: (K, * TA:) or *such as is large:* or the *external portion thereof:* (K:) or *a piece of flesh* (K, TA) *within the* زروان [a mistranscription for

زردان, a name for the *vulva*], (TA,) *behind the* كَيْنَة [or كَيْن, q. v.]: (K, TA:) behind the زَرْنَبَة is another piece of flesh: so says IAar. (TA.)

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زَرْنَبَةٌ : see the next preceding sentence, in two places.

زرنق

Q. 1 زَرْنَقَةٌ [as inf. n. of زَرْنَقَ] The *irrigating* [land] *by means of the* زُرْنُوقٌ [here app. meaning *rivulet*]. (Mgh, K.) ___ And The *setting up a* [*pillar-like structure such as is termed*] زُرْنُوقٌ *by a well.* (K.) One says also, زَرْنَقَتَهُ, (K,) inf. n. as above, (TK,) meaning *I clad him* [app. فِى الثِّيَابِ *in the clothes:* see Q. 2]: or زَرْنَقْتُ اللِّبَاسَ إِيَّاهُ *I put the clothing upon him;* or *clad him therewith.* (TK) And لَا يُزَرْنِقُكَ أَحَدٌ عَلَى فَضْلِ زَيْدٍ [*No one will exceed to thee the excel-lence of Zeyd*]. (TA. [It is there indicated that this is from زَرْنَقَةٌ as syn. with زِيَادَةٌ.]) [See زَرْنَقَةٌ as a simple subst. below.]

Q. 2 تَزَرْنَقَ *He drew water by means of the* زُرْنُوقٌ, (Mgh, K, TA,) or *the* زُرْنُوقَانٌ, (TA,) *for hire.* (Mgh, K, TA.) Hence the saying of 'Alee, لَا أَدَعُ الحَجَّ وَلَوْ تَزَرْنَقْتُ, meaning *I will not omit,* or *neglect, the pilgrimage, though I should draw water by means of the* زُرْنُوقٌ, or زُرْنُوقَانٌ, *and perform it with the hire obtained thereby:* thus it is explained: another explanation will be found in what follows. (Mgh, TA.) تَزَرْنَقَ فِى الثِّيَابِ *He clad, and covered, himself in the clothes.* (K.) ___ And hence, [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) تَزَرْنَقَ also signifies تَعَيَّنَ, (Mgh, K, TA, [in the CK, erroneously, تَغَيَّرَ,]) from الزُّرْنُقَةُ meaning العِينَةُ; (Mgh;) i. e. *He bought on credit, for an excess* [*in the amount of the price*]. (TK.) And accord. to some, وَلَوْ تَزَرْنَقْتُ, in the saying of 'Alee mentioned above, means وَلَوْ تَعَيَّنْتُ, (Mgh,) i. e. وَلَوْ تَعَيَّنْتُ عِينَةَ الزَّادِ وَالرَّاحِلَةِ [*though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden*]: (TA:) but the former explanation is the more likely. (Mgh.)

زَرْنَقَةٌ inf. n. of زَرْنَقَ. (TK. [See Q. 1, above.]) Also *i. q.* عِينَةٌ; (IAar, JK, Mgh, K;) i. e. The *buying of a thing from*

a man on credit, for more than its [*current*] *price:* (JK, Fáïk:) or the *doing thus, and then selling it to him,* or *to another, for less than the price for which it was purchased.* (TA.) ___ And *Increase, excess,* or *addition;* syn. زِيَادَةٌ. (K.) [For زَرْنَقَةٌ in this and the following senses, Freytag, in his Lex., has written زَرْنَقٌ.] ___ And *Debt.* (K, TA. [In the CK, الدِّينُ is erroneously put for الدَّيْنُ: and it is there added, as though arabicized from زَرْنَهْ; i. e. الذَّهَبُ لَيْسَ: but what this should be I know not, unless it be a mistranscription for الذَّهَبُ لَيْسَ; for, in Pers., زَرْ means gold, and نَهْ is a negative.]) Also *Perfect,* or *consummate, beauty.* (K.)

زُرْنُوقٌ, as some pronounce it, is by others pronounced زَرْنَوْقٌ, which is of a strange form, [said to be] of the measure فَعْنَوْلٌ, (IJ, TA,) mentioned by Kr on the authority of Lh: (TA:) [the dual] زُرْنُوقَانِ, (S, Mgh, K,) mentioned by J in art. زرق, the ن being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زَرْنَوْقَانِ, (K,) signifies *Two pillarlike structures* (مَنَارَتَانِ) *constructed by the head of a well,* (S, Mgh, K,) *on the two sides thereof;* (K;) or *two walls;* or *two posts;* (Mgh;) *across which is placed a piece of wood,* (S, Mgh,) *called the* نَعَامَةٌ; (S;) *and to this is suspended the pulley by means of which the water is drawn:* (S, Mgh:) or *two structures like the signs set up to show the way, by the brink of a well, of clay* or *of stones:* (TA:) accord. to the S, (TA,) if of wood, they are called دَعَامَتَانِ: or, as El-Kilábee says, if of wood, they are called نَعَامَتَانِ, and the crosspiece is called the عَجَلَةٌ, and to this the large bucket is suspended: (S, TA:) pl. زَرَانِيقُ. (TA.) ___ زُرْنُوقٌ also signifies *A rivulet;* (Sh, Mgh, K;) app. *a rivulet in which runs the water that is drawn by means of the* زرنوق. (Sh, Mgh,* TA.)

زُرْنِيقٌ *i. q.* زُرْنِيخٌ [i. e. *Arsenic*]; an arabicized word; (K;) as is also the latter [q. v.]. (TA.)

مُزَرْنَقٌ *A setter-up of what are termed* زَرْنَوْقَانِ. (TA.)

زرنيخ

زِرْنِيخٌ [*Arsenic;*] *a well-known kind of stone* [or *mineral*, for it is *a metal*]; of which there are several species; one species is *white* [i. e. *white arsenic*]; and another is *red* [i. e. *realgar*, or *red arsenic*, also called *sandarac*]; and another is *yellow* [i. e. *orpiment*, or *yellow arsenic*]: (K, TA:) it is an arabicized word from the Pers. [زَرْنِيخ or زَرْنِيق or زَرْنِى or زَرْنَه]. (Msb.)

زرى

1 **زرى عليه** , (S, Msb, K,) or فعله عليه زرى, (Mgh, TA,) aor. يزرى, (Msb, TA,) inf. n. زراية, (S, Mgh, Msb, K, TA,) with kesr, (Msb, TA,) but by some written with fet-h, (TA, [زراية, thus in the CK and in one of my copies of the S and in my MS. copy of the K,]) and زرى (Msb, K) and زرية (Msb [perhaps a mistranscription for what next follows]) and مزرية and مزراة and زريان, with damm, (K,) but accord. to the copies of the T and M زريان; (TA;) and تزرّى عليه, (S, Msb, K,) and ازرى عليه, but this is of rare occurrence, (K,) and ازدراه ; (Msb;) *He blamed, found fault with,* or *reproved,* (Lth, AZ, S, Mgh, Msb, K,) *him,* (S, Msb, K,) or *his deed;* (Mgh, TA;) or *was angry with him, with the anger that proceeds from a friend:* (S, TA:) and *reproached him, upbraided him,* or *blamed him angrily* or *severely:* (Lth, TA:) and *he mocked, scoffed,* or *laughed, at him; derided him;* or *ridiculed him.* (Msb.) ___ See also 4, last sentence but one.

4 **ازرى به** , inf. n. إزراء, *He held it* (i. e. a thing, S, Msb, or a case, or an affair, K) *in little,* or *light,* or *mean, estimation,* or *in contempt;* (S, Mgh, Msb, K;) as also ازدراه . (Mgh.) And *i. q.* قصّر به [app. here meaning (in like manner as it is rendered below in this paragraph) *He fell short of that estimation which was required by him,* or *due to him*]; and ازدراه , i. e. *he contemned,* or *despised, him;* [and so, app., استزراه ; (see مزدر;)] or *made him to be contemned* or *despised;* syn. حقره or حقّره. (S, accord. to different copies. [But whether this last explanation be here meant to relate to ازرى به and ازدراه or to the latter alone, is not clear.]) *He lowered his condition,* or *estimation.* (Ham p. 117.) *He brought against him the imputation of a fault,* or *vice,* or *the like,* ('Eyn, K, TA,) or *a thing,* or *an affair,* or *an action, whereby he desired to involve him in confusion.* (ISd, K, TA.) ازرى بعلْمه and زرى به, mentioned, but not explained, by Lh, are thought by ISd to signify قصّر به [app. meaning *He fell short of that estimation*

which was required by, or *due to, his knowledge*]. (TA.) ازرى عَلَيْهِ: see 1.

5 تَزَرَّى see 1.

8 ازدراه : see 1: and see also 4, in two places.

10 إِسْتَزْرَى see 4.

زَرِىٌّ, applied to a skin for water or milk (سِقَآءٌ) [*Of middling size;*] *between small and large.* (ISd, K.)

زَارٍ عَلَى إِنْسَانٍ *Blaming, finding fault with,* or *reproving, a man;* or *being angry with him, with the anger that proceeds from a friend;* and *being displeased with him:* thus in a verse of Mejnoon cited voce اسْتَدَامَ: (S, TA:) *making no account of a man, and disapproving his conduct.* (AA, Msb, TA.)

مِزْرَآءٌ A man *who blames,* or *finds fault with, people* [app. *much,* or *habitually*]. (K,* TA.)

مِزْدَرٍ *Contemning,* or *despising;* as also مُسْتَزْرٍ . (K, and in some copies of the S.) ___ And [hence,] The *lion.* (K.)

مُسْتَزْرٍ : see the next preceding paragraph.

ززم

زِیزَم and زِیزِم: see art. زم.

زع

R. Q. 1 **زَعْزَعَةٌ** signifies The *moving, agitating, shaking,* or *putting into a state of motion* or *commotion,* (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K:) or *any vehement moving* or *agitating* or *shaking;* or *putting into a state of vehement motion* or *commotion.* (K.) You say, زَعْزَعَهُ *I moved it, agitated it, shook it,* &c. (S.) And زَعْزَعَتِ الرِّيحُ الشَّجَرَةَ, inf. n. زَعْزَعَةٌ, *The wind moved,* or *agitated,* or *shook,* &c., *the tree;* as also زَعْزَعَتْ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعَتْ بِهَا. (TA.) You say also, زَعْزَعَهُ, inf. n. as above, meaning

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He moved it, agitated it, shook it, &c., *vehemently,* desiring to pull it out or up or off, and to remove it. (TA.) ___ [And hence,] زَعْزَعَتِ الإِبِلَ *I drove the camels roughly,* or *violently; urged them on.* (TA.)

R. Q. 2 **تَزَعْزَعَ** *It became moved, agitated, shaken,* or *put into a state of motion* or *commotion:* (S, K:) [or *it became moved, agitated, shaken,* &c., *vehemently:*] quasi-pass. of زَعْزَعَتْهُ الرِّيحُ. (TA.) ___ [And hence,] تَزَعْزَعَتِ الإِبِلُ *The camels went roughly,* or *violently, being so driven,* or *urged on.* (TA.)

رِيحٌ زَعْزَعٌ and زَعْزَعَانٌ and زَعَازِعٌ, (S, K,) the last with damm, (K, TA,) but written by J with fet-h, (TA,) [and so I find it in one copy of the S, but in another copy with damm,] and زَعْزَاعٌ, (Sgh, K,) *A wind that agitates things, shakes*

them, or *puts them into a state of motion* or *commotion:* (S, K, TA:) and ريح زعزوع [signifies the same; or] *a violent wind.* (IJ.) ___ [And hence,] سير زعزع *An agitating,* or *a jolting, pace;* (S, [but not there explained, though the meaning is there implied,] Sgh, K;) *a vehement pace.* (L.)

زعزعة [see R. Q. 1]. ___ زعازع [which is its pl. when it is used as a simple subst.] signifies The *calamities,* or *adversities, of fortune;* (K, TA;) like زلازل. (TA.) One says, كيف أنت فى هٰذه الزعازع *How art thou in these calamities,* or *adversities?* so in the L and the Moheet and the A. (TA.)

زعزعان : see زعزع.

زعزاع : see زعزع. ___ Also [*Vehement motion, agitation,* or *shaking;*] a subst. from زعزعه as signifying he moved it, &c., vehemently: and metaphorically used by Ed-Dahnà in allusion to the ذكر. (TA.)

زعزوع : see زعزع.

زعزاعة *i. q.* شدّة [*Vehemence; strength;* &c.]. (IB.) ___ *A troop,* or *force, of many horsemen,* (K, TA,) *in a state of motion or commotion.* (TA.)

زعازع : see زعزع.

مزعزع *i. q.* فالوذ [*A kind of sweet food:* see the latter word]. (IAar, K.)

زعب

1 زَعَبَتْهُ عَنِّى, [aor. ـَـ ,] inf. n. زَعْبٌ, *I pushed, thrust, drove away,* or *repelled, him,* or *it, from me.* (S, TA.) ___ [Hence,] زَعَبَ said of a torrent, aor. and inf. n. as above, *It was impelled in its several parts,* or *portions, by the impetus of one part,* or *portion, acting upon another;* in a valley: (S, TA:) [*it was,* or *became, copious,* and *drove along, one portion impelling another;* like ازْلَعَبَّ :] *it ran.* (TA.) ___ If you say رَعَبَ with the unpointed ر, (S, TA.) or thus and also زَعَبَ, aor. and inf. n. as above, (TA,) you mean *It filled* the valley. (S, TA.) And the latter, *It filled* everything: said of rain. (TA.) And *He filled* a vessel. (K, TA.) ___ [Hence,] زَعَبَ المَرْأَةَ, (K, TA,) aor. and inf. n. as above, is a tropical phrase, meaning جامعها فملأ فرجها بفرجه: (TA:) or جامعها فملأ فرجها منيًّا: (K, * TA:) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) ___ زَعَبَ القِرْبَةَ *He took up and carried the water-skin, it being full:* (K, TA:) *he carried it filled;* as also زَأَبَها: (TA:) and both signify *he carried it in his bosom:* (TA in art. زأب: [see also 8:]) the former also signifies *he was impelled onwards* (تدافع) *by it, carrying it, by reason of its weight.* (TA in the present art.) ___ زَعَبَ بحمله, said of a camel, (K, TA,) *i. q.* استقام [app. meaning *He went right on, straight on,* or *undeviatingly, with his load*]: (TA:) or, as also ازدعب به, *he went along with his load oppressed by its weight:* or *he was impelled onwards* (تدافع) *by it:* (K, TA:) or مَرَّ يَزْعَبُ به *he went along quickly with it:* or *he went along easily with it;* namely, his load. (TA.) ___ زَعَبَ الوادى *The valley became filled,* (K, TA,) *so that the several parts,* or *portions, of the torrent impelled one another.* (TA.) ___ زَعَبَ فى قيئه *He vomited much, so that one portion* [*of the vomit*] *impelled on another.* (TA.) ___ زَعَبَتِ القِرْبَةُ *i. q.* دفعت مآءها [*The*

water-skin propelled its water: or the right reading is probably دفقت مآءها, i. e., *poured forth its water;* or *poured it forth with vehemence*]. (TA.) ___ زعب also signifies *He cut off,* or *divided off;* and so ازدعب . (K, TA.) You say, زعب له من المال, and ازدعب , as also ازدهب, *He cut off,* or *divided off, for him* [a portion] *of the property,* or *wealth.* (TA.) And زعبت له زعبة من المال, and زعبة, (S, K, *) and زعبًا, (K,) *I gave to him a part,* or *portion, of the property,* or *wealth:* (S, K:) or *a full,* or *an ample,* or *abundant, portion thereof.* (TA.) ___ زعب الشَّراب, aor. and inf. n. as above, *He drank all the wine,* or *beverage.* (TA.)

5 **تزعّب** *He was brisk, lively,* or *sprightly;* (K, TA;) and *quick.* (TA.) ___ *He was,* or *became, angered,* or *enraged.* (K.) ___ تزعّب فى أَكْله وشُربه *He was immoderate in his eating and his drinking; he ate and drank much.* (K.) تزعّب القومُ المالَ *The people,* or *party, divided among themselves the property,* or *wealth;* (K;) *divided it into parts,* or *portions.* (TA.)

8 **ازدعبتُ الشَّىءَ** *I carried the thing; took it up and carried it;* or *carried it off* or *away;* syn. حملته: you say, مرَّ به فأزدعبه [*He passed by it and carried it off* or *away*]. (S.) [See also ازدغب.] ___ See also 1, in three places.

Q. Q. 4 **ازْلَعَبَّ** : see 1, second sentence; and see also art. زلعب.

زَعْبٌ *Muchness, copiousness, abundance,* or *a large quantity* or *number.* (TA.)

زِعْبٌ : see what next follows.

زِعْبَةٌ : see what next follows.

زِعْبَةٌ and زَعْبَةٌ *A part,* or *portion, that is given,* of property, or wealth; (S, K; *) as also زِعْبٌ : (K:) or *a full,* or *an ample,* or *abundant, portion, that is given,* thereof; and so زُهْبَةٌ. (TA.) [See 1, last sentence but

one.]

زَعُوبٌ : see what next follows, in two places.

زَاعِبٌ A torrent *driving along, one portion of it impelling another;* (A, TA;) as also زَعُوبٌ [but app. in an intensive sense; and مُزْلَعِبٌّ , also, has the same, or a similar, meaning]: or the first and ↓ second signify a torrent *filling* the valley: and the first is also applied to rain, as meaning *filling* everything. (TA.) ___ Also *A guide of the way, one who is a frequent traveller.* (S, K.)

زُمْحٌ زَاعِبِىٌّ , (A,) and رِمَاحٌ زَاعِبِيَّةٌ, (A, K,) *A spear,* (A,) and *spears,* (A, K,) *so called in relation to a certain man named Zá'ib* (زَاعِبٌ), (A, K,) *of El-Khazraj, who made spear-heads:* (A:) so says Mbr: (TA:) or the spears thus termed are *such as quiver much* (عَسَّالَةٌ), *which, when shaken, have a motion like the torrent termed* زَاعِبٌ, *of which one portion impels another:* the ى being that of the rel. n.; to give intensiveness to the signification, as in أَحْمَرِىٌّ: (A:) or *such that, when they are shaken, their* كُعُوبٌ [i. e. *knots,* or *joints,* or *their internodal portions,*] *are as though they ran one into another,* (K, TA,) *by reason of its pliancy:* so says As: and this meaning is tropical; for it is from the phrase مَرَّ يَزْعَبُ بِحِمْلِهِ meaning he went along [impelled by his load, or] easily with his load: accord. to another explanation, زَاعِبِىٌّ applied to a spear means *such that, when it is shaken, the whole of it is* [*in appearance*] *impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part:* (TA:) or زَاعِبِيَّةٌ signifies *spears,* (S, TA,) universally. (TA.) You say also سِنَانٌ زَاعِبِىٌّ (S, TA) *A spear-head of Zá'ib.* (TA.)

مُزْلَعِبٌّ : see زَاعِبٌ; and see also art. زلعب.

زعج

1 زَعَجَ : see 4. ___ Also *i. q.* طَرَدَ [*He drove away,* &c.]. (K.) And [i. q. زَعَقَ, meaning] *He called, called out, cried out,* or *shouted.* (K.)

4 ازعجهُ *He disquieted, disturbed, agitated,* or *flurried, him;* (IDrd, S, K;) and *removed him* from his place: (S, A, Msb, K:) and زَعَّجَهُ signifies the same. (IDrd, K.) You say, أَزْعَجْتُهُ عن موضعه, (Msb,) or مِنْ مَحَلِّهِ, (A,) and مِنْ بِلَادِهِ, (L,) *I removed him,* or *unsettled him, from his place,* and *from his country.* (A, L, Msb.) And it is said in a trad., رَأَيْتُ عُمَرَ يُزْعِجُ أَبَا بَكْرٍ, meaning *I saw 'Omar rousing Aboo-Bekr, and not suffering him to remain still.* (TA.) And in another, الحَلِفُ يُزْعِجُ السِّلْعَةَ ويَمْحَقُ البَرَكَةَ, meaning, accord. to Az, [*Swearing*] *lowers in estimation* [*the commodity* that one desires to recommend thereby *and does away with the*

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blessing thereof]: or, accord. to IAth, *causes it to be easy of sale and to go forth from the hand of its owner* [*but does away with the blessing* thereof]. (TA.) إِزْعَاجٌ [is the inf. n.; and as inf. n. of the pass. verb,] signifies [The *being disquieted,* &c.; and hence,] the *quitting of home.* (Har p. 392.)

7 انزعج *He was,* or *became, disquieted, disturbed, agitated,* or *flurried;* (S, K;) and *was,* or *became, removed,* or *unsettled, from his place:* (S, A, L, Msb, K:) it may be thus used as quasipass. of ازعج: (Kh, Msb:) or it should not be so used: (Msb:) it is, however, agreeable with analogy, as is also ازدعج : (L:) but the word commonly used in its stead is شَخَصَ: (L, Msb:) زَعَجَ in this sense is not allowable. (L.)

8 ازدعج : see what next precedes.

زَعَجٌ *Disquietude, disturbance,* or *agitation:* (K, TA:) a subst. [not an inf. n.] in this sense. (TA.)

مِزْعَاجٌ An *unquiet* woman, *who remains not still,* or *settled, in one place.* (S, A, K.)

زعر

1 زَعَرَ, (S, A, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. زَعَرٌ, (S, A, Msb, K,) *His hair,* (S, A, Msb,) and *his plumage,* (A,) *was,* or *became, scanty,* (S, A, Msb,) *and thin;* (A;) as also ازعارّ : (A:) and *it* (hair, and plumage, K, and fur, TA) *was,* or *became, scanty, and thin;* (K, TA;) as also ازعرّ and ازعارّ . (K.) ___ Also, inf. n. as above, said of a man, *His good things,* or *wealth,* or *his beneficence, became scanty,* or *wanting; he became poor;* or *he became niggardly.* (TA.) ___ And, inf. n. as above, *It* (the disposition) *became evil,* or *bad:* but the verb is seldom used in this sense. (TA.) See زَعَارَّةٌ.

9 إِزْعَرَّ see above.

11 إِزْعَارَّ see 1, in two places.

زَعَرٌ inf. n. of 1 [q. v.]. ___ See also زَعَارَّةٌ.

زَعِرٌ : see أَزْعَرُ, in two places: ___ and see also the paragraph here following.

زُعْرُورٌ A man *of bad disposition,* or *illnatured:* (S, K:) the vulgar say زَعِرٌ . (S. [زَعِرُ الخُلُقِ occurs in the TA in art. لظ.]) *A well-known fruit;* (S;) the *fruit of a well-known tree;* (K;) the *fruit of a tree, of which there is a red species and a yellow, having a round and hard stone;* (Mgh;) *a fruit of the desert, in make resembling the* نَبِق [or *fruit of the lote-tree*], *and in the taste of which is acidity;* (Msb;) *it may be the wild* نَبِق: (Msb, voce سِدْرٌ:) AA says that the نُلْك is the زعرور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ة: (TA:) [the name is now applied to the *medlar,* or *a species thereof:* accord. to Golius, the *mespilum;* special. quod genus *aronium* vocat Dios. i.

169:] accord. to ISh, the *tree called* دُلْب: (T:) this, says Sgh, is different from what J has mentioned. (TA.)

زَعَارَّةٌ , (S, A, Msb, K,) [respecting the form of which see حَمَارَّةٌ,] and زَعَارَةٌ, (S, A, K,) the latter a vulgar form, (S,) and زَعِرٌ , (A,) *Illnature; excessive perverseness* or *crossness:* (S, Msb, K:) nouns having no corresponding verb: (S:) or the verb is زَعِرَ , but it is seldom used. (TA.)

زِيعِرٌ A man *having little wealth.* (K, TA.)

أَزْعَرُ A man (S) *having scanty hair,* (S, A, Msb,) *and thin:* and a bird *having scanty and thin plumage:* (A:) fem. زَعْرَآءُ: (A, Msb:) and hair and plumage that is *scanty and thin;* as also زَعِرٌ . (K.) ___ A place *having few plants, or little herbage;* (S, A, K;) as also زَعِرٌ : (K, TA: in the CK, زَعْرٌ:) pl. [of the former] زُعْرٌ. (TA.)

زعف

1 **زَعَفَهُ** , (S, K,) aor. ـَـ , (K,) inf. n. زَعْفٌ, (S,) *He*, or *it*, *killed him on the spot;* (S, K;) as also ازعفه , and ازدعفه ; (K;) the last mentioned by As, as syn. with أَقْعَصَهُ: (TA:) or *cast*, or *shot*, *at him*, or *smote him*, *so that he died on the spot*, *quickly:* (L, TA:) and *killed him quickly.* (S.) ___ See also 4. زَعَفَ فِى حديثه *He added*, or *exaggerated*, or *he lied*, *in his discourse*, or *narration.* (Mj, L.)

4 **أَزْعَفَ** see above. ___ ازعف عَلَيْهِ *He despatched him;* or *hastened and completed his slaughter;* (El-Khárzenjee, K;) as also زَعَفَهُ , aor. and inf. n. as above. (TA.)

8 **ازدعفه** [originally ازتعفه]: see 1.

زُعَافٌ , applied to poison, like زُؤَافٌ (S, K) and ذُعَافٌ [meaning *Quick in its effect*]; and in like manner applied to death: (S:) and مُزْعِفٌ , applied to death, and to a sword, *that will not suffer one to linger; killing on the spot;* (K;) as applied to a sword, thus expl. by As; as applied to death, expl. by Skr as meaning *quick.* (TA.)

زُعُوفٌ [a pl. of which the sing. is not mentioned,] *Places of destruction.* (IAar, K.)

حسى مُزْعِفٌ [*Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,*] *such as is not sweet.* (Ibn-' Abbád, K.)

مُزْعِفٌ : see المُزْعِفُ ___. زُعَافٌ is also the name of a certain sword, (K, TA,) belonging to 'AbdAllah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with ر; (Sgh, K;) and is thus found in the handwriting of Mohammad Ibn-El-' Abbás El-Yezeedee, with a dot beneath the ر, to show that it is not ز. (Sgh, TA.)

المُزْعَافَةُ *The serpent;* (K;) as also المُزْعَامَةُ. (TA.) [Accord. to Freytag, مُزْعَافَةُ الرِّيقِ occurs in the Deewán el-

Hudhaleeyeen as meaning *The serpent:* or *the lion.*]

زعفر

Q. 1 زَعْفَرَ *He dyed* a garment, or piece of cloth, *with* زَعْفَرَان [or *saffron*]. (S, A, Msb, K.)

زَعْفَرَانٌ *A certain dye and perfume,* (TA,) *well-known;* (Msb, K;) [namely, *saffron:*] if it be in a house or chamber, the [lizard called] سَامُّ أَبْرَص will not enter it: (K:) pl. زَعَافِرُ. (S, K.) ___ Also The *rust* of iron: pl. as above. (K.)

مُزَعْفَرٌ A garment, or piece of cloth, *dyed with* زَعْفَرَان [or *saffron*]. (A, Msb.) ___ [The *kind of sweet food called*] فَالُوذَ, (K, TA,) and also called مُلَوَّصٌ and مُزَعْزَعٌ. (TA.) ___ A lion *of the colour termed* وَرْد [or *red inclining to yellow*]: (S, K:) because its [natural] colour is such: or because having upon him marks of blood. (TA)

زعق

1 **زعق**, aor. ـَـ, (K,) inf. n. زَعْقٌ, (TA,) *He called out,* or *cried out.* (K, TA.) You say; زعقتُ به, inf. n. as above, *I called out,* or *cried out, to him:* (S:) of the dial. of Syria. (TA.) ___ And زعق بدوابّه, (K,) inf. n. as above, (TA,) *He drove away his beasts:* (K:) or *he called out,* or *cried out, to his beasts, and drove them away quickly.* (TA.) ___ And زعقه, (K,) and زعق به, (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) *He frightened him;* as also ازعقه : and أَزعقوه *They frightened him:* (K:) or *they frightened him so that he became brisk, lively,* or *sprightly:* (TA:) or you say, ازعقه الخوفُ حتّى زعق [*Fear affected him so that he became brisk, lively,* or *sprightly, yet fearful*]: accord. to As, one says أَزعقته, and the epithet applied to the object is مزعوقٌ, differing form rule; but accord. to El-Umawee, one says زعقته, and the epithet so applied is مزعوقٌ. (S.) ___ زعقت الريحُ التُّرابَ *The wind raised the dust:* or *made it to go to and fro:* syn. أَثارته, (K,) or أَمارته. (IB.) ___ زعقته العقربُ *The scorpion stung him.* (L, K.) ___ زغق القدرَ, (K,) aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot;* as also ازعقها. (K.) زعق, aor. ـَـ, (K,) inf. n. زَعْقٌ; (TA;) and زعِق, like عنِي; and انزعق : *He feared by night:* (K:) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) ___ And زعَق, aor. ـَـ, (S, K, TA,) inf. n. زَعْقٌ; (S, TA;) and زُعْق; (K; [but only the former accord. to the TA, as in the S;]) *He was,* or *became, brisk, lively,* or *sprightly,* (S, K,) *but with fear;* (S;) as also انزعق. (S. [This meaning of the last verb is indicated, but not expressed, in the S.]) زعُق, (K,) inf. n. زَعاقة (TK) [and زَعُوقة], *It* (water) *was,* or *became, bitter,* (K, TA,) *so that it could not be drunk* [*by reason of its bitterness,* or *saltness,* or *bitterness and saltness,* or *burning saltness,* or *intense bitterness* or *saltness:* see زُعاقٌ]. (K.)

4 **أَزْعَقَ** see above, in five places. أَزْعَقُوا السَّيْرَ [app. for فِى السَّيْرِ] *They made haste* [*in the journey*, or *rate of going*]. (Ibn-' Abbád, K.) ازعق also signifies *He produced*, or *fetched out, by*

labour [*in digging*], *water such as is termed* زُعَاق. (TA.) And ازعقوا *They, in digging, came upon water such as is termed* زُعَاق. (K.)

7 **إِنْزَعَقَ** see 1, latter part, in two places. ___ انزعقت الدَّوَابُّ *The beasts hastened*, or *went quickly*. (Ibn-' Abbád, K.) ___ And انزعق الفَرَسُ *The horse went forward*, or *before*. (Ibn-' Abbád, K.)

زَعِقٌ *Fearing*, or *fearing by night*. (K, * TA.) ___ *Brisk, lively*, or *sprightly*, (S, K,) *but with fear*. (S.) [See also زَعِقٌ هَوْلٌ ___.] مَزْعُوقٌ *Vehement terror*. (TA.) بِئْرٌ زَعِقَةٌ *A well of which the water is such as is termed* زُعَاق. (TA.)

زَعْقَةٌ [inf. n. un. of زَعَقَ; *A call*, or *cry:* pl. زَعَقَاتٌ.]

زُعَاقٌ *A disposition to take fright and run away at random*. (IF, O, K.) ___ And hence, (IF, O,) as an epithet applied to a mountain-goat, *Wont to take fright and run away at random*. (IF, O, K.) Also *Salt* water: (S:) or *very salt* water; like حُرَاقٌ: (TA in art. حرق:) or water *that is bitter*, (مُرٌّ غَلِيظٌ, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غلظ,) *so that it cannot be drunk* (Lth, O, K) *by reason of its bitterness*, or *saltness*, or *bitterness and saltness*, or *burning saltness*, or *intense bitterness* or *saltness:* (Lth, O:) used alike as sing. and pl. (TA.) ___ One says also, أَكَلْتُهُ زُعَاقًا, meaning *I ate it with so much salt in it that it was bitter*. (Lth, O.) See also مَزْعُوقٌ.

زَعِيقٌ : see مَزْعُوقٌ.

زَعَّاقٌ *One who drives away the beasts, and cries out after them.* (TA.) [See also زَاعِقٌ.] ___ Applied to a horse, *A good goer;* or *strong to walk,* or *go:* (Ibn-' Abbád, K:) and also (Ibn- ' Abbád) *very quick.* (Ibn-' Abbád, K.)

زُعْقُوقَةٌ The *young of the* قَبْجٌ, (Lth, K, TA,) which means the حَجَلٌ [or *partridge*], and [sometimes] the كَرَوَانٌ [or *stone-curlew*]: pl. زَعَاقِيقُ. (TA.)

زَاعِقٌ One *who calls out,* or *cries out, to his beasts, and drives them away quickly:* or *who drives them, and cries out to them vehemently.* (TA.) [See also زَعَّاقٌ.]

مَزْعَقٌ *Quick:* so in the phrase سَيْرٌ مَزْعَقٌ [*a quick pace* or *journeying*]. (Ibn-' Abbád, K.) And one says also, نَزَعَ فِى القَوْسِ نَزْعًا مَزْعَقًا, (Ibn- ' Abbád, K,) i. e. [*He drew the bow*] *quickly.* (TA.) It signifies also مِقْلَاعٌ تُقْلَعُ بِهِ الأَرَضُونَ [app. meaning *An implement with which the lands,* or *fields, are broken up*]. (Ibn-' Abbád, K.)

مَزْعُوقٌ *Frightened;* as also زَعِيقٌ : (K:) [or *frightened so as to be rendered brisk, lively,* or *sprightly, with fear:*] see 1, in two places. [See also زَعِقٌ.] Applied to a colt, *Frightened, and sharp in spirit:* (S:) or, applied to a man, *sharp in spirit:* and, applied to a colt, *well fed.* (TA.) ___ أَرْضٌ مَزْعُوقَةٌ *Land rained upon by vehement rain falling in large drops.* (K, TA.) طَعَامٌ مَزْعُوقٌ *Food having much salt put in it;* (S, K;) as also زُعَاقٌ . (TA.) And قِدْرٌ مَزْعُوقَةٌ *A cooking-pot in which much salt has been put.* (TA.)

زعل

1 زَعِلَ, (S, K,) aor. ـَـِ, (K,) inf. n. زَعَلٌ; (S, TA;) and تزعّل ; (K;) *He was,* or *became, brisk, lively, sprightly, active, agile, prompt, and quick;* (S, K, TA;) and *he exulted,* or *exulted greatly,* or *excessively, and behaved insolently and unthankfully,* or *ungratefully.* (TA.) ___ And the former, (K,) inf. n. as above, (TA,) *He* (a horse) *curvetted, pranced, leaped, sprang,* or *bounded, without his rider.* (K.) ___ And *He writhed,* or *cried out and writhed, by reason of hunger.* (TA.) ___ [In the modern language, *He was,* or *became, weary:* one says, زَعِلْتُ مِنْهُ *I was,* or *became, weary of it.*]

4 ازعلهُ [in the CK erroneously written زاعلَهُ] *It* (pasture, and fatness, TA) *rendered him* [i. e. a beast] *brisk, lively, sprightly, active, agile, prompt, and quick.* (S, K, TA.) ___ And ازعلهُ مِنْ مَكَانِهِ *He,* or *it, removed him,* or *unsettled him, from his place.* (Ibn-' Abbád, K.)

5 تَزَعَّلَ see 1.

زَعِلٌ *Brisk, lively, sprightly, active, agile, prompt, and quick;* (S, TA;) as also إِزْعِيلٌ : (K:) the former is applied in this sense to a horse; and ↓ the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning *brisk, lively,* &c., *and curvetting, prancing, leaping, springing,* or *bounding:* and the former signifies also *exulting,* or *exulting greatly,* or *excessively, and behaving insolently and unthankfully,* or *ungratefully:* pl. زُعَّلٌ, applied by Tarafeh to male ostriches. (TA.) ___ Also *Writhing,* or *crying out and writhing, by reason of hunger.* (S, K.)

زُعْلُولٌ *Light,* or *active,* (Kr, K,) *in spirit and in body:* (TA in art. زغل:) accord. to Kr and Ibn-' Abbád, with ع

and with غ : in the Mu- sannaf of A'Obeyd, with غ only. (TA.)

زَعْلَانُ *Writhing,* or *crying out and writhing, having no rest;* as also مُتَزَعِّلٌ . (TA.) ___ [In the modern language, *Weary:* (see 1, last sentence:) and having its fem. with ة.]

إِزْعِيلٌ : see زَعِلٌ, in two places.

مُتَزَعِّلٌ : see زَعْلَانُ.

زعم

1 **زَعَمَ**, (S, Msb,) aor. ـُ, (Msb, MS, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعْمٌ and زُعْمٌ and زَعَمٌ, (S, Msb, K,) the first of the dial. of El-Hijáz, (Msb, TA,) the second of the dial. of [the tribe of] Asad, (Msb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Msb;) [generally best rendered *He asserted;* for it mostly relates to a thing not certainly known: or] *he said;* (S, Msb, K;) as in the phrases زَعَمَتِ الحَنَفِيَّةُ [*The Hanafees said* or *asserted,* or *have said* or *asserted,*] and زَعَمَ سِيبَوَيْهِ [*Seebaweyh said* or *asserted,* or *has said* or *asserted*]; (Msb;) [and زَعَمَ أَنَّهُ كَذَا *He said,* or *asserted, that it was thus;*] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Msb, K,) and which is not certainly known: (Sh, Az, Msb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Msb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَمَ زَعْمًا means *he related a piece of information not knowing whether it were true or false.* (IKoot, Msb.) Hence the saying, زَعَمَ مَطِيَّةُ الكَذِبِ [i. e. زَعَمَ *is the conveyer,* or *vehicle,* (properly *the camel,* or *beast, that serves as the conveyer,*) *of lying*]. (Msb.) It is said in a trad., بِئْسَ مَطِيَّةُ الرَّجُلِ زَعَمُوا [*Very evil,* or *bad, is the man's conveyer* زَعَمُوا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعَمُوا كَذَا وكَذَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعَمُوا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزُّعْمُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be The act of *lying:* (TA: [this signification is also given in the K, as being contr. to the

first:]) some say that it is metonymically used in this sense: (Msb:) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, فَقَالُوا هٰذَا لِلّٰهِ بِزَعْمِهِمْ, i. e. [*And they have said, This* belongeth *unto God,*] *with their lying.* (Lth, TA.) ___ [Sometimes] زَعَمَهُ signifies *He described him,* or *it.* (Har p. 204.) ___ And sometimes زَعَمَ signifies *He promised:* whence the saying of ' Amr Ibn-Sha-s,

* تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّمَا *
* عَلَى ٱللّٰهِ أَرْزَاقُ ٱلعِبَادِ كَمَا زَعَمْ *

[*Thou sayest,* or *she says, We perish if thou perish: but verily upon God lie the means of subsistence of mankind,* i. e. it lies upon Him to supply these, *as He has promised*]. (TA.) ___ الزَّعْمُ is used also in the sense of الظَّنُّ: (Msb, TA:) one says, فِى زَعْمِى كَذَا [*In my opinion* it is *thus*]. (Msb.) [Hence, likewise,] زَعَمْتَنِى كَذَا, (K,) aor. تَزْعَمُنِى, (TA,) *Thou thoughtest me to be thus.* (K, TA.) Aboo-Dhu-eyb says,

* فَإِنْ تَزْعُمِينِى كُنْتُ أَجْهَلُ فِيكُمُ *
* فَإِنِّى شَرَيْتُ ٱلحِلْمَ بَعْدَكَ بِٱلجَهْلِ *

[*And if thou think me* such *that I used to be ignorant,* or *to act ignorantly, among you,* know

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that *I have purchased intelligence since I was with thee* (بَعْدَكَ being for بَعْدَ عَهْدِى بِكَ) *in exchange for ignorance*]. (TA. [The meaning of تَزْعَمِينِى is there indicated by the context.]) ___ It is also used in the sense of الاعْتِقَادُ: whence the saying in the Kur [lxiv. 7], زَعَمَ ٱلَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا [*They who have disbelieved* our revelations *have believed,* or *firmly believed, that they shall not be*

raised from the dead]. (Msb.) ___ Sometimes, also, زَعَمَ is used in the sense of شَهِدَ: as in the saying of En-Nábighah,

* زَعَمَ الهُمَامُ بِأَنَّ فَاهَا بَارِدٌ *

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) زَعَمَ بِهِ, (S, Msb, K,) aor. ـُ (S, Msb) and ـَ, (Msb,) inf. n. زَعْمٌ (S, Msb, K) and زَعَامَةٌ, (S, K,) or the latter is a simple subst., (Msb,) *He was*, or *became*, *responsible*, *answerable*, *amenable*, *surety*, or *guarantee*, *for it;* (S, Msb, K;) namely, property. (Msb.) ___ And زَعَمَ, like قَتَلَ, (Msb,) or زَعُمَ, like كَرُمَ, (TA,) aor. ـُ, inf. n. زَعَامَةٌ, *He was*, or *became*, *chief*, *lord*, *master*, or *prince*, (Msb, TA,) of a people, (TA,) or عَلَى قَوْمٍ [*over a people*]; (Msb;) or *spokesman* of a people. (TA.) See also 4, in two places. زَعِمَ, aor. ـَ, (S, K,) inf. n. زَعَمٌ (S, TA) and زَعْمٌ, (TA,) *He coveted*, or *eagerly desired.* (S, K.) [Like its syn. طَمِعَ, it is trans. by means of فِى.] One says, زَعِمَ فُلَانٌ فِى غَيْرِ مَزْعَمٍ, i. e. طَمِعَ فِى غَيْرِ مَطْمَعٍ [*Such a one coveted a thing not to be coveted;* meaning, *a thing of which the attainment was remote*, or *improbable:* see art. طمع]. (TA.) And

' Antarah says,

* عُلِّقْتُهَا عَرَضًا وَأَقْتُلُ قَوْمَهَا *
* زَعَمًا لَعَمْرُ أَبِيكَ لَيْسَ بِمَزْعَمِ *

(S,) i. e. *I became enamoured of her unintentionally*, [or *accidentally*,] *while I was slaying her people; eagerly desiring* her love: *by the life of thy father*, I swear, *this is not a* [*fit*] *occasion for eager desire:* i. e. I can not attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) لَيْسَ بِمَزْعَمٍ meaning لَيْسَ بِمَطْمَعٍ: (S:) or, [as some relate it,]

* زَعْمًا وَرَبِّ البَيْتِ لَيْسَ بِمَزْعَمِ *

[*eagerly desiring: by the Lord of the House* (i. e. the Kaabeh), &c.]. (TA. [زعما is there expressly said to be thus: but the measure does not require its being so.])

3 **زاعم**, (K,) inf. n. مزاعمة, (TA,) *i. q.* زاحم [q. v.]: (K:) the ع is a substitute for the ح. (TA.)

4 **ازعم** *He made* a person *to be such as is termed* زعيم; (Msb, TA;) as meaning *responsible, answerable, amenable, surety,* or *guarantee.* (Msb.) You say, أَزْعَمْتُكَ المالَ, (Msb,) or الشَّىْءَ, (TA,) *I made thee,* or *have made thee, responsible,* &c., (Msb, TA, *) [*for the property,* or *the thing;*] i. e. زعيمًا به. (Msb, TA.) *He made* one *to covet,* or *eagerly desire.* (S, K.) You say, أَزْعَمْتُهُ. (S.) [And أَزْعَمْتُهُ فى الشَّىْءِ *I made him to covet,* or *eagerly desire, the thing;* like as you say, أَطْمَعْتُهُ فيه. See زعم.] *He obeyed* (K, TA) *the* زعيم [i. e. *chief, lord,* or *prince*]. (TA.) *It* (an affair) *was,* or *became, possible.* (K.) ___ *It* (milk) *began to become good,* or *pleasant;* [or *fit to be drunk;*] as also زعم, (K,) inf. n. زَعْم. (TA.) ___ ازعمت said of a young she-camel, or of one full-grown, *She was thought to have fat in her hump.* (IKh, TA. [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.]) ___ Also, (K,) or زعمت, (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأَرْضُ,) *It put forth the first of its plants,* or *herbage.* (IAar, K, TA.)

5 **تزعّم** *i. q.* تَكَذَّبَ [q. v.]: (S, K:) [it seems here to mean *He spoke falsely;* and to be trans.; for] a poet says,

* أَيُّهَا الزَّاعِمُ مَا تَزَعَّمَا *

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA. [This hemistich is there cited as an ex. of تزعّم as expl. in the K; and I find no other explanation of this verb.])

6 **تزاعما** *They two competed in discoursing of a thing, and differed respecting it:*

accord. to Z, it means *they talked* of, or *related,* زَعَمَات, i. e. [*mere assertions,* or] *stories in which no confidence was to be placed.* (TA.) Sh says that التَّزَاعُم is mostly used in relation to a thing respecting which there is doubt. (TA.) One says also, تزاعم القَوْمُ, meaning *The people,* or *party, became responsible, one for another:* and hence, تزاعموا عَلَى كَذَا *they leagued together, and aided one another, against such a thing.* (TA.)

زُعْم [originally an inf. n. of زَعَمَ, like زَعْم and زِعْم,] is a word used by the vulgar as meaning كِبْر [i. e. *Pride;* and, as often used in the present day, *pretension:* because implying false, or vain, assertion]. (TA.)

زَعَم and زَعَامَة *Responsibility, answerableness, amenableness,* or *suretiship;* substs. from زَعَمَ بِهِ : (Msb:) or the latter is an inf. n. (S, K.)

زَعِم , applied to roasted meat, (K, TA,) *Dripping with its gravy;* or *succulent, and dripping with its juice* or *fat;* (TA;) *having much grease,* or *gravy; quickly flowing* [*therewith*] *over the fire.* (K.)

زَعْمَة [inf. n. of un. of زَعَمَ; *An assertion;* &c.: pl. زَعَمَاتٌ]. One says, هٰذَا وَلَا زَعْمَتَكَ and وَلَا زَعَمَاتُكَ [meaning *This* I think, *and* I think *not* to be true *thine assertion* and *thine assertions*]; أَتَوَهَّمُ being understood after لَا : these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA. [In the CK, erroneously, زَعْمَتُكَ and زَعَمَاتُكَ.]) They said also, زَعْمَةٌ صَادِقَةٌ لَآتِيَنَّكَ [i. e. It is *a true assertion: I will assuredly come to thee*]; using the nom. case : though they said, يَمِينًا صَادِقَةً لَأَفْعَلَنَّ [i. e. I swear a true oath : I will assuredly do such a thing]; using the accus. case. (Ks, TA.) And one says, تَحَادَثَا بِالزَّعَمَاتِ, meaning *They two talked of,* or *related, each to the other,* [*mere assertions,* or] *stories in which no confidence was to be placed.* (Z, TA.)

زُعْمِىٌّ (with damm, TA) *Mendacious:* and *veracious:* (K:) thus bearing two contr. significations. (TA.)

زُعُومٌ : see the next paragraph.

زَعُومٌ , a fem. epithet, (S, K, &c.,) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not,* (S, K,) *and which is therefore felt with the hands, in order that one may know if she be fat or lean:* (S:) or a sheep or goat *of which one knows not whether there be in her fat or not:* (As, TA:) or, as some say, *of which men assert that there is in her marrow.* (TA.) And, as a fem. epithet, *Having little fat:* and *having much fat:* thus bearing two contr. senses: as also ↓مُزْعَمَةٌ [app. in both senses]: (M, K:) and ↓مَزْعُومَةٌ also signifies *having little fat; of which people, when they eat of her, say to her owner, Didst thou assert her to be fat?* applied to a she-camel. (TA.) Also *Impotent in speech;* (K;) and so ↓زُعُومٌ. (S, * K.)

زَعِيمٌ *Responsible, answerable, amenable, surety,* or *guarantee.* (S, Msb, K.) Hence, in the Kur [xii. 72], وَأَنَا بِهِ زَعِيمٌ [*And I am responsible for it*]. (TA.) ___ Also The *chief, lord, master,* or *prince,* or a people; (Msb, K;) or [in the CK and] their *spokesman:* (K:) their chief is thus called because he speaks for them; like as he is called قَيِّلٌ and مَقُولٌ: (Ham p. 705:) pl. زُعَمَآءُ. (K.) Also *Described;* syn. مَوْصُوفٌ. (Har p. 204.)

زَعَامَةٌ : see زَعُمَ. ___ Also *High,* or *elevated, rank* or *condition* or *state;* or *nobility.* (K.) And *Chiefdom, lordship, mastery,* or *princedom:* (IAar, S, K:) [accord. to the Msb, an inf. n. in this sense:] thus expl. by IAar as occurring in the following verse of Lebeed: (TA:)

* وَوِتْرًا وَالزَّعَامَةُ لِلْغُلَامِ *
* تَطِيرُ عَدَائِدُ الأَشْرَاكِ شَفْعًا *

(S and TA in the present art. and in art. عد) [*The portions* of inheritance *of the sharers fly away, two*

together and singly; but the chiefdom is for the boy]: by his saying شَفْعًا وَوَتْرًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزعامة as used in this verse. (TA. [See also عَدِيدَةٌ.]) ___ *A weapon,* or *weapons;* syn. سِلَاحٌ. (S, K.) So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) ___ *A coat of mail:* (K:) or *coats of mail:* and thus it is

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expl. by IAar as used in the verse of Lebeed. (TA.) ___ The *chief's share of spoil.* (K.) ___ And The *best and most of the property of an inheritance* and *the like:* (K:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) Also, and زَعَّامَةٌ, *An animal of the ox-kind;* [probably meaning *one of the wild species;*] syn. بَقَرَةٌ. (K.)

زَعَّامَةٌ : see the next preceding sentence.

مَزْعَمٌ A thing, or an affair, *-in which no confidence is to be placed;* (S, K;) *this saying,* or *asserting, it to be thus, and this saying,* or *asserting, it to be thus:* (S:) [pl. مَزَاعِمُ.] One says, فِى قَوْلِهِ مَزَاعِمُ (S, TA) i. e. [*In his saying are things in which no confidence is to be placed;* or] *no confidence is to be placed in his saying.* (TA.) And هٰذَا أَمْرٌ فِيهِ مَزَاعِمُ *This is an affair that is not right;* (TA;) [*wherein are things*] *respecting which there is dispute.* (K, TA.) And زَعَمَ غَيْرَ مَزْعَمٍ *He said that which was not good,* or *right,* or *just;* and *asserted what was impossible.* (Msb.) Also *A thing that is,* or *is to be, coveted,* or *eagerly desired;* syn. مَطْمَعٌ. (S, TA.) See two exs. near the end of the first paragraph.

مزعم : see its fem., with ة, voce زعوم.

أَمر مزعم *A thing,* or *an affair, that makes one to covet,* or *desire eagerly.* (TA.)

مزعوم : see its fem., with ة, voce زعوم.

مزعامة *A serpent.* (K.)

هو مزاعم *No confidence is to be placed in him,* or *it.* (So in the TA. [But I incline to think it a mistranscription for فيه مزاعم. See مزعم.])

زغب

1 زَغَبَ, aor. ـَـ, (Msb, K,) inf. n. زَغَبٌ; (Msb;) and زَغَّبَ, (JK, S, A, K,) inf. n. تَزْغِيبٌ; (S;) and ازغابّ; (K;) *It*, or *he, was*, or *became, downy;* or *had upon it*, or *him, what is termed* زَغَبٌ meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Msb,) meaning [as above, or] *its* زَغَبٌ [or *down*] *grew forth:* (A:) or *its feathers were small:* and, said of a boy, or a young child, *his* زَغَبٌ [or *downy hair*] *grew forth:* (Msb:) and ازْلَغَبَّ is also said of a young bird [in the same sense as the verbs above: (see art. زلغب:) or] as meaning *its feathers came forth.* (S.) ___ [Hence,] بَحْرٌ يَزْغَبُ *A sea*, or *great river, that becomes* [*foaming*, or] *in a state of commotion, and full.* (JK.)

2 زَغَّبَ see the preceding paragraph: ___ and that here following.

4 ازغبّ, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like أَكْرَمَ, but accord. to others of the leading lexicologists it seems to be [ازغبّ,] like احْمَرَّ; as also ازغابّ; *It produced what resembled* زَغَبٌ [or *down*], *at the knots of the shoots, whence the bunches of grapes would grow:* (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) ___ A'Obeyd, in applying to the truffles termed بَنَاتُ أَوْبَرَ the epithet مزغبة, [written in art. وبر in copies of the K مُزْغَبَةٌ, and in the T and S and M مُزَغَّبَةٌ, but in the present art. in the TA it seems to be indicated that it is probably مُزْغَبَّةٌ,] signifying *having* زَغَبٌ [i. e. *down*], assigns to it a verb [which may be أَزْغَبَتْ or زَغَّبَتْ or ازْغَبَّتْ, meaning *They had*, or *produced, a kind of downy substance*]. (TA.)

8 ازدغب مَا عَلَى الخِوَانِ *He took away*, or *swept away*, [or *devoured*,] *the whole of what was on the table of food:* like ازدغف. (TA.) [See also 8 in art. زعب.]

9 إِزْغَبَّ see 4, in two places.

11 إِزْغَابَّ see 1: ___ and see also 4.

Q. Q. 4 اِزْلَغَبَّ : see 1; and see also art. زلغب.

زَغَبٌ [*Down:*] or the *yellow* [*down resembling*] *small hairs upon the feathers of the young bird:* (S:) or *small and soft hair* and *feathers:* or *each of these when first coming forth:* (A, K:) i. e. (TA) the *small and soft hair when it first appears, of a young child,* (Msb, TA,) and *of a colt* [or *foal*]; (JK, * TA;) and *likewise of an old man, when his hair becomes thin and weak;* (Msb;) and the *feathers when they first appear,* (Msb, TA,) *of the young bird:* (TA:) and *small feathers that do not become long nor good:* (JK, Msb:) n. un. with ة: (TA:) and *what remains upon the head of an old man when his hair has become thin.* (K.) ___ [Hence,] أَخَذَهُ بِزَغَبِهِ *He took it at its commencement,* or *in its first and fresh state.* (JK, K.) And أَخَذَهُ بِزَغَبِ رَقَبَتِهِ [lit. *He took him by the down of his neck;*] meaning *he overtook him.* (JK.)

زَغَبٌ : see أَزْغَبُ, in three places.

زُغَبٌ : see أَزْغَبُ.

زُغَابَةٌ and زُغَابِىٌّ The *smallest of* زَغَب [or *down*]: (JK, K:) or *something less in quantity than* زَغَب: or *something smaller than* زَغَب. (TA.) One says, مَا أَصَبْتُ مِنْهُ زُغَابَةً (JK, A, K, TA) i. e. [*I obtained not from him,* or *it,*] *as much as what is termed* زغابة: (L, TA:) or *the least thing:* (A:) or *anything.* (K.)

زُغَابِىٌّ : see the next preceding paragraph.

أَزْغَبُ [*Downy;*] *having upon it,* or *him, what is termed* زَغَب; as also زَغَبٌ : fem. of the former

زَغْبَآءُ; and pl. زُغْبٌ. (TA.) You say فَرْخٌ أَزْغَبُ [*A downy young bird*]: (A:) and فِرَاخٌ زُغْبٌ [*downy young birds*]. (S.) And رَجُلٌ زَغِبٌ [*A downy man*]: (JK:) or رَجُلٌ زَغِبُ الشَّعَرِ [*a man having downy hair*]. (Msb, TA.) And رَقَبَةٌ زَغْبَآءُ [*A downy neck*]. (JK, A, Msb.) And قِثَّآءٌ أَزْغَبُ (AHn, A, TA) [*A species of cucumber*] *having upon it what resembles the* زَغَب [or *down*] *of fur, which falls off by degrees when they become large, leaving them smooth.* (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] ___ Also *A species of fig,* (AHn, K,) *larger than the* وَحْشِىّ [or *wild*], *upon which is* زَغَب [or *down*]: *when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig.* (AHn, TA.) ___ Applied to a horse, *Black and white;* or *white in the hind legs as high as the thighs;* syn. أَبْلَقُ. (K.) And [in like manner] applied to a mountain, *Of which the whiteness is intermixed with its blackness;* as also زُغْبٌ. (JK, K, TA. [In some of the copies of the K, for مِنَ الجِبَال, we find مِنَ الحِبَال: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the fem.] الزَّغْبَآءُ is the name of a certain mountain in El-Kibleeyeh; (K, TA;) in some copies of the K, El-Kabaleeyeh. (TA.)

مِزْغَبَةٌ, or مُزَغَّبَةٌ, or مُزْغَبَّةٌ: see 4.

زغبر

Q. 1 زَغْبَرَ *It* (a garment, or piece of cloth,) *had what is termed* زِغْبِر, or زُغْبُر, &c., i. e. زِئْبِر [or *nap*]. (O, K.)

زِغْبِر, (O and TA, and so in a copy of the K,) or زَغْبَر, or زِغْبِر, (as in two different copies of the K,) and زُغْبُر, (O and TA, and so accord. to a copy of the K,) or زَغْبُر, (accord. to another copy of the K,) of a garment, or piece of cloth, *i. q.* زِئْبِر [i. e. The *nap:* see زِئْبِر, in art. زبر]. (O, K.) [Hence, app., supposing زَغْبَر to be a dial. var., having the signification expl. above,] أَخَذَ الشَّىْءَ بِزَغْبَرِهِ *He took the thing altogether,* (O, K, * TA,) *leaving nothing of it;* as also بِزَأْبَرِهِ, and بِزَوْبَرِهِ. (O, TA.)

زغرد

Q. 1 زَغْرَدَةٌ The *braying that is reiterated* (L, K) *in the fauces*, or *throat*, (L,) or *in the* جَوْف [meaning *chest*], (K,) of the camel: (L, K:) an inf. n., of which the verb is زَغْرَدَ: you say, زَغْرَدَ البَعِيرُ. (TK.) ___ Hence the زَغْرَدَة of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَغْرَدَتْ, more commonly in the present day زَغْرَطَتْ, meaning *She uttered shrill, quavering*, or *rapidly-reiterated, sounds*, or *cries of joy:* which sounds, or cries, are termed زَغَارِيدُ , and now more commonly زَغَارِيط.]

زَغَارِيدُ : see above.

زغل

1 **زَغَلَهُ**, aor. ـَـ, (K,) inf. n. زَغْلٌ, (TA,) *He, or it, poured it out, or forth, with an impetus, or with force.* (K. [See also 4.]) And *He, or it, spirted it forth;* (K;) as also ازغِلهُ. (TA.) You say, أَزْغَلْتُ الشَّرابَ *I spirted forth the wine, or beverage.* (JK.) And زَغَلَت المزادةُ من عَزْلائِها *The leathern water-bag poured* [or *spirted*] *forth*

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from its spout. (TA.) And زَغَلَت النَّاقةُ ببولِها: see 4. ___ زَغَلَ الأُمَّ *He* (a kid, TA) *sucked the mother:* (K, TA:) [and رَغَلَ is a dial. var. thereof:] so says Er-Riyáshee: or, as in the L, زَغَلَت البَهْمةُ أُمَّها *the young lamb* or *hid overpowered its mother and sucked her.* (TA.)

4 **ازغلهُ**, inf. n. إِزْغَالٌ, *He poured it out, or forth.* (TA. [And زَغَلَهُ app. signifies the same.]) One says, أَزْغَلَ من عَزْلَآءِ المزادةِ المآءَ *He poured forth, from the spout of the leathern water-bag, the water.* (TA.) And أَزْغِلْ لى زُغْلَةً من سقائِكَ, (S,) or من إنائِكَ, (K, [in the CK ازغَلْ, i. e. ازغَلْ, from زَغَلَهُ,]) *Pour thou out, for me, somewhat* (S, K) [or *a gulp* or *mouthful*] of milk *from thy skin,* (S,) or *from thy vessel.* (K.) See also 1, in two places. One says also, أَزْغَلَت النَّاقةُ ببولِها (S, K) and زَغَلَتْ به (K) *The she-camel ejected her urine* (S, K, TA) *in repeated small quantities* (زُغْلَةً زُغْلَةً), *and interrupted it.* (S, TA.) And أَزْغَلَت الطَّعْنةُ بالدَّمِ, like أَوزَغَت [i. e. *The wound made with a spear or the like emitted blood in repeated gushes*]. (S, K.) ___ أَزْغَلَتْ وَلَدَها *She suckled her child.* (JK, TA.) And ازغل فرخَهُ *He* (a bird) *fed his young one with his mouth,* or *bill:* (S, K:) [and ارغل is a dial. var. thereof.] أَزْغَلْتَ, said by 'Ásim to Mis'ar, when the latter was reading, or reciting, to him, and did so incorrectly,

means *Thou hast become like the* زُغْلُول, i. e. *young infant:* mentioned by Z: (TA:) or he said أَزْغَلْتَ, which is a dial. var. of the former verb. (TA in art. رغل.)

زَغَلٌ *i. q.* غِشٌّ [meaning *Adulterated,* or *counterfeit, coin:* so in the present day]. (TA.) [See also زُغَلِىٌّ.]

زُغْلَةٌ *A mouthful,* or the *quantity that fills the mouth;* of milk [&c.]; heard in this sense by Az from an Arab of the desert; (TA;) *a gulp* of wine or beverage [&c.]: pl. زُغْلٌ [perhaps a mistranscription for زُغَلٌ: if not, it is a coll. gen. n.]. (MA.) See 4. ___ The *quantity that is emitted,* or *poured forth, at once,* [*without interruption,*] of urine, (S, K,) &c. (K.) See, again, 4. ___ The *quantity that one spirts forth from his mouth,* of wine or beverage. (K.) الزُّغْلَةُ also signifies *The* اسْتِ [i. e. *podex,* or *anus*]. (El-Hejeree, K.)

زُغَلِىٌّ [*A maker of adulterated,* or *counterfeit, coin;* a meaning indicated in the TA, and obtaining in the present day:] an epithet from الزَّغَلُ, used by the vulgar and by persons of distinction. (TA.)

زُغْلُولٌ *Light,* or *active,* (Kr, JK, S, K,) *in spirit and in body,* (IKh, TA,) *and quick;* an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the Musannaf of A'Obeyd, with غ only. (TA in art. زعل.) ___ Also *A young infant:* (JK, S, K:) pl. زَغَالِيلُ. (TA.) One says صَبِيَّةٌ زَغَالِيلُ *Little children.* (TA.) And كَيْفَ زُغْلُولُكَ *How is thy little one?* (A, TA.) ___ And *An orphan.* (IKh, TA.) ___ And The *young one of the pigeon.* (TA.) ___ [Freytag explains it as signifying also *Pallus ovis, cameli lactens;* but whether this be intended to express a single meaning is not clear to me: ___ also, on the authority of Dmr, as signifying *A man light in respect of dignity and manners:* app. as being likened to a young child.]

زَغُولٌ, applied to [the young one of] a camel and [of] a sheep or goat, *Persistent in suching.* (K.)

مُزْغِلٌ [without ة because applied only to a female,] A woman *suckling her child.* (JK, TA.)

مِزْغَلَةٌ *A drinking-vessel that holds a* [زُغْلَةٌ i. e.] *gulp,* or *as much as is swallowed at*

once [of wine or beverage]. (MA.)

زف

1 زَفَّ العَرُوسَ, (K,) or زَفَفْتُهَا, (S,) or زَفَّتْهَا النِّسَآءُ, (Msb,) aor. ـُ, (Msb, K,) inf. n. زَفٌّ (S, Msb, K) and زِفَافٌ, (S, K,) or the latter is a simple subst.; (Msb;) and ازفّها, (K,) or ازففتها, (S,) or ازفّتها النسآء; (Msb;) and ازدفّها, (K,) or ازدففتها, (S,) [or ازدفّتها النسآء إلَى زَوْجِهَا;] all signify the same; (S, Msb, * K;) i. e. *He*, [or *I*,] or *the women, sent* [or *conducted*] *the bride* [*with festive parade* or *pageantry*, and generally *with music*,] *to her husband:* (Msb, K:) accord. to Er-Rághib, زفّ العروس is a metaphorical phrase, from زَفْزَفَةُ النَّعَامِ; because she is conducted with joyous alacrity. (TA.) زَفَّ, aor. ـِ, inf. n. زَفِيفٌ (S, K) and زَفٌّ and زُفُوفٌ, (K,) or زَفِيفٌ is a simple subst., (Msb,) said of an ostrich, (S, K,) and of a camel, (S,) &c., (K,) *He hastened*, or *was quick;* (S, K;) as also ازفّ: (IAar, K:) accord. to Lh, said of a man and of others; and ازفّ, he says, is the more unusual of the two: (TA:) or زَفَّ, aor. ـِ, is said, in this sense, of a man: and, accord. to the Mj, said of an ostrich, inf. n. زَفِيفٌ, it means *he hastened*, or *was quick, so that a* [*sound such as is termed*] زَفِيف *was heard to be produced by his wings:* (Msb:) or زَفٌّ and إِزْفَافٌ are *like* ذَمِيلٌ [which signifies the *going a gentle pace;* or *a pace above that which is termed* العَنَقُ, *and above that which is termed* التَّزَيُّدُ]: (K, * TA: [in the CK, الزَّمِيل is put for الذَّمِيل:]) or the *first running of the ostrich:* (K:) or زَفِيفٌ has this last meaning: (TA:) or signifies the *going quickly and with short steps:* (Lh, TA:) or the *going quickly, with short steps, and quietly.* (TA.) You say, زَفَّ القَوْمُ فِى مَشْيِهِمْ *The people*, or *party, hastened*, or *were quick, in their walking*, or *marching*, or *going along:* and hence, in the Kur [xxxvii. 92], فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ, (S,) i. e. [*And they advanced towards him*] *hastening*, or *going quickly.* (Fr, TA. [But there are other readings, for which see Bd.]) [Hence also,] one says زَفَّ رَأْلُهُ, meaning *He was*, or *became, light of intellect, lightwitted*, or *irresolute.* (S, Z, TA. [See also art. زفّ ___]) رأل, inf. n. زَفِيفٌ (O, K) and زَفٌّ, (K,) said of a bird,

(O, K,) in his flight, (O,) *He cast himself:* ('Eyn, O, K:) or *he spread his wings:* and so زَفْزَفَ [app. in either sense]: (K:) and the latter, *he moved* [or *flapped*] *his wings in running.* (TA.) ___ زَفَّتِ الرِّيحُ, (S, K,) aor. , (S,) inf. n. زَفِيفٌ and زُفُوفٌ, (TA,) *The wind blew along,* (S, K,) *not violently:* (S:) or *blew gently and continually:* (TA:) and زَفْزَفَتْ signifies the same: (K, TA:) or the latter, inf. n. زَفْزَفَةٌ, signifies *it blew violently:* so in the T: or *it blew gently:* (TA:) or زَفْزَفَةٌ signifies the *moaning* (حَنِين) of the wind, and its *sounding among the trees.* (S.) ___ زَفَّ, (O, K,) inf. n. زَفِيفٌ, (TA,) said of lightning, *It shone,* or *gleamed.* (O, K, TA.)

4 **ازفّ**, inf. n. إِزْفَافٌ, intrans.: see 1, in three places. ازفّ العَرُوسَ: see 1, first sentence. ___ ازفّه *He made him to hasten,* or *go quickly;* (S, L, K;) namely, a camel, (S, L,) and an ostrich. (S.) ___ [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen as meaning *He led him to do light, vain, things.*]

8 **ازدفّ العَرُوسَ**: see 1, first sentence. ___ ازدفّ الحِمْلَ *He carried, took up and carried,* or *raised upon his back, the load.* (Ibn-' Abbád, K.)

10 **استزفّه السَّيْلُ**, (Ibn-' Abbád, A, O, TA,) thus correctly, but in the copies of the K السَّيْرُ, (TA,) *The torrent found it light to carry* (استخفّه, Ibn-' Abbád, A, O, K), *and took it away.* (Ibn- ' Abbád, A, O, TA.)

R. Q. 1 **زَفْزَفَ**, [inf. n. زَفْزَفَةٌ,] said of a man, *He walked in a comely manner.* (TA.) ___ زَفْزَفَةٌ also signifies The *running vehemently.* (K.) ___ And *A certain manner,* or *rate, of going,* of camels, said to be *beyond,* or *above, what is termed* الخَبَبُ. (TA.) ___ Said of a bird: see 1, latter part. ___ And زَفْزَفَتْ said of the wind: see, again, 1, latter part. The inf. n. signifies The wind's *putting in motion* the dry herbage, *and making a sound* therein: (K, TA:) you say, of the dry herbage, زَفْزَفَتْهُ الرِّيحُ [*The wind put it in motion,* &c.]. (TA.) ___ The inf. n. signifies also The *noising,* or *noise-making,* of a procession, or company of men riding or walking along. (IDrd, K.) ___ And The *sounding* of an arrow when it is twirled round upon the nail [of the left thumb: see دَرَّ

السُّهْمُ, in art. در]. (TA.) ___ It is related in a trad., that the Prophet said to a woman, مَا لَكِ تُزَفْزِفِينَ, (O, K, TA, in some copies of the K تُزَفْزِفِينَ,) with damm to the first letter; (K) to which she replied The fever, may God not bless it; and he said Revile not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith's skin with which he blows his fire does away with the dross of the iron: (O, TA:) the meaning is, [*What aileth thee*] *that thou art made to tremble,* or *quake?* (تُرْعِدِينَ: O, K, TA: in some copies of the K تَرْعِدِينَ:) [see also مَزْفُوفٌ:] or it is with fet-h to the ت, (O, K, TA,) i. e. تَزَفْزَفِينَ [for تَتَزَفْزَفِينَ, from تَزَفْزَفَتْ], (O,) meaning, *that thou tremblest,* or *quakest?* (O, K:) or it is with kesr to the [latter] ز,

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[تُزَفْزِفِينَ,] meaning, *that thou moanest,* as does he who is sick: (TA:) or, as some relate it, it is with ر [in the place of the ز, i. e. تُرَفْرِفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1 **تَزَفْزَفَتْ** : see the next preceding paragraph, last sentence.

زِفٌّ *Small feathers* of the ostrich, (S, K,) and (S, in the K or) of a bird (S, K) of any kind: (K:) or *small feathers, like down, beneath the thickset feathers:* (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زِفَافٌ: see زَفَازُفُ.] One says أَلْيَنُ مِنْ زِفِّ النَّعَامِ [*More soft than the small feathers of the ostrich*]. (TA.)

زَفَّةٌ *A time; one time;* syn. مَرَّةٌ: (K:) one says, جِئْتُهُ زَفَّةً, or زَفَّتَيْنِ, *I came to him once,* or *twice.* (TA.) *A single act of* زَفِيفٌ [i. e. *hastening,* or *going quickly*]. (TA. [This seems to be the primary signification.])

زُفَّةٌ *A company,* or *congregated body, of men.* (O, K.) Hence the saying of the Prophet to Bilál, on the occasion of the marriage of Fátimeh, أَدْخِلِ النَّاسَ عَلَيَّ زُفَّةً زُفَّةً, meaning *Bring thou in the people to me company after company.* (O, TA.)

زَفَفٌ, in a male ostrich, The *quality of having abundant and dense* زِفٌّ, i. e. *small feathers.* (S, K.)

زَفُوفٌ: see زَفْزَفٌ. ___ Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [*Quick:* or] *good in pace, and quick.* (Ham p. 750.) And الزَّفُوفُ is the name of a certain horse that belonged to Noamán Ibn-El-Mundhir. (O.) ___ Also A *twanging* bow. (TA.)

زَفِيفٌ (S, K) and أَزَفُّ and زِفَّانِىٌّ, (Ibn-'Abbád, K,) or زِفَّانٌ, without ى, (L, TA,) *Quick,* (Ibn-'Abbád, S, L, K,) like ذَفِيفٌ, (S,) and *light.* (L, TA. [In the CK the explanation is omitted.]) It is also an inf. n.: (S, K, &c.:) or a simple subst. (Msb.) [See 1, in several places.)

زِفَّانٌ: see the next preceding paragraph.

زِفَّانِىٌّ: see the next preceding paragraph.

زَفْزَفٌ and زَفْزَافٌ [the latter of which is omitted in the CK] A wind *that blows violently, with continuance;* as also زَفْزَافَةٌ, (K, TA,) or زَفْزَفَةٌ: (CK:) or زَفْزَافَةٌ and زَفْزَفٌ a wind *making a moaning* (حَنِين), *and sounding among the trees:* (S:) or زَفْزَفٌ a *quick,* or *swift,* wind: or زَفْزَفَةٌ and زَفْزَافَةٌ and زَفْزَافٌ a *violent* wind, *having a* زَفْزَفَةٌ, i. e. *sounding:* the pl. of زَفْزَفٌ is زَفَازِفُ. (TA.) ___ Also, (i. e. the first and second words,) *Light* [*in motion* or *action*]. (Ibn-'Abbád, K.) ___ And The *ostrich;* (K;) so called because of his lightness of pace; or because of his زَفْزَفَةٌ, meaning his moving [or flapping] of his wings when running; (TA;) and so زَفُوفٌ. (K.)

زَفْزَافٌ, and with ة: see the next preceding paragraph, in five places.

زَفَازِفُ pl. of زَفْزَفٌ. ___ It is also used by a Hudhalee poet [app. referring to birds] as meaning ذَوَاتُ زِفَافٍ [i. e., supposing زِفَافٍ to be pl. of زِفٌّ, agreeably with analogy, *Having small, downy, feathers*]. (TA.)

زَافٌّ [act. part. n. of زَفَّ in the phrase زَفَّ العَرُوسَ: fem. with ة: pl. of the latter زَوَافٌّ. Hence,] زَحَفَتْ زَوَافُّهَا, a phrase mentioned by Lh, meaning اللَّوَاتِى زَفَفْنَهَا [i. e. *The women who conducted her to her husband walked along gently*]. (TA.)

أَزَفُّ A male ostrich *having abundant and dense* زِفّ, i. e. *small feathers.* (S, K.) ___ See also زَفِيفٌ.

مَزَفَّةٌ *A* [*vehicle of the kind called*] مَحَفَّةٌ *in which,* or *upon which, the bride is sent* [or *conducted*] *to her husband.* (Kh, S, K.)

مَزْفُوفٌ [pass. part. n. of زَفَّ in a sense not mentioned, and perhaps not used. Hence,] بَاتَ مَزْفُوفًا a phrase meaning بَاتَ تُزَفْزِفُهُ الرِّيحُ [i. e. *He passed the night made to tremble,* or *quake, by the wind*]. (TA.)

زفت

2 زفّت *He smeared* a receptacle [such as a wine-skin and a wine-jar] *with* زِفْت. (Msb.)

زِفْتٌ [*Pitch:* or *tar:* or *a sort of pitch:* or *crude pitch:*] *i. q.* قَارٌ: (A, Mgh, K:) or قِيرٌ: (Msb:) or قَطِرَانٌ: (A, Msb:) or it is *like* قِيرٌ: (S:) it is *not the* قِير *with which ships are smeared, but* [*like this inasmuch as*] *it is also a black substance, with which wine-skins are seasoned; for the* قِير *of ships dries upon them, whereas the* زفت *of skins does not dry:* (TA:) or [*crude pitch;* i. e.] *a produce of the pine,* or *pitch-tree;* which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; *such as flows of itself from the trees* is called زفت; such as is prepared by cooking, and art, قَطِرَانٌ. (TK.) [See also كُفْرٌ: and see De Sacy's Abd-allatif, p. 273.] ___ Also, (K, * TA,) i. e. زِفْتٌ, (TA,) [not مُزَفَّتٌ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous,] *A certain medicine;* (K, TA;) *a thing that comes forth from the earth,* [app. *a sort of bitumen,* perhaps another name for قَفْرٌ يَهُودِىٌّ *bitumen Judaicum,* or *Jew's pitch,*] *that is an ingredient in medicines:* not the زفت commonly known. (TA.)

مُزَفَّتٌ *Smeared with* زِفْت; (S, A, * Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; i. *q.* مُقَيَّرٌ. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جَرَّةٌ مُزَفَّتَةٌ *A jar smeared with* زِفْت. (S.) And it is said in a trad., نَهَى عَنِ المُزَفَّتِ [*He forbade* the use of *that* skin, or vessel, *which is smeared with* زفت, for the beverage called نَبِيذ]. (TA.)

زفر

1 **زَفَرَ**, aor. ـِ, (S, K,) inf. n. زَفِيرٌ (S, A, K) and زَفْرٌ (K) and إِزْفِيرٌ, (M, [like إِرْزِيزٌ, app. an inf. n., or perhaps a simple subst.,]) *He drew in his breath to the utmost, by reason of distress:* (S:) it originally signifies *he drew back his breath vehemently, so that his ribs became swollen out:* (Er-Rághib:) زَفِيرٌ is the *beginning of the cry of the ass,* (Lth, S, A, Er-Rághib,) *and of the like,* (Lth,) and is generally used in this sense; (Er-Rághib;) and شَهِيقٌ is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the *drawing in of the breath,* and the latter is the sending it forth: (Lth, S:) or the verb signifies *he sent forth his breath, after prolonging it:* (M, K:) or *he sent forth his breath with a prolonged sound:* [i. e., *he sighed,* or *uttered a long sigh,* or *sighed vehemently;* or *he groaned:*] or *he filled his chest, by reason of grief, and then sent forth his breath:* (TA:) or *he breathed, raising his voice, like one moaning,* or *in grief.* (Har p. 20.) ___ [Hence,] زَفَرَتِ النَّارُ *The fire made a sound to be heard from its burning,* or *its fierce burning:* (K:) and this [sounding] is termed زَفِيرٌ. (TA.) [See also حَدَمٌ; where زَفْرٌ, its inf. n., is expl., on the authority of AZ, as signifying The *flaming,* or *blazing,* of fire.] And البَحْرُ يَزْفُرُ بِتَمَوُّجِهِ [*The sea makes a roaring by its tumultuousness*]. (A, TA.) ___ زَفَرَتِ الأَرْضُ *The land put forth its plants,* or *herbage.* (TA.) زَفَرَ, aor. ـِ, (S, A, K,) inf. n. زَفْرٌ; (S, K;) and ازدفر; (S, K;) *He carried,* (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, يَزْفُرُونَ عَنْهُ الأَثْقَالَ [*They bear,* or *carry,* or *take off from him, and carry, his burdens*]. (A.) ___ *He drew,* (K, TA,) *and carried,* (TA,) water. (K, TA.)

2 **زَفَّرَ** see the next paragraph.

5 تزفّر occurs in the Saheeh of El-Bukháree as meaning تَخَبَّطَ [q. v.]: but El-Jelál says, in the Towsheeh, that this is not known in the language of the Arabs. (MF.) [Freytag explains it as meaning *He ate fat food, breaking the fast;* like زفّر ; (which latter generally means, in the present day, *he rendered greasy;*) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

8 إِزْتَفَرَ see 1, near the end of the paragraph.

زِفْرٌ *A load,* or *burden,* syn. حِمْلٌ, (S, A, K,) on the back, (K,) or on the head, *that is heavy, and in consequence of which the bearer breathes vehemently,* or *groans* (يَزْفُرُ): (A:) pl. أَزْفَارٌ. (S, A.) ___ *A* [*water-skin of the kind called*] قِرْبَةٌ: (S, K:) *a skin in which a pastor carries his water:* pl. as above. (TA.) ___ The *apparatus of a traveller,* (K,) *comprising the water-skin* &c. (TA.)

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___ *A lamb;* syn. حَمَلٌ: so in the Bári'. (K.) This signification and that of حِمْلٌ are both correct. (TA.)

زَفَرٌ *A prop* of a tree. (K, TA.) [In modern Arabic, it means *Grease, greasy food,* or *flesh-meat:* app. from the Pers. زَفْر or زَفَر, signifying filth: and hence, *obscenity.* Hence also the vulgar epithet زَفِر (app. for زَفِرٌ), meaning *Greasy:* and *foul,* or *filthy:* and *obscene.* See 5.]

زُفَرٌ *A sea,* (K,) *that makes a roaring,* (يَزْفُرُ,) *by reason of its tumultuousness.* (TA.) ___ *A river containing much water,* (K,) *so that it resembles a sea.* (TA.) ___ *A large gift,* (K,) as likened to a sea. (TA.) ___ *A liberal man;* likened to a sea that makes a roaring, (يَزْفُرُ,) by reason of its tumultuousness; (A;) as also زَافِرَةٌ . (TA.) ___ *One who carries loads,* or *burdens;* meaning, *who has strength to carry water-skins.* (K.) [See also زَافِرَةٌ.] ___ *One who has power to bear responsibilities.*

(Sh, S. *) ___ Hence, *A lord, master, chief,* or *the like:* (S:) or, for the same reason, *a great lord,* or *the like;* (TA;) as also زَافِرَةٌ . (K, TA.) ___ *A courageous man.* (K, * TA.) ___ *A lion.* (K.) ___ See also زَافِرَةٌ, in three places: ___ and زَفِيرٌ.

زَفْرَةٌ *A drawing-in of the breath to the utmost, by reason of distress:* (S:) [or *a drawing-back of the breath vehemently, so that the ribs become swollen out:* (see 1:)] or *an emission of the breath after prolonging it;* as also زُفْرَةٌ and مُزْدَفِرٌ and مُزَفِّرٌ , (K, TA,) or مُزْفِرٌ , (as in a copy of the K,) and مُزَفِّرَةٌ : (CK, but omitted in the TA and in my MS. copy of the K:) [or *an emission of the breath with a prolonged sound;* i. e., *a sigh,* or *a long* or *vehement sigh;* or *a groan:* or *an emission of the breath after filling the chest with it by reason of grief:* (see, again, 1:)] pl. زَفَرَاتٌ, because it is a subst., not an epithet; but sometimes, by poetic license, زَفْرَاتٌ. (S.) El-Jaadee says,

* يَرْجِعُ عَلَى دِقَّةٍ وَلَا هَضَمِ *
* خِيطَ عَلَى زَفْرَةٍ فَتَمَّ وَلَمْ *

meaning *As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress,* so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [*and did not become restored to slenderness nor lankness of the belly.*] (S.) And another says,

* فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفْرَاتِهَا *

[*And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress;* or *from its sighs, &c.*]. (S.) ___ Also, ↓ all the words above mentioned, [A man]

breathing [*in the manner above described*]; syn. مُتَنَفَّس; [unless this be a mistranscription for مُتَنَفَّس meaning the *place of* (*such*) *breathing;* as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of مُزْدَفَر, below.] (K, TA.) ___ Also زَفْرَة (K, TA) and زُفْرَة (S, K, * TA [but not the other words mentioned above, as is implied in the CK,]) The *middle* (S, K) of a thing, (K,) or of a horse: (S:) or the *chest,* or *belly:* pl. of the former, زَفَرَات. (TA.) One says, إِنَّهُ لَعَظِيمُ الزُّفْرَة *Verily he is great in the middle:* (S, TA:) or *in the chest,* or *belly.* (TA.) ___ One says also, of a camel, or other beast, مَا أَشَدَّ زَفْرَتَهُ, meaning *How strong is the knitting together of his joints!* (TA.)

زُفْرَة : see زَفْرَة, in four places.

زَفِير *A calamity; a misfortune;* (S, K;) as also زُفْر . (TA.)

زَافِر One *who* [*carries* or] *helps to carry loads,* or *burdens:* (TA:) and زَوَافِر [pl. of زَافِرَة] female slaves *that carry water-skins* (S) or [*other*] *loads,* or *burdens.* (TA.) ___ See also the next paragraph.

زَافِرَة : see what next precedes. ___ Also *A bulky camel;* (K;) and so زُفْر : (Sgh, K:) because he carries loads, or burdens. (TA.) ___ The كَاهِل [or *withers,* or *upper portion of the back, next the neck,*] *with what is next to it.* (TA.) [Because loads are borne upon it.] ___ The *side,* or *angle,* (رُكْن,) of a building, (K,) *upon which it* [*mainly*] *rests,* or *is supported:* pl. زَوَافِر. (TA.) [Hence the expression] لِمَجْدِهِمْ زَوَافِر *Their glory has props that strengthen it.* (A, K. *) ___ A man's *aiders,* or *assistants,* (S, TA,) and his *kinsfolk,* or *tribe,* syn. عَشِيرَة, (S, A, K,) as also زَوَافِر; because they bear his burdens: (A:) his *aiders,* or *assistants,* and *particular friends.* (TA.) You say, هُمْ زَافِرَتُهُمْ عِنْدَ السُّلْطَان *They are the persons who undertake and perform their business with the Sultán.* (S.) And هُوَ زَافِرُ قَوْمِهِ, and زَافِرَتُهُمْ, also, عِنْدَ السُّلْطَان, *He is the chief of his people, and the bearer of their burdens, with the Sultán.* (A.) See also زُفْر, in two places. ___ *A company,* or *congregated body,* (K,) *of men;* (TA;)

as also زُفْرٌ . (K, * TA.) ___ *An army;* or *a collected portion thereof;* or *a troop of horse;* syn. كَتِيبَةٌ, as also زُفْرٌ . (K.) ___ [*A rib:* pl. زَوَافِرُ.] You say فَرَسٌ شَدِيدُ الزَّوَافِرِ *A horse having strong ribs.* (A.) ___ *A bow:* (K:) pl. زَوَافِرُ: (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] ___ The *part* of an arrow *exclusive of the feathers:* (S, K:) or the *part exclusive of two thirds, next the head:* ('Eesà Ibn-'Omar, S, K:) or the *part from a little below the head to the head:* (ISh:) or *about a third part* of an arrow, and of a spear. (TA.) [Perhaps so called from its sound.] أُمُّ زَافِرَةٍ *The* بَبْرَةٌ [or *female of the* بَبْرٌ]. (T in art. ام.)

أَزْفَرُ A horse *large in the sides:* (K:) or *in the ribs of the sides:* or *in the chest,* or *belly:* or *in the middle:* (TA:) pl. زُفْرٌ. (K.) ___ الزَّفْرَآءُ, used as a subst., *The pudendum;* like المَعْطَآءُ; syn. السَّوْءَةُ. (IAar, TA in art. معط.)

مُزَفَّرٌ , or مُزْفِرٌ, and مُزَفَّرَةٌ: see زَفْرَةٌ, in two places.

مَزْفُورٌ A beast, (K,) or camel, (TA,) *having his joints strongly knit together.* (K, TA.) You say also, هُوَ مَزْفُورُ الخَلْقِ [*He is strongly compacted in make*]. (TA.)

مُزْدَفَرٌ The *part* of the breast (جُؤْجُؤٌ) of a horse *from which the breathing termed* زَفِيرٌ [see 1] *proceeds.* (AO, O, K.) ___ See also زَفْرَةٌ, in two places.

زفل

أَزْفَلُ [whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] *Anger;* and *sharpness,* or *hastiness of temper.* (K.)

أَزْفَلَةٌ *A company,* or *collection,* (S, K, TA,) of men, and of camels: (TA:) and أَزْفَلَى is like أَجْفَلَى, (S,) syn. therewith, (K,) signifying *a collection,* or *an assemblage,* of any things. (TA.) One says, جَاؤُوا بِأَزْفَلَتِهِمْ (Fr, S, TA) and بِأَجْفَلَتِهِمْ (Fr, TA) *They came with their company.* (Fr, S, TA.) And جَآؤُوا أَزْفَلَةً and أَجْفَلَةً *They came in a company.* (Fr, S and K * in art. جفل.)

أَزْفَلَى : see the next preceding paragraph.

إِزْفَلَةٌ *i. q.* خِفَّةٌ [*Lightness, levity,* &c.]: (Sb, S, K:) so in the saying, أَخَذَتْهُ إِزْفَلَّةٌ [*Lightness,* or *levity,* &c., *seized him,* or *affected him*]. (Sb, S.)

زفن

1 زَفَنَهُ, (TA, and Har p. 124,) aor. ـِ, (TA,) inf. n. زَفْنٌ, (TA, Har,) in its primary acceptation, *He pushed*, or *thrust*, or *he pushed*, or *thrust, away*, (TA, Har,) *vehemently:* and *he struck* [or *kicked*] *with the leg*, or *hind leg*. (Har.) You say, دنوتُ منه فزَفَنَنِى *I approached him, and he pushed me*, or *thrust me, from him*. (TA.) And هو يزفُنُ المطىَّ *He drives*, or *urges on, the saddlecamel*. (TA.) And الرِّيحُ تَزْفُنُ السَّحابَ and التُّرابَ [*The wind drives along the clouds* and *the dust*]. (TA.) And الأَمواجُ تَزْفُنُ السَّفينةَ [*The waves drive along the ship*]. (TA.) And المحتضر يزفُنُ بنفسه, i. e. [*He who is at the point of death*] *urges on his soul*. (TA.) And زَفَنَ, aor. ـِ, (S, Mgh, Msb, K, in the CK ,) inf. n. زَفْنٌ (S, Mgh, Msb) and زَفَنانٌ, (TA,) *He danced;* (S, Mgh, Msb, K;) and *played*, or *sported*. (TA.) It is said in a trad. of Fátimeh, كانت تَزْفُنُ للْحسنِ *She used to dance to El-Hasan*. (TA.)

زَفْنٌ : see what next follows.

زِفْنٌ *A covering which they make over their flat house-tops to protect them from the heat and dew of the sea;* (K;) of the dial. of 'Omán; and زَفْنٌ is a dial. var. thereof. (TA.) ___ And *Straight and slender palm-branches stripped of their leaves* [*and cut to certain required lengths*], *conjoined, one to another,* [*side by side, by means of split pieces of such branches passing through holes punched in the former,*] *like the woven mat:* (K:) [of such are made chests for cooking utensils and provisions &c.:] of the dial. of Azd. (TA.)

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زَفُونٌ , applied to a she-camel, *i. q.* زَبُونٌ [*That pushes,* or *thrusts,* or *that pushes,* or *thrusts, away,* or *that kicks,* or *strikes, and pushes,* &c., *her milker with her hind leg,* or *with her stiflejoint;* or *that is wont,* or *accustomed, to do so*]: or *lame;* as also زَافِنَةٌ ; (K;) as though she danced in her gait, in consequence of lameness. (TA.)

زَفَّانٌ *A dancer:* [whence] one says, الصُّوفِيَّةُ زَفَّانَةٌ جَفَّانَةٌ *The Soofees are dancers, providers of food with their* جَفَنَات [or *bowls,* which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them]. (TA.)

زَافِنَةٌ : see زَفُونٌ. ___ Also A woman *that suffices her man,* or *husband, in respect of the means of* جِمَاع. (K.)

زَيْفَنٌ (S, K) and زَيْفَنٌّ (K) *Tall;* (K;) and *strong;* (S, K;) and some add, *light,* or *active.* (TA.) [In one copy of the S, I find it written زَيْفَن; which its measure in poetry shows to be wrong.]

زَيْزَفُونٌ , applied to a she-camel, *Swift,* (K,) and *light,* or *active:* IJ says that it is app. of the measure فَيْعَلُولٌ, from الزَّفْنُ [as meaning the act of dancing]; or it may be a quadriliteralradical word: IB says that دَيْدَبُونٌ [which see in art. ددن] is similar to it. (TA.) ___ Also, applied to a bow, *That makes a sound,* or *sounds, in consequence of being put in motion:* and in this sense it is said by IJ to be of the measure فَيْعَلُولٌ, from الزَّفْنُ. (TA.)

رَجُلٌ فِيهِ إِزْفَنَّةٌ *A man in whom is motion,* or *commotion:* and رَجُلٌ إِزْفَنَّةٌ *A man in a state of motion,* or *commotion:* mentioned by Sb, and expl. by Seer. (TA.)

زق

1 زَقَّ فَرْخَهُ , said of a bird, aor. ـُـ , (S, M, Msb,) inf. n. زَقٌّ; (M, Msb, K;) and زَقْزَقَهُ , (IDrd, M,) inf. n. زَقْزَقَةٌ; (K;) *It fed its young one* (S, M, K) *with its mouth* [or *bill*]; (S, M; *) *it ejected food* [*from its bill*] *into the mouth of its young one.* (IDrd, TA.) ___ [Hence,] one says, مَا زِلْتُ أَزُقُّهُ بِالعِلْمِ [*I ceased not to instil into him,* or *to nourish him with, knowledge,* or *science*]. (TA.) زَقَّ بِسِلْحِهِ, mostly said of a bird, (M,) or زَقَّ بِذَرْقِهِ, said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, K, TA;) and زَقْزَقَ , (M, TA,) [بِسِلْحِهِ or] بِذَرْقِهِ, (TA,) inf. n. زَقْزَقَةٌ; (K;) *He cast forth his excrement;* (M;) *it* (a bird) *muted,* or *dunged.* (M, K, TA.)

2 زَقَّقَ , (M, TA,) inf. n. تَزْقِيقٌ, (S, TA,) *He stripped off* a hide, or skin, *by commencing from the head,* (S, M, TA,) *in order to make of it a* زِقّ [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (S.)

R. Q. 1 زَقْزَقَ , inf. n. زَقْزَقَةٌ: see 1, above, in two places. ___ [As inf. n. of the same verb,] زَقْزَقَةٌ also signifies A bird's *uttering its cry,* or *voice, at dawn:* (Lth. K:) or it is a word imitative of the *cry,* or *voice, of the bird;* (M, TA;) and he who thus explains it does not restrict it by adding at dawn. (TA.) ___ Also [as an onomatopæia] *A weak laughing.* (Ibn-'Abbád, K.) ___ And The *being light,* or *active,* (K, and Har p. 375,) *and quick.* (Har ibid.) ___ Also a word of the dial. of Kelb, app. meaning The *being quick in speech,* (Ibn-'Abbád, K, TA,) *and making one part thereof to follow close upon another.* (Ibn-'Abbád, TA.) ___ And The *dancing a child;* (Lth, S, M, K;) as also زِقْزَاقٌ, [which is likewise an inf. n. of the same verb,] (Lth, M, K,) with kesr. (K.)

زُقٌّ one of the names of *Wine:* (Moheet, K: *) pl., as in the Moheet, زِقَقَةٌ; but accord. to the K, زَقَقَةٌ. (TA.)

زِقٌّ [*A skin for holding wine &c.:*] *any receptacle, consisting of a skin, that is used*

for wine and the like: or, as some say, not thus called unless it be *stripped off from the part next the animal's neck:* or, accord. to AHn, *one in which wine is conveyed:* (M:) or *a skin for water* or *milk;* syn. سِقَآءٌ: (S, K:) or *a skin of which the hair is clipped, not plucked out,* (Lth, K,) *for wine and the like,* (Lth,) or *for wine &c.:* (K:) or *a receptacle,* (ظَرْفٌ, Msb, and Har p. 335,) *of skin, in which are put clarified butter and vinegar and wine:* (Har ibid.:) or, as some say, *a* ظَرْف *smeared with* زِفْت: (Msb:) AHát says that it is *such as is smeared with* زِفْت or *with* قِير: (TA:) pl. (of pauc., S) أَزْقَاقٌ (S, M, Msb, K) and أَزُقٌّ, mentioned by El-Hejeree, (M,) and (of mult., S) زِقَاقٌ (S, M, K) and زُقَّانٌ [in the CK erroneously written رِقَاقٌ]. (S, M, Msb, K, TA.)

زُقَّةٌ *A certain small bird;* (K;) *a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth far off:* pl. زُقَقٌ. (M.)

زَقَاقٌ : see زَقَّاقٌ.

زُقَاقٌ *A* سِكَّة [meaning *street*]: (S, K:) or [rather *a by-street,* or *lane;*] *a narrow* طَرِيق [here meaning *street*], (M,) *less than a* سِكَّة, (M, Mgh, Msb,) *whether a thoroughfare or not:* (Mgh, Msb:) masc. (S, Msb) and fem.: (S, Msb, K:) Akh says that the people of El-Hijáz make الطَّرِيقُ and الصِّرَاطُ (S, Msb) and السَّبِيلُ (S) and السُّوقُ and الزُّقَاقُ (S, Msb) and الكَلَآءُ, which is the market of El-Basrah, (S,) fem.; and Temeem make them masc., (S, Msb,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أَزِقَّةٌ (S, M, Mgh, Msb, K) and [of mult.] زُقَّانٌ. (Sb, S, M, K.) مَنْ هَدَى زُقَاقًا, occurring in a trad., means *He who has guided the erring and the blind to his way.* (TA.) ___ [Hence,] الزُّقَاقُ [*The strait of Gibraltar;*] *the passage of the sea between Tanjeh and El-Jezeereh el-Khad- rà, in the west,* (K, TA,) *by El-Andalus; called* زُقَاقُ سَبْتَة. (TA.)

زَقَّاقٌ The *maker of the* [*kind of skin called*] زِقّ. (TA.) Also, as in the copies of the Moheet and the A [and in the JK], or زَقَاقٌ , like سَحَابٌ, accord. to the K, but the former is probably the right, (TA,) *One who drinks water*

(Moheet, *A,* K) *at the table,* (Moheet, K,) *while having food in his mouth.* (Moheet, A, K.) [As shown in the A, it is an epithet applied to a greedy man.]

زَقْزَاقَةٌ *Light,* or *active, in her walk;* (K, TA;) applied to a woman. (TA.)

مُزَقَّقٌ A ram *skinned from his head to his hind leg;* (Lh, TA;) as also مَزْقُوقٌ : (Lh, K, TA:) *contr. of* مُرَجَّلٌ (TA) and of مَرْجُولٌ. (K, TA.) ___ And A skin *of which the hair is clipped, not cut off.* (K, TA.) ___ And hence, as being like such a skin, A head *of which all the hair is cut off.* (K, * TA.) And A man *having all the hair of his head cut off.* (TA.) ___ مُزَقَّقَةٌ A *large* she-camel: (Ibn-'Abbád, K:) or a she-camel *whose skin is filled with fat after her fleshiness.* (En-Nadr, TA.)

مَزْقُوقٌ : see the next preceding paragraph.

مُزَقْزَقٌ Any work *that is accomplished quickly.* (K.)

زقب

1 **زَقَبَهُ فِى جُحْرِهِ** , (JK, S, K, *) and فالكُوَّة, (TA,) *He made him* (a field-rat, S, TA) *to enter* [*into his hole,* and *into the aperture in a wall*]. (S, K, TA.) See also 7.

2 **زَقَّبَ** , (AZ, TA,) inf. n. تَزْقِيبٌ, (AZ, K, TA,) *He* (the bird called مُكَآء) *sent forth his voice,* or *cry.* (AZ, K.)

7 **انزقب** *He entered* (T, S, K) into his hole, (JK, S, K,) said of a field-rat; (JK, S;) as also زَقَبَ ; (K;) or into a thing; as also انزبق: (T, TA:) or *he entered* into it *and concealed himself.* (IKtt, TA in art. نمس.)

زَقَبٌ , (K,) and زَقَبٌ طَرِيقٌ, (Lh, S,) [in which the latter word may be either a substitute for the former or an epithet,] *A narrow road* or *way:* (Lh, S, K:) pl. زُقُبٌ: (TA:) and n. un. with ة; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبُ زَقَبٌ occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرَبٌ; [the former word being with tenween for the sake of the measure;] or, as some relate it, زُقُبٌ: (S, TA:) in this instance, زقب is a substitute for مطارب: or, accord. to A'Obeyd, مطارب signifies *narrow roads* or *ways,* and زقب signifies *narrow:* (TA:) or طَرِيقٌ زَقَبٌ signifies *an obscure narrow road* or *way.* (JK.) ___ One says also, رَمَيْتُهُ مِنْ زَقَبٍ, meaning *I threw,* or *shot, at him,* or *it, from a near spot.* (JK, K.)

زقم

1 زَقْمٌ is *syn. with* لَقْمٌ [The act of *gobbling* a thing; i. e. *eating* it *quickly,* and *hastily;* or *drawing* it *with the mouth, and eating* it *quickly:* or *swallowing* it: (see also 5 and 8:)]: (AA, K, TA:) or لَقْمٌ شَدِيدٌ [*vehement gobbling;* &c.]: (TA:) you say, زَقَمَهُ, aor. ـُ , inf. n. زَقْمٌ, meaning لَقَمَهُ [*He gobbled it;* &c.]. (TK.) [And par-

ticularly] The *eating what is termed* الزَّقُّوم, as meaning *a certain food in which are dates and fresh butter:* (S:) [or so زَقْمٌ زَقُّومٌ; for] you say, زَقَمَ , inf. n. تَزْقِيمٌ, *he ate* الزَّقُّوم; as also زَقَمَهُ, inf. n. زَقْمٌ. (TA.)

2 زَقَّمَ see above. [Freytag explains it as signifying *He gave* a person *a thing to eat;* but without indicating his authority.]

4 ازقمهُ الشَّىْءَ *He made him to swallow the thing.* (S, K. *)

5 تَزَقَّمَ is *syn. with* تَلَقَّمَ [The *swallowing* a thing *in a leisurely manner*]: (S, K:) [or simply the *swallowing* a thing: for] you say, تَزَقَّمَ اللُّقْمَةَ [*He swallowed in a leisurely manner the gobbet,* or *morsel,* or *mouthful:* or simply] *he swallowed the gobbet.* (TA. [See also 1 and 8.]) ___ Also The *drinking milk much,* or *abundantly:* and the subst. is زَقْمٌ [app. زَقَمٌ , as it is written without any syll. signs; meaning, I suppose, *A copious draught of milk*]. (TA.) Accord. to IDrd, one says, تَزَقَّمَ فُلَانٌ اللَّبَنَ, meaning *Such a one drank immoderately of the milk;* or *drank the milk immoderately.* (S, TA.)

8 ازدقمهُ *He swallowed it.* (S, K. [See also 1 and 5.])

زَقْمٌ : see 5.

زَقْمَةٌ *Plague,* or *pestilence;* syn. طَاعُونٌ. (Th, K.) One says, رَمَاهُ ٱللّٰهُ بِالزَّقْمَةِ [*God smote him,* or *may God smite him, with the plague,* or *pestilence*]. (TK.)

زَقُّومٌ *Fresh butter with dates;* (M, K;) in the dial. of Ifreekeeyeh: (M, TA:) or *a certain food of the Arabs, in which are dates and fresh butter.* (S.) ___ Also *Any deadly food.* (Th, TA.) ___ The *food of the people of the fire* [*of Hell*]. (ISd, K.) *A certain tree in Hell:* (K:) [respecting which] I'Ab says that when the saying [in the Kur xliv. 43 and 44] إِنَّ شَجَرَةَ ٱلزَّقُّومِ طَعَامُ ٱلْأَثِيمِ [*Verily the tree of* الزَّقُّوم shall be *the food of the sinner*] was revealed, Aboo-Jahl said, Dates and fresh butter: we will swallow it leisurely: therefore God revealed [these other words of the Kur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ ٱلْجَحِيمِ طَلْعُهَا كَأَنَّهُ رُؤُوسُ ٱلشَّيَاطِينِ [*Verily it is a tree coming forth in the bottom of Hell, the fruit thereof* being *as though it were the heads of the devils,* or *of terrible serpents, foul in aspect, having manes,* as expl. by Bd]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) ___ *A certain tree having small leaves, stinking* (دَفِرَة), *and bitter, found in Tihámeh:* (Bd ubi suprà:) AHn says, (S, TA, [but this passage is only in one of my two copies of the S,]) on the authority of an Arab of the desert, of Azd es-Saráh, that the زَقُّوم is *a dust-coloured tree,* (S, TA,) *having small round leaves, without thorns,* (TA,) *having a pungent odour* (ذَفِرَة [perhaps a mistranscription for دَفِرَة i. e. *stinking*]), *and bitter, having knots in its stems,* (S, TA,) *many in number, and a small and very weak flower, which the bees eat,* or *lick, for making honey;* (S, TA;) *its flower is white; and the heads of its leaves are very foul,* or *ugly:* (S, * TA:) [or] *a certain plant in the desert* (البَادِيَة), *having a flower resembling in form the jasmine.* (K.) ___ Also *A certain tree in Areehà* [i. e. *Jericho*], *of* [*the district called*] *the Ghowr, having a*

fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and pains of the joints, and gout in the foot (نِقْرِس), *and sciatica, and the flatus that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes,* or *often, it makes to rise and stand the crippled and those who are deprived of the power of motion:* it is said that its original was the [species of] إِهْلِيلَج [or myrobalan] called كَابُلِىّ, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehà; and when it had long remained, the soil of Areehà altered it from the natural character of the اهليلج. (K.)

زكأ

1 زَكَأَهُ, (S, K,) aor. ـَـ, (K,) inf. n. زَكْءٌ, (S,) *He paid it in ready money, quickly,* or *promptly;* or *was quick,* or *prompt, in doing so.* (ISk, S.) [The verb is doubly trans. in this sense:) you say, زَكَأَهُ أَلْفًا *He paid him a thousand* (meaning a thousand dirhems, TA) *in ready money, quickly,* or *promptly.* (K, TA.) And زَكَأْتُهُ حَقَّهُ, inf. n. as above, *I paid him his due;* as also نَكَأْتُهُ حَقَّهُ, inf. n. نَكْءٌ. (ISh, TA) ___ And زَكَأَتِ النَّاقَةُ بِوَلَدِهَا, (S, K,) aor. and inf. n. as above, (S,) *The she-camel cast forth her young one at her hind legs,* or *hind feet,* (S, and so in some copies of the K,) or *at her hind leg,* or *hind foot:* (so in other copies of the K:) or, *in labour, cast forth her young one.* (T, TA.) And one says also, قَبَّحَ ٱللّٰهُ أُمًّا زَكَأَتْ بِهِ, and لَكَأَتْ بِهِ, i. e. [*May God remove from good,* or *prosperity, a mother that cast him forth from her womb,* or] *that brought him forth.* (TA.) ___ And زَكَأَهُ, aor. as above, (K,) and so the inf. n., (TA,) *He beat him,* or *struck him.* (K.) So in the phrase زَكَأَهُ مِائَةَ سَوْطٍ; [*He beat him,* or *struck him, with a hundred stripes of the whip*]. (TA.) ___ And زَكَأَ جَارِيَتَهُ; *He compressed his young woman,* or *female slave.* (K.) زَكَأَ إِلَيْهِ *He had recourse to him,* or *it, for refuge, protection, preservation, concealment, covert,* or *lodging; he leaned,* or *stayed himself, upon him,* or *it.* (AZ, K.)

8 ازْدَكَأَ مِنْهُ حَقَّهُ *He took,* or *received, from him his due;* (K;) as also انتكأ. (TA.)

زُكَأٌ: see what next follows, in two places.

زَجُلٌ زُكَأَةٌ (S, K) and زُكَأٌ, (K,) and مَلِىءٌ زُكَأَةٌ (S) and زُكَأٌ, (TA,) and زُكَآءُ النَّقْدِ, (S, K,) *A wealthy man, quick,* or *prompt, in paying:* (S, * K:) [or rather this is the meaning when you combine the two epithets ملىء and زكأة or زكأ:

otherwise the meaning is only *a man quick,* or *prompt, in paying:* for] you say, لَتَجِدَنَّهُ زُكَأَةً نُكَأَةً meaning *Thou wilt assuredly find him to be one who pays what he owes* (TA) *without putting off.* (K in art. نكأ.)

زُكَآءُ النَّقْدِ : see the next preceding paragraph.

مَزْكَأٌ *A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert,* or *lodging:* [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwán,

* وَنِعْمَ مَزْكَأُ مَنْ ضَاقَتْ مَذَاهِبُهُ *

[*And excellent,* or *most excellent, is the refuge of him whose ways have become strait*]. (TA.)

زكر

1 زَكَرَ, (A, K,) aor. ـُ, (TK,) inf. n. زَكْرٌ; (TA;) and زَكَّرَ, (K,) inf. n. تَزْكِيرٌ; (TA;) *He filled* (A, K) a vessel, (TA,) or a water-skin. (A.)

2 زَكَّرَ see 1: ___ and 5.

5 تزكّر *It* (a child's belly) *became large,* (K,) or *full,* (S, A,) *so that it was like a* زُكْرَةٌ, (A,) *and in good condition;* (K;) as also زَكَّرَ, inf. n. تَزْكِيرٌ. (K.) ___ *It* (beverage, or wine,) *became collected* (K) *in a* زُكْرَةٌ. (TA.)

زُكْرَةٌ *A certain small receptacle;* (Msb;) *a receptacle of skin,* (A,) or *a skin,* (K,) or *a small skin,* (S, Mgh,) *for wine,* (S, A, Mgh, K,) or *for vinegar:* (K:) pl. زُكَرٌ. (Msb.)

زكم

1 **زَكَمَ** , (K,) inf. n. زَكْمٌ, (TA,) *He filled* a water-skin: (K, TA:) and زَكْبٌ signifies the same as زَكْمٌ, i. e. the act of *filling:* this is the primary meaning. (TA.) ___ See also 4. ___ زَكَمَ بنطْفَته *He emitted his sperma genitale* (M, A, K) *like the discharge of mucus from the nose of the* مَزْكُوم. (A.) ___ زَكَمَتْ به أُمُّه *His mother brought him forth* [in an absolute sense (as in a saying here following), or], accord. to IAar, *easily.* (TA.) One says, لَعَنَ ٱللّٰهُ أُمًّا زَكَمَتْ به [*May God curse a mother that brought him forth*]. (TA.) زُكِمَ *He* (a man, S) *was,* or *became, affected with* زُكَام: (S, Msb, K:) [it is app. from زُكِمَ; but is thought to be] from أَزْكَمَه, q. v.; [and therefore] anomalous. (Msb.)

2 **زَكَّمَه** is said by Golius to be *syn. with* أَزْكَمَه. But the only mention of زَكَّمَ that I find is in art. زكن in the S, where it is said that زَكَّنَ عليه and زَكَّمَ signify شَبَّهَ عليه, and لَبَّسَ.]

4 **ازكمه** *He* (God, S, Msb) *caused him* (a man, S) *to be affected with* زُكَام; (AZ, As, S, Msb, K;) as also زُكِمَ . (K.)

زَكْمَةٌ : see زُكَامٌ. Also *Progeny:* so says

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IAar: or, accord. to Yaakoob, it is زُكْمَةٌ . (TA.) One says, هُوَ أَلْأَمُ زَكْمَةِ سَوْءٍ [or زُكْمَةِ , i. e. *He is the basest, most ignoble,* or *meanest, of evil progeny;* or] meaning that he is not a good son. (TA.) Also The *moaning,* or *hard breathing,* (زَحْرَة,) *with which the child comes forth;* as also [زَحْمَةٌ and] زَجْمَةٌ. (K, * TA.)

زُكْمَةٌ : see زُكَامٌ. Also The *last of the children* of his two parents. (S, K, TA.) You say, هُوَ زُكْمَةُ أَبَوَيْهِ *He is the last of the children of his two parents.* (S, TA.) ___ See also زَكْمَةٌ, in two places. Also *Heavy, and coarse, rough,* or *rude.* (K, TA.)

زُكَامٌ (S, Msb, K) and زَكْمَةٌ , (K,) or زُكْمَةٌ , with damm, (Msb,) [*A coryza,* or *catarrhus ad nares; a rheum,* in the most usual sense of the term, meaning *a defluxion from the head, chiefly from the nose;* commonly called *a cold in the head;*] *a defluxion of redundant humour from the two anterior venters of the brain to the nostrils:* (K:) well known: (S, Msb:) from زَكْمٌ meaning the act of filling. (TA.)

مَزْكُومٌ [pass. part. n. of زَكَمَ]. You say قِرْبَةٌ مَزْكُومَةٌ *A filled water-skin.* (TA.) ___ And, applied to a man, (AZ, As, S,) *Affected with* زُكَامٌ: (AZ, As, S, Msb, K:) [regularly formed from زُكِمَ or زَكِمَ; but thought to be] from أُزْكِمَ; (AZ, As, S, Msb;) [and therefore] anomalous. (Msb.)

زكو

1 زَكَا, aor. يَزْكُو, (S, Msb, K, &c.,) inf. n. زَكَآءٌ, (S,) or زُكُوٌّ, (Msb, [accord. to which the former seems to be a simple subst.,]) or both, (K, TA,) the latter like عُلُوٌّ, as in the M, but accord. to [some of] the copies of the K زَكْوٌ, (TA,) *It increased,* or *augmented;* (S, Msb, K, TA;) *it received increase and blessing from God; it throve by the blessing of God;* (Er-Rághib, TA;) and *produced fruit;* (TA in art. زكى;) and زَكِىَ, (K in that art.,) aor. يَزْكَى, inf. n. زَكَاةٌ, (TA in that art.,) signifies the same, (K, TA,) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَا, aor. يزكو; (TA;) and so ازكى ; (Msb, K;) and تزكّى : (K in art. زكى:) it is said of seed-produce, (S, Msb, Er-Rághib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَآءٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was,* or *became, pure:*] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَتِ الأَرْضُ *The land throve,* or *yielded increase.* (Msb.) And زَكَا الغُلَامُ [*The boy grew,* or *throve*], inf. n. زُكُوٌّ and زَكَآءٌ, on the authority of Akh. (S.) And زَكَا عَمَلُهُ [*His deed,* or *work, throve*]. (K in art. در.) It is said in a trad. of 'Alee, المالُ تَنْقُصُهُ النَّفَقَةُ وَالعِلْمُ يَزْكُو عَلَى الإِنْفَاقِ [*Wealth, what one expends diminishes it, but knowledge increases by expending*]: زَكَآءٌ being thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (S,) said of a man, زَكَا, (S, K,) aor. يَزْكُو, inf. n. زُكُوٌّ, (S,) means *He enjoyed,* or *led, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* (S, K;) *was in a state of abundance of the goods, conveniences,* or *comforts, of life.* (S.) And likewise said of a man, (having the same aor. and inf. n., TA,) it means also *He was,* or *became, good,* or *righteous;* (Jel in xxiv. 21, Msb, K, TA;) and *pure from sin.* (Jel ibid.) [Hence,] هٰذَا الأَمْرُ لَا يَزْكُو بِفُلَانٍ means *This thing,* or *affair, will not be suitable to such a one; will not befit him.* (S.)

2 زَكَّاهُ, inf. n. تَزْكِيَةٌ: see 4. ___ Also *He purified him,* or *it.* (Er-Rághib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَّاهَا [*Verily he prospereth who purifieth it;* namely, his soul]: sometimes it is God; as in [the saying in the Kur xxiv. 21,] وَلَكِنَّ ٱللَّهَ يُزَكِّى مَنْ يَشَآءُ [*But God purifieth whom He willeth*]: and sometimes it is the Prophet; as in the saying [in the Kur ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا [*Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them;* where (J says in the S) they say that تُزَكِّيهِمْ means the same as تُطَهِّرُهُمْ]; and in the saying [in the Kur ii. 146], يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ [*Who reciteth to you our signs, and purifieth you*]. (Er-Rághib, TA.) ___ [Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَّى مَالَهُ, (S, Mgh, Msb,) inf. n. as above, (S, Msb,) *He gave the* زَكَاة [or *poorrate*] *from his property.* (S, Mgh.) And زَكَّاهُ, (S,) or زَكَّاهُمْ, (Mgh,) *He took* (S, Mgh) *his,* (S,) or *their,* (Mgh,) زَكَاة [or *poor-rate*]. (S, Mgh.) ___ زَكَّيْتُهُ also signifies *I attributed to him* زَكَآءً, i. e. [*purity,* or] *goodness,* or *righteousness.* (Msb.) [And hence, *I praised him.*] And زَكَّى نَفْسَهُ, (S, Mgh,) inf. n. as above, (S,) *He praised himself.* (S, Mgh.) The doing this is forbidden in the Kur liii. 33. (Er-Rághib, TA.) Hence, also, تَزْكِيَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious,* and *good,* or *righteous.* (Mgh.) هُوَ يُخَسِّى وَيُزَكِّى *He plays, and says, Is it even* or *odd* [or rather *odd or even*]? (TA in art. خسو;) *he takes,* or *holds, something in his hand, and says, Is it even or odd* [or *odd or even*]? (TA in the present art.) [See زَكَا below.]

4 أَزْكَاهُ *He* (God) *made it to increase,* or *augment;* (S, Msb, K;) [*made it to thrive;* and *put it into a good,* or *right, state,* or *condition;*] namely, seed-produce, (S, Msb, TA,) and wealth, or cattle &c, and any other thing capable of increase; (TA;) as also زَكَّاهُ, (Msb, K, TA,) inf. n. تَزْكِيَةٌ. (TA.) ___ Also *He put it into a bag,* or *some other receptacle;* namely, property: thus expl. by Aboo-Moosà. (Nh, TA.) See also 1, first sentence.

5 **تزكّى** : see 1, first sentence. ___ Also *He became purified;* or *he purified himself:* (TA:) also pronounced ازّكى, aor. يزّكى. (Bd in xxxv. 19.) ___ And *He endeavoured to attain much piety;* from الزَّكَآء. (Bd in lxxxvii. 14.) ___ And *He gave the poor-rate.* (S.)

زَكَا , (S, K, * TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner خسا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K;] *i. q.* الشَّفْعُ (S, K) من العدد (K) [or شفعٌ, as meaning *An even number; a number consisting of pairs;* or *a single pair*]: said to be so called because the pair are more, or more perfect, or better, (أَزْكَى ,) than is the one. (TA.) You say خسا أَوْ زَكَا or خسًا أَوْ زَكًا [*Odd or even?*]. (TA.) [See more voce خسا.]

زَكَاةٌ . or زَكوةٌ, [accord. to El-Hareeree, to be written with ا when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صلوةٌ and حيوةٌ, (to which it is also applied,) in the best copies of the Kur-án,] of the measure فَعَلَةٌ, [i. e., originally زَكَوَةٌ,] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase,* or *augmentation,* (IAth, Er-Rághib, TA,) as also زَكَآءٌ [mentioned in the first paragraph as an inf. n.], (Msb,) *resulting from the blessing of God;* and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rághib, TA.) ___ And *Purity.* (IAth, TA.) And [particularly] The *dryness* of the earth or ground; which is its *purity from defilement.* (TA.) ___ And *Purification:* a meaning which it is said to have in the saying in the Kur [xxiii. 4], والّذين هم للزّكوة فاعلون, (IAth, Mgh, Er-Rághib, TA,) i. e. *And who are acting* in their religious service *for* God's *purification* of them; or *for* their *purification* of themselves: for للزّكوة is not here an objective complement of فاعلون; the ل therein denoting the aim and the cause. (Er-Rághib, TA.) ___ Also, [as being a mode of purification of oneself,] *Good,* or *righteous, conduct:* and in this sense it has been

expl. as used in the Kur xviii. 80: or as meaning *goodness*, or *righteousness:* (TA:) which زَكَآءٌ [also] signifies. (Msb.) And *Religious service;* as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14], وَحَنَانًا مِنْ لَدُنَّا وَزَكَوةً [*And* the disposition to *mercy*, or *compassion, from us, and religious service*]: (Er-Rághib, TA:) or it here means طُهْرَة [i. e. *purification*, or *purity*]: and [accord. to some, if we except the instances mentioned above in the

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next two preceding sentences,] this is the only instance in the Kur-án in which it is used in any other sense than that which next follows. (Kull p. 199.) ___ And [The *poor-rate;*] the *portion*, or *amount, of property, that is given therefrom,* (M, IAth, Mgh, Msb, K, Er-Rághib, TA,) *as the due of God,* (Er-Rághib, TA,) *by its possessor,* (M, K, TA,) *to the poor,* (M, Mgh, Er-Rághib, TA,) *in order that he may purify it thereby:* (M, IAth, K, TA:) [in the S it is merely said that the زَكَوة of property is well known: the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Msb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) زَكَاةُ الفِطْرِ [*The alms of the breaking of the fast,* given at the end of Ramadán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a صَاعٌ [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi' es-Sagheer, voce زَكَاة.) [The pl. is زَكَوَاتٌ.] ___ Also, [as being an attribution of purity or goodness or righteousness,] *Praise.* (IAth, TA.) ___ And The *pure*, or *best, part of a thing:* (K, TA:) on the authority of Aboo-'Alee. (TA.)

زَكَآءٌ an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. ___ Also [The *increase of the earth;* or] the *fruits caused to come forth by God.* (TA.)

زَكِىٌّ *i. q.* زَاكٍ, (Akh, S,) which signifies *Increasing* [&c., as act part. n. of زَكَا, q. v.]: (Ham p. 722:) [and *growing,* or *thriving*]: applied in this sense to a boy. (Akh, S.) ___ غُلَامًا زَكِيًّا in the Kur xix. 19 means [*A boy*] *pure from sins:* or *growing,* or *increasing, in goodness and righteousness:* (Bd:) or *purified by nature:* or *such as shall in the future become purified.* (TA.) And نَفْسًا زَكِيَّةً in the Kur xviii. 73 means [*A soul,* or *person,*] *pure from sins:* some read زَاكِيَةً; but the former is more forcible: [or,] accord. to AA, ↓ the latter means *that has never sinned:* and the former, *that has sinned and then been forgiven.* (Bd.) [Or] رَجُلٌ زَكِىٌّ signifies *A good,* or *righteous, man:* and the pl. is أَزْكِيَآءُ. (Msb, K, * TA.) And also *A man enjoying,* or *leading, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life:* pl. as above. (K, TA.) ___ And أَرْضٌ زَكِيَّةٌ *Good, fat land.* (TA in art زكى.)

زَكَوِىٌّ [generally meaning *Of,* or *relating to, the poor-rate*] is the rel. n. of زَكَاةٌ; like as حَصَوِىٌّ is that of حَصَاةٌ; because the rel. n. reduces the word to its original form: زَكَائِىٌّ is vulgar and wrong. (Msb.)

زَاكٍ, and its fem. زَاكِيَةٌ: see زَكِىٌّ, in three places.

أَزْكَى *More,* or *most, profitable:* (Bd in ii. 232:) or *better,* or *best:* (Jel ibid:) *more,* or *most, pure:* (Bd in xxiv. 28:) *more,* or *most, lawful,* (Bd and Jel in xviii. 18,) *and good,* or *pleasant:* or *more,* or *most, abundant and cheap.* (Bd ibid.) See also زَكَا as a noun.

زكى

1 **زَكِىَ** , (K,) aor. يَزْكَى, inf. n. زَكَاةٌ, *i. q.* زَكَا, aor. يَزْكُو, as meaning *It increased,* or *augmented;* (Lh, ISd, K, * TA;) and *produced fruit:* (TA:) and تزكّى signifies the same. (K.) Also *He thirsted.* (Th, K.)

5 **تَزَكَّى** see above; and see art. زكو.

زَكِىٌّ : see art. زكو.

زل

1 **زَلَلْتَ** , [third pers. زَلَّ,] aor. تَزِلُّ; (S, K;) and زَلِلْتَ, [third pers. likewise زَلَّ,] aor. تَزَلُّ; (Fr, S, K;) inf. n. زَلِيلٌ, (Lh, S, K,) which is of the former verb, (S,) and زَلٌّ, (Lh, K,) also of the former verb, (Msb,) and زُلُولٌ and زَلِّيلَى [or, accord. to the S, this is a simple subst.,] and زَلِّيلَآءُ (Lh, K) and مَزِلَّةٌ, (K,) [all app. of the former verb,] and زَلَلٌ, (Fr, S, K,) which is of the latter verb; (Fr, S;) *Thou slippedst* (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA:) or you say, زَلَّ عَنْ مَكَانِهِ, aor. يَزِلُّ, inf. n. زَلٌّ [&c. as above]; and زَلَّ, aor. يَزَلُّ, inf. n. زَلَلٌ; the former verb of the class of ضَرَبَ; and the latter, of the class of تَعِبَ; meaning *he*, or *it*, *moved away*, or *aside*, [or *slipped*,] *from his*, or *its*, *place:* and زَلَّ فِى مَنْطِقِهِ, or فِعْلِهِ, aor. يَزِلُّ, like يَضْرِبُ, inf. n. زَلَّةٌ, *he made a slip*, or *mistake*, *in his speech*, or *his action*. (Msb.) فَإِنْ زَلَلْتُمْ, in the Kur ii. 205, means *But if ye turn away*, or *aside*, from entering thereinto fully: (Jel:) this is the common reading: but some read زَلِلْتُمْ. (TA.) And you say, زَلَّ زَلَّةً *He committed a slip* in speech and the like. (TA.) Accord. to IAth, زَلِيلٌ signifies The *passing* of a body from one place to another: and ___ hence it is metaphorically used in like manner in relation to a benefit: one says, زَلَّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ, inf. n. زَلِيلٌ, meaning *A benefit passed*, or *was transferred*, *from him*, (i. e. a benefactor,) *to such a one*. (TA.) ___ زَلَّ, inf. n. زَلِيلٌ and زُلُولٌ, also signifies *He* (a man) *passed along quickly:* (ISh, K:) and زَلَّ, inf. n. زَلِيلٌ, *he ran:* and زَلِيلٌ, *a light*, or *an agile*, *walking* or *pacing:* (TA:) [and زَلَلٌ, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Aboo-Mohammad El- Hadhlemee, (TA,) or Aboo-Mohammad ElFak'asee, (O,)

* إِنَّ لَهَا فِى العَامِ ذِى الفُتُوقِ	*
* وَزَلَلَ النِّيَّةِ وَالتَّصْفِيقِ	*
* رِعْيَةَ مَوْلًى نَاصِحٍ شَفِيقِ	*

(S in the present art., * and in art. صفق, * and art. فتق, but in this last with رَبٍّ in the place of مَوْلًى, and TA,) [i. e. *Verily they have, in the year of little rain,* (thus الفتوق, as here used, is expl. in the S in art. فتق,) *and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture,* (thus التصفيق, as here used, is expl. in the S in art. صفق,) *the tending of a master honest in his conduct,* or *desirous of their good, benevolent,* or *compassionate*]: he is speaking of his camels: (S in art. فتق:) he means that they pass along lightly [so I render تَزِلُّ] from place to place in search of herbage: and النِّيَّة means the place to which they purpose journeying. (S.) ___ [Hence,] زَلَّ عُمْرُهُ *His life went,* or *passed,* [or *glided,*] *away.* (K, TA.) ___ زَلَّتِ الدَّرَاهِمُ, (S, Msb, * K,) aor. ـِ , (S, Msb,) inf. n. زُلُولٌ, (S, K,) or زَلِيلٌ, (Msb,) *The dirhems,* or *pieces of money, poured out,* or *forth:* (K:) or *were,* or *became, deficient in weight.* (S, Msb, * K.) ___ زَلَّ, inf. n. زَلَلٌ, (K,) said of a man, (TA,) [and app. of a wolf, (see أَزَلُّ,)] *He was,* or *became, light* [*of flesh*] *in the hips,* or *haunches:* (K:) or زَلَلٌ signifies a woman's *having little flesh in the posteriors and thighs.* (S.) زَلَّ, aor. يَزِلُّ, accord. to analogy, as an intrans. v., from أَزْلَلْتُ إِلَيْهِ meaning I gave to him of food &c., should signify *He took,* or *received:* and hence the saying of the lawyers, وَيَزِلُّ إِنْ عَلِمَ الرِّضَى *And he shall take,* or *receive,* or the food [*if he have knowledge of permission,* or *consent*]. (Msb.) زُلَّ *i. q.* دُقَّ [app. as meaning *He,* or *it, was made,* or *rendered, thin,* or *slender*]. (IAar, TA.)

2 زَلَّلَ see the next paragraph, near its end.

4 أَزَلَّهُ, (K,) inf. n. إِزْلَالٌ, (TA,) *He,* or *it, made him,* or *caused him, to slip* in mud, (K, TA,) or in speech, or in judgment, or opinion, or in religion; (TA;) and اسْتَزَلَّهُ signifies the same. (S, * MA, K, * PS. [But respecting this latter, see what follows.]) It is said in the Kur [ii. 34], فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا [*And the Devil made them,* or *caused them,*

both, to slip, or *fall, from it,* namely, Paradise (الجَنَّة)]; and one reading is أَزَالَهُمَا, i. e. *removed them:* or, as some say, it means *caused them to commit a slip,* or *wrong action, in consequence of it* [referring to the tree]: or, accord. to Th, *caused them to slip in judgment.* (TA.) And in the same, iii. 149, ٱسْتَزَلَّهُمُ الشَّيْطَانُ *The Devil made them,* or *caused them, to slip:* (Jel:) or, as some say, *sought to make them commit a slip,* or *wrong action.* (TA.) ___ One says also, أَزَلَّ فُلَانًا إِلَى القَوْمِ *He sent forward such a one to the people,* or *party.* (TA.) ___ And أَزَلَّهُ عَنْ رَأْيِهِ *He made him to turn from*

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his opinion. (MA.) ___ And as زَلِيلٌ signifies the passing of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) أَزَلَّ إِلَيْهِ نِعْمَةً *He did to him a benefit:* (S, IAth, K:) whence, (TA,) it is said in a trad., مَنْ أُزِلَّتْ إِلَيْهِ نِعْمَةٌ فَلْيَشْكُرْهَا *He to whom a benefit is done* [*let him be grateful for it*]. (A'Obeyd, S, * Mgh, Msb.) And أَزْلَلْتُ لَهُ زَلَّةً *I did to him a benefit:* one should not say زللت [thus written, app. for زَلَّلْتُ : but see مُزَلِّلٌ]. (TA.) And أَزْلَلْتُ إِلَيْهِ [alone] *I gave to him:* or *I did to him a benefit.* (Msb.) And أَزْلَلْتُ إِلَيْهِ مِنَ الطَّعَامِ وَغَيْرِهِ *I gave to him of the food and other things.* (IKtt, TA.) And أَزَلَّ إِلَيْهِ مِنْ حَقِّهِ شَيْئًا *He gave to him somewhat of his due.* (S, K.) And أَزَلَّ عَنْهُ نِعْمَةً *He drew forth from him a benefit.* (TA.)

10 **إِسْتَزْلَلَ** see 4, in two places.

R. Q. 1 **زَلْزَلَهُ**, (S, * Msb, K, &c.,) inf. n. زَلْزَلَةٌ and زِلْزَالٌ and زَلْزَالٌ and زُلْزَالٌ, (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple subst., (Zj, S, Msb,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Kur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them,

(TA,) *He put it,* or *him, into a state of motion, commotion,* or *agitation:* (Msb, K, TA:) or *into a state of convulsion,* or *violent motion.* (Zj, TA.) You say, زَلْزَلَ ٱللّٰهُ الأَرْضَ [i. e. *God made the earth to quake:* or *to quake violently:*] (S:) [or] *put the earth into a state of convulsion,* or *violent motion.* (Zj, TA) And جَآءَ بِالإِبِلِ يُزَلْزِلُهَا *He came with,* or *brought, the camels, driving them with roughness, violence,* or *vehemence.* (TA.) Some say that زَلْزَلَةٌ is from الزَّلَلُ فِى الرَّأْىِ [i. e. the making a slip in judgment, or opinion]: so when one says, زُلْزِلَ القَوْمُ the meaning is, *The people,* or *party, were turned away from the right course, and fear was cast into their hearts.* (TA.) It is said in a trad., اَللّٰهُمَّ ٱهْزِمِ الأَحْزَابَ وَزَلْزِلْهُمْ i. e. [*O God, rout, defeat,* or *put to flight, the combined forces, and*] *make their state of affairs to be unsound,* or *unsettled.* (TA.) Accord. to IAmb, أَصَابَتِ القَوْمَ زَلْزَلَةٌ means *An affrighting befell the people,* or *party;* from the saying in the Kur [ii. 210], وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ i. e. *And they were affrighted* [*so that the Apostle said*]: (L, TA:) or *were vehemently agitated.* (Ksh, Bd.) ___ مَا زَلْزَلْتُ قَطُّ مَآءً أَبْرَدَ مِنْ مَآءِ الثغوب [or الثَّغَب, as it is written in the explanation of this saying, the latter being app. the right reading], said by Aboo-Shembel, means *I have not put into my throat,* or *fauces, ever, water slipping into it cooler than the water of the* ثَغَب [or *pool left by a torrent in the shade of a mountain*]. (Az, TA.)

R. Q. 2 تَزَلْزَلَ *It was,* or *became, in a state of motion, commotion, agitation, convulsion,* or *violent motion.* (Msb, TA.) You say, تَزَلْزَلَتِ الأَرْضُ (S, Msb, TA) *The earth* [*quaked:* or *quaked violently:*] *was,* or *became, in a state of motion, commotion,* &c.: (Msb:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And تَزَلْزَلَتْ نَفْسُهُ *His soul reciprocated in his chest at death.* (TA.)

زُلٌّ *Slippery:* (S:) a place *in which one slips;* (K;) and زَلَلٌ signifies the same; (S, K;) and زَلُولٌ [likewise, i. e.] a place *in which the foot slips.* (TA.) You say مَقَامٌ زُلٌّ and زَلَلٌ , and مَقَامَةٌ زُلٌّ and زَلَلٌ , [*A standing-place*] *in which one slips.* (K.) And زُحْلُوقَةٌ زُلٌّ and زَلَلٌ *A slippery* [*sloping slide* or *rolling-place* &c.]. (S.) [See also مَزِلَّةٌ.]

زَلَّةٌ *A slip* (S, Msb, * K) in mud, or in speech; a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K:) as also زَلِيلَى : (S: [but this latter is mentioned by Lh and in the K as an inf. n.:]) *a slip,* or *lapse;* (K:) *a fault, a wrong action, a mistake,* or *an error;* (Msb, K;) or *a sin,* or *crime;* (K, * TA;) *a fall into sin* or *crime.* (Msb in art. عثر.) One says, زَلَّ الرَّجُلُ زَلَّةً قَبِيحَةً *The man* [*made a foul slip;* or] *fell into the commission of a disapproved,* or *hateful,* or *foul, act;* or *committed an exorbitant, an abominable,* or *a foul, mistake:* whence the trad., نَعُوذُ بِاللّٰهِ مِنْ زَلَّةِ العَالِمِ [*We seek protection by God from the slip of the learned* man]: and the well-known saying, زَلَّةُ العَالِمِ زَلَّةُ العَالَمِ [*The slip of the learned* man *is the slip of the world at large*]. (TA.) ___ *A benefit,* or *good action;* (Mgh, * K;) as also زُلَّةٌ : (K:) *a gift.* (Msb.) ___ *A feast,* or *repast, that is prepared for guests.* (Lth, O, Msb.) One says, اتَّخَذَ فُلَانٌ زَلَّةً [*Such a one made,* or *prepared, a feast for guests*]. (Lth, O, Msb.) Hence, (Lth, TA,) it is also a name for *Food that is carried from the table of one's friend* or *relation:* a word of the dial. of El-'Irák: (Lth, Msb, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-'Irák (TA.) And *i. q.* عُرْسٌ [as meaning *A marriage-feast*]. (ISh, Az, Msb, K.) So in the saying, كُنَّا فِى زَلَّةِ فُلَانٍ [*We were at the marriage-feast of such a one*]. (ISh, Az, Msb, TA.)

زُلَّةٌ : see زَلَّةٌ. Also *A straitened state of the breath* [unless النَّفَسِ be a mistranscription for النَّفْس *the soul,* which I think not improbable]. (K.)

زِلَّةٌ *Stones:* or *smooth stones:* (K:) pl. زِلَلٌ. (TA.)

زَلَلٌ an inf. n. of 1, [q. v,] (Fr, S, Msb, K,) in two [or three] senses. (K.) See also زُلٌّ, in four places. Also *A deficiency:* so in the saying, فى ميزانه زَلَلٌ [*In its weight is a deficiency*]. (Lh, K.)

زُلَالٌ *A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool,* or *cold:* (TA:) [Golius describes it as *a worm that is bred in snow;* of which Aristotle speaks in his Hist. Animalium, l. ↓. 19; and he adds, on the authority of Dmr, that it is *of the length of a finger, generally marked with yellow spots; and swelling in water such as is termed* ماء الزلال.] ___ Hence, [it is said to be] applied to water, as meaning *Cool,* or *cold:* (TA:) or, so applied, *sweet:* (S:) or *sweet, clear,* or *limpid, pure, easy in its descent, that slips into the throat;* as also زُلَازِلٌ : (TA:) or *quick in its descent and passage in the throat,* (K, * TA,) *cool,* or *cold, sweet, clear,* or *limpid, easy in its descent;* as also زَلِيلٌ and زَلُولٌ and زُلَازِلٌ . (K.) ___ And *Clear,* as applied to anything. (TA.)

زَلُولٌ : see زُلٌّ: ___ and see also زُلَالٌ.

زَلِيلٌ : see زُلَالٌ. ___ Also [The *kind of sweet food called*] فَالُوذ [q. v.]. (Sgh, K.)

زِلِّيَّةٌ , an arabicized word from the Pers. زِيلُو, (K in art. زلى, in the CK زِيلُوْ, [a sort of woollen blanket,] *A carpet;* syn. بِسَاطٌ: (K in the present art.:) *a certain sort of* بُسُط [or *carpets,* said by Golius to be *generally woollen and villous,* but by Freytag to be *woollen but not villous*]: (Msb:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning *a coverlet of woollen, without a pile, neither striped nor painted:*] pl. زَلَالِىُّ. (S, Msb, K.)

زِلِّيلَى : see زَلَّةٌ.

زَلْزِلٌ (S, K) and زَلْزَلٌ, and MF adds زُلْزُلٌ , (TA,) *Household-goods;* or *utensils and furniture of a*

house or tent; (S, K;) as also زَلَزٌ. (Sh, TA.)

زُلْزُلٌ *Light,* or *agile;* (TA;) as also أَزَلُّ : (IAar, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also زِلْزِولٌ.] ___ And *A skilful player on the drum.* (Fr, K.)

زُلَزِلٌ : see زَلْزِلٌ.

زَلْزَلَةٌ : see what next follows.

زَلْزَالٌ [*Motion, commotion, agitation, convulsion,* or *violent motion;* and particularly *an earthquake,* or *a violent earthquake;*] a subst. from R. Q. 1: (Zj, S, Msb:) or an inf. n. of R. Q. 1, as also زِلْزَالٌ and زُلْزَالٌ and زَلْزَلَةٌ [which last is often used as a simple subst., as such having for its pl. زَلَازِلُ, and is expl. in Jel xxii. 1 as signifying *a violent earthquake*]. (K.)

زُلْزُولٌ *Light,* or *active,* (K, TA,) *in spirit and body;* (TA;) *acute, sharp,* or *quick, in intellect; clever,* or *ingenious.* (K, TA.) [See also زَلْزَلٌ.] *Lightness,* or *activity.* (K.) ___ *Conflict,* or *fight, and evil condition.* (Sh, K.) One says, تَرَكْتُ القَوْمَ فِى زُلْزُولٍ وعُلْعُولٍ (As, Sh) i. e. [*I left the people,* or *party.*] *in conflict,* or *fight, and evil condition.* (Sh, TA.)

زَلَازِلُ [a pl. of which the sing. is not mentioned,] *Difficulties;* (S, TA;) and *terrors,* or *causes of fear.* (TA.) [See also زَلْزَالٌ.]

زُلَازِلٌ : see زُلَالٌ, in two places.

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زَالٌ *Deficient in weight;* applied to a dirhem, (S, Msb, K, TA,) and to a deenár: (TA:) pl. زَوَالٌ, (Msb,) or زُلَّلٌ. (TA.) One says, مِنْ دَنَانِيرِكَ زُلَّلٌ وَمِنْهَا وُزَّنٌ [*Of thy deenárs are such as are deficient in weight, and of them are such as are of full weight*]. (TA.)

أَزَلُّ *Quick,* or *swift.* (IAar, K.) ___ See also زُلْزُلٌ. ___ Also *Light* [*of flesh*] *in the hips,* or *haunches:* (AA, S, K:) and *having little flesh in the posteriors and thighs;* or *having small buttocks sticking together;* syn. أَرْسَحُ; (M, TA;) in the copies of the K, erroneously, أَشَجُّ: (TA:) or it signifies one who is *more than* أَرْسَحُ; (K, * TA;) *whose waist-wrapper will not retain its hold:* (TA:) fem. زَلَّآءُ, (S, K,) applied to a woman; *i. q.* رَسْحَآءُ: (S:) or *having no buttock:* pl. زُلٌّ. (TA.) السِّمْعُ الأَزَلُّ means *The wolf that has little flesh in the rump and thighs,* (الذِّئْبُ الأَرْسَحُ, S, in the K ذِئْبٌ أَرْسَحُ,) *begotten between the wolf and the she-hyena;* (S, K; [the words والخَقَّةُ والقِتَالُ والشَّرُّ here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;]) and this epithet (الازلّ) is inseparable: (S:) or, accord. to IAth, الأَزَلُّ primarily signifies *the small in the buttock:* and as an epithet applied to the wolf, *the light,* or *active;* and it is said to be from زَلَّ signifying he ran. (TA.) It is said in a prov., هُوَ أَسْمَعُ مِنَ السِّمْعِ الأَزَلِّ [*He is more quick of hearing than the* سمع *that is lean in the rump and thighs;* or *than the light,* or *active,* سمع]. (S, TA.) ___ قَوْسٌ زَلَّآءُ *A bow from which the arrow slips, by reason of the rapidity with which it goes forth.* (K.)

إِزْلَزْلْ [said by Freytag to be written in the CK زِلْزِلْ, but in my copy of that edition it is ازْلَزْلْ,] is a word uttered on the occasion of the زَلْزَلَةُ, (so in copies of the K,) or on the occasions of زَلَازِلُ: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally أَزُلْزَلَ, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative

like this as an initial; and holds it to be, as to the letter and the meaning, from الأَزْلُ [i. e. straitness, distress, &c.], and of the measure فعلْعلْ. (TA.)

مَزَلَّةٌ : see the next paragraph. [Its primary signification is probably *A cause of slipping:* compare مَبْخَلَةٌ and مَجْبَنَةٌ &c.]

مَزِلَّةٌ and مَزَلَّةٌ , (S, Msb, K,) the former the more chaste, (Msb,) the latter mentioned by AA, (TA,) *A slippery place;* (S, Msb, K, TA;) such as a smooth rock, and the like; and such the صِرَاطُ is said to be. (TA.) [See also زَلٌّ.] The former is also an inf. n. of 1 [q. v.]. (K.)

مُزَلِّلٌ One *who bestows many benefits* (K, TA) *and gifts.* (TA.)

زلج

1 زَلَجَ, aor. ـِ, inf. n. زَلْجٌ and زَلَجَانٌ and زَلِيجٌ; and انزلج ; *He went a gentle pace:* and *he walked,* or *ran, quickly:* (L:) or زَلْجٌ signifies the *being quick* in going and in other things: and the *going quickly:* (TA:) and زَلَجَانٌ, the *advancing,* or *preceding,* (O, K, TA,) *quickly,* (O,) or *in journeying:* (TA: [see also زَلَخَانٌ:]) or, as some say, the *going a gentle pace.* (TA.) You say of a she-camel, زَلَجَتْ, aor. ـِ, inf. n. زَلْجٌ, *She went swiftly,* [*appearing*] *as though she did not move her legs by reason of her swiftness.* (Lth, TA.) And زَلَجَتْ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning *They descended quickly* into the entrance of the gullet, by reason of vehemence of thirst. (TA.) You say also, زَلَجَتْ رِجْلُهُ *His foot slipped;* as also زَلَخَتْ. (AZ, L and TA in art. زلخ.) And مَرَّ يَزْلَجُ, inf. n. زَلْجٌ and زَلِيجٌ, *He,* or *it, passed, going lightly upon the ground.* (S, K.) And, of an arrow, يَزْلَجُ عَلَى وَجْهِ الأَرْضِ [app. *It goes along lightly upon the ground*]: and يَمْضِى مَضَآءً زَلْجًا [app. meaning the same]. (TA.) And زَلَجَ السَّهْمُ, aor. ـِ, inf. n. زُلُوجٌ and زَلِيجٌ, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot.* (TA. [See also زَلَجَ ___.]) زَلَخَ, aor. ـِ, also signifies *He escaped from difficulties, troubles,* or *distresses.* (TA.) ___ And *He drank vehemently* of anything. (TA.) See also 4.

2 زلّج, inf. n. تَزْلِيجٌ, *He uttered, and made current,* his words, or speech, (K, TA,) and an ode, or an oration. (TA.) ___ And تَزْلِيجٌ signifies also The *striving to retain life with a bare sufficiency of the means of subsistence;* التَّزْلِيجُ being expl. by مُدَافَعَةُ العَيْشِ بِالبُلْغَةِ. (K.)

4 ازلج السَّهْمَ *He made the arrow to fall upon the ground, and not to go straight to*

the animal at which it was shot. (TA. [See also 4 in art. ازلج الباب ___.]) زلخ *He closed,* or *made fast, the door with the* مزلاج [q. v.]; (S, * K;) as also زلجه, (K,) inf. n. زلج. (TA. [See, again, 4 in art. زلج.])

5 تزلّج *He,* or *it, slipped,* or *slid along* or *down;* syn. تزلّق: (S, TA:) *his foot slipped.* (KL. [See also 5 in art. زلخ.]) ___ One says of an arrow, يتزلّج عن القوس or ينزلج [*It slips from the bow*]. (S and K, accord. to different copies.) Also *He persevered,* or *persisted, in drinking* the beverage called نبيذ, (Lh, K, TA,) and wine; (Lh, TA;) like تسلّج. (TA.)

7 إنزلج see 1, first sentence: ___ and see also 5 and زلوج, and مزلاج.

زلْج, as an epithet applied to a place, (S, TA,) *Slippery;* syn. [زلْق and] زلق; [like زلخ;] as also زلج (S, K) and زليج. (TA.) ___ See also زالج. [Explained by Freytag as meaning Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum, on the authority of Meyd, it is app. a mistranscription for زلخ, q. v.; or it may be a dial. var. of the latter.]

زلج : see the next preceding paragraph.

زلُج *Smooth rocks;* (K;) because the feet slip *from them.* (TA.)

زلَجى, like جمزى [in measure and meaning], and زليجة, (K, TA,) and زلوج, (TA,) applied to a she-camel, *Quick,* or *swift,* (K, TA,) *in pace,* or *journeying:* or, as some say, *that quickly finishes in being milked.* (TA.)

زلاج : see مزلاج.

زلوج *Quick,* or *swift;* (K;) as also زالج, applied to anything. (Ham p. 764.) See also زلجى. [And see زلوخ.] ___ An arrow, such as is called قدح, *that slips* (ينزلج) *quickly from the hand,* (K, TA,) or *from the bow.* (TA.) See also زالج. ___ Applied to a well, *i. q.* زلوخ [q. v.]. (TA in art. زلوج عقبة ___.) زلخ *A far-extending, long* [*stage of a journey*]; (Lh, K;) as also زلوق. (Lh, K in art. زلق, and TA. [In the CK, in this art. and in art. زلق, عقبة: in my

MS. copy of the K, in this art., عَقَبَةٌ; but in art. عُقَبَةٌ, زلق, which is the right reading. See also زَلُوخٌ.]) So in the saying, سِرْنَا عَقَبَةً زَلُوجًا [*We journeyed a farextending, long stage*]. (Lh, TA.)

زَلِيجٌ : see زَلْجٌ: ___ and its fem., with ة: see زَلَجَى.

زَالِجٌ : see زَلُوجٌ. ___ Also An arrow *that slips* (يَتَزَلَّجُ or يَنْزَلِجُ [see 5]) *from the bow;* (S, K;) and so زَلُوجٌ [q. v.]: (K:) or an arrow *that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt:* but such is not reckoned مُقَرْطِسٌ: (AHeyth, TA: [see also زَالِخٌ:]) and زَلْجٌ , as though an inf. n. used as an epithet, an arrow *that falls upon the ground, and does not go straight to the animal at which it is shot.* (TA.) ___ Also *Escaping from difficulties, troubles,* or *distresses.* (K.) ___ And *Drinking vehemently* (K) of anything. (TA.)

مَزْلَجٌ [, written in Freytag's Lex. مَزْلِجٌ, there expl. as meaning *Quickly,* or *swiftly, passing;* on the authority of the Deewán el-Hudhaleeyeen.]

مُزَلَّجٌ *Small in quantity* or *number:* (K:) a *mean, paltry, small,* or *little,* gift: (S, TA:) one hat is *imperfect,* or *incomplete:* and anything that is *not done superlatively, excellently, consummately, thoroughly,* or *soundly:* (TA:) anything *low, base, vile, mean, paltry, inconsiderable,*

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or *contemptible.* (K. [See also مُزَلَّجٌ.]) ___ Love (حُبّ [in the CK, erroneously, حَبّ]) that is *not pure,* or *not genuine.* (K.) ___ *Having little taste.* (Ham p. 404.) ___ *Small in body.* (Ham ibid.) ___ And hence, (Ham ibid.,) A man (K) *deficient,* or *defective,* (K, Ham,) *in manliness,* or *manly virtue* or *moral goodness,* (Ham,) *and weak:* (TA:) or *defective in make:* and *deficient in prudence,* or

discretion, and precaution, or *sound judgment,* or *firmness of mind* or *of judgment:* (TA:) and *niggardly.* (K.) ___ One who is *consociated with a people, not being of them:* (S, K, TA:) or, as some say, *i. q.* دَعِىٌّ [i. e. one *whose origin,* or *lineage, is suspected;* or *an adopted son;* &c.]. (TA.) ___ Also Life *striven to be retained* (مُدَافَعٌ) *with a bare sufficiency of the means of subsistence.* (TA.)

مِزْلَاجٌ (S, K) and زِلَاجٌ (K) [*A kind of latch,* or *sliding bolt;* like مِزْلَاقٌ and مِزْلَاخٌ;] *a* [*thing like the*] مِغْلَاقٌ, *except that it is opened with the hand,* whereas the مِغْلَاقٌ is not to be opened save with the key: (S, K:) *a wooden thing by means of which one closes* or *makes fast* [*a door*]: (Ham p. 764; in explanation of the former word:) so called because of the quickness with which it slips (لِسُرْعَةِ انْزِلَاجِهِ): but ISh describes the kind of مِزْلَاجٌ used by the people of El-Basrah as *having a crooked iron key, which slips into a hole in the door, by means of which the door is locked:* pl. مَزَالِيجُ. (TA.) Also the former word, applied to a woman, *Having little flesh in her posteriors,* or *posteriors and thighs;* or *having small buttocks, sticking together;* syn. رَسْحَآءُ. (S, K.)

زلخ

1 زَلَخَتْ رِجْلُهُ, aor. ـَـ , inf. n. زُلُوخٌ, *His foot slipped;* (AZ, A, L, TA;) like زَلَجَتْ; (AZ, L, TA;) as also تَزَلَّخَتْ . (A.) ___ [Hence,] one says of water, زَلَخَ عَنِ الصَّخْرَةِ [*It slipped,* or *slid down, from the rock*]. (A, TA.) And of an arrow, يَزْلَخُ عَلَى وَجْهِ الأَرْضِ ثُمَّ يَمْضِى [*It slides along upon the ground; then penetrates*]. (A, TA. [See also زَلَجَ.]) And زَلَخَ فِى مَشْيِهِ *He hastened,* or *was quick, in his going,* or *gait.* (A, TA.) [See also زَلَخَانٌ.] And زَلَخَ مِنْ فِيهِ كَلَامٌ [*Speech slipped from his mouth*]. (A.) زَلَخَهُ بِالرُّمْحِ, aor. ـِـ , (K,) inf. n. زَلْخٌ, (TA,) *i. q.* زَجَّهُ [*He pierced him,* or *thrust him, with the pointed iron foot of the spear*]; (K;) as also زَخَّهُ. (TA.) ___ And زَلَخَ رَأْسَهُ, inf. n. زَلْخٌ, *He broke his head so as to slit,* or *cleave, the skin;* syn. شَجَّهُ. (Kr, TA.) زَلِخَ, aor. ـَـ , (K,) inf. n. زَلَخٌ, (TA,) *He was,* or *became, fat.* (K.) زَلِخَتْ is said of camels, meaning *They were,* or *became, fat.* (TA.)

2 زَلَّخَهُ, inf. n. تَزْلِيخٌ, *He made it,* or *rendered it, smooth.* (K.) ___ [And app. *He,* or *it, made him to slip:* see its pass. part. n., below.] ___ See also a verse cited voce زُلَّخَةٌ.

4 ازلخ قَدَمَهُ *He,* or *it, made his foot to slip.* (A, TA.) ___ [Hence,] ازلخ السَّهْمَ [*He made the arrow to slide along upon the ground:* see 1, third sentence]. (A, TA. [See also 4 in art. ___ ازلخ الباب.]) زلج *He closed,* or *made fast, the door with the* مِزْلَاخ [q. v.]. (A, TA.) You say, [so in my copy of the A, but app. it should be you do not say,] أَزْلَخْتُ الْبَابَ when you require, for opening it, a key. (A. [See, again, 4 in art. زلج.])

5 تَزَلَّخَ [*He,* or *it, slipped,* or *slid along* or *down*]: see 1, first sentence: and see زُلَّخَةٌ. [See also 5 in art. زلج.]

زَلْخٌ *A slippery place, from which the feet slip because of its moistness* (S, K) or *its smoothness;* (K;) for it is [like smooth rock, or is] smooth rock; (S, TA;) as also زَلَخٌ . (K.) And one says also مَزَلَّةٌ زَلْخٌ [using

the latter word as a corroborative]. (TA.) ___ It is also an inf. n. used as an epithet; (TA;) meaning *Slippery;* (S, A, TA;) applied to a standing-place, (S,) or to a place [absolutely]; (A, TA;) like زَلْجٌ; (S, TA;) as also زَلَخٌ . (A, TA. [In this sense, زَلْخٌ is said in the A to be tropical: app. because it is an inf. n. used as an epithet.]) It is also applied to a well (رَكِيَّة), meaning *Smooth and slippery at its top* [or *mouth*], *so that he who stands upon it slips into it;* (TA;) and so زَلُوخٌ , (S, TA,) and زَلُوجٌ. (TA.) Also The *limit,* or *extreme limit, to which an arrow is shot:* (S, K:) a rájiz says,

* مِنْ مَائَةٍ زَلْخٍ بِمَرِّيخٍ غَالْ *

[app. meaning *From a hundred* fathoms, *a limit,* or *an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit;* from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and غَالْ being used by poetic license for غَالٍ]: (S:) or, accord. to ADk, زلخ here signifies the *furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance:* or, accord. to Lth, the *raising the hand,* or *arm, in shooting an arrow to the furthest possible distance:* so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also زَلْجٌ.]

زَلَخٌ : see the next preceding paragraph, in two places.

زُلَخَةٌ : see زُلَّخَةٌ, below.

زَلَخَانٌ and زَلْخَانٌ The *advancing,* or *preceding,* accord. to the K, *in going,* or *gait,* but accord. to the parent-lexicons, *in haste,* or *quickly;* as also زلجان [i. e. زَلَجَانٌ, which is an inf. n.; and in like manner زَلَخَانٌ and زَلْخَانٌ, accord. to the TK, are inf. ns., of which the verb is زَلَخَ, aor. ـُ ; though it is more probably ـَ]. (TA.)

زَلُوخٌ : see زَلْخٌ. ___ Also A *quick*, or *swift*, she-camel. (TA. [See also زَلُوجٌ.]) ___ And عقبة زَلُوخٌ [i. e. عُقْبَةٌ, see زَلُوجٌ,] *A long, far-extending* [*stage of a journey*]. (TA.)

زُلْخٌ : see the next paragraph.

زُلْخَةٌ *A sloping slide* (زُحْلُوفَةٌ, S, K) *down which children slide.* (S. [In one copy of the S, يَتَزَلَّخُ مِنْهَا الصِّبْيَانُ: in two other copies, يَتَزَلَّجُ: and in one of these, عَلَيْهَا is put in the place of مِنْهَا.]) ___ Also *A pain that attacks in the back,* (A, K,) *which consequently becomes hard,* or *rigid, and rough,* (K,) *depriving one of the power of motion* (A, K) *by reason of its violence:* (A:) and some pronounce the word زُلَخَةٌ , without teshdeed to the ل; and some, erroneously, with ج : (TA:) or it is a *disease that attacks in the back and the side:* (ISd, TA:) [and زُلْخٌ appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse:

* وَصِرْتُ مِنْ بَعْدِ القَوَامِ أَبْزَخَا *
* وَزَلَّخَ الدَّهْرُ بِظَهْرِى زُلْخَا *

[app. meaning, *And I have become, after goodliness of stature,* or *symmetry,* or *justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion*]. (S, TA.)

عَنَقٌ زَلَّاخٌ *A vehement* [*pace of the kind termed*] عَنَقٌ [q. v.]. (TA.)

زَالِخٌ An arrow *that slides along* (يَزْلَخُ) *upon the ground, and then penetrates.* (A, TA. [See also زَالِجٌ.])

مُزَلَّخٌ , applied to a man, *Mean, ungenerous,* or *sordid;* [*as though*] *repelled, and made to slip, from generosity:* ___ and hence, applied to living, or sustenance, or means of subsistence, and to a gift,

mean, paltry, scanty, or *deficient.* (A, TA. [See also مُزَجٌّ.])

مِزْلَاخٌ [*A kind of latch,* or *sliding bolt;* also called مِزْلَاجٌ, q. v., and مِزْلَاقٌ;] *a thing with which doors are made fast without its being* [*itself*] *made fast* [or *locked*]. (A, TA.)

زلعب

Q. 4 **ازْلَعَبَّ**, (K,) inf. n. ازْلِعْبَابٌ, (S in art. زعب,) said of a torrent, *It was*, or *became, copious, and impelled in its several parts*, or *portions, by the impetus of one part*, or *portion, acting upon another.* (S, K.) Accord. to the S, and AHei, the ل is augmentative; [as it is said with equal reason to be in ازْلَغَبَّ;] but accord. to the K, it is radical, and therefore this is its proper place, not art. زعب. (TA.) ___ Also *i. q.* ازْلَغَبَّ, [q. v.,] said of hair. (TA in art. زلغب.) ___ And ازلعبّ السَّحابُ *The clouds were*, or *became, dense*, or *thick.* (K.)

مُزْلَعِبٌّ A torrent *that is copious, and impelled in its several parts*, or *portions, by the impetus of*

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one part, or *portion, acting upon another*, (S in art. زعب, and K, and TA,) *having much rubbish* or *many small particles or fragments* [*borne on its surface*]. (TA.) [See also زَاعِبٌ.] ___ Also a dial. var. of مُزْلَغِبٌّ, [q. v.,] applied to a young bird. (TA.)

زلغب

Q. 4 **ازْلَغَبَّ** , said of a young bird, *Its feathers came forth:* (S in art. زغب, and K:) or *its feathers began to come forth,* (Lth, TA,) *before their becoming black.* (TA.) Also said of plumage, *It began to come forth.* (Lth, TA.) And said of hair, (S in art. زغب, and K,) as also ازلعبّ, (TA,) *It grew forth after having been shaven:* (S, K:) *it began to grow forth, soft:* and said of the hair of an old man, *i. q.* ازْغَابَّ [*it was,* or *became, downy*]. (TA.) Accord. to the S, and AHei and IKtt and others, it belongs to art. زغب, like as ازْلَعَبَّ is held by them to belong to art. زعب; but accord. to the K, the ل is radical, and therefore this is its proper place. (TA.)

زلف

1 **زَلَفَ** : see 2: and see also 8, in three places.

2 **زلّفهُ** , (O, TA,) inf. n. تَزْلِيفٌ, (O,) *He did it previously,* or *beforehand;* namely, a thing; (IAar, O, TA;) as, for instance, an evil action; (O, TA;) and so زَلَفَهُ ; (IAar, TA;) syn. أَسْلَفَهُ, (O, TA,) and قَدَّمَهُ. (IAar, O, TA.) ___ زلّف النَّاس, inf. n. as above, *He disquieted,* or *agitated, the people, step by step:* (Ibn-'Abbád, Z, O, TA:) accord. to Z, said of a guide. (TA.) ___ زلّف فى حديثه, (inf. n. as above, K,) *He added,* or *exaggerated, in his discourse,* or *narration;* (IDrd, O, K;) as also ذرّف. (IDrd, O.)

4 **ازلفهُ** *He made, brought,* or *drew, him,* or *it,* (namely, a thing, TA,) *near.* (S, Mgh, Msb, TA.) Hence, in the Kur [xxvi. 90 and 1. 30], وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ *And Paradise shall be brought near to the pious:* meaning, accord. to Zj, that their entrance thereinto shall become near, and their view thereof. (TA.) [ازدلف به also signifies the same as ازلفه (agreeably with analogy); as is shown by what here follows:] it is said in a trad. of Mohammad El-Bákir, مَا لَكَ مِنْ عَيْشِكَ إِلَّا لَذَّةٌ تَزْدَلِفُ بِكَ إِلَى حِمَامِكَ [i. e. *There is not* remaining *to thee, of thy life, save a pleasure that brings thee near to thy predestined term*]. (O, TA.) And ازدلفهُ means *He,* or *it, brought him near to destruction.* (TA.) ___ Also *He collected it together;* (Msb, TA;) namely, a thing. (Msb.) Hence, in the Kur [xxvi. 64], وَأَزْلَفْنَا ثَمَّ ٱلْآخَرِينَ [*And we collected there the others*]. (TA.)

5 **تَزَلَّفَ** see the next paragraph.

8 **ازْدَلَفَ** , (Mgh, Msb,) originally ازْتَلَفَ, (Msb,) or ازْدَلَفُوا, and تزلّفوا , (S, O, L, K,) *He,* or *they, approached,* or *drew near:* (Mgh, O, L, Msb, TA: in the K, تَفَرَّقُوا is erroneously put for تَقَرَّبُوا: TA:) or (O, accord. to the K and) *advanced;* or *went forward,* or *before:* (S, O, K:) إِلَيْهِ [*to him,* or *it*], (Mgh, K,) and مِنْهُ [which means the

same, as after دَنَا &c.]: (TA, and Har p. 452:) [and زَلَفَ and زَلَفُوا, inf. n. app. زَلْفٌ and زَلَفٌ, signify the same: for] you say also, زَلَفَ إِلَيْهِ *He drew near to him,* or *it:* and زَلَفْنَا لَهُ *We advanced,* or *went forward, to him,* or *it:* (TA:) and زَلْفٌ signifies the act of *advancing,* or *going forward,* (A'Obeyd, S, TA,) from place to place; as also زَلَفٌ. (TA.) One says, ازدلف السَّهْمُ إِلَى كَذَا *The arrow approached,* or *drew near, to such a thing.* (Msb.) And it is said in a trad., فَإِذَا زَالَتِ الشَّمْسُ فَأَزْدَلِفْ إِلَى ٱللّٰهِ فِيهِ بِرَكْعَتَيْنِ, meaning تَقَرَّبْ [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of* the prayers of *two rek'ahs*]. (TA.) See also 4, in two places.

زَلْفٌ : see زُلْفَةٌ.

زُلْفٌ : see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زِلْفٌ *A meadow;* syn. رَوْضَةٌ; (TS, K;) and so زَلَفَةٌ : (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, ثُمَّ يُرْسِلُ ٱللّٰهُ مَطَرًا فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ [*Then God will send rain, and it will wash the earth so that it will leave it like the meadow*]: but in this instance, several other meanings are assigned to it: see زَلَفَةٌ below. (TA.)

زَلَفٌ : see زُلْفَةٌ, in two places: and see also زَلَفَةٌ, in five places.

زُلُفٌ : see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زُلْفَةٌ *i. q.* قُرْبَةٌ [i. e. *Nearness, with respect to rank, degree,* or *station*]; (S, Mgh, O, Msb, K;) as also زُلْفَى, (S, Mgh, O, Msb,) and زَلَفٌ. (IDrd, O, K.) [It would seem that it means also *Nearness with respect to place* or *situation:* for SM immediately adds,] hence, in the Kur [lxvii. 27], فَلَمَّا رَأَوْهُ زُلْفَةً, [as though meaning *But when they shall see it in a state of nearness:* but] Zj says that the meaning is, *but when they shall see it* (i. e. the punishment) *near* (قَرِيبًا): and several authors say that زُلْفَةٌ is sometimes used in the sense of قَرِيبٌ,

as is stated in the 'Ináyeh. (TA.) And *Station, rank, grade,* or *degree;* as also زُلْفَى , (S, O, K, TA,) and زَلْفٌ , (TS, K,) and زَلَفٌ : (K, TA:) pl. of the first زُلَفٌ: (S, * TA:) or (K) زُلْفَى is a quasi-inf. n.; (S, K;) and such it is in the saying in the Kur [xxxiv. 36], وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِٱلَّتِى تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى, as though meaning ٱزْدِلَافًا [i. e. *And neither your riches nor your children are what will bring you near to us in advancement:* but here it may be well rendered, *in station*]: (S:) accord. to Ibn- 'Arafeh, زُلْفَى signifies the *bringing very near:* (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زُلْفَةٌ is very strange, and unknown; the correct pl. of this last word being زُلَفٌ. (MF, TA.) ___ Also *A portion* (S, K) *of the first part* (S) of the night, (S, K,) *whether small* or *large:* so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زُلَفٌ and زُلَفَاتٌ (S, K) and زُلُفَاتٌ and زُلْفَاتٌ: or زُلَفٌ signifies the *hours,* or *periods,* (سَاعَات,) of the night, *commencing from the daytime,* and the *hours,* or *periods,* of the daytime, *commencing from the night:* (K:) and its sing. is زُلْفَةٌ. (TA.) وَزُلَفًا مِنَ ٱللَّيْلِ, in the Kur [xi. 116], means *And at sunset and nightfall* (the مَغْرِب and the عِشَآء): (Zj, TA:) some read زُلُفًا , with two dammehs; which may be a sing., like حُلُمٌ; or a pl. of زُلْفَةٌ, like as بُسُرٌ is of بُسْرَةٌ, with damm to the س in each: [but this is not a parallel instance; for بُسُرٌ is a coll. gen. n. of which بُسْرَةٌ is the n. un., and the latter is not of the same measure as زُلْفَةٌ:] and some read زُلْفًا , which is a pl. [or rather coll. gen. n.] of زُلْفَةٌ, like as دُرٌّ is of دُرَّةٌ; (K, TA;) or pl. of زَلِيفٌ , like as قُرْبٌ is of قَرِيبٌ, and غُرْبٌ of غَرِيبٌ: (TA:) and some read زُلْفَى , in which the alif [written ى] is a denotative of the fem. gender. (K, TA.) See also the next paragraph.

زَلَفَةٌ *A full* [*reservoir of water such as is called*] مَصْنَعَة: (S, K:) pl. [or rather coll. gen. n.] زَلَفٌ : (S:) so, accord. to Sh, in the trad. mentioned voce زُلْفٌ: (TA:) or زَلَفٌ signifies *full watering-troughs,* (K,) as pl. [or coll. gen. n.] of زَلَفَةٌ: (TA:) or *a full watering-trough.* (K.) Also *A* [*bowl such as is called*] صَحْفَة: (K;) and so زُلْفَةٌ ; (Ibn-'Abbád, K;) of which the pl. is زُلَفٌ: (TA:) or *a full* صَحْفَة; and its pl. [or coll. gen. n.] is زَلَفٌ . (Lth, TA.) Also *A green* [*vessel of the kind called*] إِجَّانَة: (K:) so says AO: pl. [or coll. gen. n.] زَلَفٌ ; and مَزَالِفُ likewise

signifies *green* أَجَاجِين [app. as an anomalous pl. of زَلَفَةٌ or of زَلَفٌ, like as مَشَابُهُ is of شَبَهٌ]; both, also, mentioned on the authority of AO. (TA.) ___ Also *A mother-of-pearl-'shell,* or *an oyster-shell;* syn. صَدَفَةٌ: (K:) Kt says that الزَّلَفَة in the trad. mentioned above voce زِلْفٌ has been expl. as meaning *the* مَحَارَة, i. e. *the* صَدَفَة; but he adds, I know not this explanation, unless a pool of water be called مَحَارَة because the water returns (يَحُور) to it and collects in it. (TA.) ___ Also *A smooth rock:* (K:) so, too, said to mean in the same trad.: and some read الزلقة. (TA.) And *Rugged ground.* (K.) And *Swept ground.* (K.) And *An even part of a soft mountain.* (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA) زَلَفٌ . (K.) ___ See also زِلْفٌ. ___ Also *A mirror:* (O, K: [in the CK, المَرْأَةُ is put in the place of المَرْآةُ:]) [like زَلَقَةٌ:] mentioned by IB on the authority of Aboo-'Amr Ez-Záhid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the *face thereof;* (K;) as is said by IAar. (TA.)

زُلْفَى : see زُلْفَةٌ, in four places.

عُقْبَةٌ زَلُوفٌ [*A stage of a journey*] *far-extend-*

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ing: (O, K:) so says IF. (O.) [In the CK, عَقَبَةٌ is erroneously put for عُقْبَةٌ.]

زَلِيفٌ *Advancing;* or *going forward,* or *before.* (O, K. [It is said in the TA that المُتَقَدِّمُ as the explanation of الزَّلِيفُ is erroneously put in the copies of the K for التَّقَدُّمُ: but this assertion is app. itself erroneous.]) See زُلْفَةٌ, near the end of the paragraph.

أَزْلَفُ [expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning *Parvo naso præditus ejusque recto ac parvo mucrone,* is a mistake for أَذْلَفُ, thus written in my copy of the KL.]

أَزْلَفَةٌ [and أَزْلَفَى expl. by Freytag as meaning *Copia parva, cœtus hominum parvus,* as on the authority of El-Meydánee, are app. mistakes for أَزْفَلَةٌ and أَزْفَلَى.]

مَزْلَفَةٌ *Any town* (قَرْيَةٌ) *that is between the desert and the cultivated land:* pl. مَزَالِفُ: (S, * K:) the latter is *syn. with* بَرَاغِيلُ, signifying the *towns* (بِلَادٌ) *that are between the cultivated land and the desert;* (S;) or, *between the desert and the* بَحْر [i.e. *sea* or *great river*]; such as El-Ambár and El-Kádiseeyeh. (M, TA.) ___ [The pl.] مَزَالِفُ also signifies *Places of ascent;* or *steps,* or *stairs, by which one ascends:* (K:) because they bring one near to the place to which he ascends. (TA.) For the pl. مَزَالِفُ, see also زَلَفَةٌ.

زلق

1 **زَلَقَ**, aor. ـَـ, (K,) inf. n. زَلَقٌ; (TA;) and زَلِقَ, aor. ـَـُ, (K,) inf. n. زَلْقٌ; (TA;) *He slipped;* syn. زَكَّ; (K, TA;) for which ذَكَّ is erroneously put in [some of] the copies of the K. (TA. [See also 5.]) And زَلَقَتْ رِجْلُهُ, (S,) or القَدَمُ, (Msb,) aor. ـَـ, inf. n. زَلَقٌ, (S, Msb,) *His foot,* (S,) or *the foot,* (Msb,) *slipped,* (S,) or *did not remain firm,* or *fixed, in its place.* (Msb.) The former is also said of an arrow, [app. as meaning *It slid along the ground,*] like زَهِقَ [q. v.]. (JK in art. زهق and زَلِقَ, *He was,* or *became, disgusted by,* or *with, his place,* or *he loathed it, and removed, withdrew,* or *retired to a distance, from it.* (K, TA.) ___ زَلَقَتْ, said of a she-camel, *She was,* or *became, quick,* or *swift.* (O, TA.) زَلَقَهُ: see 4. ___ زَلَقَهُ عَنْ مَكَانِهِ, aor. ـِـ, (K,) inf. n. زَلْقٌ, (TA,) *He removed him from his place.* (K, TA.) Hence the reading of Aboo-Jaafar and Náfi', [in the Kur lxviii. 51,] وَإِنْ يَكَادُ ٱلَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ, meaning [*And verily they who have disbelieved almost*] *smite thee with their* evil *eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee.* (TA. [Or this reading may be rendered agreeably with the common reading: see 4.]) ___ زَلَقَ رَأْسَهُ, (S, K,) aor. ـِـ, inf. n. زَلْقٌ, (S,) *He shaved his head;* as also ازلقهُ; and زَلَّقَهُ, (S, K,) inf. n. تَزْلِيقٌ: (S:) IB says that, accord. to 'Alee Ibn-Hamzeh, it is only زَبَقَهُ, with ب; and that الزَّبْقُ means the plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head قد زلقه, [whether with or without teshdeed is not shown,] and ازلقه. (TA.)

2 **زَلَّقَ**, [inf. n. تَزْلِيقٌ,] *He made* a place *slippery,* (K, TA,) *so that it became like the* مَزْلَقَة; and *thus too though there be no water therein.* (TA.) ___ Accord. to the O and K, [the inf. n.] تَزْلِيقٌ also signifies The *anointing* the body *with oils* and *the like, so that it becomes like the* مَزْلَقَة; to which is added in the O, *and though it be without water:* but this is a confusion of two meanings; one of which is the first expl.

above in this paragraph; and the other is, the *anointing* the body *with oils* and *the like;* as in the L and the Tekmileh. (TA.) ___ See also 4. ___ And see 1, last sentence. ___ زلّق الحديدة *He made the iron thing to be always sharp.* (K.) ___ زلّقه ببصره, inf. n. as above, *He looked sharply,* or *intently, at him,* or *it.* (Ez-Zejjájee, TA.) ___ See also 2, last sentence, in art. دلص.

4 **ازلقه** *He made him to slip;* as also زلقه . (K.) All the readers except those of El-Medeeneh read, [in the Kur lxviii. 51,] وإنْ يكادُ الّذين كفروا ليُزلقونك بأبصارهم, meaning [*And verily those who have disbelieved*] *almost make thee to fall by their looking hard at thee, with vehement hatred:* so accord. to El-'Otbee: or the meaning is, [*almost*] *smite thee with their* [evil] *eyes:* (TA:) [it is also said that] ازلق فلانًا ببصره means *he looked at such a one with the look of a person affected with displeasure,* or *anger:* (K:) or so نظر إلى فلان فأزلقه ببصره: (Jm, TA:) and in this sense, also, is expl. the saying in the Kur mentioned above. (TA.) One says also ازلق رجله, (S,) or القدم, (Msb,) *He made his* (another's) *foot to slip,* (S,) or *he made the foot not to remain firm,* or *fixed, in its place;* and so زلّقها . (Msb.) ___ ازلقت, said of a camel, (S, K, TA,) and of a mare, (TA,) *She cast her young one;* syn. أسقطت; (S, TA;) or أجهضت [q. v.]: (K:) or *she* (a mare) *cast forth her young one completely formed:* or, as some say, [*her fœtus*] *not completely formed:* (JK:) and you say also, ازلقت بجنينها, like أملصت به [q. v.]: (Abu-l-'Abbás, TA in art. ملص:) or ازلقت ولدها is said of a female [of any kind], and means *she cast forth her young one before it was completely formed.* (Mgh.) ___ See also 1, last sentence.

5 **تزلّق** *He,* or *it, slipped,* or *slid, along;* (KL;) like تزلّج. (S and TA in art. زلج. [See also 1.]) One says, تزلّقت الغُدَّة بين الجلد واللّحم [*The ganglion slipped about between the skin and the flesh*]. (M in art. ديص.) ___ [Also *It was,* or *became, smooth,* or *slippery:* a signification indicated in the M, in art. ملس, where it is coupled with استوى.] ___ *He anointed his body with oils* and *the like.* (JK.) ___ *He*

ornamented, or *adorned, himself;* (Aboo-Turáb, K, TA;) as also تزبّق: (Aboo-Turáb, TA:) and *led an easy, and a soft*, or *delicate, life, so that his colour, and the exterior of his skin, had a shining*, or *glistening.* (K, TA.)

زَلْقٌ : see the next paragraph.

مَكَانٌ زَلَقٌ , (S,) or زَلَقٌ [alone], (K,) which is originally an inf. n., (S,) and زَلَقٌ and زَلْقٌ (K) and زَلَاقَةٌ and مَزْلَقٌ and مَزْلَقَةٌ , (S, K, TA, [the last two erroneously written in the CK مَزْلَق and مَزْلَقَة,]) all signify the same; (K;) *A slippery place; a place on which the foot does not remain firm*, or *fixed.* (S, TA.) Hence, in the Kur [xviii. 38], فَتُصْبِحَ صَعِيدًا زَلَقًا, i. e., [*So that it shall become*] *smooth ground, with nothing in it*, or *with no plants in it:* or, accord. to Akh, *such that the feet shall not stand firmly upon it.* (TA.) A poet says, (TA,) namely, Mohammad Ibn-Besheer, (Ham p. 551,)

* قَدِّرْ لِرِجْلِكَ قَبْلَ الخَطْوِ مَوْقِعَهَا *
* فَمَنْ عَلَا زَلَقًا عَنْ غِرَّةٍ زَلِجَا *

[*Appoint for thy foot, before the stepping, its place upon which it shall fall*, or, as in the Ham p. 522, simply *its place*, (مَوْضِعَهَا,)] *for he who goes upon a slippery place, in consequence of inadvertence, slips*]. (TA.) ___ زَلَقٌ also signifies The *rump* of a horse or similar beast. (S, K, TA.)

زَلِقٌ : see the next preceding paragraph. ___ Applied to a man, *Quickly angry* (O, K) *at what is said.* (O) ___ And, (T, S, K,) as also زُمَلِقٌ (T, S, and K in art. زملق) and زُمَّلِقٌ and زُمَالِقٌ , (S, and K in art. زملق,) applied to a man, (T, S,) *Qui semen emittit quum verba mulieri facit, sine congressu:* (T, TA:) or *qui semen emittit ante initum.* (S, K.)

زَلَقَةٌ *A smooth rock;* (K;) as also زَلَفَةٌ. (K in art. زلف.) ___ And, (AZ, K,) as also the latter word, (AZ, TA,) *A mirror.* (AZ, K. [In the CK, المَرْأَةُ is erroneously put for المَرْآةُ.])

نَاقَةٌ زَلُوقٌ *A quick,* or *swift, she-camel;* (AZ, K;) as also زَلُوجٌ. (AZ, TA.) ___ And عُقْبَةٌ زَلُوقٌ [and زَلُوجٌ and زَلُوخٌ, in the CK, erroneously, عَقَبَةٌ,] *A far-extending* [*stage of a journey*]. (K, TA.)

زَلِيقٌ *i. q.* سِقْطٌ [meaning *A young one,* or *fœtus, that falls from the belly of the mother abortively,* or *in an immature,* or *imperfect, state,* or *dead, but having the form developed,* or *manifest*]. (S, K.)

زَلَاقَةٌ : see زَلَقٌ.

زُلَّيْقٌ The *smooth peach;* (S, K;) *called in Pers.* شِيفْتَه رَنْگ. (S.)

زَمَلَقٌ and زُمَّلَقٌ and زَمَالِقٌ: see زَلَقٌ.

زِيحٌ زَيْلَقٌ *A wind swift in its passage.* (Kr, TA.)

الزَّالُوقُ the name of a shield belonging to the Prophet; meaning *That from which the weapon slips off, so that it does not wound the bearer.* (TA.)

أَزْلَقُ (K in art. دلص) *Hairless and glistening in body.* (TK in that art.)

مَزْلَقٌ : see زَلَقٌ.

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مَزْلَقَةٌ : see زَلَقٌ. [Hence,] one says, هُوَ عَلَى مَزْلَقَةِ الْبَاطِلِ [*He is on the slippery way of false*

religion or *the like*]. (MF voce جَادَّةٌ, q. v.)

مِزْلَاقٌ *i. q.* مِزْلَاجٌ, (K,) a dial. var. of the latter word, [q. v.,] meaning The *thing by means of which a door is closed,* or *made fast, and which is opened without a key.* (S, K.) ___ Also A mare [or other female (see 4)] *that often casts her young;* (S, K;) i. e., *that usually does so;* and applied in this sense to a camel. (TA.)

زلقم

Q. 1 زَلْقَمَ *He swallowed* a gobbet, or morsel, or mouthful. (TA.) [The inf. n.] زَلْقَمَةٌ signifies [also], accord. to IB, The *being wide, broad,* or *ample.* (TA.)

زُلْقُمٌ The *sea;* from زَلْقَمَةٌ meaning as expl. above; as also قُلْزُمٌ. (IKh, TA.)

زُلْقُومٌ *i. q.* حُلْقُومٌ [The *windpipe*]. (IDrd, S in art. زقم, L, and K.) ___ Also The خُرْطُومٌ [i. e. *nose,* or *fore part thereof,*] of a dog: and of a beast of prey: and, accord. to IAar, [the *proboscis*] of an elephant. (TA.)

زلم

1 زَلَمَ, (aor. ـُ, inf. n. زَلْمٌ, TK,) *He cut off* one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (ISh, K.) ___ *He made* his gift *little,* or *small, in quantity* or *amount;* (S, K;) [as though he cut off something from it;] in [some of the copies of] the S, [but not so in mine,] زلّم . (TA.) ___ *He filled* (S, K) a water-ing-trough, or tank, (S,) or a vessel; (K;) as also زلّم , inf. n. تَزْلِيمٌ. (AHn, K.)

2 زلّم السَّهْمَ, (S, K, *) inf. n. تَزْلِيمٌ, (K,) *He cut* [or *pared*] *the arrow, and made its proportion or conformation, and its workmanship, good:* (S:) [*he shaped it well:*] or *he made it even and supple.* (K.) And زُلِّمَ is said of anything as meaning *Its edges were pared off.* (TA.) [Hence,] زلّم الرَّحَى *He made the mill-stone round, and took from its edges.* (K.) Dhu-r-Rummeh says,

* كَأَرْحَآءِ رَقْدٍ زَلَّمَتْهَا المَنَاقِرُ *

[*Like the mill-stones of Rakd* (a mountain so called) *which the picks have rounded by taking from their edges*]: he likens the foot of the camel to a mill-stone from the edges of which the معاول have taken, (S, TA,) and which they have made even. (TA.) And زلّمت الحجر signifies *I cut the stone, and prepared it properly for a millstone.* (TA.) ___ See also 1, in two places. ___ زلّم غذآءه *He made his food,* or *nutriment, bad,* [i. e. *fed him ill,*] (K, TA,) *so that his body became small.* (TA.)

8 ازدلم *He cut off* one's head. (ISh, K.) And *He extirpated* one's nose. (K.)

زَلْمٌ or زُلْمٌ, whence the phrase هو العبد زَلْمًا: see زَلْمَة.

زَلْمٌ and زُلْمٌ *An arrow without a head and without feathers:* pl. أَزْلَامٌ: (S, Mgh, Msb, K:) which was

applied to those [*divining-*] *arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them:* (S, K:) they were *arrows upon which the Arabs in the Time of Ignorance wrote Command and Prohibition;* (Mgh, Msb;) or *upon some of which was written My Lord hath commanded me; and upon some, My Lord hath forbidden me;* (Har p. 465;) or they were *three arrows; upon one of which was written My Lord hath commanded me; and upon another, My Lord hath forbidden me; and the third was blank;* (Bd in v. 4;) *and they put them in a receptacle,* (Mgh, Msb,) *and when any one of them desired to make a journey, or to accomplish a want,* (Mgh,) or *when he desired to perform some affair,* (Msb,) *he put his hand into that receptacle,* (Mgh, Msb,) *and took forth an arrow;* (Msb;) *and if the arrow upon which was Command* [or *My Lord hath commanded me* (Har ubi suprà)] *came forth, he went to accomplish his purpose; but if that upon which was Prohibition* [or *My Lord hath forbidden me* (Har)] *came forth, he refrained;* (Mgh, Msb;) *and if the blank came forth, they shuffled them a second time:* (Bd ubi suprà:) or, as some say, the ازلام were *white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above:* (Har ubi suprà:) or, accord. to Az, the ازلام [were *arrows that*] *belonged to Kureysh, in the Time of Ignorance, upon which were written He hath commanded and He hath forbidden, and Do thou and Do thou not; they had been well shaped* (زُلِّمَتْ) *and made even, and placed in the Kaabeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, Take thou forth for me a* زلم; *and thereupon he would take it forth, and look at it; and*

if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] *there were seven of the arrows thus called with the minister of the Kaabeh, having marks upon them, and used for this purpose:* (Jel in v. 4:) *and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them.* (TA.) Some say that the أَزْلَام are The *arrows of the game called* المَيْسِر: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means of the ازلام is forbidden in the Kur v. 4. (TA.) ___ Hence, أَزْلَامُ البَقَرَةِ *The legs of the* [wild] *ox* or *cow:* likened to the arrows called ازلام because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زَلَمٌ) signifies also *A strong and light* or *active boy:* pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA. *) Also, both words, (K,) the latter on the authority of Kr, (TA,) *A cloven hoof:* (K:) accord. to some, peculiarly of the ox-kind: (TA:) or the [*projecting*] *thing that is behind it:* (S, K:) pl. as above. (K, * TA.) And the latter of the same two words, (AA, S,) or each of them, (K,) [The *hyrax Syriacus;*] *one of the* [*animals called*] وَبَار [pl. of وَبَرٌ]: pl. as above. (AA, S, K.)

زَلَمٌ : see the next preceding paragraph, throughout.

هوالعبدُ زَلْمَةً and زُلْمَةً and زَلَمَةً and زُلَمَةً , [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. زنم) *He is one whose proportion,* or *conformation,* (S, K,) or *whose cut,* (K,) *is that of the slave:* (S, K:) or *he is the slave in truth:* (Ks, S:) or *he resembles the slave as though he were he:* (Lh, K:) it is as though one said, هو العبد مَزْلُومًا , i. e. *he is the slave, being thus created* by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov.

applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval (فى النكرة [i. e. فى النَّكَرَة] or فى النَّكَرَة): (Lh: so in different copies of the S:) and in like manner one says of the female slave [هى الأَمَةُ زَلْمَةً &c.]: (Lh, S, K:) As said, هو العبدُ زَلْمَةٌ, using the nom. case, without tenween; but IAar said, هو العبد زَلْمَةً, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selám El-Basree: (TA:) and accord. to Lh, one says, هٰذَا العبدُ زَلْمًا يا فتى, (so in some copies of the S,) or زُلْمًا, (so in other copies of the S, and in the TA,) with damm, (TA,) meaning *This is the slave in proportion,* or *conformation,* and *in cut, O young man:* (S, TA:) or, as some say, the meaning is, *truly.* (TA.)

زُلْمَة : see the next preceding paragraph.

زَلَمَةٌ [*A kind of wattle*]: زَلَمَتَا العنز means *the* زَنَمَتَان *of the she-goat:* (K:) or, accord. to Kh, زَلَمَةٌ signifies *a certain appertenance of goats; a thing hanging from their* حُلُوق [here meaning *throats, externally,*] *like the* [*kind of ear-ring called*] قُرْط; *the animal having two of such things:* if an appertenance of the ear, it is called زَنَمَةٌ, [q. v.,] with ن. (S, TA.) See also أَزْلَم. See also زَلْمَة.

زَلَمَة : see زَلْمَة.

زَلِيمٌ : see مُزَلَّمٌ.

نَاىٌ زُلَامِىٌّ : see زُنَامِىٌّ, in art. زنم.

أَزْلَمُ (K) and مُزَلَّمٌ , (A'Obeyd, K,) as also [أَزْنَمُ and زَنِمٌ and] مُزَنَّمٌ [applied to a camel], (TA,) *Having the end of the ear cut,* (A'Obeyd, K,) *a* [*portion termed*] زَلَمَة or زَنَمَة *being left* [*hanging*] *to it:* (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is زَلْمَآءُ: (K:) [see also زَنِمٌ: or] أَزْلَمُ, fem. as above, is applied to a goat, as meaning *having what are termed* زَلَمَتَان [dual of زَلَمَةٌ expl. above]. (S.) ___ الأَزْلَمُ الجَدَعُ signifies *The mountain-goat;* (K;) agreeably with the original meaning; (TA;) and so المُزَلَّمُ : (K:

[in the CK, و is erroneously omitted between the words الوعل and الصَّغير الجثَّة:]) and الزَّلْمآء signifies *The female mountain-goat.* (Kr, K.) ___ And also, i. e. الازلم الجذع, (K,) because it is [as though it were] always جذَع, not becoming old, (TA,) *Time,* or *fortune,* (S, K,) *that is hard,* or *rigorous,* (K,) *in its course,* (TA,) *abounding with trials* (K) *and deaths:* accord. to Yaakoob, so called because deaths hang upon it, and follow it. (TA.) They said, أَوْدَى به الأَزْلَمُ الجَذَعُ and الأَزْنَمُ الجَذَعُ, [q. v.] i. e. *Time,* or *fortune,* [&c.,] *destroyed it;* relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. الزَّلْمآء ___.] جذع also signifies *The female of the hawk kind.* (Kr, K.)

مُزَلَّمٌ, applied to an arrow, (S, K, TA,) like زَلِيمٌ, (S, K,) *Cut* [or *pared*], (ISk, S,) *and made good in its proportion* or *conformation, and its workmanship:* (ISk, S, K:) [*well shaped:*] or *made even and supple:* (TA:) and in like manner the former, with ة, applied to a staff (عَصًا). (S.) ___ See also أَزْلَمُ, in two places. ___ Also (i. e. مُزَلَّمٌ) *Short* [*as though cropped*] *in the tail.* (ISk, TA.) ___ *Small in body:* (K: [in the CK, و is erroneously omitted before the words explaining this meaning:]) and so مُزَنَّمٌ: (IAar, TA:) and the former, *rendered small in the body by being badly fed:* (TA:) or [simply] *badly fed.* (S.) ___ Applied to a man, (S, TA,) *Light,* (TA,) or, like مُقَدَّذٌ, *made light,* (S,) *in form, figure,* or *person:* so says ISk: (S, TA:) or *short, light,* or *active,* and ظَرِيف [app. as meaning either *elegant in form,* or *clever*]; (M, K;) likened to a small arrow: (M:) and, with ة, applied to a woman as meaning *not tall;* like مُقَدَّذَةٌ. (S.) ___ Applied to a horse, *Of middling make;* مُقْتَدِرُ الخَلْقِ or مُقْتَدَرُ الخَلْقِ: (so in different copies of the K:) thus expl. in the M. (TA.) ___ And *Small* [or *scanted*]; applied to a gift. (TA.)

مَزْلُومٌ : see زَلْمَة.

زلى

زَلِّيَّةٌ [expl. in art. زل, q. v.,] sing. of زَلَالِىُّ. (K.)

زم

1 زَمَّهُ, (K,) aor. ـُ, inf. n. زَمٌّ, (TA,) *He tied,* or *bound, it: fastened it;* or *made it fast.* (K.) ___ زَمَّ البعير, (S, Mgh, Msb, K, &c.,) aor. and inf. n. as above, (Msb, TA,) *He attached,* (ISk,) or *put,* (Mgh,) or *tied,* or *fastened,* (Msb,) *to the camel,* (ISk, Mgh, Msb,) *the* زِمَام [q. v.], (ISk, Mgh,) or *his* زِمَام; (Msb;) *he put in the camel's* بُرَة, or *his* خِزَام, [each meaning a *nose-ring,*] or *his* خِشَاشَة, [or خِشَاش, *a wooden thing fixed in the bone of the nose,*] *the* زِمَام, *and tied it,* or *fastened it, in order to restrain him thereby;* (Har p. 329;) *i. q.* خَطَمَهُ: (S, K:) and زَمَّمَ الجِمَالَ [*He attached* أَزِمَّة (pl. of زِمَام) *to the camels*], (TA,) or زُمِّمَ الجِمَالُ [*The camels had* أَزِمَّة *attached to them*]; (S) with teshdeed because relating to several objects. (S, TA.) ___ Hence, زَمَّ نَفْسَهُ *He restrained,* or *withheld, himself.* (Mgh.) And زُمَّتِ الأَلْسِنَةُ *The tongues were restrained,* or *withheld.* (Har p. 329.) And مَا أَتَكَلَّمُ بِكَلِمَةٍ حَتَّى أَخْطِمَهَا وَأَزُمَّهَا [*I say not a saying until I qualify it to be used with cogency* or *efficiency*]. (TA.) ___ Hence also, (Mgh,) زَمَّ النَّعْلَ, (S, Mgh, TA,) [aor. and] inf. n. as above, (TA,) *He attached a* زِمَام [q. v.] *to the sandal;* (S, Mgh, TA;) as also ازَمَّ النعل. (Mgh, TA.) ___ [Hence likewise,] زَمَّ بِأَنْفِهِ, said of a camel, *He raised* [*his nose,* and consequently] *his head, by reason of a pain in it.* (K.) And the same phrase, (S, K,) said of a man, (TA,) *He elevated his nose, from pride;* (K;) or *he magnified,* or *exalted, himself;* or *was proud;* (S, K; *) as also ازْدَمَّ; (K;) and زَامَّ, inf. n. مُزَامَّةٌ. (TA.) ___ And زَمَّ بِرَأْسِهِ *He raised his head;* (K, TA;) inf. n. as above: (TA:) [and so زَمَّ رَأْسَهُ: for] you say, أَخَذَ الذِّئْبُ سَخْلَةً فَذَهَبَ بِهَا زَامًّا رَأْسَهُ, i. e. [*The wolf took a newborn lamb* or *kid, and went away with it*] *raising* [*his head*], (S, TA,) or زَمًّا i. e. *raising* with it his head: (TA:) and you say of the wolf, زَمَّهَا and ازْدَمَّهَا, both meaning the same, (S, K,) i. e. *He took it,* namely, the new-born lamb or kid, *raising his head,* or *its head,* (accord. to

different copies of the K,) *with it.* (TA.) ___ زَمَّ القِرْبَةَ, (K,) inf. n. as above, (TA,) *He filled the water-skin.* (K, TA.) زَمَّتِ القِرْبَةُ, [aor., accord. to rule, ـِ ,] inf. n. زُمُومٌ, *The water-skin became full:* thus the verb is intrans. as well as trans. (K, TA.) ___ And زَمَّ said of a camel's tush, *It rose.* (TA.) ___ And *He went forward,* or *onward;* or *before,* or *ahead;* (S, K, TA;) as some say, (TA,) *in journeying:* (S, K, TA:) in this sense, the inf. n. is زَمٌّ. (TA.) Also, (inf. n. زَمٌّ, A'Obeyd, TA,) *He spoke,* or *talked.* (A'Obeyd, K, TA.) ___ One says also of the sparrow, يَزُمُّ بِصَوْتٍ لَهُ ضَعِيفٍ [app. يَزُمُّ, as it is intrans., meaning *The sparrow chirps with a feeble voice peculiar to it*]: and thus do large hornets. (TA.)

2 زَمَّمَ see 1, second sentence, in two places.

3 زَامَمَ see 1. You say also, خَرَجْتُ مَعَهُ أُزَامُّهُ, and أُخَازِمُهُ, i. e. أُعَارِضُهُ [meaning *I went forth with him taking a different way from his until we both met in one place:* see خَازَمَهُ]. (TA.)

4 أَزْمَمَ see 1, in the former half of the paragraph.

7 انْزَمَّ *It was,* or *became, tied,* or *bound; fastened;* or *made fast.* (K.)

8 إِزْتَمَّ see 1, in the latter half of the paragraph, in two places. ___ One says also, ازْدَمَّ الشَّىْءَ إِلَيْهِ, meaning *He stretched forth the thing to him.* (TA.)

R. Q. 1 زَمْزَمَةٌ [as inf. n. of زَمْزَمَ, and also as a simple subst.,] *A distant sounding* or *sound, such as is confused and continued.* (K.) You say, of a thing, زَمْزَمَ, meaning *It made a distant sound, confused and continued:* and سَمِعْتُ زَمْزَمَةً *I heard a distant sound, confused and continued.* (TK.) ___ The *sounding,* or *sound, of thunder:* (AZ, S:) or *the consecutive reiteration of the sound of thunder;* which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.) One says, الرَّعْدُ يُزَمْزِمُ *The thunder sounds with consecutive reiteration.* (TK.) Accord.

to AHn, the زَمْزَمَة of thunder is [The *sounding thereof*] *when it is not loud and clear.* (TA.) ___ The *speaking,* or *speech, of the Magians, on the occasion of their eating,* (S, IAth,) *with a low voice:* (IAth:) or the *gibbering,* or *uttering gibberish* or *jargon, one to another, of the Persians,* or *other foreigners,* (تَرَاطُنُ العُلُوجِ,) *over their eating, while they are* [*in a manner*] *speechless, not making use of tongue nor of lip* [*so as to articulate*]; *it being a sound which they roll in their noses and their fauces, but such that they understand one another:* (K:) or زَمْزَمَ, said of a Magian, means *He affected,* or *constrained himself, to speak, on the occasion of eating, while closing his mouth:* whence the saying, وَأَنْهَوْهُمْ عَنِ الزَّمْزَمَةِ [*And forbid ye them from the affecting, &c.*]. (Mgh.) ___ The *crying* [or *roaring*], or the *cry* [or *roar*], *of the lion.* (K.) You say of him, زَمْزَمَ [*He cried,* or *roared*]. (TA.) ___ It is also [The *uttering,* or *utterance, of a sound,* or *of the voice,*] *from the chest, when it is not clear.* (TA.) ___ Also The *crying* [or *whinnying* or *neighing*], or the *cry* [or *neigh*], *of the horse:* [see مُزْمُزْمٌ:] so in the saying, حَوْلَ الصِّلِّيَانِ الزَّمْزَمَةُ [*Around the* صِلِّيَان (a kind of plant, or herbage,) *is whinnying* or *neighing*]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صِلِّيَان is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صِلِّيَان is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (تُزَمْزِمُ, and تُحَمْحِمُ,) around it: (TA:) some relate it otherwise, saying حَوْلَ الصُّلْبَانِ [*around the crosses*], pl. of صَلِيبٌ; and الزَّمْزَمَةُ [they say] means *the crying,* or *cry, of the worshipper thereof.* (Meyd.) زَمْزَمَ also signifies *He kept, guarded,* or *took care of,* a thing. (TA.) ___ And زَمْزَمْتُ المَالَ, inf. n. زَمْزَمَةٌ, *I collected together the cattle,* or *property, and drove back,* or *put back, the outer ones,* or *outer portions, of what had become scattered thereof.* (TA.)

R. Q. 2 تَزَمْزَمَ, said of a camel, *He brayed;* syn. هَدَرَ. (K. [See also R. Q. 1, which has nearly the same meaning.]) ___ تَزَمْزَمَتْ بِهِ شَفَتَاهُ *His lips moved with it.* (TA.)

زَمٌّ [an inf. n. used in the sense of an act. part. n.]: see زَامٌّ: ___ and see also 1, in the latter half of the paragraph.

زَمَمَ is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] وَجْهِى زَمَمَ بَيْتِهِ means *My face is towards his house.* (K.) An Arab of the desert said, لَا وَٱلَّذِى وَجْهِى زَمَمَ بَيْتِهِ مَا كَانَ كَذَا وَكَذَا, meaning [*No, by Him*]

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towards whose house [*is my face, it was not thus and thus,* or *such and such things did not happen*]. (S.) ___ One says also, دَارِى مِنْ دَارِهِ زَمَمٌ, (S,) or دَارِى زَمَمَ دَارِهِ, (K, TA, in the CK زَمَمُ,) *My house is near to his house.* (S, K, TA.) ___ And أَمْرُهُمْ زَمَمٌ *Their affair,* or *case, is conformable to the just mean;* like أَمَمٌ: (S, K:) or *easy, not exceeding the due measure, bound,* or *limit.* (Lh, TA.)

زِمَامٌ *A thing with which one ties* or *binds, fastens,* or *makes fast:* (K:) meaning [the *noserein* of a camel; i. e.] the *cord that is tied to the* بُرَة [or خِزَام, each meaning *nose-ring* of a camel], or *to the* خِشَاش [or *wooden thing fixed in the bone of the nose*], *and to which,* (S, Mgh, Msb, TA,) i. e. *to the end of which,* (S, TA,) *is tied the* مَقْوَد [or *leading-rope*]: (S, Mgh, Msb, TA:) and (afterwards, Msb) also applied to the مَقْوَد (S, Msb, TA) *itself:* (Msb:) pl. أَزِمَّةٌ. (Msb, K.) [See also خِطَامٌ.] It is said in a trad., لَا زِمَامَ وَلَا خِزَامَ فِى الإِسْلَامِ [*There shall be no nose-rein nor nosering* by which to lead a man *in El-Islám*]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) ___ [Hence,] زِمَامُ الأَمْرِ *That by means of which the*

thing, or *affair, subsists, and is conducted,* or *managed, and ordered.* (TA.) And أَلْقَى فِى يده زِمَامَ أَمْرِهِ [*He put in his hand,* or *power, the means of conducting his affair,* or *the conduct of his affair*]: and يُصَرِّفُ أَزِمَّةَ الأُمُورِ [*He disposes as he pleases the various means of conducting the affairs*]. (TA.) And هُوَ عَلَى زِمَامٍ مِنْ أَمْرِهِ *He is on the point of accomplishing his affair.* (TA.) And النَّاقَةُ زِمَامُ الإِبِلِ [*The she-camel is the leader of the* other *camels*]: said when she goes before them. (TA.) And هُوَ زِمَامُ قَوْمِهِ [*He is the leader of his people,* or *party*]: and هُمْ أَزِمَّةُ قَوْمِهِمْ [*They are the leaders of their people,* or *party*]. (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.]

___ زِمَامُ النَّعْلِ [*The* زمام *of the sandal*] is *the thing to which the* شِسْع *is attached,* or *tied:* (S:) or *the thong that is between the middle toe and that next to it, to which the* شِسْع *is attached,* or *tied:* [but for the latter of these explanations, it seems that we should read *the thong that is between the middle toe and that next to it:* or *the thong to which the* شِسْع *is attached,* or *tied:* the شِسْع being *the thong that passes through the sole, and between two of the toes, and to which the* شِرَاك *is attached:* for it appears that the term زِمَام is applied by some to *the thong called by* others *the* شِرَاك, *extending between the leg and the toes:* and by some, to *what is called* by others *the* شِسْع, or قِبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زِمَام of the camel: (Mgh:) it is [said to be] *the thong lies upon the back* [meaning *upper side*] *of the foot,* [*extending*] *from,* or [*consisting*] *of, the fore part of the* شِرَاك, *lengthwise:* [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is *like the* قِبَال, [which is expl. in the same manner as the شِسْع, i. e., as] *being between the middle toe and that next to it:* (Har p. 539:) [and thus it is expl. by J and Mtr and F in another art.;] the قِبَال of the sandal is its زِمَام, (S, and Mgh and K in art. قبل,) i. e. *its*

thong which is (Mgh in that art.) *between the middle toe and next to it.* (S and Mgh and K in that art.)

زَمَّمَ or زَمَّمُ: see زَمْزَمَ.

زُمَّامٌ *Tall herbs,* (K,) *rising above such as are termed* لُعَاعٌ. (TA.)

زَمْزَمٌ *Copious,* or *abundant,* water; as also زُمَازِمٌ : (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and زُمْزُمٌ , (IKh, TA,) and زَمْزَامٌ , (Kz, TA,) *brackish* water; i. e. *such as is between salt and sweet.* (IKh, Kz, TA.) ___ Also, (accord. to some copies of the S and K,) or زَمْزُمٌ, (accord. to other copies of the same, and accord. to the Msb,) imperfectly decl., because of the fem. gender and a proper name, (Msb,) the name of *The well of Mekkeh,* (so in a copy of the S and in the Msb,) or *a certain* [*celebrated*] *well in Mekkeh,* (so in another copy of the S,) [i. e.] *a certain well adjacent to the Kaabeh;* (K;) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also زُمْزُمٌ [i. e. زُمْزُمٌ or زُمْزُمٌ], (IAar, TA,) and زُمَازِمٌ [or زُمَازِمٌ], and زَمَّمٌ or زَمَّمُ, (accord. to different copies of the K,) the last (زَمَّمُ) on the authority of IAar. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) ___ زَمْزَمٌ [with or without tenween] is also the name of *A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported* [like that of the more celebrated well of the same name at Mekkeh]. (TA.) زَمْزَمٌ or زَمْزُمٌ (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also *A name of,* or *for, a she-camel,* like عَيْطَلٌ. (S.)

زَمْزَمٌ : see زَمْزَمَةٌ, in two places.

زُمْزُمٌ or زِمْزِمٌ: see زَمْزَمٌ, in two places.

زَمْزَمَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is زَمَازِمُ]. You say رَعْدٌ ذُو زَمَازِمَ and

هَدَاهِدَ [*Thunder having confused and continued,* or *murmuring, sounds, heard from a distance*]. (TA.) And زَمَازِمُ النَّارِ *The sounds of the blazing of fire.* (TA.)

زَمْزَمَةٌ *A company,* or *collection,* (S, K,) *of men,* (S, TA,) *whatever it be:* (TA:) or *any collection;* as also زَمْزُومٌ [i. e. زَمْزُومٌ]: (Ham p. 233:) or *fifty,* (K,) and *thereabout,* (TA,) *of camels,* and *of men;* (As, K;) as also ضَمْضَمَةٌ; (As, TA;) neither of which words is formed by substitution from the other: (TA:) pl. زَمَازِمُ [i. e. زَمَازِمُ], (Ham ubi suprà,) and [coll. gen. n.] زَمْزَمٌ , (S, * TA,) occurring in the saying of a rájiz, (S,) Aboo-Mohammad El-Fak'asee, (TA,)

* إِذَا تَدَانَى زَمْزَمٌ مِنْ زَمْزَمِ *

[*When companies draw near to companies*]. (S, TA.) Also *A distinct number of jinn,* or *genii:* or *of beasts of prey.* (K.) And *A herd of camels among which are no young ones,* or *little ones;* and so زَمْزَيْمٌ : (K:) or, accord. to EshSheybánee, زَمْزَمٌ and زَمْزَيْمٌ signify *large, big,* or *bulky, camels.* (S.)

سَحَابٌ زَمْزَامٌ *Clouds thundering, but not loudly and clearly.* (AHn, TA.) [Accord. to one passage in the TA, زَمْزَامٌ seems to be expl. by IKh as meaning *Thundering much:* but the passage appears to be incorrectly transcribed.] ___ See also زَمْزَمٌ.

زَمْزُومٌ The *best,* or *excellent,* or *choice,* of camels: or *a hundred* thereof. (K.) And The *best* of a people; (K, TA;) the *choice, best,* or *most excellent, portion* thereof: in one copy of the K, [and so in the CK,] شَرُّهُمْ is put in the place of سَرُّهُمْ. (TA.) ___ See also زَمْزَمَةٌ.

زَمْزَيْمٌ : see زَمْزَمَةٌ, last sentence, in two places.

زَمَازِمُ or زَمَازِمُ: see زَمْزَمٌ, in two places.

زَامٌّ [act. part. n. of زَأَمَّهَا]. زَمَّ [meaning *Attaching a* زِمَام *to her*] occurs used by poetic license for زَامَّهَا, because of the concurrence of two quiescent letters; like اسْوَأَدَّتْ for اسْوَادَّتْ. (S.) ___ *Magnifying,* or *exalting, himself;* or *elevating his nose, from pride:* (S, TA:) [and in like manner زَمٌّ :] one says, زَأَيْتُهُ زَمًّا *I saw him magnifying,* or *exalting, himself,* &c., *not speaking:* (TA:) pl. of the former زُمَّمٌ. (S, TA.) ___ See also 1, in the latter half of the paragraph. ___ Also, accord. to El-Harbee, applied to a man, *Fearing,* or *afraid;* syn. فَزِعٌ. (TA.)

زَيْزَمٌ : see what next follows.

زَيْزِيمٌ a word imitative of The *low,* or *faint, sound of the jinn,* or *genii, that is heard by night in the deserts;* (TA in this art. and in art. زيم;) and so زَيْزَمٌ : (IAar, K * and TA in art. زيم:) Ru-beh says,

* تَسْمَعُ لِلْجِنِّ بِهِ زَيْزِيمَا *

[*Thou hearest therein a low,* or *faint, sound of the jinn by night*]. (TA.)

الإِزْمِيمُ *One of the nights called* لَيَالِى المُحَاقِ [meaning *the last three nights of the lunar month*]. (K.) ___ And *The decrescent moon in the last part of the* [*lunar*] *month,* (K,) *when it becomes slender and bow-shaped:* Dhu-r-Rummeh uses it in this sense without the article ال: and Th says

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that إِزْمِيمٌ is one of the names of *the* [*moon when it is termed*] هِلَال. (TA.)

إِبِلٌ مُزَمَّمَةٌ : see what next follows.

بَعِيرٌ مَزْمُومٌ *A camel having a* زِمَام *attached to him;* syn. مَخْطُومٌ: and إِبِلٌ مُزَمَّمَةٌ *camels having* أَزِمَّة *attached to them;* syn. مُخَطَّمَةٌ. (TA.)

فَرَسٌ مُزَمْزِمٌ فِى صَوْتِهِ *A horse quavering,* or *trilling, his voice,* [or *whinnying* or *neighing,*] *and prolonging it.* (A'Obeyd, TA.)

زماورد

زماورد, (S and K in art. ورد,) or زماورد, as in the Commentaries on the Keshsháf, (MF,) or زمّاورد, (MA,) an arabicized word, vulgarly بزماورد, (S,) or بزماورد, (K,) and the vulgar appellation is correct, agreeing with the Pers. original, (Shifá el-Ghaleel,) [which is بزماورد, or] پژماورد, (MA,) *A certain kind of food, composed of eggs and flesh-meat:* (K:) or *thin paste folded together, with flesh-meat within:* or the *kind of food called* لُقمة القاضى, [i. e. *small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over,*] *and also called* لُقمة الخليفة, *and* نرجس المائدة, *and* ميسّر, and مهيّأ; *and in Khurásán called* نواله: (MF:) or نواله بزرگان: (MA:) [or, as Golius says, on the authority of Meyd, *a kind of food made of fine flour, bruised almonds, and honey.*]

زمت

1 زَمُتَ, aor. ـُ, inf. n. زَمَاتَةٌ, *He was,* or *became, grave, staid, steady, sedate,* or *calm.* (A, K.)

5 تزمّت *i. q.* تَوَقَّرَ [*He showed, exhibited,* or *manifested, gravity, staidness, steadiness, sedateness,* or *calmness;* or *he endeavoured,* or *constrained himself, to be grave, staid,* &c.]. (A.) One says, مَا أَشَدَّ تَزَمُّتَهُ [*How great is his show of gravity,* &c.! or *his endeavour,* or *constraint of himself, to be grave,* &c.!]. (Fr, S.)

زَمِيتٌ *Grave, staid, steady, sedate,* or *calm,* (IAar, S, A, K, TA,) *in his sitting-place:* (IAar, TA:) pl. زَمَتَآءُ, (A,) or زُمَتٌ [app. زَمَتٌ or زُمَتٌ, if not a mistranscription for زَمَتَآءُ, which I rather think it to be]. (TA.)

زَمِّيتٌ *Very grave, staid, steady, sedate,* or *calm:* (S, K, TA:) *forbearing,* or *clement; quiet; of few words;* like صَمِّيتٌ: or, as some say, *silent.* (TA.)

فُلَانٌ أَزْمَتُ النَّاسِ *Such a one is the most grave, staid, steady, sedate,* or *calm, of men.* (S.)

زمخ

1 **زَمَخَ** , (S, K,) or زَمَخَ بِأَنْفِهِ, (L,) aor. ـَـ , (K,) inf. n. زَمْخٌ, (L,) *He exalted,* or *magnified, himself; was proud;* (S, L, K;) *behaved proudly, haughtily,* or *vainly;* (S, L;) *elevated his nose, from pride;* (L;) *i. q.* شَمَخَ, or شَمَخَ بِأَنْفِهِ. (TA.)

زَمْخٌ : see زَمُوخٌ, in two places.

زِمْخٌ or زِمَخٌ The *tree called* سُمَّاق; as also ظِمْخٌ or ظِمَخٌ. (TA in art. ظمخ; but there written without any syll. signs.)

زَمُوخٌ عَقَبَةٌ [in the CK عَقَبَةٌ] (JK, A, K) and زَمَخٌ (K) [*A stage of a journey*] *far-extending,* (K,) *hard,* or *difficult.* (AZ, IAar, JK, K.) One says, سَارَ عَقَبَةً زَمُوخًا [*He journeyed a long and hard stage*]. (A.) ___ And نِيَّةٌ زَمُوخٌ (A, and L in art. شمخ) and زَمَخٌ , like شَمُوخٌ and شَمَخٌ, (L in that art.,) *A distant, far-reaching,* or *faraiming, intention, purpose,* or *design.* (A, and L ubi suprà.)

زَامِخٌ *i. q.* شَامِخٌ [*Proud,* &c.]; (S, K;) or شَامِخٌ بِأَنْفِهِ [*elevating his nose, from pride*]: (A, L:) [pl. زُمَّخٌ ___.] زُمَّخٌ *i. q.* شُمَّخٌ [*Noses elevated, from pride*]. (S, A.) ___ [Hence,] جِبَالٌ لَهَا أُنُوفٌ زُمَّخٌ, (A, TA,) i. e. طِوَالٌ [*Mountains having tall,* or *long, prominences*]. (TA.) ___ And كَيْلٌ زَامِخٌ *Full measure.* (JK, A, K.)

زمر

1 **زَمَرَ**, aor. ـِ and ـُ, inf. n. زَمْرٌ (S, Msb, K) and زَمِيرٌ (Msb, K) and زَمَرَانٌ; (ISd, TA;) and زَمَّرَ, inf. n. تَزْمِيرٌ; (K;) *He* [*piped*, or] *played upon* (lit. *sang in*) *a reed;* (K;) *he blew in a* مِزْمَارٌ. (S, * A, Msb. *) ___ [Hence,] زَمَرَ النَّعَامُ, (S, K,) and زَمَرَتِ الهَيْقَةُ, (A,) or النَّعَامَةُ, (TA,) aor. ـِ, inf. n. زِمَارٌ (S, A, K) and زُمَارٌ, (TA,) *The ostriches,* (S, K,) and *the she-ostrich,* (A, TA,) *cried,* or *uttered their,* or *her, cry.* (S, A, K, TA.) [Said only of the females, or a female:] of the male ostrich one says only عَارَّ. (S, TA.) ___ And زَمَرَ بالحَدِيثِ *He published,* or *divulged, the story.* (A, K.) ___ And زَمَرَ فُلَانًا بِفُلَانٍ *He excited,* or *incited, such a one against such a one.* (A, * K, TA.) زَمِرَ, (S, K,) aor. ـَ, (K,) inf. n. زَمَرٌ, (S,) *He had little hair,* (S, * K, * TA,) and *little wool.* (K, * TA.) ___ Also, [hence,] inf. n. as above, (S,) or زَمَارَةٌ and زَمُورَةٌ, (TA,) *He* (a man, S, TA) *had little* مُرُوءَةٌ [i. e. *manliness,* or *manly virtue*]. (S, K.) ___ And زَمَرَ مَالُهُ, inf. n. as above, *His property became little,* or *scanty.* (TA in art. قفر.)

2 **زَمَّرَ** see 1, first sentence.

10 **استزمر** *He was,* or *became, abject,* or *ignominious,* or *weak,* and *small in body, and lean;* being abased or brought low. (A, TA.) [See also the part n., below.]

زَمَرٌ : see زَمَرَةٌ.

زَمِرٌ *Having little hair;* (S, A, K;) and *having little wool:* fem. with ة. (A, K.) You say صَبِيٌّ زَمِرٌ *A child having little hair:* and شَاةٌ زَمِرَةٌ [*A sheep,* or *goat, having little wool* or *hair*]: and غَنَمٌ زَوَامِرُ [*Sheep,* or *goats, having little wool* or *hair*]: (A, TA:) and نَاقَةٌ زَمِرَةٌ *A she-camel having little fur:* and نَبْتٌ زَمِرٌ [app. meaning *A plant having few leaves*]. (Ham p. 683.) And شَعَرٌ زَمِرٌ [*Scanty,* or

thin, hair]. (A, TA.) ___ Also, [hence,] (S, K,) or زِمْرُ المُرُوءَةِ, (A,) A man (A) *having little* مُرُوءَة [i. e. *manliness*, or *manly virtue*]. (S, A, * K.) ___ And زِمْرُ المَالِ A man *having little*, or *scanty, property.* (AZ, TA in art. قفر.) ___ And عَطِيَّةٌ زِمْرَةٌ *A scanty*, or *small, gift.* (A, * TA.) Also *Good* singing: (Th, TA:) [and] so زِمِّيرٌ. (Az, O, TA.) ___ And *Goodly in countenance.* (K.)

زِمْرَةٌ *A company*, or *congregated body, of men;* (S, K;) as also زُومِرٌ: (TA:) or (so in the TA, but in the K and) *a party in a state of dispersion:* (K:) pl. زُمَرٌ: (S, A, K:) you say, جَاؤُوا زُمَرًا *They came in parties in a state of dispersion, one after another:* (A:) some say that زِمْرَةٌ is from زِمْرٌ [originally an inf. n., (see 1, first sentence,) and hence] signifying sound, because a company of men is not without sound: others, that it signifies *a company of few persons;* from شَاةٌ زِمْرَةٌ: (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)

زِمُّورٌ : see the next paragraph.

زِمِّيرٌ *Short;* (Kr, K;) applied to a man: (TA:) pl. زِمَّارٌ. (Kr, K.) ___ And *Beautiful;* applied to a boy, or young man; (AA, Th, O, K;) as also زُومِرٌ (AA, O, K) and زِمُّورٌ. (K.) ___ See also زِمْرٌ.

زِمَارَةٌ The *act* [or *art*] *of* [*piping*, or] *playing upon the reed* [*or* مِزْمَارٌ]. (K.)

زَمَّارٌ (As, S, A, Msb, K) and زَامِرٌ, (As, S, K,) but the latter is rare, (K,) or scarcely ever used, (S,) or it is not allowable, (Msb,) applied to a man; and زَامِرَةٌ, (S, Msb, K,) but not زَمَّارَةٌ, (S, Msb,) applied to a woman; (S, Msb, K;) *A* [*piper*, or] *player upon a reed;* (K;) *one who blows in a* مِزْمَارٌ. (S, * A, Msb. *) ___ Also زَمَّارَةٌ, *A fornicatress*, or *an adulteress:* (Th, A'Obeyd, Az, S, K:) so in a trad., in which it is said نَهَى عَنْ كَسْبِ الزَّمَّارَةِ *He prohibited the gain of the fornicatress:* (Th, A'Obeyd, Az, S:) so called because she publishes her business: (Th:) some say that the correct word is here رَمَّازَةٌ, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the

former to be the right; and Abu-l- 'Abbás Ahmad says that the latter is wrong, and that the former signifies *a beautiful prostitute:* but Az adds that the trad. may mean as above, or *he prohibited the gain of the female singer,* as AHát relates on the authority of As. (TA.)

زَمَّارَةٌ [fem. of زَمَّارٌ, q. v. ___ Also] *i. q.* مِزْمَارٌ, q. v. (K.) ___ And *A* سَاجُورٌ [i. e. *collar,* or *collar of iron,*] (O, A, K, TA) *that is put upon the neck of a dog.* (TA.) ___ And metaphorically used as meaning *A* جَامِعَةٌ; (A, TA;) [i. e.] *A* [*shackle for the neck and hands, such as is called*] غُلٌّ. (TA.) And *A bar of iron* (عَمُودٌ) *between*

the two rings of the [*shackle called*] غُلٌّ: (M, O, K:) so termed because of its sound. (O.) ___ Also *A she-ostrich.* (Har p. 408.)

زَامِرٌ ; and its fem., with ة: see زَمَّارٌ.

زَوْمَرٌ : see زَمْرَةٌ: and see also زَمِيرٌ. ___ Also *Playing;* or *a player.* (O.)

مُزَمَّرٌ *Shackled* [*with a* زَمَّارَة]. (O, TA.)

مِزْمَارٌ *A musical reed,* or *pipe;* (S, * A, Msb, * K, * TA;) *what is called in Persian* نَاىْ [now generally meaning *a flute*]; (marginal note in a copy of the KT;) as also زَمَّارَةٌ , (K,) [which latter, by many pronounced زُمَّارَةٌ, and generally so pronounced in Egypt, is applied to *a double reed-pipe,* figured and described in my work on the Modern Egyptians,] and مَزْمُورٌ and مَزْمُورٌ , (IAth,) the latter like مَغْلُوقٌ and مَغْرُودٌ: (TA:) pl. of the first, (S, A,) and of the last two, مَزَامِيرُ. (S, * A.) It is related in a trad., that Mohammad, on hearing Aboo-Moosà El-Ash'aree reciting, said to him, لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُودَ [*Verily thou hast been gifted with a pipe like that of David himself*]; likening

the sweetness of his voice and melody to the sound of the مزمار; (TA;) as though he had musical pipes in his throat: or مزاميرآل داوود is here the same as مزمورات داوود: (A:) for, ___ مزامير داوود also signifies [*The Psalms of David;*] *what David used to sing,* or *chant,* (يتغنّى به, in the CK يتغنَّى به,) *of the Psalms:* (K:) and to such is likened the utmost sweetness of voice in reciting: and آل is said to be here redundant or pleonastic; meaning the person: (TA:) or (so in the TA, but in the K and) مزامير داوود signifies *kinds of prayer,* or *supplication:* it is pl. of مزمار and of مزمور or مزمور. (So in different copies of the K.)

مزمور and مزمور: see مزمار, in two places.

مستزمر *Shrinking, and abject,* or *ignominious, in his own estimation.* (K, TA.) [See also its verb.]

زمرد

زُمُرُّدٌ : see the next article.

زمرذ

زُمُرُّذٌ (T, S, Mgh, L, Msb, K) and زُمُرَّذٌ, (Az, TA,) and accord. to some زُمُرُّدٌ, with the unpointed د (TA,) or, accord. to IKt, this is a mistranscription, and As says that it is correctly written with the pointed ذ (Msb,) [The *emerald:* accord. to some] *i. q.* زِبَرْجَدٌ; (Sudot;, L, Msb, K;) but Et-Teyfáshee [rightly] says that the زبرجد is a different kind of stone: [see this word:] and Ibn-Sá'id El-Ansáree says that the mine of the زبرجد is said to be near to that of the زمرّذ: (TA:) several authors say that *the* زمرّذ *differs from the* زبرجد *in being more green:* (MF, TA:) it is an arabicized word [from the Pers. زُمُرُّد]: (S, L, Msb, K:) [a coll. gen. n.:] n. un. with ة. (Msb.)

زمع

1 **زَمِعَ**, aor. ـَـ , inf. n. زَمَعٌ, *He became confounded,* or *perplexed, and unable to see his right course;* or *he became bereft of his reason* or *intellect; in consequence of fear:* (S, Msb, * K: *) *he feared,* or *was afraid:* (K:) *he was impatient;* or *had not sufficient strength to bear what befell him, and found not patience:* (L:) *he became disquieted, disturbed, agitated, flurried,* or *in a state of commotion.* (Lh.) زَمَعَتِ الأَرْنَبُ, aor. ـَـ , (TA,) inf. n. زَمَعَانٌ, (Lth, K, TA,) *The hare was light,* or *active, and quick,* or *swift:* (Lth, K, TA:) and ازمعت *it ran,* (S, TA,) *and was light,* or *active.* (TA.) And زَمِعَ, aor. ـَـ , inf. n. زَمَعَانٌ, *He went slowly.* (ISk, S, K.) Thus the verb has two contr. significations. (K.) And *He went with short steps;* as also تزمّع . (TA.)

2 **زَمَّعَ** see the next paragraph.

4 **أَزْمَعْتُ الأَمْرَ**, and أَزْمَعْتُ عَلَى الأَمْرِ; (S, K;) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like أَجْمَعْتُهُ and أَجْمَعْتُ عَلَيْهِ; (S;) and أَزْمَعْتُ بِهِ; (TA;) *I determined, resolved,* or *decided, upon the affair:* (Fr, S, K:) *my determination, resolution,* or *decision, became fixed upon the affair,* (Lth or Kh, S, TA,) *to execute it,* or *perform it, of necessity:* (Lth, TA:) or *I kept constantly, firmly, steadily, steadfastly,* or *fixedly, to the affair:* syn. ثَبَتُّ عَلَيْهِ: (K:) and زَمَّعْتُ , (Ibn-'Abbád, K, [in the CK written without teshdeed,]) followed by عَلَى before the object, inf. n. تَزْمِيعٌ, (TA,) signifies the same: (Ibn- 'Abbád, K:) ازمع may be formed by transposition from عزم, or the ز may be a substitute for ج (IF.) You say, ازمع المسير [and عَلَى المسير] *He determined,*

resolved, or *decided, upon going, journeying,* or *departing.* (Mgh.) See also 1. ازمعت الحَبْلَةُ [*The grape-vine,* or *its branch,*] *became large in its* زَمَعَة, i. e. *knot,* or *gem,* [see زَمَع,] (ISh, K, TA,) *and its fruit-stalk was near to coming forth.* (ISh, TA.) ___ And ازمع النَّبْتُ *The herbage made its first appearance in a scattered state:* (S:) or *was not all of it equal,* or *uniform, but consisted of scattered portions,* (K, TA,) *at its first appearance,* (TA,) *one part surpassing another.* (K, TA.)

5 تَزَمَّعَ see 1, last sentence.

زَمَع ; see زَمَاع. Also pl. [or rather coll. gen. n.] of زَمَعَة , which [is the n. un. of the former, and] signifies *A certain excrescence bekind the cloven hoof:* (AZ, S, Msb, * K:) or *a thing like the nails of sheep* or *goats, in the part between the shank and foot; every leg having upon it two of the things thus termed* (زَمَعَتَان), *as though they were formed of pieces of horn:* (Lth, K:) or *a certain excrescence projecting above the hoof of the sheep* or *goat:* (TA:) or the *pendent hairs in the kinder part of the kind leg,* or *kind foot, of the sheep* or *goat, and of the gazelle, and of the hare:* (K:) [the pl. of زَمَعَة is زَمَعَات (occurring in the S and K in the present art., and in the K in art. زود &c.), and] the pl. of زَمَع is زِمَاغ: (AZ, S, K:) see زَمُوع. ___ Hence, as being compared to the زَمَع of the cloven hoof, (L,) زَمَع also signifies The *lower,* or *baser,* or the *lowest,* or *basest,* or the *refuse, of mankind:* (S, L, K:) pl. أَزْمَاع. (L.) One says, هُوَ مِنْ زَمَعِهِمْ, meaning *He is of the last of them;* (S, L;) and *of their followers.* (L.) ___ Also, i. e. زَمَع The *hairs behind the fetlock* [*-joint*]; (K;) and so زَمَعَات [pl. of the n. un. زَمَعَة]. (TA.) ___ Also *Knots, gems,* or *buds, in the places whence the racemes of the grape-vine come forth:* (ISh, K, TA:) accord. to Et-Táïfee, (L in art. كمح,) [the n. un.] زَمَعَة signifies the *knot,* or *gem, in the place whence the raceme of grapes grows forth:* (L ubi suprà, and TA:)

or, as some say, the *berry when it is like the head of a young ant;* and the pl. is زَمَعَاتٌ and [coll. gen. n.] زَمَعٌ: (TA:) and the *gem* of a leaf: (L in art. كمخ :) and زَمَعُ الكَرْمِ *The leaves that cover what is within them of the raceme of the grape-vine.* (TA voce كَافُورٌ.) ___ Also *An excrescence,* or *a redundance,* (زِيَادَةٌ,) *in the fingers* or *toes:* and the epithet [applied to him who has such] is أَزْمَعُ . (K.) ___ And *Scattered portions* of herbage, *here and there; like portions of clouds in the sky.* (TA.)

زَمَعَةٌ : see the next preceding paragraph, in four places.

زَمَاعٌ *Penetrating energy,* or *sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution,* or *decision, to do it;* (L, K;) as also زِمَاعٌ and زَمَعٌ : (K:) and *courage, such that when one has determined, resolved,* or *decided, upon an affair, he does not turn from it:* (K:) and *good judgment, with boldness to undertake affairs,* (K, TA,) *such that when one purposes an affair, he acts with a penetrating energy,* or *sharpness, vigorousness, and effectiveness, in performing it:* (TA:) or *courage,* and *great boldness:* (S:) and *quickness,* and *hastiness.* (S, K.)

زِمَاعٌ : see the next preceding paragraph.

زَمُوعٌ : see زَمِيعٌ. ___ Also A hare *that runs with short steps, as though it ran upon its* زَمَعَاتٌ , (As, T, S, K,) i. e. the *pendent hairs on the kinder parts of its kind legs:* (T, TA:) or *such as, when it approaches its habitation, goes upon its* زَمَعَةٌ, (K, TA,) *and with short steps,* (TA,) *in order that its foot-marks may not be traced:* (K, TA:) and (K, TA, but in the CK or) *such as is quick,* or *swift, and brisk,* or *sprightly.* (K, TA.)

زَمِيعٌ A man *sharp, vigorous,* or *effective, in determination, resolution,* or *decision:* (Mgh:) a *courageous* man, *who, when he has determined, resolved,* or *decided, upon an affair, does not turn from it:* (Lth, K: [in the CK, يَزْمَعُ is a mistake

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for يُزْمَعُ:]) and *having good judgment, with boldness to undertake affairs,* (K, TA,) *so that when he has purposed an affair, he acts with a penetrating energy,* or *sharpness, vigorousness, and effectiveness, in performing it:* (TA:) or زَمِيعُ الرَّأْىِ signifies a man *having good judgment:* (S:) and زَمِيعٌ signifies also *quick;* (K;) *quick,* and *hasty;* (S;) and so زَمُوعٌ : (S, K:) pl. of the former زُمَعَآءُ. (S, K.)

هُوَ أَزْمَعُ مِنْهُ *He is more sharp, vigorous,* or *effective, in determination, resolution,* or *decision, than he.* (Mgh.) See also زَمِعٌ, last sentence but one.

أَنَا مُزْمِعٌ عَلَى أَمْرٍ, [or مُزْمِعٌ أَمْرًا, or both, and مُزْمِعٌ بِأَمْرٍ, *I am determining, resolving,* or *deciding, upon an affair:* or] *my determination, resolution,* or *decision, is fixed upon an affair.* (Kh, S.) [See 4.]

زمك

زِمِكٌّ : see the following paragraph.

زِمِكّى , (Fr, S, K,) with kesr to the ز and م, (K,) like زِمِجَّى [in measure and in meaning, app. from the Pers. زِمِجْى], (S,) [in the O erroneously written زِمَكّى,] and زِمِكٌّ , (Fr, K, TA,) like فِلِزٌّ, (TA,) [in the O erroneously written زِمِكّ, and in the CK زِمَك,] and زِمِكّآءُ , (TA,) The *place of the growth of the tail of a bird:* (Fr, S, K:) or the *root of the tail of a bird:* (M, K:) or the *whole tail of a bird:* (K:) or sometimes, accord. to Lth, the *tail itself* is called زِمِكّى *when it is short* (إِذَا قُصِرَ), (O, TA, *) or, as in some copies [of his book, meaning the 'Eyn], *when it is clipped* (اذا قُصَّ). (TA.)

زِمِكّآءُ : see the preceding paragraph.

زمل

1 **زَمَلَ**, aor. ـُ and ـِ, inf. n. زَمَالٌ, *He ran,* (K, TA,) and *went along quickly,* (TA,) *leaning,* or *bearing, on one side, raising his other side;* (K, TA;) *as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs.* (TA.) ___ And زَمَلَ (K, TA) فِى مَشْيِهِ and عَدْوِهِ, aor. ـُ, (TA,) inf. n. زَمْلٌ and زَمَالٌ [the latter accord. to the CK زِمَالٌ but said in the TA to be with fet-h like the former,] and زَمَلَانٌ (K, TA) and زَمِلٌ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) said of a horse or similar beast, (K, TA,) or of a wild ass, (TA,) *He was as though he limped, by reason of his briskness,* or *sprightliness,* (K,) or *as though bearing upon his fore legs, by reason of pride,* or *self-conceit, and briskness, in his going* and *his running.* (TA.) زَمَلَهُ, (Mgh, Msb,) inf. n. زَمْلٌ, (TA,) *He bore it,* or *carried it;* namely, a thing: (Mgh, Msb:) and ازدملهُ (S, K,) originally ازتملهُ, (TA,) signifies the same; or *he took it up and carried it,* or *he raised it upon his back;* syn. احتملهُ; (S, K;) *at once;* (K;) namely, a load: (TA:) like زبلهُ and ازدبلهُ. (TA in art. زبل.) ___ And زَمَلَهُ, (IDrd, K,) aor. ـُ, inf. n. زَمْلٌ, (TA,) *He made him to ride behind him,* (IDrd, K,) عَلَى البَعِيرِ *on the camel:* (IDrd:) or *he rode with him* [on a camel, in a مَحْمَلٍ,] *so as to counterbalance him;* (K, TK:) and so زاملهُ, (Mgh,) inf. n. مُزَامَلَةٌ, (S,) *he rode with him so as to counterbalance him* (S * Mgh) on a camel, (S,) in the مَحْمَل. (Mgh.) ___ [And زَمَلَ غَيْرَهُ, aor. ـُ, *He followed another:*] see زَامَلَ.

2 **زَمَّلَهُ**, (S, Mgh, Msb,) inf. n. تَزْمِيلٌ, (Msb, K,) *He wrapped him* (S, Mgh, Msb, K *) فِى ثَوْبِهِ [*in his garment*], (S, K, *) or فِى ثِيَابِهِ [*in his garments*], (Mgh,) or بِثَوْبِهِ [*with his garment*]. (Msb.) ___ [Hence, app.,] تَزْمِيلٌ signifies also The act of *concealing.* (IAar, K.)

3 **زامل** see 1, last sentence but one. ___ مزاملة also signifies The *requiting with beneficence.* (AA, TA in art. حمل.)

5 **تزمّل** (S, Mgh, Msb, K) and ازّمّل, (Mgh, K,) the latter of the measure افّعّل, (K,) [a variation of the former,] and ازدمل, (TA,) *He wrapped himself* (S, Mgh, Msb, K, TA) بثيابه [*with his garments*], (S,) and so تزمّل alone, (TA,) or فى ثيابه [*in his garments*], (Mgh, TA,) or بثوبه [*with his garment*]. (Msb.)

6 **تزاملوا** *i. q.* تراجزوا [i. e. *They recited verses,* or *poetry, of the metre termed* رجز, *which is also termed* زمل, *one with another;* or *vied in doing so*]. (TA.)

8 **ازدمل** : see 5. ازدمله: see 1.

Q. Q. 1 **زومل** , (TK,) inf. n. زوملة, (K,) *He drove* camels. (K, TK.)

زمل *A load,* or *burden.* (K.) It occurs in a trad. as meaning *A load of knowledge.* (TA.) ___ [*Household-goods;* or *furniture and utensils.* (Freytag, on the authority of the Deewán of the Hudhalees.) See also زمل ___.] أزمل ما فى جوالقك إلّا means *There is not in thy sack save a half.* (AA, K.) See also زميل. And see زمّل.

زمل The *kind of verse,* or *poetry,* [*more commonly*] *termed* رجز: [hence,] a poet says,

* لَا يُغْلَبُ النَّازِعُ مَا دَامَ الزَّمَلْ *

[*The drawer of water will not be overcome as long as the* زمل *continues*]; meaning, as long as he recites [or chants] the verse termed رجز [or زمل], he is strong enough to work: thus it is related on the authority of AA: another reading is الرَّمَلْ: both are correct as to meaning. (IJ, TA.)

زمل and زمل: see زمّل.

زُمْلَةٌ *A company of persons travelling together,* or *with whom one is travelling;* (AZ, K;) as also زَوْمَلَةٌ : (En-Nadr, TA:) or, as some say, (TA,) *a company* or *a collection* [in an absolute sense]. (K, TA.)

زِمْلَةٌ *Luxuriant,* or *abundant, and dense* [*palmtrees such as are termed*] الجُمَّار: [جَبَّار in the CK is a mistranscription:] and *a collection of* وَدِىّ [i. e. *small young palm-trees,* or *shoots cut off from palm-trees and planted*]: and *young palm-trees exceeding the reach of the hand:* (K, TA:) all on the authority of El-Hejeree. (TA.)

زَمَلَةٌ : see أَزْمَلٌ, in two places.

زِمَالٌ *A limping in a camel.* (K.) And *A wrapper that is put over a* رَاوِيَة [or *leathern water-bag*]: pl. زُمُلٌ and أَزْمَلَةٌ: (Az, K:) you say ثَلَاثَةُ أَزْمِلَةٍ. (Az, TA.)

زَمِيلٌ *One who rides behind another* (IDrd, S, K) *on a camel* (IDrd, TA) *that carries the food and the household-goods* or *furniture and utensils;* (TA;) and زِمْلٌ signifies the same, (K,) and so does مَزْمُولٌ : (IDrd, TA:) or *one who rides behind another on a horse* or *similar beast:* (TA:) or *one who rides with another in a* مِحْمَل *so as to counterbalance him.* (Mgh.) It is metaphorically used in the saying, أَنْتَ فَارِسُ العِلْمِ وَأَنَا زَمِيلُكَ [*Thou art the horseman of science,* or *knowledge, and I am he who rides behind thee*]. (TA.) ___ Hence, *A travelling-companion* (Mgh, TA) *who assists one in the performance of his affairs.* (TA.) It is said in a trad., لَا يُفَارِقُ رَجُلٌ زَمِيلَهُ, i. e. [*A man shall not separate himself from*] *his travelling-companion.* (Mgh.) ___ زَمِيلَانِ means *Two men engaged in work upon their two camels:* when they are without work, they are called رَفِيقَانِ. (K.)

زُمَّلٌ and زُمَيْلَةٌ: see زُمَّلٌ.

زَمِيلٌ : see what next follows.

زُمَّلٌ (S, K) and زُمَلٌ and زَمْلٌ [said in the CK to be like عَدَةٌ, but correctly like عَدْلٌ,] and زَمَلٌ and زُمَيْلٌ (K) and زُمَّيْلٌ and زُمَّالٌ (S, K) and زَمِيلٌ and زُمَيْلَةٌ and زُمَّيْلَةٌ (K, or this is fem., S) and زُمَّالَةٌ (K) *Cowardly, weak,* (S, K, TA,) *low, mean,* or *contemptible; who wraps himself up in his house,* or *tent; not rising and hastening to engage in warfare; indolently refraining from aspiring to great things.* (TA.) [See also إِزْمِيلٌ. Accord. to J,] زُمَّيْلَةٌ signifies *Weak* as a fem. epithet. (S.)

زُمَّالٌ : see the next preceding paragraph.

زُمَّيْلٌ : see the next preceding paragraph.

زُمَّالَةٌ : see the next preceding paragraph.

زُمَّيْلَةٌ : see زُمَّلٌ, in two places.

زَامِلٌ , applied to a horse or similar beast, (K, TA,) or to a wild ass, (A' Obeyd, TA,) *That is as though he limped, by reason of his briskness,* or *sprightliness.* (A' Obeyd, K, TA.) [Hence, app., the name of] *The horse of Mo'áwiyeh Ibn-Mirdás Es-Sulamee.* (K.) ___ Also One *who follows* (يَزْمُلُ , [in the CK يُزَمِّلُ,] i. e. يَتْبَعُ,) *another.* (K.)

زَامِلَةٌ *A camel* (S, Mgh, Msb, K) or *other beast*

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(K) *used for carrying* (S, Mgh, Msb, K) *the goods,* or *furniture and utensils, of a man* (S, Mgh, Msb) *travelling,* (Mgh, Msb,) *and his food;* (S, Mgh;) the ة denoting intensiveness: (Msb:) or *a she-camel upon which are carried the goods,* or *furniture and utensils, of the traveller:* (Har p.

130:) from زَمَلَ he bore, or carried, a thing: (Mgh, Msb:) pl. زَوَامِلُ. (TA.) [See also زَوْمَلَةٌ.] ___ Afterwards used to signify The عِدْلُ [properly *half-load*] *in which is the pilgrim's travelling-provision, consisting of biscuit,* or *dry bread, and fruit* (ثمر [app. a mistranscription for تَمْر i. e. *dates*]), *and the like.* (Mgh.)

زَوْمَلَةٌ *Camels having their loads upon them:* (IAar, M, K: * [in the K, والعير should be والعيرُ, or rather والإبلُ:]) and so عِيرٌ: لَطِيمَةٌ signifies camels laden or not laden: (IAar, M:) زَوَامِلُ may be either its pl. or pl. of زَامِلَةٌ [q. v.]. (TA.) ___ See also هو ٱبْنُ زَوْمَلَتِهَا. زَمْلَةٌ means *He is a knower of it;* (IAar, K;) i. e., of the affair. (IAar.) ___ And ابنُ زَوْمَلَةَ, also, means *The son of the female slave.* (IAar, K.)

أَزْمَلُ *A sound:* (As, S:) or *any mixed,* or *confused, sound:* or *a sound proceeding from the prepuce of a horse* or *similar beast:* (K:) it has no verb. (TA.) A poet says,

* تَضِبُّ لِثَاتُ الخَيْلِ فِى حَجَرَاتِهَا *
* وَتَسْمَعُ مِنْ تَحْتِ العَجَاجِ لَهَا ٱزْمَلَا *

[*The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them*]: he means أَزْمَلَا, but suppresses the ء, as is done in وَيْلُمِّه [for وَيْلٌ لأُمِّه]. (S.) أَزَامِيلُ القِسِىِّ means *The sounds of the bows:* ازاميل being pl. of أَزْمَلُ, with ى to give fulness to the sound of the vowel preceding it. (TA.) And أَزْمَلَةٌ signifies The *twanging sound* of a bow. (K, TA.) تَرَكَ أَزْمَلًا and أَزْمَلَةً and زَمْلَةً *He left a family,* or *household.* (K.) And خَرَجَ فُلَانٌ وَخَلَّفَ أَزْمَلَهُ [*Such a one went forth, and left behind him his family,* or *his family and his cattle*]: and خَرَجَ بِأَزْمَلِهِ *He went forth with his family and his camels and his sheep* or *goats, not leaving behind him aught of his property.* (AZ, TA.) ___ [Hence, app.,] أَخَذَهُ بِأَزْمَلِهِ [in one of my copies of the S, أَزْمَلَهُ,] *He took it altogether;* (S, K;) namely, a thing. (S.) And *He took it with its* أَثَاثٌ [or *utensils and furniture*]; as also بِأَزْمَلِهِ and أَزْمَلَتِهِ (K) and زَمْلَتِهِ. (L, TA.) ___ And عِيَالَاتٌ أَزْمَلَةٌ i. e.

Numerous [*families* or *households*]. (S, K. *)

أَزْمُلٌ, whence أَخَذَهُ بِأَزْمُلِهِ: see the next preceding paragraph, last sentence but one.

أَزْمَلَةٌ : see أَزْمَلٌ, in four places.

إِزْمَوْلٌ : see أُزْمُولَةٌ.

إِزْمِيلٌ *A shoemaker's knife* (S, K, TA) *with which he cuts the leather.* (TA.) [In the TA, in art. ذرب, it is expl. as meaning *A shoemaker's* إِشْفَى *with which he sews:* but this I have not found elsewhere.] ___ Also *An iron* (K, TA) *like the new moon* [*in shape*], (TA,) *that is put at the end of a spear, for the purpose of catching wild oxen.* (K, * TA.) ___ And The [*implement called*] مِطْرَقَة [q. v.]. (K.) ___ Applied to a man, (K, TA,) *A great,* or *vehement, eater;* likened to the [shoemaker's] knife: (TA:) or *strong:* and also *weak;* (K, TA;) *low, mean,* or *contemptible:* (TA: [like زُمَّلٌ:]) thus having two contr. significations. (K.)

أُزْمُولَةٌ (AA, S, K) and (S, K) some say (S) إِزْمَوْلَةٌ, (S, K,) the latter accord. to As and Sb and Ez-Zubeydee, (TA,) and إِزْمَوْلٌ, (S, TA,) which is said by IJ to be quasi-coordinate to جِرْدَحْلٌ, because the و in it is not a letter of prolongation, for the letter before it is with fet-h, (TA,) applied to a mountain-goat and to one of other animals, *Vociferous:* (AA, S, K, TA:) or the first, [or, app, any of the three,] applied to a mountain-goat, *such as, when he runs, leans,* or *bears, on one side:* so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning *that runs swiftly:* and in like manner to a mountain-goat. (TA.)

مُزَمَّلَةٌ *A certain thing in which water is cooled:* of the dial. of El-'Irák: (K:) applied by the people of Baghdád to *a green* [*jar such as is called*] جَرَّةٌ or خَابِيَةٌ, *in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks;* so called

because *it is wrapped* (تُزَمَّلُ i. e. تُلَفُّ) *with a piece of cloth of coarse flax,* or *some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the* [*porous earthen bottles called*] بَرَّادَات; *then it is poured into this* مزمّلة, *and remains in it cool.* (Har p. 548.)

مَزْمُولٌ : see زَمِيلٌ.

مُزَمَّلٌ , originally مُتَزَمِّلٌ, A man *wrapped with* [or *in*] *his garments:* occurring in the Kur lxxiii. 1. (TA.)

زملق

Q. 1 **زَمْلَقَ**, inf. n. زَمْلَقَةٌ, *He did the act denoted by the epithet* زَمَلَقٌ expl. in art. زلق voce زَلَقٌ. (TA.) ___ زَمْلَقَةٌ in asses is like هَمْلَجَةٌ [i. e. The *going an easy and a quick pace*] in a horse. (TA.)

زَمَلَقٌ and زَمَّلَقٌ and زَمَالِقٌ are expl. in the S in art. زلق [q. v., voce زَلَقٌ]: in the K, in the present art., agreeably with the opinion of Aboo- 'Obeyd. (TA.) [The first is said in the TA, voce ثَتٌّ, to be syn. with عِذْيَوْطٌ, q. v.] ___ The first is also applied to an ass, as meaning *Fat; whose back is even by reason of the fat.* (Lh, TA.)

زَمْلُوقٌ A boy, or young man, *light*, or *active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully*, or *guilefully;* as also زَمَالِقٌ : thus expl. by Az, on the authority of one of the Arabs: also said to signify *light*, or *active, and inconstant, unsteady*, or *fickle;* and so زَمَّلَقٌ and زَمَالِقٌ . (TA.)

زَمَالِقٌ : see زَمَلَقٌ: ___ and see also زَمْلُوقٌ, in two places.

زَمَّلَقٌ : see زَمَلَقٌ: ___ and see also زَمْلُوقٌ.

زمن

1 زَمِنَ . aor. ـَـ , inf. n. زَمَنٌ (Msb, K) and زَمَانَةٌ (S, * Msb, K) and زُمْنَةٌ, (K,) *He* (a man, S, Msb) *had,* or *was affected with, a malady of long continuance,* (Msb,) or *what is termed* زَمَانَةٌ, expl. below: (K:) *he was,* or *became, afflicted* [*with what is so termed*]: (S:) or *he was,* or *became, crippled.* (TK.)

3 عَامَلَهُ مُزَامَنَةً (S, K) and زِمَانًا (Lh, TA) [*He bargained,* or *made an engagement, with him, to work, for a time*], (S, K,) from الزَّمَنُ. (S,) is like مُشَاهَرَةً [and شِهَارًا] (S, K) from الشَّهْرُ. (S.)

4 ازمن [*He,* or *it, continued a long time;*] *a long time passed over him,* or *it,* (K, * TA,) i. e. a thing. (TA.) You say, ازمن بالمكان *He remained, staid, dwelt,* or *abode, a long time* (زمانًا) *in the place.* (TA.) ___ And [hence,] ازمن عنّى عطاؤه *His gift* [*was a long time kept back from me,* or] *was slow,* or *tardy, in coming to me.* (TA.) ازمن فلانًا *He* (God) *made such a one to be such as is termed* زَمِنٌ, i. e. *affected with a protracted disease;* (Msb, TA;) or *crippled,* or *deprived of the power to move* or *to stand* or *to walk, by disease,* or *by a protracted disease:* or *made him to be affected with what is termed* [زَمَانَةٌ, expl. below, as meaning] عَاهَةٌ [&c.]. (TA.) It is said also of a disease [as meaning *It deprived him of the power to move* &c.]. (TA in art. عضب.)

زَمَنٌ an inf. n. of زَمِنَ [q. v.]. (Msb, K.) ___ And a simple subst. [meaning *Continuance for a long time,*] from أَزْمُنٌ in the first of the senses assigned to it above; and so زُمْنَةٌ , with damm. (IAar, TA.) ___ Also, and زَمَانٌ , (S, Msb, K, &c.,) the former a contraction of the latter, (Msb,) *A time, whether little or much;* (S, Msb, K;) thus accord. to Er-Rághib; (TA in art. دهر;) as being *a space capable of division:* (Msb:) and so says El-Munáwee: (TA:) *a time*

considered with respect to its beginning and its end: (Er-Rághib, MF voce أَمَدٌ:) or *i. q.* عَصْرٌ [as meaning *a space,* or *period, of time*]: (M, K:) [often meaning, without any addition to qualify it, *a long time;* as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] زَمَانٌ differs in some respects from آنٌ and from أَمَدٌ: Sh asserts it to be *syn. with* دَهْرٌ; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دهر; and particularly as meaning *fortune,* or *fate:*] IAth says that it is applied to the *whole of what is termed* الدَّهْرُ [as meaning *time*], and to *a* AHeyth says that it is the زمان [i. e. *season*] of fruit, of ripe dates, and of heat and cold: and that it may be [*a period of*] *two months* [as meaning *any one of the six seasons of the solar year*] to *six months* [as meaning the *half-year often termed summer* and the *half-year often termed winter*]: (TA:) [thus] it is applied to *any one of the four quarters of the year;* (Msb, TA;) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الرَّبِيعُ, but vulgarly الخَرِيفُ; called by the former name because the first rain is therein, giving growth to [the herbage called] the رَبِيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشِّتَآءُ; and commences when the sun enters Capricornus: the third [i. e. spring] is الصَّيْفُ, vulgarly called الرَّبِيعُ; and commences when the sun enters Aries: the fourth [i. e. summer] is القَيْظُ, vulgarly called الصَّيْفُ; and commences when the sun enters Cancer: (Msb:) * * The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated. it is also applied to the *time,* or *period, of the reign, rule, prefecture,* or *the like,* of a man: [and to the *life-time* of a man:] with the philosophers, it signifies the *measure of the motion of the ninth* (or *greatest*) *sphere* (الفَلَكُ الأَطْلَسُ): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the Dict. of the Technical Terms used in the Sciences of the Musalmans:)] the pl. (of زَمَنٌ, Msb) is أَزْمَانٌ and أَزْمُنٌ and (that of زَمَانٌ, Msb) أَزْمِنَةٌ. (S, Msb, K.) [The dim. of زَمَنٌ, i. e. زُمَيْنٌ, see below.] In the following trad., إِذَا

تَقَارَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ [*When the time becomes contracted, the dream of the believer will scarcely ever,* or *never, be false*], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كَانَتْ تَأْتِينَا أَزْمَانَ خَدِيجَةَ, meaning [*She used to come to us*] *in the life-time* [lit. *times*] *of Khadeejeh.* (TA.) And one says also, زَمَنَةً مَا لَقِيتُهُ مُذْ, meaning مُذْ زَمَانٍ [i. e. *I have not met him for a long time* past: but in this case, accord. to the more approved usage, one should say مُذْ زَمَنَةٍ and مُذْ زَمَانٍ, or مُنْذُ زَمَنَةٍ and مُنْذُ زَمَانٍ]. (Lh, K, * TA.) (For authorities, and further information, see the words here mentioned, and more particularly نوء and ربيع; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الرَّبِيعُ الثَّانِى and الرَّبِيعُ الأَوَّلُ; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وَسْمِىّ from the rains called الرَّبِيعُ: and for the Calendar of the Mansions of the Moon, see مَنَازِلُ القَمَرِ, in art. نزل.) The months are said to have received the names here given to them from Kiláb Ibn-Murrah, an ancestor of Mohammad, about two centuries before El-Islám. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called النَّسِىءُ, at the end of every three years, until they were forbidden to do so by the Kur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Mohammad at the pilgrimage in the tenth year of the Flight.

زَمِنٌ (S, Mgh, Msb, K) and زَمِينٌ, (K, TA,) applied to a man, (S, Msb, TA,) *Having,* or *affected with, a malady of long continuance;* (Mgh, Msb, TA; *) as also مُزْمِنٌ; (Har p. 182;) or *crippled,* or *deprived of the*

power to move or *to stand* or *to walk, by disease,* or *by a protracted disease:* (TA:) or *having what is termed* زَمَانَةٌ [expl. below], i. e. عَاهَةٌ: (K, TA:) or *afflicted* [*with what is so termed*]: (S:) pl. زَمْنُونَ, (K, TA,) of the former, (TA,) and زَمْنَى, (Msb, K, TA,) [likewise] of the former, (Msb,) or of the latter, as also زَمَنَةٌ. (TA.) ___ [Hence,] هُوَ فَاتِرُ النَّشَاطِ زَمِنُ الرَّغْبَةِ [*He is remiss in respect of briskness* or *promptness, powerless in respect of desire*]. (TA.)

زُمْنَةٌ : see زَمِنٌ, second sentence.

زَمَنَةٌ *A space,* or *period,* or *a long space* or *period,* of time. (TA.) See also زَمَنٌ, last sentence.

زَمَانٌ : see زَمَنٌ, third sentence, and again in two places in the latter part of the paragraph.

زَمِينٌ : see زَمَنٌ.

زُمَيْنٌ [dim. of زَمَنٌ]. You say, لَقِيتُهُ ذَاتَ الزُّمَيْنِ, meaning thereby تَرَاخِى الوَقْتِ; (S, K;) [i. e. *I met him some time ago;*] like as one says ذَاتَ العُوَيْمِ, meaning بَيْنَ الأَعْوَامِ: (S:) or meaning فِى سَاعَةٍ لَهَا أَعْدَادٌ [*in a time consisting of some,* or *several, subdivisions*]: (TA:) or ذَاتَ الزُّمَيْنِ means مُذْ ثَلَاثَةُ أَزْمَانٍ [*three seasons ago;* or, app., *three or more, to ten;* (agreeably with an explanation of ذَاتَ العُوَيْمِ voce ذُو;) by ازمان being app. meant periods of two, or three, or six, months]; (T in art. ذُو;) and the like is said by IAar. (TA in art. صبح.)

زَمَانَةٌ an inf. n. of زَمِنَ [q. v.]. (S, * Msb, K.) ___ [Used as a simple subst.] it signifies also *A disease,* or *an evil affection,* syn. آفَةٌ, (S,) or عَاهَةٌ, (K,) in animals: (S:) [and particularly, in a man, *a disease of long continuance:* or *such as cripples,* or *deprives of the power to move* or *to stand* or *to walk:* (see زَمِنَ and زَمَنٌ:)] or *want of some one or more of the limbs,* or *members;* and *privation of the powers,* or *faculties.* (Har p. 315.) And *i. q.* دَهْرٌ [app. as meaning *An evil event* or *accident, a misfortune,* or *a calamity*]. (KL.) ___ Also *Love.* (K.)

سَاعَةٌ زَمَانِيَّةٌ [*A while; an indefinite short time;* as distinguished from سَاعَةٌ فَلَكِيَّةٌ, which is an astronomical hour: and so, often, سَاعَةٌ alone.]

مُزْمِنٌ : see زَمِنٌ.

مُزْمِنٌ *Of long continuance; of long standing; over which a long time has past.* (TA.) [You say مَآءٌ مُزْمِنٌ *Stale water.*] And سُعَالٌ مُزْمِنٌ [*Chronic cough*]. (K voce مُصْطَكَا.)

زمهر

Q. 1 زَمَهَرَ see the next paragraph.

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Q. 4 ازْمَهَرَّتْ *They* (the stars) *shone,* (S, K,) *and were intensely bright.* (TA.) ___ *It* (the eye) *became red by reason of anger,* (K,) on the occasion of some distressing event; (TA;) as also زَمَهَرَتْ . (AZ, S, K.) ___ ازمهرّ *It* (the face) *grinned, so as to display the teeth;* or *became contracted, with a stern, an austere,* or *a morose, look.* (K.) ___ *It* (a day) *became intensely cold.* (K.)

زَمْهَرِيرٌ *Intense cold.* (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Kur lxxvi. 13, زَمْهَرِيرًا means *Hurting cold:* (Bd:) or [simply] *cold:* (Jel:) or, accord. to some, it there has the meaning next following. (Bd, Jel.) ___ The *moon;* (K;) in the dial of Teiyi. (TA.)

مُزْمَهِرٌّ *Laughing so as to show the teeth:* (K:) from the likeness to the shining of stars. (TA.) ___ *Angry:* (K:) or *violently angry.* (S.)

زن

1 **زَنَقَ** see 4, in five places. زَنَّ عَصَبُهُ, [aor., accord. to rule, ـِـ , or the sec. pers. may be زَنَنْتَ, and the aor. ـَـ , and the inf. n., in this case, رَنَنٌ, which see below, but the TK makes its aor. to be ـُـ , and the inf. n. زَنٌّ,] *His sinews dried up.* (K.) ___ زَنَّ فَذَنَّ means حَقَنَ فَقَطَرَ [which may be rendered *He kept in,* or *retained, his urine, and then dribbled it,* or *his urine was kept in,* or *retained, and then dribbled*]. (TA. [See زَنِينٌ.])

4 **أَزْنَنَتْهُ** *I thought him to possess good* or *evil;* as also زَنَنَتْهُ , aor. ـُـ , inf. n. زَنٌّ: or both mean *I imputed,* or *attributed, to him good* or *evil:* (Msb:) or زَنَّ فُلَانًا بِخَيْرٍ or بِشَرٍّ *he thought such a one to possess good* or *evil;* like أَزَنَّهُ; syn. ظَنَّهُ بِهِ: (K:) or, accord. to Lh, one says, أَزْنَنْتُهُ بِمَالٍ and بِخَيْرٍ *I thought him to possess* [*property* and (as appears from what is said below on his authority) *wealth*]: but زَنَنْتُهُ is what the vulgar say, and is wrong. (TA.) And أَزْنَنْتُهُ بِشَيْءٍ, (S,) or بِكَذَا, (K,) and also زَنَنْتُهُ بِكَذَا, (Har p. 112,) [and accord. to Golius ازْتَنَنْتُهُ , mentioned by him as from the S, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing,* or *of such a thing:* (S, K, and Har ubi suprà:) [but] Lh says, لَا يَكُونُ الإِزْنَانُ فِى الخَيْرِ [app. meaning that أَزَنَّ is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And ازَنَّهُ بِالأَمْرِ *He suspected him of the thing,* or *affair;* like أَظَنَّهُ. (S.) And هُوَ يُزَنُّ بِكَذَا [*He is suspected of such a thing*]. (S.) Hassán says,

* حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ *

i. e. [*Chaste, staid,*] *she is not suspected of evil:* [in which تُزَنُّ may be from زُنَّتْ or from أُزُنَّتْ:] but some restrict themselves to the quadriliteral verb [ازَنَّ]. (Msb.)

8 **إِزْتَنَنَ** see 4.

زَنَّةٌ *A suspicion:* whence the saying, أَبُو زَنَّةٍ شَرٌّ مِنْهُ أَخُو زَنَّةٍ *The ape,* or *baboon,* or *monkey,* (القِرْدُ,) *worse than he is the person who has conceived a suspicion:* (A, TA:) [for] ___ أَبُو زَنَّةٍ, (so in three copies of the S and in my MS. copy of the K,) or ابو زَنَّةٍ, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be with kesr, which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies القِرْدُ. (S, K.)

أَبُو زَنَّةٍ : see what next precedes, in two places.

مَآءٌ زَنِنٌ, and مِيَاهٌ زَنِنٌ, [which suggests that زَنِنٌ is an inf. n. used as an epithet,] *A water,* and *waters, small in quantity, and narrow:* (K:) [for] زَنِنٌ signifies *strait,* or *narrow;* like زَنَآءٌ and زَنِىٌّ [which do not belong to this art.]: (TA:) or مَآءٌ زَنِنٌ means [*a place of water*] *of which one knows not whether there be in it water or not.* (K.)

ظِلٌّ زَنَانٌ *Short* [or *contracted*] *shade;* like زَنَآءٌ [mentioned in art. زنأ]. (K.)

زُنَانَى *A fluid like mucus, that falls from the noses of camels:* (K:) but the more approved word is ذُنَانَى. (TA.)

زَنَانِىٌّ A man *who suffices for himself, without any other.* (K.)

زَنَّانٌ One *who opines,* or *conjectures, much; i. q.* ظَنَّانٌ. (TA.)

زَنِّينٌ One *suppressing his urine and his ordure:* occurring in a trad.: or, as some say, it is زَبِّينٌ, [q. v.,] with ب. (TA. [But see 1, and see also what here follows.])

أَزَنُّ One *suppressing his urine* [or *his ordure*]; syn. حَاقِنٌ: such is one of the persons forbidden, in a trad., to act as إِمَامٌ to others. (TA in art. نصر: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding

paragraph.]

زنأ

1 زَنَأَ فِى الجَبَلِ, (S, Msb, K,) aor. ـَـ, (Msb, K, *) inf. n. زَنْءٌ and زُنُوءٌ, (S, Msb, K,) *He ascended the mountain.* (S, Msb, K.) ___ زَنَأَ إِلَيْهِ, (S, K,) aor. as above, (K,) inf. n. زُنُوءٌ (S, K) and زَنْءٌ, (K,) *He* (a man, S) *had recourse to it* (a thing, TA) *for refuge, protection, preservation, concealment, covert,* or *lodging.* (S, K.) ___ And *He approached it,* or *drew near to it;* (K, TA;) namely, a thing. (TA.) [Hence,] زَنَأَ الخَمْسِينَ, (S,) or لِلْخَمْسِينَ, inf. n. زَنْءٌ, (TA,) *He drew near to the* [age of] *fifty* [years]. (S, TA.) ___ زَنَأَ said of the shade, (S, K,) *It became short;* (S;) *it contracted, shrank,* or *drew together.* (K.) ___ Said of a place, (TA in art. زنو,] *It was,* or *became, strait,* or *narrow;* and زَنَا, without ء, inf. n. زُنُوٌّ, is a dial. var. thereof in this sense. (ISd, K, TA; all in art. زنو.) ___ Said of the urine, (S, Msb, K,) aor. ـَـ, (S, TA,) or ـُـ, (Msb,) inf. n. زُنُوءٌ (S, Msb, TA) and زَنْءٌ, (TA,) *It became retained,* or *suppressed.* (S, Msb, K, TA.) ___ Also *He,* or *it, clave to the ground.* (K.) ___ *He hastened,* or *made haste.* (K.) ___ And *He was,* or *became, affected with a lively emotion,* either *of joy* or *of grief;* syn. طَرِبَ. (K.) See also 2, in two places: and see 4. ___ زَنَأَ is also expl. in the K as signifying خَنَقَ [*He throttled,* or *strangled*]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for حَقَنَ [a meaning assigned to this verb below: see 4]. (TA.)

2 زَنَّأَ عَلَيْهِ, inf. n. تَزْنِئَةٌ, *He straitened,* or *oppressed, him; made strait,* or *close, to him;* (S, K, TA;) as also زَنَأَ عليه. (TA.) The verb occurs without ء, written زَنَّى, by poetic license, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَةٌ. (S.) And زَنَّؤُوا عَلَيْهِ الحِجَارَةَ occurs in a trad. as meaning *They made the stones strait,* or *close, to him,* or *upon him.* (TA.)

4 ازنأه فى الجبل *He made him to ascend the mountain.* (Msb, K, * TA.) ___ ازنأه also signifies أَلْجَأَهُ: (S, K, TA:) so in the saying, ازنأه إِلَى الأَمْرِ [*He constrained him to have recourse to,* or *to do, the thing*]. (TA.) ___ ازنأ بولَهُ *He retained,* or *suppressed, his urine;* (Msb, K; *) as also زَنَأَهُ ; the latter verb being trans. as well as intrans. (Msb.)

زَنَآء *Straitness,* or *narrowness;* syn. ضِيقٌ. (S. [So in my copies: perhaps a mistranscription for ضَيِّقٌ, a meaning mentioned in the next sentence.]) *Strait,* or *narrow;* syn. ضَيِّقٌ: you say مَكَانٌ زَنَآءٌ [*A strait,* or *narrow, place*]: and بِئْرٌ زَنَآءٌ [*A narrow well*]: so in the Fáïk. (TA.) ___ *Short* (S, K) *and compact,* or *contracted:* (K:) applied to a man: and to shade. (S.) ___ *Retaining,* or *suppressing, his urine;* (S, Msb, K;) as also زَانِئٌ . (Msb.) So in a trad. in which it is said that a man is forbidden to pray when he is زنآء; (S, TA;) or where it is said that the prayer of one who is زَانِئٌ will not be accepted: (Msb:) or the latter word in this case means one who is *ascending a mountain;* because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) Also, [app. because of its narrowness,] *A grave.* (TA.)

زِنْءٌ *A small skin for water or milk.* (K.) [See also زِنًى, in art. زنو.]

زَانِئٌ : see زَنَآءٌ, in two places.

أَزْنَأُ *More,* or *most, strait:* so in the saying كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَأَهَا [*He used not to love, of worldly enjoyments,* or *blessings, save the more,* or *most, strait thereof*]. (MF.)

زنبر

Q. 2 تَزَنْبَرَ عَلَيْنَا *He behaved proudly,* or *haughtily, to us,* (K, * TA,) *and frowned,* or *looked sternly, austerely,* or *morosely.* (TA.)

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الزَّنْبَرُ *The lion.* (K.)

زَنْبَرٌ *Small,* or *young,* (K, TA,) *and light,* or *active:* applied to a boy. (TA.) ___ See also زَنْبُورٌ.

زَنْبَرِىٌّ *Large,* or *bulky;* applied to a ship: (K:) you say سَفِينَةٌ زَنْبَرِيَّةٌ *a large,* or *bulky, ship:* (TA:) or زَنْبَرِيَّةٌ signifies *a sort of large,* or *bulky, ship.* (S in art. زبر.) ___ Also *Heavy;* applied to a man. (K.)

زِنْبَارٌ : see the next paragraph, in two places.

زَنْبُورٌ [The *hornet,* or *hornets; a large sort of wasp;*] *a stinging kind of fly;* (K;) *a certain kind of flying thing that stings;* (T, TA;) *i. q.* دَبْرٌ, (S,) or دَبُورٌ; (TA;) and زَنْبُورَةٌ signifies the same, (K,) [or app. is the n. un.,] and so does زِنْبَارٌ ; (S, K,) a dial. var. mentioned by ISk: (S:) [being a coll. gen. n.,] زنبور is [sometimes] made of the fem. gender: the pl. is زَنَابِيرُ: (S:) and الزَّنَابِيرُ sometimes means *the flies of the meadows* or *gardens* (ذُبَابُ الرَّوْضِ). (Ham p. 324.) ___ Also *A young ass that is able to bear burdens.* (K.) ___ And *A large rat:* pl. زَنَابِرُ, occurring in poetry [app. for زَنَابِيرُ]. (TA.) ___ Also, [as an epithet,] *Light,* or *active; clever,* or *ingenious;* (K, TA;) mentioned by Abu-l-Jarráh, from a man of the Benoo-Kiláb, and he adds that it means

light, or *active;* (TA;) *quick in reply;* (K, TA;) and so زُنْبُرٌ . (K.) Also, and زُنْبِيرٌ and زِنْبَارٌ , *A certain tree,* (K, TA,) *of large size,* (TA,) *resembling the* دُلْب [or *plane-tree*], (K, TA,) *but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the* عُشَر [q. v.], *white tinged* [*with another colour*], *and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the* غُبَيْرآء [or *fruit of the service-tree*], *and dyes the mouth like as does the mulberry: it is planted.* (TA.) ___ Also, the same three words, *A species of the* تِين [or *fig*], *called by the people of the towns and villages the* تِين حُلْوَانِىّ; (IAar, K, TA;) *one of the strange trees of the desert:* pl. زَنَابِيرُ. (IAar, TA.)

زُنْبِيرٌ : see the next preceding paragraph.

زُنْبُرَةٌ : see the next preceding paragraph.

أَخَذَهُ بِزَنْوَبَرِهِ is like أَخَذَهُ بِزَوْبَرِهِ, (K, TA,) meaning *He took it altogether;* mentioned in art. زبر. (TA.)

أَرْضٌ مُزْبِرَةٌ *A land abounding with* زَنَابِير [or *hornets,* pl. of زُنْبُور; the ن being rejected in its formation]: (S in art. زبر, and K:) similar to أَرْضٌ مُعْقِرَةٌ and مُثْعِلَةٌ, meaning ذَاتُ عَقَارِبَ and ثَعَالِبَ. (S.)

زنبق

زَنْبَقٌ [mentioned in the S and Msb in art. زبق] *Oil of jasmine:* (S, K:) or this is called دُهْنُ الزَّنْبَقِ, and is of the dial. of El-'Irák; (Az, TA;) [for] it is said that زَنْبَقٌ signifies the *jasmine* [itself]: (Msb:) or, as some say, it is *a certain flower, which is put into* شِيرَجٌ [i.e. *oil of sesame,* or, as being likened thereto, because of its clearness, *white oil before it becomes altered*], *and the like, and of which is* [*thus*] *made an* [*odoriferous*] *oil;* like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, *Mogorium sambac* of Juss., Lam., Desfont.: ___ *Nyctanthes sambac* of Linn.; *nyctanthes undulata* in notis Amœn. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) ___ and *Iris germanica* of Linn.; or *Iris sambac* of Forsk.: (Idem, no. 26:) ___ also the *lily.*] ___ Also The [*musical reed,* or *pipe, called*] زَمَّارَةٌ, (AA, T, TA,) or مِزْمَارٌ. (Aboo-Málik, K.) ___ أُمُّ زَنْبَقٍ *Wine:* (IAar, K, and T in art. ام:) or *wine such as is termed* فِيهَجٌ and قِنْدِيدٌ. (IAmb, TA in art. فهج.)

زَنْبَاقٌ *A certain herb,* or *leguminous plant, hot, burning,* or *biting, to the tongue, and that causes headache.* (K.)

زنبل

زَنْبِيلٌ and زَنْبِيلٌ dial. vars. of زِبِيلٌ, mentioned in art. زبل [q. v.]: pl. زَنَابِيلُ. TA.)

زنج

الزَّنْجُ and الزِّنْجُ, (AA, S, Msb, K,) the latter being a dial. var. of the former, (Msb,) both of them chaste, (TA,) [but the latter is the more common,] and الزُّنُوجُ (S, K) and المَزْنَجَةُ, (K,) *A certain nation of the blacks;* (S, Msb, K;) [*the inhabitants of the country called by us Zanguebar, including the Zingis of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:*] *their country is beneath, and to the south of, the equinoctial line; and beyond them is* [*said to be*] *no habitation,* or *cultivation:* [sometimes applied to *the Negroes* absolutely; for] *some say that their country extends from the western parts of Africa nearly to Abyssinia,* [*comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,*] *and that part of it is on the Nile of Egypt:* (Msb:) the n. un. is زَنْجِىٌّ and زِنْجِىٌّ, (AA, A'Obeyd, ISk, S, K,) like as رُومِىٌّ is of رُومٌ: (TA:) and أَزْنُجٌ occurs as a broken pl., meaning the *divisions* and *subtribes* [*of that nation*]: so says AAF, and so in the M. (TA.)

زَنْجِىٌّ and زِنْجِىٌّ [of which the latter is the more common, A man, and a thing, *of,* or *belonging to,* or *relating to, the* زَنْجٌ or زِنْجٌ]: see the preceding paragraph.

الزُّنُوجُ : see the first paragraph.

أَزْنُجٌ : see the first paragraph.

المَزْنَجَةُ : see the first paragraph.

زنجبيل

زَنْجَبِيلٌ [*Ginger; amomum zinziber;*] *a certain plant growing in the country of the Arabs, in the land of 'Omán,* (AHn, TA,) *and in El-Yemen also;* (TA;) *well known:* (S:) [or the *root thereof;*] *a certain root,* or *roots,* (accord. to different copies of the K,) *creeping beneath the ground;* (K, TA;) *burning,* or *biting, to the tongue;* (TA;) *growing like the stalks of the papyrus,* (K, TA,) *and the* راسن [mentioned below]: *there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs,* or *leguminous plants, are eaten; but it is used in a dry state; and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China:* (TA:) *it has a property that is heating,* or *warming, digestive, lenitive in a small degree, strengthening to the venereal faculty,* (K, TA,) *clearing to the phlegm,* (TA,) *sharpening to the intellect,* (K * TA,) *and exhilarating:* (TA:) *if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film* [*upon the eye*], *and obscurity of the sight.* (K, TA.) ___ It is mentioned in the Kur, where it is said, [lxxvi. 17 and 18,] كَانَ مِزَاجُهَا زَنْجَبِيلًا عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا [*The admixture whereof shall be* زنجبيل, *a fountain therein named Selsebeel*]: i. e. it shall have the flavour of زنجبيل [or ginger], which the Arabs esteem very pleasant: it may mean that زنجبيل is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also *Wine* [absolutely]. (S, ISd, K.) ___ زَنْجَبِيلُ الكِلَابِ *A certain herb,* or *leguminous plant, the leaves of which are like* [*those of*] *the* خِلَاف [or *salix Aegyptia*], *and the twigs are red: it*

clears the [*discoloration of the face termed*] كَلَف, *and the* [*spots in the skin termed*] نَمَش; *and it kills dogs;* (K;) wherefore it is named in relation to them. (TA.) ___ زَنْجَبِيلُ العَجَمِ *i. q.* الأُشْتُرْغَازُ [a word of Persian origin, now applied by Arabs to *A species of carline thistle*]. (K.) [Accord. to Freytag, *Horminum,* or *salvia silvestris:* but this, I believe, is what is called in Pers. زَنْجَبِيل ___.] أُشْتُرْغَان الشَّامِ *i. q.* الرَّاسِنُ [*Inula helenium, common inula,* or *elecampane*]. (K.)

زنجر

Q. 1 زَنْجَرَ, (Lth, K,) inf. n. زَنْجَرَةٌ, (S in art. زجر,) *He* [*fillipped*, or] *struck the thumb upon*, or *against, the middle finger with the fore finger:* (S in art. زجر:) or *he fillipped with the nail of his thumb and that of his fore finger:* (Lth, A, K: *) you say زَنْجَرَ لَهُ, meaning *he put the nail of his thumb upon that of his fore finger, and then fillipped with them to him,* (Lth, A, *) *saying* وَلَا مِثْلَ هٰذَا [*Nor*, or *not even, the like of this* will I give thee]; (Lth;) meaning thus, وَلَا أُعْطِيكَ مِثْلَ هٰذَا. (A.) The subst., (S,) or the name of this [action], (Lth,) is زَنْجِيرٌ. (Lth, S.)

زَنْجِيرٌ [*A fillip, such as is described above*]: see what immediately precedes. ___ *A nail-paring:* as also زَنْقِيرٌ: both foreign words introduced into the Arabic language: mentioned in the T among quadriliteral-radical words. (TA.) ___ *A*

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whiteness [or *white speck*] *seen on the nails of young persons;* (AZ, K;) likewise called فُوفٌ and وَبْشٌ; (AZ, TA;) as also زَنْجِيرَةٌ. (AZ, K.) ___ Accord. to IAar, ↓ this last signifies *What the end of the thumb* [or *of the thumb-nail*] *takes from the extremity of the tooth when a man* [*presses the former against the edge of an upper front tooth and suddenly lets it go forward, and*] *says,* مَا لَكَ عِنْدِى شَىْءٌ وَلَا ذٰهِ *I have not anything for thee: not even this:* (TA:) [i. e. it means *anything;* always used in a negative phrase.]

زَنْجِيرَةٌ: see the next preceding paragraph, in two places.

زنجفر

زُنْجُفْرٌ *A certain dye,* [or *pigment,*] *well known,* (K,) *of a red colour, with which one writes as well as dyes;* [namely, *cinnabar:*] its virtue is similar to that of white lead; or, as some say, of شَادَنْج [a kind of stone, used medicinally, from the Persian شَادَنَه]: it is of two kinds, *native* and *factitious: the native is* [*formed by*] *the transition of a sulphureous substance into quicksilver:* [*it is a sulphureous ore of quicksilver:*] *the factitious* [*is what is called vermilion, and*] *is of various sorts.* (TA.)

زنخ

1 زَنِخَ, aor. ـَـ (S, K,) inf. n. زَنَخٌ, (S,) said of oil, (S K,) and clarified butter, (JK, L,) and food, (L,) *It was*, or *became, altered* [*for the worse*] (S, K, TA) *in odour;* (TA;) [*stinking, rancid,*] *bad,* or *corrupt;* like سَنِخَ. (JK.) ___ And, said of a lamb, or kid, *He raised his head in sucking, by reason of choking,* or *of dryness of the fauces.* (K.)

زَنِخٌ, applied to oil, (S, K,) and clarified butter, and food, (L,) *Altered* [*for the worse*] (S, K, TA) *in odour;* (TA;) [*stinking, rancid, bad,* or *corrupt;* like سَنِخٌ: see 1.] ___ إِبِلٌ زَنِخَةٌ *Camels having their bellies straitened, by reason of thirsting* (Kr, K, TA) *time after time.* (Kr, TA.)

زند

1 زَنَدَ النَّارَ, aor. ـِ, *He produced fire* [*with a* زَنْد and زَنْدَة]. (A, TA.) ___ [Hence,] زَنَدُوا نَارَ الحَرْبِ [*They kindled the fire of war*]. (A, TA.) See also 2. زَنَدَ, aor. ـَ, (K,) inf. n. زَنْد, (TK,) *He* (a man, TA) *thirsted.* (K.) زَنَدَتْ, inf. n. زَنْد, said of a she-camel, *Her womb came forth on her giving birth.* (L.)

2 زَنَّدَ, inf. n. تَزْنِيد, *He made his* زَنْد *to produce fire.* (K.) *He lied.* (K.) *He filled* (K, TA) a water-skin, or milk-skin; (TA;) as also زَنَدَ, (K, TA,) inf. n. زَنْد; and in like manner a watering-trough, and a vessel: and *he filled* his water-skin, or milk-skin, *so that it became like the* زَنْد, i. e. [*hard*, or *firm, being*] *full.* (TA.) ___ [*He made*, or *rendered, narrow.* You say,] لِلْفَرَسِ مَنْخَرٌ لَمْ يُزَنَّدْ *The horse has a nostril which was not made narrow when he was created.* (A, TA.) ___ [*He straitened*, or *scanted; made strait*, or *scanty:* see the pass. part. n. Hence, app.,] زَنَّدَ عَلَى أَهْلِهِ [*He straitened*, or *scanted, his family; made their circumstances*, or *subsistence, strait*, or *scanty, to them;*] *he was hard, severe*, or *rigorous, to his family.* (L.) ___ *He punished beyond his right.* (K, TA.) ___ *He charged with niggardliness:* (TA:) or *he*, or *it, made*, or *rendered, niggardly, mean*, or *sordid.* (KL.) ___ زَنَّدَتِ النَّاقَةُ, inf. n. تَزْنِيد, *The she-camel*, having a [tumour of the kind called] قَرْن in her vulva, *had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight:* (ISh, TA:) or تَزْنِيد [as inf. n. of زَنَّدَتْ] signifies a she-camel's *having the vulva perforated with small sharp-pointed pieces of wood, and then tied with* [*threads or strings of*] *hair:* this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ى. (S.) See also the next paragraph.

4 **ازند**, (K,) said of a man, (TA,) *i. q.* زَادَ [*He exceeded,* &c.]. (K, TA.) ___ [Hence, app.,] مَا يُزْنِدُكَ أَحَدٌ عَلَيْهِ, as also مَا يُزَنِّدُكَ, *i. q.* مَا يَزِيدُكَ [meaning *No one is more sufficient for thee than he:* see art. زيد]: (K:) or *no one exceeds him to thee in excellence.* (TA.) ازند فى وجعه *i. q.* رجع [i. e. *He relapsed in his pain.*] (K.)

5 **تزنّد** *He was,* or *became, straitened,* or *embarrassed, and contracted in his bosom:* (A:) *he was,* or *became, straitened,* or *embarrassed, so as to be unable to reply,* or *to answer:* and *he was angry;* (A, K;) and *was incensed.* (TA.) The saying of 'Adee,

* إِذَا أَنْتَ فَاكَهْتَ الرِّجَالَ فَلَا تَلَغْ *
* وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَنَّدِ *

[*When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened,* &c.,] some relate with ى [in the last word, saying تَتَزَيَّدِ: see art. زيد]. (TA.)

زَنْدٌ [*A piece of stick,* or *wood, for producing fire;;*] the *upper one of the two pieces of stick,* or *wood,* (عُودَانِ, S, M, L, K, or خَشَبَتَانِ, L,) *with which fire is produced* [*in a manner described below*]; (S, M, L, K;) of the masc. gender; (Msb;) [or masc. and fem.: (see مِيقَادٌ, in art. وقد:)] and زَنْدَةٌ is the appellation of the *lower one thereof,* (S, M, L, K,) *in which is the notch,* or *hollow,* (فُرْضَةٌ, M, L, or فَرْضٌ, A in art. فرض,) or *in which is a hole* (ثَقْبٌ, S), [*whence the fire is produced;*] and this is fem.: (S, M:) *one end of the* زَنْد *is put into the* فَرْض *of the* زَنْدَة, *and the* زَنْد *is then* [*rapidly*] *twirled round, in producing fire:* (A in art. فرض:) [the best kind of زَنْد is made of عَفَار; and the best kind of زَنْدَة, of مَرْخ: (see these two words:)] the dual زَنْدَانِ is applied to the *two together;* (S, M, L;) [and so, very often, is the sing. زَنْدٌ:] one should not say زَنْدَتَانِ; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is زِنَادٌ, (S, M, Mgh, L, Msb, K,) which is also syn. with زَنْدٌ, (Kr, L,) and زُنُودٌ (L) and [of pauc.] أَزْنُدٌ and

أَزْنَادٌ, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. pl. أَزَانِدُ. (L.) Hence one says, إِنَّهُ لَوَارِى الزَّنْدِ, (TA,) or وَارِى الزِّنَادِ, (A,) [lit. *He is one whose* زَنْد *produces fire,* or *whose* زِنَاد *produce fire,*] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And وَرَتْ بِكَ زِنَادِى [lit. *My* زِنَاد *have,* or *has, produced fire by thy means*], (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) And أَنَا مُقْتَدِحٌ بِزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِى مِنْ عِنْدِكَ [lit. *I am one who produces fire by means of thy* زَنْد, *and all the good in my possession is from thee*]. (A.) [Hence also,] لَا يَرُدُّ بُكَاىَ زَنْدًا [*My weeping will not bring as a return for it* so much as *a* زَنْد; i. e. it will not avail aught]. (Ham p. 83.) And زَنْدَانِ فِى مُرَقَّعَةٍ: see art. رقع. And زَنْدَانِ فِى وِعَآءٍ [*Two pieces of stick,* or *wood, for producing fire, in a bag* or *the like*]: a prov. denoting lowness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And لَيْسَ فِى جُفَيْرِهِ غَيْرُ زَنْدَيْنِ: see art. جفر. ___ Hence, (A,) *Each of the two bones of the fore arm;* [the *radius* and the *ulna;*] (A, Mgh, L;) *one of which is more slender than the other:* the extremity of the زَنْد next the thumb is called كُوعٌ, and that of the زَنْد next the little finger is called كُرْسُوعٌ: the رُسْغ [or wrist] is the place of junction of the زَنْدَانِ, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زَنْدَانِ as being likened to the زندان with which fire is produced. (A, Mgh. *) And in some one or more of the dialects, الأَعْلَى مِنْ الزَّنْدَيْنِ is *The* ساعد [q. v.]; and الأَسْفَلُ مِنَ الزَّنْدَيْنِ, *the* ذراع [q. v.]. (L and TA in art. سعد.) [Also] The *part of the fore arm which is divested of flesh:* of the masc. gender: pl. زُنُودٌ. (Msb.) And (L) The *part where the extremity of the fore arm joins to the hand* [*on the side of the thumb* and also *on the side of the little finger,* as is shown by what follows]: there are two parts called together زَنْدَانِ; (S, L, K;) the كُوع and the كُرْسُوع. (S, L.) Also *A certain thorny tree.* (K.)

زَنْدٌ *A* دُرْجَةٌ (K, TA) *consisting of a stone wrapped up in pieces of rag* (TA) *which is*

stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) *it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one:* so say AO and others. (TA.)

زَنْدَةٌ : see زَنْدٌ, in two places.

زِنَادٌ : see زَنْدٌ; of which it is a pl., and with which it is also syn. [In the present day it is commonly applied to *A steel for striking fire:* and has for its pl. أَزْنِدَةٌ.]

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مُزَنَّدٌ [*Made,* or *rendered, narrow*]. You say ثَوْبٌ مُزَنَّدٌ *A garment,* or *piece of cloth, of little width.* (S, K.) And مَزَادَةٌ مُزَنَّدَةٌ [*A leathern water-bag*] *narrow, but long;* [*such that*] *when thou seest that there is somewhat in it,* [*thou lookest again, and*] *lo, there is nothing in it.* (A, TA.) ___ A *small, scanty, gift.* (A, TA. *) ___ *Narrow;* (S, K;) *niggardly;* (S, A, K;) *tenacious;* (TA;) *who will not confer a small benefit:* (A:) *low, ignoble, mean,* or *sordid:* (TA:) *charged with niggardliness, and held to be little:* (Ham p. 178:) and *i. q.* دَعِىٌّ [i. e. one *whose origin,* or *lineage, is suspected;* or *an adopted son;* &c.]. (K.) And A man *quick in becoming angry.* (L.)

زندق

Q. 2 تَزَنْدَقَ [*He adopted,* or *held,* or *professed, the tenets of the* زِنْدِيق;] *he was,* or *became, a* زِنْدِيق: (S, * K, * TA:) [generally,] *he was,* or *became, a* مُلْحِد [i. e. *deviater from the right religion,* or *an impugner of religions*], and *without religion;* (KL;) [*a disbeliever in the world to come and in the Deity,* or *the unity of the Creator:* (see زَنْدَقَة:) and *an asserter of the endlessness of time:* see زِنْدِيق.]

زَنْدَقٌ, (Th, O, L, K, [in some of the copies of the K, and in my copy of the Msb, زِنْدِيق, which, as is said in the TA, is a mistake,]) and زَنْدَقِىٌّ, A man *very niggardly* or *avaricious.* (Th, O, L, K, Msb.)

زَنْدَقَةٌ a subst from the verb above mentioned; (S, K;) [The *adoption,* or *belief,* or *profession, of the tenets of the* زِنْدِيق: generally, *deviation from the right religion,* or the *impugning of religious,* and the *state of him who is without religion;*] *disbelief in the world to come and in* [*the Deity,* or] *the unity of the Creator:* (T, Mgh, Msb:) [and the *assertion of the endlessness of time:* see زِنْدِيق.] ___ Also *i. q.* ضِيق [as meaning *Niggardliness,* or *avarice:* see زَنْدَق]. (L, TA.)

زَنْدَقِىٌّ: see زَنْدَق.

زَنْدُوقٌ a dial. var. of صَنْدُوق [q. v.]; (K;) like as قَزْد is of قَصْد. (TA.)

زِنْدِيقٌ *One who is of the* ثَنَوِيَّة [or *asserters of the doctrine of Dualism*]: (S, O, K:) or *one who asserts his belief in* [*the two principles of*] *Light and Darkness:* or *one who does not believe in the world to come, nor in the Deity:* (O, K:) or *one who does not*

believe in the world to come nor in the unity of the Creator: (T, Msb:) or *one who conceals unbelief and makes an outward show of belief:* (K:) an arabicized word, (S, Msb,) originally Pers., so they say, (Msb,) from الزَّنْدُ, which is a book belonging to them [i. e. the book of Zoroaster]: (PS:) [or from the Pers. زَنْدِيك, meaning *magian,* or *fire-worshipper:* and this seems to be its primary meaning; as De Sacy says in his Chrest. Ar., 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian زَنْدَه, (Mgh, [thus in my copy, app. for زَنْدَهْ, in which the هـ may be, as it is in many other instances, an affix denoting some kind of relationship,]) or زَنْدْ كَرْ, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be زَنْدْ گِيرْ, which may be rendered *holder of the Zend,* but]) which is expl. as meaning *he* [*who*] *asserts his belief in the eternity,* or *the endlessness, of the present world:* (Mgh, TA:) or it is arabicized from زَنْ دِين i. e. woman's religion: (O, K:) or the right explanation is this: that it is a term of relation to the زَنْد, which is the book of Mánee the Magian, who was in the time of Bahrám the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: الزَّنْدُ, in their language, is explanation; and he meant that this was the explanation of the book of Zará- dusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the Mefáteeh el-'Uloom, زِنْدِيقٌ means *a follower of Mánee,* and also *a follower of Mezdek,* who (i. e. Mezdek) appeared in the days of Kubádh, and asserted that possessions and women were in common, and put forth a book which he called زند, which is the book of the Magians, that was brought by Zará- dusht, whom they assert to have been a prophet: and the companions of Mezdek were named in relation to [this] زند; which word, being arabicized, was converted into زِنْدِيقٌ: (Mgh:) Th says that زِنْدِيقٌ is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, * Msb, TA,) which is *one who does not hold any religion, and who asserts his belief in the endlessness of time,* (Msb,) they say مُلْحِدٌ, (Mgh, Msb, TA,) i. e. [*a deviater from the right religion,* or] *an impugner of religions,* (Msb,) and دَهْرِىٌّ: (Mgh, TA:) some say that it is from الزَّنْدَقَةُ;

because the زنديق straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning *one who looks much into things,* or *affairs:* (Msb:) the pl. is زَنَادِقَةٌ and زَنَادِيقُ; (S, O, Msb, K;) the latter being the original pl., and the ة of the former being a substitute for the suppressed ى of the latter. (S, O.)

زنر

1 **زَنَرَهُ** *He filled it;* (K;) namely, a vessel, and a water-skin. (TA.) See also what next follows.

2 **زَنَّرَهُ** ; (Msb;) or زَنَرَهُ , (K,) inf. n. زَنْرٌ; (TA;) [but the former is more probably correct, as تَزَنَّرَ, mentioned below, is its quasi-pass.; or perhaps each is correct;] *He put upon him a* زُنَّار [or *waist-belt*]. (Msb, K.) ___ زَنَّرَ عَيْنَهُ إِلَىَّ *He looked hard at me:* so in the Nawádir: (TA: [see also the act. part. n., below:]) or زَنَّرَ إِلَىَّ بِعَيْنِهِ [*he looked minutely at me*]: and زَنَّرَتْ عَيْنُهُ *his eye looked minutely.* (A.)

5 **تَزَنَّرَ** *He* (a Christian [or Jew or Sabian or Magian]) *bound a* زُنَّار [or *waist-belt*] *upon his waist.* (A, Msb.) ___ *It* (a thing) *became slender,* or *narrow,* (A, K,) *so as to be like a* زُنَّار. (A.)

زُنَّار (S, A, Msb, K) and زُنَّارَةٌ (A, K) and زُنَّيْرٌ (K) The *thing* [meaning *waist-belt*] *that is upon the waist of the Christian* (S, * A, * Msb, *K) *and Magian;* (K;) the *thing which the* ذِمِّى [or *free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration,* i. e., Christian, Jew, or Sabian,] *binds upon his waist:* (T, TA:) [accord. to the K, from تَزَنَّرَ it became slender, or narrow: but the reverse is implied in the A: see 5: and it is more probably derived from the Greek ζωνάρη, as observed by Golius, or ζωνάριον, as suggested by Freytag:] pl. زَنَانِيرُ. (A, Msb.) See also زِنِّيرٌ.

زُنَّيْرٌ : see زُنَّار.

زِنِّيرٌ , (T, TA,) or زِنِّيرَةٌ , as also زُنَّارَةٌ , (TA,) sing. of زَنَانِيرُ, (T, TA,) which signifies *Pebbles:* (IAar:) or *small pebbles.* (A'Obeyd, Kr, ISd, K.) ___ Also زِنِّيرٌ and زُنَّارٌ (Kr,) or زِنِّيرَةٌ and زُنَّارَةٌ , (TA,) *Certain small flies* (Kr, K) *that are in* حُشُوشٌ [i. e. *gardens,* or *privies*]. (Kr, TA.)

زُنَّارَةٌ : see زُنَّارٌ: and see زِنِّيرٌ, in two places.

زِنِّيرَةٌ : see زِنِّيرٌ, in two places.

مُزَنَّرَةٌ A woman *tall, and large in body.* (K, TA.)

فُلَانٌ مُزَنِّرٌ إِلَى بعينه *Such a one is looking hard at me, and making the eye to project:* so in the Nawadir. (T, TA. [See also the verb, 2.])

زنق

1 زَنَقَهُ, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. ـِ, (O, TA,) inf. n. زَنْقٌ, (JK, TA,) *He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord:* (JK, O, K:) this ring is put to the head of the refractory mule; and is called زِنَاقَةٌ: (JK, O, TA:) or *he put a* زِنَاقٌ *in the part under his lower jaw, in the skin:* (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called زِنَاقٌ [or زِنَاقَةٌ]: (O, TA:) in the K, زُنَاقٌ, like غُرَابٌ; but this is wrong: (TA:) what is in the nose, pierced, is called عِرَانٌ. (O, TA.) ___ Also, (IDrd, K,) aor. ـِ and ـُ, (TA,) inf. n. as above, (KL,) *He bound his legs by means of the* شِكَالٌ [or زِنَاقٌ, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse'. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also *He fitted* a shoe *to a horse's foot;* followed by an accus.] ___ And زَنَقَ, (IAar, O,) or زَنَقَ عَلَى عِيَالِهِ, aor. ـِ; (K;) and ازنق; and زَنَّقَ, (IAar, O, K,) inf. n. تَزْنِيقٌ; (IAar, O;) *He straitened his household,*

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by reason of niggardliness or *poverty.* (IAar, O, K.) And زَنَقْتُ عَلَى فُلَانٍ, and أَزْنَقْتُ, *I straitened such a one.* (JK.)

2 زَنَّقَ see above, last sentence but one.

4 أَزْنَقَ see 1, last two sentences.

زَنَقٌ The *place of the* زِنَاقٌ [or زِنَاقَةٌ]. (S, K.) ___ The *thin part of an arrow-head:* pl. زُنُوقٌ. (JK, Ibn-'

Abbád, K.)

زَنَقٌ : see زَنِيقٌ.

زَنَقَةٌ *A narrow* سِكَّة [or *street*]. (S.) ___ *A narrow part* of a valley. (JK, Ibn-' Abbád, O.) ___ *A bend in a wall;* or *in a* سِكَّة [or *street*]; (Lth, JK, O;) or *in a side of a house;* or *in a narrow,* or *very narrow, road of a valley,* [so I render وَادٍ عُرْقُوبٌ فِى, (see عُرْقُوبٌ,)] *in which is what resembles a place of entrance and a twisting* or *winding:* a subst. in all these senses, having no verb. (Lth, O.)

زِنَاقٌ : see 1, in two places. ___ Also *i. q.* شِكَالٌ [i. e. *Hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet*]. (TA.) ___ And The *kind of ornament called* مُخْنَقَةٌ [i. e. *a necklace,* or *the like*]; (S, O, K; [in this sense correctly said in the K to be like كِتَابٌ;]) *a certain ornament for women,* (JK, Ibn-' Abbád, O,) *of silver.* (Ibn-' Abbád, O.)

زَنِيقٌ [in its primary acceptation is app. *syn. with* مَزْنُوقٌ in the first of the senses assigned to the latter below: ___ and hence,] *Firm, strong,* or *sound;* (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And زَنْقٌ [which is app. its pl., or عُقُولٌ زُنُقٌ,] *Perfect understandings* or *intellects.* (IAar, O, K.)

زِنَاقَةٌ : see 1, in two places.

مَزْنُوقٌ *Tied,* or *bound, with the* زِنَاقٌ [q. v., or *with the* زِنَاقَةٌ]. (TA. [See also زَنِيقٌ.]) ___ And *Suffering a suppression of the urine.* (TA.) ___ المَزْنُوقُ is the name of *A horse of ' Ámir Ibn-Et- Tufeyl:* (S, K:) and of *a horse of ' Attáb Ibn-El-Warkà.* (TA.)

زنم

2 **تَزْنِيمٌ** [inf. n. of زَنَّمَ] The *cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto.* (KL. [See زَنَمَةٌ.]) ___ [And hence,] The act of *marking with a sign* or *token.* (KL. [See also the same word as a subst. properly so termed, expl. below.]) ___ And The *conjoining any one with a people,* or *party, to which he does not belong.* (KL.) ___ زَنَّمُوا إِلَىَّ هٰذَا الخَصْمُ, (inf. n. تَزْنِيمٌ, TA,) *They sent to me this adversary in order that he might contend in an altercation, dispute,* or *litigate, with me.* (K.)

4 **ازنمّ الشَّجَرُ** *The tress had a* زَنَمَة (K, TA) [i. e. *an excrescence*] *resembling the* زَنَمَة *of the* شَاة [app. here meaning *sheep* as well as *goat;* though sheep are said in the S, and in one place in the TA, to have no زَنَمَة]. (TA.)

زَنَمٌ The [*projecting*] *thing that is behind the cloven hoof;* also called زَلَمٌ; (S, K;) of which it is a dial. var. (S.)

زَنِمٌ A camel *having a* زَنَمَة, i. e. *a thing* [or *portion*] *of the ear cut* (S, K) *and left hanging down* [*therefrom*], (S,) which is done to camels of generous race (S, K) only; (S;) as also أَزْنَمُ and مُزَنَّمٌ : fem. زَنِمَةٌ and زَنْمَآءُ and مُزَنَّمَةٌ : (S, K:) pl. of pauc. أَزْنُمٌ and زَنَمَاتٌ. (Yákoot, TA.) [See also زَنِمَةٌ ضَائِنَةٌ ___.] أَزْلَمُ *A ewe that is held in high estimation;* [not signifying having a زَنَمَة, as meaning having a kind of wattle;] for [it is asserted that] the sheep has no زَنَمَة; that pertaining only to the goat. (S. [But see زَنَمَةٌ.])

هُوَ العَبْدُ زَنْمَةً and زُنْمَةً and زَنَمَةً and زُنَمَةً (S, K) *i. q.* زَلْمَةً &c., (K,) *He is one whose proportion,* or *conformation, is that of the slave:* or, as Ks says, (or Lh, TA,) the meaning is, *truly.* (S.) [See also .]زَلْمَةً

زَنْمَتَا الفُوقِ ___: see زَنَمَةٌ.

زُنْمَة : see what next precedes. زُنْمَة also signifies *A certain tree, having no leaves, as though it were the* زَنَمَة *of the* شَاة [app. here meaning *sheep* as well as *goat:* see زَنَمَة]. (TA.)

زَنَمَة of the ear of a camel: see زَنَم: but accord. to El-Ahmar, it is *a mark made by cutting off a portion of the ear.* (TA.) ___ [Of the ear of a man, it is app. The *antitragus* and also *a small prominence of the antihelix immediately above the antitragus:* for it is said that] زَنَمَتَا الأُذُن signifies *two small things* (هَنَتَان) *next to the* شَحْمَة [or *lobule*], *opposite to the* وَتَرَة [an evident mistranscription for وَتِدَة i. e. *tragus*]. (K. [So in all the copies that I have seen.]) ___ Also [*A kind of wattle,* i. e.] *a thing,* (Msb,) or *piece of flesh,* (TA,) *hanging from the* حَلْق [here meaning *throat, externally*], (Msb, TA,) *beneath each ear,* (S and A and K in art. رعث,] of the شَاة [i. e., app., *sheep* as well as *goat;* though it is said in the S that the sheep has no زَنَمَة; that pertaining only to the goat; app. because it is uncommon in sheep]. (TA.) [See also زَلَمَة; and see رَعَثَة and رَعْثَة and رُعَثَآء.] ___ To this is likened the زَنَمَة of a tree: see 4. (TA.) ___ And [as the زَنَمَة of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also *A mark, sign,* or *token.* (TA.) ___ زَنَمَتَا الفُوق *The two edges* [or *cusps*] *of the notch of an arrow,* (Msb, K, TA,) *between which is put the bow-string;* (Msb, TA;) as also زَنْمَتَا الفوق; (K;) but the former is the more chaste: (TA:) also called شَرْخَا الفُوق. (S in art. شرخ, and A and TA.) ___ See also أُذُنَا القَلْب, voce الزَّنَمَة ___. أُذُن also signifies *A certain herb,* or *leguminous plant,* (K, TA,) of which AHn had heard mention made, but remembered not any description: *it is said to grow in plain,* or *soft, tracts, and in the form of the* زَنَمَة *of the ear; to have leaves; and to be one of the worst of plants.* (TA.) ___ See also زَنْمَة.

زُنَمَة : see زَنَمَة.

زُنَام *A calamity, misfortune,* or *evil accident.* (K.) See also زُنَامِىّ.

زَنِيم , applied to a goat, [and app. to a sheep also,] *Having* [*two wattles, such as are termed*] زَنَمَتَان [of

which see the sing., زَنَمَةٌ]; as also مُزَنَّمٌ . (TA.) ___ Also, and مُزَنَّمٌ , One *adopted among a people to whom he does not belong,* (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add, (TA,) *not being needed;* as though he were a زَنَمَةٌ among them: (S, TA:) and *i. q.* دَعِىٌّ [as meaning likewise one who is *adopted* among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Msb, TA;) *conjoined* [with them or him]: thus the former was expl. by I 'Ab as used in the Kur ubi suprà: (Mbr, TA:) but Az says that the latter word has only the meaning assigned to it above, voce زَنِمٌ as an epithet applied to a camel. (TA.) And the former word, *Base, ignoble,* or *mean; known by his baseness, ignobleness,* or *meanness,* (S, K, TA,) or *his evil character,* (K, TA,) *like as the* شَاةٌ [i. e. *sheep* or *goat*] *is known by its* زَنَمَةٌ: (S, TA: [in the latter of which is added, because the cutting of the ear is a mark: but by its زنمة is here meant its wattle; for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikrimeh as used in the Kur ubi suprà. (S.) And The *son of an adulteress* or *a fornicatress.* (TA.) ___ Also *A commissioned agent, a factor,* or *a deputy.* (TA.) ___ الأَبَدُّ الزَّنِيمُ *The lion.* (M and K in art. بد, q. v.)

نَاىٌ زُنَامِىٌّ *A* ناى [or *flute*], so called because *invented by* زُنَامٌ , a skilful زَمَّارٌ [or player upon the musical reed] in the service of Er-Rasheed and El-Moatasim and El-Wáthik: vulgarly called زُلَّامِى; said by Esh-Shereeshee to be thus miscalled by the common people of the West. (TA.)

أَزْنَمُ, and its fem. (زَنْمَآءُ): see الأَزْنَمُ الجَذَعُ ___. زَنِمٌ *i. q.* الأَزْلَمُ الجَذَعُ [q. v.]; (K, TA;) meaning *Time,* or *fortune, to which trials are appendant:* or, as some say, *hard,* or *rigorous, in its course.* (TA.) See also what next follows.

أَزْنَمِىٌّ *A camel of those called* الأَزْنَمِيَّةُ; thus called in relation to [a sub-tribe (بَطْنٌ) of بَنُو يَرْبُوعٍ or of تَمِيمٌ named] بَنُو أَزْنَمَ . (IAar, TA.)

تَزْنِيمٌ inf. n. of 2 [q. v.]. (TA.) ___ And also a subst. like تَنْبِيتٌ and تَمْتِينٌ, signifying *A certain mark of camels.*

(TA.)

مُزَمَّمٌ , and its fem. (with ة): see زَنِمٌ. ___ See also زَنِيمٌ, in two places. ___ Also *Small in body;* like مُزَمَّلٌ. (IAar, TA in art. زلم.) ___ Also The *young ones of camels.* (S, K.) ___ And *A certain*

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stallion [*-camel*]; (S, K;) accord. to some, who read thus, in a verse of Zuheyr,

* مَغَانِمُ شَتَّى مِنْ إِفَالِ مُزَمَّمِ *

[*Sundry spoils* consisting *of the young camels* the offspring of *Muzennem*]: (S:) thus A'Obeyd read, instead of إِفَالٍ مُزَمَّمٍ, in which the latter word is used for مُزَمَّمَةٍ, [by poetic license,] because إِفَالٌ is of a measure common to masc. and fem. words. (EM p. 120.)

زنو

1 زَنَا, [aor. يَزْنُو,] inf. n. زُنُوٌّ, *It was,* or *became, strait,* or *narrow;* a dial. var. of زَنَأَ; (ISd, K, TA;) said of a place. (TA.)

2 زَنَّى عَلَيْهِ *He straitened,* or *oppressed, him; made strait,* or *close, to him:* (ISd, K:) it occurs thus, without ء, by poetic license, for زَنَّأَ, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَةٌ. (S in art. زنأ.) زَنَّى also signifies *He* (a man) *became lax in his joints.* (TA in art. زن.)

زَنَآءٌ: see what next follows, and also art. زنأ.

زَنِىٌّ *Strait,* or *narrow;* (K;) as also زَنَآءٌ: (TA in art. زنأ from the Fáïk; and in art. زن:) the former mentioned in this sense by IAar; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also زَنِىءٌ, in art. زنأ.]

زَنَوِىٌّ rel. n. from زَنًى: see the next article.

زنى

1 **زَنَى** , aor. يَزْنِى, inf. n. زِنًى [often written زِنًا] and زِنَآءٌ, (S, Mgh, * Msb, K,) the latter an inf. n. of 3 (S, Mgh, Msb, K) also, (S, Mgh, K,) but said by some to be a dial. var. of the former, (Msb,) the former being of the dial. of the people of El-Hijáz, (Lh, S, Msb, TA,) and the latter of the dial. of Benoo-Temeem, (Lh, TA,) or of the people of Nejd, (S, Msb, TA,) *He committed fornication* or *adultery;* (El-Munáwee, Er-Rághib, TA;) بِهَا *with her:* (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of زَنَأَ as meaning *he mounted;* for he says that,] in the proper language of the Arabs, الزِّنَا signifies *the mounting upon a thing;* and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] *syn.* with فَجَرَ: and in like manner one says of a woman [زَنَتْ]: (TA:) زَنَّى , inf. n. تَزْنِيَةٌ, also signifies the same: (TA:) and so زَانَى , inf. n. مُزَانَاةٌ and زِنَآءٌ: (K:) one says of a woman, تُزَانِى , inf. n. مُزَانَاةٌ and زِنَآءٌ, meaning تُبَاغِى [i. e. *She commits fornication* or *adultery;* or *prostitutes herself*]. (S.) It is said in a prov., لَا حُصْنُهَا حُصْنٌ وَلَا الزِّنَآءُ زِنَآءٌ [*Her continence is not continence, nor the fornication,* or *adultery,* that she commits, *fornication,* or *adultery*]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also زَنْيَةٌ.]

2 **زَنَّاهُ** , inf. n. تَزْنِيَةٌ, (S, Mgh, Msb, TA,) *He said to him* يَا زَانِى [*O fornicator* or *adulterer*]: (S, TA:) or *he imputed to him* الزِّنَا [i. e. *fornication* or *adultery*]; (Mgh, Msb, TA;) and so زَانَاهُ , accord. to the copies of the K; but in the M, أَزْنَاهُ , which, it is there said, has not been heard except in a trad. of the daughter of El- Hasan. (TA.) See also 1. And see 2 in art. زنو.

3 **زَانَاهَا** , inf. n. مُزَانَاةٌ and زِنَآءٌ, [*He committed fornication* or *adultery with her.*] (Mgh, Msb.) ___

See also 1, in two places. And see 2.

4 أَزْنَى see 2.

زِنًى, often written زِنًا: see the next paragraph, in two places.

زَنْيَةٌ *A single act of* الزِّنَى [i. e. *fornication* or *adultery*]: (Msb, TA:) and زِنًى is [used in the same sense, (though properly an inf. n., not of un.,) as is shown by its being] dualized: they say زِنَيَانِ: (TA:) [but this is post-classical:] thus using the dual of زِنًى, the lawyers say, قَذَفَهُ بِزِنَيَيْنِ [*He reproached him with two acts of fornication* or *adultery*]: (Msb, TA:) but [in this instance, and] in the saying شَهِدَ عَلَى زِنَاءَيْنِ, [which is dual of زِنَآءٌ, properly an inf. n. like زِنًى,] or زِنَيَيْنِ, [*He testified,* or *gave decisive information, respecting two acts of fornication* or *adultery,*] the right word is زِنَيَتَيْنِ. (Mgh.) One says also, هُوَ ٱبْنُ زَنْيَةٍ, and sometimes زَنْيَةٍ, (K,) but the former is the more chaste, (Az, TA,) meaning ٱبْنُ زِنًى [i. e. *He is a son of fornication* or *adultery*]: (K:) or هُوَ وَلَدُ زَنْيَةٍ and زَنْيَةٍ, (Mgh, Msb,) and هُوَ [لِزَنْيَةٍ] and لِزَنْيَةٍ, (Mgh,) with fet-h and with kesr, [meaning as above, or وَلَدُ لِزَنْيَةٍ *He is,* or *was, born of fornication* or *adultery,*] *contr. of* وَلَدُ رِشْدَةٍ and لِرِشْدَةٍ, (Mgh,) or *contr. of* هُوَ لِرِشْدَةٍ: (Msb:) or هُوَ لِزَنْيَةٍ and لِزَنْيَةٍ, [*He is the offspring of fornication* or *adultery,*] *contr. of* لِرِشْدَةٍ and لِرِشْدَةٍ: (S:) accord. to Fr, one says, هُوَ لِغَيَّةٍ and لِزَنْيَةٍ and لِغَيْرِ رِشْدَةٍ, [all meaning the same, and] all with fet-h: accord. to Ks, however, one may say زِنَيَةٍ and رِشْدَةٍ, with kesr, but غَيَّةٍ only with fet-h: (TA:) ISk says that زِنَيَةٍ and غَيَّةٍ are both with kesr and fet-h. (Msb.)

زَنْيَةٌ [accord. to analogy signifies *A mode,* or *manner, of fornication* or *adultery*]. See the next preceding paragraph, in five places. Also The *last of a man's children;* (K;) like as فَجْرَةٌ signifies the last of a woman's children. (TA.)

زِنَآءٌ [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زَنْيَةٌ

زَنَوِىٌّ [meaning *Of*, or *relating to, fornication* or *adultery*] is the rel. n. from زَنًى; (S, Msb;) the [radical] ى being changed into و because three ىs are deemed difficult of pronunciation: (Msb:) and the rel. n. from زِنَآءٌ [having the same meaning] is زِنَآئِىٌّ . (S.)

زِنَائِىٌّ : see what next precedes.

زِنَّآءَةٌ an appellation applied to *A female ape* (قِرْدَةٌ). (S.)

زَانٍ act. part. n. of زَنَى: [signifying *Committing fornication* or *adultery:* and also *a fornicator* or *an adulterer:*] (Msb:) fem. زَانِيَةٌ: (Kur xxiv. 2 and 3:) pl. masc. زُنَاةٌ, like قُضَاةٌ pl. of قَاضٍ: (Msb:) [and pl. fem. زَوَانٍ.] يا زَانِى said to a woman is correct as being [for يا زَانِيَةُ, *O fornicatress*, or *adulteress*,] apocopated. (Mgh.)

زَانِيَةٌ fem. of زَانٍ [q. v.] ___ Applied to a man, it has an intensive meaning [i. e. One *much addicted to fornication* or *adultery*]. (Mgh.)

زهد

1 **زهد فيه**, (S, A, Mgh, Msb, K,) and عنه, (S, Mgh, Msb,) aor. ـَـ ; (S, K;) [the most usual form of the verb;] and زهد, aor. ـَـ ; (S, Msb, K;) which is the most approved form, though MF says otherwise; (TA;) and زهد, aor. ـُـ ; (Th, K;) inf. n. زهد and زهادة (S, Mgh, Msb, K) and زهد; (Sb, TA;) *He abstained from it;* [meaning, from something that would gratify the passions or senses;] *relinquished it; forsook it; shunned,* or *avoided, it; did not desire it;* (S, A, Mgh, Msb, K;) *contr. of* رغب [i. e. of رغب فيه], (S, K,) and *i. q.* رغب عنه, (A, Mgh,) and لم يرده, (Mgh,) and تركه and أعرض عنه: (Msb:) or *he abstained from it,* meaning a thing of the lawfulness of which he was sure, *so far as to take the least that was sufficient thereof, leaving the rest to God:* (MF:) or زهادة relates only to worldly things; and زهد, to matters of religion: (Kh, Msb, K:) or both signify the *exercising oneself in the service of God,* or *in acts of devotion;* as also تزهّد : (KL:) he who makes a difference between زهد فيه and زهد عنه errs. (Mgh.) ___ زهادة and زهد also signify [particularly The *being abstinent in respect of eating;*] the *eating little.* (A, TA.) ___ And زهد and ازهد *He straitened his household, by reason of niggardliness* or *poverty.* (TA in art. زهده.) زنق, aor. ـَـ , (K,) inf. n. زهد, (TA,) *He computed,* or *determined, its quantity, measure, size, bulk, proportion, extent, amount, sum,* or *number;* or *he computed by conjecture its quantity* or *measure* &c., or *the quantity of its fruit;* as also ازهده , (K, TA,) inf. n. إزهاد; and زهده , inf. n. تزهيد: all used in relation to palm-trees. (TA.) You say, زهدت النَّخل, aor. and inf. n. as above, *I computed by conjecture the quantity of the fruit upon the palm-trees.* (Esh-Sheybánee, S, TA.) And زهدت المالَ *I computed by conjecture the quantity,* or *amount, of the property;* or *the number of the camels* or *cattle.* (JK.)

2 **زهّده فيه** [and عنه] *He made him,* or *caused him, to abstain from it; to relinquish it; to forsake it; to shun,* or *avoid, it;* or *to be not desirous of it;* (L, Msb;) *i. q.* زعَّبه عنه; (L;) trans. of زهد فيه: (Msb:) [i. e.] التَّزهيد فى الشَّىء and عنه is the *contr. of* التَّرغيب فيه. (S, K. *) ___ And التَّزهيد is also *syn. with* التَّبخيل. (K, TA. [In the CK, erroneously, التَّبخيل.]) One says, النَّاس يزهدونه and يبخلونه [*Men,* or *the people, impute to him,* or *accuse him of, niggardliness,* or *stinginess*]. (A, TA.) And 'Adee. Ibn-Zeyd says,

* وَ لَلْبَخْلَةُ الأُولَى لمَنْ كَانَ بَاخلًا *
* أَعَقُّ ومَن يَبْخَلْ يُلَمْ و يُزْهَّدِ *

i. e. [*And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents;* (app. because generosity is what they enjoin above all things;) *and he who is niggardly is blamed, and*] *is charged with being a niggard, a low* or *mean* or *sordid man.* (TA.) ___ See also 1.

4 **ازهد**, (JK, L,) inf. n. إِزْهَادٌ, (JK, S, L,) *He was,* or *became, one whose property was not desired, because of its littleness;* (JK, L;) *he possessed little property,* (S * L,) *which, because of its littleness, was not desired.* (L.) ___ See also 1. ازهده: see 1, near the end.

5 **تزهّد** *He manifested,* or *made a show of,* زُهْد [or *abstinence,* &c., generally meaning *exercise in the service of God,* or *devotion*]: (KL:) [and] *he devoted himself to the service of*

God, or *to religious exercises;* or *applied himself to acts of devotion.* (S, Msb.) See also 1.

6 **تزاهدوه** *They contemned,* or *despised, him,* or *it.* (K.) It is said in a trad., of wine-drinkers, تزاهدوا الحَدَّ, i. e. *they contemned the* حَدّ [or *prescribed castigation*]; *held it in little,* or *mean, estimation; regarded it as a small thing.* (TA.) [See also what next follows.]

8 **ازدهده** *He reckoned it little.* (K.) You say, فُلَانٌ يَزْدَهِدُ عَطَآءَ فُلَانٍ *Such a one reckons little the gift of such a one.* (ISk, S.) [See also what next precedes.]

زَهْدٌ *A small quantity.* (A.) You say, خُذْ زَهْدَ مَا يَكْفِيكَ (JK, S, K) *Take thou the small quantity that is sufficient for thee:* (A:) or *as much as is sufficient for thee.* (JK, S.)

زَهَدٌ The *poor-rate;* syn. زَكَاةٌ: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زكاة of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الزَّهَدَ [*What aileth thee that thou refusest the poor-rate?*]. (A, TA.)

أَرْضٌ زَهَادٌ *Land that does not flow with water except in consequence of much rain:* (S:) or *land that flows with water in consequence of the least rain;* (ISk, JK, and TA in art. حشد;) as also حَشَادٌ; (ISk, TA in art. حشد;) [contr. of أَرْضٌ رَغَابٌ: see also زَهِيدٌ.] And زَهَادُ التِّلَاعِ *The small water-courses.* (L.)

زَهِيدٌ *Who eats little;* (T, K;) applied to a man; (T;) [and] so زَهِيدُ الأَكْلِ; (S;) or زَهِيدُ الطَّعْمِ: (A:) and so زَهِيدٌ or زَهِيدَةٌ, (as in different places in the T,) applied to a woman: *contr. of* [رَغِيبٌ and] رَغِيبَةٌ. (T.) You say, فُلَانٌ زَاهِدٌ زَهِيدٌ, i. e. [*Such a one is abstinent,* &c., and] *a small eater.* (A.) ___ *Small in quantity* or *number:* (S, Msb, K:) so applied to a gift. (S.) ___ *Contemptible, despicable, mean,* or *paltry.* (TA.) ___ A man

who possesses, or *does, little,* or *no, good.* (A, TA.) ___ A man (Lh, TA) *narrow,* or *niggardly, in disposition;* (Lh, K, TA;) as also زَاهِدٌ ; (K;) fem. of the former with ة: (Lh, TA:) a *low, ignoble, ungenerous, mean,* or *sordid,* man; *such that one does not desire what he possesses; as also* زَاهِدٌ . (L.) ___ هو زَهِيدُ العَيْنِ, and لَهُ عَيْنٌ زَهِيدَةٌ, *He is content with little; contr. of* هو رَغِيبُ العَيْنِ and لَهُ عَيْنٌ رَغِيبَةٌ. (A, TA.) ___ وَادٍ زَهِيدٌ *A narrow valley:* (JK, K:) or *a valley that takes,* or *receives, little water;* (ISh, S, TA;) *that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard:* (ISh, TA:) *contr. of* وَادٍ رَغِيبٌ. (TA in art. رغب.) [See also زهاد.] And زَهِيدُ الأَرْضِ *What is narrow,* of *land; and that from which much water does not come forth:* pl. زُهْدَانٌ. (L.)

زَهِّيدٌ : see the next paragraph.

زَاهِدٌ act. part. n. of زَهِدَ [i. e. *Abstaining,* or *abstinent; relinquishing; forsaking; shunning,* or *avoiding; not desiring* or *desirous:* and particularly *abstaining from,* or *shunning,* or *retiring from, worldly pleasures; exercising himself in the service of God,* or *in acts of devotion; a devotee*]: and زَهِّيدٌ has a similar, but intensive, meaning [i. e. *abstaining much,* or *very abstinent;* &c.]: pl. of the former زُهَّادٌ. (Msb, TA.) See also زَهِيدٌ, in three places.

مُزْهَدٌ A man *possessing little property,* (JK, S, A,) *so that one does not desire it.* (JK.) It is said in a trad., أَفْضَلُ النَّاسِ مُؤْمِنٌ مُزْهَدٌ, meaning [*The most excellent of men is a believer*] *possessing little property.* (S, A.)

زهر

1 زَهَرَ, (S, A, K, &c.,) aor. ـَـ, (Msb, K,) inf. n. زُهُورٌ, (S, K,) *It* (a star, TA, and the moon, and a lamp, and the face, K) *shone,* or *glistened;* (K, TA;) as also ازدهر : (K:) *it* (fire, S, A, K, and the sun, A) *gave light; shone;* or *shone brightly:* (S, A, K:) *it* (a thing) *was clear in colour, and gave light,* or *shone,* or *shone brightly:* (Msb:) and you say also, of the moon and of the sun, زَهَرَ [and زَهَرَتْ], aor. ـَـ, inf. n. زَهْرٌ; and زَهُرَ [and زَهُرَتْ, aor. ـُـ]. (TA.) ___ زَهَرَ الزَّنْدُ *The piece of stick,* or *wood, for producing fire emitted shining fire; made its fire to shine.* (TA.) ___ زَهَرَتْ بِكَ نَارِى (S, A) [lit.] *My fire hath become strong and abundant by means of thee:* (S:) and زَهَرَتْ بِكَ زِنَادِى (T, K) [lit.] *my pieces of stick,* or *wood, for producing fire have become powerful and abundant* [*in fire*] *by means of thee:* (K:) meaning, *my want hath been accomplished by means of thee:* (T, TA:) like وَرِيَتْ بِكَ زِنَادِى. (S.) ___ زَهَرَ, aor. ـَـ; (Msb;) and زَهِرَ, aor. ـَـ, (K,) inf. n. زَهَرٌ; (TA;) and زَهُرَ; (K;) *He,* or *it, was,* or *became, white;* (Msb, K;) *and beautiful:* (K: [so in the CK and in my MS. copy of the K; but omitted in the TA:]) or *of a bright white colour:* (TA:) or *of any shining colour:* (AHn, R:) and زَهَرَ *it* (a plant) *was,* or *became, beautiful:* (AHn, TA:) and زَهِرَ aor. ـَـ, *he* (a man) *was,* or *became, white,* or *fair, in face.* (Msb.) ___ See also 4, in two places. زَهَرَتِ الشَّمْسُ الإِبِلَ *The sun altered the camels.* (K.)

4 ازهر *He made* a fire, (S, K,) and a lamp, (A,) *to give light, to shine,* or *to shine brightly.* (S, A, K.) ___ أَزْهَرْتَ زَنْدِى [lit., *Thou hast made my piece of stick,* or *wood, for producing fire to emit shining fire,* or *abundant fire;* meaning, *thou hast made me to accomplish my want:* see 1]. (A.) ___ ازهر (AHn, T, S, M, A, Msb, [and so in the CK and in my MS. copy of the K, but SM says that in all the

copies of the K it is written ازهرّ , like احمرّ,]) *It* (a plant, or herbage, S, K, &c., and a tree, TA) *flowered,* or *blossomed;* (AHn, T, S, Msb, &c.;) as also زهر , aor. ـَـ ; (Msb;) and ازهارّ . (AHn, K.) ___ أَزْهَرَتِ الأَرْضُ, and زَهَرَتْ , *The land abounded with flowers.* (Zj, TA.)

8 **إِزْتَهَرَ** see 1. ___ ازدهر به, (originally ازتهر, TA,) *He took care of it,* (S, A, K,) *and was mindful of it:* (A:) or (so in the TA, but in the K and) *he rejoiced in it;* (IAth, K) *his face became shining by reason of it:* (IAth:) or *he was mind ful of it:* or [ازدهر به signifies *be thou vigorous, sedulous, earnest, energetic,* or *diligent, in it;* meaning, in the thing that I command thee to do; for] الازدهار بشىءٍ means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (K:) all which significations are from زَهْرَةٌ in the sense of beauty, and brightness. (TA.) It is said in a trad. that Mohammad bequeathed to Aboo- Katádeh the vessel from which he performed ablution, and said to him, ازْدَهِرْ بِهٰذَا فَإِنَّ لَهُ شَأْنًا *Take thou care of this, and do not lose it,* (S, TA,) *but be mindful of it,* [*for it is a thing of importance:*] (TA:) or *rejoice thou in this; let thy face become shining by means of it:* (IAth:) or, accord. to Th, *take it up;* or *charge thyself with it:* and he says that this verb is Syriac: A 'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

9 **إِزْهَرَّ** and 11: see 4.

زَهْرٌ , a pl., (K,) or [rather a coll. gen. n.] like

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تَمْرٌ, (Msb,) of which the sing., (K,) or n. un., (Msb,) is زَهْرَةٌ , (Msb, K,) which latter signifies, as also زَهَرَةٌ , *A flower,* or *blossom,* of a plant: (S, Msb, K:) or *a yellow flower* or *blossom;* (IAar, K;) and white flowers are called نَوْرٌ: (IAar:) or *a flower* or *blossom that has become yellow:* (IAar, TA:) IKt says that the term زهرة is not

applied to a flower until it becomes yellow: or it signifies *an open flower* or *blossom;* a flower or blossom before it opens being called بَرْعُوم: (Msb:) pl. أَزْهَار, and pl. pl. أَزَاهِير. (A, * K.) One says, كَأَنَّ زَهْرَ النُّجُومِ زَهْرُ النُّجُومِ [*As though the flowers of the herbs were the shining of the stars*]. (A.) ___ Also زَهْرَة (Th, K) and زَهَرَة, (K,) or the former only, (TA,) *A plant:* (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زَهْر *A want.* (K, TA.) So in the phrase, قَضَيْتُ مِنْهُ زَهْرِى [*I accomplished what I wanted of him,* or *it*]. (TA.)

زَهْرَة : see زَهْر, in two places. ___ زَهْرَةُ الدُّنْيَا, (S, M, A, Msb, K,) and زَهَرَتُهَا, (AHát, M, K,) the former agreeable with the reading of verse 131 of chap. xx. of the Kur obtaining among the people of the Harameyn, and the latter with that generally obtaining in El-Basrah, (AHát, TA,) [but the latter is disallowed in the Msb, and by MF,] *The beauty and splendour of the present world* or *life;* (M, A, K;) *its goodliness;* (S, M, A, K;) *its sweetness,* or *pleasantness;* or *the abundance of its goods, conveniences,* or *comforts;* (S, M;) *its goods;* (Msb;) *its finery,* (Msb, TA,) or *beauty and splendour, and abundance of good things.* (TA.)

زَهْرَة *Whiteness;* (Yaakoob, S, K;) *and beauty:* (K:) *whiteness,* or *fairness, characteristic of good birth:* (S:) or *bright whiteness:* (TA:) or *any shining colour.* (AHn, R.)

زَهَرَة : see زَهْر, in two places: ___ and زَهْرَة.

الزُّهَرَة [*The planet Venus;*] *a certain star,* (S, Msb, K,) *well known,* (K,) *white and brilliant,* (TA,) *in the third heaven.* (K.) ___ الزُّهَر [the pl.]: see أَزْهَر, near the end of the paragraph.

زَاهِر [*Shining; &c.* See 1.] ___ Applied to a زَنْد, or piece of stick, or wood, for producing fire, *Emitting shining fire; making its fire to shine.* (TA.) ___ Applied to a plant, *Beautiful:* and to the complexion of a man,

bright; shining: and *i. q.* أَزْهَرُ, q. v. (TA.) ___ أَحْمَرُ زَاهِرٌ *Intensely red.* (Lh, K.) ___ لِفُلَانٍ دَوْلَةٌ زَاهِرَةٌ [*Such a one has a brilliant turn of fortune*]. (A.)

يَمْشِى الزَّاهِرِيَّةَ *He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side:* (K, * TA:) occurring in the poetry of Aboo-Sakhr El-Hudhalee. (TA.)

أَزْهَرُ *Shining; giving light; bright.* (Sudot;, K.) Hence, (TA,) الأَزْهَرُ *The moon.* (S, K.) And الأَزْهَرَانِ *The sun and the moon.* (ISk, S, A, K.) ___ *White;* (S, K;) *and beautiful:* (K:) or *of a bright white colour:* (TA:) or *of any shining colour:* (AHn, R:) as also زَاهِرٌ . (TA.) ___ A man *white,* or *fair, in face:* (Msb:) *having a bright,* or *shining, face:* (K:) *having a white,* or *fair, and bright,* or *shining, face:* (S:) a man *having a white,* or *fair, complexion, characteristic of good birth:* (Sh, S: *) or *of a bright white* or *fair complexion, with a shining face:* or *mixed with redness:* (TA:) and زَهْرَآءُ a woman *white,* or *fair, in face:* (Msb:) *having a bright,* or *shining, face:* (K:) *having a white,* or *fair, and bright,* or *shining, face:* (S:) *of a bright white* or *fair complexion intermixed with redness.* (TA.) ___ *Bright,* or *shining,* applied to an animal and to a plant. (AA.) ___ Applied also to water [app. as meaning *Bright and clear*] (TA.) ___ And *i. q.* حُوَارٌ [app. a mistranscription for حُوَّارَى, i. e. *White,* or *whitened,* applied to flour]. (TA.) ___ *A wild bull:* and زَهْرَآءُ *a wild cow.* (S, K.) ___ *A white lion.* (K.) ___ *A white ewer* or *jug, in which wine is made.* (TA voce غَرْبٌ.) ___ *Milk just drawn.* (AA, K.) ___ الزَّهْرَآءُ is applied by Ru-beh to *The white cloud* (سَحَابَة) *lightning in the evening.* (O, K.) ___ دُرَّةٌ زَهْرَآءُ *A white and clear pearl.* (TA.) ___ الزُّهْرُ *Three nights of the beginning of the* [*lunar*] *month:* (TA:) or so الزُّهَرُ . (Har p. 299.) ___ الأَزْهَرُ اليَوْمُ *Friday.* (O, K, * TA.) ___ الزَّهْرَاوَانِ [*The two chapters of the Kur-án entitled*] البَقَرَةُ

and آلُ عِمْرَانَ. (O, K.) A camel *parting his legs wide, cropping the trees.* (K.)

مِزْهَرٌ *A certain musical instrument;* (Msb;) the *lute* (عُودٌ) *upon which one plays:* (S, K:) pl. مَزَاهِرُ. (Msb.) One *who makes the fire bright, and turns it over* [*to prevent its going out or becoming dull,*] (يُقَلِّبُهَا, K and TA, in the CK يُوقِدُهَا,) *for* [*the purpose of attracting*] *guests.* (K.)

مَزْهُورٌ, applied by El-'Ajjáj to the lamp of the darkness [i. e. the moon], *Made to shine;* from أَزْهَرَهُ ٱللّٰهُ; like مَجْنُونٌ from أَجَنَّهُ: or, as some say, *shining.* (TA.)

زهق

1 زَهَقَتْ نَفْسُهُ, and زَهَقَتْ, (S, Mgh, Msb, K,) the latter preferred by IKoot and Hr, but the former by A'Obeyd, (TA,) aor. ـَـ, (S, Msb, K, *) inf. n. زُهُوقٌ, (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is زَهَقٌ, (Msb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَمِعَ, that the inf. n. of this verb is زَهْقٌ,] *His soul went forth, passed forth,* or *departed:* (S, Mgh, Msb, K, TA:) *it perished: it died:* (TA:) انزهقت نفسه and انزهاق الرُّوح are not of the [classical] language of the Arabs. (Mgh.) It is said in the Kur [ix. 55 and 86] وتزهق أَنفسهم وهم كافرون [*And that their souls may depart while they are unbelievers*]. (S.) The primary meaning of زُهُوقٌ is The *going forth, passing forth,* or *departing, with difficulty.* (Bd in ix. 55.) ___ [Hence,] زَهَقَ الشَّىْءُ *The thing perished, passed away,* or *came to nought;* (Msb, K, TA;) *became null, void,* or *of no effect.* (K, TA.) And زَهَقَ الباطلُ *What was false,* or *vain, passed away,* or *came to nought,* (S, Msb, K, TA,) *being overcome by the truth,* or *reality,* or *fact:* or, accord. to Katádeh, by الباطل is here meant *the devil.* (TA.) ___ And زَهَقَ السَّهْمُ (S, Msb, K, TA) and زَهَقَ (Msb) *The arrow passed beyond the butt,* (S, Msb, K, TA,) *and fell behind it:* (TA:) or *went swiftly:* (Ham p. 23:) or the former has this meaning: and the latter is syn. with زَلَقَ [app. meaning *it slid along the ground*]. (JK.) ___ And زَهَقَ الفرسُ, aor. ـَـ, inf. n. زُهُوقٌ, *The horse preceded, went before, got before, outwent,* or *outstripped.* (S, * Msb.) And زَهَقَتِ الرَّاحِلَةُ, inf. n. زُهُوقٌ (ISk, S, K) and زَهْقٌ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) *The saddle-camel preceded, went before, got before, outwent,* or *outstripped, the horses,* or *horsemen;* (ISk, JK, * S, K, TA;) and انزهقت signifies the same. (JK.) And زَهَقَ فُلَانٌ, inf. n. زَهْقٌ and زُهُوقٌ, *Such a one preceded, went before,* &c.; (K, TA;) or زَهَقَ بين أَيْدينا *preceded us, went before us,* &c.,

and preceded, &c., *the horses,* or *horsemen;* (TA;) and انزهق signifies the same. (K.) زَهَقَ said of a bone, (S, K,) aor. ـَـ, (K,) inf. n. زُهُوقٌ, *Its marrow became compact and full;* (S, K;) as also ازهق. (L, K.) And زَهَقَتِ الدَّابَّةُ, with the same aor. and inf. n., *The beast was,* or *became, marrowy in the utmost degree, its marrow-bones being compacted and full.* (TA.) ___ Also, said of marrow, *It was,* or *became, compact and full.* (S, K.)

2 زَهَّقَ see 2 in art. زرق: and see 4 below.

3 زاهق الحَقُّ البَاطِلَ (TA [there expl. by زَهَقَه, a mistranscription, app. for أَزْهَقَهُ, meaning *The truth,* or *reality,* or *fact, made what was false,* or *vain, to pass away,* or *come to nought.*])

4 ازهق نَفْسَهُ *He* (God) *caused his soul to go forth, pass forth,* or *depart.* (Mgh, Msb.) The phrase إِزْهَاقٌ القَتْلُ means *Slaughter is a cause of making the soul to come to nought,* and to depart. (Mgh.) ___ [Hence,] ازهق البَاطِلَ *He* (God) *caused what was false,* or *vain, to pass away,* or *come to nought.* (S, K, TA.) See also 3. ___ And ازهق السَّهْمَ (S, K) مِنَ الهَدَفِ (K) *He made the arrow to pass beyond the butt.* (S, K, TA.) ___ And ازهقت الدَّابَّةُ السَّرْجَ *The beast shifted forward the saddle, and threw it upon its neck:* (S, K:) and, or but, it is said to be with رآء: [i. e. one says also, or correctly, accord. to some, أَرْهَقَتْهُ:] a rájiz says,

* أَخَافُ أَنْ تُزْهِقَهُ أَوْ يَنْزَرِقْ *

[*I fear that she may shift it forward, and throw it upon her neck,* or *it may shift backwards*]: [thus, says J,] cited to me by Abu-lGhowth, with زاى. (S.) [Accord. to my copy of the KL, تَزْهِيقٌ, inf. n. of زهّق, signifies The *shifting backwards of a camel's saddle from his back:* see 2 in art. زرق.] ___ And ازهق فِى السَّيْرِ

He was quick [*as though urging* himself *forward*] *in pace,* or *journeying.* (K.) ازهقه also signifies *He filled it;* (S, O, K;) namely, a vessel: (S, O:) but accord. to the L, *he overturned it;* i. e. a vessel. (TA.)

See also 1, near the end.

7 إنزهق see 1, in three places. ___ One says also انزهقت الدَّابَّةُ *The beast leaped,* or *leaped upwards,* (S,) or *went forward,* or *preceded,* (O, K,) in consequence of beating, or taking fright. (S, O, K.) And *The beast fell into a deep place,* or from a mountain; or *fell from a mountain and died;* syn. تَرَدَّتْ. (TA.

[See the next paragraph.])

زَهَقٌ *A low,* or *depressed, part of the ground.* (S, O, K.) *A hollow,* or *cavity,* or *deep hollow* or *cavity, in the ground;* syn. وَهْدَةٌ: (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.])

زَهِقٌ *Light, and unsteady,* or *lightwitted;* (S, K, TA;) applied to a man. (S.) And A beast *not exceeded in fatness.* (TA.)

زَهَقَى A mare *that precedes,* or *outgoes, the* [*other*] *horses,* or *the horsemen.* (Sh, K.)

هُمْ زُهَاقُ مِائَةٍ and زَهَاقُ مِائَةٍ *i. q.* زُهَآءُ مِائَةٍ, (K, * TA,) i. e. *They are of the number of a hundred.* (TA.)

زَهُوقٌ A thing *passing away,* or *coming to nought;* or *that passes away,* or *comes to nought;* as also زَاهِقٌ. (K, TA.) Hence, in the Kur [xvii. 83], إِنَّ الْبَاطِلَ كَانَ زَهُوقًا, i. e. [*Verily what is false,* or *vain,*] *is a thing that passes away,* or *comes to nought.* (TA.) ___ A *deep well;* (JK, S, K;) as also زَاهِقَةٌ; [in the TA زَاهِقٌ;] and in like manner both are applied to a place of destruction (مَتْلَفَةٌ); (JK;) and to a مَتْلَفَةٌ [app.

meaning a desert in which people perish] as meaning *far-extending.* (Ham p. 23.) And in like manner, (S,) the former is also applied [app. as an epithet] to a فَجّ [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) ___ Also *Light,* or *active;* syn. خَفِيفٌ. (JK.)

زَاهِقٌ *Perishing,* or *dying.* (Az, TA.) ___ See also زَهُوقٌ, in two places. ___ An arrow *passing beyond the butt, and falling behind it:* (Mgh, TA:) whence the saying, in a trad., إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ [expl. in art. حبو]. (TA.) ___ [*Preceding,* or *outgoing.*] You say, جَآءَ زَاهِقًا *He came before,* or *in advance of, the horses,* or *horsemen.* (JK.) And رَاحِلَةٌ زَاهِقَةٌ *A saddlecamel preceding, going before, getting before, outgoing,* or *outstripping, the horses,* or *horsemen.* (S.) ___ A man *put to flight:* (S, O, K:) pl. زُهَّقٌ, (so in my copies of the S,) or زُهُقٌ, (so in the O,) or زُهْقٌ and زُهُقٌ, with damm and with two dammehs. (K.) ___ Water *running vehemently:* (JK, K, TA:) and a canal (خَلِيجٌ) *running swiftly.* (TA.) Applied to a beast (دَابَّةٌ), *Fat,* (JK, Az, S, K,) and *marrowy:* (S, K:) or *marrowy, but not fat in the utmost degree:* or *having thin,* or *little, marrow:* (TA:) and *dry,* or *tough,* (K, TA,) *by reason of leanness;* so says As: (TA:) and, (K,) or as some say, (JK,) *very lean;* (JK, K, TA;) *Such that a foul odour is perceived arising from the meagreness of its flesh:* (TA:) thus it bears two contr. meanings. (K.) ___ And, applied to marrow, *Compact and full:* (S, TA:) or, so applied, *good in respect of fatness:* and some say, *i. q.* رَارٌ [i. e. *in a melting state,* or *corrupt, by reason of emaciation;* or *thin;* &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a rájiz, (S, TA,) namely, 'Omárah Ibn-Tárik, (TA,)

* وَمَسَدٍ أُمِرَّ مِنْ أَيَانِقِ *

* لَسْنَ بِأَنْيَابٍ وَلَا حَقَائِقِ *

* وَلَا ضِعَافٍ مُخُّهُنَّ زَاهِقِ *

accord. to Fr, it is in the nom. case, the poetry being what is termed مُكْفَأ, [by which is here meant having one rhyme made to end with kesreh (which is substituted for fet-hah by poetic license) and another with dammeh,] the poet *meaning* [*And a rope*, or *many a rope, tightly twisted*, of the fur *of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak*,] but *whose marrow was compact and full:* [or, agreeably with an explanation given above from the JK, زاهق may mean *in a melting state*, &c.:] another explanation is, that زاهق here means ذَاهِب [*going away*]: (S, TA:) but, as Sgh says, the [right] reading is

* عِيسٍ عِتَاقٍ ذَاتِ مُخٍّ زَاهِقِ *

[meaning but *of a reddish*, or *yellowish*, or *dingy, white hue, of generous race, having compact and full marrow*]. (TA.)

أُزْهُوقَةٌ sing. of أَزَاهِيق in the phrase فَرَسٌ ذَاتُ أَزَاهِيقَ *A mare having wonderful*, or *admirable, qualities in running:* (A, TA:) or this means *a mare having a swift running.* (S, K.) ___ One says also, جَآءَتِ الخَيْلُ أَزَاهِقَ and أَزَاهِيقَ, meaning [*The horses*, or *horsemen, came*] *in troops in a state of dispersion.* (A'Obeyd, TA.) ___ أَزَاهِيقُ is also the name of *A horse of Ziyád Ibn-Hindábeh.* (K.)

مُزْهَقٌ *Slain.* (El-Muärrij, S.)

مُزْهِقٌ *Slaying*, or *a slayer.* (El-Muärrij, S.) ___ And A man *quick* [*as though urging* himself *forward*] in his pace, or journeying. (S, TA.) ___ And *Loquacious.* (JK.)

مَزْهَقَةٌ [*A cause of the departure of the soul:* a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ]. ___ [Hence,] one says of a camel which others strive in vain to overtake, هٰذَا الجَمَلُ مَزْهَقَةٌ لِأَرْوَاحِ المُطِيِّ [*This camel is one*

that takes away the breath of the other *beasts,* or *saddle-camels*]. (A, TA.)

رَجُلٌ مَزْهُوقٌ *A man who is straitened.* (TA.)

زهم

1 **زَهِمَ**, inf. n. زَهُومَةٌ and زَهَمٌ, *It stank:* [in which sense زَهَمٌ, inf. n. زَهُومَةٌ, is mentioned by Freytag on the authority of the Deewán el-Hudhaleeyeen:] said of flesh-meat. (MA. [See also زَهُومَةٌ and زَهَمٌ below.]) And زَهِمَتْ يَدُهُ (S, MA, K,) aor. ـَـ, (K,) inf. n. زَهَمٌ, (S, K,) *His hand was,* or *became, greasy,* (S, MA, K,) مِنَ الشَّحْمِ *from the fat:* (MA:) or *had in it the odour of fat.* (TA) ___ زَهِمَ; also signifies *He suffered from indigestion,* or *heaviness of the stomach arising from food which it was too weak to digest:* (JK, K:) said of a man. (JK.) ___ زَهَمَ, (K,) aor. ـُـ, inf. n. زَهْمٌ, (TK,) *It* (a bone) *was,* or *became, marrowy; had,* or *contained, marrow;* as also ازهم. (K, TA.)

4 **أَزْهَمَ** see what next precedes.

زَهْمٌ *Fat,* as a subst.: (S:) or so زَهَمٌ; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies *fat of a beast of prey:* (TA:) or, as some say, *flesh-meat that is raw,* or *not thoroughly cooked:* (JK:) and the former, *fat of a wild animal:* or *of the ostrich:* or *of horses:* (K:) or, as some say, *of a wild animal that does not chew the cud:* (TA:) or *in a general sense.* (K.) ___ And The *perfume known by the name of* زَبَادٌ [i. e. *civet*], *which comes forth from the* [*cat called*] سِنَّوْرُ الزَّبَادِ, *from beneath its tail, in the part between the anus and the meatus urinarius.* (K.) Also *A fetid odour.* (K.) [See also زَهَمٌ and زَهُومَةٌ.]

زَهَمٌ The *fetid odour of corpses* or *carcases.* (TA. [See also 1, first sentence; and the last explanation of زَهْمٌ; and see زَهُومَةٌ.]) ___ And The *remains of fat in a horse* or *similar beast* (فِى دَابَّةٍ). (TA.) See also زَهْمٌ.

زَهِمٌ [part. n. of زَهِمَ]. You say, لَحْمٌ زَهِمٌ *Stinking, fat, flesh-meat.* (JK.) And يَدُهُ زَهَمَةٌ *His hand is greasy:* (S, K:) or *has in it the odour of fat.* (TA.) ___ And *Very fat; having much fat:* or *having some remains of fatness.* (K.)

زُهْمَةٌ : see زُهُومَةٌ.

زَهْمَانُ *Suffering from indigestion,* or *heaviness of the stomach arising from food which it is too weak to digest:* (JK, K:) and زهمان with damm [i. e. زُهْمَانٌ , with tenween, for, as is said in the S (voce عُرْيَانٌ), a word of the measure فُعْلَانٌ has its fem. with ة meaning, if an epithet,] signifies [the same, or] *satiated, sated,* or *satisfied in stomach;* as also زُهْمَانِىٌّ . (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] زَهْمَانُ, (Abu-n-Nedà, IAar, TA,) or زُهْمَانُ , [imperfectly decl. (like the first word) as a proper name ending with ان] (AHeyth, IDrd, S, TA,) or each, (K,) the name of *A certain dog.* (S, K, &c.) It is said in a prov., فِى بَطْنِ زَهْمَانَ زَادُهُ *In the belly of the dog* زهمان *is his provision:* applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was

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this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهمان his share, and then زهمان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زَهْمَانُ is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning Thou has had thy provision thereof, and it is in thy belly; and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with damm, [زُهْمَانُ] and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهمان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was

unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi suprà.)

زُهْمَانٌ and زُهْمَانُ: see the next preceding paragraph, in four places.

زُهْمَانِىٌّ : see زَهْمَانُ, first sentence.

زُهُومَةٌ The *odour of fat and stinking flesh-meat;* (JK, K; [and mentioned also, but not explained, in the S;]) as also زُهْمَةٌ : (K:) or the latter signifies *a fetid odour* [in a general sense]: (S:) but accord. to Az, the former signifies the *disagreeableness of odour, without the being fetid,* or *altered* [*for the worse*]; *such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish;* the fish of the rivers having no زهومة. (TA.) [See also 1, first sentence; and رُهْمٌ, last signification; and زَهْمٌ.]

زهو

1 زَهَا, said of seed-produce, *It increased,* or *augmented; received increase and blessing from God;* or *throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يَزْهُو, inf. n. زَهْوٌ, *it attained its full growth:* (Msb:) or *it put forth its fruit:* or *it became tall:* (TA:) and, said of palm-trees, (نَخْلٌ, S, Msb, K, TA,) and likewise of plants, (TA,) aor. as above, (Msb, TA,) and so the inf. n., (S, Msb, TA,) *they became tall;* (K, TA;) *became tall and fullgrown;* or *became of their full height, and blossomed;* (TA;) and ازهى signifies the same: (K:) or both signify *they* (i. e. palm-trees) *showed redness,* and *yellowness, in their fruit;* (S, Msb;) the latter verb mentioned by AZ, but [it is said that] As did not know it: (S: [see, however, what follows:]) or, as some say, the former signifies *they put forth their fruit;* and ↓ the latter, as expl. next before: (Msb:) accord. to Abu-lKhattáb and Lth, one says of palm-trees (نَخْلٌ) only يُزْهِى; not يَزْهُو: and As [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهى. (TA.) And زَهَا التَّمْرُ, (JK,) or البُسْرُ; and ازهى ; (Mgh, K;) and زَهَّى , (K,) inf. n. تَزْهِيَةٌ; (TA;) [*The dates,* or *dates beginning to ripen,*] *showed their goodness by redness,* and *yellowness:* (JK:) *became red,* and *yellow:* (Mgh:) *became coloured.* (K.) Hence the trad., نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى يَزْهُوَ, or يُزْهِى , [*He forbade the selling of the fruit of the palm-trees until its becoming red* or *yellow*], thus differently related. (Mgh.) ___ You say also, زَهَا الغُلَامُ, (K,) aor. and inf. n. as above, (TA,) *The boy grew up;* or *attained to youthful vigour,* or *the prime of manhood.* (K.) ___ And زَهَتِ الشَّاةُ, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) *The ewe,* or *she-goat, became large in her udder:* (JK:) or *secreted milk in her udder, and was near to bringing forth.* (AZ, S, K. *) ___ And زَهَتِ الرِّيحُ *The wind rose, blew,* or *became in a state of commotion.* (S.) ___

And زَهَتِ الإِبِلُ, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) *The camels journeyed, after coming to water,* (JK, S, M, K,) *a night* or *more,* (JK, S, M,) so says A'Obeyd, (S,) or *a night* or *two nights.* (K.) And *The camels passed along,* (مَرَّتْ,) so in the copies of the K, but correctly مَدَّتْ [i. e. *made much advance in journeying*], as in the M, (TA,) *in search of pasturage, after they had drunk,* (K, TA,) *not pasturing around the water.* (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) زَهْوٌ [as inf. n. of the trans. v. زَهَا, aor. يَزْهَى,] primarily signifies The act of *raising,* or *elevating:* and the act of *shaking;* or *putting in motion,* or *into a state of commotion:* whence زَهَاهُ السَّرَابُ and زَهَتِ الرِّيحُ النَّبَاتَ [both expl. in what follows]. (Har p. 171.) You say, زَهَتِ الأَمْوَاجُ السَّفِينَةَ *The waves raised the ship.* (TA.) And زَهَا السَّرَابُ الشَّىْءَ, aor. يَزْهَاهُ, *The mirage raised,* or *elevated,* [*to the eye,*] *the thing* [seen in it or beyond it; or rather, *made it to appear tall, and as though quivering, vibrating,* or *playing up and down;* as is perhaps meant to be indicated by the citation above from Har]; syn. رَفَعَهُ; written only [thus] with ا [in the pret. and in the aor.]: (S:) and السَّرَابُ يَزْهَى القُبُورَ وَالحُمُولَ *The mirage is as though it raised the tombs and the women's camel-vehicles;* or *elevated them;* expl. by the words كَأَنَّهُ يَرْفَعُهَا. (TA.) ___ And زَهَا المِرْوَحَةَ, said of a person fanning, *He put in motion the fan;* or *put it into a state of commotion;* as also زَهَّاهَا. (TA.) And زَهَتِ الرِّيحُ الشَّجَرَ, (S,) or النَّبَاتَ, (K, * TA,) aor. تَزْهَاهُ, (S, TA,) inf. n. زَهْوٌ, (K, TA,) *The wind shook,* or *put in motion* or *into a state of commotion,* (S, K, * TA,) *the trees,* (S,) or *the plants,* or *herbage, after the dew* or *rain* (غَبَّ النَّدَى). (K, TA.) ___ And زَهَاهُ, (S, TA,) inf. n. زَهْوٌ; (K, TA;) and ازْدَهَاهُ, (S, TA,) inf. n. ازْدِهَآءٌ; (K, TA;) [not ازْهَاهُ, as in the TK, followed by Freytag;] *i. q.* اسْتَخَفَّهُ: (S, K, * TA:) and تَهَاوَنَ بِهِ: (S:) [the former of these two explanations as meaning *He,* or *it, incited him,* or *excited him, to briskness, liveliness,* or *sprightliness;* or *to lightness, levity,* or *unsteadiness:* and the latter of them, or both of them, for the former is often syn. with the latter, as meaning *he held him,* or *it, in little,* or *light, estimation* or

account, or *in contempt; he contemned,* or *despised, him,* or *it:* but of this latter meaning I do not remember to have met with any ex.:] and ازدهى به signifies the same as ازدهاه (TA) meaning تهاون به. (JK.) You say, زهاه الشَّىء and ازدهاه, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] استخفَّه طربا: (Har p. 359:) and يزدهينى as meaning [agreeably with the same explanation] يستفزُّنى and يستخفُّنى: (Id. p. 131:) and ازدهى القوم as meaning [in like manner] استخفَّهم من الطَّرب; and also as meaning *He pleased the people,* or *party:* (Id. p. 427:) and ازدهاه also as meaning حمله على الزَّهو [*He incited him,* or *excited him, to pride,* or *conceit,* or *the like*]: (Id. p. 131:) and زهاه الكبر (K) *Pride rendered him self-conceited.* (TK.) 'Omar Ibn-'Abee-Rabeea says,

* وَلَمَّا تَقَاوَضْنَا الحَدِيثَ وَأَسْفَرَتْ *

* وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا *

meaning *And when we discoursed together, and faces shone, beauty excited* the possessors of *them to levity* (استخفَّ أَربابها) *and prevented their veiling them with the* قناع [or *head-covering*], by reason of self-admiration: or, as some say, the ها in زهاها refers to a woman mentioned before, not to وجوه; and the meaning is, *beauty excited her* &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَوْ and لَمَّا and حين may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: أَنْ تَتَقَنَّعَا means مِنْ أَنْ تَتَقَنَّعَا; for they often suppress the preposition with أَنْ: (Ham pp. 552-3:) [J gives two readings of this verse, accord to one of my copies of the S: one is with تنازعا in the place of تقاوضنا, and أَشْرَقَتْ in the place of أَسْفَرَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]

* فَلَمَّا تَوَافَقْنَا سَلَّمْتُ أَقْبَلَتْ *

* وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا *

[*And when we agreed together, and I saluted, faces advanced, which beauty excited* &c, or the possessors of which *beauty excited* &c.]. (S.) And hence their saying, فُلَانٌ لَا يُزْدَهَى بِخَدِيعَةٍ [*Such a one will not be incited,* or *excited, to briskness,* &c., *by means of deceit,* or *guile*]. (S.) And ازدهاه الفرح, meaning استخفَّه [*Joy incited him,* &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] ___ زَهَا الطَّلُّ النَّوْرَ *The* طلّ [or *fine drizzling rain*] *made the flowers,* or *blossoms, to increase in beauty of aspect.* (TA.) ___ زَهَا السِّرَاجَ, (K,) aor. يَزْهُوهُ [perhaps a mistranscription for يَزْهَاهُ], inf. n. زَهْوٌ, (TA,) *He made the* سراج [or *lamp,* or *lighted wick,*] *to give a bright light.* (K.) ___ زَهَوْتُ الإِبِلَ

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I made the camels to journey, after coming to water, (A 'Obeyd, JK, S, K,) *a night* or *more,* (A 'Obeyd, JK, S,) or *a night* or *two nights.* (K.) Thus the verb in relation to camels is trans. as well as intrans. (S.) ___ زَهَا بِالسَّيْفِ *He made a sign with the sword by waving it,* or *brandishing it.* (K, TA.) ___ زَهَا بِالعَصَا *He struck with the staff,* or *stick.* (K.) ___ زَهَا بِمِائَةِ رِطْلٍ *He computed,* or *computed by conjecture,* [*to be of the weight of*] *a hundred pounds.* (K.) You say, زَهَاهُ بِمِائَةِ رِطْلٍ meaning خرزه [a mistake for حَزَرَهُ i. e. *He computed it,* &c., *to be of the weight of a hundred pounds*]. (TK. In the TA, الشَّىْءَ, [زها فلان بمائة رطل or the like being omitted by an oversight,] aor. يَزْهَاهُ [which indicates an omission after فلان].) And زَهَوْتُ القَوْمَ *I computed,* or *computed by conjecture, the number of the people,* or *party.* (JK.) زَهَى, (JK, S, K,) like عَنِىَ; (S, K;) and زَهَا, (IDrd, S, K,) like دَعَا, but this is rare, (K,) and was dissallowed by As in the sense of زَهَى, (TA in art. نخو,) aor. يَزْهُو, inf. n. زَهْوٌ; (IDrd, S;) and أَزْهَى ; (K;) said

of a man, (JK, S,) *He behaved proudly, haughtily,* or *insolently;* (S, K, * TA;) *he was proud, vain,* and *boastful;* (K;) or *was pleased with himself,* or *self-conceited:* (JK:) ازدهى [i. e. ازدهى], in like manner, means تكبّر: (Har p. 264: [but this more properly signifies, as shown above by an explanation of ازدهاه, *he was incited,* or *excited, to lightness, levity,* or *unsteadiness:*]) the first of these verbs [may be originally pass. of زها in the phrase زهاه الكبر, mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, لتزه يا رجل [*Behave thou proudly,* &c., *O man;* see art. ت]; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without ل, as when you say, ليقم زيد: (S, TA:) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of زهى الرَّجل? and he answered, *The man was pleased with himself,* or *self-conceited:* I said, Dost thou say, زها as meaning افتخر [*He gloried,* or *boasted,* &c.]? and he answered, As for us, we do not say it. (S, TA.) One says also, زهى فلانٌ بكذا i. e. نُخى [*Such a one gloried,* or *boasted,* and *magnified himself,* or *behaved proudly, by reason of such a thing*]; as though meaning زهاه الإعجاب بنفسه [i. e. *self-conceit elevated him* by reason of such a thing]. (Har p. 171.) ___ And one says, زهى الشَّىء بعينيك or لعينيك *The thing was beautiful in aspect in,* or *to, thine eyes.* (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written, زهى; and only in the PS, زها, for زها, which is the form given by Golius: Freytag writes the phrase زهى الشى بعينك.])

2 **زهَّو** see 1, in two places, in the former half of the paragraph.

4 **أزهو** see 1, in four places, in the first three sentences: ___ and again, in one place, in the last quarter of the same paragraph. ما أزهاه [meaning *How proud, vain, boastful,* or *selfconceited, is he!*] is from زها as syn. with زهى; not

from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (S.)

8 **ازدهى** [originally ازتهى]: see 1, as a trans. verb, in eight places. And ازدهى: see 1, in the last quarter of the paragraph.

زهو [is the inf. n. of زها (q. v.): and also has the significations here following. ___] *Pride* [as implying self-elevation]: (JK, S, K:) *vanity,* or *vain behaviour:* (K:) *boasting,* or *glorying:* (S, K:) and *wrongdoing, injustice, injuriousness,* or *tyranny.* (TA.) ___ *A false,* or *vain, saying;* syn. باطل; (S, K, and Ham p. 24;) *a lie,* or *falsehood;* (JK, S, K, and Ham * ubi suprà;) or *an exaggeration in speech.* (Ham ubi suprà.) You say, قَالَ زهوًا [*He said a false,* or *vain, saying,* &c.]. (Ham ubi suprà.) ___ *A beautiful aspect.* (S, K.) ___ The *blossoms,* or *flowers, of a plant.* (Lth, K.) ___ The *brightness of a plant* (K, TA) *by its becoming red or yellow;* (TA;) as also زهو , (K, TA,) like علو, (TA,) [in the CK كالزَّهْو is here put in the place of كالزُّهُوّ,] and زهآء , (K, TA,) like سحاب, as the unrestricted mention of it requires, but in some of the copies of the K with damm [i. e. زهآء]. (TA.) ___ Also, [or نبات زهو, as in the TK,] *A plant beautiful and bright,* (K,) or *fresh.* (TA.) ___ And *Dates beginning to ripen* (بسر) *that are becoming coloured* (ملون), (so in some copies of the S and K, and in the Mgh, or متلون [which signifies the same], Har p. 416), or *that have become coloured* (ملوَّن); (so in other copies of the S and K;) as also زهو , (K, TA,) like علو, thus in the handwriting of Az in the T: (TA:) [here, again, in the CK we find كالزَّهْو put in the place of كالزُّهُوّ : or perhaps it should be كالزُّهْو ; as appears from what follows in the next sentence:] in this sense, زهو is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, قد ظهر فيه الزَّهْو [*Dates becoming,* or *become, red,* or *yellow, have appeared in them;* i. e. فى النَّخل]: and the people of El-Hijáz say, الزُّهْو , with damm: (S:) [Fei says,] the subst. from زها النَّخل meaning the palm-trees showed redness and yellowness in their fruit is الزهو [i. e. الزُّهْو], with damm; and AHát says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Msb.) ___ You say also ثوب زهو *A red and beautiful garment* or *piece of cloth:* and ثياب زهوة and زاهية [*red and beautiful garments*

&c.]. (JK.)

زهو : see the next preceding paragraph, latter half, in three places.

زُهَا الدُّنيا *The ornature, finery, show, pomp,* or *gaiety, of the present life* or *world.* (K, TA.) The former noun [when indeterminate] is [with tenween, زُهًا,] like هُدًى. (K.)

زَهْوَةٌ *A shining, glistening,* or *brilliancy;* whatever be the colour. (TA.)

زَهَآءٌ : see زَهْوٌ, in the former half of the paragraph.

زُهَآءٌ *Number,* or *amount.* (JK, Msb.) You say, كَمْ زُهَاؤُهُمْ *How many is their number?* or *how much is their amount?* (Msb, TA:) or, *the computation of them?* (TA.) And هُمْ زُهَآءُ مِائَةٍ [*They are as many as a hundred;*] *they are the number,* or *amount, of a hundred;* (El-Fárábee, S, Mgh, Msb, K; *) or *their number,* or *amount, is a hundred:* (Mgh:) and زَهَآءُ مِائَةٍ, also, with kesr: (El-Fárábee, Msb:) but the saying of the [common] people هُمْ زُهَآءُ عَلَى مِائَةٍ is not [correct] Arabic. (Msb.) ___ Also *A large number:* whence in a trad. respecting the time of the resurrection, إِذَا سَمِعْتُمْ بِنَاسٍ مِنْ قِبَلِ المَشْرِقِ أُولِى زُهَآءٍ i. e. [*When ye hear of men coming from the direction of the east,*] *having a large number.* (TA.) ___ And زُهَآءُ الشَّىْءِ signifies *The* شَخْصُ [i. e. *corporeal form* or *figure* or *substance, which one sees from a distance,*] *of the thing.* (TA.)

زَهَآءُ مِائَةٍ : see the next preceding paragraph.

زَهْوٌ : see زَهْوٌ, in two places. ___ Also The *redness of colour,* and *beauty,* of garments or cloths. (JK.)

زَاهٍ [act. part. n. of زَاهِيَةٌ إِبِلٌ ___]. زَهَا *Camels that will not pasture upon the* [*plants,* or *trees, termed*] حَمْضٌ: (ISk, S:) pl. زَوَاهٍ. (TA.) ___ زَاهِى اللَّوْنِ *Bright in respect of colour.* (TA.) ثِيَابٌ زَاهِيَةٌ: see

زهو, last sentence.

أَزْهَى [meaning *More*, and *most, proud, vain, boastful*, or *self-conceited*, is, like مَا أَزْهَاهُ (q. v.), from زَهَا as syn. with زَهِىَ; not from the latter of these two verbs]. You say أَزْهَى مِنْ غُرَابٍ [*More proud*, &c., *than a crow*]; (S, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and مِنْ وَعِلٍ [*than a mountain-goat*]: and مِنْ طَاؤُوسٍ [*than a peacock*]: and دِيكٌ and ذُبَابٌ and ثَوْرٌ and ثَعْلَبٌ [*a cock* and *a fly* and *a bull* and *a fox*]: all these are provs. (Meyd.)

إِنْزَهْوَى, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except إِنْقَحْلَى from قَحَلَ, (MF, TA,) applied to a man, *Proud, haughty*, or *insolent;* (Lh, K;) as also مُزْدَهًى [which more properly means *incited*, or *excited, to lightness, levity*, or *unsteadiness*]; (Har p. 264:) pl. of the former إِنْزَهْوُونَ. (Lh, TA.) [See also what next follows.]

مُزْهُوٌّ, from زُهِىَ, applied to a man, *Proud, haughty*, or *insolent;* (S, TA;) [*vain*, and *boast-*

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ful;] *pleased with himself*, or *self-conceited*. (TA.) [See also what next precedes.]

مُزْدَهًى : see إِنْزَهْوَى, above.

زو

1 **زُيَّ عَلَيْنَا** , or زَيَّ, (accord. to different copies of the S, in the TA زُيَّ,) [from زَوٌّ, originally زُوِوَ, then زُوِيَ, and then زُيَّ or زَيَّ,] or it is زُوِيَ, (thus in some copies of the S,) *It was decreed against us.* (S.)

4 **أَزْوَى** , (K,) said of a man, (TA,) [from زَوٌّ,] *He came having with him another:* (K, and T in art. تو:) mentioned by Az and Sgh on the authority of IAar: (TA:) opposed to أَتْوَى meaning he came alone; by himself. (T in art. تو.)

زَوٌّ *A pair,* or *couple; two coupled together;* (S, K, TA;) [of men, and] of ships and other things; (TA;) *i. q.* زَوْجٌ: (K, and T in art. تو:) opposed to تَوٌّ meaning one, and no more. (K, and TA in this art. and in art. تو.) You say, جَآءَ فُلَانٌ زَوًّا, meaning *Such one came with his companion.* (S.) [See also art. الزَّوُّ.] تو is also the name of *A ship constructed by ElMutawekkil,* (K, TA,) *the 'Abbásee;* in which he associated in drinking with the poet El-Boh- turee. (TA.) Accord. to the S, it is the name of a mountain in El-'Irák: but Aboo-Zekereeyà EtTebreezee, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* وَلَا جَبَلًا كَالزَّوِّ يُوقَفُ تَارَةً *
* وَيَنْقَادُ إِمَّا قُدْتَهُ بِزِمَامِ *

[*Nor* have I seen *a mountain like* الزَّوِّ, *that is made stationary at one time, and becomes led on* at another time *if thou draw it along with a leading-rope*]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA. [In the CK, in the verse above cited, اذْ ما is put in the place of إِمَّا.]) [J also says that,] accord. to As, زَوُّ المَنِيَّةِ signifies *What happens of decreed perdition* or *death:* and زَوٌّ is also said to signify *a decree* [of God]: (S, TA:) and in the M it is said that زَوٌّ signifies *perdition,* or *death:* and زَوٌّ

المنيَّة, *the accidents*, or *calamities*, *of destiny* or *death:* but accord. to the T, As said زوء المنيَّة, withء

(TA.)

زوج

2 **زوّج شيئًا بشىءٍ**, and زوّجه إليه, [inf. n. تزويجٌ,] *He coupled,* or *paired, a thing with a thing; united it to it as its fellow,* or *like.* (TA.) So in the Kur [xliv. 54 and lii. 20], زوّجناهم بحورٍ عينٍ *We will couple them,* or *pair them,* [*with females having eyes like those of gazelles:*] (S, Mgh, K, TA:) the meaning is not the تزويج commonly known, [i. e. marriage,] for there will be no [such] تزويج in Paradise. (MF, TA.) And so in the Kur [lxxxi. 7], وإذا النُّفوس زُوِّجت *And when the souls shall be coupled,* or *paired,* or *united with their fellows:* (TA:) i. e., with their bodies: (Bd, Jel:) or, each with its register: (Bd:) or with its works: (Bd, TA:) or the souls of the believers with the حور, and those of the unbelievers with the devils: (Bd:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زوّجتُ إبلى *I coupled,* or *paired, my camels, one with another:* (A:) or زوّجتُ بين الإبلِ *I coupled,* or *paired, every one of the camels with another.* (TA.) So too in the Kur [xlii. 49], أو يزوّجهم ذُكرانًا وإناثًا *Or He maketh them couples,* or *pairs, males and females:* or, accord. to AM, *maketh them of different sorts* [or *sexes*], *males and females:* for ___ تزويجٌ signifies [also] The *making to be of different sorts* or *species* [&c.]. (TA.) ___ زوّجته امرأةً, (T, S, A, * Mgh, Msb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISK, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning *I married him,* or *gave him in marriage, to a woman;* (Msb, TA;) as also بامرأةٍ; (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooäh (see 5)]: (Msb, TA:) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art.:] زوّجتُ منه امرأةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زوّجته منها [meaning *I married him to her*]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that من may be redundant in an affirmative proposition, or that

of those who hold that it may be substituted for ب. (Msb.)

3 **زاوجه** , [inf. n. مزاوجة and زواج] *It,* or *he, was,* or *became, a couple,* or *pair, with it,* or *him:* or *made a coupling,* or *pairing, with it,* or *him.* (MA.) [And زاوجا *They two formed together a couple,* or *pair.*] ___ [And زاوجا, inf. n. as above, *They married each other.*] You say, هذيل يزاوج عكْرمة [The tribe of *Hudheyl intermarry with* that of *'Ikrimeh*]. (A. [See also 6.]) ___ زاوج بينهما and ازوج [*He made them two* (referring to sentences or phrases) *to have a mutual resemblance in their prose-rhymes,* or *in measure:* or *to be connected, each with the other;* or *dependent, each on the other*]. (A, TA.) See also 8, in three places.

4 **أَزْوَجَ** see the next preceding paragraph.

5 **تزوَّجت ٱمْرأَةً** , (T, S, A, * Mgh, Msb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISK, (Mgh,) meaning *I married a woman;* i. e., *took a woman in marriage; took her as my wife;* (Msb, TA;) as also بٱمْرأَةٍ; (A, * K;) or this is rare; (K;) Akh says that it is allowable; (Msb, TA;) and it is said to be of the dial. of AzdShanooäh, (S, Mgh, Msb, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and ISK, (Mgh,) it is not of the language of the Arabs. (T, S, Mgh.) And تزوّج فى بنى فُلَانٍ (A, Msb, TA) *He married,* or *took a wife, among the sons of such a one.* (Msb, TA.) And تزوّجه إِلَيْه *i. q.* خاتنه [*He allied himself to him by marriage*]. (K in art. ختن.) ___ [Hence,] تزوّجه النَّوم *Sleep pervaded him;* syn. خالَطَه. (K.)

6 **تزاوج القَوْمُ** and ازدوجوا *The people,* or *party, married one another; intermarried.* (TA. [See also 3.]) ___ See also the next paragraph, in three places.

8 **ازدوجت الطَّيْر** [*The birds coupled,* or *paired, one with another*]. (TA.) ___ See also 6. ___ ازدوجا and تزاوجا [and زاوجا], said of two phrases, or sentences, (A, TA,) *They bore a mutual*

resemblance in their prose-rhymes, or *in measure:* or *were connected, each with the other;* or *dependent, each on the other:* and in like manner, ازدوج and تزاوج , said of a phrase, or sentence, *It was such that one part of it resembled another in the prose-rhyme,* or *in the measure:* or *consisted of two propositions connected, each with the other;* or *dependent, each on the other:* (TA:) ازدواج and مزاوجة (S, A, K) and تزاوج (S) are syn.: (S, A, * K:) ازدواج signifies *A conformity,* or *mutual resemblance,* [*with respect to sound,* or *measure,*] *of two words occurring near together;* as in the phrase من سبأ بنبأ [in the Kur xxvii. 22]: (Kull p. 31:) and this is also termed مزاوجة and محاذاة and موازنة and مقابلة and مؤازاة. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زاج [*Vitriol;*] *a well-known kind of salt;* (K, TA;) *called* شَبٌّ يَمَانِىٌّ; [but see شَبٌّ;] *which is a medicinal substance, and one of the ingredients of ink:* (Lth, TA:) [pl. زاجات, meaning *species,* or *sorts, of vitriol;* namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (S,) arabicized, (S, K,) originally زاگ. (TA.)

زوج primarily signifies *A sort of thing of any kind* [*that is one of a pair* or *couple*]: and زوجان signifies *a pair,* or *couple,* i. e. *any two things paired* or *coupled together,* whether they be *likes* or *contraries:* زوج signifying *either one of such two things:* (Az, TA:) or, accord. to 'Alee Ibn- 'Eesà, *a sort of thing* [absolutely]: (Mgh:) or *a sort of thing having its like,* (El-Ghooree, Mgh, Msb,) as in the case of species; (Msb;) or *having its contrary,* (El-Ghooree, Mgh, Msb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Msb;) though sometimes applied to *any sort of thing;* and to *a single thing:* (El-Ghooree, Mgh:) or it is applied to *a single thing* only when *having with it a thing of the same kind;* (Mgh, Msb;) زوجان signifying *a pair,* or *couple, of such things:* (Mgh:) the pl. is أَزْوَاجٌ:

(TA:) you say زَوْجَانِ مِنْ حَمَامٍ and زَوْجَا حَمَامٍ [*A pair*

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of pigeons]: (A:) and اِشْتَرَيْتُ زَوْجَيْ حَمَامٍ [*I bought a pair of pigeons*], meaning a male and a female: (S:) and زَوْجَا نِعَالٍ [*A pair of sandals*]: (S, A:) and in like manner زَوْجَيْنِ is used in the Kur xi. 42 and xxiii. 28; (S;) meaning a male and a female: (Bd, Jel:) or, accord. to the M, زَوْجٌ signifies *one of a pair* or *couple:* and also *a pair* or *couple together:* (TA:) and in like manner says AO, (Mgh, Msb,) and IKt, and IF: (Msb:) and ISh says that it signifies *two;* (Mgh;) and so says IDrd: (Msb:) so that you say, هُمَا زَوْجٌ as well as هُمَا زَوْجَانِ [meaning *They two are a pair,* or *couple*]; (S, K, TA;) like as you say, هُمَا سَوَآءٌ and هُمَا سِيَّانِ: (S, TA:) and عِنْدِى زَوْجُ نِعَالٍ, meaning [*I have*] *two* [*sandals*]; and زَوْجَانِ, meaning *four:* (Msb:) or زَوْجُ حَمَامٍ as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) IAmb says, the vulgar are wrong in thinking that زَوْجٌ signifies *two;* for the Arabs used not to employ such a phrase as زَوْجُ حَمَامٍ, but used to say زَوْجَانِ مِنَ الحَمَامِ, (Mgh, Msb, TA,) meaning a male and a female; (TA;) and زَوْجَانِ مِنَ الخِفَافِ, (Mgh, Msb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زَوْجٌ to *one* of birds, like as they applied the dual, زَوْجَانِ, to *two;* but they applied the term فَرْدٌ to the male, and فَرْدَةٌ to the female: (Mgh, Msb:) Es-Sijistánee, also, says that the term زَوْجٌ should not be applied to *two,* neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زَوْجَانِ: (Msb:) Az says that the grammarians disapprove the saying of ISh that زَوْجٌ signifies *two* of any things, (Mgh, * TA,) and that زَوْجَانِ مِنْ خِفَافٍ signifies [*Two pairs of boots,* or] *four* [*boots*]; for زَوْجٌ with them signifies *one* [*of a pair* or *couple*]: a man and his wife [together] are termed زَوْجَانِ: and ثَمَانِيَةَ أَزْوَاجٍ in the Kur [vi. 144 and xxxix. 8] means *Eight ones* [*of pairs* or *couples*]: the primary meaning of زَوْجٌ being that first mentioned in this paragraph; (TA:) in the Kur xxii. 5 and 1. 7 [it seems to be implied that it means *pair* or *couple;* but more probably in these instances] it means *sort,* or *species:* (Bd, Jel:) it is also expl. by the word لَوْنٌ [used in this last sense]: (T, TA;) in the Kur xxxviii. 58, its pl. أَزْوَاجٌ means أَلْوَانٌ and أَنْوَاعٌ [i. e. *sorts,* or *species*]

of punishment: F explains the sing. as meaning لَوْنٌ مِنَ الدِّيبَاجِ وَنَحْوِهِ [*a sort,* or *species, of silk brocade and the like*]; but his restricting the signification by the words من الديباج ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aashà, in which he uses the phrase كُلُّ زَوْجٍ مِنَ الدِّيبَاجِ [*every sort,* or *species, of silk brocade*], as an ex. of زوج in the sense of لون. (TA.) ___ [Hence,] A woman's *husband:* and a man's *wife:* in which latter sense زَوْجَةٌ is also used; (S, M, A, Mgh, * Msb, K; *) as in a verse of El-Farezdak cited in art بول, conj. 10; (S, Mgh;) but it is disallowed by As; (TA;) and the former word is the one of high authority, (Mgh, Msb,) and is that which occurs in the Kur, in ii. 33 and vii. 18, (S, Mgh, Msb, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AHát says that the people of Nejd call a wife زَوْجَةٌ, and that the people of the Haram use this word: but ISk says that the people of El-Hijáz call a wife زَوْجٌ; and the rest of the Arabs, زَوْجَةٌ: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Msb:) the pl. of زَوْجٌ is أَزْوَاجٌ (Msb, K *) and زَوْجَةٌ; (K;) and the pl. of زَوْجَةٌ is زَوْجَاتٌ (A, Mgh, Msb) and أَزْوَاجٌ also; (A, Msb;) and أَزَاوِيجُ occurs [as a pl. pl., i. e. pl. of أَزْوَاجٌ,] in a verse cited by ISk. (TA in art. نأج.) ___ [Hence also,] *A consociate, an associate,* or *a comrade:* (A:) its pl. in this sense is أَزْوَاجٌ, (S, A, K,) occurring in the Kur xxxvii. 22. (S, A.) ___ And *A fellow,* or *like:* pl. أَزْوَاجٌ: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عِنْدِى مِنْ هٰذَا أَزْوَاجٌ *I have, of this, fellows,* or *likes.* (TA.) ___ As used by arithmeticians, (Mgh, Msb,) *contr. of* فَرْدٌ; (S, Mgh, Msb, K;) i. e. it signifies *An even number; a number that may be divided into two equal numbers;* (Msb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أَزْوَاجٌ. (S, Mgh.) One says زَوْجٌ أَوْ فَرْدٌ [*Even or odd?*], like as one says خَسًا أَوْ زَكًا [or rather زَكًا أَوْ خَسًا] and شَفْعٌ أَوْ وَتْرٌ. (S, Mgh.) ___ Also *A* [*kind of cloth such as is termed*] نَمَطٌ [q. v.]: or *silk brocade;* syn. دِيبَاجٌ: (TA:) or *a* نَمَطٌ *that is thrown over the* [*kind of vehicle called*] هَوْدَجٌ. (S, K, TA.)

زِيجٌ : see art. زيج.

زَوْجَةٌ : see زَوْجٌ, in four places, in the latter half of the paragraph.

زَوْجِيَّةٌ and زَوَاجٌ [The *marriage-state*, or simply *marriage*]: the latter is a subst. from زَوَّجَ, [i. e. a quasi-inf. n.,] like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Msb.) You say, بَيْنَهُمَا حَقُّ الزَّوْجِيَّةِ and الزَّوَاجِ [*Between them two is the right of the marriage-state*, or *of marriage*]: (A, Msb:) and الزِّوَاجِ is also allowable as [an inf. n. of 3,] coordinate to المُزَاوَجَةِ. (Msb.)

زَوَاجٌ : see the next preceding paragraph, in two places.

زَائِجَةٌ : see art زيج.

مِزْوَاجٌ A woman *who marries often:* (S, K:) one *who has had many husbands.* (K.)

زود

1 زَادَ, aor. يَزُودُ, (L,) inf. n. زَوْدٌ, (L, K,) *He laid in a stock of provisions for travelling* or *for a fixed residence;* syn. أَسَّسَ زَادًا: (L, K:) or زَادَهُ is *syn. with* زَوَّدَهُ; q. v.; and this is what is meant in the K by تَأْسِيسُ الزَّادِ as the explanation of الزَّوْدُ. (MF.)

2 زوّدهُ, (S, Msb, K,) inf. n. تَزْوِيدٌ; (KL;) as also ازداهُ, (K,) inf. n. إِزْوَادٌ; (TA;) and زَادَهُ, inf. n. زَوْدٌ; (MF;) *He furnished him with,* or *gave him, provisions* (S, Msb, K, * KL) *for travelling* [or *for a fixed residence*]. (S, Msb.) [It is doubly trans.:] you say, زَوَّدَهُمْ مِلْءَ المَزَاوِدِ [*He furnished them with what filled the provision-bags for travelling-provision*]: (A:) and زوّدهُ الزَّيْتَ [*He furnished him with olive-oil for travelling-provision*]. (S in art. زيت.) And Aboo-Khirásh says,

* وَقَدْ يَأْتِيكَ بِالأَخْبَارِ مَنْ لَا *
* تُجَهِّزُ بِالجَذَآءِ وَلَا تَزِيدُ *

[*And sometimes,* or *often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions*]. (TA.) ___ [Hence,] زَوَّدْتُهُ كِتَابًا [*I provided him with a letter*]. (A, TA.)

4 أَزْوَدَ see 2, in two places.

5 تزوّد [*He became furnished,* or *he furnished himself, with provisions for travelling* or *for a fixed residence;*] *he took,* or *prepared, for himself provisions* (S, * KL, TA) *for travelling* or *for a fixed residence:* (TA: [Golius makes it to be trans. by means of بِ as on the

authority of the KL; in which the only explanation, as that of the inf. n., is توشه برگرفتن:]) and *he chose* a thing *as* زَادَ [or *provision*] *for himself.* (Har p. 92.) You say, تَزَوَّدَ مِنَّا فُلَانٌ [*Such a one was furnished,* or *such a one furnished himself, with provisions from us*]. (A.) And تزوّد لسفرِه [*He was furnished,* or *he furnished himself, with provisions for his journey*]. (Msb.) And see another ex. voce زَادٌ. You say also, تَزَوَّدْ مِنَ الدُّنْيَا لِلْآخِرَةِ [*Take thou provisions from the present world,* i. e. *make thou provision in it, for the world to come*]. (A, TA.) And تَزَوَّدَ مِنَ الأَمِيرِ كِتَابًا لِعَامِلِهِ [*He provided himself with a letter from the commander,* or *governor,* or *prince, to his prefect*]. (A, TA.) And تَزَوَّدَ مِنِّي طَعْنَةً بَيْنَ أُذُنَيْهِ [*He got from me a stab,* or *spear-wound,* or *the like, between his ears*]. (A, TA.)

زَادٌ *Provisions,* or *a stock of provisions, for travelling* (S, L, Msb, TA) and *for a fixed residence:* (L, TA:) pl. أَزْوَادٌ (L, Msb) and أَزْوِدَةٌ; the latter anomalous. (L.) ___ And hence, as being likened thereto, *Any deed,* or *acquirement,* whether *good* or *evil, whereby one becomes changed in state,* or *condition;* (L;) [or rather, *whereby one provides for a change of state,* or *condition, like as a traveller provides for a journey.*] It is

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said in the Kur [ii. 193], وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (L) meaning, [as is implied in the L, *And make ye provision; but verily the best acquirement whereby to provide for a change of state,* or *condition, is fear* of God, or *piety:* or the meaning is] *and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c.* (Jel.) ___ [It is also said to be used as meaning *Salutation and the*

returning of a greeting. (De Sacy's Chrest. Ar., ii. 415, q. v.)]

مزاد : see مزادة.

مزود *A bag,* or *other receptacle,* (S, * Msb, K, TA,) *for travelling-provisions,* (S, K, TA,) or *for dates, made of leather:* (Msb:) pl. مزاود. (S, A, Msb, K.) ___ [Hence,] رقاب المزاود [lit. *The necks of provision-bags;*] a nickname applied to *the* عجم [or *Persians,* or *foreigners* in general,] (S, K) by the Arabs. (S.) [See art. رقب.]

مزادة [*A leathern water-bag, one of a pair which is borne by a camel or other beast;;*] the *half* (شطْر) *of a* راوية: pl. مزائد; [regularly مزاود; or the medial radical is ى and therefore the reg. pl. is مزايد;] and sometimes they said مزاد , [a coll. gen. n.,] without ة: [accord. to some,] it is of the measure مفعلة, [originally مزودة,] from الزَّاد, because one furnishes himself with water in it for travelling-provision: (Msb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زيد, q. v.)

زور

1 **زاره** , aor. يزور, inf. n. زيارة (S, A, Msb, K) and زور (S, A, K) and مزار (S, Msb, K) and زوارة (Ks, S) or زوار; (K;) and ازداره , (S, A, TA,) of the measure افتعل from الزيارة, (S, TA,) is syn. with زاره; (A, TA;) [*He visited him:* lit.] *he met him with his* زور [i. e. *chest,* or *bosom*]: or *he repaired to his* زور, i. e. *direction:* (B, TA:) [or] *he inclined towards him:* (TA:) [see also زور:] or *he repaired to him:* (A:) or *he repaired to him from a desire to see him.* (Msb.) ___ [Hence,] زار شعوب [lit., *He visited death;* i. e., *he died*]. (TA.) [See 4.] زاره, (K,) aor. يزور, inf. n. زوار, (TA,) *He bound upon him* (namely a camel) *the rope called* زوار, q. v. (K.) زور, aor. يزور, inf. n. زور, *He,* or *it, inclined.* (TA.) [App. always used in a proper, not a tropical, sense. See زور below.] ___ *He had the kind of distortion termed* زور [which see, below]. (TA.)

2 **زوره** , (A, K,) inf. n. تزوير, (S,) *He honoured him;* namely, a visiter; *treated him with honour,* or *hospitality;* (S, A, K;) *made account of his visit;* (A;) *treated him well, and acknowledged his right as a visiter;* (TA;) *slaughtered for him, and treated him with honour* or *hospitality.* (AZ.) زور الشَّهادة *He annulled the testimony;* (K, TA;) *impugned and annulled it.* (TA.) ___ El-Kattál says,

* وَنَحْنُ أُنَاسٌ عُودُنَا عُودُ نَبْعَةٍ *

* صَلِيبٌ وَفِينَا قَسْوَةٌ لَا تُزَوَّرُ *

[*And we are men whose wood* of which our bows are made *is hard wood of a neb'ah, and in us is hardiness not to be impugned and denied*]: Aboo- 'Adnán says, [perhaps reading نُزَوَّرُ, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardiness, nor to be held weak.

(TA.) ___ زوّر نفسه *He stigmatized himself by the imputation of falsehood.* (K.) [See also other explanations, below.] ___ زوّر كلامه *He falsified his speech; he embellished his speech with lies;* syn. زخرفه. (Msb.) [See also below.] ___ زوّر الكذب, (K,) inf. n. تزوير, (S,) *He embellished the lie.* (S, K, TA.) ___ زوّر شيئًا *He removed,* or *did away with, the obliquity of a thing;* (TA;) *he rectified, adjusted,* or *corrected, it;* (IAar, S, Msb, K;) whether good or evil; (IAar, Msb;) *he beautified,* or *embellished, it.* (AZ, S, K.) ___ زوّر كلامًا *He made speech right and sound,* (As,) *prepared it,* (As, Msb,) *and measured it,* (As,) في نفسه *in his mind,* (Msb,) *before he uttered it:* (As:) *he rectified, adjusted,* or *corrected, it;* and *beautified,* or *embellished, it;* as also تزوّره, occurring in a verse of Nasr. Ibn-Seiyár. (TA.) And [in like manner] زوّر الحديث *He rectified,* or *corrected, the story, narrative,* or *tradition, removing,* or *doing away with, its obliquity:* and تزوّره *he did so* (زوّره) *to himself.* (A.) ___ رحم ٱللّٰه ٱمرأً زوّر نفسه على نفسه, a saying of El-Hajjáj, *May God have mercy upon a man who rectifies,* or *corrects, himself, against himself:* (S, * TA:) or, as some say, *who stigmatizes himself by the charge of falsehood against himself:* or *who accuses himself against himself:* like as you say, أنا أزوّرك على نفسك *I accuse thee* [*of wrong*] *against thyself.* (TA.) تزوير is also syn. with تشبيه [The *likening* a thing to another thing; &c.]. (TA.) زوّر said of a bird, inf. n. as above, *His crop* (حوصلته) *became high:* (AZ, TA:) or *became full.* (TA.)

4 ازاره *He incited him,* or *made him, to visit.* (S, K.) You say أزرته غيرى *I made him,* or *caused him, to visit another, not myself.* (A.) ___ أزرته شعوب *I made him to visit death;* [i. e., *I killed him.*] (TA.) [See 1.] ___ أنا أزيركم ثنائى [*I will introduce you,* or your name, *in my eulogy;* meaning *I will praise you*]. (A.) And أزرتكم قصائدى [*I have introduced you,* or the mention of you, *in*

my odes]. (A.)

5 تزوّر *He said what was false; spoke falsely.* (A.) See also 2, in two places.

6 تزاوروا *They visited one another.* (S, A, K.) You say, بينهم تزاور *Between them is mutual visiting.* (A.) ___ See also 9, in two places.

8 ازدار : see 1. Also, accord. to Aboo-'Amr El-Mutarriz, *He swallowed* a morsel, or mouthful; like ازدرد. (TA in art. زرد.)

9 ازور عنه , (S, A, Msb, K,) inf. n. ازورار; (S, A;) and ازوار , (S, A, K,) inf. n. ازويرار; (S;) and تزاور ; (S, A, Msb, K;) *He declined,* or *turned aside, from it.* (S, A, * Msb, K.) تزّاور , in the Kur xviii. 16, is a contraction تتزاور: (S;) تزورّ is another reading. (TA.) ___ فى صدره ازورار *In his breast,* or *chest, is crookedness, curving,* or *distortion.* (A.)

10 استزاره *He asked him to visit him.* (S, A, * K.)

11 إزوارّ see 9.

زار : see زارة.

زور : see زائر, in three places. ___ Also A camel *having the hump inclining.* (TA.) ___ And, with ة, A she-camel *that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper:* (K, * TA: [see زورة below: and see also أزور:]) and a *strong and thick* she-camel. (TA.) ___ And فلاة زورة *A desert not of moderate extent,* or *not easy to traverse.* (TA.) The *direction* of a person to whom one repairs. (B.) ___ The *breast,* or *chest:* (TA:) or *its upper,* or *uppermost, part:* (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the لَبان; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or *its middle:* or the *elevated part of it, to*

the shoulder-blades: or the *part where the extremities of the breast-bones meet together:* (K:) or the *whole of the breast* of the camel: pl. أَزْوَار. (TA.) Hence, بَنَاتُ الزَّوْرِ The *ribs and other parts around the breast.* (TA.) [Hence also, app. from the action of the camel when he lies down,] أَلْقَى زَوْرَهُ [lit. *He threw his breast* upon the ground;] *he remained, stayed,* or *abode.* (A.) ___ The *lord,* or *chief,* of a people; (K, * TA;) as also زُوْر (Sh, K) and زُوَيْر (IAar, S, K) and زُوِيْر (TA, as from the K, [in a copy of which SM appears to have found كَالزُّوَيْرِ وَالزُّوَيْرِ كَزُبَيْرٍ وَخَدَبٍّ, instead of كَالزُّوَيْرِ وَالزُّوَيْرِ الخ,]) and زَوْرٌ . (K, TA.)

Determination: (T, M:) or *strength of determination.* (K.) ___ See also زُوْر *A palm-branch,* or *straight and slender palm-branch, from which the leaves have been stripped off:* (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) *Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent:* (K:) or, as some say, *a mass of rock,* in an absolute sense. (TA.)

زُوْر *A lie; a falsehood; an untruth:* (S, Msb, K:) because it is a saying deviating from the truth. (TA.) So in the Kur xxii. 31: and so it is expl. in the trad., المُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَيْ زُوْرٍ [*He who boasts of abundance which he has not received is like the wearer of two garments of falsity*]. (TA. [See art. شبع.]) So, too, in the Kur [xxv. 72], وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ *And those who do not bear false witness.* (Bd, Msb.) [But there are other explanations of these words of the Kur, which see below.] ___ *What is false,* or *vain:* (K:) or *false witness:* and *a thing for which one is suspected,* syn. تُهْمَة. (TA.) ___ *Anything that is taken as a lord in the place of God;* (S;) *a thing,* (K,) or *anything,* (AO, A,) *that is worshipped in the place of God;*

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(AO, A, K;) as also زُونٌ, with ن: or *a particular idol which was adorned with jewels, in the country of Ed-Dádar* (الدَّادَر [a name I nowhere find]). (TA.) ___ See also زَوْرٌ. ___ The *association of another,* or *others, with God:* (Zj, K:) so explained by Zj, in the Kur xxv. 72, quoted above: and so the phrase شَهَادَةُ الزُّورِ, occurring in a trad. (TA.) ___ [*A place* or] *places in which lies are told:* and the words in the Kur xxv. 72, quoted above, may mean, *And those who are not present in places where lies are told:* because the witnessing of what is false is participating therein: (Bd:) or the meaning here is *the places where the Christians sit and converse:* (Zj:) or *where the Jews and Christians sit and converse:* (TA, as from the K:) or *the festivals of the Jews and Christians:* (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K and) *a place,* (K,) or *places,* (Zj,) *where persons sit, and hear singing:* (Zj, K:) or *places where persons sit, and entertain themselves by frivolous* or *vain diversion:* (Th:) but ISd says, I know not how this is, unless he mean *the assemblies of polytheism,* which includes the festivals of the Christians, and other festivals. (TA.) *Judgment:* (K:) or *judgment to which recourse may be had:* (S:) or *strength of judgment.* (A.) [See also زَوْرٌ.] You say, مَا لَهُ زُورٌ وَلَا ضَيُّورٌ *He has no judgment to which recourse may be had:* (S:) or *no strength of judgment:* (A:) or *no judgment, nor understanding* or *intellect* or *intelligence, to which recourse may be had:* (TA:) for زُورٌ also signifies *understanding, intellect,* or *intelligence;* (Yaakoob, K;) and so زَوْرٌ : (A'Obeyd, K:) but A 'Obeyd thinks it a mistranscription, for لَا زِبْرَ. (TA.) ___ *Strength:* in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, dammeh. (TA.) You say لَيْسَ لَهُمْ زُورٌ *They have not strength.* (TA.) And حَبْلٌ لَهُ زُورٌ *A rope having strength.* (TA.) ___ *Deliciousness, and sweetness,* or *pleasantness, of food.* (K.) ___ And *Softness, and cleanness, of a garment,* or *piece of cloth.* (K.)

زور inf. n. of زور. (TA.) ___ *Inclination;* (S, Msb, K;) *such as is termed* صعر; (S;) *crookedness; wryness; distortion.* (A.) ___ *Distortion of the* زور, (Mgh, K,) which is the *upper,* or *uppermost, part of the breast,* (Mgh,) or the *middle of the breast* [*&c.*]: (TA:) or the *prominence of one of its two sides above the other:* (K:) in a horse, the *prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other:* (S:) in others than dogs, it is said by some to signify *inclination* [or *distortion*] *of a thing or part which is not of a regular square form; such as the* كركرة *and the* لبدة. (TA.)

زير, (S, K, &c.,) originally with و, written by the Sheykh-el-Islám Zekereeyà, in his commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA;) or زير نسآء; *A visiter of women:* (Az, TA in art. تبع:) *a man who loves to discourse with women, and to sit with them,* (S, K,) *and to mix with them:* (TA:) so called because of his frequent visits to them: or *who mixes with them in vain things:* or *who mixes with them and desires to discourse with them:* (TA:) *without evil,* or *with it:* (K:) and *a woman* is termed زير also: (K:) you say امرأة زير رجال: (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed مريم: (TA:) pl. [of pauc.] أزوار and أزيار, (K,) the latter like أعياد pl. of عيد, (TA,) and [of mult.] زيرة. (S, K.) *Custom; habit; wont.* (Yoo, K.) A *slender* وتر [or bow-string]: (S, K:) or the *most slender* of such cords, (أحدُّها: (K, TA: in the CK أحدها:) and the *most firmly twisted.* (TA.) ___ Hence the زير [or *smallest string*] of a مزهر [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] *Flax:* (Yaakoob, S, K:) and with ة *a portion thereof:* (K:) pl. أزوار. (TA.) See also art. زير.

زورٌ A *vehement* pace. (S, K.) ___ *Vehement;* or *strong:* (K:) but to what applied is not particularized. (TA.) ___ Applied to a *camel, Strong; hardy;* (TA;) *prepared for journeys.* (K.) And زورةٌ أسفار, applied to a she-camel, *Prepared for journeys:* or *having an inclination to one side, by reason of her*

briskness, or *sprightliness*. (TA.) [See أَزْوَر.] ___ See also زَوْر.

زِيرٌ, in the K زِيرٌ: see art. زير.

زَارَةٌ The حَوْصَلَة [or *crop*] (AZ, K) of a bird; (AZ, TA;) as also زَاوَرَةٌ, (K, TA,) with fet-h to the و, (TA,) [in the CK زَاوِرَة,] and زَاؤُورَةٌ (K, TA) [in the CK زَاوُرَة]: and زَاوَرَةُ القَطَا *The receptacle in which the* [*bird called*] قطا *carries water to its young ones*. (TA.) زَارَةُ الأَسَد *The thicket, wood,* or *forest,* or *bed of reeds* or *canes,* (أَجَمَة,) *that is the haunt of the lion:* so called because of his frequenting it. (IJ.) [See also زَأْرَةٌ, in art. زأر.] And زَارٌ *A thicket, wood,* or *forest,* (أَجَمَة,) *containing* [*high coarse grass of the kind called*] حَلْفَآء, *and reeds* or *canes, and water*. (TA.) ___ *A collected number,* (K,) or *a large collected number,* (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, *from fifty to sixty*. (TA.) [See, again, زَأْرَةٌ, in art. زأر.]

زَوْرَةٌ *A single visit*. (S, TA.) *Distance; remoteness:* (S, K:) from الازْوِرَار. (S.) A poet (Sakhr El-Ghei, TA) says,

* وَمَآءٍ وَرَدْتُ عَلَى زَوْرَةٍ *

[*To many a water have I come, notwithstanding* its *distance*]: (S:) or, accord. to AA, عَلَى زَوْرَةٍ, in this ex., accord. to one relation زُوَرَةٍ, but the former is the better known, means *upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper*. (TA.)

زِيرَةٌ *A manner of visiting*. (K.) One says, فُلَانٌ حَسَنُ الزِّيرَةِ *Such a one is good in his manner of visiting*. (TA.)

زِوَارٌ (AA, S, K) and زِيَارٌ (IAar, K) *A rope,* or *cord, which is put between the camel's fore-girth*

and kind-girth, (AA, S, K,) *to prevent the kindgirth from hurting the animal's* ثيل, *and so causing a suppression of the urine:* (AA, TA:) pl. أَزْوِرَةٌ. (S, K.) In a trad., Ed-Dejjál is described as bound with أَزْوِرَةٌ; meaning, having his arms bound together upon his breast. (IAth.) ___ Also, both words, *Anything that is a* [*means of*] *rectification to another thing,* (K,) *and a defence,* or *protection;* (IAar, K;) like the زِيَار of a beast. (IAar.)

زِيَار : see زِوَار: and see art. زير.

زُوَيْر and زُوَيِر: see زور.

زَؤُور : see what next follows, in two places.

رجل زَؤُورٌ and زَؤُورٌ [*A man who visits much*]: a poet says,

إِذَا غَابَ عَنْهَا بَعْلُهَا لَمْ أَكُنْ لَهَا * زَؤُورًا وَلَمْ تَأْنَسْ إِلَىَّ كِلَابُهَا *

[*When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me*]. (TA.)

زَائِر A person *visiting; a visiter:* (S, * Msb, K: *) fem. زَائِرَةٌ: (Sb:) pl. زَائِرُونَ, masc., (S, K,) and زَائِرَاتٌ, fem., (S, Msb,) and زُوَّارٌ, masc., (S, Msb, K,) and زَوَّرٌ, masc., (K,) and fem.: (Sb, S, Msb:) and زَوْرٌ signifies the same as زَائِر (A, Msb, K, TA) and زَائِرَةٌ (TA) and زَائِرُونَ (S, A, K, TA) and زَائِرَاتٌ; (S, A, Msb, TA;) being originally an inf. n.; or, as syn. with زَائِرُونَ, it is a quasi-pl. n.; by some called a pl. of زَائِر. (TA.) It is said in a trad., إِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا [*Verily there is to thy visiter,* or *visiters, a just claim upon thee*]. (TA.) [And hence,] زَوْرٌ also signifies *A phantom that is seen in sleep.* (K.)

زاورة : see زارة; the former, in two places.

زاؤورة : see زارة; the former, in two places.

أَزْوَرُ *Inclining;* (K;) *crooked; wry; distorted:* (A:) [fem. زَوْرَآءُ:] pl. زُورٌ. (K.) ___ *Having that kind of distortion in the* زَوْر (or *middle of the breast* [*&c.*] TA) *which is termed* زَوَرٌ. (K, TA.) ___ A dog *whose breast* (صَدْرُهُ جَوْشَنُ) *is narrow,* (K,) *and the* كَلْكَل [app. meaning the *part between the two collar-bones*] *projecting, as though his,* or *its, sides had been squeezed.* (TA.) ___ A *wry* neck. (TA.) ___ [A beast] *that looks from the outer angles of his eyes* (K) *by reason of his vehemence and sharpness of temper:* (TA: [see also زَوْرٌ:]) or a camel (TA) *that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest.* (K.) [See also زَوَرٌ. Hence, app.,] الزَّوْرَآءُ is a name of *Certain camels* (مَال) *that*

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belonged to Uheyhah (S, K) *Ibn-El-Juláh ElAnsáree.* (S.) ___ زَوْرَآءُ *A bow:* (S, A, K:) because of its curving. (S.) ___ A *bent* bow. (TA.) ___ A menáreh (مَنَارَة) *deviating from the perpendicular.* (A.) ___ A well (بِئْر) *deep:* (S, K, * TA:) or *not straightly dug.* (TA.) ___ A land, (أَرْض, S, K,) and a desert, (مَفَازَة, A, or فَلَاة, TA,) *far-extending,* (S, A, K, TA,) *and turning aside:* (TA:) and أَزْوَرُ is applied [in the same sense] to a country, (TA,) and to an army. (S, TA.) ___ A saying, or phrase, (كَلِمَة,) *bad, and crooked,* or *distorted.* (A.) Also زَوْرَآءُ [as an epithet in which the quality of a subst. predominates] *A* [*drinking-cup or bowl of the kind called*] قَدَح. (S, K.) ___ And *A certain vessel* (K) *for drinking,* (TA,) *oblong, like the* تَلْتَلَة. (TA.) هُوَ أَزْوَرُ عَنْ مَقَامِ الذُّلِّ (A) *He is most remote from the station,* or *state, of baseness,* or

ignominiousness. (TA.)

مَزَارٌ *A place* [and *a time*] *of visiting.* (S, Msb.)

مَزُورٌ *Visited.* (A.)

مُزَوَّرٌ A camel *distorted in the breast,* or *chest, when drawn forth from his mother's belly by the* مُذَمِّر [q. v.], *who therefore presses,* or *squeezes, it, in order to set it right, but so that an effect of his pressing,* or *squeezing, remains in him, whereby he is known to be* مُزَوَّر. (Lth, K.) ___ And كَلَامٌ مُزَوَّرٌ *Speech falsified,* or *embellished with lies.* (TA.) And *Speech rectified, adjusted,* or *corrected,* [*and prepared,* (see 2,)] *before it is uttered:* or *beautified,* or *embellished;* as also مُتَزَوَّرٌ . (TA.)

مُزْدَارَةٌ *Visiters of the tomb of the Prophet.* (A.)

مُتَزَوَّرٌ : see مُزَوَّرٌ.

زوغ

1 زَاغَ, (IDrd, O, K,) aor. يَزُوغُ, (IDrd, O,) inf. n. زَوْغٌ, (IDrd, O, K,) *He declined, deviated, swerved,* or *turned aside,* (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also زَاغَ, aor. يَزِيغُ, inf. n. زَيْغٌ, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Msb in art. زيغ.) ___ And زَاغَ فِى المَنْطِقِ, (Yz, O, K,) aor. يَزُوغُ, (Yz, O,) inf. n. زَوَغَانٌ, *He declined,* or *deviated, from the right way in speech.* (Yz, O, K.) ___ See also 4. It is also trans.: (O, TA:) you say, زَاغَ قَلْبَهُ, (O, K, * TA,) aor. يَزُوغُ, (O, TA,) *He made his heart to decline, deviate, swerve,* or *turn aside.* (O, K, * TA.) رَبَّنَا لَا تُزِغْ قُلُوبَنَا, with fet-h to the ت and damm to the ز, [*O our Lord, make not our hearts to decline from the right way,* in the Kur iii. 6, commonly read تُزِغْ, (see 4 in art. زيغ,)] is an extr. reading of Náfi. (O, TA.) ___ [Hence, app., if it be correct,] زَاغَ النَّاقَةَ, (O, K,) aor. يَزُوغُ, inf. n. زَوْغٌ, (O,) *He pulled the she-camel by the nose-rein:* (O, K:) so says Ibn- 'Abbád: but [Sgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbád states to be the better known. (O, TA.)

3 زَاوَغَ see what next follows.

4 أَزْوَغَ ازاغهُ فِى المَنْطِقِ, inf. n. إِزَاغَةٌ, [*He made him to decline,* or *deviate, from the right way in speech,* (see 1,)] and زواغته, inf. n. مُزَاوَغَةٌ and زِوَاغٌ, [being mentioned immediately after, without any explanation, seems to signify *I made him to decline,* or *deviate, from the right way* therein, like as باعدته is used in the same sense as أَبْعَدْتُهُ,] (TA,) and زُغْتُ بِهِ. (O, TA.)

زَاغٌ is said by Sgh to belong to art. زيغ [q. v.]. (Msb in the present art.)

أَزْوَغُ [*More,* and *most, wont to decline, deviate, swerve,* or *turn aside,* from the right course &c.]. (IJ, TA.)

زوق

2 **زوّقه** , (O, Msb, TA,) inf. n. تَزْوِيقٌ, (Msb, K,) [seems to signify primarily *He washed it over with* زِاووقٌ, i. e. *quicksilver; he silvered it therewith.*] One says, زوّق الدَّراهم [*He washed over the dirhems with quicksilver*]; from الزَّاووقُ. (MA.) ___ [Then, *He gilded it with an amalgam of quicksilver and gold:* see زِاووقٌ. ___ And hence,] *He decorated it,* and *embellished it;* namely, a thing [of any kind: and particularly *he painted it*]: but IF says that زوّقه, meaning thus, is without foundation; that they say it is from الزُّووقُ meaning الزِّئْبَقُ; [as it is said to be in the K;] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, زَوَّقَ البيتَ بالزَّاووقِ, i. e. *He decorated the house,* or *chamber,* [perhaps meaning the House of God, at Mekkeh, i. e. the Kaabeh, as appears to be probable from what here follows,] *and changed its colour and its fashion* or *semblance, with* زاووق, i. e. زئبق. (Har p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar, إِذَا رَأَيْتَ قُرَيْشًا قَدْ هَدَمُوا البَيْتَ ثُمَّ بَنَوْهُ فَزَوَّقُوهُ فَإِنِ ٱسْتَطَعْتَ المَوْتَ فَمُتْ [*When thou seest Kureysh shall have demolished the House* of God, *then built it* again, *and decorated it, if thou be able to die, then die*]: he disliked the تَزْوِيقُ of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) ___ One says also, (TA,) زَوَّقْتُ الكَلَامَ, and الكِتَابَ, *I embellished the speech,* or *language,* and *the writing,* or *book;* and *I rectified,* or *corrected, it.* (S, TA.) And زَوَّرَ فُلَانٌ كِتَابَهُ and زَوَّقَهُ both mean *Such a one rectified,* or *corrected, his writing,* or *book.* (TA.) ___ And زَوَّقُوا الجَارِيَةَ *They embellished the girl,* or *young woman, with* نُقُوشٌ [or *decorations,* app. *such as are made by tattooing,* or *staining with* حِنَّآءٌ]: such decoration is termed زَوَاقٌ , like سَحَابٌ: and hence, تَزَيَّقِى , [*Embellish thyself* &c.,] said to a woman; [so that it is originally تَزَوَّقِى ;] or this is from زِيقٌ, [i. e. زِيقٌ,] with ى. (TA.)

5 تَزَوَّقَ see the last sentence above, in two places.

زُوقٌ : see زَاووقٌ.

زَوَقَةٌ [pl. of زَائِقٌ, act. part. n. of the unused verb زَاقَ,] *Decorators,* or *embellishers, of the ceilings of houses* or *chambers.* (AA, TA.) [See also زَوَّاقٌ.]

زَوَاقٌ : see 2, last sentence.

زَوَّاقٌ [*A decorator; an embellisher:* and particularly *a painter.* See also زَوَقَةٌ, above.]

زَاووقٌ , (S, O, K, [in the CK written زَاؤُقٌ, as though it were زَاؤُوقٌ, the quiescent و being indicated by the sign of sukoon after the dammeh,]) of the dial. of the people of El-Medeeneh, (AA, S, O,) *i. q.* زِئْبَقٌ [i. e. *Quicksilver*]; (AA, S, O, K;) as also زُوقٌ ; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of زَاووقٌ: (TA:) *it is used in* تَزَاوِيق [meaning *decorations,* or *embellishments,* pl. of تَزْوِيقٌ used as a simple subst., or of the n. un. تَزْوِيقَةٌ]; (S, O;) and hence, [accord. to some,] التَّزْوِيقُ signifying the act of decorating, and embellishing; (K;) *for it is put, together with gold,* (S, O, K,) *for overlaying therewith,* (K,) *upon iron,* (S, O,) *and then it is put into the fire, whereupon the* زِئْبَقٌ [or *quicksilver*] *goes from it* [*by evaporation*], *and the gold remains:* (S, O, K:) and hence anything decorated, or embellished, is termed مُزَوَّقٌ , (S, O,) though not having in it زِئْبَقٌ. (S.)

تَزْوِيقٌ inf. n. of 2. (Msb.) [Used as a simple subst., this, or the n. un. تَزْوِيقَةٌ, has for its pl. تَزَاوِيقُ:] see the next preceding paragraph.

مُزَوَّقٌ *Washed over with* [زَاووقٌ or] زِئْبَقٌ [i. e. *quicksilver*]; applied to a dirhem. (TA.) *Decorated therewith* (TA) [or *with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated*]. ___ And hence, (TA,) Anything *decorated,* or *embellished,* (S, O, Msb, K, TA,) *though not having in it* زِئْبَقٌ. (S, O.) See زَاووقٌ. ___ Also, applied to

speech, or language, *Embellished:* (Kr, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning *rectified,* or *corrected;* like مُزَوَّرٌ. (AZ, TA.)

زول

1 زَالَ, aor. يَزُولُ, (K,) and, accord. to the K, also يَزَالُ, which is rare, on the authority of Aboo- 'Alee, but this is the aor. of زَالَ like خَافَ, [which has a different meaning from the former verb,] (MF, TA,) inf. n. زَوَالٌ (K) and زُوُولٌ (Lh, K) [which in all its senses except one mentioned below may app. be pronounced also زُؤُولٌ, like حُؤُولٌ for حُوُولٌ, pl. of حَوْلٌ,] and زَوِيلٌ and زَوْلٌ, (K, TA,) the last thus, with fet-h, accord. to a rule of the K, but in some of the copies زُولٌ, with damm, (TA,) and زَوَلَانٌ, (K,) *It went away; passed away; departed; removed; shifted;* (K, TA;) *was*, or *became, remote*, or *absent; ceased to be* or *exist*, or *came to nought;* (TA;) as also ازْوَلَّ, inf. n. ازْوِلَالٌ; (K;) or, accord. to the O, ازْوَأَلَّ, like اطْمَأَنَّ. (TA.) [See also 7.] Hence,

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الدُّنْيَا وَشِيكَةُ الزَّوَالِ [*The world*, or *worldly enjoyment* or *good, is quick in passing away*, or *coming to nought*]. (TA.) And زَالَ زَوَالُهُ, and زَوَالُهَا: see زَوَالٌ: and for the former see also زَوِيلٌ. And زَالَ زَوِيلُهُ, and زَوِيلُهَا: see زَوِيلٌ. And زَالَ الشَّيْءُ عَنْ مَكَانِهِ, (S, TA,) or مَوْضِعِهِ, (Msb,) aor. يَزُولُ, inf. n. زَوَالٌ (S, Msb, TA) &c., as above, (TA,) *The thing removed, went away*, [or *ceased*,] *from its place; it left*, or *quitted, its place*. (TA.) And زُلْتُ عَنْ مَكَانِي, inf. n. زَوَالٌ and زُوُولٌ, [*I went away*, &c., *from my place*.] (K.) [And زَالَ عَنْهُ, said of any affection of the mind or body, *It went away, passed away*, or *ceased, from him; it left him*, or *quitted him*.] And زَالُوا عَنْ مَكَانِهِمْ *They turned away from their place;* or *returned*, or *went back, and fled, from it*. (TA.) And زَالَ عَنِ الرَّأْيِ, aor. يَزُولُ, inf. n. زُوُولٌ, [*He turned*, or *swerved, from the opinion*, or *judgment*, or *sentiment*.] (Lh, TA.) And زَالَ alone, aor. يَزُولُ, *He*, or *it, quitted his*, or *its, place*. (AHeyth, TA.) And *He removed from*

one town, or *country, to another.* (TA.) And زالت الخَيْلُ بِرُكْبَانِهَا, (K,) inf. n. زِيَالٌ, (TA,) *The horses removed from their place with their riders.* (K, TA. [Said in the TA to be tropical; but I see not why.]) ___ Hence, زالت الشَّمْسُ, inf. n. زَوَالٌ and زُوُولٌ, without ء, (K,) as Th says, (TA,) and زِيَالٌ and زَوَلَانٌ, *The sun declined from the meridian.* (K, TA.) [And sometimes it signifies *The sun set:* see 1 in art. دلك.] ___ And hence, but not with زُوُولٌ for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زال النَّهَارُ, (K, TA,) inf. n. زَوَالٌ (TA) [and app. زِيَالٌ and زَوَلَانٌ], *The day became advanced, the sun being somewhat high;* syn. ارْتَفَعَ: (K, TA:) or, as some say, *went away;* or *departed.* (TA.) And زال الظِّلُّ, (TA,) or زال زَائِلُ الظِّلِّ, (K, TA,) *The sun became high, and the shade contracted,* or *decreased,* or *went away, at midday.* (K, * TA.) ___ زال ظَعْنُهُمْ, [thus in the TK (ed. of Boolák), i. e. ظَعْنُهُمْ, thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA زالت ظعنهم. which is an evident mistranscription;] inf. n. زَيْلُولَةٌ, (K,) like قَيْلُولَةٌ [an inf. n. of قَالَ, aor. يَقِيلُ; but more properly compared to دَيْمُومَةٌ, an inf. n. of دَامَ, aor. يَدُومُ]; (TA;) [a phrase which may be rendered *Their journeying ceased* for a while;] expl. as meaning ائْتَوَوْا مَكَانَهُمْ ثُمَّ بَدَا لَهُمْ [i. e. *they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom,* inducing them to remove]: (K:) in the K is added عَنْهُ; but this should be omitted: the passage is taken from the M; in which عَنْهُ refers to Lh as the authority. (TA.) ___ زال [having for its inf. n., app., زَوَالٌ and زَوِيلٌ and زَوْلٌ (see the first of these below)] signifies also *It moved;* or *was,* or *became, in a state of motion, commotion,* or *agitation;* syn. تَحَرَّكَ: so in the saying, رَأَيْتُ شَبَحًا ثُمَّ زَالَ [*I saw a bodily form* or *figure: then it moved,* &c.]. (TA.) And one says, هُوَ يَزُولُ فالنَّاسِ, meaning *He moves much among men,* or *the people, and does not remain still,* or *stationary.* (TA.) ___ زَائِلَةٌ زَالَتْ لَهُ means شَخْصٌ شَخَصَ لَهُ [*A figure seen from a distance rose to his view*]. (TA.) ___ And زال به السَّرَابُ *The mirage raised,* or *elevated,* (رفع,) *and made apparent, him,* or *it.* (TA.) مَا زَالَ يَفْعَلُ كَذَا &c.: see in art. زال. زيل, aor. يَزُولُ, also signifies *He affected acuteness* or

sharpness or *quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge,* or *intelligence:* or *did so, not having it:* syn. تَظَرَّفَ. (IAar, TA.) [See also 5.] [As a trans. verb, it belongs to art. زيل, and app. to the present art. also.] See 4. You say, زَالَ زَوَالَهُ, or زَالَ زَوَلَهُ ٱللّٰهُ; and زَالَ زَوَالَهَا: see زَوَالٌ. And زِيلَ زَوِيلَهُ and زَوِيلُهَا and زَوَالُهُ: see زَوِيلٌ: and for the first, see also زَوَالٌ. ___ And زَالَهُ *He separated himself from him;* (K;) as also زَايَلَهُ. (S and K in art زيل [to which the latter exclusively belongs.])

2 **زَوَّلَ** see 4: ___ and see also 5.

3 **زَاوَلَهُ**, inf. n. مُزَاوَلَةٌ (S, K) and زِوَالٌ, (K,) *i. q.* عَالَجَهُ [as meaning *He laboured, exerted himself, strove, struggled, contended,* or *conflicted, with him,* or *it, to prevail, overcome,* or *gain the mastery* or *possession,* or *to effect an object:* and accord. to the KL and PS and some other lexicons, it signifies also *he treated him medically;* which is another meaning of عالجه; but of this meaning I have not found any ex.]: and حَاوَلَهُ [as meaning *he sought to obtain it,* or *effect it;* or *did so by artful,* or *skilful, management*]: (S, * K:) and طَالَبَهُ [*he made a demand on him,* or *prosecuted a claim upon him*]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زاول الصَّيْدَ *He strove to gain possession of,* or *to catch,* i. e. *he hunted, the animals of the chase.* (See طَرَدَ.)] And زَاوَلْتُهُ عَنِ الأَمْرِ [*I strove with him to avert him,* or *to turn him back, from the affair*]. (S, in art. جحس.) Zuheyr says,

* فَبِتْنَا وُقُوفًا عِنْدَ رَأْسِ جَوَادِنَا *
* يُزَاوِلُنَا عَنْ نَفْسِهِ وَنُزَاوِلُهْ *

[*And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him*]. (S.) And a man said to another, who upbraided him with cowardice, وَٱللّٰهِ مَا كُنْتُ جَبَانًا وَلٰكِنِّي زَاوَلْتُ مُلْكًا مُؤَجَّلًا [*By God I was not*

a coward, but I strove, or *sought, to preserve a possession appointed for a fixed time;* i. e., to preserve my life though its term is fixed: see the Kur iii. 139]. (S.) One says also, يُزَاوِلُ حَاجَةً لَهُ i. e. يُحَاوِلُهَا [*He seeks to accomplish a thing that is an object of want to him;* or *does so by artful,* or *skilful, management*]: a tropical phrase. (TA.) And مَلِلْتُ مُزَاوَلَةَ هٰذَا الأَمْرِ [*I loathed,* or *was averse from, striving,* or *seeking, to accomplish this affair*]. (TA.)

4 **ازالهُ**, (S, O, Msb, K,) inf. n. إِزَالَةٌ; (TA;) and زوّلهُ, (S, O, Msb, K,) inf. n. تَزْوِيلٌ; (O, TA;) and ازدالهُ, [originally ازتالهُ,] inf. n. ازْدِيَالٌ (O,) this being syn. with إِزَالَةٌ; (K;) *He removed it; made it to go away, pass away, depart, remove,* or *shift;* (O, K, TA;) [and *made it to cease to be* or *exist,* or *to come to nought: did away with it; annulled it: effaced,* or *obliterated, it:*] and زِلْتُهُ, aor. أَزِيلُهُ and أَزَالُهُ, [which see in art. زيل,] signifies the same as أَزَلْتُهُ and زَوَّلْتُهُ. (K.) You say, ازالهُ عَنِ المَوْضِعِ *He removed it from the place.* (MA: and the like is said in the K.) [And ازال عنهُ كَذَا *He removed from him such a thing; made it to go away, pass away,* or *cease, from him;* or *to leave him,* or *quit him; he freed him from it,* or *rid him of it.* And ازالهُ عن رأْيه *He,* or *it, made him to turn,* or *swerve, from his opinion,* or *judgment,* or *sentiment.*] And ازال ٱللّٰهُ زوالَهُ and زوالَهَا: see زَوَالٌ. [See also 4 in art. زيل.]

5 **تزوّلهُ** and زوّلهُ *i. q.* أَجَآءَهُ [*He made him,* or *it, to come*]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, أَجَادَهُ. (TA.) And تزوّل, (K,) said of a young man, (TA,) *He attained the utmost degree of acuteness* or *sharpness* or *quickness of intellect,* or *of cleverness, ingeniousness, skilfulness, knowledge,* or *intelligence.* (K.) [See also 1, near the end of the paragraph.]

6 **تزاولوا** *i. q.* تَعَالَجُوا [*They laboured, exerted themselves, strove, struggled, contended,* or *conflicted, one with another, to prevail, overcome,* or *gain the mastery* or *possession,* or *to effect an object*]. (S, K. [See also 3.])

7 انزال *It was,* or *became, removed;* or *made to go away, pass away, depart, remove,* or *shift.* (S, * TA.) ___ And انزال عنه *He became separated from him.* (K.) [See also 7 in art. زيل.]

8 ازداله : see 4, first sentence.

9 ازولّ : see 1, first sentence.

10 استزاله [إستزولَ *He looked at it to see if it quitted its place.*] One says, اسْتَحِلْ هٰذَا الشَّخْصَ واسْتَزِلْهُ, meaning *Look thou at this figure seen from a distance to see if it move and if it quit its place.* (AHeyth, O, TA.)

Q. Q. 4 ازْوَأَلَّ : see 1, first sentence.

زَوْلٌ an inf. n. of 1 in the first of the senses expl. above. (K, * TA.) ___ See also زَوَالٌ. As an epithet applied to a man, (S,) *Light, agile,* or *active: acute* or *sharp* or *quick in intellect, clever, ingenious, skilful, knowing,* or *intelligent:* (S, K:) *at whose acuteness* or *sharpness* or *quickness of intellect,* &c., *one wonders:* (ISk, S:) fem. with ة; (S, K;) said to mean *skilful, knowing,* or *intelligent,* (S, TA,) as also the masc., (TA,) and *cunning:* (S, TA:) and a servant-girl who is *sharp and effective in the conveying of messages:* and applied to a woman as meaning بَرْزَةٌ للرِّجَالِ [*who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent;* &c.: see art. برز]:

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(TA:) pl. masc. أَزْوَالٌ (K, TA) and fem. زَوْلَاتٌ; the former applied to young men, and the latter to young women. (TA.) ___ *Courageous;* (K, TA;) *in consequence of whose courage, men are abashed* (يَتَزَايَلُوا) [as

though زَوْلٌ in this sense belonged to art. زيل]). (TA.) ___ And *Liberal, bountiful, munificent,* or *generous:* (K, * TA:) pl. أَزْوَالٌ. (TA.) *A wonder,* or *wonderful thing:* (S, K, TA:) pl. أَزْوَالٌ. (S.) One says, هٰذَا زَوْلٌ مِنَ الأَزْوَالِ *This is a wonder of the wonders.* (TA.) And one says also, [using it as an epithet,] سَيْرٌ زَوْلٌ *A journeying,* or *pace, wonderful in respect of its quickness and briskness* or *lightness:* and شَتْوَةٌ زَوْلَةٌ *A winter,* or *winters, wonderful in respect of the severity and cold thereof.* (TA.) [See also أَزْوَلُ.] ___ *A trial,* or *an affliction;* syn. بَلَآءٌ. (K.) ___ *A form,* or *figure, that appears in the night* [and by which one is frightened: see مُزَاوِلٌ]. (TA.) *A form,* or *figure, of a man or some other thing, that one sees from a distance:* or *a person:* syn. شَخْصٌ: (K, TA:) as also زَائِلَةٌ : see 1, near the end of the paragraph. (TA.) The فَرْجٌ [i. e. the *anterior pudendum,* or *the pudenda,*] of a man. (K.) One says, كَشَفَ زَوْلَهُ [*He uncovered his* فرج]. (TK.) And *A hawk.* (K.)

زَوَالٌ (S, Msb, K) and زَوِيلٌ and زَوْلٌ (K) are inf. ns. of زَالَ [q. v.]. (S, Msb, K.) ___ And all signify *Motion, commotion,* or *agitation.* (TA in explanation of the first and last, and K in explanation of the second.) [Hence,] زَالَ زَوَالُهُ, or زَالَ زَوَالَهُ, (accord. to different copies of the K,) or زَالَ ٱللّٰهُ زَوَالَهُ, (S in art. زيل, and TA,) and أَزَالَ ٱللّٰهُ زَوَالَهُ, (S in art. زيل, and K and TA,) are imprecations of destruction, or perdition, or death, (S, K,) and trial, or affliction, upon him to whom they relate: (S:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning *May his motion cease;* [and hence, *may he continue where he is,* or *continue in life:*] and, as expl. by ISk, the [second and] third and fourth [lit.] signify *May* [*He* i. e.] *God cause his motion to cease;* [and hence, *may He,* or *God, put an end to his life;*] these phrases being similar to the saying أَسْكَتَ ٱللّٰهُ نَامَتَهُ. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aashà says,

* هٰذَا النَّهَارُ بَدَا لَهَا مِنْ هَمِّهَا *

* مَا بَالُهَا بِاللَّيْلِ زَالَ زَوَالَهَا *

(S, TA,) [app. meaning *This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion* and induce her to absent herself, (بَدَآءٌ, I suppose, being understood after بَدَا لَهَا, like as it is after بَدَا لَهُمْ in the Kur xii. 35,) *in consequence of her anxiety: what will be her case in the night? may it* (her phantom) *be absent, like as she is absent:* for] the meaning is said to be, زَالَ الخَيَالُ زَوَالَهَا: IAar says, he disliked the phantom only because it roused his desire: or [زَالَ may be here syn. with أَزَالَ, so that] the meaning may be أَزَالَ ٱللّٰهُ زَوَالَهَا [*may God make her motion to cease*]; and this is corroborated by the reading of AA, زَوَالُهَا, in the nom. case, [i. e. زَالَ زَوَالُهَا *may her motion cease;*] which makes this an instance of [the license termed] الإِقْوَآء: this, he says, is an old proverbial phrase of the Arabs, and El-Aashà has used it as he heard it: others than AA read [زَوَالَهَا,] in the accus. case, without إِقْوَآء, holding the meaning to be, may her phantom be absent from us in the night like as she herself is absent in the day-time. (TA.) زِيلَ , likewise, means *His motion ceased,* or *may his motion cease:* or, accord. to Z, *he became fixed,* or *motionless, from fear;* or *may he become so.* (TA in art. زيل.) [See also another rendering of this phrase in the next paragraph.] One says also, أَخَذَهُ الزَّوِيلُ والعَوِيلُ *Commotion,* or *agitation,* (K, TA,) and *disquietude of mind,* (TA,) *and wailing,* or *raising of the voice in weeping, overcame him.* (K, TA.) See also the next paragraph, in three places.

زَوِيلٌ : see the next preceding paragraph, in three places. Also The *side;* syn. جَانِبٌ; and so زَوَالٌ : thus in the sayings, زَالَ زَوِيلُهُ and زَالَ , meaning [app. *His side became in a state of commotion,* or *it quivered,*] *by reason of fright:* (K:) [or] زَوِيلٌ signifies the *heart:* so in the saying, زِيلَ زَوِيلُهُ [*His heart became removed from its place*]: (S:) a prov., applied to one whom an event that has disquieted him has befallen: as also زِيلَ : (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich,

* وَبَيْضَآءُ لَا تَنْحَاشُ مِنَّا وَأُمُّهَا *

* إِذَا مَا رَأَتْنَا زِيلَ مِنَّا زَوِيلُهَا *

meaning زِيلَ قَلْبُهَا مِنَ الفَزَعِ [i. e. *And a white thing* (the egg which he is describing) *will not take fright, and flee from us,* or *will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence* of the approach *of us*]: (S in art. زيل, and Meyd:) or, as some relate it, زَالَ مِنَّا زَوِيلُهَا [which means *her heart quits its place* &c.]: (TA:) and the former reading may mean the same as this. (IB, TA in art. زيل.)

زَوَّالٌ *Having much* زَوْل, i. e. *motion.* (TA.) ___ Accord. to J, it occurs in an أُرْجُوزَة, cited by AA, as meaning *That moves much in his gait, but traverses a short space:* but the right word in this case is زَوَّاك, as is shown by the rhyme. (IB, K.)

زويلى , with damm, [app. زُوَّيْلَى, like قُبَّيْطَى &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] *A thing like a ladle, belonging to sailors.* (TA.)

زَائِلٌ [*Going away; passing away; departing; transient; shifting; becoming remote,* or *absent; ceasing to be* or *exist; nonexistent:* &c.: part. n. of زَالَ, q. v.]. ___ [Hence,] لَيْلٌ زَائِلُ النُّجُومِ [properly *A starless night,* or *night of which the stars are absent:* but expl. as meaning] *a long night.* (Z, TA.) ___ زَالَ زَائِلُ الظِّلِّ: see 1.

زَائِلَةٌ [from زَائِلٌ, the ة being affixed to transfer the word from the category of epithets to that of substantives,] *Whatever has a soul,* (K, TA,) *of animals; that moves* (يَزُولُ) *from its place:* (TA:) or *anything that moves;* (K, TA;) *that does not remain fixed in its place;* applied to a man and to other things. (TA.) ___ زَوَائِلُ is its pl.: (TA:) and signifies [particularly] *Animals of the chase.* (K, TA.) ___ And [hence,] *Women.* (O, K,

TA.) One says رَجُلٌ رَامِى الزَّوَائِلِ *A man knowing in respect of the diseases,* or *faults,* (أَدْوَآء,) *of women:* (O:) or *skilful in the making of women to incline to him:* whence the saying of Ibn-Meiyádeh,

* وَكُنْتُ ٱمْرَأً أَرْمِى الزَّوَائِلَ مَرَّةً *
* فَأَصْبَحْتُ قَدْ وَدَّعْتُ رَمْىَ الزَّوَائِلِ *

[*And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me*]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) ___ Also The *stars:* (K, TA:) because of their motion from the east and the west in their revolving. (TA.) ___ See also 1, near the end of the paragraph; and زَوْلٌ, last sentence but three.

زَوْلٌ أَزْوَلُ (S, * TA) has an intensive signification [i. e. *A great wonder;* or *a very wonderful thing*]: (TA:) [or *a wonderful event that happens to one, preventing his fleeing;*] accord. to Abu-sSemh, أَزْوَلُ denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.)

مَزْوَلَةٌ *A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian:* [*a sun-dial:* used in this sense in the present day:] a vulgar term: pl. مَزَاوِلُ. (TA.)

مُزَاوَلٌ pass. part. n. of 3: one says, مَا زَالَ هٰذَا الأَمْرُ مُزَاوَلًا بِأَيْدِيهِمْ [*This affair ceased not to be striven,* or *sought, to be accomplished by means of their hands*]. (TA.) Also *Frightened by a* زَوْل, i. e. a *form,* or *figure, appearing in the night.* (TA.)

زون

1 زانه [**زوقن**, aor. يزونه, is a dial. var. of زانه having for its aor. يزينه.] An Arab woman of the desert is related to have said to IAar, إِنَّكَ لَتَزُونُنَا إِذَا طَلَعْتَ, meaning تَزِينُنَا [i. e. *Verily thou gracest us when thou comest* to us (عَلَيْنَا)]. (TA.)

زَانٌ *Indigestion;* syn. بَشَمٌ; for النَّشَمُ in the copies of the K is a mistranscription for البَشَمُ; (TA;) expl. by Ed-Dubeyreeyeh as syn. with تُخْمَةٌ; as in the phrase, لَيْسَ يَشْكُو الزَّانَ [*He does not complain of indigestion*]: (Fr, TA:)

and so

زَانَةٌ : (K and TA in art. زين:) or this signifies *a single fit of indigestion.* (TA in that art.) [In the present day, applied to The *beech-tree;* and *its wood:* as a coll. gen. n.: n. un. with ة: see also زَانَةٌ below.]

زَوْنٌ : see زَوِنٌ.

زُونٌ *An idol:* and *anything that is taken as a deity and worshipped,* (S, K, * TA,) *beside God:* as also زُورٌ: [an arabicized word:] in Pers. ژُونْ. (TA.) ___ And *A place in which idols are collected and set up.* (K.) It is said to be from زِينَةٌ. (TA.) [But it may rather be from زُونَةٌ as a dial. var. of زِينَةٌ.] See also زَوِنٌ.

زَانَةٌ *A thing like a* مِزْرَاقٌ [or *javelin*], *which the Deylem* (الدَّيْلَم) *cast:* [perhaps made of the wood of the beech, (see زَانٌ, latter sentence,) and therefore so called:] pl. زَانَاتٌ. (Msb.) See also زَانٌ, former sentence.

زُونَةٌ *i. q.* زِينَةٌ [*An ornament,* &c.], (K,) in one of the dialects. (TA.) ___ And *An intelligent woman.* (IAar,

K.)

زَوِنٌ *Short;* (S, K;) applied to a man; (S;) and so, thus applied, زَوْنٌ and زُونٌ, (K,) of which two, the former is the more known: (TA:) fem. زَوِنَّةٌ, (S, K,) applied to a woman. (S.)

زُوَانٌ and زِوَانٌ (S, M, Msb, K) and زَوَانٌ (K) *i. q.* زُؤَانٌ [q. v. in art. زأن]. (S, M, Msb, K.)

طَعَامٌ مَزُونٌ *Wheat in which is* زُوَان [or the *grain of a certain noxious weed,* app. *darnel-grass:* مزون being a pass. part. n. of which no verb is mentioned]. (TA.)

زوى

1 **زواه** , (K,) aor. يَزْوِيهِ, (TA,) inf. n. زَىٌّ and زُوِىٌّ, (K, TA,) the latter [accord. to the CK زَوْىٌ, but it is correctly] like عُتِىٌّ, (TA,) *He put it aside*, or *away*, or *apart;* or *removed it from its place*. (K.) You say, زَوَى عَنْهُ كَذَا, inf. n. زُوِىٌّ, *He averted, diverted*, or *removed, from him such a thing; turned, put*, or *sent, it away*, or *back, from him*. (TA.) ___ And زَوَى سِرَّهُ عَنْهُ *He concealed his secret from him.* (K.) ___ Also (K) زَوَاهُ, (S, Msb, K,) aor. as above, inf. n. زَىٌّ, (Msb, TA,) *He drew it, collected it*, or *gathered it, together; contracted it*, or *grasped it*. (S, Msb, K.) It is said in a trad., زُوِيَتْ لِىَ الأَرْضُ فَأُرِيتُ مَشَارِقَهَا وَمَغَارِبَهَا [*The earth was collected together to me, and I was shown its eastern parts and its western parts*]. (S, TA.) And you say, زَوَى المَالَ, (S, Msb,) inf. n. زَىٌّ, (S,) *He drew*, or *collected, together*, or *he grasped, the property*, (Msb,) عَنْ وَارِثِهِ [*from its inheritor*]. (S.) And زَوَى مَا بَيْنَ عَيْنَيْهِ (S, TA) *He* (a man, S) *drew together*, or *contracted, the part between his eyes*. (TA.) And جَآءَنَا بِصَرْبَةٍ تَزْوِى الوَجْهَ [*He brought us some very sour milk such as contracts the face*, or *makes it to wrinkle*]. (S in art. صرب.) And تَزْوِى الوُجُوهَ said of a cold north wind, *It contracts* [or *wrinkles*] *the faces:* a phrase used by Tarafeh Ibn-El-'Abd. (Ham p. 632.)

2 **زوّى** , inf. n. تَزْوِيَةٌ: see 5. زَيَّيْتُهُ, (S, Msb, K,) which by rule should be زَوَّيْتُهُ, (S, Msb,) but is made to accord with زَىٌّ in order to facilitate the pronunciation, (Msb,) inf. n. accord. to the K تَزْيِيَةٌ, but correctly, as Lth says, تَزْيِيَّةٌ, in measure like تَحْيِيَّةٌ, (TA,) *I invested him with*, or *made him to have, a* زَىّ [i. e. *garb, guise*, &c.]; (S, * Msb, K, * TA;) by means of, or with, such a thing: you say, زَيَّيْتُهُ بِكَذَا [which may be rendered *I invested, decked*, or *adorned, him with such a thing;* agreeably with what follows]. (Msb.) Accord. to Fr, they say, زَيَّيْتُ الجَارِيَةَ, meaning *I invested the girl*, or *young woman, with a garb*, or *guise*, &c.; and *decked*, or *adorned,*

her. (TA.) ___ You say also, زوّى الكَلَامَ, meaning *He prepared the speech in his mind;* like زوَّرهُ. (TA.) زايا زَيَّيْتُ and زايا زَوَّيْتُ [mean *I wrote,* or *uttered, a* ز]: some [hold the ا in زاى to be originally ى, and therefore] say زَيَّيْتُ: others [hold it to be originally و, and therefore] say زَوَّيْتُ. (IB, on the letter أَلف.) Zeyd Ibn-Thábit said, in relation to the expression in the Kur [ii. 261] ننشزها, [accord. to one reading, or reciting,] هى زاى فزيها, meaning [*It is* زاى, *therefore make thou it* زاى in thy reading, or reciting; or] *read thou it,* or *recite thou it, with the* زاى. (S.)

4 **ازوى** : see art. زو.

5 **تزوّى** *He was,* or *became,* [or *placed himself,*] *in a* زاوية, i. e. *corner, of a house* or *chamber;* as also زوّى , (K,) inf. n. تزوية; (TA;) and انزوى . (K.) تزيَّا, from الزِّىُّ; (K, KL;) or تزيَّا بزىٍّ; (Lth, MA;) *He invested himself with a garb, guise,* or *dress;* [or *with an external appearance;*] (MA, KL;) *he decked,* or *adorned, himself.* (MA.) You say of a man, تزيّا بزىٍّ حسنٍ [*He invested himself with a beautiful,* or *goodly, garb,* &c.]. (Lth, TA.) Hence the saying of El-Mutanebbee,

* وقَدْ يتزيَّا بالهوى غيرُ أَهْله *
* ويستصحبُ الإنْسانُ مَنْ لا يلائمهْ *

(TA:) i. e. [*And verily,* or *sometimes,* or *often, one who is not entitled to it*] *assumes the guise of love; and the man asks to be his companion him who is not suited to him:* (W p. 374:) his disciple Ibn-Jinnee, however, objected to him his saying يتزيّا, and expressed his opinion that the correct word is يتزوَّى; and El-Mutanebbee admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only تزيَّا: (MF, TA:) in the M it is said that IJ held تزيَّا to be originally تزويا, and the و to be changed into ى because quiescent, and incorporated into the ى preceded by it. (TA.)

7 **انزوى** *It was,* or *became, put aside,* or *away,* or *apart;* or *removed from its place.* (K.) انزوت الجلدة فالنّار ___ *The piece of skin became contracted,* or *shrivelled,* or *shrunk, in the fire.* (S.) And انزوى ما بين عينيه *The part between his eyes became drawn together,* or *contracted.* (TA.) And انزوى القوم بعضهم إلى بعضٍ *The people,* or *party, drew together, one portion of them to another portion.* (TA.) ___ See also 5, first sentence.

زا and زاً and زآء and see زاى, below.

زى and زىٌّ: see زاى, below.

زىٌّ, (S, Msb, K, &c.,) originally زوى, (S, Msb,) *Garb, guise, dress, habit, fashion of dress,* and *aspect,* or *outward appearance;* syn. لباس, (S, TA,) and هيئة, (Fr, Msb, K, TA,) and منظر: (Fr, TA:) pl. أَزْيآء. (K.) [In the Kur xix. 75,] some read أَحسن أَثاثًا وزيًّا [*Better in respect of household-goods and in respect of garb,* &c.]: others read ريًّا, with ر: (TA:) and رئيًا: and ريئًا: and ريًا. (Bd.)

زاى, (Kr, S, K, &c.,) in which the ا, accord. to Lth, is originally ى, but accord. to Sb and IJ it is و, (TA,) *A certain letter* (i. e. ز); (S, TA;) [in spelling, pronounced زاى; and] also called زآء, (Kr, S, K,) and زاً, and [in spelling (see the first sentence of art. ب)] زا, (Kr, K, but omitted in some copies of the K,) this last being indecl., (Kr, TA,) and زىٌّ (K) and [in spelling] زى: (Kr, K:) of all which, the first is that which is held in [most] repute: (TA:) and this and زآء may be meant by J's saying, الزّاى حرفٌ يُمَدُّ ويقصر ولَا يُكْتَب إلّا بيآء بعد الأَلف; though the author of the K asserts J to have erred in saying this: (MF, TA:) the pl. is أَزْوآء and أَزْيآء, (Kudot;,) the former or the latter accord. to different opinions, (TA,) and أَزْوٍ and أَزْىٍ, (K,) each [originally] of the measure أَفْعُل. (TA.) One says, هٰذه زاى حسنة [*This is a beautiful;* ز]: and كتبت زايا صغيرة [*I wrote a small;* ز]: and the like. (IJ, TA.) زاى is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says,] I know not what is its origin. (TA.) [It may be from the Pers. زى, or زهى; which are likewise said on an occasion of wonder. إِزَّاى and إِزَّى and إِزَّى, and with أَ in the place of إِ, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning

How? And زَىْ is used by them for the prefix كَ, meaning *Like.*]

زُوَيَّةٌ : see what next follows.

زُيَيَّةٌ dim. of زَاىٌ [accord. to those who hold the ا in the latter to be originally ى, or زُوَيَّةٌ accord. to those who hold that letter to be originally و; like أُيَيَّةٌ and أُوَيَّةٌ as dims. of آءٌ accord. to different opinions: see art. ا, in the middle of the first column]. (TA.)

زَاوِيَةٌ *A corner,* or *an angle,* (رُكْن,) of a house or room or the like: (K:) of the measure فَاعِلَةٌ from زَوَى signifying جَمَعَ; because of its em-

bracing (لأَنَّهَا جَمَعَتْ) a part, or portion, (قُطْرًا,) thereof: (Msb, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَآءٌ, being originally of the measure فَوَاعِلُ, not فَعَائِلُ]. (S, K.) They say, كَمْ فِى الزَّوَايَا مِنَ الخَبَايَا [*How many hidden things are there in the corners!*]. (TA.) ___ [In geometry, *An angle.* ___ And hence, زَاوِيَةُ العَوَّآءِ *The star* γ of *Virgo;* العَوَّآءُ being composed of four stars, γ,δ,ε and η of Virgo, disposed nearly in the form of a capital L, with from top to bottom and to the right.] ___ In a saying cited voce رَاوِيَةٌ, the pl. زَوَايَا is used as meaning *Houses,* or *tents.* (T in art. روى.) ___ [And in the present day, the term زَاوِيَةٌ is also applied to *A small mosque,* or *chapel:* and in some instances, a building of this kind, thus called, serves as *a hospice,* or *an asylum for poor Muslims, students and others;* like رِبَاطٌ.]

زى

1 زُىَّ , or زِىَّ: see art. زو.

2 زَيَّيْتُ : see 2 in art. زوى, in two places.

5 تَزَيَّا : see 5 in art. زوى.

زَىْ : see زَاىٌ, in art. زوى.

زِى زِى an onomatopoeia significant of *The sound of the jinn*, or *genii*. (TA.) [See also زِيزَمٌ and زِيزِيمٌ, in art. زم.]

زَىٌّ : see زَاىٌ, in art. زوى.

زِىٌّ : see art. زوى.

زُيَّةٌ : see art. زوى.

زيب

أَزْيَبُ is of the measure أَفْعَلُ, (S,) like أَحْمَرُ: (K:) or, as some say, of the measure فَعْيَلٌ; but this is a weak assertion, for it is said that there is no Arabic word of this measure; مَرْيَمُ being a foreign proper name, and ضَهْيَأُ being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] ___ *Brisk, lively, sprightly, agile,* or *quick.* (K.) ___ A man *who walks with short steps:* (TA:) and *short in stature and in step;* (K, TA;) likewise applied to a man. (TA.) ___ *Ignoble, base,* or *base-born.* (K.) The *offspring of fornication* or *adultery;* or the *offspring of fornication, begotten on a slave.* (Abu-l-Mekárim, TA.) One *whose origin,* or *lineage, is suspected;* or *an adopted son;* or one *who claims as his father a person who is not his father;* or *who is claimed as a son by a person who is not his father;* syn. دَعِيٌّ. (S, K.) ___ *A devil:* (K:) accord. to some, a dial. var. of أَزَبٌّ. (TA.) ___ The *hedge-hog.* (IAar, K.) ___ *A disagreeable, a disapproved,* or *an abominable, thing* or *affair.* (K.) ___ *A calamity,* or *misfortune.* (K.) ___ *Much water:* (AA, S:) and so أَذْيَبُ. (K in art. ذيب.) ___ [*A south-easterly wind;* i. e.] the [*wind termed*] نَكْبَآءُ [q. v.] *that blows between the* صَبَا *and the* جَنُوبٌ: (S, M, K:) or the *south wind,* or *a southerly wind;* syn. جَنُوبٌ; (M, K;) of the dial. of Hudheyl; so affirm Mbr in his Kámil and IF and Et-Tarábulusee: IAth says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, cali the جنوب by the name of الأَزْيَبُ, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upsidedown: [whence it seems to mean *the boisterous,* or *violent:*] ISh says that ذَاتُ أَزْيَبَ signifies *any violent wind.* (L,TA.) ___ [Hence it appears that it signifies also

Violence.] ___ Also *Enmity.* (S, K.) ___ And *Briskness, liveliness, sprightliness, agility,* or *quickness:* (ISk, S, K, TA:) [see also أَذْيَبُ:] it is fem.: one says, مَرَّ فُلَانٌ وَلَهُ أَزْيَبُ مُنْكَرَةٌ [*Such a one passed having a disapproved briskness,* &c.]: this is said when one passes quickly by reason of briskness, &c. (ISk, S.) ___ And *Fear,* or *fright:* (AZ, S, K:) and so أَذْيَبُ. (K in art. ذيب.) One says, أَخَذَنِى مِنْ فُلَانٍ الأَزْيَبُ [*Fear,* or *fright,* arising *from such* a *one, seized me*]. (AZ, S.)

زيت

1 **زاته**, aor. يزيته, [inf. n. زيت,] *He anointed him,* or *it, with* زيت, i. e. *oil of the* زيتون [or *olive*]. (Msb.) You say, زتُّ, meaning *I anointed* my head, and the head of another, *with oil of the* زيتون. (L.) ___ And زتَّه, (Lh, S, K,) aor. أَزيته, (S, K, TA, in the CK ازتَّه, and so in my MS. copy of the K,) inf. n. زيت, (K,) *I put* زيت [i. e. *olive-oil*] *into it;* namely, the food; (S, K;) or the crumbled bread: or *I prepared it therewith:* (TA:) or *I moistened it,* or *stirred it about,* or *moistened and mixed it, with* زيت; namely, bread, and crumbled bread. (Lh, TA.) ___ And زاتهم (Lh, S, K, TA, in the CK [erroneously] زأَتهم) *He fed them with* زيت: (Lh, K:) or *he made* زيت *to be the seasoning of their food.* (S.)

2 **زيَّتهم** *He furnished them with* زيت [i. e. *olive-oil*] *for travelling-provision;* (Lh, S, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

4 **أَزاتوا** (in the CK [erroneously] ازاتوا) *They had much* زيت [i. e. *olive-oil*]; *their* زيت *became much;* (Lh, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

8 **ازدات** [so in the TA and in my MS copy of the K; in the CK, erroneously, ازدأَت;] *He anointed himself with* زيت [i. e. *olive-oil*]. (K.)

10 **استزات** *He sought,* or *demanded,* زيت [i. e. *olive-oil*]. (K.) You say, جاؤوا يستزيتون *They came asking for* زيت *as a gift;* (S, L;) or *seeking,* or *demanding,* زيت. (A.)

زيت The *oil,* (S, Mgh, Msb, K,) or *expressed juice,* (M, TA,) or مخّ [i. e. *best,* or *choicest, of the constituents*], (A, TA,) *of the* زيتون [or *olive*]. (S, M, A, Mgh, Msb, K.) [In the present day it is applied to *Any oil.*]

زَيْتُونٌ [The *olive-tree;*] *a certain kind of tree,* (Msb, K, *) *well known,* (S, Msb,) *whence* زَيْت *is obtained;* (S, Msb, K;) [*a tree*] *of the kind called* عِضَاه; (AHn, Mgh, TA;) As says, on the authority of 'Abd-El-Melik Ibn-Sálih Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánees: (TA:) and the *fruit of that tree:* (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (S, TA:) accord. to some, the ن is a radical letter, and the ى is augmentative, because they said ارض زتنة [i. e. أَرْضٌ زَتَنَةٌ, like أَرْضٌ عَضَهَةٌ from العِضَاه], meaning a land in which are زَيْتُونٌ; so that the measure is فَيْعُولٌ; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xcv. I, والتِّينِ والزَّيْتُونِ, see زَيْتُونُ بَنِى إِسْرَائِيلَ [___. تِينٌ *Lapis Judaicus:* so called because resembling an olive in shape, and found in Judæa.]

زَيْتُونِىٌّ [*Of,* or *relating to, the olive: olivecoloured.*]

زَيَّاتٌ *One who sells,* or *expresses,* زَيْت [i. e. *olive-oil,* and, vulgarly, *any oil*]. (TA.) ___ [Hence,] جَآءَ فُلَانٌ فِى ثِيَابٍ زَيَّاتٍ *Such a one came in dirty clothes.* (A.)

مَزِيتٌ and مَزْيُوتٌ Food *into which* زَيْت [i. e. *olive-oil*] *has been put:* (S, A, K:) or *prepared therewith.* (TA.)

مَزْيُوتٌ : see what next precedes.

مُزْدَاتٌ A man *anointing himself,* or *who anoints himself, with* زَيْت [i. e. *olive-oil*]. (TA.)

مُزَيْتِيتٌ dim. of مُزْدَاتٌ. (TA.)

زيج

زِيج The *builder's string,* or *line,* (K in art. زوج, improperly there mentioned, TA,) *which he extends to make even, thereby, the row of stones, or bricks, of the building;* syn. مِطْمَرٌ [q. v.]: (TA:) [also called زِيقٌ:] an arabicized word, (K,) from [the Pers.] زِهْ, signifying a bowstring: so in the Shifá el-Ghaleel. (TA.) ___ Also, as is said in the Mefáteeh el-'Uloom, [*An astronomical almanac;* or *a set of astronomical tables;*] *a book,* or *writing, containing stellar calculations, year by year:* in which sense, likewise, it is an arabicized word, from the Pers. زِهْ: pl. زِيجَةٌ. (TA.) ___ And The *science of astronomy,* or *of the celestial sphere.* (TA.)

زَائِجَةٌ *A four-sided,* or *round, scheme, made to exhibit the horoscope,* or *places* [or *configurations*] *of the stars at the time of a birth:* an astrological

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term [arabicized from the Pers. زَايِچَهْ]: so in the Shifá el-Ghaleel, from the Mefáteeh el- 'Uloom, by Er-Rázee. (TA.)

زيح

1 زَاحَ, (S, A, K,) aor. يَزِيحُ, inf. n. زَيْحٌ (S, K) and زَيُوحٌ (MA, K) and زِيُوحٌ (K) and زَيَحَانٌ; (MA, K; [in the CK, erroneously, زَيْحَانٌ;]) and انزاح ; (A, K;) *It* (a thing, S) *became distant*, or *remote:* (S, A, K:) *it went, went away, passed away*, or *departed.* (S, K.) You say, زَاحَتْ عِلَّتُهُ (S, A, MA) and انزاحت (A) *His pretext, pretence*, or *excuse*, [or *his malady*,] *became remote* [or *removed*], or *went away.* (MA.) And زَاحَ عَنِّي الْبَاطِلُ *What was false*, or *vain, ceased, passed away*, or *went away, from me.* (TA, from a trad.) ___ And زَاحَ, aor. as above, *i. q.* تَأَخَّرَ [*He*, or *it, went back* or *backwards*, &c.]. (TA in art. زح.)

4 ازاحه *He made it* (a thing, S) *to be distant*, or *remote:* [*he removed it, did away with it*, or *caused it to cease:*] *he made it to go, go away, pass away*, or *depart.* (S, K.) Hence the saying of El-Aashà, قَدْ أَزَحْنَا هُزَالَهَا [*We had caused her leanness to cease*]. (S.) And أَزَحْتُ عِلَّتَهُ: (S, A:) ازاح عِلَّتَهُ signifies *He removed his pretext, pretence*, or *excuse;* [or *his malady;*] or *did away with it.* (MA.)

7 إِنْزَيَحَ see 1, in two places.

مَزَاحٌ *A place to which one* [*goes away*, or *may go away;* or] *removes*, or *may remove, far away.* (Ham p. 329.)

زيد

1 زَادَ, (S, A, Mgh, Msb, K,) aor. يَزِيدُ, (S, Mgh, Msb,) inf. n. زِيَادَةٌ (S, A, * Msb, K *) and زَيْدٌ, (S, Mgh, Msb, K, *) with which are syn. زَيْدٌ (S, K) and زَيَدٌ (K) and مَزِيدٌ (S, K) and زَيْدَانٌ, which last is anomalous, like شَنْآنٌ (K) and لَيَّانٌ, said to be the only instances of the kind, (TA,) all as inf. ns., (TK,) and so is مَزَادٌ, (TA,) and J adds that زُوَادَةٌ is mentioned by Yaakoob, from Ks, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزُّوَادَةُ, it is a mistranscription by J, for the words are الزُّوَارَةُ and الزِّيَارَةُ, [in the CK الرُّوَادَةُ and الرِّيَادَةُ,] with ر, and without the mention of [the signification of] النُّمُوُّ, (K, TA,) *It* (a thing, S, Mgh, Msb, [as, for ex.,] water, and property, A) *increased*, or *augmented*, or *grew;* (S, A, TA;) [and in like manner said of a man, and of any animal;] as also ازْدَادَ : (S, A, Mgh, Msb, K:) or this latter has a more intensive signification than the former, like اكْتَسَبَ in relation to كَسَبَ. (MF. [See also 5.]) In this sense it has a single objective complement; as in زَادَ كَذَا *It*, or *he, increased*, or *augmented*, or *grew, in such a thing;* as also ازْدَادَ . (TA.) [The latter is more commonly used in this manner.] You say, ازْدَدْتُ مَالًا (A, Mgh, Msb) [*I increased in property:* also] meaning *I increased to myself*, or *for myself, property.* (Mgh, * Msb.) And ازداد الأَمْرُ صُعُوبَةً [*The affair increased in difficulty*]. (A.) ___ [Also *It exceeded; it was*, or *became, redundant*, or *superfluous; it remained over and above.* And زَادَ عَلَيْهِ *It exceeded it;* as also تزايد .] You say, زَادَ عَلَى الشَّىْءِ ضِعْفُهُ [*It exceeded the thing by the like thereof*, or *more*]. (A.) And زَادَ عَلَى مَا أَرَادَ [*It exceeded what he desired*]. (A.) ___ Also *He gave an addition:* so in the saying, مَنْ زَادَ وَٱزْدَادَ فَقَدْ أَرْبَى *He who gives an addition, and who takes it*, [each of these] *practises usury.* (Msb.) ___ [And *He added*, or *exaggerated.*] يَزِيدُ فِى حَدِيثِهِ [*He adds*, or *exaggerates, in his narration*, or *talk*, or *discourse*,] is said of a liar. (A and TA voce سَرَّاجٌ. [See also 5.]) It is also trans.: (Msb:) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, *He increased it*, or

augmented it. (L.) And in this sense it is doubly trans.: (MF:) you say, زَادَهُ ٱللّٰهُ خَيْرًا, (S, K,) or مَالًا, (A,) [*God increased to him,* or *added to him, good fortune* or *prosperity* or *the like,* or *property; increased,* or *added to, his good fortune,* &c.; or *may God increase* &c.;] as also زَيَّدَهُ : (K:) and زَادَ فِيمَا عِنْدَهُ, (S,) or فِى مَالِهِ, (A,) [*He increased,* or *added to, what he possessed* or *his possessions,* or *his property;* or *may He* (i. e. God) *increase* &c.] ___ زَادَهُ also signifies *He gave him an increase,* or *an addition,* or *more.* (Msb.) See 10. ___ You say also, مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ [*No one is more sufficient for thee than he*]. (K in art. زند. [See 4 in that art.]) And لَا يَزِيدُكَ عَلَيْهِ جَمَلٌ *No camel will be more sufficient for thee than he; i. q.* لَا يَضُرُّكَ. (ISk, S in art. ضر [in which see other exs.].)

2 **زيّد**, [inf. n. تَزْيِيدٌ,] said of property, *It increased,* or *augmented, much.* (A.) See also 1, latter part.

3 **زايد أَحَدُ المُتَبايِعَيْنِ الآخَرَ**, inf. n. مُزَايَدَةٌ, [*One of the two persons buying together outbade the other:* see also 6.] (A.)

5 **تزيّد** *It* (a price, S, A) *was,* or *became, excessive,* or *dear;* (S, A, K;) as also تزايد . (A, TA.) ___ *He added,* or *exaggerated,* (MA,) or *lied,* (S, MA, K,) in narration, or discourse. (S, MA. [See also 1, latter half.]) And *He affected to exceed the due bounds* in his narration, or discourse, and his speech; (TA;) *he affected excess* in speech, &c.; (K, TA;) i. e. in speech and in action; (TA;) as also تزايد : (K:) or التَّزَيُّدُ فِى الحَدِيثِ means *the embellishing narration,* or *discourse, with lies, and adding in it what does not belong to it.* (Har p. 195.) In the verse of 'Adee cited in art. زند, the last word is تَزَيَّدَ as some relate it, or تَزَنَّدَ as others relate it. (TA.) ___ *He went a pace exceeding that termed* العَنَق. (S, K. [See also ذَمَلَ, and نَصَبَ السَّيْرَ, and وَسَجَ.]) And تزيّدت *She* (A camel) *stretched forth her neck, and went a pace exceeding that termed* العَنَق, *as though she were swimming with her rider:* (A, TA:) and

in like manner one says of a mare, or horse. (TA.) And تزيّدت الإبلُ فى سَيْرِهَا *The camels tasked themselves in their pace beyond their ability.* (TA.)

6 **تزايد** [*It increased, augmented,* or *grew, gradually; contr. of* تَنَاقَصَ]. See also 1. And see 5, in two places. تزايدوا عَلَى السِّلْعَة [*They bade, one against another, for the commodity,* or *article of merchandise, successively raising the price*]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And تزايدوا فِى الثَّمَنِ حَتَّى بَلَغَ مُنْتَهَاهُ [*They augmented the price, one outbidding another, until it attained its utmost*]. (A, TA.)

8 **ازْدَادَ** [originally ازْتَادَ]: see 1, in four places. ___ Also *He took an addition.* (Msb.) See, again, 1. ___ Also *He took in addition:* so in the saying, إِذَا ٱزْدَادَ الرَّاهِنُ دَرَاهِمَ مِنَ المُرْتَهِنِ [*When the pledger takes money in addition from the receiver of the pledge*]. (Mgh.) One says also, ازْدَدْ مِنَ الخَيْرِ [*Obtain thou,* or *gain thou,* somewhat *in addition of what is good:* or it may mean *seek thou,* or *desire thou, an increase,* or *addition, of what is good*]. (A.) See what next follows, in two places.

10. استزاد *He sought,* or *desired,* or *demanded, an increase, an addition,* or *more;* (A, Mgh, Msb;) as also ازْدَادَ ; whence the saying, to a man to whom a thing has been given, هَلْ تَزْدَادُ *Dost thou seek,* or *desire,* or *demand, more* than what I have given thee? (L.) ___ [Hence,] هو يَسْتَزِيدُ فى حديثه [*He seeks,* or *desires, to add,* or *exaggerate,* or *to exceed the due bounds,* or *to embellish with lies and additions, in his narration,* or *discourse*]. (A, TA. [See also 5.]) ___ استزاده *He sought,* or *desired,* or *demanded, of him an increase, an addition,* or *more.* (Msb, K.) You say, لَوِ ٱسْتَزَدْتُهُ لَزَادَنِى *If I had sought,* or *desired,* or *demanded, an increase,* &c., *he had given me an increase,* &c. (Msb.) ___ [And hence,] *He reckoned him,* or *held him, to have fallen short of doing what he ought to have done,* (S, A, K, TA,) *and complained of him,* (A, TA,)

or *reproved him, for a thing that he did not approve.* (TA.) And كَتَبَ إِلَيْهِ كِتَابَ ٱسْتِزَادَةٍ [*He wrote to him a letter of complaint,* or *reproof, for his having fallen short,* &c.; requiring him to do more]. (A.)

زَيْدٌ an inf. n. of زَادَ. (S, Mgh, Msb.) ___ [Hence,] هُمْ زَيْدٌ عَلَى مِائَةٍ (S, A, L) and زَيْدٌ (S, L) and زِيَادَةٌ (A) [*They are more than a hundred*].

زِيدٌ an inf. n. of زَادَ. (S, * K, * TK.) ___ See the next preceding paragraph.

زِيَادَةٌ an inf. n. of زَادَ. (S, Msb.) Using it as an inf. n., (Msb,) you say, افْعَلْ ذٰلِكَ زِيَادَةً [meaning *Do thou that in addition*]: (S, Msb:) the vulgar say زَائِدَةً, (S,) which one should not say. (Msb.) [Hence also,] حُرُوفُ الزِّيَادَةِ [*The letters of augmentation;* or *the augmentative letters;* i. e. *the letters that are added to the radical letters in Arabic words*]: *they are ten, and are*

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comprised in the saying, سَأَلْتُمُونِيهَا [Ye asked me for them], (TA,) *and in* أَلْيَوْمَ تَنْسَاهُ [Today thou wilt forget it]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِدُ, of which the sing. is زَائِدَةٌ .] See also زَيْدٌ. ___ [As a simple subst., or a subst. properly so termed, it signifies *An increase,* or *increment; and augmentation,* or *augment; an addition, additament, adjunct,* or *accessory: an accession: excess, redundance,* or *superfluity:* and *a redundant part* or *portion* or *appertenance; a surplus; a residue: an excrescence:* pl. زِيَادَاتٌ and زَيَائِدُ. ___ Hence,] إِبِلٌ كَثِيرَةُ الزَّيَائِدِ i.e. الزِّيَادَاتِ [*Camels having much increase;* lit., *much,* or *many, increases*]. (K.) A poet says,

* بِهَجْمَةٍ تَمْلَأُ عَيْنَ الحَاسِدِ *

* ذَاتِ سُرُوحٍ جَمَّةِ الزَّيَائِدِ *

[*With a herd of forty or more camels, that fill,* or *glut, the eye of the envier, enjoying pasturing by themselves, having much increase*]: some say, [in citing this verse,] الزَّوَائِد, which is pl. of زَائِدَةٌ ; but الزوائد is said only in relation to the legs of a beast. (L.) ___ [Hence also,] زِيَادَةُ الكَبِد, (so in a copy of the S, and in the A and L, and in several places in the K,) or زَائِدَةُ الكَبِد, (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA,) [*The redundant appertenance of the liver;*] *a certain small piece to which the liver is attached,* or *suspended:* (Zj, in his Khalk el-Insán:) or *a certain small appertenance of the liver* (هُنَيَّةٌ مِنْهَا صَغِيرَةٌ), *at its side, going away from it* (مُتَنَحِّيَةٌ عَنْهَا): (S, L:) or *a certain piece appended,* or *attached, to the liver* (مُعَلَّقَةٌ بِهَا): (A:) or *a certain appendage of the liver;* [so I render هِنَةٌ مُتَعَلِّقَةٌ مِنْهَا, agreeably with the next preceding explanation; though it may be rendered *a thing suspended from it,* i.e. *from the liver;* or the right reading may be هِنَةٌ مُتَعَلِّقَةٌ بِهَا, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because *it is a redundance* (تَزِيدُ) *upon its upper surface:* (L:) [all of these explanations seem to denote *the round ligament of the liver:* the Hebrew יֹתֶרֶת הַכָּבֵד, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is ; which is said to mean *extrema pars hepatis:* that of the Vulg., *reticulum hepatis:* that of our authorized Engl. Vers., *the caul above the liver;* (with this marginal note: it seemeth by anatomy, and the Hebrew Doctors, to be *the midriff:*) and it is remarkable that this is one of the meanings assigned to الخَلْبُ, which some hold to be syn. with زِيَادَةُ الكَبِد: (see خَلْبٌ:) Bochart (in his Hieroz. t. i., p. 498, seq.,) and Gesenius (in his Lex.) explain the Hebrew term as meaning *the greater lobe of the liver:* but this is hard to reconcile with the Hebrew or the Arabic; and utterly irreconcileable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish

religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl. of زيادة is زيائد, (L,) and that of زائدة is زوائد. (S, L.) Hence the saying, الوَلَدُ كَبِدُ ذى الوَلَد وولَدُ الوَلَد زيادةُ الكَبِد [*The child is as the liver of the parent, and the grandchild is* as *the redundant appertenance of the liver*]. (A, TA.)

زائد act. part. n. of زادَ, (Msb,) [*Increasing, augmenting,* or *growing.* ___ *Exceeding; in excess; redundant; superfluous; remaining over and above: excrescent: additional; in addition; adscititious.*] You say, أَخَذْتُه بدرهمٍ فزائدًا [*I took it,* i. e. *bought it, for a dirhem and more*]. (A.) [See also the next paragraph.]

زائدة [fem. of زائد: and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زوائد]: see زيادة, in five places. ___ [Hence,] الزَّوائد [*Certain excrescences,* or *pendent hairs, termed*] زمعات, *in the hinder part of the kind leg* or *foot.* (K. [In the explanations there given, I read الرِّجْل, as in one copy, instead of الرَّحْل. It has been stated above, voce زيادة, on the authority of the L, that الزَّوائد is said only in relation to the legs of a beast.]) ___ [But] ذُو الزَّوائد means *The lion:* (S, K:) by the زوائد being mean this claws and his canine teeth and his roaring and his impetuosity. (S.) ___ زائدةُ السَّاق *The shin-bone.* (L.)

زوائدىٌّ [a rel. n. from زوائد pl. of زائدة; and used, app., as meaning *Having something redundant;* for] Sa'eed Ibn-'Othmán was surnamed الزَّوائدىُّ because he had three بيضات: so they assert. (S.)

بُرود تَزيديَّة, (S, K,) and تَزيديَّات [alone], (S,) [*Garments of the kind termed*] بُرود *having in them red stripes,* (S, K,) *to which streaks of blood are likened:* (S:) so called in relation to تَزيد the son of حُلْوان, the father of a tribe: (S, K:) or, as some say, تَزيد the son of حَيْدان: (MF:) or from تَزيد, a city, or town, of ElYemen, in which such برود were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called بنو يَزيد, thus with ى and in relation to them certain [camel-vehicles for women of the kind called] هَوادِج were

termed يَزِيدِيَّةٌ . (MF.)

مِزَادٌ : see مِزَادَةٌ, in two places.

مَزِيدٌ an inf. n. of زَادَ. (S, K.) You say, لَا مَزِيدَ عَلَى مَا فَعَلْتَ and لَا مُسْتَزَادَ , (A, Msb,) both meaning the same [i.e. *There is no exceeding what thou hast done:* or rather the latter means *there is no desire for more than thou hast done,* or *there is no one of whom is desired more than thou hast done;* for مُسْتَزَادَ may be here an inf. n., and it may be a pass. part. n.]. (Msb.) [It is also the pass. part. n. of زَادَ, signifying *Increased,* or *augmented;* as also مَزِيدٌ فِيهِ.]

مَزَادَةٌ [*A leathern water-bag, one of a pair which is borne by a camel or other beast;*] the *half* (شَطْر) *of a* رَاوِيَة: (Msb in art. زود:) [a water-bag of this kind is represented in a sketch of Sakkàs in my work on the Modern Egyptians:] *it has two loops, and two kidney-shaped pieces of leather* (كُلْيَتَان), *the former of which are sewed to the latter:* (TA voce خُرْبَةٌ:) *the* رَاوِيَة *consists of two mezádehs* (مَزَادَتَان), *which are bound upon the two sides of the camel with the* [*cord called*] رُوَآء: the pl. is مَزَايِدُ [often written مَزَائِدُ]; and sometimes the Arabs elided the ة, saying مَزَادٌ : (T, TA:) [both of these forms are mentioned in the S and K as pls.:] and مَزَادٌ without ة, is [also] applied to the *single one* (فَرْدَة [meaning the *single water-skin*]) *which the rider attaches behind his camel's saddle, having no* عَزْلَآء, [or *spout* (which is closed by means of a thong tied round it) *at one of the lower extremities for pouring out the water;* thus] differing from the مَزَادَة: (T, TA:) or the مَزَادَة is *a* رَاوِيَة, [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) *such as is composed of two skins with a third inserted between them to widen it:* (A 'Obeyd, S, M, A, K:) and so are the سَطِيحَة and the شَعِيب: (A 'Obeyd, S:) or the سَطِيحَة is made of two skins put face to face; and the مَزَادَة is *of two skins and a half,* or *of three skins:* (ISh, TA:) or it is [*a water-bag*] *joined* (مُشْعَرَبَة) *at one side;* if consisting of two faces (ان

خرجت من وجهين [i. e. of two pieces of skin whereof each forms one face or side]) it is called a شَعِيب: or it is *like a* راوية *having no* عَزْلَآء [expl. above]: AM and the author of the Msb and some others assert that its medial radical letter is و, and that it is from الزَّوْد, (TA,) being so called because one furnishes himself with water in it for travellingprovision: (Msb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafájee, TA:) [Fei says that] accord. to analogy it should be مَزَادَةٌ. (Msb in art. زود.)

مُسْتَزَادٌ : see مَزِيدٌ, in two places.

يَزِيدِيَّةٌ , applied to هَوَادِج: see تَزِيدِيَّةٌ.

زير

2 زيّر الدَّابَّةَ *He* (a farrier) *twisted the lip of the beast with a* زِيَار: (S in art. زور, and TA:) and *he put a* زِيَار *upon the* حَنَك [or *part beneath the chin*] *of the beast.* (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

زِيرٌ [*A large water-jar, wide in the upper part and nearly pointed at the bottom;*] *a* [*vessel of the kind called*] دَنّ: or *a* [*vessel such as is called*] حُبّ, (K,) *in which water is put:* (TA: [but يعمل is there put by mistake for يُجْعَل:]) of the dial. of El-'Irák [and that of Egypt]: pl. أَزْيَارٌ:

a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) See also art. زور. Also *I. q.* زِرٌّ; (IAar, TA in art. زور;) the former ر in the latter word being changed by some of the Arabs into ى in this and similar instances. (Az, TA.) [See also بَصَلٌ.]

زِيرٌ, (Sgh, TA in art. زور,) in the K, erroneously, زِيرٌ, (TA,) *Angry,* (IAar, Sgh, K, TA,) *and severing himself from his companion:* (IAar, TA:) originally زِئْرٌ. (Az, TA.)

زِيرَةٌ: see art. زور.

زِيَارٌ [*A kind of barnacle, used by a farrier;*] *an instrument with which a farrier twists the lip of a beast;* (S in art. زور;) *a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive.* (IAth, TA. [See 2.]) ___

See also art. زور.

زيزفون

زِيْزَفُونٌ : see art. زفن.

زيغ

1 زَاغَ, aor. يَزِيغُ, inf. n. زَيْغٌ (S, O, Msb, K) and زَيَغَانٌ and زَيْغُوغَةٌ (O, K) and زُيُوغٌ, (TA,) *He*, or *it*, (a thing, Msb,) *declined, deviated, swerved*, or *turned aside*, (S, O, Msb, K,) from the right course or direction, accord. to an explanation of زَيْغٌ by Er-Rághib; and from the truth: (TA:) and زاغ, aor. يَزُوغُ, inf. n. زَوْغٌ, is a dial. var. thereof. (Msb, TA. *) In the Kur iii. 5, (O,) زَيْغٌ means *A doubting*, and *a declining*, or *deviating, from the truth.* (O, K.) ___ You say also, زَاغَتِ الشَّمْسُ, (S, Msb, K,) aor. تَزِيغُ, inf. n. زَيْغٌ (Msb, TA) and زُيُوغٌ, (TA,) *The sun declined* [*from the meridian*], (S, * Msb, K,) *so that the shade turned from one side to the other.* (S, * K.) ___ And زَاغَ البَصَرُ, (S, O, K,) inf. n. زَيْغٌ, (TA,) *The eye*, or *eyes*, or *the sight, became dim*, or *dull:* (S, O, K, TA:) so in the phrase مَا زَاغَ البَصَرُ in the Kur [liii. 17]: (O, TA:) or, as some say, زَاغَتِ الأَبْصَارُ signifies *the eyes turned aside from their places;* as in the case of a man in fear. (TA.)

2 زَيَّغْتُ فُلَانًا, inf. n. تَزْيِيغٌ, *I rectified the* زَيْغ [or *declining*, or *deviating*, &c.,] *of such a one.* (Aboo-Sa'eed, O, K. *)

4 ازاغهُ, (S, O, Msb, K,) عَنِ الطَّرِيقِ, (S, O,) inf. n. إِزَاغَةٌ, (Msb,) *He made him to decline, deviate, swerve*, or *turn aside*, (S, O, Msb, K,) *from the way.* (S, O.) Hence, in the Kur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُزِغْ قُلُوبَنَا, (O, TA,) meaning *O our Lord, make us not* [or *make not our hearts*] *to decline from the right way* and *course: make us not to err*, or *go astray.* (TA. [See another reading in the first paragraph of art. زوغ.]) ___ And *He made him to fall into* الزَّيْغ [app. as meaning *deviation from the truth*, or *the right way of belief* or *conduct*]. ((TA.) ___ فَلَمَّا زَاغُوا أَزَاغَ ٱللّٰهُ قُلُوبَهُمْ, in the Kur [lxi. 5], means, accord. to Er-Rághib, *And when they quitted the right way, God*

dealt with them according to that: (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course.* (Bd.)

5 تَزَيَّغَتْ *She* (a woman) *ornamented,* or *adorned, herself, and showed,* or *displayed, her finery,* or *ornaments, and beauties of person* or *form* or *countenance, to men,* or *strangers,* (AZ, S, K,) *and decked herself with apparel;* like تَزَيَّقَتْ: (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6 تَزَايَغُوا *i. q.* تَمَايَلُوا, (JK, S, O, K,) *An inclining towards each other,* (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زَاغٌ [The *rook;*] *a small* غُرَاب [or *bird of the crow-kind*], *inclining to white,* (O, Mgh, K, TA,) *that does not eat carrion,* (O, Mgh, TA,) *and is allowed to be eaten; now called in Egypt the* غُرَاب نُوحِىّ [or *Noachian crow*]: (TA:) or *a* غُرَاب *like the pigeon, black, with a dusty colour in its head;* or, as some say, *inclining to white; that does not eat carrion:* (Msb in art. زوغ:) or *a small black* غُرَاب, *that is eaten; also called* حَذَفٌ, of which the n. un. is with ة: (ISh, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the *carrion-crow:*] Az says, I know not whether it be Arabic or arabicized: (Msb in art. زوغ, and TA:) the truth is, that it is a Pers. word, [زَاغْ,] arabicized; originally applied to crows (غِرْبَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زِيغَانٌ. (O, Mgh, Msb, K.)

زَائِغٌ *Declining, deviating, swerving,* or *turning aside:* (TA:) pl. زَاغَةٌ, applied to a number of men, (S, O, K, TA,) *i. q.* زَائِغُونَ, (S, O, TA,) like بَاعَةٌ meaning بَائِعُونَ. (O, TA.)

زيف

1 **زَافَ**, aor. يَزِيفُ, (S, O, K,) inf. n. زَيْفٌ and زَيَفَانٌ (O, K) and زُيُوفٌ, (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side:* (S, O, K:) or *he went quickly, with an affected inclining of the body from side to side.* (TA.) And زَافَتْ فِى مَشْيَتِهَا, said of a woman, *She appeared as though she were turning round,* or *circling, in her gait.* (Z, TA.) [This is app. from what next follows.] One says of a male pigeon, زَافَ عِنْدَ الحَمَامَةِ *He dragged the tail, and impelled his fore part with his hinder part, and turned,* or *circled, around the female pigeon:* (S, O, L, K, * TA:) and of a female pigeon one says, تَزِيفُ بَيْنَ يَدَىِ الحَمَامِ الذَّكَرِ, meaning *She walks with boldness and presumptuousness before the male pigeon.* (TA.) And a poet describing a battle says of it زَافَتْ, meaning *The hinder part thereof impelled the fore part.* (L, TA.) ___ زَافَ, (Kr, TA,) inf. n. زَيْفٌ, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was,* or *became, high.* (Kr, TA.) زَافَتِ الدَّرَاهِمُ, (S, MA, Mgh, Msb, K,) aor. تَزِيفُ, (Msb,) inf. n. زَيْفٌ, (Msb,) or زُيُوفٌ, (Mgh, K,) for which the lawyers say زِيَافَةٌ, (Mgh,) *The dirhems,* or *pieces of money, were bad:* (MA, Msb:) or *were rejected,* or *returned,* (Mgh, K,) عَلَيْهِ [*to him*], (S, Mgh, K,) *because of adulterating alloy therein:* (Mgh, K:) or, accord. to the M, simply, *were rejected,* or *returned;* (TA;) [and] so زُيِّفَتْ . (Mgh.) See also 2. زَافَ الحَائِطَ, (O, K,) inf. n. زَيْفٌ, (TA,) *He leaped the wall;* syn. قَفَزَهُ; (O, K;) said of a man. (O.)

2 **تَزْيِيفٌ** is said to signify primarily The *separating,* or *setting apart, such* [money] *as is passable,* or *current, from such as is termed* زَائِفٌ: and hence, the *rejecting* [money], or *returning* [it]: and the *making* [it], or *proving* [it] *to be, false,* or *spurious.* (TA.) One says, زَيَّفَ الدَّرَاهِمَ, (S, MA, Msb, K,) inf. n.

تَزْيِيفٌ, (Msb,) *He made,* (MA, K,) or *pronounced,* (K,) or *showed,* (Msb,) *the dirhems,* or *pieces of money, to be bad,* (MA, Msb,) or *to be such as are termed* زُيُوفٌ; (K;) as also زَافَهَا . (Lh, K.) See also 1, near the end of the paragraph. ___ [Hence, التَّزْيِيفُ in relation to speech, or language: see 2 in art. رمل.] ___ And زَيَّفَهُ, (Kr, TA,) inf. n. as above, (Kr,) *He made his blood to be of no account, to go for nothing, unretaliated,* or *uncompensated by a mulct;* or *made it allowable to take,* or *shed, his blood:* (TA:) or *he made him to be contemptible, ignominious, base,* or *vile, in the estimation of others:* (Kr, TA:) from دِرْهَمٌ زَائِفٌ a bad dirhem, or piece of money. (TA.)

5 **تزيّفت** , said of a woman, [like تزيّقت,] *She ornamented,* or *adorned, herself.* (O.) ___ [Accord. to Freytag, تزيّف signifies *It was adulterated:* and in Har p. 612 it is expl. as signifying صار زيفا فى احواله, which seems to have this or a similar meaning; زيفا being app. a mistranscription for زَيْفًا or مُزَيَّفًا.]

زَيْفٌ : see زَائِفٌ, in four places. Also The إِفْرِيزُ, i. e., (Kr, TA,) the طَنَفُ, (Kr, O, K, TA,) [meaning the *coping,* or *ledge,* or *cornice,*] *that protects a wall,* (O, K, TA,) *surrounding the upper part of the wall,* (Kr,) or *surrounding the walls at the top of a house:* (TA:) or, as some say, (O, in the K and,) the *steps,* or *stairs, of places of ascent:* (O, K:) or, as some say, (Kr, O, in the K and,) *i. q.* شُرَفٌ [meaning *acroterial ornaments forming a single member of a cresting of a wall,* or *of the crown of a cornice*]: n. un. with ة. (Kr, O, K.)

زَيَّافٌ , and with ة: see the next paragraph, in three places.

زَائِفٌ One *who walks in the manner described in the first sentence of this art.;* as also زَيْفٌ , which is an inf. n. used as an epithet: (TA:) [and so زَيَّافٌ , but properly in an intensive sense:] and زَيَّافَةٌ a she-camel *proud and self-*

conceited [*in her gait*]. (S.) Hence, (TA,) الزَّائفُ signifies *The lion;* as also الزَّيَّافُ ; (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and selfconceited walk. (O, TA.) Also, and زَيْفٌ , (S, Kr, Mgh, O, Msb, K,) the latter an inf. n. used as an epithet, (Msb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Msb, K,) to gold and to silver, (Har p. 369, referring to the latter word,) *Bad:* (Kr, Msb, and Har ubi suprà:) or *such as are rejected,* or *returned, because of adulterating alloy therein:* (Mgh, O, K:) or, as some say, *such as are less bad than what are termed* بَهْرَجٌ, being *such as are rejected by* [*the officers of*] *the government-treasury;* whereas the بَهْرَج are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زِيَافٌ and أَزْيَافٌ, (O, K,) [the latter a pl. of pauc.,] or the pl. of زَيْفٌ is زُيُوفٌ, and the pl. of زَائِفٌ is زُيَّفٌ: (Mgh, * Msb:) accord. to some, the زُيُوفٌ are *such as are done over with a compound of quicksilver and sulphur.* (Msb.) [It is implied in the Msb that زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

* تَرَى القَوْمَ أَشْبَاهًا إِذَا نَزَلُوا مَعًا *

* وَفِى القَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ *

[*Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.*] (TA.)

زيق

5 **تزيّق** *He ornamented,* or *adorned, himself, and applied* كُحْل *to his eyes:* (K:) or تزيّقت, said of a woman, (JK, S, O,) like تزيّغت, (S, O,) *she ornamented,* or *adorned, herself,* (JK, S, O,) *and applied* كُحْل *to her eyes,* (S, O, TA,) and some add, *and decked herself with apparel:* accord. to Z, it is from الزوق; [app. meaning الزُّوَقُ, syn. with الزَّووقُ; or from زَوَاقٌ, (see 2 in art. زوق, last sentence,) so that it is originally تزوّقت;] or it may be from زيق, [i. e. زِيقٌ,] with ى, [meaning the builder's string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,] because she who embellishes herself makes her state right by adornment. (TA.)

زِيقٌ The *part,* of a shirt, *that surrounds the neck:* (S, K:) the *collar* of a shirt: (KL:) or the *border of a collar;* (MA;) or the *hemmed border* of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. زَهْ:] J, holding the medial radical to be [originally] و, has mentioned it in art. زوق. (TA.) ___ [Hence, The *surrounding edge* of the eyelid. (See حِتَارٌ.)] ___ And The *string,* or *line, of the builder,* [also called زِيجٌ, q. v., *with which he makes even the rows of stones,* or *bricks, and*] *with which the building is proportioned.* (JK.) ___ زِيقُ الشَّيَاطِين, expl. by Lth as meaning *A certain thing that flies in the air, called by the Arabs* لُعَابُ الشَّمْسِ, [i. e. *the fine filmy cobwebs termed gossamer,*] is a mistake for رِيقُ الشَّيَاطِين, with رآء. (Az, O, K. *)

زيل

1 **زَالَهُ** is syn. with أَزَالَهُ, q. v. (S, Msb, K.) ___ زَالَ زَوَالَهُ, or زَالَ اللّٰهُ زَوَالَهُ; and زَالَ زَوَالَهَا: see زَوَالٌ, in art. زول. And زَيَلَ زَيْلُهُ and زَيْلُهَا and زَوَالُهُ: see زَوِيلٌ, in art. زول; and for the first, see also زَوَالٌ, in that art. ___ زَلْتُهُ, (S, K,) aor. أَزِيلُهُ, inf. n. زَيْلٌ, (S,) [first pers. of زَالَهُ,] signifies also *I put it*, or *set it, apart, away*, or *aside; removed it;* or *separated it;* (S, K, TA;) namely, a thing, (S, TA,) from another thing: (TA:) and ازاله also signifies *he separated it;* like زَالَهُ. (TA.) See also 4. One says, زِلْ ضَأْنَكَ مِنْ مَعْزَاكَ *Remove*, or *separate, thy sheep from thy goats.* (S, * TA.) And زَلْتُهُ فَلَمْ يَنْزَلْ *I separated it* [partly], *but it did not become* [wholly] *separated.* (S, K.) مَا زَالَ يَفْعَلُ كَذَا (S in art. زول, and Msb,) is like مَا بَرِحَ, both in its [original] measure, [which is مَا زَيِلَ accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing*, or *he continued to do such a thing*, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase مَا زَالَ زَيْدٌ قَائِمًا *Zeyd ceased not to be*, or *continued to be, standing*]: (Msb:) [using the first pers.,] one says, مَا زِلْتُ أَفْعَلُهُ [and مَا زَلْتُ, as appears from what follows], meaning مَا بَرِحْتُ [i. e. *I ceased not to do it*, or *I continued to do it*], (K,) aor. أَزَالُ [supposing the measure of the pret. to be originally فَعِلْتُ] (Msb, K) and أَزِيلُ [supposing the measure of the pret. to be originally فَعَلْتُ]: (K:) the verb is seldom [in the Msb never] used without a negative particle: (Az, TA:) one says زِلْتُ أَفْعَلُ meaning مَا زِلْتُ أَفْعَلُ; but this is rare: (K:) and مَا زِيلَ يَفْعَلُ كَذَا, (S, Msb, K,) a phrase used by some of the Arabs, (Msb,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition عَنْهُ, though Akh is not mentioned in what precedes. (TA.) The verb in مَا زَالَ and لَا يَزَالُ is used in the manner of كَانَ in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in مَا زَالَ زَيْدٌ قَائِمًا, expl. above]; but one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا, like as one says, مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا; for زَالَ denotes a negation, [meaning *he did not* a thing, or *he was not doing* &c.,] and مَا and لَا denote negation, and two negations

together denote an affirmation; so that ما زال is affirmative like كَانَ; and as one may not say, كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا, so one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا. (Er-Rághib, TA.) One says also, مَا زِلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذٰلِكَ and مَا زِلْتُ وَزَيْدًا [*I desisted not with Zeyd until he did that*], (Sb, K, * TA,) inf. n. زَيَالٌ. (Sb, TA.) لَمْ يَزَلْ [*He*, or *it*, *has not ceased* to be &c., i. e., *has ever been* &c., (see أَزَلَ,)] is said of God, as meaning *He has never been nonexistent;* and لَا يَزَالُ, said of Him, *He will never be nonexistent.* (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies it ceased to be or exist, &c.,] differ in their components; the latter being composed of ل و ز; and this, of ل ى ز: or the incomplete is altered from the complete; being made to be with kesr to its medial radical letter, [for it is generally held to be from زَيِلَ or زَوِلَ,] after its having been [originally زَوَلَ,] with fet-h: or it is from زَالَهُ, aor. يَزِيلُهُ, meaning he put it, or set it, apart, &c. (K.)

2 **زيّله**, (S, K,) inf. n. تَزْيِيلٌ, (S,) *He separated it* [i. e. acompany of men, or an assemblage of things,] *much* (Fr, Az, S, * K, * TA,) [or *greatly*, or *widely;* or *dispersed it;*] differing in degree from زَالَهُ like as مَيَّزَهُ does from مَازَهُ. (TA.) Hence, فَزَيَّلْنَا بَيْنَهُمْ [*And we will separate them widely, one from another*], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read فَزَايَلْنَا بَيْنَهُمْ; like لَا تُصَعِّرْ and لَا تُصَاعِرْ [in the Kur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce زَيَّلْتُ.] دُونَ is of the measure فَعَّلْتُ because its inf. n. is as above; for were it فَيْعَلْتُ, one would say زَيَّلَةٌ [of the measure فَيْعَلَةٌ]. (S.) تَزْيِيلٌ is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lh, K.)

3 **زايله**, (S, Msb, K,) inf. n. مُزَايَلَةٌ and زِيَالٌ, (S, K,) *He separated himself from him.* (S, Msb, K. [See also 1 in art. زول, last signification.]) One says, خَالِطُوا النَّاسَ وَزَايِلُوهُمْ, meaning [*Mix ye with men in familiar*, or *social, intercourse, and*] *separate yourselves from them in deeds*, or *actions.* (TA.) ___ زَايَلَتْهُ بِوَجْهِهَا *She veiled her face from him.* (IAar on the authority of Ibn-Ez-Zubeyr, TA in art. بزر.) [See also 6.] ___ زَايَلْنَا بَيْنَهُمْ: see 2. And see also what next follows.

4 **ازاله** (S, Msb, K) مِنْ مَكَانِهِ (S) or عَنْ مَكَانِهِ, (K,) inf. n. إِزَالَةٌ (K) and إِزَالٌ; (Lh, K;) and زَالَهُ, (S, Msb, K, and Har p. 393,)

aor. يَزِيلُهُ, (S, K, and Har ubi suprà,) or يَزَالُهُ, like يَنَالُهُ, (Msb,) inf. n. زَيْلٌ, (S, K, Har,) or زِيَالٌ; (Msb;) both signify the same; (S, Msb, K;) *He removed it* [*from its place;* as the former is expl. in art. زول]; (Msb in explanation of both, and Har ubi suprà in explanation of the latter;) and so زَايَلَهُ, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprà.) See also 1, fourth sentence. [And see 4 in art. زول.]

5 **تزيّلوا**, (S, * Msb, K,) inf. n. تَزَيُّلٌ and تَزْيِيلٌ, (K,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Hijáz, mentioned by Lh; (TA;) and تزايلوا, inf. n. تَزَايُلٌ; (K;) *i. q.*

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تَفَرَّقُوا [i. e. *They became separated much,* or *greatly,* or *widely;* or *became dispersed:* or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply *they became separated, one from another*]: (S, K:) [for] التَّزَايُلُ signifies التَّبَايُنُ: (S, K:) تزيّلوا is *syn. with* تَمَيَّزُوا: thus in the Kur [xlviii. 25], where it is said, لَوْ تَزَيَّلُوا لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا [*Had they been widely separated, one from another, we had assuredly punished those who disbelieved*]: (Msb, * TA:) and some here read تَزَايَلُوا. (Bd.) [See also 7.]

6 **تزايل** see 5, in three places. ___ [Hence,] التَّزَايُلُ signifies also الاحْتِشَامُ; (K, TA;) a tropical meaning: (TA:) one says, تزايل عنه, meaning احتشمه [i. e. *He was,* or *became, abashed at him*]: (O, TA:) because the مُحْتَشِم separates himself, and shrinks, from another. (TA.) ___ [See also مُتَزَايِلَةٌ, whence it seems that one says, of a woman, تَزَايَلَتْ, meaning *She veiled her face from men:* see likewise 3.]

7 **انزال** *It was,* or *became, put,* or *set, apart, away,* or *aside; removed;* or *separated;* (S, K;) عنه [*from him,* or *it*]. (TA.) One says, زَلْتُهُ فَلَمْ يَنْزَلْ: see 1. (S, K.) [See also 5. And see 7 in art. زول.]

زَيْلٌ *Width between the thighs;* (S, K;) like فَجَجٌ. (S.)

أَزْيَلُ, (K,) or أَزْيَلُ الفَخِذَيْنِ, occurring in a trad., (TA,) *Having the thighs wide apart.* (K, TA.)

مِزْيَلٌ A man *acute* or *sharp* or *quick in intellect, clever, ingenious, skilful, knowing,* or *intelligent; knowing with respect to the subtilties, niceties, abstrusities,* or *obscurities, of things, affairs,* or *cases;* as also مِزْيَالٌ : (K:) or *vehement in altercation,* or *litigation, who shifts* (يَزُولُ) *from one plea,* or *argument, to another:* occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مِخْلَطًا مِزْيَلًا [*One of them two was a person who mixed in,* or *entered into, affairs; vehement in altercation,* &c.]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)

مِزْيَالٌ : see the next preceding paragraph.

الجيب المُزَايِلُ [a mistranscription for الحَبِيبُ] means البَائِنُ [i. e. *The beloved,* or *the friend, who is in a state of separation,* or *disunion*]. (TA.)

مُتَزَايِلَةٌ A woman *who veils her face from men.* (IAar on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. برز.)

زين

1 **زانه** , (S, MA, Msb, K,) aor. يزينه, (Msb,) inf. n. زين; (MA, Msb, KL, TA;) and زينه , (S, MA, Msb, K,) inf. n. تزيين; (Msb, KL, TA;) and أزانه , (Msb, K,) and أزينه , (K,) which is its original form, (TA,) inf. n. إزانة; (Msb;) signify the same; (S, MA, Msb, K;) *He*, or *it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified*, or *graced, him*, or *it*. (MA, KL, PS: [and the like is indicated in the S and Msb and K.]) [زانه said of a quality, and of an action, and of a saying, is best rendered *It adorned him*, or *graced him*, or *was an honour to him; contr. of* شانه; as is indicated in the S and K: and sometimes means *it was his pride:* and زينه means as expl. above: and *he embellished it, dressed it up*, or *trimmed it;* said in this sense as relating to language: and *he embellished it*, or *dressed it up*, namely, an action &c. to another (لغيره); often said in this sense of the Devil; (as in the Kur vi. 43, &c.;) i. e. *he commended it* to him:] زانه كذا and زينه [*Such a thing adorned him*, &c.,] are expl. as said when one's excellence [فضله, as I read for فعله, an evident mistranscription,] appears either by speech or by action: and تزيين الله للأشياء [*God's adorning*, &c., *of things*] is sometimes by means of his creating them مزيّنة [i. e. adorned, &c.]; and تزيين الناس [*The adorning*, &c., *of men*], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rághib, TA.) One says, زانه الحسن [*Beauty adorned*, or *graced, him*, or *it*]. And Mejnoon says,

* فَيَا رَبِّ إِذْ صَيَّرْتَ لَيْلَى لِى الهَوَى *

* فَزِنِّى لِعَيْنَيْهَا كَمَا زِنْتَهَا لِيَا *

[*And, O my Lord, since Thou hast made Leylà to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me*]. (S, TA: but in the former,

مِنَ الْهَوَى in the place of لِى الْهَوَى. [The reading in the S means *of the objects of love:* for هَوًى, being originally an inf. n., may be used alike as sing. and pl.]) تَزْيِينُ السِّلْعَةِ فِى البَيْعِ [means *The setting off,* or *commending, of a commodity in selling;* and] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2 **زَيَّنَ** see above, in six places.

4 **أَزَانَهُ** : see 1, first sentence. See also the paragraph here following.

5 **تَزَيَّنَ** and ازْدَانَ , (S, K,) the latter of the measure افْتَعَلَ, [originally ازْتَيَنَ, and then ازْتَانَ,] (S,) quasi-pass. verbs, [the former of زَيَّنَهُ and the latter of زَانَهُ,] (K,) signify the same; (S;) [*He,* or *it, was,* or *became, adorned, ornamented, decorated, decked, bedecked, garnished, embel-lished, beautified,* or *graced;*] as also ازَّيَّنَ, (S, * K,) [a variation of the first, being] originally تَزَيَّنَ, the ت being made quiescent, and incorporated into the ز, and the ا being prefixed in order that the inception may be perfect; (S, TA;) and ازْيَانَّ ; and ازْيَنَّ . (K.) One says, أَزْيَنَتِ الأَرْضُ بِعُشْبِهَا [perhaps a mistranscription for ازْيَنَّتِ *The earth,* or *land, became adorned,* &c., *with,* or *by, its herbage*]; as also ازَّيَّنَتْ, originally تَزَيَّنَتْ [as expl. above]; (S;) and some, in the Kur x. 25, read تَزَيَّنَتْ; and some, ازْيَانَّتْ . (Bd.) And they said, إِذَا طَلَعَتِ الجَبْهَةُ تَزَيَّنَتِ النَّخْلَةُ [*When* الجبهة (the Tenth Mansion of the Moon) *rises aurorally, the palm-tree becomes garnished* with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تَزَيَّنَ is said of language, as meaning *It was embellished, dressed up,* or *trimmed:* and of an action &c., as meaning *it was embellished,* or *dressed up,* i. e. *commended,* to a person, by another man, and, more commonly, by the Devil.] ___ And تَزَيَّنَ also signifies *He adorned, ornamented, decorated, decked,* &c., *himself.* (MA, KL.) [Hence,] تَزَيَّنَ بِالبَاطِلِ [*He invested himself with that which did not belong to him*]. (S and TA in art. شبع.)

8 **ازدانَ** , originally ازتينَ: see the next preceding paragraph, first sentence.

9 **إزينَّ** see 5, each in two places.

11 **إزيانَّ** see 5, each in two places.

زانٌ : see art. زون.

زينٌ [as an inf. n., and also as a simple subst.,] is the *contr. of* شينٌ: (S, Msb, K:) [as a simple subst.,] *i. q.* زينةٌ, q. v.: (Har p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical,* and also *an intel-lectual, adornment; an honour,* or *a credit;* and anything that is the *pride,* or *glory,* of a person or thing: in these senses contr. of شينٌ:] pl. أَزيانٌ. (K.) ___ Az says, I heard a boy of [the tribe called] Benoo- 'Okeyl say to another, وجهى زينٌ ووجهكَ شينٌ, meaning *My face is comely and thy face is ugly;* for وجهى ذُو زينٍ ووجهكَ ذُو شينٍ [*my face is possessed of comeliness and thy face is possessed of ugliness*]; using the inf. ns. as epithets; like as one says رجلٌ صومٌ and عدلٌ. (TA.) ___ Also The *comb* of the cock. (S.)

زانةٌ [mentioned in this art. in the K]: see art. زون.

زينةٌ , the subst. from زانهُ, (Msb,) signifies ما يُتَزَيَّنُ به [i. e. *A thing with which,* or *by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified,* or *graced;* or *with which,* or *by which, one adorns,* &c., *himself*]; (T, S, K;) *any such thing;* (T, TA;) [*any ornament, ornature, decoration, garnish, embellishment,* or *grace;*] and so زيانٌ ; (K;) and زينٌ , also, [which see above,] signifies the same as زينةٌ: (Har p. 139:) accord. to El- Harállee, زينةٌ denotes the [*means of*] *beautifying,* or *embellishing, a thing by another thing; consisting of apparel,* or *an ornament of gold* or *silver* or *of jewels* or *gems,* or *aspect:* or, as some say, it is the *beauty* [*seen*] *of the eye that does not reach to the interior of that*

which is adorned [*thereby*]: accord. to Er-Rághib, its proper mean-

ing is *a thing that does not disgrace,* or *render unseemly, a man, in any of his states* or *conditions, either in the present world or in that which is to come:* but that which adorns him in one state or condition, exclusively of another, is in one point of view شَيْنٌ: summarily speaking, it is of three kinds; namely, *mental, such as knowledge* or *science, and good tenets;* and *bodily, such as strength, and tallness of stature, and beauty of aspect;* and *extrinsic, such as wealth, and rank* or *station* or *dignity;* and all these are mentioned in the Kur: (TA:) the pl. is زِيَنٌ. (Bd in x. 25.) زِينَةُ الحَيَاةِ الدُّنْيَا [or simply زِينَةُ الدُّنْيَا generally means *The ornature, finery, show, pomp,* or *gaiety, of the present life* or *world;* and] particularly includes *wealth and children.* (Kur xviii. 44.) زِينَةُ الأَرْضِ [*The ornature of the earth*] means *the plants,* or *herbage, of the earth.* (TA.) يَوْمُ الزِّينَةِ [*The day of ornature*] is *the festival* (العِيدُ); (S, K;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking* [*of the dam a little within the entrance*] *of the canal of Misr* [here meaning the present capital of Egypt, El-Káhireh, which we call Cairo], (K, TA,) i. e. the canal which runs through the midst of Misr, and [the dam of] which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the Kur xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fátimees was such as is inconceivable, as it is described in the Khitat of El-Makreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

قَمَرٌ زَيَّانٌ *A beautiful moon.* (K.)

زِيَانٌ : see زِينَةٌ.

زِيَانَةٌ [The *art*, or *occupation, of the* مُزَيِّنٌ: so in the present day.]

زَائِنٌ : see the last paragraph in this art.

مُزَيَّنٌ : see مُتَزَيِّنٌ. ___ [Also,] applied to a man, *Having his hair trimmed*, or *clipped*, [or *shaven, by the* مُزَيِّنٌ.] (S, TA.)

مُزَيِّنٌ *i. q.* حَجَّامٌ [i. e. *A cupper;* who is generally *a barber;* and to the latter this epithet (مُزَيِّنٌ) is now commonly applied; as it is also in the MA]. (S, TA.) See also مُتَزَيِّنٌ.

مُزَيِّينٌ : see مُتَزَيِّنٌ.

مُزَّانٌ : see each in two places in what follows.

مُزْدَانٌ : see each in two places in what follows.

مُتَزَيِّنٌ and مُزْدَانٌ and مُزَّانٌ signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished*, or *graced;* as also مُزَيَّنٌ : and the first signifies also *selfadorned* &c.]: (TA:) the second and third are part. ns. of ازْدَانَ; the third being formed from the second by incorporation [of the د into the ز]: and the dim. of مُزْدَانٌ is مُزَيِّنٌ , like مُخَيِّرٌ the dim. of مُخْتَارٌ; and if you substitute [for the د], مُزَيِّينٌ : and in like manner in forming the pl. you say مُزَايِنٌ and مُزَايِينٌ. (S.) You say, أَنَا مُزَّانٌ بِإِعْلَامِكَ and مُزْدَانٌ , meaning مُتَزَيِّنٌ بِإِعْلَامِكَ أَمْرَكَ [i. e. *I am graced by the making known of thy command*, or *affair*]. (TA.) And امْرَأَةٌ زَائِنٌ means مُتَزَيِّنَةٌ [i. e. *A woman adorned*, &c.; or *self-adorned* &c.]: (K, TA:) in [some of] the copies of the K, erroneously, مُتَزَيِّنٌ. (TA.)

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س

The twelfth letter of the alphabet; called سِينٌ. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed أَسَلِيَّة, as also ص and ز, because proceeding from the tip of the tongue: its place of utterance is between that of ص and that of ز: and Az says hat it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from ص by the raising of the tongue to the palate [in the utterance of the latter], and from ز by the suppression of the voice [in the utterance of the former]. (K in art. سين.) It is one of the letters of augmentation [occurring in the form اسْتَفْعَلَ and its derivatives]. (S and L in art. سين.) [See also سِينٌ in art. سين. It is sometimes substituted for ص; as in سَقْرٌ, for صَقْرٌ: and for ش, as in سِطْرَنْجٌ, for شِطْرَنْجٌ: (see De Sacy's Chrest. Arabe, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it ت, (S and L and K * in art. سين,) as in the saying (S and L in art. سين) of 'Alyà Ibn-Arkam, (L ib.,)

* يَا قَبَحَ ٱللّٰهُ بَنِى السَّعْلَاتِ *

* عَمْرِو بن يَرْبُوعٍ شِرَارَ النَّاتِ *

* لَيْسُوا أَعِفَّآءَ وَلَا أَكْيَاتِ *

[*O, may God remove far from good,* or *from prosperity, the sons of the Sialáh, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect*]: he means النَّاس and بِأَكْيَاس: (S and L ib.:) and in like manner one says طَسْتٌ for طَسٌّ. (TA in art. ___.) كيت يٰسٓ in the Kur [commencing ch. xxxvi.] is like آلٓمٓ and حٰمٓ at the commencement of chapters of the same; and is said by 'Ikrimeh to mean يَا إِنْسَانُ [*O man*]; because it is followed by the words إِنَّكَ لَمِنَ الْمُرْسَلِينَ: (S and L in art. سين:) or it means either thus, or يَا سَيِّدُ [*O man of dignity*]. (K in art. س.) سين is a particle peculiarly prefixed to the aor., rendering it clearly

denotative of the future, (Mughnee, and S * and L * in art. سين,) as in سَيَفْعَلُ [*He will do* such a thing], (S and L ib.,) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from سَوْفَ, contrary to what the Koofees hold: nor is the extent of the future with it shorter than it is with سَوْفَ, contrary to what the Basrees hold: the analytical grammarians term it حَرْفُ تَنْفِيسٍ, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer that their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] لَنْ. (S and L in art. سين.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the Kur [iv. 93], سَتَجِدُونَ آخَرِينَ [as though meaning *Ye continually find others*]; and they adduce as an evidence thereof the saying in the same [ii. 136], سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمْ [as meaning *The light-witted of the people continually say, What hath turned them away,* or *back, from their kibleh?*]; affirming that this was revealed after their saying مَا وَلَّاهُمْ: but this the grammarians know not; and that this verse was revealed after their saying مَا وَلَّاهُمْ is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, فُلَانٌ يَقْرِى الضَّيْفَ and يَصْنَعُ الجَمِيلَ, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) [As a numeral, س denotes *Sixty.*]

سفرجل

سَفَرْجَلٌ see سَفَرْ

سأب

1 **سَأَبَهُ** , (S, M, K,) aor. ـَـ , (M, K,) inf. n. سَأْبٌ, (S, M,) *He throttled him,* syn. خَنَقَهُ; (S, M, IAth, K;) i. e., *squeezed his throat:* (IAth:) or, *so that he died,* (S,) or *so that he killed him.* (M, K.) ___ And سَأَبَهُ *He widened it;* namely, a سِقَآء [or skin for water or milk]. (S, K.) سَأَبَ مِنَ الشَّرَابِ, (M, K,) aor. and inf. n. as above; (M;) and سَئِبَ, (M, K,) aor. ـَـ , (K,) inf. n. سَأَبٌ; (M;) *He was satisfied with drinking of wine* or *beverage.* (M, K.)

سَأْبٌ and مِسْأَبٌ *A* [*skin such as is termed*] زِقّ, (S, M, K,) *for wine:* (M:) or *such as is large:* (M, K:) or *a* زِقّ *of any kind:* (M:) or *a receptacle of skin,* or *leather, in which the* زِقّ *is put:* (M, K:) the former also occurs in a verse in which it is read without ء, for the sake of the rhyme: (M:) and its pl. is سُؤُوبٌ: (S, M, K:) and (so in the S, but in the K or,) the latter (مِسْأَبٌ) signifies *a skin for honey;* (S, K;) and in a verse of Aboo-Dhu-eyb, (S, M, K,) cited voce خَافَةٌ, (S, M,) it is written مِسَابٌ, (S, M, K,) without ء: (S, M:) and it signifies also *a skin in which clarified butter is put.* (S and L voce مِسَادٌ.)

سُؤْبَانٌ , in the following saying, (IJ, M,) إِنَّهُ لَسُؤْبَانُ مَالٍ, meaning *Verily he is one who pastures,* or *tends, the cattle, and takes care of them, and manages them, well,* (IJ, M, K, *) is from سَأْبٌ signifying a زِقّ because the زِقّ is made only for the preservation of its contents. (IJ, M.)

مِسْأَبٌ : see سَأْبٌ. ___ Also, (K,) applied to a man, (TA), *Who drinks much water.* (K.)

سأد

1 **سُئِدَ** : see 1 in art. سود.

4 **إِسْآدٌ** signifies The *hastening,* or *being quick, in journeying;* (S, K;) and is mostly used in relation to journeying by night: (S:) or the *journeying all the night;* (M;) or the *journeying in the night without alighting to rest;* (Mbr, S, K;) and تَأْوِيبٌ signifies the journeying in the day without alighting to rest: (Mbr, S:) or the *journeying* of camels *night and day* (AA, S, M, K) *together.* (M, K.) And سَأْدٌ occurs [as an inf. n. in the sense of إِسْآدٌ]; but [ISd says] I know not any verb [properly] belonging to it. (M.) ___ You say also, اسأد السَّيْرَ *He prosecuted the journey with energy,* (M,) or *persistently,* or *continually.* (MA.) [See an ex. in a verse of Aboo-Duwád cited voce مَرْدُونٌ.]

سَأْدٌ [an inf. n. of which the verb is not mentioned,] The act of *walking,* or *going any pace on foot.* (M.)

سَأَدٌ : see 4, above.

سُؤْدَةٌ *Somewhat remaining of youthfulness* (S, K) *and strength* (S) in a woman. (S, K. * [See also سُؤْرَةٌ.])

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مِسْأَدٌ *A skin for clarified butter,* (S, K, [see بَدْرَةٌ,]) or *for honey;* as also مِسَادٌ, without ء; the former of the measure مِفْعَلٌ, and the latter of the measure فِعَالٌ: or *a* [*skin of the kind called*] زِقٌّ, *smaller than*

the حَمِيت [which is similarly described as a skin, or small skin, of the kind called زِقّ]: (El-Ahmar, L:) but Sh says, what we have heard is مِسْأَبٌ, meaning *a large* [*skin of the kind* called] زِقّ. (L.)

مَسْؤُودٌ : see art. سود.

سأر

1 **سَأَرَ** : see 4, in two places. سَئِرَ, aor. ـَـ , (Msb, K,) inf. n. سُؤْرٌ, (Msb,) *It remained; became left, as a residue.* (Msb, K.)

4 **اسأر** *He left a remainder,* or *somewhat remaining;* (IAar, M, K;) as also سَأَرَ , (IAar, K,) or سَأَرَ سُؤْرًا, (A,) inf. n. سَأْرٌ: (TK:) or *he left somewhat of the beverage in the bottom of the vessel from which he had drunk;* (S, TA;) as also اسأر فى الإِنَآءِ سُؤْرًا: (A:) the doing of which is prescribed in a trad. (TA.) You say also اسأره *He left it remaining.* (Msb.) And اسأر سُؤْرًا and سُؤْرَةً *He left a remainder,* or *residue.* (T, TA.) And اسأر منه شَيْئًا *He left somewhat of it remaining.* (M.) And أَسْأَرَتِ الإِبِلُ فى الحَوْضِ; and سَأَرَتْ سُؤْرًا; *The camels left some water remaining in the trough,* or *tank.* (A.) Also اسأر من الطَّعَامِ سُؤْرَةً *He left somewhat remaining of the food.* (A.) And اسأر من حسابه *He left somewhat of his calculation unreckoned.* (M, * TA.)

5 **تسأّر** (so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, تَسَآءَرَ ;) *He drank the remains:* (A:) or *the remainder of the* نَبِيذ; (K;) or so تسأّر النَّبِيذَ. (Lh, M.)

6 **تَسَأَّرَ** see what next precedes.

سُؤْرٌ *A remainder,* or *residue;* (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also سُؤْرَةٌ : (T:) or *a remainder of beverage in the bottom of a vessel after one has drunk;* (S, * A;) *such as is left by a rat or mouse &c. after drinking:* (S:) properly applied to *a remainder of water left by the drinker in a vessel or wateringtrough:* and tropically to *a remainder of food, &c.:* (Mgh:) and سُؤْرَةٌ signifies likewise *a remainder* of food: (A:) pl. of the former أَسْآرٌ, (S, M, Mgh, Msb,)

and, by transposition, آسار, like آبار and آرام, pls. of بئر and رئم. (M.) [See also سائر, below.] ___ سؤرة الصَّقْر means *What remains of the portion of the flesh of the game that is given to the hawk which has captured it.* (A.) ___ *And* سُؤْرَة also signifies *A remainder of youthful vigour* in a man, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also سُؤْدَة.] ___ And *What is good,* or *excellent,* of property, or of camels or the like: pl. سُؤْر. (L.) [App. because such is left when one has parted with the bad.] ___ سُؤْرَة مِنَ القُرْآن [means *A chapter of the Kur-án;*] so called because it is a portion, (A,) or a remainder: (TA:) or it may be from the signification immediately preceding: (L:) or it is a dial. var. of سُوْرَة: (K:) pl. سُؤْر. (A, TA.) ___ فُلَان سُؤْر شَرٍّ means *Such a one is very evil* or *mischievous.* (A.)

سُؤْرَة : see the next preceding paragraph, in five places.

سَأَّار One *who leaves a remainder,* or *residue,* (S, M, K,) *of beverage in the bottom of the vessel from which he has drunk:* (S, M:) [and *of food in a dish; &c.:*] deviating from rule, (S, M,) like جَبَّار from أَجْبَر: (S:) [see دَرَّاك, which is said to be the only other instance of the kind:] by rule it should be مُسْئِر ; (S, K;) which is [said to be] also allowable: (K:) but MF denies this; (TA;) or it may be [regular] from سَأَرَ or [irregular] from أَسْأَرَ. (T, TA.)

سَائِر The *rest,* or *remainder,* (T, and M in art. سير, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh; Msb:) not the *whole,* or *all,* as many imagine it to mean, (Sgh, Msb, K,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K:) and is correctly so used accord. to AAF and J and IJ and ElJawáleekee and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from السَّيْر, as AAF and J and others hold, or from سُوْر the wall which surrounds a town or city, as others hold, is disputed: (TA:) and سَارُ الشَّىْءِ is a dial. var. of سَائِرُه. (S in art. سير.) ___ An Arab of the desert became the guest of a party,

and they ordered the female slave to perfume him; whereupon he said, بَطْنِى عَطِّرِى وَسَائِرِى ذَرِى [*My belly perfume thou, and the rest of me leave thou*]: (K:) but in other lexicons than the K, we find أَعْطِرِى. (TA in art. عطر.) This saying is a well-known prov. (TA.) [In the TA it is added that سائري here signifies *the whole of me*, or *all of me:* but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. عطر.) ___ It is related, also, that a hostile attack was made upon a people, and they cried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the person asked replied, أَسَائِرَ الْيَوْمِ وَقَدْ زَالَ الظُّهْرُ [*What, all the day, when the noon has passed?*] (K:) i. e., Dost thou covet what is remote, (مَا بَعُدَ, (S, K, TA, in a copy of the S and in one of the K and in the CK مَا بَعُدَ,) when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. سير, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.)

أَسَائِرُ [expl. by Golius as a pl. meaning Partes reliquæ is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned above.]

مَسْئَرٌ : see سَأْرٌ.

سأسم

سَأْسَمٌ a dial. var. of سَاسَمٌ without ء; *A certain tree;* [accord. to some,] *i. q.* شِيزَى. (TA.) [See art. سسم.]

سأل

1 **سَأَلَهُ** (S, M, K) with كَذَا following it, and سَأَلَهُ عَنْ كَذَا and بِكَذَا, (S, * K,) aor. يَسْأَلُ, (M,)

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inf. n. سُؤَالٌ and مَسْأَلَةٌ, (S, M, K,) which latter is also pronounced مَسَلَةٌ, without the hemzeh, (TA,) and تَسْآلٌ and سَآلَةٌ, (M, K,) and سَأَلَةٌ or سَأْلَةٌ, (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce سُؤْلٌ, that one of these is correct, but in an excel-lent copy of the M, in the place thereof, I find, and سَآءَلَهُ , as a verb, doubly trans., first thus by itself, and secondly by means of عَنْ, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, * K,) i. e. *He asked him such a thing;* or *asked him, interrogated him, questioned him,* or *inquired of him, respecting such a thing:* but عن كذا is more common than بكذا: when سَأَلَ means the asking, or demanding, of property, it is trans. [only] by itself or by means of مِنْ [so that you say سَأَلَهُ كَذَا and سَأَلَ مِنْهُ كَذَا meaning *he asked,* or *demanded, of him such a thing*]: (Er-Rághib, TA:) and one says also سَالَ, aor. يَسَالُ, (Akh, S, M, Msb, K,) like خَافَ, aor. يَخَافُ; (Msb, K;) which is of the dial. of Hudheyl; the medial letter of this being originally و, as is shown by the phrase, mentioned by AZ, هُمَا يَتَسَاوَلَانِ: (TA:) [respecting this dial. var., see what follows:] the imperative (S, Msb, K, TA;) of سَأَلَ (S, Msb, TA) is اِسْأَلْ; (S, M, Msb, K, TA;) and (S, K, &c.) that of سَالَ, (S, Msb, TA,) سَلْ, (S, Msb, K, TA,) dual. سَلَا, and pl. سَلُوا, [these two being] irregular; (Msb;) and AAF mentions that Aboo-'Othmán heard one say اِسَلْ, [a form omitted in some copies of the K, but mentioned in the CK,] meaning اِسْأَلْ, suppressing the ء, and transferring its vowel to the preceding letter, like as some of the Arabs said لَحْمَرُ for الأَحْمَرُ [as many do in the present day]: (M:) accord. to ISd, (TA,) the Arabs universally suppress the ء in the imperative except when they prefix to it فَ or وَ; (M, TA;) saying فَاْسْأَلْ and وَاْسْأَلْ: (TA:) or when وَ [or فَ] is prefixed, it is allowable to pronounce the ء and

also to suppress it, as in saying وَٱسْأَلُوا and وَسَلُوا: (Msb:) and for the pass. سُئِلَ, one may say سِيلَ, and سُيِلَ, in this instance making the kesreh to partake of the sound of dammeh, and سُولَ; and also سُيِلَ, in which the middle letter is pronounced with a sound between that of ء and that of ى, or resembling that of و. (IJ, TA.) As Er-Rághib says, سُؤَالٌ signifies The *asking*, or *demanding*, *knowledge*, or *information*, or *what leads thereto:* and the *asking*, or *demanding*, *property*, or *what leads thereto*. (TA.) سَأَلْتُهُ عَنِ الشَّىْءِ means *I asked of him information respecting the thing:* (IB, TA: [and the like is said in the Msb:]) and سَأَلْتُهُ الشَّىْءَ [is sometimes used in the same sense, as has been shown above, but generally] means *I asked him to give me the thing:* (IB, TA:) you say, سَأَلَهُ مَالًا *He asked, demanded, or begged, of him property*, and in like manner, سَأَلَ مِنْهُ and سَأَلَ إِلَيْهِ [followed by مَالًا]: (MA:) and سَأَلْتُ ٱللّٰهَ العَافِيَةَ, inf. n. سُؤَالٌ and مَسْأَلَةٌ, *I begged, or sought, of God health*, or *freedom from disease*, &c. (Msb.) The saying in the Kur [lxx. 1], سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ means عَنْ عَذَابٍ [i. e. *An asker asked respecting a falling punishment*]: (S:) [for] one says, خَرَجْنَا نَسْأَلُ عَنْ فُلَانٍ and بِفُلَانٍ [meaning *We went forth asking respecting such a one*]: (Akh, S:) or the phrase in the Kur means *a caller called* [*for a falling punishment*]: (TA:) and some read سَالَ سَائِلٌ بِعَذَابٍ وَاقِعٍ, (Bd, TA,) [likewise] from السُّؤَالُ: (Bd:) or this means سَالَ وَادٍ بِعَذَابٍ وَاقِعٍ [i. e. *a valley flowed with a falling punishment*]; (Bd, TA;) so some say; (TA;) from السَّيَلَانُ. (Bd.) The saying, in a trad., نَهَى عَنْ كَثْرَةِ السُّؤَالِ [*He* (Mohammad) *forbade much questioning* or *inquiring*] is said to relate to subtile questions or inquiries, that are needless; like another trad., mentioned below, voce, مَسْأَلَةٌ: or to the begging, of men, their property needlessly. (TA.)

3 **سَآءَلَهُ**, (M, TA,) inf. n. مُسَآءَلَةٌ: (TA:) see 1, first sentence. Aboo-Dhu-eyb says,

* أَسَآءَلْتَ رَسْمَ الدَّارِ أَمْ لَمْ تُسَائِلِ *

* عَنِ السَّكْنِ أَمْ عَنْ عَهْدِهِ بِالأَوَائِلِ *

[*Didst thou ask the remains of the dwelling,* or *didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?*]. (M, TA.) ___ In the saying of Bilál Ibn-Jereer,

* وَجَدْتَ بِهِمْ عِلَّةً حَاضِرَهْ *

* إِذَا ضِفْتَهُمْ أَوْ سَآيَلْتَهُمْ *

[*When thou becomest their guest, or askest of them, thou findest with them a ready excuse*], سَآيَلْتَهُمْ is a combination of two dial. vars.; the ء being in the original phrase سَآءَلْتُ زَيْدًا, and the ى being a substitute in the phrase سَايَلْتُ زَيْدًا; the measure of سَآيَلْتَهُمْ being فَعَايَلْتَهُمْ: (M, K: *) so said Ahmad Ibn-Yahyà, [i. e. Th,] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K. *) ___ [Accord. to analogy, سَآءَلَهُ also signifies *He asked him, &c., being asked by him,* &c. ___ And Freytag states that Reiske has explained سَآءَلَ as meaning *He always demanded that another should express wishes for his health:* but I know not any instance of its being used in this sense.]

4 أَسْأَلَهُ سُؤْلَهُ **أَسْأَ**, (K,) or سُؤْلَتَهُ, (S,) and مَسْأَلَتَهُ, (S, K,) *He accomplished for him his want.* (S, K.)

5 **تسأّل**, in the modern language, signifies *He begged,* or *asked alms;* as also تَسَوَّلَ: both probably post-classical.]

6 **تَسَآءَلُوا** *They asked,* or *begged, one another.* (S, Msb, K.) You say, هُمَا يَتَسَآءَلَانِ, (M,) and also يَتَسَاوَلَانِ, (M, Msb, K,) and يَتَسَايَلَانِ. (TA.) In the Kur [iv. 1], some read وَٱتَّقُوا ٱللَّهَ ٱلَّذِى تَسَّآءَلُونَ بِهِ; and others, تَسَآءَلُونَ بِهِ: in each case, originally تَتَسَآءَلُونَ: the meaning is, [*And fear ye God,*] *by Whom ye demand* [*one of another*] *your rights,* or *dues:* (M:) or *by Whom ye ask,* or *demand, one of another;* (Bd, Jel;) *saying, I ask thee,* or *beg thee, by God;* and *I beseech thee,* or *adjure thee, by God.* (Jel.) ___ One says also تَسَآءَلُوا القَوْمُ, meaning *They* [*together*] *asked,* or *begged, the people.*

(Mgh in art. نقض.)

سُؤْلٌ , (S, M, K;) also pronounced سُولٌ, without ء, (S, K,) [*A petition;* or *a request;* meaning] *a thing that people ask* or *beg;* (S;) or *a thing that one has asked* or *begged;* (M, K;) as also سُؤْلَةٌ , (IJ, M, K,) which is likewise pronounced سُولَةٌ, without ء; (K;) and سُؤُولٌ ; (Har p. 422; [or this is app. pl. of سُؤْلٌ, like as بُرُوجٌ is of بُرْجٌ, and بُرُودٌ of بُرْدٌ, &c.;]) [and سَأْلَةٌ or سَأَلَةٌ, as will be shown by what follows;] and مَسْؤُولٌ ; (Msb;) [and مَسْأَلَةٌ :] see 4: the first of these said by Z to be of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ; like عُرْفٌ and نُكْرٌ. (TA.) Thus in the Kur [xx. 36], قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى *Thou hast been granted thy petition,* or *the thing that thou hast asked, O Moses.* (S, M, TA.) In the saying اَللّٰهُمَّ أَعْطِنَا سَأَلَاتِنَا [*O God, grant Thou us our petitions*], mentioned by Aboo- 'Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.)

سَأْلَةٌ or سَأَلَةٌ; pl. سَأَلَاتٌ: see the next preceding paragraph, in two places.

سُؤْلَةٌ : see 4: and see also سُؤْلٌ.

سُؤَلَةٌ , (S, K,) also pronounced سُوَلَةٌ, (TA,) A man (S) *who asks,* or *begs, much;* (S, K;) as also سَأَّلٌ , and سَؤُولٌ : (TA:) such is improperly termed سَائِلٌ . (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar., p. 47 of the Ar. text.)

سُؤَالٌ an inf. n. of 1. (S, M, K, &c.) ___ [It is often used as a subst. properly so called; like مَسْأَلَةٌ; meaning *A question; an interrogation;* correlative of جَوَابٌ: and *a demand,* or *petition:* and as such has a pl., سُؤَالَاتٌ; perhaps postclassical.]

سَؤُولٌ : see سُؤَلَةٌ.

سُؤُولٌ : see سُؤْلٌ [of which it is app. pl.].

سَأَّلٌ : see سُؤَلَةٌ.

سَائِلٌ [i. e. *Asking;* meaning *interrogating, questioning, or inquiring;* and *demanding,* or *begging;*] has for its pl. سَأَلَةٌ and سُؤَّالٌ. (TA.) See سُؤَلَةٌ. ___ It also means [*A beggar;* i. e.] *a poor man asking, or begging, a thing.* (Er-Rághib, TA.) So it has been expl. as used in the Kur [xciii. 10], where it is said, وَأَمَّا ٱلسَّائِلَ فَلَا تَنْهَرْ [*And as for the beggar, thou shalt not chide him,* or *address* him *with rough speech*]: or, accord. to El-Hasan, it here means *the seeker of knowledge.* (TA.)

مَسْأَلَةٌ, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning *A thing asked;* i. e. *a question; a problem,* or *proposition; a matter,* or *an affair, proposed for decision* or *determination*]: (TA:) and the pl. is مَسَائِلُ. (Msb, TA.) So in the saying, تَعَلَّمْتُ مَسْأَلَةً [*I learned a*

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question, or *problem,* &c.]. (TA.) The saying, in a trad., كَرِهَ المَسَائِلَ وَعَابَهَا means [*He* (Mohammad) *disliked and discommended*] *subtile questions, such as are needless.* (TA.) ___ See also سُؤْلٌ: ___ and see 4.

مَسْؤُولٌ [pass. part. n. of 1: and used as a subst.]: see سُؤْلٌ.

سأم

1 **سَئِمَ مِنْهُ** , (S, M, Msb, K,) and سَئِمَهُ, (M, Msb, K,) aor. ـَـ , (S, Msb, K,) inf. n. سَأَمٌ (S, M, K) and سَأْمٌ (K) and سَأَمَةٌ (S, M) and سَآمٌ and سَآمَةٌ, (S, Msb, K,) *He turned away with disgust from it; was averse from it; was disgusted at it* or *with it; loathed,* or *nauseated, it;* (S, M, Msb, K;) namely, a thing; (S, M, K;) syn. مَلَّ, (S, M, Msb, K,) and ضَجِرَ: (Msb:) سَآمَةٌ exceeds مَلَالٌ. (Ham pp. 775-6.) It is said in the Kur [xli. 49], لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ دُعَآءِ ٱلْخَيْرِ [*Man will not turn away with disgust from,* or *will not be weary of, praying for good,* or *wealth,* or *prosperity*]. (Msb.) And in a trad., إِنَّ ٱللّٰهَ لَا يَسْأَمُ حَتَّى تَسْأَمُوا *Verily God will not turn away with disgust until ye turn away with disgust;* like لَا يَمَلُّ حَتَّى تَمَلُّوا, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Áïsheh that she used to say to the Jews, عَلَيْكُمُ السَّأْمُ وَالذَّأْمُ وَاللَّعْنَةُ [*Disgust,* or *loathing, and contempt, and cursing,* rest *upon you*]: thus related with ء, meaning ye shall turn away with disgust from your religion: but commonly related without ء [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.)

4 **اسأمه** *He,* or *it, made him to turn away with disgust, to be averse, to be disgusted, to loathe,* or *to nauseate.* (M, K.)

سَؤُومٌ an [intensive] epithet from 1 [meaning *Wont,* or *much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe,* or *to nauseate*]: (S, M, K:) or *much affected with vexation,* or *disgust; having little patience.* (Ham p. 532.)

سأو

1 **سَآهُ** , (S, M, K,) like رَمَاهُ, [or rather like دَعَاهُ,] incorrectly [and differently] written in copies of the K, (TA,) *i. q.* سَآءَهُ, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, سَآهُ الأَمْرُ, like سَآءَهُ [*The affair displeased, grieved,* or *vexed, him*]: (M:) and سَأَوْتُهُ, meaning سُؤْتُهُ [*I displeased, grieved,* or *vexed, him*]. (S, TA.) ___ And سَأَا بَيْنَهُمْ, (K, TA,) inf. n. سَأْوٌ, (TA,) *He created,* or *excited, disorder,* or *discord, between them,* or *among them; made,* or *did, mischief between them,* or *among them:* (K, TA:) mentioned by Az: app. a dial. var. of سَعَى. (TA.)

4 **أَسْأَيْتُ القَوْسَ** *I made a* سَئَةً [q. v.] *to the bow.* (K, TA.)

سَأَةٌ : see what next follows.

سُؤَةٌ : see what next follows.

سَئَةٌ of a bow, and سُؤَةٌ , (Ibn-Málik, Az, ISd, K, TA,) and سَأَةٌ , (Ibn-Málik, K, TA,) [in the CK erroneously written سَاءَةٌ, and it is there implied that the other vars. are سَيْئَةٌ and سَوْءَةٌ,] dial. vars. of سَيَةٌ, (K, &c.,) i. e. The *curved extremity* thereof. (TA.) [See also art. سيو.]

مَسْآةٌ , like مَسْعَاةٌ, is a dial. var. of مَسْآءَةٌ, [or] formed from the latter by transposition; and has for its pl. مَسْآءٌ: whence the saying, أَكْرَهُ مَسَائِيكَ [*I dislike,* or *hate, thy vices, faults,* or *acts of disobedience*]: (TA:) Sb mentions this saying; (M, TA;) and says, مَسْآءَةٌ is pluralized, and then the pl. is transformed, so that it is as though it were pl. of مَسْآةٌ, like مَسْعَاةٌ. (M.)

سا

سَا *i. q.* سَوْفَ, q. v.

ساذج

سَاذَجٌ (O, K, TA) and سَاذِجٌ (TA) arabicized from [the Pers.] سَادَهْ: (O, K: [in some copies of the K سَاذَهْ:]) this is the only explanation in some of the copies of the K: (TA:) *Plain;* i. e. *without variegation, decoration, embellishment,* or *engraved* or *sculptured work:* (O, TA:) or *without any hair upon it:* or *of one unmixed colour:* this last is [said to be] the correct meaning [in many instances]; but the sheykh Welee-ed-Deen El-'Irákee says, in the Expos. of the Sunan of Aboo-Dáwood, respecting a pair of boots of the Prophet, described as خُفَّانِ أَسْوَدَانِ سَاذَجَانِ or سَاذِجَانِ, that this phrase seems to mean *A pair of black boots of one unmixed colour;* the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) ___ Also *Free from self-constraint:* and one *who knows not badness, wickedness, deceit,* or *guile; in whom is no latent rancour, malevolence, malice,* or *spite, nor cunning:* (O:) or *free in intellect;* and *easy* [or *simple* or *artless*] *in nature or disposition.* (TA in art. سدج ___.) حُجَّةٌ سَاذَجَةٌ, also written سَاذِجَةٌ, is used by authors on the scholastic theology of the Muslims as meaning *An argument, a plea, an allegation, an evidence,* or *a testimony, that is undecisive:* and sometimes the same epithet is used [in like manner] in other cases. (L.) In some copies of the K, it is said to be [the name of] *Certain roots and shoots, that grow in waters, useful for such and such things;* arabicized from سَادَهْ [or سَاذَهْ]: (TA:) or *certain leaves and shoots,* (O, CK,) *used as a medicine, having a flower; one sort thereof called* رُومِىٌّ; *and another,* هِنْدِىٌّ; [the latter name, i. e. سَاذَجٌ هِنْدِىٌّ, as well as سَاذَجٌ alone, applied in the present day to *malabathrum,* or *Indian spikenard;*] *growing in waters that collect and stagnate in black muddy lands,* (O,) *standing up on the*

surface of the water, (O, CK,) *like the plant called* عَدَسُ المَآءِ, (O,) *without attachment to a root;* (O, CK;) *beneficial for swellings of the eye.* (CK.)

سب

1 **سَبَّهُ** , (S, M, K,) [aor. ـُ ,] inf. n. سَبٌّ, (M,) *He cut him,* or *it.* (S, M, K.) ___ And *i. q.* عَقَرَهُ [i. e. *He wounded him;* or *hocked, houghed,* or *hamstrung, him;* &c.]. (S, * K.) ___ And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) *He pierced him in the* سَبَّةٌ, i. e. the اسْتْ. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. سر.] ___ Also سَبَّهُ, (S, M, A, Msb, K,) aor. as above, (S, M,) inf. n. سَبٌّ (S, M, Msb, K) and سَبِيبَى, (K,) [but the latter, accord. to analogy, has an intensive signification,] *He reviled him, vilified him, upbraided him, reproached him, defamed him,* or *gave a bad name to him;* (S, M, A, MA, K, Bd in vi. 108, &c.;) from the same verb in the first of the senses expl. in this art.; (M;) as also سَبَّبَهُ ; (K;) or the latter signifies *he reviled him, vilified him, &c., much;* syn. أَكْثَرَ سَبَّهُ; (M;) or is more than سَبَّهُ أَكْثَرُ مِنْ سَبَّهُ (سَبَّهُ). (TA.)

2 **سَبَّبَ** see what next precedes. سَبَّبَ لِلْأَمْرِ, (MA,) inf. n. تَسْبِيبٌ, (KL, PS,) *He made,* or *appointed,* or *prepared, a means,* or *cause,* (MA, KL, PS,) *of attaining,* or *accomplishing, the thing,* or *affair.* (MA.) [And سَبَّبَ, alone, *He,* or *it, caused* or, *occasioned.*] You say, سَبَّبَ ٱللّٰهُ لَكَ سَبَبَ خَيْرٍ [*May God make,* or *appoint,* or *prepare, for thee a means of attaining good,* or *prosperity*]. (A, TA.) And سَبَّبَ لِلْمَآءِ مَجْرًى *He made,* or *prepared, a channel for the water.* (A, TA.)

3 **سَابَّهُ** , inf. n. سِبَابٌ (S, * M, A, Msb, K *) and مُسَابَّةٌ, (M, Msb, KL, TA,) *He reviled him, vilified him, upbraided him, reproached him, defamed him,* or *gave a bad name to him,* (M, A, KL, TA,) *being reviled,* &c., *by him.* (M, A, TA.) You say, بَيْنَهُمَا سِبَابٌ *Between them two is mutual*

reviling, &c. (A.) And المزاحُ سِبابُ النَّوْكَى [*Jesting is the mutual reviling,* &c., *of those that are foolish,* or *stupid*]. (A, TA.) And it is said in a trad., سِبابُ المسلِمِ فُسُوقٌ (TA) *The mutual reviling of the Muslim is a departure from obedience to God.* (El-Munáwee in his Expos. of the Jámi' es-Sagheer of Es-Suyootee.)

5 **تسبّب** [as quasi-pass. of 2, *It was,* or *became, made,* or *appointed,* or *prepared, as a means,* or *cause, of attaining,* or *accomplishing* a thing, or an affair; followed by لِأَمْرٍ. And *It was,* or *became, caused,* or *occasioned*]. You say, تسبّب مالُ الفَىْءِ [*The property of the spoil,* or *acquisition,* or *tribute, termed* فَىْءٌ *was caused,* or *occasioned, to accrue*]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فَىْءٌ (Az, TA.) [See also 10.] ___ تسبّب به إلَى شَىْءٍ *He made use of it as a means,* or *cause, of attaining,* or *accomplishing, a thing.* (M.) And أَتَسَبَّبُ بِفُلَانٍ إِلَيْكَ [*I make use of such a one as a means of access to thee*]. (TA in art. ذرع.) ___ [Hence, in the present day, تسبّب is used as meaning *He trafficked;* because trafficking is a using means to procure subsistence.]

6 **تَسَابَّا**, (K,) [or تسابّوا,] inf. n. تَسَابٌّ, (S,) *They two cut each other,* (S, * K,) [or *they* (i. e. more than two persons) *cut one another.*] ___ [Hence, (see 1, last sentence,)] تسابّوا, (S, M, A, MA, K,) inf. n. as above; (S;) and استبّوا; (A, MA;) *They reviled, vilified, upbraided, reproached, defamed,* or *gave bad names to, one another.* (S, M, A, MA.) And بينهم أُسْبُوبَةٌ يتسابُّونَ بها (S, M, A, * TA) *Between them is a thing* [meaning *reviling* or *vilifying speech*] *with which they revile,* or *vilify, &c., one another.* (M, TA.)

8 **إِسْتَبَبَ** see the next preceding paragraph.

10 استسبّ لأَبَوَيْهِ [*He invited,* or *attracted, reviling,* or *vilifying, to his two parents*]. (A.) It is said in a trad. of Aboo-Hureyreh, لَا تَمْشِيَنَّ أَمَامَ أَبِيكَ وَلَا تَجْلِسْ قَبْلَهُ وَلَا تَدْعُهُ بِاسْمِهِ وَلَا تَسْتَسِبَّ لَهُ, i. e. [*By no means walk thou before thy father, nor sit down before him, nor call him by his name,*] *nor expose him to reviling,* or *attract reviling to him,* by reviling another's father, for in that case he may revile thy father in requital to thee. (TA.) اسْتَسْبَبَ لَهُ الأَمْرُ (A, TA) [*The thing,* or *affair,* or *event, became caused,* or *prepared, for him:* thus expl. by IbrD: see also 5].

R. Q. 1 سَبْسَبَ *He severed his tie,* or *ties, of relationship, by unkind behaviour to his kindred.* (AA.) *He went a gentle pace.* (AA. [Freytag, on the authority of Hamak. Waked., assigns this meaning to تَسَبْسَبَ .]) *He smelt a foul smell.* (AA.) *He discharged* his urine. (M, K.) *He made* water *to flow.* (K.)

R. Q. 2 تَسَبْسَبَ *It* (water) *ran,* or *flowed.* (K.) ___ See also R. Q. 1.

سَبٌّ *One who reviles, vilifies, upbraids, reproaches,* or *defames, much, being reviled,* &c.; (A'Obeyd, S, M, Msb, * K;) as also مَسَبٌّ . (S, K.) And [simply] One's *mutual reviler* or *vilifier* &c.; (A'Obeyd, S, M, K;) as also سَبِيبٌ

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(M, K.) A poet, (S,) namely, 'Abd-Er-Rahmán Ibn-Hassán, satirizing Miskeen Ed-Dárimee, (TA,) says,

* لَا تَسُبَّنِّي فَلَسْتَ بِسَبِّي *

* إِنَّ سَبِّي مِنَ الرِّجَالِ الكَرِيمُ *

[*Thou shalt by no means revile me; for thou art not my mutual reviler: verily he,*

of men, who is my mutual reviler is the generous]. (S, TA.) [See also مُسْتَبٌّ: and سَبَّابٌ.] *A veil,* or *the like; syn.* سِتْرٌ. (M.) ___ *A woman's muffler,* or *head-covering;* syn. خِمَارٌ. (S, M, Msb, K.) ___ *A turban.* (S, M, Mgh, Msb, K.) El-Mukhabbal Es-Saadee says, (S, M, Mgh,) using it in this sense, (M, Mgh,)

* وَأَشْهَدُ مِنْ عَوْفٍ حُلُولًا كَثِيرَةً *
* يَحُجُّونَ سَبَّ الزِّبْرِقَانِ المُزَعْفَرَا *

[*And I witness many persons of 'Owf, alighting during their journeys, going repeatedly to and fro to see Ez-Zibrikán's turban dyed with saffron*]: (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his اسْتٌ; [but this is correctly, or more commonly, termed سَبَّةٌ;] and Ktr asserts that he was suspected: (M:) he says that Ez-Zibrikán used to tinge his است yellow; but this is a strange saying. (TA in art. زبرق.) ___ Also, and سَبِيبَةٌ, *An oblong piece* (S, M, K) *of cloth,* (M,) or *of thin cloth,* (K,) or *of thin linen cloth,* (S,) or *of white cloth:* (M:) or *a thin garment:* (Aboo-'Omar, TA:) or so the latter word: (M:) or this signifies *a linen stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by* [*the name of*] كرخ, *some of which are made in Misr, and their length is eight by six* [*cubits:* cubits being meant because the ns. of number here are fem., and ذراع is fem.]: (Sh, TA:) or this same word signifies *an oblong piece of cloth of any kind,* or, as some say, *of linen:* (TA:) the pl. of the former is سُبُوبٌ; (S, K, TA;) and of the latter, سَبَائِبُ: (S, M, K, TA:) in a verse of 'Alkameh Ibn-'Abadeh, the phrase بِسَبَا الكَتَّانِ is used for بِسَبَائِبِ الكَتَّانِ. (M.) ___ See also سبب, first signification.

سَبَّةٌ *i. q.* اسْتٌ [The *podex,* or the *anus*]: (S, M, A, K:) because it is discommended. (A.) [See also مَضَتْ سَبَّةٌ.] سَبٌّ مِنَ الدَّهْرِ *A space,* or *long space, of time passed;* (S, M, A;) [thus termed] because time is always complained of; (A;) and so سَنَبَةٌ, in which the ن is [said to be] a substitute for the [former] ب of سَبَّةٌ, in like manner as it is

substituted in the case of إِجَّاصٌ and إِنْجَاصٌ; because [it is asserted, though this is contradicted, that] there is no word of which the radical letters are سنب. (M.) And ما رَأَيْتُهُ مُنْذُ سَبَّةٍ *I have not seen him for,* or *during, a space,* or *long space, of time;* (S, K; *) like as you say مُنْذُ سَنَبَةٍ. (S.) And عِشْنَا بِهَا سَبَّةً and سَنَبَةً *We lived in it a space,* or *long space, of time.* (Ks, TA.) And أَصَابَتْنَا سَبَّةٌ مِنَ الحَرِّ, and البَرْدِ, and الصَّحْوِ, (K, * TA,) and الرَّوْحِ, (TA,) *A period of some days' continuance* [*of heat,* and *of cold* and *of serene weather,* and *of gentle wind, betided us*]. (K, TA.) [The pl. is سِبَابٌ.] One says, الدَّهْرُ سِبَابٌ *Time consists of vicissitudes;* one turn is thus, and one is thus. (ISh, TA.)

سُبَّةٌ *A disgrace; a shame; a thing that occasions one's being reviled.* (S, M, A, K.) One says, صَارَ هٰذَا الأَمْرُ سُبَّةً عَلَيْهِ *This thing became a disgrace to him, occasioning his being reviled.* (S.) And أَنْتَ سُبَّةٌ عَلَى قَوْمِكَ [*Thou art a disgrace to thy people*]. (A.) [And مَسَبَّةٌ, in like manner, (a word of the class of مَبْخَلَةٌ and مَجْبَنَةٌ, being originally مَسْبَبَةٌ,) signifies *A cause of reviling,* or *of being reviled;* as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. عقب,

* فَلَمْ يَجِدِ الأَقْوَامُ فِينَا مَسَبَّةً *

And the people did not find in us a cause of reviling, or of being reviled: pl. مَسَابُّ.] One says, إِيَّاكَ وَالمَسَبَّةَ and المَسَابَّ [*Beware thou of,* or *avoid thou, the cause of reviling* or *of being reviled,* and *the causes thereof*]. (A.) ___ Also *One whom people revile* (S, K) *much.* (K.) See also سَبَبَةٌ.

السَّبَّةُ : see السَّبَّابَةُ.

سَبَبٌ *A rope,* or *cord;* (S, M, A, Msb, K;) as also سَبٌّ ; (S, M, K;) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a verse of Aboo-Dhu-eyb cited voce خَيْطَةٌ; (S, M;) accord. to some, as there meaning *a wooden peg,* [a

meaning assigned to it in the K,] but the former is the correct meaning: (M:) the pl. of both words is أَسْبَابٌ, (M, TA, *) [and] the pl. of the latter word is سُبُوبٌ (S, TA) also: (TA:) or سَبَبٌ signifies *any rope let down,* or *made to descend, from above:* (AO, TA:) or *a strong and long rope,* but no rope is so called except one *by means of which one ascends and descends:* (Khálid Ibn-Jembeh, TA:) or this appellation is only given to *a rope of which one end is attached to a roof* or *ceiling* or *the like:* (TA:) or *one by means of which one ascends palm-trees:* (Er-Rághib, TA:) [and] *a rope by means of which one reaches,* or *gains access to, water.* (TA.) فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ, in the Kur [xxii. 15], means *Let him stretch a rope to the roof,* or *ceiling,* of his dwelling; *then let him die strangled:* i. e. let him die of rage: (M, TA:) or, as some say, *let him stretch a rope to* the lowest *heaven; then let him traverse* the intervening space until he reach the highest part thereof. (Bd.) The saying

* جَبَّتْ نِسَآءَ العَالَمِينَ بِالسَّبَبْ *

has been expl. in art. جب: in this instance, a *rope* or *cord,* may be meant; or a *string,* or *thread.* (M, TA.) ___ Hence, (Msb,) *A thing* (S, M, Msb, K) *of any kind* (S, Msb, K) *by means of which one attains, reaches,* or *gains access to another thing:* (S, M, Msb, K:) pl. as above. (M.) One says, جَعَلْتُ فُلَانًا لِى سَبَبًا إِلَى فُلَانٍ فِى حَاجَتِى, i. e. [*I made such a one*] *a means of access* [*to such a one in the case of my want*]. (TA.) Hence, (M,) أَسْبَابُ السَّمَآءِ *The places of ascent of the heaven,* or *sky:* (M, K:) or *the tracts,* or *regions, thereof:* (S, K:) or *the gates thereof.* (Ibn-Es-Seed, K. [See an ex. in a verse cited voce ثَمَانُونَ.]) And the saying, ارْتَقَى فِى الأَسْبَابِ, meaning *He excelled* [or *attained to excellence*] *in religion.* (M.) ___ *A road,* or *way.* (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ثُمَّ اتَّبَعَ سَبَبًا [*Then he followed a road,* or *way*]. (Bd.) [And] so in the saying, مَا لِى إِلَيْهِ سَبَبٌ [*There is not for me any road,* or *way, to him,* or *it*]. (A.)

So too سَبِيبَةٌ : pl. سَبَائِبُ. (Ham p. 347.) ___ [*A mean,* or *means, used in order to any end: a means by which a thing is brought about: a cause;* but more properly only *a second cause: an occasion,* or *accidental cause:* and *a reason,* or *motive.*] One says, هٰذَا سَبَبُ هٰذَا [*This is the cause,* or *occasion, of this*]. (Msb.) And بِسَبَبِهِ كَانَ كَذَا [*Because of him,* or *it, it was thus,* or *such a thing was*]. (Msb in art اجل.) And سَبَّبَ ٱللّٰهُ لَكَ سَبَبَ خَيْرٍ [*May God appoint,* or *prepare, for thee a means,* or *cause, of good,* or *prosperity*]. (A.) ___ *A connexion,* or *tie,* (S, A, K, TA,) *of relationship* (S, K, TA) *by marriage;* distinguished from نَسَبٌ, which is by birth: from the same word as signifying a rope by means of which one reaches, or gains access to, water. (TA.) One says, انْقَطَعَ بَيْنَهُمُ السَّبَبُ i. e. *The connexion,* or *tie,* [*of affinity between them was severed,*] and الأَسْبَابُ *the connexions,* or *ties.* (A) وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ [in the Kur ii. 161] means, accord. to I'Ab, *And their ties and affections* [*shall be dissundered*]: or, accord. to AZ, *and their places of abode* [*shall be divided asunder*]. (TA.) [But] قَطَعَ ٱللّٰهُ بِهِ السَّبَبَ means [*God cut short,* or *may God cut short,*] *his life.* (M, K.) ___ Also, [from the same word as signifying the cord, or rope, of a بَيْتٌ, properly meaning tent, and tropically verse,] *A portion,* or *division, of a foot of a verse, consisting of a movent letter and a quiescent letter;* and also *one consisting of two movent letters:* pl. أَسْبَابٌ. (M, K. [In some of the copies of the K, the latter kind is not mentioned.]) سَبَبٌ خَفِيفٌ [*A light cord*] means *a movent letter followed by a quiescent letter;* as قُمْ and مِنْ: and سَبَبٌ ثَقِيلٌ [*A heavy cord*], *two movent letters;* as لَكَ and لِمَ. (KT.) سَبَبَانِ مَقْرُونَانِ [*Two conjoined cords*] means *two portions in which are three successive short vowels followed by a quiescent letter;* as مُتَفَا in مُتَفَاعِلُنْ, and عِلَتُنْ in مُفَاعَلَتُنْ: and سَبَبَانِ مَفْرُوقَانِ [*Two disjoined cords*], *two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter;* as مُسْتَفْ in مُسْتَفْعِلُنْ, and عِيلُنْ in مَفَاعِيلُنْ. (M, TA.)

سُبَبَةٌ *One who reviles people;* (S, K;) as also

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مَسَبَّةٌ . (K.) One says, لَا تَكُنْ سُبَبَةً وَلَا سُبَّةً [*Be not thou a reviler of others, nor one whom others revile*]. (A.)

سَبَبِىٌّ [*Causative.*]

سَبَبِيَّةٌ [*Causality.*]

سَبِيبٌ : see سَبٌّ, second sentence. Also The *hair of the forelock,* (AO, S, M, A, K,) and *of the tail,* (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and *of the mane,* (S, M, K,) of a horse: (M, A, K:) pl. أَسَابِيبُ and سَبَائِبُ. (A, TA.) ___ And *A lock* (خُصْلَة) *of hair;* as also سَبِيبَةٌ : (M, K:) pl. سَبَائِبُ: which is also expl. as *syn. with* ذَوَائِبُ [app. as meaning *pendent locks,* or *pendent plaits, of hair*]: (TA:) thus in the phrase امْرَأَةٌ طَوِيلَةُ السَّبَائِبِ *A woman having the* ذوائب *long.* (A, TA.)

سَبِيبَةٌ see سَبٌّ: ___ and سَبِيبٌ: ___ and سَبَائِبُ الدَّمِ عَلَيْهِ ___. سَبَبٌ means *Upon him are,* or *were, streaks of blood:* (A, TA:) the sing. of سبائب in this sense is سَبِيبَةٌ. (Ham p. 347.) Also [*Trees of the kind called*] عضاه *abounding in a place.* (M, K.)

سَبَّابٌ [*That cuts much,* or *sharply*]. سَبَّابُ العَرَاقِيبِ means *The sword:* (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عراقيب [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عراقيب, and reviled them. (TA.) ___ [One *who reviles much* or *frequently;* or *a great reviler:* a meaning indicated in the Msb, and of frequent occurrence.]

السَّبَّابَةُ, an epithet in which the quality of a subst. is predominant, (M,) [*The index,* or *fore finger;*] *the finger*

that is next to the thumb (S, M, A, * Msb, K, TA) *and middle-finger;* (M, TA;) *between these two;* (TA;) as also السَّبَّةُ : (K:) so called because one [often] points with it in reviling: (Msb:) called by persons praying المُسَبِّحَةُ and السَّبَّاحَةُ [because it is raised in asserting the unity of God]. (TA in the present art. and in art. سبح.)

سَبْسَبٌ *A desert;* or *a desert in which is no water,* or *in which is neither water nor herbage;* syn. مَفَازَةٌ (S, K) and قَفْرٌ: (TA:) or *a tract of land level and far-extending:* (M, K:) or *a* [*desert such as is termed*] قَفْرٌ *that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence:* (ISh, TA:) or *a land affected with drought, barrenness,* or *dearth:* (Aboo-Kheyreh, TA:) and بَسْبَسٌ signifies the same: (TA:) pl. سَبَاسِبُ: (M, TA:) A 'Obeyd explains سَبَاسِبُ and بَسَابِسُ as *syn. with* قِفَارٌ, [pl. of قَفْرٌ]. (TA.) One says also بَلَدٌ سَبْسَبٌ, (S, (K,) [using the latter word as an epithet;] and بَلَدٌ سَبَاسِبُ, (Lh, S, M, K,) thus using the pl. as though he termed every part of the بَلَد a سَبْسَب; (Lh, M;) or the pl. is added to give intensiveness to the meaning: (IAth, TA voce بَلْقَعٌ, q. v.:) but some say سُبَاسِبٌ , with damm; and this is more common, because it is a sing. epithet. (MF, TA.) Also *i. q.* سَاسِبٌ [or سَيْسَبٌ (q. v. in art. سسب), if not a mistranscription for this last], i. e. *A kind of tree, from which arrows,* or, as in the book of AHn, *camels' saddles* (رِحَال), *are made:* Ru-beh says, [accord. to one reading, another being given in art. سسب, q. v.,]

* رَاحَتْ وَرَاحَ كَعَصَا السَّبْسَابِ *

[*She went, and he went, like the rod of the sebsáb,* meaning, the arrow]; in which the last word is a dial. var. of السَّبْسَب, or the ا is inserted by poetic license. (TA.) ___ [Hence, perhaps,] السَّبَاسِبُ, (M, K,) or يَوْمُ السَّبَاسِبِ, (S, TA,) *A certain festival of the Christians;* (S, * TA;) *i. q.* أَيَّامُ السَّعَانِينِ, (Abu-l-'Alà, M, K,) or يَوْمُ السَّعَانِينِ [*Palm-Sunday;* now commonly called عِيدُ الشَّعَانِينِ or أَحَدُ الشَّعَانِينِ, with ش]. (TA.)

سَبْسَابٌ : see the next preceding paragraph.

سُبَاسَبٌ : see the next preceding paragraph.

أُسْبُوبَةٌ [like أُهْجُوَّةٌ, contr. of أُمْدُوحَةٌ,] *A thing* [meaning *reviling speech*] *with which persons revile one another:* (M, TA:) pl. أَسَابِيبُ. (A, TA.) Using it in this sense, (M, TA,) one says, بَيْنَهُمْ أُسْبُوبَةٌ يَتَسَابُّونَ بِهَا [*Between them is reviling speech*] (S, M, A, * K) *with which they revile one another.* (M, TA.)

أَسَابِيبُ pl. of سَبِيبٌ: and also of أُسْبُوبَةٌ. أَسَابِيبُ الوَجْهِ *The beauties of the face.* (TA in art. سر.)

مَسَبٌّ : see سَبٌّ, first signification.

مَسَبَّةٌ : see سُبَّةٌ, in two places: ___ and سُبَبَةٌ.

مُسَبَّبٌ [*Much reviled:* see its verb]. ___ مُسَبَّبَةٌ as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means *Goodly,* or *excellent:* (S, A, * K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, (قَاتَلَهَا ٱللّٰهُ, S, A, TA,) and abase them: (أَخْزَاهَا: A, TA:) how goodly, or excellent, are they! (TA.) [Also *Made, appointed,* or *prepared, as a means,* or *cause, of attainment* or *accomplishment,* لِأَمْرٍ *for a thing,* or *an affair.* And *Caused,* or *occasioned:* and *a thing caused* or *occasioned; an effect.*] One says, هٰذَا مُسَبَّبٌ عَنْ هٰذَا [*This is caused,* or *occasioned, by that: this is an effect of,* or *arising from, that*]. (Msb.)

مُسَبِّبٌ [*Reviling much:* see its verb. And *Making, appointing,* or *preparing, a means,* or *cause:* and *causing,* or *occasioning:* and *a causer*]. مُسَبِّبُ الأَسْبَابِ [*The Appointer,* or *Preparer, of means* or *causes;* or *the Causer of causes;*] is an epithet applied to God. (S.)

مُسْتَبٌّ [act. and pass. part. n. of 8]. It is said in a trad., المُسْتَبَّانِ شَيْطَانَانِ (A, TA) *The two mutual revilers*

are two devils. (El-Munáwee in his Expos. of the Jámi' es-Sagheer of EsSuyootee.)

سبأ

1 **سَبَأَ الخَمْرَ**, (S, M, K,) aor. ـَـ, (M, K,) inf. n. سَبْءٌ (S, M, K) and سَبَآءٌ, (M, K, TA,) like كَتَابٌ, (TA, in the CK سَبَاءٌ,) [but see سَبَآءٌ below,] and مَسْبَأٌ; (S, K;) and اسْتَبْأَهَا; (S, M, K;) *He bought wine,* syn. شَرَاهَا, (M, K,) which mostly means he sold it, (TA,) or اشْتَرَاهَا, (S, O,) which is well known as meaning he bought it, wherefore it is here used in the S and O, (TA,) *in order that he might drink it:* (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سَبَيْتُ الخَمْرَ, without ء; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَأْتُهَا; and it is itself called سَبِيئَةٌ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Msb, TA.) [See also art. سبى.] ___ And سَبَأَ الشَّرَابَ *He collected the wine* in vessels: occurring in this sense in a trad. (Aboo-Moosà, TA.) سَبَأَتْهُ, (M,) or سَبَأَتِ الجِلْدَ, (K,) said of fire, (M, K,) and of whips, (M,) *It,* or *they, burned,* or *hurt,* (M, K,) or, as some say, (M, but in the K and,) *altered,* (M, K,) *him,* (M,) or *the skin:* (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) ___ And سَبَأْتُهُ بِالنَّارِ *I burned him with fire:* (AZ, S:) or سَبَأَ جِلْدَهُ, inf. n. سَبْءٌ, *He burned his skin;* or, as some say, *stripped it off:* (M:) or سَبَأَ الجِلْدَ *he burned the skin:* and سَبَأَ signifies also *he stripped off* [skin], or *he skinned.* (K.) ___ And سَبَأْتُ الرَّجُلَ, (inf. n. سَبْءٌ, TA,) *I flogged the man.* (S, K. *) سَبَأَ عَلَى يَمِينٍ كَاذِبَةٍ, (S, M,) aor. ـَـ, inf. n. سَبْءٌ, (M,) *He passed over a false oath* [that he had sworn], *not caring for it:* (S): or *he swore a false oath:* and some say, سَبَأَ عَلَى يَمِينٍ, aor. and inf. n. as above, meaning *he passed over an oath* [that he had sworn], *lying.* (M.) سَبَأَ is also syn. with صَافَحَ [*He took by the hand:* &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4 **اسبأ** *He* (a man) *was,* or *became, silent.* (Sh, TA in art. اسبأ ___.) لأَمْرِ ٱللّٰهِ رطم *He,* (M, K,) or *his heart,* (L,) *was,* or *became, submissive to the decree of God.* (M, L, K.) ___ And اسبأ عَلَى الشَّىْءِ *His heart became in a bad state,* or *heavy,* (خبث, [so in the M and in a copy of the K, in the CK

and TA خبت, and thus in my MS. copy of the K, but there altered from خبث, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning انْخضع, which is a signification of أَخْبت, the explanation of اسبأ in the next preceding sentence,]) *at the thing.* (M, K.)

7 **انسبأ** *It* (the skin) *was,* or *became, stripped.*

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off. (S, M.) ___ And *It* (a person's skin) *peeled off,* or *became abraded.* (TA.)

8 **إِسْتبا** see 1, first sentence.

سَبَأٌ : see سبا أَيْدى سبيئة تفرَّقوا, and أَيادى سبا, (M, K,) and with ذهبوا in the place of تفرّقوا, (T, TA,) *They became scattered,* or *dispersed,* (K, TA,) and *they went away* in a state of dispersion, *in the ways of Seba,* (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) سبا is here made indecl., (M, K, TA, [بنوه in the CK being a mistranscription for بنوه, wherefore كما تبدَّد has been there interpolated, immediately before بنوه,]) with the last letter quiescent, and forms, with the preceding word, a compound like خمسة عشر [which implies that we should read أَيْدى سبا and أَيادسبا, but I have never found it thus written]: (TA:) it is not formed from سبأَ by suppression of the ء, but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art. سبى.]

سُبْأَةٌ *A long,* or *far, journey,* (IAar, T, M, K,) *that alters one:* (IAar, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, إِنَّكَ لَتُرِيدُ سُبْأَةً *Verily thou desirest a long journey,* (IAar, M, K, *) *that will alter thee.* (IAar, M.) In the case of a short journey, you say, تُرِيدُ سُبْرَةً. (T, TA.)

السَّبَئِيَّةُ, (S, and so in a copy of the K,) or السَّبَائِيَّةُ ; (so in another copy of the K and accord. to the CK;) MF says that the former is

the correct term, but both are correct; (TA;) *Certain of the* غُلَاة, (S, K, TA,) i. e. *extravagant zealots of the class of innovators; a party of the* غُلَاة *of the* شِيعَة [q. v.]; *who are divided into eighteen sects:* (TA:) they are so called in relation to Seba (سَبَأ) the father of 'Abd-Allah, (K,) or in relation to 'Abd-Allah Ibn-Seba. (S.)

سَبَآءٌ [The *purchase of wine;*] a subst. from سَبَأَ الخَمْرَ; (S;) or an inf. n. (M, K, TA.) See also سَبِيئَة, in two places.

سَبِىءٌ The *skin,* or *slough,* of a serpent; (K;) as also سَبِىٌّ; for it is with, and without, ء. (TA.)

سَبِيئَةٌ (S, M, K) and سَبَآءٌ (M, K) and, accord. to Ks, سَبَأٌ, but the form commonly known is سِبَآءٌ, with kesr to the س, and with medd, (IAmb, TA,) *Wine,* (S, M, K,) *in an absolute sense;* (TA;) or, [as is perhaps meant in the S,] *wine that is bought to be drunk, not for merchandise.* (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. دكن: and see also سَبِيَّةٌ, in art. سبى.]

السَّبَائِيَّةُ : see السَّبَئِيَّةُ, above.

سَبَّآءٌ *A vintner,* or *seller of wine.* (S, M, K.) ___ [It is said in a marginal note in my MS. copy of the K that it signifies also *A seller of graveclothes:* but this is evidently a mistake, app. occasioned by a mistranscription, for سَيَّآء, with ى.]

مَسْبَأٌ *A road* (S, K) *in a mountain.* (S.)

سبت

1 **سَبَتَ**, (S, M, Msb,) aor. ـُ (S, Msb) only, (S,) or ـِ, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case,] inf. n. سَبْتٌ, (M, K, * TA,) *He rested:* (S, M, Msb, K: *) and *ceased,* or *abstained, from works:* (TA:) and *was,* or *became, quiet, still,* or *motionless:* (M, TA:) and اسبت signifies [the same, or] *he was,* or *became, motionless:* (S, TA:) Az says that سَبَتَ in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سُبَاتٌ is rest: and hence the former of these verbs signifies *he slept.* (S.) ___ And سَبَتَتِ اليَهُودُ, (S, * A, K,) aor. ـِ (S, K) and ـُ, (K,) inf. n. سَبْتٌ, (S, K,) *The Jews kept,* or *performed, the ordinances of their* سَبْت [or *sabbath*]: (S, K: *) or سَبَتُوا, aor. ـِ (M, Msb) and ـُ, (M,) inf. n. سَبْتٌ; (Msb;) and اسبتوا; (S, M, Msb;) *they entered upon the* سَبْت [or *sabbath*]: (S, M:) or *they* (the Jews) *ceased from seeking the means of subsistence, and the labouring to acquire gain.* (Msb.) It is said in the Kur [vii. 163], وَيَوْمَ لَا يَسْبِتُونَ *And on the day when they were not keeping the ordinances of their* سَبْت: (S:) where some read لَا يُسْبِتُونَ, from أَسْبَتَ; and some, لَا يَسْبَتُونَ, in the pass. form, meaning *when they were not made to enter upon* [*the observance of*] *the* سَبْت. (Bd.) سَبَتَتْ, aor. ـِ, inf. n. سَبْتٌ, *She* (a camel) *went the pace termed* سَبْت meaning as expl. below. (M.) ___ And سَبْت signifies also The *outstripping in running.* (M.) And as inf. n. of سَبَتَ said of a man, (TK,) سَبْت also signifies The *being confounded,* or *perplexed, unable to see one's right course,* (K, TA,) *and being* [*therefore*] *silent,* or *lowering the eyes, looking towards the ground.* (TA.) سَبَتَ الشَّىْءَ, (M, TA,) inf. n. سَبْتٌ, (M, A, Mgh, K,) *i. q.* قَطَعَهُ [meaning *He cut the thing;* or *cut it off; severed it;* and *intercepted,* or *interrupted, it; put a stop,* or *an end, to it;* or *made it to cease;* relating to

ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also سَبَّتَهُ : expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سَبَتَ عَلَاوَتَهُ, (S, M,) inf. n. سَبْتٌ, (S, K,) *He smote his neck* [*so as to decapitate him*]: (S, M, K:) and سُبِتَتْ عَلَاوَتُهُ, *His head was cut off.* (A. [This is there said to be tropical; but why, I do not see.]) ___ And سَبَتَتِ اللُّقْمَةُ حَلْقِى, and سَبَّتَتْهُ, *i. q.* قَطَعَتْهُ [i. e. *The morsel*, or *gobbet, obstructed*, or *stopped, my fauces*]: but the verb without teshdeed is the more usual. (M, TA.) ___ And سَبَتَ رَأْسَهُ, (M, A, Mgh, Msb,) aor. ـِ, (M, Msb, TA,) inf. n. سَبْتٌ, (S, M, A, Msb, K,) *He shaved his head:* (S, M, A, Mgh, Msb, K:) and in like manner, سَبَتَ شَعْرَهُ, *he shaved off his hair;* (TA;) as also سَبَّتَهُ and اِسْبَتَهُ. (AA, TA in art. سبد.) ___ And سَبْتٌ also signifies The *letting down* the hair, or *letting* it *fall* or *hang down, after* (lit. *from*, عَنْ,) [*the twisting*, or *plaiting, termed*] العَقْصُ. (S, K.) سُبِتَ *He* (a man) *was*, or *became, affected with* [the *kind*, or *degree*, or *semblance, of sleep termed*] سُبَاتٌ [q. v.]: (IAar, M, TA:) and (TA) *he swooned:* (Msb, TA:) and *he became prostrated like him who is sleeping, generally closing his eyes;* said of a sick man: (TA:) and also *he died.* (Msb, TA.)

2 **سَبَّتَ** see 4: and see also 1, latter half, in three places.

4 **أَسْبَتَ** see 1, former half, in four places. ___ اسبتت الحَيَّةُ, inf. n. إِسْبَاتٌ *The serpent was*, or *became, silent;* or *bent down its head*, or *lowered its eyes, looking towards the ground.* (TA.) [اسبت *It* (a drug) *produced the kind*, or *degree*, or *semblance, of sleep termed* سُبَاتٌ: and hence, *it torpified*, or *benumbed:* often used in this sense in medical works: and سَبَّتَ is also used in this sense in the present day.] See also 1, near the end of the paragraph.

7 **انسبت** [*It became cut off, interrupted, put a stop to*, or *put an end to*, or *it ceased:* meanings indicated in this art. in the M and TA. ___] *It became extended:* (K:) or *long and extended, together with softness.* (TA.) It is said in a description of the countenance of the Prophet, (TA,) كَانَ فِى وَجْهِهِ

انْسَبَاتَ *There was, in his face, length, and extension.* (K, * TA.) ___ *It* (a hide) *became soft* by the process of tanning. (IAar, TA.) ___ انسبتت الرُّطَبَةُ *The date became wholly pervaded by ripeness:* (M, TA:) and *became soft.* (TA.) And انسبت الرُّطَبُ *The dates became all ripe,* or *ripe throughout.* (M, TA.)

سَبْتٌ *Rest:* (S, K:) and *quiet, stillness,* or *freedom from motion.* (TA.) [See 1, of which it is an inf. n.] See also السَّبْتُ ___. سُبَاتٌ, (M, K,) or يَوْمُ السَّبْتِ, (S, Msb,) [*The sabbath,* or *Saturday;*] *one of the days of the week;* (M, K;) *the seventh of those days:* (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سبت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يوم السبت: this, he says, is an error, because [he affirms that] سَبَتَ as meaning he rested is not known in the language of the Arabs, but signifies قَطَعَ; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is أَسْبُتٌ and [of mult.] سُبُوتٌ: (S, M, Msb, K:)

it has no dim. (Sb, S in art. سبت ___.) امس also means *A week; from the* سَبْتِ *to the* سَبْتِ [i. e. *from the sabbath to the sabbath*]: so in the saying, in a trad., فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا [*And we saw not the sun for a week*]: as when one says twenty autumns meaning twenty years: or it means in this instance *a space of time, whether short or long.* (TA.) ___ *I. q.* بُرْهَةٌ [i. e. *A space,* or *period,* or *a long space* or *period,*] (M, K, TA) مِنَ الدَّهْرِ [*of time*]: (TA:) so in the saying, أَقَمْتُ سَبْتًا [*I remained, staid, dwelt,* or

abode, a space, or *a long space, of time*]; as also سَبَتَةٌ and سَنَبَتًا and سَنَبَتَتًا . (M, K.) ___ And *i. q.* دَهْرٌ [meaning *Time;* or *a long time;* or *a space,* or *period, of time, whether long or short;* &c.]; as also سُبَاتٌ . (S, M, K.) And [hence] ابنا سُبَاتٍ means *The night and the day:* (S, M, K:) Ibn Ahmar says,

* وَكُنَّا وَهُمْ كَٱبْنَىْ سُبَاتٍ تَفَرَّقَا *

* سِوًى ثُمَّ كَانَا مُنْجِدًا وَتِهَامِيَا *

[*And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihámeh*]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Aboo-Jaafar Mohammad Ibn-Habeeb, ابنا سبات were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihámeh: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) Also *A certain pace* (S, M, K) *of camels:* (S, K:) or *a quick pace:* (TA:) or *i. q.* عَنَقٌ [q. v.]: (AA, S:) or *a pace exceeding that termed* العَنَقُ. (M.) A *swift,* or an *excellent,* horse; (K, TA;) *that runs much.* (TA.) ___ A boy, or young man, *of bad disposition,* or *illnatured, and bold,* or *daring.* (K) ___ A man *cunning,* i. e. *possessing intelligence,* or *sagacity,* or *intelligence mixed with craft and forecast; and excellent in judgment;* or *very cunning* &c.; (K, TA;) *silent,* or *lowering his eyes, looking towards the ground;* (TA;) and سُبَاتٌ signifies the same. (K, TA.) ___ A man *who sleeps much;* (K;) i. e. كَثِيرُ السُّبَاتِ. (TA.) See also مَسْبُوتٌ. See also what next follows.

سُبْتٌ *A certain plant, resembling the* خِطْمِىّ [or *marsh-mallow*]; (Kr, M, K;) as also سَبْتٌ , (K [there expressly said to be with fet-h],) or سِبْتٌ : (M [so written in a copy of that work]:) said to be *a certain plant used for tanning.* (MF.) See the next paragraph.

سِبْتٌ The *hides,* or *skins, of oxen;* (M, K;) *whether tanned or not tanned:* so some say: (M:) or (so

accord. to the M, in the K and TA and, but the و is omitted in the CK,) *any tanned hide;* (As, AA, M, K;) said to be so called [because the tanning removes the hair,] from السَّبْتُ, the act of shaving: (AA, TA:) or *such. as is tanned with* قَرَظ [q. v.]: (M, K:) or only *ox-hides tanned:* so says AHn on the authority of As and AZ: (TA:) or *ox-hides tanned with* قَرَظ, (S, Mgh,) *whereof are made* [*the sandals called*] سَبْتِيَّةٌ نِعَالٌ : (S) these are hence thus called: (Mgh:) they are *sandals having no hair upon them:* (M, Msb:) or *sandals tanned with* قَرَظ: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (سَبْت, i. e. حَلْق,) and removed by a wellknown process in tanning, (Mgh, * TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAar says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called سَبَتِيَّة ; and so accord. to a saying of EdDáwoodee, that they are called in relation to سُوقُ السَّبْت [the Market of the Sabbath]: it is also said that they are called in relation to the سُبْت , with damm, which is a plant used for tanning therewith; so that they should be called سُبْتِيَّة , unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed سَبْت, as it is accord. to a copy of the M]: (TA:) see سُبْت. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, يَا صَاحِبَ السِّبْتَيْنِ اخْلَعْ سِبْتِيكَ [meaning *O wearer of the pair of sandals of* سِبْت, *pull off thy pair of sandals of* سِبْت]: (S, * TA:) and accord. to the A, they are thus termed tropically: it is like the saying Such a one wears wool, and cotton, and silk; meaning garments made thereof; as is said in the Nh: but, as some relate it, what he said was, يَا صَاحِبَ السِّبْتِيَّيْنِ , the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)

سِبْتٌ , (M, L, K,) like فِلْزٌ, (TA,) [in a copy of the M erroneously written سِبْت,] *A certain plant;* [*anethum graveolens,* or *dill, of the common garden-species;*] an arabicized word, from [the Pers.] شِبِتّ [or شِبْت]: (AHn, M, L:) or *i. q.* شِبِتٌّ; both words arabicized from شُوذْ [or شُودْ]: (K:) asserted by some to be *the same as* سِنُّوت [q. v.]: (M, L:) Az says that شِبِتٌّ, the name of *a well-known herb,* or *leguminous plant,* is an

arabicized word; that he had heard the people of El-Bahreyn call it سبتٌ, with the unpointed س, and with ت; that it is originally, in Pers., شوذْ; and that it has another dial. var., namely, سبط [i. e. سبطٌ]. (El-Jawáleekee, TA.)

سبتة : see سبت, in the middle of the paragraph. Also *Goats,* collectively. (K.)

سبتآء *A* [*desert such as is termed*] صحرآء: (AZ, K:) or أَرضٌ سبتآء is *like* صحرآء: or *a land in which are no trees:* (M:) and *i. q.* مسبوتة [i. e. a *bare* land; as though shorn of its herbage]: (TA:) pl. سباتىٌّ. (M.) ___ Also, [in like manner] a fem. epithet, *Having spreading,* or *expanded, ears, whether long or short.* (K.)

سبتِىٌّ *One who fasts alone on the* سبت [i. e. *sabbath,* or *Saturday*]: thus in the saying mentioned by Th, on the authority of IAar, لَا تَكُ سبتيًّا [*Be not thou one who fasts* &c.]. (M.)

نعالٌ سبتيَّةٌ, and سبتيَّةٌ, and سُبتيَّةٌ; and the dual. of سبتِىٌّ, applied to a pair of sandals: see سبت, in four places.

سبتانٌ, with kesr, *Foolish, stupid,* or *of little sense;* (K, TA;) *confounded,* or *perplexed, and unable to see his right course; without understanding.* (TA.)

سُباتٌ primarily signifies *Rest* [like سبت]: (S, Msb:) and hence, *sleep:* (S, K:) or *heavy sleep:* (Msb:) or *sleep that is hardly perceptible* (خفىّ, M, K, [in some copies of the K, as mentioned by Freytag, خفيف, i. e. *light,*]), *like a swoon:* (M:) or the *commencement of sleep in the head* [*and its continuance*] *until it reaches the heart:* (Th, M, K:) or the *sleep of one who is sick;* i. e. *light sleep:* (TA:) and سبت signifies the same as سُباتٌ. (T, TA.) Hence, in the Kur [lxxviii. 9, and in like manner the word is used in xxv. 49], وجعلنا نومكم سباتًا; (S;) i. e. قطعًا; as though a man, when he slept, were cut off from [the rest of] mankind: (IAar, TA:) or سبات is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you:* (Zj, TA:) or *we have made your*

sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease: or, *to be death:* (Bd:) or, *to be rest unto your bodies by the interruption of labour,* or *work.* (Jel.) See also سَبْتٌ, latter half, in three places.

سَبُوتٌ A she-camel *that goes the pace termed* سَبْتٌ: or *constantly going the pace termed* عَنَقٌ. (M.)

سَبَنْتًى , (S, M, K,) as also سَبَنْدًى, (S,) *Bold,* or *daring;* (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the ى is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives ة as a termination [to denote the fem.], becoming سَبَنْتَاةٌ; (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) ___ Also The *leopard;* (S, M, K;) so too with ة; (AHeyth, L in art. سبد;) and so سَبَنْدًى: probably thus called because of his boldness, or daringness: (S:) or, as some ay, the *lion:* fem. with ة: or the fem, signifies *a bold,* or *daring, lioness:* or *a she-camel of bold,* or *daring, breast;* but this last is not of valid authority: (M:) and *a beast of prey* [absolutely]: (L in art. سيد:) pl. سَبَانُتُ; (K, TA;) and some of the Arabs make سَبَاتِى [or rather سَبَاتٍ] to be its pl. (TA.) ___ The fem. also, applied to a woman, signifies *Sharp in tongue;* or *clamorous;* or *clamorous and foul-tongued;* or *long-tongued and vehemently clamorous.* (TA.)

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سَنَبَةٌ : see سَبْتٌ, in the middle of the paragraph.

سَنَبَتَةٌ : see سَبْتٌ, in the middle of the paragraph.

مُسْبِتٌ *Motionless; not moving.* (S, K.) ___ And, accord. to the L and K, *Entering upon the day called* السَّبْتُ [i. e. *the sabbath*]: but correctly, *entering upon the observance of the* سَبْت [or *sabbath*]. (TA.)

مَسْبُوتٌ *Affected with* [*the kind,* or *degree,* or *semblance, of sleep termed*] سُبَات [q. v.]: (IAar, M:) or *affected with a swoon:* and, applied to a sick man, *prostrated like him who is sleeping, generally closing his eyes:* (S:) or *confounded,* or *perplexed, and unable to see his right course:* (Msb:) and سَبْتٌ signifies the same as مَسْبُوتٌ; as in the saying, cited by As,

* يُصْبِحُ مَخْمُورًا وَيُمْسِي سَبْتَا *

[*He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep,* or *heavy sleep,* &c.]. (T, TA.) ___ Also *Dead.* (S, K.) رَأْسٌ مَسْبُوتٌ [*A head cut off.*] (A.) ___ أَرْضٌ مَسْبُوتَةٌ: see سَبْتَآءُ.

رُطَبٌ مُنْسَبِتٌ *Dates that have become all ripe,* or *ripe throughout.* (S, K.) And رَطْبَةٌ مُنْسَبِتَةٌ [*A date that is ripe throughout:* and also] *a soft date.* (TA.)

سبح

1 **سَبَحَ** , aor. ـَـ , inf. n. سَبْحٌ (Msb, K) and سِبَاحَةٌ, (S, * K,) or the latter is a simple subst., (Msb,) *He swam,* syn. عَامَ, (S, * K,) بِالنَّهْرِ and فِيهِ [*in the river*], (K,) or rather بِالمَآءِ (MF, TA) or فِى المَآءِ (Msb) [i. e. *in the water*], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or *he swam upon the surface, without immersing himself;* for,] accord. to Z, there is a difference between عَوْمٌ and سِبَاحَةٌ; the former signifying the coursing along in water with immersion of oneself; and the latter, the *coursing along upon water without immersion of oneself.* (MF, TA.) ___ [Hence,] النُّجُومُ تَسْبَحُ فِى الفَلَكِ (A, TA) *The stars* [*swim,* or *glide along,* or] *pass along, in the firmament, with a spreading forth.* (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,) كُلٌّ فِى فَلَكٍ يَسْبَحُونَ, i. e. *All* [*glide* or] *travel along swiftly,* [*in a firmament,*] *like the swimmer* (Bd and Jel ibid.) *upon the surface of the water,* (Bd ibid.,) or *in the water;* (Jel ibid.;) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel ibid.,) swimming being the act of such beings. (Bd ibid.) ___ And [hence] one says, سَبَحَ ذِكْرُكَ مَسَابِحَ الشَّمْسِ وَ القَمَرِ [*Thy fame has travelled as far as the sun and the moon;* lit., *swum along the tracts along which swim the sun and the moon*]. (A, TA.) ___ [Hence, likewise, as inf. n. of سَبَحَ, aor. as above,] سَبْحٌ also signifies The *running* of a horse (S, L, K, * TA) *in which the fore legs are stretched forth well* [*like as are the arms of a man in swimming*]. (L, K, * TA.) ___ And The *being quick,* or *swift.* (MF.) ___ And The *being,* or *becoming, remote.* (MF.) ___ And The *travelling far.* (K.) You say, سَبَحَ فِى الأَرْضِ *He went,* or *travelled, far, in,* or *into, the land,* or *country:* (O, TA:) and سَبَخَ: both thus expl. by Abu-l-Jahm El-Jaafaree. (TA.) ___ And The *journeying for the purpose of traffic* (تَقَلُّب [q. v.]); and [a

people's] *becoming scattered,* or *dispersed, in the land,* or *earth.* (K.) And The *busying oneself in going to and fro,* or *seeking gain,* (IAar, TA,) and *occupying oneself according to his own judgment* or *discretion, in the disposal* or *management of affairs, in respect of the means of subsistence.* (IAar, S, K, TA.) You say, فُلَانٌ يَسْبَحُ النَّهارَ كُلَّهُ فِى طَلَبِ المَعاشِ [*Such a one busies himself in going to and fro,* or *occupies himself according to his own judgment* or *discretion, in seeking the means of subsistence*]. (A, TA.) And سَبَحَ فِى حَوائِجِهِ *He occupied himself according to his own judgment* or *discretion in the accomplishment of his needful affairs.* (Msb.) ___ As used in the Kur [lxxiii. 7], where it is said, إِنَّ لَكَ فِى النَّهارِ سَبْحًا طَوِيلًا, it is variously explained: (S, TA:) accord. to Katádeh (S) and El-Muärrij, (S, TA,) the meaning is, [*Verily thou hast in the day-time*] *long freedom from occupation;* (S, K, * TA;) and in this sense, also, its verb is سَبَحَ, aor. ـَـ : (JM:) [thus it has two contr. significations:] or, accord. to Lth, *leisure for sleep:* (TA:) accord. to AO, the meaning is, *long-continued scope,* or *room, for free action;* syn. مُتَقَلَّبًا طَوِيلًا: and accord. to ElMuärrij, it means also *coming and going:* (S, TA:) accord. to Fr, the meaning is, *thou hast in the day-time the accomplishment of thy needful affairs:* (TA:) or the meaning is, [*long*] *occupation of thyself in thy affairs of business;* not being free from occupation therein for the reciting of the Kur-án. (Jel.) Some read سَبْخًا, which has nearly the same meaning as سَبْحًا. (Zj, TA.) ___ As inf. n. of سَبَحَ, (TK,) it signifies also The state of *sleeping.* (K.) And as such also, (TK,) The *being still, quiet,* or *motionless.* (K.) ___ [Also The *glistening* of the mirage.] You say, سَبَحَ السَّرابُ, or الآلُ, meaning لَمَعَ [i. e. *The mirage glistened*]. (O.) ___ And The *digging,* or *burrowing,* in the earth, or ground. (K, * TA.) You say of the jerboa, سَبَحَ فِى الأَرْضِ *He dug,* or *burrowed, in the earth,* or *ground.* (O, TA.) ___ And The *being profuse* in speech. (K.) You say, سَبَحَ فِى الكَلَامِ *He was profuse in speech.* (O, TA.) ___ See also the next paragraph. in two places.

2 **تَسْبِيحٌ** signifies The *declaring* [God] *to be far removed,* or *free, from every imperfection* or *impurity,* or *from everything derogatory from* [his] *glory;* syn. تَنْزِيهٌ, (S, O, Msb, TA,) and تَقْدِيسٌ: (Msb:) the *magnifying, celebrating, lauding,* or *praising,* and *glorifying,* God; and *declaring* Him *to be far removed,* or *free, from everything evil.* (TA.) You say, سَبَّحَ ٱللّٰهَ, (T, A, Mgh, Msb, TA,) and سَبَّحَ لِلّٰهِ, (Kur lvii. 1 &c., and A,) in which the ل is redundant, (Jel in lvii. 1 &c.,) inf. n. تَسْبِيحٌ, and سُبْحَانَ is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سَبَحَ, (K, TA,) *He declared God to be far removed,* or *free, from every imperfection* or *impurity* &c., (A, Mgh, TA,) or *from what they say* [*of Him*] *who disacknowledge* [*his attributes*]; (Msb;) [i. e. *he declared,* or *celebrated,* or *extolled, the perfection* or *purity,* or *absolute glory, of God;*] and *he magnified, celebrated, lauded,* or *praised, God, by the mention of his names, saying* سُبْحَانَ ٱللّٰهِ and *the like:* (Msb:) and سَبَّحَ [alone], (Mgh, K,) inf. n. تَسْبِيحٌ, (K,) *he said* سُبْحَانَ ٱللّٰهِ; (Mgh, K;) as also سَبَحَ, inf. n. سُبْحَانٌ; (K, TA;) the latter, which is like شَكَرَ, inf. n. شُكْرَانٌ, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سبحان is an inf. n. of which the verb is obsolete: accord to El-Mufaddal, سُبْحَانٌ is the inf. n. of سَبَحَ signifying *he raised his voice with supplication,* or *prayer, and magnification* or *celebration* or *praise* [*of God, as when one says* سُبْحَانَ ٱللّٰهِ or *the like*]; and he cites as an ex.,

* قَبَحَ ٱلْإِلٰهُ وُجُوهَ تَغْلِبَ كُلَّمَا *

* سَبَحَ الْحَجِيجُ وَ كَبَّرُوا إِهْلَالَا *

[*May God remove far from good,* or *prosperity,* or *success, the persons* (وُجُوهَ here meaning نُفُوسَ) of the tribe *of Teghlib, whenever the pilgrims raise their voices with supplication,* &c., *and say* اَللّٰهُ أَكْبَرُ, *ejaculating* لَبَّيْكَ]. (MF, TA.) وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ, in the Kur ii. 28, is

a phrase denotative of state, (Ksh, Bd, Jel,) meaning *While we declare thy remoteness from evil* [*of every kind*], (Ksh, Bd,) or *while we say* سُبْحَانَ ٱللّٰه, (Jel,) *praising Thee,* (Ksh,) [or *with the praising of Thee,* i. e.] *making the praising of Thee to be an accompaniment,* or *adjunct, to our doing that:* (Ksh, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, * Bd, * Jel.) فَسَبِّحْ بِٱسْمِ رَبِّكَ العَظِيمِ, in the Kur lvi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord,* or *by mentioning the Lord,* for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] *the great* name, or *the great* Lord: (Bd:) or it means *therefore pray thou commencing with,* or *uttering, the name of thy Lord* [*the great* name or Lord]: (Kull p. 211:) [for] ___ تَسْبِيحٌ also signfies The act of *praying.* (K, Msb.) You say, سَبَّحَ meaning *He prayed.* (A, Mgh.) And [particularly] *He performed the* [*supererogatory*] *prayer of* [*the period termed*] الضُّحَى. (TA.) And فُلَانٌ يُسَبِّحُ ٱللّٰه, i. e. يُصَلِّى السُّبْحَةَ, meaning *Such a one performs prayer to God,* either *obligatory* or *supererogatory:* [but generally the latter: (see

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سُبْحَةٌ:)] and يُسَبِّحُ عَلَى رَاحِلَتِه *performs supererogatory prayer* [*upon his camel that he is riding*]. (Msb.) It is said in the Kur [iii. 36], وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَارِ, i. e. *And pray thou* [*in the evening,* or *the afternoon, and the early morning*]. (TA.) And it is related of 'Omar, أَنَّهُ جَلَدَ رَجُلَيْنِ سَبَّحَا بَعْدَ العَصْرِ, meaning [*That he flogged two men*] *who prayed* [*after the prescribed time of the afternoon-prayer*]. (S, TA.) You say also, بِيَدِه سُبْحَةٌ يُسَبِّحُ بِهَا [i. e. *In his hand is a string of beads by the help of which he repeats the praises of God:* see سُبْحَةٌ, below]. (A, Msb. *) ___ Also The *making an exception, by saying* إِنْ شَآءَ ٱللّٰه [*If God will*]: because, by so

saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the Kur [lxviii. 28], أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ [*Did I not say to you, Wherefore will ye not make an exception?* addressed to the owners of a garden, who swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception]. (TA.)

3 **سابحه** , [inf. n. مُسَابَحَةٌ,] *i. q.* رَاسَاهُ, (T and K in art. رسو,) i. e. *He swam with him.* (TK in that art.) [And app. also *He vied,* or *contended, with him in swimming.*]

4 **اسبحه** *He made him to swim* (K, TA) فِى المَآءِ [*in the water*] or فَوْقَ المَآءِ [*upon the water*]. (TA.)

سَبَحَةٌ *Garments of skins:* (K:) or, accord. to Sh, سِبَاحٌ, which is the pl., signifies *shirts of skins, for boys:* AO corrupted the word, relating it as written سُبَجَةٌ, *with* ج, and with damm to the س; whereas this signifies a black [garment of the kind called] كِسَآءٌ : and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed ح : ISd, in art. سبج, mentions سِبَاجٌ as signifying garments of skin, and having سبجة for its sing.; but says that the word with the unpointed ح is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) ___ [A meaning belonging to سُبَحَةٌ (q. v.) is assigned in some copies of the K to السَّبْحَةُ.] سَبَحَةٌ, (K,) or سَبَحَةٌ, from سَابِحٌ as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of *A horse,* or *mare, belonging to the Prophet:* (IAth, K, TA:) and of *another belonging to Jaafar the son of Aboo- Tálib;* (K;) or this was *a mare named* سَمْحَةُ: (O:) and of *another belonging to another.* (K.)

سُبْحَةٌ *Beads* (S, Msb, K, TA) *strung* (Msb, TA) *upon a string* or *thread,* (TA,) [*ninety-nine in number, and having a mark after each thirtythree,*] *with which* (*by counting them,* K) *one performs the act termed* التَّسْبِيحُ [meaning *the repetition of the praises of God,*

generally consisting in repeating the words سُبْحَانَ ٱللّٰهِ thirtythree times, الحَمْدُ لِلّٰهِ thirty-three times, and اللّٰهُ أَكْبَرُ thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is سُبَحٌ (Msb) and سُبُحَاتٌ also. (Har p. 133.) See 2, last sentence but one. ___ Also *Invocation of God;* or *supplication:* (K:) and *prayer,* (A, Msb,) *whether obligatory* or *supererogatory:* (Msb:) or *supererogatory praise;* (S;) and *supererogatory prayer;* (S, A, Mgh, K;) because of the تَسْبِيحٌ therein. (Mgh.) You say, فُلَانٌ يُصَلِّى السُّبْحَةَ, expl. above; see 2, in the latter part of the paragraph. (Msb.) And قَضَى سُبْحَتَهُ *He performed,* or *finished, his prayer:* (A:) or قَضَيْتُ سُبْحَتِى means *I performed,* or *finished, my supererogatory praise* and *such prayer.* (S.) And صَلَّى السُّبْحَةَ *He performed the supererogatory prayer:* (A:) and سُبْحَةَ الضُّحَى [*the supererogatory prayer of the period termed* الضُّحَى]. (Msb.) ___ سُبْحَةُ ٱللّٰهِ, (IAth, K, TA,) with damm, (TA, [but in my MS. copy of the K written سَبْحَةُ, and so in the CK,]) means *The greatness,* or *majesty, of God:* (IAth, K, TA:) or [the pl.] السُّبُحَاتُ, occurring in a trad., means *the greatness,* or *majesty, and the light* [or *splendour*], *of God:* (Msb:) or by the saying سُبُحَاتُ وَجْهِ رَبِّنَا, with damm to the س and ب, is meant *the greatness,* or *majesty, of the face of our Lord:* (S:) or سُبُحَاتُ وَجْهِ ٱللّٰهِ means *the lights* [or *splendours*], (K,) or, accord. to ISh, *the light* [or *splendour*], (TA,) *of the face of God:* (ISh, K, TA:) some say that سُبُحَاتُ الوَجْهِ means *the beauties of the face;* because, when you see a person of beautiful face, you say, سُبْحَانَ ٱللّٰهِ [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning سُبْحَانَ وَجْهِهِ. (TA. [See سُبْحَانَ.]) One says, [addressing God,] أَسْأَلُكَ بِسُبُحَاتِ وَجْهِكَ الكَرِيمِ, with two dammehs, meaning [*I ask Thee*] *by the evidences of thy greatness,* or *majesty,* [or *of the greatness,* or *majesty, of thy glorious face,*] *by the acknowledgement whereof thy praise is celebrated.* (A.) ___ السُّبُحَاتُ also signifies *The places of prostration* [probably meaning *in the reciting of the Kur-án*]. (K.) Also, i. e. [the sing.,]

سُبْحَةٌ, *A piece of cotton.* (TA.)

سُبْحَانٌ is the inf. n. of سَبَحَ as syn. with سَبَّحَ [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of تَسْبِيحٌ. (T, TA.) ___ سُبْحَانَ is a proper name in the sense of التَّسْبِيحِ, and [for this reason, and also because it ends with ا and ن,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say سُبْحَانَ ٱللّٰهِ, meaning *I declare* [or *celebrate* or *extol*] *the remoteness,* or *freedom, of God* [*from every imperfection* or *impurity,* or *from everything derogatory from his glory,* i. e.] *from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him;* or *from everything that should not be imputed to Him:* (L:) [*I declare,* or *celebrate,* or *extol, his absolute perfection* or *glory* or *purity:* or *extolled be his absolute perfection* &c.:] or *I declare the remoteness of God,* or *his freedom* (بَرَآءَةٌ), *from evil,* (Zj, * S, K, TA,) or *from every evil;* (TA;) and [especially] *from the imputation of his having a female companion, and offspring:* (K:) or *I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods:* (MF:) [it sometimes implies wonder, and may well be rendered *how far is God from every imperfection!* &c.:] in this case, سبحان is a determinate noun; (K;) i. e., a generic proper name, for التَّسْبِيحِ, like as بَرَّةُ is for البِرُّ. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being أُسَبِّحُ ٱللّٰهَ سُبْحَانَهُ; (MF;) meaning أُبَرِّئُ ٱللّٰهَ مِنَ السُّوْءِ بَرَآءَةً; (S, K, MF;) سبحان thus supplying the place of the verb: accord. to Ibn-El-Hájib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of حَاتِمُ طَيِّئٍ and زَيْدُ الفَوَارِسِ: some say that it is an inf. n.

of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is سَبَحَ, like شَكَرَ of which the inf. n. is شُكْرَانٌ: others say that it may be an inf. n. of سَبَّحَ, though far from being agreeable with analogy: and some derive it from السَّبْحُ as signifying the act of swimming, or the being quick, or swift, or the being, or becoming, remote, &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered *I betake myself quickly to the service of God, and am prompt in obeying Him;*] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from سَبَحَ الفَرَسُ [the horse ran stretching forth his fore legs, as one does with his arms in swimming]. (L.) فَسُبْحَانَ ٱللّٰهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ, [in which سبحان is used in the place of the inf. n. of سَبَّحَ, and سَبِّحُوا is understood before it,] in the Kur [xxx. 16], means *Therefore perform ye prayer to God* [or *declare ye the remoteness of God from every imperfection* &c.] *when ye enter upon the time of evening and when ye enter upon the time of daybreak.* (Fr, TA.) And سُبْحَانَ ٱللّٰهِ عَمَّا يَصِفُونَ, in the Kur xxiii. 93, means *Far* [or *how far*] *is God from that* by *which they describe* Him! (Jel.) One says also, سُبْحَانَكَ ٱللّٰهُمَّ وَبِحَمْدِكَ, meaning سَبَّحْتُكَ بِجَمِيعِ آلَائِكَ وَبِحَمْدِكَ سَبَّحْتُكَ [i. e. *I glorify Thee by*

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enumerating *all thy benefits, and by the praising of Thee I glorify Thee*]. (Mgh. [See also the prep. سُبْحَانَ مِنْ كَذَا ___.]) ب, (Msb, K,) or سُبْحَانَ ٱللّٰهِ مِنْ كَذَا, (S,) and سُبْحَانَ مِنْ فُلَانٍ, (A,) are phrases expressive of wonder (S, A, Msb, K) at a thing (S, Msb, K) and a person; (A;) originating from God's being glorified (أَنْ يُسَبِّحَ ٱللّٰهُ) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Radee, TA;) meaning [*I wonder greatly* (lit., *with wondering*) *at such a thing* and *such a person;* as is shown by what follows; or] *how extraordinary,* or *strange, is such a thing* [and *such a person!*]. (Msb.) El-Aashà says,

* أَقُولُ لَمَّا جَآءَنِى فَخْرُهُ *

* سُبْحَانَ مِنْ عَلْقَمَةَ الفَاخِرِ *

(S, Msb *) [*I saying, when his boasting reached me, I wonder greatly at' Alkameh the boasting*]; i. e. العَجَبُ مِنْهُ, (S,) or [rather] عَجَبًا لَهُ [for أَعْجَبُ عَجَبًا لَهُ], lit. *I wonder with wondering at him;* (Msb;) [or *how extraordinary a person is 'Alkameh the boasting !:*] سبحان being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البَرَآءَة (IJ, IB) and التَّنْزِيه, (IJ,) and because of the addition of the ا and ن: (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being سُبْحَانَ ٱللّٰهِ مِنْ عَلْقَمَةَ. (MF.) ___ سُبْحَانًا, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانَهُ ثُمَّ سُبْحَانًا, in a poem of Umeiyeh. (IB.) سُبْحَان is also used in the sense of نَفْس, in the saying أَنْتَ أَعْلَمُ بِمَا فِى سُبْحَانِكَ [*Thou art possessed of more,* or *most, knowledge of that which is in thine own mind*]. (K.)

سَبُوحٌ : see سَابِحٌ, in three places.

سِبَاحَةٌ an inf. n., (K,) or a simple subst., (Msb,) from سَبَحَ; (Msb, K;) *Natation;* or the *act* [or *art*] *of swimming:* (S, A, Msb, * K:) or the *coursing along upon water without immersion of oneself.* (MF, TA. [See 1, first sentence.])

سَبَّاحٌ : see سَابِحٌ, in two places.

سُبُّوحٌ , also pronounced سَبُّوحٌ, (T, S, Msb, K, &c.,) the latter the more agreeable with analogy, but the former the more common, (Th, T, S, Msb, *) one of the epithets applied to God, (T, S, A, Msb, * K,) because He is an object of تَسْبِيح, (K,) and [often]

immediately followed by قُدُّوسٌ, (A, Msb, K,) which is likewise also pronounced قَدُّوسٌ, though the former pronunciation is the more common: (Th, T, S, Msb: *) it signifies [*All-perfect, all-pure,* or *all-glorious;* i. e.] *far removed,* or *free, from everything evil,* (Zj, Mgh, Msb, TA,) *and from every imperfection* [*and the like*]. (Msb. [See 2, and see also سُبْحَانَ ٱللّٰه.]) It is said (S, Msb) by Th (S) that there is no word like the two epithets above, of the measure فُعُّول with damm as well as with fet-h to the first letter, except ذَرُّوح: (S, Msb:) but the following similar instances have been pointed out: سَتُّوق among epithets, and ذَرُّوح and شَبُّوط and فَرُّوج and سَفُّود and كَلُّوب among substs. (TA.) Sb says, لَيْسَ فِى الكَلَامِ فُعُّولٌ بِوَاحِدَةٍ [expl. voce ذُرَّاحٌ]: (S:) [or] accord. to AHei, Sb said that there is no epithet of the measure فُعُّولٌ except سَبُّوحٌ and قُدُّوسٌ: Lh mentions سَتُّوقٌ also, as an epithet applied to a دِرْهَم, as well as سَتُّوقٌ. (TA.)

السَّبَّاحَةُ : see المُسَبِّحَةُ, in two places.

سَابِحٌ and سَبَّاحٌ (Msb, K) and سَبُوحٌ (K) are part. ns., or epithets, from سَبَحَ in the first of the senses assigned to it above: (Msb, K:) [the first signifies *Swimming,* or *a swimmer:*] the second has an intensive signification [i. e. one *who swims much,* or *a great swimmer;* as also the third]: (Msb:) the pl. of the first, accord. to IAar, not of the first and last as it appears to be accord. to the K, is سُبَحَآءُ: (MF:) that of the second is سَبَّاحُونَ: (K:) and that of the third is سُبُحٌ or سَبَاحٌ, the former reg., and the latter irreg. (MF.) ___ السَّابِحَاتُ, (K, &c.,) in the Kur [lxxix. 3], accord. to Az, (TA,) means *The ships:* (K:) or *the souls of the believers* أَرْوَاحُ المُؤْمِنِينَ [for which Golius seems to have found in a copy of the K أَزْوَاجُ المُؤْمِنِينَ, for he gives as an explanation *piæ* et *fidelium uxores,*,]) (K, TA) *which go forth with ease:* or *the angels that swim,* or *glide,* (تَسْبَحُ,) *from* (مِن [app. a mistranscription for بَيْنَ *between*]) *the heaven and the earth:* (TA:) or *the stars,* (K,) *which swim,* or *glide along,* (تَسْبَحُ,) *in the firmament, like the* سَابِحُ *in water.* (TA.) [The meanings *fœminæ jejunantes* and *veloces equi* and *planetæ,* assigned to this word by Golius as on the authority of the KL, are in that work assigned to سَائِحَات; the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نُجُومٌ سَوَابِحُ [*Stars gliding along* in the

firmament: سوابح being a pl. of سَابِحٌ applied to an irrational thing, and of سَابِحَةٌ]. (A.) ___ سَابِحٌ is also applied as an epithet to a horse, (S, IAth, A, L,) meaning *That stretches forth his fore legs well in running* [*like as one does the arms in swimming*]; (S, * IAth, L;) and in like manner سَبُوحٌ [but in an intensive sense]: (A, L:) the pl. [of the former] is سَوَابِحُ and سُبَّحٌ. (A.) And سَوَابِحُ also signified *Horses;* (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K, * TA.) Hence, (TA,) السَّبُوحُ is the name of *A horse of Rabeea Ibn-Jusham.* (K, TA.) And in like manner, السَّبَّاحُ is the name of *A celebrated courser:* (TA:) and of *A certain camel.* (K, TA.)

تَسْبِيحَاتٌ and تَسَابِيحُ [pls. of تَسْبِيحَةٌ *A single act of* تَسْبِيحٌ: see 2]. (A.)

مَسْبَحٌ [*A place of swimming,* &c.: pl. مَسَابِحُ.] ___ See an ex. of the pl. in the first paragraph of this art.

مُسَبَّحٌ, accord. to AA and the K, applied as an epithet to a [garment of the kind called] كِسَآءٌ, means *Strong:* and accord. to the former, مُسَبَّجٌ, so applied, means made wide. (TA.)

مُسَبِّحٌ [act. part. n. of 2]. فَلَوْلَا أَنَّهُ كَانَ مِنَ المُسَبِّحِينَ, in the Kur [xxxvii. 143], means *And had he not been of the performers of prayer,* (A, * Mgh, Msb, K, *) as some say. (Mgh.)

المُسَبِّحَةُ (A, Msb, TA) and السَّبَّاحَةُ (A, TA) [*The index,* or *fore finger;*] *the finger that is next the thumb:* (Msb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Msb, TA. *) One says, أَشَارَ إِلَيْهِ بِالمُسَبِّحَةِ and بِالسَّبَّاحَةِ [*He pointed towards him,* or *it, with the fore finger*]. (A, TA.)

سبخ

1 **سَبِخَتِ الأَرْضُ** , (JK, A, Msb,) aor. ـَـ , inf. n. سَبَخٌ; (Msb;) and اسبخت ; (JK, A, Msb, K;) *The land,* or *earth, exuded water and produced salt:* (JK, K:) or *was,* or *became, salt; had in it salt.* (A, Msb.) And سَبِخَ المَكَانُ, inf. n. as above, *The place produced salt, and was such that the feet sank in it.* (TA.) See also 2. سَبْخٌ, an inf. n. of which the verb is سَبَخَ, aor. ـُـ , (TK,) means also The *being in a state of sleep:* (AA, S:) and تَسْبِيخٌ The *sleeping soundly:* (S:) or both have this meaning: (K:) or the former signifies the *being in a state of rest, and easing the body by sleep:* (IAar, L:) and ↓ the latter, the *sleeping every hour:* (TA:) and the former signifies also the *being unoccupied, at leisure,* or *free from work* or *business;* (AA, S, K;) and so ↓ the latter. (K.) In the Kur lxxiii. 7, some read سَبْخًا [instead of سَبْحًا, q. v.]; (S, K;) meaning *rest, and easing of the body by sleep;* (IAar, L;) and said by Fr to be from تَسْبِيخٌ, in the first of the senses expl. in the next paragraph: (L:) or *freedom from occupation* or *work* or *business.* (S.) Accord to Zj, السَّبْحُ and السَّبْخُ are nearly the same in meaning. (TA.) You say also سَبْخٌ مِنْ نَوْمٍ and مَشْيٍ and حَرٍّ [app. meaning *A ceasing from sleeping* and *from walking* or *journeying* and *of heat*]. (JK.) ___ And سَبَخْتُ النَّوْمَ, inf. n. سَبْخٌ, [*I slept long;* or] *I lengthened sleeping.* (JK.) ___ And سَبَخْتُ فِى الأَرْضِ *I went,* or *travelled, far, in,* or *into,*

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the land, or *country;* (JK, K, * TA;) like سَبَحْتُ. (TA.)

2 **تَسْبِيخٌ** [inf. n. of سَبَّخَ] The *separating,* or *plucking asunder, and loosening,* of cotton, *and making* it [or *spreading* it *out*] *wide.* (Fr, L.) ___ And The *winding* of cotton and the like, (K, TA,) such as wool,

and soft hair (وبر), *after the separating and loosening, for a woman to spin it;* (TA;) [as also سَبْخٌ, inf. n. of سَبَخَ ; see سَبِيخٌ.] ___ [Hence,] The act of *lightening,* or *alleviating.* (S, A, K.) It is related in a trad. that the Prophet said to 'Áïsheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, A, TA,) who had stolen something from her, (S, TA,) لَا تُسَبِّخِى عَنْهُ بِدُعَائِكِ عَلَيْهِ, (S, A, * TA,) meaning *Do not thou alleviate* (S, A, TA) *the merited punishment of his crime by thy cursing him.* (S, * TA.) And a poet says,

* فَسَبِّخْ عَلَيْكَ الهَمَّ وَٱعْلَمْ بِأَنَّهُ *
* إِذَا قَدَّرَ الرَّحْمٰنُ شَيْئًا فَكَائِنِ *

[*Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth*]. (S.) One says also, سَبَّخَ ٱللّٰهُ عَنْكَ الحُمَّى *May God alleviate thy fever.* (S.) And اَللّٰهُمَّ سَبِّخْ عَنَّا الأَذَى *O God, remove from us,* or *alleviate to us, that which harms,* or *hurts.* (TA.) ___ And The act of *stilling, quieting, rendering motionless, appeasing, tranquillizing, calming, allaying, assuaging,* or *quelling.* (K.) Also The *becoming* [*alleviated,* or *lightened,*] *still, quiet, motionless, appeased, tranquil, calm, allayed, assuaged,* or *quelled.* (K, * TA.) One says of heat, (S, K,) and of anger, (TA,) سَبَّخَ, (S, K,) inf. n. as above; and تَسَبَّخَ ; (K;) *It became abated,* or *allayed,* (S, K, TA,) and *alleviated.* (S.) ___ Also The *ceasing* of veins *from the throbbing occasioned by pain* therein. (IAar, L, K. *) ___ See also 1, in three places.

3 **سابخ** expl. by Freytag as meaning *He contended* with another *in swimming* is a mistake for سابح.]

4 **اسبخ** *He reached salt earth* in digging (S, K) a well. (TA.) ___ See also 1, first sentence.

5 **تَسَبَّخَ** see 2, near the end of the paragraph.

سَبَخٌ [is expl. by Freytag as applied in the Deewán of Jereer to *A dense cloud that is seen suspended apart from other clouds.*]

سَبِخٌ ; and its fem., with ة: see سَبِخَةٌ, in three places.

سَبْخَةٌ : see the next paragraph, in three places.

سَبَخَةٌ and سَبْخَةٌ [*A piece,* or *tract, of*] *land that exudes water and produces salt:* (K:) pl. (of the former, S, or of the latter, Msb) سِبَاخٌ: (S, A, Msb, K:) أَرْضٌ سَبِخَةٌ [also] signifies as above; (JK;) or *land containing* سِبَاخ, (S, A,) i. e. [*places that exude water and produce salt,* or simply] *salt;* (A;) or *salt land* or *earth,* as also ارض سَبْخَةٌ , in which the latter word is a contraction of سَبِخَةٌ, and ارض سَبَخَةٌ also: (Msb:) and سَبِخٌ signifies a place *producing salt,* (Msb, * TA,) *and in which the feet sink:* (TA:) the pl. of سَبِخَةٌ is سَبِخَاتٌ. (Msb.) The Prophet said to Anas, on his mentioning El-Basrah, إِنْ مَرَرْتَ بِهَا وَدَخَلْتَهَا فَإِيَّاكَ وَسِبَاخَهَا, meaning [*If thou pass by it and enter it, then beware thou of*] *its tracts of land overspread with saltness, that seldom,* or *never, give growth to anything but some trees,* or *shrubs.* (L.) ___ Also, (K,) or the latter, i. e. سَبْخَةٌ , (JK,) *A thing that overspreads water* (JK, K, TA) *in consequence of its having been long left,* (TA,) *resembling* [*the green substance called*] طُحْلُبٌ, (JK, K,) or *such as* طحلب *and the like.* (TA.)

سَبِيخٌ Cotton, and wool, and soft hair (وَبَرٌ), *separated,* or *plucked asunder, and loosened;* as also مُسَبَّخٌ : (TA:) [and سَبِيخَةٌ , in which the ة is added to convert the epithet into a subst., signifies *a portion,* i. e. *a loose flock, thereof;* and its pl. is سَبَائِخُ, whence] one says, طَارَتْ سَبَائِخُ القُطْنِ [*The loose flocks of the cotton flew about*]. (A.) ___ [Hence,] Feathers (رِيشٌ) *that fall off* (S, A, K) *and become scattered:*

(K:) as also مُسَبَّخٌ : (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of سَبِيخَةٌ as a n. un. thus used,] is سَبَائِخُ. (K, TA.) One says, وَرَدْتُ مَآءً حَوْلَهُ سَبِيخُ الطَّيْرِ, and سَبَائِخُهُ , i. e. [*I came to water around which were*] *the feathers that had fallen off* [*and become scattered*] *of birds.* (A.) ___ Also Cotton *made wide for a medicament to be put upon it* (K, TA) *and for it to be applied upon a wound:* (TA:) and سَبِيخَةٌ signifies *a portion of cotton thus prepared for this purpose.* (JK, K. *) ___ And Cotton, (S, K,) and wool, and soft hair (وبر), (S,) *wound, after the separating and loosening,* (S, K, in the former يُسْبَخُ بَعْدَ النَّدْفِ i. e. يُلَفُّ,) *to be spun* (S, K) *by a woman:* (S:) and سَبِيخَةٌ signifies *a portion thereof.* (S.)

سَبِيخَةٌ ; and its pl., سَبَائِخُ: see the next preceding paragraph, in five places.

مُسَبَّخٌ : see سَبِيخٌ, in two places.

سبد

1 **سَبْقَد** see what next follows.

2 **سَبَّدَ شَعْرَهُ** , (AA, TA,) inf. n. تَسْبِيدٌ, (K, TA,) *He shaved off his hair;* (AA, K, TA;) as also سَبَدَهُ , (AA, K,) inf. n. سَبْدٌ; (K, TA;) and اسْبَدَهُ , (AA, TA,) inf. n. إِسْبَادٌ: (K, TA:) or all signify *he shaved off his hair and* [*so*] *removed it utterly:* and سَبَتَ شَعْرَهُ and سَبَّتَهُ and اسْبَتَّهُ also have the former signification accord. to AA: (TA:) [and] تَسْبِيدُ الرَّأْسِ signifies the *removing utterly the hair of the head* [*by shaving*]: (S:) or سَبَّدَ شَعْرَهُ signifies *he shaved off his hair and then left it until it had grown a little:* (A'Obeyd, L:) or *he removed utterly his hair, making it to be* [*shaven*] *close to the skin;* (A'Obeyd, M, L;) as also سَمَّدَهُ. (A'Obeyd, L.) ___ And *He let the whole of his hair grow ample and long:* thus it has two contr. significations. (M.) ___ And تَسْبِيدٌ signifies also The *combing,* or *combing down,* or *letting down and loosing, and then moistening, and leaving,* the hair of the head. (Suleymán Ibn-El-Mugheyreh, L, K. *) ___ And The *rendering* [one's hair] *matted,* or *compacted, and dusty.* (M, L.) ___ And [hence, app., the objective complement being meant to be understood,] The *leaving off,* or *neglecting, the anointing of oneself* [or *of one's hair*], (A'Obeyd, S, K, TA,) *and washing:* and some say تَسْمِيدٌ, which signifies the same. (A'Obeyd, TA.) تَسْبِيدٌ is also used [intransitively,] as signifying The *appearing* of the hair of the head: (K:) or the *growing after some days:* (M:) or سَبَّدَ الشَّعْرُ means *The hair grew so that its blackness appeared* after the shaving. (S, M.) ___ And The *coming forth of the down* [of a young bird]: (M:) or the *appearing of the feathers* of a young bird. (K.) You say, سَبَّدَ الفَرْخُ *The young bird began to show its feathers,* or *to become fledged.* (S.) ___ And The *growing of fresh shoots upon,* or *among, the old portions* of the [plant called] نَصِىّ; as also إِسْبَادٌ : (K:) you say [of that plant], سَبَّدَ and اسْبَدَّ :

(TA:) or سبّد النَّباتُ *The plant had heads coming forth, before the spreading thereof.* (M.)

4 **أَسْبَدَ** see 2, in three places; first and last sentences.

سَبْدٌ *i. q.* دَاهِيَةٌ [as meaning *Cunning,* or *very cunning:* and perhaps also as meaning *a calamity:* pl. أَسْبَادٌ]. (S, M, K.) You say, هُوَ سَبْدٌ أَسْبَادٌ *He is cunning,* or *very cunning,* (دَاهٍ, S, M, or دَاهِيَةٌ, K,) *in theft,* or *robbery.* (S, M, K.) ___ And [hence, perhaps, or the reverse may be the case,] *A wolf:* (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is سَيِّدًا [which has the latter meaning]. (S, TA.)

سَبَدٌ *Hair* [*of goats*]; syn. شَعَرٌ; (As, S, M;) as also سَبُّودٌ : (M:) or *a small quantity thereof:* (K:) or *fur* [*of camels*]; syn. وَبَرٌ. (M.) One says, مَا لَهُ سَبَدٌ وَلَا لَبَدٌ (As, S, M, K) *He has neither goats' hair nor wool:* (As, * S, * M:) or *neither camels' fur nor wool:* or *neither camels' fur nor goats' hair:* meaning *he has neither goats nor sheep:* or *neither camels nor sheep:* or *neither camels nor goats:* (M:) or *neither little nor much;* (As, S, K, TA;) i. e. *he has not anything.* (TA.) [See also لَبَدٌ.] Hence سَبَدٌ is an appellation for *Cattle* (مَالٌ). (TA.) Hence also the saying of' Átikeh Bint-Zeyd,

* لَمْ يَدَعْهُ ٱللّٰهُ يَمْشِى بِسَبَدْ *

[i. e. *God let him not walk with goats,* &c.]; meaning *God reduced him to poverty, so that He left not* [*to him*] *anything.* (Ham p. 495.) ___ Also sing. of أَسْبَادٌ (TA) which signifies *Black garments* or *cloths* [app. *of goats' hair* or *of*

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camels' fur]. (K, TA.) ___ أَسْبَاد, (K, TA,) as pl. of سَبَد, (TA,) signifies also The *heads* of the [plant called] نَصِىّ *when they first come forth:* (K, TA:) or, as pl. of سَبَد, the *heads* of plants *coming forth, before spreading.* (M.) ___ And, likewise as pl. of سَبَد, *Remains of plants* or *herbage* in a land. (TA.) [See also سَبَد.] سَبَد also signifies *Unluckiness, ill luck,* or *evil fortune:* (M:) or so سُبَد : (K, TA:) so says Lth, on the authority of ADk. (TA.)

سَبَد *A remnant of herbage* or *pasturage.* (K.) [See also سَبَد, last sentence but one.]

سُبَد *A certain bird,* (S, M, K,) *having plumage so soft,* or *smooth, that when two drops of water drop upon it,* (S, M, * K,) *upon its back,* (S, M,) *they run off from it;* (S, * M, K, * TA;) or *such that when a drop of water drops upon its back, it runs* [*off*] (M:) the Arabs liken to it a horse when he sweats: (S:) or *a certain bird like the eagle:* (TA:) or the *male eagle:* (M, TA:) or the *swallow of the desert* (خُطَّاف بَرِّى): (As, TA:) or *a bird like the* خُطَّاف; *when water falls upon it, it runs off from it quickly:* so says Aboo-Nasr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of As: (TA:) said by As to be *a certain black bird:* (so in a marg. note in one of my copies of the S:) pl. سُبْدَان. (S, M.) ___ Also *A piece of cloth with which the watering-trough* (K, TA) *such as is termed* مَرْكُوّ [q. v.] (TA) *is rendered close,* or *firm,* [*in its bottom and sides,*] (يُسَدُّ, [in the L يُسْبَد, but I know not any apposite meaning of this verb,]) *in order that the water may not become turbid:* (K:) *it is spread therein; and the camels are made to drink* [*the water*] *above it.* (L.) ___ See also سَبْدَة. And see سَبَد, last sentence.

سَبْدَة , (M, L,) or سُبَد , (K,) or both, (TA,) The *pubes.* (M, L, K.)

سَبُّود : see سَبَد, first sentence.

سَبَنْدًى *Tall,* or *long;* (K;) in the dial. of Hudheyl: (TA:) and also *bold,* or *daring;* (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also سَبَنْتًى: (S, TA:) or, so applied, *bold,* or *daring, to undertake anything:* and the fem. [سَبَنْدَاةٌ, like سَبَنْتَاةٌ,] is said to signify *a bold lioness:* and *a bold-breasted she-camel:* and in like manner [the masc. signifies] *a bold-breasted he-camel:* (M, L:) and, (S, M, L, K,) as also سَبَنْدًى, (M, L,) the *leopard;* (As, S, M, L, K;) and so سَبَنْتًى, (As, S, L,) or سَبَنْتَاةٌ, which is also applied to *a beast of prey* [absolutely]: (A Heyth:) or the *lion:* (M, L:) pl. سَبَانِدُ and سَبَانِدَةٌ: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (هى) may relate to the latter or to both,] is *idle,* and *sportful,* and *vain,* or *frivolous, persons;* (K, TA;) like سَبَادِرَةٌ. (TA.)

مُسَبَّدٌ, like مُعَظَّمٌ, (TA,) or مُسَبَّدٌ, (accord. to a copy of the M,) as meaning *Consummate,* (M, * TA,) is applied as an epithet to a calamity, دَاهِيَةٌ, (M, TA,) which a poet terms, for the sake of the measure, أُمُّ فَأْرٍ, because it is termed أُمُّ أَدْرَاصٍ, and دُرْصٌ is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of فَأْرٌ called] جُرَذٌ, and of the jerboa. (M.)

مُسَبِّدٌ [act. part. n. of 2]. It is said of Ibn-'Abbás, قَدِمَ مَكَّةَ مُسَبِّدًا رَأْسُهُ, meaning *He came to Mekkeh having his head unanointed and unwashed.* (A'Obeyd, S.) See also the next preceding paragraph.

سبر

1 **سَبَرَ الجُرْحَ** , (S, M, A, &c.,) aor. ـُ (S, M, Msb) and ـِ , (M, TA,) inf. n. سَبْرٌ; (S, M, Msb, K;) and اِسْتَبَرَهُ ; (K;) *He probed the wound; measured its depth* with the مِسْبَار, i. e., with an iron or other instrument; (A, Mgh:) *tried,* (K,) or *examined,* (S,) or *endeavoured to learn,* (Msb,) *its depth;* (S, Msb, K;) *examined its extent.* (M.) ___ سَبَرَهُ *He determined,* or *computed by conjecture* or *by the eye, its measure, quantity, size,* or *bulk.* (M, K, * TA.) ___ *He tried, proved,* or *tested, it; proved it by experiment* or *experience;* (S, M, TA;) namely, anything; as also اِسْتَبَرَهُ . (S.) ___ *He elicited its true,* or *real, condition.* (TA.) ___ It is related in the trad. of the cave, that Aboo-Bekr said to Mohammad, لَا تَدْخُلْهُ حَتَّى أَسْبُرَهُ قَبْلَكَ *Do not thou enter it until I explore it before thee, and see if there be in it any one,* or *anything that may hurt.* (TA.) ___ مَفَازَةٌ لَا تُسْبَرُ *A desert of which the extent cannot be known.* (A.) ___ سَبَرْتُ فُلَانًا [*I searched into such a one*]. (A.) فِيهِ خَيْرٌ كَثِيرٌ لَا يُسْبَرُ [*In him is much good, the extent of which cannot be known*]. (A.) ___ أَمْرٌ عَظِيمٌ لَا يُسْبَرُ [*A great affair, of which the uttermost cannot be known*]. (A.) ___ اُسْبُرْ لِى مَا عِنْدَهُ *Learn thou for me what he has* [*in his mind,* or *in his possession*]. (M.) ___ سَبَرْتُ القَوْمَ, aor. ـُ and ـِ , inf. n. سَبْرٌ, *I observed the people attentively, with investigation, one after another, that I might know their number.* (Msb.)

8 **إِسْتَبَرَ** see 1, in two places.

سَبْرٌ : see سَبَرٌ. Also The *lion.* (El-Mu- ärrij, K.)

سَبَرٌ (S, M, K) and سَبْرٌ (M, K) The *source,* or *origin,* [of a thing,] syn. أَصْلٌ: (M, K:) pl. of both أَسْبَارٌ. (M.) ___

Form, or *appearance; figure, feature,* or *lineaments; external state* or *condition; state with regard to apparel and the like;* (S, M, K;) or *goodly form* or *appearance* &c.; (K;) *aspect; garb,* or *habit;* (TA;) *colour,* or *complexion;* (M, K;) *beauty;* (K;) *brightness of countenance:* (M:) pl. of both as above. (M.) ___ IAar says, I heard Aboo-Ziyád El-Kilábee say, I returned from Marw to the desert, and one of its people said to me, أَمَّا السَّبْرُ فَحَضَرِىٌّ وَأَمَّا اللِّسَانُ فَبَدَوِىٌّ *As to garb and appearance,* [thou art like] *an inhabitant of a town; but as to tongue, an inhabitant of the desert.* (S, * TA.) ___ You say, فُلَانٌ حَسَنُ الْحُبْرِ وَالسَّبْرِ *Such a one is beautiful and of goodly appearance.* (S.) [See also حبر.] ___ A woman of the desert said, أَعْجَبَنِى سَبْرُ فُلَانٍ *The good condition, and flourishing state of body, of such a one pleased me: and* رَأَيْتُهُ سَيِّئَ السَّبْرِ *I saw him to have an altered and ill appearance of body:* thus she assigned to سبر two significations. (TA.) ___ One says also, إِنَّهُ لَحَسَنُ السَّبْرِ *Verily he is goodly in complexion and appearance.* (TA.) ___ سَبْرٌ also signifies *A characteristic by which one knows the generousness or ungenerousness of a beast.* (AZ, M.) ___ And One's *knowledge of the fruitfulness or unfruitfulness* [or *the good or bad condition*] *of a beast.* (AZ, TA.) ___ Also *Likeness;* syn. شَبَهٌ. (K, TA. [In some copies of the K, سُبَّةٌ, which is an evident mistake.]) So in the phrase, occurring in a trad., غَلَبَ عَلَيْهِمْ سَبْرُ أَبِى بَكْرٍ *The likeness* (شَبَه) *of Aboo-Bekr predominated in them.* (IAar, TA.) One says also, عَرَفَهُ بِسَبْرِ أَبِيهِ *He knew him by the appearance and likeness of his father.* (TA.) ___ Also the former (سَبْرٌ), *Enmity,* (K,) accord. to El-Muärrij; but Az says that this is strange. (TA.)

سَبْرَةٌ *A cold morning, between daybreak and sunrise:* (S, M, A, Mgh, K:) or *from the time a little before daybreak to daybreak:* or *from daybreak to sunrise:* (M:) or *a cold morning during the period next after sunrise:* (Msb:) pl. سَبَرَاتٌ: (S, M, Mgh, Msb, K:) which latter is

also expl. as signifying the *intenseness of the cold of winter,* and *of the year.* (TA.)

سبرت and سبرات and سبروت and سبريت: &c.: see art. سبرت.

سبرور *Poor;* (K, TA;) *possessing no property:* like سبروت, in this sense, and in that following. (TA.) ___ Land *in which is no herbage.* (K, TA.)

سبار and مسبار *A probe; an instrument with which a wound is probed;* (S, M, K;) as also مسبر: (Ham p. 818:) *a twist like a wick,* (T, Msb,) or *a similar thing,* (Msb,) *which is put into a wound* (T, Msb) *to ascertain its depth;* (Msb;) *an iron* or *other instrument with which the depth of a wound is measured:* (A, Mgh:) pl. of the first, سبر; and of ↓ the second, مسابير. (Msb.) It is said in a prov., لَوْ لَا المِسْبَارُ مَا عُرِفَ غَوْرُ الجُرْحِ [*Were it not for the probe, the depth of the wound would not be known*]. (A.) And بَعِيدُ المِسْبَارِ is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. خجى.)

سبار an irreg. pl. of سبروت: see the latter in art. سبرت.

سَابِرِىٌّ *A coat of mail made of slender rings, and strongly:* (K:) so called in relation to the king Sáboor. (TA.) ___ Hence, (TA,) or from

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Sáboor, a province of Persia, (Mgh, Msb,) *A thin,* or *delicate, kind of garment* or *cloth,* (IDrd, S, M, Mgh, Msb, K,) *of excellent quality:* (K:) and *anything thin,* or *delicate.* (M.) Whence the prov., عَرْضٌ سَابِرِيٌّ (S, M, * K *) *A slight exhibition:* (M:) [see variations of this phrase in art. عرض, under عَرَضَ الشَّىْءَ:] said to him to whom a thing is shown in a slight manner: (S:) because the garment or cloth called سابرى, (S, K,) being of the best of

qualities, (S,) is desired when exhibited in the slightest manner. (S, K. [See the first paragraph in art. عرض; and see also عَرَضٌ عَلَىَّ سَوْمَ عَالَّةٍ in the first paragraph of art. سوم.]) ___ *A certain sort of dates,* (S, Msb, K,) *of good quality.* (Msb, K.) It is said that the best of the dates in El-Koofeh are the نَرْسِيَان and the سَابِرِىّ. (S.) ___ نَخْلَةٌ سَابِرِيَّةٌ *A palmtree of which the unripe dates are yellow and somewhat long.* (AHát, Msb.)

مَسْبَرٌ [The *internal state* or *condition* of a man]. You say, حَمِدْتُ مَسْبَرَهُ and مَخْبَرَهُ [*I praised his internal state* or *condition*]: (S:) and مَسْبَرَةٌ also signifies The *internal state* or *condition; an internal,* or *intrinsic, quality;* or the *intrinsic,* or *real, as opposed to the apparent, state,* or *aspect.* (TA.)

مِسْبَرٌ : see سِبَارٌ.

مَسْبَرَةٌ The *utmost point* of a wound. (M.) ___ See also مَسْبَرٌ.

مِسْبَارٌ : see سِبَارٌ, in four places. ___ It may also be applied to *A man who probes a wound.* (Ham p. 818.)

مَسْبُورٌ *Goodly in form* or *appearance; in figure, feature,* or *lineaments; in external state* or *condition; in state of apparel* or *the like.* (K, TA.)

سبرت

Q. 1 سَبَرَتَ *He begged;* and *became lowly, humble,* or *submissive;* or *affected to be like the* مَسَاكِين [or *destitute,* or *needy,* &c.]; syn. قَنَعَ; (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written قَنَعَ;]) and تَمَسْكَنَ. (TA.)

سُبْرُت : see سُبْرُوت.

سُبْرَات : see the next paragraph, in two places.

سُبْرُوت *A desert,* syn. قَفْر, (S, K,) or *a plain,* syn. قَاع, (M,) *in which is no herbage:* (M, K:) or *weak land:* (TA:) and أَرْض سُبْرُوت and سُبْرِيت (As, Lh, M) and سُبْرَات (M) *Land in which is no herbage;* (M;) or *land in which is nothing:* (As, Lh, M:) pl. سَبَارِيت and سَبَار, the latter anomalous, mentioned by Lh: (M:) accord. to A'Obeyd, the pl. سَبَارِيت signifies *deserts,* or *waterless deserts,* (فَلَوَات,) *in which is nothing:* and accord. to As, *land* [or *lands*] *in which nothing grows:* (TA:) and one says also أَرْض سَبَارِيت, (M, K,) a phrase of the same class as ثَوْب أَخْلَاق, (K,) as though the sing. سُبْرُوت or سُبْرِيت were applied to every portion thereof. (M.) ___ Hence, (TA,) applied to a man, (AZ, S, TA,) *Needy, in want, indigent,* (AZ, As, S, M, K, TA,) *poor,* (AZ, As, K, TA,) *possessing little,* (M, TA,) or, as some say, *possessing nothing;* (S, * M, TA;) and سُبْرِيت signifies the same, (AZ, S, M, K,) as also سُبْرَات, and سُبْرُت : (M, K:) also *bankrupt,* or *insolvent;* syn. مُفْلِس: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is سُبْرُوتَة and سُبْرِيتَة ; (AZ, S;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is سَبَارِيت, applied to men and to women. (AZ, S.) ___ [Hence, also,] applied to a youth, or young man, *Beardless;* or *having no hair upon the sides of his face.* (M, K, TA. [In the K, this signification is immediately followed by

the mention of the pls. سَبَارِيتُ and سِبَارٌ.]) ___ And *Little*, or *small, in quantity* or *number;* (S, M, K;) *paltry*, or *inconsiderable:* (K:) applied to a thing, (S, K,) and (S) to property, or cattle. (S, M.) ___ Also *Tall*, or *long*. (M, TA.) ___ And *A skilful*, or *an expert, guide, well acquainted with the lands*. (TA.) It is mentioned by Sb, who says that it is of measure فُعْلُولٌ, like زُنْبُورٌ and عُصْفُورٌ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure فُعْلُوتٌ, from سَبَرْتُ الشَّىْءَ meaning I tried, proved, or tested, the thing, or proved it by experiment or experience; and that the ت is added to give intensiveness to the signification; which several deny: (MF, TA:) سُبْرُورٌ, however, is mentioned in the K, in art. سبر, as meaning poor, and land in which is no herbage. (TA.)

سِبْرِيتٌ and سِبْرِيَتَةٌ: see the next preceding paragraph, in three places.

سَنْبَرِيتٌ A man (TA) *of evil disposition* or *nature*. (K, TA: but omitted in the CK.)

مُسْبَرْتٌ *Bald*, or *bare of hair*. (K, TA: but omitted in the CK.)

سبط

1 **سَبِطَ** , aor. ـَـ ; (Sb, S, M, Msb, K;) and سَبُطَ, aor. ـُـ ; (M, Msb, K;) inf. n. سَبَطٌ, of the former verb, (S, Msb,) or سَبْطٌ, (so in the K, as is remarked in the TA,) and سُبُوطَةٌ, (M, Msb, K,) which is of the latter verb, (M, Msb,) and سَبَاطَةٌ and سُبُوطٌ, (M, K,) which are also of the latter verb; (M;) *It* (hair, S, Msb) *was,* or *became, lank, not crisp:* (S, M, * Msb, K: *) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying *he was,* or *became, lank, not crisp, in his hair.* (TA.) ___ سَبَاطَةٌ, relating to a man, also signifies The *being tall:* (M:) or the *being long in the* [*bones called*] أَلْوَاح [pl. of لَوْحٌ], *and even therein.* (TA.) ___ Also سَبُطَ, inf. n. سَبَاطَةٌ; (M, TA;) and سَبِطَ, inf. n. سَبَطٌ; (M;) *He* (a man) *was,* or *became, easy,* or *facile,* بِالْمَعْرُوفِ *in beneficence.* (M, TA.) And سُبُوطَةٌ is likewise expl. as signifying The *being liberal, bountiful,* or *munificent.* (M, TA.) ___ And سَبَاطَةٌ, relating to rain, The *being abundant and extensive.* (Sh, K, TA.) [___ See also the part. n. .] سَبِطٌ

سَبَطَ عَلَيْهِ العَطَآءَ *He gave to him successive and large gifts.* (Sgh, TA.) سُبِطَ *He was affected with fever.* (Sgh, K.) [See سِبَاطٌ.]

2 **سَبَّطَتْ** , (M, K, &c.,) inf. n. تَسْبِيطٌ, (S, K,) *She* (a camel, AZ, As, M, K, and a ewe, K) *cast her young one,* or *fœtus, in an incomplete state:* (M, K:) or *before its form was apparent;* (AZ, K;) like أَجْهَضَتْ and رَجَعَتْ: (AZ:) or *when its fur had grown, before completion;* as also سَبَّغَتْ: (As, TA:) or سَبَّطَتْ بِوَلَدِهَا *she* (a camel) *cast her young one when its hair had grown:* and سَبَّطَتْ *she* (a ewe) *cast her young one,* or *fœtus, abortively.* (S.) The epithet applied to her in this case is مُسَبِّطٌ [without ة]. (M, K.)

4 **اسبط** *He* (a man, S, M) *extended himself,* or *became extended* or *stretched,* (S, M, K, TA,) *upon*

the ground, (S, TA), *in consequence of being beaten,* (M, K, TA,) &c.: (TA:) *he fell* (M, K, TA) *upon the ground,* (TA,) *and was unable to move,* (M, K, TA,) *by reason of weakness,* (M, TA,) or *from drinking medicine,* or *some other cause;* on the authority of AZ: (M:) *he fell upon the ground, and became extended* or *stretched, in consequence of being beaten,* or *from disease,* and in like manner *from drinking medicine.* (TA.) And اسبط بالأَرْضِ *He clave to the ground.* (Ibn-Jebeleh, M, K.) ___ *He was silent, by reason of fear,* or *fright:* (M, L, K:) *he was silent and still;* or *he lowered his eyes, looking towards the ground, and was still.* (O.) ___ اسبط فى نومه *He shut,* or *closed, his eyes,* or *eyelids, in his sleep.* (Sgh, K.) ___ اسبط عن الأَمْرِ *He feigned himself negligent of the thing* or *affair, inattentive to it,* or *heedless of it.* (Sgh, K.)

سَبْطٌ : see سَبَطٌ, throughout.

سِبْطٌ *A grandchild;* (S, Msb, K;) *a son's child,* and *a daughter's child:* (M, TA:) pl. أَسْبَاطٌ; (S, Msb, TA;) which is commonly used by the vulgar as signifying *daughters' children;* distinguished by them from أَحْفَادٌ [which they apply to son's children, pl. of حَفِيدٌ]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: IAar explained سِبْطٌ and سِبْطَانٌ and أَسْبَاطٌ as signifying the *particularly distinguished,* and *choicest, of children.* (TA.) It is said in a trad., (TA,) الحسن والحسين سِبْطَا رسول ٱللّٰه *El-Hasan, and El-Hoseyn are the two grandsons of the Apostle of God.* (M, TA. *) ___ *A tribe of the Jews:* pl. أَسْبَاطٌ: (M, Msb, K:) سِبْطٌ (M) and أَسْبَاطٌ (S, Msb) in relation to the Jews, (M, Msb,) or [rather] the Children of Israel, (S,) being like قَبِيلَةٌ (M) and قَبَائِلُ (S, Msb) in relation to the Arabs: (S, M, Msb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, وَقَطَّعْنَاهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا [*And we divided them into twelve*

divisions, *tribes*], (S, M, K,) in the Kur [vii. 160], (S, M,) اسباطا is a substitute (S, M, K) for اثنتى عشرة, (S, M,) not a specificative, (S, M, K,) because the specificative may only be a sing.; (S, M;) the meaning being وقطّعناهم اثنتى عشرة فرقةً اسباطًا, (Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be فرقًا اثنتى عشرة; and therefore the numeral is fem. (Abu-l-'Abbás, TA.) Accord. to Ktr, you say, هٰذا سبطٌ and هٰذه سبطٌ, and هٰؤلآء سبطٌ and using سبط as a pl., meaning فرقةٌ. (TA.) The saying

* كَأَنَّهُ سِبْطٌ مِنَ الأَسْبَاطِ *

is [asserted to be] a mistake, inasmuch as its author imagined that سبطٌ meant *a man:* (M:) IDrd ascribes it to El-'Ajjáj or Ru-beh: it occurs in an أُرْجُوزَة by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ, i. e. *Hoseyn is* [as though he were] *a nation of the nations* (أُمَّةٌ مِنَ الأُمَمِ K) *in goodness;* so expl. by Aboo-Bekr: (TA:) or *one of the fathers of tribes;* because of the multitude of his descendants: or *one of the sons of daughters.* (So in a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee.) ___ Also *A generation* (قَرْن) *that comes after another.* (Zj, TA.) And سِبْطٌ رَبِعِيَّةٌ, (TA in the present art. and in art. ربع,) or سَبَطٌ رَبِعِيَّةٌ, (so accord. to a copy of the M, in the present art.,) *A palmtree of which the fruit ripens in the end of the summer,* or *hot-season.* (M, TA.)

سَبَطٌ : see the next paragraph, first sentence. Also *Such as is fresh of the* [*plant called*] حَلِىّ; *one of the plants of the sands;* (M;) [i. e.] the [*plant called*] نَصِىّ, *while fresh;* (A'Obeyd, S, O, K;) *when it has dried up, called* حَلِىّ; (A'Obeyd, S, O;) *a plant like the* ثِيل [q. v.], *except that it becomes tall; growing in the sands:* (Lth, TA:) n. un. with ة: (Lth, S:) it is *one of those that, when they dry up, become white,* [as is said of the حَلِىّ,] *resembling hoariness, like the*

ثُمَام [or *panic grass*]: (AHn, O: in the TA, the نَمَّام:) it is asserted that the Arabs say, The صِلِّيَان is the bread of the camels, and the سَبَط is their خَبِيص: (AHn, O:) *its manner of growth is like* [*that of*] دُخْن [q. v.]; *and it is a good pasture:* (K:) AHn says, a desert-Arab, of 'Anazeh, told me that *its manner of growth is like that of large* دُخْن, *falling short of* [so I render دُونَ, but this also signifies *exceeding*,] ذُرَة [q. v.], *and it has grain like the grain termed* بَزْر [q. v.], *which will not come forth from its envelopes but by bruising*, or *pounding, and men extract it and eat it, made into bread, and cooked:* (M, O:) the n. un. is with ة: and the pl. is أَسْبَاطٌ. (M.) Also The *tree that has many branches and one* أَصْل [meaning *stem*]: (K:) so says Az.; adding that hence is derived أَسْبَاطٌ [pl. of سِبْطٌ]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyád, *a certain tree*, (AHn, M, O,) *growing in the sands*, (AHn, O,) *tall, having slender branches, eaten by the camels and the sheep or goats*, (AHn, M, O,) *and collected by men, who sell it upon the roads* (عَلَى الطُّرُق), (AHn, O,) or *with the tamarisk* (مَعَ الطَّرْفَآء); (so in the TA;) *without blossom and without thorns, having thin leaves of the size of* [*those of*] *the* كُرَّاث [or *leek*] (AHn, M, O) *when this first comes forth.* (AHn, O.) ___ See also the last sentence of the next preceding paragraph.

سَبِطٌ and سَبْطٌ and سَبَطٌ, (the first and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Msb and K,) the first of the dial. of El- Hijáz, (TA,) from سَبِطَ, and the second from سَبُطَ, the last being an inf. n. used as an epithet, (Msb,) *Lank, not crisp;* (S, M, * Msb, K; *) applied to hair: (S, Msb:) pl. سِبَاطٌ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعَلٌ, (M,) or فَعْلٌ. (TA.) ___ سَبِطُ الشَّعَر, (S, M,) and سَبْطُه, (M,) A man *having lank hair:* (S, M:) and in like manner سِبَاطٌ, alone, applied to a number of persons. (TA.) سَبْطٌ is also metonymically applied to *A foreigner*, like as [its contr.] جَعْدٌ is to an Arab. (TA.) ___ سَبِطٌ also signifies *Tall;* (M, K;)

applied to a man: (M:) or, as also سَبْطٌ , (TA,) or سَبِطُ الجِسْمِ, (M,) so applied, *long in the* [*bones called*] أَلْوَاح [pl. of لَوْح], (M, TA,] *and even therein:* (TA:) or سَبِطُ الجِسْمِ or سَبْطُهُ , (accord. to different copies of the K,) or both, (S, TA,) *goodly in stature,* or *person,* or *proportion,* (S, K,) *and evenness.* (S.) Also *Having extended limbs, and perfect in make.* (TA.) And سَبِطُ القَصَبِ, and سَبْطُهَا , A man [*long and even,* or] *extended, and without protuberances, in the bones of the fore arms and the shanks.* (TA.) And سَبِطُ البَنَانِ and سَبْطُهَا , *Long in the fingers.* (TA.) And سَبِطُ الخَلْقِ A man *lank in make:* (L in art. رد:) and سَبِطَةُ الخَلْقِ, and سَبْطَتُهُ , a woman *lank,* or *soft,* or *tender, in make.* (M, Z, TA.) And سَبِطُ السَّاقَيْنِ A man *soft,* or *flaccid,* or *uncompact, in the shanks.* (Ham p. 238.) ___ سَبْطُ اليَدَيْنِ, (M, K, TA,) and سَبِطُهُمَا, (TA, and so in the CK,) and سَبِطُ الكَفَّيْنِ, (TA,) A man who is *liberal, bountiful,* or *munificent.* (M, K, TA.) And سَبِطٌ بِالْمَعْرُوفِ A man *easy,* or *facile, in beneficence.* (M, TA.) ___ مَطَرٌ سَبِطٌ, (Sh, TA,) and سَبْطٌ , (Sh, K,) *Rain pouring abundantly and extensively,* (Sh, K,) *and consecutively.* (Sh, TA.)

سبطٌ : see سبتٌ.

سَبَاط *Fever:* (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or *fever attended with shivering,* or *trembling.* (O.)

سُبَاطٌ (AA, S, M, K) and سُبَاطُ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. شبط,) *The name of a month in Greek;* (S;) *a certain month,* [*next*] *before* آذَار; (K;) *the month that is between the winter and the spring;* (M;) [*the fifth month of the Syrian year, corresponding with February O. S.;*] *it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years:* when the said day is complete in that month, the people of Syria call that year عَامُ الكَبِيسِ; and when a child is born, or a person arrives from a country,

in that year, they consider it fortunate. (Az, TA.) [See كَبِيسٌ.]

سُبَاطَةٌ *Sweepings,* syn. كُنَاسَةٌ, (S, M, Mgh, Msb, K,) *which are thrown every day in the courts of houses.* (K.) ___ Also *A place in which sweepings* (Mgh, TA) *and dirt* (TA) *are thrown:* occuring in a trad., (Mgh, TA,) and so expl. by El-Khattábee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كُنَاسَةٌ also is said to have both these meanings.] ___ Also *What falls from,* or *of, hair when it is combed.* (M, TA.) *A raceme of a palm-tree, with its fruit-stalks* (عَرَاجِين) *and its fresh ripe dates:* of the dial. of Egypt. (TA.)

سَابَاطٌ *A roof* (S, M, Mgh, Msb, K) *between two walls,* (S,) or *between two houses,* (M, K,) *having beneath it a road,* or *way,* or *passage,* (S, Mgh, Msb, K,) *which is a thoroughfare:* (Mgh:) pl. سَوَابِيطُ (S, Msb, K) and سَابَاطَاتٌ. (S, K.)

مَا لِى أَرَاكَ مُسْبَطًّا *Wherefore do I see thee hanging down thy head like one in grief,* or *anxiety, lax in body?* (S.) And تَرَكْتُهُ مُسْبَطًّا *I left him* (meaning a sick person) *not moving nor speaking.* (TA.) أَرْضٌ مُسْبَطَّةٌ, (M, and so in some copies of the S,) or مَسْبَطَةٌ, (thus in other copies of the S, and in the O,) *Land abounding with* سَبَط [q. v.]. (S, M, * O.)

مَسْبَطَةٌ : see what next precedes.

مُسَبَّطٌ : see 2.

سبطر

Q. 4 اسْبَطَرَّ *He stretched himself:* (M:) *he lay upon his side, and stretched himself.* (S, K.) ___ *He* (a slaughtered beast) *stretched himself to die.* (TA.) ___ اسبطرّت الإبلُ فى سَيْرِهَا *The camels hastened,* (M, * K, * TA,) *and stretched themselves, in their march,* or *course.* (TA.) ___ اسبطرّت لَهُ البِلَادُ *The provinces became rightly disposed to him.* (Fr, K. *)

سَبَطْرٌ A lion *stretching himself when about to spring* or *leap.* (S, K.) ___ A *quick* camel: pl. سَبَطْرَاتٌ: it has no broken pl. (Sb, M.) ___ Also, the pl. above mentioned, Camels *long, upon the surface of the ground* [or *horizontally*]. (S, K.) The ت [says J] is not the denotative of the fem. gender: (S:) it is like that in رِجَالَاتٌ (S, K) and حَمَّامَاتٌ, as masc. pls.: (S:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جَمَالٌ, which is fem. as a [broken] pl.; as is shown by the saying الجَمَالُ سَارَتْ, and رَعَتْ, &c.: and he adds, J's saying that it is like رجالات and حمّامات

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is a mistake, inasmuch as he confounds رجالات with حمّامات; for رِجَالٌ is a fem. pl., as is shown by one's saying الرِّجَالُ خَرَجَتْ, and سَارَتْ; but حَمَّامٌ is masc., and should not regularly have a pl. with ا and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) ___ Also the sing.,

Penetrating; effective; (Lth, M, K;) [as though *stretching far;*] *sharp in intellect; clever; acute:* (K: [in the CK, الماضِى السَّهْم is put by mistake for الماضى الشَّهْم:]) or *sharp in intellect, and very bold* or *daring* or *courageous.* (TA.) ___ *Lank* hair. (M.) ___ A man (Sh) *lank and tall.* (Sh, K.) ___ And with ة, A *corpulent* woman. (M.)

سَبَطْرَى *A proud and self-conceited gait, with an affected inclining of the body from side to side.* (M, K.)

سُبَاطِرٌ : see what next follows.

سُبَيْطِرٌ and سُبَاطِرٌ *Tall,* or *long.* (M, K.) ___ Also the former, *A certain bird having a very long neck,* (S, K,) *which one sees always in shallow water; surnamed* أَبُو العَيْزَارِ. (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. ملك.]

سبع

1 سَبَعَهُمْ , aor. ـَ (S, Msb, K) and ـِ (Yoo, Msb, K) and ـُ , (Yoo, Msb,) inf. n. سَبْعٌ, (Msb,) *He was,* or *became, the seventh of them:* (S, Msb, K:) or *he made them, with himself, seven:* (S in art. ثلث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Msb, and so in some copies of the K,) *he took the seventh part of their property,* or *possessions.* (S, Msb, K.) And *He made them,* they being sixty-nine, *to be seventy with himself.* (A 'Obeyd, S in art. ثلث.) And سَبَعَ also signifies *He made* sixteen *to be seventeen.* (T in art. ثلث ___ سَبَعْتُ لَهُ الأَيَّامَ.) ثلث, aor. ـَ , inf. n. as above, *I completed to him the days by making them seven:* and سَبَّعْتُهَا signifies the same in an emphatic manner. (Msb.) [See also 2.] ___ سَبَعَ الحَبْلَ, (K,) aor. ـَ , inf. n. as above, (TA,) *He made the rope,* or *cord, of seven strands.* (K, TA.) ___ سُبِعَ المَوْلُودُ *The infant had its head shaven, and an animal* [generally a goat] *sacrificed by way of expiation for it, on the seventh day* [*after its birth,* (commonly called يَوْمُ السُّبُوعِ,) agreeably with an ordinance of Mohammad; the sacrifice being for the expiation of original sin]. (IDrd.) سَبَعَ الغَنَمَ *He* (a wolf) *seized the sheep,* or *goats, and broke their necks,* or *killed them,* or *made them his prey,* (S, K, TA,) *and ate them.* (TA.) ___ سُبِعَتِ الوَحْشِيَّةُ *The female wild animal had her young,* or *young one, eaten by the* سَبُعٌ [or *beast,* or *bird, of prey*]. (TA.) ___ سَبَعَهُ *He stole it;* [as though, like a سَبُعٌ, he made it his prey;] as also اسْتَبَعَهُ . (AA, K.) ___ *He shot him* [with an arrow or the like], or *hurled at him and struck him* [with a lance, or a missile of any kind]; namely, a wolf: or *he frightened him;* namely, a wolf; (K;) and also, a man. (TA.) ___ *He reviled, vilified,* or *vituperated, him; charged him with a vice* or *fault* or *the like;* (S, K, TA;) *assailed him with foul language, such as displeased him:* (TA:) or *he bit him* (K, TA) *with his teeth, like as*

does the سَبُعٌ. (TA.)

2 **سبّعه** , inf. n. تَسْبِيعٌ, *He made it seven;* or *called it seven;* (S, K;) as also اسبعه . (TA.) See also 1. ___ *He made it to have seven angles,* or *corners; to be heptagonal.* (K.) ___ *He* (God) *gave him his reward,* or *recompense, seven times,* or *seven fold.* (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) سَبَّعَ ٱللّٰهُ لَكَ *May God give thee thy reward,* or *recompense, seven times,* or *seven fold.* (K, TA.) The Arabs also said, سَبَّعَ ٱللّٰهُ لَكَ أَجْرَهَا *May God multiply to thee the reward,* or *recompense, for it;* meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِيعٌ is used by them to signify the act of *multiplying,* though it be more than seven fold. (TA.) And سَبَّعَ ٱللّٰهُ لِفُلَانٍ is used as meaning *May God make a thing to be followed by another thing to such a one;* in relation to good and to evil; as also تَبَّعَ لَهُ. (TA.) And سَبَّعَ ٱللّٰهُ لَكَ meaning *May God bless thee with seven children.* (TA.) ___ *He washed it* (namely, a vessel,) *seven times.* (K.) Hence the saying of Aboo-Dhu-eyb,

* كَنَعْتِ ٱلَّتِي قَامَتْ تُسَبِّعُ سُؤْرَهَا *

[*Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker;* that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, *to give as alms her* سُؤْرٌ [*remains of beverage in the bottom of a vessel after one had drunk,* or *remains of food &c.,*], *thereby seeking to have her reward,* or *recompense, multiplied;* سُؤْرَهَا being used by the poet for بِسُؤْرِهَا. (TA.) ___ سَبَّعَ ٱلْقُرْآنَ [app. followed by لَهُ or عَلَيْهِ] *He appointed him the reading,* or *recitation, of the Kur-án* [*in seven portions so that he should complete the whole*] *in every seven nights.* (O, L, K.) ___ سَبَّعَ لِٱمْرَأَتِهِ, (K, TA,) or عِنْدَهَا and أَسْبَعَ لَهَا, (TA,) *He remained with his wife seven nights.* (K, TA.) In like manner one says ثَلَّثَ; and thus of every number from one to ten; in relation to any saying or

action. (TA.) ___ سبّعت *She* (a woman) *brought forth at seven months.* (TA.) ___ سبّع دراهمه *He made his dirhems to be seventy complete;* but this is post-classical; (K;) and in like manner, سبعن دراهمه, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning I made it to be seventy being كمّلته سبعين. (TA.) ___ سبّعت القوم *The people,* or *company of men, completed the number of seven hundred men:* (K, TA:) occurring in a trad, (TA.)

3 **سباع** (K,) inf. n. of سابع, (TK,) The *performing of the act of coïtus,* (IAar, Th, K,) with a woman. (TK.) ___ The *vying with another in the endeavour to surpass him in obscene, or lewd, language, and in frequency of coïtus, and in speaking plainly of such subjects as should only be alluded to, in relation to women:* (IAar, K: *) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAar.) ___ *Mutual reviling, vilifying,* or *vituperating;* (K, TA;) *when each of two men assails the other with foul language, such as displeases him:* (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4 **اسبع**, said of a party of men, *It became seven:* (S, K:) also, *it became seventy.* (M and L in art. ثلث.) ___ Said of a man, it signifies *He was,* or *became, one whose camels came to the water on the seventh day* [*counting the day of the next preceding watering as the first*]. (S, K.) ___ اسبع لامرأته: see 2. ___ أسبعت *She brought forth her seventh offspring.* (TA in art. ___.) بكر اسبعه: see 2, first signification. *It* (a road) *abounded with* سباع [or *animals of prey*]. (TA.) ___ اسبع الرُّعيان *The pastors had their beasts fallen upon by the* سبع [or *animal of prey*]. (Yaakoob, S, K.) اسبعه *i. q.* أطعمه السَّبُع [which may be rendered *He gave him as food the animal of prey,* or *he gave him as food to the animal of prey;* but it seems from what here follows that the former is meant]: (S, K:) in the Mufradát, [*he gave him as food*] *the flesh of the* سبع. (TA.) *He gave him,* or

delivered him, (namely, his son,) *to the* ظُؤُورَة [which means both *nurse* and *nurses*]. (S, K.) ___ *He left him to himself;* or *left him without work,* or *occupation;* namely, his slave; syn. أَهْمَلَهُ. (S, K.) [See مُسْبَع.]

8 إِسْتَبَعَ see 1.

سَبْع fem. of سَبْعَة, q. v. See also سَبُع in two places. السَّبْعُ *The place to which mankind shall be congregated* (K, TA) *on the day of resurrection.* (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ, meaning *Who will be for it* [namely, the sheep, or goat, *as aider,* or *defender,*] *on the day of resurrection?* (K, TA:) thus expl. by I Aar, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, يَعْكُرُ, [in the CK erroneously written يَعْكَرُ,]) the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) the day when it shall have no pastor but me; for the wolf will not be a pastor on the day of resurrection: or the meaning is, *who shall be for it on the occasion of trials, when it shall be left to itself, without pastor, a spoil to the animals of prey:* the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبُعِ] with damm to the ب:

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(TA:) or يَوْمُ السَّبْعِ was *a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport:* (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.)

سُبْع (S, Msb, K) and سُبُع , (Mgh, Msb,) of which the former is a contraction, (Msb,) *A seventh part; one of seven*

parts; (S, Mgh, Msb, K;) as also سَبِيعٌ ; (S, Msb, K;) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Msb) and second (Mgh, Msb) أَسْبَاعٌ. (Mgh, Msb, TA.) Hence, أَسْبَاعُ القُرْآنِ [*The seven sections,* or *volumes, of the Kur-an,*] in which one reads: said to be postclassical. (Mgh.) See also أُسْبُوعٌ, in three places.

سَبْعٌ *A certain* ظِمْءٌ *of the* أَظْمَآءِ *of camels;* (T, S, K;) i. e. *their coming to the water on the seventh day* [*counting the day of the next preceding watering as the first*]; (K;) or [in other words, which have virtually the same meaning,] *their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not reckoning the day of the* [*next preceding*] *return from the water.* (Az, TA.) You say, وَرَدَتْ إِبِلُهُ سَبْعًا *His camels came to the water* &c. (S, K.) ___ Also The *seventh young one,* or *offspring.* (A in art. ثلث.)

سَبَعٌ : see what next follows.

سَبُعٌ (S, Sgh, Msb, K) and سَبْعٌ , (Sgh, Msb, K,) a dial. var., (Sgh, Msb,) and the form in common use with the vulgar, (Msb,) adopted also by several readers of the Kur in v. 4, (Msb, TA,) and often occurring in the poems of the Arabs, (TA,) and سَبَعٌ , (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA,) The *animal of prey;* the *rapacious animal;* (K;) [*whether beast* or *bird;* being sometimes applied to the latter, as, for instance, in the K, voce مَخْلَبٌ; but generally to the former:] or *whatsoever has a fang,* or *canine tooth, with which it makes hostile attacks, and seizes its prey;* (Msb;) *such as the lion,* [to which it is particularly applied by most of the Arabs in the present day,] *and also* (TA) *such as the wolf and the lynx and the leopard,* (Msb, TA,) *and the like of these, that has a fang, and attacks men and beasts and makes them its prey:* (TA:) the fox, however, is not thus called, though having a fang, (Msb, TA,) because he does not attack with it nor take prey, (Msb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Msb, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh

allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of ihrám: but *as to the jackal, it is a noxious* سبع, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az: but some others say that the سبع is *any hostile beast having a* مخلب [or *tearing claw*]: and it is said in the Mufradát to be thus called because of the perfectness of its strength; for السَّبْعُ [seven] is one of the perfect numbers: (TA:) the pl. is سِبَاعٌ, (Sb, S, Msb, K,) i. e., of سَبُعٌ, which has no other pl.; (Sb, Msb;) أَسْبُعٌ is also a pl., (Sgh, Msb, K,) but this is pl. of pauc. of سَبُعٌ, (Sgh, Msb,) which, not being a contraction [of سَبُعٌ, but a dial. var. thereof], has also for its pls. [of mult.] سُبُوعٌ and سُبُوعَةٌ, like صُقُورٌ and صُقُورَةٌ, pls. of صَقْرٌ. (TA.) See also سَبْعٌ: [and see سَبْعَةٌ.] You say of him who is very injurious, or mischievous, مَا هُوَ إِلَّا سَبُعٌ مِنَ السِّبَاعِ [*He is none other than one of the animals of prey*]. (TA.) ___ السَّبْعُ is also the name of *The constellation* [*Lupus*] *behind* [i. e. *on the east of*] *Centaurus, containing nineteen stars in the figure.* (Kzw.)

سُبُعٌ : see سَبْعٌ.

سَبْعَةٌ , (S, K,) sometimes pronounced سَبَعَةٌ but some disallow this latter, and say that it is pl. of سَابِعٌ, (K,) [*Seven;*] *a well-known number; and called one of the perfect numbers:* (TA:) fem. سَبْعٌ. (S, K.) You say, رِجَالٌ سَبْعَةٌ [*Seven men*]: and نِسْوَةٌ سَبْعٌ [*seven women*]. (S, K.) ___ أَخَذَهُ أَخْذَ سَبْعَةٍ: see وَزْنَ ___. سَبْعَةٌ سَبْعَةٌ means *Of the weight of seven* مَثَاقِيلَ: (S, K:) one says, أَخَذْتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزْنَ سَبْعَةٍ, meaning [*I took,* or *received, from him a hundred dirhems*] every ten whereof were *of the weight of seven* mithkáls. (TA.) [But see إِحْدَى مِنْ سَبْعٍ ___.] دِرْهَمٌ [lit. *One of seven;*] means *a great, momentous,* or *difficult, thing,* or *affair:* (Sh, K: *) *an affair difficult to decide:* perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ád: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) ___ السَّبْعُ المَثَانِى *The Fátihah;* [or *first chapter of the Kur-*

án;] because it consists of seven verses: or *the long chapters from* البَقَرَة to الأَعْراف [a mistake for الأَنْفَال]; as in the Mufradát: or, as in the L, *to* التَّوْبَة, reckoning التوبة and الانفال as one chapter, for which reason they are not separated by the بَسْمَلَة. (TA.) [See also مَثْنًى.] ___ El-Farezdak says,

* وَكَيْفَ أَخَافُ النَّاسَ وَٱللّٰهُ قَابِضٌ *
* عَلَى النَّاسِ وَالسَّبْعِينَ فِى رَاحَةِ اليَدِ *

meaning [*And how should I fear men when God is comprehending mankind and*] *the seven heavens and seven earths* [*in the palm of the hand?*]. (K.) ___ See also أُسْبُوعٌ; last sentence. ___ [سَبْعَةٌ is also used in a vague manner, as meaning *Seven* or *more;* or *several;* or *many;* as Bd says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also سَبْعُونَ. ___ Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which سَبْعَة is imperfectly decl., see ثَلَاثَةٌ. See also سَبْعَةَ عَشَرَ ___.] سِتَّةٌ [indecl. in every case, meaning *Seventeen,*] is pronounced by some of the Arabs سَبْعَةَ عَشَرَ: and [the fem.] سَبْعَ عَشْرَةَ, thus in the dial. of El- Hijáz [and of most of the Arabs], is pronounced سَبْعَ عَشْرَةَ in the dial. of Nejd. (S in art. عشر.) See also سَبْعَةٌ, in two places.

سَبْعَةٌ : see سَبْعَةٌ.

سَبُعَةٌ and سَبْعَةٌ , the latter a contraction of the former, The *lioness.* (ISk, S, Msb, K.) Hence the saying, أَخَذَهُ أَخْذَ سَبْعَةٍ, (ISk, S, K,) or السَّبْعَةِ, (Msb,) *He seized him with the seizing of a lioness,* (ISk, S, K,) or *of the lioness,* (Msb,) which is more impetuous (أَنْزَقُ) than the lion, (ISk, S,) or more bold than the lion: (Msb:) or the saying is, أَخَذَهُ أَخْذَ سَبْعَةَ (S, K) *he seized him with the seizing of Seb'ah,* who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, *he punished him with the punishment of Seb'ah;*] and hence it was said, لَأُعَذِّبَنَّكَ عَذَابَ سَبْعَةَ [*I will assuredly*

punish thee with the punishment of Seb'ah]; (El-Kelbee, Lth, K; *) and لَأَعْمَلَنَّ بِكَ عَمَلَ سَبْعَةَ *I will assuredly do with thee as was done with Seb'ah:* (O:) or the man's name was سبع, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, *he seized him with the seizing of seven* men: (K:) and in like manner the last saying is expl. by some [who say سَبْعَةً instead of سَبْعَةَ]. (TA.) The dim. is سُبَيْعَةٌ . (Msb.) [See also سَبُعٌ.]

سَبُعِىٌّ [*Of,* or *relating to, an animal of prey.*]

سَبْعُونَ [*Seventy;*] *a well-known number;* (K;) the *round number that is between* سِتُّونَ *and* ثَمَانُونَ. (TA.) ___ The Arabs also use it as meaning [*Seventy* or *more;* or] *many.* (TA.) Thus it is used in the Kur [ix. 81], where it is said, إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ ٱللّٰهُ لَهُمْ, meaning *If thou beg forgiveness for them many times, even then God will not forgive them;* not that God would forgive them if forgiveness were begged more than seventy times: (Bd, * TA:) and سَبْعَةً and سَبْعَمِائَةٍ and the like are used in the same manner. (Bd.) ___ [Also *Seventieth.*]

سُبَاعَ [as meaning *Seven and seven,* or *seven and seven together,* or *seven at a time and seven at a time,* seems not to have been used; for] A'Obeyd says that more than أُحَادَ and ثُنَآءَ and ثُلَاثَ and رُبَاعَ has not been heard, excepting عُشَارَ. (TA in art. عشر.)

سَبُوعٌ [app. *Wont to frighten*]: (TA: [in which the meaning here given seems to be indicated.])

سُبُوعٌ : see أُسْبُوعٌ, in four places.

سَبِيعٌ : see سَبُعٌ: ___ and سَابِعٌ.

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سُبَيْعَةٌ dim. of سَبْعَةٌ, q. v.

سُبَاعِىٌّ A garment, or piece of cloth, *seven cubits,* or *seven spans, in length.* (TA.) ___ A *great and tall* camel; (En-Nadr, K;) [as though *seven cubits in height:*] fem. with ة. (K.). And سُبَاعِىُّ البَدَنِ, (S, K,) applied to a man, has the like meaning; (K;) *complete,* or *full-grown, in body;* (S, TA;) [or *seven spans in height;* for] when a boy has attained seven spans, he is a man. (S, voce خُمَاسِىٌّ, q. v.)

سَابِعٌ [act. part. n. of 1: generally meaning *Seventh*]: pl. سَبَعَةٌ. (K.) You say, كُنْتُ سَابِعَهُمْ [*I was the seventh of them*]. (S, K.) And هٰذَا سَبِيعُ هٰذَا, meaning سَابِعُهُ [*This is the seventh of this:* not the seventh part; though the former has also this latter meaning]. (TA.) And هُوَ سَابِعُ سَبْعَةٍ [*He is the seventh of seven*]. (TA.) And هُوَ سَابِعُ سِتَّةٍ [*He is making six to become seven*]. (TA.) ___ إِبِلٌ سَوَابِعُ [pl. of سَابِعَةٌ] *Camels coming to the water on the seventh day* [*counting the day of the next preceding watering as the first*]. (TA.) [See سَابِعَ عَشَرَ [___.] سَبْعٌ and سَابِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Seventeenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.]

أُسْبُوعٌ *A certain number of days;* (S, * Msb, K; *) i. e. *seven days; a week;* (Msb;) also termed سُبُوعٌ, (Lth, Msb, K,) by some of the Arabs; (Lth, Msb;) [and سُبْعٌ, as shown by what follows:] pl. of the first أَسَابِيعُ. (Msb, TA.) One says, أَقَمْتُ عِنْدَهُ سُبْعَيْنِ [in the sense of أُسْبُوعَيْنِ, which is more common,] i. e. *I remained at his abode two weeks.* (TA.) ___ Also The *seventh day;* and so سُبُوعٌ; as in a trad., where it is said, إِذَا كَانَ يَوْمُ سُبُوعِهِ, meaning *When his seventh day after the celebration of his marriage is come.* (TA.) [يَوْمُ السُّبُوعِ is used in this sense in the present day: and also as meaning *The seventh day after childbirth;* in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning *the seventh day after the return from pilgrimage.*] ___ And *Seven circuitings* [round the

House of God, meaning the Kaabeh]: (Lth, Mgh, Msb:) pl. أَسَابِيعُ (S, Mgh, Msb) and أُسْبُوعَاتٌ. (Lth, Mgh, Msb.) You say, طَافَ بِالْبَيْتِ أُسْبُوعًا, (S, Mgh, * K,) and سُبُوعًا, (Lth, IDrd, K,) but A boo Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA,) and سَبْعًا, (K,) and سُبْعًا, (TA,) *He circuited round the House* [of God] *seven times,* (S, TA,) or *seven circuitings;* (Mgh;) and ثَلَاثَةَ أَسَابِيعَ [*thrice seven times,* or *thrice seven circuitings*]. (S.)

مُسْبَعٌ *Given,* or *delivered, to the* ظُؤُورَة [which means both *nurse* and *nurses*]: (Skr, S, TA:) this is the primary signification: (Skr:) or *whose mother dies, and who is therefore suckled by another;* (K; in which the next following signification may be regarded as implied, TA;) *left to himself;* or *left without work,* or *occupation;* applied to a slave; syn. مُهْمَلٌ: (Skr, S:) or مُتْرَفٌ, (Sgh, K,) [which has the same and other significations; or] which is [here] nearly the same as مُهْمَلٌ, for he who is مُهْمَلٌ is usually مُتْرَفٌ: (TA:) or one who is *left to himself with the* سِبَاعٌ [or *animals of prey*] *so that he becomes like one of them in mischievousness,* or *noxiousness,* or *evilness:* (AO, K:) or who is *left to himself and not restrained from his daringness, so that he remains daring:* and a slave *left to himself, and daring; left until he has become like the* سُبُعٌ: (TA:) or one *whose origin is suspected;* (K;) *whose father is not known:* (Er-Rághib, Sgh:) or *a bastard:* (K:) or one *whose lineage is of slaves,* (K, TA,) or *ignoble,* (TA,) *up to seven male ancestors,* (K, TA,) or, *to seven female ancestors;* (TA;) or, *to four male ancestors;* (En-Nadr, K;) or *whose lineage is traced up to four female ancestors all of them slaves:* (TA:) or *born at seven months;* (K, TA;) *not matured by the womb, his months not being completed.* (Az, IF, TA.)

مُسْبِعٌ One *whose camels come to the water on the seventh day* [*counting the day of the next preceding watering as the first*]. (TA.) A slave *finding a* سُبُعٌ [or *rapacious*

animal] *among his sheep,* or *goats.* (Aboo-Sa'eed Ed-Dareer, S.)

أَرْضٌ مَسْبَعَةٌ, (S, Mgh, Msb, K,) with fet-h (S, Msb) to the first and third letters, (Msb,) like مَرْحَلَةٌ, (K) and مَذْأَبَةٌ, with an inseparable ة, (Sb,) *A land containing,* (S,) or *abounding with,* (Mgh, Msb, K,) سِبَاعٌ [or *animals of prey*]. (S, Mgh, Msb, K.)

مُسَبَّعٌ A verse *consisting of seven feet.* (TA.) ___ A camel *having, in the middle part of his back, between the withers and the rump, seven vertebrae redundant* [app. meaning *in size*]. (TA.) ___ [See also مُثَلَّثٌ.]

مَسْبُوعٌ A rope *consisting of seven strands.* (M, voce مَثْلُوثٌ.) With ة, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) *whose offspring has been eaten by the* سَبُعٌ [or *beast,* or *bird, of prey*]. (S, TA.)

مُتَسَبَّعٌ The *place of a* سَبُعٌ [or *beast,* or *bird, of prey*]. (TA.)

سبغ

1 **سَبَغَ** , (Msb, K, &c.,) aor. ـُ (MA, Msb) and ـَ , (MA,) inf. n. سُبُوغٌ, (Msb, K, &c.,) *It* (a garment [&c.]) *was complete, full, ample,* or *without deficiency:* (MA, Msb:) *it* (a thing, Lth, Msb, of any kind, JK, Msb, such as a garment, TA, a coat of mail, JK, Msb, TA, and the like, TA, and hair, JK, TA) *was long,* (JK, Msb, K,) *from above to below,* (Msb,) or *reaching to,* or *towards, the ground.* (Lth, K.) [Hence,] ذُو سُبُوغٍ [*The ample,* or *long,* &c.,] was the name of a coat of mail belonging to the Prophet. (TA.) ___ [Hence also] سَبَغَتْ قُصَيرَى الفَرَسِ *The* قُصَيرِي [app. here meaning the *rib next the flank*] *of the horse was of full length.* (TA.) ___ And سَبَغَ المَطَرُ *The rain approached the earth, and extended.* (TA.) ___ And سَبَغَتِ النِّعمَةُ, (S, Msb, K,) inf. n. as above, (S, Msb,) *The benefit,* or *boon, was,* or *became, ample.* (S, Msb, K, TA.) One says, الحَمْدُ للّه عَلَى سُبُوغِ النِّعمَة *Praise be to God for the ampleness of the benefit,* or *boon.* (TA.) ___ And سَبَغَ لِبَلَدِه *He tended towards, and reached, his town,* or *country;* (AA, * K;) inf. n. as above. (TA.)

2 **سَبَّغَتْ** , inf. n. تَسْبِيغٌ, *She* (a camel, As, JK, S, or a pregnant female, K) *cast her young one,* or *fœtus,* (As, JK, S, K,) *in an incomplete state,* (TA,) or *when its hair had grown,* (As, S, K,) or *when its fur had grown;* (JK;) accord. to the T, (TA,) *i. q.* أَجْهَضَتْ: (JK, TA:) or, accord. to AA, سَبَّغَتِ الإِبِلُ بِأَوْلَادِهَا *the camels cast their young abortively;* and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also سَبَّقَتْ:] the epithet applied to her is مُسَبِّغٌ , without ة. (As, K, TA.)

4 **اسبغهُ** *He made it complete, full, ample,* or *without deficiency;* (Msb;) *he made it wide;* namely, his garment [&c.]: and *he made it long;* namely, [his garment, and the like, and] his hair, (TA.) ___

[Hence,] اسبغ ٱللّٰه عليه النّعمة (S, Msb, * K *) *God made the benefit,* or *boon, complete, full,* or *ample, to him.* (S, * Msb, * K, * TA.) And اسبغ له فى النَّفقة *He expended upon him what was completely sufficient for his wants; bestowed upon him amply.* (TA.) ___ And اسبغ الوضوء, (K,) inf. n. إِسْبَاغٌ, (S,) *He performed completely the* [*ablution termed*] وضوء, (S, K, TA,) *making it to reach to the proper places thereof, and giving fully to every member its due.* (K, TA.) And اسبغ *He put on a wide,* or *an ample,* [or *a long,*] *coat of mail.* (KL.)

سُبُغٌ : see مُسْبِغٌ.

سَبْغَةٌ *Plentifulness,* and *pleasantness* or *easiness,* and *softness* or *delicacy,* of life. (K, TA.) One says, إِنَّهم لَفِى سَبْغَةٍ من العيش *Verily they are in a state of plentifulness,* &c., *of life.* (TA.)

سَابِغٌ , applied to a thing (JK, S) of any kind, (JK,) *Complete, full, ample,* or *without deficiency:* (S, TA:) [and] *long.* (JK.) You say, دِرْعٌ سَابِغَةٌ *A coat of mail that is wide,* or *ample,* (S, K, * TA,) and *long:* (K, TA:) or *such that one drags it upon the ground,* or [*that falls*] *against one's ankles, by reason of length and ampleness:* pl. سَوَابِغُ. (TA.) And ذَنَبٌ سَابِغٌ *A complete, a full,* or *an ample, tail.* (S.) And دَلْوٌ سَابِغَةٌ *A long* دلو [or *leathern bucket*]. (TA.) And ناقة سَابِغَةُ الضَّرْعِ *A she-camel full,* or *without lack* or *defect, in the udder:* (Lth, and so in the K accord. to the TA:) or سَابِغَةُ الضُّلُوعِ *without lack* or *defect, and long, in the ribs.* (So

in copies of the K.) And عَجِيزَةٌ سَابِغَةٌ and أَلْيَةٌ سَابِغَةٌ (Msb, K) signify in like manner, (K,) [or] *A long buttock.* (Msb, TA. *) And رجل سَابِغُ الأَلْيَتَيْنِ *A man large in the buttocks.* (TA.) And فَحْلٌ سَابِغٌ *A stallion long in*

the veretrum: (S, K, TA:) the contr. thereof is termed كَمَشٌ. (S, TA.) And لَثَةٌ سَابِغَةٌ *A foul,* or *an ugly, gum.* (Lth, K, TA.) ___ And مَطَرٌ سَابِغَةٌ *A compious rain.* (K, * TA.) ___ And نِعْمَةٌ سَابِغَةٌ *A complete, a full,* or *an ample, benefit,* or *boon.* (K, * TA.) ___ See also تَسْبِغَةٌ.

أَسْبَغُ *More* [and *most*] *complete, full, ample,* or *free from deficiency* [*in breadth* and *in length*]: occurring in this sense in a trad., relating to a coat of mail. (TA.)

تَسْبِيغٌ : see what next follows.

تَسْبِغَةٌ (JK, S, K) and تَسْبَغَةٌ and تَسْبِغٌ and تَسْبَغٌ, (JK, K,) the first of which is the most chaste, (TA,) *I. q.* مِغْفَرٌ [q. v.]: (JK:) or *a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck:* (JK, S, K:) for the helmet becomes lengthened (تَسْبُغُ) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or the *mail composing the* رِفْرِفٌ *of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the* مِغْفَرٌ: or, accord. to the Book of the Coat of Mail and the Helmet, by AO, the رِفْرِفٌ of the helmet is other than its تَسْبِغَةٌ; for he says that, of helmets, there is that which has a رِفْرِفٌ, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neck, and the two cheeks, and to reach to the مَحْجِرَانِ [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metal, but is [*a head-covering*] *of mail,* it is called مِغْفَرٌ and غِفَارَةٌ and تَسْبِغَةٌ: (TA:) [the pl. is تَسَابِغُ:] and the helmet [that has a تَسْبِغَةٌ attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called سَابِغٌ : (JK:) or, accord. to As, one says بَيْضَةٌ لَهَا سَابِغٌ, (S,) or لَهَا تَسَابِغُ. (K, TA: in the CK [erroneously] تَسَابُغُ.)

مُسْبِغٌ , (S, A, L, TA,) in the O and K سَبُغٌ , like عَنُقٌ, which seems to be a mistranscription, copied by the author of the K, accord, to his usual practice, from the O, (TA,) A man *having upon him a coat of mail such as is termed* سَابِغَةٌ. (S, A, O, L, K.)

مُسَبَّغٌ is expl. by Kr as meaning The *young that is cast by its mother after the soul has been blown into it.* (TA. [But see its verb, 2.])

مُسَبَّغٌ : see 2.

مِسْبَاغٌ A she-camel *that usually casts her young abortively:* but a term not well know, (IDrd, TA.)

سبق

1 **سَبَقَهُ** , (S, O, Msb, K, &c.,) aor. ـِ (O, Msb, K) and ـُ , (O, K,) but the former is of higher authority, or more usual, (O, TA,) inf. n. سَبْقٌ, (S, Msb,) *He preceded him; he was,* or *became, got, went,* or *came, before him,* or *ahead of him; he outwent,* or *outstripped, him; he had, got,* or *took, precedence of him;* syn. تَقَدَّمَهُ; (K, TA;) in running, and in everything. (TA.) Some read, in the Kur [xxi. 27], لَا يَسْبِقُونَهُ بِالْقَوْلِ, thus, with damm, meaning *They say not* [anything] *without his having taught them:* (O, TA:) or *they say not* anything *until He has said* it: originally, لَا يَسْبِقُ قَوْلُهُمْ قَوْلَهُ [*their saying does not precede his saying*]: this reading is from the phrase سَابَقَتْهُ فَسَبَقَتْهُ, [expl. below,] aor. of the latter أَسْبِقُهُ. (Bd.) See 3. ___ سَبَقَ الْفَرَسُ فِى الْحَلْبَةِ *The horse outstripped,* or *came in first, among those started together for a wager,* or *in the race-ground.* (O, K.) Hence the trad. of 'Alee, سَبَقَ رَسُولُ ٱللّٰهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ [*The Apostle of God came in first* in the race, *and Aboo-Bekr came in next, and 'Omar came in third*]. (O, TA.) [And سَبَقَ used in like manner with the objective complement understood means *He preceded,* &c., as above; and hence, *he was,* or *became, first, foremost,* or *beforehand; he had,* or *got, the priority,* or *precedence.* And *He was,* or *became, one of the first* or *foremost:* see سَابِقٌ. See also قَصَبُ السَّبْقِ in art. قصب.] ___ سَبَقَ النَّاسَ إِلَى الْأَمْرِ [*He preceded the other people; was,* or *became, before them;* or *had, got,* or *took, precedence of them; in betaking,* or *applying, himself to the affair*]. (S, K.) And in like manner one says, لَهُ سَبْقٌ فِى هٰذَا الْأَمْرِ *To him belongs priority,* or *precedence, in this affair;* like سَابِقَةٌ; syn. قُدْمَةٌ. (A, TA.) ___ [Hence,] سَبَقَ وَهْمُهُ إِلَى شَىْءٍ فَغَلِطَ فِيهِ [*He preconceived a thing, and therefore made a mistake,* or *erred, respecting it*]. (Msb, in explanation of دُخِلَ عَلَيْهِ.) [And سَبَقَ ذِهْنُهُ إِلَى الشَّىْءِ means in

like manner *He preconceived the thing:* or *his mind adverted hastily, before reflection,* or *without premeditation, to the thing;* from what next follows.] ___ سبق إليهم *He went,* or *passed, hastily,* or *quickly, to them.* (TA.) ___ [And hence,] سبق إليه منى قولٌ *A saying proceeded hastily, before reflection,* or *without premeditation, to him from me;* syn. فرط: (S in art. فرط:) and سبق منه كلامٌ *speech proceeded hastily,* &c., *from him;* syn. فرط: (Msb in that art.:) [but this phrase also means, more agreeably with the primary signification of the verb, *speech proceeded previously from him;* (see the Kur x. 20, &c.;) and in like manner the former phrase.] See also 8. And سبقه القىءُ, (S, Msb, K, all in art. ذرع,) i. e. سبقه فى الخروجِ إلى فيه [meaning *The vomit came forth to his mouth before he was aware*]. (TA in that art.) [And سبق القلمُ *The pen anticipated, skipping over something,* in transcribing.] ___ One says also, سبقت عليه, meaning *I overcame him.* (TA.) And سبق على قومه *He overcame his people in generosity.* (TA.) And سبقه فى الكرم *He exceeded him in generosity.* (TA.)

2 **سبّق**, (inf. n. تسبيقٌ, Mgh,) *He took,* or *received, the* سبق [i. e. *stake,* or *wager, laid at a race* or *a shooting-match, to be taken by the successful competitor*]: (IAar, O, K:) or سبَّقته *I took,* or *received, the* سبق, *from him.* (Az, Mgh, Msb.) ___ And *He gave the* سبق: (IAar, O, K:) or سبَّقته *I gave him the* سبق. (Az, Mgh, Msb.) Thus it has two contr. significations. (IAar, Az, Mgh, O, Msb, K.) Hence, in the trad. of Rukáneh the wrestler, ما تسبقنى, i. e. *What wilt thou give me* [if I overcome] ? and he said, The third of my sheep, or goats. (Mgh.) And سبَّق البدرة بين الشُّعرآء *He made the* [*sum of money termed*] بدرة *to be a* سبق [i. e. *stake,* or *wager,*] *among the poets,* to be taken by him who should overcome. (Z, TA.) And it is said in a trad., أَمر بإجرآء الخيلِ وسبَّقها ثلاثةَ أَعذُق من ثلاث نخلات, meaning [*He ordered the making of the horse to run, and*] *gave them as a* سبق [*three racemes of dates from three palm-*

trees]: or it may mean, *he took,* or *received, as their* سَبَقٌ: or it [i. e. سَبَقُهَا] may be without teshdeed, [as a subst. with its affixed pronoun,] meaning *the property assigned* [*as their* سَبَقٌ]. (L, TA.) ___ One says also, سَبَّقْتُ بَيْنَ الخَيْلِ [app. meaning *I gave a* سَبَقٌ *among the horses*]: (O:) or سَبَّقْتُ الخَيْلَ, and سابقت بينها, meaning *I sent forth the horses with their riders upon them, to see which of them would outstrip.* (TA.) ___ And سبّقت الشَّاةُ, inf. n. as above, *The ewe,* or *she-goat, cast her young one,* or *fœtus, in an incomplete state:* (Ibn-'Abbád, O, K:) but سبّغت, with غ, is better known. (Ibn-'Abbád, O.) سَبَّقْتُ الطَّائِرَ *I put the* سِبَاقَانِ [or *pair of jesses*] *upon the legs of the bird, and* [*so*] *shackled it.* (TA.)

3 **سَابَقْتُهُ**, inf. n. مُسَابَقَةٌ and سِبَاقٌ, [*I strove,* or *contended, with him to precede him; to be,* or *become, get, go,* or *come, before him,* or *ahead of him; to outgo,* or *outstrip, him; to have, get,* or *take, precedence of him;* in running (i. e. *I raced,* or *ran a race, with him*); and in everything.] (Msb, TA.) You say, سَابَقْتُهُ فَسَبَقْتُهُ [*I strove,* or *contended, with him to precede him,* &c., *and I surpassed him,* or *overcame him, in doing so*]: (S:) the aor. of the latter verb in this case is أَسْبِقُهُ, (Bd in xxi. 27,) and the inf. n. is سَبْقٌ. (S.) ___ See also 6. ___ And see 2.

4 **اسبق القَوْمُ إِلَى الأَمْرِ** [perhaps a mistranscription for استبق] *The people,* or *party, hastened to the thing,* or *affair;* or *employed the fulness of their power,* or *force, to hasten to it;* syn. بَادَرُوا. (TA.)

6 **تسابقا** and استبقا signify the same: (K, TA:) thus the saying [in the Kur xii. 25] وَٱسْتَبَقَا البَابَ means تَسَابَقَا إِلَيْهِ, i. e. *And they strove,* or *contended, each with the other, to precede,* or *get before, to the door.* (TA.) [And

both are trans. by means of إِلَى:] you say, تسابقوا إِلَى كَذَا and استبقوا إِلَيْهِ [*They strove,* or *contended, together, to precede,* or *be first, in attaining to such a thing:* and so سَابَقُوا : see the Kur lvii. 21, here سَابِقُوا إِلَى مَغْفِرَةٍ is expl. by Bd as meaning سَارِعُوا مُسَارَعَةَ المُسَابِقِينَ فِى المِضْمَارِ i. e. *Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness*]. (Msb.) And you say, اسْتَبَقْنَا فِى العَدْوِ, meaning تَسَابَقْنَا [i. e. *We strove,* or *contended, one with another, to precede, get before* or *ahead,* or *outstrip, in running:* and in like manner each of these verbs is used in relation to any object of contention for precedence]. (S.) ___ And تسابقوا and استبقوا *They competed,* or *contended, together in shooting.* (TA.) ذَهَبْنَا نَسْتَبِقُ, in the Kur [xii. 17], means *We went to compete,* or *contend, together in shooting:* (S, Bd:) or *in running.* (Bd.) ___ And ↓ the latter of these verbs, as well as the former, signifies also *They laid bets, wagers,* or *stakes, one with another.* (TA.)

8 استبقه [**إِسْتَبَقَ** and استبق إِلَيْهِ *i. q.* بَادَرَ إِلَيْهِ. Thus] فَٱسْتَبِقُوا الخَيْرَاتِ, in the Kur [ii. 143 and v. 53], means *Therefore hasten ye to good acts,* &c.; or *employ the fulness of your power,* or *force, in hastening thereto;* syn. بَادِرُوا إِلَيْهَا. (O.) See also 4. ___ You say also, استبق إِلَيْهِ الأَمْرُ, (K in art. بدر,) or سبق, (M in that art.,) *The thing,* or *event, came to him,* or *happened to him, hastily, quickly,* or *speedily;* and *beforehand* [or *before he expected it*]; syn. بَدَرَهُ, and بَدَرَ إِلَيْهِ. (M and K in that art.) ___ فَٱسْتَبِقُوا الصِّرَاطَ, in the Kur xxxvi. 66, in which الصراط is in the accus. case because of إِلَى suppressed before it, or by making الاسْتِبَاقُ to imply the meaning of الابْتِدَارُ, (Bd,) means *And they would hasten, make haste,* or *strive to get first* or *beforehand, to the road* that they were wont to travel: (Bd, Jel:) or *they would go along the road and leave it behind them,* (Bd, * O, K, TA,) *so that they would*

wander from the right way. (O, K, TA.) ___ See also 6, throughout.

سَبْقٌ *A competitor* of another *in striving to precede, to be before* or *ahead, to outgo* or *outstrip,* or *to have precedence:* [pl. أَسْبَاقٌ; and the sing. is also used as a pl.:] you say, هُمْ سَبْقَى and أَسْبَاقَى: (L:) and هُمَا سَبْقَانِ *They are two that compete* &c. (El-Moheet, O, K.)

سَبَقٌ *A stake,* or *wager, that is laid between the persons concerned in a race,* (T, S, O, Mgh, * Msb, * K,) and *in a shooting-match; in the former case taken by* [*the owner of*] *the one that outstrips;* (T, TA:) and سُبْقَةٌ signifies the same: (K:) pl. of the former أَسْبَاقٌ. (O, K.) It is said in a trad., لَا سَبَقَ إِلَّا فِى خُفٍّ أَوْ حَافِرٍ أَوْ نَصْلٍ, meaning *There shall be no stake,* or *wager, except in the case of* the racing of *camels, or of horses* or *mules* or *asses, or in the case of* [*the arrowhead* or *lance-head,* i. e.] shooting or casting [the lance]: for all these affairs are preparations for engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) ___ Also The *lesson* of a boy, *that is learned each day in the school;* also called إِمَامٌ. (TA in art. ام.)

سُبْقَةٌ : see the next preceding paragraph.

سِبَاقٌ an inf. n. of 3 [q. v.]. (Msb, TA.) ___ [As a simple subst., *A race,* or *contest in running.* ___ And The *preceding part* of a discourse &c. You say سِبَاقُ الكَلَامِ وَسِيَاقُهُ *The preceding and following parts of the discourse; the context, before and after.*] ___ سِبَاقَا البَازِى *The* قَيْدَانِ [or *pair of shackles,* i. e. *jesses,*] *of the hawk* or *falcon, of leathern thongs* or *straps,* or *of other material.* (S, O, K.)

سَبُوقٌ : see سَابِقٌ.

هُوَ سَبَّاقُ غَايَاتٍ *He is one who* [*often*] *obtains the winning canes* (قَصَبَاتِ السَّبْقِ) [see art.

قصب]). (O, K, TA.)

سَابِقٌ [act. part. n. of 1, *Preceding,* &c.: and sometimes it means *one of the first* or *foremost:* as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سابق of horses: and sometimes it is like him who obtains the winning-cane (قَصَبَةَ السَّبْقِ [see art. قصب]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (Msb.) It is applied to a horse *That outstrips;* as also سَبُوقٌ : (T, Msb, TA: *) and the pl. [masc., i. e. pl. of the former,] applied to horses is سُبَّقٌ and [fem., i. e. pl. of سوابق,] سَابِقَةٌ: (TA:) [or] سَوَابِقُ may be pl. of سَابِقٌ regarded as a subst. like كَاهِلٌ and غَارِبٌ of which the pls. are كَوَاهِلُ and غَوَارِبُ. (Ham p. 46.) ___ By the سَابِقَات mentioned in the Kur lxxix. 4 are meant *The angels that precede the devils with the revelation* [*that they convey*] *to the prophets:* (TA:) or *the angels that precede the jinn,* or *genii, in listening to the revelation:* (T, K, TA:) or *the angels that precede with the souls of the believers to Paradise* (Bd, Jel) *and with the souls of the unbelievers to Hell:* (Bd:) or *the horses* [*that precede in battle*]: (Zj, TA:) or *the souls of the believers, that go forth with ease:* or *the stars* [*that precede other stars*]. (TA. [See more in the Expositions of Bd and others.]) ___ [The pl.] سُبَّقٌ, applied to palm-trees, means *That produce their fruit early.* (TA.)

سَابِقَةٌ [fem. of سَابِقٌ, q. v.: and also a subst. formed from the latter by the affix ة, signifying *Priority,* or *precedence*]. One says, لَهُ سَابِقَةٌ فِى هٰذَا الأَمْرِ [*To him belongs priority,* or *precedence, in this affair,*] when he has preceded the [other] people [in betaking, or applying, himself] to the affair: (S, K, TA:) like as you say, لَهُ سَبْقٌ [mentioned above: see 1]. (TA.) ___ [Also, as used by physicians, *A predisposition to disease.*]

سَابِقِيَّةٌ [The *state,* or *condition, of preceding*]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

أَسْبَقُ [*More,* and *most, preceding* or *prevenient; more,* and *most outgoing* or

outstripping; &c.]. أَسْبَقُ مِنَ الأَجَلِ and مِنَ الأَفْكَارِ are provs. [meaning *More prevenient than the period of death* and *than the thoughts*]. (Meyd.)

مُسَبَّقٌ A horse *much,* or *often, outstripped.* (Msb.)

مَسْبُوقِيَّةٌ [The *state,* or *conditon, of being preceded*]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

سبك

1 **سَبَكَ** , (S, Mgh, Msb, K,) aor. ـِ , (S, K,) so says El-Fárábee, and so in the Jm, and in the handwriting of Aboo-Sahl El-Harawee, (TA,) or ـُ , (Msb,) thus in the handwriting of Az, (TA,) inf. n. سَبْكٌ, (S, Mgh, Msb,) *He melted,* (S, Mgh, Msb, K, TA,) *and cleared of its dross,* (Mgh,) *and poured forth* (K, TA) *into a mould,* (TA,) gold, (Mgh, Msb, TA,) or silver, (S, Mgh, TA,) &c.; (S, TA;) and سَبَّكَ signifies the same, (K,) inf. n. تَسْبِيكٌ; (TA;) this inf. n. and سَبْكٌ both signifying the *melting* of gold and silver, and *pouring* it *forth into a* مَسْبَكَة [or *mould*] *of iron, like the half of a cane divided lengthwise.* (Lth, TA.) ___ Hence, سَبْكٌ is metaphorically used in the sense of تَجْرِبَةٌ. (Har pp. 140 and 211.) One says, فُلَانٌ سَبَكَتْهُ التَّجَارِبُ [*Such a one, tryings tried,* or *have tried, him*]. (TA.) And كَلَامٌ لَا يَثْبُتُ عَلَى السَّبْكِ is another tropical phrase [app. meaning *Speech* or *language, that does not stand good,* or *is not sound,* or *valid, when tried,* or *tested; that will not stand trying,* or *testing*]. (TA.)

2 **سَبَّكَ** see the preceding paragraph.

7 **انسبك** said of تِبْر [i. e. native, or unwrought, gold or silver or the like], *It melted.* (TA.)

سَبِيكٌ , applied to تِبْر [i. e. native, or unwrought gold or silver or the like, *Melted and cleared of its dross, and poured forth into a mould*], *i. q.* مَسْبُوكٌ . (TA.)

سَبِيكَةٌ [a subst. formed from the epithet سَبِيكٌ by the affix ة, *An ingot,* i. e.] *a piece* (Lth, Mgh, Msb, K) of gold, (Lth, Mgh, Msb, TA,) or of silver, (Lth, S, Mgh, TA,) &c., (Mgh,) [i. e.,] sometimes, of any metal, (Msb,) *of an oblong form,* (Mgh, Msb,) *that has been melted,* (Lth, S, Mgh, Msb, K, TA,) *and cleared of its dross,* (Mgh,) *and poured forth* (K, TA) *into a mould,* (TA,) [i. e.,] *into a* مَسْبَكَة *of iron like the half of a cane*

divided lengthwise: (Lth, TA:) pl. سَبَائِكُ. (Lth, S, Msb.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, أَىُّ سَبِيكَةٍ هٰذِهِ [*What an ingot is this !*]. (A, TA.) ___ The pl. is also applied to وُقَاقٌ [i. e. *Thin, flat, bread*]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (كَأَنَّهُ سُبِكَ مِنْهُ), and cleared from the bran. (TA.)

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سَبَّاكٌ [*A melter and purifier and caster,* or *one who makes* سَبَائِك, *of gold,* or *silver,* or *the like.* ___ Hence,] هُوَ سَبَّاكٌ لِلْكَلَامِ a tropical phrase [app. meaning *He is a trier,* or *tester,* or *a purifier, of speech,* or *language:* see 1]. (TA.)

سُنْبُكٌ : see art. سنبك.

مِسْبَكَةٌ *A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver* (Lth, TA) *and the like* (TA) *are poured:* (Lth, TA:) pl. مَسَابِكُ. (TA.)

مَسْبُوكٌ : see سَبِيكٌ.

سبكر

Q. 4 اسْبَكَرَّ *i. q.* اسْبَطَرَّ in its several significations: (K:) i. e. (TA) ___ *He stretched himself:* (TA:) *he lay upon his side, and stretched himself:* (AA, S, TA:) [&c.] ___ *He* (a youth, or young man,) *became tall:* (Lh:) and اسبكرّت *She* (a girl) *became of erect and justly-proportioned stature.* (S, K.) An ex. occurs in a verse of Imra-el-Keys, cited voce مَجْولٌ. (S.) ___ *It* (a plant) *became tall and full-grown:* (TA:) *and it* (anything) *became extended, and long,* or *tall.* (Lh.) ___ *He went at random,* or *heedlessly; without consideration, or certain aim.* (Lh.) ___ *It* (a river) *flowed.* (TA.) ___ اسبكرّت عينه *His eye shed tears.* (Lh.) But ISd says that this is not known in classical Arabic. (TA.)

مُسْبَكِرٌّ [act. part. n. of the verb above]. ___ A youth, or young man, *of just proportion, and full grown.* (Aboo-Ziyád El-Kilábee, S, K.) ___ *Hair that hangs down; lank; not crisp:* (S, K:) or *of just length:* or *full-grown, and standing out.* (TA.) ___ And Anything *extended, and long,* or *tall.* (Lh.)

سبل

2 **سبّله** , inf. n. تَسْبِيلٌ, means جَعَلَهُ فِى سَبِيلِ ٱللّٰهِ [*He assigned it,* or *the profit,* or *revenue,* or *usufruct, thereof, to be employed in the way,* meaning *cause, of God,* or *of religion;* or *in the doing of anything,* or *all, that God has commanded,* or *of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious,* or *charitable, uses* or *purposes*]; (K, TA;) as though [meaning] *he made it a trodden way* [*whereby to advance*] *to* [*the favour of*] *God.* (TA.) You say, سبّل ضيعته, using the verb in this sense [i. e. *He assigned the profit,* or *revenue,* or *usufruct, of his estate to be employed in the cause of God,* or *of religion*]; (S;) *to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others.* (TA voce سَبِيلٌ.) And سبّل التَّمرة *He assigned the profit to be employed in the ways of good works* (Mgh, Msb) *and the various kinds of pious deeds:* (Msb:) or *he made the profit to be allowable,* or *free, to those for whose benefit the property itself was made unalienable in perpetuity.* (TA. [See an ex. in the first paragraph of art. حبس, relating to some palm-trees which 'Omar desired to give in charity.]) سبّل, [either سَبَّلَ or, سُبِّلَ both app. allowable, (see the part. ns., below,)] *He* (a man) *was,* or *became, long in the* سَبَلَة [q. v.]; *as though he had a long* سَبَلَة *given to him.* (TA.) ___ See also 4.

4 **أَسْبَلَت الطَّرِيقُ** *The road had many passengers following,* or *succeeding, one another,* or *going repeatedly to and fro, upon it.* (M, K.) اسبل إِزَارَهُ, (S, M, K,) inf. n. إِسْبَالٌ, (TA,) *He let loose, let down,* or *lowered, his waist-wrapper;* (S, M, K;) and so السِّتْر *the veil,* or *curtain,* (Msb,) or *he let down, let fall,* or *made to hang down, the veil,* or *curtain:* (Mgh:)

the former act is forbidden in a trad. (TA.) And اسبلت ذَيْلَهَا [*She made her skirt to hang down;* or *to hang down low, so that she dragged it on the ground*]; said of a woman. (M.) And اسبل ثَوْبَهُ *He dragged his garment* [*on the ground*]; (O;) and سبّله signifies the same, (O, TA,) inf. n. تَسْبِيل. (TA.) And اِسْبَلَ ذَنَبَهُ *He made his tail to hang down; he hung down his tail;* said of a horse. (M.) ___ [Hence,] اسبل المآء *He* (a man) *poured forth the water.* (Msb.) And اسبل دَمْعَهُ (M, K, TA) *He shed,* or *let fall, his tears.* (K, TA.) The verb is also similarly used intransitively. (TA.) You say, of a part of the beard, اسبل عَلَى الصَّدْرِ [*It fell,* or *hung down, upon the breast*]. (Az, O, TA.) ___ And اسبل المطَرُ *The rain let fall a shower, and became dense;* as though it let down a curtain: (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:]) or *the rain fell continuously,* or *in consecutive showers, and in large drops:* and in like manner, الدَّمْعُ *the tears.* (S, K,) ___ And اسبلت السَّمَآءُ (AZ, S, M, K) *The sky let fall its rain issuing from the clouds and not as yet having reached the earth:* (AZ, S, TA:) or [simply] *the sky rained.* (K.) And اسبلت أَرْوَاقُ العَيْنِ *The sides of the eye shed tears.* (O, K, * TA, all in art. روق.) ___ And اسبل عَلَيْهِ *He poured forth his speech against him abundantly,* [or *in torrents,*] (A, K, * TA,) *like as rain pours.* (A. TA.) اسبل الزَّرْعُ *The seed-produce put forth its* سُنْبُل [or *ears*]; (S;) and so سَنْبَل ; (S, Mgh, Msb;) or *put forth its* سَبَل, (Msb in explanation of the former,) which is syn. with سُنْبُل, (S, M, Msb, K,) or *its* سَبُولَة: (K in explanation of the former:) [Mtr says,] تَسَنْبَلَ I have not found. (Mgh.)

Q. Q. 1 **سَنْبَلَ** : see 4, last sentence: and art. سنبل.

Q. Q. 2 **تَسَنْبَلَ** : see 4, last sentence.

سَبَلٌ *A thing that one has let loose, let down, let fall,* or *made to hang down, and to drag* [*on the ground*]; like as نَشَرٌ signifies a thing that one has spread &c.: whence the trad., مَنْ جَرَّ سَبَلَهُ مِنَ

الخُيَلَآءِ لَا يَنْظُرُ ٱللّٰهُ يَوْمَ القِيٰمَةِ [*He who drags what he has made to hang down* of his garment *from pride,* or *self-conceit, God will not look towards him on the day of resurrection*]: (O:) or سَبِلٌ means *garments made to hang down* [*so as to drag*]; and is pl. of سَبَلَةٌ ; [or rather a coll. gen. n. of which سَبَلَةٌ is the n. un.;] whence جَرَّ سَبَلَتَهُ, (TA,) which means [*He dragged his garment;* though said to mean,] *his garments.* (K, TA.) ___ Also *Rain:* (S, M, K:) or *rain issuing from the clouds and not as yet having reached the earth:* (AZ, S, TA:) or *flowing rain:* and likewise *flowing blood.* (Ham p. 359.) ___ [Hence, app., as indicating swiftness,] سَبُلٌ is the name of *A certain mare,* (S, K,) *an excellent mare, said* by As *to have been the mother of* أَعْوَجُ, *and to have belonged to* [*the tribe of*] *Ghanee.* (S, TA.) ___ And سَبِلٌ [or سَبُلٌ as a fem. proper name] is a name for *A ewe,* or *she-goat:* and such is called to be milked by saying سَبِلٌ سَبِلٌ. (Ibn-'Abbád, TA.) Also *i. q.* سُنْبُلٌ, (S, M, Msb, K,) which signifies The *ears of corn:* (MA: [and in like manner both are expl. in the KL, but as singulars, app. because used as gen. ns.:]) n. un. of the former with ة, and so of the latter: and the pl. of سُنْبُلٌ, which is of the measure فُنْعُلٌ, is سَنَابِلُ: (Msb:) or this is pl. of سُنْبُلَةٌ, (S,) as also سُنْبُلَاتٌ: (Kur xii. 43 and 46:) or سُنْبُلَةٌ [in the CK (erroneously) سُبْلَةٌ] signifies *an ear of corn* [so I render زَرْعَةٌ (in the CK زُرْعَةٌ)] *that is bending,* or *inclining,* as also سَبُولَةٌ [mentioned in one of my two copies of the S as syn. with سُنْبُلَةٌ but not in the other copy] and سُبُولَةٌ (M, K) and سَبَلَةٌ ; (K;) or, accord. to Lth, سَبُولَةٌ signifies *an ear* (سُنْبُلَةٌ) *of millet* (ذُرَةٌ), and *of rice,* and *the like, when bending,* or *inclining:* (O, TA:) and some say that سَبِلٌ signifies *spreading,* or *expanding, awn of the* سُنْبُلٌ [or *ears of corn*]; (M, TA;) or the *extremities thereof;* (TA;) and the pl. is سُبُولٌ; (M;) or سُبُولٌ is *syn. with* سُنْبُلٌ, in the dial. of بنو هميان [?]. (TA.) السُّنْبُلَةُ is also the name of *A certain sign of the Zodiac* [i. e. *Virgo*]: (S in the present art., and K in art. سنبل:) [or *Spica Virginis;*] *a star in Virgo; thus called by astrologers; also called* السِّمَاكُ الأَعْزَلُ. (Kzw. [See art. سنبل الطِّيب.]) سُمْكٌ is *A well-known plant,* [*spikenard,* which is called in the present day السُّنْبُلُ الهِنْدِىُّ,] *brought from India.* (O. [See also art.

سنبل.]) ___ Also sing. of أَسْبَالٌ, which signifies The *uppermost parts* of a bucket, (O,) or the *lips* thereof: (S:) or سَبَلَةٌ is the sing. of أَسْبَالٌ in these senses; and signifies the *head* of a vessel [like as it signifies the ear, which is the head, of a culm of wheat &c.]. (TA.) You say, مَلَأَهَا إِلَى أَسْبَالِهَا *He filled it* (i. e. the winecup, الكَأْس, M, TA, or the bucket, الدَّلْو, O) *to its edges,* (M, K, TA,) and *to its lips.* (K.) And a poet says, (S,) namely Bá'ith Ibn- Sureym El-Yeshkuree, (TA,)

* إِذْ أَرْسَلُونِى مَاتِحًا بِدِلَائِهِمْ *

* فَمَلَأْتُهَا عَلَقًا إِلَى أَسْبَالِهَا *

[*When they sent me drawing with their buckets, and I filled them with blood to their brims*]: he says, they sent me seeking to execute their blood-revenges, and I slew many: العَلَق meaning

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blood. (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the اسبال may mean the *knots that are connected with the cross-pieces of wood* of the bucket.]) ___ And *A number of spears, few* or *many.* (K. [Perhaps because their heads are likened to the heads of corn.]) Also The *nose:* (K:) pl. سِبَالٌ: so in the Moheet. (TA.) One says, أَرْغَمَ ٱللّٰهُ سَبَلَهُ [*May God make his nose to cleave to the earth,* or *dust:* or *abase,* or *humble, him*]. (TA.) And *Garments made of the hards,* or *hurds, of flax of the coarsest of qualities:* and so سَبَلَةٌ [if one of these words be not a mistranscription for the other]. (TA.) And *A certain disease in the eye,* [thus رِيحُ السَّبَلِ is expl. in the M,] *resembling a film, as though it were the web of a spider, with red veins:* (S:) or *a film of the eye, from the swelling,* or *inflation, of its external veins upon the surface of the* مُلْتَحِمَة, (K,) which is one of the layers of the eye, (TA,) [namely, the *tunica albuginea,* or *white of the eye,* so called in the present day,] *and the appearance of a web,* or *thing woven, between the two,* [i. e.

between those veins and the white tunic,] *like smoke:* (K:) or *a film covering the eye;* as though from إِسْبَالٌ meaning the letting down of a veil, or curtain. (Mgh.) Also *A reviling,* or *vilifying.* (K.) One says, بَيْنِى وَ بَيْنَهُ سَبَلٌ *Between me and him is a reviling,* or *vilifying:* so in the Moheet. (TA.)

سَبِلٌ [is app. a possessive epithet, meaning *Having length and flaccidity*]. خُصْيَةٌ سَبِلَةٌ means [*A scrotum*] *that is long* (M, K, TA) *and flaccid.* (TA.)

سُبْلَةٌ *A rain of wide extent.* (IAar, O, K.)

سَبَلَةٌ : see سَبَلٌ, in five places. ___ Also The شَارِبٌ [or *mustache*]: (S:) or the دَائِرَةٌ [or *small protuberance termed* حَثْرَمَةٌ, q. v.,] *in the middle of the upper lip:* or the *hair that is upon* [app. meaning *of*] *the* شَارِبٌ; (M, K;) whence the saying, طَالَتْ سَبَلَتُكَ فَقُصَّهَا [*thy hair of the mustache has become long, therefore clip it*]; and it is tropical: (TA:) or the *extremity of that hair:* (M, K:) or the *two mustaches together:* (M, K: *) or *what is upon the chin, to the extremity of the beard:* or the *fore part of the beard:* (M, K:) or *what hangs down, of,* or *from, the fore part of the beard:* (Zj, in his Khalk el-Insán:) or, accord. to Az, it signifies, with the Arabs, the *fore part of the beard, and what hangs down thereof,* or *therefrom, upon the breast:* or, accord. to IDrd, some of them apply it to the *extremity of the beard;* and some, to the *hair of the mustache that hangs down on the beard:* in a trad., in which it is said that he [Mohammad] was full in the سَبَلَةٌ, Az says that it means the *hairs beneath the lower jaw:* accord. to AZ, it is *what appears, of the fore part of the beard, after* [or *exclusive of*] *the hair of the side of each cheek and the* عُثْنُونٌ [here app. meaning the *portion of the beard next the front of the throat*], *and what is concealed* [*thereof*]: (TA:) or, accord. to Th, the *beard altogether:* (M:) the pl. is سِبَالٌ, (S, K,) [to which ة is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and سَبَلَاتٌ, occurring in the saying, إِنَّهُ لَذُو سَبَلَاتٍ, mentioned by

Lh, in which the term سَبَلَة is made to apply to every separate portion [so that the meaning is, *Verily he has a* سَبَلَة]. (M.) One says, of enemies, هُمْ صُهْبُ السِّبَالِ [*They are red,* or *reddish, in respect of the mustaches,* &c.: see art. صهب]. (TA.) And of a man who has come threatening, one says, جَآءَ فُلَانٌ وَ قَدْ نَشَرَ سَبَلَتَهُ [*Such a one came having spread out his mustache,* &c.]. (K, * TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. ثدى,] it is said, عَلَيْهِ شُعَيْرَاتٌ مِثْلُ سِبَالَةِ السِّنَّوْرِ [app. meaning *Having upon him small hairs like the whiskers of the cat*]. TA.) ___ سَبَلَةُ البَعِيرِ means The *part of the camel, in which he is stabbed,* or *stuck, in the uppermost part of the breast;* (T, M;) called also the تَرِيبَة: (T:) or *the fur that flows down upon that part of the camel.* (M, K. [In the CK, مَنْخَرِه is erroneously put for مَنْحَرِه.]) You say لَتَبَ فِى سَبَلَةِ النَّاقَةِ, meaning *He stabbed,* or *stuck, the she-camel in the part above mentioned:* (M in art. لتب: [in the K, in the present art., كَتَبَ is erroneously put, in this phrase, in the place of لَتَبَ:]) Az heard an Arab of the desert say لَتَمَ فِى سَبَلَةِ بَعِيرِهِ, [which means the same as لَتَبَ,] and he supposes the سَبَلَة to be *hairs in the part above mentioned.* (TA.) You say also, بَعِيرٌ حَسَنُ السَّبَلَةِ, meaning [*A camel goodly in respect of*] *the thinness of his skin* (جِلْدِه): so in the O and K: but accord. to the T, *of his cheek* (خَدِّه); and this is probably the right explanation. (TA.)

سَبَلَانِىٌّ : see أَسْبَل.

سَبِيلٌ *A way, road,* or *path;* (S, M, Msb, K;) and *what is open,* or *conspicuous, thereof;* (M, K;) and Er-Rághib adds, *wherein is easiness:* (TA:) and سَبِيلَةٌ signifies the same: (Ibn- 'Abbád, K:) the former is masc. and fem.; (S, M, Mgh, Msb, K;) like زُقَاقٌ; (Msb;) made fem. by the people of El-Hijáz, and masc. by Temeem; (Akh, S voce زُقَاقٌ;) but mostly fem.; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. سُبُلٌ, (M, K,) or, accord. to ISk, it has this pl. when masc., and سُبُولٌ, like عُنُوقٌ when fem., (Msb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] أَسْبِلَةٌ. (TA.) In the saying, وَ عَلَى ٱللّٰهِ قَصْدُ السَّبِيلِ [*And upon God it rests to show*

the right way (see art. قصد)], (M, K,) in the Kur [xvi. 9], (M,) it is used as a gen. n., because it is added, وَمِنْهَا جَائِرٌ. (M, K.) ___ ابْنُ السَّبِيلِ means *The son of the road;* (M, K;) *he whom the road has brought,* or [*as it were*] *brought forth;* (IB;) *the wayfarer,* or *traveller:* (Mgh, Msb:) or *he who travels much* or *often:* (TA:) or *the traveller who is far from his place of abode:* (Er-Rághib:) as used in the verse of the Kur, (M, Mgh, Msb,) ix, 60, (M,) it means *the person to whom the way has become cut short* [*so that he is unable to continue his journey*]; (M, K;) to which has been added, *who desires to return to his country,* or *town, and finds not what will suffice him:* (TA:) or *the traveller who is cut off from his property:* (Mgh, Msb:) or *the person who desires to go to a country,* or *town, other than his own, for a necessary affair:* or, accord. to Ibn-'Arafeh, *the guest who has become disabled from proceeding in his journey, his means having failed him:* to such should be given as much as will suffice him to his home. (TA.) ___ تَقْطَعُونَ السَّبِيلَ, in the Kur [xxix. 28], means [*And ye cut off*] *the way of offspring* [by your unnatural practices]: or *and ye oppose yourselves to men in the roads* [or *road*] *for the purpose of that which is excessively,* or *enormously, foul* or *abominable.* (TA.) ___ [سَبِيلُ ٱللّٰهِ means *The way,* or *cause, of God,* or *of religion;* or *the way whereby one seeks approach to God,* or *advancement in his favour.*] It is said in the Kur [ii. 191], وَأَنْفِقُوا فِى سَبِيلِ ٱللّٰهِ, meaning *And expend ye in warring against unbelievers* and *the like,* and *in every good work commanded by God;* (M, K;) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, ٱلَّذِينَ قُتِلُوا فِى سَبِيلِ ٱللّٰهِ, meaning [*Who have been slain in the cause of God,* or *of his religion,* i. e.,] *for the sake of the religion of God.* (Jel.) And you say, جَعَلَ ضَيْعَتَهُ فِى سَبِيلِ ٱللّٰهِ [*He made his estate to have its profit,* or *revenue,* or *usufruct, employed in the cause of God,* or *of religion*]. (S.) ___ سَبِيلٌ also signifies *A means*

of access; a connexion, or *a tie:* so in the saying, in the Kur [xxv. 29], يَا لَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا [*O would that I had obtained, with the Apostle, a means of access* to Paradise]: (S, Msb, TA:) thus it has been explained: (TA:) or the meaning is, [*O would that I had taken, with the Apostle,*] *a way to safety:* or *one way,* the way of truth. (Bd.) ___ [Also, in the present day, applied to *A public drinking-fountain.*]

سَبُولَةٌ and سَبُولَةٌ: see سَبَلٌ, in three places.

سَبِيلَةٌ : see سَبِيلٌ, first sentence.

سَابِلٌ *Travelling upon a road:* pl. سَوَابِلُ and [coll. gen. n.] سَابِلَةٌ ; (TA:) this last signifies *travellers,* (S, M, *) or *a company of people,* (Mgh, K,) *following,* or *succeeding, one another,* or *going repeatedly to and fro,* (S, M, Mgh, K,) *upon the roads,* (S, Mgh,) or *upon the road,* (M, K,) *for the accomplishment of their wants:* it is made fem. as denoting a جَمَاعَة. (Mgh.) ___ Also, سَابِلَةٌ , (TA in art. شغر,) or سَابِلَةٌ سَبِيلٌ, (M, K, * TA,) *A travelled road;* (M, K, TA;) *a beaten road.* (TA in art. شغر.) غَيْثٌ سَابِلٌ *Rain falling continuously,* or *in successive showers, and in large drops, and copiously.* (TA.)

سَابِلَةٌ : see the next preceding paragraph, in two places.

سُنْبُلٌ and سُنْبُلَةٌ: see سَبَلٌ, in five places: and see also art. سنبل.

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سَلْسَبِيلٌ the name of *A certain fountain in Paradise:* determinate; [without tenween;] but occurring at the end

of a verse of the Kur [lxxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) ا is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. سلسبل.

أَسْبَلُ A man *long in the* سَبَلَة [q. v., here said in the TA to mean the *beard,* but this is questionable], as also سَبَلَانِىٌّ and مُسْبِلٌ and مُسْبَلٌ and مُسَبِّلٌ and مُسَبَّلٌ. (M, K, TA.) ___ And the fem., سَبْلَآءُ, A woman *having hair in the place of the mustache.* (TA.) ___ And An eye *having long lashes.* (M, K.)

مُسْبَلٌ : see the next preceding paragraph.

مُسْبِلٌ A man *lengthening his garment, and making it to hang down to the ground.* (IAar, TA.) [And in like manner,] applied to a woman, [though without ة,] *Who has made her skirt to hang down* [app. *to the ground*]. (M.) ___ See also أَسْبَلُ. ___ And المُسْبِلُ signifies *The penis:* (M, K, TA:) because of its pendulousness. (TA.) ___ And *The* [*lizard called*] ضَبّ. (K.) ___ And *the fifth of the arrows used in the game called* المَيْسِر: (M, K:) or *the sixth of those arrows,* (Lh, S, M, K,) also called المُصْفَح, (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. المَسَابِلُ. (TA.) ___ And مُسْبِلٌ is one of the names of *Dhul-Hijjeh;* (M, K; *) of the time of 'Ád. (M.)

مُسَبَّلٌ : see أَسْبَلُ. ___ Also *An ugly old man:* (K:) app. because of the length of his beard. (TA.)

مُسَبِّلٌ : see أَسْبَلُ.

سبى

1 **سَبَى العَدُوَّ** , (S, M, Msb, K,) وَغَيْرَهُ, (M,) aor. يَسْبِى, (Msb, TA,) inf. n. سَبْىٌ (S, M, Msb, K) and سَبَآءٌ, (S, M, K,) or the latter is a simple subst., as also سَبًا or سَبِىٌ, (Msb,) *He made captive, captived,* or *took prisoner,* [*the enemy,* and *other than an enemy;*] (S, K;) as also اِسْتَبَاهُ . (S, Msb, K.) ___ [Hence,] تَسْبِى قَلْبَ الرَّجُلِ [*She captivates the heart of the man*], said of a woman. (S.) ___ And سَبَيْتُ قَلْبَهُ and اِسْتَبْيَتُهُ *I captivated his heart.* (M.) And اِسْتَبَتْ قَلْبَ الفَتَى, said of a girl, or young woman, *i. q.* سَبَتْهُ [i. e. *She captivated the heart of the youth,* or *young man.*] (TA.) ___ One says also, إِنَّ اللَّيْلَ طَوِيلٌ وَلَا أُسْبَ لَهُ and لَا أُسْبَى لَهُ, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [*Verily the night is long, and*] *may I not be made as the captive* [*to it*]. (M, TA.) ___ سَبَى الخَمْرَ, (S, M, K,) aor. as above, (M,) inf. n. سَبْىٌ and سَبَآءٌ, (T, M, K,) though J says only the latter, (K,) *He conveyed wine from one town,* or *country, to another;* (S, K;) or *he brought wine from one land to another;* as also اِسْتَبَاهَا : (M:) [and] so سَبَأَهَا, with hemz: (Msb:) or سَبَأْتُ, with hemz, means I bought (S, M) wine, to drink it. (S. [See art. سبأ, (ISk, S, M, K,) aor. as above, (S,) inf. n. سَبْىٌ, (S, M,) *God estranged him;* (ISk, S, M, K;) *removed him far away;* (S, K;) and *cursed him:* (M:) or it is like the saying لَعَنَهُ ٱللّٰهُ: (S:) [or *may God estrange him;* &c.:] one says, مَا لَهُ سَبَاهُ ٱللّٰهُ [*What ails him? May God estrange him;* &c.]. (TA.) ___ سَبَى المَآءَ, (M, K,) aor. as above, (M,) inf. n. سَبْىٌ, (TA,) *He dug until he reached the water.* (M, K.)

5 **تَسَبَّى لَهُ** *He manifested,* or *showed, love,* or *affection, to him;* and *became inclined to him.* (TA.)

6 تسابوا *They made one another captive.* (Az, K.)

8 إِسْتَبَى see 1, in four places.

سَبْىٌ *i. q.* مَسْبِىٌّ [i. e. *Made captive*]; (M;) or السَّبْىُ signifies مَا يُسْبَى [i.e. *what is made captive;* but I rather think that the right explanation is مَنْ يُسْبَى i. e *the person who is made captive;* agreeably with what follows]: pl. سُبِىٌّ: (M, K:) one says قَوْمٌ سَبْىٌ [*a company,* or *party, of men made captive*]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: (Msb, TA:) [but] سَبِىٌّ is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M,) as meaning *made captive:* (K:) or سَبِىٌّ is applied to a boy, or young man, or male slave, as also مَسْبِىٌّ ; and سَبِيَّةٌ to a girl, or young woman, or female slave, as also مَسْبِيَّةٌ ; (Msb;) or to a woman, in this sense: (S:) and the pl. of سَبِىٌّ , (M, K,) or of سَبِيَّةٌ, (Msb,) is سَبَايَا, (M, Msb, K,) applied to women. (M.) ___ Also *Women,* (IAar, M, K,) universally; (IAar, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

سَبَأٌ : see سَبِىٌّ. Also *A tribe of El-Yemen;* regarded as a حَىٌّ, perfectly decl.; and regarded as a قَبِيلَةٌ, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَا]: (M, TA:) or, as is said in the Msb, it is the name of *a town,* or *province, in El-Yemen;* masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, ذَهَبُوا أَيْدِى سَبَا and أَيَادِى سَبَا, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. *They went away scattered,* or *dispersed:* (S, M, K:) J says, (TA,) they are two nouns made one, like مَعْدِى كَرِبَ, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA. [See also art. سبأ.]) In a verse of 'Alkameh Ibn-'Abadeh, the phrase بِسَبَا الكَتَّانِ is used for بِسَبَائِبِ الكَتَّانِ. (M in art. سب: see سَبٌّ.)

سبًا or سبًى: see 1, first sentence.

سبآء : see سِبًّى.

سبآء : see 1, first sentence.

سِبًّى : see سبًى, in two places. ___ Also, (K,) or عودٌ سِبًّى, (M,) *A branch,* or *piece of stick* or *wood, brought by a torrent from one tract,* or *region, to another,* (M, K,) or *from a distant place;* (M;) and سبآء and سبًا signify the same. (K.) ___ سِبُّ الحيَّة *The slough of the serpent;* (M, * K;) as also سبيؤها. (K in art. سبأ. [Accord. to different copies of the K in the present art., سبء or سبء or سبى, all of which are wrong.]) ___ سبيَّة [or سبيَّة دُرَّة] *A pearl,* or *large pearl, brought out by the diver* (K, TA,) *from the sea.* (TA.) ___ Also, [or سبيَّة خمر,] *Wine brought from one town,* or *country, to another:* (S, M, K:) if bought to be drunk, it is termed سبيئة, with ء: (S, M:) or, perhaps, the former may be an instance of the alleviation of ء. (M. [See also سبيئة in art. سبأ.])

سابيآء The مشيمة [or *membrane enclosing the fœtus in the womb*], *which come forth with the young:* (S, K:) or *a thin pellicle over the nose of the fœtus, which dies if it be not removed from it at the birth:* (K:) or *the water that comes forth upon the head of the fœtus,* (T, M,) [i. e.] *at the birth:* (T:) pl. سوابٍ [or سوابٌ]. (S.) ___ Hence, as being likened thereto, because of its fineness, (M,) The *dust of the burrows,* or *holes, of the jerboa;* (K;) or *fine dust which the jerboa extracts from its burrow,* or *hole:* said by Abu-l-'Abbás to be [*one*] *of the burrows,* or *holes, of the jerboa;* but this saying of his has been rebutted. (M.) ___ Hence also, (M,) *Increase* or *offspring* [*of camels* or *the like*]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K and) *camels for breeding:* and *numerous cattle:* (M, K:) or also *sheep,* or *goats, having numerous offspring:* (T, S, K:) and it is also applied to denote *a*

large number [app. of animals &c.]. (TA.) One says, لِآلِ فُلَانٍ سَابِيَآءُ, meaning [*To such a one belong*] *numerous cattle.* (TA.)

إِسْبَآءَةٌ *A streak* of blood; (AO, S, M, K;) as also ↓أُسْبِيَّةٌ: (M, TA:) pl. أَسَابِىُّ. (AO, S, M, K.) ___ And *An extended thread* or *string of* [*goats'*] *hair.* (TA.) ___ And [the pl.] أَسَابِىُّ signifies The *conspicuous tracks* of a road. (TA.)

أُسْبِيَّةٌ : see the next preceding paragraph.

مَسْبِىٌّ ; and its fem., with ة: see سَبِىٌّ, in three places.

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ست

1 **سَتَّهُ** , [aor. ـُـ , accord to rule, and inf. n. app. سَتٌّ, q. v.,] *He attributed* or *imputed to him,* or *charged him with,* or *accused him of, a fault,* or *defect,* or *the like;* as also سَدَّهُ; syn. عَابَهُ.

(TA. [The sense in which عابه is there used is indicated by the context.])

سَتْ a dial. var. of اسْتْ: see the latter word in art. سته, in two places.

سَتٌّ *Foul,* or *evil, speech* or *language.* (IAar, K.) ___ And also, [like سَدٌّ,] *A fault,* or *defect,* or *the like;* syn. عَيْبٌ. (K.)

سَتٌّ : see سَتَّةٌ, of which it is the fem. ___ سَتِّى said to a woman means, (K, TA,) accord. to the explanation of IAmb, (TA,) يَا سَتَّ جِهَاتِى [*O thou who occupiest the six places in relation to me;* or, *who art above me, below me, before me, behind me, on my right, and on my left*]: (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAar, TA;) and is correctly سَيِّدَتِى [*my lady,* or *my mistress*]: (K:) it may be regarded as a contraction of سَيِّدَتِى, accord. to Esh-Shiháb El-Kásimee: (TA:) and Es-seyyid 'Eesà Es-Safawee says that it should not be restricted to the class of expression used as vocatives. (MF, TA.)

سِتَّةٌ (Lth, T, S, M) and سَتٌّ , (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying *Six,*] are originally سِدْسَةٌ (Lth, T, M) and سُدْسٌ; (Lth, T, S, M, K;) the latter س is changed into ت, and the د is incorporated into it; (Lth, T, S, M, K;) for the dim, of سِتَّةٌ is سُدَيْسَةٌ [and that of سَتٌّ is سُدَيْسٌ], and the pl. is أَسْدَاسٌ. (Lth, T, S.) You say, عِنْدِى سِتَّةُ رِجَالٍ وَ نِسْوَةٍ [*I have with me,* or *at my abode, six men and women*], i. e., *three men and three women:* and you may say, عِنْدِى سِتَّةُ رِجَالٍ وَ نِسْوَةٌ, meaning, *six men, and also women:* and in like

manner you do in the ease of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., عندى خمسة رجال و نسوة. (ISk, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which ستَّة is imperfectly decl., see ثلاثة and ستَّة عشر ___.] تسعة [indecl. in every case, meaning *Sixteen,*] is pronounced by some of the Arabs ستَّة عشر: and [the fem.] ستَّ عشرة, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced ستَّ عشرة in the dial of Nejd. (S in art. ستُّمائة ___.) عشر [meaning *Six hundred*] should be written thus, without separating the two words; because ستٌّ is originally سدس and the union of the two words is to compensate for the incorporation of the د into the ت. (El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

ستُّونَ [*Sixty,*] *one of the tenfold numbers,* (M, TA,) namely, that between خمسون and سبعون, (TA,) is derived from ستٌّ. (M, TA.) ___ [Also *Sixtieth.*]

ساتٌّ [*Sixth*]. You say, جآء فلانٌ سادسا and ساديًا and ساتًّا [*Such a one came sixth*]; سادسا being formed from سدس; and ساتّا, from ستَّة and ستٌّ: in ساديا, the [latter] س [of سادسا] is changed into ى; for certain letters in other cases are sometimes so changed; as in أمَّا and أيْمَا and تسنَّن and تسنَّى, and تقضَّض and تقضَّى, and تلعَّع and تلعَّى, and تسرَّر and تسرَّى. (ISk, S.)

استٌ: see arts. است and سته: it is properly mentioned in the latter art., being originally سته. (S, TA.)

ستر

1 **سَتَرَ** , aor. ـُ (S, M) and ـِ , (M,) inf. n. سَتْرٌ (S, M) and سِتْرٌ, (M,) *He,* or *it, veiled, concealed,* or *hid,* a thing; (M;) *covered it:* (S:) and سَتَّرَ signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, *sub velo, obtenso eo* [sic], *ne quis vir intueretur eam, custodivit* puellam: et *clam asservavit habuitque* eam: as on the authority of the KL: in which I find nothing of the kind but تَسْتِيرٌ expl. by the words در پرده داشتن (*to have* or *hold, within a curtain.*] ___ *He protected* another. (The Lexicons passim.) سَتَرَتْ, inf. n. سَتَارَةٌ, *She* (a woman) *was,* or *became,* سَتِيرَةٌ, (A,) i. e., *modest,* or *bashful.* (M.) ___ And سَتَرَ, inf. n. سَتْرٌ, *He was,* or *became, intelligent.* (M.)

2 **سَتَّرَ** see the preceding paragraph.

3 **سَاتَرَهُ العَدَاوَةَ** , inf. n. مُسَاتَرَةٌ, [*He concealed enmity with him*]. (A.) [See also the act. part. n., below.]

5 **تَسَتَّرَ** and 7: see the next paragraph.

8 **استتر** and تَسَتَّرَ (S, M, K) and انستر (IAar, M) *It became veiled, concealed,* or *hidden;* or *it veiled, concealed,* or *hid, itself:* (M:) *it became covered;* or *it covered itself.* (S, K.) ___ [Hence,] فُلَانٌ لَا يَسْتَتِرُ مِنَ ٱللّٰهِ بِسِتْرٍ [*Such a one does not protect himself from* the displeasure of *God by piety;* i. e.,] *such a one does not fear God.* (A, TA.)

سِتْرٌ and سُتْرَةٌ [which latter see also below] and سَتَارَةٌ (S, M, K) and سِتَارٌ (K) and سَتَرَةٌ and إِسْتَارٌ (TA) and إِسْتَارَةٌ , (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and مِسْتَرٌ , (M, K,) *Anything by which a*

person or thing is veiled, concealed, hidden, or *covered; a veil; a curtain; a screen; a cover; a covering; a covert;* (S, M, K:) [and the first and second, *anything by which one is protected,* or *sheltered:*] the pl. of سَتْرٌ is سُتُورٌ and أَسْتَارٌ (S, M, K) [the latter a pl. of pauc.] and سُتْرٌ; (M, TA;) which last is also pl. of سِتَارٌ, (K,) like as كُتُبٌ is of كِتَابٌ; (TA;) and the pl. of سَتَارَةٌ is سَتَائِرُ. (S, K.) ↓ [Hence the phrase] هَتَكَ ٱللّٰهُ سَتْرَهُ [lit., *God rent open,* or *may God rend open, his veil,* or *covering;* meaning,] *God manifested,* or *made known,* or *may God manifest,* or *make known, his vices,* or *faults:* (A:) [or *God disgraced,* or *dishonoured, him,* or *exposed him to disgrace,* or *dishonour,* or *may God disgrace* or *dishonour him* &c.] And مَدَّ اللَّيْلُ أَسْتَارَهُ [*Night spread its curtains*]. (A.) And أَمُدُّ إِلَى ٱللّٰهِ يَدَىَّ تَحْتَ سِتَارِ اللَّيْلِ [*I stretch forth my hands* in supplication *to God beneath the veil of night*]. (A.) ___ سَتْرٌ also signifies *Fear.* (K.) [Because by it one protects himself from the displeasure of God. See 8.] And *Modesty,* or *bashfulness.* (K.) One says, مَا لِفُلَانٍ سَتْرٌ وَلَا حِجْرٌ *Such a one has not modesty nor intelligence.* (TA.) ___ And *Intelligence;* syn. عَقْلٌ. (M.) In the K it is explained by عَمَلٌ; but this appears to be a mistranscription, for عَقْلٌ. (TA.)

سَتْرٌ *A shield.* (M, K.)

سُتْرَةٌ : see سَتْرٌ. ___ Its predominant application is to *A thing which a person praying sets up before him;* [*sticking it in the ground,* or *laying it down if the ground be hard, in order that no living being or image may be the object next before him;*] *such as a whip, and a staff having a pointed iron at its lower extremity.* (Mgh.) [See عَنَزَةٌ: and see my Modern Egyptians, 5th ed., p. 72.] ___ Also *A parapet,* or *surrounding wall,* of a flat house-top. (Mgh.) ___ And *i. q.* ظُلَّةٌ [q. v.]. (Mgh.)

سَتَرَةٌ : see سَتْرٌ.

سترة : see ستير, in two places.

ستار : see ستر, in three places.

ستير (S, M, K) and مستور , (S, A, K,) applied to a man, (S, A, &c.,) and ستيرة (S, M, A, K) and ستير and سترة , (M,) applied to a girl (S) or female, (M, &c.,) [properly *Veiled, concealed,* or *covered.* ___ And hence,] *Modest; bashful;* (M;) *chaste:* (S, K:) pl. of ستير, as masc., سترآء; (M;) and of مستورون, [مستور and] مساتير; (A;) and, app. of ستير [as fem.] and ستيرة also, ستائر; and the pl. of سترة is سترات only, accord. to a rule laid down by Sb. (M.) ___ شجر ستير *Trees having many boughs or branches.* (A.) ستير applied to God is of the measure فعيل in the sense of the measure فاعل, meaning *Veiling, or protecting; a veiler, or protector.* (TA.)

ستارة : see ستر, in two places. ___ Also The *piece of skin that is upon the nail.* (K.)

ستَّار *One who veils,* or *conceals,* [*much,* or *often;* or *who does so*] *well.* (KL.) [Hence,] الله ستَّار العيوب *God is He who is wont to veil*

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vices, or *faults*]. (A.) ___ And The *keeper of the curtain* [*that hangs over, and closes, the door of a chamber*]. (MA.)

إستار : see ستر. Also *Four:* (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. چهار: pl. أَساتير and أَساتر. (TA.) It is applied to men: (S, M:) and you also say, أَكَلْتُ إستارًا من الخبز meaning *I have eaten four cakes of bread.* (TA.) ___ And The *fourth* of a party of people. (TA.) ___ And The *weight of four mithkáls* (مثاقيل) *and a half:* (S, K: [see رِطْل:]) likewise arabicized: (Az:) [app. from the Greek στατὴρ:] pl. أَساتير. (S.)

إستارة : see ستر.

مستر : see ستر.

مستور : see ستير, in two places. ___ حجابا مستورا, in the Kur xvii. 47, means *A veil covered* by another veil; implying the thickness of the veil: (S:) or مستورا is here of the measure مفعولٌ in the sense of the measure فاعلٌ, like مأتيًّا in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying *preventing*, or *hindering*, or *obstructing;* and says that it is of the measure مفعولْ because the veil itself is hidden from man. (M.)

جارية مستَّرة *A girl kept behind*, or *within, the curtain.* (S.)

هو مداجٍ مساتر [*He is a wheedler*, or *cajoler, who conceals enmity*]. (A.)

ستق

سَتُّوقٌ (S, Mgh, K) and سُتُّوقٌ, (S, K,) [said to be] the only instances of the kind except سبّوح and قدّوس and ذرّوح, all of which are with damm and with fet-h, (S,) [but see سُبُّوحٌ,] as also تُسْتُوقٌ, (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, *Such as is termed* زَيْفٌ (S, K) *and* نَبَهْرَجٌ (S) or بَهْرَجٌ (K) [i. e. *bad,* &c.]; *worthless;* (TA;) *coated with silver:* (K:) accord. to ElKarkhee, *such as consists for the most part of brass* or *of copper:* and it is said in the Risáleh Yoosufeeyeh that the سَتُّوقَة it is *unlawful to take, as being* فُلُوس [which means certain small *coins of copper;* whence it seems that ستّوقة has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سِه تُو, (Mgh, TA,) which is Pers., meaning three fold; as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سَتُّوقَةٌ : see the preceding paragraph.

تُسْتُوقٌ : see the preceding paragraph.

مُسْتَقَةٌ (S, O, K) and مُسْتُقَةٌ, (O, K,) the latter allowed by Ibn-'Abbád, (O,) *A fur-garment,* (فِرْوَة, K,) or *one of what are termed* فِرَآء, (S, O,) *with long sleeves:* (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. مُشْتَه: [or app., in the sense above expl., from the Pers. مُشْتِى; and in the sense following, from the former Pers. word:] pl. مَسَاتِقُ. (S, O.) ___ Also *An instrument with which the* صَنْج [q. v.] *and the like are beaten.* (K.)

سته

1 **ستهه** , (S, K,) aor. ـَـــ , (K,) inf. n. سَتْهٌ, (S,) *He struck his* اسْتٌ; (S, K;) i. e. a man's. (S. [See اسْتٌ below.]) ___ And, (K,) inf. n. as above, (TA,) *He followed him from behind,* (K, TA,) *not quitting him;* because following his اسْتٌ. (TA.)

4 **أُسْتَهُ** *He* (a man) *was,* or *became, large in the buttocks.* (TA.)

سَتَهٌ and سَتْهٌ: see اسْتٌ, below.

سَتْهٌ : see اسْتٌ, below, in two places.

سَتَهٌ : see اسْتٌ, below, in two places. Also *Largeness of the* اسْتٌ. (S, K.)

سَتَهٌ ; and its fem., with ة: see أَسْتَهُ, in two places: and see what next follows.

سَتَهِىٌّ *Of,* or *relating to, the* اسْتٌ; and in the same sense, if you will, you may say اسْتِىٌّ ; and سَتَهٌ also, with kesr to the ت, like as they said حَرِحٌ. (S.)

سَتْهُمُ : see أَسْتَهُ, in three places.

سُتَيْهَةٌ dim. of اسْتٌ, from the original of the latter, i. e. سَتَهٌ. (TA.)

سَتَاهِىٌّ : see أَسْتَهُ, in two places.

سُتَيْهِىٌّ : see what next follows.

سَيْتَهِىٌّ , thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سُتَيْهِىٌّ ; (TA;) One *who always walks,* or *goes, at the rear of a people,* or *party,* (IB, K, TA,) *remaining behind them, and*

looking to their goods. (IB, TA.)

است (S, Mgh, K, written with the conjunctive hemzeh, Msb in art. است) and سَتَه (S Mgh, K) and سَتَهٌ (K) and سَتْه (CK [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,]) signify the same, (S, * Mgh, * K,) i. e. The *podex, buttock* or *buttocks, posteriors, rump,* or *croup;* and sometimes the *anus;* (S;) سَتَه being the original form, as is shown by the pl., (S, Mgh,) which is أَسْتَاه; (S, Mgh, K;) like جَمَل and أَجْمَال: it may not be [سَتْه and سَتَهٌ] like جَذْع and قُفْل, of which the pls. are also of the measure أَفْعَال, because, when you restore the ء which is the final radical, and reject the medial radical [which is ت], you say سَه, with fet-h, (S, Mgh, *) which has both of the meanings expl. above, as also سُه, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (TA:) and some say سَت, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَه], (S,) i. e., without ه at the end and without hemzeh [or ا] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., العَيْنُ وِكَآءُ السَّه, or, as some relate it, السَّت, (S, Mgh, TA,) [*The eye is the tie of the anus,*] meaning that when one [closes the eye and] sleeps, the tie of the سه becomes loosed, and the excrement and wind issue. (TA.) And أَبُو الأَسْتَاه means *He who has large posteriors.* (Az, TA.) بِأَسْتِ فُلَان is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning لَصِقَ العَارُ بِأَسْتِ فُلَان [*May disgrace cleave to the* است *of such a one*]. (Mgh.) And يَا ابْنَ أَسْتِهَا [*O son of her* است], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's إِحْمَاض [see 2 in art. حمض] of the former's mother; (Z, TA;) and is said to mean أَنَّه وُلِدَ مِنْ أَسْتِهَا: (TA:) and the Arabs called the sons of the female slave بَنُو أَسْتِهَا. (Sh, TA.) And one says to a man who is deemed abject and weak, اسْتُ أُمِّكَ أَضْيَقُ [lit. *Thy mother's* است *is too contracted*], and اسْتُكَ أَضْيَقُ مِنْ أَنْ تَفْعَلَ كَذَا وَكَذَا [*Thine* است *is too contracted,* meaning *thine ability is too small, for thy doing such and such things*]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and أَنْتُمْ أَضْيَقُ أَسْتَاهًا مِنْ أَنْ تَفْعَلُوهُ [in like manner] is an allusion to inability [meaning *Ye are unable to do it*]. (K.) The saying of a poet,

* وَ أَنْتَ مَكَانُكَ مِنْ وَائِلٍ *

* مَكَانُ القُرَادِ مِنِ اسْتِ الجَمَلْ *

[*And thou, thy place in the tribe* of *Wáïl is* like *the place of the tick in the rump of the camel,*] is tropical; for they do not [properly] say اسْتُ الجَمَلِ, but عَجُزُ الجَمَلِ. (S.) One says also to a man who is deemed low, or base, أَنْتَ الاسْتُ السُّفْلَى, (TA,) and انت السَّبَّةُ السُّفْلَى, meaning *Thou art* among others *in the condition of the* است of mankind: (S, TA:) and of low, or base, men, one says, هٰؤُلَآءِ الأَسْتَاهُ; and of such as are excellent, هٰؤُلَآءِ الأَعْيَانُ, and الوُجُوهُ. (TA.) And one says, لَقِيتُ مِنْهُ اسْتَ الكَلْبَةِ, (A, K,) a prov., (TA,) meaning *I experienced from him,* or *it, what I disliked,* or *hated.* (A, K, TA. [See also Freytag's Arab. Prov., ii. 445.]) And اسْتُ البَائِنِ أَعْرَفُ, or أَعْلَمُ: see art. بين. And مَا لَكَ اسْتٌ مَعَ اسْتِكَ *Thou hast no one* [*with thee*] *to assist thee:* (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتُهُ بِاسْتِ الأَرْضِ, another prov., (TA,) meaning *I left him destitute, poor,* (K, TA,) *possessing nothing:* (TA:) or تَرَكْتُهُ بِاسْتِ المَتْنِ *I left him on the hard ground, alone.* (Meyd.) And مَا لَكَ فِى هٰذَا الأَمْرِ اسْتٌ وَ لَا فَمٌ *Thou hast not in this thing,* or *affair, root nor branch:* Jereer says,

* فَمَا لَكُمُ اسْتٌ فِى العَلَآءِ وَ لَا فَمُ *

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[*And ye have not any root in eminence, nor branch*]. (TA.) And كَانَ ذٰلِكَ عَلَى اسْتِ الدَّهْرِ *That was in the beginning of time:* (A, K, TA:) or *in the olden time;* (AO, S, TA;) as also عَلَى إِسِّ الدَّهْرِ. (AO, TA.) See also art. است. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned

in the preceding page) and 607 and 622 and 729-730.]

أَسْتَه, applied to a man, (ISk, S, Mgh,) *Large in the* اسْت, (ISk, S, Mgh, K,) or عَجُز; (S;) as also سُتَاهِىٌّ, (ISk, S, Mgh, K,) and سُتْهُم: (S:) and so, applied to a woman, سُتَهَآء [fem. of the first], and سُتْهُم, in which the م is augmentative, (ISk, S,) and سَتْهَة: (TA:) pl. [of the first] سُتَه, like كُتُب, and سُتْهَان: (K:) and مُسْتَه, applied to a man, signifies *large in the buttocks.* (TA.) ___ And, as also سُتَاهِىٌّ and سُتَه and سُتْهُم, *A seeker,* or *desirer, of the* اسْت; (K;) or one *addicted thereto;* (TA;) *i. q.* لُوطِىٌّ [one *addicted to the crime of the people of Lot*]. (TK.)

اسْتِىٌّ: see سَتَهِىٌّ, with which it is syn.

مُسْتَه: see [its syn.] أَسْتَه.

ستهم

ستهم *Large in the posteriors:* (K:) accord. to the S, *syn. with* أَسْتَهُ; [see this latter, in art. سته, in three places;] and the م is augmentative: (TA:) some explain it as *syn. with* اسْتٌ: the author of the K [a mistake for the S], in art. سته, as meaning *large in the* اسْتٌ. (MF, TA.)

ستى

1 **سَتَى** , (K,) aor. يَسْتِى, said of a camel, (TA,) *He hastened, made haste,* or *went quickly;* (K, TA;) as also سَدَى: mentioned by Az. (TA.)

2 **سَتَّى** see 4, in two places.

3 **ساتَى** سُاتاهُ, (K,) inf. n. مُسَاتَاةٌ, (TA,) *He played with him the* [*game called*] شَفْلَقَة [expl. in art. شفلق in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the سَتَهُ, q. v.]. (K.)

4 **استى الثَّوْبَ** (S, K) and ستّاهُ (M, TA) are syn. with اسداهُ (S, K) and سدّاهُ, (M, TA,) [i. e. *He set,* or *disposed, the warp of the garment,* or *piece of cloth,*] said of a weaver; *contr. of* أَلْحَمَهُ; except that ستّى means he did so for himself and for another, whereas سدّى means he did so for another, تسدّى meaning he did so for himself. (TA.)

12 **إِسْتَوْتَى** [accord. to the S and K]. اِسْتَاتَتْ, inf. n. اِسْتِيتَآءٌ, said of a she-camel, *She became relaxed by reason of last:* (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. اتى, in which it has been explained. (TA: see 10 in art. اتى.)

سَتًى is *syn. with* سَدًى, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also أُسْتِىٌّ ; (K;) both signify [The *warp* thereof;] the *contr. of* لُحْمَةٌ; like سَدًى and أُسْدِىٌّ: (M:) and سَتَاةٌ is [the n. un. of the former, or] *syn. with* سَدَاةٌ, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who neither harms nor profits, مَا أَنْتَ لُحْمَةٌ وَ

لَا سَتَاةٌ [lit. *Thou art neither a woof nor a warp:* see also a similar saying voce نِيرٌ]: (TA: [see also سَدًى:]) and أُسْتِيٌّ signifies also ثَوْبٌ مُسْدًى or مُسَدًّى (accord. to different copies of the K) [lit. *a garment,* or *piece of cloth, having its warp set* or *disposed;* perhaps meaning *having a good,* or *strong, warp;* in art. اسد written, as from the L, مَسْدًى, for which I find no other authority]; so expl. by AHeyth: but accord. to others, it is what the weavers term سَتًى, as mentioned above, i. e. the *warp.* (TA. [See also أُسْتِيٌّ in art. است, and أُسْدِيٌّ in art. اسد and in art. سدو and سدى.]) Also *i. q.* مَعْرُوفٌ [as meaning *A favour, benefit, benefaction,* or *the like*]; (K;) in this sense also a dial. var. of سَدًى. (TA.) Also a dial. var. of سَدًى signifying *Dates while continuing green and small;* syn. بَلَحٌ. (TA.)

سَتَاةٌ : see the next preceding paragraph, in two places.

أُسْتِيٌّ : see سَتًى, above, in two places.

سجح

1 **سَجَحَ** , aor. ـَـــ , inf. n. سَجَحٌ, (so accord. to the L, and the text of the K followed in the TA,) or سَجُحَ, (so accord. to the CK and my MS. copy of the K,) and سَجَاحَةٌ, [which last suggests that سَجُحَ also may be used in the sense here following,] said of a cheek, *It was even, and soft, and long, in moderation, with little flesh,* (M, TA,) *and wide:* (TA:) or *was smooth, and long, with little flesh, and wide.* (L. [See سَجَحٌ, below.]) ___ سَجُحَ, inf. n. سَجَاحَةٌ, is said of a man's natural disposition, [meaning *It was,* or *became, gentle,* or *easy:* (see سَجِيحٌ, voce سَجُحَ, below:)] and one says, فى عقله رجاحة و فى خُلُقه سَجَاحَةٌ [*In his intellect is gravity, and in his natural disposition is gentleness,* or *easiness*]. (A.) سَجَحَتِ الحمامة *i. q.* سَجَعَتْ [i. e. *The pigeon cooed;* or *reiterated its voice* or *cry;* &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) سَجَحَ لَهُ بِكَلَامٍ *He expressed a meaning to him obliquely, indirectly, obscurely,* or *allusively, by speech;* as also سَجَّحَ : (Az, K:) so in the Nawádir. (Az, TA.)

2 **سَجَّحَ** see what next precedes.

4 **إِسْجَاحٌ** signifies The *pardoning,* or *forgiving, with goodness.* (S, O, K.) One says, مَلَكْتَ فَأَسْجِحْ; (S, A, O, TA;) a prov., relating to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [*Thou hast become possessed of power, then pardon,* or *forgive, with goodness;* or] *thou hast attained thine object, then act with goodness;* (A, * TA;) and *thou hast obtained power, then pardon,* or *forgive, in an easy and a good manner:* (TA:) it was said by the Prophet to Ibn-ElAkwa', and by 'Áïsheh to 'Alee on the Day of the Camel. (O.) And one says also, إِذَا سَأَلْتَ فَأَسْجِحْ

When thou askest, or *beggest, then make thy words,* or *expressions, easy, and be gentle.* (S.)

7 انسجح لى بكذا *i. q.* انسمح [app. syn. with أَسْمَحَ, or perhaps a mistranscription for this last word, meaning *He was liberal,* or *generous, to me with such a thing;* or *he complied with my desire in such a thing*]. (K.)

سَجُحَ : see سَجُحَ, in five places.

سَجَحٌ *Beauty, and justness of proportion,* (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.)

[See also 1, first sentence.]

سَجُحٌ *Soft,* or *gentle,* and *even,* or *easy;* as also سَجِيحٌ . (K.) You say مَشْيَةٌ سَجُحٌ *An easy* (S, A) *and a direct,* or *right,* (A,) *gait,* or *manner of going.* (S, A.) And مَشَى فُلَانٌ مَشْيًا سَجُحًا and سَجِيحًا , and مَشْيَةً سَجُحًا, *Such a one walked,* or *went, with an easy gait* or *manner of going:* (L:) or *with an equable gait, without inclining the body from side to side in pride.* (T.) And خُلُقٌ سَجِيحٌ *A gentle,* or *an easy, natural disposition.* (L.) And رَجُلٌ سَجُحٌ *A man easy and good in natural disposition:* (Har p. 314:) and سَجِيحُ الخُلُقِ [which means the same]. (A.) Also The *middle* of a road, (S, A, K,) or its *main part,* or *beaten track;* (A, K;) and so سَجُحٌ : (S, A, K:) because of its evenness. (TA.) One says, خَلِّ لَهُ عَنْ سَجُحِ الطَّرِيقِ or سَجُحِ الطريق [*Leave thou for him the middle of the road*]. (S, accord. to different copies.) And مَنْ طَلَبَ بِالحَقِّ وَ مَشَى فِى سَجُحِهِ أَوْصَلَهُ ٱللّٰهُ إِلَى نُجْحِهِ [*He who seeks, demands,* or *sues for, that which is a right,* or *due, and goes in the beaten track thereof, God will conduct him to the attainment of his object*]. (A, TA.) And *Measure, size,* or *proportion;* (S, K;) as also سَجُحٌ , (S,) and سَجِيحَةٌ : (S, A, K:) so in the saying, بَنَى القَوْمُ بيوتهم عَلَى سَجُحٍ وَاحِدٍ (S, K*) and سَجُحٍ وَاحِدٍ (S) and سَجِيحَةٍ وَاحِدَةٍ (S, A) [*The people,* or *party,*

constructed their tents, or *houses, of one uniform measure* &c.].

سَجْحَةٌ : see سَجِيحَةٌ.

سُجَاحٌ The *air.* (O, K.) [Perhaps a mistranscription for سَحَاحٌ.]

سَجَاحٌ *i. q.* تُجَاهٌ: (Fr, O, K: *) so in the saying, قَعَدْتُ سِجَاحَ وَجْهِهِ [*I sat over against,* or *fronting, his face*]. (Fr, O.)

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سَجِيحٌ : see سُجُحٌ, in four places.

سَجِيحَةٌ : see سُجُحٌ, in two places. ___ Also *Natural disposition;* (S, A, K;) and so سَجْحَةٌ (K, in the TA سجح,) and مَسْجُوحَةٌ and مَسْجُوحٌ , (K,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, هُوَ كَرِيمُ السَّجِيحَةِ *He is generous in respect of the natural disposition.* (A.) And رَكِبَ فُلَانٌ سَجِيحَةَ رَأْسِهِ *Such a one followed his own opinion.* (AZ, TA.)

أَسْجَحُ *Beautiful, and of just proportion;* (T, S, L, K;) applied to the make, (T,) or to the face, (S,) or to a man: (L:) or a face *equable in form.* (A.) And رَجُلٌ أَسْجَحُ الخَدَّيْنِ (A, L, TA) *A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks:* (TA:) or *smooth, and long, with little flesh, and wide, in the cheeks.* (L.) ___ Also A camel *thin in the lip.* (Ham p. 283.) ___ And the fem., سَجْحَآءُ, A she-camel *perfect,* or *complete,* (L, K,) *in length,* or *tallness, and in largeness:* (L:) and a she-camel *long in the back.* (K.)

مَسْجُوحٌ : see سَجِيحَةٌ. ___ Also *i. q.* جِهَةٌ [The *place,* or *point, towards which a person,* or *thing*

goes, tends, or *is directed*]. (O, K.)

مَسْجُوحَةٌ : see سَجِيحَةٌ.

سجد

1 **سَجَدَ** , (S, A, Msb, K, &c.,) [aor. ـُـ ,] inf. n. سُجُودٌ, (Msb,) *He was,* or *became, lowly, humble,* or *submissive;* syn. خَضَعَ, (S, A, K, TA,) or تَطَامَنَ, and ذَلَّ: (Msb:) or *he bent him-self down towards the ground:* (Aboo-Bekr, TA: [and such is often meant by خَضَعَ and by تَطَامَنَ:]) [or it has both of these significations combined; i. e. *he was,* or *became, lowly, humble,* or *submissive, bending himself down;* for] the primary signification of السُّجُودُ is تَذَلُّلٌ together with تَطَأْمُنٌ [or تَطَامُنٌ]. (Bd in ii. 32.) And اسجد *He lowered his head, and bent himself;* (AA, S, Mgh, K;) said of a man; (AA, S, Mgh;) *and put his forehead on the ground:* (Mgh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also سَجَدَ; (A, Mgh, Msb;) meaning *he lowered his head,* (S, A, Mgh, Msb,) *to be ridden,* (S, Mgh,) or *to his rider,* (A,) or *on the occasion of his being ridden,* or *mounted.* (Msb.) ___ The سُجُود of prayer is from سَجَدَ in the first of the senses expl. above; (S;) and means The [*prostrating oneself;*] *putting the forehead on the ground:* (S, Mgh:) سَجَدَ, (ISd, Msb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies *he put his forehead on the ground:* (ISd, Msb, TA:) but سُجُود to God denotes a particular manner [of doing this; i. e. the *prostrating oneself* in prayer *by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands*]. (Msb.) ___ It is said of Kisrà, in a trad., كَانَ يَسْجُدُ لِلطَّالِعِ, i. e. *He used to lower himself,* or *bend himself down, to the arrow passing beyond the butt, going over it;* which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.)

___ And [as salutation is often accompanied with a bending of the body,] سُجُودٌ also signifies The act of *saluting.* (L, TA.) [You say, سَجَدَ لَهُ *He saluted him.* And also *He paid respect,* or *honour, to him;* or *magnified him;* see Ham p. 294.] ___ You say also, سَجَدَتِ النَّخْلَةُ *The palm-tree bent,* or *inclined,* (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And السَّفِينَةُ تَسْجُدُ لِلرِّيحِ *The ship bends,* or *inclines, by the influence of the wind.* (A, TA.) ___ وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ, in the Kur [lv. 5], means, accord. to Fr, [*And the herbs and the trees*] *turn towards the sun and incline with it until the afternoon-shade becomes broken:* (TA:) or *the herbs and the trees humbly submit to his will.* (Bd, Jel.) The سُجُودُ of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) Also *He stood erect:* (Lth, Msb, K:) so in the dial. of Teiyi. (Msb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between الخُضُوعُ and الانْتِصَابُ. (MF.) سَجَدَتْ رِجْلُهُ, aor. ـَـُ, *His leg became inflated,* or *swollen.* (K, TA.)

4 **اسجد** : see 1, second sentence. ___ Also, (K,) inf. n. إِسْجَادٌ, (S,) *He looked continuedly and tranquilly:* (TA:) or *he looked continuedly,* (S, K,) *and lowered the eyelids in a languid,* or *languishing, manner,* (S, [the inf. n. being there expl. by إِدَامَةُ النَّظَرِ وَإِمْرَاضُ الأَجْفَانِ,]) or *lowering the eyelids* [&c.], (K, * TK,) *with a look indicative of* [*amorousness, and feigned coyness* or *opposition,* or] *confidence in one's love, and consequent presumptuousness:* (TA:) or *he had a languid,* or *languishing, eye.* (L.) ___ And اسجدت عَيْنَهَا *She lowered her eye.* (A, TA.)

سَجْدَةٌ *A single act of* سُجُودٌ [as meaning *prostrating oneself* in prayer or the like: pl. سَجَدَاتٌ]: so in the phrase سَجَدْتُ سَجْدَةً [*I performed a prostration of myself*]: (Msb:) and قَرَأْتُ سُورَةَ السَّجْدَةِ [*I*

recited, or *read, the chapter of the prostration;* which is the thirty-second chapter of the Kur-án]. (S, * Msb.)

سَجْدَةٌ a subst. from سَجَدَ; (S;) *A species,* or *sort,* [or *kind,*] *of* سُجُودٌ [as meaning *prostration of oneself* in prayer or the like]: so in the phrase سَجَدْتُ سَجْدَةً طَوِيلَةً [*I performed a long kind of prostration of myself*]. (Msb.)

رَجُلٌ سَجَّادٌ [*A man who prostrates himself much,* or *frequently,* in prayer or the like]. (A, TA.)

سَجَّادَةٌ *A* [*small mat, such as is termed*] خُمْرَةٌ, (S, Mgh, L, TA,) [*of an oblong shape,* and *a small oblong carpet,*] *upon which one prostrates himself* [*and stands and sits in prayer*]; (L, TA;) also called سُجَّادَةٌ, (A, TA,) and مَسْجَدَةٌ. (A, L, TA.) You say, بَسَطَ سَجَّادَتَهُ &c. [*He spread his prayer-mat,* or *prayer-carpet*]. (A.) ___ And The *mark of* سُجُودٌ [or *prostration* in prayer] *upon the forehead* [when dust adheres to it]. (S, A, Mgh.)

سُجَّادَةٌ: see the next preceding paragraph.

سَاجِدٌ act. part. n. of سَجَدَ: (L:) [*Being lowly, humble,* or *submissive: bending himself down towards the ground:* &c.: and hence, *prostrating himself in prayer; putting his forehead on the ground:* &c.:] pl. سُجَّدٌ (S, A, L) and سُجُودٌ. (L.) ___ وَٱدْخُلُوا ٱلْبَابَ سُجَّدًا, in the Kur [ii. 55 and vii. 161], means *And enter ye the gate bending down your heads:* (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) ___ And سُجَّدًا لِلّٰهِ, in the Kur xvi. 50, means *Humbling themselves to God, with subserviency.* (TA.) ___ You say also شَجَرَةٌ سَاجِدَةٌ, and شَجَرٌ سَاجِدٌ and سَوَاجِدُ, [this last word being pl. of سَاجِدَةٌ,] *A tree,* and *trees, bending,* or *inclining:* (A:) and نَخْلٌ سَوَاجِدُ *palm-trees bending,* or *inclining:* (AHn:) and نَخْلَةٌ سَاجِدَةٌ *a palm-tree bent by its fruit.* (K.) [But it is said that] عُلْبٌ سَوَاجِدُ,

occurring in a verse of Lebeed, means *Firmly-rooted* [*tall*] *palm-trees.* (IAar.) ___ And فُلَانٌ سَاجِدُ المَنْخِرِ *Such a one is object, low, humble,* or *submissive.* (A, TA.) ___ And عَيْنٌ سَاجِدَةٌ *A languid,* or *languishing, eye.* (A, K.)

أَسْجَدُ *Having his leg inflated,* or *swollen:* (K, TA:) applied to a man. (TA.)

دَرَاهِمُ الأَسْجَادِ, (O, K,) or الإِسْجَادِ, (S, O, K,) thus some relate it, with kesr to the ء, (O, K,) in the saying of El-Aswad Ibn-Yaafur.

* مِنْ خَيْرِ ذِى نَطَفٍ أَغَنَّ مُنَطَّقٍ *
* وَافَى بِهَا لِدَرَاهِمِ الإِأَسْجَادِ *

[*Of the wine of one with earrings, having a nasal twang, girded with a waist-belt,* i. e., of a foreigner: *he brought it for what are termed* دراهم الاسجاد], (S, * O, K, but in the copies of the K كَدَرَاهِمِ, [which I think a mistranscription,]) means *dirhems whereon were effigies to which people performed the act of* سُجُود: (S, O, K:) it is said that *upon them was the effigy of Kisrà, and he who beheld them lowered his head to them and showed humility* [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or الأَسْجَادُ means *the tax called* جِزْيَة: (O, K:) so says AO, (O,) or A 'Obeyd: (TA:) or *the Jews* and *the Christians:* (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the ء, and expl. as meaning *the Jews,* (O, K,) by IAar. (O.) [Whatever be the signification of the last word, the verse plainly means, of wine of a foreigner, sold by him for foreign money.]

مَسْجِدٌ The *forehead,* (S, K,) *where is the*

mark made by the سُجُودٌ [or *prostration* in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of مَسَاجِدُ which signifies The *parts* of a man *that are the places of* سُجُودٌ; (Lth, Mgh, Msb, L;) المَسَاجِدُ meaning *the forehead, the nose, the hands, the knees, and the feet:* (Mgh, L:) or *the forehead, the hands, and the knees:* (Mgh:) or *the seven* آرَابٌ; (S, K;) namely, *the forehead, the hands, the knees, and the feet:* (TA in art. ارب:) such, accord. to some, is its meaning in the Kur lxxii. 18. (L.) ___ See also the next paragraph, in two places.

مَسْجِدٌ [*Any place in which one performs the act of* سُجُودٌ, or *acts of worship* or *devotion;* and particularly *a mosque; a Muslim temple; an oratory;*] *a house in which one performs the act of* سُجُودٌ; (IB;) *a house of prayer;* (Mgh, Msb;) *any place in which one performs acts of worship* or *devotion:* (Zj:) a word of well-known meaning; (K;) sing. of مَسَاجِدُ; (S, Mgh, K;) and also pronounced مَسْجَدٌ : (S, K:) this latter word signifies, accord. to IAar, the مِحْرَابٌ [here meaning *oratory,* or *place of private prayer,*] *of a house;* and the *place of prayer of the congregations;* (TA;) or it signifies *any of the parts of the ground, as well as of the body, that are the places of* سُجُودٌ: (Lth, L:) or the *place of the forehead* [*on the ground in the act of prostration in prayer*]. (IB.) Fr says, (S,) the مَفْعَلٌ of every verb of the class of فَعَلَ having its aor. of the measure يَفْعُلُ is with fet-h to the medial radical letter, whether it be a subst, or an inf. n., (S, K,) without any difference, so that you say, دَخَلَ مَدْخَلًا, and هٰذَا مَدْخَلُهُ; (S;) except some words (S, K) among substs., (S,) as مَسْجِدٌ and مَطْلِعٌ (S, K) and مَغْرِبٌ (S) and مَشْرِقٌ and مَسْقِطٌ and مَفْرِقٌ and مَجْزِرٌ and مَسْكِنٌ and مَرْفِقٌ (S, K) from رَفَقَ, aor. يَرْفُقُ, (S,) and مَنْبِتٌ and مَنْسِكٌ (S, K) from نَسَكَ, aor. يَنْسُكُ; (S;) these being with kesr (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: مَسْكَنٌ and مَسْكَنٌ have been transmitted; and we have heard المَسْجَدُ and المَسْجُدُ , and المَطْلَعُ and المَطْلِعُ: and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we

have not heard it: but when the verb is of the class of فَعَلَ having its aor. of the measure يَفْعُلُ, the n. of place [or time] is with kesr, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, نَزَلَ مَنْزِلًا, meaning نُزُولًا, and هٰذَا مَنْزِلَةُ, meaning دارُه. (S, K. *) ___ [Hence مَسْجِدٌ جامِعٌ *A congregational mosque;* i. e. *a mosque in which a congregation assembles to perform the Friday-prayers.*] المَسْجِدُ الحَرامُ [*The sacred mosque* of Mekkeh]. (Msb in art. حرم.) المَسْجِدُ الأَقْصَى *The furthest mosque* [which is in Jerusalem]. (Msb in art. قصو.) مَسْجِدُ الخَيْفِ *The mosque of the* خَيْف [q. v.] in Minè. (S &c. in art. خيف.) And المَسْجِدانِ *The two mosques;* that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. ثرو. (S.)

مَسْجَدَةٌ : see سَجَّادَةٌ.

سجر

1 **سَجَرَهُ** , (S, A, Msb, K,) aor. ـُ , (Msb,) inf. n. سَجْرٌ (Msb, TA) and سُجُورٌ; (TA;) and سَجَّرَهُ , inf. n. تَسْجِيرٌ; (TA;) *He filled it;* (S, A, Msb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also سَكَرَهُ; (TA;) *with water.* (S.) You say, سَجَرَ السَّيْلُ الآبَارَ [*The torrent filled the wells*]. (A.) And سُجِرَتِ الثِّمَادُ *The* ثماد [see its sing. ثَمَدٌ] *became filled by the rain.* (S.) In the Kur [lxxxi. 6], وَإِذَا ٱلْبِحَارُ سُجِرَتْ, some read thus; and others, سُجِّرَتْ ; (Zj;) and Th explains it, and so Zj the former reading, as signifying, *And when the seas shall be filled:* but ISd says that there is no way of understanding this unless it mean *filled with fire:* or it means *and when the seas shall overflow:* or *shall meet together and become one sea:* (TA:) or سُجِّرَتْ signifies *shall flow forth, one into another, and thus become one sea,* (Zj, Bd,) *and so be filled:* (Bd:) and there are other explanations of the above-mentioned words of the Kur, which see below. ___ سَجَرَ المَآءَ فِى حَلْقِهِ *He poured the water into his throat.* (K.) ___ سَجَرَ التَّنُّورَ, (S, A, Msb, K,) aor. , inf. n. سَجْرٌ; (S;) and سَجَّرَهُ ; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) *He heated the oven;* (S, A, K;) *kindled fire in it:* (Msb:) or *filled it with firewood, to heat it:* (Mgh Bd:) or *he heated it fully with fuel.* (TA.) The words of the Kur quoted above, وَاذَا البِحَارُ سُجِّرَتْ, are said to signify *And when the seas shall be set on fire:* (El-Hasan El-Basree:) or *shall become without water,* (Katádeh,) or *shall be dried up, by the kindling of fire therein:* (B:) or *shall be kindled, and become fire:* (Jel:) or *shall be mixed together, and dry up, and become fire;* (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by sea is meant hell. (Kaab.) You say also, سَجَرَ الوُقُودَ بِٱلْمِسْجَرَةِ [*He stirred the fuel with the* مسجرة]. (A.) سَجَرَتِ النَّاقَةُ, (S, A, K,) aor. ـُ , (S,) inf. n. سَجْرٌ (S, A, K) and سُجُورٌ; (S, K;) and سَجَّرَتْ , inf. n. تَسْجِيرٌ; (A;) *The*

she-camel prolonged her yearning cry (حَنين, S, A, K) *after her young one,* (As, A,) *and filled her mouth with it.* (A.) سَجَرَهُ, inf. n. سَجْرٌ; [and سَجَّرَهُ, and سَوْجَرَهُ; (see the pass. part. ns., below;)] *He made it* [namely hair or the like] *to hang down.* (TA. [See also سَجَّرَهُ.]) سَرَجَتْ شَعْرَهَا; (A, K;) and سَجَّرَهُ, (A,) inf. n. تَسْجِيرٌ; (TA;) and سَوْجَرَهُ; (IJ, A, K;) *He put a* سَاجُور *upon,* or *around, his* (a dog's) *neck:* (A:) or *he bound him* (a dog) *with a* سَاجُور. (K.)

2 **سَجَّرَ المَآءَ**, inf. n. تَسْجِيرٌ, *He opened a way to the water; made it to flow forth,* (Aboo-Sa'eed, K,) *whithersoever he would.* (Aboo-Sa'eed.) ___ See also 1, throughout.

3 **سَاجَرَهُ**, (A,) inf. n. مُسَاجَرَةٌ, (A, K,) *He acted* or *associated with him as a friend,* or *as a true friend;* (A, * K, * TA;) *mixed,* or *held intercourse, with him:* from سَجَرَتِ النَّاقَةُ. (A.)

7 **انسجر** *It* (a vessel) *became full.* (TA.) ___ [*It* (hair) *hung down.* (See the part. n., voce ___.)] مَسْجُورٌ انسجرت الإبل *The camels followed one another in a continuous series,* or *uninterruptedly,* in their march, or progress: (S, K: * [but in some copies of the K, for انسجر فى السَّيْر, is put أَسْجَرَ:]) or *they advanced and hastened;* as also انشجر. (TA.)

Q. Q. 1 **سَوْجَرَهُ**: see 1, last two sentences.

سَجَرٌ (T, S, M, K, &c.) and سَجْرَةٌ (T, M, K) *Turbidness,* or *dinginess:* this is the primary signification: and hence, (TA,) *an intermixture of redness in the white of the eye:* (S, K:) or *redness in the white of the eye:* (T:) or *redness inclining to whiteness:* or *redness inclining to blueness:* or *redness in the black of the eye:* or *an intermixture,* or *a tinge, of redness in the black of the eye:* or *a slight redness mixing with the blackness:* or *an inclining of the black to redness:* or *a slight whiteness in the black of the eye:* or *a dinginess in*

the interior of the eye, arising from neglecting, or *leaving off, the use of collyrium.* (TA.)

سَجْرَةٌ : see سَجْرٌ. ___ Also [*A fall of*] *rainwater which fills what are called* ثِمَادٌ [pl. of ثَمْدٌ, q. v.]: pl. سُجُرٌ. (S.)

بِئْرٌ سَجْرٌ *A full well.* (TA.)

سَجُورٌ *Fuel with which an oven* (تَنُّور) *is heated;* (S, A, Mgh, K;) as also مِسْجَرٌ (K) and مِسْجَرَةٌ. (TA). [See also مِسْجَرَةٌ below.]

سَجِيرٌ A man's *friend,* or *true* or *sincere friend:* pl. سُجَرَآءُ: (S, A, K:) from سَجَرَتِ النَّاقَةُ; because each of two friends yearns towards the other. (A.) ___ And hence, *A sword.* (Ham p. 265.)

سَاجِرٌ A torrent *that fills everything.* (TA.) ___ *A place upon which a torrent comes and which it fills:* (S, A, K:) a possessive epithet, or of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (TA.) See also مَسْجُورٌ.

سَاجُورٌ *A wooden thing,* or *piece of wood,* (S, K,) *that is put,* (S,) or *hung,* (K,) *upon the neck of a dog:* (S, K:) or *a collar,* (TA,) or *ring* or *collar of iron,* (A,) *that is put upon the neck of a dog:* (A, TA:) [pl. سَوَاجِيرُ or سَوَاجِرُ.] One says, فِى أَعْنَاقِهِمْ سَوَاجِرُ *Upon their necks are iron collars.* (A.)

أَسْجَرُ, applied to a pool of water left by a torrent (غَدِيرٌ), *Having mud unmixed with sand;* or *having good mud:* (S, K:) or *of which the water inclines to a red colour;* which is the case when its rain-water is recent, before it has become clear: (TA:) and rain-water *intermixed with turbidness and redness.* (A.) ___ A man *having what is termed* سَجَرٌ or سَجْرَةٌ *in the eye or eyes:* fem. سَجْرَآءُ (TA.) ___ عَيْنٌ

An eye of which the white is intermixed with redness: (S, A, K:) *an eye in which is what is termed* سَجَر [q. v.]. (TA.) ___ قَطْرَةٌ سَجْرَآءُ *A turbid drop:* (A, * TA:) and in like manner نُطْفَةٌ. (TA.)

مِسْجَر : see سَجُور: and also what here follows.

مِسْجَرَةٌ : see سَجُور. ___ Also [and app. مِسْجَر] *A piece of wood,* or *stick, with which the fuel in an oven* (تَنُّور) *is stirred.* (A, L, TA.)

مَسْجُور *Filled:* (AZ:) applied to the sea in this sense: (S:) or the *sea* [*itself*]: (K: [in the TA, by the omission of وَٱلَّذِى after البَحْر, it is made to signify a sea of which the water is more than it is itself; a meaning which, as there remarked, is not found in other lexicons:]) and مَسْجُور بِالنَّار *filled with fire:* ('Alee:) and عَيْنٌ مَسْجُورَةٌ, and مُسَجَّرَةٌ , *a full eye* or *source;* syn. مُفْعَمَةٌ. (A, TA.) ___ Milk *of which the water is more than it is itself.* (Fr, S, K.) ___ *Made to flow forth.* (TA.) ___ *Empty.* (AZ, Aboo-'Alee.) Thus it bears two contr. significations. (TA.) ___ *Kindled.* (K.) ___ *Still,* or *quiet;* (K;) as also سَاجِر : (TA:) or *still,* or *quiet, and full at the same time.* (A 'Obeyd, TA.) ___ لُؤْلُؤٌ مَسْجُور *Pearls strung and hanging down:* (A 'Obeyd, S, K:) or *that have fallen and become scattered from their string:* and لُؤْلُؤَةٌ مَسْجُورَةٌ is said to signify *a pearl of much brilliancy.* (TA.) ___ شَعْرٌ مَسْجُورٌ, (TA,) and مُسَجَّرٌ , and مَسُوجَرٌ , (K,) and مُنْسَجِرٌ , (S, K,) *Hair made to hang down;* (K;) *hanging down.* (S, K.) ___ كَلْبٌ مَسْجُورٌ, (AZ, A,) and مُسَجَّرٌ , (A,) and مَسُوجَرٌ, (S, A,) *A dog having a* سَاجُور (q. v.) *upon his neck.* (AZ, S, A.)

مُسَجَّرٌ : see مَسْجُور, in three places. ___ Also, *Dried up; of which the water has sunk into the ground.* (TA.)

ܡܶܣܘܿܓܪ ܡܶܣܓܘܪ

مسوجر : see مسجور, in two places.

ܡܢܶܣܓܪ ܡܶܣܓܘܪ

منسجر : see مسجور.

سجس

1 **سَجِسَ** , (S, A, K,) aor. ـَـ , (K,) inf. n. سَجَسٌ, (TA,) *It* (water) *became altered, changed in odour,* or *stinking;* syn. تَغَيَّرَ: (IAar, A 'Obeyd, S, A, K:) *it became turbid, thick,* or *muddy:* (ISk, A, K:) or *it became corrupted, and stirred up.* (TA.)

2 **سَجَّسَهُ** , inf. n. تَسْجِيسٌ, *He made it* (namely, water,) *turbid, thick,* or *muddy.* (K, TA.)

سَجْسٌ : see the next paragraph, in five places.

سَجَسٌ : see the next paragraph, in five places.

سَجَسٌ : see the next paragraph, in five places.

مَآءٌ سَجِيسٌ *Water that is altered, changed in odour,* or *stinking;* syn. مُتَغَيِّرٌ: *turbid, thick,* or *muddy:* as also سَجَسٌ , (K, TA,) and سَجْسٌ : (TA:) or *corrupted, and stirred up;* as also مُسَجَّسٌ : or the last signifies *made turbid, thick,* or *muddy, and stirred up:* the [only] form mentioned in the S is سَجَسٌ : but Aboo-Sahl says that سَجَسٌ is the form learned by him in reading under Aboo-Usámeh in the Musannaf; and as to سَجَسٌ , it is only an inf. n. (TA, from a note in the handwriting of Aboo-Zekereeyà.) ___ Hence the saying, (TA,) لَا آتِيكَ سَجِيسَ ٱللَّيَالِى *I will not come to thee to the end of nights:* (TA:) or *ever;* (S, K;) as also سَجِيسَ اللَّيَالِى وَ الأَيَّامِ, (TA,) and سَجِيسَ الأَوْجَسِ, (S, K,) and سَجِيسَ الأَوْجُسِ, (K,) and سَجِيسَ عُجَيْسٍ: (S, K:) or *while time lasts;* as also سَجِيسَ الدَّهْرِ, and سَجِيسَ الأَوْجَسِ: (A:) it is from سَجِيسٌ meaning turbid, because water thus termed is the last that remains: عُجَيْسٌ is a corroborative; and عَجْسُ اللَّيْلِ signifies the last part of the night: (TA:) or سَجِيسَ اللَّيَالِى means *while the nights glide along continuously.* (Ham p. 243.)

سَاجِسِىٌّ A ram *having much wool:* fem. with ة: (A:) or a ram *having white wool, good for tupping,* or *covering, and of excellent breed.* (K, * (TA.) And *Certain sheep* [i. e. *a breed of sheep*] *belonging to the Benoo-Teghlib,* (K, * TA,) *in El-Jezeereh.* (TA.)

مُسَجَّسٌ : see سَجِيسٌ.

سجع

1 **سَجَعَ** , aor. ـَ , inf. n. سَجْعٌ, *He pursued an even, uniform course; he pursued an even course, following one order:* this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, لِ or إِلَى being perhaps understood; as in the following phrase;] سَجَعَ ذٰلِكَ المَسْجَعَ *He pursued,* or *aimed at, that object of pursuit* or *aim;* (K, TA;) occurring in a trad. (TA.) ___ And *It was even and uniform, one part thereof being like another.* (TA.) ___ [Hence,] سَجَعَتِ الحَمَامَةُ, (IDrd, S, Msb, K,) aor. ـَ , (Msb, K,) inf. n. سَجْعٌ, (Mbr, TA,) and quasi-inf. n. سَجْعٌ , (TA,) *The pigeon continued its cry uninterruptedly in one uniform way* or *manner;* or *called, and prolonged its voice* or *cry, modulating it sweetly:* (Mbr, in the Kámil; and TA:) or *cooed:* or *reiterated its voice* or *cry:* syn. هَدَرَتْ: (S, Msb:) and صَوَّتَتْ: (Msb:) or رَدَّدَتْ صَوْتَهَا. (IDrd, K.) It is said in a prov., لَا آتِيكَ مَا سَجَعَ الحَمَامُ [*I will not come to thee as long as the pigeon cooes;*] meaning *I will never come to thee.* (Lh.) ___ You say also, سَجَعَتِ النَّاقَةُ, (S, TA,) inf. n. سَجْعٌ, (TA,) *The she-camel prolonged her yearning cry in one uniform manner.* (S, TA.) ___ And سَجَعَتِ القَوْسُ *The bow prolonged its twang in one uniform manner, monotonously.* (TA.) ___ And hence by way of comparison to the سَجْعُ of the pigeon, سَجَعَ كَلَامَهُ *He* (a man) *made his speech,* or *language,* [*to be rhyming prose,* i. e.,] *to have* فَوَاصِلَ *like the rhymes of verse, without its being measured.* (Msb.) And سَجَعَ [alone], (S, K,) aor. ـَ , (K,) inf. n. سَجْعٌ; (S, TA;) and سَجَّعَ , inf. n. تَسْجِيعٌ; (S, TA;) *He* (a man, S) *spoke,* or *uttered,* [or *composed,*] (S, * K, TA,) *rhyming speech* or *language,* (S,) [i. e., *rhyming prose,* i. e.,] *speech,* or *language, having* فَوَاصِلَ (K, TA) *like the* فَوَاصِلِ *of verse, without measure:* as is said in a description of Sijistán, وَتَمْرُهَا

* وَ إِنْ قَلُّوا ضَاعُوا *

* إِنْ كَثُرَ الجَيْشُ بِهَا جَاعُوا *

* دَقَلْ *

[Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعَ بِالشَّىْءِ, meaning *He uttered the thing in the manner above described.* (TA.) [See also سَجْعٌ, below.]

2 **سَجَّعَ** see the preceding paragraph.

سَجْعٌ ; [originally inf. n. of سَجَعَ, q. v.;] (S, Msb, K, &c.;) or, as some say, سَجَعٌ , but the former is that which commonly obtains, the latter being said to be a subst. like ذَبْحٌ meaning what is slaughtered, unknown, however, in the lexicons, and probably one of the instances of the elicitations of the foreigners, (MF, TA,) the object of him who says that it is سَجَعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجَعَ said of the pigeon; [see سَجَعَتِ الحَمَامَةُ;] (TA;) and أُسْجُوعَةٌ ; (S, * K;) *Rhyming speech* or *language;* (S, K, TA;) [i. e. *rhyming prose;* i. e.] *speech,* or *language, having* فَوَاصِلُ *like the rhymes of verse, without being measured;* so called as being likened to the سَجْعُ of the pigeon; (Msb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or *a consecution* [*of clauses*] *of speech* or *language, with one* رَوِىّ [which is the *principal, or only, rhyme-letter*]: (Jm, K:*) or *it consists in the agreement of the endings of words* [or *clauses*], *in a certain order, like the agreement of the rhymes* (قَوَافٍ) [*of verses*]: (Mbr, in the Kámil; TA:) *each clause ends with a quiescent letter; and consists of at least two words:* (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also كَلَامٌ مُسَجَّعٌ (S) and كَلَامٌ مَسْجُوعٌ , meaning the same as

سَجْعٌ: (TA:) the pl. of سَجَعٌ is أَسْجَاعٌ (S, K) and , accord. to IJ, سُجُوعٌ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أَسَاجِيعُ, (S,) or this last is pl. of أُسْجُوعَةٌ (K) [and is also a pl. pl., i. e. pl. of أَسْجَاعٌ, like as أَزَاهِيرُ is pl. of أَزْهَارٌ which is pl. of زَهْرٌ, and many similar instances might be added, such instances being numerous app. because أَفْعَالٌ is properly a measure of a pl. of paucity]. السَّجْعُ المُطَرَّفُ is *That* [*rhyming prose*] *in which the two words* [*that end two corresponding clauses*] *agree in the letter of the* سَجْعٌ *but not in measure;* as الرِّمَمُ and الأُمَمُ: and السَّجْعُ المُتَوَازِى is *that in which the measure is observed in the two words as well as the letter of the*

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سَجْعٌ; as القَلَمُ and القَسَمُ. (K T.) It is said in a trad., that Mohammad forbade سَجْعٌ in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجْعٌ, and the Kur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجْعٌ is *a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme,* and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجْعٌ is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in خُطَبٌ and رَسَائِلُ. (TA.) He is also related to have said, إِيَّاكُمْ وَ سَجْعَ الكُهَّانِ [*Avoid ye the rhyming prose of the diviners,* or *soothsayers*]. (TA.) One says also, بَيْنَهُمْ أُسْجُوعَةٌ [*Between them is a discourse,* or *colloquy,* oral or written, *in rhyming prose*]. (S.)

سَجْعٌ : see سَجَعَتِ الحَمَامَةُ: ___ and see سَجْعٌ.

سَجُوعٌ : see سَاجِعٌ.

سَجَّاعٌ : see سَاجِعٌ.

سَجَّاعَةٌ : see سَاجِعٌ.

سَاجِعٌ *Pursuing* [*an even, uniform, course,* or] *a direct,* or *right, course,* (AZ, S, K, TA,) in going, or journeying, (AZ, S, TA,) [and] in speech, &c. (K, TA.) Dhu-r-Rummeh says,

* قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَكْبِهَا *
* إِذَا مَا عَلَوْهَا مُكْفَأً غَيْرَ سَاجِعِ *

i. e. [*I traversed,* or *have traversed, with her a land* in which *thou wouldst see the face* of every one *of the company of travellers riding over it, when they get upon it,*] جَائِرًا غَيْرَ قَاصِدٍ [*turning aside from the right course,* (or rather *turned aside,* unless, which is not improbable, the right reading be مُكْفِئًا,) *not direct*], (AZ, S, TA,) or *not direct towards one point:* (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعٍ غَيْرَ جَائِرٍ عَنِ الْقَصْدِ [which is evidenily a mistranscription; the right reading being غَيْرَ سَاجِعٍ أَىْ جَائِرًا عَنِ الْقَصْدِ, or the like]. (TA.) ___ [Hence,] A face *justly proportioned;* [*symmetrical;*] *well,* or *beautifully, formed.* (K.) ___ [Hence also,] حَمَامَةٌ سَاجِعَةٌ, and سَجُوعٌ, (K,) without ة, (TA,) [*A pigeon continuing its cry uninterruptedly in one uniform way* or *manner;* or *calling, and prolonging its voice* or *cry, modulating it sweetly:* or *cooing:* (see 1:) or] *reiterating its voice* or *cry:* pl. [of the former or of both] سُجَّعٌ and [of the former] سَوَاجِعُ. (K.) ___ And نَاقَةٌ سَاجِعٌ *A she-camel prolonging her yearning cry in one uniform manner:* (TA:) or *quavering, and prolonging her voice,* [in the copies of the K مُطْرِبَةٌ, but correctly مُطَرِّبَةٌ,] *in her yearning cry:* (K:) or *tall;* (AA, K;) but Az says, I have not heard this on any authority beside that of AA. (TA.) ___ [And hence,] سَاجِعٌ also signifies [*A rhyming-proser,* or *rhyming-prosaist;*] one *who speaks,* or *utters,* [or *composes,*] سَجْعٌ: and in like manner, [سَجَّاعٌ (mentioned by Golius, and by Freytag as on the authority of the K, in no copy of which do I find it,) meaning one *who speaks,* or *utters,* or *composes,* سَجْعٌ

much: and] سَجَّاعَةٌ [meaning one *who does so very much:* the three epithets being similar to رَاجِزٌ and رَجَّازٌ and رَجَّازَةٌ]. (K, TA.)

أُسْجُوعَةٌ : see سَجْعٌ, in three places.

مَسْجَعٌ *A place,* or *an object,* [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] *of pursuit* or *aim;* syn. مَقْصِدٌ. (K.)

مُسَجَّعٌ : see سَجْعٌ.

مَسْجُوعٌ : see سَجْعٌ.

سجف

1 **سَجَفَ البَيْتَ** : see 2. سَجَفَتْ, aor. ـَـ , inf. n. سَجَفٌ, *She* (a woman) *was,* or *became, slender in the waist:* and *lank in the belly.* (TK.) [See also سَجَفٌ, below.]

2 **سَجَّفَ البَيْتَ** , (K,) inf. n. تَسْجِيفٌ, (TA,) *He let down the curtain* (السَّجْف) *upon* [*the entrance of*] *the tent,* or *chamber;* as also سَجَفَهُ , and اسجفه : (K, TA:) accord. to the T, التَّسْجِيف signifies *the letting down of the* سَجْفَان [or *two separate halves, that hang side by side, of a curtain*]: accord. to the M, *the letting down of the curtain.* (TA. [See also what next follows.])

4 **اسجف السِّتْرَ** *He let down the curtain.* (S, K, TA.) ___ [Hence,] اسجف اللَّيْلُ *i. q.* أَسْدَفَ, (S, K, TA,) i. e. *The night became dark.* (TA.) ___ See also 2.

سَجْفٌ : see the next paragraph.

سَجْفٌ and سَجَفٌ [of which the former is the more common] *A curtain; a veil;* or *a thing that veils, conceals, hides, covers,* or *protects;* (S, K;) as also سِجَافٌ , and سِجَافَةٌ : (TA:) or *a pair of curtains having an opening between them:* (IDrd, K:) or *each half of a pair of curtains,* (Lth, K, TA,) *divided in the midst,* (Lth, TA,) *by which any door,* or *entrance, is veiled;* (Lth, K, TA;) as also سَجَافٌ : (K, TA:) this last is not a pl. of سَجْفٌ: (TA:) thus السَّجْفَان signifies *the two separate halves* [*that hang side by side, so as to meet together,*] *of the curtain* of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábighah EdhDhubyánee cited in the second paragraph of art. رفع: (S, TA:) the pl. of سَجْفٌ and سَجَفٌ is أَسْجَافٌ and سُجُوفٌ; and the pl. of سِجَافٌ is سُجُفٌ. (TA.) [Hence] one says, أَرْخَى اللَّيْلُ سُجُوفَهُ *The night let down its curtains.* (TA.) ___ سَجَفٌ also signifies The *part*

that is behind a door or *an entrance.* (O, TA.)

سَجَفٌ *Slenderness of the waist:* and *lankness of the belly.* (K.) One says فِى خَصْرِهِ سَجَفٌ *In his waist is slenderness:* and فِى بَطْنِهِ سَجَفٌ *In his belly is lankness.* (TA.) [See also سَجِفَتْ, in the first paragraph.]

سُجْفَةٌ *A period* (سَاعَةٌ) of the night; (K;) like سُدْفَةٌ. (TA.)

سِجَافٌ : see سَجْفٌ, in three places. ___ Hence, The *thing* [i. e. *edging,* such as a *fringe,* &c., (thus applied in the present day,)] *that is affixed to the borders of a garment,* or *piece of cloth.* (TA.)

سِجَافَةٌ : see سَجْفٌ. ___ Hence the saying of Umm-Selemeh to 'Áïsheh, وَجَّهْتِ سِجَافَتَهُ i. e. هَتَكْتِ سِتْرَهُ and أَخَذْتِ وَجْهَهَا [i. e. وَجْهَ سِجَافَتِهِ (as in the JM in art. وجه in explanation of وَجَّهْتِ سِدَافَتَهُ) *Thou hast rent open his veil,* or *covering;* both of these explanations meaning the same, as is said in the O and K in art. سدف]: but it is also related otherwise, i. e. وَجَّهْتِ سِدَافَتَهُ, which has the same meaning. (TA. [See art. سدف.])

بَيْتٌ مُسَجَّفٌ [*A tent;* or *chamber,*] *having a pair of curtains* (سَجْفَانِ) *upon its entrance,* or *door.* (As, TA.) El-Farezdak applies this masc. sing. epithet to a pl. n., saying الحِجَالُ المُسَجَّفُ. (TA.)

سجل

1 **سَجَلَ المَآءَ** , (S, K,) inf. n. سَجْلٌ, (TA,) *He poured out,* or *forth, the water,* (S, K, JM, TA,) *continuously.* (JM, TA.) ___ Hence, سَجَلَ القُرْآنَ *He read,* or *recited, the Kur-án continuously.* (JM. [See also سَحَلَ.]) ___ See also 2: ___ and 4.

2 **سجّل** , inf. n. تَسْجِيلٌ, (S, Msb, K,) said of a judge, (S,) or kádee, (Msb,) *He wrote a* سِجِلّ [q. v.]: (S, * K:) or *he decided judicially, and recorded his sentence in the* سِجِلّ: (Msb:) and Mtr says that إِسْجَالٌ may be syn. with تَسْجِيلٌ, signifying the *writing of* سِجِلَّات [pl. of سِجِلٌّ], though not found by him in the lexicons: (Har p. 473:) [but I have found it, for Sgh says,] the إِسْجَال of the kádee and his تَسْجِيل are one [in meaning]. (O.) You say, سجّل به *He decided it judicially,* [*and recorded it in the* سِجِلّ;] or *he decreed it decisively;* so expl. by the Shereef: or, as in the 'Ináyeh, *he established it and recorded it* [*in the* سِجِلّ]. (TA.) And سجّل القَاضِى لفُلَان بمَاله *The kádee secured to such a one his property* [*by a judicial decision recorded in the* سِجِلّ]. (TA.) And سجّل عَلَيْه القَاضِى [*The kadee decided judicially against him, and recorded his sentence in the* سِجِلّ]. (Mgh.) ___ And سجّل عَلَيْه بكَذَا *He rendered him notorious by reason of such a thing, and stigmatized him with it.* (Z, TA.) And سجّل به *He threw it from above;* as also سَجَلَ , inf. n. سَجْلٌ. (K.) And سجّل, inf. n. as above, *He* (a man, TA) *became affected with carnal appetite.* (K.)

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3 **ساجله** , (K,) inf. n. مُسَاجَلَةٌ, (S, IB, TA,) [and app. سِجَالٌ also, (see سَجْلٌ,)] *He vied, competed,* or *contended for superiority, with him; emulated,* or *rivalled, him;* or *imitated him;* (S, IB, * K;) *doing like as he did;* (S, IB;) originally *in the drawing of water;* (S, * IB;) *each of them bringing forth in his* سَجْل [or *bucket*] *the like of what the other brought forth* [or *endeavouring to do so*]; *the one, of them, that desisted being overcome:* (IB:) and also, *in running:* or *in watering.* (S.) Hence, فُلَانٌ يُسَاجِلُ فُلَانًا *Such a one vies with such a one, each of them producing,* [*of the evidences*] *of nobility, the like of what the other produces; the one, of them, that desists being overcome.* (IB.) El-Fadl Ibn- 'Abbás Ibn-'Otbeh Ibn-Abee-Lahab says,

* مَنْ يُسَاجِلْنِى يُسَاجِلْ مَاجِدًا *
* يَمْلَأُ الدَّلْوَ إِلَى عَقْدِ الكَرَبْ *

[*He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attacked to the middle of its cross-bars*]: and hence the saying, الحَرْبُ سِجَالٌ. (S. [See سَجْلٌ.])

4 **اسجله** *He gave him a bucketful* (سَجْلًا) or *two bucketfuls* (سَجْلَيْنِ): (K:) or, as some say, *he gave him much.* (TA.) ___ And اسجل الحَوْضَ *He filled the watering-trough,* or *tank;* (S, K;) as also ↓سَجَلَهُ. (JM.) ___ أُسْجِلَتِ البَهِيمَةُ مَعَ أُمِّهَا *The beast was sent forth,* or *set loose* or *free, with its mother.* (TA.) It is said in a trad., لَا تُسْجِلُوا أَنْعَامَكُمْ, meaning *Set not loose your cattle in men's fields of seed-produce.* (TA.) ___ And you say, اسجل النَّاسَ *He left,* or *left alone, the people.* (K.) ___ And اسجل لَهُمُ الأَمْرَ *He made the affair free,* or *allowable, to them.* (K.) ___ And أَسْجَلْتُ الكَلَامَ *I made the speech,* or *language, to be unrestricted.* (S.) اسجل *He* (a

man, TA) *abounded in goodness,* (K, TA,) *and beneficence, and gifts to men.* (TA.) أَسْجَلْتُ للرَّجُلِ, inf. n. إِسْجَالٌ, *I wrote a writing for the man.* (Msb.) ___ See also 2.

6 **تساجلوا** *They vied, competed,* or *contended for superiority, one with another; emulated,* or *rivalled, one another;* or *imitated one another;* [originally, *in the drawing of water:* and hence, *in other things:* (see 3:)] (S, TA:) and هُمَا يَتَسَاجَلَانِ *They two vie,* &c., *each with the other.* (K.)

7 **انسجل** *It* (water) *poured out,* or *forth;* or *became poured out,* or *forth;* (S, K;) [app., *continuously:* see 1.]

سَجْلٌ *A full bucket:* so accord. to Az and ElFárábee and others: (MS:) or *a bucket containing water,* whether *little* or *much:* such as is empty is not called سَجْلٌ nor ذَنُوبٌ: (S:) or *a great bucket:* (Msb: [see also سَجِيلٌ:]) or *a great bucket that is full* (K, TA) *of water:* (TA:) and *a bucketful;* the *quantity that fills a bucket:* (K:) it is of the masc. gender [though دَلْوٌ (the most common word for a bucket) is generally fem.]: (S, K:) pl. سِجَالٌ. (S.) ___ And [hence,] *A share,* or *portion;* (Msb;) like دَلَاةٌ [which likewise originally signifies a bucket]. (S in art. دلو. [See also سَجِيلٌ.]) And hence is derived the saying, الحَرْبُ سِجَالٌ, [as though meaning *War is an affair of shares,* or *portions;*] i. e. *the victory in war is shared by turns* among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from المُسَاجَلَةُ, and that سِجَالٌ is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered *war is a contention for superiority:* (see 3:)] or the saying الحَرْبُ بَيْنَهُمْ سِجَالٌ means [*War between them consists of portions, in such a manner that*] *a* سَجْلٌ [or *portion*] *thereof is against these, and another is against these:* (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.) You say also, أَعْطَاهُ سَجْلَهُ مِنْ كَذَا *He gave him his share,* or *portion, of such a thing;* like as

one says, ذنوبه. (Har p. 19.) The phrase سجيل سجل in the saying لهم من المجد سجل سجيل (K, * TA) has an intensive signification; (K, TA;) [the saying app. meaning *They have, of glory, a large share.*] ___ Hence likewise, metaphorically applied to signify *A gift:* one says جواد عظيم السَّجْلِ [*A bountiful man who is large in gift*]. (Har ibid. [The first word in this saying is there written جواد.]) One says also, له برٌّ فائض السجال [*He has overflowing goodness* or *beneficence*]. (TA.) ___ Also *A bountiful man.* (Abu-l-' Omeythil, K.) ___ And *A great udder:* pl. سجالٌ and سُجُولٌ. (K.) See also سجلٌ, in two places.

سَجْلٌ : see the next paragraph.

سَجَلٌ *A writing;* or *paper,* or *piece of skin, written upon;* (K, * TA;) as also سُجُلٌ (TA) and سِجْلٌ (K, TA) [and سَجْلٌ , as appears from what follows]: or *a* طُومار [meaning *a roll,* or *scroll,* or *the like,*] *for writing upon* or *written upon:* (Bd in xxi. 104:) and *a written statement of a contract* and *the like;* (K, TA;) i. e. (TA) *i. q.* صَكٌّ: (S, TA: [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سجلٌ:]) the *record of a kádee,* or *judge, in which his sentence is written;* (Msb;) *a judicial record:* (Mgh:) [see also مَحْضَر:] pl. سِجِلَّاتٌ. (Msb, K.) كَطَيِّ السِّجِلِّ لِلْكِتَابِ, in the Kur xxi. 104, means *Like the folding of the* طُومار [expl. above] *for the purpose of writing* [thereon]: or *for what is to be written:* (Bd:) or *upon what is written;* (Bd, * Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السِّجِلّ here has the third of the meanings here following: (Bd, Jel:] or the second thereof. (Bd.) ___ And *A writer,* or *scribe:* (K:) and so some explain it in the verse above cited. (TA.) ___ And السِّجِلُّ *A certain scribe of the Prophet.* (K.) ___ And *A certain angel,* (K,) *who folds the written statements of* [*men's*] *works.* (Bd ubi suprà.) ___ And, without the article, *A man,* in the Abyssinian language. (K.) In the verse cited above, I' Ab read السَّجْلِ , and explained it as meaning *A certain man:* but it is also said to mean *a certain angel:* and another reading is السُّجُلِّ, a dial. var. mentioned above. (TA.)

السَّجَالُ a name for *The ewe.* (Ibn-'Abbád, O.) ___ And سَجَال سَجَال [i. e. سَجَالْ سَجَالْ, so in my MS. copy of the K, but in the CK سَجَال سَجَال,] is *A call to the ewe to be milked.* (Ibn- 'Abbád, O, K.)

سَجُولٌ A she-goat *abounding in milk:* thus correctly, as in the O: in the copies of the K, in the place of عَنْزٌ is put عَيْنٌ [making the meaning to be a spring *abounding in water* or an eye *abounding in tears*]. (TA.)

سَجِيلٌ , applied to a bucket (دَلْو), *Large,* or *big;* as also with ة: (K:) or سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies *a large,* or *big, bucket.* (S.) ___ And, applied to an udder (ضَرْع), *Long:* (S:) or *pendent and wide;* as also أَسْجَلُ : (K:) or this latter, applied to an udder, but only of a sheep or goat, *wide, flaccid, and tossing about; striking the animal's hind legs, from behind.* (ISh, TA.) ___ And, with ة, applied to a testicle (خُصْيَة), *Flaccid and wide in the scrotum.* (K.) ___ See also سَجْلٌ. ___ Also *Hard,* and *strong.* (K.) And *A share,* or *portion:* (K:) IAar says, it is of the measure فَعِيلٌ from سَجْلٌ meaning a full bucket [and likewise a share, or portion]; but, he adds, it does not please me. (TA.)

سَجَالَةٌ , in a testicle, *Flaccidity and wideness in the scrotum.* (K.)

سَجِيلَةٌ : see سَجِيلٌ.

سِجِّيلٌ *Stones like lumps of dry,* or *tough, clay:* arabicized from سَنْگ و گِلْ; (K, TA;) which are Pers. words, meaning stone and clay; the conjunction falling out in the arabicizing: (TA:) or *baked clay:* (Jel in xi. 84 and xv. 74 and cv. 4:) or *stones* (S, K) *of clay* (S) *baked by the fire of Hell, whereon were inscribed the names of the people* [*for whom they were destined*]: (S, K:) so in the Kur; as is indicated therein, in li. 33 and 34: (S:) or مِنْ سِجِّيلٍ in the Kur means مِنْ سِجِّلٍ, i. e. *of what had been written* [or *decreed*] *for them, that they should be punished therewith;* and سِجِّيلٌ means the *same as* سِجِّينٌ, mentioned and expl. in the Kur lxxxiii. 8 and 9: (K:) AO says that مِنْ سِجِّيلٍ means *many and hard;* and that سِجِّينٌ is

syn. with سَجِّيل in this sense: (TA:) it is also said to be from سِجِّين meaning *Hell;* the ن being changed into ل: (Bd in xi. 84:) also, to be from أَسْجَلْتُهُ meaning I sent forth him or it: or from أَسْجَلْتُ meaning I gave; and to be from السَّجْلُ. (TA.) Also *i. q.* دائم; and so سِجِّين [q. v.]. (L in art. سجن.)

سَجَنْجَل *A mirror:* (S, K:) or *a Chinese mirror:* (MA:) [said to be] a Greek word (رُومِىٌّ),

(S, K,) arabicized: (S:) and some say زَجَنْجَل. (Az, TA.) [Pl., accord. to Freytag, سَنَاجِل.] ___ And *Pieces such as are termed* سَبَاجِل, *of silver;* (K, * TA;) as being likened to the mirror. (TA.) ___ And *Gold.* (K.) ___ And *Saffron.* (K.)

أَسْجَل : see سَجْلَآء ___. سَجِيل, [the fem.,] applied to a she-camel, (S, K,) means *Long in the udder:* (S:) or *big in the udder:* pl. سُجُل. (K.) ___ And, applied to a woman, *Big in the posteriors:* (K:) pl. as above. (TA.)

مُسْجَل *Allowed,* or *made allowable, to every one;* (S, K;) *not denied to any one.* (S.) ___ Mohammad Ibn-El-Hanafeeyeh said, in explaining the words of the Kur [lv. 60], هَلْ جَزَآءُ ٱلْإِحْسَانِ إِلَّا ٱلْإِحْسَانُ [Shall the recompense of doing good be other than doing good?], هِىَ مُسْجَلَةٌ لِلْبَرِّ وَ الفَاجِرِ, meaning *It is unrestricted in its relation to the righteous and the unrighteous:* a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (As, S, TA.) ___ And one says, فَعَلْنَاهُ وَ الدَّهْرُ مُسْجَلٌ [*We did it when fortune was unrestricted*], i. e., *when no one feared any one.* (K.)

سجم

1 **سَجَمَ الدَّمْعُ** , (S, K, JM,) aor. ـُ , (JM,) inf. n. سُجُومٌ and سِجَامٌ; (S, K;) and انسجم ; (S, JM;) *The tears flowed:* (JM:) or *poured forth;* (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) ___ And سَجَمَ عَنِ الأَمْرِ *He held back from the thing,* or *affair, delaying to do it;* (A, K, TA;) and *shrank from it.* (A, TA.) سَجَمَتِ العَيْنُ دَمْعَهَا, (S, K, *) aor. ـُ and ـِ inf. n. سَجْمٌ and سُجُومٌ and سَجَمَانٌ, *The eye shed its tears in drops:* or *shed its tears, little* or *much:* (K:) or *poured forth its tears.* (TA.) And in like manner, سَجَمَتِ السَّحَابَةُ المَآءَ *The cloud poured forth the water,* (K, TA,) *little* or *much:* (K:) and اسجمت السحابة *The cloud rained continually;* as also اثجمت: (IAar, TA:) and اسجمت السَّمَآءُ *The sky poured forth* [*rain*]; as also اثجمت. (S.) And سَجَمَهُ [*He poured it forth,* app. meaning either دمعه or المآء]; and [so] اسجمه ; and [app. in an intensive sense] سَجَّمَهُ , inf. n. تَسْجِيمٌ and تَسْجَامٌ. (K: omitted in the TA.)

2 **سَجَّمَ** see the last sentence above.

4 **أَسْجَمَ** see 1, last two sentences.

7 **إِنْسَجَمَ** see 1, first sentence. ___ انسجم الكَلَامُ *The language was,* or *became, rightly,* or *regularly, ordered, arranged,* or *disposed.* (TA.)

دَمْعٌ سَجْمٌ and سِجَامٌ and سُجُومٌ (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning *Tears flowing,* or *pouring forth:* or the first may be more correctly rendered *tears shed in drops,* or simply *shed,* or *poured forth*].

سَجْم *Tears:* (K:) or *flowing tears.* (TA.) ___ And *Water:* (so in copies of the K:) i. e. the *water of the sky:* (TA:) or *water that is apparent,* or *manifest.* (CK.) Also The *leaves of the* [*tree called*] خِلَاف [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.)

سَجَام an inf. n. used as an epithet: see سَجْم. (TA.)

عين سَجُوم [*An eye shedding many tears*]. (S, TA.) ___ And سحاب سَجُوم [*Clouds pouring forth much rain;* like سَجَّام]. (TA.) ___ And ناقة سَجُوم *A she-camel yielding much milk:* (A, TA:) or *that parts her hind legs on being milked, and raises her head:* (K, TA: [in the CK, سعطت is erroneously put for سطعت:]) as also مسجام . (K.) ___ رجل سَجُوم عَنِ المَكَارِمِ *A man who shrinks from generous actions.* (TA.)

سَجُوم : see سَجْم. [As it is originally an inf. n., used as an epithet,] you say also أَعين سَجُوم *Eyes shedding tears in drops,* or simply *shedding tears,* or *pouring forth tears; i. q.* سواجم [pl. of سَاجِمَة fem. of سَاجِم , of which last, accord. to Freytag, سُجُم is a pl.]. (TA.)

سَحَاب سَجَّام *Clouds pouring forth much rain.* (TA. [See also سَجُوم.])

سَاجِم ; and its fem., with ة: see سَجُوم.

سَاجُوم *A certain dye.* (K.)

أَسْجَم A camel *that does not utter the grumbling cry termed* رُغَآء: (S, TA:) or *that does not bray clearly:* (TA:) *i. q.* أَزْيَم. (K.)

مِسْجَام : see سَجُوم.

أَرض مَسْجُومَة *Land watered by rain.* (S, TA.)

سجن

1 **سَجَنَهُ** , (S, Msb, K,) aor. ـُ , inf. n. سَجْنٌ, (S, Msb,) *He imprisoned him.* (S, Msb, K.) ___ [Hence,] it is said in a trad., مَا شَىْءٌ أَحَقَّ بِطُولِ السَّجْنِ مِنْ لِسَانٍ [*There is not anything more deserving of long restraint than a tongue*]. (L.) ___ And سَجَنَ الهَمَّ *He secreted anxiety; did not reveal it.* (L, K.) A poet says,

* وَلَا تَسْجُنَنَّ الهَمَّ إِنَّ لِسَجْنِهِ *
* عَنَآءً وَحَمِّلْهُ المَهَارَى النَّوَاجِيَا *

[*And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh*]. (L.)

2 **سَجَّنَهُ** , inf. n. تَسْجِينٌ, *i. q.* شَقَّقَهُ [*He cut it,* or *divided it, lengthwise; clave it; split it;* &c.]. (K.) ___ And سَجَّنَ النَّخْلَ *He made the palmtrees to be such as are termed* سِلْتِينٌ [or سِجِّينٌ; i. e. *he dug at their feet trenches to conduct the water to them when it did not reach to them*]. (K.)

سِجْنٌ *A prison;* (S, L, Msb, K;) as also سِجِّينٌ : (L:) pl. of the former سُجُونٌ. (Mgh, Msb.)

سَجِينٌ is *syn. with* مَسْجُونٌ [*Imprisoned*]; pl. سُجَنَآءُ and سَجْنَى: and is applied to a female likewise, as also سَجِينَةٌ; pl. سَجْنَى and سَجَائِنُ. (K.)

سَجَّانٌ The *keeper of a prison.* (K.)

سِجِّينٌ : see سِجْنٌ. ___ [In the Kur lxxxiii. 7,] *A certain place in which is the record* [*of the*

deeds] *of the wicked;* (S, L, K;) or, as I 'Ab says, *in which are their registers:* AO says, it is of the measure فَعِّيل from السِّجْن, like الفُسِّيق from الفُسْق: (S, L:) or *a certain valley in Hell:* or *a certain stone,* [or *rock,*] (L, K,) *beneath,* (L,) or *in,* (K,) *the seventh earth:* (L, K:) [these explanations are given by those who hold that ما سِجِّين in the next verse is for ما كِتَابُ سِجِّين:] or it there means *a register comprising the deeds of the wicked,* (Bd, Jel, *) *of the jinn,* or *genii, and of mankind,* (Bd,) or *of the devils and the unbelievers:* (Jel:) or ما سِجِّين in the next verse is for ما كتاب سجّين, and the meaning is the *place,* (Bd, Jel,) *which is beneath the seventh earth, the abode of Iblees and his forces:* (Jel:) IAth says, it occurs in a trad. with the article ال; and without that article it is a proper name for *the fire* [*of Hell*], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also سِجِّيل.] Also Anything *hard:* (L:) and *hard, vehement,* or *severe;* (S, L, K;) applied to a beating. (S, L.) ___ And *Continuing, lasting,* or *everlasting;* syn. دائم; (L, K;) as also سِجِّيل: so accord. to El-Muärrij. (L. [See, again, سِجِّيل.]) And *i. q.* عَلَانِيَة: (L, K:) so in the saying, عَمِلَ ذٰلِكَ سِجِّينًا [*He did that openly,* or *publicly*]. (L.) Also *Palm-trees* (نَخْل) *such as are termed* سِلْتِين (As, L, K) in the dial. of the people of El-Bahreyn; (As, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say سِجِّين in the place of سِلْتِين, which is not Arabic: (L:) the palm-trees thus termed are *such as have trenches dug at their feet to conduct the water to them when it has not reached to them.* (L, and K in art. سلتن.)

سَاجُونٌ *Iron such as is termed* أَنِيث [i. e. *female,* meaning *soft*]. (L.)

مَسْجَنَةٌ [, accord. to Freytag, The *act of imprisoning:* but it seems rather to be a word of the class of مَبْخَلَةٌ and مَجْبَنَةٌ &c., and to signify *a cause of imprisonment.*]

مَسْجُونٌ : see سَجِينٌ.

سجو

1 **سَجَا** , (S, Msb, K, &c.,) aor. يَسْجُو, (S, Msb,) inf. n. سُجُوٌّ (S, K, TA) and سَجْوٌ, (TA,) said of the night, (Fr, IAar, Msb, TA,) &c., (TA,) *It was*, or *became, silent, quiet*, or *still:* (Fr, IAar, S, K, TA:) and *dark:* (Fr, TA:) or *its darkness became extended:* (IAar, TA:) or *it covered*, or *concealed, by its darkness.* (Msb, TA.) وَٱللَّيْلِ إِذَا سَجَا, in the Kur [xciii. 2], means *And the night when it becomes still, silent*, or *quiet:*

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(IAar, Zj, S, Jel:) or *when it covers with its darkness:* (Jel:) or *when its people become silent:* or *when its darkness becomes still:* from سَجَا البَحْرُ, inf. n. سُجُوٌّ, *The sea became calm.* (Bd.) And one says, سَجَتِ الرِّيحُ *The wind became still.* (TA.) ___ سَجَتِ النَّاقَةُ *The she-camel prolonged her* حَنِينَ [or *cry of yearning towards her young one*]. (K.) ___ See also 2.

2 **سجّى** *He covered* anything; as also اسجى , and سَجَا . (IAar, TA.) You say, سجّى المَيِّتَ, (S, Mgh, Msb,) inf. n. تَسْجِيَةٌ, (S, Mgh, K,) *He covered the dead person* (Mgh, Msb, K) with a garment, or piece of cloth, (Mgh, Msb,) and the like. (Msb.)

3 **ساجاه** , (K,) inf. n. مُسَاجَاةٌ, (TA,) *He touched it.* (K.) One says, أَتَانَا بِطَعَامٍ فَمَا سَاجَيْنَاهُ i. e. [*He brought us food, and*] *we did not touch it.* (AZ, TA.) ___ And *i. q.* عَالَجَهُ [meaning *He worked*, or *laboured, upon it*, or *at it;* &c.]. (K.) One says, هَلْ تُسَاجِي ضَيْعَةً i. e. تُعَالِجُهَا [meaning *Dost thou work*, or *labour, upon a landed estate?* or, probably, *dost thou cultivate a landed estate*

by the work, or *labour, of others?*]. (Aboo-Málik, TA.)

4 **أَسْجَوَ** see 2. اسجت النَّاقَةُ *The she-camel had much milk.* (Sgh, K.)

سَجِىٌّ [*A sincere companion* and *friend.* (Golius, from Meyd.)]

سَجِيَّةٌ *A nature;* or *a natural, a native,* or *an innate, disposition* or *temper* or *the like;* syn. خُلُقٌ, and طَبِيعَةٌ, (S,) or غَرِيزَةٌ: (Msb:) or *a faculty,* or *quality, firmly rooted in the mind, not easy of removal:* (MF:) pl. سَجَايَا. (Msb.)

نَاقَةٌ سَجْوَآءُ *A she-camel still,* or *quiet, when being milked.* (M, K.) ___ And *A she-camel whose fur is unruffled:* and شَاةٌ سَجْوَآءُ *a sheep whose wool is unruffled.* (TA.) ___ And رِيحٌ سَجْوَآءُ *A gentle wind.* (TA.) ___ And امْرَأَةٌ سَجْوَآءُ الطَّرْفِ i. e. سَاجِيَتُهُ, (K,) meaning *A woman languid,* or *languishing, in the eye.* (TA.)

سَاجٍ *Still, silent,* or *quiet:* thus applied to the sea [as meaning *calm,* or *unruffled*]. (S, K.) And لَيْلَةٌ سَاجِيَةٌ *A calm night, in which the wind is still, and such as is not dark:* (T, TA:) or *a night in which the cold has become allayed, and in which the wind and the clouds have become still, and which is not dark.* (M, TA.) And طَرْفٌ سَاجٍ *A still,* or *motionless, eye:* (S, K:) [or] عَيْنٌ سَاجِيَةٌ, accord. to IAar, means *an eye that has a languid,* or *languishing, look;* which is an accessory to beauty in women. (TA.) See also the next preceding paragraph.

سح

1 سَحَّ, (S, A, TA,) aor. ـُ, (S, TA,) inf. n. سَحٌّ, (S, K, &c.,) *He poured out,* or *forth,* (S, A, K,) water, (S, A,) &c.: (S:) or, accord. to IDrd, سَحٌّ signifies the *pouring out,* or *forth, in consecutive quantities:* or, accord. to the Msb, [but this art. is not in my copy of that work,] the *pouring forth much,* or *abundantly;* and the like is said in the Jámi' of Kz. (TA.) You say also, سَحَّت السَّمآءُ مَطَرَهَا [*The sky poured forth its rain*]. (A, TA.) See also an ex. of the inf. n. voce سَحَّآءُ, below. ___ [Hence,] one says, استنشدته قَصِيدَةً فَسَحَّهَا عَلَيَّ [*I asked him to recite an ode, and he poured it forth to me;* lit., *upon me*], inf. n. as above. (A.) ___ [Hence likewise,] سَحٌّ signifies also The act of *flogging.* (K, TA.) One says, سَحَّهُ مِائَةَ سَوْطٍ, (S, TA,) aor. and inf. n. as above, (TA,) *He inflicted upon him a hundred stripes of a whip.* (S, TA.) ___ And The act of *beating, striking,* or *smiting.* (K.) ___ And The act of *thrusting* or *piercing* [with a spear or the like]. (TA.) سَحَّ, (S, A,) aor. ـُ, (S,) so says Fei, or, accord. to some, ـِ, agreeably with analogy, (TA,) inf. n. سَحٌّ (S, K) and سُحُوحٌ, (K,) or the former is the inf. n. of the trans. verb, and the latter is that of the intrans., (MF,) *It flowed from above;* (S, K;) [i. e. *it flowed down;*] said of water, (S,) and of rain, and of tears; (S, A;) as also تَسَحْسَحَ and تَسَحَّحَ: (K:) or سَحَّ signifies, or signifies also, *it poured out,* or *forth, vehemently:* (TA:) and تَسَحْسَحَ, *it flowed;* said of water, (S, TA,) and of a thing. (TA.) ___ [Hence,] سَحَّتِ الشَّاةُ, (S, A, TA,) and البَقَرَةُ, (TA,) aor. تَسَحُّ, (S, TA,) or, accord. to Lh and Z, تَسُحُّ, (TA,) inf. n. سَحٌّ, (K,) or سُحُوحٌ, (S, A,) or both, (TA,) and سُحُوحَةٌ, (S, Ibn-Et-Teiyánee, TA,) *The sheep* or *goat,* and *the animal of the ox-kind, became fat:* (AZ, AHn, S, TA:) or *became fat to the utmost degree:* (K:) or *became fat so as to flow with grease:* (A:) or *became fat, but not to the utmost degree.* (TA.)

5 تَسَحَّحَ see 1, in the latter half of the paragraph.

7 انسحّ عرقًا *It* (a camel's arm-pit) *poured with sweat.* (TA.)

R. Q. 2 تَسَحْسَحَ : see 1, latter half, in two places.

سَحٌّ Rain *pouring abundantly and extensively:* (K in art. سبط:) and سَحْسَاحٌ (S, K) and سَحْسَحٌ (K) rain *pouring vehemently,* (S, K, * TA,) *paring the surface of the earth:* (TA:) and سَحُوحٌ, applied to rain that falls in large drops, *pouring much,* or *abundantly;* and also applied to a thundering cloud, (حَنَّانَةٌ, i. e. سَحَابَةٌ فِيهَا رَعْدٌ, [or, accord. to the S and A, to any cloud, سَحَابَةٌ,]) *pouring forth much rain:* (Ham p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:]) and عَيْنٌ سَحْسَاحَةٌ, so in a copy of the K, [and thus in my MS. copy of it,] in other copies سَحَّاحَةٌ, but the former is the right, (TA,) *an eye pouring forth tears abundantly,* or *much:* (K, TA:) and طَعْنَةٌ مُسَحْسِحَةٌ (S, TA) [*a spear-wound,* or *the like,*] *flowing* [*with blood*]. (TA.) ___ [Hence,] حَلِفٌ سَحٌّ *A swearing in which oaths pour forth consecutively.* (L.) Also *i. q.* قَسْبٌ [i. e. *Dry,* or *tough, dates, that crumble in the mouth and have hard stones*]; (K:) Az relates his having heard the Bahránees thus term a certain kind of قَسْبٌ: (TA:) or *scattered dates:* (A:) or *dry,* or *tough, dates,* (K, TA,) *not sprinkled with water* [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) *scattered* (K, TA) *upon the ground, not collected in a receptacle, and not packed;* (TA;) as also سُحٌّ, (IDrd, K,) which is of the dial. of El-Yemen. (IDrd.)

سُحٌّ : see what next precedes.

سَحَاحٌ The *air.* (Fr, T, O, K.) [See also سَجَاحٌ, which is perhaps a mistranscription.]

سَحُوحٌ : see سَحٌّ.

سَحَّآءُ a fem. epithet, an instance of فَعْلَآءُ having no أَفْعَلُ, [i. e. not having أَسَحُّ for the masc. form], occurring in a trad., in

which it is said, (TA,) يَمِينُ ٱللّٰهِ سَحَّآءُ لَا يَغِيضُهَا شَىْءٌ ٱللَّيْلَ وَ ٱلنَّهَارَ (A, TA) i. e. *The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day:* or, as some relate it, the phrase is يَمِينُ ٱللّٰهِ مَلْأَى سَحًّا [*the right hand of God is full, with pouring forth*]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) ___ You say also غَارَةٌ سَحَّآءُ (A, TA) [*An incursion into the territory of an enemy*] *that pours calamity upon people with sudden impetuosity.* (TA.) ___ [Golius explains سَحَّآءُ, on the authority of Meyd, as signifying *A hot wind:* it is probably a mistranscription for سَخْنَآءُ.]

سَحَّاحَةٌ : see سَحٌّ.

سَحْسَحٌ : see سَحٌّ. ___ Also, applied to land (أَرْضٌ), *Wide,* or *spacious:* but IDrd says, I know not the truth of this. (TA.) Also, and سَحْسَحَةٌ, *A court,* or *a spacious portion in which is no building* or *that is vacant,* of a house, (S, K, TA,) and of a place of alighting, or of a settlement, or of a collection of houses or tents: the former expl. by IAar as meaning a man's *quarter,* or *tract,* in which he alights. (TA.)

سَحْسَحَةٌ : see what next precedes.

سَحْسَاحٌ ; and its fem., with ة: see سَحٌّ: ___ and see also the fem. in what here follows.

شَاةٌ سَاحٌّ , (A, K,) after the manner of a possessive noun, (TA,) and سَاحَّةٌ, (K,) the latter occurring in a trad., or, as some relate it, سَحْسَاحَةٌ, which means the same, (TA,) *A sheep,* or *goat, that is fat:* (S, TA: but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the first of the pls. below:) or *that flows with grease by reason of its fatness:* (A:) or *full of fat:* (TA:) or *fat in the utmost degree:* (K:) [or *fat, but not in the utmost degree;* for] one says مَهْزُولٌ; then مَنْقًى when it has become a little

fat; then شَنُونٌ; then سَمِينٌ; then سَاحٌ; and then مُتْرَطِمٌ, which means fat in the utmost degree: (Aboo-Ma'add El-Kilábee, TA:) pl. سُحَّاحٌ, (Th, S, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-hal, (TA,) or سِحَاحٌ (IKtt, K) and سُحَاحٌ, which is extr. [in form]. (K.) And لَحْمٌ سَاحٌ *Fat flesh-meant; as though, by reason of its fatness, it poured forth grease.* (As, S, TA.)

فَرَسٌ مِسَحٌّ *A swift horse;* (Kz, K, TA;) *as though it poured forth running;* (S, Kz, TA;) likened to rain in swiftness. (TA.)

طَعْنَةٌ مُسَحْسِحَةٌ : see سَحٌّ.

سحب

1 **سَحَبَهُ** , (S, A, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. سَحْبٌ, (Msb, TA,) *He dragged it,* or *drew it along,* (S, A, Msb, K,) namely, his ذَيْل [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Msb, K, TA.) One says of a woman, تَسْحَبُ ذَيْلَهَا [*She drags,* or *draws along, her skirt* upon the ground]. (TA.) And سَحَبَتِ الرِّيحُ التُّرَابَ [*The wind drew along the dust* upon the ground]. (TA.) ___ [Hence,] سَحَبَتِ الرِّيَاحُ أَذْيَالَهَا [*The winds dragged their skirts* upon the ground; i. e., *blew so as to efface the traces upon the ground*]. (A: in the TA, الرِّيحُ.) And اسْحَبْ ذَيْلَكَ عَلَى مَا كَانَ مِنِّى [*Drag thy skirt over that which has proceeded from me;* i. e. *efface what has proceeded from me,* as when a person dragging his skirt effaces the traces upon the sand or dust over which he walks]. (A, TA.) And مَا ٱسْتَبْقَى رَجُلٌ وُدَّ صَاحِبِهِ بِمِثْلِ مَا سَحَبَ الذَّيْلَ عَلَى مَعَايِبِهِ [*A man has not preserved,* or *kept alive, the love,* or *affection, of his companion with anything that is* in its effect *like his dragging the skirt over his vices,* or *faults*]. (A, TA.) ___ [Hence like wise, as will be shown by what next follows,] سَحَبَ, aor. ـَـ , (K, TA,) inf. n. as above, (S, TA,) means also *He ate and drank vehemently.* (S, K, TA.)

4 **أَسْحَبْتُ مِنَ الطَّعَامِ وَ الشَّرَابِ** *I took,* or *ate and drank, much of the food and beverage;* as also تَسَحَّبْتُ : because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

5 **تَسَحَّبَ** see 4. ___ تَسَحَّبَ عَلَيْهِ *He acted,* or *behaved, towards him with boldness,* or *presumptuousness;* or *did so confiding in his love,* or *affection:* (Az, S, MA, TA:) or *with coquettishness, and feigned opposition.* (Az, * MA, TA. *) ___ تَسَحَّبَتْ فِى حَقِّهِ, occurring in a trad. of

Sa'eed and [a woman named] Arwà, means *She took his right,* or *rightful property, by force, and annexed it to her own, and to her land.* (TA.)

7 **انسحب** *It was,* or *became, dragged,* or *drawn along,* (S, A, Msb, K,) upon the ground: (Msb, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.) ___ [Hence,] انْسَحَبَتْ فِيهَا ذَلَاذِلُ الرِّيحِ [*The skirts of the wind were,* or *became, dragged upon it,* i. e., upon the ground (الأَرْض), so as to efface the traces upon it]. (A, TA.)

سَحَبَةٌ *i. q.* غَشَاوَةٌ [app. as meaning particularly *A covering,* or *film,* upon the eye: expl. by Freytag, from the Deewán el-Hudhaleeyeen, as meaning *oculorum caligo*]. (K.) ___ And *Remains of water in a pool left by a torrent;* as also سَحَابَةٌ : (K, TA:) dim. of the former سُحَيْبَةٌ . (TA.)

رَجُلٌ سَحْبَانٌ *A man who takes,* or *carries,* or *sweeps, away everything by which he passes.* (K.) ___ [Golius explains سَحْبَانٌ, as on the authority of Meyd, as meaning *A portion of water remaining in a skin or other thing:* but I think that this is a mistranscription for سَحَبَةٌ.]

سَحَابٌ [termed in the S and K pl. of سَحَابَةٌ, as also سُحُبٌ and سَحَائِبُ,] is, accord. to As, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and سَحَابَةٌ is its n. un.; (MF, Msb, * TA;) and سُحُبٌ is pl. of سَحَابٌ or of سَحَابَةٌ; (L, Msb, * MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سَحَائِبُ is pl. of سَحَابَةٌ absolutely, and of سَحَابٌ when used as fem.: (MF, TA:) it signifies *Clouds* [or *a collection of clouds*]; (S, K, KL, TA, &c.;) and [*clouds*] *from which the rain comes:* (TA:) so called because drawn along in the air; (Msb, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. حبو.) One says, أَقَمْتُ عِنْدَهُ سَحَابَةَ نَهَارِى *I remained at his abode the whole of my day:* originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And مَا زِلْتُ أَفْعَلُهُ سَحَابَةَ يَوْمِى *I ceased not to do it the*

whole of my day. (K, * TA.) ___ مَآءُ السَّحَابِ [properly *The water of the clouds*] is a term for *wine.* (TA in art. السَّحَابُ ___.) جفن is a name of *The Prophet's turban;* (Mgh, TA:) it was thus called as being likened to the سحاب of the rain because of its being drawn along in the air. (TA.) ___ Also the name of *A sword of Dirar Ibn-El-Khattáb.* (K.)

سَحَابَةٌ n. un. of سَحَابٌ [q. v.]. (As, Msb, &c.)

سُحَابَةٌ : see سُحْبَةٌ.

سُحَيْبَةٌ dim. of سُحْبَةٌ, q. v. (TA.)

أُسْحُوبٌ A man *who eats and drinks much,* (S, A,) or *vehemently:* (K:) Az says that the word known to him in the former sense is أُسْحُوتٌ, with ت; but that perhaps اسحوب is allowable. (L, TA.)

مَسْحَبٌ [*A place of dragging,* or *drawing along,* of a skirt, or garment, &c., upon the ground: pl. مَسَاحِبُ: see Har p. 78.]

سحت

1 **سَحَتَهُ** , [aor. ـَـ , inf. n. سَحْتٌ,] *He extirpated it, eradicated it, exterminated it,* or *destroyed it utterly;* as also اسحتهُ : (S, K, TA:) both signify *he,* or *it, made it to go, go away, pass away,* or *depart; made away with it, did away with it, made an end of it,* or *destroyed it;* namely, a man's property: and the latter, *he destroyed utterly what he* (a man) *possessed.* (TA.) You say, سَحَتَ الخِتَانَ, inf. n. as above; and اسحتهُ ; *He performed the circumcision so as to remove the prepuce utterly.* (TA.) And سَحَتَ شَعرَهُ *He removed his hair utterly* in shaving and cutting: (A:) and سَحَتَ رأْسَهُ, inf. n. as above; and اسحتهُ ; *He shaved his head so as to remove the hair utterly.* (Lh, TA.) And سَحَتَ الشَّحْمَ عَنِ اللَّحْمِ, (aor. as above, K,) *He peeled off the fat from the flesh;* (S, A, K;) as also سَحَفَهُ. (S.) And سَحَتَ شَيْئًا, aor. and inf. n. as above, *He peeled,* or *peeled off, a thing by little and little.* (L, TA.) And سَحَتَ وَجْهَ الأَرْضِ *He,* or *it, effaced the traces,* or *the like, upon the surface of the earth.* (A, TA.) فَيُسْحِتَكُمْ بِعَذَابٍ, in the Kur xx. 64, means *Lest He destroy you* [*by a punishment*], (Bd, Jel,) or *utterly destroy you;* (Bd;) and some read فَيُسْحِتُكُمْ , (S, Bd, Jel,) which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or *lest He harass,* or *distress,* or *afflict, you* [*by a punishment*]: (A, TA:) or *lest He pare you* [*from the surface of the earth thereby*]. (TA.) سَحَتْنَاهُمْ and أَسْحَتْنَاهُمْ both signify *We harassed,* or *distressed,* or *afflicted, them:* and سَحَتَهُمْ [and أَسْحَتَهُمْ], *He slaughtered them.* (TA.) See also the next paragraph, in two places.

4 **أَسْحَتَ** see above, in six places. ___ [Hence,] أُسْحِتَ, said of a man, *His property went away.* (Lh, TA.) اسحت *He gained,* or *earned, what is termed* سُحْتٌ [i.e. *gain that was unlawful,* &c.]; (S,

A, K;) as also سَحَتَ : (K:) or *he earned little.* (Msb.) You say, اسحت فى تجارته *He earned such gain in his traffic;* (S, A;) as also سَحَتَ فيها: (TA:) or *he earned little therein;* and so اسحت تجارته. (Msb.) And اسحتت تجارته *His traffic was,* or *became, disapproved, abominable,* or *foul, and unlawful.* (K.)

سُحْتٌ inf. n. of 1 [q. v.]. (L, TA.) ___ Also *Vehemence of eating and drinking.* (TA.) ___ And *Punishment, castigation,* or *chastisement.* (TA.) ___ بردٌ سُحْتٌ, (K,) [as also سُخْتٌ, q. v.,] and بَحْتٌ, and لَحْتٌ, (TA,) [and لُخْتٌ,] *i. q.* صَادِقٌ [i. e. *Vehement,* or *intense, cold:* see بَحْتٌ &c.]. (K.) ___ See also سُحْتُوتٌ: ___ and مُسْحُوتٌ: ___ and see the paragraph here following, in two places.

سُحْتٌ (S, A, Msb, K) and سُحُتٌ, (S, Msb, K,) the former a contraction of the latter, (Msb,) *A thing that is forbidden, prohibited,* or *unlawful;* (S, A, K;) and (so in the A, but in the K or) *what is disapproved, abominable,* or *foul, of gains,* (A, K, TA,) *that occasions disgrace* (K, TA) *and bad repute;* as the price of a dog, and of wine, and of a pig; (TA;) *any pro-* (Msb, TA) *nor to be eaten;* (Msb;) *anything forbidden,* or *unlawful, and of bad repute:* sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify *a bribe that is given to a judge* or *the like:* so called because it cuts off blessing: (TA:) in the Kur v. 46, some read لِلسُّحْتِ; and some, لِلسُّحُتِ; (Bd, TA;) and it has also been read as the inf. n., لِلسَّحْتِ : (Bd:) the pl. is أَسْحَاتٌ. (K.) ___ Also *Little,* or *small, in quantity* or *number; paltry, mean,* or *inconsiderable.* (Msb.) ___ مَالُهُ سُحْتٌ or سَحْتٌ (accord. to different copies of the K [the former the better known]) *His property may be taken and destroyed with impunity:* and in like manner, دَمُهُ سُحْتٌ *His blood may be shed with impunity.* (K, * TA.) ___ See also مَسْحُوتٌ.

سُحُتٌ : see the next preceding paragraph.

سَحْتٌ : see what next follows.

سُحْتٌ An *old and worn-out* garment or piece of cloth; as also سَحْتٌ and سَحْتِىٌّ . (K.) ___ [A mess of] سَوِيق [or meal of parched barley, &c.,] *having little grease* or *gravy* [*mixed with it*]; as also سَحِيت ; (K;) the latter a dial. var. of سَخِيت [q. v.]. (TA.) ___ And A desert (مَفَازَة) *of which the earth is soft.* (K.)

سَحِيت : see the next preceding paragraph.

سَحِيت : see مَسْحُوت, in two places. ___ سَحَابَة سَحِيتَة *A cloud that carries away,* or *sweeps away, that by which it passes.* (TA.)

عَامٌ أَسْحَتُ, and أَرْضٌ سَحْتَآءُ, *A year,* and *a land, in which is no pasture.* (K.)

أُسْحُوتٌ : see the following paragraph.

مَسْحَتٌ : see the following paragraph.

مَسْحُوتٌ *Property* (مَالٌ) *made to go away,* or *depart; made away with, made an end of,* or *destroyed;* as also مَسْحَتٌ , (S, K,) as in a verse cited voce مُجَلَّفٌ, (S,) and سُحْتٌ and سَحِيتٌ . (K.) ___ A man *who eats and drinks vehemently;* as also سَحْتٌ and سَحِيتٌ : (TA in the present art.:) and أُسْحُوتٌ signifies [the same, or] a man *who eats and drinks much.,* (Az, TA voce أُسْحُوب, q. v.) And مَسْحُوتُ الجَوْفِ A man (S) *who does not become satiated:* (S, K:) *having a capacious belly,* (K, TA,) *and who does not become satiated with food:* (TA:) and as some say, *hungry:* (TA:) and one *who suffers much from indigestion.* (K, TA.) And مَسْحُوتُ المَعِدَة A man *having a greedy,* or *gluttonous, stomach.* (A, TA.)

سحج

1 سَحَجَهُ, (S, A, K, TA,) aor. ـَـُ, (K, TA,) inf. n. سَحْجٌ, (TA,) *He abraded,* or *otherwise removed, its outer integument,* or *superficial part;* (S, A, K, TA;) relating to one's skin: (S, A, TA:) and *he scratched him;* or *wounded him in the outer skin:* also *he rubbed it,* namely, a thing, with another thing, *so as to abrade,* or *remove, its superficial part:* and *it,* namely, a thing, hitting another thing, *abraded from it a little of its superficial part;* as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] الوَجَى. (TA.) You say, سَحَجْتُ جِلْدَهُ *I abraded,* or *removed, the outer integument* [i. e. *the cuticle*] *of his skin.* (S.) And أَصَابَهُ شَىْءٌ فَسَحَجَ وَجْهَهُ [*A thing hit him, and abraded the cuticle of his face*]. (S.) And سَحَجَ العُودَ بِالمِبْرَدِ *He abraded the outer part of the wood,* or *piece of wood,* or *stick, with the file.* (TA.) And يَسْحَجُ الأَرْضَ بِخُفِّهِ, referring to a camel, (S, K, TA,) *He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole.* (TA.) And سَحَجَتِ الرِّيَاحُ الأَرْضَ [*The winds pared the surface of the earth, removing the dust and pebbles:* like سَهَجَتْ]. (A.) ___ Also *He bit him so as to make a mark,* or *marks, upon him;* [or *so as to lacerate his skin;*] used especially in relation to wild asses; and so سَحَّجَهُ, [but in an intensive sense, i. e. *he so bit him much,* or *many times,* (see مُسَحَّجٌ,)] inf. n. تَسْحِيجٌ and مُسَحَّجٌ [of which latter see an ex. in the next paragraph]. (TA.) ___ also signifies The *combing gently upon the skin of the head:* (K, TA:) [*combing* the hair *with a gentle pressure upon the skin of the head:*] one says, سَحَجَ شَعْرَهُ بِالمُشْطِ, inf. n. سَحْجٌ, *He combed his hair* [*pressing the comb*] *gently* [*upon the skin of his head*]. (TA.) ___ And The *going quickly* [as though paring the surface of the earth with the feet, or making

marks upon it]. (O, K.) You say, مرَّ يسحج *He passed along going quickly:* and [so] يسحج السَّيرَ. (O, TA.) ___ And *A running* of beasts *falling short of such as is vehement.* (K.) ___ And [hence, app.,] سحج الأَيْمَانَ, (TA,) aor. as above, (K, TA,) *He made the oaths to follow one another with little,* or *no, interruption.* (K, * TA.) See also 7.

2 **سحّجه** , (S, K,) inf. n. تَسْحِيجٌ and مُسَحَّجٌ, [of which latter, see an ex. in what follows,] (TA,) *He abraded,* or *otherwise removed, its outer integument,* or *superficial part, much,* or *often.* (S, K.) ___ See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the Jeemeeyeh of El-'Ajjáj:

* جَأْبًا تَرَى بَلِيَّتَهُ مُسَحَّجَا *

[*A bulky,* or *strong, wild ass, in the side of whose neck thou seest much biting,* or *lacerating of the skin, that has made marks upon it*]: thus heard by AHát from the mouth of AZ, and thus recited by the former to As, who disallowed it, and said, تَلِيَلَهُ [i. e. *whose neck,* or *cheek,* thou seest to be much bitten, &c., instead of بليته], but abstained from objecting after AHát had adduced other exs. [of similar inf. ns.], and among them the saying in the Kur [xxxiv. 18], وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ: Az says that مسحّجا is here made an inf. n., like تَسْحِيجًا. (TA)

5 **تسحّج** *It had its outer integument,* or *superficial part, abraded,* or *otherwise removed, much,* or *often:* (S, K:) said of the skin [&c.]. (S.)

7 **انسحج** *It had its outer integument,* or *superficial part, abraded,* or *otherwise removed:* (S, K:) said of the skin: (S:) [and it seems from the phrase سَحَجُ الفَخِذَيْنِ occurring in the O and K in art. بذح, that سَحَجَ , inf. n. سَحْجٌ, may signify the same: but سَحَجَ may there be a mistranscription for سَحَجَ.] One says, انْسَحَجَ جِلْدُهُ مِنْ شَىْءٍ مَرَّ بِهِ *His skin had its cuticle abraded in consequence of a thing that passed by him.* (TA.)

سَحْجٌ inf. n. of سَحَجَ. (TA.) ___ And [hence, *Dysentery,* or *the like;* because attended by abrasion, or excoriation, of the colon;] *a certain disease of the bowels;* (PS;) *an abrading disease in the belly.* (TA.) You say, بِهِ سَحْجٌ (S) i. e. *In him is the disease above mentioned.* (PS.)

سَحُوجٌ : see سَحَّاجٌ.

سَحِيجٌ *Having its outer integument,* or *superficial part, abraded,* or *otherwise removed;* as also مَسْحُوجٌ . (TA.)

سَحَّاجٌ A camel *that pares the surface of the ground with his foot,* (S, * K, * TA,) *so that he is not slow in becoming attenuated and abraded in the sole.* (TA.) ___ Also A man *who makes oaths to follow one another with little,* or *no, interruption:* (TA:) and so مِسْحَاجٌ and سَحُوجٌ applied to a woman. (K, * TA.) And حَلِفٌ سَحَّاجٌ *A swearing in which the oaths are made so to follow one another.* (TA.)

سَاحِجٌ [act. part. n. of سَحَجَ: fem. with ة: pl. of the fem. سَوَاحِجُ. Hence,] رِيَاحٌ سَوَاحِجُ [*Winds paring,* or *that pare, the surface of the earth, removing the dust and pebbles*]. (A, TA.)

مِسْحَجٌ [*A place of abrasion,* &c.: pl. مَسَاحِجُ. ___ Hence,] one says, of an ass, (A,) i. e. a wild ass, (TA,) عَلَيْهِ المَسَاحِجُ *Upon him are the marks,* or *scars, of the biting of other asses.* (A, TA.)

مِسْحَجٌ The [*instrument called*] مِبْرَاةٌ *with which one pares,* or *shapes, wood.* (O, K.) ___ [And hence, app., A rain *that is as though it pared the surface of the earth.* Accord. to Freytag, مِسْحَجٌ occurs in this sense in the Deewán of Jereer: pl. مَسَاحِجُ: but the correct word is evidently مِسْحَجٌ.] ___ Also, and مِسْحَاجٌ , (O, K, TA,) A wild ass *that bites* [*other asses*] *much,* or *frequently:* (TA:) [or each signifies, though not so expl. in the TA,] an ass [i. e. a wild ass] *that runs a pace falling short of such as is vehement.* (O.

K.)

مُسَحَّجٌ An ass [i. e. a wild ass] *much bitten.* (S, A, K.) ___ [See also 2.]

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مَسْحَاجٌ : see مَسْحَجٌ: ___ and see also سَحَّاجٌ.

مَسْحُوجٌ : see سَحِيجٌ.

سحر

1 سَحَرَهُ *He,* or *it, hit,* or *hurt, his* سَحْر [or *lungs,* &c.], (Mgh, TA,) or *his* سَحْرَة [i. e. *heart*]. (TA.) ___ And the same, aor. ـَـ , inf. n. سَحْر, (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb فَعَلَ, aor. يَفْعَلُ, inf. n. فَعْل, (MF,) *He turned it,* (T,) or *him,* (TA,) عَنْ وَجْهِهِ [*from its,* or *his, course,* or *way,* or *manner of being*]: and hence other significations here following. (T, TA. [Accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Kur xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَرَكَ عَنْ وَجْهِ كَذَا وَ كَذَا *What has turned thee from such and such a course?* (Yoo.) أُفِكَ and سُحِرَ are syn. [as meaning *He was turned* from his course &c.]. (TA.) ___ And *He turned him from hatred to love.* (TA.) ___ Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also سَحْر, (KL, TA,) *He enchanted,* or *fascinated, him,* or *it;* (S, * K, * KL, PS;) and so سَحَّرَهُ (MA, TA) [in an intensive or a frequentative sense, meaning *he enchanted,* or *fascinated, him,* or *it, much,* or (as shown by an explanation of its pass. part. n.) *time after time*]: and سَحَرَ عَيْنَهُ *He enchanted,* or *fascinated, his eye.* (MA.) You say, سَحَرَ الشَّىْءَ عَنْ وَجْهِهِ, meaning *He* (an enchanter, سَاحِر) *apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true,* or *real; causing the thing to be imagined different from what it really was.* (T, TA. [See سَحْر, below.]) And المَرْأَةُ تَسْحَرُ النَّاسَ بِعَيْنِهَا [*The woman enchants,* or *fascinates, men by her eye*]. (A.) And سَحَرَهُ بِكَلَامِهِ *He caused him,* or *enticed him, to incline to him by his soft,* or *elegant, speech, and by the beauty of its composition.* (Msb.) ___ *He deceived, deluded, beguiled, circumvented,* or *outwitted, him;* (S, Mgh, K; *) as also سَحَّرَهُ , [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. تَسْحِير. (TA. [Accord. to the Mgh, the former verb in this sense

seems to be derived from the same verb in the first of the senses expl. in this art.]) ___ And in like manner, *He diverted him* [with a thing], *as one diverts a child with food, that he may be contented, and not want milk;* syn. عَلَّلَهُ; as also سَحَّرَهُ , inf. n. تَسْحِيرٌ. (S, TA.) One says, سَحَّرَهُ بِالطَّعَامِ وَ الشَّرَابِ, and سَحَّرَهُ , *He fed him, and diverted him* [*from the feeling of want*], *with meat and drink.* (TA.) ___ And سَحَّرْتُ الفِضَّةَ *I gilded the silver.* (Ham p. 601.) ___ سَحْرٌ is also *syn. with* فَسَادٌ [as quasi-inf. n. of أَفْسَدَ, as is indicated in the TA; thus signifying The act of *corrupting, marring, spoiling,* &c.: see the pass. part. n. مَسْحُورٌ]. (TA.) [Hence,] one says, سَحَرَ المَطَرُ الطِّينَ and التُّرَابَ, *The rain spoiled the clay, and the earth,* or *dust, so that it was not fit for use.* (TA.) ___ And one says of the adhesion of the lungs to the side by reason of thirst, يَسْحَرُ أَلْبَانَ الغَنَمِ, meaning *It causes the milk of the sheep,* or *goats, to descend before bringing forth.* (TA.) سَحَرَ also signifies *He went,* or *removed, to a distance,* or *far away;* syn. تَبَاعَدَ; (T, K;) said of a man. (T, TA.) سَحَرَ, aor. ـَ , *He went forth early in the morning, in the first part of the day;* or *between the time of the prayer of daybreak and sunrise;* syn. بَكَّرَ. (O, K. [See also 4.])

2 **سحّر** , inf. n. تَسْحِيرٌ: see 1, in four places. ___ Also *He fed* another, or others, *with the food,* or *meal, called the* سَحُورٌ: (M, Mgh, TA:) or سَحَّرَهُمْ signifies *he gave to them the meal so called.* (Mgh.)

4 **اسحر** *He was,* or *became, in the time called the* سَحَرٌ; (S, A, K;) as also استحر . (TA.) And *He went,* or *journeyed, in the time so called:* (S, K, TA:) or *he rose to go,* or *journey, in that time;* and so استحر : (TA:) or this latter signifies *he went forth in that time.* (A. [See also 1, last sentence.])

5 **تسحّر** (A, Mgh, Msb) and تَسَحَّرَ السَّحُورَ (Az, TA) *He ate the food,* or *meal,* [or *drank the draught of milk,*] *called the* سَحُورٌ. (Az, A, Mgh, Msb, TA.) ___ And تَسَحَّرَ بِهِ *He ate it,* (S, * K, * TA,) namely, food, or سَوِيقٌ [q. v.], [or *drank it,* namely, milk,] *at the time called the* سَحَرٌ. (TA.)

8 **استحر** : see 4, in two places. ___ Also *He* (a cock) *crowed at the time called the* سَحَر: (S, K:) and *he* (a bird) *sang, warbled,* or *uttered his voice, at that time.* (TA.)

سَحَر , and سَحَر , (S, Mgh, Msb, K,) sometimes thus because of the faucial letter, (S,) and سُحَر , (S, Msb, K,) and, accord. to El-Khafájee, in the 'Ináyeh, سَحْر , but this is not mentioned by any other, and therefore requires confirmation, (TA,) The *lungs,* or *lights:* (S, A, Mgh, Msb, K:) or *what adheres to the gullet and the windpipe, of* [*the contents of*] *the upper part of the belly:* or *all that hangs to the gullet, consisting of the heart and liver and lungs:* (Msb, TA:) and the *part of the exterior of the body corresponding to the place of the lungs:* (Mgh, TA: *) and سَحَر signifies also the *liver; and* the *core,* or *black* or *inner part,* (سَوَاد,) and *sides,* or *regions, of the heart:* (TA:) and سُحْر , the *heart;* (ElJarmee, K;) as also سُحْرَة : (TA:) the pl. (of سَحَر, S, Msb) is سُحُور, and (of سُحْر , S, Msb, and of سَحَر , Msb) أَسْحَار. (S, Msb, K.) ___ Hence, انتفخ سحره, (S, A, K,) and مساحره انتفخت, (A, K,) *His lungs became inflated,* or *swollen, by reason of timidity and cowardice:* (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says انتفخ سحره, and that the meaning is, [as given also in the K,] *he exceeded his due bounds:* but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the heart is raised to the gullet: and of the same kind is the phrase in the Kur [xxxiii. 10] وبلغت القلوب الحناجر. (TA.) ___ And المقطَّعة الأَسْحَار, and السُّحُور, [*She that has her lungs burst asunder*], an appellation given to *the* أَرْنَب [i. e. *hare,* or *female hare*], (S, K,) or to *the swift* ارنب, (TA in art. قطع,) by way of good omen, meaning that her lungs will burst asunder; like المقطَّعة النِّيَاط: (S:) and some (of those of later times, S) say المقطِّعة, with kesr to the ط; (S, K;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who purses her. (ISh, Sgh.) ___ And انقطع منه سحرى *I despaired of him,* or *it.* (A,

K.) And أَنَا مِنْهُ غَيْرُ صَرِيمِ سَحْرٍ *I am not in despair of him,* or *it.* (A, B.) صَرِيمُ سَحْرٍ is also expl. as signifying *Having his hope cut off:* and anything *despaired of.* (TA.) And صَرِمَ سَحْرُهُ means *His hope was cut off.* (TA.) Also The *scar of a gall on the back of a camel,* (K, TA,) *when it has healed, and the place thereof has become white.* (TA.) And The *upper,* or *highest, part* of a valley. (TA.) See also سَحَّارَةٌ. And see سَحَرٌ, in two places.

سُحْرٌ : see the next preceding paragraph, in three places.

سَحْرٌ : see سَحَرٌ, first sentence. [Also] an inf. n. of سَحَرَهُ, meaning The *turning* a thing *from its proper manner of being to another manner:* (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:]) and hence, (T, TA,) *enchantment,* or *fascination:* (T, * S, * MA, KL, PS:) for when. the enchanter (السَّاحِرُ) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the *producing what is false in the form of truth:* (IF, Msb:) or, in the common conventional language of the law, *any event of which the cause is hidden, and which is imagined to be different from what it really is:* and *embellishment by falsification, and deceit:* (Fakhred-Deen, Msb:) or *a performance in which one allies himself to the devil, and which is effected by his aid:* (TA:) *i. q.* أَخْذَةٌ [meaning *a kind of enchantment,* or *fascination, which captivates the eye and the like, and by which enchantresses withhold their husbands from other women*]: (S:) and *anything of which the way of proceeding* or *operation* (مَأْخَذُهُ) *is subtile:* (S, K:) accord. to Ibn-Abee-'Áïsheh, سِحْرٌ is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see 1:)] pl. أَسْحَارٌ and سُحُورٌ. (TA.) ___ Also *Skilful eloquence:* (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Msb.) Thus it is

in the saying of Mohammad, إِنَّ مِنَ البَيَانِ لَسِحْرًا

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[*Verily there is a kind of eloquence that is enchantment*]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سِحْر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سِحْر properly so called: and it is said to be السِّحْرُ الحَلَالُ [or *lawful enchantment*]. (Msb.) The saying of Mohammad mentioned above was uttered on the following occasion: Keys Ibn-'Ásim El-Minkaree and EzZibrikán Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting EzZibrikán; whereupon he spoke well of him: but Ez-Zibrikán was not content with this, and said, By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation: and thereupon 'Amr spoke ill of him; and then said, By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered: then Mohammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A' Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سِحْر. (TA.) ___ Also *Skill; science:* Mohammad said, [مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السِّحْرِ *He who learneth a process of the science of the stars* (meaning *astrology* or *astronomy) learneth a process of enchantment*], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is *skill,* and *science;* referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) ___ Also *Food; aliment; nutriment:* so called because its effect is subtile. (TA.) ___ غَيْثٌ ذُو سِحْرٍ means *Superabundant*

rain. (TA.)

سحر : see سحر, in two places. Also, (S, A, Mgh, Msb, K, &c.,) and سحر , (TA,) and سحر , (Msb,) and سحرى , and سحرية , (K,) The *time a little before daybreak:* (S, K:) or [simply] *before daybreak:* (Msb:) or the *last part of the night:* (Lth, Mgh:) or the *last sixth of the night:* (Mgh:) the pl. of سحر (Msb) and of سحر (TA) and of سحر , (Msb,) is أَسحار: (Msb, K, TA:) the سحر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the متنفَّس [lit. the time of the breathing, by which is meant the shining forth,] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السَّحَرُ الأَعْلَى, [or *the earlier* سحر,] (A, Mgh,) is *before daybreak;* (Mgh;) or *a little before daybreak:* (A:) and the other, *at daybreak:* (A, Mgh:) like as one says the false dawn and the true: (A:) the earlier سحر is also called سُحْرَة : (S, K:) or the سُحْرَة is the *same as the* سحر: or it is the *last third of the night, to daybreak.* (TA.) Using سحر indeterminately, you make it perfectly decl., and say, أَتيته بسحرٍ [*I came to him a little before daybreak*], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, بسحرة [*in the earlier* سحر]: (S, K:) you also say سحرًا, and سُحْرَةً , (A,) and سحرًا من الأَسحار: and ما زالَ عندنا منذُ السَّحَر [*He ceased not to be with us,* or *at our abode, from a little before daybreak*]: and لَقيتُه بالسَّحَر الأَعْلَى, and بأَعْلَى سَحَرَيْن, and بأَعْلَى السَّحَرَيْن, (TA,) and فى أَعْلَى السَّحَرَيْن, (A, TA,) [*I met him in the earlier* سحر;] but بأَعْلَى سحرٍ, a phrase used by El-'Ajjáj, is erroneous: (TA:) and لَقيتُه سَحَرَىَّ هٰذه اللَّيْلَة and سَحَرِيَّتَها [*I met him in the time a little before daybreak of this* last *night*]. (TA.) When, by سحر alone, you mean the سحر of the night immediately preceding, you say, لَقيتُه سَحَرَ يا هٰذَا [*I met him a little before daybreak this last night, O thou* man], (S, K,) making it imperfectly decl. because it is altered from السَّحَر, (S,) or because it is for بالسَّحَر; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say بسحر: (TA:) and you say, سِرْ عَلَى فَرَسِكَ سَحَرَ يا فَتَى [*Go thou on thy*

horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سِرْ I find سِيرْ]: you do not make it to terminate with damm, [like قَبْلُ and بَعْدُ &c.,] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: (S:) and [in like manner] you say, لَقِيتُهُ سَحَرَةَ يَا هٰذَا [*I met him in the earlier* سَحَر *of this last night, O thou* man]. (TA.) If you make سَحَر the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original from, like أُخَرُ: you say, سِرْ عَلَى فَرَسِكَ سُحَيْرًا [*Go thou on thy horse a very little before daybreak:* so in the TA; but here again, in two copies of the S, for سِرْ I find سِيرْ]: you do not make it to terminate with damm, [like قَبْلُ &c.,] because its being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) ___ سَحَرٌ also signifies *Whiteness overspreading blackness;* (K;) like صَحَرٌ; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says حِمَارٌ أَصْحَرُ; (TA;) and سُحْرَةٌ signifies the same; (TA;) *i. q.* صُحْرَةٌ. (K.) ___ And The *extremity* (T, A, K) of a desert, (T,) and of the earth or a land, (A,) or of anything: (K:) from the time of night so called: (A:) pl. أَسْحَارٌ. (T, A, K.)

سَحَرٌ : see سَحِيرٌ.

سَحَرٌ : see سَحَرٌ, first sentence, in two places.

سَحْرَةٌ : see سَحَرٌ: and سَحَرٌ, in five places.

سَحَرِىٌّ and سَحَرِيَّةٌ: see سَحَرٌ; each in two places.

سَحُورٌ *A meal,* or *food,* (Mgh, Msb, TA,) or [particularly] سَوِيقٌ [generally meaning *meal of parched barley*], *that is eaten at the time called the* سَحَر; (S, * Mgh, Msb, K* TA;) or *a draught of milk that is drunk at that time.* (TA.) It is repeatedly mentioned in trads. [relating to Ramadán, when the Muslim is required to be

exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with damm, [i. e. سَحُور, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سُحُور , an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تَسَحَّرَ], (TA,) The act of *eating the meal,* or *food,* [or *drinking the draught of milk,*] *called the* سَحُور [q. v.]. (Msb, TA.)

سَحِير : see مَسْحُور. ___ Also A man *having his lungs* (سَحْرُهُ) *ruptured;* and so سَحِر . (TA.) ___ And *Having a complaint of the belly,* (K, TA,) *from pain of the lungs.* (TA.) ___ And A horse *large in the belly,* (K,) or *in the* جَوْف [which often means the *chest*]. (TA.) [And An arrow *wounding the lungs:* so accord. to Freytag in the Deewán el-Hudhaleeyeen.]

سَحِيرًا : see سَحَر, in the latter half of the paragraph.

سُحَارَة The *parts, of a sheep* or *goat, that the butcher plucks out* (K, TA) *and throws away,* (TA,) *consisting of the lungs,* or *lights,* (سَحْر) *and the windpipe,* (K, TA,) *and the appendages of these.* (TA.)

سَحَّار : see سَاحِر, in two places.

سَحَّارَة *A certain plaything of children;* (A, K, TA;) *having a string attached to it;* (A;) *which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour:* (A, * TA:) it is also called سَحْر : and whatever. resembles it is called by the former appellation: so says Lth. (TA.)

سَاحِر [*An enchanter;*] a man *who practices* سِحْر; as also سَحَّار [in an intensive sense, or denoting habit or frequency]: pl. of the former سَحَرَة and سُحَّار; and of ↓ the latter, سَحَّارُونَ only, for it has no broken pl. (TA.) [Hence,] one

says, لَهَا عَيْنٌ سَاحِرَةٌ [*She has an enchanting,* or *a fascinating, eye*], and عُيُونٌ سَوَاحِرُ [*enchanting,* or *fascinating, eyes*]. (A, TA.) And أَرْضٌ سَاحِرَةُ السَّرَابِ [*A land of delusive mirage*].(A, TA.) ___ And *Knowing, skilful,* or *intelligent.* (S, * TA.)

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مُسَحَّرٌ, of which the pl. occurs in the Kur xxvi. 153 and 185, means *Having* سُحْرٌ or سَحْرٌ [i. e. *lungs*]; (Bd, TA;) or *created with* سَحْرٌ [or *lungs*]; (S;) i. e. a human being: (Bd:) or *diverted* [*from want*] *with food and drink:* (S, * TA:) and this seems to be implied by the explanation in the K; which is *hollow;* from Fr: (TA:) or *enchanted time after time, so that his intellect is disordered,* or *rendered unsound:* (A, TA:) or *enchanted much, so that his reason is overcome:* (Bd, Jel:) [see also مَسْحُورٌ:] or *deceived, deluded, beguiled, circumvented,* or *outwitted.* (TA.)

مَسْحُورٌ *Having his lungs* (سَحْرُهُ), or *his heart* (سَحْرَتُهُ), *hit,* or *hurt;* as also سَحِيرٌ [q. v.]. (TA.) ___ [*Enchanted,* or *fascinated.*] ___ *Deprived of his reason* or *intellect; corrupted* or *disordered* [*in his intellect*]. (IAar, Sh.) [See also مُسَحَّرٌ.] ___ *Food* (طَعَامٌ) *marred,* or *spoilt,* (K, TA,) *in the making thereof.* (TA.) Herbage *marred,* or *spoilt.* (TA.) A place *marred,* or *spoilt, by much rain,* or *by scantiness of herbage.* (K.) The fem., with ة, accord. to Az, signifies Land (أَرْضٌ) *marred,* or *spoilt, by superabundant rain,* or *by scantiness of herbage:* accord. to ISh, land *in which is little milk;* i. e. [because] *without herbage:* accord. to Z, [in the A,] land *that produces no herbage.* (TA.) ___ And the fem., applied to a she-goat, *Having little milk:* (A, TA:) or *large in her udder, but having little milk.* (Ham p. 26.)

مساحِرُ : see سَحَرٌ, second sentence.

سحف

1 **سَحَفَهُ** , (S, K, TA,) aor. ـَـ , (K, TA,) inf. n. سَحْفٌ, (S, TA,) *He pared it,* or *peeled it, off;* (S, K, TA;) namely, a thing; (TA;) and [particularly] the fat from the back (S, K) of the sheep or goat, (S, TA,) not of the she-camel, as is indicated by the context in the K, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. e., accord. to the S, the fat, but correctly the sheep or goat: (TA:) so says ISK. (S, TA.) ___ And سَحَفَهُ, (Lth, TA,) inf. n. as above, (Lth, K, TA,) *He removed it,* or *stripped it off,* namely, hair from skin, *so that none of it remained.* (Lth, K, TA.) ___ Hence, (TA,) سَحَفَتِ الإِبِلُ *The camels ate what they would.* (K, TA.) ___ And سَحَفَتِ الرِّيحُ السَّحَابَ *The wind removed the clouds;* (Lth, K;)as also أَسْحَفَتْهُ , (Zj, K, TA: in the CK سَحَفَ رَأْسَهُ ___.) اسْتَحَفَّتْهُ, (S, K,) inf. n. as above, (TA,) *He shaved his head* (S, K, TA) *so as to remove the hair utterly.* (TA.) ___ سَحَفَ الشَّىْءَ, and النَّخْلَةَ وغيرَها, (K,) aor. and inf. n. as above, (TA,) *He burned the thing,* and *the palm-tree &c.;* (K, TA;) *in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off.* (Aboo-Nasr, TA.) ___ And سَحَفَهُ *He* (i. e. God) *caused him to be affected with* سُحَافٌ, i. e. *consumption,* or *ulceration of the lungs.* (TA.)

4 **اسحف** *He sold the fat termed* سَحْفَةٌ. (K.) See also 1.

سَحْفٌ *Fat,* as a subst.: pl. سِحَافٌ. (TA.) An Arab of the desert said, أَتَوْنَا بِصِحَافٍ فِيهَا لَحْمٌ وَسِحَافٌ *They brought us bowls in which were sorts of flesh-meat and of fat.* (IAar K, * TA.)

سَحْفَةٌ *A piece,* or *portion, of fat;* in a general sense: (TA:) or the *portion of fat that is upon the back,* (S, K, TA,) *sticking to the skin, in the part between the two shoulder-blades, extending to the haunches:* so says ISk: (S, TA:) or *that is upon the two sides and the*

back: and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) ___ And [the dual] سَحْفَتَانِ The *two sides of the tuft of hair that is between the lower lip and the chin:* (Aboo-Sa'eed, K:) pl. سَحَفَاتٌ. (TA.) See also سَحِيفٌ. [Freytag makes it to be also syn. with مِسْحَفٌ, as on the authority of the K, in which I do not find it in this sense.]

سُحْفَةٌ : see what next follows.

سُحْفَنِيَةٌ (in which the ن is augmentative, TA) A man *having the head shaven;* (IB, K, TA;) as also سُحْفَةٌ. (IB, TA.) ___ And with the article ال, *What one has shaven off:* thus it is sometimes a subst.; and sometimes, [i. e. in the former sense,] an epithet. (IB, TA.) Also *A certain beast,* or *creeping thing:* (Seer, TA:) [SM says,] I think it is the سُلَحْفِيَة [or *tortoise*]. (TA.)

سُحَافٌ *Consumption;* or *ulceration of the lungs;* syn. سُلٌّ. (S, K.)

سَحُوفٌ A bucket (دَلْو) *that takes, and bears away, the water that is in a well.* (Seer, K.) Also, applied to a she-camel, *Of which the fat has gone away.* (ISd, TA.) ___ And, applied to a sheep or goat, or to a ewe or she-goat, (شَاة,) *Having a portion of fat such as is termed* سَحْفَة, or *two such portions of fat;* as also أُسْحُوفٌ : (TA:) or, so applied, (S,) and applied to a she-camel, (S, K,) and to a he-camel, (K,) *having abundance of* سَحَائِف, (S, * K, TA,) pl. of سَحِيفَةٌ [q. v.]; or *having abundance of the fat termed* سَحْفَة. (TA.) ___ Also A she-camel *long in the teats.* (IDrd, K.) ___ And A she-camel *narrow in the orifices of the teats.* (IDrd, K.) ___ And A she-camel *that drags her feet,* or *the extremities of her feet, upon the ground, in going along;* (K, TA;) so say some; i. e., by reason of fatigue: a dial. var. of زَحُوفٌ. (TA.) ___ And A sheep, or ewe, *thin in the wool of the belly.* (K.) ___ In the K, three other meanings are erroneously assigned to this word; one of them belonging to سَحِيفَةٌ, and each of the others to سَحِيفٌ. (TA.)

سَحِيفٌ , (ISk, S, Sgh, TA,) accord. to the context in the K سَحُوفٌ, which is wrong, in this and the next sense, (TA,) The *sound* of the mill *when one grinds.* (ISk, S, Sgh, K *) And The *sound of the streaming* of milk from the udder; (O, K, * TA;) as also سَحْفَةٌ . (K, * TA.)

سَحِيفَةٌ The *fat called* سَحْفَةٌ *that one has pared off from the back of a sheep* or *goat.* (ISk, S.) ___ And sing. of سَحَائِفُ, (Lth, TA,) which signifirs The *layers of fat between the layers* [*of flesh*] *of the flanks:* and *similar wide portions of fat that are seen adhering to the skin.* (Lth, K, TA.) ___ Also *A rain* (مَطْرَةٌ) *that sweeps away that along which it passes:* (S, O, L, TA:) in the K, by the omission of كَسَفِينَةٍ, this meaning is erroneously assigned to سَحُوفٌ: accord. to As, *a sharp rain, that sweeps away everything:* and سَحِيقَةٌ, with ق, a vehement rain, consisting of large drops, but of little width: pls. سَحَائِفُ and سَحَائِقُ. (TA.)

أُسْحُوفٌ: see أُسْحُوفُ الأَحَالِيلِ ___. سَحُوفٌ, (K,) mentioned by ISh, on the authority of Aboo-Aslam, (TA,) and إِسْحُوفُ الاحاليل, (K,) thus accord. to Sb, (TA,) A she-camel *wide in the orifices of the teats:* (Aboo-Aslam, K:) or *having much milk, the streaming of which causes a sound to be heard.* (Aboo-Málik, K, * TA.)

مَسْحَفٌ The *mark,* or *track,* of a serpent, *upon the ground;* (Ibn-'Abbád, K;) as also مَزْحَفٌ. (TA.)

أَرْضٌ مُسْحَفَةٌ, with fet-h [to the ح, or perhaps to the م and ح], *A land of which the herbage is thin* [or *scanty*]: mentioned in the K in art. سخف, as being [written مُسْخَفَةٌ,] like مَحْسَنَةٌ. (TA.)

مِسْحَفَةٌ *A thing with which flesh,* or *flesh-meat, is pared.* (Ibn-'Abbád, K.)

مَسْحُوفٌ A man *affected with* سُحَافٌ, i. e. *consumption,* or *ulceration of the lungs;* (S;) syn. مَسْلُولٌ. (K.)

سحق

1 **سَحَقَهُ** , (S, Mgh, Msb, K,) aor. ـَ , (Msb, K) inf. n. سَحْقٌ, (Msb,) *He bruised, brayed,* or *pounded, it;* syn. دَقَّهُ; (Mgh, K;) namely, a thing, (S, TA,) or medicine: (Mgh, Msb:) or *i. q.* سَهَكَهُ [app. as meaning *he bruised, brayed,* or *pounded, it coarsely;* but see this latter verb]: (S, K:) or it signifies [*he did so in a degree*] *less than what is meant by* دَقَّهُ: (Lth, K:) or [*he powdered,* or *pulverized, it;* i. e.] *he bruised, brayed,* or *pounded, it finely:* or *he bruised, brayed,* or *pounded, it time after time.* (TA.) ___ [Hence,] سَحَقَتِ الرِّيحُ الأَرْضَ, (K,) aor. and inf. n. as above, (TA,) *The wind effaced the traces of the ground,* (K, TA,) *and carried away the broken particles* [*that were upon it*]: (M, TA:) or *passed along as though it were bruising,* or *braying,* or *pounding,* (كَأَنَّهَا تَسْحَقُ,) *the dust:* (O, K:) or *pared,* or *abraded, the surface of the earth by its vehement blowing;* as also سَهَكَتْهَا [q. v.]. (T, A, TA.) ___ And سَحَقَهُ, (K, TA,) aor. and inf. n. as above, (TA,) *He wore it out;* namely, a garment. (K, TA.) And سَحَقَهُ مَرُّ الزَّمَانِ *The course of time rendered it* (a garment) *thin and worn out.* (O, TA.) And سَحَقَهُ البِلَا [*Wear wasted it*]; namely, a garment. (TA.) ___ Also *He,* or *it, rendered it soft,* or

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smooth; namely, a hard thing. (K.) ___ And *He destroyed it;* and so اسحقهُ . (Har p. 257-8.) ___ سَحَقَ القَمْلَةَ *He killed the louse.* (K.) ___ سَحَقَ رَأْسَهُ *He shaved his head.* (K.) ___ سَحَقَتِ العَيْنُ دَمْعَهَا *The eye spent its tears;* (K, TA;) *shed them,* or *let them fall.* (TA.) ___ See also 4. سَحُقَ, aor. ـُ , inf. n. سُحُوقَةٌ, *It* (a garment) *was,* or *became, old, and worn out;* (K;) [and so, app., سَحِقَ, inf. n., سَحَقٌ,

accord. to a usage of this noun, in the Deewán el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase ثَوْبٌ سَحْقٌ, mentioned below;] as also اسحق , (Yaakoob, S, Msb, K,) inf. n. إِسْحَاقٌ. (Msb.) سَحُقَ, (S, Msb, K,) aor. ـُ ; and سَحَقَ, aor. ـَ ; (K;) inf. n. سُحْقٌ (S, * Msb, * K) [and app. سُحُقٌ also]; *It* (a thing, S, or a place, Msb) *was*, or *became, distant*, or *remote;* (S, Msb, K;) as also اسحق , and انسحق . (TA.) سحق and سحق are both syn. with بعد. (S, K.) One says, سُحْقًا لَهُ, (S, Msb,) a form of imprecation, (Msb,) meaning *May God alienate him*, or *estrange him, from good*, or *prosperity!* or *curse him!* i. e. may he not be pitied with respect to that which has befallen him! like بُعْدًا لَهُ: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, بُعْدٌ لَهُ, and سُحْقٌ. (TA in art. سحقت النَّخْلَةُ ___.) بعد *The palm-tree became tall:* (K:) or *tall with smoothness* [*of its trunk*]. (TA.) سَحَقَتِ الدَّابَّةُ, [inf. n. سَحْقٌ,] *The beast ran vehemently:* or *ran a pace above that termed* مشى *and below that termed* حضر, (K, TA,) agreeably with what is said in explanation of السَّحْقُ in the S: or *below that termed* حضر *and above that termed* سحج. (TA.)

3 **مُسَاحَقَةُ النِّسَآءِ** [meaning *The mutual act, of women, indicated by the epithet* سَحَّاقَةٌ (q. v.), as also تَسَاحُقٌ ,] is post-classical: (T, TA:) such it is said to be. (Mgh.)

4 **اسحقه** : see 1. ___ Said of God, (S, TA,) *He removed him far away*, or *alienated him*, or *estranged him, in a general sense*, or *from good*, or *prosperity;* syn. أَبْعَدَهُ; (S, O, K, TA; [accord. to the CK انسحقه, which is wrong;]) as also سحقه : or, *from his mercy.* (TA.) اسحق as intrans.: see 1, in two places. ___ Also, [in the CK, erroneously, انسحق,] said of a came's foot, *It was*, or *became, smooth, with a degree of hardness;* syn. مَرَنَ. (ISk, S, O, K.) ___ And said of an udder, *It lost its milk, and became wasted, and clave to the belly:* (ISk, S, O, K:) or *it dried up:* (As, TA:) or *it went away;* and *wasted.* (A'Obeyd, TA.) ___ And اسحقت الدَّلْوُ *The bucket became empty of what was in it.* (TA.)

6 تساحق The act of *rubbing together.* (KL.) See also 3.

7 انسحق [*It was,* or *became, bruised, brayed,* or *pounded:* &c.:] quasi-pass. of سحقه as expl. in the first sentence of this art. (S, O, K.) ___ Said of a garment, *It was,* or *became,* [*worn out;* or *thin and worn out;* (see 1;) or] *threadbare,* or *napless, while new.* (TA.) ___ And [said of a place,] *It was wide,* or *ample.* (O, K.) ___ See also 1. ___ انسحق الدَّمع *The tears were shed.* (TA.)

سَحْق *An old and worn-out garment,* (S, Mgh, O, Msb, K,) *that has become thin,* (O,) *and threadbare;* (Ham p. 591;) also used as a prefixed noun, (Mgh, Msb,) so that you say سَحْقُ ثَوْبٍ [meaning as above], (Mgh,) and سَحْقُ بُرْدٍ [*an old and worn-out* بُرْدٍ], and سَحْقُ عِمَامَةٍ [*an old and worn-out turban*]: (Mgh, Msb:) and one says ثَوْبٌ سَحْقٌ, [using it as an epithet,] (O, TA,) and ثَوْبٌ سَحْقٌ , (Har p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and ثَوْبٌ مُنْسَحِقٌ likewise signifies *an old and worn-out garment:* (TA:) سَحْقٌ applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is سُحُوقٌ. (TA.) Hence one says سَحْقُ دِرْهَمٍ, meaning *A* [*bad*] *dirhem* [or] *such as is termed* زَائِفٌ. (Mgh.) ___ Also *A pastor's bag* (كِنْفٌ): so in a verse cited voce خُفٌّ. (S in art. خف.) ___ And *Thin clouds:* (K:) likened to an old and worn-out garment. (TA.) ___ And The *mark,* or *scar, of a gall,* or *sore, on the back of a camel, when it has healed, and the place thereof has become white:* (TA:) [like سَلْقٌ and سَلَقٌ.]

سَحَقٌ : see the next preceding paragraph.

سُحْقَةٌ [*Baldness:* of the dial. of El-Yemen. (Freytag, from IDrd.)]

سَحُوقٌ *Tall;* applied to a palm-tree; (S, Msb, K;) as also سِيحُوقٌ; (S;) and to a he-ass and to a she-ass; (S, K) and by some, metaphorically, to a woman; (TA;) and سَوْحَقٌ signifies the same, (K,) applied to a man; (TA;) and سَوْحَقُ الرِّجْلَيْنِ *long in respect of the legs:* (IB:) or سَحُوقٌ applied to a palm-tree signifies *tall so that its fruit is far above*

the gatherer; As says, I know not whether that be with a bending: or, accord. to Sh, so applied, *smooth and tall, having no stumps of the branches remaining* [*upon the trunk*]; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, *tall, and advanced in age:* (TA:) pl. سُحُقٌ, (S, O, Msb,) like رُسُلٌ, (Msb,) or سُحْقٌ. (So in the K.) One says also جَنَّةٌ سُحُقٌ, meaning *A garden of tall palm-trees.* (TA.)

سَحِيقٌ *Bruised, brayed,* or *pounded:* (Mgh:) [&c.: (see 1, first sentence:)] *i. q.* مَسْحُوقٌ : (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. ورس.) ___ and *Distant; remote;* (S, Msb, K;) applied to a thing, (S,) or to a place; (Msb, K;) as also أَسْحَقُ ; (IB, TA;) and سَاحِقٌ in the same sense, applied to a place, is allowed in poetry. (TA.) One says, إِنَّهُ لَبَعِيدٌ سَحِيقٌ [app. meaning *Verily he,* or *it, is very distant* or *remote*]. (TA.)

سَحِيقَةٌ *A great rain that sweeps away that along which it passes:* (K:) or, accord. to As, سَحِيفَةٌ, with ف, has this meaning; and the former word signifies *a vehement rain, consisting of large drops,* (TA in the present art.,) *but of little width:* pls. سَحَائِقُ and سَحَائِفُ. (TA in art. سحف.)

سَحَّاقَةٌ [*Fricatrix; quæ confrictu libidinem alterius explet:* (Golius, from Meyd:)] an epithet of evil import, applied to a woman: (O, K:) pl. سَحَّاقَاتٌ: of such it is said that they are cursed by God. (Mgh.)

سَاحِقٌ : see سَحِيقٌ. ___ You say also سُحْقٌ سَاحِقٌ, meaning *Great distance* or *remoteness.* (TA.)

سَوْحَقٌ : see سَحُوقٌ, in two places.

أَسْحَقُ : see سَحِيقٌ. ___ [Also *Bald:* of the dial. of El-Yemen. (Freytag, from IDrd.)]

مِسْحَقٌ *An instrument with which one bruises, brays,* or *pounds:* &c.: (يُسْحَقُ بِهِ:) [see 1, first sentence.] (TA.)

مَسْحُوقٌ : see سَحِيقٌ.

مُنْسَحِقٌ : see سَحَقَ. ___ Also *Wide*, or *ample*. (TA.) ___ دَمْعٌ مُنْسَحِقٌ *Tears pouring forth;* syn. مُنْدَفِقٌ: (Lth, Az, TA:) in the K, مُنْدَفِعٌ: (TA:) pl. مَسَاحِيقُ, which is extr.; (K;) like مَكَاسِيرُ, pl. of مُنْكَسِرٌ. (TA.)

سحل

1 **سَحَلَهُ** , aor ـَـ , (K,) inf. n. سَحْلٌ, (S, TA,) *He pared it; peeled it;* or *stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its outer covering* or *integument,* or *superficial part:* or *he pared, peeled,* or *stripped, it off:* (S, K, TA:) this is the primary signification: (S:) and *he filed it.* (TA.) It is said in a trad., فَجَعَلَتْ تَسْحَلُهَا لَهُ, i. e. *And she betook herself to paring off from it the flesh that was upon it for him:* or, as some relate it, تَسْحَاهَا, which means the same. (TA.) ___ [Hence,] الرِّيَاحُ تَسْحَلُ الأَرْضَ *The winds strip off what is upon the earth,* (K, TA,) or *the surface of the earth.* (TA: and the like is said in the S.) ___ And سَحَلَهُ مِائَةَ سَوْطٍ, (S, K,) inf. n. as above, (TA,) *He struck him a hundred lashes,* or *strokes of a whip,* (S, K, TA,) *and pared off his skin,* (TA,) or *as though he pared off his skin.* (S.) ___ And سَحَلَ فُلَانٌ *Such a one reviled* [another], *and blamed* [him: like as you say, قَشَرَ بِاللِّسَانِ]. (K. [See مِسْحَلٌ as meaning a tongue.]) One says, وَجَدَ النَّاسَ يَسْحَلُونَهُ *He found the people reviling him,* (K, TA,) *and blaming him, and speaking evil of him behind his back,* or *in his absence,* or *otherwise.* (TA.) ___ سَحَلْتُ الشَّىْءَ *i. q.* سَحَقْتُهُ [*I bruised, brayed,* or *pounded, the thing:* or *pulverized it:* &c.]. (S.) ___ سَحَلَ الثِّيَابَ *He washed the clothes,* [*beating them in doing so,*] *and removed* [or *rubbed off*] *from them the soils.* (TA.) ___ سَحَلْتُ الدَّرَاهِمَ *I made the pieces of money smooth.* (S.) Accord. to ISk,

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I poured out, or *forth, the pieces of money; as though I rubbed them, one against*

another. (S.) [Or] سَحَلَ الدَّراهِمَ, aor. as above, (K,) and so the inf. n., (TA,) *i. q.* انْتَقَدَها [which signifies *He picked the pieces of money, separating the good from the bad;* or *examined them to do so:* and also *he received the pieces of money*]. (K.) And سَحَلْتُهُ مائةَ درهمٍ *I paid him a hundred dirhems in ready money.* (S.) [Or] سَحَلَ الغَرِيمَ مائةَ درهمٍ *He paid the creditor a hundred dirhems in ready money.* (K.) سَحَلَ الثَّوبَ, (K,) aor. and inf. n. as above, (TA,) *He wove the garment,* or *piece of cloth, of spun thread not formed of two twists:* (K:) or *he wove it without having twisted its warp* [i. e. *without having made its warp to consist of threads of two twists*]. (TA.) ___ And سَحَلْتُ الحَبْلَ *I formed the rope of a single twist;* (S, TA;) and accord. to some, one says also أَسْحَلْتُهُ , but the former is the chaste expression. (TA.) [Hence,] سُحِلَتْ مَرِيرةُ فُلانٍ is said of one whose strength has become weakened; meaning *His well-twisted rope,* or *rope of two twists, has become a rope of a single twist.* (TA.) ___ سَحَلَ القرآءةَ, inf. n. سَحْلٌ, *He performed the reading,* or *recitation, in consecutive portions, continuously:* and some relate it with ج [i. e. سَحْلٌ]: سَجَلَ is *syn. with* سَرْدٌ, signifying the *making* [a thing] *to be consecutive in its parts,* or *portions.* (TA.) ___ باتَتِ السَّمآءُ تَسْحَلُ لَيْلَتَها *The sky continued pouring forth water that night:* (As, S, TA:) inf. n. as above. (TA.) ___ And سَحَلَتِ العينُ, (K,) aor. as above, (TA,) inf. n. سَحْلٌ and سُحُولٌ, *The eye wept;* (K;) *poured forth tears.* (TA.) سَحَلَ, aor. ـِ (S, K) and ـَ , (K,) inf. n. سَحِيلٌ and سُحَالٌ, (S, * K, [the latter inf. n. erroneously written in the CK سحال,]) *He* (an ass) *made a rolling sound in his chest;* whence the ass of the desert is called مِسْحَلٌ : (S: [see also سَحِيلٌ below:]) *he* (a mule, K, and an ass, TA) *brayed.* (K, TA.)

3 **ساحلوا** , (S, K,) inf. n. مُساحَلَةٌ, (TA,) *They took,* (S,) or *came,* (K,) *to the* ساحِلَ [or *shore,* &c., of the sea]. (S, K, TA.) Hence, in a trad. respecting Bedr, فَساحَلَ بالْعِيرِ *And he brought the caravan to the*

سَاحِل *of the sea.* (TA.) هُوَ يُسَاحِلُهُ, inf. n. سَحَالٌ and مُسَاحَلَةٌ, *He contends, disputes,* or *litigates, with him.* (TA.)

4 اشحل فُلَانًا *He found the people reviling such a one,* (K, TA,) *and blaming him, and speaking evil of him behind his back,* or *in his absence,* or *otherwise.* (TA.) See also 1, in the latter half of the paragraph.

7 انسحل *It became pared,* or *peeled;* or *had its outer covering* or *integument,* or *its superficial part, stripped off, scraped off, rubbed off, abraded,* or *otherwise removed:* or *it became pared, peeled,* or *stripped, off.* (K.) It is said, in this sense, of the surface of the earth [as meaning *It was stripped of what was upon it* by the wind: see 1, third sentence]. (TA.) ___ انسحلت الدَّرَاهِمُ *The pieces of money became smooth.* (S.) *It poured out,* or *forth;* or *became poured out,* or *forth.* (TA.) ___ انسحلت النَّاقَةُ *The she-camel was,* or *became, quick,* or *swift, in her going,* or *pace.* (As, TA.) ___ انسحل بِالكَلَامِ *He* (an orator, S, TA) *ran on with speck:* (S, K, TA:) or *was fluent, and diffuse,* or *without pause,* or *hesitation, therein.* (TA.)

سَحْلٌ *A white garment* or *piece of cloth:* (Msb:) or *a white, thin garment* or *piece of cloth:* (TA:) or *a white garment* or *piece o cloth, of cotton,* (S, K,) *of those of El-Yemen:* (S:) pl [of mult.] سُحُولٌ and سُحُلٌ (S, Msb, K) and [of pauc.] أَسْحَالٌ. (K. [See also ثِيَابٌ سَحُولِيَّةٌ, below.]) ___ And *A garment,* or *piece of cloth, of which the spun thread is not composed of two twists;* as also سَحِيلٌ : (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Aboo-Nasr, it (the latter) is applied also to a garment, or piece of cloth, *of which the spun thread is a single yarn:* the مُبْرَم is that of which the spun thread is twisted of two yarns: and the مُتْآم is that of

which the warp and the woof are each of two yarns. (S, TA.) ___ Also, (K,) or سَحِيلٌ , (S,) or both, (TA,) *A rope that is of a single strand;* (K, TA;) or the latter, a rope *that is twisted of one twist,* like as the tailor twists his thread: the مُبْرَمٌ is that which is composed of two twists twisted together into one: (Aboo-Nasr, S, TA:) such a rope is also termed مُسْحُولٌ ; but not مُسْحَلٌ , for the sake of [analogy to] مُبْرَمٌ; (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also سَحِيلٌ مُسْحَلٌ likewise signifies thread *not twisted;* (Aboo-Nasr, S, TA;) or spun thread *not composed of two twists.* (TA.) Also *Ready money:* (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.)

سُحَالٌ : see سَحِيلٌ.

سَحَالٌ : see مُسْحَلٌ.

سَحُولٌ *One who beats and washes and whitens clothes:* hence, accord. to some, ثِيَابٌ سَحُولِيَّةٌ [q. v.]. (TA.)

سَحِيلٌ : see سَحْلٌ, in three places. Also, and سُحَالٌ , [both mentioned above as inf. ns., (see 1, last sentence,)] The *rolling sound in the chest of the ass:* (S, K:) or the former, [and probably the latter also,] the *most vehement braying* of the wild ass. (TA.)

سُحَالَةٌ *Filings* of gold and of silver (S, K) and the like, (S,) or of anything. (TA.) ___ The *husks* of wheat and of barley and the like (K, TA) *when stripped off* therefrom, and so of other grains, as rice and [the species of millet called] دُخْنٌ: accord. to Az, the *particles that fall off* of rice and of millet (ذُرَةٌ) *in the process of bruising,* or *braying,* or *pounding, like bran.* (TA.) ___ And [hence,] The *refuse,* or *lowest* or *basest* or *meanest sort,* of a people or party of men. (IaAr, K, TA.)

ثِيَابٌ سَحُولِيَّةٌ *Certain garments,* or *pieces of cloth,* (S, Mgh, Msb, K, TA,) *of cotton,* (S, TA,) *white,* (Mgh, TA,) *so called in relation to* سَحُولٌ, (S, Mgh, Msb,) *a place,* (S, K,) or *town,* (Mgh, Msb,)

of El-Yemen, (S, Mgh, Msb, K,) *where they are woven,* (K,) or *whence they are brought:* (Msb:) some say سُحُولِيَّة, with damm; (Mgh, Msb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from سُحُول, pl. of سَحْل, (Mgh, Msb, * TA,) meaning a white garment or piece of cloth (Mgh, TA) of cotton; (TA;) but this is [said to be] a mistake; (Msb;) or it is allowable because فُعُول sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, *to garments,* or *pieces of cloth, beaten and washed and whitened;* so called in relation to سَحُول meaning one who beats and washes and whitens clothes. (TA.)

سَاحِل *A shore of a sea* or *great river* (S, Msb, K, TA) [and] *of a river* (نَهْر) like جُدٌّ; (Mgh in art. جد;) [generally, *a sea-shore, seacoast,* or *seaboard;*] and *a tract of cultivated land, with towns* or *villages, adjacent to a sea* or *great river:* (K:) a reversed word, (IDrd, S, K,) by rule مَسْحُول, (IDrd, K,) of the measure فَاعِل in the sense of the measure مَفْعُول, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like لَابِن and تَامِر,] meaning *having abrading water* (ذُو سَاحِلٍ مِنَ المَآء) when the tide flows and ebbs and so sweeps away what is upon it. (K.) And The *side* (سِيف) of a valley. (K. in art. سيف.) Pl. سَوَاحِل. (Msb.)

إِسْحِل *A kind of trees,* (AHn, S, K,) *resembling the* [*species of tamarisk called*] أَثْل, *and growing in the places where the* [*trees called*] أَرَاك *grow, in plain,* or *soft, tracts:* (AHn, TA:) *its twigs are used for cleaning the teeth:* (AHn, K * TA:) and Imra-el-Keys likens the fingers of a woman to tooth-sticks (مَسَاوِيك) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except إِذْخِر and إِجْرِد and إِبْلِم and إِثْمِد. (TA.)

أَسَاحِل [a pl. of which the sing. is not mentioned] *Water-courses,* or *places in which water flows.* (Ibn-'Abbád, K.)

مَسْحَل : see سَحْل.

مِسْحَلٌ *An implement for cutting, hewing,* or *paring,* (Lth, K, TA,) *of wood.* (Lth, TA.) ___ *A file.* (S, K.) ___ [Hence,] The *tongue, in an absolute sense:* (K, TA:) [see مِبْرَدٌ: or as being an instrument of reviling,] from سَحَلَ he reviled. (TA.) J explains المِسْحَلُ as meaning اللِّسَانُ الخَطِيبُ, (K, TA,) and MF defends this as meaning *The tongue that speaks well:* (TA:) [and it is said in the Ham p. 683 to signify اللِّسَانُ الَّذِى لَا يَتَأَتَّى لِلْكَلَامِ, app. meaning *the tongue that does not prepare itself for speech;* i. e, *the ready tongue:*] but [F says that] the right reading is اللِّسَانُ والخَطِيبُ (K) [i. e.] ___

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مِسْحَلٌ also signifies *i. q.* خَطِيبٌ [*A speaker, an orator,* or *a preacher;* or *a good speaker* &c.]: and *and eloquent* خَطِيبٌ; (K, TA;) *one who scarcely,* or *never, stops short in his speech; excelling such as is termed* مِصْقَعٌ. (TA.) ___ *One who is skilled in the reading,* or *reciting, of the Kur-án:* (K:) from سَحَلَ meaning the making [a thing] to be consecutive in its parts, or portions; and the pouring forth [water &c.]. (TA.) ___ *A copious rain:* (K:) from سَحْلٌ meaning the act of pouring forth. (TA.) ___ *A water-spout* (مِيزَابٌ) *of which the water is not to be withstood* [so I render لَا يُطَاقُ مَاؤُهُ, app. meaning, *that pours forth its water with such violence that no obstruction will resist it*]. (O, K.) ___ The *mouth of a* مَزَادَةٌ [or *leathern water-bag*]. (O, K.) ___ *A brisk, lively, sprightly,* or *active, waterer,* or *cup-bearer.* (O, K.) ___ *Extreme* (نِهَايَةٌ) *in bounty,* or *munificence.* (O, K.) ___ *A courageous man, who acts,* (يَعْمَلُ, so in the M and K, TA,) or *charges,* or *makes an assault* or *attack,* (يَحْمِلُ, so in the O, TA,) *alone,* or *by himself.* (M, O, K.) ___ The *flogger who inflicts the castigations appointed by the law* (O, K) *before,* or *in the presence of, the Sultán.* (O.) *I. q.* لِجَامٌ [as meaning The *bridle,* or *headstall and reins with the bit and other appertenances*]; as also سِحَالٌ ; (K;) like as you say مِنْطَقٌ and نِطَاقٌ, and مِئْزَرٌ and إِزَارٌ:

(TA:) or *its* فَأْس; (K;) which is the *piece of iron that stands up in the mouth [from the middle of the bit-mouth];* as IDrd says in the Book of the Saddle and Bridle: (TA:) and *two rings,* (K, TA,) *one of which is inserted into the other,* (TA,) *at the two extremities of the* شَكِيم *of the bridle,* (K, TA,) *which is* [generally applied to *the bit-mouth,* but is here said by SM to be] *the piece of iron that is beneath the lower lip:* or, accord. to IDrd, the مَسْحَل of the bridle is *a piece of iron which is beneath the lower jaw;* and the فَأْس is the piece of iron that stands up in the شَكِيمَة; and the شَكِيمَة is the piece of iron that lies crosswise in the mouth: and the pl. is مَسَاحِلُ: (TA:) or the مَسْحَلَان are *two rings at the two extremities of the* شَكِيم [or *bit-mouth*] *of the bridle, one of which is inserted into the other* [*so that they occupy the place of our curb-chain*]: (S:) they are [also said to be] the خَدَّان [lit. *two cheeks*] of the bridle: (TA:) the مَسْحَل is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce قَيْقَبٌ. [See also لِجَامٌ and فَأْسٌ.]) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, رَكِبَ مَسْحَلَهُ [*He bore upon his bridle,* &c.]. (O, TA.) And hence, (TA,) this phrase means [also] *He* (a man, TA) *followed his error, not desisting from it:* (K, TA:) مَسْحَلٌ signifying *error:* (K:) and [in like manner] طَعَنَ فِى مَسْحَلِ ضَلَالَتِهِ means *He hastened, and strove in his error.* (TA.) Also, the former of these two phrases, *He resolved,* or *determined, upon the* [or *his*] *affair, and strove,* or *exerted himself therein:* (O, TA:) [for] مَسْحَلٌ signifies also *decisive resolution* or *determination.* (O, K, TA.) And *He went on with energy in his discourse, sermon, speech, oration,* or *harangue:* (S, TA:) and so *in his poetry.* (A, TA.) ___ Also, [from the same word as meaning the bridle, or headstall &c.,] The *side of the beard:* [like as it is called عِذَار because it is in the place corresponding to that of the عِذَار of a horse or the like: (جانب in the CK is a mistake for جَانِبُ:)] or the *lower part of each* عِذَار [or *side of the beard*], *to the fore part of the beard;* both together being called مَسْحَلَان: (K, TA: [اَسْفَل in the CK is a mistake for أَسْفَلُ:]) or the *place of the*

عذَار: (Az, TA:) or the *temple;* مسْحَلَان meaning the *two temples:* (TA:) and (K) the عَارِض [or *side of the cheek*] of a man. (Ibn- 'Abbád, O, K.) One says, شَابَ مسْحُلُه, meaning *The side of his beard became white,* or *hoary.* (TA.) *A clean* (O, K, TA) *thin* (TA) *garment,* or *piece of cloth, of cotton.* (O, K, TA. [See also سَحْل.]) ___ *A rope,* (K,) or *string,* or *thread,* (M, TA,) *that is twisted alone:* (K:) if with another, [i. e. with another strand,] it is termed مُبْرَم, and مُغَار. (TA. [See, again, سَحْل.]) ___ *A sieve.* (O, K.) The *wild ass:* (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) ___ *A brisk, lively, sprightly,* or *active, ass.* (O.) ___ *A low, vile, mean,* or *sordid,* man. (O, TA.) ___ *A devil.* (O, TA.) ___ The name of *The* تَابِعَة (S, O) or *[familiar] jinnee* or *genie* (K) *of [the poet] El-Aashà.* (S, O, K. [In the K it is implied that it is with the article ال: but accord. to the S and O and TA, it is without ال.])

مُسَحَّلَةٌ *A ball of spun thread.* (AA, TA.)

مَسْحُولٌ [*Pared, peeled,* &c.: see 1. ___ And hence, because abraded by the feet of men and beasts,] *A road.* (TA in art. رفغ.) ___ And *An even, wide place.* (O, K.) See also سَحْل. As an epithet applied to a man, *Small and contemptible.* (O, K.) ___ And the name of *A camel belonging to [the poet] El-' Ajjáj.* (O, K.)

سحم

1 **سَحِمَ** , aor. ـَـ , inf. n. سَحَمٌ; and سَحْمٌ; *He,* or *it, was,* or *became, black.* (Msb.)

2 **سَحَّمُوا وَجْهَهُ** *They blackened his face;* syn. حَيَّبُوهُ; as also سَخَّمُوهُ. (A, TA.)

4 **اسحمت السَّمَآءُ** *The sky poured forth its water:* (K:) mentioned as on the authority of IAar: but it has been mentioned before, on his authority, as with ج. (TA.)

سَحَمٌ : see سَحَمَةٌ. *A sort of tree;* (S, K;) like سَحْمَآءُ : (S:) the latter also signifies a sort of tree: (K:) the former is said by ISk to be *a certain plant:* and by AHn, to be *a plant that grows like the* نَصِىّ *and* صِلِّيَان *and* عَنْكَث, *except that it is taller; the* سَحَمَة [i. e. the *single plant of this species*] *being sometimes as tall as a man, and larger.* (TA.) Also *Iron:* (IAar, K:) n. un. with ة; meaning *a lump,* or *piece, of iron.* (IAar, TA.)

سُحُمٌ [a pl. of which the sing. is not mentioned,] The *blacksmith's hammers.* (IAar, K.)

سَحَمَةٌ *Blackness;* (S, Msb, K;) as also سَحَمٌ , [mentioned above as inf. n. of سَحِمَ,] and سُحَامٌ ; (K;) like [سُخَمَةٌ and] سَخَمٌ: (TA in art. سخم:) *a blackness like the colour of the crow to which the epithet* أَسْحَمُ *is applied.* (Lth, TA.)

سُحَامٌ : see the next preceding paragraph.

سُحَيْمٌ : see the next following paragraph.

أَسْحَمُ *Black;* (S, Msb, K;) like أَسْخَمُ; (TA in art. سخم;) applied to the crow; see سَحَمَةٌ: (Lth, TA:) fem. سَحْمَآءُ; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and particularly to the نَصِىّ when it is of that colour, and thus applied as an intensive

epithet; and to a woman in the same sense: (TA:) and إِسْحَمَانٌ signifies anything *black* (ISd, K) accord. to some; but this is a mistake, for it is only أَسْحَمُ. (ISd, TA.) ___ [Hence,] الأَسْحَمُ is the name of *A certain idol,* (K, TA,) *which was black.* (TA.) ___ And *The night.* (TA.) ___ [Hence likewise,] أَسْحَمُ signifies also *Clouds* (سَحَابٌ): (S, K:) or, as some say, *black clouds:* and سَحْمَآءُ signifies *a black cloud.* (TA.) ___ Also *Blood into which are dipped the hands of persons swearing, one to another;* (K;) or *blood into which the hand is dipped on the occasion of swearing with another* or *others:* said to have this meaning in the saying of El-Aashà,

* رَضِيعَىْ لِبَانِ ثَدْىِ أُمٍّ تَحَالَفَا *
* بِأَسْحَمَ دَاجٍ عَوْضُ لَا تَتَفَرَّقُ *

[*Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you,* or *they,* i. e. a tribe (قَبِيلَةٌ) or a company of men (جَمَاعَةٌ), for, without the context, the meaning is doubtful, *should not ever become separated*]: or it has here one, or another, of three meanings here following. (S.) ___ The *womb.* (S.) ___ The *nipple of a woman's breast:* (K:) or the *blackness of the nipple of a woman's breast.* (S.) ___ *A skin such as is termed* زِقّ *for wine:* (S, K:) because of its blackness: and سُحَيْمٌ also signifies *a* زِقّ (TA.) ___ Also *A horn:* (S, K:) thus in the saying of Zuheyr,

* وَتَذْبِيبُهَا عَنْهُ بِأَسْحَمَ مِذْوَدِ *

[*And the frequent repelling of her,* or *them, from him with a horn;* so that مذود is merely an explicative adjunct, for it also means a horn, or it may be rendered here *an instrument for repel-ling*]: (S, * TA:) or [اسحم is here an epithet, and] the meaning is, *with a black horn.* (TA.) Another poet uses the phrase تَذُبُّ بِسُحْمَاوَيْنِ. [so in the TA, app. a mistranscription for تَذُبُّ,] i. e., [reading تَذُبُّ, *She repels*] *with a pair of*

horns; using the fem, as meaning بَصِيصِيَتَيْنِ;

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as though he said بَصِيصِيَتَيْنِ سَحْمَاوَيْنِ [*with two black horns*]. (IAar, TA.) ___ The fem., السَّحْمَآءُ also signifies *The* دُبُر [here meaning *anus*]: (K:) because of its colour. (TA.) ___ For another signification of the fem., see سحم.

أُسْحُمَانٌ *Of the colour termed* أُدْمَةٌ [here app. meaning *tawniness*] *in an intense degree.* (TA.) ___ Also *A sort of tree.* (M, K.) A poet uses the phrase الأُسْحُمَانُ الأَسْحَمُ [*The black,* or *dark,* اسحمان]. (M, TA.)

إِسْحَمَانٌ : see أَسْحَمُ, first sentence.

سحن

1 **سَحَنَ** , (S, L, K,) aor. ـَـ , (K,) inf. n. سَحْنٌ, (L,) *He broke* a stone. (S, L, K.) And *He crushed, bruised, brayed,* or *pounded,* a thing. (L.) ___ Also *He rubbed* [in the CK ذُلِكَ is erroneously put for دَلَكَ] a piece of wood *so as to make it smooth,* (L, K,) *with an instrument called* مِسْحَنٌ, *without taking anything from it.* (L.)

3 **ساحن المَالَ** : see 5. ___ The inf. n. مُسَاحَنَةٌ signifies also The *meeting* [another] *face to face.* (L, K.) ___ And you say, سَاحَنْتُكَ, (L,) inf. n. مُسَاحَنَةٌ, (S, L, K,) *I mixed with thee in familiar,* or *social, intercourse:* (L:) and *did so in a good manner.* (S, L, K.) And سَاحَنَهُ الشَّىْءَ *He joined,* or *took part, with him in the thing.* (L.)

5 **تسحّن المَالَ** *He looked at the* سَحْنَآءَ [or *aspect* &c.] *of the* مال [i. e. *cattle,* or other *property*]; as also سَاحَنَهُ . (L, K.) You say, تَسَحَّنْتُ المالَ فَرَأَيْتُ سَحْنَآءَهُ حَسَنَةً [*I looked at the aspect of the cattle,* or other *property, and saw the aspect thereof to be goodly*]. (S, L.)

سَحْنٌ *A numerous congregation:* so in the phrase يَوْمُ سَحْنٍ [*A day of a numerous congregation*]. (K.)

سَحْنٌ *Quarter, shelter,* or *protection;* syn. كَنَفٌ : so in the saying, هُوَ فِى سَحْنِهِ [*He is in his quarter* or *shelter* or *protection*]. (K.)

سَحْنَةٌ and سَحَنَةٌ , (L, K,) or the latter, and, as sometimes pronounced, سَحَنَةٌ, (S,) and سَحْنَآءُ and سَحَنَآءُ , (S, L, K,) pronounced سَحَنَآءُ by Fr, the only person heard by A'Obeyd to pronounce it thus, and said by Ibn-Keysán to be thus pronounced

because of the faucial letter, (S, L,) but سَحْنَآءُ is better, (L,) *Aspect, appearance,* or *external state* or *condition:* (S, L, K:) and simply *state,* or *condition:* (L:) and *colour:* and *softness,* or *smoothness, of the external skin:* and *i. q.* نَعْمَةٌ [as meaning *softness,* or *delicateness:* in the CK. النَّعْمَةُ is erroneously put for النَّعْمَةُ]. (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَةِ (L) and السَّحْنَآءِ (S, L) [*Verily he is goodly in aspect,* &c.]: and هٰؤُلَآءِ قَوْمٌ حَسَنٌ سَحْنَتُهُمْ [*These are a people,* or *party, whose aspect,* &c., *is goodly*]. (S, L.) And سَحْنَةٌ is also expl. as signifying The *beauty of the hair, and of the complexion, and of the external skin,* of a man. (L.) And it occurs in a trad. as meaning The *external skin of the face;* and is sometimes pronounced سَحَنَةٌ, and is also called the سَحْنَآءُ. (L.)

سَحْنَةٌ : see what next precedes.

سَحَنَةٌ : see سَحْنَةٌ, in two places.

سَحْنَآءُ and سَحَنَآءُ: see سَحْنَةٌ; the former in four places.

مُسْحُنٌ A horse *goodly in condition;* as in the saying, جَآءَ الْفَرَسُ مُسْحُنًا [*The horse came goodly in condition*]: fem, with ة: (L, K:) you say فَرَسٌ مُسْحُنَةٌ, (L,) or مُسَحَّنَةٌ, (S, [so in my copies,]) *a mare goodly in condition and in aspect,* (L,) or *goodly in aspect.* (S.)

مِسْحَنٌ *An instrument with which wood is rubbed so as to make it smooth without taking anything from it.* (L.)

مِسْحَنَةٌ *A thing with which stones are broken.* (S, L, K.) *I. q.* صَلَآءَةٌ [i. e. *A stone such as fills the hand:* or *a stone with which,* or *on which, one brays,* or *powders, perfumes* or *other things*]. (L, K. [In the CK, الصَّلَابَةُ is erroneously put for الصَّلَآءَةُ or its var. الصَّلَايَةُ.]) *A thing with which gold is rubbed so that it becomes smooth and glistening.* (Skr pp. 154 and 155.) And

its pl. مَسَاحِنُ is said to signify *Stones with which are crushed,* or *brayed, the stones of* [i. e. *containing*] *silver.* (Skr, L.) And *Mill-stones with which one grinds.* (Skr.) And *Thin stones with which iron is made thin,* (L, * K, [in the former of which يهبى is erroneously put for يمهى,]) *like* [*as is done with*] *the* مِسَنّ. (L.) And *Stones of* [i. e. *containing*] *gold and silver:* (Skr, K:) so says Ibn-Habeeb. (Skr.)

فَرَسٌ مُسَحَّنَةٌ : see مُسْحِنٌ.

سحو

1 **سَحَا الطِّينَ** , (K,) first pers. سَحَوْتُ (S, Msb) and سَحَيْتُ, (S,) aor. يَسْحُو, (S, Msb, K,) and يَسْحَى, and يَسْحِى, (S, K,) inf. n. سَحْوٌ (Msb, TA) and سَحًى, (K, TA,) *He scraped off,* (S, K,) or *cleared away,* (Msb, K,) [*the clay, soil,* or *mud,*] عَنْ وَجْهِ الأَرْضِ [*from the surface of the earth*], (S, Msb,) *with the* مِسْحَاة [q. v.]. (Msb.) ___ سَحَا الجَمْرَ *He cleared,* or *swept, away the live,* or *burning, coals:* (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with خ (TA. [See سَحَا الشَّحْمَ عَنِ الإِهَابِ ___.]) سَخَا, inf. n. سَحْوٌ, *He scraped,* or *pared, off the fat from the skin,* or *hide.* (TA.) It is said in a trad., as some relate it, فَجَعَلَتْ تَسْحَاهَا, or, as others relate it, تَسْحَلُهَا, both meaning the same, i. e. *And she betook herself to paring,* or *stripping, off from it the flesh that was upon it.* (TA in art. سحل.) And اِسْتَحَى اللَّحْمَ signifies *He pared,* or *stripped, off the flesh.* (TA.) ___ سَحَا الشَّعَرَ, (K,) aor. يَسْحُو and يَسْحَى, inf. n. [app. سَحْوٌ and] سَحًى, (TA,) *He shaved off the hair;* as also اِسْتَحَاهُ . (K.) ___ سَحَوْتُ القِرْطَاسَ, and سَحَيْتُهُ, aor. أَسْحَى, *I scraped off,* or *otherwise removed, the superficial part of the paper.* (S.) [And] سَحَا مِنَ القِرْطَاسِ *He took, a little from the paper.* (K, * TA. [See سَحَآءَةٌ, second sentence.]) ___ سَحَا الكِتَابَ, (K,) first pers. سَحَوْتُ and سَحَيْتُ, (S,) aor. يَسْحُو and يَسْحَى, (TA,) *He bound the writing* (S, K) *with a* سَحَآءَة (K) or *with the* سَحَآء [q. v.]; (S;) and so سَحَّاهُ , (K,) inf. n. تَسْحِيَة; (TA;) and اِسْحَاهُ ; (K;) as in the M. (TA.)

2 **سَحَّوَ** see the next preceding sentence.

4 **اسحى** *He* (a man S) *had many* أَسْحِيَة [pl. of سَحَآءَة, (q. v.,) n. un. of سَحَآء]. (S, K.) See also 1, last sentence.

7 **انسحى** *It was,* or *became, pared;* or *pared off.* (TA.)

8 إِسْتَحْوَى see 1, in two places.

سَحًا : see the next paragraph, in two places.

سَحَاةٌ The قِشْر [or *covering, integument, peel,* or *the like,*] of anything: pl. [or rather coll. gen. n.] سَحًا . (S.) See also سَحَآءَةٌ. *A certain thorny tree;* (K, TA;) *the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree.* (TA.) *A bat:* (ISh, S, K:) pl. سَحًا ; (K;) or [rather] it is the n. un. of سَحًا, which is syn. with خُفَّاش [used as a gen. n.]: (ISh, S:) and سَحَآءٌ is a dial. var. of سَحًا used in this sense, accord. to Az. (TA.) *I. q.* سَاحَةٌ [i. e. The *court,* or *open area,* of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, لَا أَرِيَنَّكَ بِسَحْسَحِى وَسَحَاتِى [*I will assuredly not see thee in my quarter,* or *tract, and my court*]. (S.) And *I. q.* نَاحِيَةٌ [*A side, region, quarter,* or *tract,* &c.]. (K.)

سَحَآءٌ : see سَحَآءَةٌ, in two places. Also A *certain plant,* (S, K,) *having thorns,* (K,) *and having a blossom of a red hue inclining to whiteness, called the* بَهْرَنَة [app. a mistranscription for بَهْرَمَة]: (TA:) *the bees feed upon it,* (S, K,) *and their honey in consequence thereof becomes sweet* (S, K *) *in the utmost degree.* (K.) See also سَحَاةٌ.

سَحَآءَةٌ , of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written, سَحَاءَة,]) and سَحَآءٌ , (TA,) or [rather] the former is the n. un. of the latter, (S,) *A certain thing with which a writing is bound;* (S, K, TA;) *called in Pers.* مُهْر نَامَه, (PS,) or بَنْد نَامَه; (Adillet el-Asmà of Meyd, cited by Golius;) *and in Turkish* نَامَه بَاغِى; (Mirkát el-Loghah, cited by the same;) [*a sealed strip of paper with which a letter,* or *the like, is bound:*] the letter of a kádee to another kádee is perforated for the سَحَآءَة, and is then sealed [upon this strip:] (Mgh in art. خزم:) pl. أَسْحِيَةٌ. (S.) [The same seems to be meant by what here follows:] سَحَآءَةُ القِرْطَاسِ, (K, TA,) with ء, (TA,) and سَحَاؤُه , (K, TA,) with و [and.],

(TA,) or سحاته , (so in the CK,) or this last also, like حصاة, is a dial. var. of the first, (TA,) and سحايته , (K, TA, [in the CK written with fet-h to the س, but it is]) like كتابة, with ى, (TA,) *What is taken from paper;* (K;) *the small portion* [or *strip*, app.,] *that is taken from paper:* (TA:) pl. أَسْحِيَة [as above]. (K.) ___ Also, (S, M,) or سحاية , (K,) *A portion* (K) of cloud. (S, K.) One says, ما فى السَّمآءِ سحآءةٌ من سحاب [*There is not in the sky a portion of cloud*]. (S.) ___ السَّحآءةُ [in the CK السَّحاءة] also signifies أُمُّ الرَّأْس [q. v.], (K, TA,) [app. here meaning The *meninx;* for SM adds,] *in which is the brain;* (TA;) as also السِّحاية , with kesr [to the س]. (K.)

سحاية , (K, TA,) [in the CK سحاية, but it is] with kesr, (TA,) *Anything that is pared,* or *peeled, from a thing.* (K, TA.) ___ See also سحآءة, in three places. Also The *art,* or *craft, of making the kind of implement called* مِسْحاة: (K, TA:) in this sense, likewise, with kesr, agreeably with analogy. (TA.)

سحَّآء *A maker of the kind of implement called* مِسْحاة. (T, K.)

ساحٍ , applied to a [lizard of the species called] ضبّ, *That feeds upon the plant called* سحآء. (S.)

ساحية , (S, K,) [from ساحٍ,] the ة denoting intensiveness, (TA,) A torrent *that carries away everything;* (K;) *that pares and sweeps away everything.* (TA.) ___ And A rain *that falls with vehemence,* (S, K,) *paring the surface of the earth.* (S.)

أُسْحِيَّة (with damm, TA) *Any integument of skin upon the portions of flesh that are on bones.* (Az, K.)

أُسْحُوان , with damm, (S, K,) A man (S) *that eats much.* (S, K.) ___ And (K) *Beautiful,* or *comely,* (K,) so expl.

by AO, (TA,) [*and*] *tall,* (K,) thus expl. by Fr, likewise applied to a man. (TA.)

مِسْحَاةٌ *A shovel,* or *spade, of iron;* (MA, PS;) *an implement* (S, Msb, K) *like the* مِجْرَفَة, *except that it is of iron,* (S, Msb,) *with which clay, soil,* or *mud, is cleared away* (Msb, K) *from the surface of the earth:* (Msb:) *a* مِسْحَاة [*for digging,* i. e. *a spade,*] *has a cross piece of wood upon which the digger presses his foot:* K, voce عَتْرٌ:) and there is *a curved kind,* [app. *a sort of hoe,*] *such as is called in Pers.* كَنَنْد: (S:) pl. مَسَاحٍ. (S, Msb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to مَسَاحٍ; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) ___ مِسْحَاةُ النَّار means [*The fire-shovel;*] *a thing with which the fire is stirred.* (TA voce مِحْرَاث.)

سحى

سحو See **سحى**

سخب

1 **سَخَبَ** [inf. n. of سَخَبٌ] *i. q.* صَخَبَ [inf. n. of صَخَبٌ], (A, K,) signifying The *raising a loud cry,* or *a clamour:* (TA:) or it [is used as a subst., and] signifies *a confusion of sounds.* (Mgh, MF, TA.) The substitution of س for ص is allowable in every word containing خ: [for instance,] in a trad. [cited voce خَشَبَ, q. v., as some relate it], the hypocrites are described as خُشُبٌ بِاللَّيْلِ سُخُبٌ بِالنَّهَارِ. (TA.)

سَخَابٌ *A necklace* (قِلَادَة) *made of* [*the composition termed*] سُكٌّ *and of other things, without any jewels:* (S:) or *a* قِلَادَة *of cloves and* سُكٌّ *and* مَحْلَب [q. v.], *without jewels,* (A, K, TA,) *and without pearls:* and likewise, *of gold:* and *of silver:* or, accord. to Az, it is, with the Arabs, *any* قِلَادَة, whether *with jewels* or *without:* accord. to IAth, *a string on which are strung beads, worn by boys and by girls:* (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. سُخُبٌ. (S, K.) [Hence] one says, وَجَدْتُكَ وَارِثَ السَّخَابِ [*I have found thee to be the inheritor of the* سخاب], meaning, *like the boy that has no knowledge.* (A, TA.)

سخبر

سَخْبَرٌ *A certain kind of trees,* (S, K,) *the heads of which, when it grows tall, bend and hang down;* [a coll. gen. n.;] n. un. with ة: (TA:) *it resembles the* إِذْخر; (K;) or *it is like the* ثُمَام [or *panic grass*], *and has a* [*root such as is termed*] جُرْثُومَة; *its branches,* or *twigs, are, in abundance, like the* كَرَاث [app. كَرَاث, a certain large tree, growing on the mountains]; *and its fruits resemble brooms of reeds, or are more slender:* (AHn:) *serpents make their abodes at its roots.* (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'áwiyeh, لَا تُطْرِقْ إِطْرَاقَ الأُفْعُوَانِ فِى أُصُولِ السَّخْبَرِ [*Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar*]; meaning *do not thou affect heedlessness of the state in which we are,* or *of the affair in which we are engaged.* (TA.) One says also, رَكِبَ فُلَانٌ السَّخْبَرَ, meaning, *Such a one acted perfidiously, treacherously,* or *unfaithfully.* (S.) And a poet says,

* وَالغَدْرُ يَنْبُتُ فِى أُصُولِ السَّخْبَرِ *

[*And perfidy grows at the roots of the sakhbar*]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

سخت

سَخْتٌ , (S, K,) originally Pers., (TA,) *Vehement,* or *intense;* (S, K;) as also سَخِيتٌ (K) and سَخْتِيتٌ . (S, K.) One says, هٰذَا حَرٌّ سَخْتٌ, (Lh, S,) or سَخْتٌ لَخْتٌ, (TA,) *This is vehement,* or *intense, heat;* a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, بَلَاسٌ for مِسْحٌ. (Lh, S, TA. [See also سحت.]) And حلف سَخْتِيتٌ *Vehement swearing.* (S.) And كَذِبٌ سَخْتِيتٌ *A vehement lie:* and *a pure,* or *an unmixed, lie.* (TA.) ___ Also, from the Pers., Anything *hard and thin* or *fine.* (TA.)

سَخِيتٌ : see the preceding paragraph: ___ and that here following.

سَخْتِيتٌ : see the first paragraph, in three places. ___ Also Dust *rising very high:* (S, K:) and سَخِيتٌ likewise signifies [the same, or] dust *rising high;* (TA in art. شخت;) as also شَخْتِيتٌ and شَخِيتٌ and شَخِّيتٌ; (K in that art.;) said to be arabicized words from the Pers. سَخْتٌ: (TA in that art.:) and the first (سَخْتِيتٌ [and app. the others also]), *fine* dust. (TA in the present art.) And Anything *fine;* as, for instance, flour, or meal. (AA, TA.) *Fine* سَوِيقٌ [or meal of parched barley, &c.]: (As, TA:) or سويق *that is not moistened with any seasoning,* or *savoury admixture:* (S:) or سويق *having little grease* or *gravy* [*mixed with it*]; as also سَحِتِيتٌ and سَحْتُوتٌ. (K and TA in the present art. and in art. سحت.) And *Fine* حُوَّارَى [or white flour]. (As, K.)

سَخْتِيَانٌ and سَخْتْيَانٌ (K, TA) and accord. to some سُخْتْيَانٌ; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafájee], in the Sharh esh-Shifà, mentions only the form with kesr to the س and fet-h and kesr to the ت; and Ibn-Et-Tilimsánee mentions only the form with damm to the س and fet-h and kesr to the ت, adding that it is also written with ج ; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with ج , which he affirms to be unknown; (TA;) [*Morocco-leather;* so in the present day;] *tanned*

goat's skin; an arabicized word, (K,) from the Pers.: expl. by IAth as *jujube-coloured* [or *dark dull red*] *skins* (جُلُودٌ عِنَّابِيَّةٌ); *not* [*such as from their red colour are termed*] أُدْمٌ. (TA.)

سَخْتِيَانِىٌّ *A preparer and seller of* سَخْتِيَان. (K, * TA.)

سخد

سُخْدٌ [The *matter contained in the secundines;*] *a yellow, thick water* [or *fluid*], *that comes forth with the fœtus;* (S, M, K;) as also سُخْتٌ: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, سُخْدٌ upon the face: (S, * L:) or *blood and water in the membrane that envelops the fœtus of a beast:* or *what comes forth with the membrane that envelops the fœtus:* said to be

peculiar to the human species: or common to the human species and beasts: (L:) or the *water* [or *fluid*] *in that membrane;* as also سُخْتٌ and نُخْطٌ and فِقْءٌ: (IAar, TA in art. فقأ:) or [the *placenta;* i. e.] *a thing like the liver,* or *like the spleen, compact, which is in the membrane that envelops the fœtus of a beast:* sometimes children play with it: or *that membrane itself:* and *i. q.* رَهَلٌ [which is expl. as meaning *yellow water in the* سُخْدٌ, and it is also the inf. n. of رَهَلَ, q. v.]: and صُخْدٌ is a dial. var. thereof in all its senses, those above mentioned and those following. (L.) ___ Also The *urine of a camel's fœtus* (فَصِيلٌ) *in its mother's belly.* (L.) ___ And *Yellowness in the face* [as in the trad. above mentioned]. (L.)

مُسَخَّدٌ *Having the stomach in a heaving state, agitated by a tendency to vomit,* or *disordered;* (K;) *yellow,* (S, K,) *heavy,* (S,) *and swollen,* (S, K,) *by disease* or *by some other cause.* (TA.)

سخر

1 **سَخِرَ مِنْهُ** , (Fr, Akh, S, A, Msb, K,) and بِهِ, (AZ, Akh, S, Msb, K,) like as one says ضَحِكَ مِنْهُ and بِهِ, and هَزِئَ مِنْهُ and بِهِ, (Akh, S,) but the former is the more chaste, (En-Näwawee, TA,) and is that which occurs in the Kur ix. 80, and xi. 40, [&c.,] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. ـَـِ , (S, Msb, K,) inf. n. سَخَرٌ (S, Msb, K) and سَخْرٌ (K) and سُخْرٌ and سُخُرٌ (S, K) and سُخْرَةٌ (K) and مَسْخَرٌ, (S, K,) *He mocked at, scoffed at, laughed at, derided,* or *ridiculed, him;* (S, * A, Msb, K, &c.;) as also اِسْتَسْخَرَ : (A, * K:) and يَسْتَسْخِرُونَ , in the Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummánee, *they invite one another to mock, scoff, deride,* or *ridicule.* (TA.) ___ It is said in a trad., أَتَسْخَرُ مِنِّى وَأَنَا المَلِكُ *Dost thou mock at me,* or *deride me, when I am the king?* or, as some say, it is tropical, and means, *dost thou put me in a place which I do not regard as my right?* so that it seems to denote a species of mockery. (TA.) ___ And in another trad. it is said, أَنَا أَقُولُ كَذَا وَلَا أَسْخَرُ [*I say so, and I do not jest*]; meaning I say not aught but the truth. (A, * TA.) ___ The words (of the Kur [xi. 40] TA) إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ are said to signify *If ye deem us ignorant, we also deem you ignorant like as ye deem* us *ignorant.* (K.) سَخِرَهُ: see 2. ___ سَخِرَتِ السَّفِينَةُ, aor. ـَـِ , *The ship had a good wind and voyage;* (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] *it obeyed, and ran its course.* (TA.)

2 **سَخَّرَهُ** , inf. n. تَسْخِيرٌ, *He constrained him,* or *compelled him,* (JK, S, K,) namely, a servant, or a beast, *to do what he* [the latter] *did not desire,* (JK, TA,) or *to work, without recompense,* or *hire,* or *wages,* (S, K,) *and without price;* (TA;) as also تَسَخَّرَهُ : (S, Mgh, * K:) and [in like manner,] سَخَرَهُ , aor. ـَـِ , inf. n. سَخْرِىٌّ and سُخْرِىٌّ, *he constrained him to do what he did not desire; compelled him:* (K:) or سَخَّرَهُ, *he made use of him without compensation,* (A, Msb,) فِى العَمَلِ [*in work*].

(Msb.) You say, تَسَخَّرْتُ دَابَّةً لِفُلَانٍ *I rode a beast belonging to such a one without recompense.* (TA.) ___ *He brought him under,* or *into subjection; rendered him subservient, submissive, tractable,* or *manageable.* (S, K.) You say, سَخَّرَ ٱللّٰهُ الإِبِلَ *God hath made the camels subservient,* or *submissive, and manageable.* (Msb.) And in the Kur [xiv. 37], it is said, وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ *And He hath made subservient to you,* or *submissive for you, the sun and the moon* [to run their appointed courses]. (TA.) سُخِّرَ لَهُ [as also تُسُخِّرَ لَهُ] signifies *It* (anything) *was rendered submissive* or *manageable* or *practicable, to him,* or *prepared* or *disposed for him agreeably with his desire.* (TA.) You say also, سَخَّرَ ٱللّٰهُ السَّفِينَةَ, inf. n. تَسْخِيرٌ, *God made the ship to obey and to run its course; to have a good wind and voyage.* (TA.) سَخَّرَهَا عَلَيْهِمْ, in the Kur lxix. 7, means *He sent it upon them by force;* namely, the wind: (Jel:) or *made it to prevail against them by his power.* (Bd.)

5 **تَسَخَّرَ** see 2, in three places.

10 **إِسْتَسْخَرَ** see 1, in two places.

سُخْرَةٌ *One who is mocked at, scoffed at, laughed at, derided,* or *ridiculed; a laughingstock;* (S, A, K;) as also سُخْرِىٌّ and سُخْرِىٌّ; (Az, A;) which are used as sing., as in the phrase اتَّخَذُوهُ سُخْرِيًّا *they made him a laughingstock;* (A;) and as pl., as in هُمْ لَكَ سُخْرِىٌّ, and also سُخْرِيَّةٌ, the former being masc. and the latter fem., *they are to thee laughingstocks;* the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31,] with damm and with kesr accord. to different readings. (Az, TA.) ___ Also *One who is constrained,* or *compelled, to do what he does not desire,* or *to work, without recompense,* or *hire,* or *wages;* (JK, S, * Mgh, * Msb, * K, * TA;) applied to a servant, (JK, S, Msb,) and to a beast; (JK, Msb;) as also سُخْرِىٌّ (Msb, K) and سِخْرِىٌّ; (K) or the former of these, only, is used in this sense; and the latter, and

sometimes the former also, in the sense immediately preceding: (TA:) and سُخْرَةٌ is also used as a pl., (JK, A,) as in the phrase هٰؤُلَآءِ سُخْرَةٌ لِلسُّلْطَانِ *these are persons made use of without compensation for the Sultán:* (JK, * A:) it also signifies *one who employs any person,* (K, TA,) or *beast,* (TA,) *that he has subjected,* or *compelled to obey him, without recompense,* or *hire,* or *wages:* (K, TA:) [or this is a mistake, and the correct signification is] *one who is so employed by him who has subjected him.* (L.) ___ It is also *syn. with* تَسْخِيرٌ [inf. n. of 2]. (TA in art. سمع.)

سُخَرَةٌ *One who mocks at, scoffs at, laughs at, derides,* or *ridicules, others,* (S, K,) *much.* (S.) [See also مَسْخَرَةٌ.]

سُخْرِىٌّ and سُخْرًى (T, S, Msb, K) and سُخْرِيَّةٌ (T, S, K) *Mockery; scoff; derision; ridicule.* (T, S, Msb, K.) ___ See also سَخَرَةٌ, in three places.

سُخَّرٌ *A certain herb,* or *leguminous plant,* (Sgh, K,) *in Khurásán;* (K;) accord. to AHn, *i. q.* سَيْكُرَانٌ [q. v.]. (TA.)

سُفُنٌ سَوَاخِرُ [pl. of سَفِينَةٌ سَاخِرَةٌ] *Ships obeying, and having a good wind.* (S.)

مَسْخَرَةٌ [*An occasion,* or *a cause, of mockery, scoffing, derision,* or *ridicule*]: pl. مَسَاخِرُ. (A.) You say رُبَّ مَسَاخِرَ يَعُدُّهَا النَّاسُ مَفَاخِرَ [*Many occasions of mockery, &c., men reckon occasions of boasting,* or *glorying*]. (A.) And هُوَ مَسْخَرَةٌ [*He is a cause of mockery,* &c.]. (A.) [See also مَخْسَرَةٌ.] ___ Also *One who mocks at, scoffs at, laughs at, derides,* or *ridicules, others.* (A.) [See also سُخَرَةٌ.]

مُسَخَّرٌ Any one *that is constrained,* or *compelled,* [*brought into subjection,* or *made subservient* or *submissive,*] *and managed, unable to free himself from constraint.*

(TA.) ___ وَٱلنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ [in the Kur xvi. 12 means *And the stars are made subservient,* or *submissive,*] *running their courses.* (Az, TA.)

سخط

1 **سَخِطَ** , aor. ـَـ , inf. n. سَخَطٌ (S, * Msb, K *) [and مَسْخَطٌ, (see سُخْطٌ, below,)] *He was,* or *became, displeased,* or *discontented;* (S, * K, TA;) as also تسخّط ; (K, TA;) syns. كَرِهَ and تَكَرَّهَ [the latter of which, app. referring particularly to تسخّط , properly and generally signifies, when intrans., *he expressed,* or *showed, dislike, displeasure, disapprobation, discontent,* or *hatred*]: (TA:) *he was,* or *became, angry;* (S, Msb, TA;) and تسخّط signifies *the same;* or *he became angered;* syn. تَغَضَّبَ. (TA.) You say, سَخِطَ عَلَيْهِ [*He was,* or *became, displeased,* or *discontented,* or *angry, with him*]. (Kur v. 83.) And سَخِطَهُ *He was,* or *became, displeased,* or *discontented, with him;* as also تسخّطه ; both expl. by لَمْ يَرْضَ بِهِ; (Ham p. 502;) and the latter by تَكَرَّهَهُ [which signifies as above, like كَرِهَهُ, and also *he expressed,* or *showed, dislike of it, displeasure with it, disapprobation of it, discontent with it,* or *hatred of it*]; (K, TA;) and لَمْ يَرْضَهُ; (TA;) as in the saying, كُلَّمَا عَمِلْتُ لَهُ عَمَلًا تَسَخَّطَهُ [*Every time that I did for him a deed, he expressed,* or *showed, dislike of it,* &c.]; and in like manner, أَعْطَاهُ قَلِيلًا فَتَسَخَّطَهُ [*He gave him little and he expressed,* or *showed, dislike of it,* &c.]: (TA:) and [hence,] تَسَخَّطَ عَطَآءَهُ *He deemed his gift little, and it did not stand with him in any stead;* expl. by اسْتَقَلَّهُ وَلَمْ يَقَعْ مِنْهُ مَوْقِعًا. (S, K.) You say also, اللّٰهُ يَسْخَطُ لَكُمْ كَذَا, meaning *God forbiddeth you such a thing:* or *will punish you for such a thing:* or it may refer to the desire of punishing for it. (TA.)

4 **اسخطه** [*He displeased,* or *discontented, him:*] *he angered him; made him angry.* (S, Msb, K.)

5 تَسَخَّطَ see 1, in seven places.

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سُخْطٌ, (S, Msb, K,) a subst. from سَخِطَ, (Msb,) *Dislike, displeasure, disapprobation,* or *discontent;* (TA;) *contr. of* رِضًى; (S, K, TA;) as also سُخُطٌ (Sgh, K) and سَخَطٌ (S, K) and مَسْخَطٌ: (Sgh, K:) [the last two of which are inf. ns.:] *anger;* (Msb;) as also سَخَطٌ. (TA.)

سَخَطٌ: see سُخْطٌ, in two places.

سُخُطٌ: see سُخْطٌ.

سَاخِطٌ [*Displeased; discontented:*] *angry.* (S.)

مَسْخَطٌ: see سُخْطٌ.

مَسْخَطَةٌ [*A cause,* or *means,* or *an occasion, of dislike, displeasure, disapprobation,* or *discontent:* and, *of anger:* or *a cause,* &c., *of procuring dislike,* &c.: pl., app., مَسَاخِطُ and مَسَاخِطَةٌ. Hence the saying,] البِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [*Piety is a cause of approbation to the Lord; a cause of disapprobation,* or *anger, to the devil*]. (TA.)

مَسْخُوطٌ *Disliked, disapproved,* or *hated:* (A, K:) in this sense applied to a gift. (A, TA.) You say also, هُوَ مَسْخُوطٌ عَلَيْهِ *He is an object of anger.* (TA.) ___ [Hence,] *Transformed,* or *metamorphosed, into a worse,* or *more foul,* or *more ugly, shape:* [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God:] and *short:* but thus applied, it is a vulgar term. (TA.)

سخف

1 **سَخُفَ** , [aor. ـُـ ,] inf. n. سَخَافَةٌ (Mgh, Msb, TA) and سُخْفٌ, or, accord. to Kh, the former only, (Msb,) said of a garment, or piece of cloth, (Mgh, Msb, TA,) *It was,* or *became, thin, flimsy,* or *unsubstantial;* (Msb;) *scanty in the yarn;* (Mgh, Msb;) or *thin in texture.* (TA.) And سَخُفَ, (TA,) inf. n. سَخَافَةٌ, said of anything, *It was,* or *became, thin, slender,* or *unsubstantial.* (Msb, * TA. [See سَخَافَةٌ below, voce سُخْفٌ.]) And سَخُفَ, inf. n. سُخْفٌ, (K,) or rather سَخَافَةٌ, accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, *It was,* or *became, unsound,* (K, TA,) *altered for the worse, old, and worn out.* (TA.) ___ سَخُفَ, aor. سَخَافَةٌ, [or سُخْفٌ, q. v. infrà,] is also said of a man, meaning *He was,* or *became, slender,* or *shallow,* or *weak, in intellect.* (S, K. *) And it is also said of the intellect, meaning *It was,* or *became, slender,* &c. (K, * TK.)

2 **سَخَّفَهُ** , inf. n. تَسْخِيفٌ, [*It rendered him thin, lean,* or *emaciated,*] said of hunger. (A, TA.)

3 **سَاخَفَهُ** , (S, K,) inf. n. مُسَاخَفَةٌ, (TA,) *i. q.* حَامَقَهُ [*He aided him in his foolishness,* or *stupidity*]. (S, K.) مُسَاخَفَةٌ signifies [also] The *showing,* or *making a show of, foolishness* or *stupidity.* (KL.)

4 **اَسْخَفَ** , inf. n. إِسْخَافٌ, said of a man, *His property became little,* or *scanty.* (TA.) مَا أَسْخَفَهُ *How* [*slender, shallow, weak,*] *deficient,* or *defective, is he in intellect!* (Sb, TA.)

10 **اِسْتَسْخَفَهُ** *He deemed him slender, shallow,* or *weak, in intellect:* but this is perhaps postclassical.]

سَخْفٌ *Slenderness of the means of subsistence.* (AA, K.) ___ See also the next paragraph.

سُخْفٌ (AA, JK, S, Mgh, Msb, K) and سَخْفٌ (JK, K) and سُخْفَةٌ and سَخَافَةٌ (K) *Slenderness, shallowness,* or *weakness, of intellect,* (AA, JK, S, Mgh, Msb, K,) *&c.:* (K:) or, as some say, *a lightness* [*of body*] *incident to a man when he is hungry:* [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سَخْفَة, below:)] and some say that سُخْفَةٌ signifies *weakness of intellect;* or *deficiency thereof:* (TA:) or سُخْفٌ is in the intellect; and سَخَافَةٌ is [*thinness,* &c., (see 1,)] in everything; (Kh, Msb, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

سَخْفَةُ الجُوعِ , (S, K,) and سُخْفَتُهُ , (JK, K,) *The thinness,* and *leanness,* or *emaciation, consequent upon hunger.* (JK, S, K.) One says, بِهِ سَخْفَةٌ مِنَ الجُوعِ *In him is thinness,* &c., *consequent upon hunger.* (S, TA.)

سُخْفَةٌ : see سُخْفٌ, in two places: ___ and see the paragraph here next preceding.

سَخِيفٌ , applied to a garment, or piece of cloth, (JK, Mgh, Msb, K, TA,) *Thin, flimsy,* or *unsubstantial;* (Msb;) *scanty in the yarn;* (Mgh, Msb;) or *thin in texture.* (JK, TA.) It is also applied to anything, as, for instance, clouds (سَحَاب), and herbage, (JK,) in both of these cases meaning *Thin;* (TA;) and to a skin for water or milk [as meaning *unsound, altered for the worse, old, and worn out;* see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning *long and broad* [*and* app. *thin*]. (AHn, TA.) ___ Also, applied to a man, *Slender,* or *shallow,* or *weak, in intellect:* (JK, S, Mgh, Msb, K: *) and, thus applied, (K,) or سَخِيفُ العَقْلِ, (TA,) *lightwitted;* or *light,* or *unsteady, in intellect:* (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Msb.)

سَخَافَةٌ : see سُخْفٌ, in two places. [And see also 1, of which it is an inf. n.]

أَرْضٌ مُسْخَفَةٌ *A land in which is little herbage:* (ISh, K:) from سَخِيفٌ as an epithet applied to a garment, or piece of cloth. (TA.) [See also ارض مُسْحَفَةٌ, in art. سحف.]

سخل

1 سَخَلَهُمْ , aor. ـَـ , (K,) inf. n. سَخْلٌ, (TA,) *He drove away, repelled,* or *banished, them:* (K, TA: [in the CK, نَقَّاهُمْ is erroneously put for نَفَاهُمْ:]) and خَسَلَهُمْ signifies the same. (TA.) ___ And سَخَلَ الشَّىْءَ *He took the thing by deceit* (K, TA) *and by seizure:* but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from خَلَسَ, like as they said جَذَبَ and جَبَذَ, and بَضَّ and ضَبَّ. (TA.)

2 سخّلت النَّخْلَةُ , inf. n. تَسْخِيلٌ, *The palmtree bore dates such as are termed* [سُخَّلٌ, i. e.] شِيص: (S, TA:) so in the dial. of El-Hijáz: (TA:) or *it was weak in its date-stones and its dates:* or *it shook off its dates.* (K, TA.) ___ And سخّل, (K,) or سخّل النَّخْلَةَ, (TA,) said of a man, *He shook the palm-tree in order that its dates might fall off.* (K, TA.) And سخّله, (S,) or سخّلهم, inf. n. as above, (K,) *He attributed,* or *imputed, to him,* or *them, a vice, fault,* or *defect,* (S, K, TA,) *and reckoned him,* or *them, weak:* of the dial. of Hudheyl. (S, TA.)

4 اسخله *It* (an affair, or event, TA) *kept him,* or *held him, back; delayed him,* or *retarded him.* (K, TA.)

سَخْلٌ : see سَخْلَةٌ. ___ Also *An infant that is an object of love to his parents:* (IAar, O, TA:) originally, the offspring of the sheep or goat [app. as a sing. as well as a coll. gen. n.]. (TA.) ___ See also سُخَّلٌ, in two places.

سَخْلَةٌ *A lamb,* or *kid, in whatever state it be;* (K;) *male* or *female:* (TA:) or *a lamb,* or *kid, when just born; male* or *female:* (S, M, O, Msb, K:) or, accord. to some, peculiarly applied to a *lamb;* and this is affirmed by 'Iyád and Er-Ráfi'ee: accord. to some, peculiarly to *a kid;* and so affirms IAth: (TA:) [see also بَهْمٌ, in three places:] pl. سَخْلٌ , (S, O, Msb, K,) [or rather this is a coll. gen. n.] like as تَمْرٌ is of تَمْرَةٌ, (Msb,) [and is app. also used as a sing., (see the next

preceding paragraph,)] and [the pl. properly so termed is] سَخَالٌ (S, O, Msb, K) and سَخَلَةٌ, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جَبَأَةٌ]. (K.)

سُخَّلٌ (Az, S, O, K) and سُخَّالٌ, (Az, O, K,) applied to men, *Weak;* (S, O, K;) *bad, vile,* or *base;* (K;) or *low, ignoble, mean,* or *sordid:* (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is سَخْلٌ: (K, TA: in the CK سُخَّلٌ [like the former pl.]:) so says Khálid. (IJ, TA.) ___ Also سُخَّلٌ, (CK,) or سَخْلٌ, (TK,) [in the TA without any syll. signs,] Anything *not completed.* (IJ, K.) ___ Also the former, (S, O, K,) in the dial. of the people of El-Medeeneh, (S, O,) The *sort of dates termed* شِيص, (S, O, K,) i. e. *of which the stones do not become hard:* (TA:) or, accord. to 'Eesà Ibn-'Omar, *dates of which two or three grow together in one place, intermingling.* (O, TA.)

سُخَالَةٌ *Refuse;* syn. نُفَايَةٌ. (JK, O, K, TA: in the CK نُقَايَةٌ.)

سُخَّالٌ: see سُخَّلٌ.

مَسْخُولٌ *Pronounced to be low, base, vile, mean,* or *contemptible:* (K:) like مَخْسُولٌ. (TA.) ___

Unknown: (S, O, K:) and so مَخْسُولٌ. (O.) A poet says,

* تُرَى فِى السَّمَآءِ وَلَا تُعْلَمُ *
* وَأَنْتُمْ كَوَاكِبُ مَسْخُولَةٌ *

[*And ye are stars unknown, that are seen in the sky but not known*]: or, as some relate it, مَخْسُولَةٌ. (S, O.)

سخم

2 **سَخَّمَ وجهه** , [inf. n. تَسْخِيمٌ,] *He blackened his face* (S, Mgh, Msb, K) *with* سُخَامٌ, i. e. *crock of the cooking-pot,* (Msb,) or it is from السُّخَامُ; (Mgh;) like سَحَمَهُ, (Z, TA,) which is from الأَسْحَمُ. (Mgh.) 'Omar said of him who bears false witness, يُسَخَّمُ وجهه [*His face shall be blackened*]. (TA.) And one says, سَخَّمَ ٱللّٰهُ وجهه, i. e. *May God blacken his face:* (S:) [or *may God disgrace him:*] or *may God hate him,* or *hate him in the utmost degree;* and *be angry with him.* (Msb.) ___ سَخَّمَ المآءَ, *He heated the water,* (IAar, K, TA,) and *made it to boil.* (IAar, TA.) ___ And سَخَّمَ بِصَدْرِهِ, inf. n. as above, *He angered him.* (K.) سَخَّمَ اللَّحْمُ, (K,) inf. n. as above, (TA,) *The flesh-meat became stinking;* (K, TA;) *became altered* [*for the worse*]. (TA.)

5 **تَسَخَّمَ عَلَيْهِ** *He became affected with rancour, malevolence, malice,* or *spite, against him:* (K:) or *he became angered against him.* (TA.)

سَخِمَ : see what next follows.

سُخْمَةٌ , (S, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سَخَمَةٌ,]) with damm, (TA,) *Blackness;* (S, TA;) as also سَخَمٌ , (K, TA,) and [سُحْمَةٌ and] سَحَمٌ. (TA.) ___ And *Anger.* (TA.) See also سَخِيمَةٌ.

سُخَامٌ *Crock,* or *black matter,* [*that collects upon the outside*] *of a cooking-pot.* (S, Mgh, Msb, K.) ___ And *Charcoal:* (K:) heard in this sense from a man of Himyer. (As, TA.) ___ [Hence,] *Black* hair. (TA.) And لَيْلٌ سُخَامٌ and سُخَامِىٌّ *Black night.* (Ham p. 38.) Also *Soft feathers beneath the upper feathers of a bird:* (K, * TA:) n. un. with ة. (TA.) ___ And *Soft to the feel,* (K, TA,) and *goodly;* (TA;)

applied to a garment, or piece of cloth; such as [the kind of cloth called] خَزّ; and cotton; and the like: (K, TA:) you say ثَوْبٌ سَخَامُ المَسِّ *a garment soft to the feel;* such as خَزّ: and رِيشٌ سَخَامٌ *feathers soft to the feel:* and قُطْنٌ سَخَامٌ [*cotton soft to the feel*]: it is not from the signification of blackness. (S.) And hence, (S,) خَمْرٌ سَخَامٌ *Wine that descends smoothly and easily* [*down the throat*]; as also سَخَامِيَّةٌ (S, K) and سَخَامِىٌّ, (K,) or, accord. to 'Alee Ibn- Hamzeh, only the former of these two: (TA:) and [in like manner] طَعَامٌ سَخَامٌ *food that is soft,* or *smooth, and easy in descent.* (IAar.)

سَخِيمٌ, applied to water, *Neither hot nor cold;* as also سَخِينٌ. (AA, L in art. سخن.)

سَخِيمَةٌ (S, K) and سُخْمَةٌ (K) *Rancour, malevolence, malice,* or *spite;* (S, K;) and *anger in the soul:* (S, TA:) pl. of the former سَخَائِمُ. (TA.) [See two exs. in the first paragraph of art. سل.] ___ And the former, by a metonymy, is used as meaning *Excrement,* or *dung:* so in the trad., مَنْ سَكَّ سَخِيمَتَهُ فِى طَرِيقِ المُسْلِمِينَ لَعَنَهُ ٱللّٰهُ [*Whoso voids his excrement in the road,* or *path, of the Muslims, him God curses*]. (TA.)

سُخَامِىٌّ, and سُخَامِيَّةٌ: see سُخَامٌ, in three places.

أَسْخَمُ *Black;* (S, K;) like أَسْحَمُ. (TA.) ___ [The fem.] سَخْمَآءُ is said to be applied to wine (خَمْرٌ) as meaning *Inclining to blackness:* but what has been said above [app. as to the word and the meaning] is more approved. (TA.) ___ Also, applied to a [stony tract such as is termed] حَرَّةٌ, *Of which what is smooth,* or *soft,* or *plain, thereof, is intermixed with what is rugged.* (K.)

مُسَخَّمٌ One *in whom is* سَخِيمَةٌ, i. e. *rancour, malevolence, malice,* or *spite.* (K.)

سخن

1 **سَخُنَ** , (JK, S, MA, L, Msb, K,) aor. ـُ ; (TA;) and سَخَنَ, (S, MA, L, Msb, K,) aor. ـُ ; (TK;) and سَخِنَ, (L, Msb, K,) which is of the dial. of Benoo-'Ámir, (L,) aor. ـَ ; (TK;) inf. n. سُخُونَةٌ, (JK, S, MA, L, Msb, K,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and سُخْنَةٌ, (JK, L, K,) which is of the first, (JK,) and سُخْنٌ, (MA, L, K, [accord. to some copies of the K, in which بِضَمَّتَيْنِ is put instead of بِضَمِّهِنَّ after these three inf. ns., سُخْنٌ,]) which is likewise of the first, (MA,) [or of the first and second,] and سَخَانَةٌ, (L, Msb, K,) [also of the first accord. to general analogy,] and سَخَنٌ, (K,) [which is of the third verb;] *It was,* or *became, hot,* or *warm;* (JK, S, MA, L, K;) said of water, (JK, S, L, Msb,) &c. (S, MA, L, Msb.) And سَخُنَتِ النَّارُ, and القِدْرُ, [and سَخُنَتْ,] aor. ـُ , inf. n. سُخْنٌ and سُخُونَةٌ, [*The fire,* and *the cooking-pot, became hot.*] (L.) And سَخُنَتِ الأَرْضُ and سَخَنَتْ and سَخِنَتْ [*The ground became hot*]. (L.) And سَخُنَتْ عَلَيْهِ الشَّمْسُ [*The sun became hot upon him*]: in the dial. of Benoo-'Ámir سَخِنَتْ. (L.) And سَخُنَ اليَوْمُ, (L, Msb,) and سَخَنَ, aor. ـُ , and some say سَخِنَ, aor. ـَ , inf. n. سُخْنٌ and سُخُونٌ, [*The day was,* or *became, hot,* or *warm.*] (L.) And سَخُنَتِ الدَّابَّةُ *The beast,* being made to run, *became hot in its bones, and light,* or *agile, in its running;* [or simply, *became hot,* or *heated;* (see EM pp. 172 and 173;)] as also سَخِنَتْ. (L.) And سَخُنَتْ عَيْنُهُ, with kesr, (JK, * S, MA, L, K,) and سَخِنَتْ, (JK, L,) or the former only, (L,) inf. n. سُخْنَةٌ (JK, S, * MA, L, K, [in the CK, erroneously, سَخْنَةٌ,]) and سُخُونٌ (JK, L, K) and سَخَنٌ, (L, K, [accord. to the CK سَخْنٌ, but this is a mistake,]) *contr. of* قَرَّتْ (S, * L, K *) [i. e.] *His eye was,* or *became, hot,* [or *heated,* or *inflamed, by weeping,* or *by grief* or *sorrow;* or *hot*] *in its tears.* (MA.)

2 **سَخَّنَ** see the next paragraph.

4 **اسخنه** ; (L, Msb, K;) inf. n. إِسْخَانٌ, (S, L,) *He heated it,* or *warmed it; made it hot,* or *warm;* (S, *

L, Msb, * K;) namely, water, (S, L, Msb,) &c.; (L, Msb;) as also سخنه , (L, Msb, K,) inf. n. تسخين. (S, L.) And اسخن ٱلله عينه, (S, L, K,) and بعينه, (L, K,) [*God made his eye to become hot,* or *heated,* or *inflamed, by weeping,* or *by grief* or *sorrow;* or, simply,] *made him to weep.* (S, L, K.)

سخن : see سخنة. ___ [The signification of calor aquæ aliarumve rerum, assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the S.]

سخن an inf. n. of 1 [q. v.]. (MA, L, K.) ___ Also *Hot,* or *warm;* (MA, PS;) *i. q.* حارّ; (S, MA, Mgh, L, K;) *contr. of* بارد; (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Msb;) as is also (in the same sense, JK, MA, Mgh, L) سخين , (JK, S, MA, Mgh, L, Msb, K,) and ساخن , (Msb,) and مسخن , syn. with سخين like as مبرم is with بريم, &c., (IAar, S, L,) or مسخَّن , [which is syn. with مسخن as meaning *heated,* or *warmed,*] like معظَّم [in measure], (K,) and سخّين , (L, K,) and سخاخين , which is the only instance of the measure, (S, L, K, [which measure is said in the S to be فعاعيل, but in the K فعاليل,]) and which is also applied to food; (L;) syn. حارّ: (L, K:) or, accord. to AA, سخين , applied to water, means *neither hot nor cold;* as also سخيم. (L.) And يوم سخن and ساخن (S, L, Msb, K) and سخنان or سخنان , (accord. to different copies of the S,) or both these, (K,) and سخنان , (L, K, * [in the CK and in my MS. copy of the K written سخنان, which is incorrect, and in like manner سخنان is there written سخنان , but this, as well as سخنان, may be correct, for it appears that سخنان has سخنآء for its fem. as well as سخنانة,]) and سخاخين signifies the same, [i. e. *A hot,* or *warm, day,*] or, accord. to IAar, يوم سخاخين signifies *a day that is* [*so hot as to be*] *hurtful,* and *painful:* (L:) and ليلة سخنة (S, L, Msb, K) and ساخنة (L, Msb, K) and سخنانة or سخنانة , (S, accord. to different copies,) or both, (K,) and سخنانة , (L, K,) [i. e. *a hot,* or *warm, night,*] or يوم سخنان signifies *a day intensely hot,* and ليلة سخنآء [the latter word being fem. of سخنان] *a sultry night,* or *intensely hot so that it takes away the breath:* (JK:) and it is said in a trad. of Mo'áwiyeh Ibn-Kurrah, شرّ الشّتآء السَّخين , meaning [*The worst of winter is*] *the hot in which is no cold;* in the Ghareeb of El- Harbee, السُّخيخين , expl. as meaning the

same, but this is probably a mistranscription. (L.)

سَخْنٌ an inf. n. of 1 [q. v., last sentence]. See also سُخْنَةٌ.

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سَخْنَةٌ : see the next paragraph.

سُخْنَةٌ an inf. n. of 1 [q. v.]. (JK, S, * &c.) [Hence,] one says, إِنِّى لَأَجِدُ فِى نَفْسِى سُخْنَةً, (L, K, *) as also سَخَنَةً (S, L, K, the only form mentioned in the S in this case) and سَخْنَةً (L, K) and سَخَنَةً and سَخَنًا, (K,) or سَخَنًا, (JK,) and سَخَنَآءُ (L) and سُخُونَةً (L, K) [and إِسْخَنَةٌ (in the JK erroneously written أَسْخَنَةٌ) contr. of إِبْرَدَةٌ], meaning [*Verily I find,* or *experience, in myself,*] *an excess of heat arising from pain:* (S, L:) or [simply] *heat:* or *fever.* (L, K.) [Hence also,] سُخْنَةُ العَيْنِ *contr. of* قُرَّتُهَا [i. e. it signifies *A hot,* or *heated,* or *an inflamed, state of the eye, by reason of weeping,* or *of grief* or *sorrow;* or *heat in the tears of the eye:* see 1, last sentence]. (S, L, K.)

سَخْنَةٌ : see the next preceding paragraph. ___ One says also, عَلَيْكَ بِالأَمْرِ عِنْدَ سَخْنَتِهِ, meaning [*Keep thou to the affair*] *while it is in its first state, before it become cold* [i. e. unmanageable, like cold iron]. (L.)

سَخَنَةٌ : see سُخْنَةٌ.

سَخَنَآءُ [as fem. of سَخَنَانٌ]: see سُخْنٌ, latter part. ___ See also سُخْنَةٌ.

سَخَنَانٌ and سَخَنَانٌ and سُخَنَانٌ, and سَخَنَانٌ in two places, and the same with ة: see سُخْنٌ.

سَخُونٌ Broth *heated,* or *made hot.* (S, L, K.)

سَخِينٌ : see سُخْنٌ, in three places. [See also a saying of ' Amr Ibn-Kulthoom cited in the first paragraph of art. سخو and سخى.] ___ Also, (K,) or سَخِينُ العَيْنِ, (S, MA, L,) A man *whose eye is* [*hot,* or *heated,* or *inflamed, by weeping,* or *by grief* or *sorrow;* or] *hot in its tears.* (S, * MA, L, * K. *) ___ And ضَرْبٌ سَخِينٌ, (K,) or سَخِّينٌ, (L,) *A hot,* [i. e.] *painful, smiting.* (L, K. [Both are probably correct: that the latter is so is shown by what here follows.]) Ibn-Mukbil says,

* ضَرْبًا تَرَامَتْ بِهِ الأَبْطَالُ سَخِّينَا *

[*A smiting which the brave* men *cast, one at another, burning,* or *painful:* the measure (بسيط) requires us to read the last word thus, with tesh-deed to the خ]. (L.)

سَخُونَةٌ : see سَخِينَةٌ.

سُخُونَةٌ an inf. n. of 1 [q. v.]. (JK, S, &c.) See also سُخْنَةٌ.

سَخِينَةٌ *A certain thin food, made of flour;* (K;) *a kind of food made of flour, thinner than* [*the kind of gruel called*] عَصِيدَة *and thicker than* [*the soup called*] حَسَآء; like نَفِيتَة, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L;) for they ate it much; and were called سَخِينَة: accord. to Az, it is also called سَخُونَة : accord. to AHeyth, on the authority of an Arab of the desert, it is *flour thrown upon water* or *upon milk, and cooked, and then eaten* [*with dates* (see خَزِير)], or *supped;* and this is what is called حَسَآء: [it is said in the Mgh to be the *same as* حَسَآء:] accord. to others, *hot food:* or *food made of flour and clarified butter:* or, *of flour and dates, thicker than* حَسَآء *and thinner than* عَصِيدَة. (L.)

سَخِّينٌ : see سُخْنٌ: and سَخِينٌ, in two places. Also, (L, K,) in the S سَخِينٌ, which is a mistake, (K,) *A* مِسْحَاة [or *shovel,*

or *spade*]: or *a curved* مِسْحَاة: of the dial. of 'Abd-El-Keys: (S, L:) pl. سَخَاخِينُ. (L, K.) [And] The مِرٌّ [or *shovel*, or *spade*,] *with which one works in earth* or *mud:* (JK:) or the *handle of the* [*implement called*] مِحْرَاث [q. v.]; (L, K;) i. e., (L,) *its* مِرٌّ, which is also called مِعْزَق. (IAar, L.) And *A knife:* or *a butcher's knife:* pl. as above. (IAar, L, K.)

سَخَاخِينُ : see سُخْن, in three places. Also Rain *coming in the intense heat of summer.* (JK.)

السُّخَيْخِينُ : see سُخْن, last sentence.

سَاخِن ; and its fem., with ة: see سُخْن, in three places.

إِسْخَنَة *contr. of* إِبْرَدَة: (K:) [see the latter word: and] see سُخْنَة.

تَسْخَن and تَسْخَان: see the next paragraph; the latter, in two places.

تَسَاخِينُ , accord. to Th, (Mgh, L, Msb,) a pl. having no sing., (S, Mgh, L, Msb, K,) like تَعَاشِيبُ; (S;) or its sing. is تَسْخَان and تَسْخَن , (Mgh, L, Msb, K,) *Boots;* syn. خُفَافٌ [pl. of خُفٌّ]: (JK, S, Mgh, L, Msb, K:) occurring in a trad., in which it is said, أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى المَشَاوِذِ وَالتَّسَاخِينِ, (S, L,) [expl. as] meaning [*He ordered them to wipe*] *the turbans and the boots.* (L.) [But see what here follows.] ___ Also *A kind of thing like the* طَيَالِس [pl. of طَيْلَسَان, q. v.]: (K:) Hamzeh El-Isbahánee says, تَسْخَان is an arabicized word from [the Pers.] تَشْكَن [?], the name of *a certain kind of headcovering, which the learned men, and the lawyers of the Persians* or *the judges of the Magians, exclusively of other persons, used to put upon their heads;* and by such as knew not its Pers. original, it has been expl. as meaning *a boot.* (IAth, L.) Also *i. q.* مَرَاجِل [i. e. *Cookingpots,* or *copper cooking-pots,* &c.; pl. of مِرْجَل, q. v.]. (L, K. [In the CK, المَرَاحِل الخُفَاف is erroneously put for المَرَاجِل والخُفَاف. See also مِسْخَنَة.])

مُسْخَن : see سُخْن, second sentence.

مَسْخَنَةٌ [*A cause of heat* or *warmth*]: see an ex. voce مَبْرَدَةٌ [which signifies the contrary].

مَسْخَنَةٌ *A cooking-pot* (قِدْرٌ, JK, S, L) *of the kind called* بِرَامٌ [pl. of بُرْمَةٌ, q. v.], (L, K,) *like the* [*vessel called*] تَوْرٌ [q. v.], (JK, S, L, K,) *in which food is heated:* or accord. to ISh, *a small cooking-pot in which one cooks for a child.* (L.)

مُسَخَّنٌ : see سُخْنٌ, second sentence.

سخو

1 **سَخَا** , aor. يَسْخُو; (S, Msb, K;) and سَخِىَ, aor. يَسْخَى; (K;) and سَخِىَ, aor. يَسْخَى; and سَخُوَ, aor. يَسْخُوُ; (S, Msb, K;) inf. n. سَخَآءٌ, (S, * M, Msb, * K, TA,) of the first verb, (M, Msb, * TA,) and of the second, (TA,) and سُخُوٌّ, (M, K, TA, [in the CK سَخْوٌ,]) of the first verb, (M, TA,) or of the last, (TA,) and سُخُوَّةٌ, (M, K, TA,) of the first verb, (M, TA,) or of the third, (TA,) and سَخًى, (Msb, K, TA,) of the third verb, (Msb, TA,) and سَخَاوَةٌ, of the last verb; (S, Msb, TA;) *He was,* or *became, liberal, bountiful, munificent,* or *generous;* or *he affected,* or *constrained himself, to be generous;* (S, * Msb, * K, * TA;) syn. جَادَ, and تَكَرَّمَ; (TA;) the inf. ns. signifying جُودٌ (S, Msb) and كَرَمٌ (Msb) [or تَكَرُّمٌ]. And سَخَتْ نَفْسُهُ *His mind was,* or *became, liberal,* &c. (Msb.) [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,]

* إِذَا مَا المَآءُ خَالَطَهَا سَخِينَا *

means [*When the water mixes with it,* and we drink it,] *we are,* or *become, liberal,* or *bountiful, with our riches;* and the assertion that سخينا is from السُّخُونَةُ, in the accus. case as a denotative of state, is a mistake: (S:) the former is the saying of AA; and the latter, of As: but IB says, on the authority of IKtt, that the right explanation is that which J disallows; and Es- Safadee says the like. (TA.) [See also 5.] ___ [Hence,] سَخِيتُ نَفْسِى عَنِ الشَّىْءِ *I left,* or *relinquished, the thing.* (S.) And سَخَا بِنَفْسِهِ عَنْهُ *He left,* or *relinquished, it;* (TA:) or *he held himself far from it;* or *withdrew his heart from it;* as also سَخَّى نَفْسَهُ عَنْهُ and سَخَّى بِنَفْسِهِ عَنْهُ: (MA:) or سَخَّيْتُ نَفْسِى عَنْ هٰذَا الشَّىْءِ and سَخِيتُ بِنَفْسِى عَنْهُ *I left,* or *relinquished, this thing, and my soul did not strive with me to incline me to it.* (JK.) And سَخَا قَلْبِى عَلَيْكَ [perhaps a mistranscription for عَنْكَ] *I endured with patience the being*

debarred from thee. (JK.) سَخَا, (K,) aor. يَسْخُو, inf. n. سَخْوٌ, (TA,) *He* (a man) *rested from his state of motion:* (K:) from ISd. (TA.) سَخَا النَّارَ, aor. يَسْخُو, inf. n. سَخْوٌ; (AA, S, K;) and سَخِيَهَا, aor. يَسْخَى, inf. n. سَخًى; (AA, S;) and سَخَاهَا, aor. يَسْخَى, inf. n. سَخًى; (Sgh, K;) *He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled:* (T, S:) or *he made a way* [or *vent*] *for the fire, beneath the cooking-pot:* (M, K:) or سَخَا النَّارَ signifies فَتَحَ عَيْنَهَا [i. e. *he made an opening in the live coals of the fire, that had become collected together,* (as expl. in the TK in art. صخو,) i. e., *that had become compacted; in order that it might burn up well*]; as also صَخَاهَا: or, as some say, *he cleared,* or *swept, away the*

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live, or *burning, coals of the fire;* as also with ح: (TA: [see سحا:]) and سَخَّيْتُ النَّارَ, inf. n. تَسْخِيَةٌ, *I opened the heart of the place where the fire was kindled, in order that it might burn up well.* (JK.) And one says, اسْخَ نَارَكَ meaning *Make thou a place upon which to kindle thy fire.* (S.) ___ And سَخَا القِدْرَ, (K,) aor. يَسْخُو, inf. n. سَخْوٌ, (TA,) *He made a way* [or *vent*] *for the fire beneath the cooking-pot;* (K;) mentioned by ISd, who adds that one says also, سَخَا الجَمْرَ مِنْ تَحْتِ القِدْرِ: (TA:) or the former phrase, [and app. the latter also,] *he put aside the live coals from beneath the cooking-pot;* (JK, TA;) as also سَخَّاهَا. (JK.) سَخِيَ, aor. يَسْخَى, inf. n. سَخًا, said of a camel, (S, K,) and of a young weaned camel, (S,) *He became affected with a limping,* or *halting,* (S, K,) *having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulderblade:* (S:) the epithet applied to the animal in this case is سَخٍ, (S, K,) mentioned by Yaakoob, (S,) and سَخًى, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a

verb of the measure فُعَل, with damm to the medial radical; (TA;) and the pl. of this latter epithet is سَخَايَا and سَخَاوَى. (JK.)

2 سَخَّوَ see above, in four places.

5 تسخّى *He affected,* or *constrained himself, to be liberal, bountiful, munificent,* or *generous,* (S, K,) عَلَى أَصْحَابِه [*over and above his companions*]. (S.)

سَخْوٌ مِنْ كَلَامٍ *Somewhat of speech.* (JK.)

سَخٍ : see سَخِىٌّ : and see also 1, last sentence.

سَخِىٌّ *Liberal, bountiful, munificent,* or *generous;* (S, * Msb, K;) as also سَاخٍ and سَخٍ : (Msb, TA:) fem. of the first with ة: pl. masc. أَسْخِيَآءُ and سُخَوَآءُ: and pl. fem. سَخِيَّاتٌ and سَخَايَا. (K.) ___ [Hence,] one says, إِنَّهُ لَسَخِىُّ النَّفْسِ عَنْهُ [*Verily he is content to leave,* or *relinquish, it*]. (TA.) See also 1, last sentence.

سَخَآءٌ *A certain plant of the* [*season called*] رَبِيع: n. un. with ة: (JK:) the latter, of which the former is [said to be] the pl., signifies *a certain herb,* or *leguminous plant,* (K, TA,) *rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the* يَنْبُوت [which is variously explained], *and a heart,* or *kernel,* (لُبَاب,) *the grain of which is a remedy for wounds:* it is also called صَخَآءَةٌ; but the more approved pronunciation is with س. (TA in art. صخو.)

سَخْوَآءُ : see the next paragraph.

سَخَاوِىٌّ applied to a place, and سَخَاوِيَّةٌ applied to a land (أَرْضٌ), *Soft in the earth* [*thereof*]; (S, TA;) to which is added in the S, وهى منسوبة [and it is rel. n.]; but in the handwriting of Aboo-Zekereeyà وهى مستوية [i. e. *and such as is even,* or *level*]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies *land soft in the earth* [*thereof*]: or *wide,* or *ample:* as also سَخْوَآءُ : (K:) or this last signifies a *soft,* or *plain, and wide,*

or *ample*, land: (S:) and its pl. is سَخَاوَى and سَخَاوَى [or rather سَخَاوٍ, when indeterminate]: (S, K: [in the former, these two pls. are correctly written with the article السَّخَاوَى and السَّخَاوِى:]) or, accord. to AA, سَخَاوِىٌّ signifies *land*, or *lands*, [for the explanation is ambiguous, app. meaning the latter,] *in which is nothing;* and in like manner سَخَاوِيَّةٌ [but app. as a n. un.]: accord. to As and A'Obeyd, *land;* but correctly *lands:* (TA:) or *width*, or *wide extent*, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, *and vehemence of heat* thereof. (JK.)

سَاخٍ : see سَخِىٌّ.

أَسْخَى [*More*, and *most, liberal, bountiful, munificent*, or *generous*]: see an ex. voce لَافِظٌ.

مَسْخَى النَّارِ *The place that is widened* [or *hollowed*], *in the fire, beneath the cooking-pot, in order that it may be able to burn up well:* and hence, some say, is derived السَّخَآءُ meaning الجُودُ; because the bosom becomes expanded on the occasion of giving. (TA.)

سخی

سخو See **سخی**

سد

1 **سَدَّ** , (S, M, A, Mgh, Msb, K,) aor. ـُـ , (S, M, Msb, K,) inf. n. سَدٌّ; (S, M, Mgh, Msb;) and سدّد ; (M;) [but the latter has an intensive signification, or relates to several objects;] *He closed*, or *closed up*, an interstice, or intervening space: (M:) and *stopped*, or *stopped up*, (M,) or *repaired, and made firm* or *strong*, (S, A, K,) a breach, or gap, (S, M, A, Mgh, Msb, K,) and the like. (S, Msb.) ___ [Hence one says,] سُدَّتْ عَلَيْهِ الطَّرِيقُ [*The road*, or *way, became closed*, or *stopped, against him*]. (K.) And سُدَّ طَرِيقُهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ [*His road*, or *way, became closed*, or *stopped, before him and behind him*]. (Zj, M.) And سَدَّ الأُفُقَ [*It obstructed the horizon*]; said of a multitudinous swarm of locusts. (S, A, * K.) And سَدَّ عَلَيْهِمْ, and أَسَدَّ , *It closed*, or *obstructed, against them, the horizon;* [الأُفُقَ being understood;] said of a collection of clouds rising. (M.) And سَدَّ مَا وَرَآءَهُ [*It barred*, or *excluded, what was behind it*]. (M.) ___ [Hence also,] سَدَدْتُ عَلَيْهِ بَابَ الكَلَامِ [*I closed*, or *stopped, to him the door of speech;* i. e.] *I prevented him from speaking;* as though I closed, or stopped, his mouth. (Msb.) And مَا سَدَدْتُ عَلَى لَهَوَاتِ خَصْمٍ قَطُّ *I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind.* (Shureyh, Mgh.) And مَا سَدَدْتُ عَلَى خَصْمٍ قَطُّ *I never stopped an adversary from speaking;* (El-Fáïk, Mgh, L;) on the authority of Esh-Shaabee: (Mgh:) occurring in a trad. (L.) ___ And هُوَ يَسُدُّ مَسَدَّ أَبِيهِ [*He fills up*, or *supplies, the place of his father*]: and يَسُدُّونَ مَسَدَّ أَسْلَافِهِمْ [*They fill up*, or *supply, the place of their ancestors*]. (A, TA.) And يَسُدُّ بِهِ الحَاجَةَ *Want is supplied thereby:* (M, * TA:) [whence the saying,] تَصَدَّقُوا وَلَوْ بِتَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الجَائِعِ [*Give ye something as alms, though it be but a date*, or *a dried date; for it will supply somewhat of the want of the hungry*]: a trad. (El-Jámi' es-Sagheer.) And يَسُدُّ الرَّمَقَ [*It stays*, or

arrests, the remains of life; as though it stopped the passage of the last breath from the body; or] *it maintains, and preserves, the strength.* (Msb in art. رمق.) ___ And سَدَّهُ *He attributed,* or *imputed, to him,* or *he charged him with,* or *accused him of, a fault;* [as though he thereby stopped his mouth; (see سَدٌّ;)] as also سَتَّهُ. (TA in art. سدّ.) سَدَّ, aor. يَسُدُّ, (S, L, K,) with kesr, (S,) inf. n. سَدَادٌ and سُدُودٌ, (L, the former inf. n. expl. in the S and K as signifying اِسْتِقَامَةٌ,) said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or سَدَّ, [sec. pers. سَدَدْتُ,] aor. يَسَدُّ, with fet-h to the س, (A,) inf. n. سَدَدٌ, (TK, expl. in the S and K as signifying اِسْتِقَامَةٌ, like سَدَادٌ, of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or سَدَّ, aor. يَسَدُّ and يَسْدُدُ, inf. n. سَدَدٌ; (MA;) *i. q.* صَارَ سَدِيدًا [i. e. *It was,* or *became, right, direct,* or *in a right state; it had,* or *took, a right direction* or *tendency; it tended towards the right point* or *object*]: (S, A, L, K, TA:) and [in like manner] اِسْتَدَّ is *syn. with* اِسْتَقَامَ [which signifies the same]; (S, K;) as also اِسَدَّ and تَسَدَّدَ: (TA:) اِسْتَدَّ said of an affair signifies *it was,* or *became, rightly ordered* or *disposed; in a right state.* (Msb.) You say, تَسَدَّدَ لَهُ and اِسْتَدَّ *It was,* or *became, rightly directed towards it.* (M.) And اِسْتَدَّ سَاعِدُهُ and تَسَدَّدَ *His fore arm was,* or *became, in a right state,* or *rightly directed,* عَلَى الرَّمْيِ [*for shooting*]; syn. اِسْتَقَامَ. (A.) A poet says,

* فَلَمَّا ٱسْتَدَّ سَاعِدُهُ رَمَانِى *

* أُعَلِّمُهُ الرِّمَايَةَ كُلَّ يَوْمٍ *

[*I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me*]: As says that [the reading] اِشْتَدَّ, with ش, is not to be regarded. (S, TA.) ___ And سَدَّ, aor. يَسُدُّ, with kesr to the س, (A, Msb, TA,) inf. n. سُدُودٌ (Msb) [and app. also, as above, سَدَادٌ, q. v. infrà], is said of a man, (A, Msb, TA,) in like manner meaning صَارَ سَدِيدًا [i. e. *He was,* or *became, in a right state; he had,* or *took, a right direction* or *tendency; he tended towards the right point* or *object*]: (A,

TA:) or, (Msb,) as also اسدّ , (S, K, TA,) *he hit the right thing* (S, Msb, K, TA,) in his saying (S, Msb, TA) and in his action: (Msb:) or اسدّ signifies *he said,* or *did, what was right:* (Msb:) or *he sought what was right;* (L, K;) as also سدّد ; (L;) or it has this last meaning also. (S, * L.) You say, إِنَّهُ لَيُسَدُّ فِى القَوْلِ *Verily he hits the right thing in the saying.* (S, L.) And قَدْ

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أَسْدَدْتَ مَا شِئْتَ (S, * L) is said to a man when he seeks [or has sought] what is right, (S,) meaning *Thou hast sought what is right;* whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَلَيْكَ الرَّجُلُ, aor. يَسُدُّ, inf. n. سَدٌ [app. a mistranscription for سَدَاد or سُدُود], *The man said,* or *did, what was right* [*against thee*]: so in the handwriting of Sh. (Az, TA.)

2 **سَدَّدَ** see 1, first sentence. ___ [Hence,] سدّد مَلْأَهُ [*He filled it up*]; namely, a vessel, and a water-ing-trough. (Aboo-Sa'eed, TA in art. خنق.) ___ And سدّد عَلَيْهِمْ كُلَّ شَىْءٍ قَالُوهُ *He annulled, in opposing them, everything that they said.* (Jábir, as related by Aboo-'Adnán.) سدّده, (S, A, L, Msb, K,) inf. n. تَسْدِيدٌ, (K,) *He directed it,* (A, * L, Msb, K,) namely, an arrow, (A, Msb,) نَحْوَهُ *towards him* or *it,* (A,) or إِلَى الصَّيْدِ *towards the game;* (Msb;) and شدّده, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عرضه, (S, Msb,) or عَرَّضَهُ. (L.) ___ And *He taught him the art of shooting.* (TA.) ___ Also, (M, A, K,) inf. n. as above, (S,) *He directed, accommodated, adapted,* or *disposed, him* (S, M, A, K) *to that which was right,* or words and of actions: (S, K: [and the like is implied in the M and A:]) said of God. (M, A.) And you say, سَدِّدْ صَاحِبَكَ *Teach thou thy companion, and direct him to the right course.* (Sh, TA.) ___ And [hence,] سَدِّدْ مَالَكَ *Act thou well with thy property,* or *cattle.* (L.) And سَدَّدَ الإِبِلَ, inf. n. as above, *He gave the camels easy access to every pasturage, and to every place*

where the ground was soft and spacious. (L.) See also 1, near the end of the paragraph.

4 **أَسْدَدَ** see 1, near the beginning: and see also the latter half of the same paragraph, in five places.

5 **تَسَدَّدَ** see 1, in the latter half of the paragraph, in three places.

7 **انسدّ**, said of an interstice, or intervening space, *It became closed,* or *closed up;* as also استدّ : (M:) and both, said of a breach, or gap, (M, A,) *it became stopped,* or *stopped up,* (M,) or *repaired, and made firm* or *strong.* (A.) استدَّتْ عيونُ الخرزِ and انسدَّتْ signify the same [i. e. *The punctures made in the sewing* of the skin *became closed*]; (S, K;) expressing a consequence of pouring water into-a skin. (S.)

8 **إِسْتَدَدَ** see the next preceding paragraph, in two places: and see also 1, in the latter half of the paragraph, in five places.

سَدٌّ and سُدٌّ *Any building,* or *construction, with which a place is closed* or *closed up,* or *stopped* or *stopped up:* (M: [see also سِدَادٌ:]) *a dam:* (Msb:) *a thing intervening, as a separation, a partition, a fence, a barrier, a rampart,* or *an obstacle,* or *obstruction, between two other things;* (S, Msb, K:) and *a mountain:* (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, *anything that faces one,* or *is over against one, and bars,* or *excludes,* (يَسُدُّ,) *what is behind it:* whence goats are said to be سَدٌّ يُرَى مِنْ وَرَائِهِ الفَقْرُ [*a barrier behind which is seen poverty*]; meaning that they are not of great utility: (M:) or سَدٌّ signifies *what is made by man;* and سُدٌّ, *what is created by God,* (Zj, M, Msb, K,) as *a mountain:* (Msb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is أَسْدَادٌ, [a pl. of pauc.,] (A, Msb,) or أَسَدَّةٌ, [also a pl. of pauc.,] and سُدُودٌ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (أَسَدَّةٌ) is pl. of سِدَادٌ. (M.) You say, ضُرِبَ بَيْنَهُمَا سَدٌّ and سُدٌّ [*A barrier,* or *an obstacle, was set*

between them two]: and ضُرِبَتْ بينهما الأَسْدَادُ [*Barriers,* or *obstacles, were set between them two*]. (A.) And ضَرَبَتْ عَلَيْهِ الأَرْضُ بالأَسْدَادِ [*The earth,* or *land, set barriers,* or *obstacles, against him*]; meaning, *the ways became closed,* or *stopped, against him, and the courses that he should pursue became obscure to him:* (K: in the CK ضُرِبَتْ:) the sing. of أَسْدَادٌ [accord. to general analogy] is سُدٌّ. (TA.) ___ [Hence,] the former (سَدٌّ) also signifies, (Fr, S, M, L, K,) or سَدَادٌ, (A,) or the former and سَدَادَةٌ, (L,) *A fault,* or *defect,* (Fr, S, M, A, &c.,) *such as blindness* and *deafness* and *dumbness,* (S,) or *such as closes,* or *stops, one's mouth, so that he does not speak:* (A:) pl. of the first, (S, M, K,) or of the second, (A,) أَسَدَّةٌ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدُودٌ, (S, M, K,) or أَسُدٌّ [which is a pl. of pauc.]. (M.) You say, مَا بِهِ سَدَادٌ *There is not in him any fault* &c.: and فُلَانٌ بَرِىءٌ مِنَ الأَسَدَّةِ *Such a one is free from faults* &c. (A.) And مَا بِفُلَانٍ سَدَادَةٌ تَسُدُّ فَاهُ عَنِ الكَلَامِ *There is not in such a one a fault that stops his mouth from speaking.* (Aboo-Sa'eed, L.) And لَا تَجْعَلَنَّ بِجَنْبِكَ الأَسَدَّةَ *By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb.* (S, K.) ___ See also ___. سُدٌّ سدّ [so in the TA, i. e. either سَدٌّ or سُدٌّ,] also signifies *A she-camel by which the sportsman conceals himself from the game;* also called دَرِيئَةٌ دَرِيعَةٌ whence the saying, رَمَاهُ فِى سَدِّ نَاقَتِهِ [*He shot him,* or *shot at him, by his she-camel whereby he was concealing himself*]. (IAar, TA.) ___ And سَدٌّ, (M,) or سُدٌّ, (O, K,) is also *syn. with* ظِلٌّ [as meaning *Shade,* or *shadow;* or *cover,* or *protection*]. (IAar, M, O, K, TA.) A poet cited by IAar says,

* قَعَدْتُ لَهُ فِى سَدِّ نَقْضٍ مُعَوَّدٍ *

* لِذَلِكَ فِى صَحْرَآءَ جَذْمٍ دَرِينُهَا *

[*I sat for him,* i. e. *lay in wait for him, in the shade,* or *cover, of a camel rendered*

lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me: and by جِذْم he means old, because الجِذْمُ signifies الأَصْلُ, and there is nothing older than the أَصْل; and he uses it as an epithet because it implies the meaning of an epithet. (M.) سَدٌّ also signifies *A thing,* (S, K,) [i. e.] *a* [*basket such as is called*] سَلَّة, (M, TA,) *made of twigs,* (S, M, K,) *and having covers* (أَطْبَاق): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سِدَادٌ and سُدُودٌ: (M, TA:) or, accord. to Lth, سُدُودٌ signifies [*baskets such as are called*] سَلَال, [pl. of سَلَّةٌ,] *made of twigs, and having covers* (أَطْبَاق); *one of which is called* [not سَدٌّ but] سَدَّةٌ : and it is said also on other authority that the سَلَّة is called سَدَّةٌ and طَبْلٌ. (L, TA.)

سُدٌّ : see the next preceding paragraph, passim. ___ Also *A swarm of locusts obstructing the horizon:* (M:) or so سُدٌّ مِنْ جَرَادٍ: (TA:) and جَرَادٌ سُدٌّ *locusts* (S, M, A, K) *that have obstructed,* (S, K,) or *obstructing,* (M, A,) *the horizon,* (S, M, A, K,) *by their multitude:* (S, A, K:) in which case, سُدٌّ is either a substitute for جَرَادٌ and therefore a substantive, or it is pl. of سُدُودٌ signifying that *which obstructs the horizon* and therefore an epithet. (M.) ___ And *A black cloud,* (AZ, S, K, TA,) *that has risen in any tract of the sky:* (TA:) or *a collection of clouds rising, obstructing the horizon:* (M:) pl. سُدُودٌ: (S, M, K:) [or] سَدٌّ and صَدٌّ, but the former is the more approved, signify *a cloud,* or *collection of clouds, rising high, and appearing like a mountain.* (M and L in art. صد.) ___ And *A valley:* (K:) so called because it becomes closed, or stopped up. (TA.) ___ And *A valley containing stones and masses of rock, in which water remains for some time,* or *a long time:* pl. سَدَدَةٌ: (S, L, K:) or you say, أَرْضٌ بِهَا سَدَدَةٌ [*a land in which are valleys containing stones and masses of rock,* &c.]; and the sing. is سُدَّةٌ . (L.) ___ And The *departure* [or *loss*] *of sight:* (IAar, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَدٌّ : see سَدِيدٌ.

سَدَّةٌ : see سَدٌّ, last sentence.

سُدَّةٌ *A certain disease in the nose,* (S, M, L, K,) *which stops it up,* (M, L,) *attacking the passage of the breath,* (L,) *and preventing respiration;* (S, L;) as also سُدَادٌ . (S, M, L, K.) *A thing that obstructs the passage of the humours, and of the food, in the body.* (KL.) [And *Any obstruction in the body:* pl. سُدَدٌ.] ___ See also سُدٌّ. Also [*A vestibule,* or *porch, for shade and shelter, before the door of a house:* this is a common signification of the word, and is app. what is meant by its being said that] the سُدَّة is *what is before the door of a house:* (M, A:) or, as some say, a سَقِيفَة [i. e. *roof, or covering, such as projects over the door of a house* &c.; or *a place roofed over*]; (M:) or *a* ظُلَّة [i. e. *roof,* or *cover-*

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ing, for shade and shelter,] *over a door:* (Mgh:) or it is [*a thing,* or *place,*] *like a* صُفَّة [or سَقِيفَة] *before a* بَيْت [or *house,* or *perhaps here meaning tent*]: and *a* ظُلَّة *at the door of a house* (دَار): (AA, TA:) or, accord. to Aboo-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [*a space such as is termed*] *a* فَنَآء *pertaining to a tent of hair-cloth and the like;* and those who make it to be *like a* صُفَّة, or *like a* سَقِيفَة, explain the word accord. to the way in which it is used by the people of the towns and villages: (Msb, TA:) or it signifies the *door* [itself]: (S, A, Mgh, K:) or it has this meaning also: (Msb:) some thus apply it to the door itself: (A'Obeyd, L:) and the *surrounding portico* [*of the interior court*] of the largest, or larger, mosque: (M, TA:) pl. سُدَدٌ. (S, L, Msb, K.) You say, رَأَيْتُهُ قَاعِدًا بِسُدَّةِ بَابِهِ [*I saw him sitting in the vestibule of his door*]: (S, TA:) and بِسُدَّةِ دَارِهِ [*in the vestibule before the door,* or *at the*

door, of his house]. (TA.) Abu-d-Dardà said, مَنْ يَغْشَ سُدَدَ السُّلْطَانِ يَقُمْ وَيَقْعُدْ, (S, L,) or مَنْ يَأْتِ الخ, i. e. [*He who comes to the vestibules,* or *gates, of the Sultán*] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but *stands up and sits down:* (Mgh in art. قدم:) this he said when he came to the gate of Mo'áwiyeh and did not receive permission to enter. (L.) And it is said in a trad., الشُّعْثُ الرُّؤُوسِ الَّذِينَ لَا تُفْتَحُ لَهُمُ السُّدَدُ, (S, A,) meaning الأَبْوَابُ [i. e. *The shaggy,* or *dishevelled, and dusty, in the heads are those to whom the doors will not be opened*]. (A.) ___ Hence, Umm-Selemeh, addressing' Áïsheh, termed her a سُدَّةٌ, i. e. a بَابٌ [meaning *A means of communication*[, between the Prophet and his people. (L, from a trad.) Also *Palm-sticks,* i. e. *palmbranches stripped of their leaves, bound together,* [*side by side,*] *upon which one sleeps.* (M.)

سَدَدٌ : see the next paragraph, in four places: ___ and see also سَدِيدٌ.

سَدَادٌ [an inf. n. of the intrans. verb سَدَّ; as also سَدَدٌ]. [Hence,] one says, إِنَّهُ لَذُو سَدَادٍ *Verily he has a faculty of hitting the right thing,* or *his object* or *aim,* in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) ___ [Hence also, as a subst.,] *A thing that is right,* syn. صَوَابٌ, (S, A, Msb, K,) and قَصْدٌ, (S,) of what is said and of what is done; (S, A, * Msb, K;) as also سَدَدٌ , (S, A,) which is a contraction of the former. (S.) One says, قَالَ سَدَادًا مِنَ القَوْلِ *He said a right thing* [lit. *of what is said,* i. e., *a right saying*]; (S, A;) as also سَدَدًا . (A.) And يُصِيبُ السَّدَادَ *He hits the right thing* in speech [or action]. (S.) And هُوَ عَلَى سَدَادٍ مِنْ أَمْرِهِ and سَدَدٍ [*He is following a right course of action in respect of his affair*]. (A.) And أَمْرُ فُلَانٍ يَجْرِى عَلَى السَّدَادِ *The affair of such a one goes on according to that which is right.* (S.) ___ [And hence the saying,] أَتَتْنَا رِيحٌ مِنْ سَدَادِ أَرْضِهِمْ *A wind came to us from the direction of their land.* (A, TA.) ___ It is also used as an epithet, syn. with سَدِيدٌ, q. v. (L.) ___ And السَّدَادُ [as though meaning *The right projecter*] is a name that was given to a bow belonging to the Prophet, as

ominating the hitting of the object aimed at by that which was shot from it. (TA.) See also سِدَادٌ, in three places.

سُدَادٌ : see سُدَّةٌ, first sentence.

سِدَادٌ *A thing with which an interstice,* or *intervening space, is closed,* or *closed up:* (AO, M, L: [see also سَدٌّ:]) and *a thing with which a breach,* or *gap,* (M, A,) *is stopped,* or *stopped up,* (M,) or *repaired, and made firm or strong:* (A:) pl. أَسِدَّةٌ. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) *Somewhat of milk that dries up in the orifice of a she-camel's teat;* (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also *A stopper* of a bottle (S, * Mgh, * Msb, K, * TA) &c.: (Msb:) in this sense [as well as in those before mentioned] with kesr (S, Mgh, Msb, K) only [to the س]: and so in the sense next following. (S, K.) *A body of horse and foot serving as blockaders* of the frontier of a hostile country. (S, K, * TA.) ___ سِدَادٌ مِنْ عَوْزٍ and سَدَادٌ , (ISk, S, M, Msb, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from سداد as meaning the stopper of a bottle; (Msb;) and some say that سَدَادٌ , with fet-h, is a corruption; (Msb, K;) expressly disallowed by As and ISh; (Msb;) a prov.; (Meyd;) meaning *A thing by which want is supplied,* (S, M, Msb, K,) *and by which life is preserved;* accord. to ISh, *if incomplete;* and accord. to As, *a thing by which somewhat of the entire wants of one's case is supplied.* (Msb.) One says also, أَصَبْتُ بِهِ سِدَادًا مِنَ العَيْشِ and سَدَادًا *I attained thereby a thing by which want was supplied;* (S, K, * TA;) or *a means of sustaining life.* (AO, L.) ___ See also سَدٌّ, in two places.

سَدُودٌ : see سُدٌّ.

سَدِيدٌ , applied to a spear, *Seldom missing;* and [to the same, and] to an arrow, *that hits the mark;* (TA;) and to a saying, (S, M, L,) as also سَدَادٌ (M, L) and سَدَدٌ ; (L;) and an action; (TA;) and an affair, as also أَسَدُّ ; (S, A, L;) *right, direct,* or *in a right state; having,* or *taking, a right direction or tendency;*

tending towards the right point or *object:* (S, M, A, L, TA:) and سَدٌّ , applied to speech, signifies the same; (TA;) and *true.* (K, TA.) ___ And applied to a man, meaning *Who pursues a right course;* as also أَسَدٌّ ; (M;) and [in an intensive sense] سَدَّادٌ : (TA:) or, (Msb,) as also مُسَدٌّ , (S,) *who hits the right thing* in his saying (S, Msb) and in his action. (Msb.)

سَدَادَةٌ : see سَدٌّ, in two places.

سَدَّادٌ : see سَدِيدٌ.

سَادَّةٌ An eye (عَيْنٌ) *of which the sight has gone;* (A;) *that has become white, and with which one does not see, but which has not yet burst:* (Az, A, * L, K:) or *that is open, but does not see strongly:* (IAar, L, K:) pl. سُدُودٌ, (IAar, L,) or سُدُدٌ. (K.) ___ Also An *old and weak* she-camel. (IAar, K.)

أَسَدُّ : see سَدِيدٌ, in two places.

مَسَدٌّ [properly *A place of closing,* or *stopping,* &c.]: see 1, in two places.

مُسَدٌّ : see سَدِيدٌ.

مُسَدَّدٌ *Directed; pointed in a right direction.* (S TA.) ___ And A man *directed, accommodated, adapted,* or *disposed, to that which is right* [of words and of actions]; (L;) *who does that which is right,* (يَعْمَلُ بِالسَّدَادِ وَالْقَصْدِ, S, L,) *keeping to the right way;* in which sense it is related by some with kesr, مُسَدِّدٌ . (L.) [Golius explains it as meaning, on the authority of the S, *who executes his affairs with sure and good judgment, and with happy success:* and Freytag thus explains مُسَدَّدٌ , as from the S.]

مُسَدَّد : see the next preceding paragraph, in two places.

سدج

1 **سَدَجَهُ بِشَىْءٍ** , (O, K,) aor. ـُ , inf. n. سَدْجٌ, (TK,) *He thought a thing to be in him;* (O, K;) i. e. *he suspected him of a thing:* (TA:) or سَدَجَ بِشَىْءٍ *he imagined,* or *thought, a thing.* (L.) ___ See also what next follows, in two places.

5 **تسدّج** ; (S, L, K;) and سَدَجَ , inf. n. سَدْجٌ; (L;) *He lied, affected lying,* or *lied purposely;* and *forged,* or *fabricated:* (S, L, K: [in the CK, تَخَلَّفَ is erroneously put for تَخَلَّقَ:]) *he forged and uttered false and vain tales:* (L:) or سَدَجَ , aor. ـِ , signifies [simply] *he lied;* (O, in the present art. and in art. سرج;) like سَرَجَ. (O in art. سرج.) [See also تسرّج.]

7 **انسدج** *He fell prostrate; fell upon his face;* (O, K, TA;) *like him who is prostrating himself in prayer:* (TA:) [it may perhaps be a mistranscription for انسدح; which seems to be better known in this sense: but it is said to be] formed by transposition from انسجد and [so] اندسج. (TA.)

سَدَاجَةٌ , used by Ibn-El-Khateeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning *Easiness,* and *goodness of nature* or *disposition,* [or rather *simplicity,* or *plainness, of mind* or *manners,*] is from سَاذَجٌ, an arabicized word from [the Pers.] سَادَهْ, signifying, with them, free in intellect, and easy in nature or disposition: frequent usage occasioned the change of the ذ into د. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.])

سَدَّاجٌ *A great,* or *habitual, liar,* (S, O, L, K,) *who will not tell thee truly whence he comes, but will tell thee lyingly.* (L.) [See also سَرَّاجٌ.]

سدر

1 **سَدَرَ** , aor. ـَـ , inf. n. سَدَرٌ and سَدَارَةٌ, (S, K,) *He became dazzled by a thing at which he looked, so that he turned away his face from it:* or *became confounded,* or *perplexed, and unable to see his right course:* syn. تَحَيَّرَ: (K:) and *he* (a camel) *became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat:* (S, * K:) also, (TA,) or سَدَرَ بَصَرُهُ, (M,) *he* [app. a man or any animal] *was hardly able to see:* (M, TA:) or سَدَرَ بَصَرُهُ *he was dazzled,* or *confounded* or *perplexed, and did not see well;* as also اسْمَدَرَّ . (A, TA.) [See also سَدَرَ, below.] سَدَرَ, (M, K,) or سَدَرَتْ, (S,) aor. ـُـ , inf. n. سَدْرٌ, (M,) *He,* or *she, let down, let fall,* or *made to hang down,* his, or her, hair; (S, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدَلَ. (S, K. *) ___ Also سَدَرَ, aor. ـِـ , inf. n. سَدْرٌ and سُدُورٌ, *He rent* his garment. (Yaa- koob, M.)

4 **اسدرت الشَّمْسُ عينَهُ** [*The sun dazzled his eye, and confused his sight*]. (K in art. جهر.)

5 **تسدّر بثوبه** *He covered himself with his garment.* (AA.)

7 **انسدر** *It* (hair, S, M, K, and a curtain or veil, M) *hung down;* (S, M, K;) a dial. var. of انسدل. (S, K. *) ___ انسدر يَعْدُو *He was somewhat quick,* or *made some haste, running:* (S, M: *) or *he went down,* or *downwards, and persevered* (A 'Obeyd, K) *in his running, going quickly.* (A 'Obeyd.) [In the CK, for يعدو, is put by mistake بعد.]

Q. Q. 4 **اسْمَدَرَّ بصره** *His sight became weak, in the manner described below, voce* سَمَادِيرُ. (S in art. سدر, and M and K in art. سمدر.) It is of the measure افْمَعَلَّ, from السَّدَرُ; (IKtt;) the م being augmentative.

(S.) See also اسمدرّت عينه ___. سَدَرَ *His eye shed tears;* accord. to Lh; but this is not known in the classical language. (M in art. سمدر.)

سِدْرٌ [a coll. gen. n., The *species of lote-tree called by Linnæus rhamnus spina Christi; and by Forskål, rhamnus nabeca;*] the *tree,* or *trees, of which the fruit is called* نَبِق and نَبْق: (S, M, Mgh, Msb, K:) sing., (Msb,) or [rather] n. un., (S, M, K,) سِدْرَةٌ: (S, M, Msb, K:) and sometimes سِدْرٌ is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Msb:) AHn says, accord. to Aboo-Ziyád, *the* سِدْرٌ *is of the kind called* عِضَاه, *and is of two species,* عُبْرِىٌّ *and* ضَالٌّ: the عبرى *is that which has no thorns except such as do not hurt: the* ضال *has thorns* [*which hurt*]: *the* سدر *has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the* ضال *is small: the best* نبق *that is known in the land of the Arabs is in Hejer* (هَجَر), *in a single piece of land which is appropriated to the Sultán alone: it is the sweetest of all in taste and odour: the mouth of him who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume:* (M, TA:) *it is* [*also*] *said that the* سدر *is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed* غُسْل, *and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy:* the زعرور is so described that it may be supposed to be the wild نبق: (Msb:) when سِدْرٌ is used absolutely, with relation to the ablution termed غُسْل, it means the *ground leaves of the tree so called:* (Mgh, * Msb:) the pl. of سِدْرَةٌ is سِدْرَاتٌ and سِدَرَاتٌ and سِدَرَاتٌ (S, K) and سِدَرٌ (S, M, K) and سُدُورٌ, (M, K,) which last is extr. (M.) ___ سِدْرَةُ المُنْتَهَى is said to be *The lote-tree in the Seventh Heaven;* (Lth, K; *) *beyond which neither angel nor prophet passes, and*

which shades the water and Paradise: (Lth:) in the Saheeh it is said to be *in the Sixth Heaven:* 'Iyád reconciles the two assertions by the supposition that *its root is in the Sixth, and* that *it rises over the Seventh:* accord. to IAth, it is *in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns.* (MF, TA.)

سَدْرٌ [see 1]. You say, سَدْرٌ فِى بَصَرِهِ, and سَمَادِيرُ , *In his sight is a confusedness, so that he does not see well.* (A.) ___ Some say that it signifies *An affection resembling vertigo, common to a voyager upon the sea:* or [simply] *vertigo.* (TA in art. بقل.)

سَدِرٌ *Having his eyes dazzled by a thing, so that he turns away his face from it:* or *in a state of confusion* or *perplexity, and unable to see his right course:* syn. مُتَحَيِّرٌ: (K:) as also سَادِرٌ : (S, K:) and the former, a camel *having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat:* (S:) and also one *having his eyes dazzled by snow;* as well as by intense heat. (IAar.) ___ عَيْنُهُ سَدِرَةٌ *His eye is confused in its vision,* or *dazzled, so that he cannot see well.* (A.) ___ And سَدِرَةٌ means An *old and weak* she-camel. (IAar, TA in art. سد.) ___ Also سَدِرٌ *The sea:* (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-s-Salt: (M:) he says,

* فَكَأَنَّ بِرْقَعَ وَالْمَلَائِكُ حَوْلَهُ *
* سَدِرٌ تَوَاكَلُهُ الْقَوَائِمُ أَجْرُدُ *

[*And as though the first heaven, with the angels around it, were the sea, the winds deserting it,* and *smooth*]: (S, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلَهَا; and in the S, for أَجْرُدُ, we find أَجْرَبُ, which is inconsistent with the rhyme of the poem:]) by القوائم he means the winds; and by تواكله, [for تَتَوَاكَلُهُ, تَتَرَكُهُ [or rather تَتَتَرَّكُهُ]: he likens the sky to the sea when calm: (TA:) Th quotes thus:

وَكَأَنَّ بِرْقَعَ وَالْمَلَائِكُ تَحْتَهَا * *
سِدْرٌ تَوَاكَلُهُ قَوَائِمُ أَرْبَعُ * *

and says that the poet likens the angels, with respect to their fear of God, to a man affected with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سِدْرٌ يَدُورُ وَقَوَائِمُ أَرْبَعٌ هُمُ الْمَلَائِكَةُ; to which he or ISd adds, لَا يَدْرِى كَيْفَ خَلْقُهُمْ: but (using a common phrase of ISd) I can only say, لَا أَدْرِى كَيْفَ هٰذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سِدْرٌ, meaning the kind of tree so called, not the sea; and the author of the Námoos adopts his opinion; but MF rejects it: (TA:) some read رَقْعًا [in the place of برقع] and explain it as meaning *the seventh heaven.* (TA in art. رقع.)

سِدْرِىٌّ *One who grinds and sells the leaves of the* سِدْر. (TA.) [See also سَدَّارٌ.]

سِدَارٌ *A thing resembling a* [*curtain of the kind called*] خِدْر: (K:) or *resembling a* كِلَّة, *which is put across a* [*tent of the kind called*] خِبَآء. (M.)

سَدَّارٌ *A seller of the leaves of the* سِدْر. (TA.) [See also سِدْرِىٌّ.]

سَادِرٌ : see سِدْرٌ. ___ Also *Losing his way:* you say, إِنَّهُ سَادِرٌ فِى الْغَىِّ *Verily he is losing his way, in error.* (A.) And أَتَى أَمْرَهُ سَادِرًا i. e. [*He entered into,* or *did, his affair*] *in a wrong way.* (Ham p. 432.) ___ A man *without firmness,* or *deliberation.* (M.) You say, تَكَلَّمَ سَادِرًا *He spoke without deliberation.* (A.) ___ A man *who cares not for anything, nor minds what he does:* (S, * M, K:) or one *who occupies himself with vain* or *frivolous diversion.* (TA.)

سُمْدُورٌ *A cloudiness of the eye;* (K;) *and weakness of sight:* (TA:) and سَمَادِيرُ [originally pl. of the preceding, app.,] *weakness of sight,* (S, M, K,) or *something appearing to a man by reason*

of weakness of his sight, (M, K,) *on the occasion of,* (S, M,) or [*arising*] *from,* (K,) *intoxication* (S, M, K) *by drink &c.,* (M,) *and from* [or if the reading in the CK be correct this prep. should be omitted] *the insensibility arising from drowsiness and vertigo.* (S, K.) The م is augmentative. (S: but the word is mentioned in the M and K in art. سمدر.) See also سَدَرٌ. Also *A king:* because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سمدر.)

الأَسْدَرَانِ *The shoulder-joints,* (S, M, A, K,) *and the sides:* (S, K:) or (so in the M, but accord. to the K and) *two veins* (M, K) *in the eye,* (M,) or *in the two eyes:* (K:) or *beneath the temples.* (M.) Hence the saying جَآءَ يَضْرِبُ أَسْدَرَيْهِ *He came beating* (with his hands, TA) *his shoulder-joints* (S, A, K) *and his sides;* (S, K;) meaning, *he came empty,* (S, A, K,) *having nothing in his hand,* (S,) or *having no occupation,* (M,) *and without having accomplished the object of his desire:* (S, K:) and in like manner, أَصْدَرَيْهِ: (S:) and جَآءَ يَنْفُضُ أَسْدَرَيْهِ,

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(AZ,) and أَصْدَرَيْهِ, (TA,) and أَزْدَرَيْهِ, (ISk,) *he came shaking his shoulder-joints:* (AZ:) or *his sides:* meaning as above. (TA.)

مَسْدُورٌ Hair [*let down,* or *made to hang down,* or] *hanging down;* like مَسْدُولٌ. (TA.)

مُسْمَدِرٌّ A *dazzled* eye. (TA in art. سمدر.) A *long and direct* road. (K ibid.) ___ And hence, (TA ibid.,) *Right* speech or language. (K and TA ibid.)

سدس

1 **سَدَسَ القَوْمَ** , (S, M, Msb, K, *) aor. ـُ , (S, M, Msb,) inf. n. سَدْسٌ, (M, Msb, TA,) *He took the sixth part of the possessions of the people.* (M, Msb, K.) ___ And سَدَسَ القَوْمَ, aor. ـِ , (S, M, Msb, K,) inf. n. سَدْسٌ, (Msb, TA,) *He was,* or *became, the sixth of the people:* (M, Msb, K:) or *he made them, with himself, six.* (S in art. ثلث.) And *He made the people,* they being fifty-nine, *to be sixty with himself.* (A 'Obeyd, S in art. ثلث.) And سَدَسَ also signifies *He made* fifteen *to be sixteen.* (T in art. ثلث.)

2 **سدّسه** , inf. n. تَسْدِيسٌ, *He made it six.* (EshSheybánee, and K voce وحَّدَه.) ___ *He made it to be six-cornered; six-angled; hexagonal:* or *sixribbed.* (Sgh, TA.) ___ سدّس لامْرأَته, or عِنْدَها, *He remained six nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.)

4 **اسدس القَوْمُ** *The party of men became six:* (S, M, Msb:) also *the party of men became sixty.* (M and L in art. ___ اسدس البعيرُ.) ثلث *The camel cast the tooth after the* رباعِيَة; (S, Msb, K;) *cast the tooth called* سَدِيس; (M, A;) *which he does in his eighth year:* (S, IF, A, Msb:) and in like manner one says of a sheep or goat. (M.) ___ اسدس الرَّجُلُ *The man was,* or *became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first.* (S, * K, * TA.) [See سَدْسٌ.]

سُدْسٌ : see سُدُسٌ.

سَدْسٌ is the original form of سِتٌّ, (M, K,) fem. of سِتَّةٌ, which is originally سَدْسَةٌ, (M,) [meaning *Six;* for] the dim. [of سِتٌّ is سُدَيْسٌ , and that] of سِتَّةٌ is سُدَيْسَةٌ ; and the pl. is أَسْدَاسٌ. (S in art. ست, q. v.) ___ Also [The *drinking of*

camels on the sixth day, counting the day of the next preceding drinking as the first; as will be seen from what here follows;] the *period of the drinking of camels* [*next*] *after that called* خُمْسٌ: or *after six days and five nights:* (M, TA:) or *their being kept from the water five days, and coming to it on the sixth:* (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, *their being kept from the water four days, and coming to it on the fifth;* and so it is explained in the [A and] K: (TA:) or *their drinking one day, then being kept from the water four days, then coming to it on the fifth day;* so [by the application of the term سُدْسٌ] they include in their reckoning the first day in which the camels drink: (Aboo-Sahl, TA:) or *their remaining in the place of pasture four days* [*after drinking*], *then coming to the water on the fifth:* (TA:) pl. أَسْدَاسٌ. (M, Sgh, TA.) You say, وَرَدَتْ إِبِلُهُ سُدْسًا [*His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first*]. (S, A, K.) [Hence the saying,] ضَرَبَ أَخْمَاسًا لِأَسْدَاسٍ [which see expl. voce خُمْسٌ]. (A.) ___ Also The *sixth young one,* or *offspring.* (A in art. ثلث.)

سَدَسٌ : see سَدِيسٌ, in three places: ___ and, as an epithet applied to a calf, see عَضْبٌ.

سُدُسٌ (S, M, A, Msb, K) and سُدْسٌ (S, Msb, K) *A sixth part;* (S, M, A, Msb, K;) as also سَدِيسٌ, (S, Msb, K,) a form used by some, like as one says عُشْرٌ and عَشِيرٌ: (S:) pl. أَسْدَاسٌ. (M, Msb, TA.) ___ [Hence, app., the saying, ضَرَبَ أَخْمَاسَهُ فِى أَسْدَاسِهِ, which see expl. voce خُمْسٌ.]

سُدَاسٌ [as meaning *Six and six together,* or *six at a time and six at a time,* seems not to have been heard: see عُشَارٌ. But Freytag mentions سُدَاسٌ as used by El-Mutanebbee for سِتَّةٌ.]

سَدُوسٌ : see the next paragraph.

سُدُوس (Sh, S, M, K) and سَدُوس, (Sh, M, K,) As used to say the latter, (S,) *A* [*garment of the kind called*] طَيْلَسان: (M:) or *a* طيلسان, (S, M, K,) or *any garment,* (Sh,) *of the colour termed* خُضْرة [here app. meaning *a dark,* or *an ashy, dust-colour*]. (Sh, S, M, K.) And the former, (K,) or the latter, (M,) *Smoke-black of fat;* or *lamp-black;* syn. نَيْلَنج. (M, K.)

سَدِيس : see سُدُس: ___ and see سُدَاسِىّ. Also The *tooth that is before that called the* بازِل; (S, K;) *after that called the* رباعية; (M, L, TA;) as also سَدِس ; (S, K;) masc. and fem., because the fem. names of teeth are all with ة, except سَدِس and سَدِيس and بازِل: (S:) the pl. (of the former, S,) is سُدُس and (of the latter, S) سُدْس. (S, K.) You say, of a camel, أَلْقَى سَدِيسَه and سَدَسَه [*He cast his tooth called the* سديس *and* سدس]. (A.) ___ And hence, (Mgh,) A camel, (M, A, Mgh, Msb,) and a sheep or goat, (M, TA,) *casting his* سَدِيس, (M, A, TA,) or *his tooth that is after the* رباعية; (Msb;) i. e., *in the eighth year;* (A, Mgh, Msb;) as also سَدِس : (A, Mgh, TA:) masc. and fem.: (M, TA:) or a sheep or goat *six years old:* (S, K:) pl. سُدُس. (M.) A poet, (S,) namely, Mansoor Ibn-Misjáh, speaking of a fine for homicide, taken from among selected camels, (TA,) says,

* فَطَافَ كَمَا طَافَ المُصَدِّقُ وَسْطَهَا *
* يُخَيِّرُ مِنْهَا فِى البَوَازِلِ وَالسُّدْسِ *

[*And he went round about, as the collector of the poor-rate went round about, amid them, preferring* certain *of them, among the nine-year-old and the eight-year-old* camels]. (S, TA.) Also *A sort of measure,* or *a sort of* مَكُّوك, [in some copies of the K ضَرْبٌ مِنَ المَكَايِيلِ, and in others and in the O ضرب من المكاكيك,] (O, K,) *with which dates are measured.* (O.) سَدِيس in the saying لَا آتِيكَ سَدِيسَ عُجَيْسٍ is a dial. var. of سَجِيس, q. v. (S.)

سَدِيس and سَدِيسَة: see سَدَس.

سُدَاسِىٌّ , applied to a garment of the kind called إِزَارٌ, (S, A, K,) *Six cubits in length;* (A, K;) as also سَدِيسٌ . (S, * A, Msb, K.) ___ Also [as meaning *Six spans in height,* said to be] applied to a slave. (Msb in art. خمس.) [But see خُمَاسِىٌّ.] ___ [Also A word *composed of six letters, radical only,* or *radical and augmentative.*]

سَادِسٌ [*Sixth*]: fem. with ة. (S, K, &c.) See also سَاتٌّ, in art. سَادِسَ عَشَرَ [___. ست, and the fem. سَادِسَةَ عَشْرَةَ, meaning *Sixteenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.]

سُنْدُسٌ : see art. سندس.

مُسَدَّسٌ A thing *composed of six layers* or *strata,* or *of six distinct fascicles* or *the like.* (TA in art. ثلث. [See also مَسْدُوسٌ, below.]) ___ [*Hexagonal; a hexagon.*] ___ A verse *composed of six feet.* (M.)

مَسْدُوسٌ A rope *composed of six strands.* (M in art. ثلث.)

سدغ

سُدْغ a dial. var. of صُدْغ, (K,) which is the more common. (TA. [See the latter.])

مَسْدَغ : see what follows.

مَسْدَغَة a dial. var. of مَصْدَغَة [q. v.]; (TA;) as also مَزْدَغَة; (L and TA in art. زدغ;) and مَسْدَغ and مَزْدَغ signify the same [as dial. vars. of مَصْدَغ]. (TA.)

سدف

2 **سدّفه** , (M, TA,) inf. n. تَسْدِيفٌ, (TA,) *He cut it in pieces;* namely, a camel's hump. (M, TA.)

4 **اسدف** *It* (the night) *became dark;* (S, M, K;) accord. to some, *after the* جُنْح [app. as meaning the *first part thereof;* or *about the half;* or *a great,* or *the greater, part*]: (M:) or *let down its curtains, and became dark:* and ازدف and اسدف signify the same. (AO, TA.) ___ And اسدف القوم *The people,* or *party, entered upon the* [*period of the night called*] سُدْفَة. (M.) ___ And اسدف *He slept;* (AA, K, TA;) as also ازدف. (AA, TA.) ___ And *His eyes became dark* by reason of hunger or age: (K, TA:) said of a man. (TA.) ___ Also, said of the daybreak, or dawn, *It shone:* (S, K, TA:) [thus,] as AO says, it has two contr. significations. (TA.) ___ And *He lighted the lamp:* (K:) or one says, in the dial. of Hawázin, أَسْدِفُوا, i. e. أَسْرِجُوا [*Light*

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ye a lamp, or with a lamp]; from السِّرَاجُ: (S, TA:) or one says in that dial., أَسْدَفُوا لَنَا, i. e. أَسْرَجُوا [*They lighted for us* a lamp, or with a lamp]. (M.) ___ Also *He moved away* or *aside* [*in order that the light might enter a place*]. (K.) When a man is standing at a door or an entrance, one says to him, أَسْدِفْ, i. e. *Move thou away* or *aside* from the door, or entrance, *in order that the chamber,* or *tent, may become light.* (AA, TA. [See also the last sentence of this paragraph.]) ___ [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] You say of a woman, اسدفت القِنَاعَ, (S, TA,) and الحِجَابَ, (TA,) *She let down* [*the head-covering,* and *the veil,* or *curtain*]. (S, TA.) ___ And اسدف السِّتْرَ *He raised* [*the veil,* or *curtain*]. (K.) ___ One says also, أَسْدِفْ البَابَ *Open thou the door,* or *entrance, in order that*

the chamber, or *tent, may become light.* (S.)

سَدَفٌ : see سُدْفَةٌ, in three places. ___ Also The *night.* (S, TA.) ___ And The *daybreak,* or *dawn:* (AA, S, K:) and the *advent thereof:* (Fr, S, K:) and the *whiteness of day.* (TA.) Also *A ewe:* (Ibn-'Abbád, K:) or *such as has a blackness like that of night.* (TA.) ___ And سَدَفْ سَدَفْ is *A call to the ewe to be milked.* (K.)

سَدْفَةٌ : see the next paragraph.

سُدْفَةٌ and سَدْفَةٌ *i. q.* سَدَفٌ , (As, S, M, K,) as meaning The *darkness,* (As, S, K,) in the dial. of Nejd, (As, S,) or of Temeem; (K;) or as meaning the *darkness of night;* or, as some say, *after the* جَنْح [which here app. means the *first part of the night;* or *about the half;* or *a great,* or *the greater, part*]: (M:) and also as meaning the *light,* (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the *commingling of the light and the darkness,* (S, M, K,) *as in the time between the rising of the dawn,* (S,) or *as in the time between the prayer of the dawn,* (M,) *and that when the sun becomes white,* (S, M,) accord. to some, as is said by A 'Obeyd; (S;) or, as 'Omárah says, the first signifies *darkness in which is light, of the former part of the night* and *of the latter part thereof, between the redness after sunset and the darkness* and *between the dawn and the prayer* [*of the dawn*]; And Az says that this is the correct explanation: (TA:) and the first and second, *a portion of the night:* (M, K:) or the first, *a remaining portion of the night:* (Ibn- Habeeb, TA:) or the *first of five divisions of the night:* (TA in art. خدر: see خُدْرَةٌ, voce خَدَرٌ:) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also سَدَفٌ , the *blackness of night:* (K:) the pl. of the first is سُدَفٌ; as in the saying of 'Alee, كَشَفْتُ عَنْهُمُ سُدَفَ

اللَّيْلِ *I removed from over them the darknesses of night:* (TA:) and the pl. of سَدَفٌ is أَسْدَافٌ. (M, TA.) You say also, رَأَيْتُ سُدْفَةَ شَخْصِهِ مِنْ بُعْدٍ *I saw the blackness of his body,* or *form, from a distance.* (TA.) Also the first, *A door,* or *an entrance:* (M, K:) or *its* سُدَّة [i. e. *vestibule,* or *porch,* &c.]: (K:) and *a sort of covering over a door to protect it from the rain.* (K, * TA.)

سُدُوفٌ [a pl. of which the sing. is app. سَدَفٌ, like شَدَفٌ,] The *corporeal forms* or *figures* or *substances of men* or *other things which one sees from a distance:* (K:) accord. to Sgh, (TA,) correctly with ش: (K, TA:) but the truth is, that they are two dial. vars. (TA.)

سَدِيفٌ *A camel's hump:* (S:) or *a camel's hump cut into pieces:* (M, TA:) or *pieces* [or *slices*] *of a camel's hump:* (Ham p. 258:) or the *fat of a camel's hump:* (M, K, and Ham p. 257:) [or *a very fat hump of a camel:* (Freytag, from the Deewán of Jereer:)] pl. سَدَائِفُ and سِدَافٌ. (TA.)

سِدَافَةٌ *A veil,* or *covering; a thing that veils, conceals, covers,* or *protects:* whence the saying of Umm-Selemeh to 'Áïsheh, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) قَدْ وَجَّهْتِ سِدَافَتَهُ i. e. هَتَكْتِ السِّتْرَ i. e. أَخَذْتِ وَجْهَهَا [i. e. وَجَّهَ سِدَافَتَهُ (JM in art. وجه) *Thou hast rent open his veil,* or *covering,* meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or *thou hast removed his veil,* or *covering:* (O, TA:) or *thou hast removed his veil,* or *covering, from its place, to which thou wast commanded to keep, and hast placed it before thee:* (O, K, TA:) but the saying is also related otherwise, i. e. وَجَّهْتِ سِجَافَتَهُ, mentioned before [in art. سجف]. (TA.) One says also, وَجَّهَ فُلَانٌ سِدَافَتَهُ, meaning *Such a one quitted his veil,* or *covering, and came forth from* [*behind*] *it.* (TA.)

أَسْدَفُ, as an epithet applied to night, *Dark,* (M, [as also مُسْدَفٌ,]) or *black.* (K.)

مُسْدَفٌ *Dark:* [like أَسْدَفُ:] and also *light:* having two contr. significations. (M, TA.) ___ And *Entering upon*

the [*period called*] سُدْفَة. (TA.).

سَنَامٌ مُسَدَّفٌ *A camel's hump cut into pieces* [or *slices*]. (M.)

حِجَابٌ مَسْدُوفٌ *A veil,* or *curtain, let down.* (TA.)

سدل

1 **سَدَلَهُ** , aor. ـُ , (S, M, Mgh, Msb, K,) and ـِ , (M, K,) inf. n. سَدْلٌ, (S, M, Mgh, Msb,) *He let it loose, let it down, lowered it,* or *let it fall;* (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and سَدَنَهُ signifies the same; (Fr, TA;) as also اسدله ; (M, K;) or this latter is a mistake; (Mgh; [but this the author asserts because, he says, he had searched through books without finding it except in the Nahj-el-Balághah;]) not allowable; (Msb;) and the former signifies *he let it down,* or *let it fall,* namely, the garment, *without drawing together its two sides:* (Mgh, Msb:) or, as some say, *he threw it upon his head, and let it loose, let it down,* or *let it fall, upon his shoulders:* (Mgh:) and *he let it down,* or *let it fall,* namely, hair, *not* مَعْقُوف [i. e. *made recurvate at the extremities*], *nor tied in knots:* (Lth, TA:) and one says also, يَزْدُلُ ثَوْبَهُ, changing the س into ز. (Sb, M.) The سَدْل that is forbidden in prayer is The *letting down one's garment without drawing together its two sides:* or the *enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state;* as the Jews used to do; and this applies uniformly to the shirt and other garments: or the *putting the middle of the* إِزَار [or *waist-wrapper*] *upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades.* (TA.) سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ is said in a trad. [as meaning *He made the end of his turban to hang down between his two shoulder-blades*]. (Mgh.) And one says also, سَدَّلَ شَعْرَهُ عَلَى عَاتِقَيْهِ وَعُنُقِهِ, [meaning *He let his hair fall down abundant and long upon his shoulders and his neck,*] inf. n. تَسْدِيلٌ. (ISh, TA. [See its pass. part. n., voce مُنْسَدِلٌ.]) ___ Also, aor. ـِ , (M, K,) inf. n. as above, (TA,) *He slit it,* or *rent it;* namely, his garment. (M, K.) ___ And سَدَلَ فِى البِلَادِ, (O,

K,) inf. n. as above, (TA,) *He went away into the countries,* or *provinces.* (O, K.)

2 **سَدَّلَ** see 1, last sentence but two.

4 **أَسْدَلَ** see 1, first sentence.

5 **تَسَدَّلَ** see the next paragraph.

7 **انسدل** [and accord. to Freytag تسدّل also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2,] *It was let loose, let down, lowered,* or *let fall;* said of hair [&c.]. (MA, KL.) ___ And انسدل يعدُو *He was somewhat quick,* or *made some haste, running;* like انسدر; the ر and ل being app. interchangeable. (Har p. 576.)

Q. Q. 1 **سَوْدَلَ** *He* (a man) *had long mustaches,* (IAar, TA,) or *he had a long mustache.* (As, K.)

سُدْلٌ and سِدْلٌ [the former written in a copy of the M سَدْل, but said in the K to be with damm,] *A veil,* or *curtain:* pl. [of mult.] سُدُولٌ and [of pauc.] أَسْدَالٌ (M, K) and أَسْدُلٌ. (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaakoob, السُّدُول is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُّدُوس, meaning a sort of garment: but others relate it differently, saying السَّدِيل, which is correctly a sing. (M.) [See also سِدْنٌ.]

سِدْلٌ *A string of gems* or *jewels:* (S:) or *a string of pearls* or *large pearls, reaching to the breast:* (M, K:) pl. سُدُولٌ. (S.) ___ See also سُدْلٌ.

سَدَلٌ *An inclining.* (M, K.) [See أَسْدَلُ.]

سِدْلَّى , of the measure فِعَلَّى, an arabicized

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word, originally, in Pers., سه دله [three-hearted], as though it were three chambers in one chamber (كَأَنَّهُ ثَلَاثَةُ بُيُوتٍ فِى بَيْتٍ), like the حَارِىّ بِكُمَّيْنِ [i. e., I suppose, like the garment of El-Heereh with two sleeves; app. meaning that it signifies *An oblong chamber with a wide and deep recess on either hand at,* or *near, one extremity thereof;* so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides]. (S.) [Golius explains it, as on the authority of the S, (in which is nothing relating to it but what I have given above,) thus: *Pers.* سِيدَلَه *seu* سِدَرَه, *i. q.* سُدَّر.]

سَدِيلٌ The *thing* [or *hanging*] *that is let down,* or *suspended, upon the* [*kind of camel-vehicle for women called*] هَوْدَج: (S, O, K:) pl. [of mult.] سُدُولٌ and سَدَائِلُ and [of pauc.] أَسْدَالٌ: (S, O:) the first of which pls. is expl. by As as meaning the *pieces of cloth with which the* هودج *is covered;* as also سُدُونٌ. (TA.) ___ Also *A thing* [app. *a hanging* or *curtain*] *that is extended across,* or *sideways,* (يُعَرَّضُ,) *in the space from side to side of the* [*tent called*] فِى سَعَةِ الخِبَآءِ (خِبَآء): and (some say, M) the *curtain of the* حَجَلَة [or *bridal canopy,* &c.,] *of a woman:* (M, K:) pls. as above. (TA.)

سَنْدَلٌ, or سَمَنْدَلٌ, (accord. to different copies of the S,) *A certain bird, that eats* [*the poisonous plant called*] بِيش [generally applied to the *common wolf's-bane, aconitum napellus*]: on the authority of El-Jáhidh. (S.) [See also art. سمندل.]

سَوْدَلٌ The *mustache.* (S, IAar, K.) You say, طَالَ سَوْدَلُهُ, (As, K,) or سَوْدَلَاهُ, (IAar,) *His mustache,* or *mustaches, became long.* (As, IAar, K.)

ذَكَرٌ أَسْدَلُ *An inclining penis:* (M, K:) pl. [by rule سُدْلٌ, but it is said to be] سُدُلٌ, i. e. like كُتُبٌ. (K.)

مُسْدَلٌ and مُسَدَّلٌ: see what follows.

مُنْسَدِلٌ Hair *let loose, let down, lowered,* or *let fall:* (S:) or *lank,* or *long, and pendent;* (M, K;) as also مُسْدَلٌ : (TA:) or *abundant and long,* (Lth, TA,) and so مُسَدَّلٌ , (ISh, TA,) *falling upon the back.* (Lth, TA.)

سدم

1 سَدِمَ, (S, M, K,) aor. ـَـ, (K,) inf. n. سَدَمٌ, (S, M, K,) *He repented and grieved:* (S:) or *he was,* or *became, affected with anxiety:* or *with anxiety together with repentance:* or *with wrath,* or *rage, together with grief.* (M, K.) [Hence,] one says, مَا لَهُ هَمٌّ وَلَا سَدَمٌ إِلَّا ذَاكَ [*He has no object of anxiety nor of repentance and grief except that:* or this saying may be from what next follows]. (S.) ___ سَدِمَ بِالشَّىْءِ, aor. and inf. n. as above, *He desired the thing vehemently, eagerly, greedily, very greedily,* or *excessively; hankered after it,* or *coveted it;* and *he was,* or *became, devoted, addicted,* or *attached, to it:* (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] السَّدَمُ is *syn.* with الحِرْصُ: and اللَّهَجُ بِالشَّىْءِ, (M, K, [in the CK اللَّهْجُ,]) and الوُلُوعُ. (TA.) Hence the trad., مَنْ كَانَتِ الدُّنْيَا هَمَّهُ وَسَدَمَهُ جَعَلَ ٱللّٰهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ [*To whomsoever the present state of existence is the object of his anxiety and of his eager desire* &c., *God places his poverty before his eyes*]. (TA.) And سدم, [i. e. سَدِمَ, as is indicated by the form of the part. n. سَدِمٌ, and by سَدَمٌ as an inf. n. used in the sense of that part. n.,] said of water, *It became altered* [*for the worse*] *by reason of long standing, and overspread with* [*the green substance termed*] طُحْلُب, *and choked with dust and other things that had fallen into it.* (A, TA.) [And سَدِمَ said of a stallion, *He was withheld from covering:* so in the Deewán of Jereer, accord. to Freytag: it is said of a stallion-camel: see سَدَمٌ [*The length of time that had elapsed since the coming thereto of the drinkers*] *altered the water* [*for the worse*]. (A, TA.) ___ And سَدَمَ البَابَ *He shut,* or *closed, the door;* syn. رَدَّهُ; (IAar, M, TA;) in the K, erroneously, رَدَمَهُ: and so سَطَمَهُ. (TA.) See also سَدِيمٌ.

2 **تَسْدِيمٌ** [inf. n. of سَدَّمَ] The *binding*, or *closing, the mouth* of a camel [*with a muzzle;* i. e. the *muzzling* of a camel: see the pass. part. n., below]. (KL.)

4 **أُسْدِمَ**, said of water, *It was prevented from flowing by dust and wind:* so in the Deewán of Jereer, accord. to Freytag.]

7 **انسدم دبر البعير** *The galls*, or *sores, on the back of the camel became healed.* (K, TA.)

سُدْمٌ, as a sing. epithet: see سُدْمٌ, last sentence. It is also a pl. of سَدُومٌ. (M, TA.)

سَدْمٌ inf. n. of سَدِمَ. (S, M, K. [See 1, first four sentences.]) ___ See also سَدَمٌ, in two places.

سَدُمٌ: see the latter half of the next paragraph.

سَدِمٌ [is a part. n. of سَدِمَ: and is also app. used as an imitative sequent to نَدِمَ]. You say [سَدِمٌ and] سَادِمٌ and سَدْمَانُ (M, K, TA) meaning *Repenting and grieving:* (TA:) or *affected with anxiety:* or *with anxiety together with repentance:* or *with wrath*, or *rage, together with grief:* (M, K, TA:) and سَدِمٌ نَدِمٌ, in which one is used as an imitative sequent to the other; and سَادِمٌ نَادِمٌ, and سَدْمَانُ نَدْمَانُ, [app. in like manner,] السَّدَمُ being seldom used without النَّدَمُ: (TA:) or [نَدِمٌ سَدِمٌ, and] نَادِمٌ سَادِمٌ, and نَدْمَانُ سَدْمَانُ; in which one is said to be an imitative sequent to the other: (S:) or, accord. to IAmb, ↓سَادِمٌ in the phrase رَجُلٌ سَادِمٌ نَادِمٌ means, as some say, *altered* [*for the worse*] *in intellect in consequence of grief;* from مَآءٌ سَدِمٌ, i. e. water that has become altered [for the worse]: or, as others say, *grieving, not able to go nor to come.* (TA.) You say also رَجُلٌ سَدِمٌ *A man affected with wrath*, or *rage.* (S, TA.) ___ And عَاشِقٌ سَدِمٌ *Affected with amorous*, or *passionate, desire, in a vehement degree.* (AO, K.) ___ And in like manner, (TA,) فَحْلٌ سَدِمٌ (S, M, K) and سَدَمٌ [which is an inf. n. used as an epithet] and مَسْدُومٌ and مُسَدَّمٌ (M, K) *A stallion* [*camel*] *excited by lust for the female:* (S, M, K:) or *one that is sent among the she-camels,*

and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed; (M, K, TA;) *therefore, when he is excited by lust, he is shackled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled:* (TA:) or *one that is in any manner debarred from covering;* (K;) or the last two epithets have this last signification. (M.) ___ And ناقة سدمة *An old and weak she-camel.* (AO, (TA.) مآء سدم and سدم and سدم (M, K) and سدم (K) and سدوم (M, TA) and سدوم and سديم (TA) *i. q.* مندفن [i. e. *Water filled up, stopped up,* or *choked up, with earth* or *dust;* or *into which the dust has been swept by the wind*]: (M: [in the K and TA, erroneously, مندفق:]) pl. أَسدام [a pl. of pauc.] and سدام [a pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say مآء أَسدام and سدام, applying pl. epithets to a sing. noun; (Z, TA;) as well as مياه أَسدام (IAmb, TA, and Ham p. 102) and سدام (IAmb, TA) meaning *waters altered* [*for the worse*] (IAmb, TA, and Ham ubi suprà) *in consequence of long standing,* and so سدم: (Ham:) this last is pl. of سدوم, as also سدم: (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also ركيَّة سدم and سدم meaning *a well filled up, stopped up,* or *choked up, with earth* or *dust;* or *into which the dust has been swept by the wind:* (S, K, TA: [in the CK, مندفقة is erroneously put for مندفنة:]) or *into which varieties of small rubbish, and dust,* or *small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up:* (Lth, TA:) and مآء سدم is expl. as meaning *water that has become altered* [*for the worse*]: (IAmb, TA:) مسدَّم, also, applied to water, signifies the same as سدم; (M, K;) and so does مسدوم: (TA:) [or ↓ the former of these, so applied, *prevented from flowing by dust and wind.* (Freytag, from the Deewán of Jereer.)]

سدم, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of سدوم. (M, TA.)

سدمان: see سدم, second sentence, in three places.

سدوم and سدوم: see سدم, in the latter half of the paragraph; the former word, in two places.

سديم : see سدم, in the latter half of the para-

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graph. Also *Mist;* syn. ضباب: or *such as is thin.* (M, K.) And *i. q.* كثير الذّكر (K) [app. as meaning *Remembering* God, or *celebrating* Him, *much,* or *frequently:* for SM adds], hence the saying,

* لَا يَذْكُرُونَ ٱللّٰهَ إِلَّا سَدْمَا *

[app. *They remember not,* or *celebrate not, God, otherwise than doing so much,* or *frequently:* from which it seems that one says, سدم ٱللّٰه, inf. n. سَدْمٌ, meaning *He remembered,* or *celebrated, God,* &c.]. (TA.) And *i. q.* تعب [*Fatigue:* but I incline to think that this explanation is a mistranscription]. (TA.)

سادم : see سدم, second sentence, in four places.

مسدَّم : see سدم, in the former half of the paragraph. ___ Also A camel *left to pasture by itself* (K, TA) *around the dwelling.* (TA.) ___ And A [camel of generous race, such as is termed] فنيق *having a muzzle put upon his mouth.* (S.) ___ And A camel *having galls,* or *sores, upon his back, and therefore exempted from the saddle until his galls,* or *sores, have become healed.* (K.) See also سدم, last sentence, in two places.

مسدوم : see سدم, in the former half of the paragraph: and again in the last sentence. ___ Also A door *shut,* or *closed.* (TA.)

سدن

1 **سَدَنَ** , (S, L, K,) aor. ـُ , (S, L,) inf. n. سَدْنٌ and سَدَانَةٌ, [or the latter, accord. to the Msb, seems to be a simple subst.,] *He acted as minister,* or *servant, of the Kaabeh,* and [so in the S and L, but in the K or] *of the temple of idols;* (S, L, K;) and *performed the office of doorkeeper,* or *chamberlain.* (K.) [And] سَدَنَ الكَعْبَةَ. aor. ـُ , inf. n. سَدْنٌ, has the former meaning. (Msb.) A 'Obeyd says, (L,) سَدَانَةُ الكَعْبَةِ signifies *The ministry,* or *service, of the Kaabeh,* (Mgh, L,) *and the superintendence thereof, and the opening and locking of its door.* (L.) The سَدَانَة and the لِوَآء [q. v.] belonged to [the family named] Benoo-'Abd-ed-Dár in the Time of Ignorance, and the Prophet confirmed it to them in El-Islám: (S, L:) [in the first age of ElIslám,] the سدانة of the Kaabeh belonged to the sons of 'Othmán Ibn-Talhah [of the family of Benoo-'Abd-ed-Dár]. (Mgh.) السَّدَانَةُ signifies [also (L)] الحَجَابَةُ [which seems to be properly a subst., meaning *The office of door-keeper,* or *chamberlain,* but here seems, from the context, to be used as an inf. n., meaning *the performing that office*]: you say, سَدَنَهُ, aor. as above, [app. meaning *He acted as door-keeper,* or *chamberlain, to it,* namely a temple, or *for him:*] (M, L:) or سَدَنَهُ, inf. n. سَدَانَةٌ, signifies *he served it,* or *him.* (MA.) سَدَنَ ثَوْبَهُ, (S, L, K,) and السِّتْرَ, (S, L,) aor. ـِ and ـُ , (K,) *He* (a man, S, L) *let down,* or *lowered, his garment,* (S, L, K,) and *the curtain,* or *veil,* (S, L,) and الشَّعْرَ *the hair;* like سَدَلَهُ [which is held by some to be the original, the ن being held by them to be a substitute for ل: see سَدْنٌ]. (Fr, TA in art. سدل.)

سَدْنٌ : see what next follows, in two places.

سِدْنٌ , (L, Msb,) or سَدْنٌ , (so in a copy of the M,) or سَدَنٌ , and سَدَانٌ , (K,) as also سَدِينٌ , (AA, L, K,) *A curtain,* or *veil:* (AA, M, L, Msb, K:) [like سِدْلٌ and سُدْلٌ:] pl. of the first (L) or second (M) [and app. of the last also, like as أَسْدَالٌ is pl. of

سَدْلٌ or سُدْلٌ and also of أَسْدَانٌ,] سَدِيلٌ; in which the ن is said by some to be a substitute for ل: (M, L:) or أَسْدَانٌ is a dial. var. of أَسْدَالٌ signifying the سُدُولٌ *of the* [*kind of camel-vehicles for women called*] هَوَادِجُ; (S, L;) [i. e.,] accord. to ISk, it signifies the *pieces of cloth with which the* هَوْدَجُ *is covered;* (L;) as also سُدُونٌ; (As, TA voce سَدِيلٌ;) and its sing. is [سَدِينٌ, like سَدِيلٌ, or] سَدْنٌ . (L. [The last word is there thus written, in this instance, with fet-h.])

سَدَنٌ : see the next preceding paragraph.

سَدَانٌ : see the next preceding paragraph.

سَدِينٌ : see سَدْنٌ. ___ Also *Fat,* as a subst. (AA, L, K.) ___ And *Blood.* (K.) ___ And *Wool.* (K.)

سَدَانَةٌ *Ministry,* or *service.* (Msb.) [And particularly The *ministry,* or *service, and superintendence, of a temple of idols;* and afterwards, *of the Kaabeh:* see 1.]

سَادِنٌ *A minister,* or *servant, of the Kaabeh,* (S, Mgh, L, Msb, K,) and [so in the S and L, but in the K or] *of the temple of idols;* (S, L, K;) and *one who performs the office of doorkeeper,* or *chamberlain:* (K:) pl. سَدَنَةٌ: (S, Mgh, L, Msb, K:) or سَدَنَةٌ signifies the *doorkeepers,* or *chamberlains,* (حُجَّابٌ, [pl. of حَاجِبٌ,]) *of the House* [*of God,* i. e. *the Kaabeh*]; and *the intendants of the idols in the Time of Ignorance;* the latter being the primary application: (M, L:) but IB says that there is this difference between the سَادِنٌ and the حَاجِبٌ; that the latter precludes, and his license to do so belongs to another; whereas the سَادِنٌ precludes, and his license to do so belongs to himself. (L.)

سدو

1 **سَدَا بِيَدِيهِ** , (M,) or بِيَدِهِ, (K,) [aor. يَسْدُو,] inf. n. سَدْوٌ, (S, M, K,) *He stretched forth* (S, M, K) *his arms* or *hands*, or, as when said of a camel, *his fore legs*, (M,) or *his arm* or *hand*, or *his fore leg*, (S, K, TA,) إِلَيْهِ [*towards him* or *it*], (CK,) or نَحْوَ الشَّىْءِ [*towards the thing*], *like as do camels* (كَمَا تَسْدُو الإِبِلُ) *in their going along;* (TA;) as also اسْتَدَى , (M, K, TA,) in [some of] the copies of the K اسدى, but the former is the right. (TA.) You say of a man, سَدَا, aor. يَسْدُو, *He stretched forth his arm*, or *hand, towards a thing:* and of a camel, سَدَا, inf. n. سَدْوٌ, *he stretched forth his fore leg in going along:* (Msb:) or of a she-camel, سَدَتْ, (S, K,) aor. تَسْدُو, inf. n. سَدْوٌ, (S,) *she went with wide steps;* (K;) or *she stretched forth her arms in going along, and went with wide steps:* and مَا أَحْسَنَ سَدْوَ رِجْلَيْهَا وَأَتْوَ يَدَيْهَا [*How good*, or *beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!*]. (S.) See also سَدَا ___. سَتَى, (M,) or يَسْدُو, (S,) سَدْوَ كَذَا, (S, M,) *He went*, (M,) or *he goes*, (S,) *towards*, or *in the direction of, such a thing;* (S, M;) said of a man. (S.) ___ سَدْوٌ also signifies The *going at random, heedlessly*, or *in a headlong manner, without consideration*, or *without any certain aim*, or *object, not obeying a guide to the right course, in journeying;* (S, M;) said in relation to camels and horses. (M.) ___ Hence, (M,) سَدَا بِالْجَوْزِ, (K,) aor. يَسْدُو, (TA,) inf. n. سَدْوٌ, (M, TA,) *He* (a boy, or child,) *played with walnuts*, (M, K, TA,) *throwing them into a hole;* (TA;) a dial. var. of زَدَا; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also اسْتَدَى , (M, K, TA,) in [some of] the copies of the K, erroneously, اسدى. (TA.) See also مَدْحَاةٌ, in art. دحو. See also 5. سَدِيَتِ الأَرْضُ *The land was*, or *became, moistened by much dew*, (S, Msb,) either *from the sky* or *from the ground.* (S.) And سَدِيَتِ اللَّيْلَةُ *The night was*, or

became, moist with much dew. (M, * TA.) ___ سَدِىَ البُسْرُ, (S, K,) or البَلَحُ, (M,) inf. n. سَدًى; (TA;) and أَسْدَى ; (M;) *The dates in the state in which they are termed* بلح, or بلح, [see these words,] *were,* or *became, lax in their* ثَفَارِيق [or *bases,* so as to be easily detached therefrom], (S, M, K,) *and moist.* (M.)

2 **سَدَّو** see 4, first three sentences, in four places. ___ [Hence,] one says of honey, يُسَدِّيهِ النَّحْلُ [*The bees make, prepare,* or *produce, it*]. (M.) ___ See 4, again, in two places. See also 5.

4 **اسدى الثَّوْبَ** , (S, Msb, K,) and استاه; (S;) as also سدّاه , (K,) inf. n. تَسْدِيَةٌ; (TA;) and تسدّاه ; (K;) *He set,* or *disposed, the warp* (السَّدَى) *of the garment,* or *piece of cloth;* (S, * Msb, K, * TA;) *he made a warp* (سَدًى) *in the garment,* or *piece of cloth:* (Har p. 241:) or سدّاه means *he did so for another;* and تسدّاه , *he did so for himself.* (M, TA.) [Golius explains سدّى as signifying also *Oblivit* telam *viscosiore aquâ,* ut cui mistus fuerit panis, quod fit roboris conciliandi ergo; as on the authority of the KL; in my copy of which I find only its inf. n., تَسْدِيَةٌ, expl. as meaning the weaver's *making a warp in a garment,* or *piece of cloth* (تار درجامه كردن جولاه): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, *Cirris* s. *fimbriis ornavit* vestem.] ___ [Hence,] one says, هو يُسَدِّى الأُمُورَ وينيرها (A in art. نير) or يُسْدِى (TA in that art.) [meaning *He commences things,* or *affairs, and completes them*]. And أَلْحِمْ ما أَسْدَيْتَ *Complete what thou hast commenced* (S and K in art. لحم) *of beneficence.* (S in that art.) ___ Hence also, اسدى بينهم حديثًا *i. q.* نَسَجَهُ [i. e. *He wove,* or *composed,* or *he forged, a discourse between them*]. (M, TA.) ___ And اسدى بينهما *i. q.* أَصْلَحَ [i. e. *He effected a*

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rectification of affairs, an agreement, a harmony, or *a reconciliation, between*

them two]. (AA, Az, K.) ___ And اسدى إليه *He did a benefit to him;* as also سدّى , inf. n. تسدية: (K:) or اسدى إليه سدًى, and سدّاه عليه, (M, TA, [thus in the latter case, عليه, not اليه,]) or اسدى إليه معزوفًا, (Msb,) *he did to him,* or *conferred upon him, a benefit, benefaction, favour,* or *the like:* (M, * Msb, TA:) [app. from اسدى الثَّوب, and سدّاه; and accordingly mentioned in the M in art. سدى: or] it is from سدى [or rather سدا, inf. n. سدو,] as meaning he (a camel) put forward his fore legs in going along; for he of whom one says أَسْدَاكَ خيرًا [*he did to thee good,* like أَسْدَى إليك خيرًا,] is as though he stretched forth to the his arm, or hand, therewith, advancing: (Ham p. 696:) you say, اسدى نعمة, meaning اصطنع [i. e. *he did a benefit,* &c.]. (Idem p. 759.) ___ You say also, طَلَبْتُ أمرًا فأَسْدَيْتُه i. e. [*I sought a thing, and*] *I attained it,* or *obtained it:* [as though meaning I stretched forth my hand to it and reached it:] if you do not attain it, or obtain it, you say, أَعْمَسْتُه: (S:) or إِسْدَآءٌ signifies the *attaining quickly.* (KL. [There expl. by the words زود دريافتن: for which Golius seems to have found in his copy زود رفتن; for he has assigned to اسدى, as on the authority of the KL, the meaning of *cito incessit.*]) اسداه also signifies *He left, let alone,* or *neglected, him,* or *it:* (K:) *he left him to himself, uncontrolled,* (M, Msb,) *neither commanded nor forbidden.* (M.) And you say, أَسْدَيْتُ إبلى, (AZ, T, S,) inf. n. إِسْدَآءٌ, (AZ, T,) *I left my camels to pasture by themselves.* (AZ, T, S.) اسدى البَلَحُ: see 1, last sentence. ___ اسدى النَّخلُ *The palm-trees had dates such as are termed* سِدًى. (As, T, S, K.)

5 **تسدّاه**: see 4, first sentence, in two places. Also *He mounted it,* or *mounted upon it;* (M, K;) *he was,* or *became,* or *got, upon it;* (S, M, K;) syn. رَكِبَه, (M, K,) and عَلَاه; (S, M, K;) namely, a thing. (M.) A poet says, (S, TA,) namely, Imra-el-Keys, (TA,)

* فَثَوبًا نَسِيتُ وثَوبًا أَجُرْ *

* فَلَمَّا دَنَوْتُ تَسَدَّيْتُها *

[*And when I drew near, I got upon her, and a garment I forgot,* or *neglected, and a*

garment I was dragging upon the ground: أَجْرٌ being for أُجُرٌ]. (S, TA.) And سَدَا جَارِيَتَهُ [or تَسَدَّاهُ (for سَدَى meaning as expl. above is mentioned in the M in art. سدو), or it may be سَدَّى] signifies [in like manner] عَلَاهَا. (TA.) ___ And *He followed him,* (K, TA,) *and overtook him.* (TA.) ___ And *He overcame,* or *overpowered, him;* namely, a man. (TA.) And *He conquered,* or *mastered, it;* namely, an affair. (TA.)

8 **استدى** : see 1, in two places. Also, said of a horse, *He sweated.* (K.)

سَدْوٌ inf. n. of سَدَا. (S, M, K.) Hence, سَدَا سَدْوَ كَذَا or يَسْدُو سَدْوَ كَذَا: see 1. And خَطَبَ الأَمِيرُ فَمَا زَالَ عَلَى سَدْوٍ وَاحِدٍ i. e. [*The prince,* or *commander, recited an oration,* or *a harangue,* &c., *and ceased not to keep to*] *one proserhyme.* (M.)

سَدًى of a garment, or piece of cloth, (S, M, K, &c.,) The *warp;* (MA, KL;) *contr. of* لُحْمَةٌ; (S, M, Msb;) i. e. (Msb [in the M and it is said to mean]) the *portion* [or *threads*] thereof *extended longitudinally* (M, * Msb, K *) *in the weaving:* (Msb:) and it is said to mean the *lower,* or *lowest, part* thereof: (M: [but this is a strange explanation, which I do not find elsewhere:]) it is [said to be] from السَّدْوُ [inf. n. of سَدَا] signifying the stretching forth the arm, or hand, or the fore leg, towards a thing: (Har p. 241: [but it is mentioned in the M as belonging to art. سدى; and its dual, mentioned below, requires its being so:]) and أَسْدًى , (M, K,) also [and more commonly] written أُسْدًى , (K,) signifies the same; (M, K;) as also سَدَاةٌ ; (S, K;) or this last is the n. un. of سَدًى, (M, TA,) having a more special signification, (Msb, TA,) [as though meaning *a warp,* or *a sort of warp;* or the لُحْمَةٌ may be affixed for the purpose of assimilating the word to its contr. سَدًى, with which it is often coupled:] the dual [of سَدًى] is سَدَيَانِ: (S, Msb, TA:) and the pl. is أَسْدِيَةٌ (accord. to the S) or أَسْدَآءٌ. (Msb.) مَا أَنْتَ بِلُحْمَةٍ وَلَا سَدَاةٍ [lit. *Thou art neither a woof nor a warp*] is said to him who neither harms nor profits. (TA. [See also ستى.]) ___ Hence, as being likened thereto, (M, [see 2, second sentence,]) *Honey in its comb;* syn. شَهْدٌ or شُهْدٌ. (M, K, TA.) ___ And *A benefit, benefaction, favour,* or *the like.* (S, M, K, TA. [See also the next two sentences.]) ___ The *nightdew;* (S, M, Msb, K;) by means of which seedproduce lives: (S, * Msb:) or, as some

say, سَدًى and نَدًى are syn. [and both applied to *dew in an absolute sense*]: and the pl. is أَسْدَآءٌ. (M.) ___ And *Liberality, bounty, munificence,* or *generosity;* as being likened thereto; and so نَدًى. (S in art. ندو and ندى.) [See an ex. in a verse cited voce رَقْبَةٌ.] *Green dates,* (M, K,) *with their* شَمَارِيخ [or *fruit-stalks*]; (M;) as also سَدَآءٌ ; (M, K;) of the dial of El-Yemen: n. un. سَدَاةٌ and سَدَآءَةٌ , (M, TA,) on the authority of AA, and of Sh also, who says that they are of the dial. of El-Medeeneh. (TA.) [See also the last sentence of the next paragraph: and see سِيَابٌ.] Also sometimes used in the sense of سُدًى. (S, K.) See this latter word.

سَدٌ [originally سَدَىٌ] *Moist;* applied in this sense to anything. (AHn, M.) ___ And [particularly] *Moist with dew,* [or *with night-dew,* or *with much thereof,*] applied to a place. (M.) And you say أَرْضٌ سَدِيَةٌ *A land moist with much night-dew.* (S, Msb.) And لَيْلَةٌ سَدِيَةٌ *A night moist with much dew:* (M, * TA:) the epithet [سَدٌ] is seldom applied to a day. (M, TA.) ___ And بَلَحٌ سَدٌ *Dates in the state in which they are termed* بَلَحٌ, (S, M, K,) accord. to As, *when they have fallen,* (T, TA,) *that have become lax in their* ثَفَارِيق [or *bases,* so as to be easily detached therefrom], (As, T, S, M, K,) *and moist:* (As, T, M:) one thereof [i. e. a بَلَحَةٌ] is termed سَدِيَةٌ: (As, T, TA:) the ثُفْرُوق is the قَمْعٌ of the بُسْرَةٌ [or بَلَحَةٌ]. (TA.) You say also سَدٌ بِسْرٍ; and بُسْرَةٌ سَدِيَةٌ, which is the same as سَدَاةٌ [expl. above, voce سُدًى]. (S.)

سُدًى and سَدًى , (S, M, K,) the former the more common, (S, K,) used alike as sing. and pl., (S, * M, K,) *Left, let alone,* or *neglected;* or *left to pasture by itself* or *by themselves;* (S, M, K;) applied to a camel, (K, TA,) and to camels: (S, K, TA:) you say نَاقَةٌ سُدًى (TA) and إِبِلٌ سُدًى: (S, TA:) and سَادٌ signifies the same [as a sing. epithet]. (M, K.) أَيَحْسَبُ ٱلْإِنْسَانُ أَنْ يُتْرَكَ سُدًى, in the Kur [lxxv. 36], means *Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden?* (M.)

سَدَاةٌ : see سَدًى, in three places: and see also سَدٌ.

سَدَآءٌ : see سَدًى, last sentence but two.

سَدَآءَةٌ : see سَدًى, last sentence but two.

سَدُوٌّ A she-camel *that stretches forth, and flings out, her fore legs in going along.* (M.) [See also سَادٌ.]

الرُّمَّانُ السَّدَوِىُّ *The pomegranate of* السُّدَيَّا, *a town near Zebeed.* (K.)

سَادٌ *Stretching forth the arms,* or *fore legs, in going along,* (M, * TA,) *and wide in step;* (TA;) applied to a camel: (M, TA:) and so سَوَادٌ, [pl. of the fem. سَادِيَةٌ,] applied to she-camels: (S, K, * TA:) [see also سَدُوٌّ:] or, accord. to the T, the Arabs apply the term سَوَادٌ as a name for the *fore legs of camels,* because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And سَادٌ signifies also *Good in pace* or *going;* applied to a camel; and so زَادٌ. (TA.) ___ See also السَّادِى. سُدًى is also used for السَّادِس; (S, K, TA;) the س being changed into ى. (TA.) One says, جَآءَ فُلَانٌ سَادِسًا and سَادِيًا [*Such a one came sixth*]. (ISk, S voce سَاتٌ, q. v.)

أُسْدِىٌّ and أَسْدِىٌّ: see سَدًى ___ The former also signifies ثَوْبٌ مُسَدًّى [like أُسْتِىٌّ: see this last word, voce سَتًى]. (AHeyth, K.)

مِسْدَاةٌ [*A weaver's yarn-beam,* or *roller;* i. e., as expl. by Golius, on the authority of Meyd, the *implement on which the weaver rolls the warp.*]

المَسَادِى : see مِدْحَاةٌ, in art. دحو.

سدی

سدو See **سدی**

سذب

سُذْبَةٌ *A bag,* or *other receptacle, for travellingprovisions* or *for goods* or *utensils &c.;* syn. وِعَآءٌ. (K.)

سَذَابٌ , said to be an arabicized word, because [it is asserted that] س and ذ are not combined in any Arabic word; [and if so, سُذْبَةٌ also, men-

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tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA;) *i. q.* فِيجَنٌ, (K,) which is an ancient Greek word, (TA,) [i. e. πήγανο, meaning *Rue;*] *a well-known* بَقْل [or *kind of herb*], (K,) *having properties described in the medical books.* (TA.)

سَذَابِيٌّ *A seller of* سَذَاب [or *rue*]. (K, * TA.)

سذج

سَاذَجٌ and سَاذِجٌ, mentioned under this head in the O and K: see art. ساذج.

سر

1 **سَرَّهُ** , accord. to the TA, has two contr. significations: for it is there stated that one says سَرَرْتُهُ meaning كَتَمْتُهُ and سَرَرْتُهُ meaning أَعْلَنْتُهُ: and it is added that it will occur again soon: but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for أَسْرَرْتُهُ, first pers. of أَسَرَّهُ, q. v.] سَرَّهُ, (S, O, Msb, K, &c.,) aor. ـُ , (MS,) inf. n. مَسَرَّةٌ (S, O, K) and سُرُورٌ [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of سُرٌّ,] and سُرٌّ [which is also syn. with سُرُورٌ in the senses assigned to the latter below] and سُرًّى and تَسَرَّةٌ [which last may be also an inf. n. of سُرُّهُ expl. by Freytag as syn. with سَرَّهُ in the sense here following, but without an indication of any authority], (O, K,) *He,* or *it, rejoiced him; gladdened him;* or *made him happy;* syn. أَفْرَحَهُ: (Msb, K:) [or *made him to experience a pleasure,* or *delight, and dilatation of the heart, of which there was no external sign:* see سُرُورٌ, below.] And سُرَّ, [inf. n. سُرُورٌ, (see above,)] *He rejoiced; was joyful,* or *glad;* or *was happy:* (S, * A, * K:) [or *he experienced a pleasure,* or *delight, and dilatation of the heart, of which there was no external sign;* accord. to an explanation of سُرُورٌ:] you say, سُرَّ بِهِ and اِسْتَسَرَّ [*He rejoiced, was joyful* or *glad,* or *was happy, by reason of him,* or *it*]. (A.) ___ سَرَّهُ, (K,) aor. as above, (TA,) also signifies *He saluted him with* [*the offering of what are termed*] المَسَرَّةُ, i. e. *the extremities of sweet-smelling plants.* (K.) Also سَرَّهُ, (S, M,) aor. as above, inf. n. سَرٌّ, (S,) or سِرٌّ, (so in a copy of the M,) *He cut his* (a child's) سُرَّر, or سُرّ, i. e. *navel-string.* (S, M.) And سُرَّ *He* (a child) *had his navel-string cut.* (K.) ___ And سَرَّهُ, aor. as above, *He pierced him,* or *thrust him,* [with a spear or the like,] *in his* سُرَّةٌ [or *navel*]: a poet says,

* وَإِنْ أَدْبَرُوا فَهُمْ مَنْ يَسُبْ *

* نَسُرُّهُمْ إِنْ هُمُ أَقْبَلُوا *

[*We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex;* يسب being for يُسَبُّ]. (S.) سَرَّ الزَّنْدَ, aor. as above, inf. n. سَرٌّ, *He put a piece of wood,* (M, K,) or *a little piece of wood,* (S,) *in the interior of the* زند [or *piece of stick,* or *wood, for producing fire*], (M,) or *in its extremity,* (S, K,) *inserting it in its interior,* (S,) *in order that he might produce fire with it.* (S, M, K.) One says, سُرَّ زَنْدَكَ فَإِنَّهُ أَسَرُّ *Fill up the interior of thy* زند, *that it may produce fire,* (AHn, M,) *for it is* [*worn*] *hollow.* (S, K.) سَرَّ, [sec. pers. سَرَرْتَ,] aor. يَسُرُّ, (IAar, Sgh, L, K,) inf. n. سَرَرٌ, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) *He had a complaint of the* سُرَّة [or *navel*]. (IAar, Sgh, L, K.) ___ Also, aor. and inf. n. as in the next preceding case, said of a camel, *He had the pain,* or *disorder, termed* سَرَرٌ [q. v.]. (IAar, M.)

2 **سَرَّرَ** see 1, second sentence. سَرَّرْتُهُ in the phrase سَرَّرْتُهُ سُرِّيَّةً *I gave him,* or *caused him to take, a concubine slave,* doubly trans., is [said to be] changed to سَرَّيْتُهُ for alleviation of the pronunciation. (Msb.) سَرَّرَهُ, inf. n. تَسْرِيرٌ, said of water, *It reached his* سُرَّة [or *navel*]. (K.)

3 **سَارَّهُ**, inf. n. مُسَارَّةٌ and سِرَارٌ, (S, M,) [*He spoke,* or *discoursed, secretly to him* or *with him;*] *he acquainted him with a secret.* (M.) You say, سَارَّهُ فِى أُذُنِهِ *He spoke secretly to him in his ear.* (S, * K, * TK.) And كَانَ يُحَدِّثُهُ كَأَخِى السِّرَارِ occurs in a trad., meaning *He* (Mohammad) *used to talk to him* ('Omar) *in a low voice, like him who is telling a secret.* (TA.) ___ بَيْعُ السِّرَارِ is *The selling in which one says, I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price:* if they produce together,

or do not both produce, they do thus again. (Mgh.)

4 **اسرّه**, (S, M, A, Mgh, Msb, K,) inf. n. إِسْرَارٌ; (Msb;) [and accord. to the TA سَرَّهُ; but see the first sentence of this art.;] *He concealed it; suppressed it; kept it secret;* (S, M, A, Mgh, Msb, K;) namely, a story, or the like: (A, Mgh, Msb:) and, contr., *he manifested it; revealed it; published it; made it known.* (S, M, Msb, K.) Both of these significations have been assigned to the verb in the phrase وَأَسَرُّوا ٱلنَّدَامَةَ, in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is *They will manifest repentance:* Th says, *they will conceal it* from their chiefs: the former [says ISd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, *they,* the chiefs of the polytheists, *will conceal repentance* from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el- Keys, [in his Mo'allakah,] لَوْ يُسِرُّونَ مَقْتَلِى, which As used to quote with ش, thus, لَوْ يُشِرُّونَ مَقْتَلِى, meaning *that they might publish,* or *make known, my slaughter.* (S.) You say also, أَسَرَّ إِلَيْهِ حَدِيثًا *He revealed unto him a story* (S, K) *secretly.* (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And أَسْرَرْتُ إِلَيْهِ المَوَدَّةَ, and بالمَوَدَّةِ, *I showed,* or *manifested, to him love, or affection.* (S.) It is said in the Kur [lx. 1], تُسِرُّونَ إِلَيْهِمْ بِٱلْمَوَدَّةِ, meaning, *Ye reveal to them* the news of the Prophet *by reason of* the *love* that is between you and them; the objective complement of the verb being suppressed: or المودّة may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الخِطَامَ and أَخَذَ بِهِ: (Msb:) and this interpretation is correct; for إِسْرَارٌ to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) ___ وَأَسَرُّوهُ بِضَاعَةً, in the Kur xii. 19, signifies *And they concealed,* or *kept secret, his case,* making him *as an article of merchandise:* (Jel:) or *they conjectured in their minds that they should obtain, by selling him, merchandise.* (TA.) [See also an ex. voce ارتغى, in art.

اسرّ الفاتحة ___.] رغو, and بالفاتحة, *He recited the Fátihah* [or First Chapter of the Kur-án] *secretly,* or *inaudibly:* (Msb:) or the latter form of expression is a mistake. (Mgh.) ___ أَسررته also signifies نسبته إلى السرّ [which may mean either *I attributed it to secrecy,* or, like many phrases of this kind, by inversion, *I attributed to him secrecy, or mystery*]. (Msb.)

5 **تسرّر**, (M, K,) and استسرّ, (K,) *He took to himself a concubine-slave.* (M, * K, * TA.) And تَسَرَّرْتُ جارية, and تَسَرَّيْتُهَا, (S,) and اسْتَسْرَيْتُهَا, (TA,) *I took to myself a girl,* or *young woman, as a concubine-slave.* (S, * TA.) تَسَرَّرْتُهَا is [said to be] thus changed to تَسَرَّيْتُهَا, (T, S, Msb,) for alleviation of the pronunciation, (Msb,) on account of the three ر s following one another, (T,) being like تَظَنَّنْتُ and تَظَنَّيْتُ. (T, * S.) Lth says that تسرّيت is a mistake; but Az says that it is correct. (TA.) اسْتَسْرَرَنِى occurs in a trad. as signifying *He took me to himself as a concubine-slave;* but by rule one should say تَسَرَّرَنِى, or تَسَرَّانِى: as to استسرّنى, it [more properly] signifies He revealed to me his secret. (TA.) ___ تَسَرَّرَ فُلَانٌ بِنْتَ فُلَانٍ [as though signifying *Such a one took to himself the daughter of such a one as a concubine-slave*] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)

6 **تسارّوا** *They spoke,* or *discoursed, secretly together; acquainted one another with secrets.* (S, K.) [See also 3.] تسارّ إلى ذٰلك *He experienced pleasure,* or *delight, at that:* as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for استسرّ.]

10 **استسرّ** *He,* or *it, became concealed;* or *he,*

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or *it, concealed himself* or *itself:* (K:) *it* (a thing, or an affair,) *became hidden* or *concealed* or

secret: (A, Msb:) *it* (the moon) *became concealed* (S, M, A, TA) *by the light of the sun,* (TA,) [i. e. *by its proximity to the sun,*] *for one night,* or *for two nights.* (AO, S.) استسره *He took extraordinary pains in concealing it,* or *keeping it secret.* (TA.) ___ See also 5, in four places. ___ استسرّنى *He revealed to me his secret.* (TA.) See also 1; and see 6, last sentence.

سرّ A man *who rejoices,* or *gladdens, another;* or *makes him happy;* (S, K;) [and so سارّ :] fem. سرّة; with which سارّة is syn. (Lh, M, K.) You say رجل برّ سرّ *A man who treats with goodness and affection and gentleness, and rejoices* &c., (S, K, TA,) *his brethren:* (TA:) pl. سرّون. (S, K.)

سرّ : see سرور: and سرّ, last sentence but one. It is also a contraction of سرر, pl. of سرير. (Sb, M.) Also, and سرر , (S, M, K,) and سرر , (S, K, in the CK سرر,) The *navel-string* of a child; i. e. the *thing that the midwife cuts off from the navel* (سرّة) of a child; (S, K;) the *thing that hangs from the navel* (سرّة) of a newborn child, *and that is cut off:* or سرر signifies the *part that is cut off thereof, and that goes away:* (M:) pl. (of سرر, S, [or of سرّ or أسرّة,]) سرر, (Yaakoob, S, M, K,) which is extr. (M.) One says, عرفت ذلك قبل أن يقطع سرّك [*I knew that before thy navel-string was cut*]: one should not say سرّتك; for the سرّة is not cut. (S.) And ولدت ثلاثة فى سرر واحد *She brought forth three* [boys] *consecutively,* or *one at the heels of another.* (M.) [See also سرّ, last sentence.]

سرّ *A secret; a thing that is concealed,* or *suppressed,* (S, M, A, Mgh, Msb, K,) *in the mind;* (TA;) as also سريرة : (S, M, A, K:) or the former has the above-mentioned signification, and the latter signifies *a secret action, whether good or evil:* (Lth:) [and the former, also, *a mystery:*] pl. of the former, أسرار; (S, M, A, Mgh, Msb, K;) and of the latter, سرائر. (S, A, K.) It is said in a prov., ما يوم حليمة بسرّ [*The day of Haleemeh is not a secret*]: applied to anything commonly known: alluding to Haleemeh the daughter of El-Hárith the son of Aboo-Shemir El-Ghassánee; for, when her father sent an army to El-Mundhir the son of Má-es-Semà, she took forth for the soldiers some perfume in a

vessel (مِرْكَن), and perfumed them with it. (S.) [You say also, هُوَ مَوْضِعُ سِرِّى *He is the depositary of my secret, or secrets.*] The words of the Kur [lxxxvi. 9] يَوْمَ تُبْلَى السَّرَائِرُ signify *In the day wherein the secret tenets and intentions shall be tried and revealed:* (Jel:) or by السرائر is here meant *fasting, and prayer, and alms-giving, and ablution on account of the pollution termed* جَنَابَة. (TA.) [See also a verse cited in the third paragraph of art. عرض.] ___ *A thing that is revealed, appears,* or *is made manifest:* thus it has two contrary significations. (MF.) ___ السِّرُّ [for مَحَلُّ السِّرِّ, *The heart; the mind; the recesses of the mind; the secret thoughts; the soul;*] is a syn. of الضَّمِيرُ. (K in art. ضمر. [See also لَا تُتْعِبْ سِرَّكَ.]) [سَرِيرَةٌ *Weary not thy heart,* or *mind,* is a common modern phrase. And one says, of a deceased holy man, قَدَّسَ ٱللّٰهُ سِرَّهُ *May God sanctify his soul.*] ___ سِرٌّ also signifies *Secrecy; privacy; contr. of* عَلَانِيَةٌ. (S in art. علن.) You say سِرًّا وَعَلَانِيَةً [*Secretly and openly;* or *privately and publickly*]. (Kur ii. 275, &c.) ___ *Concealment.* (S.) ___ *Suppression; contr. of* إِعْلَانٌ. (Msb.) [So in the phrase تَكَلَّمَ سِرًّا *He spoke with a suppressed,* or *low, voice; softly.*] ___ [*One having private knowledge* of a thing. You say,] فُلَانٌ سِرُّ هٰذَا الأَمْرِ *Such a one has* [*private*] *knowledge of this thing.* (TA.) ___ The *penis* (T, S, M, K) of a man: (T:) and the *vulva,* or *external portion of the organs of generation,* of a woman. (K.) One says, اِلْتَقَى السِّرَّانِ *The two pudenda met.* (A.) ___ *Concubitus.* (AHeyth, S, Mgh, K.) ___ *Marriage:* (M, A, Msb, K:) pl. أَسْرَارٌ. (TA.) You say, وَاعَدَهَا سِرًّا *He promised her marriage, she promising him the same.* (A.) So, accord. to some, in the Kur ii. 235. (TA.) ___ *Plain declaration of marriage:* (K:) i. e., *a man's offering himself in marriage to a woman during her* عِدَّة: so expl. as occurring in the Kur ubi suprà: (TA:) or *a man's demanding a woman in marriage during her* عِدَّة. (Mujáhid.) ___ *Adultery,* or *fornication:* (AHeyth, (K:) so, accord. to Aboo-Mijlez and El-Hasan, in the Kur ubi suprà. (TA.) Hence the saying, لَا يُرْجَى مِنْ وَلَدِ السِّرِّ بِرٌّ *One does not hope for filial piety from the offspring of*

adultery, or *fornication.* (TK.) ___ *Origin;* syn. أَصْلٌ; (M, K;) as in the phrase هُوَ كَرِيمُ السِّرِّ كَثِيرُ البِرِّ *He is of generous origin, of much filial piety.* (TK.) ___ The *commencement,* or *first night,* of a lunar month: (K, TA:) or its *middle;* (K;) app. meaning *what are called* الأَيَّامُ البِيضُ: (TA:) but Az says, I know it not in this sense. (IAth.) ___ The *interior* of anything; its *heart.* (K.) Whence سِرُّ الشَّهْرِ and اللَّيْلِ [*The middle of the lunar month and of the night*]. (TA.) ___ The *marrow* of anything. (TA.) ___ The *pure,* or *choice,* or *best, part* of anything. (Fr, M, K.) You say, أَعْطَيْتُكَ سِرَّهُ *I gave thee the pure,* or *choice,* or *best, part of it.* (A.) ___ The *pure,* or *genuine, quality* of race, or lineage: (S, A, K:) its *best quality:* (S, K:) and the *middle sort* thereof; (S;) and of rank, or quality, or the like: (M:) as also سِرَارٌ and سِرَارَةٌ. (M, K.) One says, هُوَ فِى سِرِّ قَوْمِهِ *He is of the best* [*in race* or *family*] *of his people:* (TA:) or *of the middle sort of them.* (S.) ___ The *low,* or *depressed, part* of a valley: (K:) the *best,* (S, K,) or *most fruitful,* (As, M, TA,) *part* thereof: (As, S, M, K:) as also سِرَارٌ (M, K) and سِرَارَةٌ (As, S, M, K) and سُرَّةٌ: (M, K:) or the last signifies the *middle* of a valley: (S:) the pl. of سِرٌّ is سِرَرٌ and سُرُورٌ (M) and أَسِرَّةٌ, like as أَقِنَّةٌ is of قِنٌّ, (S,) or the last is pl. of سِرَارٌ, like as أَقْذِلَةٌ is of قِذَالٌ; (M;) and that of سِرَارَةٌ is سِرَارٌ, (S,) or [this is a coll. gen. n., and the pl. is] سَرَائِرُ: (M:) also سُرَّةٌ the *middle* of a city: and أَسِرَّةٌ the *middles* of meadows. (TA.) And أَرْضٌ سِرٌّ *Fruitful, good, land;* (M, K;) as also سَرَّآءُ. (K, * TA.) ___ Also *Goodness; excellence.* (Msb.) ___ Also, and سُرٌّ, (M, K,) and سِرَرٌ, (S, M, K,) and سُرُرٌ, (K,) and سِرَارٌ, (S, M, K,) *A line* of the palm of the hand, (M, K, *) and of the face, (M,) and of the forehead: (S, M, Mgh:) pl. (of سُرٌّ, TA, or of سِرَارٌ, S) أَسِرَّةٌ, (M, TA,) and (of the same, K, or of سِرَرٌ, S, Mgh) أَسْرَارٌ; (S, M, Mgh, K;) and pl. pl., [i. e. pl. of أَسَارِيرُ,] أَسْرَارٌ: (S, M, (Mgh, K:) this last, accord. to AA, signifies the *lines in the forehead, from the shrivelling of the skin;* and its sing. is سِرَرٌ: (TA:) some also apply the pl. أَسِرَّةٌ to *lines,* or *streaks, of herbage;* as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and أَسَارِيرُ (as pl. of أَسْرَارٌ, which is pl. of سِرَرٌ, TA) also signifies the *beauties* of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA.) ___ وُلِدَ لَهُ ثَلَاثَةٌ عَلَى سِرٍّ, (K,) and عَلَى سِرَرٍ وَاحِدٍ, (K, * TA,) means *Three children were*

born to him, whose navel-strings were cut in a similar manner, without any female among them. (K. [See also سُرٌّ.])

سُرَّةٌ The *navel;* i. e. the *place from which the navel-string* (سُرّ) *has been cut off;* (S;) the *small cavity,* or *hollow, of the belly,* (M, TA,) *in the middle thereof;* (TA;) *what remains of the* سَرَر: (M:) [see سُرٌّ:] pl. سُرَرٌ [in the CK erroneously سَرَرٌ] and سُرَّاتٌ. (S, K.) ___ [Hence,] سُرَّةُ الفَرَسِ [*The navel of the horse,*] *the star, of Pegasus, that is in the head of Andromeda.* (Kzw.) ___ [Hence likewise] سُرَّةٌ also signifies *A perforation in the middle of a jar such as is termed* مُزَمَّلَة [q. v.], *in which is fixed a tube of silver or lead, whence one drinks.* (Har p. 548.) ___ And The *place where the water rests, in the furthest part,* of a watering-trough, or tank. (K, TA.) ___ See also سُرٌّ, in two places, in the latter part of the paragraph.

سَرَرٌ a subst. from سَارَّهُ [like its syn. نَجْوَى from نَاجَاهُ, signifying *Secret discourse,* or *a secret communication, between two persons* or *parties*]. (M.) See also سِرَارُ الشَّهْرِ: and سِرٌّ, last sentence but one: and سُرٌّ, in two places. Also *A pain which a camel suffers in his* كَرْكَرَة [or *callous projection upon the breast*], *arising from a gall,* or *sore:* (S, * K:) or *sores in the hinder part of the* كَرْكَرَة *of a camel, nearly penetrating into his inside, but not mortal:* or *a disease that attacks the horse:* (M:) it is said by Lth to be *a pain in the navel;* but Az and others say that this is a mistake. (TA.) ___ Also *Hollowness* of a spear-shaft [&c.]. (S, K.) [See أَسَرُّ.]

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سُرُرٌ : see سُرٌّ, last sentence but one: and سُرُورٌ. It is also a pl. of سَرِيرٌ [q. v.]. (S, M, Msb, K.)

سرر : see سِرَارُ الشَّهْرِ: and سِرٌّ, last two sentences, in three places: and سُرٌّ, in two places. Also The *coats*, or *coverings, and earth, that are upon truffles;* (S, K;) and سَرِيرٌ signifies the same, (TA,) or the *sand* (K, TA) *and earth and coats* or *coverings* (TA) *upon truffles:* (K, TA:) here, and in some copies of the Tekmileh, for كَمْأَةٌ, is put أَكَمَةٌ: (TA:) or both signify the *earth that is upon truffles:* (M:) or the former signifies the *round clod of earth in which a truffle grows:* (ISh, TA:) pl. of the former, (ISh, S,) and of ↓ the latter, (TA,) أَسْرَارٌ. (ISh, S, TA.)

سِرَارُ الشَّهْرِ and سَرَارُهُ, (S, M, K,) but the latter is not approved by the lexicologists [in general], (Az,) and سَرَرُهُ (S, M, K) and سَرَرُهُ, (M,) and لَيْلَةُ السِّرَارِ (S) [or السَّرَارِ &c.], *The last night of the lunar month:* (S, K:) or *when the month is twenty-nine, it is the twenty-eighth night;* and *when the month is thirty, it is the twenty-ninth night:* (Fr:) or *the night in which the moon becomes concealed by the light of the sun:* (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also الدَّعْجَآءُ, voce سِرَارٌ.] أَدْعَجُ is also syn. with سِرٌّ, in two senses: see سِرٌّ, in the latter part of the paragraph, in four places. It signifies also [*Dates in the unripe state in which they are termed*] سِيَابٌ [q. v.]. (K.)

سِرَارٌ : see the next preceding paragraph, in two places: and سِرٌّ, last sentence but one, in two places: and مَسَرَّةٌ.

سَرُورٌ : see what next follows.

سُرُورٌ, (S, M, A, Msb,) or سَرُورٌ, when used as a simple subst., (IAar, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and سُرٌّ (M, Msb) and سَرَّآءُ and تَسُرَّةٌ, (M,) *Happiness,* or *joy,* or *gladness;* syn. فَرَحٌ; (M, K; *) *contr. of* حُزْنٌ: (S:) or *dilatation of the bosom with delight,* or *pleasure, wherein is quiet* or *tranquillity* or *rest of mind, of short* or *of long continuance;* whereas فَرَحٌ is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فَرَحٌ is sometimes called سُرُورٌ, and vice versâ: (Er-Rághib, TA in art.

فرح:) or سرور signifies *pleasure*, or *delight, and dilatation of the heart, of which there is no external sign;* distinguished from حبور, which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) Also sing. of سرر, (TA,) which signifies The *upper extremities of the stems* of plants. (K, TA.) See also مَسَرَّة.

سَرِير [*A couch-frame; a bedstead: a raised couch,* or *couch upon a frame: a throne:*] *a thing upon which one lies;* syn. مُضْطَجَع: (M, K:) or *a thing upon which one sits:* (TA:) pl. [of pauc.] أَسِرَّة and [of mult.] سُرُر, (S, M, Msb, K,) and some, for the latter, say سُرَر, as more easy of pronunciation, (S, Msb,) and make the same change in other similar pls., (S,) and he who says صَيْد [for صُيُد, pl. of صَيُود,] says سُرْ for سُرُر. (Sb, M.) It is said to be derived from سُرُور, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) ___ Hence, and as an appellation of good omen, (Er-Rághib,) *A bier, before the corpse is carried upon it:* (K:) when the corpse is carried upon it, it is called [نَعْش and] جَنَازَة. (TA.) ___ [Hence,] سَرِير بَنَاتِ نَعْشٍ [*The bier of BenátNaash;*] *the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle;* [app. т, η, υ, ø, , e, *and* f; (as in Freytag's Lex.;)] also called الحَوْض. (Kzw.) ___ [Hence likewise] سَرِير also signifies *Dominion, sovereignty, rule,* or *authority:* and *ease, comfort,* or *affluence:* (S, * K: [in some copies of each of which, we find النِّعْمَة in the place of النَّعْمَة:]) and *settled means of subsistence.* (M, TA.) You say, زَالَ عَنْ سَرِيرِهِ *He ceased to enjoy authority,* or *power, and ease, comfort,* or *affluence.* (A.) [See also an ex. in a verse cited in art. دغفل.] ___ And The *part where the head rests upon the neck:* (S, M, K, TA:) pl. أَسِرَّة and سَرَائِر. (TA.) See also سَرَر, in two places: and مَسَرَّة.

سَرَارَة : see سُرّ, in the latter part of the paragraph, in three places. It signifies also The *best of the productive parts* of a meadow. (TA.) ___ And hence, (TA,) *Pureness, choiceness,* or *excellence,* of anything: (M, K:)

pureness, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, هُوَ فِى سَرَارَةٍ مِنْ عَيْشَةٍ [*He is in the best condition,* or *mode, of life*]. (A.) And لَهَا عَلَيْهَا سَرَارَةٌ *She possesses superiority over her.* (Fr.)

سَرِيرَةٌ ; and its pl. سَرَائِرُ: see سِرٌّ, first and fourth sentences, in three places. ___ Also The *heart,* or *mind.* (KL. [And so سِرٌّ, q. v.]) And One's *inner man;* syn. جَوَّانِىٌّ: opposed to عَلَانِيَةٌ and بَرَّانِىٌّ [q. v.]. (T in art. بر.)

سَرَّآءُ *Ampleness,* or *freedom from straitness, of the means,* or *circumstances, of life;* syn. رَخَآءٌ; [or *a happy state* or *condition;*] *contr. of* ضَرَّآءُ; (S;) *i. q.* مَسَرَّةٌ and سَارُورَآءُ [*contr. of* مَضَرَّةٌ and ضَارُورَآءُ]. (K.) ___ See also سُرُورٌ: ___ and see سِرٌّ, near the end of the paragraph. ___ Also *i. q.* بَطْحَآءُ [q. v.]. (TA.)

سِرِّىٌّ [rel. n. from سِرٌّ; *Of,* or *relating to, anything secret:* a *secret,* or *mysterious,* thing. ___ And] A man *who does things secretly:* pl. سِرِّيُّونَ. (M.)

سُرِّيَّةٌ *A concubine-slave; a female slave whom one takes as a possession and for concubitus;* (M;) *a female slave to whom one assigns a house, or chamber, in which he lodges her,* (S, K,) *and whom he takes as a possession and for concubitus:* (TA:) of the measure فُعْلِيَّةٌ, (S, M, Mgh, Msb,) from سِرٌّ as signifying concubitus, (S, M, * Mgh, Msb, K,) or as signifying concealment, because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Msb, K,) by its having damm [in the place of kesr]; (S, Msb;) for the rel. n. is sometimes thus altered, as in the instances of دُهْرِىٌّ from الدَّهْرُ and سُهْلِىٌّ from الأَرْضُ السَّهْلَةُ: (S:) or it is with damm to distinguish it from سِرِّيَّةٌ, which is applied to a free woman with whom one has sexual intercourse secretly, (Msb,) or one who prostitutes herself: (TA:) or it is from سُرٌّ in the sense of سُرُورٌ; because her owner rejoices in her; (Akh, * S, * Msb;) and if so, it is agreeable with analogy: (Msb:) so says A Heyth; and this is the best that has been said respecting it: (TA:) or it is of the measure فُعُّولَةٌ, from سَرُوَ, (M, Mgh,) the latter و being changed into ى for euphony,

and then the [other] و being incorporated into it and thus becoming ى like it, after which the dammeh is changed into a kesreh because the ى is next to it: (M:) the pl. is سَرَارِىُّ (ISk, S, TA) and سَرَارٍ; (ISk, TA;) the latter, by poetic license. (Ham p. 304.)

سِرِّيَّةٌ *A free woman with whom one has sexual intercourse secretly,* (Msb, TA, *) or *who prostitutes herself:* (TA:) distinguished from سُرِّيَّةٌ [q. v.]. (Msb, TA.)

سُرْسُورٌ *Intelligent; knowing; skilful;* (S, M, K;) *entering much into affairs,* (S, K,) *by means of his good artifices* or *artful contrivances.* (TA.) You say, هُوَ سُرْسُورُ مَالٍ *He is one who manages well,* or *takes good care of, property,* or *cattle,* (AA, M, * K, * TA,) *knowing what is conducive to the good thereof.* (AA, TA.) And هُوَ ٱبْنُ سُرْسُورِهَا *He is the knowing with respect to it.* (T in art. بنى.) ___ *A person beloved,* or *a friend; a special,* or *choice, companion;* (K;) as also سُرْسُورَةٌ . (TA.) Also The نَصْلُ [or *spun thread, that has come forth,*] of the spindle. (K.)

سُرْسُورَةٌ : see the next preceding paragraph.

سَارٌّ ; and its fem., with ة: see سَرٌّ.

سَارُورَآءُ : see سَرَّآءُ.

أَسَرُّ *An adventive; one abiding among a people to whom he is not related;* syn. دَخِيلٌ. (S, K.) Lebeed says,

* وَجَدِّى فَارِسُ الرَّعْشَآءِ مِنْهُمْ *
* رَئِيسٌ لَا أَسَرُّ وَلَا سَنِيدُ *

[*And my grandfather, the rider of Er-Raashà,* was *of them; a chief, not an*

adventive, nor of suspected origin]. (S.) Also a camel *having a gall,* or *sore, in the* كَرْكَرَة [or *callous projection upon the breast*]: (S:) or *having a pain therein, arising from a gall,* or *sore:* (K:) or

having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or *having the disorder termed* ضَبٌّ, *which is a tumour in the breast:* (M:) fem. سَرَّآءُ. (M, K.) [See زَنْدٌ أَسَرُّ ___.] سَرَرٌ *A* زند [or *piece of stick,* or *wood, for producing fire,*] *that has become hollow* [*by wear*]. (AHn, S, M, K. [See 1, near the end of the paragraph.]) And قَنَاةٌ سَرَّآءُ *A hollow spearshaft.* (S, M, K.)

تَسُرَّةٌ : see سُرُورٌ.

مَسَرَّةٌ an inf. n. of سَرَّهُ [q. v.] (S, O, K.) ___ [And *A cause of* سُرُورٌ, i. e. *happiness,* or *joy,* or *gladness;*] *a thing whereby one is made happy,* or *joyful,* or *glad:* pl. مَسَارُّ. (Msb.) ___ See also سَرَّآءُ. ___ Also, [perhaps as being a cause of pleasure,] The *extremities of sweet-smelling plants;* (M, O, K;) and so سُرُورٌ : (O, K:) or the latter, the *upper halves of the stems of plants;* (Lth, M, O; [but see سُرُورٌ;]) properly, the *parts* of a lotus-plant *that are concealed* [*by the water*] *and are consequently succulent and soft and beautiful:* and سَرِيرٌ , the *root,* or *lower part,* of a lotus-plant, *whereon it rests:* (O:) or this last, the *pith* of the lotus-plant; (M, K;) and so سَرَارٌ : (TA:) [accord. to Az,] ابْنُ المَسَرَّةِ signifies the *branch* [or *sprig*] *of* رَيْحَان [or *of a sweetsmelling plant*]. (T in art بنى.)

مَسَرَّةٌ *An instrument in which one speaks secretly, like a* طُومَار [i. e. a *roll,* or *scroll*] (S, K) &c. (TA.)

مَسْرُورٌ *Happy,* or *joyful,* or *glad;* or *affected with* سُرُور [q. v.]. (S, TA.) *Having the navel-string cut.* (TA, from a trad.) ___ And with ة, applied to the kind of jar termed مُزَمَّلَة, *Having a* سُرَّة, meaning a *perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks.* (Har p. 548.)

وَقَفْتُ عَلَى مُسْتَسَرِّهِ *I became acquainted with his hidden,* or *secret, affair.* (A, * TA.)

سرأ

1 **سَرَأَتْ** , (S, K,) aor. ـَـ , inf. n. سَرْءٌ; (S, TA;) and سَرَّأَتْ , inf. n. تَسْرِئَةٌ; (K;) said of the female locust, (S, K,) and of the female of the [lizard called] ضَبّ, (TA,) [and of a fish, and the like, (see سَرْءٌ,)] *She laid eggs:* (S, K, TA:) and سَرَتْ, inf. n. سَرْوٌ, is a dial. var. thereof. (TA in art. سرو.) [And accord. to El-Kanánee, as cited in the TA, it seems that one says also, of locusts (سَرَأَ البَيْضَ), جَرَادٌ and سَرَأَ بِهِ.] ___ Also, each of these two verbs, (K,) the former mentioned by IDrd, and ↓ the latter by Fr, (TA,) said of a woman, *She bore many children.* (K.)

2 **سَرَّأَ** see above, in two places.

4 **اسرأت** , said of a female locust, [and app. of a female of the lizard called ضَبّ, and a fish, and the like, (see سَرْءٌ,)] *She attained the period of laying eggs.* (S, K.)

سَرْءٌ and سَرْأَةٌ (M, K) and سِرْأَةٌ (K [for ويُكسر in the CK should be وتُكْسَر, referring to the second form,]) and سِرْءٌ , (TA, [accord. to which وتكسر refers to the س in the first and second, but this I think improbable,]) or سِرْأَةٌ is with kesr [only, i. e. سِرْأَةٌ], (S, K, [supposing that in the latter the pronoun هى refers to سرأة, but accord. to the TA it means الكَلِمَةُ, so as to refer to سِرْءٌ also,]) and most hold this to be correct, (TA,) The *egg,* (S, K,) or *eggs,* (M,) *of the locust,* (S, M, K,) and *of the* [*lizard called*] ضَبّ, (M, TA,) and *of fish* (M, K, TA) and *the like;* (M, TA;) and سَرْوَةٌ signifies the same, but is originally with ء: (S:) accord. to 'Alee Ibn-Hamzeh El-Isbahánee, سِرْأَةٌ and سَرْوَةٌ signify the *eggs of the locust;* but some say, only *when laid:* accord. to Lth, سِرْءٌ [app. سَرْءٌ] signifies the *eggs* of the fish and the like, as also سُرُوءٌ; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called سَرْأَةٌ [app. سَرْأَةٌ as a n. un., agreeably with analogy; or it may be سِرْأَةٌ]. (TA. [See also سَرْوَةٌ in art. سرو: and see دبى.])

سِرْءٌ : see the next preceding paragraph.

سَرْأَةٌ : see سَرْءٌ, in two places.

سَرْأَةٌ : see سَرْءٌ, in four places.

سَرْوَةٌ , originally سَرْأَةٌ [q. v., voce سَرْءٌ]. ___ Also *A dust-coloured arrow:* in this sense like wise originally with ء: thus expl. by 'Alee Ibn- Hamzeh. (TA.) [See also art. سرو.]

سَرَآءٌ *A species of tree, of which bows are made:* n. un. with ة. (TA.) [See art. سرى.]

سَرُوءٌ , applied to a female locust, (El-Isbahánee, K,) and to the female of the [lizard called] ضَبّ, (Lth, TA,) [and to a fish and the like, (see سَرْءٌ,)] *Laying eggs:* (El-Isbahánee, K, * TA:) or *having eggs in her belly; not yet laid:* (Lth, K, * TA:) pl. سُرُؤٌ (Lth, El-Isbahánee, K) and سُرَّأٌ, which latter is extr. in form as pl. of a sing. of the measure فَعُولٌ, (K,) and سُرُوءٌ [which is also extr., like هُجُودٌ as pl. accord. to some of هَجُودٌ]. (MF.)

أَرْضٌ مَسْرُؤَةٌ, (S, K,) or مَسْرُوءَةٌ, (TA,) *A land containing* سَرْوَةٌ [meaning *locusts' eggs*]: (ElIsbahánee, S:) or *abounding with locusts* (K, * TA) [or *with locusts' eggs:* for the explanation in the K is ambiguous].

سرأل (Quasi root)

إِسْرَائِيلُ a surname of [the patriarch] *Jacob;* (Ksh and Bd * and Jel * in ii. 38;) also pronounced إِسْرَائِلُ, (Ksh and Bd ibid.,) and إِسْرَائِلٌ, (Ksh ibid.,) and إِسْرَالُ, and إِسْرَايِيلُ. (Bd ibid.) ___ And the name of *A certain angel;* also pronounced إِسْرَائِينُ; in which the ن is asserted by Yaakoob to be a substitute for the ل. (TA.) ___ [But the ! is more properly to be regarded as a radical letter.]

سرأن

سرأل See **سرأن**

سرب

1 **سَرَبَ** aor. ـُ , inf. n. سُرُوبٌ, *He went forth:* and *he went away.* (M.) You say, سَرَبَ فِى الأَرْضِ, (M, A, Mgh, Msb,) aor. as above, (M, Msb,) and so the inf. n., (M, A, Msb,) *He went away* [*into the country,* or *in the land*]. (M, A, Mgh, Msb.) And سَرَبَ فِى حَاجَتِهِ *He went,* or *went away,* (A'Obeyd, M,) or, as some say, *during the day,* (M,) *for the accomplishment of his want.* (A'Obeyd, M.) And هُوَ يَسْرُبُ النَّهَارَ كُلَّهُ فِى حَوَائِجِهِ [*He goes,* or *goes away, all the day, accomplishing his wants*]. (A.) ___ سَرَبَ [or rather سَرَبَ فِى الأَرْضِ] also signifies *He* (a man) *went away at random into the country,* or *in the land.* (Har pp. 448 and 511.) A poet says, (S,) namely, Keys Ibn-El-Khateem, (TA,)

* أَنَّى سَرَبْتَ وَكُنْتَ غَيْرَ سَرُوبِ *

[i. e. *Whence hast thou gone away at random? for thou wast not one wont to go away at random:*] (S, TA:) thus, سَرَبْتَ, as related by IDrd: accord. to others, [سَرِيتَ,] with ى. (TA.) ___ سَرَبَتِ الإِبِلُ, aor. and inf. n. as above, *The camels went away into the country,* or *in the land, going forth whithersoever they would:* and in like manner سَرَبَ is said of a stallion [camel]': (Az, TA:) or سَرَبَ, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies *he repaired,* or *betook himself, to the place of pasture:* (S, A, K:) and سَرَبَ المَالُ, aor. ـُ , inf. n. سَرْبٌ, *the camels,* or *cattle, pastured during the day without a pastor.* (Msb.) ___ سَرَبَ المَآءُ, (A, Mgh, Msb,) aor. as above, (Msb,) inf. n. سُرُوبٌ; (Mgh, Msb;) or سَرَبَ, [aor. ـَ ,] inf. n. سَرَبٌ; (M;) *The water ran* (A, Mgh) upon the surface of the ground: (A:) or *flowed;* as also انْسَرَبَ : (M:) [or the latter signifies *it ran swiftly:* (see Har p. 586:)] and in like manner one says of the سَرَابُ [or mirage], يَسْرُبُ, inf. n. سَرَبٌ, *it runs.* (AHeyth, TA.) And سَرِبَتِ العَيْنُ, inf. n. سَرَبٌ; and

سَرَبَتْ, aor. ـُـ, inf. n. سُرُوبٌ; *The* عين [or *source*, or perhaps *eye*, (see مَسْرَبٌ,)] *flowed;* as also تَسَرَّبَتْ: so says Lh. (M.) And سَرِبَتِ المَزَادَةُ, aor. ـَـ, (S, K,) inf. n. سَرَبٌ, (S,) *The* مزادة [or *leathern water-bag*] *flowed.* (S, K.) And خَرَجَ المَآءُ سَرَبًا *The water came forth from the punctures made in sewing the skin.* (TA.) [Or] سَرِبَتْ said of a new [water-skin such as is termed] قِرْبَةٌ, or of a مَزَادَةٌ, signifies *It had water poured into it in order that the thong* [*with which it was sewed*] *might become moistened, so as to swell, and fill up the holes made in the sewing.* (M.) ___ See also سَرَبٌ, below. ___ [Golius explains سَرَبٌ, inf. n. سَرَبَانٌ, as on the authority of the KL, as signifying *Ingressus fuit in rem, totum subivit implevitve locum:* but this is a mistake, evidently occasioned by his finding سَرَبَانٌ, explained in this sense, instead of سَرَيَانٌ, the reading in my copy of the KL.] سَرْبٌ [as an inf. n.] is [also] *syn. with* خَرْزٌ [signifying The *sewing* of a skin or the like]. (Kr, K, TA. [In a copy of the M, I find السَّرْبُ الخَرْزُ erroneously written for السَّرْبُ الخَرْزُ.]) You say, سَرَبْتُ القِرْبَةَ, inf. n. سَرْبٌ, *I sewed the* قربة [i. e. *water-skin*, or *milk-skin*]. (TK.)

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سَرِبَ, (M, K,) like عُنِيَ, [i. e. pass. in form but neuter in signification,] (K,) said of a man, (TA,) *He became affected with suppression of the feces,* or *constipation of the bowels,* (أَخَذَهُ حَصْرٌ or حَصَرٌ accord. to different copies of the K,) *by the entrance of the fume of* [*molten*] *silver* [see أُسْرُبٌ] *into the innermost parts of his nose, and other passages,* (K,) or *into his mouth, and the innermost parts of his nose, and his anus,* (M, * TA,) *and other passages:* (TA:) the epithet applied to a man thus affected is مَسْرُوبٌ: (K:) sometimes he recovers, and sometimes he dies. (TA.)

2 سَرَّبَ [**سَرَّبَ** app. signifies, primarily, *He sent* camels *in a herd* or *drove, together, to pasture.* And

hence, ___] سرّب عَلَيَّ الإبلَ *He sent* [*against me*] *the camels* [app. with armed riders], *one detached number after another:* (As, S, A, K, TA:) and in like manner, الخيلَ [*the horsemen*]. (S, A, Mgh, TA.) It is said in a trad. of 'Áïsheh, [referring to girls who were her playmates,] كانَ يُسَرِّبُهُنَّ إلَيَّ فيَلْعَبْنَ معي *He used to send them to me* [app. *party after party, and they would play with me*]. (TA.) And one says, سَرَّبْتُ إلَيْه الشَّيْءَ *I sent to him the thing, one by one;* or rather, *portion by portion.* (L, TA.) And سَرَّبْتُ إلَيْه الأَشْيآءَ *I gave him the things, one after another.* (A, TA.) And سَرَّبَهُ *He sent him back in his* سرب [i. e. سَرْب], meaning *way* [by which he had come]. (Har p. 20.) ___ See also 4. سرّب سَرَبًا *He made a subterranean excavation.* (M, A.) ___ سرّب الحافرُ, (As, TA,) inf. n. تَسْرِيبٌ, (S, K,) *The digger* [of a well], *in digging, took* [i. e. *dug*] *towards the right and left:* (As, S, * K, * TA:) in some copies of the K, [and in the S,] *right or left:* but the former is the correct explanation. (TA.) سرّب القِرْبةَ, (S, M, A,) inf. n. as above, (K,) *He poured water into the* قربة [i. e. *water-skin,* or *milk-skin*], *in order that the holes made in the sewing might become filled up* (S, M, A, K) *by their being moistened,* (S, K,) or *by the moistening, and consequent swelling, of the thong* [*with which it was sewed*]; the قربة being new. (M.)

4 **اسرب** *He made* water *to flow;* as also سرّب . (M.)

5 **تسرَّبَ** see 1, near the middle of the paragraph. ___ [Hence, app.,] تسرّبوا فيه *They followed one another continuously in it;* namely, a road. (M.) ___ See also 7. تسرّب من المآءِ *He became full of water.* (TA.)

7 **إنسرب** see 1, near the middle of the paragraph. ___ انسرب فيه *He entered into it;* (S, M, K;) i. e., a wild animal, into his سَرَب, (S, M, Msb,) meaning his subterranean habitation, (S, Msb,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also تسرّب . (S, K.)

سَرْبٌ *Pasturing* مَالٌ, (M, A, TA,) i. e. *camels:* (M, TA:) or *camels,* and مَالٌ [here meaning *cattle* in general], *that pasture:* (S:) or مَالٌ [i. e. *camels* or *cattle*] *pasturing during the day without a pastor;* an inf. n. used as a subst. in this sense; and سَارِبٌ [meaning مَالٌ سَارِبٌ] signifies the same: (Msb:) or, accord. to IAar, (M,) *any* مَاشِيَةٌ [i. e. *camels* and *other cattle*]; (M, K;) thus say IJ and Ibn-Hishám El-Lakhmee: and accord. to Kz, سَرْبٌ also, [q. v.,] with kesr, signifies مَالٌ [syn. with مَاشِيَةٌ]; and IO says the like: (TA:) pl. of the former سُرُوبٌ, (M, TA,) and some say أَسْرَابٌ [which is a pl. of pauc.]. (TA.) Hence the saying, اذْهَبْ فَلَا أَنْدَهُ سَرْبَكَ, i. e. *Go thou away, for I will not drive back thy* [*pasturing*] *camels;* (S, Msb; *) they shall go, (S,) or I will leave them to pasture, (Msb,) where they will; (S, Msb;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Msb,) اذْهَبِي فَلَا أَنْدَهُ سَرْبَكَ. (S, M, A.) ___ [Freytag also explains it, from the Deewán el-Hudhaleeyeen, as meaning *A sheep-fold.*] Also *A way,* or *road;* (AZ, S, M, A, Mgh, Msb, K;) and so سِرْبٌ with kesr; (M, K;) the latter accord. to Aboo-' Omar and Th, but' disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Aboo-' Omar with kesr: (TA:) and one's *way,* or *course;* (M, K, * TA;) the *way by which one goes.* (T, TA. [See also سَرْبَةٌ, and مَسْرَبٌ.]) One says, خَلِّ سَرْبَهُ *Leave thou free,* or *unobstructed, his way* (T, M, Mgh, Msb, TA) *by which he goes,* (T, TA,) and *his course;* (M, TA;) and so سِرْبَهُ, with kesr; (M, TA;) accord. to Aboo-' Omar: (TA:) or خَلِّ لَهُ سَرْبَهُ *leave thou free,* or *unobstructed, to him his way.* (S, A.) And أَطْلَقَ الأَسِيرَ وخَلَّى سَرْبَهُ [*He loosed the captive and left free to him his way*]. (A.) Hence, in a trad., مَنْ أَصْبَحَ آمِنًا فِى سَرْبِهِ, meaning فِى مُتَقَلَّبِهِ and مُتَصَرَّفِهِ [i. e. *He who has become secure in his scope,* or *room, for free action*]: or, accord. to one reading, the last words are فِى سِرْبِهِ, meaning, *in respect of his wives,* or *women under covert,* and *his household,* or *family;* a metaphorical sense, from the سِرْبٌ of gazelles &c. (A, and so in the Fáïk. [See also سِرْبٌ.]) Hence also the saying, إِذَا كَانَ مُخَلَّى السِّرْبِ, meaning *When he is made to be in ample circumstances; not straitened.* (Mgh.) And you say وَاسِعُ السِّرْبِ, instead of السِّرْبِ; meaning *Whose way that he pursues*

is ample. (TA. [But see what follows.]) Also The *bosom,* or *breast;* or the *mind;* syn. صَدْرٌ. (Mbr, M, K.) إِنَّهُ لَوَاسِعُ السَّرْبِ means *Verily he is of ample bosom,* or *mind;* and *judgment;* and *love:* (M, TA:) or, as some say, *ample of bosom,* or *mind; slow of anger.* (M. [The latter meaning is assigned in the Msb and TA to وَاسِعُ السَّرْبِ: see the next paragraph.])

سَرْبٌ : see سَارِبٌ. ___ [Hence, app.,] *A* قَطِيعٌ, (S, M, K,) or جَمَاعَةٌ, (Mgh, Msb,) [i. e. *herd,*] of gazelles, (S, M, A, Mgh, Msb, K,) and of oxen, (M, Mgh, Msb,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Msb,) and [*a flock* or *herd*] of sheep or goats, (M,) and [*a flock*] of the birds called قَطًا, (S, Msb,) and of birds [in general], (M,) and [*a party,* or *bevy,*] of women, (S, M, Msb, K,) &c.; (K;) and, as used by El-' Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سَرْبٌ of the [lizards called] عَظَآءٌ: (M:) it signifies also *a collection* of palm-trees; (M, K; in some copies of the latter of which النَّحْلُ is erroneously put for النَّخْلُ; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and سَرْبَةٌ is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قَطِيعٌ of the birds called قَطًا, and of gazelles, and of sheep or goats, on the authority of As; and the latter [or each] of them is applied to a قَطِيعٌ of women as being likened to gazelles: (TA:) the pl. of the former is أَسْرَابٌ; (Sh, M, Msb, TA;) and of ↓ the latter, سُرْبٌ, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK سُرُوبٌ,] or سُرْبٌ, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سَرْبَةٌ is the n. un.,]) or both. (TA. [See also سَرْبَةٌ below, where the pl. is said to be سُرَبٌ.]) ___ [Hence, as some explain them, two phrases mentioned below in this paragraph.] ___ See also سَرْبٌ, first sentence. It is also syn. with سَرْبٌ as meaning *A way,* or *road:* and *a course:* see سَرْبٌ in two places. ___ Also *i. q.* بَالٌ [app. as syn. with حَالٌ, i. e. *State,* or *condition*]. (S, Msb, K.) One says, فُلَانٌ وَاسِعُ السَّرْبِ, meaning رَخِيُّ البَالِ [i. e. *Such a one is in an ample,* or *unstraitened, state* or *condition:* or the meaning may be, *such a one is easy,* or *unstraitened, in mind:* see what follows, and see also بَالٌ]: (S, Msb:) or, as some say, *ample of bosom,* or

mind; slow of anger: (Msb, TA:) [see also وَاسِعُ السَّرْبِ, in two places near the end of the next preceding paragraph:] MF thinks that for بَال we should read مَال, agreeably with an explanation of a phrase in what here follows. (TA.) ___ Also The قَلْب [meaning *heart*, or *mind*]: (M, K:) and the نَفْس [meaning *self*]. (IAar, M, Msb, K.) One says, هُوَ آمِنٌ فِى سِرْبِهِ *He is secure in*, or *in respect of, his heart*, or *mind:* or, *himself:* (M:) but IDrd disallows this latter explanation; and says that the meaning is, *his family*, and *his* مَال [or *camels*, or *cattle*, or *other property*], and *his, children;* as though the phrase آمِن فِى سِرْبِهِ were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], *his* مَال: or, *his people*, or *party:* (M, TA:) or as expl. above, voce سَرْب, q. v.: or, accord. to Kz, *his way.* (TA.) The pl. is سِرَابٌ. (El-Hejeree, M, TA.) See also مَسْرِبَة.

سَرَب *A subterranean excavation:* (M, K:) or *a habitation* (S, Mgh, Msb, TA) of a wild animal, (S, * Msb,) *in*, (S, Mgh, Msb,) or *beneath*, (TA,) *the earth*, or *ground*, (S, Mgh, Msb, TA,) *having no passage through it;* also called وَكْر: (Msb:) such as has a passage through it is

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termed نَفَق: (Mgh, Msb:) the *burrow*, or *hole*, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the *den*] of a lion, and of a hyena, and of a wolf; and the *place into which a wild animal enters:* (M:) pl. أَسْرَابٌ. (M, A, Msb.) In the saying in the Kur [xviii. 60], فَٱتَّخَذَ سَبِيلَهُ فِى ٱلْبَحْرِ سَرَبًا [*And it* (the fish) *took its way into the sea* &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a سَرَب [or *subterranean excavation*, &c.]: Zj says that سَرَبًا may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of سَرَب, q. v.]: and AHát thinks that it here means ذَهَابًا [*going away*]: or, accord. to IAth, سَرَب signifies *a secret*, or *hidden, place*

of passage: or, as used by El-Moatarid Edh-Dhafaree, it means [simply] *a road,* or *way.* (TA.) It signifies also *A subterranean channel* or *conduit, by which water enters a* حائط [or *garden,* or *walled garden of palm-trees*]. (M, K.) And طَرِيق سَرْب means *A way,* or *road, in which people follow one another continuously.* (M.) ___ Also *Flowing water:* (M, K: [see also سَرْب:]) or *water flowing from a* مَزَادَة [or *leathern water-bag*] *and the like:* (S:) or *water dropping from the punctures made in the sewing* of a water-skin. (A.) ___ And *Water that is poured into a* قِرْبَة [or *skin for water or milk*], (M, K,) *when it is new,* or *into a* مَزَادَة [or *leathern water-bag*], (M,) *in order that the thong* [*with which it is sewed*] *may become moistened,* (M, K,) *so as to swell, and fill up the holes made in the sewing.* (M.)

سَرْب *Flowing* water. (S, * M. [See also سَرَب.]) You say also سَرْبَة مَزَادَة, i. e. [*A leathern-water-bag*] *flowing.* (S, K.)

سَرْبَة : see the next paragraph. *I. q.* خَرْزَة [*A single puncture,* or *stitch-hole, made in sewing a skin or the like*]. (K. [There expressly said to be, in this sense, with fet-h; but I think that we should read سُرْبَة, and خُرْزَة: see, again, the next paragraph.])

سُرْبَة *A short journey;* (IAar, M;) or so سَرْبَة . (K. [But I think that the former is the right.]) You say, إِنَّكَ لَتُرِيدُ سُرْبَةً *Verily thou desirest a short journey.* (IAar, M.) A long journey is termed سُبْأَة. (TA.) ___ And *i. q.* مَذْهَب (S, M, A, K) and طَرِيقَة (A, K) [i. e. *A way by which one goes* or *goes away,* a proper meaning of the former word; and *a way, course, mode,* or *manner, of acting* or *conduct* or *the like,* which is a meaning of both of these words]. One says, فُلَانٌ بَعِيدُ السُّرْبَة, (S, A, TA,) meaning [*Such a one is*] *one who takes a distant way into the country,* or *land:* (TA:) or meaning بَعِيدُ المَذْهَب (S, A) and الطَّرِيقَة (A) [i. e., *who follows a distant,* or *remote, way* in journeying, and *a long way, course, mode,* or *manner,*

of acting or *conduct* or *the like.* See also سَرْبٌ, and مَسْرَبٌ]. Esh-Shenfarà says,

* عَدَوْنَا مِنَ الْوَادِى الَّذِى بَيْنَ مَشْعَلٍ *
* وَبَيْنَ الْحَشَا هَيْهَاتَ أَنْسَأْتُ سَرْبَتِى *

[*We passed from the valley that is between Mish' al and El-Hashà: distant was it: I made my way to lead me far off*]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, إِنَّهُ لَقَرِيبُ السُّرْبَةِ, meaning قَرِيبُ الْمَذْهَبِ [i. e. *Verily he is one who pursues a near way*]; *who hastens,* or *is quick, in accomplishing his want.* (Th, M.) Also *A portion,* or *detached number,* (S, Mgh, Msb,) *of what compose a* سِرْبٌ, (Mgh, Msb,) i. e., of a *collection* [or *herd*] *of gazelles,* and *of* [*wild*] *oxen,* (Mgh,) or [*of a flock*] *of the birds called* قَطًا, and *of horses,* and *asses,* and *gazelles:* (S:) pl. سِرَبٌ, like غُرَفٌ pl. of غُرْفَةٌ. (Msb.) See also سَرْبٌ, in two places; in the latter of which the pl. is said to be سُرُبٌ and سُرْبٌ. ___ *A collection of* خَيْلٌ [i. e. *horses,* or *horsemen*], *from twenty to thirty,* (M, K,) or *from ten to twenty.* (M.) ___ *A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return.* (IAar, TA.) ___ *A row of grape-vines:* (M, K:) and *any* طَرِيقَةٌ [meaning *row* or *line*]. (M.) ___ See also مَسْرُبَةٌ. ___ Also *i. q.* خُرْزَةٌ [i. e. *A seam,* or *a stitch,* or *a puncture,* or *stitch-hole,* of a skin or the like]. (M. [See also سَرْبَةٌ.])

سَرَابٌ [The *mirage;*] *i. q.* آلٌ: (As, M, TA:) or the *semblance of water,* (S, M, A, K,) *of running water,* (M,) *at midday,* (S, M, A, K,) *cleaving to the ground,* (M,) *and* [*in appearance*] *lowering everything so that it becomes* [*as though it were*] *cleaving to the ground, having no* شَخْصٌ; (TA;) whereas the آل is that which is in the ضُحًى [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the سراب and

the آل, mentioned here in the TA, see voce سَرَابٌ:] آلٌ has no pl. (S and K voce نَهَارٌ.) One says أَخْدَعُ مِنْ سَرَابٍ [*More deceitful than a middaymirage*]. (A.) سَرَابِ, like قَطَامِ, (A, K, TA,) i. e. indecl., with kesr for its termination, as also سَرَابُ, imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article ال prefixed to it, (TA,) is the name of *The she-camel of El-Basoos* (البَسُوس), (K,) or *the she-camel El-Basoos,* (A, TA,) for El-Basoos was her surname: (TA:) whence the saying أَشْأَمُ مِنْ سَرَابِ [*More inauspicious than Sarábi*]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

سَرُوبٌ [*Wont to go away at random*]: see 1, near the beginning of the paragraph.

سَرِيبَةٌ *A sheep,* or *goat,* (شَاةٌ,) *which one drives back,* or *brings back, from the water, when the sheep,* or *goats, are satisfied with drinking, and which they follow.* (M, TA. [See also شَرِيبَةٌ.])

سَارِبٌ *Going forth:* and *going away;* as also سَرْبٌ ; the latter expl. by IAar as *syn. with* ذَاهِبٌ and مَاضٍ: (M: [in one place in the TA the latter is erroneously written سيرب:]) or *going away at random* into the country, or in the land. (S, K.) See also سَرْبٌ, first sentence. You say مَالٌ سَارِبٌ, (A,) and فَحْلٌ سَارِبٌ, (TA,) i. e. [*Camels,* or *cattle,* and *a stallion-camel,*] *repairing to the place of pasture:* (A, TA:) and ظَبْيَةٌ سَارِبٌ (M) or سَارِبَةٌ (TA) [*a she-gazelle*] *going away in her place of pasture.* (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shiháb ElTeghlibee, (TA,)

* وَكُلُّ أُنَاسٍ قَارَبُوا قَيْدَ فَحْلِهِمْ *
* وَنَحْنُ خَلَعْنَا قَيْدَهُ فَهُوَ سَارِبُ *

[*And all* other *men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his*

place of pasture]: (S, M, TA: but in the last, حَلَلْنَا is put in the place of خَلَعْنَا: [in the Ham (p. 347) it begins thus: أَرَى كُلَّ قَوْمٍ:]) this, says As, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by the فحل he means the chief, whom, Abu-l-'Alà says, he likens to the stallion-camel. (Ham p. 347.) And hence the saying in the Kur [xiii. 11], مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ, (S, M, TA,) i. e. [*Hiding himself by night, and*] *appearing by day:* (S:) or *appearing by day in his way,* or *road,* or *in the roads:* or, as is related on the authority of Akh, *appearing by night, and hiding himself by day;* and Ktr says the same of سارب. (TA.)

أُسْرُبٌ, (M, K,) and أُسْرُبٌّ, (M, Msb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Msb, TA,) originally أُسْرُبْ, (M,) [or أُسْرُبْ,] or أُسْرُفْ, (Msb, MF, TA,) [and in the TA سترب,] *i. q.* رَصَاصٌ [i. e. *Lead*], (M, Msb,) or آنُكٌ [which signifies the same, or *black lead,* or *tin,* or *pewter*]. (K.) ___ And the latter, The *fume of* [*molten*] *silver.* (M. [See 1, last sentence.])

مَسْرَبٌ *A way by which one goes;* [like سَرْبٌ and سَرْبَةٌ;] syn. مَذْهَبٌ: (Har p. 448:) *a place in which the* مال [i. e. *camels,* or *cattle,*] *go to pasture* (تَسْرُبُ); (Ham p. 99;) and مَسْرَبَةٌ signifies [the same, or] *a place of pasture:* (S, K:) pl. of the former مَسَارِبُ, (Ham ubi suprà,) and so of the latter. (S, K.) ___ And *A channel* of water. (A, and Har ubi suprà.) [Hence,] one says, اخْضَلَّتْ مَسَارِبُ عَيْنَيْهِ i. e. *The channels of the tears* [*of his eyes became moist so as to scatter drops*]. (A.)

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مَسْرَبَةٌ : see the next preceding paragraph. ___ Also The *passage*, and *place of exit, of the dung;* (Mgh, Msb, TA;) in this sense with fet-h (Mgh, Msb) only [i. e. to the ر]; or so and likewise مَسْرُبَةٌ : and both signify the *upper part of the anus.* (TA.) ___ See also the next following paragraph. ___ Also [*A sitting-place*] *like a* صُفَّةٌ [q. v.], *before a* [*chamber such as is called*] غُرْفَةٌ: not مشربة; for this is a غُرْفَةٌ [itself]. (TA.)

مَسْرُبَةٌ , (S, M, A, Mgh, Msb, K,) with damm to the ر, (S, Mgh, Msb,) and مَسْرَبَةٌ , (M, Msb,) with fet-h, (Msb,) i. e. to the ر, (TA,) and سُرْبَةٌ , (M, K,) The *narrow hair that extends from the breast to the navel:* (S:) or the *hair growing in the middle of the breast, extending to the belly:* (M, K:) or the *hair extending from the breast to the pubes:* (A, Mgh:) or the *hair of the breast, extending to the pubes:* (Msb:) and سَرْبٌ , also, signifies the *hair of the breast.* (TA.) [See an ex. in a verse cited voce جِذْمٌ.] ___ The مَسَارِبُ of beasts are The *soft parts of their bellies:* (M, TA:) or the مسربة of any beast means the *upper parts, from the part next the neck to the root of the tail:* and the *soft parts of the belly,* and the *groins,* or *any similar parts.* (A 'Obeyd, TA.) ___ See also مَسْرَبَةٌ.

مَسْرُوبٌ : see 1, last sentence.

مُنْسَرِبٌ *Very tall;* (K, TA;) applied to a man: and *very long;* applied to hair. (TA.)

سربخ

Q. 1 سَرْبَخْتُ فِى المَشْيِ, inf. n. سَرْبَخَةٌ, *I walked,* or *marched, an hour,* or *a while:* (JK:) [or *in the middle of the day:* and *gently,* or *in a leisurely manner:* for] ___ سَرْبَخَةٌ signifies The *walking,* or *marching, in the middle of the day.* (K.) And The *walking,* or *marching, gently,* or *in a leisurely manner.* (JK, K.) ___ And The *being light,* or *agile,* or *active; light in any work* or *action,* or *unsteady* or *lightwitted,* or *so on an occasion of anger,* or *hasty, with foolishness* or *ignorance;* syn. خَفَّةٌ and نَزَقٌ. (K.)

سَرْبَخٌ *A wide,* or *spacious, land:* (S, K:) or *one far extending:* (TA:) and *a land in which one cannot find his way.* (K, * TA.)

مَهْمَهٌ سَرْبَاخٌ *A desert,* or *waterless desert, wide,* or *spacious,* (K, TA,) *in the sides:* (TA:) and مَهْمَهٌ مُسَرْبَخٌ *a desert,* or *waterless desert, far extending,* (K, * TA,) *wide,* or *spacious:* so in a verse of Aboo-Duwád cited voce مَرْدُونٌ, q. v. (TA.)

مُسَرْبَخٌ : see what next precedes.

سربل

Q. 1 **سَرْبَلَهُ** , (S, K,) or سَرْبَلَهُ سِرْبَالًا, (M, Msb,) inf. n. سَرْبَلَةٌ, (KL,) *He clad him with a* سِرْبَال. (S, Msb, K.)

Q. 2 **تَسَرْبَلَ** , (S,) or تَسَرْبَلَ سِرْبَالًا (Msb) or يَسْرَبَلُ, (M, K,) *He clad himself,* or *became clad, with a* سِرْبَال: (S, M, Msb, K:) and so تَسَرْبَنَ, in which, accord. to Yaakoob, the ن is a substitute for the ل of the former. (M.)

سَرْبَلَةٌ *Broken,* or *crumbled, bread,* (ثَرِيدٌ, M, K,) or *a mess of broken,* or *crumbled, bread,* (ثَرِيدَةٌ, AA, TA,) *having,* (K,) or *moistened with,* (AA,) *grease,* or *dripping,* or *gravy,* (AA, K,) or *having much thereof.* (M.)

سِرْبَالٌ *A shirt:* (S, M, Msb, K:) and [so in the M, and in the Ham p. 65, but in the Msb and K or] *a coat of mail:* (M, Msb, K:) the former is the primary signification: (Ham p. 349:) or *anything that is worn:* (M, K:) pl. سَرَابِيلُ, (Msb, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سَرْبَانٌ signifies the same as سِرْبَالٌ, the ن being, accord. to Yaakoob, a substitute for the ل. (M.) ___ In the following words of a trad. of 'Othmán, لَا أَخْلَعُ سِرْبَالًا سَرْبَلَنِيهِ ٱللّٰهُ [*I will not pull off a garment with which God has invested me*], it is metonymically applied to the *office of Khaleefeh.* (TA.)

سربن

Q. 2 **تسربن** : see تسربل.

سربانٌ : see سربالٌ.

سرج

1 **سَرَجَ** , (O, K,) aor. ـُ , (K,) inf. n. سَرْجٌ, (TK,) *He lied;* as also سَرِجَ, (O, K,) aor. ـَ ; (K;) but the latter is outweighed [in authority]; (TA;) like سَدِجَ: (O:) and so سَرَّجَ : (TA:) and شَرَجَ. (O and K * in art. شرج.) You say, تَكَلَّمَ فُلَانٌ بِكَلِمَةٍ فَسَرَجَ عَلَيْهَا بِأُسْرُوجَةٍ [*Such a one spoke a word,* or *sentence, and followed it with a lie*]. (O.) ___ And سَرَجَ الكَذِبَ, aor. ـُ , inf. n. سَرْجٌ, *He forged the lie.* (TA.) [See also 2.] سَرْجٌ, as an inf. n., signifies The *being bright,* or *shining.* (KL.) ___ [And hence,] سَرِجَ, (O, K,) aor. ـَ , (K,) inf. n. سَرَجٌ, (TK,) said of one's face, *It was,* or *became, beautiful:* (O:) or, said of a man, (TA,) *he was* or *became, beautiful in his face:* (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) سَرَجَتْ شَعْرَهَا, (O, K, TA, but not in the CK,) and سَرَّجَتْ , (K, TA, but not in the O,) [thought by SM to be a mistranscription for سَرَحَتْ, with the unpointed ح,] *She* (a woman, O) *plaited her hair;* (O, K;) like سَجَرَتْهُ. (O.) [سَرَجَ, aor. ـُ , expl. as signifying *Ephippio instruxit instravitve* equum by Golius and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is اسرج only.]

2 **سَرَّجَهُ** , (A, K,) inf. n. تَسْرِيجٌ, (K,) *He rendered it beautiful;* (A, K;) namely, a person's face; said of God: (A:) *he adorned, ornamented, decorated,* or *embellished, it;* namely, a thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhakee and IKtt and Es-Sarakustee and IKoot; but Aboo-' AbdAllah Mohammad Ibn-Esh-Shádhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, سَرِّجْ إِلَيْهِ أَمْرَكَ *Embellish and elucidate thou to him thy affair,* or *case.* (Ham p. 326.) ___ And *i. q.* وَفَّقَهُ [*He accommodated, adapted,* or *disposed, him,* or *it, to a right course,* or *issue*]. (TA.) ___ One says also, سَرَّجَ عَلَيَّ أُسْرُوجَةً [*He forged against me a lie*]. (A, TA.) And تَسَرَّجَ عَلَيَّ *He lied,* or *lied purposely, against me.* (A, TA. [See also تَسَدَّجَ.]) And إِنَّهُ يُسَرِّجُ الأَحَادِيثَ [*Verily he forges*

traditions, or *stories*]. (A, TA.) ___ See also 1, first sentence. سرّجت شعرها: see 1.

4 أَسْرَجْتُ السِّرَاجَ (O, Msb, TA) *I lighted the lamp*, or *wick*. (Msb, TA.) ___ [And اسرج signifies also *He lighted himself* or *another* with a lamp &c.; and so استسرج : or each of these, with به following it, *he employed it* (i. e. a lamp, or oil, &c.,) *as a means of light:* see اصطبح, in art. صبح.] أَسْرَجْتُ الدَّابَّةَ, (S, K, *) or الفرس, (Msb,) *I bound the saddle*, or *his saddle, upon the beast*, or *horse:* (Msb, K:) or *I made a saddle for the* [*beast*, or] *horse*. (Msb.)

5 تَسَرَّجَ see 2.

10 إِسْتَسْرَجَ see 4.

Q. Q. 1 سَرْجَنَ الأَرْضَ *He manured the land with* سِرْجِين. (L in art. سرجن.)

سَرْجٌ *A certain appertenance* of a horse or similar beast, (Msb, K, *) *well known;* (S, Msb;) i. e., his رَحْل [or *saddle*]: (TA:) an Arabic word; or, accord. to the Shifá el-Ghaleel, arabicized from سرك [which is written by Freytag شرك, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. سُرَيْج : (Msb:) and pl. سُرُوج. (Mgh, Msb, TA.) [Hence,] مَالَ سَرْجُكَ *Thy affair*, or *case, was* or *has become, in a disordered*, or *an unsound, state:* a proverbial saying. (Ham p. 242.)

سُرْجٌ *Continuing*, or *lasting;* or *continuing*, or *lasting, long;* or, *for ever*. (O, K.)

سُرُوجٌ *Foolish*, or *stupid*. (O, K.)

سِرْجِينٌ *i. q.* زِبْلٌ [i. e. *dung of horses* or *other solid-hoofed animals*, or *fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure*]: (Msb, and K in art. سرجن:) a foreign, or Pers., word, (Msb,) originally سِرْكِين, [meaning سِرْگِين,] (Msb, K,) arabicized, (Msb, and S and K in art.

سرجن,) by the conversion of the ك [or گ] into ج, and also into ق, so that one says also سرقين [q. v.]: As is related to have said, I know not how to say it, and I only say روث: it is with kesr to the first letter in order to agree with Arabic words; fet-h not being allowable, because

there is no instance of the measure فعليل; though it is said in the M to be سرجين and سرجين: (Msb:) [the word being arabicized, all its letters should be regarded as radical; but] many assert the ن to be augmentative [and therefore mention the word, or the two words, in the present art., as does the author of the Msb]. (TA.)

سرجوجة (S, O, K) and سرجيجة (O, K) *Nature;* or *natural, native,* or *innate, disposition,* or *temper,* or *the like:* (S, O, K, TA:) and *a way, mode,* or *manner, of acting* or *conduct* or *the like.* (S, O, TA.) One says, هم على سرجوجة واحدة *They are of one uniform nature* or *disposition.* (As, S, O.) And الكَرَم من سرجيجته and سرجوجته *Generosity is a quality of his nature* or *disposition.* (Lh, TA.) And إنَّه لَكَريم السُّرجوجة and السّرجيجة *Verily he is generous of nature* or *disposition.* (AZ, TA.)

سرجيجة : see the next preceding paragraph.

سراج a word of well-known meaning; (S, O, K;) *i. q.* مصباح [i. e. *A lamp,* or *its lighted wick,* (the latter of which meanings is assigned to both of these words by Jel in xxiv. 35,)] (L, Msb, TA) *that gives light by night:* (L, TA:) or, properly, *a lighted wick;* its employment to signify the *place thereof* [i. e. *a lamp,* generally *a vessel of glass having in its bottom a small glass tube into which the lower part of the wick is inserted,*] being a well-known tropical application: (MF, TA:) pl. سرج. (O, Msb, TA.) [See also مسرجة.] ___ [Hence,] the sun is called a سراج [in the Kur lxxi. 15, and also xxv. 62, and lxxviii. 13], (S, O,) and السراج, (K,) and سراج النَّهار

[*The lamp of day*]. (A, TA.) So too is the Prophet. (Kur xxxiii. 45.) 'Omar, also, is called in a trad. سِرَاجُ أَهْلِ الجَنَّة [*The lamp of the people of Paradise*]. (TA.) And one says, الهُدَى سِرَاجُ المُؤْمِنِينَ [*The Kur-án is the lamp of the believers*], (A,) or سِرَاجُ المُؤْمِنِ [*the lamp of the believer*]. (TA.) ___ Also, metaphorically, The *eye;* because of its being often likened to a سِرَاج. (Har p. 554.)

سُرَيْج dim. of سِرْج, q. v. (Msb.)

سِرَاجَة The *craft,* or *occupation, of the* سَرَّاج [or *saddler*]. (O, K, TA.)

سُيُوفٌ سُرَيْجِيَّةٌ, (O, K,) or سُرَيْجِيَّاتٌ, (As, S,) *Certain swords so called in relation to a blacksmith named* سُرَيْج: (As, S, O, K:) or they may be so called because *having much water, and* [*glistening*] *wavy marks* or *streaks* or *grain.* (Ham p. 326.) [See also مُسَرَّج.]

سَرَّاج *A saddler;* i. e. *a maker of* سُرُوج [or *saddles*]: (O, K, * TA:) or *a seller thereof.* (TA.) Also *A great,* or *habitual, liar,* (K, TA,) *who will not tell thee truly whence he comes, but will tell thee lyingly.* (TA.) One says, إِنَّهُ سَرَّاجٌ مَرَّاجٌ *Verily he is a lying person,* (A,) or *a great,* or *habitual, liar,* (TA,) *who adds,* or *exaggerates,* (يَزِيدُ,) *in his narration,* or *talk,* or *discourse.* (A, TA.) And it is used alone, [without مَرَّاج,] so that one says, رَجُلٌ سَرَّاجٌ [*A man who lies much,* or *habitually,* &c.]. (TA.) [See also سَدَّاج.]

جَبِينٌ سَارِجٌ [*A side of a forehead,* or *a forehead* itself,] *clear,* or *white,* [*and bright,*] *like the* سِرَاج [or *lamp*]. (Th, TA.)

سَيْرَج *i. q.* شَيْرَج; (TA in the present art. and in art. شرج; [but in the present art., غير الشَّيْرَجِ is erroneously put for عَيْنُ الشَّيْرَجِ, meaning the same as الشَّيْرَج;]) but vulgar; (TA in art. شرج;) i. e. *Oil of sesame,* or *sesamum:* an arabicized word, from [the Pers.] شِيره. (TA in the present art.)

أُسْرُوجَةٌ *A lie.* (TA.) See 1 and 2.

مُسْرَجٌ, applied to a horse, (A,) or beast (دَابَّةٌ), [or app., when applied to the latter, with ة,] *Saddled;* i. e. *having the* سَرْج *bound upon it.* (TA.)

مَسْرَجَةٌ, with fet-h (S, Mgh, O, Msb) to the م and ر, (Msb,) [*A lamp;* i. e.] the *thing in which is the wick and the oil:* (S, Mgh, O, TA:) and also the *thing upon which the* سِرَاج [app. here meaning *lamp*] *is put:* (O:) or the *thing upon which the* مَسْرَجَة *is placed:* (Msb:) or مِسْرَجَة, with kesr, has the last of these meanings: مَسْرَجَة, with fet-h, having the first thereof: or, as some say, the reverse is the case; (Mgh;) [i. e.] مِسْرَجَة, with kesr, signifies the *thing in which is the wick* [*and the oil*]: and مَسْرَجَة, with fet-h, the *thing upon which that is put:* (A, TA:) the pl. (of either, Mgh) is مَسَارِجُ. (Mgh, Msb.) [See also سِرَاج.]

مَسْرَجَةٌ: see the next preceding paragraph, in three places.

مُسَرَّجٌ A face *rendered beautiful* by God. (A.) ___ A nose *beautiful in thinness and evenness:* used in this sense by El-'Ajjáj: likened by him to the kind of sword called سُرَيْجِىّ. (S, O.)

سرجن

Q. 1 **سَرْجَن** : see art. سرج.

سَرْجِينٌ : see art. سرج.

سرح

1 سَرَحَ المَالُ, (TA,) or سَرَحَتِ المَاشِيَةُ, (S, TA,) or الإِبِلُ, (Mgh, Msb,) aor. ـَـ, (Msb, TA,) inf. n. سُرُوحٌ (S, A, Msb, K) and سَرْحٌ, (Mgh, Msb, K,) *The cattle,* or *camels, pastured,* (S, Mgh, Msb, K, TA,) or *pastured where they pleased,* (S, K, TA,) *by themselves;* (S, * Msb, K, * TA; *) [or *in the morning;* for] you say, سَرَحَتْ بالغَدَاةِ and راحَتْ بالعَشِيِّ: (S:) or *pastured in the morning until the* ضُحَى [or *period of bright morning-sunshine*]. (AHeyth, TA.) ___ [Hence, app.,] هو يَسْرَحُ فى أَعْرَاضِ النَّاسِ [as though meaning *He feeds upon the reputations of men;*] i. e. *he defames men;* or *defames men in their absence.* (A, TA.) ___ And سَرَحْتُ أَنَا, inf. n. سُرُوحٌ, *I went,* or *went away, in the morning.* (AHeyth, TA.) And أَسْرَحُ إِلَيْكَ *I go,* or *walk, to thee.* (Har p. 44.) ___ And سَرَحَ السَّيْلُ, (A, TA,) aor. ـَـ, inf. n. سَرْحٌ and سُرُوحٌ, (TA,) *The torrent ran,* or *flowed, easily:* (A, TA:) on the authority of Aboo-Sa'eed. (TA.) ___ And سَرَحَ البَوْلُ, (A, K,) aor. ـَـ, inf. n. سَرْحٌ (K) and سَرِيحٌ, (TA,) *The urine had vent, poured out* or *forth, flowed,* or *streamed,* (A, K, TA,) after its having been suppressed. (A, TA.) سَرَحَ المَاشِيَةَ, (AHeyth, S, A, * TA,) or الإِبِلَ, (Mgh, Msb,) aor. ـَـ, (Msb,) inf. n. سَرْحٌ; (S, A, Mgh, Msb, TA;) and سَرَّحَهَا, (Mgh, Msb,) inf. n. تَسْرِيحٌ, (Mgh, K,) but the teshdeed in this verb denotes intensiveness, or muchness, or frequency, of the action, or its application to many objects; (Msb;) *He sent forth,* or *set free,* [or *drove,*] *the cattle,* or *camels, to pasture,* (S, * Mgh, Msb, * K, *) or *to pasture where they pleased,* (S, K, TA,) *by themselves:* (S, * Msb K, * TA:) [or *he did so in the morning,* as is indicated in the S; i. e.] *he made them to go forth in the morning to the pasturage.* (AHeyth, TA.) You say, أَرَحْتُ المَاشِيَةَ and أَنْفَشْتُهَا and أَسْمَتُّهَا and أَهْمَلْتُهَا and سَرَحْتُهَا; this last alone without ا. (S. [Yet Golius mentions the last also with ا, though without assigning any authority for it.]) And hence, in the Kur [xvi. 6], حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ [*When ye bring,* or *drive,* them *back in the evening, and when*

ye send, or *drive,* them *forth in the morning*]. (AHeyth, S.) ___ [Hence also,] سَرَحَ, aor. ـَـ, inf. n. سَرْحٌ; (K;) and سَرَّحَ, (S, A, L,) inf. n. تَسْرِيحٌ; (L;) *He sent* (S, L, K) a messenger to another person, (A, TA,) or such a one to such a place, (S, L,) or to accomplish some needful affair. (L.) ___ [And hence, app.,] سَرَحَهُ ٱللّٰهُ, and سَرَّحَهُ, *God disposed him* [to what was right or good], or *adapted him* [thereto]: mentioned by Az, on the authority of El-Iyádee, but as being strange. (TA.) One says, سَرَّحَكَ ٱللّٰهُ لِلْخَيْرِ *May God dispose thee,* or *adapt thee, to that which is good.* (A.) ___ And سَرَحَ, aor. ـَـ, inf. n. سَرْحٌ, *He voided his excrement,* or *ordure;* or, *in a thin state;* [the objective complement being understood;] syn. سَلَحَ. (K.) ___ And سَرَحَتْ مَا فِى صَدْرِى, (K, * TA,) aor. , inf. n. سَرْحٌ, (K,) *I manifested,* or *gave forth,* (أَخْرَجَتْ,) *what was in my bosom.* (K, * TA.) سَرِحَ, aor. ـَـ, *He set out easily in his affairs.* (K.)

2 **سَرَّحَ** see above, in four places. ___ تَسْرِيحٌ also signifies The *dismissing* a wife *by divorcement.* (S, K.) You say, سَرَّحَهَا *He dismissed her by divorcement:* (A, Msb:) from سَرَّحَ الإِبِلَ [expl. above]. (Msb.) And *He sent her forth from his abode;* (Bd in xxxiii. 48;) or *let her go free;* (Jel ibid.;) meaning one to whom he had not gone in. (Bd and Jel ibid.) [See also سَرَاحٌ, below; a subst. used as a quasi-inf. n. of this verb.] ___ [Also The *putting,* or *sending,* another *away, far away,* or *far off; removing* him *far*

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away; or *alienating,* or *estranging,* him: see Har p. 44.] ___ And The act of *removing,* or *clearing away:* you say, سَرَّحَ عَنْهُ *He removed,* or *cleared away, from him* [grief or sorrow]; syn. فَرَّجَ. (L, TA.) ___ [And The *causing* water *to flow;* or *letting* it *flow.*] You say, سَرَّحُوا المَآءَ فِى الخَنْدَقِ [*They caused the water to flow,* or *let it flow, into the moat*]; from سَرَّحَ الإِبِلَ. (Mgh.) ___ And The *letting down, and loosing,* the hair, (S, K,) *before the combing:* (S:) or the *disentangling* the hair: or the

separating it *with the comb:* or the *combing* it: (Mgh:) or the *combing down* the hair; and *disentangling* it *with the comb.* (Az, TA.) You say, سرَّحت شعرها (A) or الشَّعر, inf. n. as above, (Msb,) *She combed* [&c.] *her hair* (A) [or *the hair*]. ___ [And it is used also in relation to poetry, or verses.] You say also, سرّح الشَّاعرُ الشّعر [app. meaning *The poet trimmed the poetry,* or *verses;* as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) ___ And The act of *facilitating,* or *rendering easy.* (S, K.)

5 **تسرّح** *He* (a man) *went away,* and *went forth,* from a place. (TA.) ___ See also the next paragraph.

7 **انسراحٌ** The act of *running,* or *going along* [*quickly and easily*]. (KL.) You say of a she-camel, انسرحت فى سيرها *She was,* or *became, quick and easy in her pace.* (A.) ___ And انسرح *He lay upon his back,* or *lay as though thrown down* or *extended, and parted his legs.* (S.) ___ And *He was,* or *became, naked, bare,* or *without clothing.* (KL. [See also its part. n., منسرِح.]) ___ And *It* (grief or sorrow) *became removed,* or *cleared away;* [syn. انفرج;] as also تسرّح ; quasi-pass. of سرَّح signifying فرَّج. (L, TA.)

سَرْحٌ *Cattle,* or *camels &c., pasturing,* (S, A, Mgh, Msb, K,) or *pasturing where they please, by themselves:* (S, A, K:) or only *such as are sent,* or *driven, forth* [*to pasture*] *in the morning, and brought,* or *driven, back in the evening to their nightly resting-place:* (L:) an inf. n. used as a subst. (Mgh, Msb.) A'Obeyd says that سَرْحٌ and سارِحٌ and سارِحةٌ signify *Cattle,* or *camels &c.:* and Khálid Ibn-Jembeh says that سارِحةٌ means *camels* and *sheep* or *goats:* and *a single beast;* as well as *a collection* [*of beasts*]. (TA.) Also *A certain kind of trees, of great size,* (S, K, TA,) *and tall,* (S, TA,) *not depastured,* or *seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain,* or *soft, and in rugged ground, but*

not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with ة: and it is said to be the *same as the* آء: (S:) but this is a mistake; the fact being that *it bears a kind of berry termed* آء, (K, TA,) *resembling the olive:* (TA:) or *any trees without thorns:* (K:) n. un. in this sense with ة: (Fr, Ham p. 603, TA:) or *any tall trees:* (K:) or [*trees*] *of the kind called* عِضَاه, *great, with spreading branches, beneath which men alight in the* صَيْف [or *summer*]: (Ham ubi suprà:) accord. to AHn, the سَرْحَة is *a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the* صَيْف [or *summer*], *and pitch tents,* or *build houses, beneath it; and its shade is good:* accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, *it has a dusty colour, is not so tall as the* أَثْل [a species of tamarisk], *has small leaves, and lank branches,* or *twigs, and always grows slanting, its inclination among all the trees being towards the south* (اليَمِين): Lth says that the سَرْح are *a kind of trees that have a fruit, and they are the* الآء (أَلَآء [app. a mistranscription for الآء, i. e. the آء,]); but Az says that this is a mistake: Lth cites the saying of' Antarah,

* بَطَلٌ كَأَنَّ ثِيَابَهُ فِى سَرْحَةٍ *
* تُحْذَى نِعَالُ السِّبْتِ لَيْسَ بِتَوْءَمِ *

(L,) i. e. He is *a man of valour,* tall of stature, *as though his clothes were upon a* great tree such as is called سَرْحَة; *sandals of* سِبْت [q. v.] *are cut and made* for him, such as are worn by the kings; and *he is not a twin;* so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سَرْحَة is a large tree: but the الآء [or آء] has no trunk nor tallness: IAar says that the سَرْح are ذَكْوَان *that have become large;* and the ذَكْوَان are certain trees having beautiful [shoots such as are termed] عَسَالِيج: the pl. is سِرَاحٌ. (L.) ___ The n. un., سَرْحَةٌ, is applied to signify A man's *wife,* (S, A,) by a metonymy. (S.) The Arabs are said by Az to term a

woman, or wife, a سَرْحَة growing over water, because in this case it is in the most beautiful condition. (TA.) ___ [Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سرح is applied to a plant of the class pentandria, which he terms *Cadaba farinosa*, (described by him in p. 68,) growing in the lower region of the mountains of Wádee-Surdud, in Tihámeh.] Also The *exterior court* or *yard of a house*, (K,) or, as in the L, *of a gate*, or *door*. (TA.)

سُرُحٌ *Easy;* as also سَرِيحٌ. (L.) You say, وَلَدَتْهُ سُرُحًا *She brought him forth with ease.* (TA.) And تَخْرُجُ سُرُحًا *It passes forth easily and quickly:* occurring in a trad., describing a draught of water that satisfies thirst (شُرْبَةُ مَآءٍ). (TA.) And نَاقَةٌ سُرُحٌ and مُنْسَرِحَةٌ *A quick*, or *swift, she-camel;* (S;) as also سُرُوحٌ: (L:) or *a she-camel quick and easy in pace.* (A, MA, and Har p. 481.) And فَرَسٌ سُرُحٌ and مُنْسَرِحٌ (K) and سُرْيَاحٌ, (TA,) or خَيْلٌ سُرُحٌ, (S,) *A horse*, or *horses, quick*, or *swift.* (S, K.) [See also سُرَاحٍ, and سُرَّاحٌ.] And مَلَاطُ الجَنْبِ سُرُحٌ *A shoulderblade*, (TA,) or *an upper arm-bone*, of a camel, (ISh, T, TA,) *quick to go and come* [or *move forwards and backwards*]. (As, S, TA.) And مَشْيَةٌ سُرُحٌ *An easy gait*, or *manner of going;* (S, K;) like سُجُحٌ. (TA.) And عَطَآءٌ سُرُحٌ *A gift promptly given, without deferring:* (K:) or *a gift that is easy and quick;* a metaphorical phrase from نَاقَةٌ سُرُحٌ expl. above. (Har p. 481.) [See also سَرِيحَةٌ, of which, in two senses, it is a pl.]

سَرْحَةٌ *A single tree of the kind called* سَرْحٌ [q. v.]. (Fr, S, TA.) Also *A she-ass that has attained to maturity but has not become pregnant.* (O, K.) And سَرْحَةٌ, (O,) or السَّرْحَةُ, (K,) is the name of *A certain dog.* (O, K.)

سَرْحَانٌ, of the measure فَعْلَانٌ, the ن being an augmentative letter, (Sb, S,) from the verb سَرَحَ, (TA,) The *wolf;* (S, A, Mgh, Msb, K;) as also سَرْحَالٌ; (Yaakoob, K;) fem. سَرْحَانَةٌ (Ks, S) and سَرْحَالَةٌ; (TA;) and the *lion*, (S, O, Msb, K,) in the dial. of Hudheyl: (S, O:) pl. سَرَاحِينُ (S, A, O, Msb, K) and سَرَاحٍ and سِرَاحٌ, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,

* سَقَطَ العَشَآءُ بِهِ عَلَى سِرْحَانٍ *

[*The evening-meal,* or *supper,* (i. e. the seeking for it,) *made him to fall,* or *light, upon a wolf*]: (S, Meyd:) accord. to A'Obeyd, it originated from a man's going forth to seek the eveningmeal, and falling upon a wolf, which devoured him: accord. to As, from the like accident to a beast: accord. to IAar, from a man's being slain by another man, named سِرْحَان: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written Hasahah is هُزْلَة; accord. to Meyd, the father, but accord. to the O, the brother, of Sirhán.]) ___ Hence, (Mgh, Msb,) i. e. from السِّرْحَانُ as meaning the wolf, or, as some say, the lion, (TA,) ذَنَبُ السِّرْحَانِ *The false dawn;* (Mgh, O, K, TA;) i. e. *the first* [*dawn*]. (TA. [A term nearly agreeing with the Greek λυκόφως]) ___ السِّرْحَانُ, (O, K,) or سِرْحَانٌ, (TA,) is also the name of *A certain dog:* and of *a certain horse:* and of *another horse.* (O, K.) Also The *middle* of a wateringtrough or tank: (O, K:) pl. as above. (K.)

سَرَاحٌ a subst. from تَسْرِيحُ المَرْأَةِ; (S, Msb, K;) [i. e., a subst.] signifying The *dismissal* of a wife *by divorcement:* (Bd in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]:) like طَلَاقٌ and فِرَاقٌ, it signifies *divorcement* explicitly. (L.) ___ [And *Dismissal* in a general sense. Hence,] it is said in a prov., السَّرَاحُ مِنَ النَّجَاحِ [i. e. *Dismissal is a part of the accomplishment of one's want*]; (S, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it: (S, L: [in some copies of the former, for فَأَيْئِسْهُ, we find فَآيِسْتَهُ:]) or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce شَرَاحٌ.]) ___ Also *Haste, ex-*

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pedition, or *promptness.* (TA.) ___ And *Ease:* so in the saying, افْعَلْ ذٰلِكَ فِى سَرَاحٍ وَرَوَاحٍ (TA) i. e. *Do*

thou that in a state of ease (S and A and K in art. روح) *and rest.* (A in that art.) سَرَاحِ [indecl.] like قَطَامِ, [app. as meaning *The quick,* or *quick and easy in pace,* like السُّرُح,] the name of *a certain horse.* (K.)

سروح : see سرح.

سَرِيح : see سَرِيح أَمْر ___. سرح *An affair done quickly, expeditiously,* or *promptly;* (TA;) *in which is no deferring.* (A.) You say also, لَا يَكُونُ ذٰلِكَ إِلَّا فِى سَرِيحٍ *That will not be save with quickness, expedition,* or *promptness.* (TA.) And إِنَّ خَيْرَكَ لَفِى سَرِيحٍ and انّ خيرك لَسَرِيحٌ, *Verily thy bounty is quick, expeditious,* or *prompt.* (TA.) ___ فرس سَرِيح *A horse without a saddle.* (S, K.) See also the next paragraph, in five places.

سَرِيحَةٌ *A thong with which one sews soles or sandals or the like:* (S, O, K:) pl. سَرَائِحُ (S, O, K *) and سرح (TA) and [coll. gen. n.] سَرِيح : (S, TA:) or, as some say, the *thong wherewith is fastened,* or *tied, the* خَدَمَة *which is a* [*thick plaited*] *thong that is fastened upon the pastern* [*of a camel, encircling it like a ring, for the attachment of a leathern shoe,* or *sandal*]: (TA:) the pl. سرح is also expl. as signifying the نِعَال [or *leathern shoes,* or *sandals,*] *of camels:* or, as some say, the *thongs,* or *straps, of their* نِعَال; each thong, or strap, being called سَرِيحَة: (L, TA:) Suh says, in the R, that سَرِيح signifies *a kind of thing like the* نَعْل *with which camels' feet are clad.* (TA.) The سَرَائِح of an arrow are The *sinews that are wound around* it; sing. سَرِيحَة: and also *certain marks* upon it, *like those of fire.* (TA.) ___ Also *A piece of a garment* (K, TA) *that has been much torn:* (TA:) pl. سَرَائِح (K, TA) and [coll. gen. n.] سَرِيح . (TA.) ___ And *A conspicuous elongated strip of ground,* (O, K,) *even,* (O,) *narrow, and having more trees,* or *shrubs,* (O, K,) or, as Az says, *having more plants,* or *herbage, and trees,* or *shrubs,* (TA,) *than what is around it,* (O,

K, TA,) *and rising above what surrounds it;* (TA;) *so that one sees it to be oblong, abounding with trees,* or *shrubs, what is around it having few trees,* or *shrubs:* and sometimes it is *what is termed* عَقَبَةٌ [app. as meaning *a long mountain lying across the way, and over which one passes*]: (O, TA:) pl. سَرَائِحُ (O, K, * TA) and [coll. gen. n.] سَرِيحٌ . (TA.) ___ And *An oblong,* or *enlongated, tract of blood,* (K, TA,) *when flowing:* (TA:) pl. سَرَائِحُ (K, * TA) and [coll. gen. n.] سَرِيحٌ . (TA.)

سَرْيَاحٌ : see سَرْحٌ. ___ Also *Tall;* (S, K;) as an epithet applied to a man. (TA.) And *Locusts,* or the *locust.* (S, O, K, TA. [In the CK, and in my MS. copy of the K, الجَوَادُ is erroneously put for الجَرَادُ.]) And أُمُّ سَرْيَاحٍ *The female locust:* (Aboo-'Amr Ez-Záhid, IB.) and the name of *A certain woman,* (S, K,) in one instance only. (Aboo-'Amr Ez-Záhid, IB.) ___ السَّرْيَاحُ, (K,) or سَرْيَاحٌ, (O,) is the name of *A certain dog.* (O, K.)

سَرَّاحٌ [probably meaning *Quick,* or *quick and easy in pace,* like سَرْحٌ,] the name of *a horse of El-Mohallak Ibn-Hantam.* (O, K.)

سَارِحٌ and سَارِحَةٌ: see سَرْحٌ, second sentence, in three places. مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [lit. *He has not any* camels, &c., *that go away to pasture, nor any that return from pasture,*] means *he has not anything:* (S, TA:) and sometimes it means *he has not any people,* or *party.* (Lh, TA.) ___ سَيْلٌ سَارِحٌ *A torrent running,* or *flowing, easily.* (Aboo-Sa'eed, A, TA.) سَارِحٌ is also used as a subst., signifying *A pastor who sends forth,* or *sets free, camels,* or *cattle, to pasture,* or *to pasture where they please, by themselves,* or *who sends them forth in the morning to the pasturage:* and *a people,* or *party, having camels,* or *cattle, pasturing,* or *pasturing where they please, by themselves,* or *sent forth in the morning to the pasturage.* (TA.)

مَسْرَحٌ *A place of pasturage:* (K:) or *a place into which beasts are sent forth,* or *sent forth in the morning, to pasture:* (O:) pl. مَسَارِحُ. (TA.) لَهُ إِبِلٌ قَلِيلَاتُ المَسَارِحِ occurs in a trad., of UmmZara, meaning [*He has camels whose places of pasturage are few;* i. e.] his camels do not go forth into distant pasturage, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.)

مَسْرَحٌ *A comb.* (O, K.) ___ And [the dual] مَسْرَحَانِ *Two wooden things,* or *two pieces of wood,* [*composing a yoke,*] *that are bound upon the neck of the bull with which one ploughs.* (AHn, TA.)

مَسْرَحَةٌ *An instrument with which hair and flax or the like are separated and combed.* (TA.)

مَسْرُوحٌ The سَرَابُ [or *mirage*]: (K: [in some copies of which, الشَّرَابُ is put in the place of السَّرَابُ:]) mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of مَشْرُوحٌ in this sense. (TA in art. شرح.)

مُنْسَرِحٌ ; and its fem., with ة: see سَرِحٌ, in two places. ___ Also the former, (K, TA,) applied to a man, (TA,) *Lying upon his back,* or *lying as though thrown down* or *extended, and parting his legs.* (K, TA.) ___ And *Denuded,* or *divested, of his clothes;* or *making himself to be so:* or *having few clothes; lightly clad:* (TA:) or *coming,* or *going, forth from his clothes;* (S, O, K;) or so مُنْسَرِحٌ مِنْ ثِيَابِهِ. (A.) [Hence,] one says, هُوَ مُنْسَرِحٌ مِنْ أَثْوَابِ الكَرَمِ *He is divested,* or *divesting himself, of the apparel of generosity.* (A.) ___ And [applied to a camel as meaning] *Divested of his* وَبَرٌ [i. e. *fur,* or *soft hair*]. (TA.) ___ المُنْسَرِحُ is also the name of *A kind of verse;* (S, O, K;) [namely, *the tenth;*] *the* [*full*] *measure of which is*

* مُسْتَفْعِلُنْ مَفْعُولَاتُ مُسْتَفْعِلُنْ *

twice. (O.)

سرحب

سَرْحُوبٌ , applied to a mare, *Long-bodied;* (S, K; *) [said to be] applied only to a female: (S:) or, as some say, a mare *that moves the fore legs quickly in running:* and a horse *of generous race,* or *excellent, and light,* or *active:* said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And A she-camel *swift, and long* [*in the body*]. (TA.) It is also applied to a man, (K,) meaning *Tall, and beautiful in body:* and with ة, to a woman: but not known to the Kilábees as applied to a human being. (TA.) ___ السُّرْحُوبُ *The jackal;* syn. ابن آوى. (K.) ___ And *A certain blind devil, dwelling in the sea.* (K.) سَرْحُوبْ سَرْحُوبْ, (K, TA,) with the ب quiescent, (TA,) [in the CK with بُ,] *A cry by which the ewe is called on the occasion of milking.* (K.)

سرحل

سِرْحَالٌ ; fem with ة: see سِرْحَانٌ, in art. سرح.

سرد

1 سَرَدَ, aor. ـُ , inf. n. سَرْدٌ, *He carried on* a thing, or *put* it *forward from one stage to another, in regular order, consecutively,* or *one part immediately after another, uninterruptedly; he made* it *consecutive, successive,* or *uninterrupted, in its progressions,* or *gradations,* or *the like:* (M, L:) [and so سَرَّدَ , inf. n. تَسْرِيدٌ; or this may have an intensive signification.] ___ You say, سَرَدَ الدِّرْعَ, (A,) [aor. and] inf. n. as above, (S, K,) *He fabricated the coat of mail* (S, A, K) *by inserting the rings one into another:* (S, A:) [and so (as appears from an explanation of its pass. part. n.) سُرِّدَتْ ; or this may have an intensive signification:] and زَرَدَهَا signifies the same. (K in art. زرد.) [See also سَرْدٌ below.] ___ And سَرَدَ الشَّىْءَ (M,) inf. n. as above; (M, K;) and سَرَّدَهُ , (M,) inf. n. تَسْرِيدٌ; (K;) and أَسْرَدَهُ , (M,) inf. n. إِسْرَادٌ; (TA;) *He perforated the thing* [as one does in fabricating a coat of mail, (see, again, سَرْدٌ, below,) and in sewing leather]: (M, K:) some say that سَرْدٌ signifies the act of *perforating.* (S.) ___ And سَرَدَ النَّعْلَ وغَيْرَهَا, [inf. n. as above and سِرَادٌ,] *He sewed the sandal* &c.; (A;) [as also سَرَّدَ , for] سَرْدٌ (S, K) and سِرَادٌ (K.;) and تَسْرِيدٌ (S, K) signify the *sewing* of leather. (S, K.) ___ And سَرَدَ خُفَّ البَعِيرِ, inf. n. سَرْدٌ, *i. q.* خَصَفَهُ بِالقِدِّ [app. meaning *He covered the camel's foot with thongs interwoven*]. (M.) ___ And سَرَدَ الحَدِيثَ (M, A, Msb) وَنَحْوَهُ, (M,) aor. ـُ , (S, M, Msb,) inf. n. سَرْدٌ; (S, M, Msb, K;) and سَرَّدَهُ ; (TA;) *He carried on,* or *continued, uninterruptedly,* (S, * M, A, Msb, K, *) *and well,* (S, K,) *the narrative,* or *tradition,* or *discourse,* (S, M, A, Msb, K,) *and the like;* (M;) and in

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like manner, القِرَآءَةَ *the recitation,* or *reading:* (A:) from سَرَدَ الدِّرْعَ and النِّعَالَ [or النَّعْلَ, expl. above]: (Har p.

307:) and سَرَدَ القُرْآنَ *He carried on,* or *continued, uninterruptedly and with rapidity the recitation,* or *reading, of the Kur-án.* (M, L.) And سَرَدَ الصَّوْمَ (Sudot;, K *) or الصِّيَامَ, (TA,) and صَوْمَهُ, aor. , inf. n. سَرْدٌ, (K,) *He continued uninterruptedly the fast,* (S, K,) and *his fast.* (K. [See also what next follows.]) سَرَدَ, aor. ـَ , (K,) inf. n. سَرْدٌ, (TK,) *He* (a man, TA) *fasted uninterruptedly.* (K.)

2 **سَرَّدَ** see the preceding paragraph, in six places.

4 **أَسْرَدَ** see 1. اسرد النَّخْلُ *The palm-trees had hard green dates, which are termed* سِرَادٌ. (K.)

5 **تسرّد الدُّرُّ** *The pearls,* or *large pearls, followed one another,* or *did so uninterruptedly, upon the string.* (A.) And تسرّد دَمْعُهُ كَمَا يَتَسَرَّدُ اللُّؤْلُؤُ *His tears followed one another,* or *did so uninterruptedly, like as do pearls.* (A.) And تسرّد الحَدِيثُ, and, القِرَآءَةُ, *The narrative,* or *tradition,* and *the recitation,* or *reading, was carried on,* or *continued, uninterruptedly* [*and well:* see 1]. (A.)

Q. Q. 3 **اسْرَنْدَاهُ**, (S, M, K,) inf. n. اسْرِنْدَآءٌ, (S,) *It* (a thing, M) *prevailed against him,* or *overcame him;* (S, * M, K; *) like اغْرَنْدَاهُ: (S, * K:) these two are said to be the only verbs of this measure: (TA:) [but several others should be added; as اعْلَنْدَى and اكْلَنْدَى and اغْلَنْتَى:] the ى in اسرندى [and the like] is to render it quasi-coordinate to [quadriliteral-radical verbs of the measure] افْعَنْلَلَ. (S.) A rájiz says,

* قَدْ جَعَلَ النُّعَاسُ يَغْرَنْدِينِي *

* أَطْرُدُهُ عَنِّي وَيَسْرَنْدِينِي *

[*Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me*]. (S, M; but in the latter, with أَدْفَعُهُ in the place of أَطْرُدُهُ.)

سَرْدٌ inf. n. of 1 [q. v.]. (S, M, &c.) [Hence,] وَقَدِّرْ فِى ٱلسَّرْدِ, in the Kur xxxiv. 10, means *And do thou make a due adaptation* of the rings *in the fabrication* of the coats of mail: (Bd, Jel:) or *and do thou properly adapt* the nails, or pins, and the holes of the rings, [*in the fabrication,*] not making the former thick and the latter small, nor the reverse: (M, Bd, * L:) or السَّرْدُ means السَّمْرُ [i. e. *the nailing,* or *the making firm,* or *fast, with nails*], (Zj, M, L,) in this instance. (Zj, L.) Also *Coats of mail;* (S, M, L, K;) a gen. n. in this sense: (S, K:) [and *a single coat of mail;* like زَرْدٌ and زَرَدٌ:] and *any other* حَلَقٌ [properly signifying *rings,* but here meaning *mail*]; (S, A, K;) [i. e.] it signifies also the *like of coats of mail, made of* حَلَقٌ: (M, L:) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] المَسْرُودُ : (L:) [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مَسْرُودٌ, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and pl.; or, as Z says,] it is an inf. n. used as a subst.: (A:) or السَّرْدُ, as some say, means السَّمْرُ, [as mentioned above,] and السَّرْدُ means الحَلَقُ [like الزَّرْدُ]. (M.) Also *Consecutive,* or *following one another:* so in the phrase نُجُومٌ سَرْدٌ [*Stars that are consecutive:* the epithet retaining the masc. sing. form, though applied to a pl. subst., because originally an inf. n.; like عَدْلٌ in the phrase رِجَالٌ عَدْلٌ]. (A.) So too as an epithet applied to three of the sacred months, in the saying, ثَلَاثَةٌ سَرْدٌ وَوَاحِدٌ فَرْدٌ [*Three are consecutive and one is separate*]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (S, M, Msb:) the سَرْدٌ are Dhu-l-Kaadeh and Dhu-l-Hijjeh and El-Moharram, and the فَرْدٌ is Rejeb. (S, M.)

سَرَدٌ : see السَّرْدُ in the next preceding paragraph.

سِرَادٌ *Hard green dates:* (K:) and *dates that are injured by want of water,* (K, TA,) *and consequently dry up before ripening:* (TA:) or *unripe dates that drop before attaining to maturity, while green:* n. un. with ةٌ: (AHn, M, TA:) or the latter signifies *a date that becomes sweet before it becomes coloured, being such as is termed a* بَلَحَةٌ. (M, TA.)

[See بسر.] See also سراد. [مسرد and سرود said by Golius, and by Freytag after him, to signify the same as the Pers. رميدن *Pavidum fugacemque esse,* as on the authority of the KL, are mistranscriptions for شراد and شرود, which I find thus expl. in the KL.]

سراد : see مسرد

سريد : see مسرد in two places.

سرادة The *art of fabricating coats of mail;* as also زرادة. (TA in art. زرد.)

سرَّاد *A fabricator of coats of mail;* (TA in art. زرد;) *i. q.* زرَّاد. (M and TA in art. زرد.) ___ And *A sewer of leather;* (TA;) as also سارد . (AA, L, TA.)

سرمد : and سرمدىٌّ: see art. سرمد.

سرندى *Strong:* (S, M, K:) or *bold, daring, brave,* or *courageous:* (M:) and *quick in his affairs:* (K:) or a man *who goes on,* or *advances, boldly;* derived from السَّرْد: (Sb, TA:) [accord. to Sb, therefore, this is its proper art; but accord. to the K, its proper art. is سرند, in which F mentions it again: it is perfectly decl., i. e., with tenween, for] the fem, is سرنداة. (S, TA.) ___ Also A sword *that penetrates the thing that it strikes.* (L.)

سارد : see سرَّاد.

المُسرد : see سرد.

مسرد (S, M, A, L, Msb) and سراد (S, M, A, L) *An instrument for perforating:* (M, L, Msb:) and, (M,) or as some say, (Msb,) *an instrument with which leather is sewed;* (S;) syn. مخرز; (M, L, Msb;) or إشفًى; which is [said to be] the same thing as the مخرز; (L;) as also سريد : (K:) or *an* [*instrument of the kind called*] إشفًى

that has a hole at its extremity; (A;) and so سَرِيدٌ and سَرَادٌ . (TA: [but the last I think a mistake for سِرَادٌ.])

___ [Hence,] one says, هُوَ ٱبْنُ مَسْرَدٍ, (K,) or هُوَ ٱبْنُ أُمِّ مَسْرَدٍ, (A,) *He is the son of a female slave:* (A, K:) because she is a sewer of skins, or leather: (A:) an expression of vituperation. (K.) ___ [Hence, likewise,] مَسْرَدٌ also signifies The *tongue.* (M, A.) So in the saying, فُلَانٌ يَخْرِقُ الأَعْرَاضَ بِمَسْرَدِهِ [*Such a one wounds reputations with his tongue*]. (A.) Also A sandal *having its* لِسَانٌ [or *tongue,* i. e. the *thing projecting in its fore part,*] *faced with another piece sewed on.* (M, L.)

مُسَرَّدٌ ; and its fem., with ة: see the next paragraph, in three places.

خَرْزٌ مَسْرُودٌ and مُسَرَّدٌ [app. *A sewing* of leather or skin *carried on in regular and uninterrupted order*]. (S. [In one of my copies of the S, I find خَرْزٌ in the place of خَرْزٌ; and so in the L; but the latter appears from the context to be the right reading.]) ___ And likewise دِرْعٌ مَسْرُودَةٌ and مُسَرَّدَةٌ , (S,) or دِرْعٌ مَسْرُودٌ, and لَبُوسٌ مُسَرَّدٌ , [though دِرْعٌ and لَبُوسٌ are both generally fem.,] and لَأْمَةٌ سَرْدٌ , [in which the epithet retains the masc. form because originally an inf. n., like عَدْلٌ in the phrase امْرَأَةٌ عَدْلٌ,] *A coat of mail fabricated by inserting the rings one into another.* (A.) And مَسْرُودَةٌ signifies A coat of mail (دِرْعٌ) *perforated* [in its rings]. (S.)

لُؤْلُؤٌ مُتَسَرِّدٌ *Pearls following one another,* or *doing so uninterruptedly.* (A.) And مَاشٍ مُتَسَرِّدٌ One *walking,* or *going, with consecutive,* or *uninterrupted, steps.* (A.)

مُسَرْنِدٌ [A thing] *that overcomes one.* (S.)

سرداب

سِرْدَابٌ , an arabicized word, (K,) from [the Pers.] سَرْدٌ [i. e. cold] and آبْ [water], (TA,) *A subterranean structure, for the summer:* (El-Ahmar, K:) or *a narrow place into which one enters:* (Msb:) [applied in the present day to *a cellar,* or *subterranean vault, in which anything is put to be kept cool:*] pl. سَرَادِبُ (Msb) [or سَرَادِيبُ].

السِّرْدَابِيَّةُ *A people of those who compose the extravagant zealots of the* [*sect called*] رَافِضَة [q. v.], *who expect El-Mahdee's coming forth from the* سِرْدَاب *that is in Rei, wherefore they bring a saddled and bridled horse every Friday, after the prayer* [*of the congregations at noon*], *saying, O Imám: in the name of God: three times.* (TA.)

سردق

سُرَادِقٌ , said by El-Jawáleekee to be an arabicized word from [the Pers.] سَرَادِرْ or سَرَاطَاقْ, (MF,) *An awning extended over the interior court of a house:* (S, O, Msb, K:) [and the *cover of a tent:*] and *any tent of cotton:* (S, O, K, and mentioned in the Msb as on the authority of J:) or *a* [*tent of the kind called*] فُسْطَاط; (Bd in xviii. 28;) so says AO: (Msb:) also (Msb) *an enclosure around a* خَيْمَة [or *tent*], *consisting of pieces of cloth, without a roof:* (Mgh, Msb:) or *an enclosure* (حُجْرَة) *around a* فُسْطَاط: (Ksh and Bd ubi suprá:) or *what surrounds the* [*tent called*] خَيْمَة and *the* [*tent called*] قُبَّة: (Ham p. 772:) or *any wall* or *enclosure,* or [*tent such as is called*] مَضْرَب or [*such as is called*] خِبَآء *that surrounds a thing:* (IAth, TA:) pl. سُرَادِقَاتٌ: (S O, K:) it has this pl., though it is masc., because. it has no broken pl. (Sb, TA.) ElKedhdháb El-Hirmázee says, not Ru-beh as in the Book of Sb [and in the S], addressing Hakam Ibn-El-Mundhir Ibn-El-Járood,

* سُرَادِقُ المَجْدِ عَلَيْكَ مَمْدُودْ *

[*The canopy of glory is extended over thee*]. (O, TA.) ___ [Hence,] *Dust rising;* or *spreading,* or *diffusing itself.* (Az, O, K.) ___ And *Smoke rising high, and surrounding a thing.* (Az, O, K.) ___ In the Kur xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bd,) as being likened to a فُسْطَاط, (Bd,) or to an enclosure around a فسطاط; or as meaning the *smoke* of the fire; or *a wall* thereof. (Ksh, Bd.)

بَيْتٌ مُسَرْدَقٌ (Lth, S, &c.) [*A house,* or *tent,*] *having a* سُرَادِق: (Ksh in xviii. 28, and PS:) or *having the whole of its upper part, and of its lower part,* مَشْدُود [accord. to the TK here meaning

curtained, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, O, K, TA,) or مَسْدُود [i. e. *closed,* &c.]. (So in the CK.)

سرط

1 **سَرِطَهُ** , aor. ـَـ , inf. n. سَرَطٌ (S, M, Msb, K) and سَرَطَانٌ; (M, K;) and سَرَطَهُ; (Sgh, K;) but the former is the more chaste, and is the form commonly known, and the latter is by some disallowed; (TA;) *He swallowed it:* (S, M, Msb, K:) or, as in some of the copies of the S, *without chewing:* or, accord. to the A, *by little and little:* (TA:) and استرطه signifies the same; (S, M, Msb, K;) and so تسرّطه : (As, K:) and in like manner, زردّه and ازدردّه (TA) [and تزردّه]. It is said in a prov., لَا تَكُنْ حُلْوًا فَتُسْرَطَ وَلَا مُرًّا فَتُعْقَى *Be not thou sweet, so that thou shouldest be swallowed; nor bitter, so that thou shouldest be put out of the mouth because of thy bitterness:* (S, TA:) or, accord. to one relation, فَتُعْقَى, i. e., *so that thou shouldest be disliked for being very bitter:* used in enjoining the taking of a middle course of conduct: so in the O. (TA.)

4 **أَسْرَطْتُهُ ذِرَاعِى** *I put my fore arm upon his throat* [*from behind him*], *to strangle him,* or *throttle him.* (TA in art. ذرع.)

5 **تَسَرَّطَ** see 1.

7 **انسرط فى حَلْقِهِ** *It* (a thing, M) *passed easily in his throat.* (M, K.)

8 **إِسْتَرَطَ** see 1.

Q. Q. 1 **سَرْطَمَ** : see art. سرطم.

سُرَطٌ A man *that swallows quickly;* (Ibn- 'Abbád, O;) as also سُرَطَةٌ (Ibn-'Abbád, O) and سُرَطْرِطٌ : (O:) or سَرَطْرَطٌ (so accord. to the TA) and مِسْرَطٌ and سَرَّاطٌ a man *that eats quickly:* (TA:) or the first, and سَرَطَانٌ and سَرْطِيطٌ , (M, K,) a man (M) *that swallows well,* (M,) or *largely.* (K.) [See also سُرَاطِىٌّ.] ___ Also, and سَرَطَانٌ ,

(M, K,) A horse (M, TA) *that runs vehemently.* (M, * K, TA.) [See again سُرَاطِىٌّ.]

سُرَطَةٌ : see the next preceding paragraph.

سُرْطُمٌ and سَرْطَمٌ: see سُرَاطِىٌّ, in three places. ___ Hence, (M,) the former also signifies *An eloquent speaker;* (M, K;) as also سَرَطَانٌ . (TA.) [See also art. سرطم.]

سَرَطَانٌ : see سُرَطٌ, in two places: and سُرَيْطَى: and سُرْطُمٌ. Also [*The crab;*] *a certain aquatic creature;* (S) *a certain animal of the sea;* (Msb;) *a certain creeping thing* (دَابَّة), *of aquatic creatures;* (M;) *a certain fluvial creeping thing* (دابّة); and also *a marine kind, which is an animal that becomes hard like stone: the former kind is of much utility; the quantity of three* مَثَاقِيل *of its ashes, when burnt in a cooking-pot of copper* (نُحَاسٍ أَحْمَر [for the latter of which words we find in the CK خُمَّر]), *with water or wine, or with half its weight of gentian* (جَنْطِيَانَا), *is very good against the bite of the mad dog; if its eye be hung upon a person affected with a tertian fever, he is cured; and if its leg be hung upon a tree, its fruit falls spontaneously:* (K:) this is [said of] the سرطان that is bred in rivers: (TA:) *of the marine kind, what is burnt is an ingredient in collyriums,* (K,) *for removing whiteness,* (TA,) *and in dentifrices* (سَنُونَات, so in copies of the K and in the TA [but in the CK, erroneously, سُفُوفَات]), *and strengthens the gum:* (TA:) pl. سَرَطَانَاتٌ. (Msb.) ___ السَّرَطَانُ is also the name of *A certain sign of the Zodiac;* (S, M, K;) [*Cancer;*] *the fourth sign;* so called because resembling the creature above mentioned in form. (TA.) ___ [*The disease called cancer;*] *a black-biliary tumour, which begins like an almond, and smaller, and when it becomes large, there appear upon it veins, red and green, resembling the legs of the* سَرَطَان: *there is no hope for its cure; and it is treated medicinally only in order that it may not*

increase: (K:) *a certain disease that attacks men and beasts:* (M:) it is also (K) *a certain disease in the pastern of a beast, rendering it hard,* or *rigid, so that the animal inverts his hoof:* (S, K:) *a certain disease that appears in the legs of beasts:* (T, TA:) some say that it is *a disease which affects a man in his fauces, having relation to the blood, and resembling the* دُبَيْلَة [which is explained by ISh, in describing the disease termed ذَاتُ الجَنْبِ, as an ulcer that perforates the belly]: and some say, that it is [*the disease called*] دَآءُ الفِيلِ. (TA.)

سِرْطِيطٌ : see سُرْطٌ.

سُرَطْرِطٌ or سَرَطْرَطٌ: see سُرَطٌ.

سِرَطْرَاطٌ (Lth, Lh, S, M, K) and سَرَطْرَاطٌ, (Lth, M, K,) the former said by Az to be a good form, like جِلَبَّابٌ and سِجَلَّاطٌ, but the latter to be the only instance of its form known to him, (TA,) and سُرَيْطٌ , like زُبَيْرٌ, (accord. to the K,) or سُرَّيْطٌ , (as in the M,) like قُبَّيْطٌ, (TA, [in which this is said to be the right form,]) [The *kind of sweet food called*] فَالُوذٌ, [Lh, S, M, K,) or فَالُوذَجٌ; (as in some copies of the K and in the TA;) so called because very delicious to eat and swallow, from سَرَطٌ signifying the act of swallowing; (Az, TA;) of the dial. of Syria: (Lh, M:) or [*the kind of sweet food called*] خَبِيصٌ. (M, K.)

سُرَاطٌ : see سُرَاطِىٌّ.

سِرَاطٌ *A road,* or *way:* (Msb:) or *a conspicuous road* or *way;* (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K) *i. q.* صِرَاطٌ, (S, M, Msb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on account of the mutual resemblance [of the ص and ط], (M, K,) though the former is the original; (M, Msb, K;) and زِرَاطٌ; for the saying that the pronunciation with the pure ز is a mistake, is [itself] a mistake: (K:) [ISd says,] As mentions the reading الزَّرَاطَ, with the pure ز; but this is a mistake; for he only heard the resemblance, and imagined it to be ز; and As was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to have read الزِّرَاطَ,

and the same is related of Hamzeh, by Ks. (TA.) One says also, هُوَ فِى دينه عَلَى سِرَاطٍ مُسْتَقِيمٍ [*He is, in respect of his religion, on,* or *in, a right way*]. (TA.) [It is fem. as well as masc.: see زُقَاقٌ.]

سَرْوَطٌ : see سُرَاطِىٌّ.

سُرَيْطٌ : see سِرْطَاطٌ: ___ and سُرَيْطَى.

سُرَيْطَى : see سُرَيْطَآءُ: ___ and سُرَيْطَى.

سُرَاطِىٌّ *A great eater;* (K;) as also سِرْوَاطٌ

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(Seer, M, K,) and سِرْطِمٌ : (K:) or one *who swallows everything;* as also سِرْوَاطٌ (M) and سِرْطِمٌ and سِرْطَمٌ ; (Lh, M;) from الاِسْتِرَاطُ; the م, accord. to IJ, being augmentative; (M;) and so سِرْوَطٌ . (TA.) [See also سِرْطٌ.] ___ Also, (S, M, K,) and سُرَاطٌ , (M, K,) A sword *that cuts* (S, K, TA) *much,* or *well;* (K, TA;) *that passes into the object that is struck with it;* (M, TA;) *that goes quickly into the flesh.* (Ibn- Habeeb, O, in explanation of the former word.) ___ سُرَاطِىٌّ الجَرْىِ A horse *that runs vehemently.* (K, TA.) [See again سُرَطٌ.]

سُرَيْطَآءُ , (Jm, M, K, TA,) or سُرَيْطَى , (L,) *A kind of soup,* or *food that is supped,* (Jm, M, K, TA,) *like* خَزِيرَة [q. v.]; (Jm, M, TA;) in the K, erroneously, *like* حَرِيرَة: (TA:) or *resembling* خَزِيرَة. (L in explanation of the latter word.) ___ See also سُرَيْطَى.

سَرْوَاطٌ : see سُرَاطِىٌّ, in two places.

سَرَّاطٌ : see سُرَطٌ.

سُرَيْطٌ : see سِرْطَاطٌ: ___ and see also the paragraph here following.

سُرَّيْطَى a word occurring in the following prov.: الأَخْذُ سُرَّيْطَى والقَضَآءُ ضُرَّيْطَى, (S, K,) or سُرَيْطَى and ضُرَيْطَى, (so in a copy of the M, without teshdeed,) and one says also سِرِّيطَى and ضِرِّيطَى, (O, K,) and سُرَيْطَآءُ and ضُرَيْطَآءُ, (O, K, TA, in the CK سُرَيْطا and ضُرَّيْطٌ,) and سُرَيْطٌ and ضُرَيْطٌ, (K, and so in a copy of the S,) each like زُبَيْرٌ, (TA,) or سُرَّيْطٌ and ضُرَّيْطٌ, (so in another copy of the S,) or both, (M,) [*Taking,* or *receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus;* i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and الأَخْذُ سَرَطَانٌ, (O, K,) or, as some relate it, سَلَجَانٌ, (O,) والقَضَآءُ لَيَّانٌ. (O, K. [See 1 in art. سلج.])

سِرِّيطَى : see the next preceding paragraph.

مَسْرَطٌ and مَسْرِطٌ The *gullet:* (M, K:) also written with ص. (M.)

مَسْرَطٌ : see what next precedes: ___ and see also سُرَطٌ.

سرطم

Q. 1 سَرْطَمَ *He* (a man) *was*, or *became, silent.* (Sh, TA in art. رطم.) ___ [From what follows, it would seem to signify also *He was perspicuous in speech*, or *eloquent.*]

سَرْطَمٌ *Long*, or *tall;* (S, K;) as also سِرْطِمٌ : (K:) in the latter sense, the former epithet is applied to a man; as also سِرْطُومٌ and سِرَاطِمٌ : (M:) and a poet (namely 'Adee Ibn-Zeyd, TA) uses the phrase سَرْطَمُ اللَّحْيَيْنِ [*long in the two jaw-bones*]. (S.) ___ And The *gullet;* because of its width. (M.) ___ And, as also سِرْطِمٌ , *Wide in the fauces, quick in swallowing,* (M, K,) or *that swallows much,* (TA,) *with* [*largeness of*] *body and make:* (M, K:) or *that swallows everything:* held by Kh to be of the triliteral-radical class; (M, TA;) and mentioned in art. سرط. (TA. [See سِرَاطِىٌّ.]) ___ And hence ↓ the latter, *An eloquent speaker:* (M in art. سرط and in the present art., and K * in the former:) or *perspicuous in speech;* (M and K in the present art.;) as also سَرْطَمٌ. (K.) ___ سَرْطَمٌ is also expl. as meaning الذى يستوعب الزمام [which may be rendered *That takes the whole of the nose-rein*, or *leading-rope;* but the exact meaning must be determined from the context]; and so سُرْطُمَانٌ .

(Freytag, from the Deewán of Jereer.)

سِرْطِمٌ : see سَرْطَمٌ, in three places.

سُرْطُمَانٌ : see سَرْطَمٌ, last sentence.

سُرْطُومٌ : see سَرْطَمٌ, first sentence.

سِرَاطِمٌ : see سَرْطَمٌ, first sentence.

سرع

1 **سَرُعَ** , aor. ـُ , inf. n. سَرْعٌ (S, Msb, K) and سَرَعٌ (TA [and mentioned in the K, but app. as a simple subst.,]) and سَرْعٌ and سَرَعٌ and سَرَاعَةٌ (TA) and سُرْعَةٌ, (K,) or this last is a simple subst. from أَسْرَعَ, (Msb,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] *He,* or *it, was quick, expeditious, hasty, speedy, rapid, swift,* or *fleet:* [in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, *i. q.* أَسْرَعَ [which may mean as above, or *he hastened, made haste,* or *sped,*] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between سَرُعَ and أَسْرَعَ: see the latter below: (TA:) one says also سَرِعَ, aor. ـَ ; a dial. var. of سَرُعَ: and تَسَرَّعَ , said of an affair, or event, signifies the same as سَرُعَ. (TA.) One says, السَّرْعَ السَّرْعَ like الوَحَآءَ الوَحَآءَ, (S, K,) i. e. [Make thou] *haste;* or *haste to be first,* or *before,* or *beforehand: haste;* or *haste to be first,* &c. (S and TA in art. وحى.) And سَرُعَ مَا فَعَلْتَ ذَاكَ, (S, * TA,) and سَرْعَ, which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kesreh because they are difficult of pronunciation, saying فَخْذٌ for فَخِذٌ and عَضْدٌ for عَضُدٌ, but one should not say حَجْرٌ for حَجَرٌ, (S, TA,) or the like, accord. to the Basrees, though the Koofees allow the contraction in the case of fet-hah also, as in سَلْفٌ for سَلَفٌ; (M in art. سلف;) and one says also سُرْعَ, as a contraction of سُرُعَ; all meaning سُرْعَانَ [i. e. *Quick was thy doing that:* or *how quick was thy doing that!* or, which is nearly the same, *excellently quick was thy doing that;* for سُرُعَ is similar to قُضْوُ and رُمْوُ, denoting excellence]. (TA.)

2 **سَرَّعَ** see 4.

3 **مُسَارَعَةٌ** signifies The *hastening with another;* or *vying,* or *striving, with another, in hastening;* or *hastening to be,* or *get, before another* or *others;* (S, K;) إِلَى شَىْءٍ *to a*

thing; (S;) as also تَسَارُعٌ ; syn. مُبَادَرَةٌ; (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of بُدُورٌ, i. e. simply the *hastening* to a thing,] إِسْرَاعٌ is syn. (TA.) One says, سَارَعُوا إِلَى كَذَا and تَسَارَعُوا إِلَيْهِ, [*They hastened, one with another,* &c., *to such a thing,*] both signifying the same. (S.) And [of a single person,] سَارَعَ إِلَى الشَّىْءِ *He hastened to the thing;* syn. بَادَرَ. (Msb.) And it is said in the Kur [iii. 127], وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ [*And vie ye, one with another, in hastening to* obtain *forgiveness from your Lord*]. (TA.) And again, [iii. 170,] ٱلَّذِينَ يُسَارِعُونَ فِى الْكُفْرِ *Who fall into unbelief hastily,* or *quickly,* (Bd, Jel,) *and eagerly.* (Bd.)

4 **اسرع** is originally trans.; (S, K;) [signifying *He quickened,* or *hastened,* himself, or his going, &c.;] and hence the saying, in a trad., إِذَا مَرَّ أَحَدُكُمْ بِطُرْبَالٍ مَائِلٍ فَلْيُسْرِعِ الْمَشْىَ [*When any one of you passes by a high wall,* or *the like,* that is *inclining, let him quicken,* or *hasten, the pace,* or *going*]. (K, * TA.) But [it is used also elliptically, as meaning *He hastened, in an intrans. sense; he made haste; he sped; he went quickly;* and hence] you say, اسرع فِى السَّيْرِ, (S, K,) like سَرُعَ [*He was quick, expeditious, hasty, speedy, rapid, swift,* or *fleet, in going, journeying,* or *pace*]: (K:) or [rather *he hastened, made haste,* or *sped, therein;* for] اسرع signifies *he endeavoured,* or *sought,* and *affected, to be quick,* &c., *as though he hastened the pace,* or *going;* but سَرُعَ denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one اسرع فى السير it is as though [meaning] *he urged himself forward with haste;* or *he quickened,* or *hastened, the pace,* or *going;* and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] اسرع فى مشيه, &c., inf. n. إِسْرَاعٌ, is originally اسرع مشيه [*He quickened,* or *hastened, his pace,* or *going*]; فى being redundant; or

اسرع الحركة فى مشيه [*he quickened,* or *hastened, the motion in his going*]: and اسرع إليه means اسرع المضىّ إليه [*he quickened,* or *hastened, the going to him*]. (Msb.) سرّع is syn. with اسرع. (TA.) And you say, تسرّع إلى الشّر, (S, K,) meaning *He hastened,* or *made haste, to* [do] *evil,* or *mischief;* (K;) as also تزرّع. (Sgh and K in art. زرع.) And تسرّع

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بالأمر *He hastened to do the thing,* or *affair;* syn. بادر به. (TA.) See also 3. ___ اسرع إليه occurs in a trad. as meaning *He was quick,* or *hasty, in being angry with him,* or *in blaming him,* or *in reviling him.* (Mgh.) ___ اسرع به: see [its contr.] أسرعوا ___. بطّأ به signifies also, *Their beasts on which they rode were,* or *became, quick, swift,* or *fleet.* (AZ, S, K.) ما أسرع ما صنعت كذا [*How quick was thy doing that!*]. (S, K.)

5 **تسرّع** see 1 and 4; the latter in two places.

6 **تسارع** see 3, in two places.

سرْع [originally an inf. n. of سرُع, like سرْع and سرَع accord. to the TA]: see سريع, in two places.

سرَع : see [1 and] سرعة.

سرِع : see سريع.

سرعة *Quickness, expedition, haste, speed, rapidity, swiftness,* or *fleetness;* [of course, tendency, action, speech, &c.;] (S, K;) as also سرَع ; (K;) [the former said in the K, and the latter in the TA, to be an inf. n. of سرُع:] and *a hastening, making haste,* or *speeding; i. q.* إسراع [inf. n. of 4]; (TA;) or a subst. therefrom. (Msb.) You say, عجبت من سرعة ذاك [*I wondered at the quickness,* &c., *of that*]. (S.)

سَرْعَانَ and سُرْعَانَ and سَرْعَانَ (S, K) and سَرُعَانَ , the last with damm to the ر (IAar,) occurring in the phrase سرعانَ ذَا خُرُوجًا, (IAar, S, K,) meaning سَرُعَ ذَا خُرُوجًا [*Quick is this in coming forth:* or *how quick is this in coming forth!* or, which is nearly the same, *excellently quick* &c.], (S, K,) are dial. vars., changed from the original form, which is سَرُعَ, and, for this reason, (S,) made indecl., with the final vowel of سَرُعَ for their termination. (S, K.) The word سرعان is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see بُطْآنَ:] and hence the saying, (K,) لَسَرْعَانَ مَا صَنَعْتَ كَذَا *How quick was thy doing that!* (S, K.) The saying سَرْعَانَ ذَا إِهَالَةٌ originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him What is this? he answered, Her grease: whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, *Quick,* or *how quick, is this* snivel [coming forth] *in the state of melted grease!* or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase تَصَبَّبَ زَيْدٌ عَرَقًا; and the meaning to be understood is, *Quick,* or *how quick, is the melted grease of this!* the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) سَرْعَانُ; and its fem., سَرْعَى: see سَرِيعٌ, in two places: see also the paragraph here next following, in two places,

سَرْعَانُ النَّاسِ , (S, Mgh, Msb, K,) and سَرْعَانُ الناس, (IAar, K,) *The first,* or *foremost, of the men,* or *people,* (IAar, S, Mgh, Msb, K,) *striving, one with another, to be the first to do a thing;* (K;) so says As, with reference to soldiers hastening: (TA:) the former word in this phrase is [distinguished from سَرْعَانَ in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, سَرْعَانَ and سُرْعَانَ; the latter being pl. of سَرِيعٌ. (TA.) سَرْعَانُ الخَيْلِ, also, signifies *The first* or *foremost, of the horsemen,* and sometimes they said سَرْعَانُ الخَيْلِ. (K.) Abu-l-'Abbás says that when سرعان is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.)

سَرُعَانَ : see سَرْعَانَ.

سُرَاعٌ ; and its fem., with ةٌ: see what next follows, in three places.

سَرِيعٌ *Quick, expeditious, hasty, speedy, rapid, swift,* or *fleet;* [in course, tendency, action, speech, &c.;] (S, Msb, * TA;) as also سِرِعٌ [and سَرْعٌ] and سُرَاعٌ , of which the fem. is with ةٌ, and سَرْعَانُ , of which the fem. is سَرْعَى; (TA;) *i. q.* مُسْرِعٌ , (K,) which signifies as above; (TA;) [and which also signifies *hastening, making haste,* or *speeding;*] and مُسْرَعٌ , also, signifies *quick,* &c., (سَرِيعٌ,) to [do] good or evil: (K:) the pl. of سَرِيعٌ is سُرْعَانٌ, (K,) and سُرَاعٌ is [also a pl. of the same,] syn. with مُسْرَعُونَ. (Msb.) You say, فَرَسٌ سَرِيعٌ and سُرَاعٌ [*A quick, swift,* or *fleet, horse*]: (IB:) and حَجَرٌ سُرَاعَةٌ meaning سَرِيعَةٌ [*a quick, swift,* or *fleet, mare*]. (K.) And اسْعَ عَلَى رِجْلِكَ السَّرْعَى [*Go thou quickly;* lit. *go thou,* or *walk thou,* or *run thou, upon thy quick,* or *swift, leg*]. (Fr.) And جَآءَ سَرْعًا meaning سَرِيعًا [*He,* or *it, came quickly, hastily, speedily,* &c.]. (TA.) And God is said [in the Kur ii. 198, &c.] to be سَرِيعُ الحِسَابِ [*Quick in reckoning*], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] سَرِيعُ العِقَابِ [*quick in punishing*]. (El-Mufradát, B.) ___ Also *A certain kind of going,* or *pace;* coupled with سُنْبُكٌ, which signifies another kind thereof. (Ibn-Habeeb, TA.) ___ [السَّرِيعُ *The ninth metre* (بَحْرٌ) *in prosody, in which each hemistich originally consisted of* مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مَفْعُولَاتُ.] ___ And أَبُو سَرِيعٍ The [*shrub called*] عَرْفَجٌ: or the *fire that is therein.* (K. [See زَحْفَةٌ.]) Also *A shoot,* or *twig, that falls from the* بَشَامٌ [or *tree of the balsam of Mekkeh*]: pl. سُرْعَانٌ and سَرْعَانٌ. (K.)

أَسْرَعُ [*More,* and *most, quick, expeditious, hasty, speedy, rapid, swift,* or *fleet,* of course,

tendency, action, speech, &c.]. [It is said, of God, in the Kur vi. 62,] وَهُوَ أَسْرَعُ الحَاسِبِينَ [*And He is the quickest of the reckoners*]. (K.) [The fem.] سُرْعَى is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly quick* or *fleet*]. (IAar, TA in art. بهى.)

مُسْرِعٌ : see سَرِيعٌ.

مَسْرَعٌ : see سَرِيعٌ.

مِسْرَاعٌ *Very quick,* or *hasty,* (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)

سرف

1 سَرِفَ , aor. ـَ , inf. n. سَرَفٌ, *He was ignorant:* or *he was unmindful, negligent,* or *heedless.* (Msb.) [In these senses it is trans.: you say,] سَرِفَهُ, (S, M, K,) aor. ـَ , (K,) inf. n. سَرَفٌ, (S, * M, K, *) *He was unmindful, negligent,* or *heedless, of it;* (S, M, K;) namely, a thing: (S, M:) and *he was ignorant of it:* (S, K:) and *he missed it;* (S, * M, K; * [in the first and third of which, only the inf. n. of the verb in this sense in mentioned, and expl. as syn. with خَطَأٌ;]) syn. أَخْطَأَهُ. (M.) And طَلَبْتُهُمْ فَسَرِفْتُهُمْ *I sought them and missed them:* or *was ignorant of them.* (Msb.) And سَرِفَ القَوْمَ *He passed by the people,* or *party, and left them behind him.* (M.) As relates, of an Arab of the desert, with whom some companions of his made an appointment to meet him in a certain place of the mosque, and to whom he broke his promise, that, being asked respecting that, he said, مَرَرْتُ بِكُمْ فَسَرِفْتُكُمْ, meaning [*I passed by you and*] *I was unmindful of you.* (S.) And hence the saying of Jereer, (S, TA,) praising the Benoo-Umeiyeh, (TA,)

* أَعْطَوْا هُنَيْدَةَ يَحْدُوهَا ثَمَانِيَةٌ *

* مَا فِى عَطَائِهِمُ مِنٌّ وَلَا سَرَفُ *

meaning [*They gave a hundred camels, eight* persons *driving them,* or *urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor*] *unmindfulness:* or the meaning is, *nor missing* (خَطَأٌ); that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (S, TA.) You say also, سَرِفْتُ يَمِينَهُ *I was unacquainted with,* or *knew not, his oath.* (TA.) ___ [سَرَفٌ is also, as expl. below, *syn. with* إِسْرَافٌ, but as a subst., having no verb properly belonging to it.] سَرِفَتِ الشَّجَرَةُ, (ISk, S, K,) aor. ـُ , inf. n. سَرْفٌ, (ISk, S,)

said of the سُرْفَة [q. v.], *It ate the leaves of the tree:* (ISk, S, K:) and سَرَفَتِ الخَشَبَ is likewise said of the سُرْفَة [as meaning *it ate the wood*]. (Z, TA.) And سُرِفَتِ الشَّجَرَةُ, (ISk, S, M, TA,) inf. n. سَرْفٌ, (ISk,) *The tree had its leaves eaten by the* سُرْفَة: (S:) or *was smitten,* or *lighted on, by the* سُرْفَة: (ISk, M, TA:) and سَرَفَ الخَشَبُ [*the wood was eaten by the* سُرْفَة], the verb in this phrase being quasi-pass. of the verb in the phrase سَرَفَتِ السُّرْفَةُ الخَشَبَ, like as حَطَمَ and

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صَعِقَ are quasi-passives of the verbs in the phrases حَطَمَتْهُ السِّنُّ and صَعَقَتْهُ السَّمَآءُ: (Z, TA:) and [hence] one says also, سَرِفَ الطَّعَامُ *The wheat,* or *food, was,* or *became, cankered,* or *eaten away;* as though smitten, or lighted on, by the سُرْفَة. (M, TA.) ___ [Hence also,] سُرِفَتْ أُذُنُ الشَّاة *The ear of the sheep,* or *goat, was entirely cut off.* (A, TA.) ___ And سَرَفَتْ وَلَدَهَا *She* (a mother) *injured her child by* too *much milk.* (A, K, * TA.)

4 **اسرف**, (Msb,) inf. n. إِسْرَافٌ, (M, Msb,) *He exceeded,* or *transgressed, the just,* or *right, bound,* or *limit,* or *measure; acted extravagantly, exorbitantly,* or *immoderately:* (M, Msb:) or إِسْرَافٌ signifies the *being extravagant in expenditure,* syn. تَبْذِيرٌ; (K) or so إِسْرَافٌ فِى النَّفَقَة: (S, TA:) or, as some say, تبذير means the exceeding in respect of the right objects of expenditure, which is ignorance of the [right] manner, and of things that should prevent it; and اسراف means the *exceeding with respect to quantity* [*in expenditure*], and is ignorance of the values of the right objects: (MF in art. بذر:) or the latter signifies the *expending otherwise than in obedience of God,* (Sufyán, K, * TA,) *whether little or much;* (TA;) as also سَرَفٌ : (M, TA:) it is also said to mean the *eating that which it is not lawful to eat;* and this is said to be meant in the Kur vi. 142 or vii. 29: and the *putting a thing in a wrong place* [as when one expends his money

upon a wrong object]: and accord. to Iyás Ibn-Mo'áwiyeh, الإِسْرَافُ is *that* [*action*] *whereby one falls short of what is due to God.* (TA.) You say also, اسرف فى ماله, meaning *He was hasty in respect of his property,* [i. e. *in expending it,*] *without pursuing the just course,* or *keeping within due bounds.* (M.) And اسرف فى الكَلَام and فى القَتْل *He exceeded the due bounds,* or *just limits, in speech,* and *in slaying.* (M.) الإِسْرَافُ فِى القَتْلِ, which is forbidden in the Kur xvii. 35, is said to mean *The slaying of another than the slayer of one's companion:* (Zj, M, Mgh: *) or *the slaying the slayer without the authority of the Sultán:* or *the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer:* or *the slaying one higher in rank than the slayer:* (Zj, M:) or *the slaying two when the slayer is one:* or *the maining* or *mutilating* [*before slaughter*]. (Mgh.) إِسْرَافٌ also signifies The *committing of many faults, offences,* or *crimes, and sins.* (TA.) And you say, أَكَلَهُ إِسْرَافًا (TA) and سَرَفًا, (M, TA,) meaning *He ate it hastily.* (M, TA.)

5 **تسرّف** *He sucked:* and *ate, gnawed,* or *devoured.* (KL. [App. from سُرْفَةٌ, q. v. See also سَرَفَتِ الشَّجَرَةَ, &c., in the latter half of the first paragraph.])

سَرَفٌ inf. n. of سَرِفَ [q. v.]. (S, * M, Msb, K. *) ___ And also a subst. from أَسْرَفَ; (Msb;) i. q. إِسْرَافٌ; (M;) signifying *Excess,* or *transgression, of the just,* or *right, bound,* or *limit,* or *measure; extravagant, exorbitant,* or *immoderate, action* or *conduct;* (M, Msb, TA;) *contr. of* قَصْدٌ. (S, K.) See also 4, in two places. ___ [Hence,] The *overflowing of water from the sides* of a watering-trough, or tank; as in the saying, ذَهَبَ مَآءُ الحَوْضِ سَرَفًا *The water of the watering-trough,* or *tank,* [*went away running to waste,* or] *overflowed from its sides:* (K, TA:) or سَرَفُ المَآءِ means *what*

goes, of water, without irrigating and without profit: [or rather *its going for nought:*] you say, أَرْوَتِ البِئْرُ النَّخيلَ وذَهَبَ بَقِيَّةُ المآءِ سَرَفًا [*The well irrigated the palmtrees, and the rest of the water went for nought, in waste*]. (Sh, TA.) ___ And *Addictedness* (ضَرَاوَةٌ, S, K, or لَهَجٌ M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of 'Áïsheh, (TA,) إِنَّ لِلَّحْمِ سَرَفًا كَسَرَفِ الخَمْرِ [*Verily there is an addictedness to flesh-meat like the addictedness to wine*]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little selfrestraint therefrom: or the meaning here is *unmindfulness* [*of consequences with respect to flesh-meat* &c.]: or *corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite:* (TA:) or it may be [that the meaning is, *there is an extravagance with respect to flesh-meat* &c.,] from الإِسْرَافُ (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) ___ It is also said in a trad., لَا يَنْتَهِبُ الرَّجُلُ نُهْبَةً ذَاتَ شَرَفٍ وَهُوَ مُؤْمِنٌ, meaning, ذَاتَ شَرَفٍ وَقَدْرٍ كَبِيرٍ [i. e. *The man shall not take a thing as spoil that is of high and great estimation, he being a believer*]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with ش [i. e. ذات شَرَفٍ]. (K.)

سَرِفٌ *Ignorant;* (IAar, M, Msb, TA;) as also مُسْرِفٌ: (IAar, TA:) or *unmindful, negligent,* or *heedless.* (Msb.) And رَجُلٌ سَرِفٌ الفُؤَادِ *A man missing,* or *mistaking, in heart,* or *mind; negligent,* or *heedless, therein.* (S, K, TA.) And رَجُلٌ سَرِفُ العَقْلِ *A man having little intellect,* or *intelligence:* or *corrupt in intellect;* accord. to Z, from سَرِفَتِ السُّرْفَةُ الخَشَبَ, of which the quasipass. is سَرِفَ [q. v.; meaning that it is from سَرِفٌ as a part. n. of this latter verb]. (TA.) ___ أَرْضٌ سَرِفَةٌ, (S, M, K,) and وَادٍ سَرِفٌ, (M, TA,) *A land, and a valley, abounding with the* [*worm,* or *caterpillar,* or *small creeping thing, called*] سُرْفَةٌ. (S, M, * K, TA.)

سُرُفٌ *A certain white thing* [or *substance*] *resembling the web of the silkworm.*

(Ibn-'Abbád, O, K.)

سُرْفَةٌ [*A certain worm,* or *caterpillar,* or *small creeping thing;*] *a small creeping thing that makes for itself a habitation,* (S, K,) *four-sided,* or *square,* (S,) *of fragments of wood,* (S, K,) *joining them together by means of its spittle, in the form of a* نَاؤُوس [here meaning *coffin*], (S,) *which it then enters, and* [*therein it*] *dies:* (S, K:) or the *silkworm:* or *a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is:* or *a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider:* or *a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider:* or, accord. to AHn, *a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the* [*plants called*] حَمْض, *that constructs a four-sided,* or *square, habitation, of pieces of wood, joining the extremities of these together by means of a thing* [or *substance*] *resembling the web of the spider:* or *the worm* [or *caterpillar*] *that weaves* [a *web*] *upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving:* or *a certain worm* [or *caterpillar*] *like the finger, hairy, speckled with black* or *white, that eats the leaves of trees so as to make them bare:* or *a certain worm* [or *caterpillar*] *that weaves upon itself, of the*

size of the finger in length, a thing like the قِرْطَاس [or *roll*, or *scroll, of paper*], *which it enters, so becoming unattainable:* or *a certain light, small creeping thing, like a spider:* (M:) pl. سُرَفٌ. (TA.) Hence the prov., أَصْنَعُ مِنْ سُرْفَةٍ [*More skilled in fabricating than a*]. (S, M, K.) And one says also, أَخَفُّ مِنْ سُرْفَةٍ [*Lighter than a* سُرْفَة]. (M.)

سَرَافٌ [, accord. to Freytag, (but he has not named his authority,) The *erosion of a tree by wood-fretters* (teredines, by which he means سُرَفٌ, pl. of سُرْفَةٌ).]

سَرُوفٌ *Hard, severe,* or *difficult; great, momentous,* or *formidable:* (O, K, TA:) an epithet applied to a day. (O, TA.)

سَرِيفٌ *A row of grape-vines.* (O, K.)

سُرَافِيلُ : see إِسْرَافِيلُ, below.

أُسْرُفٌ *i. q.* آنُكٌ [i. e. *Lead,* or *black lead,* or *tin,* or *pewter*]; (O, K;) of Pers. origin, (O,) arabicized, from سُرْب, (O, L, K,) or أُسْرُب. (CK.) [See also أُسْرُبٌ.]

إِسْرَافِيلُ, (S, M, O, K,) and El-Kanánee used to say سَرَافِيلُ , the name of *A certain angel;* (M; [in which it is mentioned among quadriliteral-radical words; but it is there said that the إ may be radical;]) *the angel who is to blow the horn on the day of resurrection:* (Jel in vi. 73, &c.:) [see رُوحَانِىٌّ:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to إِيلُ: (S, O, K:) and إِسْرَافِينُ is a dial. var. of the same; (Kh, S, M, O, K;) like as they said جَبْرَئِيلُ and إِسْمَاعِينُ and إِسْرَائِينُ. (Akh, S, O.)

مُسْرِفٌ [*Exceeding,* or *transgressing, the just,* or

right, bound, or *limit,* or *measure; acting extravagantly,* &c.: see its verb (4)]. ___ See also سَرِفٌ. ___ [Also] *Denying,* or *disacknowledging, the favours,* or *benefits,* or *the unity, and the prophets and law, of God; a disbeliever, an unbeliever,* or *an infidel:* it is said to be used in this sense in the Kur xl. 36. (TA.)

مَسْرُوفٌ *Eaten by the* سُرْفَة [q. v.]. (TA.) And شَجَرَةٌ مَسْرُوفَةٌ *A tree of which the leaves have been eaten by the* سُرْفَة; (S;) or *smitten,* or *lighted on, by the* سُرْفَة. (ISk, TA.) ___ شَاةٌ مَسْرُوفَةٌ *A sheep,* or *goat, that has had its ear entirely cut off.* (M, A.)

سرفل

سرافِيلُ and إِسْرافِيلُ and إِسْرافِينُ: see the next preceding art.

سرفن

سرفل See **سرفن**

سرق

1 **سَرَقَ منه مالًا** , (S, Mgh, O, Msb,) or الشَّىْءَ, (K,) and سَرَقَهُ مالًا, (S, Mgh, O, Msb,) thus also they sometimes said, (S, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (Ham p. 155,) aor. ـِ inf. n. سَرَقٌ (S, Mgh, O, Msb, K) and سَرِقٌ and سَرَقَةٌ (Mgh, K) and سَرِقَةٌ and سَرْقٌ, (K,) *He stole from him property,* [or *the thing,*] i. e. *he took it* [*from him*] *secretly, and by artifice;* (Mgh;) or *he came clandestinely to a place of custody, and took what belonged to him, namely, another person;* (O, K;) as also استرقه [followed by منه]. (IAar, K.) And سرقهم [alone, *He stole from them;* or *robbed them*]. (JK and K in art. بوق.) It is said in a prov., سُرِقَ السَّارِقُ فَٱنْتَحَرَ (S, O) *The thief was robbed, and in consequence slew himself:* applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd, * O.) And سرّقه , inf. n. تَسْرِيقٌ signifies the same as سَرَقَهُ: El-Farezdak says,

* لَا تَحْسَبَنَّ دَرَاهِمًا سَرَّقْتَهَا *
* تَمْحُو مَخَازِيكَ الَّتِى بِعُمَانِ *

[*By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were* committed *in 'Omán*]. (IB, TA.) And you say in selling a slave, بَرِئْتُ إِلَيْكَ مِنَ الإِبَاقِ وَالسَّرَقِ [*I am irresponsible to thee for running away and stealing*]. (TA.) ___ One says also, سَرَقَ السَّمْعَ, meaning استرقه . (Msb. See 3.) ___ And سُرِقَ صَوْتُهُ [lit. *His voice was stolen*], meaning *he became hoarse.* (Z, TA.) ___ And سرقت يا قوم [app. سُرِقْتُ يا قَوْمِ, expl. as meaning سرقت عرضى, which I think a mistranscription for سُرِقْتُ عِرْضِى, i. e. *I have been robbed of my honour,* or *reputation, O my people*]. (TA.) ___ And سَرَقْنَا لَيْلَةً مِنَ الشَّهْرِ *We passed pleasantly,* or *with*

enjoyment, a night of the month. (TA.) ___ And سَرَقَتْنِى عَيْنِى *My eye overcame me.* (TA.)

سَرِقَ, aor. ـَـ , (Yoo, IDrd, K,) inf. n. سَرَقٌ, (TK,) said of a thing, (Yoo, IDrd,) *i. q.* خَفِىَ [*It was,* or *became, unperceived,* or *imperceptible,* or *hardly perceived* or *perceptible,* &c.]. (Yoo, IDrd, K.) ___ And سَرِقَتْ مَفَاصِلُهُ, aor. as above, (IDrd, K,) and so the inf. n., (TA,) *His joints became weak,* or *feeble;* (IDrd, K;) as also انسرقت . (K.)

2 **سرّقه** : see 1. ___ Also, (S,) inf. n. تَسْرِيقٌ, (K,) *He attributed to him* [or *accused him of*] *theft.* (S.) It is said in the Kur [xii. 81], accord. to one reading, إِنَّ ٱبْنَكَ سُرِّقَ [*Verily thy son has been accused of theft*]. (S.)

3 **هُوَ يُسَارِقُ النَّظَرَ إِلَيْهِ** *He avails himself of,* (S, O,) or *seeks,* (K,) *his inadvertence, to look at him:* (S, O, K:) [*he takes an opportunity of looking at him by stealth:*] and in like manner one uses the phrases اسْتِرَاقُ النَّظَرِ and تَسَرُّقُهُ [as meaning *the taking an opportunity of looking by stealth*]: and التَّسَرُّقُ [alone] signifies *the taking an opportunity of looking* and *of hearing:* (TA:) [and *the hearing* discourse *by stealth;* as is indicated in the TA:] and استرق السَّمْعَ [and استرق alone, as appears from an explanation of the part. n. مُسْتَرِقٌ, below,] *He listened,* (S, O,) or *heard,* (Msb,) *by stealth;* (S, O, Msb;) as also سَرَقَ السَّمْعَ. (Msb.)

5 **تسرّق** *He stole* [*by degrees,* or] *one thing and then another.* (O, K.) So in the phrase تسرّق شِعْرِى [*He stole my poetry, bit by bit*], used by Ru-beh. (O, TA.) ___ See also 3, in two places.

7 **انسرق** *He went, drew,* or *shrank, back, in order to go away,* عَنْهُمْ *from them.* (K, TA. [In this and the following sense, the verb is erroneously written in the CK اسْرَقَ.]) ___ And *He was,* or *became, languid, and weak,* or *feeble.* (O, K, TA.) See also 1, last sentence.

8 **استرق** : see 1, first sentence: ___ and see 3, in two places. [See also كَبِيس.] ___ Also *He deceived,* or *circumvented, secretly,* [or *by stealth,*] *like him who* [*so*] *listens.* (TA.) ___ And you say, استرق الكَاتِبُ بَعْضَ المحاسبات *The writer suppressed some of the items of the reckoning.* (TA.)

Q. Q. 1 **سَرْقَنَ الأَرْضَ** *He manured the land with* سَرْقِين. (L in art. سرقن.)

سَرَقٌ *Oblong pieces* (S, O, Msb, * K) *of silk;* (S, O, Msb;) accord. to A'Obeyd, (S, O,) *of white silk:* (S, O, K:) or *silk in general:* (K:) said by A'Obeyd to be arabicized from the Pers. سَرَه, meaning good: (S, O:) n. un. with ة; (S, O, Msb;) which is expl. as meaning *a piece of good silk.* (TA.)

سَرِقٌ and سَرَقَةٌ [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] substs. from سَرَقَ, [as such signifying *Theft,*] as also سَرْقَةٌ, (O, K,) or سَرِقَةٌ. (Msb.)

سَرْقَةٌ : see what next precedes.

سُرْقَةٌ : see what next precedes.

سَرِقَةٌ : see سَرِقٌ. ___ Also, (Msb,) *A thing stolen;* (Mgh, Msb;) and so سُرَاقَةٌ ; [pl. of the latter سُرَاقَاتٌ;] whence the saying عِنْدَهُ سُرَاقَاتُ الشِّعْرِ [*He has stolen things of poetry* or *verse*]. (TA.)

سُرْقِينٌ , (K, and S and Msb in art. سرج,) sometimes written سَرْقِينٌ, (K,) as also سَرْجِينٌ, (Msb, TA,) *Dung of horses* or *other solid-hoofed animals,* syn. رَوْثٌ, and زِبْلٌ, (Msb,) or *fresh dung of camels, sheep and goats, wild oxen, and the like;* (TA in art. ذأر;) *a manure for land:* (L:) arabicized from سركين [or سَرْگِين], (Msb, K,) a Pers. word. (Msb.) [See سَرْجِينٌ, in art. سرج.]

سَرُوقٌ [*Thievish; a great thief*]; an epithet applied to a man, and to a dog: pl. سُرُقٌ. (TA.)

سُرَاقَةٌ : see سَرِقَةٌ. ___ Also *A stealer of poetry* or *verses.* (TA.)

سَرُوقَةٌ [*Very thievish; a very great thief*]: it has no pl. (TA.)

سَارِقٌ [*Stealing; a thief;* or] *one who comes clandestinely to a place of custody, and takes what does not belong to him:* (O:) pl. سَرَقَةٌ and سُرَّاقٌ (TA) and سُرَّقٌ. (Mgh.)

سُورَقٌ *A certain disease in the members,* or *limbs.* (Ibn-'Abbád, O.)

سَارِقَةٌ sing. of سَوَارِقُ, which signifies [*Collars by means of which the two hands are confined together to the neck, called also*] جَوَامِعُ, (O, K, TA,) *of iron, attached to fetters* or *shackles.* (TA.) ___ And the pl., سَوَارِقُ, signifies also The *adjuncts* (زَوَائِد) *in the catches* (فَرَاش [q. v.]) *of a lock.* (Ibn-'Abbád, O, K.)

مَسْرُوقُ الصَّوْت [lit. *Having the voice stolen,*] means *hoarse in voice.* (Z, TA.) And hence, مَسْرُوقُ البُغَام [A young gazelle] *having a nasal sound,* or *twang, in its cry;* as though its voice were stolen: a phrase used by El-Aashà. (TA.)

مُسْتَرِقٌ *Listening by stealth,* (K, TA,) *like the thief.* (TA.) ___ *Defective, weak in make.* (Ibn-'Abbád, O, K.) ___ مُسْتَرِقُ القَوْل *Weak in speech* or *saying.* (A, TA.) ___ مُسْتَرِقُ العُنُق *Short in the neck;* (Ibn-'Abbád, O, K, TA;) applied to a man; (Ibn-'Abbád, O, TA;) *contracted therein.* (A, TA.) [In the CK, المُسْرِقُ is erroneously put for المُسْتَرِقُ.]

سرقن

Q. 1 سَرَقَنَ : see the next preceding art.

سَرِقِينٌ : see the next preceding art.

سرم

سُرْمٌ The *anus;* (IAar, T;) the *place of egress of the feces;* i. e. the *extremity of the rectum;* (S, K;) a post-classical word: (S:) or the *interior of the extremity of the rectum:* (Lth, TA:) or the *edge,* or *margin, of the rectum:* accord. to some, peculiarly in beasts of prey that have

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claws: pl. أَسْرَامٌ. (M.) Hence the phrase رَجُلٌ وَاسِعُ السُّرْمِ ضَخْمُ البُلْعُومِ, occurring in a trad., meaning *A man strong,* or *vehement, and violent,* or *wrongful* or *unjust* or *tyrannical in conduct:* or *a man prodigal of wealth and of blood:* and therefore described as wide in the places of egress and ingress. (TA in art. بلعم and in the present art.)

سَرَمٌ *Pain of the anus.* (K, TA.)

سرمد

سَرْمَدٌ [signifies, or implies,] *Continuance,* or *incessant continuance,* (دَوَامٌ, Kh, M, L, and اِتِّصَالٌ, Kh, L,) of time, (Kh, M, L,) either of night or of day. (Kh, L.) [I have said or implies because I have not found it used otherwise than as an epithet, in the following senses.] ___ *Continuing;* or *continuing incessantly,* or *endlessly;* syn. دَائِمٌ; (Zj, S, L, K;) or دَائِمٌ لَا يَنْقَطِعُ. (Nh, L.) It is applied in this sense to night (Nh, L) [and also to day: to each in the Kur xxviii. 71 and 72]: and to night as meaning *Long.* (L, K.) ___ Accord. to El-Fakhr Er-Rázee, it is derived from السَّرْدُ, which denotes consecutiveness and uninterruptedness, and the م is added to give intensiveness to the signification: if so, its proper place is in art. سرد; its measure being فَعَمَلٌ: (MF:) [thus] its م is augmentative like the م in دُلَامِصٌ. (Bd in xxviii. 71.) ___ One says also, هُوَ لَكَ سَرْمَدًا *He,* or *it, is thine ever,* or *for ever.* (Mgh in art. سمد.)

سَرْمَدِىٌّ *Having neither beginning nor end.* (KT.)

سرند

اسرنداه : and سرندی : and مسرند: see art. سرد.

سرهد

Q. 1 سَرْهَدَ , (S, K,) inf. n. سَرْهَدَةٌ, (S,) *He fed,* or *nourished,* a child *well.* (S, L, K.) And *He cut* a camel's hump [*in pieces:* see the pass. part. n., below]. (K.)

سَرْهَدٌ a term sometimes applied to The *fat of a camel's hump.* (S, L.) And *Much* water. (L.)

مُسَرْهَدٌ A *fat* camel's hump: (S, L, K:) or a camel's hump *cut in pieces.* (L.) ___ *Supplied with the comforts and conveniences of life,* and *well fed:* and, with ة, a woman *fat, and well fed.* (L.)

[Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph of art. رجل.]

سرو

1 **سرو** , (S, M, Mgh, K,) aor. يسرو; (S, K;) and سرا, (S, M, K,) aor. as above; (S, K;) and سرى, (S, M, K,) aor. يسرى; (S, K;) inf. n. سراوة, (S, M, K,) of the first verb, (S, M,) and سرو, (Sb, Lh, S, M, Mgh, K,) of the same verb, (M, Mgh,) and of the second, (S, M,) and of the third, (S,) and سرا and سرآء, (M, K,) both of the third, but سرآء, and this only, is mentioned by Lh as inf. n. of the second verb; (M;) *He was,* or *became, possessed of liberality, bountifulness, munificence,* or *generosity, combined with manliness,* or *manly virtue:* (S, Mgh:) or *manliness,* or *manly virtue,* (M, K,) and (M,) or *combined with,* (K,) *high* or *elevated rank* or *condition, nobility, dignity, honour,* or *glory.* (M, K.) سرو المساقى means *The cleaning out of what are termed* مساق [pl. of مسقاة or مسقاة, which see in art. سقى]. (TA.) سرو also signifies, like تسرية [inf. n. of سرّى], and إسرآء [inf. n. of اسرى], The *throwing off* a thing from oneself [or from another]; (K, TA;) and the *pulling off* a thing. (TA.) You say, سروت الثَّوب عنِّى, (ISk, S,) or عنه, aor. أَسرو, (Mgh,) inf. n. سرو, *I threw off the garment from me,* (ISk, S,) or *I removed the garment from over him;* (Mgh;) and سريت is a dial. var. thereof; (S;) or سرا ثوبه عنه, inf. n. سرو; and سراه ; *he pulled off his garment from him:* (M:) and سروت الجُلَّ عن الفرسِ, (TA,) or عن ظهرِ الفرسِ, (M,) and سرَّيته , and أَسريته , *I threw off* [*the horse-cloth from the horse,* or *from the back of the horse*]. (TA.) And سروت عنى درعى [*I threw off from me my coat of mail*]: in this case the verb is only with و. (S.) [Hence,] سرى عنه, (M,) or سرى عنه الهمُّ, (S, K, *) inf. n. تسرية, (TA,) *Anxiety became removed from him;* as also انسرى عنه الهمُّ: (S, K, * TA:) or *his anxiety became removed,* or *cleared away.* (M, in explanation of the first of these phrases.) And سرى عنه الخوفُ *Fear was made to quit him:* the teshdeed denotes intensiveness. (TA.) And hence the phrase in a trad., فلمَّا سرى عنه برحآء الوحىِ [*And when the vehement distress of mind arising*

from the oppression caused by inspiration was made to quit him]; referring to the Prophet. (Mgh.) سَرَتْ, (K,) inf. n. سَرْوٌ, (TA,) said of the female locust, *She laid eggs:* (K:) a dial. var. of سَرَأَتْ. (TA.)

2 **اليوم تَسَرَّوْنَ**, said by the Prophet on the occasion of the expedition of Ohod, means *Today ye shall have your* سَرِىّ [or *that person, among you, who is distinguished by liberality and manliness,* &c.,] *slain:* and [accordingly] Hamzeh was then slain. (TA.) See also 1, in six places.

3 **ساراه**, inf. n. مُسَارَاةٌ, *i. q.* فَاخَرَهُ [i. e. *He vied with him,* or *contended with him for superiority, in glory,* or rather *in liberality and manliness,* &c.: see 1, first sentence]. (TA.)

4 **اسرى** *He became in,* or *upon, land,* or *ground, such as is termed* سَرَاة: belonging to the present art., accord. to Er-Rághib: (TA:) or *he betook himself to the* سَرَاة [app. meaning *the mountainous tract so called*]: (K and TA in art. سرى:) it is like أَنْجَدَ and أَتْهَمَ. (TA in that art.) See also 1, in two places.

5 **تسرّى** signifies تَكَلَّفَ السَّرْوَ, (S, K, * TA,) i. e. [*He affected,* or *constrained himself, to possess liberality and manliness,* &c., (see 1, first sentence,) or] *high* or *elevated rank* or *condition, nobility, dignity, honour,* or *glory,* and *manliness,* or *manly virtue:* (TA:) or it signifies أَخَذَ سُرِّيَّةً [*he took a concubine-slave*]: (K:) or one says also, تسرّى الجَارِيَةَ [*He took the girl,* or *young woman, as a concubine-slave*], from السُّرِّيَّةُ; said by Yaakoob to be originally تَسَرَّرَ, [which see in art. سر,] from السُّرُورُ. (S.) ___ And تسرّاه signifies أَخَذَ أَسْرَاهُ [i. e. *He took the best thereof*]. (M, TA. [See also 8.])

7 **إنسرو** see 1, in the latter part of the paragraph.

8 **استرى** *He chose,* or *selected, as being the best,* (S, M, K,) a thing, (M,) or men, (S, K,) and camels, and sheep or goats. (S.) And استريته *I took the best of it.* (T, TA. [See also 5, last sentence.]) And استار signifies the same as استرى, being formed from the latter by transposition. (TA.) One says, استرى الموتُ بنِى فلانٍ, (S,) or الحَىَّ, (K,) i. e.

Death chose [or *took*] *the best of the sons of such a one,* or *of the tribe.* (S, * K, * TA.)

سَرْوٌ an inf. n. of 1 [q. v.]. (S, M, K, &c.) [Used as a simple subst., *Liberality, bountifulness, munificence,* or *generosity, combined with manliness,* or *manly virtue;* &c.] ___ Hence, أَبُو السَّرْوِ *Aloes-wood,* or *the like, that is used for fumigation;* syn. البَخُور. (Har p. 228.) Also *A part that rises from* [*the bottom of*] *a valley, and slopes down from the rugged portion of a mountain:* (M, K:) or *that rises from the channel in which the water flows, and slopes down from the rugged portion of a mountain:* (M:) it is *like a* خَيْف. (S.) السَّرْوُ, (S, K,) or سَرْوُ حِمْيَرَ, occurring in a trad., is said to mean مَحَلَّةُ حِمْيَرَ [*The settlement of Himyer*]. (S, M, K.) And *A certain kind of tree,* (S, M, K,) *well-known;* (K;) [the *common,* or *evergreen, cypress; cupressus sempervirens* of Linn.: applied thereto in the present day: (Delile's Floræ Aegypt. Illustr., no. 900:)] n. un. with ة. (S, M, K.) And *Certain worms that light upon plants,* (M, K, TA,) *and eat them:* (M:) الثِّيَاب, in [some of] the copies of the K, is a mistranscription for النَّبَات: (TA:) sing. [or rather n. un.] with ة. (M.)

سَرَاةٌ The *back* (S, M, K) of anything: (S:) pl. سَرَوَاتٌ: (S, M, K:) it has no broken pl. (M.) And The *higher,* or *highest, part* of anything: (M in the present art., and K in art. سرى:) so [for instance] of a mountain. (TA in art. سرى.) [Hence,] سَرَاةُ اليَمَنِ, (M,) or السَّرَاةُ [by way of preeminence, for سَرَاة is prefixed to the names of a number of places and of tribes, as is said in the TA in art. سرى], *A certain mountain* [or *mountainous tract*] *commencing near 'Arafát and extending to Nejrán of El-Yemen:* (Msb:) pl. as above. (M.) ___ The *highest* [or *most advanced state*] of the day: (TA:) [or] the *state of advancement, when the sun has become somewhat high,* (syn. ارْتِفَاع,) of the day, (M, K, TA,) and so of other things; by some said to mean the *middle* thereof; (M;) so in the S, in relation to the day; but this is [said to be] a mistake: (TA:)

in a verse of El-Bureyk El-Hudhalee, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) ___ The *middle* of anything: pl. as above. (S.) The *middle and main part* of a road; (Mgh, Msb;) the *hard and elevated part* thereof. (K.) It is said in a trad., لَيْسَ لِلنِّسَآءِ سَرَوَاتُ الطَّرِيقِ (S, Mgh) *The back and middle of the road,* (S,) or *the middle and main parts thereof,* (Mgh,) *are not for the women;* meaning that they should walk upon the side parts. (S.) ___ Accord. to Er-Rághib, *A wide tract of land.* (TA in art. سرى.) It is also a pl., of a rare form, (S, Msb,) or a quasi-pl. n., (M, K,) of سَرِىٌّ [which see in several places]. (S, M, Msb, K.)

سَرْوَة n. un. of سَرْو [q. v.] in two senses. See also سَرَوَة.

سُرْوَة : see what next follows.

سَرْوَة (Th, AHn, T, S, M, K) and سُرْوَة (Th, M, IAth, K) and سَرَوَة (Kr, M, K) *A small arrow:* (S:) or *a small and short arrow:* or *an arrow broad and long in the head;* (M, K, TA;) *but therewithal slender and short; with which one shoots at the butt:* (TA:) or *such as is round and smooth, not broad;* the broad and long being termed مَعْبَلَة: (M:) or the *very slenderest of arrow-heads, that penetrates into the coats of mail:* (Th, M:) or *it* [*is an arrow that*] *penetrates into the coats of mail, for which reason it is called* الدِّرْعِيَّة, *its head entering like the needle:* (T, TA:) or *an arrow-head resembling an ordinary needle or a large needle:* it is mentioned also in art. سرى, [as being *a small, short, round and smooth arrow-head, having no breadth,* and as being called سَرْوَة and سَرِيَة,] because the word belongs to that art. and to this: (M:) [see also مَرْمَاة; and see سَرْوَة in art. سرأ:] the pl. is سُرًى [or سَرًى?] accord. to the T, or سَرَآءٌ accord. to the S. (TA.) The first (سَرْوَة) also signifies The *locust in its first state, when it is a larva;* (S;) or *in its first state of growth, when it comes forth from its egg:* (M:) originally with hemz: (S:) [see سَرْء, in

two places:] and سَرِيَة is a dial. var. thereof. (S.) [See also جَرَاد.]

سَرِىٌّ , as an epithet applied to a man, (S, M, K, &c.,) may be from اسْتَرَيْتُ الشَّىْءَ I chose, or selected, the thing, or from السَّرَاةُ the higher, or highest, part of a thing, (Ham p. 337,) or, accord. to Er-Rághib, from سَرَوْتُ الثَّوْبَ عَنِّى I pulled off the garment from me, (TA, [in which this derivation is said to be good, but I think it far-fetched,]) *Possessing liberality, bountifulness, munificence,* or *generosity, combined with manliness,* or *manly virtue:* (S, Mgh:) or *possessing manliness,* or *manly virtue,* (M, K,) and, (M,) or *combined with,* (K,) *high* or *elevated rank* or *condition, nobility, dignity, honour,* or *glory:* (M, K:) or *i. q.* رَئِيس [meaning a *chief,* or person *high in rank* or *condition*]: (Msb:) [or a *generous and manly* or *noble* person:] fem. with ة: (M, K:) and مَسْرُوَانٌ signifies the same, applied to a man; and مَسْرُوَانَةٌ applied to a woman: (M:) the pl. of سَرِىٌّ is أَسْرِيَآءُ and سُرَوَآءُ (Lh, M, K) and سُرًى, (Az, K,) which is anomalous, (TA,) and سَرَاةٌ, (T, S, Mgh, * Msb,) [originally سَرَوَةٌ,] which is [also] anomalous, (T, TA,) the only instance of فَعَلَةٌ as the measure of a pl. of a word of the measure فَعِيلٌ, (S, Msb,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is سَرَوَاتٌ; (S, M, Mgh, * K;) meaning سَادَاتٌ [or *chiefs,* &c.]; (Mgh); and سُرَاةٌ, with damm, [originally سُرَوَةٌ,] is a dial. var. of سَرَاةٌ, as pl. [or quasi-pl. n.] of سَرِىٌّ: (IAth, TA:) the pl. of سَرِيَّةٌ is سَرِيَّاتٌ and سَرَايَا. (M, K.) Also *Chosen,* or *choice,* or *select:* (M:) what is *good* of anything; pl. [or quasi-pl. n.] سَرَاةٌ: (Ham p. 337:) the *best,* (Msb, TA, and Har p. 56,) and in like manner سَرَاةٌ [as a pl.]; (M, Msb, TA, and Ham p. 57, and Har ubi suprà;) the former, of men, (Har ubi suprà,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprà, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) See also art. سرى.

سُرِّيَّةٌ , said by some to be originally of the measure فُعُّولَةٌ, from سَرْوٌ: see art. سر.

أَسْرَى is of the measure أَفْعَلُ [denoting the comparative and superlative degrees] from السَّرْوُ signifying liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: [&c.:] whence the phrase أَسْرَاهُمْ سُودَدًا, meaning *The best of them in respect of chiefdom* or *the like:* or it may be from السُّرَى; meaning in this instance that

the fame of the chiefdom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from Mtr: (Har p. 363: [see art. سرى:]) [ISd, however, assigns the word to the present art.:] see 5, last sentence.

أَرْضٌ مَسْرُوَّةٌ *A land containing the* سَرْوَةٌ, or *locust in its first state, when it is a larva.* (S.) [In a copy of the M, it is said to be from السَّرْوَةُ; and the context there indicates the meaning to be *A land infested by a worm of the kind termed* سَرْوٌ, of which سَرْوَةٌ is the n. un.: but probably السَّرْوَةُ, in this instance, is a mistranscription for السَّرْوَةُ, which is mentioned immediately after as meaning the locust in its first state of growth, when it comes forth from its egg.]

مَسْرَوَانٌ ; and its fem., with ة: see سَرِىٌّ.

سرول

Q. 1 **سَرْوَلَهُ** , (inf. n. سَرْوَلَةٌ, TA,) *He clad him with* سَرَاوِيل. (S, M, K.)

Q. 2 **تَسَرْوَلَ** *He clad himself,* or *became clad, with* سَرَاوِيل. (S, M, K.)

سَرْوَالٌ : see سَرَاوِيل, latter half, in two places.

سَرْوِيلٌ : see سَرَاوِيل, in the latter half.

سَرْوَالَةٌ : see the next paragraph, latter half, in two places.

سَرَاوِيل a Pers. word, (S, * M, Msb, * K,) originally شَلْوَار, (MA, KL, [in the former loosely expl. by the word إِزَارٌ, and so in the PS,]) of well-known meaning, (S,) [*Drawers, trousers,* or *breeches;* originally applied to *such as are worn under other clothing;*] *a certain under-garment;* (MA;) [but now applied also to *such as are worn externally;*] is masc. [and perfectly decl., i. e. with tenween], and fem. [and imperfectly decl., i. e. without tenween]; (S, M, Msb, K; *) sometimes masc., (Msb, K,) but not known to As otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure فَعَالِيلُ] when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S:) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., سُرَيِّيل , [for سُرَيْوِيل, the و being changed into ى, as in سَيِّد for سَيْوِد,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i. e. سَرَاوِيل) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry

imperfectly decl. [when indeterminate]: (S, M, * IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Mukbil,

* أَتَى دُونَهَا ذَبُّ الرِّيَاد كَأَنَّهُ *

* فَتًى فَارِسِىٌّ سَرَاوِيلَ رَامِحُ *

[*The came as an obstacle intervening in the way to her,* or *them, the wild bull, as though he were a Persian youth in drawers; one with a pair of horns*]: (S, * IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (S:) the pl. is سَرَاوِيلَاتٌ: (S, M, Msb, K:) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,) some say, (S, M, Msb,) namely those grammarians who make it imperfectly decl. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Msb,) it is a pl. of which the sing. is سِرْوَالَةٌ (S, M, Msb, K) and سِرْوَالٌ (S, K) and سِرْوِيلٌ, which is [said to be] the only instance of a word of the measure فِعْوِيلٌ: (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is فِعْلِيلٌ, and that all the words of the present art. are quadriliteral-radical, agreeably with an assertion in the TA that سرل is not genuine Arabic: though it seems that all the lexicographers regard

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the و in the words of this art. as augmentative:] a poet says,

* عَلَيْهِ مِنَ اللُّؤْمِ سِرْوَالَةٌ فَلَيْسَ يَرِقُّ لِمُسْتَعْطِفِ *

[*Upon him is an under-garment of ignobleness,* (i. e. ignobleness cleaves to him like a pair of drawers,) *so that he does not become tenderhearted to one who endeavours to conciliate* him]: (S, * M:) in the Mujarrad, سَرَاوِيلُ is made fem., and سِرْوَالٌ masc.: (Msb:) سَرَاوِينُ is a dial. var.; (K;) or syn. with سَرَاوِيلُ; the ن in the former being asserted by Yaakoob to be a substitute for the ل [in the latter]: (M:) and شِرْوَالٌ, with ش, is likewise a dial. var. [of سِرْوَالٌ], (K,) mentioned by Es-Sijistánee, on the authority of some one or more of the Arabs: (TA:) [the common modern

pronunciation is شَرْوَال : pl. شَرَاوِيل.]

سُرَيْيِيل : dim. of سَرَاوِيل, q. v. (IB, TA.)

مُسَرْوَلٌ *Clad with* سَرَاوِيل; as also مُتَسَرْوِلٌ . (A, TA.) ___ [Hence,] طَائِرٌ مُسَرْوَلٌ *A bird whose plumage clothes its legs.* (M, L, TA.) And حَمَامَةٌ مُسَرْوَلَةٌ *A pigeon having feathers upon its legs.* (S, K, TA.) And فَرَسٌ مُسَرْوَلٌ, (K,) or فَرَسٌ أَبْلَقُ مُسَرْوَلٌ, (A'Obeyd, S, TA,) [*A horse,* or *a black and white horse,*] *whose whiteness of the legs extends* (A'Obeyd, S, K) *beyond,* (A'Obeyd, K, TA,) or *to,* (S,) *the arms and thighs:* (A'Obeyd, S, K:) or مُسَرْوَلٌ applied to a horse means *white in the hinder part,* [*and black,* or *of some other colour, in the hind legs,*] *the whiteness descending to the thighs.* (A, voce آزُر.) ___ And المُسَرْوَلُ signifies *The wild bull:* because of the blackness that is in his legs. (Az, TA.)

مُتَسَرْوِلٌ : see the next preceding paragraph.

سرون

سَرَاوِين : see سَرَاوِيل, in art. سرول.

سرى

1 **سَرَى** , (S, M, K,) or سَرَى اللَّيْلَ (Msb) and بِاللَّيْلِ, (Mgh, Msb,) aor. يَسْرِى, (K,) inf. n. سُرًى (S, M, Mgh, K) and مَسْرًى (S, K) and سَرْيَة and سُرْيَة (M, K) and سَرَايَة; (S, * and TA as from the K, but not in the CK nor in my MS. copy of the K;) the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هُدًى fem., namely, Benoo-Asad, supposing them to be pls. of سُرْيَة and هُدْيَة, (S,) and Lh knew not سُرًى but as a fem. noun; (M;) or the inf. n. is سَرْيٌ, and سُرْيَة and سَرْيَة are more special [in meaning, as will be shown below, voce سَرْيَة], and سُرًى is pl. of سُرْيَة; (Msb;) or سَرْيَة is an inf. n. un., and سُرْيَة is a simple subst., and so is سُرًى, (S, TA,) and so is سَرَايَة (Msb, TA) also, as some say; (TA;) *He journeyed,* or *travelled, by night,* or *in the night,* (S, M, Mgh, Msb, K,) *in a general sense;* (M, K;) accord. to AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Msb, TA;) and اسرى signifies the same (S, M, Mgh, Msb, K) in the dial. of El-Hijáz, (S, Msb,) inf. n. إِسْرَآءٌ; (M;) as also استرى ; (M, K;) and perhaps تسرّى likewise. (Mgh.) [See also سُرًى and سَرْيَة below.] It is said in a prov., ذَهَبُوا إِسْرَآءَ قُنْفُذٍ [*They went away in the manner of a hedge-hog's night-travelling;* meaning *they went away by night*]; because the قنفذ goes all the night, not sleeping. (M.) ___ [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning *It crept along beneath the ground;* (Az, M, K;) aor. as above, (M,) inf. n. سَرْيٌ. (TA.) ___ And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Msb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سَرَاية and سَرَيَان. (TA.) One says, سَرَى عِرْقُ السُّوْءِ فِى الإِنْسَانِ [*The root,* or *strain, of evil crept in the man*]. (Es-Sarakustee, Msb, TA.) And سَرَى فِيهِ السَّمُّ [*The poison crept in him,* or *pervaded him*]; and similarly one says of wine; and of the like of these two things. (El-Fárábee, Msb, TA. [See also دَبَّ.]) And the lawyers say, سَرَى الجُرْحُ إِلَى النَّفْسِ [*The wound extended to the soul*], meaning that the pain of the wound

continued until death ensued in consequence thereof: (Mgh, * Msb, TA:) and قُطِعَ كَفُّهُ فَسَرَى إِلَى سَاعِدِهِ [*His hand was cut off, and it extended to his upper arm*], meaning that the effect of the wound passed by transmission: and سَرَى التَّحْرِيمُ, and العِتْقُ, *The prohibition*, and *the emancipation*, [*extended*, or] *passed by transmission:* phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Msb, TA.) One says also, سَرَى عَلَيْهِ الهَمُّ *Anxiety came to him* [or *upon him*] *by night:* and سَرَى هَمُّهُ *His anxiety went away.* (Msb, TA.) And similar to these is the phrase in the Kur [lxxxix. 3], وَٱللَّيْلِ إِذَا يَسْرِ *And by the night when it goes away:* (Msb, TA:) or, as some say, *when one journeys in it;* like as one says لَيْلٌ نَائِمٌ meaning night in which one sleeps: the [final] ى [of the verb] is elided because it terminates a verse. (TA.) ___ It is made trans. by means of ب: (Msb:) one says, سَرَى بِهِ [*He made him to journey*, or *travel*, or *he transported him, by night*, or *in the night;* or it may be rendered *he journeyed*, or *travelled, with him, by night*, or *in the night*]; (M, Msb, K;) and in like manner, [and more commonly,] أَسْرَى بِهِ; (S, M, Msb, K;) and أَسْرَاهُ ; (S, M, K;) like as one says, أَخَذَ بِالخِطَامِ as well as اخذ الخِطَامَ. (S.) As to the saying in the Kur [xvii. 1], سُبْحَانَ ٱلَّذِى أَسْرَى بِعَبْدِهِ لَيْلًا [*Extolled be the glory of Him who transported his servant by night!*], it is an instance of corroboration, (S, K, * TA,) like the saying, سِرْتُ أَمْسِ نَهَارًا and البَارِحَةَ لَيْلًا: (S, TA:) or the meaning is [simply] سَيَّرَهُ: (K, TA:) accord. to 'Alam-ed-Deen Es-Sakháwee, لَيْلًا is added, although الإِسْرَآءُ is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, فِى لَيْلٍ وَاحِدٍ; and it denotes wonder: لَيْلًا is here used instead of لَيْلَةً because when they say سَرَى لَيْلَةً the meaning generally is *he occupied the whole of the night in journeying:* Er-Rághib holds the verb in this instance to be from سَرَاةٌ signifying a wide tract of land, to belong to art. سرو, and to be like أَجْبَلَ and أَتْهَمَ; the meaning being, *who transported his servant over a wide tract of land:* but this is strange. (TA.) سَرَى مَتَاعَهُ, (M, K,) aor. يَسْرِى, (M, TA,) inf. n. سَرْىٌ, (TA,) *He threw his goods*, or *utensils and furniture, upon the back of his beast.* (M, K.) ___ And

سَرَى عَنِّى الثَّوْبَ, inf. n. سَرْىٌ, *He removed from over me the garment:* but و is more approved [as the final radical: see 1 in art, سرو]. (M, TA.) You say, سَرَيْتُ الثَّوْبَ and سَرَّيْتُهُ *I pulled off the garment:* and سُرِّىَ عَنْهُ *It was removed from over him,* and *removed from its place:* the teshdeed denotes intensiveness. (TA.)

2 **سرّى**, (K,) or سَرَّى سَرِيَّةً, (TA,) inf. n. تَسْرِيَةٌ, *He* (the leader of an army, TA) *detached a* سَرِيَّة [q. v.] (K, TA) *to the enemy by night.* (TA.) ___ سَرَّى العَرَقُ عَنْ بَدَنِهِ, inf. n. as above, *He exuded the sweat from his body.* (TA.) ___ See also 1, last sentence, in two places.

4 **أَسْرَى** see 1, in the former half of the paragraph, in two places: ___ and again, in the latter half, in three places. ___ See also 4 in art. سرو.

5 **تَسَرَّى** see 1, first sentence.

8 **إِسْتَرَى** see 1, first sentence.

سُرًى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of سُرْيَةٌ, or supposed to be so, and therefore made fem., as mentioned in the first sentence of this art.,] meaning *A journeying,* or *travelling, by night,* or *in the night, in a general sense,* is masc. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lh but as a fem. noun. (M.) It is said in a prov.,

* عِنْدَ الصَّبَاحِ يَحْمَدُ القَوْمُ السُّرَى *

[*At daybreak, the party commend night-journeying*]: applied to the man who endures difficulty, or distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.)

سَرَاةٌ : see art. سرو.

سَرْيَةٌ and سُرْيَةٌ are inf. ns. of سَرَى: (M, K:) or have a more special signification than the inf. n. of that verb, which is سَرْىٌ: one says, سَرَيْنَا سَرْيَةً مِنَ اللَّيْلِ and سُرْيَةً [*We journeyed by night a journey of the night*]: and the pl. of سُرْيَةٌ is [said to be] سُرًى: (Msb:) or one says,

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سَرَيْنَا سَرْيَةً وَاحِدَةً [*We journeyed by night a single night-journey*]: and the subst. [signifying *a journeying*, or *travelling, by night*, or *in the night*,] is سُرْيَةٌ, and سُرًى. (S, TA.)

سُرْيَةٌ : see the next preceding paragraph, in four places.

سَرْيَةٌ meaning *An arrow-head*, (As, M, TA,) *such as is small, short, round and smooth, having no breadth*, (M, TA,) is a dial. var. of سَرْوَةٌ [q. v.], (As, TA,) or formed from the latter word by the substitution of ى for و because of the kesreh: (M, TA:) accord. to the K, سَرِيَّةٌ signifies *a small round arrow-head;* but this is a mistake; the correct word being سَرِيَةٌ, with kesr, and without teshdeed to the ى. (TA.) It is also a dial. var. of سَرْوَةٌ signifying The *locust in its first state, when it is a larva.* (S in art. سرو.)

سَرَآءٌ *A certain tree*, (AHn, S, M, K,) *from which bows are made*, (AHn, S, M,) *the wood whereof is of the best of woods, and which is of the trees of the mountains:* (AHn, M:) ElGhanawee El-Aarábee says, *the* نَبْعٌ *and* شَوْحَطٌ [q. v.] *and* سَرَآءٌ *are one:* (TA in art. شحط:) [it is also mentioned in the TA in art. سرأ:] n. un. سَرَآءَةٌ. (M, K.)

سَرِىٌّ *i. q.* نَهْرٌ [*A river*, &c.]: (Th, M:) or *a rivulet*, or *streamlet:* (S, M, Msb:) or *a rivulet running to palm-trees:* (M, K:) pl. [of pauc.] أَسْرِيَةٌ (S, M, K) and [of mult.] سُرْيَانٌ: (Sb, S, M, Msb, K:) أَسْرِيَآءُ as its pl. has not been

heard. (S.) Thus it has been expl. as occurring in the Kur xix. 24. (M, TA.) See also art. سرو.

سَرِيَّةٌ *A portion of an army:* (S, Msb:) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ; because marching by night, privily; (Mgh, Msb;) thus originally, and afterwards applied also to such as march by day: (Ham p. 45:) or it may be from الاسْتِرْآءُ the act of choosing, or selecting; because a company chosen from the army: (Mgh: [but if so, belonging to art. سرو:]) *from five persons to three hundred:* (M, K:) or *four hundred:* (K:) or, *of horsemen, about four hundred:* (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of *four hundred:* (S, Nh:) or, accord. to the Fet-h el-Bári, *from a hundred to five hundred:* (TA:) or *nine*, and *more than this;* three, and four, and the like being termed طَلِيعَةٌ, not سَرِيَّةٌ: but it is related of the Prophet that he sent *a single person* as a سَرِيَّةٌ: (Mgh:) the pl. is سَرَايَا (S, Msb) and سَرِيَّاتٌ. (Msb.) See also سَرِيَةٌ.

سَرَايَةٌ *A journeying*, or *travelling, by night*, or *in the night:* (S, Msb, TA:) an inf. n.; (TA as from the K; [see 1, first sentence;]) or a simple subst. (Msb, TA.)

سَرَيَانِىٌّ [, from the inf. n. سَرَيَانٌ, *Pervasive:* occurring in philosophical works, and probably post-classical.]

السُّرْيَانِيَّةُ [*The Syriac language.*]

سَرَّآءٌ One *who journeys much*, or *often, by night.* (K.)

سَارٍ *Journeying*, or *travelling, by night*, or *in the night, in a general sense:* (M, TA: *) pl. سُرَّاةٌ. (TA.) ___ Hence, because of his going [about] by night, (TA,) السَّارِى signifies *The lion;* as also المَسَارِى and المُسْتَرِى. (K, TA.)

سَارِيَةٌ *A party*, or *company of men, journeying by night.* (Er-Rághib, TA.) ___ And *A cloud that comes by night:* (S, Msb:) or *clouds that travel by night:* (K:) or *a cloud that is between that which comes in the early morning and that which comes in the evening:*

[perhaps thus termed as having previously travelled in the night:] or, accord. to Lh, *a rain that comes in the night:* (M, TA:) pl. سَوَارِى [app. a mistranscription for سَوَارٍ, being indeterminate]. (K, TA.) ___ One says, جَآءَ صَبِيحَةَ سَارِيَةٍ *He came in the morning of a night in which was rain.* (TA.) ___ And the pl. السَّارِيَاتُ signifies *The asses:* (M:) or *the wild asses:* (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) Also *A column,* syn. أُسْطُوَانَةٌ, (S, M, Msb, K,) *of stone,* or *of baked bricks;* so in the Bári': (TA:) pl. سَوَارٍ. (Mgh.) ___ [And *A mast:* see حَنَّ and صَرَّ: and see also صَارِيَةٌ.]

أَسْرَى [*More,* and *most, used to night-journeying*]. أَسْرَى مِنْ قُنْفُذٍ [*More used to go about by night than a hedge-hog*] is a prov. of the Arabs. (TA.) [See also the same word in art. سرو.]

مَسْرًى may be a n. of place and a n. of time, [signifying *A place,* and *a time, of night-journeying,*] as well as an inf. n. (Ham p. 23.) It is [used also in a larger sense, as] *syn. with* مَذْهَبٌ [*A place,* and *a time, of going* &c.: *a way by which one goes* &c.]. (Har p. 540.)

المُسَارَى : see سَارٍ, above.

المُسْتَرَى : see سَارٍ, above.

المُتَسَرِّى *He who goes forth in,* or *among, the* [*company termed*] سَرِيَّةٌ. (IAth, TA.)

سسب

ساسب and سيسب , (M, K,) *i. q.* سبسب, with two ب s, (L, TA,) the second of which is commonly pronounced سيسب, and by some سيسم, (TA,) *A kind of tree,* (M, K,) *a kind of lofty tree,* (TA,) *of which arrows are made,* (M, K, TA,) *and bows.* (TA.) In the saying of Rubeh,

* راحَتْ وراحَ كَعَصِيِّ السَّيْسابْ *

[*She went, and he went, like the rods of the seysáb,* (of which see another reading voce سبسب, in art. سب,) meaning, like arrows], it may be that السيساب is a dial. var. of السَّيْسب, or it may be that the ا is added for the sake of the rhyme like as it is in العَقْراب in a verse cited in art. عقرب. (M. [Accord. to the K and TA, السَّيْساب is used by Ru-beh for السَّيْسبان: but this is evidently a mistake.])

سيسب : see the preceding paragraph: ___ and see also سيسبان.

سيسبا , and سيسبى, and سيسبى, and سيسبآء: see the paragraph that next follows.

سيسبانٌ and سيسبى , (K,) or the former and سيسبآء , which is mentioned by Th, (M,) *A kind of tree;* (M, K;) accord. to AHn, *it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the* دِفْلَى [q. v.], *beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps* (خَرائِط) *of sesame, but thinner:* (M, TA:) AHn adds that, *when its pericarps dry, it makes a rustling sound* (*a sound such as is termed* خَشْخَشة) [*in the wind*], *like the* [*species of cassia called*] عِشْرِق: (TA:) [the *sesbania Aegytiaca* of Persoon; *æschynomene sesban* of Linn.; (Delile, Flor.

Aegypt. Illustr., no. 682;) *dolichos sesban* of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362):] AHn further says, وحكَى الفَرَّآءُ فيه سَيْسَبًا: (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سَيْسَبٌ, as it is in the accus. case: but I think that the right reading is سَيْسَبًى, and also سَيْسَبِى, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, it is masc. and fem., app. indicating that it is with, and without, tenween: then it is there further and strangely added, it is brought from India:] a rájiz uses the form السَّيْسَبا, at the end of a verse, for السَّيْسَبانَ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَيْسَابٌ : see the first paragraph, in two places.

سسم

سَاسَمٌ , without ء, (AHát, TA,) *A kind of tree, of which arrows are made:* (AHát, M:) *a kind of black tree:* (S, K:) or *a kind of tree* (AHn, M, K) *of the mountains, of the* [*sort termed*] عُتُق, (AHn, M,) *of which bows are made:* (AHn, M, K:) or, (K,) as some assert, (AHn, M,) the [*tree called*] آبَنُوس [i. e. *ebony*]: (AHn, M, K:) or, (K,) as others assert, (AHn, M,) the [*tree called*] شِيز: (AHn, M, K: [in some copies of the K شِيزَى, which means the same:]) but neither of these two is suitable for bows. (AHn, M.)

سطب

أُسْطُبَّةٌ [an arabicized word, app. from the Greek σύππη σύπη,] *Tow;* i. e. *what falls from flax in the process of combing.* (K. [See also art. صطب.])

مَسْطَبَةٌ and مَسْطَبَةٌ are sings. of مَسَاطِبُ, which signifies The [*wide benches, of stone or brick* &c., *generally built against a wall, called*] دَكَاكِين, *upon which people sit:* (AZ, K:) [and particularly *such as surround the court of a mosque:* for] one says, رَأَيْتُهُمْ قَاعِدِينَ عَلَى المَسَاطِبِ, mean-

ing [*I saw them sitting upon*] *the* دَكَاكِين *around the court of the mosque.* (A. [See also art. صطب.]) ___ The pl. also signifies *Blacksmiths' anvils.* (IAar, K. [See, again, art. صطب.]) ___ And *Waters stopped up,* or *choked up, with earth* or *dust;* or *altered for the worse by long standing;* syn. مِيَاهٌ سُدُمٌ [q. v.]. (IAar, K.)

سطح

1 **سَطَحَهُ** , (A, K,) aor. ـَـ , (K,) inf. n. سَطْحٌ, (Msb,) *He spread it, spread it out* or *forth,* or *expanded it:* (A, Msb, K:) this is the primary signification. (Msb.) You say, سَطَحَ ٱللّٰهُ الأَرْضَ, inf. n. as above, *God spread,* or *expanded, the earth.* (S.) And سَطَحَ التَّمْرَ, aor. and inf. n. as above, *He spread the dates* [to dry]. (Msb.) And سَطَحَ الثَّرِيدَ فِى الصَّحْفَةِ [*He spread evenly the crumbled,* or *broken, bread in the bowl*]. (A.) And سَطَحَ سُطُوحَهُ *He made even his* سُطُوح [or *flat roofs*]; as also سَطَّحَهَا , (K,) inf. n. تَسْطِيحٌ. (TA.) And سَطَحَ البَيْتَ, aor. and inf. n. as above; [*He made a flat roof to the house,* or *chamber;*] as also سَطَّحَهُ . (TA.) And سَطَّحْتُ القَبْرَ, inf. n. as above, *I made the top* [or *roof*] *of the grave* [*flat*] *like the* سَطْح [*of a house*]: (Msb:) تَسْطِيحُ القَبْرِ is *the contr. of* تَسْنِيمُهُ. (S, A.) ___ *He threw him down* (A, L, K) [*so that he lay*] *extended on the back of his neck,* (A,) or *spread upon the ground.* (L.) And *He threw him down on his side.* (K.) And سَطَحَ النَّاقَةَ *He made the she-camel to lie down on her breast.* (TA.) ___ And *He sent him with his mother;* namely, a lamb or kid, or a new-born lamb or kid. (O, K.)

2 **سَطَّحَ** see above, in three places.

5 **تَسَطَّحَ** see what next follows.

7 **انسطح** *It was,* or *became, spread, spread out* or *forth,* or *expanded;* as also تَسَطَّحَ . (TA.) ___ Said of a man, *He became extended* [*lying*] *on the back of his neck,* (S, Msb,) *affected by a disease of long continuance,* or *crippled,* (Msb,) *and moved not:* (S, Msb:) or *he became thrown down* [*so that he lay*] *extended on the back of his neck.* (A.)

سَطْحٌ a word of well-known meaning; (S;) The *upper*, or *uppermost, part* [or *surface*] of a house or chamber &c.; (Msb;) [the *flat top* or *roof* of a house &c.;] the *back* (ظَهْر) of a house or chamber (K, TA) *when it is flat, level*, or *even;* because of its expansion: (TA:) and the *upper*, or *uppermost, part* [or *surface*] of anything: (K:) or it has this last meaning [primarily]: and hence the سَطْح of a house or chamber: (A:) pl. سُطُوحٌ. (Msb, TA.) ___ [In geometry, *A plane;* i. e.] the سَطْح is *that which is divisible in length and breadth and is terminated by a line* [or *lines*]. (KT.)

سَطِيحٌ *Spread, spread out* or *forth*, or *expanded;* as also مَسْطُوحٌ. (TA.) ___ *Extended*, (Msb,) or *thrown down* [*so as to be lying*] *extended*, (A,) or *lying as though thrown down* or *extended*, (S,) *on the back of his neck*, (S, A, Msb,) *in consequence of disease of long continuance*, or *crippleness;* (S, Msb;) and مُنْسَطِحٌ signifies the same: (A:) or *spread* [*upon the ground*], *slow in rising, by reason of weakness*, (L, K,) or And One *born weak, unable to stand and to sit, so that he is always spread* [*upon the ground*]. (TA.) And *Slain, spread* [*upon the ground*]; as also مَسْطُوحٌ. (K.) ___ See also the next paragraph.

سَطِيحَةٌ *One of the vessels for water;* (TA;) *a* [*leathern water-bag of the kind called*] مَزَادَةٌ, (S, A, Mgh, Msb, K, TA,) *made of two skins* (Mgh, TA) *placed opposite to each other;* it is *small*, and *large; but the* مزادة [*properly so called*] *is larger than it;* (TA;) and سَطِيحٌ signifies the same. (S, K, TA.)

سُطَّاحٌ *A certain kind of plant*, (As, AHn, S, O, K,) *of the plants that grow in plain*, or *soft, ground:* (AHn, O:) n. un. with ة: (As, AHn, S, O:) accord. to Az, the سُطَّاحَة is *a certain herb*, or *leguminous plant, upon which cattle pasture, and with the leaves of which the heads are washed:* (TA:) or it is *a certain plant growing in plain*, or *soft, tracts, and spreading*

upon the ground: or *a certain tree,* or *shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use.* (L.) And *Any kind of plant that spreads* (AHn, O, K) *upon the ground, and does not grow tall:* such as run and extend, as the melon or water-melon (بِطِّيخ), and the cucumber (قِثَّآء), and the colocynth, are all called شَرًى: and such especially as are eaten [by men], like the gourd, and the cucumber (قِثَّآء and خِيَار), and the melon or water-melon (بِطِّيخ), are called يَقْطِين. (AHn, O.)

مَسْطَحٌ, (Msb,) or مَسْطَحٌ, (K,) or both, (S, O,) the former because it means a place, (O,) *A place* (S, R, O, Msb) *that is even,* or *level,* (R,) *in which,* (S, O, Msb,) or *upon which,* (R,) *dates are spread* (S, R, O, Msb) *and dried;* (S, R, O;) *i. q.* جَرِينٌ; (K;) of the dial. of El-Yemen: (TA:) [pl. مَسَاطِحُ] رَأَيْتُ الأَرْضَ مَسَاطِحَ ___. means *I saw the land* [*bare,* or] *destitute of pasturage;* likened to بُيُوتٌ مَسْطُوحَةٌ [i. e. flat-topped houses]. (TA.)

مَسْطَحٌ *A rolling-pin;* i. e. the *implement with which bread* [or *dough*] *is expanded.* (O, K.) ___ The *pole,* (S, A, Mgh, O, Msb,) or *a pole,* (K,) *of a* [*tent such as is called*] خِبَآء, (S, A, O, Msb, K,) or *of a* [*tent such as is called*] فُسْطَاط. (Mgh.) ___ The *transverse piece of wood upon the two props of the grape-vine, with the hoops* [*that are affixed upon it*]. (K.) ISh says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (خَشَبَةٌ, so in the O, in the TA [erroneously] شَعَبَةٌ,) is taken, and laid across two props, and this transverse piece of wood is called the مَسْطَحٌ, [pl. مَسَاطِحُ,] and upon the مَسَاطِحُ are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the مَسَاطِحُ with the hoops are called مَسَاطِحُ. (O.) ___ *A smooth piece of rock* or *hard stone, surrounded with stones, in which water collects:* (S, O, K:) or *a wide slab of rock* or *hard stone, bordered round,*

for the rain-water [*to collect therein*]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the حَوْض. (T, TA.) [See also حَوِيَّةٌ.] ___ Also *i. q.* مَسْطَحٌ, q. v. (S, O.) ___ And *A mat* (S, O, K) *woven* (O) *of* خُوص (A, K) or طُفْى (O) [i. e. *leaves*] *of the* دوم [or *Theban palm*]; (O, K;) as also مَسْطَاحٌ. (A.) ___ *A large roasting-pan* (مِقْلًى) *for wheat,* (K, TA,) *which is roasted therein.* (TA.) ___ And *A mug* (كُوز) *that is used in travelling, having one* جَنْب [app. here meaning *flat side*]; (O, K, TA;) as also مَسْطَحَةٌ: it is *like the* مَطْهَرَة; *not foursided.* (TA.)

مَسْطَحَةٌ: see what next precedes.

مَسْطُحٌ [*Plane,* or *flat;* opposed to كُرِىٌّ &c.]. ___ A flat roof (سَطْحٌ) *made even.* (A, TA.) ___ A nose *spreading very widely.* (S, K.)

مَسْطَاحٌ: see مَسْطَحٌ, last sentence but two.

مَسْطُوحٌ: see سَطِيحٌ, in two places. ___ بَيْتٌ مَسْطُوحٌ [*A house,* or *chamber, having a flat roof made to it*]. (TA.)

مُنْسَطِحٌ: see سَطِيحٌ.

سطر

1 **سَطَرَ** , (S, M, Msb, &c.,) aor. ـُـ , (S, M, Msb;) inf. n. سَطْرٌ; (S, M, Msb, K; *) and سطّر ; (M;) and استطر ; (S, M, A, Msb, K;) *He wrote* (S, M, * A, Msb, K) a writing or book. (M, Msb.) ___ [And سَطَرَ *He ruled* a book. (See مَسْطَرَةٌ.)] ___ Also سَطَرَ, (TA,) inf. n. as above, (K, TA,) *He cut* another man *with a sword.* (K, * TA.) ___ And سَطَرَهُ *He prostrated him; threw him down prostrate.* (S.)

2 **سطّر** : see 1. ___ Also, inf. n. تَسْطِيرٌ, *He composed* (M, K) lies, falsehoods, (TA,) or أَسَاطِير, i. e. stories having no foundation, &c. (M.) ___ Also, [not تسطّر as in Gol.,] *He said what was false:* and *he pretended a false thing.* (KL.) And سطّر عَلَيْنَا *He told us* أَسَاطِير, i. e. *stories having no foundation;* or *no right tendency* or *tenour:* (M, K:) or *he told us stories resembling falsehoods:* (Lth:) or *he embellished stories to us with lies:* (TA:) or *he related to us wonderful*

stories of the ancients. (A.) And سطّر فُلَانٌ فُلَانًا *Such a one told falsehoods to such a one.* (Msb.) ___ And سطّرهُ *He made him to form wishes,* or *desires.* (Sgh, TA.)

4 **اسطر اسْمِى** *He passed over the line in which was my name.* (Az, K.) ___ And اسطر *He committed a mistake,* or *an error,* (Ibn-Buzurj, K, TA,) *in his reading,* or *recitation.* (K.)

8 **إِسْتَطَرَ** see 1, first sentence.

11 **اسطارّ** , aor. يَسْطَارُّ, [app. signifies *It* (beverage, or wine,) *became what is termed* مُسْطَار or مُسْطَارّ, q. v.] (TA.)

Q. Q. 1 **سَيْطَرَ عَلَيْنَا** , (S, M, A, K,) inf. n. سَيْطَرَةٌ; (A;) and سَوْطَرَ; (K;) or سُوطَرَ; (so in a copy of the M; [but see what is said below respecting the pass. form of سَيْطَرَ;]) and تَسَيْطَرَ ; (A, K;) *He had,* or *exercised, absolute authority over us:* (M, A, K:) or *he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states* or *conditions, and to write down our manner of action:* (S:) or *he acted as a watcher and guardian over us,* (M, K, TA,) *paying frequent attention to us:* (TA:) also written with ص in the place of س; but originally it is with س, from السَّطْرُ: and every س immediately followed by ط may be changed into ص: (TA:) the pass. form of سَيْطَرَ is not used. (T.)

Q. Q. 2 **تَسَيْطَرَ** : see the next preceding paragraph.

سَطْرٌ , (S, M, A, Msb, K,) originally an inf. n., [see 1,] (S,) and سَطَرٌ , (S, M, Msb, K,) *A line* (S, M, K) of a book or writing: (M, A, K:) and *a writing:* (S, K:) and *a line* or *row* (S, M, A, Msb, K) of buildings, (S, A,) and of trees, (S, M, A, Msb, K,) &c., (Msb, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., مُسْطَارٌ , q. v.:] pl. (of the former, S, Msb) أَسْطُرٌ (S, M, A, Msb, K) and (of the latter, S) أَسْطَارٌ (S, M, A, K) [both pls. of pauc.] and (of the former, S, Msb) سُطُورٌ, (S, M, A, Msb, K,) and أَسَاطِيرُ (Lh, S, M, K) is a pl. pl., (S, K,) i. e. pl. of أَسْطَارٌ. (S.) You say, كَتَبَ سَطْرًا مِنْ كِتَابَةٍ [*He wrote a line of writing*]: (A:) and بَنَى سَطْرًا *He built a row* (S, A) مِنْ بِنَائِهِ [*of his building*]: (A:) and غَرَسَ سَطْرًا *He planted a row* (S, A) مِنْ وَدِيِّهِ [*of his palm-shoots,* or *young palm-trees*]. (A.) ___ [Hence the saying,] اجْعَلِ الْأَمْرَ سَطْرًا وَاحِدًا *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.) Also the former, (سَطْرٌ,) *A yearling* (عَتُودٌ, T, M, K) *of goats,* (M,) or *of sheep* or *goats:* (T, K:) and صَطْرٌ is a dial. var. thereof. (IDrd, M.)

سَطَرٌ : see the next preceding paragraph.

سُطُرٌ : see أُسْطُورَةٌ.

سُطْرَةٌ *An object of wish* or *desire.* (K, TA.) You say, راجعتُ فلانًا ولم يساعدْ سُطْرَتِى [*I consulted such a one, and he did not aid in the accomplishment of the object of my wish* or *desire*]. (TK.)

سَطَّارٌ : see what next follows.

سَاطِرٌ *A butcher;* (Fr, O, K, TA;) as also سَطَّارٌ . (Fr, O, TA.)

سَاطُورٌ *A butcher's cleaver;* (MA, O, K; *) i. e. the *great knife with which the butcher cuts* [*the slaughtered beast:* pl. سَوَاطِيرُ]. (O.)

أُسْطُورَةٌ [resembling the Greek ιστορια] (S, M, A, Msb, K) and أُسْطُورٌ (M, Msb, K) and إِسْطَارَةٌ (S, M, Msb, K) and إِسْطَارٌ and إِسْطِيرَةٌ and إِسْطِيرٌ (M, K) sings. of أَسَاطِيرُ, (S, M, A, Msb, K,) which signifies *Lies;* or *falsehoods;* or *fictions:* (S, Msb, TA:) or *stories having no foundation,* or *no right tendency* or *tenour:* (لَا نِظَامَ لَهَا:) [such as we commonly term *legends:*] (M, K:) or *wonderful stories* of the ancients: (A:) or their *written stories:* (Bd in viii. 31:) or their *written tales:* (Jel in lxxxiii. 13:) or their *written lies:* (Bd in xxiii. 85, and Jel in xxvii. 70:) or *stories embellished with lies;* as also سُطُرٌ : (TA:) or, accord. to some, أَسَاطِيرُ is pl. of أَسْطَارٌ which is pl. of سَطْرٌ: or, accord. to AO, اساطير is pl. of أَسْطُرٌ which is pl. of سَطْرٌ: or, accord. to Abu-l-Hasan, اساطير has no sing.: (M:) or the pl. of أَسْطُرٌ, accord. to AO, is أَسَاطُرُ, i. e., without ى: or, as some say, اساطير is an irreg. pl. of سَطْرٌ. (TA.)

مِسْطَرَةٌ *An instrument with which a book is* ruled (يُسْطَرُ) [*made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string*]. (TA.)

مَسْطُورٌ *Written.* (S, M.)

مُسَطِّرٌ : see مُسَيْطِرٌ.

مُسْطَارٌ : see سَطْرٌ. ___ *Dust rising into the sky;* (K, TA;) as being likened to a row of palm-trees or other things. (TA.) Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with damm, TA,) or مِسْطَارٌ, (thus in the S, and in some copies of the K,) with kesr to the م, (S,) or with teshdeed, [مُسْطَارٌّ,] as written by Ks, and this also shows it to be with damm, being in this case from إِسْطَارَّ, aor. يَسْطَارُّ, (Sgh, TA,) *A kind of wine in which is acidity;* (S;) *an acid kind of wine:* (A'Obeyd, K:) or *a kind of wine which prostrates its drinker:* (K:) or *new,* or *recently-made, wine,* (K,) *of which the taste and odour are altered:* (TA:) or *wine made of the earliest of grapes, recently:* (T, TA:) or *a wine in which is a taste between sweet and sour;* also termed مُسْطَارَةٌ : (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin mustarius, which is from mustum,] because it does not resemble an Arabic form: it is with ص, or, as some say, with س; and [app. a mistake for or] I think it to be of the measure مُفْتَعَلٌ from صَارَ, with the ت changed into ط. (TA.)

مُسْطَارَةٌ : see the next preceding paragraph,

مُسَيْطِرٌ (S, M, A, Msb, K) and مُسَطِّرٌ , (S, K,) as also مُصَيْطِرٌ, (S, A,) One *who has,* or *exercises, absolute authority* (M, A, K) *over others:* (M:) one *who is set in absolute authority over a thing* [or *people*], *to oversee it, and to pay frequent attention to its various states* or *conditions, and to write down its manner of action:* from السَّطْرُ: (S:) or *a watcher* and *guardian;* (M, K;) one *who pays frequent attention to a thing.* (Msb, * TA.)

سطرنج

سِطْرَنْجٌ [commonly pronounced سَطْرَنْج] a dial. var. of شِطْرَنْجٌ. (K in art. شطرنج, q. v.)

سطع

1 **سَطَعَ** , aor. ـَـ , (S, Mgh, * Msb, K,) inf. n. سُطُوعٌ (S, K) and سَطْعٌ (TA) and سَطِيعٌ, which last is rare, (K,) *It rose:* (S, Mgh, Msb, K, TA:) or *it spread,* or *diffused itself:* (Mgh, TA:) said of duct, and of the dawn, (S, Msb, K,) [meaning as above, and *it radiated, gleamed,* or *shone,* (see ساطِعٌ,)] and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and of odour, (S, Mgh, Msb, K,) in relation to which last it is tropical, and signifies *it diffused itself, and rose:* or it was originally said only of light; and was then used absolutely, as meaning *it appeared,* or *became apparent.* (TA.) You say also سَطَعَ السَّهْمُ *The arrow,* being shot, *rose into the sky, glistening.* (TA.) And يَسْطَعُ, the aor. of سَطَعَ, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning *He raises his head, and stretches his neck.* (TA.) And you say, سَطَعَ لِى أَمْرُكَ *Thine affair became,* or *has become, apparent,* or *manifest, to me.* (Lh.) ___ سَطَعَتْنِى رائحةُ المسْك *The odour of the musk rose to my nose.* (K, TA.) سَطَعْتُ الشَّىْءَ *I laid hold of the thing with the palm of the hand,* or *with the hand, striking* [*the thing*]. (Msb.) And سَطَعَ بيديه, inf. n. سَطْعٌ, *He clapped with his hands:* whence the subst. سَطْعٌ [q. v.]. (IDrd, K.) سَطِعَ, aor. ـَـ , (K,) inf. n. سَطَعٌ, (TK,) *He was long-necked; he had a long neck.* (K.) [See أَسْطَعُ.]

2 **سطّعه** , inf. n. تَسْطِيعٌ, *He marked him* (namely a camel) *with the mark called* سِطَاع. (K.) **اسطَعَته** (for استطعته), aor. أَسْطِيعُه (for أَستطيعه); or أَسْطَعْتُه (for أَطَعْتُه), aor. أُسْطِيعُه (for أُطِيعُه): see in art. طوع. (TA.)

سَطَعٌ *Length of neck.* (S.) It is said of Mo- hammad, فى عُنُقِه سَطَعٌ *In his neck was length.* (TA.) [See أَسْطَعُ.] *A clapping with the hands,* or *striking with one hand upon the other,*

or *upon the hand of another:* (K:) or *a striking a thing with the palm of the hand,* or *with the fingers.* (TA.) And The *sound of a striking* or *throwing:* as in the saying, سَمِعْتُ لوقعه سَطْعًا شَدِيدًا [*I heard, in consequence of its falling, a loud sound of a striking* or *throwing*]. (K.) It is with fet-h to the medial radical because it is an onomatopœia, not an epithet nor an inf. n., for onomatopœias are sometimes made to differ [in form] from epithets. (Lth, K.)

سطَاعٌ The *pole of the* [*tent called*] بيت: (S, K:) and the *longest of the poles of the* [*tent called*] خبآء: (K:) from ساطعٌ applied to the dawn: (Az, TA:) and *a pole that is set up in the middle of the* خباء and *of the* [*tent called*] رواق: pl. [of pauc.] أَسْطعة and [of mult.] سُطُعٌ. (TA.) ___ Hence, as being likened thereto, The *neck.* (TA.) ___ Hence also, (Az, TA,) *A tall, bulky, camel.* (Az, Ibn-'Abbád, K, TA.) ___ *A mark made with a hot iron upon the neck of a camel,* (Az, S, K,) or *upon his side,* (TA,) *lengthwise:* (Az, S, K, TA:) in the R, it is said to be *upon the limbs,* or *members.* (TA.)

سطيعٌ *Tall,* or *long.* (K.) ___ See also ساطعٌ.

ساطعٌ *Rising:* or *spreading,* or *diffusing itself:* [and *radiating, gleaming,* or *shining:*] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [&c.]: applied to the dawn, it denotes that *extending lengthwise into the sky, and called* ذَنَبُ السِّرْحان [q. v.]. (TA.) ___ Also The *dawn* [*itself*]; (TA;) and so سطيعٌ ; (S, TA;) because of its shining, and spreading; *when it first breaks, extending lengthwise.* (TA.) ___ ناقةٌ ساطعةٌ *A she-camel having the front of the neck,* and *the* [*whole*] *neck, extended.* (TA.)

أَسْطَعُ *Long-necked;* (K;) applied to a camel, and an ostrich: (TA:) fem. سَطْعَآءُ; applied to a she-camel, (TA,) and a she-

ostrich. (S.) ___ عُنُقٌ أَسْطَعُ *A long, erect, neck:* (TA:) and عُنُقٌ سِطْعَآءُ *a neck that is long, and erect in its sinews.* (AO, in describing horses; and TA.)

مُسْطَعٌ *Chaste in speech;* or *eloquent;* (Lh, K, TA;) *fluent in speech.* (TA.)

مُسَطَّعٌ A camel *marked with the mark called* سِطَاعٌ; (S, TA;) fem. with ة. and مَسْطُوعَةٌ signifies the same, applied to a she-camel. (TA.) ___ And إِبِلٌ مُسَطَّعَةٌ *Camels tall as the tent-poles called* سُطُعٌ, pl. of سِطَاعٌ. (TA.)

مَسْطُوعَةٌ : see مُسَطَّعٌ.

سطل

1 **سَطَلَهُ** , inf. n. سَطْلٌ, said of a medicine, *It intoxicated him:* but it is a vulgar word. (TA.) ___ [And hence, *He,* or *it, charmed,* or *fascinated,* or *delighted, him.*]

7 **انْسطَالٌ** *A state of intoxication* produced by the حَشِيش [or herb, or perhaps species of hemp,] known by the name of زِيه; as also اسْتِطَالٌ . (De Sacy's Chrest. Ar., 2nd ed., i. 282; from the book entitled كتاب الكواكب السائرة فى اخبار مصر والقاهرة.) [Both app. post-classical: see 1, of which each is quasi-pass.]

8 **اسْتِطَالٌ** : see what next precedes.

Q. Q. 2 **جَآءَ يَتَسَيْطَلُ** *He came alone, having nothing with him.* (Ibn-'Abbád, K.)

سَطْلٌ *A* طُسَيْسَة [or *small vessel of the kind called* طَسّ, or طَسْت, q. v.], (M, K,) *like the* تَوْر [q. v.], (M,) *having a loop-shaped handle,* (M, K,) *like that of the* مِرْجَل; (TA;) *well known:* (S, Msb:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. سَطَل:] and صَطْلٌ is a dial. var. thereof: (Msb:) *a vessel of copper, a large* [*vessel of the kind called*] طَاس [q. v.], *for the hot bath;* (MA;) the *thing* [i. e. *vessel*] *in which water is drawn from the hot bath:* (KL:) [in the present day applied to *a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes;* as also سَطْلَةٌ :] and سَيْطَلٌ signifies the same: (S, M, K, KL:) or this last signifies, (K,) or signifies also, (M,) *a* [*vessel of the kind called*] طَسْت; (M, K;) *not the well-known* [*vessel called*] سَطْلٌ: (K:) the pl. [of mult.] of سَطْلٌ is سُطُولٌ (M, Msb, K) and [of pauc.] أَسْطَالٌ. (Msb.)

سَطْلَةٌ : see the next preceding paragraph.

سَاطِلٌ Dust *rising*, or *rising high;* as also طَاسِلٌ. (K.)

سَيْطَلٌ : see سَطْلٌ. Also A *tall* man: (K:) or سَيْطَلٌ نَيْطَلٌ a man *tall*, or *long, in body.* (Ibn-'Abbád, TA.)

أُسْطُولٌ *A ship of war, prepared for fighting with. the unbelievers on the sea:*

mentioned by El-Makreezee in the Khitat; and he says, I do not think this word to be [genuine] Arabic: (TA:) [it is evidently from the Greek στόλος:] several writers mention it among arabicized words. (MF, TA.)

سطن

2 **سطّن** a verb of which only the pass. part. n. (q. v. infrà) is mentioned: if used, app. signifying *He supported upon* أَسَاطِين, i. e. *columns:* ___ and hence, *upon long legs:* ___ and *he made firm.*]

سَاطِنٌ *i. q.* خَبِيثٌ [*Bad, corrupt,* &c.; like شَاطِنٌ]. (M, L, K.)

أَسْطَانٌ [a pl. of which the sing. is not mentioned] *Vessels of* صُفْر [or *brass*]. (L, K.)

أُسْطُوَانٌ, an arabicized word, (Az, L,) [app. from the Pers. أُسْتُونْ, like the word next following,] A man *long in the legs and back.* (M, L.) And A camel *long in the neck,* (M, L, K,) or (K) *high.* (S, M, L, K.) ___ What is termed أُسْتُوَانُ البَيْتِ is well known [app. meaning *The pole of the tent:* (see what next follows:) and this seems to be the primary signification]. (M, L.)

أُسْطُوَانَةٌ a word of well-known meaning, (S, L,) arabicized from [the Pers.] أُسْتُونْ [which signifies the same], (K,) *i. q.* سَارِيَةٌ [meaning *A column, of stone* or *of baked bricks*]: (S, M, L, Msb, K:) pl. أَسَاطِينُ (S, M, * L, Msb, K *) and أُسْطُوَانَاتٌ: (Msb:) it is of the measure أُفْعُوَالَةٌ, (S, L, Msb, K,) because its pl. is أَسَاطِينُ, the ن being radical, (L, Msb,) accord. to Kh (Msb) and Fr, who says that it is the only instance of this measure; (L;) or of the measure فُعْلُوَانَةٌ, (S, L, K,) accord. to Akh, but, (J says, L,) if so, the و is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;) IB, however, says that this is the true measure, as is shown by its pl., أَسَاطِينُ, and its dim., أُسَيْطِينَةٌ : (L:) accord. to some, it is of the measure أُفْعُلَانَةٌ, (S, L, Msb,) but, if it were so, it would not have for its pl. أَسَاطِينُ, as there is no instance of the measure أَفَاعِينُ. (S, L.) ___ [Also *A portico.* Hence, أَهْلُ الأُسْطُوَانَةِ *The Stoics.* ___ And *A cylinder.*] ___ And The *legs* of a beast: (K:) [or rather the pl.] أَسَاطِينُ has this meaning. (L.) ___ And The *penis.* (K.)

أُسَيْطِينَةٌ dim. of أُسْطُوَانَةٌ, q. v. (IB, L.)

مُسَطَّنٌ [app. *Supported upon* أَسَاطِين, i. e. *columns.* ___ And hence,] A man, and a beast, *having long legs.* (L.) ___ And أَسَاطِينُ مُسَطَّنَةٌ (S, M, L, K,) [*Columns*] *made firm.* (K.)

سطو

1 **سَطَا بِهِ** (S, M, Msb, K, &c.) and عَلَيْهِ (M, Msb, K,) aor. يَسْطُو, (Msb,) inf. n. سَطْوٌ (S, M, Msb, K) and سَطْوَةٌ, (M, Msb, K,) or the latter is an inf. n. un., (S,) *He sprang*, or *rushed, upon him; made an assault*, or *attack, upon him;* syn. صَالَ: (M, K:) *he sprang upon him and seized him violently* or *laid violent hands upon him:* (Bd in xxii. 71:) *he seized him violently with uplifted hand:* (Er-Rághib, TA:) *he overbore him, overpowered him*, or *subdued him*, (قَهَرَهُ, Lth, S, Msb, K, or تَطَاوَلَ عَلَيْهِ, T, TA,) *by seizing him violently*, or *laying violent hands upon him*, (Lth, S, K,) *and abased him;* or *he seized him with great violence:* (Msb:) or *he stretched forth his hand to him* [*to seize him*]. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], يَسْطُو عَلَى طَرُوقَتِهِ [*He springs*, or *rushes, upon*, or *he overbears, the she-camel that he covers*]. (S, M. *) سَطَا عَلَى النَّاقَةِ ___, (S, M, K,) and الفَرَسِ, inf. n. سَطْوٌ and سُطُوٌّ, (M,) *He* (the pastor) *put his hand into the* رَحِم [or *vulva*] *of the she-camel*, (S, M, K,) and *of the mare*, (M,) *to extract*, (S, K,) or *and extracted*, (M,) *the sperma of the stallion:* (S, M, K:) when this is not extracted, the she-camel

does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And *He extracted from her* (i. e. a she-camel, TA) *the fœtus, dead:* (M, TA:) and مَسَطَ signifies he extracted the sperma of the stallion: thus Az distinguishes between the two verbs. (TA.) Accord. to IAar, one says, سَطَا عَلَى الحَامِلِ, and سَاطَ, which is formed by transposition, meaning *He extracted the fœtus*, or *young one, of the pregnant female.* (TA.) And A'Obeyd mentions السَّطْوُ as used in relation to a woman: it is

said in a trad. of El-Hasan, لَا بَأْسَ أَنْ يَسْطُوَ الرَّجُلُ عَلَى المَرْأَةِ [*There is,* or *will be, no harm in the man's extracting the fœtus of the woman*]; (M, TA;) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) ___ سَطَا said of a horse, (M, K,) inf. n. سَطْوٌ, (M,) *He went at random, heedlessly,* or *in a headlong manner, not obeying guidance.* (M, K.) ___ Also, said of a horse, *He went with wide step:* (S, M, K:) or *raised his tail in running;* the doing of which is approved. (M.) ___ Also *It was,* or *became, abundant,* or *copious;* said of water. (S, M, Msb, K, TA.) ___ And *He tasted* food; (K, TA;) and *took* it *with the hand,* or *with the extended hand.* (TA.) ___ And *i. q.* عَاقَبَ [app. as meaning *He punished:* see سَطْوَةٌ, below]. (M, TA.) ___ And سَطَاهَا *He compressed her;* [and so سَطَأَهَا and شَطَأَهَا;] on the authority of Aboo-Sa'eed. (TA.)

3 **ساطاهُ** , (K,) inf. n. مُسَاطَاةٌ, (TA,) *He treated him with hardness, severity,* or *rigour:* (K, TA:) so says Az, on the authority of IAar. (TA.) ___ And *He treated him with gentleness,* or *tenderness.* (IAar, T, TA.) Thus it has two contr. significations. (TA.)

سَطْوَةٌ [as a simple subst., or] as an inf. n. un., has for its pl. سَطَوَاتٌ. (S.) It signifies [*A spring,* or *rush;* or *an assault,* or *attack:* &c.: (see 1, first sentence:) *impetuosity* in war or battle:] *a reviling: a beating:* and *punishment,* or *chastisement;* as in the saying, اتَّقِ سَطْوَتَهُ [*Guard thyself against his punishment,* or *chastisement;* or it may mean in this phrase, *his violence,* or *impetuosity*]. (TA.)

سَاطٍ [act. part. n. of 1, *Springing,* or *rushing; making an assault,* or *attack:* &c. ___ Hence,] applied to a horse, *That springs,* or *rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs:* (T, TA: [in the Ham p. 383, *and raises his fore legs:*]) or a horse *wide in step:* (As, S, M, K:) or *that attacks other horses:* (S:) or *that raises his tail in his*

running; (S, M, K;) the doing of which is approved. (M.) ___ And A stallion-camel *excited by lust, and going forth from camels to other camels* (S, K) *in consequence thereof.* (S.) ___ And What is *tall,* or *long,* (K, TA,) of camels &c. (TA.) ___ الأَيْدِى السَّوَاطِى *The hands that reach,* or *take,* or *take hold of, a thing.* (TA.)

سعب

5 **تسعّب** *It* (a thing, TA, [such as saliva, and any thick liquid,]) *roped;* i. e. *drew out, with a viscous, glutinous, cohesive, sticky, ropy,* or *slimy, continuity of parts;* or *was,* or *became, viscous, glutinous, cohesive, sticky, ropy,* or *slimy;* syn. تَمَطَّطَ. (K.)

7 **انسعب** *It* (water [&c.]) *flowed;* (K;) [or *flowed in a continuous stream;*] like انثعب (TA) [and انذعب].

سَعْبٌ Any kind of wine, or beverage, &c., *that ropes;* i. e. *that draws out, with a viscous, glutinous, cohesive, sticky, ropy,* or *slimy, continuity of parts;* or *that is viscous, glutinous,* &c. (K.)

سُعُوبٌ and سَعْبُوبَةٌ: see the next paragraph.

سَعَابِيبُ *What extend like threads,* or *strings, from honey* (A, * K) *and marsh-mallows,* (K,) *and the like:* (A, K:) pl. of سَعْبُوبٌ. (TA.) You say, سَالَ فَمُهُ سَعَابِيبَ *His slaver extended,* or *stretched out, like threads,* or *strings.* (A, K.) And فُوهُ يَجْرِى سَعَابِيبَ *His mouth runs with clear water, having an extended* [or *a ropy*] *flow;* like ثَعَابِيبَ يَجْرِى. (S.) ___ And *What follow the hand in milking,* [*stretching out*] *like phlegm:* pl. of سَعْبُوبَةٌ. (ISh, TA.)

هُوَ مُسَعَّبٌ لَهُ كَذَا وَكَذَا *To him are allowed,* or *permitted, such and such things:* (K:) like مُسَغَّبٌ and مُرَعَّبٌ. (TA.)

سعتر

سَعْتَرٌ *A certain plant,* (S, Msb, K,) *of the kind called* بِقُولٌ, (Mgh,) *well known;* (Msb, K;) and applied also to the *grain,* or *seed, thereof:* (Mgh:) [*a species of origanum,* or *majoram:* so in the present day; and so says Golius, as on the authority of Ibn-Beytár, *origani species,* sc. consonante voce, *satureia,* Hisp. *axedrea:* accord. to Forskål, (Flora Aeg. Arab. p. cxiv.,) *thymus serpyllum:*] some write the word in books of medicine with ص, in order that [when written without the diacritical points] it may not be confounded with شَعِيرٌ: (S, Mgh:) in the T, it is with ص, on the authority of AA, only; and thus in the book of Lth: in the Jámi' of ElGhooree, with س and ص: (Mgh:) or the س is changed into ص in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with ص: (Msb:) accord. to Abu-l-'Alà, the vulgar pronounce it with س, and the approved word is with ص. (Ham p. 462.) [In the present day, it is also written with ز.]

سَعْتَرِىٌّ *i. q.* شَاطِرٌ [q. v.], (K,) in the dial. of the people of El-'Irák. (TA.) ___ And *Generous, noble,* or *high-born, and courageous, brave,* or *strong-hearted.* (K.) The pronunciation with ص is of higher authority. (K. [This remark is probably there meant to relate to both of the words of this art.])

سعد

1 **سَعَدَ** , (S, A, Msb, K,) aor. ـَـ ; (Msb, K;) and سَعُدَ; (S, A, Msb, K;) inf. n. of the former, (Msb,) or of the latter, (MA,) or of both, (TA,) سَعْدٌ, (MA, Msb, TA,) and of the former, (MA,) or of both, (TA,) سَعَادَةٌ, (MA, TA,) or this latter is a simple subst.; (Msb;) *He* (a man, S, A, Msb) *was*, or *became, prosperous, fortunate, happy*, or *in a state of felicity;* (S, MA, Msb, TA;) *contr. of* شَقِىَ; (S, * Msb, K *) with respect to religion and with respect to worldly things. (Msb.) You say, سَعُدْتُ بِهِ and سَعُدْتُ [*I was*, or *became, prosperous*, &c., *by means of him*, or *it*]. (A.) In the Kur xi. 110, Ks read سَعِدُوا [instead of the common reading سُعِدُوا]. (S.) [See also سَعَادَةٌ, below.] ___ And سَعَدَ يَوْمُنَا, aor. , inf. n. سُعُودٌ (S, K) and سَعْدٌ, (K,) *Our day was*, or *became, prosperous, fortunate, auspicious*, or *lucky;* (S, K;) [*contr. of* نَحَسَ; and in like manner the verb is used in relation to a star or an asterism &c.; and] سَعُدَ, inf. n. سَعْدٌ, signifies [likewise] the *contr. of* نُحِسَ. (Mgh.) [See also سُعُودَةٌ, below.] ___ سَعَدَ الْمَآءُ فالأَرْضِ means *The water came upon the land unsought;* i. e., *came flowing* [*naturally*] *upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation.* (TA, from a trad.) See also 4, in three places.

3 **ساعده** , (A, L, Msb,) inf. n. مُسَاعَدَةٌ (S, L, Msb) and سِعَادٌ; (L;) and اسعده , (K,) inf. n. إِسْعَادٌ; (S;) *He aided, assisted*, or *helped, him;* syn. of the former عَاوَنَهُ, (S, * L, Msb,) and of the latter أَعَانَهُ: (S, * K:) [like as is said of عَاوَنَهُ and أَعَانَهُ,] both signify the same: or مُسَاعَدَةٌ signifies the *aiding*, or *assisting*, or *helping, in any manner* or *case;* and is said to be from a man's putting his arm, or hand, upon the سَاعِدُ [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that سَاعَدَهُ more properly signifies *he aided him, being aided by him:* but see سَاعِدٌ:] whereas إِسْعَادٌ signifies specially a woman's *aiding, assisting*, or *helping*, another *to wail* for a dead person: so says El-Khattábee: and this is what is meant in a trad. in

which اسعاد is forbidden. (L.) One says, ساعدهُ عليهِ [*He aided, assisted,* or *helped him against him,* or *it,* or *to do it*]: and أَسعدتِ النَّائحةُ الثَّكْلَى *The wailing-woman assisted the woman bereft of her child to weep and wail.* (A.) Accord. to Fr, [but this is questionable,] the primary signification of مساعدة and إِسعاد is A man's *performing diligently the command and good pleasure of God.* (L.)

4 **اسعدهُ ٱللّٰهُ**, [inf. n. إِسعاد,] *God rendered him prosperous, fortunate, happy,* or *in a state of felicity;* (S, Msb, K;) as also سعدهُ, aor. ـَـ; (T, Msb, TA;) but the former is the more common. (Msb.) And اسعد ٱللّٰهُ جدَّهُ, (A, L,) *God made his good fortune to increase;* as also سعد جدَّهُ. (L.) And accord. to Az, اسعدهُ ٱللّٰهُ and سعدهُ signify *God aided, assisted,* or *helped, him;* and *accommodated, adapted,* or *disposed, him to the right course.* (L, TA.) See also 3, in four places.

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5 **تسعّد** *He sought after the plant called* سَعْدان. (K.)

10 **استسعد به** *He deemed it,* or *reckoned it, fortunate, auspicious,* or *lucky.* (K.) You say, استسعد برؤية فلانٍ *He deemed,* or *reckoned, the sight of such a one fortunate, auspicious,* or *lucky.* (S.) ___ *He became fortunate by means of him,* or *it.* (MA.) ___ *He sought good fortune by means of him,* or *it.* (MA.) ___ [And استسعدهُ *He desired,* or *demanded, his aid* or *assistance:* for] استسعاد also signifies the *desiring,* or *demanding, aid* or *assistance* [of another]. (KL.)

سعد an inf. n. of سعِد, (Msb,) or of سعُد, (MA,) or of both: (TA:) and of سعَد: (K, TA:) [and also used as a simple subst.:] see

سَعَادَة [with which it is syn.]: and see also سَعُودَة [with which it is likewise syn.]; *i. q.* يُمْن. (S, A.) ___ It is also an inf. n. used as an epithet, i. e. *Prosperous, fortunate, auspicious,* or *lucky,* applied to a day, and to a star or an asterism [&c.: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with ة; and in this case it has for pl. of mult. سُعُود and pl. of pauc. أَسْعُد]: you say يَوْمٌ سَعْدٌ, as well as يَوْمٌ سَعْدٌ [in which it is used as a subst.]; and كَوْكَبٌ سَعْدٌ: and IJ mentions لَيْلَةٌ سَعْدَةٌ, in which سَعْدَةٌ is like جَعْدَةٌ as fem. of جَعْدٌ. (L.) ___ [Hence,] السَّعْدَانِ is an appellation of *The two planets Venus and Mercury:* like as [the contr.] النَّحْسَانِ is applied to Saturn and Mars. (Ibn-'Abbád, TA in art. نحس.) ___ And [hence, also,] سَعْدٌ is an appellation given to *Each of ten asterisms,* (S, L, K,) *four of which are in the signs of Capricornus and Aquarius,* (S, L,) *and are Mansions of the Moon:* pl. [of mult.] سُعُود (S, L, K) and سُعْد; but the former is the more known, and more agreeable with analogy; and pl. of pauc. أَسْعُد: (L:) they are distinguished by the following names: سَعْدُ الذَّابِحِ, (S, L, K,) [or سَعْدُ الذَّابِحُ, see art. ذبح,] *Two stars near together, one of which is called* الذابح *because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and* الذابح *is a little brighter that it;* (Ibn-Kunáseh;) they are *the two stars* [ ] *which are in one of the horns of Capricornus;* so called because of the small adjacent star, which is said to be the sheep (شاة) of الذابح, which he is about to slaughter; *the Twenty-second Mansion of the Moon:* (Kzw:) [see also art. سعد بلع ___:] ذبح (S, L, K) *Two obscure stars, lying obliquely,* of which Aboo-Yahyà says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ ٱبْلَعِى مَآءَكِ [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunáseh:) or *three stars* [app. ε and μ *with the star of the same magnitude next to them on the north*] *on* [or rather *near*] *the left hand of Aquarius;* [*the Twenty-third Mansion of the Moon:*] (Kzw, descr. of Aquarius:) [See also art. سعد السُّعُود ___:] بلع (S, L, K) *Two stars, the most approved of the* سُعُود, and therefore thus named, *resembling* سعد الذابح [app. a mistake for سَعْدُ البَارِعِ, or

some other سعد, not of the Mansions of the Moon,] *in the time of their* [*auroral*] *rising;* (Ibn-Kunáseh;) *the star* [β] *which is on the left shoulder-joint of Aquarius, together with the star* [δ] *in the tail of Capricornus;* [*the Twentyfourth Mansion of the Moon:*] (Kzw, descr. of Aquarius:) or *a certain solitary bright star:* (S:) ___ سَعْدُ الأَخْبِيَة (S, L, K) [also called الأَخْبِيَة and الخِبَآء (see خِبَآءٌ in art. خبى)] *Three stars, not in the track of the other* سُعُود, *but declining from it* [*a little*], *in,* or *respecting, which there is a discordance;* they are *neither very obscure nor very bright;* and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes; (Ibn-Kuná- seh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see مَنَازِلُ القَمَر, in art. نزل:] or it consists of *three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them;* (S;) *the star* [] *that is on the right arm, together with the three stars* [ζ, η, *and* π,] *on the right hand of Aquarius:* so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for that have hidden themselves, &c., hide themselves beneath the ground by reason of the cold:]) it is said that *the* سعد *is one star, the brightest of four, the other three of which are obscure;* and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is *the Twenty-fifth Mansion of the Moon:* (Kzw, descr. of the Mansions of the Moon:) ___ the following are the other سعود, which are not Mansions of the Moon: (S, L, K:) ___ سَعْدُ نَاشِرَة (S, L, K) [*Two stars,* situate, accord. to Ideler, as is said in Freytag's Lex., *in the tail of Capricornus*]: ___ سَعْدُ المَلِك (S, L, K) *The two stars* [*a and o?*] *on the right shoulder of Aquarius:* (Kzw:) ___ سَعْدُ البَهَام (S, L, K) *The two stars* [ε *and* θ?] *on the head of Pegasus:* (Kzw: [but ii. the copies of his work the name is written سعد ___:]) سَعْدُ البَهَائِم

الهُمَام (S, L, K) *The two stars* [ζ *and* 31 ?] *on the neck of Pegasus:* (Kzw:) سَعْدُ البَارِعِ (S, L, K) *The two stars near together* [μ *and* and λ?] *in the breast of Pegasus:* (Kzw:) ___ سَعْدُ مَطَرٍ (S, L, K) *The two stars* [η *and* ο ?] *on the right* [or *left ?*] *knee of Pegasus:* (Kzw: but there called سَعْدُ المَطَرِ:) ___ each سعد of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (ذِرَاعٍ,) (S, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) ___ It is also the name of *A certain object of idolatrous worship that belonged to the sons of Milkán* (S, K) *the son of Kináneh,* (S,) *in a place on the shore of the sea, adjacent to Juddeh.* (TA.) A poet says,

* وَهَلْ سَعْدُ إِلَّا صَخْرَةٌ بِتَنُوفَةٍ *

* مِنَ الأَرْضِ لَا تَدْعُو لِغَيٍّ وَلَا رُشْدِ *

[*And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?*]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) ___ بِنْتُ سَعْدٍ is metonymically used as meaning *The virginity,* or *hymen,* of a girl or woman. (TA.) ___ أَسَعْدٌ أَمْ سَعِيدٌ, meaning *Is it a thing liked* or *a thing disliked?* (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'eyd, [the latter name erroneously written in some copies of the S and K سَعِيدٌ,] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'eyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, *Is it a fortunate thing or a little fortunate thing?*] ___ سَعْدَيْكَ, in the saying لَبَّيْكَ وَسَعْدَيْكَ, signifies *Aiding Thee after aiding* [i. e. *time after time*]; syn. إِسْعَادًا لَكَ بَعْدَ إِسْعَادٍ: (ISk, T, S, L, K:) or *aiding Thee and then aiding:* (Ahmad Ibn-Yahyà, L:) or *aiding thy cause*

after aiding [i. e. *time after time*]: (T, L:) and hence it is in the dual number: (IAth, L:) El-Jarmee says that it has no sing.; and Fr says the same of it, and also of لَبَّيْكَ: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the Kur-án in prayer, لَبَّيْكَ وسَعْدَيْكَ والخَيْرُ بَيْنَ يَدَيْكَ والشَّرُّ لَيْسَ إِلَيْكَ [meaning *I wait intent upon thy service,* or *upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee*]. (L, TA.) Also The *third part of the* لَبِنَة [or *gore*] (K, TA) *of a shirt:* (TA:) [the dim.] سُعَيْد signifies the *fourth part thereof.* (K, TA.)

سُعْد and سُعَادَى *A certain kind of perfume,* (S, K,) *well known:* (K:) or the former is pl. of سُعْدَة, [or rather a coll. gen. n. of which سُعْدَة is the n. un.,] and this last is [the name of] *a certain kind of sweet-smelling root;* it is *a rhizoma* (أُرُومَة), *round, black, hard, like a knot; which forms an ingredient in perfumes and medicines:* (AHn:) and سُعَادَى is the name of *its plant;* (Lth, AHn;) and its pl. is سُعَادَيَات: (AHn:) or the سُعْد is *a certain plant having a root* (أَصْل) *beneath the ground, black, and of sweet odour:* and the سُعَادَى is *another plant:* (Az:) [in the present day, the former of these two names (سُعْد) is applied to *a species of cyperus:* a species thereof is termed by Forskål (in his Flora Aegypt. Arab, pp. lx. and 14,) *cyperus*

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complanatus; and he writes its Arabic name sæad and sææd:] it has a wonderful efficacy applied to ulcers, or sores, that heal with difficulty. (K.)

سُعْد *A certain sort of dates.* (K, TA.)

سُعْدَة : see سُعْد [of which it is the n. un.].

دُرُوعٌ سَعْدِيَّةٌ *Coats of mail of the fabric of a town called* السَّعْدُ. (TA.)

سَعْدَانٌ, in which the ن is an augmentative letter, because there is not in the language any word of the measure فَعْلَالٌ except خَزْعَالٌ and قَهْقَارٌ unless it is of the reduplicative class, (S,) *A certain plant,* (S, K,) *growing in the plain,* or *soft, tracts,* (TA,) *one of the best kinds of the pastures of camels,* (S, K,) *as long as it continues fresh;* (TA;) *having* [*a head of*] *prickles,* (T, S, K,) *called* حَسَكَةُ السَّعْدَانِ, (T, S,) *to which the nipple* [or *the areola*] *of a woman's breast is likened:* (S, K: [see سَعْدَانَةٌ, below:]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) *it is of the kind of plants called* أَحْرَار [pl. of حُرٌّ, meaning *slender, and succulent* or *soft* or *sweet*], *dust-coloured, and sweet, and eaten by everything that is not large,* [*as well as by camels,*] *and it is one of the most wholesome kinds of pasture:* (AHn, TA:) it is *a herb,* or *leguminous plant, having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person walking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the* رَبِيع, *and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men such it and eat it:* (Az, L:) the n. un. is with ة. (TA.) Hence the prov., مَرْعًى وَلَا كَالسَّعْدَانِ [*Pasture, but not like the* سعدان]: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) ___ Also The *prickles of the palm-tree.* (AHn, TA.)

سُبْحَانَ سَعْدَانَ, like سُبْحَانَ, is a name for الإِسْعَاد [inf. n. of 4, and, like سبحان, invariable, being put in the accus. case in the manner of an inf. n.]: one says, سُبْحَانَهُ وَسَعْدَانَهُ, meaning أُسَبِّحُهُ وَأُطِيعُهُ [i. e. *I declare,* or *celebrate,* or *extol, his* (i. e. God's) *remoteness,* or *freedom, from every imperfection,* or *impurity,* &c., (see art. سبح,)

and I render Him obedience, or *aid his cause*]. (K, TA.)

سَعْدَانَةٌ n. un. of سَعْدَانٌ. (TA.) ___ سَعْدَانَةُ الثَّنْدُوَةِ *The nipple of a woman's breast;* as being likened to the [head of] prickles of the plant called سَعْدَان, as mentioned above: (S, K:) or سَعْدَانَةُ الثَّدْىِ, i. e. *the blackness* [or *areola*] *around the nipple:* (A:) or *the part surrounding the* ثَدْى [here meaning *nipple*], *like the whirl of a spindle.* (TA.) ___ [Hence likewise,] سَعْدَانَةٌ signifies also The *knot of the* شِسْع [or *appertenance that passes between two of the toes and through the sole*] of the sandal, (S, A, K,) *beneath,* (A, K,) *next the ground;* (S;) also called رُغْبَانَةٌ. (K in art. رغب.) ___ And The *knot beneath the scale* of a balance: (K, * TA:) the *knots beneath the scale* of a balance (S, A) are called its سَعْدَانَات. (A.) ___ And the pl., سَعْدَانَاتٌ, *Things in the lower parts of the* [*tendons,* or *sinews, called*] عُجَايَة, *resembling nails* (أَظْفَار). (S, K.) ___ Also the sing., The *callous protuberance upon the breast of the camel,* (S, A, K,) *upon which he rests when he lies down:* (A, TA:) so called because of its roundness. (TA.) ___ And The *anus:* (K:) or the *sphincter thereof.* (TA.) ___ And The *part of the vulva of a mare where the veretrum enters.* (TA.) Also *A pigeon:* or السَّعْدَانَةُ is *the name of a certain pigeon.* (K, *, TA.)

سَعِيدٌ, applied to a man, (S, Msb,) *Prosperous, fortunate, happy,* or *in a state of felicity;* (T, S, A, Msb, K;) with respect to religion and with respect to worldly things; (Msb;) as also مَسْعُودٌ: (A, * K:) or the latter signifies, (T, S, Msb,) or signifies also, (K,) and so may the former signify, (T, TA,) *rendered prosperous, fortunate, happy,* or *in a state of felicity,* by God; (T, S, Msb, K;) irregularly derived from أَسْعَدَهُ, (S, * K * MF,) or regularly from سَعَدَهُ: (T, Msb:) one should not say مُسْعَدٌ: (S, K:) fem. of the former [and latter] with ة: (TA:) pl. of the former سُعَدَآءُ, (A, Msb, TA,) and, accord. to Lh, سَعِيدُونَ and أَسَاعِدُ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but أَسَاعِدُ as pl. of سَعِيدٌ is anomalous: (TA:) the pl. of مَسْعُودٌ is [مَسْعُودُونَ and] مَسَاعِيدُ. (A, TA.) Also *A* نَهْر [i. e. *river,* or

rivulet, or *canal of running water,*] (K, TA) *that irrigates the land in the parts adjacent to it, when it is appropriated thereto:* or *a small* نَهْر: the نَهْر *for irrigation* of a tract of seed-produce: pl. سُعُد. (TA.)

سَعِيد : see سَعْد, [of which it is the dim.,] in the last quarter of the paragraph, in two places.

سَعَادَة an inf. n. of سَعَدَ (MA, TA) and of سَعُدَ, (TA,) or a simple subst., (Msb,) *Prosperity, good fortune, happiness,* or *felicity,* of a man; (S, Msb, K;) *contr. of* شَقَاوَة; (S, Msb, * K;) with respect to religion and with respect to worldly things: (Msb:) [and so سَعْد used as a simple subst.:] it is of two kinds; أُخْرَاوِيَّة [*relation to the world to come*] and دُنْيَاوِيَّة [*relating to the present world*]: and the latter is of three kinds; نَفْسِيَّة [*relating to the soul*] and بَدَنِيَّة [*relating to the body*] and خَارِجِيَّة [*relating to external circumstances*]. (Er-Rághib, TA in art. شقو.) [See also what next follows.]

سُعُودَة *Prosperousness, fortunateness, auspiciousness,* or *luckiness,* (S, L,) of a day, and of a star or an asterism [&c.]; (L;) [as also سَعْد used as a simple subst.;] *contr. of* نُحُوسَة. (S, L.)

السَّعِيدَة *A temple to which the Arabs* (K, TA) *of the tribe of Rabeea* (TA) *used to perform pilgrimage,* (K, TA,) *at* [*Mount*] *Ohod, in the Time of Ignorance.* (TA.)

سَعَادَى : see سُعْد, in three places.

سَعِيدِيَّة *A sort of garments of the kind called* بُرُود, *of the fabric of El-Yemen:* (S, K:) app. so called in relation to the mountains of BenooSa'eed. (TA.) ___ And حُلَّة سَعِيدِيَّة [*A certain kind of dress*]: so called in relation to Sa'eed Ibn-El-'Ás, whom, when a boy, or young man, the Prophet clad with a حُلَّة, the kind of which was thence thus named. (Har. p. 596.)

سَاعِد The *fore arm* (ذِرَاع) of a man; (K;) the *part of the arm from the wrist to the elbow;* (T, L;)

or *from elbow to the hand:* (Mgh, Msb:) so called because it aids the hand in seizing a thing (T, Msb) or taking it (T) and in work: (Msb:) or it signifies, (S,) or signifies also, (Msb,) the *upper arm,* or *upper half of the arm, from the elbow to the shoulder-blade,* syn. عَضُدٌ, [q. v.,] (S, Msb,) of a man: (S:) [and in like manner, of a beast, both the *fore shank* and the *arm:*] in some one or more of the dialects, the *upper of the* زَنْدَانِ [which may mean either the *upper arm* or the *radius*]; the ذِرَاعٌ being the lower of them [which may mean either the fore arm or the ulna]: (L, TA:) of the masc. gender: (Msb:) pl. سَوَاعِدُ. (T, Mgh, Msb, TA.) One says, شَدَّ ٱللّٰهُ عَلَى سَاعِدِكَ and سَوَاعِدِكُمْ [*May God strengthen thy fore arm and aid thee,* and *your fore arms and aid you*]. (A, TA.) ___ And hence, [*A kind of armlet;*] *a thing that is worn upon the fore arm, of iron* or *brass* or *gold.* (Mgh.) ___ [Hence also,] سَاعِدَا الطَّائِرِ *The two wings of the bird.* (S, K.) ___ And السَّوَاعِدُ *The anterior,* or *primary, feathers of the wing:* so in the phrase, طَائِرٌ شَدِيدُ السَّوَاعِدِ [*A bird strong in the anterior,* or *primary, feathers of the wing*]. (A, TA.) ___ Also the sing., *A chief, upon whom people rely.* (TA.) ___ And the pl., سَوَاعِدُ, The *channels in which water runs to a river* or *small river* (نَهْر), (S, A, K,) or *to a sea* or *large river* (بَحْر); (AA, S, K;) the sing. said by AA to be سَاعِدٌ, without ة: or this latter signifies *a channel in which water runs to a valley,* and *to a sea* or *large river* (بَحْر): or the *channel in which a large river* (بَحْر) *runs to small rivers* (أَنْهَار). (L.) And The *places from which issues the water* of a well: the *channels of the springs* thereof. (L.) ___ Also The *medullary cavities;* the *ducts through which runs the marrow in a bone.* (S, K.) ___ And The *ducts* (AA, A, TA) *in the udder* (A, TA) *from which the milk comes* (AA, A, TA) *to the orifice of the teat;* as being likened to the سواعد of the بَحْر: (AA, TA:) the قَصَب *of the udder:* (As, TA:) or سَاعِدٌ signifies the *orifice of a she-camel's teat, from which the milk issues:* and سَاعِدُ الدَّرِّ, *a duct by which the milk descends to the she-camel's udder:* and in like manner سَاعِدٌ signifies *a duct that conveys the milk to a woman's breast* or

nipple. (TA.) ___ أَمْرٌ ذُو سَوَاعِدَ means *An affair having several modes,* or *manners,* [*in which it may be per-*

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formed,] *and several ways of egress therefrom.* (A, TA.)

سَاعِدَةٌ The *bone* of the shank. (TA.) ___ And *A piece of wood,* (K, TA,) *set up,* (TA,) *that holds the pulley.* (K, TA.) سَاعِدَةُ is a name of *The lion:* (S, K:) imperfectly decl., like أُسَامَةُ. (TA.)

أَسْعَدُ [*More,* and *most, prosperous* or *fortunate* or *happy;* an epithet applied to a man:] masc. of سُعْدَى: (S, K:) but IJ says that سُعْدَى as an epithet has not been heard. (TA.) Also *A* [*cracking of the skin, such as is termed*] شُقَاقٌ, *resembling mange,* or *scab, that happens to a camel, and in consequence of which he becomes decrepit,* (K, TA,) *and weak.* (TA.)

مَسْعُودٌ : see سَعِيدٌ, in two places.

سعر

1 **سعر النَّار** , (S, A, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. سَعْرٌ; (Msb;) and اسعرها , (A, Msb, K,) inf. n. إِسْعَارٌ; (Msb;) and سعّرها , (A, K,) inf. n. تَسْعِيرٌ; (TA;) or the last has an intensive signification; (S;) *He lighted*, or *kindled, the fire;* or *made it to burn, to burn up, to burn brightly* or *fiercely, to blaze*, or *to flame;* syn. أَوْقَدَهَا, (Msb, K,) or هَيَّجَهَا and أَلْهَبَهَا. (S, A.) In the Kur lxxxi. 12, some read سُعِّرَتْ; and others, سُعِرَتْ , which latter has an intensive signification. (S.) And سَعَرَ النَّارَ *He stirred the fire with a* مِسْعَر. (TA.) ___ [Hence,] سَعَرَ الحَرْبَ, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and اسعرها , and سعّرها ; (K;) *He kindled war;* (K, TA;) *excited*, or *provoked, it.* (S, TA.) And سَعَرُوا نَارَ الحَرْبِ [*They kindled*, or *excited, the fire of war*]. (A.) ___ [Hence also,] سَعَرَهُمْ شَرٌّ [*Evil*, or *mischief, excited them*, or *inflamed them*]. (A.) And سَعَرَ عَلَى قَوْمِهِ [*He excited*, or *inflamed, against his people*]. (A.) ___ And سَعَرَهُمْ شَرًّا *He did extensive evil*, or *mischief, to them:* (ISk, S, TA: *) or *he did evil*, or *mischief, to them generally*, or *in common;* as also اسعرهم , and سعّرهم ; (TA;) or one should not say اسعرهم . (ISk, S, TA.) ___ And سَعَرْنَاهُمْ بِالنَّبْلِ *We burned and pained them* [or *inflicted upon them burning pain*] *with arrows.* (S.) ___ And سَعَرَ الإِبِلَ, aor. as above, (K,) and so the inf. n., (TA,) *He* (a camel, TK) *communicated to the* [other] *camels his mange*, or *scab.* (K, TA.) ___ And سَعُرَ, (S, A,) inf. n. سُعَارٌ, (TA,) *He* (a man) *was smitten by the* [*hot wind called*] سَمُومٌ. (S, A.) And *He* (a man) *was*, or *became, vehemently hungry and thirsty.* (TA.) And *He was*, or *became, mad, insane*, or *a demoniac.* (MA.) ___ You say also, سَعَرْتُ اليومَ فى حاجتى سَعْرَةً *I made a circuit during the day*, or *to-day, for the accomplishment of my want.* (S.) And لَأَسْعَرَنَّ سَعْرَهُ, i. e. لَأَطُوفَنَّ طَوْفَهُ [app. meaning *I will assuredly practise circumvention like his practising thereof*]. (Fr, O,

K.) ___ And سعر اللَّيل بالمطى, inf. n. as above, *He journeyed throughout the night with the camels,* or *beasts, used for riding.* (ISk, TA.) ___ And سعرت النَّاقة *The she-camel was quick,* or *swift, in her going.* (TA.) [See also سعران, below.]

2 **سعَّر** see 1, in four places. سعّره [from سعر], (Sgh, Msb,) inf. n. تسعير; (Msb;) and اسعره ; (Sgh, Msb;) *He assigned to it a known and fixed price:* (Msb:) or *he declared its current price,* or *the rate at which it should be sold.* (Sgh.) And سعّر لهم, (A, TA,) inf. n. as above; (S;) and اسعر لهم; (A;) *He* (a governor, A) *fixed the amount of the prices of provisions* &c. *for them;* (S, TA;) the doing of which is not allowable. (TA.) ___ And سعّروا, inf. n. as above; and اسعروا ; *They agreed as to a price,* or *rate at which a thing should be sold.* (K.)

3 **ساعره** app. signifies *He acted with him,* or *it, like one mad,* or *like a mad dog;* for, accord. to Et-Tebreezee, (Ham p. 785,) it is from مسعر as an epithet applied to a dog, meaning mad.]

4 **أَسعر** see 1, in four places. ___ أَسعرنا قفزا, said of a wild animal, means *He excited and annoyed us by leaping,* or *bounding.* (TA, from a trad.) See also 2, in three places.

5 **تسعَّر** see the next paragraph.

8 **استعرت النَّار**, (S, A, Msb, K,) and تسعّرت , (S, A, K,) [but the latter, app., has an intensive signification,] *The fire burned* or *burned up, burned brightly* or *fiercely, blazed,* or *flamed.* (S, A, Msb, K.) ___ [Hence,] استعرت الحرب *The war* [*raged like fire,* or] *spread.* (K, TA.) And in like manner, (TA,) استعر الشَّرُّ *The evil,* or *mischief,* [*raged,* or] *spread.* (K, TA.) ___ And استعر اللُّصوص, (S, A, K,) or استعرت, (TA,) *The thieves,* or *robbers, put themselves in motion,* (K, TA,) *for mischief,* (TA,) *as though they were set on fire.* (S, K, TA.) ___ And استعر الجرب فى البعير *The mange,* or *scab, began in*

the armpits and the groins or *similar parts* (AA, S, A, * K) *and the lips* (S) *of the camels.* (AA, S, A, K.) ___ And استعر النَّاس فى كُلِّ وجه *The people ate the fresh ripe dates in every direction,* and *obtained them;* like استنجوا. (Aboo-Yoosuf, TA.)

رمى سعر *A vehement shooting* or *throwing:* (A:) [or *a burning, painful shooting;* as is indicated in the S:] one says ضرب هبر و طعن نتر ورمى سعر [*a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting*]. (S.) It is said in a trad. of 'Alee, اضربوا هبرا وأرموا سعرا [*Smite ye so as to cleave off a piece of flesh, and*] *shoot ye quickly:* the shooting being thus likened to the burning of fire. (TA.)

سعر : see سعار. ___ [Hence,] *Madness, insanity,* or *demoniacal possession;* (K;) as also سعر : (S, K:) so ↓ the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:) or it signifies in the former, (S,) or in the latter, (TA,) *fatigue,* or *weariness,* or *distress,* or *affliction, and punishment:* (Fr, S, TA:) or, accord. to Az, إِنَّا إِذًا لَفِى ضَلَالٍ وسُعُرٍ, in verse 24, may mean *verily we should in that case be in error, and in punishment* arising from what would necessarily befall us: or, accord. to Ibn-'Arafeh, it means, *in a state that would inflame and excite us.* (TA.) ___ Also *Hunger;* and so سُعَار : (Fr, K, TA:) or the former signifies *vehemence of desire for flesh-meat:* (K, TA:) and ↓ the latter, *vehemence of hunger:* (S:) or the *burning of hunger:* (TA:) and the *burning of thirst.* (A.) ___ And *A disease, such as the mange,* or *scab, that is transitive from one to another;* or the *transition of the mange,* or *scab,* or *other disease, from one to another;* syn. عَدْوَى. (K. [See 1.])

سِعْر The *current price,* or *rate, at which a thing is to be sold:* (MA, K:) pl. أَسْعَار. (S, A, Msb, K.) One says, لَهُ سِعْر, meaning *It is exceedingly valuable:* and لَيْسَ لَهُ سِعْر *It is exceedingly*

cheap. (Msb.)

سعر : see سعرة.

سعر *Mad, insane,* or *possessed by a demon:* (K:) and so ↓مسعورة applied to a she-camel: (S:) or the latter, so applied, *that will not remain still;* from سعر meaning madness, or insanity, or demoniacal possession: (Ham p. 785:) [See also مسعر:] the pl. of سعر is سعرى. (K.)

سعر : see سعر, in two places.

سعرة *A cough:* (O, K:) or *a sharp cough;* as also سعيرة . (IAar, TA.) ___ And The *beginning* of an affair or a case; and the *newness* thereof: (K, TA:) in some copies of the K, حدَّته is erroneously put for جدَّته. (TA.)

سعرة *A colour inclining to blackness,* (S, TA,) *a little above what is termed* أُدمة; as also سعر . (TA.)

سعران [an inf. n.] *Vehemence of running.* (O, K.) [See 1, last signification.]

سعرارة (S, K) and ↓سعرورة (K) *Daybreak.* (K.) ___ And The *rays of the sun entering an aperture of a house* or *chamber:* (K, * TA:) or the *motes that are seen in the rays of the sun* (Az, S, TA) *when they fall into a chamber, moving to and fro.* (Az, TA.)

سعرورة : see the next preceding paragraph.

سعار The *heat* (S, K) *of fire;* (S;) as also سعر : (K:) and *of night.* (A.) ___ See also سعر, in two places. ___ Also *Evil,* or *mischief:* so in the saying, لَا يَنَامُ النَّاسُ مِنْ سُعَارِهِ [*Men will not sleep by reason of his evil,* or *mischief*], occurring in a trad. (TA.)

سعور A she-camel *quick,* or *swift, in her going.* (TA.) [See 1, last signification.]

سَعِيرٌ *Lighted,* or *kindled;* or *made to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (K, TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) [and thus] similar to دَهِينٌ and صَرِيعٌ; for you say نَارٌ

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مَسْعُورَةٌ : (Akh, S:) or نَارٌ سَعِيرٌ signifies *fire kindled,* or *made to burn &c., with other fire.* (Lh, TA.) ___ Also *Fire* (S, K) *itself;* (S;) and so سَاعُورَةٌ and سَاعُورٌ : (K:) or [so in the TA, but in the K and,] *its flame;* (K;) as also سَاعُورَةٌ and سَاعُورٌ . (TA.) السَّعِيرُ: see what next follows.

السُّعَيْرُ , (O, K,) and السَّعِيرُ , (S,) or the latter is a mistake, (O, TA,) *A certain idol,* (S, K,) *belonging peculiarly to* [*the tribe of*] *'Anazeh.* (Ibn-El-Kelbee, S.) [See an ex. in a verse cited in art. مور.]

سَعِيرَةٌ : see سَعْرَةٌ.

سَاعُورٌ : see سَعِيرٌ, in two places. ___ Also *A sort of fire-place,* or *oven,* (تَنُّورٌ, K, TA,) *dug in the ground, in which bread is baked.* (TA.) And The *chief of the Christians in the knowledge of medicine* (K, TA) *and of the instruments thereof:* [said to be] originally سَاعُورَآءُ, a Syriac word, meaning the *investigator of the cases of the diseased.* (TA.)

سَاعُورَةٌ : see سَعِيرٌ, in two places.

أَسْعَرُ , applied to a man, *Of the colour termed* سُعْرَةٌ: fem. سَعْرَآءُ. (TA.) ___ And, so applied, (TA,) *Having little flesh,* (K, TA,) *lean,* or *lank in the belly,* (TA,) *having the sinews apparent, altered in colour* or *complexion,* or *emaciated,* (K, TA,) *and slender.* (TA.)

مَسْعَرٌ The *slender part of the tail* of a camel. (K.) ___ See also مِسْعَرٌ.

مِسْعَر and مِسْعَار (S, K) The *thing,* (K,) or *wood,* (S,) or *instrument of iron* or *of wood,* (TA,) *with which a fire is stirred* [or *made to burn* or *burn up* &c.]: (S, * K, * TA:) pl. (of the former, A) مَسَاعِرُ (A, TA) and [of the latter] مَسَاعِيرُ. (TA.) ___ Hence one says of a man, إِنَّهُ لَمِسْعَرُ حَرْبٍ *Verily he is one who makes the fire of war to rage;* (S, A, * K, * TA;) *a stirrer of the fire of war.* (TA.) ___ Also the former, (مِسْعَر), *Long;* (AA, S, K;) applied to a neck (K) or some other thing: (TA:) or *strong.* (As, K.) ___ And, applied to a dog, *Mad.* (Ham p. 785.) [See also المِسْعَر ___.] سِعْر as an epithet applied to a horse means الَّذِى يُطِيحُ قَوَائِمَهُ مُتَفَرِّقَةً وَلَا ضَبْرَ لَهُ [i. e., app., *That makes his legs to fall spread apart, and that has no leaping with his legs put together*]: (K:) or, in the words of AO, [and so in the O,] الذى تُطِيحُ قَوَائِمَهُ [app. *whose legs thow makest to fall* &c.]: (TA:) [in the CK, وَلَا صَبْرَ لَهُ, which is, I doubt not, a mistake: and in the TA is added, وقيل وَثْبٌ مُجْتَمِعُ القَوَائِمِ, in which وقيل is evidently a mistranscription for وهو, referring to ضَبْر, which is well known as meaning وَثْبٌ مُجْتَمِعُ القَوَائِمِ:] and مِسْعَار signifies the same. (AO.)

مِسْعَار : see the next preceding paragraph.

مِسْعَور : see its syn. سَعِير. ___ [Hence,] A man *smitten by the* [*hot wind called*] سَمُوم. (S, A.) ___ And *Vehemently hungry and thirsty:* (TA:) *eager for food,* even though his belly be full; (K;) and, it is said, *for drink* also. (TA.) ___ See also سِعْر.

مَسَاعِر [a pl. of which the sing., if it have one, is probably مِسْعَر ,] The *armpits,* and the *groins* or *similar parts,* (S, A, * K,) and the *lips,* (S,) of camels. (S, A, K.)

مَسَاعِر : see مِسْعَر, last sentence.

سعط

1 سَعْقَطَ see what next follows.

4 اسعطهُ, (S,) or اسعطه دَوَآءً, (AA, IDrd, Mgh, Msb, K,) *He poured,* (S, Mgh, Msb,) or *introduced,* (K,) *medicine into his* (a man's, S) *nose;* (S, Mgh, Msb, K;) as also سَعَطَهُ, aor. ـُ and ـَ, (K,) the former of which, namely ـُ, is the more approved, inf. n. سَعْطٌ. (TA.) Both are also written with ص. (K and TA in art. صعط.) ___ [Hence,] اسعطهُ الرُّمْحَ *He pierced him in his nose with the spear:* ('Eyn, K:) or it is like أَوْجَرَهُ, meaning *he pierced him in his breast,* or *chest, with the spear.* (S.) ___ [Hence also,] اسعطهُ عِلْمًا *He took extraordinary pains in making him to understand science,* (K, TA,) *and in repeating to him what he taught him.* (TA.)

8 استعط *He* (a man, S) *poured medicine into his* (i. e. *his own*) *nose;* or *had it poured therein;* (S, Mgh;) or *introduced it,* or *had it introduced, therein:* (K:) the pass. form, اُسْتُعِطَ, is not allowable. (Mgh.)

10 استسعط *He* (a camel, TA) *smelled the urine of the she-camel,* (K,) or *somewhat thereof,* (TA,) *and it,* (K,) or *some of it,* (TA,) *entered into his nose;* (K;) *then he covered her, and failed not to impregnate.* (TA.)

سَعْطَةٌ وَاحِدَةٌ *A single introduction of medicine into the nose;* as also إِسْعَاطَةٌ واحدة. (Lth, K.)

سُعَاطٌ : see سَعِيطٌ, in four places.

سَعُوطٌ *Medicine that is poured,* (S, Mgh, Msb,) or *introduced,* (K,) *into the nose;* (S, Mgh, Msb, K;)

[*an errhine;*] as also صَعُوطٌ; (Lh, K;) which is thought, by ISd, to be an instance of assimilation [like صِرَاطٌ for سِرَاطٌ] such as Sb mentions. (TA.) ___ Also *Sweat.* (TA.)

سُعُوطٌ : see the next paragraph, in two places.

سَعِيطٌ *Sweet,* or *pleasant, odour,* of wine and the like, or of anything: (A'Obeyd, K:) and *sharpness,* or *pungency, of odour;* as also سُعَاطٌ ; (K;) the former, [for instance,] of mustard, (ISk,) and so سُعُوطٌ : (TA:) and سُعَاطُ المِسْكِ signifies *the odour of musk.* (Fr.) A rájiz says, describing camels and their milk,

* حَمْضِيَّةٌ طَيِّبَةُ السُّعَاطِ *

[*That eat the plants called* حَمْض, *sweet in odour*]. (AHn.) And you say, هُوَ طَيِّبُ السُّعُوطِ and الإِسْعَاطِ [*He,* or *it, is sweet in odour:* but the latter is perhaps a mistranscription, for السُّعَاطِ]. (TA.) ___ The *dregs, lees,* or *sediment, of wine.* (S, K.) ___ The بَانٌ [or *ben*]: (K:) the *oil thereof:* (IB, K:) the *oil of mustard:* (K:) and the *oil of the* زَنْبَقٌ [or *jasmine*]. (TA.) *I. q.* مُسْعَطٌ [pass. part. n. of 4, q. v.]. (TA.)

إِسْعَاطٌ : see the next preceding paragraph.

إِسْعَاطَةٌ : see سَعْطَةٌ.

مُسْعُطٌ, (S, Msb, K,) and مَسْعَطٌ, (Lth, K,) the former an instance of the instr. n. with damm, (S, Msb, TA,) which is extr., (Msb, TA,) like مُنْخُلٌ &c., (TA,) The *thing,* (K,) or *vessel,* or *receptacle,* (S, Msb,) *into which* سَعُوطٌ *is put,* (S, Msb, K,) *and from which it is poured into the nose.* (K.)

سعف

1 **سعفه بحاجته** : see 4. سعفت يده, (S, TA,) inf. n. سعف, (S, K,) *His hand became cracked around the nails;* (S, K, * TA;) as also سئفت. (S, TA.) ___ سعفت النَّاقة, in the K, erroneously, سعفت, with damm, (TA,) or سعف البعير, (ISk, S,) *The she-camel,* (K, TA,) or *he-camel,* (ISk, S,) *became affected with what is termed* سعف , meaning *a disease in the mouth, like mange,* or *scab, in consequence of which the hair of the* خرطوم [i. e. *nose,* or *fore part of the nose,*] *falls off,* (ISk, S, K,) *and the hair of the eyes:* (ISk, S:) the like thereof in sheep or goats is termed غرب: (S:) accord. to IAar, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) ___ سعف, (S, K,) like عنى, (K,) said of a boy, *He became affected with the pustules termed* سعفة [q. v.]. (S, K.)

2 **تسعيف** The *mixing* of musk and the like *with aromatic perfumes* (K, TA) *and sweetscented oils.* (TA.) One says, سعف لى دهنى [*Mix thou for me my oil with aromatic perfumes*]. (ISh, TA.)

3 **ساعفه** , (K, TA,) inf. n. مساعفة, (S, TA,) *He aided, assisted,* or *helped, him;* [like أسعفه;] or [so accord. to the K, but accord. to the S and,] *agreed,* or *complied, with him,* (S, * K, TA,) *to perform an affair,* (TA,) *acting towards him with reciprocal purity,* or *sincerity, of love,* or *affection, and aiding, assisting,* or *helping, with him,* (K, TA,) *well.* (TA.) ___ [Hence,] ساعفه جدُّه *His fortune aided him:* and in like manner, ساعفته الدُّنيا [*Worldly prosperity aided him*]. (A, TA.)

4 **اسعف** , (K,) inf. n. إسعاف, (TA,) *It* (a thing, TA) *drew near,* or *approached:* (K, TA:) and اسعف به *it*

drew near, or *approached, to him,* or *it.* (TA.) ___ اسعف لَهُ *It* (an object of the chase) *became within his power,* or *reach.* (K.) ___ اسعف إِلَيْهِ *He tended, repaired,* or *betook*

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himself, to, or *towards, him,* or *it.* (TA.) ___ اسعف بِأَهْلِهِ *He came to his family;* syn. أَلَمَّ. (K.) [And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.] أَسْعَفْتُهُ *I aided, assisted,* or *helped, him to perform his affair.* (Msb. [See also 3.]) ___ And اسعفهُ بحاجتهِ, (S, Msb, K, *) inf. n. إِسْعَافٌ, (Msb,) *He performed,* or *accomplished, for him the object of his want;* (S, Msb, K;) as also سعفهُ بها, (Ibn-'Abbád, K, * TA,) aor. ـَـ, (K,) inf. n. سَعْفٌ. (TA.) ___ It is said in a trad., thus related, فاطمة بضعة منّى يسعفنى ما يسعفها, meaning [*Fátimeh is a part of me:*] *that betides,* or *happens to,* [or *affects,*] *me which betides,* or *happens to,* [or *affects,*] *her.* (TA. [See another reading in art. بضع.])

سَعْفٌ *A commodity; an article of merchandise.* (O, K, TA.) One says, إِنَّهُ سَعْفُ سَوْءٍ *Verily it is a bad commodity.* (O, TA.) ___ And *A man vile,* or *mean, and despised in all his circumstances.* (AHeyth, O, K.)

سَعَفٌ *Palm-branches,* (Az, * S, Msb, K,) *as long as they have the leaves upon them:* when these are removed from them, called جَرِيدٌ: (Msb:) or the *part* [or *parts*] *of palm-branches upon which leaves have grown:* (S voce عَسِيبٌ:) or the *leaves of palm-branches,* (Mgh, K, TA,) *of which are woven* [*baskets of the kind called*] زُبْلٌ (Mgh) or زُبْلَانٌ (TA) [pls. of زَبِيلٌ], *and* [*the similar receptacles called*] جِلَالٌ [pl. of جُلَّةٌ], (TA,) *and fans* [which are made in the form of small flags], (Mgh, TA,) *and the like:* (TA:) and sometimes *palm-branches themselves* are thus called: (Mgh:) accord. to Lth, (Mgh,

TA,) *such as have become dry* [*of palm-branches*] are mostly thus called; the fresh [palm-branch] being called شَطْبَةٌ: (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Msb,) with ة: (S, Mgh, Msb:) which also signifies *a palm-tree* itself; and its pl. is سَعَفَاتٌ. (TA.) ___ [Hence, as being likened to palm-leaves,] The *forelock* of a horse: so in the saying of Imrael-Keys,

* وَأَرْكَبُ فِى الرَّوْعِ خَيْفَانَةً *
* كَسَا وَجْهَهَا سَعَفٌ مُنْتَشِرْ *

[*And I ride, in war,* or *battle, a brisk,* or *an agile, leaving* mare, *whose face a spreading forelock has clad*]: which shows that سَعَفٌ [properly] signifies the leaves [of a palm-branch]. (Az, TA.) [Jac. Schultens, as mentioned by Freytag, explains it as meaning *A whiteness upon the forehead of a horse:* but this explanation is perhaps conjectural, from the verse cited above.] The *paraphernalia* (جَهَاز) *of a bride:* pl. سُعُوفٌ. (IAar, K.) ___ *Anything good, goodly,* or *excel-lent, and consummate, such as a slave,* or *any precious thing,* or *a house that one possesses.* (IAar, K.) *A species of fly:* mentioned by a poet as smiting a lion. (IB, TA.) See also 1.

سَعْفَةٌ *A certain disease,* (Kr, TA,) or *pustules,* (S, K, TA,) *coming forth upon the head* (Kr, S, K, TA) *of a child,* (S, K, TA,) *and upon his face:* (K, TA:) said by AHát to be دَآءُ الثَّعْلَبِ [i. e. *alopecia*], *which occasions baldness;* and سَعَفَةٌ is a dial. var. thereof in this last sense. (TA.)

سَعَفَةٌ n. un. of سَعَفٌ [q. v.]. (S, * Mgh, Msb.) See also the next preceding paragraph.

سُعَافٌ *A cracking, and scaling off, around the nail:* (TA:) or *a cracking at the root of the nail.* (Ibn-'Abbád, O.) [See 1.]

سُعُوفٌ *Large* [*drinking-cups* or *bowls such as are called*] أَقْدَاح. (IAar, K.) ___ And The *goods,*

or *furniture and utensils, of a tent* or *house,* (S, TA,) *and its carpets* or *the like:* or, as some say, particularly *such as are held in little estimation, as the* [*drinking-vessel called*] تِوْر, *and the bucket, and the rope, and the like.* (TA.) ___ [See also سَعَفٌ, of which it is pl.] Also The *natural dispositions,* (AA, IAar, K, TA,) *generous* and *other, of men:* (IAar, K, TA:) AA says, I have not heard any sing. thereof. (TA.)

أَسْعَفُ A camel *having the disease termed* سَعَفٌ (see 1): fem. سَعْفَآءُ, applied to a she-camel: (ISk, S, K:) A'Obeyd mentions only the fem. epithet. (TA.) ___ Also A horse *white,* (S, * K,) or *hoary,* (S,) *in the forelock,* (S, K,) *when there is some other colour in it, different from the white:* (TA:) when the whole of it is white, he is termed أَصْبَغُ: (S, TA:) so in the Book of Horses by AO. (TA.)

مَسْعُوفٌ A boy *affected with the pustules termed* سَعْفَةٌ [q. v.]. (S, K.)

مُسَاعَفٌ A place, (K,) and a place of alighting, (TA,) *near.* (K, TA.)

سعل

1 **سَعَلَ** , aor. ـُ , (S, O, Msb, K,) inf. n. سُعَالٌ (S, O, K) and سُعْلَةٌ, (K,) or the latter of these is the inf. n., and the former is a simple subst., (Msb,) [*He coughed:*] سُعْلَةٌ signifies [the *having*] *a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith:* (Ibn-Seenà, K, TA:) wherefore the ducts of the lungs are called قَصَبُ السُّعَالِ [*the tubes of coughing,* meaning *the bronchial tubes,*] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, إِنَّهُ يَسْعُلُ سُعْلَةً مُنْكَرَةً [*Verily he coughs with an abominable coughing*]. (TA.) And به سُعْلَةٌ [*In him is a coughing;* i. e. *he has a coughing,* or *cough*]. (TA.) And أَغْصَّكَ السُّؤَالُ فَأَخَذَكَ السُّعَالُ [*The question,* or *petition, has choked thee, and consequently coughing has seized thee*]. (TA.) ___ Hence the saying, رَمَاهُ فَسَعَلَ الدَّمَ [*He shot him, and he consequently coughed up blood*]; i. e., *he threw* [*up*] *blood from his chest.* (TA.) سَعِلَ, aor. ـَ , inf. n. سَعَلٌ; accord. to the K, app., سَعَلَ, aor. ـُ , inf. n. سَعْلٌ; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) *He was,* or *became, brisk, lively,* or *sprightly;* (K, TA;) like زَعِلَ, inf. n. زَعَلٌ. (TA. [See the part. n., سَعِلٌ, below.])

4 **اسعله** *It* [*made him to cough,* or] *occasioned him a coughing.* (TA.) And *He,* or *it, made him,* or *pronounced him, to be like the* سِعْلَاةِ [q. v.]. (O, TA.) ___ And *He.* (a man, K, TA,) and *it,* (pasture, or herbage, O, TA,) *rendered him* (a horse, TA) *brisk, lively,* or *sprightly;* (O, K, TA;) as also أَزْعَلَهُ. (O, TA.)

10 **استسعلت** *She* (a woman) *became a* سِعْلَاةِ, i. e., *very clamorous, and foul-tongued;* (S, O;)

or *like a* سِعْلَاة, (K, TA,) *in badness, wickedness,* or *guile, and clamorousness, and foulness of tongue:* (TA:) similar to استكلبت, and to استأسد said of a man, &c. (AZ, TA.)

سَعَلٌ *Dry* [*dates of the bad sort termed*] شِيص. (IAar, O, K.)

سَعِلٌ , applied to a horse, *Brisk, lively,* or *sprightly;* like زَعِلٌ. (AO, O, TA.)

سِعْلَى : see the next paragraph.

سِعْلَاةٌ and سِعْلَآءُ (S, O, K [app. thus, without tenween, as a fem. noun, though فِعْلَاء without tenween is unusual,]) and سِعْلَى (S, O, TA) The [*kind of goblin, demon, devil,* or *jinnee, called*] غُول: (K:) or the *female of the* غُول: (Abu-l-Wefee El-Aarábee, TA in art. غول; and Har p. 76:) or the *worst, most wicked,* or *most guileful, of the* غِيلَان [pl. of غُول]: (S, O:) or *an enchantress of the jinn,* or *genii:* (K:) pl. [of the first] سَعَالٍ [written with the article السَّعَالِى] (S, O, K) [and of the second سَعَالِىُّ] and of the third سِعْلَيَاتٌ, which is said to signify the *females of the* غِيلَان. (TA.) ___ [Hence,] سِعْلَاةٌ signifies *A very clamorous, foul-tongued, woman:* (S, O, TA:) accord. to Aboo-'Adnán, *a woman foul in face, evil in disposition,* is likened to the سِعْلَاة: but some of the Arabs say that the Arabs do not apply the epithet سِعْلَاةٌ to any but *an old woman.* (TA.) ___ And [the pl.] السَّعَالِى signifies *Horses;* as being likened to what are [properly] so termed. (TA.) ___ And [the same pl.] السَّعَالِى, (K, TA,) with kesr to the ل, (TA,) [in the TK السَّعَالِىُّ, and in the CK السُّعَالِى ,] signifies *A certain plant, the leaves of which make* [*the ulcers termed*] دُبَيْلَات *to discharge their contents, and dissolves them; and the fresh thereof remove the mange,* or *scab: it is a most excellent remedy for the cough;* [wherefore it is also called حَشِيشَةُ السُّعَال; (TK;)] *and causes the erection of the* ذَكَر *to subside* (وَيُفَشُّ الانْتِصَاب, K, TA, for which we find in some copies of the K وَنَفْسِ الانْتِصَاب); *even the fumigating of oneself therewith.* (K.)

سُعَلَآءُ : see the next preceding paragraph.

سُعَالٌ an inf. n. of سَعَلَ [q. v.]: (S, O, K:) or a simple subst. [meaning *A cough*]. (Msb.)

السُّعَالَى : see سُعْلَاةٌ.

سَاعِلٌ [*Coughing*]. You say سَاعِلٌ نَاقَةٌ, (O,

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K,) without ة, (O,) meaning *A she-camel having a cough.* (O, K.) ___ And إِنَّهُ لَذُو سُعَالٍ سَاعِلٍ [*Verily he has a violent cough*]: (O, K: *) a phrase having an intensive meaning: (K:) by rule one should say سُعَالٍ مُسْعِلٍ; but thus the Arabs said, like as they said شَاغِلٌ شُغْلٌ and شَاعِرٌ شِعْرٌ: and [in like manner] a poet cited by Lth says ذُو سَاعِلٍ. (O.) ___ See also what follows.

مُسْعِلٌ The *part of the fauces,* or *throat, which is the place of coughing:* (S, Msb:) or [simply] the *fauces,* or *throat;* as also سَاعِلٌ ; (K) which latter is expl. by Az as meaning The *mouth;* because with it one coughs. (TA.)

سعو

1 **سعى** , aor. يسعى, inf. n. سَعْىٌ (S, Msb, K, &c.) [and مَسْعًى, agreeably with general analogy], *He walked, went,* or *went along,* (Er-Rághib, Msb, K, TA,) *quickly:* (Er-Rághib, Mgh, TA:) this, accord. to Er-Rághib, is the primary signification: and hence, السَّعْىُ بَيْنَ الصَّفَا والمَرْوَة [*The tripping to and fro between Es-Safà and ElMarweh*]: (TA:) and سَعَى فِى مَشْيِهِ [app. meaning *He tripped along,* or *he trudged along, in his walking*]: (Msb:) [or] السَّعْىُ signifies *the going along with vigorousness, and with lightness, activity,* or *quickness.* (Ham p. 665.) ___ *He* (a man, S) *ran;* syn. عَدَا; (IAar, S, K, TA;) or جَرَى: by the former of which is meant [*he went*] *a pace below what is termed* الشَّدُّ *and above what is termed* المَشْىُ. (IAar, TA.) ___ *I. q.* قَصَدَ [as meaning *He repaired,* or *betook himself*]. (K.) The saying, in the Kur [lxii. 9], فَٱسْعَوْا إِلَى ذِكْرِ ٱللَّهِ is expl. as meaning فَاقْصُدُوا [*Then repair ye to prayer to God*]: (TA:) or *then go ye* (فَٱمْضُوا) *to prayer* [*to God*]: (Jel:) and Ibn-Mes'ood read فَٱمْضُوا. (TA.) Or سَعَى إِلَى الصَّلَاةِ means *He went to prayer, in any manner* [i. e. whether *quickly* or *not*]. (Msb.) ___ *He was active,* or *busy and bustling,* in procuring the means of subsistence: (TA:) *he strove, laboured,* or *exerted himself; employed himself vigorously, strenuously,* or *with energy;* in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised: (Er-Rághib, TA:) *he occupied himself according to his own judgment* or *discretion* or *free will,* in any work, or deed: (Msb:) *he worked,* or *wrought,* or *did,* (S, Msb, K, TA,) any work, or deed, good or evil: (TA:) *he earned,* or *gained.* (S, K, TA.) One says, هُوَ يَسْعَى عَلَى قَوْمِهِ *He manages, conducts, orders, regulates,* or *superintends, the affairs of his people,* or *party.* (Ham p. 771, Msb. *) And سَعَى لَهُمْ and عَلَيْهِمْ *He worked,* or *wrought, and earned,* or *gained, for them.* (TA.) And المَرْءُ يَسْعَى لِغَارِيَهِ, a prove.,

meaning *The man earns for his belly and his pudendum.* (TA.) And سَعَى المُكَاتَبُ فِى عِتْقِ رَقَبَتِهِ, (S,) or فِى فَكِّ رَقَبَتِهِ, i. e. [*The slave who had made a contract with his master to pay him a certain sum for his emancipation*] *laboured to earn the means of releasing himself:* (Msb:) the inf. n. of the verb thus used is سِعَايَةٌ: (S, Msb:) and this term is employed when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAth, TA.) The saying, in the Kur [liii. 40], لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى means [*There is nothing* imputable *to the man*] *but what he hath wrought,* or *done.* (Msb.) And فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ, in the same [xxxvii. 100], means *And when he attained to working with him:* or *and when he was able to assist him in his working.* (TA.) ___ Also *He superintended, managed,* or *conducted, in his own person, the collection of the poor-rates;* (K, TA;) *he went to exact them, and received them;* (TA;) and the inf. n. in this case also is سِعَايَةٌ: (K, TA:) or سَعَى عَلَى الصَّدَقَةِ, (S, Msb,) aor. يَسْعَى, inf. n. سَعْىٌ, (Msb,) *he officiated in the exacting,* or *receiving,* or *collecting, of the poor-rate.* (S, * Msb.) [And سَعَى is trans. without a prep. as meaning *He exacted* the poor-rate:] a poet says, (namely, 'Amr Ibn-'Addà, TA,)

* سَعَى عِقَالًا فَلَمْ يَتْرُكْ لَنَا سَبَدًا *
* فَكَيْفَ لَوْ قَدْ سَعَى عَمْرٌو عِقَالَيْنِ *

[*He exacted the poor-rate of a year, and left not to us camels' fur,* or *goats' hair: then how* would be the case *if 'Amr had exacted the poor-rate of two years?*]. (S.) ___ سَعَيْتُ فِى أَمْرِ فُلَانٍ is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his سَعْىٌ [or striving, or labouring; and may be rendered *I strove,* or *laboured, in respect of the affair of such a one,* either *to rectify, redress,* or *reform, it,* or *to mar, vitiate,* or *pervert, it*]: and وَٱلَّذِينَ سَعَوْا فِى آيَاتِنَا, in the Kur xxii. 50 [and xxxiv. 5], means *And they who strive,* or *labour, in respect of*

our signs, to mar, or *vitiate,* or *pervert, their meaning, by impugning their character;* seeing that they called them enchantment, and poetry, and tales, or legends, or fictions: (Ksh in xxii. 50:) or these words of the Kur mean *and they who strive,* or *labour, to falsify,* or *nullify, our signs;* i. e. the Kur-án. (Jel.) ___ سعى بينهم means *He created,* or *excited, disorder,* or *discord, between them,* or *among them; made,* or *did, mischief between them,* or *among them;* as also سأَا, which is app., in this case, a dial. var. of سعى. (TA in art. سأو.) [Hence,] سعى بين النَّاسِ بالنَّمائم [*He created,* or *excited, disorder,* &c., *among the people by calumnies,* or *slanders:* or it may be well rendered *he busied himself among the people with propagating calumnies,* or *slanders*]. (S and O in art. اكل; &c.) ___ And سعى *He calumniated him,* or *slandered him,* (S, Msb, K, * TA,) إلَى الوالى [*to the ruler,* or *magistrate*]; (S, Msb, K;) inf. n. سعاية. (TA.) ___ سعت, said of a female slave, (K, TA,) aor. تسعى, inf. n. سعى, (TA,) *She committed fornication,* or *prostituted herself.* (K, TA.) [See also 3.] ساعانى فلان فسعيته: see 3.

3 **ساعو** س اعانى فلان فسعيته , aor. of the latter أَسعيه, means [*Such a one strove with me in walking,* or *going along, quickly,* &c.,] *and I overcame him* [*therein*]. (S, TA.) The inf. n. مساعاة signifies The *walking,* or *going, quickly* [&c., or rather the *striving,* or *contending, in doing so,*] *with any one.* (KL.) Hence the trad. of 'Alee, in discommendation of worldly enjoyments, من ساعاها فاتته, meaning من سابقها [i. e. *He who runs a race with them, they evade him,* or *escape his pursuit*]. (TA.) ___ مساعاة also signifies One's *committing fornication with a female slave:* and a female slave's *committing fornication with any one:* (KL:) you say, of a man, زنى and عهر, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, قد ساعاها [*He has committed fornication with her*]; مساعاة not being with any but with female slaves: thus in a trad., إمآء

ساعين فى الجاهلية [*Female slaves that committed fornication in the Time of Ignorance*]: and أُتى عمر برجلٍ ساعى أَمةً [*There was brought to 'Omar a man who committed fornication with a female slave*]: (S, TA: *) [and hence, ولد المساعاة (occurring in the L, in art. بهث, as mentioned by IAar on the authority of Abu-l-Mekárim), meaning *The offspring of fornication, begotten on a slave:*] or ساعاها, (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] *He sought her for the purpose of fornication:* (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that مساعاة المرأة signifies *The imposing upon the woman, by her owner, an impost which she is to pay by means of* [*the gain of*] *prostitution:* and it is said in a trad. that there shall be no مساعاة in El-Islám. (TA.) [It is said in the TA in art. ربع, that مساعاة from السَّاعة is like مشاهرة from الشَّهر and مرابعة from الرَّبيع &c.; but I think that مساعاة in this instance is a mistranscription for مساوعة: see art. سوع.]

4 **اسعاه** signifies جعله يسعى, (K, TA,) i. e. *He made him to earn,* or *gain.* (TA.) ___ And اسعى على صدقاتهم *He employed a collector of their poor-rates.* (TA.) [See also 10.] ___ And أَسعوا به *They gave him,* or *performed* or *accomplished for him, what he desired,* or *sought,* or *needed.* (Sgh, K, TA.)

10 **استسعى العبد** (S, Msb, K) فى قيمته (S, Msb) *He required of the slave that he should labour to earn the means of releasing himself:* (Msb:) or *he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation:* and سعاية signifies the *work so imposed.* (K.) ___ And استسعاه *He employed him as collector of the poor-rate.* (JM; and the like is said in the TA, from a trad.) [See also 4.]

سعو : see the next paragraph, in two places: and see also سعوة.

سعو , with kesr, (T, S, TA,) [and سعو , with fet-h, as shown by what follows,] or سعوة , with kesr, (K,) or سعوة , thus written in the M, with

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fet-h, (TA,) and سعوآء , (T, S, ISd, K, [Freytag found this last written in a copy of the S سعواء, and in one of my copies of the S it is written سعاوى,]) which is said to be masc., (TA,) [and therefore with tenween, accord. to a general rule applying to ns. of the measure فعلآء,] and سعوآء , (IAar, Sgh, K,) *A* [*portion*, or *short portion, such as is termed*] ساعة, (S, M, K, &c.,) of the night: (S, M, TA:) [like سهوآء, q. v.:] one says, مضى من اللّيل سعو, (S, TA,) and سعو , with fet-h as well as with kesr, (TA, and thus in the Ham p. 708,) and سعوة , with fet-h, (TA,) [or سعوة ,] and سعوآء , (S,) [and سعوآء ,] *A portion* (قطعة) *of the night passed;* (TA;) [or *a short portion:*] and سهو من اللّيل signifies the same: (Ham p. 708:) or, as some say, سعوآء signifies *more than a* ساعة, of the night, and likewise of the day; and one says, كنّا عنده فى سعواوات من اللّيل and النّهار [app. meaning *We were with him*, or *at his abode, during some considerable portions of the night* and *of the day*]: so in the T. (TA.)

سعى inf. n. of 1 [in most of its senses]. (S, Msb, K, &c.) See also سعية.

سعاة The *occupation of oneself according to his own judgment* or *discretion* or *free will* (K, TA) *in procuring the means of subsistence*, and *in earning*, or *gain*. (TA.) Hence the prov., شغلت سعاتى جدواى [*My occupation of myself in procuring the means of subsistence has diverted me from giving*]: El-Mundhiree says that شعابى, with ش, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. شعب.])

سعوة : see سعو, in two places. Also *i. q.* شمعة or شمعة [i. e. *A piece of wax*, or *a candle*]: (IAar, TA:) in the K,

السمعة is erroneously put for الشمعة: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen. n.] سَعْوٌ . (TA.)

سَعْوَةٌ : see سَعْوٌ, in two places. Also, [accord. to the K, سَعْوَةٌ, for it is there written with the article ال, but] accord. to IAar without the article ال, [app. سَعْوَةُ, as a proper name,] (TA,) A woman *foul, unseemly,* or *obscene, in tongue; having little,* or *no, shame* or *modesty:* (IAar, K, * TA:) الخَالِعَةُ in the K is a mistranscription for الجَالِعَةُ, with جيم. (TA.)

سَعْيَةُ a proper name for *The she-goat.* (K.) And she is called to be milked by the cry سَعْيَهْ سَعْيَهْ. (TA.)

سَعْوَآءُ and سَعْوَآءُ: see سَعْوٌ, in five places.

سَعَايَةٌ an inf. n. of سَعَى, in three of its senses. ___ See also 10.

سُعَاوِىٌّ One *who patiently endures sleeplessness and travel:* (K:) *very laborious, active, and bustling.* (TA.)

سَاعٍ act. part. n. of 1. (Msb.) *A messenger; a courier,* or *messenger that journeys with haste;* or *a messenger on a beast of the post;* syn. بَرِيدٌ. (TA.) [See an ex. at the end of the first paragraph of art. ريم.] ___ *Any manager, conductor, orderer, regulator,* or *superintendent,* (S, K,) *of a thing, over a people,* or *party,* (S,) or *of an affair,* and *of a people,* or *party, whatever it be:* (K:) pl. سُعَاةٌ. (S, * TA.) Mostly, (S, TA,) or when used without restriction, (Msb,) applied to The *intendant,* or *collector, of the poor-rate:* pl. as above. (S, Msb, TA. [See رَكِيبٌ.]) And particularly The *headman of the Jews and Christians,* (K, TA,) *from whose opinion,* or *judgment, they do not deviate, and without whom they do not decide an affair.* (TA.) And [the pl.] سُعَاةٌ signifies *Persons who take upon themselves responsibility for the prevention of the shedding of*

blood, and for the stilling of sedition, or *discord,* or *the like;* because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) ___ Also *A calumniator,* or *slanderer;* [and especially] to the ruler, or magistrate: whence the saying, in a trad., السَّاعى لغيرِ رشْدَةٍ *The calumniator is not trueborn:* and in another trad., السَّاعى مُثَلَّثٌ [*The calumniator of another to the ruler is a trebler* of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

مَسْعًى, syn. with سَعْىٌ, [an inf. n. of سَعَى,] signifying The act of *running,* and *working,* and *earning* or *gaining,* [&c., when used as a simple subst.,] has for its pl. مَسَاعٍ. (Har p. 384.)

مَسْعَاةٌ *A means of attaining honour and eminence* or *elevation, in the various kinds of glory;* (K;) *a good,* or *laudable, act* or *endeavour; generosity:* pl. مَسَاعٍ. (MA.) [See an ex. voce مَدْعَاةٌ, and another voce أَقْعَدَ.] J says, [in the S,] المَسْعَاةُ وَاحِدَةُ المَسَاعِى فى الكَلَامِ والجُودِ: and the author of the K, following Sgh, says that he has committed a mistake in saying فى الكَلَامِ instead of فى الكَرَمِ: in some copies of the S is found فى الكَرَمِ; but this is an emendation: the original reading is فى الكَلَامِ: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as مَسْعَاةٌ]. (TA.)

مَسْعًى بِهِ *Calumniated,* or *slandered,* [and especially] to a ruler, or magistrate. (TA.)

سعی

سعو See **سعی**

سغب

1 **سَغَبَ** , aor. ـَـ ; (S A, Msb, K;) and سَغُبَ, aor. ـُـ ; (A, K;) inf. n. سَغَبٌ, (S, A, * Msb, K,) which is of the former, (Sudot;, Msb, TA,) and سَغْبٌ, (K,) which is of the latter, (TA,) and سُغُوبٌ (K) and سَغَابَةٌ and مَسْغَبَةٌ, (A, * K,) the last syn. with مَجَاعَةٌ; (S, Msb;) *He was*, or *became, hungry:* (S, A, Msb, K:) or *suffered hunger together with fatigue.* (A, Msb, K.) You say, سَغَبَ به and مَسْغَبَةٌ and سَغَابَةٌ, [using these ns. as simple substs.,] *In him is hunger:* or *hunger together with fatigue.* (A.) And يَتِيمٌ ذُو مَسْغَبَةٍ [*An orphan*] *having hunger.* (S.) And فِى يَوْمٍ ذِى مَسْغَبَةٍ, in the Kur [xc. 14], means *In a day of hunger.* (TA.) [See also سَغْبَةٌ and سَغَبٌ below.]

4 **اسغب** *He* (a man, TA) *entered upon a state of hunger.* (K.)

سَغَبٌ an inf. n. of سَغِبَ [q. v.]. (S, &c.) ___ It also signifies *Thirst:* but is unused: (K:) [or] thirst is sometimes thus termed. (Msb.)

سَغْبٌ : see سَاغِبٌ.

سَغْبَةٌ *Hunger:* or *hunger combined with fatigue.* (TA.) [See also 1.]

سُغْبَانٌ ; and its fem., سَغْبَى: see the next paragraph, in three places.

سَاغِبٌ and سُغْبَانٌ (S, A, Msb, K) and سَغْبٌ (K) *Hungry:* (S, A, Msb, K, TA:) or *suffering hunger together with fatigue:* (A, Msb, K:) or *thirsty:* (TA:) fem. [of the second] سَغْبَى , (S, K,) pl. سَغَابٌ. (K.) You say also, هُوَ سَاغِبٌ لَاغِبٌ (A, TA) and سُغْبَانٌ لُغْبَانٌ (TA) [*He is hungry* and *fatigued*, or *fatigued in the utmost degree*]. And it is said in a trad., مُسْغَبُونَ دَخَلَ خَيْبَرَ وَهُمْ, expl. as meaning [*He entered Kheyber*] *they*

being hungry. (TA.)

مُسْغَبٌ : see its pl. in what next precedes.

هُوَ مُسَغَّبٌ لَهُ كَذَا and مُسَعَّبٌ [the latter written in the CK مُسْغَبٌ] *To him is allowed,* or *permitted, such a thing.* (K, TA.)

سف

1 **سَفَّ** , (A'Obeyd, Az, S, M, K,) aor. ـُ , inf. n. سَفٌّ; (S, TA;) and اسفّ , (A'Obeyd, S, M, K,) inf. n. إِسْفَافٌ; (TA;) *He wove* (A'Obeyd, Az, S, M, Z, K) *with his fingers* (Z, TA) [or *plaited*] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like رَمَلَ and أَرْمَلَ. (A'Obeyd, TA.) سَفَّ (Lth, O, K) عَلَى وَجْهِ الأَرْضِ, (Lth, O,) [aor. ـُ accord. to the TK, but more probably ـِ , agreeably with a general rule relating to intrans. verbs of this class,] inf. n. سَفِيفٌ, *He* (a bird) *went along upon the surface of the earth.* (Lth, O, K.) [See also 4.] سَفَفْتُ, (S, M, Mgh, * Msb, K,) third pers. سَفَّ, (Mgh,) aor. أَسَفُّ, (Msb, TA,) inf. n. سَفٌّ; (M, Msb, K;) and اسْتَفَفْتُ ; (S, M, Msb, K; [in one of my copies of the S, erroneously, أَسْفَفْتُ;]) *I took* [*into my mouth*], (S, K,) or *ate,* (Mgh, Msb,) medicine, (S, M, Mgh, Msb, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Msb,) *not moistened,* (S, Msb, K,) and *not kneaded* [*with water &c.*]; (S;) or *i. q.* قَمَحْتُ, (M, K, TA,) which signifies as above, (TA,) or *I took* it *in the palm of my hand,* (A and L in art. قمح,) *and conveyed it to my mouth,* (A in that art.,) or *licked it up:* (L in that art.:) and سَفَّةٌ signifies the *doing thus once.* (TA.) And [hence,] سَفٌّ signifies also Camels' *eating*

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dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom,

* تَسَفُّ الجِلَّةُ الخُورُ الدَّرِينَا *

The she-camels advanced in age, abounding with milk, eating the [*dry and*] *old and wasted herbage.* (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنْ أَسَفَّ التُّرَابَ

Assuredly that I should eat the dust. (Mgh.) ___ And سَفَفْتُ المآءَ, (M, K,) aor. أَسَفُّ, inf. n. سَفٌّ, (TA,) *I drank much of the water without satisfying my thirst:* (M, K:) and so سَفَفْتُهُ, aor. أَسْفَفُهُ, inf. n. سَفٌّ. (TA.) ___ سُفَّ الرَّمَادُ فِى وَجْهِهِ: see 4.

4 **اسفّ** : see 1, first sentence. ___ [Hence,] أَسْفَفْتُ الشَّىْءَ, inf. n. إِسْفَافٌ, *I stuck one part of the thing to another.* (Yz, TA.) ___ [And from the same signification, as is indicated in the O and TA,] اسفّ النَّظَرَ *He looked sharply,* (S, M, A, O, K,) *and hardly,* (S, O,) *and minutely,* (A,) towards, or at, (إِلَى,) a person, (S, A, O,) and an affair, (A,) and AAF adds, *and inclined towards the ground.* (M.) Also *He fed* a camel *with dry herbage.* (K.) ___ [Hence,] اسفّ الفَرَسَ اللجامَ *He put the bit into the mouth of the horse.* (Moheet, L, K.) ___ And اسفّ الدَّوآءَ *He stuffed the wound with the medicament:* (M:) or اسفّ الجُرْحَ دوآءً *he put a medicament into the wound;* (K, TA;) as though he put سَفُوفٌ to it. (TA.) ___ And اسفّ الوَشْمَ نؤورًا *He filled in the tattoo with* نؤور [i. e. *smoke-black of fat*]. (M.) ___ And أُسِفَّ وَجْهُهُ النَّؤُورَ *His face was sprinkled with* نؤور. (S.) It is said in a trad., فَكَأَنَّمَا أُسِفَّ وَجْهُهُ, meaning *His face was altered,* (S, K, *) *as though something that altered it had been sprinkled upon it.* (S.) You say also, كَأَنَّ وَجْهَهُ أُسِفَّ رَمَادًا, meaning *His face became of a blackish,* or *an ashy, hue, altered, as though ashes had been sprinkled upon it:* and سُفَّ الرَّمَادُ فِى وَجْهِهِ [*Ashes were sprinkled upon his face*], meaning *his face became altered.* (Har p. 626.) Also *It approached the earth,* or *ground;* (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or *it* (a bird) *flew over the ground so near that its feet almost reached it.* (A.) And اسفّت السَّحَابَةُ *The cloud approached the earth.* (S, K.) ___ Said of a stallion, *He stooped his head to bite.* (M, K.) And one says of man, اسفّ مِنَ الأَرْضِ [and إِلَى الارض *He stooped towards the ground*]. (O in art. شب.) ___ And, said of a man, (S,) *He pursued small,* or *little, things:* (S, K:) and *he followed after*

low, or *mean, things:* (K:) [*he stooped to such things:*] or اسفّ إِلَى مَدَاقِ الأُمُورِ وَ أَلَائِمِهَا *He approached* [or *pursued*] *small,* or *little, things, and the meanest,* or *most ignoble, thereof;* or *became mean,* or *ignoble:* (M, * TA:) and اسفّ لِلْأَمْرِ الدَّنِىّ, [or correctly الدَّنِىْء,] and إِلَيْهِ, *He approached* [*the thing that was near,* or *that was low,* or *mean*]; from اسفّ said of a bird in its flight, meaning *It approached the ground so that its feet almost touched it.* (Har p. 206.) [Hence the saying,] تَحَفَّظْ مِنْ الغَمَلِ السَّفْسَافِ وَلَاتُسِفَّ لَهُ بَعْضَ إِسْفَافٍ [*Guard thyself from the bad action, and approach it not with any degree of approaching*]. (TA.) ___ You say also, مَاأَسَفَّ مِنْهُ بِتَافِهٍ *He obtained not* [*from him,* or *of it, a paltry acquisition*], (K, TA,) [or] *anything.* (TA.) ___ And اسفّ *He fled from his companion,* (K, TA,) *running most vehemently.* (TA.)

8 **إِسْتَفَفَ** see 1.

R. Q. 1 **سَفْسَفَ**, (K,) inf. n. سَفْسَفَةٌ, (S, M,) *He cleared,* or *sifted,* (انْتَخَلَ,) flour, (S, M, K,) and the like, (S, K,) with the مُنْخُل [or sieve], and the like. (L, TA.) One says, سَمِعْتُ سَفْسَفَةَ المُنْخُلِ [*I heard the sifting of the sieve*]. (TA.) ___ And سَفْسَفَ عَمَلَهُ *He did his deed imperfectly,* or *not soundly.* (IDrd, M, K, TA.) ___ And سَفْسَفَتِ الرِّيحُ *The wind raised the fine dust, blowing a little above the surface of the earth.* (TA.)

R. Q. 2 **لَا تَزَالُ تَتَسَفْسَفُ فِى هٰذَا الأَمْرِ** a phrase mentioned by Ibn-'Abbád as meaning *Thou wilt not cease to destroy,* or *bring to nought, this thing,* or *affair.* (O, TA.)

سَفْ, with the ف quiescent, *i. q.* سَوْفَ; as in the phrase سَفْ تَفْعَلُ [*Thou wilt do* such a thing]: mentioned by Th. (M. [See art. سوف; and see also the letter س.])

سَفٌّ , accord. to the K, or سِفٌّ , with kesr, accord. to Sgh, [in the O,] (TA,) *A spadix,* or *a spathe,* (طَلْعَة) *of a male palm-tree.* (AA, O, K) ___ See also سَفٌّ.

سُفٌّ : see what next follows.

سَفٌّ and سُفٌّ , (O, K,) or the former and سَفٌّ , (so in a copy of the M,) The *serpent called* أَرْقَم: (AA, O, K:) or the *serpent that flies* (M, O, K) *in the air:* (M, O:) and sometimes peculiarly applied to the أَرْقَم: (M:) or the *male serpent.* (O.) And the Hudhalee poet EdDákhil Ibn-Harám uses the first of these words as meaning *A man like a* سِفّ. (M.) ___ See also سَفٌّ.

سَفَّةٌ [an inf. n. un.]: see 1.

سُفَّةٌ *A plait of palm-leaves,* (M, K, TA,) i. e. *a* سَفِيفَة , (TA,) *made according to the measure of the* زَبِيل *or the* جُلَّة [*of which it is to form a part*]. (K, TA.) ___ And *A thing of the kind termed* قَرَامِل [pl. of قُرْمُل], (K, TA,) [i. e. *a plait*] *of* [*goat's*] *hair,* or *of wool,* (TA,) *which a woman attaches to her* [*plaits of*] *hair:* it was not disapproved by Ibráheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IAth explains it as *a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened* [*thereby*]. (TA.) *A small portion,* (حَبَّةٌ,) and (S) *a handful,* (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) ___ See also what next follows.

سَفُوفٌ *Medicine,* (S, M, Msb, K,) and *meal of parched barley or wheat,* (S, M,) and the *like of either of these,* (M,) or *anything dry,* (Msb,) *taken* [*into the mouth*], (S, M, * K,) or *eaten,* (Msb,) *not moistened,* (S, M, * Msb, K,) or *not kneaded* [*with water &c.*]; (S;) and سُفَّةٌ signifies the same; (M, K;) each a subst. from سَفَفْتُ السَّوِيقَ and الدَّوَآءَ &c. (M.) Also *Blackness of the gum.* (M, TA.)

سَفِيفٌ *Woven* [*with the fingers,* or *plaited,*] *of palm-leaves.* (KL.) ___ [And hence,] The *girth of the* رَحْل [or *camel's saddle*], (S, M, K,) and *of the* [*women's vehicle called*] هَوْدَج: (M:) the *fore-girth of the* رَحْل; because made broad, like the سَفِيف of palm-leaves. (T, TA.) [See also the next paragraph.] *A certain plant.* (IDrd, K.) The *sharpness* of the ears of the wolf. (M, TA.) And السَّفِيفُ is *A name of Iblees:* (O, K:) so says AA: (O:) in one or more of the copies of the Nawádir, السَّفْسَفُ . (TA.)

سَفِيفَةٌ *A thing woven* [*with the fingers,* or *plaited,*] of palm-leaves: (S, O:) *a piece of woven* [or *plaited*] *work* of palm-leaves (K voce عَرَقٌ) &c.: (TA ibid.:) pl. سَفَائِفُ. (TA.) See سُفَّةٌ, first sentence. ___ *A wide belly-girth with which a* رَحْل [or *camel's saddle*] *is bound,* or *fastened.* (M.) [See also سَفِيفٌ.] ___ The *appertenance* [or *suspensory*] *of a water-skin* (قِرْبَة), *which the carrier of the* قِرْبَة *puts over his chest* [*when carrying the* قِرْبَة *on his back*]. (K voce عَرَقٌ.) ___ See also جُمَانٌ. ___ *A* [*receptacle for dates, such as is called*] دَوْخَلَّة, [*made of palmleaves,*] *before it is woven.* (M, TA.) ___ And [the pl.] سَفَائِفُ signifies *Wide ribs:* or, as some say, *all* the *ribs.* (M.)

سَفْسَفٌ *A certain plant;* (M, TA;) said by IDrd to be of the dial. of El-Yemen; *that which the people of Nejd call the* عَنْقَز, *which is the* مَرْزَنْجُوش [or *marjoram*]. (TA.) See also سَفِيفٌ.

سَفْسَافٌ The *dust* of flour, *that rises,* (K,) or *flies and rises,* (TA,) *at the sifting.* (K, TA.) ___ The *fine particles* or dust: (S, Mgh, K:) or *such as rises,* or *spreads,* of dust. (M.) ___ Hence, (Mgh,) سَفْسَافُ الشِّعْرِ (Mgh, K) *What is bad of poetry,* (K, TA,) *imperfectly,* or *unsoundly, done.* (TA. [In the CK, الشَّعَر is erroneously put for الشِّعْر; and Freytag appears to have read سَفْسَافٌ.]) الشَّعِير signifies *Bad* poetry: and anything *imperfectly,* or *unsoundly, done.* (M.) Anything *bad.* (S, K. [Compare the Hebr. אֶסְפְּסָף occurring with the article, and with the quiescent, in Numbers xi. 4.]) *Such as is bad* of natural dispositions. (M.) And A *contemptible,* or *despicable,* thing or affair. (S, K.) It is said in a trad., إِنَّ ٱللّٰهَ يُحِبُّ مَعَالِيَ الأُمُورِ وَ يُبْغِضُ سَفْسَافَهَا, (S, M, Mgh,

TA,) or يَكْرَهُ سَفْسَافَهَا, (S, TA,) i. e. [*Verily God loves lofty things*, or *things whereby one acquires eminence* or *nobility, and*] *hates paltry, and mean, things.* (Mgh, Sgh, TA.)

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سَفْسَافٌ signifies [also] An action, and a saying, *in which is no good.* (Ham p. 232; where the foregoing trad. is cited as an ex.) And Any *bad* wind: (TA:) [or] سَفْسَافَةٌ signifies a wind *running a little above the ground;* and so مُسَفْسَفَةٌ : (M:) or the latter, a wind *that raises the fine dust, and runs a little above the ground.* (S, K.) ___ حَلِفٌ سَفْسَافٌ *A false,* or *lying, swearing, in which is no ratification.* (TA.)

سُفَاسِفٌ *Vehement* hunger. (Ibn-'Abbád, K.)

مُسِفٌّ [act. part. n. of 4, q. v.]. ___ Anything *cleaving,* or *sticking, to another thing.* (A'Obeyd, TA.) ___ مَرَّ مُسِفًّا *He passed by fleeing from his companion, running most vehemently.* (Ibn-'Abbád, TA.)

مُسَفْسِفَةٌ : see سَفْسَافٌ, last sentence but one. Also, without the ة, *Ungenerous,* or *mean, in giving.* (S, M.)

سفح

1 **سَفَحَ** , (S, A, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. سَفْحٌ, (Msb,) [and app. سُفُوحٌ also, mentioned in what follows,] *He poured out,* or *forth,* water: (S, A:) and *he shed* blood, (S, A, Msb, K,) the blood of another; (S, A;) and tears; (Msb, K;) inf. n. as above, and سُفُوحٌ: (K:) or سَفَحَتِ العَيْنُ دَمْعَهَا [*the eye shed its tears*]. (A.) The saying, in a trad., فَقَتَلَ عَلَى رَأْسِ المَآءِ حَتَّى سَفَحَ الدَّمُ المَآءَ has been explained as meaning [*And he slew at the head of the water so that*] *the blood covered the water:* but IAth says that this is not consistent with the language; for سَفْحٌ signifies the act of pouring out, or forth; and that the meaning may therefore be, that *the blood made the water to pour forth;* like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) ___ سُفِحَ فِى الأَرْضِ [*He was stretched,* or *extended, upon the ground*], said of a camel. (K.) The verb is also used intransitively; you say, سَفَحَ المَآءُ, (Msb,) and الدَّمْعُ, inf. n. سُفُوحٌ and سَفَحَانٌ (O, K) and سَفْحٌ, (K,) *The water,* (Msb,) and *the tears,* (O, K,) *poured out,* or *forth.* (O, Msb, K.)

2 **سَفَّحَ**, inf. n. تَسْفِيحٌ, *He did a deed that profited him not;* (K;) likened to the arrow called السَّفَحُ. (TA.)

3 سافحه [**سَافَحَ**, inf. n. سِفَاحٌ, and perhaps مُسَافَحَةٌ also, *He contended with him in the shedding of blood.*] You say, بَيْنَهُمْ سِفَاحٌ *Between them is a shedding of blood.* (TA.) ___ And [hence,] بَيْنَهُمَا سِفَاحٌ *Between them two is a contending in fight:* or, *in hocking* [*of camels*] (مُعَاقَرَةٌ). (A, TA.) ___ And سِفَاحٌ and مُسَافَحَةٌ also signify The *committing fornication with another;* (S, A, Msb, K;) لِأَنَّ المَآءَ يُصَبُّ ضَائِعًا; (Msb;) as also تَسَافُحٌ [which is said of more than one pair]. (K.) You say, سَافَحَهَا *He committed fornication with her.* (A, Msb.) And سَافَحَتْهُ *She committed fornication with*

him: (L:) or *she abode with him in the practice of fornication.* (TA.) [In all the copies of the S that I have been able to consult, three in number, I find سَافَحَهُ.] And فِى النِّكَاحِ غُنْيَةٌ عَنِ السِّفَاحِ [*In marriage is that which renders one in no need of fornication*]. (A, Msb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, انْكِحِينِى; and when he desired fornication, he said, سَافِحِينِى. (TA.)

4 أَجْرَوْا إِسْفَاحًا *They made* [horses] *to run without a wager.* (K.) [App., like 2, from السَّفِيحُ, the arrow thus called.]

5 تسفّح [تَسَفَّحَ accord. to Freytag, signifies *It was,* or *became, poured out,* or *forth:* but he names no authority for this.]

6 تسافحوا الدمآء [*They mutually shed blood;* lit., *bloods*]. (A.) ___ See also 3.

سَفْحٌ The *base, foot, bottom,* or *lowest* or *lower part,* (أَصْل, K, or أَسْفَل, S, A, K,) of a mountain, (S, A, K,) which is the *part whereinto is poured* (يُسْفَحُ) *the water* [*from the parts above*]; i. e. the *part where the side* thereof *rests upon the ground:* (S: [as also صَفْحٌ:]) or the [*part called*] عَرْض thereof, [see this word,] *that rests its side upon the ground:* or the حَضِيض [app. as meaning the *low ground at,* or *by, the base,* or *foot,*] thereof: (K:) or the *spreading part* thereof: (A: [there said to be in this sense tropical; but why, I see not:]) or the *face* thereof: (Msb:) or the *lowest,* or *lower, part thereof, where it is rugged:* (Ham p. 80:) pl. سُفُوحٌ. (K.) ___ [The pl.] سُفُوحٌ also signifies *Rocks that are soft,* or *smooth,* (K, TA,) *and slippery.* (TA.)

سَفُوحٌ : see سَافِحٌ. You say جَفْنٌ سَفُوحٌ [*An eyelid shedding copious tears*]. (A.)

سَفِيحٌ *A sack;* syn. جُوَالِقٌ: (K:) سَفِيحَانِ signifies *a pair of sacks which are placed* (S, L) *upon a camel,* (L,) *like the* خُرْج. (S, L.) ___ And *A thick,* or *coarse,* [*garment of the kind called*]

كسآء. (O, K.) ___ السَّفِيحُ [incorrectly written by Freytag سَفِيحة, as on the authority of the S,] is the name of *An arrow used in the game called* المَيْسِر, *to which no portion pertains:* (S, A, * K:) it is *the fourth of the arrows to which the term* غُفْل *is applied, which have no notches, and to which is assigned no portion and no fine;* these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called المُصَدَّر; the next, المُضَعَّف; the next, المَنِيح; and the next, السَّفِيح. (Lh, TA.) ___ See also مُسَافِح.

سَفَّاح *A shedder of much blood.* (A.) [Hence,] السَّفَّاح is the name of *A sword of Homeyd Ibn-Bahdal.* (K.) ___ [Hence also,] *A giver of many gifts;* or one *who gives much.* (K.) ___ And *Chaste* [or rather *fluent* or *eloquent*] *in speech;* syn. فَصِيح: (K:) or *possessing ability for speech.* (S.)

سَافِح *Pouring out,* or *forth;* (O, L, Msb, K;) applied to water, (A, Msb,) [and blood,] and tears (دَمْع): (O, L, K:) [accord. to some, unacquainted with the intrans. verb سَفَحَ, a possessive epithet, i. e.] meaning ذُو سَفْحٍ: (Ham p. 709:) *syn. with* سَفُوح, [or rather this is an intensive epithet,] and مَسْفُوح also is *syn. with* سَفُوح; (TA;) or [rather] signifies *poured out,* or *forth;* (A, * L, Msb;) and is applied to water, (A, Msb,) and tears (دَمْع). (L.)

أَسْفَح *Bald in the fore part of the head;* (K;) as also أَسْقَح (TA) [and أَصْقَح].

مَسْفِح [*A place where water is poured out,* or *forth;* and *where blood,* and *tears, are shed:* pl. مَسَافِح.] One says, لِلْوَادِى مَسَافِح *The valley has places where it pours out,* or *forth.* (A, TA.)

مُسَفِّح One *who does a deed that profits him not.* (K. [See 2.])

مَسْفُوح: see سَافِح. ___ [Hence,] applied to a camel, it means قَدْ سُفِحَ فِى الأَرْضِ وَمُدَّ [*Stretched,* or *extended, upon the ground;* وَمُدَّ being an explicative adjunct]. (K.) ___ *Wide.* (K.) You say نَاقَةٌ مَسْفُوحَةُ الإِبْطِ *A she-*

camel wide in the arm-pit. (A, K.) And جَمَلٌ مَسْفُوحُ الضُّلُوعِ *A camel* [*wide* i. e.] *not contracted in the ribs.* (A, TA.) ___ *Thick, coarse,* or *big.* (K.) ___ You say also, إِنَّهُ لَمَسْفُوحُ العُنُقِ, meaning *Verily he is long, and thick, coarse,* or *big, in the neck.* (TA.) ___ And المَسْفُوحُ is the name of *A horse of Sakhr Ibn-'Amr Ibn-El-Hárith.* (K.)

مُسَافِحٌ *A fornicator.* (TA.) And مُسَافِحَةٌ *A fornicatress;* (TA;) *a woman who does not abstain from fornication.* (Aboo-Is-hák, TA.) ابْنُ مُسَافِحَةٍ means *A son of a fornicatress;* (TA;) and [in like manner] سَفِيحٌ *a son who is the offspring of fornication.* (Sgh, TA in art. عرض.)

سفد

1 **سَفَدَ** , (S,) or سَفَدَ عَلَى الأُنْثَى and [سَفَدَ] عَلَيْهَا, (K,) or سَفَدَهَا (M, Msb) and سَفَدَهَا, (M, A,) aor. of the former ـَـَ , (S, M, Msb, K,) and of the latter ـِـَ , (M, K,) inf. n. سِفَادٌ (S, M, Msb) and سَفْدٌ, which are of both the verbs; (M;) and سَافَدَهَا , inf. n. سِفَادٌ; (A;) *He leaped the female:* (S, K:) said of a bird, (A, Msb,) &c.; (Msb;) or of any beast or bird of prey; (As, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (As, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to الجِمَاع [relating to human beings]. (A.)

2 **تَسْفِيدُ اللَّحْمِ** *The arranging of the flesh-*

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meat upon the سَفُّود, *to roast:* (K:) Z [app.] makes it tropical, by his derivation of سَفُّودٌ [q. v.]. (TA.)

3 **سَافَدَ** see 1: ___ and see also 6.

4 **اسفده** *He made him to leap* [the female]. (S, * K, * PS, TK.) ___ أَسْفِدْنِى تَيْسَكَ, mentioned by Lh, means *Lend me thy he-goat in order that he may leap my she-goat:* and Umeiyeh Ibn-Abi-s-Salt uses its pass. part. n. metaphorically in relation to the زَنْد [or piece of stick used for producing fire]; saying,

* وَالأَرْضُ صَيَّرَهَا الإِلٰهُ طَرُوقَةً *
* لِلْمَآءِ حَتَّى كُلُّ زَنْدٍ مُسْفَدُ *

[*And the land, God made it to be soaked by the water, so that every* زند *was lent;*

no man being able to go far enough to cut one for himself]. (M, TA.)

5 **تسفّد فرسه** *He mounted his mare from behind;* (M;) as also استسفدها : (AAF, M:) or استسفد بعيره *he came to his camel from behind, and mounted him:* (IAar, K:) and [in like manner] تسفّده *i. q.* تعرّقبه, (K,) i. e. *he mounted him from behind.* (TA.)

6 **تسافدت السباع** (S) and الطُّيور, (A,) or تسافد السباع (K) and الطُّيور, (TA,) and سافدت الشياه, (Msb, [perhaps a mistranscription for تسافدت,]) *The beasts of prey* [and *the birds* and *the sheep* or *goats*] *leaped one another.* (TK.)

10 **إستسفد** see 5, in two places.

سَفْدُ اللقَاحِ *A certain game, in which boys arrange themselves one behind another, every one laying hold upon the* حجزة [or *uppermost part of the waist-wrapper*] *of his fellow, from behind him.* (T in art. جعر, and TA.)

سَفُودٌ A mare *that is not allowed to be leaped* [*by the stallion*] *until she has completed her* مُنية, which is a *period of twenty days.* (Kr, M.)

سَفُّودٌ (S, M, Msb, K) and سُفُّودٌ (M, TA) *An iron instrument,* (S, M, K,) *with curved prongs,* (M, TA,) *with which flesh-meat is roasted:* (S, K:) Z makes is to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. سَفَافِيدُ. (Msb, TA.) [For instances of substs. similar to سَفُّودٌ and سُفُّودٌ, see سُبُّوحٌ.]

إِسْفَنْدٌ and إِسْفِنْدٌ *Wine:* (K:) the etymologists assert that its د is a substitute for the ط in إِسْفَنْطٌ, which is one of the names of wine. (TA.)

مُسْفَدٌ pass. part. n. of 4, q. v.

سفر

1 **سَفَرَ** , (S, M, A, K,) aor. ـِ , inf. n. سَفْرٌ, (M, K,) *He swept* a house, or chamber, (S, M, A, K,) &c. (M.) ___ And *He*, or *it*, [*swept away;* or *took away*, or *carried off, in every direction:* and] *dispersed:* (M, K:) and *removed, took off*, or *stripped off*, a thing from a thing which it covered. (M * A, * K.) You say, سَفَرَتِ الرِّيحُ التُّرَابَ, and الوَرَقَ, *The wind swept away the dust*, and *the leaves:* or *too them away*, or *carried them off, in every direction.* (M.) And سَفَرَتِ الرِّيحُ الغَيْمَ *The wind dispersed the clouds:* (M, TA:) or *removed the clouds* from the face of the sky. (A, * TA.) And you say of a woman, سَفَرَتْ, (S, M, A, Mgh, K,) aor. ـِ , (M,) inf. n. سُفُورٌ, (M, Mgh,) meaning *She removed* her veil (M, A, Mgh) عَنْ وَجْهِهَا *from her face:* (A, M:) and [elliptically] (M) *she uncovered her face:* (S, M, K:) [for] سَفَرَتِ الشَّىْءَ, [being for سَفَرَتْ عَنِ الشَّىْءِ,] aor. ـِ , inf. n. سَفْرٌ [or سُفُورٌ?], signifies *I uncovered the thing; made it apparent*, or *manifest:* (Mgh:) [but accord. to Mtr,] the phrase تَسْفِرُ وَجْهَهَا [meaning *she uncovers her face*] is of weak authority. (Mgh.) ___ Hence, i. e. from سَفَرَتْ meaning she uncovered her face, (M,) سَفَرَتْ بَيْنَ القَوْمِ, (S, M, Mgh, * Msb, K,) aor. ـِ (S, Msb, K) and ـُ , (K,) inf. n. سِفَارَةٌ (S, Mgh, Msb, K) and سَفَارَةٌ and سَفْرٌ, (K,) *I made peace, effected a reconciliation*, or *adjusted a difference, between the people;* (S, Mgh, Msb, K;) because he who does so exposes what is in the mind of each party: (TA:) or *I exposed what was in the mind of this and the mind of this in order to make peace*, &c., *between the people.* (M.) [See also سِفَارَةٌ, below.] ___ [And likewise, perhaps, from سَفَرَتْ meaning she uncovered her face,] سَفَرَتِ الشَّمْسُ, aor. , inf. n. سَفْرٌ, *The sun rose.* (Msb.) ___ See also 4, in two places. ___ سَفَرَ, (S,) Msb,) aor. ـِ , (S,) or ـُ , (Msb,) inf. n. سُفُورٌ, (S,) or سَفْرٌ, (Msb,) [the former of which inf. ns. perhaps indicates a radical relation to سَفَرَتْ said of a woman, and of the sun, expl. above,] *He went forth to journey:* (S, Msb:) this verb, however, in this sense, [which appears to have

been unknown, or not acknowledged, by the authors of the M and K, (see مسافر,)] is obsolete; but its inf. n. سفر is used as a simple subst. (Msb. [See 3, the verb commonly used in this sense.]) ___ [Hence, app,] سفر شحمه *His fat went away.* (A, TA.) ___ and سفرت الحرب *The war declined;* syn. ولّت. (A, K.) سفر الكتاب, (S, A,) aor. ـِ , inf. n. سفر, (S,) *He wrote the book,* or *writing.* (A. [See سفر البعير.]) سفر, (S, K,) or سفره بالسفار, (M,) aor. , (M, K,) inf. n. سفر; (M;) and اسفره , (AZ, M, K,) inf. n. إسفار; (TA;) and سفّره , (Kr, M, K,) inf. n. تسفير; (TA;) *He put the* سفار [q. v.] *upon the nose of the camel.* (S, M, K.) سفر الغنم *He sold the best of the sheep,* or *goats.* (K.)

2 **سفّره** , inf. n. تسفير, *He sent him to go a journey.* (K, TA.) ___ سفّر الإبل, (K,) inf. n. as above, (TA,) *He pastured the camels between sunset and nightfall,* and *in the* سفير, (K, TA,) i. e., the *whiteness* [*of the sky*] *before night:* (TA:) or *he fed the camels with* سفير [q. v.]: (so in the O:) and سفّر فرسه, inf. n. تسفير, *He fed his horse with* سفير: or *he kept him continually going, and trained him, in order that he might become strong to journey.* (JM.) ___ سفّر النّار, (K,) inf. n. as above, (TA,) *He made the fire to flame,* or *blaze;* (K, TA;) *kindled it;* or *made it to burn, burn up,* or *burn brightly* or *fiercely,* (TA.) See also 1, last sentence but one.

3 سافر [**سافر** is trans. and intrans.] You say, الرياح يسافر بعضها بعضًا [*The winds vie, one with another, in sweeping the ground, effacing one another's traces*]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, * K, * TA.) And سافر, inf. n. مسافرة (S, Msb, K) and سفار, (S, K,) *He journeyed,* or *went,* (K,) or *went forth to journey,* (S, Msb,) إلى بلد كذا [*to such a country,* or *town*]. (S, K.) And سافر سفرًا بعيدًا [*He journeyed,* or *went, a far journey*]. (A, Mgh.) [See also 1.] ___ [Hence,] *He died.* (K.) ___ And سافرت الشّمس عن كبد السّماء [*The sun declined from the middle of the sky*]. (A.) ___ And سافرت عنه الحمّى [*The*

fever departed from him]. (A.)

4 **اسفرت الشَّجَرَةُ** *The tree had its leaves blown off* [*and swept away*] *by the wind;* (K, * TA;) *they having become changed in colour, and white.* (TA.) ___ And اسفر, (inf. n. إِسْفَارٌ, Mgh, Msb,) *It* (the dawn, or daybreak,) *shone,* (T, S, M, A, Mgh, Msb, K,) *so that there was no doubt respecting it;* (T, TA;) as also سَفَرَ, (M, K,) aor. ـِ, (K,) inf. n. سَفْرٌ: (TA:) it has a special relation to colour; meaning *it shone in colour.* (B, TA.) ___ *It* (the moon) *caused a shining* [*in the sky*] *before its rising.* (M.) ___ *It* (a man's face) *shone* (S, M) [*with happiness* (see مُسْفِرٌ)]; or with beauty; for you say, اسفر حسنًا; (S;) as also سَفَرَ: (M:) or *became overspread with beauty.* (Msb.) ___ And *He entered upon the time of dawn,* or *daybreak;* (M;) or *the time when the dawn became white.* (K.) The Prophet said, أَسْفِرُوا بِالْفَجْرِ, meaning *Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines,* or *becomes white:* (S, * Msb:) or *when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it;* accord. to EshSháfi'ee and Ibn-Hambal and others: (T, TA:) or *prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white:* (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA:) or أَسْفَرَ بِالصَّلَاةِ means *he performed prayer in the shining of the dawn:* and the ب is for the purpose of making the verb transitive. (Mgh.) ___ اسفرت الحرب *The war became vehement.* (A, K.) See also 1, last sentence but one.

5 **تسفّر** means أَتَى بِسَفَرٍ, (O, K,) i. e. *He came in* [*the time of*] *the whiteness of day* [either *before sunrise* or *after sunset*]. (TA.) ___ And تسفّرت الإِبِلُ *The camels pastured between sunset and nightfall,* (O, K,) and *in the* سَفِيرٌ, (K, TA,)

i. e. the *whiteness* [*of the sky*] *before night.* (TA. [But see 2, second sentence.]) تسفّر النسآء (O, K, TA) عن وجوههنّ (O, TA) *i. q.* استسفرهنّ , (O, K, TA,) i. e. *He sought the brightest of the women in face and in beauty* (TA, TK *) for marriage. (TK.) ___ And تسفّر شيئاً من حاجته *He attained,* or *obtained, somewhat of the object of his want* (O, K, TA) *before its becoming beyond his reach.* (TA.) ___ And تسفّر فلاناً *He sought to obtain of such a one the half* (النّصف, O, K, TA [in the CK. النَّصف, by which, if it be correct, may perhaps be meant *what was equitable,* and النّصف may bear the same interpretation,]) *of a claim* (تبعة) *that he had upon him.* (O, K, TA.) تسفّر الجلد *The skin received,* or *had, a mark,* or *an impression:* (O, K:) from سفر meaning أثر. (TA.)

7 **انسفر الغيم** *The clouds became dispersed:* (M, TA:) [or] *became removed* from the face of the sky. (TA.) ___ انسفر مقدَّم رأسه من الشَّعر *The fore part of his head became divested of the hair.* (S, K. *) ___ انسفرت الإبل فى الأرض *The camels went away into the country,* or *land.* (M, K. *)

9 اسفرّت الشَّمس [**إسفرَّ**, inf. n. اسفرار, app. means *The sun became white,* previously to setting.] See سفر.

10 **استسفر النّسآء** : see 5. استسفره *He sent him as a* سفير [q. v.]. (JM.)

سفر : see مسافر, in two places. Also *A mark, an impression, a trace,* or *a vestige,* (أثر, K, TA,) *remaining:* (TA:) pl. سفور. (K.) [Accord. to Freytag, it occurs in the Deewán El-Hudhaleeyeen as meaning The *track,* or *trace, of a surge,* or *torrent.*]

سفْر *A book,* or *writing:* (S, M:) or *a great,* or *large, book:* or *a section of the Book of the*

Law revealed to Moses: (M, K:) or *a book that discovers,* or *reveals, truths:* (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. أَسْفَارٌ. (S, M.) ___ With respect to the saying of Aboo-Sakhr El-Hudhalee,

* زللَيْلَى بذَات البَيْن دَارعَرفْتُهَا *
* وَأُخْرَى بذَاتِ الجَيْشِ آيَاتُهَاسفْرُ *

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, *To Leylà there was in Dhát-el-Beyn an abode that I knew, and another in Dhát-el-Jeysh whereof the marks,* or *traces, are effaced:*] IJ says, [app. holding the meaning to be, *the marks,* or *traces, whereof are* (*like those of*) *an ancient book,* such as a portion of the Mosaic Law,] the last word should be from the phrase سَفَرْتُ البَيْتَ, i. e. I swept the house, or chamber; as though the writing were swept off from the طِرْسٌ [or written paper or the like, to which the poet seems to compare the site of the abode in Dhát-el-Jeysh]. (M, TA.)

سَفَرٌ *Journey,* or *travel;* the *act of journeying* or *travelling;* (S, A, K;) *contr. of* حَضَرٌ: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the *act of going forth to journey;* an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is أَسْفَارٌ: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is سَفْرَةٌ:] you say, كَانَتْ سَفْرَتُهُ قَرِيبَةً [*His journey was near*]: and the pl. of سَفْرَةٌ, accord. to rule, is سَفَرَاتٌ. (Msb.) In law, [as relating to the obligation of fasting &c.,] The *going forth with the intention of performing a journey of three days and nights,* or *more.* (KT.) Also The *whiteness of dawn* or *daybreak:* (A:) or the *whiteness of the day:* (S, M:) and *i. q.* صَبَاحٌ [*dawn,* or *morning,* or *forenoon;* but app. here used in the first of these senses]: (M:) and سَفِيرٌ, the *whiteness* [*of the sky*] *before night:* (A, TA:) or the former, the *remains of the*

whiteness of day after sunset. (K.) You say سَفَرًا i. e. صَبَاحًا [app. as meaning *In the dawn*]. (A.) And the prose-rhymer says, إِذَا طَلَعَتِ الشِّعْرَى سَفَرًا لَمْ تَرَفِيهَا مَطَرًا (S, * TA) i. e. *When Sirius rises in the whiteness of day* [meaning *in the clear twilight of morning, thou seest not then rain:* for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there]. (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of سَفَرٌ, is, *when Sirius rises at nightfall:* but this is during the usual winter-rains.]) You say also, لَقِيتُهُ سَفَرًا, and فِى سَفَرٍ, meaning عِنْدَ اسْفِرَارِ الشَّمْسِ لِلْغُرُوبِ, thus related, with س [in the word اسفرار (not with ص), and app. meaning *I met him when the sun was becoming white, previously to the setting*]. (M.) And بَقِىَ سَفَرٌ مِنْ نَهَارٍ [*There remained a white gleam of daylight*]. (A.)

سَفْرَةٌ : see the next preceding paragraph.

سُفْرَةٌ The *food of the traveller;* (M, K;) the *food that is prepared for the traveller,* (S, Msb,) or *for a journey:* (TA:) pl. سُفَرٌ. (Msb.) This is the primary signification. (TA.) You say, أَكَلُوا السُّفْرَةَ *They ate the food for the journey.* (A.) ___ Hence, The *receptacle thereof;* (TA;) the *piece of skin in which it is put.* (S, * M, * Msb, K, * TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] ___ And hence, The *thing* [*whatever it be*] *upon which one eats:* (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, سُفْرَةٌ has the last of the significations given before this, and the thing which it denotes is thus called because it is spread when one eats upon it. (TA.)

سِفَارٌ (Lh, S, M, K) and سِفَارَةٌ (Lh, M) *A piece of iron,* (S, M, K,) or *a cord,* (M,) or *a piece of skin,* (K,)

that is put over the nose [*and jaws*] *of a camel, in the place of the* حَكَمَة [q. v.] (Lh, S, M, K) *of the horse:* (S, K:) or *a cord that is attached to the* خِطَام [q. v.] *of a camel, a part being twisted round it, and the rest being made a rein:* and *sometimes it is of iron:* (Lth:) pl. [of pauc., of the former,] أَسْفِرَة (M, K) and [of mult.] سُفُر (S, M, K) and [of either] سَفَائِر. (M, K.)

سَفِير *Leaves which the wind sweeps away;* (M;) *leaves which fall from trees* (S, A, K) *and which the wind sweeps away,* (A,) or because the wind sweeps them away: (S:) or *leaves of herbs;* because the wind sweeps them away: (T, TA:) or *what have fallen of the leaves of trees and of the lower portions of seed-produce.* (JM.) Also *A messenger:* (S:) and *a mediator;* or *a man who makes peace, effects a reconciliation,* or *adjusts a difference, between a people;* (S, M, Msb;) as also سَافِر: (Msb:) or *a messenger who makes peace,* &c.: (T, Mgh, TA:) [see 1:] pl. of the former سُفَرَآء, (S, M, Mgh,) and of the latter سَفَرَة. (Har p. 255. [See also سَفَارَة, below.]) ___ And *A commissioned agent, a factor,* or *a deputy;* and *the like:* pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) See also سَفَر.

سُفَارَة *Sweepings.* (S, M, K.)

سَفَارَة an inf. n. of سَفَرَ in the phrase سَفَرَ بَيْنَ القَوْمِ [q. v.]. (S, Mgh, Msb, K.) [And hence, The *office of the* سَفِير (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] Also The *falling of one's hair from* [*above*] *his forehead.* (Sgh, TA.) See also سَفَار.

سَافِر [act. part. n. of 1:] A woman *having her face uncovered:* (S, M, Mgh, K:) pl. سَوَافِر. (TA.) ___ And a horse *having little flesh:* (K:) or so سَافِرُ اللَّحْمِ, a phrase used by Ibn-Mukbil. (TA.) ___ See also سَفِير. ___ And see مُسَافِر, in two places. Also *A writer; a scribe:* (Akh, S, M, K:) in the Nabathæan language سَافِرَا: (M:) pl. سَفَرَة: (Akh, S, M, K:) which is also applied to the *angels who register actions.* (M, K.)

تَسْفِيرَةٌ : see مَسْفَرَةٌ.

مَسْفِرٌ sing. of مَسَافِرُ, (A,) which signifies The *part that appears* [or *parts that appear*] of the face. (S, A, * K.) ___ [Also, or مَسْفَرٌ, *A place of journeying* or *travelling:* in which sense, likewise, its pl. is مَسَافِرُ.] One says, بَيْنِى وَبَيْنَهُ مَسَافِرُ بَعِيدَةٌ [*Between me and him,* or *it, are farextending tracts to be travelled*]. (A.)

مُسْفِرٌ [act. part. n. of 4, q. v.:] A face *shining* (A, TA) *with happiness.* (A.) ___ النَّاقَةُ المُسْفِرَةُ

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الحُمْرَةُ [in the CK (erroneously) الحُمُرَةُ] means [*The she-camel*] *that is somewhat above such as is termed* صَهْبَآءُ [*in respect of redness*]. (O, K, TA.)

مِسْفَرٌ : see مَسْفَرَةٌ. ___ Also A man (TA) *that journeys,* or *travels, much;* (K;) and so مِسْفَارٌ : (A:) or *that journeys,* or *travels, much, and is strong for journeying:* (M:) and, applied to a camel, (S, M, A,) *strong for journeying;* (S, M, A, K;) fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also مِسْفَارٌ , thus applied. (M.)

مَسْفَرَةٌ *A broom; a thing with which one sweeps;* (S, M, K;) as also مِسْفَرٌ , and تَسْفِيرَةٌ , of which last, (expl. by مَا يُسْفَرُ بِهِ,) the pl. is تَسَافِيرُ. (TA.)

مُسَفِّرٌ *i. q.* مُجَلِّدٌ [i. e. *One who binds books* (أَسْفَارٌ, pl. of سِفْرٌ), or *covers them with leather*]. (A, TA.)

مِسْفَارٌ : see مِسْفَرٌ, in two places.

مَسْفُورٌ *Distressed,* or *fatigued, by journeying* or *travel.* (TA.)

مُسَافِرٌ A man *journeying*, or *travelling; a traveller; a wayfarer;* (S, M, K;) as also سَافِرٌ ; (M, * K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو سَفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from سَفَرٌ, and signifies *going forth on a journey:* (S, Msb:) pl. of the former مُسَافِرُونَ, (S,) and of the latter سُفَّارٌ (S, M, A, Msb, K) and أَسْفَارٌ (M, K) and سُفَّرٌ; (TA;) and you also say قَوْمٌ سَافِرَةٌ [fem. of سَافِرٌ], (S, * M, Msb, K,) and قَوْمٌ سَفْرٌ, (S, M, A, Msb, K,) [سَفْرٌ being a quasi-pl. n.,] like صَحْبٌ in relation to صَاحِبٌ: (S, Mgh, Msb:) and سَفْرٌ is also used as a sing., (M, K,) being originally an inf. n. (TA.) ___ مُسَافِرَةٌ is used by Zuheyr as a name for *A* [*wild*] *COW.* (M, TA.)

سفط

1 سَفُطَ , aor. ـُ , (M, K,) inf. n. سَفَاطَةٌ, (M, TA,) *He was,* or *became, cheerful, happy,* or *free from straitness, in mind: liberal, bountiful,* or *munificent.* (M, K, TA.)

4 مَاأَسْفَطَ نَفْسَهُ عَنْكَ *How pleased,* or *content, is his mind to give thee up,* or *relinquish thee!* syn. مَا أَطْيَبَهَا. (IAar, K.)

5 تسفّط الخَمْرَ *It* (a jar) *drank up,* or *absorbed, the greater part of the wine.* (K.)

8 اسْتِفَاطٌ The *drinking up entirely* [what is in a vessel]; syn. اشْتِفَافٌ. (K.)

سَفَطٌ *A thing* (M, Mgh, Msb, K) *like a* جُوَالِق [or *sack*], (M, K,) or *like a* قُفَّة [or *basket woven of palm-leaves*], (K,) *in which are stowed perfume and similar things,* (Mgh, Msb, TA,) *of the apparatus of women:* (Mgh, TA:) an Arabic word, well known: (TA:) pl. أَسْفَاطٌ. (S, M, Mgh, Msb, K.) ___ And hence, *A casket,* or *small chest.* (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mo- hammad, asked why they had not placed the Apostle of God in a سَفَط of brown aloes-wood encased with gold. (TA.)

سَفِيطٌ *Cheerful, happy,* or *free from straitness, in mind: liberal, bountiful,* or *munificent.* (S, M, K.) You say, هُوَ سَفِيطُ النَّفْسِ *He is cheerful, happy,* or *free from straitness, and liberal, in mind:* (TA:) or *cheerful,* or *brisk, to do what is kind* or *beneficent.* (As.) And نَفْسُهُ سَفِيطَةٌ بِكَذَا [*His mind is pleased,* or *content, with such a thing*]. (TA.) *Vile,* or *mean, and despised in all his circumstances:* (M, K:) a man, (IAar, M, K,) or thing, (IAar, M,) *of no estimation.* (IAar, M, K.) Thus it has two contr. significations. (K.) ___ *What drop from the tree, of green*

unripe dates. (M, L, K.[المُتَسافِطُ in the CK is a mistake for أَمْوالُهُمْ سَفِيطَةٌ بَيْنَهُمْ.]) المُتَسا قِطُ *Their possessions are mixed among them.* (AZ, S.)

سُفَاطَةٌ The *goods,* or *utensils and furniture, of a house* or *tent.* (IDrd, S, [but wanting in one copy,] M, K.)

سَفَّاطٌ *A maker of what is called* سَفَط. (TA.)

إِسْفَنْطٌ, (S, M, K,) so in the handwriting of J, (TA,) and إِسْفَنْطٌ, (M, K,) also written with ص, (As, and K in art. صفط,) *Perfumed juice of grapes:* (M, L, K:) or *wine in which are aromatics:* (TA:) or the *upper part of wine;* (AO, M, K;) the *clear part thereof;* (AO, TA;) so called because the jars (دِنَان) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA;) or from سَفِيطٌ in the first of the senses assigned to it above: (IAar, K:) or *various wines mixed together:* (TA:) or it signifies *a certain sort of beverage* or *wine:* and is a Persian word, [originally إِسْفَنْدٌ,] arabicized: (S, K:) or, accord. to As, a Greek word, (S, M,) signifying *wine:* (TA:) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like إِصْطَبْلٌ. (TA.)

مُسَفَّطُ الرَّأْسِ A man *having a head like a* سَفَط. (IAar, K.)

سفع

1 **سفعته السَّمُومُ** , (S,) or سفع السَّمُومُ وجهه, (K,) and النَّارُ, (S,) and الشَّمْسُ, (TA,) aor. ـَـ , (K,) inf. n. سَفْعٌ, (TK,) *The hot wind,* (S, K,) and *the fire,* (S,) and *the sun,* (TA,) *smote,* or *burned,* (S, K,) *him,* (S,) or *his face,* (K,) *slightly,* (S, K,) *so that it altered the colour of the external skin,* (S,) *and,* as some add, *blackened it;* (TA;) as also سفّعه , (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سُفْعَةٌ signifying blackness tinged with redness.] ___ [And hence,] سفعه, aor. as above, (K,) and so the inf. n., (TA,) *He made a mark upon it:* and *he made a mark upon it with a hot iron,* or *with fire.* (K, * TA.) ___ Also, aor. as above, (L, K,) and so the inf. n., (L,) *He slapped* (L, K) *it,* a man's face, (L,) or *him,* a man, (K,) with his hand. (L.) And *He struck it* (a man's neck) *with his expanded hand:* in which sense it is also written with ص. (TA.) And *He struck him,* or *beat him,* (K,) with a staff, or stick. (TA.) And *He* (a bird) *slapped it,* (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) *with his wing,* (S,) or *with his wings.* (K: and so [as is implied in the TA] in some copies of the S.) ___ سفع بناصيته, (Lth, S, K,) aor. and inf. n. as above, (TA,) *He laid hold upon,* or *seized,* (Lth, S, K,) *and dragged,* (Lth, K,) *his* ناصية, (Lth, S, K,) i. e. *the fore part of his head* (TA) [or *his forelock* or *the hair over his forehead*]: or سَفْعٌ signifies the *laying hold upon,* or *seizing, the* سُفْعَة *of the head,* i. e. *the black part of its* ناصية. (ElMufradát, TA.) You say, سفع بناصية الفرس ليركبه [*He laid hold upon,* or *seized, the forelock of the horse, to mount him*]. (TA.) And سفع برجله *He laid hold upon,* or *seized, and dragged, his foot.* (TA.) And سفع بيده *He laid hold upon his hand:* (IAar:) or *he laid hold upon his hand and raised him:* often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kádee of El-Bas- rah. (Sgh.) It is said in the Kur [xcvi. 15], لَنَسْفَعًا بالنَّاصية; (S, K, &c.;) [or لَنَسْفَعَا; (see أَلِفُ النُّون الخفيفة in art. ا;)] the Arabs [sometimes] substituting ا for the quiescent ن [in a case of this kind]; (Sgh;)

i. e. *We will assuredly take by the* ناصية (Az, S, TA) *to the fire* [*of hell*]: (Az, TA:) or *we will assuredly lay hold upon his* ناصية *and drag him thereby with violence to the fire:* (Bd:) or *we will assuredly drag him thereby to the fire:* (O, K:) or *we will assuredly blacken his face;* the ناصية being put for the face because it is the fore part thereof: (Fr, Az, K:) or *we will assuredly mark him with the mark of the people of the fire,* (O, K,) *making his face black, and his eyes blue:* (O:) or *we will assuredly abase him:* or, *render him despicable:*

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(O, K:) or *we will assuredly abase him and make him to stand:* so in the L and other lexicons; for these, instead of أَوَلَنُقَمِّئَنَّهُ in the O and K, have وَلَنُقَيِّمَنَّهُ, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) سَفِعَ, aor. ـَـ , inf. n. سَفَعٌ, *It* (a thing) *was,* or *became, of the colour termed* سُفْعَة, i. e. *black tinged,* or *intermixed, with red.* (Msb.)

2 **سَفَّعَ** see 1; first sentence.

3 **سافعه** , inf. n. مُسَافَعَةٌ, (S, TA,) *He slapped him, being slapped by him: he struck him,* or *beat him, being struck,* or *beaten, by him:* and *he fought with him;* namely his adversary: (TA:) [or *he charged upon,* or *assaulted,* or *attacked, him, the latter doing the same;* for] مُسَافَعَةٌ is like مُطَارَدَةٌ. (S.) ___ *He embraced him, being embraced by him.* (TA.)

5 **تسفّع** *He warmed himself,* (K, TA,) بِالنَّارِ *with the fire.* (TA.)

8 **استفع لَوْنُهُ** *His colour became altered* by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.) ___ [استفع *He,* or *it, became swollen,* or *affected with a tumour;* for] اِسْتِفَاعٌ is like تَهَيُّجٌ, (K, TA,)

with ب before the ج. (TA: [in the CK استفعَ.]) تهيَّج [from سفعٌ] *He* (a man) *put on,* or *clad himself with, his garment:* and استفعت *She* (a woman) *put on her garments.* (TA.)

سفْعٌ من النَّارِ *A mark, from fire, altering the colour of a man.* (TA.) سفعٌ also signifies *A garment of any kind:* (K:) but mostly *such as is dyed:* pl. سُفُوعٌ. (TA.) ___ [And hence, perhaps,] The *spathe,* or *spadix,* (طَلْع,) *of a tree called* ظمخ. (AA, T in art. ظمخ.)

سُفْعٌ : see أَسْفَعُ, of which it is pl., though sometimes used as a subst.

سَفِعٌ : see سُفْعَةٌ.

سَفْعَةٌ *A stroke from a devil:* (TA:) or *a touch of madness* or *diabolical possession, in a person, as though a devil had laid hold upon his* ناصية: (S, TA:) [see سفع بناصيته:] or *a stroke with the evil eye:* (TA:) or *a stroke of an* [*evil*] *eye by which one is affected from the jinn's looking at him;* as also نَظْرَةٌ: (T in art. نظر:) or *an evil eye.* (K, TA: [in the CK, for سفعةٌ أى عين, is put سفعةٌ أَوْ عين.]) One says, به سفعةٌ *In him is a touch of madness,* &c. (S.) And أَصابته سفعةٌ *An evil eye smote him.* (K, TA.)

سُفْعَةٌ *Blackness tinged,* or *intermixed, with redness:* (Lth, S, Msb, K:) or *blackness that is not much:* or *blackness with another colour:* or *blackness with blueness;* or, *with yellowness;* accord. to the Towsheeh: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] *blackness.* (Mgh.) In the face, it is *A blackness in the cheeks of a wan,* or *haggard, woman:* (S:) and سَفِعٌ [which is properly the inf. n. of سَفِعَ, q. v.,] *a blackness tinged with redness in the cheeks of a wan,* or *haggard, woman,* (O, K,) and *of a sheep,* or *goat.* (O.) One says also, أَرَى وجهه سُفْعَةً من غضبٍ *I see in his face a change to blackness in consequence of*

anger. (TA.) The سُفْعَة of the head is The *blackness of its* نَاصِيَة [i. e. *fore part,* or *forelock,* or *hair over the forehead*]. (El-Mufradát, TA.) And سُفْعٌ [which is the pl.] signifies *Black spots,* or *specks, on the face* of a bull. (TA.) ___ Also *A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground:* (S, TA:) [i. e. *a black,* or *dark, patch of ground where a house has stood:*] or *dung of beasts,* (K, TA,) or *sand,* (TA,) or *ashes,* or *sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground* [*around*]; (K, TA;) so says Lth. (TA.)

سَافِعٌ [act. part. n. of سَفَعَ,] A man *laying hold upon,* or *seizing, the* نَاصِيَة [or *forelock*] *of his horse* [*to mount him*]. (S, * and Ham p. 7.) سَوَافِعُ [pl. of سَافِعَة,] *Burning blasts of the* [*wind called*] سَمُوم. (S, K.)

أَسْفَعُ *Of a black colour tinged,* or *intermixed, with redness:* (S, Msb:) or *black:* (Mgh:) applied to a man: (S:) fem سَفْعَآءُ: (Mgh, Msb:) and سُفْعٌ [is the pl., and] signifies *blacks inclining to redness.* (K.) Applied to an ostrich, *i. q.* أَرْبَدُ [which is variously explained, as signifying *Of a colour inclining to blackness,* or *of the colour of dust,* &c.]. (TA.) And the fem., applied to a ewe, *Having black cheeks, the rest of her being white.* (TA.) The masc. also signifies *A wild bull:* (K:) or, applied to a wild bull, it signifies *having in his cheeks a blackness inclining a little to redness.* (TA.) And The *hawk;* (K;) because it has spots of black: (Er-Rághib:) all hawks are سُفْعٌ: (S:) and the fem., *A pigeon* (حَمَامَة); because of the سُفْعَة upon its neck: (S:) or, applied to a pigeon, it signifies *of which the* سُفْعَة *is upon its neck,* (K, TA,) *exclusively of the head,* (TA,) *in the part on each side of the neck above the ring.* (K, * TA.) It is also a name for *Sheep,* or *goats;* used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for the *she-*

goat: (TA:) thus in the phrase, أَشْلِ إِلَيْكَ الأَسْفَعَ [*Call thou to thee the sheep,* or *goats,* or *the she-goat, to be milked*]: (O, TS, K:) mentioned by Ibn-'Abbád. (TA.) ___ Applied to a garment, or piece of cloth, *Black.* (K.) ___ ↓ The pl. is also applied to The أَثَافِىّ, (Lth, S, K,) or *three stones upon which the cooking-pot is set up;* (TA;) because of their blackness: (Lth, Er-Rághib:) [see حَاضِن:] and a single one thereof is called سَفْعَآء: (K:) or *an iron* أُثْفِيَّة [meaning *trivet*], (K, TA,) *upon which the cooking-pot is set up;* and this is said to be the primary application. (TA.) ___ سُفْع also signifies The *seeds,* or *grain, of the colocynth;* (Ibn-'Abbád, K;) because of their blackness: (TA:) n. un. with ة. (K.)

مُسَفَّع applied to a man clad in armour, *Black from the rust of the iron.* (TA.) Applied to a bull, *Having black spots,* or *specks, on his face.* (TA.)

مَسْفُوع A man (I'Ab) *smitten by an evil eye.* (I 'Ab, K.) ___ مَسْفُوعُ العَيْنِ A man *whose eye is sunk,* or *depressed, in his head.* (I 'Ab, K.) ___ [See also مَشْفُوع.]

مُسَافِع *Striking,* or *beating, another, being struck,* or *beaten, by him.* (K.) *Charging upon,* or *assaulting,* or *attacking, another who is doing the same.* (K.) ___ [And hence,] The *lion* (K, TA) *that prostrates his prey.* (TA.) ___ *Embracing.* (K.) ___ *I. q.* مُسَافِح; (Ibn-'Abbád, K;) i. e. *having sexual intercourse without marriage.* (TA.)

سفق

1 **سَفَقَ البَابَ** , (T, S, Msb, K,) aor. ـِ , inf. n. سَفْقٌ; (Msb;) and اسفقهُ ; (T, S, Msb, K;) *He shut,* or *closed, the door;* (T, S, Msb, K;) or *locked it:* (Msb:) and in like manner with ص [in the place of the س]. (TA.) ___ سَفَقَ وَجْهَهُ, (inf. n. as above, TA,) *He slapped his face.* (IDrd, Msb, K.) [See also السَّفْقُ فِى الأَسْوَاقِ ___.] صَفَقَ, occurring in a trad., means *The striking of the hands* [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof *in the markets*]: and so with ص. (TA.) ___ سَفَقَ أَمْرَأَتَهُ, inf. n. as above, *i. q.* أَصَابَهَا [app. meaning *He compressed his wife;* like اصاب منها]. (TA.) سَفُقَ, (S, Msb, K,) aor. ـُ , (K,) inf. n. سَفَاقَةٌ, (S, Msb,) *It* (a garment, or piece of cloth,) *was thick, substantial, close,* or *compact, in texture;* (T, S, Msb, K;) *not* سَخِيفٌ; (T;) *contr. of* سَخُفَ: (Msb:) [and so صَفُقَ.]

4 **أَسْفَقَ** see above, first sentence. ___ اسفق الغَنَمَ *He milked the sheep,* or *goats, but once in the day:* and so with ص. (TA.) ___ اسفق الثَّوْبَ *He* (a weaver) *made the garment,* or *piece of cloth, thick, substantial, close,* or *compact, in texture.* (TA.)

7 **انسفق** *It* (a door) *became shut,* or *closed:* (S, TA:) and so with ص. (TA.)

أَعْطَاهُ سَفْقَةَ يَمِينِهِ *i. q.* بَايَعَهُ [*He sold and bought with him: he made a covenant, a compact, an engagement,* or *the like, with him:* or *he promised,* or *swore, allegiance to him*]: (O, K:) occurring in a trad., related thus and with ص. (TA.) ___ And اشْتَرَيْتُ الشَّيْئَيْنِ سَفْقَةً وَاحِدَةً, (O,) or فِى سَفْقَةٍ وَاحِدَةٍ, (K,) *I purchased the two things by a single act of purchasing.* (O, K.)

سَفِيقٌ , applied to a garment, or piece of cloth, *Thick, substantial, close,* or *compact, in texture.* (T, S, Msb, K.) ___ And [hence,] سَفِيقُ الوَجْهِ A man (S, O, TA) *having little shame.* (S, O, K, TA.)

سَفِيقَةٌ *A broad, thin, long piece of wood, which is put,* or *laid down, and upon which are then wound the* [*mats of reeds called*] بَوَارِىّ, (Lth, O, K,) *above the house-tops of the people of ElBasrah.* (Lth, O. [See also سَقِيفَةٌ.]) ___ And *Any piece of gold,* and *of silver,* or *other metal, that is beaten thin and long.* (Lth, O, K. * [See, again, سَقِيفَةٌ.])

سفك

1 **سَفَكَ** , aor. ـِ (S, M, O, Msb, K) and ـُ , (O, Msb, TA, &c.,) inf. n. سَفْكٌ, (S, O, Msb,) *He shed, poured forth,* or *caused to run* or *flow,* blood, (S, O, Msb, K, TA,) and tears, (S, O, Msb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) ___ And [hence,] سَفَكَ الكَلَامَ, (K,) inf. n. as above, (TA,) *He poured forth speech profusely,* (K, TA,) *with haste,* or *quickly.* (TA.)

2 **سفّكه** ,inf. n. تَسْفِيكٌ, *He fed him* (i. e. his guest) *with something whereby to content,* or *satisfy, him,* [*so as to allay the craving of his stomach,*] *before the morning-meal; i. q.* لَمَّجَهُ (O, TA.)

6 **تسافكوا دمآءهم** [They contended together in *the mutual shedding of blood*]. (TA in art. نجز)

7 **اسفك** , said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *It was,* or *became, shed, poured forth,* or *caused to run* or *flow;* or *it poured forth,* or *flowed.* (K, TA.)

سُفْكَةٌ *A portion of food that is presented to a guest, to content,* or *satisfy, him,* [*so as to allay the craving of his stomach,*] *before the morningmeal; like* لُمْجَةٌ. (IAar, O, K. *)

سَفُوكٌ : see سَفَّاكٌ, in two places. ___ Also The *soul:* (K:) [like كَذُوبٌ : app. because of its proneness to lying.]

سَفِيكٌ Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *Shed, poured forth,* or *caused to run* or *flow;* as also مَسْفُوكٌ (K, TA.)

سَفَّاكٌ One *who sheds* blood, and tears, *much;* (Msb;) [as also سَفُوكٌ .] You say سَفَّاكٌ لِلدِّمَآءِ *A great*

shedder of blood. (TA.) ___ And *Eloquent;* (Kr, K;) *an able speaker.* (S, K.) ___ And *Mendacious; a great,* or *habitual, liar;* (TA;) as also سَفُوكٌ , (K,) or سَفُوكٌ بِالكَلَامِ (TA.)

سَافِكٌ *Shedding,* or *pouring forth,* blood and tears [&c.]. (Msb.) You say عُيُونٌ سَوَافِكُ *Eyes shedding,* or *pouring forth, tears.* (TA.) ___ And دُمُوعٌ سَوَافِكُ [*Tears pouring forth;* properly] meaning ذَوَاتُ سَفْكٍ [*having a shedding* or *pouring forth*], the latter word being pl. of سَافِكَةٌ: so as used in a verse of Mutemmim Ibn-Nuweyreh: but the obviously-right expression is مَسْفُوكَةٌ (Ham p. 370.)

مِسْفَكٌ *Loquacious; garrulous.* (K, * TA.)

مَسْفُوكٌ : See سَفِيكٌ and سَافِكٌ.

سفل

1 **سَفَلَ**, aor. ـُ ; (M, MA, Mgh, O, * Msb, K;) and سَفُلَ, aor. ـُ ; (M, Msb, K;) and سَفِلَ, (O, K,) aor. ـَ ; (K;) inf. n. (of the first, Mgh, Msb, TA, and of the last, TA) سُفُولٌ (M, MA, Mgh, Msb, K) and سَفَالٌ (M, MA, K, TA, in the CK [erroneously] سِفَال,) and of the second سَفَالَةٌ (TA;) and تَسَفَّلَ ; (M, K;) *He*, or *it*, *was*, or *became*, *low;* (M, * Mgh, O, K; *) the first *contr. of* عَلَا (Mgh, O;) and the third, of عَلِيَ; and both are said of a man; (O;) سُفُولٌ and سَفَالٌ being the contr. of عُلُوٌّ and عَلَآءٌ: (S, K:) or *became lower than another:* (Msb:) [and] the first signifies *it descended, subsided,* or *sank downwards.* (MA.) Hence the phrase بِنْتُ بِنْتِ بِنْتِ وَإِنْ سَفَلَتْ [*A daughter of a daughter of a daughter, and if she be lower in descent*]: سَفُلَتْ i. e. with damm to the ف, in this case, is a mistake. (Mgh.) And سَفَلَتْ مَنْزِلَتُهُ عِنْدَ الأَمِيرِ [*His station with,* or *in the estimation of, the commander, governor,* or *prince, was,* or *became, low,* or *lower*]. (TA.) And فَسَفَالٌ أَمْرُهُمْ [*Their case is in a low state*]. (TA.) And سَفَلَ فِالشَّيْءِ, (K, * TA, [in the former of which the context implies that it is سَفُلَ, but it is]) like نَصَرَ, [aor. ـُ ,] (TA,) inf. n. سُفُولٌ, [*It subsided in the thing;*] *it descended from the upper,* or *uppermost, part of the thing, to the lower,* or *lowest, part thereof.* (K.) ___ And سَفُلَ, [aor. ـُ ,] inf. n. سَفَالَةٌ (Fr, S, MA, Mgh, O, K *) and سَفَالِيَةٌ (MA) and سُفْلٌ, (Fr, O,) *He was,* or *became, low, base, vile, ignoble, mean,* or *sordid;* (Fr, S, MA, Mgh, O, K; *) as also سَفَلَ, with fet-h, (Fr, O,) or سَفِلَ. (MA.) You say, سَفَلَ, like قَتَلَ, (Msb,) or سَفُلَ, like كَرُمَ, (K,) فِى خُلُقِهِ, and عَمَلِهِ, (Msb, K,) and نَسَبِهِ, (TA,) [aor. in either case ـُ ,] inf. n. سَفْلٌ (Msb, K) and سُفْلٌ (K) and سَفَالٌ, (Msb, * K, [in the former without any indication of the syll. signs,]) the last like كِتَابٌ ; (K;) [and app. سَفِلَ also accord. to the MA, as shown above;] and تَسَفَّلَ , and اِسْتَفَلَ ; (TA;) *He was low, base, vile, ignoble,* or *mean, in his lot,* [or, as seems to be indicated in the Msb, *inferior to others,*] *in respect of his disposition,* and *his deed,* and *his lineage:*

(TA:) تسفّل is the *contr. of* جادَ. (Msb.)

2 **تَسْفِيلٌ** The act of *lowering*, or *depressing;* syn. تَصْوِيبٌ. Sudot;, O.)

3 **هُوَ يُسَافِلُ فُلَانًا** *He vies with*, or *imitates, such a one in his low, base, vile, ignoble, mean*, or *sordid, actions.* (TA.)

5 **تَسَفُّلٌ** [quasi-pass. of 2,] The *being lowered*, or *depressed;* syn. تَصَوُّبٌ (S, O;) *contr. of* تَعَلٍّ. (TA.) ___

See also 1, first sentence: ___ and the same, last sentence, in two places.

8 **إِسْتَفَلَ** see 1, last sentence.

سُفْلٌ and سَفْلٌ (S, M, Mgh, O, Msb, K) [but it is strangely added in the Msb that IKt disallowed the pronunciation with damm] and سَفْلَةٌ (M, K) and سُفَالَةٌ (S, O, K) The *lowest*, or *lower, part* [of a thing]; *contr. of* عُلْوٌ (S, M, Mgh, O, Msb, K) and عَلْوٌ (S, Mgh, O, Msb, K) and عَلْوَةٌ (K) and عُلَاوَةٌ; (S, O, K;) [and so سَافِلَةٌ, *contr. of* سُفَالَةُ كُلِّ شَىْءٍ:] عَالِيَةٌ signifies, (K,) or is said to signify, (M,) *the lowest*, or *lower, part of anything;* i. e. أَسْفَلُهُ (M, K;) and عُلَاوَتُهُ [The contr., i. e.] أَعْلَاهُ. (M.)

سَفْلٌ : see the next preceding paragraph.

سَفَلٌ from سَفَلَ, and سَفِيلٌ from سَفُلَ, A *low, base, vile, ignoble, mean*, or *sordid*, man: (MA:) or سَفِيلٌ signifies *low* (سَافِلٌ) [in *condition*], *deficient in lot*, or *fortune:* (TA:) and سَفَلَةٌ, (S, M, MA, Mgh, Msb, K,) said by some to be from this word as signifying the legs (Mgh, Msb) of a camel (Mgh) or of a beast, or quadruped, (Msb,) and سَفْلَةٌ, (S, M, MA, Mgh Msb, K,) a contraction of سَفَلَةٌ, (S, Mgh, Msb, or it may be pl. of سَفِيلٌ, like as عَلْيَةٌ is of عَلِيٌّ, (Mgh,) *low, base, vile, ignoble, mean*, or *sordid, persons;* (S, * MA, Mgh, Msb;) or the *lowest*, or *lower, basest*, or *baser, vilest*, or *viler*, &c., of mankind, or of people; the *refuse*, or *rabble*, thereof: (S, * M, K:) and سَفِلَةٌ, with two kesrehs, is a dial. var. of سَفَلَةٌ and سَفْلَةٌ, mentioned by Sgh and IB on the authority of Yoo and IKh,

and is said to mean the *lowest, basest,* &c., *of the low, base,* &c.: the pl. of سَفْلَةٌ is سَفَلٌ; (TA;) one should not say, هُوَ سَفَلَةٌ because this is [used only as] a pl.: (S:) the vulgar say رَجُلٌ سَفْلَةٌ مِنْ قَوْمٍ سَفَلٍ; (S, Mgh; *) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him سَفْلَةً, (TA,) إِنْ كُنْتُ سَفْلَةً فَأَنْتِ طَالِقٌ, (Mgh, TA,) meaning *If I be low, base,* &c., *in my intellect and my religion* [*thou art divorced*]; (Mgh;) whence it seems that سَفْلَةٌ may be applied to a single person; but this requires consideration. (TA.) أَيْمَانُ السَّفَلَةِ means [*The oaths*] *of the ignorant:* or accord. to Aboo- Haneefeh, *of the heretics,* or *schismatics:* such [oaths] are said to be وَوَجْهُ ٱللّٰهِ and وَأَمَانَةُ ٱللّٰهِ. (Mgh.)

سَفْلَةٌ see سُفْلٌ: ___ and see also سَفَلٌ, in three places.

سَفَلَةٌ The *legs* (S, M, Mgh, Msb, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Msb:) because they are lowest. (M.) ___ See also سَافِلَةٌ: ___ and see سَفَلٌ, in three places.

سَفَلَةٌ see سَفَلٌ.

سُفْلِىٌّ [*Of,* or *relating to, the lowest,* or *lower, part* or *place;*] a rel. n. from سُفْلٌ. (TA.) [Hence, the pl.] سُفْلِيُّونَ means Persons *alighting,*

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or *abiding, in the lowest,* or *lower, parts of a country:* opposed to عَلِيُّونَ (TA in art. علو.) ___ It is also opposed to عَلِىٌّ [in relation to condition]: whence the saying, مَنْ يَرْحَمِ السُّفْلِىَّ يَرْحَمْهُ العَلِىُّ *He who has mercy on the low in condition, on him will the high in condition have mercy*]. (TA.) سُفْلِيُّونَ, meaning *Persons low in condition,* is opposed to عَلِيُّونَ, meaning opulent persons. (TA in art. علو.)

سَفِيلٌ : see سَفَلٌ, in three places.

سُفَالَةٌ see سُفْلٌ, in two places. ___ One says, قَعَدَ سُفَالَةَ الرِّيحِ, and فِى سُفَالَةِ الرِّيحِ, (M, K, * TA,) or بِسُفَالَةِ الرِّيحِ, (S,) [*He sat in,* or *on, the leeward side;* like as one says in French, *sous le vent;*] *in,* or *on, the side,* or *quarter, towards which the wind blew;* (S, M, K, * TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. علو:) opposed to عُلَاوَتِهَا, and فِى عُلَاوَتِهَا, (M, K, * TA,) or بِعُلَاوَتِهَا. (S.)

سَافِلٌ *Low; contr. of* عَالٍ. (S, Msb, * TA.) See also سَفِلٌ: and see an ex. voce أَسْفَلُ

سَافِلَةٌ : see سُفْلٌ. ___ [Hence,] سَافِلَةُ الرُّمْحِ *half that is next to the* زُجّ [or *pointed iron shoe,* or *foot,*] *of the spear:* (M, K:) [opposed to عَالِيَتُهُ.] ___ And السَّافِلَةُ *The bottom, podex, posteriors,* or *buttocks;* and *the anus;* syn. المُقْعَدَةُ, (S,) and الدُّبُرُ; (TA;) as also السَّفِلَةُ ; syn. الدُّبُرُ. (L in art. خجر.)

أَسْفَلُ *Lower,* and *lowest;* contr. of أَعْلَى (M, Msb, K:) fem. سُفْلَى: (TA:) and pl. أَسَافِلُ. (M, TA.) One says, صَارَ أَسْفَلَ مِنْ غَيْرِهِ [*He,* or *it, became lower than another*]. (Msb.) And it is said in the Kur [viii. 43], وَٱلرَّكْبُ أَسْفَلَ مِنْكُمْ *The caravan being in a place lower than ye;* اسفل being here an adv. n.: or, as some read, أَسْفَلَ مِنْكُمْ, i. e. *being lower than ye.* (M.) ___ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ , in the Kur [xcv. 5], means [*Then we rendered him the lowest of low:* or] *we reduced him to extreme old age,* or *decrepitude:* or *to a state of perishing,* or *passing away:* or *to a state of error;* relating to him who has disbelieved; (M, K;) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, *we have made him to be of the people of the fire* [*of Hell*]: or [*we have made him to go down*] *to the fire* [*of Hell*]. (Bd.) ___ سُفْلَى مُضَرَ [*The lower of Mudar*] is said to denote *those of Mudar with the exception of Kureysh and Keys:* opposed to عُلْيَا مُضَرَ. (TA in art. علو.) ___ See also سُفْلٌ. ___ The pl. أَسَافِلُ means The *lower,* or *lowest, parts* of valleys [&c.]. (TA.) The phrase كِلَابُ الأَسَافِلِ occurs in a verse of

Aboo-Dhu-eyb as meaning [*The dogs*] *of the lower,* or *lowest, parts of the valleys.* (M.) ___ And The *young ones* of camels. (As, S, * TA.)

سفن

1 **سَفَنَهُ** , (S, M, L, K,) aor. ـِ , (M, L, K,) inf. n. سَفْنٌ, (S, M, L,) *i. q.* قَشَرَهُ [i. e. *He divested* or *stripped it of,* or *he stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its outer covering* or *integument,* or *superficial part; he pared it, peeled it,* &c.: and *he,* or *it, pared, peeled, stripped,* or *rubbed, it off;* namely, anything superficial and generally a thing adhering to the surface of another thing]. (S, M, L, K.) Imra-el-Keys says,

* فَجَاءَ خَفِيًّا يَسْفُنُ الأَرْضَ بَطْنُهُ *
* تَرَى التُّرْبَ مِنْهُ لَازِقًا كُلَّ مَلْصَقِ *

[*And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking*]; (S, M, L; but in the S, لَازِقًا and مَلْزَق;) meaning that he came cleaving to the ground in order that the objects of the chase might not see him and flee from him. (S, L.) ___ And *He pared and smoothed it;* as also سَفَّنَهُ [but app. in an intensive sense, or used in relation to several objects]. (M, L.) ___ And سَفَنَتِ الرِّيحُ التُّرَابَ, (M, L,) aor. as above, (L,) and so the inf. n., (M, L,) *The wind reduced the dust to a fine powder:* (M, L:) or سَفَنَتِ الرِّيحُ التُّرَابَ عَنْ وَجْهِ الأَرْضِ [*The wind pared off the dust from the surface of the earth*]. (S, L.) ___ And سَفَنَتِ الرِّيحُ, aor. ـُ , (Lh, M, L, K,) inf. n. سُفُونٌ, (Lh, M, L,) *The wind blew upon the surface of the earth* [app. *removing the dust*]; as also سَفَنَتْ, (Lh, M, L, K,) aor. ـَ . (K.) ___ And السَّفِينَةُ تَسْفُنُ عَلَى وَجْهِ الأَرْضِ *The ship,* or *boat, sticks upon the ground.* (L.)

2 **سَفَّنَ** see the preceding paragraph.

سَفَنٌ *A carpenter's adz,* or *axe,* (L,) or *a large adz* or *axe,* (M, L,) or *a thing* (S, L, K) *of any kind,* (K,) *with which one hews,* or *shapes out,* or *pares, a thing;* as also مِسْفَنٌ : (S, L, K:) or *an adz with which palm-trunks are pared;* as also سَفَرٌ and شَفَرٌ. (ISk, L.) ___ Also *Rough skin,* (S, M, L, K,) *thick,* or *coarse,* (M,) *such as the skins of crocodiles,* (S, L,) *which is put upon the hilts of swords:* (S, M, L:) or the *skin of the fish called* أَطُوم, *which is a rough skin, wherewith whips and arrows are rubbed* [*to smooth them*], *and which is upon the hilts of swords:* (Mgh, L: *) accord. to AHn, (M, L,) *a rough piece of the skin of the* [*lizard called*] ضَبّ, or *of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife:* (M, L, K:) or, as some say, (M, L,) *a stone with which one shapes out,* or *pares, and smooths:* (M, L, K:) sometimes, accord. to Lth, *an iron implement with which one rubs wood so as to smooth it:* (L:) accord. to AHeyth, *a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn* [*to smooth it*]; also called طَرِيدَةٌ. (L in art. طرد.) See an ex. in a verse cited in art. خوف, conj. 5.

سَفُونٌ A wind *that blows upon the surface of the earth* [app. *removing the dust*]; (M, K;) as also سَافِنَةٌ : (K:) or the former, a wind *always blowing:* (L:) and ↓ the latter signifies a wind *as though wiping the surface of the earth;* (A 'Obeyd, L;) or *paring it;* (L;) or [simply] *a wind;* (S;) and its pl. is سَوَافِنُ. (A 'Obeyd, S, L, K.)

سَفِينٌ : see سَفِينَةٌ, in two places.

سَفَانَةٌ The *craft,* or *occupation, of constructing,* (M, L, K,) and *of navigating,* (M, L,) *ships* or *boats.* (M, L, K.)

سَفِينَةٌ *A ship,* or *boat;* (M, L;) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ; (IDrd, S, M, L, Msb;) as though it pared the surface of the water; (IDrd, S, L, Msb;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from سَفْنٌ meaning a carpenter's adz or axe with which he hews &c., and, if so, having the meaning of the measure مَفْعُولَةٌ: (L:) the pl. is سَفَائِنُ and سُفُنٌ (M, L, Msb, K) and [coll. gen. n.] سَفِينٌ : (S, M, L, Msb, K:) the first of these is a regular pl.: (Sb, M, L:) the second is pl. of the third, (Msb,) or it is as though it were pl. of the third: (Sb, M, L:) ↓ the third is anomalous, being of a class proper to created things, as in the instances of تَمْرَةٌ and تَمْرٌ, and نَخْلَةٌ and نَخْلٌ, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of سَفِينَةٌ. (Msb.) [Hence,] السَّفِينَةُ [*The constellation Argo;*] *one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being* سُهَيْلٌ [i. e. *Canopus*], *accord. to Ptolemy, and it is the most remote star from the* سفينة, *in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar* [but what star is meant thereby I know not] *is called* سُهَيْلٌ, *without restriction.* (Kzw.) ___ [Also *An oblong book:* and *a commonplace book:* app. post-classical.]

سَفَّانٌ *A constructor,* or *builder, of ships* or *boats:* (M, L, K:) and *a navigator,* (M, L,) or *a master,* (S, Msb,) *of a ship* or *boat.* (S, M, L, Msb.)

سَفَّانَةٌ *A pearl.* (K.)

سَافِنَةٌ ; pl. سَوَافِنُ: see سَفُونٌ, in two places.

السَّافِنُ *A certain vein in the inner side of the spine, extending lengthwise, with which is united the* نِيَاطٌ [q. v.] *of the heart.* (K.) [Golius and Freytag explain it as meaning the Saphæna: but this is called الصَّافِنُ.]

سِيفَنَّةٌ *A certain bird [found] in Egypt, that*

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does not alight upon a tree without eating all the leaves thereof. (K.)

مِسْفَنٌ : see سَفَنٌ.

سفند

إِسْفَنْدٌ and إِسْفَنْطٌ: see arts. سفد and سفط.

سفنط

سفند See **سفنط**

سفه

1 **سَفِهَ**, (S, MA, Msb,) aor. ـَـ ; (Msb;) and سَفُهَ, [aor. ـُـ ;] (S, Msb;) inf. n. سَفَهٌ and سَفَاهَةٌ (S, MA, Msb, K *) and سَفَاهٌ, (S, MA, K, *) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Msb,) and so is the third; (S;) *He* (a man, S) *was*, or *became, such as is termed* سَفِيه; (S, TA;) [i. e.] *he was*, or *became, unwise, witless*, or *destitute of wisdom* or *understanding*, or [rather] *lightwitted.* (MA.) ___ The phrase سَفِهَ نَفْسَهُ, [of which an instance occurs in the Kur ii. 124, and] to which غَبِنَ رَأْيُهُ and بَطِرَ عَيْشُهُ and أَلِمَ بَطْنُهُ and وَفِقَ أَمْرُهُ and رَشِدَ أَمْرُهُ are similar, was originally سَفِهَتْ نَفْسُ زَيْدٍ [or rather سَفِهَتْ نَفْسُهُ i. e. *Himself*, or *his mind, was*, or *became, lightwitted*, &c.]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سَفَّهَ نَفْسَهُ [*he made himself*, or *his mind, lightwitted*, &c.]: so say the Basrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غُلَامَهُ ضَرَبَ زَيْدٌ: (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سَفِهَ نَفْسَهُ and رَأْيَهُ, (K, TA,) and حِلْمَهُ, (TA,) and سَفُهَ, and سَفَهَ, meaning حَمَلَهُ عَلَى السَّفَهِ [which is virtually the same as سَفَّهَهُ i. e. *he made himself*, or *his mind, lightwitted*, or *unwise*, &c., and in like manner *his judgment*, or *opinion, and he made his gravity*, or *forbearance*, or *the like, to become levity*, or *hastiness*, &c.]: or *he attributed* سَفَهٌ [i. e. *lightwittedness*, &c., *to himself*, or *his mind*, and *to his judgment*, or *opinion*]: or *he destroyed it;* (K, TA;) agreeably with the meaning assigned to سَفِهَ نَفْسَهُ by AO: (TA:) or this means *he held himself in mean*, or *light, estimation;* (MA, and Ksh and Bd in ii. 124;) and *rendered himself low, base*, or *contemptible:* (Bd ibid.:) but Lh says that سَفِهَ نَفْسَهُ, with kesr [to the ف], inf. n. سَفَهٌ and سَفَاهَةٌ and سَفَاهٌ, means حَمَلَهُ عَلَى السَّفَهِ [or

حملها], and is the approved form, and that some say سفه, which is rare: and accord. to J and others, (TA,) when they say سفه نفسه, and رأيه, they do not say it otherwise than with kesr [to the ف], because فعل is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سفه نفسه became transferred from the نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سفه [or lightwittedness, &c.,] was therein; and by rule it should be سفه زيد نفسا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is *he was*, or *became, lightwitted*, &c., *as to his mind;*] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase ضقت به ذرعا, and طبت به نفسا, meaning ضاق ذرعبه and طابت نفسى به: (S, TA:) but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إلّامن سفه نفسه in the Kur [ii. 124] means الّا من سفه فنفسه [*but he who is lightwitted*, &c., *in his mind*], i. e., who becomes سفيه; [the prep.] فى being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إلّا من جهل نفسه, i. e., *but he who is* [*ignorant* or *silly* or *foolish* or] *unreflecting in his mind:* and in like manner, سفه رأيه means جهله [i. e. *he was ignorant*, &c., *in his judgment*, or *opinion*]; and *his judgment*, or *opinion, was unsound, without rectitude:* and سفه نفسه signifies also *he lost himself*, or *his own soul.* (TA.) سفه الحقّ is likewise expl. as meaning سفّه الحقّ [*He made the truth*, or *right, to be foolishness*, or *the like*]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سفهت زيدا meaning سفّهت زيدا [*I pronounced Zeyd lightwitted*, &c.]: or the meaning is جهل الحقّ [*he ignored the truth*, or *right*], and *he did not see it to be the truth*, or *right:* (TA:) or *he regarded the truth*, or *right, as foolishness*, or *ignorance.* (S and TA in art. غمط.) See also 2. ___ سفه عليه

signifies جَهِلَ [i. e., when thus trans. by means of عَلَى, *He feigned ignorance to him*]; as also سَفُهَ, (K, TA,) and تَسَافَهَ. (K.) ___ And سَفِهْتُ نَصِيبِى [and it is implied in the K that one says سَفُهْتُ نَصِيبِى also, but only the former is authorized by the TA,] *I forgot my share,* or *portion.* (Th, K, TA.) ___ And سَفَهَ صَاحِبَهُ, aor. ـُ, *He overcame his companion in what is termed* مُسَافَهَةٌ [inf. n. of 3, q. v.]. (K.) You say, سَافَهَهُ فَسَفَهَهُ. (TA.) ___ سَفِهَتِ الطَّعْنَةُ, (JK, K, TA,) inf. n. سَفَهٌ, (TA,) *The spear-wound,* or *the like, emitted blood which came from it quickly* (JK, K, TA) *and dried up* (وَجَفَّ [in the TK وَخَفَ]): (K, TA:) so in the A. (TA.) ___ سَفِهَ الشَّرَابَ, (S, K,) inf. n. سَفَهٌ, (TA,) *He drank much of the beverage,* or *wine, without having his thirst satisfied thereby.* (S, K, TA.) See also 3. And سَفِهَ المَآءَ *He drank the water immoderately.* (TA.) ___ And سَفِهْتُ and سَفُهْتُ signify شُغِلْتُ, (so in the CK,) in [some of] the copies of the K شَغَلْتُ, but the right reading is شُغِلْتُ [i. e. *I was occupied,* or *busied,* or *diverted* from a thing]: or, accord. to the copies of the K, تَشَغَّلْتُ; but correctly, or شَغَلْتُ [i. e. *I occupied,* or *busied,* or *diverted* from a thing]. (TA.)

2 **سَفَّهَ** see 5. ___ [Hence,] سَفَّهَهُ, inf. n. تَسْفِيهٌ, (S, Msb, K,) signifies جَعَلَهُ سَفِيهًا [i. e. *He,* or *it, made him to be,* or *he pronounced him to be, lightwitted,* &c.]; as also سَفَهَهُ; (K, TA;) on the authority of Akh and Yoo: (TA:) or *he attributed to him what is termed* سَفَهٌ [i. e. *lightwittedness,* &c.]: (S, Msb:) or *he said to him that he was such as is termed* سَفِيهٌ. Msb.) And سَفَّهَ الجَهْلُ حِلْمَهُ *Ignorance made him light, inconstant, unsteady, irresolute,* or *fickle;* syn. أَطَاشَهُ and أَخَفَّهُ. (TA.) See also 1, in three places.

3 **سَافَهَهُ**, (S, MA, K,) inf. n. مُسَافَهَةٌ, (S, KL,) *He acted* [*in a lightwitted manner,*] *foolishly,* or *ignorantly, with him;* (MA, KL;) *showed lightness, levity, weakness of mind, and lack of* حِلْمٌ [or *gravity,* &c.], *with him.* (KL.) You say, سَافَهَهُ فَسَفَهَهُ: see 1, near the end of the paragraph. [سَافَهَهُ in

this instance may mean as above, or may have the meaning here next following.] ___ *He reviled him;* or *he reviled him, being reviled by him;* syn. شَاتَمَهُ: whence the prov., يَجِدْ مُسَافِهًا سَفِيهٌ لَمْ [*A lightwitted person found not a reviler,* or *mutual reviler*]; (K, TA;) mentioned in the S. (TA.) [See also 5.] ___ سافه الدَّنَّ, (S, K,) or الوَطْبَ, (S,) *He sat with* (قَاعَدَ) *the* دنّ [or *wine-jar*], (S, K,) or *the* وطب [or *milk-skin*], (S,) *and drank from it while after while.* (S, K.) And سافه الشَّرابَ *He exceeded the due bounds in respect of the beverage,* or *wine, drinking it without measure;* (K, TA;) as also سَفَهَهُ . (K.) And سَافَهْتُ المآءَ *I drank the water immoderately,* (Lh, TA,) or *without measure.* (A, TA.) [See also 1, near the end of the paragraph.] ___ And سَافَهَتِ النَّاقَةُ الطَّرِيقَ *The she-camel kept to the road,* or *way,* (A, K, TA,) or *took to it,* (A, TA,) *with a vehement pace:* (A, K, TA:) or *was light,* or *agile, in her pace,* or *going.* (TA.)

4 **أَسْفَهْتُهُ** *I found him to be* سَفِيهًا [i. e. *lightwitted,* &c.]. (TA. [There said to be tropical; but I see not why.]) ___ أَسْفَهَكَ ٱللّٰهُ الشَّرابَ *May God make thee to drink of the beverage,* or *wine, without having thy thirst satisfied thereby:* or أَسْفَهَهُ ٱللّٰهُ *God made him,* or *may God make him, to drink without having his thirst satisfied:* (S, accord. to different copies:) or اسفه ٱللّٰهُ فُلَانًا المآءَ *God made,* or *may God make, such a one to drink much water.* (TA.)

5 **تسفّهت الرِّيَاحُ** *The winds became in a state of commotion.* (TA.) ___ تسفّهت الرِّيحُ الشَّجَرَ, (S,) or الغُصُونَ, (K, TA,) and سَفَّهَتِ الرِّيحُ الغُصُونَ, (Ham p. 359,) *The wind made the trees,* (S,) or *the branches,* (K,) *to bend,* or *incline:* (S, K:) and *put the branches in motion:* (K,

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and Ham ubi suprà:) or *ruffled, and put in motion, the branches.* (TA. [There said to be tropical: but see

what is said of the primary signification of سَفَهٌ, below.]) ___ [Hence,] it is said in a prov., فُرَارَةٌ تَسَفَّهَتْ قُرَارَةً *A lamb,* or *kid, made a sheep,* or *goat, to incline* [to silly behaviour]: applied to the old whom the young incites to lightwittedness (السَّفَه) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) ___ تَسَفَّهَهُ عَنْ مَالِهِ *He deluded him,* or *beguiled him, of his property.* (S, K.) ___ تَسَفَّهَ عَلَيْهِ *He acted with* سَفَاهَةٌ [i. e. *lightwittedness,* &c.], or *foolishly, towards him.* (MA.) ___ And تَسَفَّهَتْ عَلَيْهِ signifies أَسْمَعَتْهُ [as meaning *I reviled him*]. (S.) [See also 3.]

6 **تَسَافَهَ عَلَيْهِ** : see 1, in the last quarter of the paragraph. ___ [And تَسَافَهُوا *They behaved in a lightwitted, foolish,* or *ignorant, manner, one with another.* See also 3, which has a similar meaning. ___ And *They reviled one another:* as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] ___ تَسَافَهَ أَشْدَاقُهَا, in a verse of Khalaf Ibn-Is-hák El-Bahránee, [describing swift camels,] means *Their sides of the mouth casting forth their foam, one at another:* like the saying of El-Jarmee,

* تَسَافَهُ أَشْدَاقُهَا بِاللُّغَامِ *

[*Their sides of the mouth casting forth the foam, one at another*]. (TA. [تسافه, there written without any syll. signs, is app. thus, (for تتسافه,) not تُسَافُهُ.])

سَفَهٌ , (S, TA,) as also سَفَاهَةٌ and سَفَاهٌ , (TA,) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies خِفَّةٌ [in its proper sense of *Lightness*], and *motion, commotion,* or *agitation.* (S, TA.) ___ And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally *Lightwittedness,* or *the like;*] the *contr. of* حِلْمٌ; (S, K, TA;) [i. e.] خِفَّةٌ [as meaning *lightness* or *levity, inconstancy, unsteadiness, irresoluteness;* or *lightness* or *levity,* &c., *and hastiness;* for, as is said in the TA in art. رجح, the contr. of حِلْمٌ is described by the terms خِفَّةٌ and عَجَلٌ, like as حِلْمٌ is described by the term ثِقَلٌ]; *and slenderness, shallowness,* or *weakness, of judgment; qualities which deficiency of intellect,* or

understanding, necessarily involves: (Bd in ii. 12, in explanation of سَفَهٌ:) or خِفَّةُ حِلْمٍ [i. e. *slightness of gravity* or *staidness* or *sedateness* or *calmness* &c.]: or جَهْلٌ [i. e. *ignorance,* or *silliness* or *foolishness*]: (K, TA:) all of which explanations are nearly alike: (TA:) or سَفَهٌ is *a deficiency in intellect* or *understanding:* (Msb:) or *a lightness,* or *levity, accidental to a man, arising from joy* or *anger, inducing him to act unreasonably and unlawfully.* (KT.)

سَفَاهٌ : see the next preceding paragraph.

سَفِيهٌ [*Having the quality termed* سَفَهٌ; i. e., accord. to the explanation of the primary signification of the latter, above, *Light;* and *in a state of motion, commotion,* or *agitation:*] applied to a camel's nose-rein, (S, K,) *light:* (S:) or *quivering;* (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-rRummeh says,

* عَلَى ظَهْرِ مِقْلَاتٍ سَفِيهٍ جَدِيلُهَا *

i. e. [*Upon the back of a she-camel that had brought forth but once and not conceived after,*] *whose nose-rein was light.* (S. In the TA, زِمَامُهَا is here put in the place of جَدِيلُهَا.) And one says also نَاقَةٌ سَفِيهَةُ الزِّمَامِ, (K, TA,) meaning [*A she-camel whose nose-rein is light,* or *quivering:* or] *light,* or *agile, in pace* or *going.* (TA: in which this, also, is said to be tropical.) ___ Also *Lightwitted; light of intellect* or *understanding;* (TA;) *deficient in intellect* or *understanding;* (Msb;) *ignorant;* (Mujáhid, K, TA;) *weak; foolish, stupid, unsound in intellect* or *understanding, dull therein,* or *having little,* or *no, intellect,* or *understanding;* (Mujáhid, TA;) and سَافِهٌ , also, [which is syn. with سَفِيهٌ in all the senses mentioned above,] is expl. by IAar as having this last meaning of *foolish, stupid,* &c.: (TA:) the fem. is سَفِيهَةٌ: (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سُفَهَآءُ, (Msb, K, TA,) and of both, سُفَاهٌ, and of the fem., سَفِيهَاتٌ also and سَفَائِهُ and

سفَّه. (K, TA.) In the Kur ii. 282, سفيها means, accord. to Ibn-'Arafeh, *Ignorant of the ordinances,* or *statutes; one who does not dictate well, and knows not what dictation is;* for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, *ignorant or* صغير [meaning *under the age of puberty*]; not ignorant of dictating, as Lh asserts it to mean, because it is added, or not able to dictate, himself: this, says Er-Rághib, denotes سفه in respect of worldly matters: in the Kur lxxii. 4, سفيهنا denotes سفه in religion. (TA.) In the Kur iv. 4, the pl. السُّفَهَآء is said to mean *Women, and young children;* because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed السُّفَّه and السُّفَهَآء: (Lh, TA:) Az, also, says that a woman is termed سفيهة because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) ___ ثوب سفيه *A garment,* or *piece of cloth, badly woven; thin, flimsy, unsubstantial,* or *scanty in the yarn.* (K, * TA.)

سفاهة : see سفه.

سافه : see سفيه. ___ Also, applied to a man, *Vehemently thirsty:* and so ساهف. (Az, TA.)

واد مسفه *A valley filled* [*with water*]: (K, TA:) as though it exceeded the due bounds, and became such as is termed سفيه: imagined to be from أسفهته signifying I found him to be سفيه. (TA.)

طَعام مسفهة , (K, TA, in the CK [erroneously] مسفه,) as also مسهفة, (TA,) *Food that incites* [in the CK يتعب is erroneously put for يبعث] *to the drinking of much water.* (IAar, * K, TA.)

مسافه act. part. n. of 3, q. v.

سفو

1 **سَفَا** , (S, M,) aor. يَسْفُو, inf. n. سُفُوٌّ, (S, TA,) like عُلُوٌّ, (TA,) or سَفْوٌ, (so accord. to a copy of the M,) *He was quick,* or *swift,* in walking, or going, and in flying. (S, M.) سَفَتِ الرِّيحُ التُّرَابَ, (S, M, Mgh, K,) aor. تَسْفِي, (S, K,) inf. n. سَفْيٌ, (S, M,) *The wind raised the dust,* or *made it to fly, and carried it away,* or *dispersed it;* (S, Mgh, K;) and *cast it:* (Mgh:) or *bore it, carried it,* or *carried it away;* (M, K;) as also أَسْفَتَهُ , (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAar mentions سَفَتِ الرِّيحُ and أَسْفَتْ, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and سَافَتِ الرِّيحُ التُّرَابَ occurs in the M and L in art. سنف:] and تَسْفِي بِهِ, relating to the wind and the dust, also occurs; the ب being redundant, or added because the verb implies the meaning of رمت [which is trans. by means of ب]. (Mgh.) ___ And سَفَتِ الرِّيحُ *The wind blew;* as also أَسْفَتَ . (IAar, TA.) And سَفَتْ عَلَيْهِ الرِّيَاحُ [*The winds blew upon him,* or *it*]. (Z, TA.) ___ And سَفَى التُّرَابُ, aor. يَسْفِى, [*The dust,* or *earth, poured down,*] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is سَفَى.]) انْهَالَ: see سَفًا, below. سَفِيَتْ يَدُهُ *His hand became much cracked,* or *chapped,* (K, TA,) in consequence of. work. (TA.) And سَفِىَ, [aor. يَسْفَى,] inf. n. سَفًا and سَفَآءٌ, *He was,* or *became, lightwitted;* or *unwise, witless,* or *destitute of wisdom* or *understanding; i. q.* سَفِهَ, inf. n. سَفَهٌ and سَفَاهٌ; (M, K;) as also اسفى . (Az, K.)

3 **سَافَتِ الرِّيحُ التُّرَابَ** : see 1. سَافَاهُ, (S, K,) inf. n. مُسَافَاةٌ and سِفَآءٌ, *i. q.* سَافَهَهُ [*He acted in a lightwitted manner, foolishly,* or *ignorantly, with him*]. (S, K.) And *He treated him medically,* or *curatively:* (K:) from سِفَآءٌ. (TA. [But see سِفَآءٌ, below.])

4 اسفى *He took for himself a mule such as is termed* سَفَوآء, i. e. *quick* [&c.]. (K.) أَسْفَتْ said of the wind, intrans. and trans.: see 1, in two places. اسفى said of corn, *It became rough,* or *coarse, in the extremities* [or *awn*] *of its ears.* (S, K.) ___ اسفت said of بُهْمَى [or barley-grass], *It let fall its* سَفَا [or *prickles,* or *awn,* or *extremities*]. (M, K.) ___ And اسفى said of a man, *He took the prickles* [or *awn* or *extremities*] *of the* بُهْمَى [or *barley-grass*]. (TA.) Also, said of a man, *He removed dust,* or *earth,* (سَفًا, TA) *from one place to another.*

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(Az, K.) And اسفت said of a she-camel, *She became lean,* or *emaciated,* (K,) *so that she was like the* سَفَا [or *prickles of barley-grass*]. (TA.) See also 1, last sentence. اسفاه *It* (an affair, or event, M) *incited him* (a man, K) *to unsteadiness, and levity.* (M, K.) ___ And hence, perhaps, (M,) اسفى به *He did evil* or *ill,* or *acted ill, to him,* or *with him,* (M, K,) i. e., his companion. (M.)

8 استفى وجهه *i. q.* اصطَرَفَهُ, (Sgh, K,) i. e. *He turned away his face.* (TK.)

سَفًا *Lightness, thinness,* or *scantiness, in the hair of the forelock,* (S, M, Mgh, K,) of the horse, in which it is discommended, (S, * Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or *shortness, and scantiness, of the forelock:* accord. to Th, it is سَفَآءٌ, with medd: which is metaphorically used by a poet as meaning *scantiness* in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is سَفِىَ, said of a horse, as meaning *He was,* or *became, light, thin,* or *scanty, in the forelock.*] ___ And, accord. to IAar, *A whiteness* [or *a tinge thereof*] *in the hair* [of a horse]: particularly said by him in one place to be such as is termed أَدْهَم, and such as is أَشْقَر. (M, in art. سفو.) Also, [but more properly written سَفًى, the last radical in this case being ى,] *Dust,* or *earth;* (S, M, K;) and so سَافٌ: (TA:) or this is applied to earth, or dust, [as meaning *pouring*

down,] from سَفَى التُّرَابُ [expl. above]: (Ham p. 454:) the former signifies *dust,* or *earth,* though not raised and carried away, or dispersed, by the wind: or, accord. to the T, *whatever is raised and carried away,* or *dispersed, by the wind:* (TA:) accord. to IAar, *dust,* or *earth, taken forth from a grave* or *a well:* (M:) سَفَاةٌ is a more special term, (S,) the n. un., (M,) سَفَاةٌ مِنْ تُرَابٍ signifying *a collection* (كُبَّةٌ) *of dust,* or *earth.* (Ham p. 810.) Also *Any kind of tree having prickles,* or *thorns:* (K: [but this seems to have been erroneously taken from what here follows:]) the *prickles* [or *awn* or *beard*] *of* بُهْمَى [or *barley-grass*], (S, M,) and *of the ears of corn,* [*of wheat* or *barley,* (TA in art. خدش,)] and *of anything having prickles:* accord. to Th, the *extremities of* بُهْمَى: n. un. سَفَاةٌ, as above. (M.) Also *Leanness,* or *emaciation,* (K, TA,) *in consequence of disease.* (TA.) It is also an inf. n. of سَفِىَ as syn. with سَفِهَ, expl. above. (M, K.)

سَفَآءٌ : see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying *A stopping, stopping short,* or *ceasing,* of the she-camel's milk: and ISd cites [in the M, after Th], from a poet, the phrase فِى أَلْبَانِهِنَّ سَفَآءُ [ending a verse,] referring to [she-camels such as are termed] قَلَائِص: but Az relates it differently, فِى أَلْبَابِهِنَّ with ب [in the place of ن]; saying that سَفَآءٌ means *lightness,* or *levity,* in anything; and *ignorance;* and that the phrase, as he cites it, means *in whose faculties of understanding is lightness.* (TA.) [See 1, last sentence: and] see also what next follows.

سَفَآءٌ , accord. to the K, signifies *A medicine,* or *remedy:* [see 3, last signification:] but this requires consideration; for it is said in the M, [السَّفَآءُ signifies *unsteadiness,* and *levity;* and IAar says,] السَّفَآءُ from السَّفِىُّ is like الشَّقَآءُ from الشَّقِىُّ. (TA.)

سَفِىٌّ Dust *raised,* or *made to fly, and carried away,* or *dispersed, by the wind;* (S, K;) and (K) so سَافٍ , (M, K,) *i. q.* مَسْفِىٌّ ; a possessive epithet, or of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (M.

[See another explanation of سَافٌ voce سَفًا, from the Hamáseh. Freytag explains both سَفًى and سَافٌ, as on the authority of the K, as epithets applied to the wind, not to the dust.]) ___ Also *Clouds;* [app. as being driven by the wind;] syn. سَحَابٌ. (S.) And *i. q.* سَفِيهٌ [*Lightwitted,* &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that سَافٌ is *syn. with* سَافِهٌ, which is *syn. with* سَفِيهٌ.]

سَفَّآءٌ : see مُسَفٌّ.

سَافٌ : fem. سَافِيَةٌ, pl. سَوَافٍ: see this last in the next paragraph: ___ and for the first, see سَفًا: and سَفًى, first sentence. See also سَفًى again, last sentence.

سَافِيَآءُ *Dust,* syn. غُبَارٌ: (M, K:) or *dust* (تُرَابٌ) and *dry herbage* or *the like:* (Ham p. 445:) or *dust* (تُرَابٌ) *with the wind:* (M:) or *wind that bears,* or *carries,* or *carries away, dust,* (M, K, TA,) *much, upon the surface of the earth, impelling it against men:* (TA, and in like manner in the Ham ubi suprà:) and رِيَاحٌ سَوَافٍ, (TA,) pl. of رِيحٌ سَافِيَةٌ, (Ham ubi suprà,) *winds that raise the dust,* or *make it to fly, and carry it away,* or *disperse it:* you say, لَعِبَتْ بِهِ السَّوَافِى [*The winds raising the dust,* &c., *made sport with him,* or *it*]. (TA.) ___ [Also *Tracks,* or *streaks, upon a pool put in motion by the wind:* so says Freytag; but he names not any authority for this.]

أَسْفَى applied to a horse, (As, S, M, Mgh,) *Light, thin,* or *scanty, in the hair of the forelock:* (As, S, M, Mgh, K:) or *short and scanty therein:* fem. سَفْوَآءُ: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سَفًا:)] one says فَرَسٌ أَسْفَى and بَغْلَةٌ سَفْوَآءُ: (Mgh:) [or,] accord. to As, أَسْفَى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means *quick,* or *swift:* (S:) or بَغْلَةٌ سَفْوَآءُ signifies *a she-mule that is quick,* or *swift,* (S, M, A, K, TA,) *like the wind,* (A, TA,) *active,* or *light,* (S,) *of middling make, compact and strong in the back;* (M, TA;) and in like manner سَفْوَآءُ is applied to a wild she-ass. (M.) ___ Accord. to IAar, الأَسْفَى applied to the horse signifies الَّذِي تَنْزِعُهُ شَعْرَةٌ بَيْضَآءُ [app. meaning

Distinguished by some white hairs, though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or *having that whiteness of the hair which is termed* سَفًا [expl. above], which is particularly said by him in one place to be in such as is termed أَدْهَم, and such as is أَشْقَر: and the fem. in this sense also is as above. (M.) ___ One says also رِيحٌ هَوْجَآءُ, meaning *A swift wind;* like as one says مُسْفٍ. (TA.)

مُسْفٍ [and, accord. to Golius, سَفَّآءٌ , mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] *A calumniator,* or *slanderer.* (K.)

مَسْفِىٌّ : see سَفِىٌّ.

سفی

سفو See **سفی**

سقب

1 **سَقَبَ** , aor. ـَـ , inf. n. سَقَبٌ, *He,* or *it, was,* or *became, near.* (Msb.) سَقَبٌ is syn. with قُرْبٌ. (S, A, K.) You say, سَقَبَتْ داره, (S, and so in the K accord. to the TA,) with kesr [to the ق], (S,) [inf. n. as above;] or سَقَبَتْ, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سَقْبٌ, (so in my copy of the Mgh,) or سُقُوبٌ; (K;) [but I believe the verb to be correctly سَقِبَتْ, like its syn. صَقِبَتْ, and the inf. n. to be correctly سَقَبٌ, and perhaps سُقُوبٌ also;] *His house was near;* (S, Mgh, K;) as also أَسْقَبَتْ . (S, K.) It is said in a trad., الجارُ أَحَقُّ بسَقَبِه, meaning [*The neighbour has a better,* or *the best, claim* to pre-emption] *by reason of his being near:* (S, * A, Msb:) or the ب is a connective of احقّ with its complement, (Mgh, Msb,) not to denote a cause, (Mgh,) and بسقبه is expl. as meaning بالشُّفْعَة; (Mgh, Msb;) i. e. *the neighbour has a better,* or *the best, claim to* الشُّفْعَة [or *pre-emption*], when his house is contiguous: (Mgh:) IAth says that it is adduced as an evidence that الشُّفْعَة belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجار as meaning *the partner,* or *sharer:* or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA. [See also another reading (بصَقَبِه), and explanations thereof, in art. صقب.])

4 **اسقبه** *He made him,* or *it, to be near:* (K:) or اسقب داره *he made his house to be near.* (S.) [And so with ص.] See also the paragraph above. أَسْقَبَتْ is also said of a she-camel, meaning *She brought forth mostly males.* (A, * TA.) [And اسقب *He got,* or *got mostly, male offspring.*] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)

* وَكَانَتِ العِرْسُ الَّتِى تَنَخَّبَا *

* غَرَّآءَ مِسْقَابًا لِفَحْلٍ أَسْقَبَا *

[*And the wife whom he chose was generous,* or *noble,* or *fair, one that brought forth,* or *brought*

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forth mostly, male offspring, to a male that begot, or *begot mostly, such offspring,*] the last word is a verb, in the pret. tense, not an epithet applied to فحل. (S, * TA. [In the former, only the second hemistich is cited.])

6 تساقبت أَبْيَاتُهُمْ was probably used as meaning *Their tents,* or *houses, were near together:* see the part. n. of this verb below.]

سَقْبٌ The *young one of a camel:* or, *when just brought forth:* (K:) or only the *male young one of a camel:* (S, K:) [see also صَقْبٌ:] when a she-camel has brought forth her young one, the latter, when just born, is called سَلِيلٌ, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called سَقْبٌ: (As, TA:) the female is not called سَقْبَةٌ, (S, K,) but حَائِلٌ: (S:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's Chrest. Arabe, 2nd ed., ii. 358: and see سَقْبَةٌ below:] the pl. is أَسْقُبٌ [a pl. of pauc.] and سِقَابٌ and سُقُوبٌ and سُقْبَانٌ. (K.)

* أَذَلُّ مِنَ السُّقْبَانِ بَيْنَ الحَلَائِبِ *

[*More vile than the male young ones of camels among the milch camels*] is a prov. [from a verse of Keys Ibn-El-Khateem]. (TA.) ___ *Tall:* (K: [see also سَكْبٌ:]) or anything *tall, together with plumpness;* or *fatness, softness, thinness of the skin, and plumpness.* (S. [See also صَقْبٌ.]) Applied to a branch, *Juicy, thick, and long:* (Az, TA: [and so صَقْبٌ:]) or anything of the like kind *full*

and complete. (ADk, TA.) In the following verse, cited by Sb,

* وساقيين مثل زيد وجعل *

* سقبان ممشوقان مكنوزا العضل *

سقبان signifies طويلان [*tall*], and is also written صقبان: (Sh, TA:) [so that the meaning may be, *And two waterers, or givers of drink, like Zeyd and Jo'al:* they being *two tall persons, light of flesh, compact in the muscles:* I suppose هما to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted مكنوزا for منكوزا, the reading in the TA, doubtless a mistranscription:] or it is for مثل سقبين [meaning *like two male young ones of camels*]. (L, TA.) ___ And The *pole of a* [*tent such as is called*] خباء; (S, K;) as also سقيبه : and so صقب: (S:) pl. of the first سقبان. (K.)

سقب inf. n. of سقب [q. v.]. (Msb.) See also ساقب, in three places.

سقبة The *female foal of a wild ass.* (S, K, * TA.) ___ [See also سقب, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

سقاب *A bit of cotton which a woman afflicted* (K, TA) *by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face,* (TA,) *used to make red with her blood,* (K, TA,) i. e. *her own blood,* (TA,) *and put upon her head, making its extremity to protrude from a hole,* or *rent, of her* قناع [or *head-covering*], *in order that people might know her to be so afflicted.* (K, * TA.)

سقوب a pl. of سقب [q. v.]. (K.) ___ Also The *hind legs* of camels: (IAar, K:) pronounced also with ص. (IAar, TA in art. صقب.)

سقيب : see ساقب.

سَقِيبَةٌ : see سَقْبٌ, last sentence. ___ Also *A baker's kneading-board:* or *his rolling-pin.* (MA.)

سَاقِبٌ [in the CK ثاقب] *Near;* (A, Msb, K;) and likewise with ص; (A;) as also سَقِيتٌ (Msb) and سَقَبٌ, [likewise pronounced with ص,] (Mgh, K, * TA,) for ذُو سَقَبٍ, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and مُسْقَبٌ. (K, * TA.) You say مَكَانٌ سَاقِبٌ *A near place:* (A:) and مَنْزِلٌ سَقَبٌ and مُسْقَبٌ *a near place of alighting* or *abode:* (K, * TA:) and دَارِسَقَبٌ مِنْ دَارِهِ *My house is near his house.* (Mgh.) ___ Also *Distant:* (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

* تَرَكْتَ أَبَاكَ بِأَرْضِ الحِجَازِ *
* وَرُحْتَ إِلَى بَلَدٍ سَاقِبِ *

[*Thou leftest thy father in the land of El-Hijáz, and wentest to a distant country*]. (MF, TA.)

سَوْقَبٌ A man *tall and slender.* (Suh, TA.)

أَسْقَبُ or أَصْقَبُ, occurring in a trad., accord. to different relaters, *Nearer* [and *nearest*]. (TA in art. صقب.)

مُسْقَبٌ : see سَاقِبٌ, in two places.

مَسْقَبٌ The *dam of a* سَقْبٌ [q. v.]; as also مَسْقَابٌ : (K:) [or] the latter signifies a she-camel *that usually brings forth males.* (S.)

مَسْقَابٌ : see what next precedes: and see a verse cited above, conj. 4.

أَبْيَاتُهُمْ مُتَسَاقِبَةٌ *Their tents,* or *houses, are near together.* (K.)

سقر

1 سَقَرَ الشَّمْسُ , (S,) aor. ـُ , inf. n. سَقْرٌ, (TA,) *The sun scorched,* or *burned, him, altering the colour of his complexion and shin,* (S, * TA,) *and pained him,* or *pained his brain by its heat:* (TA:) *melted and heated him,* or *it.* (TA.) And سَقَرَتْهُ النَّارُ *The fire altered the colour of his skin;* or *scorched his skin, and altered its colour;* as also صَقَرَتْهُ. (Bd in liv. 48.)

سَقْرٌ The *heat, and hurtful action, of the sun.* (K.)

سَقَرُ *Hell:* (S, K:) one of the [proper] names thereof: (S:) Aboo-Bekr says, There are two opinions respecting this word: some say, that *the fire of the world to come* is thus called, and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from سَقَرَتْهُ الشَّمْسُ, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

سَقَرَاتٌ The *vehemence of the stroke* of the sun. (S.)

مُسْمَقِرٌّ A day *vehemently hot.* (S in this art., and K in art. سمقر.) This is its proper place. (TA.)

سقرقع

سُقُرْقَعٌ , an arabicized word from سُكُرْكَه, (S, K,) [or سُكُرْگَهْ, so written in Persian,] *A certain beverage,* (O, K,) *the wine of the Abyssinians,* (S,) *made from* ذُرَة [or *millet*]: (S, K:) or *a certain beverage of the people of El-Hijáz, from barley and* [*other*] *grains; to which they have become addicted:* (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like ذُرَحْرَحٌ. (TA.) [See also سُكُرْكَةٌ, and مِزْرٌ, and غُبَيْرَآءُ.]

سقط

1 **سَقَطَ** , (S, M, &c.,) aor. ـُ , (M, MS,) inf. n. سُقُوطٌ (S, M, Mgh, Msb, K) and مَسْقَطٌ, (S, K,) *It fell; fell down; dropped; dropped down; tumbled down;* (M, Mgh, Msb, K;) *upon the ground;* (Mgh;) or *from a higher to a lower place;* (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. هور;) and of a جُرْف [q. v.]: (Msb and TA in that art.:) [and often used by anatomists and physicians, as meaning *it delapsed; it slipped,* or *fell, down:*] and اسَّاقَطَ [originally تَسَاقَطَ] signifies the same; (K;) as in the phrase in the Kur [xix. 25], تَسَّاقَطْ عَلَيْكِ رُطَبًا جَنِيًّا, or يَسَّاقَطْ, accord. to different readings, *It,* namely the palm-tree (نَخْلَة) accord. to the former reading, and the trunk (جِذْع) accord. to the latter reading, *shall drop upon thee with fresh ripe dates, plucked;* رطبا جنيا being transferred from its proper place, and used as a specificative; the meaning being, يَسَّاقَطْ رُطَبُ الجِذْعِ: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, سَقَطَ فُلَانٌ مُغْشِيًّا عَلَيْهِ [*Such a one fell down in a swoon*]. (TA.) And مَنْ نَازَعَ أَطْوَلَ مِنْهُ سَقَطَ الشَّغْزَبِيَّةَ [*He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other*]. (TA.) ___ سَقَطَ الوَلَدُ مِنْ بَطْنِ أُمِّهِ, (Kh, S, Msb, K,)

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inf. n. سُقُوطٌ, (Msb,) *The child,* or *fœtus, came forth* [or *fell*] *from the belly of its mother* (Msb, K) *abortively,* or *in an immature,* or *imperfect, state,* (Msb,) or *dead,* (A,) *but having the form developed,* or *manifest:* (Msb:) you do not say وَقَعَ (Kh, S, Msb, K) unless the child is born alive. (A, TA.)

___ سُقِطَ فيده, and أُسْقِطَ فى يده, (Fr, Zj, S, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahyà [i. e. Th], (S,) [lit. *There was a falling,* and *there was a making to fall, upon his hand;* i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] *he repented,* (Fr, Zj, S, M, K,) *of what he had done; and grieved for,* or *regretted, an act of inadvertence;* (Zj, M;) or, *and became confounded,* or *perplexed, and unable to see his right course:* (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) *he slipped; fell into an error,* or *a fault; committed a mistake.* (M, K.) Hence the saying in the Kur [vii. 148], وَلَمَّا سُقِطَ فى أَيْديهم *And when they repented:* (S:) or *struck their hands upon their hands, by reason of repentance;* accord. to AAF: (M:) or *repented greatly;* because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bd:) the phrase was not known to the Arabs before the time of the Kur-án: (O:) it has also been read سَقَطَ فى ايديهم, (Akh, S, M,) as though النَّدَمُ were understood; (Akh, S;) i. e. سَقَطَ النَّدَمُ; like as you say, قَدْ حَصَلَ فى يده من هٰذَا مَكْرُوهٌ, likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) ___ سَقَطَ القَمَرُ *The moon set:* and in like manner النَّجْمُ [*the star,* or *asterism;* generally meaning *the Pleiades;* and when this is the case, the phrase in most instances means *the Pleiades set at dawn:* see مَسْقَطٌ]. (Mgh, TA.) ___ سَقَطَ الرَّجُلُ *The man died.* (TA.) ___ [And *The man tottered* by reason of age.] You say of an old man, سَقَطَ من الكبر [*He tottered by reason of age*]. (S in art. ___.) درهم سَقَطَ إِلَىَّ القومُ, (M, K,) inf. n. سُقُوطٌ, (TA,) *The people,* or *company of men, alighted at my abode:* (M, K, TA:) *they came to me.* (TA.) سَقَطَ إِلَى جيرانٍ لَهُ, occurring in a trad., means *He came to some neighbours of his, and they gave him refuge, and protected him.* (M, TA.) And it is said in a postclassical prov., حيثما سَقَطَ لَقَطَ [*Wherever he alights he picks up* something]: applied to him who practises evasions, shifts, artifices, or the like. (Meyd, and Har p. 660.) ___ سَقَطَ عَلَى ضَالَّته *He stumbled*

upon, lighted on, or *became acquainted with, the place of his stray,* or *lost, beast; he lighted on his stray,* or *lost, beast.* (TA.) Mohammad said to El-Hárith Ibn-Hassán, on the latter's asking him respecting a thing, عَلَى الخَبِيرِ سَقَطْتَ *On the possessor of knowledge thou hast lighted:* and this is a prov. current among the Arabs. (TA.) And it is said in a prov.,

* سَقَطَ العَشَآءُ بِهِ عَلَى سِرْحَانٍ *

[*The evening-meal,* or *supper,* (i. e. the seeking for it,) *made him to fall,* or *light, upon a wolf:* or سرحان, as is said in a copy of the S, is here the name of a certain man: see also art. سرح]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) ___ سَقَطَ also signifies *He descended* [*from the place which he occupied*], *and his place became vacant.* (TA.) And you say, سَقَطَ فُلَانٌ مِنْ مَنْزِلَتِهِ [*Such a one fell from his honourable station*]. (TA.) And سَقَطَ فُلَانٌ مِنْ عَيْنِى [*Such a one fell from the place which he held in my regard*]. (TA.) سَقَاطَةٌ, as an inf. n., meaning The *being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself,* [as though its verb were سَقُطَ,] is a mistake, although it has been used, for the purpose of assimilation, coupled with وَقَاحَةٌ. (Mgh.) ___ [Also, *He dropped off; fell behind: he,* or *it, remained behind,* or *in the rear.* See سَقَطَ عَنِ الطَّرِيقِ ___.] سَاقِطٌ [*He deviated from the road*]. (IAar, TA in art. سقط ___.) فجر فِى كَلَامِهِ, (M, K,) and بِكَلَامِهِ, (TA,) inf. n. سُقُوطٌ; (M, TA;) and أَسْقَطَ فِى كَلَامِهِ; (S, TA;) *He committed a mistake in his speech.* (M, K, TA.) And تَكَلَّمَ فَمَا سَقَطَ بِكَلِمَةٍ, (M, TA,) and مَا أَسْقَطَ كَلِمَةً, and مَاأَسْقَطَ فِى كَلِمَةٍ, (M, K,) *He spoke, and did not commit a mistake in a word.* (M, K, TA.) And تَكَلَّمَ بِكَلَامٍ فَمَا سَقَطَ بِحَرْفٍ, and مَا أَسْقَطَ حَرْفًا, [held by him on whose authority it is mentioned to mean *He spoke speech, and did not drop a letter,* or *a word;* for this is] said by Yaakoob to be like دَخَلْتُ بِهِ and أَدْخَلْتُهُ, &c. (S.) ___ سَقَطَ ذِكْرُهُ [*The mention of him,* or *it, was,* or *became, dropped, left out,*

or *omitted*]. (TA, passim.) And سَقَطَ الرَّجُلُ *The man's name fell out,* or *became dropped, from the register of soldiers* or *pensioners.* (TA.) ___ سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الأَمْرِ [*His power fell short of the attainment* or *accomplishment, of the affair.*] (TA in art. سقط [___.) ذرع, inf. n. سُقُوطٌ, likewise signifies *It* (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.,) *became null, annulled, void, of no force,* or *of no account; as though it fell to the ground,* or *became dropped;* whence سَقَطَ حُكْمُهُ, by which phrase بَطَلَ, q. v., is expl. in the Msb.] You say, سَقَطَ الفَرْضُ [*The assigned,* or *appointed, gift,* or *soldier's stipend* or *pay, became annulled*], meaning سَقَطَ طَلَبُهُ والأَمْرُ بِهِ [*the demand for it and the order for it became dropped*]. (Msb.) And إِذَا صَحَّتِ المَوَدَّةُ سَقَطَتْ شُرُوطُ الأَدَبِ وَ التَّكْلِيفِ [*When love,* or *affection, is free from imperfection, the conditions of politeness and constraint become annulled*]. (TA.) And سَقَطَتْ خَطَايَاهُ *His sins fell* [*from him*]; *went away;* or *departed.* (TA in art. سقط ___.) خر, (M, K,) aor. ـُ , inf. n. سُقُوطٌ, (M,) *The heat fell* [like as one says of rain]; (M, K;) *it befell;* (TA;) *it came.* (K.) But سَقَطَ عَنَّا الحَرُّ *The heat left us* or *quitted us:* (IAar, M, K:) as though the verb had two contr. significations. (M, K. *) ___ سَقَطَ الحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ [*Discourse fell from thee to him, and from him to thee*]: (M:) or سَقَطَ مِنْ كُلٍّ عَلَى الآخَرِ [*it fell from each to the other*]. (K.)

3 **ساقطه**, (S, M, K,) inf. n. مُسَاقَطَةٌ and سِقَاطٌ, (M, K,) *i. q.* أَسْقَطَهُ [q. v.]: (K:) or *he made it to fall, fall down, drop, drop down,* or *tumble down, in consecutive portions* or *quantities;* syn. تَابَعَ إِسْقَاطَهُ [in the CK اِسْقَاطَهُ]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the S; but in one copy of the S, the former only is mentioned.) A poet says, (S, M,) namely Dábi Ibn-El-Hárith ElBurjumee, (TA,) describing a [wild] bull and the dogs, (S,)

* يُسَاقِطُ عَنْهُ رَوْقُهُ ضَارِيَاتِهَا *

* سِقَاطَ حَدِيدِ الْقَيْنِ أَخْوَلَ أَخْوَلَا *

[*His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes* sparks *to fall consecutively, scattered about*]. (S, M.) ___ ساقط الخَيْلَ *He* (a horse) *outstripped the* [other] *horses:* (TA:) [as though he made them to drop behind him, one after another.] ___ ساقطه الحَديثَ, (M, K,) inf. n. سِقَاطٌ (S, M, A) and مُسَاقَطَةٌ, (TA,) [*He discoursed with him alternately;*] *discourse fell* (سَقَطَ) *from each of them to the other,* (M, K,) *so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed:* (S, K:) or *he discoursed to him telling him thing after thing.* (A, TA.) ___ كَانَ يُسَاقِطُ ذٰلِكَ عَنْ رَسُولِ ٱللّٰهِ *He used to relate that from the Apostle of God amid his discourse;* as though he mixed his discourse therewith. (TA, from a trad.) ساقط الفَرَسُ العَدْوَ, (M, K,) inf. n. سِقَاطٌ, (S, M, K,) *The horse came* [*running*] *in a slack,* or *languid, manner:* (S, * M, K, TA:) or سِقَاطٌ in a horse is the *incessantly having the foot wounded and made to bleed by stones,* or *hurt thereby.* (A, TA.) You say also فَرَسٌ رَيِّثُ السِّقَاطِ *A horse slow in running.* (TA.) ___ ساقط الرَّجُلُ, inf. n. سِقَاطٌ, *The man failed of attaining to the condition of the generous,* or *noble.* (TA.)

4 **اسقطه** *He made it to fall, fall down, drop, drop down,* or *tumble down; threw it down; dropped it; let it fall;* (S, * M, Mgh, Msb;) *upon the ground;* (Mgh;) or *from a higher to a lower place.* (Msb.) See also 3, first sentence. ___ أَسْقَطَتْ, (S, Mgh, O, Msb, K,) or اسقطت وَلَدَهَا, (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying أَسْقَطَتْ سِقْطًا, nor do they say, أُسْقِطَ الوَلَدُ, (Msb, MF,) or the lawyers use these last two phrases, but they are not Arabic,

(Mgh,) or a phrase like the last, i. e. أُسْقِطَتِ الأَجِنَّةُ, occurs in an Arabic verse, (TA,) *She* (a pregnant female, Mgh, Msb, or a woman, M, B, and so in a copy of the S, or a camel or other animal, as in some copies of the S and in the O, or, accord. to El-

Kálee, only said of a woman, like as اجهضت is only said of a she-camel, TA,) *cast her young one,* or *fœtus* or *her young; brought forth her young one,* or *fœtus,* or *her young, abortively,* or *in an immature,* or *imperfect, state,* (S, * M, Msb, K, B,) or *dead,* (Mgh,) *but having the form developed,* or *manifest.* (Mgh, Msb.) ___ أُسْقِطَ فِى يَدِه: see 1. ___ اسقطه السُّلْطَانُ [*The Sultán made him to fall,* or *degraded him,* مِنْ مَنْزِلَتِه *from his honourable station*]. (TA.) ___ [اسقط also signifies *He dropped, left out,* or *omitted,* a letter of a word, a word of a phrase, &c.] You say, اسقط حرفًا, and كَلِمَةً, and فِى كَلِمَةٍ, and فكَلَامِه: see 1. And اسقط الفَارِضُ اسْمَهُ *The appointer,* or *registrar, of the stipends of soldiers or pensioners dropped, left out,* or *omitted, his name.* (TA.) ___ [Also *He,* or *it, annulled; made,* or *rendered, null, void, of no force,* or *of no account; he rejected;* said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.; of any of these you say, اسقطه, and اسقط حُكْمَهُ: see an ex. voce هَدَرَ: and see 1, near the end of the paragraph. Hence,] اسقط مِنَ الثَّمَنِ كَذَا *He abated of the price so much;* syn. حَطَّ. (Mgh and Msb in art. اسقطه ___.) حط is erroneously put in the K, in one instance, for استسقطه. (TA.) See 5. أَسْقَطُوا لَهُ بِالكَلَامِ *They reviled him with evil speech.* (TA.)

5 **تسقّطه** *He sought his mistake,* or *error:* (S, K, TA:) *he strove,* or *laboured, to make him commit a mistake,* or *an error;* or *to make him lie;* or *to make him reveal what he had to tell;* (M, K, TA;) as also استسقطه ; (M, TA;) in the copies of the K, أَسْقَطَهُ , which is a mistake. (TA.) ___ تسقّط

الخبر *He took,* or *received, the news,* or *information, by little and little;* (K, TA;) *thing after thing:* mentioned by Aboo-Turáb, on the authority of Abu-l-Mikdám EsSulamee. (TA.)

6 **تساقط** : see its variation اسَّاقَطَ in 1; first sentence. ___ *It fell in consecutive portions* or *quantities* [like the leaves of a tree, &c.; *by degrees; gradually*]. (M, K.) A poet says,

* كَنَجْمِ الثُّرَيَّا وَأَمْطَارِهَا *
* ويومٍ تَسَاقَطُ لَذَّاتُه *

i. e. [*Many a day*] *of which the pleasures come one thing after another;* [such a day being *like the asterism of the Pleiades, and* the pleasures thereof like *its rains;*] meaning the abounding of its pleasures. (TA.) And you say, تَسَاقَطَ إِلَيَّ خيرُ فُلَانٍ [*The wealth of such a one fell,* or *came, to me, one thing after another*]. (TA.) ___ تساقط عَلَى الشَّىءِ *He threw himself upon the thing.* (S.) You say, تساقط عَلَى الرَّجُلِ يقيه بنفسه [*He threw himself upon the man, protecting him with his own person*]. (TA.)

10 **إِسْتَسْقَطَ** see 5.

سَقْطٌ : see سَقْطٌ, in three places: and سَقِيطٌ, in two places: ___ and سَاقِطٌ: ___ and سَقْطَةٌ.

سُقْطٌ : see سَقْطٌ, in three places.

سَقْطٌ and سُقْطٌ and سَقْطٌ *A child,* or *young one,* or *fœtus, that falls from the belly of the mother abortively,* or *in an immature,* or *imperfect, state,* (S, M, Msb, K,) or *dead,* (Mgh,) *but having the form developed,* or *manifest;* (Mgh, Msb;) for otherwise it is not so called; (Mgh;) *whether male or female:* (Msb, TA:) the first of these three forms is the most common: and the pl. is أَسْقَاطٌ. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) ___ Hence, (M, B, TA,) the same

three words, (K,) or سَقْطُ النَّارِ and سُقْطُهَا and سَقْطُهَا , (S, M, Msb,) *What falls,* (S, M, Msb, K,) *of fire,* (S,) *from the* زَنْد, (Msb,) or *between the* زَنْدَان, (M, K,) *when one produces fire,* (S,) or *before the emission of the fire is thoroughly effected:* (M, K:) masc. and fem. (Fr, S, K.) ___ Also سَقْطُ رَمْلٍ and سُقْطُه and سَقْطُه (S, M, Msb, K,) and مَسْقُطُه (M, K) and مَسْقَطُه (M, TA) [*The fall,* or *slope, of a tract,* or *quantity, of sand;*] *the place where sand* [*falls,* or *slopes, and*] *ends:* (S:) or *the place to which the extremity of sand extends:* (Msb:) or *the place where the main portion of sand ends, and where it* [*falls,* or *slopes, and*] *becomes thin;* (M, K;) for it is [derived] from سُقُوطٌ [inf. n. of 1]. (M.) ___ Also سَقْطٌ The *edge,* or *extremity,* of a cloud: (M, K:) or the *part* of a cloud *where the edge,* or *extremity, is seen as though it were falling upon the earth, in the horizon.* (S.) ___ And hence, or from the same word as used in relation to sand, (TA,) The *similar part* of a [tent of the kind called] خِبَآء: (S:) or the *lowest strip of cloth, that is next the ground, on either side* of a خِبَآء: (A, TA:) or the *side* of a خِبَآء: (K:) or [*each of*] *the two sides* thereof. (M.) ___ Also, (S, M, K,) and سَقَاطٌ and مَسْقَطٌ , (M, K,) The *wing;* (K;) *each of the two wings;* (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And سَقْطُ جَنَاحِ الطَّائِرِ *The part of the wing of the bird which it drags upon the ground.* (S, TA.) ___ [And hence,] سَقْطَا اللَّيْلِ *The two sides of the darkness of night;* (TA;) *the beginning and end thereof;* (S, TA;) as also سَقَاطَاهُ : (TA:) whence the saying of the poet, (S, TA,) namely Er-Rá'ee, (TA,)

* حَتَّى إِذَا مَا أَضَآءَ الصُّبْحُ وَ أَنْبَعَثَتْ *

* عَنْهُ نَعَامَةُ ذِى سَقْطَيْنِ مُعْتَكِرِ *

[*Until, when the dawn shone, and the blackness of confused night became dispelled from it*]: he means by نعامة the blackness of night: he says that the night, having its beginning and end, passed, and the dawn shone clearly. (S, TA.)

سَقَطٌ *What is made to fall, thrown down,* or *dropped,* of, or from, a thing, (M, K,) *and held in mean estimation:* (TA:) and [in like manner] سُقَاطَةٌ the *refuse* of anything; (IDrd;) or *what falls,* of, or from, a thing, (M, K,) *and is held in mean estimation;* (TA;) as also سُقَاطٌ ; (K;) or, accord. to some, this last is a pl. [or rather a coll. gen. n.], and سُقَاطَةٌ is its sing. [or n. un.]; and سُقَاطَاتٌ is also a pl. of this last. (TA.) [Hence,] سَقَطُ الطَّعَامِ *What is worthless, of food:* (M, K: *) or *what falls from,* or *of, food:* (M:) and [in like manner] سُقَاطَةٌ and سُقَاطٌ *refuse that falls, and is held in mean estimation,* of, or from, food and beverage and the like: (TA:) the pl. of سَقَطٌ is أَسْقَاطٌ. (K.) And سَقَطُ المَتَاعِ *What is worthless, paltry, mean, vile,* or *held in little account, of the furniture or utensils of a house or tent,* or *of household goods:* (S, Msb, K:) or *the refuse thereof;* (Mgh;) and so سُقَاطَةُ المَتَاعِ: (TA:) and سَقَطُ البَيْتِ signifies the same; (M;) or *such articles of the tent or house as the needle and the axe and the cookingpot and the like:* (Lth:) pl. as above. (M.) And hence, آسْقَاطُ النَّاسِ (q. v. infrà, as also سَقَطُ النَّاسِ, voce سَاقِطٌ). (Lh, M.) سَقَطٌ also signifies *Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like;* (M, TA;) or *such as sugar and raisins.* (A, TA.) Also The *parts of a slaughtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these:* pl. as above. (TA.) ___ *A mistake,* or *an error,* (S, M, Mgh, Msb, K,) *in speech,* (M, Msb, K,) *in reckoning,* (S, M, K,) *in writing,* (S, M, Mgh, K,) and *in action;* (Msb;) as also سَقَاطٌ . (M, K.) [See also سَقْطَةٌ .] ___ *A disgraceful;* or *shameful, thing; a vice,* or *fault,* or *the like.* (M, K, TA.) ___ سَقَطُ الكَلَامِ *Evil speech.* (TA.)

سَقْطَةٌ [*A fall:* or] *a violent fall.* (M, TA.) ___ *A slip, lapse, fault,* or *wrong action;* as also سَقَاطٌ ; (S, K;) and سَقْطٌ ; which last is also used in a pl. sense: (TA:) or the second (سقاط) is pl. of سَقْطَةٌ: (Msb, K:) as sing.,

it is an inf. n. of سَاقَطَ: (TA:) and سَقْطَةٌ also signifies *a bad word or saying, that swerves from rectitude:* (TA in art. عور:) its pl., or one of its pls., is سَقَطَاتٌ. (TA.) You say, لَا يَخْلُو أَحَدٌ مِنْ سَقْطَةٍ [*No one will be free from a slip*]. (TA.) And الكَامِلُ مَنْ عُدَّتْ سَقَطَاتُهُ [*The perfect is he whose slips are* so few that they may be *counted*]. (TA.)

سَقَطِىٌّ (Mgh, K) and سَقَّاطٌ, (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) *A seller of what is worthless,* or *mean,* or *vile, of the furniture* or *utensils of a house or tent,* or *of household goods;* (S, K;) or *of the refuse thereof;* (Mgh;) *of what are termed* سَقَطُ المَتَاعِ: (S, Mgh, K:) those who disallow the latter epithet term such a person صَاحِبُ سَقَطٍ: (TA:) or ↓ the latter epithet signifies *a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed* سَقَطٌ. (M.) [See also أَسْقَاطِىٌّ.]

سَقَاطٌ : see سَقَّاطٌ.

سُقَاطٌ : see سَقَطٌ, in two places.

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سَقَاطٌ *What falls from palm-trees, of unripe dates:* (K:) or such are termed سَقَاطُ النَّخْلِ: (M:) سَقَاط, thus used, may be a sing., or pl. of سَاقِطٌ [q. v.]. (TA.) ___ *Dates that are brought from El-Yemámeh by those who journey thither to procure them.* (M, K.) ___ See also سَقْطَةٌ: and سَقَطٌ, near the end of the paragraph: ___ and see سَقْطٌ, in two places, near the end of the paragraph.

سَقُوطٌ : see سَاقِطٌ.

سَقِيطٌ *Hoar-frost,* or *rime;* i. e. *dew that falls and congeals upon the ground;* (S, M, K;) also called جَلِيدٌ and ضَرِيبٌ; (S in art. جلد;) of the dial. of Teiyi. (M.) ___ *Snow;* (S, TA;) as also سَقْطٌ . (K, TA.) ___ *Hail:* (K:) or this is called سَقِيطُ السَّحَابِ. (M, TA.) ___ *What falls,* or *has fallen,* of dew, (M, K, TA,) *upon the ground;* (M, TA;) as also سَقْطٌ . (K, TA.) ___ دُرٌّ سَقِيطٌ *Scattered pearls.* (TA.) And وَرَقٌ سَقَاطٌ [*Scattered leaves*]: the latter word is pl. of سَقِيطٌ, like as طِوَالٌ is pl. of طَوِيلٌ. (TA.) ___ See also سَاقِطٌ. *A whelp;* syn. جَرْوٌ. (TA.) It is also said by some to signify *Baked pottery;* but the correct word in this sense is with ش. (TA.)

سُقَاطَةٌ : see سَقَطٌ, in four places.

سَقِيطَةٌ : see سَاقِطٌ, in two places.

سَقَّاطٌ (S, Sgh, L, K) and سَقَاطٌ , (K,) or سَقَّاطٌ وَرَآءَ الضَّرِيبَةِ, (M,) A sword *that falls behind the object struck therewith, cutting it so as to pass to the ground:* (S, K:) or *that cuts the object struck therewith, and then reaches to what is after it:* (M, K:) or *that cleaves so as to reach to the ground after cutting:* (IAar, M:) or *that passes through the object struck therewith, and then falls.* (Expos. of the Deewán of the Hudhalees.) See سَقَطَّى, in two places.

سُقَّيْطٌ *i. q.* حَبُّ العَزِيزِ [*The small tubercles that compose the root of the cyperus esculentus:* or *that plant itself*]. (TA.)

سُقَّاطَةٌ [*A door-latch;*] *a thing that is put over the upper part of a door, and that falls upon it, so that it becomes fastened.* (TA.)

سَاقِطٌ *Falling; falling down; dropping; dropping down; tumbling down;* as also سَقُوطٌ

; (M, K;) which latter is both masc. and fem. (M, TA.) ___ سَاقِطَةٌ [its fem., as an epithet in which the quality of a subst. predominates,] *A fruit that falls before maturity:* pl. سَوَاقِطُ: which also signifies *what falls from palm-trees:* or *branches that fall;* not fruits. (Mgh.) ___ هُوَ سَاقِطٌ فِى يَدِهِ: see لِكُلِّ___. مَسْقُوطٌ سَاقِطَةٌ لَاقِطَةٌ *For every saying that falls from one, there is a person who will take it up:* (Msb:) or *for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it:* a prov., relating to the guarding of the tongue: (TA:) the ة in لاقطة is either to give intensiveness to the meaning or for the purpose of assimilation. (Msb.) ___ سَوَاقِطُ مِنْ حَرٍّ *Fallings of heat.* (M, TA.) [See 1, near the end of the paragraph.] ___ سَاقِطٌ also signifies *Hanging down; pendent; pendulous:* and the pl. is سُقَّاطٌ. (TA.) ___ [And *Tottering* by reason of age.] You say شَيْخٌ سَاقِطٌ كِبَرًا [*An old man tottering by reason of age*]. (K in art. درهم.) ___ Also *Low, ignoble, base, vile,* or *mean, in respect of the deeds or qualities of his ancestors, and of himself;* (S, Mgh;) and so سَاقِطَةٌ: (S:) or, *in respect of the deeds or qualities of his ancestors, and of his race;* and so سَاقِطَةٌ: (TA:) one who is *not reckoned among the better,* or *best, class of young men;* as also سَقْطٌ: (K:) one *who is,* or *remains, behind,* or *in the rear of, other men:* (M, K:) [*obscure, unnoted, reputeless,* or *of no reputation:*] pl. سُقَّاطٌ (S, Mgh, TA) and سَقْطَى (S, TA) and سَقَاطٌ, which last is like نِيَامٌ as pl. of نَائِمٌ, and سُقَطَآءُ, [by rule a pl. of سَقِيطٌ, which see in what follows,] and سَوَاقِطُ [is pl. of سَاقِطَةٌ]. (TA.) The epithets سَاقِطٌ مَاقِطٌ لَاقِطٌ are used together, as signifying *Low, ignoble, base, vile,* or *mean;* applied to a man; as is said in the L: or, accord. to the O, [and the S in art. مقط,] the Arabs say, in reviling, فُلَانٌ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ, meaning *Such a one is a slave of a slave of a slave of a freedman, son of a slave of a slave of a freedman, son of a slave of a freedman;* the ساقط being the slave of the ماقط, and the ماقط being the slave of the لاقط, and the لاقط being the slave of the freedman. (TA.) سُقَّاطُ النَّاسِ signifies, accord. to IAar, *The refuse, rabble,* or *lowest* or *basest* or

meanest sort, of mankind, or *of people;* (TA in art. خشر;) as also سَقَطُ النَّاسِ, (TA,) and أَسْقَاطُ النَّاسِ, as being likened to those articles of a tent or house which are termed سَقَطٌ, q. v.: (Lh, M:) and سُقَّاطُ الجُنْدِ *Soldiers of whom no account is made.* (TA.) سَاقِطَةٌ, (M, L, TA,) in the K سَقِيطَةٌ, but this is a mistake, (TA,) or, applied to a man, only used when immediately followed by لَقِيطَةٌ, (TA in art. لقط,) also signifies *Deficient in intellect,* or *intelligence,* or *understanding;* (M, L, K;) as also سَقِيطٌ; (Ez-Zejjájee, M, L, K;) and سَقِيطَةٌ is the fem. of the latter; (M, L, TA;) and signifies also, applied to a woman, *Low, ignoble, base, vile,* or *mean,* (S, TA,) *and stupid.* (So in some copies of the S, and in the TA.) You say also, هُوَ سَاقِطَةُ الفِعْلِ [*He is mean in conduct:* or *one of whose actions no account is made*]. (TA.) ___ Also, [as signifying *Vile, mean,* or *paltry,*] applied to a thing: (TA in art. لقط:) [a thing] *falling short of the due,* or *just, mean.* (M in art. ___.) وسط سَاقِطُ الشَّدِّ A horse *that runs interruptedly.* (A, TA.) ___ سَوَاقِطُ *Persons who come to El-Yemámeh to bring thence for themselves provisions of dates.* (M, K, TA.) ___ And ↓ this last word, *Small, low mountains,* [*as though*] *cleaving to the ground.* (TA.)

سَاقِطَةٌ, and its pl. سَوَاقِطُ: see سَاقِطٌ, throughout.

أَسْقَاطِىٌّ *One who sells the parts of a slaughtered beast that are called* سَقَطٌ [q. v.]. (TA.) [See also سَقَطِىٌّ.]

مَسْقَطٌ (S, M, K) and مَسْقَطٌ, (M, K,) the former extr. [with respect to rule, though the contr. with respect to usage], (M,) and the latter an inf. n. as well as a noun of place [and of time], (S, K,) *A place* [and *a time*] *of falling, falling down, dropping, dropping down,* or *tumbling down,* (S, M, K,) of a thing; (M, TA;) as, for instance, of a whip, and of rain: pl. مَسَاقِطُ. (TA.) ___ مَسْقَطُ الرَّأْسِ, (K,) and مَسْقَطُهُ, (As,) and المَسْقَطُ alone, (A, TA,) *The place of birth.* (K, TA.) You say, هٰذَا مَسْقَطُ رَأْسِى *This is my birthplace.* (S.) And البَصْرَةُ مَسْقَطُ رَأْسِى [*El-Basrah is my birth-place*]. (M.) And هُوَ يَحِنُّ إِلَى مَسْقَطِهِ *He yearns towards his birth-*

place. (A, TA.) ___ آتانا فى مسقط النَّجم *He came to us at the time of the setting of the star,* or *asterism;* (S, TA;) [meaning, *at the time of the auroral setting of the Pleiades:* see منازل القمر, in art. مسقط ___.] نزل also signifies The *place of the ending* of anything. (TA.) See سقْطٌ, in three places.

مُسْقِطٌ *Casting her young one* or *fœtus; bringing it forth abortively,* or *in an immature,* or *imperfect, state,* (M, K,) [or *dead, but having the form developed,* or *manifest:* see 4.]

هٰذَا الفعلُ مُسْقِطَةٌ لِلْإِنْسَانِ مِنْ أَعْيُنِ النَّاسِ [*This deed is a cause of a man's falling from the place which he holds in the regard of people*]: (S, K: *) said when one does a thing that is not proper for him to do. (TA.)

مِسْقَاطٌ *Accustomed to cast her young; to bring them forth abortively,* or *in an immature,* or *imperfect, state,* (K,) [or *dead, but having the form developed,* or *manifest:* see 4.]

تَمْرَةٌ مَسْقُوطَةٌ [*A fallen date*]: some say that this means سَاقِطَةٌ: others, ذَاتُ سُقُوطٍ [*having a falling*]: it may be from أَسْقَطَهُ; like مَحْمُومٌ from أَحَمَّهُ ٱللّٰهُ. (TA.) ___ هو مَسْقُوطٌ فى يده *He is repenting, and abject;* as also سَاقِطٌ فى يده (TA.)

مَشَى مُتَسَاقِطًا [*He walked,* or *went, in a slack,* or *languid, manner; as though repeatedly stumbling;* or *as though throwing himself down:* see 3, near the end; and see also 6]. (A in art. طرح.)

سقف

1 **سَقَفَ البَيْتَ** , (S, O, Msb, K,) aor. ـُ , (S, O, Msb,) or ـَ , (K, [but this is app. a mistake, being anomalous,]) inf. n. سَقْفٌ, (S, O, Mgh,) *He made a* سَقْف [i. e. *ceiling*, or *roof*,] *to the house* or *chamber* or *tent;* [*he ceiled it*, or *roofed it;*] (S,

O, Msb, K;) as also اسقفه ; (Msb;) and سقّفه , inf. n. تَسْقِيفٌ; (O, K;) or this last has an intensive signification. (Msb.) سَقَفَ, [aor. ـَ ,] inf. n. سَقَفٌ, *He was*, or *became, tall, and bent*, or *bowed;* said of a man, and of an ostrich, &c. (TA.) See also 5.

2 **سَقَّفَ** see 1. سَقَفَ, inf. n. تَسْقِيفٌ, *He was made an* أُسْقُفّ [i. e. *a bishop*]. (O, K.)

4 **أَسْقَفَ** see 1.

5 **تسقّف** *He became an* أُسْقُفّ [i. e. *a bishop*]; (O, K;) as also سقف [app. سَقَفَ], inf. n. سَقِّيفَى [like خَلِيفَى inf. n. of خَلَفَ]. (TK.)

سَقْفٌ The *ceiling, roof*, or *covering*, (JK, MA, PS,) of a house or chamber or tent; (JK, S, MA, K, PS;) as also سَقَفٌ ; (K;) so called because of its height, and the tallness of its wall [or walls]: (TA:) pl. of the former سُقُوفٌ and سُقُفٌ, (S, Msb, K,) the latter pl. on the authority of Akh, (S,) extr., (Msb,) or, accord. to Fr, this is pl. of سَقِيفٌ , (S, Msb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say سَقْفٌ and سُقُوفٌ and [then] سُقُفٌ [as pl. of سُقُوفٌ], (TA,) and سُقْفٌ [also] is a pl. of سَقْفٌ. (Ham p. 227.) [In the Kur xliii. 32,] Aboo-Jaafar read سَقْفًا مِنْ فِضَّةٍ; with fet-h: (TA:) others read سُقُفًا: (S, TA:) in the former reading, it is a sing. denoting a pl. meaning; i. e., we would have made to the house of every one of them a سَقْف of silver.

(TA.) ___ [Hence,] The *sky*, or *heaven:* (S, K:) this is called سَقْفُ الأَرْضِ [*the ceiling*, or *roof, of the earth*]: of the masc. gender: occurring in the Kur xxi. 33 and lii. 5. (TA.) Also, applied to the لِحْى [or part on which the beard grows] *Long, and flaccid*, or *pendulous;* syn. طَوِيلٌ مُسْتَرْخٍ. (S, K.) See also أُسْقُفٌّ.

سُقْفٌ : see أُسْقُفٌّ. Also a pl. of سَقْفٌ [q. v.: perhaps a contraction of سُقُفٌ]. (Ham p. 227.)

سَقَفٌ *Tallness, with a bending*, or *bowing:* (S, K:) it is in a man, (S,) [and] in an ostrich &c. (K.) [See 1, second sentence.]

السُّقَفَآء in the saying of El-Hajjáj, إِيَّاىَ وَهٰذِهِ السُّقَفَآءَ [Beware ye of *me with respect to these* سقفاء], (S, K, * TA,) is [said to be] a word of which the meaning is unknown: (S:) Kt says, I have asked often respecting it, and no one knew it: but accord. to Z, as is related by IAth, (TA,) it is said to be a mistranscription for الشُّفَعَآء, (K, * TA,) pl. of شَفِيعٌ; (TA;) for they used to assemble in the presence of the Sultán and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Hajjáj] forbade their doing that. (TA.)

سَقِيفٌ : see سَقْفٌ, in two places: ___ and see also the paragraph here following, in two places.

سَقِيفَةٌ *A* صُفَّةٌ, (S, Msb, K, TA,) or *the like*, (TA,) [i. e. a *roof*, or *covering*,] *such as projects* [*over the door of a house*], (TA,) [or *of which the ends of the beams rest upon opposite houses;* i. e.] *a* ظُلَّةٌ; [often applied in the present day to *a roofed*, or *covered, portion of a street* or *the like;*] and *any wing* or *porch* or *other thing* [*of a building*] *that is roofed over:* (Msb:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) pl. سَقَائِفُ (Msb) and [coll. gen. n.] سَقِيفٌ . (MA.) ___ *Any broad piece of wood, such as a plank*, or *a broad piece of stone, with which one may form a roof* (O, K, TA) *to the lurking-place of a hunter &c.* (O, TA.) And [the pl.] سَقَائِفُ signifies The طوايق [app. a mistranscription for طَوَابِقُ, and, if so, meaning, agreeably with a modern usage, *flat stones*

covering a hollow such as that] *of the lurking-place of the hunter.* (TA.) [And The *pieces of wood which form the roof of the kind of vehicle called* مَحْمِل: see عَارِضَةٌ: and see also خُذْرُوفٌ.] ___ *A plank* [app. *of the deck*] *of a ship* or *boat:* (S, K, TA:) pl. as above. (S, TA.) ___ *A single cranial bone* of the head of the camel: (Ibn- 'Abbád, K, TA:) the cranial bones being termed سَقَائِفُ الرَّأْسِ. (Ibn-'Abbád, TA.) ___ And *A single rib* of a camel: (K, TA:) its ribs being termed سَقَائِفُ (Az, Z, O, TA) and سَقِيفٌ . (O, TA.) One says, هَدَمَ السَّفَرُ سَقَائِفَ البَعِيرِ [*Travel disjointed,* or *luxated,*] *the ribs of the camel.* (Az, Z, TA.) ___ Also *A splint;* i. e. *a piece of wood with which a bone is set,* or *reduced from a fractured state:* (O, K, TA:) pl. as above. (O, TA.) ___ And *A broad and long piece of wood, which is put,* or *laid down, and upon which are wound the mats of reeds* (البَوَارِىّ) *above the house-tops of the people of El-Basrah.* (TA. [See also سَفِيقَةٌ.]) ___ And *Any piece of gold,* and *of silver, that is beaten thin and long.* (TA. [See, again, سَفِيقَةٌ.])

سَقَّافٌ *One whose occupation is the construction of ceilings* or *roofs* (سُقُوف). (TA.)

سَقِيفَى [and أُسْقُفِيَّةٌ or أُسْقُفِيَّةٌ] The *office of an* أُسْقُفّ [i. e. *of a bishop*]. (K, * O, TA.) [See also 5.]

أَسْقَفُ *Tall, and bent,* or *bowed;* (S, K;) applied to a man, (S, TA,) and to an ostrich, &c.; (K, TA;) as also with damm, (K,) i. e. اُسْقُفٌ : (TA:) fem. سَقْفَآءُ, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the أُسْقُفّ of the Christians, (S, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (S.) And, applied to a man, [simply,] *Tall;* (K;) likened to the سَقْف [or ceiling, or roof,] in height; (TA;) and so مُسَقَّفٌ : (O, K:) or *thick and big in the bones:* (K:) and [simply] *bent,* or *bowed:* (TA:) and, applied to an ostrich, *crooked in the neck* (K, TA) *and the legs:* (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning *long and crooked in the legs:* (O:) or to a she-camel as meaning *long in the hind legs,* and in like manner applied to a she-ostrich. (JK.) ___ And, applied to a camel, *Having no fur upon him.* (K.)

أُسْقُفٌ : see the next preceding paragraph: ___ and the next following also.

أُسْقُفٌّ and أُسْقُفٌ , (S, Msb, K,) as also سَقْفٌ (K) and سَقْفٌ , (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek ἐπισκοπος, *A bishop;* i. e.] *a headman of the Christians* (S, Msb, K) *in religion;* (S, K;) or [more exactly] *one who is above the* قسيس [i. e. *presbyter,* or *priest*], *and below the* مَطْرَان [or *metropolitan*]: (K:) or *one who is learned* (K, TA) *in their religion:* (TA:) or *a king who affects lowliness in his gait:* (K: [a very strange explanation:]) pl. أَسَاقِفَةٌ (Msb, K) and أَسَاقِفُ. (K.) See also أَسْقَفُ.

أُسْقُفِيَّةٌ or أُسْقُفِيَّةٌ: see سقيفى.

مُسَقَّفٌ *Wide in the bone* [or *bones*] *of the body.* (JK.) ___ See also أَسْقَفُ.

شَعَرٌ مُسَقْفَفٌ , (K accord. to the TA,) or مُسْتَقِفٌّ , (so in several copies of the K,) or both, (TK,) *Hair that is raised, and shaggy,* or *dishe-velled,* or *disordered.* (K.)

مُسْتَقِفٌّ : see what next precedes.

سقم

1 **سَقِمَ** , aor. ـَـ ; (S, Msb, K;) and سَقُمَ, aor. ـُـ ; (Msb, K;) inf. n. سَقَمٌ, (S, Msb, TA,) of the former verb; (S, Msb;) and سُقْمٌ, of the latter verb, (Msb,) and سَقَامَةٌ and سَقَامٌ, (TA,) [also of the latter verb, the last like جَمَالٌ of جَمُلَ, &c.,] or the last is a simple subst.; (Msb;) *He was,* or *became, diseased, disordered, distempered, sick,* or *ill;* syn. مَرِضَ: (S, K, TA:) or *he was long diseased* &c. (Msb.) [See also سُقْمٌ below.]

2 **سَقَّمَ** see what next follows.

4 **اسقمه** , (S, Msb, TA,) inf. n. إِسْقَامٌ; (TA;) and سقّمه , (Msb, TA,) inf. n. تَسْقِيمٌ; (TA;) *He* (God) [or *it*] *caused him to be,* or *become, diseased, disordered, distempered, sick,* or *ill:* (S, TA:) or *caused him to be long diseased* &c. (Msb.) And أَسْقَمَ الرَّجُلُ *The man had his family affected with diseases, and the diseases came afterwards upon him.* (TA.)

سُقْمٌ and سَقَمٌ and سَقَامٌ [are all inf. ns.; or the last, accord. to the Msb, is a simple subst.; and all are used as substs., signifying] *A disease, disorder, distemper, malady, sickness,* or *an illness;* syn. مَرَضٌ: (S, K, TA:) سُقْمٌ and مَرَضٌ are both said to be in the body, and also in religion [&c., as is implied by phrases mentioned below, voce سَقِيمٌ]: (Aboo-Ishák, TA in art. مرض:) pl. [of the first] أَسْقَامٌ. (TA.) سَقَمُ الجُفُونِ means *Languidness,* and *slowness in motion, of the eyelids.* (Har p. 113.)

سَقَمٌ : see the next preceding paragraph, in two places.

سَقِمٌ : see سَقِيمٌ.

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سَقَامٌ : see سُقْمٌ.

سَقِيمٌ *Diseased, disordered, distempered, sick,* or *ill;* (S, K, TA;) as also سَقَمٌ : (TA:) or *long diseased* &c.: (Msb:) pl. of the former سِقَامٌ, (Msb, K,) like كِرَامٌ pl. of كَرِيمٌ. (Msb.) See also مِسْقَامٌ, and مِسْقَمٌ. The phrase إِنِّي سَقِيمٌ, occurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [*Verily I am*] *smitten with the* طَاعُونٌ [or *pestilence*]: or the meaning is, *I shall be diseased* at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means *verily I am sick of your worshipping what is not God:* IAth says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.) You say also قَلْبٌ سَقِيمٌ [*A diseased, a sickly,* or *an unsound, heart*]: and فَهْمٌ سَقِيمٌ [*Diseased, unsound, faulty,* or *weak, understanding*]: and كَلَامٌ سَقِيمٌ [*Unsound, faulty,* or *weak, language*]. (TA.) And هُوَ سَقِيمُ الصَّدْرِ عَلَيْهِ *He is affected with rancour, malevolence, malice,* or *spite, against him.* (TA.)

سَوْقَمٌ *A kind of tree resembling the* خِلَافٌ [q. v.], *but not the same as this latter:* (TA:) or *a kind of large tree,* (AHn, K, TA,) *exactly like the* أَثْأَبٌ, (AHn, TA,) *which is a tree of the figkind,* (TA in art. ثأب,) *except that it is taller than the latter, and less broad, having a fruit like the fig* (التين), *which, when green, is* [*like*] *stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present.* (AHn, TA.) [Forskål, in his Flora Aegypt. Arab., p. cxxiv., mentions سقم, which is evidently a mistranscription for سوقم, and which he writes in Italic letters sokam, as one of the names of the *ficus sycomorus;* and app. of another species or variety of fig which he terms *ficus*

sycomoroides.]

مُسْقَمٌ رجلٌ سَقِيمٌ *A man who is diseased and whose family are diseased.* (TA.)

مَسْقَمَةٌ [*A cause of disease:* a word of the same class as مَجْبَنَةٌ and many others of the measure مَفْعَلَةٌ]: see an ex. voce كَظَّةٌ.

مِسْقَامٌ *i. q.* سَقِيمٌ [*Diseased, disordered,* &c.]: (TA:) or [rather, agreeably with analogy,] *much,* or *often, diseased* &c.: (S, TA:) and accord. to Lh it is also applied as an epithet to a female. (TA.)

سقمونيا

سَقْمُونِيَا , (so in copies of the K,) or سَقَمُونِيَآءُ, (Mgh, Msb,) said to be an ancient Greek word, [] or, as some say, (Msb,) Syriac, (Mgh, Msb,) [*Seammony;*] *a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper and ginger and aniseed: the weight of six barleycorns thereof to twenty eases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of* تربد, or تربد, [so in different copies of the K, or تربذ, or تربذ, i. e. *turpeth,*] *in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by experiment.* (K.)

سقى

1 **سَقَاهُ** , aor. يَسْقِيهِ, (K,) inf. n. سَقْىٌ; (TA; [see also سِقَايَةٌ, which is likewise said to be an inf. n. of the same verb;]) and سَقَّاهُ , (K,) with teshdeed; (TA;) and اَسْقَاهُ ; (K, TA; [in the CK, erroneously, اِسْتَقَاهُ;]) all have one meaning; (TA;) [i. e. *He gave him to drink,* generally water, often milk, and sometimes poison or some other thing: and the first often signifies *he watered him,* namely, a beast; and in like manner seed produce &c., i. e. *irrigated it;* as will be shown by what follows:] or سَقَاهُ [is said when you mean *he gave him drink*] لِشَفَتِهِ [*to his lip*], (S,) or بِالشَّفَةِ [*by means of the lip*], as also سَقَّاهُ ; and اَسْقَاهُ means *he directed him to water,* (K,) or *he watered* (سَقَى) *his cattle* or *his land:* (S, * K:) or both of them, (K, TA,) i. e. سَقَاهُ and اَسْقَاهُ , (TA,) signify *he assigned to him,* or *gave to him,* (جَعَلَ لَهُ,) *water,* (K, TA,) or *drink,* or *water for irrigation;* so that سَقَاهُ is like كَسَاهُ, and اَسْقَى is like آلْبَسَ, as Sb says: (TA:) or, as some say, سَقَيْتُهُ *I gave him water to his mouth;* and أَسْقَيْتُهُ , *I assigned to him,* or *gave to him,* (جَعَلْتُ لَهُ,) *drink,* or *water for irrigation, that he might do as he would;* and like them are كَسَوْتُهُ and أَكْسَيْتُهُ: (Ham p. 45:) Er-Rághib says that السَّقْىُ signifies *the giving one drink;* and الإِسْقَآءُ , *the giving* one *drink so that he may take it howsoever he will;* so that the latter is more ample in meaning than the former. (TA.) Both سَقَى and اَسْقَى are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, نُسْقِيكُمْ مِمَّا فِى بُطُونِهَا, or نَسْقِيكُمْ, [i. e. *We give you to drink of what is in their bellies,*] accord. to different readings. (TA.) One says, سَقَاهُ المَآءَ, [*He gave him to drink water,* or *the water,*] inf. n. as above: (Mgh:) and سَقَّيْتُهُ المَآءَ [*I gave him to drink water,* or *the water, much,* or *often*]: the teshdeed denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from Tarafeh, in p. 134, col. 3. One says also, سَقَى المَآءَ, without a second objective complement, *He supplied,* or

gave, water, or *the water.*] And سَقَيْتُ الزَّرْعَ, [*I watered,* or *irrigated, the seed-produce,*] inf. n. as above; as also أَسْقَيْتُهُ, (Msb.) And سَقَيْتُ فِى القَرْيَةِ and أَسْقَيْتُ فِيهَا [*I poured water into the water-skin*]: a poet says, [in one of my copies of the S, Dhu-r-Rummeh,]

* وَمَاشَنَّتَا خَرْقَآءَ وَاهٍ كِلَاهُمَا *

* سَقَى فِيهِمَا مُسْتَعْجِلٌ لَمْ تَبَلَّلَا *

* بِأَنْبَعَ مِنْ عَيْنَيْكَ لِلدَّمْعِ كُلَّمَا *

* تَعَرَّفْتَ دَارًا أَوْ تَوَهَّمْتَ مَنْزِلَا *

[*And two old and worn-out skins of an unskilful woman* who has not sewed them well, *each of them unsound, into which a person in haste has poured water, they not having been* previously *moistened,* (تَبَلَّلَا being for تَتَبَلَّلَا,) *are not more liable to the shedding of their water than are thine eyes* to the shedding *of tears whenever thou investigatest a dwelling or imaginest a place of alighting,* or *abode*]. (S.) [And hence, app.,] سَقَى فُلَانٌ فِى ذَكَرِهِ *Such a one became vehemently affected by sexual appetite.* (JK.) One says also, سَقَاهُ ٱللّٰهُ الغَيْثَ and اسْقَاهُ (S, Msb, * K) *God sent down rain to him,* or *may God send* &c.: (K:) both of these verbs being used by Lebeed in his saying,

* سَقَى قَوْمِى بَنِى مَجْدٍ وَأَسْقَى *

* نُمَيْرًا وَالْقَبَائِلَ مِنْ هِلَالِ *

[*May He send down rain to my people, the sons of Mejd, and may He send down rain to Numeyr, and the tribes of Hilál*]. (S.) [Hence,] one says, سَقَى ٱللّٰهُ عَصْرَ الشَّبِيبَةِ [*May God freshen as with rain the times,* or *mornings,* or *afternoons, of youth,* or *young manhood*]. (A and TA in art. شب.) And سَقَيْتُ فُلَانًا, (S,) and أَسْقَيْتُهُ, and سَقَّيْتُهُ, (S, K, *) which last is the form in

most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is تَسْقِيَةٌ, (K,) *I said to such a one* سَقَاكَ ٱللّٰهُ [*May God send down rain to thee*], (S and K in explanation of the second and third,) or سَقْيًا [which virtually means the same, for سَقَاكَ ٱللّٰهُ سَقْيًا]: (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord, to some, one says سَقِيَتُهُ when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.;] and أَسْقَيْتُهُ signifies *I prayed for him, saying* سَقْيًا لَكَ. (Msb.) ___ سَقَى بَطْنَهُ, (JK, S, MA, K,) inf. n. سَقًى; (JK, S;) and سُقِيَ, (JK, IAth, TA,) or سَقِيَ, aor. يَسْقَى, inf. n. سَقًى or سَقًى; (MA;) and اسْتَسْقَى ; (JK, S, K; [in my copy of the Msb استقى, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is استسقى, and as this is not there mentioned;]) *His belly* [*was*, or *became, diseased with dropsy*, i. e.] *had yellow water* [meaning *serum*] (JK, S, Msb, K, * TA) *apparent in it*, (JK,) or *collected in it;* (S, K, TA;) for which there is scarcely, or never, any cure; (Msb, TA;) *his belly became swollen* [*with dropsy*]. MA.) ___ [In the phrase written in the CK سُقِيَ قَلْبُهُ عَدَاوَةً, the verb is correctly سُقِيَ: see 2.] ___ سَقَا العَرَقُ *The sweat flowed without stopping.* (TA.) ___ سَقَى التَّوْبَ, and سَقَّاهُ, *He made the garment*, or *piece of cloth, to imbibe a dye.* (TA.) ___ [سَقَى also signifies *He tempered*

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steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the S, in art. شرخ, سَقَّى also has this meaning.] ___ See also 4, last sentence.

2 **سَقَّى** see 1, in six places. ___ سُقِيَ قَلْبُهُ عَدَاوَةً, (K, TA, [in the CK, erroneously, سَقَى,]) and بِالعَدَاوَةِ, (TA, and thus, and thus only, in the JK,) inf. n. تَسْقِيَةٌ, (JK, TA,) *His heart was made to imbibe enmity,* (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)

3 **مُسَاقَاةٌ** [The *giving to drink, one with another.* See a tropical usage of its verb in an ex. cited in art. شف, conj. 8. ___] The *drawing of water together.* (KL.) ___ And a man's *employing a man to take upon himself,* or *manage, the culture* [or *watering* & c.] *of palm-trees* or *grape-vines* [or *the like*] *on the condition of his having a certain share of their produce:* (S, TA:) Az says that the people of El-'Irák term it مُعَامَلَةٌ. (TA.)

4 **أَسْقَى** see 1, in thirteen places. ___ One says also, أَسْقَيْتُهُ رَكِيَّتِى *I assigned to him my well* [*to draw water therefrom*]: and أَسْقَيْتُهُ جَدْوَلًا مِنْ نَهْرِى *I assigned to him* [*a streamlet as*] *a place,* or *source, of irrigation, from my river,* or *rivulet;* and أَسْقَيْتُ لَهُ مِنْهُ [which means the same]. (TA.) ___ And اسقاه *It produced in him* [*dropsy,* or] *yellow water.* (JK. [See 1, near the end of the paragraph.]) ___ And *He gave him a made* [*shin such as is termed*] سِقَآء: (Az, K, TA: [it is said in the TA that وَهَبَ مِنْهُ in the K should be وَهَبَ لَهُ, as in the explanation by Az: but see art. وهب, in which it is said that وهب منه is allowable, and occurs in several trads.:]) or *he gave him a hide to make of it a* سِقَآء: (K:) or اسقاه إِهَابًا has the latter meaning: (JK, TA:) and أَسْقِ إِهَابَهَا occurs in a trad. as meaning *Give thou its hide to him who will make of it a* سِقَآء, (TA,) or *make thou its hide to be a* سِقَآء *for thee.* (JK.) ___ Also, (JK, S, K, TA,) and سَقَاهُ, (K,) the latter mentioned as on the authority of IAar, but disallowed by Sh, (TA,) *i. q.* اغتابه [*He spoke evil of him,* or *traduced him, in his absence* or *otherwise*], (JK, S, K, TA,) *in a foul manner;* (TA;) and *imputed to him a vice, fault,* or *the like:* (S, TA:) and J cites [in the S] a verse of Ibn-Ahmar ending with the phrase سِقَائِيَا أَسْقَى [app. as meaning *Who has spoken evil of me,* & c.]. (TA.)

5 **تسقّى** *It* (a thing) *received,* or *admitted, moisture,* (M, TA,) or *irrigation;* or *became plentifully irrigated,* or *succulent,* or *sappy.* (M, K, TA.) The Hudhalee (El-Mutanakhkhil, TA) says.

* مُجَدَّلٌ يَتَسَقَّى جِلْدُهُ دَمَهُ *

* كَمَا تَقَطَّرَ جِذْعُ الدَّوْمَةِ القُطُلُ *

meaning [*Thrown down upon the ground, his skin*] *becomes drenched with his blood* (يَتَشَرَّبُهُ) [*like as drips the severed trunk of the Theban palm-tree*]: or, as some relate the verse, يَتَكَسَّى [*becomes overspread*, here meaning *suffused*], from الكِسْوَةُ. (S, TA.) ___ تَسَقَّتِ الإِبِلُ الحَوْذَانَ *The camels ate the* حوذان (a certain plant, TA) *in its fresh and moist state, and became fat upon it.* (K.)

6 تَسَاقَوْا *They gave to drink, one to another,* (S, MA, TA,) *with the full measure of the vessel in which they were given to drink.* (S, TA.) [See also 3.]

8 استقى *He drew water* (TA) مِنَ البِئْرِ [*from the well*], (S, TA,) and مِنَ النَّهْرِ [*from the river*, or *rivulet*]. (TA. [Golius and Freytag make the verb in this sense, erroneously, استسقى; but the former mentions استقى also in the same sense.]) [And استقى عَلَى بَعِيرٍ *He drew water upon a camel* in a manner expl. voce سَانِيَةٌ, q. v.: often occurring in the Lexicons.] ___ And *He was,* or *became, fat,* (K, TA,) *and satisfied with drinking of water.* (TA.) ___ See also 10, in two places.

10 استسقى *He sought,* or *demanded, drink* (سَقْيًا, K, TA, [in the CK سَقْيًا,] i. e. مَا يَشْرَبُ, TA); مِنْهُ [*from him*]; as also استقى . (K, TA. [In the CK is immediately added after this explanation, وسَقِيًّا: but this is a mistranscription for وتَقَيَّأَ; expressing another signification of these two verbs, which will be expl. below.]) And *He asked, begged,* or *prayed, for rain;* (Msb, * TA;) *i. q.* اسْتَمْطَرَ (S in art. مطر, and Msb. *) [Hence, صَلَاةُ الاسْتِسْقَآءِ *The prayer of the petitioning for rain.* And استسقى لَهَا *He said* سَقَاهَا ٱللّٰهُ *May God send down rain upon it,* namely, a land: see Har p. 300.] ___ And *He constrained himself to vomit;* or *vomited intentionally;* syn. تَقَيَّأَ; [see a statement above, in this paragraph, respecting a mistranscription in the CK;] as also استقى ; (K, TA;) mentioned by ISd. (TA.) ___ See also 1, in the last quarter of the paragraph.

سَقْى in the phrase سَقْىُ الفُرَاتِ, which means *The towns,* or *villages,* [or *lands,*] *watered by the Euphrates,* is said by Mtr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as ذَاتَ], is suppressed: or, accord. to some, it is سِقْى [q. v.], an instance of the measure فِعْلٌ in the sense of the measure مَفْعُولٌ; and thus it is in the handwriting of EI- Hareeree in his 22nd Makámeh. (Har p. 246.) ___ See also the next paragraph.

سُقْىٌ *Drink;* or *what is drunk;* (TA;) or *what is given to drink;* (K, TA;) a subst. from سَقَاهُ and أَسْقَاهُ; (S, TA; [in the former of which, this meaning is indicated, and also the meaning of *water given to drink to cattle;* and *water with which land is irrigated;*]) in the M, *drink given to camels:* (TA:) pl. أَسْقِيَةٌ. (S, TA.) And [particularly] *A share,* or *portion, of water* [*for irrigation*]: one says, كَمْ سُقْىُ أَرْضِكَ [*How many bucketfuls* or skinfuls, (the specificative being suppressed,) virtually meaning *how much, is the share,* or *portion, of water for the irrigation of thy land?*]. (S, TA.) ___ And *Water,* (K, TA, [in the CK ما, a mistranscription for مَآءٌ,]) i. e. *yellow water* [meaning *serum,* effused in dropsy], *incidental in the belly,* (K, TA,) scarcely, or never, curable; (TA;) as also سَقْىٌ : (K: [ويفتح being there added: and the word as meaning yellow water is written only with fet-h in the JK: but in the TA, ويفتح forms part of the addition here following:]) or *it is in white* نَفَافِيخ [meaning *cells*] *in the fat of the belly;* [in which sense, also, the word is written only with fet-h in the JK;] *and it* [app. meaning the belly] *is opened* (ويُفْتَحُ) *on the occasion of its issuing:* so says ISd: (TA:) a subst. from سَقَى بَطْنُهُ [q. v.]. (S, TA.) And *A skin* [or *membrane*] *containing yellow water, which cleaves asunder from over the head of the young one* [*at the birth*]: (K, TA:) or, as in the T, the *water that is in the* [*membrane called*] مَشِيمَة, *that comes forth* عَلَى رَأْسِ الوَلَدِ [meaning at the birth]. (TA.) Also *Land that is irrigated;* having the meaning of the measure مَفْعُولٌ, like نَقْضٌ [in the sense of مَنْقُوضٌ]: (Er-Rághib, TA: [see also سَقْى:]) or it signifies, (K,) or so سَقِىٌّ , of the same measure as شَقِىٌّ and

صِبِىٌّ, (Mgh,) and مَسْقَوِىٌّ , (S, Mgh, K,) app. a rel. n. from مَسْقًى, not from مَسْقًى, for if it were from the latter it would be مَسْقًى, (M, TA,) [or, accord. to some, if from مَسْقًى, it may be either مَسْقًى or مَسْقَوِىٌّ, (see Lumsden's Arab. Gr. p. 630,)] seed-produce *irrigated* (S, Mgh, K) *by water running upon the surface of the earth;* (S, Mgh;) [i. e., not by rain only;] سَقًى being the *contr. of* بَخْسًى; (Mgh;) and مَسْقَوِىٌّ , *contr. of* مَظْمَئِىٌّ, (Mgh, TA,) which signifies watered [only] by the rain; and the vulgar say مَسْقَاوِى . (TA.)

بَطْنٌ سَقٍ *A belly swollen* [*with dropsy*]. (MA.)

سُقْيًا *A giving of drink;* [or *a giving to drink;*] like [the inf. n.] سَقْىٌ. (Er-Rághib, TA.) ___ And *A sending down of rain* upon mankind and the lands: (TA:) a subst. from سَقَاهُ ٱللّٰهُ الغَيْثَ. (S, K, * TA. *) One says, دَعَوْتُ لَهُ بِالسُّقْيَا [*I prayed for him for the sending down of rain*]. (JK.) And it is said in a form of prayer, سُقْيَا رَحْمَةٍ وَلَا سُقْيَا عَذَابٍ [We ask of Thee *a sending down of a rain of mercy, and not a sending down of a rain of punishment*]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Msb.) One says also أَرْضٌ خَافِضَةُ السُّقْيَا *Land easy of irrigation* [either by the rain or otherwise]: (K in art. خفض:) and the contr. is termed رَافِعَةُ السُّقْيَا. (TA in that art.) ___ Also *i. q.* شِرْبٌ [i. e. شُرْبٌ, meaning A beast's *share,* or *portion, of water*]: so in the Kur xci. 13. (Jel.)

سِقَآءٌ *A skin,* (KL,) or *a* قِرْبَةٌ, (JK,) [i. e.] *a skin of a young goat* or *sheep when it has entered*

its second year, (M, K,) *used for water* and *for milk,* (ISk, JK, S, Msb, K, KL,) or, accord. to ISd, *only for water:* (TA:) it is termed ابْنُ أَدَمٍ [*made of one hide;* but there are larger sorts]; and if larger, it is termed ابْنُ أَدَمَيْنِ [*made of two hides*], and ابْنُ ثَلَاثَةِ آدَمَةٍ [*made of three hides*]: (T and TA in art. بنى:) accord. to ISk, the وِطْبٌ is peculiarly for milk; and the نَحْىٌ, for clarified butter; and the قِرْبَةٌ, for water: (S:) the pl. (of pauc., S) is أَسْقِيَةٌ and

أَسْقِيَاتٌ and (of mult., S) أَسَاقٍ, (S, K,) or this last is a pl. pl. (T, TA.) ___ See also 4, last sentence. ___ [And see a phrase voce حَذَآءٌ, in art. حذو, where it is applied to The *stomach* of a camel, in which water is stored.]

سَقًى : see سَقْىٌ, last sentence, in two places. ___ Also *A cloud having large drops* [*of rain*], (S, K,) *vehement in the falling* [*thereof*]: (S:) [like رَمًى and رَوًى:] pl. أَسْقِيَةٌ. (S, K.) ___ And The *papyrus* (بَرْدِىّ): (JK, S, K:) or *tender papyrus:* so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el- Keys, cited voce مُذَلَّلٌ: (S, TA: [but see what is said under this word, مذلّل: and see Ham p. 555:]) n. un. سَقِيَّةٌ. (S.) ___ And *Palm-trees;* (S, K;) and سَقِيَّةٌ signifies [the same, or] *palmtrees that are irrigated by means of water-wheels* (دَوَالٍ, [pl. of دَالِيَةٌ, q. v.]). (TA.)

سُقَايَةٌ : see what next follows.

سِقَايَةٌ and سُقَايَةٌ and مَسْقَاةٌ and مَسْقَاةٌ *A place for giving to drink* or *for watering:* (K, * TA:) what is termed سِقَايَةُ المَآءِ is well known: (S:) i. e. سِقَايَةٌ signifies *a place made,* or *prepared, for the giving to drink to people:* (Msb:) *a construction for water:* (Mgh:) or *a place in which beverage is made,* or *prepared, at the fairs,* or *festivals, &c.:* (JK, T, TA:) [and particularly *a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:*] and مَسْقَاةٌ signifies *a drinkingplace* [in a general sense]: and he who pronounces it with kesr to the م [مِسْقَاةٌ] makes it to be like the utensil called مِسْقَاةُ الدِّيكِ [*the drinking-vessel of the cock*]: (S:) [see تُرْفَةٌ:] and the pl. is مَسَاقٍ. (TA.) ___ سِقَايَةٌ also signifies *A vessel in which one is given to drink:* (K:) in the Kur [xii. 70], it means the king's *drinking-cup;* (Mgh;) his صُوَاعٌ, *in* [or *from*] *which he drank,* (JK, S, TA,) *and with which they measured corn; and it was a vessel of silver.* (TA.) ___ And سِقَايَةُ الحَاجِّ means *The beverage made of raisins steeped in water which* [*the tribe of*] *Kureysh used to give to the pilgrims to drink:* it was under the

superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or سِقَايَة in this phrase is an inf. n.; so in the Kur ix. 19; (Mgh;) where it is said, أَجَعَلْتُمْ سِقَايَةَ ٱلْحَاجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ آمَنَ بِٱللّٰهِ وَٱلْيَوْمِ ٱلْآخِرِ; the two words سِقَايَة and عِمَارَة being inf. ns. of سَقَى and عَمَرَ; (Bd;) the meaning being أَجَعَلْتُمْ أَهْلَ سِقَايَةِ الحَاجِّ وَ عِمَارَةِ المَسْجِدِ الحَرَامِ [i. e. *Have ye made,* or *pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?*]; and this is confirmed by another reading, which is, سُقَاةَ الحَاجِّ وَعِمَرَةَ المَسْجِدِ: (Ksh, Bd:) or the meaning is, أَجَعَلْتُمْ سِقَايَةَ الحَاجِّ كَإِيمَانِ مَنْ آمَنَ [&c., i. e. *have ye made,* or *pronounced, the giving to drink to the pilgrims,* &c., *to be like the belief of him who has believed* &c.?]. (Bd.) [See also رِفَادَة.]

سَقَّآء ; and the fem. سَقَّآءَة and سَقَّايَة: see سَاق, in six places. ___ السَّقَّآءُ is also the appellation of *A certain intelligent bird, that draws water for itself.* (JK.) [It is applied in the present day, by some, to *The pelican:* and by some, to *the aquiline vulture; commonly called the* رَخَم.]

سَاقٍ and سَقَّآء *Giving to drink;* or *one who gives to drink:* (K, TA:) the former signifies [generally as above, or *a cup-bearer:* and also] *watering* seed-produce; or *a waterer* of seedproduce: (Msb:) [and ↓ the latter generally signifies *a water-carrier:*] the pl. of the former is سُقَّى, (K, TA,) with damm and then teshdeed, (TA,) [accord. to the CK سُقِىٌّ, which is app. a mistranscription,] and سُقَّآء, (K, TA,) like رُمَّانٌ, (TA,) or سُقَاة: (CK: [this last is a well-known pl. of سَاق, and as such has occurred above, voce سِقَايَة:]) the pl. of سَقَّآء is سَقَّاؤُونَ: (K:) and a woman is termed سَقَّآءَة and سَقَّايَة. (S, K.) It is said in a prov.,

* اسْقِ رَقَاشِ إِنَّهَا سَقَّايَةْ *

[*Give thou to drink to Rakáshi: verily she is one who gives to drink:* رَقَاشِ being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeyd, S.) ___

[Hence,] سَاقِى العَيْنِ *A certain vein* [app. *the central artery of the retina*] *which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight.* (JK.) [See also the next paragraph.]

سَاقِيَةٌ [a subst. from ساق, made so by the affix ة,] *A rivulet,* or *streamlet,* (T, K, TA,) *for the irrigation of seed-produce;* (T, TA;) *a small channel for the irrigation of land;* (Msb;) it is *larger than a* جَدْوَل, *and than a* نَهْر: (Mgh:) pl. سَوَاقٍ. (Mgh, TA.) It is now vulgarly applied to designate The [*kind of water-wheel for irrigation termed*] دُولَاب [q. v.]. (TA in art. دلب.) ___ And [the pl.] السَّوَاقِى signifies *Certain veins which discharge into the* أَبْهَرَانِ [dual of أَبْهَر, q. v.]. (JK.)

مَسْقًى *A time* [and *a place*] *of giving to drink.* (JK, TA.)

مَسْقَاةٌ : see سَقَايَةٌ in tow places. One says when the Sultán has dealt gently with his subjects in his government of them, أَبْلَغَ السُّلْطَانُ الرَّاتِعَ مَسْقَاتَهُ [*The Sultán has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place*]. (TA.) [See also شَرْبَةٌ.]

مِسْقَاةٌ : see سِقَايَةٌ, in two places. ___ Also *A thing which is made for the* جِرَار [or *water-jars*], *and upon which the mugs are hung.* (JK, TA.)

مَسْقِىٌّ [*Given to drink:* and] *watered* seedproduce [&c.]. (Msb.) ___ [Hence,] إِنَّهُ لَمَسْقِىُّ الدَّمِ *Verily he is tinged with redness.* (JK.)

مَسْقَوِىٌّ and مِسْقَاوِى: see سِقْىٌ, last sentence, in three places.

سك

1 سَكَّ الشَّىْءَ, aor. ـُ, (TA,) inf. n. سَكٌّ, (K, TA,) *i. q.* سَدَّهُ [i. e. *He closed* or *closed up,* or *he stopped* or *stopped up,* or *repaired, and made firm* or *strong, the thing*]. (K, * TA.) [In the place of سَدُّ الشَّىْءِ, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK شَدُّ الشَّىْءِ: and it seems that شَدَّهُ is a correct meaning of سَكَّهُ; for it is said that] from مَسْكُوكٌ as signifying مَشْدُودٌ is the post-classical phrase سَكُّ الأَبْوَابِ [i. e. *The making fast of doors*]. (TA.) [In the present day, سَكَّ البَابَ, aor. and inf. n. as above, means *He locked,* and *he bolted, the door.*] ___ And سَكَّهُ, (TA,) inf. n. as above, (S, K, TA,) *He clamped it* (ضَبَّبَهُ) *with iron;* namely, a door, (S, K, TA,) and wood. (TA.) Also سَكَّهُ, aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He cut off his ears.* (S, K, * TA.) سَكَّ بِمَا فِى بَطْنِهِ, (TA,) inf. n. as above, (K, TA,) *He cast forth what was in his belly;* (K, * TA;) *muted,* or *dunged;* (TA;) said of an ostrich: (K, TA:) and so سَجَّ. (TA.) And سَكَّ بِسَلْحِهِ, (AA, TA,) inf. n. as above, (K, TA,) *He cast forth his excrement,* or *ordure,* (AA, K, TA,) *in a thin state;* (AA, * K, TA;) as also زَكَّ, (AA, TA,) and هَكَّ. (TA.) And هُوَ يَسُكُّ, inf. n. as above, *He voids thin excrement* or *ordure;* (As, S, TA;) as also يَسُجُّ, inf. n. سَجٌّ. (As, TA.) And أَخَذَهُ سَكٌّ [*He was taken with a looseness of the bowels;*] *he had thin evacuations of the bowels;* expl. by قَعَدَ مَقَاعِدَ رِقَاقًا: and أَخَذَهُ سَكٌّ فِى بَطْنِهِ [signifies the same; or] *his bowels became loose;* as also سَجٌّ; so says Yaakoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) ___ سَكَّ فِى الأَرْضِ *He went at random in the land,* or *country, not knowing whither to go, and was perplexed.* (Ibn-'Abbád, O. [See also 7.]) ___ One says also, أَيْنَ تَسُكُّ *Whither goest thou?* (Ibn-'Abbád, O.) ___ مَا سَكَّ سَمْعِى مِثْلُ ذٰلِكَ الكَلَامِ *The like of that speech has not entered my ear,* or *ears:* and مَا اسْتَكَّ فِى مَسَامِعِى مِثْلُهُ *The*

like of it has not entered my ears. (TA.) سَكَّ, [sec. pers., app., سَكُكْتَ,] aor. ـُـ , (TA,) inf. n. سُكٌّ, (K, TA,) *It* (one's nature, or disposition,) *was,* or *became, base, ignoble, mean,* or *sordid.* (K, * TA.) سَكَّ, (Msb, TA,) sec. pers. سَكَكْتَ, (Msb, K, TA, [in the CK, erroneously, سَكِكْتَ,]) inf. n. سَكَكٌ, (S, Mgh, Msb, K, TA,) said of a man, &c., (K,) *He was small in the ear,* (S, Mgh, Msb, K, TA,) *with a sticking thereof to the head, and small projection thereof:* (K, TA:) or *he was short in the ear, with a sticking thereof to the part behind it:* (TA:) or *he was small in the* قُوف [here meaning either the *upper part* or the *helix* (in the CK قُوب)] *of the ear, and narrow in the ear-hole.* (K, TA.) And *He was,* or *became, deaf.* (K, TA.)

7 **انسكّت الإبلُ** *The camels went at random.* (Ibn-'Abbád, O, TA. [See also سَكَّ فى الأَرضَ, above.]) انْسِكَاكٌ in the case of the birds called قَطًا means Their *going at random, and depressing their breasts, after soaring in their flight and circling in the air.* (Ibn-'Abbád, O, K.)

8 **استكّ** *It* (a thing) *was,* or *became, closed* or *closed up,* or *stopped* or *stopped up,* or *repaired, and made firm* or *strong;* quasi pass. of 1 in the first of the senses assigned to it above; syn. انْسَدَّ. (TA.) ___ [Hence,] استكّت مَسَامِعُهُ *His ears became stopped up,* or *deaf,* (S, Msb, K, *) *and narrow* [*in the aperture*]. (S, K.) ___ And استكّ النَّبْتُ *The herbage became luxuriant and dense,* (S, K,) *its interstices becoming closed up.* (S.) And استكّت الرِّيَاضُ *The meadows became luxuriant and dense* [*in their herbage*]. (As, TA.) See also 1.

سَكٌّ *A nail; a pin,* or *peg, of iron;* as also سَكِىٌّ ; (S, K;) like as one says دَوٌّ and دَوِىٌّ: (S:) pl. سِكَاكٌ (S, K) and سُكُوكٌ. (K.) [A verse of Aboo-Dahbal El-Jumahee is cited as an ex. in the TA as follows:

* درْعى دلَاصٌ سَكُّهَا سَكٌّ عَجَبْ *

* وجوبها القَاتِرُ مِنْ سَيرِ اليَلَبْ *

but see يَلَبٌ.] *A straight,* or an *even,* building, and excavation, (O, K,) *like a wall, without curvity,* or *bending.* (O.) ___ A coat of mail *narrow in the rings;* (S, K;) as also سُكٌّ , and سَكَّآءُ : (K:) or, accord. to the O, *soft in the rings.* (TA.) ___ See also the next paragraph.

سُكٌّ A well *narrow* (Lth, AZ, As, S, O, K) *in its cavity,* or *interior,* (Lth, O,) or *from its top to its bottom,* (AZ, S, O,) or *in its aperture;* as also سَكٌّ , and سَكُوكٌ : (K:) or a well *even in its cavity,* or *interior, and in its casing:* or, accord. to Fr, one *well,* or *strongly,* or *compactly, cased, and narrow;* the pl. of سُكٌّ is سِكَاكٌ; and the pl. of سَكُوكٌ is سُكٌّ, so that the latter is both a sing. and a pl. (TA.) ___ And A *narrow* road: (I'Abbád, O:) or a road *stopped up:* (K:) or a road *narrow and stopped up.* (Lh, TA.) ___ See also سَكٌّ. ___ Also The *hole of the scorpion,* (Ibn- 'Abbád, S, O, K,) in the dial. of the BenooAsad; (Ibn-'Abbád, O;) and *of the spider,* (O, K,) likewise, because of its narrowness. (TA.) Also *A sort of perfume,* (S, Mgh, O, Msb, K,) *prepared from* رامك [q. v.], (K,) or *from musk* and رامك, (O,) *the former being bruised,* or *pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the* خيرى [q. v.] *in order that it may not stick to the vessel, and left for a night; then musk is pounded,* or *powdered,* (يسحق,) *and put into it by degrees, and it is* [*again*] *wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet.* (K.) Also pl. of أَسَكُّ. (K.)

سَكَّةٌ *A ploughshare;* i. e. the *iron thing with which the ground is ploughed;* (S, TA;) the

iron appertenance of the plough. (K.) Hence the trad., مَا دَخَلَتِ السِّكَّةُ دَارَ قَوْمٍ إِلَّا ذَلُّوا [*The ploughshare enters not the abode of a people,* or *party, but they become abased*]; meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) ___ And *A die,* i. e. *an engraved piece of iron,* (S, * Msb, K, TA,) *having an inscription upon it,* (TA,) *with which dirhems and deenárs are stamped,* (S, * Msb,) or *upon which pieces of money* (دَرَاهِم) *are struck:* (K:) pl. سِكَكٌ. (Msb.) ___ And, because stamped therewith, *A coined dirhem,* and *deenár;* (TA;) which latter is called [also] سِكِّىٌّ, (O, K, TA,) [in the CK سِكِّى, but it is] with kesr. (TA.) Also *A row* (طَرِيقَةٌ مُصْطَفَّةٌ, S, O, Msb, or سَطْرٌ, K, or سَطْرٌ مُصْطَفٌّ, TA) *of palm-trees.* (S, O, Msb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) خَيْرُ المَالِ مُهْرَةٌ مَأْمُورَةٌ أَوْ سِكَّةٌ مَأْبُورَةٌ, (S, in the O سِكَّة مأبورة او مهرة مأمورة,) meaning [*The best of property is*] *a prolific filly* (TA) *or a row of palm-trees fecundated:* (S, TA:) or, accord. to As, سِكَّة مأبورة here signifies *a ploughshare properly prepared* [*for ploughing*]; and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if طريقة in the explanation above have the signification here assigned to it, the epithet مصطفّة is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, *a tall palm-tree,* or *the tallest of palm-trees,* or *a smooth palm-tree,* or *a palm-tree the head of which is reached by the hand;* and that مصطفّة may have been added in consequence of misunderstanding, and سطر substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] ___ Also *A* زُقَاق [meaning *street*]: (S, O, * Msb:) or [rather] *a wide* زُقَاق: (Msb:) or *an even road,* (K, TA,) [or *street,*] *of such as are termed* أَزِقَّة [pl. of زُقَاق]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA;) being likened to a سِكَّة of palm-trees: (TA:) [in the present day, often applied to *a highway,* and to *any road:*] pl. سِكَكٌ [as above]: (O:) and سَكَائِكُ is *syn. with* [سِكَكٌ as meaning] أَزِقَّةٌ. (TA.) ___ [Hence also, app., one says,] اجْعَلِ الأَمْرَ سِكَّةً وَاحِدَةً

Make thou the affair, or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.) ___ And أَخَذَ الأَمْرَ بسكّته, (K,) and أَدْرَكَهُ بسكّته, (TA,) [*He took the thing,* and *he attained it, in its proper way,* or] *when it was possible.* (K, TA.) ___ And فُلَانٌ صَعْبُ السكّة *Such a one will not remain quiet,* or *still,* or *steady, by reason of hastiness of temper.* (Ibn- 'Abbád, Z, O, TA.) Also The *house* [or *station*] *of the* بريد [or *messenger that journeys on a beast of the post,* or *messengers on beasts of the post:* it is likewise called سكّةُ البريد: see بريدٌ]: and أَصْحَابُ السِّكَك, occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means *the* بُرُد [or *messengers on beasts of the post*] *who are stationed there to be sent on affairs of importance.* (Mgh.) سكّةُ البريد is well known [as having the meaning assigned to it above: and also as meaning *The space,* or *distance, between each station of the messengers above mentioned and the station next to it:* see, again, بريدٌ]. (Ibn-'Abbád, O.)

سَكَكٌ inf. n. of سَكَّ, sec. pers. سَكَكْتَ. (Msb, TA. [See 1, last sentence but one.])

سُكُكٌ [a pl. of which the sing. is not mentioned,] *Bustards;* syn. حُبَارَيَاتٌ. (TA.)

سُكَاكٌ The *air that is next to the clouds,* or *to the higher part,* (عنان,) *of the sky;* as also سُكَاكَةٌ: (S, K:) or both signify the *air,* or *atmosphere, between heaven and earth:* like لُوحٌ: the pl. of the second is سَكَائِكُ. (TA.) Hence the saying, لَا أَفْعَلُ ذٰلِكَ وَلَوْ نَزَوْتَ فِالسُّكَاكِ, meaning [*I will not do that even if thou leap*] *into the sky.* (S.) ___ Also The *part, of an arrow, which is the place of the feathers.* (Ibn- 'Abbád, O, K.)

سَكُوكٌ: see سُكٌّ, in two places.

ضَرَبُوا بُيُوتَهُمْ سِكَاكًا [*They pitched their tents*] *in one row:* (Th, K:) and said with ش, [i. e. شِكَاكًا,]

accord. to IAar: (TA:) but Th says that it is only with س, deriving it from سِكَّةٌ signifying a wide زُقَاق. (TA in art. شك.)

سُكَاكَةٌ *Small in the ear,* (M, K,) or *in the ears.* (IAar, TA.) [See also أَسَكُّ.] ___ And One who is *alone in his opinion, having none to share with him in it,* (AZ, K, TA,) *who acts without caring how his opinion happens to be:* pl. سُكَاكَاتٌ: it has no broken pl. (AZ, TA.) See also سُكَاكٌ.

سَكَائِكُ pl. of سُكَاكَةٌ as syn. with سُكَاكٌ [q. v.]. (TA.) ___ See also سِكَّةٌ, in the latter half of the paragraph.

سَكِّى : see سَكٌّ

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سِكِّىٌّ : see سِكَّةٌ, in the former half of the paragraph. Also *i. q.* بَرِيدٌ [meaning either *A beast of the post* or *a messenger who journeys on a beast of the post*]: a rel. n. from سِكَّةٌ. (Ibn- 'Abbád, O, TA.)

سَكَّاكٌ [*A stamper of money;*] *one who strikes the* سِكَّة. (TA.) ___ [And said by Golius, as on the authority of Meyd, to signify *A maker of knives;* like سَكَّانٌ.]

سَكَّاكَةٌ [as a coll. gen. n., app. derived from سِكَّةٌ signifying a road,] *Wayfarers.* (TA.)

سِكِّينٌ , mentioned by Ibn-'Abbád in this art., and said in the Mgh to be of the measure فِعْلِينٌ from السَّكُّ, or فِعِّيلٌ from السُّكُونُ: see art. سكن.

أَسَكُّ *Small in the ear,* (Mgh, K,) *with a sticking thereof to the head, and small projection thereof:* (K:) or *short in the ear, with a sticking thereof to the part behind it:* (TA:) or *small in the* قوف [meaning either the *upper part* or the *helix*] *of the ear, and*

narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. سَكَآءُ: (S, Mgh, O, Msb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قَطًا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, *having no ear except the ear-hole,* or, accord. to El-Kudooree, *naturally earless:* (Mgh:) and applied to an ear, as meaning *small:* (S, Msb:) pl. سُكٌّ: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called قَطًا: (TA:) it is said that every سَكَآء is oviparous, and every شَرْفَآء is viviparous; the former meaning *a female that has no ear* (S, O) *apparent,* or *external;* (O;) and the latter, a female that has an ear (S, O) apparent, or external, (O,) though it be slit. (S.) A rájiz says,

* لَيْلَةُ حَكٍّ لَيْسَ فِيهَا شَكُّ	*
* أَحُكُّ حَتَّى سَاعِدِى مُنْفَكُّ	*
* أَسْهَرَنِى الأُسَيْوِدُ الأَسَكُّ	*

[*A night of scratching: there is no doubt respecting it: I scratch so that my fore arm,* or *my upper arm,* (for ساعد is used in both of these senses,) *is dislocated: the little black thing without ears having rendered me sleepless*]: he means the fleas, using the sing. as a gen. n. (TA.) ___ Also *Having the ears cut off.* (TA.) [This seems to be the primary, though not a usual, signification.] ___ And [*Having the ears stopped up:* (see 8:) or] *deaf.* (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) ___ And الأَسَكُّ was the name of *A certain horse.* (O, K.) ___ See also سَكٌّ.

مِنْبَرٌ مَسْكُوكٌ [*A pulpit*] *nailed with nails of iron:* but also said to be with ش, [i. e. مَشْكُوكٌ,] meaning مَشْدُودٌ [made firm or strong, &c.]. (TA.)

سكب

1 **سَكَبَ** , (S, A, Msb, K,) aor. ـُـ , (A, TA,) inf. n. سُكُوبٌ (S, A, Msb, K) and سَكْبٌ (Msb) and تَسْكَابٌ, (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Msb, K,) and a flow of tears (دَمْعٌ), (A, TA,) and the like, (TA,) *It poured out* or *forth;* or *was,* or *became, poured out* or *forth;* (S, A, Msb, K;) as also انسكب . (S, K.) And سَكَبَهُ, (S, A, Mgh, Msb, K,) aor. as above, (A, TA,) inf. n. سَكْبٌ (S, Mgh, K) and تَسْكَابٌ, (K, [the latter assigned in the S to the intrans. verb,]) *He poured it out* or *forth;* namely, water, (S, A, Mgh, Msb, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also اسكبهُ . (A.) The people of El-Medeeneh say, اُسْكُبْ عَلَى يَدَىَّ *Pour thou out,* or *forth, upon my hands.* (A.) And it is said in a trad., هَاهُنَا تُسْكَبُ العَبَرَاتُ [*Here tears are to be poured forth*], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4 **أَسْكَبَ** see the next preceding paragraph.

7 **إِنْسَكَبَ** see the next preceding paragraph.

سَكْبٌ and سَاكِبٌ and سَكُوبٌ and سَيْكَبٌ (K) and سَكِيبٌ (CK [omitted in the TA and in my MS. copy of the K]) and أُسْكُوبٌ (K) Water *poured out* or *forth,* or *being poured out* or *forth:* or *poured out* or *forth,* (K, TA,) *running upon the surface of the earth without any excavation:* (TA:) or the first signifies water *poured out* or *forth;* and is an inf. n. used as an epithet, like صَبٌّ and غَوْرٌ applied as epithets to water: and سَكُوبٌ , water *running upon the surface of the earth without any excavation:* and أُسْكُوبٌ , water *pouring out* or *forth,* or *being poured out* or *forth;* (S;) or, as some say, *pouring much:* (Har pp. 469 et seq.:) and also this last, *running* water: (TA:) or this signifies دَائِمُ الهَطَلَانِ [i. e. *continually pouring,* or *continually pouring dispersedly and in large drops;* as also سَكْبٌ; for hence it

appears evident that الدَّائِمُ الهَطَلَانُ as an explanation of السَّكْبُ and الأُسْكُوبُ in the K is a mistake for الدَّائِمُ الهَطَلَانِ]; and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَحَابٌ); and to a wound made with a spear or the like (طَعْنَةٌ): and ↓سَاكِبٌ is applied as an epithet to tears (دَمْعٌ). (TA.) ___ [Hence] سَكْبٌ applied to a horse means *Wide in step:* (S, A, K:) or *fleet,* or *swift,* or *excellent in running;* (A, K;) *that runs much:* (Mgh, TA:) or *light,* or *active:* and أُسْكُوبٌ, so applied, has one or another of these meanings: (A:) or the former, thus applied, *that runs vehemently;* as also فَيْضٌ; likened to water pouring forth: (EthThaalebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) *light of spirit;* and *brisk, lively,* or *sprightly,* (K, TA,) *in work,* or *action.* (TA.) السَّكْبُ was the name of the first horse possessed by the Prophet; (Mgh, * K;) as also السَّكَبُ: and the name of a horse of Shebeeb Ibn-Mo'áwiyeh. (K.) ___ [Hence also,] *A certain sort of clothes,* or *garments,* (T, S, K,) *thin so as to resemble dust, and as though resembling pouring water by reason of its thinness;* and so, accord. to IAar, ↓سَكَبٌ. (T, TA.) ___ Applied to a man, *Tall;* (K;) a dial. var. of سَقْبٌ [q. v.]. (TA.) ___ And A *necessary* thing or affair: (A, K, TA:) and a disgrace (سُبَّةٌ) that is *necessary,* or *unavoidable.* (A, TA.) Lakeet Ibn-Zurárah said to his brother Maabad, when he required him to ransom him with two hundred camels, he being a captive, نُمِيطُ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سُبَّةً سَكْبًا, meaning [*We will put away from thee a thing that would be to the people of thy house*] *a necessary,* or *an unavoidable, disgrace.* (TA.) Also *Copper,* or *brass;* syn. نُحَاسٌ: or *lead:* (IAar, K:) and so سَكَبٌ, (K,) in the latter sense, or in both senses, or in all the senses. (TA.)

سَكَبٌ: see the next preceding paragraph, latter half, in three places. Also *A certain kind of tree,* (S, K,) *of sweet odour,* (S,) *as though its odour were that of* [*the perfume called*] خَلُوقٌ [q. v.], *growing apart from others, upon a single root, having a downy substance, and leaves like those of the* صَعْتَرٌ [*a species of origanum,* or *marjoram*], *except in being*

more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Hijáz make of it a [*beverage such as is termed*] نَبِيذ: *its fruit does not grow forth in one year, but only in several years:* AHn says that the سَكَب is *a herb that rises to the height of a cubit, having dustcoloured leaves like those of the* هِنْدَبَآء [or *endive*], *and a blossom intensely white, of the form of that of the* فِرْسِك [i. e. *peach*, or *a species* or *variety thereof*]: (TA:) n. un. with ة: (S, TA:) As mentions the سَكَب as *one of the plants of the plain*, or *soft, tracts.* (TA.) ___ It is also said to be The [*plant called*] رِيح [app. رِيِّح or رِيح which seem to be coll. gen. ns. of each of which the n. un. is with ة (see رِيَّحَةٌ)], *having a yellow blossom.* (TA.) ___ And The *anemone* (شَقَائِقُ النُّعْمَان). (K.) ___ And *One of the trees of the hot season.* (TA.)

سَكَابٌ and سَكَاب, the latter [indecl., with kesr for its termination,] like قَطَام, and سَكَّابٌ , [all app. meaning *The fleet*, or *swift*, like السَّكْبُ and الأُسْكُوبُ,] are names of certain horses. (K: the second only mentioned in the S.)

سَكُوبٌ : see سَكْبٌ, in two places.

سَكِيبٌ : see سَكْبٌ.

سَكَّابٌ : see سَكَابٌ.

سَاكِبٌ : see سَكْبٌ, in two places. [And act. part. n. of سَكَبَهُ. Hence,] سَاكِبُ المَآءِ [*The sign of Aquarius;*] *the eleventh of the signs of the Zodiac;* also called الدَّلْوُ. (Kzw.)

سَيْكَبٌ : see سَكْبٌ

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أُسْكُبَّةٌ The أُسْكُفَّة [i. e. *threshold*] of a door. (K.)

إِسْكَابٌ : see the next paragraph.

أُسْكُوبٌ : see سَكْبٌ, in three places. ___ Also Lightning *extending towards the earth.* (K.) So in the saying of Zuheyr El-Mázinee,

* بَرْقٌ يُضِىءُ أَمَامَ البَيْتِ أُسْكُوبُ *

[*Lightning shining,* or *shining brightly, before the tent,* or *house, extending towards the earth*]; as though it were pouring forth rain. (TA.) ___ And *A row* of palm-trees; (IAar, K;) as also أُسْلُوبٌ: if of other than palm-trees, it is termed أُنْبُوبٌ, and مِدَادٌ. (IAar, TA.) Also *i. q.* إِسْكَافٌ [*A maker of shoes* or *boots,* or *a sewer of leather,* &c.]; like إِسْكَابٌ : or *a blacksmith.* (K.)

المِسْكَبَةُ [altered in a copy of the A from المَسْكَبَةُ, which may perhaps be the right word,] The *higher,* or *highest, rivulet,* or *small channel for irrigation, from which the other rivulets,* or *small channels, are supplied with water.* (A.) ___ [In a copy of the A (in art. المَسْطَبَة), سطب, which I believe to be in that instance a mistranscription for المسكبة, occurs expl. as meaning *The Milky Way.*]

سكبج

Q. 1 سَكْبَجَ *He prepared* سِكْبَاج. (TA.)

سِكْبَاجٌ an arabicized word, (O, Msb, K,) with kesr (Msb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَالٌ except of the reduplicate class [like زَلْزَالٌ &c.], (Msb,) from سِكْ, meaning vinegar, in Pers., and بَاج, [arabicized from the Pers. باها,] i. e. لَوْنٌ [as meaning a sort, or species, of food or viands]; (O; [in which it is erroneously said that باج is in Pers. باوا;]) or from [the Pers.] سِرْكَه; [سِرْكَه پَاچَه meaning vinegar; and پَاچَه sheeps' feet, or trotters;] (TA;) [but the former derivation is evidently the more probable;] *A well-known kind of food;* (Msb;) *flesh-meat cooked with vinegar:* this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to *a sort of food composed of flesh-meat, wheat-flour, and vinegar;* and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سِكْبَا; from the Pers. سِكْ vinegar, and بَا spoon-meat: accord. to Golius, on the authority of the Loghat NiametAllah Khaleel Soofee, *a sort of food composed of flesh-meat cut in pieces,* (*to which are afterwards added raisins, a few figs, and some vetches,*) *with vinegar and honey,* or *acid syrop:* and سِكْبَاجُ البَقَرِ is a name given to *such food prepared with beef:*] سِكْبَاجٌ أَصْفَرُ is *a well-known sort of broth* [or *soup*] *in which is saffron,* wherefore it is termed اصفر. (Mgh.)

سكبينج

سَكْبِينَجٌ an arabicized word [from the Pers. سَكْبِينَهٌ]; (O;) [*Sagapenum;*] *a certain medicine,* (O, K,) *well-known;* (K;) the *gum of a certain tree* (O, TA) *in Persia,* (TA,) [*supposed to be the ferula Persica,*] *in which is no useful property, but only in its gum:* some say that there is *a sort of* قِنَّة [or *galbanum*] *that changes from its original state and becomes* سكبينج. (O.)

سكت

1 **سَكَتَ**, (S, Msb, TA,) aor. ـُـ, (Lth, TA,) inf. n. سُكُوتٌ and سَكْتٌ (S, A, Msb, K) and سُكَاتٌ (S, K) and سَاكُوتَةٌ, (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] *He was,* or *became, silent, mute,* or *speechless; contr. of* نَطَقَ; (TA;) *i. q.* صَمَتَ: (Lth, Msb, TA:) or سَكَتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمَتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rághib, MF, TA:) or سَكَتَ, aor. ـُـ, inf. n. سُكُوتٌ and سَكْتٌ, signifies *he* (a man) *ceased,* or *stopped, speaking;* and سَكَتَ, aor. ـُـ, inf. n. سَكْتٌ, *he* (a man) *was,* or *became, still,* or *quiet;* syn. سَكَنَ: (Zj, TA:) [it is said that] اسكت, also, is *syn. with* صَمَتَ, like سَكَتَ; (Msb;) accord. to AZ, one says of a man, صَمَتَ and أَصْمَتَ and سَكَتَ and أَسْكَتَ: (TA:) or, as some say, اسكت signifies *he was,* or *became, silent,* or *he spoke not;* and *he ceased* [*from speech*], or *broke off* [*therefrom*], or *became cut short* [*therein*]: (Msb:) or سَكَتَ signifies *he was,* or *became, silent intentionally;* and اسكت, *he was,* or *became, silent by reason of thought* or *disease* or *fear:* (TA:) or you say تَكَلَّمَ ثُمَّ سَكَتَ without ا [when you mean *he spoke* and *then became silent,* i. e., *intentionally*]; (S) but you say اسكت when you mean *his speech became broken off,* or *cut short, and so he spoke not.* (S, K.) It is said in a prov., سَكَتَ أَلْفًا ونَطَقَ خَلْفًا *He held his tongue from a thousand words* (سَكَتَ عَنْ أَلْفِ كَلِمَةٍ), *and then uttered what was wrong.* (ISk, S and Msb in art. خلف.) And you say [of the quiescent هـ that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in لَمْ يَرْضَهْ and وا زَيْدَاهْ] هٰذه هَآءُ السَّكْتِ [*This is the* هاء *of pausation*]. (A, TA.) One says also, of a she-camel, سَكَتَتْ, inf. n. سُكُوتٌ, meaning *She uttered not the* [*grumbling*] *cry termed* رُغَآء *when the saddle was put upon her.* (ISd, TA.) ___ [Hence سَكَتَ, aor. as above, inf. n.

سَكْتٌ, as syn. with سَكَنَ, meaning as expl. above; and also *It was,* or *became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged,* or *quelled; it remitted; it subsided;* and so اسكت .] You say, ضَرَبَهُ حَتَّى سَكَتَتْ حَرَكَتُهُ (A) or أَسْكَتَتْ حركته (TA) [*He beat him until his motion became stilled*]; and حتّى أَسْكَتَ [*until he became still*]. (TA.) And سَكَتَ الغَضَبُ *i. q.* سَكَنَ, (S, Msb, TA,) meaning فَتَرَ [i. e. *The anger remitted;* or *became stilled, appeased,* or *allayed*]; (TA:) as also اسكت : (Msb:) and سَكَتَ عَنْهُ الغَضَبُ [*Anger,* or *the anger, became stilled so that it departed from him*]. (A.) Hence, in the Kur [vii. 153], وَلَمَّا سَكَتَ عَنْ مُوسَى الغَضَبُ, (S,) meaning, accord. to Zj, سَكَنَ [i. e. *And when the anger became stilled so that it departed from Moses*]: or, as some say, the phrase is inverted, the meaning being وَلَمَّا سَكَتَ مُوسَى عَنِ الغَضَبِ [*And when Moses was silent, ceasing from anger*]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَتَ الحَرُّ, meaning *The heat became vehement,* or *intense, the wind being still.* (TA.) ___ [Hence also,] *He died:* (K:) occurring in this sense in a trad. (TA.) ___ سَاكَتَنِى فَسَكَتُّ: see 3. سَكَتَ said of a horse, [from السُّكَيْتُ,] *He came in tenth in a race.* (TA.)

2 **سَكَّتَ** see 4, in two places.

3 **سَاكَتَ** سَاكَتَنِى فَسَكَتُّ [may mean *He kept silence with me and I was silent:* or *he vied with me in keeping silence and I surpassed therein:* or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4 **اسكت** as an intrans. verb: see 1, in nine places. ___ *He turned away, and spoke not;* occurring in this sense in a trad.: and اسكت عَنِ الشَّىْءِ *He turned away from the thing.* (TA.) اسكتهُ and سكّتهُ (S, A, Msb) both signify the same, said of God (S) [and of a man]; *He made him,* or *rendered him, silent, mute,* or

speechless; (Msb;) [*he silenced,* or *hushed, him;*] namely, a person speaking. (A.) And اسكته عنى [*He made him to abstain from speaking of,* or *to, me*]. (As, TA in art. نصت.) And اسكت الصَّبِىَّ بسُكْتَة [*He silenced,* or *hushed, the child with a* سُكْتَة]. (Lh, S, A, K.) And أُسْكِتَ means *He was silenced in a dispute* or *the like.* (A, TA.) ___ [And hence, *He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged,* or *quelled, it.*] In the Kur vii. 153, some read, وَلَمَّا سُكِتَ عَنْ مُوسَى الغَضَبُ and أُسْكِتَ [i. e. *And when the anger was stilled so that it was made to depart from Moses*]. (Bd. [For the usual reading see 1, latter part.])

سَكْتٌ an inf. n. of 1 [q. v.]. (S, &c.) ___ And [hence,] *A division* [or *pause*] *between two musical sounds,* or *notes, without breathing;* (T, K, TA;) as also سَكْتَةٌ . (TA.) See also سَكِّيتٌ, in two places.

سَكْتَةٌ *A single state of silence, muteness,* or *speechlessness.* (Msb.) One says, لِلْجُبْلَى صَرْخَةٌ ثُمَّ سَكْتَةٌ [*To the pregnant* woman *is attributable a vehement cry, then a silence*]. (A, TA.) ___ In prayer, *A silence* [or *pause*] *after the commencement;* [i. e. *after what precedes the first recitation of the Opening Chapter of the Kur-án;*] which is approved: and, in like manner, *after the ending of the recitation of the Opening Chapter of the Kur-án.* (T, TA.) ___

See also

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سَكْتٌ. ___ Also *A certain disease* [*by which a person loses his powers of speech and motion*], (S, K, TA,) *well known among the physicians;* (TA;) [i. e. *apoplexy;* thus called in the present day:] accord. to some, the word in this sense should be written سَكْتَةٌ , because it denotes *a mode* [*of silence* or *stillness*]; but this is incorrect, being at variance with the authority of transmission. (TA.) ___ See also the next paragraph: and

see سكّيت.

سُكْتَةٌ : see سَكْتَةٌ. ___ Also *A thing* (S, A, Msb, K) *of any kind* (S) *with which one silences,* or *hushes,* or *quiets, a child,* (S, A, Msb, K,) or *other person;* (S, K;) [generally meaning *a lullaby of any kind for a child:*] and *somewhat remaining in a bag or other receptacle,* (K, TA,) i. e. *of food.* (TA.) One says, ما لَهُ سُكْتَةٌ لعياله, and سَكْتَةٌ , meaning *He has not any food with which to silence,* or *quiet his family,* or *household.* (Lh, TA.)

سَكْتَةٌ is a subst. from سَكَتَ; [signifying *Silence,* &c.; like سُكُوتٌ used as a subst.;] as also سُكْتَةٌ . (Lh, TA.) ___ See also سَكْتَةٌ.

سُكَاتٌ *Constant,* or *continual, silence.* (Msb.) Hence, by way of comparison, one says, الإِفْحَامُ سُكَاتٌ [as though meaning *The state of being silenced in a dispute,* &c., *is a state of constant,* or *continual, silence:* but it seems to mean, more probably, الافحام (as an act. inf. n.) *is an act that silences;* agreeably with what here follows]. (Msb.) ___ رَمَاهُ بِسُكَاتٍ (AZ, M, K) and سُكَاتَةٍ , (AZ, S, M, A, K,) to which latter is generally added وصُمَاتَةٍ, (M, TA,) *He* (a man, S, M, and God, TA) *smote him,* or *afflicted him, with a thing that silenced him;* (S, A, K;) thought by ISd to mean, *with anxiety,* or *grief, that silenced him,* or *a thing in consequence of which he became silent:* not expl. by AZ. (TA.) ___ [In like manner] one says also, رَمَاهُ بِالْمُسْكِتَاتِ [*He smote him,* or *afflicted him, with the words,* or *acts, that silenced him*]. (T in art. رم, from Aboo-Málik.) And بِهِ سُكَاتٌ [*He has in him that which makes him silent*]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And أَصَابَ سُكَاتًا *He met with,* or *experienced, a disease that prevented him from speaking.* (TA.) ___ هُوَعَلَى سُكَاتِ الأَمْرِ *He is at the point of accomplishing the affair.* (K.) And كُنْتُ عَلَى سُكَاتِ هٰذِهِ الحَاجَةِ *I was at the point of attaining this want,* or *needful affair.* (S.)

___ حَيَّةٌ سُكَاتٌ *A serpent that bites before one has knowledge of it;* (S, A, K, TA;) as also سَكُوتٌ . (TA.)

سَكُوتٌ : see سِكِّيتٌ. ___ Applied to a she-camel, *That does not utter the* [*grumbling*] *cry termed* رُغَآء *when the saddle is put upon her.* (M, TA.) ___ See also سُكَاتٌ, last sentence.

سُكَيْتٌ : see السُّكَيْتُ ___. سِكِّيتٌ and السُّكَّيْتُ , (S, Msb, K,) sometimes pronounced thus with teshdeed, (S,) the former being the more common, (Msb,) *The tenth horse in a race;* i. e. *the last of them;* (Msb;) *the last horse among those that start together in a race,* (S, K,) *of the ten that are reckoned;* (S;) also called الفَسْكَلُّ (S, Msb) and القَاشُورُ; those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: المُجَلِّى, المُصَلِّى, المُسَلِّى, التَّالِى, المُرْتَاحُ, العَاطِفُ, الحَظِىُّ, المُؤَمَّلُ, and اللَّطِيمُ. (TA.) Sb says that سُكَيْتٌ is a contracted dim. of سُكَيْتٌ; the uncontracted dim. of which is سُكَيْكِيتٌ. (TA.) ___ [Hence,] one says, فُلَانٌ سُكَيْتُ الحَلْبَةِ [lit. *Such a one is the tenth horse of those that are started together for a wager*], meaning *such a one is scrupulously nice and exact,* or *neat,* [*and therefore deliberate,*] *in his handicraft.* (A, TA.)

سُكَاتَةٌ : see سُكَاتٌ.

سُكَيْتٌ : see السُّكَيْتُ ___. سِكِّيتٌ: see السُّكَيْتُ.

سِكِّيتٌ (S, A, Msb, K) and سَاكُوتٌ (S, A, K) and سَكُوتٌ (A, TA) and سُكَيْتٌ and سُكَّيْتٌ and سِكْتِيتٌ and سَاكُوتَةٌ , (K,) [all intensive epithets, and the last doubly intensive,] A man *constantly,* or *continually, silent:* (S in explanation of the first and second:) or *much,* or *often, silent,* (Msb in explanation of the first, and K in explanation of all above-cited therefrom,) *restraining himself from speech;* (Msb;) and سَكْتٌ signifies the same: (K:) and ↓ this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَدْلٌ &c.,] (AZ, K,) and سَاكُوتٌ and سَاكُوتَةٌ

and سَكْتَةٌ , (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] a man *who speaks little,* (AZ, K, TA,) *without inability to express his mind,* or *to express what he would say,* (AZ, TA,) *and, when he speaks, does so well.* (AZ, K, TA.)

سَكْتِيتٌ : see the next preceding paragraph.

سَاكِتٌ [part. n. of 1; *Silent,* &c.: pl. سُكُوتٌ]. (TA.)

سَاكُوتٌ : see سَكِّيتٌ; each in two places.

سَاكُوتَةٌ : see سَكِّيتٌ; each in two places.

أَسْكَاتٌ The *temperate days in the latter,* or *last, part of the* صَيْف [app. here meaning *summer*]. (K.) ___ *Remains* of anything: (K:) as though pl. of سُكْتَةٌ, before mentioned. (TA.) ___ Also, (K,) or أَسْكَاتٌ مِنَ النَّاسِ, (IAar, Lh,) *Sundry,* or *scattered, parties,* or *classes, of people:* (IAar:) or *i. q.* أَوْبَاشٌ [i. e. *a medley,* or *mixed multitude;* or the *lowest* or *basest* or *meanest sort,* or *refuse,* or *riffraff*]: (Lh, K:) IAar does not assign to it a sing.: some say that its sing. is سكت [app. سَكْتٌ]; but this demands consideration. (TA.)

إِسْكَاتَةٌ, of the measure إِفْعَالَةٌ from السُّكُوتُ; *A silence* [or *pause*] *of short duration, requiring something to be said or read or recited after it:* or *an abstaining from elevating the voice in speech;* not an absolute silence, in which one ceases, or abstains, from reading or reciting or speaking; for it occurs in a trad. in the words, مَا تَقُولُ فِى إِسْكَاتَتِكَ [*What dost thou say in thy* اسكاتة?]. (IAth, TA.)

رَمَاهُ بِالْمُسْكَتَاتِ : see سُكَاتٌ.

الْمُسَكَّتُ *The last of the* قِدَاح [or *arrows used in the game called* الْمَيْسِر]. (K.) This is omitted in

some of the copies of the K. (MF.)

الحِكْمَةُ المَسْكُوتُ عَنْهَا *The secrets of the science of the Divine Essence.* (TA in art. حكم, q. v.)

سكر

1 **سَكِرَ**, aor. ـَ, inf. n. سَكَرٌ (S, Mgh, Msb, K) and سُكْرٌ, (A, Mgh, K,) or this is a simple subst., (S, Msb,) and سُكُرٌ and سَكْرٌ (K) and سَكَرٌ (Msb) and سَكَرَانٌ, (K,) *He was,* or *became, intoxicated, inebriated,* or *drunken;* (MA, KL, &c.;) *contr. of* صَحَا. (S, A, K.) [See also سُكْرٌ, below.] ___ [Hence,] سَكِرَ عَلَيَّ فُلَانٌ, (A,) inf. n. سَكَرٌ, (K,) *Such a one was,* or *became, violently angry with me:* (A:) or *angry;* or *enraged.* (K.) And لَهُ عَلَيَّ سَكَرٌ *He has violent anger against me.* (A.) ___ And سَكِرَتْ أَبْصَارُنَا; and سَكِرَتْ أَبْصَارُ القَوْمِ; and سَكِرَتْ عَيْنُهُ: see 2. ___ Also سَكِرَ, aor. ـَ, (TK,) inf. n. سَكَرٌ, (IAar, K,) *It* (a wateringtrough, or tank, TK) *was,* or *became, full.* (IAar, K, TK.) ___ And سَكِرَتِ الرِّيحُ, (A, and so in my MS. copy of the K,) or سَكَرَتْ, (S, O, and so in the CK,) aor. ـُ, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennà Et- Tuhawee, in which it occurs, ـَ, (O,) [indicating that the pret. is سَكَرَتْ or that the aor. is irreg.,] inf. n. سُكُورٌ (S, O, K) and سَكَرَانٌ, (K,) *The wind became still,* (S, A, O, K,) *after blowing.* (S.) And سَكَرَ, [or سَكِرَ,] inf. n. سُكُورٌ, *It* (water) *became still, ceasing to run:* so says AZ: and *it* (the sea) *became calm,* or *motionless:* so says IAar. (TA.) And سَكِرَ, (A,) or سَكَرَ, aor. ـُ, (TA,) *It* (food [in a cooking-pot], or hot water, A, or a hot thing, TA) *ceased to boil,* or *estuate,* (A, TA,) or *to burn,* or *be hot:* (TA:) and *it* (heat) *became allayed,* or *it subsided.* (TA.) سَكَرَهُ: see 4. ___ Also, (IAar, TA,) aor. ـُ, (TK,) inf. n. سَكْرٌ, (K,) *He filled it.* (IAar, K, * TA.) ___ Also, (S, Mgh, Msb,) aor. as above, (S, Msb,) and so the inf. n.; (S, Mgh, Msb, K;) and سَكَّرَهُ, inf. n. تَسْكِيرٌ; (MF;) *He stopped it up,* or *dammed it;* namely, a river, or rivulet. (S, Mgh, Msb, K, MF.) And hence, سَكَّرَ البَابَ, and سَكَّرَهُ, *He closed,* or *stopped up, the door.* (TA.) ___ سُكِّرَتْ أَبْصَارُنَا: see 2.

2 **سَكَّرَهُ**: see 4. ___ And see also 1, last two explanations. ___ سُكِّرَتْ أَبْصَارُنَا, in the Kur [xv. 15], means *Our eyes have been prevented from seeing, and dazzled:* (S, K:) or *have been covered over:*

(Aboo-' Amr Ibn-El-' Alà, S, K:) and سُكِرَتْ , without teshdeed, *have been prevented from seeing:* (Fr, K: *) or this latter, which is the reading of El-Hasan, means, accord. to him, *have been enchanted:* (S:) or both mean, *have been covered*

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and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujáhid explains the latter reading as meaning, *have been stopped up;* i. e., *have been covered by that which prevented their seeing, like as water is prevented from flowing by a* سَكْر [or *dam*]: (A 'Obeyd:) and another reading is سَكَرَتْ , meaning, *have become dazzled, like those of the intoxicated:* (Ksh, Bd: *) AO says that سَكَرَتْ أَبْصارُ القَوْمِ means *The people became affected by a giddiness; and an affection like cloudiness of the eye,* or *weakness of the sight, came over them, so that they did not see;* and Aboo-'Amr Ibn-El-'Alà says that this signification is derived from سُكْر; as though their eyes were intoxicated: Zj says that سَكَرَتْ عينه means *his eye became dazzled, and ceased to see.* (TA.) ___ سُكِّرَ لِلْحاجَة, meaning *His judgment,* or *opinion, was confused respecting the object of want,* is said of a man only before he has determined upon the thing alluded to. (TA.) ___ سكّره, inf. n. تَسْكِير, also signifies *He squeezed his throat,* or *throttled him.* (S, K.) One says, البعير يُسَكِّرُ آخَرَ بذراعه حَتَّى يَكَادُ يَقْتُلُهُ [*The camel throttles another with his arm so that he almost kills him*]. (S.)

4 **اسكره** *It* (wine, or beverage,) *intoxicated,* or *inebriated, him;* (S, A;) or *deprived him of his reason;* (Msb;) as also, accord. to some, سَكَرَه ; (MF, TA;) but the former is that which commonly obtains; (TA;) [and سكّره has the same signification; or its inf. n.] تَسْكِير signifies the *causing,* or *making, to be affected with the*

remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قريض [app. a mistranscription for قريص, which may be syn. with قَارِصٌ, meaning sour milk, for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6 تساكر *He feigned intoxication,* or *a state of drunkenness.* (S, A. *)

8 استكر الضَّرْعُ *The udder became full of milk.* (MA.) ___ And استكرت السَّمَآءُ *The sky rained vehemently.* (MA.)

سَكْرٌ : see سَكْرَانُ : and سِكْرٌ. Also *A certain herb,* or *leguminous plant,* (بَقْلَةٌ,) *of such as are termed* أَحْرَار [pl. of حُرٌّ], (Aboo-Nasr, K,) *which is of the best of* بُقُول: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

سُكْرٌ an inf. n., (A, Mgh, K,) or a simple subst., signifying *Intoxication, inebriation,* or *drunkenness;* i. e. the *state thereof;* (S, Msb;) *a state that intervenes as an obstruction between a man and his intellect;* mostly used in relation to intoxicating drinks: but sometimes as meaning *such a state arising from anger,* or *from the passion of love:* a poet says,

* سُكْرَانِ سُكْرُ هَوًى وَسُكْرُ مُدَامَةٍ *
* أَنَّى يُفِيقُ فَتًى بِهِ سُكْرَانِ *

[*Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?*]. (Er-Rághib, TA.)

سِكْرٌ a subst. from السَّكْرُ (Mgh, K) as meaning the stopping up, or damming, of the river, or rivulet; (K;) i. e. *A dam; a thing with which a river,* or *rivulet, is stopped up;* (S, * Msb, K, TA;) and سَكْرٌ, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سُكُورٌ. (K.)

سَكَرٌ *Wine:* (K:) so, accord. to Fr and others in the Kur [xvi. 69], تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا, meaning, *ye obtain therefrom wine, and raisins and dried dates and the like;* this being said before wine was prohibited: (TA:) and the [*beverage called*] نَبِيذ (S, A) *prepared from dried dates:* (S:) so in the Kur, ubi suprà: (S:) or the *expressed juice of fresh ripe dates when it has become strong;* (Mgh, Msb;) originally an inf. n.: (Mgh:) or *an infusion of dried dates, untouched by fire:* (A 'Obeyd:) *a beverage,* (A,) or نَبِيذ, (K,) *made from dried dates and from* كَشُوث [*a species of cuscuta,* or *dodder*] (A, K) *and myrtle,* آس, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or *made from dried dates and* كشوث, *disposed layer upon layer, upon which water is poured;* and some assert that *sometimes myrtle* (آس) *is mixed with it, and this increases its strength:* (AHn:) also *anything that intoxicates:* (K:) and *what is forbidden* [*that is obtained*] *from fruit* (I'Ab, T, K) [*of the palm-tree and grape vine*], meaning wine, before its being forbidden; and الرِّزْقُ الحَسَنُ is what is lawful [that is obtained] from grapes and dates: (I 'Ab, T, TA:) and *vinegar;* (K;) accord. to some of the expositors of the Kur, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and *food:* (K:) so accord. to AO alone; as in the following saying of a poet;

* جَعَلْتَ أَعْرَاضَ الكِرَامِ سَكَرَا *

[*Thou hast made the reputations of the generous to be food:* or] *thou hast made the vituperation of the generous to be food to thee:* but the leading lexicologists disallow this; and Zj says that the more probable meaning here is *wine.* (TA.)

سَكَرٌ : see سَكْرَانُ : ___ and سَكِيرٌ.

سَكْرَةٌ *A fit of intoxication:* (A, Mgh:) pl. سَكَرَاتٌ. (Mgh.) You say, ذَهَبَ بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ *He went away in state between that of sensibility and insensibility,* or *mental perception*

and inability thereof. (TA.) ___ And *A fit of anger.* (TA.) ___ And *An overpowering sensation of delight, affecting youth.* (TA.) ___ سَكْرَةُ المَوْتِ [*The intoxication of death;* meaning] *the confusion of the intellect by reason of the severity of the agony of death:* (B, TA:) *the oppressive sensation attendant upon death, which deprives the sufferer of reason:* (Bd in 1. 18:) the *oppressive sensation,* (S, A, * Mgh, K,) *and disturbance of the mind, and insensibility,* (K,) *attendant upon death.* (S, * A, Mgh, K.) And in like manner, سَكْرَةُ الهَمِّ, (K,) and النَّوْمِ, (TA,) *The oppressive sensation,* &c., *attendant upon anxiety,* (K,) and *upon sleep.* (TA.)

سَكَرَةٌ *I. q.* شَيْلَمٌ; (K;) [or *resembling the* شَيْلَمٌ; (see زُؤَانٌ;) *a certain plant,* app. called by the former name because *a decoction thereof is used as an anæsthetic;* said to be] *the same that is called* مُرَيْرَآءُ, *that is* [*often found*] *in wheat.* (TA.)

سَكْرَانُ (S, A, Mgh, Msb, K) and سَكْرَانٌ, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msb of its fem., (TA,) and سَكْرٌ ; (K; [in the TA سَكَرٌ , but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] سَكْرَى; (S, Mgh, Msb, K;) and [of the second,] سَكْرَانَةٌ; (S, Msb, K;) and [of the third,] سَكْرَةٌ; (K; [in the TA سَكَرَةٌ;]) *Intoxicated; inebriated; drunken:* (S, Msb, K:) [see سُكْرٌ:] pl. سُكَارَى [which is said in the TA to be also pl. of سَكَرٌ] and سَكَارَى, (S, Msb, K:) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except كُسَالَى and عُجَالَى and غُيَارَى, (TA,) [to which should be added حُيَارَى, and probably some other instances,] and سَكْرَى; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, ElAamash read سُكْرَى, with damm, which is very strange, since no pl. of the measure فُعْلَى is known. (TA.) Th says that the words of the Kur [iv. 46] لَا تَقْرَبُوا ٱلصَّلَاةَ وَأَنْتُمْ سُكَارَى [*Engage ye not in prayer when ye are intoxicated*] was said before the prohibition of wine was revealed: others say that the meaning is, *when ye are*

intoxicated with sleep. (TA.)

سُكُرْكَةٌ , written by Sh سُكْرُكَةٌ: see art. سكرك. (TA.)

سَكُورٌ : see سَكِيرٌ.

سُكَّرٌ [*Sugar;*] *a certain sweet substance,* (TA,) *well known:* (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from شَكَرْ: (K:) n. un. with ة [signifying *a piece of sugar*]: (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طَبَرْزَذٌ; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the لِيمُونٌ and نَارَنْج counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) ___ Also *Like* سُكَّر [or *sugar*] *in sweetness:* so used by Aboo-Ziyád El-Kilábee. (TA.) ___ Also *A certain kind of sweet fresh ripe dates;* (K;) *a sort of fresh ripe dates, likened to sugar in sweetness:* (Mgh:) or *a kind of very sweet dates;* (AHát, T, Msb;) *known to the people of ElBahreyn,* (T,) *and in Sijilmáseh and Dar'ah, and, as some say, in El-Medeeneh, where, how-*

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ever, they require to be dried artificially. (MF.) ___ *A kind of grapes, which, being affected by what is termed* مَرَق, *fall off,* (K,) *for the most part: their bunches are of middling size; and they are white, juicy, and very sweet,* (TA,) *of the best kinds of grapes;* (K;) *and are made into raisins.* (TA.)

سُكَّرِىٌّ [*Sugary; saccharine.* ___ And] *Cake containing sugar,* or *barley-sugar, with almonds,* or *pistachio-nuts.* (MA.)

سَكَّارٌ *One who makes,* or *sells, the beverage called* نَبِيذ; syn. نَبَّاذٌ. (S, K.)

سِكِّيرٌ One *who intoxicates himself much,* or *often; a drunkard; a tippler;* (K;) as also مِسْكِيرٌ (S, K) and سَكُورٌ (IAar, K) and سَكِرٌ : (K:) or *constantly intoxicated:* (S:) the pl. of سَكِرٌ is سُكَارَى, which is also pl. of سَكْرَانُ. (TA.)

رِيحٌ سَاكِرَةٌ *Wind becoming still.* (A.) And لَيْلَةٌ سَاكِرَةٌ *A still night; a night in which the wind is still;* (S, * A;) *a night in which there is no wind.* (TA.) And مَآءٌ سَاكِرٌ *Still, not running, water.* (AZ, TA.)

سَيْكُرَانٌ *A certain plant, always green, the grain whereof is eaten:* (K: [but this description seems to be an incorrect abstract of what here follows:]) Ed-Deenawaree [i. e. AHn] says, *it is of the plants that continue green throughout the whole of the summer:* I asked a sheykh of the Arabs of Syria, and he said, *it is the* سُخَر, [correctly سُخَّر,] *and we eat it in its fresh state, with what an eating!* and, he said, *it has green grains, like the grain of the* رَازِيَانَج [or *fennel*], *except that they are round:* (O:) [in the present day, it is applied to *henbane,* or *a species thereof:* accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.,) *hyoscyamus datora.* See also شَيْكُرَانٌ.]

مُسَكَّرٌ *Affected with the remains of intoxication.* (S, K.)

مِسْكِيرٌ : see سِكِّيرٌ.

سكرج

سُكُرُّجَةٌ, or سُكُرَّجَةٌ, accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سُكْرچه, meaning *A saucer;*] *a sort of small bowl-shaped vessel, in* [or *out of*] *which one eats:* it is *of two sizes; the larger holding six ounces; and the smaller, three ounces,* or *four mithkáls,* or *between two thirds of an ounce* [*and some other quantity more or less* (for there is an omission in this place in my original)]: *in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion:* expl. by Ed-Dáwoodee as *a small, varnished, bowlshaped vessel.* (TA.)

سكرك

سُكُرْكَةٌ , (Mgh, and so in some copies of the K,) thus written by IAth, (TA,) [and thus in copies of the S and A voce مزرٌ, and of the S and K voce سقرقعٌ, and of the Mgh and Msb and K voce غُبَيْرآءُ, &c.,] or سُكْرُكَةٌ, thus written by Sh, (TA in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) *A certain beverage,* (Mgh, K, TA,) *of the Abyssinians,* (Mgh,) *prepared from* ذُرَة [or *millet*], (Mgh, K, TA,) *which intoxicates;* the *wine of the Abyssinians;* also called سقرقعٌ [q. v.], (TA,) and غُبَيْرآءُ, (Mgh and Msb and K in art. غبر, and TA in the present art.,) and مزرٌ [q. v.]. (A in art. مزر.)

سكف

1 **مَا سَكَفْتُ البَابَ** , (Ibn-'Abbád, K, TA,) and بَابَهُ, (TA in art, عتب,) aor. ـَـ , (K,) *I did not tread,* or *have not trodden, upon the threshold of the door,* (Ibn-'Abbád, K, TA,) and *of his door;* (TA;) as also مَا تَسَكَّفْتُهُ : (K:) and لَا أَتَسَكَّفُ لَهُ بَابًا [*I will not tread upon the threshold of a door of his;* or] *I will not enter a house,* or *chamber, of his.* (Z, TA.)

4 **اسكف** , (inf. n. إِسْكَافٌ, Msb,) *He was,* or *became, an* إِسْكَاف [q. v. infrà]. (IAar, T, Msb, K.)

5 **تَسَكَّفَ** see 1, in two places.

سِكَافَةٌ The *craft,* or *handicraft, of the* إِسْكَاف [q. v.]: (K:) termed by Lth an inf. n., the source of الإِسْكَافُ, having no [unaugmented] verb. (TA.)

سَكَّافٌ : see إِسْكَافٌ.

سَاكِفٌ The *lintel* of a door, *in which turns the* صَائِر, (O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of صَائِرٌ in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.])

سَيْكَفٌ : see إِسْكَافٌ.

أَسْكَفٌ : see إِسْكَافٌ, in two places.

أُسْكُفُّ العَيْنَيْنِ *The parts on which grow the eyelashes of the two eyes:* (IAar, K:) or *the lower eyelids.* (Z, K.)

أُسْكُفَّةٌ The *threshold* of a door, (S, O, K,) *upon which one treads;* (O, K;) as also أُسْكُوفَةٌ : (TA:) or the *lintel* of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and in most other lexicons]: pl, اسكاف [app. أَسْكَافٌ, and, if so, anomalous]. (Msb.) Also The خرقة [i. e. خِرْقَة, or *rag,* or *ragged garment,* or perhaps it is a mistranscription for حِرْفَة, i. e. *craft,* or *handicraft,* like سِكَافَةٌ,] *of the* إِسْكَاف: extr.: on the authority of Fr. (TA.)

إِسْكَافٌ (Sh, S, M, Msb, K, &c.) and أُسْكُوفٌ (Sh, S, M, K) and أَسْكَفٌ and سَكَّافٌ and سَيْكَفٌ (K) *A maker of boots,* (Sh, Msb, K,) or *of shoes* or *sandals;* (MA;) or *a sewer of boots* &c.: (Msb;) or the first word, (Msb, K, TA,) as used by the Arabs [of the desert], (Msb, TA,) *any artificer,* or *artisan,* (Msb, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) *except the maker of boots,* for he is called أَسْكَفٌ , (K, TA,) i. e. when they mean such as is called إِسْكَافٌ in the cities or towns or villages: (TA:) or *a carpenter;* (K;) in which sense it is used by Esh-Shemmákh, but J says, [in the S,] only on the ground of supposition; (TA;) and *any handicraftsman who works with an iron tool:* (AA, K, * TA:) pl. أَسَاكِفَةٌ (S, Msb, TA) [and أَسَاكِيفُ]. ___ Also the first word, *Skilful* with an affair. (O, K.) Sh says, I heard El-Fak'asee say, إِنَّكَ لَإِسْكَافٌ بِهٰذَا الأَمْرِ, meaning *Verily thou art skilful with this affair.* (O.) Accord. to Ibn-'Abbád, الإِسْكَافُ is also used (O, K) by Ibn-Mukbil (O) as meaning *The redness of wine:* but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الإِسْكَاب. (O, K.)

أَسْكُوفٌ : see the next preceding paragraph.

أُسْكُوفَةٌ : see أُسْكُفَّةٌ.

سكن

1 سَكَنَ , (S, Mgh, L, Msb, K,) aor. ـُ , (L,) inf. n. سُكُونٌ, (S, Mgh, L, Msb, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msb,) *It was*, or *became, still, motionless, stationary, in a state of rest, quiet, calm*, or *unruffled*, (هَدَأَ, Abu-l-'Abbás, L, or قَرَّ, K,) *after motion;* (Abu-l-'Abbás, L;) *its motion* [*ceased*, or] *went away;* (L, Msb;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L:) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&c.;] *it was*, or *became, still, calm, tranquillized, appeased, allayed, assuaged*, or *quelled;* [*it died away, passed away*, or *ceased to be:* and *it remitted*, or *subsided; became alleviated, light, slight*, or *gentle:*] and said of a man [or beast or the like, and of a voice or sound], *he* [or *it*] *was*, or *became, still*, or *silent*. (L.) [Hence,] one says, سَكَنَ الدَّمْعُ, and الدَّمُ, meaning رَقَأَ [*The tears*, and *the blood, stopped*, or *ceased to flow*]. (S and Mgh in art. رقأ.) [And one says of heat, and cold, and pain, &c., سَكَنَ عَنْهُ *It passed away from him; quitted him.* And سَكَنَتِ النَّارُ *The fire became extinguished;* or *became allayed* or *assuaged; subsided;* or *ceased to flame* or *blaze* or *burn fiercely*,] ___ [Hence also, *It* (a letter) *was* or *became, quiescent;* i. e., *without a vowel immediately following it; contr. of* تَحَرَّكَ.] ___ And سَكَنَ إِلَيْهِ, (Msb, [where the aor. is said to be ـِ , but this is either a mistake or rare, for the aor. accord. to common usage is ـُ , as in the Kur vii.] 189 and xxx. 20,]) inf. n. سُكُونٌ (Mgh, Msb) and سَكَنٌ, (Msb,) *He trusted to it*, or *relied upon it, so as to be*, or *become, easy*, or *quiet, in mind; i. q.* رَكَنَ إِلَيْهِ; (S and K &c. in art. ركن;) and

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اطْمَأَنَّ إِلَيْهِ; (TA in art. طمن;) [and اعْتَمَدَ عَلَيْهِ; and وَثِقَ بِهِ; &c.; and *he inclined to it;* syn. مَالَ إِلَيْهِ; and *became familiar with it;* syn. اسْتَأْنَسَ بِهِ, and أَلِفَ; agreeably with explanations here following;] namely, a thing: (Msb:) and سَكَنَ إِلَيْهَا, aor. ـُ, *he trusted to her,* or *relied upon her, so as to be,* or *become, easy,* or *quiet, in mind;* &c., as above; syn. اطْمَأَنَّ إِلَيْهَا; (Ksh and Bd in vii. 189, and Ksh in xxx. 20;) and مَالَ إِلَيْهَا; (Ksh in vii. 189, and the same and Bd in xxx. 20;) and اسْتَأْنَسَ بِهَا, and أَلِفَ; (Bd in the same two places;) namely, his wife. (Ksh and Bd.) ___ And سَكَنَ الدَّارَ, (S, MA, Mgh, L, Msb, K,) and فِى الدَّارِ, (Mgh, Msb,) and بِالمَكَانِ, (L,) aor. ـُ, (L, Msb, JM,) inf. n. سُكْنَى (MA, Mgh, L, JM) and سُكُونٌ (MA, L) and سُكْنٌ, (MA,) or سُكْنًى is a simple subst., and the inf. n. is سَكَنٌ, (Msb, [accord. to which the latter is app. سَكَنٌ, for it is there said that the verb in this case is like طَلَبٌ, the unaugmented inf. n. of which is طَلَبٌ, but this inf. n. سَكَنٌ I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is سُكْنَى ,]) or سُكْنَى is a subst. in the sense of إِسْكَانٌ, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] *He inhabited,* or *dwelt* or *abode in, the house* [and *the place*]. (MA, Mgh.) وَلَهُ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ, in the Kur [vi. 13], is from السُّكْنَى (Ksh, Bd) or from السُّكُونُ: (Bd:) if from the former, (Ksh, Bd,) it signifies *To Him belongeth what taketh up its abode in the night and the day;* (IAar, Ksh, * Bd, * L, Jel;) meaning, what the night and the day include within their limits: (Ksh, * Bd:) or, if from السُّكُونُ, (Bd,) *what is still,* or *motionless,* (Abu-l-'Abbás, Bd, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bd;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbás, L.) ___ And سَكَنَ, (L, K,) aor. ـُ, (K,) *He became such as is termed* مِسْكِينٌ [q. v.]; (L, K;) as also سَكُنَ, (K,) and اسْكَنَ, and تَسَكَّنَ, and تَمَسْكَنَ: (L, K:) and [thus it means particularly] *he was,* or *became, lowly, humble,* or *submissive;* and *low, abject, abased, and weak;* as also اسْكَنَ, (L,) and تَسَكَّنَ, and تَمَسْكَنَ; (S, * L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from المِسْكِينُ,] like تَمَنْدَلَ from المِنْدِيلُ, and تَمَدْرَعَ from المِدْرَعَةُ; (S, L;) and اسْتَكَنَ, (L, Msb,) and اسْتَكَانَ, of the measure افْتَعَلَ (L, Msb, K) from المَسْكَنَةُ (L, K) or from السُّكُونُ, (Msb,) with ا added, (L, Msb,) the vowel of the medial radical letter being

thus rendered full in sound, (L, Msb, K,) or it is of the measure استفعل from الكينة, signifying evil state or condition, (Msb,) or from الكين signifying the [piece of] flesh in the interior of the vulva, because he who is lowly and abject is the most obscure of mankind. (L. [See also arts. كون and كين.])

2 **سكّنه** , (S, L, Msb, K,) inf. n. تسكين, (S, L, K,) *He*, or *it, caused it to be*, or *become, still, motionless, stationary, in a state of rest, quiet, calm*, or *unruffled;* (S, * L, Msb, K;) namely, a thing: (S, L, Msb:) [*and caused it*, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, *to be*, or *become, still*, or *calm; stilled, calmed, tranquillized, appeased, allayed, assuaged*, or *quelled, it; caused it to die away, pass away*, or *cease to be:* and *caused it to remit*, or *subside; to become alleviated, light, slight*, or *gentle:* and *caused him*, and *it*, namely, a man or beast or the like, and a voice or sound, *to become still*, or *silent:* (see 1, first sentence:)] and اسكنه signifies the same. (L.) [Hence,] one says of God, سكّن دمعه, meaning أرقأه [*He caused his tears to stop*, or *cease flowing*]. (S and TA in art. رقأ.) ___ [And hence, *He made it* (a letter) *quiescent;* i. e., *made it to be without a vowel immediately following it; contr. of* تسكين.] حرّكه also signifies The *straightening* a cane, or spear, (صعدة,) *with fire* [which is termed السَّكَن]. (IAar, L, K.) And The *constantly riding a light and swift ass* which is termed سُكَيْن. (IAar, L, K.)

3 **ساكنه** , inf. n. مساكنة, *i. q.* جاوره [meaning *He lived in his neighbourhood*, or *near to him*]. (TA in art. جور.)

4 **اسكن** : see 1, near the end, in two places. اسكنه: see 2, first sentence. ___ [Hence,] said of poverty, *It made him to be little*, or *seldom, in motion.* (Aboo-Is-hák, L, K.) ___ And, said of God, *He made him to be such as is termed* مسكين [q. v.]. (L, K.) ___ And اسكنه الدَّار, (S, L, Msb, K,) or المنزل, (MA,) *He made him* [or *gave him*] *to inhabit the house*, or *abode;* (S, * MA, L, * Msb, * K; *) *he lodged him therein.*

(MA.)

5 **تسكّن**, said of a man, is from السَّكِينَةُ [i. e. *He had*, or *possessed*, or *affected, the quality thus termed;* meaning *he was*, or *became*, or *affected to be, calm, tranquil, grave, staid, steady*, or *sedate;* &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

8 **استكن**, and its var. or syn. اسْتَكَانَ: see 1, near the end.

Q. Q. 2 **تَمَسْكَنَ** *He affected to be like*, or *he imitated, such as are termed* مَسَاكِين [pl. of مِسْكِينٌ, q. v.]. (IAth, L.) ___ See also 1, near the end, in two places. You say, تَمَسْكَنَ لِرَبِّهِ *He humbled*, or *abased, himself to his Lord;* or *addressed himself with earnest*, or *energetic, supplication to Him:* and تسكّن is like تَمَسْكَنَ. (Lh, L.)

سَكْنٌ, a quasi-pl. n. of سَاكِنٌ, like as شَرْبٌ is of شَارِبٌ, called by Akh a pl., (L,) The *inhabitants, people*, or *family*, of a house or tent; (S, L, K;) *a household*. (L.) ___ And The *collective body of the people of a tribe:* one says, تَحَمَّلَ السَّكْنُ فَذَهَبُوا [*The collective body of the people of the tribe bound the loads*, or *burdens, upon their beasts, and went away*]. (Lh, L.) ___ See also سَكَنٌ.

___ And see the paragraph here next following.

سُكْنٌ: see سُكْنَى. ___ And see also مَسْكَنٌ, in three places. ___ Also, (L, JM, [thus written in both, and expressly said in the latter to be with damm,]) or سَكَنٌ, (thus in copies of the K,) or سَكْنٌ, (thus in the CK,) [but the first is app. the right,] *Food, aliment*, or *victuals*, syn. قُوتٌ; (L, K, JM;) like نُزُلٌ meaning food (طَعَام, L, JM) of a party alighting to partake of it, and said to be called سُكْنٌ because by means of it a place is inhabited, like as the نُزُلٌ of an army means the appointed rations of an army alighting at a place. (L.)

سَكَنٌ *A thing*, (S, L, Msb, K,) *of any kind*, (S, L,) *to which one trusts*, or *upon which one*

relies, so as to be, or *become, easy,* or *quiet, in mind;* (S, L, Msb, K;) and in like manner, *a person,* or *persons, to whom one trusts,* &c.: applied in this sense to a family, or wife, (L, Msb,) as well as to property, (Msb,) &c.: (L, Msb:) and hence [particularly] signifying *a wife.* (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] فُلَانٌ أَبْنُ السَّكَنِ [*Such a one is the son of the* سَكَن]; and As used to say السَّكْنِ : (S, L:) accord. to Ibn-Habeeb, one says سَكَن and سَكْن. (L.) And it is said in the Kur [vi. 96], جَعَلَ ٱلَّيْلَ سَكَنًا *He hath made,* or *appointed, the night to be a resource for ease,* or *quiet.* (L.) And in the same [ix. 104], إِنَّ صَلَوَاتَكَ سَكَنٌ لَهُمْ, i. e. [*Verily thy prayers for forgiveness are*] *a cause of ease,* or *quiet, to them.* (Zj, L.) [And سُكْنَةٌ seems to have a similar meaning: for] ISh says, تَغْطِيَةُ الوَجْهِ عِنْدَ النَّوْمِ سُكْنَةٌ, app. [*The covering of the face on the occasion of sleep is a cause of ease,* or *quiet,*] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اَللّٰهُمَّ أَنْزِلْ عَلَيْنَا فِى أَرْضِنَا سَكَنَهَا, meaning *O God, send down upon us, in our land, the succour,* or *relief, of its inhabitants,* [app. alluding to rain,] *to which they may trust so as to be easy,* or *quiet, in mind.* (L.) ___ Also *i. q.* مَسْكَنٌ. (Lh, L, and Ham p. 400.) See the latter word, in three places. ___ And *Fire;* [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rájiz],

* وَسَكَنٍ تُوقَدُ فِمِظَّهْ *

[*And a fire kindled in a large tent of hair-cloth,* or *in a booth,* or *shed*], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane,

* أَقَامَهَا بِسَكَنٍ وَأَدْهَانْ *

meaning *He straightened it with fire and oils.* (L.) ___ And *Mercy, pity,* or *compassion.* (K,

[See also سَكِينَةٌ.]) ___ And *i. q.* بَرَكَةٌ [*A blessing; prosperity,* or *good fortune; increase;* &c.]. (K.) See also سُكْنٌ: and سُكْنَى: and see سَاكِنٌ.

سَكْنَةٌ [*A quiescence* of a letter; its *having no vowel immediately following;* opposed to حَرَكَةٌ: pl. سَكَنَاتٌ] ___ تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ: see سَكَنَةٌ.

سُكْنَةٌ : see سَكَنٌ.

سَكَنَةٌ *A place;* [properly] *a place of habitation* or *abode:* pl. سَكَنَاتٌ. (L.) It is said in a trad., اسْتَقِرُّوا عَلَى سَكَنَاتِكُمْ فَقَدِ انْقَطَعَتِ الهِجْرَةُ, (S, L, K, *) i. e. *Rest ye,* or *remain ye, at your places,* (S, L,) or *in your places of habitation* or *abode,* (S, L, K,) *for emigration has* [*ended,* having] become no longer needful. (L.) And one says, النَّاسُ عَلَى سَكَنَاتِهِمْ, [virtually] meaning, accord. to Fr, *The people are in their right state:* (S, L:) and in like manner is expl. the saying, تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ and سَكَنَاتِهِمْ and نَزَلَاتِهِمْ; but the approved explanation is, [*I left them*] *at their places of habitation,* which is that of Th; or, as in the M, *their places of alighting,* or *abode.* (L.) ___ Also The *part, of the neck, which is the resting-place of the head.* (S, L, K.) So in the saying, (S, L,) attributed to several poets, (L,)

* **بِضَرْبٍ يُزِيلُ الهَامَ عَنْ سَكَنَاتِهِ** *

[*With a smiting that removes the heads from their resting-places on the necks*]. (S, L.)

سُكْنَى is an inf. n. of سَكَنَ in the phrase سَكَنَ الدَّارَ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Msb:) or a subst. in the sense of إِسْكَانٌ, like رُقْبَى in the sense of إِرْقَابٌ: (Mgh:) see 1, in three places: or it is a subst. (S, L, K) also (L) from أَسْكَنَهُ الدَّارَ, (S, L, K,) like as عُتْبَى is from إِعْتَابٌ, (S, L,) and so is سَكَنٌ , (Lh, L, K,) [which is app. mentioned in the Msb as an inf. n. of

the former verb,] signifying, as also سُكْنٌ , [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سُكْنَى, an inf. n. of the verb first mentioned above,] The *making* [or *giving*] a man *a place*, or *an abode, to inhabit, without rent;* (L, and Ham p. 400 in explanation of the first of these words;) the term سُكْنَى being similar to عُمْرَى. (L.) ___ See also مَسْكَنٌ, in five places.

سُكَيْنٌ An ass *light*, or *active, and quick*, or *swift:* and سُكَيْنَةٌ is applied to a she-ass (L, K) in the same sense. (L.) ___ Hence the latter is used as a name for *A girl*, or *young woman*, or *a female slave, that is of a light*, or *an active, spirit.* (L.) ___ The former also signifies *A wild ass.* (L.) ___ And السُّكَيْنَةُ is the name of *The gnat that entered into the nose of Numrood* [or *Nimrod*]. (L, K.)

سَكِينَةٌ (S, L, Msb, K) and سِكِّينَةٌ (Ks, L, K) and سَكِّينَةٌ , (L, Msb,) mentioned in the Nawádir, (Msb,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Msb,) *Calmness*, or *tranquillity;* (S, L, Msb, K;) *gravity, staidness, steadiness*, or *sedateness;* (S, L, Msb;) and *a quality inspiring reverence* or *veneration:* (Msb:) and, as some say, *mercy, pity*, or *compassion:* [see also سَكَنٌ:] and *aid* or *assistance;* or *victory* or *conquest:* and *a thing whereby a man is calmed*, or *tranquillized:* (L:) pl. of the first word سَكَائِنُ. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَةُ [*Upon him is* resting, or abiding, *calmness* &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فَغَشِيَتْهُ السَّكِينَةُ, meaning *And calmness*, or *tranquillity, and* غِيبَةٌ [i. e., as here used, *absence of mind from self and others by its being exclusively occupied by the contemplation of divine things*], *came upon him.* (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ, meaning [*In which shall be*] *a cause of your becoming tranquil*, [or *easy in your minds*,] when it cometh to you [*from your Lord*]: (Zj, L, K:) or, as some say, there was in it *a head like that of the cat; when it uttered a*

cry, victory betided the Children of Israel: (L:) or *a thing having a head like that of the cat* [*and a tail like that of the cat* (Bd)], *of chrysolite and sapphire, and a pair of wings:* (L, K:) or *an image like the cat,* that was with them among their forces, *on the appearance of which their enemies were routed:* or *an animal having a face like that of a human being, compact* [*in substance*], *the rest thereof being unsubstantial like the wind and the air:* or *the images of the Prophets, from Adam to Mohammad:* (Bd:) or *the signs,* or *miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy,* or *quiet, in their minds:* (L:) or by the تَابُوت to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سكينة is the *knowledge, and purity,* or *sincerity, in the heart* [or *bosom*]. (Bd.) In a trad. of' Alee, respecting the building. of the Kaabeh, it is said, فَأَرْسَلَ ٱللّٰهُ إِلَيْهِ السَّكِينَةَ, meaning [*And God sent to him*] *the wind swift in its passage.* (L.)

سُكَيْنَةٌ fem. of سُكَيْنٌ [q. v.]. (L, K. *)

الطُّرَّةُ السُّكَيْنِيَّةُ [*The hair over the forehead* (of a girl or woman) *that is cut with a straight,* or *even, edge,* or *with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,*] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.)

سَكَّانٌ *A maker of* سَكَاكِين [or *knives*], (ISd, L, K, *) pl. of سِكِّينٌ; (ISd, L;) as also سَكَاكِينِيٌّ, (ISd, L, K,) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

سُكَّانٌ The ذَنَب, (Lth, S, MA, Mgh, L,) [i. e.] the *rudder,* (MA, KL, PS,) *of a ship* or *boat,* (Lth, S, MA, Mgh, L,) *by means of which it is rightly directed,* (Lth, Mgh, * L,) *and made still,* or *steady;* (Mgh, L;) its

خَدْف; (AA, L;) *i. q.* خَيْزُرَانٌ and كَوْثَلٌ [meaning the same, or *its tiller*]: (A 'Obeyd, L:) it is an Arabic word. (L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

* كَسُكَّانِ بُوصِيٍّ بِدِجْلَةَ مُصْعِدِ *

(L, EM,) i. e. *Like the* سُكَّان *of a vessel of the sort called* بُوصِىّ [*ascending the Tigris*]. (EM.) Also pl. of سَاكِنٌ [q. v.]. (L, Msb.)

سِكِّينٌ a word of well-known meaning; (S, Msb, K;) i. e. *A knife;* (MA, PS;) *i. q.* مُدْيَةٌ; (L;) as also سِكِّينَةٌ, (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Msb:) of the measure فِعِّيلٌ: (IDrd, L, Msb:) or, accord. to some, its ن is augmentative, so that it is of the measure فِعْلِينٌ: (Msb:) it is masc., and sometimes fem.: (Zj, IAmb, * L, Msb, K: *) not heard as fem. by IAar: (L:) held to be only masc. by AZ and As and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مُدْيَةٌ or شَفْرَةٌ], (Msb,) and as such it occurs in a trad.: (L:) the pl. is سَكَاكِينُ. (ISd, MA, L.) [See an ex. in a prov. cited voce سَلًى.]

سَكِّينَةٌ : see سَكِينَةٌ.

سِكِّينَةٌ : see سَكِينَةٌ: ___ and see also سِكِّينٌ.

سَكَاكِينِىٌّ : see سَكَّانٌ.

سَاكِنٌ *Still, motionless, stationary, in a state of rest, quiet, calm,* or *unruffled:* [applied to a letter, *quiescent;* i. e. *without a vowel immediately following it:*] *still, calm, tranquil, becoming appeased* or *allayed* or *assuaged* or *quelled;* [*dying away, passing away,* or *ceasing to be: remitting,* or *subsiding; becoming alleviated,*

light, slight, or *gentle:*] *still,* or *silent.* (L. [See its verb, سَكَنَ, first sentence.]) ___ *Inhabiting, dwel-ling,* or *abiding; an inhabitant,* or *a lodger:* (L, Msb:) and سَكَنٌ signifies the same as سَاكِنٌ [app. thus used]: (L:) the pl. of سَاكِنٌ is سُكَّانٌ. (L, Msb.) You say, هُمْ سُكَّانُ فُلَانٍ [*They are the lodgers of such a one*]. (S, L.) And سُكَّانُ الدَّارِ signifies *The Jinn,* or *Genii, inhabiting the house.* (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ذَبْحٌ. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سَكْنٌ.

___ [Other meanings are indicated by explanations of its verb.]

أَسْكَنُ [*More,* and *most, still,* &c.]

مَسْكَنٌ and مَسْكِنٌ; (S, L, Msb, K;) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L;) [*A place of habitation;*] *a place of alighting, abiding, sojourning,* or *lodging; an abode,* or *a dwelling;* (S, L, K;) *a house,* or *a tent;* (S, L, Msb;) pl. مَسَاكِنُ: (Msb:) and سَكَنٌ signifies the same as مَسْكِنٌ, [thus in the

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Kur xvi. 82,] (Lh, L, and Ham p. 400,) as also سُكْنَى, (Lh, L,) and سُكْنٌ: you say, سَكَنٌ دَارٌ فِيهَا and سُكْنٌ, i. e. سُكْنَى [or مَسْكَنٌ, meaning *A house in which is a place of habitation,* or *a lodging*]: (L: [سَكَنٌ and سُكْنٌ are there mentioned as syn., each of them, with مَسْكَنٌ and سُكْنَى, but in different places; and I incline to think that سُكْنٌ thus mentioned may be a mistranscription for سَكَنٌ: I have not found it elsewhere in this sense:]) and دَارِى لَكَ سُكْنَى, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [*My house is for thee,*] *as made* [or *given*] *to be inhabited,* or *as being inhabited:* (Mgh:) or لَكَ دَارِى هٰذِهِ سُكْنَى, meaning *To thee this my house is a lent dwelling-place:* and سُكْنَى المَرْأَةِ means *The*

wife's dwelling-place in which the husband lodges her. (L.)

مَرْعًى مُسْكِنٌ *Abundant pasturage,* [*that causes people to abide in it,*] *not requiring to go away;* like مُرْبِعٌ and مُنْزِلٌ. (L.) ___ أَصْبَحُوا مُسْكِنِينَ *They became in the state termed* مَسْكَنَةٌ. (L, K.)

مَسْكَنَةٌ (L, Msb, K) The *state of him who is termed* مِسْكِينٌ: primarily, *lowliness, humility,* or *submissiveness:* and meaning also *lowness, abjectness, ignominiousness, abasement,* or *humiliation;* and *paucity of property;* and *an evil state* or *condition;* also *poverty of mind;* and *weakness;* (IAth, L:) it is from السُّكُونُ [an inf. n. of سَكَنَ meaning as expl. in the first sentence of this art.]. (L.)

مُسْكَانٌ, meaning an earnest, or earnest money, and of which [as well as of مِسْكِينٌ] the pl. is مَسَاكِينُ, belongs to art. مسك. (TA.)

مِسْكِينٌ (S, Mgh, L, Msb, K, &c.) and مَسْكِينٌ, (L, Msb, K,) the latter anomalous, for there is no [other] instance of the measure مَفْعَيِلٌ, (L,) of the dial. of Benoo-Asad, (L, Msb,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying مِسْكِينٌ, (Msb,) of the measure مِفْعِيلٌ (L) from السُّكُونُ, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Msb:) primarily, (L,) it signifies *Lowly, humble,* or *submissive;* (IAth, Mgh, L;) and therefore the Prophet said, اَللّٰهُمَّ أَحْيِنِى مِسْكِينًا وَأَمِتْنِى مِسْكِينًا وَاحْشُرْنِى فِى زُمْرَةِ المَسَاكِينِ [*O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly*]: (Mgh, * L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Msb, K) also (IAth, L) *low, abject, ignominious,* or *in a state of abasement* or *humiliation;* (S, IAth, L, Msb, K;) and *weak;* (S, L, K;) and *subdued,* or *oppressed;* though possessing riches or competence: (Msb:) [therefore] Sb says, it is one of the words

expressive of pity, or compassion; [and as such may be rendered *poor;*] you say, مررت به المسكينَ [*I passed by him,* I mean *the poor* man], putting it in the accus. case by the implication of أَعْنِى, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of هُوَ meant to be understood: (L:) in other cases, (S,) it is *syn. with* فَقِيرٌ, (S, L, Msb,) meaning (Msb) *destitute,* i. e. *possessing nothing:* (L, Msb, K:) or accord. to ISk, مسكين means thus; but the فقير is he who possesses a sufficiency of the means of subsistence: (Msb:) or the former means *possessing somewhat;* (L;) or [rather] *needy,* i. e. *possessing what is not sufficient* (L, K) *for him* (K) or *for his family:* (L:) or *caused by poverty to have little power of motion;* (L, K;) thus expl. by Aboo-Is-hák; but this is improbable; for مسكين has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of ISk: (Msb:) he used to say that the مسكين is in a harder condition than the فقير: (S, L, * Msb: *) he says, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين; (S, L, * Msb;) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the مسكين is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyádet-Allah Ibn-Ahmad says that the فقير is he who sits in his house, not begging, and the مسكين is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more highminded than the latter: (L:) accord. to As, the مسكين is better in condition than the فقير; and this is [said to be] the right assertion, (Mgh, L, Msb,) for the pl. of the former is applied in the Kur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Msb;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce فَقِيرٌ, q. v.:) 'Alee Ibn-Hamzeh says, that the مسكين is better in condition than the فقير is shown by a passage in the Kur [ix. 60], where it is said that the poor-rates are for the فُقَرَآء and the مَسَاكِين; for you will find the classes to be there mentioned in such an order that the second is better in condition

than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs sometimes used مسكين as a proper name, but not فقير: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karáfee, TA in art. فقر:) [see more voce فقير:] a woman is termed مسكينة (Sb, S, L, Msb, K) and مسكين also; (S, L, K;) the former by way of assimilation to فقيرة; (Sb, S, L;) the latter being accord. to rule, for an epithet of the measure مفعيل is regularly applied alike to a male and a female; (S, Msb;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which مسكينة is not: (L:) the pl. is مساكين and مسكينون, (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and مسكينات applied to female. (S, L, K.)

سل

1 **سَلَّ الشَّىْءَ** , (S, M, Mgh,) aor. ـُـ , (S, M,) inf. n. سَلٌّ; (S, M, Mgh, K;) and استلّه , (M,) inf. n. اِسْتِلَالٌ; (K; [in the CK, الاسلال is put in the place of الاستلال;]) *He drew the thing out* or *forth* from another thing: (Jel in xxiii. 12:) or *he pulled out the thing,* or *drew it forth, gently:* (M, K: *) or *he drew,* or *pulled, the thing out,* or *forth, as a sword from its scabbard, and a hair from dough.* (Mgh.) You say, سَلَّ السَّيْفَ, (S, Msb,) aor. and inf. n. as above; (Msb;) and استلّه , both signifying the same; (S;) [i. e. *He drew the sword;*] as also اسلّه , inf. n. إِسْلَالٌ. (TA.) In the saying of El-Farezdak,

* غَدَاةَ تَوَلَّيْتُمْ كَأَنَّ سُيُوفَكُمْ *
* ذَآنِينُ فِى أَعْنَاقِكُمْ لَمْ تُسَلْسَلِ *

[*In the morning when ye turned back, as though your swords were* ذآنين (pl. of ذُؤْنُونٌ a species of fungus) *upon your necks,* (for the sword was hung upon the shoulder, not by a waist-belt,) *not drawn forth*], he has separated the doubled letter: thus the verse is related by IAar: but by Th, لَمْ تَسَلَّلِ [for تَتَنَسَّلِ]. (M.) It is said in a trad., لَأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ [*I will assuredly draw thee forth from them like as the single hair is drawn forth from dough*]. (TA.) And in another trad., اَللّٰهُمَّ أُسْلُلْ سَخِيمَةَ قَلْبِى [*O God, draw forth the rancour of my heart*]: and hence the saying الهَدَايَا تَسُلُّ السَّخَائِمَ وَتَحُلُّ الشَّكَائِمَ [*Presents draw away feelings of rancour, and loose,* or *melt, resistances,* or *incompliances*]. (TA.) And سُلَّ, said of a colt, means *He was drawn forth a* سَلِيل [q. v.]. (M, TA.) ___ Also *He took the thing.* (Msb.) Hence one says, تُسَلُّ المَيِّتُ مِنْ قِبَلِ رَأْسِهِ إِلَى القَبْرِ, i. e. [*The dead body*] *is taken* [*head-foremost to the grave*]: (Msb:) [or *is drawn forth* &c.: for] it is said

of the Apostle of God, سُلَّ مِنْ قَبْلِ رَأْسِهِ, meaning *He was drawn forth* [&c.] from the bier. (Mgh.) ___ Also, aor. and inf. n. as above, *He stole the thing:* (Msb, TA:) or *he stole it covertly, secretly,* or *clandestinely;* (TA;) and so اسلّه . (TK. [But see 4, below, where اسلّ meaning he stole is mentioned only as intrans.]) You say, سَلَّ البَعِيرَ جَوْفَ اللَّيْلِ *He drew away the camel from among the other camels in the middle of the night:* and in like manner you say of other things. (TA.) سَلَّ, aor. ـِ , (K,) inf. n. سَلٌّ, (TK,) said of a man; (TA;) or سَلَّتْ, aor. ـَ , [whence it would seem that the sec. pers. of the pret. is سَلَلْتَ, and the inf. n. سَلَلٌ,] said of a

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sheep or goat, شاة; (M;) *He,* or *it, lost his,* or *its, teeth:* (M, K:) on the authority of Lh. (M.) سُلَّ, (M, Msb, K,) in the pass. form, (Msb,) with damm, (K,) *He was,* or *became, affected with the disease termed* سلّ [q. v.]. (M, Msb, K.)

4 **أَسْلَلَ** see 1, second sentence. ___ اسلّ, (ISk, S, M, Mgh,) inf. n. إِسْلَالٌ, (ISk, S, K,) also signifies *He stole:* (ISk, S, Mgh:) or *he stole covertly, secretly,* or *clandestinely.* (M, K.) See also 1, in the latter half of the paragraph. You say, اسلّ مِنَ المَغْنَمِ *He stole of the spoil.* (Mgh.) ___ إِسْلَالٌ signifies also *An open raid* or *predatory incursion.* (TA.) ___ And اسلّ *He aided another to steal,* or *to steal covertly, secretly,* or *clandestinely.* (TA.) ___ [See also إِسْلَالٌ below. Accord. to Freytag, اسلّ signifies *He received a bribe:* but this requires consideration: he gives no authority but the K, which does not justify this explanation.] اسلّه *He* (God) *caused him to be affected with the disease termed* سلّ [q. v.]. (S, M, Msb, K.)

5 **تسلّل** : see 7: and see also 1, in the former half of the paragraph. ___ Also *i. q.* اضْطَرَبَ [*It was,* or *became, in a state of commotion, agitation,* &c.]; said of a thing; as though it were imagined to be repeatedly drawn forth.

(Er-Rághib, TA.)

7 انسلّ *It* (a thing) *became pulled out,* or *drawn forth, gently;* (M;) *it became drawn,* or *pulled out* or *forth, as a sword from its scabbard,* and *a hair from dough.* (Mgh.) You say, انسلّ السَّيْفُ مِنَ الغِمْدِ *The sword* [*became drawn from the scabbard:* or] *slipped out from the scabbard.* (TA.) And انسلّ قِيادُ الفَرَسِ مِنْ يَدِهِ [*The leading-rope of the horse slipped out* or] *came forth* [*from his hand*]. (Mgh.) ___ And [hence], as also تسلّل , (S, M, K,) *He slipped away,* or *stole away;* i. e., *went away covertly, secretly,* or *clandestinely:* (M, K:) or *he went forth,* مِنْ بَيْنِهِمْ [*from among them*]. (S.) And انْسَلَلْتُ مِنْ بَيْنِ يَدَيْهِ *I went away,* and *went forth, deliberately,* or *leisurely,* and *by degrees, from before him.* (TA.) Sb says that انْسَلَلْتُ [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] فَعَلْتُ; like as افْتَقَرَ is like ضَعُفَ. (M.) It is said in a prov., رَمَتْنِى بِدَائِهَا وَانْسَلَّتْ [*She reproached me with her own fault, and slipped away*]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Saad Ibn-Zeyd-Menáh, on Ruhm's reproaching her with a fault that was in herself. (Meyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, استلّ بِكَذَا, meaning *He went away with such a thing covertly, secretly,* or *clandestinely.* (TA.)

8 إِسْتَلَلَ see 1, first and second sentences: and see also 7, last sentence.

10 استسل النَّهْرُ جَدْوَلًا *The river had a rivulet* or *streamlet, branching off from it.* (TA.)

R. Q. 1 سَلْسَلَةٌ [as inf. n. of سُلْسُلٌ (see مُسَلْسَلٌ below)] signifies A thing's *being connected* with another thing. (M, K.) [It is also inf. n. of سَلْسَلٌ, as such signifying The *connecting* a thing with another thing.] ___ [Hence, or the reverse may be the case,] سَلْسَلْتُهُ *I bound him with the* سَلْسَلَةُ [or *chain*]. (O. TA.) ___ And سَلْسَلْتُ المَآءَ فِى الحَلْقِ *I poured the water into the throat,* or *fauces,* [app. *in a continuous stream.*] (S, *

O.) ___ And ما سَلْسَلَ طَعَامًا *He did not eat food:* (K:) as though he did not pour it into his throat, or fauces. (TA.) Accord. to IAar, سَلْسَلَ signifies *He ate a* سَلْسَلَة, i. e., *a long piece of a camel's hump.* (O.) See also 1, third sentence.

R. Q. 2 تَسَلْسَلَ, said of water, *It ran* into the throat, or fauces: (S, O:) or *it ran down a declivity,* or *declivous place:* (M, K:) or *it became* [*fretted with a succession of ripples*] *like a chain, in running* [*in a shallow and rugged bed*], or *when smitten by the wind.* (S.) ___ And, said of lightning, *It assumed the form of* سَلَاسِل, [i. e. *chains,* meaning *elongated streams,*] pl. of سَلْسَلَة [q. v.], in the clouds. (M.) ___ And تَسَلْسُلٌ signifies The *glistening,* and [*apparent*] *creeping, of the diversified wavy marks, streaks,* or *grain,* [*resembling a chain,* (see مُسَلْسَلٌ,) and also *likened to the creeping of ants,* (see فِرِنْدٌ, and رُبْدٌ,)] of a sword. (TA. [See also أَثَرٌ.]) ___ And تَسَلْسَلَ said of a garment, *It was worn until it became thin;* (O, K;) like تَخَلْخَلَ. (O.)

سَلٌّ, (M, K,) applied to a man, (M,) *Whose teeth are falling out;* (M;) *losing his teeth:* (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شَاةٌ); on the authority of Lh; (M;) and to a she-camel *whose teeth have fallen out from extreme old age;* or one *extremely aged, having no tooth remaining;* on the authority of IAar. (TA.) See also سَلَّةٌ, in two places.

سُلٌّ : see what next follows.

سِلٌّ (S, M, Msb, K) and سُلَالٌ, (S, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Hareeree says in the Durrat el-Ghowwás that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also سُلٌّ and سَلَّةٌ, (K,) [*Consumption:* or *phthisis:*] *an emaciating, oppressive, and fatal malady:* (T, TA:) *a certain disease, well known;* said in the medical books to be *one of the diseases of girls,* because of the abundance of blood in them: (Msb:) accord. to the

physicians, (TA,) *an ulcer,* (K, TA,) or *ulcers,* (Msb,) [or *ulceration,*] *in the lungs;* (Msb, K, TA;) *succeeding* (تُعَقِّبُ [grammatically referring to سَلَّة]) *either* ذَاتَ الرِّئَة [i. e. *inflammation of the lungs*] *or* ذَاتَ الجَنْب [i. e. *pleurisy*]: (in the CK, بعقب ذات الرية اوذات الجنب is [erroneously] put in the place of تعقب ذات الرئة أَوْ ذات الجنب: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or *a rheum* (زُكَامٌ), *and defluxions* (نَوَازِلُ), or *a long cough, and attended with constant fever.* (K, TA.) ___ Hence the saying, in a trad., غُبَارُ ذَيْلِ المَرْأَةِ الفَاجِرَةِ يُورِثُ السُّلَّ [*The dust of the skirt of the vitious woman occasions the loss of property*]; meaning that he who follows vitious women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed سُلّ. (TA.)

سَلَّةٌ The *drawing of swords;* (S, M, K;) as also سَلَّةٌ . (K.) So in the saying, أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ [*We came to them on the occasion of the drawing of swords*]. (S, M, K.) ___ And *Theft:* (S, Msb:) or *covert, secret,* or *clandestine, theft;* (M, K;) like إِسْلَالٌ [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, فِى بَنِى فُلَانٍ سَلَّةٌ [*Among the sons of such a one is theft,* or *covert theft*]: (S:) and الخَلَّةُ تَدْعُو إِلَى السَّلَّةِ [*Want invites to theft,* or *covert theft*]. (TA.) Also The *rush* (دُفْعَة) of a horse *among other horses, in running:* (TA:) or the *rush* (دُفْعَة) of a horse *in striving to outstrip:* (S, TA: [I read فِى سِبَاقِهِ, as in a copy of the S; instead of فِى سِيَاقِهِ, as in other copies of the S and in the TA:]) so in the saying, فَرَسٌ شَدِيدُ السَّلَّةِ [*A horse of which the rush* &c. *is vehement*]: (S, TA:) and خَرَجَتْ سَلَّتُهُ عَلَى الخَيْلِ (S) or عَلَى سَائِرِ الخَيْلِ (TA) [*His rush in striving to outstrip proceeded against the other horses*]. ___ And *A revulsion of shortness of breathing* (ارْتِدَادُ رِيحٍ) *in the chest of a horse, in consequence of his suppressing such shortness of breathing* [so I render مِنْ كَبْوَةٍ يَكْبُوهَا, but this phrase admits of other renderings, as will be seen in

art. كبو]: (M, K:) when he is inflated thereby, one says, أَخْرَجَ سَلَّتَهُ [app. meaning *he has manifested his revulsion of shortness of breathing*]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذٰلكَ الرَّبْوُ) passes forth. (M.) ___ [In a sheep or goat, or a ewe or she-goat, it seems to mean *Power*, or *force, of long continuance:* see مَسْلُولَةٌ, voce مَسْلُولٌ.] See also سَلٌّ. Also *A* [*basket of the kind called*] جُونَة: (K:) or *a thing like the* جُونَة, (M,) or *like the covered* جُونَة, *which is also called* سَبَذَةٌ; so says Az: (TA:) *a receptacle in which fruit is carried:* (Msb:) [*sometimes covered with red skin:* (see حور:) in the present day commonly applied to *a basket made of twigs, oblong and deep, generally between a foot and a foot and a half in length:*] and سَلٌّ signifies the same: (M, K:) what is termed سَلَّةُ الخُبْزِ [*the bread-basket*] is well known: (S:) سَلَّةٌ meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. سُلَيْلَةٌ occurs in the K voce جُونَةٌ, and in the Mgh voce رَبَعَةٌ, &c.:] the pl. is سِلَالٌ (M, K) and سَلَّاتٌ (Msb) and [coll. gen. n.] سَلٌّ , of

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which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of كَوْكَبٌ and كَوْكَبَةٌ [which are syn.] because this is more common than the class of سَفِينَةٌ and سَفِينٌ. (M.) Also *A fault*, or *defect, in a water-ing-trough* or *tank*, or *in a* [*jar of the kind called*] خَابِيَة: (M, K:) or *a breach between the* أَنْصَابُ, (K,) or [more properly] *between the* نَصَائِبُ, [i. e. the *stones set up, and cemented together with kneaded clay, around the interior,*] (M,) *of a watering-trough* or *tank.* (M, K.) ___ And *Fissures in the ground, that steal* [i. e. *imbibe*] *the water.* (TA.) Also One's *sewing* [a skin, or hide, *with*] *two thongs in a single puncture*, or *stitch-hole.* (M, K.)

سلة : see سَلَّة, first sentence.

سُلَالٌ *i. q.* سَلٌّ, q. v. (S, M, K.)

سَلِيلٌ A *drawn* sword; *i. q.* مَسْلُولٌ. (M, K.) ___ *A child,* or *male offspring;* [because drawn forth;] (S, M, Msb, K;) as also سُلَالَةٌ; (M, Mgh, Msb, K;) metonymically so termed: (Mgh:) or, *when it comes forth from the belly of its mother;* as also ↓ the latter; the former so called because created from the [sperma genitalis, which is termed] سُلَالَة: (Akh, TA:) fem. of the former سَلِيلَةٌ, (S, M, Msb, K,) applied to *a daughter.* (AA, K.) ___ *A colt;* (M, K;) and with ة *a filly;* (S, * M, TA;) the ة being affixed, though سليل is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, because the word is made a subst.: (Ham p. 102:) or, as some say, (M, in the K and) the former signifies *a colt that is born not in a* [*membrane such as is called*] مَاسِكَة *nor* [*in one such as is called*] سَلًى: if in either of these, it is termed بُقَيْرٌ [not بُقَيْرٌ as in the CK]. (M, K.) [See also دُعْمُوصٌ.] ___ And *A young camel when just born, before it is known whether it is a male or a female.* (As, S, TA.) *Clear,* or *pure, beverage* or *wine;* (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or *cool beverage* or *wine:* or *such as is clear from dust* or *motes* or *particles of rubbish* or *the like, and from turbidness;* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or *such as is easy* [*in its descent*] *in the throat,* or *fauces.* (TA.) [See also سُلَالَةٌ, and سَلْسَالٌ.] The *channel of the water,* or *place in which the water flows, in a valley:* or the *middle of a valley,* (M, K, *) *where flows the main body of water.* (M.) And *A wide* (S, M, K) *and deep* (M, K) *valley,* (S, M, K,) *that gives growth to the* [*trees called*] سَلَم *and* سَمُرٌ, (S, K,) or *that gives growth to the* سَلَم *and* ضَعَة *and* يَنَمَة *and* حَلَمَة; (M;) and سَالٌ signifies the same: (M, K:) or this latter, *a place in which are trees:* (TA:) or *a narrow channel of a torrent in a valley:* (As, S, TA:) or *a low place surrounded by what is*

elevated, in which the water collects: (En-Nadr, TA:) pl. of both سُلَّانٌ, (M, K,) or of the former accord. to Kr, (M, TA,) and of the latter accord. to As [and the S], (TA,) or that of the latter is سَوَالٌ. (En-Nadr, K, TA.) One says سَلِيلٌ مِنْ سَمُرٍ like as one says غَالٌ مِنْ سَلَمٍ. (S.) The phrase سَالَ السَّلِيلُ بِهِمْ [lit. *The wide,* or *wide and deep, valley,* &c., *flowed with them*] is used by the poet Zuheyr (S, IB) as meaning *they journeyed swiftly.* (IB, TA.) The *brain of the horse.* (M, K.) ___ The *hump of the camel.* (M, K.) ___ The نُخَاع [or *spinal cord*]. (M, K.) ___ And سَلِيلُ اللَّحْمِ *The* [*portions that are termed*] خَصِيل [q. v. voce خَصِيلَةٌ] *of flesh:* [the former word in this case being app. a coll. gen. n., of which the n. un. is سَلِيلَةٌ (q. v.); the more probably as it is added that] the pl. is سَلَائِلُ. (TA.)

سُلَالَةٌ *What is,* or *becomes, drawn forth,* or *drawn forth gently, from,* or *of, a thing:* (M, K:) or so سُلَالَةُ شَيْءٍ: (S:) [*an extract* of a thing: and hence,] the *clear,* or *pure, part,* or the *choice, best,* or *most excellent, part* [of a thing]; (Mgh; and Ksh and Bd and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Kur [xxiii. 12], وَلَقَدْ خَلَقْنَا ٱلْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ, meaning [*And verily we created man from*] *what was drawn forth from every kind of dust,* or *earth:* (Fr, TA:) or *from a pure,* or *choice,* or *most excellent, sort of earth* or *clay.* (Ksh, Bd, Jel.) ___ And [hence,] The *sperma genitalis* of a man, or human being; (S, TA;) *what is drawn from the* صُلْب [app. here meaning *loins*] *of the man and from the* تَرَائِب [pl. of تَرِيبَةٌ, q. v.,] *of the woman:* (AHeyth, TA:) the *water* (مَآء) *that is drawn from the back.* ('Ikrimeh, TA.) ___ See also سَلِيلٌ, second sentence, in two places.

سَلِيلَةٌ : see سَلِيلٌ, second sentence. ___ Also *A sinew,* (عَصَبَةٌ, (M, K, or عَقَبَةٌ, K,) or *a portion of flesh having streaks,* or *strips,* (M, K,) *that separate, one from another.* (TA.) And The *oblong portion of flesh of the part on either side of the backbone:* (K:) or this is called سَلِيلَةُ المَتْنِ: (M:) [or] accord. to As, [the pl.] سَلَائِلُ signifies the *long streaks,* or *strips, of flesh extending with the*

backbone. (TA.) See also سَلِيلٌ, last sentence. [Also] *A small thin thing* [or *substance*] *resembling flesh:* pl. سَلَائِلُ. (TA in art. خشم.) And سَلَائِلُ السَّنَامِ *Long slices cut from the camel's hump.* (TA.) ___ And the pl., *Oblong* نُغَفَات [or *portions of dry mucus* or *the like*] *in the nose.* (M.) ___ Also [*Goats'*] *hair separated,* or *plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins:* (M:) or سَلِيلَةٌ مِنْ شَعَرٍ signifies *what is drawn forth from a* ضَرِيبَة *of* [*goats'*] *hair, which is a portion thereof separated,* or *plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.* (S.) [See also عَمِيتَةٌ.] Also *A certain long fish,* (K, TA,) *having a long* مِنْقَار [app. meaning *beak-like snout,* or *nose*]. (TA.)

سُلَيْلَةٌ : see سَلَّةٌ (of which it is the dim.), in the latter half of the paragraph.

سُلَآءٌ ; n. un. with ة; mentioned in the M and K in this art. as well as in art. سلأ : see the latter art.

سَلَالٌ : see سَالٌ. [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning *A maker of the sort of baskets called* سِلَال (pl. of سَلَّةٌ): for Golius explains it, as on the authority of J, as signifying *qui sportas qualosque contexit.*]

سَلْسَلٌ and سَلْسَالٌ and سُلَاسِلٌ (S, M, K) *Sweet* water, (M, K,) *that descends easily in the throat,* or *fauces;* (M;) water *that enters easily into the throat,* or *fauces, by reason of its sweetness and clearness:* (S:) or *cold,* or *cool,* water: (M, K:) or water *that has fluctuated to and fro, in the place where it has continued, until it has become limpid,* or *clear.* (Er-Rághib, TA.) And the first and ↓ second, *Mellow* wine: (M, K:) the former is expl. by Lth as meaning *sweet and*

clear, that runs [*easily*] *into the throat,* or *fauces, when drunk.* (TA.) ___ And غَدِيرٌ سَلْسَلٌ [*A pool of water left by a torrent*] *which, being smitten* [or *blown upon*] *by the wind, becomes* [*rippled so as to be*] *like the* سَلْسَلَة [or *chain*]. (TA.)

سُلْسُلٌ A boy, or young man, *light,* or *active, in spirit;* as also لُسْلُسٌ. (IAar, O.)

سَلْسَلٌ : see سَلْسَلَةٌ, in two places.

سَلْسَلَةٌ [as an inf. n.: see R. Q. 1. Also] *A long piece of a camel's hump:* (IAar, O, K:) accord. to AA, it is called لَسْلَسَةٌ: accord. to As, لَسْلَسَةٌ. (O.)

سَلْسَلَةٌ *A chain, i. q.* زَنْجِيرٌ in Pers.; (KL;) *rings* (دَائِرٌ [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M دَائِرَةٌ]) *of iron* (S, M, K) or *the like* (M, K) *of metals:* derived from السَّلْسَلَةُ signifying the being connected with another thing: (M: [see R. Q. 1:]) pl. سَلَاسِلُ. (S, Mgh, TA.) It was a custom to extend a سَلْسَلَة over a river or a road, the ships or beats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) ___ [Hence,] سَلْسَلَةُ بَرْقٍ *An elongated stream of lightning* [*like a chain*] in *the midst of the clouds:* (S, TA: *) or سَلَاسِلُ البَرْقِ means *what have assumed the form of chains* (مَاتَسَلْسَلَ), *of lightning,* (M, K,) *in the clouds;* (M;) and السَّحَابِ [i. e., *of the clouds* in like manner]: (K: [but I think that والسَّحَابِ in the K is evidently a mistranscription for فِى السَّحَابِ the reading in the M:]) sing. سَلْسَلَةٌ (M, K) and سَلْسَلٌ, (K,) thus in the copies of the K, but in the L سَلْسِيلٌ, which is [said to be] the correct

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word. (TA. [See, however, what follows.]) And in like manner, سَلَاسِلُ الرَّمْلِ *What have assumed the form of chains* (مَا تَسَلْسَلَ) *of sands:* (M:) or سَلَاسِلُ signifies *sands that become accumulated,* or

congested, (ينعقد,) *one upon another, and extended along:* (A'Obeyd, S, O, K, TA:) you say رَمْلٌ ذُوسَلَاسِلَ [*sands having portions accumulated,* or *congested,* &c.]: and ذَاتُ سَلَاسِلَ, which has been expl. as meaning *elongated sands:* (TA:) sing. سَلْسَلَةٌ (M, TA) and سَلْسَلٌ, (M,) or سَلْسِيلٌ; and سَلْسُولُ الرَّمْلِ, with fet-h [to the first letter], is a dial. var. of سَلْسِيلُهُ. (TA.) ___ And سَلَاسِلُ كِتَابٍ *The lines of a book* or *writing.* (O, K, TA.) ___ And ذُو سَلَاسِلَ بَرْذَوْنٌ [*A hackney*] *upon whose legs one sees what resemble* سَلَاسِل [or *chains*]. (M.) Also The وحرة, (O, K,) which is *a small reptile,* [*a species of lizard, the same that is called* السَّلْسَلَةُ الرَّقْطَآءُ, (see أَرْقَطُ,)] *spotted, black and white, having a slender tail, which it moves about when running.* (TA.)

سَلْسَالٌ : see سَلْسَلٌ, in two places.

سَلْسُولٌ : see سَلْسَلَةٌ.

سَلْسِيلٌ : see سَلْسَلَةٌ, in two places.

سَلَاسِلُ : see سَلْسَلٌ.

سَالٌّ [act. part. n. of سَلَّ, *Drawing out,* or *forth:* &c. ___ *Stealing:* or *stealing covertly, secretly,* or *clandestinely:*] *a thief;* as also سَلَّالٌ [which is commonly applied in the present day to *a horse-stealer* and *the like*] and أَسَلُّ. (TA.) See also سَلِيلٌ.

أَسَلُّ : see the next preceding paragraph.

إِسْلَالٌ *A bribe.* (S, M, K.) It is said in a trad., لَا إِغْلَالَ وَلَا إِسْلَالَ *There shall be no treachery,* or *perfidy, and no* [giving or receiving of a] *bribe:* or, *and no stealing.* (S in this art. and in art. غل. [See 4.])

مسل in the phrase مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ, in the trad. of Umm-Zara, meaning [*His sleepingplace is*] *like a*

green palm-stick drawn forth from its skin [by reason of his slenderness], or, as some say, *a sword drawn forth* [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. شطب.])

مَسَلَّةٌ *A large needle:* (S, M, Mgh, Msb, K:) [*a packing-needle:*] pl. مَسَالُّ. (S, Mgh, Msb.)

مُسَلِّلٌ *Subtle of machination in stealing.* (TA.)

مَسْلُولٌ : see سَلِيلٌ. ___ [Hence, elliptically,] A man (Msb) *whose testicles have been extracted.* (Mgh, Msb.) Also *Affected with the disease termed* سَلّ: (S, M, Msb, K:) [regularly derived from سُلَّ, but] anomalous [as derived from أَسَلَّهُ]: (S, M, Msb:) Sb says, as though the سَلّ were put into him. (M.) AA says that the مَسْلُولَة of غَنَم [meaning sheep or goats, i. e., applied to a شَاة, meaning a sheep or goat, or a ewe or she-goat,] is One *whose powers,* or *forces, are of long continuance* (الَّتِى يَطُولُ قُوَاهَا): and that one says [of such] سَلَّةٌ فِى فِيهَا [in which phrase فِى seems evidently to have been preposed by mistake: see سَلَّةٌ]. (O, TA.)

مُسَلْسَلٌ A thing *having its parts,* or *portions, connected, one with another.* (S, O.) ___ And [hence, (see سَلْسَلَةٌ,)] *Chained; bound with the* سَلْسَلَة. (TA.) [المَرْأَةُ المُسَلْسَلَةُ is the name of *The constellation Andromeda;* described by Kzw and others.] ___ Lightning *that assumes the form of chains* (يَتَسَلْسَلُ) *in its upper portions, and seldom,* or *never, breaks its promise* [*of being followed by rain*]. (IAar, TA.) ___ Applied to hair, [as also مُتَسَلْسِلٌ, (K in art. حجن,) *Forming a succession of rimples, like water running in a shallow and rugged bed,* or *rippled by the wind;* (see R. Q. 2;) or] *crisp,* or *curly,* or *twisted, and contracted;* syn. جَعْدٌ. (Mgh.) ___ A sword *having in it,* or *upon it, diversified wavy marks, streaks,* or *grain, resembling the* سَلْسَلَة [or *chain*]. (TA.) [See also مُسَلَّسٌ.] ___ A garment, or piece of cloth, *figured with stripes,* or *lines;* (K;) as also مُلَسْلَسٌ: as though formed by tranposition. (TA.) Also, and مُتَسَلْسِلٌ, A garment, or piece of cloth, *woven badly* (M, K) *and thinly.* (M.) ___ حَدِيثٌ مُسَلْسَلٌ *A tradition* [*related by an*

uninterrupted chain of transmitters,] *such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God.* (O, TA.)

مُتَسَلْسِلٌ : see the next preceding paragraph, in two places. ___ Also A garment *worn until it has become thin,* (TA.)

سلأ

1 سَلَأَ السَّمْنَ , (S, M, Mgh, Msb, K,) aor. ـَـ , (M, Msb, K,) inf. n. سَلْءٌ; (M, Msb;) and استلأه ; (S, K;) *He cooked the* سَمْن [here meaning *butter*], (S, M, Mgh, Msb, K,) *and worked it together,* (S, Mgh, K,) *and melted its* زُبْد [or *fresh, unclarified, portion*], (M,) *until it became clear* (Mgh, Msb) *from the milk remaining in it;* (Msb;) *he cleared the* سمن [or *butter*] *from the* زُبْد [or *fresh, unclarified, portion*]; (Ham p. 2, in explanation of the former phrase; [i. e. *he clarified the butter:*] and سُلِئَ سَمْنًا, said of fresh butter, *it was made into* سَمْن [or *clarified butter;* i. e., *was clarified*]. (Mgh.) ___ And سَلَأَ السِّمْسِم, (M, K,) [aor. and] inf. n. as above, (M,) *He pressed the sesame,* or *sesamum,* (M, K,) *and extracted its oil.* (M.) سَلَأَ النَّخْلَ, (AZ, S,) or النَّخْلَةَ, (AHn, M,) or الجِذْعَ, (M, K,) and العَسِيبَ, [aor, and] inf. n. as above, (AZ, AHn, S, M,) *He plucked off the prickles,* (AZ, S, M, K,) i. e. (K) *what are called the* سُلَآء, (AHn, M, K,) *of the palm-trees,* (AZ, S,) or *of the palm-tree,* (AHn, M,) or *of the palm-trunk,* (M, K,) and *of the* [*part called*] عَسِيب [*of a palm-branch*]. (AZ, AHn, S, M.) سَلَأَهُ مِائَةَ سَوْطٍ, (As, S, M, K, *) [aor. and] inf. n. as above, (M,) *He inflicted upon him a hundred lashes of the whip.* (M, K. *) ___ And سَلَأَهُ مِائَةَ دِرْهَمٍ, (As, S, M, K, *) [aor. and] inf. n. as above, (M,) *He payed him,* or *payed him in ready money, a hundred dirhems,* (As, S, M, K, *) *promptly,* or *quickly.* (K.)

8 إِسْتَلَأَ see above, first sentence. [See also 8 in art. سلى].

سَلَآءٌ [*Clarified butter;*] the subst. from سَلَأَ السَّمْنَ: pl أَسْلِئَةٌ. (S, M, K.) El-Farezdak says,

* كَانُوا كَسَالِئَةِ حَمْقَآءَ إِذْ حَقَنَتْ *

* سَلَآءَهَا فِى أَدِيمٍ غَيْرِ مَرْبُوبِ *

[*They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob*]. (S.) See also what follows.

سُلَّأَءٌ The *prickles of the palm-tree:* [a coll. gen. n.:] n. un. with ة. (S, M, Msb, K.) ___ Also, (K,) or [correctly the n. un.] سُلَّآءَةٌ, (M,) *A sort of arrow-head,* or *spear-head,* (M, K, *) *in shape like the prickle of the palm-tree:* (M, K:) and سلاءة, app. [سَلَآءَةٌ] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is سَلَآءٌ, of the same measure as حَمَارٌ. (TA.) Also *A certain bird,* (M, K,) *dust-coloured, and long-legged.* (M.)

سلب

1 **سَلَبَهُ** , (S, A, K,) aor. ـُ , (TA,) inf. n. سَلْبٌ (S, K) and سَلَبٌ, (K,) from the former of which the pl. سُلُوبٌ has been formed, on the authority of hearsay, (El-Jurjánee, Msb in art. قصد,) *He seized it,* or *carried it off, by force;* (S, A, K;) as also اسْتَلَبَهُ . (S, K.) You say, سَلَبَهُ الشَّىْءَ, aor. ـُ , inf. n. سَلْبٌ and سَلَبٌ; and اسْتَلَبَهُ إِيَّاهُ; (M, TA;) *He seized,* or *carried off, by force* [*from him the thing;* or *he spoiled him, despoiled him, plundered him,* or *deprived him, of the thing*]. (TA.) And سَلَبْتُهُ ثَوْبَهُ, (Mgh, * Msb,) aor. ـُ , (Msb,) inf. n. سَلْبٌ, (Mgh, Msb,) *I took away from him his garment;* (Mgh, * Msb;) as also اسْلَبْتُهُ [perhaps a mistranscription for اسْتَلَبْتُهُ , but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, سَلَبْتُ ثَوْبَ زَيْدٍ [*I took away the garment of Zeyd*]; but the verb has been made to have زيد for its object, and the ثوب is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, سَلَبْتُهُ, meaning *I took away from him what was upon him* or *with him, spoiled him,* or *plundered him,*] the meaning being understood. (Msb.) ___ [Hence] one says also, سَلَبَهُ فُؤَادَهُ وَعَقْلَهُ [*He,* or *it, despoiled him,* or *deprived him, of his heart and his reason*], and اسْلَبْهُ . (A, TA.) [The latter one might think to be a mistranscription for اسْتَلَبْهُ were it not for an instance of the same verb before men-

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tioned, and for the fact that it is immediately followed in the A by وَهُوَ مُسْلَبُ العَقْلِ: perhaps, however, مُسْلَبٌ may be here a mistake for مُسْلَبٌ.] ___ And اُسْلُبْ هٰذِهِ القَصَبَةَ *Peel thou this cane,* or *reed.* (TA.) ___ [In grammar and logic, سَلْبٌ is used to signify *Privation,* or *deprivation,* in a general sense; and *negation;* opposed to إِثْبَاتٌ

and سَلْبٌ.] إِيجَابٌ [as an inf. n. of which the verb (app. سَلَبَ) is not mentioned] The *going*, or *journeying, lightly and quickly.* (M, K.) Ru-beh says,

* قَدْ قَدَّحَتْ مِنْ سَلْبِهِنَّ سَلْبَا *

* قَارُورَةُ العَيْنِ فَصَارَتْ وَقْبَا *

[*The black of the eye became depressed so that it became a hollow in consequence of their going with* much *lightness and quickness:* سَلْبًا, for سَلْبًا, being an absolute complement to the inf. n. in سَلْبِهِنَّ]. (M. [See also 7.]) سَلَبَ [or سَلِبَتْ, as appears from what follows], aor. ـَـ , *He* [or *she*] *put on black garments* (K, TA) *which women wear at assemblies for the purpose of mourning.* (TA. [See also 5.])

2 **سَلَّبَ** see 5, in three places.

3 **سالبهُ الشَّىْءَ** , if used, means *He contended with him in a mutual endeavour to seize,* or *carry off, the thing by force.* See 6.]

4 **اسلبت** , said of a she-camel, (S, M, K,) *She became deprived of her young one by death* (M, K, TA) or *by some other means:* (M, TA:) or *she cast her young one in an imperfect state.* (S, M, K.) ___ اسلب الشَّجرُ *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) ___ اسلب الثُّمامُ (S, TA) *The* ثمام [or *panic grass*] *put forth its* خُوص [or *leaves,* so that *it became fit to be cut:* see سَلَبٌ]. (TA.) See also 1, in two places.

5 **تسلّبت** , (S, K,) said of a woman, (S,) *i. q.* أَحَدَّتْ [i. e. *She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning,*] عَلَى زَوْجِهَا [*for her husband*]: (K:) or, as some say, إِحْدَادٌ is for the husband;

(S, A;) but تَسَلُّبٌ is sometimes for another than the husband: (S, TA:) [therefore] تسلّبت signifies *she put on the black garments of mourning;* (M, TA;) as also سلّبت : (M, A:) you say, تُسَلِّبُ عَلَى زَوْجِهَا or حَمِيمِهَا (Lh, M) *She puts on the black garments of mourning* [*for her husband* or *her loved and loving relation* or *friend*]: (M:) and سَلَّبَتْ عَلَى مَيِّتِهَا *She put on the black garments of mourning for her dead one:* تَسْلِيبٌ having a general application. (A.)

6 **تسالبا الشَّىْءَ** *They both contended together, each endeavouring to seize,* or *carry off, the thing by force.* The inf. n. occurs in the S and K in art. خلس, as a syn. of تَخَالُسٌ.]

7 **انسلب** *He went a very quick pace:* (K:) or *he went well;* said of a horse and of a camel: (KL:) but mostly (TA) one says, انسلبت النَّاقَةُ *The she-camel went so quick a pace that she was as though she went forth from her skin:* (S, TA:) [or she *outstripped:* see an ex. voce عَاسِجٌ.]

8 **إِسْتَلَبَ** see 1, in four places.

سَلْبٌ The *longest* [*thing*] *of the apparatus of the plough:* (AHn, M, K:) or *a piece of wood that is joined to the base of the* لُؤْمَةٌ [here meaning *ploughshare*], *its end being* [*inserted*] *in the hole,* or *perforation, of the latter.* (M, K.)

سَلَبٌ : see سَلِيبٌ. ___ *Spoil, plunder,* or *booty;* (TA;) *what is seized,* or *carried off, by force,* (M, Msb, K, TA,) *from a man, of spoils, whatever it be;* (TA;) *comprising all the clothing that is upon the man;* (Mgh, Msb, TA;) accord. to Lth and Az (Mgh) and the Bári'; (Msb;) or *whatever one of two antagonists in war takes from the other, of the things upon him and with him,* i. e. *of clothes and weapons, and his beast:* of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, i. e., (TA,) *i. q.* مَسْلُوبٌ [used in the manner of a subst., or as an epithet in which the quality of a subst.

is predominant]: (Mgh, TA:) pl. أَسْلَابٌ. (M, A, Msb, K.) You say, أَخَذَ سَلَبَ القَتِيلِ [*He took the spoil of the slain man*], and أَسْلَابَ القَتْلَى [*the spoils of the slain* men]. (A.) ___ Also The *hide and shanks and paunch* of a slaughtered animal. (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce بَدَنٌ.]) ___ And The *peel*, or *rind*, [or *skin*,] of a cane, or reed, (K, TA,) and of a tree. (TA.) And [particularly] The *bark*, or *rind, of a kind of tree* (S, K) *well known* (S) *in El-Yemen, of which ropes are made,* (S, K,) *and which is coarser and harder than the fibres of the Theban palm-tree:* (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar سَلَبَةٌ : (TA:) or the *bark of a kind of tree of which are made* [*baskets of the kind called*] سِلَال: (Sh, TA:) there is a market called سُوقُ السَّلَّابِينَ in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سَلَب: (Sh, TA:) it is also [said to be] (K) *a certain kind of tall tree,* (M, K,) *growing symmetrically, which is taken and laid beneath hot ashes* (يُمَلُّ) *and then split asunder, whereupon there comes forth form it a white* مُشَاقَة [or *coarse fibrous substance*] *like* [*the fibres of the palm-tree, called*] لِيف; and *it is one of the best of the materials of which ropes are made:* the n. un. is with ة: (M:) and (M, K) AHn says, (M,) it is *a certain plant* (M, K) *which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort:* (M:) and (M, K) some say, (M,) it is the *fibrous substance* (لِيف) *of the Theban palm-tree,* (M, K,) this Lth asserts it to be, (TA,) *which is brought from Mekkeh,* (M,) and Lth adds, *and it is white;* but Az says that Lth has erred respecting it: A'Obeyd says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is *a kind of tree well known in El-Yemen, of which ropes are made:* and some say that it is the خُوص [or *leaves*] *of the* ثَمَام [or *panic grass*]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:)

[accord. to Forskål, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to *a species of hyacinth,* which he terms *hyacinthus aporus.*] A poet says, (S,) namely, [Murrah] Ibn-Mahkán [El-Temeemee], (M,)

* فَنَشْنَشَ الجِلْدَ عَنْهَا وَهْيَ بَارِكَةٌ *
* كَمَا تُنَشْنِشُ كَفَّا فَاتِلٍ سَلَبَا *

(S, M, *) i. e. *And he stripped off quickly the skin* [*from her, while she was lying upon her breast, like as the two hands of the twister* of ropes *strips off quickly the seleb*]: (S in art. نش:) some read قَاتِلٍ, meaning [by the word following it] what is seized, or carried off by force, from one slain: (M:) As read فَاتِلٍ, with ف; IAar, with ق: Th says that the right reading is that of As. (S in the present art.)

سَلْبٌ *Light,* or *active,* (K, TA,) *and quick.* (TA.) You say, رَجُلٌ سَلْبُ اليَدَيْنِ بِالطَّعْنِ *A man light,* or *active, in the arms,* or *hands, in thrusting,* or *piercing:* and ثَوْرٌ سَلْبُ الطَّعْنِ بِالقَرْنِ *A bull light,* or *active, in thrusting,* or *piercing, with the horn.* (S, TA.) And فَرَسٌ سَلْبُ القَوَائِمِ *A horse light,* or *active,* (S, M, K,) *in the legs,* (M, K,) [i. e.,] *in the shifting of the legs:* (S:) or, accord. to Az, the right meaning is, *long in the legs:* (TA:) [for] ___ سَلْبٌ signifies also *Long* or *tall;* (S, M, K;) applied to a spear, and to a man [&c.]: pl. سُلُبٌ. (M.)

سُلُبٌ, as a sing., see سَلِيبٌ, in three places. ___ It is also a pl. of سَلْبٌ [q. v., last sentence]: (M:) and of سَلَابٌ, as a subst.: (S, K:) and of سَلُوبٌ as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of سَلَابٌ, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of سَلِيبٌ as an epithet applied to a tree. (S.)

سُلْبَةٌ *i. q.* جُرْدَةٌ [i. e. The *denuded,* or *unclad, part,* or *parts, of the body*]: (IAar, K:) or *a state of nudity.* (TA.) One says, مَا أَحْسَنَ سُلْبَتَهَا [*How goodly is what is unclad of her person!* or, *her state of nudity!*]. (K.)

سَلَبَةٌ : see سَلَبٌ, in the former half of the paragraph: ___ and see also سِلَابٌ. Also *A string,* or *cord, that is tied to the* خَطْم [i. e. *muzzle,* or *nose,*] *of the camel, exclusive of the* خِطَام [q. v.]. (M.) ___ And *A sinew that is bound upon an arrow:* accord. to AHn, the *sinew that is wound upon the* لِيط [or *skin of the reed,* or *cane,*] *of the arrow.* (M.)

سِلَابٌ sing. of سُلُبٌ, which signifies The *black garments of women at their assemblies for mourning:* (S:) MF says that the former is expl. in the K as meaning *black garments,* which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the

author of the K regarded the former as a pl. without a sing.; and the latter, as a pl. pl.:] or both signify *black garments worn by women;* and the sing. is سَلَبَةٌ : (M:) accord. to the T, سِلَابٌ signifies *a black garment with which a woman mourning for the death of her husband covers her head:* accord. to the R, *a black* خِرْقَة [or *piece torn off from a garment* or *cloth*] *that is worn by a woman bereft of her child,* or *of a person beloved, by death.* (TA.) See also سَلِيبٌ.

سَلُوبٌ : see سَلِيبٌ, in four places. Also A spear *that takes away life:* pl. سُلُبٌ. (Ham p. 171.)

سَلِيبٌ *i. q.* مَسْلُوبٌ [as meaning *Seized,* or *carried off, by force:* ___ and more commonly *spoiled, despoiled, plundered,* or *deprived of what was upon one* or *with one*]: (S, A, * Msb:) as also سَلَبٌ [but app. in the former sense only]. (S.) [Hence] one says شَجَرَةٌ سَلِيبٌ *A tree despoiled,* or *deprived, of its leaves and its branches:* (M, K, TA:) or *of which the leaves and fruit have been taken:* (A:) pl. سُلُبٌ, as in the phrases نَخْلٌ سُلُبٌ *palm-trees upon which is no fruit,* and شَجَرٌ سُلُبٌ *trees upon which are no leaves;* the sing. being of the measure فَعِيلٌ in the sense of the measure

مفعول: (S:) and one says also شجرة سلب , [using سلب as a sing., like other words of the same measure mentioned in what follows,] meaning *a tree of which the leaves have become scattered,* or *strewn.* (Az, TA.) And سليب is applied to a woman as meaning *Whose husband has died,* or *her loved and loving relation* or *friend, and who puts on the black garments of mourning for him;* as also مسلّب and سلوب : (Lh, M:) or مسلّب , so applied, signifies [simply] *putting on,* or *wearing, the black garments of mourning.* (M. [See an ex. of this last word with the affix ة, used as a pl., in a verse cited voce خطب; and an ex. of its pl., مسلّبات, in a verse cited voce ثدى.]) Also, applied, to a she-camel, and so سالب and سلوب and مسلب , (K,) the last in one instance in the copies of the K erroneously written مسلّب, (TA,) and سلب , (K, TA,) with damm to the first and second letters, (TA,) [in the CK سلب, and said to be with damm,] or سلوب thus applied, (S, M,) and سلاب , (M,) *Whose young has died:* (M, K:) or *that has cast her young one in an imperfect state:* (S, M, K: and in this latter sense, as applied to a she-camel, مسلب is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of سلوب, S, M, or سلاب, M) is سلب (S, M, K, TA, in the last expressly stated to be like كتب, but in the CK سلب,) and سلائب: (M, K:) and sometimes they said امرأة سلب , like ناقة علط and فرس فرط, and numerous other instances that have been enumerated by A'Obeyd, in which words of the measure فعل, without ة, are used as fem. epithets: (M:) or سلوب signifies a she-camel *whose young one has been taken;* and its pl. is سلائب; (A:) and, applied to a she-camel, it signifies also التى يرمى ولدها [which may mean *whose young one is cast abortively;* or *cast away* because abortive; or *cast at,* or *shot at, and killed*]: (L, TA:) and is also applied to a she-gazelle, as meaning *despoiled,* or *deprived, of her young one:* and so سالب . (M.) Applied to a man, (M,) it signifies also مستلب العقل [*Despoiled,* or *deprived, of reason*]; (M, K;) and you say [also] مسلب العقل, [perhaps a mistranscription for مسلب , see 1,] a tropical expression: (A:) pl. سلبى. (M, K.)

سلبوت , (Lh, M, K, TA, [in the CK, erroneously, سلبوب,]) of the measure فعلوت, from سلبه الشىء, (M,) and سلّابة , are

[doubly intensive] epithets of which each is applied to a man and to a woman; (Lh, M, K;) meaning *Wont to spoil*, or *plunder, people* [*very often*, or] *constantly.* (TK.)

سَلَّابٌ [One *who spoils*, or *plunders, people much* or *often.* And *A seller*, or *manufacturer, of ropes*, or *baskets, made of* سَلَب]: see its pl., voce سَلَبٌ.

سَلَّابَةٌ : see سَلَبُوتٌ.

سَالِبٌ : see سَلِيبٌ, in two places.

أُسْلُوبٌ *A row* of palm-trees; as also أُسْكُوبٌ. (IAar, TA in the present art. and in art. سكب. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.]) ___ *A road*, or *way*, (M, Msb, K, TA,) *that one takes:* (M, TA:) *any extended road* or *way: a way* or *direction* [*in which one goes*]: (TA:) *a way, course, mode*, or *manner, of acting* or *conduct* or *the like:* (A, TA:) *a mode, manner, sort*, or *species;* syn. فَنٌّ: (S, M, * Msb, TA:) pl. أَسَالِيبُ. (S, M, A, Msb.) You say, هُوَ عَلَى أُسْلُوبٍ مِنْ أَسَالِيبِ القَوْمِ, i. e. [*He is following*] *a way of the ways of the people*, or *party.* (Msb.) And هُمْ فِى أُسْلُوبِ سَوْءٍ [*They are in a bad*, or *an evil, way*]. (TA.) And سَلَكَ أُسْلُوبَهُ *He pursued his way, course, mode*, or *manner, of acting* or *conduct* or *the like.* (A, TA.) And أَخَذَ فِى أَسَالِيبَ مِنَ القَوْلِ *He began*, or *entered upon, modes, manners, sorts*, or *species*, [meaning *varieties*, or *diversities*,] *of speech;* syn. فُنُونٌ, (S,) or أَفَانِينُ. (M.) And كَلَامُهُ عَلَى أَسَالِيبَ حَسَنَةٍ [*His speech*, or *language, is according to good*, or *beautiful, modes, manners, sorts*, or *species*]. (A, TA.) And one says of him who is proud, أَنْفُهُ فِى أُسْلُوبٍ (M, A) [*His nose is* kept *in one direction*], meaning *he looks not to the right nor to the left.* (A.) [Hence it is said that] أُسْلُوبٌ signifies also *Elevation in the nose, from pride.* (K, TA.) ___ Also The *aperture of a watering-trough*, or *tank, through which the water flows.* (IAar, TA in art. بيب.) ___ And The *neck of the*

lion. (K.)

أُسْلُوبَةٌ *A certain game of the Arabs of the desert:* or *some action that they perform among them:* one says, بَيْنَهُمْ أُسْلُوبَةٌ [*Among them is a performance of what is termed* اسلوبة]. (Lh, M.)

مُسْلَبُ العَقْلِ : see سَلِيبٌ, last sentence.

مُسْلَبٌ : see سَلِيبٌ, in three places.

مُسَلَّبٌ : see سَلِيبٌ, in two places. ___ مَالِى أَرَاكَ مُسَلَّبًا i. e. [*What hath happened to me that I see thee*] *unfamiliar, not inclining to any one?* is a saying whereby a man is likened to a wild animal: one says also, إِنَّهُ لَوَحْشِىٌّ مُسَلَّبٌ, meaning *Verily he is unsociable and ungentle.* (AZ, L, TA.)

مَسْلُوبٌ : see سَلِيبٌ, first sentence.

مُسْتَلَبُ العَقْلِ : see سَلِيبٌ, last sentence.

المُسْتَلَبُ the name of *A sword of 'Amr Ibn Kulthoom:* and of *another, belonging to Aboo-Dahbal.* (K.)

سلت

1 سَلَتَ المعَى , aor. ـِ , (M, K) and ـُ , (K,) inf. n. سَلْتٌ, (M, TA,) *He extracted,* or *made to come forth,* [*the contents of*] *the gut* [*by compressing it*] *with his hand.* (M, K. [In both it is expl. by أَخْرَجَهُ بيده: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.]) It is said in the L that السَّلْتُ signifies *The griping, with the hand, a thing that is contaminated by dirt,* or *filth, so that what is in it comes forth;* and thus is done with a gut. (TA.) It is also said to signify *The extracting,* or *causing to come forth, what is fluid,* or *moist, adhering to another thing.* (MF, TA.) [Hence,] سَلَتَ خَمْشَهُ i. e. مُخَاطَهُ عَنْ أَنْفِهِ [*He cleansed his nose of the mucus that was in it by compressing it with his fingers*]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., فَيَنْفُذُ الجَحِيمُ إِلَى جَوْفِهِ فَيَسْلُتُ مَافِيهِ, i. e. [*And the fire of Hell shall penetrate to his inside, and*] *shall exscind and extirpate what is in it.* (TA.) ___ You say also, سَلَتَ القَصْعَةَ, (S, A, K,) aor. ـُ , inf. n. سَلْتٌ; (S;) and استلتها ; (K;) *He cleansed the bowl by taking off with his finger what remained upon its sides;* (S;) *he wiped the bowl* (A, K) *with his fingers* (A) or *with his finger.* (K.) And سَلَتَتْ خِضَابَهَا عَنْ يَدِهَا, (S, Msb, K,) aor. , inf. n. سَلْتٌ, (Msb,) *She cast from her,* or *from her hand, the remains of her stuff for dyeing the hands* or *hair:* (S, K:) or *she put away,* or *removed, that stuff from her hand:* (Msb:) or *she wiped off, and cast away, that stuff from her hand:* (TA:) or سَلَتَ الخِضَابَ, aor. , *he took away,* and *wiped off, the material for dyeing the hands* or *hair;* and in like

manner. a similar thing; and sweat; and blood. (Mgh.) سَلَتَ الدَّمَ عَنْهَا occurs in a trad. as meaning *He*

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removed the blood [*from her* or *it*]. (TA.) ___ سَلَتَ دَمَ البَدَنَةِ (M, K) means, accord. to Lh, *He scraped off the blood of the* بدنة [or *beast brought to Mekkeh for sacrifice,* or *there sacrificed,*] *with the knife:* but [ISd says, (and in like manner هَلَتَ دَمَ البَدَنَةِ is expl. in the L as on the authority of Lh,)] in my opinion the meaning is, *he scraped off the skin of the* بدنة *with the knife so that he made its blood to appear.* (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: قَشَرَهُ حَتَّى أَظْهَرَ دَمَهَا, as though meaning *he scraped off the* dried *blood of the* بدنة *so that he made its* fresh *blood to appear:* but in the copy of the K followed in the TA, النَّدَبَة (i. e. *the scar*) is put in the place of البَدَنَة, and the former of these two (i. e. الندبة) I regard as the right word.]) ___ سَلَتَ also signifies *He cut off* a thing. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, سَلَتَ أَنْفَهُ, (S, M, A, K,) aor. ـِ and ـُ, inf. n. سَلْتٌ, (M,) *He cut off his nose* (S, M, A, K) *entirely* (TA) with a sword. (S, A.) And سَلَتَ يَدَهُ بِالسَّيْفِ *He cut off his hand,* or *arm, with the sword.* (M.) And سَلَتَ شَعْرَهُ *He shaved off his hair.* (M, K.) And سَلَتَ رَأْسَهُ *He shaved his head.* (As, S, L.) ___ سَلَتَهُ *He beat, struck,* or *smote, him:* (K, TA:) and *flogged him.* (TA.) You say, سَلَتُّهُ مِائَةَ سَوْطٍ *I inflicted upon him a hundred strokes of the whip.* (S, TA.) ___ And سَلَتَ بِسَلْحِهِ *He cast forth his excrement,* or *ordure.* (K.)

7 **انسلت عنّا** *He stole,* or *slipped, away from us without his being known to do so.* (M, K.)

8 **إِسْتَلَتَ** see 1, in the former half of the paragraph.

سُلْتٌ *A species of* شَعِير [or *barley*], (Lth, S, M, Mgh, Msb, K,) *having no hush,* (Lth, S, Mgh, Msb,) أَجْرَدُ [which may mean either *beardless* or *smooth*], (Lth,) [*in appearance*] *as though it were wheat,* (S,) *growing in El-Ghowr and El- Hijáz;* (Mgh, Msb;) *the* سَوِيق [or *meal of the parched grain*] *whereof is employed as a cooling diet in the* صَيْف [or *summer*]: (TA:) or *i. q.* شَعِير [i. e. the *common barley*]; (M, K;) as some say: (M:) or the *sour* (حَامِض) *sort of* شعير: (M, K:) or *a white* شعير, *without husk:* or, as some say, *a species of wheat;* but the explanation next preceding this last is the more correct, for البَيْضَآء and السُّلْتُ are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or *a species of* شعير *with a thin husk and small grain:* (IF, Msb:) or *a grain between wheat and barley* (شعير), *not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley* (شعير) *in its nature,* or *quality, and in its coolness:* (Az, Msb:) accord. to Es-Seydelánee, *like barley* (شعير) *in its form, and like wheat in its nature,* or *quality;* but this is a mistake: (Ibn-Es-Saláh, Msb:) [*gymnocrithon* (i. e. *hordeum nudym*) of Galen: *tragus* of Diosc. (Golius.)]

ذَهَبَ مِنِّى فَلْتَةً وَسَلْتَةً *It* (a thing, or an affair, TA) *escaped me:* (K, TA:) accord. to some, سلتة is here an imitative sequent. (TA.)

سَلْتَآءُ A woman *who does not make frequent use of* حِنَّآء [*for tinging,* or *dyeing, her hands*]; (S;) a woman *who does not frequently tinge her hands with* خِضَاب: (M:) or a woman *who does not make use of* خِضَاب *for herself* (M, A, K) *at all:* so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

سُلَاتَةٌ *What is extracted,* or *made to come forth,* (M, K, *) *from a gut* [*by compressing it*] *with the hand.* (M.) ___ *What is taken off with the finger from the sides of a bowl,*

to clean it. (S, K. *)

أَسْلَتُ A man (S) *whose nose has been cut off* (S, M, K) *entirely.* (S, K.)

مِسْلَاتُ حِنَّآءٍ [app. *An instrument with which* حنّآء *is scraped off,* or *removed, from the hand*]. One says, أَعْطِنِى مِسْلَاتَ حِنَّائِكَ [*Give thou to me* &c.]. (A.)

مَسْلُوتٌ That *whereof the flesh that was upon it has been taken off* or *away,* or *removed.* (K.) ___ And A *shaven* head. (As, S, L.)

سلتم

سَلْتَمٌ *A calamity,* or *misfortune.* (S, M, K.) ___ *A hard,* or *severe, year.* (S, M, K.) ___ *A* [*goblin,* or *demon, such as is termed* غُول]. (S, M, K.) ___ A she-camel *having no tooth remaining, and whose lower lip has fallen and she is unable to raise it.* (K, TA. [The explanation in the CK is faulty: the last words should be لَا تَسْتَطِيعُ رَفْعَهُ.]) Some say that the م is augmentative. (TA.) ___ One says also مَا أَصَابَ سَلْتَمًا, [in the CK سَلْتَمًا,] meaning *He got not anything.* (K, TA.)

سلج

1 **سَلَجَ** , aor. ـَ , inf. n. سَلَجَانٌ (S, O, Msb, K) and سَلْجٌ, (S, O, K,) *He swallowed* (S, O, Msb, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Msb;) as also سَلَجَ, aor. ـُ ; (Msb;) and تسلّج : (O, K: *) or سَلَجَانٌ signifies the *eating* quickly. (TA.) Hence the saying, الأَكْلُ سَلَجَانٌ والقَضَآءُ لَيَّانٌ [*Eating is a swallowing, and paying is a putting off*], (S, Meyd, O,) or الأَخْذُ سَلَجَانٌ الخ [*Taking,* or *receiving, is a swallowing,* &c.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore. (L. [See also سَلَجَ النَّاقَةَ ___.]) سُرَّيْطَى, said of a young camel, *He sucked the she-camel;* (O, K;) as also مَلَجَهَا. (L, TA.) سَلَجَتِ الإِبِلُ, aor. ـُ , (S, K, TA,) inf. n. سُلُوجٌ; (TA;) and سَلِجَتْ, aor. ـَ ; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) *The camels had a looseness* (S, K) *of their bellies* (S) *from eating the plant called* سُلَّج. (S, K.)

5 **تسلّج** : see 1, first sentence. ___ Also *He persevered,* or *persisted, in drinking* (Lh, O, K) the beverage called نَبِيذ, (Lh,) or wine; (O, K;) like تَزَلَّجَ; (Lh;) meaning *he made* it *to enter his* سِلِّجَان; (O;) or *as though he filled with it his* سِلِّجَان, (K,) i. e. his حُلْقُوم: (TA:) and so استلج . (O, K.)

8 **إِسْتَلَجَ** see what next precedes.

سَلِيجٌ : see سَلَجْلَجٌ, below.

سَلِيجَةٌ *A* سَاجَة, (O, K,) i. e. *an oblong and squared piece of wood of the tree called* سَاج,

as brought from India, (TA in art. سوج,) *from which a door is cloven,* or *divided off, lengthwise:* (O, K:) so says AHn. (TA.) See also what next follows.

سُلَّجٌ *A certain plant,* (S, K,) *upon which the camels pasture,* (S,) *soft, flaccid,* or *fragile, of the shrub-kind;* (TA;) also called سُلُّجَانٌ , (K, TA,) or سُلَّجَانٌ , (CK,) like قِمَّحَانٌ; (K;) and سَلِيجَةٌ : (TA:) or the سِلِّجَانٌ , (O, TA,) i. e. سُلَّجَانٌ, with damm to the س, and teshdeed and fet-h to the ل, (O,) is a *species of the* سُلَّجٌ; (O, TA;) and this last is *one of the largest of the kind of trees called* حَمْضٌ: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سُلَّجٌ is *a large kind of trees, like the tails of the* [*lizards called*] ضِبَابٌ [pl. of ضَبٌّ], *green, and having thorns, and* [*of the kind termed*] حَمْضٌ: (O, TA:) in the T it is said to be a *sort of* حَمْضٌ *that ceases not to be green in the summer,* or *hot season, and in the* رَبِيعٌ [app. here meaning *autumn*], *and is weak,* or *weak and soft:* Az also says that *it grows in the plains,* or *level tracts, has a fruit,* or *produce, with a sharpness in the extremities thereof, and is green in the* [*season called*] رَبِيعٌ, *and then dries up, and becomes yellow:* and he adds, [contr. to what has been said above, from his work, the T,] it is *not reckoned among the trees called* حَمْضٌ. (L, TA.)

سُلَّحَانٌ or سُلُّحَانٌ: see the next preceding paragraph, in three places.

سِلِّجَانٌ The حُلْقُومٌ [properly the *windpipe,* but here app. meaning the *gullet:* see 5]. (O, K.) One says, رَمَاهُ ٱللّٰهُ فِى سِلِّجَانِهِ [*May God smite him,* or *afflict him, in his* سِلِّجَانٌ]. (O.)

طَعَامٌ سَلَجْلَجٌ and سُلَجْلَجٌ and سَلِيجٌ *Good,*

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or *pleasant, food,* (O, K, TA,) *that is swallowed* (K, TA) *with ease.* (TA.)

أَسْلَجُ *Bald in the fore part of the head;* like أَسْلَخُ; but the former is the more common. (TA in art. سلخ.)

سلح

1 **سَلَحَ** , (S, Mgh, K,) aor. ـَـ , (Msb, K,) inf. n. سَلْحٌ, (S, Mgh, Msb,) said of a man, (TA,) *He voided his excrement,* or *ordure;* (S, K;) [or *thin excrement:* see سَلْحٌ: and] said of a bird, *it muted,* or *dunged;* (Msb;) like تَغَوَّطَ (Mgh, * Msb) said of a man: (Msb:) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art. ثلط.)

2 **سلّحه** *He armed him with a weapon* or *weapons.* (A.) And سلّحه السَّيْفَ, (K, TA,) and القَوْسَ, (TA,) *He armed him with the sword,* (K, TA,) and *the bow.* (TA.) سلّح الإبلَ, (A, TA,) inf. n. تَسْلِيحٌ, (TA,) *It caused the camels to void* سُلَاحٌ [or *thin excrement;* i. e. *it purged them*]; said of a herb. (A, TA.) [See also 4.] سلّح نَحْيَهُ, inf. n. as above, *He rubbed over his* نَحْى [or *skin for holding clarified butter*] *with* سُلْحٌ, i. e. *rob,* or *inspissated juice.* (K, TA.)

4 **اسلحه** *He made him to void* سُلَاحٌ [or *thin excrement*]. (S, K.) [See also 2.]

5 **تسلّح** *He wore,* or *put on,* [or *armed himself with,*] *a weapon,* or *weapons.* (S, A, L, K.) ___ [Hence,] تَسَلَّحَتِ الإبلُ بأَسْلِحَتِها: see سِلَاحٌ.

سَلْحٌ *Excrement, ordure,* or *dung:* (L, TA: [and evidently so accord. to the Msb; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَحَ, is added, وهو سلحة تسمية بالمصدر; plainly showing, by what follows سلحة, that this word is a mistranscription for سَلْحُهُ; and that the meaning is, and it is its سَلْحٌ, an instance of the inf. n. used as a subst. properly so called; i. e., the dung of a bird is called its سَلْحٌ; for the verb is there said to relate to a bird; though in truth it has a general application:]) or *such as is thin, of any dung:* (L, TA: [and this is the sense in which it is commonly known:]) and سُلَاحٌ signifies [the same: i. e.] *excrement, ordure,* or *dung,* (S, A, MA, L,

K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or *thin excrement* or *dung:* (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سُلُوحٌ and سُلْحَانٌ. (L, TA.) [رَمَى بِسَلْحِهِ frequently occurs in the Lexicons &c., meaning *He cast forth his excrement,* or *ordure;* or properly, *in a thin state.*] يَا سَلْحَ الغُرَابِ [lit. *O dung of the crow*], an expression used by 'Omar, means يَا خَبِيثُ [*O foul,* or *filthy,* man]. (Mgh.)

سُلْحٌ signifies رُبٌّ [i. e. *Rob,* or *inspissated juice, generally of dates,*] *with which a skin for clarified butter is rubbed over,* (K, TA,) *for the purpose of seasoning it.* (TA.)

سَلْحٌ : see سَلَاحٌ.

سَلَحٌ *Rain-water in pools left by torrents:* (K:) so says ISh: but not heard by Az from the Arabs. (TA.)

سُلَحٌ The *young of the* حَجَل [or *partridge*]; (S, K;) like سُلَكٌ and سُلَفٌ: (S:) [a coll. gen. n.: n. un. with ة: for] it is said in the T that سُلَحَةٌ and سُلَكَةٌ signify the *young one of the* حَجَل: (TA:) pl. سِلْحَانٌ, (T, S, K,) like سِلْكَانٌ. (T, TA.)

سَلَحٌ : see سَلَاحٌ.

سُلْحَانٌ : see سَلَاحٌ.

سَلَاحٌ : see سَلْحٌ. ___ [Also *A looseness,* or *flux of thin excrement from the bowels: diarrhœa.*]

سِلَاحٌ , (S, A, Mgh, Msb, K, &c.,) as also سَلَحٌ (accord. to the K) or سِلْحٌ (accord. to the Msb) and سُلْحَانٌ , (K,) [the last mentioned in the L as a pl.,] *A weapon,* or *weapons;* i. e. *an instrument,* or *instruments, of war;* (A, K;) the *thing* [or *things*] *with which one fights in war, and repels,* or *defends oneself;*

(Msb;) *anything with which one repels the enemy, as a sword and spear* &c.: (Ham p. 73:) or *a weapon*, or *weapons, of iron:* (Lth, Mgh, K:) it is of the masc. gender, (S, Msb, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Msb,) because in the pl. it takes the form of أَسْلِحَةٌ, which is a pl. form of a masc. n., (S, Msb, *) as in the instances of أَحْمِرَةٌ, pl. of حِمَارٌ, and أَرْدِيَةٌ, pl. of رِدَآءٌ, (S,) but it is also fem., (S, Msb, K,) and has also for pls. سُلُحٌ and سُلْحَانٌ, (L,) and the pl. fem. is سِلَاحَاتٌ. (Msb.) You say رَجُلٌ ذُو سِلَاحٍ [*A man having a weapon* or *weapons*]. (K.) And قَوْمٌ ذَوُو سِلَاحٍ [*A people*, or *party, having weapons*, or *arms*]. (S, A, K.) And لَبِسَ السِّلَاحَ [*He wore*, or *put on, the weapon*, or *the weapons*, or *arms*]. (S, A, K.) And أَخَذَ القَوْمُ أَسْلِحَتَهُمْ *The people*, or *party, took their weapons*, or *arms, each taking his.* (Msb.) ___ *A sword* (Az, Mgh, K) alone is sometimes termed سِلَاحٌ. (Az, Mgh.) ___ And *A bow without a string* (K) is likewise thus termed. (TA.) ___ And *A staff*, or *stick.* (K.) ___ سِلَاحُ لِثَّوْرِ means *The horns of the bull.* (S, * TA.) ___ ذُو السِّلَاحِ is an appel-lation of السِّمَاكُ الرَّامِحُ [i. e. *The star Arcturus*]. (A, TA.) ___ And أَخَذَتِ الإِبِلُ سِلَاحَهَا and بِأَسْلِحَتِهَا mean *The camels became fat, and of goodly appearance;* (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رمح,] in art. رمح. (TA.)

سَالِحٌ A man *having*, (K,) or *having with him*, (S,) *a weapon*, or *weapons:* (S, K:) an epithet [of the possessive kind, having no verb,] similar to تَامِرٌ and لَابِنٌ. (TA.) And A she-camel *that has voided excrement*, [or *thin excrement*,] *in consequence* [*of the eating*] *of herbs*, or *leguminous plants.* (S, K.)

أَسْلَحُ مِنْ حُبَارَى [*More wont to mute than a bustard*] (Meyd, A, Mgh) and مِنْ دَجَاجَةٍ [*than a domestic hen*]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

إِسْلِيحٌ *A certain plant, the pasturing upon which causes the milk* (S, K) *of the camels* (S) *to become abundant:* (S, K:) or *a certain kind of tree*, or *shrub, that has this effect:*

(L:) [see also إِسْلِيخٌ:] it was said to an Arab woman of the desert, What is thy father's tree? and she answered, شَجَرَةُ أَبِي الإِسْلِيحُ رُغْوَةٌ وَصَرِيحٌ وَسَنَامٌ إِطْرِيحٌ [*The tree of my father is the isleeh: froth* upon the milk, *and milk free from froth; and a long,* or *tall, hump:* these are the consequences of pasturing upon it]: (S, * L:) or it is *a certain*

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herb, or *leguminous plant, of those that are slender and soft* (مِنْ أَحْرَارِ البُقُولِ), *growing in the winter, that causes the camels to void* سُلَاحٌ [or *thin excrement*] *when they eat much of it:* or *a certain herb* (عُشْبَةٌ), *resembling the* جُرْجِيرٌ [or *rocket*], *growing upon tracts of sand such as are termed* حُقُوفٌ: or *a certain kind of plant, growing conspicuously in plain,* or *soft, tracts, having a thin and delicate leaf, and a pericarp* (سَنْفَةٌ) *stuffed with grains,* or *seeds, like those of the poppy; which is one of the plants of the rain of the* صَيْفٌ [here meaning *spring* (see زَمَنٌ)], *and which causes the cattle to void* سُلَاحٌ: n. un. with ة: Aboo-Ziyád says that the places in which the اسليح grows are sands. (L.)

مَسْلَحَةٌ *A* ثَغْرٌ [or *frontier of a hostile country*]: (K:) or *a place of arms* or *weapons,* (Mgh,) *like a* ثَغْرٌ *and a* مَرْقَبٌ [which is *an elevated place of observation*], (S, Mgh, TA,) *wherein are parties that watch the enemy, lest they should make an invasion at unawares, and , when they see them, inform their companions, in order that they may prepare themselves for them:* (Nh, TA:) pl. مَسَالِحُ. (S, Mgh.) ___ Also, [in one of my copies of the S erroneously written مُسَلَّحَةٌ,] *A people,* or *party, having arms,* or *weapons; an armed people* or *party;*

(S, A, K, TA;) *composing a numerous body, in a place of observation, with the keeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed* مَسْلَحِىٌّ ; (A, * L;) and مَسْلَحَةٌ [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called مَسْلَحَةٌ: (Nh:) or the مسلحة of the army are *a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army.* (ISh.)

مَسْلَحِىٌّ : see the next preceding paragraph.

سلحب

Q. 4 اسْلَحَبَّ *It was,* or *became, right, direct, rightly directed, straight,* or *even.* (S, K.) ___ *It* (a road) *was extended:* (S:) or *conspicuous and extended.* (K.) ___ [And app. *It was,* or *became, spread out,* or *expanded:* see the part n., below.]

سُلْحُوبٌ A woman *who cares not for what she does nor for what is said to her.* (AA, TA.)

مُسْلَحِبٌّ *Right, direct, rightly directed, straight,* or *even:* (S, K:) like مُتْلَئِبٌّ. (TA.) ___ *Extended:* (S:) or *conspicuous and extended:* (K:) applied to a road: (S, K:) like مُطْلَحِبٌّ. (L.) ___ *I. q.* مُنْبَطِحٌ [app. as meaning *Spread out,* or *expanded*]. (TA.) ___ ظَلَّ يَوْمُنَا مُسْحَبًّا means *Our day was,* or *became, one of protracted journeying.* (L, TA.)

سلحف

سُلَحْفَى (AZ, Msb, K) and سُلْحَفَى, (Fr, K,) pronounced by the vulgar سلْحَفَى, (TA,) and سُلَحْفَاةٌ [which is the most common of the dial. vars.] (S, Msb, K) and سَحْفَاةٌ (Fr, K) and سُلْحَفَاةٌ, (Msb,) and سُلَحْفَآءُ, (AZ, Msb, K,) and سُلَحْفِيَةٌ, (S, K,) [The *tortoise, commonly so called;* and also the *turtle,* or *sea-tortoise;* applied to both in the present day;] *a certain wellknown beast;* (K;) [and] *a certain aquatic animal;* (Msb;) called in Pers. باخَهْ and كَشَفْ (MA, PS) and سَنْگْ پُشْتْ; (MA;) applied to the *male* and the *female:* (Msb:) pl. سَلَاحِفُ: (S, Msb:) or, accord. to Fr, the male of the سَلَاحِف is called غَيْلَمٌ; and the *female* is called سلحفاة in the dial. of Benoo-Asad: (Msb:) [it is said to be derived from the Pers. سولاخ پای; because there is a hole in the body, into which the foot enters: (Freytag's Lex.:)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seedproduce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) ___ [السُّلَحْفَاةُ or السُّلْحَفَاةُ is also a name of *The constellation Lyra;* commonly called الشَّلْيَاقُ.]

سلخ

1 **سَلَخَ** , (S, A, Msb, K, &c.,) aor. ـَ , (S, K, [as in the Kur xxxvi. 37,]) or ـِ , (Msb, [but this I find in no other lexicon,]) and ـُ , (S, Msb, K,) inf. n. سَلْخٌ, (S, Msb,) *He stripped off* (S, K) the hide, or skin, of a sheep or goat: (S:) or *he skinned a sheep or goat.* (A, Msb.) And سُلِخَ جِلْدُهَا [*Its skin was stripped off*]. (A.) One does not say of a camel, سَلَخْتُ جِلْدَهُ; but كَشَطْتُهُ, and نَجَوْتُهُ, and أَنْجَيْتُهُ. (Msb.) ___ [Hence,] *He pulled off* or *stripped off* [a garment]. (K, TA.) You say of a woman, سَلَخَتْ دِرْعَهَا, (S, TA,) and سَلَخَتْ عَنْهَا دِرْعَهَا, (A, TA,) *She pulled off her shift; stripped it off.* (S, TA.) ___ And [hence,] سَلَخَ الشَّهْرَ, (S, A, Msb,) or شَهْرَهُ, (K,) aor. ـَ (L, Msb) and , (L,) inf. n. سَلْخٌ and سُلُوخٌ, (L, Msb,) *He passed the month,* or *his month;* (S, K, TA;) *came to the end of it.* (S, A, Msb, K.) سَلَخْنَا الشَّهْرَ means *We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we pulled off from ourselves all of it:* and أَهْلَلْنَا هِلَالَ شَهْرِ كَذَا means We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it: then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce جُمَادَى. (T, TA.) And one says of God, سَلَخَ النَّهَارَ مِنَ اللَّيْلِ *He drew forth gently the day from the night:* (K, TA:) or *He separated the day from the night.* (Jel in xxxvi. 37.) ___ See also 7, in three places. ___ سَلَخَ الحَرُّ جِلْدَ الإِنْسَانِ and [in an intensive sense] سَلَّخَهُ [*The heat made the skin of the man to peel off;* or *excoriated the man*]. (TA.) And سَلَخَ الجَرَبُ جِلْدَهُ [*The mange,* or *scab, excoriated him,* i. e., a camel]: (A, TA:) [and so سَلَخَهُ without the mention of the skin:] see سَالِخٌ. And سُلِخَ الظَّلِيمُ *The ostrich had a disease in his feathers* [app. *such as caused many of them to fall off*]. (TA.) ___ سَلَخَ النَّبَاتُ [*The plant shed its foliage, and then became altogether green again:* (see

سَالِخٌ:) or] *the plant became green again after having dried up.* (M, K.) ___ فَسَلَخُوا مَوْضِعَ المَآءِ كَمَا يُسْلَخُ الإِهَابُ فَخَرَجَ المَآءُ, in a trad. respecting Solomon and the هُدْهُد [or hoopoe, i. e. *And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth*], means that they dug until they found the water. (TA.) ___ سُلِخَ مِنْ بَطْنِ أُمِّهِ, said of a child, means *He was drawn out from the belly of his mother.* (TA.) ___ سَلْخُ الشِّعْرِ is *The substituting throughout the poetry, for the original words, other words synonymous therewith:* what falls short of this is termed مَسْخٌ. (TA. [See Har p. 263.])

2 **سَلَّخَ** see 1, in the latter half of the paragraph.

5 **تَسَلَّخَ** see the next paragraph, first sentence.

7 **انسلخ جِلْدُهُ** and [in an intensive sense] تسلّخ [*His skin became stripped off:* ___ and *he became excoriated* by heat]. (A, TA. [The latter meaning is indicated in the TA.]) ___ انسلخت الحَيَّةُ مِنْ قِشْرِهَا [*The serpent cast off,* or *divested itself of, its slough*]: (S:) and سَلَخَتِ الحَيَّةُ, (L, K,) aor. ـَ , inf. n. سَلْخٌ, (L,) [signifies the same, or] *the serpent withdrew itself from its slough:* (L, K:) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed السَّالِخُ [q. v.], يَسْلَخُ جِلْدَهُ [*He casts off his slough*]. (S.) ___ One says also of a man, انسلخ مِنْ ثِيَابِهِ [*He became stripped,* or *divested,* or *he divested himself, of his clothes*]. (S.) ___ And انسلخ الشَّهْرُ (S, A, Msb, K) مِنْ سَنَتِهِ (S) *The month passed,* or *passed away* [*from its year*]; (Msb, K, TA;) as also سَلَخَ . (K.) And انسلخ النَّهَارُ مِنَ اللَّيْلِ (S, A, K) *The day became drawn forth gently from the night;* (K, TA;) *came forth from the night so as not to leave with it aught of its light.* (TA.) [As used in this phrase and in others,] انسلخ مِنْهُ means *It became altogether separated from it; quitted it entirely.* (MF.)

9 **اسلّخ**, inf. n. اِسْلَخَاخٌ *He lay upon his side.* (K.)

سَلْخٌ : see مِسْلَاخٌ in two places. ___ سَلْخُ الشَّهْرِ *The last,* or *end, of the month;* (Msb, K;) as

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also مُنْسَلَخُهُ : (K:) or *the last day thereof.* (MA.)

سِلْخٌ : see مِسْلَاخٌ, in two places.

سَلَخٌ The *spun thread that is upon the spindle.* (K.)

سَلْخَةٌ : see مِسْلَاخٌ.

سَلِيخٌ A *skinned* sheep or goat; (L;) as also مَسْلُوخٌ (S, K) and مَسْلُوخَةٌ : (TA:) or this last is an epithet in which the quality of a subst. is predominant, meaning *a skinned sheep* or *goat, without head and without legs and without belly:* (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called شِلْوٌ, whether much or little. (L.) سَلِيخٌ مَلِيخٌ A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) *insipid; without taste.* (JK, K, TA.) ___ And A man (TA) *vehement in* جِمَاعٍ, *without impregnating.* (K, TA.)

فِيهِ سَلَاخَةٌ وَمَلَاخَةٌ *In it* (accord. to the K *in him,* but see سَلِيخٌ, TA) *is insipidity,* or *tastelessness.* (K, * TA.)

سُلَاخَةٌ [app. *A piece of skin,* or *hide, stripped off*]. (K voce جَرٌّ.) The *urine of the mountaingoat.* (KL.) [In Pers. سَلَاحَهْ: thus, with ح, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Dict. Golius adds, on the authority of Ibn-Beytár, that it is black and viscous like pitch, and is collected from the rocks.]

سَلِيخَةٌ *A certain perfume,* or *odoriferous substance, resembling bark stripped off,* (JK, K, TA,) *and having* شُعَبٌ [or *forking projections*]. (TA.) ___ Of the [plants called] رِمْثٌ (JK, S, K) and

عرفج, (JK, S,) [*Such as has been stripped of what was good for pasture;*] the *portion that has in it nothing for pasture* (JK, S, K, TA) *remaining;* (TA;) *consisting only of dry wood:* (S, TA:) and of the عرفج, *such as is thick, of what has become dried up.* (TA.) ___ And The *oil of the fruit,* or *produce, of the* بان [or *bentree*] *before it has been seasoned* (K, TA) *with aromatics:* when it has been seasoned with musk and [other] perfume, and then expressed, it is termed منشوش; and one says of it, نُشَّ. (TA.) Also *Offspring:* (JK, K, TA:) because it has been drawn out (سُلِخَ i. e. نُزِعَ) from the belly of its mother. (TA.)

سُلَّخَةٌ an extr. pl. [or quasi-pl. n.] of سَالِخٌ, q. v. (TA.)

سَلَّاخٌ *A skinner,* or *flayer.* (KL.)

سَالِخٌ *Skinning,* or *flaying.* (KL.) ___ *Mange,* or *scab, in consequence of which the camel is excoriated* (يُسْلَخُ). (K.) ___ [A serpent *casting off its slough.* And hence,] *A black serpent,* (JK, S, K,) *intensely black:* (JK, TA:) you say, أَسْوَدُ سَالِخٌ, (S, K,) not prefixing the former word so as to govern the latter in the gen. case: [so called] because it casts off its slough (يَسْلَخُ جِلْدَهُ) every year: (S:) the female is called أَسْوَدَةٌ, and is not qualified by the epithet سَالِخَةٌ: (S, K:) and you say أَسْوَدَانِ سَالِخٌ, (K,) not giving to the epithet the dual form, accord. to AZ and As; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and أَسَاوِدُ سَالِخَةٌ and سَوَالِخُ and سُلَّخٌ and سُلَّخَةٌ, (K,) which last is extr. [i. e. anomalous]. (TA.) ___ Also A plant of the kinds termed حَمْض &c. *that has shed its foliage* (سَلَخَ) *and then become altogether green again.* (TA.)

أَسْلَخُ, applied to a man, (JK,) *Very red* [as though skinned]. (JK, K.) ___ And [its pl.] سَلْخَى, applied to camels, *Having mange,* or *scab, by which they are excoriated.* (JK.) ___ Also *Bald in the fore part of the head:* (K:) but أَسْلَجُ is more common in this sense. (TA.)

إِسْلِيخٌ *A certain plant.* (K.) [Perhaps a dial. var. of إِسْلِيحٌ, or a mistranscription for this latter.]

مَسْلَخٌ *A place in which sheep or goats are skinned.* (Msb.)

مَسْلَاخٌ *A skin,* or *hide;* (JK, S, K;) as also سَلْخٌ : (TA:) or, of a sheep or goat; (A;) as also سِلْخٌ , i. e. its *skin,* or *hide, that is stripped off.* (K, TA.) [Hence,] one says, فُلَانٌ حِمَارٌ فِى مَسْلَاخِ إِنْسَانٍ [*Such a one is an ass in the skin of a man*]. (A, TA.) ___ And The *slough* of a serpent; (JK, S, A, L, K;) as also سِلْخٌ , (MA, KL, and so in the CK,) or سَلْخٌ , (TA,) and سَلْخَةٌ . (L, and so in copies of the K and in the TA.) ___ Also *A palm-tree of which the unripe dates fall and become scattered about in a green state.* (S, K.)

مَسْلُوخٌ ; and with ة: see سَلِيخٌ.

مُنْسَلَخُ الشَّهْرِ : see سَلْخٌ.

سلس

1 **سَلِسَ** , [aor. ـَـ ,] inf. n. سَلَسٌ and سَلَاسَةٌ and سُلُوسَةٌ, [*It was,* or *became, loose, not tight;* as meaning *slack;* the only signification indicated by ISd; (see سَلِسَ, below;) and also as meaning *unsteady:*] (M:) [in the K, سَلَسٌ and سَلَاسَةٌ are said to be simply substs.: see the former of these two words below.] ___ سَلِسَ, (Msb, TA,) aor. ـَـ , inf. n. سَلَسٌ (Msb) [and app. سَلَاسَةٌ also, (see سَلَسٌ below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see سَلِسَ,)] *He was,* or *became, tractable, submissive, compliant, obsequious,* (TA;) or *easy,* (Msb, TA,) and *gentle.* (Msb.) You say, سَلِسَ لِى بِحَقِّى (*He was easy to me in giving me my due,* or *right*]. (A, TA.) And سَلِسَ بَوْلُهُ, (TA,) inf. n. سَلَسٌ, (Msb,) *His urine flowed involuntarily; he was unable to retain his urine;* (Msb, TA;) *by reason of disease.* (Msb.) [The explanations of سَلَسٌ and سَلِسَ &c. below will serve to give further illustrations of this verb.] ___ سَلِسَتِ النَّخْلَةُ, aor. ـَـ , *The palm-tree lost the stumps,* or *lower ends, of its branches;* (Ibn-'Abbád, K;) as also أَسْلَسَتْ : and the epithet applied to the palm-tree in this case is مِسْلَاسٌ ; (K;) or, accord. to the Tekmileh and O and L, مُسْلِسٌ ; but it seems that نَخْلَةٌ مُسْلِسٌ means *a palm-tree that lets fall and strews its unripe dates;* and مِسْلَاسٌ , *that usually does thus:* (TA:) and سَلَسٌ means *what falls from the palm-tree.* (Ibn-Abbád, TA.) ___ سَلِسَتِ الخَشَبَةُ, (inf. n. سَلَسٌ, TA,) *The piece of wood became old and crumbling and wasted.* (Ibn-'Abbád, K.) سَلِسَ, (S, M, K,) inf. n. سَلْسٌ and سَلَسٌ, (IAar, M,) *He became bereft of reason.* (S, M, K.)

2 **سَلَّسَ** , (Ibn-'Abbád,) inf. n. تَسْلِيسٌ, (K,) *He set, fixed,* or *put together,* a composite ornament, of the ornaments worn by women, not consisting of خَرَز [or beads]. (Ibn-'Abbád, K, * TA.)

4 أَسْلَسَتْ *She* (a camel) *produced her young one before the completion of the days:* (T, K:) the epithet applied to her in this case is مُسْلِس ; and to the young one, مُسْلَس , (TA,) and سَلَس . (Ibn-'Abbád, TA.) ___ See also 1.

سَلْسٌ *A string upon which beads,* (M,) or *white beads worn by female slaves,* (S, K,) *are strung:* (S, M, K:) pl. سُلُوسٌ: (S, M:) or [*a woman's ear-drop;* i. e.] the *woman's ornament called* قُرْط. (Ibn-'Abbád, K.) ___ And [the pl.] سُلُوسٌ signifies also *Women's mufflers,* or *headcoverings;* syn. خُمُرٌ [pl. of خِمَارٌ]: so says IAar; and he cites as an ex.,

* قَدْ مَلَأَتْ مَرْكُوَّهَا رُؤُوسَا	*
* كَأَنَّ فيه عُجُزًا جُلُوسَا	*
* شُمْطَ الرُّؤُوسِ أَلْقَتِ السُّلُوسَا	*

[*They* (referring to camels) *had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers*]: they having eaten of [the kind of plants, or trees, called] حَمْض, so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

سَلَسٌ and سَلَاسَةٌ [said in the M to be inf. ns. of سَلِسَ, (q. v.,) and in the K to be simply substs., signify, as substs., *Looseness;* as meaning *slackness;* and as meaning *unsteadiness:* ___ and also] *Easiness, gentleness, tractableness, submissiveness; compliance,* or *obsequiousness.* (S, K.) [Hence,] one says, فى كَلَامِه سَلَاسَةٌ [*In his speech is easiness*]. (A.) For the former, see also 1: ___ and 4.

سَلِسٌ part. n. of سَلِسَ; as also سَالِسٌ : (M:) *Loose, not tight;* meaning [*slack;* (see 1, first sentence;) and also] *unsteady;* applied to a nail, (A, TA,) and to any other thing. (TA.) A rájiz says,

* مَمْكُورَةٌ غَرْثَى الوِشَاحِ السَّالِسِ *
* تَضْحَكُ عَنْ ذِى أُشُرٍ غُضَارِسِ *

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[*A female of slender make, whose loose* وِشَاح (q. v.) *required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth*]. (M, TA.) ___ *Easy;* applied to a thing: (S:) *easy,* (Msb, K,) *gentle;* (S, Msb, K;) *tractable; submissive; compliant; obsequious;* (S, K;) applied [to a horse and the like, and, tropically,] to a man. (S.) You say, فَرَسٌ سَلِسُ القِيَادِ [*A horse easy to be led; tractable*]. (A.) And فُلَانٌ سَلِسُ القِيَادِ and مِسْلَاسُ القِيَادِ [*Such a one is easy to be led,* or *persuaded; tractable, submissive,* or *compliant*]. (A.) ___ A man *easy in private conference;* expl. by سَهْلُ الخَلْوَةِ. (Msb.) ___ Beverage, or wine, *that descends gently* or *easily* [*down the throat*]. (TA.) ___ سَلِسُ البَوْلِ A man *whose urine flows involuntarily; who is unable to retain his urine;* (S, A, Msb, K;) *by reason of disease.* (Msb.)

سَلَسَةٌ *A certain herb, bearing a near resemblance to the* نَصِىّ, (AHn, M, K, * TA,) *except that it has a grain like that of the* [*species of barley called*] سُلْت; (AHn, TA;) *and when it dries up, it has an awn that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts:* (AHn, M, TA:) *the places of its growth are the plain,* or *soft, tracts.* (AHn, TA.)

سُلَاسٌ *Loss,* or *departure, of reason* or *intellect.* (S, M, K.)

سَلَاسَةٌ : see سَلَسٌ, in two places.

سَالِسٌ : see سَلِسٌ, in two places.

مُسْلَسٌ : see 4.

مُسْلِسٌ : see 1, in two places: ___ and see also 4.

مُسْلَسٌ A sword *having wavy marks resembling a chain:* occurring in a verse of Ibn-Kilábeh ElHudhalee, as some relate it; but accord. to others, مُلَسْلَسٌ, formed by transposition from مُسَلْسَلٌ. (TA.)

مِسْلَاسٌ : see سَلِسٌ: ___ and see also 1, latter part, in two places.

مَسْلُوسٌ *Bereft of reason,* or *intellect;* (S, M;) and [*of bulk*] *of body,* (M, TA,) as some say; but accord. to the T, one says رَجُلٌ مَسْلُوسٌ in respect of his reason, or intellect, but مَهْلُوسٌ in respect of his body: (TA:) *possessed,* or *insane.* (K.)

سلسبل

سَلْسَبِيلٌ, a quinqueliteral-radical word, (M,) *Easy* [*as a beverage*] *in the utmost degree:* (TA:) [applied as an epithet to milk, (لَبَن, so in a copy of the M, and so in the CK,) or signifying *smooth,* (لَيِّن, so in copies of the K,)] *in which is no roughness:* (M, K:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning *easy of entrance into the throat,* or *fauces.* (TA.) ___ And *Wine:* (K:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawáhah, in which it is [said to be] used as a syn. adjunct to the preceding word:

* إِنَّهُمْ عِنْدَ رَبِّهِمْ فِى جِنَانٍ *
* يَشْرَبُونَ الرَّحِيقَ وَالسَّلْسَبِيلَا *

[as though meaning *Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grape:* but the meaning may be, *the choicest of wine,* or *the sweetest thereof,* &c., (see رَحِيقٌ,) *and wine easy to swallow,* or *the like*]. (TA.) ___ And *A certain fountain in Paradise* [mentioned in art. سبل, q. v.]: (M, K:) Aboo-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the Kur [lxxvi. 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly decl.: (TA:) Sb mentions it as an ex. of an epithet: IAar says that he had not heard it except in the Kur-án: (M, TA:) I'Ab says that سَلْسَبِيلًا [in the Kur] means *that slips,* or *steals,* (يَنْسَلُّ,) *into the throats,* or *fauces:* [as though the radical letters were only س and ل, which some assert to be the case:] accord. to Aboo-Jaafar El-Bákir, it means *soft in the part between the* حَنْجَرَة [or *head of the windpipe*] *and the* حَلْق [or *fauces*]: the explanation as meaning [سَلْ سَبِيلًا i. e.] سَلْ رَبَّكَ سَبِيلًا إِلَى هٰذِهِ العَيْنِ [*Ask of thy*

Lord a way of access to this fountain] is a mistake, not allowable. (TA.) ___ The pl. is سَلَاسِبُ and سَلَاسِيبُ: and the pl. of [the fem.] سَلْسَبِيلَةٌ is سَلْسَبِيلَاتٌ. (TA.) ___ [In the present day it is applied to *An artificial fountain that throws up water.*]

سلط

1 سَلُطَ, aor. ـُ, (M,) inf. n. سَلَاطَةٌ, (S, M, B,) *He*, or *it*, *overcame*, *prevailed*, or *predominated:* (S, TA:) or *was*, or *became*, *firm*, or *established*, *in superior power* or *force:* (B, TA:) *he possessed power of dominion* or *sovereignty* or *rule.* (M.) ___ *It* (anything, as, for instance, a solid hoof, and a camel's foot,) *was*, or *became*, *strong*, or *hard.* (M.) ___ *He was*, or *became*, *sharp.* (TA.) And the same verb, (M, Msb, K,) inf. n. as above (S, M, Msb, K) and سُلُوطَةٌ, (S, M, K,) *He was*, or *became*, *chaste*, or *perspicuous*, *in speech*, or *eloquent*, *and sharp in tongue:* (S:) or *long-tongued;;* (M, K;) as also سَلِطَ, aor. ـَ, (K,) inf. n. سَلَطٌ: (TS, TA:) or *clamorous and foultongued:* (Msb:) [or this verb, said of a man, has the first of these three significations; but] سَلُطَتْ, inf. n. سَلَاطَةٌ, signifies *she* (a woman) *was*, or *became*, *long-tongued*, *and vehemently clamorous.* (Lth.) [See سَلِيطٌ, below.]

2 سلّطه عَلَيْه, (S, M, Msb,) inf. n. تَسْلِيطٌ, (M, K,) also written with ص, (Ibn-'Abbád, and K in art. صلط,) *He* (God, S) *made him to overcome him; to prevail*, or *predominate*, *over him;* or *to have*, or *exercise*, *superior power* or *force over him:* (S, K:) *he made him to have mastery*, *dominion*, or *authority*, *and power*, *over him:* (Msb:) *he made him to have*, or *exercise*, *absolute dominion* or *sovereignty* or *rule*, *over him;* (M;) or *absolute superiority of power* or *force:* (K:) *he gave him power over him*, and *superior power* or *force.* (TA.) [You say also, سلّط عَلَيْه الكلَاب *He set the dogs upon him.*]

5 تسلّط عَلَيْهِم *He overcame them; prevailed* or *predominated*, *over them;* or *was made to do so; he had*, or *exercised*, or *was made to have* or *exercise*, *superior*

power or *force over them:* (S:) *he had,* or *was made to have, mastery, dominion,* or *authority, and power,* or *absolute dominion* or *authority and power, over them:* (Msb:) *he had,* or *received, power over them;* and *superior power* or *force;* quasi-pass. of سَلَّطَهُ عَلَيْهِمْ. (TA.)

سَلْطٌ : see سَلِيطٌ; for the former, in four places; and for the latter, in seven.

سَلَطٌ : see سَلِيطٌ; for the former, in four places; and for the latter, in seven.

سُلْطَةٌ : see سُلْطَانٌ; for the latter, in three places.

سَلْطَنَةٌ : see سُلْطَانٌ; for the latter, in three places.

سُلْطَانٌ *Strength, might, force,* or *power;* (TA;) as also سَلْطَنَةٌ : (Bd in iii. 144:) *predominance;* the *possession,* or *exercise, of superior power* or *force,* or *of dominion,* or *authority,* and *power,* or *of absolute dominion* or *authority and power;* (Mgh;) as also سُلْطَةٌ ; (S;) the former being *syn. with* تَسَلُّطٌ [used as a subst.]; (Mgh;) and the latter being the subst. from تَسَلَّطَ: (S:) *power of dominion; sovereign,* or *ruling, power;* (M;) [in this sense, as well as in the first,] *i. q.* سَلْطَنَةٌ ; (Msb;) *power of a king;* (Lth, Mgh, K;) and *of a governor;* (Mgh, Msb;) [i. e.] *delegated power,* or *power given to one who is not a king;* (TA;) also written سُلْطَانٌ; (M, Msb, K;) which is the only instance of this form: (Msb:) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say IAmb and Zj and others: (Msb:) but ISk says that it is fem. (TA.) One says, (ISk,) or some say, (Msb,) قَضَتْ بِهِ السُّلْطَانُ (ISk, Msb) *The sovereign,* or *ruling, power* (السَّلْطَنَةُ) *decreed it.* (Msb.) And Aboo-Zuheyr says, I heard one, in whose chasteness of speech I have confidence, say, أَتَتْنَا سُلْطَانٌ جَائِرَةٌ [*A tyrannical sovereign,* or *ruling, power, came to us*]. (Msb.) It is said in a trad., إِلَّا أَنْ تَسْأَلَ ذَا سُلْطَانٍ, meaning *Unless thou ask the*

ruler, or *governor,* or *the king,* for thy due from the public treasury. (Mgh.) And you say, قَدْ جَعَلْتُ لَكَ سُلْطَانًا عَلَى أَخْذِ حَقِّى مِنْ فُلَانٍ *I have given thee power,* or *authority, to take,* or *receive, my due from such a one.* (TA.) And لَا يَؤُمُّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهِ [*A man shall not take precedence of a man in his authority*]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) ___ *Strength,* or *hardness,* of anything: (M, K:) *sharpness* of anything: *force,* or *violence,* of anything. (TA.) The *vehemence* of winter. (TK.) *An excited and predominant state* of the blood; or *inflammation* thereof. (IDrd, M, K.) The *flaming,* or *blazing,* of fire. (IDrd.) ___ *A proof; an evidence; an argument;*

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a plea; an allegation; syn. حُجَّةٌ, (S, M, Mgh, Msb, K,) and بُرْهَانٌ: (S, Msb:) a حُجَّةٌ being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Mohammad Ibn-Yezeed, from سَلِيطٌ, (M, TA,) signifying oil of olives, because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies حُجَّةٌ wherever it occurs in the Kur. (TA.) But in the words of the Kur [xvii. 35], فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا, the meaning may be either [*We have given to his executor,* or *heir,*] *authority, and power,* or *absolute authority and power,* or *the like;* or *a plea,* or *the like.* (Mgh.) And again, in the Kur [lxix. 29], هَلَكَ عَنِّى سُلْطَانِيَهْ, the meaning may be *My dominion,* and *my authority and power over men, has perished from me;* or *my plea.* (Bd, B.) And sometimes it means *A miracle;* as in the words of the Kur [li. 38], إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ [*When we sent him to Pharaoh with a manifest miracle*]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above. (TA.) ___ Also *A ruler,* or *governor,* or *the like; a king; a sovereign;* (S, K, TA;) *a khaleefeh:*

(TA:) these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Aboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Msb, * B,) and is of great usefulness; (B;) the word being derived from سَلِيطٌ [signifying olive-oil]: (Msb:) it is of the measure فُعْلَانٌ: (S:) and when [thus] applied to a person, it is masc.: (Msb:) or it is masc. and fem.: (S, TA:) accord. to Mohammad Ibn-Yezeed, (TA,) fem. because it is [originally] pl. of سَلِيطٌ applied to oil; as though the kingdom shone by him; or because it has the signification of حُجَّةٌ: and sometimes masc., because regarded as meaning a man; (K, TA;) or because regarded as a sing.: so says Mohammad Ibn-Yezeed; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رَجُلٌ; and he who makes it fem. regards it as meaning حُجَّةٌ: (TA:) the pl. is سَلَاطِينُ. (S, Msb.) It is also, itself, sometimes used as a pl.; as in the phrase سَيِّدُ السُّلْطَانِ, used by a poet, meaning سَيِّدُ السَّلَاطِينِ [*The lord of kings*]; i. e. *the khaleefeh:* [but this may be rendered *the lord of sovereign power,* &c.:] or, as some say, the latter word is here pl. of سَلِيطٌ, like as رُغْفَانٌ is pl. of رَغِيفٌ. (Msb.)

سَلَطَانَةٌ, and سَلْطَانَةٌ, or سَلَطَّانَةٌ: see سَلِيطٌ.

سَلِيطٌ *Strong,* or *hard;* (M, K;) as also سَلْطٌ, (M,) or سَلَطٌ. (K.) You say, حَافِرٌ سَلْطٌ, (M,) or سَلَطٌ, (TA,) and سَلِيطٌ, (M, TA,) *A strong,* or *hard, solid hoof.* (M, TA.) And دَابَّةٌ سَلِطَةُ الحَافِرِ *A beast having a strong,* or *hard, hoof.* (M.) And بَعِيرٌ سَلْطُ الخُفِّ *A camel having a strong,* or *hard, foot.* (M.) ___ *Sharp;* applied to anything. (K.) You say also سَنَابِكُ سَلَطَاتٌ *Sharp edges of the fore parts of hoofs.* (S, TA.) ___ *Chaste in speech,* or *eloquent,* (S, K,) *and sharp in tongue:* (S:) an epithet of praise when applied to the male, and of dispraise when [with ة] applied to the female: (IDrd, K:) also, (K,) *long-tongued;* (M, K;) and so سَلْطٌ, (M,) or سَلَطٌ; (K;) fem. سَلِيطَةٌ, and سَلَطَانَةٌ, (M, K,) and سَلْطَانَةٌ, (K,) or سَلَطَّانَةٌ; (M;) the last written [thus] with tesh-deed to the ط in the Jm., and there explained as signifying *long-tongued and clamorous:* (TA:)

or سَلِيطٌ signifies *clamorous and foul-tongued;* and so سَلِيطَةٌ applied to a woman: (Msb:) or the latter, applied to a woman, *clamorous:* (S:) or *long-tongued and vehemently clamorous:* (Lth:) or سَلِيطَةُ اللِّسَانِ is applied to a woman in two senses; signifying *sharp-tongued; and long-tongued.* (Az, TA.) You say also, لِسَانٌ سَلِيطٌ, (M, K,) and سَلَطٌ , (M,) or سَلْطٌ , (K,) *A long tongue.* (M, K.) *Oil of olives;* (S, M, Msb, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to *oil of sesame,* or *sesamum:* (S, M:) IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) *any oil expressed from grains* or *berries:* (M, K:) pl. سُلْطَانٌ. (Msb, K.)

أَسْلَطُ *More,* and *most, overcoming, prevailing, predominating,* or *superior in power* or *force.* (Har p. 661.) ___ هُوَ أَسْلَطُهُمْ لِسَانًا *He is the most chaste,* or *eloquent, and the sharpest,* [&c., (see an ex. voce سِلْقٌ,)] *of them in tongue.* (S.)

سلطح

Q. 3 اسْلَنْطَحَ *It* (a thing) *was,* or *became, long and wide.* (AA, O and L in this art.: mentioned in the S in art. سطح.) ___ *It* (a valley) *became wide:* (K:) accord. to IF, both the ل and ن are added to give intensiveness to the signification. (O.) ___ *He* (a man) *extended himself* or *became extended* [app. on the ground]; syn. انْبَسَطَ: (L:) or *he became thrown down upon his face:* or *he lay,* or *lay as though thrown down* or *extended:* or *he stretched himself;* or *lay, and stretched himself; upon his face, extended upon the ground:* syn. انْطَبَحَ: (O:) or *he lay as though thrown down* or *extended, upon the back of his neck:* (Ibn-'Abbád, O:) or *he* (a man, L) *fell upon his face:* (L, K:) and *upon his back.* (L.)

سُلْطَحٌ, (K,) or سُلْطُوحٌ, (O,) A *smooth* mountain: (O, K:) so says Ibn-'Abbád. (O.)

سَلْطَحَةٌ, applied to a girl, or young woman. *Broad.* (K.)

سُلْطُوحٌ: see سُلْطُحٌ.

سُلَاطِحٌ *wide.* (Lth, T, O, K.) It is said of rain [as meaning *Wide-spreading*]. (O.)

سَلَنْطَحٌ *A wide open tract;* (IDrd, O, K;) as also مُسْلَنْطِحٌ. (K.)

مُسْلَنْطِحٌ: see what next precedes.

سلع

1 سَلَعَ رَأْسَهُ, aor. ـَـ, (S, Msb,) inf. n. سَلْعٌ, (S, TA,) *He clave,* or *split, his head,* [i. e., *the skin thereof,* (see سَلْعَةٌ,)] (S, Msb, TA,) *by striking it,* with a staff, or stick. (TA.) سَلِعَتْ قَدَمُهُ, (S, K, *) aor. ـَـ, inf. n. سَلَعٌ, (S, K,) *His foot became chapped,* or *cracked,* (S, K,) *in its upper part* and *in its under,* like زَلِعَتْ. (S, TA.) [See also 5.] ___ سَلَعَ جِلْدُهُ بِالنَّارِ, [so in the L and TA, app. a mistranscription for سَلِعَ,] inf. n. سَلَعٌ, *His skin became burned by fire so that the mark thereof was seen upon it.* (L, TA.) ___ سَلِعَ, aor. ـَـ, inf. n. سَلَعٌ, *He was,* or *became, affected with* بَرَصٌ [i. e. *leprosy,* particularly *the white, malignant kind thereof*]. (IDrd, K.)

2 تَسْلِيعٌ [inf. n. of سَلَّعَ as used in the phrase سَلَّعَ البَقَرَ, or ثِيرَانَ الوَحْشِ, (see مُسَلَّعَةٌ,)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The *hanging the* [*kind of tree,* or *plant, called*] سَلَعٌ, *with the* [*species of swallow-wort called*] عُشَرٌ, *to wild bulls, and sending them down from the mountains, having kindled fire in the* سلع *and* عشر; seeking thereby to obtain rain: (K, TA:) or the *loading the backs of those animals with the fire-wood of the* سلع *and* عشر, *then kindling fire therein;* seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سَلَعٌ, where a meaning somewhat different from those above is indicated.])

4 اسلع *He* (a man, TA) *had a* [*wound in the head, such as is termed*] شَجَّةٌ, (K, TA,) i. e., *a* سَلْعَةٌ: (TA:) or *he had a* [*kind of ulcer in the belly, called*] دُبَيْلَةٌ. (TA.)

5 تسلّع عَقِبُهُ *His heel became chapped,* or *cracked.* (Sgh, K.) [See also 1; and see 7.]

7 انسلع *It clave,* or *split,* or *slit, in an intrans. sense.* (S, K.) [See also 1, and 5.]

سَلْعٌ *A chap,* or *crack, in the human foot:* pl. سُلُوعٌ. (S, K.) ___ See also the next paragraph, in two places.

سَلْعٌ *A cleft,* or *fissure, in a mountain,* (Lh, IAar, Yaakoob, S, K,) *having the form of a crack;* (TA;) as also سَلْعٌ, (S, K,) accord. to some: (S, TA:) pl. [of either] أَسْلَاعٌ (Yaakoob, S, K) and (of the latter, TA) سُلُوعٌ. (K.) Also *A like,* or *fellow;* (AA, L, K;) and so سَلْعٌ: (L, TA:) pl. أَسْلَاعٌ. (IAar, L, K.) You

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say, هٰذَا سِلْعُ هٰذَا *This is the like of this.* (TA.) And غُلَامَانِ سِلْعَانِ *Two boys,* or *young men, that are fellows,* or *equals in age:* and غِلْمَانٌ أَسْلَاعٌ. (Ibn-'Abbád, K.) And أَعْطَاهُ أَسْلَاعَ إِبِلِهِ *He gave him the likes,* or *fellows, of his camels.* (L.) And the pl. أَسْلَاعٌ signifies also The *portions of flesh that cling to the* نَسَيَانِ [or *two sciatic veins*] of a mare when she is fat. (Sgh, K.)

سَلَعٌ [originally inf. n. of سَلَعَ, q. v.,] *Marks left by fire upon the skin.* (TA.) *A certain kind of bitter tree;* (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of تَسْلِيعٌ; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the عُشَرِ to the tails ذُنَابَى [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying ذنابى, in the above-cited passage; that he should have said أَذْنَابٌ; but others had made this remark before the author of the K; and 'Abd-El-Kádir Ibn-'Omar El-Baghdádee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as الدُّبُرُ is used in the Kur [liv. 45], for الأَدْبَارَ: (MF, TA:) AHn cites an Arab of the desert, of the سَرَاةِ, as saying that *the* سلع *grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves,*

and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or *apes, not by men, nor by the beasts that are left to pasture at their pleasure;* and adding, *I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings:* such is the description of the man of the سراة: (TA:) or it is *a certain poisonous plant,* (K, TA,) *not to be tasted, like* زَرْع [here meaning *wheat* or *barley*] *when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb,* or *leguminous plant, which spreads itself upon the surface of the ground, like* [*the plant called*] رَاحَةُ الكَلْبِ, *having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth:* (Aboo-Ziyád, TA:) or it is *a species of aloes:* (K:) or *a herb,* or *leguminous plant,* (K, TA,) *of those termed* ذُكُور [*that are hard and thick,* or *thick, and inclining to bitterness,* or *thick and rough*], (TA,) *of bad,* or *nauseous,* or *disgusting, taste:* (K, TA:) so says Aboo-Nasr: (TA:) [Forskål found this name applied in El-Yemen to the *sœlanthus quadragonus:* (Flora Ægypt. Arab., pp. cv. and 33:) and the *cacalia sonchifolia:* (Ibid., p. cxix.:) and the name of سَعْ أَبْيَض, or سَلَع البَقَر, to the *senecio hadiensis.* (Ibid., pp. cxix. and 149.)]

سَلْعَةٌ *A wound by which the head is broken,* syn. شَجَّةٌ, (S, L, Mgh, Msb, K,) *of whatever kind it be;* as also سَلَعَةٌ : or *that* [*only*] *cleaves the skin:* (K:) pl. سَلَعَاتٌ (Msb, K, [in the CK, erroneously, سَلْعَاتٌ,]) and سِلَاعٌ, and quasi-pl. n. [or coll. gen. n.] سَلَعٌ. (K.) ___ See also what next follows.

سِلْعَةٌ [*A ganglion;*] *a thing like the* غُدَّة, *that comes forth upon the body,* or *person;* (K,

* TA;) as also سَلْعَةٌ , (K,) which is the form of the word now commonly known, (TA,) and سَلَعَةٌ , (K,) and سَلَعَةٌ : (Ibn-'Abbád, K:) or *an excrescence* (S, Mgh, K) *of flesh,* (Mgh,) *that arises in the body,* (S, Mgh, K,) or *a* [*kind of spontaneous swelling that comes forth upon the body, such as is termed*] خُرَاج, (Msb,) *like the* غُدَّة, (S, Mgh, Msb, K,) *that moves about when moved,* (S, Msb, K,) or *moves to and fro between the skin and the flesh,* (Mgh,) *and varies from* [*the size of*] *a chick-pea to* [*that of*] *a melon;* (S, K;) also termed ضَوَاةٌ: (S:) the physicians say that it is *a thick tumour, not adhering to the flesh, moving about when moved, having a cyst,* or *case which encloses it, and capable of increase, because it is extrinsic to the flesh,* wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Msb:) or *a* خُرَاج [vide suprà] *in the neck:* (K:) or *a* غُدَّة *in the neck:* (Ibn-'Abbád, K:) pl. سَلَعٌ. (Msb.) ___ [Hence,] *A thing* [i. e. *a knob*] *that comes forth in a tree.* (AHn, TA in art. بلط.) ___ [Hence also,] *A leech;* (K;) because it attaches itself to the body like the غُدَّة: (TA:) pl. سَلَعٌ. (K.) *A commodity; an article of merchandise;* (S, * Mgh, * Msb, K; *) *a thing with which one trafficks:* (K:) pl. سَلَعٌ. (Msb, K.)

سَلَعَةٌ : see سَلْعَةٌ: ___ and سَلْعَةٌ.

سَلَعَةٌ : see سَلْعَةٌ.

سَلِيعَةٌ *Nature,* or *disposition:* so in the phrase إِنَّهُ لَكَرِيمُ السَّلِيعَةِ [*Verily he is generous in respect of nature,* or *disposition*]. (TA.) [But perhaps this may have originated from a mistranscription for سَلِيقَةٌ.]

سَوْلَعٌ The *bitter aloe.* (IAar, Sgh, K.)

أَسْلَعُ A man *having the foot chapped,* or *cracked:* pl. سُلْعٌ. (K.) ___ A man *having his skin burned by fire so that the mark thereof is seen upon it.* (TA.) ___ A man *affected with*

بَرَص [i. e. *leprosy,* particularly *the white, malignant kind thereof*]. (Mgh, K.) ___ And *Humpbacked.* (TA.)

مُسْلَعٌ [A man *having a wound in the head, such as is termed* سَلْعَة: (see 4; and see also مَسْلُوعٌ:) or] *having a* [*kind of ulcer in the belly, called*] دُبَيْلَة. (TA.)

مِسْلَعٌ *A guide that directs aright:* (Lth, K:) so called because he cleaves the desert. (TA.)

بَيْقُورٌ مُسَلَّعَةٌ *A number of* [*wild*] *bulls* or *cows having some firewood of the* سَلَع *hung to their tails,* [*with* عُشَر, *and then set on fire,*] (S, * TA,) or *having their backs laden therewith.* (TA.) [See 2, and see also سَلَعٌ.]

مَسْلُوعٌ A man *having* [*the skin of*] *his head cleft,* or *split;* (Msb;) *a man having* [*a* سَلْعَة, i. e.] *a* شَجَّة; as also مُنْسَلِعٌ. (TA.) [See also مُسْلَعٌ.] ___ *Having a* سَلْعَة, i. e. [*ganglion,* or] *thing like the* غُدَّة, &c. (K.) ___ مَسْلُوعَةٌ The *main part,* or *middle, of a road;* the *part of a road along which one travels;* syn. مَحَجَّةٌ: (Ibn-'Abbád, L, K:) because it is cleft, or furrowed. (L.)

مُنْسَلِعٌ : see مَسْلُوعٌ.

سلغ

1 **سَلَغَتِ البَقَرَةُ** , and الشَّاةُ, aor. ـَـ , inf. n. سُلُوغٌ, *The bovine animal*, and *the sheep* or *goat*, *shed the tooth* [*next*] *behind that called the* سَدِيس; (S, K;) as also صَلَغَتْ: (S:) this is in the sixth year; (S, K;) and سُلُوغٌ in cloven-hoofed animals is like بُزُولٌ in camels: for it is the furthest of their teeth [that they then shed]: (S:) or *bred its* [*tooth called the*] نَابٌ: (K:) or *attained its full fatness:* (TA: [or more probably, I think, *its full age;* for I think that سمنها in the TA is a mistranscription for سنّها: see أَسَنَّ:]) the epithet is سَالِغٌ and صَالِغٌ, applied [to the male and] likewise to the female, without ة: (S:) you say بَقَرَةٌ سَالِغٌ and نَعْجَةٌ سَالِغٌ: (Lth, K:) the young one of the بَقَرَةٌ in the first year being termed عِجْلٌ, then تَبِيعٌ, (S, Sgh, K,) or, correctly, accord. to IB, in the first year عِجْلٌ and تَبِيعٌ, (TA,) then جَذَعٌ, then ثَنِيٌّ, then رَبَاعٍ, then سَدِيسٌ, then سَالِغُ سَنَةٍ and سَالِغُ سَنَتَيْنِ , and so on; and the young one of the شَاةٌ in the first year being termed حَمَلٌ or جَدْىٌ, then جَذَعٌ, then ثَنِيٌّ, then رَبَاعٍ, then سَدِيسٌ, then سَالِغٌ: (S, Sgh, K:) and سَلَّغٌ is [the pl.,] applied to [bovine animals and] sheep or goats, like صَلَّغٌ. (TA.) ___ You say also, سَلَغَ الحِمَارُ, meaning قَرِحَ [i. e. *The ass finished teething*]. (TA.)

سَالِغٌ : see the preceding paragraph.

سلف

1 **سَلَفَ** , (S, M, Msb, K,) aor. ـُ , (S, M, Msb,) or, accord. to some, ـِ , and accord. to IKtt, سَلَفَ and ـِ , (MF,) inf. n. سَفٌ, (S, K,) or سُلُوفٌ, (Msb,) [both app. correct,] *It* (a thing, K) [and also *he* (a man)] *passed; passed away;* (S, Msb, K;) *came to an end,* or *to nought;* or *became cut off:* (Msb:) and, (K,) inf. n. سَلْفٌ, (M, MF, and so in copies of the K,) or سَفٌ, (so in the CK,) and سُلُوفٌ, (M, K,) *he* (a man, K) [and also *it* (a thing)] *went before,* or *preceded;* (M, K;) and so سالف , said of a camel. (K.) In a verse cited voce سَلْفَ رَدَادٌ is used by poetic

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license for سَلَفَ: but this kind of contraction is allowed by the Basrees only in verbs of which the medial radical letter is with kesr or damm, as in عَلْمَ for عَلِمَ, and كَرْمَ for كَرُمَ. (M. [See سَرُعَ.]) ___ You say also, سَلَفَ لَهُ عَمَلٌ صَالِحٌ, meaning *A good,* or *righteous, deed of his preceded* [*so as to prepare for him a future reward*]. (TA.) ___ And سَلَفَتِ النَّاقَةُ, inf. n. سُلُوفٌ, *The she-camel was,* or *became, among the foremost of the camels in arriving at the water.* (TA.) ___ [Golius and Freytag mention also سَلَفَ as a trans. verb; the former explaining it as signifying *Præteriit, præcessit,* rem; and the latter adding *tempore,* and assigning to it the inf. ns. سَلْفٌ and سُلُوفٌ; as on the authority of the K; in which I find no indication of such a usage of this verb.] سَلَفَ الأَرْضَ, (S, M, K;) aor. ـُ , inf. n. سَلْفٌ; (S, M;) and اسلفها ; (M, K;) *He turned over the land for sowing:* (M, K:) or (so in the K, but in the M and) *he made it even with the* مِسْلَفَة [q. v.]. (S, M, K.) ___ سَلَفَ المَزَادَةَ, inf. n. سَلْفٌ, [in some copies of the K سَلَفَ,] *He oiled,* or *greased, the* مزادة [or *leathern water-bag*]. (K.)

2 **تَسْلِيفٌ** signifies The *making* [a thing] *to go before,* or *precede.* (S, K.) ___ And *I. q.* إِسْلَافٌ. (K.) See 4, in six places. ___ And The *giving* to another *the portion of food termed* سُلْفَة [q. v.]. (S.) You say, سَلَّفَ

الرَّجُلَ, (S,) or القَوْمَ, (M,) inf. n. as above, (S,) *He gave to the man,* (S,) or *to the people* or *party,* (M,) *the portion of food so called;* (S, M;) as also [سَلَّفَ لَهُ, or] سَلَّفَ لَهُمْ. (M.) ___ And The *eating of the* [*portion of food termed*] سُلْفَة. (K.) [See also 5.]

3 **سالف** : see 1, first sentence. سالفهُ فِى الأَرْضِ, (Ibn-'Abbád, K,) inf. n. مُسَالَفَةٌ, (Ibn- 'Abbád, TA,) *i. q.* سَايَرَهُ [i. e. *He went,* or *kept pace,* or *ran, with him,* or *he vied, contended,* or *competed, with him in going* or *running, in the land;* as though striving to be before him]. (Ibn- 'Abbád, K.) ___ And سالفهُ *He equalled him* in an affair. (Ibn-'Abbád, K.)

4 **اسلفهُ** *He did it previously,* or *beforehand.* (O and TA in art. زلف.) ___ [Hence,] اسلف فى كَذَا, (S, Mgh, Msb, TA,) inf. n. إِسْلَافٌ; (TA;) and سَلَّفَ فيه, (Mgh, Msb, TA,) inf. n. تَسْلِيفٌ; (Msb, TA;) *He paid in advance,* or *beforehand, for such a thing,* (S, Mgh, TA,) i. e. a commodity described to him, (S,) or wheat or the like, *for which the seller became responsible,* [*with something additional to the equivalent of the current price at the time of the payment,* (see سَلَفٌ,)] (TA,) *to be delivered at a certain period:* (S:) and أَسْلَمَ signifies the same. (TA.) You say, أَسْلَفْتُ إِلَيْهِ فى كَذَا and سَلَّفْتُ إِلَيْهِ [*I paid in advance to him for such a thing,* &c.]. (Msb.) Hence the saying in a trad., مَنْ سَلَّفَ فَيُسَلِّفْ فى كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ i. e. *He who pays in advance* for a commodity for which the seller is responsible, *let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period.* (TA.) ___ And اسلفهُ مالًا, (S, M, Mgh, TA,) and سلّفهُ, (M, Mgh, TA,) *He lent him property* [*to be repaid,* or *returned, without any profit*]. (M, Mgh, TA. [See, again, سَلَفٌ.]) [Whence one says, اسلفهُ إِحْسَانًا and سلّفهُ, and سلّفهُ, meaning *He did to him, to be requited it, a good action* and *an evil action;* as is shown by the words مَا أَسْلَفْتَ مِنْ إِسَآءَةٍ أَوْ إِحْسَانٍ وَمَا تُعْطِيهِ لِتُقْضَاهُ in art. قرض in the K, and by the corresponding words مَا سَلَّفْتَ مِنْ إِحْسَانٍ وَمِنْ إِسَآءَةٍ in

the same art. in the S: see also Bd in xxxvi. 11: and see زَلَّفَهُ. And hence,] a poet says,

* تُسَلِّفُ الجَارَ شِرْبًا وَهِىَ حَائِمَةٌ *

* وَالمَآءُ لَزْنٌ بِكَيْءِ العَيْنِ مُقْتَسَمُ *

[*They* (referring to camels) *yield promptly to the neighbour a draught* of milk, *while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot*]. (TA. [See also some verses of El-Akra' Ibn-Mo'ádh, in which the former hemistich occurs with a different latter hemistich, in the Ham p. 753.]) See also 1, last sentence but one.

5 **تسلّف** *He received payment in advance:* and استسلف [perhaps a mistranscription for استلف] signifies [the same; or] *he took,* or *received, what is termed* سَلَف. (Msb.) ___ [And hence,] تسلّف منهُ *He received from him a loan;* syn. اقْتَرَضَ; as also استلف . (A in art. قرض.) And تَسلّف منهُ كَذَا *He received as a loan from him such a thing.* (TA.) ___ See also 10. ___ And تَسلّف *He ate the* [*portion of food termed*] سُلْفَة. (MA.) [See also 2.]

6 **تسالفا** *They two took as their wives two sisters.* (M, K.)

8 **إِسْتَلَفَ** see 5, in two places.

10 **اسْتَسْلَفْتُ منهُ دَرَاهِمَ** *I sought,* or *demanded, of him money as a loan;* as also تَسَلَّفْتُ . (S, * TA.) Hence, استسلف مِنْ أَعْرَابِىٍّ بَكْرًا *He sought,* or *demanded, as a loan, from an Arab of the desert, a* [*youthful he-camel such as is termed*] بَكْر. (TA.) ___ And استسلف ثَمَنَهُ *He sought,* or *demanded, its price in advance;* syn. اسْتَقْرَضَهُ. (Har p. 530.) ___ See also 5. [And استسلف *He took as his wife the wife of his deceased brother:* so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]

سَلْفٌ *A* [*bag for travelling-provisions &c., such as is termed* جِرَابٌ, (M, K,) *of any sort:* (M:) or *a large* جِرَابٌ: (S, M, K:) [and the contr., i. e. *a small one:* (Freytag, from the Kitáb el-Addád:)] or *a hide not well,* or *not thoroughly, tanned:* (M, K, TA:) pl. [of pauc.] أَسْلُفٌ and [of mult.] سُلُوفٌ. (M, K.)

سُلْفٌ [perhaps a mistranscription for سُلَفٌ, q. v.,] *A certain species of bird,* not particularized. (TA.) ___ See also مِسْلَفٌ.

سِلْفٌ ; and its fem., with ة; and their duals: see سِلَفٌ, in five places: and see سَلَفٌ, last sentence.

سَلَفٌ *Such as have gone before,* or *preceded;* (M, Msb; *) [i. e. the *preceding generations;*] as also سَلِيفٌ and سُلْفَةٌ and سَلُوفٌ ; all quasipl. ns.; (M;) of which the sing. is سَالِفٌ : (M, Msb: *) or *such as have gone before,* or *preceded, of* a man's *ancestors* (S, K) *and of* his *relations,* (K,) *that are above* him *in age and in excellence;* [but this addition is not always agreeable with usage;] one of whom is termed سَالِفٌ : (TA:) the pl. of سَلَفٌ is أَسْلَافٌ and سُلَّافٌ, (S, K,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of سَالِفٌ , and so is سَلَفٌ [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Msb, TA:) and, accord. to Zj, سُلُفٌ is pl. of سَلِيفٌ , and سُلَفٌ is pl. of سُلْفَةٌ , which means *a company* (عُصْبَةٌ) *that has passed away:* (M:) or سَالِفٌ and سَلِيفٌ signify the same; *going before; preceding;* syn. مُتَقَدِّمٌ. (S.) [Accord. to Abu-lMahásin, السَّلَفُ is particularly applied to 'Áïsheh the wife of Mohammad, the three Khaleefehs Aboo-Bekr and 'Omar and 'Othmán, Talhah and Ez-Zubeyr, the Khaleefeh Mo'áwiyeh, and 'Amr Ibn-El-Ás. (De Sacy's Chrest. Ar., sec. ed., i. 156.)] And السَّلَفُ الصَّالِحُ is applied to the first chief persons of the Tábi'ees. (TA.) And السَّلَفُ المُقَدَّمُ is an appellation of the prophet Mohammad. (Ham p. 780.) [Hence, مَذَاهِبُ السَّلَفِ *The tenets of the early Muslims.*] ___ Also *A people,* or *party, going before,* or *preceding, in journeying.* (TA.) ___ And [simply] *A company* of men; as in the saying, جَآءَنِى سَلَفٌ مِنَ النَّاسِ [*A company of men came to me*]. (M.) ___ And *Any good,* or *righteous, deed, that one has done beforehand* [*by way of*

preparing a future reward]: or *any* فَرَط [i. e. *cause of reward,* or *recompense, in the world to come, such as a child dying in infancy*], *that* [*as it were*] *goes before one.* (A 'Obeyd, O, K.) ___ And *i. q.* سَلَمٌ; (T, Hr, Mgh, O, K, TA;) i. e. *Any money,* or *property, paid in advance,* or *beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description:* (T, TA:) or *payment for a commodity to be delivered at a certain* [*future*] *period with something additional to* [*the equivalent of*] *the current price at the time of such payment;* this [transaction] being a cause of profit to him who makes such payment; and سَلَمٌ also has this meaning: (TA:) or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain* [*future*] *period:* (S, O:) it is a subst. from الإِسْلَافُ. (Msb, * K, TA.) ___ And *A loan* (قَرْضٌ) *in which is no profit* (Hr, O, Mgh, K, TA) *to the lender* (Hr, O, K, TA) *except recompense* [*in the world to come*] *and thanks,* (TA,) *and which it is incumbent on the recipient thereof to return as he received it:* (Hr, O, K, TA:) thus the Arabs term it: (Hr, O, TA:) and in this sense also the word is a subst.

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from الإِسْلَافُ. (TA.) Also *A stallion-camel.* (IAar, M, TA.) Also, (M,) or سُلْفَةٌ, (O, TA,) The *prepuce of a boy;* (M, O, TA;) so says Lth; (O, TA;) and سَلَفٌ and سَلْفٌ signify the same; for this is meant by الجِلْدُ as an explanation of السَّلَفُ and السَّلْفُ in the K, in some copies of which الخُلْدُ is erroneously put for الجِلْدُ. (TA.)

سَلَفٌ and سَلْفٌ The *husband of the sister of the wife* of a man: (S, K:) and [the duals] سَلَفَانِ (M, TA) and سَلْفَانِ (M, K) signify the *two husbands of two sisters:* (M, K:) accord. to IAar, the epithet سَلَفَةٌ [or سَلْفَةٌ] is

not applied to a woman; (M;) one only uses the term سَلَفَان applied to two men: (M:) or, (M, K,) accord. to Kr, سَلَفْتَان, (M,) or سَلْفَتَان, (K,) is applied to the *two wives of two brothers:* (M, K:) [in the present day, سَلْفَة is used as meaning a woman's *husband's sister,* and her *brother's wife:*] the pl. applied to men is أَسْلَاف, (M, K, TA,) and that applied to women is سَلَف. (TA.) See also سَلَائِف, last sentence.

سَلَف The *young one of the* حَجَل [or *partridge*]: (S, M, K:) or, accord. to Kr, *of the* قَطَاة [n. un. of قَطًا, q. v.]: (M:) AA says that he had not heard سُلَفَة, applied to the female; but if one said سُلَفَة, like as one says سُلَكَة as meaning a single female of what are termed سُلْكَان, it would be approvable: (S:) the pl. is سَلْفَان (S, M, K) and سُلْفَان: (M, K:) some say that سَلْفَان signifies *a species of bird,* not particularized. (M.) [See also سُلَح and سُلَك.]

سُلْفَة : see سَلَف, first sentence, in two places. [Hence,] one says, جَاؤُوا سُلْفَةً سُلْفَةً, meaning *They came* [*one before another;* or, which is virtually the same,] *one after,* or *near after,* or *at the heels of, another.* (AZ, K.) ___ Also *A portion of food* (S, M, TA) *which a man takes betimes,* (S,) or *with which one contents,* or *satisfies, himself* [*so as to allay the craving of his stomach*], (M,) *before the* [*morning-meal called*] غَدَآء; (S, M, TA;) *i. q.* لُمْجَة (K, TA) and لُهْنَة: (TA:) or *a* لُهْنَة *that is supplied betimes for a guest, before the* غَدَآء. (TA.) ___ And السُّلْفَة also signifies *That which a woman reposits,* or *prepares,* or *provides,* [app. *of food,*] *to present to her visiter.* (M.) Also *A piece,* or *portion, of land of seed-produce made even* [*with the* مُسَلَّفَة, q. v.]: pl. سُلَف. (Az, O, K.) And *Thin skin* (M, O, K) *which is put as a lining to boots,* (O, K,) *sometimes red, and* [*sometimes*] *yellow.* (O.) ___ See also سَلَف, last sentence.

سَلْفَة ; and its dual: see سَلَف, in three places.

أَرْض سَلَفَة *Land in which are few trees.* (AA, K.) [See also سَلَف.]

سُلَافٌ (T, S, M, Mgh) and سُلَافَةٌ (T, M, Mgh) The *portion that flows before its being expressed,* (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine: (Mgh:) or the *first that is expressed,* of wine: or the *portion that flows without its being expressed:* or the *first that descends,* thereof: (M:) or the *clearest,* or *purest, and most excellent,* of wine, *such as flow from the grapes without their being pressed, and without steeping,* or *maceration;* (T, TA;) and in like manner, *such as flows from dates,* (T, TA,) and *from raisins, before water has been added to it* (T, M, * TA) *after the exuding of the first thereof;* (T, TA:) or the latter signifies the *first that is expressed,* of anything: (M:) or it has this meaning also: and the former is a name for *wine* [absolutely]: (S:) or each has this meaning: (K:) or each signifies the *clear,* or *pure,* of wine, and of anything. (M.) ___ سُلَافُ العَسْكَرِ: see سَالِفٌ.

سَلُوفٌ : see سَلَفٌ, first sentence. ___ Also, applied to a she-camel, (S, M, K,) *That is among the foremost of the camels when they come to the water:* (S, K:) or *that precedes the* [*other*] *camels to the watering-trough* or *tank:* (M:) or *that precedes,* or *leads, the other camels;* opposed to عَنُودٌ. (El-Keysee, TA in art. عند.) ___ And A *swift,* or *fleet,* horse: (M, K:) pl. سُلْفٌ. (K.) ___ And An arrow *having a long head:* (M:) or a *long* arrow-head. (K.)

سَلِيفٌ : see سَلَفٌ, first sentence, in three places. Also *A road,* or *way.* (TA.)

سُلَافَةٌ : see سُلَافٌ.

سَالِفٌ *Passing; passing away; coming to an end,* or *to nought; becoming cut off:* (Msb:) and *going before; preceding:* (S:) pl. سُلَّافٌ and [quasi-pl. n.] سَلَفٌ: (IB, Msb, TA:) see سَلَفٌ, first sentence, in four places. [Hence,] الأُمَمُ السَّالِفَةُ *The peoples going before,* or *preceding,* [or *that have gone,* or *passed away, before,*] *those remaining,* or *continuing:* (K, * TA:) pl. سَوَالِفُ.

(TA.) One says, كَانَ ذٰلِكَ فِى الأُمَمِ السَّالِفَةِ وَالقُرُونِ السَّوَالِفِ [*That was in* the time of *the preceding peoples, and the preceding generations*]: the pl. in this instance being used because every portion of the قرون is termed سَالِفَةٌ. (TA.) [Hence also,] العَسْكَرِ سُلَّافٌ, in the K, by implication, سُلَافُ العسكر, the former word like غُرَاب, whereas it is correctly like رُمَّان, *The van of the army,* as expl. in the K. (TA.)

سَالِفَةٌ [fem. of سَالِفٌ, q. v. ___ And hence, as a subst.,] The *side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow* (قَلْت [in the CK erroneously قَلْب]) *of the collar-bone:* (S, K:) or the *upper,* or *uppermost, part of the neck:* (M:) or the *side of the neck,* (M, Mgh, TA,) *from the place of suspension of the ear-ring to the* حَاقِنَة [here meaning the *pit of the collar-bone*]: pl. سَوَالِفُ. (M.) In the saying إِنَّهَا لَوَضَّاحَةُ السَّوَالِفِ [*Verily she is fair in respect of the* سَالِفَة], mentioned by Lh, the term سالفة is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Hodeybiyeh, لَأُقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَالِفَتِى i. e. [*I will assuredly fight with them,* or *combat them,*] *until the side of my neck shall become separate* from what is next to it: an allusion to death. (TA.) ___ And [hence, i. e.] by the application of the name of the place to that which occupies the place, The *locks of hair that are made to hang down upon the cheek* [or rather *upon the side of the fore part of the neck*]: said by MF to be metonymical, or tropical. (TA.) ___ Also The *fore part of the neck* of a horse (K, TA) &c.: so in the O and L. (TA.)

بَيْنَهُمَا أُسْلُوفَةٌ *Between them two is* صِهْرٌ [i. e. *affinity,* app. *by their having married to sisters:* see سَلَفٌ]. (O, K.)

مُسْلِفٌ, (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroneously, سُلْفٌ, (TA,) A woman *that has attained the age of five and forty years,* (S, M, O, K,) and *the like:* (S, M, O:) or *i. q.* نَصَفٌ [i. e. *middle-aged,* or *forty-five years old,* or *fifty years old*]: (M:) an epithet specially

applied to a female. (S, O.) A poet says,

* وَكَاعِبٌ وَمُسْلَفُ *

* فِيهِ ثَلَاثٌ كَالدُّمَى *

[*Among them three females like the images of ivory,* or *of marble,* &c., *and one with swelling breasts, and one of middle age,* &c.]. (S, M: in the O with إِلَى in the place of فِيهَا.)

مِسْلَفَةٌ *An instrument with which land is made even,* (S, M, O, K, TA,) *of stone:* A 'Obeyd says, I think it is *a stone made round* [or *cylindrical,* i. e. *a stone roller,*] *which is rolled upon the land to make it even.* (TA.) [In the present day, applied to *A harrow.*]

أَرْضُ الجَنَّةِ مَسْلُوفَةٌ, occurring in a trad., *The ground of Paradise is made even:* (As, T, S, O, TA:) said by As to be of the dial. of El-Yemen and Et-Táïf: accord. to IAth, *smooth and soft.* (TA.)

سلق

1 سَلَقَهُ, (S, K,) [aor. ـُ ,] inf. n. سَلْقٌ, (TK,) *He prostrated him on the back of his neck;* (K;) or *threw him down on his back;* (S;) as also سَلْقَاهُ, inf. n. سَلْقَآءٌ. (S, K.) You say, طعنته فسلقته and سلقيته, i. e. [*I thrust him,* or *pierced him, and*] *threw him down on his back.* (S.) And سَلَقَنِى لِحُلَاوَةِ القَفَا and سَلْقَانِى عَلَى قَفَاىَ *He threw me down on my back:* and so with ص; but more commonly with س. (TA, from a trad.) And سَلَقَهُ الطَّبِيبُ عَلَى ظَهْرِهِ *The physician extended him on his back.* (TA.) And سَلَقَهَا, (S, Msb, K,) inf. n. as above, (TA,) *He threw her down on the back of her neck* [or *on her back*] *for the purpose of compressing her;* namely, his wife: (Msb:) or he *spread her, and then compressed her;* (S, K;) as also سَلْقَاهَا; (S;) namely, a girl, or young woman. (K.) ___ *He thrust him,* or *pierced him,* (K, TA,) with a spear; (TK;) and *pushed him,* or *repelled him;* and *dashed himself,* or *his body, against him;* (TA;) and سَلْقَاهُ signifies the same; (K, TA;) inf. n. سَلْقَآءٌ: (TA:) [and *he struck him,* or

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smote him; for the inf. n.] سَلْقٌ signifies the act of *striking,* or *smiting.* (TA.) [Hence,] سَلَقَهُ بِالكَلَامِ, (S, K,) aor. , (TA,) inf. n. سَلْقٌ, (S, TA,) *He hurt him,* or *displeased him, with speech;* (S, K, TA;) *spoke strongly,* or *severely, to him;* (S, TA;) *made him to hear that which he disliked,* or *hated, and did so much:* (TA:) and سَلَقَهُ بِلِسَانِهِ *he said to him that which he dislike,* or *hated.* (Msb.) سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ, in the Kur xxxiii. 19, means *They hurt you,* or *displease you,* (Fr, Jel, TA,) *by what they say,* or *bite you,* (Fr, TA,) or *are extravagant,* or *vehement, in speech to*

you, (AO, S, TA,) or *smite you,* (Bd, Jel,) *with sharp tongues:* (Fr, Bd, TA:) سَلْقٌ signifying the act of *assaulting,* and *smiting, with force,* with the hand, or arm, or with the tongue: (Bd:) and the verb is also with ص; but this is not allowable in the reading [of the Kur]. (TA.) ___ You say also, سَلَقَتِ الأَقْدَامُ والحوافرُ الطَّرِيقَ, (TK,) inf. n. سَلْقٌ, (K,) *The feet of men, and the hoofs of horses or the like, marked,* or *made marks upon, the road.* (K, TK.) ___ And سَلَقَهُ *He flayed him* with a whip. (K.) ___ *He galled it;* namely, the back of his camel. (TA.) ___ *He* (a beast) *abraded the inner side of his* (the rider's) *thigh.* (TA.) ___ *He peeled it off;* namely, the flesh from the bone (عَنِ العَظْمِ); syn. الْتَحَاهُ; (O, K, TA;) *he removed it* therefrom. (TA.) ___ *He removed its hair,* (Msb, K,) and *its fur,* (K,) *with hot water,* (Msb, K,) *leaving the traces thereof remaining;* (K;) aor. ـُ, inf. n. سَلْقٌ. (Msb.) ___ *He boiled it with fire:* (K:) or *he boiled it slightly:* inf. n. as above. (TA.) You say, سَلَقْتُ البَقْلَ *I boiled the herbs,* or *leguminous plants, with fire, slightly:* (S:) or *I boiled them with water merely:* thus heard by Az from the Arabs: (Msb:) and in like manner, eggs, (S, Msb,) in their shells: so says Az. (Msb.) You say also, سَلَقْتُ شَيْئًا بِالمَآءِ الحَارِّ [*I cooked a thing with hot water*]. (Lth, TA.) And سُلِقَ is said of anything as meaning *It was* [*boiled,* i. e.] *cooked with hot water* (TA.) ___ سَلَقَ البَرْدُ النَّبَاتَ *The cold nipped, shrunk, shrivelled,* or *blasted, the herbage,* or *plants;* syn. أَحْرَقَهُ [q. v.]. (K.) ___ سَلَقَ المَزَادَةَ, (inf. n. as above, TA,) *He oiled,* or *greased, the leathern water-bag:* (S, K:) and in like manner, الأَدِيمَ [*the hide,* or *tanned hide*]. (TA.) And سَلَقَ البَعِيرَ (K, TA) بِالهِنَآءِ (TA) *He smeared the camel all over with tar:* (K, TA:) from Ibn-'Abbád. (TA.) سَلَقَ الجَوَالِقَ, aor. ـُ, (TA,) inf. n. سَلْقٌ, (S, TA,) *He inserted one of the two loops of the* [*sack called*] جوالق *into the other:* (S, TA:) or سَلَقَ العُودَ فِى العُرْوَةِ *he inserted the stick into the loop* [of the جوالق]; as also اسلقه: (K:) accord. to AHeyth, سَلْقٌ signifies the *inserting the* [*stick called*] شِظَاظ *at once into the two loops of the* [*two sacks called*] جُوَالِقَان *when they are put and bound upon the camel.* (TA. [See also سَلَقَ الحَائِطَ.]) قَطَبَ الجَوَالِقَ: see 5. سُلِقَتْ أَفْوَاهُنَا

مِنْ أَكْلِ وَرَقِ الشَّجَرِ *Our mouths broke out with pimples,* or *small pustules, from the eating of the leaves of trees.* (TA. [See هٰذه سَلِيقَتُهُ الَّتِى سُلِقَ عَلَيْهَا.]) سُلَاقٌ and سُقَهَا [*This is his nature, to which he was constitutionally adapted* or *disposed*]: said by Sb. (TA.) سَلَقَ, [intrans., aor. ـُ ,] (S, K,) inf. n. سَلْقٌ, (TA,) *He called out, cried out,* or *shouted;* or *did so vehemently;* or *with his utmost force:* (S, K:) a dial. var. of صَلَقَ: (S:) *he raised the voice:* (Ibn-El-Mubárak, TA:) or *he raised his voice on the occasion of the death of a man,* or *on the occasion of a calamity:* (A 'Obeyd, TA:) accord. to IDrd, the meaning [of the inf. n.] is a woman's *slapping and scratching her face:* but the first explanation is more correct. (TA.) ___ Also *He ran.* (K.) You say سَلَقَ سَلْقَةً *He ran a run.* (Ibn-'Abbád, O.)

4 **اسلق**, said of a man, *His camel's back became white after the healing of galls.* (TA.) And *He hunted, snared,* or *trapped, a she-wolf,* (IAar. K,) which is called سَلْقَة. (IAar.) See also 1, in the latter half of the paragraph.

5 **تَسَلَّقَ** see Q. Q. 3. ___ تسلّق عَلَى فِرَاشِه (IAar, K, TA) ظَهْرًا لِبَطْنٍ (IAar, TA) *He was,* or *became, restless, agitated,* or *in a state of commotion, upon his bed, by reason of anxiety* or *pain:* (IAar, K, TA:) but Az says that the verb known in this sense is with ص. (TA.) تسلّق الجِدَارَ, (S, K,) or الحَائِطَ; and سَلَقَهُ, inf. n. سَلْقٌ; (TA; [comp. the Chald. ;]) *He ascended, climbed,* or *scaled, the wall:* (S, K, TA:) or تَسَلُّقٌ signifies the *ascending a smooth wall:* or it is *like the* تَسَلُّقُ *of the Messiah to Heaven.* (TA.)

7 **انسلق** [app. signifies *It was,* or *became, affected with what is termed* سُلَاقٌ; said of the tongue: and in like manner said of the eye: or,] said of the tongue, *it was,* or *became, affected with an excoriation:* and انْسِلَاقٌ in the eye is *a redness* incident thereto. (TA.)

Q. Q. 1 **سَلْقَاهُ** &c.: see 1, in five places.

Q. Q. 3 **اسْلَنْقَى**, of the measure افْعَنْلَى, (S,) *He lay,* or *slept,* (نَامَ,) *on his back;* (Seer, S, O, K;) like اسْتَلْقَى [which belongs to art. لقى]; (O, K;) as also تَسَلَّقَ . (TA.)

سَلْقٌ The *mark,* or *scar, of a gall,* or *sore, on the back of a camel, when it has healed, and the place thereof has become white;* (K;) [like سَحْقٌ;] as also سَلَقٌ . (S, K.) ___ And The *mark made by the* [*plaited thong called*] نَسْع *upon the side of the camel,* (K, TA,) or *upon his belly, from which the fur becomes worn off;* (TA;) and so سَلِيقَةٌ : (S, K: *) سَلَائِقُ [is pl. of ↓ the latter word, and] signifies the *marks made by the feet of men and by the hoofs of horses or the like upon the road:* (K, TA:) and to these the marks made by the [plaited thongs called] أَنْسَاع upon the belly of the camel are likened. (TA.)

سِلْقٌ [*Bete;* and particularly *red garden-bete:* so called in the present day; and also called شَوْنَدَر and سَوْنَدَر and بَنْجَر:] *a certain plant,* (S, Msb,) or *herb* (بَقْلَةٌ), (K,) *that is eaten,* (S,) *well known;* (Msb, K;) *i. q.* جُغُنْدُر [or چُغُنْدُر, whence the vulgar name شَوْنَدَر, and hence سَوْنَدَر]; so says ISh; i. e. in Pers.; in some of the MSS. جلندر [a mistranscription for چُگُنْدُر]; *a plant having long leaves, and a root penetrating* [*deeply*] *into the earth, the leaves of which are tender, and are cooked:* (TA:) *it clears* [*the skin*], *acts as a dissolvent, and as a lenitive, and as an aperient,* or *a deobstruent; exhilarates, and is good for the* نِقْرِس [i. e. *gout,* or *podagra,*] *and the joints: its expressed juice, when poured upon wine, converts it into vinegar after two hours; and when poured upon vinegar, converts it into wine after four hours; and the expressed juice of its root, used as an errhine, is an antidote to toothache and earache and hemicrania.* (K.) [See also حُمَّاضٌ, and سِلْقُ المَآءِ.] كُرُنْبٌ and سِلْقُ البَرِّ, also, are the names of *Two plants.* (K.) Also The *he-wolf:* (S, Msb, K:) and سِلْقَةٌ the *she-wolf:* (S, K:) or the

latter signifies thus; but سَلْقٌ is not applied to the he-wolf: (K:) the pl. of سَلْقَةٌ is سُلْقَانٌ and سَلْقَانٌ: (JM, TA;) or these are pls. of سَلْقٌ; and the pl. of سَلْقَةٌ is سَلَقٌ and سَلْقٌ, (K,) or [rather] this last is a coll. gen. n. of which سَلْقَةٌ is the n. un. (Sb.) Hence the prov., أَسْلَطُ مِنْ سَلْقَةٍ (JK, Meyd) i. e. *More clamorous than a she-wolf:* or it may mean *more overpowering.* (Meyd.) ___ And hence, (TA,) سَلْقَةٌ is applied to a woman as meaning *Clamorous;* or *long-tongued and vehemently clamorous,* (S, K, TA,) *foul, evil,* or *lewd;* (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سُلْقَانٌ and سَلْقَانٌ. (K.) ___ سَلْقَةٌ also signifies *A female lizard of the kind called* ضَبّ, (JK,) or *a female locust,* (TA,) *when she has laid her eggs.* (JK, TA.) Also *A water-course,* or *channel in which water flows,* (K, TA,) *between two tracts of elevated,* or *elevated and rugged, ground:* or, accord. to As, *an even, depressed tract of ground:* (TA:) pl. سُلْقَانٌ (K) and أَسْلَاقٌ and أَسَالِقُ, which (i. e. the second and third of these pls.) are also said to be pls. of سَلَقٌ [q. v.]. (TA.)

سَلَقٌ *An even plain:* (S:) or *a smooth, even, tract, of good soil:* (O, K: [a meaning erroneously assigned in the CK to سَلْقَةٌ:] or *a depressed, even, plain, in which are no trees:* (ISh:) or *a low tract,* or *portion, of land, that produces herbage:* (JK:) pl. [of mult.] سُلْقَانٌ (S, O, K) and سَلْقَانٌ (K) and [of pauc.] أَسْلَاقٌ, (JK, O, K,) and أَسَالِقُ is also a pl. of سَلَقٌ, or of its pl. أَسْلَاقٌ, as is likewise أَسَالِيقُ: (TA:) سَمَلَقٌ, also, with an augmentative م, signifies the same, and its pl. is سَمَالِقُ: (S:) or the pl. سُلْقَانٌ signifies *meadows* (رِيَاض) *in the higher parts of* [*tracts such as are termed*] بَرَاقٌ [pl. of بُرْقَةٌ] *and* قَفَافٌ [pl. of قُفٌّ]. (Az, TA in art. روض.) ___ See also سَلْقٌ.

سَلْقَةٌ : see سَلْقٌ, in four places.

سَلْقَاةٌ *A certain mode of compressing, upon the back.* (Ibn-'Abbád, K, TA.) [See 1.]

سُلَاقٌ *Pimples,* or *small pustules, that comes*

forth upon the root of the tongue: or *a scaling in the roots of the teeth:* (S, K:) sometimes it is in beasts (دَوابّ). (TA.) ___ And *A thickness,* or *roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids:* (K:) thus سلاق of the eye is expl. in the Kánoon. (TA.)

سَلِيقٌ *What fall off* [app. *of the leaves*] (S, K) *from trees,* (S,) or *from shrubs,* or *small trees;* (K;) or *from trees which the cold has nipped,* or *blasted:* or, accord. to As, *trees which heat,* or *cold, has nipped,* or *blasted:* (TA:) pl. سُلْقٌ. (K.) ___ And *What has dried up of* [*the plant called*] شَبْرَق, (Ibn-'Abbád, K,) *and become parched by the sun.* (Ibn-'Abbád.) Also *Honey which the bees build up* (Ibn-'Abbád, O, K) *along the length of their hive,* or *habitation:* (K:) or, accord. to the T, سَلِيقَةٌ signifies *a certain thing which the bees fabricate in their hive,* or *habitation, lengthwise:* (TA:) pl. سُلْقٌ. (K.) Also The *side* of a road. (K.) The two sides of the road are called سَلِيقَا الطَّرِيق. (Ibn- 'Abbád, O.)

سَلِيقَةٌ *What is cooked with hot water* (مَا سُلِقَ), *of herbs,* or *leguminous plants,* and *the like:* (K:) or, accord. to Az, *what is cooked* (مَا طُبِخَ) *with water, of the herbs,* or *leguminous plants, of the* [*season called*] رَبِيع, *and eaten in times of famine:* pl. سَلَائِقُ, which occurs in a trad., and, as some relate it, with ص. (TA.) ___ And *Millet* (ذُرَةٌ) *bruised,* (IAar, IDrd, Z, K,) *and dressed,* (IAar, IDrd, K,) *by being cooked with milk:* (IAar:) or أَقِط [*a preparation of dried curd*] *with which are mixed* [*plants called*] طَرَاثِيث. (K.) Accord. to Lth, (TA,) The *place where the* [*plaited*

thong called] نَسْعٌ *comes forth* [*from the ropes that form the breast-girth*], (O, K, TA,) *in the side of the camel:* said by him to be derived from the phrase سَلَقْتُ شَيْئًا بِالْمَآءِ الْحَارِّ; because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَائِقُ, signifies the *strips of flesh between the two sides.* (TA.) ___ See also سَلْقٌ, in two places. And see سَلِيقٌ. And The *nature,* or *natural disposition* or *constitution,* (AZ, IAar, S, K,) of a man. (IAar, S.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ لَكَرِيمُ السَّلِيقَةِ *Verily he is generous in respect of nature.* (AZ.) [See also سَلِيقِيَّةٌ.]

سَلُوقِىٌّ [applied in the present day to *A greyhound,* and *any hunting-dog;*] *a sort of dog:* (MA:) and *a sort of coat of mail:* (TA:) سَلُوقِيَّةٌ [as a coll. n.] is applied to *certain coats of mail:* (S, K: *) and *to certain dogs:* so called in relation to سَلُوقُ, [said by Freytag to be written in the K سَلُوقَة, but it is there said to be like صَبُور,] a town in El-Yemen; (S, MA, K; *) or a town, or district, in the border of Armenia, (K,) called اللَّان [or لَان]: (TA:) or the coats of mail are so called in relation to the former سلوق; (so in a copy of the S;) and the dogs, in relation to سَلُوق which is the city of اللَّان [or لَان]: (S, TA: *) or both are so called in relation to سَلَقِيَّةُ, a town in the Greek Empire, (IDrd as on the authority of As, and K,) said by ElMes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA;) and if so, it is a rel. n. altered from its proper form. (K, TA.) ___ [It is also said in the TA to signify *A sword:* but a verse there cited, after Th, as an ex. of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.]

كَلَامٌ سَلِيقِىٌّ [*Natural,* or *untaught, speech;*] *speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping,* or *stumbling, in respect of grammar:* (Lth, L, TA:) or the *speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better.* (L, TA.) And سَلِيقِيَّةٌ [in like manner, the ة being affixed to the epithet سَلِيقِىٌّ to convert it into a subst.,] signifies The *dialect in which the*

speaker thereof proceeds loosely, or *freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness.* (O, TA.) You say, فُلَانٌ يَتَكَلَّمُ بالسَّلِيقَيَّة , meaning *Such a one speaks according to his nature, not from having learned.* (S, K.) And فُلَانٌ يَقْرَأُ بالسَّلِيقَيَّة *Such a one reads,* or *recites, according to the natural condition in which he has grown up, not as having been taught.* (TA.)

سَلُوقِيَّةٌ : see سَلُوقِىٌّ. Also The *sitting-place of the* رُبَّان [or *captain*] of a ship. (Ibn-'Abbád, O, K.)

سَلِيقِيَّةٌ : see سَلِيقِىٌّ, in three places.

سَلَّاقٌ : see مِسْلَقٌ, in two places.

السُّلَاقُ *A certain festival of the Christians;* (K;) *that of the Ascension of Jesus into Heaven:* (TK:) derived from سَلَقَ الحَائِطَ [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَمِىٌّ), and in one place said by him to be Syriac, arabicized. (TA.)

سَالِقَةٌ A woman *raising her voice, on the occasion of a calamity,* (K, TA,) or *on the occasion of the death of any one:* (TA:) or *slapping her face:* (K, TA:) thus says Ibn-El-Mubárak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.)

سَمْلَقٌ : see سَلَقٌ: and see also art. سملق.

سَيْلَقٌ *Quick,* or *swift;* a fem. epithet; (Ibn- 'Abbád, O, K;) applied to a she-camel: (Ibn- 'Abbád, O:) in the Tekmileh, سَلِيقٌ, which is a mistake: in the L, a she-camel *having a penetrative energy in her pace.* (TA.)

الأَسَالِقُ *What is next to the* لَهَوَات [app. here a pl. used as a sing., meaning the *uvula*] *of the mouth, internally:* (Ibn-'Abbád, O, K:) or *the upper parts of the interior of the mouth:* (TA:) or *the upper parts of the mouth,* (M, TA,) *those to which the tongue rises:* thus applied, it is a pl. having no sing. (TA.)

خَطِيبٌ مِسْلَقٌ and مِسْلَاقٌ and سَلَّاقٌ *An eloquent speaker* or *orator* or *preacher:* (S, K, TA:) because of the vehemence of his voice and his speech. (S, TA.) And لِسَانٌ مِسْلَقٌ and سَلَّاقٌ *A sharp, cutting,* or *eloquent, tongue.* (TA.)

مِسْلَاقٌ : see the next preceding paragraph.

مَسْلُوقَةٌ, meaning *A skinned fowl cooked* [i. e. *boiled*] *with water, by itself,* [and also *any boiled meat,* is agreeable with a classical usage of the verb from which it is derived, but] is [said to be a vulgar term. (TA.)

سلك

1 سَلَكَ الطَّرِيقَ , (IAar, MA, Msb,) or المَكَانَ, (K,) aor. ـُـ , (Msb, TA,) inf. n. سُلُوكٌ (MA, Msb, K) and سَلْكٌ, (K, [but I doubt this latter's being correctly used as an inf. n. of the verb in the sense here immediately following,]) *He travelled,* (MA,) or *went along in,* (Msb,) *the road,* (IAar, MA, Msb,) or *the place:* (K:) or سَلَكَ المَكَانَ *he entered into the place.* (TK.) [In these and similar instances, it seems that the prep. فى is suppressed, and the noun therefore put in the accus. case, as in دَخَلَ البَيْتَ &c.: for it is said that] سَلَكَ as meaning *He entered* (دَخَلَ) is intrans.: (Kull p. 206:) انسلك [likewise] has this meaning: (S:) اسلك as an intrans. verb [in the sense of سَلَكَ] is extr. (Msb.) [سَلَكَ طَرِيقًا is also often used tropically, as meaning *He pursued a course of conduct* or *the like.*] And سَلَكَهُ الطَّرِيقَ, (IAar, Msb,) or المَكَانَ, and فيه, (K,) [inf. n. سَلْكٌ;] and اسلكه إِيَّاهُ, (Msb, K,) this also is allowable, (IAar, TA,) and فيه, and عَلَيْهِ; (K;) *He made him* [*to travel* or] *to go along in* [or *to enter*] *the road,* (IAar, * Msb,) or *the place:* (K:) and so سَلَكَ به الطَّرِيقَ: (Msb:) and سلّكه , inf. n. تَسْلِيكٌ, signifies the same as [سَلَكَهُ thus used, and] اسلكه. (TA.) And سَلَكْتُ الشَّىْءَ فى الشَّىْءِ, (S, Msb,) inf. n. سَلْكٌ, (S,) *I made the thing to enter,* or *I inserted it,* or *introduced it, into the thing:* (S:) or *I made the thing to go,* or *pass, through the thing:* (Msb:) and أَسْلَكْتُهُ signifies the same. (S. [See an ex. of the latter verb in a verse of 'Abd-Menáf Ibn-Riba El-Hudhalee, voce إِذَا; cited there and here also in the S.]) You say, سَلَكَ الخَيْطَ فى الإِبْرَةِ *He inserted the thread into the needle.* (MA.) And سَلَكَ يَدَهُ فى الجَيْبِ *He inserted* [*his hand,* or *arm, into the opening at the neck and bosom of the shirt*]; as also أَسْلَكَهَا : (K:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Kur [xxvi. 200], كَذٰلِكَ سَلَكْنَاهُ فى قُلُوبِ المُجْرِمِينَ *Thus we have caused it to enter* [*into the hearts of the sinners*]. (S.) And in the same [xxxix. 22], فَسَلَكَهُ يَنَابِيعَ فى الأَرْضِ [*And*

hath caused it to enter into springs in the earth]. (TA.)

2 **سَلَّكَ** see 1. ___ [In the present day, سلّك signifies *He cleared* a passage or way. And *He cleaned out* a pipe for smoking. And, from سِلْكٌ, *He wound* thread *upon a reel* or *into a skein.*]

4 **أَسْلَكَ** see 1, in four places.

7 **إِنْسَلَكَ** see 1, second sentence.

سِلْكٌ *Thread,* or *string,* (S, Mgh, K,) *with which one sews:* (K:) or *upon which beads are strung;* (Ham p. 42;) [*but*] *not having beads upon it;* for if it have, it is termed سِمْطٌ: (S and Mgh in art. سمط:) [in the present day it signifies *wire:*] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is سِلْكَةٌ : the pl. [of pauc.] of سِلْكٌ is أَسْلَاكٌ and [of mult.] سُلُوكٌ. (K.) ___ [Hence,] one says, هٰذَا كَلَامٌ رَقِيقُ السِّلْكِ *This is speech,* or *language,* [*subtile;* or] *abstruse in its course,* or *tenour;* i. e. خَفِيُّ المَسْلَكِ . (TA.) ___ And مَا أَنْتَ بِمُنْجَرِدِ السِّلْكِ, (AZ, TA in art. جرد,) or بِمُتَجَرِّدِ السِّلْكِ, (so in a copy of the A in that art.,) said to one who is shy, or bashful, meaning [*Thou art*] *not free from shyness in appearing* [*before others*]: (AZ, TA in that art.:) or *thou art not celebrated,* or *well-known.* (A and TA in that art.) Also The *first of what is emitted by the she-camel* [*from her udder*], *before the* لَبَأ [or *biestings*]. (Ibn-'Abbád, K.)

سُلَكٌ The *young one of the* حَجَل [or *partridge*]; (S, K;) like سُلَحٌ: (S in art. سلح:) or *of the bird called* قَطًا: (K:) fem. سُلَكَةٌ, (S, K,) and سِلْكَانَةٌ , but the latter is rare: (K:) pl. سِلْكَانٌ, (S, K,) like صِرْدَانٌ pl. of صُرَدٌ (S) [and سِلْحَانٌ pl. of سُلَحٌ].

سِلْكَةٌ : see سِلْكٌ.

طَعْنَةٌ سُلْكَى [*A thrust,* or *piercing thrust,*] *directed right towards the face.* (S, K.) And أَرٌ

سُلْكَى [*An affair*] *rightly directed;* (K, TA;) and so رَأْىٌ [*an opinion*]: (TA:) or the former, [*an affair*] *following one uniform course.* (ISk, TA.) ___ In the saying of Keys Ibn-'Eyzárah,

* غَدَاةَ تَنَادَوْا ثُمَّ قَامُوا فَأَجْمَعُوا *
* بِقَتْلِى سُلْكَى لَيْسَ فِيهَا تَنَازُعُ *

he means [*In the morning when they congregated, then arose and determined upon my slaughter*] *with a strong resolution in respect of which there was no contention.* (TA.)

سَلَكُوتٌ, like جَبَرُوتٌ [in measure], *A certain bird.* (K.)

سلْكَانَةٌ : see سُلَكٌ.

مَسْلَكٌ [*A place of passage* of a man or beast and of anything;] *a way, road,* or *path:* pl. مَسَالِكُ. (TA.) ___ [Hence,] مَسْلَكَا المرأة [*The vagina and rectum of the woman*]. (M in art. فيض. [See أَفَاضَ المرأَةَ in that art.]) ___ [Hence, also,] one says, خُذْ فِى مَسَالِكِ الحَقِّ [*Enter thou upon the ways of truth*]. (TA.) ___ See also سِلْكٌ.

مَسْلَكَةٌ *A border* (طُرَّة) *slit from the side of a garment,* or *piece of cloth:* (K:) so called because extended, like the سِلْكٌ. (TA.)

مُسَلَّكٌ *Slender,* or *lean,* (IDrd, K, TA,) *in body;* applied to a man and to a horse. (IDrd, TA.) And مُسَلَّكُ الذَّكَرِ *Sharp in the head of the penis:* and so مُسَمْلَكُ الذَّكَرِ. (AA, TA.)

سلم

1 **سَلِمَ** , [aor. ـَـ ,] inf. n. سَلَامَةٌ (S, M, A, Mgh, Msb, K) and سَلَامٌ (A, TA) and سَلَمٌ and سَلْمٌ and سِلْمٌ, (Bd in xxxix. 30,) *He was,* or *became, safe,* or *secure;* or *he escaped;* (M, TA;) or *he was,* or *became, free;* (TA;) مِنَ الآفَاتِ [*from evils of any kind*], (S, Mgh,) or مِنَ الآفَةِ [*from evil of any kind*], (K,) or مِنَ البَلَآءِ [*from trial,* or *affliction*], (A, TA,) or مِنَ الأَمْرِ [*from the affair*]: (M:) *he* (a traveller) *was,* or *became, safe, secure,* or *free, from evils of any kind:* (Msb:) and سَلِمَ مِنَ العَيْبِ *he was,* or *became, free from fault, defect, imperfection, blemish,* or *vice;* syn. بَرِئَ. (Msb in art. برأ.) [Hence,] one says, لَا بِذِى تَسْلَمُ مَا كَانَ كَذَا وَكَذَا, (ISk, S, K, *) meaning *No, by God* [or *Him*] *who maketh thee to be in safety,* (ISk, S, K,) [*such and such things were not;*] and to two persons لَا بِذِى تَسْلَمَانِ, and to a pl. number لَا بِذِى تَسْلَمُونَ, and to a female لَا بِذِى تَسْلَمِينَ, and to a pl. number [of females] لَا بِذِى تَسْلَمْنَ. (ISk, S, K. *) And لَا أَفْعَلُ ذٰلِكَ بِذِى تَسْلَمُ, meaning, بِذِى سَلَامَتِكَ [i. e. *I will not do that, by the Author* (lit. *Lord* or *Master*) *of thy safety*]; and in like manner, بِذِى تَسْلَمَانِ, and بِذِى تَسْلَمُونَ. (Sb, M. [See also ذو.]) And اذْهَبْ بِذِى تَسْلَمُ, i. e. اذْهَبْ بِسَلَامَتِكَ [*Go thou with thy safety;* or, *with the Author of thy safety* to protect thee; meaning *go thou in safety*]; and [to two persons] اذْهَبَا بِذِى تَسْلَمَانِ. (S, K.) ذِى is thus prefixed to a verb [as virtually governing it in the gen. case] like as آيَةٌ is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase هٰذَا يَوْمُ يَفْعَلُ, meaning يَفْعَلُ فِيهِ: (Akh, S:) it is not prefixed to any but this verb تَسْلَمُ [and its variations as above mentioned]. (Sb, M, K.) ___ And hence, (Mgh,) one says also, سَلِمَتْ لَهُ الضَّيْعَةُ, meaning [*The landed estate*] *was,* or *became, free from participation to him;* syn. خَلَصَتْ. (Mgh, TA.) سَلِمَهُ, [app. سَلَمَهُ, or perhaps سَلِمَهُ, for some verbs of this measure are trans., as حَسِبَ and وَرِثَ,] inf. n. سَلْمٌ, [app. سَلَمٌ, q. v. infrà,] *He made*

him a captive. (TA.) سَلَمَتْهُ الحَيَّةُ, (TA,) inf. n. سَلْمٌ, (M, K, TA,) *The serpent bit him:* (M, * K, * TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) سَلَمَ الجِلْدَ, aor. ـِ, (S, K,) inf. n. سَلْمٌ, (TA,) *He tanned the skin with* [قَرَظ, i. e. *leaves of*] *the* سَلَم [or *mimosa flava*]. (S, K, TA.) ___ سَلَمَ الدَّلْوَ, (M, K,) aor. ـِ, inf. n. سَلْمٌ, (M,) *He finished making the leathern bucket;* and *made it firm, strong,* or *sound,* or *made it firmly, strongly,* or *soundly.* (M, K.)

2 **سلّمه**, (S, M, Msb, K,) inf. n. تَسْلِيمٌ, (K,) *He* (God) *made him to be safe, secure,* or *free; saved, secured,* or *freed, him;* (M, Msb, TA;) مِنَ الآفَاتِ [*from evils of any kind*], (S, Msb,) or مِنَ الآفَةِ [*from evil of any kind*], (K,) or مِنَ الأَمْرِ [*from the affair*]. (M.) [Freytag assigns the same meaning to اسلمه also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] ___ [Hence,] التَّسْلِيمُ is also *syn. with* السَّلَامُ, (S, K, TA,) as meaning *The saluting,* or *greeting,* one *with a prayer for* his *safety,* or *security,* or *freedom, from evils of any kind in* his *religion and in* his *person;* and the interpretation thereof is [*the expressing a desire for*] التَّخْلِيصُ; (Mbr, TA;) or *the saluting,* or *greeting,* one *with a prayer for* his *life;* or, *by saying* سَلَامٌ عَلَيْكَ [q. v. infrà, voce سَلَامٌ]; syn. التَّحِيَّةُ. (TA.) You say, سَلَّمَ عَلَيْهِ [meaning *He so saluted,* or *greeted, him*]. (M, Msb.) [This, when said of God, virtually means سَلَّمَهُ, i. e. *He saved him;* and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ *May God bless and save him.* You say also, سَلَّمَ عَلَيْهِ بِالخِلَافَةِ *He saluted him with the acknowledgment of his being Khaleefeh;* saying, سَلَامٌ عَلَيْكَ يَا أَمِيرَ المُؤْمِنِينَ *Salutation to thee,* or *peace be on thee,* &c., *O Prince of the Faithful.*] التَّسْلِيمَةُ signifies *The salutation that is pronounced on finishing every two rek'ahs in prayer:* (Har p. 180:) [and also *that which is pronounced after the last rek'ah of each of the prayers* (i. e. after the sunneh prayers and the fard alike), addressed

to the two guardian and recording angels: (see my Modern Egyptians, ch. iii., p. 78 of the 5th ed.:) and سَلَّمَ means *He pronounced either of those salutations.*] ___ [Hence also,] سَلَّمَ إِلَيْهِ الشَّىْءَ, (S, K, *) inf. n. as above; (K;) and اسلم اليه الشىء; (M;) *He gave to him the thing;* (S, * M, K;) or *delivered it to him:* (M:) [*he resigned it to him:*] and سَلَّمَ إِلَيْهِ الوَدِيعَةَ, (Mgh,) or سَلَّمَ الوَدِيعَةَ لِصَاحِبِهَا, *He delivered the deposit* [*to him,* or] *to its owner:* (Msb:) and اَسلم الثَّوْبَ إِلَى الخَيَّاطِ (Mgh) signifies the same as سَلَّمَهُ إِلَيْهِ [i. e. *He delivered the garment,* or *piece of cloth, to the tailor*]. (Har p. 166.) ___ See also 4, in two places. ___ You say also, سَلَّمَ الأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ *The hired man gave himself up,* or *gave authority over himself, to the hirer.* (Msb.) And أَسْلَمْتُهُ and سَلَّمْتُهُ *I left him in the power of him who desired to kill him* or *to wound him.* (Ham p. 115.) And اسلمه لِلْهَلَكَةِ [*He gave him up to destruction*]: in this case with [the prep.] لِ only. (Har p. 166.) And

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اسلم الرَّجُلَ, (S, * M, Msb, *) or العَدُوَّ, (K,) *He left, forsook,* or *deserted,* (M, K,) *the man,* (S, * M, Msb, *) or *the enemy;* (K;) or *abstained from aiding,* or *assisting, him;* (S, M, Msb, K;) and *threw him into destruction.* (IAth, TA.) And اسلمه لِمَا بِهِ *He left him* [*to that* bane *which was in him:* app. referring to the bite of a serpent, or any evil affection: see سَلِيمٌ, third sentence]. (S, * M.) ___ And سَلَّمَ أَمْرَهُ إِلَى ٱللّٰهِ and اسلمه, both meaning the same, (S, Msb, K, TA,) i. e. *He committed his case to God.* (TA.) ___ And سَلَّمَ الدَّعْوَى *He acknowledged the truth* [or *justice*] *of the claim, demand,* or *suit;* [*he conceded its truth* or *justice;*] from سَلَّمَ الوَدِيعَةَ لِصَاحِبِهَا, expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Msb.) [Hence one says, سَلَّمَ أَنَّهُ كَذَا *He conceded that it was thus.*] ___ And التَّسْلِيمُ signifies also [*The assenting,* or] *the giving* [one's] *approval* (S, K, TA) *unreservedly,* (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and *the submitting* to his commands; and *the abstaining*

from offering opposition in the case in which it is not becoming [*to do so*]. (TA.) You say, سلّم لأَمْرِ ٱللّٰه *He assented to the command of God:* [or *he gave his approval to it:*] or *he submitted to it;* as also اسلم . (MA.)

3 **سالمهُ** , (M, Msb,) inf. n. مُسَالَمَةٌ (S, M, Msb) and سَلَامٌ, (M, Msb,) *He made peace,* or *became at peace* or *reconciled, with him;* or *he reconciled himself with him:* [implying mutual concession, or a compromise:] (S, * M, Msb:) and سَالَمَا *They made peace,* or *became at peace* or *reconciled,* or *they reconciled themselves, each with the other.* (K.)

4 **أَسْلَمَ** see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. verb, an objective complement is app. understood. Thus,] أَسْلَمَ is syn. with أَسْلَفَ [as meaning *He paid in advance,* or *beforehand*]; (S, M, Mgh, Msb;) الثَّمَنَ [*the price*] being suppressed, though sometimes it is expressed; (Mgh;) as also سلّم ; (M;) and تسلّم , as occurring in a trad., where it is said, مَنْ تَسَلَّمَ فِى شَىْءٍ فَلَا يَصْرِفْهُ إِلَى غَيْرِهِ [*Whoso pays in advance for a thing, he shall not turn it over,* or *transfer it, to another than him*]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, اسلم فِى الطَّعَامِ (S) or فِى البُرِّ (Mgh) [*He paid in advance for the wheat*], and فِى الشَّىْءِ [*for the thing*], as also سلّم . (M.) And hence the saying, إِذَا أَسْلَمَ صُوفًا فِى لِبْدٍ أَوْ شَعَرًا فِى مِسْحٍ لَمْ يَجُزْ [*If he give in advance wool for felt, or goats' hair for a garment,* or *piece, of haircloth, it will not be allowable*]. (Mgh.) And so in the phrase, أَسْلَمْتُ إِلَيْهِ [*I paid in advance to him*]. (Msb.) ___ Also [*He resigned,* or *submitted, himself;* نَفْسَهُ being understood: or] *he was,* or *became, resigned,* or *submissive;* (M, K;) and so استسلم : (S, M, Msb, K:) you say, اسلم للّٰه [*He resigned,* or *submitted, himself,* or *he was,* or *became, resigned,* or *submissive, to God:* see also an ex. (before referred to) in the last sentence of the

second paragraph: or *he was,* or *became, sincere in his religion,* or *without hypocrisy, towards God:* see مُسْلِمٌ]: (Msb:) [or] اسلم signifies *he entered into* السِّلْمِ, (S, Msb,) which here means الاسْتِسْلَامِ [i. e. *the state of resignation,* or *submission*]. (S.) ___ And *He became a Muslim;* as also تَسَلَّمَ ; (M, * K;) as in the saying, كَانَ كَافِرًا ثُمَّ تَسَلَّمَ, i. e. أَسْلَمَ [*He was an unbeliever,* or *a denier of the unity of God,* &c.; *then he became a Muslim*]: (M:) or *he entered* [*the pale,* or *communion, of*] *the religion of* الإِسْلَامِ. (S, * Msb.) الإِسْلَامُ as a principle of the law of God is *The manifesting of humility* or *submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said:* for this, the blood is to be spared, and one may demand the repelling of evil: (T, * M:) and if there is therewith firm belief with the heart, it is إِيمَانٌ: (T:) this is the doctrine of Esh-Sháfi'ee; but the doctrine of Aboo-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine,] Th well and briefly says, الاسلام is with the tongue, and الايمان is with the heart: and he says, in explaining verse 48 of ch. v. of the Kur, that every prophet has been sent with الاسلام, though the ordinances differ. (M.) ___ One says also, أَسْلَمْتُ عَنْهُ, meaning *I left it* [app. an affair, as in an explanation in the TK,] *after I had been* [*engaged*] *in it.* (Ibn-Buzurj, K.) And اسلم occurs intransitively in the saying, كَانَ رَاعِى غَنَمٍ ثُمَّ أَسْلَمَ, meaning [*He was a pastor of sheep,* or *goats; then*] *he left them.* (M.) ___ [Freytag assigns to اسلم another signification *Adscendere fecit* (vid. a سُلَّم), as from the Ham, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus:

* هَوِىَّ الدَّلْوِ أَسْلَمَهَا الرِّشَآءُ *

(meaning, *The descent,* or *as the descent, of the bucket that the well-rope has let go*): and by its being there said that you should not prefer any reading of هوى to that with damm, though it has been said otherwise: whereas the correct reading is, in my opinion, هَوِىّ, agreeably with what here follows:] Er-Riyáshee says, on the authority of AZ,

that الهَوِىُّ, with fet-h, is downwards; and with damm, upwards; and he cites the saying above as an ex. of the word as meaning downwards. (TA in art. هوى.)

5 **تسلّم منه** *He asserted,* or *declared, himself to be free from,* or *clear of,* or *quit of, it,* or *him.* (M.) ___ تسلّم is also *syn.* with أُسْلَمَ, in two senses: see the latter, in two places. And تسلّمه signifies *He took it,* or *received it;* namely, a thing given, or delivered. (S, M, Msb, K.)

6 **تسالموا**, (M,) and تسالما, (K,) inf. n. تَسَالُمٌ, (S,) *They,* (M,) or *they two,* (K,) *made peace,* or *became at peace* or *reconciled,* (S, * M, K,) *one with another,* (S, M,) or *each with the other.* (S, K.) [See also 8.] ___ One says of a man, (M,) of a great, or frequent, liar, (TA,) لَا تَسَالُمُ خَيْلَاهُ, [for تَتَسَالُمُ,] (M,) or لَا يَتَسَالَمُ خَيْلَاهُ, (K, TA,) [*His two troops of horses will not agree in pace, each with the other;*] meaning [*his assertions will not be found to agree together;* or] *he will not say what is true, so that it may be accepted from him:* for تَسَالَمَتْ, said of horses, means *they kept pace, one with another;* (تَسَايَرَتْ [q. v.];) *not exciting one another.* (M, K, TA.)

8 **استلم** *He became at peace,* or *reconciled.* (TA.) Hence the saying, (TA,) هُوَ لَا يَسْتَلِمُ عَلَى سَخَطِهِ *He will not become at peace,* or *reconciled, during his displeasure* at a thing. (K, TA.) [See also 6.] ___ استلم الزَّرْعُ *The seed-produce put forth its ears.* (K.) استلم الحَجَرَ *He touched,* (S, K,) or *reached,* (Mgh,) *the stone,* [meaning the Black Stone of the Kaabeh,] *by kissing,* or *with the hand:* (S, Mgh, K:) or *he wiped it,* or *stroked it, with the hand:* (Mgh:) or *he kissed the stone:* or *he embraced it:* (M:) and اسْتَلْأَمَهُ signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Msb;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being استلم, (ISk, Msb,) because it is from سِلَامٌ [pl. of سَلْمَةٌ] signifying stones, (ISk, S, * M, Msb, * [in the Mgh, from سَلْمَةٌ signifying a stone, and in the Msb the pl. of سَلْمَةٌ is said to be سِلَامٌ, like كِلَامٌ,]) accord. to Sb, who says that it does not denote the act of

taking; (M;) or, accord. to Sb, it is from السَّلَامُ, with fet-h, meaning salutation, and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAar, the original is with hemz, from المَلَآءَمَةُ, meaning الاجْتِمَاعُ [the coming together, &c., because denoting contact]. (Msb.) Abu-t-Tufeyl is related to have said, رَأَيْتُ رَسُولَ ٱللّٰهِ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى رَاحِلَتِهِ يَسْتَلِمُ بِمِحْجَنِهِ وَيُقَبِّلُ المِحْجَنَ [i. e. *I saw the Apostle of God (may God bless and save him) circuiting* around the Kaabeh, *upon his camel, touching* the Black Stone *with his hooked staff, and kissing the hooked staff*]. (TA.) The primary signification of الاسْتِلَامُ is [said to be] *The wiping,* or *stroking, the* سَلْمَة, i. e. the *stone:* afterwards it was used in relation to other things, and one said اسْتَلَمْتُ يَدَهَا, meaning *I stroked,* or *kissed, her hand.* (Har pp. 30 and 31.) ___ اسْتَلَمَ الخُفُّ قَدَمَيْهِ means *The boot rendered his feet soft* [after he had been accustomed to walking barefoot]. (TA.)

10 **إِسْتَسْلَمَ** see 4, in the former half of the paragraph. اسْتَسْلَمَ ثَكَمَ الطَّرِيقَ *He went upon the middle of the road, not missing it.* (K, * TA. [In the CK, after واسْتَسْلَمَ انقاد, for وثَكَمَ الطَّرِيقَ, meaning واستسلم ثَكَمَ الطَّرِيقَ, is erroneously put وتَسَلَّمَ

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الطَّرِيقَ, assigning to تَسَلَّمَ a meaning belonging to استسلم.])

Q. Q. 2 **تَمَسْلَمَ** [from مُسْلِمٌ] *He named,* or *called, himself a Muslim;* or *he named himself Muslim;* his name having before been Mohammad: (M, K:) mentioned by Er-Ru-ásee. (M.)

سَلْمٌ : see the next paragraph, in six places. Also *A leathern bucket* (دَلْوٌ) *having one* عُرْوَة [or *loop-shaped handle*], (T, S, M, K,) *with which the waterer walks, like the buckets* (دِلَآء) *of the attendants of the camels or other beasts upon which water is drawn or which*

carry water, (T, TA,) or *like the* (S, K:) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, *having one* عَرْقُوَة [or *stick fixed across from one part of the brim to the to the opposite part, serving as a handle as well as to keep it from collapsing*]: (TA:) of the masc. gender [whereas دَلْو is fem.]: (M:) pl. [of pauc.] أَسْلُم and [of mult.] سِلَام, (M, K,) and Lh mentions as its pl. أَسَالِم, which is extr. [unless as a pl. pl., i. e. pl. of أَسْلُم]. (M.)

سِلْم *Peace,* or *reconciliation;* as also سَلْم ; (S, M, Msb, K;) masc. and fem.; (S, Msb, K; *) and سَلَم and سَلَام are like سِلْم [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سِلْم signifies the *making peace,* or *becoming at peace* or *reconciled,* with another or others; (Ham p. 80;) as also سَلْم ; and both are sometimes fem. as being syn. with مُصَالَحَة. (L voce جنح, q. v.) In the saying of El-Aashà,

* أَذَاقَتْهُمُ الحَرْبُ أَنْفَاسَهَا *
* وَقَدْ تُكْرَهُ الحَرْبُ بَعْدَ السِّلْمْ *

[*War made them,* or *has made them, to taste its draughts, and verily war is disliked after peace*], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like إِبِل, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, أَخَذَ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ سِلْمًا, or سَلْمًا , or سَلَمًا , accord. to different relations, meaning [*He took forty of the people of Mekkeh*] *peaceably:* thus expl. by El-Homeydee, in his Ghareeb. (TA. [See also سَلَم below.]) ___ Also *i. q.* سَلَام , (S, K, TA,) as signifying *Selfresignation,* or *submission;* (TA; [and thus the latter is expl. in one place in the S;]) which is also a signification of سَلَم : (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ ٱلسَّلَامَ لَسْتَ مُؤْمِنًا, (Bd, TA,) or السَّلَم , as some read, (Bd,) [i. e. *And say not ye to him who offers to you submission, Thou art not a believer:*] or السَّلَام here means *the salutation of* الإِسْلَام [*by*

saying سَلَامٌ عَلَيْكُمْ]: (Bd, TA: *) or *salutation, and submission by uttering the profession of* الإِسْلَام; and so السَّلَم : (Jel:) [or the latter here means, simply, *salutation;* and this is app. what is meant by its being said that] السَّلَم is the subst. from التَّسْلِيم; (K;) [but accord. to SM,] this means *the unreserved approval of what is decreed;* and this is said to be meant by the reading السَّلَم mentioned above. (TA.) ___ And [hence] السِّلْم signifies also الإِسْلَام [as meaning *The religion of the Muslims;* because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, ادْخُلُوا فِى السِّلْمِ كَافَّةً [*Enter ye into the religion of El-Islám wholly*]; (S, Bd, Jel;) and so السَّلْم , as some there read; (Bd, Jel;) or both there mean *submission and obedience* to God: (Bd:) [and] السَّلَم [also] has the former meaning. (M.) Also, (S, M, K,) and سَلْمٌ , (M,) A man, (S, K, TA,) [and] a woman, (M,) *who makes peace,* or *is at peace,* with another; (S, M, K;) and in like manner, a company of men (قَوْمٌ). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, ورجلًا سلْمًا لرجلٍ, as some read, i. e. *And a man who is at peace with respect to a man:* (TA:) or سِلْمًا and سَلْمًا and سَلَمًا , three different readings, in the place of [the more common reading] سالمًا, are all inf. ns. of سلم, used as epithets [syn. with سالمًا], or ذا is suppressed before them. (Bd.) You say, أَنَا سِلْمٌ لِمَنْ سَالَمَنِى [*I am one who is at peace with respect to him who is at peace with me*]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,]

* لأَهْلِك فَٱقْبَلِى سِلْمِى *

* أَنَائِلُ إِنَّنِى سِلْمٌ *

[*O Náïleh,* (نَائِلُ being for نَائِلَةٌ, a woman's name, apocopated,) *verily I am one who is at peace with respect to thy family, therefore accept thou my submission*]. (TA. [It seems to be there indicated by the context that سلمى here means *my peace,* or *reconciliation;* which is less appropriate than the meaning that I have assigned to it.])

سَلَمٌ : see سَلَامٌ: and see also سَلْمٌ, in seven places. ___ Also, in buying or selling, (Msb,) the subst. from أَسْلَمَ فِى الشَّىْءِ and سَلَّمَ signifying أَسْلَفَ, (M,) *i. q.* سَلَفَ; (S, Msb, K;) i. e. *Any money,* or *property, paid in advance,* or *beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description:* (T and TA in art. سلف:) or *payment for a commodity to be delivered at a certain* [*future*] *period with something additional to* [*the equivalent of*] *the current price at the time of such payment;* this [transaction] being a cause of profit to him who makes such payment: (TA in that art.:) or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain* [*future*] *period:* (S and O in that art., in explanation of سَلَفٌ:) but it is said in a trad. that the term سَلَمٌ as meaning سَلَفٌ was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) And The *making* [one] *captive.* (K. [See 1, in the latter part of the paragraph.]) And *A captive;* (K;) because he submits himself. (TA.) One says, أَخَذَهُ سَلَمًا, (M, TA, [in the TK بِالسَّلَمِ,]) *He took him* [*a captive*], (TA,) or *made him captive,* (M,) *without war:* (M, TA:) or *he brought him in a state of submission, not resisting;* and so, *if wounded:* (IAar, M, TA:) and thus El-Khattábee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce سِلْمٌ. (TA.) Also *A sort of tree,* (S, M, Msb, K,) [the *mimosa flava* of Forskål, who writes its Arabic name in Italic characters *syllæm,* and in Arabic characters سليم, (Flora Aegypt. Arab., p. cxxiii.,)] *a species* (M) *of the* [*kind of thorny trees called*] عِضَاهٌ, (S, M, Mgh, Msb, TA, [not غِضَاةٌ, as in the Lexicons of Golius and Freytag,]) *the leaves whereof are the* قَرَظٌ, *with which skin is tanned:* (TA:) AHn says, *its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow* [*fruit such as is termed*] بَرَمَةٌ [n. un. of بَرَمٌ, see this word, and see also حُبْلَةٌ,] *which is the sweetest of the* بَرَمٌ *in*

odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that *it has a yellow flower, containing a green grain* (حَبَّة خَضْرَآء [or this may mean *a grain of a dark,* or *an ashy, dustcolour*]), *of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond:* (M:) the n. un. is with ة: (S, M, Mgh, Msb, K:) and pl. أَسْلَامٌ, (M,) and سَلَامٌ is said by IB to be pl. of the n. un., like as إِكَامٌ is of أَكَمَةٌ. (TA.) [Hence,] ذَاتُ أَسْلَامٍ *A land* (أَرْض) *that gives growth to the* [*trees called*] سَلَم. (K.) See also سَلَمَان.

سَلَمٌ *Stones;* (S, M;) as also سَلَامٌ : (M:) and سَلَمَةٌ [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلَمَةٌ, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies *a stone:* (S, M, Mgh, Msb:) [or] the pl. [or quasipl. n.] of سَلَمَةٌ in this sense is سَلَامٌ , like كَلَامٌ in measure: (Msb:) or سَلَمَةٌ signifies *stones;* (K;) or *hard stones;* (TA;) and سَلَامٌ is its pl.: (K:) [said to be] so called because of their freedom (سَلَامَة) from softness: (TA:) or this last signifies *stones,* the *small* thereof and the *large;* and they assign to it no sing.: (ISh, TA:) or سلام [probably meaning سَلَامٌ] is a quasi-pl. n.: (Aboo-Kheyreh, TA:) and it is also said to be a name for *any broad stone.* (TA.) See also سَلَمَان. A poet says, (namely, Bujeyr Ibn- 'Anameh, IB, TA,)

* يَرْمِى وَرَائِى بِٱمْسَهْكٍ وَٱمْسَهْمٍ وَٱمْسَلَمَهْ *

[*He casts* from *behind me* (i. e. *defends me*) *with the arrow and the stone*]: this [usage of ام for ال] is of the dial. of [Teiyi and] Himyer. (S, TA.)

السَّلْم for السِّلْم: see سِلْمٌ, second sentence.

سَلَمَةٌ : see سَلَمٌ, in two places: and سَلَمَان. Also A woman *soft,* or *tender, in the* أَطْرَاف [or *fingers,* or other *extremities*]. (K.) ___ And An *old and weak* she-camel. (IAar, TA in art. سد.)

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سَلْمَى *A certain plant* (K, TA) *which becomes green in the* [*season called*] صَيْف [app. here meaning *spring*]. (TA.) ___ أَبُو سَلْمَى *The* [*species of lizard called*] وَزَغ: (K:) or, some say, [as is said in the M,] أَبُو سَلْمَانَ. (TA.) ___ See also the next paragraph. ___ [In the CK, by a mistranscription, a meaning belonging to سُلَامَى is assigned to سَلْمَى.]

السَّلْمَآء, accord. to Aboo-Mis-hal, as meaning *The earth,* occurs in the prov., أَنْفٌ فِى المَآءِ وَأَسْتٌ فِى السَّلْمَآءِ [*A nose in the water and a rump on the earth*]: and if this be correct, it may be derived from سلام [i. e. سَلَامٌ] meaning stones: and it may be originally السَّلْمَى, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, أَنْفٌ فِى السَّلْمَآءِ وَأَسْتٌ فِى المَآءِ.]

هُوَ سَلْمَانُ بَيْتِه *He is the special,* or *particular, friend of his* [another's] *house; one who mixes with him much:* from the saying of the Prophet, سَلْمَانُ مِنَّا أَهْلَ البَيْتِ [*Selmán is of us, the people of the house*]; referring to Selmán El-Fárisee. (Har p. 472.) ___ أَبُو سَلْمَانَ: see سَلْمَى. ___ Also *A species of the* [*black beetles called*] جُعْلَان [pl. of جُعَل, q. v.]: (M:) or *i. q.* جُعَل, (IAar, K,) or أَبُو جَعْرَان, with fet-h [app. a mistake for kesr] to the ج: (Kr, TA:) or *the largest of the* جُعْلَان: or *a certain insect like the* جُعَل, *having a pair of wings:* (TA:) or *the male of the* [*black beetles called*] خَنَافِس [pl. of خُنْفُسَآء, q. v.]. (IAar, TA in art. فرض.)

سَلَمَان or سَلَمَان, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, كَانَ يُصَلِّى عِنْدَ سَلَمَانَ فِى طَرِيقِ مَكَّةَ [*He used to pray at certain selem-trees,* or *certain stones, in the road of Mekkeh*]: each may be a pl. [or rather a quasi-pl. n.]; the former, of سَلَمَةٌ, the tree so called; the latter, of سَلْمَةٌ, stones [or a stone: but both of these explanations are strange]. (TA.)

سَلَامٌ , (S, K, TA,) in its primary acceptation, (TA,) is *syn. with* سَلَامَةٌ , (S, K, TA,) as is also سَلْمٌ , (S, [so in one of my copies, but omitted in the other copy,]) and signifies *Safety, security, immunity,* or *freedom, from faults, defects, imperfections, blemishes,* or *vices,* (S, * [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) *and from evils of any kind:* (TA:) or [simply] *safety, security, immunity,* or *freedom;* as also سَلَامَةٌ : (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one [and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the ة, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) سَلَامٌ عَلَيْكُمْ is an announcement of the continuance of سَلَامَةٌ [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered *Safety,* &c., *be,* or *light and abide, on you;* or, generally, *peace be,* or *light and abide, on you;* for] it means *nothing disliked,* or *evil, shall befall you henceforth:* (Bd in xvi. 34:) and سَلَامٌ عَلَيْكَ [may be rendered in like manner; for it virtually] means *I will not do to thee anything that is disliked,* or *evil;* (Bd and Jel in xix. 48;) *nor say to thee henceforward what would annoy thee,* or *be disagreeable,* or *evil, to thee.* (Bd ibid.) It may also be [rendered *May safety,* &c., or *peace, be,* or *light and abide, on you;* as] a prayer for سَلَامَةٌ, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write سَلَامٌ عَلَيْكَ, without the article ال; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply وَالسَّلَامُ, suppressing عَلَيْكَ.]) In saluting the dead, one puts عَلَيْكَ first, saying, عَلَيْكَ سَلَامُ ٱللّٰهِ. (Ham p.

367.) You also say, لَا بِسَلَامَتِكَ مَا كَانَ كَذَا وَكَذَا [*No, by thy safety, such and such things were not*]. (S.) السُّلَامُ is also a name of *God*, (S, M, Msb, K,) [applied to Him in the Kur lix. 23, accord. to some for ذُو السَّلَامِ, i. e. ذُو السَّلَامَةِ,] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being *the Author of Safety, Security,* &c.; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making سَلَامٌ to be syn. with سَالِمٌ , which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) دَارُ السَّلَامِ is an appellation of *Paradise*, (M, K,) [applied thereto in the Kur vi. 127 and x. 26,] as being *the abode of everlasting safety,* or *security;* (Zj, M, TA;) *the abode of safety,* or *security, from evils of any kind, from death and decrepitude and diseases* [*&c.*]: (TA:) or as being *the abode of God.* (M, TA.) ___ See also سِلْمٌ, in four places. ___ [As is there stated,] it signifies also *Salutation,* or *greeting;* (M, TA;) particularly the *salutation of* الإِسْلَامِ [*by saying* سَلَامٌ عَلَيْكَ or سَلَامٌ عَلَيْكُمْ, expl. above]; (Bd in iv. 96;) a subst. (S, Mgh, Msb, TA) from سَلَّمَ عَلَيْهِ, (Msb,) [i. e.] from التَّسْلِيمُ, (S, Mgh, TA,) like كَلَامٌ from التَّكْلِيمُ. (Mgh. [See 2, third sentence.]) ___ In the saying in the Kur [xxv. 64], وَإِذَا خَاطَبَهُمُ ٱلْجَاهِلُونَ قَالُوا سَلَامًا [*And when the ignorant speak to them, they say,* سَلَامًا], this last word signifies تَسَلُّمًا, (Sb, M,) or تَسَلُّمًا مِنْكُمْ [for نَتَسَلَّمُ مِنْكُمْ تَسَلُّمًا *We declare ourselves to be clear,* or *quit, of you*], and مُتَارَكَةً لَكُمْ [for نُتَارِكُكُمْ مُتَارَكَةً *we relinquish you*], (Bd,) [and means] *there shall be neither good nor evil between us* (Sb, M, Bd) *and you:* it is not the سلام that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at ElMedeeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سَلَامٌ عَلَيْكَ or سَلَامٌ عَلَيْكُمْ when

addressed to a Muslim by one not a Muslim is to be returned only by saying وعَلَيْكَ or وعَلَيْكُمْ:] or the meaning in xxv. 64 is, *they say a right saying, in which they are secure from harming and sinning.* (Bd.) Sb asserts that Aboo-Rabee'ah used to say, إِذَا لَقِيتَ فُلَانًا فَقُلْ سَلَامًا, meaning تَسَلُّمًا [for أَتَسَلَّمُ مِنْكَ تَسَلُّمًا, i. e. *When thou meetest such a one, say, I declare myself to be clear,* or *quit, of thee*]: and he says that some of them said سَلَامٌ, meaning *The case of me and thee is the* [*case of*] *being clear,* or *quit, each of the other;* and *the* [*case of*] *mutual relinquishing.* (M.) [It is usual, in the present day, to say, افْعَلْ كَذَا وَالسَّلَامُ, meaning *Do thou such a thing, and there will be an end of altercation* between us.] See also سَلِيمٌ. Also *A kind of trees;* (S, M, Msb, K;) they assert that *they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called* عِضَاه: (AHn, M:) they are also called سَلَامٌ ; (K;) or this is pl. of سَلَمَةٌ [n. un. of سَلَمٌ], which is of another kind; like as إِكَامٌ is pl. of أَكَمَةٌ: (IB, TA:) n. un. with ة. (S, M.) السَّلَامُ عَلَيْكَ was said to an Arab of the desert; and he replied, الجُثْجَاثُ عَلَيْكَ: and being asked, What is this reply? he answered, They are two bitter trees: thou hast put upon me one, so I have put upon thee the other. (K.) See also سَلْمٌ, in two places.

سَلَامٌ : see سَلْمٌ, in two places: and the paragraph here next preceding, last sentence but two.

سَلِيمٌ *i. q.* سَالِمٌ , (S, M, K,) which means *Safe, secure,* or *free,* (Msb,) *from evils of any kind;* (K, Msb, TA;) applied to a man: (M:) pl. سُلَمَآءُ; (M, K, TA;) in some copies of the K سَلْمَى, like جَرْحَى pl. of جَرِيحٌ; (TA;) [but this is probably its pl. only when it is used in the sense of جَرِيحٌ or the like, as seems to be the case from what follows.] Also, (M,) applied to a

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heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the Kur xxvi. 89, means *With a heart free from unbelief:* (M, TA:) or, *divested of corruptness,* or *unsoundness:* (Er-Rághib, TA:) in the Kur xxxvii. 82, some say that it means *with a grieving,* or *sorrowful, heart;* from سَلِيمٌ in the sense here next following. (Bd.) ___ Also *i. q.* لَدِيغٌ [meaning *Bitten by a serpent*]; (S, M, K;) as also سَلَامٌ (S, K) and مَسْلُومٌ : (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مُسْلَمٌ) to that [bane] which is in him: (IAar, S, * M:) and sometimes it is metaphorically used as meaning *wounded:* (M:) or it means *wounded, at the point of death,* (M, K,) as some say: (M:) pl. سَلْمَى. (M, and Ham p. 214.) Also, (M, K,) of a horse, (M,) The *part, of the hoof, that is between the* أَشْعَر [or *hair,* or *extremity of the skin, next the hoof*], (M, TA,) or *that is between the* أَمْعَر [q. v.], (K,) but the former is the right, (TA,) *and the interior of the hoof.* (M, K, TA.)

سَلَامَةٌ [the most usual inf. n. of سَلِمَ]: see سَلَامٌ, in three places. Also n. un. of سَلَامٌ applied to a kind of trees [described above]. (S, K.)

سُلَامَى , a noun of the fem. gender, (Msb,) *A certain bone that is in the* فِرْسِنٌ [q. v., here meaning *foot*] *of the camel:* (S, K:) this is said by A'Obeyd to be the primary signification: (S:) or the سُلَامَى of the camel are the *bones of the* فُرْسِنٌ [or *foot*]: (M:) [for] سُلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سُلَامِيَاتٌ: (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سُلَامِيَةٌ, signifying the أَنْمُلَة [q. v.] *of* [*any of*] *the fingers:* (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مُخّ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سُلَامَى and eye; and when it has gone from these, he has none remaining: (S:) the pl. سُلَامِيَاتٌ, (S, TA,) or سُلَامَى, (M, Msb,) also signifies the *bones of the* أَصَابِع, (S, M,) so says Kh, and Zj adds that they are also called the قَصَب, (Msb,) *of the hand* and *of the foot;* (M;) [i. e., *of the fingers* and *of the toes;* and this seems to be the most common meaning, in relation to a human being; namely, the *phalanges of the fingers* and *of the toes;*] *that are between every two joints* [*and*

what are beyond the extreme joints] *of the* أَصَابِع: accord. to Lth, the سلامى are the *bones of the* أَصَابِع [or *fingers* and *toes*] *and the* أَشَاجِع *and the* أَكَارِع, *and are hard and compact bones like* كِعَاب [pl. of كَعْبٌ]: (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:]) accord. to IAar, (M,) *certain small bones, of the length of the* إِصْبَع [or *finger*], (M, K,) or *nearly so,* (M,) or *less,* (K,) *of which there are four,* or *three,* (M,) [or app., *five,* for the meaning here seems to be the *metacarpal* and *metatarsal bones,* to which the terms سُلَامَى and سُلَامِيَاتٌ are sometimes applied, (see أَشْجَعُ and مُشْظٌ,)] *in the hand* and *in the foot,* (K,) [i. e.] *in each hand* and *foot:* (M:) Ktr says that the سلاميات are the عُرُوق [app. a mistake for عِظَام i. e. *bones*] *of the outer side of the hand* and *foot:* (Msb:) سلامى is also said to signify *any small hollow bone:* and *any bone of a human being:* and ISh says that in every horse are six سلاميات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سلامى is applied to *each of the pasternbones* and to the *coffin-bone;* these three corresponding to the phalanges of a human being: see فَصٌّ]: (TA:) it is not allowable to write سلامى otherwise than with what is termed the short alif. (MF, TA.) سُلَامَى, (M, K,) like سُكَارَى, (K, TA, [in the CK like سَكْرَى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also The [*south,* or *southerly, wind called*] جَنُوب. (M, K.)

سَلَامَانٌ *A kind of tree,* (S, M, K,) *growing in soft,* or *plain, tracts:* (M:) AZ says, it is *like the* أَلَآء, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذُرَة), *except that it is smaller than the* الآء; *tooth-sticks* (مَسَاوِيك) *are made from it; and its produce is like that of the* الآء; *and it grows in the sands and the deserts:* (TA in art. الأ:) n. un. with ة. (M.)

نَمْلُ سُلَيْمَانُ *Red ants* [lit. *the ants of Solomon*]. (TA voce أَحْوَى, in art. حو.)

سُلَّمٌ *A ladder,* or *a series of stairs* or *steps,* syn. مِرْقَاةٌ, (M, K,) and دَرَجَةٌ, (M,) or مِعْرَاجٌ, (Msb,) *upon which one ascends;* (S, Mgh;) either *of wood* or *of clay* [*&c.*]: (Mgh:) said by Zj to be so called because it delivers thee (يُسَلِّمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَة) by means of it: (Er-Rághib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هِىَ السُّلَّمُ and هُوَ السُّلَّمُ; (Mgh;) [and F says,] it is sometimes made masc.: (K:) pl. سَلَالِيمُ (S, Mgh, K) and سَلَالِمُ, (K,) [which latter is the original, for] the ى in سَلَالِيمُ is added by poetic license. (M, TA.) [Hence,] السُّلَّمُ *Certain stars, below* [*those called*] العَانَة, *on the right of them;* (K;) as being likened to the سُلَّمٌ [above-mentioned]. (TA.) ___ And The غَرْز [or *stirrup of the camel's saddle*] (S, K) is sometimes thus called [as being a means of mounting]. (S.) ___ And *A means to a thing;* (K, TA;) because it leads to another thing like as does the سُلَّمٌ upon which one ascends. (TA.) ___ And السُّلَّمُ is the name of *The horse of Zebbán* (in the CK *Zeiyán*) *Ibn-Seiyár.* (K.)

سَالِمٌ : see سَلِيمٌ; and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce شَاجِبٌ.] ___ [Hence,] كَلِمَةٌ سَالِمَةُ العَيْنَيْنِ *A good word* or *expression* or *sentence.* (TA.) The saying of J [in the S], (K,) in which he has followed his maternal uncle El-Fárábee, (TA,) that it signifies The *portion of skin between the eye and the nose,* is a mistake; (IB, K;) and his citation, as an authority, of the verse of 'AbdAllah Ibn-'Omar (K) in which he says,

* وَجِلْدَةُ بَيْنَ العَيْنِ وَالأَنْفِ سَالِمُ *

(TA,) is futile: (K:) for, as IB says, Sálim was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

أَسْلَمُ [*More,* and *most, safe* or *secure* or *free from evils of any kind*]. You say, هٰذَا أَسْلَمُ مِنْ هٰذَا [*This is more safe* &c. *than this*]: and هٰذَا الأَسْلَمُ [*This is the most safe* &c.]; and هٰذِهِ السُّلْمَى. (Ham p. 214.) And الاسلم [app. الأَسْلَمُ] signifies, like الطفى [i. e. الطُّفْىُ]; *The leaves* (خُوص) *of the* دوم [or

Theban palm]. (Ibn-Beytár, app. from AHn, cited by De Sacy in his Chrest. Arabe, 2nd ed., iii. 480.)

الإِسْلَامُ [inf. n. of 4, q. v. ___ It is the general term for *The religion of Mohammad:* differing from الإِيمَانُ, as shown above: see 4. ___ And hence, for أَهْلُ الإِسْلَامِ, or the like,] *The Muslims, collectively.* (M in art. بيض, &c.)

إِسْلَامِىٌّ [*Of,* or *relating to,* الأَسْلَام as meaning *the religion of Mohammad.* ___ And particularly] *A poet of the class next after the* مُخَضْرَمُون *and next before the* مُوَلَّدُون. (Mz 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdak, El-Akhtal, and Dhu-rRummeh, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi suprà, and Ibn-Khillikán in art. جَرِير.) ___ لَفْظٌ إِسْلَامِىٌّ *A word,* or *phrase, introduced,* or *used in a new sense, on the occasion of the promulgation and establishment of the religion of* الإِسْلَام, by means of the Kur-án &c. (Mz 20th نوع.)

الأُسَيْلِمُ [*The vena salvatella;*] *a certain vein* (S, M, K) *in the hand,* (M,) *between the little finger and the finger next to this:* (S, K:) it occurs only [thus] in the dim. form. (M.)

مُسْلِمٌ act. part. n. of 4 [q. v.]. (Msb.) وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ, in the Kur ii. 122, means *And make both of us self-resigned,* or *submissive, to Thee:* (Bd, Jel:) or, *sincere in religion,* or *without hypocrisy, towards Thee;* syn. مُخْلِصَيْنِ: (M, Bd:) and therefore مسلمين is made trans. by means of ل. (M.) ___ [It commonly means *One who holds,* or *professes, the religion of* الإِسْلَام.] And one says, كَأَنَّ كَافِرًا ثُمَّ هُوَ اليومَ مُسْلِمَةٌ [*He was an unbeliever: then, to day,* he has become *a Muslim*]. (M.)

مَسْلَمَةٌ : see what next precedes.

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المُسَلَّم is said to be used in the sense of المُسْتَلَم in the saying of El-'Ajjáj,

* بَيْنَ الصَّفَا وَالكَعْبَةِ المُسْتَلِمِ *

[*Between Es-Safà and the Kaabeh* of *which* the Black Stone *is touched with the hand,* or *kissed:* see 8]. (M.)

مَسْلُومٌ : see سَلِيمٌ. ___ ___ Also A hide, or skin, *tanned with* [قَرَظ, or *leaves of*] *the* سَلَم. (S, M.)

أَرْضٌ مَسْلُومَآءُ *A land abounding with the trees called* سَلَم. (M, K.) ___ Suh says, on the authority of AHn, that مَسْلُومَآءُ is a name for *A collection of* سَلَم; like مَشْيُوخَآءُ applied to many elders, or men advanced in age. (TA.)

المُسْتَلَم : see مُسْتَلَمُ القَدَمَيْنِ ___. المُسَلَّم means A man *soft,* or *tender, in the feet.* (TA.)

سلهب

Q. 4 اسْلَهَبَّ, said of a horse running, *He stretched himself forth;* or *extended,* or *elongated, himself:* (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]) or *he pressed onward with a penetrative energy* or *force,* or *with sharpness of spirit.* (TA.) Some hold that the ه in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سَلْهَبٌ, sometimes pronounced with ص, (S, TA,) *Long,* or *tall;* (K, TA;) as an epithet of general application: (TA:) or a *tall* man: pl. سَلَاهِبَةٌ. (K.) ___ Applied to a horse, *Long-bodied:* (S:) or, so applied, *large,* (K, TA,) *and long,* or *tall,* (TA,) *and long in the bones;* as also سَلْهَبَةٌ, (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, *that presses onward with a penetrative energy* or *force,* or *with sharpness of spirit:* (TA:) or, so applied, *large and long* or *tall:* and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (رِيحٌ). (A.) ___ The fem. سَلْهَبَةٌ signifies *Corpulent,* or *large in body;* (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies *tall* or *beautiful.* (JK.) ___ And سَلْهَبٌ is the name of *A certain dog.* (K, * TA.)

سَلْهَبَةٌ : see سَلْهَبٌ, in two places.

سِلْهَابٌ : see what follows.

سِلْهَابَةٌ and سِلْهَابٌ, each as a fem. epithet, (K, TA,) and each with kesr [to the س], (TA,) [but each in the CK is with fet-h,] *Bold, daring, brave,* or *courageous.* (K.)

سلو

1 **سَلَا عَنْهُ** , (S, M, Msb, K,) first pers. سَلَوْتُ, (S, Msb,) aor. يَسْلُو, (Msb, K,) and يَسْلَا also, [or يَسْلَى,] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) and سَلَاهُ, (M, K,) aor. يَسْلُوهُ; (K;) and سَلِيَ عَنْهُ, first pers. سَلِيتُ, (S, Msb,) aor. يَسْلَى; (Msb;) or سَلِيَهُ, (M, K,) aor. يَسْلَاهُ; (K;) and سَلَاهُ, first pers. سَلَيْتُهُ, aor. يَسْلِيهِ; (TA in art. سلى, on the authority of Esh-Shereeshee;) inf. n. سُلُوٌّ, (S, M, Msb, K,) of the first, (S, Msb, TA,) and سَلْوٌ, (M, K,) [app. of the second,] and سُلْوَانٌ, (M, MA, K,) of the first, as also سَلْوَةٌ, (MA,) or this last is a simple subst., (M, * Msb, K,) and سُلِّيٌّ, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and سَلِيٌّ [with kesr substituted for damm because of the kesr of the medial radical]; (M, TA;) *He was*, or *became*, *forgetful*, *unmindful*, or *neglectful*, (M, K, TA,) or *diverted from the remembrance*, (TA,) *of him*, or *it:* (M, K, TA:) *he endured with patience the loss*, or *want*, *of him*, or *it:* (Msb:) *he was*, or *became*, *content*, or *happy*, *without him*, or *it:* (PS:) [or *he experienced comfort*, or *consolation*, *for the loss*, or *want*, *of him*, or *it:*] accord to AZ, السُّلُوُّ [or rather سُلُوُّ الإِلْفِ عَنِ الأَلَفِ] signifies *the familiar's being content*, or *happy*, *without the familiar:* (Msb:) or السُّلُوُّ [or السُّلُوُّ عَنْ شَيْءٍ] signifies *the being content*, or *happy*, *without a thing*. (Ham p. 403.) One says also, سَلَا عَنِ الحُبِّ, meaning *He was* or *became*, *free from love*, or *affection*. (MA.) [And سَلَا عَنِ الهَمِّ *He was*, or *became*, *free from anxiety*. See also 5.] ___ Also مَا سَلِيتُ أَنْ أَقُولَ ذَاكَ, meaning *I did not forget*, *but neglected*, *to say that:* and one does not say سَلِيتُ أَنْ أَقُولَهُ except as meaning مَا سَلِيتُ أَنْ أَقُولَهُ. (AZ, TA.)

2 **سَلَّاهُ عَنْهُ** , (M, TA, *) inf. n. تَسْلِيَةٌ; (TA;) and اِسْلَاهُ عَنْهُ; (M, K;) *He*, or *it*, *made him*, or *rendered him*, *forgetful*, *unmindful*, or *neglectful*, (M, K, TA,) or *made him to be diverted from the remembrance*, (TA,) *of him*, or *it:* (M, K, TA:) [*made him to endure with patience the loss*,

or *want, of him,* or *it: made him to be content,* or *happy, without him,* or *it:* or *comforted him,* or *consoled him, for the loss,* or *want, of him* or *it:* see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by عَنْ. (M, TA.) And one says also, سَلَّانِى مِنْ هَمِّى, inf.n. as above; and أَسْلَانِى ; meaning [*He freed me from my anxiety;* or] *he removed from me my anxiety.* (S.) And سلّاه [alone] *He,* or *it,* [*made him to be content,* or *happy; comforted,* or *consoled, him;* or] *freed him from grief* [or *anxiety*]. (MA.)

4 **أَسْلَوَ** see 2, in two places. Also اسلى القَوْمُ *The people,* or *party, were,* or *became, secure,* or *safe, from the beast of prey.* (K.)

5 **تسلّى عَنْهُ** quasi-pass. of سَلَّاهُ عَنْهُ (M) or of أَسْلَاهُ عَنْهُ (M, K) [and therefore signifying *He was made,* or *rendered, forgetful, unmindful,* or *neglectful,* or *was made to be diverted from the remembrance, of him,* or *it: was made to endure with patience the loss,* or *want, of him,* or *it: was made to be content,* or *happy, without him,* or *it:* or *was comforted,* or *consoled, for the loss,* or *want, of him,* or *it*]: or تسلّى signifies تَكَلَّفَ السُّلْوَانَ [*he affected the being forgetful,* &c., of a person, or thing]: (Ham p. 403:) [*he made himself content,* or *happy: comforted,* or *consoled, himself: diverted,* or *amused, himself:* and, like سَلَا, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] *he became free from,* or *he relinquished, anxiety.* (MA.) See also what next follows.

7 **انسلى عَنْهُ الهَمُّ** *Anxiety became removed,* or *cleared away, from him;* as also تسلّى . (S.)

8 **إِسْتَلَوَ** see art. سلى.

سَلًا or سَلًى: see art. سلى.

سَلْوَةٌ, (M, Msb, K,) as also سُلْوَةٌ, (M, K,) a subst. from سَلَا عَنْهُ (M, Msb, K) [as such signifying *A state of forgetfulness, unmindfulness,* or *neglectfulness,* or *of diversion from remembrance,* of a person or thing: *patient endurance of a loss* or *want: content,* or *happiness, in a case of privation:* or *comfort,* or *consolation, for a loss* or *want:* accord. to the MA, the former is an inf. n.]. One says, سَقَيْتَنِى مِنْكَ سَلْوَةً and سُلْوَانًا *Thou hast made me content,* or *happy,* [or *hast infused into me content,* or *happiness,*] *without thee* [or *in thine absence*]. (As, S.) And هُوَ فِى سَلْوَةٍ مِنَ العَيْشِ *He is in a state of life ample in its means* or *circumstances, unstraitened,* or *plentiful, and pleasant.* (AZ, S.)

سُلْوَةٌ: see the next preceding paragraph.

سَلْوَى [accord. to those who make the alif to be a sign of the fem. gender] or سَلْوًى [accord. to those who make that letter to be one of quasicoordination] *A certain bird,* (S, M, Msb, K,) [in the present day applied to the *quail,*] *i. q.* سُمَانَى [which is also applied in the present day to the quail], (Ksh and Bd and Jel in ii. 54,) [or] *white* [?], *resembling the* سُمَانَى, (M,) or *like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the* سُمَانَى, *quick in motion:* accord. to Akh, the word is used as sing. and pl.: (Msb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as دِفْلَى is [said to be] applied to one and to the pl. number: (S:) or the n. un. is سَلْوَاةٌ; (M, K;) of which Lth cites as an ex. this saying, [in which بِلَّلَهُ should be بِلَّلَهَا,]

* كَمَا ٱنْتَفَضَ السَّلْوَاةُ بِلَّلَهُ القَطْرُ *

[*Like as shakes the selwáh which the rain has much wetted*]. (TA.) Also *Honey;* (S, M, K;)

and so سُلْوَانَةٌ , with damm: (K:) the former is used in this sense by a poet, (S, M,) namely, Khálid Ibn-Zuheyr; and Zj says that Khálid has made a mistake, the word سلوى signifying only a certain bird; but, accord. to AAF, (M,) ___ السَّلْوَى signifies [also] *Whatever renders thee forgetful,* or *content,* or *happy, in a case of privation;* (كُلُّ مَا سَلَّاكَ, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

سُلْوَانٌ *A water which is drunk and which*

renders one forgetful, or *content,* or *happy, in a case of privation;* or *comforts,* or *consoles, for a loss* or *want:* (Lh, M, K:) or *a thing that is given to drink to the passionate lover in order that he may be forgetful,* or *content,* or *happy, without the woman:* (Lh, M:) or *it consists in one's taking some of the dust,* or *earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover,* (M, K, *) *whereupon his love dies:* (K:) or *rain-water poured upon a certain bead* (خَرَزَةٌ) *called* سُلْوَانَةٌ , *of which they used to say that when the passionate lover drank this water he became forgetful,* or *content,* or *happy, in his privation:* (S:) or *a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy;* (S, K;) *called by the physicians* مُفَرِّحٌ: (S:) or *a certain bead* (خَرَزَةٌ) *for captivating,* or *fascinating,* also called سُلْوَانَةٌ , (Lh, M, K,) and سَلْوَانَةٌ , (Sgh, K,) *with which women captivate,* or *fascinate, men, restraining them from other women:* (Lh, M:) or سُلْوَانَةٌ signifies [or, accord. to the K, signifies also] *a certain bead* (خَرَزَةٌ, M, K,) *transparent,* (M,) *which, when one has buried it in the sand and then scraped the*

sand up from over it, is seen to be black, and is given [*in water*] *to drink to a man, and renders him forgetful,* or *content,* or *happy, in a case of privation:* (M, K: *) or *a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful,* or *content,* or *happy, in a case of privation:* (M:) Ru-beh says,

* لَوْ أَشْرَبُ السُّلْوَانَ مَا سَلِيتُ *
* مَابِي غِنًى عَنْكَ وَإِنْ غَنِيتُ *

(S, M, *) and Nuseyr Ibn-Abee-Nuseyr, in answer to a question of As respecting the meaning of السلوان, said that it is *a bead* (خَرَزَةٌ) *which is bruised,* or *pulverized,* [*and upon which water is then poured,*] *the water of which occasions in the drinker thereof forgetfulness,* or *content,* or *happiness, in a case of privation:* but As disallowed this, and said that it is an inf. n. of سَلْوُت, and that the meaning is لَوْ أَشْرَبُ السُّلُوَّ [i. e. *Were I made to drink forgetfulness,* &c., *I should not become forgetful,* &c.: *there is not in me freedom from want of thee, though I be free from want* of others]. (TA.) See also سَلْوَةٌ.

سَلْوَانَةٌ : see the next preceding paragraph.

سُلْوَانَةٌ : see سَلْوَى : ___ and see also سُلْوَانٌ, in three places.

سُلًّى , [said to be] like رُبًّى, [but it may be سُلَّى, as there is no apparent cause for its being imperfectly decl.,] *A quality that renders forgetful of the objects of love* or *affection,* or *that renders content,* or *happy, without them.* (TA in art. سلى.)

سَالٍ [act. part. n. of 1: as such often signifying] *Having his heart free from love,* or *affection.* (Har p.

41.)

مُسْلَاةٌ [a noun of the class of مُبْخَلَةٌ and مَجْبَنَةٌ &c., originally مَسْلَوَةٌ]. One says, فِيهِ مَسْلَاةٌ عَنِ الكُرَبِ [*In him is a cause of forgetfulness of,* or *freedom from, anxieties*]: like مُعْلَاةٌ [in form]. (TA.)

المُسَلِّى *The third* [*in arriving at the goal*] *of the ten horses that are started together for a race:* so called because he renders his owner content, or happy (يُسَلِّيهِ). (Ham p. 46.)

مُتَسَلًّى [a noun of place from 5]. One says, مَا عَنْهُ مُتَسَلًّى [*There is not any place in which one may be rendered forgetful,* &c., *of him,* or *it;* or *in which one may be rendered content,* or *happy, without him,* or *it*]. (TA.)

سلى

1 **سَلِيَتْ** , (M, K,) aor. ـَـ , (K,) inf. n. سَلًى, said of a ewe, or she-goat, [and of a she-camel,] *Her secundine* (سَلَاهَا) *became disrupted* [*in her belly*]. (M, K.) سَلَاهَا, inf. n. سَلْىٌ; (M;) or سَلَّاهَا , inf. n. تَسْلِيَةٌ; (S, K;) *He pulled out* or *off,* or *removed from its place, her secundine* (سَلَاهَا), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And سَلَيْتُ النَّاقَةَ *I drew* [*forth*] *the she-camel's secundine* (سَلَاهَا) *after the bringing forth without letting it fall* (بَعْدَ الرَّحِمِ or الرَّحْمِ). (Lh, M.) سَلِيَتُهُ a dial. var. of سَلْوَتُهُ, mentioned by Esh-Shereeshee. (TA.) See 1 in art. سلو, first sentence.

2 **سَلَّى** see the preceding paragraph.

8 **اسْتَلَتْ** *She* (a camel, TA, [or a ewe or goat,]) *cast forth her secundine* (سَلَاهَا). (K, TA.) ___ *She* (a ewe, or goat,) *became fat.* (K in art. سلو, and TA in the present art.) استلت سمنًا [i. e. سَمْنًا] *She collected* سمن [or *clarified butter*]. (TA. [See also 8 in art. سلأ.])

سَلًى or سَلًا [thus differently written, the former the more correct, unless the word be derived from السَّلْوَةُ, as it is said to be in the Ham p. 656, but this is improbable,] The *secundine;* i. e. the *skin,* [or *membrane,*] (M, K,) or *thin skin,* (S,) *in which is the fœtus,* or *young,* [*in the womb,*] (S, M, Msb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed مَشِيمَةٌ: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. أَسْلَآءٌ. (M, Msb, K.) [Hence,] one says, انْقَطَعَ السَّلَى فِى البَطْنِ [*The secundine became disrupted in the belly*]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an

affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السِّكِّينُ العَظْمَ [The knife reached to the bone]. (S, K.) And هُوَ آكِلُ الأَسْلَآءِ [*He is the eater of secundines*]; meaning he is low, base, vile, or sordid. (TA.) And وَقَعَ القَوْمُ فِى سَلَى جَمَلٍ [*The people,* or *party, fell into* the like of *the secundine of a hecamel*]; meaning they fell into a difficult affair or case; (S, K *) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سلى. (S, Meyd.)

سَلْيَآءُ A ewe, or she-goat, (S, K,) and a she-camel, (S,) *whose secundine* (سَلَاهَا) *has become disrupted* [*in her belly*]. (S, K.) ___ And A ewe, or she-goat, [or she-camel,] *whose secundine* (سَلَاهَا) *has been pulled out* or *off,* or *removed from its place.* (TA.)

سُلَّى , [or سُلًّى,] mentioned in this art. in the TA: see art. سلو.

سم

1 سَمَّهُ, (S, Msb, K,) aor. ـُ, inf. n. سَمٌّ, (Msb,) *He put poison into it;* [*poisoned it; infected it with poison;*] namely, food. (S, Msb, K.) And *He gave him to drink poison.* (S, K.) And سَمَّتْهُ الهَامَّةُ *The* هامّة [or *venomous reptile* or *the like*] *smote him with its poison.* (M.) ___ [Hence, perhaps, *He suggested it,* إِلَيْهِ *to him:* a signification mentioned by Freytag, but without any indication of the authority.] ___ [And, app., *It perforated it; transpierced it;* or *pierced,* or *passed, through it:* for it is said that] مَسَمٌّ may be an inf. n. of the verb [signifying نَفَذَ], and may also signify a place of نُفُوذ. (Msb.) ___ And, (K,) aor. ـُ, (S, TA,) inf. n. سَمٌّ, (TA,) *He probed it;* namely a case, or an affair; *and examined,* or *endeavoured to learn, its depth.* (S, K, TA.) ___ Also, inf. n. سَمٌّ *i. q.* شَدَّهُ [*He made it firm, fast,* or *strong;* &c.]: (M:) [or this may be a mistranscription for سَدَّهُ; for] you say, سَمَمْتُ القَارُورَةَ وَنَحْوَهَا, (S, K, *) inf. n. as above, (TA,) meaning سَدَدْتُ [i. e. *I closed, stopped,* or *stopped up, the flask,* or *bottle, and the like*]. (S, K. *) ___ Also, (M, K,) aor. ـُ, inf. n. سَمٌّ, (TA,) *i. q.* أَصْلَحَهُ [*He rectified it;* or *put it into a good, sound, right,* or *proper, state;* &c.]; namely, a thing. (M, K.) And سَمَّ بَيْنَ القَوْمِ, (S, M,) or سَمَّ بَيْنَهُمَا, (K,) aor. ـُ, [for the verb is trans., الأَمْرَ being understood, or بَيْنَ meaning ذَاتَ البَيْنِ,] (M,) inf. n. سَمٌّ, (S, M,) *i. q.* أَصْلَحَ [*He rectified,* or *reformed,* or *amended, the circumstances subsisting between the people,* or *between them two;* or *he effected a rectification of affairs,* or *an agreement, a harmony,* or *a reconciliation, between the people,* or *between them two*]. (S. M, K.) ___ And سَمَّ الوَدَعَ *He strung the* وَدَع [or *cowries*]; which, when strung, are termed سُمَّةٌ and سُمٌّ (M.) ___ سَمَّهُ, inf. n. سَمٌّ, signifies also *He appropriated it to a particular, peculiar,* or *special, object.* (M.) You say, سَمَّ النِّعْمَةَ *He so appropriated the benefit,* or *bounty.* (K.) And سَمَّتِ النِّعْمَةُ *The benefit,* or

bounty, was, or *became, particular, peculiar,* or *special, as to its object:* (S, K:) the verb being intrans. as well as trans. (K.) El-'Ajjáj says,

* هُوَ الّذى أَنْعَمَ نُعْمَى عَمَّتْ *
* عَلَى الّذِينَ أَسْلَمُوا وسَمَّتْ *

(S,) or the latter hemistich is

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* عَلَى البِلَادِ رَبُّنَا وَسَمَّتْ *

(M,) [*He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims,* or *upon the countries,* namely, *our Lord*]: he means that it has reached all. (S.) ___ [And *i. q.* قَصَدَهُ:] you say, سَمَّكَ سَمَمْتُ, i. e. قَصَدْتُ قَصْدَكَ [which means *I tended, repaired, betook myself,* or *directed my course, towards thee;* or *I have tended,* &c.: and also *I pursued,* or *have pursued, thy way,* or *course, doing like thee*]. (S.) [سُمَّ *It was smitten by the wind called* سَمُومٌ; applied to a plant; and in like manner to a man: see its part. n., مَسْمُومٌ. And] سُمَّ يَوْمُنَا, with damm [to the س], *Our day was,* or *became, attended with the wind called* سَمُومٌ. (S, K.)

2 **تَسْمِيمٌ** signifies The *making loops to the* [*girth called*] وَضِينٌ. (TA.) [You say, سَمَّمَ الوَضِينَ *He made loops to the* وَضِينٌ: see the pass. part. n., below. And also *He adorned the* وَضِينٌ *with* سَمُومٌ, i. e. *strung cowries:* see, again, the pass. part. n.]

R. Q. 1 سَمْسَمَ *He* (a man) *walked,* or *went along, gently.* (IAar, TA.) And *He* (a fox) *ran;* [or *ran in a certain manner;*] inf. n. سَمْسَمَةٌ: (TK:) the latter signifies the *running,* (K,) or *a sort of running,* (M,) of the fox. (M, K.)

سَمٌّ *Poison,* or *vemom;* (PS, TK;) or *deadly poison* or *venom;* (KL;) or the *poison,* or *venom, of the serpent;* (MA;) *a certain deadly thing,* (S, M, Msb, K,) *well known;* (K;) as also سُمٌّ, (S, M, Msb, K,) which is of the dial. of the people of El-'Áliyeh, (Yoo, Msb, TA,) and is said to be the most chaste; (MF, TA;) and سِمٌّ, (Msb, K,) which is [said to be] of the dial. of Temeem, (Msb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Msb:) pl. سِمَامٌ (S, M, Msb, K) and سُمُومٌ: (S, Msb, K:) and سَمْسَمٌ signifies the same, in the sing. sense. (ISk, K, TA.) [In some copies of the K, by a mistranscription (والسِّمّ or والسُّمّ for والسَّمُّ or سَمٌّ) والسُّمُّ or سُمٌّ is made to be syn. with سَمْسَمٌ as signifying a fox. That the right reading is that which I have followed is shown in the TA by an ex., in which سَمْسَمَ is spoken of as drunk.] ___ [Hence,] سَمُّ الفَأْرِ *Arsenic;* [in like manner called by us *ratsbane;*] syn. الشَّكُّ, (K, TA,) i. e. الرَّهَجُ [which is a modern word for arsenic]. (TA.) [Also applied in the present day to *The hyoscyamus muticus* of Linn. (Delile's Floræ Aegypt. Illustr., in the Descr. de l'Égypte, no. 242.)] ___ And سَمُّ الحِمَارِ *The* [*tree called*] دِفْلَى [q. v.]. (K.) ___ And سَمُّ السَّمَكِ *The tree called* ماهِيزَهْرَه [or ماهِى زَهْرَه], (K,) which latter appellation is Pers., meaning the same, [i. e. fish-poison,] (TA,) *and also known by the name of* البُوصِيرُ: *it is beneficial for pains of the joints, and pain of the hip and the back, and the* نِقْرِس [i. e. *gout,* or specially *gout in the foot* or *feet*]; *but the only part of its tree that is beneficial is its* لِحَآء [or *bark*]: (K, TA:) *when somewhat thereof,* (K, * TA,) *kneaded mith leaven,* (TA,) *is put into a pool of water, it intoxicates the fish thereof,* (K, TA,) *so that they float upon the surface of the water:* (TA:) *and its leaves burn in lamps in lieu of wicks,* (K, TA,) *by reason of their oleaginous property.* (TA.) ___ سَمُّ أَبْرَصَ: see سَامٌّ.

Also, and سُمٌّ , (S, M, Msb, K,) and سَمٌّ , (Msb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] *A perforation, bore,* or *hole,* (S, M, Msb, K,) of anything; (M;) or *such as is narrow;* (TA;) for instance, (S, TA,) [the *eye*] of a needle; (S, Msb, TA;) as in the Kur vii. 38; [see جُمَّلٌ;] and the *hole* of the nose, and of the ear: (TA:) pl. سُمُومٌ, (M,) or سَمَامٌ, (Msb,) or both. (S, K.) The سُمُومٌ and سَمَامٌ of a human being are His *mouth and* his *nostril and* his *ear,* (S,) or his *mouth and* his *nostrils and* his *ears;* (K;) and the sing. is سَمٌّ and سُمٌّ : (S:) or the سُمُومٌ of a human being, and of a horse or the like, are the *clefts* (مَشَاقّ) of *the skin* thereof. (M.) And the سُمُومٌ of the horse are The *thin portions of the hard bone,* [*extending*] *from the two sides of the nasal bone to the channels of the tears:* sing. سَمٌّ: (M:) or, as some say, (M,) the سَمَّانٌ, (S, M,) or the سَمّ, (K, [but this seems evidently to be a mistake for the dual,]) means *two veins in the nose* (أَنْف, M, or خَيْشُومٌ, S, K, [which latter often means the same as the former,]) of the horse: (S, M, K:) accord. to Lth, سُمُومٌ, as pl. of سَمٌّ, signifies the *channels of the tears* of the horse: AO says that in the face of the horse are سُمُومٌ; and the bareness of his سُمُومٌ is approved, and is regarded as indicative of generous breed. (TA.) By the سُمُومٌ of the horse are also meant *Any bone* [or rather *bones*] *in which is marrow.* (TA.) And the سُمُومٌ of a sword are *Notches* therein, whether new or old. (TA.) ___ أَصَابَ سَمَّ حَاجَتِهِ [is app. from سَمٌّ as signifying the eye of a needle, or the like, and] means *He hit,* or *attained, the object of his aim* or *pursuit:* (M, K:) and in like manner, هُوَ بَصِيرٌ بِسَمِّ حَاجَتِهِ [*He is knowing,* or *skilful, in respect of the object of his aim* or *pursuit*]. (M.) ___ [And hence, perhaps, though another derivation is asserted in what follows,] one says also, مَالَهُ سَمٌّ وَلَا حَمٌّ غَيْرُكَ and سُمٌّ وَلَا حُمٌّ, (S, M,) meaning *He has no object in his mind except thee;* syn. هَمٌّ: (M:) and in like manner, مَالَهُ سَمٌّ وَلَا حَمٌّ and سُمٌّ وَلَا حُمٌّ [alone]: or, accord. to Fr, it means *he has not any who hopes for him:* this is from [سَمَّكَ سَمْمَتُ and] حَمَّكَ حَمْمَتُ and هَمَّكَ هَمْمَتُ meaning سَمٌّ; قَصْدَكَ قَصْدَتُ and حَمٌّ being the inf. ns., and سُمٌّ and حُمٌّ the simple substs.; and the meaning is, *he has not any who seeks after him;* i. e. *he has no good in him for which he is to be sought after:* (Meyd:) or it means *he has neither little nor much.* (K and TA in art. سَمٌّ ___.) حم also

signifies The *loop* (عروة) of the [girth called] وضين: pl. سموم. (TA. [See مسمم.]) ___ And *Anything like* ودع [or *cowries*] *brought forth from the sea,* (S, K, TA,) *and strung for ornament.* (TA.) And also, (TA,) or سم and سمة, (M,) *Strung* ودع [or *cowries*]: (M, TA:) pl. سموم. (TA.)

سم : see the next preceding paragraph, in seven places.

سم : see سم, in two places.

سمة The *meatus of the vagina* of a woman; (As, TA;) as also سمام, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from سمام as signifying the eyes (ثقب) of the needle [or of needles]: or the *rima* of a woman, *with the parts that are next to it of the haunch and of the borders of the vulva,* i. e. *of the labia majora.* (TA.) ___ See also سمة. Also السمة, (AA, TA,) or سمة القلب, (TA,) *The heart,* or *cerebrum, of the palm-tree:* pl. سمم [app. سمم, or سمم]. (TA.)

سمة : see سم, last sentence. Also *A mat,* (AHn, M,) or *a* سفرة [q. v.], (K,) or *a thing like a wide* سفرة, (T, TA,) *made,* (AHn, M,) [i. e.] *woven,* (T, TA,) *of* خوص [or *leaves*] (AHn, T, M, K) *of the* غضف [a tree resembling a dwarfpalm-tree]: (AHn, M:) *it is spread beneath the palm-tree* (T, K, TA) *when the dates are cut off,* (T, TA,) *and upon it fall what become scattered* (T, K, TA) *of the dates:* (T, TA:) pl. سمام, (AHn, M, TA,) or سمم, (K,) or, as in the T, سموم. (TA.) See also سام, latter part, in two places.

سمة The است [here app. meaning *anus*]; as also سمة [q. v.]. (K.)

سمام *A sort of bird,* (T, S, M,) *less than the species called* قطا, *in make,* (T, TA,) *like the* سمانى [or *quail*]: (M, TA:) [accord. to explanations of سمامة in the MA, *mountain-swallows:* or, accord. to the same and Meyd, *birds like swallows:* accord. to Dmr, as stated by Golius, *i. q.* طير ابابيل: but this is app. said in relation to an assertion of 'Áïsheh, mentioned in art. ابل in the Msb, that the birds termed أبابيل in the Kur cv. 3 were most like to swallows:]

the word is a pl., (S,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with ة , (S, M,) pl. سَمَائِمُ: (Meyd:) see سَمَاسِمُ. ___ And hence, as being likened thereto, *A banner, an ensign,* or *a standard;* syn. لِوَآءٌ: (M:) or so سَمَامَةٌ . (K.) ___ And [hence, also, perhaps, without ة, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] *A swift she-camel:* (S, IB, TA:) [pl. سَمَائِمُ, mentioned by Freytag, from Reiske, as signifying *swift she-camels.*] ___ Also, and سَمْسَامٌ and سَمَاسِمُ and سَمْسَمَانٌ and سَمْسَمَانِىٌّ , applied to anything, [of men and of beasts &c.,] *Light, active,* or *agile, and slender, and swift;* (M, K;)

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and so سَمْسَمَةٌ : (M: [thus there written; not سَمَامَةٌ nor سَمْسَامَةٌ, though both of these are app. correct:]) or سَمْسَامٌ and سَمْسَمَانِىٌّ , applied to a man, signify *light,* or *active,* or *agile, and swift,* or *quick;* (S;) and سَمْسَمٌ so applied, and سَمْسَمَةٌ and سَمَامَةٌ , applied to a woman, signify *light,* or *active,* or *agile, and slender:* (TA:) or سَمْسَمٌ , applied to a man, signifies [simply] *light,* or *active,* or *agile.* (K.)

سَمَامٌ a pl. of سَمٌّ or سُمٌّ: (S, M, Msb, K:) ___ and also used as a sing.: see سَمَّةٌ. ___ [In one place, in the CK, erroneously put for سَمْسَامٌ as syn. with سَمْسَمٌ, q. v.]

سَمُومٌ , of the fem. gender, (S,) *A hot wind,* (S, M, Msb, K,) or, as some say, *a cold wind,* (M, [perhaps a mistake occasioned by a misunderstanding of the phrase سَمُومٌ بَارِدٌ, expl. below,]) *in the night* or *in the day,* (M,) or generally (K) *in the day,* (Msb, K,) but authorities differ respecting it, as has been shown voce حَرُورٌ; (Msb;) accord. to AO, it is *in the day,* and *sometimes in the night;* and the حَرُورٌ is in the night, and sometimes in the day: (S:) but some say that the former is *in the night,* and the latter in the day: (Ibn-Es-Seed in the Fark, TA:) [in the present day it is commonly applied to *a violent and intensely-hot wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-*

east or *south-south-east, gradually darkening the air to a deep purple hue, whether* or *not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes:*] the word is used as a subst. [i. e. alone], and also as an epithet [qualifying the subst. رِيحٌ]: (M:) pl. سَمَائِمُ. (S, M, K.) One says also سَمُومٌ بَارِدٌ, meaning *A* سَمُومٌ *that is constant, continual, permanent, settled,* or *incessant.* (S and L in art. برد.) [See also بَارِحٌ.]

سَمَامَةٌ : see سَمَامٌ, in three places: and see سَمْسَمٌ. Also *A certain feather,* (دَائِرَةٌ, M, K, TA,) *which is approved* (K, TA) *by the Arabs,* (TA,) *in the neck of the horse,* (K,) *in the middle of the neck of the horse,* (M,) or *in the side of his neck.* (TA.) And The شَخْصٌ [or *corporeal form* or *figure,* or *person,*] (M, K,) of a man: (K:) or, as some say, (M, but accord. to the K and) the *aspect;* (M, K;) as in the saying, هُوَ بَهِىُّ السَّمَامَةِ [*He is beautiful,* or *pleasing, in aspect*]. (TA.) ___ And *A portion standing up of ruined dwellings.* (K.)

سَمَّاسٌ *A seller* of سَمْسَمٌ [q. v.]; like لَأَّلٌ signifying a seller of لُؤْلُؤٌ. (IKh, TA.)

سَمَّانٌ *A certain plant.* (K.) [See سَمَّانٌ in art. سمن.]

سَمَّانٌ The *decorations,* or *embellishments,* (تَزَاوِيقُ,) *of a ceiling:* so says IAar; and in like manner, Lh; and he says, I have not heard a sing. of it. (TA.) [See also سَمَّانٌ, in art. سمن.]

سَمْسَمٌ : see سَمٌّ, first sentence. It is also an epithet, of which only the fem., with ة, is mentioned: see سَمَامٌ. ___ [Hence,] سَمْسَمٌ and سَمْسَامٌ , (M,) or السَّمْسَمُ and السَّمْسَامُ , (K, TA,) [the latter erroneously written in the CK السِّمَام,]) *The wolf;* (M, K;) because of his lightness, or activity, or agility: (M:) or السَّمْسَمُ signifies *the wolf that is small in the body.*

(M, K.) ___ And السَّمْسَمُ *The fox;* (S, M, K;) as also سَمْسَمٌ [without ال], (M,) and السُّمَاسِمُ . (K.)

سِمْسِمٌ ; and its fem., with ة: see سِمَامٌ, last sentence, in three places. Also, the former, and سَمْسَمٌ , or the latter is a mistake, [ascribed in the K to J,] *Red ants:* n. un. with ة: (K:) or سَمْسَمَةٌ (M) and سَمْسَمَةٌ (S, M) signify *a certain insect,* (M,) *a red ant;* (S, M;) as also سَمَامَةٌ : (M:) accord. to Lth, *an insect of the form of the* اكلة [app. a mistranscription for نَمْلَة, i. e. *ant*], *of a red colour:* Az says, I have seen it in the desert, and *it bites,* or *stings, painfully:* (TA:) pl. سَمَاسِمُ, (S, TA,) said by Aboo-Kheyreh to be *certain things found in El-Basrah, that bite vehemently, having longish heads, and the colours of which incline to redness.* (TA.) See سَمَاسِمُ below.

سِمْسِمٌ [*Sesame; sesamum orientale* of Linn.; applied in the present day to the plant and its grain;] *a well-known grain;* (Msb;) it is called in Pers. كُنْجُدْ ; (MA, KL;) *i. q.* جُلْجُلَانٌ, (M, K,) said by AHn to be *abundant in the Saráh* (السَّرَاة), *and El-Yemen,* and to be *white;* (M;) [by this is evidently here meant *sesame,* or the *grain thereof,* or *both;* though it also signifies the fruit of the coriander; for otherwise, the most commonly-known meaning of سِمْسِمٌ would be unmentioned in the M;] the *grain of the* حَلِّ; [i. e. the *grain from which the oil called* حَلِّ *is expressed;*] (S, K; [by the author of the latter of which, this was evidently understood to be different from the جُلْجُلَانٌ, which is mentioned by him after the description of properties here following;]) *it is glutinous, corruptive to the stomach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of* جَلْبَهْنَكْ, (K, TA,) thus, with fet-h to the ج and ب and ه, and sukoon to the ل and ن, [but written in the CK جَلْبَهْنَكْ,] a Pers. word, [originally جَلْبَهْنَگْ,] arabicized; (TA;) *its action is nearly like that of the* خَرْبَق [or *hellebore*]; *and sometimes from half a drachm to a drachm*

is administered to him who is affected with palsy, and he is cured thereby, (K, TA,) *speedily;* (TA;) *but a drachm thereof is dangerous,* (K, TA,) *in a great degree.* (TA.) ___ السَّمْسَمُ الهِنْدِىُّ: see خَرُوعٌ, in art. خرع. Also The *serpent:* (K, TA:) or *a certain creeping thing resembling it.* (TA.) ___ See also the next preceding paragraph, where it and its n. un. with ة are mentioned.

سُمْسُمَانٌ : see سُمَامٌ.

سُمْسُمَانِىٌّ : see سُمَامٌ, in two places.

سُمْسَامٌ : see سُمَامٌ, in two places: ___ and see also سُمْسُمٌ, likewise in two places.

سُمَاسِمٌ *A species of bird,* (M, K,) *resembling the swallow;* [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lh adds that *its eggs are unattainable:* (TA:) so in the prov., كَلَّفْتَنِى بَيْضَ السَّمَاسِمِ [*Thou hast imposed upon me the task of procuring the eggs of the سماسم*]; (M;) applied in the case of a man's being asked for that which he will not find, and which will not be: (TA:) or السَّمَاسِمُ is here pl. of السَّمْسَمَةُ [i. e. السُّمْسُمَةُ or السَّمْسَمَةُ], and means *the red ants:* thus some relate the prov.: but others say, السَّمَائِمُ , pl. of سُمَامَةٌ, [n. un. of سُمَامٌ,] which means *a species of bird like the swallow, the eggs of which are unattainable.* (Meyd. [By Freytag, سَمَائِمُ is erroneously said, as on the authority of Meyd, to be pl. of سَامَّةٌ in this sense.]) In [some of] the copies of the K, السُّمَاسِمُ is here erroneously put for السَّمَاسِمُ. (TA.)

سُمَاسِمٌ : see سُمَامٌ: ___ and see also سُمْسُمٌ.

سَامٌّ [act. part. n. of سَمَّ; as such signifying *Poisoning,* or *infecting with poison*]. سَامَّةٌ, as an act. part. n. [in the fem. form because applied to things of the fem. gender (such as the عَقْرَب &c.), and to such as are denoted by gen. ns., which are used in a pl. sense], (Msb,) *Such as is,* or *are, venomous* (S, Msb, K) of animals, (K,) or of creeping things, [and insects,] *but of which the venom does not kill;* as the scorpion, and the hornet: (Msb:) and such things (Sh,

Msb) and the like thereof (Sh) are termed سَوَامٌّ, (Sh, Msb,) which is the pl. of سَامَّةٌ. (Msb.) ___ [And hence,] سَامٌّ أَبْرَصُ (S, M, Mgh, K) and سَامَّ أَبْرَصُ, as one word, (S and Msb in art. برص, and the latter in the present art. also,) and سَمُّ أَبْرَصُ, (K,) *A species of the* [*lizard called*] وَزَغ: (M:) or *such as are large, of the* وَزَغ: (A in art. برص, and Msb:) or [*one*] *of the large* [*sorts*] *of the* وَزَغ: (S, Mgh, K:) also called السَّامُّ: (TA, from a trad.:) [see more in art. برص:] applied to the male and the female: (Zj, Msb:) dual سَامَّا أَبْرَصَ; (TA;) and pl. سَوَامٌّ أَبْرَصُ. (M, Mgh, TA.) ___ And يَوْمٌ سَامٌّ [as though meaning a poisoning day] (M, K) and مُسَمٌّ, (IAar, M, K,) the latter rare, (M,) [and anomalous, being from سَمَّ,] and مَسْمُومٌ, (S, M, K,) *A day attended with the wind called* سَمُوم. (S, M, K.) [سَامَّةٌ is also fem. of سَامٌّ as part. n. of the intrans. verb سَمَّ signifying it was, or became, particular,

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peculiar, or special. And hence,] السَّامَّةُ signifies also *The* خَاصَّة [or *distinguished people*, or *people of distinction;* and *the particular, peculiar*, or *special, friends, intimates, familiars*, or *the like*] (S, M, IAth, K, TA) of a man; (IAth, TA;) and السُّمَّةُ, pl. سُمَمٌ, signifies the same; (M;) and so المَسَمَّةُ, like as المَعَمَّةُ signifies العَمَّةُ: (IAar, TA:) or السُّمَّةُ signifies *the relations*, syn. القَرَابَةُ; (K;) or *the particular*, or *choice, relations:* (TA:) and أَهْلُ المَسَمَّةِ signifies *the relations;* syn. الأَقَارِبُ; (M;) or *the* خَاصَّة [expl. above], (El-Umawee, S, K,) and *the relations*. (K.) One says, كَيْفَ السَّامَّةُ والعَامَّةُ [*How are the people of distinction*, &c., *and the common people*, or *people in general?*]. (S.) And عَرَفَهُ العَمَّةُ والسَّامَّةُ [*The people in general*, or *the vulgar, and the people of distinction*, &c., *knew it*, or *him*]. (TA.)

سَامَّةٌ [fem. of سَامٌّ: see the latter in several places]. السَّامَّةُ also signifies *Death:* (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامُ, [belonging to art. سوم,] without teshdeed (M, TA) to the م,

and without ة. (TA.)

أَسَمُّ A nose *narrow* (K, TA.) *and fat* (TA) *in the nostrils.* (K, TA.)

مَسَمٌّ *A place of perforation, of transpiercing,* or *of passing through:* pl. مَسَامُّ. (Msb.) [Hence,] مَسَامُّ الجَسَدِ (S, K) or البَدَنِ (Msb) *The perforations* [or *pores*] *of the body* (S, Msb, K) *through which the sweat and the exhalation of the interior thereof pass forth:* (Msb:) المَسَامُّ [thus] applied to *the* مَنَافِذ [*of the body*] is a term of the physicians. (Mgh.)

مُسِمٌّ : see سَامٌّ.

مَسِمٌّ One *who eats what he is able to eat.* (K.)

المَسَمَّةُ and أَهْلُ المَسَمَّةِ: see سَامٌّ.

مُسَمَّمٌ , applied to a [girth such as is called] وَضِين, *Having three* سُمُوم, i. e. *loops* (عُرًى) [*attached to it*]. (TA.) And also, thus applied, *Adorned with* سُمُوم, i. e. *strung cowries.* (TA.)

مَسْمُومٌ [*Poisoned; infected with poison;*] *having had poison put into it;* applied to food. (TA.) And A man *having had poison given him to drink.* (TA.) ___ Also *Smitten by the wind called* سَمُوم; applied to a plant; and in like manner to a man. (TA.) See also سَامٌّ.

سمت

1 **سَمْتٌ** [as an inf. n.] is *syn. with* قَصْدٌ [in an intrans. sense], (S, * Msb,) and هُدًى [in the sense of رَشَادٌ], and اسْتِقَامَةٌ: (Msb:) or حُسْنُ نَحْوٍ: (M, K:) you say, سَمَتَ, aor. ـُ , (S, M, K,) and ـِ , (K,) or in this case the former only, (TA,) inf. n. سَمْتٌ, (M, TA,) *He pursued a right course;* syn. قَصَدَ: (S, TA:) or *he followed a good direction* (M, K, * TA *) *in the way of religion* [&c.]. (TA.) Accord. to Khálid Ibn- Dabbeh, it signifies The *following the truth and the right way* or *direction, and being a good neighbour, and doing little harm.* (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says,

* سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتْ *

* تَعَسُّفًا أَوْ هٰكَذَا بِالسَّمْتِ *

i. e. [*Thou shalt traverse* (addressing a woman), or, more probably, *ye shall traverse* (addressing camels or other beasts), a land *without a description*], *journeying without any sign of the way and without any track* [*for guidance*], such being the meaning of تعسّفا, *or thus, pursuing a right course,* السَّمْتُ meaning القَصْدُ. (TA.) Accord. to Sh, السَّمْتُ signifies *The seeking, searching,* or *inquiring, for,* or *after, the right way* or *direction.* (TA.) ___ السَّمْتُ also signifies قَصْدُ الطَّرِيقِ [i. e. سَمْتُ الطَّرِيقِ signifies *The road's having a right,* or *direct, tendency*]: (M:) or [سَمْتُ الشَّىْءِ] signifies قَصْدُ الشَّىْءِ [i. e. *The thing's having a right,* or *direct, tendency*]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمَتَ الشَّىْءَ as well as سَمَتَ نَحْوَهُ, meaning قَصَدَهُ: it is تَسَمَّتَهُ that (like سَمَتَ نَحْوَهُ) signifies قَصَدَهُ; not سَمَتَهُ, for سَمَتَ is always intrans.] ___ Also *The*

journeying (S, M, K) *upon the road* (M, K) [*guided only*] *by opinion* (S, M, K) *and conjecture:* (S:) or, as some say, *the journeying by conjecture and opinion, not upon a* [*known*] *road.* (TA.) A poet says,

* لَيْسَ بِهَا رِيعٌ لِسَمْتِ السَّامِتِ *

[*There is not,* or *was not, in it, a road of any kind* (see رِيعٌ) *for the journeying by opinion and conjecture of him who so journeys*]. (S, TA.) ___ And *The pursuing a course,* or *direction,* [*of any kind,*] and [particularly] *in religion and in worldly affairs.* (TA.) You say, هو يَسْمُتُ سَمْتَهُ *He pursues his* [another's] *way,* or *course, doing as he* [the latter] *does.* (TA.) [سَمْتَهُ is here an absolute (not an objective) complement of يَسْمُتُ; like سيرهُ in the phrase هو يَسِيرُ سيرهُ. See also سَمْتٌ below.] ___ Also سَمَتَ, aor. ـُ, inf. n. سَمْتٌ, *He* (a man) *was,* or *became, grave, staid, steady, sedate,* or *calm.* (Msb.) ___ And سَمَتَ لَهُمْ, aor. ـِ, (Fr, K,) inf. n. سَمْتٌ, (Fr, TA,) *He prepared, arranged,* or *disposed, for them, the mode,* or *manner, of speech,* and *of judging,* or *forming an opinion,* (Fr, K, TA,) and *of work,* or *action.* (Fr, TA.)

2 **تَسْمِيتٌ** The *keeping to the* سَمْتٌ [i. e. *road,* &c.]. (K.) It is said in a trad., فَٱنْطَلَقْتُ لَا أَدْرِى أَيْنَ أَذْهَبُ إِلَّا أَنَّنِى أُسَمِّتُ, meaning [*And I departed, not knowing whither I should go, but*] *I kept to the course,* or *direction, of the road:* or as some say, *I prayed to God.* (TA.) ___ Also The *mentioning of God,* (S, M, A, Msb, K,) or, as in some copies of the S, the *mentioning of the name of God,* [like تَسْمِيَةٌ, inf. n. of سَمَّى,] (TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمَّتَ عَلَى الطَّعَامِ *He mentioned the name of God upon,* or *over, the food.* (TK.) ___ And سَمَّتَ لَهُ and عَلَيْهِ, inf. n. تَسْمِيتٌ, *He prayed for what was good for him; prayed for a blessing upon him;* as also شَمَّتَ. (L and TA in art. شمت, q. v.) In a trad. respecting eating, it is said, سَمُّوا ٱللّٰهَ وَدَنُّوا وَسَمِّتُوا, meaning

[*Pronounce ye the name of God, and take what is next you* of the food, or *make your words to be near together,* (see 2 in arts. دنو and سمو,) *and,*] when ye have ended, *invoke a blessing* upon him at whose abode or table ye have eaten. (TA.) ___ التَّسْنِيتُ also signifies, (M, K,) or تَسْمِيتُ العَاطِسِ, (S, Msb,) *The praying for the sneezer;* (M, Msb, K;) *saying,* هَدَاكَ ٱللّٰهُ إِلَى السَّمْتِ [*May God guide thee to the right,* or *good, course*]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or *the saying to him,* يَرْحَمُكَ ٱللّٰهُ [*May God have mercy on thee*]: (Th, S, M:) or التَّسْمِيتُ signifies *the saying* بَارَكَ ٱللّٰهُ فِيكَ [*May God bless thee*]: (ISh, TA:) it is with س and with ش: (S, M, Msb:) one says سَمَّتَهُ, (T, M, Msb,) i. e. سَمَّتَ العَاطِسَ, meaning *He prayed for the sneezer,* [*saying as above,*] (A,) and شَمَّتَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَّمْتُ signifying القَصْدُ, (S, M, Msb,) and الهُدَى, and الاِسْتِقَامَةُ, (Msb,) and المَحَجَّةُ, (S,) or الطَّرِيقُ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A 'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الحَمْدُ لِلّٰهِ [*Praise be to God*]; and he who prays for him (الَّذِى يُشَمِّتُهُ [or يَرْحَمُكَ ٱللّٰهُ]), يُسَمِّتُهُ; and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمُ ٱللّٰهُ وَيُصْلِحُ بَالَكُمْ [*May God direct you aright, and render good your state,* or *condition,* or *case*]. (Har p. 250.)

3 **سامته** , inf. n. مُسَامَتَةٌ, *He,* or *it, faced,* or *fronted,* or *was opposite to* or *over against, him,* or *it.* (Msb, TA.)

5 **تسمّته** , (As, S, A, TA,) [and] تَسَمَّتَ لَهُ, (M,) *He directed himself,* or *his course,* or *aim, to,* or *towards, him,* or *it;* syn. قَصَدَهُ, (S, M,) or تَعَمَّدَهُ, and نَحَوَهُ قَصَدَ. (As, A, TA.)

سَمْتٌ inf. n. of 1 [q. v.]. (M, TA.) ___ Also *A road,* or *way;* syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَحَجَّةٌ, (Th, S,) and نَحْوٌ: (A:) [pl. سُمُوتٌ.] One says, الْزَمْ هٰذَا السَّمْتَ *Keep thou to this road,* or *way.* (TA.) ___ And [hence,]

The way, or *course, that one pursues in his religion and his worldly affairs:* (TA:) *a way, mode,* or *manner, of acting* or *conduct* or *the like:* (S, TA:) the *mode,* or *manner,* [of life,] syn. هَيْئَة, (S, A, Mgh, Msb, K, TA,) *of good people,* (S, A, Mgh, K, TA,) *in respect of religion,* not in

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respect of goodliness of person: (TA:) a metaphorical meaning, from the same word as signifying a road, or way. (Mgh.) One says, إِنَّهُ لَحَسَنُ السَّمْتِ *Verily he is good in respect of the way,* or *course, that he pursues in his religion and his worldly affairs:* (TA:) or هُوَ حَسَنُ السَّمْتِ means *he is good in his* هَيْئَة [i. e., as here used, *mode,* or *manner, of life*]. (Msb.) And مَا أَحْسَنَ سَمْتَهُ *How good is his way, mode,* or *manner, of acting* or *conduct* or *the like!* (S, A, * Mgh, * TA.) ___ [Hence,] *Gravity, staidness, steadiness, sedateness,* or *calmness.* (Msb.) ___ السَّمْتُ also signifies *The region,* or *quarter, to which,* or *towards which, the course,* or *aim, is directed.* (M.) ___ [And hence, *The bearing,* or *direction, of an object by the compass.* And more particularly, *The azimuth.* ___ And سَمْتُ الرَّأْسِ *The zenith;* or *vertical point in the heavens.* (Zenit appears to have been, as Golius observes, a mistranscription for zemt, or semt.) ___ سَمْتُ الشَّمْسِ *The path of the sun; the ecliptic:* from سَمْتٌ signifying a road, or way. ___ سَمْتُ الاعْتِدَالِ *The equinoctial colure.* And سَمْتُ الانْقِلَابِ *The solstitial colure.*]

سَامِتٌ [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

مُسَمِّتٌ Any one *praying,* or *who prays, for what is good,* (S and TA in art. لأَحَدٍ,) شَمِّتْ [*for any one*]; (TA in that art.;) as also مُشَمِّتٌ: (S and TA in that art.:) any one *praying,* or *who prays, for a return to the right,* or *good, way, and continuance therein.* (Msb.)

مُتَسَمَّتُ النَّعْلِ *The part of the sandal that is below its* مُخَصَّر [or *narrow part*, more commonly called its خِصْر, *extending thence*] *to its extremity.* (K.)

سمج

سَمُجَ, [aor. ـُ,] inf. n. سَمَاجَة (S, O, Msb, K) and سَمُوجَة; (L, TA;) and سَمِجَ, [aor. ـَ,] (Lh, TA, and so in a copy of the A,) inf. n. سَمَاجَة; (A;) *It* (a thing, S, O, Msb) *was*, or *became, foul, unseemly*, or *ugly;* (S, A, O, Msb, * K;) or *devoid of beauty.* (A, L, Msb.)

2 **سَمَّجَهُ**, (A, O, L, Msb, K,) inf. n. تَسْمِيجٌ, (O, K,) *He*, or *it, rendered it foul, unseemly*, or *ugly;* (O, Msb, * K;) or *devoid of beauty.* (L, Msb.) One says, مَا سَمَّجَهُ عِنْدِى إِلَّا كَذَا [*Nothing rendered it foul, unseemly*, &c., *in my estimation, but such a thing*]. (A.)

4 **مَا أَسْمَجَ فِعْلَهُ** [*How foul*, or *unseemly, is his deed!*]. (A.)

10 **اِسْتَسْمَجَهُ** *He reckoned it*, or *esteemed it, foul, unseemly*, or *ugly;* (S, O;) or *devoid of beauty.* (L.) One says, أَنَا أَسْتَسْمِجُ فِعْلَكَ [*I reckon*, or *esteem, thy deed foul*, or *unseemly*]. (A, TA.)

سَمْجٌ, (S, O, K,) like ضَخْمٌ from ضَخُمَ, (S, O,) and سَمِجٌ, (S, A, O, Msb, K,) like خَشِنٌ (S, A, O, Msb) from خَشُنَ, (S, O,) and سَمِيجٌ, (S, A, O, K,) like قَبِيحٌ (S, A, O) from قَبُحَ, (S, O,) *Foul, unseemly*, or *ugly;* (S, A, O, Msb, * K;) or *devoid of beauty:* (A, L, Msb:) pl. سِمَاجٌ, (S, O, K,) [of سَمْجٌ,] like ضِخَامٌ [pl. of ضَخْمٌ, or of سَمِيجٌ, like قِبَاحٌ pl. of قَبِيحٌ], applied to a number of men, (S, O,) and, so applied, سَمَاجَى, [of سَمْجٌ, like حَذَارَى pl. of حَذْرٌ, or of سَمِيجٌ, like قَبَاحَى pl. of قَبِيحٌ,] (IF, O, L,) and سُمَجَآءُ, [of سَمِيجٌ,] and سُمَجُونٌ: (L:) سَمِيجٌ is of the dial. of Hudheyl; and is said by some to signify *possessing no good*, or *no good things.* (L.) One says also سَمْجٌ لَمْجٌ and سَمِجٌ لَمِجٌ and سَمِيجٌ لَمِيجٌ, using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, S and K in art. لمج, q. v.) ___ سَمْجٌ applied to milk signifies *Greasy, and bad*, or *foul, in flavour;* as also سَمِيجٌ; (S, O, K;) and so سَمْهَجٌ and سَمْلَجٌ: (S:) or *having*

no flavour; (L;) or so سَمِجٌ : (Msb:) and *bad,* or *foul, in odour.* (L.)

سَمِجٌ : see the next preceding paragraph, in three places.

سَمِيجٌ : see سَمِجٌ, in four places.

سمح

1 سَمُحَ, (S, Msb, K,) aor. ـُ, (Msb, K,) inf. n. سَمَاحٌ and سَمَاحَةٌ and سَمُوحٌ and سَمُوحَةٌ and سَمْحٌ and سَمَاحٌ, (K,) *He was,* or *became, liberal, bountiful, munificent,* or *generous;* (S, * Msb, * K;) as also اسمح : (Msb, K:) but the unaugmented verb commonly known, but faultily omitted in the K, is سَمَحَ, aor. ـَ ; and this is the only one mentioned by IKtt and IKoot and a number of other authors: سَمُحَ, like كَرُمَ, means *he became of the people of* السَّمَاحَة [i. e. *liberality,* &c.]: (MF:) [but] سَمَحَ and اسمح both signify as above; *he was,* or *became, liberal,* &c.; and *he gave from a motive of generosity and liberality:* this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, سَمَحَ به, (S, A, Msb,) aor. ـَ, inf. n. سَمَاحٌ and سَمَاحَةٌ (S, * A, * Msb) and سَمُوحٌ, (Msb,) *He was liberal, bountiful, munificent,* or *generous, with it;* (S, A, Msb;) and *gave it;* and *complied therein with that which was desired of him;* as also اسمح . (Msb.) [And سَمَحَ لَهُ *He was liberal,* &c., *to him;* as also اسمح ; whence,] God is represented, in a trad., as saying, أَسْمِحُوا لعبدى كَإِسْمَاحِه إِلَى عبادى *Be ye liberal,* &c., *to my servant,* [meaning Mohammad,] *like as he is liberal,* &c., *to my servants.* (L.) And سَمَحَ لِى, (S,) or لَهُ, (A,) *He gave* (S, A) *to me,* (S,) or *to him:* (A:) and سَامَحَهُ بِكَذَا *he gave him such a thing.* (Msb.) And سَمَحَ لِى بذلك, and اسمح , and سامح , *He complied with my desire in that thing.* (L: see also a similar phrase below.) ___ سَمَحَتْ, said of a she-camel, means *She became submissive, and went quickly:* (L:) and اسمحت said of a beast (دَابَّة), *it became gentle and submissive after being refractory:* (L, K: *) and in like manner اسمح ; (A;) and سَمَّحَ , inf. n. تَسْمِيحٌ; (L;) said of a camel: (A, L:) or تَسْمِيحٌ signifies the *going an easy pace:* (S, L, K:) and the *going quickly:* (L, K:) or (so in the L, but in the K and) the act of *fleeing.* (L, K.) And اسمح *It became easy and submissive.* (L.) You say, أَسْمَحَتْ قَرُونَتُهُ, (S, A, K,)

and قرينته, as also سامحت , (L,) *His mind became submissive,* (S, A, L, K,) لذلك الأَمر *to that thing.* (L.) ___ سمح, inf. n. سماح; (L;) and سمّح , (Mgh, L,) inf. n. تسميح; (L, K;) and سامح , (Mgh, L,) inf. n. مسامحة; (S, A, L, K;) and اسمح , (Mgh,) and تسمّح ; (L;) also signify *He acted in an easy,* or *a gentle, manner;* (S, A, Mgh, L, K;) and *he made easy,* or *facilitated;* (L;) فى أَمرٍ *in an affair:* (Mgh, L:) and مسامحة signifies the *acting in an easy,* or *a gentle, manner* in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running. (L.) It is said in a well-known trad., السَّماح رباح *The acting in an easy,* or *a gentle, manner,* in affairs, *is* a means of *gain,* or *profit,* to the performer thereof. (L.) And you say, سامحه فى الأَمر *He acted in an easy,* or *a gentle, manner with him.* (TK.) And سمح له and به, and اسمح , *He made* [a thing] *easy to him.* (L.) And اسمح يسمح لك (Meyd, Mgh, L) and بك, (L,) and أَسمح يسمح لك (Meyd, L) and بك, (L,) a trad., (Mgh, L,) meaning *Facilitate thou,* and *facilitation shall be rendered to thee:* (As, Sh, L:) or *act thou in an easy,* or *a gentle, manner,* and *easy,* or *gentle, treatment, shall be rendered to thee:* (Mgh:) or *be thou compliant,* and *compliance shall be rendered to thee.* (Meyd.) And سمح له بحاجته, and اسمح , *He made easy to him the object of his want.* (IAar, L: see also a similar phrase above.) ___ سماحة (A, TA) and سموحة, (TA,) [app. inf. ns. of which the verb is سمح,] in a branch, or rod, signify The *being even and smooth, without any knots* [or *inequality of thickness:* see سمح]. (A, TA.)

2 **سمَّح** see 1, in two places. ___ تسميح الرُّمح means *The straightening,* or *making even, of the spear,* (S, K, TA,) *so as to render it smooth.* (TA. [See 1, last sentence.])

3 **سامح** see 1, in six places.

4 **أَسمح** see 1, in all but four sentences.

5 **تسمَّح** see 1, in the latter half of the paragraph: ___ and see also the paragraph here following, in two places.

6 **تسامحوا** *They acted in an easy,* or *a gentle, manner, one with another.* (S, A, K.) ___ [Hence] تسامح [as a conventional term in lexicology, or in relation to language,] is [*A careless,* or *defective, manner of expression,*] *when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied:* (KT:) [or the *using a careless mode of expression, relying upon the understanding of the reader* or *hearer;* as also تسمُّح : or] *a deficiency in what a speaker says, relying upon* [*the knowledge of*] *the person addressed.* (Marginal note in a copy of the KT, subsigned سمع [app. to denote that the authority is Isma'eel Hakkee].) [See also تساهل, which is often used as though it were syn. with تسامح.] ___ The primary meaning of تسامح and تسمُّح is [said to be] The *being wide,* or *ample:* whence the phrase فى الحق مسمح [expl. below]. (Msb.)

7 **السمح** [app. syn. with أَسْمَح, or perhaps a mistranscription for the latter word]: see انسجح.

سَمْح (T, S, A, Mgh, Msb, K) and سَمَح , of which the former is a contraction, (Msb,) [but which is seldom used,] as also سَمِيح and [in an intensive sense] مِسْمَح (T, M, TA) and مِسْمَاح (T, S, * M, A, * K, * TA) [and سَمُوح , occurring in the K voce نعوس, the last three fem. as well as masc.], *Liberal, bountiful, munificent,* or *generous:* (T, S, M, A, Mgh, Msb, K, TA:) fem. سَمْحَة: (T, S, M, A, K:) pl. سِمَاح, (Th, T, S, M, A, Msb, K,) applied to women (Th, S, Msb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and سُمَحَآء, (T, S, M, A, Msb, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of سَمِيح, (S, K,) and مَسَامِيح, (T, S, M, A, K,) applied to men and to women, (T, M, A, *) pl. of مِسْمَاح, (A,) or as though pl. of مِسْمَاح. (S, K.) The dim. of سَمْح is سُمَيْح and سُمَيِّح ; (K;) but the latter is by some disallowed. (TA.) You say also,

فُلَانٌ سَمْحٌ لَمْحٌ and سَمِيحٌ لَمِيحٌ [app. meaning *Such a one is very liberal,* &c.; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) ___ دَابَّةٌ سَمْحَةٌ [*A beast that is submissive,* or *easy,* or *gentle:* and probably also *quick:* see 1]. (A, voce جَمْحَةٌ, q. v.) ___ [Hence, app.,] سَمْحَةُ is the name of *A mare of Jaafar the son of Aboo-Tálib.* (K. [See also سَبْحَةُ.]) ___ And أُمُّ سَمْحَةَ *The she-goat.* (T in art. ام.) ___ And قَوْسٌ سَمْحَةٌ *A pliant bow.* (K, * TA.) ___ And عُودٌ سَمْحٌ *A branch,* or *rod, that is even and smooth,* (A, * Msb, * TA,) *without any knot:* (A, K, TA:) or *of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them.* (AHn, TA.) One says also سَاجَةٌ سَمْحَةٌ [*An oblong squared piece,* or *a board* or *tablet, of the wood of the* ساج (q. v.), *that is even and smooth*]. (TA.) ___ And مِلَّةٌ سَمْحَةٌ *A religion in which is no straitness* (K, TA) *nor difficulty.* (TA.) ___ The saying of 'Omar Ibn-'AbdEl-'Azeez أَذِّنْ أَذَانًا سَمْحًا means [*Recite thou a call to prayer*] *without a prolonging of the voice, and trilling,* and *without modulation.* (Mgh.)

سَمْحٌ : see the next preceding paragraph.

سَمَاحٌ *Tents* (بيوت) *made of skins.* (Ibn-ElFaraj, K.)

سَمُوحٌ : see سَمْحٌ, first sentence.

سَمِيحٌ : see سَمْحٌ, in two places.

سُمَيْحٌ and سُمَيِّحٌ dims of سَمْحٌ, q. v. (K.)

أَسْمَحُ [*More,* and *most, liberal, bountiful, munificent,* or *generous*]. See an ex. voce لَافِظٌ.

عَلَيْكَ بِالْحَقِّ فَإِنَّ فِيهِ لَمَسْمَحًا, (A, Msb, * K, *) *Keep thou to the truth, for verily in it is ample scope* for avoiding falsity; expl. by مُتَّسَعًا, (A, Msb, K,) and مَنْدُوحَةً عَنِ الْبَاطِلِ. (A, Msb.)

مسمح : see سمح, first sentence.

مسماح : see سمح, first sentence.

سمحج

سَمْحَجٌ, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) *Long in the back;* (S, O, K;) as also سَمْحَاجٌ (O, K) and سَمْحُوجٌ : (O:) [see an ex. in a verse cited voce شَغَبَ:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, سَمَاحِيجُ: (TA:) and the first, a mare *slender in the body,* or *lean in the belly, but thick in the part between the shoulder and shoulder-blade,* (O, K, TA,) *having thick and strong flesh:* (TA:) applied only to females. (K.) ___ Also, applied to a bow, *Long.* (O, K.)

سَمْحَجَةٌ *Length* in anything. (T, O, K.)

سَمْحَاجٌ : see سَمْحَجٌ.

سَمْحُوجٌ : see سَمْحَجٌ. ___ Also *Tall and hateful* or *hated;* (O, K;) applied in this sense to a man. (O.)

سمحق

سِمْحَاقٌ [The *pericranium;* i. e.] the *thin skin,* (T, Mgh, Msb,) or *thin integument,* (S, Mgh, K,) *above the skull:* (T, S, Mgh, Msb, K:) and *any thin skin resembling that;* (Msb;) or [the *periosteum* of any bone; i. e.] the *skin that is between the bone and the flesh, above the bone and beneath the flesh;* every bone having what is thus termed: (TA:) [pl. سَمَاحِيقُ. ___ Hence,] one says, عَلَى ثَرْبِ الشَّاةِ سَمَاحِيقُ مِنْ شَحْمٍ, (S, K, TA,) i. e. [*Upon the fat that covers the stomach and bowels of the sheep* or *goat is* or *are*] *a thin integument* [or *thin integuments of fat*]. (TA.) ___ And سَمَاحِيقُ السَّمَآءِ *The* [*strata* or] *thin portions of cloud.* (S, K, TA.) ___ سِمْحَاقٌ also signifies [The *cicatrix which is*] the *mark of circumcision.* (TA.) ___ And *A wound by which the head is broken* (شَجَّةٌ [q. v.]) *reaching to the thin skin,* or *integument, thus called.* (T, S, Msb, K.)

سُكْحُوقٌ *Tall;* applied to a palm-tree; (S, O, K;) as also سَحُوقٌ: (S:) or *tall and thin:* (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.) [J held the م in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. سحق.]

سمد

1 سَمَدَ, (S, M, &c.,) aor. ـُ, (M, L,) inf. n. سُمُودٌ, *He* (a man, IAar) *was*, or *became, high*, or *elevated.* (IAar, S, M, L, K. [علاءً in the CK is a mistake for عَلًا.]) ___ *He raised his head;* (L; [and the same is implied in the S; see سَامِدٌ;]) and so سَمَدَ: (M, L:) [and] *he raised his head in pride.* (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bd in liii. 61.) ___ Also *He* (a man) *stood, raising his head, and with his breast erect;* like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) ___ And hence, (A,) *He sang:* (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, سُمُودٌ signifies the act of *singing* in the dial. of Himyer. (L.) ___ Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) *He diverted himself, sported*, or *played.* (S, M, K, TA. [For لَهَى in the CK, I read لَهَا, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with لَهْوٌ.]) ___ *He was*, or *became, negligent, inattentive, inadvertent, inconsiderate*, or *heedless;* and *went away from*, or *relinquished*, or *left, a thing.* (L.) ___ *He was*, or *became, confounded, perplexed*, or *amazed, and unable to see his right course;* or *affected with wonder;* or *cut short*, or *silent, being confounded*, or *perplexed, and unable to see his right course;* syn. بُهِتَ: inf. n. as above: (M:) [or] *he stood confounded*, or *perplexed, and unable to see his right course;* syn. قَامَ مُتَحَيِّرًا. (K. [After this explanation and لَهَا immediately following it, it is said in the K, والسُّمُودُ يَكُونُ حُزْنًا وسُرُورًا: meaning that it is by reason of grieving, or mourning, as signifying the standing confounded &c.; and by reason of rejoicing, or being happy, as signifying the diverting oneself &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. ردد, and which are cited in the present art. in the L and TA.]) ___ Also *He kept constantly*, or *continually*, (M, L,) *to an affair*, (M,) or *upon the*

ground, or *in the land.* (L.) ___ *He strove laboured,* or *exerted himself,* or *he wearied himself, in work,* (K, TA,) and *in journeying.* (TA.) And سَمَدَتِ الإِبِلُ (S, M, K) فِى سَيْرِهَا, (S,) aor. and inf. n. as above, (M,) *The camels strove, laboured,* or *exerted themselves, in their journeying:* (S, K:) or *knew not fatigue,* or *weariness.* (M.) [See also سَمْدٌ, (which is likewise, perhaps,

an inf. n. of the same verb,) below.] سَمَدَهُ, inf. n. سَمْدٌ, *i. q.* قَصَدَهُ [*He tended, repaired, betook himself,* or *directed himself* or *his course* or *aim, to,* or *towards, him,* or *it;* or *endeavoured to reach,* or *attain,* or *obtain, him,* or *it;* &c.]; like صَمَدَهُ. (M.) And سَمَدَ الأَرْضَ, inf. n. سَمْدٌ, *He made the land,* or *ground, plain,* or *smooth,* or *soft.* (M.)

2 **سَمَّدَهُ**, (M, TA,) inf. n. تَسْمِيدٌ, (TA,) *He diverted him:* (M, TA:) [and in like manner, اسْمَدَهُ ; for] one says to a slave-songstress, أَسْمِدِينَا, [in one of my copies of the S, erroneously, اسْمُدِينَا,] meaning *Divert thou us by singing.* (S, O, L, TA.) سَمَّدَ الأَرْضَ, (M, Msb, K,) inf. n. as above, (S, Msb, K,) *He manured the land with* سَمَادٌ [q. v.]: (S, Msb, K:) *he dunged,* or *manured, the land;* syn. زَبَّلَهَا. (M. [So in a copy of the M: in the TA زبلها, without teshdeed; and thus only, I believe, correctly; though it is commonly pronounced with teshdeed in the present day.]) سَمَدَ شَعَرَهُ, (M,) or الشَّعَرَ, (K,) inf. n. as above, (TA,) *He removed utterly his hair,* or *the hair;* (M, K, TA;) *taking the whole of it* [*in shaving*]: a dial. var. of سَبَّدَ. (TA.) تَسْمِيدُ الرَّأْسِ is *The removing utterly the hair of the head* [*by shaving*]: a dial. var. of تَسْبِيدٌ. (S.) ___ And تَسْمِيدٌ is also used [alone, the objective complement being app. meant to be understood,] as meaning The *leaving off,* or *neglecting, the anointing of oneself* [or *of one's hair*], *and washing:* and so تَسْبِيدٌ. (A 'Obeyd, TA in art. سبد.)

4 **أَسْمَدَ** see 2, first sentence.

9 إِسْمَدَّ see Q. Q. 4, in two places.

11 إِسْمَادَّ see what next follows.

Q. Q. 4 اسْمَأَدَّ, (S, M, L,) inf. n. اسْمِئْدَاد, (S,) *He,* or *it, became swollen:* (M, L:) or *became much swollen:* (AZ, M, L:) or *he* (a man) *became swollen with anger;* (S, L;) or so اسْمَادَّ, inf. n. اسْمِيدَاد; and اسْمَدَّ, inf. n. اسْمِدَاد. (K.) One says, اسْمَأَدَّتْ يَدُهُ *His arm,* or *hand, became swollen:* and اسْمَأَدَّتْ رِجْلُهَا *Her leg,* or *foot, became inflated and swollen.* (L, TA.) ___ Also, said of anything, *It went,* or *passed, away:* or *perished;* and so اسْمَدَّ. (L, TA.) And اسْمَأَدَّ مِنَ الغَضَبِ *He perished by reason of anger.* (L.)

سَمْدٌ *Continuing,* or *unceasing, journeying.* (M, L.) [Perhaps an inf. n.: see سَمَدَتِ الإِبِلُ, and what next precedes it, in the latter part of the first paragraph.] ___ هُوَ لَكَ سَمْدًا, (K, TA,) or سَمَدًا, (M,) [in my copy of the Mgh سَمْدًا, and in the O سَمَدًا,] *He,* or *it, is thine ever,* or *for ever;* syn. سَرْمَدًا, (Th, M, Mgh, O, K,) and أَبَدًا. (Th, M, Mgh.) And لَا أَفْعَلُ ذٰلِكَ سَمْدًا or سَمَدًا, (M,) *I will not do that ever.* (M, TA.)

سَمَدًا : see the next preceding paragraph, in two places.

سَمَادٌ *A compost,* or *manure, consisting of* سِرْجِين, (S, Mgh, Msb,) or سِرْقِين, (K,) [both meaning *dung of beasts, such as horses, camels, sheep and goats, wild oxen, and the like,*] *with ashes,* (S, K,) or *with earth* or *dust:* (Mgh, Msb:) or *a manure consisting of strong earth.* (M.)

سَمِيدٌ *i. q.* حُوَّارَى (A, K) [app. as meaning *White,* or *whitened, flour:* but said in the TK to mean *fine bread*]: accord. to Kr, *i. q.* طَعَامٌ [app. as meaning *wheat*]; and said by him to be with the unpointed د: (K:) but more chastely, (K,) and better known, (TA,) with ذ. (K, TA.) [In the present day, applied to *Semoulia; a kind of paste made of very fine wheat-flour, reduced to small grains.* See also إِسْمِيدٌ, below.]

سَامِدٌ Any [man or animal] *raising his head* [in pride or otherwise]. (S, M, L.) ___ A man *standing:* (IAar; and so in a copy of the S:) or *standing, raising his head, and with his breast erect;* (A, IAth;) as the stallion [camel] does when excited by lust. (A.) ___ [And hence, as is indicated in the A, (see 1,)] *A singer;* or *singing.* (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) ___ [Hence also,] *Behaving proudly.* (I 'Ab in explanation of the pl. in the Kur liii. 61; and IAar.) ___ *Diverting himself; playing;* or *sporting.* (IAar, S, M; and Bd in liii. 61,) ___ *Negligent, inattentive, inadvertent, inconsiderate,* or *heedless.* (Lth, IAar A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) ___ *Standing in a state of confusion, perplexity,* or *amazement:* (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or *confounded, perplexed,* or *amazed, by reason of inordinate exultation.* (IAar.) ___ And *Silent.* (So in a copy of the S.) ___ And *Grieving,* or *mourning, and lowly, humble,* or *submissive.* (So, too, in a copy of the S.) ___ In the saying of Ru-beh, (K,) describing camels, (TA,)

* سَوَامِدُ اللَّيْلِ خِفَافُ الأَزْوَادْ *

the meaning is, *Continuing journeying,* (K,) or *striving, labouring,* or *exerting themselves,* or *wearying themselves,* [*during the night,*] *having no fodder in their bellies:* (L:) F says that J has erred in saying that the meaning is, having no fodder in their bellies: but this is the explanation of the words خفاف الازواد, as IM and others have expressly stated; and this necessarily indicates that سوامد has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, خفاف الازواد means *not having upon their backs* [*much*] *provision* for the riders. (TA.) ___ سَامِدٌ as an epithet applied to a وَطْب [or skin in which milk is put] means *Full,* [*so as to be*] *standing upright.* (A, TA.)

إِسْمِيدٌ *What is called in Persian* سِمِدٌ [app. a mistranscription for شَمَذْ, i. e. *white bread*]; an arabicized

word: [so says ISd; and he adds,] I know not whether it be the same as سَمِيدٌ expl. by Kr as signifying طَعَامٌ, or not. (M.)

مُسَمَّدٌ *i. q.* زَبِيلٌ [i. e. *A basket of palm-leaves;* probably one *used for carrying* سَمَادٌ, or *manure*]: so says Lh; adding that one should not say مُسَمَّدَةٌ. (M.)

سمدر

Q. 4 إِسْمَدَرَّ accord. to the M and K, اِسْمَدَرَّ: and

سَمَادِيرُ and سَمْدُورٌ: and

مُسْمَدِرٌّ : see art. سدر.

سمدع

سَمِيدَعٌ , (S, K, &c.,) of the measure فَعَيْلَلٌ, (Sb, TA,) so accord. to the grammarians, but Aboo-Usámeh Junádeh El-Azdee says that it is of the measure فَمَيْعَلٌ, from سَدُعَ as syn. with ذَبَحَ and بَسَطَ, (Sgh, TA,) pronounced by the vulgar سُمَيْدَعٌ, with damm to the س, (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure فُعَيْلَلٌ, (IDrst, TA,) *A lord, master, chief, prince,* or *man of rank or quality;* ('Eyn, S, O, K;) to which Et-Teiyánee adds, from As, on the authority of Munteji' Ibn-Nebhán, (TA,) *of easy nature* or *disposition, generous, and very hospitable,* or *in whose vicinity his companion has power* or *authority* or *dignity, not being harmed nor inconvenienced;* (S, K, TA;) and thus expl. by AHát also; (TA;) *generous; noble,* or *elevated in rank; liberal, bountiful,* or *munificent:* (O, K:) and also (K) *courageous:* (Lth, K:) and *goodly, and stout, bulky,* or *corpulent:* (AZ, EtTeiyánee:) pl. سَمَادِعُ. (IJ.) ___ The *lion.* (Ibn-Ed-Dahhán, T, S, O.) ___ And hence, [accord. to SM, but the reverse I think more probable,] *A chief,* or *person of authority.* (TA.) ___ The *wolf;* (En-Nadr, K;) because of his swiftness. (En-Nadr.) ___ And hence, (TA,) A man *active, agile,* or *prompt, in accomplishing his wants.* (K, TA.) ___ And *A sword.* (K.)

سمذ

سَمِيذٌ *i. q.* سَمِيدٌ [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. سمد:) [but] accord. to Kr, it is with the unpointed د. (M in that art.)

سمر

1 **سَمَرَ** , (S, M, K,) aor. ـُ , (S, M,) inf. n. سَمَرٌ and سُمُورٌ, (M, K,) *He held a conversation,* or *discourse, by night:* (S:) or *he waked; continued awake; did not sleep:* (M, K:) and اسمر may signify the same; or may be of the same class as أَهْزَلَ and أَسْمَنَ, and thus signify *he had,* or *came to have, a* سَمَرٌ [or *conversation,* or *discourse, by night*]. (M.) [See also 3.] ___ سَمَرَتِ الماشيةُ, aor. ـُ , inf. n. سُمُورٌ, *The cattle pastured by night without a pastor;* or *dispersed themselves by night:* (M, TA:) [or simply *pastured by night;* for] one says, إِنَّ إِبِلَنا تَسْمُرُ, meaning *Verily our camels pasture by night:* (TA:) and سَمَرَتِ الإِبلُ لَيْلَتَها كُلَّها *The camels pastured during their night, the whole of it.* (A.) And سَمَرَتِ الماشيةُ النَّباتَ *The cattle pastured upon the herbage;* (M, K;) aor. as above: (M:) [or *pastured upon the herbage by night:* like as one says,] سَمَرَ الخَمْرَ *He drank mine,* or *the mine,* (K, TA,) *by night:* (TA:) and باتوا يَسْمُرُونَ

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الخَمْرَ *They passed,* or *spent, their night drinking wine,* or *the wine.* (A.) ___ See also سَمِيرٌ, in three places. سَمِرَ, (S, M, Msb, K,) aor. ـَ ; (K;) and سَمُرَ, (S, K, in a copy of the M سَمَرَ,) aor. ـُ ; inf. n. of each سُمْرَةٌ; (K;) and اسمارّ , (S, M, K,) inf. n. اسْمِيرارٌ; (S;) *He,* or *it, was,* or *became,* [*tawny, brownish, dusky,* or *dark in complexion* or *colour;* i. e.,] *of the colour termed* سُمْرَةٌ [expl. below]. (S, M, Msb, K.) سَمِرَهُ: see 2, first signification. ___ [Hence,] سَمَرَ عينَهُ *i. q.* سَمَلَها, (M, K,) which signifies *He put out,* or *blinded,* (فقأَ,) *his eye with a heated iron instrument:* (S and Msb in art. سمل:) or *he put out,* or *blinded,* (كَحَلَ,) *his eye with a* مِسْمارٌ [or *nail*] (Mgh, Msb, TA) *of iron* (TA) *made hot* (Mgh, Msb, TA) *in fire:* (Msb:) or [simply]

he put out, or *blinded, his eye;* syn. فَقَأَهَا. (K.) سَمَرَ اللَّبَنَ: and سَمَرَ سَمْهُ: see 2.

2 **سَمَّرَهُ**, (S, M, Mgh, Msb, K,) inf. n. تَسْمِيرٌ; (S;) and سَمَرَهُ, (S, M, Mgh, &c.,) aor. ـُ (M, Msb, K) and ـِ, (M, K,) inf. n. سَمْرٌ; (M, Msb;) or the former has an intensive signification; (Msb;) [*He nailed it;* i. e.] *he made it fast, firm,* or *strong,* (M, Mgh, K,) *with a nail* [or *nails*]; (S, * M, * Mgh, Msb, K; *) namely, a door [&c.]. (Mgh, Msb.) [See also سَرَدَ.] سَمَّرَ اللَّبَنَ, (M, TA,) inf. n. تَسْمِيرٌ; (S;) and سَمَرَهُ, (K, TA,) aor. ـُ; (TA;) *He made the milk thin with water;* (S;) *made it to be what is termed* سَمَارٌ [q. v.]. (M, K.) سَمَّرَ, inf. n. as above, is also *syn. with* شَمَّرَ (S, M, K) and أَرْسَلَ. (M, K.) You say, سَمَّرَ سَهْمَهُ *He discharged,* or *shot, his arrow;* (M, TA;) as also سَمَرَهُ: (K, TA:) or the former, *he discharged it,* or *shot it, hastily;* (K;) opposed to خَرْقَلَ; for one says, سَمَّرْ فَقَدْ أَخْطَبَكَ الصَّيْدُ [*Discharge,* or *shoot,* thine arrow *quickly, for the game has become within thy power*], and خَرْقَلْ حَتَّى يُخْطِبَكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, سَمَّرَ جَارِيَتَهُ *He dismissed his female slave,* or *let her go free.* (S and M, from a trad.) A 'Obeyd says that this is the only instance in which سَمَّرَ, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمَّرَ الإِبِلَ *He let the camels go,* or *left them:* and *he hastened them;* syn. كَمَّشَهَا; as also أَسْمَرَهَا; originally with ش: (TA:) or *he sent them,* or *left them, to pasture by themselves, without a pastor, by night* [which is perhaps the more proper meaning (see 1)] or *by day;* syn. أَهْمَلَهَا. (M, TA.) And سَمَّرَ السَّفِينَةَ *He sent off,* or *launched forth, the ship; let it go;* or *let it take its course.* (M, TA.)

3 **سَامَرَهُ**, (M,) inf. n. مُسَامَرَةٌ, (S, A,) *He held a conversation,* or *discourse, with him by night.* (S, M.) [See also 1, first sentence.]

4 **أَسْمَرَ** see 1: ___ and سَمِيرٌ, in four places: and see also 2.

11 **اسْمَارَّ**: see 1, in the latter half of the paragraph.

سَمَرٌ *Conversation,* or *discourse, by night;* (S, M, K;) as also مُسَامَرَةٌ. (S, A. *) It is said in a trad., السَّمَرُ بَعْدَ العِشَآءِ, or, accord. to one relation, السَّمْرُ, *Conversation* or *discourse by night is after nightfall.* (TA.) And you say, لَا أَفْعَلُهُ السَّمَرَ والقَمَرَ *I will not do it as long as men hold conversation* or *discourse in a night when the moon shines:* (S:) or *as long as men hold conversation* or *discourse by night, and as long as the moon rises:* (Lh, M:) or *ever.* (M.) [See also below. The pl., أَسْمَارٌ, is often used as meaning *Tales related in the night, for amusement:* but this usage is probably post-classical.] ___ *Conversation,* or *discourse, by day.* (TA.) ___ *A place in which people hold conversation* or *discourse by night;* or *in which they make,* or *remain awake;* (M, K;) as also سَامِرٌ ; (S, * M, K;) which latter is expl. by Lth as signifying *a place in which people assemble for conversation* or *discourse by night.* (TA.) ___ A people's *assembling and holding conversation* or *discourse in the dark.* (TA.) ___ And hence, (TA,) The *dark;* or *darkness.* (As, M, K, TA.) So in the saying حَلَفَ بالسَّمَرِ والقَمَرِ *He swore by the darkness and the moon.* (As.) ___ *Night:* (M, K:) you say, أَتَيْتُهُ سَمَرًا *I came to him in the night.* (A.) ___ *A night in which there is no moon:* hence the saying لَا أَفْعَلُ ذٰلِكَ السَّمَرَ والقَمَرَ *I will not do that when the moon does not rise nor when it does rise.* (Fr.) [See also above.] ___ The *shade of the moon.* (M, K.) ___ The *light of the moon; moonlight;* accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) ___ The *time of daybreak:* you say, طُرِقَ القَوْمُ سَمَرًا *The people were come to at daybreak.* (AHn, M.) ___ See also سَمِيرٌ.

سَمُرٌ *A certain kind of tree,* (M, K,) *well known;* (K;) *i. q.* طَلْحٌ [the *gum-acacia-tree; acacia,* or *mimosa, gummifera*]; (Msb;) or [*a species*] *of the* طَلْح, (S,) *of the kind called* عِضَاه, (Mgh, Msb,) *having small leaves, short thorns, and a yellow fruit* (بَرَمَة) *which men*

eat: there is no kind of عضاه *better in wood: it is transported to the towns and villages, and houses are covered with it:* (M:) *its produce is* [*a pod*] *termed* حُبْلَة [q. v.]: (TA in art. حبل:) [the *mimosa unguis cati* of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمُرَة: (M, Mgh, Msb, K:) [in the S, سَمُر is said to be pl. of سَمُرَة: but it is a coll. gen. n.:] the pl. of سَمُرَة is سَمُرَات, and أَسْمُر, a pl. of pauc., of which the dim. is أُسَيْمُر. (S.) It is said in a prov., شَرْجًا لَوْ أَنَّ أُسَيْمِرًا أَشْبَهَ شَرْجًا [*Sharj would resemble Sharj if a few gum-acacia-trees* were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) يَا أَصْحَابَ السَّمُرَة [*O people of the gumacacia-tree*], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

سُمْرَة [*A tawny,* or *brownish, colour, of various shades, like the various hues of wheat;* (see أَسْمَر;) *duskiness; darkness of complexion* or *colour;*] *a certain colour,* (S, Msb,) *well known,* (Msb,) *between white and black,* (M, K,) *in men and in camels and in other things that admit of having it,* but in camels the term أُدْمَة is more common, and accord. to IAar it is *in water also;* (M;) *in men, the same as* وُرْقَة [*in camels*]; (IAar, TA;) *a colour inclining to a faint blackness;* (T, TA;) the *colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white:* (IAth:) from سَمَر signifying the shade of the moon. (TA.)

السَّمُرَة : see السَّامِرَة.

إِبِلٌ سَمُرِيَّةٌ *Camels that eat the tree called* سَمُر. (AHn, M, K.)

سَمْرَمَرَة The [*demon called*] غُول. (Sgh, K.)

سَمَار *Thin milk:* (S:) *milk containing much water:* (Th, M, K:) or [*diluted*] *milk of which*

water composes two thirds: n. un. with ة, signifying *some thereof.* (M.) ___ [See also a tropical usage of this word in a prov. cited voce رَبِضٌ.] [In the present day it is also applied to *A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms;* the *juncus spinosus* of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name sammar; the *juncus acutus* of Linn.]

سَمُورٌ, applied to a she-camel, (K, TA,) *Swift:* (K:) or *generous, excellent,* or *strong and light, and swift.* (TA.)

سَمِيرٌ *i. q.* مُسَامِرٌ; (M, A, K;) i. e. *A partner in conversation,* or *discourse, by night.* (TA.) You say, أَنَا سَمِيرُهُ and مُسَامِرُهُ [*I am his partner* &c.]. (A.) ___ Afterwards used unrestrictedly [as signifying *A partner in conversation,* or *discourse, at any time*]. (TA.) ___ [Golius and Freytag add the meaning of *A place of nocturnal confabulation;* as from the K; a sense in which this word is not there found.] ___ ابْنُ سَمِيرٍ *The night in which is no moon:* [*contr. of* ابْنُ ثَمِيرٍ:] a poet uses the phrase مَا أَسْمَرَ ٱبْنُ سَمِيرٍ, meaning *As long as the moonless night allows the holding conversation,* or *discourse, in it.* (M. [See also another explanation of this phrase in what follows.]) ___ سَمِيرٌ is also *syn. with* دَهْرٌ [as meaning *Unlimited time,* or *time without end*]; (Lh, S, M, K;) as also سَمَرٌ, (Fr, M, K,) whence the saying فُلَانٌ عِنْدَ فُلَانٍ السَّمَرِ *Such a one is with,* or *at the abode of, such a one ever,* or *always.* (M.) Hence, or because people hold conversation, or discourse, in them, (S,) ابْنَا سَمِيرٍ means *The night and the day.* (S, M, K.) You say, لَا أَفْعَلُهُ مَا سَمَرَ ٱبْنَا سَمِيرٍ, (S, K,) and لَا آتِيكَ الخ, (M,) and مَا سَمَرَ ٱبْنُ سَمِيرٍ, and مَا سَمَرَ السَّمِيرُ, (M, K,) and مَا أَسْمَرَ ٱبْنَا سَمِيرٍ, and مَا أَسْمَرَ ٱبْنُ سَمِيرٍ, (Lh, M, K,) and مَا أَسْمَرَ السَّمِيرُ, (K,) i. e. [*I will not do it,* and *I will not come to thee,*] *ever,* (S,) or *in all time,* (M,) or *while night and day alternate.* (K.) And لَا أَفْعَلُهُ سَمِيرَ اللَّيَالِى (S, M) [*I will not do it*] *to the end of the nights.* (M.) ___ ابْنَا جَالِسٍ وَسَمِيرٍ is expl.

his handwriting, as meaning *Two roads that differ, each from the other.* (Az, TA.)

سُمَيْرِيَّةٌ *A certain kind of ships.* (S.) [سُمَيْرِىٌّ *signifies the same,* (Golius on the authority of Meyd.,) applied to *A single ship of that kind.*] ___ IAar mentions the saying, أَعْطَيْتُهُ سُمَيْرِيَّةً مِنْ دَرَاهِمَ كَأَنَّ الدُّخَانَ يَخْرُجُ مِنْهَا, without explaining it: [ISd says,] I think he meant, [*I gave him*] دَرَاهِمَ سُمْرٌ, i. e. *dusky dirhems, as though smoke were issuing from them* by reason of their duskiness: or *dirhems of which the whiteness was fresh.* (M.)

سَمُّورٌ [The *sable; mustela zibellina,* or *viverra zibellina;*] *a certain beast,* (Mgh, K,) or *animal,* (Msb,) *well known,* (Mgh,) *found in Russia, beyond the country of the Turks, resembling the ichneumon; in some instances of a glossy black; and in some, of the* [*reddish*] *colour termed* شُقْرَة: (Msb, TA:) *costly furred garments are made of its skin:* (K, TA:) pl. سَمَامِيرُ. (Msb.) ___ Also *A* جُبَّة [or *any garment*] *made with its fur.* (TA.)

سَمِّيرٌ *A companion of* [or *one who habitually indulges in*] *conversation,* or *discourse, by night.* (M, K.)

سَامِرٌ A man *holding,* or *who holds, a conversation,* or *discourse, by night:* (S:) pl. سُمَّارٌ (S, M, K) and سُمَّرٌ. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce مُرْمٌ, in art. رم,] and is syn. [as such] with سُمَّارٌ, signifying persons *holding,* or *who hold, conversation,* or *discourse, by night:* (S, M:) or persons *waking, continuing awake, not sleeping;* as also سَامِرَةٌ [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) سَامِرٌ is a pl. [or rather quasi-pl. n.] applicable to males

and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase تركتهم سامرًا [*I left them holding a conversation* & c.]. (Lh, M.) ___ Also A camel *pasturing by night.* (TA.) ___ See also سَمَرٌ.

سَامِرَةٌ : see السَّامِرَةُ. سَامِرٌ (M, Msb, K) and السَّمِرَةُ (TA) [*The Samaritans; a people said to be*] *one of the tribes of the Children of Israel;* (M;) or *a sect,* (Msb,) or *people,* (K,) *of the Jews, differing from them* (Msb, K) *in most,* (Msb,) or *in some,* (K,) *of their institutes:* (Msb, K:) Zj says, *they remain to this time in Syria, and are known by the appellation of* السَّامِرِيُّونَ : (M:) most of them are in the mountain of *n-Nábulus:* (TA:) سَامِرِىٌّ is the rel. n. of السَّامِرَةُ. (M, Msb, K.)

سَامِرِىٌّ , and its pl.: see the next preceding paragraph.

أَسْمَرُ [*Tawny,* or *brownish; dusky; dark-complexioned* or *dark-coloured;*] *of the colour termed* سُمْرَةٌ [q. v.]: (S, M, K, & c.:) fem سَمْرَآءُ: (Msb, & c.:) and pl. سُمْرٌ. (A.) You say بَعِيرٌ أَسْمَرُ *A camel of a white colour inclining to* شُهْبَةٌ [which is *a hue wherein whiteness predominates over blackness*]. (M.) And قَنَاةٌ سَمْرَآءُ [*A tawny spearshaft*]. (M.) And حِنْطَةٌ سَمْرَآءُ [*Tawny wheat*]. (M.) ___ [Hence,] السَّمْرَآءُ *Wheat:* (S, Msb, K:) because of its colour. (Msb.) And الأَسْمَرَانِ *Wheat and water:* (AO, S, K:) or *water and the spear.* (S, K.) ___ الأَسْمَرُ, also, signifies *Milk:* (M:) or *milk of the gazelle:* (IAar, M, K:) app. because of its colour. (M.) ___ And [for the same reason] السَّمْرَآءُ signifies also *Coarse flour,* or *flour of the third quality, full of bran;* syn. خُشْكَارٌ. (K.) You say السَّمْرَآءُ *Bread made of such flour.* (L in art. خبز.) ___ And The [*kind of milking-vessel called*] خرج. (Sgh, K.) ___ And عَامٌ أَسْمَرُ *A year of drought, in which is no rain.* (M.)

أُسَيْمِرٌ dim. of أَسْمَرُ: see سَمَرٌ, in two places.

مِسْمَار *A nail; a pin,* or *peg, of iron;* (Mgh;) *a certain thing of iron;* (S, K) *a thing with which one makes fast, firm,* or *strong:* (M, K:) pl. مَسَامِيرُ. (S, Msb, K.) ___ Also, (K, TA,) or مِسْمَارُ إِبِلٍ, (A, O,) *A good manager of camels;* (A, O, K, TA;) *a skilful, good pastor thereof.* (A.)

مَسْمُور *Nailed; made fast, firm,* or *strong, with a nail* [or *nails*]. (S, * Mgh.) ___ A man, (TA,) *having little flesh, strongly knit in the bones and sinews.* (K, TA.) ___ And, with ة, A woman, (M,) or girl, or young woman, (A, O, K,) *compact,* or *firm, in body,* (M, A, O, K,) *not flabby in flesh.* (M, O, K.) عَيْشٌ مَسْمُورٌ *A turbid life:* (M, O, * K, * TA:) from سِمَار applied to milk. (M, TA.)

مَسَامِر : see سَمِير, in two places.

سمس

سَمَّاسٌ : see art. سم.

سمسر

Q. 1 سَمْسَرَ, inf. n. سَمْسَرَةٌ, *He acted as a* سِمْسَارٌ [q. v.]. (K.)

سِمْسَارٌ *A broker;* or *one who acts as an intermediary between the seller and the buyer,* (Lth, Mgh, K,) *for effecting the sale; whom people call* دَلَّالٌ, because he directs the purchaser to the merchandise, and the seller to the price: (TA:) pl. سَمَاسِرَةٌ: (Mgh, K:) a Pers. word, arabicized: (Lth, Mgh:) or *one who sells wheat to the people:* (M, TA:) or (TA, in the K and) the *possessor of a thing:* (K:) or (TA, in the K and) *one who has the care of a thing.* (K.) ___ *A messenger,* or *mediator,* (سَفِيرٌ,) *between two lovers* or *friends.* (K.) ___ سِمْسَارُ الأَرْضِ *He who is acquainted with the land,* or *country;* (K;) *an acute scrutinizer of its circumstances:* (TA:) fem. with ة. (K.) ___ هُوَ ٱبْنُ سِمْسَارِهَا [app. means *He is the careful and skilful manager of it*]. (Fr, TA voce حلس.)

سمط

1 سَمَطَهُ , and ـُ , and ـِ , (S, M, Msb, K,) inf. n. سَمْطٌ, (S, M, Msb,) namely, a kid, (S, M, Msb, K,) and a lamb, (M,) *He removed its hair,* (Msb,) or *wool,* (K,) or *cleansed it of the hair,* [or *wool,*] (S,) *by means of hot water;* (S, Msb, K;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or *he plucked from it the* [*hair,* or] *wool, after putting it into hot water.* (A.) ___ [And *It scalded it:* for] you say, of boiling water, يَسْمُطُ الشَّىْءَ [*it scalds the thing*]. (TA.) سَمَطَهُ, (M, K,) inf. n. as above, (M,) also signifies *He hung it; suspended it;* namely, a thing; (M, K;) as also سمّطه , inf. n. تَسْمِيطٌ: (TA:) or the latter, *he hung it,* or *suspended it, upon,* (S, K,) or *by means of,* (so in some copies of the K and in the TA,) سُمُوط, (S, K,) meaning *thongs,* or *straps.* (TA.) And سمّط الذِّرْعَ, (M,) inf. n. تَسْمِيطٌ, (TA,) *He hung the coat of mail upon the hinder part of his horse.* (M.)

2 سَمَّطَ see 1, in two places. ___ سَمَّطْتُ الشَّىْءَ, inf. n. تَسْمِيتٌ, also signifies *I kept,* or *clave, to the thing:* hence a verse cited voce دِرِينٌ. (TA in art. درن.)

5 تسمّط *It* (a thing, TA) *was,* or *became, hung,* or *suspended.* (K.)

سِمْطٌ *A thread,* or *string, having upon it beads*

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(S, Mgh) or *pearls;* (Mgh;) otherwise it is called سِلْكٌ: (S, Mgh:) *a string of beads* or *the like;* (M, K;) so called because it is hung, or suspended; (M;) *a single string thereof;* like يَكْ رَسَنْ [in Persian]; a necklace of two strings thereof being called ذَاتُ سِمْطَيْنِ: (IDrd:) or it signifies, (M,) or signifies also, (K,) *a necklace longer than the*

مُخْنَقَة: (IDrd, M, K:) or [simply] *a necklace:* (Msb:) pl. سُمُوط: (M, K:) which also signifies the *things that are suspended* (مَعَالِيق) *from necklaces.* (TA.) ___ *A thong,* or *strap, that is suspended from the horse's saddle;* (S, K;) sing. of سُمُوط. (S.) ___ The *redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades:* (K:) pl. as above. (TA.) ___ *A coat of mail which the horseman hangs upon the hinder part of his horse.* (M, K.) ___ *A trail,* or *long and elevated tract,* (حَبْل,) of sand, (K, TA,) *regularly disposed, as though it were a necklace.* (TA.) See also سُمْط, in two places.

نَعْل سُمْط, (M, K,) and سَمِيط, (S, M, K,) and أَسْمَاط, (M, K,) which last is pl. of سَمِيط, (TA,) *A sandal,* or *sole, that is of a single piece* [*of leather, not of two or more pieces sewed together, one upon another*], (طَاق وَاحِد, S, TA,) *in which is no patch:* (S, M, K:) or the last, (S,) or all, (M,) *not having a second piece sewed on to it;* (AZ, S, M;) as also سُمْط. (So in the K, voce سُمْط ثَوْب [___.) فَرْد (the latter word occurring twice in art. لجف in the TA, and there opposed to مُبَطَّن, and said to be masc. and fem.,) *i. q.* سُمْط ثَوْب *A garment having no lining;* [either] *a* طَيْلَسَان, or *such as is of cotton:* (ISh, K:) but one does not say سُمْط كَسَآء nor سُمْط مُلْحَفَة, because such are not [ever] lined: (ISh:) or [accord. to some] سُمْط signifies a garment *that is lined below;* expl. by saying, أَوِ السَّمْطُ مِنَ الثِّيَابِ مَا ظُهِّرَ مِنْ تَحْتُ, (K, TA, [in the CK, and in a MS. copy of the K, for ظُهِّرَ, we find ظَهَرَ,]) i. e. جُعِلَ لَهُ ظَهْر: (TA:) [but I think that ظَهَر is undoubtedly the right reading; and that سُمْط means *any portion that appears of a garment worn beneath a shorter garment:*] see سَنَد, last sentence. ___ سَرَاوِيل أَسْمَاط *Trousers,* or *drawers, not stuffed:* (M, K:) i. e., (K,) or, as Th says, (M,) *of single cloth,* طَاق وَاحِد. (M, K.) ___ نَاقَة سُمْط, (Kr, M, K,) and أَسْمَاط, (K,) *A she-camel without any brand,* or *mark made by a hot iron.* (Kr, M, K.) سُمْط is also a pl. of سَمَاط [q. v.]. (K.)

سَمَاطٌ *A rank* of people: (M, K:) or *a side,* or *lateral part* or *portion:* (Msb:) *each of the two sides,* or *lateral portions,* of men, and of palmtrees. (S, Msb.) You say, قَامَ بَيْنَ السَّمَاطَيْنِ *He stood between the two ranks.* (TA.) And قَامَ القَوْمُ حَوْلَهُ سَمَاطَيْنِ *The people stood around him in two ranks.* (TA.) And هُمْ عَلَى سَمَاطٍ وَاحِدٍ *They are according to one order.* (K.) And مَشَى بَيْنَ السَّمَاطَيْنِ *He walked between the two sides.* (S, Msb.) And خُذُوا سَمَاطَيِ الطَّرِىِّ *Take ye the two sides of the fresh,* or *moist.* (TA.) And اجْعَلِ الأَمْرَ سَمَاطًا وَاحِدًا *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.) ___ The *part* of a valley *which is between the upper extremity and the lower:* (M, K:) pl. سُمُطٌ. (K) ___ سَمَاطُ الطَّعَامِ *The thing upon which food is spread:* (K:) pronounced by the vulgar سُمَاط: [and applied by them to *such as is long, prepared for a large company of people:*] pl. أَسْمِطَةٌ [a pl. of pauc.] and سَمَاطَاتٌ. (TA.)

سَمِيطٌ and مَسْمُوطٌ, applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) *Of which the hair,* (Msb,) or *wool,* (K,) *has been removed,* (Msb, K,) or *cleansed of its hair* [or *wool*], (S,) *by means of hot water;* (S, Msb, K;) in order to its being roasted: (S:) or *of which the* [*hair* or] *wool has been plucked off from it, after its having been put into hot water:* (M:) or the former, *plucked of its* [*hair* or] *wool, and then roasted with its skin:* (Lth:) and a *roasted* sheep or goat: the former word of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) See also سَمِيطٌ, and its pl. أَسْمَاطٌ, voce سُمُطٌ; the pl. in three places.

سَامِطٌ *Boiling* water, *that scalds* (يَسْمُطُ) *a thing.* (TA.) *Hanging a thing by a rope behind him;* from السُّمُوطُ [pl. of السَّمْطُ]. (TA.)

مَسْمُوطٌ : see سَمِيطٌ.

سمع

1 **سَمِعَهُ** , (S, Msb, K, *) aor. ـَـ , (K,) inf. n. سَمْعٌ (S Msb, K) and سَمَعٌ, or this latter is a simple subst., (Lh, K,) and سَمَاعٌ, (S, K,) or this last [also] is a simple subst., (Msb,) and سَمَاعَةٌ and سَمَاعِيَةٌ (K) and مَسْمَعٌ, (TA,) [*He heard it,* (namely, a thing, as in the S,) or *him;*] and تَسَمَّعَ , (Msb, K,) also written and pronounced اسَّمَّعَ; (K, TA;) and استمع ; (Msb;) are syn. with سَمِعَ (Msb,K) as trans. By itself; (Msb;) and استمع [also] in sys. With سَمِعَ [as trans. by itself]: (Ham p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or استمع denotes what is intentional, signifying only *he gave ear, hearkened,* or *listened:* but سَمِعَ, [as also تَسَمَّعَ and استسمع ,] what is unintentional, as well as what is intentional. (Msb.) You say, سَمِعَ الشَّىْءَ [*He heard* or *listened to, the thing*] (S.) And تَسَمَّعَ الصَّوْتَ [*He listened to,* or *heard, the sound*]. (TA.) [And سَمِعْتُ لَهُ صَوْتًا *I heard him,* or *it, utter,* or *produce, a sound;* lit. *I heard a sound attributable to him,* or *it.* And سَمِعَهُ مِنْهُ *He heard it form him.* And سَمِعَهُ عَنْهُ *He heard it as related from him; he heard it on his authority.* And سَمِعَهُ يَقُولُ كَذَا *He heard him say such a thing.*] And سَمِعَ بِهِ [*He heard of it;* for سَمِعَ التَّكَلُّمَ بِهِ, or the like]. (Kur xii. 31 and xxviii. 36 and xxxviii. 6, S, K, TA.) [When trans. by means of لِ alone, or إِلَى, it denotes what is intentional.] You say, سَمِعْتُ لَهُ, (S, Msb, TA,) and إِلَيْهِ, (S, TA,) meaning *I gave ear, hearkened,* or *listened, to him,* or *it;* (S, Msb, * TA;) and تَسَمَّعْتُ لَهُ (Msb,) or اليه, and اسَّمَّعْتُ, (S, TA,) signify the same; (S, Msb, TA;) and so استمعت له, (S, Msb, K,) and اليه. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, لَا يَسْمَعُونَ إِلَى المَلَإِ الأَعْلَى, and لَا يَسَّمَّعُونَ , *They shall not listen* [*to the archangels*]: (S:) or the former has this signification, *they shall not listen to the angels* (Bd, Jel) *in heaven,* (Jel,) or *the exalted angels:* (Bd:) and ↓ the latter, *they shall not seek,* or *endeavour, to listen* &c. (Bd.) And in the same [xvii. 50], نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ [*We are cognizant of that on account of which they*

hearken when they hearken to thee]; به meaning بِسَبَبِهِ, (Bd, Jel,) and لِأَجْلِهِ, (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of سَمْعٌ and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] ___ It also signifies *He understood it;* (TA;) *he understood its meaning;* i. e., the meaning of a person's speech. (Msb.) You say, لَمْ تَسْمَعْ مَا قُلْتُ لَكَ *Thou didst not understand what I said to thee.* (TA.) And such is the most obvious meaning of the verb in the saying, إِنْ كَانَ يَسْمَعُ الخَطِيبَ [*If he understand the words of the preacher*]; for this is the proper meaning in this case: but it may be rendered tropically, *if he hear the voice of the preacher.* (Msb.) ___ Also *He knew it:* as in the saying, سَمِعَ ٱللّٰهُ قَوْلَكَ [*God knew thy saying*]. (Msb.) ___ Also *He accepted it;* namely, evidence, and praise: or, said of the latter, *he recompensed it by acceptance:* (Msb:) *he paid regard to it, and answered it;* namely, prayer: *he answered,* or *assented to,* or *complied with, it;* namely, a person's speech. (TA.) The saying سَمِعَ ٱللّٰهُ لِمَنْ حَمِدَهُ means *May God accept the praise of him who praiseth Him:* or, accord. to IAmb, *may God recompense by acceptance the praise of him who praiseth Him:* (Msb:) or *may God answer the prayer of him who praiseth Him.* (TA, as on the authority of IAmb.) ___ Also *He obeyed him:* as in the saying in the Kur [xxxvi. 24], إِنِّى آمَنْتُ بِرَبِّكُمْ فَٱسْمَعُونِ [*Verily I believe in your Lord, and do ye obey me*]. (TA.) ___ Lth says that the phrase سَمِعَتْ أُذُنِى زَيْدًا يَفْعَلُ كَذَا وَكَذَا means *My eye saw Zeyd doing such and such things:* but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سمعت اذنى as meaning *my eye saw:* it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2 **تَسْمِيعٌ** [inf. n of سَمَّعَ, as also تَسْمِعَةٌ, q. v. infrà, voce سُمْعَةٌ,] is *syn. with* إِسْمَاعٌ [The *making* one *to hear*]. (K.) You say, سَمَّعَهُ الصَّوْتَ and اَسْمَعَهُ [*He made him to hear the sound*]. (S.) And سَمَّعَهُ الحَدِيثَ (TA) and اَسْمَعَهُ (S, TA) [*He made him to hear the narra-*

tive]; both signifying the same. (TA.) [And سمّع به *He made to hear of it,* or *him.*] It is said in a trad., مَنْ سَمَّعَ النَّاسَ بعمله سَمَّعَ ٱللّٰهُ به أَسَامِعَ خَلْقِه وحقَّره وصغَّره (S, * Mgh, TA) [*Whoso maketh men to hear of his deed,*] *God will make the ears of his creatures to hear of him* on the day of resurrection; (TA;) or *whoso maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it,* [*and He will render him contemptible, and small in estimation,*] *so that he will become disgraced;* (Mgh;) or the meaning may be, *God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions,* in requital of his deed: or, as some relate it, [for أَسَامِعَ خَلْقِه] we should say, سَامِعُ خَلْقِه, which is an epithet applied to God; so that the meaning is, *Go* [*the Hearer of his creatures*] *will disgrace him:* (TA:) [for] ___ سمّع به, (S, Mgh, Msb,) inf. n. تَسْمِيعٌ, (S, Mgh, K,) signifies [also] *He rendered him,* or *it, notorious,* and *infamous:* (S, Mgh, K: *) or *he spread it abroad, for men to speak of it.* (Msb.) ___ Also *He raised him from obscurity to fame.* (S, K. *) ___ And *He made him to hear what was bad, evil, abominable,* or *foul,* and *he reviled him:* (AZ, T and L in art. ند:) and اسمعه [also] has the latter of these two significations. (S, K.)

4 **اسمعه**, inf. n. إِسْمَاعٌ: see 2, in four places. ___ *He told him* [a thing]. (Msb) ___ *He made him to understand:* the verb being used in this sense in the Kur [viii. 23], لَوْعلم ٱللّٰهُ فيهم خَيْرًا لَأَسْمَعَهُمْ [*Had God known any good in them, He had made them to understand*]. (TA.) ___ أَسْمَعَكَ ٱللّٰهُ *May God not make thee to be deaf.* (TA.) ___ أَسْمَعَتْ *She sang.* (TA.) One says to a female singer, أَسْمِعِينَا

Sing thou to us: thus used in a verse of Tarafeh. (TA.) ___ أَسْمَعْتَ *Thou hast said a saying that ought to be heard and followed.* (Har p. 398.) اسمع الدَّلْوَ *He made,* or *put, a* مِسْمَع [q. v.] *to the bucket.* (S, K, TA.) And in like manner, اسمع الزِّنْبِيل (K) *He made,* or *put, what are termed* مِسْمَعَان *to the basket.* (TA.) أَسْمِعْ بِهِمْ وأَبْصِرْ; and أَبْصِرْ بِهِ وأَسْمِعْ; see art. بصر.

5 **تَسَمَّعَ**, also written and pronounced اسَّمَّعَ: see 1, in the former half of the paragraph, in six places.

6 **تسامع به النَّاسُ** (S, K) *The people heard of it,* [or *him,*] *one from another:* (PS, TK:) [or *the people heard one another talk of it,* or *him:*] or *it,* or *he, became notorious among the people.* (TA.) ___ تسامع also signifies *He feigned himself hearing.* (KL.)

8 **إِسْتَمَعَ** see 1, in the former half of the paragraph, in four places.

10 **إِسْتَسْمَعَ** see 1, in the first sentence, in two places.

سَمْع inf. n. of سَمِعَ, (S, Msb, K,) like سَمَاع, (S, K,) [&c.,] or the latter is a simple subst. [used in the abstract sense of the former]. (Msb.) You say, سَمْعًا وطَاعَةً, [for أَسْمَعُ سَمْعًا وأُطِيعُ طَاعَةً, an emphatic mode of expression, meaning *I hear and I obey,* or for سَمِعْتُ سَمْعًا وأَطَعْتُ طَاعَةً, which means the same, but more emphatically; طَاعَةً being a quasi-inf. n. for إِطَاعَةً;] the verb [of each] being understood: and سَمْعٌ وطَاعَةٌ, meaning أَمْرِى ذٰلِكَ [i. e. أَمْرِى سَمْعٌ وطَاعَةٌ *My affair is hearing and obeying*]. (K.) You say also, [in like manner,] اللّٰهُمَّ سَمْعًا لَا بَلْغًا, (K,) and سَمْعٌ لَا بَلْغٌ: (TA:) see سَمْعٌ. And سَمْعُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ, (K,) [said to be] the only instance of the kind among inf. ns. of trans. verbs except رَأْىُ عَيْنِى, (TA in art. رأى,) [in a copy of the M, in art. رأى, written سَمْعُ اذنى and رَأْىُ عينى,] and سَمْعُ اذنى, and سَمْعَةُ اذنى, and سَمْعَةُ اذنى [*My ear heard* (lit. *my ear's hearing*) *such a one say that*]. (K) ___ [As a simple subst., it signifies] The *sense of the ear;* (K;) [i. e., *of hearing;*] the *faculty in the ear whereby it perceives sounds.* (TA.) Thus in the Kur [1. 36], أَوْ أَلْقَى السَّمْعَ, (TA,) meaning, *Or who hearkeneth.* (Bd,

Jel.) [And hence,] أُمُّ السَّمْعِ *The brain;* (Z, O, K;) as also أُمُّ السَّمِيعِ . (O, K.) One says, ضَرَبَهُ عَلَى أُمِّ السَّمْعِ [*He struck him upon the brain*]. (TA.) ___ [It is also used for the inf. n. of أَسْمَعَ. Hence] one says, قَالُوا ذٰلِكَ سَمْعَ أُذُنِى, and in like manner, سَمْعَ اذنى, and سَمَاعَ اذنى, and سَمَاعَةَ اذنى, i. e. إِسْمَاعَهَا [*They said that making my ear to hear*]: (K:) and one may say, سَمْعًا [*making to hear*]: this latter one says when he does not particularize himself. (Sb, K.) And كَلَّمَهُ سَمْعَهُمْ , with kesr, meaning, [*He spoke to him making them to hear,* or] *so that they heard.* (TA.) And a poet says,

* سَمَاعَ ٱللّٰهِ وَالعُلَمَآءِ أَنِّى *
* أَعُوذُ بِخَيْرِ خَالِكَ يَاٱبْنَ عَمْرِو *

[*Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr;* or أَعُوذُ بِحَقْوِ خَالِكَ, i. e. *I have recourse for protection to thy maternal uncle;* thus in the TA in art. حقو;] using the subst. in the place of the inf. n., as though he said إِسْمَاعًا عَنِّى. (TA.) One says also, أَخَذْتُ ذٰلِكَ عَنْهُ سَمْعًا, and in like manner, سَمَاعًا , [i. e. *I received that from him by being made to hear,* which virtually means, *by hearsay,* or *hearing it from him,*] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of سَمْع for that of أَسْمَع]. (K, * TA.) [See also سَمْعَة.] ___ It also signifies The *ear;* (S, * Mgh, Msb, * K;) as also مَسْمَع , (S, Msb, K, TA,) because it is the instrument of hearing, (TA,) and مَسْمَع , [because it is the place thereof,] (Aboo-Jebeleh, TA,) and سَامِعَة ; (S, K;) or مَسْمَع signifies the *ear-hole;* (TA;) and so مَسْمَع , and مُسْتَمَع : (Er-Rághib, TA:) and سَمْع is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. أَسْمَاع (S, Msb, K) and أَسْمُع, (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and أَسَامِع is a pl. pl., (S, Mgh, O, K,) i. e. pl. of أَسْمَاع, (S,) or of أَسْمُع: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of مَسْمَع is مَسَامِع; (Msb, K;) or this may be an irreg. pl. of سَمْع, like as مَشَابِه is of شَبَه. (Sgh, TA.) You say, سَمْعَكَ إِلَىَّ i. e. [Incline *thine ear to me;* or] *hear thou from me.* (S, K.) And طَرَقَ

الكَلَامُ السَّمْعُ [*The speech struck the ear*]. (Msb.) سَمْعٌ is used as a pl. in the Kur [ii. 6], where it is said, خَتَمَ ٱللّٰهُ عَلَى قُلُوبِهِمْ وعَلَى سَمْعِهِمْ [*God hath set a seal upon their hearts and upon their ears*]. (S.) One also says, فُلَانٌ عَظِيمُ المَسْمَعَيْنِ *Such a one is great in the ears.* (S.) The phrase هُوَ بَيْنَ سَمْعِ الأَرْضِ وبَصَرِهَا means *It is not known whither he has repaired:* (AZ, K:) or *he is between the ears of the people of the land and their eyes,* [so that they neither hear him nor see him,] the prefixed noun أَهْل being suppressed: (AO, K, * TA:) or *in a void land, wherein is no one;* (ISk, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K:) or *between the length and breadth of the land.* (K, TA.) You say also, أَلْقَى نَفْسَهُ بَيْنَ سَمْعِ الأَرْضِ وبَصَرِهَا *He exposed himself to perdition,* or *imperilled himself, and cast himself no one knew where:* (IAar, Th:) or *he cast himself where no voice of man was heard, nor eye of man seen.* (K, * TA.) ___ Also *What rests in the ear, of a thing which one hears.* (L, K.) ___ See also سَمْعٌ, in three places, beside the two places before referred to.

سَمْعٌ *i. q.* سَمْعٌ, either as an inf. n. or as a a simple subst. (Lh, K.) You say, اَللّٰهُمَّ سَمْعًا لَا بَلْغًا, (S, K,) and سَمْعًا لَا بَلْغًا, (K,) and سَمْعٌ لَا بَلْغٌ, and سَمْعٌ لَا بَلْغٌ, (TA,) a form of prayer, (K,) meaning *O God, may it be heard of but not fulfilled:* (S, K:) or *may it be heard but not come to:* or *may it be heard but not need to be come to:* or it is said by him who hears tidings not pleasing to him: (K:) Ks says that it means *I hear of calamities but may they not come to me.* (TA.) You say also, سَمْعُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ. ___ Also *i. q.* إِسْمَاعٌ: so in the phrase قَالُوا ذٰلِكَ سَمْعَ أُذُنِى: (K:) and in the phrase كَلَّمَهُ سَمْعَهُمْ: (TA:) both explained above: see سَمْعٌ. ___ Also *Mention, fame, report, that is heard;* as also سَمْعٌ, and سَمَاعٌ: (K:) *fame,* or *good report;* (S, Msb, K, TA;) and so سَمْعٌ and سَمَاعٌ. (TA.) You say, ذَهَبَ سَمْعُهُ فِى النَّاسِ *His fame,* or *good report, went among mankind.* (S.) And the Arabs say, لَا وَسَمْعِ ٱللّٰهِ [or وَسَمْعِ اللّٰهِ,] meaning لَا وَ ذِكْرِ ٱللّٰهِ

[*No, by the glory of God*]. (TA.) ___ [It is also used as an

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epithet: thus,] رجل سَمِعٌ means يُسَمِّعُ [*A man who makes* others *to hear* of him]: or one says, هٰذَا ٱمْرُؤٌ ذُو سَمْعٍ, and ذُو سَمَاعٍ, [*This is a man of fame,* or *notoriety*], (K,) whether *good* or *bad.* (Lh, TA.) Also *A certain mongrel beast of prey,* (S,) the *offspring of the wolf, begotten from the hyena:* (S, Mgh, Msb, K:) fem. with ة: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., أَسْمَعُ مِنَ السِّمْعِ الأَزَلِّ [*More quick of hearing than the* سمع *that is lean in the buttocks and thighs;* or *than the light,* or *active,* سمع]: and sometimes they said أَسْمَعُ مِنْ سَمْعٍ [*more quick of hearing than a* سمع]. (S.)

سَمْعَةٌ *A single hearing,* or *hearkening,* or *listening.* (K.) ___ سَمْعَةُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ. ___ See also سَمْعَةُ أُذُنٍ. سُمْعَةٌ: see سَامِعٌ.

سُمْعَةٌ is *syn. with* تَسْمِيعٌ, like as سُخْرَةٌ is with تَسْخِيرٌ. (TA.) You say, فَعَلَهُ رِئَآءً وَسُمْعَةً *He did it* [*to make men to see it and hear of it,* or] *in order that men might see it and hear of it.* (S.) And مَافَعَلَهُ رِئَآءً وَلَا سُمْعَةً, and سَمْعَةً, and سُمْعَةً, *He did it not making it notorious so as to make* [*men*] *to see and to hear* [*it*]. (K.) And تَسْمَعَةً لَكَ, and تَسْمَعَتْكَ فَعَلْتُهُ, *I did it in order that thou mightest hear it.* (AZ, K.) [See also سَمْعٌ, where similar phrases are mentioned and explained.] ___ السُّمْعَةُ, also, signifies *What is heard, of fame,* or *report,* &c.: (Har p. 34:) and [particularly] *good report.* (Id. p. 196.)

سَمْعَةٌ *A mode,* or *manner, of hearing, hearkening,* or *listening.* (K.) You say, سَمِعَتْهُ سَمْعَةً حَسَنَةً [*I*

heard it with a good manner of hearing]. (TA.) ___ سَمْعَةُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ.

سَمَعَةٌ : see سَمَعَةٌ أُذُنٌ. سُمَعَةٌ: see سَامِعٌ.

سَمَعَةٌ أُذُنٌ : see سَامِعٌ.

سُمْعُنَّةٌ نُظْرُنَّةٌ , and سَمْعَنَّةٌ نَظْرَنَّةٌ, (S, K,) the former accord. to AZ, the latter accord. to ElAh, (S,) and سَمْعَنَّةٌ نَظْرَنَّةٌ, (K,) or the second and third are without teshdeed, and mentioned by Yaakoob also, (TA in art. نظر, [but this, I think, is a mistake,]) applied to a woman, *Who listens*, or *hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it*, or *opines it:* (S, * K, * [the latter in art. نظر,] and TA:) and one also applies to her the epithet سَمْعَنَةٌ, meaning *who listens*, or *hearkens, and does so much*, or *habitually.* (K.)

سَمْعَمٌ (of the measure فَعْلَعْلٌ, S) *Small in the head*, (S, K,) and *in the body;* for اللِّحْيَةِ او in the K is a mistranscription for والجُثَّةِ: (TA:) *cunning*, or *very cunning:* (K, TA:) *light of flesh, quick in work, wicked*, and *clever:* (TA:) or [simply] *light and quick:* and applied as an epithet to a wolf. (K.) ___ Also A woman *that grins and frowns in thy face when thou enterest, and wails after thee when thou goest forth.* (K, * TA.) ___ And A *tall and slender* man: (K, TA:) fem. in this sense with ة. (TA.) ___ And A *wicked, deceitful*, or *crafty*, devil. (TA.)

سَمَاعِ [an imperative verbal n.] *Hear thou:* (S, K:) like دَرَاكِ and مَنَاعِ, meaning أَدْرِكْ and امْنَعْ. (S.)

سَمَاعٌ : see its syn. سَمْعٌ; first sentence. ___ Also syn. with إِسْمَاعٌ, as in three exs. expl. above; see سَمْعٌ, in the middle portion of the paragraph. ___ Also [an inf. n. used in the sense of a pass. part. n., meaning *What has been heard*, or *heard of:*] *a thing that one has heard of, and that has become current, and talked of.* (TA.) [Hence, used in lexicology and grammar as meaning *What has been received by hearsay;* i. e. *what is established by received usage:* as in the phrase, مَقْصُورٌ عَلَى السَّمَاعِ *restricted to what has*

been received by hearsay; &c.: and in the phrase شَاذٌّ فِى السَّمَاعِ *deviating from the constant course of speech with respect to what has been receeived by hearsay;* &c.; which virtually means *deviating from what is established by received usage:* what has been received by hearsay always meaning what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times.]

___ [Also *What is heard,* or *being heard,* of discourse, or narration, and of matters of science. See an ex. voce مُرِدٌّ, in art. ردّ.] ___ And [hence,] *Singing,* or *song;* and *any* [*musical performance whether vocal* or *instrumental* or *both combined,* or *any other*] *pleasant sound in which the ears take delight:* as in the saying, بَاتَ فِى لَهْوٍ وَسَمَاعٍ [*He passed the night in* the enjoyment of *diversion and singing,* &c.]. (TA.) [See an ex. in a verse cited voce مِشَارٌ, in art. شور.] ___ See also سَمْعٌ, in three places.

سَمُوعٌ : see سَامِعٌ, in two places.

سَمِيعٌ : see سَامِعٌ, in six places. ___ It is also *syn. with* مُسْمِعٌ [*Making to hear;* &c.]. (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, سَمِيعٌ may be syn. with سَامِعٌ or مُسْمِعٌ; but it is mostly syn. with سَامِعٌ, like as عَلِيمٌ is with عَالِمٌ, and قَدِيرٌ with قَادِرٌ. (TA.) ___ Also [*Made to hear;* or] *told;* applied to a man. (Msb.) ___ أُمُّ السَّمِيعِ: see السَّمِيعَانِ. سَمْعٌ *Two long pieces of wood* [*fixed*] *in the yoke with which the bull is yoked for ploughing the land.* (Lth, TA.)

سَمَاعَةٌ an inf. n. of سَمِعَ. (K.) ___ And *i. q.* إِسْمَاعٌ, whence a phrase expl. above: see سَمْعٌ.

سَمَاعِىٌّ [, in lexicology and grammar, applied to a word &c., means *Relating,* or *belonging, to what has been received by hearsay;* i. e., *to what is established by received usage.* See سَمَاعٌ.]

سُمَّعٌ *Light, active,* or *agile:* and applied as an epithet to a غُول. (K.)

سَمَّاعٌ One *who hearkens,* or *listens, much to what is said, and utters it.* (TA.) [Its primary signification is simply One *who hears, hearkens,* or *listens, much,* or *habitually:* and it signifies also *quick of hearing.*] See also سَامِعٌ. ___ *A spy, who searches for information, and brings it.* (TA.) ___ *Obedient.* (TA.)

سَامِعٌ and سَمِيعٌ are syn.; [signifying *Hearing;* and *hearkening,* or *listening;*] (Az, S, Msb, K;) like عَالِمٌ and عَلِيمٌ, and قَادِرٌ and قَدِيرٌ. (Az, TA.) [السَّمِيعُ , applied to God, signifies *He whose hearing comprehends everything; who hears everything.* (TA.) And [hence, also,] ↓ this same epithet is applied to *The lion that hears the faint sound* (K, TA) *of man and of the prey* (TA) *from afar.* (K, TA.) You say also, أُذُنٌ سَامِعَةٌ, and سَمِيعَةٌ , and سَمِيعٌ , and سَمْعَةٌ , and سَمَعَةٌ , and سَمَعَةٌ , and سَمَّاعَةٌ , and سَمُوعٌ : [the first signifying *A hearing,* or *a hearkening* or *listening, ear:* and the last two, and app. all but the first, *an ear that hears,* or *hearkens* or *listens, much;* or *that is quick of hearing:*] the pl. of ↓ the last is سُمُعٌ. (K.)

سَامِعَةٌ fem. of سَامِعٌ [q. v.]. ___ [It is also used as an epithet in which the quality of a subst. is predominant]: see سَمْعٌ, in the latter half of the paragraph.

أَسْمَعُ [*More,* and *most, quick of hearing*]: see سَمْعٌ; last sentence.

تَسْمَعَةٌ [an inf. n. of 2]: see سَمْعَةٌ.

مَسْمَعٌ *A place whence* [and *where*] *one hears,* or *hearkens,* or *listens.* (IDrd, K.) You say, هُوَ مِنِّى بِمَرْأًى وَمَسْمَعٍ *He is where I see him and hear his speech;* (IDrd, K;) and in like manner, هُوَ مِنِّى مَرْأًى وَمَسْمَعٍ; (TA;) and مَرْأًى وَمَسْمَعًا, (M and K in art. رأى, q. v.,) and sometimes they said مَرًى. (TA.) And فُلَانٌ فِى مَنْظَرٍ وَمَسْمَعٍ *Such a one is in a state in which he likes to be looked at and listened*

to. (T, A, TA, in art. نظر.) ___ See also سَمْعٌ, in the latter half of the paragraph, in two places. ___ It is also an inf. n. of سَمِعَ. (TA.)

مُسْمَعٌ [pass. part. n. of 4, q. v.]. وَاسْمَعْ غَيْرَ مُسْمَعٍ, in the Kur [iv. 48], means [*And hear thou without being made to hear;* i. e.] *mayest thou not be made to hear:* (Ibn-'Arafeh, K:) or *mayest thou not hear,* (Akh, S, Bd, Jel,) by

reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or *hear thou without being made to hear speech which thou wouldest approve:* or *not being made to hear what is disliked;* accord. to which explanation, it is said hypocritically: or *hear thou speech which thou wilt not be made* [*really*] *to hear;* because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or *hear thou without having thine invitation assented to:* (Bd:) or *without having what thou sayest accepted.* (Mujáhid, K.)

مُسْمِعٌ [act. part. n. of 4, q. v.] ___ [Hence,] مُسْمَعَةٌ *A female singer.* (S, K.) [See an ex. of the pl. in a verse cited voce شَارِبٌ.] ___ And hence, (TA in art. زمر,) the former is applied to *A shackle.* (K, and TA in art. زمر.)

مَسْمَعٌ *An instrument of hearing.* (TA.) ___ See سَمْعٌ, in the latter half of the paragraph, in four places. *A loop which is in the middle of the* [*large bucket called*] غَرْبٌ, *and into which is put a rope in order that the bucket may be even;* (S, K;) so called as being likened to an ear: (ElMufradát, TA:) or the *part of the* [*leathern water-bag called*] مَزَادَةٌ *which is the place of the loop:* or *what goes beyond,* or *through, the hole of the loop.* (TA.) ___ Also, (K,) or مَسْمَعَانِ, (El-Ahmar, TA,) The *two pieces of wood that are put into the two loops of the* [*basket called*] زَنْبِيلٌ

when earth is taken forth with it from a well. (El-Ahmar, K, TA.) ___ And the latter, (i. e. the dual,) *A pair of socks,* or *stockings, worn by the sportsman when he is pursuing the gazelles during midday,* or *during midday in summer when the heat is vehement.* (TA.)

مُسَمَّعٌ *Shackled:* the explanation in the K, *shackled and collared,* applies to مُسَمَّعٌ مُسَوَّجٌ together; not to the former of these two words alone. (TA.) [See مُسْمَعٌ.]

مَسْمُوعَاتٌ [*Things heard*]. See 4 in art. جوز.

مَسَامِعُ is pl. of مَسْمَعٌ (Msb, K) [and of مَسْمِعٌ]. ___ As a pl. without a sing., it is applied to *All the holes of a human being; such as are* [*the holes of*] *the eyes, and such as the nostrils, and the anus.* (TA.)

مُسْتَمَعٌ : see سَمْعٌ, in the latter half of the paragraph.

سمعر

مُسْمَقِرٌّ : see art. سقر.

سمغ

السَّامِغَان *The two sides of the mouth, beneath the two extremities of the mustache, on the right and left;* a dial. var. of الصَّامِغَان [q. v.]. (IDrd, K.)

سمق

1 سَمَقَ, (S, O, L, K,) aor. ـُـ, (O, L,) inf. n. سُمُوقٌ (S, O, L, K) and سَمْقٌ, (L,) *It was,* or *became, high,* or *tall:* (S, O, L, K:) or *tall in the highest degree:* (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palmtree. (L.) ___ See also سُمَاقٌ.

سَمْقٌ *Tall;* applied to a man. (Kr, TA.) [See also سَامِقٌ.]

سُمَاقٌ *Pure; sheer; unmixed.* (S, O, K.) You say كَذِبٌ سُمَاقٌ *A sheer, unmixed, lie;* (S, O;) and حُبٌّ سُمَاقٌ *pure, unmixed, love;* meaning *such as have overtopped* (سَمَقَا) *every lie* and *love.* (O.)

سَمُوقٌ : see سُمَّاقٌ.

سَمِيقٌ : see سَامِقٌ. The dual, سَمِيقَانِ, signifies The [*yokes* or] *two pieces of wood that belong to the* نِير, *surrounding the necks of the two bulls,* (S, Z, O, K,) *like the neck-ring,* (S, O,) *the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord:* (Z, TA:) pl. أَسْمِقَةٌ. (TA.) ___ And [its pl.,] أَسْمِقَةٌ, *Certain pieces of wood in the utensil upon which bricks,* or *crude bricks,* (لَبِن,) *are conveyed.* (Ibn-'Abbád, O, L, K.)

سُمَّاقٌ (S, O, K) and سَمُوقٌ, (O, K,) in the Tekmileh with teshdeed, [i. e. سَمُّوقٌ,] (TA,) [*Sumach;* the *rhus coriaria* of Linn.; or *its berry:*] *a certain fruit,* (K,) *well known;* (S, K;) *a certain acid thing, with which one cooks;* (O;) the *fruit of certain trees of the* [*high grounds termed*] قِفَاف *and of the mountains, acid, consisting of bunches of small berries, which are*

cooked; (AHn, TA;) *not known to AHn as growing in any part of the land of the Arabs except in Syria;* and he says that it is *intensely red:* in the T, said to be the *acid berry called* عَبْرَب: n. un. with ة: (TA:) *it excites appetence; stops chronic diarrhœa; and the application of water in which it has been steeped,* or *macerated, as a collyrium, is beneficial for the* [*disorder termed*] سُلَاق *and for ophthalmia.* (K.)

سَمُّوقٌ : see the next preceding paragraph.

قِدْرٌ سُمَّاقِيَّةٌ : see عَرَبْرَبِيَّةٌ, in art عرب

سَامِقٌ and سَمِيقٌ *High,* or *tall;* applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also سَمِيقٌ.]

سمك

1 سَمَكَ , [aor. ـُ ,] inf. n. سُمُوكٌ, *It* (a thing) *rose,* or *became high* or *elevated* or *lofty.* (S, K.) ___ And, aor. and inf. n. as above, *He ascended.* (TA.) One says, اُسْمُكْ فِى الرَّيْم *Ascend thou the stairs.* (S, TA. [See رَيْم.]) And سَمَكَهُ, (S, K,) aor. as above, (TA,) inf. n. سَمْكٌ, *He raised, elevated, upraised,* or *uplifted, it.* (S, K.) So in the phrase, سَمَكَ ٱللّٰهُ السَّمَآءَ [*God raised the heaven*]. (S.)

سَمْكٌ The *roof* of a house, or chamber: (S, Mgh, * K: *) or the *interior uppermost part* [i. e. the *ceiling*] of a house, or chamber; the exterior uppermost part thereof being called صَهْوَةٌ: (Ham p. 725:) or [the *height*] *from the top to the bottom* of a house or chamber. (K.) [And hence, The *canopy* of the heaven or sky: or] the *measure of the height* of the heaven *from the earth:* or the *thickness* thereof, *upwards.* (Bd in lxxix. 28.) And The *stature,* or *height in a standing posture,* or anything: (K:) thus expl. by Lth: one says بَعِيرٌ طَوِيلُ السَّمْكِ [*A camel tall of stature*]. (TA.) [In the present day, it signifies The *extent* of anything *from top to bottom;* its *height, depth,* and *thickness:* and is vulgarly pronounced سُمْك.]

سَمَكٌ *Fish;* syn. حُوتٌ; (K;) *a kind of aquatic creatures:* [a coll. gen. n.:] n. un. with ة: pl. of the former سَمَاكٌ and سُمُوكٌ. (S, TA.) شَوَى فِى الحَرِيقِ سَمَكَتَهُ [*He broiled his fish in the fire of a burning house*] is a post-classical prov. of the people of Baghdád, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; orginating from the fact that the thief used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to broil a fish. (Mtr, in Har pp. 481-2.) ___ السَّمَكَةُ [is a name of *The constellation Pisces;* also called السَّمَكَتَانِ;] *a certain sign of the Zodiac;* (K, TA;) thought by ISd to be so called because it is a watery sign; and also called

الحُوتُ. (TA.)

سَمَاكٌ *A thing with which a thing is raised, elevated, upraised,* or *uplifted;* (K, TA;) *whether a wall* or *a roof:* (TA:) pl. سُمُكٌ. (K.) السِّمَاكَانِ is the name of *Two bright stars;* السِّمَاكُ الأَعْزَلُ and السِّمَاكُ الرَّامِحُ: (S, O, K:) the former is *a star* [namely *α*] *in Virgo, called by astrologers* السُّنْبُلَةُ [or *Spica Virginis*]; (Kzw;) and is *one of the Mansions of the Moon,* (S, O, and Kzw in his descr. of the Mansions of the Moon,) *the Fourteenth thereof;* (Kzw ibid.;) it is *one of the* أَنْوَآءِ [pl. of نَوْءٌ, q. v.], *and rises aurorally in* تِشْرِينُ الأَوَّلُ [*October,* O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began *on the 4th of that month*]; it is called الا عزل because it has no star [near] before it, like the اعزل that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter سِمَاكٌ, i. e. الرَّامِحُ, [thus called for a reason expl. in art. رمح, q. v., is *the star Arcturus,* and] is *not of the Mansions of the Moon,* (S, O, TA,) *and has not any* نَوْءٌ [here meaning *supposed influence in bringing rain &c.*]; *it is towards the north; the former being towards the south;* (TA;) *and is also called* السِّمَاكُ المُرْزِمُ: (AZ, TA in art. رمح:) [it is erroneously said that] *the* سماكان *are in the sign of Libra:* (TA:) and it is said that *they are the two kind legs of Leo* (رِجْلَا الأَسَدِ): (S, O, K: *) [for it appears, as I have before observed, (voce ذِرَاعٌ,) that the ancient Arabs, or many of them, extended the figure of Leo (as they did

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also that of Scorpio) far beyond the limits which we assign to it: and hence,] السماك الا عزل was also called سَاقُ الأَسَدِ [*the thigh,* or *the hind shank, of Leo*]. (Kzw in his descr. of Virgo.) The rhyming-proser says, إِذَا طَلَعَ السِّمَاكْ ذَهَبَ العِكَاكْ فَأَصْلِحْ فِنَاكْ وَأَجِدَّ حِذَاكْ فَإِنَّ الشِّتَآءَ قَدْ أَتَاكْ [*When* السماك *rises aurorally,* (i. e.

السماك الا عزل,) *the sultriness has gone, therefore do thou put thy court,* or *yard, in good condition, and renew thy sandal, for the winter has come to thee:* فنَاك and حذَاك being contractions of فنآءك and حذآءك, for the sake of the rhyme]. (O, TA.) The نوْء [here app. meaning the rain consequent upon the auroral setting] of السماك الاعزل [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the نشْر [q. v.], which diseases the camels that pasture upon it. (Kzw in his descr. of the Mansions of the Moon.) [The epithet سمَاكىٌّ is applied to the rain above mentioned.] ___ السّمَاكُ also signifies, (K,) or سمَاكُ التَّرقوة, (Ibn-'Abbád, O,) *The upper part of the chest, next to the collar-bone.* (Ibn-'Abbád, O, K.)

سمَاكىٌّ : see the next preceding paragraph.

سُمَيْكَآء *i. q.* حسَاسٌ; (S, O, K;) i. e. *Certain small fish, which are dried; also called* هفٌّ. (O, TA.)

سَمَّاكٌ *A fishmonger.* (MA.)

سَنَامٌ سَامِكٌ *A high,* (S, TA,) or *long and high, and plump,* (TA,) *camel's hump.* (S, TA.) ___ شَرَفُكَ تَامِكٌ وإقْبَالُكَ سَامِكٌ [*Thy nobility is lofty, and thy good fortune is high*]. (A and Ta in art. تمك.)

المُسْمَكَاتُ *The heavens;* (K;) which are seven in number: (TA:) or so المسْمُوكَاتُ : (S:) or this is wrong; or it is a dial. var.: (K:) the latter word is used by the vulgar, but is correct. (TA.)

مِسْمَاكٌ *A pole of a* [*tent such as is called*] خبآء, (S, K,) *which latter is raised thereby.* (S.)

مَسْمُوكٌ *Tall;* (IDrd, O, K;) applied to a man. (IDrd, O.) ___ And, applied to a horse, [من الحبَل in the CK being a mistake for من الخيل,] *Firm* (Ibn-'Abbád, Z, O, K, TA) *in the* [*ribs called*] جوانح. (Z, TA.) ___ المسْمُوكَاتُ: see

المُسْمَكَاتُ.

بيتٌ مُسْتَمْكٌ and مُنْسَمِكٌ *A tall house* or *tent.* (TA.)

مُنْسَمِكٌ : see what next precedes.

سمل

1 **سَمَلَ عَيْنَهُ** , (S, * M, Mgh, * Msb, K,) aor. ـُـ , (M, Msb,) inf. n. سَمْلٌ, (S, M, Msb,) *He put out,* or *blinded,* (فَقَأَ,) *his eye* (S, M, Mgh, Msb, K, TA) *with an iron instrument* (S, Msb, TA) *made hot;* (S, Msb;) or *with some other thing;* sometimes *with a thorn;* (TA;) like سَمَرَهَا: (M and K in art. سمر:) and *he pulled it out:* (Mgh:) and استملها signifies the same. (Fr, K.) ___ سَمَلَ الحَوْضَ, (S, M, K,) inf. n. as above; (M;) and سَمَّلَهُ , (M, K,) inf. n. تَسْمِيلٌ; (TA;) *He cleansed,* or *cleared, the watering-trough,* or *tank,* (S, M, K,) *from the* سَمَلَة, (M, K,) [i. e.] *from the black mud,* or *black fetid mud,* [*that was in it,*] and *from the mud,* or *clay.* (S.) And سَمَلْتُ البِئْرَ *I cleansed,* or *cleared out, the well.* (Msb.) ___ سَمَلَ بَيْنَهُمْ, (S, M, Msb, K,) aor. and inf. n. as above, (S, M,) *He effected a rectification of affairs,* or *an adjustment,* or *a reconciliation, between them;* as also اسمل : (S, M, K:) or *he strove, laboured,* or *exerted himself, in effecting a rectification between them;* and so فى المعيشة [*in respect of the means of subsistence*]. (Msb.) سَمَلَ, (S, M, K,) aor. ـُـ , (M,) inf. n. سُمُولٌ (S, M, K) and سُمُولَةٌ, [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K,) *It* (a garment, or piece of cloth,) *was,* or *became, old, and worn out;* as also اسمل ; (S, M, K;) and so سَمُلَ, like كَرُمَ ; (K;) and اسْمَأَلَّ , inf. n. اسْمِئْلَالٌ. (TA.) ___ See also the next paragraph.

2 **سَمَّلَ الحَوْضَ** : see 1. سَمَّلَ الحَوْضَ, (M, K,) inf. n. تَسْمِيلٌ, (K,) *The watering-trough,* or *tank, yielded but little water.* (Lh, M, K.) And in like manner, (K,) سَمَّلَتِ الدَّلْوُ, (M, K,) inf. n. as above, (K,) *The bucket yielded,* (M,) or *produced* [from the well], *only what is termed* السَّمَلَة, (K,) i. e., (TA,) *little water;* (M, TA;) as also سَمَلَتْ , (K,) inf. n. سَمْلٌ; but the former verb is said by Fr to be preferable. (TA.) سَمَّلَ فُلَانًا بِالقَوْلِ *He was soft,* or *tender,* or *easy and sweet,* or *elegant, graceful,* or *ornate, to such a one,* (رَقَّقَ لَهُ,

in the CK رفَّق له,) *in speech.* (K.) And accord. to IDrd, تَسْمِيلٌ signifies *A laxness of the* ذَكَر *on the occasion of* جِمَاع. (TA.)

4 **أَسْمَلَ** see 1, in two places.

5 **تسمّل**, (K,) or تسمّل سَمَلًا, (M,) *He drank,* or *took, remains in a vessel,* (M, K,) of wine, or beverage, &c. (M.) ___ And تسمّل النَّبِيذَ *He persevered,* or *persisted, in the drinking of the* [*beverage called*] نبيذ. (Lh, M, K.)

8 **إِسْتَمَلَ** see 1, first sentence.

Q. Q. 4 **اسْمَأَلَّ**, (S, O, K,) inf. n. اسْمِئْلَالٌ, (S,) *He* (a man, O) *was,* or *became, slender, lean,* or *lank,* (S, O, K,) *in the belly.* (S, * O, * K.) ___ Said of the shade, *It contracted;* or *went away;* syn. قَلَصَ, (O,) or ارْتَفَعَ. (TA.) The phrase إِذَا ٱسْمَأَلَّ التُّبَّعُ, in a verse which is here cited in the S and O and TA, [and which I have cited in art. تبع,] means [accord. to J,] إِذَا رَجَعَ الظِّلُّ إِلَى أَصْلِ العُودِ [app. *When the shade* cast by the leaves of a tree *returns to the lower part of the branch;* i. e. when the sun becomes high: virtually the same as *when the shade contracts*]: (S, TA:) or, as some say, by التُّبَّعُ is meant [the star, or asterism, called] الدَّبَرَان, and the phrase means *when* الدبران *rises.* (TA. [See art. تبع.]) ___ Said of a person's face, *It became altered in consequence of emaciation.* (TA.) ___ See also 1, last sentence but one.

سَمَلٌ : see سَمَلَةٌ, in three places. Applied to a garment, or piece of cloth, *Old, and worn out;* (S, M, K;) as also سَمَلَةٌ and سَمِيلٌ and سَمُولٌ (M, K) and سَمَلٌ and مُسْمَئِلٌّ : (K:) the pl. of سَمَلٌ is أَسْمَالٌ: (A'Obeyd, TA:) and one says also ثَوْبٌ أَسْمَالٌ, (S, M, K,) like رُمْحٌ أَقْصَادٌ and بُرْمَةٌ أَعْشَارٌ. (S.) The phrase سَمَلٌ قَطِيفَةٌ occurs in a trad. [as meaning *An old and worn-out garment of the kind called* قطيفة]: and in another trad., أَسْمَالُ مُلَيَّتَيْنِ [meaning *two old and wornout small garments of the kind called* مُلَيَّةٌ]; مُلَآءَةٌ being a dim. of مُلَآءَةٌ. (TA.) And سَوْمَلٌ

signifies [in like manner] *An old and worn-out* [*garment of the kind called*] كِسَآء, on the authority of Ez-Zejjájee. (M.) ___ Also, (i. e. سَمْلٌ,) applied to a ewe, *Having ragged wool:* ___ and سَمْلٌ سَمْلٌ is *A cry by which a ewe is called to be milked.* (O, TA.)

سَمْلٌ : see the next preceding paragraph.

سَمْلَةٌ *Tears poured forth* (AZ, K) *by the eyes affected with pain in consequence of hunger,* (AZ,) or *on an occasion of vehement hunger,* (K,) *as though putting out the eye.* (AZ, K.) ___ See also the next following paragraph.

سَمْلَةٌ *A small quantity of water* (S, M, K) *remaining in the bottom of a vessel &c.;* like ثَمِيلَةٌ: (S:) as also سُمْلَةٌ : (S, M, * K: [app., accord. to the M, the latter is syn. with the former absolutely:]) pl. سَمْلٌ , (S, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] سُمُولٌ (As, S) and أَسْمَالٌ [a pl. of pauc.]: (AA, S:) and سُمْلَانٌ [app. pl. of سَمْلٌ , agreeably with analogy,] signifies *remains* of [the beverage called] نَبِيذ, (M, K,) and of water also. (TA.) Also *A remaining portion of water in a watering-trough,* or *tank:* (M, K:) and, (K,) as some say, (M,) *black mud,* or *black fetid mud,* (M, K,) *therein:* (M:) pl. سَمْلٌ [or rather this is a coll. gen. n., as observed above,] and سَمَالٌ; (M, K;) and سَمَائِلُ is pl. of the latter of these pls. (TA.) See also سَمْلٌ.

سُمْلَانٌ : see the next preceding paragraph.

سَمُولٌ : see سَمْلٌ.

سَمِيلٌ : see سَمْلٌ.

سَمَّالٌ [*One who puts out the eyes of others*]. A certain tribe were called بَنُو السَّمَّالِ, (M, K, *) or بَنُو سَمَّالٍ, (S, TA,) because their founder had put out the eye of a man. (S, M, K.)

سَامِلٌ One *who strives, labours,* or *exerts himself,* (S, M, K,) *in,* (S,) or *for,* (M, K,) *the right management of affairs for procuring the means of subsistence.* (S, M, K.)

سَوْمَلٌ : see سَمَلٌ.

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سَوْمَلَةٌ *A small* [*cup of the kind called*] فَنْجَانَة, (S, M, K, TA,) which latter is a post-classical word, originally فَلْجَانَة: or the سوملة, as some say, is *a small* فَيَالَجَة, an arabicized word from the Pers. پِيَالَهْ; which is also called طَرْجَهَارَةٌ; (TA;) and this is the same as the فَلْجَان. (TA voce طرجهارة.)

مُسْمَئِلٌّ *Slender, lean,* or *lank, in the belly;* (M, K;) applied to a man. (TA.) ___ See also سَمَلٌ. Also *A certain bird.* (K.)

سملق

سَمْلَقٌ *An even plain;* (K, TA;) like سَلَقٌ; mentioned by J in art. سلق; or *a desert in which is no herbage:* or *an even tract of land destitute of herbage:* and [the pl.] سَمَالِقُ signifies [*deserts such as are termed*] صَحَارَى: or, accord. to ElWáhidee, *far-extending, long land.* (TA.) [See an ex. in a verse cited voce أَرْقَلَ: and another voce رِيَاغٌ, in art. ريغ.] ___ [Hence,] A woman *that bears no offspring:* likened to land that does not give growth to anything. (TA.) ___ *A* woman *bad in sexual intercourse;* as also with ة. (TA.) And the latter, A woman *that has no* إِسْكَتَانَ [or *labia majora of the vulva*]: (TA:) [or] a woman *having no buttocks.* (ISk, TA in art. رقع.) ___ And A *clamorous* old woman: or, accord. to AA, one *of evil disposition.* (TA.)

كَذِبٌ سَمَلَّقٌ [like سُمَاقٌ] *A sheer, unmixed, lie.* (TA.)

سمن

1 **سَمِنَ**, (S, M, L, Msb, K,) aor. ـَـ ; (L, Msb, K;) and سَمُنَ, aor. ـُـ ; (Msb;) inf. n. of the former سَمَنٌ (S, M, L, K) and سَمَانَةٌ, (M, L, K,) or the former is a simple subst. (Msb) [and the latter by rule inf. n. of the latter verb]; *He was,* or *became, fat,* or *plump;* (S, M, L;) or *in the condition of having much flesh and fat:* (Msb:) and تسمّن has a like meaning [i. e. *he was,* or *became, fattened, rendered plump,* or *made to have much flesh and fat*]. (S, L. *) A poet says,

* رَكِبْنَاهَا سَمَانَتَهَا فَلَمَّا *
* بَدَتْ مِنْهَا السَّنَاسِنُ وَالضُّلُوعُ *

(IAar, M, L,) meaning *We rode her during her state of fatness,* or *plumpness,* [*but when the edges of her vertebræ, and the ribs, became apparent,* ...] (M, L.) ___ [Hence,] سَمِنَ البُرُّ, inf. n. سَمَنٌ, *The wheat became full in the grain.* (A in art. سمنه.) صفر, (S, M, L, K,) aor. ـُـ , inf. n. سَمْنٌ, (S, M, L,) *He made it,* [or *prepared it,*] namely, food, *with* سَمْنٌ [q. v. infrà]; (M, L, K;) as also سمّنه , and اسمنه : (K:) or the first signifies, (S,) or signifies also, and so ↓ the second and ↓ third, (M, L,) *he moistened it, and stirred it about,* (S, M, L,) namely, food, (S, L,) or bread, (M, L,) *with* سَمْنٌ, (S, M, L,) لَهُمْ *for them.* (S.) ___ Also, and اسمنه , (L,) or سَمَنَ القَوْمَ, (M, K,) aor. and inf. n. as above, (M,) *He fed him,* or *the people,* or *party, with* سَمْنٌ. (M, L, K.) ___ And سَمَنْتُ لَهُ *I seasoned his bread for him with* سَمْنٌ. (L.)

2 **سمّنه**, (S, M, L, Msb, K,) inf. n. تَسْمِينٌ; (K;) *He,* or *it, rendered him fat,* or *plump;* (S, M, L, K; *) or *caused him to have much flesh and fat:* (Msb:) and اسمنه signifies the same. (M, L, Msb.) It is said in a prov., سَمِّنْ كَلْبَكَ يَأْكُلْكَ [*Fatten thy dog,* and *he will eat thee*]. (S, L, Msb. [See Freytag's Arab. Prov., i.

609.]) ___ سَمَّنَهُمْ, (S, M, L,) inf. n. as above, (S, L,) *He furnished them with* سَمْن *for travelling-provision, &c.* (S, M, L.) ___ See also 1, in two places. تَسْمِينٌ also signifies The act of *cooling,* (S, M, L, K,) in the dial. of Et-Táïf (S, M, L) and ElYemen. (S.) A fish was brought to El-Hajjáj, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) سَمِّنْهَا, (S, M, L,) meaning *Cool it:* (S:) the man who brought it knew not what he meant; so 'Ambeseh Ibn-Sa'eed said to him, He says to thee *Cool it* (M, L) *a little.* (L.)

4 **اسمن** *He* (a man, M, L) *was fat,* or *plump, by nature.* (M, L, K.) ___ *He* (a man, S, M, L) *possessed a thing that was fat,* or *plump:* (S, M, L, K:) or *bought such:* (M, L, K:) or *gave such* (S, M, L, K) *to another.* (S.) And اسمن القَوْمُ *The people,* or *party, became in the state of those whose cattle had become fat,* or *plump.* (M, L, K. *) ___ Also *He bought* سَمْن. (L.) ___ And اسمنوا *They became in the condition of having much* سَمْن. (M, L, K.) اسمنه: see 2: ___ and see also 1, in three places.

5 **تَسَمَّنَ** see 1. ___ [Hence,] تسمّن also signifies *He prided himself in the abundance of his wealth, and collected it but did not expend it:* (TA in art. هنأ:) or *he made a boast of abundance of goodness,* or *goods, which he did not possess;* and *laid claim to nobility that was not in him:* or *collected wealth for the purpose of attaining to the condition of the noble:* or *loved to indulge himself largely in eatables and drinkables that are the causes of fatness,* or *plumpness.* (L.)

10 **استسمنه** *He deemed,* or *reckoned,* (S, L, Msb, K,) or *he found,* (M, L, K,) *it,* or *him,* (namely, a thing, M, L, and flesh-meat, L, or a man, K,) *to be fat,* or *plump,* (S, M, L, K,) or *to have much flesh and fat:* (Msb:) or *he sought it,* or *demanded it, fat,* or *plump.* (M, L.) And جَاؤُوا يَسْتَسْمِنُونَ *They came seeking,* or *demanding, that* سَمْن [in the CK السَّمِين i. e. *that which was fat* or *plump*] *should be given to them.* (S, M, L, K. *)

سَمْنٌ *Clarified butter; ghee;* i. e. سلآء *of fresh butter,* (M, L, K,) or *of milk;* (L;) it is *of the cow,* and sometimes *of the goat:* (S, L:) *what comes forth,* (Mgh,) or *is made,* (Msb,) [or *clarified, by cooking it,* or *boiling it, sometimes with an admixture of* سويق (or *meal of parched barley* or *wheat*), or *dates,* or *globules of gazelles' dung,* (see خُلَاصَة, and قِشْدَة, and قِلْدَة,)] *from the milk of cows,* and *of goats,* (Mgh, Msb,) or *sheep:* (Msb:) [n. un. with ة:] pl. [of mult.] سِمْنَانٌ (S, M, L, Msb, K, in the CK [erroneously] سَمْنَانٌ) and سُمُونٌ and [of pauc.] أَسْمُنٌ: (M, L, K:) *it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the* [*discoloration and spots termed*] كَلَف *and* نَمَش *from the face, applied as a liniment.* (K.) ___ سَمْنُ الهَبِيد [*Decocted juice of the colocynth,* or *of its pulp,* or *seed*]. (TA voce خَوْلَع, q. v.)

سَمَنٌ *Fatness,* or *plumpness; contr. of* هُزَالٌ; (M, L;) or the *condition of having much flesh and fat.* (Msb.) [See 1, first sentence.]

سَمْنَة, (M, L,) or سَمُنَة, with damm, (K,) *A certain herb,* (M, L, K,) *having leaves, and slender twigs, and a white flower:* said by AHn to be *of the* [*kind called*] جَنْبَة, (M, L,) *which grows forth* بِنُجُومِ الصَّيْفِ [which may mean either *by the influence of the stars of the season called* الصيف, i. e., *of its rains,* or *with the herbs of that season,* in either case *in spring* or *summer,*] *and is evergreen.* (M, L, K.)

سُمْنَة *A medicine for fattening,* or *rendering plump:* (M, L, K:) or *a medicine by which women are fattened,* or *rendered plump.* (T, S, L.) ___ See also سَمْنَة.

السُّمَنِيَّةُ *A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations;* (S, Msb;) *a certain people, of*

the Indians, who hold that the duration of the present world is from eternity, or *that it is everlasting,* (M, L, K,) *and assert the doctrine of metempsychosis:* (K:) the word is said to be an irregular rel. n. from سُومَنَات, a town of India. (Msb.)

سَمِينٌ *Fat,* or *plump;* (S, M, L, K; *) *contr. of* مَهْزُولٌ; (S, L;) or *having much flesh and fat;* (Msb;) and سَامِنٌ signifies the same: (M, L, K:) fem. with ة: (M, L, Msb:) [see سَاحِقٌ:] pl. (of the first, and of its fem., Msb) سِمَانٌ, (Sb, M, L, Msb, K,) used instead of سُمَنَآءُ, which they did not say: (Sb, M, L:) accord. to Lh, (M, L,) مُسْمِنٌ signifies *fat,* or *plump, by nature;* (M, L, K;) applied to a man: and some say امْرَأَةٌ مُسْمِنَةٌ meaning *a woman fat,* or *plump,* syn. سَمِينَةٌ, (M, L,) or امْرَأَةٌ مُسْمَنَةٌ, like مُكْرَمَةٌ [in measure], meaning [*a woman rendered fat,* or *plump,*] *by nature;* (K;) and مُسَمَّنَةٌ بِالْأَدْوِيَةِ [*rendered fat,* or *plump, by medicines*]; (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) ___ [Hence,] أَرْضٌ سَمِينَةٌ [*Fat land;* i. e.] *land of good soil, with few stones, strong to foster plants* or *herbage:* (M, L:) or *land consisting of soil in which is no stone.* (K.) ___ And كَلَامٌ سَمِينٌ *Chaste, eloquent,* or *excellent, language.* (L in art. قصد.) ___ See also مَسْمُونٌ.

سُمَانَى [accord. to those who make the alif to be a sign of the fem. gender] or سُمَانًى [accord. to those who make that letter to be one of quasicoordination] *A certain bird,* (S, M, L, Msb, K,)

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well known; (Msb;) [the *quail; tetrao coturnix:* so called in the present day: and also called سَلْوَى:] used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is سُمَانَاةٌ: (S, M, L, K:) pl. سُمَانِيَاتٌ: (S:) one should not say سُمَّانَى, with teshdeed. (S, L.)

سَمَّانٌ *A seller of* سَمْنٌ. (S, M, L.) Also *Certain dyes* [or *pigments*] *with which one decorates,* or

embellishes. (M, L, K.) [See also سَمَّانٌ, in art. سَمَّانُ.] سم, the name of *A certain plant,* see in art. سم.

سَامِنٌ : see سَمِينٌ. ___ Also *A possessor of* سَمْنٌ: (M, L, K:) like لَابِنٌ and تَامِرٌ as meaning a possessor of milk and of dates. (L.)

أَسْمَانٌ *Waist-wrappers;* syn. أُزُرٌ [pl. of إِزَارٌ]: and *old and worn-out garments* or *pieces of cloth:* (L:) or *old and worn-out* أُزُرٌ. (K.)

مُسْمَنٌ : see its fem., with ة, voce سَمِينٌ.

مُسْمَنٌ ; and its fem., with ة: see قَوْمٌ مُسْمَنُونَ ___. سَمِينٌ *A people,* or *party, whose cattle have become fat,* or *plump.* (L.)

طَعَامٌ مُسْمَنَةٌ لِلْجِسْمِ [*Food that is a cause of fattening to the body*]. (M, L, K: * in the CK [erroneously] مُسْمِنَةٌ.) [See also an ex. voce كَظَّةٌ.]

مُسَمَّنٌ : see its fem., with ة, voce سَمِينٌ.

مَسْمُونٌ Food *made* [or *prepared*] *with* سَمْنٌ: (L:) or *moistened, and stirred about, therewith:* (S:) [and سَمِينٌ signifies the same; for] a rájiz says,

* لَحْمُ جَزُورٍ غَثَّةٍ سَمِينَةْ فَبَاكَرَتْنَا جَفْنَةٌ بَطِينَهْ *

[*And a capacious bowl came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter*]: i. e. فَبَاكَرَتْنَا جَفْنَةٌ بَطِينَةٌ, from السَّمْنُ, not from السَّمَنُ. (S, L.)

سمندل

سَمَنْدَلٌ [The *phenix;*] *a certain bird that is in India; that enters into the fire without having its plumage burned:* (Kr, M, K: * [mentioned in the M as a quadriliteral-radical word; the ن being regarded by ISd as augmentative:]) also called سَبَنْدَلٌ, with ب [in the place of م]: *it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state.* (TA.) [See also سَنْدَلٌ, in art. سدل.]

سمهدر

سَمْهَدَرٌ *Fat,* as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy *fat and fleshy.* (TA.) ___ The *penis,* (K,) as likened to a fat, or fat and fleshy, boy. (TA.) ___ Applied to a country, or region, (بَلَدٌ,) *Ample,* (S, K,) *wide,* or *far-extending, in its limits:* or *in which the sight is perplexed by its levelness.* (TA.) ___ A land *far-extending; that causes one to lose his way in it.* (K, TA.)

سمهر

Q. 1 سَمَهَرَ, said of seed-produce, *It did not multiply; as though every grain* [*of the seed*] *had its* [*single*] *head.* (T, K.)

Q. 4 اِسْمَهَرَّ *It* (a spear, TA) *was,* or *became, hard.* (S, K.) ___ *It* (a thorn) *was,* or *became, dry,* or *tough, and hard.* (S.) ___ *It was,* or *became, strong;* (said of a rope; TA;) or *pressing,* or *severe,* or *difficult;* (said of an affair; TA;) or *intense;* (S, K;) said of darkness: (S, TA:) and, said of darkness, *it became disagreeable, and intense.* (K.) ___ *He* (a man) *became vehement in fight.* (S.) ___ *It* (a penis) *became straight and erect.* (K, TA.)

رُمْحٌ سَمْهَرِىٌّ, (S, K,) and قَنَاةٌ سَمْهَرِيَّةٌ, (S,) *A hard spear,* (S, K,) and *a hard spear-shaft:* (S:) or so called in relation to a man named سَمْهَرٌ, (S, K,) husband of رُدَيْنَةُ, (K,) who (as well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called سَمْهَرٌ: so says Ez-Zubeyr Ibn-Bekkár, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رِمَاحٌ سَمْهَرِيَّةٌ [*Hard spears;* &c.]. (S.) ___ وَتَرٌ سَمْهَرِىٌّ *A strong bow-string.* (TA.) ___ قَدٌّ سَمْهَرِىٌّ *A straight stature.* (TA.)

مُسْمَهِرٌّ A *tough* thorn. (TA.) ___ A penis *hard and strong;* or *distended and erect and hard:* (L, TA: [but in both, عود, as an epithet applied to ذَكَرٌ, is put by mistake for عَرَدٌ]:) or the *penis* [itself]. (K.) ___ *Straight.* (AZ.)

سمو

1 سَمَا, (S, M, Msb, K,) first pers. سَمَوْتُ, like عَلَوْتُ, (S,) aor. يَسْمُو, (Msb, TA,) inf. n. سُمُوٌّ; (S, M, K;) and سَمَيْتُ, first pers. سَمَيْتُ, (Th, S, TA,) like عَلَيْتُ; (S;) *He,* (a man, Th, S,) or *it,* (a thing, M,) *was,* or *became, high, lofty, raised, upraised, uplifted, upreared, exalted,* or *elevated; it rose,* or *rose high:* (S, M, Msb, K:) and تسامى signifies the same. (MA. [See also 5.]) ___ سَمَا لِى الشَّىْءُ *The thing became raised from afar so that I plainly distinguished it:* (K:) or, as in the S, سَمَا لِى الشَّخْصُ *the form,* or *figure, seen from a distance, rose,* or *became raised, to me* [i. e. *to my view*] *so that I plainly distinguished it.* (TA.) ___ سَمَا الهِلَالُ *The moon near the change rose* مُرْتَفِعًا [app. meaning *upreared, not decumbent:* see أَدْفَقُ]. (TA.) ___ [سَمَا لَهُ or نَحْوَهُ *He rose, and betook himself, to,* or *towards, him,* or *it.* Hence,] مَا سَمَوْتُ لَكُمْ *I will not* [or (unless the phrase be an apodosis) *I did not*] *rise and hasten to fight you.* (TA.) ___ سَمَا بَصَرُهُ *His sight,* or *eye, rose,* or *became raised.* (S, TA.) [And سَمَا طَرْفُهُ lit. signifies the same; but means *His look was lofty;* or *he was proud:* see سَامٍ, below.] ___ سَمَا is also said of him who is termed حَسِيبٌ and شَرِيفٌ [i. e. it signifies *He was,* or *became, noble;* or *high,* or *exalted, in rank*]. (TA.) ___ سَمَتْ هِمَّتُهُ إِلَى مَعَالِى الأُمُورِ [*His ambition soared,* or *aspired, to high things,* or *the means of attaining eminence;*] *he sought glory,* or *might, and eminence.* (Msb, TA.) ___ سَمَا بِى شَوْقٌ بَعْدَ أَنْ كَانَ أَقْصَرَ [*A yearning,* or *longing, of the soul arose in me after it had ceased*]. (TA.) ___ هُمْ يَسْمُونَ عَلَى المِائَةِ *They exceed* [or *are above*] *the number of a hundred.* (TA.) ___ سَمَوْا, (S, K, TA,) and استموا, (S,) *They went forth to pursue the animals of the chase* (S, K, TA) *in their deserts:* (TA:) [or] one says of the hunter, or sportsman, يَسْمُو الوَحْشَ, and يَسْتَمِيهَا, meaning *he sees,* or *looks to see,* (يَتَعَيَّنُ,) *the coming forth*

of the wild animals, and pursues them. (M. [See also 8 below.]) ___ سَمَا الفَحْلُ, inf. n. سَمَاوَةٌ, *The stallion sprang,* or *rushed, upon,* (S,) or *he overbore,* (S, * M, K,) *his she-camels that had passed seven or eight months since the period of their bringing forth.* (S, M, K.) سَمَابِهِ: see 4. See also 2.

2 **سَمَّاهُ فُلَانًا**, (S, M, Msb, K,) accord. to Sb originally with ب, but Lh says that the former is that which is usual, (M,) [inf. n. تَسْمِيَةٌ,] and in like manner اسماه, (S,) i. e. اسماه فلانًا and بِفُلَانٍ, (M, K,) and accord. to Th, سَمَّاهُ فُلَانًا and بِفُلَانٍ, (K, [in the correct copies of which the form of the verb first mentioned is without teshdeed, while in the CK the first and last are both alike with teshdeed, or, as is said in the M, Th has mentioned سَمَّوْتُهُ, but none other has mentioned it,]) *He named him,* or *called him, Such a one;* (S, M, Msb, K;) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) ___ [One says also, سَمَّى ٱللّٰهَ عَلَى شَىْءٍ, or simply سَمَّى عَلَيْهِ, which is the more common, meaning *He pronounced the name of God, saying* بِسْمِ ٱللّٰهِ (*In the name of God*), *upon,* or *over, a thing;* such as food, and an animal about to be slaughtered.] The Prophet said, سَمُّوا وَسَمِّتُوا وَدَنُّوا, [cited, with some variations, and expl., in arts. دنو and سمت,] meaning سَمُّوا ٱللّٰهَ [*Pronounce ye the name of God,* &c.]; i. e. whenever ye eat, [before ye begin to do so, accord. to the general custom, or] between two mouthfuls. (M.)

3 **ساماه**, (S, M, K, TA,) inf. n. مُسَامَاةٌ, (TA,) *He vied, competed,* or *contended for superiority, in highness, loftiness,* or *eminence,* or *in glory,* or *excellence,* [or in an absolute sense,] *with him;* syn. عَالَاهُ, (M,) or فَاخَرَهُ, and بَارَاهُ. (K.) It is said in the trad. respecting the lie [against 'Áïsheh], لَمْ تَكُنِ ٱمْرَأَةٌ تُسَامِيهَا غَيْرُ زَيْنَبَ, meaning *There was not any woman that vied with her in eminence* (تُفَاخِرُهَا and تُعَالِيهَا) *except Zeyneb;* المُسَامَاةُ meaning المُطَاوَلَةُ فِى الحُظْوَةِ. (TA.) And one says, فُلَانٌ لَا يُسَامَى وَقَدْ عَلَا مَنْ سَامَاهُ [*Such a one will not be vied with in highness,* &c.: *and he has overcome him who vied with him,* &c.]. (S.) And إِنَّ أَمَامِى مَا لَا أُسَامِى, said when one fears an affair, or event, before him; on

of IAar; meaning [*Verily before me is an affair,* or *event,*] *with which I cannot vie.* (M.) A poet cited by Th says,

* بَاتَ ٱبْنُ أَدْمَآءَ يُسَامِى الأَنْدَرَا *

* سَامَى طَعَامَ الحَيِّ حَتَّى نَوَّرَا *

and he says that سَامَى means ارْتَفَعَ, and صَعِدَ; but [it seems that the verse should be rendered, *Ibn-Admà passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity:* for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,

* فَٱرْفَعْ يَدَيْكَ ثُمَّ سَامِ الحَنْجَرَا *

[*And raise thy hands, then endeavour to reach the windpipe*]; explaining سَامِ الحَنْجَرَ as meaning *raise thy hands to his* حَلْق [or *throat,* properly, *fauces*]. (M.)

4 اسماهُ *He raised, upraised, uplifted, upreared, exalted,* or *elevated, him,* or *it;* as also سَمَا بِهِ [lit. *he rose,* &c., *with him,* or *it*]. (M, K.) ___ أَسْمَيْتُهُ مِنْ بَلَدٍ *I made him to go up,* or *away, from a town,* or *country.* (TA.) ___ اسمانا, (TA,) or استمانا, (M,) *He,* or *it, incited us to hunt,* or *chase:* so says Th. (M, TA.) Also *He looked at,* or *towards, his,* or *its* سَمَاوَة [expl. immediately before the mention of this phrase in the M as meaning the *form,* or *figure, seen from a distance,* and the *aspect,* of anything]. (M, TA.) And اسمى *He* (a man) *took the direction of,* (S,) or *came to,* (M,) *Es-Semáweh*

السَّمَاوَة, S, M) *a certain water in the desert* (البَادِيَة, M) or *a place between El-Koofeh and Syria,* (K,) *a well-known desert.* (TA.) See also 2.

5 **تسمّى** [expl. by Golius, first, as meaning *Altus fuit, eminuit;* like سَمَا; but for this he names no authority, and I find none for it.] *He named himself.* (KL.) ___ تسمّى بزيد *He was named Zeyd:* (S, * M, * Msb, K: *) تسمّى بكَذَا means *Such a thing became his name:* it is quasi-pass. of سَمَّاهُ and أَسْمَاهُ. (TA.) ___ And تسمّى ببَنِى فُلَانٍ, (M,) or بالقَوْم, (K,) and إِلَيْهِم, (M, K,) *He asserted his relationship to the sons of such a one* [*by the assumption of a name of relationship to them*], or *to the people.* (M, K.)

6 **تسامو** see 1, first sentence. ___ تَسَامَوْا عَلَى الخَيْلِ *They mounted upon the horses.* (TA.) ___ And تساموا *They vied, competed,* or *contended for superiority,* [*in highness, loftiness,* or *eminence,* or *in glory,* or *excellence,* or in an absolute sense, (see 3,)] *one with another.* (S, K.) And تساموا signifies also *They called one another by their names.* (TA.)

8 **استمى** *He* (a hunter, or sportsman, [الصّاعد in the CK being a mistranscription for الصَّائد,]) *attired himself with the socks,* or *stockings, called* مِسْمَاة, (M, K, TA,) *to protect himself from the heat of the burning ground,* (TA,) *for the hunting of gazelles, in the time of heat.* (M.) And (M, in the K or) استماه *He asked of him the loan of the socks,* or *stockings, above named, for that purpose,* (M, K, *) i. e. *for the hunting of gazelles at midday.* (TA.) And استمى, (M, CK,) or استمى الظِّبَآء, (so in some copies of the K and in the TA,) *He sought,* or *pursued, the gazelles in their caves,* or *hiding-places,* (فى غيرانها, M, and so in copies of the K, by the غيران being meant the كُنُس, M,) or *in what was not their time,* or *season,* (فى غَيْر آنها, thus in some copies of the K,) *at the auroral rising of Canopus* (سُهَيْل [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, K:) so says IAar. (M.) [Freytag says, on the authority of scholia to the Deewán of Jereer, as follows: In

the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] ___ And *He hunted,* or *chased, wild animals.* (M.) ___ See also 1, latter part, in two places. ___ And see 4. استميته also signifies *I made him the object of a visit:* or *I perceived in him good,* or *goodness, by a right opinion formed from its outward signs.* (K.) ___ And استماه *He chose it, took it in preference,* or *selected it.* (IAar, L voce اقترح.) ___ And IAar mentions the saying, البَكْرَةُ مِنَ الإِبِلِ تُسْتَمَى بَعْدَ أَرْبَعَ عَشْرَةَ لَيْلَةً أَوْبَعْدَ إِحْدَى وَعِشْرِينَ, as meaning [*The youthful she-camel*] *is tested for the purpose of discovering whether or not she be pregnant* [*after fourteen nights or after one and twenty*]: but Th disallows this, and says that the word is تُسْتَمْنَى, from المَنِيَّة, which means the period by the end of which one knows whether or not the she-camel is pregnant. (M.)

10 **استسمى** [or استسمى فُلَانًا, the word فلانا having app. been inadvertently omitted by a copyist,] *He asked,* or *demanded, his* [or *such a one's*] *name.* (TA.)

سم and سُمٌ and سَمٌ: see اسم, in three places, near the beginning of the paragraph; and in four places near the end of the same.

سَمًا : see سَمَآءٌ: and see also اسم, near the beginning of the paragraph.

سُمًا and سَمًا: see اسم, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

سَمَآءٌ The *higher,* or *upper,* or *highest,* or *uppermost, part* of anything: [in this sense] masc. (M.) ___ [In its predominant acceptation,] a word of well-known meaning; (K, TA;) i. e. (TA) [The *sky,* or *heaven;*] the *canopy of the earth:* (M, Msb, TA:) in this sense (M, Msb) masc. and fem.; (IAmb, S, M, Msb, K; *) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Msb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of سَمَآءَةٌ: (TA:) or it is as though it were pl. of سَمَاوَةٌ , [or rather its coll. gen. n.,] like as سَحَابٌ is of سَحَابَةٌ: (Msb, TA:) Er-Rághib

says that the سَمَآء as opposed to the أَرْض is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur ii. 27 [where it is shown to apply to seven heavens]; and that it is like نَخْل and شَجَر and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is أَسْمِيَة [a pl. of pauc.] (S, M, K) and سُمِىٌّ, (M, K,) the latter [originally سُمُوى] of the measure فُعُولٌ, and both [also] pls. of سَمَآء in another sense, mentioned in what follows, (TA,) and سَمَاوَات or سَمْوَات, (S, M, Msb, K,) and accord. to the K, [in which all of these are mentioned as though pls. of سَمَآء in all its senses,] سَمًا , [in the CK سُمًا,] but in the M سَمَآء [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سَمَآءَة or سَمَاوَة; (TA;) and a poet assigns to سَمَآء the anomalous pl. سَمَآء, by his saying,

* سَمَآءُ ٱلْإِلٰه فَوْقَ سَبْعِ سَمَآئِيَا *

[*The heaven of God, above seven heavens*]: (S, M:) the dim. is سُمَيَّة . (Ham p. 452.) ___ And *Any canopy,* or *covering over-head, of a person.* (S, Msb, * TA.) ___ And hence, (S, TA,) The *ceiling,* or *roof,* (S, Msb, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense masc.; (Msb, TA;) and سَمَاوَة also has this meaning. (S.) ___ And The رِوَاق, (M, K,) i. e. the شُقَّة [or *oblong piece of cloth*] *that is beneath the upper,* or *uppermost,* شُقَّة, (M,) of a بَيْت [or tent]; (M, K;) in which sense it is fem., and sometimes masc.; (M;) as also سَمَاوَة ; (M, K;) [and so, app., سَمَاية ; for] one says, أَصْلَحَ سَمَايَتَهُ, with kesr, [*He repaired his* سماية,] meaning, his سَمَاوَة. (TA.) ___ And The *clouds;* (Zj, K;) because of their height: (Zj, TA:) or *a cloud.* (Msb.) ___ And *Rain;* (S, M, Msb, K;) because it comes forth from the سَمَآء [i. e. sky or clouds]: (TA:) or *a good rain* (مَطَرَة جَيِّدَة): (K, TA:) or *a new rain* (مَطَرَة جَدِيدَة): (T, TA:) or, as some say, *rain that has not fallen upon the earth;* so called in consideration of what has been said above [of its meaning the clouds &c.]: (Er-Rághib, TA:) [but] one says, مَا زِلْنَا نَطَأُ السَّمَآءَ حَتَّى أَتَيْنَاكُمْ [*We ceased not to tread upon the rain until we came to you*]: (S, TA:) applied to rain, it is masc., and fem. also because of its connexion with the سَمَآء that canopies the earth; (M;) or it is fem., as meaning سَحَابَة: (Msb:) the pl. [of mult.] is سُمِىٌّ (S, M, Msb, TA) and [of pauc.] أَسْمِيَة. (S, TA.) بَنُو مَآءِ السَّمَآءِ is an appellation

of *The Arabs;* [signifying *the sons of the water of the heaven;*] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by مآء السمآء is meant *Zemzem,* which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) ___ [Hence, app., as

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being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Sakhr the brother of El-Khansà, (M,) was named السَّمآءُ. (M, K.) ___ [Hence, likewise, as being likened to rain, *Bounty.*] One says, أَصَابَنِى بِرَشْحَةٍ مِنْ سَمَائِهِ [*He gave me a gift from his store of bounty*]. (A in art. رشح.) ___ Also *Herbage;* because produced by the rain, which is thus called. (TA.) ___ And The *back* of a horse; (S, Msb, K;) because of its height: coupled with [its opposite] أَرْضٌ [q. v.]. (S, TA.) ___ And of a sandal, [in like manner opposed to أَرْضٌ,] The *upper part* [*of the sole,* i. e. the *upper surface thereof*], *upon which the foot is placed.* (M.) See also سَمَاوَةٌ.

سَمَاوٌ : see سَمَاوَةٌ.

سَمِىٌّ : see سَامٍ, in two places. ___ [Also] *A competitor,* or *contender for superiority, in highness, loftiness,* or *eminence,* or *in glory,* or *excel-lence; i. q.* مُسَامٍ , (S, TA,) and مُطَاوِلٌ: (TA:) thus the word, in the accus. case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.) ___ *A like,* or *an equal:* (S, M, K TA:) and this meaning the word, in the accus. case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.) ___ *A namesake* of another. (S, M, K, TA.) ___ The fem. is سَمِيَّةٌ. (M, TA.)

سُمَىٌّ dim. of اسْمٌ, q. v.

سُمَيَّةٌ dim. of سَمَآءٌ, q. v.

سَمَوِىٌّ and سُمَوِىٌّ: see اِسْمِىٌّ.

سَمَاوَةٌ : see سَمَآءٌ, in three places. ___ Also The *form*, or *figure, seen from a distance*, (S, M, K, TA,) [or] *such as is high*, or *elevated*, (TA,) of anything; (S, M, K, TA;) and the *aspect* thereof: pl. [or rather coll. gen. n.] سَمَآءٌ and سَمَاوٌ ; the latter mentioned by Ks. (M, TA.) El-'Ajjáj says,

* سَمَآوَةُ الهِلَالِ حَتَّى ٱحْقَوْقَفَا *

[*The form*, &c., *of the moon when near the change, until it became curved*]. (S.)

سَمَايَةٌ : see سَمَآءٌ, in the middle of the paragraph.

سَمَآئِىٌّ and سَمَاوِىٌّ [*Of*, or *relating to, the sky* or *heaven; heavenly; celestial;*] rel. ns. from سَمَآءٌ. (Msb, TA.)

سَامٍ [*High*, or *lofty;* as also سَمِىٌّ : pl. of the former سَوَامٍ; applied to women as pl. of سَامِيَةٌ, whence the phrase سَوَامِى الطَّرْفِ in a verse cited voce بِضْعٌ; and to irrational animals, as in an instance here following]. One says القُرُومُ السَّوَامِى *The stallions* [meaning *the stallion-camels high in their heads*, or] *raising their heads high.* (S, TA.) And سَامِيَاتٌ, [pl. of سَامِيَةٌ,] applied to camels, *That raise*, or *raise high, their eyes and their heads.* (Ham p. 791.) And رَدَدْتُ مِنْ سَامِى طَرْفِهِ [app. an elliptical phrase, نَخْوَتَهُ (which is expressed in the explanation) or a similar word being understood; i. e. *I repelled the pride*, or *haughtiness, of him who was lofty in look;*] meaning *I contracted to him* [or *to the lofty in look*] *his soul, and annulled his pride*, or *haughtiness.* (S, TA.) And سَمِىُّ الأَنْفِ [lit. *Highnosed*] means *disdainful*, or *scornful.* (T and K in art. انف.) ___ [Also act. part. n. of 1 in all its senses. ___ And hence,] سُمَاةٌ, (S, M, K,) of which it is the sing., (M,) signifies *Hunters* (S, M, K) *going forth to the chase:* (K:) an epithet in which the quality of a subst. predominates: or, as some say, *hunters in the day-time*, peculiarly: or *hunters wearing the socks*, or

stockings, called مسماة. (M.)

اسم, (S, M, Msb, K,) with the conjunctive ا, [i. e. written آسم,] but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kesr [when the | is disjunctive], (Lh, M, TA,) and اسم, (S, M, K,) of the dial. of Benoo-'Amr-Ibn-Temeem and of Kudá'ah, (M, TA,) mentioned by IAar, (TA,) and سم and سم (S, M, K) and سم, (K,) and سما (M, K) and سما and سما, (K,) [The *name* of a thing; i. e.] *a sign* [*such as may be uttered or written*] *conveying knowledge* of a thing; syn. علامة: and *a word applied to denote a substance* or *an accident* or *attribute, for the purpose of distinction:* (M, K:) [or *a substantive in the proper sense of this term,* i. e. *a real substantive;* and *a substance in a tropical sense of this term,* i. e. *an ideal substantive:*] as expl. by El-Munáwee, in the Towkeef, the اسم is *that which denotes a meaning in itself unconnected with any of the three times* [*past and present and future*]: *if denoting what subsists by itself, it is termed* اسم عين; and *if denoting what does not subsist by itself,* [i. e. *an accident* or *attribute,*] *whether existent, as* العلم [i. e. *knowledge*], *or non-existent, as* الجهل [i. e. *ignorance*], *it is termed* اسم معنى: (TA:) the pl. is أَسْمَآء [a pl. of pauc.] and أَسْمَاوات, (S, M, K,) the latter said by Lh to be a pl. of اسم, but it is rather a pl. of أَسْمَآء, for otherwise there is no way of accounting for it, (M,) and أَسَام (S, M, K) and أَسَامِىُّ (M, K) are [likewise] pls. of أَسْمَآء: (K, * TA:) the word آسم [i. e. اسم or اسم] is derived from سموت, (S, TA,) or from السُّمُوُّ, (Msb, Er-Rághib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (S, * Er-Rághib, TA:) it is of the measure افع [or افع, accord. to different dialects], the last radical, و, being wanting in it, (S, Msb, TA,) and the hemzeh [or rather |] being prefixed by way of compensation for it, accord to a general rule; (Msb, TA;) for it is originally سمو (S, Msb, Er-Rághib, TA) or سمو, (S, Msb, TA,) its pl. being أَسْمَآء, and its dim. being سُمَىّ [originally سُمَيْو]: (S, Msb, Er-Rághib, * TA:) some of the Koofees hold that it is from الوسم, meaning العلامة, the و, which is the primal radical, being rejected, and the hemzeh [or |] being substituted for

it, so that its measure is اعل [or اعل]; but this is a weak opinion, for, were it so, the dim. would be وسيم and the pl. would be أَوْسَامٌ. (Msb, TA.) One says, اسْمُ هٰذَا كَذَا [*The name of this is thus,* or *such a word*]; and if you will you may say, اسْمُ هٰذا كذا; and in like manner, سمه and سُمْه : Lh says that اسْمُه فلانٌ [*His name is Such a one*] is the [common] phrase of the Arabs; and he mentions اسْمُه فلانٌ as heard from [the tribe of] Benoo-'Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kudá'ah, the saying,

* بِٱسْمِ ٱلَّذِى فِى كُلِّ سُورَةٍ سُمُهْ *

[*In the name of Him whose name is in every chapter of the Kur-án*], and سُمْه as heard from others, not of Kudá'ah. (M.) سِرْ عَلَى ٱسْمِ ٱللّٰه is an elliptical phrase [for سِرْ مُعْتَمِدًا عَلَى ذِكْرِ ٱسْمِ ٱللّٰه *Journey thou relying upon the mention of the name of God*]. (IJ, M in art. دل: see دليل.) ___ [Hence,] ٱسْمٌ signifies also *Fame, renown, report,* or *reputation,* of a person: (TA:) and so سُمًا, *in relation to good,* (K, TA,) not to evil; mentioned by Az. (TA.) One says, ذَهَبَ ٱسْمُهُ فِى النَّاسِ, i. e. *His fame* &c. [*went,* or *spread, among mankind,* or *the people*]. (TA.)

اسْمِىٌّ [*Of,* or *relating to, a name* or *noun* or *substantive;*] rel. n. from اسْمٌ; as also سَمَوِىٌّ and سُمَوِىٌّ. (S, TA.) [Hence, جُمْلَةٌ ٱسْمِيَّةٌ *A nominal proposition* or *phrase;* as distinguished from فِعْلِيَّةٌ, or verbal.]

اسْمِيَّةٌ [The *quality of a name* or *noun* or *substantive.*]

مَسْمَاةٌ The *socks,* or *stockings, worn by a hunter,* (M, K, TA,) *to protect him from the heat of the burning ground.* (TA.)

مُسَمًّى [*Named*]. ___ [Hence,] one says, هُوَ مِنْ مُسَمَّى قَوْمِهِ and مُسَمَّاهُمْ, meaning *He is of the best of his people* or *party.* (TA.)

مُسَامٍ : see سَمِىٌّ.

سن

1 سَنَّهُ , (M, L, K,) [aor. ـُ ,] inf. n. سَنٌّ, (M,) *He* (a man, M, L) *bit him* (another man, M, L) *with his* أَسْنَان [or *teeth*]. (M, L, K: but in the K, *with the* أَسْنَان.) [Hence, app.,] سُنَّتِ الأَرْضُ *The herbage of the land was eaten.* (L, K.) ___ And, (M, L, in the K or,) aor. and inf. n. as above, (M, L,) *He broke his* (a man's, M, L) أَسْنَان [or *teeth*]. (M, L, K.) ___ سُنَّتِ البَدَنَةُ: and سَنَّهَا ٱللّٰهُ: see 4. ___ Also, (accord. to the M and L, but accord. to the K or,) aor. and inf. n. as above, (M, L,) *He pierced him,* or *thrust him, with the* سِنَان [or *spear-head*]. (M, L, K.) And سَنَّهُ بِالرُّمْحِ *He pierced him,* or *thrust him, with the spear.* (L.) ___ And *He fixed,* or *mounted, upon it* (i. e. the spear) *the* سِنَان [or *iron head*];

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(M, L, K;) and أَسَنَّهُ *he put to it a* سِنَان. (L.) ___ Also, (S, M, L, Msb, K,) aor. and inf. n. as above, (M, L, Msb,) *He sharpened it, whetted it,* or *made it sharp-pointed,* (S, M, L, Msb, K,) *and polished it,* (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Msb, K;) and so سَنَّنَهُ : (M, L, K:) and سَنَّ *he sharpened, whetted,* or *made sharp-pointed,* a spear-head *upon the* مِسَنّ: (L:) and *he rubbed,* or *grated,* a stone upon a stone. (Fr, L.) ___ [Hence,] سَنَّنِى هٰذَا الشَّىْءُ *This thing* [*sharpened my appetite;*] *made me desirous of food.* (K.) The Arabs say [also] الحَمْضُ تَسُنُّ الإِبِلَ عَلَى الخُلَّةِ *The* [*plants,* or *trees, called*] حمض *strengthen the camels* [or *sharpen their appetites*] *for the* [*plants,* or *trees, called*] خلّة, *like as the whetstone strengthens* [or *sharpens*] *the edge of the knife.* (L.) ___ [Hence also,] سَنَّ أَضْرَاسَهُ, (M, L, K, *) [aor. and] inf. n. as above, (M, L,) *He rubbed and cleaned his teeth with the stick used for that purpose;* (M, L, K;) as though he polished them. (M,

L.) ___ And سَنَّ الإِبِلَ, (ISk, S, M, L,) or المالَ, (K,) aor. and inf. n. as above, (M, L,) *He tended well,* (K,) or *pastured and tended well,* (ISk, S, L,) or *pastured, and rendered fat,* or *plump,* (M, L,) *the camels,* (ISk, S, M, L,) or *the cattle;* (K;) [*so that they became in good condition, free from mange* or *the like;*] as though he polished them. (ISk, S, M, L, K.) ___ And سَنُّوا المالَ *They sent the cattle into the pasturage.* (El-Muärrij, S, L, K. *) ___ And سَنَّ الإِبِلَ, (M, L, K,) [aor. and] inf. n. as above, (M, L,) *He drove the camels quickly:* (M, L, K:) or, as some say, السَّنُّ signifies السَّيْرُ الشَّدِيدُ [i. e. *the making to go vehemently;* السَّيْرُ being here syn. with التَّسْيِيرُ]: (M, L:) you say, سَنَنْتُ النَّاقَةَ *I made the she-camel to go* (سَرْتُهَا, S, or سَيَّرْتُهَا, L) *vehemently.* (S, L.) ___ إِنَّمَا أُنَسَّى لِأَسُنَّ, occurring in a trad., meaning *I am made to forget only that I may drive* men *by directing to the right way, and show* them *what is needful* for them *to do when forgetfulness occurs* to them, may be from سَنَّ [expl. above as] meaning he pastured and tended well the camels. (L.) ___ سَنَّ عَلَيْهِ المآءَ, [aor. and inf. n. as above,] *He poured forth the water upon him,* or *it;* (M, L, K;) as also اسْنَهُ : (Ham p. 611:) or *he discharged the water gently upon him,* or *it.* (M, L.) You say, سَنَنْتُ المآءَ عَلَى وَجْهِى, (S, L,) or عَلَى الوَجْهِ, (Msb,) or سَنَّ المآءَ عَلَى وَجْهِهِ, (L,) or فِى وَجْهِهِ, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) *I* [or *he*] *discharged the water without scattering upon his face:* if scattering it in pouring, you say, شَنَنْتُ: (S, L:) or *I,* or *he, poured the water gently* (Mgh, L, Msb) *upon the face,* (Msb,) or *upon his face.* (Mgh, L.) And سَنَّ التُّرَابَ *He poured the dust,* or *earth, gently* upon the ground: (S, L:) and *he put it gently* upon a corpse. (L.) And سَنَّتِ العَيْنُ الدَّمْعَ, aor. and inf. n. as above, *The eye poured forth tears.* (M, L.) And اسْنُنْ قُرُونَ فَرَسِكَ *Make the* [*issues of*] *sweat to flow from thy horse by plying him hard,* in order that he may become lean, or light of flesh: and سَنَّ لَهُ قَرْنٌ, and قُرُونٌ, *An issue,* and *issues, of his sweat, was,* and *were, made to flow.* (L.) سَنَّ عَلَيْهِ الدِّرْعَ, (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) *He put* (lit. *poured*) *upon him the coat of mail.* (S, M, L, K.) ___ سَنَّ الفَحْلُ النَّاقَةَ *The stallion threw down the*

she-camel (كَبَّهَا, in copies of the K [erroneously] رَكَبَهَا,) *upon her face.* (L, K. * [See also 3.]) ___ سَنَّ الطِّينَ *He plastered pottery with the clay:* (M, L:) or *he made the clay into pottery.* (M, L, K.) ___ سَنَّهُ, (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies *He formed it, fashioned it,* or *shaped it;* (S, L, K;) namely, a thing: (K:) and some say, *he made it long.* (L.) ___ And [from the former of these two meanings, app.,] *He instituted, established,* or *prescribed, it,* i. e. a custom, practice, usage, or the like, whether good or bad; *set the example of it; originated it as a custom* &c. *to be followed by others after him.* (L.) You say, سَنَنْتُ لَكُمْ سُنَّةً فَٱتَّبِعُوهَا [*I have instituted* &c., *for you an institute, a custom, a practice, a usage,* or *the like, to be followed, therefore follow ye it*]. (L.) And سَنَّ فُلَانٌ طَرِيقًا مِنَ الخَيْرِ, aor. and inf. n. as above, *Such a one originated* [or *instituted*] *an act of goodness,* or *piety,* [or *a good,* or *pious, way of acting,*] *which his people knew not, and which they afterwards followed,* or *pursued.* (L.) And سَنَّ ٱللّٰهُ سُنَّتَهُ لِلنَّاسِ *God manifested,* or *made known, his statutes,* or *ordinances,* and *commands and prohibitions,* [i. e. *his laws,*] *to men:* (M, L:) and سَنَّ ٱللّٰهُ سُنَّةً *God manifested,* or *made known, a right way* [*of acting* &c.]: (L:) [and in like manner one says of any one,] سَنَّ الأَمْرَ *He manifested,* or *made known, the thing, affair,* or *case.* (K.) ___ And سَنَّ سُنَّةً, (M, L,) or طَرِيقَةً, (K,) [aor. and] inf. n. as above, (M, L,) *He pursued* [*a way, course, rule, mode,* or *manner, of acting* or *conduct* or *life* or *the like*]; as also استنّها ; (M, L;) or استسنّها ; (so in the K;) and استنّ بها: (K in art. سير:) and استسنّوا بطَرِيقٍ مِنَ الخَيْرِ [*They followed,* or *pursued, a good,* or *pious, way of acting*]. (L.) It is said in a trad. respecting the Magians, سُنُّوا بِهِمْ سُنَّةَ أَهْلِ الكِتَابِ, i. e. *Pursue ye with them the way of the People of the Scripture,* or *Bible; act with them as ye act with these;* granting them security on the condition of receiving [from them] the [tax called] جِزْيَة. (Mgh, L. *) سُنَّ is also expl. as meaning *He,* or *it, became altered for the worse,* or *stinking:* so in a trad. of Barwaa the daughter of Wáshik, where it is said,

كَانَ زَوْجُهَا سُنَّ فِى بِئْرٍ [*Her husband had become altered for the worse,* or *stinking,* having died, *in a well* which he had descended]: from the saying in the Kur مِنْ حَمَأٍ مَسْنُونٍ: [see مَسْنُونٌ:] but some say that he [who used this phrase] meant [to say, or meant thereby,] أَسِنَ, i. e. *his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned.* (L.)

2 **سَنَّنَهُ** : see 1, near the beginning. ___ [Hence,] سَنَّنَ المَنْطِقَ *He made the speech good,* or *beautiful;* (M, L, K;) as though he polished it. (M, L.) ___ And سَنَّنَ إِلَيْهِ الرُّمْحَ, (M, L, K,) inf. n. تَسْنِينٌ, (M, L,) *He directed,* or *pointed, the spear towards him,* or *it.* (M, L, K.)

3 **سَانَّ النَّاقَةَ** , inf. n. مُسَانَّةٌ and سِنَانٌ, (S, M, L, K,) *He* (the stallion-camel) *bit the she-camel with the fore part of the mouth:* (L:) or *he opposed himself to her,* (M, L,) or *drove her,* (S, L,) or *bit her with the fore part of the mouth, and drove her,* (K,) *to make her lie down,* (S, M, L, K,) *in order that he might cover her:* (S, M, * L, K:) or *he covered her without her desiring it,* or *before she desired it, by force.* (IB, L.)

4 **اسنّ** , (S, M, L, Msb, K,) inf. n. إِسْنَانٌ, (Mgh, L, Msb,) said of a man, (S, M, L, Msb, K,) and of other than man, (Msb,) *i. q.* كَبِرَ [meaning *He became advanced in age,* or *fullgrown*], (S, L, Msb,) or كَبِرَتْ سِنُّهُ [which means the same]; (M, L, K;) as also استسنّ : (K:) but Az says that الإِسْنَانُ in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [*the attaining to the age of*] *the coming forth of the* [*permanent*] ثَنِيَّة [or *central incisor*]: (Msb:) or in such animals it means at least [*the attaining to the age of*] *the shedding of the* [*tooth called*] ثنيّة [which is generally said to be *in the third year*]; and at the utmost in such animals, [*the attaining to the age of*] *what is termed* الصُّلُوغ or السُّلُوغ [which is *in the sixth year*]; and at the utmost in camels, [*the attaining to the age of*] *what is termed* البُزُول [which is generally *in the ninth year*]. (Mgh, L.) [It is also expl. in the K as meaning *His tooth*

grew forth: but the right explanation is one given in the Mgh and L; i. e. *his tooth whereby he became* مسنّ *grew forth.*] لَمْ يُسْنِنْ, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for لَمْ يَسْنُنْ. (Mgh, L.) And سُنَّتِ البَدَنَةُ, a phrase mentioned by Kt, as meaning *The teeth of the* بدنة *grew forth,* is also a mistake [for أَسْنَتَتْ]. (L.) ___ You say also, اسنّ سَدِيسُ النَّاقَةِ *The* [*tooth called*] سديس *of the she-camel grew forth,* i. e. *in the eighth year.* (S, L.) Also, said of God, *He made* a tooth *to grow forth.* (S, L, K.) سَنَّهَا ٱللّٰهُ, [referring to the teeth of a بَدَنَة,] a phrase mentioned by Kt, is a mistake [for أَسْنَنَّهَا]. (L.) ___ See also 1, in the former half of the paragraph, in two places.

5 **تسنّن به** [*He took him,* or *it, as an exemplar, example,* or *object to be imitated*]. (K voce قدوة.) ___ تسنّن فى عَدْوِهِ *He* (a man) *went at random, heedlessly,* or *in a headlong manner, in his running;* as also استنّ . (M, L.) See also 5 in art. سنه, last signification.

6 **تَسَائَتِ الفُحُولُ** *i. q.* تَكَادَمَت [meaning *The stallion-camels bit one another with the fore part of the mouth*]. (L, K.)

8 **استنّ** *He rubbed and cleaned his teeth with the* سِوَاك [or *piece of stick used for that purpose*];

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(S, M, L, K;) *he made use of the* سِوَاك, *passing it over his teeth.* (L.) ___ And *He took,* or *seized, with the teeth.* (KL.) استنّت العينُ *The eye poured forth its tears.* (M, L.) ___ استنّ said of the blood of a wound made with a spear or the like, *It issued in a gush.* (AZ, L.) ___ Said of the سراب [or mirage], *It was,* or *became, in a state of commotion, went to and fro,* or *quivered.* (M, L, K.) ___ Said of a horse, *i. q.* قَمَصَ [app. as meaning *He pranced, leaped, sprang,* or *bounded*]: (S, K:) *he*

frisked; or *was brisk, lively,* or *sprightly: he ran, in his friskiness, briskness, liveliness,* or *sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness,* or *sprightliness, a heat,* or *two heats, without a rider upon him:* (L:) *he ran to and fro, by reason of briskness, liveliness,* or *sprightliness:* from سَنَّ as signifying he poured forth water, and as signifying he sharpened iron upon a whetstone. (Har p. 47.) It is said in a prov., اسْتَنَّتِ الفِصَالُ حَتَّى القَرْعَى, (S, Meyd, L,) or الفُصْلَانُ, (Meyd,) i. e. *The young weaned camels leaped, sprang,* or *bounded;* (S * L;) *even those affected with the small pustules called* قَرَع; (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (جُبَاب) of camels' milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, القُرَيْعَى [which is the dim. of القَرْعَى]; (Meyd;) and القُرْعُ [which is pl. of الأَقْرَعُ, q. v.]: and some say that استنّت الفصالُ signifies *the young weaned camels became fat,* or *plump, and their skins became* [*sleek*] *like* مَسَانّ [or *whetstones*]. (L.) And it is said in a trad. of 'Omar, رَأَيْتُ أَبَاهُ يَسْتَنُّ بِسَيْفِهِ كَمَا يَسْتَنُّ الجَمَلُ, meaning [*I saw his father*] *exulting with briskness, liveliness,* or *sprightliness, and brandishing his sword,* [*like as the camel exults with briskness, and lashes with his tail.*] (L.) See also 5. ___ [Also *He took, held,* or *followed, the* سَنَن, i. e., *road,* or *way,* or *main and middle part thereof:* and *he,* or *it, was,* or *lay, in the way.* Hence,] one says, خُذْ مَا ٱسْتَنَّ, meaning [*Take thou what lies in the way;*] *what is easily attainable; what offers itself without difficulty.* (AA, TA voce انْتَدَبَ.) ___ See also 1, near the end of the paragragh, in two places.

10 **إِسْتَسْنَنَ** see 4: and see also 1, near the end of the paragraph, in two places. ___ اسْتَسَنَّتِ الطَّرِيقُ *The road was travelled.* (K.)

R. Q. 1 **سَنْسَنَتِ الرِّيحُ** *The wind blew coldly,* or *coolly;* as also نَسْنَسَتْ: so in the Nawádir. (L.)

سِنٌّ *i. q.* ضِرْسٌ [as meaning *A tooth;* in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K:) [or, accord. to some, *a single tooth;* i. e. *one that is not of the double,* or *molar, kind;* as shown by a description in what follows:] of the fem. gender: (S, M, L, Msb:) pl. أَسْنَانٌ (S, M, L, Msb, K) and أَسِنَّةٌ and أُسُنٌّ, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the سِنَانٌ of the spear; but may also be pl. of أَسْنَانٌ as pl. of سِنٌّ applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A'Obeyd, T, L:) the vulgar say إِسْنَانٌ and أُسْنَانٌ, which are wrong: (Msb:) the أَسْنَانٌ of a human being consist of four ثَنَايَا, and four رَبَاعِيَاتٌ, and four أَنْيَابٌ, and four نَوَاجِذُ, and sixteen أَضْرَاسٌ: or, as some say, four ثنايا, and four رباعيات, and four انياب, and four نواجذ, and four ضَوَاحِكُ, and twelve أَرْحَآءُ: (Msb:) or the أَسْنَانٌ and أَضْرَاسٌ together make up the number of thirty-two; the ثنايا are four, two above and two below [in the middle]; next are the رباعيات, which are four, two above and two below; next are the انياب, which are four [likewise, two above and two below]; and next are the اضراس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the انياب are the ضواحك; next to each ناب, above and below, is a ضَاحِكٌ; next to the ضواحك are the طَوَاحِنُ, also called the أَرْحَآءُ, which are twelve, on each side [above and below] three; and next to these are the نواجذ, which are the last of the teeth in growth, and the last of the اضراس, on each side of the mouth one above and one below: (Zj in his Khalk el-Insán:) the dim. of سِنٌّ is سُنَيْنَةٌ, because it is fem. (S.) One says, لَا آتِيكَ سِنَّ الحِسْلِ, (S, M, L,) i. e. *I will not come to thee as long as remains the tooth of the young one of the* [*kind of lizard called*] ضَبٌّ; (M, L;) meaning, *ever;* (S, M, * L;) because the حسل never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of ElMufaddal, سِنَّيْ حِسْلٍ; [using the dual form of سِنٌّ;] and [it

may be rendered, accord. to the former reading, *during the life of the young one of the* ضَبّ, for] he says, they assert that the ضَبّ lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Aboo-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

* فَجَآءَتْ كَسِنِّ الظَّبْيِ لَمْ أَرَ مِثْلَهَا *
* بَوَآءَ قَتِيلٍ أَوْ حَلُوبَةَ جَائِعِ *

[*And they came; like the age of the gazelle* was the age of every one of them: *I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry:* (I have given a reading of this verse that I have found in the M and TA in art. ظبى, instead of that in the present art. in the S and L, in which سَنَآءٌ and سَنَآءٌ are put in the place of بَوَآءٌ app. for سَنَآءٌ, an inf. n. of سَانَاهُ, and as such here meaning *a soothing,* or *the like:*)] he means that they were ثُنْيَانٌ, [pl. of ثَنِيٌّ], because the ثَنِيّ is one shedding [or that has shed] his ثَنِيَّة, and the gazelle has no ثَنِيَّة [in the upper jaw], so that he is always [one that may be termed] a ثَنِيّ. (S, L.) It is said in a trad., إِذَا سَافَرْتُمْ فِى الخَصْبِ فَأَعْطُوا الرُّكُبَ أَسِنَّتَهَا, [expl. as] meaning *When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage:* (S, L:) but Az states that A'Obeyd says, I know not أَسِنَّة except as pl. of the سِنَان of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of أَسْنَان; for سِنٌّ [sometimes] signifies the [*portion of*] *herbage upon which camels pasture;* and its pl. is أَسْنَانٌ; one says, أَسْنَانٌ مِنَ المَرْعَى; and the pl. of أَسْنَانٌ is أَسِنَّةٌ: Aboo-Sa'eed says that this last is pl. of سِنَانٌ, not of أَسْنَانٌ, and سِنَانٌ is applied to the [plants, or trees, called] حَمْض, as meaning *a strengthener* [i. e. *a sharpener of the appetite*] of the camels for the [plants, or trees, called] خُلَّة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed سِنٌّ مِنَ المَرْعَى [*a portion of pasturage*], this is termed سِنَانٌ عَلَى السَّيْرِ [*a strengthener,* or *sharpener, for journeying*]: this explanation is approved by Az, and likewise that of A'Obeyd: it is also related, on the authority of Fr,

that السِّنُّ signifies *the eating vehemently:* [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, أَصَابَتِ الإِبِلُ اليَوْمَ سِنًّا مِنَ المَرْعَى [*The camels have obtained to-day a good portion of pasturage*] when they have eaten well of the best of the pasturage: Z says that أَعْطُوا الرُّكُبَ أَسِنَّتَهَا means *Give ye to the ridden beasts what will prevent their being slaughtered;* for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to أَسِنَّة [as meaning spear-heads] pl. of سِنَانٌ: [see also أَخَذَتْ رِمَاحَهَا, said of camels, voce رمح:] or if the pl. of سِنٌّ be intended by it, the meaning is, *enable ye them* [i. e. *the ridden beasts*] *to take of the pasturage;* and hence the trad., أَعْطُوا السِّنَّ حَظَّهَا مِنَ السِّنِّ, i. e. *Give ye the possessors of the* سِنّ [meaning *tooth*] *their share of the* سِنّ which is the *pasture.* (L.) السِّنُّ is also used for ذَوَاتُ السِّنِّ [*The possessors of the tooth*] as meaning *the slave and horses and the like and other animals,* [*collectively,* in like manner as خُفٌّ and حَافِرٌ are used,] in a trad. of 'Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, لَأُوطِئَنَّ أَسْنَانَ العَرَبِ كَعْبَهُ, for ذَوِى أَسْنَانِ العَرَبِ, meaning [*I will assuredly make*] *the great men and the nobles* [*of the Arabs to tread upon his ankle*]. (L.) [But اسنان in this instance may be pl. of سِنٌّ in the sense here next following; so that ذوى اسنان

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may be rendered *the advanced in age.*]) ___ Hence, (L,) *Life;* (S, M, L, Msb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the *measure,* (K,) or *extent, of life;* (Msb, K;) [the *age attained;*] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Msb,) because meaning مُدَّةٌ: (Msb:) pl. أَسْنَانٌ, (M, L, K,) only. (M, L.) You say رَجُلٌ حَدِيثُ السِّنِّ, meaning *A young man.* (S, Msb, K, all in art. حدث.) And جَاوَزْتُ أَسْنَانَ أَهْلِ بَيْتِى [*I have exceeded*] *the lives of*

the people of my house. (L.) And صَدَقَنِى سِنُّ بَكْرِهِ [and سِنُّ بَكْرِهِ, expl. in art. بكر]. (L.) ___ And *A like, an equal,* or *a match, in age,* of another; (M, L, K;) like تِنٌّ; (M, L;) as also سَنِينٌ, (M, L, K,) and سَنِينٌ, (L,) or سَنِينَةٌ: (M, K:) in this sense also fem.; and [therefore] the dim. is سُنَيْنَةٌ; (L;) one says, ابنى سُنَيْنَةُ ٱبْنِكَ [*My son is the equal in age of thy son*]: (El-Kanánee, L:) and the pl. is أَسُنٌّ and أَسْنَانٌ. (L.) ___ Also *A tooth* of a مِنْجَل [or *reaping-hook*]: (M, L, K: *) pl. أَسْنَانٌ, signifying its أُشُر. (L and K in art. اشر.) ___ [And *A tooth* of a comb.] The Arabs say كَأَسْنَانِ المُشْطِ meaning [*Like the teeth of the comb*] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

* سَوَاسِيَةٌ كَأَسْنَانِ الحِمَارِ *

[*Equals like the teeth of the ass*]; سواسية being an anomalous pl. of سَوَآءٌ. (Har p. 39.) ___ And The *nib,* i. e. the *place of paring,* of a writingreed: (S, L, K:) [and *each lateral half of that part;* for] the writing-reed has a right سِنّ and a left سِنّ: (TA in art. حرف:) [and سِنَّةٌ occurs in the K voce جِلْفَةٌ as meaning the *point* of a writing-reed.] One says, أَطِلْ سِنَّ قَلَمِكَ وَسَمِّنْهَا وَحَرِّفْ قَطَّتَكَ وَأَيْمِنْهَا [*Make long the nib,* or *pared portion, of thy writing-reed, and make it thick* (lit. *fat*), *and make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right*]. (S, L. *) ___ *A tooth* [or *pin*] of a key [app. of the kind of wooden lock called ضَبَّةٌ, q. v.]. (MA.) ___ See also سِنْسِنٌ. ___ Also, (M, K, and A and K in art. فص,) or سِنَّةٌ, (S, JM,) *A clove,* (فَصٌّ, S and A as syn. with سِنٌّ in art. فص, and JM in explanation of سِنَّةٌ in the present art., or فَصَّةٌ, S and L in explanation of سِنَّةٌ,) or *a* حَبَّةٌ [app. here meaning *small distinct portion*] *of the head* [app. here meaning bulb], (M and L and K in explanation of سِنٌّ,) of garlic. (S, M, A, L, K, JM.) [Accord. to some,] one says, وَقَعَ فُلَانٌ فِى سِنِّ رَأْسِهِ, meaning *Such a one fell into* [*what equalled*] *the number of his hairs, of good,* (M, * L, K, *) and *of evil:* (L:) or, as some say, *into what he willed,* or *wished, and had authority to decide:* (L, K:) but this is a mistranscription: (Meyd:) the correct saying is فِى سِيِّ رَأْسِهِ, (Az,

Meyd, L,) and سَوَآءَ رَأْسِهِ, meaning *he fell into a state of enjoyment,* or *welfare;* (Meyd;) the former sometimes expl. as meaning, [*he lighted upon,* or *came upon, what equalled*] *the number of the hairs of his head, of wealth,* or *good:* (A'Obeyd, Meyd:) or *what equalled* [*the hairs of*] *his head, of abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life:* (Az, L, and Meyd * on the authority of IAar:) the saying is a prov. (Meyd.) السِّنُّ also signifies *The wild bull.* (L, K.) سَنَّةٌ, (K,) or سَنَّةٌ, (so in the L,) *A she-bear;* syn. دُبَّةٌ. (K: in the L دِبَّةٌ.) And *A she-lynx:* syn. فَهْدَةٌ. (L, K.) سُنَّةٌ *A way, course, rule, mode,* or *manner, of acting* or *conduct* or *life* or *the like;* syn. طَرِيقَةٌ, (Mgh, L, Msb,) as also سَنَنٌ, (S, L,) and سِيرَةٌ; (S, M, L, Msb, K;) whence the saying, سُنُّوا بِهِمْ سُنَّةَ أَهْلِ الكِتَابِ, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khálid Ibn-Zuheyr] cited in the first paragraph of art. سير; (S;) and this is [said to be] the primary signification; (L;) whether *good,* or *bad;* (M, L;) *approved* or *disapproved:* (Msb:) or, accord. to Sh, *a way* [*of acting* &c.] *that has been instituted,* or *pursued, by former people, and has become one pursued by those after them;* and this, he says, is the primary signification: (L:) it signifies also [particularly] *a way of acting* &c. *that is commended,* or *approved, and right;* wherefore one says, فُلَانٌ مِنْ أَهْلِ السُّنَّةِ [*Such a one is of the people of the commended and right way of acting* &c.; generally meaning, *of those who follow the institutes,* or *ways, of the Prophet*]; and is from سَنَنٌ signifying a way, or road; (T, L;) and is also *syn. with* سَنَنٌ: (L:) and [the *laws,* i. e] the *statutes,* or *ordinances,* and *commands and prohibitions,* of God: (Lh, M, L, K:) [also *a practice or saying,* or the *practices and sayings collectively, of Mohammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad,* (see Kull p. 203,) *as handed down by tradition:*] when used unrestrictedly in matters of the law, السُّنَّةُ means only *what the*

Prophet [*Mohammad*] *has commanded, and what has been handed down from him by tradition,* [or, as in the JM, *and what he forbade,*] *and what he has invited to do, by word or deed, of such things as are not mentioned in the Kur-án;* wherefore one says, in speaking of the directions, or evidences, of the law, الكِتَابُ وَالسُّنَّةُ meaning *the Kur-án and the Traditions:* (L:) [thus used, it may be rendered *the institutes of the Prophet;* or *his rule* or *usage:*] or in the law it signifies *the way of acting* &c. *that is pursued in religion without being made obligatory,* or *necessary;* it is *what the Prophet persevered in doing,* or *observing, with omitting,* or *neglecting,* [*it*] *sometimes; and if the said persevering is in the way of religious service, it constitutes* [*what are termed*] سُنَنُ الهُدَى; *if in the way of custom,* سُنَنُ الزَّوَائِدِ: *so that* سُنَّةُ الهُدَى [*the* سُنَّة *of right direction*] *is that of which the observance is a completion of religion, and it is that to the omission,* or *neglect, whereof attach blame and misdemeanour; and* سُنَّةُ الزَّوَائِدِ [*the* سُنَّة *of supererogatory acts*] *is that of which the observance is good, but to the omission,* or *neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating:* (KT:) سُنَنٌ is the pl. (Msb.) سُنَّةُ الأَوَّلِينَ, in the Kur xviii. 53, i. e. سُنَّتُنَا فِى الأَوَّلِينَ [*The way pursued by us in respect of the former,* or *preceding peoples*], means the destruction decreed to befall them; (Jel;) or extirpation; (Bd;) or, as Zj says, their beholding punishment; (أَنَّهُمْ عَايَنُوا العَذَابَ; [or, as expl. in the K, مُعَايَنَةُ العَذَابِ;]) for the believers in a plurality of gods said, [as is related in the Kur viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.) ___ Also *Nature; natural,* or *native, disposition, temper,* or other *quality* or *property:* (M, L, K:) pl. سُنَنٌ. (M, L.) ___ And The *face;* (M, L, K;) because of its polish and smoothness: (M, L:) or the *ball of the cheek* (حُرُّ الوَجْهِ): or the *circuit* (دَائِرَة) *of the face:* or *the form:* (M, L, K:) or the

form of the face: (S:) or the *forehead and two sides thereof:* (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or the *principal part* of the face; the *part* thereof *in which beauty is generally known to lie:* (M in art. ام:) or the *side* of the cheek: pl. سُنُنٌ. (L.) You say, رَجُلٌ قَبِيحُ السُّنَّةِ *A man foul,* or *ugly, in respect of the form, and of what confronts one, of the face.* (L.) And هُوَ أَشْبَهُ شَىْءٍ سُنَّةً وَأُمَّةً *He is the most like thing in form,* and *face, and in stature.* (L.) ___ And The *black line,* or *streak, on the back of the ass.* (L.) Also, (S, K,) or سَنَّةٌ, (so in the L,) *A sort of dates, of ElMedeeneh,* (S, L, K,) *well known.* (L.)

سَنَّةٌ : see سَنٌّ, in the last quarter of the paragraph, in two places. ___ Also *i. q.* سَكَّةٌ, meaning *A ploughshare;* i. e. the *iron thing with which the ground is ploughed up:* (AA, IAar, S, L: [see also لُؤْمَةٌ:]) pl. سَنَنٌ. (L.) ___ [And] *A twoheaded* فَأْسٌ [i. e. *hoe* or *adz* or *axe*]: (K:) or [its pl.] سَنَنٌ signifies [simply] *i. q.* فُؤُوسٌ [pl. of فَأْسٌ]. (L.) See also سَنَّةٌ: and see سُنَّةٌ, last sentence.

سَنَنٌ *A way,* or *road:* (T, L:) the *main and middle part* thereof; (A'Obeyd, Mgh, L;) the *beaten track,* or *part along which one travels,* thereof; as also سُنُنٌ : (A'Obeyd, L:) the نَهْجٌ [i. e. *plain,* or *open, track*] of the road; and so سُنُنٌ and سُنُونٌ (M, L, K) and سَنَنٌ : (K:) and, all of these, the *course,* or *direction,* of the road: (M, L, K:) but ISd says, [in the M,] I know not سَنَنٌ on any other authority than that of Lh. (L.) One says, تَنَحَّ عَنْ سَنَنِ الطَّرِيقِ (S, L, Msb) and سُنُنِهِ and سُنُونِهِ [*Go thou away,* or *aside, from the main and middle part of the road,* or *from the beaten track thereof;* &c.]:

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(S, L:) and عَنْ سَنَنِ الخَيْلِ (S, Msb) *from the way of the horses,* (Msb,) or *from the course,* or *direction, thereof.* (S.) And تَرَكَ فُلَانٌ لَكَ سَنَنَ الطَّرِيقِ and سَنَهُ (Lh, M, L) and سُنُونَهُ (L) and سُنُنَهُ (Lh, M, L)

[respecting which last see what precedes] *Such a one left,* or *has left, to thee the course,* or *direction, of the road.* (Lh, M, L.) And امضِ على سننك and سُنُنَك (L) or سُنُنَك (M) *Go along on thy course.* (M, L.) سَنَنٌ also signifies *A way of acting* or *the like;* syn. طَرِيقَةٌ; (S, L;) as also سُنَّةٌ: (Mgh, L, Msb: see the latter word, in the former half of the paragraph, in two places:) you say, استقام فلانٌ على سَنَنٍ واحدٍ [*Such a one went on undeviatingly in one way*]: (S, L, Msb: *) and [in like manner] جآءت الرِّيحُ سنائنَ *The wind came in one way,* (S, K,) *in one course,* or *direction,* and *one way,* (M, L,) *not varying:* (S, L:) and [similar to the former of these two phrases is the saying] بنى القومُ بيوتَهم على سَنَنٍ واحدٍ i. e. [*The people,* or *party, built their houses,* or *constructed their tents,*] *in one mode,* or *manner.* (M, L.) Also The *aim,* or *intention,* of a man. (ISh, M, * L.) [Accord. to Fei,] السَّنَنُ also signifies الوجهُ من الأَرضِ [by which may be meant *The place,* or *tract,* or *quarter, of the land, towards which one goes;* or it may mean *the face,* or *surface, of the ground*]: and so سُنُنٌ and سُنُنٌ . (Msb.) السَّنَنُ also signifies الإِبلُ تَسْتَنُّ فى عَدْوِها [app. meaning *The camels that leap, spring,* or *bound, in their running;* (see 8;) or rather السَّنَنُ من الإِبلِ has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] *that perseveres in his running and advancing and retiring:* and one says, جآء سَنَنٌ من الخَيْلِ, i. e. شَوْطٌ [app. meaning *There came a number of horses running a heat;* for شوط in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and جآء من الخَيْلِ سَنَنٌ لا يُرَدُّ وجهُهُ [app. meaning, in like manner, *There came, of the horses, a number running a heat, the course of which was not to be turned away*]; (S, L; not expl. in either;) and so, من الإِبلِ [*of the camels*]. (L.) ___ And Sh explains سَنَنٌ as applied in a verse of El-Aashà to People, or a party, *hastening to fight,* or *slay.* (L.) Also, [as a quasi-inf. n.,] *The leaping, springing,* or *bounding,* [so I here render اسْتِنَانٌ, inf. n. of 8, which see for other, similar, meanings,] of camels and of

horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf.n., from استنّ.])

سنن : see the next preceding paragraph, in six places. ___ It is also pl. of سُنَّة [q. v.]. (Msb, &c.)

سنن : see سَنَن, in five places.

سنن : see سَنَن, in three places.

سنان , also pronounced سنَّان: see سنا, in art. سنو and سنى, last sentence.

سنان , (K,) or سنان رمحٍ, (S, M, Mgh, Msb,) *A spear-head;* (K;) the *iron* [*head*] *of a spear:* so called because of its polish: (M, L:) pl. أَسنَّة. (T, S, Msb, K.) One says, هو أَطْوَعُ السِّنان *He is one to whom the spear-head is subservient, howsoever he will.* (K.) ___ See also an ex. of its pl. voce سِنٌّ, in the middle of the paragraph. And سنان is *syn. with* مِسَنٌّ, q.v. (S, M, L.) ___ See also سِنٌّ, near the middle of the paragraph, in two places. Also *Flies;* syn. ذبَّان [pl. of ذُباب]. (El-Muärrij, L.)

سنون *A dentifrice;* (S, M, L, K;) *a medicament with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them:* (L:) pl. سنونات. (K in art. سرط [where, in the CK, سفوفات is erroneously put in its place].) See also سنينة.

سنون and سُنُون pls. of سَنَة: see this last in art. سنه.

سنين : see مسنون, in two places. ___ Also *What flows* [*upon,* or *from, the whetstone*] *on the occasion of sharpening iron* [or *a knife or the like*], and which is always stinking. (Fr, L.) And *What falls from a stone when one rubs,* or *grates, it* (Fr, S, L, K) *upon another stone.* (Fr, L.) See also سِنٌّ, in the latter half of the paragraph.

سنين : see سِنٌّ, in the latter half of the paragraph. See also سَنَة (of which it is a pl.) in art. سنه.

سَنِينَةٌ *Elevated sands extending lengthwise upon the ground:* or *sands having the form of* حِبَالٌ [pl. of حِبْلٌ, q. v.]: and سَنُونٌ is syn. therewith in the former or latter of these senses: (M, L:) or سَنَائِنُ has the former of these meanings, and سَنِينَةٌ is its sing. (S, K.) Also *Wind:* (M, L, K:) [or *a gentle wind:* (Freytag, from the Deewán of the Hudhalees:)] pl. سَنَائِنُ. (L.) ___ See also the pl., in relation to wind, voce سَنَنٌ, near the middle of the paragraph. See also سَنٌّ, in the latter half of the paragraph.

سُنَيْنَةٌ : see سَنٌّ, of which it is the dim., in the former half of the paragraph: and again, in the latter half of the same. See also سَنَةٌ (of which it is an irreg. dim.) in art. سنه.

سَنْسَنٌ The *edge* (S, M, L, K) *of a vertebra* (S, M, L) or *of the vertebræ* (K) *of the back;* (S, M, L, K;) as also سَنْسَنَةٌ and سَنٌّ : (M, L, K:) pl. سَنَاسِنُ: (S, L:) and the *head* [*of any*] *of the bones of the breast:* and the *extremity of the rib in the breast:* (K:) or, as some say, سَنَاسِنُ signifies the *heads of the extremities of the bones of the breast, which are the soft heads of the bones of the* زَوْرٌ: or the *extremities of the ribs in the breast:* or, of a horse, the *prominent* [*ribs,* or *anterior parts of the ribs, called*] جَوَانِحُ, *resembling the* ضُلُوعٌ, *but stopping short of the* ضُلُوعٌ: (M, L:) or the *upper part of the hump of a camel:* (Ham p. 689:) [or the *middle of the lower part of the hump;* for,] accord. to Az, لَحْمٌ سَنَاسِنُ البَعِيرِ signifies *the flesh that is between the two sides,* or *halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat:* (L:) or سَنَاسِنُ signifies *bones* [in general]; as also شَنَاشِنُ: (IAar, L:) and (S) accord. to Ibn-'Amr [or Aboo-'Amr?] and others, (L,) it signifies the *heads of the* مَحَالَةُ [app. here meaning *vertebræ*]; (S, L;) and [it is also said that the sing.] سَنْسَنٌ signifies the *head of the* مَحَالَةُ [which signifies *a vertebra* as well as vertebræ, or is more correctly without ة when applied to the latter]. (K.) Also *Thirst.* (K.)

سَنْسَنَةٌ : see the next preceding paragraph.

سَنْسَانٌ [app. *A blast* of smoke]. One says نَسْنَاسٌ مِنْ دُخَانٍ and سَنْسَانٌ, meaning [of] the smoke of fire. (L in the present art. and TA in art. نس.)

رِيحٌ سَنْسَانَةٌ *A cold,* or *cool, wind;* as also نَسْنَاسَةٌ. (L.)

إِسَنٌّ *More* [and *most*] *advanced in age:* (M, L, K:) a correct Arabic word. (M, L.) You say, هٰذَا أَسَنُّ مِنْ هٰذَا *This is more advanced in age than this:* (M, L, K: *) and Th says, speaking of Moosà Ibn-'Eesà-Leythee, أَدْرَكْتُهُ أَسَنَّ أَهْلِ البَلَدِ [meaning *I lived in his time,* he *being the most advanced in age of the people of the town,* or *country*]. (M, L.)

مُسِنٌّ *Advanced in age,* or *full-grown;* (L, Msb;) applied to a beast, *contr. of* فَتِىٌّ: (S and Mgh and Msb in art. فتو:) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] *in the third year:* (L: [see the verb, 4:]) fem. with ة: (Msb:) pl. مَسَانُّ, (L, Msb,) which, applied to camels, is [said to be] *syn. with* كِبَارٌ [as meaning *advanced in age,* or *full-grown*], (K,) *contr. of* أَفْتَآءُ [pl. of فَتِىٌّ] so applied. (S, L.)

مَسَنٌّ *A whetstone;* i. e. *a stone,* (S, M, L, Msb,) or *anything,* (K,) *with which,* (S, K,) or *upon which,* (M, L, Msb, K,) *one sharpens,* or *whets,* or *makes sharp-pointed,* (S, M, L, Msb, K,) *and polishes,* (M, L, K,) *a knife and the like;* (Msb;) and سَنَانٌ signifies the same. (S, M, L.)

مَسْنُونٌ [*Bitten with the teeth:* whence, app., what next follows]. You say أَرْضٌ مَسْنُونَةٌ and سَنِينٌ meaning *Land of which the herbage has been eaten.* (L, K.) ___ *Sharpened,* or *whetted,* or *made sharp-pointed, and polished;* as also سَنِينٌ ; (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) *Made smooth.* (S, L.) *Formed, fashioned,* or *shaped.* (S, M, L.) *Made long.* (L.) You say وَجْهٌ مَسْنُونٌ *A face in which is length, without breadth;* (مَخْرُوطٌ;) *smooth and even;* or *smooth and long;* or *long, and not high in the ball;* or *soft, tender, thin, and even;*

as though the flesh were ground (سُنَّ

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[like as a thing is ground in sharpening and polishing]) from it. (M, L.) And رَجُلٌ مَسْنُونُ الوَجْهِ *A man beautiful and smooth in the face:* (Lh, M, L, K:) or *a man in whose nose and face is length:* (S, L, K:) or *beautiful and long in the face.* (L.) مِنْ حَمَأٍ مَسْنُونٍ, in the Kur [xv. 26 and 28 and 33], (L,) means [*Of black mud*] *altered* [*for the worse in odour*]; (AA, S, L;) in which sense مَسْنُونٌ is also applied to water; (AHeyth, L;) [or] *stinking:* (AA, S, M, L, K:) from سَنَنْتُ الحَجَرَ عَلَى الحَجَرِ I rubbed, or grated, the stone upon the stone; what flows between them, termed سَنِينٌ, being always stinking: (Ksh and Bd in xv. 26: [and the like is said in the L, on the authority of Fr:]) or, accord. to I'Ab, it means *moist:* accord to AO, *poured forth:* or, as some say, *poured forth in a form,* or *shape:* (L:) or *formed, fashioned,* or *shaped:* (Ksh, Bd:) or *poured forth in order to its drying* [or *hardening*], *and becoming formed, fashioned,* or *shaped, like as molten,* or *liquified, substances are poured forth into moulds.* (Ksh, * Bd.)

مُسْتَنُّ الحَرُورِ is said to mean *The place of the running of the* سَرَابٌ [or *mirage,* app. *in consequence of the hot wind*]: or *the place of the vehement heat of the hot wind;* as though it were running to and fro therein (كَأَنَّهَا تَسْتَنُّ فِيهِ عَدْوًا): or it may mean *the place whence issues the* [*hot*] *wind:* but the first is the explanation given by the preceding authorities. (M, L.) المُسْتَنُّ [an epithet used as meaning] *The lion.* (K. [Thus applied, act. part. n. of اسْتَنَّ.])

مُسْتَسَنٌّ and مُسْتَسِنٌّ: see what follows.

مَسْنَسٌ *A travelled road;* (T, M, L, and so in the CK; in some copies of the K مُسْتَسِنٌّ ;) as also مُسْتَسَنٌّ . (K.)

سنبق

سُنْبُوقٌ *A small* زَوْرَق [or *skiff*], (Sgh, K, TA,) *made on the coasts of the sea:* a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Sgh, TA:) whether the ن be radical requires consideration: Sgh says, in the Tekmileh, that the word is of the measure فُنْعُولٌ, from السَّبْقُ. (TA.)

سنبك

سُنْبُكٌ [mentioned in the S and Msb in art. سبك, and said in the latter to be of the measure فُنْعُلٌ, The *toe* of a horse or mule or ass; i. e.] the *extremity of the fore part of the solid hoof;* (S, Msb;) or the *extremity of the solid hoof* (Lth, O, K) *and its two sides anteriorly:* (Lth, O:) pl. سَنَابِكُ. (S, O, Msb.) ___ The *extremity* (T, O, K, TA) *of the* نَعْل [or *iron shoe at the lower end of the scabbard*], (T, TA,) or *of the* حَلْيَة [or *gold or silver ornament*], (O, K,) of a sword. (T, O, K, TA.) ___ The قَوْنَس [or *tapering top*] of an iron helmet. (O, K,) ___ Of a بُرْقُع The شَبَام [meaning *each,* or *either, of the two threads,* or *strings,* of the face-veil called برقع, *by which the woman draws and binds the two upper corners to the back of her head*]: (K, TA: [in the CK, شيام is erroneously put for شَبَام:]) the سَنَابِك of the برقع are its شُبُم. (O.) ___ *A rugged region* or *tract* of the earth or land, *in which is little,* or *no, good:* (S, O, Msb, K:) likened to the سنبك of the solid hoof. (S, O.) And سَنَابِكُ الأَرْضِ *The extremities of the earth* or *land.* (TA.) ___ The *first* of rain: (O, K:) and, (TA,) as some say, (Msb,) of anything. (Msb, TA.) One says, أَصَابَتْنَا سُنْبُكُ السَّمَآءِ [*The first of the rain fell upon us*]. (TA.) And one says also, سُنْبُكٌ مِنْ كَذَا *Preceding such a thing.* (O, K.) And كَانَ ذٰلِكَ عَلَى سُنْبُكِهِ *That was in the time thereof,* (O, K, TA,) *and in the first thereof.* (TA.) It is also said to signify The [*tax called*] خَرَاج: (O:) so says IAar. (TA.) And *A sort of run.* (K.)

سنبل

Q. 1 سَنَبَ الزَّرْعُ *The seed-produce put forth its* سُنْبُل [or *ears*]; (M, K;) as also أَسْبَلَ [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Hijáz. (TA.) سَنَبَ ثَوْبَهُ, (K,) inf. n. سَنْبَلَةٌ, (TA,) *He* (a man) *dragged a shirt of his garment behind him;* so says Khálid Ibn-Jembeh: (TA:) or *he dragged his garment behind him* or *before him.* (K.)

سُنْبُلٌ [*Ears* of corn: n. un. with ة: pl. سَنَابِلُ and سُنْبُلَاتٌ, the latter pl. occurring in the Kur xii. 43 and 46: it is said in the M, in art. سنبل, that سُنْبُلَةٌ signifies *one of the* سُنْبُل *of* زَرْع; in the K, in this art., that it signifies *one of the* سَنَابِل *of* زَرْع: see السُّنْبُلَة]. سَبَلٌ is also the name of *A certain sign of the Zodiac* [i.e. *Virgo*]; (K, TA;) *the sixth sign; the third of the summer signs:* (TA:) [or *Spica Virginis;*] *a certain star in Virgo.* (Kzw.) [See, again, سبل.] ___ Also *A certain perfume;* (M;) *a certain plant of sweet odour, also called* سُنْبُل العَصَافِير, (K,) *and* الرَّيْحَانُ الهِنْدِىُّ; (TA;) [*spikenard,* called in the present day السُّنْبُل الهِنْدِىُّ;] *the best whereof is the* سُورِىّ, (K,) *what is brought from* سُور [or سُورَى?], *a town,* or *district, of El-'Irák;* (TA;) *and the weakest is the* هِنْدِىّ: *it is an aperient; a discutient of flatulences;* (K, * TA;) *strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb.* (K, TA. [Mentioned also voce سبل, as called .]) سُنْبُل الطِّيب السُّنْبُل الرُّومِىُّ [also signifies *Spikenard,* or perhaps *a variety thereof;*] *i. q.* النَّارْدِين. (K.)

سَنْبَلَةٌ The [*kind of trees called*] عِضَاه [q. v.]. (Fr, K.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]

قَمِيصٌ سُنْبُلَانِىٌّ *A shirt ample in length,* or *reaching to,* or *towards, the ground:* or so called in relation to a town, or district, in the Greek Empire. ('Abd-El-Wahháb El-Ghana wee, K, TA.)

سنت

2 **سنّت القدْرَ** , inf. n. تَسْنِيتٌ, *He put* سَنُّوت, (S, K,) meaning كَمُّون [i. e. *cumin*, or *cuminseed*], (S,) *into the cooking-pot.* (S, K.)

3 **سانتوا الأَرْضَ** *They sought after the herbage of the land, doing so diligently,* or *with labour* or *perseverance,* or *time after time.* (M, K.)

4 **اسنتوا** *They experienced drought,* or *barrenness:* (S, M, A, K:) derived from سَنَةٌ; the و being changed into ت, [for سَنَةٌ is originally سَنَوَةٌ, or, accord. to one dial. سَنَهَةٌ,] to distinguish between this verb and أَسْنَى as signifying he remained in a place a year: or, as Fr says, they imagined the ه [meaning ة, in سَنَةٌ,] to be a radical letter, finding it to be the third letter, and therefore changed it into ت: (S:) accord. to Sb, the ت [in أَسْنَتَ] is substituted for the ى [in أَسْنَى]; and there is no instance of the like except ثَنْتَانِ [in which the ت is substituted for the final radical, ى], (M in the present art.,) and in words of the measure افْتَعَلَ [as اتَّسَرَ for ايْتَسَرَ]. (M in art. ثنى.)

5 **تَسَنَّتَهَا** [*He married her,* or *took her as his wife, he being an ignoble,* or *a low-born, but rich, man, and she being a noble,* or *high-born, but poor, woman;* or] *he,* an ignoble, or a low-born, man, *married her,* a noble, or high-born woman, *because of the paucity of her property and the abundance of his property.* (S) And تسنّت كَرِيمَةَ آلِ فُلَانٍ *He married the noble* or *highborn, woman of the family of such a one in the year of drought, dearth,* or *scarcity.* (TA.)

أَصَابَهُمْ سَنَتٌ, for سَنَةٌ, *Drought,* or *barrenness, afflicted them,* or *befell them.* (S, TA.)

رجل سنت, (S, A, * K, *) or رجل سنت الخير, (M,) *A man possessing little,* or *no, good; possessing few,* or *no, good things;* or *poor:* (S, M, A, * K: *) pl. سنتون: (M, K:) it has no broken pl. (M.) And the former, *A man afflicted with drought,* or *barrenness;* (TA in art. بقع;) as also مسنت: (TA in the present art.:) and رجل مسنت *a man indigent and desolate, possessing nothing:* probably from أرض مسنتة, or عام مسنت, [both expl. below,] or from أسنتوا meaning as expl. above. (MF.) ___ And أرض سنتة and مسنتة *Land that has not given growth to anything,* (AHn, M, K,) *in consequence of its not having been rained upon:* but if containing any of the dry herbage of the preceding year, it is not termed مسنتة: it is not thus termed unless having in it nothing. (AHn, M.) [See also سنيت.]

رجل سنوت *A man evil in disposition.* (M, L.) [See also مسنوت.]

عام سنيت and مسنت *A year of drought,* or *barrenness.* (AHn, M, K.) [See also سنت.]

سَنُّوت, also pronounced سَنَّوت, (S, M, K,) the

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latter a dial. var. mentioned by Kr, (M,) and سُنُّوت, a form mentioned by IAth and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) *Honey:* (S, M, A, K:) *i. q.* رُبٌّ [i. e. *rob,* or *inspissated juice,* &c.]: (M, K:) *a species of dates: fresh butter;* syn. زبد: *cheese:* (K:) *i. q.* كَمُّون [i. e. *cumin,* or *cumin-seed*]; (Yaakoob, S, M, K;) so in the dial. of El-Yemen: (M:) or *a certain plant resembling the* كَمُّون: (IAar, M:) *i. q.* سبتٌ [i. e. *anethum graveolens,* or *dill, of the common garden-species;* in the CK شبت]: and *i. q.* رازيانج; (M, K;) which last is what is called in the Egyptian dial. شَمَر [a name given in Egypt to the *anethum graveolens,* above mentioned, and to *its seed;* and also to the *anethum fœniculum,* or *fennel*]. (TA.)

مُسْنِتٌ ; and its fem., with ة: see سَنِتٌ, in three places: and see also سَنِيتٌ.

مَسْنُوتٌ One *who associates with another and is angry without cause,* (K, TA,) *by reason of his evil disposition.* (TA.) [See also سَنُوتٌ.]

سنج

1 **سَنَجَ** *He smeared* anything *with a colour different from its own colour.* (O, K.)

سُنُجٌ The عُنَّاب [or *jujube*]. (IAar, K.)

سَنْجَةٌ , as also صَنْجَةٌ, but the former is the more chaste, (T, O, Msb, K,) accord to Fr, (O,) because ص and ج do not both occur in any [genuine] Arabic word, (Msb,) or the former only is allowable accord. to Fr, (T, Msb,) or, accord. to ISk, (T, O, Msb, and S in art. صنج,) and IKt, (T, Msb,) the latter only is allowable; (T, O, Msb, and S and O in art. صنج;) an arabicized word, (O, Msb, and S and A and K in art. صنج,) from [the Pers.] سنك [or سَنْگْ, as meaning a weight]; (O;) [or rather from the Pers. سَنْجَه meaning a balance and a weight;] *i. q.* مِيزَانٌ [*A balance*]: (A in art. صنج:) [in the present day, applied to *a steel-yard:* and also, more commonly, (agreeably with the explanation of صَنْجَةٌ in the MA,) to *a weight of a balance;* which last seems to be intended in the S and O and Msb and K &c. by the expressions سَنْجَةُ المِيزَانِ and صَنْجَتُهُ, unless these expressions be instances of what is termed إِضَافَةُ الشَّىْءِ إِلَى نَفْسِهِ (i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:] pl. سَنَجٌ (A, Msb) and سَنَجَاتٌ. (Msb.) One says, اتَّزَنَ منّى بالسَّنْجَةِ الرَّاجِحَةِ [*He received by weight from me with the inclining balance,* or *with the preponderating weight*], and بالسَّنَجِ الوافِيَةِ [*with the full weights*]. (A.) And a rájiz says,

* كَأَنَّهَا سَنْجَةُ أَلْفٍ راجِحَهْ *

[*As though it,* or *she, were the weight of a thousand, preponderating*]: or, as some relate it, صَنْجَةٌ. (O.)

سُنْجَةٌ *i. q.* رُقْطَةٌ [i. e. *Blackness mixed with speckles of white:* or *the reverse:* or

speckles of white, and *of black,* and *of red,* and *of yellow,* in an animal]: (AA, O, K:) pl. سُنُجٌ, (O, K, TA, in the CK سُنْجٌ,) like حُجُرٌ (K, TA, in the CK like حُجْرٌ,) as pl. of حُجْرَةٌ. (TA.)

سَنَاجٌ The *mark,* or *effect, of the* سِرَاجٌ [i. e. *lamp,* or *its lighted wick*], (A, O, K,) *upon the wall.* (O, K, TA.) One says, لَابُدَّ لِلسِّرَاجِ مِنَ السَّنَاجِ [*The lamp,* or *its lighted wick, cannot but have the mark,* or *effect, thereof upon the wall*]. (A.) ___ Also The سِرَاجٌ [*itself;* i. e. *a lamp,* or *its lighted wick*]: (ISd, K:) as also سَنِيجٌ . (K.)

سَنِيجٌ : see what next precedes.

بُرْدٌ مُسَنَّجٌ *A* [*garment of the kind called*] بُرْدٌ *striped.* (O, K.) [SM thinks that it may be a mistranscription for مُسَبَّجٌ, meaning wide, applied to a كِسَآءٌ : but this I think improbable.]

سنجاب

سِنْجَابٌ [a Pers. word, arabicized; in the pre sent day applied to The *squirrel;* and particularly the *gray squirrel:* and the *minever:*] *a certain animal, of the length of the jerboa, larger than the* فَأْر [or *rat*], *the fur of which is of the utmost softness: furred garments are made with its skin; and the best skins of this animal are the smooth and gray.* (Dmr, TA.)

سِنْجَابِىٌّ [*Gray; of the colour of the* سِنْجَاب.]

سنح

1 سَنَحَ is *syn. with* عَرَضَ [signifying *It showed,* or *presented, its side:* and hence, *it presented itself; it occurred*]. (A, O, L.) One says of a gazelle, (S, K,) or of a bird, (S, * A, Msb,) or some other thing, (IF, S, Msb, as implied by explanations of the part. n. سَانِحٌ,) سَنَحَ (S, A, Msb, K) لِى, (S,) or لَهُ, (A,) and عَلَيْهِ, (L,) and سَنَحَهُ, (A,) aor. ـَـ , (S, L,) inf. n. سُنُوحٌ (S, L, K) and سُنُحٌ and سُنْحٌ; (L;) and سَانِحٌ , inf. n. سِنَاحٌ; (S, TA;) [*It presented to me,* or *to him, its right side,* or *its left side, in its passage;*] *it passed along from the direction of my* [or *his*] *left hand to the direction of my* [or *his*] *right hand:* (S:) or *it passed along from the direction of* [*my* or] *his right hand* (A, L, Msb) *to the direction of* [*my* or] *his left hand:* (L, Msb: *) *contr. of* بَرَحَ (K. [See سَانِحٌ, below.]) And سَنَحَ لِى فِى المَنَامِ *He presented himself to me in sleep;* syn. عَرَضَ: occurring in a saying of 'Alee, referring to the Prophet. (O.) And سَنَحَ لِى رَأْىٌ (S, A, Msb, K) كَذَا فِى, (S, Msb,) aor. ـَـ , inf. n. سُنُوحٌ and سُنُحٌ and سُنْحٌ, (K, TA,) the second with damm and sukoon and the third with two dammehs, (TA, [but written in the CK سَنَحَ and سَنْحٌ,]) *An idea,* or *an opinion, presented itself,* or *occurred,* syn. عَرَضَ, (S, A, K,) or *appeared,* syn. ظَهَرَ, (Msb,) *to me,* (S, A, * Msb, K,) *respecting such a thing.* (S, Msb.) سَنَحَ is also said of poetry, (L, K,) meaning *It presented itself,* or *occurred,* syn. عَرَضَ, to me (لِى): (L:) or *it became easy;* (L, K;) and in this last sense, said of a thing, aor. ـَـ , inf. n. سُنُوحٌ (Msb.) And it is related in a trad. of 'Áïsheh, that she said, [referring to the Prophet,] أَكْرَهُ أَنْ أَسْنَحَهُ, meaning *I dislike that I should confront him* with my hands [engaged] in prayer; from سَنَحَ as signifying عَرَضَ. (L.) ___ سَنَحَ بِكَذَا *He mentioned such a thing obliquely,* or *indirectly,* (S, K,) *in terms understood by the person addressed but uninteligible to others,* (S,) *not speaking explicitly.* (K.) ___ سَنَحَ الخَاطِرُ بِهِ *i. q.* جَادَ [*The mind granted it liberally*]. (Msb.) سَنَحَهُ *He*

turned him away, or *back,* (O, K,) عَمَّا أَرَادَ [*from that which he desired,* or *meant*], (O,) or عَنْ رَأْيِهِ [*from his opinion*]. (K.) ___ And سَنَحَ بِهِ and عَلَيْهِ *He caused him to fall into straitness,* or *difficulty;* or *into sin,* or *crime;* syn. أَحْرَجَهُ; (K, TA; in the CK, [erroneously,] أَخْرَجَهُ;) [i. e. أَوْقَعَهُ فِى الحَرَجِ;] and *did evil to him.* (K.)

3 **سَانَحَ** see 1, second sentence.

5 **تَسَنَّحَ** see 10. تَسَنَّحَ مِنَ الرِّيحِ means اِسْتَذْرَمَنْهَا [i. e. *Shelter thyself from the wind*]: so says Aboo-'Amr Esh-Sheybánee. (O [and so, probably, in correct copies of the K: in my MS. copy of the K, اِسْتَدْرِ مِنْهَا: in the CK, اِسْتَدْرَ مِنْهَا: in the TA, strangely, اِسْتَدَّرَ مِنْهَا, and expl. as meaning اُطْلُبْ مِنْهَا الدَّرَّ: in the TK, اِسْتَدْبِرْ مِنْهَا, and expl. as meaning وَلِّهَا ظَهْرَكَ: Freytag, app. having to choose only between the reading in the CK and that in the TK, has followed the latter, without mentioning their disagreement; though, if the meaning were turn thy back towards the wind, the explanation should be اِسْتَدْبِرْهَا, not اِسْتَدْبِرْ مِنْهَا].)

10 **اِسْتَسْنَحَتْهُ عَنْ كَذَا**, and تَسَنَّحَتْهُ, *i. q.* اِسْتَفْصَحَتْهُ [meaning *I asked him,* or *desired him, to explain such a thing*]: (O, K:) and so اِسْتَنْحَسَتْهُ عَنْ كَذَا, and تَنَحَّسَتْهُ. (TA.)

سَنْحٌ *Prosperity, good fortune, good luck,* or *auspiciousness; blessing, increase,* or *plenty:* syn. يُمْنٌ, and بَرَكَةٌ. (O, K.) ___ Also, (K,) or سَنَحٌ, with two dammehs, (O,) The *middle* of a road: (O, K:) like سَجَحٌ [or] سُجُحٌ. (O.) [Both are also inf. ns. of 1, q. v.]

سَنَحٌ *i. q.* أَصْلٌ [i. e. *Origin,* &c.]; like سَنِخٌ [q. v.]. (O, TA.) ___ And *i. q.* هَيْئَةٌ and سَحْنَآءُ [i. e. *Form, aspect, appearance,* &c.]. (O.)

سَنُحٌ : see سَنَحٌ.

غَارَةٌ سَنْحَآءُ [app. as meaning *An incursion into the territory of an enemy taking by surprise*], accord. to one reading of a trad., is from سَنَحَ الرَّأْىُ [expl. above]: but the reading commonly known is سَحَّآءُ [q. v.]. (IAth, TA.)

سَنِيحٌ : see سَانِحٌ. Also *Pearls;* or *large pearls;* syn. دُرٌّ: (O, K:) or (K, but accord. to the O, also) the *string upon which they are to be strung, before they are strung thereon:* (O, K:) when they have been strung, it is termed عِقْدٌ: (O:) pl. سُنُحٌ. (TA.) ___ And [*Ornaments such as are termed*] حُلِىٌّ. (O, K.)

سَنَاحَةٌ *i. q.* سُتْرَةٌ [i. e. *Anything by which a person or thing is veiled, concealed, hidden,* or *covered;* &c.]. (O.)

سَنَحْنَحٌ A man *who sleeps not during night:* (K:) or سَنَحْنَحُ اللَّيْلِ a man who is *vigilant; who sleeps not; who journeys during the night.* (O.)

سَانِحٌ (S, A, Msb, K, &c.) and سَنِيحٌ (S, A, K) both signify the same, (S, A, K,) applied to a gazelle, (S, K, *) or to a bird, (S, A, Msb,) &c., (S, Msb,) *Turning its right side towards the spectator;* thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. *passing from the direction of the left hand of the spectator towards the direction of his right hand:* (S:) or *coming from the direction of the right side of the spectator* (Aboo-'Amr Esh-Sheybánee, IF, A, L, Msb) *towards the direction of his left hand; turning towards him its left side,* which is that termed الإِنْسِىُّ: *contr. of* بَارِحٌ [q. v.]: (Aboo- 'Amr Esh-Sheybánee, L:) the pl. [of the former] is سَوَانِحُ and سَانِحَاتٌ and [of either] سُنُحٌ: and this last is also employed to signify *auspicious* and *inauspicious* gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply

the epithet in the latter of the two senses first explained] regard the سَانِح as a good omen, and the بَارِح as an evil omen; (Aboo-'Amr Esh-Sheybánee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. برح:) but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybánee, L:) the people of Nejd hold the سانح to be a good omen; but sometimes a Nejdee adopts the [contr.] opinion of the Hijázee. (IB, TA,) It is said in a prov., مَنْ لِى بِالسَّانِحِ بَعْدَ البَارِحِ [expl. in art. برح]. (S, K.) ___ [It is said in Har p. 671 that السَّانِحُ also signifies المتطيّر المتفاّل, as though meaning *The person auguring*, or *who augurs, evil* or *good, from birds:* but I think that the right reading is المتَطَيَّرُ به والمتَفَأَّلُ به مِنَ الطُّيُورِ, i. e. *what is regarded as an evil omen* and *as a good omen, of birds.*]

سنخ

1 **سَنَخَتْ أَسْنَانُهُ** , (JK, A, TA,) [aor. ـَ ,] inf. n. سَنَخٌ, (A,) *His teeth became eroded at the roots.* (JK, A, TA.) ___ And سَنَخَ, said of a man, *He had his teeth eroded at the roots.* (A, TA.) ___ And said of the mouth, *It lost the roots* (أَسْنَاخ) *of its teeth.* (Msb.) ___ Also, (JK,) inf. n. as above, (K,) *i. q.* تغيّر [meaning *It became altered for the worse in odour* or *otherwise, stinking, rancid, bad,* or *corrupt*]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنَخَ, (S, K, *) or from سَنُخَ الأَسْنَان, and therefore tropical; as also تسنّخ ; (A;) *its odour became bad.* (S, * TA.) And سَنَخَ مِنَ الطَّعَامِ *He ate much food;* syn. أَكْثَرَ. (L, K.) سَنَخَ, aor. ـَ , inf. n. سُنُوخٌ, (L, K,) *He,* or *it, was,* or *became, firm, steady, steadfast, stable, fixed, fast, settled,* or *established;* syn. رَسَخَ. (L, K *) So in the phrase سَنَخَ فِى العِلْمِ, (S, L, Msb,) aor. ـَ , (L,) or ـُ , (Msb,) inf. n. سُنُوخٌ, (S, L, Msb,) [*He was,* or *became, firmly rooted* or *established, in knowledge,* or *science;*] and this means also *he attained to eminence therein.* (L.)

2 **تَسْنِيخٌ** The *seeking, desiring,* or *demanding,* a thing. (K.) You say, سَنَّخَ مِنْهُ الشَّىْءَ *He sought, desired,* or *demanded, from him the thing.* (TK.)

5 **تَسَنَّخَ** see 1.

سَنْخٌ The أَصْل [i. e. *origin, source, root, foundation,* &c.,] (JK, S, Msb, K) of anything: (JK, Msb, TA:) as also سَنَخٌ: (L:) pl. [of pauc.] أَسْنَاخٌ (L, Msb) and [of mult.] سُنُوخٌ. (L.) One says, رَجَعَ فُلَانٌ إِلَى سَنْخِ الكَرَمِ [app. meaning *Such a one traced back his lineage to* an ancestor who was *the origin,* or *source, of generosity* or *nobility:* or *such a one returned,* or *reverted, to the original state,* or

condition, of generosity: the latter I think the more probable, as it is immediately added], and إِلَى سِنْخِهِ الخَبِيثِ [which seems to mean, *to his bad original state*]. (L.) And it is said in a trad., أَصْلُ الجِهَادِ وسِنْخُهُ الرِّبَاطُ فِى سَبِيلِ ٱللّٰهِ i. e. المُرَابَطَةُ عَلَيْهِ [meaning *The very essence of fighting against unbelievers, and the first principle thereof, is constancy,* or *perseverance,* or *assiduity, in the way,* or *cause, of God*]. (L.) ___ Also The *place of growth* (مَنْبِت) [i. e. the *socket*] *of* a tooth: (K:) or the *part* of a tooth *that enters into the flesh* [*of the gum*]; (Zj in his Khalk el-Insán;) [i. e.] the أَسْنَاخ of the teeth, (S,) or of the central incisors, (Msb,) are the *roots* thereof (أُصُولُهَا). (S, Msb.) ___ And [The *tongue,* or *tang,* of a blade;] the *part* of a knife, and of a sword, *that enters into,* or *is inserted in, the handle:* and the *part* of an arrow-head *that enters into,* or *is inserted in, the head of the shaft.* (L.) ___ And The *paroxysm* of a fever. (K.) ___ أَسْنَاخُ النُّجُومِ, accord. to IAar, as is related by Th, means *The stars that do not make their* [*temporary*] *abode in the Mansions of the Moon, which* [*latter*] *are called* نُجُومُ الأَخْذِ: ISd says, I am not sure whether he mean the أُصُول [a term applied to *the seven,* or *five, planets*], or others: some say, [and so IAar is stated in the TA in art. شيخ to have said,] that they are called only أَشْيَاخُ النُّجُومِ [q. v.]. (L, TA. *)

طَعَامٌ سَنِخٌ [*Food altered for the worse in odour* or *otherwise, stinking, rancid, bad,* or *corrupt:* see 1]. (A.) ___ And بَلَدٌ سَنِخٌ *A town,* or *country, in which is fever,* or *much fever.* (K.)

سَنْخَةٌ and سَنَاخَةٌ *A fetid odour:* and the latter, [and app. the former also,] *dirt;* and *remains of matter used for tanning.* (K, TA.) One says بَيْتٌ لَهُ سَنْخَةٌ (S, TA) and سَنَاخَةٌ (TA) or سِنَاخَةٌ (so in three copies of the S) [*A tent,* or *house,* or *chamber, that has a fetid odour;* as is indicated in the S and TA]. And Aboo-Kebeer says,

* فَأَتَيْتُ بَيْتًا غَيْرَ بَيْتِ سَنَآخَةٍ *

(so in three copies of the S,) or

* فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَآخَةٍ *

(so in the TA,) i. e. [*And I came to,* or *and I entered,*] *a tent,* or *house,* or *chamber, not one of tanning-matter nor of clarified butter.* (S.)

سُنْخَتَانِ The *measure of two statures of a man.* (K.)

سَنَاخَةٌ or سَنَاخَةٌ: see سَنْخَةٌ, in five places.

بَيْتُ فُلَانٍ بَيْتُ سَنِيخَةٍ means [*The house of such a one is a house of unstableness;* or] *is not one of stableness.* (JK.)

أَسْنَخُ [, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning *Pulled out from the root* (سنخ): but no authority for this is named by him.]

سند

1 **سَنَدَ إِلَيْهِ** , (S, M, Msb, K,) aor. ـُ , (S, M, Msb,) inf. n. سُنُودٌ; (S, M, Msb, K;) and سَنِدَ, aor. ـَ ; (Msb;) and استند , [which is the most common,] (S, M, Msb, K,) and تساند , (S, M, A, K,) and اسند ; (M, TA;) signify the same; (S, M, * Msb, K *;) i. e. *He* (a man, S, Msb, [and in like manner it is said of a thing,]) *leaned, rested,* or *stayed himself, against it,* or *upon it;* syn. اعتمد; (TK;) [or اعتمد عليه;] namely, a thing, (S, M, Msb,) or a wall, (A, Msb,) &c. (Msb.) ___ سَنَدَ فى الجَبَلِ, (M, K,) aor. ـُ , inf. n. سُنُودٌ, (M,) *He ascended the mountain;* as also اسند . (M, K.) And [hence,] أَسْنَدْتُ إِلَى فُلَانٍ *I ascended to such a one.* (A.) ___ And سَنَدَ فى الخَمْسِينَ, (M, and so in some copies of the K,) or لِلْخَمْسِينَ, (so in other copies of the K,) *He approached,* or *drew near to,* [the age of] *fifty:* (K, TA:) [likewise] from سَنَدَ فى الجَبَلِ. (M, TA. *) ___ سَنَدَ ذَنَبُ النَّاقَةِ, (K,) or أَسْنَدَ , (so in the O,) *The tail of the she-camel tossed about, and lashed her croup,* or *rump, on the right and left.* (O, K.)

2 **سَنَّدَ** , inf. n. تَسْنِيدٌ, *He set up* [pieces of] wood [*as stays,* or *props,*] against a wall. (KL.

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[See the pass. part. n., below. And see also 3 and 4.]) Also, inf. n. as above, *He* (a man) *wore,* or *clad himself with, the kind of* بُرْدٌ *called* سَنَدٌ. (IAar, K.)

3 **سَانَدَتْهُ إِلَى الشَّىْءِ** : see 4. [Hence,] سُوِّنَدَ المَرِيضُ [*The sick man was stayed,* or *propped up,* against a pillow or the like]: and قَالَ سَانِدُونِى [*He* (the sick man) *said, Stay ye me,* or *prop ye me up*]. (A, TA.) And يُسَانِدُ بَعْضُهُ بَعْضًا [*One part of it stays,* or *supports, and so renders firm* or *strong, another part*]. (Sh, O, K. [See مُسَانَدَةٌ.]) ___ [And hence,] سُوِّنَدَ خَلْقُهَا, referring to a she-camel, *Her frame,* or

make, was symmetrical; or *conformable in its several parts.* (Ham p. 783.) ___ And ساندهُ, (S, K,) inf. n. مُسَانَدَةٌ, (S,) *He aided,* or *assisted, him;* namely, another man. (S, K.) ___ And *He requited, compensated,* or *recompensed, him,* (A, K, TA,) عَلَى العَمَلِ [*for work,* or *for the work* or *deed*]. (K.)

4 أَسْنَدْتُهُ إِلَى الشَّىْءِ (AZ, S, * M, * Msb, K * TA) *I made him,* or *it, to lean, rest,* or *stay himself* or *itself, against,* or *upon, the thing;* (TK;) and سَانَدْتُهُ إِلَيْهِ signifies the same. (AZ, TA.) You say, اسند ظَهْرَهُ إِلَى الحَائِطِ *He leaned his back against the wall.* (MA.) And اسندهُ *He stayed, propped,* or *supported, it;* namely, a thing leaning; syn. دَعَمَهُ. (TA in art. دعم.) ___ [Hence,] أَسْنَدْتُ إِلَيْهِ أَمْرِى [*I rested,* or *stayed, upon him my affair*]. (A.) ___ And اسند الحَدِيثَ إِلَى قَائِلِهِ (T, M, * L, Msb,) inf. n. إِسْنَادٌ [q. v. infrà], (S, &c.,) *He traced up,* or *ascribed,* or *attributed, the tradition to the author thereof,* [*resting it upon his authority,*] (T, S, M, L, Msb, TA,) *by mentioning him,* (Msb,) or *by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet;* (T, L, KT;) [or *by mentioning the person who had related it to him from the Prophet if only one person intervened;*] *saying, Such a one told me, from such a one,* [*and so on, if more than one intervened between him and the Prophet,*] *from the Apostle of God;* (KT;) [or it may be *with an interruption in the mention of the person by whom it had been transmitted:* see مُسْنَدٌ, below.] ___ إِسْنَادُ أَمْرٍ إِلَى آخَرَ إِيجَابًا أَوْ سَلْبًا [is a conventional phrase, used in logic, meaning *The judging a thing to stand to another* thing *in the relation of an attribute to its subject, affirmatively or negatively*]. (Kull p. 157, in explanation of الحُكْمُ as a logical term [meaning judgment].) ___ [إِسْنَادٌ مَجَازِىٌّ] is another conventional term, used in lexicology and rhetoric, meaning *A tropical attribution* of an act or a quality or a meaning; as

in عيشة راضية for مرضيَّة, and in زبون (q. v.) in one of its senses: see Har p. 432 ___ أُسْنِدَ الفعلُ إلى زيدٍ, another conventional phrase, is said of the verb in the phrases قامَ زيدٌ and ضُرِبَ زيدٌ and قامَ زيدٌ meaning *The verb is made an attributive to Zeyd:* and, in an unusual manner, it is said (in the Msb in art. سلب) of the verb in the saying سَلَبْتُ زيدًا ثوبَه; so that it means in this instance *The verb is made to have Zeyd for its object.* And أُسْنِدَ إليه فاعلانِ فصاعدًا is said (in the TA in art. سوى) of the verb in the phrase استوى زيدٌ وعمرٌو وخالدٌ فى هٰذا; so that it means *Two and more agents are assigned to it.*] ___ اسندهُ فى الجبلِ *He made him to ascend the mountain.* (K.) اسند as an intrans. verb: see 1, in four places. ___ You say also, اسند فى العدوِ, (M, L,) inf. n. إسنادٌ (L,) *He was vehement in running; he strove, laboured,* or *exerted himself, therein.* (M, L.) ___ And *He* (a camel) *went a pace between that called* ذَميلٌ *and that called* هَمَلَجةٌ. (L.)

6 **تساندَ** see 1, first sentence. ___ تساند القومُ means *The people went forth, every commander of them with a* [*separate*] *corps.* (Ham p. 783.) [See also the act. part. n. below.]

8 **إستندَ** see 1, first sentence.

سندٌ, (S, L,) or السندُ, (M, L, K,) *A certain country,* (S, L, K,) *well known,* (K,) said in the Marásid to be *a country between India* (الهند) *and Karmán and Sijistán:* (TA:) or *a people;* (K;) [*the people of that country;*] *a well-known nation;* (M, L;) *a nation bordering upon India, whose colours incline to yellowness, and who are generally slender:* (Mgh:) or one of these meanings is the original of the other: (TA:) سندىٌّ signifies *a single person thereof:* (S, K:) and سندٌ is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like زنجىٌّ and زنجٌ: (TA:) the pl. of سندٌ is سنودٌ and أَسنادٌ. (M, L.) السندُ is also the name of *A great river of* الهند [or *India;* i. e. *the Indus*]: and of *a district in El-Andalus:* and of *a town in Western Africa* (المغرب). (K.)

سَنَدٌ The *part that faces one,* of a mountain, *and rises from* (عَنْ) *the* سَفْحٌ [i. e. *base,* or *foot*]; (S, K;) the *acclivity,* or *rising part, in the face,* or *front,* [or *side,*] of a mountain or a valley: (T, M, A:) or *a rising,* or *an elevated, portion* of ground: (Mgh:) pl. أَسْنَادٌ, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) ___ *A thing, such as a wall &c., against,* or *upon, which one leans, rests,* or *stays himself:* (Mgh, Msb:) and مَسْنَدٌ and مُسْنَدٌ [the latter in the TA said to be with fet-h, but this is evidently a mistake, occasioned by a copyist's writing ويفتح for ويضمّ,] signify [the same,] *a thing against,* or *upon, which one leans, rests,* or *stays himself;* [and the former of these two particularly signifies *a cushion,* or *pillow,* and more particularly *a large cushion* or *pillow, against which one leans;* as expl. by Golius on the authority of Meyd;] pl. مَسَانِدُ. (L, Msb.) ___ Applied to a man, *i. q.* مُعْتَمَدٌ [meaning *A person upon whom one leans, rests, stays himself,* or *relies*]; (S;) a man's مُعْتَمَدٌ [i. e. *stay, support,* or *object of reliance*]; (K, TA;) as also مُسْتَنَدٌ . (TA.) You say سَيِّدٌ سَنَدٌ [*A lord,* or *chief, upon whom people lean,* &c.]. (A, TA.) And هُوَ سَنَدِى and مُسْتَنَدِى [*He is my stay, support,* or *object of reliance*]. (A.) And حَدِيثٌ قَوِىُّ السَّنَدِ [*A tradition valid in respect of the authority upon which it rests,* or *to which it is traced up* or *ascribed*]. (A, TA. [See also إِسْنَادٌ, below.]) ___ See also مُسْنَدٌ. Also *A sort of garment of the kind called* بُرُودٌ, (IAar, K,) *of the fabric of ElYemen:* (IAar:) pl. أَسْنَادٌ: (K:) or the pl. is like the sing.: (IAar, K:) one says أَثْوَابٌ سَنَدٌ [meaning *garments of the kind called* سَنَدٌ]: (TA, from a trad.:) Ibn-Buzurj says that السَّنَدُ means الأَسْنَادُ مِنَ الثِّيَابِ, i. e. *garments of those called* بُرُودٌ: and he cites, from a poet, the phrase جُبَّةٌ أَسْنَادٌ, which, he says, means *a red jubbeh of those* [*made*] *of what are called* بُرُودٌ. (TA.) Accord. to Lth, it signifies *A sort of clothing,* [*consisting of*] *a shirt with a shirt over it:* and in like manner, *short shirts made of pieces of cloth, one whereof is concealed beneath another:* whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سَمْطٌ [q. v.]: (O:) [this app. explains the meaning of what here follows:] السَّنَدُ is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than

it. (M.)

سِنْدِىٌّ : see سِنْدٌ [of which it is the n. un.].

سَنْدَانٌ , with fet-h, (Mgh, Msb, K,) or سِنْدَانٌ , (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) The عَلَاةٌ, (M,) or زِبْرَةٌ, (Msb,) [both meaning *anvil*,] of the blacksmith. (Msb, K.)

سِنْدَانٌ *Great and strong;* applied to a man and to a wolf. (K.) See also the next preceding paragraph.

سِنْدَانَةٌ *A she-ass* [either *domestic* or *wild:* probably the latter, because of her strength]. (K.)

سِنْدِيَانٌ [The *ilex*, or *evergreen oak;* so called in the present day;] *a kind of tree.* (TA.) [See إِسْنَادٌ.]

سَنَادٌ applied to a she-camel, (S, M, &c.,) *Strong:* (K:) or *strong in make:* (AA, S:) or *tall in the hump:* (M:) or *long in the legs,* (A, L,) *and elevated* [so I render مسندة, conjecturally, as though meaning propped up,] *in the hump:* (L:) or *lean, and lank in the belly;* (AO, M, L;) but Sh disapproves of this last explanation. (L.)

سَنِيدٌ : see مُسْنَدٌ.

أَسْنَدُ [a comparative and superlative epithet from أَسْنَدَ الحَدِيثَ, q. v., though (like أَسْوَدُ and أَبْيَضُ when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteralradical verb]. You say أَسْنَدُ لِلْحَدِيثِ, meaning أَنَصُّ لَهُ, q. v. (TA in art. نص.)

إِسْنَادٌ inf. n. of 4 [q. v.]. (S, &c.) ___ [Used as a simple subst., signifying The *ascription* of a tradition *to an authority in the manner expl. voce* أَسْنَدَ it has a pl., namely, أَسَانِيدُ; as in the saying,] الأَسَانِيدُ قَوَائِمُ الأَحَادِيثِ [*The ascrip-*

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tions to authorities, whereon they rest, &c., *are the foundations of traditions*]. (A, TA. [See also سَنَدٌ.]) ___ Also used in the sense sf رِوَايَةٌ [q. v., as a simple subst.]: pl. as above. (Har p. 32.) Also *A certain kind of tree.* (M.) [In the TA, it is said that the name commonly known is سَنْدِيَان: but I think that this is a mistake: see the latter word.]

مُسْنَدٌ *A place in,* or *upon, which one leans, rests,* or *stays himself:* [and hence applied to *a couch,* and *a throne:*] pl. مَسَانِدُ. (KL. [See also مُسْنَدٌ, voce سَنَدٌ.])

مُسْنَدٌ [pass. part. n. of 4, *Made to lean, rest,* &c., against, or upon, a thing: and *stayed, propped,* or *supported;* or *set up.* ___ Hence used in the sense of مُسْنَدٌ, as being a thing set up]: see سَنَدٌ. ___ Also A tradition (حَدِيثٌ) *traced up,* or *ascribed,* or *attributed, to the author thereof,* (T, L, K, TA,) [*rested on his authority by the mention of him,* (see 4,) or] *by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet;* (T, L, KT;) [or *by the mention of him who has related it from the Prophet when only one has intervened;*] opposed to مُرْسَلٌ and مُنْقَطِعٌ; (T, L;) or *it may be* مُنْقَطِعٌ, i. e. *interrupted in the mention of the persons by whom it has been transmitted:* (KT:) pl. مَسَانِدُ, (K,) agreeably with analogy, (TA,) and مَسَانِيدُ, (Esh-Sháfi'ee, K,) which latter has ى added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) ___ And *i. q.* دَعِيٌّ [as meaning One *who claims as his father a person who is not his father;* or *an adopted son;* or one *whose origin,* or *lineage,* or *parentage, is suspected*]; (S, M, L, K;) as also سَنِيدٌ; (M, L, K; [see an ex. in a verse cited voce أَسَرَّ;]) opposed to كَرِيمٌ. (L.) ___ المُسْنَدُ, accord. to Sb, signifies *The first portion* [i. e. *the subject*] *of a proposition;* and المُسْنَدُ إِلَيْهِ, *the second portion* [i. e. *the attribute,* or *predicate,*] *thereof:* (M, L:) of, accord. to Kh, a proposition consists of a سَنَدٌ and a مُسْنَدٌ إِلَيْهِ; and in the phrase عَبْدُ

ٱللّٰه رجل صالح, [for ex.,] عبد الله is a سند, and رجل صالح is a مسند اليه: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, المسند (meaning the attributed) signifies *the attribute,* or *predicate;* and المسند إليه, (meaning that to which a thing or an accident is attributed) signifies *the subject.*] ___ Also *The Himyeree,* or *Himyeritic, character of writing; the character of Himyer;* (S, M, A, O, K;) *differing from the modern Arabic character:* (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, المسند was *the language of the sons of Seth;* (O, TA;) [i. e. the language written in the character so called;] and the like is said in the Sirr es-Siná'ah of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] ___ And *i. q.* الدَّهر [i. e. *Time, from the beginning of the world to its end;* or *time absolutely;* or *a long time;* or *a long unlimited time;* or *time without end;* &c.]. (S, M, A, K.) So in the saying, لَا أَفْعَلُهُ آخر المسند [*I will not do it to the end of time*]. (A, TA.) One says also, لَا آتيه يد المسند, meaning [*I will not do it,* or *I will not come to him* or *it,*] *ever.* (IAar, TA.)

مسند : see سند, second sentence.

مسنَّد [pass. part. n. of 2, q. v.]. In the phrase

خشب مسنَّدة , [in the Kur lxiii. 4, meaning *Pieces of wood made to lean,* or *incline, against a wall,* (Jel,)] the latter word is with teshdeed because of its relation to many objects (للكثرة). (S.) مسنَّدة also signifies *A certain sort of cloths,* or *garments;* and so مسنديَّة . (M, TA.)

مسنديَّة : see what next precedes.

مساندة (O, K, and Ham p. 783, in the CK and TK [erroneously] مسانَدة) A she-camel *having the breast and fore*

part prominent: (As, O, K:) or *whereof one part of her frame stays,* or *supports,* (يُسَانِدُ,) [*and so renders firm* or *strong,*] *another part:* (Sh, O, K:) or *having prominent withers:* (Ibn-Buzurj, L:) or *strong in the back:* or *whose frame,* or *make, is symmetrical,* or *conformable in its several parts:* or, as some say, *whose frame,* or *make, is dissimilar,* or *unconformable, in its several parts;* because the hump differs from the other parts; so that it is from the phrase تَسَانَدَ القَوْمُ meaning as expl. above [see 6]: (Ham p. 783:) and مُسَانَدَةُ القَرَا a she-camel *hard, firmly compacted, in the back.* (M, L, TA.)

مُسْتَنِدٌ : see سَنَدٌ, in two places.

خرجا مُتَسَانِدَيْنِ *They two went forth aiding,* or *assisting, each other;* (A, * L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.) The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, خَرَجُوا مُتَسَانِدِينَ, meaning *They went forth under sundry,* or *different, banners,* or *standards,* (S, A, M, L, K, *) *every party by itself,* (A, L,) *the sons of one father under one* [*separate*] *banner,* (L,) *not all under the banner of one commander.* (S, L. K.)

سندر

Q. 1 **سَنْدَرَةٌ** (M, K) inf. n. of سَنْدَرَ, which signifies *He* (a man) *went quickly:* (TK:) [or *was quick* or *expeditious:*] syn. of the former سُرْعَةٌ: (M, K:) Sgh mentions it in art. سدر, regarding the ن as augmentative. (TA.) Hence, accord. to some, the saying of 'Alee,

* أَنَا الَّذِى سَمَّتْنِ أُمِّى حَيْدَرَهْ	*
* كَلَيْثِ غَابَاتٍ غَلِيظِ القَصْرَهْ	*
* أَكِيلُكُمْ بِالسَّيْفِ كَيْلَ السَّنْدَرَهْ	*

[*I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:*] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) ___ *A large,* or *an ample, sort of* كَيْلٌ [or *measuring*]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from سَنْدَرَةٌ as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also سَنْدَرَةٌ as a subst., below.] ___ Also The *being bold,* or *daring:* or *boldness,* or *daringness.* (TA.) ___ And The *being sharp in affairs, and acting with penetrative energy:* or *sharpness in affairs, and penetrative energy.* (TA.)

سَنْدَرٌ : see the next paragraph but one.

سَنْدَرٌ A man *bold,* or *daring, in his affair, not frightened at anything.* (TA.)

سَنْدَرَةٌ , [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. سدر,) or سَنْدَرٌ , (so in a copy of the M,) or سَنْدَرِىٌّ , (IAar, K,

TA,) *A* مِكْيَال [or *measure, for measuring corn, &c.*], (S, M, K,) *well known,* (M,) *of large size,* (S, K,) *like the* قَنْقَل *and the* جُرَاف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be *a measure* (مكيال) *made of the tree called* سَنْدَرَة: (Kt, TA:) [for] ___ it is also the name of *A certain tree,* (S, M, K,) *of which bows and arrows are made.* (M, K.)

سَنْدَرِىٌّ A man *quick,* or *expeditious,* (K, TA,) *in his affairs; who strives, exerts himself,* or *is diligent, therein.* (TA.) ___ And the pl. سَنَادِرَة signifies [*the contr.,* or] *Persons without occupation; people of sport and idleness;* as also سَبَادِرَة. (TA.) ___ Also, the sing., *Bold,* or *daring;* (O, K, TA;) *who makes a boast of more than he possesses.* (TA.) ___ The *lion;* (K;) because of his boldness, or daringness. (TA.) ___ *Strong,* or *vehement;* (O, K;) thus applied to anything. (TA.) ___ *Tall,* or *long;* (O, K;) thus in the dial. of Hudheyl. (O.) ___ *Large in the eyes.* (K.) ___ *Good:* and *the contr.,* i. e. *bad.* (M, K.) ___ *A certain sort of arrows,* and *of arrow-heads* or *the like:* (M:) or the *white* of these, (M, K,) i. e. of the latter: (K:) and a spear-head *very clear* or *bright,* (K, TA,) *and sharp:* (TA:) or, applied to an arrow, it means *made of the tree called* سَنْدَرَة: (S * in art. سدر, and M, and TA:) and قَوْسٌ سَنْدَرِيَّةٌ means *a bow made of that tree:* (TA:) or *a bow having its string braced, and strongly,* or *skilfully,* or *well, made.* (K, TA.) ___ Also *A species of bird.* (K.) ___ See also the next preceding paragraph.

سندس

سُنْدُسٌ *Thin,* or *fine,* دِيبَاج [or *silk brocade*]: (Th, M, Bd and Jel in xviii. 30, Jel in xliv. 53, Msb, K, TA:) or *thin,* or *fine,* حَرِير [q. v.]: (Bd in xliv.:) opposed to إِسْتَبْرَقٌ: (TA:) or *i. q.*

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بَزْيُونٌ [expl. by IB as meaning *thin,* or *fine,* دِيبَاج: so in the TA in art. بزن]: (S:) or *a kind of* بُزْيُونٌ; (Lth, K, TA;) *made of* [*the kind of down called*] مُرْعَزَّى: (Lth, TA:) or *a kind of* بُرُود [pl. of بُرْد, q. v.]: (M, K:) [accord. to Golius, *præstans et subtile panni serici genus;* as on the authority of Ibn-Maaroof: and *Attalicus pannus, aurum argentumve intextum habens;* as on the authority of J, who, however, explains it only by the word بَزْيُونٌ: it is mentioned in the S and Msb in art. سدس; and in the latter, is said to be of the measure فُنْعُلٌ; but accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as إِسْتَبْرَقٌ: (Lth:) but both these words occur in the Kur-án, and Esh-Sháfi'ee and others deny that any arabicized word occurs therein: [though they are opposed by Bd (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

سندق

سندُوقٌ a dial. var. of صندُوقٌ, q. v.; (Fr, L, K;) like زندُوقٌ: (TA:) pl. سَنَآدِيقُ. (L.)

سندل

سَنْدَلٌ : see art. سدل.

سنر

1 **سَنَرَ** , aor. ـَـ , (TK,) inf. n. سَنَرٌ, (M, K,) *He* (a man, TK) *was*, or *became*, *illnatured*, or *very perverse* or *cross:* (K, TK:) or *narrow in disposition.* (M.) Hence is derived سِنَّوْرٌ, in the first of the senses expl. below. (M.)

[Or perhaps the reverse may be the case.]

سُنَارٌ , or سُنَّارٌ: see the last paragraph.

سَنَوَّرٌ *A coat made of thongs,* (S, M, K,) *worn in war,* (M,) *like a coat of mail:* (S, K:) [and] *any weapon of iron:* (A:) and *weapons*, or *arms, collectively:* (M, K:) or, accord. to some, *coats of mail:* (M:) so As means in explaining السَّنَوَّرُ as signifying *what consists of rings:* (TA:) or, as some say, *a coat of mail:* (Ham p. 352:) or *all iron.* (AO.)

سِنَّوْرٌ The *cat;* of the masc. gender; syn. هِرٌّ; (M, A, Msb;) as also سُنَّارٌ , (K,) or سُنَارٌ : (as in a copy of the M:) fem. with ة: (Msb:) pl. سَنَانِيرُ: (S, Msb, K:) but سِنَّوْرٌ is rare in the language of the Arabs: هِرٌّ and ضَيْوَنٌ are more common. (IAmb, Msb.) And ابن السِّنَّوْرِ *The* دَرْصٌ [or دَرَصٌ, i. e. *kitten*, or *the like*]. (T in art. بني.) ___ *A lord, master,* or *chief;* (M, K;) in some copies of the K, سيد is erroneously put for سَيِّد; (TA;) *a chief of a tribe:* (Sgh:) pl. as above. (Sgh, K.) ___ *A vertebra* (M, K) *of the upper part* (TA) *of the neck* (M, K) *of a camel:* (M, TA:) pl. as above. (TA.) ___ The *root of the tail:* (Er-Riyáshee, K:) pl. as above. (K.)

سنط

1 **سَنُطَ** , aor. ـُ ; (M, K;) or سَنَطَ, aor. ـَ , inf. n. سَنَطٌ; (Msb;) or both; (TA;) *He was,* or *became, such as is termed* سَنَاطٌ [q. v.]. (M, Msb, K.)

سَنْطٌ [The *mimosa Nilotica;* also called *acacia Nilotica;*] *a* قَرَظٌ, [or this is properly the name of its fruit,] (M, K,) *which grows in the* صَعِيد [or *Upper Egypt*], (M,) or [rather] *in Egypt;* [for it grows in Lower, as well as Upper, Egypt;] (K;) *it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes;* so says AHn, on the authority of a person well informed; and he adds that *they tan with it* [or rather *with its pods*]: the word is foreign: (M:) and is also written صَنْطٌ: Sgh says that is an arabicized word, from the Indian حبذ. [So in the TA, doubtless a mistranscription. In the CK, السَّنَطُ is erroneously put for السَّنْطُ.]

سَنَاطٌ (S, M, Mgh, Msb, K) and سُنَاطٌ (M, O, L, CK) and سَنُوطٌ (S, M, K) and سَنُوطِىٌّ (S, K) A man (Msb) *having no beard:* (M, Mgh, Msb:) or *having no hair at all upon his face:* (M:) or *having no hair upon the sides of his face* [so I render كَوْسَج], *and no beard at all:* (S, K:) or *having little hair upon the sides of the face,* (Mgh, Msb,) or *upon the side of the face, but not reaching to the state of the* كَوْسَج: (IAar, K:) or *i. q.* كَوْسَجٌ: (Mgh:) or *whose beard is on his chin* [*only*], *having nothing on the sides of the face:* (As, K:) or this last signification, accord. to As, applies to سَنُوطٌ: (TA:) the pl. (of سَنُوطٌ accord. to some copies of the K and the TA) is سُنُطٌ (IAar, K) and أَسْنَاطٌ [which is a pl. of pauc.]: (K:) سناط is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

سَنُوطٌ : see the next preceding paragraph. Also *A well-known medicine.* (K.)

سَنُوطِيٌّ : see سِنَاطٌ.

سنف

1 **سَنَفَ البَعِيرَ** , aor. ـِ and ـُ , (S, M, K,) inf. n. سَنْفٌ; (M, K;) and اسنقه ; (S, * M, K;) or, accord. to As, the latter only; (S;) *He bound the* سِنَاف [q. v.] *upon the camel:* (S, M, K:) and the latter, *he put to him* (i. e. the camel), or *made for him, a* سِنَاف; (K, TA;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, عَيَّ بالإِسْنَاف , (S, Meyd,) meaning *He was confounded,* or *perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the* سِنَاف: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA,)

* إِذَا مَا عَيَّ بالإِسْنَافِ قَوْمٌ *
* مِنَ الأَمْرِ المُشَبَّهِ أَنْ يَكُونَا *

[as though meaning *When a people are unable to find the right way to bind the* سناف, *in consequence of the affair that is uncertain to be:* (thus related by Meyd; but in the TA with حَيٌّ in the place of قوم, and عَلَى in the place of من:)] Az, however, says that this is not the meaning: that الاسناف here signifies *the advancing,* or *preceding;* and that the meaning is, *are unable to find the right way of advancing,* or *preceding;* (Meyd, TA;) from أَسْنَفَ said of a horse, expl. below. (TA.) See also the next paragraph.

4 **اسنف** , inf. n. إِسْنَافٌ: see above, in two places. ___ Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) اسنف أَمْرَهُ *He performed his affair skilfully, soundly,* or *thoroughly.* (S, M, K, TA.) Also *He* (a horse) *preceded the other horses:* (S, TA:) and اسنفت *she* (a camel) *preceded the other camels* (K, TA) *in going,* or *journeying,* or *pace;* (TA;) as also سَنَفَتْ . (K, TA.) [See the verse cited in the

preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also *He put forward his neck, to go on:* (K, TA:) or *he advanced,* or *preceded.* (TA.) ___ Said of lightning, *It appeared,* or *was seen, near;* and so said of the clouds (السَّحَاب). (K.) ___ And اسنفت الرِّيحُ *The wind blew violently, and raised the dust.* (Ibn-'Abbád, K.)

سَنَفٌ : see the next paragraph.

سَنَفٌ *A leaf;* (M, and so in copies of the K, and in the TA;) or *leaves:* (so in other copies of the K:) pl. سَنَفٌ; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is سُنُوفٌ, a pl. assigned to سَنَفٌ in a sense that will be mentioned in what follows: (TA:) [or the pl. is سَنَفَةٌ, likewise mentioned, as a pl. of سَنَفٌ, in what follows, in three places:] also (K) the *leaf of the* [*tree called*] مَرْخ: (AA, S, O, K:) or the *pericarp of the* مَرْخ: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the مرخ affirm; for, as 'Alee Ibn-Hamzeh says, the مرخ has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] شُعَب: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سَنَفَةٌ: (M:) or the *pericarps of any tree having a produce consisting of grains in a long pod,* (AHn, O, K,) *that become scattered, when they dry, from that pod, the shale thereof remaining;* (AHn, O;) *one such pod is termed* سَنَفَةٌ ; (AHn, O, K;) and the pl. [or coll. gen. n.] is سَنَفٌ; (K;) and this last has for its pl. سَنَفَةٌ: (AHn, O, K:) Aboo-Ziyád says that it is *like* [*the pod of*] *the* باقلّى [or *bean*], *except that it is wider, and pointed at the extremity;* wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, سَنَفَةٌ signifies *any pericarp, whether oblong or not oblong;* and the pl. [or coll. gen. n.] is سَنَفٌ; and the pl. of سَنَفٌ is سَنَفَةٌ: (M:) [see also حُبْلَةٌ:] and the *shale of the* [*bean called*]

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بَاقِلَّآء, and *of the* [*species of kidney-bean called*] لُوبِيَآء, and *of the lentil,* and *the like;* (IAar, TA;) or the *shale of the first of these three when what was in it has been eaten;* (K;) and the pl. is سُنُوف. (IAar, TA.) ___ Also, (K,) or سَنَف, with fet-h, (IAar, O, L,) *A branch,* or *twig,* (عُود,) *stripped of its leaves.* (IAar, O, L, K.) ___ And the former, The [*grain called*] دَوْسَر [i. e. زُؤَان, q. v.,] *which is sometimes in wheat and barley,* (O, K,) *and which vitiates them, and lowers their prices.* (O.) Also *i. q.* صِنْف [*A sort,* or *species*]. (K.) One says, هٰذَا طَعَامٌ سِنْفَانِ [*This is food,* or *wheat,*] *of two sorts, good and bad.* (AA, O.) ___ And *A company* of men. (Ibn-'Abbád, O, K.) One says, جَآءَنِى سِنْفٌ مِنَ النَّاسِ *A company of men came to me.* (Ibn- 'Abbád, O.)

سَنْفَةٌ : see the next preceding paragraph, in two places.

سَنْفَتَانِ and سَنَفْتَانِ *Two pieces of wood set upright, between which is put the* [*pulley called*] مَحَالَةٌ [*by means whereof water is drawn.*] (K.)

سَنَافٌ The [*breast-girth called*] لَبَب: (K:) or the *appertenance of the camel that is as the* لَبَب *to the horse or similar beast:* (Kh, S:) or *a cord which you tie to the* تَصْدِير [or *breast-girth of the camel*], *then you bring it forward so as to put it behind the callous protuberance upon the breast,* [*and there,* app., *make it fast in some manner,*] *and it keeps the* تصدير *in its place:* (As, S, O, K:) this is done only when the belly of the camel has become lank, and his تصدير has [consequently] become unsteady: (S, O, K: *) or *a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank:* (M:) pl. [of mult.] سُنُوف (M, K) and سُنُف (K) and [of pauc.] أَسْنِفَة: (TA:) and *a leathern strap* or *thong,* or *some other thing, that is put behind the* [*breast-girth called*] لَبَب, *in order that it may not slip* [*from its place*]. (M.)

سَنُوفٌ A horse *that shifts the saddle forwards.* (Ibn-'Abbád, O, K.) [See also مِسْنَافٌ.]

سَنِيفٌ *A cloth that is put,* (AA, O, K,) or *tied,* (M,) *upon the shoulders of the camel:* pl. سُنُفٌ (AA, M, O, K) and سُنْفٌ: (K:) the cloths that are similarly placed upon the hinder parts of camels are called أَشِلَّةٌ [pl. of شَلِيلٌ]. (AA, O.) ___ Also The حَاشِيَةُ [properly meaning *selvage,* or *selvedge,*] *of a carpet;* (Ibn-'Abbád, O, K;) i. e., its خَمْلٌ [which generally means *nap;* but this addition I think doubtful]. (Ibn-'Abbád, O.)

مُسْنَفَةٌ A she-camel *having the* سِنَافٌ [q. v.] *tied upon her.* (S, TA.) ___ And خَيْلٌ مُسْنَفَاتٌ *Horses having the* [*withers,* or *parts called*] مَنَاسِجُ *high,* or *elevated:* denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the سِنَافٌ is put to them, to keep the saddles in their places. (M.)

مُسْنِفَةٌ A mare, (S, M, K,) and a she-camel, (M,) *preceding others in going,* or *journeying,* or *pace;* (S, M, K;) as also مِسْنَافٌ: (M:) and مَسَانِيفُ [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the K, but more properly and] مُسْنَفَةٌ, with fet-h to the ن is specially applied to the she-camel, (K, TA,) in the sense first assigned to it above: (TA:) or مُسْنِفَةٌ, (K, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] بَكْرَةٌ *that has completed the tenth month of her pregnancy, and whose udder has become swollen.* (Ibn-'Abbád, K, TA,) ___ Also, (El-'Ozeyzee, O, K,) or مُسْنَفٌ and مِسْنَافٌ, (AA, M,) applied to a she-camel, *Lean,* or *light of flesh,* (AA, El-'Ozeyzee, M, O, K,) or *lank in the belly.* (AA, M.) ___ And مُسْنِفَةٌ signifies also Land *affected with drought, barrenness,* or *dearth:* (El-'Ozeyzee, O, K:) or *a year of drought, barrenness,* or *dearth:* [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. مَسَانِفُ. (AHn, M.)

مِسْنَافٌ A camel *that makes the saddle to shift backwards;* (S, M, K, TA;) wherefore a سِنَافٌ is put to him: (S, TA:) and, (K,) or as some say, (S,) *that makes it to shift forwards:* (S, K, TA:) so says Lth: but ISh

disallows his explanation, saying that it means a she-camel *that makes the load to shift forwards;* and that مَجْنَأَةٌ [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or *that makes her fore girth to slip forward; contr. of* مُدْرِجٌ and مِدْرَاجٌ. (TA in art. درج.) ___ See also مُسْنِفَةٌ, in two places.

سنق

1 **سَنَقَ** , (S, K,) aor. ـَـــ , (K,) inf. n. سَنَقٌ, (S,) *He* (a young camel) *suffered indigestion* (S, K) مِنَ اللَّبَنِ [*from the milk*]. (K.) One says, of a young camel, شَرِبَ حَتَّى سَنَقَ *He drank until*, or *so that, he suffered indigestion.* (S.) And one says, of an ass, and of any beast, سَنَقٌ, inf. n. as above, meaning, *He was affected with what resembled indigestion* from eating fresh herbage. (TA.)

4 **اسنقهُ النَّعيمُ** *i. q.* تَرَّفَهُ [i. e. *Ease and plenty caused him to exult*, or *to exult greatly*, or *excessively, and to behave insolently and unthankfully*, or *ungratefully:* or *wealth made him to enjoy*, or *lead, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty*]. (O, K.)

سَنَقٌ *Satiated*, or *sated, like him who is suffering indigestion:* (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

سُنَّيْقٌ *A house*, or *chamber, plastered with gypsum:* (Ibn-'Abbád, O, K:) pl. سُنَّيْقَاتٌ and سَنَانِيقُ: (K:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) ___ *Any* [*hill of the kind termed*] أَكَمَة: pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of *a particular* أَكَمَة, (T, O, K, * TA,) well known; occurring, without ال, in a poem of Imra-el-Keys. (T, O, TA.) ___ And السُّنَّيْقُ, *A certain white star.* (Ibn-'Abbád, O, K.)

سنم

1 **سَنَمَ** , (M, Msb, K,) aor. ـَـُ , (Msb, K,) inf. n. سَنَمٌ; (M, Msb;) so some say; others saying سُنِمَ, in the pass. form; and أَسْنَمَ , as some say; others saying أُسْنِمَ ; (Msb;) *He* (a camel) *was,* or *became, large in the* سَنَام [or *hump*]. (M, Msb, K.)

2 **سَنَّمَهُ** , (M, K,) inf. n. تَسْنِيمٌ, (K,) *It* (herbage, or pasture,) *made him* (a camel) *large in the* سَنَام [or *hump*]; as also اسنمه : (M, K:) or both signify *it made him fat.* (TA.) ___ And *He made it gibbous,* namely, a grave; i. e. *he raised it from the ground like the* سَنَام: (Msb:) تَسْنِيمٌ (S, K) of a grave (S) is the *contr. of* تَسْطِيح. (S, K.) *He raised it,* [app. *so as to make it gibbous,*] namely a thing. (M.) ___ And *He filled it,* namely, a vessel, (AZ, M, Msb, K,) *and then put upon it what was like a* سَنَام *of wheat* or *some other thing,* (AZ, Msb,) or *so that there was above it what was like the* سَنَام. (M.) ___ See also 5. ___ [And see تَسْنِيمٌ, below.]

4 **أَسْنَمَ** see 1, in two places: ___ and 2, first sentence. ___ اسنم الدُّخَانُ, (S, K,) inf. n. إِسْنَامٌ, (S,) *The smoke rose,* or *rose high.* (S, K.) And اسنمت النَّارُ *The fire became large in its flame:* (M, K:) or *the fire had a high flame.* (TA.)

5 **تسنّم النَّاقَةَ** *He mounted,* or *rode upon, the* سَنَام [or *hump*] *of the she-camel.* (Har pp. 332, and 390.) ___ *He* (the stallion) *mounted the she-camel;* (M, TA;) *he leaped the she-camel.* (TA.) ___ And تسنّمه *He,* or *it, mounted, ascended, got, was,* or *became, upon it,* (S, M, Msb, K,) namely, a thing; (M, Msb, K;) as also سنّمه , (M, K,) inf. n. تَسْنِيمٌ. (TA. [Freytag adds استنمه in this sense, as on the authority of J, whom I do not find to have mentioned it.]) And *He mounted,* or *ascended, upon it from its side,* namely, a wall. (TA.) And *He rode upon it,* namely, anything, [meaning any animal,] *advancing,* or *retiring.* (TA.) ___ Also *It*

became abundant upon him, and spread; said of hoariness; as also تَشَيَّمَهُ; (IAar, M, TA;) like أَوْشَمَ فِيهِ. (TA.) ___ And تَسَنَّمَ السَّحَابُ الأَرْضَ *The clouds rained copiously,* or *abundantly, upon the land.* (TA.) ___ التَّسَنُّمُ also signifies *The taking,* or *seizing, suddenly, unexpectedly,* or *by surprise.* (M, K.)

سَنَمٌ [a coll. gen. n.]: see سَنَمَةٌ [its n. un.].

سَنِمٌ A camel *having a large* سَنَام [or *hump*]: (Lth, S, M, K:) fem. with ة. (Lth, TA.) ___ Also A *tall* plant, *of which the* سَنَمَة, (S, K,) i. e. the *head, resembling the ear of corn,* (S,) or the *blossom,* (K,) *has come forth.* (S, K.) [And] سَنَمَةٌ signifies Any tree (شَجَرَة) *that does not*

bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be سَنَمَةٌ: but the former is app. the right reading.]) ___ Also, (TA,) or سَنِمٌ عَلَى وَجْهِ الأَرْضِ, (S, in which it is only mentioned as said of water,) Water *rising,* or *rising high, and appearing upon the surface of the earth.* (TA.)

سَنَمَةٌ The *blossom* (M, K) of a plant; (K;) i. e. (TA) the *head* thereof, *resembling the ear of corn,* (S, TA,) [or] it is of the طَرِيفَة [q. v.], not of the [herbs called] بَقْل: (M:) and signifies also the *extremities* [or *an extremity*] of the صِلِّيَان, *which are* [or *is*] *shed* thereby: (M, TA:) and the *head* of a tree [or plant] of the kind termed دَقّ [q. v.], *in form like what is upon the head of the reed,* or *cane, except that it is soft, and the camels eat it in the manner termed* خَضْمٌ [inf. n. of خَضَمَ, q. v.]: (TA:) [it is the n. un. of سَنَمٌ, the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the سَنَمَة is *such of the produce of herbs as resembles the produce of the* إِذْخِر [q. v.] *and the like;* and *such as the*

produce of the reed, or *cane;* and that *the most excellent of the* سَنَم *are the* سَنَم *of a herb called the* إِسْنَامَة [n. un. of إِسْنَام]; *and the camels eat it in the manner termed* خَضْم, *because of its softness; or,* as in some of the copies [of his work], *the camels do not eat it.* (M.)

سَنَامٌ of the camel, (S,) of the he-camel and of the she-camel, [The *hump;* i. e.] the *highest part of the back:* (M, TA:) [*in substance,*] *it is to the camel like the* أَلْيَة [here meaning the *fat of the tail*] *to the sheep:* (Msb:) pl. أَسْنِمَةٌ (S, M, Msb, K) [and app. أَسْنَامٌ also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., نِسَآءٌ عَلَى رُؤُوسِهِنَّ كَأَسْنِمَةِ البُخْتِ [*Women upon whose heads are the like of the humps of the Bactrian camels*]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, سَنَامُ النَّاقَةِ *The name of a star in the constellation of Cassiopea:* mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] ___ Also The *highest,* or *highest part,* of anything: (TA:) and the *best,* or *choice part,* (M, TA,) of anything; (TA;) because the سَنَام is the best, or the choice part, of what is in the camel. (M.) [Hence,] أَسْنِمَةُ الرِّمَالِ *The protuberant,* or *elevated, parts of the sands;* as being likened to the hump of the she-camel: (M, TA:) and أَسْنِمَةُ الرَّمْلِ *the backs of the sands, that rise from the main portions thereof.* (TA.) And سَنَامُ الأَرْضِ *The* بَحْر [q. v.] (S, TA [in some copies of the S نَحْر, perhaps correctly نَجْد, i. e. *high,* or *elevated, part*]) *of the land:* (S, TA:) and *the middle of the land.* (S, K.) And سَنَامُ النَّعْلِ *The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot.* (Har p. 559.) And أَسْنَامُ نَارٍ *The highest parts of a fire:* (EM p. 156, and TA:) أَسْنَام being pl. of سَنَامٌ, which signifies the *highest part* of a thing. (EM ubi suprà.) And سَنَامُ المَجْدِ *The highest* [of a people] *in respect of glory.* (TA.)

السُّنَّم *The ox,* or *cow;* syn. البَقَرَة: (M, K:) or, as some say, *the wild* بَقَرَة. (TA.)

إِسْنَامٌ The *fruit*, or *produce, of the* حَلِىّ [q. v.]; (M, K, TA; [in the CK, of the حُلِيّا;]) mentioned by Seer on the authority of Aboo-Málik: (M:) n. un. with ةٌ. (K.) And the latter signifies *A certain herb:* (see سَنَمَةٌ:) or *a species of tree:* pl. [or rather coll. gen. n.] إِسْنَامٌ. (M.)

تَسْنِيمٌ [originally inf. n. of 2, q. v.,] *A certain water in Paradise;* so called because running above the elevated chambers (S, K *) and the pavilions: mentioned in the Kur lxxxiii. 27: (S:) or *a certain fountain,* or *source,* (عَيْنٌ,) *in Paradise:* so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, *a water coming upon them from above,* from the elevated chambers: (M:) or *a certain fountain,* or *source, coming upon them from above.* (K [and in like manner Az explains it].)

أَرْضٌ مُسْنَمَةٌ *A land that gives growth to the* إِسْنَامَةٌ, n. un. of إِسْنَامٌ. (K, TA.)

مُسَنَّمٌ *A camel left unridden* [*so that he is made to have a large hump*]. (K, * TA.) ___ And قَبْرٌ مُسَنَّمٌ *An elevated* [or *a gibbous*] *grave:* from السَّنَامُ. (Mgh.) ___ And مَجْدٌ مُسَنَّمٌ *Great glory.* (M, TA.)

سنه

1 **سَنَهَ** see 5, in two places.

3 **سَانَهَ** , inf. n. مُسَانَهَةٌ and سِنَاهٌ; and سَانَاهُ, inf. n. مُسَانَاةٌ; (K;) or عَامَلَهُ مُسَانَهَةً, and مُسَانَاةً; (Msb;) *He made an engagement,* or *a contract, with him for work* or *the like, by the year:* (K:) and اِسْتَأْجَرَهُ مُسَانَهَةً, and مُسَانَاةً, [*I hired him by the year:*] (S:) مُسَانَهَةٌ and مُسَانَاةٌ from السَّنَةُ are like مُعَاوَمَةٌ from العَامُ, and مُشَاهَرَةٌ from الشَّهْرُ, and مُرَابَعَةٌ from الرَّبِيعُ, &c. (TA in art. ربع) سَانَهَتِ النَّخْلَةُ ___. *The palm-tree bore one year and not another;* (As, K;) as also عَاوَمَتْ. (As, TA.)

4 **أَسْنَهَ** In this form of the verb, the final radical letter is changed into ت, so that they say أَسْنَتُوا, meaning *They experienced drought,* or *barrenness.* (TA. [See also art. سنت.])

5 **تَسَنَّهَتْ عِنْدَهُ** , (S,) and تَسَنَّيْتُ عِنْدَهُ, (S, Msb,) *I remained, stayed, dwelt,* or *abode, with him,* or *at his abode, a year:* (Msb:) both signify the same. (TA.) [See also 5 in art. سنو and سنى] تَسَنَّهَتِ النَّخْلَةُ ___. *The palm-tree underwent the lapse of years;* (S, Msb;) as also سَنَهَتْ : (S:) and in like manner one says of other things. (Msb.) ___ تَسَنَّهَ said of food and of beverage, (Fr, S, TA,) *It became altered* [*for the worse*]; as also سَنَهَ , aor. ـَـِ , inf. n. سَنْهٌ: (TA:) or *it became altered* [*for the worse*] *by the lapse of years:* (Fr, S, TA:) and التَّسَنُّهُ in relation to bread and beverage &c. means *the becoming mouldy,* or *musty,* or *spoiled.* (S: and so in some copies of the K and in the TA: in other copies of the K, السَّنَهُ, like كَتِفٌ, is put in the place of التَّسَنُّهُ; and المُتَكَرِّجُ in the place of the explanation فَٱنْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ.) التَّكَرُّجُ, in the Kur [ii. 261], means [*But look at thy food and thy beverage,*] *it has not become altered* [*for the worse*] *by the lapse of years:* (Fr, S, TA:) Az says that this is the right way of reading, by pronouncing the هـ in

يتسنّه in pausing after it and in continuing without pausing: Ks used to suppress the ه in the latter case and to pronounce it in the former: and Aboo-'Amr EshSheybánee says that the original form [of يتسنَّن] is يتسنَّنْ; the like change being made in it as is made in تظَنَّيتُ [for تظَنَّنْتُ] and in قَصَّيتُ أَظْفارِى [for قَصَّصْتُ اظفارى]. (TA. [See also 5 in art. سنو and سنى, last sentence.])

سَنَةٌ a word of which the final radical letter is rejected, (S, Msb,) and of which there are two dial. vars., (Msb,) being, accord. to some, originally سَنَهَةٌ, (S, Msb,) like جَبَهَةٌ (S) or سَجَدَةٌ, (Msb,) and accord to others, سَنَوَةٌ, (S, * Msb,) like شَهَوَةٌ, and upon each of these originals are founded modifications of the word, (Msb,) therefore it is mentioned in the K [and S and other lexicons] in the present art. and again in art. سنو, (TA,) *A year;* syn. حَوْلٌ; (Msb;) or عَامٌ: (M, K:) or, as Suh says, in the R, the سَنَةٌ is *longer than the* عَامٌ; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs *it consists of four seasons,* mentioned before [in art. زِمن, voce زَمَنٌ]: but sometimes it is tropically applied to *a single* فَصْلٌ [or *quarter*]; as in the saying, دَامَ المطَرُ السَّنَةَ كُلَّهَا, meaning [*The rain continued*] *during the* فَصْلٌ [or *quarter, all of it*]: (Msb:) [see more in art. سنو and سنى:] the dim. is سُنَيْهَةٌ (S, Msb) accord. to those who make the original of سَنَةٌ to be سَنَهَةٌ, (Msb,) and سُنَيَّةٌ (S, Msb) accord. to those who make the original of سَنَةٌ to be سَنَوَةٌ; (Msb;) and some say سُنَيْنَةٌ, but this is rare: (TA:) the pl. is سَنَهَاتٌ (Msb, K) accord. to those who make the original of سَنَةٌ to be سَنَهَةٌ, (Msb,) and سَنَوَاتٌ (Msb, K) accord. to those who make the original of سَنَةٌ to be سَنَوَةٌ; (Msb;) and سُنُونَ also, (S, Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with kesr, to the س, (S, TA,) and سِنِينَ [in the accus. and gen. cases], (Msb, TA,) so that one says, هٰذِهِ سُنُونَ [*These are years*], and رَأَيْتُ سِنِينَ [*I saw years*], (TA,) and the ن is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say سُنُونْ, with damm to the س; (S, TA;) and in one dial., the ى is retained in all the cases, and the ن is made a letter of declinability, with tenween when the word is indeterminate, [so that one says سِنِينٌ,] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical

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letters of the word; and of this dial. is the saying of the Prophet, اَللّٰهُمَّ ٱجْعَلْهَا عَلَيْهِمْ سِنِينًا كَسِنِينِ يُوسُفَ [*O God, make them to be to them years like the years of Joseph*]; (Msb; [but in my copy of the Mgh, I find كَسِنِى يُوسُفَ;]) or with respect to سِنِينَ, like مِئِينَ, with refa [and tenween], there are two opinions; one is, that it is of the measure فِعْلِينَ, like غِسْلِينَ, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as عِدًى, and this is the opinion of Akh; the other is, that it is of the measure فَعِيلٌ, changed to فِعِيلٌ because of the kesreh of the second letter; the pl. being in some instances of the measure فَعِيلٌ, like كَلِيبٌ and عَبِيدٌ; but he who holds this opinion makes its final ن to be a substitute for و, and that of مِائَةٌ a substitute for ى: (S:) you may also suppress the tenween in سِنِينَ; [in which case it seems that one says سِنِينَ in the nom. case (assimilating it to سِنُونَ) as well as in the accus. and the gen.; like as one does in the instances of بِرِينَ and بِرِينَ, pls. of بُرَةٌ, accord. to the K, though, as I have shown in art. برو, there is some doubt on this point;] but the suppression of the tenween in سِنِينَ is more rare than its pronunciation: (I' Ak p. 18:) and another pl. is سِنًى, [originally سُنُوٌّ,] of the measure فُعُولٌ. (Er-Rághib, TA in art. سنو.) The phrase ثَلٰثَ مِائَةٍ سِنِينَ, in the Kur [xviii. 24], is said by Akh to be for ثَلٰثَمِائَةٍ مِنَ السِّنِينَ [*Three hundred of years*]: and he says that if the سِنُونَ be an explicative of the مِائَةٍ, it is in the gen. case [to agree with مِائَةٍ]; and if an explicative of the ثَلٰثَ, it is in the accus. case [to agree with ثَلٰثَ]. (S. [See also Bd on this phrase; and see De Sacy's Ar. Gr., 2nd ed., i. 423.]) [لِسَنَةٍ, relating to an animal or a plant or the like, means *To* the completion of *a year:* and لِسَنَتِهِ, *to* the completion of *his*, or *its, year;* i. e. *in his*, or *its, first year.*] And one says, لَقِيتُهُ مُنْذُ سُنَيَّاتٍ [*I met him some years ago; three or more, to ten, years ago*]: a phrase like لَقِيتُهُ ذَاتَ العُوَيْمِ. (Az, TA in art. عوم.) And سُنَيَّةٌ is a dim. of enhancement, of سَنَةٌ: one says سُنَيَّةٌ حَمْرَآءُ *A severe year of drought* or *barrenness* or *dearth:* (TA:) and وَقَعُوا فِى السُّنَيَّاتِ البِيضِ [*They lapsed into the severe years of scantiness of herbage*]: these were years that pressed hard upon the people of ElMedeeneh. (K, TA.) ___ سَنَةٌ [alone] also signifies *Drought*, or *barrenness:* (Msb, K, TA:) or *vehement*, or *intense, drought:* (TA in art. سنو:) an instance of a noun used especially in one of its senses,

like دَابَّةٌ applied to a horse, and مَالٌ applied to camels: pl., in this, as in the former, sense, سَنَهَاتٌ [and سَنَوَاتٌ] and سَنُونَ and سِنِينَ. (TA.) One says of a land (أَصَابَتْهَا السَّنَةُ), أَرْضٌ *Drought*, or *barrenness, befell it.* (Msb.) And in like manner one says of people, أَصَابَتْهُمُ السَّنَةُ [*Drought*, &c., *befell them*]. (TA.) A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up by want of rain, and when he returned, being asked respecting it, he said, السَّنَةُ, meaning *Drought*, &c. [has befallen it]. (TA.) And it is said in a trad., اَللّٰهُمَّ أَعِنِّى عَلَى مُضَرَ بِالسَّنَةِ, i. e. [*O God, aid me against Mudar*] *by drought* &c. (TA.) It is also [used as an epithet,] applied to land (أَرْضٌ), as meaning *Affected with drought*, or *barrenness;* (As, S, K;) as also سَنْهَآءُ and سَنْوَآءُ. (Msb.) One says likewise, هٰذِهِ بِلَادٌ سِنِينَ *These are countries*, or *tracts, affected with drought* &c.: and *Et-Tirimmáh says*

* بِمُنْخَرَقٍ تَحُنُّ الرِّيحُ فِيهِ *

* حَنِينَ الْحُلْبِ فِى الْبَلَدِ السِّنِينِ *

[*In a gusty tract, the wind moaning therein like the moaning of the milch ewes* or *goats* (see حَلُوبٌ) *in the country affected with drought*, or *the countries*, &c., بَلَدٌ being regarded as a coll. gen. n. and therefore qualified by a pl., like قَوْمٌ in the phrase قَوْمٌ كَافِرُونَ]. (TA.)

سَنَهٌ سَنْهٌ, also pronounced with teshdeed to the ن: see سَنًا, in art. سنو and سنى, last sentence.

طَعَامٌ سَنَهٌ [*Food*, or *wheat*,] *that has undergone the lapse of years;* (AZ, K;) as also سَنٍ. (AZ, TA.) ___ See also مُتَسَنِّهٌ.

نَخْلَةٌ سَنْهَآءُ *A palm-tree that bears one year and not another:* (S, K:) or *a palm-tree affected by a year of drought.* (S.) And سَنَةٌ سَنْهَآءُ *A year in which is no herbage nor rain.* (TA.) ___ See also سَنَةٌ, last sentence but one.

سُنَيْهَةٌ and سُنَيَّةٌ (dims. of سَنَةٌ), and the pl. سُنَيَّاتٌ: see سَنَةٌ, in five places: and see also سُنَيَّةٌ in art. سنو and سنى.

مُتَسَنِّهٌ, applied to bread, (S, K,) and so سَنِهٌ applied to bread and to beverage &c., (CK, but see 5, third sentence,) *Mouldy*, or *musty*, or *spoiled*. (S, K.)

سنو

1 **سنا** , [aor. يسنو,] inf. n. سنو and سناية and سناوة, *i. q.* سقى [as meaning *He watered,* or *irrigated,* land]. (M.) [Hence,] one says مسنوة أرض and مسنية , (S, M, K,) meaning *Watered,* or *irrigated, land:* (M:) the و in مسنية being changed into ى, (S, M,) in the opinion of Sb, (M,) like as it is in قنية; (S;) for he knew not سنيتها [as meaning *I watered it*], holding مسنية to be from [سناها having for its aor.] يسنوها. (M.) One says [also], سنت النَّاقة, aor. تسنو, (S, K,) inf. n. [as above, or] سناوة and سناية, (TA,) *The she-camel watered,* or *irrigated, land.* (S, K, TA.) And السَّحابة تسنو الأَرض (S, Msb) *The cloud waters the land.* (Msb.) And سناك الغيث [*The rain gave thee water* for thy land, or *may the rain give thee water*], inf. n. سنو and سنى [app. سنو and سنى]. (TA.) And السَّحاب يسنو المطر [*The clouds send down rain*]. (TA.) And سنت السَّحابة بالمطر [*The cloud watered,* or *irrigated, with rain*], aor. تسنو and تسنى. (M, TA.) And سنت السَّمآء, aor. تسنو, inf. n. سنو, *The sky rained.* (TA.) ___ سنت الدَّابَّة, aor. تسنى; (M in art. سنى;) or سنيت, (K, * TA,) aor. تسنى, like ترضى; (K, TA;) *The beast* [by which is app. meant, in the M, *the horse,* for it is there added وغيرها, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] *was used for the drawing of water upon it* [to irrigate land: see سانية, below]. (M, K.) And سنا, aor. يسنو, said of a beast [turning a water-wheel], *He turned round about the well.* (R, TA.) And القوم يسنون لأَنفسهم, (S, K,) inf. n. سناية, and sometimes سانية, (TA,) *The people,* or *party, draw water for themselves;* (S, K; [in some copies of the former of which, إذا أَسقوا is erroneously put for إذا آستقوا, the reading in both of my copies;]) and so استنوا لانفسهم. (M, * TA.) And سنا على البعير, inf. n. سناية [app. a mistranscription for سناية], *He drew water upon the camel;* which camel is termed سانية. (MA.) And بعير يسنى عليه *A camel upon which water is drawn.* (Mgh and Msb in explanation of سانية.) And بئر يسنى منها [*A well from which water is drawn,*

app. *by means of the camel called* سَانِيَة]. (M.) And سَنَوْتُ الدَّلْوَ, inf. n. سِنَايَةٌ, *I drew the bucket from the well.* (TA.) سَنَتِ النَّارُ, (M, K,) aor. تَسْنُو, inf. n. سَنَآءٌ, (M,) *The fire became high in its light.* (M, K.) And سَنَا البَرْقُ, (M, K,) aor. يَسْنُو, inf. n. سَنَآءٌ, (TA,) *The lightning shone, shone brightly,* or *gleamed:* (M, K, TA:) [or *gleamed upwards,* or *shot up:* for, in the Kur xxiv. 43,] some read, يَكَادُ سَنَآءُ بَرْقِهِ يَذْهَبُ بِٱلْأَبْصَارِ, meaning *The rising and gleaming upwards of his lightning* [*nearly taketh away the sight,* lit. *sights*]; others reading سَنَا, of which سَنَآءٌ is not a dial. var. (M.) And اسْنَى البَرْقُ signifies [in like manner] *The lightning shone,* or *gleamed;* or *diffused itself, and rose.* (M.) And سَنَا إِلَى مَعَالِى الأُمُورِ *He rose* [or *aspired*] *to the means of attaining eminence.* (M.) And سَنُوَ فِى حَسَبِهِ, inf. n. سَنَآءٌ, *He became high,* or *exalted, in his grounds of pretension to respect* or *honour.* (M.) And سَنِىَ, like رَضِىَ, *He* (a man, TA) *was,* or *became, high,* or *exalted, in rank.* (K, * TA.) See also 2, in two places. And see 5.

2 **سَنَّاهُ**, (M, TA,) inf. n. تَسْنِيَةٌ, (TA,) *He ascended, rose, mounted, got, was,* or *became, upon it,* namely, a thing; (M, TA;) as also تَسَنَّاهُ. (M.) And تَسَنَّى البَعِيرُ النَّاقَةَ *The he-camel mounted the she-camel to compress her.* (K.) And سَنَّاهُ, (S, K,) inf. n. as above, (K,) *He opened it;* (S, K, TA;) namely, a knot, and a lock: (TA:) and *made it easy.* (S, K, TA. [In the last of these, said to be tropical.]) A poet says,

* وَأَعْلَمُ عِلْمًا لَيْسَ بِالظَّنِّ أَنَّهُ *
* إِذَا ٱللّٰهُ سَنَّى عَقْدَ شَىْءٍ تَيَسَّرَا *

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[*And I know with a knowledge that is not mere opinion, that, when God opens,*

and makes easy, the tying, or *knotting, of a thing, it becomes easy*]. (S.) And one says, سَنَّيْتُ الشَّىْءَ, and الأَمْرَ, *I opened the way of doing the thing,* and *the affair.* (TA.) And سَنَيْتُ الباب, (K,) inf. n. سَنْىٌ [app. سَنْىٌ], (TA,) *I opened the door;* as also سَنَوْتُهُ ; (K, TA;) the verb in this sense having ى and و for its last radical. (TA.) See also 5.

3 **سَانَيْتُ الرَّجُلَ** , (S, M, * K, *) inf. n. مُسَانَاةٌ (TA) [and سِنَآءٌ (see what I have said respecting a verse cited voce سِنٌّ)], *I vied with the man in being pleased, well pleased,* or *content;* or *I agreed, consented, accorded,* or *was of one mind* or *opinion, with him:* (S, M, * K: *) and *I treated him with gentleness,* or *blandishment; soothed,* or *coaxed, him:* and *behaved well to him in my social intercourse with him:* (S, K:) or مُسَانَاةٌ signifies the *treating* one *with gentleness,* or *blandishment, in suing for a thing:* (Az, TA:) or the *endeavouring to conciliate* one. (TA.) And سَانَاهُ, inf. n. مُسَانَاةٌ and سِنَآءٌ, *He hired him for* [or *by*] *the year;* (M, K;) or *he made an engagement,* or *a contract, with him for work* or *the like, by the year;* like سَانَهَهُ: (K in art. سنه:) and عَامَلَهُ مُسَانَاةً and اسْتَأْجَرَهُ مُسَانَاةً signify the same as مُسَانَهَةً [q. v.]. (M, TA.)

4 **اسناه** *He raised, exalted,* or *elevated, him,* or *it.* (S, Msb, K.) ___ اسنى النَّارَ *He raised the light of the fire.* (M.) ___ اسنى لَهُ الجَائِزَةَ *He raised* [*in value*], *to him, the* جائزة [i. e. *gift,* or *present*]. (TA.) And أَسْنَيْنَا لَهُ الجَعَالَةَ *We made much and high* [*in amount*], *to him, the pay.* (Har p. 134.) ___ And اسنى جِوَارَهُ *i. q.* أَحْسَنَهُ [app. meaning *He made good his covenant of protection*]. (TA.) اسنى البَرْقُ *The lightning sent its light into the house,* or *tent,* or *chamber:* or *fell upon the ground:* or *flew along in the clouds;* (K, TA;) or, sometimes, *elsewhere, not in the clouds:* but it is only *in the night.* (TA.) See also another explanation near the end of the first paragraph. اسنى القَوْمُ, (S, M, K,) inf. n. إِسْنَآءٌ, (S) *The people,* or *party, tarried a year* (S, K) in a

place: (S:) or it signifies أَتَى عَلَيْهِمُ العَامُ [*the year passed over them;* meaning *they remained to the end of the year*]. (M.) But أَسْنَتُوا signifies *They were afflicted with drought,* or *barrenness:* (S, M, * K: [Freytag has erroneously assigned this signification to اسْتَنْتُوا:]) the و, (S,) or the ى, which is originally و, (M,) being changed into ت, (S, M,) to distinguish between this verb and اسنى in the sense expl. above. (S. [See art. سنت.])

5 **تسنّى** : see 2, in two places. ___ Also *i. q.* رقى رقية [in the CK رقّى رقيةً, and in my MS. copy of the K رقا رقيةً, but correctly رقى, meaning *He ascended:* agreeably with this rendering, the inf. n. is expl. in the TK as meaning يوكسكه چقمق:] said of a man. (K, * TA.) Also *It opened,* or *became opened* or *open:* said of a lock [&c.]. (TA.) ___ *It was,* or *became, facilitated,* or *easy;* and *ready,* or *prepared.* (Har pp. 159 and 508.) ___ And *i. q.* تَسَهَّلَ فى أُمُوره, said of a man, (K,) i. e. *He found,* or *experienced, ease,* or *facility, in his affairs.* (TK.) Also *i. q.* تَرَضَّى: so in the phrase تسنّى فُلَانًا [*He sought to please, content,* or *satisfy, such a one;* or *he pleased, contented,* or *satisfied, such a one, after striving, labouring,* or *toiling*]: (K:) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that سنيت فلانا [by which may be meant either سَنَيْتُ or سَنَّيْتُ] means ترضّيته. (TA.) تَسَنَّيْتُ عِنْدَهُ *I remained, stayed, dwelt,* or *abode, with him,* or *at his abode, a year;* like تَسَنَّهْتُ عِنْدَهُ: (Msb in art. سنه:) or it means أَقَمْتُ عِنْدَهُ سَنَيَّاتٍ [*I remained* &c., *with him,* or *at his abode, some years; three* or *more, to ten, years*]. (TA.) ___ Hence, (TA,) تسنّى signifies also *It became altered* [*for the worse*], (S, K, TA,) accord. to Er-Rághib, *so that it lost its freshness, by the lapse of years:* (TA: [see also تَسَنَّهَ:]) but accord. to AA, it is from the phrase in the Kur [xv. 26 and 28 and 33] مِنْ حَمَأٍ مَسْنُونٍ; one of the نs being changed into ى; and is similar to تَقَضَّى for تَقَضَّضَ. (S, TA.)

8 **اسْتَنَوْا لِأَنْفُسِهِمْ** : see 1. اسْتَنَى النَّارَ *He looked at the light of the fire.* (IAar, M.)

سَنًا *Light:* (Msb, MF:) or the *light of lightning,* (S, M, K,) and *of fire:* (M:) or the *point,* or *extremity,*

of the light of lightning: (T, TA:) or *light shining* or *gleaming,* or *diffusing itself and rising:* (Er-Rághib, TA:) or *a high light:* and applied also to the *shining,* or *gleaming, of weapons:* (Ham p. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Kur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the Msb: (TA:) [it is originally سَنْوٌ, though mentioned in the K as belonging to art. سنى; for] the dual is سَنَوَانِ: As knew not a verb belonging to it. (TA.) Also [The *cassia senna* of Linn.; the *common senna of medicine;* so called in the present day; and also called سَنَامَكَّة, and سَنَا حِجَازِىّ;] *a certain plant,* (S, M, Msb, K,) *used as a medicine;* (S, TA;) and recommended in a trad.; (TA;) *an attenuant of the yellow bile and the black bile and the phlegm,* (K, TA,) *howsoever used;* (TA;) [and] *used as a collyrium;* (M;) AHn describes it as *a shrub,* or *small tree, of the* [*class called*] أَغْلَاث [pl. of غَلَثٌ], *which is mixed with* حِنَّآء, *and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed* زَجَل [q. v.]: (M in arts. سنو and سنى, and TA:) its name is as above and سَنَآءٌ : (M, K:) and the n. un. is سَنَاةٌ and سَنَآءَةٌ: (M in arts. سنو and سنى:) the dual of سَنًا is سَنَيَانِ, and some say سَنَوَانِ. (M in art. سنى.) [Accord. to a gloss. in a copy of the S, as stated by Golius, the dual سَنَوَانِ is applied to The *leaves of cyprus* (or حِنَّآء) *and senna mixed together,* with which the hair is dyed black.] In the phrase سَنَا المِسْكِ, in a verse of El-Jaadee, the plant [above mentioned] may be meant, as though it were mixed with musk: or it may be from سَنًا signifying light; because the diffusion of odour is like that of light. (M.) سَنَا, (JM,) or سَنَا سَنَا, (TA,) without teshdeed, and also with tesh-deed, to the ن, is an Abyssinian expression, meaning حَسَنٌ [q. v.], (JM, TA,) occurring in a trad. of Umm-Khálid; but it is differently related; some saying سَنَهْ سَنَهْ; and some, سَنَان; and pronouncing each with, as well as without, teshdeed: so in the Nh. (TA.)

طَعَامٌ سَنٍ [*Food,* or *wheat,*] *that has undergone the lapse of years;* as also سَنَهٌ. (AZ, TA in art.

سنه.)

سَنَةٌ , applied to a portion of time, (M,) signifying *A year,* syn. حَوْلٌ, (Mgh,) or عَامٌ, (K,) but a distinction is made between عَامٌ and سَنَةٌ, [as has been stated in art. سنه,] (TA,) belongs to arts. سنو and سنه [in both of which it is mentioned in many of the lexicons: see what has been said respecting it in art. سنه in the present work]: (M:) accord. to Suh, in the R, it is from سَنَا, aor. يَسْنُو, said of a beast [turning a water-wheel], meaning he turned round about the well; so that it signifies *a single revolution of the sun;* and it is sometimes termed دَارٌ: he says also that it is *longer than the* عَامٌ, which is applied to the [twelve] Arabian months [collectively]: but سَنَةٌ is also applied to *twelve revolutions of the moon:* the سَنَةٌ شَمْسِيَّةٌ [or *solar year*] is *three hundred and sixty-five days and a quarter of a day:* and the سَنَةٌ قَمَرِيَّةٌ [or *lunar year*] is *three hundred and fifty-four days and a third of a day:* it is also said, on the authority of Er-Rághib, that سَنَةٌ is used as denoting a year in which is difficulty, and drought, or barrenness, or dearth; and عَامٌ, as denoting that in which is ampleness of the means, or circumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Kur [xxix. 13], أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا [*a thousand years save fifty years*]; because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA.) [Respecting the dims., (which are سُنَيَّةٌ and سُنَيْهَةٌ, the former accord. to those who make the original of سَنَةٌ to be سَنْوَةٌ, and the latter accord. to those who make it to be سَنْهَةٌ,) and the pls., (which are سَنَوَاتٌ and سَنَهَاتٌ and سُنُونٌ and سُنُونٌ and سِنِينٌ and سِنِينَ, the last whereof is originally سِنِينٌ, and سُنِيٌّ also,) see سَنَةٌ in art. سنه ___ Also respecting سَنَةٌ used alone as signifying *Drought,* or *barrenness,* or *vehement* or *intense drought,* see that word in art. سنه. Also respecting the same word used as an epithet, applied to land (أَرْضٌ), as meaning *Affected with drought* or *barrenness,* like سَنْوَآءُ and سَنْهَآءُ, see that same word in art. سنه.]

سَنَةٌ سَنْوَآءُ *A hard, rigorous,* or *distressing, year.* (M, K.) And أَرْضٌ سَنْوَآءُ *A land affected*

with drought or *barrenness* [like أَرْضٌ سَنَةٌ]. (TA.) [See also سَنْهَآءُ, in art. سنه.]

سَنَآءٌ inf. n. of سَنَتْ said of fire, (M,) and of سَنَا said of lightning, (TA,) and of سَنَوَ. (M.) ___ [Used as a simple subst.,] *High,* or *exalted, rank* or *condition.* (S, * Msb, K, TA.) See also سَنًا.

سَنِىٌّ *High,* or *exalted, in rank* or *condition:* (S, M:) as also سَنَايَا, applied to a man. (K, * TA.)

سُنَيَّةٌ dim. of سَنَةٌ, (S and Msb in art. سنه,) accord. to those who make the latter word to be originally سَنْوَةٌ: (Msb in that art.:) pl. سُنَيَّاتٌ. (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also سَنَةٌ, in art. سنه, in four places.

أَخَذَهُ بِسَنَايَتِهِ (S, K) and بِصَنَايَتِهِ (S) *He took it wholly.* (S, K.)

سَنَايَا : see سَنِىٌّ.

سَانٌ *Watering:* [and *drawing water:*] applied [as an epithet] to a man and to a camel: pl. سُنَاةٌ; which is applied by Lebeed to men [as meaning] *drawing water by means of* سَوَانٍ [pl. of سَانِيَةٌ, q. v.]. (TA.)

سَانِيَةٌ [a subst. from سَانٍ, made so by the affix ة,] *A she-camel,* (S, * M, K,) or *a camel,* (Mgh, Msb,) *a he-camel* as well as *a she-camel,* (TA,) *upon which water is drawn* (S, * M, Mgh, Msb, K, TA) *from a* [*deep*] *well* (Mgh, Msb) [*by a man riding* or *leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the wellrope being tied to the middle of the former rope,* as expl. voce ثَنَايَةٌ]; *i. q.* نَاضِحَةٌ: (S, TA:) [it seems also to signify, sometimes, *a camel that carries water for irrigating seed-produce;* a meaning likewise assigned to نَاضِحَةٌ and نَاضِحٌ:] and *a beast* (دابّة) *that turns round about a well*

[*raising water from it by means of the machine called* دُولَاب]: (R, TA:) pl. سَوَانٍ. (S, Mgh, TA.)

Hence the prov.,

* سَيْرُ السَّوَانِى سَفَرٌ لَا يَنْقَطِعْ *

[*The course of the beasts that draw water* in either of the ways described above *is a journey that does not end*]. (S, Mgh, TA.) ___ Also the غَرْب [or *large bucket with which water is drawn*] *together with its gear,* or *apparatus.* (M, Mgh, K.) ___ And *A cloud watering the earth.* (Msb.)

أَرْضٌ مَسْنُوَّةٌ and مَسْنِيَّةٌ: see 1, second sentence.

مُسَنَّاةٌ *i. q.* عَرِمٌ [q. v.]: (S, K:) [or rather] *A dam;* i. e. *a thing constructed* [or *raised*] *to keep back the water of a torrent;* (Mgh;) *a* [*kind of*] *wall built in the face of water:* (Msb in art. سن:) so called because there are in it sluices, or openings for the water, according to what may be required; from سَنَّيْتُ الشَّىءَ, and الأَمْرَ, expl. above: so in the T: (TA:) pl. مُسَنَّيَاتٌ. (MA.)

مَسْنَوِيَّةٌ, (M, TA,) or مَسْنَوِيَّةٌ بِئْرٌ, (Az, TA,) *A well* (Az, M, TA) *of which the rope is long,* (Az, TA,) *from which one draws water only by means of the camel called* سَانِيَة. (Az, M, * TA.)

سنی

سنو See **سنی**

سه

سه and سه: see است, in art. سته, in four places.

سهب

1 سَهْبٌ The act of *taking.* (JK, K.) You say, سَهَبَ الشَّىْءَ, aor. ـَـ , inf. n. سَهْبٌ, *He took the thing.* (TK.)

2 تَسْهِيبٌ The *departure of reason,* or *intellect:* its verb [which was probably سَهَّبَ, like أَسْهَبَ, q. v.,] is obsolete. (TA.)

4 اسهب *He went far,* or *to a great* or *an extraordinary length,* in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, أَسْبَهَتْ شَهْرًا *They went far for a month;* and in eating and drinking; as in another trad.: (TA:) it is from سُهْبٌ, signifying a plain and far-extending land; as though meaning *He traversed a plain and far-extending tract of land;* like as one says أَسْهَلَ and أَحْزَنَ. (Har p. 572.) *He* (a horse) *ran with wide steps, and preceded,* or *outstripped.* (S, TA. [See also سَهْبٌ, below.]) And [hence,] *He was,* or *became, loquacious,* or *profuse of speech;* (IAar, S, K;) like اسهم; (K * and TA in art. سهم;) [and] so اسهب فى المَنْطِق: (JK:) or *he doted;* or *was disordered in his intellect;* but when a man makes many mistakes in his speech, you say of him أَفْنَدَ: (As, TA:) or *he doted much,* or *often;* or *was much,* or *often, disordered in his intellect:* (AO, TA:) [and it seems from an explanation of the part. n. مُسْهِبٌ that it probably signifies also *he was eloquent,* or *profuse of correct speech:*] or *he was very greedy, and* (in some copies of the K or) *covetous, so as to refrain from nothing:* (K, TA:) and you say also اسهب كَلَامُهُ *He prolonged,* or *was prolix in, his speech:* and فى كَلَامِهِ إِسْهَابٌ *In his speech is prolixity.* (A, TA.) Also *He* (a man) *gave much,* or *largely;* and so استهب: (Lth, K:) [or, in this sense,] you say, اسهب فى العَطَآءِ. (A.) ___ اسهبوا *They reached sand,* in digging [a well], *and water came not forth:* (S:) or *they dug, and came upon sand* or *a current of air:* (K:) or

they dug, and came upon a current of air, and the water disappointed them of its coming: (Az, TA:) or *they dug without attaining any good:* (K:) or اسهب signifies *he dug until he reached sand:* and, accord. to Th, *he dug a well and reached water.* (TA.) ___ اسهبوا الدَّابَّةَ *They left the beast alone, or by itself,* (K, TA,) *to pasture* [*where it would*]. (TA.) اسهب الشَّاةَ وَلَدُهَا *Her young one sucked,* (K,) or *licked,* (TA,) *the ewe,* or *she-goat.* (K.) أُسْهِبَ *He* (a man, S) *lost his reason,* (S, K, TA,) as some say, (TA,) *from the bite of a serpent,* (S, K, TA,) or *the sting of a scorpion:* (TA:) or *his colour became altered in consequence of love* or *fright* or *disease:* (K:) or, accord. to AHát, اسهب, [so in the TA, in which it seems to be implied that أَسْهَبَ, not أُسْهِبَ, is meant,] inf. n. إِسْهَابٌ, signifies *he* (a man bitten by a serpent, or stung by a scorpion,) *lost his reason and lived.* (TA. [See also the part. n., مُسْهَبٌ, below.]) إِسْهَابُ اللُّبِّ [in which the former word is probably the inf. n. of أُسْهِبَ, not of أَسْهَبَ,] means *The mind's being confounded,* or *perplexed, by* [*love of*] *a woman.* (JK.)

8 **إِسْتَهْبَ** see 4, in the middle of the paragraph.

سَهْبٌ *A desert,* or *waterless desert;* syn. فَلَاةٌ: (S, K:) pl. سُهُبٌ. (TA.) [See also سُهْبٌ.] A horse *wide of step in running,* (S, K, TA,) and (TA) *vehement therein,* (JK, K, * TA,) *slow to sweat;* (JK, TA;) and مُسْهَبٌ and مُسْهِبٌ, (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) ___ بِئْرٌ سَهْبَةٌ *A deep well;* (S, A, O, K;) as also بِئْرٌ مُسْهَبَةٌ: (S * O:) or the former, *a deep well* (JK, TA) *from which sand comes forth* (JK) or *from which wind,* or *a current of air, comes forth:* (TA:) and ↓ the latter, *a well of which the coarse sand baffles one so that he cannot reach the water* [*in digging it*]; (K;) or *a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it;* (Sh, TA;) or *a*

well of which the bottom and the water are not reached; (Ks, TA;) or *a well that is dug until one reaches the water upon which is the earth.* (Az, TA. [See 4.]) *A portion of time;* as in the saying, مَضَى سَهْبٌ مِنَ اللَّيْلِ [*A portion of the night passed*]. (TA.)

سُهْبٌ *A plain and smooth,* or *plain and smooth and soft, tract of land:* pl. سُهُوبٌ: (K:) or the pl. signifies *plain and far-extending tracts of land:* (JK, A, TA:) or *wide land* [or *lands* (for the sing. is expl. in the TA in one place as signifying *a wide land*)]: (AA, TA:) or سُهُوبُ الفَلَاةِ signifies, (K,) or signifies also, (JK,) *tracts,* or *regions, of the* فلاة [i. e. *desert,* or *waterless desert,*] *in which there is no way.* (JK, K.) [See an ex. in a verse cited in art. رقل, conj. 4: and see also سَهْبٌ, above, first sentence.]

مُسْهَبٌ, with fet-h to the هـ, [contr. to rule, being of the measure مُفْعَلٌ in the sense of the measure مُفْعِلٌ,] *Going far,* or *to a great* or *an extraordinary length,* in a thing: and *prolonging.* (TA.) ___ See also سَهْبٌ: and its fem., with ة, see in two places in the same paragraph. ___ Also *Long,* or *tall:* (JK:) applied [in the latter sense] as an epithet to a man: and مُسْهَبٌ طَوِيلٌ *excessively tall.* (A.) ___ Also, and مُسْهِبٌ, (K,) both said to have been mentioned by ISk, (TA,) or the former, but not ↓ the latter, (AZ, IAar, IKt, Zbd, S, TA,) though the former is extr. [with respect to rule], (S, TA,) *Loquacious,* or *profuse of speech:* (AZ, IAar, ISk, IKt, Zbd, S, K, TA:) or, accord. to Aboo-'Alee El-Baghdádee, as is stated by IB, the former signifies *profuse and erroneous in speech:* and the ↓ latter, *eloquent,* or *profuse and correct in speech:* and in like manner says El-Aalam, adding that ↓ the latter is shown to have this meaning by its being

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applied to a horse that is *fleet,* or *swift, and excellent:* (TA:) or the former signifies *doting;* or *disordered in his intellect:* (As, TA:) or *doting much,* or *often;* or *much,* or *often, disordered in his*

intellect: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure أَفْعَلَ having مُفْعَلٌ as the measure of the part. n. used in the sense of the measure مُفْعَلٌ are أَلْفَجَ and أَحْصَنَ and أَجْرَشَتِ الإِبِلُ and أَهْتَرَ: as used in the first of the senses expl. in this sentence, مُسْهَبٌ is from سُهْبٌ signifying a wide land: or, as some say, it is from أَسْهَبُوا الدَّابَّةَ, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) ___ Both مُسْهَبٌ and مُسْهِبٌ signify also *Very greedy, and covetous, so as to refrain from nothing.* (TA.) ___ And the former, One *who has lost his reason;* as some say, *from the bite of a serpent,* or *the sting of a scorpion:* or one *who talks irrationally,* or *foolishly,* or *deliriously, in consequence of doting,* or *disorder of his intellect:* or *whose colour has become altered in consequence of love* or *fright* or *disease.* (TA.) And مُسْهَبُ الجِسْمِ A man *whose body is wasting away in consequence of love:* so says Yaakoob: and Lh mentions the phrases مُسْهِبُ العَقْلِ, with kesr, and الجِسْمِ, and مُسْهِمٌ, which is formed by substitution [of م for ب], as meaning a man *whose reason is departing,* and *whose body is wasting away, in consequence of love:* and accord, to AHát, مُسْهَبٌ, [app. مُسْهِبٌ , as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies *who has lost his reason, and lives.* (TA.) ___ Also Land *farextending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night* [*of journeying*], *and thereabout: the* بُطُونٌ [or *low tracts*] *of land of which it consists are in* [*deserts such as are termed*] صَحارَى, *and in elevated and plain,* or *hard and elevated, tracts of ground, and sometimes they flow* [*with torrents*], *and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain,* or *soft, producing much herbage, and in them are places wherein are trees* [or *shrubs*], *and places wherein are none.* (L, TA.) ___ Also A place *that does not*

obstruct nor retain water. (TA.)

مُسْهِبٌ : see سَهْبٌ, second signification: ___ and see مُسْهِبٌ, in seven places. ___ Also A man *who overcomes,* or *surpasses, and is bountiful, in his gifts.* (TA.)

سهج

1 **سَهَجَتِ الرِّيحُ** , (S, A, K,) aor. ـَـ , (JK,) inf. n. سَهْجٌ, (TA,) *The wind blew violently:* (S, A, K, TA: [like سَهَكَتْ:]) or *continually and violently.* (TA.) ___ سَهَجَتِ الإِبِلُ *The camels journeyed,* or *went, quickly,* or *hastily.* (JK.) ___ سَهَجَ القَوْمُ لَيْلَتَهُمْ, (S, K,) inf. n. as above, (S,) *The people,* or *party, passed their night journeying* (S, K) *continually.* (TA.) سَهَجَتِ الرِّيحُ الأَرْضَ [like سَحَجَتْ] *The wind pared the ground:* (S, K:) or *pared its surface.* (TA.) ___ And سَهَجَ الطِّيبَ, (S, K,) aor. and inf. n. as above, (TA,) *He bruised, brayed,* or *pounded,* or *he pounded small, powdered,* or *pulverized, the perfume:* (S, K:) or سَهْجٌ signifies any *bruising, braying,* or *pounding.* (TA.)

رِيحٌ سَهُوجٌ and سَهُوجٌ (O, K) and سَيْهَجٌ (S, O, K) and سَيْهُوجٌ , (S, A, O, K,) in the last two of which the ج is asserted by Yaakoob to be a substitute for ك, (Az, TA,) and سَيْهَجَةٌ , (TA,) *A violent wind.* (S, A, O, K.) And you say also رِيَاحٌ سُهَّجٌ (JK, S, O) and سَاهِجَاتٌ (JK) [both pls. of رِيحٌ سَاهِجَةٌ , and signifying, accord. to the context in the JK and O, *Violent winds:* or, accord. to the context in the S, *winds that pare the ground:* the sing. like رِيحٌ سَهُوكٌ and سَاهِكَةٌ &c.].

رِيحٌ سَاهِجَةٌ ; pl. رِيَاحٌ سُهَّجٌ and سَاهِجَاتٌ: see the next preceding paragraph. ___ غُبَارٌ سَاهِجٌ *Dust rising high.* (JK.)

سَيْهَجٌ , and with ة: see سَهُوجٌ.

سَيْهُوجٌ : see سَهُوجٌ.

أَسَاهِيجُ [like أَسَاهِيكُ and أَسَاهِىُّ] *Various sorts* (JK, O, K) *of running,* (JK,) or *of going,* or *pace,* (O,

K,) or, as in one copy of the K, *of the going,* or *pace, of camels.* (TA.) ___ And *Varieties of false,* or *vain, things* or *sayings* or *deeds.* (JK, TA.)

مَسْهَجٌ [like مَسْهَكٌ] *A place where the wind passes along* [or *blows violently*]. (AA, S, O, K.) AA cites, as an ex., the saying,

* إِذَا هَبَطْنَ مُسْتَحَارًا مَسْهَجَا *

[*When they descend into,* or *enter, a place of confusion,* or *perplexity, where one is unable to see his right course, a place where the wind blows,* or *blows violently*]. (S, O.)

مَسْهَجٌ One *who runs on, in speech, like the wind:* (JK:) *eloquent;* or *fluent in speech:* (O, K, TA:) applied to an orator; (JK, T, TA;) as also مَسْهَكٌ. (T, TA.) ___ And One *who speaks on every true and false subject.* (O, K.)

سهد

1 **سَهِدَ** , aor. ـَـ , (S, L, K,) inf. n. سُهَادٌ (S, * A, * L) and سُهْدٌ (A, * L, K *) and سَهَدٌ, (S, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the K, but the first seems to be mentioned in the S as a simple subst.,] *He was sleepless:* syn. أَرِقَ; (S, A, * L, K;) *he did not sleep* (لَمْ يَنَمْ); *contr. of* رَقَدَ. (L.) [See also سُهَادٌ below.]

2 **سَهَّدَهُ** , (S, A, L, K,) inf. n. تَسْهِيدٌ; (PS;) and اسهده ; (A, TA;) *He,* (a man, S, L, K,) and it, (anxiety, or grief, A, L, and pain, L,) *rendered him sleepless.* (S, A, L, K.) And فُلَانٌ يُسَهَّدُ *Such a one is not suffered to sleep.* (L.)

4 **أَسْهَدَ** see 2. اسهدت بالوَلَد *She* [a woman] *brought forth the child with a single moan,* or *hard breathing;* (IAar, K;) [or *with a single impulse;*] like زَكَبَتْ به, &c. (IAar, L in art. خفد.)

5 **تَسَهَّدَ** is said by Freytag, as on the authority of the K, in which I do not find it, to signify *He was sleepless;* like سَهِدَ: if used, it more probably signifies *he was rendered sleepless;* as quasi-pass. of سَهَّدَهُ.]

شَىْءٌ سَهْدٌ مَهْدٌ *A good,* or *beautiful, thing:* (L, K:) مهد is here an imitative sequent to سهد. (L.)

سُهْدٌ : see سُهَادٌ, in two places.

سُهُدٌ One *who sleeps little;* (S, A, L, K;) as also مُسَهَّدٌ : (A:) and some say سُهَدٌ, like عُمَرُ; but this is [of a measure used] only in proper names: (Ham p. 39:) and an eye (عَيْنٌ) *that sleeps little.* (L.) ___ [Hence,] *Vigilant; cautious;* applied to a man; as also مُسَهَّدٌ . (A, TA.) ___ And *Little sleep.* (L.)

سَهْدَةٌ *Vigilance:* so in the saying, هُوَ ذُو سَهْدَةٍ [*He is possessed of vigilance*] (A, K) فى أَمْرِهِ [*in his affair*]. (A.) ___ You say also, مَا رَأَيْتُ مِنْهُ سَهْدَةً, meaning *I experienced not,* or *I have not*

experienced, from him any mindfulness of what is good, nor any desire for it: (A, TA:) or *anything upon which to place reliance, of words or of good actions,* (S, L, K,) or *of good actions or satisfactory words.* (L.)

سُهَاد (S, A, L) and سُهْد (A, L, K) *Sleeplessness.* (S, A, L, K. [Both mentioned in the L and TA as inf. ns. of 1.]) One says سُهَاد فى عينه and سَهْد فى عينه *In his eye is sleeplessness.* (A.)

سَهْد , applied to a boy, or young man, *Tender,* or *flourishing, and fresh:* (Sh, K:) or *tall and strong.* (K.)

أَسْهَدُ [*More,* and *most, sleepless.*] ___ [Hence,] هُوَ أَسْهَدُ رَأْيًا مِنْكَ *He is more cautious and vigilant in judgment,* or *opinion, than thou.* (A, K, * TA.)

مُسَهَّد *Rendered sleepless.* (S, L, K.) ___ See also سُهْد, in two places.

سهر

1 **سَهِرَ** , aor. ـَـ , inf. n. سَهَرٌ, *He waked, was sleepless* or *wakeful,* or *did not sleep, by night;* (S, K;) *he abstained from sleep by night;* (Lth;) *he remained awake* all the night or a part thereof: you say سَهِرَ اللَّيْلَ, or بَعْضَ اللَّيْلِ, *He remained awake during the night,* or *a part of the night:* (Msb:) [*he passed the night,* or *a part of the night, sleepless,* or *without sleeping:*] and سَهِرْتُ البارِحَةَ *I remained awake last night.* (A.) ___ مالَهُ سَهِرَ وعَهِرَ *What aileth him? May he be*

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sleepless by night, and may he grieve, or *mourn,* is an imprecation of the Arabs. (AZ, TA in this art. and art. عبر.) ___ سَهِرَ البَرْقُ *The lightning gleamed,* or *glistened, during the night.* (A.)

3 **مُساهَرَةٌ** signifies The *being sleepless,* or *awake, with another:* (KL, and Har p. 329:) [and the *vying with another in remaining sleepless* or *awake:*] and [like إِسْهارٌ, but I think this doubtful,] the *making* [one] *sleepless* or *awake.* (KL.) ساهَرَ النُّجُومَ means *He passed the night sleepless like as do the stars.* (Har ubi suprà.)

4 **اسهره** *He,* (S, Msb,) or *it,* (A,) as anxiety, or trouble of mind, and pain, (TA,) *caused him to wake, to be sleepless,* or *wakeful,* or *to remain awake.* (S, A, Msb, TA.)

سَهَرٌ : see ساهُورٌ.

سَهَرَةٌ : see ساهِرٌ.

سَهْرَانُ : see سَاهِرٌ.

سُهَارٌ *A state of waking; sleeplessness,* or *wakefulness;* (K;) *i. q.* سُهَادٌ; (T;) as also سَاهُورٌ . (K.)

سَهَّارٌ : see سَاهِرٌ, in two places.

سَاهِرٌ and سَهْرَانُ (S, Msb, K) and سَهَّارٌ (K) and سُهَرَةٌ , (S, K,) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] *Waking, sitting up, sleepless, wakeful,* or *not sleeping, by night;* (S, K;) [*abstaining from sleep by night;*] *remaining awake* all the night or a part thereof: (Msb:) and the last, [and third, and sometimes the second,] *wakeful,* or *waking much, &c.* (S.) You say, رَجُلٌ سَهَّارُ العَيْنِ *A man whom sleep does not overcome.* (Lh.) ___ بَرْقٌ سَاهِرٌ *Lightning gleaming,* or *glistening, during the night.* (A.) ___ لَيْلٌ سَاهِرٌ *A night of waking* or *sleeplessness* or *wakefulness:* (K:) like as one says لَيْلٌ نَائِمٌ. (TA.) ___ سَاهِرَةُ العِرْقِ A she-camel *that yields milk long and abundantly.* (TA.) ___ عَيْنٌ سَاهِرَةٌ *A running spring* or *fountain:* (K:) *a spring* or *fountain that runs night and day, unremittingly.* (A, * TA.) It is said in a trad., خَيْرُ المَالِ عَيْنٌ سَاهِرَةٌ لِعَيْنٍ نَائِمَةٍ *The best of property is a spring of water that runs night and day while its owner is sleeping;* (TA;) its owner having his mind unoccupied by it. (A.) ___ أَرْضٌ سَاهِرَةٌ *Land that produces plants quickly:* as though it passed the night doing so. (A.) ___ Also سَاهِرَةٌ [alone], *A wide,* or *an extensive, tract of land, the traverser of which remains awake during the night:* (A:) or the *earth,* or *land:* (K:) or the *surface of the earth:* (Fr, Lth, S, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kur lxxix. 14: (S:) or (TA, but in the K and) *a desert,* syn. فَلَاةٌ, (K,) *the traverser of which remains awake during the night:* (TA:) or (TA, but in the K and) *an untrodden land:* (K:) or (TA) *a land which God will create anew on the day of resurrection:* (K:) or *a land on which none has disobeyed God:* (Ibn-Es Seed:) or (TA) *Hell:*

(Katádeh, K:) or (TA) [in the Kur ubi suprà] *a certain mountain of Jerusalem:* (Wahb Ibn-Munebbih, K:) or (TA) the *land of Syria.* (Mukátil, K.)

سَاهِرَةٌ fem. of سَاهِرٌ [q. v.]. ___ See also سَاهُورٌ.

سَاهِرِيَّةٌ *A certain perfume:* [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.)

سَاهُورٌ : see سَهَارٌ. Also The *sheath of the moon,* (S, K,) *which it enters when it is eclipsed,* (TA,) accord. to the assertion of the Arabs; (S, TA;) as also سَاهِرَةٌ . (K.) One says, of the moon, when it is eclipsed, دَخَلَ فِى سَاهُورِهِ *It has entered into its sheath.* (Kt.) [Or] The *shade,* or *shadow, of the* سَاهِرَة, i. e., of the *surface of the earth.* (S, K.) ___ The *moon* (K, TA) itself; as also سَهْرٌ ; of Syriac origin, accord to IDrd. (TA.) ___ The *halo* (دَارَة) *of the moon:* (K:) a Syriac word. (TA.) ___ And السَّاهُورُ, *The last nine nights of the lunar month:* (K:) or so لَيَالِى السَّاهُورِ: because the moon is absent in its first part. (ISk.) ___ Also سَاهُورٌ, The *source* of a spring of water. (K, * TA.) ___ And *Multitude; abundance.* (K.)

الأَسْهَرَانِ *Two ducts* (عِرْقَانِ) *in the two nostrils,* (S, K, *) *in the inside,* (TA,) *which, when an ass is excited by lust, flow with water,* (S, TA,) or *with blood:* (TA:) so in the verse of Esh-Shemmákh,

* تُوَائِلُ مِنْ مَصَكٍّ أَنْصَبَتْهُ *
* حَوَالِبُ أَسْهَرِيهِ بِالدَّنِينِ *

[*She seeks to escape from a strong* (*he-ass*) *whom the ducts of his two nostrils flowing with mucus have fatigued*]: (S:) or *the nose and the penis:* (Sh, K:) or (TA, but in the K and) *two ducts in the flesh and sinew next the back-bone, through which runs the seminal fluid into the penis:* (K:) or (TA) *two ducts rising from the two testicles, and*

meeting together in the interior of the penis, (K,) or *of the* فِيشَلَة [or *glans of the penis*]; *which are the ducts of the seminal fluid:* (TA:) or *the two veins or ducts of the penis which become prominent when it is in a state of erection:* (TA:) and *two veins or ducts in the eye:* (K:) but As disallows اسهريه, and says that the true reading, in the verse of Esh-Shemmákh, is أَسْهَرْتُه, meaning, [*that*] *have not suffered him to sleep.* (TA.) [See also حَالِبٌ.]

سهك

1 **سَهِكَ**, aor. ـَـ, (Msb, K,) inf. n. سَهَكٌ, (Msb,) *He* (a man, Msb) *had a disagreeable smell proceeding from sweat.* (Msb, K.) [And app. *It* (a thing) *had a foul smell* from fish, and from the rust of iron, &c.: see سَهَكٌ below.] سَهَكَتِ الرِّيحُ *The wind blew vehemently.* (S, O. [And so سَهَجَتْ.]) ___ And سَهَكَتِ الدَّابَّةُ, (S, O, K,) inf. n. سُهُوكٌ, (O, K,) *The beast ran lightly,* or *with agility:* (S, O, K:) or *frisked away to the right and left.* (O.) سَهَكَهُ, (S, O, K,) aor. ـَـ, inf. n. سَهْكٌ, (S, O,) *i. q.* سَحَقَهُ [*He bruised, brayed,* or *pounded, it;* &c.]; (K;) a dial. var. of the latter: (S, O:) or it is like the latter, except that سَهْكٌ appears to be coarser than سَحْقٌ; for you say of the perfumer, سَهَكَ العَطَّارُ الطِّيبَ عَلَى الصَّلَآءَةِ وَلَمَّا يَسْحَقْهُ [*The perfumer bruised, brayed, pounded,* or *crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it,* or *pulverize it*]. (IDrd, O.) ___ And سَهَكَتِ الرِّيحُ الأَرْضَ, (O,) or التُّرَابَ عَنِ الأَرْضِ, (K,) or التراب عَنْ وَجْهِ الأَرْضِ, (TA,) *The wind made the dust to fly* [*from the ground,* or *from the surface of the earth*]. (O, K, TA.) [And سَهَجَتِ الرِّيحُ الأَرْضَ, q. v., has a similar meaning.]

سَهَكٌ (S, O, Msb, K) and سَهْكَةٌ (Fr, O, K) and سُهَكَةٌ (O, K) *A disagreeable smell which one perceives from a human being when he sweats;* (Msb, * K;) and the *smell of fish;* (S, O, K;) and *of the rust of iron;* (S, Msb;) or they signify also the *rust of iron;* (O, K;) and the *foulness of the smell of stinking flesh-meat:* (K:) and Har uses سُهُوكَةٌ in the first of these senses for the purpose of assimilation to سُهُومَةٌ, agreeably with a practice often observed. (Har p. 449.) ___ The first is also inf. n. of سَهِكَ [q. v.]. (Msb.)

سَهِكٌ *Having a disagreeable smell proceeding from sweat.* (K.) You say, إِنَّهُ لَسَهِكُ الرِّيحِ

Verily he is one who has a disagreeable smell, &c. (Moheet, L.) And يَدِى مِنَ السَّمَكِ وَمِنْ صَدَأِ الحَدِيدِ سَهَكَةٌ [*My hand is disagreeable in smell from fish and from the rust of iron*]; like as you say وَضَرَةٌ when it is from milk and butter, and غَمَرَةٌ when it is from flesh-meat. (S.)

سَهْكَةٌ and سُهَكَةٌ: see سَهَكٌ.

رِيحٌ سَهُوكٌ and سَاهِكَةٌ (K) and سَيْهَكٌ and سَيْهُوكٌ (S, K) [like سَهُوجٌ and سَاهِجَةٌ &c.] *A vehement,* or *violent, wind,* (S, K, TA,) *paring* [*the ground*]; (TA;) as also مَسْهَكَةٌ : (O, K:) [pl. of ↓ the second سَوَاهِكُ:]

El-Kumeyt says,

* رَمَادًا أَطَارَتْهُ السَّوَاهِكُ رِمْدِدَا *

[*Ashes which the violent winds made to fly away reduced to the most minute particles*]. (S.) ___ السَّهُوكُ *The eagle.* (K.)

سُهُوكَةٌ : see سَهَكٌ.

سَهَّاكٌ : see مَسْهَكٌ.

سَاهِكٌ *Ophthalmia;* syn. رَمَدٌ. (K.) So in the phrase, بِعَيْنِهِ سَاهِكٌ [*In his eye is ophthalmia*]. (TA.) ___ رِيحٌ سَاهِكَةٌ: see سَهُوكٌ, in two places.

سَيْهَكٌ : see سَهُوكٌ.

سَيْهُوكٌ : see سَهُوكٌ.

أَسَاهِيكُ [like أَسَاهِيجُ] *Various sorts of running* (Ibn-'Abbád, O, K) of beasts; and their *frisking away* (K, TA) *to the right and left.* (TA.)

مَسْهَكٌ [like مَسْهَجٌ] *A place where the wind passes along* [or *blows violently*]; as also مَسْهَكَةٌ

. (S, K.)

مَسْهَكٌ A horse *swift in running;* (S;) *that*

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runs much; (K;) *that runs like the wind.* (TA.) ___ And [like مَسْهَجٌ, q. v.,] *Eloquent,* or *fluent, in speech; running therein like the wind;* (O, K;) as also سَهَّاكٌ . (Kr, K.)

مَسْهَكَةٌ : see سَهُوكٌ : ___ and see also مَسْهَكٌ.

سهل

1 **سَهُلَ** , said of a place, (S,) or of a thing, and, accord. to IKtt, they said also سَهَلَ and سَهِلَ, (Msb,) and سَهُلَتْ, said of land, (أَرْضٌ,) aor. ـُ , (K,) inf. n. سُهُولَةٌ, (S, Msb, K, KL,) *It was*, or *became, smooth* or *soft, plain* or *level*, or *smooth and soft;* (S, Msb, K, KL, TA;) i. e. *contr. of* حَزُنَ and حَزُنَتْ, (S, * K, * TA,) inf. n. حُزُونَةٌ. (TA.) ___ And سَهُلَ, (MA, Msb, K,) inf. n. سُهُولَةٌ, (MA, KL,) or سَهَالَةٌ, (K,) [but the former is the more common,] *It* (a thing, Msb) *was*, or *became, easy.* (MA, Msb, * K, * KL.) ___ One says كَلَامٌ فِيهِ سُهُولَةٌ [*Language*, or *speech, in which is smoothness*, or *easiness*]. (TA.)

2 **سَهَّلَهُ** , (Msb, K,) inf. n. تَسْهِيلٌ, (S, K,) *i. q.* صَيَّرَهُ سَهْلًا [which may mean *He rendered it smooth* or *soft, plain* or *level*, or *smooth and soft;* namely, a place &c.: or what next follows]. (TA.) ___ *He made it easy; he facilitated it;* (S, K;) namely, a thing; said of God (Msb) [and of a man]. ___ One says, سَهَّلَ سَبِيلَ المَآءِ [*He smoothed, made easy*, or *prepared, the way, course, passage*, or *channel, of the water*], (S and K in art. اتى,) in order that it might pass forth to a place. (S in that art.) And سَهَّلَ مَسِيلًا لِمَآءٍ [*He smoothed, made easy*, or *prepared, a channel for water*]. (M in that art.) ___ And سَهَّلَ ٱللّٰهُ عَلَيْكَ الأَمْرَ, and لَكَ, a form of prayer, meaning *May God* [*make easy*, or *facilitate, to thee the affair;* or] *take upon Himself, for thee, the burden of the affair;* and *lighten* [*it*] *to thee.* (TA.) [And in like manner سَهَّلَ ٱللّٰهُ عَلَيْكَ is often said with الأَمْرَ or أَمْرَكَ understood.] ___ [And أَهَّلَ بِهِ وَسَهَّلَ, or أَهَّلَهُ وَسَهَّلَهُ, inf. ns. تَأْهِيلٌ and تَسْهِيلٌ, *He said to him* أَهْلًا وَسَهْلًا , meaning (as expl. in the Msb in art. اهل) أَتَيْتَ قَوْمًا أَهْلًا وَمَوْضِعًا سَهْلًا, i. e. *Thou hast come to a people who are* like *kinsfolk, and to a place that is smooth, plain*, or *not rugged:* see أَهَّلَ and أَهْلٌ: and see also Ham p. 184.]

3 **ساهله** , (MA, K,) inf. n. مُسَاهَلَةٌ, (TA,) *He was easy,* or *facile, with him;* (MA, K *) or *gentle with him;* syn. يَاسَرَهُ: (K:) and تساهل عَلَيْهِ [has a similar meaning, i. e. *he acted,* or *affected to act, in an easy,* or *a facile, manner towards him;* or *gently*]. (S and K in art. غمض: see 4 in that art.) [See also the paragraph here following.]

4 **اسهلوا** *They descended to the* سَهْل [i. e. *smooth* or *soft,* or *plain* or *level,* or *smooth and soft, tract*]: (JK, Msb:) or *they betook themselves to the* سَهْل: (S:) or *they became in the* سَهْل: (K:) and *they alighted and abode in the* سَهْل, *after they had been alighting and abiding in the* حَزْن [i. e. *rugged,* or *rugged and hard,* or *rugged and high, ground*]. (TA.) Hence, in a trad. respecting the throwing of the pebbles [at Minè], يُسْهِل occurs as meaning *He betakes himself to the interior of the valley.* (TA.) ___ Also *They used smoothness,* or *easiness,* (سُهُولَة,) with men: opposed to أَحْزَنُوا. (TA.) [See also 3.] اسهل is also trans., signifying *He found* [a thing, a place, &c.,] *to be smooth* or *soft, plain* or *level,* or *smooth and soft.* (Ham p. 675.) ___ اسهل الطَّبِيعَةَ (S) or البَطْنَ, (Msb, K,) said of medicine, (S, Msb, K,) *It relaxed,* or *loosened, the bowels;* syn. أَلَانَ, (K,) or أَطْلَقَ. (Msb.) And أُسْهِلَ الرَّجُلُ [*The man was relaxed* in his bowels]: and أُسْهِلَ بَطْنُهُ [*His bowels were relaxed*]. (K.) [Hence the inf. n. إِسْهَالٌ signifies *A diarrhœa.* And اسهل, likewise said of medicine, signifies also *It attenuated* a humour of the body.] ___ اسهلت به *She brought it forth* (i. e. her fœtus, or offspring,) *prematurely; i. q.* أَمْلَصَتْ به [q. v.] &c. (Abu-l-'Abbás [i. e. Th], TA in art. ملص.)

5 **تسهّل** [*It was,* or *became, rendered easy,* or *facilitated;*] quasi-pass. of 2: (Msb:) or [like سَهُلَ] *it was,* or *became, easy.* (KL.) You say, تسهّل لَهُ الأَمْرُ [*The affair was,* or *became, rendered easy to him*]. (Msb in art. اتى.) And تسهّلت طَرِيقُ الأَمْرِ [*The way of* accomplishing *the affair was,* or *became, rendered easy*]. (TA in that art.) ___ And تسهّل فِى أُمُورِهِ, said of a man, (K in art سنى,) *He found,*

or *experienced, ease,* or *facility, in his affairs.* (TK in that art.)

6 **تَسَاهُلٌ** is *syn. with* تَسَامُحٌ. (S, K.) You say تساهلوا meaning *They acted in an easy,* or *a facile, manner, one with another;* (MA, TA in art. يسر;) or *gently;* syn. تَيَاسَرُوا. (TA in that art.) ___ See also 3. ___ [In the present day it is used as meaning The *being negligent,* or *careless,* فِى أَمْرٍ *in an affair.*] ___ [As a conventional term in lexicology, or in relation to language, it means *A careless mode of expression occasioning*] *a deficiency in the language of a* [*writer or*] *speaker without reliance upon the understanding of* [*the reader or*] *the person addressed:* (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes *such a mode of expression*] *that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning:* or the *mention of the whole when meaning a part.* (Marginal notes in the copy of the KT above mentioned.) [See also تَسَامُحٌ, for which it is often used.]

8 **اسْتَهَلَّ**, of the measure افْتَعَلَ from السُّهْلُ, occurs in a trad., where it is said, مَنْ كَذَبَ عَلَىَّ فَقَدِ ٱسْتَهَلَّ مَكَانَهُ فِى جَهَنَّمَ, meaning [*He who lies against me*] *takes for himself easily his place of abode in Hell.* (TA.)

10 **استسهله** *He reckoned it* سَهْلٌ, (S, K,) i. e. *easy,* or *facile.* (TK.) [See an ex. in a verse cited voce أَوْ, p. 123.]

سَهْلٌ *Smooth* or *soft, plain* or *level,* or *smooth and soft:* (Msb:) or anything *inclining to smoothness* or *softness, plainness* or *levelness,* or *smoothness and softness;* (JK, M, K;) *inclining to have little roughness,* or *ruggedness and hardness;* (JK, M, TA;) and سَهِلٌ signifies the same. (K.) You say أَرْضٌ سَهْلَةٌ, [meaning the same as سَهْلٌ used as a subst., expl. in what follows,] (S, Msb,)

contr. of حَزْنَة. (TA.) See also 2, last sentence. ___ Also *Easy,* or *facile;* (MA, Mgh, KL;) *contr. of* صَعْب. (Mgh.) You say رَجُلٌ سَهْلُ الخُلُق [*A man easy of disposition*]: (S, Msb, * TA:) [and] سَهْلُ المَقَادَة [*easy to be led*]. (TA.) And كَلَامٌ سَهْلُ المَأْخَذ [*Language easy in respect of the source of derivation*]. (TA.) رَجُلٌ سَهْلُ الوَجْه, (K, TA,) a phrase mentioned, but not explained, by Lh, (TA,) means *A man having little flesh in the face,* (K, TA,) in the opinion of ISd: and [it is said that] سَهْلُ الخَدَّيْن, in a description of the approved characteristics of the Prophet, means *having expanded cheeks, not elevated in the balls thereof.* (TA.) [As a subst.,] *A smooth* or *soft, plain* or *level,* or *smooth and soft, tract of land;* [generally meaning *a soft tract,* or *a plain;*] (IF, S, MA, Mgh, Msb, K, TA;) i. e. *contr. of* جَبَل, (S, Msb,) or *of* حَزْن: (IF, Mgh, Msb, K, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, نَزَلُوا سَهْلًا, (a phrase occurring in the TA,) meaning *They alighted and abode in a* سهل:] pl. سُهُولٌ (MA, Msb, K) and سُهُولَةٌ [of which latter an ex. occurs in a verse cited voce رَأْس.] (MA.) Also The *crow;* i. e. *raven, carrion-crow, rook,* &c.; syn. غُرَابٌ. (K.)

سَهْلٌ : see سَهْلٌ, first sentence. ___ نَهْرٌ سَهْلٌ, (S, K,) and أَرْضٌ سَهْلَةٌ, (K,) [*A river,* and *a land,*] *having,* (S,) or *abounding with,* (K,) *what is termed* سَهْلَة [q. v.]. (S, K.)

سَهْلَةٌ *Sea-sand:* (IAar, TA:) or *sand such as is not fine:* (S:) or *coarse sand, such as is not fine and soft:* (IAth, TA:) or *a sort of earth like sand,* (JK, K,) *brought by water:* (K:) or *sand of a conduit in which water runs:* (S in art. سهلة الزُّجَاج:) رض is *sea-sand that is made an ingredient in the substance of glass:* (Mgh:) Az says that he had not heard the word سَهْلَة except on the authority of Lth. (TA.) [And *Coarse sand that comes forth from the bladder;* (Golius on the authority of Meyd;) what we commonly term *gravel.*]

سُهْلِيٌّ , with damm, [*Of,* or *relating to,* and *growing in,* and *pasturing in, the kind of tract*

termed سَهْل;] a rel. n. from سَهْلٌ, (S, Msb, K,) or from أَرْضٌ سَهْلَةٌ, (Aboo-'Amr Ibn-El-'Alà, TA,) irregularly formed. (S, Msb.) You say نَبْتٌ سُهْلِىٌّ [*A plant growing in the* سَهْل]. (The Lexicons passim.) And بَعِيرٌ سُهْلِىٌّ *A camel that pastures in the* سَهْل. (K.)

سَهُولٌ *Laxative* to the bowels; syn. مَشُوٌّ; (O, K; in the CK [erroneously] مُشُوٌّ;) as also مُسْهِلٌ ; applied to a medicine. (Msb, TA.)

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سُهَيْلٌ *A certain star* [*well known;* namely, *Canopus*]; (T, S, K;) *not seen in Khurásán, but seen in El-'Irák;* (T, TA;) as Ibn-Kunáseh says, *seen in El-Hijáz and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of ElHijáz and the sight thereof by the people of El- 'Irák are twenty days:* (TA:) it is said that سهيل was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [*it rose aurorally, in Central Arabia, about the commencement of the ear of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S.* 29 degrees *E.; and the place where it sets, in the same latitude, S.* 29 degrees *W.:* (see 10 in art. حب: and see جَنُوبٌ:)] *at the time of its* [*auroral*] *rising, the fruits ripen, and the* قَيْظ [q. v., here meaning the *greatest heat,*] *ends.* (K.) [بَالَ سُهَيْلٌ, which is a prov., and the saying of a poet,

* بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ *

have been expl. in art. بول.] 'Omar Ibn-'AbdAllah Ibn-Abee-Rabeea says respecting Suheyl Ibn-'Abd-Er-Rahmán Ibn-'Owf, and his

taking in marriage Eth-Thureiyà El-'Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyà and Suheyl,

* أَيُّهَا المُنْكِحُ الثُّرَيَّا سُهَيْلًا	*
* عَمْرَكَ ٱللَّهَ كَيْفَ يَلْتَقِيَانِ	*
* هِيَ شَامِيَّةٌ إِذَا مَا ٱسْتَقَلَّتْ	*
* وَسُهَيْلٌ إِذَا ٱسْتَقَلَّ يَمَانِى	*

[*O thou marrier of Eth-Thureiyà to Suheyl, by thine acknowledgment of the everlasting existence of God,* (or, as it sometimes means, *I ask God to prolong thy life,*) tell me, *how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region*]. (Har p. 276. [But I have substituted ٱللَّهَ for اللهُ, and يَمَانِى for يَمَانٍ. See also the notice of the poet above named in the work of Ibn-Khillikán: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.]) [Freytag states that قَدَمَا سُهَيْلٍ is the name of *Two stars which are behind Canopus;* on the authority of Meyd: and also mentions the name of سهيل الشام, and سهيل الفرد, as given to *Certain stars in the constellation Anguis;* adding that Canopus is distinguished from سهيل الشام by the name of سهيل اليمن.] The name of أُخْتَا سُهَيْلٍ [*The two sisters of Canopus*] is applied to الشِّعْرَى العُبُور [or *Sirius*] *and* الشِّعْرَى الغُمَيْصَآء [or *Procyon*], *together.* (S and K in art. شعر.) [See also حَضَارِ and الوَزْن.]

أَكْذَبُ مِنْ سُهَيْلَةَ is a prov., (O, K,) said to mean [*More lying than*] *the wind:* (O:) or سهيلة was a certain liar. (K.)

مُسْهَلٌ *Relaxed,* or *loosened,* by medicine; applied to the belly: no credit is to be given to people's saying مَسْهُولٌ, unless an express authority be found for it. (Msb.)

مُسْهِلٌ : see سَهُولٌ. [Also an *attenuant* medicine.]

سهم

1 **سهمته**, aor. ـَـ, inf. n. سَهْمٌ: see 3. سَهَمَ, (S, MA, K,) aor. ـَـ; (K;) and سَهُمَ, aor. ـُـ; inf. n. سُهُومٌ, (S, MA, K,) of both verbs, (S, TA,) and of the latter سَهُومَةٌ also, agreeably with analogy; (Har p. 449;) *He*, (a man, TA,) or *it*, (one's face, S, MA, and Har ubi suprà,) *was*, or *became, altered in colour*, (MA,) or *he was*, or *became, lean* or *lank, in the belly, and altered* [*in colour*]; (S, K, and Har ubi suprà;) [or, accord. to an explanation of سُهُومٌ in the Ham p. 360, *he*, or *it, was*, or *became, altered in colour, and emaciated, and dried up;*] and سَهُمَ, also, aor. يَسْهُمُ, inf. n. سُهُومٌ, has the first of these meanings: (MA:) [see also سُهُومٌ below:] or سَهِمَ signifies *he* (a man) *was*, or *became, lean*, or *lank, in the belly:* (TA:) or *he* (a man, S) *was*, or *became, smitten*, or *affected, by the heat of the* [*wind called*] سَمُومٌ, (S, K, [see سَهَامٌ,]) or *by the burning*, or *vehement heat, of summer.* (K, TA.)

2 **تَسْهِيمٌ** The *making* a garment *to be marked with stripes* or *lines* [*like* سِهَامٌ, i. e. *arrows:* see the pass. part. n. below]. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,]

* كَأَنَّهَا بَعْدَ أَحْوَلَ مَضَيْنَ لَهَا *
* بِالْأَشَيْمِينِ يَمَانٍ فِيهِ تَسْهِيمُ *

[*As though it were, after years had passed with respect to it, in El-Ashyamán, a garment of El-Yemen in which was a marking with stripes* or *lines:* the epithet يَمَانٍ being often applied to a garment of this kind, and ثَوْبٌ being here understood]: (TA:) الْأَشَيْمَانِ, or, as some call them, الْأَشَأَمَانِ, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. شيم.)

3 **ساهمه** , (S, MA, Mgh, Msb,) inf. n. مُسَاهَمَةٌ, (Msb,) *He shot arrows* [سِهَامٌ] *with him* [*in competition*]. (MA.) ___ [And hence,] *He cast,* or *drew, lots* [or more properly *arrows for sortilege,* as expl. in the PS,] *with him; practised sortilege* [or *sortilege with arrows*] *with him;* or *competed with him in doing so.* (S, MA, Mgh, Msb.) You say, ساهمته فسهمته ; (S;) or ساهمهم فسهمهم; (TA;) aor. of the latter verb ـَـ , (S,) and inf. n. سَهْمٌ; (TA;) *I competed with him in casting,* or *drawing, lots* [or *arrows for sortilege*] or *in practising sortilege* [or *sortilege with arrows*] *with him, and overcame him therein;* or *He did so with them, and overcame them therein.* (S, * TA.) Hence, فَسَاهَمَ in the Kur xxxvii. 141, (TA,) where [the objective complement] أَهْلَ السَّفِينَةِ is understood. (Jel.) ___ [And hence, *He shared with him,* فِى كَذَا *in such a thing.* See an ex. voce مُشَدٌّ, and another voce نَاوَبَ. ___ And app. *He contended with him* for a thing: see 6.]

4 **اسهم بينهم** *i. q.* أَقْرَعَ [i. e. *He ordered,* or *commanded, them to cast,* or *draw, lots,* or *to practise sortilege,* or *sortilege with arrows, among themselves,* for a thing; or *he prepared,* or *disposed, them for doing so;* or *he cast,* or *drew, lots,* or *practised sortilege,* or *sortilege with arrows, among them:* see أَقْرَعَ]. (S.) ___ And أَسْهَمْتُ لَهُ *I gave him a lot, share,* or *portion.* (Msb.) And أَسْهَمَ is syn. with أَسْهَبَ, (K, TA,) meaning *He was,* or *became, loquacious,* or *profuse of speech:* its م is said by Yaakoob to be a substitute for ب. (TA.) [See also مُسْهِمٌ, below.]

6 **تساهموا** : see 8. ___ [Hence, *They shared together.*] El-Hakam El-Khudree says,

* ثَوْبَاهَا فَفِى الدِّرْعِ رَادَةٌ تَسَاهَمَ *
* وَفِى الْمِرْطِ لَقَّاوَانِ رِدْفُهُمَا عَبْلُ *

i. e. *Her two garments shared together; for in the shift was a soft,* or *tender, body,*

with a slender waist, and within the waist-wrapper were too thick thighs whereof the part above them, behind, was large. (Ham p. 579.) ___ Also *They contended* [for a thing], *one with another.* (JM.)

8 **استهموا** (S, Msb) and تساهموا (S) *They cast,* or *drew, lots,* or *practised sortilege,* [or *sortilege with arrows,*] *one with another;* syn. اقترعوا (S, Msb) and تقارعوا, (S,) both of which signify the same. (S &c. in art. قرع.)

سَهْمٌ *An arrow;* i. e. *one of what are called* نَبْل, (Msb, K, TA,) *having the iron head* [*and the feathers*] *affixed:* (TA:) the سَهْم before it has its feathers and its iron head affixed to it is [generally] called قِدْحٌ: (S and K in art. قدح:) accord. to some it signifies the *iron head* itself; *i. q.* نَصْلٌ; (Msb;) ISh says that this is its meaning; and he says, if one pick up a نَصْل, you say What is this سَهْم with thee? but if one pick up a قِدْح, you do not say thus; and the نَصْل is the broad and long سَهْم, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are stretched out; and the مَشْقَص is of half the size of the نَصْل: (TA:) [but this meaning of سَهْمٌ seems to be very rare, and little known:] the pl. [of mult.] is سِهَامٌ (S, TA) and [of pauc.] أَسْهُمٌ. (TA.) [Hence,] سَهْمُ الرَّامِى [*The arrow of the archer*], (K,) or [simply] السَّهْمُ [*the arrow*], (Kzw,) *a certain constellation,* (K, * Kzw,) [namely *Sagitta,*] *one of the northern constellations, composed of five stars, between the bill* [meaning *the star* β] *of* الدَّجَاجَة [which is *Cygnus*] *and* النَّسْر الطَّائِر [which consists of *the stars*], *in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits* (نَحْوُ ذِرَاعَيْن: see ذِرَاعٌ). (Kzw.) ___ Also The قِدْح [or *featherless and headless arrow*] *with which one casts,* or *draws, lots,* (IAth, Mgh, TA,) *in the game called* المَيْسِر; (IAth, Mgh, TA;) and the قِدْح *with which one plays at a game of hazard* [*of any kind;* i. e. *an*

arrow for sortilege, and *a*

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gaming-arrow]; the primary meaning of the word being the missile سَهْمٌ; (Mgh;) or the primary meaning is the قِدْحٌ with which one casts, or draws, lost in the game called المَيْسِر: (IAth, TA:) pl. سِهَامٌ (K) [and أَسْهُمٌ, as above]. See a verse cited voce رَقِيبٌ. ___ Then applied to The *thing won by him whose arrow is successful* [*in the game above mentioned*]. (IAth, TA.) ___ And then (IAth, TA) applied also to *A lot, share,* or *portion,* (S, IAth, Mgh, Msb, K, TA,) *whatever it be;* (IAth, TA;) as also سُهْمَةٌ : (S, Msb, K:) pl. of the former سُهْمَانٌ (S, Mgh, Msb, K) and سِهَامٌ [both pls. of mult.] and أَسْهُمٌ [pl. of pauc.] (Mgh, Msb, TA) and [quasi-pl. n.] سُهْمَةٌ , (M, K, TA,) this last like أُخْوَةٌ. (TA.) It is said in a trad., كَانَ لَهُ سَهْمٌ مِنَ الغَنِيمَةِ شَهِدَ أَوْ غَابَ [*There was,* or *is, for him a share of the spoil whether he were,* or *be, present or absent*]. (TA.) And one says, سُهْمَةُ فُلَانٍ مِنْ هٰذَا كَذَا *The share of such a one, of this, is such a thing:* and it may be from السِّهَامُ meaning the arrows (قِدَاحٌ) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) ___ سَهْمُ السَّفِينَةِ [*The mast of the ship:* so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S, and K in art. دقل:) [in like manner] *called in Pers.* تِيرِ كَشْتِى. (PS in that art.) ___ سَهْمُ البَيْتِ *The beam* (جائز) *of the house* or *chamber;* (S, K;) [similarly] *called in Pers.* تِيرِ. (S voce جائز, q. v.) ___ سَهْمٌ also signifies The *measure of six cubits* [as used] in men's sales and purchases in their measurings of land. (K.) ___ And *A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the entrance and closes it.* (K, * TA.) [The word in this sense is also mentioned in the K as written with ش.]

سُهُم , thus, with two dammehs, [The *fine filmy substance termed gossamer,*] with the article ال, *i. q.* غَزْلُ عَيْنِ الشَّمْسِ [lit. *the spun-thread of the rays of the sun*]: (IAar, K:) and سَهَامٌ [signifies the *same*], with the article ال *i. q.* مُخَاطُ الشَّيْطَانِ [q. v., lit, *the snivel of the devil*]. (K.) ___ And *Overpowering heat.* (IAar, K.) Also [a pl. of which the sing. is not mentioned, signifying] *Intelligent, knowing,* or *skilful* or *judicious, working* men; (K, TA;) and so with ش. (TA.)

سُهْمَةٌ : see سَهْمٌ, in the latter half of the paragraph, in three places. ___ Also *Relationship.* (S, K.) Whence ذُو السُّهْمَةِ [*A relation*]. (S, TA.)

سَهَامٌ The *heat of the* [*wind called*] سَمُومٌ; (S, K;) and the *burning,* or *vehement, heat of summer;* (K;) and the *clouds of dust thereof:* or *a hot wind;* and *hot winds;* used alike as sing. and pl. (TA.) ___ See also سُهُم. ___ And see what next follows.

سُهَامٌ (S, K) and سَهَامٌ , (K, and only thus in some copies of the K,) the former mentioned by several authors, (TA,) *Leanness,* or *lankness in the belly, and an altered state* (S, K, TA) *of the colour, and dryness of the lips.* (TA.) ___ And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] *A certain disease incident to camels.* (El-Umawee, S, K.)

سَهُومٌ , with fet-h [to the س, by Freytag erroneously written سَهُومٌ, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], The *flying eagle:* (K:) the epithet flying being here used only as an explicative. (TA.)

سُهُومٌ an inf. n. of 1. (S, &c.) ___ Also *A frowning* (عُبُوسٌ, K, TA) *of the face by reason of anxiety.* (TA. [In the CK, السَّهُومُ and العُبُوسُ are erroneously put for السُّهُومُ and العُبُوسُ: in the TA, السُّهُومُ is expressly said to be with damm, in this case, and the meaning is shown by two verses there cited.])

سَهَّامٌ *A maker of arrows.* (MA.)

سَاهِمُ الوَجْهِ, applied to a man, *Altered in face.* (TA.) The saying of 'Antarah,

* وَالخَيْلُ سَاهِمَةُ الوُجُوهِ كَأَنَّمَا *

* تُسْقَى فَوَارِسُهَا نَقِيعَ الحَنْظَلِ *

is expl. by Th as meaning *And the owners of the horses were altered in their complexions* in consequence of the state of difficulty wherein they were [*as though* they, i. e. *the riders thereof, were given to drink infusion of colocynth*]. (TA.) [But] سَاهِمُ الوَجْهِ, is applied as an epithet to a horse as meaning *Urged,* or *made, to perform a distressing act of running:* and in like manner to a man when he is *urged,* or *made, to perform a distressing part in war,* or *battle.* (TA.) ___ [The fem.] سَاهِمَةٌ, applied to a she-camel, means *Lean,* or *lank in the belly:* (S, K: [see also مَسْهُومٌ:]) and [its pl.] سَوَاهِمُ, applied to camels, *altered by journeying.* (S.)

مُسْهَمٌ A horse *half-blooded, got by a stallion of generous race out of a mare not of such race;* syn. هَجِينٌ: (K:) to [the rider of] such is given less than the سَهْمٌ [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallioncamel as well as to a horse.] A poet says,

* بَنِي يَثْرِبٍ حَصِّنُوا أَيْنُقَاتِكُمْ *

* وَأَفْرَاسَكُمْ مِنْ ضَرْبِ أَحْمَرَ مُسْهَمِ *

[*Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red,* (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but *half-blooded*]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) ___ You say also, رَجُلٌ مُسْهَمُ الجِسْمِ *A man whose body is*

wasting away in consequence of love: (K:) and in like manner, مُسْهَمُ العَقْلِ [*whose reason is departing*]: mentioned by Lh: (TA:) and so مُسْهَمٌ, in both cases: (TA voce مُسْهَبٌ, q. v.:) the م being a substitute for ب. (TA in the present art.) ___ And مُسْهَمٌ, (K, TA,) or مُسْهَمٌ, (CK,) [both app. correct,] from أَسْهَمُ, is like مُسْهَبٌ [q. v.], (K, TA,) or مُسْهَبٌ, (CK,) from أَسْهَبُ, in measure and in meaning; (K, TA;) meaning *Loquacious,* or *profuse in speech:* the م, accord. to Yaakoob, being [in this case also] a substitute for ب. (TA.)

مُسْهَمٌ : see the next preceding paragraph, in two places.

مُسَهَّمٌ A [garment of the kind called] بُرْدٌ *marked with stripes,* or *lines,* (S, K, TA,) *like* سِهَامٌ [i. e. *arrows*]. (TA.) See also the following paragraph.

مَسْهُومٌ, applied to a man, *Lean,* or *lank in the belly:* [see also سَاهِمٌ:] or *affected with what is termed* سِهَامٌ [app. سَهَامٌ, and meaning *the heat of the wind called* سَمُومٌ]. (TA.) ___ And, applied to a camel, *Smitten with the disease termed* سُهَامٌ: and so مُسَهَّمَةٌ applied to camels. (S, K.)

سهو

1 **سَهَا عَنْهُ** , (S, Msb,) or فِيهِ, (K,) aor. يَسْهُو, inf. n. سَهْوٌ (S, Msb, K) and سُهُوٌّ, (M, K,) *He was*, or *became, unmindful, forgetful, neglectful*, or *heedless, of it*, or *inadvertent to it;* (S, Msb;) namely, a thing; syn. غَفَلَ عَنْهُ: (S, * Msb:) or *he forgot it*, or *neglected it*, (نَسِيَهُ,) and *was*, or *became, unmindful, forgetful*, &c., *of it*, or *inadvertent to it*, (غَفَلَ عَنْهُ,) *his mind adverting to another thing* or *affair* or *case;* (K, TA;) thus expl. in the M and T; so that السَّهْوُ and الغَفْلَةُ and النِّسْيَانُ are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, السَّهْوُ is *a slight* غَفْلَة [or *unmindfulness* &c.] *of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof;* whereas النسيان denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Msb it is said that a distinction is made between السَّاهِى and النَّاسِى by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, سَهَا فِى الشَّىْءِ means *he neglected*, or *omitted, the thing unknowingly;* and سَهَا عَنْهُ, *he neglected*, or *omitted, it knowingly:* or, as some say, السَّهْوُ is *the doing wrong from unmindfulness* (عَنْ غَفْلَةٍ); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some unpleasing action proceeds from him unintentionally, which is punishable. (TA.) One says, سَهَا فِى الصَّلَاةِ, and عَنْهَا, *i. q.* غَفَلَ [*He was*, or *became, unmindful in prayer*, and *of it*]. (TA.) ___ [Hence, app., as implying an unexpected event,] حَمَلَتْ سَهْوًا *She* (a woman, S)

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conceived in menstruis. (Az, S, Z, K.) And حَمَلَتْ بِهِ أُمُّهُ سَهْوًا *His mother conceived him in*

menstruis. (JK.) ___ السَّهْوُ also signifies السُّكُونُ (JK, S, K) and اللِّينُ (JK, S,) [app. as an inf. n., i. e. as meaning *The being still,* or *quiet, and gentle;* though it is immediately added in the S that the pl. is سَهَآءٌ; for it seems that an early transcriber of the S has omitted to insert after اللِّينُ the words والسَّاكِنُ واللَّيِّنُ: see سَهْوٌ below]. One says, فَعَلَهُ سَهْوًا رَهْوًا *He did it voluntarily, without its being asked,* or *demanded;* (K, TA;) and *without constraint:* (TA:) or *quietly,* or *calmly, without being hard,* or *difficult.* (TA in art. رهو.) And سَهَا إِلَيْهِ *He looked at him,* or *it, with motionless eye.* (Msb, TA.) And العَيْنُ تَسْهُو فِيهِ *The eye expatiates in it;* syn. تَنْبَسِطُ. (JK.) سَهَاوَةٌ, as denoting a quality of a camel, The *being easy to ride;* (K;) an inf. n., of which the verb is سَهُوَ. (TA.) مَالٌ لَا يُسْهَى وَلَا يُنْهَى [*Cattle*] *of which the end is not to be reached.* (AA, JK, S, K.) You say, يَرَاحُ عَلَى بَنِي فُلَانٍ مِنَ المَالِ مَا لَا يُسْهَوْلَا يُنْهَى [*There returns from the place of pasture in the evening,* or *afternoon, to the sons of such a one, of cattle,*] *what is not to be numbered for multitude:* (T, TA:) or *what is not to be computed,* or *computed by conjecture.* (IAar, TA.) And ذَهَبَتْ تَمِيمُ فَلَا تُسْهَى وَلَا تُنْهَى, meaning لَا تُذْكَرُ [i. e. *Temeem went away, and will not be remembered,* or *will not be mentioned*]: a saying of El-Ahmar. (TA.)

3 **ساهاهُ**, inf. n. مُسَاهَاةٌ, *i. q.* غَافَلَهُ [app. meaning *He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless,* or *inadvertent*]. (TA.) [Or] the inf. n. signifies [The *acting with moderation with another;* or] the *abstaining from going to the utmost length* in social intercourse: (S, K:) or the *being easy,* or *facile,* with another: (A, TA:) or the *behaving in a good* [or *pleasing*] *manner in social intercourse:* (T, TA:) or the *comporting oneself with another,* or *others,* (مُخَالَقَةٌ,) *in a good manner,* in social intercourse. ('Eyn, M, TA.) And one says, هُوَ يُسَاهِي أَصْحَابَهُ *He comports himself with his companions,* or *does so with good nature;* syn.

يخالقهم. (TA.) And ساهاه means also *He mocked at him,* or *derided him.* (TA.)

4 **اسهى** *He* (a man, TA) *constructed what is termed a* سهوة (K, TA) *in a* بيت [or *chamber* &c.]. (TA.)

السُّهَا [often written السُّهَى] *A certain dim star,* (S, K,) *in* [*the asterism called*] بنات نعش الكُبْرَى, (S, [in the K, erroneously, بنات نعش الصُّغْرَى,]) *by the middle star of those thus called;* (TA;) [i. e.] *a small star by that called* العَنَاقُ, (*which latter is the middle star* [ζ] *of the three in the tail of Ursa Major,* Kzw,) *by looking at which persons try their powers of sight;* (Kzw, TA;) mentioned in art. قود [voce قَائِدٌ, q. v.]; (K;) [it is *the star* 80, *by* ζ;] *also called* السُّهَيَّا, which is the diminutive. (TA.) It is said in a prov., أُرِيهَا السُّهَا وَتُرِينِي القَمَرَ [*I show her Es-Suhà and she shows me the moon*]. (S, TA. [See also Freytag's Arab. Prov. vol. i. pp. 5279.]) And one says, أَنَّى يَلْتَقِي سُهَيْلٌ وَالسُّهَا *How can Suheyl* [or *Canopus*] *meet Es-Suhà?* for the former is southern and the latter is northern. (Har p. 276.)

سَهْوٌ [an inf. n. used as an epithet,] *Easy;* applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] سَهْوَةٌ, applied to a mare; and applied to a she-mule as meaning *easy in pace, that does not fatigue her rider:* the epithet سَهْوٌ, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning *easy to ride:* and سَهْوَةٌ to a she-camel, (K, TA,) meaning *gentle, easy to ride:* and سَاهٍ رَاهٍ, applied to a he-camel, means [likewise] *gentle* in pace; and so [the pls.] سُوَاهٍ رُوَاهٍ applied to camels: (TA:) [and so سَهْوَآءُ applied to a mare; for] a certain mare was named السَّهْوَآءُ because of the gentleness of her pace. (TA.) Also, applied to water, *Cool, sweet,* or *limpid; easy of descent in the throat.* (K, * TA.) And قَوْسٌ سَهْوَةٌ *A bow that is compliant,* (K, TA,) and *easy.* (TA.) And رِيحٌ سَهْوٌ *A gentle wind:* [or *a quiet, gentle wind:*] pl. سَهْآءُ: (TA:) a poet (said to be El-Hárith Ibn- 'Owf, TA) says,

* تَنَاوَحَتِ الرِّيَاحُ لِفَقْدِ عَمْرٍو *

* وَكَانَتْ قَبْلَ مَهْلَكِهِ سَهَآءَا *

i. e. [*The winds blew violently for the loss of 'Amr; but they were before his death*] *quiet and gentle.* (S, TA.) One says also أَرْضٌ سَهْوَةٌ *Soft land, without barrenness.* (TA.) And السَّهْوُ means *The moon,* in the language of the Nabathæans. (JK.)

سَهْوٌ : see سَهْوَآءُ

سَهْوَةٌ *An instance,* or *a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness,* or *inadvertence.* (Msb.) *A rock,* or *great mass of stone,* (K,) in the dial. of Teiyi, who call nothing else by this name: so in the M: or, accord. to the T, in that dial., the *rock,* or *great mass of stone, upon which the waterer* [app. *of camels*] *stands:* (TA:) or *a rock,* or *great mass of stone, standing up, not having any foundation* [app. meaning *not partly imbedded*] *in the ground:* and in the dial. of Teiyi, *a single stone, great* or *small.* (JK.) ___ *A* بَيْتٌ [app. here meaning *booth,* or *the like,*] *which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves.* (TA.) *A* صُفَّةٌ [or *kind of roofed vestibule,* or *the like,* or *a covering for shade and shelter*], (K, TA,) *between two houses:* (TA:) or *a thing like the* صُفَّةٌ, *which is before,* or *in the front of, houses:* (As, JK, S:) or [in some copies of the K and] *a kind of closet* (مُخْدَعٌ) *between two chambers,* (K, TA,) *in which the waterers of the camels shelter themselves:* or, as some say, *a small wall which is build between the two* [*opposite main*] *walls of the chamber, the roof being placed over the whole; what is in the middle* [or *main part*] *of the chamber being* [*called*] *a* سَهْوَةٌ; [see عَرْسٌ;] *and what is within it,* [app. *behind,*] *a* مُخْدَعٌ: (TA:) or the *like of a* رَفٌّ *and* طَاقٌ, [app. meaning *a kind of arched construction with a flat top which forms a shelf, against a wall;*

or simply *a shelf,* or *ledge projecting from a wall,* (see رَفٌّ and طَاقٌ,)] *in which,* or *upon which, a thing is placed:* (ISd, K:) or *a small* بَيْت [or *chamber*], (S, K,) *descending into the earth, having its roof elevated above the ground,* (S,) *resembling a small* خِزَانَة [or *closet,* or *storeroom*], (S, K,) *in which are* [*deposited*] *the household-goods,* or *furniture and utensils;* thus as heard by A'Obeyd from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) *four sticks,* or *pieces of wood,* (JK, K,) or *three,* (K,) *which are placed crosswise, one upon another, and upon which is then put anything of the household-goods,* or *furniture and utensils:* (JK, K:) so in the M: (TA:) and (accord. to the T, TA) *i. q.* كَنْدُوجٌ, (K,) which means *a small closet* or *store-room:* (TA:) and *i. q.* رَوْشَنٌ and كُوَّةٌ [i. e. *a window,* or *mural aperture*]: and *a* [*kind of curtained canopy,* or *the like, such as is called*] حَجَلَة: and *a curtain,* or *screen, before the court,* or *yard, of a house,* (K, TA,) and sometimes, *surrounding the house, like a wall:* (TA:) its pl. (in all of these senses, K, TA) is سَهَآءٌ (JK, K, TA) and سَهَوَاتٌ. (JK.)

سَهْوَآءُ : see سَهْوٌ: and see also what here follows.

سَهْوَآءُ , (IAar, JK, S, TA,) like سَعْوَآءُ and تَهْوَآءُ, all with kesr, on the authority of IAar, but in the K سَهْوَآءُ , (TA,) *A* [*portion,* or *short portion, such as is termed*] سَاعَة, of the night; (S, K, TA;) and (S, TA) the *first part* thereof: (JK, S, TA:) or it may be like سَهْوَانُ , [which is app. in this case with tenween, and] which seems to mean *a period in which people are unmindful of the places,* or *ways, in which things are,* or *should be, sought by them;* or سَهْوَانُ may be from سَاهِيَةٌ, expl. below: and سَهْوُ مِنَ اللَّيْلِ signifies the same as سَعْوٌ and سَعْوٌ [and سَهْوَآءُ] and سَعْوَاءُ. (Ham p. 708.) One says, لَقِيتُهُ بَعْدَ سَهْوَآءٍ مِنَ اللَّيْلِ i. e. [*I met him after a portion,* or *short portion, of the night;* or] *after the first part of the night had passed.* (JK.)

سَهْوَان : see سَاه: and see also سَهْوَآء.

السُّهَيَّا dim. of السُّهَا, q. v.

سَاه *Unmindful, forgetful, neglectful, heedless,* or *inadvertent;* (JK, S, Msb, K;) as also سَهْوَانُ ; (S, K;) whence the prov.,

* إِنَّ المُوَصَّيْنَ بَنُو سَهْوَانْ *

(S) i. e. *Only the unmindful* [lit. *the sons of the unmindful*] *are* such as require to be *enjoined:* (S, Meyd:) or, as some say, by بنو سهوان are meant *all mankind;* because all become unmindful: but the most correct explanation is, that *those who are enjoined* to do a thing *are subject to unmindfulness:* it is applied to him who is unmindful of pursuing that which he is commanded to do: and سهوان may be syn. with [the inf. n.] سَهْوٌ; or it may be an epithet, syn. with سَاه, and is applied to Adam, because he forgot his cove-

nant, so that بنو سهوان may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.])

___ See also سَهْوٌ.

سَاهِيَةٌ *A tract of land long and wide, without any covert of trees,* or *the like,* [*to obstruct the view,* or] *to repel the eye.* (JK, and Ham p. 708.)

أَسْهَآء and أَسْهَآءَةٌ: see what follows.

أَسَاهِىُّ, (JK, TA,) in the K, erroneously, أَسْهَآء, (TA,) *i. q.* أَلْوَانٌ [generally signifying *Colours;* but also meaning *sorts,* or *species;* and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) *various sorts* (ضُرُوبٌ مُخْتَلِفَةٌ, JK, TA) *of pace of camels;* like

أَسَاهِيجُ: (TA:) and its sing. is أَسْهَآءَةٌ . (JK.)

سو

سَوْ *i. q.* سَوْفَ, q. v.

سوأ

1 **سَآءَ** , (Lth, M, Msb, K,) aor. يَسُوءُ, (Lth, Msb,) inf. n. سُوءٌ, (Lth, M,) or سَوْآءٌ, like سَحَابٌ, (K,) [but the former is that which is commonly known,] *It* (a thing, Lth, M) *was*, or *became*, *evil*, *bad*, *abominable*, *foul*, *unseemly*, *unsightly*, or *ugly*. (Lth, M, Msb, K.) It is used in this sense, (IKt, TA,) or [rather] is like بِئْسَ, (Bd, Jel,) in the Kur [xvii. 34], where it is said, سَآءَ سَبِيلًا [*Evil*, &c., *is it as a way of acting*]: (IKt, Bd, Jel, TA:) which is like the saying, سَآءَ هٰذَا مَذْهَبًا [*Evil*, &c., *is this as a way of acting* or *believing*, &c.]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, سَآءَ مَا فَعَلَ فُلَانٌ صَنِيعًا [*Evil*, &c., *as an action, is that which such a one has done*]. (TA.) ___ One says also, سُؤْتُ بِهِ ظَنًّا, and أَسَأْتُ بِهِ الظَّنَّ, [lit. *I was evil in opinion respecting him*, or *it*, and *I made the opinion respecting him*, or *it*, *to be evil*, each virtually meaning *I held*, or *formed*, *an evil opinion respecting him*, or *it*,] the noun being determinate, with the article ال, in the latter case, (ISk, S, Msb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Msb, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after أَسَأْتُ , which is here the *contr. of* أَحْسَنْتُ. (Msb.) It is also trans.: (Lth, TA:) you say, سَآءَهُ, (S, M, K,) aor. يَسُوؤُهُ, (S,) inf. n. سُوءٌ (S, M, K) and سَوْءٌ, with damm also, (TA, [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that is should be rejected, or regarded as a quasi-inf. n. like كَلَامٌ and ثَوَابٌ &c.,]) سَوْآةٌ (K) and سَوْآءَةٌ (AZ, M, K) and سَوَاىءَةٌ (S, M, K,) of the measure فَعَالِيَةٌ, like عَلَانِيَةٌ (Kh, S, M,) and سَوَايَةٌ, (S, M, K,) which is a contraction of that next preceding, (Kh, S, M,) and مَسْآءٌ (M, K) and مَسْآءَةٌ, (S, M, K,) originally مَسْوَأَةٌ, (Har p. 81,) and مَسَائِيَةٌ, which is originally مَسَاوِئَةٌ, (Kh, S, M, K,) and مَسَايَةٌ, (S, M, K,) which is a contraction of that next preceding, (Kh, S,) and مَسَائِيَّةٌ, (M, K,) this last written in the L with two ى s, [i. e. مَسَايِيَةٌ,] (TA,) [*He did evil to him;*] *he did to him that which he*

disliked, or *hated;* (M, K;) *he displeased, grieved*, or *vexed, him; contr. of* سَرَّهُ. (S.) One says, سُؤْتُ الرَّجُلَ, meaning *I displeased, grieved*, or *vexed, the man by what he saw* [or *experienced*] *from me.* (S.) And أَرَدْتُ مَسَآءَتَكَ and مَسَائِيَتَكَ [*I desired to displease, grieve*, or *vex, thee*]. (Lth, TA.) And إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُؤْ بَالُهُ [*Verily the night is long, and may the state thereof not displease, grieve*, or *vex*, me]: meaning لَا يَسُؤْنِي بَالُهُ; and expressing a prayer. (Lh, M. [In the TA, in the place of بَالُهُ is put مَا لَهُ; as though meaning مَا لَهُ مِنَ الحَوَادِثِ or the like, i. e. *its events*, or *accidents*, &c.]) And لَهُ عِنْدِي مَا سَآءَهُ وَنَآءَهُ [*I have, belonging to him*, or *I owe him, what grieved him, and oppressed him by its weight*], and مَا يَسُوءُهُ وَيَنُوءُهُ [*what does*, or *will, grieve him*, &c.]. (S.) تَرَكَ مَا يَسُوءُهُ وَيَنُوءُهُ [*He left*, or *has left, what will grieve him, and oppress him by its weight*, on the day of judgment, by the responsibility that it has imposed upon him,] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobee was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, What wilt thou write? and he answered, Write ye, 'Such a one,' meaning himself, 'has left what will grieve him, and oppress him by its weight:' i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] ___ One says also, سُؤْتُ وَجْهَ فُلَانٍ, aor. أَسُوؤُهُ, inf. n. مَسَآءَةٌ and مَسَائِيَةٌ, (Lth, TA,) *i. q.* قَبَّحَتْهُ [i. e. *I said, May God remove the person* (lit. *the face*) *of such a one far from good*, or *prosperity*, &c.]. (TA. [It is said in a copy of the M, that سُؤْتُ لَهُ وَجْهَهُ means قَبَّحَتْهُ: but I think that the right explanation is قَبَحَتْهُ, without tesh-deed, meaning *I said to him*, قَبَحَ ٱللّٰهُ وَجْهَكَ: see art. قبح.])

2 **سوّأ** [*He corrupted*, or *marred*]. You say, سَوِّ وَلَا تُسَوِّئْ *Rectify thou, and do not corrupt*, or *mar.* (A, TA.) [See also 4.] ___ سَوَّأَ عَلَيْهِ *He said to him* أَسَأْتَ [*Thou hast done ill*]. (M.) You say, سَوَّأْتُ عَلَيْهِ مَا صَنَعَ, (S,) or صَنِيعَهُ, (K,) i. e. فَعَلَهُ, (TA,) inf. n. تَسْوِئَةٌ and تَسْوِىءٌ, *I discommended to him*

what he had done, or *his deed;* and *said to him* أَسَأْتَ [*Thou hast done ill*]. (S, K.) And إِنْ أَسَأْتُ فَسُوِّئْ عَلَيَّ [*If I do ill, say thou to me, Thou hast done ill*]. (S.)

4 **أَسَآءَ**, [inf. n. إِسَآءَةٌ,] *He did evil,* or *ill;* or *acted ill; contr. of* أَحْسَنَ: (S, M, K:) [and so] اسآء فى فعله. (Msb.) You say, اسآء إِلَيْهِ (S, K) and لَهُ and عَلَيْهِ and بِهِ (TA) *He did evil* or *ill,* or *acted ill, to him.* (S, K, TA.) ___ [See also أَسْوَى, in several senses, in art. اسآءه.] سوي *He corrupted it,* or *marred it;* (M, K;) [*did it ill;*] *did it not well;* namely, a thing. (M.) It is said in a prov., أَسَآءَ كَارِهٌ مَا عَمِلَ [*An unwilling person did ill what he did*]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd. *) See also 1, in two places, in the former half of the paragraph. [And see 2.]

8 **استآء** *He experienced evil,* or *that which he disliked* or *hated,* (S, * K, TA,) or *displeasure,* (TA,) or *grief,* or *anxiety.* (M, TA.) اسْتَآءَ لَهَا occurs in a trad. as meaning *He* (the Prophet) *became displeased,* or *grieved,* or *anxious, on account of it;* i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is اسْتَآلَهَا, meaning he sought the interpretation of it, by consideration. (TA.)

سَوْءٌ is an inf. n. of سَآءَ, (Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Msb, and Ham p. 712,) and to an action. (Msb.) You say رَجُلٌ سَوْءٌ (S, M, Msb, K) [*A man of evil nature* or *doings;* or] *a man who does what is evil, displeasing, grievous,* or *vexatious:* (M, TA:) and رَجُلُ السَّوْءِ [*the man of evil nature* or *doings* &c.]: (S, K:) and ذِئْبُ السَّوْءِ [*the wolf of evil nature* &c.], as in a verse cited voce أَحَالَ, in art. حول: (S:) and عَمَلُ سَوْءٍ [*a deed of evil nature*]: (M, Msb:) and عَمَلُ السَّوْءِ [*the deed of evil nature*]: (Ham p. 498:) and نَعْتُ سَوْءٍ [*an epithet of evil nature*]: (O and K in art. سحق:) and سَعْفُ سَوْءٍ *a bad commodity:* (O and TA in art. سعف:) and if you make the former word

determinate [by means of the article ال], you use the latter as an epithet [also], (M, * Msb, and Ham, p. 712, *) and you say الرَّجُلُ السَّوْءُ [*the evil man,* or *the man who does what is evil* &c.]: (Msb, and Ham p. 712:) and العَمَلُ السَّوْءُ [*the evil deed*]: (Msb:) [this last phrase I hold to be correct, regarding السَّوْءُ in this case as originally an inf. n. of the intrans. verb سَآءَ, and therefore capable of being used as an epithet applied to anything; though] IB says that السَّوْءُ used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, السَّوْءُ for السُّوْءُ, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say الرَّجُلُ السَّوْءُ, though one says الحَقُّ اليَقِينُ as well as حَقُّ اليَقِينِ; for السَّوْءُ is not the same as الرَّجُلُ, but اليَقِينُ is the same as الحَقُّ: he says, also, nor should one say, هٰذَا رَجُلُ السُّوْءِ with damm: (S:) [here the expres-

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sion with damm may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the S, in which he appears to have read السُّوْءُ, with damm, in all of the three instances,] Akh allows one's saying رَجُلُ السَّوْءِ and رَجُلُ سَوْءٍ, with fet-h to the س in both; but not رَجُلُ السُّوْءِ, with damm to the س, because السُّوْءُ is a subst., meaning harm, injury, hurt, mischief, or damage, and evilness of state or condition; and رَجُلُ is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هٰذَا الرَّجُلُ السَّوْءُ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) ___ See also the next paragraph, in six places.

سُوْءٌ is the subst. from سَآءَهُ; (S, M, * K;) [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bd in ii. 46) of سَيِّئَ, (Ksh ibid.,) or of سَآءَ, aor. يَسُوْءُ, (Bd ibid.,) or of سَآءَهُ [q. v.]; (TA;) signifying *Evilness, badness, abominableness, foulness,* or *unseemliness;* [and *displeasingness, grievousness,* or

vexatiousness;] as, for instance, of natural disposition, and of doings: (Ksh ubi suprà:) *vitious, immoral, unrighteous, sinful,* or *wicked, conduct:* [hence, رماه بسوء: see art. رمي:] *anything disapproved,* or *disallowed;* or *regarded as evil, bad, abominable, foul,* or *unseemly:* (S, TA:) [*an evil action* or *event:*] *evilness of state* or *condition: harm, injury, hurt, mischief,* or *damage:* (IB, TA:) *anything that is mentioned as being* سيئ [i. e. *evil,* &c.]: (Lth, TA:) *any evil, evil affection, cause of mischief* or *harm* or *injury, noxious* or *destructive thing, calamity, disease,* or *malady:* (M, K, TA:) [pl. أَسوآء, accord. to a general rule.] The saying ما أُنْكِرُكَ من سوء means *I do not disacknowledge thee in consequence of* سوء [i. e. *evilness,* &c.,] that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) لنصرف عنه السُّوء والفحشآء, in the Kur [xii. 24], is said by Zj to mean, [*In order that we might turn away from him*] *unfaithfulness to his master, and adultery.* (M, TA.) And سوء الحساب, in the Kur [xiii. 18, i. e. *The evilness of the reckoning*], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لا خير فى قول السُّوء means *There is no good in* thy *saying* سوء [i. e. *a thing that is evil;* قول being here used in its original sense of an inf. n.]: but if you say السَّوْء, [you use قول in the sense of مقول, and] the meaning is, *in evil speech.* (TA as from the K, but not in the CK nor in my MS. copy of the K.) سوء accord. to one reading, and سوء accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K]) the latter of which readings is the more common, (TA,) in the phrase دائرة السّوء, (K, TA,) in the Kur [ix. 99 and xlviii. 6], (TA,) mean *Defeat,* and *evil;* (K, TA;) and *trial,* or *affliction,* and *torment;* (TA;) and *perdition,* and *destruction,* or *corruption:* (K, TA:) and in like manner in the saying, أُمطرت مطر السّوء, (K, TA,) in the Kur [xxv. 42]: (TA:) or السُّوء means *harm, injury, hurt, mischief,* or *damage;* and *evilness of state* or *condition;* [as expl. before;] and

السَّوْء , *corruption,* or *destruction,* or *perdition:* (K, * TA:) or السُّوْء in the phrase دَائِرَةُ السُّوْءِ means *defeat* and *evil;* and the reading السَّوْء is from [i. e. *syn. with*] المَسَآءَة [as inf. n.]. (S. [See also دَائِرَةٌ, in art. دور.]) Accord. to Zj, in the saying in the Kur [xlviii. 6], ٱلظَّانِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ , (TA,) meaning ظَنَّ الأَمْرِ السَّوْءِ [i. e. *Who opine, of God, the opining of the evil thing*], (Bd,) it is allowable to read ظَنَّ السُّوْءِ; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kur [xlviii. 12], وَظَنَنْتُمْ ظَنَّ السَّوْءِ [*And ye opined the evil opining*], it is read only with fet-h, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السوء is with fet-h and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) ___ In the Kur vii. 188, it is said to mean *Diabolical possession;* or *insanity,* or *madness.* (M, TA.) ___ *Leprosy,* syn. بَرَصٌ, (Lth, S, M, K, TA,) is said to be its meaning in the Kur xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) ___ The *fire:* so in the Kur xxx. 9, accord. to the reading السُّوْءَى: (K, TA:) said to mean there *Hell:* but the reading commonly known is السُّوْءَى . (TA.) ___ And *Weakness in the eye.* (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be بالفتح; but this is evidently a mistake for بالضّم.])

سَيْءٌ : see سَيِّئٌ.

سَوْءَةٌ The عَوْرَةٌ [or *pudendum*], (S, Mgh, Msb,) i. e. (Msb) the فَرْجٌ [which means the same, or the *external portion of the organs of generation*], (Lth, M, IAth, Msb, K,) of a man, and of a woman: (Lth, Msb, TA:) and the *anus:* (Az and TA in art. سوى:) dual سَوْءَتَانِ: and pl. سَوْآتٌ: so called because its becoming exposed to men displease [or shames] the owner thereof; (Msb;) or because of its unseemliness. (Ham p. 510.) In the Kur vii. 19, for سَوْآتِهِمَا, some read سَوَاتِهِمَا; and some, سَوَّاتِهِمَا. (Bd.) ___ In the Kur v. 34, it means The *dead body,* or *corpse;* (Bd, Jel;) because it is deemed unseemly to be seen. (Bd.) ___ Accord. to IAth, the former is the primary signification: and hence it is transferred to denote *Any saying,* or *action, of which one is ashamed when it appears:* (TA:) *any evil, bad,*

abominable, foul, or *unseemly, saying* or *action;* (S, K, TA;) as also سَوْآءُ : (M:) *any disgracing action* or *thing:* (Lth, TA:) *an evil, abominable,* or *unseemly, property, quality, custom,* or *practics;* (K, TA;) as also سَوْآءُ , or سَوْءَى ; (accord. to different copies of the K; [the latter perhaps fem. of أَسْوَأُ like the former, of the same class as دَفْأَى and دَنْأَى, or fem. of سَوْآنُ , like عَطْشَى fem. of عَطْشَانُ;]) or so both of these; (TA;) or so سَوْءَةٌ سَوْآءُ : (S:) [or this last means *a property,* &c., *that is very evil* &c.] One says, سَوْءَةً لِفُلَانٍ *May a disgracing action* or *thing befall such a one;* [or *disgrace,* or *shame, to such a one;*] using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَةٌ and ___.] سُوْءَى السَّوْءَةُ السَّوْءَى [or السَّوْءَةُ السَّوْآءُ] also means *The contrarious wife* or *woman.* (TA.)

سَايَةٌ as used in the saying ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً is held by some to be originally with ء, and of the measure فَعْلَةٌ, from السَّوْءُ; so that the saying means *Such a one did to such a one a thing that caused displeasure to him;* and *did evil to him:* others hold that the saying means *such a one made a way to do what he desired to such a one;* in which case, سَايَة is of the measure فَعْلَةٌ from سَوَّيْتُ; originally سَوْيَةٌ, which is changed into سَيَّةٌ, and then into سَايَةٌ, in like manner as دَوَّانٌ is changed into دَيْوَانٌ. (Aboo-Bekr, TA.) [See the same word in art. سوى.]

سَوْءَى : see سَوْءَةٌ, in two places.

سُوْءَى is [fem. of أَسْوَأُ , q. v., as meaning *More,* and *most, evil, bad, abominable, foul, unseemly, unsightly,* or *ugly:* and is also] a subst. signifying *an evil, a bad, an abominable, a foul,* or *an unseemly, action;* (Msb, TA;) *i. q.* سَيِّئَةٌ فَعْلَةٌ [and سَيِّئَةٌ alone]: in this sense, [as well as in the former,] (TA,) *contr. of* حُسْنَى. (S, M, K, TA.) ___ In the Kur xxx. 9, (S, TA,) accord. to the reading commonly known, (TA,) [as *contr. of* الحُسْنَى,] السُّوْءَى means *The fire* (S, K, TA) *of Hell.* (TA.) See also سُوْءٌ, last explanation but one.

سَوْآءُ : see أَسْوَأُ (of which it is said by some to be fem.) in two places: ___ and see also سَوْءَةٌ, in four places.

خزيانُ سوآنُ is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally خزيانُ أَسوأُ, meaning *Ashamed*, or *base*, or *vile*, or *ignominious*, and *evil*, *bad*, &c.,] from القُبْحُ. (M, TA.) ___ See also سوءة.

سيئ, [originally سيوئ (as will be shown below, voce سيئة), then سييئ, and then سيئ,] applied to a thing [of any kind], (Lth, TA,) *Evil*, *bad*, *abominable*, *foul*, *unseemly*, *unsightly*, or *ugly;* (Lth, Msb, TA;) contr. of حسن: (Msb:) sometimes contracted into سىء, like as هين is contracted in هين, and لين into لين; as in the saying of Et-Tuhawee,

* وَلَا يَجْزُونَ مِنْ حَسَنٍ مَسِىءَ *

* وَلَا يَجْزُونَ مِنْ غَلَظٍ بَلِينَ *

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[*And they will not requite good with evil, nor will they requite roughness with gentleness*]. (S.) You say قَوْلٌ سَيِّئٌ [*An evil saying;* or] *a saying that displeases.* (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [*An evil action* or *deed*]. (TA.) And it is said in the Kur [xxxv. 41], وَمَكْرَ ٱلسَّيِّئِ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِ [*And in the plotting of that which is evil; but the evil plotting shall not beset* any *save the authors thereof*]. (M, TA.) One says also, فُلَانٌ سَيِّئُ الاِخْتِيَارِ [*Such a one is evil in respect of choice,* or *preference*]. (S.) [See also the next paragraph.]

سَيِّئَةٌ [fem. of سيئ, q. v.: and also a subst., being transferred from the category of epithets to that of substs. by the affix ة], originally سَيْوِئَةٌ, (S,) *An evil act* or *action; contr. of* حَسَنَةٌ; (Msb;) *a fault, an offence,* or *an act of disobedience;* or *such as is intentional; a sin, a crime,* or *an act of disobedience for which one deserves punishment;* syn. خَطِيئَةٌ: (M, K:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الحَسَنَةُ

بَيْنَ السَّيِّئَتَيْنِ [*The good act is between the two evil acts*]; meaning that the exceeding of the just bounds is a سَيِّئَة, and the falling short thereof is a سَيِّئَة, and the pursuing a middle course between these two is a حَسَنَة. (TA.) [See also سَوْءَة and سُوْءَى.] ___ Also; tropically, The *recompense of a* سَيِّئَة *properly so termed* [i. e. as expl. above]. (Msb in art. مكر.) ___ *An evil,* or *evil accident; a calamity; a misfortune;* (Ksh in iv. 81;) *a trial,* or *an affliction;* opposed to حَسَنَة; (Ksh and Bd in iv. 80;) *scarcity of herbage,* or *of the goods, conveniences, and comforts, of life; straitness of circumstances;* and *unsuccessfulness;* thus [likewise] opposed to حَسَنَة in the Kur iv. 80. (Er- Rághib, TA in art. حسن.)

أَسْوَأُ; fem. سُوْءَى: see the latter word. One says, هُوَ أَسْوَأُ القَوْمِ *He is the most evil,* &c., *of the people,* or *party;* syn. أَقْبَحُهُمْ: and هِىَ السُّوْءَى *She is the most evil,* &c. (Msb.) And the [common] people say أَسْوَأُ الأَحْوَالِ, meaning *The* [*worst,* or] *most scanty,* and *weakest, of states* or *conditions.* (Msb.) [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) *Evil, bad, abominable, foul, unseemly, unsightly,* or *ugly:* (ElUmawee, M, K, TA:) fem. سَوْآءُ, (El-Umawee, M, K,) which is thus applied to a woman; (ElUmawee, S, M;) or this is an instance of the measure فَعْلَآءُ having no [masc. of the measure] أَفْعَلُ. (M, TA.) See also سَوْءَة, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) سَوْآءُ وَلُوْدٌ خَيْرٌ مِنْ حَسْنَآءَ عَقِيمٍ [*An ugly prolific woman is better than a beautiful barren one*]. (M, TA.)

مَسَآءَة an inf. n. of سَآءَهُ: (S, M, K:) and [also a subst. signifying *An evil,* as being] *a cause of grief* or *vexation; contr. of* مَسَرَّة: originally مَسْوَأَة: and therefore the pl. is مَسَاوٍ, for مَسَاوِئُ; (Msb;) signifying also *vices, faults, defects,* or *imperfections;* (S, Msb, K, TA;) and *diseases;* (S, TA;) and *acts of disobedience:* (Msb:) so in the saying, بَدَتْ مَسَاوِيهِ *His acts of disobedience,* and *vices, faults,* &c., *appeared:* (Msb:) and الخَيْلُ تَجْرِى عَلَى مَسَاوِيهَا *Horses run, notwithstanding their vices,* or *faults,* &c., (S, Meyd, K,) and *diseases;* (S, Meyd;) for their generousness impels them to do so: (S, Meyd, K: but omitted

in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh, المَساوِى has no proper sing., like المَحاسِنُ: (Meyd, TA: *) accord. to some of the writers on inflection, it is the contr. of المَحاسِنُ, and an anomalous pl. of السُّوْءُ, being originally with ء. (TA.)

مَساوٍ : see the next preceding paragraph.

سوب

سُوبَةٌ *A long,* or *far, journey;* like سُبْأَةٌ; (K, TA;) of which it is a dial. var.: a short journey is termed سُرْبَةٌ. (TA.)

سُوبِيَةٌ *A well-known* [*beverage of the kind called*] نَبِيذ, *prepared from wheat, and much drunk by the people of Egypt,* (L, TA,) *at their festivals:* (TA:) *and also prepared from rice:* (MF, TA:) [*also from the pips of a species of melon, called in Egypt* عَبْدَلَاوِىّ; (see art. عبد; and see also White's Abdollatiphi Hist. Aegypti Compendium, pp. 52-3; or De Sacy's transl., pp. 34-5;) *moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:*] it is mentioned in a trad. and by several writers. (TA.)

سوج

1 سَاجَ نَسِيجَهُ بِالْمِسْوَجَةِ , said of a weaver, *He passed the* مِسْوَجَة, i. e. the *sprinkling instrument, to and fro over his web* [*to dress the warps with the preparation termed* سَوْج]. (A, TA. *) ___ [Hence, app., unless the reverse be the case, the inf. n.] سَوَجَانٌ signifies The act of *going and coming:* (AA, O, K, TA:) asserted by some to be سَوْجَانٌ, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاجَ, aor. يَسُوجُ, inf. n. سَوْجٌ [and سَوَجَانٌ], *He,* or *it, went and came.* (TA.) ___ And سَاجَ, (IAar, O, K,) aor. as above, (IAar, O,) inf. n. سَوْجٌ and سُوَاجٌ and سَوَجَانٌ, *He went along gently, softly,* or *in a leisurely manner.* (IAar, O, K.) IAar cites the following [as an ex. of an epithet hence derived]:

* غَرَّآءُ لَيْسَتْ بِالسَّؤُوجِ الجَلْبَحِ *

[A female *fair in face: she is not the ugly old woman that goes along gently,* or *softly,* by reason of decrepitude]. (O.)

2 سَوَّجَ عَلَى الكَرْمِ (A, Msb) وَنَحْوِهِ (Msb) *He made a* سِيَاجٌ, i. e. *an enclosure* (A, Msb) *composed of thorns and the like,* (Msb,) *around the grape-vines* (A, Msb) *and the like;* as also سَيَّجَ, with ى, agreeably with the word سِيَاجٌ [from which it is derived]: (Msb:) and سَيَّجَ حَائِطَهُ, inf. n. تَسْيِيجٌ, *he made an enclosure* (K and TA in art. سيج) *of thorns and the like* (TA in that art.) *around his garden* of palm-trees or vines. (K and TA in the same art.)

سَاجٌ [The *teak-tree; tectona grandis;* to which the name of ساج is applied in Pers.; *remarkable for its huge size, and enormous leaves:* or the *Indian,* or *Oriental, plane-tree:* or the *Indian plantain-tree:* (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] *a certain species of tree,* (S, A, Mgh, O, Msb,

K,) *of great size,* (Msb,) *growing to a very great size,* (Mgh,) *that grows only in India, and is conveyed thence to other countries;* (Mgh, Msb;) so they say: (Mgh:) Z says, (Msb,) it is *a black, heavy, wood, which is brought from India,* (A, Msb,) *in pieces made of an oblong form, and squared,* (A,) *and which the woodfretter can hardly,* or *not at all, wear,* or *waste;* (A, Msb;) and he says that its pl. is سِيجَانٌ: (Msb: [but this is said in the A only to be pl. of ساج meaning a rounded, wide, طَيْلَسَان:]) some say that *it resembles ebony, but is less black:* (Msb:) accord to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صَنَوْبَر [or pine-tree]; and some say that the صنوبر is a species of the ساج: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as *a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem* (الدَّيْلَم, q. v.), *with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft,* or *smooth;* (O, TA,) *the elephants* [he says] *are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; nor does any tree grow so tall, nor any so big:* (O:) سَاجَةٌ is the n. un.; and its pl. is سَاجَاتٌ: (Msb:) and it signifies *a piece of wood of the tree called* ساج, *made of an oblong form, and squared, as brought from India;* (A, * Mgh, TA;) *such as is cut and prepared for a foundation and the like:* (Mgh:) one says, فِى أَسَاسِ بِنَائِه سَاجَةٌ [*In the foundation of his building is a piece of wood of the* ساج *cut in an oblong form, and squared*]: (A:) a ساجة from which a door is cloven, or divided off lengthwise, is called سَلِيجَةٌ: (TA:) and the term سَاجَةٌ is also applied to the *board,* or *tablet,* [*of wood of the* ساج,] *upon which stand* [*or rest*] *the two scales of*

the balance when one weighs with it. (Ham. p. 818.) Also *A* [*garment of the kind*

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called] طَيْلَسَان *of the colour termed* خُضْرَة [here meaning *a dark,* or *an ashy, dust-colour*]: (S, A, O, K:) or *a black* طيلسان: (IAar, O, K:) or *a large, thick,* or *coarse,* طيلسان: (TA:) or *a* طيلسان *made of a round form,* (A, TA,) *and wide:* (A:) or *a* طيلسان *hollowed out in the middle* (مُقَوَّر); *so woven:* (Az, O, Msb:) this last is said to be meant in a trad. in which it is said that the Prophet used to wear in war such قَلَانِس [pl. of قَلَنْسُوَة, q. v.,] as were [made] of سَيْجَان: (TA:) سَيْجَان is the pl.: (T, S, A, O, Msb:) the dim. is سُوَيْج. (TA.) It is tropically applied to signify *A* [*garment of the kind called*] كِسَآء *made of a square form,* or *four-sided;* and is described as *a sort of* مُلْحَفَة, *woven.* (TA.) As meaning a طيلسان, it is said by some, that its ا is originally ى. (L, TA.) ___ It is also used, by a poet, in the manner of an epithet, as meaning *Of the colour termed* خُضْرَة [expl. above]. (TA.)

سَوْج *A preparation of clay,* [app. *made into a sort of ooze, and*] *cooked; with which the weaver does over* [i. e. *dresses*] *the warps of the web.* (TA. [See 1, first sentence.])

سَاجَة n. un. of سَاج, q. v. (Msb.)

سَؤُوج [an epithet from سَاج in the last of the senses assigned to it above]: see 1, last sentence.

سُوَيْج *A small* طَيْلَسَان *of the kind called* سَاج, q. v. (TA.)

سِيَاج *An enclosure* (A, Msb) *made with thorns and the like* (Msb) *around grape-vines* (A, Msb) *and the like:* (Msb:) *an enclosure made with trees around grape-vines* or *a garden:* (L in art. سيج:) *an enclosure* (O and K in that art.) *of any kind* (O) *around a thing, such*

as palm-trees and grape-vines: (O, K:) and *a wall* (O, K) *of any kind, whether roofed or not roofed:* (O:) pl. [of pauc.] أَسْوِجَةٌ and [of mult.] سُوجٌ; (A, Msb;) the latter originally سُوُوجٌ, like كُتُبٌ pl. of. كِتَابٌ. (Msb.) Fei makes the medial radical letter to be و, and so do [Z and] AHei and most of the grammarians: Az [and Sgh] and IM hold it to be ى. (TA.)

مَسْوَجَةٌ The *sprinkling instrument* (مِرْشَّة, A) *which the weaver passes to and fro over his web* [*to dress the warps with the preparation termed* سَوْج]. (A, TA. *)

كِسَآءٌ مُسَوَّجٌ A [*garment of the kind called*] كِسَآء *made into a* سَاج: (A:) or, *made round* (O, K, TA) *and wide,* or *ample:* (TA:) and also applied to signify *such as is made square,* or *four-sided.* (TA.)

سوح

سَاحٌ [originally سَوَحٌ]: see what follows.

سَاحَةٌ [originally سَوَحَةٌ] The *court*, or *open area*, of a house; i. e. *a spacious vacant part* or *portion* thereof, *in which is no building;* (Msb voce عَرْصَةٌ;) *a part* of a house *in which is no building nor roof:* (Har p. 33:) its بَاحَةٌ: (S:) or its *yard;* i. e. *a spacious place in front* of a house: (Msb in the present art.:) or *a wide*, or *spacious, place, among the dwellings of a tribe:* and *a side, region, quarter*, or *tract;* or *a lateral*, or *an outward* or *adjacent, part* or *portion;* syn. نَاحِيَةٌ: (K:) the pl. is سَاحٌ [or rather this is a coll. gen. n. of which سَاحَةٌ is the n. un.] and [the pl. is] سَاحَاتٌ (S, Msb, K) and سُوحٌ; (S, K;) the last like بُدْنٌ pl. of بَدَنَةٌ, and خُشْبٌ pl. of خَشَبَةٌ: (S:) the dim. is سُوَيْحَةٌ. (TA.) [See also 7 in art. سيح.] One says, عَمَّرَ ٱللّٰهُ سَاحَتَكَ [*May God people thy court*, or *yard;* or *make it to be well stocked with people and the like*]. (A.) And in a case of drought you say, احْمَرَّ ٱللُّوحُ وَٱغْبَرَّ ٱلسُّوحُ [*The air*, or *atmosphere, has become red, and the courts*, or *yards, have become very dusty*]. (A.) You say also, إِنَّهُ لَبَرِىءُ السَّاحَةِ, a phrase like إِنَّهُ لَبَرِىءُ العَذِرَةِ [expl. in art. عذر]. (TA in art. عذر.)

سُوَيْحَةٌ dim. of سَاحَةٌ, q. v. (TA.)

سوخ

1 **سَاخَتْ قَوَائِمُهُ** , (S, Msb, K,) or قَوَائِمُ الدَّابَّةِ, (A,) فِى الأَرْضِ, (S, Msb,) or بِالأَرْضِ, (A,) aor. تَسُوخُ, (S, A, Msb,) inf. n. سَوْخٌ (L, Msb) and سُؤُوخٌ and سَوَخَانٌ, (L,) *His legs,* or *the legs of the beast, sank into the ground:* (Msb, * TA:) or *sank, and became concealed, in the ground* or *earth:* (S, Msb, * TA:) and so سَاخَتْ, aor. تَسِيخُ, (S, Msb, TA,) inf. n. سَيْخٌ (Msb) [and سَيَخَانٌ: see art. سيخ]: and in like manner one says of the feet: (A, TA:) like ثَاخَتْ. (S, K.) ___ And سَاخَ, (L, K,) aor. يَسُوخُ, (L,) *It* (a thing) *sank* [in water &c.], or *subsided;* syn. رَسَبَ. (L, K.) ___ And سَاخَتْ بِهِمُ الأَرْضُ, (A, L, Msb, K,) aor. تَسُوخُ, (L, Msb,) inf. n. سَوْخٌ (L, Msb, K) and سُؤُوخٌ and سَوَخَانٌ, (L, K,) *The ground,* or *earth, sank with them;* or *sank with them and swallowed them up* or *enclosed them;* syn. انْخَسَفَتْ, (L, K,) or خَسَفَتْ: and so سَاخَتْ, aor. تَسِيخُ, inf. n. سَيْخٌ. (Msb.)

4 **اساخه** *He* (God) *made him,* or *it, to sink into,* or *to sink and become concealed in, the ground* or *earth.* (Msb.)

5 **تسوّخ** *He fell into a place rendered very slimy by rain;* (L, K;) or *into mud rendered very watery by rain;* as also تزوّخ. (L.)

صَارَتِ الأَرْضُ سَوَاخًا (L, K) and سُوَّاخًا (L) and سُوَّاخَى , (L, K,) or سَوَاخَى , of the measure فَعَالَى, (S,) said in the K to be a mistake, but the S is not the only lexicon in which it is thus written, (TA,) *The earth became very slimy by reason of rain.* (S, L, K.)

سَوَاخَى : see the next preceding paragraph.

فِيهِ سَوَاخِيَةٌ *In it is much mud.* (K.)

صَارَتِ الأَرْضُ سُوَّاخًا *i. q.* سُوَاخًا, q. v. (L.)

سُوَّاخَى *Mud rendered very watery by rain.* (L.) See صَارَتِ الأَرْضُ سُوَاخًا, above. ___ Also, and مَسْوَخَةٌ, *Tumid earth that breaks in pieces when trodden upon.* (L voce بَطْحَآءُ ___.) رَخَّآءُ سُوَّاخَى [*A wide water-course,* or *channel of a torrent, containing fine,* or *minute,* or *broken, pebbles,* &c.,] *into which the feet sink,* or *in which the feet sink and become concealed.* (L.)

سُوَيْوِخَةٌ dim. of سُوَّاخَى. (L, K.)

مَسْوَخَةٌ : see سُوَّاخَى.

سود

1 **ساد** , aor. يسود, inf. n. سيادة (Msb, TA) and سود and سودد [and its vars. mentioned in the next sentence] and سيدودة, (TA,) or سودد is a simple subst. signifying as expl. below, (Msb,) *He was,* or *became,* [*a* سيد, i. e. *chief, lord, master,* &c.; or] *possessed of glory, honour, dignity, eminence, exalted* or *elevated state,* or *nobility.* (Msb, TA.) ___ [It is also trans.:] you say, ساد قومه, (S, M, * A,) aor. يسودهم, (S, A,) inf. n. سيادة (S, M, K *) and سود (M, K *) and سودد, (S, M, A, K *) in which last the [final] د is added to render the word quasi-coordinate to words of the measure فعلل, as جندب and برقع, (S,) and سودد and سؤدد (M, TA *) and سؤدد, (M, K, *) of the dial. of Teiyi, (M,) and سيدودة, (S, M,) *He was,* or *became, the* سيد [or *chief, lord, master,* &c.,] *of his people;* (S;) [*he ruled his people,* or *held dominion over them;*] and استادهم signifies the same. (M, L.) And ساده, inf. n. سيادة and سياد and سودد [&c.], *He exercised rule,* or *dominion, over him.* (MA.) [See also سودد below.] ___ [Hence,] سادت ناقتى المطايا *My she-camel left behind the* [*other*] *camels* or *beasts.* (A, TA.) ___ ساودنى فسدته: see 3. سود and ساد as syn. with اسودَّ: see this last, in three places. ساده as syn. with ساوده: see this latter. ساد, aor. يسود, also signifies *He drank water such as is termed* مسودة, *which occasions a disease termed* سواد. (M, K.) ___ And سيد, (M,) or سئد, like عنى, (K,) *He was,* or *became, affected with* السُّواد. (M, K. [In the former, the context indicates that this means here a disease that attacks the liver from eating dates: in the latter, that it here means a disease incident to sheep or goats.])

2 **سوّده قومه** , [inf. n. تسويد,] *His people made him a* سيد [i. e. *chief, lord,* &c.; generally meaning *over them*]. (S, M, * A.) It is said in a trad. of 'Omar, تفقّهوا قبل أنْ تسوّدوا, (M,) or تسوّدوا [for تتسوّدوا], (O,) meaning *Learn ye knowledge,* or *science, before ye be* [*made*] *chiefs,* looked at; for if ye learn not before that, ye will be ashamed to learn after becoming advanced in age, or attaining to full growth, (بعد الكبر,) and so will remain

ignorant, taking it [i. e. knowledge] from the younger ones, and that will lower your estima-

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tion: (M:) or the meaning is, *before ye be married, and become masters of houses,* or *tents,* and be diverted by the marriage-state from [the acquisition of] knowledge, or science. (Sh, O.) [See also 5.] ___ سوّد also signifies *He slew:* (Az, TA:) or [the inf. n.] تَسْوِيدٌ signifies the *slaying of* سَادَةٌ [i. e. *chiefs, lords,* &c., pl. of سَيِّدٌ]. (K.) ___ [And accord. to the K, تَسْوِيدٌ is also *syn. with* جُرْأَةٌ The *being bold, daring, brave,* or *courageous:* but accord. to the O, سَوَّدَ signifies خَرِئَ *He voided his excrement,* or *ordure;* as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] سَوَّدْتُهُ, (S, M, * TA,) or سوّدته بالسَّوَادِ, inf. n. تَسْوِيدٌ, (Msb,) *I blackened it; made it,* or *rendered it,* أَسْوَدَ [i. e. *black*]; (S, * M, Msb; *) *I changed its* بياض [or *whiteness*] *to* سواد [or *blackness*]. (TA.) ___ [Hence, سوّد وجهه lit. *He,* or *it, blackened his face:* meaning *rendered his face expressive of sorrow,* or *displeasure;* or *grieved,* or *displeased, him:* and also, *disgraced him:* see the contr. بَيَّضَ: and see also 9. ___ Hence also سوّد meaning *He wrote* anything *in a rough manner, as one writes the first draught,* or *original copy, of a book or the like; contr. of* بَيَّضَ in this sense also: probably post-classical.] ___ And سوّد الإبلَ, (S, M, O,) inf. n. تَسْوِيدٌ, (S, K,) *He beat,* or *pounded, old worn-out hair-cloth, and applied it as a remedy to the galls,* or *sores, on the backs of the camels.* (Fr, A'Obeyd, S, M, O, K. *) ___ And سَوِّدُوا ضَيْفَكُمْ *Feed ye your guest with something to allay the craving of his stomach before the morning-meal* (الغَدَآء). (ElUmawee, TA in art. لهج.)

3 **ساوَدَ** سَاوَدَنِى فَسُدْتُهُ (S, A, K, * &c.) *He vied with me,* or *contended with me for superiority,*

in the rank, or *quality,* or *qualities, of a* سَيِّد [or *chief, lord,* &c.], *and I overcame,* or *surpassed, him therein:* (S, A, L, K: *) and also *He vied with me in blackness, and I surpassed him therein.* (S, L, K. *) ___ And ساوده, inf. n. سَوَاد, *He met him in the blackness of the night.* (M, L.) ___ And ساودته, (S, A, O,) inf. n. سَوَاد (S, O, K *) and مُسَاوَدَة, (S,) *I spoke secretly with him;* (S, A, O, K; *) because you bring near your سَوَاد [or person] to his [when you so speak with another]; or [because] originally meaning *I brought near my* سَوَاد, i. e. *person, to his:* (S:) or ساوده, inf. n. سَوَاد, signifies *he spoke secretly with him, and so brought near his* سَوَاد *to his* [the other's]; as also سَادَهُ, inf. n. سَوْد. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, قُرْبُ الوِسَادِ وَطُولُ السَّوَادِ, (S, M, O, L, [in my two copies of the S قُرْبَ and طُولَ, as though a verb were understood,]) i. e. [*The nearness of the pillow, and the long continuance of*] *secret speaking with another:* (Lh, M, L:) or, as some say, السواد here means *the enticing to* جِمَاع: or, as others say, الجِمَاع *itself* [if the question put to her were the last mentioned above]. (M, L.) ___ ساوده also signifies *He acted deceitfully,* or *guilefully, with him:* (K:) or *he endeavoured to turn him* [*to a thing*] *by blandishment,* or *by deceitful arts;* or *to entice him;* as shown above. (TA.) ___ And *He drove him away;* namely, a lion. (O, K.) ___ And ساودت الإِبِلُ النَّبَاتَ *The camels laboured at the herbage with their lips, and could not master it, because of its shortness* (O, K) *and its scantiness.* (K.)

4 **أَسَادَ** *He begat a boy that was a* سَيِّد [or *chief, lord,* &c.]: (S, O, K:) or they signify, (O, K,) or signify also, (S,) *he begat a black boy:* (S, O, K:) or *he had a black child born to him:* (M:) and اسودت *she brought forth black children.* (A.)

5 تسوّد *He became married:* (K:) or *he became married, and master of a house,* or *tent.* (Sh, O.) See 2, second sentence.

8 إستود see 1. ___ استادوا بنى فلان *They slew the* سيّد [or *chief, lord,* &c.,] *of the sons of such a one:* (AZ, S, M, O, K:) or (so in the K, but in the S and O and in like manner) *they took him captive:* (S, O, K:) or *they asked,* or *demanded, of him a woman in marriage.* (IAar, S, M, O, K.) And استاد القوم, and فى القوم, and منهم, *He asked,* or *demanded, in marriage, a* سيّدة [or *woman of rank* or *quality*], *among the people:* (M:) or استاد فى بنى فلان, and منهم, *he married one of the chief,* or *noble, women of the sons of such a one.* (IAar, O.) And استاد *He married among* سادة [or *chiefs, lords,* &c.]. (L.)

9 اسوّد, (S, M, Msb, K,) inf. n. اسوداد; (S, K;) and اسوادّ, (S, M, K,) inf. n. اسويداد; (S, K;) and in poetry it is allowable to say اسوأدّ, to avoid the concurrence of two quiescent letters; imperative [of ↓ the second] اسوادد, and the last two letters in this may be incorporated together [so that you may say اسوادّ]; (S;) said of a thing; (S, Msb;) and سود, (S, M, Msb,) said of a man, (S, TA,) and of a thing, (TA,) aor. يسود; (Msb;) and ساد, (M,) first pers. سدت, a form used by some; (S;) *It,* and *he, became* أسود [i. e. *black*]: (S, M, Msb, K:) and اسوادّ *it,* or *he, became intensely so.* (TA.) Nuseyb says,

* سَوِدْتُ فَلَمْ أَمْلِكْ سَوَادِى وَتَحْتَهُ *
* قَمِيصٌ مِنَ القُوهِىِّ بِيضٌ بَنَائِقُهْ *

[*I am black,* (for Nuseyb was a slave,) *and am not master of my person; but beneath it,* or *within it, is a shirt like the cloth of Koohistán, the gores of which are white:* by this قميص he means his heart; القميص, or قميص القلب, tropically meaning the pericardium; and, by a synecdoche, the heart itself, with its appertenances]. (S, TA.) ___ [Hence,] اسود وجهه [lit. *His face became black:* meaning] *his face became expressive of grief,* or *sorrow,* or *displeasure, occasioned by fear*

[*&c.*]: (Bd in iii. 102:) *he became grieved, sorrowful,* or *displeased;* and *confounded,* or *perplexed, and unable to see his right course, by reason of shame,* or *in consequence of a deed that he had done* (Bd in xvi. 60) [*&c.:* and often meaning *he became disgraced*]: opposed to ابيضَّ. (Bd in iii. 102.)

11 **إِسْوَادَّ** see 9, in three places.

Q. Q. 4 **اسْوَأَدَّ** : see 9, first sentence.

سَوْدٌ *A* سفح (M, K, TA) *of a mountain,* (M, TA,) [app. meaning, in this case, *a low tract at the base,* or *foot, of a mountain,*] *forming a narrow strip of ground,* (M, TA,) *rough and black,* (M,) or *level, abounding with black stones,* (K, TA,) *which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine:* so says Lth: or *a piece of ground in which are black rough stones resembling dry human dung:* (TA:) or *land,* or *ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine:* (Msb:) pl. أَسْوَادٌ: (M, TA:) and سَوْدَةٌ signifies *a portion thereof;* (M, Msb, K, TA;) and the pl. of this is سَوْدَاتٌ, and the pl. of سَوْدَاتٌ is أَسْوَادَاتٌ , which occurs in a trad. (TA.)

سُودٌ : see سُودَدٌ.

سَيْدٌ a contraction of سَيِّدٌ, q. v.

سِيدٌ : see art. سيد

سَوْدَةٌ : see سَوْدٌ ___ Also *Land in which are palm-trees:* opposed to بَيْضَةٌ. (TA in art. بيض. [See also السَّوْدَآء, voce أَسْوَدُ, near the end.])

سُودَدٌ a subst. from سَادَ, inf. n. سِيَادَةٌ; signifying [The *rank, station,* or *condition,* or the *quality* or *qualities, of a* سَيِّد; i. e. *chiefdom, lordship, mastery, &c.;* or] *glory, honour, dignity,* (Msb,) or *eminence, exalted* or *elevated state,* or *nobility:* (M, Msb:) or this word, (S, M, K,) and its vars. سُودُدٌ and سُؤْدُدٌ (M, TA) and سُؤُدُدٌ, (M, K,) of the dial. of Teiyi, (M,) and سُودٌ, (M, K,) are syn. with سِيَادَةٌ (S, M, K) and سَيْدُودَةٌ as inf. ns. of سَادَ [q. v.]. (S, M.)

سُودَآءُ fem. of أَسْوَدُ [q. v.]. (Msb.)

سَوْدَانَةٌ or سُودَانَةٌ: see سُودَانِيَّةٌ.

سَيْدَانَةٌ : see سَيِّدٌ, in art. سيد.

سُودَانِيَّةٌ, (M, A, TA,) or سَوْدَانِيَّةٌ, (Mgh, O,) and سَوْدَانَةٌ, (M, O,) or سُودَانَةٌ, with damm, like the first, (TA,) and سَوَادِيَّةٌ (A, K) and أَسْوَدُ (K) all signify the same; (TA;) *A certain bird, that eats grapes:* or *i. q.* عُصْفُورٌ [i. e. the *sparrow;* or *a bird of the passerine kind*]: (K:) or *a certain small bird,* (A, Mgh, O, TA,) *having a long tail,* (Mgh,) *resembling the* عصفور, (TA,) *sometimes* (Mgh) *called also* العُصْفُورُ الأَسْوَدُ, (Mgh, O,) *of such a size that it may be grasped in the hand, that eats grapes* (A, Mgh, O, TA) *and dates* (A, TA) *and locusts.* (Mgh, O, TA.)

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سَوَادٌ *Blackness; contr. of* بَيَاضٌ; (M, Mgh;) *a certain colour,* (S, Msb,) *well known.* (Msb.) One says, لَقِيَهُ فِى سَوَادِ اللَّيْلِ [*He met him in the blackness of night*]. (TA.) And الشَّاةُ تَمْشِى فِى سَوَادٍ وَتَأْكُلُ فِى سَوَادٍ وَتَنْظُرُ فِى سَوَادٍ [*The sheep,* or *goat, walks in blackness, and eats in*

blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, * Msb.) And إِذَا كَثُرَ البَيَاضُ قَلَّ السَّوَادُ [*When whiteness becomes much, blackness becomes little*]; by whiteness meaning *milk;* and by blackness, *dates.* (TA.) ___ *Black clothing.* (Mgh in art. بيض. [See its contr. بَيَاضٌ.]) ___ [Hence,] سَوَادُ القَلْبِ (S, M, A, K) and سَوَادَتُهُ (M) and أَسْوَدُهُ and سَوْدَاؤُهُ (S, M, K) and سُوَيْدَاؤُهُ, (S, M, A, K,) the last a dim., (TA,) *The heart's core; the black,* or *inner, part of the heart:* or *a black thing in the heart:* or *the black clot of blood that is within the heart* [*resembling a piece of liver* (Zj in his Khalk el-Insán)]: or *the heart's blood: i. q.* حَبَّتُهُ: (S, M, K, TA:) or, as some say, دَمُهُ. (M, TA.) One says, اجْعَلْهُمْ فِى سَوَادِ قَلْبِكَ (A, TA) and سُوَيْدَائِهِ (A) [*Place them in the inmost part of thy heart;* i. e. *give them the best,* or *most intimate, place in thy affections*]. (A, TA.) ___ سَوَادُ البَطْنِ signifies *The liver.* (L, TA.) ___ سَوَادٌ is also *syn. with* شَخْصٌ [as meaning *A person;* and also, in a more general sense, *a bodily,* or *corporeal, form* or *figure* or *substance*]; (A'Obeyd, S, M, A, Msb, K;) of a man, and of other things; (Msb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. أَسْوِدَةٌ and أَسَاوِدُ, (S, M, A,) the latter a pl. pl. (S, M.) El-Asshà says,

* تَنَاهَيْتُمْ عَنَّا وَقَدْ كَانَ فِيكُمُ *
* أَسَاوِدُ صَرْعَى لَمْ يُوَسَّدْ قَتِيلُهَا *

[*Ye refrained from* retaliating upon *us when there were among you prostrate persons the slain whereof had not been pillowed* in graves]: by the اساود meaning the شُخُوص of the slain. (S.) And it is said in a trad., إِذَا رَأَى أَحَدُكُمْ سَوَادًا بِلَيْلٍ فَلَا يَكُنْ أَجْبَنَ السَّوَادَيْنِ فَإِنَّهُ يَخَافُكَ كَمَا تَخَافُهُ [*When any one of you sees a bodily form,* or *a person, by night, let him not be the more cowardly of the two bodily forms,* or *persons; for he feareth thee, like as thou fearest him*]:

سوادا here meaning شَخْصًا. (L.) The saying لَا يُزَايِلُ سَوَادِى بَيَاضَكَ is expl. by As as meaning لَا يُزَايِلُ شَخْصِى شَخْصَكَ [i. e. *My person will not separate itself from thy person*]: سَوَادٌ, with the Arabs, meaning شَخْصٌ, and in like manner بَيَاضٌ. (IAar, L.) [Hence, app.,] قَالَ لِى الشَّرُّ أَقِمْ سَوَادَكَ [as though lit. signifying *Evil said to me, Erect thy person*]; meaning *be thou patient:* a prov. (TA.) ___ As its pl. أَسَاوِدُ means the شُخُوص of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the مَطْهَرَة and the إِجَّانَة and the جَفْنَة, these being called أَسَاوِدُ الدَّارِ, it is also used as meaning *Household goods* or *utensils* or *furniture* and *the like*, absolutely. (Har p. 495.) [And in like manner] the sing. is also used as meaning The *travelling-apparatus and baggage and train* (ثَقَل) of a commander: (S:) and the *tents and apparatus and beasts and other things, collectively*, of an army. (TA.) ___ Also, the sing., *Property*, or *cattle, &c.;* syn. مَالٌ: (Aboo-Málik, TA:) or *much thereof;* (A'Obeyd, S, K;) as in the saying لِفُلَانٍ سَوَادٌ [*To such a one belongs much property*, &c.]. (A'Obeyd, S.) ___ Also *A collection, company*, or *collective body*, of men; (M, A, L;) as in the saying كَثَّرْتُ سَوَادَ القَوْمِ بِسَوَادِى [*I increased the number of the collective body of the people*, or *party, by my person*]: (A, TA:) and أَسْوِدَاتٌ and أَسَاوِدُ are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning *sundry, distinct* or *separate, sorts* of men, or people: (M:) [but] سَوَادُ المُسْلِمِينَ means *the collective body of the Muslims:* (Mgh, Msb:) and so السَّوَادُ الأَعْظَمُ, a tropical phrase [in which مِنَ المُسْلِمِينَ is understood]: (A:) or this means *the great number of the Muslims agreed in obedience to the Imám.* (TA.) The *commonalty*, or *generality*, of men of people: (S, K:) the *bulk*, or *main part*, of a people: (M, TA:) or the *greater number.* (Msb.) And *A great number* (S, Msb, K) of any kind. (S.) ___ *A collection of palmtrees and of trees in general;* on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) ___ And The *rural district* of any province; i. e. the *district around the towns* or *villages*, and the رَسَاتِيق [i. e. *districts of sown fields with towns* or *villages*], of any province:

(M, TA:) or the *environs, consisting of towns,* or *villages, and of cultivated land,* (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or *of the chief city* of a province: (TA:) or the *towns,* or *villages,* [but properly *with the cultivated lands pertaining to them,*] of a province of city: (K:) thus [particularly] of El-Koofeh and El-Basrah: (S, O:) hence, (A,) سَوَادُ العِرَاقِ, (A, Mgh, O, Msb,) or [simply] السَّوَادُ, (K,) *the district of towns* or *villages, and cultivated lands, of El- 'Irák;* (O, K; *) or *the district between ElBasrah and El-Koofeh, with the towns,* or *villages, around them;* (A;) or *extending in length from Hadeethet El-Mowsil to 'Abbádán, and in breadth from El-'Odheyb to Holwán;* (Mgh;) so called because of the خُضْرَةٌ [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Msb;) for that which is أَخْضَرُ the Arabs term أَسْوَدُ because it appears to be thus at a distance. (Msb.)

سُوَادٌ *Secret speech with another;* as also سِوَادٌ: (M, K, TA:) each a subst. from سَاوَدَهُ, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of سَاوَدَ, [and as such it has been mentioned above, (see 3,)] and the former is the simple subst., the two words being like مُزَاحٌ and مِزَاحٌ: (M:) As disallowed the former, but it is authorized by AO and others. (TA.) Also *A certain disease incident to sheep* or *goats.* (K.) ___ And *A certain disease incident to man;* (K;) *a pain that attacks the liver, in consequence of eating dates, and that sometimes,* or *often, kills.* (M, TA.) ___ And *A yellowness in the complexion, and a greenness* (خُضْرَةٌ [app. here meaning *a blackish hue inclining to greenness*]) *in the nail,* (K, TA,) *incident to people from* [*drinking*] *salt water.* (TA.)

سَيِّدٌ, (S, M, K, &c.,) of the measure فَعِيلٌ; [originally سَوِيدٌ, for a reason to be mentioned below; the kesreh upon the و, being deemed difficult of pronunciation, is suppressed, and the quiescent و and ى thus coming thgether, the latter receives the rejected kesreh, and the و is changed into ى and incorporated into the augmentative ى; as in the case of جَيِّدٌ with those who hold it to be

originally جويد;] or, accord. to the Basrees, it is of the measure فيعل; [originally سيود;] (S;) and also سيد ; (Mz, 40th نوع, section on the class of هين and هين;) *A chief, lord,* or *master:* (M, L, Mgh, Msb: [accord. to the last of which, this is a secondary signification, as will be seen below:]) *a prince,* or *king:* (Fr, L:) *one who is set before,* or *over, others: a master of a household:* (L:) *a woman's husband:* (Fr, M, Msb:) *a possessor, an owner,* or *a proprietor:* (L, Msb:) *a* slave's *master,* or *owner:* (Fr, M, Msb:) *a superior in rank* or *station* or *condition; one possessing pre-eminence* or *excel-lence; a man of rank* or *quality; a personage; a man of distinction:* (L:) *one who surpasses others in intelligence and property, and in repelling injury, and in beneficence,* or *usefulness, who makes a just use of his property, and aids others by himself:* (ISh, L:) *one possessed of glory, honour, dignity, eminence, exalted* or *elevated state,* or *nobility;* (L, Msb; [accord. to the latter of which, this is the primary signification;]) *generous, noble,* or *high-born:* (L:) the *most generous, noble,* or *high-born,* of a people: (Msb:) *a liberal, bountiful,* or *munificent, person:* (Fr, L:) *clement; forbearing; one who endures injurious treatment from his people:* (L:) *devout, abstaining from unlawful things, and clement,* or *forbearing:* (Katádeh, L:) *one who is not overcome by his anger:* ('Ikrimeh, L:) accord. to As, the Arabs say that it signifies *any one who is subdued,* or *repressed, by his principle of clemency,* or *forbearance:* (L:) and سائد signifies the same as سيد: or *one inferior to a* سيد: (K:) or, accord. to Fr, one says, هٰذا سيد قومه اليوم [*this is the lord, &c., of his people today*]; but if you announce that he will be their سيد after a little while, you say هو سائد قومه عن قليل, and سيد: (S:) the fem. of سيد [and of سائد] is with ة: (M, L, Msb:) pl. of سيد, (S, Msb,) or of سائد , (M, K,) سادة (S, M, Msb, K) and سيائد (S, K) and [pl. of]سادة سادات: (Msb:) [J says that] سادة is of the measure فعلة, [orinally سودة,] because سيد is of the measure فعيل; [as has been before mentioned;] and it is like سراة as pl. of سرى, the only other instance

of the kind; this being shown to be the case by the fact that سَيِّدٌ has also as a pl. سَيَائِدُ, with ء, [and with the و changed into ى because it is so changed in the sing.,] like as أَفِيلٌ has أَفَائِلُ, and like as تَبِيعٌ has تَبَائِعُ; but the Basrees, who hold سَيِّدٌ to be of the measure فَيْعِلٌ, say that it becomes of the measure فَعَلَةٌ in the pl. as though it were سَائِدٌ, like قَائِدٌ, which has قَادَةٌ as a pl., and like ذَائِدٌ, which has ذَادَةٌ as a pl.; and they also say that سَيَائِدُ, with ء, as pl. of سَيِّدٌ, is contr. to analogy; for by rule it should be without ء. (S.) ___ [In the present day it is also particularly applied to signify, like شَرِيفٌ, Any *descendant of the Prophet.*] ___ One of the poets has used it in relation to the jinn, or genii; saying,

* يَنْدُبْنَ سَيِّدَهُنَّهْ *

* جِنٌّ هَبَبْنَ بِلَيْلٍ *

[*Genii that were roused* from their sleep *by night, summoning,* or perhaps *bewailing and eulogizing their chief*]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) ___ And the wild ass is called the سَيِّدٌ of his female. (TA.) ___ Also, (Ks, S, M, Mgh, Msb, K,) and سَيَّدٌ, (K,) the latter on the authority of Aboo-'Alee, (TA,) applied to a he-goat, *Advanced in years:* (Ks, S, M; Mgh, Msb, K:) or *in its third year:* (Mgh:) or *great,* though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) ___ And the former also signifies *What is most eminent, exalted,* or *noble,* of any things: and is applied by Zj to the Kur-án, because, he says, it is سَيِّدُ الكَلَامِ [*The paragon of speech*]. (M.)

سَيَّدٌ : see the last sentence but one above.

سُوَيْدٌ the abbreviated dim. of أَسْوَدُ: (S, Mgh, Msb:) see the latter. ___ Also [as a subst., or an epithet in which the quality of a subst. predominates,] *Water;* (M, Mgh, L;) as also أَسْوَدُ : (M: [but see الأَسْوَدَانِ, voce أَسْوَدُ:]) the former is [said to be] used

in this sense in negative phrases only: (M, L:) one says, ماسقاهم من سويد قطرة *He gave them not to drink a drop of water.* (M, Mgh, * L.) ___ أُمُّ سُوَيْدٍ means *The anus;* syn. الاسْتُ; (K;) [and] so السُّوَيْدَآءُ . (M.)

سَوَادَةُ القَلْبِ : see سَوَادٌ, near the beginning of the paragraph.

سُوَادِىٌّ [or perhaps سَوَادِىٌّ, i. e. belonging to the Sawád of El-'Irák,] i. q. سُهْرِيزٌ (M) *A wellknown sort of dates,* (K voce سهريز,) *found in abundance at El-Basrah.* (TA ibid.)

سَوَادِيَّةٌ : see سُودَانِيَّةٌ.

سُوَيْدَآءُ dim. of سُودَآءُ, fem. of أَسْوَدُ, q. v.: (Mgh:) ___ see also سَوَادٌ, in two places: ___ and سُوَيْدٌ: ___ and أَسْوَدُ, near the end of the paragraph. ___ Also *A certain bird.* (M.) ___ *And Salt tracts* (سباخ) of [plants of the kind called] نَجِيل: Kr explains it by نَبْتَةٌ [app. a mistranscription for نَبَتَةٌ *a plant*]; without describing it. (M.)

سَائِدٌ : see سَيِّدٌ, in the middle of the paragraph, in three places.

أَسْوَدُ *Greater,* and *greatest, in respect of estimation, rank,* or *dignity;* syn. أَجَلُّ: (S, K:) and, as some say, *more* [and *most*] *liberal* or *bountiful* or *munificent:* or *more* [and *most*] *clement* or *forbearing.* (TA.) One says, هُوَ أَسْوَدُ مِنْ فُلَانٍ *He is greater* &c. (أَجَلُّ) *than such a one.* (S.) And الأَسْوَدُ مِنَ القَوْمِ means *The greatest* &c. (الأَجَلُّ) *of the people,* or *party.* (K, TA.) Also *Black;* i. e. *having* سَوَادٌ, (M, * Mgh,) which is *the contr. of* بَيَاضٌ: (M, Mgh:) and أَسْوَدِىٌّ signifies the same as أَسْوَدُ: (Ham p. 379:) [or has an intensive signification, like أَحْمَرِىٌّ:] the fem. of أَسْوَدُ is سَوْدَآءُ: (Mgh, Msb:) the dim. of أَسْوَدُ is أُسَيِّدُ , (S, Msb,) and it is allowable to say أُسَيْوِدُ , [as is shown by an ex. voce أَسَكُّ,] meaning [*a little black thing;* or *blackish,* or] *approaching to black;* (S;) and the abbreviated dim. is سُوَيْدٌ : (S, Mgh, Msb:) the dim. of سُودَآءُ is سُوَيْدَآءُ : (Mgh:) the pl. of أَسْوَدُ (M, Msb) and of سُودَآءُ (Msb) is سُودٌ (M, Msb) and سُودَانٌ [which latter is especially applied to human beings]. (M.) السُّودَانُ is said in the R to denote [*The negroes;*] *that particular people,* or *race, who*

are the most stinking of mankind in the armpits and sweat, and the more so those who are eunuchs. (TA.) [It (i. e. السودان) is also sometimes used for أَرْضُ السُّودَانِ, or بِلَادُ السُّودَانِ, (*The land,* or *the country, of the negroes,*) or the like: it is thus used in the TA voce سَمْغَرَةٌ.] And the epithet أَسْوَدُ is also applied by the Arabs to a thing that is أَخْضَرُ [i. e. *green*]; because it appears to be thus at a distance. (Msb. [See أَخْضَرُ: and see حَدِيقَةٌ دَهْمَآءُ and مُدْهَامَّةٌ, voce أَدْهَمُ.]) ___ [Hence,] أَسْوَدُ القَلْبِ and سَوْدَآؤُهُ: see سَوَادٌ. ___ [And السَّوْدَآءُ *The black bile; one of the four humours of the body;* of which the others are the yellow bile (الصَّفْرَآءُ), the blood (الدَّمُ), and the phlegm (___ أَسْوَدُ).] البَلْغَمُ as opposed to أَحْمَرُ [and meaning The *Arab race,* and also, accord. to some, in this case also, the *black*]: see أَحْمَرُ, in two places. ___ As applied to a certain bird: see سُودَانِيَّةٌ, in two places. ___ Also, as a subst., (S,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) *A great serpent,* (S, M, K,) *in which is blackness:* (S, M:) the *worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death:* (Sh, TA:) it is pluralized as a subst., (Sh, S, M,) its pl. being أَسَاوِدُ (S, M) and أَسَاوِيدُ and أَسْوَدَاتٌ : (M:) were it an epithet [used as such], its pl. would be سُودٌ: it is also called أَسْوَدُ سَالِخٌ, because it casts off its slough every year: you do not say أَسْوَدُ سَالِخٍ: (S:) the female is called أَسْوَدَةٌ , (S, M,) which is extr.; (M;) and to this the epithet سَالِخَةٌ is not applied. (S.) ___ الأَسْوَدَانِ means *The serpent and the scorpion;* (Sh, Mgh, Msb, K;) which are to be killed during prayer: (Sh, Mgh, Msb:) so called by the attribution of predominance [to the former]. (Sh, TA.) ___ And *Dates and water;* (El-Ahmar, As, S, M, A, Mgh, Msb, K;) both together being thus called by a term which properly applies to one only, [accord. to some,] for [they say that] الأَسْوَدُ alone signifies *dates,* not water, and especially, or mostly, *the dates of El-Medeeneh;* and in like manner, Aboo-Bekr and 'Omar together are called العُمَرَانِ; and the sun and the moon together, القَمَرَانِ: (TA:) or, as some say, it means *water and milk;* and is applied by a rájiz to *water and the herb called* الفَثّ, of [the grain of]

which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سُوَيْدٌ. ___ Also *The* حَرَّةٌ [or *tract strewn with black and crumbling stones*] *and night:* (S, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medenee, and he said to them, There is nothing for you with us but the أَسْوَدَانِ: and they replied, Verily therein is a sufficiency: dates and water: but he said, I meant not that: I only meant the حَرَّةٌ and the night. (S, M.) And as to the saying of 'Áïsheh, that she was with the Prophet when they had no food, but only the أَسْوَدَانِ, which is expl. by the lexicologists as meaning dates and water, [and thus by Mtr in the Mgh, ISd says,] in my opinion she only meant the حَرَّةٌ and night. (M.) ___ هُوَ أَسْوَدُ الكَبِدِ [lit. *He is black-livered*] means *he is an enemy:* (A, TA:) and سُودُ الأَكْبَادِ means *enemies.* (M, A.) ___ You say also, جَآءَ فُلَانٌ بِغَنَمِهِ سُودَ البُطُونِ, and, in like manner, حُمْرَ الكُلَى, both meaning *Such a one brought his sheep,* or *goats, in a lean,* or *an emaciated, state.* (As, S, and A in art. حمر.) ___ And رَمَى بِسَهْمِهِ الأَسْوَدِ *He shot with his lucky arrow,* (A, K,) *that was smeared with blood,* (A,) *by means of which he looked for good fortune,* (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) ___ And كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَآءَ وَلَا بَيْضَآءَ *I spoke to him, and he did not return to me a bad word nor a good one:* (S, L:) or *a single word.* (A.) ___ وَطْأَةٌ سَوْدَآءُ means *A footstep,* or *footprint, that is becoming effaced:* a recent one is termed حَمْرَآءُ. (S.) ___ السَّوْدَآءُ *Cultivated,* or *planted, land;* opposed to البَيْضَآءُ [q. v.]. (TA in art. بيض [See also سُودَةٌ.]) ___ [But سَنَةٌ سَوْدَآءُ means *A very severe year; more severe than such as is termed* حَمْرَآءُ; which is more severe than the بَيْضَآءُ, and still more so than the شَهْبَآءُ: see arts. شهب and حمر.] ___ الحَبَّةُ السَّوْدَآءُ, said in a

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trad. to be a remedy for every disease except death, (TA,) *i. q.* الشُّونِيزُ [q. v.], (K,) as also السُّوَيْدَآءُ, (TA,) [i. e.] this latter signifies حَبَّةُ الشُّونِيزِ, (M,) or properly الشِّينِيزُ, for thus the Arabs called it accord. to IAar: or, as some say, *i. q.* الحَبَّةُ

الخَضْرَآءُ [q. v. in art. حب], because the Arabs [often] call black أَخْضَر, and green أَسْوَد. (TA.) It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure أَفْعَلُ: so in the saying, أَسْوَدُ مِنْ حَلَكِ الغُرَابِ [*Blacker than the blackness,* or *intense blackness, of the crow,* or *raven:* see حَلَكٌ]. (I'Ak p. 237. [See also its contr. أَبْيَض, voce بَيَاضٌ; and see Har p. 286.])

أَسْوَدَةٌ fem. of أَسْوَد, q. v., used as a subst. (S, M.)

أَسْوَدَاتٌ : see سَوْدٌ: ___ and سَوَادٌ: ___ and أَسْوَد.

أَسْوَدِىٌّ : see أَسْوَد, fourth sentence.

أُسَيْدِىٌّ, rel. n. of أُسَيِّد with the movent ى rejected, *Of,* or *relating to,* [*a blackish colour,* or] *a colour approaching to black.* (S.)

أُسَيِّد and أُسَيْوِد: see أَسْوَد, fourth sentence.

مَسَادٌ, *A skin for clarified butter,* or *for honey.* (TA in this art. [See also art. مسد; and see مَسْأَدٌ, in art سأد.])

مَسُودٌ One *over whom rule,* or *dominion, is exercised;* or *of whom another is* سَيِّد [or *chief, lord, master,* &c.]. (TA.)

مَسُوَدٌ [act. part. n. of أَسْوَد, q. v.:] with ة, i. e. مَسُودَةٌ, A woman *who brings forth black children:* the contr. is termed مُبْيَضَةٌ, (Fr, K in art. بيض,) or, more commonly, مُوضِحَةٌ. (O and TA in that art.)

مَآءٌ مَسُودَةٌ *Water that is a cause of* [*the disease called*] سُوَاد (M, K, TA) *to such as drink it.* (TA.)

ظَلَّ وَجْهُهُ مُسْوَدًّا, in the Kur [xvi. 60 and xliii. 16], means [*His face becomes,* or *continues,* or *continues*

all the day,] *expressive of sorrow,* or *displeasure.* (Mgh. [See the verb, 9.]) And أَيَّامٌ مُسْوَدَّةٌ means [*Days of*] *evil state* or *condition,* and *hardness,* or *difficulty, of living.* (Har p. 304.) ___ [مُسْوَدَّةٌ The *first draught,* or *original copy, of a book,* or *the like:* (not called مُسَوَّدَةٌ:) opposed to مُبْيَضَّةٌ, q. v.: probably postclassical.]

مُسَوَّدٌ *Guts* (مصران) *containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten.* (IAar and K as expl. by MF.)

المُسَوِّدَةُ *The partisans of the dynasty of the 'Abbásees;* [*so called because they made their clothes black;*] opposed to the مُبَيِّضَةِ. (S and K in art. بيض.)

مَسْؤُودٌ part. n. of سَئِدَ. (K. [See 1, last signification.])

سور

1 **سَارَ**, aor. يَسُورُ, (S, M, K,) inf. سُؤُورٌ, (S,) or سَوْرٌ, (M,) or both, (K,) or سَوْرَةٌ, (Mgh,) [but this last is an inf. n. of un.,] *He leaped* or *sprang,* (S, M, A, Mgh, K,) إِلَيْهِ *to,* or *towards, him,* (S, M, K,) and عَلَيْهِ *upon him.* (A.) ___ *He leaped,* or *sprang,* [or *committed an assault,* upon another,] *like as he does who behaves in an annoying manner towards his cup-companion in his intoxication.* (TA. [See also 3.]) ___ [Hence,] سَارَ الشَّرَابُ فِى رَأْسِهِ, (S, M, A, K,) inf. n. سَوْرٌ and سُؤُورٌ (M, K) and سُوُورٌ, agreeably with the root, (M,) and سُوَارٌ, (TA,) [*The wine assaulted,* or *rushed into, his head*]: (A:) [or] *the wine circulated in his head, and rose into it:* (M, K:) or سَارَ الشَّرَابُ, inf. n. سَوْرٌ and سَوْرَةٌ, *the wine had an overpowering influence upon the head:* (Msb:) and سَارَتْ فِيهِ حُمَيَّا الكَأْسِ *the force* or *overpowering influence,* (سَوْرَةٌ,) [or *fumes,*] *of the cup of wine mounted,* or *rose, to his head,* or *into his head.* (TA in art. حمى.) ___ And سَارَ, aor. as above, *He was angry.* (Msb.) ___ سَارَ, aor. as above, inf. n. سَوْرٌ, also signifies *He* (a man) *rose,* or *became elevated.* (M.)

* **سُرْتُ إِلَيْهِ فِى أَعَالِى السُّورِ** *

means *I rose to him* [*upon the upper,* or *uppermost, parts of the wall* of the city or town &c.]. (TA.) ___ And one says to a man, سُرْسُرْ [*Rise thou, rise thou,* to eminence,] in enjoining aspiration to the means of acquiring eminence, or nobility: (IAar, K, * TA:) from سُرْتُ الحَائِطَ, meaning *I ascended,* or *mounted, upon the wall.* (TA.) ___ See also 5, in two places. سُورِبَهُ: see 2 in art. سير.

2 سَوَّرَ [**سَوَّرَ**, inf. n. تَسْوِيرٌ, *He walled* a city or town &c. (See 2 in art. خفر.)] ___ See also 5. And سَوَّرَتْهُ, [inf. n. as above, (see an ex. voce دهقن,)] *I put upon him* [or *decked him with*] *the* سِوَارٌ [or *bracelets;* or *I*

decked him with bracelets]. (S.)

3 **مُسَاوَرَةٌ** signifies The *leaping*, or *springing*, of two antagonists, *each upon the other*, or their *assaulting*, or *assailing, each other, in mutual fight*. (Har p. 329.) ___ And سَاوَرَهُ, (S, M, K,) inf. n. مُسَاوَرَةٌ and سِوَارٌ, (M, K,) *He leaped*, or *sprang, upon him; he assaulted*, or *assailed, him;* syn. وَاثَبَهُ. (S, M, K.) You say, الحَيَّةُ تُسَاوِرُ الرَّاكِبَ [*The serpent springs upon*, or *assaults, the rider*]. (A.) And it is said in a trad. of 'Omar, فَكِدْتُ أُسَاوِرُهُ فِى الصَّلَاةِ, meaning *And I was near to leaping upon him*, or *assaulting him, and fighting him, during prayer*. (TA.) [See also 1.] You say also, سَاوَرَتْنِى الهُمُومُ [*Anxieties assaulted*, or *assailed, me*]. (A.) ___ Also *i. q.* أَخَذَ بِرَأْسِهِ [which, as it is mentioned immediately after سِوَارٌ in the last of the senses assigned to that word below, is app. said of speech, or language, meaning *It had an overpowering influence upon his head*]. (M, K.)

5 **تَسَوَّرَهُ** *He ascended*, or *mounted, upon it;* (namely, a wall;) as also سَارَهُ, inf. n. سَوْرٌ: (TA:) *he climbed, ascended*, or *scaled, it*, (namely, a wall,) *like a thief;* (IAar, S, * M, A, * K, * TA;) as also تَسَوَّرَ عَلَيْهِ; (M;) and سَارَهُ, inf. n. as above: (K:) *and he climbed*, or *ascended, and took, it;* as also تَسَوَّرَ عَلَيْهِ, and سَوَّرَهُ: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) *he climbed*, or *ascended, its* سُورٌ [or *wall*]. (Bd in xxxviii. 20.) And تَسَوَّرَ *He put on himself* [or *decked himself with*] *the* سِوَارَ [or *bracelet;* or *he decked himself with bracelets*]. (S.)

6 **تَسَاوَرَ** signifies The *leaping*, or *springing, one with* [or *upon*] *another*. (KL. [See also 3.]) ___ And تَسَاوَرَتْ لَهَا means رَفَعَتْ لَهَا شَخْصِى [*I raised*, or *elevated, my person to her*, or *it*, or *them;* or *stretched myself up* &c.; like تَطَاوَلْتُ]. (TA.)

8 **اِسْتَارَ**: see اِسْتَرَى in art. سرو, from which it is formed by transposition.

سُورٌ The *wall* of a city [or town &c.]: (S, M, A, Msb, K:) [properly] masc.; but Ibn-Jurmooz, in a verse, makes it fem., because it is a part of the مَدِينَة: (M:) pl. أَسْوَارٌ (S, M, Msb, K) and سِيرَانٌ. (S, K.) ___ And The *upper*, or *uppermost, part* of the head; occurring in a trad., as some relate it; or, accord. to others, it is سُورَة ; or شُؤُونٌ, which is said by some of the later authors to be the reading commonly known. (TA.) See also سُورَةٌ, in three places. And see سِوَارٌ. Also *An entertainment of a guest or guests;* (K;) *a repast to which people are invited:* (Abu-l-'Abbás, TA:) a Pers. word, honoured by the Prophet; (K;) i. e. by his saying to his companions, as is related in a trad., قُومُوا فَقَدْ صَنَعَ جَابِرٌ سُورًا [*Arise ye, for Jábir has made an entertainment*, or *a repast*]. Abu-l-'Abbás, TA.) [It is also the name of *A species of fig*, called by Forskål (Flora Aegypt. Arab., pp. cxxiv. and 180,) *ficus sur*, (not mimosa sur, as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.]

سَوْرَةٌ *A leap*, or *spring*. (TA.) ___ The *assault* of wine *upon the head;* or its *rush into the head:* and in like manner, the *assault*, or *rush*, of venom, such as that of the scorpion: (S:) or the *force*, or *strength*, of wine &c.; (M, K, Msb, and MF voce حَدٌّ;) as also سُوَارٌ ; (M, K;) and in like manner, of hunger: (Msb:) the *overpowering influence* of wine *upon the head:* (Msb:) or سُوَارٌ signifies the *creeping* of wine *in the head:* and سَوْرَةٌ is said to signify the *assault*, or *force*, or *intoxicating operation*, or *overpowering influence upon the head*, (حُمَيَّا,) *produced by the creeping* of wine, *in*, or *through, the drinker:* and in like manner, سُوَارُ فَرَحٍ means *a motion of joy like the creeping of wine in the head.* (TA.) ___ [*A paroxysm of fever.* ___ *An ebullition, a fierceness*, or *an impetuousness*, of anger; as when] one says إِنَّ لِغَضَبِهِ لَسَوْرَةً [*Verily his anger has an ebullition, a fierceness*, or *an impetuousness*]: (S:) [*an outburst*, or *outbreak*, of anger: and] *anger* itself: [or *a*

fit of anger, or *irritation:*] pl. سَوْرَاتٌ. (Msb.) ___ [The *flush,* or *impetuosity,* of youth: see حُمَيَّا.] ___ *Impetuousness* in war. (A.) [It is said in the TA that فُلَانٌ ذُو سَوْرَةٍ فِى الحَرْبِ means ذُو نَظَرٍ شَدِيدٍ, i. e. *Such a one has strong inspection in war:* but I think that نَظَرٍ is here a mistranscription for سَطْوٍ, i. e. *impetuousness.*] ___ *Violence, force,* or *oppression, and tyranny,* of a Sultán: (S, K:) and *might,* or *valour,* (Msb, TA,) of a Sultán. (TA.) ___ *Vehemence,* or *intenseness,* of cold: (K:) or *vehement,* or *intense, cold.* (M.) You say, أَخَذَتْهُ السَّوْرَةُ *Intense cold seized him.* (TA.) ___ See also سُورَةٌ.

سُورَةٌ *Eminence,* or *nobility:* (S, A, K:) *rank* or *station:* (S, M, A, K:) or *high,* or *exalted, rank* or *station:* (Ibn-Es-Seed:) *excellence:* (A:) pl. سُوَرٌ and سُورٌ : [the latter of which is an anomalous pl.; or a coll. gen. n. of which سُورَةٌ is the n. of un., as in another sense mentioned below:] (M:) and سُوْرَةٌ, (M,) or سَوْرَةٌ , (K,) *a mark,* or *sign,* of glory, honour, dignity, or nobility; and *height* thereof. (M, K.) You say, لَهُ سُورَةٌ فِى المَجْدِ *He has eminence in glory.* (A.) And لَهُ سُورَةٌ عَلَيْكَ *He has superiority, and rank* or *station, over,* or *above, thee; he is of higher rank* or *dignity than thou.* (A.) And سُورُ الإِبِلِ, (M,) [in the A سُورٌ مِنَ الإِبِلِ,] or سُوْرُ الإِبِلِ, (K,) means *The excellent ones of camels:* (M, K:) sing. سُورَةٌ, which, accord. to some, signifies *hardy and strong.* (M.) ___ سُورَةٌ also signifies *What is goodly and tall, of structures.* (M, K.) ___ And The *extremity* (حَدّ) of anything. (IAar, TA.) ___ See also سُورٌ. ___ Also *A row of stones or bricks of a wall:* (L, K: in the L, عَرَقٌ مِنْ أَعْرَاقِ الحَائِطِ: in the K, عَرَقٌ مِنْ عُرُوقِ الحَائِطِ, or, as in the CK, عَرَقٌ الخ:) *any degree* (مَنْزِلَة) *of a structure:* (S:) pl. سُوَرٌ , (S, K,) [or this is a coll. gen. n.,] like as بُسْرٌ is of بُسْرَةٌ, (S,) and سُوَرٌ. (K.) ___ Hence its application in relation to the Kur-án, [to signify *A chapter* thereof,] because each of what are thus called forms one degree, or step, (S, M, * K,) distinct from another, (S, K,) or [leading] to another: (M:) or from the same word signifying eminence: (IAar:) or as being likened to the wall of a city: (B:) some pronounce it with hemz; (see art. سأر;) but it is more common

without: (TA:) pl. سُوَر, (S, Msb,) and سُوَرات and سُوْرات are also allowable. (S.) ___ *A sign,* or *token.* (IAar, M, K.) You say, سُوْرَةٌ بينهما *Between them two is a sign,* or *token.* (IAar, M.)

سُوَار : see سُوْرَة, in three places: and see what here follows.

سُوَار (S, M, Msb, K) and سُوَار (M, Msb, K) and إِسْوَار (S, MF, and others) and أُسْوَار (M, K) *A woman's bracelet,* (S, * M, Msb, * K,) syn. قُلْب, (M, K, [in the CK, erroneously, قَلْب,]) *of silver* or *of gold;* (Zj;) [and *a man's bracelet* also: see 2 and 5, and see also مُسَوَّر:] all arabicized, from the Pers. دستوار [دستوار or دستوار or دستوار]: (B, TA:) pl. [of pauc.] of سُوَار, (S, M, Msb,) and of سُوَار, (M,) أَسْوِرَة, (S, M, Msb, K,) and (pl. pl., M) أَسَاوِر, (S, M, K,) accord. to Aboo- 'Amr Ibn-El-'Alà pl. of إِسْوَار, (S,) and أَسَاوِرَة, (S, Msb, K,) also pl. of إِسْوَار or أُسْوَار, (M, TA,) or of أَسْوِرَة, or perhaps of أَسَاوِر; (S;) and (pl. of mult., M) سُوُر , (M, Msb, K,) originally سُوُر, like كُتُب pl. of كِتَاب, (Msb,) and سُؤُور, (K, [in a copy of the M سُوُر,]) said by Sb to be used by poetic license. (M, TA.)

سَوَّار is an epithet applied to a dog [as meaning *Wont to spring* or *leap* or *assault*]. (A.) ___ And it signifies The *lion;* (TS, K;) because of his leaping, or springing; (TA;) as also مُسَاوِر . (TS, TA.) ___ Also One *who is wont to leap* or *spring upon another,* or *to assault him;* (S;) *who behaves in an annoying manner towards his cupcompanion in his intoxication;* (S, A, Mgh;) *who assaults* [or *insults*] *his cup-companion when he drinks.* (TA.) ___ One *into whose head wine quickly rises:* (M, K:) as though it were he himself that rose. (M.) ___ And Speech, or language, *that has an overpowering influence upon the head* (الَّذِى يَأْخُذُ بِالرَّأْسِ). (M, K.)

سُوَّارَى *Height:* so expl. by Th as used in the saying,

* كَمَا تُحِبُّ فَرَخَهَا الحُبَارَى *

* أُحِبُّهُ جُبًّا لَهُ سُوَّارَى *

[*I love him with a love that has height* (i. e. *rising to a high degree*), *like as the bustard loves her young one*]: meaning that the bustard is stupid, and, when she loves her young one, is excessive in stupidity. (M.)

أُسْوَار : see the next paragraph: and see also سِوَار.

إِسْوَار (S, M, Msb, K) and أُسْوَار (S, M, K) The *leader of the Persians;* (M, A, Msb, K;) *like the* أَمِير *among the Arabs:* (Msb:) or *their greatest king:* arabicized [from the Pers. سُوَار]: (TA: [but said in the A to be tropical:]) or *a horseman of the Persians,* (A 'Obeyd, S, TA,) *who fights:* (A 'Obeyd, TA:) or *one who is firm on the back of his horse:* (K:) or *one who excels in sitting firmly on the back of his horse:* (M:) or (so in the M, but in the A and K and) *one who is skilful in shooting arrows:* (M, A, K:) pl. أَسَاوِرَة (S, M, A, Msb, K) and أَسَاوِر; (M, K;) in the former of which the ة is to compensate for the ى of the original form, which is أَسَاوِير. (S.) ___ See also الخَضَارِمَة. And see سِوَار.

مِسْوَر *A leathern pillow, upon which one leans,* or *reclines;* as also مِسْوَرَة : (M, K:) pl. مَسَاوِر. (TA.)

مِسْوَرَة : see what next precedes.

مُسَوَّر [*Decked with a bracelet* or *bracelets.* And hence,] *Made a king* [or *chief*]. (A, TA. [See دهقن.]) ___ And The *place of the bracelet;* (M, K;) like as مُخَدَّم signifies the place of the خَدَمَة. (M.)

مَسَاوِر : see سَوَّار.

سوس

1 سَاسَ الدَّوَابَّ, aor. يَسُوسُ, (A, Mgh,) inf. n. سِيَاسَةٌ, (TA,) *He managed,* or *tended, the beasts,* (قَامَ عَلَيْهَا,) *and trained them.* (Mgh, TA.) [And سَاسَ المَالَ *He managed,* or *tended, the camels* or *other property.* See سَائِسٌ.] ___ Hence, (Mgh,) سَاسَ الرَّعِيَّةَ, aor. and inf. n. as above, (S, A, * Mgh, K, &c.,) *He ruled,* or *governed, the subjects; presided over their affairs as a commander,* or *governor,* or *the like;* (S, * Mgh;) *he commanded and forbade them.* (A, K.) And سَاسُوهُمْ, inf. n. سُوسٌ, *They were,* or *became, heads, chiefs, commanders,* or *the like, over them.* (TA.) One says, فُلَانٌ مُجَرَّبٌ قَدْ سَاسَ وَسِيسَ عَلَيْهِ (S, K) [*Such a one is experienced: he has ruled and been ruled:* or] *he has commanded and been commanded:* (S:) or *he has taught and been taught;* or *has disciplined and been disciplined.* (K.) ___ سَاسَ الأَمْرَ, aor. as above, inf. n. سِيَاسَةٌ, *He managed, conducted, ordered,* or *regulated, the affair;* syn. دَبَّرَهُ, (Msb,) and قَامَ بِهِ: (M, Msb, TA:) سِيَاسَةٌ signifies the *managing* a thing (قِيَامٌ عَلَى شَيْءٍ) *in such a manner as to put* it *in a right,* or *proper, state.* (TA.) [Used as a simple subst., the inf. n. may be rendered *Management, rule, government,* or *governance.*] سَاسَ, (S, M, A, K,) aor. يَسَاسُ, (S, M, K,) and يَسُوسُ, (Kr, M,) inf. n. سَوْسٌ, (M,) or سُوسٌ; (Ibn- 'Abbád, K;) and سُوسَ, aor. يَسُوسُ; (K, TA; but the aor. is omitted in the CK;) or سَاسَ, aor. يَسُوسُ, inf. n. سُوسٌ and سَاسٌ; and سَاسَ, aor. يَسُوسُ, inf. n. سُوسٌ; (Msb;) and سِيسَ; (Yoo, K;) and أَسَاسَ; and سَوَّسَ; (S, M, A, Msb, K; but the last is omitted in the TA;) and اِسْتَاسَ; and تَسَوَّسَ; (M, TA;) *It* (wheat, or other food, [&c.,]) *had in it,* or *became attacked by,* [*the grub called*] سُوسٌ; [*the grub called*] سُوسٌ *fell upon it,* or *into it.* (S, M, * A, * Msb, K, * TA.) One says also, سَاسَتِ الشَّجَرَةُ, aor. تَسَاسُ, inf. n. سِيَاسٌ; and اِسَاسَتْ; [*The tree had in it,* or *became attacked by, the grub called* سُوسٌ.] (AHn, M, TA. *) And سَاسَتْ

الشَّاةُ, aor. تَسَاسُ, (S, M, K,) inf. n. سَوْسٌ, (S, K,) or سُوسٌ; (M;) and اساست , (S, M, K,) inf. n. اسَاسَةٌ; (TA;) *The sheep,* or *goat, abounded with* قمل. (AZ, S, M, K. [In a copy of the S and in one of the K, I find قُمل: in another of the S and another of the K, and in the CK, and in a copy of the M, قَمْل: the right reading apears to be قُمَّل; for this last word is said by some to be syn. with سُوس.]) You also say, when you are gradually perishing by reason of grief, (سَوَّسَ,) إِذَا تَهَالَكْتَ غَمًّا عَظْمِى وَدَوَّدَ لَحْمِى [*My bone has bred grubs, and so my flesh*]. (A.) ___ سَوِسَتِ الدَّابَّةُ, inf. n. سَوَسٌ, *The beast was attacked by the disease termed* سُوس [q. v. infrà]. (TK.)

2 **سَوَّسُوهُ** *They made him,* or *appointed him, ruler,* or *governor, over them;* (M, * TA;) as also اساسوه . (TA.) ___ سُوِّسَ الرَّجُلُ أُمُورَ النَّاسِ, (S, K,) or أَمَرَ النَّاسِ, (as in the TA,) or أَمَرَ قَوْمَه, (A,)

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The man was made ruler of the affairs of the people; (S;) [or *of the affairs of his people,* accord. as the phrase is given in the A:] or *was made king.* (K.) Accord. to a relation of a verse of El-Hotei-ah, he uses the expression سَوَّسْتَ أَمْرَ بَنِيكَ [as though meaning *Thou hast ruled the affairs of thy sons*]; but Fr says that سَوَّسْتَ is a mistake. (S. [Thus I find it in one copy of the S: but in another copy of the S, I find سَوَّسْتَ, which is clearly wrong; and in the TA, سُوِّسْتَ, which Fr can hardly be supposed to have disallowed.]) ___ سَوَّسَ لَهُ أَمْرًا *He made an affair easy to him;* syn. رَوَّضَهُ and ذَلَّلَهُ. (TA.) You say, سَوَّسَ فُلَانٌ لَهُ أَمْرًا فَرَكِبَهُ [*Such a one made an affair easy to him,* or, perhaps, *commended it to him by making it seem easy, and so he embarked in it,* or *undertook it*]: like as you say, سَوَّلَ لَهُ, and زَيَّنَ لَهُ. (AZ, K. *) ___ سوّس المرأة *He slit the vulva of the woman.* (TA.) See also 1, in two places.

4 **أَسْوَسَ** see 2: and see 1, in three places.

5 **تَسَوَّسَ** see 1.

8 إِسْتَوَسَ see 1.

سَاسٌ : see سُوسٌ. ___ Also *A canker,* or *corrosion,* (قَادِحٌ,) *in a tooth:* (AZ, K:) without and without teshdeed. (AZ.) And A tooth *that has been eaten,* or *corroded:* (L, K, * TA:) originally سَائِسٌ; like هَارٌ and هَائِرٌ. (K.) ___ See also مَسُوسٌ, in two places.

سُوسٌ [The *grub,* or *larva of the phalæna tinea* and *of the curculio;* i. e. the *moth-worm* and the *weevil;*] the *kind of worm that attacks wool* (S, A, K) *and cloths* (TA) *and wheat* or *other food:* (S, TA:) and with ة, [a n. un.,] *i. q.* عُثَّةٌ; (Mgh, Msb;) as also سَاسٌ ; (TA;) i. e., *a worm that attacks wool and cloths* (Mgh, Msb) *and wheat* or *other food:* (Mgh:) and سُوسٌ, the *kind of worm* (M, Msb) *called* عُثٌّ, (M,) *that eats grain* (M, Msb) *and wood:* (Msb:) n. un. with ة: (M, Msb:) and *any eater of a thing* is termed سُوسُهُ, *whether worm or other thing.* (M.) One says, العِيَالُ سُوسُ المَالِ [*The persons who compose a household are the grubs of property*]: i. e., they consume it by little and little like as سُوسٌ consume grain, which can scarcely be cleared of them when they attack it. (Msb.) [The *licoriceplant;* so called in the present day;] *a kind of tree,* (AHn, M, K,) or *plant,* (Mgh,) *well known,* (Mgh, K,) *with which houses are covered above the roofs,* (AHn, M, Mgh,) *the expressed juice of which is an ingredient in medicine,* (AHn, M,) *the leaves of which are put into* [*the beverage called*] نَبِيذ, *and make it strong like* [*the strong drink called*] دَاذِىّ, (Mgh,) *in the roots of which is sweetness* (AHn, M, K) *intense in degree,* (AHn, M,) *and in its branches is bitterness,* (AHn, M, K,) *and it abounds in the countries of the Arabs:* (AHn, M:) or *a kind of tree that grows in leaves without twigs:* (M:) or *a certain herb resembling* [*the species of trefoil called*] قَتّ. (TA.) [The root is vulgarly called, in the present day, عِرْقُ سُوسٍ: and so is a strong infusion prepared from it, which is a very pleasant drink: and its inspissated juice is called رُبّ

السُّوس.] *Nature; natural disposition:* (S, M, A, K:) and *origin.* (S, A, K.) One says, الفَصَاحَةُ مِنْ سُوسِهِ (S, M) *Chasteness of speech,* or *eloquence, is* [a quality] *of his nature.* (S.) And الكَرَمُ مِنْ سُوسِهِ (Lh, M, A) *Generosity is* [a quality] *of his nature.* (A.) And فُلَانٌ مِنْ سُوسِ صِدْقٍ *Such a one is of good origin.* (S.)

سَوَسٌ *A certain disease in the rump of a horse or similar beast,* (M, K, TA,) *between the hip and the thigh, occasioning, as its result, weakness of the kind leg:* (TA:) or *a disease that attacks the beast in its legs.* (M.) [See 1, last sentence.]

سَوَاسٌ *A certain kind of tree:* n. un. with ة: (M, K:) AHn says, (M, TA,) on the authority of Aboo-Ziyád, (TA,) *it is of the kind called* عِضَاه, *resembling the* مَرْخ, *having a pericarp like that of the* مرخ, (M, TA,) *without thorns and without leaves, growing high; and persons shade themselves beneath it;* one of the Arabs said that it is *the same that is called* سَوَاسٍ (written with the article السَّوَاسِى); and AHn says, I asked him respecting it, and he said that *this and the* مَرْخ *and the* مَنْح *all three resemble one another;* (M;) *and it is one of the best of materials used for producing fire,* (Lth, * M, K, *) *not giving a sound without emitting fire,* (M,) or *because it seldom gives a sound without emitting fire.* (Lth, TA.)

سُوَاسٌ *A certain disease in the necks of horses, rendering them rigid,* (ISh, K, TA,) *so that they die.* (ISh, TA.)

سَوَاسٍ (with the article السَّوَاسِى): see سَوَاسٌ. And for the same word, and سَوَاسَوَةٌ and سَوَاسِيَةٌ: see art. سوى.

سَائِسٌ [*A groom, who has the care and management of a horse* or *horses* or *the like;*] *one who manages,* or *tends, beasts* or *horses* or *the like, and trains them:* (TA:) pl. سَاسَةٌ

and سُوَّاس. (A.) And سَائِسُ مَالٍ [*A manager,* or *tender, of camels* or *cattle* or other *property*]. (K in art. ازى, &c.) ___ [And hence,] *A manager, a conductor, an orderer,* or *a regulater,* of affairs: pl. as above. (M, TA.)

أَسْوَسُ A beast *having the disease termed* سَوَسٌ. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to سَوَسٌ.] Also, [or أَسْوَسُ, unless originally an epithet,] *A kind of stone upon which is generated the salt called* زَهْرَةُ أَسْوَسَ: the author of the Minháj says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. سيس.)

طَعَامٌ مَسُوسٌ and مُسَوَّسٌ, (TA,) or مُسَوَّسٌ, [which is app. the more correct,] (S,) and سَاسٌ, (M,) *Wheat,* or *other food, attacked by* [*the grub called*] سُوسٌ: (M, TA:) and حِنْطَةٌ مُسَوَّسَةٌ *wheat so attacked.* (Mgh.) And أَرْضٌ مُسَوَّسَةٌ and سَاسَةٌ [*Land attacked by such grubs*], (M, TA,) in like manner. (TA.) And شَجَرَةٌ مُسَيَّسَةٌ [or مُسَيِّسَةٌ *A tree containing,* or *attacked by, such grubs*]. (TA.) And شَاةٌ مُسَيِّسٌ, (M,) or مُسَيَّسَةٌ, (TA,) *A sheep,* or *goat, abounding with* قمل [i. e. قُمَّل: see 1, near the end of the paragraph]. (M, TA.)

مُسَيِّسٌ: see مُسَوِّسٌ, in two places.

مُسَوَّسٌ and مُسَوِّسٌ: see مُسَوَّسٌ, in three places.

سوسن

سوسن , (M, Msb, K,) like جوهر [in measure], (Msb, K,) by the vulgar pronounced سوسن, with damm to the first letter, (Msb, [and thus written in one of my copies of the S, in the other of those copies, and app. in most others, omitted,]) a Pers., or foreign, word, (أَعْجَمِىٌّ,) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. سوسن, in Hebr. שׁוּשַׁן,] (S,) [applied in the present day to The *lily:* and also the *iris:* and the *pancratium:* and app. to *other similar flowers:*] *a certain plant,* (M, Msb, K, *) *of sweet odour,* (K,) *resembling what are called* رياحين, *with broad leaves, but not having an odour that diffuses itself like the* رياحين; (Msb;) *it is well known, and of many kinds, the sweetest of which is the white:* (S: [but only, as mentioned above, in one of my two copies thereof:]) *there is a wild kind; and the garden-kind is of two sorts, namely, the* آزاد, *which is the white, and the* إِيرسَآء, [i. e. *the iris,* in the CK, erroneously, ابرسا,] *which is the* آسْمَانْجُونِىّ, [i. e. *azure-coloured,* from the Pers. آسْمَانْ گُونْ,] *beneficial as a remedy against the dropsy, an attenuant of thick matters; and the* آزاد *is of a delicate,* or *subtile, nature,* [so I here render لَطِيفٌ, but it has other meanings,] *beneficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its* أَصْل [app. here meaning *root*] *is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion:* the n. un. is with ة. (K.)

سوط

1 **سَاطَهُ** , [aor. يَسُوطُ,] (M,) inf. n. سَوْطٌ, (S, M, K,) *He mixed it,* (S, M, K,) *one part with another,* (S,) *and stirred it about, and beat it;* (M;) as also سَوَّطَهُ , (M, K, *) inf. n. تَسْوِيطٌ: (K:) or سَوْطٌ signifies the *putting together* two things *in a vessel, then beating* them *with the hand until they become mixed:* (Jm, K:) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you say, سَاطَ قِدْرَهُ بِالمِسْوَطِ [*he mixed, and stirred about, and beat, the contents of his cooking-pot with the* مِسْوَط, q. v.]: (TA:) but you say also, سَاطَ الهَرِيسَةَ, and سَوَّطَهَا , *he stirred about the* [*food called*] هَرِيسَة *with a piece of wood, in order that it might become mixed:* (TA:) or سَوَّطَهُ signifies *he mixed it much.* (S.) ___ [Hence,] سِيطَ حُبُّكَ بِدَمِى and مِنْ دَمِى [*The love of thee is*

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mixed with my blood]. (TA.) And هُوَ يَسُوطُ الأَمْرَ *He turns over the affair* [*in his mind*]. (TA.) And فُلَانٌ يَسُوطُ الحَرْبَ and يُسَوِّطُهَا *Such a one superintends, manages,* or *conducts, in person, the war.* (A, TA.) And سَوَّطَ فُلَانٌ أُمُورَهُ, inf. n. as above, (S, TA,) *Such a one rendered his affairs confused,* or *disordered,* or *perplexed:* (TA:) and in like manner, رَأْيَهُ [*his opinion*]. (M.) And سَوَّطَ أَمْرَهُ *He created confusion,* or *disorder, in his affair,* or *case.* (K, TA.) سَاطَهُ, (M,) aor. يَسُوطُ, (S,) inf. n. سَوْطٌ, (M, K,) *He whipped him; struck him with a* سَوْط; (S, M, K;) namely, a beast, and a man. (TA.) ___ سَاوَطَنِى فَسُطْتُهُ: see 3.

2 **سَوَّطَ** see 1, in six places. سَوَّطَ الكُرَّاثُ, (M, K,) inf. n. تَسْوِيطٌ, (K,) *The leeks put forth their* سِيَاط [or

seed-stalks: see سَوْطٌ]. (M, K, TA.)

3 **ساوَطَ** س اوطَنِى فَسُطْتُه , aor. of the latter أَسُوطُه: thus mentioned by Lh, without any addition: app. meaning *He acted roughly with me with his whip,* or *he contended with me therewith, and I overcame him* [*with my whip*]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes. (M.)

8 2 **إِسْتَوَطَ**, which is extr., [for by rule it should be اِسْتَاطَ,] *It* (a thing) *was,* or *became, mixed.* (M.) ___ [Hence,] اِسْتَوَطَ عَلَيْهِ أَمْرُه *His affair,* or *case, was,* or *became, confused,* or *disordered, to him.* (M, K, * TA.)

سَوْطٌ [*A whip;*] *a certain thing,* (S, M,) namely, *plaited skin,* (Bd in lxxxix. 12,) [or *a lash,*] *with which one beats,* or *strikes,* (S, M,) *well known;* (Msb;) *i. q.* مِقْرَعَةٌ: (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi suprà:) pl. [of pauc.] أَسْوَاطٌ and [of mult.] سِيَاطٌ: (S, M, Msb, K:) the latter originally سِوَاطٌ. (TA.) The saying ضَرَبْتُ زَيْدًا سَوْطًا means ضَرَبْتُ زَيْدًا بِسَوْطٍ [*I struck Zeyd with a whip*]: (M, Msb: *) or it is one of those rare instances in which a prefixed n. is suppressed; being originally ضَرَبْتُهُ ضَرْبَةَ سَوْطٍ [*I struck him a stroke,* or *lash, of a whip*], meaning ضَرْبَةً بِسَوْطٍ [*a stroke,* or *lash, with a whip*]: (M:) or ضَرْبَةً وَاحِدَةً بِسَوْطٍ [*one stroke,* or *lash, with a whip*]. (Mgh.) One says also, ضَرَبَهُ مِائَةَ سَوْطٍ [*He struck him a hundred strokes,* or *lashes, of the whip*]. (S and K in art. سحل.) ___ In the Kur [lxxxix. 12], where it is said, فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ, (S, Msb,) it signifies *A portion,* or *share:* (S, K:) or (S, Msb, but in the K, and) *vehemence,* or *severity;* (S, Msb, K;) as being likened to the paining of a whip; (Msb;) because punishment is sometimes with the سَوْطٍ; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Kur means, [*And thy Lord poured upon them a*

portion, or *a share,* or *vehemence,* or *severity, of punishment:* or it means,] *a mixture;* prepared for them, *of various punishments:* or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is *a kind of punishment.* (Jel.) [Agreeably with this last explanation, it is said that] the phrase هُمَا يَتَعَاطَيَانِ سَوْطًا وَاحِدًا means *They two are agreed upon one mode:* (A:) or the meaning is [*they two enter,* or *plunge, into;* or *venture boldly upon, and do;*] *one thing,* or *affair;* (S, and K; but wanting in one copy of the former; and in the latter, in the place of هما is put ما;) i. e., *one sort* [*of thing* or *affair*]. (S.) ___ [قِيدُ سَوْطٍ *The measure of a whip,* i. e. *a whip's length,* is an astronomical measure, which seems, from several instances that I have noted, in the work of Kzw &c., to be the same as رُمْحٌ is in modern usage; i. e. *four degrees and a half,* by rule; but, like the latter, not precise nor uniform in every instance.] ___ [The pl.] سِيَاطٌ also signifies The *seed-stalks of leeks;* (TK;) the *stalks, of leeks, upon which are the* زَمَالِيق *thereof:* (M, K:) so called as being likened to the سياط with which one strikes. (M.) ___ And سَوْطٌ signifies also *A remaining portion* (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which الغَدِيل is erroneously put for الغَدِير,]) *extended like the* سَوْط [*with which one strikes*]: (A:) pl. سِيَاطٌ. (TA.) ___ And *A place where water collects and stagnates:* (K:) pl. أَسْوَاطٌ. (TA.) ___ And *A road,* or *track, of little width, between two elevations:* pl. أَسْيَاطٌ [or سِيَاطٌ?] and أَسْوَاطٌ: so in the A: but some say شَوْطٌ, q. v. (TA.) ___ Also *A kind of tent, of* [*goats'*] *hair.* (Ibn-El-Kelbee, TA voce بيت, q. v.) ___ And سَوْطُ بَاطِلٍ *Light entering from an aperture in a wall, in sunshine;* (K, TA;) also termed خَيْطُ بَاطِلٍ: but as some say, with ش. (TA: and it is mentioned with ش in art. شوط in the S, and again in the K.)

سَوِيطٌ ; fem. with ة: see مَسُوطٌ.

سَوَّاطٌ The شُرَطِىّ [or *officer of the prefect of police*] *who has with him the* سَوْط [or *whip*].

(TA.)

مَسُوطٌ *Mixed.* (TA.) So in a trad. of 'Alee with Fátimeh, [in which the former expresses the intimacy of her union with him, as though they two were one person,] مَسُوطٌ لَحْمُهَا بِدَمِى وَلَحْمِى *Her flesh is blended and mixed with my blood and my flesh.* (TA.) You say also, أَمْوَالُهُمْ سَوِيطَةٌ بَيْنَهُمْ *Their possessions are mixed among them;* (AZ, S, K;) *i. q.* مُسْتَوْطَةٌ . (M.)

مَسُوطٌ : see what next follows.

مِسْوَاطٌ *A thing with which one mixes a thing,* (S, * M, K,) *and stirs it about;* (M;) i. e., *a stick,* or *the like, used for that purpose;* as also مَسُوطٌ . (K.) A horse *that will not put forth his power of running unless by means of the whip;* (Ibn-'Abbád and K; and so in a copy of the S, on the authority of AO, but omitted in another copy;) *as though* (TA) *keeping it in store.* (S, TA.)

مُسْتَوِطٌ ; fem. with ة: see مَسُوطٌ.

سوع

1 **سَاعَتِ الإِبِلُ**, aor. تَسُوعُ, (S, K,) inf. n. سَوْعٌ, (S,) *The camels were left to themselves,* (S, K,) *without a pastor;* (K;) as also ساعت with تَسِيعُ for its aor. and سَيْعٌ for its inf. n. (Sh.)

3 **عَامَلَهُ مُسَاوَعَةً** [*He bargained with him for work by,* or *for, the hour,*] is from السَّاعَةُ, like مياومة from اليوم. (S, K. [See also the last sentence of the second paragraph of art. سعى.]) [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] ساوعه, inf. n. سِوَاعٌ, *He hired him,* or *took him as a hireling, for the hour.* (TA.)

4 **اساعه** *He left to himself,* or *itself, left alone,* or *neglected,* and *lost,* or *destroyed, him,* or *it.* (K.) Er-Rághib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from السَّاعَةُ. (TA.) You say, أَسْعَتُ الإِبِلَ *I left the camels to themselves, left them alone,* or *neglected them.* (S.) And رُبَّ نَاقَةٍ تُسِيعُ وَلَدَهَا حَتَّى تَأْكُلَهُ السِّبَاعُ, meaning [*Scarce,* or *many, a she-camel*] *leaves to itself,* or *leaves alone,* or *neglects, her young one* [*so that the beasts of prey devour it*]. (TA.) [See also 4 in art. أَسْوَعَ.] سيع *He* (a man, Zj) *passed from* سَاعَةٍ *to* سَاعَةٍ [i. e. *time to time,* or *hour to hour*]; (Zj, K;) as also اساع, inf. n. إِسَاعَةٌ: (Zj, TA:) or *he remained behind,* or *held back,* or *delayed, for a* سَاعَةٍ [i. e. *a time,* or *an hour*]. (Ibn- 'Abbád, K.)

سَاعٌ : see سَاعَةٌ, in two places.

سَوْعٌ and سُوَاعٌ *i. q.* هُدْءٌ, as used in the phrase, جَآءَنَا بَعْدَ سَوْعٍ مِنَ اللَّيْلِ [*He came to us after a period,* or *portion, of the night;* or *after about a third or fourth part of the night had elapsed, when men were asleep,* or *at rest, and the night, and the foot of the*

passenger, were still; or *after a third part of the night*]: (S, K: *) or this phrase means *he come to us after a* ساعة [i. e. *a short period,* or *an hour,*] *of the night.* (TA.).

ساعة [*An hour;*] *one of the divisions of the night and the day;* (Lth, K, TA;) *both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions;* (TA;) [also termed ساعة فلكيّة (*an astronomical hour; fifteen* درجات *of time; sixty minutes of time;*) because ساعة alone is often used in a vague sense, as meaning what is termed ساعة زمانيّة; i. e.] *a time of night* or *of day:* but used absolutely by the Arabs as meaning *a time; a while; a space,* or *period; an indefinite* [*short*] *time;* and *a little while;* (Msb;) *a* [*short* or] *little portion,* or *division,* [or *space,* or *period,*] *of the night* and *of the day:* (TA:) and السّاعة signifies the *pre-*

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sent time: (S, K:) pl. ساعات and ساع, (S, Msb, K,) [or the latter is rather a coll. gen. n. of which ساعة is the n. un.,] and سواع. (Msb.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, لا يستأخرون ساعة (Msb) *They will not remain behind* (Bd) *for a time,* or *any while,* (Msb,) or *the shortest time:* or *they shall not seek to remain behind,* by reason of intense terror. (Bd.) And so in a trad., where it is said, من راح فى السّاعة الأُولى *Whoso goeth in the first time;* not in the first astronomical ساعة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Msb.) [ساعةً signifies, as shown above, *For,* or *during, an hour:* and *awhile; for a little while; during a short time;* as in the phrase,] جلست عندك ساعةً *I sat with thee,* or *at thine abode, for a little while,* or *during a short time.* (TA.) [And فى ساعةٍ, *In a short time: in a*

moment. And السَّاعَةَ, *Now: just now: this moment.* And ساعَتَئِذٍ, *Then; at that time:* or *in that hour.*] And مُذْ سَاعَةٍ [*A little while ago;*] *in the first time near to us:* (K in art. انف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. انف.) [And من ساعته *At the moment thereof; instantly.* Hence, سَمٌّ سَاعَةٍ *An instantaneous poison.*] ___ السَّاعَةُ also signifies *The resurrection;* (S, K, TA;) *the raising of mankind for the reckoning;* also termed السَّاعَةُ الكُبْرَى: (Er-Rághib, B:) or *the time thereof:* (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kur [liv. 1], اقْتَرَبَتِ السَّاعَةُ *The resurrection* [or *the time thereof*] *hath drawn nigh.* (Jel, TA.) And [in vii. 186 and lxxix. 42,] يَسْأَلُونَكَ عَنِ السَّاعَةِ *They ask thee concerning the resurrection* [or *the time thereof*]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] عِنْدَهُ عِلْمُ السَّاعَةِ *With Him is the knowledge of the resurrection,* (TA,) or *of the time thereof.* (Bd, Jel.) ___ Also *The death of one generation;* termed, for distinction, السَّاعَةُ الوُسْطَى: as in the saying of Mohammad, when he saw 'AbdAllah Ibn-Uneys, إِنْ يَطُلْ عُمُرُ هٰذَا الغُلَامِ لَمْ يَمُتْ حَتَّى تَقُومَ السَّاعَةُ [*If the life of this boy last long, he will not die until the death of the generation shall come to pass*]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.) ___ Also *The death of any man;* termed, for distinction, السَّاعَةُ الصُّغْرَى: as in the Kur [vi. 31], قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا بِلِقَآءِ ٱللّٰهِ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً [*They have suffered loss who disbelieved in,* or *denied as false, the meeting with God until, when death came to them suddenly*]. (Er-Rághib, B) ___ Also *Difficulty, distress,* or *affliction;* and so السَّاعُ . (TA.) ___ And *Distance,* or *remoteness.* (TA.) See also سَائِعٌ.

سَاعَةٌ سَوْعَآءُ *A severe, grievous,* or *distressing* [*hour* or *time*]; (S, K;) like the phrase لَيْلَةٌ لَيْلَآءُ. (S.)

سُوَاعٌ : see سَوْعٌ. Also, (S, K, [in the CK erroneously without tenween,]) and سَوَاعٌ, (Kh, K,) *A certain idol* (S, K) *which*

belonged to the people of Noah, (S,) *in whose time it was worshipped; then the deluge buried it, but Iblees exhumed it, and it was worshipped* [*again*]; (K;) so says Lth; (TA;) *then it became the property of* [*the tribe of*] *Hudheyl,* (S, K,) *and was at Ruhát,* (S,) *and pilgrimage was performed to it:* (S, K:) or *it belonged to* [*the tribe of*] *Hemdán:* (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that *it had the form of a woman:* (Har p. 362:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kur [lxxi. 22, and is there with tenween]. (TA.) [See also وَدٌّ.]

هو ضائعٌ سائعٌ *He is left to himself, left alone,* or *neglected.* (S, * K, * TA.) سَاعَةٌ [is pl. of سَائِعٌ; and also signifies] *In a state of perdition* or *destruction; perishing;* or *dying; in a pl. sense;* like جَاعَةٌ as signifying جِيَاعٌ, (K,) and طَاعَةٌ as signifying مُطِيعُونَ. (TA.)

مُسِيعٌ : see the following paragraph.

مِسْيَاعٌ A she-camel *that leaves her young one so that the beasts of prey devour it:* (Sh, K:) or a she-camel *that goes away in the place of pasturing:* (S:) belonging to this art. and to art. سيع, q. v. (K.) You say also, رَجُلٌ مِضْيَاعٌ مِسْيَاعٌ لِلْمَالِ [*A man who is wont to neglect the camels* or *the like;* or *to leave them to themselves,* or *alone;* or *to lose them*]; and accord. to A'Obeyd, مُسِيعٌ مُضِيعٌ. (S.)

سوغ

1 **سَاغَ**, (S, Mgh, Msb, K,) or ساغ فِى الحَلْقِ, (JK,) aor. يَسُوغُ, (S, Msb,) inf. n. سَوْغٌ (JK, S, Mgh, Msb, K) and سَوَاغٌ, or سُوَاغٌ, accord. to different copies of the K, (TA,) and سَوَغَانٌ, (CK, [not in my MS. copy of the K nor in the TA,]) and مَسَاغٌ, (MA,) *It* (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [*was easy and agreeable to swallow;*] *was easy of entrance into the fauces;* (S, Mgh, Msb, K; *) or *passed the fauces easily and agreeably.* (Bd in xiv. 20.) [See an ex. in a verse cited voce حَمِيمٌ.] ___ [Hence,] one says, سُغْ فِى الأَرْضِ مَاوَجَدْتَ مَسَاغًا *Enter thou into the land while thou findest a place of entrance.* (TA.) ___ And ساغ فعلُ الشَّىْءِ *The doing of the thing was allowable;* or *passed for lawful.* (Msb.) And ساغَ لَهُ مافعلَ *What he did was allowable to him;* or *passed for lawful to him.* (S, K, TA.) ___ And ساغ النَّهارُ *The day was,* or *became, easy.* (TA.) ___ ساغت به الأَرْضُ, (K,) inf. n. سَوْغٌ, (TA,) *i. q.* سَاخَتْ [*The ground,* or *earth, sank with him;* or *sank with him and swallowed him up,* or *enclosed him*]. (AA, K, TA.) ___ And ساغت النَّاقَةُ *The she-camel became apart,* or *alone,* syn. شَدَّتْ, (K, TA,) or *ran,* syn. شَدَّتْ, (JK, and so in the CK and in my MS. copy of the K,) *and went far away.* (JK, TA.) See also 4, in two places.

2 سوّغه [**سَوَّغَ** is app., in its primary sense, *syn. with* أَسَاغَهُ: and hence what here follows.] ___ You say, سوّغه ما أَصَابَ, (JK, TA,) inf. n. تَسْوِيغٌ, (JK,) *He made pleasant,* or *agreeable, to him what he attained:* or, as some say, *he left clear to him what he had attained.* (TA.) ___ And سوّغه, (inf. n. as above, K,) *He made it allowable, lawful,* or *free,* (S, Msb, K,) لَهُ *to him.* (S.) And سوّغه مالًا [*He made property allowable,* &c., *to him*]: so in the Mufradát. (TA.) ___ And سوّغ لَهُ كَذَا *He gave him such a thing.* (IDrd, K.) ___ [See also تَسْوِيغَات, below.]

4 اساغه , (JK, Msb,) inf. n. إِسَاغَةٌ, (JK,) or إِسَاغٌ, (Msb,) said of God, (JK,) or of a man, (Msb,) [*He made it easy and agreeable to swallow;*] *he made it easy of entrance into the fauces;* (Msb;) [or *made it to pass the fauces easily and agreeably;*] namely, beverage [&c.: see 1, first sentence]; (JK;) as also سَاغَهُ . (Msb.) ___ [Hence,] أَسِغْ لِى غُصَّتِى [*Make thou easy to me to swallow the thing that is choking me;* or *let me swallow it;*] meaning *grant thou to me some delay,* or *respite;* or *act gently,* or *in a leisurely manner, towards me,* or *with me;* (S, K;) and *do not hurry me.* (S.) ___ And أَسَغْتُهُ, (S, Mgh, Msb,) inf. n. as above, (S, Msb, TA,) *I swallowed it:* (Msb, and Jel in xiv. 20:) or *I received it into my fauces easily* (S, Mgh, and Bd in xiv. 20) *and agreeably;* (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and سَغْتُهُ and سَغَتُهُ, aor. أَسُوغُهُ and أَسِيغُهُ, (S, K,) inf. n. سَوْغٌ and سَيْغٌ, (TA in art. سيغ,) signify the same. (S, K.) ___ اساغ فُلَانٌ بِفُلَانٍ means *Such a one completed his affair by means of such a one,* (Ibn-Buzurj, K, TA, [in the CK, ثُمَّ امره به is erroneously put for تَمَّ أَمْرُهُ به,]) *and accomplished the object of his want by means of him:* (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, اساغ به. (Ibn-Buzurj, K.) أَسْوَغَ أَخَاهُ *He* (a man, Lh) *was born with his brother:* (Lh, K:) or *he was born* [*next,* or *immediately,*] *after his brother.* (Ibn-'Abbád, K.) [See what next follows.]

هٰذَا سَوْغُ هٰذَا and سَيْغُهُ (S, K) and سَوْغَتُهُ (K) mean *This is he who was born next after this,* (S, K, TA,) or, as in the Mufradát, *immediately after this;* (TA;) and the like is also said of the female: (K:) one says, هى أُخْتُهُ سَوْغُهُ and سَوْغَتُهُ [*She is his sister that was born* &c.], (S, TA,) as well as هو أَخُوهُ سَوْغُهُ and سَوْغَتُهُ [*He is his brother that was born* &c.]: or سَوْغُ الرَّجُلِ means *he who was born after the man,* or *near after him,* though not his brother: and Fr

heard a man of Benoo-Temeem say سَوْغُهُ, and another of the same tribe say سَوْغَتُهُ , meaning *he who followed him:* (TA:) [the pl. of سَوْغٌ is أَسْوَاغٌ; and it is said that] أَسْوَاغُ الرَّجُلِ means *those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them:* (TA:) or *those born next after him:* (JK:) and أَصْوَاغ is a dial. var. thereof: but IF says that هٰذَا سَوْغُ هٰذَا means *This is of the cast, mould, form,* or *fashion, of this;* and that the س may be a substitute for ص; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, هٰذَا سَيْغُ هٰذَا *this is proportionate to this,* or *of the proportion of this.* (TA in art. سيغ.)

سَوْغَةٌ : see the next preceding paragraph in four places.

سَوَاغٌ *A thing whereby one makes to enter easily into his fauces* [*and to pass down his throat*] *that which is choking him.* (S, Msb, K.) One says, المآء سَوَاغُ الغُصَصِ [*Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him*]. (S.)

سَائِغٌ , applied to beverage, or wine, (JK, K, TA,) and food, (TA,) *Descending easily* [*and agreeably*] *down the throat;* (JK, Msb, K, TA, and Bd and Jel in xvi. 68 and Bd in xxxv. 13;) [or *easy and agreeable to swallow;*] *not choking;* (Jel in xvi. 68;) and أَسْوَغُ signifies the same; (IDrd, K, TA;) and so سَيِّغٌ , applied to food [&c.]; (TA;) [and مُسْتَسَاغٌ , accord. to Freytag, as from the K, in which I do not find it.]

سَيِّغٌ : see the next preceding paragraph.

أَسْوَغُ : see سَائِغٌ. [Freytag assigns to it also another signification, which belongs not to it, but to سَوْغ.]

تَسْوِيغَاتُ السَّلَاطِينِ is a post-classical term, (O, K,) from سَوَّغْتُهُ لَهُ, inf. n. تَسْوِيغٌ, meaning I made it allowable, lawful, or free, to him: (O:) and what is meant by [the sing. of تسويغات i. e.] تَسْوِيغٌ is The *permission* [of the Sultán] *for the taking of that which is one's right,* or *due, on a particular account, with facilitation thereof to the taker.* (MF.)

مَسَاغٌ [*A place of easy entrance* or *passage* for beverage, or food, into the fauces or throat. ___ And hence,] *A place of entrance* into a land [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) ___ And [hence] one says, هٰذَا لَا أَجِدُ لَهُ مَسَاغًا *This, I do not find to it a passage,* or *an* [*easy*] *entrance;* or *a way,* or *place, of entrance.* (TA.)

مُسْتَسَاغٌ : see سَائِغٌ.

سوف

1 **سَافَ الشَّىْءَ** , aor. يَسُوفُ (S, M, Msb) and يَسَافُ, (M,) inf. n. سَوْفٌ; (S, M, K;) and so سَاوَفَهُ ; (M, TA;) and اِسْتَافَهُ , (M, Msb, K, *) inf. n. اِسْتِيَافٌ; (S;) [and, accord. to Freytag, سَوَّفَهُ ; but he has not named his authority; if correct, probably having an intensive signification;] *He smelled the thing.* (S, M, Msb.) A poet says, (Msb,) namely, Ru-beh, (S, M,)

* إِذَا الدَّلِيلُ اسْتَافَ أَخْلَاقَ الطُّرُقْ *

[*When the guide smells the natures of the roads* to know whether he be pursuing the right course or deviating therefrom]. (S, M, Msb.) ___ [And hence, *He hunted.* (Freytag, from the Deewán el-Hudhaleeyeen.)] سَوْفٌ is also *Syn. with* صَبْرٌ. (IAar, K.) You say, of a man, سَافَ عَلَيْهِ, inf. n. سَوْفٌ, *He endured it with patience.* (TK.) سَافَ, (S, M, O, K,) aor. يَسُوفُ (S, O, K) and يَسَافُ, (O, K,) inf. n. سَوْفٌ, (M,) said of a man, (M,) and of cattle, (مَالٌ, M, O, K,) *He*, or *they, perished*, or *died:* (S, M, O, K:) or, said of cattle, *they had a murrain occurring among them.* (K.) [سَافَ expl. by Freytag in this art., as though having for its aor. يَسُوفُ, and meaning *He smote a* person *with a sword*, is a mistake, caused by a mistranscription (of سَفْتَهُ for سَفَتَهُ) in art. سيف in some copies of the K.]

2 **سَوَّفَهُ** , (S, M, K,) or سَوَّفَ بِهِ, (Msb,) inf. n. تَسْوِيفٌ, (S, M, Msb, K,) *He said to him time after time* سَوْفَ أَفْعَلُ [*I will do* such a thing]; (S, Msb, TA;) derived from the particle سَوْفَ: (IJ, M:) and hence, (Msb,) *he delayed*, or *deferred, with him;* or *put him off with promises;* syn. مَطَلَهُ; (S, * Msb, K, TA;) *saying* سَوْفَ أَفْعَلُ; (TA;) or *promising to be faithful to his engagement;* (Msb;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi1-Hadeed: (MF, TA:) and سَاوَفَهُ signifies [the same, as is implied in the M, being *syn. with*] مَاطَلَهُ: see an ex. in a verse cited voce سَوْفَ, last sentence. (TA.) التَّسْوِيفُ is [also expl. as]

Syn. with التَّأْخِير [app. as meaning *the postponing, putting off, delaying,* or *deferring,* anything]. (TA.) [And it is implied in art. عظب of the TA that it is *Syn. with* التَّمْرِين and التَّصْبِير: so that you say, سوّفه عَلَيْه, meaning *He inured,* or *accustomed, him to it;* and *made him to endure it with patience:* see سَافَ عَلَيْه, above.] ___ You say also, سَوَّفْتُهُ أَمْرِى, meaning *I made him* (a man) *to have the ordering and deciding of my affair,* or *case,* (S, K,) *to do what he would:* (S:) and so سَوَّمْتُهُ. (TA.) See also 1, first sentence.

3 **ساوفه** : see 1: and 2. Also *i. q.* سَارَّهُ [*He spoke,* or *discoursed, secretly to him* or *with him;* or *acquainted him with a secret*]. (K.) ___ And ساوف المرأة *i. q.* ضَاجَعَهَا [*He slept with the woman in,* or *on, one bed*]. (K.)

4 **اساف** , (S, M, K,) inf. n. إِسَافَةٌ, (TA,) said of a man, (S, M,) *His cattle perished,* or *died:* (S, K:) or *he had murrain occurring among his cattle:* so in a verse of Tufeyl, cited voce استرخى, in art. رخو. (M.) [Hence,] one says, أَسَافَ حَتَّى مَا يَشْتَكِى السُّوَافَ, (AA, S, Meyd, K,) or السُّوَافَ, (As, Meyd,) [*He had murrain among his cattle until he did not complain of the murrain:*] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) ___ اساف الوالدان *The two parents lost their child by his death:* in which case, the child is said to be مُسَافٌ ; and his father, مُسِيفٌ ; and his mother, مُسْيَافٌ . (Ibn-'Abbád, K.) اسافه ٱللّٰه *God destroyed him,* or *took away his life.* (M.) ___ اساف الخَرْز *i. q.* خَرَمَهُ [i. e. *He spoiled the sewing* of the skin, or hide; *as when one uses a thick instrument for sewing* or *perforating, and a thin thong;* or *as when one rends two stitch-holes into one*]. (M.) And اساف الخَارِزُ *The sewer* of a skin, or hide, *perforated,* or *sewed, in such a manner that the two stitch-holes became rent* [*into one*]. (A'Obeyd, K.)

8 إِسْتَوَفَ see 1, first and second sentences.

سَافٌ *Any row,* or *course,* (S, M, L, K, TA,) [i. e.] *a single row,* or *course,* (Mgh,) *of bricks,* (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA and) *of clay,* (Mgh, TA,) of a wall, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also مَدْمَاكٌ: (TA:) pl. of pauc. آسُفٌ [formed by transposition, like آدُرٌ pl. of دَارٌ,] (L,) and سَافَاتٌ: (Mgh:) Lth explains السَّافُ as signifying *what is between the* سَافَات *of the building:* its ا is originally و. (TA.) [سَافَةٌ mentioned by Freytag as signifying a single series of stones in a wall, on the authority of the K, I do not find there, nor in any other lexicon.] Also *A certain bird, that preys.* (M.)

سَوْفَ , for which one also says سَفْ, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and سَوْ, (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and سَيْ, (M, Mughnee, K,) rejecting the final radical and changing the medial into ى for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the L سَا, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting تَنْفِيس, (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce سَ [q. v.];) i. e., denoting تنفيس with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (Msb:) it is *syn. with* سَ accord. to some, or *has a larger meaning than this latter* accord. to others. (Mughnee.) You say, سَوْفَ أَفْعَلُ [*I will do* such a thing]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the سَ in سَيَفْعَلُ [&c.]. (Sb, S.) [But] it is distinct from سَ by its [sometimes] having ل prefixed to it; as in [the phrase in the Kur xciii. 5], وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى [*And thy Lord will give thee, and thou wilt be well pleased*]: (Mughnee:) in this phrase, [however,] the ل is [considered as] pre-

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fixed to the verb, not to the particle: (M:) or the phrase is elliptical, for لَأَنْتَ سَوْفَ يُعْطِيكَ. (Bd.) And it is distinct from سَ in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

* وَمَا أَدْرِى وَسَوْفَ إِخَالُ أَدْرِى *
* أَقَوْمٌ آلُ حِصْنٍ أَمْ نِسَآءُ *

[*And I know not, but I shall, I think, know, whether the family of Hisn be a company of men or women*]. (Mughnee.) ___ When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex.,

* إِنَّ سَوْفًا وَإِنَّ لَيْتًا عَنَآءٌ *

[*Verily* سَوْفَ *and verily* لَيْتَ *are a weariness*]: but one reading is إِنَّ لَوًّا; and another, إِنَّ لَيْتًا وَإِنَّ لَوًّا; and there is no such reading as إِنَّ سَوْفًا. (O, TA.) One says also, فُلَانٌ يَقْتَاتُ السَّوْفَ [lit. *Such a one feeds upon the word* سَوْفَ]; meaning *Such a one lives by means of things hoped for:* (S, K, TA:) and in like manner, مَا قُوتُهُ إِلَّا السَّوْفُ [lit. *His food is not anything but,* or *other than, the word* سَوْفَ]. (A, TA.) ___ In the following verse of Ibn-Mukbil, cited by Sb,

* لَوْ سَاوَفَتْنَا بِسَوْفٍ مِنْ تَحِيَّتِهَا *
* سَوْفَ العُيُوفِ لَرَاحَ الرَّكْبُ قَدْ قَنِعَا *

[*Had she put us off with a* سَوْفَ *as part of her greeting, with the putting off* even *of such as is affected with dislike, the riders had gone contented*], سَوْفَ is put in the accus. case [for مُسَاوَفَةً, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

سِيفَةٌ : see مَسَافَةٌ, in two places.

سَوَافٌ The [*cucumber commonly called*] قِثَّآء [q. v.]: (M, K, TA:) so says AHn, (M, TA,) on the authority of Et-Toosee. (TA.) See also what next follows.

سُوَافٌ and سَوَافٌ ; with damm accord. to As, and so, he says, all the names of diseases, as نُحَازٌ and دُكَاعٌ and قُلَابٌ and خُمَالٌ [&c.]; accord. to AA, not so, but with fet-h, and in like manner said 'Omárah Ibn-'Akeel; (S;) or none relates it with fet-h except AA, and his relation is nought; (IB;) *Disease of cattle,* and *death thereof:* (S:) or each signifies *death among mankind and cattle:* (M:) or the latter, *a mortality,* or *murrain, among camels;* or so the former: or the latter, *a mortality among mankind and cattle:* (K:) and the former, *disease of camels;* (AHn, M, K;) and so the latter. (K.) One says, وَقَعَ فِى المَالِ سَوَافٌ [or سُوَافٌ] *Death* [or *a murrain*] *happened among the cattle.* (S.)

مَسَافٌ The *nose:* because one smells (يُسَافُ, K, i. e. يُشَمُّ, TA) with it: (K:) so in the Moheet. (TA.) ___ See also مَسَافَةٌ, in two places.

مُسَافٌ A child *taken from his parents by death:* see 4. (Ibn-'Abbád, K.)

مُسِيفٌ A man *whose cattle have died.* (TA.) ___ And A father *having lost his child by death:* see 4. (Ibn-'Abbád, K.)

مَسَافَةٌ [properly *A place of smelling:* ___ and hence,] *Distance;* (S, K, TA;) and مَسَافٌ and سِيفَةٌ signify the same in this sense [or in others here following]: (K:) [*a space,* or *tract,* or *an extent, over which one journeys:*] *a far-extending tract that one traverses:* originally *a place of smelling* of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA:) or *a* [*desert,* or *such as is termed*] مَفَازَةٌ: (M:) said to be from سَافَ الشَّىْءَ meaning he smelled the thing; for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it;

but otherwise, not: (Msb:) or because the guide, when he is in a desert, (S, M, K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning a place of smelling of the guides] it became a term for distance: (S, K:) pl. مَسَاوِفُ (A, TA) and مَسَافَاتٌ. (Msb.) One says, كَمْ مَسَافَةُ هٰذِهِ الأَرْضِ and مَسَافُهَا and سَيْفَتُهَا [*How long is the distance,* or *how much is the extent, of this land?*]. (TA.) And بَيْنَهُمْ مَسَافَةٌ بَعِيدَةٌ [*Between them is a far-extending distance* or *space*]. (Msb.) And بَيْنَنَا مَسَافَةُ عِشْرِينَ يَوْمًا [*Between us is the distance,* or *space, of twenty days*]. (TA.) ___ In the following saying of Dhu-rRummeh, it is doubly tropical:

* وَأَبْعَدُهُمْ مَسَافَةَ غَوْرِ عَقْلٍ *

* إِذَا مَا الأَمْرُ ذُو الشُّبُهَاتِ عَالَا *

[*And the furthest of them in the extent of the depth of intelligence when the affair,* or *case, in which are dubiousnesses overcomes and is onerous*]. (A, TA.)

مُسَوِّفٌ One *who does what he will,* [*as though he said time after time* سَوْفَ أَفْعَلُ,] *whom no one will make to turn back.* (K.) ___ And, with ة, A woman *who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says* سَوْفَ أَفْعَلُ: such is said, in a trad., to be cursed. (TA.) ___ Also, with ة, A well (رَكِيَّةٌ) *of which one says, Water will be found* (سَوْفَ يُوجَدُ) *in it:* or *of which the water is smelt* (يُسَافُ), *and disliked, and loathed.* (Ibn- 'Abbád, Z, K.) ___ And, without ة, *Very patient* or *enduring.* (TA.)

مُسْتَافٌ *A place of smelling,* or *that is smelt.* (O, K.)

مِسْيَافٌ A mother *having lost her child by death:* see 4. (Ibn-'Abbád, K.)

إِنَّهَا لَمُسَاوِفَةٌ لِلسَّيْرِ [app. referring to a she-camel] *Verily she is one that has ability for journeying.* (M.)

سوق

1 **سَاقَ المَاشِيَةَ** , (S, K,) or النَّعَمَ, (Mgh,) or الدَّابَّةَ, (Msb,) aor. يَسُوقُ, (S, Mgh, Msb,) inf. n. سَوْقٌ (S, Mgh, Msb, K) and سِيَاقٌ, (S, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or سَيَاقٌ, like سَحَابٌ, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and سِيَاقَةٌ and مَسَاقٌ, (O, K, TA,) *He drove the cattle* [or *the beast*]; *he urged the cattle* [or *the beast*] *to go;* (Mgh;) and استاقها signifies the same, (S, K,) as also اساقها , and سوّقها ; (TA;) or تَسْوِيقٌ, the inf. n. [or this last], signifies the *driving well:* (KL:) [and accord. to Freytag, استساق , followed by an accus., signifies the same as سَاقَ as expl. above; but for this he names no authority.] Hence, in the Kur [lxxv. 30], إِلَى رَبِّكَ يَوْمَئِذٍ المَسَاقُ (TA) i. e. *To thy Lord,* and his judgment, *on that day, shall be the driving.* (Bd, Jel.) And the saying, in a trad., لَاتَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ [properly rendered *The resurrection,* or *the hour thereof, shall not come to pass until a man come forth from* the tribe of *Kahtán driving the people with his staff*], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, سَاقَ عَلَيَّ فُلَانًا *He urged such a one to intercede for him with me.*] ___ [Hence also,] سَاقَهُ القَدَرُ إِلَى مَا قُدِّرَ لَهُ [*Destiny drove him,* or *impelled him, to that which was destined for him*]. (TA.) [And in like manner one says of desire, &c.] ___ And سَاقَ إِلَى المَرْأَةِ مَهْرَهَا, (K,) or صَدَاقَهَا, (S, Msb,) inf. n. سِيَاقٌ; (TA;) and اساقه ; (Msb, K;) *He sent to the woman her dowry;* (K, TA;) or *conveyed it,* or *caused it to be conveyed, to her;* (Msb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, مَا سُقْتَ إِلَيْهَا, meaning *What didst thou give her as her dowry?* occurring in a trad.; or, as some related it, مَا سُقْتَ مِنْهَا, i. e. *What didst thou give for her,* or *in exchange for*

her? (TA.) And ساق إِلَيْه الشَّىْءَ [*He made,* or *caused, the thing to go, pass,* or *be conveyed* or *transmitted, to him; he sent to him the thing*]. (M and K in art. اتى.) And ساق إِلَيْه خَيْرًا [*He caused good,* or *good fortune, to betide him*]. (TA.) And ساق لأَرْضه أَتِيًّا [*He made a rivulet,* or *a channel for water, to run to his land*], (M in art. اتى.) ___ [Hence likewise,] سَاقَتِ الرِّيحُ السَّحَابَ [*The wind drove along the clouds*]. (S, * TA.) ___ [And ساق الحَديثَ, inf. n. سِيَاقٌ and سَوْقٌ and مَسَاقٌ, *He carried on the narrative,* or *discourse.*] You say, فُلَانٌ يَسُوقُ الحَديثَ أَحْسَنَ سِيَاقٍ [*Such a one carries on the narrative,* or *discourse, in the best manner of doing so*]. (Mgh, TA.) And إِلَيْكَ يُسَاقُ الحَديثُ [*To thee* as its object *the narrative,* or *discourse, is carried on*]. (TA.) And كَلَامٌ مَسَاقُهُ إِلَى كَذَا [*Speech whereof the*

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carrying-on is pointed *to such a thing*]. (TA.) And جِئْتُكَ بالحَديث عَلَى سَوْقِه [*I uttered to thee the narrative,* or *discourse, after the proper manner of the carrying-on thereof*]. (TA.) [In like manner also one says,] ساق الأُمُورَ أَحْسَنَ مَسَاقٍ [*He carried on,* or *prosecuted, affairs,* or *the affairs, in the best manner of doing so*]. (A in art. حوذ.) ___ سَوْقُ المَعْلُومِ مَسَاقَ غَيْرِه [from ساق الحَديثَ expl. above] means *The asking respecting that which one knows in the manner of one's asking respecting that which he knows not:* a mode of speech implying hyperbole: *as when one says,* أَوَجْهُكَ هٰذَا أَمْ بَدْرٌ [*Is this thy face or a full moon?*]. (Kull p. 211.) ___ ساق said of a sick man, (K,) and ساق نَفْسَه, [app. thus originally,] (Ks, Msb, TA,) and ساق بنَفْسه, (TA,) aor. يَسُوقُ, (Ks, S, O, Msb, TA,) inf. n. سِيَاقٌ, (S, O, Msb, K,) originally سِوَاقٌ, (TA,) and سَوْقٌ (O, K) and سُؤُوقٌ, (TA,) *He cast forth,* or *vomited, his soul;* (Ks, TA;) *he gave up his spirit;* or *was at the point of death, in the agony of death,* or *at the point of having his soul drawn forth;* (S, O, Msb, TA;) or *he*

began to give up his spirit, or *to have his soul drawn forth.* (K.) You say, رَأَيْتُ فُلَانًا يَسُوقُ *I saw such a one giving up his spirit at death.* (S, O, TA.) And رَأَيْتُ فُلَانًا بِالسَّوْقِ [or فِى السِّيَاقِ, as in the Msb,] *I saw such a one in the act* [or *agony*] *of death;* and يُسَاقُ [*having his soul expelled*], inf. n. سَوْقٌ: and إِنَّ نَفْسَهُ لَتُسَاقُ [*Verily his soul is being expelled*]. (ISh, TA.) سَاقَهُ, (K,) first pers. سُقْتُهُ, (S,) aor. as above, inf. n. سَوْقٌ, (TA,) also signifies *He hit,* or *hurt, his* (another man's, S) سَاقٌ [or *shank*]. (S, K.)

2 **سوّق**, inf. n. تَسْوِيقٌ: see 1, first sentence. ___ سوّق فُلَانًا أَمْرَهُ *He made such a one to have the ruling,* or *ordering, of his affair,* or *case.* (Ibn- 'Abbád, K.) ___ See also 5. Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) *It had a* سَاقٌ [i. e. *stem, stock,* or *trunk*]. (K, TA.)

3 **ساوقهُ** *He vied,* or *competed, with him, in driving:* (K: [in the CK, for فِى السَّوْقِ, is put فِى السُّوْقِ:]) or *he vied,* or *competed, with him to decide which of them twain was the stronger;* from the phrase قَامَتِ الحَرْبُ عَلَى سَاقٍ. (S.) [Hence,] one says بَعِيرٌ يُسَاوِقُ الصَّيْدَ [*A camel that vies with the animals of the chase in driving on,* or *in strength*]. (JK, Ibn-'Abbád, O, K, TA.) ___ مُسَاوَقَةٌ is also *syn. with* مُتَابَعَةٌ [app. as meaning The *making to be consecutive,* or *successive,* for it is added], *as though driving on one another,* or *as though one portion were driving on another.* (TA. [See 6, its quasi-pass.].) ___ [Freytag also assigns to ساوق the meaning of *He,* or *it, followed* (*secutus fuit*), as on the authority of the Hamáseh; but without pointing out the page; and it is not in his index of words explained therein.]

4 **أَسْوَقَ** see 1, in two places. ___ أَسْقَتْهُ إِبِلًا *I made him to drive camels:* (K:) or *I gave to him camels, to drive them:* (S, TA:) or *I made him to posses camels.* (TA.)

5 **تسوّق القَوْمُ** *The people,* or *party,* [*trafficked in the* سُوقٌ, or *market;* or] *sold and*

bought: (S, TA:) the vulgar say سَوَّقُوا . (TA.)

6 **تساوقت الإِبلُ** *The camels followed one another;* (Az, O, Msb, K, TA;) and in like manner one says تَقَاوَدَتْ; (O, K, * TA;) *as though, by reason of their weakness and leanness, some of them held back from others.* (TA.) And تساوقت الغنمُ *The sheep,* or *goats, pressed, one upon another,* (K,) or *followed one another,* (O,) *in going along,* (O, K,) *as though driving on one another.* (O.) [See also 7.] ___ The lawyers say, تساوقت الخطْبَتَانِ, meaning [*The two demandings of a woman in marriage*] *were simultaneous:* but [Fei says] I have not found it in the books of lexicology in this sense. (Msb.)

7 **انساقت المَاشِيَةُ** *The cattle went,* or *went along, being driven;* [or *as though driven;* or *drove along;*] quasi-pass. of سَاقَهَا. (S, TA.) And انساقت الإِبلُ [has the like signification: or means] *The camels became consecutive.* (TA. [See also 6.])

8 **إِسْتَوْقَ** see 1, first sentence.

10 **إِسْتَسْوَقَ** see 1, first sentence.

سَاقٌ The *shank;* i. e. the *part between the knee and the foot* of a human being; (Msb;) or the *part between the ankle and the knee* (K, TA) of a human being; (TA;) the ساق of the human foot: (S, TA:) and [the *part properly corresponding thereto,* i. e. the *thigh commonly so called,* and also the *arm,* of a beast;] the *part above the* وَظِيف of the horse and mule and ass and camel, and the *part above the* كُرَاع of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the *shank commonly so called, of the hind leg,* and, less properly, *of the fore leg,* of a beast: and to the *bone of any of the parts above mentioned:* and sometimes, by synecdoche, to the *hind leg,* and, less properly, to the *fore*

leg also, of a beast: it generally corresponds to ذِرَاعٌ: of a bird, it is the *thigh commonly so called:* and sometimes the *shank commonly so called:* and, by synecdoche, the *leg:*] it is of the fem. gender: (Msb, TA:) and for this reason, (TA,) the dim. is سُوَيْقَةٌ : (Msb, TA:) the pl. [of mult.] is سُوقٌ (S, Mgh, O, Msb, K) and سِيقَانٌ and [of pauc.] أَسْؤُقٌ, (S, O, K,) the و in this last being with ء in order that it may bear the dammeh. (O, K.) A poet says,

* لِلْفَتَى عَقْلٌ يَعِيشُ بِهِ *

* حَيْثُ تَهْدِى سَاقَهُ قَدَمُهْ *

meaning *The young man has intelligence whereby he lives when his foot directs aright his shank.* (IAar, TA.) And one says of a man when difficulty, or calamity, befalls him, كَشَفَ عَنْ سَاقِهِ [lit. *He uncovered his shank;* meaning *he prepared himself for difficulty*]: so says IAmb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the ساق when they mean to express the difficulty of a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying يَوْمَ يُكْشَفُ عَنْ سَاقٍ, (S, K, TA,) in the Kur [lxviii. 42], (S, TA,) [lit. *On a day when a shank shall be uncovered,*] means *on a day when difficulty,* or *calamity, shall be disclosed.* (I'Ab, Mujáhid, S, K, TA.) It is like the saying, قَامَتِ الْحَرْبُ عَلَى سَاقٍ, (S, TA,) which means *The war,* or *battle, became vehement,* (Msb in this art. and in art. حرب,) *so that safety from destruction was difficult of attainment:* (Id. in art. حرب:) and كَشَفَتِ الْحَرْبُ عَنْ سَاقٍ, [as also شَمَّرَتْ عَنْ سَاقِهَا,] i. e. *The war,* or *battle, became vehement.* (Jel in lxviii. 42.) And in like manner, وَٱلْتَفَّتِ ٱلسَّاقُ بِالسَّاقِ, (K, TA,) in the Kur [lxxv. 29], (TA,) means *And the affliction of the present state of existence shall be combined with that of the final state:* (K, TA:) or it means *when the* [one] *leg shall be inwrapped with the* other *leg by means of the grave-clothes.* (TA.) One says also, قَامَ الْقَوْمُ عَلَى سَاقٍ *The people* or *party, became in a state of toil, and trouble,* or *distress.* (TA.) And قَرَعَ لِلْأَمْرِ سَاقَهُ, [originating from one's striking the shin of his camel in order to

make him lie down to be mounted; lit. *He struck his shank for the affair;*] meaning *he prepared himself for the thing,* or *affair;* syn. تَشَمَّرَ: (JK:) or *he was,* or *became, light,* or *active, and he rose,* or *hastened, to do the thing;* or *he applied himself vigorously,* or *diligently,* or *with energy, to the thing,* or *affair; i. q.* شَمَّرَ لَهُ [q. v.]; (TA;) or تَجَرَّدَ لَهُ. (A and TA in art. قرع [q. v.: see also ظُنْبُوبٌ, in several places].) [It is also said that] أَوْهَتْ بِسَاقٍ means كِدْتُ أَفْعَلُ [i. e. *I nearly,* or *almost, did* what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kurt says, describing the wolf,

* وَلَكِنِّى رَمَيْتُكَ مِنْ بَعِيدٍ *
* فَلَمْ أَفْعَلْ وَقَدْ أَوْهَتْ بِسَاقِ *

[i. e., app., *But I shot at thee from afar, and I did not* what I purposed, *though it* (the shot, الرَّمْيَةُ, I suppose, being meant to be understood,) *maimed a shank:* which virtually means, *though I nearly did what I purposed:* the poet, I assume, says اوهت بساق for the sake of the measure and rhyme, for أَوْهَتْ سَاقًا: see what is said, in the explanations of the preposition بِ, respecting the phrase وَٱمْسَحُوا بِرُؤُسِكُمْ]. (TA.) ___ By a secondary application, سَاقٌ signifies [*A greave;* i. e.] *a thing that is worn on the* ساق [or *shank*] *of the leg, made of iron* or *other material.* (Mgh.) ___ Also [The *stem, stock,* or *trunk,* i. e.] the *part between the* أَصْل [here meaning *root,* or *foot,* (though it is also syn. with ساق in the sense in which the latter is here explained,)] *and the place where the branches shoot out;* (TA;) or the *support;* (Msb;) or the جِذْع; (S, K;) of a tree, or shrub: (S, Msb, K, TA:) pl. [of mult.] سُوقٌ (Msb, TA) and سُوقٌ and سُووقٌ and سُؤُوقٌ

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and [of pauc.] أَسْوُقٌ and أَسْؤُقٌ. (TA.) It is related in a trad. of Mo'áwiyeh, that a man said, I applied to him to decide in a litigation

with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Aboo-Duwád says,

* أَنَّى أُتِيحَ لَهُ حِرْبَآءُ تَنْضُبَةٌ *

* لَا يُرْسِلُ السَّاقَ إِلَّا مُمْسِكًا سَاقَا *

[*Whencesoever,* or *however, a preparation is made for him,* to catch him, he is like *a chameleon of a tree of the kind called* تَنْضُب, *he will not loose the stem* thereof *unless grasping a stem*]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when the sun becomes hot, then climbs to a higher branch, and will not loose the former until it grasps the other. (O, TA. *) ___ [Hence, perhaps, as it seems to be indicated in the O,] one says, وَلَدَتْ فُلَانَةُ ثَلَاثَةَ بَنِينَ عَلَى سَاقٍ, (K, [in the copies of which, however, I find ثَلَاث put for ثَلَاثَةَ,]) or عَلَى سَاقٍ وَاحِدٍ, (S,) or وَاحِدَةً, (O,) i. e. *Such a woman brought forth three sons, one after another, without any girl between them:* (S, O, K, TA:) so says ISk: and وُلِدَ لِفُلَانٍ ثَلَاثَةُ أَوْلَادٍ سَاقًا عَلَى سَاقٍ, i. e. *Three children were born to such a one, one after another.* (TA.) And بَنَى القَوْمُ بُيُوتَهُمْ عَلَى سَاقٍ وَاحِدٍ [*The people,* or *party, built their houses,* or *constructed their tents, in one row* or *series*]. (TA.) ___ سَاقٌ also signifies The *soul,* or *self;* syn. نَفْسٌ: hence the saying of 'Alee (in the war of the [schismatics called] شُرَاة), لَابُدَّ لِى مِنْ قِتَالِهِمْ وَلَوْ تَلِفَتْ سَاقِى [*There is not for me any way of avoiding combating them, though my soul,* or *self, should perish* by my doing so]. (Abu-l-' Abbás, O, TA.) So too in the saying, قَدَحَ فِى سَاقِهِ [as though meaning *He cankered his very soul*]: (IAar, TA in art. قدح:) [or] *he deceived him, and did that which was displeasing to him:* (L in that art.:) or *he impugned his honour,* or *reputation;* from the action of canker-worms (قَوَادِح) cankering the stem, or trunk, of a shrub, or tree. (A in that art.) سَاقُ حُرٍّ [is said to signify] The *male of the* قُمَارِىّ [or *species of collared turtle-doves of which the female is called*

قُمْرِيَّةٌ (see قُمْرِىٌّ)]; (S, Msb, K;) i. e. the وَرَشَانٌ: (S, Msb:) the former appellation being given to it as imitative of its cry: (As, K:) it has neither fem. nor pl.: (AHát, TA:) or السَّاقُ is *the pigeon;* and الحُرُّ, *its young one:* (Sh, K:) the poet Ibn-Harmeh uses the phrase كَسَاقِ ٱبْنِ حُرٍّ. (O, TA.) [See more in art. حر.]

سَوْقٌ : see سِيَاقٌ.

سُوقٌ [*A market, mart,* or *fair;*] *a place in which commerce is carried on;* (ISd, Msb, TA;) *a place of articles of merchandise:* (Mgh, TA:) so called because people drive their commodities thither: (TA:) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Msb, K, *) the former in the dial. of the people of El-Hijáz, and the latter in that of Temeem, (S and Msb voce زُقَاقٌ, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Msb:) pl. أَسْوَاقٌ: (TA:) the dim. is سُوَيْقَةٌ [with ة, confirming the opinion of those who hold سُوقٌ to be only fem.]: also signifying *merchandise,* syn. تِجَارَةٌ; as in the phrase, جَاءَتْ سُوَيْقَةٌ [*Merchandise came*]. (TA.) ___ [Hence,] سُوقُ الحَرْبِ *The thickest,* or *most vehement part* (حومة) *of the fight;* (S, K, TA;) and so سُوقَةُ الحَرْبِ; i. e. *the midst thereof.* (TA.)

سَوَقٌ *Length of the shanks:* (S, K:) or *beauty thereof:* (K:) or it signifies also *beauty of the shank.* (S.)

سَاقَةٌ The *rear,* or *hinder part,* of an army: (S, Mgh, K, TA:) pl. of سَائِقٌ; being those who drive on the army from behind them, and who guard them: (TA:) or as though pl. of سَائِقٌ, like as قَادَةٌ is of قَائِدٌ. (Mgh.) And hence, سَاقَةُ الحَاجِّ [*The rear of the company of pilgrims*]. (TA.)

سُوقَةٌ *A subject,* and the *subjects,* of a king; (K, TA;) so called because driven by him; (TA;) *contr. of* مَلِكٌ; (S, Mgh, Msb;) whether practising traffic or not: (Mgh:) not meaning of the people of the أَسْوَاقٌ [or markets], as the vulgar think; (Msb;) for such are called سُوقِيُّونَ, sing. سُوقِىٌّ: (Ham p. 534:) it is used alike as sing. and pl. (S, Mgh, Msb, K) and dual (Mgh, Msb) and

masc. and fem.: (S, K:) but sometimes it has سُوَقٌ for its pl. (S, K.) سُوقَةُ الطُّرْثُوث [in the CK, erroneously, التُّرْثُوث] *The part of the* [*plant called*] طرثوث *that is below the* نَكْعَة [or نَكَعَة or نُكَعَة, which is the *head from the top to the extent of a finger,* or the *flower at the head thereof*]; (O, K;) *sweet and pleasant:* so says Ibn-' Abbád: (O:) AHn says [of the طرثوث], *it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its* سوقة; *which is in some instances long; and in some, short.* (TA.) See also سُوقٌ, last sentence.

سُوقِىٌّ [*Of,* or *relating to, the* سُوق, or *market*]. Its pl., سُوقِيُّونَ, means The *people of the* سُوق (Ham p. 534.) ___ [Hence,] أَدِيمٌ سُوقِىٌّ *A skin,* or *hide, prepared,* or *dressed; in a good state:* or *not prepared* or *dressed:* it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.)

سَوِيقٌ *Meal of parched barley* (شَعِير), or *of* [*the species thereof,* or *similar grain, called*] سُلْت, *likewise parched;* and it is also *of wheat;* but is *mostly made of barley* (شعير); (MF, TA;) *what is made of wheat* or *of barley;* (Msb, TA;) *well known:* (S, Msb, K, TA:) [it is *generally made into a kind of gruel,* or *thick ptisan, being moistened with water,* or *clarified butter,* or *fat of a sheep's tail, &c.;* (see لَتَّ;) and is therefore said (in the Msb in art. حسو and in the KT voce أَكْلٌ, &c.,) to be supped, or sipped, not eaten: but it is *likewise thus called when dry;* and in this state is taken in the palm of the hand and conveyed to the mouth, or licked up: (see حَافِق, and قَمِح:) it is *also made of other grains beside those mentioned above;* and *of several mealy fruits; of the fruit of the Theban palm;* (see حَتِىٌّ;) and *of the carob;* (see خَرُّوبٌ;) *&c.:*] it is also, sometimes, with ص: so says IDrd in the Jm: and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Benul-' Ambar: (O, TA:) the n. un. [meaning *a portion,* or *mess, thereof*] is with ة: (AAF, TA in art. جش:) and the pl. is أَسْوِقَةٌ. (TA.) ___ And

Wine: (AA, K:) also called سَوِيقُ الكَرْمِ. (AA, TA.)

سِيَاقٌ [an inf. n. of 1 (q. v.) in several senses. ___ As a subst., properly so termed,] *A dowry,* or *nuptial gift;* (K, TA;) as also سَوْقٌ [which is likewise originally an inf. n.: see 1]. (TA.) ___ [Also, as a subst. properly so termed, The *following part* of a discourse &c.; opposed to سِبَاقٌ: you say سِبَاقُ الكَلَامِ وسِيَاقُهُ *the preceding and following parts of the discourse; the context, before and after:* see, again 1. And The *drift, thread, tenour,* or *scope,* of a discourse &c.]

سُوَيْقَةٌ dim. of سَاقٌ, q. v.: (Msb, TA:) and of سُوقٌ, also, q. v. (TA.)

سَوَّاقٌ : see سَائِقٌ. Also *A seller,* and *a maker, of* سَوِيق. (Mgh.)

سُوَّاقٌ *Long in the* سَاق [or *shank*]. (AA, K. [See also أَسْوَقُ.]) ___ And *Having a* سَاق [or *stem*]; applied to a plant. (Ibn-Abbád, K.) ___ And The طَلْع [or *spadix*] *of a palm-tree, when it has come forth, and become a span in length.* (K.)

سَائِقٌ [*Driving,* or *a driver;*] the agent of the verb in the phrase سَاقَ المَاشِيَةَ: as also سَوَّاقٌ (S, K) in an intensive sense [as meaning *Driving much* or *vehemently,* or *a vehement driver*]: (S, TA:) pl. of the former سَاقَةٌ, q. v. (TA.) معها سائق وشهيد, in the Kur [l. 20], is said to mean *Having with it a driver to the place of congregation* [*for judgment*] *and a witness to testify against it of its works:* (TA:) i. e. *an angel driving it, and another angel testifying of its works:* or *an angel performing both of these offices:* or *a writer of evil deeds and a writer of good deeds:* or *its own person,* or *its consociate* [*devil*], *and its members,* or *its works.* (Bd.)

سَيِّقٌ , [originally سَيْوَقٌ,] Clouds (سَحَابٌ, AZ, As, S, K) *driven by the wind,* (AZ, As, S,) *containing no water,* (AZ, S, K,) or *whether containing water or not.* (As.)

سَيِّقَةٌ , [a subst. formed from the epithet سَيِّقٌ by the affix ة,] originally سَيْوِقَةٌ, (TA,) *Beasts* (دَوَابّ) *driven by the enemy;* (S, K;) like وَسِيقَةٌ: so in a verse cited voce جَبَأَ: (S:) or *a number of camels, of a tribe, driven away together,* or *attacked by a troop of horsemen and driven away.* (Z, TA.) ___ [Hence,] one says, المرءُ سَيِّقَةُ القَدَرِ

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[*Man,* or *the man, is the impelled of destiny*]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) ___ سَيِّقَةٌ signifies also *An animal by means of which* [in the O بِهَا for which فِيهَا is erroneously put in the K,] *the sportsman conceals himself, and then shoots,* or *casts, at the wild animals:* (O, K:) like قَيِّدَةٌ: (A in art. قود:) said by Th to be *a she-camel* [*used for that purpose*]: (TA:) [so called because driven towards the objects of the chase: see دَرِيئَةٌ:] pl. سَيَائِقُ. (K.) [See also مَسُوقٌ.]

أَسْوَقُ A man (S, * TA) *long in the shanks:* (S, K: [see also سُوَّاقٌ:]) or *thick in the shanks:* (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) *beautiful in the shank* or *shanks,* (S, K,) applied to a man: and so سَوْقَآءُ applied to a woman: (S:) Lth explains the latter as meaning a woman *having plump shanks, with hair.* (TA.)

إِسَاقَةٌ (Lth, O, K, in the CK اِسَاقَةٌ,) The *strap of the horse's strirrup.* (Lth, O, K.)

بَعِيرٌ مَسُوقٌ , (JK, O, and TA as from the Tekmileh,) or مَسْوُقٌ, like مُحْسِنٌ, (K, [but this I think to be a mistake,]) means الَّذِى يُسَاوِقُ الصَّيْدَ [i. e. *A camel that vies with the animals of the chase in driving on,* or *in strength*]; (JK, O, K;) so says Ibn-' Abbád: (O:) accord. to the L, *a camel by means of which one conceals himself from the animals of the chase, to circumvent them.* (TA. [See also سَيِّقَةٌ, last signification.])

مَسُوقَةٌ [*A staff,* or *stick, with which cattle are driven:* pl. مَسَاوِقُ: perhaps post-classical.]

مُنْسَاقٌ *i. q.* تَابِعٌ [app. as meaning *A follower,* or *servant;* as though driven]. (Ibn-' Abbád, O, K.) ___ And *A relation;* syn. قَرِيبٌ. (Ibn- ' Abbád, O, K.) ___ And عَلَمٌ مُنْسَاقٌ *A mountain extending along the surface of the earth.* (Ibn- ' Abbád, O, K *)

سوك

1 **سَاكَ الشَّىْءَ** , (IDrd, O, Msb, K,) aor. يَسُوكُ, inf. n. سَوْكٌ, (IDrd, O, Msb,) *He rubbed the thing,* or *rubbed it well.* (IDrd, O, Msb, K.) ___ See also 2. And see 6.

2 **سَوَّكَ فَاهُ** , (S, O, Msb,) or سَوَّكَ فَمَهُ بِالعُودِ, (K,) inf. n. تَسْوِيكٌ; (S, O, Msb, K;) and سَاكَهُ , (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سِوَاكٌ; (Msb; [there said to be an inf. n., as well as a subst. syn. with مِسْوَاكٌ, but without the mention of its verb;]) and استاك and تسوك , these two used without the mention of the mouth (S, O, Msb, K) or the stick; (K;) [*He rubbed and cleaned his teeth with the* سِوَاك, or مِسْوَاك.]

5 **تَسَوَّكَ** see the next preceding paragraph.

6 **تَسَاوُكٌ** [each an inf. n., the verb of the latter, if it have one, being app. سَاكَ ,] *A weak manner of going:* or *a bad manner of going, resulting from slowness or emaciation:* (K, TA:) so says ISk. (TA.) One says, جَآءَت الإِبِلُ تَسَاوُكُ, [for تَتَسَاوَكُ,] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along.* (S, O.) [Or] تساوكت الإِبِلُ means *The camels had an agitation of their necks in consequence of leanness.* (IF, Msb.) In the M it is said that جَآءَت الغَنَمُ مَاتَسَاوُكُ means *The sheep,* or *goats, came, not moving their heads, in consequence of weakness.* (TA.)

8 **إِسْتَوَكَ** see 2.

سِوَاكٌ and مِسْوَاكٌ signify the same; (S, Mgh, O, Msb, K;) i. e. *A tooth-stick; a piece of stick with which the teeth are rubbed* [*and cleaned, the end being made like a brush by beating or*

chewing it so as to separate the fibres]; (K, * TA;) [commonly] *a piece of stick of the* [*kind of tree called*] أَرَاكٌ: (Msb:) accord. to IDrd, derived from سُكْتُ الشَّىْءَ meaning I rubbed, or rubbed well, the thing; (O, Msb;) accord. to IF, from تساوكت الإبل [expl. above]: (Msb:) accord. to Lth, (T, TA,) سِوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سُوُكٌ (S, O, Msb, K) and سُوْكٌ (Az, TA) and سُؤُكٌ, (AHn, TA,) and [of pauc.] أَسْوِكَةٌ; and the pl. of مِسْوَاكٌ is مَسَاوِيكُ. (TA.) In the saying, in a trad., خَيْرُ خِلَالِ الصَّائِمِ السِّوَاكُ, a prefixed n. is [said to be] suppressed [so that the meaning is *The best of the habits*, or *customs, of the faster is* the use of *the tooth-stick:* but see 2, where سِوَاكٌ is said, on the authority of the Msb, to be also an inf. n.].

مِسْوَاكٌ : see سِوَاكٌ, in two places.

سول

1 **سَالَ** , aor. يَسَالُ, (Akh, and S, M, Msb, K, all in art. سأل,) like خَافَ, aor. يَخَافُ, (Msb and K ibid.,) first pers. pret. سَلْتُ, [like خَفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. أَسَالُ, (Sb, M and K in this art.,) imperative سَلْ, (S, Msb, K, TA, all in art. سأل,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Msb in that art.,) inf. n. سُوَالٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سَوَالٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) *i. q.* سَأَلَ [*He asked,* &c.], (Akh, and S, M, Msb, K, all in art. سأل,) and سَأَلْتُ; a dial. var. of the verb with أ, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for أ, (M ibid.) as is shown by the phrase هُمَا يَتَسَاوَلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. سأل.) [For the pass. (سِيلَ &c.), see سَأَلَ.] A certain elegant scholar says,

* سَالَتْ هُذَيْلٌ رَسُولَ ٱللّٰهِ فَاحِشَةً *

i. e. [*Hudheyl*] *asked of the Apostle of God as a thing wished for* [*something beyond measure evil*]: it is not from سَأَلَ, [i. e. it is originally سَوَلَ, not formed from سَأَلَ by the substitution of ا for أ,] as many of the elegant scholars say. (Er-Rághib, TA.) سَوِلَ, (M, K,) [aor. يَسْوَلُ,] inf. n. سَوَلٌ, (M,) *He,* or *it, was,* or *became, lax, flaccid,* or *uncompact;* or *it hung down loosely; was,* or *became, pendent,* or *pendulous:* (M, K:) [or, said of a man, *he was,* or *became, flaccid,* or *pendulous, in the belly,* or *in the part of the belly below the navel;* as appears from an explanation of أَسْوَلُ and from what here follows:] سَوَلٌ, (S, TA,) in the K, erroneously, سَوْلَةٌ, (TA,) signifies *flaccidity,* or *uncompactness,* or *pendulousness,* (S, K, TA,) of the belly, (K,) and so تَسَوُّلٌ and تَسَوُّنٌ, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.)

2 **سَوَّلَتْ لَهُ نَفْسُهُ أَمْرًا** , (S,) or كَذَا, (M, K,) or الشَّىْءَ, (Msb,) inf. n. تَسْوِيلٌ, (TA,) *His soul embellished* [or *commended*] *to him* (S, M, Msb, * K) *a thing,* or *an affair,* (S,) or *such a thing,* (M, K,) or *the thing:* (Msb:) or *made it* [*to appear*] *easy to him,* and *a light matter in his eyes;* from سَوَلٌ signifying laxness or the like: (Bd in xii. 18:) the inf. n. signifies the *embellishing,* a thing, and *making* it *to be loved* or *approved,* in order that one may do it or say it: (TA:) or the soul's *embellishing* a thing that is eagerly desired, and *picturing what is foul* thereof *as goodly:* (Er-Rághib, TA:) and it is said to be from سُوَلٌ signifying an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world. (TA.) ___ You say also, يُسَوَّلُ إِلَىَّ كَذَا *Such a thing is imaged in the mind to me; is an object of fancy to me;* or *seems to me.* (L in art. هد.) ___ And سَوَّلَ لَهُ said of the Devil, *He led him into error;* or *made him to err:* (M, K:) or *facilitated to him the commission of great sins;* from سَوَلٌ meaning as expl. above in this paragraph: or *incited him to indulgence in appetences,* or *lusts;* from السُّوَلُ meaning [by implication] التَّمَنِّى: (Bd in xlvii. 27:) or [as though meaning] *let down his rope* [*to him to aid in the accomplishment of his desire*]. (Ham p. 748.)

5 **تَسَوَّلَ** see 5 in art. سأل: and 1, last sentence, in the present art.

6 **هُمَا يَتَسَاوَلَانِ** [*They two ask,* or *beg, each other; i. q.* يَتَسَآءَلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

سُوَلٌ *i. q.* مَسْأَلَةٌ [as signifying *A petition;* or *a request;* meaning *a thing that is,* or *has been, asked,* or *begged;* see سُؤْلٌ]; (TA;) as also سُولَةٌ ; (K, TA;) each, (TA,) a dial. var. of the word with ء: (K, TA: [but it is also said in the latter that سُؤْلٌ is the original of سُوَلٌ because the readers of the Kur-án read the word with ء in chap. xx. verse 36:]) or *an object of desire* or *wish* (أُمْنِيَّةٌ), *which one asks;* (TA:) or *an object*

of want, which the soul eagerly desires: (Er-Rághib, TA:) or *an object of* a man's *desire* (أُمْنِيَّةٌ), *which embellishes to the seeker thereof that which is false,* or *vain, and other things of the deceptions of the present world:* but there is a difference between سُولٌ and سُولَةٌ on the one hand and أُمْنِيَّةٌ on the other hand, in that the former relate to what is sought, or demanded, and امنيّة relates to what is meditated (قُدِّرَ); (TA;) [for] this last primarily signifies a thing that a man meditates (يقدّره) in his mind, from مَنَى signifying قَدَّرَ; (Bd in ii. 73;) so that the سُولَة seems to be after the أُمْنِيَّة: (TA:) سُولٌ may be from سَوَّلَتْ لَهُ نَفْسُهُ كَذَا in the first of the senses assigned to it above, and [from] سَوَّلَ said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سُوَالٌ, below.]

سَوْلَةٌ : see 1, last sentence.

سُولَةٌ : see سُولٌ, in three places.

سُؤَلَةٌ , (M, K,) applied to a man, (M,) One *who asks,* or *begs, much;* (K;) *i. q.* [سُؤَلَةٌ and] سَؤُولٌ. (M.)

سُوَالٌ an inf. n. of سَالَ as syn. with سَأَلَ: (Sb, Th, M, K:) [and used as a simple subst., like سُولٌ and سُولَةٌ, for] IJ mentions أَسْوِلَةٌ as its pl. (M, TA.)

سَوِيلٌ *An equal.* (M, K.) So in the saying, أَنَا سَوِيلُكَ فِى هٰذَا الأَمْرِ [*I am thy equal in this affair*]. (M.)

أَسْوَلُ *Lax, flaccid,* or *uncompact;* or *hanging down loosely;* or *pendent,* or *pendulous; in the lower part:* (M, K:) or a man *flaccid,* or *pendulous, in the part of the belly below the navel:* fem. سَوْلَآءُ: and pl. سُولٌ. (S.) And سَحَابٌ أَسْوَلُ *Clouds that are uncompact,* (S, TA,) *their skirts,* or *fringes, hanging down;* and in like manner, سَحَائِبُ سُولٌ; sing. سَحَابَةٌ سَوْلَآءُ. (TA.) And دَلْوٌ سَوْلَآءُ *A large bucket.* (M, K. *)

سوم

1 **سَوْمٌ** , inf. n. of سَامَ, primarily signifies The *going*, or *going away, engaged*, or *occupied, in seeking*, or *in seeking for* or *after*, or *in seeking to find and take* or *to get*, a thing: and sometimes it is used as meaning the *going*, or *going away;* as when it is said of camels [or the like]: and sometimes, as meaning the *seeking*, or *seeking for* or *after*, or *seeking to find and take* or *to get;* as when it relates to selling or buying. (Er-Rághib, TA.) ___ You say, سَامَتِ الماشِيَةُ (S, Mgh, Msb, TA) or النَّعَمُ (M) or المالُ, (K,) aor. تَسُومُ, (S, M, Msb,) inf. n. سَوْمٌ, (S, M, Mgh, Msb,) *The cattle pastured* (S, M, Mgh, Msb, K, TA) *by themselves* (Msb) *where they pleased;* and in like manner, الغَنَمُ [*the sheep* or *goats*]: or *went away at random*, or *roved, pasturing where they pleased.* (TA.) ___ [Hence, سام, inf n as above, *He did as he pleased.*] You say, خلَّيته وسومه *I left him to do as he pleased.* (S, M, K * [In the CK, خَلَّاهُ وسَوَّمَهُ لمايريده is put for خَلَّاهُ وسومه لما يريده; and the like is done in one of my copies of the S. See also 2.]) ___ And سام, (S,) or سامت الإبل, and الرِّيحُ, (M, K,) or الرِّياحُ, (S,) inf. n. as above, (S, M,) *He*, or *it*, (S,) or *the camels*, and *the wind*, (M, K,) or *the winds*, (S,) *passed, went*, or *went on* or *along:* (S, M, K:) or سَوْمٌ signifies the *passing*, &c., *quickly;* one says of a she camel, سَامَتْ, aor. and inf. n. as above, *she passed*, &c., *quickly;* (As, TA;) and hence the saying of Dhu-l-Bijádeyn cited in art. عرض, voce تَعَرَّضَ: or the *passing*, &c., *quickly, with the desire of making a sound in going along.* (TA.) ___ And سَامَتِ الطَّيْرُ عَلَى الشَّىْءِ, (M, K,) aor. and inf. n. as above, (M,) *The birds went*, [or *hovered*,] or *circled, round about the thing:* (M, K:) or, as some say, سَوْمٌ signifies any *going*, [or *hovering*,] or *circling, round about.* (M.) [As mentioned in the first sentence of this art.,] سَوْمٌ is also in selling and buying. (S.) You say, سام السِّلْعَةَ, (Mgh, Msb,) aor. and inf. n. as above, (Msb,) *He* (the seller) *offered the commodity*, or *article of merchandise*, (Mgh, Msb:) and it is

also said of the purchaser, like استامها , (Mgh, Msb,) meaning *he sought to obtain the sale of the commodity,* or *article of merchandise:* and one says also of the seller, and of the purchaser, سام بالسِّلْعَة, meaning *he mentioned the price of the commodity* [*in offering it for sale,* and *in offering to purchase it*]: (Msb:) and in like manner, سُمْتُ فُلَانًا سِلْعَتِي, inf. n. as above, *I said to such a one, Wilt thou take* [or *purchase*] *my commodity for such a price?* (TA:) and سَامَنِي بِسِلْعَتِهِ *he* (the seller, Msb) *mentioned to me the price of his commodity* [*in offering it for sale*]: (Msb, TA:) [and, agreeably with these explanations,] Kr says that السُّوم signifies العَرْض [i. e. *the act of offering,* &c.]: (M, TA:) or سُمْتُ بالسِّلْعَة, inf. n. سَوْم (M, K) and سِوَام, with damm; (K, TK; [in the former only said to be syn. with سَوْم in selling and buying;]) and سَاوَمْتُ , (M, K,) inf. n. سِوَام; (TA;) and اسْتَمْتُ بِهَا and عَلَيْهَا; signify غَالَيْتُ [which means *I offered the commodity for sale, mentioning its price, and was exorbitant in my demand:* and also *I purchased the commodity for a dear,* or *an excessive, price:* and both these meanings are app. here intended]: (M, K, TA:) and in like manner, اسْتَمْتُهُ السِّلْعَةَ [*I offered to him the commodity for sale,* &c.: and *I purchased of him the commodity,* &c.]: (TA:) or, as some say, (so in the TA, but in the M and K and,) this last, as also اسْتَمْتُهُ عَلَى السِّلْعَةِ, means سَأَلْتُهُ سَوْمَهَا [i. e. *I asked him the price at which the commodity was to be sold*]: (M, K, TA:) and سَامَنِيهَا, (M,) or سَاوَمَنِيهَا , (TA, [but the former is app. the right,]) means ذَكَرَ لِي سَوْمَهَا [i. e. *he mentioned to me the price at which it was to be sold*]: (M, TA:) you say also, اسْتَمْتُ عَلَيْهِ بِسِلْعَتِي when you mention the price of the commodity [i. e. it means *I mentioned to him the price at which I would sell my commodity*]: and you say, اسْتَامَ مِنِّي سِلْعَتِي when he is the person who offers to thee the price [i. e. it means *he offered to me a price for my commodity;* or *he sought to obtain from me the sale of my commodity by offering a price for it*]: (TA:) and اسْتَامَ عَلَيَّ *he contended* [*by bidding*] *against me in a sale:* (S, * PS:) or اسْتَامَ عَلَيَّ السِّلْعَةَ, which means اسْتَامَ عَلَى سَوْمِي [i. e. *he*

sought to obtain the sale of the commodity in opposition to me, or *to my seeking it*]. (Msb. [See also 3.]) Hence, [Mo- hammad is related to have said,] لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ, (Mgh,) or لايسوم أَحَدُكُمْ على سوم اخيه, (Msb,) i. e. [*The man,* or *any one of you,*] *shall not purchase* [*in opposition to his brother*]: (Mgh, Msb:) and it may mean *shall not sell;* the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, I have the like thereof for less than this price: so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لَا يَسْتَامُ, meaning *shall not purchase.* (Mgh.) And it is said in a trad., نَهَى عَنِ السَّوْمِ قَبْلَ طُلُوعِ الشَّمْسِ, meaning, accord. to Aboo-Is-hák, أَنْ يُسَاوِمَ بِسِلْعَتِهِ [i. e. *He* (Mohammad) *forbade the offering a commodity for sale before the rising of the sun*]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean *the pasturing of camels;* because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سُمْتُكَ بَعِيرَكَ سِيمَةً حَسَنَةً [*I have mentioned to thee a good price for thy camel*]. (S.) And فِيهِ اسْتَامَ غَالِيَةً سِيمَةً [*He demanded for it a dear price*]. (TA in art. حثر.) And سَامَهُ بِعَمَلٍ [*He made to him an offer of working, mentioning the rate of payment;* or *bargained,* or *contracted, with him for work*]. (K in art. عمل. [See also 3.]) ___ The Arabs also say, عَرَضَ عَلَيَّ سَوْمَ عَالَةٍ [*He offered to me in the manner of offering* water *to camels taking a second draught*]; meaning like the saying of the vulgar, عَرَضَ سَابِرِيّ: (Ks, TA: [see art. سبر:]) a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عل; and see Freytag's Arab. Prov. ii. 84.]) ___ And you say, سَامَهُ الأَمْرَ, (M, K,) aor. as above, (TA,) inf. n. سَوْمٌ, (M, TA,) *He imposed upon him,* or *made him to undertake, the affair, as a task,* or *in spite of difficulty* or *trouble* or *inconvenience;* or *he ordered, required,* or *constrained, him to do the thing, it being difficult* or *troublesome* or *inconvenient:* (M, K, TA:) or *he brought upon him the affair,* or *event;* (Zj, M, K, TA;) as also سَوَّمَهُ, (K,) inf. n. تَسْوِيمٌ: (TA:) or *he endeavoured*

to induce him, or *incited him,* or *made him, to do,* or *to incur, the affair,* or *event:* (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], يَسُومُونَكُمْ سُوءَ ٱلْعَذَابِ *They bringing upon you evil punish-*

ment or *torment:* (Zj, M, TA:) or *seeking,* or *desiring, for you evil punishment:* (Ksh and Bd in ii. 46:) or *endeavouring to induce you to incur it:* (Ksh ibid.:) from سَامَهُ خَسْفًا [expl. by what here follows]. (Ksh and Bd ibid.) You say, سَمْتُهُ خَسْفًا *I brought upon him* خَسْفٌ [i. e. *wrong,* or *wrong treatment,* as expl. in the Ksh and by Bd ubi suprà]: or *I endeavoured to induce him to incur it* (أَرَدْتُهُ عَلَيْهِ): (S:) [see also خَسْفٌ: and سَمْتُهُ خُطَّةَ خَسْفٍ; expl. in art. خط:] and سِيمَ الخَسْفَ *He was constrained to incur,* or *to do, what is termed* الخَسْفُ [meaning *abasement* or *ignominy,* or *that which was difficult*]: (TA:) and سَمْتُهُ ذُلًّا *I abased him.* (Msb.) سَامَهُ, aor. as above, also signifies *He kept,* or *clave, to it, not quitting it.* (M, * TA.) See also 4.

2 **سوّم الخَيْلَ**, (S, K,) or الإِبِلَ, (M,) [inf n. تَسْوِيمٌ,] *He sent forth* (S, M, K) *the horses,* (S, K,) or *the camels,* (M,) [sometimes meaning] *to the pasturage, to pasture where they would.* (TA. [See also 4.]) ___ [Hence,] سُوَّمُهُ means خَلَّاهُ وسُومُهُ, (AZ, S, M, K,) i. e. [*He left him*] *to do as he pleased;* namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov., عَبْدٌ وسُوَّمُ *A slave, and he has been left to do as he pleases.* (TA.) ___ And سَوَّمْتُ فُلَانًا فِى مَالِى *I gave such a one authority to judge, give judgment, pass sentence,* or *decide judicially, respecting my property.* (AO, S: and in like manner سُوَّمُهُ فِى مَالِهِ is expl. in the M and K.) And سَوَّمْتُهُ أَمْرِى *I made him to have the ordering and deciding of my affair,* or *case, to*

do what he would; like سَوَّفْتُهُ أَمْرِى. (TA in art. سوف.) ___ And سوّم عَلَى القَوْم *He urged his horses* [خَيْلَهُ being understood] *against the people,* or *party, and made havoc among them.* (S, K.) ___ And تَسْوِيمٌ signifies also The *making* a horse *to sweat well.* (KL.) ___ See also 1, in the last quarter of the paragraph. And سوّم الفرس, (M, K,) inf. n. تَسْوِيمٌ, (K,) *He put a mark upon the horse:* (M, K:) *he marked the horse with a piece of silk* (بحريرة [perhaps a mistranscription for بحديدة i. e. *with an iron* such as is used for branding]), or *with something whereby he should be known.* (Lth, TA.) See also 5. [And see 4.]

3 **ساومته** (S, Msb) بالسِّلْعَة (MA) [and فى السِّلْعَة agreeably with what here follows and with an ex. in art. بكر], inf. n. سِوَامٌ (S, Msb) and مُسَاوَمَةٌ, (TA,) [*I bargained,* or *chaffered, with him,* or] *I contended with him in bargaining,* or *chaffering, for the commodity,* or *article of merchandise,* (MA, Msb, * TA,) *and in deciding the price:* (TA:) and تَسَاوَمْنَا (S, Msb, TA *) فى السِّلْعَة (TA) [and بالسِّلْعَة agreeably with what here precedes] *We bargained,* or *chaffered, for the commodity,* or *article of merchandise,* [or *contended in doing so,*] *one offering it for a certain price, and another demanding it for a lower price.* (Msb.) See also 1, in three places.

4 **اسام المَاشِيَةَ**, (S, Mgh, Msb,) or الإِبِلَ, (M, K,) inf. n. إِسَامَةٌ, (Mgh,) *He pastured the cattle,* or *the camels:* (M, Mgh, K, TA:) or *he sent forth,* or *took forth, the cattle,* or *the camels, to pasture:* (S, TA:) or *he made the cattle* [or *the camels*] *to pasture by themselves* [*where they pleased* (see 1)]: (Msb:) and [in like manner] سُمْتُ الإِبِلَ *I left the camels to pasture* [*by themselves where they pleased*]. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فيه تُسِيمُونَ (S) *Upon which ye pasture* your beasts. (Jel.) ___ [And accord. to Freytag, اسام occurs in the Deewán of Jereer as meaning *He urged* a horse *to run:* or, as some say, *he marked* a horse *with some sign.* See also 2.] ___ اسام إِلَيْهِ بِبَصَرِهِ *He cast his eye,* or *eyes, at him,* or *it.* (K.) See also سَامَةٌ.

5 **تسوّم** *He set a mark, token,* or *badge, upon himself, whereby he might be known* [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسَوَّمُوا فَإِنَّ المَلَائِكَةَ قَدْ تَسَوَّمَتْ, (S, TA,) or سَوِّمُوا فانّ الملائكة قد سَوَّمَتْ, accord. to different relations; i. e. *Make ye a mark, token,* or *badge, for yourselves, whereby ye may know one another* [in the fight, *for the angels* that are assisting you *have done so*]. (TA.)

6 **تساوم** see 3.

8 **تستام** , (M,) or مستامة, (TA,) means *A land in which the camels pasture by themselves where they please* (تسوم فيها): (M:) or *a land into which they go away* [*to pasture*]. (TA.) [See also استام السلعة.] مسام: &c.: see 1, in ten places.

سام *Death:* (IAar, S, M, Mgh:) and سامة [as its n. un.] *a death:* (IAar, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [*Death* come *upon you,* instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mo- hammad] used to reply, عَلَيْكُمْ; accord. to the generality of the relaters, وعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Áïsheh that she used to say to them, عَلَيْكُمُ السَّأْمُ والذَّأْمُ واللَّعْنَةُ, as mentioned in art. سأم: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمُ السَّامُ الدَّامُ meaning المَوْتُ الدَّائِمُ. (TA in art. دوم: see دائم in that art.) Also *A kind of tree, of which are made the masts* (أَدْقَال [pl. of دَقَل]) *of ships:* (Kr, M, TA:) accord. to Sh, (TA,) the [*tree called*] خَيْزُرَان. (K, TA. [And accord. to some copies of the K, سامة also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, والسَّامَةُ has been erroneously substistituted in the copies above referred to for والسَّاقَةُ, which, by reason of what precedes it, means that سامة also signifies the same as ساقة; and if the former reading were right, the context in the K would imply that السامة is also the name of a son of Noah, which is incorrect; the name of that son being only سام.]) Also *A* [*hollow,* or *cavity, in the ground, such as is*

called] نُقْرَة, *in which water remains,* or *stagnates, and collects.* (K. [For the verb in this explanation, which is written يُنْقَعُ in the CK and in my MS. copy of the K, I read يَنْقَعُ.]) Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ: (M, K:) the former signifies *Veins of gold:* and the latter, *a single vein thereof:* (S:) or the latter, *a vein in a mountain, differing from its* [*general*] *nature;* (M, K;) *if running from east to west, not failing of its promise to yield silver:* (M:) or the former, (M,) or latter, (K, TA,) *gold,* and *silver;* (M, K, TA;) accord. to As and IAar: (M, TA:) or, as some say, *an ingot of gold,* and *of silver:* (TA:) or *veins of gold,* and *of silver, in the stone* [or *rock*]: (M, K:) En-Nábighah El-Jaadee, (M,) or Edh-Dhubyánee, (TA,) uses السام as meaning *silver;* for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'eed says that silver is called in Pers. سِيمْ, and in Ar. سَامٌ: (TA:) but the meaning most commonly known is *gold.* (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S,)

* لَوْ أَنَّكَ تُلْقِى حَنْظَلًا فَوْقَ بَيْضِنَا *

* تَدَحْرَجَ عَنْ ذِى سَامِهِ المُتَقَارِبِ *

(S, M,) [i. e. *If thou threwest colocynths upon our helmets, they would roll along from what is gilded thereof,* they being *near together:* لَوْ أَنَّكَ is for لَوْ أَنَّكَ: and] the ه in سَامِهِ relates to the بيض [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S, * M.)

سُومٌ [is originally an inf. n.: see 1, passim: and is also used as a subst. signifying The *price* of any commodity, or article of merchandise; like سِيمَةٌ and سُومَةٌ]. You say, سَأَلْتُهُ سُومَهَا, and ذَكَرَ لِى سُومَهَا, referring to a سِلْعَة [or commodity]: see 1, in the former half of the paragraph. And سِمْتُكَ بَعِيرَكَ سِيمَةً حَسَنَةً, and اسْتَامَ فِيهِ سِيمَةً غَالِيَةً: see again 1, in the latter half of the paragraph. And إِنَّهُ لَغَالِى السِّيمَةِ (S, M, K) and السُّومَةِ, meaning السُّومِ [i. e. *Verily it is dear in price*].

(M, K.) سِيمَة and سُومَة are both substs. from سَامَ as used in the phrase سَامَنِى الرَّجُلُ بِسِلْعَتِهِ [and the like]; (TA;) *syn. with* قِيمَة. (Har p. 435 in explanation of the former.)

سَامَة [as n. un. of سَامَ: see the latter, first sentence, and last but one. Also] *A* حَفْر, (M, and so in copies of the K,) or حُفْرَة, (K accord. to the TA,) [i. e. *hollow dug in the ground,* app. to be filled with water for cattle,] *by a well* (عَلَى رَكِيَّة): its pl. is سِيَم [originally سِوَم]: and you say, أَسَامَهَا, (M, K, TA,) inf. n. إِسَامَة, meaning *He dug it* [i. e. the سَامَة]. (TA.) Also *i. q.* سَاقَة [q. v.], (K, accord. to the TA, [as mentioned above, see سَامَ,]) on the authority of IAar. (TA.)

سُومَة; see سُوم, in three places. Also, (S,

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M, K,) and سِيمَة (M, K) and سِيمَى, also written سِيمَا, (S, M, K, TA, but omitted in some copies of the K,) and سِيمَآءُ and سِيمِيَآءُ, (S, M, K,) the last mentioned by As, (TA,) [and it occurs with tenween by poetic license, being properly like كِبْرِيَآءُ, a rare form, q. v.,] *A mark, sign, token,* or *badge, by which a thing is known,* (S, * M, K,) or *by which the good is known from the bad:* (TA:) accord. to J, (TA,) the سُومَة is *a mark,* &c., *that is put upon a sheep* or *goat,* and *such as is used in war* or *battle;* (S, TA;) whence the verb تَسَوَّمَ [q. v.]: (S:) and accord. to IAar the سِيمَة is *a mark upon the wool of sheep;* and its pl. is سِيَم: [see also سِمَة, in art. وسم:] accord. to IDrd, one says, عَلَيْهِ سِيمَى حَسَنَةٌ, meaning *Upon him,* or *it, is a good mark* &c.; and it is from وَسَمَتْ, aor. أَسِمُ; being originally وَسْمَى; the و being transposed, and changed into ى because of the kesreh before it: (TA:) this form occurs in the Kur [xlviii. 29], where it is said, سِيمَاهُمْ فِى وُجُوهِهِمْ [*Their mark is upon their faces;* and in several other places thereof]. (S.)

سِيمَة: see سُوم, in five places: and see also سُومَة, in two places. [For the meanings pactus and pastum missus, assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

سيمى , also written سيما: see سومة, in two places.

سيمآء : see سومة.

سيميآء : see سومة. ___ [In the present day it is applied to *Natural magic:* from the Pers. سيميا.]

سوام : see سائم. Also *Two small hollows* (نقرتان) *beneath the eye of the horse.* (K.) [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen in a sense which he explains by *Malum* (*an evil*, &c.).]

سوام [The *offering* a commodity *for sale*, &c.: see 1. Also] *A certain bird.* (K.)

لَاسيَّما : see art. سوى.

سائم [*Going*, or *going away, engaged*, or *occupied, in seeking*, or *in seeking for* or *after*, or *in seeking to find and take* or *to get*, a thing: (see 1, first sentence:)] *going away at random*, or *roving, wherever he will.* (TA.) And [particularly], (S,) as also سوام (As, S, M, K) and سائمة, (As, S, M, Mgh, Msb, K,) Cattle, (مال, S, TA, or ماشية, Mgh, Msb,) or camels, (As, M, K, TA,) and sheep or goats, (TA,) *pasturing* (S, M, Mgh, Msb, K, TA) *by themselves* (Msb) *where they please;* (TA;) or *sent forth to pasture, and not fed with fodder among the family* [*to whom they belong*]; (As, Mgh, TA;) or *pasturing in the deserts, left to go and pasture where they will:* (TA:) the pl. of سائم and of سائمة is سوائم: (S:) the pass. part. n. مسام is not used. (Msb.) It is said in a trad., فى سائمة الغنم زكاة [*In the case of pasturing sheep* or *goats, there is a poor-rate*]. (TA.) And in another trad., السَّائمة جبار, i. e. *The beast* (دابَّة) *that is sent away into its place of pasture*, if it hurt a human being, *the injury committed by it is a thing for which no mulct is exacted.* (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejáshee said to those who had emigrated to his country, امكثوا فأنتم سيوم بأرضى, i. e. [*Tarry ye, and ye will be*] *secure* [*in my land*]: IAth says that thus it is explained: and سيوم

is [said to be] an Abyssinian word: it is related also with fet-h to the س: and some say that سيوم is pl. of سائم [like as شهود is said to be of شاهد]; i. e., *ye shall rove* (تسومون) *in my country like the sheep,* or *goats, pasturing where they please* (كالغنم السَّائمة), no one opposing you: (TA:) or, as some relate the trad., it is شيوم. (TA in art. شيم.)

مسام [*A place where cattle pasture by themselves where they please; a place where they rove about, pasturing:* like أَرْضٌ مُسَامَةٌ. ___ Freytag explains it as meaning *A place of passage:* ___ and *A quick passage:* from the Deewán el-Hudhaleeyeen.]

مسامة *A wide and thick piece of wood at the bottom of the* قَاعِدَتَانِ [or *two side-posts*] *of the door.* (K.) ___ And *A staff in the fore part of the* [*women's camel-vehicle called*] هَوْدَج. (K.)

الخَيْلُ المُسَوَّمَةُ means *The pastured horses:* (S, Msb, TA:) or *the horses sent forth with their riders upon them:* (AZ, Az, Msb, TA:) or it means, (TA,) or means also, (S, Msb,) *the marked horses;* (S, Msb, TA;) *marked by a colour differing from the rest of the colour;* or *by branding:* (TA:) or *the horses of goodly make.* (Ham p. 62, and TA. [See the Kur iii. 12.]) ___ مُسَوَّمِينَ, in the Kur [iii. 121], may mean, accord. to Akh, either *Marked* [*by the colours,* or *the like, of their horses, so as to be distinguished from others*], or *sent forth;* and is thus with ي and ن [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.) ___ And حِجَارَةً مِنْ طِينٍ مُسَوَّمَةً عِنْدَ رَبِّكَ, (S, * M, K, *) in the Kur [li. 33 and 34], (S, M,) means [*Stones of* baked *clay*] *having upon them the semblance of seals* [*impressed in the presence of thy Lord*], (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or *marked* (Zj, M, Bd, K, Jel) *with whiteness and redness,* (Zj, M, K,) as is related on the authority of El-Hasan, (Zj, M,) or *with a mark whereby it shall*

be known that they are not of the stones of this world (M, K) *but of the things wherewith God inflicts punishment,* (M,) or [*each*] *with the name of him upon whom it is to be cast:* (Jel:) or *sent forth:* (Bd, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)

مُسْتَامَةٌ, applied to a land (أَرْضٌ): see 8.

سون

5 **تَسَوُّونَ** : see 1 in art. سول, last sentence.

سوى

1 **سَوِىَ** , aor. يَسْوَى: see 3, in two places. [Accord. to Golius, سَوَى, inf. n. سَوًى, signifies *He intended*, or *proposed to himself:* this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation قصد وآهنگ كردن: and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of قَصَدَ assigned to اسْتَوَى followed by إِلَى; but in none to سَوَى.]

2 **سَوَّاهُ** , (S, M, &c.,) inf. n. تَسْوِيَةٌ, (K,) *He made it equal, equable, uniform, even, level, flat, plane* or *plain;* (S, * M, MA, Msb, K;) or *equal in respect of elevation* or *of depression;* (Er-Rághib, TA;) [and *straight, right, direct,* or *rightly directed;* (see its quasi-pass. 8;)] and اسْوَاهُ signifies the same; (M, K;) namely, a place, (Msb, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., فَأَمَرَ بالخَرَب فَسُوِّيَتْ [*And he gave orders respecting the ruins, and they were levelled*]. (TA in art. خرب.) And in another trad., سَوَّيْنَا عَلَى رُقَيَّةَ, meaning *We buried Ru- keiyeh, and made the earth of the grave even,* or *level, over her.* (Mgh.) [Hence also,] سُوِّيَتْ عَلَيْهِ الأَرْضُ: see 8. And hence the saying in the Kur [iv. 45], لَوْ تُسَوَّى بِهِمُ ٱلْأَرْضُ, (TA,) i. e. *That they were buried, and that the ground were made level over them;* (S, * Bd;) بِ being here syn. with عَلَى: (TA in art. ب:) or the meaning is, *that they became like the dust of the earth;* (M, Jel;) thus expl. by Th; (M;) or *that they had not been created, and that they and the earth were alike.* (Bd.) [Hence also,] بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ, in the same [lxxv. 4], is said to mean [*Yea: we are able*] *to make his hand like the foot of the camel, without fingers:* or *to make his fingers uniform, of one measure* or *size:* (TA:) or the meaning is, *we are able to put together the bones of his*

fingers [*consistently*] *as they were.* (Bd, Jel.) And حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ, in the Kur [xviii. 95], means سَوَّىٰ بَيْنَهُمَا [i. e. *Until, when he had made the space between the two sides of the mountains even,* or *level,* by filling it up]. (TA.) ___ [Also *He made it uniform, equal,* or *consimilar,* with another thing.] One says, سَوَّيْتُهُ بِهِ, (M, K,) inf. n. as above; (K;) and سَاوَيْتُهُ بِهِ, (M, * TA, TK,) and أَسْوَيْتُهُ بِهِ; *I made it uniform,* or *equal, with it;* or *like it:* (M, K, TA:) and سَاوَيْتُ هٰذَا بِذَاكَ *I raised this so as to make it equal in measure,* or *quantity,* or *amount, with that.* (TA.) And سَوَّيْتُ بَيْنَهُمَا, and سَاوَيْتُ , (S, M, K,) *I made them uniform,* or *equal, each with the other;* or *like each other.* (M, K, TA.) ___ [And *He made it symmetrical* or *symmetrically, by,* or *with, a just adaptation of its component parts; made it congruous* or *consistent in its several parts,* or *with congruity* or *consistency in its several parts: he made it, formed it,* or *fashioned*

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it, in a suitable manner: he made it to be adapted, or *so as to be adapted, to the exigencies,* or *requirements, of its case,* or *of wisdom: he made it complete,* or *in a complete manner; completed it,* or *completed its make: he made it right* or *good,* or *in a right* or *good manner; rectified it; adjusted it;* or *put it into a right,* or *good, state.*] In the Kur xxxii. 8, it means *He made him symmetrical* [or *symmetrically*], *by the fit,* or *suitable, formation of his members.* (Bd,) And سَوَّيْتُهُ in the same, xv. 29 and xxxviii. 72, *I made his creation symmetrical:* (Bd:) or *I completed him,* or *made him complete.* (Jel.) And سَوَّىٰ in the same, lxxxvii. 2, *He made* what He created *congruous* or *consistent in the several parts.* (Jel.) And ٱلَّذِى خَلَقَكَ فَسَوَّاكَ, in the same [lxxxii. 7], means [*Who created thee,*] *and made thy creation to*

be adapted to the exigencies, or *requirements, of wisdom.* (TA.) وَنَفْسٍ وَمَا سَوَّاهَا, in the same, [xci. 7, means *By a soul and what made it to be adapted to its exigencies,* i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes ما to mean [*Him who,* i. e.] God. (TA.) And رَفَعَ سَمْكَهَا فَسَوَّاهَا, in the same, lxxix. 28, means *He hath raised high* [*its canopy,* or] *the measure of its elevation from the earth,* or *its thickness upwards, and made it symmetrical,* or *even,* (Bd,) or *completed it by adorning it with the stars,* (Bd, TA, *) agreeably with what is said in the Kur xxxvii. 6, (TA,) *and by means of the revolvings* [*thereof*], *&c.:* from the saying next following. (Bd.) سَوَّى فُلَانٌ أَمْرَهُ *Such a one rectified,* or *adjusted, his affair;* or *put it into a right,* or *good, state.* (Bd in lxxix. 28.) [Hence,] one says, سَوِّ وَلَا تُسَوِّئْ *Rectify thou, and do not corrupt,* or *mar.* (A and TA in art. سوأ.) [One says also, سَوَّى الطَّعَامَ *He cooked the food thoroughly:* see 8 as its quasi-pass.] And سَوَّى فُلَانٌ مَنْصُوبَةً [*Such a one framed a stratagem,* or *plot*]. (TA in art. سوى.) نصب [as an intrans. verb, if not a mistranscription for سَوِىَ], inf. n. as above: see 8. And سَوِىَ, [app. for سَوِئَ,] inf. n. as above, signifies *It was,* or *became, altered* [*for the worse*]; syn. غَيِرَ. (TA.)

3 **ساواه** , (S, * M, * Msb,) inf. n. مُسَاوَاةٌ (M, Er-Rághib, Msb, TA) and سِوَآءٌ, (M,) *It was,* or *became, equal to it,* (S, Er-Rághib, Msb, TA,) and *like it, in measure, extent, size, bulk, quantity,* or *amount,* and *in value,* (Msb, TA,) or *in linear measure,* and *in weight,* and *in the measure of capacity,* [*as well as in value:*] one says هٰذَا الثَّوْبُ مُسَاوٍ لِذٰلِكَ الثَّوْبِ [*This garment,* or *piece of cloth, is equal in length and breadth to that garment,* or *piece of cloth*]; and هٰذَا الثَّوْبُ مُسَاوٍ لِذٰلِكَ الدِّرْهَمِ [*This garment,* or *piece of cloth, is equivalent to that dirhem*]: and sometimes it means *in mode,* or *manner of being:* one says, هٰذَا السَّوَادُ لِذٰلِكَ السَّوَادِ [*This blackness is*

equal in quality to this blackness]. Er-Rághib, TA.) It is said in a trad., سَاوَى الظِّلُّ التِّلَالَ *The shade,* or *shadow, was like, in its extent, to the mounds, in their height.* (TA.) [And ساوى الشَّىْءُ رَأْسَهُ means *The thing equalled in height his head:* see an ex. of the verb tropically used in this sense voce سِىٌّ.] One says also, هٰذَا يُسَاوِى دِرْهَمًا *This is worth,* or *equal in its value to, a dirhem:* and in a rare dial., one says, سَوَى دِرْهَمًا, aor. يَسْوَاهُ; (Msb, TA;) which AZ disallows, saying, one says ساواه, but not يَسْوَاهُ. (Msb.) And هٰذَا الشَّىْءُ لَا يُسَاوِى كَذَا *This thing is not equivalent to* [or *is not worth*] *such a thing:* (Fr, S:) or لَا يُسَاوِى شَيْئًا [*It* (a garment, or some other thing, M) *is not worth anything*]: (M, K:) لَا يَسْوَى is of a rare dial., (K,) unknown to Fr, (S,) disallowed by A'Obeyd, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Msb, TA,) but is post-classical; and in like manner لَا يَسْوِى is not correct Arabic: this last is with damm to the [first] ى: MF says that the generality of authorities disallow it, and the Fs expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijáz, though an instance of a verb of which the aor. only is used. (TA.) One says likewise, سَاوَى الرَّجُلُ قِرْنَهُ *The man equalled his opponent,* or *competitor,* in knowledge, or in courage. (TA.) ___ See also 6. And see 2, in four places, in the former half of the paragraph.

4 اسوى as a trans. verb: see 2, in two places, in the former half of the paragraph. ___ لَا يَسْوِى in the sense of لَا يُسَاوِى is not correct Arabic: see 3, in the latter part of the paragraph. As an intrans. verb: see 8. ___ Also *He was like his son,* or *offspring,* [in some copies of the K *his father,* which, as is said in the TA, is a mistake,] *in make,* (M, K,) or *in symmetry,* or *justness of proportion;* (Fr, TA;) or simply *he was like his son,* or *offspring.* (M.) [In this instance, and in all the senses here following that are mentioned in the K, the verb is erroneously written in the CK ___.] استوى *i. q.* أَوْعَبَ, (M, K, TA,) i. e. *He inserted the whole of his* ذَكَر *into the* فَرْج [*of the woman*]. (TA.) Also, [as though originally أَسْوَأَ,] *He was,* or *became, base, abased, object, vile, despicable,* or *ignominious;* syn. خَزِىَ; (M, K;) from السَّوْأَةُ. (TA.) ___ And *He voided*

his ordure; syn. أَحْدَثَ; (Az, M, K;) [likewise] from السَّوْأَةُ, as meaning the anus. (Az, TA.) ___ And hence, in the opinion of Az, and thought by J to be originally أَسْوَأَ [as he says in the S], (TA,) [though trans.,] *He dropped, left out, omitted,* or *neglected,* (S, M, K,) and *did so through inadvertence,* (S, K,) a thing, (S,) or a letter, or word, of the Kur-án, (M, K,) or a verse thereof: (M:) mentioned by A'Obeyd: (S:) and in like manner, accord. to IAth, in reckoning, and in shooting, or casting: and Hr says that أَشْوَى, with ش, is allowable, as meaning أَسْقَطَ. (TA.) ___ Also *He was,* or *became, affected with* برص [or *leprosy,* which is sometimes termed السُّوْءُ; so that the verb in this sense also seems to be originally أَسْوَأَ]. (TA.) ___ And *He was,* or *became, restored to health,* [or *free from* سُوْءٌ as meaning *an evil affection,* (as though the verb were in this sense likewise originally أَسْوَأَ, the incipient أ being privative, as it is in many other instances, like the Greek privative α,)] *after a disease,* or *malady.* (TA.) أَسْوَيْتُهُ بِهِ: see Q. Q. 1 in art. اسو.

5 **تَسَوَّى** see 8.

6 **تَسَاوَيَا** *They two were,* or *became, equal, like each other,* or *alike;* as also اِسْتَوَيَا. (M, K.) استوى has two and more agents assigned to it: one says, استوى زَيْدٌ وَعَمْرٌو وَخَالِدٌ فِى هٰذَا [*Zeyd and 'Amr and Khálid were equal,* or *alike, in this*]; i. e. تَسَاوَوْا: whence the saying in the Kur [ix. 19], لَا يَسْتَوُونَ عِنْدَ ٱللّٰهِ [*They will not be equal,* or *alike, in the sight of God*]. (TA.) And one says, تَسَاوَوْا فِى المَالِ *They were,* or *became, equal in respect of the property, none of them exceeding another;* as also اِسْتَوَوْا فِيهِ. (Msb.) It is said in a trad., as some relate it, مَنْ سَاوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ, in which the meaning is said to be تَسَاوَى [i. e. *He whose two days are alike,* neither being distinguished above the other by any good done by him, *is weak-minded*]. (TA.) And in another it is said, لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا تَفَاضَلُوا فَإِذَا تَسَاوَوْا هَلَكُوا, (S, * TA,) i. e. [*Men will not cease to be in a good state while they vie in excellence,*] *but when they cease from vying in excellent qualities and are*

content with defect [*and thus become alike, they perish*]: or *when they become equal in ignorance:* or *when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar* or *chief* or *leader* [*so that they are all alike*]: or, accord. to Az, *when they are alike in evil, there being none among them possessed of good.* (TA.)

8 **استوى** [seems, accord. to Bd, to signify primarily *He sought*, or *desired, what was equal, equable, uniform, even,* or the like: for he says (in ii. 27) that the primary meaning of الاستواء is طَلَبُ السَّوآءِ; app. indicating the sense in which السوآء is here used by what follows. ___ And hence, accord. to him, but I would rather say primarily, as being quasi-pass. of سَوَّاهُ,] *It was,* or *became, equal, equable, uniform, even, level, flat, plane* or *plain,* [or *equal in respect of elevation* or *of depression,* (see 2, first sentence,)] *straight, right, direct,* or *rightly directed;* syn. اعتدلَ (S, M, Msb, K, TA, and Ksh and Bd in ii. 27) فى ذاته, (TA,) said of a place, (Msb,) and استقام, said of a stick, or piece of wood, &c. (Ksh ubi suprà.) And سَوَّى , [if not a mistranscription for سوّى,] inf. n. تَسْوِيَةٌ, signifies the same as استوى [app. meaning as above], accord. to IAar; and so does أَسْوَى , as also أَوْسَى, formed from it by transposition. (TA.) One says, استوت به الأَرضُ [lit. *The earth,* or *ground, became equable, uniform, even,* &c., *with him,* he having been buried in it], meaning *he perished in the earth;* as also تَسَوَّتْ , and سُوِّيَتْ عليه. (M, K.) And استوت أَرضُهم *Their land became* [*even in its surface, being*] *affected with drought,* or *barrenness.* (M, *

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TA.) And استوى المآءُ والخشبةَ, meaning مع الخشبة [i. e. *The water became even,* or *level, with the piece of wood*]. (TA.) See also 6, in four places. One says also, استوى المَعُوجُّ [or المَعْوَجُّ (as in the MA) i. e. *The*

crooked, or *uneven*, *became straight*, or *even*]: (Mgh:) and استوى من ٱعوجاجٍ [*It became even from a state of unevenness*]. (S.) فٱستوى على سوقه, in the Kur xlviii. last verse, means *And has stood straight*, or *erect*, (Bd,) or *become strong, and stood straight*, or *erect*, (Jel,) *upon its stems*. (Bd, Jel. [Golius erroneously assigns a similar meaning to استسوى, a verb which I do not anywhere find.]) And فٱستوى in the same, liii. 6, *And he stood straight*, or *erect, in his proper form in which God created him:* or *was endowed by his strength with power over the affair appointed to him:* (Bd:) or *became firm*, or *steady*. (Jel.) استوى sajd of a stick &c. means *It stood up* or *erect:* and *was*, or *became, even*, or *straight:* hence one says, استوى إليه كالسَّهم المرسل *He*, or *it, went towards him*, or *it, with an undeviating, a direct*, or *a straight, course, like the arrow hot forth:* and hence, ثُمَّ ٱستوى إلى السَّمآء is metaphorically said of God, in the Kur ii. 27 [and xli. 10]; (Ksh;) meaning Then *He directed himself by his will to the* [*heaven*, or] *elevated regions*, (Ksh, Bd,) or *upwards*, (Ksh,) or *to the heavenly bodies;* (Bd;) syn. عمد, (Zj, M, K,) and قصد (Zj, S, M, K, and Ksh and Bd) بإرادتة; (Ksh, Bd;) for when الاستوآء is trans. by means of إلى it imports the meaning of *the directing of oneself*, or, as in this case, *of one's design:* (TA;) you say of any one who has finished a work and has directed himself to another, قد ٱستوى له and إليه: (Har p. 631:) or the meaning here is صعد, (Zj, M, K,) or صعد أَمره [i. e. *his command ascended*]; (M;) and this is what is intended here by صعد: (TA:) or أَقبل عليها [i. e. *He advanced to it*, namely, the heaven]; (Fr, Th, M, K;) like as one says, كان فلانٌ مقبلًا على فلان ثُمَّ ٱستوى عليَّ يشاتمنى and إلَّض also, meaning أَقبل [i. e. *Such a one was advancing against such a one, then he advanced against me*, and *to me, reviling me*, or *contending with me in reviling*]: (TA:) or it means استولى, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also استولى and ظهر [as meaning *He had*, or *gained, the mastery*, or *victory*]: and hence the saying of El-Akhtal, cited by him [in the S,]

* قَد ٱسْتَوَى بِشْرٌ عَلَى العِرَاقِ *

* مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقِ *

[*Bishr has gained the mastery over El-'Irák without sword and* without *shed blood*]: Er-Rághib says that when this verb is trans. by means of عَلَى, it imports the meaning of الاِسْتِيلَآء; as in the saying in the Kur [xx. 4], اَلرَّحْمٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَى [which may be rendered, *The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally within his grasp;* agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying لَمَّا ٱسْتَوَتْ بِهِ رَاحِلَتُهُ عَلَى البَيْدَآءِ means [*When his riding-camel*] *ascended with him upon the desert:* or *stood up with him straight upon its legs.* (Mgh.) And one says, اِسْتَوَى عَلَى ظَهْرِ دَابَّتِهِ, (S, TA,) or عَلَى الفَرَسِ, (Msb,) *He was,* or *became, firm,* or *steady,* [or *he settled himself,* or *became firmly seated,* or *sat firmly,*] *upon the back of his beast,* or *upon the horse:* (S, Msb, TA:) and اِسْتَوَى جَالِسًا [*He became firm,* or *steady, sitting;* or *he settled himself in his sitting place;* or *sat firmly*]. (Msb.) [اِسْتَوَى as quasi-pass. of سَوَّاهُ also signifies *It was made,* or *became, symmetrical; congruous,* or *consistent in its several parts: was made, formed,* or *fashioned, in a suitable manner: was made,* or *became, adapted to the exigencies,* or *requirements, of its case,* or *of wisdom: was made,* or *became, complete: was made,* or *became, right,* or *good; became rectified, adjusted,* or *put into a right* or *good state.* And hence,] اِسْتَوَى الرَّجُلُ *i. q.* بَلَغَ أَشُدَّهُ [q. v.]; (M, K;) [generally meaning] *The man* [*became full-grown, of full vigour,* or *mature, in body,* or *in body and intellect;* i. e.] *attained the utmost limit of* [*the period termed*] *his* شَبَاب; (S;) or *attained the*

utmost limit of his شَبَاب, *and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty* [*years*]: (T, TA:) or *attained to forty* (T, M, K) *years.* (K.) And استوى الطَّعَامُ *The food became thoroughly cooked.* (Msb.) [خَطُّ الاسْتِوَآءِ means *The equinoctial line.*]

سَىٌّ, [app. a dial. var. of سَىٌّ]: see لَا سِيَّمَا, in the next paragraph.

سَىٌّ, originally سَوْىٌ; and its dual: see سَوَآءٌ, in ten places, all except one in the latter half of the paragraph. ___ [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, هُوَ فِى سَىِّ رَأْسِهِ and سَوَآءِ رَأْسِهِ, (Fr, S,) or وَقَعَ فِى سَىِّ رَأْسِهِ [in the CK (erroneously) سَىِّ] and سَوَآءِ رَأْسِهِ (M, K) and سَوَآءِ رَأْسِهِ, (K,) or وَقَعَ مِنَ النِّعْمَةِ فِى سَوَآءِ رَأْسِهِ, (Ks, M,) i. e. [*He is in,* or *has lighted upon,* or *come upon,*] *what is in the predicament of his head* (حُكْمِ رَأْسِهِ) [*in point of eminence, of wealth,* or *welfare*]: or *what covers his head* [*thereof*]: (M, K:) or *what equals his head* [*in eminence*] (يُسَاوِى رَأْسَهُ), *of wealth,* or *welfare:* (T, TA:) or *what has equalled his head* [*in eminence*], *of wealth,* or *welfare;* i. e. *what has accumulated upon him, and filled* [or *satisfied*] *him:* (M:) or [*what equals*] *the number of the hairs of his head, of wealth,* or *good;* (A'Obeyd, S, K;) as some explain it. (A'Obeyd, S.) See also سَنٌّ, last sentence but one. ___ [Hence likewise,] لَا سِيَّمَا, (S, M, Msb, K,) also pronounced لَا سِيمَا, without teshdeed, (Msb, Mughnee, K,) and لَا سَيَّمَا is a dial. var. thereof, (Msb,) a compound of سَىٌّ and مَا, denoting exception: (S:) one says, لَا سِيَّمَا زَيْدٍ, i. e. لَا مِثْلَ زَيْدٍ [lit. *There is not the like of Zeyd;* virtually, and generally, meaning *above all Zeyd,* or *especially Zeyd*]; مَا being redundant: and لَا سِيَّمَا زَيْدٍ also; like as one says, دَعْ مَا زَيْدٍ: (M, K:) [J says,] with respect to the case of the noun following مَا, there are two ways: you may make مَا to be in the place of الَّذِى, and mean that an inchoative is to be understood, [namely, هُوَ or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, جَآءَنِى القَوْمُ لَا سِيَّمَا أَخُوكَ, meaning لَا سِىَّ

الَّذى هُوَ أَخُوكَ [i. e. *The people*, or *party, came to me*, and *there was not the like of him who is thy brother;* or *above all*, or *especially, he who is thy brother*]: (S, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for سيَّما, سىَّ:]) but this rendering is invalidated in such a phrase as وَلَا سيَّما زيدٌ by the supression of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying ما to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making ما redundant, and making سىّ to govern the noun in that case because the meaning of سىّ is مثْل: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keys,

* أَلَا رُبَّ يُوْمٍ لَكَ منْهُنَّ صَالِحٍ *
* وَلَا سيَّما يَوْمٌ بدَارة جُلْجُلِ *

[*Verily many a good day was there to thee by reason of them; but there was not the like of a day*, or *above all a day*, or *especially a day, at Dárat Juljul*, a certain pool, where Imra-el-Keys surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you say also, أَضْرِبُ القَوْمَ وَلَا سيَّما أَخيكَ, meaning وَلَا مثْلَ ضَرْبِ أَخيكَ [i. e. *I will beat the people*, or *party, but there shall not be the like of the beating of thy brother*]: and if you say, وَلَا سيَّما أَخُوكَ, the meaning is, وَلَا مثْلَ الَّذى هُوَ أَخُوكَ [*and there shall not be the like of him who is thy brother*]: in the saying إنَّ فُلَانًا كَرِيمٌ وَلَا سيَّما إنْ أَتَيْتَهُ قَاعدًا, accord. to Akh, ما is a substitute for the affixed pronoun هُ, which is suppressed; the meaning being, وَلَا مثْلَهُ إنْ أَتَيْتَهُ قَاعدًا [i. e. *Verily such a one is generous, and there is not the like of him if thou come to him sitting*]: (S, TA:) it is said in the Msb, [after explaining that ما in سيّما may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that ما may be used in the sense of الّذى, and the noun following put in the nom. case as the enunciative of the inchoative هو which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as

a specificative; (Mughnee;) in which case we must regard ما as a substitute for the affixed pronoun هُ;]

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but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيْدٌ, determinate: (Mughnee:)] also that سيّما should not be used without لا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَاسِيَّ لَمَا فُلَانٌ (Lh, M, K) i. e. *There is not the like of such a one:* (TA:) and لَا سِيَّكَ مَا فُلَانٌ (Lh, M, K) i. e. *Such a one is not the like of thee.* (TA.) [In both of these instances, ما is obviously redundant. Other (similar) usages of سى are mentioned voce سَوَآءٌ, to which reference has been made above.] ___ سِىٌّ also signifies *A* [*desert such as is termed*] مَفَازَةٌ; (S, M, K) because of the evenness of its routes, and its uniformity. (TA.) [Hence السِّىُّ is the name of a particular tract, said in the M to be a certain smooth place in the بَادِيَة.] ___ See also art. سيو.

سِيَّةٌ : see سَوَآءٌ, near the end of the paragraph.

سُوًى : see سَوَآءٌ, in seven places: ___ and see also سُوًى, in two places.

سِوًى : see سِوَاءٌ, in seven places. ___ Also, and likewise سِوًى , (Akh, S, Msb, Mughnee, K,) and سَوَآءٌ , (Akh, S, M, Mughnee, K,) and سِوَآءٌ , (Mughnee,) *i. q.* مَكَانٌ, (Mughnee,) or غَيْرٌ, (Akh, S, M, Msb, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غَيْرٌ; accord. to Ez-Zejjájee and Ibn-Málik, used in the same sense and manner as غَيْرٌ: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, عِنْدِى رَجُلٌ سِوَى زَيْدٍ, meaning بَدَلَ زَيْدٍ and مَكَانَ زَيْدٍ [i. e. *I have with me a man instead of Zeyd* and *in the place of Zeyd*]: (Ham p. 570, and TA: *) [but] one says [also] مَرَرْتُ بِرَجُلٍ سِوَاكَ and سُوَاكَ and سَوَائِكَ , meaning غَيْرَكَ [i. e. *I passed by a man other than thee*]: (S:) and

جَآءَنِى سَوَاؤُكَ [and سَوَاكَ &c. *Other than thou came to me*], using it as an agent; and رَأَيْتُ سَوَآءَكَ [and سَوَاكَ &c. *I saw other than thee*], using it as an objective complement: and مَا جَآءَنِى أَحَدٌ سَوَآءُكَ [and سَوَاكَ &c. *None except thou came to me*]: and مَا جَآءَنِى أَحَدٌ سَوَاؤُكَ [and سَوَاكَ &c. *None other than thou came to me*]: (Mughnee:) and قَصَدْتُ القَوْمَ سِوَى زَيْدٍ, meaning غَيْرَ زَيْدٍ [i. e. *I betook myself to*, or *towards, the people*, or *party, others than Zeyd*, which is virtually the same as *except Zeyd*]: (Msb:) and لَئِنْ فَعَلْتَ ذَاكَ وَأَنَا سِوَاكَ لَيَأْتِيَنَّكَ مِنِّى مَا تَكْرَهُ, meaning [*If thou do that*] *when I am in a land other than thy land*, [*what thou dislikest*, or *hatest, shall assuredly come to thee from me.*] (Ibn-Buzurj, TA.) ___ The Arabs also said, عَقْلُكَ سِوَاكَ, meaning *Thine intellect has departed from thee.* (IAar, M.) The strangest of the meanings of سِوَى, in this sense with the short alif and with kesr, is قَصْدٌ. (Mughnee.) سِوَى الشَّىْءِ means قَصْدُهُ [i. e. *The tendency*, or *direction, of the thing*]. (M.) And one says, قَصَدْتُ سِوَى فُلَانٍ, meaning قَصَدْتُ قَصْدَهُ [i. e. *I tended*, or *betook myself, in the direction of*, or *towards, such a one*]. (S, K. * [In the CK, and in my MS. copy of the K, سواه is erroneously put for سِواه.]) And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khateem, TA,)

* وَلَأَصْرِفَنَّ سِوَى حُذَيْفَةَ مِدْحَتِى *

[*And I will surely turn towards Hodheyfeh my eulogy*]. (S, Mughnee.)

سَوَآءٌ [in some copies of the K erroneously written without ء] in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning *Equality, equability, uniformity*, or *evenness;* syn. اِسْتِوَآءٌ; (Mughnee;) as also سَوِيَّةٌ : (M, K:) or [rather] it is a subst., (S, and Ksh and Bd in ii. 5,) meaning اِسْتِوَآءٌ, (Ksh and Bd ibid.,) from اِسْتَوَى in the sense of اِعْتَدَلَ; (S;) and signifies [as above: and] *equity, justice*, or *rectitude;* syn. عَدْلٌ; (S, M, K;) as also سَوِيَّةٌ ; (M;) and سِوًى and سُوًى , as well as سَوَآءٌ, accord. to Fr, are syn. with نَصَفٌ; and accord. to him, (TA,) and to Akh, (S, TA,) syn. with عَدْلٌ; (S, K, TA;) [but app., only syn. with عَدْلٌ and نَصَفٌ not as a subst. but as an epithet, like وَسَطٌ thus used, as

will be shown by what follows, although] each said by Er-Rághib to be originally an inf. n. (TA.) One says, هُمَا عَلَى سَوِيَّةٍ مِنْ هٰذَا الأَمْرِ, meaning سَوَآءٍ [i. e. *They two are on an equality,* or *on a par, in respect of this affair,* or *case*]: (S, TA:) and هُمْ عَلَى سَوِيَّةٍ, meaning [likewise] اسْتَوَآءٍ [i. e. *They are on an equality,* or *on a par*], (M, K,) فِى هٰذَا الأَمْرِ [*in this affair,* or *case*]. (M.) And قَسَمْتُ الشَّىْءَ بَيْنَهُمَا بِالسَّوِيَّةِ, (S,) meaning بِالعَدْلِ [i. e. *I divided the thing between them two with equity, justice,* or *rectitude*]. (TA.) And it is said in the Kur [viii. 60], فَٱنْبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ, meaning عَدْلٍ [as expl. in art. نبذ, q. v.]. (S, * TA.) [Hence,] لَيْلَةُ السَّوَآءِ *The night of the thirteenth* [*of the lunar month;* the first being that on which the new moon is first seen]; (As, S, K, TA;) *in which the moon becomes equable* or *uniform* (يَسْتَوِى) [*in illumination*]: (TA:) or *the night of the fourteenth.* (M, K.) ___ And *i. q.* وَسَطٌ [as meaning The *middle,* or *midst,* of a thing]; (S, M, Mughnee, K;) as also سُوًى and سِوًى. (Lh, M, K.) Hence, سَوَآءُ الشَّىْءِ *The middle,* or *midst, of the thing;* (S, M;) as also سُوَاهُ and سِوَاهُ. (Lh, M.) It is said in the Kur [xxxvii. 53,] فَرَآهُ فِى سَوَآءِ ٱلْجَحِيمِ [*And he shall see him*] *in the middle* or *midst* [*of the fire of Hell*]. (S, * Mughnee, TA.) In like manner also one says سَوَآءُ السَّبِيلِ [*The middle of the road*]: or, accord. to Fr, it means *the right direction of the road* or *way.* (TA.) And one says, انْقَطَعَ سَوَائِى, meaning *My waist* [*broke*], or *my middle.* (TA.) And سَوَآءُ النَّهَارِ means *The middle of the day.* (M, K. [In some copies of the K, مُتَّسَعُهُ is erroneously put for مُنْتَصَفُهُ.]) ___ [Hence, perhaps, as being generally the middle or nearly so,] The *summit* of a mountain. (M, K.) And *An* [*eminence,* or *a hill,* or *the like, such as is termed*] أَكَمَةٌ: or *a* [*stony tract such as is termed*] حَرَّةٌ: or the *head of a* حَرَّةٌ. (M.) It is also used as an epithet; (Mughnee;) and signifies *Equal, equable, uniform,* or *even;* syn. مُسْتَوٍ; (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, سَوًى, and سِىٌّ; (M, K;) or these two signify, thus applied, [like سَوَآءٌ as expl. hereafter,] *equidistant in respect of its two extremities.* (TA.) And as syn. with مُسْتَوٍ, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase لَيْسُوا سَوَآءً [*They are not equal;*

in the Kur iii. 109]. (Mughnee.) Using it in this sense, one says أَرْضٌ سَوَآءٌ [*An even land*]: and دَارٌ سَوَآءٌ *A house uniform* (مُسْتَوِيَةٌ) *in respect of the* [*appertenances termed*] مَرَافِق: and ثَوْبٌ سَوَآءٌ *A garment,* or *piece of cloth, equal,* or *uniform,* (مُسْتَوٍ,) *in its breadth and its length and its two lateral edges:* but one does not say جَمَلٌ سَوَآءٌ, nor حِمَارٌ سَوَآءٌ, nor رَجُلٌ سَوَآءٌ: (M, TA:) though one says رَجُلٌ سَوَآءُ البَطْنِ *A man whose belly is even with the breast:* and سَوَآءُ القَدَمِ *having no hollow to the sole of his foot.* (TA.) One says also رَجُلٌ سَوِىٌّ الخَلْقِ, (S, M,) meaning مُسْتَوٍ [i. e. *A man uniform in make,* or *symmetrical;* or *full-grown, of full vigour,* or *mature in body,* or *in body and intellect:* see 8]: (S:) and رَجُلٌ سَوِىٌّ *A man equally free from excess and deficiency in his dispositions and his make:* (Er-Rághib, TA:) or *sound in limbs:* (TA voce مَرَّةٌ, q. v.:) and غُلَامٌ سَوِىٌّ *A boy,* or *young man, uniform in make,* or *symmetrical,* (مُسْتَوِى الخَلْقِ,) *without disease, and without fault,* or *defect:* (Mgh:) and the fem. is سَوِيَّةٌ. (M.) Accord. to Er-Rághib, السَّوِىُّ signifies *That which is preserved from excess and deficiency:* and hence الصِّرَاطُ السَّوِىُّ [in Kur xx. last verse, as though meaning *The road,* or *way that neither exceeds, nor falls short of, that which is right*]; (Er-Rághib, TA;) *the right,* or *direct, road:* (Bd, Jel:) and some read السَّوَآءُ, meaning *the middle, good, road:* and السَّوْءُ (Ksh, Bd) i. e. *the evil,* or *bad,* road: (Bd:) and السُّوْءَى [i. e. *most evil,* or *worst;* fem. of أَسْوَأُ; for الصِّرَاطُ is fem. as well as masc.]: (Ksh, Bd:) [and] السُّوَى, of the measure فُعْلَى from السَّوَآءُ, [with which it is syn.,] or originally السُّوْءَى [mentioned above]: (K:) and السُّوَّى, (Ksh, Bd,) which is dim. of السَّوَآءُ, (Lth, TA,) [or] as dim. of السَّوْءُ [in which case it is for السُّوَيْءُ]. (Ksh, Bd.) ___ [Hence,] it signifies also *Complete:* (Mughnee:) you say, هٰذَا

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دِرْهَمٌ سَوَآءٌ (M, Mughnee) *This is a complete dirhem;* (Mughnee;) using the last word as an epithet: and سَوَآءً

also, using it as an inf. n., as though you said استوآء: and in like manner in the Kur xli. 9, some road سوآء; and others, سوآء. (M.) ___ And *Equitable, just,* or *right;* syn. عدلٌ: used in this sense in the saying in the Kur [iii. 57], تعالَوْا إِلَى كَلِمَةٍ سوآءٍ بيننا وبينكُمْ [*Come ye to an equitable,* or *a just,* or *right, sentence,* or *proposition, between us and you*]. (Az, TA.) ___ And *Equidistant,* or *midway,* (عدلٌ, and وسطٌ, S, or نصفٌ, Mughnee,) *between two parties,* (S,) or *between two places;* (Mughnee;) applied as an epithet to a place; as also سوًى and سُوًى ; (S, Mughnee;) of which three words the second (سوًى) is the most chaste; (Mughnee;) or the last two signify *equal* (مستوٍ) *in respect of its two extremities;* and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rághib, TA.) مكانًا سوًى and سُوًى , (M, K,) in the Kur xx. 60, accord. to different readings, means *A place equidistant,* or *midway,* (Ksh, Bd, Jel,) between us and thee, (Ksh, Bd,) or to the comer from each of the two extremities: (Jel:) or مكانٌ سوًى and سُوًى means معلَمٌ [i. e. *a place marked*], (so in a copy of the M and in one of the K,) or معلَمٌ, (so in other copies of the K and in the TA,) which is for ذُو معلَمٍ, meaning *having a mark,* or *sign, by which one is guided,* or *directed, thereto.* (MF, TA.) ___ [Also *Equal,* or *alike,* in any respect.] One says, مررت بِرجلٍ سوآءِ والعدمُ, (M, Mughnee, K,) and سوآءِ والعدمُ, (K,) and سوًى والعدمُ, and سوًى والعدمُ, (M, K,) meaning وجودُه وعدمُه سوآءٌ [i. e. *I passed by a man whose existence and whose non-existence are equal,* or *alike,* to me, or in my opinion]: (M, K: *) and Sb mentions the phrase, سوآءٌ هو والعدمُ [as meaning *His existence and his nonexistence are equal,* or *alike,* to me]. (M.) And سوآءٌ عَلَيَّ قُمْتَ أَوْ قَعَدْتَ [*It is equal,* or *alike, to me, that thou stand or that thou sit,* or *whether thou stand or sit;* or *that thou stand or that thou sit is equal,* or *alike, to me:* see Kur ii. 5, and the expositions thereof]. (S.) [And سوًى is used as an adv. n., or as an inf. n. adverbially, meaning *Alike:* see an ex. in a verse cited voce سبتٌ.] ___ Also *A like; a similar person* or *thing;* (S, M, K;) and so سِىٌّ : [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَسوآءٌ, (S, M, K,) and also, (S, * K,) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M,) سواسيةٌ (S, M, K) and سواسٍ and سواسوةٌ : (M, K:) and

أَسْوَآءُ is also pl. of سِىٌّ : (TA:) as to سَوَاسِيَةٌ , Akh says, سَوَآءٌ is of the measure فَعَالٌ, and سِيَةٌ may be of the measure فِعَةٌ or فِلَةٌ, the former of which is the more agreeable with analogy, the و being changed into ى in سِيَةٌ because of the kesreh before it, for it is originally سِوَيَةٌ; and it is from أَسْوَيْتُ الشَّىْءَ meaning I neglected the thing: [see 4:] (S:) accord. to Aboo-'Alee, the ى in سَوَاسِيَةٌ is changed from the و in سَوَاسْوَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَاسِيَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

* سَوَاسِيَةٌ كَأَسْنَانِ الحِمَارِ *

[*Equals like the teeth of the ass*]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَآءٌ زَيْدٌ وعَمْرٌو, meaning ذَوَا سَوَآءٍ [i. e., lit., *Two possessors of equality,* or *likeness, are Zeyd and 'Amr*], (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِى هٰذَا الأَمْرِ سَوَآءٌ [*They two are in this affair,* or *case, likes*]: (S:) and هُمَا سَوَآنِ (S, M, K) and سِيَّانِ i. e. *They two are likes:* (S, M, Mgh, Msb, K:) and هُمْ سَوَآءٌ and أَسْوَآءٌ and سَوَاسِيَةٌ i. e. *They are likes;* (S; [the first and last of these three are mentioned in the Mgh as identical in meaning;]) or, accord. to Fr, the last means *they are equals in evil,* not in good: (T, TA:) and مَاهُوَ لَكَ بِسِىٍّ *He is not a person like to thee:* and مَاهُمْ لَكَ بِأَسْوَآءٍ [*They are not persons like to thee*]: (Lh, M:) and مَاهِىَ لَكَ بِسِىٍّ (Lh, M, K *) i. e. *She is not a person like to thee:* (TA:) and مَاهُنَّ لَكَ بِأَسْوَآءٍ [*They* (females) *are not persons like to thee*]: and لَا سِىَّ لِمَنْ فَعَلَ ذَاكَ [*There is not a like to him who did that*]: and لَا سِيَّكَ إِذَا فَعَلْتَ ذَاكَ [*There is not the like of thee when thou doest that*]: (Lh, M, K:) and لَا سِيَّةَ فُلَانٍ (K) [*There is not the like of such a one:* in the CK, فُلَانٌ: perhaps the right reading is لَا سِيَّكَ فُلَانٌ *Such a one is not the like of thee*]. سَوَآءٌ and سِيَّانِ should not be used with أَوْ in the place of و except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb,

* وَكَانَ سِيَّانِ أَلَّا يَسْرَحُوا نَعَمَا *

* أَوْ يَسْرَحُوهُ بِهَا وَاغْبَرَّتِ السُّوحُ *

[*And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty* by reason of drought]. (M.) For two other exs. of سَوَآءٌ, [as well as of its syn. سِىٌّ, and for لَا سِيَّمَا also,] see سِىٌّ. ___ See also سِوًى in six places.

سَوَآءٌ : see سِىٌّ, second sentence, in two places: and سَوَآءٌ also, in the latter half of the paragraph: ___ and see ___. سِوًى بَعَثُوا بِالسَّوَآءِ وَاللَّوَآءِ means *They sent seeking,* or *demanding, aid,* or *succour.* (K in art. لوى. [The proper signification of السَّوَآءِ in this instance I do not find explained.])

سَوِىٌّ : see سَوَآءٌ, in the former half of the paragraph, in six places.

سُوَىٌّ : see سَوَآءٌ, in the middle of the paragraph.

سَوِيَّةٌ : see سَوَآءٌ, in five places. ___ [Also fem. of سَوِىٌّ. ___ And hence, as a subst.,] *A kind of vehicle of female slaves and of necessitous persons:* (K:) or *a* [*garment of the kind called*] كِسَآءٌ, *stuffed with panic grass* (ثُمَام), (S, M, K, and L in art. كرب,) or *palm-fibres* (ليف), (M,) or *the like,* (S, M, and L ubi suprà,) *resembling the* بَرْذَعَة [q. v.], (S, and L ubi suprà,) *which is put on the back of the camel,* (M,) or *on the back of the ass &c.,* (L ubi suprà,) *and which is one of the vehicles of female slaves and of necessitous persons:* (M:) and likewise *such as is put upon the back of the camel, but in the form of a ring because of the hump, and* [*also*] *called* حَوِيَّةٌ [q. v.]: pl. سَوَايَا. (S.)

سَوَاسٍ and سَوَاسَوَةٌ and سَوَاسِيَةٌ: see سَوَآءٌ, in the latter half of the paragraph; the last of them in three places.

سَوَّآءٌ لَوَّآءٌ , each of the measure فَعَّالٌ, irregularly derived from اسْتَوَى and الْتَوَى; a prov., applied to women, meaning *Straight* and *bending,* and *collecting together* and *separating; not remaining in one*

state, or *condition.* (Meyd.) ___ And أَرْضٌ سَوَّآءٌ *Land of which the earth,* or *dust, is like sand.* (IAth, TA.)

سَاَيَةٌ is [held by some to be] of the measure فَعَلَةٌ from التَّسْوِيَةُ [inf. n. of سوّى]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, فَعْلَةٌ from السَّوِيَّةُ. (TA.) One says, ضَرَبَ لِى سَاَيَةً, meaning *He prepared for me a speech:* (K:) or *an evil speech, which he framed* (سَوَّاهَا) *against me to deceive me:* mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سوأ.]

أَسْوَى [*More,* and *most, equal, equable, uniform,* or *even:* and *more,* or *most, equitable,* &c.]. One says, هٰذَا المَكَانُ أَسْوَى هٰذِهِ الأَمْكِنَةِ i. e. [*This place is*] *the most even* [*of these places*]. (M.)

تَسْوَآءٌ *An even place;* occurring in a trad.: the ت is augmentative. (TA.)

مُسْوٍ [act. part. n. of 4]. One says in answer to him who asks, How have ye entered upon the morning? (S,) or How have ye entered upon the evening? (M, TA,) مُسْوُونَ صَالِحُونَ [as enunciatives of نَحْنُ understood], (S, M,) or مُسْتَوِينَ صَالِحِينَ [as enunciatives of أَصْبَحْنَا or أَمْسَيْنَا understood, but I think that مُسْتَوِينَ is a mistranscription for مُسْوِينَ], meaning *In a good, right, state, with respect to our children and our cattle.* (S, M, TA.)

مُسَاوٍ : see 3, in three places.

مُسْتَوٍ : see سَوَآءٌ, in the former half of the paragraph, in six places: and see also هِلَالٌ مُسْتَوٍ. [مُسْوٍ: see أَدْفَقُ.]

سی

سَیْ *i. q.* سَوْفَ, q. v.

سَیٌّ and سِیٌّ: see art, سوی; and see the latter in art. سیو.

سيأ

2 **سيَّأَ النَّاقَةَ** , (K,) or تسيَّأَهَا , (M,) or both,

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(TA,) *He drew forth the she-camel's* سِىْءٌ, or *milk that descended before the full flow:* (M, K:) from El-Hejeree. (M.)

5 **تَسَيَّأَ** see above. تسيَّأت, (S, M, and so in copies of the K,) or اسَّيَّأَتْ, [a variation of the former,] (TA, as from the K,) *She* (a camel) *emitted her milk,* (Fr, S, K,) i. e., *what is termed* سِىْءٌ, (M,) *without its being drawn forth.* (Fr, S, K.) ___ Hence, إِنَّ فُلَانًا لَيَتَسَيَّأُ لِى بِشَىْءٍ قَلِيلٍ [*Verily such a one yields me,* or *gives me, little*]. (TA.) ___ تَسَيَّأَ بِحَقِّى *He acknowledged my right,* or *due, after he had denied it.* (K.) ___ تَسَيَّأَتْ عَلَىَّ الأُمُورُ *The affairs have become discordant,* or *diverse, to me,* (K, * TA,) *so that I know not which of them to pursue;* (TA;) as also تَسَأْسَأَتْ. (TA in art. سأ.)

7 **انسيأ اللَّبَنُ** *The milk, such as is termed* سِىْءٌ, *issued without being drawn forth.* (Fr, S.)

سِىْءٌ (Fr, S, M, K) and سِىْءٌ (M, K) The *milk that issues without being drawn forth;* (Fr, S;) the *milk* (S, M, K,) *that is in the extremities of the camel's teats,* (S, K,) or *in the fore part of the udder,* (IAth, TA,) *descending* (K) *before,* (قِبْلَ, so in copies of the S and M and K,) or *at the first of,* (قُبُلَ, so in the TA as from the K,) *the full flow.* (S, M, K.) See also the former word in art. سوأ.

سِىْءٌ : see the next preceding paragraph.

سَيِّئٌ : and سَيِّئَةٌ: see art. سوأ.

سَيَّآءٌ , occurring in a trad., is expl. as meaning *One who sells grave-clothes, and* [*therefore*] *wishes for people's death:* it may be from السَّوْءُ and المَسَآءَةُ: or from السَّىْءُ meaning the milk that is in the fore part of the udder: or it may be from سَيَّأْتُهَا meaning I milked her. (IAth, TA.)

سيب

1 **ساب** , (S, M, A, Mgh, Msb, K,) aor. يَسِيبُ, (S, A,) inf. n. سَيْبٌ, (S, M, A, K,) *It ran;* (S, M, A, * Mgh, Msb, K;) said of water: (S, M, A, Msb:) and انساب , likewise said of water, *it ran of itself.* (Msb.) ___ [Hence,] سابت الحَيَّةُ, (M,) aor. as above; (M, A;) and انسابت ; (S, M, A, Msb;) *The serpent ran:* (S, A, * Msb:) or *went along* (M, TA) *in a uniform,* or *continuous, course,* (M,) or *quickly.* (TA.) ساب and انساب both signify *He,* or *it, walked,* or *went along, quickly:* (K, TA:) [or] so the former verb. (M.) It is said in a trad., respecting a man who drank from the mouth of a skin, انْسَابَتْ فِى بَطْنِه حَيَّةٌ *A serpent entered and ran into his belly* with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.) El-Hareeree, in [his first Makámeh, entitled] the San'áneeyeh, [p. 20,] uses the phrase, انساب فيها عَلَى غَرَارَةٍ, meaning *He entered into it as the serpent enters into its lurking place.* (TA.) And you say of a viper, ساب and انساب , meaning *It came forth from its lurkingplace.* (TA.) And انساب نَحْوَكُمْ *He returned towards you.* (S.) ___ ساب, (Mgh, Msb,) aor. as above, inf. n. سَيَبَانٌ, said of a horse and the like, *He went away at random:* (Msb:) or *he* [app. a horse or the like] *went any,* or *every, way:* (Mgh:) or سابت الدَّابَّةُ *The beast was left alone,* or *by itself, to pasture, without a pastor.* (S, * A, TA.) ___ And ساب فِى مَنْطِقِه *He took every way* [or *roved at large*] *in his speech:* (TA:) or *he dilated,* or *was profuse, without consideration, in his speech.* (A, TA.) And ساب فِى الكَلَامِ *He entered into talk,* or *discourse, with loquacity,* or *irrationality.* (TA.) It is said in a trad., إِنَّ الحِيلَةَ بِالمَنْطِقِ أَبْلَغُ مِنَ السُّيُوبِ فِى الكَلَمِ, meaning [*Verily art,* or *skill, in speech is more eloquent,* or *effective,*] *than what is loose,* or *unrestrained,* [or *rambling,*] *in words;* i. e. *elegance of speech, with paucity,* [*is more eloquent,* or *effective,*] *than profusion.* (L, TA. [السُّيُوب is here an inf. n.])

2 **سيّب** *He left, left alone,* or *neglected,* a thing. (M.) ___ *He left* a beast, (S, A,) or a she-camel, (Mgh,) *alone,* or *by itself, to pasture where it would, without a pastor.* (S, A, Mgh.) ___ *He emancipated* a slave *so that he* (the emancipator) *had no claim to inherit from him, and no control over his property; he made* him *to be such as is termed* سائبة. (Msb.) ___ See also what next follows.

4 **اساب**, said of a horse, [and سيّب جردانه has the same or a similar meaning,] *i. q.* رفّض, q. v. (TA in art. رفض.)

7 **إنسيب** see 1, in seven places.

سيب [is an inf. n. of 1, used in the sense of سائب (q. v.), as will be shown in what follows in this paragraph. ___ And hence,] *A gift:* (S, M, A, Mgh, Msb, K:) and *a voluntary gift, by way of alms,* or *as a good work:* (TA:) and *a benefaction, an act of beneficence* or *kindness, a favour,* or *a benefit:* (M, K:) pl. سيوب. (L, TA.) It is said in a trad. respecting a prayer for rain, واجعله سيبا نافعا *And make Thou it to be a beneficial gift:* or the meaning in this instance may be, *a flowing rain.* (TA.) And one says, فاض سيبه على النّاس *His gifts flowed abundantly upon the people.* (A, TA.) [See also an ex. in a verse cited voce جبأ.] ___ Also *i. q.* رِكاز [i. e. *Metal,* or *mineral;* or *pieces of gold* or *silver, that are extracted from the earth;* or *any metals* or *other minerals;* or *buried treasure of the people of the Time of Ignorance*]: (A, Msb:) or so سيوب; (A 'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Msb:) the latter signifies, accord. to Th, *metals,* or *minerals:* (M, TA:) accord. to Aboo-Sa'eed, *veins of gold* and *of silver, that come into existence, and appear, in the mines:* so called because of their running (لانسيابها) in the earth: accord to Z, *treasure buried in the Time of Ignorance:* or *metal,* or *mineral:* (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) فى السُّيوب الخمس, i. e. *In the case of* رِكاز, *the fifth part* [is for the government-treasury]. (A, Mgh, TA.) Also The *hair of the tail*

of a horse. (M, K.) And *A pole with which a ship or boat is propelled.* (M, K.)

سيب *A place,* or *channel, in which water runs:* (S, M, K:) or so سيب مآء: (A:) pl. سيوب. (M.) And The *apple:* in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سيبويه; as though meaning the scent of apples; (M, K, * TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سى signifying thirty and بويه signifying odour; as though meaning thirty odours: (MF, TA:) and some say that ويه is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سيبويه, changing the ه into ة, but pausing upon it [so as to pronounce it ه]. (TA.)

سياب and سيَّاب (S, M, K) and سَيَّاب (K) [*Unripe dates in the state in which they are called*] بلَح: (S, M, K:) or [*in the state in which they are called*] بسر: (K:) or *green* بسر: (AHn, M:) As says that the *flowers of the palm-tree when they have become* بلَح are termed سياب, without teshdeed: (TA:) [but see بسر:] the n. un. is سيابة (S, M) and سُيَّابة (S) [and سَيَّابة]: Sh says that they are called سدآء in the dial. of ElMedeeneh, and one is called سيابة in the dial. of Wádi-l-Kurà: and he adds, I have heard the Bahránees say سُيَّاب and سُيَّابة. (TA.)

سيابة n. un. of سياب; (S, M;) like as سُيَّابة is of سُيَّاب. (S.) ___ Also *Wine.* (K.)

سُيَّاب and سَيَّاب: see سياب, in three places.

سائب *Running* water. (Msb.) [See also سيب, first sentence.]

سائبة *Any beast that is left to pasture where it will, without a pastor:* (M, A, K: *) pl. سوائب and سُيَّب. (A.) *A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden,* (M, K,) *nor laden with a burden.* (M.) In the Kur v. 102, (TA,) *A she-camel that was set at liberty to pasture where it would,* (S, Mgh,

Msb, K,) *in the Time of Ignorance,* (S, K,) *on account of a vow* (S, Mgh, Msb, K) *and the like:* (S, K:) or the *mother of a* بَحِيرَة; (S, Mgh; [in the Msb, said to be *a* بَحِيرَة (itself); and in one place in the TA said to be *a she-camel of which the dam is a* بَحِيرَة; but both of these explanations require consideration, as will be seen from what follows;]) or (K) *a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would,* (S, K,) *and not ridden, nor was here milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was* [*therefore*] *called* بَحِيرَة, *and was a* سَائِبَة *like her mother:* (S:) or *a she-camel of which a man,* (M, IAth, K,) *in the Time of Ignorance,* (M,) *when he came from a far journey,* (M. IAth, K,) *or re-*

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covered from a disease, (IAth, TA,) *or had been saved by his beast from difficulty* or *trouble,* (M, IAth,) or *when his beast had been saved therefrom,* (K,) *or from war, said,* هِىَ سَائِبَةٌ; (M, IAth, K;) i. e. *she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden:* (IAth, TA:) thus it signifies in the Kur: (M:) or *a she-camel from whose back a vertebra or* [*some other*] *bone was taken forth,* (M, K,) *so that she became known thereby,* (M,) *and which was not debarred from water nor from herbage, nor ridden,* (M, K,) *nor milked:* (TA:) the pl. is سُيَّبٌ, like نُوَّحٌ pl. of نَائِحَةٌ, and نُوَّمٌ pl. of نَائِمَةٌ; (S;) and سَوَائِبُ. (TA.) It is said in a trad., I saw 'Amr Ibn-Loheí dragging his intestines in the fire [of Hell]: and he was the first who set at liberty سَوَائِبَ: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the

Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَة: whereupon it was said to him, Dost thou ride what is forbidden? and he replied, يَرْكَبُ الحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّائِبَتَانِ means *The* بَدَنَتَانِ [i. e. *two camels*, or *cows* or *bulls, for sacrifice,*] *which the Prophet brought as offerings to the House* [*of God at Mekkeh*], *and which one of the believers in a plurality of gods took away:* they are thus called because he gave them up (سَيَّبَهُمَا) to God. (TA.) ___ Also *A slave emancipated so that the emancipator has no claim to inherit from him,* (S, M, A, Mgh, Msb, K,) *except,* accord. to EshSháfi'ee, *in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator,* (TA,) [*for*] *such an emancipated slave may bestow his property where* [or *on whom*] *he pleases,* (S, Mgh, Msb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Msb as on the authority of IF, it is added, that this is what is related to have been forbidden: but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Msb, and that they relate only to the she-camel termed سَائِبَة:] a slave is thus emancipated by his owner's saying to him, أَنْتَ سَائِبَةٌ. (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهِمَا [*The sáïbeh and alms are for their day*]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

سيج

2 **سيّج** : see art. سوج.

سِيَاجٌ : see art. سوج.

سيح

1 **سَاحَ** , (S, Mgh, K,) or سَاحَ عَلَى وَجْهِ الأَرْضِ, (A,) aor. يَسِيحُ, (S, K,) inf. n. سَيْحٌ (S, A, Mgh, K) and سَيَحَانٌ, (K,) *It* (water) *ran upon the surface of the earth.* (S, A, Mgh, K.) ___ And hence, (TA,) سَاحَ فِى الأَرْضِ, (S, A, Msb,) aor. as above, (S, Msb,) inf. n. سِيَاحَةٌ, (A,) or سَيْحٌ, (Msb,) or both, and سُيُوحٌ and سَيَحَانٌ, (S, K,) said of a man, (A,) *He went,* or *journeyed, through the land,* or *earth,* (S, L, K, &c.,) *for the purpose of devoting himself to religious services* or *exercises:* (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سِيَاحَةَ فِى الإِسْلَامِ (S, A, TA) i. e. [*There shall be no going about through the land,* or *earth, in the way of devotees, in ElIslám:* or] *no quitting of the cities,* or *towns, and going,* or *journeying, through the land,* or *earth:* (TA:) or *no quitting of the cities,* or *towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies:* or *no going about through the land,* or *earth, doing evil,* or *mischief, and calumniating and corrupting.* (IAth, TA.) The سِيَاحَة of the Muslims [in a religious sense, and such as is approvable,] is *Fasting.* (TA.) ___ [Hence also,] سَاحَ الظِّلُّ *The shade changed,* or *turned,* or *moved, from side to side,* or *from place to place.* (S, K.)

2 سَيَّحَ [**سَيَّحَ** is said by Golius, as on the authority of the K, to signify *He made* water *to flow:* and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K.] ___ See 4. ___ سَيَّحَ فُلَانٌ, [app. for سَيَّحَ كَلَامُهُ,] inf. n. تَسْيِيحٌ, *Such a one talked much.* (A, TA.) ___ And سَيَّحَ, inf. n. as above, *It* (a garment, or piece of cloth,) *had in it* [or *was diversified with*] *various stripes.* (L.) [And in like manner it

is said of other things: see its part. n., مُسَيَّحٌ.]

4 اساح نَهْرًا *He made a river,* or *rivulet, to flow,* or *run.* (A, K.) [See also 2.] ___ اساح الفَرَسُ جُرْدَانَهُ (A) or ذَكَرَهُ (L) *The horse put forth his veretrum from its prepuce;* (L;) and سيّح signifies the same: (A, L:) or both of these verbs, said of a horse, are *syn. with* رَفَّضَ [q. v.]. (TA in art. رفض.) ___ And اساح بِذَنَبِهِ, said of a horse, *He let his tail hang down loosely:* (K:) accord. to the K, J is in error in writing this verb اشاح; and Az says that اساح is right, and that اشاح is a mistranscription: the like is also said in the TS: but اشاح is asserted by more than one to be the right word. (TA.)

7 انساح بَطْنُهُ *His belly became large* (K, TA) *and wide,* (TA,) *and approached* [*the ground*] *by reason of fatness.* (K, TA.) One says of a she-ass, انساح بَطْنُهَا, meaning *Her belly became big, and approached the ground.* (IAar, T.) ___ انساح بَالُهُ [*His,* or *its, state,* or *condition,*] *became free from straitness,* or *unstraitened.* (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O,)

* أُمَنِّى ضَمِيرَ النَّفْسِ إِيَّاكِ بَعْدَمَا *
* يُرَاجِعُنِى بَثِّى فَيَنْسَاحُ بَالُهَا *

[*I make the secret thoughts of the soul to wish for thee after my grief,* or *sorrow, returns to me; and then the state,* or *condition, thereof, becomes free from straitness*]. (S, O.) ___ انساح said of a garment, or piece of cloth, (K, TA,) &c., (TA,) *It became much rent,* or *rent in several places.* (K, TA.) In like manner it is said of the dawn [as meaning *It broke*]. (TA.) And it is said in the trad. relating to the cave (الغَار [mentioned in the Kur ix. 40]) فَٱنْسَاحَتِ الصَّخْرَةُ, meaning [*And the mass of rock*] *became impelled and riven:* and hence, [accord. to some,] the سَاحَةُ of a house [expl. in art. سوح]: but as some relate it, the verb in this instance is [انصاخت,] with ص and خ. (TA.)

سَيْحٌ *Running water;* (S, Msb;) an inf. n. used as a subst.: (Msb:) or *running external water:* (K:) or *external water running upon the surface of the earth:* (T, TA:) the *water of rivers and valleys:* (Mgh:) pl. سُيُوحٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَآءٌ سَيْحٌ (A, TA) and سَائِحٌ (A) *Water running upon the surface of the earth:* (A, TA:) pl. of the former أَسْيَاحٌ. (TA.) ___ Also *A striped* [*garment of the kind called*] كِسَآءٌ, (K, TA,) *with which one covers himself, and which one spreads:* (TA:) or *a striped* [*garment such as is called*] عَبَآءَةٌ: and *a sort of* [*the garments called*] بُرُودٌ: (S:) pl. سُيُوحٌ. (TA.) See also مُسَيَّحٌ.

سَاحَةٌ : see 7; and see also art. سوح.

سَيَّاحٌ *An itinerant, a roamer,* or *frequent traveller:* (A, * MA:) from سَاحَ فِى الأَرْضِ. (A.)

سَائِحٌ : see سَيْحٌ. ___ [Hence,] A man *going,* or *journeying,* [*as a devotee,* or *otherwise,*] through the land or earth. (A.) ___ And, as being likened thereto, *Fasting,* or *a faster:* (A:) or *a faster who keeps to the mosques:* (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) السَّائِحُونَ in the Kur ix. 113 means *The fasters:* (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or *those who observe the obligatory fasts:* or *those who fast constantly:* (TA:) or *those who journey to war against unbelievers,* or *to seek knowledge.* (Bd.) And سَائِحَاتٌ in the Kur lxvi. 5 means Women *who fast:* or *who forsake their country or homes* [*for the sake of God*]. (Bd, Jel.) ___ This last (سائحات [if not a mistranscription for سَابِحَاتٌ]) also means *Swift horses:* ___ and The *planets.* (KL.)

مَسَاحٌ or مَسَاحَةٌ, the latter of the measure مَفْعَلَةٌ, from السِّيَاحَةُ, [each app. meaning *A place of* سِيَاحَةٌ, or *journeying,*] is sing. of مَسَايِحُ, in which the ى is like that in مَعَايِشُ, as in other similar words of which the medial radical is an

infirm letter, except مصائب, by rule مصاوب. (Har p. 15.) ___ [The pl. مسايح is also expl. by Freytag as applied in the Deewán of Jereer to The *part of the head between the temples as far as the forehead* (where the hairs are).]

مُسَيَّحٌ *Striped;* applied in this sense to a [garment of the kind called] بُرْدٌ; (S, K;) and also, with ة, to a [garment such as is called] عَبَآءَة: (S:) or applied to [the garments called] عَبَآء as meaning *having alternate stripes of white and black, the latter not intensely black:* every عَبَاءَة also is termed سَيْحٌ and مُسَيَّحَةٌ: but that which has not stripes is a كَسَآء, not an عَبَاءَة. (ISh, TA.) So too applied to locusts (جَرَاد); (K;) and with ة applied to a single locust [i. e. جَرَادَة]: (TA:) or, applied to locusts, it means *marked with black and yellow and white stripes* or *streaks.* (As, TA.) It is also applied as an epithet to the [bird called] حَيْقُطَان. (S.) ___ The *wild ass:* so called because of his streak that makes a division between the belly and the side. (K, TA.) مُسَيَّحُ العَجِيزَة [*He that has the rump streaked*] is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) ___ A road *of which the tracks* (شَرَك or شُرُك in different copies of the K) *are rendered apparent:* (K, TA:) likened to the عَبَآء thus termed. (TA.)

مِسْيَاحٌ One *who goes about calumniating, and making mischief, in the land:* (S, A, K:) pl. مَسَايِيحُ: so in the trad., لَيْسُوا بِالمَسَايِيحِ وَلَا بِالمَذَايِيعِ البُذُرِ [*They are not of those who go about calumniating,* &c., *nor of the babblers who cannot keep secrets.*] (S, TA.) Sh derives it, not from السِّيَاحَة, but, from تَسْيِيحُ الثَّوْبِ. (L, TA.)

سيخ

1 **سَاخَ** , aor. يَسِيخُ, inf. n. سَيْخٌ and سَيَخَانٌ, *i. q.* رَسَخَ and ثَاخَ [both app. as signifying *It sank into the ground:* or by the former may here be meant *it was,* or *became, firm, steady, steadfast, stable, fixed, fast, settled,* or *established*]. (K.) See also 1 in art. سوخ, in two places.

سِيَاخٌ *A building of clay,* (JK, TK,) *of any kind:* (JK:) pl. سُيُوخٌ. (JK, TK.) In the copies of the K, بُنَاةُ الطِّينِ is erroneously put for بِنَآءُ الطِّينِ. (TK.)

سيد

سيد a contraction of سَيِّد, q. v. in art. سود.

سيد *A wolf:* (S, M, A, K: mentioned in the K in art. سود; and in the S, at the close of that art.:) accord. to Sb, its medial radical letter is ى; its dim. being سُيَيْد : not like رِيح [of which the dim. is رُوَيْحة], nor like دِيمة: (M:) and سِيدانة signifies the same: (K:) or so سِيدان ; (M;) which is the pl. (S, M, A) also: (M:) and سِيدانة signifies *a she-wolf;* (M, A, and Ham p. 274;) [and] so سِيدة ; (Ks, S;) or this is not allowable. (Ham ubi suprà.) One says سِيدُ رَمْلٍ [*A wolf of sands;* i. e., that frequents the sands; meaning *a savage wolf*]. (S.) Hence, امرأَةٌ سِيدانة *A bold woman,* (M, A,) *like the she-wolf.* (A.) ___ And *A lion* (S, M, K) is sometimes thus called, (S,) in the dial. of Hudheyl. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the K. (TA.)

سيدة fem. of سِيد, q. v., accord. to Ks: (S:) but said to be not allowable. (Ham p. 274.)

سيدان : see سِيد.

سيدانة : see سِيد, in three places.

سييد dim. of سِيد, q. v. (Sb, M.)

سيد : and سَيِّد: see art. سود.

مسيد mentioned by Ez-Zarkeshee as a dial. var. of مَسْجِد [q. v.]: though by MF to be postclassical: and in the [classical] language of the Arabs *i. q.* مَكْتَب [*A place where the art of writing is taught*]. (TA.)

سير

1 **سَارَ** , aor. يَسِيرُ, inf. n. سَيْرٌ and مَسِيرٌ, (S, M, A, Mgh, Msb, K,) which latter is extr., for by rule it should be of the measure مَفْعَلٌ, with fet-h [to the ع], (S,) and مَسِيرَةٌ (M, K) and سَيْرُورَةٌ (M, Mgh, K) like قَيْلُولَةٌ, but [Mtr says] we have not heard it, (Mgh,) and تَسْيَارٌ, (S, M, K,) which last denotes repetition or frequency of the action, (M,) *He*, or *it*, *went* [*in any manner*, or *any pace*]; *went*, or *passed, along; marched, journeyed*, or *proceeded; went away, passed away*, or *departed;* (M, * K, * TA;) *by night* and *by day.* (Msb, TA.) You say, سَارَتِ الدَّابَّةُ [*The beast went, went along*, &c.]. (S.) [And سَارَ سَيْرًا شَدِيدًا *He* (a camel or other beast, and a man,) *went a vehement pace*, or *vehemently.* And سَارَ العَنَقَ *He* (a camel, or a horse,) *went the pace*, or *in the manner, termed* العَنَق: and the like.] And سَارُوا مِنْ بَلَدٍ لِبَلَدٍ [*They went*, or *journeyed, from town to town*, or *from country to country*]: (A:) or سَارَ مِنْ بَلَدٍ إِلَى بَلَدٍ [*he went*, &c.]. (Mgh.) And بَارَكَ ٱللّٰهُ فِى مَسِيرِكَ i. e. سَيْرِكَ [*May God bless thy journeying*]. (S.) And سِرْ عَنْكَ *Go thou from thy place; pass thou from it:* (L in art. نفذ:) or *feign thou heedlessness, and bear*, or *endure*, or *be forbearing;* an elliptical phrase; as though it were originally سِرْ وَدَعْ عَنْكَ المِرَآءَ وَالشَّكَّ [*go thou, and leave wrangling and doubt*]. (S.) ___ [Hence, سَارَتِ السَّفِينَةُ *The ship went*, or *sailed:* for] سَيْرُ السَّفِينَةِ is a tropical phrase. (Mgh.) ___ And سَارَ سِيرَةً حَسَنَةً [*He pursued a good way, course, mode*, or *manner, of acting*, or *conduct*, or *the like*], (S, A, Msb,) and سِيرَةً قَبِيحَةً [*a bad way*, &c.]. (Msb.) ___ And سَارَ فِى النَّاسِ *It became current*, or *commonly known, among the people;* [as also تَسَيَّرَ , alone; (see Har p. 318;)] i. e. a proverb, and a saying. (M.) ___ And سَارَتْ سُنَّةٌ [*A way, course, mode*, or *manner, of acting*, or *conduct*, or *the like, obtained*, or *was usual, among people*]. (M.) سَارَ is also trans., *syn. with* سَيَّرَ. (S, M, Msb, K.) See the latter, in five places. ___ [Hence,] سَارَ سُنَّةً *He made*, or

caused, a way, course, mode, or *manner, of acting,* or *conduct,* or *the like, to obtain,* or *became usual, among people.* (S, M, * TA.) The Hudhalee (Khálid Ibn-Zuheyr, M) says,

* فَلَا تَجْزَعَنْ مِنْ سُنَّةٍ أَنْتَ سِرْتَهَا *
* فَأَوَّلُ رَاضٍ سُنَّةً مَنْ يَسِيرُهَا *

[*Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual*]. (S, M, L, TA: but in the M and TA, in the place of تجزعن, we find تغضبن.)

2 **سيّرهُ** , (M, A, Msb, K,) inf. n. تسيير; (TA;) and اساره ; (M, A, K;) and ساره , (K,) inf. n. سَيْرٌ and سَيْرَةٌ and مَسَارٌ and مَسِيرَةٌ [or مَسِيرٌ, as below]; (TA;) and سَارَ بِهِ; (IJ, M, K;) *He made him* (a man, A, Msb) *to go* [*in any manner,* or *any pace*]; *to go,* or *pass, along; to march, journey,* or *proceed; to go away, pass away,* or *depart:* (M, A, Msb, K, TA:) and سُورَ بِهِ [for سِيرَ بِهِ, the reg. pass. form of سَارَ بِهِ,] is mentioned; like هُوبَ and كُولَ. (M.) And سيّر الدَّابَّةَ; (M, A, Msb;) and اسارها ; (M;) and سارها , (S, M, Msb,) inf. n. سَيْرٌ and سَيْرَةٌ and مَسَارٌ and مَسِيرٌ [or مَسِيرَةٌ, as above]; (M;) *He made the beast to go* &c.: (S, M, A, Msb:) or سِرْتُ الدَّابَّةَ signifies *I rode the beast* [*and thus made it to go* &c.]: (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, أَسْرَتْهَا , (Msb,) or اسرتها إِلَى الكَلَأِ (Ibn-Buzurj, TA) or الى المرعى. (A.) And سيّره مِنْ بَلَدِهِ *He made him to go,* or *depart, from his town,* or *country; expelled,* or *banished, him from it.* (S, A.) ___ [Hence] سيّر *He removed,* or *put off,* or *took off,* the horsecloth, or covering, (S, A, K,) from the horse, (K,) or beast, (A,) or from the back of the beast. (S.) ___ And *He made* a proverb, (K,) and a saying, (TA,) *to become current;* (K;) *he published* it *among the people.* (TA,) ___ And سيّر سِيرَةً *He related stories of the ancients.* (M, K.) سيّره [from سَيْرٌ meaning a thong] *He made stripes upon it;* namely, a garment, or piece of cloth, and an arrow. (M.) And سَيَّرَتْ خِضَابَهَا *She* (a woman) *made her dye to have the form of*

stripes, like thongs. (K, * A, * TA.)

3 **سايره** , (S, M, A,) inf. n. مُسَايَرَةٌ, (A,) *He went, went along,* &c., (سَارَ,) *with him:* (M:) *he went at an equal rate,* or *kept pace, with him:* (PS:) *he ran with him;* syn. جَارَاهُ. (S, A.) ___ [And *He vied, contended,* or *competed, with him in going,* or *in running:* and hence, *in any affair;* like جَارَاهُ,] See also 6.

4 **أَسَيَرَ** see 2, in three places.

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5 **تَسَيَّرَ** see 8: ___ and see also 1, in the latter half of the paragraph. تسيّر [from سَيَرٌ meaning a thong] said of a man's skin, *It peeled off,* (A, K, TA,) *and became like thongs.* (TA.)

6 **تسايرا** *They two* [*went,* or *went along,* (see 3,) or] *went at an equal rate,* or *kept pace, each with the other:* (PS:) or *ran, each with the other.* (S, A.) ___ One says of a great, or frequent, liar, لَا تَسَايَرُ خَيْلَاهُ [lit. *His two troops of horses will not run together, each troop with the other:* meaning *his assertions will not be found to agree together*]: (so in a copy of the M:) or لَا تُسَايِرُ خَيْلَاهُ. (So in the K and TA voce خَيْلٌ, q. v.; and so in the TA in the present art. [See also 6 in art. سلم.]) ___ [And *They two vied, contended,* or *competed, each with the other, in going,* or *in running:* and hence, *in any affair.*] ___ One says also, تَسَايَرَ عَنْ وَجْهِهِ الغَضَبُ *Anger went* [or *disappeared by degrees*] *from his face.* (TA, from a trad.)

8 **استار بسرته** , (O, K, TA,) or تسيّر بسيرته, (as in the CK,) *He pursued his way, course, mode,* or

manner, of acting, or *conduct,* or *the like.* (O, K, * TA.) And استار [from سيرة in the last of the senses assigned to this word below] *He procured for himself wheat,* or *other provision, from a place, to be laid up in store.* (S, O, K.)

سار : see سائر.

سير an inf. n. of 1 [q. v.]. (S, M, A, &c.) [Used as a simple subst., *A going, in any manner,* or *any pace; passage, march, journey, progress,* or *course: a pace: pace as meaning degree of celerity,* or *rate of going: departure:* see also سيرة.] Also *A thong,* or *strap,* or *strip of skin* or *leather;* (S, Msb, K;) *i. q.* شراك: (M:) pl. [of mult.] سيور (S, M, A, Msb) and سيورة and [pl. of pauc.] أَسيار. (M.) It is said in a prov., قدَّت سيوره من أَديمك [*His thongs have been cut from thy hide*]: applied to two things exactly resembling each other. (AHeyth, Meyd.) And ليس فى العصا سير is a post-classical prov., (Meyd,) meaning *There is not in the staff,* or *stick, a thong:* the سير in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is unable to perform that which he desires to do. (Har p. 232.)

سيرة : see the next paragraph, in two places.

سيرة [*i. q.* سير as meaning *A going, in any manner,* or *any pace;* &c.: see above:] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, إنَّه لَحَسَنُ السِّيرة [*Verily he is good in going,* &c.]. (M: in the TA, السَّيْرة, as having the meaning here next following.) ___ Also, (M,) or سيرة, (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] *A mode,* or *manner, of going,* &c. (M, K.) ___ And the former, *A way, course, rule, mode,* or *manner, of acting* or *conduct* or *life* or *the like;* syn. طَرِيقة (S, M, Mgh, Msb, K) and سُنَّة (M, K) and مَذْهَب: (Mgh:) pl. سِيَر. (Mgh, Msb.) You say, سار سيرةً حسنةً بهم [*He pursued with them a good way of acting*]. (S.) And سار الوالى فى الرَّعيَّه

سيرةً حسنةً [*The prefect,* or *governor, pursued among the subjects a good way of acting*]; (A, Msb; *) and in like manner, سيرةً قبيحةً [*a bad way of acting*]. (Msb.) ___ The *record of* a man's *actions and pious works;* the prefixed noun صحيفة being understood. (Mgh.) ___ *Stories of the ancients:* (M, K:) [or so سيرةُ أوّلينَ:] you say, هٰذا فى سيرةِ الأوّلينَ [*This is in the stories of the ancients*]. (A.) ___ [Hence it is used in the present day as meaning The *mention* of a person or thing: and *a matter,* or *subject, of discourse.*] ___ Also, as a law term, (Mgh,) or so [the pl.] سِيَر, (Mgh, Msb,) *Military expeditions;* or the *memorable actions thereof;* (Msb;) or the *affairs thereof.* (Mgh.) And they say السِّيَرُ الكَبيرُ [meaning *The great book of military expeditions;* for كتابُ السِّيَرِ الكَبيرُ]; using a masc. epithet in lieu of the [suppressed] prefixed noun كتاب. (Mgh.) ___ Also, the sing., *Mode,* or *manner, of being; state,* or *condition;* syn. هَيْئَةٌ, (M, O, Msb, K,) and حالةٌ. (O, Msb.) So in the Kur xx. 22. (M, O, TA.) Also *Wheat,* or *other provision, that is brought from a place to be laid up in store.* (S, O, K.)

سِيرةٌ *That goes,* or *journeys, much:* or *a great goer:* (IJ, M, K:) and سِيَرٌ is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. فره.)

سِيَرآءُ (S, M, K, &c.) and سِيَرآءَ (TA) [which latter, according to analogy, should be with tenween, but perhaps it is without tenween as being a contraction of the former,] *A sort of garment,* or *cloth, of the kind called* بُرُودٌ, (Fr, S, M, Mgh, Msb, K,) *having yellow stripes;* (S, Mgh, Msb, K;) or *mixed with silk;* (K;) or *mixed with* [*the silk termed*] قِزّ: (AZ, A'Obeyd, Mgh:) or *a sort of* بُرُودٌ *of silk:* (A:) or *a sort of garment,* or *cloth, having stripes, made of* of قِزّ: or *certain garments,* or *cloths, of El-Yemen;* (M;) *which are now commonly known by the name of* مَضْفٌ: (TA:) or *a sort of* بُرُودٌ *mixed with silk like thongs;* and hence its appellation, from سِيَرٌ, a thong: it is asserted by certain of the later writers that it is a subst., not

an epithet; and he who says so cites Sb as asserting that a word of the measure فَعَلَآءُ is not an epithet, but is a subst.: hence, he says, it is used with a prefixed noun, as in the ex. حُلَّةٌ سِيَرَآءُ; and is expl. as signifying *clear silk.* (IAth, TA.) ___ Also The *diaphragm,* or *midriff:* (M, K: *) metaphorically used in this sense by a poet. (M.) ___ And The *peel* [or *pellicle*] *adhering to the stone of a date.* (M, K.) ___ And *A palm branch stripped of its leaves.* (M, K.) ___ And *Gold:* (M:) or *clear, pure, gold.* (K, * TA.) ___ And *A certain plant,* (M, K, TA,) *not described by Ed-Deenawaree* [i.e. AHn]; *as some say,* (TA,) *resembling the* خُلَّة [q. v.]: (K, TA:) so in the Tekmileh. (TA.)

سِيُورٌ : see سِيرَةٌ.

سَيَّارٌ *A journeyer,* or *traveller:* (A:) and سَيَّارَةٌ, (S, M, Mgh, Msb, K,) for جَمَاعَةٌ سَيَّارَةٌ, (Mgh,) or قَوْمٌ سَيَّارَةٌ, (A,) *a company of persons journeying:* (S, M, A, Mgh, Msb, K:) [accord. to ISd,] سَيَّارَةٌ is made fem. because meaning رُفْقَةٌ, or جَمَاعَةٌ. (M.) ___ السَّيَّارَةُ [and السَّيَّارَاتُ] *The five planets; Mercury, Venus, Mars, Jupiter, and Saturn.* (TA in art. كنس.)

سَائِرٌ [part. n. of 1, *Going,* &c. ___ Hence,] A proverb [and a saying] *current,* or *commonly known.* (TA.) Also, and سَارٌ, (S, M, K,) both are syn., (K,) signifying The *rest,* or *remainder,* of a thing: (M:) [and accord. to some,] the *whole,* or *all,* of a thing or of people. (S, TA.) [See the former word in art. سأر.]

مَسُورٌ : see the next paragraph.

مَسِيرٌ an inf. n. of سَارَ. (S, M, A, &c.) ___ [Also *A place,* and *a time, of going,* or *journeying.*] ___ And pass. part. n. of سَارَ; (Msb, MF;) [and so مَسُورٌ, for] you say طَرِيقٌ مَسُورٌ, (K,) or طَرِيقٌ مَسُورٌ فِيهِ, (IJ, M,) [*A travelled road,*] and رَجُلٌ مَسُورٌ بِهِ [*A man made to go,* or *journey,* &c.]: (IJ, M, K:) accord. to Kh, in this case, and in others like it, the ى is changed into و [so that مَسِيوٌ, the original form of مَسِيرٌ and of مَسُورٌ, becomes مَسُوورٌ, and

is then contracted into مسور]: (M:) or, accord. to Kh, the ى is rejected: but accord. to Akh, it is the و that is rejected [so that مسيور becomes مسير; and then, مسير; and then مسور]. (TA.)

مَسِيرَةٌ *A space which one traverses in journeying; a journey as measured by the time that it occupies;* as in the phrase, مَسِيرَةُ شَهْرٍ *a month's journey;* (TA;) and بَيْنَهُمَا مَسِيرَةُ يَوْمٍ [*Between them two is the space of a day's journey*]. (S, TA.) مَسِيرَةُ يَوْمٍ [*A day's journey*] is *twenty-four miles.* (MF in art. قرطش.)

مَسَيَّرٌ A garment, or piece of cloth, *figured with stripes* (S, M, A, K) *like thongs,* (S, M, A,) *made of silk:* or *a* بُرْدٌ *mixed with silk.* (TA.) [See also سِيَرَآءُ.] ___ And عُقَابٌ مُسَيَّرَةٌ *A striped eagle.* (M.) ___ And المُسَيَّرُ, (K,) or مُسَيَّرُ القَرْعِ, (TA, [but the orthography of the latter word I think doubtful,]) *A certain sweetmeat,* (K, TA,) *wellknown.* (TA.)

مُسْتَارٌ [*A place whence one procures wheat,* or *other provision, for subsistence, to be laid up in store:* from اسْتَارَ in the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S]. A rájiz says, [namely, Aboo-Wejzeh, as in a copy of the S,]

* أَشْكُو إِلَى ٱللّٰهِ العَزِيزِ الغَفَّارْ *
* ثُمَّ إِلَيْكَ اليَوْمَ بَعْدَ المُسْتَارْ *

[*I complain unto God, the Mighty, the Very Forgiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence*]: or, accord. to some, المُسْتَارْ, in this verse, is of the measure مُفْتَعَلٌ from السَّيْرُ [and, like it, meaning *the journey*]. (S.)

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سيرج

Q. 1 **سَمْرَجَةٌ** [inf. n. of سَمْرَجَ] The *collecting of the* [*tax called*] خَرَاج: (Ibn-'Abbád, O:) [and the *giving*, or *paying, thereof:* for] one says, سَمْرِجْ لَهُ, meaning *Give thou to him* [*the tax so called*]. (ISh, O, K.

[It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is أَعْطِه, that الخَرَاج is to be understood after it.])

سَمْرَج [written without any syll. signs, and therefore probably سَمْرَجٌ,] sing. of سَمَارِجُ, (TA,) which signifies *Even*, or *plain, places* [or *tracts*] *of land.* (T, * Ibn-'Abbád, O, TA. *)

سَمَرَّجٌ and سَمَرَّجَةٌ, (S, O, K,) each a Pers. word arabicized, (S, O,) [or rather a compound of the Pers. سه three and the Arabic مَرَّة for مَرَّة a time,] The *levying of the* [*tax called*] خَرَاج *at three several times* [or *instalments*]: (S, O, K:) or the *name of the day on which payment of the* خَرَاج is *received;* (K;) thus the former word is expl. by ISh; (O;) the *day of the collecting of the* خراج; (Ibn-'Abbád, ISd, O, TA;) *a day when the foreigners*, or *Persians*, (العَجَم) *levy the* خراج *at three several times* [or *instalments*]: also mentioned as written with ش. (TA.)

سَمَرَّجَةٌ : see the next preceding parapraph.

سيع

1 **سَاعَ** , aor. يَسِيعُ, inf. n. سَيْعٌ and سَيُوعٌ, *It* (water, and the سَرَابٌ [or mirage],) *ran, and was in a state of commotion, upon the surface of the ground;* (S, O, K;) as also انساع : (S:) or the latter, said of water, *it ran upon the surface of the ground;* as also تسيّع : and انساعٌ , said of a thing in a congealed or solid state, signifies also *it melted; became fluid,* or *liquid.* (TA.) ___ سَاعَتِ الإِبِلُ, (Sh, K,) aor. as above, inf. n. سَيْعٌ, (Sh,) *The camels were left to themselves, without a pastor;* (Sh, K;) as also ساعت having تَسُوعُ for its aor. and سَوْعٌ for its inf. n. (Sh, S * and K * in art. سوع.) ___ And سَاعَ الشَّىْءُ, aor. as above, *The thing became left,* or *neglected,* or *lost;* or *it perished.* (TA.)

2 **تَسْيِيعٌ** The act of *plastering with mud* [or *with* سِيَاعٌ]. (K.) You say, سَيَّعْتُ الحَائِطَ *I plastered the wall with mud and chopped straw.* (S.) ___ And The act of *anointing with fat* and *the like.* (K.) You say, سَيَّعَتِ المَرْأَةُ مَزَادَتَهَا *The woman anointed* [*with fat,* or *the like, her leathern water-bag*]. (TA.)

4 **اساعه** *He left it, neglected it, lost it,* or *destroyed it.* (TA.) [See also art. سوع.]

5 **تَسَيَّعَ** see 1. تسيّع البَقْلُ *The herbs,* or *leguminous plants, dried up;* or *became yellow.* (TA.)

7 **إِنْسَيَعَ** see 1, in two places.

سَيْعٌ *Water running upon the surface of the ground.* (Lth, K.)

سِيَاعٌ , (K,) or سَيَاعٌ, (S,) or both, (MF, TA,) *Mud:* (TA:) or *mud* [*mixed*] *with chopped straw, with*

which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kutámee, (K,) describing his she-camel, (TA,)

* فَلَمَّا أَنْ جَرَى سِمَنٌ عَلَيْهَا *

* كَمَا طَيَّنْتَ بِالْفَدَنِ السَّيَاعَا *

presents an inversion, the meaning being كما طيّنت بالسيَّاعِ الفَدَنَ [i. e. *And when fatness extended upon her, as* when *thou plasterest with mud and chopped straw the pavilion*]; الفَدَن signifying القَصْر. (S, K: [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find بطَّنْتَ in the place of طَيَّنْتَ.]) ___ Also *Fat with which a* مِزَادَة [or *leathern water-bag*] *is anointed.* (K.) ___ And *Pitch,* or *tar;* syn. زِفْتٌ; as being likened to mud, because of its blackness. (TA.)

ضَائِعٌ سَائِعٌ , mentioned in this art. in the TA: see art. سوع.

سَرَابٌ أَسِيعٌ *A mirage* [*running upon the surface of the ground,* (see 1,) *and*] *in a state of commotion:* (S, * TA:) or, as some say, [*in a state of exceeding commotion;* for] the form of the epithet in this case denotes مُفَاضَلَة. (TA.)

مَسِيعَةٌ *A plasterer's trowel;* syn. مَالَجَةٌ: (S:) *a piece of wood made smooth, used by skilful plasterers with mud.* (Lth, K.)

مَسِيَاعٌ A she-camel *that goes away in the place of pasturing:* (K:) mentioned by J in art. سوع, q. v.: (TA:) or *that bears,* or *suffers, neglect,* or *being left alone,* (الَّتِى تَحْمِلُ الضَّيْعَةَ, [for the last of which words we find in some copies of the K الضَّيعة, but it is said in the TA that the former is the right reading, as is shown by its being added,]) *and bad superintendence* or *management;* (K, TA;) thus expl. by As: (TA:) or *upon which one journeys and returns;* (K;) thus expl. by Sgh, but this is the explanation of مِرْبَاعٌ, with which it is coupled. (TA.)

سيغ

1 **سغته** , aor. أَسيغه, inf. n. سَيْغ: see 4, in art. سوغ.

هٰذَا سَيْغُ هٰذَا : see سَوْغُ هذا هذا, in art. سوغ, in two places.

سَيِّغ : see سَائِغ, in art. سوغ.

سيف

1 **سَافَهُ** , (S, M, O, K,) first pers. سَفْتُهُ, (S, O, Msb, K, [in the CK, erroneously, سَفَتُهُ,]) aor. يَسِيفُ, (S, O, Msb, K,) inf. n. سَيْفٌ, (M,) *He struck him,* or *smote him, with the* سَيْفٌ [or *sword*]; (S, M, O, Msb, K;) as also تَسَيَّفَهُ . (TA.) ___ See also 3. سَيَفَ, inf. n. سَيْفٌ; and انساف ; [app., as seems to be indicated by the context, said of palm-trees (نَخْلٌ) or of palmbranches (سَعَفٌ), as meaning *They had upon them what is termed* سَيْفٌ, q. v.:] (M, TA: *) and سَيَفَتْ and انسافت are said of a palm-tree (نَخْلَةٌ) [app. as meaning *it had* سَيْفٌ *upon it*]. (TA.)

3 **مُسَايَفَةٌ** signifies The *contending with another in fight,* or *in smiting, with the sword.* (S, Mgh.) سَايَفَنِى فَسَفَتُهُ , a phrase mentioned, without his adding anything thereto, by Lh, app. means [*He contended with me in smiting with the sword, and*] *I was more skilled in the use of the sword* (كُنْتُ أَسْيَفَ) *than he.* (M.) ___ See also 6.

4 **اساف القَوْمُ** *The people,* or *party, came to the* سِيفُ [or *sea-shore*]. (AAF, M.) اساف الخَرْزَ (S, K) *i. q.* خرمه (S, TA) [expl. in art. سوف] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

5 **تَسَيَّفَ** see 1. [Accord. to Freytag, تَسَيَّفَ signifies *He was slain with the sword:* but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

6 **تسايفوا** *They contended, one with another, in smiting with swords;* (S, M, K;) as also سايفوا ; (K;) and so استافوا , (M, K,) as expl. by the lexicologists; but this last properly signifies *they took,* or *took hold of, the swords.* (IJ, M.)

7 **إِنْسَيَفَ** see 1, in two places.

8 **اسْتِيَافٌ** signifies The act of [*putting to the sword,*] *destroying,* or *killing.* (KL.) One says, اُسْتِيفَ القَوْمُ [app. meaning *The people,* or *party, were put to the sword*]: (K:) a phrase mentioned by Lth. (TA.)

___ See also 6.

سَيْفٌ *A sword;* (MA, PS, &c.;) *a certain thing with which one smites;* (M;) *well known:* its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] الرَّوْضُ المِسْلُوفُ:) [for the names of particular parts thereof, see ذُبَابٌ:] pl. [of pauc.] أَسْيَافٌ (S, M, O, Msb, K) and أَسْيُفٌ (Lh, M, O, K) and [of mult.] سُيُوفٌ (S, M, O, Msb, K) and [quasi-pl. n.] مَسِيفَةٌ, like مَشِيخَةٌ, (O, K, TA,) or مَسِيفَةٌ, like مَشِيخَةٌ. (CK.) [Hence,] سَيْفُ الجَبَّارِ [*The sword of Orion;*] *the three stars* [η, θ, κ, *beneath the girdle*] *of* الجبّار, *in a sloping direction, near together, disposed in a row.* (Kzw.) ___ *A certain fish,* (Ibn-'Abbád, O, K,) *resembling a* سَيْفٌ [or *sword*]; (Ibn-'Abbád, O;) as also سِيفٌ. (K.) ___ The سَبِيبُ, (M,) [i. e.] the *hair of the tail,* (K,) *of a horse.* (M, K.) ___ سَيْفُ الغُرَابِ *i. q.* الدَّلَبُوثُ; (K) *A certain plant, the stem* (أَصْل) *and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of* [*fibres of the kind called*] لِيفٌ; (AHn;) so called because *its leaves are slender at the extremity like the* سَيْفٌ [or *sword*]. (AHn, K.) ___ هُمْ أَسْيَافٌ [lit. *They are swords*] means أَحْزَابٌ [i. e. *they are bodies,* or *parties, of men prepared,* or *ready, for fighting,* &c.]. (Ibn-'Abbád, O, K.) ___ And one says, بَيْنَ فَكَّيْهِ سَيْفٌ صَارِمٌ [*Between his two jaws is a sharp tongue;* lit., *a cleaving sword*]. (TA.)

سِيفٌ The *shore* (سَاحِل) *of the sea* or *of a great river:* (S, M, O, Mgh, Msb, K:) and the *side* (سَاحِل) of a valley: or [the *margin* of the shore of a sea or of a great river; for it is added,] every سَاحِل has a سِيفٌ: or السِّيفُ is applied only to the سِيفٌ [or sea-shore, or seaboard,] of 'Omán: (K:) [if otherwise applied,] its pl. is أَسْيَافٌ. (S, M.) One says, هُمْ أَهْلُ أَسْيَافٍ وَأَرْيَافٍ [*They are people of the shores of the sea* or *of a great river, and*

of the tracts of towns, or *villages, and cultivated lands*]. (TA.) Also *A thing that adheres to the lower parts,* or *roots, of palm-branches, like* [*the fibres called*] لِيف, *but not the same as* لِيف: (S: in which is added, this I have taken from a book, without having heard it:) or the [*fibrous substance called*] لِيف, (K,) or the *thick,* or *coarse,* لِيف, (M,) *adhering to the lower parts,* or *roots, of palm-branches, which is the worst sort thereof,* [i. e. of لِيف,] (M, K,) *and the harshest, and coarsest.* (M.) [See شِيف.] See also سَيْف.

سِيفَةٌ : see art. سوف.

سَيْفَانٌ , applied to a man, *Tall and slender,* (Ks, S, M, O, K,) *like the* سَيْف [or *sword*], (M,) *lank in the belly:* (Ks, S, O:) and with ة applied to a woman, (Ks, S, M, O, K,) meaning *tall; resembling a sword-blade:* (O:) or it is peculiar

to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet سَيْفَانٌ. (O.)

سَيَّافٌ *An owner,* or *a possessor, of a* سَيْف [or *sword*]; (S, M, O, K;) as also مُسِيفٌ : (M:) pl. [or rather coll. gen. n.] of the former سَيَّافَةٌ: (S, M, O, K:) or this last signifies a people, or party, *whose* حُصُون [or *fortresses*] *are their* سُيُوف [or *sword;* i. e. *whose only means of defence are their swords*]. (Lth, O, K. *) ___ Also A man *who is a frequent shedder of blood;* or *who sheds much blood.* (TA.) [*An executioner who slays with the sword.*] ___ And *A maker of* سُيُوف [or *swords*]. (TA.) [And *A seller of swords.*]

سَائِفٌ *Striking,* or *smiting, with the* سَيْف [or *sword*]. (S.) ___ And A man *having a* سَيْف [or *sword*]: (S, O, K:) or *having with him a* سَيْف. (Msb.)

أَسْيَفُ [*More,* and *most, skilled in the use of the sword*]: see 3.

مُسِيفٌ One *having upon him a* سَيْف [or *sword*]; (S, O, K;) *having hung upon himself a* سَيْف: (Ks:) and (K) accord. to Ibn-'Abbád, a *courageous* man *having with him a* سَيْف. (O, K.) ___ See also سَيَّافٌ. And see art. سوف.

مَسِيفَةٌ, or مَسْيَفَةٌ: see سَيْف.

مُسَيَّفٌ, applied to a [garment of the kind called] بُرْد, *Having upon it what resemble the forms of* سُيُوف [or *swords*]: (M, TA:) and, so applied, *having broad stripes, like the* سَيْف [or *sword*]. (TA.) ___ And applied to a dirhem, *of which the sides are plain,* or *clear of any impress* or *the like.* (IAar, O, K.)

مِسْيَافٌ A wind (رِيحٌ) *that cuts like the* سَيْف [or *sword*]. (M.) See also art. سوف.

سيل

1 **سَالَ** , (S, M, Msb, K,) said of water, (S, Msb, TA,) or of a thing, (M,) aor. يَسِيلُ, (Msb, K,) inf. n. سَيْلٌ and سَيَلَانٌ (S, M, Msb, K, TA) and مَسِيلٌ and مَسَالٌ, (TA,) *It flowed,* or *ran:* (M, K, TA:) or, said of water, *it rose so as to become excessively copious, and flowed,* or *ran:* and سال said of thing, *it was,* or *became, fluid,* or *liquid;* contr. of جَمَدَ. (Msb.) ___ The Arabs say, سَالَ بِهِمُ السَّيْلُ وجاش بِنَا البَحْرُ [*The torrent flowed with them, and the sea estuated with us so as to be unnavigable;*] meaning, *they fell into a hard case, and we fell into one that was harder than it:* (M, Meyd:) a proverb. (Meyd.) ___ And سَالَتْ عَلَيْهِ الخَيْلُ [*The horsemen poured upon him*]. (TA. [See also 6.]) ___ And سالت الغُرَّةُ [*The blaze upon the face of a horse*] *extended,* or *spread, long and wide:* (S:) [or, simply, *extended down the face;* as appears from an explanation of the word شَمْرَاخٌ in the S and K &c.: see also سَائِلَةٌ, below. And in like manner سال is often said of flowing, or defluent, hair.] سيل &c. for سُئِلَ, pass, of سَأَلَ: see this last word, in art. سأل.

2 **سَيَّلَ** see 4.

3 **سَايَلْتُ** : see 3 in art. سأل.

4 **اسالهُ** , (S, M, Msb, K,) inf. n. إِسَالَةٌ, (Msb,) *He made it to flow,* or *run;* (S, * M, Msb, K;) as also سيّلهُ , (S, TA,) inf. n. تَسْيِيلٌ. (TA.) It is said in the Kur [xxxiv. 11], وَأَسَلْنَا لَهُ حِينَ القِطْرِ (M, TA) i. e. *And we made* [*the source of copper,* or *of brass,*] *to flow,* or *run, for him.* (TA.) ___ And *He made it long,* (M, K,) *and complete;* (M;) namely, the point of the iron head or blade an arrow or of a spear &c. (M, K.)

6 **تسايلت الكَتَائِبُ** [*The troops of horse*] *poured* [*together*] *from every quarter.* (S, TA. [See

also 1.]) هما يتسايلان: see 6 in art. سأل.

سَيْلٌ *A torrent,* or *flow of water;* (MA;) [i. e.] *much water,* (M, K,) or *a collection of rainwater,* (Msb,) *flowing,* or *running,* (M, Msb, K,) *in a valley,* or *water-course,* or *torrent-bed:* (Msb:) or *water that comes to one* [*from rain,* in any case, or] *from rain that has not fallen upon one:* (TA:) originally an inf. n.: (Msb, TA:) pl. سُيُولٌ: (S, M, Msb, K:) سَائِلَةٌ, also, signifies the same as سَيْلٌ; and its pl. is سَوَائِلُ [expl. in the M as meaning *flowing,* or *running, waters*]. (TA.) ___ And they said also, مَآءٌ سَيْلٌ, meaning سَائِلٌ [i. e. *Flowing,* or *running, water*]; (M, K;) putting the inf. n. in the place of the epithet. (M.) وَجَدْتُ بَقْلًا وَبُقَيْلًا وَمَآءً عَلَلًا سَيْلًا, meaning *I found herbs full-grown and large and tall, and herbs not full-grown and therefore small,* [*and water among trees, flowing,* or *running,*] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)

سَيْلَةٌ *A mode,* or *manner, of flowing* or *running* of water. (K.)

سَيَلَانٌ The سِنْخ [or *tongue*] *of* [meaning *that enters into*] *the hilt,* or *handle, of a sword* (M, K) and *of a knife* (M) and *the like;* (M, K;) the *part,* (S, TA,) in the A the *tail,* (TA,) *that enters into the hilt,* or *handle, of a sword* and *of a knife:* heard by A'Obeyd, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibrikán Ibn-Bedr:

* وَلَنْ أُصَالِحَكُمْ مَا دَامَ لِى فَرَسٌ *
* وَٱشْتَدَّ قَبْضًا عَلَى السَّيَلَانِ إِبْهَامِى *

[*And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword*]. (El-Jawáleekee, IB, TA.) سَيَالٌ pl. of سَيَالَةٌ, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to *A species of mimosa,* or *acacia,*

mentioned by Forskal in his Flora Aegypt. Arab., pp. lvi. and cxxiv., and by Delile in his Floræ Aegypt. Illustr. (in the Descr. de l'Égypte), no. 965: and to *a species of thistle; carduus lacteus;* or *wild artichoke:*] *a species of trees having thorns, of the kind called* عِضَاه: (S:) *certain trees having white thorns:* (M:) or the [*thorny plant called*] شَبَه: (AA, M:) *a certain plant;* (K;) *said to have white thorns, from which, when these are plucked, there issues what resembles milk:* (AA, M, K: *) *certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins:* (TA:) or, (K,) accord. to Aboo-Ziyád, (AHn, M,) *tall* سَمُر [or *gum-acacia-trees*]: (AHn, M, K:) accord. to the A, the *trees called* خِلَاف [now applied to the *salix Aegyptia* of Linn.] in the dial. of El-Yemen. (TA.)

سَيَّالٌ [*Flowing,* or *running, much*]. One says, نَزَلْنَا بِوَادٍ نَبْتُهُ مَيَّالٌ وَمَاؤُهُ سَيَّالٌ [*We alighted in a valley the herbage whereof was inclining much,* by reason of its luxuriant growth, *and the water whereof was flowing,* or *running, much,* by reason of its copiousness]. (TA.) ___ [And *Distilling much:* see رَنْد.] Also *A certain mode of calculation.* (O, K, TA. [In the CK, الحِيتَانْ is erroneously put for الحِسَاب.])

سَيَّالَةٌ : see سَائِلَةٌ. ___ Also *A bending in a sea* or *great river.* (TA.)

سَائِل : see سَيْل. ___ Also *Fluid,* or *liquid.* (Msb.) ___ سَائِلُ الأَطْرَافِ, in a description of the Prophet, means *Extended in the fingers:* or, as some relate it, سَائِن, with ن, which has the same meaning. (O.) And غُرَّةٌ سَائِلَةٌ means [*A blaze upon the face of a horse*] *extending,* or *spreading, long and wide:* (S:) or [*extending so as to be*] *equable,* or *uniform, upon the bone of the nose:* or *that has extended upon the extremity of the nose so as to make it white:* (M, K:) or *that has spread widely upon the forehead and the bone of the nose:* (TA:) if narrow, it is termed شِمْرَاخٌ.

(S, TA.)

سَائِلَةٌ [as a subst. formed from the epithet سَائِلٌ by the affix ة]; pl. سَوَائِلُ: see سَيْلٌ. ___ [Hence the saying,] رَأَيْتُ سَائِلَةً مِنَ النَّاسِ *I saw a company of men that had poured from some quarter;* and so سَيَّالَةً. (TA.) ___ The pl. سَوَائِلُ also signifies *Valleys* [app. *flowing with water,* or because they flow with water]. (T in art. ذنب.)

مَسَلٌ: see مَسِيلٌ.

مُسَالُ الخَدَّيْنِ [app. meaning *Having expanded cheeks, not elevated in the balls thereof,* like سَهْلُ الخَدَّيْنِ,] is a tropical phrase. (TA.) ___ مُسَالَا الرَّجُلِ *The two sides of the beard of the man:* (O, and so in one of my copies of the S:) or, *of his jaws:* (so in the TA and in my other copy of the S; i. e. لَحْيَيْه instead of لَحْيَتَه:) sing. مُسَالٌ: and pl. مُسَالَاتٌ. (S, O.) And also *The two sides of the man* [himself]; syn. عِطْفَاهُ. (S, O.)

مَسِيلٌ *A place* [or *channel*] *in which a torrent flows:* (Msb:) or مَسِيلُ مَآءٍ and مَسَلُ مَآءٍ, (S, K,) the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) *a water-course;* i. e. *a place* [or *channel*] *in which water flows,* or *runs:* pl. [of pauc., of the former,] أَمْسِلَةٌ, (S, K,) and [of mult.] مَسَايِلُ and مُسُلٌ; and مُسْلَانٌ; (S, Msb, K, TA;) the second

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pl. regular, without ء, (TA, [though written in the CK with ء,]) and the rest irregular, (S, * TA,) the sing. being likened to رَغِيفٌ, (S, Msb, TA,) which has for its pl. أَرْغِفَةٌ and رُغُفٌ (S, TA) and رُغْفَانٌ. (S, Msb, TA.) ___ It is also an inf. n. (TA. [See 1, first sentence.]) ___ Also Rain *causing much flowing;* opposed to مَزْرَغٌ [q. v.]. (Ham p. 632.) [See also what follows.]

مُسِيلٌ Rain *that causes the valleys and water-courses* (تِلَاع) *to flow;* opposed to مُرْزِغٌ [q. v.]. (S

in art. رزغ, and Ham p. 632.) [See also what next precedes.]

سيم (Quasi root)

سِيمَةٌ and سِيمَى and سِيمَآءُ and سِيمِيَآءُ: see art. سوم.

سُيُومٌ : see سَائِمٌ [of which it is said to be pl.], in art. سوم.

لَسِيَّمَا and لَا سِيَمَا and لَا سِيَّمَا: see art. سوى.

سين

سِينٌ *One of the letters of the alphabet:* (S, M, L, K:) [i. e., the *name of that letter:* (see art. س:)] of the masc. gender as being supposed to be a حَرْفٌ [or letter], and fem. as being supposed to be a كَلِمَةٌ [or word]. (L.) The saying فُلَانٌ لَا يُحْسِنُ سِنَّهُ means *Such a one will not form well* one of the three شُعَبٌ [i. e. teeth, or cusps,] of *his* سِنّ. (S, L.)

سِينَآءُ *Certain stones,* (M, L, K,) so says Zj, (M, L,) *well-known:* (K:) whence the name of a certain mountain in Syria. (M, L.)

سِينِيَّةٌ *A certain tree;* (M, L, K;) mentioned by AHn on the authority of Akh: (M, L:) pl. سِينِينٌ. (M, L, K.)

سيو

سِيَةٌ The *curved part of each of the two extremities* of a bow: pl. سِيَاتٌ: (S, K:) the ة in the sing. is a substitute for و: AO says that Ru-beh used to pronounce it [سِئَةٌ,] with ء; and the rest of the Arabs, [سِيَةٌ,] without ء. (S, TA.) [See also art. سأو.]

سَىٌّ : see art. سوى.

سَىٌّ , with the compound سَيَّمَا: see art. سوى. ___ [Hence, perhaps, because of its uniformity, and, if so, belonging to art. سوى,] كَلَأٌ سَىٌّ *Much,* or *abundant, herbage:* mentioned by Sgh. (TA.)

سَيَّةٌ : see art. سوى.

سَيَوِىٌّ *Of,* or *relating to, the* سِيَةٌ *of a bow.* (S.)

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سَفَرْ

سَفَرْجَلٌ [The *quince; pyrus cydonia* of Linn.;] *a certain fruit,* (K,) *well known;* (S, K;) *abundant in the land of the Arabs:* (AHn, TA:) *it is astringent,* or *constipating; strengthening; diuretic; exites the appetite* (K, TA) *for food and venery;* (TA;) *allays thirst; and when eaten upon* [*other*] *food, loosens* [*the bowels*]; *and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked* (K, TA) *in the oven:* (TA:) [a coll. gen. n.:] n. un. with ةٌ: (K:) and pl. سَفَارِجُ: (S, K:) the dim. is سُفَيْرِجٌ and سُفَيْجِلٌ, mentioned by Az. (TA.) ___ [سَفَرْجَلٌ هِنْدِيٌّ *Annona glabra; a species of custard-apple;* mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] The saying of Sb, that there is not in the language the like of سفر جال does not mean that this word is applied to anything: and in like manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.)

سَلجم

سَلْجَمٌ and سُلَاجِمٌ *Tall,* or *long;* (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies *long and broad:* (AHn, TA:) or *slender;* as also سَلْمَجٌ: and the pls. of these two words are سَلَاجِمُ and سَلَامِجُ: which, applied to such iron heads or blades, signify [also] *sharpened,* or *pointed,* or *sharp-pointed:* (TA:) and سَلَاجِمُ applied to arrows signifies *long in the iron heads.* (S.) سَلْجَمٌ and سُلَاجِمٌ are also applied as epithets to a camel: (S, K: [in the former it is implied that in this case they have the first of the significations above; but see what follows:]) thus applied, they signify *Advanced in age, and strong:* (K:) or the former, so applied, signifies *strong:* (S voce صَلْخَدٌ:) the pl. of each is سَلَاجِمُ, with fet-h [to the س]. (S, K.) ___ Also the former, applied to the لَحْىٌ [or jaw-bone], *Strong,* (K, TA,) *full-sized,* (TA,) *and thick,* or *compact.* (K, TA.) And, applied to a head, *Long in the* لَحْيَانِ [or *jaw-bones*]. (K, TA.) ___ Also A well *ancient* (عَادِيَّةٌ) *and having much water.* (K.) سَلْجَمٌ is also the name of *A certain well-known plant;* (K, TA;) *of those termed* بُقُولٌ; *which is eaten;* (TA;) [namely, *colza;* or *brassica napus oleifera:* so in the present day:] it is an arabicized word, [from the Pers. شَلْغَمْ,] originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say ثَلْجَمٌ, nor شَلْجَمٌ, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س. (TA.)

سُلَاجِمٌ : see the preceding paragraph, in two places.

سِهَامٌ مُسَلْجَمَاتٌ *Arrows made long and broad* [*in their iron heads*]. (TA.)

ش

The thirteenth letter of the alphabet: called شِينٌ. It is one of the letters termed مَهْمُوسَةٌ [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed شَجْرِيَّةٌ, (TA,) from الشَّجْرُ, which means the place of the opening of the mouth. (TA on the letter ج. See also شِينٌ in art. شين.) It is sometimes substituted for the affixed pronoun of the second pers. fem., كَ; as in رَأَيْتُشِ for رَأَيْتُكِ, and as in the following verse,

* فَعَيْنَاشِ عَيْنَاهَا وَجِيدُشِ جِيدُهَا *

* وَلَكِنَّ السَّاقَ مِنْشِ رَقِيقُ *

[*And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender*]; i. e. عَيْنَاكِ and جِيدُكِ and مِنْكِ: this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo-'Amr and Temeem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the ك of ديك, when with kesr, so that they said ديش: also for جِ, as in مُدَمَّشٌ [or مُدَمَّشٌ], for مُدَمَّجٌ [or مُدَمَّجٌ]: and for س, as in جَعْشُوشٌ, for جَعْسُوسٌ. (MF. [See also De Sacy's Chrest, Arabe, sec. ed., iii. 530-31.]) [As a numeral, it denotes *Three hundred.*]

شأب

شُؤْبُوبٌ *A shower,* or *fall,* or *what pours forth at once* or *without intermission,* of rain (S, A, O, K) &c.: (S, O:) or of rain with hail; for otherwise this term is not applied to rain: (ISd, TA:) pl. شَآبِيبُ: (S, A, O, K: *) this is the pl. of شُؤْبُوبٌ (K, TA) in all its senses: (TA:) or *rain that falls upon one place and misses another;* like نَجْوٌ and نَجَآءٌ. (AZ, TA.) ___ [*A thin, not wide, cloud, of which the rain falls with vehemence.* (Freytag, from the Deewán of the Hudhalees.)] ___ *A heat,* or *an unintermitted act,* of running. (TA.) ___ *Sharpness, vehemence, force,* or *strength,* of anything: (K:) *violence,* or *vehemence, of impetus* or *pushing* or *driving,* (S, A, O, K,) of rain, (A,) or of anything. (K.) Kaab Ibn-Zuheyr says, speaking of a he-ass and she-asses,

* إِذَا مَا ٱنْتَحَاهُنَّ شُؤْبُوبُهُ *
* رَأَيْتَ لِجَاعِرَتَيْهِ غُضُونَا *

i. e. *When he runs vehemently* [*towards them,* or rather *when his vehemence of running is directed towards them*], *thou seest a wrinkling* [or *wrinkles*] *in his* جَاعِرَتَانِ [dual of جَاعِرَةٌ, q. v.]. (S, O.) ___ The *first appearance* [or *bloom*] *of beauty.* (K.) One says of a girl, or young woman, إِنَّهَا لَحَسَنَةُ شَآبِيبِ الْوَجْهِ *Verily she is goodly in respect of the first appearances* [or *bloomings*] *of beauty of countenance in the eye of the beholder.* (O.) ___ The *vehemence of the heat of the sun.* (K.) ___ And The طَرِيقَةُ *of the sun:* (K:) شَآبِيبُ الشَّمْسِ signifies *the lines,* or *streaks,* (طَرَائِقُ,) *of the sun when it rises.* (O.) ___ شَآبِيبُ الصَّمْغِ *What flows, of the* [*manna,* or *gum, called*] مَغْفِر [q. v.], *and remains like strings,* or

threads, between the trees and the ground. (T, L.) [See also مَعَابِيبُ.]

شأت

شَئِيتٌ A horse *that has a habit of stumbling;* or *that stumbles often:* (S, K:) it has no corresponding verb: and accord. to As, it signifies (S) a horse *whose hind hoofs fall short of reaching* [*the spots that have been trodden by*] *his fore hoofs:* (S, K:) [but see شَبُوبٌ:] pl. شُؤُوتٌ. (TA.) [See also أَحَقُّ.]

شأف

1 **شَئِفَتْ رِجْلُهُ**, (S, O, K,) aor. ـَـ, (K,) inf. n. شَأَفٌ; (S, O;) and شُئِفَتْ رجله; (O, K;) *His foot became affected with an ulcer,* or *imposthume, such as is termed* شَأْفَةٌ, *breaking out in it.* (S, O, K.) ___ Accord. to some, (O,) شَأَفُ الجُرْحِ (O, K, [in my MS. copy of the K شَأْفُ, and so accord. to the TK, and in the CK without ء, but I think that the right reading is شَأَفُ, and that its verb is شَئِفَ, or it may be شَأْفُ, and inf. n. of شُئِفَ,]) signifies *The wound's becoming in a corrupt state, so that it will hardly,* or *not at all, be cured.* (O, K.) ___ شَئِفَ صَدْرُهُ عَلَيَّ *His bosom bore concealed enmity and violent hatred,* or *rancour, malevolence, malice,* or *spite, against me.* (TA.) ___ شَئِفَتْ أَصَابِعُهُ, (Az, O, K,) or يَدُهُ, (M, TA,) *His fingers,* or *his hand, became cracked,* or *disintegrated, in the parts around the nails;* (Az, M, O, K;) as also سَئِفَتْ, (O, TA,) and سَعِفَتْ: so say AZ and IAar, and in like manner says Th. (TA.) شَئِفَتْهُ, (S, O, K,) and شَئِفَتْ لَهُ, (AZ, O, K,) aor. ـَـ, (K,) inf. n. شَأْفٌ, (S, O, K,) in the Bári' شَأَفٌ, with fet-h to the ء, (TA,) and شَآفَةٌ; (O, K;) and شَئِفَتْ مِنْهُ, inf. n. شَأْفٌ, omitted in the K [and S, and O], but correct, as Sgh has indicated in the Tekmileh; (TA;) *I hated him;* (S, O, K;) like شَنِفَتْ لَهُ; (S and O in art. شنف;) namely, a man: (S, O:) or the first and second signify, (K,) or the first also signifies accord. to IAar, (O,) *I feared, when I saw him,* namely, a man, *that I should smite him with an evil eye,* or *should guide against him one whom he disliked,* or *hated;* (O;) or *I feared that he would smite me with an evil eye,* or *I guided against him one whom he disliked,* or *hated.* (K.) ___ And شُئِفَ *He* (a man, A'Obeyd, O) *was frightened,* or *afraid.* (A'Obeyd, O, K.)

10 **اسْتَشْأَفَتْ**, said of a قُرْصَةٌ, [so in the TA, an evident mistranscription, app. for قَرْحَةٌ, and so in the next paragraph, i. e. an ulcer, or imposthume,] means صَارَ لَهَا أَصْلٌ [*It had,* or *acquired, root,* or *rootedness,* or

permanence; as though it became a شَأْفَة]. (TA.)

شَئِفٌ [part. n. of شَئِفَ, and properly meaning *Having an ulcer,* or *imposthume, such as is termed* شَأْفَةً,] is applied as an epithet to a heart, in the following verse, cited by IKtt,

* يَا أَيُّهَا الجَاهِلُ أَلَّا تَنْصَرِفْ *
* وَلَمْ تُدَاوِ قُرْصَةَ القَلْبِ الشَّئِفْ *

[in which قُرْصَة is doubtless a mistranscription (like that in the next preceding paragraph) for قَرْحَة; the obvious meaning of the verse being, *O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?*]. (TA.)

شْءافَةٌ [Note] *An ulcer,* or *imposthume,* (قَرْحَةٌ,) *that breaks out in the bottom of the foot, and is cauterized,* (S, IAth, O, K,) or *is cut,* (Yaakoob, IAth, O,) *and goes away;* (Yaakoob, S, IAth, O, K;) and the word is also pronounced without ء [i. e. شَافَةٌ]: (IAth, TA:) or *an ulcer,* or *imposthume, in the foot of a person, who dies if it is cut:* (O, K:) and it is also said to be *a tumour in the hand,* and *foot, from the entering of a piece of wood,* or *stick, into the flesh of the foot,* or *the palm of the hand, and its remaining therein, so*

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that the place swells, and becomes large. (TA.) اسْتَأْصَلَ ٱللّٰهُ شَأْفَتَهُ (S, O, K) is a prov. (S, O) meaning *May God cause him to go away like as the* شأفة *above mentioned goes away:* (S, O, K:) or this means *may God extirpate him:* for شَأْفَةٌ ___ is also syn. with أَصْلٌ [i. e. *Root,* &c.]: (O, K:) so says Sh. (O.) [See also 10 in art. اصل: and see what here follows.] ___ It is also said to signify The *family and household* of a man: and hence the form of imprecation, اسْتَأْصَلَ ٱللّٰهُ شَأْفَتَهُمْ [*May God extirpate their family and*

household]. (TA.) ___ And *Enmity.* (TA.)

شَأَفَةٌ , thus with fet-h to the ء, is an epithet applied to a man, meaning *Mighty, potent, powerful,* or *strong; inaccessible,* or *difficult of access.* (TA.)

رِجْلٌ مَشْؤُوفَةٌ *A foot affected with an ulcer,* or *imposthume, such as is termed* سَأْفَةٌ, *breaking out in it:* (O, K:) from شَئِفَتْ رِجْلُهُ. (O, * K, * TA.) ___ And مَشْؤُوفٌ, from شَئِفَ, *Frightened,* or *afraid;* (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

شأم

1 **شَئُمَ عَلَيْهِمْ** (S; MA, K,) inf. n. شُؤْمٌ, (MA,) *He* (a man, S) *was,* or *became, unlucky,* or *inauspicious,* (صار شُؤْمًا, S, K, in the MA شوم شد,) *to them:* (S, MA, K;) as also شَأَمَهُمْ, and شَأَمَ عليهم, and شَؤُمَ عليهم: (K:) or شَأَمَهُمْ, (AZ, Ham p. 224,) or شَأَمَ عَلَيْهِمْ, (S,) or both of these, (TA,) aor. ـَـ, (S, TA,) inf. n. شَأْمٌ, (TA,) *he drew upon them ill luck,* or *evil fortune;* (S, TA;) or *caused ill luck,* or *evil fortune, to befall them from him:* (AZ, Ham ubi suprà, TA:) or شُؤْمٌ as an inf. n. signifies the *being unlucky:* and the *rendering unlucky:* and so شُومٌ [as it is commonly pronounced: see شُؤْمٌ below]. (KL.) And شَأَمَهُمْ, inf. n. شَأْمٌ, so in the L; in the K, شَأْمَهُمْ, inf. n. تَشْئِيمٌ; but the former is the right; (TA;) *He made them to go,* or *journey, to* الشَّأْمَ [i. e. *Syria*]. (K, TA.)

2 **شَأَ** see what next precedes.

3 **شَائِمْ بِأَصْحَابِكَ** *Take thou the direction of the left hand with thy companions:* (S, K, TA:) يامِنْ signifies take thou the direction of the right hand. (TA.) ___ And شَآمَ *He* (a man) *came to* الشَّأْمَ [i. e. *Syria*]: like يامَنَ signifying he came to El-Yemen. (TA. [See also 4.])

4 **اشأم** *He desired the left:* like as أَيْمَنَ signifies he desired the right. (TA in art. يمن.) ___ And *He* (a man, S) *came to* الشَّأْمَ [i. e. *Syria*]: (S, K, TA: [see also 3:]) or *he went thither:* and أَيْمَنَ signifies he came to El-Yemen. (TA.) مَا أَشْأَمَهُ (S, K, TA) *How unlucky,* or *inauspicious, is he!* (TA:) the vulgar say, مَا أَيْشَمَهُ. (S, TA.)

5 **تَشَأَّمَ بِهِ**, (MA, TA,) from الشُّؤْمُ, (TA,) *He found him,* or *it, unlucky,* or *inauspicious:* and *he became unlucky by means of him,* or *it:* (MA:) or تشأّم signifies *he had ill luck,* or *evil fortune.* (KL.) See also 6. ___ And تشأّم *He took the direction of his left hand:* (K, TA:) and in like

manner تيامن, [whence it seems that تشأّم in the sense expl. above may be a mistake for تشآءم ,] he took the direction of his right hand. (TA.) ___ And *He asserted his relationship to* [*the people of*] الشَّأْم [i. e. *Syria*]: (S, K:) a verb similar to تكوّف and تقيّص. (S.)

6 **تشآءموا به**, (S, Msb, K, TA, &c.,) in some of the copies of the K تشأّموا, (TA,) [and in like manner تشأّم به, which is often opposed to تيمّن به, (see an instance in Bd xvii. 14,) is used in the K in art. عطس, and تشأّم منه in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and استشأم به is used in the same manner in Les Oiseaux et les Fleurs, p. 83, as mentioned by Freytag, so that تشأّم به and استشأم are the contr. of تيمّن به and استيمن,] *They augured evil from him,* or *it; regarded him,* or *it, as an evil omen;* (Msb, KL; *) like تطيّروا به: (Msb:) *deemed him,* or *it, unlucky,* or *inauspicious.* (KL.) ___ تشآءم, thus, with medd, also signifies *He took the direction of* الشَّأْم [i. e. *Syria*]. (TA.) ___ See also 5.

10 **إستشْأَ** see the next preceding paragraph.

الشَّأْم, the name of a certain country [i. e. *Syria*], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced الشَّام [as it commonly is in the present day]. (Msb.) ___ [And as this country lies on the north of Arabia, الشَّأْم also signifies *The northern region;* opposed to اليمن.]

شُؤْم, (S, Msb, K, &c.,) thus, with ء, but always pronounced شُوم, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune,* or *ill luck; contr. of* يُمْن; (S, K;) [i. e.] *i. q.* حُسْن: (Har p. 158:) *evil* [*of any kind*]; syn. شَرّ: (Msb:) [and particularly] *an evil omen:* (PS:) and مَشْأَمَة signifies the same as شُؤْم: (TA:) [or, like مَنْحَسَة, *a cause of unluckiness,* &c.:] مَشَائِم is a pl. of شُؤْم, [or of مَشْأَمَة: if of the former,] irreg., like as its syn. مَنَاحِس is [said to be] of نَحْس. (TA in art. نحس.) It is said in a trad., إِنْ كَانَ الشُّؤْمُ فَفِى ثَلَاثٍ المرأَة والدَّار

والفَرَسِ, meaning *If there be that whereof the consequence is disliked,* or *hated, and feared,* [or *if there be unluckiness,*] *it is in three* things, *the wife, and the house, and the horse:* i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from the house, and selling the horse: or, as some say, the شؤم of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) ___ See also مَشْؤُوم. Also *Black* camels: and حَضَار signifies white camels, (K, TA,) and is also written and pronounced حَضَار: (TA:) neither of these has a sing.: (K:) both occur in a verse of Aboo-Dhu-eyb: but accord. to one reading thereof it is شِيم; pl. of أَشْيُم: so says AA: and IJ says that شُوم, [without ء,] being originally شُيُم, of the measure فُعُل, may also be pl. of أَشْيُم. (TA.)

شَأْمَة and مَشْأَمَة The *left,* meaning the *left side* or *direction* or *relative location* or *place;* (S, K;) *i. q.* [يَسْرَة and] مَيْسَرَة; (S;) *contr. of* يَمْنَة and مَيْمَنَة. (K.) One says of a man, قَعَدَ شَأْمَةً [*He sat on the left*]. (S.) And one says, خُذْ بِهِمْ شَأْمَةً i. e. [*Take thou with them*] *the direction of the left hand.* (S.) And نَظَرْتُ يَمْنَةً وشَأْمَةً [*I looked in a right direction and in a left direction*]. (TA.) And hence أَصْحَابُ المَشْأَمَةِ, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [*The occupants of the left:* or] *those who shall have their records given to them in their left hands:* or *the occupants of the low,* or *ignoble, place,* or *station:* or *the havers of unfortunateness* (الشُّؤْم): and أَصْحَابُ المَيْمَنَة is expl. as having the contr. senses. (Ksh and Bd in lvi. 9.) Also, the former, *A mole* (خَالٌ) *upon the person:* thus, with ء, as mentioned by IAth: also mentioned without ء in art. شيم. (TA.) ___ See also شَامَة as meaning a black she-camel, in art. شيم.

شَئْمَة *Nature; natural, native,* or *innate, disposition, temper,* or other *quality* or *property:* (K, TA:) mentioned thus, as with ء, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the

pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. شيم.]

شَامِىٌّ , (S, Msb, K, TA,) without ء, (TA,) and شَآمٌ , (S, Msb, K,) of the measure فَعَالٌ, (S,) an allowable form, without ى, (Msb,) like تَهَامٌ and يَمَانٌ, (TA,) and شَآمِىٌّ , (Sb, S, K,) [*Syrian;*] *of,* or *relating to,* الشَّأْمِ: (S, Msb, K:) one should not say شَأْمٌ; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is شَامِيَّةٌ and شَآمِيَةٌ , the latter without teshdeed: (S, TA;) the pl. of شَامِىٌّ is شُوَامٌ, like غُرَابٌ [in measure]. (TA.) ___ [And hence, *Northern.*]

شَآمٌ , and شَآمِيَةٌ the fem. of the former; and

شَآمِىٌّ : see the next preceding paragraph.

شَائِمٌ : see مَشْؤُومٌ.

أَشْأَمُ [*More,* and *most, unlucky, inauspicious, unfortunate,* or *unprosperous*]. The Arabs say,

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أَشْأَمُ كُلِّ امْرِئٍ بَيْنَ لَحْيَيْهِ, (Meyd, TA,) as some relate it, or, as others relate it, فَكَّيْهِ, which means the same, (Meyd,) [app. meaning accord. to the TA, *The most unlucky thing of every man is between his two jaws,* or *the two lateral portions of his lower jaw;* but it is said that] أَشْأَمُ is here used in the sense of شُؤْمٌ [i. e. *the unluckiness,* &c.]; and in a similar manner [the contr.] أَيْمَنُ is used [in the sense of يُمْنٌ]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شُؤْمَى. (TA.) ___ Hence, (TA,) اليَدُ الشُّؤْمَى *The left hand* or *arm; contr. of* اليُمْنَى; (K, TA;) *i. q.* الشِّمَالُ. (TA.) It is said in a trad., respecting camels, لَا يَأْتِى خَيْرُهَا إِلَّا مِنْ جَانِبِهَا الأَشْأَمِ [*Their goodness comes not save from their left side*]: i. e. they are milked and

mounted only from the left side. (TA.) ___ See also مَشْؤُومٌ, in three places. ___ Zuheyr, in the following saying,

* فَتُنْتَجْ لَكُمْ غِلْمَانَ أَشْأَمَ كُلُّهُمْ *

* كَأَحْمَرِ عَادٍ ثُمَّ تُرْضِعْ فَتَفْطِمِ *

uses it in the sense of the inf. n. شُؤْمٌ; (S;) meaning غِلْمَانَ شُؤْمٍ: (S, and EM p. 124:) he says, *And it,* i. e. war, *will bring forth for you boys of ill luck,* or *evil omen; all of them like Ahmar of' Ád: then it will suckle* these boys, *and wean* them: by Ahmar of ' Ád, he means Ahmar of Thamood, for Ahmar was the surname of him who hamstrung the she-camel of Sálih, and his name was Kudár: he says thus for the sake of the measure: or, as some say, Thamood were called 'Ád-el-Ákhireh. (EM.)

مَشْأَمَةٌ : see شُؤْمٌ, in two places: ___ and see also شَأْمَةٌ, likewise in two places.

مَشْؤُومٌ, (S, MA, K, KL,) and مَشُومٌ, (S, K,) the latter like مَقُولٌ, (TA,) [a contraction of the former,] *Unlucky,* or *inauspicious,* (S, MA, K, KL,) عَلَى قَوْمِهِ [*to his people,* or *party*], (S, MA, K,) and عَلَى نَفْسِهِ [*to himself*]: (Ksh and Bd in lvi. 9:) [and so شُؤْمٌ ; (as in an ex. in the first sentence of this art.;) this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشْؤُومٌ, like as نَحْسٌ is syn. with مَنْحُوسٌ; and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَائِمٌ ; (K;) or this signifies *drawing ill luck,* or *evil fortune,* upon his people [and upon himself]: (S, TA:) and أَشَائِمُ, a pl., likewise signifies *unlucky,* or *inauspicious;* (KL;) *contr. of* أَيَامِنُ; (S, K, TA;) these being pls. of أَشْأَمُ and أَيْمَنُ: (TA:) the pl. of مَشْؤُومٌ is مَشَائِيمُ, (S, KL, TA,) which is extr., for by rule it should be مَشْؤُومُونَ. (TA.) One says also طَائِرٌ أَشْأَمُ meaning [*An omen*] *happening,* or *occurring,* (جَارٍ,) *with unluckiness,* or *inauspiciousness;* [i. e. *an unlucky,* or *inauspicious, omen;*] (K, TA;) and [in like manner] طَيْرٌ أَشْأَمُ : and the pl. is أَشَائِمُ [as above]. (TA.)

شأن

1 **شَأَنْتُ شَأْنَهُ** *i. q.* قَصَدْتُ قَصْدَهُ [meaning *I pursued his* (another's) *way*, or *course, doing as he did*]; (S, L, K: * in the K, شَأَنَ شَأْنَهُ and قَصَدَ قَصْدَهُ;) and in like manner one says, اشتأن شَأْنَهُ. (K.) ___ And اشْأَنْ شَأْنَكَ *Do thou what thou dost well.* (S, L, K. *) And *Keep thou to thy affair.* (IAar, L.) ___ And مَا شَأَنَ شَأْنَهُ *He did not know,* or *had not knowledge of, him,* or *his affair* or *case* or *state:* (Lh, IAar, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lh, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) *he did not care for, mind, heed,* or *regard, him.* (S, L, K. [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.]) One says also, لَأَشْأَنَنَّ شَأْنَهُمْ, meaning *I will assuredly know,* or *try, prove,* or *test,* (لَأَخْبُرَنَّ,) *their affair* or *case* or *state:* (L:) or this means *I will assuredly corrupt,* or *pervert,* or *mar, their affair* or *case* or *state:* (S, L, K: *) and لَأَشْأَنَنَّ خَبَرَهُ, (L,) or خَبَرَهُمْ, (K,) means *I will assuredly know,* or *try, prove,* or *test,* [*his,* or *their, state,* or] *him,* or *them.* (L, K. [In the CK and in my MS. copy of the K, لَأُخْبُرَنَّهُمْ, is erroneously put for لَأَخْبُرَنَّهُمْ.]) لَأَخْبُرَنَّهُمْ means صَارَ لَهُ شَأْنٌ [i. e., app., *He became a person to whom importance attached* (accord. to the general meaning of لَهُ شَأْنٌ) *after thou knewest,* or *sawest,* or *mettest, him;* بَعْدَكَ being for بَعْدَ عَهْدِكَ بِهِ, agreeably with common usage]. (K.)

4 **اشأن شَأْنَهُمْ** is mentioned by Golius as meaning *Corrupit ac pervertit rem eorum,* as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

8 **إِشْتَأَ** see 1, first sentence.

شَأْنٌ *A thing, an affair,* or *a business;* syn. أَمْرٌ; (S, L, K;) and خَطْبٌ [in the same sense, or in that next following]: (L, K:) *a great thing* or *affair:* (Har p. 274:) *state, condition, case, quality,* or *manner of being;* syn. حَالٌ: (S, L:) [also *property,* or *nature:* and *importance* attaching to a person or thing:] pl. شُؤُونٌ and شَئَانٌ, (L, K,) the latter mentioned by IJ on the authority of AAF, and شُونٌ occurs in poetry for the former of these, or as another pl. originally شُؤْوُنٌ, of the measure فُعْلٌ. (L.) It is said in the Kur [lv. 29], كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ [*Every day He is* employing Himself *in an affair* of some kind]: expl. as meaning that, of his business (مِنْ شَأْنِهِ [which may also be rendered of his property]) it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair (لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ). (L.) [And one says, مَا شَأْنُكَ *What is thy affair?* or *what is thy case?* And شَأْنَكَ, for اشْأَنْ شَأْنَكَ i. e. *Pursue thy way* or *course,* or *thy affair;* or *do what thou dost well;* or *keep to thy affair:* or the like: and to this is often added, وَمَا تُرِيدُ i. e. *and what thou wilt,* or *wishest,* or *desirest.* And مِنْ شَأْنِهِ أَنْ يَفْعَلَ كَذَا *It is of his business,* or *of his property,* or *nature, to do,* or *that he should do, such a thing.* And رَجُلٌ سَهْلُ الشَّأْنِ (a phrase occurring in the S and K in art. هش) *A man of easy nature.* And لَهُ شَأْنٌ, sometimes meaning *There is for him,* or *he has, a great thing* or *affair* to perform or transact: but more commonly, *great importance attaches to him,* or *to it:* see 1, last sentence. And a grandee, or a prince, is said to be عَظِيمُ الشَّأْنِ i. e. *Of great importance* or *rank* or *dignity.*] Also [*A suture of the skull;* i. e.] the *place of junction of the* قَبَائِل [or *principal bones,* namely, the *frontal, occipital,* and *two parietal, bones,*] *of the head:* (K:) sing. of شُؤُونٌ, (Mgh,) which signifies the *places of junction,* (As, S, Mgh, L,) and *of meeting,* (S, L,) *of the* قَبَائِل (As, S, Mgh, L) *of the head;* (S, L;) *between every two of which* قبائل *is a* شَأْنٌ: (As, L:) [it is fancifully said that] from them come the tears: (As, S, L:) the pl. is also expl. as meaning the سَلَاسِل [i. e. *sutures* as being likened to the سلاسل (or lines) of writing] *that unite the* قبائل: by Lth, as the نَمَائِم [likewise meaning *sutures resembling lines of*

writing] *of the skull; between the* قبائل: by AHát, as the شُعَب [meaning *serrated edges*] *that unite the* قبائل *of the head.* (L.) ___ And The *channel by which the tears flow,* or *run, to the eye:* pl. [of pauc.] أَشْؤُنٌ and [of mult.] شُؤُونٌ: (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَآءُ الشُّؤُونِ (as in a verse cited voce رَسَمَ); for this phrase may have been misunderstood as signifying the water of the sutures of the skull, whereas it seems to be properly rendered the water of the channels of the tears:] it is said that the شُؤُونٌ connect the قبائل of the head [expl. above] to the eye: Lth says that they are the *ducts* (عُرُوق) *of the tears from* [*the interior of*] *the head to the eye:* and Th, that they are *certain ducts* (عروق) *above the* قبائل, *which become strong by degrees as the man advances in age:* (L: [but it seems that Th has confounded explanations of شؤون in two different senses:]) accord. to ISk, (S,) or AA and others, (L,) the شَأْنَانِ are *two ducts* (عِرْقَان) *descending from* [*the upper part of*] *the head to the eyebrows and then to the eyes.* (S, L.) ___ [The pl. شُؤُونٌ is also expl. as though meaning *Tears* themselves, in a phrase mentioned voce ذِئْرٌ (q. v.), on the authority of the K.] ___ And شُؤُونُ الخَمْرِ means *The effluvia of wine that creep* (مَا دَبَّ مِنَ الخَمْرِ) *in the veins of the body.* (L.) ___ شَأْنٌ also signifies *A vein of earth in a mountain,* (L, K,) i. e. *a cleft therein,* (L,) *in which palm-trees are*

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planted; (L, K;) or *in which trees of the kind called* نِبْع *grow;* or *that produces plants,* or *herbage:* (L:) pl. شُؤُونٌ: (L, K:) which is said by ISd to mean *lines,* or *streaks, in a mountain:* or, as some say, *cracks,* or *clefts:* and to these cracks, or clefts, the poet Keys Ibn-Kuráa likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَمِشْأَنُ شَأْنٍ أَنْ نُفْسِدَكَ is a saying mentioned by Lh, expl. [only] by the words أَنْ نَعْمَلَ فِى فَسَادِكَ [i. e. اى ان نعمل فى فسادك, app. meaning *Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad,* or *corrupt, state*]. (L.)

شأو

1 شَأَوْتُ القَوْمَ, (AZ, S,) aor. ـُ, (JM, PS,) or ـَ, (Ham p. 786,) inf. n. شَأْوٌ, (AZ, S, K,) *I preceded*, or *outwent, the people*, or *party*. (AZ, S, K. *) Accord. to [several of] the copies of the K, شَآءَهُ i. e. like شَاعَهُ in measure, which is incorrect, [in other copies شَآءَاهُ, agreeably with what is said in the S,] signifies *He strove*, or *contended, with him to precede him*, or *outgo him:* or *he preceded him*, or *outwent him:* but in the S it is said, شَآءَاهُ, of the measure فَاعَلَهُ, signifies *he strove*, or *contended, with him to precede him*, or *outgo him:* and شَآءَهُ like شَأَاهُ, [the former belonging to art. شوأ and] formed by transposition, signifies *he preceded him*, or *outwent him;* and both of these are used by the poet (El-Hárith Ibn-Khálid El-Makhzoomee, TA) in his saying,

* مَرَّ الحُدُوجُ وَمَا شَأَوْنَكَ نَقْرَةً *

* وَلَقَدْ أَرَاكَ تُشَآءُ بِالأَظْعَانِ *

this [passage in the S], however, is taken from what is said by A'Obeyd, in [his work] ElGhareeb el-Musannaf, which is as follows: شَآءَنِى الأَمْرُ, like شَاعَنِى [in measure], and شَآنِى, like شَعَانِى, mean *the affair*, or *event, grieved me;* and thus in the verse of El-Hárith Ibn-Khálid, which he cites; and the same is said in the T on the authority of IAar, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, *The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles:*] it is said in the M, شَآءَنِى الشَّىْءُ means *the thing preceded me*, or *outwent me:* and also *the thing grieved me:* formed by transposition from شَآنِى, as is proved by its having no inf. n.: IAar says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] And شَأَوْتُ البِئْرَ, (Lh, TA,) or شأوت مِنَ البِئْرِ, (S,) inf. n. شَأْوٌ, (K, TA,) *I drew forth the earth from*

the well: (S, K: *) or *I drew forth a basketful of earth* (شَأْوًا) or *two basketfuls of earth* (شَأْوَيْنِ) *from the well.* (Lh, TA.)

3 **شَآءَاهُ** : see 1. يُشَاوِى occurs in a verse of Milhah El-Jarmee, meaning يُسَابِقُ, from شَأْوٌ meaning طَلَقٌ: one says شَأَاهُ, aor. يَشْأَاهُ, meaning سَبَقَهُ: but the verb of the measure regularly formed from الشَّأْوُ is شَآءَى; so that يشاوى is formed by transposition and by the change of the ء into ى. (Ham p. 786.)

6 **تَشَآءَى مَا بَيْنَهُمَا**, (S, K, TA, [in the CK, erroneously, تَشَاوَى,]) like تَشَاعَى [in measure], (S,) *The space between them two became farextending.* (S, K.) ___ And تشآءى القَوْمُ *The people,* or *party, became scattered,* or *dispersed.* (S, K.)

8 **اشْتَأَى** *He preceded,* or *outwent:* (S, K:) so says El-Mufaddal. (S.) ___ And *He gave ear, hearkened,* or *listened.* (S, K.)

شَأْوٌ The *utmost extent, term, limit, point, reach,* or *goal.* (S, Msb, K.) ___ And *A heat,* or *single run to a goal* or *limit:* so in the saying, عَدَا شَأْوًا (S) or جَرَى شَأْوًا (Msb) [*He* (a horse, TA) *ran a heat*]. ___ And *i. q.* هِمَّةٌ: thus in the saying, إِنَّهُ لَبَعِيدُ الشَّأْوِ [*Verily he is far-aiming,* or *far-aspiring, in purpose, desire,* or *ambition*]: (Lh, TA:) and سَأْوٌ is a dial. var. thereof. (TA.) Also *A* [*basket such as is termed*] زَبِيل; and so مِشْآةٌ : (K:) or زَبِيل *in which the earth of a well is taken forth;* of the measure of مِشْعَاةٌ; and the pl. is مَشَآءٍ: (S:) and شَأْوٌ signifies, (S,) or signifies also, (K,) the *earth that is taken forth from a well* (S, K) *with the like of the* مِشْآة, (as in a copy of the S,) or *such as fills the* مِشْآة: (so in another copy of the S [agreeably with what next follows]:) *a* زَبِيل *of the earth of a well.* (As, T, TA.) ___ And hence, i. e. as being likened to a زبيل of the earth of a well, The *dung that the he-ass and the she-ass casts forth:* (As, T, TA:) or the *dung* of the she-camel; (M, K;) but the more approved word is [سَأْوٌ,] with س. (M, TA.) Also The *nose-rein* (زِمَام) *of a she-camel.* (Lth, K.)

مشْآةٌ ; see the next preceding paragraph, in two places.

مُشْتَأٌ [part. n. of 8, q. v.: ___ and] *i. q.* مُخْتَلِفٌ [app. as meaning *Disagreeing, differing,* or *discordant*].

(TA.)

شاهبلوط

شَاهْبَلُّوط [a Pers. word, and also used by the Arabs in the present day, applied to The *chestnut*]: also written شَاهْ بَلُّوط.

(TA voce بَلُّوطٌ and voce جَمَلٌ.)

شاهين

شَاهِينٌ *A certain well-known bird,* (K, TA,) *of those that prey;* (Msb, * TA;) it is *of the birds called* صُقُور [pl. of صَقْرٌ], as are also the بَاشَق and the بَازِى and the زُرَّق and the يُؤْيُؤ; (AHát in the Book of Birds, TA in art. بشق;) [said by Golius, on the authority of Dmr, to be the *white falcon;* and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the *gerfalcon,* which is not wholly white; and some, to the *falcon gentle:*] the word is [of Pers. origin,] not genuine Arabio; (TA;) it is an arabicized word: the pl. is شَوَاهِينُ, and sometimes شَيَاهِينُ is used in its stead, formed by substituion [of ى for و] for facilitating the pronunciation. (Msb.) ___ Also *The* عَمُودُ [meaning *beam*] *of the balance.* (K.) ___ And *i. q.* صَنْجَةٌ [which signifies *A balance,* and *a steelyard,* and *a weight of a balance*]: so in the Expos. of the Muwatta. (MF, TA.)

شب

1 **شَبَّ** , aor. ـِ , (S, Mgh, Msb, K,) inf. n. شَبَابٌ (S, Mgh, Msb, K *) and شَبِيبَةٌ (S, Msb, K *) and شُبُوبٌ and شَبِيبٌ, (TA,) *He became a youth,* or *young man;* i. e. *he attained to the state termed* شَبَابٌ *meaning as expl. below;* (S, Mgh, Msb, K;) said of a boy. (S, Msb.) [And in like manner شَبَّتْ is said of a girl, i. e. *She became a young woman.*] ___ شُبَّ used as a noun: see below. ___ [Perhaps as an inf. n. of which the verb is شَبَّ, (as Freytag has assumed,) but more probably of شُبَّ, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] شَبٌّ signifies Anything's *being,* or *becoming, raised,* or *elevated.* (K.) ___ شَبَّ said of a horse, (S, Msb, K,) aor. ـِ , and ـُ , (S, K,) inf. n. شَبَابٌ and شَبِيبٌ (S, Msb, K) and شُبُوبٌ, (K,) *He was brisk, lively,* or *sprightly,* (S, Msb, K, *) *and raised his fore legs* (S, Msb, K) *together,* (S, Msb,) *as though in leaping,* (TA,) *and played.* (S. [See also شَبَّتْ in art. شبو, said of a mare.]) And likewise *He was* or *became, restive,* or *refractory:* one says, برئت إليك من شَبَابِهِ and شَبِيبِهِ and عِضَاضِهِ and عَضِيضِهِ [*I am irresponsible to thee for his being restive,* or *refractory,* and for *his biting*]. (S.) ___ شَبَّتِ النَّارُ, [aor., accord. to rule, ـِ ,] (Msb, K,) and شُبَّتْ [pass. of the trans. verb شَبَّ, q. v. infrà], inf. n. شُبُوبٌ (which is of the intrans., TA) and شَبٌّ (which is of the trans. verb, TA), *The fire burned, burned up, burned brightly* or *fiercely, blazed,* or *flamed.* (Msb, K. [See also 5.]) [And hence,] شَبَّتِ الحَرْبُ بَيْنَهُمْ [*War,* or *the war, burned,* or *burned fiercely, between them*]. (A, TA.) شُبَّ *It was raised,* or *elevated.* (O, TA.) ___ شَبَّ النَّارَ, aor. ـُ , (S, O, Msb,) inf. n. شَبٌّ (S, O, K) and شُبُوبٌ, (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) *He kindled the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame;* (S, O, Msb, K; *) as also شَبَّبَهَا , inf. n. تَشْبِيبٌ; (L;) and اشْبَهَا : (A and TA in art. حش:) and so شَبَاهَا. (TA in art. شبو.) And in like manner, شَبَّ الحَرْبَ *He kindled war,* or *the*

war; or *made it to burn,* or *burn fiercely.* (S.) ___ [Hence,] شَبَّ, aor. ـُ, said of the blackness of a garment, (Sh, A, TA,) *It heightened and increased,* (A,) or *made to appear bright and beautiful, and* [*as it were*] *burning,* or *glowing,* (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And شَبَّ لَوْنَهَا (aor. as above, S) *It*

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(a woman's hair) *showed,* [or *set off,*] *and rendered beautiful, her colour,* or *complexion:* (S:) *it* (a woman's head-covering, and her hair,) *increased, and showed,* [or *heightened, and set off,*] *her beauty:* (K:) *it* (a woman's black headcovering) *increased her fairness, and rendered her beautiful.* (TA.) And يَشُبُّ الوَجْهَ, said of patience, *It gives beauty and colour to the countenance.* (TA, from a trad.) ___ See also 4, in two places.

2 **شبّب النَّار** , inf. n. تَشْبِيبٌ: see the preceding paragraph. ___ Hence, تَشْبِيبُ الشِّعْرِ *The making the commencement of poetry elegant,* or *ornate, by the mention of women:* (L, TA:) or the primary meaning of التَّشْبِيبُ is *the mention of the days of youth and of play* or *sport, and amatory language;* and *it is in the commencing of odes;* and *the commencement thereof* is so called, absolutely, though there be not in it any mention of youth: (TA:) it means النَّسِيبُ, (S, O,) or النَّسِيبُ بالنِّسآءِ, (K, TA, [in the CK, erroneously, التَّشَبُّبُ بالنساء,]) i. e. بذِكْرِهِنَّ: (TA:) one says, يُشَبِّبُ بِفُلَانَةَ, (S, O,) and يتشبّب بها [if this be not a mistranscription for يشبّب], (TA,) meaning ينسب بها: (S, O, TA:) [see this fully expl. in art. نسب: i. e.] شبّب بفلانة, inf. n. تَشْبِيبٌ, means, *He spoke of such a female in amatory language* [*in the commencement of his ode*], (Msb, TA,) *and alluded to the love of her:* (Msb:) and شبّب قَصِيدَتَهُ *He embellished* [*the commencement of*] *his ode by the mention of women:*

(Mgh, Msb:) and شبّب قصيدته بفلانة [*He embellished the commencement of his ode by mentioning, in amatory language, such a female*]: (A, TA:) and شَبَابٌ is used in the sense of تَشْبِيبٌ; thus a قَصِيدَةٌ is said to be حَسَنَةُ الشَّبَابِ [*Beautiful in the mention of women* &c.]; and Jereer is said to have been أَرَقُّ النَّاسِ شَبَابًا [*The most elegant of men in the mention of women* &c.]. (A, TA.) ___ Hence, i. e. from تَشْبِيبُ القَصِيدَةِ, may be derived التَّشْبِيبُ as a conventional term in the science of the division of inheritances; meaning *The mention of daughters according to the different degrees* [*of descent*]: (Mgh:) it is as when one says, he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained. (O.) ___ تَشْبِيبُ الكُتُبِ signifies *The commencing of books*, or *writings:* and hence شَبَّبَ يُجَاوِبُهُ, occurring in a trad., meaning *He commenced answering him:* not from the تَشْبِيبُ of women in poetry. (TA.)

4 **اشبه ٱللّٰهُ** *God made him*, or *may God make him, to become a youth*, or *young man;* i. e., *to attain to the state termed* شَبَابٌ *meaning as expl. below:* and اشبّ ٱللّٰهُ قَرْنَهُ means the same: (S, A, TA:) the latter [lit. means *God made*, or *may God make, his equal in age to become a youth*, &c., (see Har p. 572,) and therefore] is tropical. (A, TA.) ___ أَشْبَيْتُ الفَرَسَ *I excited the horse to be brisk, lively*, or *sprightly, and to raise his fore legs together, as though in leaping, and to play.* (S, * K, * TA.) ___ اشبّ النَّارَ: see 1. ___ أُشِبَّ لِى الرَّجُلُ, inf. n. إِشْبَابٌ; as also شُبَّ; *The man appeared before my upraised eyes when not hoped for.* (AZ, TA.) ___ And أُشِبَّ لِى كَذَا, and شُبَّ, *Such a thing was prepared*, or *appointed*, or *ordained, for me.* (S, K, * TA.) أَشَبَّ *He became one whose child*, or *children, had attained to the state of* شَبَابٌ [i. e. *youth*, or *young manhood*, &c.]: (K:) [or] أَشَبَّ الرَّجُلُ بَنِينَ *the man became one whose*

children had attained to that state: (S, TA:) and in like manner, أَشَبَّتْ أَوْلَادًا is said of a woman. (TA.) ___ And أَشَبَّ said of [the species of bovine antelope called] the wild bull, (S, K,) *He became such as is termed* شَبَبٌ [q. v.], i. e., (S,) *he became advanced in age,* or *full-grown;* (مُسِنّ, S, K;) *one whose state termed* إِسْنَان [q. v.] *had ended.* (S.)

5 تَشَبَّبَ [تَشَبَّبَتِ النَّارُ *The fire became kindled;* or *made to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* see also 1.] One says on the occasion of kindling fire,

* تَشَبَّبِى تَشَبُّبَ النَّمِيمَهْ *
* جَآءَتْ بِهَا تَمْرٌ إِلَى تَمِيمَهْ *

[*Be thou kindled like the state of kindling of the calumny that Temr brought to Temeemeh:* but to what this alludes I know not]: it is like the saying, أَوْقَدَ بِالنَّمِيمَةِ نَارًا [*He kindled a fire with calumny*]. (A, TA.) ___ See also 2.

10 إِسْتَشْبَبَ It is said in a trad., يَجُوزُ شَهَادَةُ الصِّبْيَانِ عَلَى الكِبَارِ يُسْتَشَبُّونَ [*The boy's giving testimony against those that are full grown is allowable, when they* (the former) *are deemed to have attained to the state of youths,* or *young men*]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يُسْتَشَبُّونَ means *they shall be sought youths, such as have attained to puberty,* or *maturity,* in the case of giving testimony: or *they shall be waited for,* in the case of giving testimony, *until the period of becoming youths,* or *young men.* (Mgh.) ___ And it is said in another trad., اسْتَشِبُّوا عَلَى أَسْوُقِكُمْ فِى البَوْلِ, i. e. *Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground;* [*having your feet only upon the ground; in the voiding of urine:*] from شَبَّ الفَرَسُ meaning the horse raised his fore-legs together from the ground. (TA.)

R. Q. 1 شَبْشَبَ *He completed* [a thing]; (AA, O, K;) said of a man. (AA, TA.)

شَبٌّ , and its fem. شَبَّةٌ: see شَابٌّ. Also The *stones of* زاج [or *vitriol*]: (K:) or the *stones from which* زاج *and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white* شبّ, *and is very glistening:* (TA:) [but شَبٌّ يَمَانِىٌّ, as also شَبٌّ alone, is a name now commonly given to *alum:*] or it is *a certain thing resembling* زاج: (S, Msb:) or *a species thereof:* accord. to El-Fárábee, the *stones from which come* زاج *and the like:* Az says, it is *one of the minerals produced by God in the earth, with which one tans, and resembling* زاج, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث, [i. e. شَثٌّ,] which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mtr, in the saying that one tans with شبّ, this word is a mistranscription; for شبّ is a dye, and one does not tan with a dye; it is mistranscribed for شَثّ, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the خلاف [q. v.], and with them one tans: El-Fárábee also says, in the section of ث, that the شَثّ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Msb:) and it is *a well-known medicine;* (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دآء is put for دوآء. (TA.)

شُبّ and دُبّ, though originally verbs, are used as nouns, by the introduction of مِنْ before them: one says, أَعْيَيْتَنِى مِنْ شُبٍّ إِلَى دُبٍّ and مِنْ شُبٍّ إِلَى دُبٍّ [expl. in art. دب]: (S:) and in like manner they are used in another saying expl. in art. دب [q. v.]: (S in that art.:) or, without tenween, they may be regarded as verbs used in the way of حِكَايَة [or imitation]. (MF.)

شَبَّةٌ The *burning, burning up, burning brightly* or *fiercely, blazing,* or *flaming,* of fire. (TA.)

شَبَبٌ and شَبُوبٌ , applied to a [bovine antelope of the species called the] wild bull, (As, S, K,) and to a sheep or goat, (K,) and مُشَبٌّ , applied to the former, and مَشَبٌّ , (As, S, K,) sometimes, applied to the former, (As, S,) or to both, (K,) *Advanced*

in age, or *full-grown,* (مُسِنٌّ, S, K,) *whose state termed* إِسْنَان [q. v.] *has ended;* (As, S;) and مُشِبَّةٌ is in like manner applied to a she-camel as meaning مُسِنَّةٌ: (TA:) or شَبُوبٌ, (AA, K,) applied to both, (K,) as also مُشِبٌّ, (TA,) or to a bull, (AA,) is syn. with شَابٌّ [meaning *youthful,* or *in the prime of life*]: (AA, K, TA:) and accord. to AO, شَبَبٌ, applied to a bull, means *that has attained to the end of* شَبَاب [i. e. *youthfulness,* or *the prime of life*]: (S, TA:) or, as some say, *that has attained to the end of his full growth and strength;* as also شَبُوبٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called دَبَبٌ; and then, شَبَبٌ [meaning *more than a year old*]; and the female, شَبَبَةٌ. (TA.)

شَبَابٌ and شَبِيبَةٌ [both mentioned above as inf. ns.] (S, Msb, K) [and شَبَابِيَّةٌ which is a simple subst.] *Youth, youthfulness,* the *prime of man-*

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hood, or *young manhood;* syn. فَتَآءٌ; (K;) or حَدَاثَةٌ; *contr. of* شَيْبٌ: (S:) or the *state from puberty to the completion of thirty years;* or *from sixteen years to thirty-two;* after which a man is called كَهْلٌ; (TA;) the *age before* الكُهُولَة: (Msb:) or the *state between thirty and forty:* (Mgh:) or, accord. to Mohammad Ibn-Habeeb, the *state from the seventeenth year to the completion of fifty-one years* is termed شَبَابِيَّةٌ; the period before, from birth, being termed غُلُومِيَّةٌ; and in the period after, a man being called شَيْخٌ, until he dies. (TA.) One says, سَقَى ٱللّٰهُ عَصْرَ الشَّبِيبَةِ [*May God freshen as with rain the times,* or *mornings,* or *afternoons, of youth,* &c.], and عُصُورَ الشَّبَائِبِ [*the times,* &c., *of the states of youth,* &c.]. (A, TA.) ___ [شَبَابٌ often signifies The *sap,* or *vigour, of youth* or *young manhood.*] One says, اسْتَحَارَ شَبَابُهَا, as in a verse of Aboo-Dhu-eyb, *The sap* [or *vigour*] *of youth* (مَآءُ الشَّبَابِ) *flowed in her.* (IB, TA in art. حير.) And امْتَلَأَ شَبَابًا [*He became full of the sap,* or *vigour,*

of youth or *young manhood*]. (The lexicons, &c., passim.) [But] مَآءُ الشَّبَابِ signifies [also] *The freshness,* or *brightness, and beauty, of youth.* (Har p. 340.) [And شَبِيبَةٌ app. signifies also *Youthful folly,* or *the like;* (see an ex. voce غَمْرَةٌ;) and so, probably, does شَبَابٌ.] ___ [Hence,] شَبَابٌ also signifies The *first,* or *beginning,* or the *new,* or *recent, state,* of a thing; (K, TA;) and so شَبِيبَةٌ . (TA.) One says, قَدِمَ فِى شَبَابِ الشَّهْرِ (A, TA) *He came,* or *arrived, in the beginning of the month.* (TA.) And لَقِيتُهُ فِى شَبَابِ النَّهَارِ (A, TA) *I met him in the beginning of the day:* (TA:) and جِئْتُكَ فِى شَبَابِ النَّهَارِ and بِشَبَابِ النَّهَارِ *I came to thee in the beginning of the day:* (Lh, TA:) or شَبَابُ النَّهَارِ means *the period when the sun has risen high, when one fifth of the day has passed.* (A in art. رأد.) And one says also فَعَلَ ذٰلِكَ فِى شَبِيبَتِهِ *He did that at the commencement thereof.* (TA.) See also شَابٌّ And see 2.

شَبَابٌ an inf. n. of شَبَّ said of a horse. (S, Msb, K.) See also the next paragraph, in two places.

شَبَابٌ : see شَبَّ, in three places. ___ Also A horse *whose hind feet pass beyond his fore feet;* (K;) which is a fault: accord. to Th, such is termed شَبِيبٌ : IM says that the correct word is شَئِيتٌ: [but] see this in its proper place. (TA.) Also *A thing with which a fire is kindled,* or *made to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame;* (S, K;) and so شَبَابٌ . (K.) ___ And [hence, as also شَبَابٌ ,] *A thing that serves* [*as a foil*] *for beautifying,* or *setting off,* (K,) [or *making to appear bright and beautiful,*] or *for increasing,* or *enhancing,* and *strengthening,* [or *heightening, in beauty,*] (S, TA,) to another thing. (S, K, TA.) So in the saying, هٰذَا شَبُوبٌ لِكَذَا *This is a thing that serves for increasing,* or *enhancing,* [or *heightening, in beauty,*] *to such a thing.* (S, TA.) One says of a woman's headcovering, هُوَ شَبُوبٌ لِوَجْهِهَا [*It is a thing that serves for giving an appearance of additional brightness and beauty to her face*]. (A.)

شَبِيبٌ : see the next preceding paragraph.

شَبِيبَةٌ : see شَبَابٌ, in five places.

عَسَلٌ شَبَابِىٌّ *Honey of Shebábeh* (شَبَابَة); (A, TA;) or, *of Benoo-Shebábeh,* (Mgh,) a people of Et-Táïf, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.)

شَبَابِيَّةٌ : see شَبَابٌ, in two places.

شَبَّذَا زَيْدٌ *i. q.* حَبَّذَا [q. v. in art. حب]. (Th, TA.)

شَابٌّ part. n. of شَبَّ said of a boy; (Msb;) [*Youthful,* or *in the prime of manhood; a youth,* or *a young man;*] *in the state from puberty to the completion of thirty years;* or *from sixteen years to thirty-two;* after which a man is called كَهْلٌ; (TA;) *in the age before* الكُهُولَة: (Msb:) or *in the state between thirty and forty:* (Mgh:) [or *in the state from the seventeenth year to the completion of fifty-one years:* (see شَبَابٌ:)] and IAar mentions شَبٌّ as an epithet applied to a man [in the same sense as شَابٌّ]: (TA:) a female is termed شَابَّةٌ (S, Msb, K) and شَبَّةٌ ; both signifying the same: (S, K:) the pl. of شَابٌّ is شُبَّانٌ (S, A, Mgh, Msb, K) and شَبَبَةٌ (S, A, K) and شَبَابٌ , (S, A, * K,) or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Ham p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed شَوَابٌّ (Msb, K) and شَبَائِبُ, (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَابَّةٌ, (Msb,) شَبَائِبُ, accord. to Az, being pl. (not of شَابَّةٌ but) of شَبَّةٌ, like as ضَرَائِرُ is of ضَرَّةٌ: (TA:) the dim. of شَابَّةٌ is شُوَيْبَّةٌ , and some of the Arabs say شُوَابَّةٌ , changing the ى into ا before a double letter [as in دُوَابَّةٌ for دُوَيْبَّةٌ]. (ISd, L in art. هد.) One says, مَرَرْتُ بِرِجَالٍ شَبَبَةٍ meaning شُبَّانٌ [i. e. *I passed by men that were youths,* or *persons in the prime of manhood*]. (S.) ___ See also شَبَبٌ.

شُوَابَّةٌ : dims. of شَابَّةٌ fem. of شَابٌّ, q. v.

شُوَيْبَّةٌ : dims. of شَابَّةٌ fem. of شَابٌّ, q. v.

شَوْشَبٌ The *scorpion.* (IAar, K.) ___ And The *louse;* syn. قَمْلٌ: (K in this art.:) or the *ant;* syn. نَمْلٌ: (K in art. ششب:) fem. [or perhaps n. un.] with ة. (TA.)

مُشَبٌّ, and its fem., with ة: see شَبَبٌ, in three places. ___ Also the former, *A lion:* (K:) or *a full-grown lion:* syn. أَسَدٌ كَبِيرٌ. (TA.)

مَشَبٌّ : see شَبَبٌ.

مُشَبَّبُ الأَظَافِرِ [or rather الأَظَافِيرِ, pl. of the pl. أَظْفَارٌ or of أُظْفُورٌ,] *Having sharp-pointed nails* or *talons* or *claws;* as though they flamed, by reason of their sharpness. (A, TA.)

مَشْبُوبٌ [pass. part. n. of 1]. You say نَارٌ مَشْبُوبَةٌ *A fire kindled,* or *made to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* شَابَّةٌ in this sense is not allowable. (K.) ___ [Hence,] applied to a man, (A, TA,) *Comely,* (S, TA,) *of goodly countenance;* (A, TA;) as though lighted up: *bright,* or *fair, in complexion, and of goodly countenance;* as though his countenance were lighted up with fire: pl. مَشَابِيبُ. (TA.) And A man *of acute mind.* (TA.) And طَلَعَتِ المَشْبُوبَتَانِ الزُّهَرَتَانِ [or الزَّهْرَاوَانِ?] *Venus and Jupiter,* so called on account of their beauty and splendour, *rose.* (A, TA.)

شبت

شَبِتٌ [*Anethum graveolens,* or *dill, of the common garden-species;*] *a certain herb,* or *leguminous plant, well known:* (K:) it is said that سَبِتٌ is an arabicized word from شَبِتٌ; but it has been stated before [in art. سبت, q. v.,] that both these are arabicized words from شَوْذٌ [or شَوْدٌ]; and that سَبِطٌ [i. e. سِطٌّ] is a dial. var. (TA.) [See also شَبِثٌ.]

شبث

1 شَبِقَتْ see the next paragraph, in two places.

5 تشبّث به *He,* or *it, clung, caught, clave,* or *adhered, to it,* (S, A, L, Msb, K, * TA,) namely, a thing; (S, L, TA;) as also شَبِثَ به , aor. ـَـ , inf. n. شَبَثٌ: (L, TA:) or, accord. to Esh-Shiháb, in the Expos. of the Shifè, to a thing in which was weakness: or, accord. to the 'Ináyeh, *he,* or *it, clung,* &c., *to it with weakness;* and therefore مُتَشَبِّثٌ is used as an epithet applied to a spider; and تَمَسُّكٌ signifies a stronger action; and تشبّث به is also expl. as meaning *he,* or *it, took fast,* or *firm, hold upon it:* (L, TA:) and *he stuck,* or *fixed,* or *struck, the claw,* or *talons,* or *nails, into it:* (MA, PS:) and شَبِثَ الشَّىْءَ *he laid hold upon the thing, and took it:* IAar was asked respecting some verses, and he said, مَا أَدْرِى مِنْ أَيْنَ شَبَثْتُهَا *I know not whence I laid hold upon them* [*and took them*]. (L, TA.)

شَبَثٌ The *spider:* (K:) or *a large spider, with many legs.* (TA.) ___ Also (K) *A certain small creeping thing,* (S, A, Msb, K,) *having many legs,* (S, A, K,) *of the* أَحْنَاش [or *creeping things* &c.] *of the earth:* (S, Msb:) it should not be called شَبَثٌ: (S:) or *a certain small creeping thing, having six long legs, yellow in the back, and in the outer sides of the legs, black in the head, and blue in the eye:* or *a certain small creeping thing, having many legs, large in the head, of the* احناش *of the earth:* or *a certain small creeping thing, wide in the mouth, high in the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions;* and it is *what is called* شَحْمَةُ الأَرْضِ: (TA:) pl. شَبَثَانٌ. (S, A, Msb, K.) The [marks termed] أَثْر of the blade of a sword are likened by

a poet, (S, TA,) namely, Sá'ideh Ibn-Ju-eiyeh, (TA,) to the tracks of شَبْثَان. (S, TA.)

رجل شَبِثٌ *A man whose nature it is to cling, catch, cleave,* or *adhere, to a thing.* (S, K.) And ضرس ضَبِثٌ شَبِثٌ [*A tooth,* or *molar tooth,*] *that catches,* or *fastens, to a thing.* (TA.)

شَبِثَةٌ, (K,) or شَبِثَةٌ ضَبِثَةٌ, (TA,) A man (TA) *who cleaves to his* قَرْن [i. e. *opponent,* or *adversary*], *not quitting him.* (K, TA.)

شَبَثٌ [erroneously written in some copies of the K شَبْثٌ, and in the L شَبِثٌ,] *A certain wellknown plant;* (AHn, L, Msb;) *a certain herb,* or *leguminous plant;* (K;) [*i. q.* شَبَثٌ and سَبَثٌ, q. v.; i. e. *anethum graveolens,* or *dill, of the common garden-species:*] Sgh says that شبث is a foreign word of which سبثٌ is an arabicized form; and it is made of the measure فَعَلٌ because this measure has many examples; whereas the measure فَعَلٌ, of which إِبِلٌ is an instance, is extraordinary. (Msb.)

شَبَّاثٌ : see what next follows.

شَبُّوثٌ and شَبَّاثٌ [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kesr,] sings. of شَبَابِيثُ, which signifies The *flesh-hooks* (كَلَالِيب) of the fire. (K.)

الشَّنْبَثُ : see art. شنبث.

الشُّنَابِثُ : see art. شنبث.

مُتَشَبِّثٌ an epithet applied to a spider: see 5.

شبح

1 **شَبُحَ** , (S, K,) inf. n. شَبَاحَةٌ, (TK,) said of a man, (S,) *He was,* or *became, broad in the fore arms:* (S, K, TA:) or *long therein.* (TA.) شَبَحَهُ, (A, O, Mgh, L, Msb, K,) aor. ـَـ , (K,) inf. n. شَبْحٌ, (TK,) *He extended, stretched,* or *stretched out, it,* or *him;* (A, O, Mgh, L, Msb, K;) namely, a thing; (IF, L, Msb;) a hide, or skin, (A, L, K,) or some other thing, (L,) *between pegs,* or *stakes;* (K;) and a man, (Mgh, L, Msb,) *between two things, to be flogged,* (L,) [i. e.,] *between two stakes inserted and fixed in the ground,* (Mgh, Msb,) which are called عُقَابَانِ, (Mgh,) *when he was beaten,* or *crucified,* (Mgh, Msb,) or *like him who is crucified;* and شَبَّحَهُ is used, accord. to some, in the same manner. (L.) And شَبَحَ يَدَيْهِ *He extended,* or *stretched forth, his arms,* or *hands:* (L:) or شَبَحَ [alone] *he extended his arm,* or *hand, to offer a prayer,* or *supplication;* (K;) or *he extended and raised his arms,* or *hands, in his prayer,* or *supplication.* (A.) And الحِرْبَآءُ يَشْبَحُ عَلَى العُودِ *The chameleon extends* (S, A, O) *itself* (S, O) or *its fore legs* (A) *upon the branch.* (S, A, O.) ___ Also, inf. n. as above, *He cut, hewed,* or *pared, it,* namely, a stick, or piece of wood, *so as to make it wide.* (O, L. [See also 2.]) ___ And *He clave it,* or *split it,* (K, * TA,) namely, another's head, or anything whatever. (TA.) ___ شَبَحَ لَنَا *He* (a man, K) *stood erect* [as though drawing himself up] *to us.* (O, K.) ___ And شَبَحَ لَكَ *It* (a thing) *appeared,* or *became apparent, to thee.* (L.) شُبِحَ بِأَمْرٍ *He was,* or *became, attached,* or *addicted, to an affair;* or *fond of it.* (O.)

2 **شَبَّحَهُ** : see 1. ___ Also, (K,) inf. n. تَشْبِيحٌ, (S,) *He made it* (a thing) *wide.* (S, K.) ___ And تَشْبِيحٌ signifies also The act of *paring,* or *peeling,* or *the like.* (O. [See also 1.]) ___ And The act of *pulling,* or *plucking, out,* or *up.* (O.) And شَبَّحَ, (O, K,) inf. n. as above, (K,) *He* (a man, TA) *became aged, and saw a* [*thing such as*

is termed] شَبَح *appearing as though it were two.* (O, K.)

شَبَح : see شَبَح, in two places: and see also مَشْبُوح.

شَبَح (S, A, O, Msb, K) and شَبْح (S, O, K) *i. q.* شَخْص [i. e. The *body,* or *bodily* or *corporeal form* or *figure* or *substance, of a man* or *some other thing* or *object, which one sees from a distance*]: (S, A, O, Msb, K:) *a man,* or *some other creature, of which the* شَخْص [or *body,* &c.,] *appears to one:* (L:) and *a thing that is perceived by sense* (A, O, L) and *by sight:* (O, L:) pl. أَشْبَاح, (A, O, Msb, K,) which is of the former, (A, Msb,) and [of the latter] شُبُوح. (K.) One says, لَاحَ لِى شَبَح, meaning شَخْص [i. e. *A body,* or *bodily form, appeared, loomed,* or *gleamed, to me*]. (A.) And هُمْ أَشْبَاحٌ بِلَا أَرْوَاحٍ [*They are bodies without souls*]. (A.) And أَذَقُّ مِنْ شَبَحٍ بَاطِلٍ, (A, O,) and مِنْ خَيْطِ بَاطِلٍ, a prov., (O,) meaning [*More minute,* or *inconsiderable, than*] *the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber:* (A, * O:) or, as some say, *than the thread that comes forth from the mouth of the spider;* [meaning *gossamer;*] *called by the children* مُخَاطُ الشَّيْطَانِ. (O.) And الأَسْمَآءُ ضَرْبَانِ أَسْمَآءُ أَشْبَاحٍ وَأَسْمَآءُ أَعْمَالٍ, meaning [*Nouns are of two sorts,*] *the names of things perceived by sense, and the names* [*of actions,* or rather *of accidents* or *attributes,* i. e.] *of other things;* like as they say أَسْمَآءُ الأَعْيَانِ and أَسْمَآءُ المَعَانِى. (A.) And هَلَكَ أَشْبَاحُ مَالِهِ *The known ones of his camels, and sheep* or *goats, and other cattle, perished.* (O, K. *) شَبَح also signifies *A door* or *gate, of high structure;* (O, K;) and so شَبْح : (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so شَبَج. (O.) See also شَبَحَة.

شَبْحَة *A rafter,* or *timber,* (عُود,) *of the ceiling,* or *roof, of a house:* so in a trad. where it is said, فَنَزَعَ سَقْفَ بَيْتِى شَبْحَةً شَبْحَةً [*And he pulled off the roof of my house, rafter by rafter,* or

timber by timber]. (JM, * TA.)

شَبْحَةٌ of horses: what is thus called is well known [as being *A rope which is extended from a horse's fore leg to his hind leg:* so in the present day]. (TA.)

شَبَحَةٌ a word occurring in the K and TA voce مُشْطٌ and in the TA voce مَحَرٌّ &c. [app. as meaning *A broad piece of wood*]. ___ الشَّبَحَتَانِ signifies *The two pieces of wood of the* مِنْقَلَة, (O, K,) *which is the thing upon which bricks are carried from place to place:* the pl. is الشَّبَحَاتُ and [the coll. gen. n., of which شَبَحَةٌ is the n. un., is] الشَّبَحُ . (O.)

شَبْحَانُ [whether with or without tenween is not apparent, as the fem. is not mentioned,] *Tall;* (AA, S, O, K;) an epithet applied to a man. (TA.)

شَبِيحَةٌ sing. of شَبَائِحُ, (O,) which signifies *Pieces of wood,* (O, K,) *broad,* (O,) *placed transversly,* (O, K,) *contrariwise,* or *on contrary sides,* (O,) *in the* [*camel's saddle called*] قَتَب (O, K) *that is of wood:* so expl. by Shujáa. (O.)

مُشَبَّحٌ, applied to a [garment of the kind called] كِسَآء, *Strong,* or *stout:* (O, K: *) or, as some say, *wide.* (O.) ___ And [applied to a stick, or piece of wood,] *Pared,* (K, TA,) and *cut,* or *hewed* [app. *so as to be made wide:* see 1]. (TA.) And *A species of fish..* (TA.)

مَشْبُوحٌ *Wide between the shoulders.* (L.) ___ مَشْبُوحُ الذِّرَاعَيْنِ and شَبْحُ الذِّرَاعَيْنِ A man *broad in the fore arms:* (S, K:) or *long therein:* but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.) مَشْبُوحٌ بِأَمْرٍ *Attached,* or *addicted, to an affair;* or *fond of it.* (O.)

شبر

1 **شَبَرَ**, aor. ـُ (S, A, Msb) and ـِ, (S,) inf. n. شَبْرٌ; (IAar, S, Msb, K;) and شَبَّرَ, inf. n. تَشْبِيرٌ; (IAar, K;) *He measured by the* شِبْرٌ [or *span*] (IAar, S, A, Msb, K) a garment, or piece of cloth, (S, K,) or a thing: (A, Msb:) from الشِّبْرُ; like as one says بَعَتَهُ from الباعُ. (S.) [مَنْ لَكَ أَنْ تَشْبُرَ البَسِيطَةَ *Who will be guarantee for thee that thou wilt measure the earth with thy span?*] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) ___ شَبَرَ المرأَةَ, inf. n. as above, *He compressed the woman.* (TA.) ___ شَبَرَهُ, (ISk, S, A,) aor. ـُ and ـِ, (TA,) inf. n. as above; (S, K;) and اشبره, (S, A,) inf. n. إِشْبَارٌ; (K;) and شَبَّرَهُ, inf. n. تَشْبِيرٌ; (TS, TA;) *He gave him* (ISk, S, A, TS, K*) wealth, or property, (ISk, S, A,) or a sword, (ISk, S,) or a coat of mail. (S, IB.) شَبَرَ, aor. ـَ, *He exulted;* or *exulted greatly,* or *excessively; and behaved insolently and unthankfully,* or *ungratefully.* (TS, K, TA.)

2 **شَبَّرَ** see 1, in two places. ___ Also شَبَّرَهُ, (AHeyth, K,) inf. n. تَشْبِيرٌ, (AHeyth, TA,) *He magnified him,* or *honoured him;* namely, a man: (AHeyth, K, TA:) and *made him a near companion, a familiar,* or *a favourite.* (AHeyth, TA.)

4 **اشبر** *He* (a man) *begat children tall in the* أَشْبَارٌ, i. e. *statures:* and *he begat children short therein.* (IAar, TA.) اشبره: see 1.

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5 **تشبّر** *He was,* or *became, magnified,* or *honoured:* and *made a near companion, a*

familiar, or *a favourite.* (AHeyth, TA.)

6 **تشابرا** *They* (two bodies of men, S) *drew near, each to the other:* (S, K:) as though they became a span (شِبْر) distant, one from the other; or as though each extended the span to the other. (S.)

شِبْر The *measure* [*of the width* (see ذِرَاع)], *by the span,* of a garment, or piece of cloth: so in the saying, كَمْ شِبْرُ ثَوْبِكَ [*How much is the measure of the width, by the span, of thy garment,* or *piece of cloth?*]. (Msb.) ___ *Stature;* (Fr, K;) and so شِبْرَة ; whether short or tall: (TA:) pl. [app. of the latter] أَشْبَار. (IAar, TA.) You say, مَا أَطْوَلَ شِبْرَهُ *How tall is his stature!* (TA.) ___ *Life,* or *age;* as also شِبْر . (TS, K.) Thus in the saying, قَصَّرَ ٱللّٰهُ شِبْرَهُ and شِبْرَهُ [*May God shorten,* or *God shortened, his life*]. (TS, TA.) ___ The *act of giving:* (A, IAth:) like as بَاع and يَد are said for generosity. (A.) ___ See also شِبْر, in two places. ___ The *due for marriage,* and *for concubitus;* (Sh, S, * K; *) *such as what are termed* مَهْر and عُقْر. (Sh, TA.) You say, أَعْطَيْتُ الْمَرْأَةَ شِبْرَهَا *I gave the woman her due for marriage,* or *for concubitus.* (S.) ___ The *hire that is given for the stallion-camel's covering of the female.* (IAar, T, S, Msb, K. *) The taking of this is forbidden. (T, S, Msb.) ___ *Marriage:* (IAth, K:) because it is accompanied by a gift. (IAth, TA.) بَارَكَ ٱللّٰهُ فِى شِبْرِكُمَا *May God bless your marriage* is a saying mentioned in a trad. (IAth, TA.)

شِبْر *A span;* the *space between the extremity of the thumb and that of the little finger* (Msb, K) *when extended apart in the usual manner:* (Msb:) of the masc. gender: (K:) pl. أَشْبَار, (S, Msb, K,) the only pl. form. (Sb.) [See also بِصْم, and ذِرَاع.] [Hence,] قَصِيرُ الشِّبْرِ (applied to a man, S) *Contracted,* or *short, in make:* (S, A, K:) or, accord. to some of the lexicons, *in step.* (TA.) ___ [As a measure in astronomy, it is said in several of the law-books to be The *twelfth part of the* رُمْح; and therefore *twentytwo minutes and a half,* accord. to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of

these measures, and was not precise nor uniform. See قبالُ الشِّبْرِ ___.] رمح *The serpent:* (IAar, K:) and so قبالُ الشِّسْعِ. (IAar, TA.) ___ See also شِبْر, in two places.

شِبْر *A gift;* (S Mgh, K, TA;) as also شِبْر (Mgh, TA) and شِبْرة : (IAar, TA:) and *wealth,* or *the like;* syn. خِيْر: (K:) the first is a word similar to خَبَط and نَفَض; and he who says that it is used by poetic license for شِبْر [as it is said to be in the S] is in error: شِبْر and شِبْر are said to be two dial. vars., like قِدْر and قِدْر. (TA.) ___ Also *A certain thing which the Christians give, one to another,* (يتعاطاه النَّصارى, K, TA, بعضهم لبعضٍ, TA,) *like the* قُرْبان [or *Eucharist*], (K, TA,) *seeking to ingratiate themselves thereby:* (TA:) or the *Eucharist* (قُرْبان) *itself:* (K:) or *a thing which the Christians give* (تُعْطيه), *one to another, as though seeking to ingratiate themselves thereby:* (Kh, Sgh, TA:) or (TA, in the K and) *bodies:* and *powers,* or *faculties:* (K, TA:) or (TA, in the K and) the *Gospel.* (K, TA.)

شِبْرة : see شِبْر: ___ and see also شِبْر.

شَبُّور *A trumpet;* syn. بُوق; (S, K;) *a certain thing in which one blows:* (Mgh:) said to be an arabicized word; (S;) not genuine Arabic: (Mgh, TA:) accord. to IAth, it is Hebrew: (TA:) [app. from the Hebr. שופָר, as observed by Golius.] ___ See also أُشْبور.

رَجُل شَابِرُ المِيزَان *A man that is a thief.* (Sgh, K.)

أَشْبَر *Wider in span;* syn. أَوسع شِبْرًا. (A, TA.) So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِه [*He is wider in span than his companion*]. (A.)

أُشْبور *A certain fish;* (K;) called by the vulgar شَبُّور . (TA.)

مَشْبَر sing. of مَشَابِر, (TA,) which signifies *Certain notches* (حُزُوز [pl. of حَزّ, in the CK erroneously written خُووز,]) *in the cubit, by means of which buying and selling are transacted:* (K, TA:) *of them*

is the notch (حَزّ) *of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed* مَشْبَرٌ: mentioned by Sgh, from Aboo-Sa'eed. (TA.) مَشَابِرُ also signifies *Rivers,* or *rivulets,* (أَنْهَار,) *that are depressed, so that the water comes to them from several places,* (K, TA,) *of such as overflows from the lands:* (TA:) pl. of مَشْبَرٌ and مَشْبَرَةٌ . (K, TA.)

مَشْبَرَةٌ : see what next precedes.

مَشْبُورَةٌ *A liberal, bountiful,* or *generous,* woman. (IAar, K.)

شبط

شُبَاطٌ (AA, K) and شُبَاطُ, being perfectly and imperfectly decl., (AA, TA,) *The name of a month in Greek;* (AA, K;) *i. q.* سُبَاط, q. v. (AA, TA.)

شَبُّوطٌ (S, K) and شُبُّوطٌ, (K,) the latter mentioned in the O on the authority of Lth, but in the L on the authority of Lh, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with ة, and sometimes that with fet-h is without teshdeed, (K,) i. e. شَبُوطَةٌ, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to *A species of cyprinus,* or *carp:* or, accord. to Golius, *a fish resembling the alosa,* or *shad, but three times larger; wont to be brought from the Euphrates to Aleppo:*] *a species of fish,* (Lth, S, K,) *slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a* بَرْبَط [or *Persian lute*]: (Lth, K:) the بربط when long, not broad, is likened to this fish; and this fish, to the بربط: the pl. is شَبَابِيطُ. (TA.) [See سُبُّوحٌ.]

شبع

1 **شَبِعَ** , [aor. ـَـ ,] inf. n. شَبَعٌ (IDrd, S, Msb, K) and شَبْعٌ, (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Msb,) or it is both, (TA,) and شَبَعٌ, (Ibn- 'Abbád, K,) *He was,* or *became, satiated, sated,* or *satisfied in stomach;* شَبَعٌ being the *contr. of* جُوعٌ, (S, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as رَوًى and سَمَنٌ &c.]. (S.) You say بَلَدٌ قَدْ شَبِعَتْ غَنَمُهُ *A country of which the sheep,* or *goats, have become completely satiated,* or *satisfied, by abundance of herbage.* (TA.) And شَبِعْتُ خُبْزًا, and لَحْمًا, (S, Msb, K,) and مِنْ خُبْزٍ, and مِنْ لَحْمٍ, (S, K,) *I was,* or *became, satiated, sated,* or *satisfied, with bread,* and *with flesh-meat.* (S, K.) ___ Hence, metaphorically, شَبِعْتُ مِنْ هٰذَا الأَمْرِ وَرُوِيتُ *I have become,* or *I became, disgusted* [or *satiated to loathing*] *with this thing,* or *affair.* (S, * TA.) ___ [See also another metaphorical usage of this verb voce شَبِعَ عَقْلُهُ.] حُزَانَةٌ *His intellect was,* or *became, full, perfect,* (K,) *strong,* or *solid.* (TA.)

2 **شَبَّعَتْ غَنَمُهُ** , (S, K, [in some copies of the former, erroneously, شَبِعَتْ,]) inf. n. تَشْبِيعٌ; (K;) and شُبِّعَتْ; (as in one place in the TA;) *His sheep,* or *goats, were,* or *became, nearly, but not quite, satiated,* or *satisfied.* (S, K, TA.)

4 **اشبعه** [signifying *It satiated him, sated him,* or *satisfied his stomach,*] is said of food and of abundance of drink. (TA.) ___ أَشْبَعَتْهُ [*I satiated him, sated him,* or *satisfied his stomach;* or] *I fed him so that he became satiated, sated,* or *satisfied.* (Msb.) And أَشْبَعَتْهُ مِنَ الجُوعِ [*I fed him so as fully to relieve him from hunger*]. (S, K.) [Hence,] أَشْبَعْتُ الثَّوْبَ (S, TA) مِنَ الصِّبْغِ (S) *I*

saturated the garment, or *piece of cloth, with the dye.* (TA.) ___ [Hence also,] اشبعه *He made it* (namely anything, TA) *full, without lack* or *defect,* or *abundant,* or *copious.* (K, * TA.) It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, سَاقَ فِى هٰذَا المَعْنَى فَصْلًا مُشْبَعًا [*He carried on, respecting this idea, a full section*]. (TA.) [And اشبع حَرَكَةً *He rendered a vowel full in sound, by inserting after it its analogous letter of prolongation.* And such a letter of prolongation is said to be inserted, or added, لِلْإِشْبَاعِ *to render the sound full;* as in نُكَاتٌ for نُكَتٌ, and أَنْظُورُ for أَنْظُرُ, and مَرَاضِيعُ for مَرَاضِعُ. And إِشْبَاعًا is also used as signifying *For the sake of,* or *by way of, pleonasm,* or *giving fulness of expression.*] اشبع الرَّجُلُ *The man's beasts were,* or *became, completely satiated,* or *satisfied, by abundance of herbage.* (TA.)

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5 تشبّع *He ate immediately after eating.* (K.) ___ *He feigned himself satiated, sated,* or *satisfied in stomach, not being so.* (K, TA.) ___ [And hence,] *He made a boast of abundance* or *riches,* (Msb, K, * TA,) or *of more than he possessed;* and *invested himself with that which did not belong to him.* (TA.) [See مُتَشَبِّعٌ.]

شِبْعٌ a subst., signifying *A thing that satiates one, sates one,* or *satisfies one's stomach;* (S, Msb, K;) *consisting of bread,* and *of flesh-meat, &c.;* (Msb;) as also شَبْعٌ : (K:) accord. to some, the former is an inf. n.: (Msb:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, الرَّغِيفُ شِبْعِى *The cake of bread* [*is that which*] *satiates me,* &c. (Msb.)

شَبَعٌ inf. n. of 1 [q. v.]. ___ Also *Thickness* in the shanks. (TA.) See also شَبْعٌ. You say, أَرْضٌ ذَاتُ شَبَعٍ *A land having abundance of herbage, and plenty.* (Mgh.)

شُبْعَةٌ مِنْ طَعَامٍ *The quantity with which one is satiated, sated,* or *satisfied, once, of food.* (S, K.)

أَرْضٌ شَبَعَةٌ *i. q.* ذَاتُ شَبَعٍ [q. v.]. (Mgh.)

شَبْعَانُ *Satiated, sated,* or *satisfied in stomach;* (S, Msb, * K;) as also شَابِعٌ, but this is allowable only in poetry: (K:) fem. of the former شَبْعَى, (S, Msb, K,) and شَبْعَانَةٌ (Sgh, K) is sometimes used: (Sgh:) the pl. of شبعان and of شبعى is شِبَاعٌ and شَبَاعَى. (TA.) [Hence the saying,] قَوْمٌ إِذَا جَاعُوا كَاعُوا وَتَرَاهُمْ سِبَاعًا إِذَا كَانُوا شِبَاعًا [*A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated*]. (A, TA.) ___ [And hence,] شَبْعَى الخَلْخَالِ A woman *who fills up the anklet by reason of her fatness.* (S, K, TA.) And شَبْعَى السِّوَارِ *Who fills up the bracelet by reason of fatness.* (K, TA.) And شَبْعَى الوِشَاحِ A woman *large in the belly.* (TA.) And شَبْعَى الدِّرْعِ A woman *bulky in make:* (A, O, L, TA:) in the K erroneously written شَبْعَى الذِّرَاعِ, and expl. as meaning *bulky in the forearm.* (TA.)

شَبِيعٌ Food *that satiates, sates,* or *satisfies the stomach.* (Fr.) ___ An arrow *that kills much* or *many* or *often.* (Ibn-'Abbád.) ___ ثَوْبٌ شَبِيعُ الغَزْلِ *A garment,* or *piece of cloth,* [*of full texture,* or] *of many threads:* (S, K, TA:) pl. ثِيَابٌ شُبَّعٌ. (TA.) And حَبْلٌ شَبِيعٌ, (K,) or شَبِيعُ الثَّلَّةِ, (TA,) *A rope abundant,* (K, TA,) *and firm,* or *strong, in the wool,* (TA,) or *in the hair,* or *fur,* [of which it is composed:] (K, TA:) pl. شُبَّعٌ. (TA.) ___ رَجُلٌ شَبِيعُ العَقْلِ *A man full,* or *perfect,* (K, TA,) *and strong,* or *solid,* (TA,) *in intellect;* (K, TA;) from IAar; (TA;) as also مُشْبَعُهُ. (K.) And رَجُلٌ مُشَبَّعُ القَلْبِ [or perhaps مُشْبَعُ القَلْبِ] *A man strong,* or *firm, in heart.* (TA.)

شُبَاعَةٌ *A portion of food that remains,* or *is redundant, after one is satiated,* or *satisfied.* (Ibn-Abbád, K. *)

شَابِعٌ : see شَابِعٌ بَهِيمَةٌ ___. شُبْعَانٌ *A beast that has attained to eating;* an epithet applied to such a beast *until it is nearly weaned.* (TA.)

فُلَانٌ فِى رِىٍّ وَمَشْبَعٍ [*Such a one is in a state in which he is satiated,* or *satisfied, with drink and food*]. (T, A, TA, in art. نظر.) [See مَنْظَرٌ.]

مُشْبَعٌ pass. part. n. of 4 [q. v.]. See also شَبِيعٌ, in two places.

مُشَبَّعٌ : see المُشَبَّعُ البَآءُ ___. شَبِيعٌ [or المُشَبَّعَةُ] *The letter* پ. (TA in art. بلس.)

مُتَشَبِّعٌ One *who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess;* (S, TA;) *who affects goodly qualities more than he possesses; like him who feigns himself satiated,* or *satisfied in stomach, not being so:* (TA:) or he *who feigns himself satiated,* or *satisfied in stomach, not being so:* and hence, a *lying* person, *who affects to be commended* or *praised for,* or *boasts of,* or *glories in, that which he does not possess.* (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, المُتَشَبِّعُ بِمَا لَا يَمْلِكُ كَلَابِسِ ثَوْبَىْ زُورٍ, (S, TA,) or بِمَا لَيْسَ عِنْدَهُ, (Mgh,) [*He who invests himself with, and makes a boast of, more than he possesses,* &c., *is like the wearer of two garments of falsity:* or] accord. to A'Obeyd, it means [that such *is like*] *the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so:* or, as some say, *the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear*

that he is wearing two shirts: or [*the wearer of the garments of the false witness;*

for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such]

witness, and was not rejected, because of the goodliness of his apparel. (Mgh.) [See also art. زور, in which this trad, is cited with a

small variation.]

شبق

1 شَبِقَ , (S, M, O, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. شَبَقٌ, (S, M, Mgh, O, Msb,) *He was,* or *became, affected with vehement lust,* or *carnal desire:* (S, M, Mgh, O, Msb, K:) said of a man; (M, Msb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) ___ And شَبِقَ مِنَ اللَّحْمِ *He suffered indigestion,* or *turned away with disgust, from flesh-meat.* (Ibn-'Abbád, O, K.)

شَبِقٌ *Affected with vehement lust* or *carnal desire;* (Msb, TA;) applied to a man; and sometimes to other than man: (Msb:) fem. with ة. (Msb, TA.)

شُوبَقٌ *A certain wooden implement of the baker,* or *maker of bread;* (K;) *a baker's rolling-pin;* (MA;) [thus called, and also شُوبَك, in the present day;] an arabicized word, (Ibn-'Abbád, O, K,) from [the Pers.] جُوبَه [or چُوبَه, or from the Pers. شُوبَج]. (TA.) [See also كَرِيبٌ.]

شبك

1 **شَبَكَهُ** , aor. ـِ , (K, TA,) inf. n. شَبْكٌ; (TA;) and شَبَّكَهُ , inf. n. تَشْبِيكٌ; *He infixed,* (K, TA,) and *inserted,* (TA,) *one part thereof into another,* or *parts thereof into others:* (K, TA:) so in the M: (TA:) [but the latter more usually signifies *he infixed,* and *inserted, many parts thereof into others:* (see 8, first sentence, respecting its quasipass.:) and hence, *he made it reticulated, retiform, like a net;* and *like a lattice,* or *trellis,* or *grating,* or *cage:* and both signify also *he made it commingled in its several parts, intricate, complicated, perplexed,* or *confused;* either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) الشَّبْكُ signifies الخَلْطُ [i. e. *the mixing together* a thing or things]; and [implies] التَّدَاخُلُ [i. e. *the entering of one part* of a thing *into another part,* or *of parts* of a thing or things *into other parts;* or *the being intermixed,* or *intermingled*]. (S, TA.) Hence, تَشْبِيكُ الأَصَابِعِ, (S, TA,) meaning *The inserting of some of the fingers* [i. e. *those of one hand*] *amid the other fingers;* (Msb, TA;) which it is forbidden to do in prayer: (TA:) one says, [شَبَّكَ أَصَابِعَهُ, or] شَبَّكَ بَيْنَ أَصَابِعِهِ, *He inserted,* or *interserted, his fingers together* [*so as to conjoin his two hands*]: (MA:) or, as some interpret it, تَشْبِيكُ الأَصَابِعِ which is forbidden in prayer is *the mixing,* and *entering, into contentions,* or *altercations.* (TA.) [Hence also,] كَانَتِ الرِّيحُ شَبَّكَتْهُمْ , a saying of Mohammad Ibn-Zekereeyà, meaning *The wind had made them like the* شَبَكَة [or *net*], *in the interkniting and contraction of the limbs.* (Mgh.) ___ شَبَكَهُ عَنْهُ, inf. n. as above, means *He,* or *it, diverted him,* or *occupied him so as to divert him, from him,* or *it.* (TA.)

2 **شَبَّكَ** see above, in three places: and see also 8, in two places.

3 **شابك بينهما** , inf. n. مُشَابَكَةٌ, [app. *He caused an embroilment between them two,*] occurring in a tradition, (TA.)

4 **اشبكوا** *They dug wells* (O, K) *such as are called* شِبَاكٌ (O) or *such as are called* شَبَكَةٌ. (K.) ___ And أَشْبَكَ *It* (a place) *had* [*such*] *wells dug in it by many persons.* (TA.)

5 **تَشَبَّكَ** see 8, in four places.

6 **تَشَابَكَ** see 8, in three places, ___ تشابكت السِّبَاعُ *The beasts of prey leaped* [*the females*]; syn. نَزَتْ: (K:) or *desired to do so* (أَرَادَتِ النَّزَآءَ). (IAar, TA.) ___ تَشَابَكَا [app. *They became embroiled, each with the other;*] quasi-pass. of شَابَكَ بَيْنَهُمَا. (TA.)

8 **اشتبك** , quasi-pass. of شَبَكَهُ, *It had one part thereof infixed,* (K, TA,) and *inserted,* (TA,) *into another,* or *parts thereof into others;* as also تَشَبَّكَ , quasi-pass. of شَبَّكَهُ: (K, TA:) so in the M: but ↓ the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies *it had many parts thereof infixed,* and *inserted, into others:* and hence, *it was reticulated, retiform,*

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like a net; and *like a lattice,* or *trellis,* or *grating,* or *cage:* and both signify also *it was,* or *became, commingled in its several parts, intricate, complicated, perplexed,* or *confused;* either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is ideal.] One says, اشتبكت النُّجُومُ, and تشابكت , and شَبَّكَتْ , [or the last may be a mistranscription for تَشَبَّكَتْ ,] *The stars were intermixed among themselves,* and *confused:* (TA:) [or *were clustered together:*] or اشْتِبَاكُ النُّجُومِ signifies *the stars' being numerous, and being intermixed among themselves;* from شَبَكَةُ الصَّائِدِ [the net of the fisherman or sportsman]: (Mgh:) or *their being*

numerous, and [*as though*] *gathered* [or *clustered*] *together:* (Msb:) or, as some say, *the appearing of all the stars* [which causes them to appear confused]. (TA.) And اشتبكت العُرُوقُ *The veins were knit together, commingled,* or *intricately intermixed* or *intermingled;* syn. اشْتَجَرَتْ. (O, TA.) And اشتبك السَّرَابُ *The mirage became intermixed,* or *confused.* (TA.) And اشتبكَ الظَّلَامُ *The darkness became confused.* (S, O, TA.) And اشتكبت الأُمُورُ, and تشابكت , and شبّكت , (K, TA,) and تشبّكت , (TA,) *The affairs became intricate, complicated, perplexed,* or *confused.* (K, TA.) And اشتكبت الحربُ بينهمْ *The war,* or *fight, became intricate, and entangled between them;* syn. نَشَبَتْ. (TA in art. نشب.) And اشتبكت أَنْيابه وٱخْتَلَفَتْ [*His canine teeth locked together, and were dissimilar*]; referring to a lion. (O. [See also اشْتِبَاكُ الرَّحِم.]) شَابِكٌ means *The close* [or *intimate*] *connexion of relationship by birth:* (TA:) [and in like manner, تَشَابُكُ الأَرْحَام *such connexion of relationships by birth:* see an ex. of its part. n., voce مُشْتَبِكٌ.]

شَبَكٌ : see شَبَكَةٌ. ___ Also The *teeth of a comb;* (O, K;) because of their nearness together. (TA.)

بينهما شُبْكَةٌ , (K,) or شُبْكَةُ نَسَبٍ, (S, Msb,) *Between them two is* [*a close* or *an intimate connexion of*] *relationship by birth:* (S, K, TA:) and بَيْنَ القَوْمِ شُبْكَةُ نَسَبٍ *Between the people,* or *party, is an intermingling* [*of relationship*]. (O, TA.)

شَبَكَةٌ The شَرَكَة [meaning *net*] *of the* صَيَّاد [i. e. *fisherman,* and *fowler* or *sportsman*]; (K;) the مَصِيدَة, (Lth, O, TA,) or *instrument of* الصَّيْد, (S,) *that is used in the water* [i. e. *for catching fish*] and *on the land* [i. e. *for catching fowls* or *wild animals*]; (Lth, O, * TA;) applied by some peculiarly to the مَصِيدَة *of the water;* (TA;) and شُبَّاكٌ signifies the same: (K:) pl. of the former شَبَاكٌ (S, Msb, K) and شَبَكَاتٌ (Msb) and [coll. gen. n.] شَبَكٌ : (Msb, K:) and the pl. of شُبَّاكٌ is شَبَابِيكُ (K.) ___ And *A certain thing for the head;* (Lth, O;) [*a small net, for the head, a veil of net-work, in order that the face may not be*

known. (Golius, on the authority of Meyd.)] Also *Wells near together,* (K, TA,) *of which the water is near* [*to the mouths*], *communicating* [app. *by filtration*] *one with another:* so accord. to El-Kutabee: (TA:) or *wells separate, one from another:* (M and L in art. مأد:) and, (K,) or as some say, (TA,) *wells* (O, K, TA) *that are open to view,* (K, TA,) *dug in a rugged place, of the depth of the stature of a man,* and *twice* and *thrice that measure, in which the rain-water becomes retained:* so called because of their mutual proximity, and confusedness: a single one of them is not called شَبَكَةٌ; for this is only a name for a plural number; but the pl. شِبَاكٌ is applied to *aggregates thereof in sundry places:* (O, TA:) or شِبَاكٌ, (S,) or شَبَكَةٌ, (Msb,) signifies *wells that are numerous and near together in a* [*tract of*] *land;* (S, Msb;) form اشْتِبَاكُ النُّجُومِ: (Msb:) or, accord. to As, شَبَكَةٌ signifies *wells,* or *other pits* or *hollows dug in the ground, that are numerous;* and the pl. is شِبَاكٌ. (IDrd, O.) ___ And *A* [*tract of*] *land in which are many wells,* (K, TA,) *not tracts that exude water and produce salt, nor such as give growth to plants,* or *herbage:* (TA:) or [the pl.] شِبَاكٌ signifies *places,* of the earth, *that are not such as exude water and produce salt, nor such as give growth to plants,* or *herbage; such as the* شِبَاك *of El-Basrah.* (Lth, O.) ___ And The *burrow* of the [field-rat called] جُرَذ: (K, TA:) or the *burrows* thereof, which are near together: pl. شِبَاكٌ. (TA.)

شِبَاكٌ, (thus in the 'Eyn and O and L and TA,) or شُبَّاكٌ, (thus in the K, there said to be like زُنَّارٌ,) but [SM says that] the latter is a manifest mistake, (TA,) *A thing,* (K, TA,) or *anything,* (Lth, O,) *composed of canes,* or *reeds,* (K, TA,) or *such as canes,* or *reeds,* (Lth, O,) *firmly bound together,* (Lth, O, TA,) *in the manner of the manufacture of mats:* (Lth, O, K, TA:) a single piece whereof is termed شِبَاكَةٌ, (Lth, O, TA,) or شُبَّاكَةٌ. (So in the K.) ___ And likewise, (i. e. شِبَاكٌ, as in the 'Eyn and O and L, but in the K شُبَّاكٌ, TA,) *What is between the curved pieces of wood of the* [*vehicles called*] مَحَامِل, [pl. of مِحْمَل, q. v., *composed*] *of net-*

work of thongs (القدّ [القدّ تشبيك من being here used as a coll. gen. n.: see art. قد]). (K, TA.)

شَبَاكَةٌ : see the next preceding paragraph.

شَبَائِكُ [a pl. of which the sing. is not mentioned,] *Contentions,* or *altercations.* (TA.)

شَبَّاكٌ means من يعمل الشِّبَاكَ الوَطِيَّات [app. *A maker of soft netted fabrics of thongs for* مَحَامِل; (see شِبَاكٌ, latter sentence;) supposing الوَطِيَّات to be for الوَطِيئَات, agreeably with a well-known license]. (TA.)

شُبَّاكٌ : see شَبَكَةٌ, in two places: ___ and شِبَاكٌ, likewise in two places: ___ and شُبَّاكَةٌ, also in two places. ___ Applied to a دِرْعٌ *i. q.* مَحْبُوكَةٌ [app. as signifying *Woven well,* or *well and compactly;* in which sense this epithet seems to be more properly applicable to a woman's shift than to a coat of mail; but دِرْعٌ in the former of these senses is seldom, if ever, fem.; and in the latter sense, seldom, if ever, masc.]. (TA.) [It is also a pl., of which the sing., if used, is probably شَبِابِكٌ, accord. to analogy; as a possessive epithet, meaning ذُو شَبَكَةٍ, like لَابِنٌ meaning ذُو لَبَنٍ, &c.:] one says, رَأَيْتُ عَلَى المَآءِ الشُّبَّاكَ *I saw, upon the water, the fishermen with the nets.* (Az, Z, TA.)

شُبَّاكَةٌ, (S, O, KL,) or شُبَّاكٌ, (Msb, TA,) *A thing formed of grating,* or *lattice-work,* (مَشْبَكَةٌ, S, O, or مُشَبَّكٌ, KL, TA,) or iron, (S, O, Msb, K, TA,) and of other material [i. e. of wood &c.]: (TA:) and [particularly] *a window so formed:* (KL:) pl. شَبَابِيكُ. (S, O, TA.) One says, رَأَيْتُهُ يَنْظُرُ مِنَ الشُّبَّاكِ [*I saw him looking from the grated,* or *latticed, window*]. (TA.) ___ See also شِبَاكٌ.

شَابِكٌ [app. a possessive epithet, meaning ذُو شَبَكَةٍ]: see شُبَّاكٌ. ___ [Also meaning ذُو اشْتِبَاكٍ.] One says طَرِيقٌ شَابِكٌ *A road,* or *way, that is confused and intricate.* (O, K.) ___ [Hence,] أُمُّ النُّجُومِ الشَّوَابِكُ may mean *The sun;* as being the chief of the [confused] stars: or *the milky way;* [as being composed of confused stars;] الشَّوَابِكُ [pl. of الشَّابِكَةُ] meaning المُشْتَبِكَةُ. (Ham pp. 43 and 44.) ___ And لُحْمَةٌ شَابِكَةٌ: see مُشْتَبِكٌ. ___ And شَابِكٌ applied to a lion, *Having the canine teeth locking together,* (مُشْتَبِكُ الأَنْيَابِ, K, TA, [see 8, near the end, in the CK

الانياب متشبك,]) *dissimilar:* (TA:) and شابك الأَنْيَاب is applied to a camel, (O, TA,) in like manner. (TA.) [Hence,] الشَّابِكُ is one of the names for *The lion.* (TA.) ___ And one says رَجُلٌ شَابِكُ الرُّمْحِ, meaning *A man whom one sees,* by reason of his skill, *thrusting with the spear* [*indiscriminately*] *in all the faces.* (O, TA.)

مُشَبَّكٌ : see المُشَبَّكُ ___. شُبَّاكَةٌ is *A certain sort of food.* (TA.)

مُشْتَبِكٌ : see شَابِكٌ, in two places. ___ رَحِمٌ مُشْتَبِكَةٌ (A'Obeyd, S, TA) means [*Relationship by birth*] *closely,* or *intimately, connected.* (A'Obeyd, TA.) And one says also, بَيْنَهُمَا أَرْحَامٌ مُتَشَابِكَةٌ [*Between them two are relationships by birth closely,* or *intimately, connected*]: and لُحْمَةٌ شَابِكَةٌ [which means the like]. (TA.)

أَرْحَامٌ مُتَشَابِكَةٌ : see what next precedes.

شبل

1 **شَبَلَ** , (K,) aor. ـُـ , (TK,) inf. n. شُبُولٌ, *He* (a boy, TA) *became a youth,* or *young man,* (K,) or *grew up, and became a youth,* or *young man,* (TA,) *in a state of ease and plenty.* (K, TA. [In the CK, فى نعمة is erroneously put for فى نَعْمَة.]) Accord. to Ks, one says, شَبَلْتُ فى بنى فُلَانٍ, meaning *I grew up,* or *became a youth,* or *young man, among the sons of such a one:* (S, TA:) and قَدْ شَبَلَ الغُلَامُ أَحْسَنَ شُبُولٍ *The boy has grown up,* or *become a youth,* or *young man, in the best manner:* (S:) but accord. to others,

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it is not said except in the case of being in a state of ease and plenty. (TA.)

4 **أَشْبَلَت المَرْأَةُ بَعْدَ بَعْلِهَا** *The woman bore with her children,* [*tending them patiently, after* the loss of *her husband,*] *without marrying:* (S, O:) [and] اشبلت عَلَى وَلَدِهَا *She* (a woman) *applied herself constantly to the care of her children, after* [*the loss of*] *her husband,* (K, TA,) *and bore with them,* (TA,) *not marrying:* (K, TA:) and the epithet applied to her is مُشْبِلٌ [without ة]. (TA.) One says, هى فى إِشْبَالِهَا كَاللَّبُوَة عَلَى أَشْبَالِهَا [*She is, in her constant application of herself to the care of her children,* &c., *like the lioness over her whelps*]. (TA.) ___ And اشبل عَلَيْهِ *He inclined to him; affected him;* or *was,* or *became, favourably inclined towards him:* (S, O, K, TA:) and *he aided, helped,* or *assisted, him.* (K, TA.)

7 **انشبل** is expl. by Golius as signifying *Leviter e loco exivit, effluxit;* as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

شِبْلٌ The *whelp,* or *young one, of the lion:* (S, Mgh, O, Msb:) or the *young one of the lion when it has attained to the seeking,* or *taking, of prey:* (K, TA:) [and Freytag says, on the authority of Meyd, *of any wild beast:*] pl. أَشْبَالٌ (S, O, Msb, K) and أَشْبُلٌ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] شُبُولٌ and شِبَالٌ. (K.)

شَابِلٌ A lion *whose canine teeth have become such as lock together, dissimilar;* expl. by the words الَّذِى ٱشْتَبَكَتْ أَنْيَابُهُ. (K. [Perhaps, in this sense, a mistranscription for شَابِكٌ, q. v.]) ___ And (K) A boy, or young man, *full* [or *plump*] *in body, by reason of ease and plenty and of youthfulness:* (IAar, O, K: *) and so شَابِنٌ, and حَضَجْرٌ. (IAar, O.) ___ [شَابِلَةٌ, expl. by Golius as signifying *Diminuta lacte camela, pulli septimestris mater,* as on the authority of the KL, is a mistake for شَائِلَةٌ.]

أَشْبُلُ [, expl. by Golius as signifying *Magno veretri præputio* camelus, as on the authority of the KL, is a mistake for أَثْيَلُ.]

مُشْبِلٌ A lioness *whose whelps,* or *young ones, accompany her,* (S, O, Msb,) *going with her.* (S, O.) And A she-camel *whose young one has become strong, and goes with her.* (AZ, S, O.) ___

See also 4.

مَشْبُولٌ A place *in which are lions' whelps* or *young ones.* (Ham p. 416.)

شبم

1 **شَبِمَ** , (S, K,) aor. ـَ , (K,) inf. n. شَبَمٌ, (TA,) *It was,* or *became, cold;* (S, K;) said of water. (S.) شَبِمَ الجَدْىُ, (K,) aor. ـُ , inf. n. شَبْمٌ, (TK,) *He put the* شِبَام [q. v.] *in the mouth of the kid;* as also شَبَّمَهُ , (K,) inf. n. تَشْبِيمٌ. (TA.)

2 **شَبَّمَ** see what next precedes.

شَبَمٌ *Cold,* or *coldness;* (S, Msb, K;) accord. to the M, of water: (TA:) but one says غَدَاةٌ ذَاتُ شَبَمٍ [*A morning having coldness*]: (S:) and يَوْمٌ ذُو شَبَمٍ *A day having coldness.* (Msb.) ___ Jureybeh Ibn-El-Ashyam El-Fak'asee says,

* وَقَدْ شَبَّهُوا العِيرَ أَفْرَاسَنَا *
* فَقَدْ وَجَدُوا مِيرَهَا ذَا شَبَمْ *

[*And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness*]; meaning, accord. to Aboo-Riyásh, that they found *death;* for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is بَشَمْ, meaning heaviness, such as results from food. (Ham p. 363.) See also the next paragraph.

شَبِمٌ *Cold,* as an epithet, (S, Msb, TA,) applied to water, (S, TA,) and to rain; and one says غَدَاةٌ شَبِمَةٌ, meaning *A cold morning.* (TA.) [And] *Feeling cold:* (K:) or *feeling cold together with hunger.* (AA, S, K.) ___ Also *A weapon,* or *weapons;* as being cold: and such has been said to be the meaning [of ذَا شَبَمْ] in the verse cited above. (TA.) ___ And *Death;* because of its coldness: ___ and *Poison;* for the same reason. (K. [But see the verse cited

above, and the explanation of it.]) And بقرة شبمة *A fat ox* or *cow,* or *beast of the bovine kind:* (K, TA:) but the epithet commonly known is سنمة, [meaning having a large hump,] with س and ن. (TA.)

شبمٌ : see شبام.

شبام *A certain plant,* (AHn, K,) *resembling in colour the* حنّآء [q. v.]. (AHn, TA.)

شبام *A piece of wood which is put crosswise in the mouth of a kid,* (S, K, TA,) or, as in the M, *in the two sides of the mouth of a kid* or *lamb, and tied behind its head,* (TA,) *in order that it may not suck its mother;* (S, K;) as also شبم : (K:) and so حشاكٌ. (IDrd and S in art. حشك.) ___ Also, (K,) or the dual, شبامان, (S, TA,) *Two threads,* or *strings, attached to the* [*kind of face-veil called*] برقع, *by which the woman* [*draws and*] *binds* [*the two upper corners of*] *it to the back of her head:* (S, K:) [also called ثبات:] pl. شبم. (O in art. سنبك.)

مشبَّمٌ : see the following paragraph. Applied to a lion, it means *Having his mouth tied,* or *bound;* from شبام in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.:

* تَفْرَقُ من صَتِ الغُرا *
* بِ وتَفْرِسُ الأَسَدَ المُشَبَّمْ *

[*She is frightened at the cry of the crow,* or *raven, and breaks the neck of the lion whose mouth is tied*]: (Meyd, K, TA:) or, accord. to another relation, المشتَّم, [meaning the grimfaced,] from شتامة الوجه: (Meyd:) a saying originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

مشبوم [and مشبَّم] A kid, or lamb, *having the piece of wood called* شبام *put into its mouth*

and tied behind its head, in order that it may not suck its mother. (TA.)

شبه

2 **شَبَّهَهُ إِيَّاهُ** , (MA, K,) inf. n. تَشْبِيهٌ, (S, K, KL,) *He made it to be like it,* or *to resemble it; he assimilated it to it;* (MA, KL;) *i. q.* مَثَّلَهُ [meaning thus: and also meaning *he likened it to it,* or *compared it with it;* agreeably with the explanation here next following]: (S, * K:) شَبَّهْتُ الشَّىْءَ بِالشَّىْءِ *I put the thing in the place,* or *predicament, of the* [other] *thing, by reason of an attribute connecting them* [or *common to them*]; which attribute may be real and ideal; real as when one says, this dirhem is like this dirhem, and this blackness is like this blackness; and ideal as when one says, Zeyd is like the lion or like the ass i. e. in his strength or his stupidity, and Zeyd is like 'Amr i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, the absent is like the non-existent, and the garment is like the dirhem i. e. the value of the garment is equivalent to the dirhem. (Msb.) شَبَّهُ, [app. for شَبَّهَ شَيْئًا بِشَىْءٍ,] accord. to IAar, means *He made a thing equal to a thing,* or *like a thing.* (TA.) ___ [Hence,] شَبَّهَهُ عَلَيْهِ, inf. n. as above, *He rendered it confused to him* [*by making it to appear like some other thing*]; (JK, * TA;) *he rendered it ambiguous, dubious,* or *obscure, to him.* (MA.) See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. ___ [And شَبَّهَتْهُ إِلَيْهِ النَّفْسُ, or الحَالُ, *The mind,* or *the case, imaged it to him;* like خَيَّلَتْهُ: see art. خيل.] See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] ___ [تَشْبِيهٌ used as a simple subst. means *A comparison, simile, similitude,* or *parable:* and has for its pl. تَشْبِيهَاتٌ. Hence, عَلَى التَّشْبِيهِ *By way of comparison.*]

3 **شَابَهَ** see the next paragraph, in four places.

4 **اشبهه** , [inf. n. إِشْبَاهٌ;] and شَابَهَهُ , [inf. n. مُشَابَهَةٌ;] (S, K;) *He was,* or *became, like him; he*

resembled him; syn. مَاثَلَهُ. (K.) One says أَشْبَهَ الوَلَدُ أَبَاهُ, and شَابَهَهُ , *The child* [*resembled his father,* or] *shared with his father in some one of his qualities,* or *attributes.* (Msb.) And مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلَمَ, (Meyd, TA,) or مَنْ يُشَابِهُ أَبَهُ فَمَا ظَلَمَ, as some relate it, (TA,) [*Whoso resembles his father, he has not done that which is wrong:*] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he: or it may mean that the father has not done

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that which is wrong. (Meyd. [See also Har pp. 667-8.]) And اشبه الرَّجُلُ أُمَّهُ, (IAar, K,) and شَابَهَهَا , (K,) [*The man resembled his mother,*] meaning *the man became impotent,* and *weak.* (IAar, K.) And it is said in a trad. of 'Omar, إِنَّ اللَّبَنَ يُشْبِهُ عَلَيْهِ [*Verily one becomes like* by feeding *upon milk*]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or اللبن يشبه [app. for اللَّبَنَ يُشْبِهُ عَلَيْهِ]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, يتشبه [app. for يَتَشَبَّهُ عَلَيْهِ]. (TA.) [اشبه is also a verb of wonder: hence the saying,

* مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَهْ *

How like is this night to yesternight! expl. in art. برح.]

5 **تشبّه به** [*He became assimilated to him,* or *it:* and *he assumed,* or *affected, a likeness,* or *resemblance, to him,* or *it; he imitated him,* or *it;*] *he made himself to be like,* or *to resemble, him,* or *it;* (MA, KL; *) *i. q.* تمثّل: (S, * TA: [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. ___ [Hence,] تشبّه لَهُ أَنَّهُ كَذَا *It became imaged to him* [*in the mind,* i. e. *it seemed to him,*] *that it was so;* syn. تَخَيَّلَ, (S and K * in art. خيل,) and تَخَايَلَ: (S in that art.:) and شُبِّهَ إِلَيْهِ أَنَّهُ كَذَا [signifies the same; or] *it was imaged to him* [*in the mind*] *that it was*

so; syn. خَيِّل. (PS in that art.)

6 **تَشَابَهَ** signifies The *being equal,* or *uniform;* syn. اسْتَوَآءَ: (TA:) [or rather the *being consimilar.*] You say, تَشَابَهَا *They were like,* or *they resembled, each other.* (MA.) And الخُطُوطُ تَتَشَابَهُ *The lines are like one another; the lines resemble one another.* (Mgh.) ___ See also the next paragraph, in two places.

8 **اشْتَبَهَا** and تَشَابَهَا *They resembled each other so that they became confounded,* or *confused,* or *dubious.* (K.) And اشتبه (S, MA) and تشابه (MA) *It* (a thing, S, MA, or an affair, MA) *was,* or *became, ambiguous, dubious,* or *obscure,* (MA,) عَلَيَّ [*to me*], (S,) or عَلَيْهِ [*to him*]: (MA:) and شُبِّهَ عَلَيْهِ الأَمْرُ *the thing,* or *affair, was rendered confused,* or *dubious, to him:* (K, * TA:) and شُبِّهَ الشَّىْءُ, also, [see مُشْتَبِه,] *the thing was,* or *became, confused,* or *dubious.* (IAar, TA.)

شَبَهٌ and شَبَهٌ are syn., (S, Msb, K,) like مَثَلٌ and مَثَلٌ, and بَدْلٌ and بَدَلٌ, and نَكْلٌ and نَكَلٌ, the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. بدل,) *i. q.* شَبِيهٌ, (S, Msb, K,) syn. مَثَلٌ, (K,) [i. e.] *A like; a similar person* or *thing;* (MA; Msb;) [*an analogue; a match;*] *a fellow:* (MA:) pl. (of all, TA) أَشْبَاهٌ. (K, TA.) One says, هٰذَا شَبَهُهُ [and شَبَهُهُ], i. e. شَبِيهُهُ [meaning *This is the like,* &c., *of him,* or *it*]. (S.) And فُلَانٌ شَبَهُكَ and شَبَهُكَ and شَبِيهُكَ [*Such a one is the like,* &c., *of thee*]. (JK.) [And بِهِ *This is like him,* or *it.* And hence, in lexicology, الأَشْبَاهُ وَالنَّظَائِرُ *The words that are alike in form:* generally applied to rare instances.] ___ See also the next paragraph, in two places.

شَبَهٌ : see the next preceding paragraph, in three places. ___ [Hence,] *syn. with* شَكْلٌ [signifying *A likeness, resemblance,* or *semblance,* as meaning *something resembling*]; (AA, K and TA in art. شكل;) and شُبْهَةٌ is *syn. with* مَثَلٌ [*in the same sense*]: (K in the present art.: [see exs. of the latter voce عَقْرٌ:]) pl. of the former [in this sense, as is indicated in the S,] مَشَابِهُ, contr. to rule, like مَحَاسِنُ and مَذَاكِيرُ; (S, TA;) or this is a pl. having no

proper sing. (TA.) One says, بينهما شَبَهٌ [*Between them two is a likeness*, &c.]. (S,) And نَزَعَ إِلَى أَبِيهِ فِى الشَّبَهِ [*He inclined to his father in likeness*]. (S, in art. نزع.) And a poet cited by IAar says,

* أَصْبَحَ فِيهِ شَبَهٌ مِنْ أُمِّهِ *

* مِنْ عِظَمِ الرَّأْسِ وَمِنْ خُرْطُمِهِ *

[*He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose*]. (TA.) And one says also, شُبْهَةٌ لَهُ بِهِ i. e. مِثْلٌ [*In him is a likeness*, or *something having a likeness, to him*, or *it*]. (TK.) ___ Also, (JK, S, Msb, K, &c.,) and شَبَهٌ, (JK, S, K,) and شَبَهَانٌ, (K, TA, but not in the CK,) [*A sort of fine brass;*] *a metal resembling gold in its colour*, the *highest in quality of* صُفْر [or *brass*]; (Msb;) *yellow* نُحَاس; (K;) *a sort of* نُحَاس (JK, T, S, M *) *rendered yellow by the addition of an alloy* (lit. *a medicament*): (T, M, * TA:) so called because resembling gold in its colour: (M, TA:) pl. أَشْبَاهٌ. (K.) One says كُوزٌ شَبَهٌ and شَبَهٌ [*A mug of* شبه]. (S.) See also شَبَهَانٌ.

شُبْهَةٌ : see شَبَهٌ, in two places. ___ [Hence,] *Confusedness*, or *dubiousness:* (S, K:) pl. شُبَهٌ (TA) [and شُبْهَاتٌ and شُبَهَاتٌ and شُبُهَاتٌ: whence the phrase أَصْحَابُ الشُّبُهَاتِ *Those persons who are of dubious characters; those who are objects of suspicion*]. One says, لَيْسَ فِيهِ شُبْهَةٌ [*There is not any confusedness*, or *dubiousness, in respect of it*]: referring to property. (Msb voce شَائِبَةٌ, in art. شوب.)

شَبَهَانٌ and شَبَهٌ, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce سَيَالٌ on the authority of AA,]) *A certain thorny plant*, (K accord. to the TA,) *resembling the* سَمُرٌ [or *gum-acacia-tree*], (TA,) *having an elegant red blossom, and grains like the* شَهْدَانَج [or *hemp-seed*], *an antidote for the bite*, or *sting, of venomous reptiles, beneficial for the cough,*

lithotriptic, and binding to the bowels. (K accord. to the TA: but see what here follows.) And شُبْهَانٌ, (K accord. to the TA,) or شَبَهَانٌ, (so in a copy of the S,) or both, (so in copies of the K,) or شَبُهَانٌ, or شُبَهَانٌ, (so in different copies of the S, [the latter of these two I find in one copy only,]) *A kind of trees, of the* [*kind called*] عِضَاهٌ: (S, K:) or the ثُمَامٌ [i. e. *panic grass*]: (K, TA, but not in the CK:) or the نَمَّامٌ [now commonly applied to *wild thyme, thymus serpyllum*], (S, K), *one of the sweetsmelling plants,* (S,) *having an elegant red flower,* &c., as in the next preceding sentence. (So in copies of the K. [See شَهَبَانٌ.]) See also شَبَهٌ.

شَبُهَانٌ, or شُبَهَانٌ, or شَبَهَانٌ: see the next preceding paragraph.

شَبَاهٌ (Lth, JK, K) and شُبَاهٌ (CK [but not in my MS. copy of the K nor in the TA]) *A certain grain, like that called* حُرْفٌ (Lth, JK, K) *in colour,* [see حُرْفٌ and رِشَادٌ,] *which is taken,* i. e. *swallowed, as a medicine.* (Lth, JK.)

شَبِيهٌ : see شَبَهٌ, in four places.

أَشْبَهُ [*More,* and *most, like*]. أَشْبَهُ مِنَ التَّمْرَةِ بِالتَّمْرَةِ [*More like than the date to the date*] is a prov.: and so أَشْبَهُ مِنَ المَآءِ بِالمَآءِ [*More like than water to water*]. (Meyd.) ___ [And *More,* or *most, suitable.* One says, هٰذَا أَشْبَهُ بِكَ *This is more suitable to thee.* And هٰذَا الأَشْبَهُ *This is the most suitable.*]

مُشَبَّهٌ : [see its verb: ___ and] see مُشْتَبَهٌ. ___ Also, applied to the plant called نَصِىٌّ, *Becoming yellow.* (TA.)

مُشَبَّهٌ : [see its verb: ___ and] see مُشْتَبَهٌ.

مَشَابِهُ : see شَبَهٌ, of which it is said to be an anomalous pl.

مُشْتَبَهٌ [part. n. of 8, q. v.]. مُشْتَبَهَاتٌ, (S,) and مُشَبَّهَاتٌ, [thus agreeably with an explanation of its verb by IAar, (see 8, last

sentence,)] (JK,) or أُمور مُشتَبِهة, and مُشَبَّهة like مُعَظَّمة, (K,) *Things,* or *affairs, that are confused* or *dubious* [*by reason of their resembling one another* or *from any other cause*]: (JK, S, K:) [and *uncertain:* (see an ex. of مُشَبَّه in this sense in a verse cited voce سنف مُتَشابِه وغير مُشتَبِهًا, in the Kur [vi. 99], means *resembling one another so that they become confounded,* or *confused,* or *dubious, and not resembling one another* &c. (TA.)

مُتَشابِه *Consimilar,* or *conformable, in its several parts:* thus مُتَشابِهًا means in the Kur xxxix. 24. (Jel.) And مُتَشابِهات Things *like,* or *resembling, one another.* (JK, S.) ___ See also مُتَشابِهات ___. مُشتَبِه in the Kur iii. 5 means Verses that are *equivocal,* or *ambiguous;* i. e. *susceptible of different interpretations:* (Ksh:) or verses *unintelligible;* such as the commencements [of many] of the chapters: (Jel:) or the مُتَشابِه in the Kur is that *of which the meaning is not to be learned from its words;* and this is of two sorts; one is that *of which the meaning is known by referring it to what is termed* مُحْكَم [q. v.]; and the other is that *of which the knowledge of its real meaning is not attainable in any way:* (TA:) or it means what is *not understood without repeated con-*

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sideration: (TA in art. فسر:) Ed-Dahhák is related to have explained المُحْكَمات as meaning what have not been abrogated; and المُتَشابِهات as meaning *what have been abrogated.* (TA in the present art.)

شبو

1 **شَبَا** , (K,) [aor. ـُ ,] inf. n. شَبْوٌ, (TA,) *It was* or *became, high, elevated,* or *lofty.* (K. [See also 4, first sentence.]) ___ شَبَتِ الفَرَسُ, (K,) inf. n. as above, (TA,) *The mare stood upon her hind legs.* (K.) [It is added in the TA that the vulgar say شَبَّتْ: but see art. شب, where a similar meaning is assigned to شَبَّ said of a horse.] ___ شَبَا وَجْهُهُ *His face shone after having become altered.* (K.) شَبَا النَّارَ, (K,) inf. n. as above, (TA,) *He kindled the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame;* (K;) as also شَبَّهَا. (TA.)

4 **أَشْبَتَ الشَّجَرَةُ**, (S,) or اشبى الشَّجَرُ, (K,) inf. n. إِشْبَآءٌ, (TA,) *The tree,* (S,) or *the trees,* (K,) *became tall,* (S, K, TA,) *and tangled and dense, by reason of luxuriance* (K, TA) *and sappiness.* (TA.) ___ اشبى said of a man, *He begat a boy* [*sharp*] *like the point of iron* (كَشَبَا الحَدِيدِ): (Yz, TA:) or *he had a son born to him sharp in intellect:* (S, K, TA:) or *he begat generous,* or *noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads.* (Ham p. 384.) أَشْبَيْتُ الرَّجُلَ *i. q.* وَجَدْتُ لَهُ شَبَاةً [app. meaning *I found the man to have sharpness*]. (Ham p. 385.) ___ And اشباه *He exalted him,* syn. رفعه, (S,) and *honoured him;* namely, a man. (S, K.) ___ And *He cast him into a well,* or *into an evil,* or *a hateful, plight:* thus having two contr. meanings. (K.) اشبى is also *syn. with* دفع [*He impelled, pushed, thrust,* &c.]. (K. [But perhaps this is a mistake for رفع, a syn. of اشبى mentioned before: if not, it may be from شَبَاةٌ signifying the point of anything.]) And *i. q.* أَعْطَى [*He gave*]. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.]) ___ And *i. q.* أَشْبَلَ, (K,) meaning أَشْفَقَ [i. e. *He was,* or *became, favourably inclined;* &c.]. (TA. [In this sense, also, both اشبى and اشبل, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of

these verbs, the latter of which is well known to be trans. only by means of عَلَى.]) [And *i. q.* أَشْبَهَ.] One says, اشبى فُلَانًا وَلَدُهُ, (S,) or اشبى زَيْدًا أَوْلَادُهُ, (K,) *His children resembled such a one,* or, *Zeyd;* syn. أَشْبَهُوهُ. (S, K.)

شَبًا : see شَبَاةٌ, in two places. Also The *green substance that overspreads stagnant water;* syn. طُحْلُبٌ. (K.)

شُبُوٌّ [written in my original شُبُو] *i. q.* اذى [i. e., app., أَذًى, *A state of annoyance* or *molestation:* or *annoyance, molestation, harm,* or *hurt:* or *a thing that annoys,* &c.]. (TA.)

شَبَاةٌ The *point* (S, K) *of the extremity* (S) of anything: (S, K:) pl. شَبًا [or rather this is a coll. gen. n.] and [the pl. properly so termed is] شَبَوَاتٌ. (S, K. *) ___ And The *sting* of the scorpion; (K;) [and] so شَبًا [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ham p. 385.) ___ And The *portion with which one cuts,* of a sword. (Har p. 17.) ___ And The *two sides of the* أَسَلَة [i. e. *toe,* or *tapering head* or *foremost part,*] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.) ___ [And app. *Sharpness,* as a quality of a man:] see 4. ___ Also The *scorpion:* (Fr, TA:) or the *scorpion when just born:* or *a yellow scorpion:* (K:) so in the M. (TA.) [See also the next paragraph.] ___ And *A mare raising her head* (عَاطِيَةٌ) *in the bridle.* (K.) And [*A mare*] *standing upon her hind legs.* (K.)

شَبَوَةُ *The scorpion;* (A'Obeyd, S, K, TA; [in the CK, شَبَوَةُ العَقْرَبِ is erroneously put for شَبَوَةُ العَقْرَبِ;]) a proper name thereof; it may be from الشَّبَا signifying its *sting;* (Ham p. 385;) determinate; (TA;) imperfectly decl.: (A'Obeyd, S, TA:) it is said in the K, and [the article] ال is prefixed to it; but this is a mistake: it should be, and ال is not prefixed to it: (TA:) [but, although a proper name, it has a pl.;] the pl. is شَبَوَاتٌ. (S.) [See also شَبَاةٌ, which signifies a scorpion, and of which شَبَوَاتٌ is a pl.] ___ جَارِيَةٌ شَبَوَةٌ *A girl,* or *young woman, that is bold, much in motion, foul in speech* or *actions.* (TA.)

مُشْبًى [pass. part. n. of 4,] *Honoured* [&c.]. (TA.) See also what next follows.

مُشْبٌ [act. part. n. of 4,] A man *having a son born to him sharp in intellect;* (Th, K, TA;) and so مُشْبًى , (K, TA, [in the CK, erroneously, مَشْبِيٌّ,]) accord. to IAar, but disallowed by Th. (TA.) And the former, accord. to IAar, A man *who begets generous offspring.* (TA.) ___ And مُشْبِيَةٌ A woman *affectionate, kind,* or *favourably inclined, to her children.* (TA.)

شت

1 **شَتَّ** , (S, A, Mgh, K,) aor. ـِ , (Msb,) inf. n. شَتٌّ (S, Msb, K *) and شَتَاتٌ, (S, A, K, *) or the latter is a simple subst., (Msb,) and شَتِيتٌ (K, by implication,) and شُتُوتٌ; (MA;) and انشتّ , (K,) and استشتّ , and تشتّت ; (S, K; [but the last, app., has an intensive signification;]) *It* (the state of affairs, S, or the state of union of a people or party, A, TA) *became dissolved, broken up, discomposed, deranged, disorganized, disordered,* or *unsettled;* syn. تَفَرَّقَ, (S, A, Msb, K, TA,) or انْفَرَقَ; (CK;) and of the third and fourth verbs, [or rather of all,] انْتَشَرَ. (TA.) And تشتّتوا *They became separated, disunited, dispersed,* or *scattered.* (A.) See also 2, in two places.

2 **شتّت** , (S, K,) inf. n. تَشْتِيتٌ; (S;) and اشتّ ; and شَتَّ , aor. ـِ , [which is anomalous in the case of a trans. verb of this class,] inf. n. شَتٌّ and شَتَاتٌ and شَتِيتٌ; (K;) [the first and second mentioned in the K only with reference to God as the agent;] *He dissolved, broke up, discomposed, deranged, disorganized, disordered,* or *unsettled,* syn. فَرَّقَ, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.) And one says also, اشتّ بِى قَوْمِى *My people,* or *party, dissolved, broke up,* &c., *my state of affairs.* (S, TA.) And شَتَّ بِقَلْبِى كَذَا وكَذَا *Such and such things discomposed,* or *disorganized,* (فَرَّقَ, [which may also be rendered *frightened,*]) *my mind,* or *heart.* (As, TA.) And شَتَّتَهُمُ ٱللّٰهُ *God separated, disunited, dispersed,* or *scattered, them.* (A.)

4 **أَشْتَتَ** see 2, in two places. [أَشَتَّ عَلَيْكَ *It* (a thing) *was,* or *became, distinct,* or *clear, to thee.* (Freytag, from the Deewán of the Hudhalees.)]

5 **تَشَتَّتَ** see 1, in two places.

7 **إِنْشَتَتَ** and 10: see 1.

شَتٌّ an inf. n. of 1 [q. v.] (S, Msb, K.) ___ And signifying *Separation, disunion,* or *dispersion:* so in the saying, الحَمْدُ للّهِ الّذى جَمَعَنا مِنْ شَتٍّ [*Praise be to God who has brought us together from a state of separation, disunion,* or *dispersion*]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and شَتَاتٌ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb شَتَّ, (Msb,) and signifies *a state of separation* or *disunion;* as in the saying, أَخافُ عَلَيْكُمُ الشَّتَاتَ [*I fear for you separation,* or *disunion*]. (TA.) Also *i. q.* مُتَفَرِّقٌ [meaning *Dissolved, broken up, discomposed, deranged, disorganized, disordered,* or *unsettled;* and *separated, disunited, dispersed,* or *scattered*]; as also شَتِيتٌ, (S, A, Msb,) [and شَتَاتٌ, as will be shown in what follows;] or شَتِيتٌ is syn. with مُفَرَّقٌ, [which is virtually the same as مُتَفَرِّقٌ,] and مُشَتَّتٌ: (K:) the pl. of شَتٌّ is أَشْتَاتٌ (S) [and شُتُوتٌ also, as will be shown by an ex. in what follows]: and شَتَّى is pl. of شَتِيتٌ, like as مَرْضَى is of مَرِيضٌ; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says أَمْرٌ شَتٌّ i. e. مُتَفَرِّقٌ [*A state of affairs dissolved, broken up,* &c.]; (S;) and [so] أَمْرٌ شَتَاتٌ, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And صارَ جَمْعُهُمْ شَتِيتًا i. e. مُتَفَرِّقًا [*Their company,* or *congregated body, became separated, disunited, dispersed,* or *scattered*]. (A.) And جاؤُوا أَشْتَاتًا *They came separated, disunited, dispersed,* or *scattered;* syn. مُتَفَرِّقِينَ: (S, Msb, K:) and so جاؤُوا شَتَاتَ شَتَاتَ, (K,) in one copy of the K شَتَاتَ وشَتَاتَ; and MF allows شُتَاتَ, like ثُلَاثَ and رُبَاعَ; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is جآءَ القَوْمُ شَتَاتًا and شَتَاتَ i. e. *The people,* or *party, came separated,* &c. (TA.) And قَوْمٌ شَتَّى (S, Msb, K, TA) *A people,* or *party, separated,* &c.; syn. مُتَفَرِّقُونَ: (Msb, TA:) or *consisting of sundry,* or *distinct, bodies; not of one*

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tribe. (K.) And إِنَّ المَجْلِسَ لَيَجْمَعُ شُتُوتًا مِنَ النَّاسِ, (S, TA,) and شَتَّى مِنَ النَّاسِ, *Verily the assembly*

comprises sundry, or *distinct, bodies of men;* (TA;) or *men not of one tribe.* (S TA.) And أَشْيَآءُ شَتَّى [*Things of sundry,* or *different,* or *distinct, kinds* or *sorts*]. (S.) شَتَّى أَزْوَاجًا مِنْ نَبَاتٍ, in the Kur xx. 55, means *Sorts, of plants, various,* or *different,* in colours, tastes, &c. (Jel.) أُمَّهَاتُهُمْ شَتَّى see expl. voce أُمٌّ. And شَتَّى تَؤُوبُ الحَلَبَهْ, a prov., see expl. voce حَالِبٌ.

شَتَاتٌ and شَتَاتَ and شَتَاتًا: see شَتٌّ, in five places.

شُتَاتَ : see شَتٌّ.

شَتِيتٌ : see شَتٌّ, in four places. ثَغْرٌ شَتِيتٌ means [*Fore teeth*] *separate,* or *wide-apart, one from another.* (S, A, K.) Tarafeh says,

* مِنْ شَتِيتٍ كَأَقَاحِ الرَّمْلِ غُرْ *

[meaning *From separate* fore teeth *like white chamomiles of the sands:* ثَغْرٍ being understood, and غُرْ being for غُرٍّ]. (TA.)

شَتَّى : see شَتٌّ, in seven places: ___ and see also the last sentence of the following paragraph.

شَتَّانَ بَيْنُهُمَا , (K, TA, but omitted in the CK,) with damm to the ن of بين, (TA,) [*Different,* or *distinct, are they two:* or *widely different* or *distinct are they two:* or *how very,* or *widely, different* or *distinct, are they two!* lit., *the union of them two is severed:* or *the interval between them two is far-extending,* or *wide:* or *how greatly is the union of them two severed!* as will be shown below.] AZ quotes, in his Nawádir, with بين in the nom. case, the following verse:

* شَتَّانَ بَيْنُهُمَا فِى كُلِّ مَنْزِلَةٍ *

* هٰذَا يَخَافُ وَهٰذَا يَرْتَجِى أَبَدًا *

[*Different*, or *widely different*, &c., *are they two in every predicament: this fears, and this hopes, ever*]. (TA.) The mansoob form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, شَتَّانَ بَيْنَهُمَا, مَا being understood, as though one said, شَتَّ الَّذِى بَيْنَهُمَا [meaning, as above explained, *Different*, or *widely different*, &c., *are they two:* lit., *separated*, or *disunited*, or *severed, is that which is between them two:* or *far-extending*, or *wide, is the interval between them two:* or *how greatly separated*, or *severed, is the union between them two!*]: Hassán Ibn-Thábit says,

* وَشَتَّانَ بَيْنَكُمَا فِى النَّدَى *
* وَفِى البَأْسِ وَالخُبْرِ وَالمَنْظَرِ *

[*And different*, or *widely different*, &c., *are ye two in munificence and in valour and internal state and external appearance*]. (TA.) In like manner also, [but with مَا,] one says, شَتَّانَ مَا بَيْنَهُمَا, (A, Msb, K,) accord. to Th. (TA.) This [as also, consequently, the same phrase without مَا] is disallowed by As and IKt: IB, however, says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad EdDuälee says,

* وَشَتَّانَ مَا بَيْنِى وَبَيْنَكَ إِنَّنِى *
* عَلَى كُلِّ حَالٍ أَسْتَقِيمُ وَتَظْلَعُ *

[*And different*, or *widely different*, &c., *are I and thou: for I, in every case, go erect, and thou haltest*]: and similar is the saying of El-Ba'eeth,

* وَشَتَّانَ مَا بَيْنِى وَبَيْنَ ٱبْنِ خَالِدٍ *
* أُمَيَّةَ فِى الرِّزْقِ الَّذِى يَتَقَسَّمُ *

[*And different*, or *widely different*, &c., *are I and Ibn-Khálid Umeiyeh, with respect*

to the supplies for the wants of life that are divided among mankind]. (TA.) One says also, شَتَّانَ مَا هُمَا; (S, A, K;) and شَتَّانَ مَا عَمْرٌو وَأَخُوهُ; (S, K;) *Different*, or *distinct*, or *widely different*, &c., *are they two;* and *'Amr and his brother:* [lit., *separate*, or *distinct, are they two;* &c.: or *remote are they two, one from the other;* &c.:] or *how greatly*, or *widely, are they two separated;* &c.! (S, A, K:) here ما is redundant; and in the former phrase, هما is the agent of شتّان; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) ElAashà says,

* شَتَّانَ مَا يَوْمِى عَلَى كُورِهَا *
* وَيَوْمُ حَيَّانَ أَخِى جَابِرِ *

[*Different*, or *widely different*, &c., *are* (or *were*) *my day upon her* (the camel's) *saddle, and the day of Heiyán the brother of Jábir:* in which, for يَوْمِى and يَوْمُ, some read نَوْمِى and نَوْمُ]. (S, TA.) And in like manner, [but without ما,] one says, شَتَّانَ أَخُوهُ وَأَبُوهُ [*Different*, or *widely different*, &c., *are his brother and his father*]. (TA.) [See also an ex. in a verse cited voce دَائِمٌ, in art. شَتَّانَ ___.] دوم, is a preterite verbal noun, signifying افْتَرَقَ, [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for اشترطوا فى فعله التردّد, I read اشترطوا فى فاعله التعدّد, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render شتّان by بَعُدَ:] (TA:) or it signifies تَبَاعَدَ and افْتَرَقَ; (Ibn-Umm-Kásim;) or بَعُدَ; [and so expl. above;] (S, A, Msb, K;) and is inflected from شَتَتَ; (S, K;) [which is a verb not used; in the CK, incorrectly, شَتَتَ;] the fet-hah of the ن being the fet-hah originally pertaining to the [final] ت [of the verb]; and this fet-hah shows the word to be inflected from the preterite verb, like as سَرْعَانَ is from سَرُعَ, and وَشْكَانَ from وَشُكَ: (S:) or, accord. to Er-Radee, it implies wonder, [like several verbs of the measure فَعُلَ, as shown in remarks on هَيْؤُ &c.,] and means *how greatly separated, disunited*, or *severed*, &c.! (TA:) or, accord. to El-Marzookee and Hr and Zj and some

others, it is an inf. n.: El-Marzookee says, in his Expos. of the Fs, that it is an inf. n. of a verb not used, [namely شَتُتَ,] and is indecl., with fet-hah for its termination, because it is put in the place of a pret. verb, being equivalent to شَتَّ, [for شَتُتَ,] i. e., تَشَتَّتَ أَوْ تَفَرَّقَ جِدًّا [as expl. above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure فَعْلَانَ, and therefore indecl., because differing thus from others of its class: Aboo-'Othmán El-Mázinee says that شَتَّانَ and سُبْحَانَ may receive tenween, whether they be substs, or occupying the place of substs.: upon which AAF observes that if شَتَّانَ be in its proper place, it is a verbal noun, meaning شَتَّ: if with tenween, it is indeterminate; if without tenween, determinate; and if translated from its office of a verbal noun, and made a subst. answering to التَّشْتِيتُ, and determinate, it is similar to سُبْحَانَ in the phrase سُبْحَانَ مِنْ عَلْقَمَةَ الفَاخِرِ, which is a subst. answering to التَّنْزِيهُ. (TA.) The ن in شَتَّانَ (sometimes, TA) receives kesreh; (K;) though this is contr. to what is said by AZ and by IDrst: its being sometimes with kesreh is mentioned by Th, on the authority of Fr: and Er-Radee seems to infer that its being so was an opinion of As; and gives two reasons for his disallowal of the expression شَتَّانَ ما بين; first, because شَتَّانَ occurs with kesr to the ن; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] IAmb says that one must not say شَتَّانَ ما بَيْنَ أَخِيكَ وأَبِيكَ, because, in this case, شَتَّانَ [virtually] governs only one noun in the nom. case: but that one may say, شَتَّانَ أَخُوكَ وأَبُوكَ, and شَتَّانَ ما أَخُوكَ وأَبُوكَ, using شَتَّانَ as the dual of شَتٌّ; though correctly شَتَّانَ is a verbal noun: MF, however, observes that the Expositors of the Fs seem to say that Fr makes شَتَّانَ to be the dual of شَتٌّ; but that he only mentions it as a dial. var. of شَتَّانَ: the following is adduced as an ex.

* لَشَتَّانَ ما أَنْوِى ويَنْوِى بَنُو أَبِى *

[*Different*, or *widely different*, &c., *are that which I intend and that which the sons of my father intend*]: in which شَتَّانَ is read with both fet-hah and kesreh: and it is said in the O that شَتَّانَ is a dial. var. of شَتَّانَ. (TA.) ___ IJ mentions شَتَّى as an accidental syn. of شَتَّانَ; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemeel requires consideration:

* أُرِيدُ صلَاحَهَا وَتُرِيدُ قَتْلِى *

* وَشَتَّى بَيْنَ قَتْلِى وَالصِّلَاحِ *

[*I desire to make peace with her, but she desires to slay me: and different,* or *widely different,* &c., *are slaying me and making peace*]. (TA.)

شتر

1 شَتَرَ, aor. ـَـ, (S, Msb, K, &c.,) inf. n. شَتَرٌ; (T, S, A, Msb, K, &c.;) and شُتِرَ; (S, K;) *He* (a

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man) *had an inversion in the eyelid;* (T, S;) *seldom natural:* (T:) or *an inversion of,* (A,) or *in,* (Msb,) *the lower eyelid:* (A, Mgh, Msb:) or *an inversion of the eyelid above and below,* (M, K,) or *above* or *below,* (Mgh,) *and a contraction thereof:* (M:) or *a cracking thereof,* (K,) *so that the edge* [for الختار, in the TA, I read الحتار,] *became separate:* (Mgh, TA:) or *a flaccidity of its lower part.* (K.) ___ And شُتِرَتْ, and شَتَرَتْ العينُ, (K,) and انشترت, (S, K,) *The eye had an inversion in the lid:* (S:) [or *in,* or *of, the lower lid:*] or *an inversion of the lid above and below,* (K,) *and a contraction thereof:* (TA:) or *a cracking thereof,* (K,) *so that the edge became separate:* (TA:) or *a flaccidity of its lower part.* (K.) ___ And شَتَرٌ, (TK,) inf. n. شَتَرٌ, (K,) *He* (a man) *had his lower lip cracked.* (K, * TA.) شَتَّرَهُ, and اشْتَرَهُ, (S,) or the latter but not the former, (Sh, TA,) *He caused him to have an inversion in the eyelid.* (S.) ___ And شَتَّرَ العينَ, (K,) aor. ـِـ, inf. n. شَتْرٌ; (TA;) and اشترها; and شترّها; (K;) *He caused the eye to have an inversion of the lid above and below,* (K,) *and a contraction thereof:* (TA:) or *a cracking thereof,* (K,) *so that the edge became separate:* (TA:) or *a flaccidity of its lower part.* (K.) ___ شَتْرٌ also signifies The *cutting off of the lower eyelid:* for which a quarter of the whole price of blood must be paid. (TA.) شَتَرَ به *He reviled him;* (K;) *found fault with him; blamed him;* or *censured him; in verse or in prose:* (TA:) and شَتَّرَ به, inf. n. تَشْتِيرٌ, *he detracted from his reputation; found*

fault with him; blamed him; or *censured him;* (S, TA;) *made him to hear what was bad, evil, abominable,* or *foul:* (TA:) Sh says that it is شنّر, and he disallows شتّر : but IAar and AA say شتّر; and AM holds this to be correct. (TA.) [See also شذّر به.]

2 **شَتَّرَ** see 1, in three places.

4 **أَشْتَرَ** see 1, in two places.

7 **إِنْشَتَرَ** see 1, second sentence.

أَشْتَرُ A man *having the affection of the eyelid described above, voce* شَتَرَ: (S, A, Mgh, Msb:) or *having the eyelid slit:* (IAar, TA in art. شرم:) fem. شَتْرَآءُ. (Msb.) ___ A man *having his lower lip cracked:* and شَتْرَآءُ شَفَةٌ *a cracked lip.* (TA.)

شتم

1 **شَتَمَهُ** , (MA, Msb, K,) aor. ـِ (Msb, K) and ـُ , (K,) inf. n. شَتْمٌ (S, MA, Msb, K) and مَشْتَمَةٌ and مَشْتُمَةٌ, (K, TA,) the last of these [written مَشْتَمَةٌ in the CK] with damm to the ت, or this and the next before it, though said to be inf. ns., may be simple substantives, as A'Obeyd inclines to think them, (TA,) *He reviled him, vilified him, upbraided him, reproached him, defamed him,* or *gave a bad name to him;* (S, * MA, K, TA;) syn. سَبَّهُ: (K, TA:) or, as some say, شَتْمٌ signifies [the *addressing with*] *foul speech, without* قَذْفٌ [here meaning the *casting an accusation,* though commonly used and expl. as syn. with شَتْمٌ]: (TA:) and شَاتَمَهُ signifies the same as شَتَمَهُ, (MA, Msb,) being a rare instance of a verb of the measure فَاعَلَ denoting an act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صَادَمَهُ الحِمَارُ meaning صَدَمَهُ, and زَاحَمَهُ meaning زَحَمَهُ. (Msb.) Hence the saying, فَإِنْ شُتِمَ فَلْيَقُلْ إِنِّى صَائِمٌ [*And if he be reviled, let him say, Verily I am fasting*], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or فَإِنْ شُوتِمَ, which is allowable, though the former is the more proper. (Msb.) ___ شَاتَمَهُ فَشَتَمَهُ: see 3. شَتُمَ, aor. ـُ , (S, K,) inf. n. شَتَامَةٌ (S, IB) and شَتَمٌ, (IB, TA,) *He* (a man, S) *was,* or *became, displeasing,* or *hateful, in countenance.* (S, K.) [شَتَمَ, trans. by means of ب, expl. by Golius as meaning *He rejoiced at evils,* or *misfortunes,* of an enemy, is, I doubt not, a mistake for شَمِتَ; though it might be supposed to be formed by transposition, like جَبَذَ from جَذَبَ.]

2 **شَتَّمَ** , accord. to Reiske, said of a camel when haltered, and of a lion, as mentioned by Freytag, signifies *He was harsh, and surly, in countenance, and uttered a grumbling sound:* if used, it must be شَتَمَ, agreeably with the part. n., expl. below.]

3 **مُشَاتَمَةٌ** is *syn. with* مُسَابَّةٌ, (S,) signifying The *reviling, vilifying, upbraiding, reproaching, defaming,* or *giving a bad name to, each other:* (KL:) and [in like manner] تَشَاتُمٌ is *syn. with* تَسَابٌّ, (S,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, شَاتَمَا and تَشَاتَمَا meaning تَسَابَّا [*They reviled, vilified,* &c., *each other*]: (K:) and تشاتموا *They reviled,* &c., *one another;* like تَسَابُّوا. (MA.) [شَاتَمَهُ may therefore be rendered *He reviled him,* &c., *being reviled,* &c., *by him:* but sometimes it is syn. with شَتَمَهُ:] see 1, in two places. ___ One says also, شَاتَمَهُ فَشَتَمَهُ , aor. ـُ , meaning [*He vied,* or *contended, with him in reviling, vilifying,* &c.,] *and he overcame him* [*therein,* i. e.] *in reviling,* &c. (TA.)

5 **تَشَتَّمَ** is said by Freytag to signify *He exposed himself to contumelies;* on the authority of the Ham p. 310: but I there find only the part. n., مُتَشَتِّمٌ, signifying as expl. below: so that the verb, if used, means *he became exasperated by reviling, vilifying,* &c., *and addressed,* or *applied, himself thereto.* ___ He also explains it as signifying *He contracted the face very austerely;* on the authority of the Deewán of the Hudhalees.]

6 **تَشَاتَمَ** see 3, in three places.

شَتَامٌ : see the next paragraph.

شَتِيمٌ : see مَشْتُومٌ. ___ Also *Displeasing,* or *hateful, in countenance;* (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning thus, *and foul,* or *ugly:* (TA:) or to a lion as meaning *grim-faced;* or *stern, austere,* or *morose, in countenance;* as also مُشَتَّمٌ ; and شَتَّامَةٌ ; (K, TA;) the last like جَبَّانَةٌ [in measure, but in the CK written شَتَامَةٌ]. (TA.) One says, فُلَانٌ شَتِيمُ المَحَيَّا *Such a one is displeasing,* or *hateful, in countenance.* (S.) Also, and شَتَامٌ , *An obstruction* (سُدَّةٌ) *of the fauces, combined with foulness,* or *ugliness, of face.* (TA.)

شَتِيمَةٌ a subst., (S, Msb, K, and Ksh in lxxiv. 41, [by Bd, in explaining the same passage of the Kur, improperly said to be an inf. n.,]) from شَتَمَهُ, (Msb, K,) in the sense of شَتْمٌ [meaning The *act of reviling, vilifying,* or *upbraiding; reproach, obloquy,* or *contumely*]; (S, * and Ksh ubi suprà;) as also مَشْتَمَةٌ, and مَشْتُمَةٌ, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

شَتَّامٌ [One *who reviles,* &c., *much*]. (Ham p. 310.)

شَتَّامَةٌ One *who reviles,* &c., [*very*] *much.* (TA.) ___ See also شَتِيمٌ.

شَاتِمٌ [act. part. n. of 1, *Reviling,* &c. ___ It is also said by Golius, on the authority of the Mirkát el-Loghah, to signify *Rejoicing at another's evils,* or *misfortunes:* but this I believe to be a mistake for شَامِتٌ: see 1, last sentence.]

الاشتيام, with kesr, [which seems to indicate that it is الإِشْتِيَامُ,] is expl. by IB as meaning رئيس الركاب [app. رَئِيسُ الرُّكَّابِ *The headman,* or *master, of the riders:* but whence this is derived I know not, unless it be arabicized, from the Pers. أُسْتَا يَام (if there be such an appellation), meaning the master of the post-horse]. (TA.)

مَشْتَمَةٌ and مَشْتُمَةٌ: see شَتِيمَةٌ.

مُشَتَّمٌ : see شَتِيمٌ; and see also مُشَبَّمٌ.

مَشْتُومٌ *Reviled, vilified, upbraided, reproached, defamed,* or *called by a bad name:* and so with ة applied to a female, as also شَتِيمٌ ; (K, TA;) this last, without ة, mentioned on the authority of Lh. (TA.)

مُتَشَتِّمٌ *Exasperated by reviling,* &c., *and addressing,* or *applying, himself thereto.* (Ham p. 310: there expl. by the words متحكك بالشتم ومعترض له [i. e. مُتَحَكِّكٌ بِالشَّتْمِ وَمُعْتَرِضٌ لَهُ: see 5].)

شتو

1 **شَتَا الشِّتَآءُ** , aor. يَشْتُو, inf. n. شَتْو [app. شُتُوٌّ, *The winter commenced:* like as one says, رَبَعَ الرَّبِيعُ, inf. n. رُبُوعٌ]. (TA.) ___ And شَتَا اليومُ, aor. as above, *The day was,* or *became, intensely cold.* (Msb.) ___ And شَتَا بِهِ, (K,) and شَتَوْتُ بِهِ, (S,) and شَتَوْنَا بِهِ, aor. as above, inf. n. شَتْوٌ, (Msb,) *He,* and *I,* and *we, remained, stayed, dwelt,* or *abode,* (S, Msb, K,) *during the* شِتَآء [or *winter,* &c.], (S,) or *during a* شِتَآء, (Msb, K,) *in it,* (S, Msb, K,) namely, a place, (S, Msb,) or a country or town; (K;) as also شَتَّى , (K,) inf. n. تَشْتِيَةٌ; (TA;) and تَشَتَّى , (S, K,) said by AZ to be from الشِّتَآءُ, like تَصَيَّفَ from الصَّيْفُ: (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, شَتَا الصَّيَّانَ means *he re-*

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mained, stayed, dwelt, or *abode, in the* صَمَّانَ [q. v., meaning a particular place and also a particular sort of place,] *in the* شِتَآء; and تَشَتَّاهَا , *he pastured* [*his cattle*] *therein in the* شِتَآء. (TA.) ___ And شَتَا القَوْمُ, (K,) aor. as above, (TA,) *The people,* or *party, experienced drought,* or *barrenness,* or *dearth, in the* شِتَآء; as also أَشْتَوْا . (K.) ___ See also 4. شَتِيَ, like رَضِيَ [in measure], *He was smitten by the* شِتَآء. (IKtt, TA.)

2 **شَتَّى** , inf. n. تَشْتِيَةٌ: see 1. ___ One says also, هٰذَا الشَّىْءُ يَشْتِينِى *This thing will suffice me for my* شِتَآء [or *winter,* &c.]. (S.)

3 **عَامَلَهُ مُشَاتَاةً** (S, K) and شِتَآءً (K) [*He bargained with him for work by,* or *for, the season called* شِتَآء]; and in like manner, اسْتَأْجَرَهُ [*He hired him,* or *took him as a hireling*]: (TA:) from الشِّتَآءُ

[i. e. the subst.]; (S;) like مُرَابَعَةً from الرَّبِيعُ, &c.: (TA in art. شتآء:) ربع being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4 **أَشْتَوْا**, (S, K,) and أَشْتَيْنَا, (Msb,) *They,* and *we, entered the* [*season called*] شِتَآء; (S, Msb, K;) and شَتَوْنَا signifies the same as اشتينا in this sense. (Ham p. 117.) ___ See also 1, near the end.

5 **تَشَتَّوَ** see the first paragraph, in two places.

شَتًا *A rough,* or *rugged, place.* (K.) ___ And The صَدْر [i. e. *higher,* or *upper, part,* or *front,* or *fore part,*] *of a valley.* (Az, K.)

شَتْوَةٌ : see شِتَآء, in three places.

شَتْوِىٌّ and شَتَوِىٌّ, (S, Msb, K,) like خَرْفِىٌّ and خَرَفِىٌّ, (S,) [signifying *Of,* or *relating to, the season called* شِتَآء,] are rel. ns. of شِتَآء (S, Msb, K) regarded as pl. of شَتْوَة: (Msb:) or it may be that they formed the rel. n. from شَتْوَة, and discarded that of شِتَآء; as is said in the M: (TA:) or those who regard شِتَآء as a sing. make its rel. n. to be شِتَائِىٌّ and شِتَاوِىٌّ. (Msb, TA.) ___ الشَّتَوِىُّ, (S, K,) thus with fet-h to the ش and ت, (K,) signifies also *The rain of the* [*season called*] شِتَآء; and so الشَّتِىُّ ; (S, K;) the latter occurring in a verse (S, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce زمن; and see also نوء.] ___ Also *The increase,* or *offspring,* (نِتَاج,) *of sheep and goats in the* [*season called*] رَبِيع [by which is here meant *the season called* الرَّبِيعُ الأَوَّلُ *and* رَبِيعُ الكَلَأِ, *commencing in January and ending in March:* see the former of the two tables mentioned above]: (Aboo-Nasr, TA voce صَفَرِىٌّ [q. v.]:) [and in like manner, *of camels;* for] شَتْوِىٌّ and شَتَوِىٌّ and شَتِىٌّ are applied to the young camel *brought forth by her that is termed* مُشْتٍ, meaning مُرْبِعٌ [i. e. *that brings forth in the* (*season called*) رَبِيع]. (TA.)

شِتَآء a word of well-known meaning [in the sense in which it is most commonly used, i. e. *Winter*]; (S;) *one of the*

quarters [*of the circle*] *of the seasons;* (K;) and شَاتَاةٌ signifies the same; (Sgh, K;) [and so does شَتِيَّةٌ ; (see an ex. voce رَبْعِىٌّ;)] and so does مَشْتَاةٌ : (Msb, TA:) [also the *half-year commencing at the autumnal equinox:*] ISk says, السَّنَةُ is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the سَنَة [or year] at the commencement of the شِتَآء because this word is masc. and the word صَيْف [meaning in this case the half-year commencing at the vernal equinox] is fem.: then they divided the شِتَآء into two halves; the شِتْوَى being the former; and the رَبِيع, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the رَبِيع; and the latter, the شِتَآء or شَتْوَة ;] each consisting of three months; and in like manner the صَيْف and the قَيْظ consist, each, of three months: (TA:) also *one of the six seasons into which the year is divided, each whereof consists of two months;* namely, the *season* [*commencing in November and ending in January,*] *next after that called* الخَرِيفُ: (S and K voce رَبِيع: [see this word; and see, again, the former of the two tables mentioned above:]) accord. to Mbr, (S,) شِتَآءٌ is pl. of شَتْوَةٌ ; (S, Msb, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or شِتَآءٌ and شَتْوَةٌ signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that الشِّتَآءُ is a proper name for the quarter [&c.]: (Msb:) the pl. is أَشْتِيَةٌ, (S, Msb, K,) i. e. pl. of شِتَآءٌ, (S, Msb,) because أَفْعِلَةٌ, as pl. of فِعَالٌ, is peculiar to a masc. [noun]; (Msb;) and شُتِىٌّ also, (K, TA,) originally أُشْتُوِىٌّ [a mistake for شُتُوِىٌّ], written in the Tekmileh شُتِىٌّ, as on the authority of Fr.: (TA:) the pl. of its syn. مَشْتَاةٌ is مَشَاتٍ. (Msb.) ___ Also, i. e. شِتَآءٌ, *Hail,* syn. بَرَدٌ, (K, TA, [in the CK بَرْدٌ,]) *that falls from the sky.* (TA.) ___ And *Drought,* or *dearth:* (K, and Ham pp. 117 and 150:) this meaning being assigned to the شِتَآء exclusively of the صَيْف because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شُتِىٌّ : see شَتْوِىٌّ, in two places.

شَتِيَّةٌ : see شِتَآءٌ [with which it is syn.].

شَتَائِىٌّ and شَتَاوِىٌّ: see شَتْوِىٌّ.

شَاتٌ *Entering the* شِتَآءٌ, which, with them, [i. e. the Arabs, and app. in this case,] means [a *season of*] *drought,* or *dearth.* (Ham pp. 149-50.) ___ يَوْمٌ شَاتٌ *A day intensely cold:* (Msb:) or *a day in which is* بَرَدٌ [i. e. *hail* (accord. to the CK بَرَدٌ)]; and in like manner غَدَاةٌ شَاتِيَةٌ [*a morning in which is hail*]. (K, TA.)

شَاتَاةٌ : see its syn. شِتَآءٌ.

مَشْتًى The *place* [*in which one resides, stays, dwells,* or *abides, during the season*] *of the* شِتَآءٌ [or *winter,* &c.]; as also مَشْتَاةٌ : (K:) pl. مَشَاتٍ. (TA.)

مُشْتٌ : see شَتْوٌى, last sentence. ___ It is said in a trad., as some relate it, وَالنَّاسُ مُرْمِلُونَ مُشْتُونَ, meaning *The people being in a state of straitness,* or *dearth, and hunger, and paucity of milk:* but IAth says that the reading commonly known is مُسْنِتُونَ. (TA.)

مَشْتَاةٌ : see شِتَآءٌ, in two places: ___ and مَشْتًى.

شث

شَثٌ *A species of tree,* (As, IDrd, ISd, Msb,) *of those that grow upon the mountains,* (As,) or *a certain plant,* (S, K,) *of sweet odour,* (S, Msb, K,) *but bitter to the taste,* (S, Msb,) *with which one tans,* (S, K,) *growing in the mountains of El-Ghowr* (ADk, Msb) *and Tihámeh and Nejd;* (ADk;) *a kind of tree like the dwarf-apple-tree,* (AHn, Mgh,) *in size,* (AHn,) *the leaves of which are like those of the* خلَاف [q. v.], (AHn, Mgh,) *and are used for tanning therewith,* (Mgh,) *without thorns, and having a small rose-coloured* [*fruit of the kind called*] بَرَمَة, *in which are three or four black grains, resembling the* شينيز [q. v.], *which, when scattered, are eaten by the pigeons:* n. un. with ة. (AHn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for شَبّ, though he knew not whether the شَثّ were used for tanning, or not: (TA:) [Mtr, however, says that] شبّ is a mistake in this case, for it is a species of زَاج, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the شَثّ is the *wild nut* (جَوْزُ البَرّ). (K [in which this last is mentioned as a distinct signification] and TA.) [See also شَبٌّ.] The *honey-bee.* (AA, K.) *A broken portion of the head of a mountain, remaining in a form like the* [*kind of acroterial ornament of a wall called*] شُرْفَة: pl. شَثَاثٌ. (K.) Also *Many,* or *much,* of anything. (TA.)

شج

1 **شَجَّهُ** , aor. ـُ and ـِ , (S, Msb, K,) the former reg., (Msb,) [the latter irreg.,] inf. n. شَجٌّ, (S, Msb,) *He broke it,* [*so as to cleave its skin* or *its flesh,*] namely, another's head: (S, * K, TA:) or *he clave his skin of the face* or *of the head;* or *he clave its skin,* i. e. the skin of the face or of the head: (Msb:) originally *he struck it,* namely, the head, *so as to wound it and cleave it* [*in the skin* or *flesh thereof*]; and then used in relation to other members: (TA:) or شَجَّهُ فِى رَأْسِهِ and فِى وَجْهِهِ [*he wounded him so as to cleave the skin* or *the flesh in his head* and *in his face*]. (A.) Accord. to some, [contr. to the authority of the A,] it is from شَجَّتِ السَّفِينَةُ البَحْرَ [expl. below]. (Msb.) ___ [Hence,] it is said in a prov., فُلَانٌ يَشُجُّ بِيَدٍ وَيَأْسُو بِأُخْرَى [*Such a one breaks a head with one hand and cures with another*]; meaning *such a one corrupts,* or *mars, one time, and*

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rectifies, or *repairs, another time.* (TA.) And زَيْدٌ يَشُجُّ مَرَّةً وَيَأْسُو مَرَّةً *Zeyd does,* or *says, wrong one time, and right one time.* (A, TA.) ___ And شَجَّتِ السَّفِينَةُ البَحْرَ *The ship clave the sea:* (S, A, L, Msb:) and [in like manner] شَجَّ البَحْرَ *he clave the sea;* (K, TA;) said of a swimmer. (TA.) And شَجَّ المَفَازَةَ *He traversed the desert.* (S, A, K.) And شَجَّ الأَرْضَ بِرَاحِلَتِهِ *He traversed the land, with his camel that he rode, at a vehement rate.* (TA.) ___ And شَجَّ الشَّرَابَ, (K, TA,) or شَجَّ الخَمْرَ بِالمَآءِ, aor. ـُ and ـِ , inf. n. شَجٌّ, [as above,] (TA,) *He mixed the beverage,* or *the wine,* (K, TA,) *with water.* (TA.) Hence, فَكَانَ يَشُجُّ عَلَىَّ مِسْكًا, occurring in a trad., means *And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell.* (TA.)

2 **تَشْجِيجٌ** [The *breaking* of another's head *much, so as to cleave the skin* or *the flesh:* or the *breaking* of heads *so as to cleave the skin* or *the flesh.* ___ And hence, perhaps,] The *acting with penetrative energy, vigour,* or *effectiveness;* syn. تَصْمِيمٌ. (O, K.)

3 **بَيْنَهُمْ شِجَاجٌ** (A, O, K) and تَشَاجٌّ (A, TA) *Between them is a mutual breaking of heads.* (A, O, K, TA. [In the CK, شِجَاجٌ is erroneously put for شَجَاجٌ.])

6 **تَشَاجَجَ** see what next precedes.

شَجَّةٌ *A single act of breaking* of one's head [*so as to cleave its skin* or *its flesh*]. (TA.) ___ And *A wound by which the head is broken* (S, * A, * L, Msb) *so as to cleave its skin* or *its flesh:* (L:) and [*such*] *a wound in the face:* (A, * Msb:) pl. شِجَاجٌ (S, A, L, Msb) and شَجَّاتٌ. (Msb.) What are termed شِجَاجٌ are of ten different kinds, (A, L,) distinguished by the following epithets: [1] حَارِصَةٌ, which peels off the [external] skin, but does not bring blood: [2] دَامِيَةٌ, which brings blood: [3] بَاضِعَةٌ, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. دمغ, voce دَامِغَةٌ, q. v., what are here mentioned as the second and third are transposed:) 4, مُتَلَاحِمَةٌ,] which cleaves the flesh much: [5] سِمْحَاقٌ, which leaves between it and the bone only a thin skin: these are five شِجَاجٌ for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] مُوضِحَةٌ, which reaches to the bone, and for which the mulct is five camels: [7] هَاشِمَةٌ, which breaks the bone, and for which the mulct is ten camels: [8] مُنَقِّلَةٌ, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] مَأْمُومَةٌ, also called آمَّةٌ, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] دَامِغَةٌ, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.) The شَجَّةٌ of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattáb, was the subject of a prov. on account of its beauty [and is said to have increased his goodliness]. (MF.)

شَجَجٌ The *mark,* or *scar, of a wound by which the forehead has been broken.* (S, * A, K, *

TA.)

شَجَجَى *The* عَقْعَق [or *magpie*]; (K, TA; omitted in the CK;) [and] so شَجَوْجَى. (K and TA in art. شجو.)

شَجِيج and مَشْجُوج A head *broken* [*so that its skin* or *its flesh is cloven*]: or a man *having his head* [*so*] *broken:* (S, TA:) pl. [of the former] شَجَّى: you say قَوْمٌ شَجَّى. (AZ, TA.) ___ Each is also applied as an epithet to a wooden peg or stake [as meaning *Having its head broken,* or *mangled, by blows*]: and so is مُشَجَّج, but in an intensive sense. (S, L.) ___ And both the first and ↓ last signify *A wooden peg* or *stake;* (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, مَا بِالدَّارِ شَجِيجٌ and مُشَجَّجٌ *There is not in the house* [even] *a wooden peg* or *stake.* (A, TA.)

شَجَوْجَى : see شَجَجَى.

سَابِحٌ شَجَّاجٌ *A swimmer that cleaves the water vehemently.* (TA.)

أَشَجُّ A man *having a mark,* or *scar, of a wound by which his forehead has been broken.* (S, A, K.)

مُشَجَّج : see شَجِيج, in three places.

مَشْجُوج : see شَجِيج.

شجب

1 **شَجَبَ** , aor. ـَـ , (S, A, O, Msb, K,) inf. n. شَجَبٌ; (S, O, Msb, K;) and شَجَبَ, aor. ـُـ , (S, A, O, K,) inf. n. شُجُوبٌ; (S, O, K;) *He perished:* (S, A, O, Msb, K:) or, accord. to AO, *he perished in relation to religion* or *the present worldly state:* the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies *he grieved,* or *mourned;* or *was sorrowful, sad,* or *unhappy.* (S, O.) [See also شَجِبَ, below.] ___ And شَجَبَ, aor. ـُـ , inf. n. شَجْبٌ and شُجُوبٌ, *It* (a thing) *went, went away,* or *passed away.* (TA.) ___ And شَجَبَ, aor. ـُـ , inf. n. شَجْبٌ, said of a raven (غُرَاب), *It uttered the croak that is ominous of separation:* (TA:) [or *it croaked vehemently:* or *it* (a raven of separation) *bemoaned, by its croak, a misfortune:* see شَاجِبٌ.] ___ See also 6. شَجَبَهُ, (S, K,) aor. ـُـ , inf. n. شَجْبٌ, (S,) *He* (God, S) *destroyed him:* (S, K:) one says مَا لَهُ شَجَبَهُ ٱللّٰهُ [*What aileth him? May God destroy him!*]: thus the verb is trans. as well as intrans. (S.) ___ And *He grieved him;* or *caused him to mourn* or *lament,* or *to be sorrowful, sad,* or *unhappy:* (S, K, TA:) [and so, app., أَشْجَبَهُ ; for] one says, أَشْجَبَهُ الأَمْرُ فَشَجِبَ لَهُ, inf. n. شَجَبٌ, i.e. حَزِنَ, [which seems to mean *The affair grieved him and he grieved at it,*] and [in like manner] أَشْجَبَكَ الأَمْرُ فَشَجِبْتَ. (TA,) ___ And *He cast,* or *shot, at him,* namely, a gazelle, (O, K, TA,) *with a spear,* (O,) or *with an arrow,* or *some other thing,* (TA,) *and severed one of his legs, so that he could not move from his place.* (O, K, TA.) ___ Also *He drew,* or *pulled, him,* or *it.* (O, K.) One says of a horseman, and of a horse, شَجَبَ اللِّجَامَ and يَشْجُبُهُ, *He pulled the bit and bridle,* and *he pulls it.* (O.) And إِنَّكَ لَتَشْجُبُنِى عَنْ حَاجَتِى *Verily thou drawest me from the thing that I want.* (As O.) ___ And *He occupied him,* or *busied him,* or *occupied him so as to divert his attention* [from a thing]. (ISk, S, O, K.) ___ And شَجَبَهُ بِشَجَابٍ

He stopped it with a stopper; syn. سَدَّهُ بِسِدَادٍ. (S, O, TA.)

4 **أَشْجَبَ** see the preceding paragraph.

5 **تشجّب** *i. q.* تَحَزَّنَ [app. as meaning *He expressed pain, grief,* or *sorrow,* or *he lamented,* or *moaned*]. (O, K.)

6 **تشاجب** *It* (an affair, Nh, Msb, TA) *became confused:* (Nh, Msb, K, TA:) and (Msb, K, TA) *it* (a thing, IDrd, TA) *became intermixed,* or *intermingled, one part of it entering into,* or *within, another;* (IDrd, Msb, K, TA;) as also شَجَبَ [app. شَجَبَ], inf. n. شَجْبٌ [app. شَجْبٌ]. (IDrd, TA.)

شَجْبٌ *Want,* or *a want,* syn. حَاجَةٌ: and *anxiety:* (A, O, K:) pl. شُجُوبٌ. (TA.) Also, as an epithet, applied to a skin for water or milk, as though a contraction of شَجِبٌ meaning perishing, *Old, and worn out;* (O, TA; *) as also شَاجِبٌ : (O:) or the latter, so applied, signifies *dry.* (TA.) ___ And [as a subst., or an epithet in which the quality of a subst. is predominant,] *A skin for water or milk of which half is cut off and the lower part made into a bucket:* (O, K:) pl. شُجُبٌ. (TA.) And *A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels.* (L, K. *) Az says, on the authority of an Arab of the desert, that it signifies *An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it.* (TA.) Suh says, in the R, that *A water-skin* was thus called [app. meaning absolutely]. (MF, TA.) And it is said in a trad. that a man of the Ansár used to cool water for the Prophet فى اشجابة [app. a mistranscription for فى أَشْجَابِهِ, meaning *in his water-skins,* or *worn-out water-skins;* and cited to show that أَشْجَابٌ is a pl. of شَجْبٌ, like as أَنْهَارٌ is pl. of نَهْرٌ]. (TA.) Also *One of the poles of a tent:* (A, K:) pl. شُجُوبٌ [agreeably with an explanation in the S]. (TA.) And [as an epithet,] *Long,* or *tall.* (K.)

شَجَبٌ *Grief,* or *sorrow;* and *anxiety:* (K, TA:) but the word more commonly known is with ن [i.e. شَجَنٌ]. (TA.) [The pl. is أَشْجَابٌ (like أَشْجَانٌ) occurring in the O, See also شَجَبٌ, of which it is the inf. n.: and see شَجَبٌ, first

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sentence.] ___ And *Distress that befalls a man by reason of disease* or *of fight.* (K, * TA.)

شَجَبٌ and شَاجِبٌ *Perishing:* (S, O, K:) [accord. to an explanation of their verbs by AO, *in relation to religion* or *to the present worldly state:*] or the former, (S,) or each, (O,) signifies, *grieving,* or *mourning;* or *sorrowful, sad,* or *unhappy.* (S, O.)

شُجُبٌ *Three pieces of wood* [*set up as a tripod*] *upon which the pastor hangs his bucket* (K, TA) *and his skin for water or milk.* (TA.) [See also شِجَابٌ (voce مِشْجَبٌ), of which it is said in the TA to be pl.]

شِجَابٌ : see مِشْجَبٌ. ___ Also *A stopper;* syn. سِدَادٌ. (S, O, TA.)

شَجُوبٌ A woman *affected with anxiety, whose heart is given up thereto.* (O, K.)

شَاجِبٌ : see شَجَبٌ: ___ and شَجِبٌ. ___ Also A raven (غُرَابٌ) *croaking vehemently,* or *that croaks vehemently:* (S, O, K:) a raven *uttering the croak that is ominous of separation:* a raven of separation *that bemoans, by its croak, a misfortune.* (TA.) ___ Also *Irrational in talk, and loquacious.* (K.) It is said in a trad., النَّاسُ ثَلَاثَةٌ شَاجِبٌ وغَانِمٌ وسَالِمٌ, i. e. *Men are* [*of*] *three* [*sorts;*] *a speaker of what is bad,* or *an utterer of foul,* or *obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbidder of what is disapproved, so that he obtains good fortune; and one who*

is silent: or, accord. to A'Obeyd, شَاجِبٌ signifies *perishing,* or *in a state of perdition, and sinning.* (TA.) [Or] the Prophet said, المَجَالِسُ ثَلَاثَةٌ فَسَالِمٌ وَغَانِمٌ وَشَاجِبٌ, meaning [*Assemblies are* of *three* sorts;] *secure from sin; and acquiring recompense; and perishing,* or *in a state of perdition, and sinning.* (O.)

مِشْجَبٌ *Pieces of wood,* (T, Msb, K,) *bound together* [*at the top*], *upon which clothes are spread,* (T, Msb,) or *upon which clothes are put;* as also شِجَابٌ ; (K;) of which latter the pl. is شُجُبٌ: (TA: [see this last word above:]) *pieces of wood,* or *sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water:* (Nh, TA:) or *a piece of wood upon which clothes are put:* (S:) Suh says, in the R, that they used to call the water-skin شَجَبٌ, and they used not to hold it otherwise than suspended, so that مِشْجَبٌ properly signifies the *piece of wood,* or *stick, to which the water-skin is suspended:* then they amplified the application of this word so as to call thereby the *thing upon which clothes are suspended:* (MF, TA:) the pl. is مَشَاجِبُ. (A.)

شجر

1 **شَجْرٌ** is an inf. n. of شَجَرَ, and signifies The *being*, or *becoming, intricate, complicated, perplexed, confused*, or *intricately intermixed;* as also اشْتِجَارٌ . (TA.) You say, شَجَرَ الأَمْرُ بَيْنَهُمْ, (Msb, K,) aor. ـُ , inf. n. شَجْرٌ (Msb, TA) and شُجُورٌ, (K, TA,) *The affair*, or *case, was*, or *became, complicated, intricate*, or *confused, so as to be a subject of disagreement*, or *difference, between them;* syn. اضْطَرَبَ; (Msb;) and so شَجَرَ بَيْنَهُمْ [in which الأَمْرُ is understood]; syn. اخْتَلَفَ: (S:) *it was*, or *became, an occasion of contention*, or *dispute*, or *of disagreement*, or *difference, between them.* (K, TA.) فِيمَا شَجَرَ بَيْنَهُمْ, in the Kur iv. 68, means *Respecting that which hath become complicated*, or *intricate*, or *confused*, [*so as to be a subject of disagreement*, or *difference*,] *between them:* and hence the word شَجَرٌ, [trees, and shrubs,] because of the intermixing, or confusion, of the branches: (Bd:) or *respecting the disagreement*, or *difference, that has happened between them.* (Zj, Mgh.) And it is said in a trad., إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِى *Avoid ye the disagreement*, or *difference, that hath occurred among my companions.* (TA.) شَجَرَهُ, (K,) aor. ـُ , (TA,) inf. n. شَجْرٌ, *He tied it;* namely, a thing. (K.) ___ شَجَرَهُ بِالرُّمْحِ *He thrust*, or *pierced, him with the spear*, (S, A, K, TA,) *so that it stuck fast in him.* (TA.) ___ شَجَرَهُ عَنْهُ, (S, A, K,) aor. ـُ , (TA,) inf. n. شَجْرٌ, (S,) *He*, or *it, averted*, or *diverted, him, from it;* (S, A, K;) namely, an affair: (K:) *he removed*, or *put away*, (TS, K,) *him*, (K,) or *it*, (TS,) *from it:* (TS, K:) *he withheld*, or *debarred*, and *repelled, him from it.* (K.) You say, مَا شَجَرَكَ عَنْهُ *What has averted thee*, or *diverted thee, from it?* (S, A.) ___ شَجَرَ الْبَيْتَ, (S, K,) aor. and inf. n. as above, (TA,) *He propped up the* بيت [or *tent*] *with a pole.* (S, K, TA. [In some copies of the K, بُعُودٌ is erroneously put for

بعمود.]) In like manner شجرته is said of anything as meaning *I propped it up with a pole* or *the like.* (TA.) And شَجَرَ الشَّجَرَةَ, (T, K, TA,) and النَّبَاتَ, (T, TA,) inf. n. as above, (TA,) *He raised the hanging branches of the tree,* or *shrub,* (T, K, TA,) and *of the plant.* (T, TA.) And شَجَرَ الثَّوْبَ *He raised the garment, it having gone down.* (T, TA.) And شُجِرَ, inf. n. as above, is said of anything as meaning *It was raised, upraised, uplifted,* or *elevated.* (TA.) ___ شَجَرَ فَاهُ *He opened his mouth* (A, K, * TA) *with a stick,* or *a piece of wood,* (A, TA,) *by inserting this into the part of the mouth called its* شَجْر, (TA,) فَأَوْجَرَهُ [*and then put,* or *poured, medicine,* or *water, &c., into his mouth*]. (A, TA.) And شَجَرَ الدَّابَّةَ, (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, اشْتَجَرَهَا بِلِجَامِهَا; (TA;) *He made the beast to open its mouth by jerking its bridle to curb it.* (TS, K, TA.) ___ And شَجَرَ الشَّيْءَ *He threw the thing upon the* مِشْجَر [q. v.], (S, K,) i. e. *the* مِشْجَب. (S.) شَجَرَ, aor. ـَـ , *i. q.* كَثُرَ جَمْعُهُ [app. meaning *Its aggregate became large in quantity;* or *it became much in the aggregate*]: (TS, K, TA:) but accord. to As, [it seems to signify *it became collected together, and then scattered,* or *dispersed, by something:* for he says that] شَجْرٌ [its reg. part. n.] is applied to anything *collected together, and then scattered,* or *dispersed, by something* (TA.)

2 **تَشْجِيرُ النَّخْلِ** *i. q.* تَشْخِيرُهُ, (K,) *The laying of the racemes of the palm-trees upon the branches, lest they should break:* (K in art. شخر:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme. (TA in the present art.)

3 **شاجر المَالُ** *The cattle pastured upon* شَجَر [i. e. *trees,* or *shrubs*], (ISk, S, A, K,) *having consumed the herbs and leguminous plants.* (ISk, S, A. *) ___ شاجر فُلَانٌ فُلَانًا, (K,) inf. n. مُشَاجَرَةٌ (S,) *Such a one contended, disputed,* or *litigated, with such a one.* (S, * K, TA.)

4 **اشجرت الأَرْضُ** *The land produced* شَجَر [i. e. *trees*, or *shrubs*]. (K.)

6 **تَشَاجَرَ** see 8, in three places.

7 **إِنْشَجَرَ** see 8, in two places, and see 7 in art. سجر.

8 **اشتجر** *It was*, or *became, knit*, or *connected, together, one part with another;* as also اشْتَبَكَ: *it was*, or *became, commingled, one part amid*, or *within, another;* (TA;) and so تَشَاجَرَ: (Ham p. 161:) *it was*, or *became, intricate, complicated, perplexed, confused*, or *intricately intermixed.* (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction (), فِتْنَة يَشْتَجِرُونَ فِيهَا ٱشْتِجَارَ أَطْبَاقِ الرَّأْسِ *They become knit together therein, like the knitting together of the bones of the head that interjoin, one with another, one entering into another:* or the meaning is, *they disagree*, or *differ, one with another.* (TA.) You say, اشتجروا برماحهم (TA) and تشاجروا بها (S, A, Msb, TA) *They became knit together*, or *commingled, one with another*, [*in conflict*,] *with their spears:* (TA:) or *they thrust*, or *pierced, one another with their spears.* (S, A, Mgh, Msb, TA.) And اشتجروا (Zj, S, A, Msb, K) and تشاجروا (Zj, S, A, Mgh, K) *They became commingled*, or *confused*, or *embroiled, disagreeing*, or *differing:* (Zj, TA:) *they contended*, or *disputed, together;* (S, A, Mgh, Msb;) or *disagreed*, or *differed.* (S, * A, * Mgh, Msb, * K.) ___ Also *He preceded, outwent*, or *outstripped;* (K, * TA;) and so انشجر . (K.) ___ And, said of sleep, *It withdrew*, or *kept aloof*, from one; (K, * TA;) as also انشجر . (K.) Also (S, K) said of a man, (S,) *He put his hand beneath his* شَجْر, *against the part beneath his chin:* (S:) or *he put his hand beneath his chin and leaned upon his elbow*, (K, TA,) *not laying his side upon the bed.* (TA.) ___ [And, said of a horse, *He was bridled, reined*, or *curbed:* (Freytag, from the Deewán of the Hudhalees:) or perhaps the verb in this sense is in the passive form:] see 1, last sentence but two.

شَجْرٌ *A discordant,* or *complicated,* or *confused, affair,* or *case.* (O, K.) Also The *part,* of a رَحْل [or camel's saddle], *that is between the* كَرَّان, (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَة and the آخِرَة, (TA in art. شخر,) [i. e. the شَرْخَان,] the كَرّ

being what conjoins the ظَلَفَتَان [in the fore part of the saddle and in like manner in the hinder part]: the part between the كَرَّان is also called the شَخْر. (TA in the present art. [It is there said that this part is also called the شَرْخ as well as the شَخْر: but this is a mistake.]) ___ And The *chin:* (As, O, K:) or (TA, in the K and,) the *place of opening* (مَفْرَج, [as in the K voce شِين,] in the K here erroneously written مَخْرَج, the meaning being مَفْتَح,) *of the mouth:* (K, * TA:) or the *part between the two lower jaws:* (AA, S, K:) or the *hinder part of the mouth:* or the *side of the mouth, where the upper and lower lips unite:* or *what has opened of the part where the mouth closes* [when medicine or the like is put into it]; expl. by مَا ٱنْفَتَحَ مِنْ مُنْطَبَقِ الفَمِ: or the *place of meeting of the* لَهْزَمَتَان [q. v., a word variously explained]: (K:) or the *part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin:* and, in a horse, the *part between the upper, main, portions of the two sides of the lower jaw:* (TA:) pl. [of pauc.] أَشْجَار and [of mult.] شُجُور and شِجَار. (K.)

شَجَرٌ (S, A, Mgh, Msb, K, &c.) and شَجِر and شَيِر, (K,) in which last the ج is changed into ى, like as the ى is changed into ج, as in غَنَجٌ, originally غَنِىٌّ, or, accord. to IJ, the ى in شَيِر is not changed from ج because it remains ى in the dim., in which, where it so changed, it should be changed back into ج, whereas the dim. of شَيِرَة is said to be شُيَيْرَة and شَيَيْرَة, and because it has kesr instead of fet-h to the ش, [whence it appears that IJ knew not شَجَر,] (TA,) [as coll. gen. ns., *Trees;* and *shrubs,* or *bushes;* which latter are also called, for distinction, دِقُّ الشَّجَر; and sometimes applied to *plants* in general; and, as a gen.

n., sometimes meaning the *tree*, &c.;] the *kind of plant that has a trunk*, or *stem:* (S, A, K:) or the *kind that has a hard trunk*, or *stem*, (Mgh, Msb,) *like the* نَخْل *&c.:* (Msb:) or *such as produces seed, and does not come to an end in its year:* (Mgh:) or *such as rises*, or *rises high, of itself, whether slender or large, and whether it withstand the winter or lack strength to do so:* (K:) called شَجَر from شَجَر, because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA: *) n. un. with ة, (Msb, K,) i. e. شَجَرَة (S, Mgh, Msb, TA) and شَجْرَة and شَيْرَة: (TA:) the pl. [of شَجَر] is أَشْجَار (S, Msb) and [of شَجَرَات] شَجَرَة (Msb, TA) and [of شَيَرَات] شَيْرَة: (TA:) شَجْرَآء also signifies the same as شَجَر: (K:) or it is a pl. [or rather a quasi-pl. n.] of شَجَرَة; a pl. [or quasi-pl. n.] of which there are few other instances; قَصْبَآء of قَصْبَة, and طَرْفَآء of طَرْفَة, and حَلْفَآء of حَلْفَة; or, accord. to As, the sing. [or n. un.] of حَلْفَآء is حَلْفَة: and accord. to Sb, شَجْرَآء is sing. and pl., and so are قَصْبَآء and طَرْفَآء and حَلْفَآء: (S:) or شَجْرَآء signifies *tangled*, or *luxuriant*, or *abundant and dense*, شَجَر: (A:) or *a collection of* شَجَر. (TA.) ___ شَجَرَة البَقّ &c.: see in arts. بق &c. ___ In the saying in a trad., that the شَجَرَة and the صَخْرَة are of, or from, Paradise, by the former is said to be meant *The grape-vine:* or *the tree beneath which allegiance was sworn to the Prophet;* and which, it is said, was a شَمُرَة [or gum-acacia-tree]: (TA:) and by the latter, the صَخْرَة [or rock] of Jerusalem. (TA in art. صخر, q. v.) ___ By الشَّجَرَة الطَّيِّبَة, mentioned in the Kur in xiv. 29, is said to be meant *The palm-tree:* or *a certain tree in Paradise:* and by الشَّجَرَة الخَبِيثَة, in the next verse but one, *the colocynth*, and *the* كَشُوث: [see art. خبث:] or each may have a more general application. (Bd in xiv. 31.) And الشَّجَرَة المَلْعُونَة, mentioned in the Kur xvii. 62, means *The tree called* الزَّقُّوم: and some explain it as meaning *the Devil:* and *Aboo-Jahl:* and *El-Hakam Ibn-Abi-l-'As.* (Bd.) ___ شَجَرَة also signifies The *stock*, or *origin*, of a man: (O, TA:) [hence,] one says, هُوَ مِنْ شَجَرَةٍ طَيِّبَةٍ [*He is of a good stock* or *origin*]; and مِنْ شَجَرَةِ النُّبُوَّة [*of the prophetic stock*, meaning *of the stock of the Prophet*]. (A.) [And *A genealogical tree; a pedigree.*] ___ Also, (CK,) or شَجْرَة, (O, and K accord. to the TA, [but probably thus in the TA only because found to be so in the O,]) *A small speck*, or *speckle, on the*

chin of a boy: (O, K:) on the authority of IAar. (TA.) ___ And one says, مَا أَحْسَنَ شَجَرَةَ ضَرْعِهَا, (so in my copy of the A, and accord. to the CK,) or شَجَرَةَ ضَرْعِهَا, (O, and so accord. to the text of the K as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) *How goodly are the shape,* (A,) or *the size,* (O, K,) *and the appearance, of her udder!* (A, O, K:) or *the veins and skin and flesh thereof!* referring to a she-camel. (O, K.)

شَجَرٌ : see 1, last sentence: and its fem., with ة, see voce شَجِيرٌ.

شَجَرٌ ; and its n. un., with ة: see شَجَرٌ.

شَجَرَةٌ : see شَجَرٌ, last two sentences.

شَجَرَآءُ , as a quasi-pl. n.: see شَجَرٌ. Also fem. of أَشْجَرُ as syn. with شَجِيرٌ.

الحُرُوفُ الشَّجْرِيَّةُ [*The letters of which the* شَجْر *is the place of utterance;* (in the CK, الشَّجَرِيَّةُ;)] *the letters* ج *and* ش *and* ض. (K.)

شَجَارٌ : see مِشْجَرٌ, in two places.

شَجَارٌ : see مِشْجَرٌ, in four places. ___ Also The *wood of a well,* (S, K, KL,) *by means of which the bucket is drawn out therefrom:* (KL:) pl. شُجُرٌ: (S:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is سُجُلٌ, as is shown by the rhyme of the poem. (Sgh, TA.) ___ Also [*A wooden bar of a door;*] *a piece of wood which is put behind a door; called in Pers.* مِتْرَسٌ, (S, K, TA,) written by Az مِتَّرَسٌ. (TA.) ___ And *A piece of wood with which a couch-frame* (سَرِير) *is repaired, by its being affixed as a* ضَبَّةٌ [q. v.], (S, K,) *beneath it.* (S.) ___ And *A piece of wood which is put in the mouth of a kid, to prevent its sucking.* (TS, K.) ___ And *A certain brand,* or *mark made with a hot iron, upon camels.* (S, K.)

وادٍ شَجِيرٌ, and أَشْجَرُ, (K,) or the former, (S, A,) but not the latter, (S,) and مُشْجِرٌ; (K;) and أَرْضٌ شَجِيرَةٌ, (S, TA,) and شَجَرَةٌ, (A, K,) and شَجْرَآءُ, (S, Msb, K,) and مَشْجَرَةٌ; (AHn, S, * K;) *A valley,* and *a land, abounding with* شَجَر or أَشْجَار [i. e. *trees,* or *shrubs*]. (S, A, Msb, K.) ___ شَجِيرٌ also signifies *Strange,* or *a stranger;* applied to a man, (S, A, K,) and to a camel. (S, K.) ___ And *An arrow that is used in the game called* المَيْسِر, *thrown among arrows not from its kind of tree:* (S, K:) or *one that is borrowed, and from the winning of which* [*on former occasions*] *one augurs good.* (TA.) ___ Also *Bad, corrupt,* or *disapproved.* (Kr, K.) ___ And *A companion:* (M, K:) or *a friend:* (A:) pl. شُجَرَآءُ. (M, TA.) ___ And *A sword.* (K.)

شَجَارَةٌ: see مَشْجَرٌ.

شَوَاجِرُ [pl. of شَاجِرَةٌ fem. of شَاجِرٌ]: see مُشْتَجِرٌ. ___ Also *Withholding,* or *debarring,* and *diverting, things.* (TA.) You say, شَجَرَتْنِى عَنْهُ شَوَاجِرُ [*Withholding,* or *debarring,* or *diverting, things withheld,* or *debarred,* or *diverted, me from it*]. (S.)

أَشْجَرُ; and its fem., شَجْرَآءُ: see شَجِيرٌ. ___ Also (K) *Containing more* شَجَر [i. e. *trees,* or *shrubs*]: (S, K:) so in the saying, هٰذِهِ الأَرْضُ أَشْجَرُ مِنْ هٰذِهِ [*This land is one containing more trees than this*]. (S, K. *) It has no known verb. (TA.)

مَشْجَرٌ (S, K, TA) [and] مَشْجَرَةٌ (Mgh, Msb) *A place* (S, Mgh, Msb, K) *of growth* (Mgh, K) *of* شَجَر or أَشْجَار [i. e. *trees,* or *shrubs*]: (S, Mgh, Msb, K:) or, as some say, the former signifies *many* شَجَر. (TA.) ___ The former also signifies *A place of* مُشَاجَرَةٌ [i. e. *contending, disputing,* or *litigating*]: pl. مَشَاجِرُ: and, some say, it is an inf. n. (Har p. 473.) ___ See also مَشْجَرٌ, in two places.

مُشْجِرٌ: see شَجِيرٌ. ___ You say also أَرْضٌ مُشْجِرَةٌ meaning *A land giving growth to* شَجَر [i. e. *trees,* or

shrubs]. (TA. [See also مشجر.])

مشْجَر *i. q.* مشجب [i. e. *A thing composed of pieces of wood,* or *sticks, the heads of which are bound together, and the feet parted asunder, upon which clothes &c. are put*]: (S:) or *pieces of wood,* or *sticks, tied together, like the* مشجب, *upon which articles of furniture,* or *utensils, are put:* (M, Msb:) pl. مشاجر. (M, TA.) ___ And hence, (M,) The *wood,* (K,) or *pieces of wood,* (M,) *of the* [*kind of camel-vehicle for women called*] هودج; (M, K;) as also مشجر and شجار and شجار : (L, K:) n. un. مشجرة and شجارة : (TA:) or *a vehicle used by women, smaller than the* هودج, *having the head uncovered;* (AA, K, * TA;) as also مشجر and شجار and شجار : (K:) accord. to Lth, شجار signifies the *wood* [or *frame-work*] *of the* هودج, *which when covered becomes a* هودج: (TA:) As

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says that مشاجر signifies the *pieces of wood of a* هودج: AA, that it signifies *vehicles smaller than* هوادج, *having the heads uncovered; also called* سجر, of which the sing. is شجار . (S.)

مشجرة : see شجير: ___ and see also مشجر.

مشجَّر Figured work (TA) *having the form of* شجر [i. e. *trees,* or *shrubs*]: (K, * TA:) and silk brocade (ديباج) *figured with the forms of* شجر. (S, K.)

مشتجر الرِّماحِ [*The place of the commingling of spears;* or *of the thrusting,* or *piercing, therewith*]. (Ham p. 161.)

مشتجر and متشاجر *Commingled* [*and confused*]: you say رماح مشتجرة and متشاجرة and شواجر

Spears commingled and confused. (TA.)

مُتَشَاجِرٌ : see what next precedes, in two places.

شجع

1 شَجُعَ , aor. ـُ , (S, Msb, K,) inf. n. شَجَاعَةٌ, (S, Msb,) *He* (a man, S) *was,* or *became, courageous, brave, valiant, bold, daring,* or *stronghearted* (S, Msb, K) *on the occasion of war,* or *fight,* (S, K,) *making light of wars, by reason of his boldness.* (Msb.) AZ says that سَجَاعَةٌ sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Msb.) شَجُعَهُ, aor. , [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be ـُ ,] *He overcame him,* or *surpassed him, in* شَجَاعَة [or *courage,* &c.]. (K.) [See 3.] شَجِعَ, aor. ـَ , (Msb,) inf. n. شَجَعٌ, (IDrd, Msb, K,) *He was,* or *became, tall.* (IDrd, Msb, K.)

2 شَجَّعَهُ , (S, K,) inf. n. تَشْجِيعٌ, (K,) *He encouraged him;* or *strengthened his heart;* (S, K;) and *emboldened him:* (K:) or *he said to him, Thou art* شُجَاع [or *courageous,* &c.]. (Sb, S, K.)

3 شَاجَعَتْهُ فَشَجَعَتْهُ [*I strove to overcome* or *surpass him,* or *contended with him for superiority, in* شَجَاعَة (or *courage,* &c.), *and*] *I overcame him,* or *surpassed him, therein.* (TA.)

4 مَا أَشْجَعَهُ [*How courageous, brave, valiant, bold, daring,* or *strong-hearted, is he, on the occasion of war,* or *fight!*]. (TA in art بسل.)

5 تَشَجَّعَ *He affected* (تَكَلَّفَ) *courage, bravery, valour, boldness, daringness,* or *strength of heart on the occasion of war,* or *fight;* (S, K;) [*he encouraged himself; made himself,* or *constrained himself to be, courageous:*] and *he feigned,* or *pretended to have, courage,* &c., *on the occasion of war,* or *fight, not having it in*

him. (TA.)

شَجْعٌ *Penetrating energy; boldness.* (As.) ___ *Quickness of the shifting of the legs,* in camels, (S, K,) or, accord. to IB, in horses. (TA.)

شَجِعٌ ; fem. with ة: see شُجَاعٌ, in three places. ___ شَجِعُ القَوَائِمِ *Quick in the shifting of the legs,* applied to a he-camel; and so شَجِعَةٌ and شَجِعَآءُ , applied to a she-camel. (S, K.) And قَوَائِمُ شَجِعَاتٌ *Quick, and light, active,* or *nimble, legs.* (TA.) ___ *Mad,* applied to a camel. (Ibn-'Abbád, K.)

شَجِعٌ : see شُجَاعٌ.

شَجَعَةٌ : see شُجَاعٌ: see also شُجَعَةٌ: ___ also *Tall, and uncompact in frame:* ___ and *crippled by disease;* or *having a protracted disease:* [whence] it is said in a prov., أَعْمَى يَقُودُ شَجَعَةً [*A blind man leading one crippled by disease,* or *having a protracted disease:* but in Freytag's Arab. Prov. ii. 119, the last word is written شَجَعَةٌ, and said to be pl. of شَاجِعٌ , and to signify, app., *suffering paralysis*]. (TA.)

شُجَعَةٌ : see شُجَاعٌ. Also *Cowardly, weak,* (Ibn-'Abbád,) *lacking strength* or *power* or *ability, lean,* or *emaciated, and small in body, having no heart;* (Ibn-'Abbád, K;) as also شَجَعَةٌ : (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of مَشْجُوعٌ, q. v.,] like سُخَرَةٌ and other words. (Ibn-'Abbád.)

شَجَعَةٌ : see شُجَاعٌ.

شَجَعَآءُ [or شَجَعَآءُ or شُجَعَآءُ]: see شُجَاعٌ.

شَجْعَمٌ *A bulky serpent:* or *a malignant and audacious serpent:* regarded by Sb as a quadriliteral-radical word. (TA.) [See also شُجَاعٌ.]

شَجَاعٌ : see what next follows.

شُجَاعٌ and شَجَاعٌ (Lh, ISk, S, Msb, K) and شَجَاعٌ , (Msb, K,) which is of the dial, of Benoo- 'Okeyl, being made by them to accord with its contr., which is جَبَانٌ, (Msb,) and شَجِيعٌ (Lh, S, Msb, K) and أَشْجَعُ (S, K) and شَجِعٌ (K) and شَجَعٌ , (as in some copies of the K,) or شَجِعَةٌ , (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] *Courageous, brave, valiant, bold, daring,* or *strong-hearted* (S, Msb, K) *on the occasion of war,* or *fight,* (S, K,) *making light of wars, by reason of boldness:* (Msb:) fem. [of the 1st and 2nd and 3rd respectively] شُجَاعَةٌ and شَجَاعَةٌ (S, * Msb, * K) and شَجَاعَةٌ (Msb, * K) and شَجَاعٌ also [without ة] (Msb) and [of the 4th] شَجِيعَةٌ (Msb, K) and [of the 5th] شُجَعَآءُ and [of the 6th] شَجِعَةٌ : (K:) pl. masc. (of the 1st, S, Msb) شَجَعَةٌ [a pl. of pauc.] (AO, S, Msb, K) and [of the first three, and perhaps of the 4th also,] شَجَعَةٌ (S, K) and (of the 1st, S) شَجَعَانٌ (Lh, S, K) and (of the 4th, S) شُجْعَانٌ (Lh, ISk, S, K) [or, accord. to IDrd, شجعان is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Msb) شُجَعَآءُ (S, Msb, K) and [of the 4th, and perhaps of others also,] شَجَاعٌ, (K,) and also, (but these are quasi-pl. ns., TA,) شَجَعَةٌ (AO, S, K) and شُجْعَةٌ (K) and شُجَعَآءُ [app. a mistake for شُجَعَآءُ or شَجَعَآءُ]: (TA:) pl. fem. [all of شَجِيعَةٌ, or the last of شُجَعَآءُ or of شَجَائِعُ,] شَجَعَةٌ and شَجَاعٌ and شُجُعٌ: (Lh, K:) or شُجَاعٌ is [an epithet] peculiar to men: (K, * TA:) AZ says, I have heard the Kilábees say, رجل شُجَاعٌ, but they do not apply this epithet to a woman: (S:) شَجَعَةٌ and شَجِيعَةٌ , however, are applied to a woman, and signify *bold,* (Ibn-'Abbád, K,) *longtongued, and vehemently clamorous, towards men;* (Ibn-'Abbád, TA;) *audacious in her speech,* (Ibn- 'Abbád, K, [but these two epithets as applied to a woman and signifying bold &c. are omitted in the CK,]) *and in her length of tongue, and vehement clamorousness.* (Ibn-'Abbád, TA.) ___ شُجَاعٌ (S, Msb, K) and شَجَاعٌ (K) also signify The *serpent;* (K;) and so does أَشْجَعُ : (TA:) or the *male serpent:* (Mgh, K:) or *a certain species of serpent,* (Sh, S, Msb, K,) as also أَشْجَعُ , (S,) *small,* (K,) or *slender, and asserted to be the boldest of the serpent-kind:* (Sh:) pl. شُجْعَانٌ (Lh, IDrd, K)

and شُجْعَانٌ, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of أَشْجَعُ is أَشَاجِعُ; or, as some say, this is pl. of أَشْجَعَةٌ, which is pl. [of pauc.] of شُجَاعٌ, signifying the *serpent.* (TA.) [See also شَجْعَمٌ, above.] ___ Also The *serpent called* صَفَرٌ, *that presents itself in the belly* (S, K, * TA) *of a man,* as the Arabs assert, *when he has been long hungry:* (S, TA:) but As says that شُجَاعُ البَطْنِ signifies *vehemence of hunger.* (Az, TA.)

شَجَاعٌ : see شُجَاعٌ, in two places.

شَجِيعٌ ; fem. with ة: see شُجَاعٌ, in three places.

شَاجِعٌ : see شَجْعَةٌ.

أَشْجَعُ ; fem. شَجْعَآءُ: see شُجَاعٌ, in four places. You say also, لَبُؤَةٌ شَجْعَآءُ *A bold lioness.* (TA.) ___ Applied to a man, accord. to some, it signifies, (S,) or it signifies also, (K,) *In whom is lightness,* or *unsteadiness, like what is termed* هَوَجٌ, (S, K,) *by reason of his strength.* (S.) See also شَجِعٌ. ___ *Mad;* or *possessed by a devil:* (TA:) Lth says that, applied to a man, it signifies one *who is as though there were in him madness,* or *diabolical possession;* but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) ___ *Tall:* (IDrd, Msb, K:) and so the fem. applied to a woman. (IDrd, Msb.) ___ *Bulky; big-bodied;* or *stout:* or, as some say, *youthful;* or *in a state of youthful vigour.* (TA.) ___ The *lion.* (Lth, S, K.) ___ It is said in the K that الأَشْجَعُ also signifies الدَّهْرُ [i. e. *Time;* or *fortune;* &c.]; and J says that this is what the poet means by the expression, أَشْجَعُ أَخَّاذٌ: but this cannot be the correct meaning, for the poet, namely El-Aashà, says,

* بِأَشْجَعَ أَخَّاذٍ عَلَى الدَّهْرِ حُكْمُهُ *

by الا شجع meaning himself, or some other thing. (TA.) Also, (S, K,) and إِشْجَعٌ, (K,) or the latter accord. to some, but this was not

known to Abu-l-Ghowth, (S,) sing. of أَشَاجِعُ, [in some copies of the S written أَشَاجِيعُ, but the former, which, as is mentioned in the TA, is found in the

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handwriting of J, is that which is commonly known,] which signifies [The *knuckles nearest to the wrist;* this being what is meant by] the *bases* (أُصُول) *of the fingers, which are connected with the tendons of the outer side of the hand:* (S, K:) in the T, we find the *heads* (رُؤُوس) *of the fingers,* instead of اصول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the *tendons extended above the* سُلَامَى [here meaning the *metacarpal and metatarsal bones*] *from the wrist to the bases* (أُصُول) *of the fingers* or *toes, which are called* أَطْنَابُ الأَصَابِعِ, *above the outer side of the hand:* or the *bone which connects the finger with the wrist;* [i. e. the *metacarpal bone;*] *every finger having to it a bone thus called:* he who says that the أَشَاجِع [so here instead of اشجع as above] are the tendons calls those bones the أُسْنَاع. (TA.) Aboo-Bekr is described as عَارِى الأَشَاجِعِ عَنْ مَفَاصِلِ الأَصَابِعِ, meaning *Having little flesh upon what are thus termed:* or *having their tendons apparent.* (TA.) [See also رَاجِبَة and أَشْجَعُ مِنْ دِيكٍ.] بُرْجُمَة [*More courageous than a cock*] is one of the proverbs of the Arabs. (Mgh.)

مُشْجَعٌ, like مُجْمَلٌ, (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مَشْجَعٌ, like مَجْمَلٌ,] *In the utmost state of madness,* or *diabolical possession:* (K:) so says Ibn-Abbád; and hence, accord. to him, شُجَاعٌ [but in what sense he does not say]. (TA.)

مَشْجُوعٌ *Overcome,* or *surpassed, in* شَجَاعَة [or *courage,* &c.]. (K, TA.)

شجن

1 **شَجَنَ** , (S, L, K,) aor. ـَـ ; (K;) and شَجُنَ, aor. ـُـ ; inf. n. [of the former] شَجَنٌ [in some copies of the K شَجْنٌ] and [of the latter, or of both,] شَجُونٌ; (L, K;) *He grieved, mourned,* or *lamented;* or *was sorrowful, sad,* or *unhappy;* (S, L, K;) and *was anxious:* and تَشَجَّنَ signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) *he remembered;* syn. تَذَكَّرَ. (L, K.) And شَجَنَتِ الحَمَامَةُ, [app. both شَجَنَتْ and شَجُنَتْ,] inf. n. شَجُونٌ, *The pigeon cooed in a wailing and plaintive manner.* (L.) [See also شَجَنَ below.]

شَجَنَهُ, (S, L, K,) [aor. ـُـ , accord. to the usual rule of the K,] inf. n. شَجْنٌ and شُجُونٌ, (L, K,) signifies the same as اَشْجَنَهُ , (S, L, K,) i. e. *He,* (another person, S,) or *it,* (an affair, or an event, or a case, L, K,) *caused him to grieve* or *mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy.* (S, L, K.) شَجَنَتْنِى الحَاجَةُ, (S, L,) and شَجَنَتْهُ, (L, K,) aor. ـُـ , inf. n. شَجْنٌ, (S, L,) *Want,* or *the want, detained,* or *withheld,* (S, L, K,) *me,* (S, L,) or *him.* (L, K.) And مَا شَجَنَكَ عَنَّا *What detained,* or *withheld, thee from us?* (L.)

4 **اَشْجَنَهُ** : see the preceding paragraph. اَشْجَنَ الكَرْمُ *The grape-vine had a branchlet of a bunch of which all the grapes came to maturity.* (L, K. [See شَجْنَةٌ.])

5 **تَشَجَّنَ** see 1, first sentence. تَشَجَّنَ الشَّجَرُ *The trees were,* or *became, tangled,* or *luxuriant,* or *abundant and dense.* (L, K.)

شَجْنٌ (S, L, K [in the CK شَجَنٌ, but expressly said in the S to be بِالتَّسْكِينِ]) *A road* of a valley; (S, L;) or *a road in a valley:* or *in the upper,* or *uppermost, part thereof:* as also شَاجِنَةٌ : (K:) pl. of the former شُجُونٌ: (S, L, K:) and of شَوَاجِنُ : (K:) or شَاجِنَةٌ signifies *a valley in which are many trees;* (S, L;) or *a place in which are* شُجُونٌ, which means *tangled trees;* (Ham pp. 761-2;) and شَوَاجِنُ is its pl.: (S, L, and Ham p. 762:) or

شَاجِنَةٌ signifies *a sort of valley producing good herbage:* or, as some say, شَوَاجِنُ signifies the *upper,* or *uppermost, parts of a valley;* and its sing. is شَجْنٌ [thus written in the L in this instance], as ISd mentions on the authority of A'Obeyd, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of شَاجِنَةٌ. (L.) ___ [Hence,] one says, الحَدِيثُ ذُو شُجُونٍ, (S, Meyd, L, K,) شُجُونٌ being pl. of شَجْنٌ, with the ج quiescent; (Meyd;) a prov., (Meyd, L,) meaning *The story is involved,* or *intricate;* (S, Meyd, L;) or *has several ways* [*in which it may be understood*]; (Meyd;) or *has several modes,* or *manners; and objects of aim:* (L, K:) applied to a story by which one calls to mind another: (A'Obeyd, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tábikhah: he had two sons, named Saad and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saad found them and restored them; but So'eyd went on seeking them; and El-Hárith Ibn-Kaab met him; and there were upon the young man two [garments such as are called] burds (بُرْدَانِ), which El-Hárith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسَعْدٌ أَمْ سُعَيْدٌ [Is it Saad or So'eyd? (see سَعْدٌ)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El- Hárith Ibn-Kaab at 'Okádh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, With this thy sword? and he answered, Yes: and he said, Give it me that I may look at it, for I think it to be sharp: and El-Hárith gave it him: and he took it, and shook it, and said, إِنَّ الحَدِيثَ ذُو شُجُونٍ; and slew him with it: whereupon it was said to him, O Dabbeh, in the sacred month? and he said, سَبَقَ السَّيْفُ العَذَلَ [The sword preceded the censure): these three provs. he originated. (Meyd.)

شُجُونٌ and شَجْنٌ: see the next paragraph.

شَجْنٌ *Grief, mourning, lamentation, sorrow, sadness,* or *unhappiness;* (S, L, K;) and *anxiety:* (L, K:) pl. أَشْجَانٌ (S, L, K) and شُجُونٌ; (L, K; [in the latter of which these pls. are mentioned after all the

explanations of the sing.;]) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرَضٌ, in which it means *A cause of anxiety.*] ___ And The *soul's love,* or *its inclination,* or *its blamable inclination:* (L:) [or] *love that is followed by anxiety and grief.* (Kull p. 165.) ___ And *A want,* (S, L, Msb, K,) as also شَجِينٌ, (L,) wherever it be: (S, L, K:) pl. شُجُونٌ (S, L, Msb, K) and أَشْجَانٌ; (L, Msb, K;) the latter being pl. of شَجِينٌ also. (L.) A rájiz says,

* لِى شَجَنَانِ شَجَنٌ بِنَجْدْ *
* وَشَجَنٌ لِى بِبِلَادِ السِّنْدْ *

[*I have two wants; a want in Nejd, and I have a want in the country of Es-Sind*]. (S.) Also *An intricately-intermingling branch* of a tree; (L, K;) and *a* شُعْبَةٌ [i. e. *branch,* or *branchlet,* or *the like,*] of anything; (K;) like شَجْنَةٌ and شُجْنَةٌ and شَجَنَةٌ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]) or, accord. to IAar, one says شُجْنَةٌ and شُجْنٌ meaning *a branch* of a tree, [or the latter app. means *branches,* for it seems to be a coll. gen. n.,] and شَجْنَةٌ and شَجْنٌ, and [the pl. of شُجْنَةٌ is] شُجْنَاتٌ and شَجَنَاتٌ: (L:) or, accord. to J, (L,) شَجْنَةٌ and شُجْنَةٌ signify *roots of trees intricately intermingling:* (S, L:) [but] the primary signification of شَجْنَةٌ and شُجْنَةٌ is *a branchlet* (*a* شُعْبَةٌ *of a* غُصْنٌ) *of a tree:* (L:) or شَجْنَةٌ signifies *tangled,* or *luxuriant,* or *abundant and dense, trees.* (Msb.) ___ See also شُجْنَةٌ. ___ And see شَجَنٌ. ___ Also, (K,) or شَجَنَةٌ, (L, [thus written without any syll. signs, perhaps fem. of شَجَنٌ, i. e. شَجَنَةٌ, but it seems to be indicated by the context in the L that it is شُجْنَةٌ,]) A she-camel *compact in make, of which the several parts are interknit, one with another,* (L, K, *) *like the parts of a tree.* (L.)

شَجْنَةٌ : see the next preceding paragraph.

شُجْنَةٌ : see شَجَنٌ, in six places: and شَجْنَةٌ. Also, as some say, *Leanness;* or *slenderness, and leanness;* or *leanness, and lankness in the belly.* (L.)

شَجْنَةٌ : see شَجْنٌ, in five places. ___ Also, i. e. with kesr, (K,) or شَجْنٌ and شَجَنَةٌ , (L,) *A branchlet of a bunch of a grape-vine of which all the grapes come to maturity.* (L, K.) ___ شَجْنَةٌ signifies also *Relationship closely,* or *intimately, connected.* (L.) One says, بَيْنِى وبينه شَجْنَةُ رَحِمٍ, and شَجْنَةُ رَحِمٍ, *Between me and him is a relationship closely,* or *intimately, connected.* (S.) And it is said in a trad., الرَّحِمُ شَجْنَةٌ مِنَ ٱللّٰهِ i. e. الرَّحِمُ *is derived from* الرَّحْمٰنِ: (S, L: [see رَحِمٌ:]) or, accord. to AO, (L,) the meaning is, [الرَّحِمُ *is*] *relationship, from God, closely,* or *intimately, connected, like the roots of trees.* (S, L.) ___ Also *A crack,* or *cleft, in a mountain.* (Lh, L, K.)

شَجَنَةٌ : see the next preceding paragraph.

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شَجُونُ is a saying of the Arabs like their saying عَابِلَتِى عَبُولُ [i. e., app., *My withholder is death,* or *shall be death* alone; for شَجُونُ شَجَنَتُهُ may be rendered *Death withheld him,* like as عَبُولُ عَبَلَتُهُ is rendered death separated him]. (L.)

شَجِينٌ : see شَجْنٌ.

شَاجِنٌ *Grieving, mourning,* or *lamenting;* or *sorrowful, sad,* or *unhappy;* (S, L;) and *anxious.* (L.) See also an ex. of its fem., with ة, voce شَجُونٌ.

شَاجِنَةٌ [as a subst.]; pl. شَوَاجِنُ: see شَجْنٌ, in five places.

شجو

1 **شَجِىَ** , aor. ـَ , inf. n. شَجًا, *He was choked;* or *his throat,* or *fauces, became obstructed;* (S, K;) به *by it;* i. e. a bone or the like. (K.) One says, عَلَيْكَ بِالكَظْمِ وَلَوْ شَجِيتَ بِالعَظْمِ [*Keep thou to self-restraint though thou be choked by the bone*]. (TA.) ___ And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, *He grieved, mourned,* or *lamented;* or *was sorrowful, sad,* or *unhappy:* (S, Msb:) and *he was,* or *became, anxious,* or *disquieted in mind.* (S.) ___ Also, aor. and inf. n. as above, said of a creditor (غَرِيم), *He went away,* عَنْهُ [*from him*]. (K. [See 4.]) شَجَا بَيْنَهُمْ *It was,* or *became, an occasion of contention,* or *dispute,* or *of disagreement,* or *difference, between them.* (K.) شَجَاهُ, (S, Msb, K,) aor. ـُ , inf. n. شَجْوٌ, (S, Msb,) [app. originally *syn. with* أَشْجَاهُ in the first of the senses assigned to the latter in the next paragraph: ___ and hence,] *It* (anxiety, Msb) *grieved him;* or *caused him to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy;* (S, Msb, K;) as also اشجاهُ . (K.) And, said of wealth (الغِنَى), inf. n. شَجْوٌ, *It excited his griefs, mournings,* &c., and *his desire.* (TA.) ___ Also, and اشجاهُ , *It caused him to be mirthful,* (Ks, K, TA,) and *excited him.* (Ks, TA.) Thus each of these verbs has two contr. significations. (K.) But MF observes that طَرَّبَهُ, the explanation here given in the K, is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4 **اشجاهُ** , inf. n. إِشْجَآءٌ, *It choked him;* or *caused his throat,* or *fauces, to be obstructed;* syn. أَغَصَّهُ; (S, TA;) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the S, as well as in the TA, intended by أَغَصَّهُ; with which it is also syn. in another sense; for] ___ It signifies [also] *It,* or *he, caused him to fall into grief, mourning, lamentation, sorrow, sadness,* or *unhappiness.* (K.)

See also 1, in two places. ___ Also *He subdued, overpowered,* or *overcame, him,* (K, TA,) *so that he grieved,* or *was sorrowful.* (TA.) ___ And *He angered him.* (Ks, TA.) ___ And *He made him to go away.* (Az, TA.) And أَشْجَيْتُهُ عَنِّى *I gave him* (i. e. a creditor or petitioner) *what contented him, so that he went away.* (TA.)

6 تَشَاجَتْ عَلَيْهِ, (As, T, K, * TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (As, T, TA,) *She resisted him,* and *expressed grief,* or *unhappiness, to him,* or *on account of him,* [i. e. *on account of his advances,*] *saying, Alas, my grief,* or *my unhappiness!* (As, T, K, * TA.) And said of a woman with reference to her husband, meaning *She expressed grief,* &c., as above. (A, TA.)

شَجًا *A bone,* or *some other thing* (S, K) *of the like sort,* (K,) *sticking fast,* (S,) or *lying across,* or *forming an obstruction,* (K,) *in the throat,* or *fauces,* (S, K,) of a human being, and of a beast; (TA;) *a thing in the throat,* or *fauces, that* [*chokes one,* or] *prevents from swallowing:* (Har p. 69:) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.) ___ See also the next paragraph.

شَجْوٌ *Anxiety,* or *disquietude of mind;* and *grief, mourning, lamentation, sorrow, sadness,* or *unhappiness;* (S;) [and] so شَجًا : thus termed because a man is choked thereby. (Har p. 33.) ___ And *A want; an object of want.* (Az, K, TA.) One says, بَكَى فُلَانٌ شَجْوَهُ [app. meaning *Such a one wept for his object of want*]: and دَعَتِ الحَمَامَةُ شَجْوَهَا [app. *The pigeon called for its object of want*]. (TA.)

شَجٍ *Grieving, mourning,* or *lamenting;* or *sorrowing, sad,* or *unhappy;* applied to a man; (S, Msb;) and شَجِيَةٌ, of the measure فَعِلَةٌ, applied to a woman: one says, وَيْلٌ لِلشَّجِى مِنَ الخَلِىِّ [mentioned and expl. voce خَالٍ, in art. خلو, where each of these epithets is written with teshdeed to the ى; and likewise in another saying there mentioned]:

(S:) or, in this saying, (TA,) it signifies *occupied* [*by anxiety* or *grief*]; (K, TA; [in the CK, الشَّجا is erroneously put for الشَّجى;]) and خَلِىٌّ means free [therefrom]: so says AZ: and in this instance الشَّجى may mean *occupied by a bone choking*, or *obstructing, his throat*, or *fauces*, or *by anxiety, and not having found a way of escape therefrom;* or *by his opponent*, or *adversary, whom he has been unable to withstand:* (TA:) and sometimes one says شَجًى, like as one says حَزَنٌ and حَزِينٌ; though this is rare; (Msb;) it is mentioned in the 'Eyn; but شَجٍ is more known; and is said by Az to be the chaste form: (TA:) Mbr says, the ى of الخلى is with teshdeed, and the ى of الشَّجى is without teshdeed, (S,) and sometimes this ى is with teshdeed in poetry; (S, K;) but if you make it to be from شَجاهُ, it is شَجًى only, syn. with مَشْجُوٌّ. [i. e. *grieved*, &c.]; (S;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen فَعَلٌ with a ى, saying, فُلَانٌ قَمَنٌ لِكَذَا and قَمِينٌ, and سَمَجٌ and سَمِيجٌ, and كَرٌ and كَرِىٌّ: and the third way is, that they assimilated one word in measure to another, as in الغَدَايَا والعَشَايَا, the [proper] pl. of غَدَاةٌ being only غَدَوَاتٌ. (TA.)

شَجًى : see the next preceding paragraph, in two places.

مَفَازَةٌ شَجْوَآءُ [*A desert*, or *waterless desert*,] *difficult to travel*. (S, K. *)

شَجَوِىٌّ , with fet-h to the ج ; rel. n. of شَجٍ. (S.)

شَجَوْجًى , (S, K,) of the measure فَعَوْعَلٌ [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like خَجَوْجًى &c., (S, * and Mz ibid.,) and شَجَوْجَآءُ , (K,) applied to a man, (S,) *Long in the legs:* (S, K:) or *very tall:* or *very tall, with bigness* (ضَخَم, in the CK ضَخْم,) *of the bones:* or *long in the back, short in the leg;* (K;) thus in the M; but Az says the reverse, i. e. *long in the legs, short in the back.* (TA.) ___ Also, (K,) or the former, (TA,) A *bulky* horse. (K.) ___ And The عَقْعَقُ [or *magpie*]; (K;) [and] so شَجَجَى; (K and TA in art. شج;) fem. with ة [i. e. شَجَوْجَاةٌ]. (K.) ___ And *A wind continually blowing;* as also شَجَوْجَاةٌ. (K.) All this is in the M. (TA.)

شَجْوٌ جَآءٌ : see the next preceding paragraph.

أَمْرٌ شَاجٍ *An affair,* or *event, grieving;* or *causing to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy.* (TA.)

شح

1 شَحَّ, (Msb,) sec. pers. شَحَحْتَ, aor. يَشُحُّ and يَشِحُّ, (S, O, Msb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. شَحَحْتَ, aor. يَشَحُّ; (S, O, Msb, K;) [the first of which, having for its aor. يَشُحُّ, is the most common;] inf. n. شُحٌّ (S, A, O, Msb, K) and شَحٌّ and شَحٌّ, (ISk, O, K,) of which three inf. ns. the first is the most approved; (TA;) *He was*, or *became, niggardly, tenacious, stingy, penurious*, or *avaricious;* syn. بَخِلَ: (Msb:) or بخل relates to single things, or particulars; and شحّ, to things in general: or بخل relates to wealth, or property; and شحّ, to wealth, or property, and to kindness, or beneficence: or شحّ, signifies *he was*, or *became, niggardly*, &c., as above, *in the utmost degree:* (TA:) or *he was*, or *became, niggardly*, &c., as above, (S, A, O, K,) *and covetous*, or *vehemently* or *greedily* or *excessively* or *culpably desirous*, (K,) or *with covetousness*, or *vehement* or *greedy* or *excessive* or *culpable desire.* (S, A, O.) You say, شَحَّ به and شَحَّ عَلَيْه; (T, M, K;) by the former meaning *He was*, or *became, niggardly*, &c., *of it*, i. e., of his property, or the like; and by the latter, *he was*, or *became, niggardly*, &c., *to him*, i. e., to an asker, or a beggar, or a seeker, or the like: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see شَحِيحٌ,)] meaning by the latter the same as by the former. (L.) [Thus] one says, هُوَ يَشُحُّ بِمَالِه [*He is niggardly*, &c., *of his property;* and sometimes, in the same sense, يَشُحُّ عَلَى مَالِه]. (A.) And شَحَّ بَعْضُهُمْ

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عَلَى بَعْضٍ [*Some of them were niggardly*, &c., *to some;* meaning *they were niggardly*, &c., *one to another*]. (Msb, K.)

3 هُوَ يُشَاحُّنِى بِكَذَا [*He is niggardly, tenacious,* &c., as above, *with me, of such a thing*]. (A.) [The inf. n.] مُشَاحَّةٌ [in the CK erroneously written مَشَاحَّة] is *syn. with* ضِنَّةٌ: (K, TA:) hence the saying, لَا مُشَاحَّةَ فِى الاصْطِلَاحِ [*There shall be no acting in a niggardly manner, of one with another, in the making of peace, one with another*]. (TA.) And one says, فُلَانٌ يُشَاحُّ عَلَى فُلَانٍ *Such a one is tenacious of such a one;* syn. يَضَنُّ بِهِ. (S, L.)

6 تشاحّ القَوْمُ *The people,* or *party, were niggardly, tenacious,* &c., as above, [see 1,] *one to another,* (Msb, K, TA,) فِى الأَمْرِ [*in the affair*], (K, TA,) and عَلَيْهِ [*for it*], (TA,) *and vied in hastening to it,* (TA,) *fearing lest it should become unattainable.* (K, TA.) And تَشَاحَّا عَلَى الأَمْرِ لَا يُرِيدَانِ أَنْ يَفُوتَهُمَا (S, O, K, TA) *They two* (i. e. two men, S, O) *contended together for the thing,* or *affair, each of them being unwilling that it should become beyond his reach,* or *attainment.* (TA.) And تَشَاحَحَا المَآءَ [or تَشَاحَّاهُ] *i. q.* تَجَاشَعَاهُ [i. e. *They straitened each other in pressing to the water, and vied, each with the other, in endeavouring to satisfy their thirst*]. (TA in art. جشع.)

نَفْسٌ شَحَّةٌ : see شَحِيحٌ.

أَوْصَى فِى صِحَّتِهِ وَشِحَّتِهِ means [*He made his will during his state of soundness,* or *health, and*] in *his state of which he is tenacious* [or *the state which he is reluctant to quit*] (فِى حَالِهِ الَّتِى يَشُحُّ عَلَيْهَا). (O, K.)

شَحَاحٌ : see the next paragraph in four places.

شَحِيحٌ (S, A, Msb, K) and شَحَاحٌ (S, A, K) and شَحْشَحٌ and شَحْشَاحٌ and شَحْشَحَانٌ, (K,) applied to a man, *Niggardly, tenacious, stingy, penurious,* or *avaricious:* (Msb:) or *niggardly,* &c., as above,

in the utmost degree: (TA:) or *niggardly,* &c., as above, (S, A, K,) *and covetous,* or *vehemently* or *greedily* or *excessively* or *culpably desirous,* (K,) or *with covetousness,* or *vehement* or *greedy* or *excessive* or *culpable desire:* (S, A:) and نَفْسٌ شَحَّةٌ signifies the same as شَحِيحَةٌ [*a soul that is niggardly,* &c.]: (IAar, TA:) the pl. (of شَحِيحٌ, S, Msb) is أَشِحَّةٌ [a pl. of pauc.] (S, A, Msb, K) and شُحَاحٌ (S, A, K) and أَشِحَّآءُ. (Msb, K.) You say, [هو شَحِيحٌ بشَىْءٍ and] شَحِيحٌ عَلَى شَىْءٍ *He is niggardly,* &c., *of a thing.* (L in art. أَشِحَّةً عَلَى الخَيْرِ.) شد, in the Kur [xxxiii. 19], means [*They being niggardly,* or *vehemently desirous, of the good things,* i. e.] of the wealth and spoils: (TA:) and أَشِحَّةً عَلَيْكُمْ, in the same verse, means [*They being niggardly*] of aid [*to you*]. (Jel.) ___ [Hence,] إِبِلٌ شَحَائِحُ, [in which the latter word is pl. of شَحِيحَةٌ,] (O, K,) or شُحَاحٌ, (A,) *Camels that yield little milk.* (A, O, K, TA.) And زَنْدٌ شُحَاحٌ *A piece of stick,* or *wood, for producing fire, that does not yield fire.* (S, A, K.) And شُحَاحُ مَآءٍ *Water little in quantity; not copious.* (K.) And أَرْضٌ شُحَاحٌ *Land that will not flow with water unless in consequence of much rain;* (S, O, K;) as also شَحْشَحٌ : (O, K:) and also, (ISk, L, TA,) or ↓ the latter word, (so accord. to the K,) *Land that flows in consequence of the least rain;* (ISk, K, TA;) as though it were niggardly of itself to the water: (TA;) like حَشَادٌ [in this, or in the former, sense]: (ISk, L:) thus having two contr. meanings. (K.) And accord. to AHn, شُحَاحٌ signifies [Small water-courses such as are termed] شِعَابٌ *any one of which is made to flow if a skinful of water is poured into it.* (TA.)

شَحْشَحٌ : see شَحِيحٌ, in three places. ___ Also *Evil in disposition;* (O, K;) and so شَحْشَاحٌ . (TA.) ___ *Very jealous;* (Fr, S, O, K;) as also شَحْشَاحٌ and شَحْشَحَانٌ . (Fr, O, K.) ___ *Courageous;* (S, K;) and so شَحْشَاحٌ . (TA.) ___ Also, (S, O, K, TA,) applied alike to a male and to a female, (TA,) and شَحْشَاحٌ , (K, TA,) or شَحْشَحَانٌ , (S, * O,) One *who keeps, attends,* or *applies himself, constantly, perseveringly,* or *assiduously, to a thing:* (S, O, K, TA:) *who strives, labours,* or *exerts himself, therein:*

(TA:) or, as some say, (S, O,) *penetrating, sharp, vigorous,* or *effective, therein:* (S, O, TA:) the first, (S, O, K, TA,) and ↓ second, (TA,) applied to an orator, or a preacher, (S, O, K, TA,) in this last sense, (S, O, TA,) or as meaning *eloquent* (K, TA) *and powerful:* (TA:) and both, as epithets of general application, *penetrating, sharp, vigorous,* or *effective, in speech,* or *in going* or *journeying:* the first is also applied to an orator, or a preacher, as meaning *skilful:* (TA:) and ↓ the last of these three epithets is applied by Dhu-r-Rummeh to a driver of camels, who urges them by singing to them. (S, O, TA.) ___ Also the first, applied to a raven, or crow, (غُرَاب,) *That croaks much.* (O, K.) ___ And *Light,* or *agile;* applied to an ass; as also شُحْشُحٌ , (O, K,) as some say. (O.) ___ And *Swift in flight;* applied to a قَطَاة. (S, O, K.) ___ Also, and شَحْشَحَانٌ , *Tall,* or *long,* (Fr, O, K, TA,) *and strong.* (TA.) ___ And the former, applied to a [desert such as is termed] فَلَاة, *Wide;* (O, K, TA;) *in which the places of alighting are far apart, and in which is no herbage.* (TA.)

شُحْشُحٌ : see the next preceding paragraph.

شَحْشَاحٌ : see شَحِيحٌ: ___ and see also شَحْشَحٌ, in five places. ___ Also, applied to a woman, *Resembling a man in her strength,* (O, K,) *and her exertion,* or *energy.* (O.)

شَحْشَحَانٌ : see شَحِيحٌ: ___ and see also شَحْشَحٌ, in four places.

مُشَحْشَحٌ *Niggardly, tenacious, stingy, penurious,* or *avaricious;* [like شَحِيحٌ;] (TA;) *possessing little,* or *no, good.* (O, K, TA.)

شحب

1 **شَحَبَ**, aor. ـُ (S, A, O, K, &c.) and ـَ, (A, O, K, &c.,) but the former more commonly obtains, (TA,) inf. n. شُحُوبٌ; (S, O, K;) and شَحُبَ, (Fr, S, A, O, K, &c.,) inf. n. شُحُوبَةٌ, (Fr, S, O, K,) but this form of the verb is disapproved by AZ and 'Iyád; (TA; [in which, however, nine authorities for it are mentioned;]) said of one's body; (Fr, S, O;) or of one's colour, or complexion, (A, K,) and so شَحُبَ, (A, O, K,) inf. n. شُحُوبٌ; (A;) [*It was,* or *became, altered* [*for the worse, wan,* or *haggard*], (Fr, S, A, O, K, &c.,) *in consequence of emaciation,* (K,) or *hunger,* (A, K,) or *sleeplessness,* and *the like,* (A,) or *travel,* (K,) or *work,* or *disease,* or *impatience,* or *distress* or *fatigue:* or, accord. to the author of the Wá'ee, شُحُوبٌ signifies *emaciation* itself: (TA:) in this sense, it is of the dial. of Benoo-Kiláb. (A, TA.) شَحَبَ الأَرْضَ, (IDrd, O, K,) aor. ـَ, inf. n. شَحْبٌ, (IDrd, O,) *He pared the ground,* or *scraped off its superficial part, with a shovel,* (IDrd, O, K,) or *some other thing:* of the dial. of El-Yemen. (IDrd, O.)

شَحْبٌ : see what follows.

شَاحِبٌ A man *having his colour,* or *complexion, altered* [*for the worse, wan,* or *haggard*], (TA,) or *so* شَاحِبُ اللَّوْنِ, (A,) *in consequence of disease,* or *travel,* or *the like:* (TA: [see 1:]) and *emaciated,* or *lean;* (TA, KL;) as also شَحْبٌ. (KL.) It is said in a trad., لَا تَلْقَى المُؤْمِنَ إِلَّا شَاحِبًا [*Thou wilt not find the believer otherwise than wan,* or *haggard;* or *emaciated,* or *lean*]; because شُحُوبٌ is one of the effects of fear, and of paucity of food, and of little enjoying of plentifulness and pleasantness or easiness, and softness or delicacy, of life. (TA.) ___ It is also applied as an epithet to a sword, meaning *Altered in its colour by blood that has dried upon it:* used in this sense by the poet Taäbbata-sharrà. (TA.)

شحج

1 **شَحَجَ** , aor. ـَـ and ـِـ , inf. n. شَحِيجٌ (S, O, K) and شُحَاجٌ (As, S, O, K) and شَحَجَانٌ (O, K) and تَشْحَاجٌ; (O, L;) and تَشَحَّجَ ; and اِسْتَشْحَجَ ; (L, TA;) *He uttered his voice* or *cry;* [*brayed;*

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croaked;] said of a mule, (S, O, K, &c.,) and of an ass, (ISd, O,) and of a raven, or crow; (S, O, K, &c.;) and sometimes, of a man: (L:) or شَحِيجٌ is used in relation to a mule; and شَحَجَانٌ, in relation to a raven, or crow: (T, TA:) or the former of these two signifies the *reiterating of the voice* or *cry* of the raven, or crow; and when it stretches forth its head [and croaks], you say نَعَبَ: and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the *uttering certain of his voices* or *cries:* Th is thought by ISd to have mentioned also شَحِجَ; but the latter doubts its correctness: and شُحَاجٌ is also expl. as signifying the *raising of the voice;* but as used more especially in relation to the mule and the ass. (TA.) شَحَجَ is also said of a raven, or crow, meaning *He,* being advanced in age, *had a rough,* or *harsh, voice* or *cry:* (O, K:) [*he croaked roughly,* or *harshly, by reason of age:*] it is said in the M that شَحِيجٌ and شُحَاجٌ signify the *crying* of a raven, or crow, when advanced in age. (TA.)

5 **تَشَحَّجَ** see the preceding paragraph.

10 **اِسْتَشْحَجَ** [*He desired* a raven, or crow, *to croak*]. One says of ravens, or crows, اُسْتُشْحِجْنَ فَشَحَجْنَ [*They were desired to croak, and they croaked*]. (O, K.) ___ See also 1.

شَحَّاجٌ , applied to a mule, an ass, and a raven or crow, *that brays,* or *croaks,* or *raises its voice, much:* and by Er-Rá'ee it is applied to a مُؤَذِّنٌ. (TA.) ___ بَنَاتُ شَحَّاجٍ, (S, A, O, K,) and شَاحِجٍ , (L,) *Mules:* (S, A, O, K:) and

asses. (A, TA.) ___ And شَحَّاجٌ and مِشْحَجٌ The *wild ass:* (S, O, K:) in the L said to be the *wild pigeon:* [but حمام is evidently there a mistranscription for حِمَارٌ:] each an epithet in which the quality of a subst. predominates. (TA.)

بَنَاتُ شَاحِجٍ : see شَوَاحِجُ ___. شَحَّاجٌ [pl. of شَاحِجَةٌ] *Ravens,* or *crows:* which are also called مُسْتَشْحِجَاتٌ and مُسْتَشْحِجَاتٌ , meaning *desired to croak* and *croaking.* (O, K.) Dhu-r-Rummeh uses the phrase مُسْتَشْحِجَاتٌ بالفراق [*Ravens croaking by reason of separation*]. (O, TA.)

مِشْحَجٌ : see شَحَّاجٌ.

مُسْتَشْحِجَاتٌ : see the next but one of the preceding paragraphs, in three places.

شحذ

1 **شَحَذَ** , (S, A, Msb, K,) aor. ـَـ , (S, Msb, K,) inf. n. شَحْذٌ, (S,) *He sharpened* (S, A, Msb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Msb), with a whetstone or other similar thing; (TA;) as also اشحذ ; (K;) and شحّذ , inf. n. تَشْحِيذٌ. (KL.) ___ [Hence,] شَحَذْتَ عَلَيْنَا لِسَانَكَ [*Thou hast sharpened against us thy tongue*]. (A and TA in art. رهف.) And اشْحَذْ لَهُ غَرْبَ ذِهْنِكَ [*Sharpen thou for it the edge of thine intellect*]. (A.) And شَحَذَهُ بِعَيْنِهِ, (K,) or بِبَصَرِهِ, (A,) *He looked sharply at him.* (K, * TA.) And شَحَذَ الجُوعُ مَعِدَتَهُ *Hunger made his stomach keen, and strengthened it,* (L,) *and inflamed it.* (L, K.) ___ Hence also, i. e. from شَحَذَ in the sense first expl. above, (Har p. 377,) فُلَانٌ يَشْحَذُ النَّاسَ, (inf. n. شَحْذٌ, K,) *Such a one begs importunately of men:* (A, K, * and Har ubi suprà:) and شَحَذْتُهُ *I begged importunately of him.* (Msb.) ___ And شَحَذَهُ *He drove him away;* namely, a man; (K;) as also تَشَحَّذَهُ , (CK, and so accord. to the O,) or شَحَّذَهُ , (K accord. to the TA,) inf. n. تَشْحِيذٌ. (TA.) [See also 5 below.] And شَحَذْتُهُ, (O, TA,) inf. n. as above, (K,) *I drove him vehemently.* (O, K, * TA.) ___ شَحْذٌ also signifies The *being angry.* (K.) You say, شَحَذَ عَلَيْهِ *He was angry with him.* (TK.) ___ And *i. q.* قَشْرٌ [The act of *paring*, or *peeling*, &c.]. (O, K.) You say, شَحَذَهُ, i. e. قَشَرَهُ [*He pared it, peeled it,* &c.]. (TK.)

2 **شَحَّذَ** see above, in two places.

3 **شَاحَذَنِى** , inf. n. شِحَاذٌ, *He assisted me, by alternating with me,* (راسلنى,) *and did like as I did, in sharpening a sword* and *the like.* (Ham p. 533.) شاحذت النَّاقَةُ *The she-camel raised her tail, and then twisted it vehemently,* when in labour, being near to bringing forth. (O, K.)

4 **أَشْحَذَ** see 1, first sentence.

5 رَأَيْتُهُ يَتَشَحَّذُ [*I saw him applying himself to importunate begging*]. (A, TA. [In both this meaning is indicated by the context.]) تَشَحَّذَنِى فُلَانٌ *Such a one drove me away,* and *subjected me to trouble,* or *difficulty.* (TA.) See also 1.

شَحَذَانٌ [*Having a keen appetite;*] *hungry.* (S, M, L, K.) ___ And *A vehement driver.* (K TA. [See also مِشْحَذٌ.]) ___ And *Light,* or *active, in his work* (فِى سَعْيِهِ). (O, K.)

شُحْذُوذٌ, applied to a man, *i. q.* نَزِقٌ [*Light, and unsteady,* or *lightwitted;* &c.]. (TA.)

شَحِيذٌ, applied to a knife [&c.], *Sharpened;* (Lth, A, TA;) as also مَشْحُوذٌ. (Lth, TA.)

شَحَّاذٌ *An importunate beggar:* (A, K: *) one should not say شَحَّاثٌ: (K:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because ذ is changed into ث without any error in speech, as is asserted by El-Khafájee and others; and accord. to the A, both these words signify as above: (TA in art. شحث, and partly repeated in the present art.:) [it is said, however, that] شَحَّاذٌ meaning *a beggar* does not occur in the language of the Arabs. (Har p. 377.)

مِشْحَذٌ *A whetstone;* or *thing with which,* or *upon which, one sharpens.* (S, K.) ___ And [hence,] A *rough, severe,* or *violent,* driver: (O, K: [see also شَحَذَانٌ:] and applied also as an epithet to a driving. (O.)

مِشْحَذَةٌ [*A cause,* or *means, of sharpening:* a word of the class of مَجْبَنَةٌ &c.]. One says, هٰذَا كَلَامٌ مِشْحَذَةٌ لِلْفَهْمِ [*This is discourse that is a cause,* or *means, of sharpening of the understanding*]. (A.)

مِشْحَاذٌ *An* [*elevation such as is termed*] أَكَمَةٌ, *wide within,* (O, K, TA,) *not rough in the stones* [*thereof*], *but extending long upon the earth, not having in it trees nor soft ground:* (O, TA:) or, accord. to ISh, (O, TA,) *level ground,* (O, K, TA,) *in which are pebbles like those* [*that are strewn in the court*] *of the mosque, and in which is no mountain:*

but he says that ADk disapproves the word: (O, TA:) accord. to Fr, (O,) the *head of a mountain,* (O, K, TA,) *when sharp,* or *pointed:* pl. مَشَاحِذُ. (O.)

مَشْحُوذٌ : see عَلَيْهِ مَشْحُوذٌ فُلَانٌ ___. شَحِيذٌ *Such a one is an object of anger.* (O, TA.)

شحط

1 **شَحَطَ**, aor. ـَـ, inf. n. شَحْطٌ (S, K) and شَحَطٌ (K) and شُحُوطٌ (S, K) and مَشْحَطٌ; (K;) and شَحَطَ, aor. ـَـ, (K,) inf. n. شَحَطٌ; (TA;) *It was,* or *became, distant,* or *remote:* (S, K:) or شَحْطٌ and شَحَطٌ signify the *being distant,* or *remote, in all states* or *circumstances.* (TA.) You say, شَحَطَ المَزَارُ *The place of visiting was,* or *became, distant,* or *remote.* (S.) And لَا أَنْسَاكَ عَلَى شَحْطِ الدَّارِ *I will not forget thee notwithstanding the distance of the dwelling.* (TA.) And El-'Ajjáj says,

* وَالشَّحْطُ قَطَّاعُ رَجَآءِ مَنْ رَجَا *

[*And distance is the severer of the hope of him who hopeth*]. (TA.) ___ شَحَطَ فِى السَّوْمِ *He went far,* or *far from what was right,* and *exceeded the due limit, in the demanding of a price.* (TA.) ___ Hence, (TA,) شَحَطَ البَعِيرَ فِى السَّوْمِ, (K, TA, [in the CK, and in a MS. copy of the K, البَعِيرُ,]) aor. ـَـ, inf. n. شَحْطٌ, (TA,) *He went to the utmost of the value of the camel in the demanding of a price:* (K, TA:) or *he went far from what was right,* and *exceeded the due limit:* (K:) and شَحَطَ signifies the same; (K;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يَكُونُ عَلَى المُعْتِقِ قِيمَةُ أَنْصِبَآءِ شُرَكَآئِهِ يُشْحَطُ الثَّمَنُ ثُمَّ يُعْتِقُ كُلَّهُ [*The value of the portions of his copartners shall be imposed upon the emancipater;*] *the price* of the slave *shall be carried to the utmost;* [*then he shall emancipate the whole of him:*] or the meaning is, *the price* of the slave *shall be collected;* from شَحَطَ الإِنَآءَ, which see below. (TA.) ___ شَحَطَ فُلَانًا *He preceded, outwent, got before,* or *passed beyond, such a one, and became far from him:* (K, TA:) and in like manner, الخَيْلَ [*the horses,* or

horsemen]. (T, TA.) One says also, شَحَطَتْ بَنُو هَاشِمٍ العَرَبَ *The sons of Háshim surpassed,* and *outstripped, the Arabs* [in general] *in excellence.* (TA.) شَحَطَ الإِنَآءَ *He filled the vessel.* (Fr, K.) See also 5.

2 **شَحَّطَهُ** , inf. n. تَشْحِيطٌ, (S, K,) *He made him* (a slain man) *to struggle,* or *flounder,* بِدَمِهِ

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in his blood: (S:) or *he besmeared, bedawbed, befouled,* or *defiled, him,* بِالدَّمِ *with blood.* (K.)

4 **اشحطهُ** *He made him,* or *caused him, to be,* or *become, distant,* or *remote; he put him, sent him,* or *removed him, far away.* (S, K.)

5 **تشحّط** *He* (a slain man) *struggled,* or *floundered,* بِدَمِهِ *in his blood:* (S:) and شَحْطٌ [inf. n. of شَحَطَ] also signifies the *struggling,* or *floundering,* in blood: (Lth, ISd, K:) or the former signifies *he struggled,* or *floundered, and rolled,* or *wallowed,* فِى دَمِهِ *in his blood:* (TA:) or *became besmeared, bedawbed, befouled,* or *defiled,* (Mgh, K,) *and he rolled,* or *wallowed,* (Mgh,) or *struggled,* or *floundered,* (K,) فِى دَمِهِ *in his blood.* (Mgh, K. *) And *It* (the fœtus) *struggled,* or *floundered,* فِى السَّلَى *in the membrane enclosing it.* (K.)

شَحَّاطٌ : see what next follows.

شَاحِطٌ مَنْزِلٌ *A distant,* or *remote, place of abode;* as also شَحَّاطٌ . (TA.) ___ شَوَاحِطُ الأَوْدِيَةِ, [the former word being pl. of شَاحِطَةٌ,] *The distant,* or *remote, parts of the valleys.* (TA.)

شَوْحَطٌ *Certain trees,* (K,) *a species of the trees of the mountains,* (S,) meaning *of the*

mountains of the سَرَاة, [the mountain-range extending from near 'Arafát to Nejrán in El-Yemen,] *for there they grow,* (TA,) *of which bows are made:* (S, K:) AHn says, One acquainted with [the kind of trees called] the شوحط has informed me that *it grows in the manner of the* أَرْز [or *pine-tree*], *many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape,* [the word here rendered grape is عنبة, but it has been altered in the MS., and may therefore be incorrect,] *except that its extremity is more slender, and it is soft, and is eaten:* (TA:) or *i. q.* نَبْع: (IB:) or *a species of the* نَبْع, (K,) *of which bows are made:* (TA:) or *the* شوحط *and* نبع *and* شَرْيان *are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called* نبع; *what is upon its base,* or *foot,* or *lowest* or *lower part,* شريان; *and what is in the depressed tract by its base,* شوحط: (Mbr, Az, K:) IB says the same with respect to the نبع, but that *the* شوحط *is that which is upon the lowest part of the mountain;* and this is confirmed by what is said by AZ and others: El-Ghanawee El-Aarábee says, *the* نبع *and* شوحط *and* سَرَآء *are one:* as to the شريان, no one holds it to be of the نبع except Mbr: Aboo-Ziyád says that bows are made of the شريان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that *the* نبع *and* شوحط *are yellow in the wood, heavy in the hand; and when they become old, they become red:* (TA:) the n. un. is with ة. (K.)

شحم

1 **شَحُمَ** , (S, Msb, K,) aor. ـُ , (K,) inf. n. شَحَامَةٌ, (MA, Msb,) *He* (a man, S, K) *was,* or *became, fat;* (S, MA, K;) as also شَحِمَ, aor. ـَ : (TA:) or *he was,* or *became, abundant in the fat of his person.* (Msb.) And شَحُمَتْ إِبِلُهُ (K) *His camels were,* or *became, fat.* (TA.) And شُحِمَتِ النَّاقَةُ; and شَحَمَتْ, aor. ـُ ; of the classes of عَنِىَ and نَصَرَ; inf. n. شَحْمٌ and شُحُومٌ; *The she-camel became fat after leanness.* (TA.) ___ شَحِمَ, (S, K,) aor. ـَ , (K,) inf. n. شَحَمٌ, (TA,) *He was,* or *became, eagerly desirous of fat.* (S, K, TA.) And *He ate much fat.* (TA.) شَحِمَهُ, (K,) or شَحِمَ أَصْحَابَهُ, (S,) aor. ـَ , (K,) inf. n. شَحْمٌ, (TA,) *He fed him,* or *his companions, with fat;* or *gave him,* or *them, fat to eat.* (S, K.)

4 **اشحم** *He had much fat in his possession:* like as الحم signifies he had much flesh in his possession. (TA.)

شَحْمٌ , (S, Msb, K,) of an animal, (Msb,) a word of well known meaning, (S, Msb, K,) *Fat;* (MA, KL;) *the substance of fatness:* (ISd, TA:) شَحْمَةٌ is a more special term, (S, Msb,) [i. e. a n. un.,] signifying *a piece thereof:* (K:) the pl. of the former is شُحُومٌ. (Msb, TA.) It is said of the Jews, in a trad., حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا [*Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof:* see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the أَلْيَةٌ [meaning the rump, and also the tail of a sheep,] nor of the back. (TA.) One says, لَقِيتُهُ بِشَحْمِ كُلَاهُ [lit. *I met him,* or *found him, with the fat of his kidneys,*] meaning, *in his state of briskness, liveliness,* or *sprightliness.* (K, TA.) And of him who is deemed weak, one says, فُلَانٌ شَحْمٌ لِلْمُبْتَلِعِ [lit. *Such a one is fat for the swallower*]. (Ham p. 771.) ___ Also The *hump of the camel:* (TA:) heard by Az from the Arabs in this sense. (TA in art. حم.) ___ And The

whiteness [app. meaning the *white part*] *of the belly.* (TA.) ___ شَحْمَةُ الأُذُنِ [*The lobe,* or *lobule, of the ear;*] *the part, of the ear, to which the* قُرْط [i. e. *ear-ring* or *ear-drop*] *is suspended;* (S, Msb, K;) i. e. *the soft portion of the lower part of the ear:* or *the place of the perforation for the* قُرْط. (TA.) ___ شَحْمَةُ العَيْنِ *The* مُقْلَة *of the eye;* (TA;) i. e., *what comprises the white and the black of the eye:* (Zj in his Khalk el-Insán; and S and Msb and K voce مُقْلَةٌ:) [this is what is generally meant by it; i. e. *the globe of the eye:*] in the T it is said to be *the* حَدَقَة [i. e. *black,* or *what is in the middle of the white,*] *of the eye:* and some say that it is *the* شَحْمَة [app. meaning the *whole substance*] *that is beneath* [or *behind*] *the* حَدَقَة. (TA.) ___ شَحْمَةُ الحَنْظَلِ [and شَحْمَه, as in the K in art. حنظل,] *The inner part* [i. e. the *pulp*] *of the colocynth, exclusive of its seeds.* (K.) ___ شَحْمَةُ الرُّمَّانِ *The thin yellow* [*pulp*] *that is amid the seeds of the pomegranate;* (K;) or, as in the M, *the substance that separates the seeds of the pomegranate.* (TA.) ___ شَحْمُ النَّخْلِ *The heart pith,* or *cerebrum,* (جُمَّار,) *of palm-trees:* (S in art. جذب:) and شَحْمَةُ النَّخْلَةِ *the heart* (جُمَّارَة) *of the palm-tree.* (M, TA.) ___ شَحْمَةُ المَرْجِ *The* خَطْمِىّ [or *marsh-mallow*]. (K.) ___ شَحْمُ الأَرْضِ *The truffle;* as a gen. n.; syn. الكَمْءُ: (TA in art. كمأ:) and شَحْمَةُ الأَرْضِ *the truffle;* as a n. un.; syn. الكَمْأَةُ: (K:) or *the white truffle;* syn. الكَمْأَةُ البَيْضَآءُ. (S.) [It should be observed that الكَمْءُ is generally held to be a n. un.; and الكَمْأَةُ, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] ___ شَحْمَةُ الأَرْضِ also signifies *A certain white worm:* or is *of* (من [which is omitted in some of the copies of the K]) *the* [*long worms, found in moist earth, and in the mud of rivers, called*] خَرَاطِين: (K, TA:) or *a white* عَظَآءَة [n. un. of عَظَآءٌ, q. v.], *not big:* or, as some say, it is *not of the* [*species called*] عَظَآء; *it is more pleasant* [*to the taste*], *and better: and* [*because it dwells in the sand-hills,*] *they say* [i. e. *call it*] *also* شَحْمَةُ النَّقَا, *like as they say* بَنَاتُ النَّقَا: (TA:) it is *the* [*reptile called*] حُلَكَة, *which dives into the sand, and to which the*

fingers (بنان) *of virgins are likened.* (TA in art. ارض. [See حُلَكَة: and see also أَبُو شَحْمٍ ___.]) شَبَثٌ is an appellation of *The small species of what is called* حِمَارُ قَبَّانَ. (TA in art. قب, q. v.) ___ [See also شَحْمَة below.]

شُحْمٌ, with damm, [as though pl. of أَشْحَمُ, which I do not find mentioned,] *White;* applied to men. (IAar, TA.)

شَحِمٌ *Eagerly desirous of fat.* (S, K.) One says, رَجُلٌ شَحِمٌ لَحِمٌ *A man eagerly desirous of fat and of flesh.* (TA.) ___ عِنَبٌ شَحِمٌ *Grapes having little juice* (K, TA) *and thick skin.* (TA.) ___ And رُمَّانَةٌ شَحِمَةٌ *A pomegranate having thick* شَحْمَة [or *pulp amid the seeds*]. (TA.)

شَحْمَةٌ [n. un. of شَحْمٌ, which see throughout. Also] *A certain bird.* (K. [For طَائِرٌ, which I regard as the right reading, in the CK, I find in other copies of the K الطَّائِرُ as an explanation of الشَّحْمَة.]) And *A certain game of the children of the Arabs of the desert.* (K, * TA.)

شَحِيمٌ *Fat,* as an epithet applied to a man: (ISk, S, K:) or *abundant in the fat of his person.* (Msb.)

شَحَّامٌ *A seller of fat;* (S, K;) as also شَاحِمٌ. (K.) ___ And One *who feeds men much with fat.* (TA.)

شَاحِمٌ One *who feeds men with fat.* (S, TA.) ___ And A man *having,* or *possessing, fat;* like لَاحِمٌ signifying having, or possessing, flesh: possessive epithets like لَابِنٌ and تَامِرٌ. (TA.) ___ See also شَحَّامٌ.

مُشْحُمٌ, (S, [so in my copies, see 4, of which it is the part. n.,]) or مُشَحِّمٌ, like مُحَدِّثٌ [in measure], (K,) [both perhaps correct,] A man *having much fat in his house* or *tent.* (S, K.) ___ And the former, A man *whose camels are fat.* (K.)

مُشَحَّمٌ: see مَشْحُومٌ.

مُشَحِّمٌ: see مُشْحُمٌ.

مَشْحُومٌ Food, and bread, *into which fat has been put;* (TA;) [and so مُشَحَّمٌ , for] one says خُبْزَةٌ مُشَحَّمَةٌ [*a cake of bread,* &c., *into which fat has been put*]. (K in art. ربق.)

شحن

1 **شَحَنَ** , (S, L, Msb, K,) aor. ـَـ , inf. n. شَحْنٌ, (L, Msb,) *He filled* (S, L, Msb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Msb:) *he filled,* [or *laded,*] *and completely equipped* or *furnished,* a ship. (L.) And in like manner, *It* (i. e. what was in it) *filled* a ship. (L.) And, (S, L, K,) as also اشحن , (K,) *He filled* a town or city (S, L, K) بالخَيْلِ [*with horsemen* or *the horsemen*]. (S, L.) Also, (L, Msb, K,) aor. as above, (L,) and so the inf. n., (L, Msb,) *He drove away* (L, Msb, K) a people, or party, (L,) or him. (Msb.) And (L) one says, مَرَّ يَشْحَنُهُمْ, (S, L,) inf. n. as above, (S,) *He passed along driving them away, and pursuing them.* (S, L.) AZ heard an Arab of the desert say, اشْحَنْ عَنْكَ فُلَانًا, meaning *Remove thou, and put far away, from thee such a one.* (L.) And one says of a thing that is intensely acid, إِنَّهُ يَشْحَنُ الذُّبَابَ i. e. *Verily it drives away the flies.* (TA.) شَحْنٌ also signifies The *running vehemently.* (L.) And شَحَنَ, *He went far,* or *far away.* (K.) And one says, شَحَنَتِ الكِلَابُ, (L,) [and شَحَنَتْ, as appears from what follows,] aor. تَشْحَنُ and تَشْحُنُ, (L, K,) like تَمْنَعُ and تَعْلَمُ and تَنْصُرُ, (K,) inf. n. شُحُونٌ, (L,) *The dogs went far in pursuit without catching any prey,* or *game.* (L, K.) شَحَنَ عَلَيْهِ, aor. ـَـ , (L, Msb, K,) inf. n. شَحْنٌ; (L, Msb;) and شَحِنَ, aor. ـَـ , inf. n. شَحَنٌ; (Msb;) *He bore rancour, malevolence, malice,* or *spite, against him;* (Msb, K;) and (Msb) *bore,* (L,) or *showed,* (Msb,) *enmity towards him.* (L, Msb.)

2 **شَحَّنَهُ** *He made him,* or *appointed him to the office of, a* شَحْنَةٌ, q. v.; occurring in postclassical works.]

3 **شَاحَنَهُ** , (L, Msb, K,) inf. n. مُشَاحَنَةٌ, (L, Msb, KL,) *He regarded him,* or *treated him, with rancour, malevolence, malice,* or *spite;* (Msb;) or *with enmity; being so regarded,* or *treated, by*

him: (L, Msb, K, KL:) or, as some say, مُشَاحَنَةٌ is *such reviling, and blaming, upbraiding,* or *reproaching, reciprocally, as does not amount to fighting one another;* from شَحْنَآءُ meaning enmity. (L.)

4 **اشحن** : see 1. ___ Also, (K,) inf. n. إِشْحَانٌ, (L,) *He sheathed* the sword: (L, * K:) and *he drew* the sword: thus having two contr. significations. (K.) Also, (S, L, K,) inf. n. as above, (S, L,) *He* (a boy, or child, S, L, and, as some say, a man, L) *was ready,* or *about, to weep:* (S, L, K:) or *his eyes watered at the approach of weeping* (L.) ___ And اشحن لَهُ بِسَهْمٍ *He prepared himself to shoot him,* or *to shoot at him, with an arrow.* (K.)

6 **تَشَاحَنَ** The *regarding,* or *treating, one another* [*with rancour, malevolence, malice,* or *spite;* (see 1, last sentence; and 3;) or] *with enmity.* (L.)

شَحْنَةٌ [thus written, with fet-h to the ش, but I incline to think that it is correctly شِحْنَةٌ ,] The *contents of a ship, that fill it.* (L.)

شِحْنَةٌ : see what next precedes. ___ [Also] *A body of men sufficing for the guarding, controlling,* or *firm holding,* of a province, or city, *on the part of the Sultán.* (Az, L, K. *) And (K) *A troop of horsemen keeping post* (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with أَمِيرٌ [i. e. *A commander* or *commandant,* &c., being used app. only in post-classical times, from the Pers. شَحْنَه, meaning in Pers., and hence in Arabic also, *a viceroy, prefect, chief of the police,* or *the like,*] is a mistake. (L.) ___ And The *quantity of fodder appointed to beasts as sufficing them for a day and a night.* (Az, L, K.) See also what next follows.

شَحْنَآءُ *Rancour, malevolence, malice,* or *spite:* (L:) or *vehement hatred:* (Msb:) and

enmity; (S, L, Msb, K;) as also شَحْنَة . (S, L, K.) Hence the saying, كَانَ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَآءُ i. e. [*There was between him and his brother*] *enmity.* (L.)

شُحُونٌ in the following verse, cited by ISd,

* تَأَطَّرْنَ فِى المِينَآءِ ثُمَّ تَرَكْنَهُ *
* وَقَدْ لَجَّ مِنْ أَحْمَالِهِنَّ شُحُونُ *

may be, accord. to him, an inf. n. of شَحَنَ, or an extr. pl. of شَحْنَة: (L:) [but I rather think that it is a pl. of شَاحِن , like as شُهُودٌ is of شَاهِد; and accordingly I would render the verse (which evidently relates to ships) thus: *They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens,* i. e. the burdens of the ships, because of the labour that they occasioned.]

شَاحِنٌ [act. part. n. of شَحَنَ]: see the next preceding paragraph. ___ See also مَشْحُونٌ. Also A dog *going far in pursuit without catching any prey,* or *game:* pl. شَوَاحِنُ. (L.) And *Bearing enmity* [or *rancour* &c. (see 1, last sentence,)] towards another: one says, هُوَ شَاحِنٌ لَكَ [*He is bearing enmity* &c. *towards thee*]. (L.)

مَشْحُونٌ A ship (فُلْكٌ, so in the Kur [xxvi. 119 &c.], S, L, or مَرْكَبٌ, K [in the L, erroneously, رَكَبٌ],) *Filled* [or *laded, and completely equipped* or *furnished:* see 1, first sentence]; (S, L, K;) as also شَاحِنٌ , like كَاتِمٌ in the sense of مُكْتُومٌ, (L, K,) mentioned by Kr. (L.)

مُشْحَئِنٌّ *Becoming angered;* or *made angry.* (K.)

عَدُوٌّ مُشَاحِنٌ [*An enemy who regards,* or *treats, another with rancour,* &c., *being so regarded,* or *treated by him:* see 3]. (S, L.) المُشَاحِنُ as used in a trad. means *The schismatic innovator in religion:* (L, K:) so says El-Owzá'ee: or *the transgressor:* (L:) or it means *he who has*

in his heart rancour &c. (شَحْنَآء) *towards the Companions of the Apostle of God:* or *he who forsakes the institutes,* or *rule and usage, of his prophet; who speaks against his people; who sheds their blood.* (TA.)

شحو

1 **شَحَا** , (K,) or شَحَا فَاهُ, (Ks, S,) aor. ـَـ , (Ks, TA,) or ـُـ , (S,) inf. n. شَحْوٌ, (Ks, S, TA,) said of a man, (TA,) *He opened his mouth;* (S, K, TA;) as also اشحى [or app., اشحى فَاهُ], (K,) and شحّى فَاهُ, inf. n. تَشْحِيَةٌ. (TA.) شَحَا فَاهُ [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, شَحَا فَمَ الدَّابَّةِ [*It opened the mouth of the beast*]. (TA.) [See also art. شحى.] And شَحَا فُوهُ, (S, K, *) aor. ـُـ , (S,) inf. n. as above, (TA,) *His mouth opened;* (S, K;) as also شحّى فوه; (TA;) but one should not say اشحى فوه. (IAar, TA.) ___ And شَحَا, inf. n. as above, *He stepped, paced,* or *walked.* (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammár, لَتَشْحُونَّ فِيهَا شَحْوًا لَا يُدْرِكُكَ الرَّجُلُ السَّرِيعُ, meaning *Thou shalt assuredly go* [or *step* or *pace*] *quickly, and advance, therein* [so that *the swift man shall not overtake thee*]. (TA.) And it is said that شَحَا فِيهِ signifies *He went far;* and *took a wide,* or *an ample, range; in it.* (TA. [See also 5.])

2 **شَحَّوَ** see the preceding paragraph, in two places.

4 **أَشْحَوَ** see 1, first sentence.

5 **تشحّى** , accord. to Aboo-Sa'eed, primarily signifies *He took a wide,* or *an ample, range* in anything. (TA. [See also 1, last explanation.]) ___ [Hence,] تشحّى عَلَيْهِ *He spread out,* or *stretched out, his tongue,* [or *he gave wide range to his tongue,*] *respecting him* [or *against him*]. (K.)

شَحًا , (K,) thus with the short ا, (TA,) *Wide;* applied to anything: and شَحْوَآءُ , applied to a well, signifies the same: (K:) or the latter, thus applied, *wide in the head* [or *upper part*]. (TA.)

شَحْوَةٌ *A step, pace,* or *single act of stepping* or *pacing.* (S, K.) One says, فَرَسٌ بَعِيدُ الشَّحْوَةِ *A horse having a far extent of step:* (S, TA:) and رَغِيبُ الشَّحْوَةِ (S in art. رغب) a horse *wide of step; that takes a large space of ground with his legs.* (TA: but there, الشَّحْوِ [which is the inf. n.].) ___ [Hence,] رَجُلٌ بَعِيدُ الشَّحْوَةِ فِى مَقَاصِدِهِ [*A man who strides along in his pursuits*]. (TA.) ___ And إِنَآءٌ وَاسِعُ الشَّحْوَةِ i. e. [*A vessel wide*] *in the interior.* (TA.)

شَحَآءُ : see the next paragraph.

شَحْوَآءُ : see شَحًا. ___ Also A she-camel *wide of step:* and it is said in a trad. that the Prophet had a horse named الشَّحَآءُ, thus related, with medd, [app. الشَّحَآءُ, like الوَسَاعُ,] expl. as meaning *the wide of step:* so says IAth. (TA.)

شَاحٍ [act. part. n. of 1: fem. شَاحِيَةٌ; pl. of the latter شَوَاحٍ and شَاحِيَاتٌ]. One says, جَآءَتِ الخَيْلُ

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شَوَاحِىَ *The horses came opening their mouths:* (S, A, K, * TA:) and so أَقْبَلَتِ الخَيْلُ شَاحِيَاتٍ. (M, TA.) ___ And جَآءَنَا شَاحِيًا *He came to us stepping along.* (TA.) ___ And *He came to us without any want.* (TA.) ___ الشَّوَاحِى is applied by the vulgar to *The large pieces of wood resembling columns:* but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.)

شحى

1 **شَحَى** , like رَضِىَ, inf. n. شَحًى, is said by ISd and in the K to be a dial. var. of شَحَا, inf. n. شَحْوٌ, i. e., as ISd says, meaning *He opened* his mouth; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that شَحَى فُلَانٌ, aor. يَشْحَى, inf. n. شَحًى, is a dial. var. of [شَحَا, aor.] يَشْحُو, inf. n. شَحْوٌ, on the authority of Lth. (TA.)

شخب

1 **شَخَبَ** , (Mgh, TA,) aor. ـُ [and ـَ], inf. n. شَخْبٌ, said of milk, (Mgh,) and of anything, *It flowed.* (Mgh, TA.) And شَخَبْتُهُ *I made it to flow.* (Mgh.) You say, شَخَبَ اللَّبَنُ, aor. ـُ and ـَ , (S, O, CK,) inf. n. شَخْبٌ, (S, O,) *The milk flowed in an extended stream from the udder when milked;* (S, O, CK;) and in like manner one says of blood: (O:) or شَخَبَ اللَّبَنَ, aor. ـُ and ـَ , *he made the milk to flow in a continuous stream from the udder* (K accord. to the TA [and accord. to the context in the K, in which it is immediately added فَٱنْشَخَبَ, showing that انشخب has the former of these two significations as quasi-pass. of شَخَبَ, and the like is said in the A,]) *between the vessel and the teat.* (TA.) Hence, i. e. from شَخَبَ اللَّبَنُ, the saying of ElKumeyt,

* وَوَحْوَحَ فى حِضْنِ الفَتَاةِ ضَجِيعُهَا *
* وَلَمْ يَكُ فى النُّكْدِ المَقَالِيتِ مَشْخَبُ *

[*And he who lay upon his side with her,* or *her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous,* or *an extended, stream,* or *any time,* or *place, thereof,* for مَشْخَبٌ may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. شَخْبٌ as signifying The *sounding,* or *sound, of milk when it is being drawn from the udder.* (TA.) One says also, شَخَبَتْ أَوْدَاجُ القَتِيلِ دَمًا i. e. [*The external jugular veins of the slain person*] *streamed,* or *flowed with blood:* (Msb, TA: *

[and the like is said in the Mgh:]) and شَخَبْتُهُ أَنَا [*I made it to stream,* or *flow*]: the verb being intrans. and trans. (Msb.) And هو يَشْخُبُ دَمًا *He,* or *it, flows* [or *streams*] *with blood;* the last word being in the accus. case as a specificative: and *be,* or *it, pours forth,* or *makes to flow* [or *stream*], *blood;* the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And شَخَبَتْ يَدَاهُ حَتَّى مَاتَ [*His hands flowed,* or *streamed, with blood, until he died:* or *poured forth blood,* &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) انشخب , also, is said of blood [as meaning *It flowed,* or *streamed*]. (TA.) And انشخب دَمًا, said of a vein, means *It flowed,* or *streamed, with blood.* (S, K, TA.) And it is said in a trad. respecting the حوض [or pool (of the Apostle)], يَشْخُبُ فيه ميزابان من الجَنَّة [*Two spouts will pour forth into it from Paradise*]. (TA.) And one says, شَخَبَتْ اللِّقَاحَ *I milked the milch camels.* (A, TA.) ___ And مَرَّ يَشْخُبُ فِى الأَرْضِ *He went,* or *passed by,* (O,) or *ran,* (El-Fáïk, TA,) *swiftly* [*in the land,* or *upon the ground*]. (El-Fáïk, O, TA.)

7 **إِنْشَخَبَ** see the preceding paragraph, in three places.

شَخْبٌ : see the next paragraph. ___ Also *Blood.* (K.)

شُخْبٌ *Milk coming forth,* (A,) or *milk that has come forth,* (K,) *from the udder,* (A, K,) *when drawn therefrom;* (TA;) and so شَخْبٌ ; (A, K;) which is also an inf. n.; (TA;) or this latter is an inf. n., (S, O,) and the former [is a subst. properly so called, and] signifies *an extended stream of milk,* (S, A, O,) *like a thread,* or *string,* (A,) *when it is drawn from the udder;* (S, A, O;) of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ: (A:) or the *milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe* or *she-goat.* (TA.) It is said in a prov., شُخْبٌ فِى الإِنَآءِ وَشُخْبٌ فِى الأَرْضِ, (S, Meyd, A, O,) i. e. *One extended stream of milk from the udder into the vessel, and one* &c. *upon the ground:* (Meyd:) applied to him who hits the mark one time and misses another time

(S, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., شُخْبٌ طَمَحَ *An extended stream of milk from the udder that has fallen upon the ground* so as to be unprofitable; for such is the meaning of طَمَحَ in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph.

شُخْبَةٌ *A single stream of milk from the udder;* (A, K;) pl. شِخَابٌ [q. v.]: (K;) or it signifies, (K,) or so شُخْبٌ, (TA,) *an extended stream of milk* (K, TA) *when it is drawn* (TA) *from the udder, streaming continuously* (K, TA) *between the vessel and the teat.* (TA.)

شِخَابٌ *Milk when it is drawn from the udder:* (A, K: [in which latter it is also said to be pl. of شُخْبَةٌ:]) of the dial. of El-Yemen. (TA.)

وَدَجٌ شَخِيبٌ [*An external jugular vein*] *cut so that its blood has flowed,* or *streamed, forth.* (TA.)

أُشْخُوبٌ The *sound of the streaming of milk.* (S, O, K.) ___ [And it seems to be used as an epithet; for it is added that] one says, إِنَّهَا لَأُشْخُوبُ الأَحَالِيلِ [app. meaning *Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk*]. (S, O.)

مَشْخَبٌ : see the verse in the first paragraph.

شخت

1 **شَخُتَ** , (S, K,) aor. ـُ , inf. n. شُخُوتَةٌ, (K,) said of a man, (S,) [and app., in like manner, of anything,] *He* [or *it*] *was*, or *became, thin*, or *slender*, (S, L, K,) *lean, and lank in the belly, not in consequence of emaciation.* (L, K.)

2 **تَشْخِيتٌ** The *bringing, conveying*, or *causing to come;* syn. إِبْلَاغٌ. (K.) One says, شَخَّتَهُ إِلَيْهِ *He brought it*, &c., *to him.* (TK.)

شَخْتٌ and شَخِيتٌ , (S, A, K,) the former also pronounced شَخَتٌ , (K, TA,) by some, (TA,) applied to a man, (S,) *Thin*, or *slender*, (S, A, L, K,) *lean, and lank in the belly, not in consequence of emaciation:* (A, L, K:) *slender in the body:* fem. of the first with ة: (TA:) pl. شِخَاتٌ: (S, A, K:) or شَخْتٌ signifies *thin*, or *slender*, as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: one says, [of a beast,] إِنَّهُ لَشَخْتُ الجُزَارَةِ *Verily he is thin*, or *slender, in the legs:* (TA:) and قَوَائِمُهُ شِخَاتٌ *His legs are thin*, or *slender:* (A:) and حَطَبٌ شَخْتٌ *Slender firewood.* (TA.) ___ [Hence,] إِنَّهُ لَشَخْتُ العَطَآءِ *Verily he is one who gives little.* (TA.) And زَيْدٌ شَخْتُ الخُلُقِ *Zeyd is low, ignoble*, or *mean, in natural disposition.* (A, TA.) ___ Some say that it is arabicized, from the Pers. سَخْتٌ. (TA.)

شَخَتٌ : see the next preceding paragraph.

شَخِيتٌ : see شَخْتٌ: ___ and also what here follows.

شَخِّيتٌ and شَخِيتٌ and شَخْتِيتٌ Dust (غُبَارٌ) *rising*, or *spreading*, or *diffusing itself.* (K.)

شَخْتِيتٌ : see what next precedes.

شخر

1 **شَخَرَ** , aor. ـِ , inf. n. شَخِيرٌ (S, K) and شَخْرٌ, (K,) *He raised his voice, with snorting;* said of an ass: (S:) *he uttered a sound from the fauces:* or *from the nose:* (K:) or *from the mouth, without the nose:* (TA:) *he* (a horse) *neighed:* (K:) or *uttered a sound after neighing:* (TA:) or *uttered a sound from his mouth,* (K, TA,) *without the nose:* (TA:) As says that among the sounds made by horses are those termed شَخِيرٌ and نَخِيرٌ and كَرِيرٌ ; the first of which is from the mouth; the second, from the nostrils; and the third, from the chest: some say that شَخَرَ is like نَخَرَ [*he snorted*]. (TA.)

شَخْرٌ The *first period* or *stage* of youth; (K, TA;) and the *sharpness* thereof; like شَرْخٌ. (TA.)

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___ The *part,* of a رَحْلٌ [or camel's saddle], *that is between the* قَادِمَةٌ *and the* آخِرَةٌ, (O, K, TA,) which are the كَرَّانِ: (TA:) [said to be] also called the شَرْخٌ, [which is an evident mistake, perhaps originating from its having been said that شَخْرٌ and شَرْخٌ are syn., meaning in another sense, mentioned above,] (O, TA,) and the شَجْرٌ [q. v.]: (TA:) or the *space between the upper part of the two extremities* [*at the fore part and hind part*] of the [saddle called] قَتَبٌ. (JK.) ___ And The *chink* of the buttocks. (JK, O. [In the K, for وشَخْرُ الاسْتِ شَقُّهَا, the reading in the JK and O, is put وشَخَرَ الاسْتُ شَقَّهَا.])

شَخِّيرٌ *That utters much,* or *often, the sound* termed نَخِيرٌ: (K:) or, as in some copies of the K [and in the O], شَخِيرٌ: (TA:) [see نَخَرَ and شَخَرَ:] applied to an ass in this sense, (O,) or as signifying *vociferous.* (TA.)

شخس

1 **شَخَسَ** , aor. ـَـ , (K,) inf. n. شَخْسٌ, (S, A, O, K,) *It was,* or *became, conflicting, incongruous,* or *dissimilar, in its several parts;* شَخْسٌ being *syn. with* اضْطِرَابٌ and اخْتِلَافٌ [here used in the same, or nearly the same, sense]. (S, A, O, K.) ___ Also, (K,) inf. n. as above; (Lth, O, K;) or شَاخَسَ ; (so says Lth, TA; and so in a copy of the A;) and تَشَاخَسَ ; (O, K;) said of an ass, (Lth, A, O, K,) *He opened his mouth on the occasion of gaping* (Lth, O, K) *and smelling the urine of a she-ass:* (Lth, O:) or *he opened his mouth, raising his head, after smelling the dung.* (A.) It is said that the primary signification of الشَّخْسُ is *The opening of the mouth to gape.* (Ham p. 196.)

3 **شاخس فَاهُ** , said of time, *It caused his teeth to become incongruous;* (ISk, A, O;) *some of them being long and some of them being broken:* (ISk, O:) this is the case in extreme old age: (A, TA:) شَخَاسٌ and مُشَاخَسَةٌ, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their *being in such a condition that some of them incline and some of them have fallen out:* (JK, TA: *) one says, [شُوخِسَ فَاهُ, or شُوخِسَتْ أَسْنَانُهُ, and] تَشَاخَسَ فُوهُ, (A,) or تَشَاخَسَتْ أَسْنَانُهُ, (S, O, K,) *His teeth became incongruous,* (S, A, O, K,) *and some of them inclined and some of them fell out,* (S, O, K,) *by reason of extreme old age.* (S, A, * O, K.) ___ شاخس الصَّدْعَ, said of the repairer of a wooden bowl, *He made the crack* of the bowl *to incline, so that it remained not closed up.* (O, K.) See also 1.

4 **اشخس** *He showed a sour, a crabbed,* or *an austere, face,* (Aboo-Sa'eed, O, K,) لَهُ *to him,* (Aboo-Sa'eed, TA,) فِى المَنْطِقِ *in speech;* as also اشخص. (Aboo-Sa'eed, O, TA.) ___ And اشخسه, (O, K,) and اشخس

به, (TA,) *He spoke evil of him behind his back,* or *in his absence,* or *otherwise, with truth,* or *though it might be with truth;* syn. اغتابه; (O, K, TA;) as also اشخص به. (TA.)

6 **تشاخس** : see 1: and 3. ___ *It* (a crack in a wooden bowl) *was made* by the repairer *to incline, so that it remained not closed up.* (TA.) ___ *It,* said of the upper part of a man's skull, (i. e. said of his قحف, IDrd, O,) or said of his head, (K,) *became severed in twain,* in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قحفا رأسه), meaning تدانيا واختلفا; [but the former of these two verbs is app. a mistranscription for تباينا; and the meaning, *they became separated, each from the other, and not fitting together:*] and it is sometimes said of the thumb; and of a vessel. (TA.) ___ تشاخس القوم *The people,* or *party, became distant,* or *remote, one from another.* (JK.) ___ تشاخس أَمر القوم *The state of affairs of the people,* or *party, became divided,* (O, K, * TA, *) *and conflicting,* or *inconsistent.* (TA.) And تشاخس ما بين القوم *The state between the people,* or *party, became bad,* or *corrupt.* (ISk, S, O, K. *)

شَخِيس An affair, or a state of affairs, (أَمر,) *disorganized, disordered,* or *unsettled;* syn. مُتَفَرِّق. (K.) ___ Speech *in which is a sour, a crabbed,* or *an austere, look:* (JK: [like شَخِيص:]) or *incongruous,* or *discordant, speech;* (O, K, TA;) as also مُتَشَاخِس, (A 'Obeyd, TA, in art. شخص,) and مُتَشَاخِص. (K ibid.) ___ [A man] *adverse to that which he is commanded to do.* (TA.)

مُتَشَاخِس : see the next preceding paragraph.

شخص

1 **شَخَصَ** , (S, A, Msb, K,) aor. ـَـ , (A, Msb, K,) inf. n. شُخُوصٌ, (S, Msb, K,) *He*, or *it, rose;* or *became raised,* or *elevated.* (S, A, Msb, K.) ___ [Hence,] *It* (a star) *rose.* (K.) And شَخَصَ لَهُ شَخْصٌ [*A figure seen from a distance rose to his view*]. (TA in art. شخص بصره ___.) زول (S, Mgh, Msb, K, [in some copies of the K, بصره, but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and signifies *His eyes,* or lit., *his eye, became fixedly open:*] (S, K: *) or it signifies *his eye became raised:* (Msb:) or *his sight became stretched and raised.* (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَخَصَ إِلَيْكَ بَصَرِى [*My eye,* or *eyes, became fixedly open,* or *raised,* or *my sight became stretched and raised, towards thee*]. (A.) And شَخَصَ بَصَرُ المَيِّتِ, (A,) inf. n. as above, (IAth,) [*The eye,* or *eyes, of the dying man became fixedly open:* or] *the eyelids of the dying man became raised upwards, and he looked intently, and became disquieted,* or *disturbed.* (IAth.) ___ شَخَصَتِ الكَلِمَةُ مِنَ الفَمِ *The word,* or *sentence, rose* [*from the mouth*] *towards the palate:* this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) ___ شَخَصَ السَّهْمُ (inf. n. as above, Msb,) *The arrow rose* [*so as to deviate*] *from the butt,* or *object of aim:* (K:) or *the arrow passed beyond the butt,* or *object of aim, going above it:* (A, Msb:) or *rose in the sky.* (ISh.) ___ شَخَصَ (aor. as above, Msb, and so the inf. n., S, Msb,) also signifies *He went,* or *went away,* from one town or country to another: (S, A, K:) or *he went forth* from one place to another, (Msb,) or from his place of alighting or abiding: (TA:) or [so accord. to the TA, but in the K and] *he journeyed upwards.* (K, TA.) You say also, شَخَصَ مِنْ قَوْمِهِ *He went forth from his people:* and شَخَصَ إِلَيْهِمْ *he returned to them.* (TA.) ___ Also, (M, K,) aor. and inf. n. as above, (M,) *It* (a thing) *rose;* or *swelled;* or *became swollen:*

(M:) *it* (a wound) *rose, and became swollen:* (M, K:) [*it was,* or *became, protuberant,* or *prominent.*] شَخَصَ بَصَرُهُ, (Msb, K, TA,) or شَخَصَ بِبَصَرِهِ, (Mgh,) or both, (TA, [in which it is said to be tropical,]) and شَخَصَ بِبَصَرِهِ إِلَى السَّمَآءِ, (Msb,) or شَخَصَ [alone], (so in a copy of the A, [in which it is mentioned among proper expressions,]) *He raised his eye,* or *sight,* (K, TA,) *towards the sky, and did not move his eyelids;* said of a dying man: (TA:) or *he stretched and raised his sight:* (Mgh:) or *he opened his eyes,* (A, Msb,) *and did not move his eyelids,* (A,) or [*looking fixedly,*] *not moving his eyelids.* (Msb.) ___ يَشْخَصُ بِصَوْتِهِ فَلَا يَقْدِرُ عَلَى خَفْضِهِ [*He raises his voice, and is not able to lower it*]. (K.) ___ شَخُصَ بِهِ, (S, K,) coordinate to عُنِيَ, (K,) or شَخَصَ [alone], (so in a copy of the A,) or شَخَصَ بِهِ أَمْرٌ, coordinate to تَعِبَ, inf. n. شَخَصٌ, (Msb,) [*He was disquieted by a thing that happened to him:* or] *a thing that disquieted him happened to him:* (S, A, K:) or *a thing happened to him and disquieted him:* (Msb:) as though he were raised from the ground by reason of his disquietude. (TA.) [See also 4.] شَخُصَ, aor. ـُ, (S, K,) inf. n. شَخَاصَةٌ, or this is a simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] *He* (a man, S) *was,* or *became, big, bulky,* or *corpulent.* (S, K.)

2 **شَخَّصَ الشَّىْءَ**, (A,) inf. n. تَشْخِيصٌ. (TA,) *He individuated the thing;* syn. عَيَّنَهُ. (A, TA.) [From شَخْصٌ, q. v.]

4 **اشخصه** [*He made him,* or *it, to rise,* or *become raised* or *elevated*]. You say, اشخص نَفْسَهُ [*He raised himself;* or *drew,* or *stretched, himself up*]. (S and K in art. شخص ___.) اشخص بِسَهْمِهِ عَلَبَ *He made his arrow to pass beyond the butt,* or *object of aim, going above it.* (A.) ___ And اشخصه *He made him to go,* or *go away,* from one town or country to another: (S:) or *to go forth* from one place to another: (A, * Msb:) or *to go,* or *journey:* (A in art. سير:) or *to journey upwards.* (TA.) ___ *He disquieted him,* (K, TA,) *so that he went away* from a place. (TA.) [See also 1.] اشخص *His* (an

archer's) *arrow passed beyond the butt,* or *object of aim,* (S, A, Msb, K,) *going above it.* (S, A, Msb.) *The time of his journeying, going away,* or *departing, came,* or *arrived.* (S, K, TA.) اشخص إِلَيْه *He showed him a sour, a crabbed,* or *an austere, face,* or *countenance; looked at him in a sour, a crabbed,* or *an austere, manner;* (A, TA;) or so اشخص لَهُ, (TA in art. شخس,) فِى المَنْطِق *in speech;* as also اشخس. (Aboo

Sa'eed, O and TA in art. شخس) ___ اشخص بِفُلَانٍ *He spoke evil of such a one behind his back,* or *in his absence,* or *otherwise, with truth,* or *though it might be with truth;* syn. اغْتَابَهُ; (Yaakoob on the authority of AO, S, A, K;) as also اشخس. (AO, Yaakoob, S.)

5 **تشخّص** [quasi-pass. of 2; *It was,* or *became, individuated; it,* or *he, had,* or *assumed, the quality of individuality* or *personality;* syn. تَعَيَّنَ].

شَخْصٌ The *body,* or *bodily* or *corporeal form* or *figure* or *substance,* (سَوَاد,) *of a man,* (S, A, Msb, K,) or *some other object* or *thing,* (S, A, K,) *which one sees from a distance:* (S, A, Msb, K:) applying in common to *what is termed* جُثَّةٌ and *what is termed* طَلَلٌ, *in relation to a man;* i. e., *in relation to a man sitting* or *sleeping* [or *lying down*], and *in relation to a man standing erect:* (Msb, voce جُثَّةٌ:) or it is applied only to *a body,* or *material substance, composed,* [*not simple,*] *and having height:* (El-Khattábee, Msb, TA:) or *any body,* or *material thing* or *substance,* [*that is somewhat high, and conspicuous,* or] *having height and appearance:* (IAth, TA:) pl. (of pauc., S) أَشْخُصٌ (S, K) and (of mult., S) أَشْخَاصٌ [which is properly another pl. of pauc.] and شُخُوصٌ (S, A, K) and شِخَاصٌ. (TA.) ___ Then used as signifying *A man himself; a man's self,* or

person; his ذَات; (Msb;) [i. e.,] *a person; a being; an individual;* syn. نَفْسٌ [also syn. with ذَاتٌ]; (L, TA;) as in the following verse of 'Amr Ibn-Rabee'ah, cited by Sb:

* فَكَانَ مجَنِّى دُونَ مَنْ كُنْتُ أَتَّقِى *
* ثَلَاثُ شُخُوصٍ كَاعِبَانِ ومُعْصِرُ *

[*And three persons,* namely, *two girls whose breasts were beginning to swell and one who had attained the age of puberty, were my shield against such as I was fearing*]: meaning ثَلَاثَةُ أَنْفُسٍ: (L:) [the poet making the word in question fem. because it relates here to females: but] Rubeh is related to have said ثَلَاثَةُ أَشْخُصٍ, meaning, of women. (M, voce نَفْسٌ.) A شَخْصٌ [meaning *a person*] ceases to be a شخص by its being divided; whereas, when a جسم is divided, no part of it ceases to be a جسم. (Er-Rághib, TA in art. جسم.) It is said in a trad., لَا شَخْصَ أَغْيَرُ مِنَ ٱللّٰهِ [*There is not any being more jealous than God*]; شخص being here metaphorically used for ذَات: or the meaning is, *a person* (شخص) *should not be more jealous than God:* but accord. to one relation, the words are لَا شَىْءَ أَغْيَرُ مِنَ ٱللّٰهِ [which has the first of the two meanings mentioned above]. (IAth, TA.) [It is also used in a pl. sense: see a verse of Ziyád el-Aajam in art. الى.]

شَخِيصٌ *Big, bulky,* or *corpulent:* (S, K, TA:) or *great in* شَخْصٌ [or *person*] *and make:* (TA:) applied to a man: (S:) fem. with ة; (S, A, K;) applied to a woman. (S, A.) ___ *A lord, master, chief, man of rank* or *quality,* or *a personage.* (AZ, K.) ___ مَنْطِقٌ شَخِيصٌ *Sour, crabbed,* or *austere, speech.* (Ibn-'Abbád, A, K. [See also شَخِيس.])

شَخَاصَةٌ *Bigness, bulkiness,* or *corpulence:* or *greatness of* شَخْصٌ [or *person*] *and make.* (TA.) [Said to be a subst.: but see شَخُصَ.]

شَاخِصٌ [part. n. of the intrans. verb شَخَصَ]. [Hence,] بَصَرٌ شَاخِصٌ [*An eye fixedly open:* or *raised:* or

sight stretched and raised: see 1]: you say, سَمِعْتُ بِقُدُومِكَ فَقَلْبِى بَيْنَ جَنَاحَىَّ رَاقِصٌ وَبَصَرِى تَحْتَ حِجَاجِى شَاخِصٌ [*I have heard of thy coming, and my heart* is *throbbing between my two sides, and my eye beneath my bone of the eyebrow fixedly open,* &c.]. (A, TA.) With the pl., أَبْصَارٌ, you say شَاخِصَةٌ, (A, Msb, TA,) and شَوَاخِصُ, (A, TA,) or شُخُوصٌ [like شُهُودٌ as pl. of شَاهِدٌ; if not an inf. n., as which it may be applied, in the place of an epithet, to a pl. subst.]. (Msb.) ___ سَهْمٌ شَاخِصٌ *An arrow passing beyond the butt,* or *object of aim, going above it.* (S, A.) You say, رُمِىَ بِالشَّاخِصَاتِ [*He was shot at with arrows which passed beyond him, going above him:* perhaps doubly tropical, meaning *he was assailed with invectives which did not harm him*]. (A.) ___ شَاخِصٌ also signifies A man *prosecuting war* [*during three or more days together,*] *not on alternate days:* and of such it is said in a trad., that he may shorten prayer. (TA.) شَاخِصٌ as the act. part. n. of the trans. verb, [for شَاخِصٌ بَصَرَهُ,] (Msb,) [A man *raising his eye,* or *sight, and looking fixedly;* as does a dying man: or *stretching and raising his sight:* (see 1:) or] a man *opening his eyes and not moving his eyelids.* (S, * Msb.)

مَشْخَصٌ [, as though signifying The *place of a* شَخْصٌ used in the sense of صُورَةٌ: accord. to modern usage sing. of] مَشَاخِصُ *deenárs* [or *pieces of gold*] *figured* [or *stamped with effigies*]. (TA.)

مُشَخَّصٌ A thing *individuated.* (A, TA.)

مُتَشَاخِصٌ *Discordant;* (A'Obeyd, K;) applied to language, or speech; (A'Obeyd, TA;) and to a thing, or an affair; (TA;) and مُتَشَاخِسٌ signifies the same. (A'Obeyd, TA.)

شد

1 **شَدَّ** , as an intrans. verb, aor. ـِ , inf. n. شِدَّةٌ: see 8; and see also شِدَّةٌ. ___ [Hence,] لَشَدَّ ما is an expression used in the same sense as لَعَزَّ ما (A and K in art. عز) and لَحَقَّ ما: (A and TA in that art.:) [and in like manner without the ل: thus] one says, شَدَّ ما أَنَّكَ ذاهبٌ, meaning حَقَّ أَنَّكَ ذاهبٌ [i. e. *It is distressing,* or *it distresses* me, *that thou art going away*]: and if you please, you may consider شَدَّ as similar to نِعْمَ; as when you say, نِعْمَ العَمَلُ أَنَّكَ تَقُولُ الحَقَّ [Excellent, or most excellent, is the deed, thy saying the truth]. (Sb, TA.) [And it is also used to render intensive a verb following it; as in the saying, لَشَدَّ ما أَبْغَضَنِى *Much indeed,* or *greatly indeed, did he hate me.*] ___ شَدَّ عَلَيْهِ, aor. ـَ (S, L) and ـِ , (L,) inf. n. شَدٌّ (S, L) and شُدُودٌ, (L,) *He charged,* or *made an assault* or *attack, upon him,* in war, or battle. (S, L.) You say, شَدَّ عَلَى العَدُوِّ شَدَّةً واحِدَةً, and شَدَّاتٍ كَثِيرَةً, *He made one charge,* or *assault,* or *attack, upon the enemy,* and *many charges,* &c. (L.) And شَدَّ عَلَى قِرْنِهِ بِسِكِّينٍ, or بِعَصًا, *He made an assault,* or *attack, upon his adversary, with a knife,* or *with a staff;* as also اشتدّ عَلَيْهِ. (Mgh.) And شَدَّ الذِّئْبُ عَلَى الغَنَمِ *The wolf asaulted,* or *attacked, the sheep* or *goats.* (L.) In the phrase, شَدُّوا الإِغَارَةَ, the meaning is شَدُّوا لِلْإِغَارَةِ [*They made a charge for the purpose of a sudden attack* upon an enemy, or *a predatory incursion*]; and therefore الاغارة is put in the accus. case, not as an objective complement. (Ham p. 8.) ___ شَدَّ, (S,) aor. ـُ and ـِ , (TK,) inf. n. شَدٌّ, (S, L, K,) also signifies *He ran;* (S, L, * K; *) and so اشتدّ . (S, L, K.) رُبَّ شَدٍّ فى الكُرْزِ [*Many a run is in the sack*] is a prov., originating from the fact that a man riding a pregnant mare was pursued by an enemy, and she cast her foal, which ran with its mother, whereupon the horseman alighted, and carried it off in a sack; and the enemy overtook him, and said to him, Throw to me the foal; and he replied in these words, meaning that the foal was of generous race: it is applied to him whose internal, or intrinsic, qualities are commended. (Meyd.) And one says, شَدَّ فى العَدْوِ, (A, Mgh, L,) inf. n. شَدٌّ; (L;) and اشتدّ ; (A, Mgh, L;)

He hastened, or *was quick, in running:* (Mgh, L:) and شَدَّ الإِحْضَارَ [meaning the same]. (S in art. .) افر

شَدَّ النَّهَارُ ___, (S, L,) and الضُّحَى, (L,) inf. n. شَدٌّ; (L, K; but in the latter, النَّار is erroneously put for النَّهَار; TA;) and اشتدّ ;

(L;) *The day,* and *the morning, became advanced, the sun being high.* (S, * L, K. *) [See also

شَدٌّ below.] شَدَّهُ, aor. ـُ (S, A, L, Msb) and ـِ , the latter anomalous, for the aor. of a trans. verb of this class, of the measure

فَعَلَ, should be ـُ only, and that of an intrans. verb of the same class and measure should be ـِ , and this is the only instance, or

almost the only one, of its kind, with both of these forms of aor., except عَلَّ [and بَتَّ] and نَمَّ الحَدِيثَ, but there is one trans. verb

of the same class having the latter form of aor. only, namely, حَبَّ, (Fr, S, L,) inf. n. شَدٌّ, (L, Msb, K,) *He made it,* or

rendered it, hard; used in relation to substances and attributes: (L:) *he made,* or *rendered, it,* or *him,*

firm, compact, or *sound;* and *strong, powerful,* or *forcible; vigorous, robust,* or

sturdy; syn. أَحْكَمَهُ, (L,) and قَوَّاهُ; (S, A, L, K; *) as also شدّده , [inf. n. تَشْدِيدٌ,] i. e. as syn. with احكمه (L) and قواه:

(S, A, L:) *he bound,* or *tied, him,* or *it, firmly, fast,* or *strongly;* syn. أَوْثَقَهُ: [which may also be meant to

convey the signification immediately preceding this last:] (S, L, Msb, K:) and [simply] *he tied, bound,* or *made fast,*

him, or *it;* syn. رَبَطَهُ. (S and Msb and K &c. in art. ربط.) One says, شَدَّ عَضُدَهُ i. e. *He*

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strengthened [*his fore arm,* or perhaps *his upper arm,* but the former is app. here meant]. (S, L.) And شَدَّ

عَلَى يَدِهِ *He strengthened him,* [lit. *his arm,* or *hand,*] *and aided him.* (L.) And شَدَّ ٱللّٰهُ مُلْكَهُ,

and شَدَّدَهُ , *God strengthened,* or *may God strengthen, his dominion.* (S, L. [See also a similar

ex. voce أَزْرٌ.]) And شَدَّ العُقْدَةَ [*He tied firmly* or *fast* or *strongly,* or *he pulled tight,* or

tightened, the knot], (A, Mgh, Msb,) and الوِثَاقَ [*the bond*]. (Kur xlvii. 4.) [And شَدَّ الدَّابَّةَ *He bound the*

saddle on the beast: see an ex. voce شَدُّ الرِّحَالِ.] دَلِيلٌ [lit. *The binding of the camels'*

saddles upon their backs] is a metonymical phrase for *the going a journey.* (Mgh, Msb.) And شَدُّ المِئْزَرِ, occurring in

a trad., [lit. *The binding of the waist-wrapper* upon the waist] is a metonymical phrase for *the avoiding of women:* or *the exerting oneself,* or *employing oneself vigorously* or *laboriously, in work:* or for both of these together. (L.) مَا أَمْلِكُ شَدًّا وَلَا إِرْخَآءً [lit. *I possess not power to tighten nor to slacken*] means *I am not able to do anything.* (TA.) [And شَدَّهُ also signifies *He pressed, compressed,* or *squeezed, it:* and *he pulled,* or *strained, it.*] وَٱشْدُدْ عَلَى قُلُوبِهِمْ, in the Kur [x. 88], means *And put Thou a seal upon their hearts,* so that they may not heed admonition, nor be disposed, or directed, to that which is good. (L.) أَشَدُّ لَقَدْ كَانَ كَذَا, as also أَشَدُ without teshdeed, means أَشْهَدُ [q. v.]: (K:) a strange saying. (TA.)

2 **شَدَّدَ** see the preceding paragraph, latter half, in two places. ___ شدّده, inf. n. تَشْدِيدٌ, also signifies *He made it,* or *rendered it,* namely, a beating, and anything, *hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous,* or *excessive; he intensified it,* or *aggravated it:* (L:) تَشْدِيدٌ is the *contr. of* تَخْفِيفٌ [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, شَدَّدَ عَلَيْهِ, (A, Msb,) which is the *contr. of* خَفَّفَ [i. e. of خَفَّفَ عَنْهُ; thus meaning *He rendered his burden, suffering, distress, uneasiness,* or *the like, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous,* or *excessive; intensified it,* or *aggravated it;* or *he pressed hard upon him; treated him with hardness, strictness, severity,* or *rigour*]: (Msb:) and مَنْ شَدَّدَ شَدَّدَ ٱللّٰهُ عَلَيْهِ [*Whoso treateth* others *hardly, God will treat him hardly*]. (A. [See also 8.]) ___ [تَشْدِيدٌ, as opposed to تَخْفِيفٌ, also signifies The *characterizing* of a letter *by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called* شَدَّةٌ, i. e. *by the sign* ّ over that letter; as also تَثْقِيلٌ.] ___ See also سَدَّدَهُ.

3 **شادّهُ** , (A, L,) inf. n. مُشَادَّةٌ and شِدَادٌ, (L,) *He vied with him, contended with him for superiority,* or *strove to surpass him, in strength, power,* or *force.* (A, L.) [Hence,] مَنْ يُشَادِّ الدِّينَ يَغْلِبْهُ, (A,) or مَنْ يُشَادَّ هٰذَا الدِّينَ يَغْلِبْهُ, i. e. *Whoso contendeth for superiority in strength with this religion, and withstandeth it,* or *opposeth it, and tasketh himself with religious service beyond his power, it* (the religion) *will overcome him:* a trad. (L.) And لَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غُلِبَ *No one shall contend for superiority in strength with religion,* &c. *but he will be overcome* by the religion. (K, * TA.) ___ See also 5.

4 **اشدّ** , (S, A, L, K,) inf. n. إِشْدَادٌ, (K,) *He,* (a man, S, L, K, *) or *they,* (a company of men, A, L,) *had,* (A, L,) or *had with him,* (S, L, K,) [or *had with them,*] *a strong beast,* (S, L, K,) or *strong beasts.* (A, L.) [مَا أَشَدَّ كَذَا *How hard, hard to be borne, vehement, violent, intense,* or *the like,* or *how great, is such a thing!*]

5 **تشدّد** *He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness,* or *rigour; he exerted his strength, force,* or *energy; strained,* or *strained himself,* or *tasked himself severely;* syn. تَصَلَّبَ; (A and TA in art. صلب;) and جَهَدَ نَفْسَهُ; (L;) [فِى الشَّىْءِ *in the thing;* as also شَادَّ فِيهِ; for] المُشَادَّةُ فِى الشَّىْءِ and التَّشَدُّدُ فِيهِ signify the same: (S, L, K: * [see an ex. of تشدّد in the first paragraph of art. جلد:]) [and] both of these phrases signify *the showing hardness,* &c., *in the thing.* (PS.) You say also تشدّد لِلْأَمْرِ *He applied himself with hardness, firmness, vigour, hardiness, severity,* or *rigour, to the affair.* (MA.) And تَشَدَّدَتِ القَيْنَةُ *The slavesongstress strained herself,* or *tasked herself severely,* in raising her voice in singing. (L.) ___ Also *He* (a man) *was,* or *became, hard,* or *difficult:* you say, سَأَلْنَا فُلَانًا حَاجَةً فَتَشَدَّدَ عَلَيْنَا [*We asked of such a one a thing wanted,*

and he was hard, or *difficult, to us*]. (TA in art. وعر.) ___ And *He was,* or *became, niggardly, tenacious,* or *avaricious.* (MA, KL.)

6 **تشادّوا** [*They vied, contended for superiority,* or *strove to surpass one another, in strength, power,* or *force:* see 3]. (TA in art. حمس: there coupled with اقْتَتَلُوا.) ___ See also the next paragraph.

8 **اشتدّ** ; (S, A, L, Msb;) and شَدَّ , aor ـِ , (L, Msb,) the only form of its aor., (L,) inf. n. شِدَّةٌ, (S, Msb,) whence the former verb; (S;) and تشادّ ; (L;) *It was,* or *became, hard,* (L, and MA and KL and PS in explanation of the first,) said of a substance and of an attribute: (L:) *it,* or *he, was,* or *became, firm, compact,* or *sound;* (L &c. as above;) *strong, powerful,* or *forcible; vigorous, robust,* or *sturdy;* (L, and A and MA and KL in explanation of the first, and Msb in explanation of the second:) [also *it was,* or *became, bound,* or *tied, firmly, fast,* or *strongly:*] and the first of these verbs, [and the second also,] *it was,* or *became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait* or *difficult, distressing* or *distressful, afflictive, calamitous,* or *adverse.* (MA, L, KL.) It is said in a trad., لَا تَبِيعُوا الحَبَّ حَتَّى يَشْتَدَّ i. e. [*Ye shall not sell grain*] *until it becomes hard,* or *firm,* or *strong.* (L.) And you say, اشتدّت العُقْدَةُ [*The knot became tied firmly, fast,* or *strongly;* or *became tight*]. (A, Mgh, Msb.) And اشتدّ الزَّمَنُ عَلَيْهِمْ *The time,* or *fortune, became hard upon them;* or *severe, rigorous, distressful, afflictive, calamitous,* or *adverse, to them.* (L. [See also 2.]) And اشتدّ به الأَمْرُ [*The affair,* or *event, distressed,* or *afflicted, him;* like اشتدّ عَلَيْهِ]. (L in art. جد, &c.) ___ See also 1, former half, in four places.

شَدٌّ an inf. n. of 1 [q. v.]. (S, L, &c.) ___ [Hence,] شَدُّ النَّهَارِ, and شَدُّ الضُّحَى, *The time when the day,* and *the morning, is advanced, the sun being high.* (L.) One says, جِئْتُكَ شَدَّ النَّهَارِ, and شَدَّ الضُّحَى, (L, and the like is said in the A,) and فِى شَدِّ النَّهَارِ, and فِى شَدِّ الضُّحَى, (L,) *I came to thee in the*

time when the day, and *the morning, was advanced, the sun being high.* (A, * L.)

شَدَّةٌ [inf. n. of un. of شَدَّهُ: as such signifying] *A single act* [*of making,* or *rendering, hard, firm, compact,* or *sound; strong, powerful,* or *forcible:* and] *of binding,* or *tying, firmly, fast,* or *strongly.* (Msb.) ___ See also 2, last sentence but one. Also [inf. n. of un. of the intrans. verb شَدَّ: as such signifying] *A single charge* or *assault* or *attack* in war or battle. (S, A, * Mgh, L, K. *)

شِدَّةٌ inf. n. of شَدَّ (L, Msb) as syn. with اشْتَدَّ: (L:) [and] a subst. from [i. e. syn. with] اشْتِدَادٌ: (K:) The *attribute denoted by the epithet* شَدِيدٌ: (S:) *hardness,* (A, MA, L,) in substances and in attributes; (L;) *firmness, compactness,* or *soundness; strength, power,* or *force; vigour, robustness, sturdiness,* or *hardiness;* (MA, L; see أَشُدٌّ, which, accord. to some, is a pl. of شِدَّةٌ;) *courage, bravery, firmness of heart:* (L:) *niggardliness, tenaciousness,* or *avarice:* (A: [see also 5, last sentence:]) *vehemence, violence, intenseness, stress, pressure, severity, strictness, rigour, tightness, straitness* or *difficulty:* (MA:) *hardship, rigour of fortune:* (MA, L:) *famine, dearth, want of victuals; hardness, straitness,* or *difficulty,* of subsistence [&c.]: (L:) *trouble, distress, affliction, calamity,* or *adversity;* (MA, L;) as also [شُدَّى , in these as well as in some of the preceding senses, and] شَدِيدَةٌ , [rather meaning *a hard,* or *distressing, event, an affliction,* or *a calamity,* and rarely used,] of which, (L,) or of شِدَّةٌ, (MA, L,) the pl. is شَدَائِدُ, (MA, L,) agreeably with analogy if of شَدِيدَةٌ, but extr. if of شِدَّةٌ: and this pl. also signifies *seditions, discords,* or *dissensions, whereby men are put into a state of commotion:* (L:) and the *rigours,* or *pangs,* (غَمَرَاتٌ,) of death: (S and Msb in art. غمر:) accord. to Sb, the pl of شِدَّةٌ is شِدَدٌ, which, he says, preserves its original form [without idghám] because it does not resemble a verb. (L.) One says, قَاسَيْتُ مِنْهُ شِدَّةً [*I endured, from him, hardness,* &c.; or *from it, hardship,* &c.]. (A.) And خَفَّتْ شُدَّى فُلَانٍ meaning شِدَّتُهُ

[i. e. *I feared the hardness*, &c., *of such a one*]: so says AZ: and he cites this verse:

* فَإِنِّى لَا أَلِينُ لِقَوْلِ شُدَّى *
* وَلَوْ كَانَتْ أَشَدَّ مِنَ الحَدِيدِ *

[*And*, or *for, I will not become gentle for a hard saying*, (lit. *a saying of hardness*,) *though it should be harder than iron*]. (L.) And شُدَّى أَصَابَتْنِى meaning شِدَّةٌ [i. e. *Hardship*, &c., *befell me*]. (AZ, S.) [And شِدَّةٌ also signifies *A strong, an intense*, or *a great, degree* of any quality &c.]

شُدَّى : see the next preceding paragraph, in four places.

شَدِيدٌ *Possessing the quality of* شِدَّة: (S, L:) i. e. *hard;* applied to a substance and to an attribute: *firm, compact*, or *sound:* (L:) *strong, powerful, forceful; vigorous, robust, sturdy*, or *hardy;* (A, Mgh, L, Msb;) applied to a thing, (Msb,) and to a man; (A, Mgh, L;) as also شَدِيدُ القُوَى: (Mgh:) pl., applied to men, أَشِدَّآءُ and [applied to things and men] شِدَادٌ (A, L) and شُدُدٌ, (Sb, L,) which last preserves its original form [without idghám] because not resembling a verb: (L:) also *courageous, brave, firm of heart:* (L, K: *) and *niggardly, tenacious*, or *avaricious;* (A, L, Msb, K;) as also مُتَشَدِّدٌ : (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] *vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait* or *difficult, hard* as meaning *hard to be borne, troublesome, distressing* or *distressful, afflictive, calamitous*, or *adverse.* (L, KL, PS, &c.) You say, هُوَ شَدِيدٌ عَلَى قَوْمِهِ [*He is hard*, or *severe*, or *rigorous, to his people*]. (A.) [And شَدِيدٌ عَلَى كَذَا *Niggardly, tenacious*, or *avaricious, of such a thing.*] Aboo-Dhu-eyb says, using شَدِيد in the sense of شَحِيح,

* حَدَرْنَاهُ بالأَثْوَابِ فى قَعْرِ هُوَّةٍ *
* شَدِيدٍ عَلَى مَا ضُمَّ فى اللَّحْدِ جُوَّلُهَا *

[*We lowered him, with the* grave-*clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse*]. (L.) And the words of the Kur [c. 8], وإِنَّهُ لِحُبِّ الخَيْرِ لَشَدِيدٌ, accord. to Zj, mean *And verily, on account of the love of wealth, he is niggardly,* or *tenacious,* or *avaricious.* (L.) شَدِيدُ العَيْنِ applied to a man, and شَدِيدَةُ جَفْنِ العَيْنِ metaphorically applied by a poet to a she-camel, mean *Whom sleep does not overcome.* (L.) And الشَّدِيدُ means *The lion;* (K;) because of his strength and hardiness. (TA.) [شَدِيد with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ *Intensely,* or *very, black;* and شَدِيدُ الغَضَبِ *Vehemently,* or *exceedingly,* or *very, angry;* and] مِسْكٌ شَدِيدُ الرَّائِحَةِ *Strong-smelling musk;* (L;) [and رَجُلٌ شَدِيدُ بَيَاضِ العَيْنِ *A man intensely white in the eye.*] ___ الحُرُوفُ الشَّدِيدَةُ [*The strong letters*] are *those letters which, in a state of quiescence, prevent the current of the voice in their utterance;* namely ,ب, أ ق, ط, د, ج, ت, *and* ك; (TA;) *the letters comprised in the words* أَجِدْتَ طَبَقَكَ. (K.)

شَدِيدَةٌ [as a subst. from شَدِيدٌ, rendered such by the affix ة]: see شِدَّةٌ.

أَشَدُّ [*Possessing the quality of* شِدَّة, *in a greater,* and *in the greatest, degree;* i. e. *more,* and *most, hard,* &c.]. See an ex. in a verse cited voce شِدَّةٌ. حَلَبْتَ بالسَّاعِدِ الأَشَدِّ, or حَلَبْتُهَا الخ, is a prov., expl. in art. حلب. And بَقِىَ أَشَدُّهُ. [*The hardest part of it has remained*] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's Arab. Prov., i. 169.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the

comparative and superlative degrees; as in أَشَدُّ سَوَادًا *More,* and *most, black;* and أَشَدُّ غَضَبًا *More,* and *most, angry.*] ___ أَشَدُّ النَّهَارِ *The time when the day is most advanced, the sun being at the highest.* (L. [See شَدُّ النَّهَارِ.])

أَشُدُّ, (S, A, Mgh, L, K, &c.,) also pronounced أُشُدٌّ, (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase حَتَّى يَبْلُغَ أَشُدَّهُ, (S, K,) and other phrases in the Kur, (TA,) أَشُدّ is expl. as meaning The *state of strength;* (S, Mgh, L, K;) which is *from eighteen to thirty years:* (S, L, K:) or *from about seventeen to forty:* (Zj:) or *from thirty to forty:* (Zj in another place:) or *puberty:* (Az, Mgh, L:) or *firmness,* or *soundness, of judgment, produced by experience:* (L:) or *puberty together with such maturity as gives evidence of rectitude of conduct* or *course of life;* (Zj, Az, Mgh, L;) *which may be at,* or *before, the age of eighteen years;* accord. to most of the men of science, and among them Esh-Sháfi'ee; (Zj, Az, L;) *and the extreme term of which is three and thirty years:* (Mgh:) or the *age of forty years;* as in the Kur xlvi. 14: (L:) أَشُدٌّ [originally أَشْدُدٌ] is a sing. having a pl. form, like آنُكٌ; and these two words are [said to be] the only instances of the kind: (S, K: [but see آنُكٌ:]) or a pl. having no proper sing., (S, Mgh, K,) like آسَالٌ and أَبَابِيلُ and عَبَادِيدُ and مَذَاكِيرُ: (S:) or its sing. is شِدَّةٌ, (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الغُلَامُ شِدَّتَهُ; (S;) but فِعْلَةٌ does not form a pl. of the measure أَفْعُلٌ; (S, K;) for as to أَنْعُمٌ, (S,) which is said by AHeyth to be pl. of نِعْمَةٌ, (TA,) [and respecting which Mtr says that] أَشُدٌّ is said to be pl. of شِدَّةٌ like as أَنْعُمٌ is of نِعْمَةٌ, formed by regarding the ة as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نِعْمٌ in the phrase يَوْمُ نِعْمٍ: (S:) or its sing. is شَدٌّ, like as كَلْبٌ is of أَكْلُبٌ; or شِدٌّ, like as ذِئْبٌ is of أَذْؤُبٌ; (S, K;) accord. to some; (S;) but neither شَدٌّ nor شِدٌّ has been heard from the Arabs [as sing. of أَشُدٌّ]; and they are only deduced from analogy: (S, K:) or it is pl. of أَشَدُّ; and the أ is not regarded in the formation of this pl. (IJ, from A 'Obeyd.)

مَشَدُّ العِصَابَةِ [*The place,* or *part, where the fillet,* or *the like, is bound,* or *tied*]. (A.)

مُشْدٌّ A man *having,* (A, Mgh, L,) or *having with him,* (L,) *a strong beast,* (A, Mgh, L,) or *strong beasts;* (L;) *contr. of* مُضْعِفٌ. (Mgh, L.) It is said in a trad., يَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ [*He among them who has a strong beast,* or *strong beasts, shall give back* a portion of the spoil *to him of them who has a weak beast,* or *weak beasts*]; meaning that the strong warrior and plunderer shall share with (يُسَاهِمُ) the weak in the plunder that he gains. (L.)

مُتَشَدِّدٌ : see شَدِيدٌ.

شدخ

1 **شَدَخَ** , (S, A, Msb, &c.,) aor. ـَـ , (Msb, K, *) inf. n. شَدْخٌ, (S, A, Msb, K, &c.,) *He broke,* or *crushed,* syn. كَسَرَ, (S, A, Msb, K,) and فَضَخَ, (TA, and Ham p. 363,) or هَشَّمَ, (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, such as the عَرْفَجٌ and the like, (L, TA,) a person's head, (S, A, L, Msb, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi suprà:) or *he pressed,* or *squeezed,* syn. غَمَزَ, [app. *so as to crush,*] a hollow thing, or a soft, or tender, or an easily-broken, thing, as a head, and a colocynth, and an unripe date. (A.) ___ [Hence,] شَدَخَ دِمَآءَهُمْ تَحْتَ قَدَمِهِ *He made their blood* (lit. *bloods*) *to go for nothing,* or *to be of no account.* (A, K. *) And [simply] شَدَخَ الدِّمَآءَ *He made the blood* [of men] (lit. *bloods*) *to go for nothing, unretaliated,* or *uncompensated by mulcts;* or *to be of no account.* (Ham p. 91.) And شَدَخْتُ الدِّيَاتِ تَحْتَ قَدَمَىَّ *I made the bloodwits to be of no account* [*so that they should not be exacted*]. (Ham ibid.) ___ And شَدَخَهُ *He hit,* or *hurt, his* مُشَدَّخ, i. e. the part of the neck so called. (K.) And شَدَخَ aor. ـَـ , (TA,) inf. n. شَدْخٌ (K, TA) and شُدُوخٌ, (TA,) *He,* (a man, TK,) or *it,* (a thing, or an affair, TA,) *deviated,* or *declined,* (K, TA,) *from the right course, aim,* or *scope,* (TA,) or *from the* [*proper*] *way.* (AO, TA.) ___ شَدَخَتِ الغُرَّةُ, (S, TA,) aor. ـَـ , (TA,) inf. n. شَدْخٌ (K, TA) and شُدُوخٌ, (TA,) *The blaze on the horse's forehead spread widely upon the face* (S) [*from the forelock to the nose, without reaching to the eyes:* see شَادِخَةٌ]: or *spread, and extended downwards,* (K, TA,) *filling the forehead, without reaching*

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to the eyes: or *covered the face from the root of the forelock to the nose.* (TA.)

2 شَدَّخْتُ الرُّؤُوسَ *I broke,* or *crushed, the heads;* or *did so much:* the verb is with teshdeed to denote muchness, or frequency, or application to many objects. (S, TA.) ___ [And شدّخ البُسْرَ *He pressed,* or *squeezed, the unripe dates, so as to crush them:* see مُشَدَّخ.]

5 تَشَدَّخَ see what next follows.

7 انشدخ *It was,* or *became, broken,* or *crushed;* (S, A, Msb, K, TA;) said of a hollow thing, (S, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (K,) or a moist and soft thing, (TA,) a person's head, (S, A, Msb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing; (K;) and so تشدّخ [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (K:) or *it was,* or *became, pressed* or *squeezed* [app. *so as to be crushed;* or *it was,* or *became, crushed by being pressed* or *squeezed:* see مُشَدَّخ]. (A.)

شَدَخ *An abortive fœtus,* (L, K, TA,) *in a soft,* or *tender, state, before it has become firm.* (L, TA.) ___ See also شَادِخ, in two places.

شَدْخَة A *soft,* or *tender,* or *succulent,* plant: (K:) applied in the M as an epithet to the species of plant called عِجْلَة. (TA.)

شَادِخ A child that is *soft,* or *tender;* (K;) as also شَدَخ : (IAar, L:) or غُلَام شَادِخ signifies *a youth:* (A:) accord. to IAar, a boy is called جَفْر; then, يَافِع; then, شَدَخ ; then, مُطَبِّخ; and then, كَوْكَب . (TA. [See also مُطَبِّخ.]) Also A thing, or an affair, *deviating from the right course, aim,* or *scope,* (K, TA,) or *from its* [*proper*] *way.* (AO, TA.) ___ See also the next paragraph.

شَادِخَة , [as a subst.,] (S, L, K, TA,) or شَادِخَة غُرَّة, (A,) *A blaze on a horse's forehead spreading*

[*widely* (see 1)] *upon the face,* (S,) or *covering the face,* (A,) *from the forelock to the nose,* (S, A,) *without reaching to the eyes:* (S:) or *spreading, and extending downwards,* (K, TA,) *filling the forehead, without reaching to the eyes:* or *covering the face from the root of the forelock to the nose:* (TA:) or *such as is long;* such as is round being called وَتِيرَةٌ. (AO, TA.) ___ [Hence,] *A notorious,* and *a bad,* or *an evil, an abominable,* or *a foul, deed.* (S, TA.) A rájiz says,

* لَا هُمَّ إِنَّ الحَارِثَ بْنَ جَبَلَهْ *
* زَنَّى عَلَى أَبِيهِ ثُمَّ قَتَلَهْ *
* وَرَكِبَ الشَّادِخَةَ المُحَجَّلَهْ *

i. e. [*O God,* (لَاهُمَّ being for اَللّٰهُمَّ,) *verily El- Hárith Ibn-Jebeleh straitened,* or *oppressed, his father,* (زَنَّى being for زَنَّأَ,) *then slew him,*] *and committed a bad and notorious deed* in slaying him. (S.)

أَشْدَخُ A horse *having a blaze such as is termed* شَادِخَةٌ: fem. شَدْخَآءُ. (K, L, TA.) ___ الأَشْدَخُ *The lion.* (K.)

مُشَدَّخٌ *Unripe dates pressed,* or *squeezed,* (يُغْمَزُ, in some copies of the S and K and in the L and TA يُغْمَرُ, [but the former I think to be evidently the right reading,]) *until they become broken* or *crushed* (يَنْشَدِخُ), (S, A, * L, K,) *and dried for the winter,* (A,) or *then dried in the winter.* (L.) المُشَدَّخُ *i. q.* مُقَطَّعُ العُنُقِ [app. meaning *The part of the neck where it is cut up* by the butcher]. (K.)

مِشْدَاخٌ [A post-classical term] *A surgical instrument with which the head of the fœtus is crushed* [*in the womb*]. (Albucasis de Chirurgia, p. 342.)

شدق

1 **شَدَقَ** , inf. n. شَدَقٌ, said of a man, *He was wide in the* شِدْق [q. v.]. (M, TA. *) ___ And *He was eloquent.* (TA.)

5 **تشدّق** *He twisted his* شِدْقَان, [i. e. *the two sides of his mouth,* or *the quivering flesh of his mouth, inside his cheeks,*] *in order to affect clearness,* or *distinctness, of speech,* or *to be more clear,* or *distinct, in speech.* (K.) And تشدّق فى كَلَامه *He opened his mouth and was diffuse in his speech.* (M, TA.)

شَدْقٌ : see what next follows.

شِدْقٌ (Lth, S, M, Mgh, O, Msb, K) and شَدْقٌ (Lth, M, O, Msb, K) The *quivering flesh* (طَفْطَفَة) *of the mouth, inside the two cheeks;* (Lth, O, K;) or so the dual of each: (M:) or the *side of the mouth;* (S, Mgh, Msb;) so says Az: (Msb:) pl. (of the former, S, Msb) أَشْدَاقٌ (Lth, S, M, O, Msb, K) and (of the latter, Msb, TA) شُدُوقٌ. (M, Msb, TA.) One says, نفخ فى شِدْقَيْه [*He blew in the sides of his mouth* so as to distend them]. (S.) And إِنَّهُ لَوَاسِعُ الأَشْدَاق, meaning [*Verily he is wide*] *in the* شِدْق; using the pl. as a sing.; a phrase mentioned by Lh. (M, TA.) شِدْقَا الفَرَس means *The chink of the mouth of the horse, to the extremity thereof at* [*the place of*] *the bit* [*on each side*]. (M.) تَرْكَبُ شِدْقَهَا مِنَ النَّشَاط [app. meaning *She goes at random,* (like تَرْكَبُ رَأْسَهَا,) *by reason of briskness, liveliness,* or *sprightliness,*] is said of a woman and of a she-camel and of a mare. (K voce مِضْرَار.) ___ And The *two sides* of a valley; as also شَدِيقٌ : (K:) or the duals, شِدْقَان and شَدْقَان, have this signification; the sings. signify the *side* of a valley; (O;) or so شِدْقٌ, with kesr; (Msb;) and so شَدِيقٌ . (O.)

شَدَقٌ [mentioned above as inf. n. of 1] *Wideness of the* شِدْق: (S, K:) or, as in the T, *wideness of the* شِدْقَان. (TA.) ___ And *Eloquence.* (S, * TA.) ___ and *A bending,* or *winding, in a valley.* (TA.)

شَدَاقٌ *A certain brand with which a camel is marked upon the* شِدْق. (M, TA.)

شَدِيقٌ : see شِدْقٌ, in two places.

شَدْقَمٌ and شَدْقَمِىٌّ: see the next paragraph; the former in three places: and see also art. شدقم.

أَشْدَقُ A man *wide in the* شِدْق: (M:) or a man *wide in the* شِدْقَان: (Mgh, Msb:) or *wide in the* شِدْق, *and inclining therein in any manner:* (TA:) fem. شَدْقَآءُ: (M, K:) and pl. شُدْقٌ: (K:) and شَدْقَمٌ and شَدْقَمِىٌّ signify the same as أَشْدَقُ; the م being augmentative, as in فُسْحُمٌ and سُتْهُمٌ; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from شَدْقَمٌ in the sense expl. above, (I 'Ab, TA,) one says also شَدْقَمٌ شِدْقٌ, meaning *a wide* شِدْق: (I 'Ab, M, TA:) and شَدْقَآءُ شَفَةٌ means *a lip wide in the part where each* شِدْق *is cleft* [*by the extremity of the mouth*]. (M, TA.) ___ It is also applied as an epithet to an orator, (S, M, K, TA,) meaning *Eloquent;* (M, K, TA;) *good and eloquent in speech;* (M, * TA;) and so شَدْقَمٌ. (TA.)

مُتَشَدِّقٌ One *who twists his* شِدْقَان *in order to affect clearness,* or *distinctness, of speech,* or *to be more clear,* or *distinct, in speech.* (S. [See 5.]) ___ *Diffuse in speech, without preparation,* or *caution,* or *precaution:* or one *who ridicules men, twisting his* شِدْقَان *with them and against them.* (TA.) And مُتَشَدِّقٌ فِى مَنْطِقِهِ *Diffuse in his speech.* (TA.)

شدقم (Quasi root)

شَدْقَمٌ *Wide in the* شِدْق [or *side of the mouth*]; (S, K;) applied to a man; as also **شَدْقَمِىٌّ** ; (TA;) and **شُدَاقِمٌ** : (K, TA:) [mentioned under this head in the S and K, but] the م is augmentative. (Az, S.) It has been erroneously said that it is with the pointed ذ. (MF.) ___ See also أَشْدَقُ. ___ Also The *lion;* (K;) and so **شُدَاقِمٌ** . (IB, TA.) ___ And *A certain stallion-camel belonging to En-Noamán Ibn-El-Mundhir:* whence **شَدْقَمِيَّاتٌ** *Certain camels, so called in relation to that stallion.* (S, K.)

شَدْقَمِىٌّ : and **شَدْقَمِيَّاتٌ**: see the preceding paragraph.

شُدَاقِمٌ : see the first paragraph, in two places.

شدن

1 **شَدَنَ** , (S, K,) aor. ـُـ , (S,) inf. n. شُدُونٌ, (S, K,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, *He became strong, and in no need of his mother:* (K:) or *he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties* [so I render

مَالَكَ أُمَّهُ of which I do not find any explanation] *so that he went along with her;* and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, *he became strong, and his horns came forth, and he became in no need of his mother:* and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning *He became strong, and active and grown up.* (Har p. 536.)

4 **اشدنت** *She* (a gazelle) *had a young one that had become such as is termed* شَادِن. (S, K.)

شَدْنٌ *A kind of tree,* (K, TA,) *having weak,* or *soft, and thick stems,* (TA,) *the flower of which is like the jasmine* (K, TA) *in form, but tinged with redness, and more pleasant* [*in odour*] *than the jasmine;* said by IB to be *of pleasant odour.* (TA.)

شَدَنِيَّاتٌ *Certain she-camels, so called in relation to a place in El-Yemen,* (S, K, and EM p. 229,) *named* شَدَن: (TA, EM:) or *in relation to a certain stallion.* (IAar, K, TA. [In the CK, فَحْلٌ is erroneously put for فَحْلٍ.])

شَادِنٌ A young gazelle *that has become strong, and whose horns have come forth, and*

that has become in no need of his mother: (A 'Obeyd, TA: [see شَصَرٌ:]) when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] *a young gazelle.* (S, TA.)

مُشْدِنٌ [without ة] A doe-gazelle *whose young one has become such as is termed* شَادِن: (S, K, TA:) or *who has a* شَادِن *following her:* and in like manner applied to other animals of the clovenhoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشَادِنُ and مَشَادِينُ, (S, K,) like مَطَافِلُ and مَطَافِيلُ, (S,) [pls. of مُطْفِلٌ,] the latter pl. anomalous. (TA.)

مَشْدُونَةٌ, applied to a girl, *i. q.* عَاتِقٌ [i. e. *That has newly attained to puberty, and has not been married;* or *that is between the periods of puberty and middle age;* &c.]. (IAar, K.)

شده

1 **شُدَهَ** , (JK, S, K,) inf. n. شَدْهٌ, (S,) *He* (a man, JK, S) *became confounded,* or *perplexed, and unable to see his right course;* or *became bereft of his reason* or *intellect; i. q.* دُهِشَ: (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) *he was,* or *became, busied, occupied,* or *employed;* or *busied,* &c., *so as to be diverted* from something; or *diverted* from a thing *by being busied;* syn. شُغِلَ: (S, K:) and *he was caused to become confounded,* or *perplexed, and unable to see his right course;* (K;) as also انشده , or اشتده , (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, شَدْهٌ is not from الدَّهَشُ, as it is thought to be by some [and as is implied by what here follows]. (TA.) ___ شَدَهَهُ *He confounded,* or *perplexed, him, so that he was unable to see his right course;* or *bereft him of his reason* or *intellect;* syn. أَدْهَشَهُ; (K;) as also اشدهه : (A 'Obeyd, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one does not say اشدهه . (JK.) شَدَهَ رَأْسَهُ *i. q.* شَدَخَهُ [i. e. *He broke his head*]. (K.)

4 **أَشْدَهَ** see the preceding paragraph, in two places.

7 **إِنْشَدَهَ** and 8: see 1, first sentence.

شَدْهٌ : see what next follows.

شُدْهٌ (S, K) and شَدَهٌ (S, and so in some copies of the K and in the TA) and شَدْهٌ (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. *A state of confusion,* or *perplexity, so that one is unable to see his right course;* or *a state of alienation of mind;*] substs. from شُدَهَ: (S: [but in the K they are mentioned after شَدَهَهُ and أَشْدَهَهُ meaning أَدْهَشَهُ, and مَشَادَهُ meaning مَشَاغِلُ, as

being the substs.; so that they may signify as above, and also *business, occupation,* or *employment,* &c.; agreeably with renderings in the TK:]) and شُدَاهٌ is a subst. from شُدَهٌ [app. in the former, or in both, of these senses]. (K.)

شَدَهٌ : see the next preceding paragraph.

شُدَاهٌ : see the next preceding paragraph.

مَشْدُوهٌ A man *confounded,* or *perplexed, and unable to see his right course;* or *bereft of his reason* or *intellect.* (S, TA. [But accord. to AZ, it seems to signify only مَشْغُولٌ, i. e. *Busied, occupied,* or *employed,* &c.: see 1, first sentence.])

مَشَادُهُ [a pl. of which the sing. is app. مَشْدَهَةٌ] *Things that cause one to be busied, occupied,* or *employed;* or *busied,* &c., *so as to be diverted* from something; or *diverted* from a thing *by being busied;* syn. مَشَاغِلُ [pl. of مَشْغَلَةٌ]. (Z, K.)

شدو

1 شَدَا, (Msb, K,) first pers. شَدَوْتُ, (S,) aor. ـُ, (Msb,) inf. n. شَدْوٌ, (S, Msb,) *He drove* camels: (S, K:) or *he collected and drove* a detached number of a herd of camels. (Msb.) ___ Hence, (Msb,) شَدَا, (Msb, K,) inf. n. as above, (TA,) *He acquired somewhat of polite literature,* (S, Msb, K, TA,) or *of science, and guided himself thereby to the knowledge of somewhat more,* (Msb,) and likewise *of song;* (TA;) as though he drove it and collected it: (S, TA:) or شَدَا مِنَ العِلْمِ, and مِنَ الغِنَآءِ, (MA, TA,) شَيْئًا, (TA,) inf. n. as above, (MA, TA,) *he acquired somewhat of science,* and *of song:* (MA:) or *he knew well some sort of science,* and *of song;* and so of other things. (TA.) شَدْوٌ signifies A man's *doing well,* or *knowing well, somewhat* of a thing or an affair. (TA.) And شَدَوْتُ مِنْهُ بَعْضَ المَعْرِفَةِ means *I knew* [*somewhat of*] *him,* or *it,* [*but*] *not well.* (TA.) ___ Also *He recited a verse,* or *two verses,* (S, K,) *singing,* (K,) or *prolonging,* or *straining, his voice, as in singing* [*and as is commonly done in the driving of camels;* whence, app., this meaning of the verb]. (S.) And شَدَا شِعْرًا, (S, K,) or غِنَآءً, (S,) *He sang poetry,* (S, K,) or *a song:* (S:) or *he recited it with a trilling,* or *quavering,* or *prolonging and modulating of the voice.* (S.) ___ And شَدَا شَدْوَهُ *i. q.* نَحَا نَحْوَهُ [*He tended, repaired, betook himself,* or *directed his course, towards him,* or *it;* agreeably with the explanation in the TK: or *he purposed his* (another's) *purpose*]. (K.) ___ And شَدَا فُلَانًا فُلَانًا *He assimilated such a one to such a one;* or *he likened such a one to such a one;* syn. شَبَّهَهُ إِيَّاهُ. (ISd, K, TA. [In the CK, فُلَانًا is not repeated.])

4 اشدى *He became a good,* or *an excellent, modulator of his voice,* or *maker of melody.* (K.)

شَذًا *A remnant of strength;* and *a portion,* or *somewhat, thereof:* (K:) a dial. var. of شَذًا. (TA. [See شَذَاةٌ, in art. شذو.]) *A remnant,* or *remainder,* of anything. (TA.) *A small quantity* or *number:* (TA:) and so شَذْوٌ , (M, K,) *whatever it be,* (M, TA,) *of much* or *many,* (M, K,) *whatever the latter be.* (K.) And The *extremity* of anything: (K:) a dial. var. of شَذًا. (TA.) Also *Heat.* (K.) And *Mange,* or *scab:* (K: [in the CK, الحَرْبُ is put for الجَرَبُ:]) a dial. var. of شَذًا. (TA.)

شَذْوٌ : see the next preceding paragraph.

شَادٌ act. part. n. of 1; signifying *Driving,* or *a driver* of, camels: &c.: (K, * TA:) pl. شُدَاةٌ. (TA.) ___ [And particularly] *One who acquires somewhat of polite literature,* (S, Msb,) and *of science, and guides himself thereby to the knowledge of somewhat more.* (Msb.) ___ Also *A reciter of verses, who sings in reciting,* or *prolongs,* or *strains, his voice, as in singing: a singer of poetry:* (TA:) [and simply] *a singer.* (S.)

شذ

1 شَذَّ, (S, M, A, &c.,) aor. ـِ and ـُ, (S, M, L, Msb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shiháb mentions ـَ, but this is not known, and there is no reason for it unless فَعَلَ be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شُذُوذٌ (S, M, Mgh, L, Msb, K) and شَذٌّ, (M, L, K,) *It* (a thing, M, L) *was*, or *became, apart*, (S, A, L, Msb,) and *it fell*, or *went*, or *came, out*, or *forth*, (S, M, L, K,) *from the generality of things*, or *the general assemblage, main body, bulk*, or *common mass*, (S, M, A, L, K,) *to which it pertained*, (M, L,) or *from other things:* (Msb:) *it* (anything) *was*, or *became, apart*, or *alone:* and *he* (a man) *was*, or *became, apart from his companions*, or *alone:* (Lth, L:) and *he* [app. a beast] *took fright, and ran away.* (Msb.) You say, شَذَّ عنه *It was*, or *became, apart*, &c., *from it.* (S, L.) And شَذَّ عَنِ الجَمَاعَةِ *He was*, or *became, apart from the collective body* [or *generality*] *of people.* (Mgh.) And مَا يَشُذُّ عَلَيْهِ شَىْءٌ [*Nothing is out of his way*, or *sphere*, or *compass*]. (S and K in art. حوذ.) And شَذَّ الحَصَى *The pebbles became scat-*

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tered, or *dispersed.* (L.) ___ شَذَّ, aor. ـِ and ـُ, inf. n. شُذُوذٌ and شَذٌّ, also signifies *It* (a word, form or measure, construction, or government,) *deviated from the common*, or *constant, course of speech in respect of analogy*, or *rule; deviated from common*, or *constant, analogy*, or *rule; was extraordinary*, or *exceptional, as to rule;* or *was anomalous, abnormal*, or *irregular:* and *it* (the same) *deviated from the common*, or *constant, course of speech in*

respect of usage; deviated from common, or *constant, usage; was extraordinary,* or *exceptional, as to usage;* or *was unusual:* [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase شَذَّ فِى القِيَاسِ or عَنِ القِيَاسِ: and the latter, by the phrase شَذَّ فِى الاِسْتِعْمَالِ. (Mz, 12th نوع.) [See also the contr. اطَّرَدَ: and see شَاذٌّ, below.] See also 4.

2 **شَذَّذَ** see what next follows.

4 **اشذّه** ; (S, M, K;) and شذّذه ; (K;) and شَذَّهُ , aor. ـُـ , only; (M, K;) but As disallows this last form of the verb; (IJ, L;) *He,* or *it, caused it to be,* or *to become, apart,* (S, L,) *to fall,* or *go,* or *come, out,* or *forth, from the generality of things,* or *the general assemblage, main body, bulk,* or *common mass,* (S, M, L, K,) *to which it pertained:* (M, L:) and the first signifies *he removed it,* and *put it far away;* namely, a thing: (K:) and *he set him,* or *exposed him, apart from his companions,* or *alone:* (IJ, L:) and *he scattered,* or *dispersed, it.* (IKtt.) A poet says,

* فَأَشَذَّنِى لِمُرُورِهِمْ فَكَأَنَّنِى *
* غُصْنٌ لِأَوَّلِ عَاضِدٍ أَوْ عَاصِفِ *

[*And he,* or *it,* (perhaps meaning fortune,) *exposed me apart from my companions, to their passing by,* or *by reason of their passing away, so that I was as though I were a branch* that should become a prey *for the first lopper or stormy wind*]. (IJ, L.) And one says of a she-camel, اشذّت الحَصَى *She scattered,* or *dispersed, the pebbles* [with her feet]. (TA.) ___ اشذّ also signifies جَآءَ بِقَوْلٍ شَاذٍّ نَادٍّ [*He said what deviated from the common course of speech*]. (K, TA.)

شَدَّان : see شَادٌّ, in four places.

شَدَّانٌ The [*species of lote-tree called*] سِدْر. (K.)

شَادٌّ A thing *that is*, or *becomes, apart*, (S, L, Msb,) and *that falls*, or *goes*, or *comes, out*, or *forth, from the generality of things, general assemblage, main body, bulk*, or *common mass*, (S, L,) *to which it pertains:* (L:) anything *apart*, or *alone:* and a man *apart from his companions*, or *alone:* (Lth, L:) and [app. a beast] *taking fright, and running away:* (Msb:) شُدَّانٌ is a pl. thereof, like as شُبَّانٌ is of شَابٌّ; [and so is شُدَّاذٌ, agreeably with analogy;] and شَدَّان is used in a similar sense, but is an epithet of the measure فَعْلَان, not a pl. of شَادٌّ. (L.) [مَا يَدَعُ فُلَانٌ شَادًّا وَلَا نَادًّا إِلَّا قَتَلَهُ *Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,*] is said of a courageous man whom no one encounters without his slaying him. (IAar, L.) And one says شُدَّانُ قَوْمٍ *Those, of a people, who have become apart*, or *separate, from their companions.* (L, from a trad.) And شُدَّاذُ النَّاسِ *Those who are among a people but do not belong to their tribes* (S, L) *nor to their places of abode:* (L:) and *those who are scattered*, or *dispersed, of people;* (A, L;) as also شَدَّانُ النَّاسِ, (S, L,) and شُدَّانُهُمْ. (L.) And قَوْمٌ شُدَّاذٌ *A people not among their own tribe nor in their own places of abode:* (L, K: *) or *a people among another people, not among their own tribes nor in their own places of abode.* (M, TA.) And شُدَّاذُ الآفَاقِ *The strangers.* (Har p. 352.) And جَاؤُوا شُدَّاذًا *They came few in number.* (L, K. *) And شَدَّانُ الإِبِلِ and شُدَّانُهَا *Those that are scattered*, or *dispersed, of the camels.* (L.) And شُدَّانُ الحَصَى (M, L) and شَدَّانُ الحَصَى (S, IJ, M, L, K) *What are scatterred*, or *dispersed, of pebbles;* (S, L, K;) *what have flown about, and become scattered* or *dispersed, thereof:* (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M,

L.) ___ Applied to a word, form or measure, construction, or government, it signifies *Deviating from the common,* or *constant, course of speech in respect of analogy,* or *rule; deviating from common,* or *constant, analogy* or *rule; extraordinary,* or *exceptional, as to rule;* or *anomalous, abnormal,* or *irregular:* such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, *deviating from the common,* or *constant, course of speech in respect of usage; deviating from common,* or *constant, usage; extraordinary,* or *exceptional, as to usage; unusual:* [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:] a word, &c., may be شاذّ in respect of usage but agreeable with common analogy or rule; as the pret. of يَذَرُ and يَدَعُ; and the regular phrase مَكَانٌ مُبْقَلٌ, the epithet more commonly heard being بَاقِلٌ: and شاذّ in respect of analogy, or rule, but agreeable with common usage; as أَخْوَصُ الرِّمْثِ, and اِسْتَصْوَبَتْ الأَمْرَ: and شاذّ in respect of analogy, or rule, and of usage, together; as ثَوْبٌ مَصْوُونٌ, and مِسْكٌ مَدْوُوفٌ: (Mz, 12th نوع: [and the like is said, but less fully, in the Msb:]) the pl. masc. is شُذَّاذٌ; and pl. fem. شَوَاذُّ. (Mz, ib.) See 4, last sentence. [See also the contr. مُطَّرِدٌ: and see شَذَّ, latter part.] ___ Applied to a tradition, *Having a single ascription, attested by a* [*single*] *sheykh, whether he be trustworthy or not:* in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it as an argument, or evidence. (KT.)

شذب

1 **شَذَبَ** , aor. ـِ and ـُ , (K,) inf. n. شَذْبٌ, (TA,) *He stripped off,* or *removed,* the bark of a tree; as also شذّب , inf. n. تَشْذِيبٌ: (K:) *he cut off* portions of a tree, or the bark thereof. (TA.) *He cut,* or *cut off,* a thing; (O, K;) aor. ـِ , inf. n. شَذْبٌ. (O.) *He cut,* or *lopped,* a tree: or *he divested* it *of its bark.* (A.) *He pruned,* or *pared,* a tree *by cutting off its* شَذَب, i. e. its *straggling branches,* or its *thorns,* or *its bark;* aor. ـِ , inf. n. شَذْبٌ; and شذّب has the like meaning, but importing muchness, or relation to many objects: and شَذَبَ also signifies *he trimmed,* or *cleared,* anything *by removing another thing from it:* (Msb:) or *he pruned* a tree *by lopping off its branches so that it became apparent:* (K, TA:) and *he pruned* a palm-tree *by cutting off from it its* شَذَب, meaning its *branches:* (TA:) and [in like manner] شذّب , (S, TA,) inf. n. تَشْذِيبٌ, (S, K, TA,) *he pruned* a tree *by cutting off its* شَذَب, meaning its *straggling branches not in the choice,* or *best, part thereof:* (S:) or *he trimmed* a palm-trunk (K, TA) *by lopping off the stumps of the branches:* (TA:) تَشْذِيبُ الرَّيَاحِينِ [likewise] signifies *the pruning,* or *cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants:* (Mgh:) and شُذُبَ عَنْهُ, said of anything, signifies *it was removed from it,* namely, another thing. (TA.) ___ See also 2, in two places.

2 **شذّب** , inf. n. تَشْذِيبٌ: see above, in four places. ___ [Hence,] تَشْذِيبٌ signifies also The *shaping* an arrow *by the first operation:* (AHn, K:) the second operation is termed تَهْذِيبٌ. (AHn.) ___ And شذّبه, (Sh, TA,) inf. n. as above, (Sh, K,) *He drove away him,* or *it,* (Sh, K, * TA,) from a thing; (TA;) as also شَذَبَهُ , aor. ـِ , inf. n. شَذْبٌ: (Sh, TA:) and شَذَبَ عَنْهُ *he repelled from him,* or *defended him.* (S, K.) ___ And شَذَّبْتُ المالَ, (Kt, TA,) inf. n. as above, (K,) *I dispersed,* or *scattered, the property.* (Kt, K, * TA.) ___ [And accord. to Golius, on the authority

of a gloss in a copy of the KL, شذّب also signifies *He made long.*]

5 **تشذّبوا** *They became dispersed,* or *scattered.* (A, K.)

شَذَبٌ *Pieces,* or *cuttings, of trees;* (As, A 'Obeyd, K;) n. un. with ة: (As, A 'Obeyd:) or *bark of trees:* (K:) *pieces of bark,* and *pieces of wood,* or *sticks,* or *twigs* or *branches, in a dispersed,* or *scattered, state;* (O, K;) pl. أَشْذَابٌ: (K:) *what fall from,* or *of, the branches of a tree,* [*when it is pruned,*] *in a dispersed,* or *scattered, state:* or, as some say, the *thorns:* and the *bark:* (Msb:) the *stumps of the cut branches upon the trunk of a palm-tree,* and *other portions, which are lopped off;* (O;) [i. e., also] the *branches thereof which are lopped off:* (TA:) and in like manner, (O,) as pl. of شَذَبَةٌ, (S,) [or rather as a coll. gen. n. of which the n. un. is with ة,] *what are cut off from,* or *of, the branches of trees,* (S, O,) *others than palm-trees,* (O,) i. e. *of the straggling branches,* (S,) *such as are not in the*

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choice, or *best, part thereof:* (S, O:) also the *superfluous portions of the straggling extremities of the sprigs* of sweet-smelling plants, *which are pruned,* or *cut off.* (Mgh.) ___ *Anything in a scattered,* or *dispersed, state.* (Kt, TA.) ___ *Somewhat remaining* of herbage [&c.]: (S, A, O, K: [in the first and third of which is added وَهُوَ المَأْكُولُ, app. referring to the herbage of which the remainder is thus called, meaning, it being what has been eaten:]) pl. as above, i. e. أَشْذَابٌ. (S, O, K. *) One says, فِى الأَرْضِ شَذَبٌ مِنْ كَلَأٍ *In the land is somewhat remaining of herbage.* (A, TA.) And one says also, بَقِىَ عِنْدَهُ شَذَبٌ مِنْ مَالٍ [*There remained in his possession a remnant of property*]. (A, TA.) And مَا بَقِىَ لَهُ إِلَّا شَذَبٌ مِنَ العَسْكَرِ [*There remained not to him save a relic of the army*]. (A, TA.) ___ Also

Household goods, or *furniture and utensils, consisting of what are termed* قُمَاش [q. v., perhaps here meaning the *meaner sorts thereof,*] *&c.:* (A 'Obeyd, O, K:) pl. as above. (K, * TA.) And *A dam;* or *thing constructed,* or *raised, to keep back the water of a torrent.* (S, O, K.)

رَجُلٌ شَذْبُ العُرُوق *A man whose veins are apparent.* (S, K.) And شذب [app. شَذْبٌ] is syn. with عَظْبٌ, meaning A man *alighting,* or *abiding, in places of dried-up herbage, and in a waterless desert.* (TA in art. عظب.)

شَاذِبٌ *Going,* or *being, away from his home,* or *place of settled abode.* (S, K, TA.) ___ *Solitary,* or *alone, and whose prosperity is despaired of;* (K, TA;) as though stripped of good. (TA.)

شَوْذَبٌ : see مُشَذَّبٌ, in three places.

مِشْذَبٌ *A pruning-hook.* (O, * K, * TA.)

مُشَذَّبٌ A palm-trunk *pared* (S, O, TA) *of its prickles* (TA) [or *of the stumps of its branches* or *of its lower branches:* see the verb of which it is the pass. part. n.]. ___ *Tall;* (S, A;) as also شَوْذَبٌ ; (S;) the former as an epithet applied to a horse, (S, A,) from the same epithet as applied to a palm-trunk: (A:) and *tall, and goodly in make;* (A, K;) and so شَوْذَبٌ ; (Mgh, K;) as though pruned: (Mgh:) and ↓ the latter, applied to anything [meaning any animal], *tall, and excellent* or *of high breed* or *strong and light and swift:* A 'Obeyd says that the former signifies *excessively tall,* and is applied in this sense to anything [i. e. a man and any animal]: Kt says, after explaining شَذَّبْتُ المالَ as it has been expl. above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but IAmb says that Kt has made a mistake in asserting that this epithet signifies *tall, conspicuous for tallness,* and that it is from the palm-tree from which the branches have been lopped off, (in

consequence of which, as is said in the Fáïk, it becomes taller, MF, TA,) and that he who is *conspicuous for tallness* is not thus called unless *somewhat deficient in flesh:* it is applied to a horse as meaning *tall, and not very fleshy.* (TA.)

شذر

2 **شذّر النَّظْمَ** , inf. n. تَشْذِيرٌ, *He divided the strung beads with other beads.* (O. [See شَذْرٌ, below.]) ___ Hence, by way of comparison, (TA,) شذّر كَلَامَهُ بشعْرٍ [*He interspersed his language with poetry*]: but this is post-classical. (O, TA.) ___ شذّر به *He rendered him notorious,* or *infamous:* or *made him to hear what was bad, evil, abominable,* or *foul:* (O, TA:) and in like manner شتّر به. (TA.)

5 **تشذّر** *It* (a people, or party, TA, or a collected body, K, and a flock of sheep or a herd of goats, TA) *dispersed,* or *became dispersed,* (A, K, TA,) *and went in every direction.* (TA.) ___ تشذّر بالثَّوْبِ *He turned back the extremity of the garment between his legs, and stuck it in the part where it was bound round his waist, behind.* (S, K.) And تشذّر بالذَّنَبِ *He put the tail between his thighs, making it to cleave to his belly.* (S, TA.) ___ Hence, (TA,) تشذّر فَرَسَهُ *He mounted his horse from behind.* (S, K.) ___ Also, تشذّر, *He prepared himself for fight,* (S, K, TA,) and *for a charge,* or *an assault; he equipped,* or *accoutred, himself for it.* (TA.) ___ *He threatened;* (S, A, K;) and *became angered:* (K:) A 'Obeyd says, I doubt not its being with ذ; but some, he adds, say تشزّر, with ز. (S.) [See a verse of Lebeed cited among the exs. of the preposition بِ.] ___ *He was,* or *became, brisk, lively,* or *sprightly.* (K.) ___ *He hastened to do a thing;* (TS, K, TA;) or *in a thing,* or *an affair.* (So in some copies of the K.) ___ تشذّروا فى الحَرْبِ *i. q.* تَطَاوَلُوا [app. as meaning *They behaved overbearingly in war*]: (S, K:) or تَشَذُّرٌ signifies the *protracting of war.* (KL.) ___ تشذّرت النَّاقَةُ *The she-camel pastured upon herbage* (K, TA) *that rejoiced her,* (TA,) *and she shook her head by reason of joy thereat.* (K, TA.) And *The she-camel drew together*

her two sides, and raised her tail. (TA.) ___ And تشذّر السَّوْطُ *The whip inclined, and became in motion.* (K.)

شَذْرٌ *Pieces of gold that are picked up from the mine* (S, A, K) *without the melting,* or *smelting,* (S, K,) *of the ore:* (S:) n. un. with ة: (S, K:) and pl. شُذُورٌ. (A.) And *Beads made of gold to form divisions between pearls and jewels:* (TA:) or *beads by means of which other beads of a string are divided:* (K:) or *small pearls:* (S, K:) or *small things of gold, like the heads of ants, which are affixed to a* [*ring of the kind called*] خَوْق: (Sh:) or, as some say, *green beads:* (Har p. 600:) n. un. with ة. (K.) شذر [app. شَذْرٌ] signifies [also, like تَشَذُّرٌ,] *Briskness, liveliness,* or *sprightliness:* and *quickness in an affair.* (Ham. p. 54.)

تَفَرَّقُوا شَذَرَ مَذَرَ, and شَذَرَ مَذَرَ, *They* [*dispersed,* or *became dispersed,* or] *went,* or *went away, in every direction:* (S, L, K:) it is not said of a people coming: (L:) the م in مذر is sometimes changed into ب; or, accord. to some, بذر is the original, being from التَّبْذِير; but MF thinks that مذر is the original, as it is only an imitative sequent, in which no regard is had to the meaning of dispersion. (TA.)

شَوْذَرٌ *A* [*garment of the kind called*] مُلْحَفَة: an arabicized word; (S, K;) from the Pers. جادر [or چادر or چادَر]. (S.) And *i. q.* إِتْبٌ; (A, K, TA;) i. e. *A* [*garment of the kind called*] بُرْد, *which is slit* [*in the middle*], *and worn by a woman, who throws it upon her neck,* [*putting her head through the slit;*] *having neither sleeves nor an opening at the bosom:* (TA:) or [*a garment*] *like the* صِدَار, [*which is said by some to be the same as the* إِتْب,] *worn by a young woman:* (Har p. 55:) *a garment which a woman wears beneath her* ثَوْب: (Fr:) *a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm.* (Lth.) [The modern چادر of Persia and El-'Irák seems to be generally what is commonly

called in Egypt a miláyeh, correctly muláäh (مُلَآءَة), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an izár. (See Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 216-219.)]

شِيذَارَةٌ A *very jealous* man; (K;) as also شِنْذَارَةٌ and شِبْذَارَةٌ. (TA.)

المُتَشَذِّرُ *The lion:* (K:) because of his briskness, or quickness to act, or readiness to leap. (TA.)

شذو

شَذَا , aor. ـُـ : see 4. Also *He perfumed himself* (تَطَيَّبَ) *with musk,* (K, TA,) which is termed شَذْوٌ, or, as in copies of the M, شِذْوٌ. (TA.) ___ And شَذَا بالخَبَرِ, (K, TA,) inf. n. شَذْوٌ; or, accord. to the Tekmileh, شذّى بالخبر, there written with teshdeed; (TA;) *He knew the information,* or *story, and made it known,* or *understood.* (K, TA.)

2 **شَذَّوَ** see the preceding paragraph.

4 **اشذى** *He annoyed, molested, harmed,* or *hurt:* or *he did what annoyed, molested, harmed,* or *hurt:* syn. آذى: (S, Msb, TA:) and (TA) so شَذَا , (K,) aor. ـُـ , inf. n. شَذًا, (TA,) or شَذْوٌ. (TK [accord. to which the latter verb is trans.].) ___ And اشذاه عنه, (K,) inf. n. إِشْذَآءٌ, (TA,) *He put aside,* or *away,* and *removed far off, him,* or *it, from him,* or *it.* (K, TA.)

شَذًا *Annoyance, molestation, harm,* or *hurt;* or *a thing that annoys, molests,* &c.: (S, Msb, K:) and *evil,* or *mischief;* (S, Msb;) as also شَذَاةٌ ; as in the saying إِنِّى لَأَخْشَى شَذَاةَ فُلَانٍ i. e. [*Verily I fear,* or *dread,*] *the evil,* or *mischief, of such a one.* (TA.) ___ *Dog-flies;* (S, K;) *which also sometimes light upon the camel:* (S:) or *flies in general:* (K:) or *large blue flies that light upon beasts, and annoy,* or *molest,* or *hurt, them:* (TA:) n. un. شَذَاةٌ . (S. [It is said in the Msb that شَذًا, of which the n. un. is شَذَاةٌ, is also with kesr (i. e. شِذًا); but in what sense is not specified.]) One says of him who is vehemently hungry, ضَرِمَ شَذَاهُ [lit. *His flies have become vehemently hungry,* or *burning with hunger*]. (S.) ___ And [app. because of the annoyance that it occasions,] *Mange,* or *scab:* (ISd, K:) and so شَدًا. (K in art. شدو.) ___ And [app.

because of its pungency,] *Salt:* (S, K:) said in the M to be pl. [but properly coll. gen. n.] of شَذَاةٌ , which signifies *a piece of salt.* (TA.) ___ See also شَذْوٌ. ___ Also *Fragments of aloes-wood* (S, * K, * TA) *with which one perfumes himself.* (TA. [The same is also indicated in the S.]) ___ And *Sharpness,* (S,) or *strength,* (Fr, T, K,) *of pungency of odour;* (Fr, T, S, K;) accord. to the M, *of sweet odour.* (TA.) ___ See also شَذَاةٌ. ___ Also The *extremity* of anything: (TA:) and so شَذًا. (K and TA in art. شدو.) And *A sort of trees,* (S, K,) *used for* مَسَاوِيك [i. e. *sticks with which the teeth are cleansed*], (K,) *growing in the Sarâh* (السَّرَاة) *and having gum.* (TA.) And *A sort of ships* or *boats:* (Lth, S, K:) n. un. شَذَاةٌ : (Lth, S:) [or] شَذَاوَةٌ signifies *one of a sort of small ships,* or *boats, like those called* زَبَازِبُ [pl. of زِبْزَبٌ]: and its pl. is شَذَاوَاتٌ. (Msb.)

شَذًا : see the next preceding paragraph.

شَذْوٌ , so accord. to the K, but written in copies of the M with kesr [i. e. شِذْوٌ], (TA,) *Musk;* (IAar, K, TA;) as also شَذًا : (IJ, TA:) or the *odour thereof:* (As, T, Sgh, K:) or the *colour thereof.* (K.)

شِذْوٌ : see the next preceding paragraph.

شَذَاةٌ : see شَذًا, in three places. ___ Also *Sharpness.* (TA.) ___ And *Strength,* and *boldness,* of a man. (Lth, TA.) ___ [Or] *A remnant of strength:* (S, K:) pl. شَذَوَاتٌ (TA) and [coll. gen. n.] شَذًا . (S, * TA. [See also شَدًا, in art. شدو.]) As an epithet applied to a man, (TA,) *Evil in disposition,* (K, TA,) *sharp in temperament, that annoys,* or *molests,* or *hurts, by his evil,* or *mischief:* in some of the copies of the K, الشَّىْءُ الخَلَقُ is erroneously put for السَّيِّءُ الخُلُقِ. (TA.) See again شَذًا, last sentence.

شَذَاوَةٌ : see شَذًا, last sentence.

شر

1 **شَرَّ** , (L, K,) sec. pers. شَرَرْتَ, (S, Msb, K, MF,) aor. يَشَرُّ; (L, Msb, MF;) and sec. pers. شَرُرْتَ, (S accord. to some copies, L, Msb, K, MF,) aor. يَشُرُّ; (L, Msb, K, * MF;) and sec. pers. شَرَرْتَ, (S accord. to some copies, M, K, MF,) aor. يَشِرُّ; (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. [of the first or third] شَرٌّ (S, K) and [of the first] شَرَرٌ (S) and [of the second or third] شَرَارَةٌ, (S, K,) and شَرَّةٌ also is an inf. n. [syn. with شَرٌّ]; (S;) *He* (a man) *was*, or *became, evil, a wrongdoer, unjust, bad, corrupt, wicked, mischievous, vitious*, or *depraved.* (S, * L, Msb, K, * &c.) The manner in which the K mentions شَرَّ with the two aors. يَشُرُّ and يَشِرُّ [only, omitting the most common aor., i. e. يَشَرُّ,] obviously demands consideration. (MF.) One says, شَرَرْتَ يا رجل [*Thou hast been evil*, or *a wrongdoer*, &c., *O man*], (S, K,) and so شَرُرْتَ and شَرَرْتَ. (S accord. to different copies, and K.) ___ شَرَّ, aor. يَشَرُّ, also signifies *He increased in evil, wrongdoing*, &c. (L.) It is said in a prov., كُلَّمَا تَكْبَرُ تَشَرُّ [*In proportion as thou growest old, thou increasest in evil*, &c.]. (AZ, L.) ___ شَرَّهُ: see 4, last sentence. شَرَّهُ, (O, K,) aor. يَشُرُّ, (O, TA,) inf. n. شُرٌّ, (O, K,) with damm, (K, [which is said in the TA to indicate that the aor., not the inf. n., is with damm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]) *He blamed him; found fault with him; attributed* or *imputed to him, charged him with*, or *accused him of, a vice, fault, defect, blemish*, or *something amiss.* (O, K, * TA. [See also 4.]) One says, مَا قُلْتُ ذَاكَ لِشَرِّكَ وَإِنَّمَا قُلْتُهُ لِغَيْرِ شَرِّكَ *I said not that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee:* (S, TA:) or this has a different meaning, which see below, voce شُرٌّ. (TA.) One says also, قَدْ قَبِلْتُ عَطِيَّتَكَ ثُمَّ رَدَدْتُهَا عَلَيْكَ مِنْ غَيْرِ شَرِّكَ وَلَا ضُرِّكَ, meaning [*I have accepted thy gift; then I have given it back to thee*] *without rejecting it to thee or blaming thee* [*and without*

injuring thee]. (IAar, TA.) Also شَرَّهُ, (S,) or شَرَّهُ فِى الشَّمْسِ, (A,) [aor. and inf. n. as in the next sentence;] and شَرَّهُ, (A,) inf. n. تَشْرِيرٌ; (S;) and اشَرَّهُ; and شَرْشَرَهُ; (A;) *He spread it* (i. e. a garment, or piece of cloth, S, or some other thing, TA) *in the sun:* (S, A, TA:) this is the primary signification. (TA.) And [hence,] شَرَّهُ, (S, K,) aor. يَشُرُّ. (S,) inf. n. شَرٌّ; (S, K;) and اشَرَّهُ, (K,) inf. n. إِشْرَارٌ; (TA;) and شَرَّهُ, (K,) inf. n. as above; (TA;) and شَرَّاهُ [or شَرَاهُ without tesh-deed?]; (K;) *He put it* (i. e. [the preparation of curd called] أَقِطٌ, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) *upon a* خَصَفَةٌ, (S, K,) i. e. a *mat,* (TA,) or *some other thing,* (K,) *to dry.* (S, K.) And شَرَّهُ *He sprinkled it;* namely, salt. (R, MF.)

2 **شَرَّرَهُ** inf. n. تَشْرِيرٌ, *He rendered him notorious,* or *infamous, among men.* (Yz, K.) See also 1, latter part, in two places.

3 **شَارَّهُ**, (K,) inf. n. مُشَارَّةٌ, (S,) *He acted with him in an evil manner;* (K;) *he treated him with enmity,* or *hostility:* (L, TA:) *he contended,* or *disputed, with him:* (S, L, TA:) *he did evil to him, obliging him to do the like in return.* (L, TA.) [See also 3 in art. شرى: and see an ex. voce جَارَّ.]

4 **اشَرَّهُ** *He attributed,* or *imputed, to him evil, wrongdoing, injustice,* or *the like:* (S, K:) but some disallow this. (S. [See also 1.]) ___ أَشَرُّوهُ *They banished him,* or *drove him away, and caused him to be alone.* (TA.) See also 1, latter part, in two places. ___ [Hence, app.,] اشَرَّهُ signifies also *He manifested it, revealed it, published it,* or *made it known.* (S, A, K.) Thus in a verse of Imra-el-Keys, where he says, لَوْ يَشُرُّونَ مَقْتَلِى [*that they might publish,* or *make known, my slaughter*]; as related by As; but it is better with س. (S.) مَا أَشَرَّهُ, and مَا شَرَّهُ, [the latter of which is extr. with respect to form, but more commonly used than the former, meaning *How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious,* or *depraved, is he!*] phrases similar to مَا أَخْيَرَهُ and مَا خَيْرَهُ [which have the contr. meaning]. (TA in art. خير.)

8 **اشترّ**, said of a camel, [and of any clovenhoofed animal,] *i. q.* اجترّ, i. e. *He ruminated,* or *chewed the cud:* ج and ش being from one place of utterance. (IAth, TA.)

10 **استشرّ** *He became possessor of a great herd, such as is termed* إِشْرَارَة, *of camels.* (K.)

R. Q. 1 **شَرْشَرَهُ**, (A 'Obeyd, K,) inf. n. شَرْشَرَةٌ, (S,) *He split it,* or *clave it:* (A 'Obeyd, S:) and *cut it much,* or *in many pieces.* (A 'Obeyd, S, K.) ___ *He bit it, and then shook it;* namely, a thing. (O, K, TA. [In the CK, نَقَضَهُ is erroneously put for شَرْشَرَتْهُ الحَيَّةُ ___.]) نَفَضَهُ *The serpent bit him.* (L, K. *) ___ شَرْشَرَتِ الماشِيَةُ النَّبَاتَ *The cattle ate the herbage.* (K.) ___ شَرْشَرَ السِّكِّينَ *He sharpened,* (K,) or *rubbed,* (O,) *the knife upon a stone,* (O, K, TA,) *so that its edge became rough.* (O, TA.) ___ See also 1, latter part. شَرْشَرَ, inf. n. as above, *It* (a bird) *expanded and flapped its wings, without alighting;* like رَفْرَفَ. (TA in art. فرش.)

R. Q. 2 **تَشَرْشَرَ** *It became separated,* or *scattered.* (A.)

شَرٌّ (S, A, Msb, K, &c.) and شُرٌّ, (Kr, K,) the former of which is the more chaste, (TA,) and شَرَّةٌ (Ham p. 629) *Evil,* [*moral* and *physical;*] (L, Msb;) *wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness,* or *depravity:* (Msb:) [and *evil fortune, misfortune, woe,* or *unhappiness:*] *contr. of* خَيْرٌ: (S, A, K:) pl. شُرُورٌ. (Msb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Msb,) والخَيْرُ كُلُّهُ بِيَدَيْكَ والشَّرُّ لَيْسَ إِلَيْكَ, (Msb, * TA,) meaning [*And all good is in thy hands, and evil* i. e.] *wrongdoing,* or *injustice,* or *corruptness, is not imputable to Thee:* (Msb, TA:) or *evil is not a means of advancement in thy favour,* or *of obtaining thine approval:* or *evil speech does not ascend to Thee.* (Nh, L.) ___ شَرٌّ also signifies *Poverty.* (K.) ___ And *Fever.* (K.) ___ It is also an epithet, applied to a man, (Yoo, S,) and so is شَرِيرٌ, (Akh, S, A, Msb, K,)

meaning *Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious,* or *depraved:* (Yoo, * Akh, * S, * A, * Msb, K: *) [fem. of the former شَرَّةٌ, like as خَيْرَةٌ is fem. of its contr. خَيْرٌ; and شُرَّى, fem. of أَشَرُّ, is used in the same sense, as will be shown in what follows:] the pl. of شَرٌّ, (Yoo, S,) or of شَرِيرٌ, (Akh, S, Msb, K,) is أَشْرَارٌ, (Yoo, Akh, S, Msb, K,) and of the former شِرَارٌ; (Ham p. 514;) and you say قَوْمٌ أَشَرَّآءُ [pl. of شَرٌّ or of شَرِيرٌ]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-'Ámir, (L,) is related to have said, أُعِيذُكَ بِٱللّٰهِ مِنْ نَفْسٍ حَرَّى وَعَيْنٍ شُرَّى, meaning [*I charm thee by* invoking *God, against*

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a thirsty soul, and] *an evil,* or *a malignant, eye:* (S, L:) or *an eye that looks at one with vehement hatred.* (TA.) And الشَّرُّ [*The evil one*] is an appellation of *Iblees.* (K.) ___ [It is also used to denote the comparative and superlative degrees; like the contr. خَيْرٌ.] You say, هُوَ شَرٌّ مِنْكَ [*He is worse,* or *more evil* or *wrongdoing* &c., *than thou*]. (K.) And هٰذَا شَرٌّ مِنْ ذَاكَ [*This is worse,* &c., *than that*]. (Msb.) And فُلَانٌ شَرُّ النَّاسِ [*Such a one is the worst,* &c., *of mankind*]; (S;) and أَشَرُّ; (S, Msb, K;) this latter being the original, (Mgh, Msb,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-'Ámir, (Msb,) or unused. (Mgh.) The fem. [of شَرٌّ] is شَرَّةٌ, [like as the fem. of its contr., خَيْرٌ, is خَيْرَةٌ,] (K,) and (of أَشَرُّ, S, * or of شَرٌّ, which is used for أَشَرُّ, Kr) شُرَّى. (S, Kr, K.) And [using the dim. form of شَرٌّ,] you say, هُوَ شُرَيْرٌ مِنْكَ [*He is a little worse,* &c., *than thou*]. (Ibn-Buzurj, TA in art. خير. [See مَا شَرَّ.]) مَا أَشَرَّ for خَيْرٌ: see 4.

شُرٌّ *A vice, fault, defect, blemish,* or *something amiss:* (TA:) *a thing disapproved, disliked,* or *hated.* (K, TA.) You say, مَا رَدَدْتُ هٰذَا عَلَيْكَ مِنْ شُرٍّ بِهِ *I did not give this back to thee on account of any fault* &c., *in it,* but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَاكَ لِشُرِّكَ *I said not that on account of a thing that thou disapprovest,* &c.: (K, TA:) or this has a different

meaning, expl. above in the first paragraph. (TA.) ___ See also شَرٌّ, first sentence.

شِرَّةٌ : see شَرٌّ, first sentence. ___ Also The *inordinate desire,* or *eagerness,* (S,) and *sprightliness,* of youth: (S, K:) and in an absolute sense, *inordinate desire,* or *eagerness;* and [simply] *desire;* and *sprightliness:* (TA:) [and] *sharpness,* and *angriness.* (Har p. 35.) It is said in a trad., إِنَّ لِهٰذَا القُرْآنِ شِرَّةً ثُمَّ إِنَّ لِلنَّاسِ عَنْهُ فَتْرَةً [*Verily there is an eagerness for this Kur-án: then men have a weariness of it*]. (L.)

شَرَرٌ ; n. un. with ة: see what next follows.

شَرَارٌ , (S, A, O, Msb, TA,) accord. to the K شِرَارٌ, but this is a mistake, (MF,) and شَرَرٌ , (S, A, O, Msb, K,) which is a contraction of شَرَارٌ, (Msb,) *Sparks of fire:* (S, O, Msb, K:) n. un. of each with ة. (S, A, O, Msb, * K.) See an ex. voce شَرَّارٌ.

شَرِيرٌ : see شَرٌّ, in three places. Also The *side* of the sea, or of a great river; (AHn, K;) the *shore* thereof: (Kr, TA:) or the *part that is near to a sea* or *great river:* pl. أَشِرَّةٌ: (AA, TA:) which signifies also *seas* or *great rivers* [themselves]. (TA.) ___ And (as some say, TA) *A kind of tree that grows in the sea,* or *in a great river.* (K, TA.)

شُرَيْرٌ dim. of شَرٌّ: see the latter, last sentence but one.

شَرِيرَةٌ *A* [*large needle such as is termed*] مَسَلَّة (K, TA) *of iron.* (TA.)

شَرَّارٌ [*Emitting many sparks*]. One says, نَارٌ شَرَّارَةٌ وَأَنْتَ مِنْهَا شَرَارَةٌ أَبُوكَ [*Thy father is a fire that emits many sparks, and thou art a spark from it*]. (A.)

شَرَّانٌ *Certain insects* (K) *resembling* بَعُوض [or *gnats*], (S, K,) *which cover the face of a man, but do not bite; sometimes called* الأَذَى: (S:) of the dial. of the people of Es-Sawád: (T, TA:) [it is

with tenween; for] the n. un. is with ة. (K.)

شرير (S, A, K) *Abounding in* شر [or *evil* or *wrongdoing* &c.; *very evil* &c.]; applied to a man: (S, A:) pl. شريرون (K) and أشرار, which latter is anomalous. (Ham. p. 699.)

شرشر , (IAar, S, K,) or (so in the S, but in the K and) شرشر , (Ibn-Ziyád, S, K,) *A certain plant,* (S, K,) *which extends along the ground like ropes,* (Ibn-Ziyád, AHn, K,) *in the same manner as the* قُطْب, *but having no thorns that hurt any one:* (Ibn-Ziyád, AHn:) Az says that it is *a well-known plant,* seen by him *in the desert;* that *it fattens the camels, and makes their milk plentiful;* and that it is mentioned by IAar and others among the plants of the desert: شرشرة is expl. in the K as though it were the name of another plant; but it is not so; for شرشر is the pl. [or rather coll. gen. n.] thereof: it is *a herb smaller than the* عرفج, *having a yellow flower, and twigs,* or *shoots, and large dust-coloured leaves: it grows in plain,* or *soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries* (حب), *like those of the* هراس. (TA.) شوآء شرشر *Roasted flesh-meat, of which the grease,* or *gravy, drips;* (S, K;) like شلشل and رشراش. (TA.)

شرشر : see the next preceding paragraph.

شرشرة , ('Ináyeh, and so in some copies of the K,) or شرشرة , (so in other copies of the K, accord. to the TA,) sing. of شراشر, (K,) which signifies The *fringe-like extremities* of a tail; (S, * K, * A, TA;) and of wings. (TA.) ___ Hence, metaphorically, [or synecdochically,] the pl. is used as signifying The *whole:* and hence the saying, ألقى عليه شراشره *He betook himself altogether to it;* as though, says As, by reason of his eagerness, he threw himself altogether upon it: accord. to EshShiháb, it means *he betook himself* [*to it*], *openly* or *secretly:* or شراشر signifies the *whole body;* (K;) and القى عليه شراشره and أجرانه and أجرامه, provs. mentioned by Meyd, all signify the same [app.

he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جرم]: or the first of these means *he loved it so that he courted death,* or *destruction,* (استهلك,) *in his love of it:* (TA:) or *he loved it with a love that he would not give up, because of his necessity:* (Lth, TA:) or *he desired it inordinately,* or *eagerly, and loved it.* (A.) [See also أَلْقَى عليه أَرواقه, voce روق. Accord. to different authorities,] شراشر also signifies *Burdens,* or *weights;* (S, K;) sing. شرشرة: (S:) and it is so expl. as used in the saying mentioned above: or it there signifies *weight,* and *whole person:* or the reduplication implies intensiveness; as though this word originally signified *weight of evil:* but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خير, but *dispersion.* (TA.) Also *Self:* (K, TA:) and the saying mentioned above is expl. as meaning *He threw himself upon it, through inordinate,* or *eager, desire, and love.* (S, TA.) And *Love:* (K:) or *love of self.* (Kr, TA.)

شرشرة : see the next preceding paragraph.

شرشرة *A piece* of anything. (K.) See also شرشر.

شرشور *A certain bird,* (K, TA,) *of small size;* said by As to be *thus called by the people of El- Hijáz; and by the Arabs of the desert,* برقش [a mistranscription for برقش]: it is said to be *dustcoloured; in elegance, like the* حُمَّرة; and to be *a little larger than the* عصفور [or *sparrow*]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the *same as is called* ابو براقش: (but see برقش:) and describes it as being *of an ashy colour, with some mixture of redness;* and *of the passerine kind.*]

أَشَرُّ; and its fem., شُرَّى: see شَرٌّ, latter half, in three places. ___ شُرَّى is also applied to a woman as meaning *A great imputer of vices, faults,* or *the like, to others.* (AA, L.)

إِشْوَارَةٌ *A* خَصَفَةٌ, (S, K,) i. e. *mat,* (TA,) *upon which* [*the preparation of curd called*] أَقِطٌ (S, K) *and other things* (S) *are spread* (S, K *) *to dry;* (TA;) [as also مَشَرٌ or مِشَرٌ, as written in different copies of the S voce عَبَثَتْ:] or *a piece of cloth, of those whereof a tent is composed, used for that purpose:* (TA:) or *a tablet of stone* or *wood, upon which flesh-meat is dried:* (Lth, IAar:) pl. أَشَارِيرُ: or this pl. signifies *pieces of flesh-meat cut into strips and dried:* (S:) or the sing. signifies also *flesh-meat cut into strips and dried.* (K, TA.) Also *A great herd of camels:* (K:) because scattered. (TA.)

مَشَرٌ or مِشَرٌ: see the next preceding paragraph.

مُشَرْشِرٌ *The lion:* (Sgh, K:) from الشَّرْشَرَةُ the biting a thing and then shaking it. (Sgh, TA.)

شرب

1 **شَرِبَ** , (S, A, K, &c.,) aor. ـَـ , (A, K,) inf. n. شُرْب and شِرْب (S, A, Msb, K, &c.) and شَرْب, (S, A, K,) agreeably with three different readings of the Kur lvi. 55, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaafar Ibn-Mohammad, notwithstanding which the second form (with fet-h) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-h) is an inf. n., and the first is a simple subst., (AO, S, Msb, K,) and so is the third, (AO, S, K,) and مَشْرَب, (S, K,) which is

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also a n. of place [and of time], (S,) and تَشْرَاب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and تَشْرَاب, which is anomalous, (TA voce بَيَّنَ, q. v.,) *He drank,* (KL, PS, TK,) or *he swallowed,* syn. جَرِعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K. &c.,]) water, &c., (S,) or a liquid, properly *by sucking in,* or *sipping;* and *otherwise* tropically; (Msb;) [generally, *gulping* it; for] you say, شَرِبَ المآءَ فى كَرَّةٍ [*He drank the water at once,* or *at a single draught*]; and تشرّبه فى مهلةٍ [*He drank it leisurely,* or *gently,* or *slowly*]: (Mgh:) شُرْب signifies the *conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable:* (KT:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ المآءَ, but حَسَاه. (Msb.) In the saying of Aboo-Dhu-eyb, describing clouds,

* شَرِبْنَ بِمَآءِ البَحْرِ ثُمَّ تَرَفَّعَتْ *

[which is evidently best rendered *They drank of the water of the sea, then rose aloft,* agreeably with

what has been stated respecting ب in the sense of من in p. 143, it is said that] the ب is redundant, or, as روين is rendered trans. by means of ب, [though I do not think that this is the case unless ب be used as meaning by means of, and I do not remember to have met with an instance of it,] شربن is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شرب فى إنآء, meaning *He drank out of a vessel;* agreeably with an explanation of مشربة, in the S and K, as meaning إنآء يشرب فيه.] And one says, إنّى لأَمْكُثُ اليومين ما أَشربهما مآءً, meaning ما أَشرب فيهما مآءً [i. e. *Verily I tarry the two days not drinking in them water*]. (O.) ___ [شرب الدَّوآء, in the conventional language of the physicians, as is indicated in the Mgh, voce بنج (q. v.), on the phrase شرب البنج, and as is shown in many instances in the K &c., means *He took,* i. e. *swallowed, the medicine,* whether fluid or solid. ___ And in the present day, they say, شرب الدُّخانَ, meaning *He inhaled,* properly *imbibed, smoke* of tobacco; or *he smoked tobacco,* or *the tobacco.*] ___ One says of seed-produce, or corn, when its culms have come forth, قد شرب الزَّرْعُ فى القصب [*The seed-produce,* or *corn, has imbibed into the culms*]: (O, TA:) and when the sap (المآء) has come into it, شرب قصب الزَّرْعِ [*The culms of the seed-produce,* or *corn, have imbibed*]. (TA.) And one says, شرب السُّنبل الدَّقيق [*The ears of corn imbibed the farina;* or] *became pervaded by the farina;* (En-Nadr, A, O;) or *had in them the alimentary substance;* as though the farina were water which they drank. (TA.) And وقد شرب الزَّرْعُ الدَّقيق, occurring in the story of Ohod, (O, TA,) as some relate it, or شُرِّب as others relate it, means [*And the seed-produce,* or *corn, had imbibed,* or *had been made to imbibe, the farina,* or] *had become hardened in its grain, and near to maturity.* (TA.) [And أُشْرِب means the same: for one says,] أُشْرِب الزَّرْعُ [*The seed-produce,* or *corn, was made to imbibe* the farina; or] *became pervaded by the farina:* and in like manner, أُشْرِب الزَّرْعُ الدَّقيق, i. e. [*The seed-produce,* or *corn, was made to imbibe the farina,* or] *its alimentary substance.* (TA.) ___ One also says, أَكل غنمى وشربها [*He ate* the flesh of *my sheep,* or *goats, and drank* the milk of *them*]. (TA in art. اكل.) And

[in like manner] أَكَلَ فُلَانٌ مَالِى وَشَرِبَهُ [*Such a one fed upon, devoured,* or *consumed, my property*]. (A.) And أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ [*Time wasted him,* or *wore him away;* as though it fed upon him]. (A.) ___ And أَشْرَبْتَنِى مَا لَمْ أَشْرَبْ [lit. *Thou hast made me to drink what I have not drunk,*] meaning *thou hast charged against me,* or *accused me of doing, what I have not done;* (S, A, K;) like أَكَلْتَنِى مَا لَمْ آكُلْ. (S in art. شرب ___.) اكل also signifies *He was,* or *became, satisfied with drinking:* (TA:) and in like manner شَرِبَتْ is said of camels. (A 'Obeyd, S, TA.) And *He was,* or *became, thirsty;* (K, TA;) thus having two contr. significations; (TA;) as also أَشْرَبَ . (K, TA.) ___ Also, and أَشْرَبَ , *His camels were,* or *became, satisfied with drinking:* and, i. e. both these verbs, *his camels were,* or *became, thirsty:* (K, TA:) or the former verb signifies, or signifies also, (accord. to different copies of the K,) *his camel was,* or *became, weak.* (K, TA.) شَرِبَ بِهِ, and أَشْرَبَ بِهِ, *He lied against him.* (K.) شَرِبَ, aor. ـُ , (O, K, TA,) inf. n. شَرْبٌ, (O, TA,) *He understood:* (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرِبَ; and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. ـُ , inf. n. كَتْبٌ; and in the K, to be like نَصَرَ.] One says, شَرِبَ مَا أُلْقِىَ إِلَيْهِ, i. e. *He understood* [*what was told to him*]. (TA.) And one says to a stupid person, اُحْلُبْ ثُمَّ اشْرَبْ *Kneel thou; then understand.* (O, TA. See also 1 in art. حلب.)

2 شَرَّبَهُ [**شَرَّبَ**, inf. n. تَشْرِيبٌ, *He made him to drink* water &c.; and so, as is indicated in the S and K &c., and as is well known, أَشْرَبَهُ : and] شَرَّبْتُ المَآءَ *I gave to drink the water;* as also أَشْرَبْتُهُ . (TA.) ___ [Hence,] one says, ظَلَّ مَالِى يُؤَكَّلُ وَيُشَرَّبُ [lit. *My cattle passed the day made to eat and made to drink,*] i. e. *pasturing as they pleased.* (S, TA.) And شَرَّبَ مَالِى وَأَكَّلَهُ [lit. *He made* people *to drink my property, and made* them *to eat it;* or *to drink the milk of my cattle, and to eat the flesh thereof;*] i. e. *he fed* people, (S,) or *gave* people *to drink and to eat,* (TA,) [of] *my property,*

or *cattle.* (S, TA.) ___ And شَرَّبَ الأَرْضَ وَالنَّخْلَ *He gave drink to the land and the palm-trees.* (TA.) ___ And شَرَّبَ لُقْمَةً بِالدَّسَمِ [*He imbued,* or *soaked, a morsel,* or *mouthful, with grease,* or *gravy*]. (TA in art. روغ.) ___ And شَرَّبْتُ القِرْبَةَ, (A 'Obeyd, S,) inf. n. تَشْرِيبٌ, (A 'Obeyd, K,) *I rendered the water-skin sweet;* (K;) *I put into the water-skin,* it being new, *clay and water, in order to render its savour sweet.* (A 'Obeyd, S.) ___ And شُرِّبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph.

3 **شاربه** , (S, A, K, TA,) inf. n. مُشَارَبَةٌ and شِرَابٌ, *He drank with him;* namely, a man. (TA.) ___ [And *He watered his camels,* &c. *with his,* i. e. with another's : or *he drew water with him for the watering of camels* &c.:] see an ex. of the latter inf. n. in a verse cited voce شَرِيبٌ.

4 **أَشْرَبَ** see 2, in two places. One says, أَشْرَبْتُ الإِبِلَ حَتَّى شَرِبَتْ [*I made the camels to drink until they were satisfied with drinking;* or *I watered the camels,* or *gave them to drink,* &c.]; (S, TA;) [for] أَشْرَبَ is *syn. with* سَقَى. (K.) ___ [Hence,] الثَّوْبُ يُشْرِبُ الصِّبْغَ: see 5. And أُشْرِبَ الثَّوْبُ حُمْرَةً *The garment,* or *piece of cloth, was imbued,* or *saturated, with redness.* (A.) And أَشْرَبَ اللَّوْنَ *He saturated the colour* [*with dye*]. (K, TA.) And أُشْرِبَ لَوْنًا *It was intermixed with a colour;* as also اشْرَابَّ . (TA.) And أُشْرِبَ الأَبْيَضُ حُمْرَةً *The white was suffused,* or *tinged over, with redness.* (S, TA.) ___ [Hence, أُشْرِبَ is also said of a sound, as meaning *It was mixed with another sound;* as appears from the words here following:] حِسُّ الصَّوْتِ فِى الفَمِ مِمَّا لَا إِشْرَابَ لَهُ مِنْ صَوْتِ الصَّدْرِ [*The faint,* or *gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest*]. (K in art. همس.) ___ [Hence also,] أُشْرِبَ الزَّرْعُ: see 1, latter half. ___ And أُشْرِبَ فِى قَلْبِهِ حُبَّهُ, (S,) or أُشْرِبَ حُبَّ فُلَانٍ, (K,) or حُبَّ فُلَانَةَ, (A,) [*He was made to imbibe into his heart the love of him,* or *of such a man,* or *of such a female;*] meaning that the love of him, or of her,

pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], وَأُشْرِبُوا فِى قُلُوبِهِمُ ٱلْعِجْلَ, for حُبَّ العِجْلِ, (S, TA,) i. e. *And they were made to imbibe* [*into their hearts*] *the love of the calf*.. (Zj, TA.) ___ And رَفَعَ يَدَهُ فَأَشْرَبَهَا الهَوَآءَ ثُمَّ قَالَ بِهَا عَلَى قَذَالِهِ [*He raised his hand, and made the air to swallow it up,* (i. e. raised it so high and so quickly that it became hardly seen,) *then gave a blow with it upon the back of his head*]. (A, TA.) ___ And أَشْرَبْتَنِى مَا لَمْ أَشْرَبْ: see 1, latter half. ___ And one says to his she-camel, لَأُشْرِبَنَّكِ الحِبَالَ [*I will assuredly put upon thee the ropes,* or *cords*], and العِقَالَ [*the cord,* or *rope, with which the fore shank and the arm are bound together*]. (A.) [Or] اشربه means *He put the rope,* or *cord, upon his neck;* namely, a man's, (K, TA,) and a camel's, and a horse's or the like: (TA:) and اشرب الخَيْلَ *he put the ropes,* or *cords, upon the necks of the horses.* (K,) And اشرب إِبِلَهُ *He tied his camels, every one to*

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another. (K, TA.) اشرب as an intrans. verb: see 1, last quarter, in two places. ___ Also *He* (a man, TA) *attained to the time for the drinking of his camels.* (K, * TA.) اشرب به: see 1, near the end of the paragraph.

5 **تَشَرَّبَ** see 1, first sentence. ___ Hence one says, (Mgh,) تشرّب الثَّوبُ العرقَ, (S, Mgh, * K,) and الصِّبْغَ, (A, Mgh, L,) *The garment,* or *piece of cloth, imbibed,* or *absorbed,* (S, A, Mgh, * L, K,) *the sweat,* (S, Mgh, K,) and *the dye;* (A, Mgh, L;) as though it drank it by little and little: (Mgh:) and [in like manner] one says, الثَّوبُ يشرب الصِّبْغَ [app. يُشْرَبُ, (like as one says يُشْرَبُ حُمْرَةً, as shown in the next preceding paragraph,) meaning *The garment,* or *piece of cloth, is made to imbibe,* or *absorb, the dye*]. (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تشرّب الصِّبْغُ فِى الثَّوبِ, meaning *The dye pervaded the garment,* or *piece of cloth:* (K, * TA:) and الصِّبْغُ يتشرَّبُ الثَّوبَ [*The dye*

pervades the garment, or *piece of cloth*]. (TA.) [See also the explanation of a verse cited voce تَسَقَّى.]

10 **استشرب لَوْنُهُ** *His,* or *its, colour became intense.* (K.) And استشربت القوس حُمْرَةً *The bow became intensely red:* such is the case when it is made of the [tree called] شِرْيَان. (AHn, (TA.)

11 **اشْرَابَّ** : see 4, near the beginning.

Q. Q. 4 **اشْرَأَبَّ**, (S, A, O, K,) inf. n. اشْرِئْبَابٌ, (S, O,) *He raised his head like the camel that has satisfied his thirst on the occasion of drinking:* (A:) or *he stretched forth his neck to look:* (S, A, O, K:) not improbably, from الشُّرْب in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from مَشْرَبَةٌ as syn. with غُرْفَةٌ: (TA:) you say, اشْرَأَبَّ لَهُ, (S, A,) or إِلَيْهِ, (K,) or both; (TA;) [the former of which may be rendered *He raised his head at it,* or *he stretched forth his neck at it to look;* or, as also the latter, *he stretched forth his neck to look at it;*] namely, a thing: (S:) or اشرأبّ originally means *he stretched forth his neck in preparing to drink water:* and then, in consequence of frequency of usage, *he raised his head, and stretched forth his neck, in looking;* and hence is trans. by means of إِلَى: (Har p. 152:) or *he raised,* or *exalted, himself.* (K, * TA.) يَشْرَئِبُّونَ لِصَوْتِهِ, occurring in a trad., means *They will raise their heads at his voice to look at him.* (TA.) And اشْرَأَبَّ النِّفَاقُ وَٱرْتَدَّتِ العَرَبُ, in another trad., means *Hypocrisy exalted itself* [*and the Arabs apostatized,* or *revolted from their religion*]. (TA.)

شَرْبٌ an inf. n. of شَرِبَ [q. v.]. (S, A, Msb, K, &c.) And a pl., (S, Msb,) or [rather] a quasipl. n., (ISd, TA,) of شَارِبٌ, q. v. (S, ISd, Msb, TA.) [Golius assigns to it also the meaning of *Linum tenue,* as on the authority of Meyd.]

شُرْبٌ an inf. n. of شَرِبَ [q. v.]; (S, A, Msb, K, &c.;) like شَرْبٌ : (S, A, K:) or a simple subst. [signifying The act of *drinking*]; (AO, S Msb, K;) as also شَرَبٌ . (AO, S, K.) In the phrase أَخُوكَ شَرْبٌ it is used as [an epithet,] meaning ذُو شُرْبٍ [which may

be regarded as virtually syn. with شَارِب or as similar to this latter but intensive in signification]. (Ham p. 194.)

شُرْب : see the next preceding paragraph, in two places. ___ Also *Water,* (K, TA,) itself; so some say; (TA;) as also مَشْرُب, (K, accord. to the TA,) with kesr, (TA,) or مَشْرَب, (so in the CK and in my MS. copy of the K,) i. e. *water that one drinks;* so says AZ: pl. of the former أَشْرَاب. (TA.) [See also شَرَاب.] ___ [And *A draught* of milk: see an ex. in a verse cited in art. سلف, conj. 4.] ___ And *A share,* or *portion that falls to one's lot, of water:* (S, Mgh, Msb, K:) or so شُرْب مِنْ مَآء. (ISk, TA.) It is said in a prov., آخِرُهَا أَقَلُّهَا شُرْبًا [*The last of them is the one of them that has the least share of water*]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (S. [See also Freytag's Arab. Prov. i. 61.]) ___ As a law-term, it means The *use of water* [or the *right to use it*] *for the watering of sown-fields and of beasts.* (Mgh.) ___ Also *A wateringplace;* syn. مَوْرِد: (AZ, K:) pl. as above. (TA.) ___ And *A time of drinking:* (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.)

شَرَب : see شَرَبَة, in two places.

شَرْبَة *A single act of drinking.* (S.) ___ And *A single draught,* or the *quantity that is drunk at once,* of water. (S.) It is said in a prov., نِعْمَ مَعْلَقُ الشَّرْبَةِ هٰذَا [*Excellent,* or *most excellent, is the traveller's drinking-cup,* or *bowl, that will hold a single draught,* namely, *this!*]: the مَعْلَق is said by As to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Meyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Meyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شَرْبَةُ أَبِى الجَهْمِ [*The draught of Abu-l-Jahm*] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visiter of the Khaleefeh El-Mansoor El-'Abbásee, who, finding him

troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khaleefeh whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) ___ In the Mo'allakah of Tarafeh, it is applied to *A draught of wine.* (EM p. 87.) ___ [In the conventional language of the physicians, it is a term applied to *A dose of medicine, such as is drunk* and also *such as is eaten.*] Also *A palm-tree that grows from the date stone:* (K:) pl. شَرَبَاتٌ. (TA. [It seems to be there added that شَرَائِبُ and شَرَابِيبُ are also its pls.: the former may be like ضَرَائِرُ pl. of ضَرَّةٌ: the latter is app. a mistranscription, and should perhaps be شَرَائِيبُ, for شَرَائِبُ; like مَحَامِيرُ for مَحَامِرُ, &c.])

شُرْبَةٌ, (K,) or شُرْبَةُ مَآءٍ, (S,) The *quantity of water that satisfies thirst.* (S, K.) ___ شُرْبَةٌ is also *syn. with* إِشْرَابٌ [originally an inf. n.] meaning *A colour tinged over with another colour;* as in the saying, فِيهِ شُرْبَةٌ مِنْ حُمْرَةٍ [*In him is a colour tinged with redness*]: (S, TA:) [and] *somewhat of redness;* as in the phrase, فِيهِ شُرْبَةٌ [*In him is somewhat of redness*]: (A:) or *a redness in the face:* (K:) or *whiteness mixed with redness.* (IAar, TA voce حُسْبَةٌ.)

شَرَبَةٌ [The *act*, or *habit, of*] *much drinking.* (K.) One says, إِنَّهُ لَذُو شَرَبَةٍ, meaning *Verily he is one who drinks much.* (AA, AHn, TA.) It is also allowable as a pl. of شَارِبٌ [q. v.]. (Msb.) Also *A small trough,* (S, K, TA,) *made,* (S,) or *dug,* (TA,) *around a palm-tree,* (S, K, TA,) and *around any other kind of tree, and filled with water,* (TA,) *holding enough to irrigate it fully,* (K, TA,) *so that it is plentifully irrigated thereby:* (S, TA:) pl. شَرَبٌ [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شَرَبَاتٌ. (S.) ___ And *i. q.* كُرْدُ دَبْرَةٍ, (K, TA,) which is *syn. with* مَسْقَاةٌ: (TA:) [from a comparison of the explanations of all of these words, it seems to mean *A channel of water for the irrigation of a plot,* or *tract, of sown land:* or, if the explanation مسقاة, in the TA, be conjectural, the meaning may be *a portion of such land, having a raised border to retain the water*

admitted upon it:] pl. شَرَبَاتٌ and [coll. gen. n.] شَرَبٌ [as above]. (TA.) Also *Thirst.* (Lh, T, O, K.) One says, لَمْ تَزَلْ بِهِ شَرَبَةُ اليومِ *He has not ceased to have thirst to-day.* (Lh, TA.) And جَآءَتِ الإِبِلُ وبِهَا شَرَبَةٌ *The camels came thirsty.* (T, O.) And طَعَامٌ ذُو شَرَبَةٍ *Food wherewith one has not sufficient water to satisfy thirst.* (O, TA.) Accord. to the L, شَرَبَةٌ signifies The *thirst of cattle after the being satisfied with fresh pasture;* because this invites to drink. (TA.) ___ And *Vehemence of heat.* (K.) One says, يومٌ ذُو شَرَبَةٍ *A day of vehement heat, in which is drunk more water than at other times.* (TA.)

شُرَبَةٌ One *who drinks much;* (ISk, S, K;) as also شَرُوبٌ and شَرَّابٌ . (S.) One says رَجُلٌ أُكَلَةٌ شُرَبَةٌ *A man who eats and drinks much.* (ISk, S.)

شُرُبُّبٌ , applied to herbage, *i. q.* غَمْلَى; (O, K;) i. e. *Tangled and dense, one part above another.* (O.)

شَرَبَّةٌ , [said to be] the only word of this form except جَرَبَّةٌ, (K,) [but to this should be added بَغَتَّةٌ, inf. n. of بَغَتَهُ,] *A way, mode,* or *manner,*

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of being, or *acting* &c. (S, O, K.) One says, مَا زَالَ فُلَانٌ عَلَى شَرَبَّةٍ وَاحِدَةٍ *Such a one ceased not to be* [*employed*] *upon one affair.* (S, O.) And *A tract of land,* (K, TA,) *soft,* or *plain,* (TA,) *producing herbs, but having in it no trees.* (K, TA.) ___ [And] The *side of a valley.* (Mgh.)

شَرَابٌ *A beverage,* or *drink,* (Mgh, L, Msb, K,) *of any of the liquids,* (Mgh, Msb,) or *of anything that is not chewed,* (L,) or *of whatever kind and in whatever state it be;* thus in a copy of the K: (TA:) and syn. with شَرَابٌ are شَرِيبٌ and شَرُوبٌ , (K,) accord. to a saying attributed to AZ: (TA:) or these two have

another meaning, expl. in the next paragraph: (K:) the pl. of شَرَابٌ is أَشْرِبَةٌ; (Mgh, TA;) or it has no pl., as is said in the K in art. نهر [accord. to one or more of the copies; but see نَهَارٌ, where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is سَرَابٌ, with the unpointed س]. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [*Win*, and] *such beverage as is forbidden.* (Mgh.) [Also *Sirup:* pl. شَرَابَاتٌ: so in the language of the present day.]

شَرُوبٌ and شَرِيبٌ are *syn. with* شَرَابٌ, q. v.: or both signify Water *inferior to the* عَذْب [or *sweet*]: (K:) or [*brackish* water; i. e.] water *between the salt and the sweet:* (AO, S:) or water *drinkable,* or *fit to be drunk, but in which is disagreeableness:* (Msb:) or the former signifies water *that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it;* and ↓ the latter, water *inferior to what is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle:* (IKtt, TA:) or ↓ the latter, the *sweet:* and the former is said to signify water *that is drunk:* (TA:) or ↓ the latter, water *that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it;* and the former, water *inferior to this in sweetness, and not drunk by men save in cases of necessity:* (AZ, T, M, TA:) or, accord. to Lth, شَرِيبٌ and شَرِّيبٌ signify water *in which are bitterness and saltness, but not abstained from as drink:* and مَآءٌ شَرُوبٌ and طَعِيمٌ are *syn.:* and مَآءٌ مَشْرَبٌ is syn. with شَرُوبٌ: this last word is used alike as masc. and fem. and sing. and pl. (TA.) It is said in a prov., originally in a trad., جُرْعَةٌ شَرُوبٌ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ [expl. in art. وبأ]. (TA.) Also, شَرُوبٌ, A man *who drinks vehemently.* (TA.) See also شَرْبَةٌ: and شَرِّيبٌ. ___ And A she-camel *desiring the stallion.* (K.)

شَرِيبٌ : see شَرَابٌ: and شَرُوبٌ; the latter in five places. Also *One who drinks with another:* (S, K:) and *one who waters his camels with those of another:* of the measure فَعِيلٌ in the sense of the measure

مفاعل: (S:) and *one who draws water,* or *is given to drink, with another.* (IAar, K.) You say, هو شَرِيبِى [*He is my companion in drinking;* or *in watering his camels with mine:* &c.]. (TA.) And a rájiz says,

* رُبَّ شَرِيبٍ لَكَ ذى حُسَاسِ *
* شِرَابُهُ كَالحَزِّ بِالمَوَاسِى *

[*Many a one who waters his camels with thine,* or *who draws water with thee* for the watering of camels, *having an evil disposition, his watering* &c. *is like the cutting with razors*]: i. e., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.)

شَرِيبَةٌ is expl. in the S as meaning *A sheep,* or *goat, which one drives back,* or *brings back, from the water, when the sheep,* or *goats, are satisfied with drinking, and which they follow:* but in some of the copies in a marginal note stating that the correct word is سَرِيبَةٌ, with the unpointed س. (TA.)

شَرَابِىٌّ *A cup-bearer:* or *a butler:* and *a seller of wine* or *of sirup.* (MA.)

شُرْأُبِيبَةٌ a subst. (K) from اشْرَأَبَّ [q. v.; as such signifying *A raising of the head like the camel that has satisfied his thirst on the occasion of drinking:* &c.]: (S, K, TA:) like طُمَأْنِينَةٌ [from اطْمَأَنَّ]. (K, TA.)

شَرَّابٌ : see شُرْبَةٌ: and what here next follows.

شَرِّيبٌ *Addicted to* شَرَاب [i. e. *drink,* or *wine*]; (S, K, TA;) like خَمِّيرٌ; (S;) as also شَرَّابٌ and شَرُوبٌ and شَارِبٌ. (TA.) See also شَرُوبٌ.

شُرَّابَةٌ [*A tassel:* so in the language of the present day: probably post-classical: pl. شَرَارِيبُ.]

شَارِبٌ *Drinking,* or *a drinker:* pl. شَارِبُونَ (Msb) and شُرْبٌ , like as صَحْبٌ is of صَاحِبٌ, (S, Msb,) or, accord. to ISd, (TA,) شُرْبٌ, which signifies *people drinking,* (K, TA,) and *assembling for drinking,* is a quasi.-pl. n. of شَارِبٌ, being like رَكْبٌ and رَجُلٌ; and شُرُوبٌ, which is said by IAar [and in the S] to be pl. of شُرْبٌ, is pl. of شَارِبٌ, like as شُهُودٌ is of شَاهِدٌ; (TA;) شَرَبَةٌ also is allowable as a pl. of شَارِبٌ, like as كَفَرَةٌ is pl. of كَافِرٌ; (Msb;) and أَشْرُبٌ is pl. of شُرْبٌ, or it may be an anomalous pl. of شَارِبٌ: (MF:) the pl. شُرُوبٌ occurs in the saying of El-Aashà,

* هُوَ الوَاهِبُ المُسْمِعَاتِ الشُّرُو *

* بَ بَيْنَ الحَرِيرِ وَبَيْنَ الكَتَنْ *

[*He is the giver of female singers to the drinkers, some* clad in *silk and some* in *linen*]. (S.) ___ See also شَرِيبٌ. ___ [Hence, The *mustache;* i. e.] the *defluent hair over the mouth;* (Msb;) or so شَوَارِبُ, (Lh, A, K,) which is the pl., (Lh, S, Msb,) as though the sing, applied to every distinct part: (Lh:) the two [halves] are called شَارِبَانِ: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to AHát (Msb, TA) and AAF, (TA,) the dual is is scarcely ever, or never, used; but accord. to AO, the Kilábees say شَارِبَانِ, with regard to the two extremities: (Msb, TA:) and the pl., (A, K,) or, accord. to the T &c., the dual, (TA,) signifies the *long portions* [*of the hair*] *on the two sides of the* سَبَلَةٌ [q. v.]: (T, A, K, TA:) or (K, TA) شَارِبٌ signifies the سَبَلَةٌ *altogether,* (A, K, TA,) as some say; but this is not correct. (TA.) One says, طَرَّ شَارِبُ الغُلَامِ [*The mustache of the boy,* or *young man, grew forth*]. (S.) ___ And hence, as being likened to the two long portions of hair on each side of the سَبَلَةٌ, the شَارِبَانِ of the sword, (T, TA,) i. e. *Two long projections* (أَنْفَانِ طَوِيلَانِ) *at the lower part of the hilt,* (A, * K, TA,) [*extending from the guard,*] *one on one side and the other on the other side of the blade,* (T, * TA,) *the* غَاشِيَةٌ [or *leathern covering of the scabbard*] *being beneath them:* so says ISh. (TA.) ___ الشَّوَارِبُ also signifies *The* عُرُوقٌ [or *ducts*] *of the* حُلْقُومٌ [or *windpipe*]: (A:) or *certain ducts* (عُرُوقٌ) *in the* حَلْقٌ [i. e. *fauces* or *throat*], (K, TA,) *that imbibe*

the water [or *saliva?*], *being the channels thereof:* (TA:) and, (K,) or, as some say, (TA,) *the channels of the water* [or *saliva?*] (S, K, TA) *in the* حَلْق [i. e. *fauces* or *throat*] (S) or *in the neck:* (K, TA:) or *certain ducts* (عُرُوق) *adhering to the windpipe, and the lower parts thereof to the lungs:* so says IDrd: or rather, some say, *the hinder part thereof* [*adhering*] *to the* وَتِين [or *aorta*], *having tubes from which the voice issues, and in which choking takes place, and whence the saliva issues:* and those of the horse are said to be [*certain ducts*] *by the side of the* أَوْدَاج [or *external jugular veins*], *where the veterinary surgeon draws blood by cutting the* اوداج: the sing. seems by implication to be شَارِبٌ. (TA.) Hence the phrase حِمَارٌ صَخِبُ الشَّوَارِب *An ass that brays vehemently.* (S, TA.) And صَخِبُ الشَّوَارِب [A man] *having a disagreeable voice:* thus likened to an ass. (A, TA.) ___ Accord. to IAar, الشَّوَارِبُ signifies [also] مَجَارِى المَآءِ فى العَيْن, which AM supposes to mean *The channels of water in the spring,* or *source;* not in the eye. (L, TA.) ___ سُنْبُلٌ شَارِبُ قَمْحٍ means *Ears of corn becoming,* or *being, pervaded by the farina:* (A, TA:) or, *in which the grain has hardened, and nearly come to maturity.* (TA.) Also *Weakness,* or *feebleness,* in any animal: (K, * TA:) or *a strain* (عِرْق) thereof; as in the saying, نِعْمَ البَعِيرُ هٰذَا لَوْلَا أَنَّ فِيهِ شَارِبَ خَوَرٍ [*Excellent,* or *most excellent, were the camel, this one, were there not in him a strain of weakness* or *feebleness*]. (TA.)

شَارِبَةٌ [a subst. from شَارِبٌ, made such by the affix ة,] *A people,* or *party, dwelling upon the side* (ضِفَّة, in some copies of the K صُفَّة,) *of a river,* (S, * A, K,) *and to whom belongs the water thereof.* (S.)

إِشْرَابٌ as syn. with شُرْبَةٌ: see the latter.

مَشْرَبٌ is a noun of place, [and of time,] as well as an inf. n.: [i. e.] it signifies [*A place,* and *a time, of drinking:* or] the *quarter* (وَجْه) *whence one drinks:* (S, TA:) and *a place to which one comes to drink*

at a river or *rivulet:* (TA:) and مَشْرَبَة , (S, Msb, K, TA,) not, as is implied in the K, مَشْرُبَة also, (TA,) signifies [the same, as

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is indicated in the A; or] *a place whence people drink;* (Msb, TA; *) *i. q.* مَشْرَعَة; (K;) or *like a* مَشْرَعَة. (S, TA.) One says, هٰذَا مَشْرَبُ القَوْمِ and مَشْرَبَتُهُمْ [*This is the people's,* or *party's, drinkingplace,* or *place whence they drink*]. (A.) And it is said in a trad., مَلْعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ , (S, TA,) i. e. [*Cursed is he*] *who takes entirely to himself, debarring others from it, a place whence people drink.* (TA.) ___ See also شَرْبٌ.

مَشْرَبٌ حُمْرَةً A man *whose complexion is tinged over* [or *intermixed*] *with redness.* (TA.) [See 4: and see also مُشَرَّبٌ.]

رَجُلٌ مُشْرِبٌ *A man whose camels have drunk* [*until satisfied with drinking:* see أَشْرَبَ near the end of the first paragraph]. (TA.) And *A man whose camels are thirsty,* or *who is himself thirsty.* (TA.) اسْقِنِى فَإِنَّنِى مُشْرِبٌ is a saying mentioned by IAar, and expl. by him as meaning عَطْشَانُ: it means [*Give thou me to drink, for*] *I am thirsty* or *my camels are thirsty.* (TA.)

مَشْرَبٌ : see شَرْبٌ : and see also شُرُوبٌ.

مَشْرَبَة : see مَشْرَبٌ, in three places. ___ Hence, (A, TA,) *An upper chamber;* syn. غُرْفَة; (S, A, Msb, K, TA;) and عُلِّيَّة; (S, * K;) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also مَشْرُبَة : (S, Msb, K, TA:) pl. مَشَارِبُ, (TA,) syn. with عَلَالِىُّ, (S,) and مَشْرَبَاتٌ. (TA.) ___ And the former, (K, TA,) not, as is implied in the K, the latter also, (TA,) *A* صُفَّة [i. e. *roofed vestibule* or *the like*]: (K, TA:) or the *like of a* صُفَّة *in the front of a* غُرْفَة [expl. above]. (TA.) ___ Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) *Soft,* or *plain, land, in*

which is always herbage, (K, TA,) i. e. *green and juicy herbage.* (TA.) ___ See also مَشْرَبَةٌ. [Also *A cause of drinking:* a word of the class of مَبْخَلَةٌ &c.] One says طَعَامٌ مَشْرَبَةٌ *Food* [*that is a cause of drinking,* or] *upon which one drinks much water:* (T, TA:) or طَعَامٌ ذُو مَشْرَبَةٍ *food upon which the eater drinks.* (A.)

مَشْرُبَةٌ : see the next preceding paragraph.

مَشْرَبَةٌ , (S, A, K,) and MF says that مَشْرُبَةٌ is allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Msb, I do not find it,] (TA,) *A drinkingvessel.* (S, A, K.)

مُشَرَّبٌ حُمْرَةً A man *whose complexion is much tinged over* [or *much intermixed*] *with redness.* (TA.) [See also مُشَرَّبَةٌ ___.] مُشْرَبٌ is an epithet applied to Certain letters *the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the* [*generality of those that are termed*] مَجْهُورَةٌ: they are زَاى and ظَآء and ذَال and ضَاد: [and Lumsden (in his Ar. Gr. p. 47) states that رَآء belongs to the same class, likewise: and, as some say, نُون when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.)

شرج

1 **شَرَجَ** : see 4. ___ Also, (S, A, O, TA,) [aor. ـُـ ,] inf. n. شَرْجٌ, (S, O, K, TA,) *He put,* or *set, together* bricks (لَبِن), *in order, side by side,* or *one upon another, compactly;* (S, A, O, K, TA;) and (O) so شرّج , (O, Mgh, Msb,) with teshdeed, (Msb,) inf. n. تَشْرِيجٌ. (O, Mgh.) ___ And *He collected together,* (O, K,) or *put together,* or *joined,* (L,) any thing or things, *one part to another,* or *one thing to another;* (O, L;) as also شرّج . (L.) ___ [And app. *He wove* palm-leaves: see شَرِيجَةٌ, below; and see also شَرِيطٌ.] ___ And *He mixed* (A, O, K) beverage, or wine: and in like manner شرّج *he mixed* honey &c. with water. (O.) ___ And شَرَجَهُ فِى الأَمْرِ, aor. , (TK,) inf. n. as above, (K, TK,) *He was,* or *became, a partner,* or *sharer,* (K, TK,) *with him in the affair.* (TK.) Also, (O,) inf. n. as above, (K,) *He lied;* (O, K;) like سَرَجَ and سَدَجَ. (O.) شَرِجَ, (O, TA,) with kesr to the ر, (O,) *He was,* or *became, beautifully fat.* (O, TA.)

2 **شرّج** , inf. n. تَشْرِيجٌ: see above, in three places. ___ Also, said of pasture, or herbage, *It caused* the flesh of an animal *to be intermixed with fat.* (L.) And شُرِّجَ, said of the flesh of an animal, *It was intermixed with fat:* (S, O:) or *was made to be of two colours by reason of the fat and the flesh:* (TA:) and تشرّج بالشَّحْمِ *it* (the flesh) *became intermixed with fat.* (S, O, K.) And تَشْرِيجٌ also signifies The *sewing with stitches far apart.* (S, O, K) ___ See also 4.

3 **مُشَارَجَةٌ** The *being like, one to another.* (O, K.) One says, شارجه *He was like to him;* or *it, to it:* and شَارَجَا *They two were like, each to the other.* (TK.)

4 **اشرج** , (AZ, S, A, O, Msb,) inf. n. إِشْرَاجٌ; (K;) and شرّج , (AZ, O,) inf. n. تَشْرِيجٌ; (K;) and شَرَجَ , (AZ, O,) inf. n. شَرْجٌ; (K;) *He closed,* or *made fast,* the [leathern receptacle called] خَرِيطَة (AZ, O, K) or عيبة, (S, A, O, Msb,) *by*

inserting its أَشْرَاج [or *loops*] *one into another.* (S, A, * O, Msb.) ___ [Hence,] اشرج صَدْرُهُ عَلَيْهِ [*He closed his bosom upon it*]. (A, TA.)

5 تَشَرَّجَ see 2.

7 انشرج, (K,) or انشرجت, said of a bow, (ISk, S, O,) *It split.* (ISk, S, O, K.)

شَرْجٌ *A place in which water flows from a* [*stony tract such as is termed*] حَرَّة *to a soft,* or *plain, tract;* (S, K;) as also شَرْجَةٌ : (TA:) or the latter signifies [simply] *a place in which water flows;* and some elide the ة, saying شَرْجٌ: (Msb:) pl. شِرَاجٌ (S, Mgh, Msb, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msb to be pl. of شَرْجَةٌ,) and شُرُوجٌ. (S, K.) Also *A party,* or *distinct body* or *class* [of men]. (S, K.) One says, أَصْبَحُوا فِى هٰذَا الأَمْرِ شَرْجَيْنِ i. e. [*They became, in this affair,*] *two parties.* (S.) And it is said in a trad., أَصْبَحَ النَّاسُ شَرْجَيْنِ فِى السَّفَرِ [*The people,* or *men, became two parties in the journey*]; meaning, half of them fasting, and half of them breaking the fast. (TA.) ___ And The *like* of another; (S, K;) as also شَرِيجٌ : (O, K:) the latter from the same word as meaning a piece of wood [or a branch] that is split into two halves; each of which is the شريج of the other. (O.) One says, هٰذَا شَرْجُ هٰذَا *This is the like of this.* (S.) ___ And *A sort,* or *species.* (S, K.) One says, هُمَا شَرْجٌ وَاحِدٌ *They two are one sort,* or *species.* (S.) ___ And شَرْجَانِ Any *two different colours:* (S:) [and] شَرِيجَانِ signifies [the same, i. e.] *two different colours* (K, TA) of anything; or, accord. to IAar, *two mixed colours, not black and white:* (TA:) and ↓ this latter, also, the *two lines of the* نِيرَانِ [or *two ornamental borders*] *of a* [*garment of the kind called*] بُرْدٌ, (O, K,) *one of which is* أَخْضَرُ [here meaning *of a dark,* or *an ashy, dust-colour*], *and the other white* or *red.* (O.) ___ And الشَّرْجُ, like فَلْسٌ [in measure, not to be confounded with الشَّرَجُ], signifies The [*perinæum,* or] *part between the anus and the testicles.* (IKtt, TA.)

شَرَجٌ The *loops* (S, Mgh, O, Msb, K) of the [leathern receptacle called] عَيْبَةٌ, (S, Mgh, O, Msb,) and of the [tent called] خَيْمَةٌ,

(O, TA,) and the like, and of the مُصْحَف [or copy of the Kur-án, &c.]: (TA:) [the loops here meant being such as are inserted one into another, to close a bag &c.: see 4:] pl. أَشْرَاجٌ. (S, Msb.) [And it seems also, from what here follows, to signify *A single loop.*] ___ The *anus:* (Msb, TA:) or hence شَرَجُ الدُّبُرِ signifies *the anus.* (Mgh.) ___ And The *vulva* of a woman: (O, K:) pl. as above. (TA.) ___ And شَرَجُ الدَّرَاهِمِ [*The purse for money*]. (M and K in art. صر: in the CK, شَرْجٌ.) Also *A place of expanding* of a valley: (S, O, K:) pl. as above. (S.) ___ And *The Milky Way in the sky:* (S:) or so الشَّرَجُ. (K.) Also *A splitting,* or *cracking,* (انْشِقَاقٌ, S, and so in some copies of the K, or شُقَاقٌ, so in other copies of the K and in the O,) *in a bow.* (S, O, K.) ___ And in a beast, The *having one of the two testicles larger than the other.* (S, O, K.)

شَرْجَةٌ : see شَرْجٌ. ___ Also *A hollow dug in the ground, in which a piece of skin is spread, and from which camels are watered,* (O, K,) *water being poured upon the skin.* (O.)

شَرِيجٌ *A branch,* or *rod, that is split into two halves:* and شَرِيجَةٌ, *a bow that is made thereof:* (S, O, K:) or the former, *a branch,* or *rod, from which are split two bows:* and *either of the bows thus made:* or *a split bow:* pl. شَرَائِجُ: accord. to AA, a bow *that is split from a branch,* or *rod, in two halves;* also called فَلْقٌ: accord. to Lh, a

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bow *in which is a splitting* (شَقٌّ, used as an inf. n.), and [*such as is*] *a* شِقّ, by which is meant the subst. [i. e. *half* of a branch or rod *divided lengthwise*]; شريج being used by him as an epithet: and some say that شَرِيجَةٌ signifies a bow *that is not* [*made*] *from a sound,* or *whole, branch;* like فَلْقٌ. (TA.) ___ Also *An arrow used in the game called* المَيْسِر *belonging to the person who plays with it,*

not borrowed. (TA in art. شجر.) ___ See also شَرَجٌ, in three places. ___ المرء بين شَرَيَجَى غَمٍّ وسرورٍ is a tropical saying [app. meaning *Man is between the two different conditions of grief and happiness*]. (A, TA.)

شَرِيجَةٌ *A thing* (S, Mgh, Msb, K) *that is woven* (S, Mgh, Msb) *of palm-leaves* (S, Mgh, Msb, K) and *the like,* (Msb,) *in which are carried melons and other things* (S, Mgh, Msb, K) *of the like kind:* (S, Mgh, K:) pl. شَرَائِجُ. (Msb.) ___ *A door,* (Mgh,) or *a thing like a door,* (Msb,) *made of reeds,* or *canes, for a shop.* (Mgh, Msb.) ___ *A cage,* or *coop,* (جَدِيلَة,) *of reeds,* or *canes,* (O, K, TA,) *made* (TA) *for pigeons.* (O, K, TA. [The explanation in the K is strangely misunderstood and rendered by Freytag as meaning Zona ex arundine facta, qua utuntur in balneo.]) ___ And The *sinew with which the feathers of an arrow are attached:* (O, K:) if it is feathered by means of glue, the glue is called رُومَةٌ. (O.) ___ [Also, accord. to Golius, as on the authority of Meyd, The *tie,* or *band,* (ligamentum) *of a book.*] ___ See also شَرِيجٌ, in two places.

شَيْرَجٌ , (Msb, TA,) or شَيْرَجٌ, (so in my copy of the Mgh,) or the latter is not allowable, (Msb, TA,) vulgarly pronounced سَيْرَجٌ, [q. v.,] with س and kesr, (TA,) an arabicized word, (Mgh, Msb, TA,) from [the Pers.] شَيْرَه, (Mgh, Msb,) *Oil of sesame,* or *sesamum:* (Msb, TA:) and *white oil* (Mgh, Msb, TA) is sometimes thus called: (Msb, TA:) and *expressed juice* (عَصِير), (Mgh, Msb, TA,) or [*beverage of the kind called*] نَبِيذ, (Mgh,) *before it alters;* (Mgh, Msb, TA;) as being likened to oil of sesame because of its clearness. (Msb, TA.)

أَشْرَجُ A beast *having one of his testicles larger than the other.* (S, Mgh, K.) ___ A man *having one testicle.* (A, TA.)

سَهْمٌ مُشَرَّجٌ [*An arrow having cracks.* (Freytag, from the Deewán of the Hudhalees.)]

فَتَيَاتٌ مُتَشَارِجَاتٌ [in the CK, erroneously, مُتَشَارَجَات,] *Young women equals in age.* (O, K.)

شرح

1 **شَرَحَ** , aor. ـَـ , (K,) inf. n. شَرْحٌ, (S, O,) *He uncovered, laid open, displayed, exposed to view, discovered, revealed,* or *disclosed.* (S, O, K.) ___ [Hence,] one says, شَرَحَ أَمْرَهُ *He showed, discovered, disclosed,* or *made apparent, his affair,* or *case.* (A, TA.) And شَرَحَ مَسْأَلَةً (A, TA) *He explained a question;* (TA;) *he explained,* or *made manifest, the answer to a question.* (A.) And شَرَحَ الغَامِضَ *He expounded, explained,* or *interpreted, what was obscure, recondite,* or *abstruse.* (S, O.) And شَرَحَ الحَدِيثَ, inf. n. as above, *He expounded, explained,* or *interpreted, the tradition; showed,* or *made apparent, its meaning.* (Msb.) ___ And شَرَحَ, aor. as above, (K,) and so the inf. n., (O, TA,) *He opened* (O, K, TA) a thing of any kind, of any substance or material. (TA.) ___ *He defloured* a virgin: (O, K, TA:) or *he compressed* a woman, (A, L,) or a virgin, (K,) *lying on her back;* (A, L, K;) or *he threw,* or *laid, upon her back, and then compressed,* his female slave, or young woman. (O, L.) ___ *He widened,* or *dilated,* a thing. (K.) ___ Hence, (TA,) شَرَحَ ٱللّٰهُ صَدْرَهُ, (S, A, Mgh, O, Msb, TA,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) *God dilated his bosom,* (Mgh, O, Msb, TA,) لِقَبُولِ الخَيْرِ [*for the acceptance,* or *favourable acceptance, of what was good*], (O, TA,) and لِلْإِسْلَامِ (Mgh, Msb, TA) *for the acceptance,* or *favourable acceptance,* [*of El-Islám,* or] *of the truth,* (Msb, TA,) as in the Kur [xxxix. 23]. (TA. [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.]) [And hence, an objective complement being app. understood,] فُلَانٌ يَشْرَحُ إِلَى الدُّنْيَا *Such a one manifests desire for the things of the present world:* (A:) or *such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire.* (O, * L.) And مَا لِى

أَرَاكَ تَشْرَحُ إِلَى كُلِّ رِيبَةٍ *What aileth me that I see thee manifesting desire for everything occasioning doubt,* or *suspicion,* or *evil opinion?* (A, TA.) ___ Also *He cut;* and so شَرَّحَ . (K.) You say, شَرَحَ اللَّحْمَ, (A, O, Msb, TA,) inf. n. as above; (O;) and شَرَّحَهُ , (A, O, Msb, TA,) inf. n. تَشْرِيحٌ; (S, O, TA;) the former meaning *He cut the flesh-meat lengthwise* [or *into an oblong slice* or *into such slices*]: and the latter, *he so cut it much* or *into many* [*such*] *pieces* [or *slices*]: (Msb:) or the former, *he cut the flesh-meat from the joint or limb:* or both signify *he cut the flesh-meat upon the bone:* (L, TA:) or شَرَحَ اللَّحْمَ signifies تَصْفِيفُهُ; and so تَشْرِيحُهُ : (O:) or التَّصْفِيفُ is a kind of تَشْرِيحٌ ; i. e. *the cutting* a piece of flesh-meat *thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals.* (TA.) ___ Also, (K,) inf. n. as above, (O,) *He understood* (O, K) speech, or language. (TK.) ___ And شَرْحٌ also signifies The act of *keeping, preserving,* or *guarding.* (TA.) [And particularly The *guarding* of seed-produce *from the birds;* (see شَارِحٌ;) as also شَرَاحَةٌ; (see 1 in art. خفر, fourth sentence;) each an inf. n., of which the verb is شَرَحَ.]

2 **شَرَّحَ** The inf. n. تَشْرِيحٌ signifies The *expounding, explaining,* or *interpreting, well,* language, or discourse. (KL.) ___ See also 1, latter half, in four places. ___ [Also The *dissecting,* or *anatomizing,* a body.]

7 **انشرح صدره** (S, A, O) *His bosom became dilated,* (O,) [with joy or the like, or] لِلْإِسْلَامِ [*for the acceptance,* or *favourable acceptance, of El-Islám*]. (S.)

10 **استشرح** *He asked for language to be expounded, explained,* or *interpreted, to him:* or *for flesh-meat to be cut for him in the manner termed* شَرْحٌ. (O.)

شَرْحٌ inf. n. of 1. (S, O, &c.) ___ [*An exposition, explanation,* or *interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds;* distinguished from a حَاشِيَةٌ, which is a commentary only on particular words and passages: pl. شُرُوحٌ.]

شَرْحَةٌ : see شَرِيحَةٌ. ___ شَرْحَةٌ مِنَ الظِّبَآءِ *Flesh-meat of gazelles cut in the manner termed* شَرْح [i. e. *into oblong slices*], (TA,) *such as is brought in a dry state, just as it was, not* مُقَدَّد [which means *cut into strips and then dried by exposure to the sun*]. (ISh, O, K, TA.)

شَرَاحٌ The *discovery, disclosure,* or *explanation,* of an affair or a case: so in the prov., النَّجَاحُ مَعَ الشَّرَاحِ [*The accomplishment of one's want is with the discovery,* or *disclosure,* or *explanation,* thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: thus expl. by As. (Meyd. [In the TA, من is put in the place of مع. See a similar prov. voce سَرَاحٌ.])

شَرِيحٌ , applied to flesh-meat, *i. q.* مَشْرُوحٌ [i. e. *Cut into oblong slices*]. (O.) ___ See also شَرِيحَةٌ, in two places.

شُرَيْحٌ The *vulva of a woman;* (O, K;) and (K) so مُشَرَّحٌ : (A, Mgh, K:) or a proper name for *the vulva of a woman;* like as رُمَيْحٌ is a proper name for the penis. (TA in art. رمح. [Golius appears to have found in the K الحُرُّ in the place of الحُر.])

شَرِيحَةٌ *A cut piece of flesh-meat,* (S, A, O, K,) as also شَرِيحٌ and شَرْحَةٌ , (K,) *such as is* مَشْرُوحٌ [or *cut into oblong slices*]; (O;) [i. e. *an oblong slice of flesh-meat:*] or *a thin piece,* or *slice, of flesh-meat:* (L, TA:) and *any extended piece of fat flesh-meat;* (S, O;) as also شَرِيحٌ : (S:) pl. of the first شَرَائِحُ. (A.)

شَارِحٌ [*An expositor, explainer,* or *interpreter,* of a book or the like. ___ And] *A keeper,* or *guardian.* (TA.) In the dial. of El-Yemen, (O, TA,) *A guardian of seed-produce from the birds* (O, K, TA) *amp;c.* (O, TA.)

مُشَرَّحٌ : see شُرَيْحٌ. ___ [Also] The سَافِلَةُ [i. e. *podex,* or *anus,*] of a man. (O.)

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مَشْرُوحٌ : see شَرِيحٌ. Also The سَرَابٌ [or *mirage*]: (K: [In the CK, الشَّرَابُ is put in the place of السَّرَابُ:]) mentioned on the authority of Th: and مَسْرُوحٌ [q. v.] is a dial. var. thereof. (TA.)

شرخ

1 **شَرَخَ** , (S, A, L, K,) aor. ـَـ , (L,) inf. n. شَرْخٌ (S, K) and شُرُوخٌ, (L, K,) said of the نَابٌ [or tush] of a camel, *It clave the flesh,* (S, A, * L, K,) *and came forth.* (L.) ___ And شَرَخَ, inf. n. شُرُوخٌ (S, L) and شَرْخٌ, (L,) said of a boy, *He became a youth,* or *young man, such as is termed* شَارِخٌ. (S, L.)

شَرْخٌ The *rising, protruding, prominent,* or *projecting, extremity* or *edge* of a thing. (L, K.) [Hence,] شَرْخَا الفُوقِ, (ISh, S, A, TA,) or شَرْخَا السَّهْمِ, (Msb, TA,) both alike in meaning, (TA,) *The* زَنَمَتَانِ, (ISh, A, Msb, TA,) or *two edges* or *extremities* [or *cusps*], (S, TA,) *of the arrow,* (ISh, TA,) [i. e.] *of the notch of the arrow,* (S, A, Msb, TA,) *between which is the place of the bow-string.* (ISh, S, A, Msb, TA.) And in like manner, (S,) شَرْخَا الرَّحْلِ signifies *The* آخِرَة *and* وَاسِطَة *of the camel's saddle;* (S, L, Msb;) *the two extremities of the camel's saddle;* or, as some say, [more precisely,] *its two* [*upright*] *pieces of wood,* [*corresponding to the* قَرَبُوسَانِ *of the horse's saddle, rising from it*] *behind and before* [or *at the fore and hind parts*]: (L, TA:) [whence] one says of him who journeys much, لَا يَزَالُ فُلَانٌ بَيْنَ شَرْخَيْ رَحْلِهِ [*Such a one ceases not to be between the two uprights of his camel's saddle:* for between them the rider sits: see آخِرَةُ الرَّحْلِ, voce آخِرٌ]. (A, TA.) ___ The نَابٌ [or *tush*] of a camel. (L.) ___ *A sword-blade* (نَصْلٌ) *that has not yet been tempered* (لَمْ يُسْقَ بَعْدُ), *nor had its hilt affixed to it:* (S, K:) pl. شُرُوخٌ. (S.) ___ The *origin, source,* or *root,* syn. أَصْلٌ and عِرْقٌ, (L, K,) of anything; like سَنْخٌ (L.) ___ The *beginning, commencement,* or *first period* or *state,* (S, A, L, Msb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Msb, K;) the *prime and best part* or *period* of youth, (A,) and its *beauty and brightness, and* its *strength.* (L. [See also شَخْرٌ.]) ___ *A youth,* or *young man, such as is termed* شَابٌّ; and *youths,* or *young men;* originally an inf. n., and [therefore, when used

as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of شَارِخٌ in the sense of شَابٌّ, (S, L, K,) or [rather] a quasi-pl. n., (L,) like as صَحْبٌ is of صَاحِبٌ, (S,) [i. e.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies *strong young men, profitable for service:* and accord. to others, *young children:* (A'Obeyd, L:) it has also for pls. شُرُوخٌ and شُرَّخٌ: (L:) and شُرُوخٌ شُرَّخٌ is an expression used in an intensive sense. (L, K.) ___ The *offspring* of a man: (K, TA:) or the *sperma by which offspring is produced,* (TA.) ___ The *increase,* or *offspring,* or *brood,* syn. نِتَاجٌ, (AO, S, L, Msb, K,) *of camels,* (Msb,) [i. e.] *consisting of the young ones of camels,* (S, K,) *in any year,* (S, Msb, K,) or *of camels, &c., of one year, while they continue small.* (L.) One says, هٰذَا مِنْ شَرْخِ فُلَانٍ *This is of the increase* (نِتَاجِ) [*of the camels* &c.] *of such a one.* (AO, L.) ___ *An equal in age, a contemporary in birth;* (S, A, K;) *an equal, a match, fellow, peer,* or *compeer;* pl. شُرُوخٌ. (S, K.) You say, هُوَ شَرْخِى *He is my equal in age,* (A, TA,) or *my equal* or *match.* (TA.) And هُمَا شَرْخَانِ *They two are equals* [*in age,*] or *matches.* (S, K.) [The pl.] شُرُوخٌ also signifies [*Trees of the kind called*] عِضَاه. (K.)

شَارِخٌ : see the next preceding paragraph. You say صَبِىٌّ شَارِخٌ, meaning *A young boy.* (A.)

شرد

1 **شَرَدَ** , aor. ـُ , inf. n. شُرُودٌ (S, L, Msb, K) and شَرَادٌ, (S, L, K,) or the latter is a simple subst., (Msb,) and شُرَادٌ (K) and شَرْدٌ, (L,) said of a camel, (S, A, L, Msb,) and of a horse or the like, (L,) *He took fright,* or *shied, and fled,* or *ran away at random;* or *became refractory, and went away at random,* or *ran away,* or *broke loose, and went hither and thither by reason of his sprightliness;* syn. نَفَرَ, (S, L, Msb, K,) and نَدَّ: (Msb:) and [simply] *he fled,* or *ran away;* said of a camel &c. (Aboo-Bekr, TA.) The saying of the Prophet, أَمَا يَشْرُدُ بِكَ بَعِيرُكَ [*Does not thy camel take fright and run away with thee?*], addressed by him to Khowwát, who answered, أَمَا مُنْذُ قَيَّدَهُ الإِسْلَامُ فَلَا [*As to the period since El-Islám shackled him, no*], mentioned in the A, points to a story related of Khowwát Ibn-Jubeyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. نحى], is incorrect. (IAth, L.) You say also, شَرَدَ عَنِّى فُلَانٌ *Such a one fled,* or *went away* or *aside* or *apart* or *to a distance, from me;* syn. نَفَرَ. (A.) [Or] شَرَدَ said of a man, inf. n. شُرُودٌ, means *He departed, driven away.* (L.) And you say, شَرَدَ عَلَى ٱللّٰهِ, meaning *He departed from obedience to God, and seceded,* or *separated himself from the community* [*of the faithful*]. (L.)

2 **شَرَّدَهُ** , (L, Msb,) inf. n. تَشْرِيدٌ, (S, L, Msb, K,) *He made him to take fright, and flee,* or *run away at random;* or *to become refractory, and to go away at random,* or *run away,* or *break loose, and go hither and thither by reason of his sprightliness;* namely, a camel [and a horse or the like: see 1]: (Msb:) or *he drove him away,* or *expelled him;* (S, * L, K; *) as also أَشْرَدَهُ ;

(L;) [and so شَرَّدَ بِهِ; for] you say شَرَّدْتُهُ عَنِّى and شَرَّدْتُ بِهِ [*I drove him away from me*]. (A.) And تَشْرِيدٌ signifies also The act of *dispersing*, or *scattering*. (K.) [Hence,] شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ, in the Kur [viii. 59], means *Disperse thou*, or *scatter thou, by them, those* [who shall come] *after them:* (S, L:) or *terrify thou, by them, those* [who shall come] *after them:* or *make thou them notorious to those* [who shall come] *after them:* (L:) [for] ___ شَرَّدَ بِهِ (inf. n. as above, TA) signifies *He rendered him notorious by exposing his vices* or *faults*. (L, K.)

4 أَشْرَدَهُ اشردهُ *He made him to be driven away*, or *expelled*, (L, K,) *and not received into a place of refuge, covert*, or *lodging*. (L.) See also 2.

5 تَشَرَّدَ القَوْمُ *The people*, or *party, went away*, or *departed*. (L.)

شَرَدٌ : see شَارِدٌ.

شَرَادٌ an inf. n. of شَرَدَ [q. v.]: (S, L, K:) or a simple subst. from شَرَدَ [and as such signifying *A taking fright*, or *shying, and fleeing*, or *running away at random;* &c.: or *a disposition thereto*]. (Msb.) You say, of a camel, بِهِ شَرَادٌ [*He has a disposition to take fright*, or *shy*, &c.]. (A.)

شَرُودٌ : see شَارِدٌ, in five places.

شَرِيدٌ *Driven away*, or *expelled:* (S, L, K:) or, accord. to Aboo-Bekr, when following طَرِيدٌ, it signifies *fleeing*, or *running away:* or, as As says, *alone*, or *solitary*. (TA.) ___ Also *A remainder* of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدُ, deviating from rule: or شَرِيدَةٌ is a syn. [or rather fem.] of شَرِيدٌ [and شَرَائِدُ is its reg. pl.]. (L.)

شَارِدٌ and شَرُودٌ , (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) *Taking fright*, or *shying, and fleeing*, or *running away at random;* or *refractory, and going away at random,*

or *running away,* or *breaking loose, and going hither and thither by reason of sprightliness:* or *that takes fright,* or *shies,* &c.: (S, L, K:) [or] the latter [signifies *wont to take fright,* or *shy,* &c.: and] is applied to a male animal and to a female: (L:) [the fem. of the former is with ة:] pl. of the former شُرَّدٌ (A, * L) and شَرَدٌ , (S, L, K,) [or rather this is a quasi-pl. n.,] like as خَدَمٌ is of خَادِمٌ; (S, K;) [and the pl. of شَارِدَةٌ is شُرَّدٌ and شَوَارِدُ;] and the pl. of شَرُودٌ is شُرُدٌ, like as زُبُرٌ is of زَبُورٌ. (S, L, K. *) You say فَرَسٌ شَرُودٌ *A horse,* or *mare, refractory towards the rider:* and نَاقَةٌ شَرُودٌ *A she-camel that runs away,* or *breaks loose and goes hither and thither by reason of her sprightliness.* (L.) ___ [Hence,] قَافِيَةٌ شَرُودٌ *A rhyme,* or *verse,* or *poem, current through the countries, lands,* or *regions,* or *through the cities,* or *towns.* (S, A, K.) ___ And قَوَافٍ شَوَارِدُ (S in art. ابد) and قَوَافٍ شُرَّدٌ (K ibid.) [pls. of قَافِيَةٌ شَارِدَةٌ] *Strange, unusual, unfamiliar,* or *extraordinary, rhymes* or *verses* or *poems;* syn. أَوَابِدُ. (S and K ibid.) And [in like manner] لَفْظَةٌ شَارِدَةٌ,

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in lexicology, signifies *A barbarism;* or *a strange,* or *an uncouth, unusual, unfamiliar,* or *extraordinary, word* or *expression* or *phrase;* as also لفظة غَرِيبَةٌ and وَحْشِيَّةٌ and حُوشِيَّةٌ; opposed to لفظة فَصِيحَةٌ. (Mz, 13th نوع.)

شردم

شِرْدَمَةٌ : see the art. here following.

شرذم

شَرْذَمَةٌ *A party,* or *company,* (طَائِفَةٌ,) of men, or people: (S:) or *a small company:* (TA:) or *a small number of men,* or *people:* (K:) and so شَرْدَمَةٌ, with the unpointed د, on the authority of AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) ___ *A piece,* or *portion,* (S, K,) of a thing, (S,) of a quince &c.: pl. شَرَاذِمُ and شَرَاذِيمُ. (K.) ___ [Hence,] ثَوْبٌ شَرَاذِمُ, (S,) or ثِيَابٌ شَرَاذِمُ, (K,) *A garment,* or *garments, old and worn out,* (S, K,) *much rent.* (K.)

شرس

1 **شَرِسَ** , aor. ـَـ , (Msb, TA,) inf. n. شَرَسٌ (Msb, TA, TK) and شَرَاسَةٌ and شَرِيسٌ, (TK, the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K,) or the second is a simple subst., (Msb,) or an inf. n. of which the verb is with damm [to the medial radical letter, as shown below], (TA,) *He was,* or *became, evil in disposition,* or *illnatured,* (S, * A, * Msb, K, * TA,) *and very perverse* or *cross* or *repugnant,* (S, * A, * K, * TA,) *and averse.* (TA.) And شَرِسَتْ نفسه, (Msb, TA,) inf. n. شَرَسٌ; (TA;) and شَرُسَتْ, (Msb, TA,) inf. n. شَرَاسَةٌ; (TA;) [*His mind was,* or *became, evil in disposition,* &c.:] ISd and others make this distinction [in respect of the inf. ns.] in the usages of the two verbs. (TA.) ___ And شَرِسَ *He showed,* or *manifested,* or *he made himself an object of, love,* or *affection, to men.* (IAar, O, K.) [Thus it has two contr. meanings.] Also, شَرِسَ, *He kept continually,* or *constantly, to the pasturing upon the trees called* شَرْسٌ. (IAar, O, K.) And شَرِسَتْ الماشيةُ, (AZ, AHn, O, K, *) aor. - [Note], (AZ, O, K,) or, as written by El-Umawee and AHn, ـِـ , (TA,) inf. n. شَرَاسَةٌ, *The cattle ate vehemently:* (AZ, AHn, O, K:) thus expl. without the particularizing of the شَرْسٌ [as the pasture eaten]. (TA.) And شَرُسَهُ, (Ibn-'Abbád, O,) inf. n. شَرْسٌ, (K,) *He pained him,* or *distressed him,* (Ibn-'Abbád, O, K, *) namely, his companion, (K,) *with speech,* (Ibn-'Abbád, O,) [i. e.,] *with rough speech.* (K.)

3 **شارسه** , (A, TA,) inf. n. شِرَاسٌ (A, O, K) and مُشَارَسَةٌ, (O, K,) *He treated him,* or *behaved towards him,* or *dealt with him, with hardness,* (A, O, * K, * TA,) or *harshness,* or *illnature.* (A, TA.)

6 **تشارسوا** *They treated one another* [*with hardness,* or *harshness,* or *illnature,* (see 3,) or] *with enmity,* or *hostility,* (S, O, K,) *and contrariety,* or *perverseness.* (TA.)

مَكَانٌ شَرْسٌ, (S, O, TA,) and شَرِسٌ, (S, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be contraction of the latter by poetic license,]) and شَرَاسٌ, (TA,) *A place that is rugged,* or *rough,* (S, O, TA,) *and hard:* or, as in the M, *rough to the fell.* (TA.) And شَرْسَآءُ أَرْضٌ, and شَرَاسٍ, and شَرَاسٌ, (O, K, TA, [the last written by Freytag شُرَّاسٌ,]) *Land that is rugged,* or *rough,* (O,) or *hard,* (K,) or *hard and rugged* or *rough.* (TA.)

شَرْسٌ *Such as are small, of thorny trees;* (Mgh, * K;) as also شَرَسٌ; (K;) the latter word thus expl. by AHn: (O:) or the عِضَاه *of the mountain,* which are the *small kind of thorny trees,* (S, O, TA, *) *having yellow thorns,* or, as some say, *such as have slender thorns, growing in depressed tracts, and in the deserts* (الصَّحَارَى), *but not in the plain,* or *soft, tracts of valleys;* (TA;) *such as the* شُبْرُمٌ *and* حَاجٌ (S, O) *and* شُكَاعَى *and* قَتَادٌ. (O. [See عِضٌّ.]) See also أَشْرَسُ.

شَرَسٌ: see next preceding paragraph.

شَرِسٌ (S, A, O, Msb, K) and شَرِيسٌ (A, O, K) and أَشْرَسُ (S, O, K) A man (S, O) *evil in disposition,* or *illnatured,* (S, A, O, Msb, K,) *and very perverse* or *cross* or *repugnant,* (S, A, O, K,) *and averse:* (TA:) and شَرِسَةٌ and شَرِيسَةٌ [both fem.] *abounding in evilness of disposition* or *illnature, and in excessive perverseness* &c. (TA.) One says also نَفْسٌ شَرِيسَةٌ *A mind evil in disposition,* &c. (A, TA.) And نَاقَةٌ شَرِيسٌ, (TA,) or ذَاتُ شَرِيسٍ, (O,) or the latter also, (TA,) *i. q.* شَرِسَةٌ [*A she-camel evil in disposition,* &c.]. (O.) See also شَرِسُ الأَكْلِ ___. أَشْرَسُ, (O, K,) or, accord. to AHn, شَرِيسُ الأَكْلِ, (TA,) *Vehement in respect of eating.* (AHn, O, K.) ___ See also شَرِسَةٌ. شَرْسٌ and شَرِيسَةٌ [A land (أَرْضٌ)] *abounding with* شَرَسٌ [or شَرْسٌ, i. e. the trees thus called]; (TA;) [and] أَرْضٌ مُشْرِسَةٌ *a land abounding with* شَرْسٌ. (Yaakoob, S.)

شَرَاسٌ: see شَرْسٌ, in two places.

شَرَاسٌ : see شَرْسٌ.

شَرِيسٌ : see شَرِسٌ, in six places: and أَشْرَسُ.

أَشْرَسُ : see شَرِسٌ. Hence, (O,) الأَشْرَسُ *The lion;* (O, K;) as also الشَّرِسُ , (O,) or الشَّرِيسُ ; (K;) because of his evil disposition. (O.) ___ And *Bold,* or *daring, in fight:* (O, K:) or this is a mistranscription for أَشْوَسُ, mentioned in the T as having this meaning. (TA.) ___ Also *i. q.* أَفَظُّ [*More,* and *most, evil in disposition* or *illnatured* &c.]. (TA in art. فظ, meaning [*He stumbled upon,* or *chanced to meet with,*] عَثَرَ بِأَشْرَسِ الدَّهْرِ ___.) *hardship, calamity,* or *adversity:* a prov. (O, K. [In Meyd (and so in Freytag's Arab. Prov., ii. 96,) عَثَرْنَا بِشَرْسِ الدَّهْرِ, and expl. as lit. meaning the trees called شَرْسٌ.]) ___ See also شَرْسٌ.

مُشْرِسٌ *Whose camels pasture upon the* [*trees called*] شَرْسٌ. (S.) ___ أَرْضٌ مُشْرِسَةٌ: see شَرِسٌ.

شرسف

شَرَسْفَةٌ *Badness of natural disposition; illnature.* (Ibn-'Abbád, O, K.)

شُرْسُوفٌ The غُضْرُوف [or *cartilage*] *attached to each rib;* (S, O, K;) *like the* غُضْرُوف *of the scapula:* (S, O:) or the *extremity of the rib, projecting over the belly:* (S, O, K:) or the *head of the rib, next the belly:* (IAar, O:) or *a rib having a* غُضْرُوف [or *cartilage*] *at its extremity:* (ISd, TA:) pl. شَرَاسِيفُ. (S, O.) A camel *shackled.* (IAar, O, K.) ___ And A camel *hocked,* or *hamstrung, in one of his legs.* (IAar, O, K.) ___ And A captive *having his arms bound behind his back.* (IAar, O.) *Calamity,* or *misfortune:* and the *commencement of hardship.* (K.) One says, أَصَابَتِ النَّاسَ الشَّرَاسِيفُ *The commencements of hardships befell the people.* (IF, O.)

شَاةٌ مُشَرْسَفَةٌ *A sheep,* or *goat, having in its sides a whiteness covering the* شَرَاسِيف [pl. of شُرْسُوفٌ, q. v.,] (Lth, O, K) *and the* شَوَاكِل [pl. of شَاكِلَةٌ, q. v.]. (Lth, O.)

شرط

1 **شَرَطَ عَلَيْهِ كَذَا** , (S, Msb, K,) aor. ـِ and ـُ , (S, Msb,) inf. n. شَرْطٌ; (Msb;) and اشترط عليه كذا; (S, * Msb, * K, * TA;) both signify the same; (S, Msb, K;) [*He imposed such a thing as a condition,* or *by stipulation, upon him;*] *he made such a thing a condition against him.* (TK.) And شَرَطَ عَلَيْهِ فِى البَيْعِ *He imposed a thing as obligatory upon him in the sale, and took it upon himself as such.* (TK.) شَرَطَ, aor. ـِ and ـُ , (S, Msb, K,) inf. n. شَرْطٌ, (Msb, K,) *He* (a cupper) *scarified;* syn. بَزَغَ; (S, K;) as also شرّط , inf. n. تَشْرِيطٌ. (JK in art. بزغ, and TA. *) [Hence, and from the verb in the sense first mentioned, the saying,] رُبَّ شَرْطٍ شَارَطَ أَوْجَعُ مِنْ شَرْطِ شَارِطٍ [*Many a condition of one making a condition is more painful than the scarifying of a scarifier*]. (TA.) ___ *He slit* the ear of a camel. (TA.) ___ *He slit. and then twisted,* [or *wove together,* (see شَرِيطٌ,)] palm-leaves. (TA.) شَرِطَ *He fell into a momentous,* or *formidable, case.* (O, K.)

2 **شَرَّطَ** see the next preceding paragraph.

3 **شارطه** , (K,) inf. n. مُشَارَطَةٌ, (TA,) *He made a condition,* or *conditions,* or *he stipulated, with him, mutually; each of them made a condition,* or *conditions,* or *each of them stipulated, with the other.* (O, L, K.) And تشارط عليه is like شَارَطَ [app. meaning *He made a condition,* or *conditions, with another,* or *others;* or *they* (a party of persons) *made a condition,* or *conditions, together; against him*]. (TA.)

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4 **اشرط نَفْسَهُ** *He marked himself, and prepared himself,* (S, K,) لِكَذَا (K) or لِأَمْرِ كَذَا [*for such an affair*]. (S.) ___ *He* (a courageous man) *marked himself for death.* (TA.) ___ اشرط نَفْسَهُ وَمَالَهُ فِى هٰذَا الأَمْرِ *He put forward,* or *offered, himself and his property in this affair.* (TA.) ___ اشرط إِبِلَهُ *He made known that his camels were for sale.* (K.) And اشرط طَائِفَةً مِنْ إِبِلِهِ وَغَنَمِهِ *He set apart a portion of his camels, and of his sheep,* or *goats, and made known that they were for sale.* (TA.) And اشرط مِنْ إِبِلِهِ, (S, K,) and غَنَمِهِ, (S,) *He prepared for sale some of his camels,* (S, K,) and *of his sheep,* or *goats.* (S.) ___ أَشْرَطْتُ فُلَانًا لِعَمَلٍ كَذَا *I prepared such a one for such a work,* or *such an agency* or *employment, and made him to have the charge,* or *management, thereof.* (AA.) ___ اشرط إِلَيْهِ الرَّسُولَ *He hastened to him the messenger,* (K, * TA,) *and sent him forward:* from أَشْرَاطٌ signifying the beginnings of things. (TA.) اشرط بِهَا, and فِيهَا, *He held it to be,* or *made it, a thing of mean account, and perilled, hazarded,* or *risked, it.* (TA.) [It is not said to what the pronoun refers.]

5 **تشرّط فى عَمَلِهِ** *He acted,* or *performed, well, soundly and skilfully,* or, *nicely and exactly, in his work,* (O, L, K,) *and constrained himself to observe whatever conditions were imposed upon him.* (L.)

6 **تَشَارَطَ** see 3.

8 **إِشْتَرَطَ** see 1, first signification. ___ [اُشْتُرِطَ *It was made conditional,* or *a condition.* And *He,* or *it, was made to be conditionally intended,* in, or by, a saying, دُونَ غَيْرِهِ *exclusively of any other.*.]

10 استشرط المَالُ *The camels,* or *the like, became in a bad state after having been in a good state.* (Sgh, K.) [See شَرَطٌ.]

شَرْطٌ [*A condition; a term; a stipulation;* said to signify] the *imposition of a thing as obligatory* [*upon a person*], *and* the *taking it upon oneself as such, in a sale and the like;* (K;) [but this is a loose explanation, as is observed in the TK; the meaning being *a thing imposed upon a person as obligatory, and taken upon oneself as such:* in the S, it is merely said to be well known:] and شَرِيطَةٌ signifies the same: (S, Msb, K:) pl. of the former, شُرُوطٌ: (S, Msb, K:) and of the latter, شَرَائِطُ. (Msb, TA.) It is said in a trad., لَا يَجُوزُ شَرْطَانِ فِى بَيْعٍ [*Two conditions in a sale are not allowable*]; as when one says, I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs. (TA.) And it is said in a prov., الشَّرْطُ أَمْلَكُ عَلَيْكَ أَمْ لَكَ (TA) *The condition is most valid,* or *binding,* [whether it be *against thee or in thy favour:*] (Mgh in art. ملك:) relating to the keeping of conditions between brothers. (Sgh, TA.) [شَرْطٌ also relates to other things beside sales and the like: for instance, you say, شَرْطُ المَصْدَرِ كَذَا وَكَذَا, meaning *What is required to justify the application of the term* مصدر *is such a thing, and such a thing.*] شَرْطَا نَهْرٍ *The two banks of a river.* (TA.) ___ [The pl.] شُرُوطٌ also signifies *Roads leading in different directions.* (TA.) See also شَرَطٌ, in two places.

شَرَطٌ *A sign, token,* or *mark,* (S, Msb, K,) *which men appoint between them;* (TA;) as also شَرْطٌ: (TA:) pl. of the former, أَشْرَاطٌ. (Msb, K.) And hence, (Msb,) أَشْرَاطُ السَّاعَةِ *The signs of the resurrection,* or *of the time thereof;* (S, Msb, TA;) mentioned in the Kur [xlvii. 20]: or *the small events prior thereto, which men deny:* (El-Khattábee:) or *the means thereof, exclusive of the main circumstances thereof, and of the event itself.* (TA.) ___ [Hence also,] الشَّرَطَانِ *The two stars* [a *and* b] *which are the two horns of Aries;* (S, K, Kzw;) *the brighter whereof is*

called النَّاطِحُ; (Kzw;) [*and the other,* النَّطْحُ;] *the First Mansion of the Moon:* (Kzw:) *towards the north of them is a small star which some of the Arabs reckon with those two, saying that it* (*namely this mansion,* K) *consists of three stars, and calling them* الأَشْرَاطُ: (S, K:) IAar mentions an instance of the use of the sing., الشَّرَطُ; but the dual is more approved, and more commonly known: (TA:) *the two stars above mentioned are the first asterism of the spring.* (ISd, Z.) [See مَنَازِلُ القَمَرِ, in art. نزل.] Hassán Ibn-Thábit says,

* فِى نَدَامَى بِيضِ الوُجُوهِ كِرَامٍ *

* نَبَّهُوا بَعْدَ هَجْعَةٍ الأَشْرَاطَ *

meaning [*Among fair-faced, generous cup-companions, roused from sleep after*] *the setting of the* اشراط: though another meaning, which see below, has been assigned to the last word. (Sgh.) ___ And hence, (ISd, Z,) شَرَطٌ also signifies The *beginning* of a thing; (ISd, * Z, * K;) as also مَشْرَاطٌ : (Ibn-'Abbád, K:) pl. of the former, أَشْرَاطٌ, which is applied to the *beginnings* of any event that happens because the شَرَطَانِ are the first asterism of the spring: (ISd, Z:) the pl. of مشراط in the sense here expl. is مَشَارِيطُ. (K.) Hence, accord. to some, أَشْرَاطُ السَّاعَةِ, expl. above. (TA.) The *refuse,* (S, Msb, K, TA,) *such as the galled in the back, and the emaciated,* (TA,) and the *young,* (K,) and the *bad,* (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Msb,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the *young* of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to *such,* of camels, *as is brought,* or *driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back:* (TA:) also the same, not شَرْطٌ as in the K, [without restriction of its application,] *low, base, vile,* or *mean;* (K, * TA;) and so أَشْرَطُ : (TA:) pl. أَشْرَاطٌ, (S, K,) and pl. pl. أَشَارِيطُ. (S,* TA.) You say, الغَنَمُ أَشْرَاطُ المَالِ [*Sheep,* or *goats, are the refuse,* or *meanest sort, of beasts that people possess*]. (S.) And شَرَطٌ is also

applied to men; (S, TA;) شَرَطُ النَّاسِ signifying *The refuse,* or *lowest* or *basest* or *meanest sort, pf mankind* or *people.* (TA.) In the verse of Hassán Ibn-Thábit cited above, الأَشْرَاط is said to mean *The guards,* or *watchmen,* and *the lowest* or *basest* or *meanest sort of people;* (S, Sgh;) [so that هَجْعَة must be understood in the sense of a light sleep in the first part of the night;] but the correct meaning is that expl. before. (Sgh.) ___ Also أَشْرَاطٌ, The *noble, eminent,* or *honourable, sort* of men: thus the word has two contr. significations. (Yaakoob, S, K.) And *A small water-course coming from a space of ten cubits:* (AHn, O, K:) or *what flows from even tracts of ground into the* [*larger water-courses called*] شِعَاب. (TA.)

شَرْطَةٌ *A single act of scarifying; a scarification.* (Msb.)

شُرْطَةٌ *A thing which one has made a condition.* (Sgh, K.) You say, خُذْ شُرْطَتَكَ *Take thou that which thou hast made a condition.* (Sgh, K.) Also, and شُرَطَةٌ, (Mgh,) or شُرَطٌ, (K,) which is the pl. (Mgh, K) of the former, (K,) The *choice men of the army:* (Mgh:) and *such as compose the first portion of the army that is present in the war* or *fight,* (Mgh, K,) *and prepare for death;* (K;) [the *braves of an army;*] they are *the Sultán's choice men of the army;* and the term شُرْطَةٌ is applied in a trad. to *a party making it a condition to die, and not return, unless victorious:* (TA:) or this appellation, and شُرَطَةٌ, which is a rare form, are applied to *a body of soldiers;* and the pl. is شُرَطٌ: and the pl. is applied to the *aids* (أَعْوَان [here app. meaning *guards*]) *of the Sul- tán:* (Msb:) شُرْطَةٌ, also, is applied to *a wellknown body of the aids* (أَعْوَان [here meaning *armed attendants, officers,* or *soldiers,*]) *of the prefects* [*of the police*]; (K;) pl. شُرَطٌ: (TA:) the شُرَطُ, (As, S, Msb,) or the شُرْطَةُ, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (As, S, Msb, K) to the enemies: (Msb:) or the شُرَطُ are so called because they were prepared: (AO, S:) or as being likened to the شَرَطُ, or refuse, of goats; because they were low persons: (Msb:) [or, probably, because they were prepared, or exposed, to be slain:] *a single*

person of the شُرَط is called شُرْطَةٌ (S, Msb) and شُرَطِىٌّ : (S:) or شُرْطِىٌّ and شُرْطِىٌّ are applied to *a single person of the* شُرْطَة: (K:) شُرْطِىٌّ is a rel. n. from شُرْطَةٌ; and such also is شُرَطِىٌّ from شُرَطَةٌ; not from شُرَطٌ, because this is a pl. (Mgh.) صَاحِبُ الشُّرْطَة signifies *The governor,* or *prefect,* (Mgh, Msb,) [*of the police,* or] *of a town,* or *city,* or *district,* or *province;* to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See رِدْفٌ.]) [In later times, this title has been commonly applied to *The chief,* or *prefect, of the police.*]

___ Also The *best, best part,* or *choice,* of anything; as also شَرِيطَةٌ : the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)

شُرَطَةٌ : see شُرْطَةٌ, in two places.

شَرَطِىٌّ *Of,* or *relating to,* [*the asterism called*]

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the شَرَطَان and *the* أَشْرَاط; as also أَشْرَاطِىٌّ ; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, أَشْرَاطِيَّةٌ رَوْضَةٌ, meaning [*A garden,* or *meadow,* &c.,] *rained upon by the* نَوْء [q. v.] *of the* شَرَطَان. (S. TA.) In the A we find نَوْءٌ شَرَاطِىٌّ : but probably it should be شَرَطِىٌّ. (TA.)

شُرْطِىٌّ and شُرَطِىٌّ: see شُرْطَةٌ, in five places.

شَرِيطٌ *A rope,* or *cord, of twisted palm-leaves:* (S, Msb:) and *threads of wool* and *of fibres of the palm-tree* [*twisted together*]: (TA:) or *palmleaves twisted together, with which is woven* (يُشْرُطُ, as in the K, or, as in the O, accord. to the TA, يُشْرُحُ, [app. a mistake for يُشْرُجُ,]) *a couch,* or *bier,* [app. meaning the part thereof upon which a man or corpse lies,] and *the like:* (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called دِسَارٌ: (TA:) or *a wide rope* [or *flat plait*] *woven of fibres* or *leaves of the palm-tree:* (Mgh in art. قمط:) or *a rope of any kind:* pl. شَرَائِطُ and

شُرُطٌ. (TA.) Also *Threads of silk,* or *of silk and of gold, twisted together* [or *woven, so as to form a kind of flat lace, like tape*]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) ___ Also The [*sort of basket,* or *small box, called*] عَتِيدَة *in which a woman puts her perfumes* (IAar, O, K) *and her utensils* or *apparatus.* (IAar, O.) And The [*sort of receptacle called*] عَيْبَة [q. v.]. (IAar, O.)

شَرِيطَةٌ : see شَرْطٌ: ___ and see also شُرْطَةٌ, last sentence. Also A she-camel *having her ear slit:* (K, TA:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) ___ And A sheep or goat *having a slight scar made upon its throat, like the scarification of the cupper, without the severing of the* [*veins called*] أَوْدَاج, *and without making the blood to flow copiously:* thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (K, TA:) or one *scarified on account of some disease;* and when such died, they said that they had slaughtered it. (TA.)

شَرَاطَى : see شَرَطَى.

شَرْوَاطٌ , applied to a man, *Tall:* (O, K:) and, applied to a camel, (Ibn-'Abbád, O,) or to a hecamel, (Kudot;,) *swift:* (Ibn-'Abbád, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, S,) as meaning *tall and slender:* ('Eyn:) or it means *tall, spare of flesh, slender;* applied to a man and to a camel, and to the female likewise, without ة. (L.)

الغَنَمُ أَشْرَطُ المَالِ *Sheep,* or *goats, are the vilest sort of beasts that one possesses:* an instance of a noun of superiority without a verb; which is extr.: (K, TA:) this is from the Isláh el-Alfádh of ISk: but in some of the copies of that work, we find أَشْرَاط in the place of أَشْرَط. (ISd, TA.) See شَرَطٌ.

أَشْرَاطِىٌّ : fem. with ة: see شَرَطِىٌّ, in two places.

مِشْرَطٌ *A lancet* (S, K, TA) *with which the cupper scarifies;* (TA;) as also مِشْرَاطٌ . (S, K, TA.)

مِشْرَاطٌ : [pl. مَشَارِيطُ:] see مِشْرَطٌ: and see شَرَطٌ, in two places. أَخَذَ لِلْأَمْرِ مَشَارِيطَهُ *He took his apparatus,* [or *prepared himself,*] *for the thing,* or *affair.* (Ibn-'Abbád, K.)

شرع

1 شَرَعَتِ الدَّوَابُّ فِى المَآءِ, (S, K,) aor. ـَـ, (S,) inf. n. شَرْعٌ and شُرُوعٌ, [the latter of which is the more common,] and مَشْرُوعٌ, (TA, [there said to be syn. with شُرُوعٌ, like as مَيْسُورٌ is with يُسْرٌ,]) *The beasts entered into the water,* (S, K, TA,) *and drank of it:* (TA:) and شَرَعَ, aor. as above, and so the inf. ns., *he* (one coming to water to drink) *took the water with his mouth:* (TA:) or شَرَعْتُ فِى المَآءِ, inf. ns. as above, *I drank the water with my hands:* or *I entered into the water:* and شَرَعَ المَالُ *the cattle came to the water to drink:* (Msb:) and شَرَّعَتِ الدَّابَّةُ [if not a mistranscription for شُرِّعَتْ] *the beast was,* or *became, at the watering-place.* (TA.) ___ [Hence,] شَرَعَ فِى الأَمْرِ, (S, Msb, K,) aor. as above, (Msb,) inf. n. شُرُوعٌ, (S, Msb, K,) *He entered into the affair;* (S, K;) *he entered upon, began,* or *commenced, the affair.* (Msb.) ___ شَرَعَ البَابُ إِلَى الطَّرِيقِ, inf. n. شُرُوعٌ, *The door,* or *entrance, communicated with the road.* (Msb.) And شَرَعَ المَنْزِلُ *The dwelling was upon,* (S, K,) or *had its door* [*opening*] *upon,* (TA,) *a road that was a thoroughfare.* (S, K, TA.) ___ شَرَعَ said of a spear, *It pointed directly* [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شَرَعَتْ, said of spears.) See also شَرْعٌ. ___ And, said of a road, (Mgh,) and of an affair, or a case, (TA,) *It was,* or *became, apparent, manifest,* or *plain.* (IAar, Mgh, TA.) شَرَعَ المَالَ, aor. as above, [inf. n., app., شَرْعٌ,] *He brought the cattle to the watering-place;* a also اشرعه : (Msb:) and the former is trans. in this sense by means of بِ: (Har p. 21:) or شَرَعَ (TA) and شَرَّعَ, inf. n. of the latter تَشْرِيعٌ, (S, TA,) *he made* the beasts, (S,) or his camels, (TA,) *to enter into the water* [*to drink*]: (S, TA: *) and اشرع ناقته *he made his she-camel to enter into the watering-place:* (TA:) or تَشْرِيعٌ signifies the *bringing* camels *to the wateringplace to drink without requiring in doing so to draw with the pulley and its appertenances nor*

to give them *to drink in a watering-trough* or *tank.* (O, K.) It is said in a prov, (S,) السَّقْيِ التَّشْرِيعُ أَهْوَنُ (S, K) *The easiest mode of watering is the making* of the camels *to enter into the water:* applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) ___ شَرَعَ البَابَ إِلَى الطَّرِيقِ *He made the door,* or *entrance, to communicate with the road:* (Msb:) and اشرعه الى الطريق (S, Msb, K, TA) signifies the same; (Msb, TA;) or *he opened it* (i. e. the door, or entrance,) *to the road.* (S, Msb, K, TA.) And اشرع الجَنَاحَ إِلَى الطَّرِيقِ *He put the* جناح [meaning *projecting roof*] *towards the road.* (Msb.) ___ And شَرَعَ (K) and اشرع (S, K, TA) and شرّع (TA) *He directed* (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) قِبَلَهُ (S) or نَحْوَهُ (TA) [i. e. *towards him*]: or اشرع signifies *he inclined* a spear. (Msb.) ___ And شَرَعَ, (Mgh, Msb, TA,) aor. as above, (Msb,) inf. n. شَرْعٌ, (TA,) *He made apparent, manifest,* or *plain,* (Mgh, Msb, TA,) a road; (Mgh, TA;) as also اشرع ; and شرّع , inf. n. تَشْرِيعٌ: (K, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of شرّع is from شَرَعَ الإِهَابَ [which see in what follows]. (TA.) One says, شَرَعَ ٱللّٰهُ لَنَا كَذَا *God made apparent, manifest,* or *plain, to us, such a thing.* (Msb.) And شَرَعَ فُلَانٌ *Such a one made apparent, manifest,* or *plain, the truth,* or *right.* (TA.) ___ And شَرَعَ لَهُمْ *i. q.* سَنَّ [i. e. *He instituted, established,* or *prescribed, for them,* or *to them,* a religious ordinance, a law, &c.]: (S, K) whence [accord. to some,] شَرِيعَةٌ and شَرْعَةٌ. (TA.) ___ شَرَعَ الإِهَابَ, (S, K,) aor. as above, inf. n. شَرْعٌ, (S,) *He stripped off the hide:* (S, K:) or, accord. to Yaakoob, as heard by him from Umm-El-Homáris El-Bekreeyeh, *he slit the hide in the part between the two hind legs,* (S, TA,) and *then stripped it off:* or *he slit the hide,* [*and then stripped it off,*] *not making of it a* زِقّ [q. v.], *nor stripping it off* [*entire*] *by commencing from one hind leg.* (TA.) ___ شَرَعَ الحَبْلَ *He loosed,* or *undid, the rope,* or *cord,* or *the slip-knot thereof,* (أَنْشَطَهُ,) [*then,* app., *doubled it in the middle,* to put that part round something to be carried,] *and inserted its two halves* (قُطْرَيْهِ) *into the loop.* (O, K.) ___ And شَرَعَ

الشَّىْءَ *He raised,* or *elevated, the thing much;* (K;) as also اشرعه . (TA.)

2 **شَرَّعَ** see 1, in six places. شرّع السَّفينةَ, inf. n. تَشْرِيعٌ, *He made,* or *put, a sail* (شِرَاعٌ) *to the ship,* or *boat.* (TA.)

4 **أَشْرَعَ** see 1, former half, in two places. ___ [Hence,] one says, اشرع يدَهُ إِلَى المَطْهَرَةِ *He put his hand* [*to and*] *into the* مطهرة [or *vessel for purification*]. (TA.) And it is said in a trad. (respecting the [ablution termed] وضوء), حَتَّى أَشْرَعَ فى العَضُدِ meaning *Until,* or *so that, he made the upper half of the arm to reach to* (lit. *to enter*) *the water.* (TA. [This ex. is elliptical

and inverted; for حتّى اشرع العَضُدَ فى المآءِ.]) ___ And أَشْرَعَنِى الرَّجُلُ *The man sufficed me;* or *gave me what sufficed me:* and اشرعنى الشَّىْءُ *The thing sufficed me.* (TA.) ___ And أَشْرَعَ said of a plant, or of herbage, [app. for أَشْرَعَ الإِبِلَ,] *It became full-grown, and satiated the camels.* (TA.) ___ See, again, 1, latter half, in six places.

8 **فُلَانٌ يَشْتَرِعُ شَرْعَتَهُ** [meaning *Such a one originates,* or *embraces,* or *follows, his way of religion*] is similar to the phrases يَفْتَطِرُ فِطْرَتَهُ and يَمْتَلُّ مِلَّتَهُ; from شَرْعَةُ الدِّينِ and فِطْرَتُهُ and مِلَّتُهُ. (TA.)

شَرْعٌ, originally an inf. n.: ___ then applied as a name for *A manifest, a plain,* or *an open, track,* or *road,* or *way:* ___ and then, metaphorically, to The *divine way of religion;* so says Er-Rághib; (TA;) syn. with شَرِيعَةٌ, q. v. (Msb.) ___ In the saying مررت برجلٍ شَرْعُكَ, (so in the K,) or مررت برجلٍ شَرْعُكَ من رجلٍ, (so in the S and O, [for هو شَرْعُكَ,]) with kesr and with damm to the ع [of شَرْعُكَ], (TA,) i. e. [*I passed by a man*] *sufficing thee* [*as a man*], (S, O, K,) the meaning is, *of the sort to which thou directest thyself and which thou seekest* (تَشْرَعُ فيه وتَطْلُبُهُ): (S, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual,

because it is [originally] an inf. n. (S, O.) You say, شَرْعُكَ هٰذَا [and هٰذَانِ and هٰؤُلَآءِ] i. e. *Sufficient for thee* [*is this* and *are these two* and *are these*]. (S: and the like is said in the Mgh.) And it is said in a prov.,

* شَرْعُكَ مَا بَلَّغَكَ المَحَلَّا *

thus correctly, for it is a hemistich; not المَحَلَّ, as in the S and K; (TA;) i. e. *Sufficient* travel-ling-provision *for thee is that which will cause thee to reach the place* [*of alighting*] to which thou repairest: (K, TA:) applied to the case of being content with little. (S, K.) ___ See also شَرْع, in two places. ___ And see شَرْعَة.

شَرْع [in the CK, erroneously, شَرْع,] The *like* of a thing; as also شَرْعَة : (K, TA:) [but the former is masc. and ↓ the latter is fem.; for] one says, هٰذَا شَرْعُ هٰذَا *This is the like of this;* and so هٰذِهِ شَرْعَةُ هٰذِهِ: and هٰذَانِ شَرْعَانِ *these two are likes.* (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to شَرْعَة and شَرْعَة in another sense; as is shown by exs. in the O and TA.] Also The *chords of the* بَرْبَط, (O, K, TA,) which is the [*Persian*] عُود [or *lute*]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. شَرْعَة. ___ And hence, as being likened thereto, (TA,) The [*thong called*] شِرَاك *of a sandal.* (O, K, TA.) It is related in a trad. that a man said, إِنِّى أُحِبُّ الجَمَالَ حَتَّى فِى شِرْعِ نَعْلِى (O, TA) i. e. [*Verily I love elegance, even*] *in the* شِرَاك *of my sandal.* (TA.)

شَرْع : see شَرِيعَة. One says, شَرْعُ الأَمْرِ فِى هٰذَا النَّاسُ and شَرْعٌ , (S, Msb, K,) the latter a contraction of the former, (Msb,) allowed by Kr and Kz, but disallowed by Yaakoob, (IDrst, TA,) *The people are in this affair equals:* (S, Msb, K:) in this sense, used alike as sing. and pl. and fem. (S, TA) and masc.: (TA:) [of شَرْع] Az says that it seems to be pl. [or quasi-pl. n.] of شَارِع , like as خَدَم is of خَادِم; i. e., [the phrase means] *the people enter into this affair* (يَشْرَعُونَ فِيهِ) *together.* (TA.) One says also, النَّاسُ شَرْعُ وَاحِدٍ and شَرْعٌ وَاحِدٌ, meaning *The people are one sort.* (K.)

شَرْعَة : see the next paragraph, in two places.

شَرْعَة : see شَرِيعَة, in two places. ___ Also *A custom.* (TA.) ___ See also شَرْع, first sentence, in three places. Also *A*

snare for the birds called قَطًا, (Lth, O, K, TA,) *with which to capture them,* (O, TA,) *made of sinews:* (Lth, O, TA:) pl. شَرَعٌ. (O.) ___ Also, (S, O, K,) and شَرْعَةٌ, (K,) *A string,* or *chord:* (S, O, K, TA:) or *such as is slender:* or *while continuing stretched upon the bow;* (TA;) and so شِرَاعٌ; (Lth, O, K;) or *upon the lute;* and so شُرَاعٌ: (TA:) the pl. [or rather coll. gen. n.] (of شَرْعَةٌ, S, O, [i. e. of this n. un. meaning the chord of a lute, as is shown by exs. in the O and TA,]) is شَرْعٌ (S, O, K) and (that of شَرْعَةٌ, TA) شَرْعٌ, (O, K, TA,) like as تَمْرٌ is of تَمْرَةٌ, (O, TA,) and [the pl. properly so termed] (of شَرْعَةٌ, S, O) شَرَعٌ, and pl. pl. شَرَاعٌ: (S, O, K:) and the pl. of شَرَاعٌ as a sing. syn. with شَرْعَةٌ is شُرُعٌ. (TA.)

شَرْعَةٌ *i. q.* سَقِيفَةٌ [i. e. *A roof,* or *covering, such as projects over the door of a house &c.;* or *a place roofed over*]: pl. أَشْرَاعٌ. (O, K.)

شَرْعِىٌّ [*Of,* or *relating to, the religion* or *law.* ___ And *Accordant to the religion* or *law; legal,* or *legitimate.*]

شُرَاعٌ A plant, or herbage, *full-grown,* (O, K, TA,) *that satiates the camels.* (TA.)

شِرَاعٌ: see شَرِيعَةٌ. The شِرَاعٌ of a ship or boat (S, Mgh, O, Msb) is called in Pers. بَادْبَانٌ [i. e. *A sail*]; (MA, Mgh, KL;) *i. q.* قِلْعٌ; (MA, TA;) *a thing like a wide* مُلَآءَةٌ [q. v.], (O, K, TA,) *of cloth* or *of matting,* (TA,) [*raised,* or *attached,*] *upon a piece of wood* [i. e. *a mast* or *a yard*]; *which is beaten upon by the wind* (تُصَفِّقُهُ الرِّيحُ,) *and causes the ship,* or *boat, to go along:* (O, K, TA:) so called because it is raised (يُشْرِعُ i. e. يُرْفَعُ) above the ship, or boat: (TA:) pl. أَشْرِعَةٌ and شُرُعٌ; (O, K;) the former a pl. of pauc. (O.) ___ And hence, as being likened thereto, (TA, [and the same is implied in the S and O,]) The *neck* of a camel. (S, O, K, TA.) Sometimes they said of a camel, رَفَعَ شِرَاعَهُ, meaning *He raised his neck:* (S, O, TA.) ___ One says also رَجُلٌ شُرَاعُ الأَنْفِ, meaning *A man having the nose extended,* and *long.* (TA. [See أَشْرَعُ.]) ___ See also شَرْعَةٌ, in three places.

شَرِيعٌ *Courageous;* (O, K, TA;) applied to a man. (O, TA.) Also *Good,* or *excellent, flax.* (K.) ___ And The ليف [or *fibres that grow at the base of the branches of the palm-tree*] *of which the prickles* (شَوْك) *are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith.* (TA.)

شَرَاعَةٌ *Courage;* (O, K;) as an attribute of a man. (O.)

شَرِيعَةٌ and مَشْرَعَةٌ (S, O, Msb, K) and مَشْرُعَةٌ (Msb, K) and مَشْرَعٌ (TA) and شَرَعٌ (O, TA *) and شَرَاعُ مَآءٍ (TA) *A watering-place; a resort of drinkers* [*both men and beasts*]; (S, O, K, TA;) *a place to which men come to drink therefrom and to draw water,* (Msb, * TA,) *and into which they sometimes make their beasts to enter, to drink:* (TA:) but the term مشرعة, (Az, Msb,) or شريعة, (TA,) is not applied by the Arabs to any but [*a watering-place*] *such as is permanent, and apparent to the eye,* (Az, Msb, TA,) *like the water of rivers,* (Msb,) *not water from which one draws with the well-rope:* (Az, Msb, TA:) the pl. of شَرِيعَةٌ is شَرَائِعُ; and that of مَشْرَعَةٌ or مَشْرَعٌ [or of both] is مَشَارِعُ; which is also expl. as meaning *gaps,* or *breaches, in the banks of rivers or the like by which men or beasts come to water:* (TA:) and [in like manner it is said that] شَرِيعَةٌ signifies *a place of descent to water:* (Lth, TA:) or *a way to water.* (Bd in v. 52.) ___ And hence, (Lth, Kr, Msb, TA, and Bd ubi suprà,) الشَّرِيعَةُ, (Lth, Kr, S, Msb, K, &c.,) as also الشِّرْعَةُ, (Msb, K, &c.,) and الشَّرْعُ, (Msb,) signifies likewise الدِّينُ; (Msb, and Bd ubi suprà;) because it is a way to the means of eternal life; (Bd ibid.;) or because of its manifestness; (Msb;) [i. e.] *The religious law of God;* (Lth, Kr, S, O, K, * TA;) *consisting of such ordinances as those of fasting and prayer and pilgrimage* (Lth, Kr, TA) *and the giving of the poorrate* (Kr, TA) *and marriage,* (Lth, TA,) *and other acts* (Lth, Kr, TA) *of piety,* or *of obedience to God,* or *of duty to Him and to men:* (Kr, TA:) pl. as above. (Msb.) شَرِيعَةٌ signifies also [*A law, an ordinance,* or *a*

statute: and] *a religion,* or *way of belief and practice in respect of religion:* (Fr, TA:) and *a way of belief or conduct that is manifest* (Ibn-'Arafeh, Mgh, K) *and right* (Ibn-'Arafeh, K) *in religion;* (Mgh;) and so شَرْعَةٌ . (K.)

شُرَاعِىٌّ , as an epithet applied to A spear-head and a spear, *of Shuráa,* (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAar says that it may be a reg. rel. n. from شُرَاعٌ, or an irreg. rel. n. from some other name of which the radical latters are شرع: and [SM says also that,] applied to a spear, it signifies *long:* (TA:) or شَرَاعِىٌّ , thus applied, has this meaning, a rel. n. [from شَرَاعٌ]. (S, O.) شُرَاعِيَّةٌ and شَرَاعِيَّةٌ [in the

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CK without teshdeed], applied to a she-camel, signify *Long-necked*; (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the شِرَاعٌ of the ship or boat, because of the height thereof. (O.)

شَرَاعِىٌّ ; and its fem., with ة: see the next preceding paragraph.

شَرَّاعٌ *A seller of the flax called* شَرِيع. (IAar, K.)

شَارِعٌ *Entering into water* [*to drink*]: pl. شُرَّعٌ and شُرُوعٌ: (KL:) these pls. are applied in this sense to camels. (S, K.) ___ [Hence,] *Entering* into an affair (فِى أَمْرٍ). (Az, TA.) See شَرْعٌ. ___ And sing. of شُرَّعٌ in the phrase حِيتَانٌ شُرَّعٌ, (TA,) which means *Fishes lowering their heads to drink:* (Aboo-Leylà, TA:) or *raising their heads:* (K, TA:) or *directing themselves,* or *repairing,* (شَارِعَاتٌ,) *from the deep water to the bank,* or *side:* (S, TA:) and حِيتَانٌ شُرُوعٌ signifies the same: (TA:) or شُرَّعًا in the Kur vii. 163, referring to fish, means *appearing upon the surface of the water.* (Bd, Jel. *) ___ Also, applied to a place of alighting, or an abode, (مَنْزِلٌ,) *Situate upon a road that is a thoroughfare:* and شَارِعَةٌ applied to a house (دَارٌ) signifies the same; (K;) or *having its door* [*opening*] *upon such a road;* (TA;) or *near to the road and to*

the people [or *passengers*]: (Mgh, * TA:) and دُورٌ شَارِعَةٌ *houses having their doors opening into the streets:* or دُورٌ شَوَارِعُ, as expl. by IDrd, *houses upon one open road.* (TA.) It is said in a trad., كَانَتِ الأَبْوَابُ شَارِعَةً إِلَى المَسْجِدِ *The doors were opening towards the mosque.* (TA.) ___ And Anything *near* (K, TA) to a thing, or *overlooking* it: whence شَارِعَةٌ applied to a house (دَارٌ) near to the road and to the people, as expl. above. (TA.) [Hence,] نُجُومٌ شَوَارِعُ *Stars near to setting.* (K.) ___ [Also *Pointing directly* towards a person; applied to a spear.] One says رِمَاحٌ شَارِعَةٌ and شَوَارِعُ (K, TA) and شُرَّعٌ as in some of the copies of the S (TA) *Spears pointing directly:* and رِمَاحٌ مَشْرُوعَةٌ and مُشْرَعَةٌ *spears directed.* (K, TA.) ___ Also [used as a subst.] *A main road:* (S, O:) or it signifies, (Mgh, TA,) or so طَرِيقٌ شَارِعٌ, (Msb,) *a road,* or *way, into which people enter* (يَسْلُكُهُ النَّاسُ, Msb, or يَشْرَعُ فِيهِ النَّاسُ, Mgh, TA) *in common,* or *in general;* (Mgh, Msb, TA;) by a tropical attribution; (Mgh;) [i. e.] شَارِعٌ in this case has the meaning of مَشْرُوعٌ [or مَشْرُوعٌ فِيهِ]; (Msb;) or as meaning ذُو شَرْعٍ مِنَ الخَلْقِ [*having an entering of people*]: (TA:) or it signifies *a manifest, plain,* or *conspicuous, road* or *way:* (Mgh, TA:) [in the present day, شَارِعٌ commonly signifies *any great street that is a thoroughfare:*] the pl. is شَوَارِعُ. (Msb.) الشَّارِعُ also means *The learned man who practises what he knows and instructs others:* (K, TA:) or so الشَّارِعُ الرَّبَّانِىُّ. (O.) And hence it is applied to designate the Prophet: [or as meaning *The legislator:* or *the announcer of the law:*] or because he made manifest and plain the religion, or religious law of God. (TA.)

أَشْرَعُ A nose *of which the end is extended* (K, TA) *and elevated, and long.* (TA.)

مَشْرَعٌ : see شَرِيعَةٌ, in two places.

مُشْرَعٌ : see its fem., with ة, voce شَارِعٌ.

مَشْرَعَةٌ and مُشْرَعَةٌ: see شَرِيعَةٌ, in four places.

بَيْتٌ مُشَرَّعٌ *A high,* or *lofty, house* or *tent.* (TA.)

مَشْرُوعٌ : see its fem., with ة, voce شَارِعٌ : see also 1, first sentence.

شرف

1 **شَرُفَ** , (S, O, Msb, K,) aor. ـُ , (K,) inf. n. شَرَفٌ (S, * O, * Msb, * K, TA) and شَرَافَةٌ, (TA,) said of a man, (S, O, TA,) *He was,* or *became, high, elevated, exalted,* or *eminent,* (S, O, Msb, K, TA,) [*in rank, condition,* or *estimation,*] *in respect of religion* or *of worldly things:* (K, TA:) [generally meaning *he was high-born,* or *noble:*] part. n. شَرِيفٌ [q. v.]. (S, O, Msb, K, TA.) [See also شَرَفٌ, below.] ___ [Hence one says,] شَرُفَتْ نَفْسُهُ عَنِ الشَّىْءِ *His soul was above the thing; disdained,* or *scorned, it.* (L in art. انف.) ___ شَرُفَتِ النَّاقَةُ, and شَرِفَتْ, (O, K,) aor. of each ـُ , inf. n. شُرُوفٌ, (K,) reg. as of the former verb, and irreg. as of the latter, (TA,) *The she-camel was,* or *became, such as is termed* شَارِفٌ [q. v.]. (O, K.) شَرَفَهُ, aor. , (IJ, S, O, K, TA,) inf. n. شَرْفٌ, (TA,) *He overcame him,* or *surpassed him, in* شَرَفٌ [i. e. *highness, elevation,* or *eminence, of rank, condition,* or *estimation;* or *nobility*]; (IJ, S, O, K, TA;) and so شَرُفَ عَلَيْهِ: (Z, TA:) or *he excelled him* (طَالَهُ, K, TA, in the CK [erroneously] طَاوَلَهُ,) *in the grounds of pretension to respect* or *honour* (فى الحسب). (K, TA.) See 3. ___ شَرَفَ الحَائِطَ, (K, TA,) aor. ـُ , inf. n. شَرْفٌ, (TA,) *He put to the wall a* شَرْفَةٌ [q. v.]. (K, TA.) [See also 2.] شَرِفَتِ الأُذُنُ, and شَرِفَ المَنْكِبُ, aor. , (K, TA,) inf. n. شَرَفٌ, (TA,) *The ear,* and in like manner *the shoulder, was,* or *became, high,* (K, TA,) *and prominent:* or, as some say, *stood up.* (TA.) And شَرِفَ, [from شَرَفٌ signifying the hump of a camel,] (O, K,) said of a man, (O,) *He kept constantly,* or *continually, to the eating of the* [*camel's*] *hump.* (O, K.)

2 **شَرَّفَهُ** , inf. n. تَشْرِيفٌ, *He* (God) *rendered him high, elevated, exalted,* or *eminent,* [*in rank, condition,* or *estimation;* or *ennobled him:*] (S, KL, * PS: *) and *he held him,* or *esteemed him, to be so.* (MA, PS.) ISd thinks that the verb may also mean *He regarded with more,* or *exceeding,*

honour. (TA.) [And Golius explains it as meaning *He decked with a royal garment;* on the authority of the KL; in my copy of which I find no other meaning assigned to it than the first mentioned above.] One says, شَرَّفَ ٱللّٰهُ الكَعْبَةَ, (O, K, TA,) inf. n. as above, (TA,) [*God rendered,* or *may God render, the Kaabeh an object of honour,* or *glorious,*] from الشَّرَفُ, (O, K, TA,) i. e. المَجْدُ. (TA.) [تَشْرِيفٌ is also used as a subst. properly so called; and as such is expl. by itself in this art.] ___ Also *He put to it* شُرُفٌ [pl. of شُرْفَةٌ, q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قَصْرٌ, &c.; inf. n. as above. (O.) [See also شرف ___.] شَرَفَ الحَائِطَ المَرْبَأَ, expl. in the K as syn. with اشرفه and شارفه, is a mistake for تشرفه [q. v.]. (TA.) ___ شَرَّفَ النَّاقَةَ, inf. n. as above, means *He almost severed the teats of the she-camel by binding them* [*tightly*] with the صِرَارٌ [q. v.]: (IAar, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) ___ [شرّف, app. for شرّف العنق, is also said by Reiske, as mentioned by Freytag in his Lexicon, to signify *He* (a camel going along) *raised the neck:* but his authority for this is not stated.]

3 **شارفه**, (S, O, K,) inf. n. مُشَارَفَةٌ, (TA,) *He vied with him,* or *contended with him for superiority, in* شَرَفٌ [i. e. *highness, elevation,* or *eminence, of rank, condition,* or *estimation;* or *nobility*]; (S, O, K, TA;) فَشَرَفَهُ *and he overcame,* or *surpassed, him therein.* (TA.) ___ See also 5. ___ Also *He was,* or *became, near to it; he drew near to it,* or *approached it;* namely, a thing: and *he was,* or *became, near to attaining it,* [and in like manner شارف عَلَيْهِ, as used in the S and K in the beginning of art. بلغ, *he was,* or *became, at the point of reaching it,* or *attaining it,* namely, a place,] or *of obtaining it,* or *getting possession of it:* [and *he was,* or *became, at the point of experiencing it,* (See Bd in lxxviii. 14,) and *doing it;* followed by أَنْ and an aor.:] and, as some say, *he looked for it,* or *expected it; his mind told him of it; he looked for its coming to pass.* (TA.) See also 4, in two places.

4 **اشرف** *It rose;* or *it was,* or *became, high* or *elevated;* [*so as to overtop,* or *overlook, what was around it* or *adjacent to it: overtopped, surmounted, overpeered, overlooked, overhung; was,* or *became, protuberant, prominent,* or *projecting:* and *rose into view, came within sight* or *view,* or *became within a commanding,* or *near, view:*] said of a place [&c.]. (Msb.) One says of a piece of ground, أَشْرَفَ عَلَى مَا حَوْلَهُ [*It rose above,* or *overtopped, what was around it*]. (Sh, TA.) And أَشْرَفَ لِى شَرَفٌ فَمَا زِلْتُ أَرْكُضُ حَتَّى عَلَوْتُهُ [*An eminence rose into view to me, and I ceased not to urge on* my beast *until I ascended,* or *mounted, upon it*]. (TA.) ___ [Hence,] أَشْرَفْتُ عَلَيْهِ *I looked upon it,* or *viewed it,* (S, O, Msb, K, *) *from above;* (S, O, K;) [*I overlooked it,* or *looked down upon it:* and *I came in sight of it: got a view of it:* and *got knowledge of it; became acquainted with it;* or *knew it:* all of which meanings may be intended to be conveyed by the explanation in the Msb, which is اطَّلَعْتُ عَلَيْهِ:]

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and شَارَفْتُ الشَّىْءَ signifies the same as أَشْرَفْتُ عَلَيْهِ [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and شَارَفُوهُمْ signifies the same as أَشْرَفُوا عَلَيْهِمْ. (TA.) ___ And اشرف عَلَى المَوْتِ *He* (a sick man) *was,* or *became, on the brink,* or *verge,* or *at the point, of death.* (O, K.) And اشرف به عَلَى المَوْتِ [*He made him to be on the brink,* or *verge,* or *at the point, of death*]. (T and K in art. ذرف.) ___ And أَشْرَفَتْ نَفْسُهُ عَلَى شَىْءٍ *His soul was vehemently eager for a thing.* (Mgh. [See also 10.]) إِشْرَافٌ signifies The *being eager,* and the *being vehemently eager:* and hence the saying, in a trad., مَنْ أَخَذَ الدُّنْيَا بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهَا [*Whoso takes the enjoyments of the present world with eagerness,* or *vehement eagerness, of soul, he will not be blessed therein*]. (TA.) ___ And اشرف عَلَيْهِ *He regarded him with solicitous affection* or

pity or *compassion.* (O, * K.) ___ [And اشرف لى *He,* or *it, came within sight,* or *view, to me;* or *came within a commanding,* or *near, view of me:* see an ex. voce أَجْهَدَ; and another voce رَبَأَ.] ___ And [hence,] اشرف لَكَ الشَّىْءُ *The thing became,* or *has become, within thy power* or *reach;* or *possible, practicable,* or *easy, to thee.* (TA.) See also 5, in two places.

5 **تشرّف**, said of a man, is from الشَّرَفُ, (O,) and signifies صَارَ مُشَرَّفًا [*He became elevated,* or *exalted, in rank, condition,* or *estimation;* or *ennobled*]. (K.) ___ تشرّف به *He became elevated,* or *exalted, in rank, condition,* or *estimation;* or *ennobled; by,* or *by means of, him,* or *it:* (MA:) [or *he gloried,* or *prided himself, by reason of it,* or *in it;* i. e.] *he reckoned it,* (S,) or *regarded it,* (O,) *as a glory* or *an honour* [*to himself*], (S, O,) *and a favour.* (O.) تشرّف المرباَ, (S, O, TA,) in the K, erroneously, شَرَّفَهُ; (TA;) and اشرفه ; (S, O, K;) and شارفه , (K,) inf. n. مُشَارَفَةٌ; (TA;) *He* (a man, S, O) *ascended,* or *mounted, upon the elevated place of observation.* (S, O, K.) And اشرف الشَّىْءَ and عَلَى الشَّىْءِ signify the same as [تشرّفه and] تشرّف عَلَيْهِ, i. e. *He ascended,* or *mounted, upon the thing.* (TA.) ___ It is said in a trad., with reference to certain future trials, or conflicts and factions, فتن (تَشَرَّفَ لَهَا,) تستشرفه من i. e. *Whoso finds a place of refuge* [*for* escaping, or avoiding *them, let them invite him,* or *cause him, to seek,* or *take, refuge,* virtually meaning] *let him seek,* or *take, refuge* therein. (O, TA. *) تشرّف القوم *The people,* or *party, had their* أَشْرَاف [or *eminent,* or *noble, men,* pl. of شَرِيف,] *slain.* (O, K.)

8 **اشترف** *He,* or *it, stood up,* or *upright,* or *erect;* (S, O, TA;) and (TA) so استشرف [if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the K]. (K, TA.)

10 **استشرف الشَّىْءَ**, (S, O, Msb, K,) and للشَّىْءِ, (Msb in art. طمح,) *He raised his eyes* (S, O, Msb, K)

towards the thing, (O, K,) or *to look at the thing,* (Msb,) or *looking at the thing,* (S,) *and expanded his hand over his eyebrow like as does he who shades* [*his eyes*] *from the sun.* (S, O, K.) A poet says,

* تَطَالَلْتُ وَٱسْتَشْرَفْتُهُ فَرَأَيْتُهُ *

* فَقُلْتُ لَهُ آأَنْتَ زَيْدُ الأَرَامِلِ *

[*I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Arámil?*]. (O.) ___ Hence, (TA,) أُمِرْنَا أَنْ نَسْتَشْرِفَ العَيْنَ والأُذُنَ, (Mgh, * O, K, TA,) in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means *We have been commanded to pay much attention to the eye and the ear,* and *to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation* (Mgh, * O, K, TA) *of an ear:* (TA:) or, (Mgh, O,) as some say, (O,) [in the K that is,] *to seek that they be of high estimation, by being perfect* (Mgh, * O, K) *and sound:* (Mgh, O:) or, accord. to some, it is from الشُّرْفَةُ signifying the choice ones, or best, of cattle; and the meaning is, *we have been commanded to select them.* (TA.) ___ And يَسْتَشْرِفُ مَعَالِىَ الأُمُورِ *He desires,* or *seeks,* [or *raises his eye to,*] *the means of attaining eminence.* (Msb in art. استشرف ___.) شوف means *He* (a man) *smote their camels with the* [*evil*] *eye;* syn. تَعَيَّنَهَا: (S, TA:) or *he looked at them* (تعيّنها) *to smite them with the* [*evil*] *eye.* (TA.) ___ استشرفه حقَّه *He defrauded him of his right,* or *due.* (O, K.) See also 5: and 8.

Q. Q. 1 شَرْيَفْتُ الزَّرْعَ *I cut off the* شِرْيَافَ [q. v.] *of the seed-produce;* (S, O;) and so شِرْنَفْتُهُ: (O and K * in art. شرنف:) of the dial. of El-Yemen: but Az doubts whether the word be with ن; and the ى and ن are both held by him to

be augmentative. (O.)

شَرْفٌ : see the next paragraph, near the end.

شَرَفٌ *Highness, elevation, exaltation,* or *eminence,* [*in rank, condition,* or *estimation, in respect of religion* or *of worldly things:* (see the first sentence of this art.:)] (S, O, Msb, K:) [generally meaning *high birth:*] *glory, honour, dignity,* or *nobility;* syn. مَجْدٌ: or not unless [*transmitted*] *by ancestors:* (K:) [for] accord. to ISk, شَرَفٌ and مَجْدٌ may not be unless [transmitted] by ancestors; but حَسَبٌ and كَرَمٌ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies *highness of* حَسَب [which means *grounds of pretension to respect* or *honour, consisting in any qualities* (*either of oneself* or *of one's ancestors*) *which are enumerated,* or *recounted, as causes of glorying*]: (O, K:) and شُرْفَةٌ signifies the same as شَرَفٌ; (TA;) or the same as فَضْلٌ and شَرَفٌ [meaning *a favour* and *a glory* or *an honour*]; as in the saying, أَعُدُّ إِتْيَانَكُمْ شُرْفَةً [*I reckon your coming a favour,* and *a glory* or *an honour*]; (O, K;) and أَرَى ذٰلِكَ شُرْفَةً [*I regard that as a favour,* and *a glory* or *an honour*]: (O:) the pl. of شَرَفٌ is أَشْرَافٌ, like as that of سَبَبٌ is أَسْبَابٌ. (TA.) نُهْبَةٌ ذَاتُ شَرَفٍ means *Spoil,* or *booty, of high value, at which men raise their eyes, and look,* or *which they smite with the* [*evil*] *eye:* [see إِبْلَهُمْ اسْتَشْرَفَ:] but the phrase is also related with س. (TA. See سَرَفٌ.) ___ See also شَرِيفٌ, with which, or with the pls. of which, it is said to be syn. ___ Also *An elevated place; an eminence:* (S, Mgh, O, K:) accord. to Sh, *any piece of ground that overtops what is around it, whether extended or not, only about ten cubits,* or *five, in length, of little or much breadth in its upper surface:* (TA:) pl. أَشْرَافٌ: (TA voce وَطْءٌ:) and مَشَارِفُ الأَرْضِ signifies *the high,* or *elevated, places,* or *parts, of the earth* or *ground:* (S, Msb, K:) sing. مَشْرَفٌ, with fet-h to the م and ر. (Msb. [See also مُشْرَفٌ.]) A poet says,

* آتى النَّدىَّ فَلَا يُقَرَّبُ مَجْلسى *
* وَأَقُودُ لِلشَّرَفِ الرَّفِيعِ حِمَارِى *

[*I come to the assembly, and my sitting-place is not made near* to the chief person or persons, *and I lead to the high elevated place my ass*]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (S.) ___ [Hence, The *brink, verge,* or *point,* of some event of great magnitude, or of any importance: not well expl. as meaning] the *being on the brink,* or *verge,* or *at the point,* of some event of great importance, good or evil: (O, K:) one says in the case of good, هُوَ عَلَى شَرَفٍ مِنْ قَضَآءِ حَاجَتِهِ [*He is at the point of accomplishing the object of his want*]: and in the case of evil, هُوَ عَلَى شَرَفٍ مِنَ الهَلَاكِ [*He is on the brink,* &c., *of destruction*]. (O, TA.) ___ And The *hump* of a camel. (O, K, TA.) ___ And app. sing. of أَشْرَافٌ in a sense expl. below: see the latter word. (TA.) And *A heat; a single run,* or *a run at once, to a goal,* or *limit:* (O, K:) or, (K,) accord. to Fr, *about a mile:* (O, K:) or *about two miles.* (TA as from the K and on the authority of Fr.) One says, عَدَا شَرَفًا أَوْ شَرَفَيْنِ [*He ran a heat, or two heats*]: (O:) and [in like manner,] اسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ, (O, K,) occurring in a trad., said of a mare, or of horses. (O.) Also, (O, TA,) accord. to IAar, (O,) *A red clay* or *earth:* and *i. q.* مَغْرَةٌ [i. e. *red ochre*]; as also شَرْفٌ : accord. to Lth, *a kind of trees, having a red dye:* and said to be *the same as* [the Pers.] دار پرنيان [i. e. دَارْ پَرْنِيَان, meaning *Brazil-wood,* which is commonly called in Arabic بَقَّم]. (O, TA: * in the former of which, the Pers. word here mentioned is written without the points to the پ; and in the latter, الدابرنيان.)

شُرْفَةٌ : see the next preceding paragraph, first quarter. ___ Also The *choice ones,* or *best,* of مَال [meaning cattle]. (S, O, K.) ___ The شُرْفَة of a [palace, or pavilion, or other building such as is called] قَصْر (S, O, Msb, K) [and of a mosque] is

well-known; (K;) [*An acroterial ornament, forming a single member of a cresting of a wall* or *of the crown of a cornice, generally of a fanciful form, and pointed,* or *small, at the top:*] pl. شُرَفٌ, (S, Mgh, O, Msb, K, TA,) a pl. of mult., and شُرُفَاتٌ and شُرَفَاتٌ and شُرْفَاتٌ, which are pls. of pauc., or, as some say, شرفات [i. e. شُرُفَاتٌ] is pl. of شُرُفَةٌ, with two dammehs: EshShiháb says that شُرْفَاتٌ is expl. as meaning the *highest portions* of a قَصْر; but what are thus termed are only *what are built on the top of a wall, distinct from one another,* [*side by side, like merlons of a parapet,*] *according to a well-known form:* (TA:) the شُرْفَةٌ is what is called by the [common] people شُرَّافَةٌ: (Ham p. 824:) the شُرَّافَةٌ of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: so says MF: its pl. is شَرَارِيفُ. (TA.) ___ The شُرُفَاتٌ (thus with two dammehs, K) of a horse are The *neck and* قَطَاةٌ [i. e. *croup,* or *rump,* or *part between the hips* or *haunches,*] thereof. (O, K.)

شُرُفَةٌ: see the next preceding paragraph.

شَرِيفٌ *High, elevated, exalted,* or *eminent,* (S, O, * Msb, K, TA,) [*in rank, condition,* or *estimation,*] *in respect of religion* or *of worldly things:* (TA:) [generally meaning *high-born,* or *noble:*] *possessing glory, honour, dignity,* or *nobility:* or *such, and having also* [*such*] *ancestry:* (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هو شَرِيفٌ اليومَ [*He is high,* or *noble, to-day*], and شَارِفٌ عَنْ قَلِيلٍ as meaning *one who will be* شَرِيفٌ [*after a little while*]: (Fr, S, K:) the pl. [of pauc.] is أَشْرَافٌ and [of mult.] شُرَفَآءُ (S, O, Msb, K) and شَرَفٌ, so in the K, app. denoting that this last is one of the pls. of شريف, and it is said in the O that شَرَفٌ is syn. with شُرَفَآءُ; but in the L it is said that it is syn. with شَرِيفٌ; and hence the saying هو شَرَفُ قَوْمِهِ meaning *He is the* شَرِيفُ *of his people,* and كَرَمُهُمْ meaning *the* كَرِيمُ *of them;* and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems

to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] ___ [By the modern Arabs, and the Turks and Persians, it is also applied, as a title of honour, to Any *descendant of the Prophet;* like سَيِّد. And, with the article ال, particularly to the descendant of the Prophet who is *The governor of Mekkeh;* now always a vassal of the Turkish Sultán.]

شُرَافِىٌّ , applied to a [lizard of the kind called] ضَبّ, and to a jerboa, *Large in the ears, and in the body:* (TA:) and so شُرَافِيَّةٌ applied to a she-camel; (O, K, TA;) as also شَرْفَآءُ . (TA.) And أُذُنٌ شُرَافِيَّةٌ *i. q.* شُفَارِيَّةٌ [q. v.], (K, TA,) or *An ear that is high, long, and having hair upon it.* (IDrd, O, TA.) See also أُذُنٌ شَرْفَآءُ, voce أَشْرَفُ. ___ Also *A kind of white garments* or *cloths:* (O, K: *) or *a garment,* or *piece of cloth, that is purchased from a country of the foreigners adjacent to the land of the Arabs.* (As, O, K. *)

شُرَّافَةٌ ; pl. شَرَارِيفُ: see شُرْفَةٌ.

شَرْيَافٌ (S, O, K) and شَرْنَافٌ (O and K in art. شرنف) [but see Q. Q. 1] *The leaves of seedproduce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off.* (S, O, K.)

شَارِفٌ : see شَرِيفٌ. ___ Applied to a she-camel, *High* [app. meaning *much advanced*] *in age:* (A, TA:) or *advanced in age;* (S, O, K;) *decrepit;* (IAar, K;) as also شَارِفَةٌ: (K:) [see دَلُوقٌ, in three places:] pl. شُرْفٌ, like بُزْلٌ and عُوذٌ pls. of بَازِلٌ and عَائِذٌ, (S, O,) or شُرُفٌ, like كُتُبٌ , (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شَوَارِفُ [also pl. of شَارِفَةٌ] (O, K) and شُرَّفٌ and شُرُوفٌ: (K:) it is said that شَارِفٌ is not applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Aboo-Bekr, TA,) الشُّرُفُ الجُونُ, with two dammehs, [which I think a mistake, unless it mean with a dammeh to each word,] (K,) or الشَّرْفُ الجُونُ, (O, IAth, TA,) occurring in a trad., meaning [*Trials,* or *conflicts*

and factions,] *like portions of the dark night:* (O, * K, * TA:) thus expl. by the Prophet: (O, TA:) but some relate it otherwise, with ق, (K,) saying الشُّرُقُ الجون, pl. of شَارِقٌ, (O, * TA,) meaning [trials, &c.,] rising (O, K, TA) from the direction of the east. (O, TA.) ___ Also applied to an arrow, as meaning *Old:* (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce طَرِيدٌ:) or an arrow *long since laid by* [expl. by بَعِيدُ العَهْدِ بالصِّيَابَة; but I think that the right reading is بَعِيد العَهْد لالصِّيَانَة, and have assumed this to be the case in my rendering]: or *of which the feathers and the sinews* [*wherewith they are bound*] *have become uncompact:* or *slender and long.* (TA.) ___ دَنٌّ شَارِفٌ [*A wine-jar*] *of which the wine is old.* (TA.) ___ And شَارِفٌ [alone] *A receptacle for wine, such as a* خَابِيَة and *the like thereof.* (O, K.)

الشَّارُوفُ *A kind of cord* or *rope;* syn. حَبْلٌ: [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, جَبَلٌ, i. e. the name of a certain mountain:] a postclassical word. (S, O.) ___ And شَارُوفٌ also signifies *A broom:* (S, O, K:) a Pers. word, (S,) arabicized, from جَارُوبٌ, (O, K,) originally جَاى رُوبٌ, which means a place-sweeper. (O.)

أَشْرَفُ [*More,* and *most, high, elevated, exalted,* or *eminent, in rank, condition,* or *estimation;* &c.; generally meaning *more,* and *most, high-born* or *noble;* (see شَرِيفٌ;)] *surpassing in* شَرَف. (S, O.) ___ مَنْكِبٌ أَشْرَفُ *A high shoulder;* (S, O, K;) *such as has a goodly rising;* which implies what is termed إِهْدَآء [inf. n. of أَهْدَأَهُ, and here app. meaning the being curved in the back]. (TA.) And أُذُنٌ شَرْفَآءُ *A long ear;* (S, O, K;) *standing up; rising above what is next to it:* and so شَرَافِيَّةٌ اذن. (TA.) ___ See also أَشْرَفُ [شُرَافِىٌّ] also signifies *Having a prominent,* or *an apparent, ear:* opposed to أَسَكُّ, q. v. ___ Hence,] الأَشْرَفُ is an appellation of *The bat;* (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-ElMoatemir,

* وَطَائِرٌ لَيْسَ لَهُ وَكْرُ *

* وَطَائِرٌ أَشْرَفُ ذُو جُرْدَةٍ *

[*And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest*]: (O, TA:) in the K is added, and *another bird, that has no nest,* &c.: but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Bahránees [so in the TA, but accord. to the O the sailors,] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the K.) ___ مَدِينَةٌ شَرْفَآءُ *A city having* شُرُفٌ, (Mgh, O, K, *) pl. of شُرْفَةٌ [q. v.]: (O:) the pl. of أَشْرَفُ and of شَرْفَآءُ, accord. to rule, is شُرُفٌ. (Mgh. [In the copies of the K, الشُّرُفُ is erroneously said to be pl. of الشَّرْفَآءُ.]) It is said in a trad. of Ibn-'Abbás, أُمِرْنَا أَنْ نَبْنِيَ المَدَائِنَ شُرُفًا وَالمَسَاجِدَ جُمًّا i. e. *We have been commanded to build cities with* شُرُفٌ *and mosques without* شُرُفٌ. (Mgh, O. *)

أَشْرَافٌ The *ears and nose* of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. شَرَفٌ ; like سَبَبٌ, sing. of أَسْبَابٌ. (TA.)

تَشْرِيفٌ inf. n. of 2 [q. v.]. (S &c.) ___ [And also a post-classical term applied to *An honorary present, such as a garment* &c.: and *a letter,* i. e. *an epistle,* considered as conferring honour: pl. تَشْرِيفَاتٌ.]

مَشْرَفٌ : see شَرَفٌ, in the middle of the paragraph: and see also what here next follows.

مُشْرَفٌ, (O, K,) like مُكْرَمٌ, (K,) or مَشْرَفٌ [q. v. voce شَرَفٌ], (so in my two copies of the S,) *A place from which one overlooks,* i. e. *looks upon,* or *views,* [*a thing*] *from above.* (S, O, K.) ___ Hence the saying in a trad., مَا جَآءَكَ مِنْ هٰذَا المَالِ وَأَنْتَ غَيْرُ مُشْرَفٍ وَلَا سَائِلٍ فَخُذْهُ (O, TA) i. e. [*What comes to thee of*

this property] *thou not coveting nor looking for* it [*nor asking* it, *take it*]. (O.)

مُشْرِفٌ [part. n. of 4;] *High;* (S, Mgh, Msb;)

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[or *overtopping;* &c.;] applied to a mountain, (S,) or a place. (Mgh, Msb.)

سُيُوفٌ مَشْرَفِيَّةٌ *Certain swords,* (S, O, K,) so called in relation to مَشَارِفُ, (S,) or in relation to مَشَارِفُ الشَّامِ, (O, Msb, K,) i. e. certain towns, or villages, of the land of the Arabs, near to the رِيف [q. v.]: (S, O, Msb, K:) so says AO: (S, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Msb:) [or, accord. to some, in relation to المَشَارِفُ, certain towns, or villages, near Howrán: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that مَشْرَفٌ was the name of a blacksmith who made swords: (TA:) one says سَيْفٌ مَشْرَفِىٌّ, (S, O, Msb,) not مَشَارِفِىٌّ, because a rel. n. is not formed from a pl. of the measure of مَشَارِفُ. (S, O.)

مُشَرَّفٌ [*Elevated,* or *exalted, in rank, condition,* or *estimation;* or *ennobled*]; (K, TA;) an epithet applied to a man; from الشَّرَفُ. (TA.) Also A garment, or piece of cloth, *dyed with the red clay* or *earth* [&c.] *called* شَرَف. (IAar, TA.)

مَشْرُوفٌ (S, TA) and مَشْرُوفٌ عَلَيْهِ (Z, TA) *Overcome,* or *surpassed, in* شَرَف [i. e. *highness, elevation,* or *eminence, of rank, condition,* or *estimation;* or *nobility*]. (S, Z, TA.)

مُشْتَرِفٌ A horse *high in make.* (S, O, K.)

شرق

1 شَرَقَتِ الشَّمْسُ , (S, M, Mgh, Msb, K,) aor. ـُ , (S, M, Msb,) inf. n. شُرُوقٌ (S, M, Mgh, Msb, K) and شَرْقٌ, (S, Msb,) *The sun rose;* (S, M, Mgh, Msb, K;) as also أَشْرَقَتْ : (K:) *the sun rose from the east;* and in like manner one says of the moon, and of the stars: (M:) or *the sun rose so that its light began to fall upon the earth and trees:* (T and TA in art. ذر:) and اشرقت signifies, as distinguished from شَرَقَتْ, (S, M, Mgh, Msb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) *it shone,* or *gave its light,* (S, M, Mgh, Msb, K, TA,) *and spread* (M, TA) *upon the earth,* or *ground:* (TA:) or, as some say, شَرَقَتْ, and اشرقت are syn., (M, Msb,) as meaning *it* (the sun) *shone:* (M:) and شَرْقٌ [as inf. n. of the former verb] signifies the *shining* of the sun. (K.) ___ And شَرَقَ النَّخْلُ, and اشرق , *The palm-trees showed redness in their fruit:* (M, K: *) or *showed the colours of their dates.* (AHn, M.) [See also شَرَقَ in what follows.] شَرَقَ الشَّاةَ, (S, O, Msb, K,) aor. ـُ , (S, O, Msb,) inf. n. شَرْقٌ, *He slit the ear of the sheep,* or *goat,* (S, O, Msb, K,) *in the manner expl. voce* شَرْقَآءُ. (Msb.) ___ And شَرَقَ الثَّمَرَةَ, (Az, K,) inf. n. شَرْقٌ, (IAmb, Az, TA,) *He plucked the fruit:* (Az, K, TA:) or *cut it.* (IAmb, Az, TA.) One says in crying بَاقِلَّآءٌ [or beans], شَرْقُ الغَدَاةِ طَرِىٌّ *The cutting of the morning, fresh!* meaning *what has been cut,* and *picked, in the morning.* (IAmb, Az, TA.) شَرَقَ, [aor. ـَ ,] inf. n. شَرَقٌ, *It* (a place) *was,* or *became, bright by reason of the sun's shining upon it;* as also اشرق ; (M, TA;) [whence,] وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا occurs in the Kur [xxxix. 69 as meaning *And the earth shall shine with the light of its Lord*]: (M:) [in other instances,] أَشْرَقَتِ الأَرْضُ means *The earth was,* or *became, bright with the sunshine.* (TA.) ___ [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] ___ شَرَقَ بريقه, (S, M, Msb, K,) and بالمآء, and the like, (M,) aor. ـَ , (Msb,) inf. n. شَرَقٌ, (M, Msb,) *He* (a man, M, Msb) *was,* or *became,*

choked with his spittle, (S, M, Msb, K,) and *with water,* &c. (M.) [And جَرِضَ and غَصَّ and شَجِىَ are sometimes used in the same sense in relation to spittle &c.] ___ [Hence,] شَرِقَ الجُرْحُ بالدَّم *The wound became* [*choked* or] *filled with blood.* (Msb.) ___ And شَرِقَ المَوْضِعُ بأَهْلِه *The place became* [*choked* or] *filled and straitened by its occupants.* (TA.) ___ And شَرِقَ الجَسَدُ بالطِّيب [*The body became choked in its pores with perfume*]. (TA.) ___ [And شَرِقَ الثَّوْبُ بالجادِى *The garment,* or *piece of cloth, became glutted,* or *saturated, with* the dye of *saffron:* see the part. n. شَرِقٌ.] ___ And شَرِقَتْ عينُه *His eye became red* [*being surcharged with blood*]; as also اشْرَوْرَقَتْ : (M, TA:) and so شَرِقَ الدَّمُ فى عينِه: (K, TA:) or this last signifies *the blood appeared in his eye:* (M:) and شَرِقَتْ بالدَّم *it* (the eye) *had the blood apparent in it,* [*as though it were choked therewith,*] *without its running from it.* (TA.) ___ And شَرِقَ لَوْنُه, inf. n. شَرَقٌ, *His colour,* or *complexion, became red, by reason of shame,* or *shame and confusion.* (TA.) ___ And [hence, app.,] شَرِقَ الشَّىْءُ, inf. n. as above, *The thing became intensely red, with blood,* or *with a beautiful red colour.* (M, TA.) ___ And also *The thing became mixed, commingled,* or *blended.* (M, TA.) ___ شَرِقَتِ الشَّمْسُ, inf. n. as above, means *The sun had a duskiness blended with it, and it* [app. the duskiness] *then became little:* (TA:) or *it was near to setting:* (M, K:) or *became feeble in its light;* (O, K;) app. from شَرِقٌ applied to flesh-meat as meaning red, having no grease, or gravy, and applied to a garment, or piece of cloth, as meaning red, that has become glutted, or saturated, (شَرِقَ,) with dye; because its colour, in the last part of the day, when it is setting, becomes red. (O.) ___ The phrase يُؤَخِّرُونَ الصَّلَاةَ إِلَى شَرَقِ المَوْتَى, (S, M, O, K, [in the CK, erroneously, شَرْقِ,]) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning *Who postpone,* or *defer, the prayer until there remains not,* (S, M, O, K,) *of the sun,* (S,) or *of the day,* (M, O, K,) *save as much as remains* (S, M, O, K) *of the life,* (S,) or *of the breath,* (M, O, K, [but in the CK, نَفْسِ is put in the place of نَفَسِ,]) *of the dying who is choked with his spittle:* (S,

M, O, K:) or the meaning is, *until the sun is* [*but just*] *above the walls, and* [*diffusing its feeble light*] *among the graves* (M, O, K*) *as though it were a great expanse of water.* (M, O.) AZ says, يُكْرَهُ الصَّلَاةُ بِشَرْقِ المَوْتَى means *Prayer is disapproved when the sun becomes yellow:* and فَعَلْتُ ذٰلِكَ بِشَرْقِ المَوْتَى *I did that when the sun was becoming yellow.* (TA.) شَرِقَتِ الشَّاةُ, (S, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. شَرَقٌ, (S, Msb,) *The sheep,* or *goat, had its ear slit* (S, Msb, K) *in the manner expl. voce* شَرْقَآءُ. (Msb, K.)

2 **شرّق**, (TA,) inf. n. تَشْرِيقٌ, (S, O, K,) *He took to the direction of the east,* or *place of sunrise:* (S, O, K, TA:) *he went to the east: he came to the east:* (M, TA:) and *he directed himself to the east.* (TA.) ___ And *He prayed at sunrise:* and hence, app., *He performed the prayer of the festival of the sacrifice:* (TA:) or this meaning is from شَرِقَتِ الشَّمْسُ. (Mgh: it is also mentioned in the M.) ___ شرّقت الأَرْضُ, inf. n. as above, *The land became affected with drought, and dryness of the earth, being* [*parched by the sun and*] *not reached by water:* whence the term شَرَاقِىّ [q. v.] in the dial. of Egypt. (TA.) ___ تَشْرِيقٌ also signifies The *being beautiful, and* [*sunny* or] *shining in face.* (Sh, O, K.) شرّق اللَّحمَ, (M, Mgh, Msb,) inf. n. as above, (S, M, Mgh, O, Msb, K,) *He cut the flesh-meat into strips, and dried it in the sun,* or *spread it in the sun to dry:* (S, M, Mgh, O, Msb, K:) or [simply] *he cut it into pieces,* and *into strips.* (Msb.) [In like manner also] تَشْرِيقُ الشَّعِيرِ signifies *The throwing barley in a sunny place in order that it may dry.* (Mgh.) And one says of the [wild] bull, يُشَرِّقُ مَتْنَهُ, meaning *He exposes his back to the sun in order that what is upon it of the dew of night may dry:* in this sense the phrase is used by Aboo-Dhu-eyb. (M.) ___ أَيَّامُ التَّشْرِيقِ is an appellation of *The three days next after the day of sacrifice:* (S, M, O, Msb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjeh:] these days were so called because the flesh of the victims was therein cut into strips, and

dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Msb, K: *) or because the victims were not sacrificed until the sun rose: (IAar, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Ignorance, (M,) أَشْرِقْ ثَبِيرْ كَيْمَا نُغِيرْ, (S, M, O,) which means *Enter thou upon the time of sunrise, Thebeer,* (addressing one of the mountains of Mekkeh, M, * Mgh,) *that we may push,* or *press, on,* or *forward,* (M, Mgh, Msb,) *to return from Minè:* (M: [see also 4 in art. غور:]) Aboo- Haneefeh used to hold that التَّشْرِيق means التَّكْبِير [i. e. *the saying* اَللّٰهُ أَكْبَرْ]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) ___ شرّق الثَّوْبَ *He made* [or *dyed*] *the garment,* or *piece of cloth, yellow:* (Ibn-'Abbád, O:) [or *he dyed it red:* (see the pass. part. n., below:)] or تَشْرِيقٌ signifies the *dyeing with saffron,* (M, L,) *so that the thing dyed is saturated,* (L,) or *not so that the thing is saturated:* (so in a copy of the M:) it is not with safflower. (M, L.

[See also 4, last signification.]) شرّق الحَوْضَ is sometimes said for صَرَّجَهُ, meaning *He plastered the watering-trough,* or *tank, with* شَارُوق [q. v.], or صَارُوج. (M in art. صرج.)

4 اشرق : see 1, in six places. One says also, اشرق وَجْهُهُ, (S,) and لَوْنُهُ, (M,) *His face,* (S,) and *his colour,* or *complexion,* (M,) *shone,* (S, M,) *and was bright, with beauty.* (S.) ___ Some allow its being made trans.; [meaning *It caused,* or *made, to shine;*] as in the saying,

* ثَلَاثَةٌ تُشْرِقُ الدُّنْيَا بِبَهْجَتِهَا *
* شَمْسُ الضُّحَى وَأَبُو إِسْحَاقَ وَالقَمَرُ *

[There are *three things, with the beauty of which the world is made to shine; the sun*

of the bright early morning, and Aboo-Is-hák, and the moon]: but there is no proof in this, because [the right reading may be تُشْرِقُ, and so] الدنيا may be an agent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.) ___ It signifies also *He entered upon the time of sunrise:* (S, M, Mgh, Msb, K:) similarly to أَفْجَرَ, and أَصْبَحَ, and أَظْهَرَ. (TA.) See 2. اشرق عَدُوَّهُ *He caused his enemy to become choked* [with his spittle, or with water, or the like: see 1]. (O, K.) And أَشْرَقْتُ بريقه فُلَانًا [*I choked the utterance,* or *impeded the action, of such a one;*] *I did not allow such a one to say,* or *to do, a thing.* (Z, TA.) ___ اشرق الثَّوبَ بالصِّبْغِ, (Moheet, A, O,) or فى الصِّبْغِ, (K,) *He exceeded the usual degree in dyeing the garment,* or *piece of cloth;* [*saturated it with dye;*] or *dyed it thoroughly.* (K, TA. [See also 2, last signification but one.])

5 تشرّق *He sat in a sunny place* (S, O, K) [*at any season,* (see مُشْرِقَةٌ,) or particularly] *in winter.* (O, K.) ___ And تشرّقوا *They looked through the* مُشْرِيق *of the door,* i. e. *the chink thereof into which the light of the rising sun falls.* (O.)

7 انشرقت القَوْسُ *The bow split.* (Ibn-'Abbád, O, K.)

12 اشْرَوْرَقَتْ عينه : see 1, latter half. ___ اشْرَوْرَقَ بالدَّمْعِ *He became drowned in tears.* (Ibn-'Abbád, O, K, TA.)

شَرْقٌ [an inf. n.: see 1, first sentence. ___ Also] The *sun;* (S, O, K;) and so شَرَقٌ : (K, and thus in one of my copies of the S in the place of the former:) [or] شَرْقَةٌ has this signification: (M, Msb:) and شَرْقٌ signifies the *rising sun;* (M, TA;) as some say; (M;) thus accord. to AA and IAar; (TA;) and so شَرَقٌ , (M, Msb,) and شَرْقَةٌ , and شَرِقَةٌ , (M, K,) and شَرَقَةٌ , (TA,) and شَارِقٌ , (S, * M, K,) and شَرِيقٌ : (M, K:) one says, طَلَعَت الشَّرْقُ *The sun rose;* (S, M, O; in one of my copies of the S الشَّرَقُ ;) but not غَرَبَت الشَّرْقُ: (M:) and آتيك كُلَّ شَارِقٍ *I will come to thee every day that the sun rises:* or, as some say, شَارِقٌ signifies the *upper limb* (قَرْن) *of the sun:* (M:) and one says, لَا آتيك مَا ذَرَّ

شَارِقٌ [*I will not come to thee as long as a sun,* or *the upper limb of a sun, rises,* or *begins to rise*]. (S, M.) ___ See also مَشْرِقٌ, in three places. ___ Also *A place where the sun shines* (حيث تَشْرُقُ الشَّمْسُ). (K.) See مَشْرُقَةٌ. ___ The *warmth* of the sun. (TA.) ___ The *light that enters from the chink of a door;* (IAar, Th, K;) as also شَرْقٌ . (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called المَشْرِيقُ [q. v.], قَدْ رُدَّ حَتَّى مَا بَقِىَ إِلَّا شَرْقُهُ (O, K, TA) i. e. *It had been closed so that there remained not save its light entering from the chink thereof:* so says I'Ab. (O, TA.) ___ And *A chink,* or *fissure.* (K, TA.) One says, مَا دَخَلَ شَرْقَ فَمِى شَىْءٌ *Nothing entered the chink of my mouth.* (Z, TA.) Also *A certain bird,* (Sh, M, K,) *one of the birds of prey,* (M,) *between the kite and the hawk,* or *falcon,* (Sh, K,) or *between the kite and the* [*species of falcon called*] شَاهِين [q. v.]: (O:) pl. شُرُوقٌ. (M.)

شَرْقٌ : see the next preceding paragraph.

شَرَقٌ [inf. n. of شَرِقَ, q. v. ___ And also a subst.]: see شَرْقٌ, in three places. ___ Also *A thing* [*such as spittle* and *the like* (see شَرِقَ)] *obstructing,* or *choking, the throat,* or *fauces.* (S, and Har p. 477.)

شَرِقٌ A place *bright by reason of the sun's shining upon it;* as also مُشْرِقٌ . (M, TA.) ___ A man *choked* with his spittle, or with water, or the like. (M, TA.) ___ A plant, or herbage, *having plentiful irrigation;* or *flourishing and fresh,* or *juicy, by reason of plentiful irrigation;* syn. رَيَّانُ. (TA.) ___ A garment, or piece of cloth, *red; that is glutted,* or *saturated,* [so I render الَّذِى شَرِقَ,] *with dye:* (O:) and شَرِقٌ بِالجَادِىّ applied to a garment, or piece of cloth, [app. signifies *glutted,* or *saturated, with* the dye of *saffron:* see also مُشَرَّقٌ, and see 4.] (TA.) One says also صَرِيعٌ شَرِقٌ بِدَمِهِ [*Prostrated,*] *dyed with his blood.* (M, TA.) ___ Flesh-meat (S, M, O, TA) that is *red,* (M, O, TA,) *having no grease,* or *gravy.* (S, M, O, TA.) ___ A thing *intensely red, with blood,* or *with a beautiful red colour.* (M.) ___ And A thing

mixed, commingled, or *blended.* (M.)

شَرْقَةٌ : see شَرْقٌ, in two places: ___ and see مَشْرُقَةٌ, in two places.

شُرْقَةٌ *Anxiety, grief,* or *anguish;* syn. in Pers. أَنْدُوهٌ. (KL.)

شَرَقَةٌ : see شَرْقٌ: ___ and see مَشْرُقَةٌ. Also *A brand with which a sheep,* or *goat, such as is termed* شَرْقَآء, *is marked.* (O, K.)

شَرِقَةٌ : see شَرْقٌ.

شَاةٌ شَرْقَآءُ *A sheep,* or *goat, having its ear slit* (S, Mgh, O, K) *lengthwise,* (K,) *without its being separated:* (TA:) or *having the ear slit in two,* (As, Msb, TA,) *as though it were a* زَنَمَة [q. v.]: (As, TA:) or شَرْقَآءُ applied to an ear signifies *cut at its extremities, without having anything thereof separated:* and applied to a she-goat (مَعْزَة), *having its ear slit lengthwise, without its being separated:* and, as some say, applied to a شاة, *having the inner part of its ear slit on one side with a separating slitting, the middle of its ear being left sound:* or, accord. to Aboo-'Alee in the Tedhkireh, شَرْقَآءُ signifies *having its ears slit with two slits passing through, so as to become three distinct pieces.* (M.)

شَرْقِىٌّ [*Of,* or *relating to, the east,* or *place of sunrise; eastern,* or *oriental*]. ___ لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ, (K, TA,) in the Kur [xxiv. 35], (TA,) means *Not such that the sun shines upon it at its rising only* (Fr, K, TA) *nor at its setting only,* (Fr, TA,) *but such that the sun lights upon it morning and evening:* (Fr, K, TA:) or, accord. to El- Hasan, it means *not of the trees of the people of the present world, but of the trees of the people of Paradise:* Az, however, says that the former explanation is more fit and more commonly receive. (TA.) And مَكَانٌ شَرْقِىٌّ signifies *A place, of the*

earth, or *ground, in,* or *upon, which the sun rises,* or *shines.* (TA.) See also شَارِقٌ [and شَرِقٌ and مَشْرَقَةٌ]. Also *A certain red dye.* (TA.)

شَرِيقٌ : see شَرْقٌ. ___ Also A boy, or young man, *goodly,* or *beautiful,* (K, TA,) *in face:* (TA:) pl. شُرُقٌ, (K, TA, [in the CK شَرْقٌ, but correctly]) with two dammehs. (TA.) ___ And A woman *small in the vulva:* (Ibn-'Abbád, O, K:) or *having her vagina and rectum united by the rending of the separation between them;* syn. مُفْضَاةٌ. (M, K.) ___ And الشَّرِيقُ is the name of *A certain idol.* (M, TA.)

شُرَيْقَةٌ [The *first part of the rising sun.* (Freytag, from the Deewán of the Hudhalees.) See also شَارِقٌ, voce شَرْقٌ.]

شَرَاقِىٌّ [The *lands that are not reached by the water,* or *inundation, and that are consequently parched by the sun*]: a word of the dial. of Egypt. (TA.) See 2.

شَارِقٌ : see شَرْقٌ, in two places. ___ Also The *side that is next the east;* (O;) the *eastern side;* (K;) of a hill, and of a mountain: you say, هٰذَا شَارِقُ الجَبَلِ and شَرْقِيُّهُ [*This is the eastern side of the mountain*], and هذا غَارِبُ الجَبَلِ and غَرْبِيُّهُ [in the opposite sense]: (TA:) pl. شُرُقٌ. (O, K.) Hence, in a trad., as some relate it, الشُّرُقُ الجُونُ [meaning *Trials,* or *conflicts and factions, like portions of the dark night, rising from the direction of the east*]: but it is otherwise related, with ف [in the place of the ق: see شَارِفٌ]. (TA.) ___ And الشَّارِقُ is the name of *A certain idol, of the Time of Ignorance;* (IDrd, M, K;) whence عَبْدُ الشَّارِقِ, a proper name [of a man]. (IDrd, M.) Also [if not a mistranscription for شَارُوقٌ, q. v., app. *Clay,* or *some other*

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substance or *mixture, with which a place is plastered,*] مَا يُطَيَّنُ بِهِ مَكَانٌ. (Ibn-' Abbád, O.)

شَارُوقٌ signifies [The *kind of plaster called*] كِلْسٌ, [q. v.,] (Kr, M,) *i. q.* صَارُوجٌ. (K. [See this last word: and see also the last sentence of the next preceding paragraph above.])

مَشْرَقٌ : see what next follows.

مَشْرِقٌ (S, M, O, Msb, K,) which by rule should be مَشْرَقٌ, (M, Msb,) but this latter is rarely used, (Msb,) The *place,* (M,) or *quarter,* or *direction,* (Msb,) *of sunrise;* (M, Msb;) [the *east,* or *orient;*] and شَرْقٌ signifies the same; (S, M, O, Msb, K;) as also مَشْرِيقٌ : (Seer, M:) the pl. of the first is مَشَارِقُ; and the pl. of شَرْقٌ is أَشْرَاقٌ. (M.) The dual, المَشْرِقَانِ, means *The place of sunrise of summer and that of winter* [E. 26 degrees N. and E. 26 degrees S. in Central Arabia]. (S, O, TA.) And also *The place of sunrise and the place of sunset;* [or *the east and the west;*] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, (M, O,) in the Kur [xliii. 37], (O,) يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ [*O, would that between me and thee were the distance of the east and the west*]. (M, O.) And [in like manner] one says مَا بَيْنَ الشَّرْقَيْنِ, meaning *What is between the place of sunrise and the place of sunset.* (M.) ___ See also مَشْرُقَةٌ. ___ The saying, cited by IAar,

* قُلْتُ لِسَعْدٍ وَهْوَ بِالأَزَارِقِ *
* عَلَيْكَ بِالمَحْضِ وَبِالمَشَارِقِ *

he explains as meaning [*I said to Saad, he being at El-Azárik* (a certain water in the بَادِيَة, TA in art. زرق)], *Keep thou* [*to pure milk, and*] *to the sun* [or *the places of sunshine*] *in winter:* but [ISd says,] in my opinion, المَشَارِقِ is here pl. of مُشَرَّقٌ applied to flesh-meat that is [cut into strips and] spread in the sun [to dry]; and this is confirmed by his saying بالمحض, each of them being food. (M.)

مُشْرِقٌ : see شَرْقٌ. ___ Also *Entering upon the time of sunrise:* the pl. occurs in this sense in the Kur xv. 73

and xxvi. 60. (TA.)

مَشْرُقَةٌ and مَشْرَقَةٌ (S, M, O, K) and مَشْرِقَةٌ, (M, O, K,) the last mentioned by Ks, (O,) *A place of sitting in the sun;* (S, O, K;) accord. to some, peculiarly, (TA,) *in the winter;* (O, K, TA;) and شَرْقَةٌ and مَشْرَاقٌ (S, O, K) and مَشْرِيقٌ (O, K) signify the same: (S, O, K:) or *a place upon which the sun shines;* accord. to some, peculiarly, *in the winter,* (M,) as also شَرْقَةٌ and شَرَقَةٌ (M, TA) and شَرْقٌ (M) and مشرق [app. مَشْرَقٌ, of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce مَشْرَقٌ if the explanation of that verse by IAar be correct]. (TA.)

مَشْرِقِىٌّ (Msb, TA) and مَشْرَقِىٌّ both [applied to a man] signify *Of the east;* or *eastern:* (Msb:) pl. مَشَارِقَةٌ. (TA.)

مُشَرَّقٌ *A place of prayer;* syn. مُصَلًّى; (As, S, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the *place of prayer of the festival* (العيد): (TA:) or the *place of prayer of the two festivals:* and المُشَرَّقُ is said to mean *the place of prayer of the festival at Mekkeh:* (M, TA:) and *the mosque of El-Kheyf.* (S, K.) ___ And The *festival* (العيد) [itself]: because the prayer thereon is after the شَرْقَةٌ, i. e. the [rising] sun. (M.) Also Flesh-meat [*cut into strips and*] *spread in the sun* [to dry: see its verb, 2]. (M.) See also مَشْرَقٌ, last sentence. ___ And A garment, or piece of cloth, [*dyed yellow:* or *with saffron:* see, again, its verb: or] *dyed with a red colour.* (O, K.) And a fortress [or a watering-trough or tank (see 2, last sentence,)] *plastered with* شَارُوقٌ. (O, K.)

مُشَرِّقٌ *Taking to the direction of the east,* or *place of sunrise:* one says, شَتَّانَ بَيْنَ مُشَرِّقٍ ومُغَرِّبٍ [*Different,* or *widely different, are one going towards the east and one going towards the west*]. (S.)

مَشْرَاقٌ : see مَشْرُقَةٌ. Also A man *accustomed to make his enemy to be choked with his spittle.* (Z, TA.)

مشْرِيقٌ : see مشْرِقٌ: ___ and مَشْرُقَةٌ. ___ Also, (M, O, K,) of a door, (M, K,) *A chink into which the light of the rising sun falls.* (M, * O, K. *) ___ And المَشْرِيقُ is the name of *A gate for repentance, in Heaven.* (I'Ab, O, K.) See شَرْقٌ.

شرقرق

شِرِقْرَاقٌ and its vars.: see art. شقرق.

شرك

1 **شَرِكَهُ فيه** , aor. ـَـ , inf. n. شَرِكَةٌ (S, Mgh, * Msb, K) and شَرَكَةٌ, the former a contraction of the latter, but the more usual, (Msb,) and شِرْكٌ (Mgh, Msb) and شَرِكٌ, the former of these two a contraction of the latter, but the more usual, (Msb,) or شِرْكٌ [q. v. infrà] is a simple subst., (S, K,) [*He shared, participated,* or *partook, with him in it;*] *he was,* or *became, a* شَرِيك [or *copartner* &c.] *to him in it;* (Msb;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Msb;) and شاركه فيه [signifies the same]. (Mgh, Msb, * K. * [It is said in the TA, after the mention of شَرِكَهُ with its inf. n. شَرِكَةٌ, that it is more chaste than اشركه ; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And *He entered with him into it;* [or *engaged with him in it;*] namely, an affair. (TA.) شَرِكَتِ النَّعْلُ, aor. ـَـ , *The sandal had its* شِرَاك *broken;* (Ibn-Buzurj, K;) inf. n. شَرَكٌ. (TK.)

2 **شَرَّكَ** see 4. ___ [The inf. n.] تَشْرِيكٌ also signifies The *selling a part* [or *share*] *of what one has purchased for that for which it was purchased.* (Mgh, K.) شرّك النَّعْلَ, (S, * Mgh, Msb, K,) inf. n. تَشْرِيكٌ, (S, K,) *He put a* شِرَاك *to the sandal;* (S, Mgh, Msb, K;) as also أَشْرَكَهَا , (S, TA,) inf. n. إِشْرَاكٌ. (TA.)

3 **شَارَكْتُ فُلَانًا** , (S, TA,) inf. n. مُشَارَكَةٌ, (TK,) [*I shared, participated,* or *partook, with such a one;*] *I was,* or *became, the* شَرِيك [or *copartner* &c.] *of such a one.* (S, TA.) El-Jaadee says,

* وَشَارَكْنَا قُرَيْشًا فِى تُقَاهَا *

* وَفِى أَحْسَابِهَا شِرْكَ الْعِنَانِ *

[*And we shared with Kureysh in their piety and in their several grounds of pretension to respect, with a sharing exclusive of other properties*]. (S.) See also 1. [And

see 8.]

4 **أَشْرَكْتُهُ فِى الأَمْرِ** *I made him a* شَرِيك [or *copartner* &c.] *to me in the affair:* and شَرَّكْتُ بَيْنَهُمْ فِى المَالِ [*I made them copartners in the property;* and شَرَّكَهُمْ, occurring in this art. in the TA, on the authority of Esh-Sháfi'ee, means, in like manner, *he made them copartners;* and أَشْرَكَ بَيْنَهُمْ is used in this sense in the present art. in the K]. (Msb.) وَأَشْرِكْهُ فِى أَمْرِى, in the Kur [xx. 33], means *And make Thou him my* شَرِيك [or *copartner,* or *associate,* or *colleague,*] *in my affair.* (S.) And one says also, اشْرَكَهُ مَعَهُ فِى الأَمْرِ *He made him to enter* [or *engage*] *with him in the affair:* and اشْرَكَ فُلَانًا فِى البَيْعِ *He made such a one to enter* [or *share*] *with him in the sale* or *purchase.* (TA.) ___ [Hence,] اشْرَكَ بِاللّٰهِ *He attributed to God a* شَرِيك [or *copartner* &c.] (Mgh, TA) *in his dominion:* (TA:) [or *he attributed to God* شُرَكَآء i. e. *copartners* &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. *he believed in a duality,* or *a plurality, of gods:*] and [in a wider sense,] *he disbelieved* [or *misbelieved*] *in God:* syn. كَفَرَ: (S, * Msb, K, TA:) used in this latter sense because الكُفْرُ is not free from some kind of شِرْك. (Kull p. 49.) See also 1: and 2.

6 **تَشَارَكَ** see the next paragraph, in three places.

8 **اشْتَرَكُوا** and تَشَارَكُوا, (Mgh, Msb,) and اشْتَرَكَا and تَشَارَكَا, (K,) and اشْتَرَكْنَا and تَشَارَكْنَا, (S,) [*They,* and *they two,* and *we, shared, participated,* or *partook, one with another,* and *each with the other;* or *were,* or *became, copartners,* &c.;] فِى كَذَا [*in such a thing*]. (S.) ___ [Hence,] الاِشْتِرَاكُ in lexicology signifies *The being homonymous;* lit. *the being shared,* or *participated,* in by several meanings: [used as a subst., *homonymy:*] (Mz, 25th نوع; and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرَكٌ [q. v.], تَشْتَرِكُ فِيهِ مَعَانٍ كَثِيرَةٌ [*Many meanings share,* or *participate, in it*]. (TA.) ___ And اشْتَرَكَ الأَمْرُ *The affair,* or *case, was,* or *became, confused,* and *dubious.* (TA.)

شَرْكٌ : see what next follows.

شِرْكٌ is an inf. n. of شَرِكَهُ, as mentioned in the

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first sentence of this art.: (Mgh, Msb:) or a subst. therefrom: (S:) and is *syn. with* شَرِكَةٌ , [signifying *A sharing, participating* or *participation, partaking,* or *copartnership,* and mentioned before as an inf. n.,] (K,) as also are شَرِكٌ and شَرِكَةٌ , [likewise mentioned before as inf. ns.,] and شَرْكٌ and شَرْكَةٌ , (MF, TA,) and so is شُرْكَةٌ , with damm, (K,) this last said by MF to be unknown, but it is common in Syria, almost to the exclusion of the other dial. vars. mentioned above. (TA.) An ex. of the first occurs in a trad, of Mo'ádh, أَجَازَ بَيْنَ أَهْلِ اليَمَنِ الشِّرْكَ, meaning [*He allowed, among the people of El-Yemen,*] *the sharing, one with another,* (الاشْتِرَاك,) *in land* [and app. *its produce*], *by its owner giving it to another for the half* [app. *of its produce*], or *the third,* or *the like thereof:* and a similar ex. of the same word occurs in another trad. (TA.) See also an ex. in a verse cited above, conj. 3. And one says, رَغِبْنَا فِى شِرْكِكُمْ, meaning *We are desirous of sharing with you in affinity,* or *relationship by marriage.* (K, * TA.) ___ And *A share:* (Mgh, O, Msb, TA:) as in the saying, بِيعَ شِرْكٌ مِنْ دَارِهِ [*A share of his house was sold*]: (Mgh:) and as in the saying, أَعْتَقَ شِرْكًا لَهُ فِى عَبْدٍ [*He emancipated a share belonging to him in a slave*]: (Msb:) pl. أَشْرَاكٌ. (O, Msb, TA.) [See a verse of Lebeed cited voce زَعَامَةٌ.] ___ It is also a subst. from أَشْرَكَ بِاللّٰهِ; (Mgh, Msb, K, TA;) thus in the Kur xxxi. 12; (Mgh, TA;) meaning The *attribution of a* شَرِيك [or *copartner* &c., or *of* شُرَكَآء i. e. *copartners* &c., (see 4,)] *to God:* (Mgh:) [so that it may be rendered *belief in a plurality of gods:*] and [in a wider sense,] *unbelief* [or *misbelief*]; syn. كُفْرٌ. (S, Msb, K, TA.) And it is also expl. as meaning *Hypocrisy:* (Mgh, TA:) so in the saying of the Prophet, إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِى الشِّرْكُ [*Verily the most fearful of what I fear for my*

people is hypocrisy]: (Mgh:) and so in the trad., الشِّرْكُ أَخْفَى فِى أُمَّتِى مِنْ دَبِيبِ النَّمْلِ [*Hypocrisy is more latent in my people than the creeping of ants*]. (IAth, TA.) ___ See also شَرِيكٌ, in two places.

شَرَكٌ The حِبَالَة [properly a sing., meaning *snare*, but here app. used as a gen. n., meaning *snares*, as will be seen from what follows,] *of the* صَائِد [i. e. *sportsman*, or *catcher of game*, or *wild animals*, or *birds*]; one of which is called شَرَكَةٌ : (S, O:) the meaning of the شَرَك of the صَائِد is well known; and the pl. is أَشْرَاكٌ; like سَبَبٌ and أَسْبَابٌ: or, as some say, شَرَكٌ is the pl. of شَرَكَةٌ , [or rather is a coll. gen. n. of which شَرَكَةٌ is the n. un.,] like قَصَبٌ and قَصَبَةٌ: (Msb:) [i. e.,] شَرَكٌ signifies the حَبَائِل [or *snares*, or by this may perhaps be meant the *cords composing a snare*, for حَبَائِل is an anomalous pl. of حَبْلٌ,] *for catching wild animals* or *the like;* and *what is*, or *are, set up for* [*catching*] *birds:* (K, TA:) one whereof is said to be called شَرَكَةٌ [a term used in the K, in art. شبك, as the explanation of شَبَكَةٌ, which means *a net*]: (TA:) and the pl. of شَرَكٌ is شُرُكٌ, with two dammehs, which is extr. [with respect to analogy, like فُلُكٌ pl. of فَلَكٌ]. (K.) Hence the trad., أَعُوذُ بِكَ مِنْ شَرِّ الشَّيْطَانِ وَشَرَكِهِ, meaning حَبَائِلِهِ وَمَصَايِدِهِ [i. e. *I seek protection by Thee from the mischief of the Devil, and his snares*]. (TA.) ___ شَرَكُ الطَّرِيقِ means *The main and middle parts of the road;* (S, K;) syn. جَوَادُّهُ: or *the tracks that are* [*conspicuous and distinct,*] *not obscure to one nor blended together:* (K:) pl. [or rather coll. gen. n.] of شَرَكَةٌ : (S:) or *the* أَنْسَاع *of the road;* (As, TA;) i. e. *the furrows of the road, made by the beasts with their legs* [or *feet*] *in its surface, a* شَرَكَة *here and another by the side of it:* (TA:) or أَشْرَاكٌ [is its pl., and] signifies the *small tracks that branch off* from the main road *and then stop*, or *terminate*. (Sh, TA.) [See أُسٌّ.]

شَرَكٌ : see شُرُكٌ, first sentence.

شَرَكَةٌ : see شُرُكٌ, first sentence.

شُرْكَةٌ : see شِرْكٌ, first sentence.

شِرْكَةٌ : see شِرْكٌ, first sentence. ___ Also *A piece of flesh-meat;* of the dial. of El-Yemen; originally, *of a slaughtered camel, in which people share, one with another.* (TA.)

شَرِكَةٌ : see شَرِكٌ, in six places.

شَرَكَةٌ : see شَرْكٌ, first sentence.

شُرَكِيٌّ and شُرَّكِيٌّ A *quick,* or *swift,* pace: (K:) so says ISd. (TA.) And لَطْمٌ شُرَكِيٌّ *A quick and consecutive slapping,* (S, O, K,) like the camel's slapping when a thorn has entered his foot and he beats the ground with it with a consecutive beating. (S, * O.) Ows Ibn-Hajar says,

* وَمَا أَنَ إِلَّا مُسْتَعِدٌّ كَمَا تَرَى *
* أَخُو شُرَكِيِّ الوِرْدِ غَيْرُ مُعَتِّمِ *

[*And I am none other than one who is ready, as thou seest; one in the habit of quick and consecutive coming to water; not one who is dilatory*]: i. e., *one coming to water time after time, consecutively:* he means, I will do to thee what thou dislikest, not delaying to do that. (S.)

شِرَاكٌ The *thong,* or *strap, of the sandal,* (Mgh, Msb, K, TA,) *that is on the face thereof,* (TA,) *upon the back* [meaning *upper side*] *of the foot,* (Mgh, Msb,) [*extending from the thong,* or *strap, that passes between two of the toes, towards the ankle, and having two arms* (its عُضْدَانِ), *which are attached to the* أُذُنَانِ (q. v.), or *pass through these and unite behind the foot:* see also خِزَامَةٌ, and فِرْصِهِ, whence it appears to mean also *each arm,* and the *two arms, of the* شِرَاكِ *properly so called:* and see سَيْرٌ, where it appears to be used as meaning *a thong* or *strap,*

absolutely:] the شِرَاكٌ of the sandal is well known: (O:) pl. شُرُكٌ, (O, K, TA,) and accord. to the K أَشْرُكٌ also, but this is a mistake. (TA.) To this is likened, in a trad., the shadow at the base of a wall, on the eastern side thereof, when very small [or narrow], showing that the sun has begun to decline from the meridian. (Mgh, Msb,) ___ [Hence,] *A streak of herbage:* (S, O, K:) pl. شُرُكٌ, (S, O, TA,) expl. by AHn as meaning *herbage in streaks; not continuous.* (TA.) One says, الكَلَأُ فِى بَنِى فُلَانٍ شُرُكٌ *The herbage among the sons of such a one is composed of streaks.* (Aboo-Nasr, S, O.) ___ [In the K voce بنق it is used as meaning *A row* of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, مُبَنَّقٌ and مُنَبَّقٌ.] ___ [Hence,] one says, مَضَوْا عَلَى شِرَاكٍ وَاحِدٍ [*They went away in one uniform line* or *manner*]. (TA.) And اجْعَلِ الأَمْرَ شِرَاكًا وَاحِدًا *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.)

شَرِيكٌ act. part. n. of شَرِكَةٌ; (Mgh;) *i. q.* مُشَارِكٌ [*A sharer, participator, partaker,* or *partner, with another; a copartner, an associate,* or *a colleague,* of another]; (K;) and شِرْكٌ signifies the same: (Az, K, TA:) *a sharer in what is not divided:* (K and TK in art. خلط:) or *a sharer in the rights of a thing that is sold:* (Mgh in that art.:) pl. شُرَكَآءُ and أَشْرَاكٌ, (S, O, Msb, K, TA,) like شُرَفَآءُ and أَشْرَافٌ pls. of شَرِيفٌ; (S, O, TA;) or the latter is pl. of شِرْكٌ: (Az, TA:) a woman is termed شَرِيكَةٌ; (S, O, K;) which is applied to a man's جَارَةٌ [i. e. *wife,* or *object of love*]; (TA;) and the pl. of this is شَرَائِكُ. (S, O, K.) Az mentions his having heard one of the Arabs say, فُلَانٌ شَرِيكُ فُلَانٍ meaning *Such a one is married to the daughter,* or *to the sister, of such a one;* what people call *the* خَتَن [*of such a one*]. (TA.)

مُشْرِكٌ and مُشْرِكِىٌّ, (S, O, K,) like as one says دَوٌّ and دَوِىٌّ, and قَعْسَرٌ and قَعْسَرِىٌّ, (S, O,) One *who attributes to God a* شَرِيك [or *copartner* &c., or شُرَكَآءُ i. e. *copartners* &c. (see 4)]: (O:) [i. e. *a believer in a duality,* or *a plurality, of gods:*] and [in a wider sense,] *a disbeliever* [or *misbeliever*] *in God.* (S, O, K.) Abu-l-'Abbás explains [the pl.] مُشْرِكُونَ in the Kur xvi. 102 as meaning Those *who are* مشركون *by their*

obeying the Devil; by their worshipping God and worshipping with Him the Devil. (TA.) ___ [In one place, in the CK, the former word is erroneously put for مُشْتَرَكٌ, q. v., last sentence.]

مُشْرِكِىٌّ : see the next preceding paragraph.

الفَرِيضَةُ المُشَرَّكَةُ , (O, K, TA,) or المَسْأَلَةُ المُشَرَّكَةُ, (Msb,) for المُشَرَّكُ فِيهَا, (Msb, TA,) is *That* [*assigned portion of inheritance,* or *the question relating thereto* (المَسْأَلَةُ المُشَرَّكَةُ being for مَسْأَلَةُ الفَرِيضَةِ المُشَرَّكَةِ),] *in which the brothers by the mother's side* [*only*] *and those by* [*both*] *the father's and the mother's sides are made to share together;* (O, Msb, * K, TA;) also called المُشَرِّكَةُ [*that makes to share*], tropically;

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(Msb;) and called also المُشْتَرَكَةُ [for المُشْتَرَكُ فِيهَا i. e. *that is shared in*]: (Lth, K, TA:) this is the case of a husband and a mother and brothers by the mother's side and brothers by the father's and mother's sides: (O, K, TA:) for the wife is half; and for the mother, a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them: (O, TA:) 'Omar decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the brothers by the father's and mother's sides; whereupon they said, يَا أَمِيرَ المُؤْمِنِينَ هَبْ أَنَّ أَبَانَا كَانَ حِمَارًا فَأَشْرِكْنَا بِقَرَابَةِ أُمِّنَا [*O Prince of the Believers, suppose that our father was an ass, and make us to share by reason of the relationship of our mother*]: *so he made them to share together* (فَأَشْرَكَ بَيْنَهُمْ [thus in the O and K, but correctly فَشَرَّكَ بَيْنَهُمْ, or, as afterwards in the TA, فَشَرَّكَهُمْ]): (O, K, TA:) therefore it (i. e. the فَرِيضَة, TA) was called مُشَرَّكَة [and مُشَرِّكَة] and مُشْتَرَكَة, [in the CK, erroneously, مُشْرِكَة,] and also حِمَارِيَّة: (K, TA:) and it is also called حَجَرِيَّة, because it is related that they said, هَبْ أَنَّ أَبَانَا كَانَ حَجَرًا مُلْقًى فِى اليَمِّ [*suppose that our father was a stone thrown into the sea*]; and [therefore] some

called it يَمِّيَّة: and it was called also عُمَرِيَّة. (TA. [More is there added, explaining different decisions of this case.])

المُشَرِّكَة : see the next preceding paragraph.

مُشَارِكٌ : see ريح مُشَارِكٌ ___. شَرِيكٌ means *A wind to which the* نَكْبَآء [q. v.] *is nearer than the two winds between which this blows.* (K.)

مُشْتَرَكٌ , applied to a road (طَرِيق, Mgh, Msb, TA), is for مُشْتَرَكٌ فيه, (Msb,) meaning [*Shared in:* or] *in which the people are equal* [*sharers*]. (TA.) ___ Hence, الأَجِيرُ المُشْتَرَكُ [in my copy of the Mgh, erroneously, المُشْتَرِكُ,] *The hired man* [*that is shared in;* i. e.,] *whose work no one has for himself exclusively of others, but who works for every one who repairs to him for work, like the tailor in the sitting-places of the markets;* (Msb;) or *who works for whom he pleases:* as to أَجِيرُ المُشْتَرَكِ, it is not right, unless the word thus governed in the gen. case be expl. as an inf. n. (Mgh.) ___ See also الفَرِيضَةُ المُشَرَّكَةُ, above. ___ اسمٌ مُشْتَرَكٌ [in like manner for مُشْتَرَكٌ فيه *A noun shared in* by several meanings; i. e. *a homonym;*] *a noun shared in by many meanings, such as* عَيْنٌ and *the like:* (Mz, 25th نوع; and TA in the present art. and in the Intr.:) or مُشْتَرَكٌ signifies a word *having two,* or *more, meanings;* and is applied to a noun, and to the pret. of a verb as denoting predication and prayer, and to the aor. as denoting the present and the future, and to a particle: (Mz ubi suprà:) [مُشْتَرَكٌ used as a subst., meaning *a homonym,* has for its pl. مُشْتَرَكَاتٌ, for المُشْتَرَكُ فيه, signifies, in the conventional language of the philosophers, *The faculty of fancy;* so called because participated in by the five senses: but it is vulgarly used as meaning *common sense.*] ___ مُشْتَرَكٌ applied to a man, [for مُشْتَرَكٌ فيه,] means *Talking to himself, like him who is affected with anxiety;* (As, S, K, TA; [in the CK, erroneously, مُشْرَكٌ;]) *his judgment being shared in; not one.* (TA.)

شرم

1 **شَرَمَهُ**, (S, K,) aor. ـِ, (K,) inf. n. شَرْمٌ, *i. q.* شَقَّهُ [meaning *He slit it;* or *rent it;* and perhaps also *he clave it, split it,* &c.]. (S, K.) ___ It is also said in the K that الشَّرْمُ signifies قَطْعُ ما بَيْنَ الأَرْنَبَةِ: but ما بين should be struck out: and the passage, moreover, is defective: it should be, as in the M, الشَّرْمُ and التَّشْرِيمُ signify The *cutting* (قَطْعٌ [or rather شَقٌّ i. e. *slitting* or *rending*]) *of the end,* or *tip, of the nose,* and *of the* ثَفْرٌ [here meaning the *vulva,* or the *orifice of the vagina,*] *of a she-camel:* specially said of these two things. (TA. [See also 2; and see شَرَمَ الثَّرِيدَةَ ___.]) شَرِيمٌ, aor. and inf. n. as above, and the latter, by poetic license, شَرْمٌ, *He ate of the sides,* or *of the edge, of the* ثريدة [or *mess of crumbled bread moistened with broth*]. (TA.) ___ شَرَمَ لَهُ مِنْ مَالِهِ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) *He gave him little of his* مال (i. e. *property,* or *cattle*]. (S, K.) شَرِمَ, aor. ـَ, is quasi-pass. of شَرَمَهُ; [i. e. it signifies *It was,* or *became, slit,* or *rent;*] (TA;) as also انشرم. (S, TA. [In the former it is implied that the meaning of the latter verb is انْشَقَّ.]) ___ Also, aor. as above, (Msb,) inf. n. شَرَمٌ, (S, * Msb, K, *) *He* (a man) *had his nose slit:* (Msb:) or *he had the end,* or *tip, of his nose cut.* (S, * Msb, K. *)

2 **تَشْرِيمٌ** *i. q.* تَشْقِيقٌ [meaning The *slitting,* or *rending,* and perhaps also *cleaving, splitting,* &c., *much,* or *in several places*]: (S, K, TA: [see 2 in art. خرم:]) one says, شَرَّمَهُ [*he slit it* &c.], in relation to the ear &c.: (TA:) [it is used in relation to the end, or tip, of the nose; and to the orifice of the vagina of a she-camel; as shown above:] see 1, second sentence. تَشْرِيمُ الظِّئَارِ is [*The scarifying of the vulva,* or *of the orifice of the vagina, for the purpose of*] *the making a she-camel to affect and suckle a young one not her own* [*by causing her to imagine, from the pain thus occasioned, that she has recently brought forth that young one*]; (TA;) تشريم in this phrase signifying تَشْقِيق. (T in art. ظأر.) It is

said in a trad. of Ibn-'Omar, that he purchased a she-camel, and, seeing in her what is thus termed, returned her: (S:) in this instance, تشريم الظئار means *The laceration of the two edges of the vulva on the occasion of* ظئار. (T and TA in art. ظأر: see 1 in that art.) ___ تَشْرِيمُ الصَّيْدِ is *The wounding of the skin of the animal of the chase without piercing into the belly,* or *inside,* (L in art. حق, [see 8 in that art.,]) *so that the animal escapes wounded.* (S, K. *)

5 **تشرّم**, (S, K,) said of the skin, (TA,) or of a thing, (S,) *It was,* or *became, rent,* or *slit, in several places;* (S, K, TA;) quasi-pass. of شَرَّمَهُ. (TA.) It is said in a trad. of Kaab, أَتَى عُمَرَ بِكِتَابٍ قَدْ تَشَرَّمَتْ نَوَاحِيهِ i. e. تَشَقَّقَتْ [meaning *He brought to 'Omar a book of which the sides were slit,* or *rent, in several places*]. (TA.)

7 **إِنْشَرَمَ** see 1, near the end.

شَرْمٌ *A canal,* or *cut,* (خَلِيج,) from a بَحْر [i. e. sea, or large river]: (S, K:) [now applied to *a creek* of a sea:] or the لُجَّة [i. e. *main body,* or *fathomless deep,*] of the بَحْر [or sea]: (K:) or the *deepest part* thereof: (TA:) or *a* غَمْرَة [or *submerging deep*] thereof: pl. شُرُومٌ. (IB, TA.) ___ And *Any fissure in a mountain* or *rock, not passing through.* (TA.) Also *A certain kind of tree.* (K.) ___ Also, (K,) or عُشْبٌ شَرْمٌ, (S, [in one of my copies of the S شَرِمٌ,]) *Abundant herbs* or *herbage, of which the upper parts are eaten, the middle parts not being required,* (S, K,) *nor the lower parts.* (S.)

شُرُومٌ : see what next follows.

شَرِيمٌ A woman *having her vagina and rectum united by the rending of the separation between them;* syn. مُفْضَاةٌ; (S, Mgh, K;) as also شُرُومٌ, (S, K,) and شَرْمَآءُ; (K;) or the last of these in this sense has not been heard, though mentioned in the sense here following. (Mgh.) ___ Also A she-camel *having her* ثَفْر [here meaning the

vulva, or the *orifice of the vagina*,] *cut* [or rather *slit* or *rent*]; and so شَرْمَآءُ , and مَشْرُومَةٌ : (M, TA:) or شَرْمَآءُ applied to a she-camel and to a she-ass, accord. to the Tekmileh, means *having the vulva slit*, or *rent:* therefore the first-mentioned meaning of this epithet, applied to a woman, if correct, may be tropical. (Mgh.) ___ Also The فَرْجٌ [or *vulva*]; (K;) because of its being cleft. (TA.)

شَارِمٌ An arrow *that slits*, or *rends*, (يَشْرِمُ,) *the side of the target.* (S, K, TA.)

أَشْرَمُ, applied to a man, (IAar, S, Msb, K,) *i. q.* مَشْرُومُ الأَنْفِ; (S, K,) [i. e.] *Having the nose slit;* (IAar, Msb, TA;) like أَخْرَمُ: (IAar, TA:) or *having the end*, or *tip, of the nose cut:* (Msb:) and *having the lower lip slit;* like أَفْلَحُ: and *having the upper lip slit;* like أَعْلَمُ: and *having the ear slit;* like أَخْرَبُ: and *having the eyelid slit;* like أَشْتَرُ: it has all these meanings: (IAar, TA:) fem. شَرْمَآءُ, applied to a woman. (Msb.) ___ For the fem., see also شَرِيمٌ, in three places. ___ The fem. is also applied to an ear (أُذُنٌ), meaning *Having a small portion cut from the upper part;* and so مُشَرَّمَةٌ . (TA.)

مُشَرَّمٌ *Slit*, or *rent, in several places:* so in a trad., where it is said, فَجَآءَهُ بِمُصْحَفٍ مُشَرَّمِ الأَطْرَافِ [*And he brought him a copy of the Kur-án having the extremities slit*, &c.]. (TA.) ___ See also أَشْرَمُ, last sentence.

مَشْرُومٌ : see أَشْرَمُ: ___ and see also شَرِيمٌ.

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شرنف (Quasi root)

شَرَنْفَتُ الزَّرْعِ , mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ى. (O.)

شِرْنَافٌ : see شِرْيَافٌ, art. in شرف.

شره

شَرِهَ (S, MA, Mgh, Msb, K) عَلَى الطَّعَامِ (MA, Mgh, Msb) وغَيْرِهِ, (Msb,) or إِلَى الطَّعَامِ, (TA, [perhaps a mistranscription,]) aor. , (Msb, K,) inf. n. شَرَهٌ, (S, MA, Mgh, Msb,) said of a man, (S,) *He was vehemently desirous,* or *greedy;* (MA;) or *very vehemently desirous,* or *very greedy;* (Mgh, Msb;) or *overcome by vehement desire,* or *greediness;* (S, K;) *of the food* (MA, Mgh, Msb) *&c.:* (Msb:) or, as some say, *he was affected with the worst of vehement desire,* or *of greediness.* (TA.)

شَرِهٌ (S, Msb, K) and شَرْهَانُ (Lth, K) [*Vehemently desirous,* or *greedy;* (see 1;) or] *very vehemently desirous,* or *very greedy;* (Msb;) or *overcome by vehement desire,* or *greediness:* (K:) or, accord. to some, *affected with the worst of vehement desire,* or *of greediness.* (TA.)

شَرْهَانُ : see the next preceding paragraph.

إِهْيَا أَشَرْ إِهْيَا, with kesr to the ء in اهيا, and with fet-h to the ء in اشر, and to the ش, (K, TA,) and with the ر quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشر with اهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words אני אהיה שאני I shall be that I am, in Exod. iii. 14, rendered in our Authorized Version I am that I am;] said in prayer; (TA;) [virtually] meaning *The existing from eternity, that will not cease to be:* (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say هيا شراهيا, as though abridging it, meaning يَا حَيُّ يَا قَيُّومُ [which may be rendered *O Ever-living, O Selfsubsisting by Whom all things subsist;* but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا شَرَاهِيَا, (so in some copies of the K,) with fet-h to the ء in اهيا, and dropping the ء in what follows this

word, [which, however, probably means that they say أَهْيَا شَرْ أَهْيَا,] or, as in the handwriting of Sgh, with medd to the ء in the former; (TA;) [in my MS. copy of the K آهيا شَراهيا; in the CK, آهيًّا شَراهيًّا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: As says that the vulgar say يا هيا, which is post-classical; correctly يا هياه [or يا هيا], with fet-h to the ء: AHát says, I think it to be originally يا هيا شراهيا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يا هيا and يا هيا in speaking to one from a near place. (TA.)

شرو

شرو *Honey:* (K:) or *white honey:* mentioned by Sgh: formed by transposition from شور: (TA:) and also written شِرْو . (K.)

شرو : see what precedes.

شروى , originally شريا: see art. شرى.

شِرَوِىٌّ , originally شِرِيِىٌّ: see art. شرى.

شرول

شَرْوَالٌ is [said to be] a dial. var. of سِرْوَالٌ: (K:) IAmb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say شِرْوَال for سِرْوَال; but that it seems he heard them use the Pers. word, [which, it appears, is شَرْوَال as well as شَلْوَار,] and knew it not: (O, TA: *) شِرْوَال is a vulgar word, [now commonly pronounced شَرْوَال,] and some of the vulgar say شَلْوَار, with fet-h to the ش. (TA.)

شرى

1 **شَرَاهُ** , (S, Mgh, Msb, K, &c.,) aor. ـِ , (S, Msb, K,) inf. n. شَرًى (S, Mgh, Msb, TA) and شِرَآءٌ, (S, * Mgh, Msb, * TA,) the former inf. n. the more in repute, (Msb, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَارَاهُ, (TA,) *i. q.* بَاعَهُ [in the sense in which this is generally used, i. e. *He sold it*]; (S, Mgh, K;) *he gave it for a price:* (Msb:) and *i. q.* اشْتَرَاهُ [in the sense in which this is generally used, i. e. *he bought it*]; (S, Mgh;) i. e. شَرَاهُ signifies also *he took it,* or *acquired it, for a price:* (Msb:) or this and اشتراه both signify بَاعَهُ [as meaning *he sold it*]; (T, * K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [*he bought it;* i. e.] *he possessed it by sale;* (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Msb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Msb, TA.) It is said in the Kur [ii. 203], وَمِنَ ٱلنَّاسِ مَنْ يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاةِ ٱللّٰهِ i. e. [*And of men is he who sells* [*himself in the endeavour to obtain the approval of God*]. (S, * TA.) And in the same, [xii. 20], وَشَرَوْهُ بِثَمَنٍ بَخْسٍ i. e. *And they sold him* [*for a deficient,* or *an insufficient, price*]. (S, TA.) And in the same [ii. 15], أُولَٰئِكَ ٱلَّذِينَ ٱشْتَرَوُا ٱلضَّلَالَةَ بِٱلْهُدَىٰ, originally ٱشْتَرَيُوا, (S,) [lit. *Those are they who have purchased error with right direction,*] meaning, *who have taken* الضلالة *in exchange for* الهدى: (Ksh, Bd, Jel:) or *who have preferred* الضلالة *to* الهدى: (Ksh, Bd:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشتراه; (K, TA;) which is thus tropically used [as meaning *he took it in exchange* بِغَيْرِهِ *by* giving up *another thing*]; (TA;) and hence this saying in the Kur-án. (K, TA.) ___ [Hence,] شَرَى بِنَفْسِهِ عَنِ ٱلْقَوْمِ *He advanced before the people,* or *party,* (K, TA,) *to*

their enemy, (TA,) *and fought in defence of them:* or *he advanced to the Sultán, and spoke for the people:* (K, TA:) [as though he sold himself for them; the ب in بنفسه being app. redundant:] or, as in the Tekmileh, شَرَى بِنَفْسِهِ إِلَى القَوْمِ *he advanced to the people,* or *party, and fought them.* (TA.) ___ And شَرَى فُلَانًا, (K,) inf. n. شَرًى, (TA,) *He mocked at, scoffed at, laughed at, derided,* or *ridiculed, such a one:* (K:) [and] so شَرَّاهُ . (TA voce جَدَّعَهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَّعَهُ].) ___ And *i. q.* أَرْغَمَهُ [*He angered such a one;* or *did evil to him, and angered him*]: (Lh, K, TA:) and so أَوْرَمَهُ, and غَطَاهُ [or perhaps عَظَاهُ, for both are expl. alike]: all said of God. (Lh, TA.) And فَعَلَ بِهِ مَا شَرَاهُ *He did to him that which occasioned evil to him;* or *that which displeased, grieved,* or *vexed, him;* syn. سَآءَهُ. (TA.) And لَحَاهُ ٱللّٰهُ وَشَرَاهُ [*May God remove him far from good* or *prosperity,* or *curse him, and do evil to him,* or *displease* or *grieve* or *vex him*]. (TA.) شَرَى ٱللّٰهُ فُلَانًا, (K,) inf. n. شَرًى, (TA,) also signifies *God smote him,* or *may God smite him, with the eruption termed* شَرًى [q. v.]. (K, TA.) And شَرَاهُ, (K,) aor. ـِ , inf. n. شَرًى, (TA,) *i. q.* شَرَّرَهُ, (K, TA,) i. e. *He spread it* [*to dry*]; (TA;) [in copies of the K, in art. شر, written, in this sense, شَرَّاهُ ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] أَقِط. (K.) شَرِيَ, aor. ـَ , inf. n. شَرًى, (S, K,) said of lightning, (S, K, &c.,) *It shone,* or *gleamed, much:* (S:) or *it shone,* or *gleamed,* (K, TA,) *and spread in the face of the clouds,* or, as in the T, *became dispersed in the face of the clouds:* (TA:) and اشرى signifies the same; (K;) or *it shone,* or *gleamed, consecutively:* the latter verb mentioned by Sgh. (TA.) ___ And hence, (S,) said of the nose-rein of a camel, (S, TA,) *It was,* or *became, in a state of commotion,* (TA,) or, *of much commotion.* (S, TA.) [See also 12.]) ___ Also, (K,) aor. and inf. n. as above, (TA,) *He* (a man) *was,* or *became, angry:* (K, TA:) or *he was,* or *became, flurried by reason of anger.* (S, TA.) ___ And, said of evil, or mischief, *It spread,* بَيْنَهُمْ *among them:* (K, TA:) or *became great,* or *formidable;* and in like manner said of an affair, or event. (Nh, TA. [See also 10.]) ___ Also, and

استشرى , *He* (a man, S) *persisted,* or *persevered,* (S, K,) *in an affair,* (S,) or *in his error, and his corrupt conduct:* and the former, said of a man, is like غَرِىَ in measure and meaning [i. e. *he persisted,* or *persevered, in his anger*]. (TA.) One says of a horse, شَرِىَ فِى سَيْرِهِ, (S, K,) inf. n. as above, (TA,) *He per-*

sisted, or *persevered, in his pace,* or *going;* as also استشرى : (S:) or *he exceeded the usual bounds therein,* (K, TA,) *and went on without languor:* (TA:) and استشرى فى عَدْوِهِ *he* (i. e. a horse) *persisted,* or *persevered, in his running:* (Mgh:) and شَرِىَ فى لِجَامِهِ *he* (a horse) *strained his bridle.* (A, TA.) And شَرِيَتْ عَيْنُهُ بِالدَّمْعِ *His eye persisted,* or *persevered, in the shedding of tears, the tears pouring forth consecutively.* (TA.) And شَرِىَ, (S, K, TA,) aor. ـَـ , inf. n. شَرًى, (K, * TA,) *He,* (TA,) or *his skin, broke out with the eruption termed* شَرًى [q. v.]. (S, K, TA.)

2 **شَرَّى** see the preceding paragraph, in two places.

3 **شَارَاهُ** , inf. n. مُشَارَاةٌ and شِرَآءٌ, *i. q.* بَايَعَهُ [as signifying *He sold and bought with him:* and *he bartered,* or *exchanged commodities, with him:* that شاراه has both of these meanings (like بايعه) is shown by the fact that مُشَارَاةٌ is also expl. in the TA, on the authority of Er-Rághib, as signifying the same as قِبَاضٌ]. (K.) ___ Also, (Mgh,) inf. n. مُشَارَاةٌ, (TA,) *He persisted in contention, litigation,* or *wrangling:* (Mgh:) one says, هُوَ يُشَارِيهِ (T, M, K) *He persists in contention, litigation,* or *wrangling, with him:* (M, TA:) or *he contends in altercation, disputes,* or *litigates, with him;* or *does so vehemently,* or *obstinately;* syn. يُجَادِلُهُ: (K, TA:) and it is said of the Prophet, in a trad., كَانَ لَا يُشَارِى وَلَا يُمَارِى [*He used not to persist in contention,* &c.]: (Mgh, TA:) meaning accord. to Th, كَانَ لَا يَسْتَشْرِى بِالشَّرِّ [*he used not to persist,* or *persevere, with evil conduct*]: (TA:) from استشرى فى عَدْوِهِ [expl. above (see 1 near

the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally يُشَارِرُ; one of the رs being changed into ى. (K, * TA. [See 3 in art. شر: and see also 3 in art. جرى.])

4 **اشرى**, said of lightning: see 1, latter half. ___ Said of a camel, *He sped,* or *went quickly.* (IKtt, TA.) ___ اشرى بَيْنَهُمْ *He excited discord, strife,* or *animosity, between them,* or *among them.* (Az, K.) ___ اشرى الحمل (K accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K الجمل,) *i. q.* تَفَلَّقَتْ عَقِيقَتُهُ [i. e. *The lamb had its wool cleaving open,* or *becoming cleft*]: (K: [Freytag, following the TK, and reading الحَمْلُ, explains the verb as said of fruit, and meaning diffissos habuit nucleos; but I cannot find any authority for the signification that he thus assigns to عَقِيقَة:]) mentioned by Sgh. (TA.) ___ اشرت الشَّجَرَةُ *The plant* [*crept upon the ground,* or] *was like the cucumber and the melon;* as also استشرت. (TA.) ___ See also 5. اشراه *He filled it;* (S, K;) namely, a watering-trough: and in like manner اشرى جَفْنَةً *he filled a bowl,* (S,) or جِفَانَهُ *his bowls for the guests.* (TA.) ___ And *He made it to incline,* (K, TA,) فِى نَاحِيَةِ كَذَا [*in the direction of such a thing*]. (TA.) Hence the saying of a poet,

* وَأَنَّنِى حَيْثُمَا يُشْرِى الْهَوَى بَصَرِى *
* مِنْ حَوْثُمَا سَلَكُوا أَدْنُو فَأَنْظُورُ *

[*And that I, wherever love makes my eye,* or *eyes, to incline, wherever they travel, approach and look:* فانظور being for فَأَنْظُرُ]: or, as some relate it, أَثْنِى فَأَنْظُورُ [i. e. *turn* myself, or my eyes, *and look*]. (TA.) ___ [Also *He put it in motion;* namely, a bridle. (Freytag, from the Deewán of the Hudhalees.)]

5 **تشرّى** *It became scattered,* or *dispersed:* (K:) accord. to the M, said in this sense of a company of men. (TA.) ___ Also, said of a man, (S,) or of a party, or company of men, (TA,) *He,* or *they, became like the* شُرَاةِ [pl. of شَارٍ q. v.] *in his,* or *their, actions;* (S, * TA;) and so اشرى. (IAth, TA.)

6 تَشَارَيَا *They sued each other;* or *cited each other before a judge;* syn. تَقَاضَيَا. (A, TA.)

8 إِشْتَرَى see the first paragraph, in three places.

10 استشرى : see 1, latter part, in three places: and see 3. ___ Also *He persisted,* or *persevered, in consideration,* or *examination.* (TA.) ___ And استشرى فى دينه *He strove,* or *exerted himself,* or *was diligent,* or *studious,* and *was careful,* or *mindful,* or *regardful, in his religion.* (TA.) ___ And استشرت الأُمُورُ بينهم *The affairs,* or *events, were,* or *became, great,* or *formidable, between them,* or *among them.* (K, * TA. [See also شَرِىَ.]) ___ And see 4.

12 اشْرَوْرَى *It was,* or *became, in a state of commotion.* (K. [See also شَرِىَ.])

شَرًى The *colocynth:* (S, K:) or it signifies, (K,) or signifies also, (S,) the *plant thereof:* (S, K:) n. un. with ة: (S:) and شَرْيَانٌ also signifies the *colocynth;* as a dial. var. of شَرًى: or the *leaves thereof.* (TA.) One says, هُوَ أَحْلَى مِنَ الأَرْى وَأَمَرُّ مِنَ الشَّرَى [*He,* or *it, is sweeter than honey and more bitter than colocynth*]. (TA.) And فُلَانٌ لَهُ طَعْمَانِ أَرًى وشَرًى [*Such a one has two flavours,* that of *honey and* that of *colocynth*]. (S, TA.) ___ And *Any kind of plant that spreads upon the ground, running* [or *creeping*] *and extending; such as the melon and the cucumber.* (AHn, O voce سُطَّاحٌ, q. v., and TA * in the present art.) ___ And *Palm-trees that grow from the datestones:* (K:) and with ة [as the n. un.] *one of such palm-trees.* (S.) ___ And, accord. to IJ, *A kind of tree of which bows are made.* (L voce حَتٌّ, q. v. [See also شَرْيَانٌ.]) See also شَرًى. And see شَرْوَى.

شَرًى *A road,* (K, TA,) in a general sense. (TA.) And, (K,) with the article ال, [particularly] *A road of Selmà,* (S, K, TA,) *the mountain so called,* (TA,) *abounding with lions:* (S, K, TA:) whence they say of courageous men, مَا هُمْ إِلَّا أُسُودُ الشَّرَى [*They are no other than the lions of Esh-Sharà*]. (TA.) ___ And *i.*

q. ناحية [as meaning *An adjacent tract* or *region*]; (S, K;) as also شرآء : (K:) accord. to some, *of the right hand:* (TA:) pl. أَشْرآء. (S, K.) Hence, شرى الفرات *The adjacent tract* (ناحية) *of the Euphrates:* (TA:) and أَشْرآء الحرم *the adjacent tracts of the Sacred Territory;* syn. نواحيه. (S.) ___ And *A mountain.* (K.) Also The *bad,* or *worse,* or *worst, of cattle:* accord. to J, [in the S,] شرى , [said in the S to be like شوى المال,] which is [said to be] a mistake: (K:) but ElBedr El-Karáfee questions it being so: (TA:) and the *good,* or *better,* or *best, thereof;* as also شراة : thus having two contr. significations: (K:) and so says ISk: but ISd says that شراة إبل, like سراة, means *choice camels.* (TA.) And *A certain eruption upon the body, resembling dirhems:* (TA:) or *small pimples* or *purulent pustules, having a burning property:* (S:) or *small pimples* or *purulent pustules, red, itching, and distressing, generally originating at once,* (K, TA,) *but sometimes gradually,* (TA,) *and becoming* [*more*] *severe by night in consequence of a hot vapour breaking forth at once upon the body:* (K, TA:) thus in the Kánoon of Ibn-Seenà [or Avicenna]. (TA.) ذُو الشَّرى *A certain idol of* [*the tribe of*] *Dows* (دوس), (K, TA,) *in the Saráh* (السَّراة): so says Nasr. (TA.)

شرٍ *Having the eruption termed* شرًى, *described in the next preceding paragraph.* (S, K.)

شرًى , (S, TA,) an inf. n. of شرى, aor. يشرى, (TA,) [when used as a simple subst., signifying *A sale* and also *a purchase,*] has أَشْرية for its pl., which, as pl. of a sing. of the measure فعل, is anomalous. (S, TA.)

شراة : see شرًى, in two places.

شرآء : see شرًى.

شَرِىٌّ *Sold:* and also *bought:* applied in this sense to a male slave; and شَرِيَّة to a female slave. (Msb.) ___ Also A horse

that persists, or *perseveres, in his pace,* or *going:* (S:) or *that exceeds the usual bounds therein,* (K, TA,) *and goes on without languor:* (TA:) or a *choice* horse: (A, TA:) or an *excellent, choice* horse. (TA.)

شَرِيَّةٌ *A way, course, mode,* or *manner, of acting* or *conduct* or *the like:* and *a nature;* or *a natural, a native,* or *an innate, disposition* or *temper* or *the like.* (K.) Also, of women, *Such as bring forth females.* (K.) One says, تَزَوَّجَ فِى شَرِيَّةٍ نِسَآءٍ *He married among women such as bring forth females.* (TA.)

شَرْوَى , in which the و is a substitute for ى, as it is in تَقْوَى and the like, (TA,) The *like* (S, K) of a thing: (S:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord. to the TA, it seems that شَرْىٌ signifies the same.] It is said of Shureyh, كَانَ يُضَمِّنُ القَصَّارَ شَرْوَى الثَّوْبِ الَّذِى أَهْلَكَهُ [*He used to make the washer responsible for the like of the garment,* or *piece of cloth, that he destroyed*]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poorrate, فَلَا يَأْخُذُ إِلَّا تِلْكَ السِّنَّ مِنْ شَرْوَى إِبِلِهِ [i. e. *And he shall not take* any *save* of *that age, of the likes of his camels*]. (TA.)

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شَرْوِىٌّ , in which the و is a substitute for ى, and شِرَائِىٌّ , [both signifying *Of,* or *relating to, selling,* and also *of,* or *relating to, buying,*] are rel. ns.; the former, of the inf. n. شِرًى; and the latter, of the inf. n. شِرَآءٌ. (Msb, TA.)

شِرْيَانٌ see شِرْىٌ: ___ and see what next follows.

شِرْيَانٌ and شِرْيَانٌ , (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadriliteral, like جِرْيَالٌ, [and therefore mentioned also in the TA in art. شرن,] but held by IB to be of the measure فِعْلَانٌ, (TA in art. شرن,) *A kind of tree,* (S, K, TA,) *of the* عِضَاه [q. v.] *of the mountains,* (TA,) *of which bows are made:* (S, K, TA:) n. un. with ة: *the tree thus called grows in the manner, and of the height and width, of the* [*species of lote-tree called*] سِدْر, *and has a yellow, sweet* نَبِقَة [or *drupe*]: so says AHn: and he adds, Aboo-Ziyád says, *bows are made of the* شريان, *and the bow made thereof is good, but black tinged with redness; its wood being of those woods of which good bows are* [*commonly*] *made; and they assert that it seldom,* or *never, becomes crooked:* Mbr says that *the* نَبْع *and* شَوْحَط [q. v.] *and* شريان *are one kind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the* نبع; *and such as is at the base,* or *foot,* or *lowest* or *lower part, thereof, the* شريان. (TA. [But see شَوْحَطٌ.]) ___ Also sing. of شَرَايِينُ signifying The *arteries;* i. e. the *pulsing veins;* (S, K;) *which spring from the heart:* (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) ___ شِرْيَانٌ, with kesr, signifies also *A crack,* or *fissure,* [in a rock,] *such as is termed* ثَتٌّ. (Az, TA.)

شَرَائِىٌّ : see شَرَوِىٌّ.

شَارٍ *Selling,* or *a seller:* (Mgh, TA:) and *buying,* or *a buyer:* as also مُشْتَرٍ [in both senses, but generally in the latter sense; whereas شَارٍ is generally used in the former sense]: (TA:) pl. of the former شُرَاةٌ. (Mgh.) ___ Also, (S, TA,) and شَارِىٌّ , in which latter the ى is not the ى of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحْوَرُ and أَحْوَرِىٌّ [or أَحْمَرُ and أَحْمَرِىٌّ] and صُلَّبٌ and صُلَّبِىٌّ, (TA,) *One of the people to whom is applied the appellation* الشُّرَاةُ, (S, TA,) which means *the* [*heretics,* or *schismatics, commonly known by*

the name of خَوَارِجُ [pl. of خَارِجِىٌّ, q. v.]: (S, M, Mgh, K, &c.:) so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شَرِىَ signifying he was angry, and he persisted, or persevered; and he charges J with error in his explaining it as above, from their saying we have sold ourselves &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say We are the شُرَاة because of the saying in the Kur ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] Verily God hath purchased, of the believers, themselves [&c.]; and the like is said in the Nh, with this addition, that شُرَاةٌ is the pl. of شَارٍ; i. e., it is from شَرَى, aor. يَشْرِى; or it may be from المُشَارَاةُ meaning المُلَاجَّةُ: moreover, the part. n. of شَرِىَ is شَرٍ; and this has not شُرَاةٌ for its pl. (TA.)

شَارِىٌّ : see the next preceding paragraph.

مُشْتَرٍ : see المُشْتَرِى. شَارٍ *A certain star,* (S, K,) *well-known;* (K;) [*Jupiter;*] *one of the Seven Stars.* (TA.) And *A certain bird.* (K.)

شزب

1 **شَزَبَ** , (S, A, O, K,) and شَزُبَ, (O, K,) aor. of each ـُـ , (K,) inf. n. شُزُوبٌ (S, A, O, K) and شَزْبٌ, (K,) *He was,* or *became, such as is termed* شَازِبٌ meaning as expl. below: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.)

2 **شَزَّبَهُ** , (O, K,) inf. n. تَشْزِيبٌ, (K,) *He,* or *it, caused it* (a rod, O) *to wither:* (O, K, TA:) and *he,* or *it, made him to become lean,* or *light of flesh; slender, and lean;* or *lean, and lank in the belly.* (TA.)

شَزْبَةٌ : see what follows.

شَازِبٌ *Lean,* or *light of flesh; slender, and lean;* or *lean, and lank in the belly;* applied to a horse: (S, O:) [or] شَزْبَةٌ signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَازِبٌ, *lean,* &c., as above; *and tough;* (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or *lean,* or *light of flesh, though not emaciated:* (As, TA:) and, applied to a man, *very slender* or *slim* or *spare:* (A:) pl. شُزَّبٌ, (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَازِبَةٌ] شَوَازِبُ. (K.) And شَازِبَةٌ A she-gazelle *lean,* or *light of flesh;* or *slender, and lean;* or *lean, and lank in the belly; in consequence of her having come from after:* pl. شَوَازِبُ. (TA.) ___ And *Rough;* (S, K, TA;) applied to a place. (S, TA.)

شزر

1 **شَزَرَهُ** , and شَزَرَ إِلَيْهِ, aor. ـِ , (K,) inf. n. شَزْرٌ, (TA,) *He looked askew,* or *sideways, at him,* (IAmb, K,) *not turning his face towards him,* (TA,) [or *with a slight turning of the face,* (see لَحَظَهُ,)] *by reason of hatred* or *of awe:* (IAmb:) or *he looked at him with a look of aversion:* or *he looked at him from the right and left:* (K:) or *from the outer angle of the eye:* generally, *in anger:* or *with hatred and anger:* (TA:) or, (K,) as also نَظَرَ إِلَيْهِ شَزْرًا, (S, A, Mgh, Msb,) *he looked at him from the outer angle of the eye,* (S, A, Msb, K,) *with anger,* (S, K,) or *with aversion, like as one looks who hates another,* (A, Mgh,) or *like one who is averse and angry:* (Msb:) or شَزَرَهُ signifies *he looked at him with the look of an enemy.* (TA.) The saying of 'Alee, اِلْحَظُوا الشَّزْرَ وَاطْعَنُوا اليَسْرَ, is expl. as signifying *Look ye from the right and left* [*and thrust ye straight forward*]. (TA.) ___ Also شَزَرَهُ, (Fr, K,) aor. and inf. n. as above, (Fr,) *He smote him with the* [*evil*] *eye.* (Fr, K.) ___ Also شَزَرَهُ *He thrust him,* or *pierced him,* (K,) with a spear-head. (TA.) And طَعَنَهُ شَزْرًا *He thrust him,* or *pierced him, sideways.* (A.) ___ شَزَرَ الحَبْلَ, aor. ـِ and ـُ , (K,) inf. n. شَزْرٌ, (TA,) *He twisted the rope,* or *cord, from the left* [*by rolling it against his body from left to right*]: (ISd, K:) or *he twisted it upwards* [*by rolling it upwards against his thigh or body*]: (As, AM:) or *he twisted it from without* [*by rolling it against his thigh*], *and turned it towards his belly* [contrarily to the usual manner, which is termed يَسْرٌ, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]; (ISd, K;) as also اِسْتَشْزَرَهُ . (K.) [See also شَزْرٌ, below.]

3 **شَازَرَهُ** , inf. n. مُشَازَرَةٌ, *He treated him,* or *regarded him, with enmity,* or *hostility:* whence [the

manner of looking termed] الشَّزْر. (AA.)

4 اشزره ٱللّٰهُ *God cast him into an evil case from which he could not extricate himself.* (TA.)

5 تشزّر *He was angry.* (K.) [See also تشذّر.] ___ *He prepared himself,* للْقتَال *for fight,* (K,) and للسُّجُود [*for prostration* in prayer]. (Mgh.)

6 تشازروا *They looked, one at another, in the manner termed* شَزْر, (S, K,) *from the outer angle of the eye.* (TA.) [See 1.]

10 استشزر : see 1, last sentence but one. Also *It* (a rope or cord) *was twisted in the manner described above, in the explanation of* شَزَر الحَبْل. (K.)

طَعْن شَزْر *A thrusting,* or *piercing, from the right and from the left:* (S, M, TA:) or *with the right hand and the left.* (TA.) ___ فَتْل شَزْر *A twisting upwards, contrarily to the manner in which the spindle* [*usually*] *turns.* (S.) [See 1.] ___ غَزْل شَزْر *Spun thread* [app. *twisted in a manner the reverse of that which is usual:* (see 1; and see also رَدْن:) or] *that is uneven.* (K.) ___ طَحَن بالرَّحَى شَزْرًا, [in which شَزْرًا appears to be an inf. n., though its verb is not mentioned,] *He ground with the hand-mill turning it from his right:* [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K: *) the contrary [which is the common way] is termed بَتًّا (A, TA.) ___ And مَا زَالَ شَزْرًا *He ceased not to be taking the wrong way.* (IAar, TA.) شَزْر also signifies *Difficulty* (K) in an affair. (TA.)

فى لَحْظه شَزَر [*In his glance is a sidelong and*

angry look, from the outer angle of the eye: see 1]. (S, K. *) ___ شَزْرٌ signifies [also] *Disquietude.* (Mgh.)

أَتَاهُ الدَّهْرُ بِشَزْرَةٍ لَا يَنْحَلُّ مِنْهَا [*Time,* or *fortune, brought him a calamity from which he was not to be extricated;*] meaning, *destroyed him.* (TA.)

شُزْرَةٌ *Redness in the eye, and,* or *with,* (so in the K accord. to the TA, but in the CK or,) *what is termed* شَزْرٌ *in the glance thereof.* (K.)

لَبَنٌ أَشْزَرُ *Red milk.* (TS, K.) ___ عَيْنٌ شَزْرَآءُ *An eye that is red, and* (so in the K accord. to the TA, but in the CK or,) *with what is termed* شَزْرٌ *in the glance thereof.* (K.)

حَبْلٌ مَشْزُورٌ *A rope,* or *cord, twisted from the left;* (Lth, A, Msb, TA;) which is the stronger way: (Lth, A:) or *upwards:* (As, T, S:) [see 1:] and غَدَائِرُ مُسْتَشْزِرَاتٌ, (S, TA,) and مُسْتَشْزَرَاتٌ, (TA,) [*Pendent locks of hair*] *so twisted.* (S, TA.)

مُسْتَشْزَرٌ : see the next preceding paragraph.

شسع

1 **شَسَعَ النَّعْلَ** , (S, O, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. شَسْعٌ, (O, K,) *He put a* شِسْعٌ [q. v.] *to the sandal;* (S, * Msb, * K;) as also شَسَّعَهَا , and أَشْسَعَهَا . (S, O, K.) شَسِعَتِ النَّعْلُ, aor. ـَـ , *The sandal had its* شِسْعٌ *broken.* (Ibn-Buzurj, O, K.) ___ شَسِعَ الفَرَسُ, aor. as above, inf. n. شَسَعٌ, *The horse had a gap,* or *space, between his central incisor and the tooth next to it.* (Aboo-Málik, IDrd, O, K. *) شَسِعَ, aor. as above, inf. n. شَسْعٌ and شُسُوعٌ, *It was,* or *became, distant,* or *remote;* said of a place of alighting, or abode. (K.) And, said of anything, *i. q.* تَنَآءَى [*It was* or *became, far from another thing*]: and شَخَصَ [*it rose,* &c.]. (TA.) ___ شَسَعَ *He put,* or *sent,* or *removed, him,* or *it, away,* or *far away;* as also أَشْسَعَهُ . (TA.)

2 **شَسَّعَ** see the preceding paragraph.

4 **أَشْسَعَ** see 1, first and last sentences.

شِسْعٌ (S, O, Msb, K, &c.) and شَسَعٌ (K) and شَسْعَنٌ , so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) The قِبَالُ *of the sandal;* (K;) [i. e.] the *appertenance of the sandal that is attacked,* or *tied, to its* زِمَامٌ; (S;) [meaning] *one of the thongs,* or *straps,* or *strips of leather, of the sandal, being that which passes between two toes, of which the* [*lower*] *end enters the hole,* or *perforation, that is in the fore part of the sandal, and which is attacked* [*at its upper end*] *to the* زِمَامٌ [or, as it is also called, the شِرَاكٌ, *a thong,* or *strap,* or *strip of leather, extending towards the ankle, and having two arms,* (its عُضْدَانِ,) *which are attacked to the* أُذُنَانِ (q. v.), or *pass through these and unite*

behind the foot]: (IAth, TA:) a poet says, referring to camels,

* أَحْدُو بِهَا مُنْقَطِعًا شِسْعِنِّي *

[*I urge them on by singing to them, with the interdigital thong of my sandal broken*]: (Lth, O, TA:) the pl. of شِسْعٌ is شُسُوعٌ (S, O, Msb, K, TA) and أَشْسَاعٌ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoob El- 'Amberee,

* يُدِيرُ نَعْلَيْهِ لِئَلَّا تُعْرَفَا *

* يَجْعَلُ أَشْسَاعَهُمَا نَحْوَ القَفَا *

[*He turns round his sandals, in order that they may not be known* by their prints upon the ground; *putting the interdigital thongs thereof in the direction of the back of the neck*]. (O, TA.) ___ [Hence,] قِبَالُ الشِّسْعِ signifies *The serpent;* mentioned by IAar with قِبَالُ الشِّبْرِ. (TA.) ___ And شِسْعٌ also signifies The *extremity* of a place. (O, K.) One says, حَلَلْنَا شِسْعَ الدَّهْنَآءِ [*We alighted in the extremity of the sandy desert,* or *of* the desert called *Ed-Dahnà*]. (O.) ___ And *A narrow tract* of land. (O, K.) ___ And *Somewhat remaining* of property or cattle. (IAar, O, K, TA.) And (K) *A small quantity* or *number* of property or cattle. (Mohárib, O, K, TA.) One says, لَهُ شِسْعُ مَالٍ *He has a small quantity of property,* or *a small number of cattle;* (Mohárib, O, K, TA;) or *a small collection of camels and of sheep* or *goats:* (K, TA:) and Fr adds شَسِيعُ مَالٍ [app. in the same sense: but see another explanation of شِسْعُ مَالٍ in what follows]. (O.) ___ And The *greater portion* or *number* of property or cattle. (El-Mufaddal, O, K, TA.) Thus it has two contr. [?] significations. (K.) One says, ذَهَبَ شِسْعُ مَالِهِ *The greater portion of his property,* or *the greater number of his cattle, went,* or *passed, away.* (El-Mufaddal, O, TA.) ___ And فُلَانٌ شِسْعُ مَالٍ *Such a one is a good manager of cattle* or *camels &c.;* (S, O, K, TA;) *one who keeps assiduously to the tending,* or *pasturing, thereof:* (A, TA:) and Fr says,

هو شَسِيعُ مالٍ, as syn. with شَسْعُ مالٍ. (TA: [but see above.])

شَسْعَنٌّ : see شَسْعٌ, in two places.

شَسُوعٌ : see شَاسِعٌ.

شَسِيعُ مالٍ : see شَسْعٌ, in two places.

شَاسِعٌ A man *having his* شَسْعٌ *broken.* (O, K.) ___ Also *Distant,* or *remote;* and so شَسُوعٌ : (S, O, K:) both applied to a place of alighting, or abode: (O, K:) pl. [of either, irreg.,] شُسْعٌ. (K.) One says بِلَادٌ شَاسِعَةٌ [*Distant countries* or *towns*]. (Msb.) And رَجُلٌ شَاسِعُ الدَّارِ *A man whose house,* or *abode,* or *country, is distant.* (TA.) And شَفَرٌ شَاسِعٌ *A far journey.* (TA.)

ششب

شَوْشَبٌ, mentioned in the K under this head and in art. شب: see the latter art.

شصر

1 **شَصَرَ**, (A 'Obeyd, O,) aor. ـُـ, (O,) inf. n. شَصْرٌ, (A 'Obeyd, S, O, K,) *He sewed* (a garment, or piece of cloth, A 'Obeyd) *with wide stitches,* or *with stitches far apart,* (S, O, K,) *as in the manner termed* بَشْكٌ. (A 'Obeyd.) ___ شَصَرَ عَيْنَ البازِى, (S, O,) aor. and inf. n. as above, (S,) *He sewed up the eye of the hawk.* (S, O.) ___ شَصَرَ النَّاقَةَ, (M, O, K,) aor. ـُـ and ـِـ, (O, K,) inf. n. as above, (S, M, O, K,) *He transfixed the sides of the she-camel's vulva with small sharp-pointed pieces of wood,* or *prickles,* (M, O, * K, *) *and twisted round behind them sinews,* (M,) or *a string made of hairs from her tail,* (M, O, * K, *) *on account of the protruding of her womb on the occasion of her bringing forth;* (M, O, K;) syn. of the inf. n. تَزْنِيدٌ. (S.) See also شِصَارٌ, below. ___ And شَصَرَ النَّاقَةَ, (K,) inf. n. as above, (TA,) signifies also *He inserted the piece of wood called* شِصَار *between the nostrils of the she-camel;* and so شَصَّرَهَا, (K,) inf. n. تَشْصِيرٌ. (TA.) ___ شَصَرَتْهُ شَوْكَةٌ, (O, K,) inf. n. as above, (K,) *A thorn pricked,* or *pierced, him.* (O, K.) ___ شَصَرَهُ بِالرُّمْحِ, (O,) inf. n. as above, *He pierced him* (O, K *) *with the spear.* (O.) ___ شَصْرٌ also signifies A bull's, (O, K,) and a gazelle's, (TA,) *smiting* (O, K, TA) a man (O, TA) *with his horn.* (O, K, TA.) And شَصَرَ, (IAar, O,) inf. n. as above, (K,) *He leaped,* or *leaped upwards;* syn. طَفَرَ. (IAar O, K. *) ___ شَصَرَ بَصَرُهُ, aor. ـِـ, (O, K, in the L ـُـ,) inf. n. شُصُورٌ, *His eye,* or *eyes, became fixedly open,* or *raised,* or *stretched and raised,* or *his eyelids became raised and he looked intently and became disquieted* or *disturbed,* (syn. شَخَصَ,) *and the eye became inverted;* at the time of death: (O, K:) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbád: (O:) or the correct word is شَصَا, or شَطَرَ; (so accord. to different copies of the K, the latter being the reading in the TA;) or both; for Az says that this explanation of شَصَرَ بَصَرُهُ is in his opinion a mistake, and that

it is correctly بصره شَصَا and شَطَر, meaning that *he was as though he looked at thee and at another.* (O, TA. *)

2 **شَصَّرَ** see the preceding paragraph.

شَصْر , and its dual: see شَصَار.

شَصَر (A 'Obeyd, S, K) and شَاصِر (Lth, S, K) and شَوْصَر (K) The *young one of the gazelle, when he has become strong and active:* (A 'Obeyd, S, L, &c.:) in the K, *when he has become strong, but not active;* but this is a mistake: (TA:) or *that has become old enough to smite with his horn:* or *that has become a month old:* or *that has not yet cropped the herbage* [*but only sucked his mother*]; expl. by الَّذى لَمْ يَحْتَنِكْ: (K:) A 'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلًا; then, خَشْف; and when his horns come forth, شَادِنٌ; and when he has become strong and active, شَصَر, of which the fem. [as is also said in the K] is شَصَرَة; then, جَذَع; and

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then, ثَنِىٌّ, which name he continues to have until he dies: (S:) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or شَاصِر is applied to *a young gazelle when his horn has come forth:* (Lth:) pl. [of شَصَر,] أَشْصَار. (K.) ___ شَصَر also signifies *A certain bird, smaller than the* عُصْفُور [or *sparrow*], (AA, O, K,) *of the colour thereof.* (AA, O.)

شَصَار The *small sharp-pointed piece of wood,* or *prickle,* (K,) or the *small sharp-pointed pieces of wood,* or *prickles,* (IDrd, S,) *with which the operation termed* تَزْنِيد [which is that

described above in the explanation of شَصَرَ النَّاقَةَ] *is performed;* (IDrd, S, K;) as also شَصْرٌ : (K:) or شَصْرَانٌ , or شَصَارَانٌ, is a term applied to *two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them:* this is done when they desire to make a she-camel affect the young one of another: they take a stuffed دُرْجَةٌ [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed شَصْرٌ and تَزْنِيدٌ. (ISh.) [See also 1.] ___ Accord. to the T, *A piece of wood, which is bound between the two edges of a she-camel's vulva.* (TA.) ___ And *A piece of wood, which is inserted between the nostrils of a she camel.* (K.)

شَصِيرٌ *A prick of a thorn.* (O, K.)

شَاصِرٌ : see شَصَرَ, in two places.

شَوْصَرٌ : see شَصَرَ.

شَاصِرَةٌ *One of the snares with which beasts of prey are caught.* (O, K, TA.)

شصو

1 **شَصَا بَصَرُهُ** , (S, K,) aor. ـُ , (S, TA,) inf. n. شُصُوٌّ, (S, TA, and so in copies of the K, accord. to the CK شَصْوٌ, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like عُلُوٌّ, (TA,) *His eye,* or *eyes, became fixedly open,* or *raised,* or *stretched and raised,* or *his eyelids became raised and he looked intently and became disquieted* or *disturbed,* syn. شَخَصَ, (S, K, TA,) [at the time of death, (see شَصَرَ,)] *as though he looked at thee and at another.* (TA.) ___ And شَصَا السَّحَابُ *The clouds rose,* or *rose high,* (T, S, K,) *in their first appearing.* (T, TA.) And شَصَا said of anything, *It rose,* or *rose high.* (T, TA.) ___ [Hence,] شَصَتْ القِرْبَةُ, (K,) inf. n. as above, (TA,) *The water-skin being filled with water,* (K, TA,) and in like manner, *being inflated,* (TA,) *its legs became raised,* or *raised high.* (K, TA.) And thus also, شَصَا الزِّقُّ, *The wine-skin being filled with wine, its legs became raised* or *raised high.* (TA.) ___ And شَصَى, aor. ـِ ; (Ks, S, TA;) or شَصَا, aor. ـُ ; and and شَصِىَ aor. ـَ ; (K;) but this last requires consideration, differing as it does from what is in the S [without any allusion to the latter's being wrong]; (TA; [see also شَظَى;]) said of a corpse; (Ks, S, K;) *Its arms and legs rose,* or *rose high;* (K;) or *it became inflated,* or *swollen, and its arms and legs rose,* or *rose high.* (Ks, S.) ___ And شَصَى برجله *He raised,* or *raised high, his leg.* (TA.)

4 **اشصى بصره** [*He made his eye,* or *eyes, to become fixedly open,* or *raised,* &c.: see 1, first sentence: or] *he raised,* or *he raised high, his eye,* or *eyes.* (S, K, * TA.)

شَصْوٌ *i. q.* شِدَّةٌ [app. as meaning *Hardship, distress,* or *adversity*]. (Az, K.) And *A* سِوَاكٌ [or *piece of*

stick with which the teeth are cleansed]. (IAar, Az, TA. [See also شَوْصٌ.])

شَاصٍ ; fem. شَاصِيَةٌ, pl. of the latter شَاصِيَاتٌ and شَوَاصٍ; part. n. of 1 (S, TA) as said of the eyes [i. e. *Fixedly open,* or *being raised,* &c.]: (TA:) and of a water-skin, meaning *Filled,* or *inflated, so that its legs are raised;* and of a wine-skin, meaning *filled, so that its legs are raised:* and of a corpse, meaning *Inflated,* &c. (S, TA.) It is said in a prov.,

* إِذَا ٱرْجَحَنَّ شَاصِيًا فَٱرْفَعْ يَدَا *

[expl. in art. رجحن, q. v.]. (S, TA.)

شصی

شصو See **شصی**

شط

1 **شَطَّ** , aor. ـِ and ـُ , (S, Msb, K,) [the latter contr. to analogy,] the pret. like ضَرَبَ and قَتَلَ, (Msb, [and the like is said in the TA,]) inf. n. شَطٌّ and شُطُوطٌ, (S, K,) *It* (a house, or dwelling, S, Msb, TA, and a place of visitation, TA) *was*, or *became, distant, remote*, or *far off.* (S, Msb, K.) ___ شَطَّ فِى السَّوْمِ, (Msb, K,) aor. ـِ and ـُ , (Msb,) inf. n. شَطٌّ and شَطَطٌ; (TA;) or أَشَطَّ فيه; (S;) or both, (Msb, K,) but the latter is the more common; (K;) and اشتطّ ; (S;) *He went far,* (S, K,) or *beyond the due bounds, in offering a thing for sale and demanding a price for it,* or *in bargaining for a thing:* (S, Msb, K:) the verb in this phrase is also followed by عَلَيْه [*against him*]. (TA.) IB says that شَطَّ signifies بَعُدَ [meaning *He*, or *it, was*, or *became, distant*, &c.]: and that أَشَطَّ signifies أَبْعَدَ [meaning *he went far*, &c.]. (TA.) You say also, أَشَطُّوا فِى طَلَبِى *They went far*, or *very far*, or *to a great* or *an extraordinary length, in seeking me.* (S, K. *) And أَشَطَّ القَوْمُ فِى طَلَبِنَا *The people*, or *company of men, sought us walking and riding.* (TA.) And أَشَطَّ فى المَفَازَة *He went away in the desert:* (K:) as though he went far in it. (TA.) And شَطَّ فى سِلْعَته, inf. n. شَطَطٌ, *He exceeded the due bounds, and went far from what was right, in respect of his commodity*, or *article of merchandise.* (K.) And شَطَّ فى حُكْمه, (Msb, K,) aor ـِ , (K, TA,) only, (TA,) or ـِ and ـُ , (Msb,) the latter aor. is mentioned in the L, (TA,) inf. n. شَطَطٌ, (Msb, TA,) in the K, erroneously, شَطِيطٌ, (TA,) and شُطُوطٌ also; (Msb;) and اشطّ ; (Msb, K;) and اشتطّ ; (K;) or اشطّ فى القَضِيَّة; (S;) *He acted unjustly, wrongfully, injuriously*, or *tyrannically*, (S, Msb, K,) *in his judging*, or *exercising jurisdiction* or *rule*, or *passing sentence*, (Msb, K,) or *in judging*, &c., (S,) عَلَيْه *against him.* (K.) And شَطَطْتُ عَلَيْه, (S, L,) aor. ـُ , (L,) and أَشْطَطْتُ ; (S, L;) *I acted unjustly, wrongfully, injuriously*, or *tyrannically, against him:* mentioned by A'Obeyd. (S, L.) It is said in the

Kur [xxxviii. 21], وَلَا تَشْطُطْ, or تُشْطِطْ , or تُشَطِّطْ , or تُشَاطِطْ , accord. to different readings, *And go not thou far from what is right:* (K, TA:) all having this meaning: (TA:) or *exceed not the due bounds.* (Bd.) شَطَطٌ signifies The *exceeding the due bounds* (AA, S, Mgh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (S.) It is said in a trad. لَهَا مَهْرُ مِثْلِهَا لَا وَكْسَ وَلَا شَطَطَ [*She shall have the dowry of her like:*] *there shall be no falling short nor exceeding.* (S.) And you say of a just sale, لَا بَخْسَ فِيهِ وَلَا شَطَطَ, (S in art. بخس,) or وَلَا شُطُوطَ, (T and TA in that art.,) [*There is no deficiency in it nor excess.*] You also say شَطَّ فِى القَوْلِ, aor. ـِ and ـُ , inf. n. شَطَطٌ and شُطُوطٌ, *He was rough, harsh,* or *coarse, in speech.* (Msb.) شَطَّ used transitively, [aor. ـُ ,] *He passed,* or *passed beyond,* [or, probably, *passed far away from,*] a place. (TA.) ___ شَطَّ فُلَانًا, (K,) aor. ـُ , (TA,) inf. n. شَطٌّ and شُطُوطٌ, (K,) *He distressed,* or *afflicted, such a one, and treated him,* or *used him, unjustly, wrongfully, injuriously,* or *tyrannically:* (K:) so say AZ and Aboo-Malik. (TA.) ___ شَاطَّهُ فَشَطَّهُ: see 3.

2 **شطّط** , inf. n. تَشْطِيطٌ, *He strove, laboured, exerted himself,* or *did his utmost, in acting unjustly, wrongfully, injuriously,* or *tyrannically, and exceeding the due bounds.* (K, * TA.) See also 1, in the latter half of the paragraph.

3 **شاطّهُ** , (K,) inf. n. مُشَاطَّةٌ, (TA,) *He vied with him in* اشْتِطَاط [i. e. *going far,* or *beyond the due bounds,* in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or *acting unjustly, wrongfully, injuriously,* or *tyrannically,* in judging, &c.]. (K.) You say, شَاطَّهُ فَشَطَّهُ [*He vied with him in so doing, and surpassed him,* or *overcame him, therein*]. (TA.) See also 1, in the latter half of the paragraph.

4 **أَشْطَطَ** see 1, in nine places.

8 **إِشْتَطَطَ** see 1, in two places.

شَطٌّ The *bank*, or *side*, of a river: (S, Msb, K:) and of a valley: (S, Msb:) or, of the latter, the *rising ground next the bottom:* (AHn:) pl. شُطُوطٌ (Msb, K) and شُطَّانٌ; (K;) the latter occurring in a verse, accord. to one relation; but

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accord. to another relation, it is شُطْآنٌ, pl. of شَاطِئٌ, which is syn. with شَطٌّ. (TA.) ___ The *side* of a camel's hump; (S, K;) *any side* thereof: (S:) or the *half* thereof: (K:) pl. شُطُوطٌ. (S, K.)

شَطَّةٌ : see شَاطٌّ.

شِطَّةٌ : see شَطَاطٌ, in two places.

شَطَطٌ , for أَمْرٌ ذُو شَطَطٍ, (Mgh,) and قَوْلٌ ذُو شَطَطٍ, (Bd in lxxii. 4,) *An action*, or *affair*, (Mgh,) and *a saying*, (Bd,) *that is extravagant*, or *exorbitant*, or *exceeding the due bounds.* (Mgh, Bd.) [See 1, of which it is an inf. n.]

شَطَاطٌ *Distance; remoteness;* (S, K, TA;) as also شِطَاطٌ and شِطَّةٌ , with kesr, (K,) and مَشَطَّةٌ . (TA.) It is said in a trad., اللّٰهُمَّ أَعُوذُ بِكَ مِنْ وَعْثَآءِ السَّفَرِ وَكَآبَةِ الشِّطَّةِ وَسُوْءِ المُنْقَلَبِ i. e. [*O God, verily I seek protection by Thee from trouble of travel, and grievousness*] *of distance of the space to be journeyed over,* [*and evilness of return* to my home.] (TA.) ___ And *Distance*, or *farness, between the two extremities* of a man; as also شِطَاطٌ and شَطَاطَةٌ . (K.) And *Tallness, and beauty of stature:* (K:) or *justness of stature:* (IDrd, S, K:) as also شِطَاطٌ , (S, K,) in either sense. (K.) Also, and شِطَاطٌ , *Fragments of baked bricks.* (K.) ___ [Freytag erroneously assigns the first and last meanings in this paragraph to شَطَّةٌ: and he adds, from Reiske, a meaning belonging to شِظَاظٌ.]

شِطَاطٌ : see شَطَاطٌ, in four places.

شَطُوطٌ A she-camel *having a large hump;* (As, S, K;) as also شَطَوْطَى : (K:) or *large in the two sides of the hump:* (TA:) pl. شَطَائِطُ. (K.)

شَطَاطَةٌ : see شَطَاطٌ.

شَطَوْطَى : see شَطُوطٌ.

شَطْشَاطٌ *A certain bird:* (K:) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

شَاطٌّ Anything *Distant, remote,* or *far.* (TA.) ___ A man *whose two extremities are far from each other.* (K.) ___ جَارِيَةٌ شَاطَّةٌ, (S, K,) and شَطَّةٌ , (K,) *A girl tall, and of beautiful stature:* (K:) or *of just stature.* (S, K.) إِنَّكَ لَشَاطِّى *Verily thou art acting unjustly, wrongfully, injuriously,* or *tyrannically, towards me* in judging: occurring in a trad. (A'Obeyd, Az, S.)

مَشَطَّةٌ : see شَطَاطٌ. ___ Also *Difficulty, distress, affliction, trouble,* or *inconvenience.* (TA.)

شطأ

1 **شَطَأَ** : see 4. Also *He walked on the* شَاطِئ, i. e. *bank,* or *side, of the river.* (K, * TA.) And *He cut lengthwise* [*into slices,* or *strips,*] the hump of a camel, and a skin, or hide. (TA.) *He subdued, overcame, overpowered,* or *mastered,* a man. (K.) ___ *He compressed* his wife. (K.) [And سَطَأَ and طَشَأَ signify the same.] ___ شَطَأَ النَّاقَةَ, (AA, S, K,) aor. ـَ [as in other senses], (TA,) inf. n. شَطْءٌ, (AA, S,) *He bound the saddle upon the she-camel.* (AA, S, K.) ___ And شَطَأَ بِالحِمْلِ *He burdened heavily,* or *overburdened,* the camel *with the load;* (K;) inf. n. as above. (TA.) [But see what follows.] Accord. to ISk, (TA,) this last phrase signifies also, (K,) or شَطَأَتْ بِالحِمْلِ, as in the L, (TA,) *He,* (a man, K,) or *she,* (a camel, L, TA,) *had strength,* or *power, to bear the load.* (L, K, TA.) شَطَأَتْ به *She* (his mother) *cast him forth* [*from her womb*]. (K.) One says, لَعَنَ ٱللّٰهُ أُمًّا شَطَأَتْ به, and so فَطَأَتْ به, *May God curse a mother who cast him forth* [*from her womb*]. (TA.)

2 **شطّأ** , inf. n. تَشْطِيءٌ, *It* (a valley) *had its two sides* (شَاطِئَاهُ, TA) *flowing* [*with water*]. (IAar, K.)

3 **شَاطَأْتُهُ** *I walked upon one* شَاطِئ [i. e. *bank,* or *side, of a river* or *valley,*] *while he walked upon the other* شَاطِئ. (S, K. *)

4 **اشطأ** ; (S, Msb;) or شَطَأَ , aor. ـَ , inf. n. شَطْءٌ and شُطُوءٌ; (K;) or both; (TA;) *It put forth its* شَطْء [or *sprouts,* &c.]; (S, K;) syn. فَرَّخَ; (Msb;) said of seed-produce; (S, Msb, K;) and in like manner said of palm-trees (نَخْل); and the former verb, said of trees (شَجَر), *they put forth sprouts around their bases,* or *stems.* (K.) And اشطأت الشَّجَرَةُ بغصونها *The tree put forth its branches.* (TA.) ___ And the former verb, *He* (a man) *had a son who had attained to manhood and become like him;* (AHn, K;) like أَصْحَبَ. (TA.)

Q. Q. 1 شَطْيَأَ , (K, TA,) said of a man, (TA,) *i. q.* رَهْيَأَ, (K, TA,) meaning *He was weak* (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

شَطْءٌ (S, Msb, K, &c.) and شَطَأٌ (TA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فِرَاخ [or *sprouts*] of seed-produce, (IAar, S, Msb, K,) and of plants, or herbage, (S,) and of palm-trees: or the *leaves* thereof; (K. TA;) i. e. of seed-produce: (TA:) and the *shoots that come forth* (Msb, K) *from,* (Msb,) or *around,* (K,) *the bases,* or *stems,* (Msb, K,) of plants, or herbage, (Msb,) or of trees: (K:) pl. أَشْطَآءٌ, (S,) or شُطُوءٌ. (K.) أَخْرَجَ شَطْأَهُ, in the Kur xlviii. last verse, means *That has put forth its* فِرَاخ [or *sprouts*]: (Bd, Jel:) or, accord. to Akh, *its extremity:* (S:) or *its ears,* (Msb, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven: or, accord. to Zj, *its plants:* (TA:) and some read شَطَأَهُ , (Bd, Jel,) which is a dial. var.; and شَطَاهُ, and شَطَآءُهُ, and شَطَهُ, and شَطْوُهُ. (Bd.) ___ [See also شَطْأَةٌ.] And see شَاطِئٌ.

شَطَأٌ : see the next preceding paragraph, in two places.

شَطْأَةٌ [app. a n. un. of شَطْءٌ, q. v. ___ Also] *A green palm-branch:* one says, لَهَا قَدٌّ كَالشَّطْأَةِ *She has a figure like the green palm-branch.* (A, TA.) ___ And *A slice,* or *strip,* i. e. *a piece cut lengthwise,* of a camel's hump, and of a skin, or hide. (A, TA.)

شَاطِئٌ (S, Msb, K) and شَطْءٌ (K) The *bank,* or *side,* (شَطّ, S, K, and جَانِب, S, Msb,) of a valley (S, Msb, K) and of a river: (K:) and some say that the former signifies the *extremity,* or *edge,* or *side,* (طَرَف,) of a river; and the *shore* of the sea: the pl. of the latter is شُطُوءٌ; and of the former, شَوَاطِئُ and شُطْآنٌ; (K, TA;) or this last, as is said in the M, may be pl. of شَطْءٌ. (TA.) Accord. to the S, one says also شَاطِئُ الأَوْدِيَةِ [meaning *The sides of the valleys*]; not assigning to شاطئ any pl.: but the truth is that the pl. is as stated above. (TA.)

شطب

1 **شَطَبَ** , (K, TA,) aor. ـُـ , (TA,) inf. n. شَطْبٌ, (AZ, TA,) *He cut* (K, TA) *into oblong pieces,* or *strips,* flesh-meat, and a camel's hump, and a hide, or leather: (TA:) or *he cut into strips, but without separating them,* a camel's hump. (AZ, TA.) ___ And شَطَبَتِ الجَرِيدَ, [aor. ـُـ ,] inf. n. شَطْبٌ, *She* (a woman) *split the palm-sticks,* or *palmbranches stripped of their leaves, to make of them mats:* which being done, says A'Obeyd, [or when they have been peeled,] the شَاطِبَة [q.v.] throws them to the مُنَقِّيَة. (S.) [Or] شَطَبَتْ, aor. , inf. n. شُطُوبٌ, *She removed the upper peel of the* شَطْب, or [*fresh, green*] *palm-branches.* (ISk, TA.) شَطَبَ also signifies *It inclined,* or *declined, turned aside* or *away, deflected,* or *deviated,* and *became distant,* or *remote;* (As, O, K;) and so شَطَفَ; and both signify *it went away.* (As, TA.) One says, شَطَبَ عَنْهُ *It turned aside* or *away,* and *became distant,* or *remote, from him,* or *it.* (K.) Thus, in a trad., شَطَبَ الرُّمْحُ عَنْ مَقْتَلِهِ *The spear deflected from,* and *failed to reach, his vital part.* (O, TA. *) And one says also, شَطَبَتِ الدَّارُ *The dwelling was,* or *became, distant,* or *remote.* (O.)

7 **انشطب** *It flowed;* (S, K;) said of water, &c. (K.)

شَطْبٌ pl. of شَطْبَةٌ , (S, Msb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَمْرٌ is of تَمْرَةٌ; (Msb;) *Fresh,* (A,) or *green,* (Msb,) or *green and fresh,* (S, K,) *palm-branches* (S, A, Msb, K) *stripped of their leaves:* (A:) or they are *less than what are termed* شَطَائِبُ, of which the sing. is شَطِيبَةٌ ; and the شطائب are less than the كَرَانِيف: [i. e. the كُرْنَاف is the thickest part of the palm-branch; next is the شَطِيبَة; and next to this, the شَطْبَة:] or شَطْبَةٌ signifies *a green palm-branch.* (K.) كَمِسَلٍّ

شَطْبَةٌ , in a trad. of Umm-Zara, [as expl. in art. سل, q. v.,] means *Like a green palm-stick drawn forth* from its skin: or *like a sword drawn forth* [from its scabbard]: (TA in art. سل:) [for] ___ شَطْبَةٌ signifies also *A sword.* (Aboo-Sa'eed, K.) ___ [Hence, app.,] شَطْبٌ is used also as an epithet, meaning *Tall, and well made;* (A, K, TA;) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, *Plump;* or *fat, soft, thin-skinned, and plump:* and so شَطْبَةٌ applied to a girl, or young woman: (A:) or the former, applied to a boy, or young man, *well made, and neither tall nor short:* (TA:) or, so applied, *light,* or *active, in body, and sharpheaded:* (IAar, TA in art. عضب, voce عَضْبٌ:) or it means, so applied, *long and even* (سَبِطٌ) *in the bones, light of flesh;* likened to the palm-stick that is split: but this epithet is mostly used with ة, i. e. شَطْبَةٌ , which is applied to a mare: (Ham p. 298:) or this epithet, شَطْبَةٌ, applied to a mare, means *lank* (سَبِطَةٌ) *in flesh;* (K, TA;) or *tall;* (TA;) as also شَطْبَةٌ in the former sense, (K, TA,) or in the latter; and the masc. is not thus used, applied to a horse: (TA:) and شَطْبَةٌ , (S,) or شَطْبَةٌ , (K,) or both, but the former is the more approved, (TA,) *beautiful; plump;* or *fat, soft, thin-skinned, and plump;* (K, TA;) *and tall:* (K:) or simply *tall;* (S, TA;) as also مَشْطُوبٌ and مُشَطَّبٌ applied to a man. (TA.)

شَطْبَةٌ : see the next preceding paragraph, in seven places: ___ and see what next follows.

شُطْبَةٌ (S, K) and شَطْبَةٌ (K) and شَطْبَةٌ (TA) and شُطَبَةٌ , (K,) which last is said by some to be a n. un. of شُطَبٌ [mentioned in what follows as a pl.], (MF,) *A* [*raised*] *line* (طَرِيقَةٌ, S, O, or طَرِيقٌ, K, [meaning *a ridge,* and sometimes also *a depressed line,* as shown voce مُشَطَّبٌ, i. e. *a channel,*]) *in the* مَتْنٌ [i. e. *broad side,* or *middle of the broad side, of the blade*] (S, O) *of a sword:* (S, O, K:) pl. شُطَبٌ and شُطُبٌ, (S, O,) or شُطُوبٌ and شُطَبٌ and شُطُبٌ: (K: [in which it is said that the pl. is شُطُوبٌ and شُطَبٌ like غُرَفٌ and كُتُبٌ : but I think that شُطُوبٌ

is a mistranscription, and that the right reading is شُطَبٌ and شُطُبٌ like غُرَفٌ and كُتُبٌ :]) hence it would seem that شُطَبٌ and شُطُبٌ are pls. of one sing.; but Ibn-Hishám El-Lakhmee expressly states that the former is pl. of شُطْبَةٌ; and the latter, of شَطِيبَةٌ ; (MF;) of which شَطَائِبُ also is a pl.; (L in art. عمد;) and which signifies [the same as شُطْبَةٌ, i. e.] the *rising* عَمُودٌ [i. e. the *ridge*] *in the* مَتْنٌ *of a sword.* (ISh, TA.) [See also مُشَطَّبٌ: and see عمود and مين.]

شَطْبَةٌ : see شَطْبٌ (near the end) in two places: ___ and see also شُطَبَةٌ: ___ and شَطِيبَةٌ, in three places.

شُطَبَةٌ : see شُطْبَةٌ.

شِطَابٌ The *instrument with which a* بَرْذَعَةٌ [or *cloth put beneath a camel's saddle*] *is quilted.* (K.)

شَطِيبَةٌ *A slice,* or *strip,* of flesh-meat: (TA:) or *a piece cut lengthwise* of a camel's hump; (S, O, K, TA;) as also شُطْبَةٌ : (O, K:) or *a piece cut in the form of a strip, but not separated,* of a camel's hump; and so ↓ the latter word: pl. of the former شَطَائِبُ. (AZ, TA.) ___ And *A piece cut lengthwise* of a hide or of leather; (S, O;) as also شُطْبَةٌ . (O.) ___ And *A piece* of [the tree called] نَبْعٌ *of which a bow is made.* (S, O.) ___ See also شَطْبٌ. ___ And see شُطْبَةٌ. ___ Also, applied to a she-camel, *Tough;* syn. يَابِسَةٌ. (K.) ___ And [the pl.] شَطَائِبُ *Different,* or *various, parties, sects,* or *classes,* (K, TA,) *and sorts,* of men &c. (TA.) ___ And *Difficulties,* or *distresses;* (Abu-l-Faraj, O, K;) as also شَصَائِبُ. (Abu-l-Faraj, O, TA.)

شَطِيبِيَّةٌ , (as in the TA,) or مُشَطَّبَةٌ , (as implied in the K,) A *quilted* بَرْذَعَةٌ [or cloth that is put beneath a camel's saddle]. (K, TA.)

شَطَّابٌ *A butcher.* (Fr, TA in art. سطر.)

شَاطِبٌ [act. part. n. of the trans. verb شَطَبَ]. ___ [Hence,] شَوَاطِبُ [the pl. of شَاطِبَةٌ] signifies Women *who cut skin,* or *leather, into strips, after having shaven it* or *measured it:* so accord. to different

copies of the K; i. e. بعد ما يحلقنه or يخلقنه. (TA.) ___ And Women *who split palmleaves, and peel the* [*palm-branches stripped of their leaves,* or *the portions thereof termed*] عَسِيب, *to make of them mats, and then throw them to the* مُنَقِّيَات: (TA:) or the sing., شَاطِبَة, signifies a woman *who peels the* عَسِيب, (As, TA,) or *who splits the palm-sticks, to make of them mats,* (S,) *and then throws them to the* مُنَقِّيَة, (As, S, TA,) *who removes all that is upon them with her knife until she has made them slender, when she throws them back to the* شَاطِبَة: (As, TA:) or a woman *who makes mats of* شَطْب, i. e. [*green, fresh*] *palm-branches* [*stripped of their leaves*]: (ISk, TA:) the pl. occurs in a verse cited voce تَذَرَّع. (S, TA.) Also, [from the intrans. verb شَطَبَ,] طَرِيق شَاطِب *A road inclining, declining,* or *turning aside* or *away.* (S, K.) ___ And رَمْيَة شَاطِبَة *A shot,* or *throw, that deflects,* or *deviates, from a vital part;* as also شَاطِفَة. (TA.) ___ And رَجُل شَاطِب المَحَلِّ *i. q.* شَاطِن [i. e. *A man remote,* or *distant, in respect of the place of alighting* or *abode*]. (TA.)

مُشَطَّب A sword (S, A, K) *having* شُطَب [pl. of شُطْبَة], (A, K,) i. e. (A, TA) *having* طَرَائِق [here meaning *ridges,* as expl. above, voce شُطْبَة], (S, A, TA,) in its مَتْن; [or *ridges and channels,*] *these being in some cases elevated and depressed* [*lines*]; (TA;) as also مَشْطُوب : (K, TA:) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, A garment, or piece of cloth, *having* طَرَائِق [as meaning *lines,* or *streaks,* or *stripes*]. (S, TA.) And أَرْض مُشَطَّبَة *Land that is furrowed* (A, Msb, K) *a little,* (K,) *not much,* (Msb,) *by a torrent.* (A, Msb, K.) ___ And *Flowing* [water &c.; because of the streaks, or lines, with which its surface is diversified]. (TA.) ___ See also شَطِيبِيَّة. ___ And see شَطْب, last sentence.

مَشْطُوب : see the next preceding paragraph. ___ فَرَس مَشْطُوب المَتْن والكَفَل means *A horse swollen with fat in the two portions of flesh and sinew next the back bone, on each side,* [*and*

in the rump,] (O, K,) *and whose creases of the skin are far apart.* (O.) ___ See also شَطْبٌ,

last sentence.

شطر

1 **شَطَرَهُ** , (A, MA, O, TA,) [aor. ـُـ ,] inf. n. شَطْرٌ; (MA;) and شَطَّرَهُ , (K,) inf. n. تَشْطِيرٌ; (TA;) *He halved it; divided it into halves.* (A, MA, O, K, TA.) ___ شَطَرَهَا, aor. ـُـ , (S,) inf. n. شَطْرٌ, (S, K,) *He milked one* شَطْرٌ *of her,* (namely, a camel, or a ewe or goat, S, [i. e., in the former case *one pair of teats,* and in the latter case *one teat,*]) *and left the other* شَطْرٌ. (S, K.) شَطَرَتْ and شَطُرَتْ, aor. ـُـ , (K,) inf. n. شِطَارٌ, (TA,) *She* (a ewe or goat) *had one of her teats dried up:* or *had one teat longer than the other.* (K.) [شِطَارٌ seems to be also *Syn. with* حِضَانٌ as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning *quando latus unum vulvæ præ altero propendet.*] ___ شَطَرَ بَصَرُهُ, (S, K, TA, and so in the O voce سَصَرَ, q. v., [in some copies of the S and K and in a copy of the A, erroneously, بَصَرُهُ,]) aor. ـُـ , (S,) inf. n. شُطُورٌ (S, K) and شَطْرٌ, (TA,) *He was as though he were looking at thee and at another:* (S, A, K:) on the authority of Fr. (TA.) ___ شَطَرَ شَطْرَهُ *He repaired,* or *betook himself, in the direction of him,* or *it:* or الشَّطْرُ in the sense of الجِهَةُ and النَّاحِيَةُ has no verb belonging to it. (K.) ___ شَطَرَتِ الدَّارُ *The house,* or *abode, was distant,* or *remote.* (Mgh, Msb.) ___ شَطَرَ, (S, K,) aor. ـُـ ; (K;) and شَطُرَ, aor. ـُـ ; inf. n. شَطَارَةٌ, of both verbs, (S, K,) or this is a simple subst., (Msb,) and شُطُورٌ; (L;) [and تشاطر ; (A in art. عذر;)] *He was,* or *became,* or *acted, like a* شَاطِرٌ [q. v.]. (S, K.) And شَطَرَ عَلَى أَهْلِهِ, (A, Msb,) or شَطَرَ عَنْهُمْ, (S, * K,) aor. ـُـ , (Msb,) inf. n. شُطُورٌ and شُطُورَةٌ and شَطَارَةٌ, (K,) or this last is a simple subst., (Msb,) *He withdrew far away* (S, * A, K *) *from his family;* or *broke off from them,* or *quitted them, in anger:* (A, K:) or *he disagreed with his family, and wearied them by his wickedness* (Msb, TA) *and baseness.* (Msb.)

2 **شَطَّرَ** see 1, first sentence. ___ شَطَّرَ نَاقَتَهُ, (S,) or بِنَاقَتِهِ, (K,) inf. n. تَشْطِيرٌ, (S, K,) *He bound two of the*

teats of his she-camel with the صِرَار [q. v.], (S, K,) *leaving* (*the other*) *two* (*unbound*). (K.)

3 **شَاطَرْتُهُ مَالِى** *I halved with him my property;* (S, K;) *I retained half of my property and gave him the other half.* (M, TA.) ___ And شَاطَرْتُ

طَلِيِّى *I left for my lamb,* or *kid, one teat* [*of the mother*], *having milked the other teat and bound it with the* صِرَار [q. v.]. (S.)

6 **تَشَاطَرَ** see 1, last sentence but one.

شَطْرٌ The *half* of a thing; (S, A, Mgh, Msb, K;) as also شَطِيرٌ : (TA:) pl. [of pauc.] أَشْطُرٌ (S, K) and [of mult.] شُطُورٌ. (K.) It is said in a prov., اُحْلُبْ حَلَبًا لَكَ شَطْرُهُ [*Milk thou a milking of which half shall be for thee*]. (S.) And one says شَعَرٌ شَطْرَانُ *Hair* [*half*] *black and* [*half*] *white.* (A.) Accord. to Ibráheem El-Harbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ [*Whoso refuses to render a poor-rate, verily we take it* from him, *and half of his property*], thus related by Bahz, is a mistake, and the right wording is, وَشُطِرَ مَالُهُ, meaning *and his property shall be divided into two halves,* and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Sháfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) ___ It occurs in two trads. as meaning *Half a* مَكُّوك [q. v.], or *half a* وَسْق [q. v.], of barley. (TA.) ___ [In prosody, *Half a verse.*] ___ Also *A part,* or *portion,* or *somewhat,* of a thing; (Mgh, K;) and so شَطِيرٌ . (TA.) In the

trad. of the night-journey, فَوَضَعَ شَطْرَهَا means [*And He remitted*] *part*, or *somewhat, thereof;* (K;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطُّهُورُ شَطْرُ الإِيمَانِ [*Purification is part of faith*]. (TA.) ___ Either the *fore pair* or the *hind pair of the teats* of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K:) and *either of the two teats* of a ewe or she-goat: (IAar, TA:) pl. أَشْطُرٌ. (S, TA.) Hence the saying, (S,) فُلَانٌ حَلَبَ الدَّهْرَ أَشْطُرَهُ *Such a one has known*, or *tried, varieties of fortune:* (S, * TA:) *has experienced the good and evil of fortune;* (S, K, TA;) *its straitness and its ampleness:* being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطُرُ means *streams*, or *flows, of milk:* and [in like manner] one says, حَلَبَ الدَّهْرَ شَطْرَيْهِ. (TA.) And, as is said in the Kámil of Mbr, one says of a man experienced in affairs, فُلَانٌ قَدْ حَلَبَ أَشْطُرَهُ *Such a one has endured the difficulties and* [*enjoyed*] *the ampleness of fortune, and managed his affairs in poverty and in wealth:* lit., *has milked his pairs of teats*, one pair after another. (TA.) ___ Also *A direction* in which one looks or goes or the like. (S, A, Msb, K.) One says, قَصَدَ شَطْرَهُ *He went in his*, or *its, direction; towards him*, or *it*. (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ *Then turn thou thy face in the direction of the Sacred Mosque*. (Fr, S.) The noun in this sense has no verb belonging to it: or one says, شَطَرَ شَطْرَهُ [expl. above: see 1]. (K.) ___ Also *Distance*, or *remoteness*. (TA.)

شُطُرٌ : see شَطِيرٌ [of which it is both a syn. and a pl.].

وَلَدُ فُلَانٍ شَطْرَةٌ *The offspring of such a one are half males and half females*. (S, A, K. [In the Ham p. 478, it is written شَطْرَةٌ.])

شَطْرَانُ , (S, A, K,) fem. شَطْرَى, (K,) A bowl, (S, K,) or vessel, (A, K,) *half full*. (S, A, K.)

شَطُورٌ A ewe, or she-goat, *having one teat longer than the other;* (S, O, K;) like حَضُونٌ in this sense [and perhaps in others also, agreeably with what is said of شَطَارٌ in the first paragraph of this art.]: (S in art. حضن:) and (so in the S and O, but in the K or) one *having one of her teats dried up:* (S, O, K:) and a she-camel *having two of her teats dried up;* for she has four teats. (S, O.) And A garment, or piece of cloth, *having one of the two extremities of its breadth longer than the other.* (O, K.) ___ See also the next paragraph.

شَطِيرٌ : see شَطْرٌ, in two places. Also *Distant,* or *remote;* (As, S, A, Mgh, Msb, K;) applied to a town, or country, (As, S,) an abode, (A, Mgh, Msb,) and a tribe. (A.) And so شُطُرٌ in the phrase نَوًى شُطُرٌ [*A distant tract,* or *region, towards which one journeys*]: (S, K:) so too شَطُورٌ in the phrase نِيَّةٌ شَطُورٌ [which may mean as above, (like نِيَّةٌ شَطُونٌ,) or *a remote,* or *farreaching, intention,* or *aim,* or *purpose*]. (TA.) ___ Also *A stranger;* (S, O, Msb, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذًا: (S, O:) or *one who is alone,* or *solitary:* (A:) pl. شُطُرٌ. (TA.)

شَاطِرٌ [One *who withdraws far away from his family;* or *breaks off from them,* or *quits them, in anger:* (see 1, last sentence:) or] one *who disagrees with his family,* (Msb,) and *who wearies them by his wickedness* (S, Msb, K) *and baseness* (Msb) *and guile:* (TA:) *i. q.* خَلِيعٌ [meaning as above, and having other similar meanings; generally *vitious,* or *immoral; bad, evil, wicked,* or *mischievous*]: (A:) accord. to some, it is post-classical: Aboo-Is-hák says that it signifies one *who takes a wrong course:* it is also expl. as signifying one *who outstrips;* like the [messenger called] بَرِيدٌ, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one *who outstrips, and is quick, in attaining nearness to God:* or as meaning one *who has wearied his family, and withdrawn far from them* [*n spirit*], *though with them* [*bodily*], *because of their inviting him to carnal lusts, and accustomed ways* [*of the world*]: (TA:) [in the present day,

it is applied to *a sharper,* or *clever thief:* and to *any clever,* or *cunning, person:*] pl. شُطَّارٌ. (TA.)

مَشْطُورٌ [*Halved.* ___ And hence,] A verse of the metre termed الرَّجَز, (O, K,) and of that termed السَّرِيع, (TA,) *having three of its six feet wanting;* (O, K;) properly, *having half thereof taken away.* (O.) Also Bread *done over with* [*the seasoning,* or *condiment, called*] كَامَخ. (O, K.)

هُمْ مُشَاطِرُونَا *They are persons whose houses adjoin ours.* (O, K.).

شطرنج

شِطْرَنْجٌ (O, L, Msb, K) and شَطْرَنْجٌ; (L, Msb;) some say the former; and some, the latter; (Msb;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Msb, TA,) such as جِرْدَحْلٌ, (TA,) which the latter is not; (Msb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) *A wellknown game;* [namely, *chess:*] (O, L, K:) a Pers. word, (TA,) arabicized; (Msb, K, TA;) [said to be] from صَدْ رَنْگ a hundred stratagems; or from شُدْ رَنْج trouble departed, meaning that trouble departs from him who plays at it; (TA;) [or from شَاهْ رَنْج the royal care or sorrow; or from شَشْ رَنْگ six species or ranks, because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from الشَّطَارَةُ, (O, K,) or المُشَاطَرَةُ, referring to the word شطرنج; (TA;) or from التَّسْطِيرُ, (O, K,) referring to the word سطرنج; so says Ibn-Hishám El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.)

شطن

1 **شَطَنَ** , (S, TA,) [aor. ـُـ ,] inf. n. شُطُونٌ, (PS,) *He was,* or *became, distant,* or *remote,* (S, TA,) عَنْهُ [*from him,* or *it*]. (S.) And شَطَنَتِ الدَّارُ, (Msb, TA,) aor. as above, (Msb,) and so the inf. n., *The abode,* or *dwelling, was distant,* or *remote.* (Msb, TA.) ___ And *He was,* or *became, remote,* or *far, from the truth, and from the mercy of God.* (Msb.) ___ And شَطَنَ فِى الأَرْضِ, (K,) inf. n. as above, (TA,) *It entered into the earth,* either راسخًا [app. as meaning *becoming firmly fixed* therein], or واغلًا [app. as meaning *penetrating, and becoming concealed*]. (K.) شَطَنَهُ, (S, K,) aor. ـُـ , inf. n. شَطْنٌ, (S,) *He turned away in opposition to him* (namely, his companion, K) *from his design,* or *aim,* or *his direction that he was pursuing, and his way,* or

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course; expl. by the words خَالَفَهُ عَنْ نِيَّتِهِ وَوَجْهِهِ. (ISk, S, K.) And شَطَنَهُ, (S, K,) aor. ـُـ , (S,) inf. n. شَطْنٌ, (TA,) *He bound him with the* شَطَنُ [or *rope,* or *long rope, &c.*]. (S, K.)

4 **اشطنه** *He made him,* or *caused him, to be,* or *become, distant,* or *remote.* (S, K.)

Q. Q. 1 **شَيْطَنَ** *He acted as a* شَيْطَانٌ [i. e., as implied in the context, a *devil;* or *one excessively,* or *inordinately, proud* or *corrupt* or *unbelieving* or *rebellious,* or *one insolent and audacious in pride and in acts of rebellion*]; (K;) and تَشَيْطَنَ ; (S, K;) both signify the same; (K, TA;) *he became, and acted, like the* شَيْطَانُ. (TA.)

Q. Q. 2 **تَشَيْطَنَ** : see what next precedes.

شَطَنٌ *A rope,* (S, Msb, K,) in a general sense: (K:) or *a long rope:* (Kh, S, K:) or *a long and strongly-twisted rope by means of which one draws water:* (TA:) pl. أَشْطَانٌ. (S, Msb, K.) Mention is made, in a trad., of a horse as being مَرْبُوطٌ بِشَطَنَيْنِ [i. e. *Tied with two ropes,* or *long ropes,* &c.,] because of his strength. (TA.) And one says of a strong-spirited horse, إِنَّهُ لَيَنْزُو بَيْنَ شَطَنَيْنِ [*Verily he leaps between two ropes,* or *long ropes,* &c.]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Msb) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, كَأَنَّهُ شَيْطَانٌ فِى أَشْطَانٍ [*As though he were a devil in ropes,* or *long ropes, &c.*]. (S, Msb.)

نَوًى شَطُونٌ (S) or نِيَّةٌ شَطُونٌ (K) [*A place to which one purposes journeying*] *that is distant,* or *remote.* (S, K.) And غَزْوَةٌ شَطُونٌ [*A warring and plundering expedition*] *that is distant.* (K.) And حَرْبٌ شَطُونٌ [*Distant war:* or] *war that is difficult* [*because distant*]. (TA. See an ex. in a verse cited voce جُبَّةٌ.) [See also شَطِينٌ, and بِئْرٌ شَطُونٌ ___.] شَاطِنٌ *A deep well,* (S, K, TA,) *curving in its interior:* (TA:) or *a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part;* (K, TA;) *so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent.* (TA.) And رُمْحٌ شَطُونٌ *A long and crooked spear.* (TA.)

شَطِينٌ *Distant,* or *remote.* (TA. [See also شَطُونٌ, and شَاطِنٌ.])

شَاطِنٌ [*Distant,* or *remote,* in respect of the place of alighting or abode]; *i. q.* شَاطِبٌ [q. v.]. (TA in art. شطب. [See also شَطُونٌ, and شَطِينٌ.]) ___ And *Far from the truth* [*and from the mercy of God:* see 1]. (TA.) ___ And *i. q.* خَبِيثٌ [*Bad, corrupt,* &c.; like سَاطِنٌ]. (K.) Umeiyeh (S, TA) Ibn-Abi-s-Salt, referring to Solomon, (TA,)

says,

* أَيُّمَا شَاطِنٍ عَصَاهُ عَكَاهُ *

* ثُمَّ يُلْقَى فِى السِّجْنِ وَالأَغْلَالِ *

[*Whatever bad one disobeyed him, he bound him* in irons; *then he was cast into the prison and the shackles for the neck and hands*]. (S, TA.)

شَيْطَانٌ a word of well-known meaning [i. e. *A devil;* and with the article ال, *the devil, Satan*]: (S, K:) *any that is excessively,* or *inordinately, proud* or *corrupt* or *unbelieving* or *rebellious,* or *that is insolent and audacious in pride and in acts of rebellion, of mankind,* and *of the jinn,* or *genii,* and *of beasts;* (A'Obeyd, S, Msb, K;) as is shown in relation to the first and second of these by what is said in the Kur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Msb, TA,) the word being of the measure فَيْعَالٌ, from شَطَنَ, (Msb, TA,) signifying he was, or became, distant, or remote, (TA,) or signifying he was, or became, remote, or far, from the truth, and from the mercy of God; (Msb;) as is indicated by the pl. شَيَاطِينُ; [for] the reading of El-Hasan in the Kur xxvi. 210, الشَّيَاطُونَ, is anomalous, [like بَسَاتُونَ for بَسَاتِينُ,] and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Msb, TA, *) and the ى is radical, so that the word is of the measure فَعْلَانٌ, (Msb,) from شَاطَ, aor. يَشِيطُ, (Msb, TA,) signifying it was, or became, null, void, of no account, and the like, and it burned, or became burnt, (Msb,) or signifying he burned with anger: but the former opinion is the more common: (TA:) [in the Kur, the word is always perfectly decl.; and so it is said to be by SM, in art. شيط of the TA; unless used as a proper name: but J says,] if you make it to be of the measure فَيْعَال from تَشَيْطَنَ said of a man, [or rather because they say of a man تشيطن,] you make it perfectly decl.; but if you make it to be from شَيَّطَ [he burned a thing], you make it imperfectly decl., because it is of the measure فَعْلَانٌ. (S.) ___ Also The *serpent:* (S, K:) or *a certain species of serpents;* (Fr, S, TA;) *having a mane, of foul aspect:* or, as some say, *a slender, light,* or *active, serpent.* (TA.) ___ Respecting the saying in the Kur [xxxvii. 63], طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [*Its fruit*

is as though it were the heads of the شياطين], Fr says that there are three ways in which it may be explained: one is, that the طلع is likened to the heads of the شياطين [meaning *devils*] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the *evil in disposition of the jinn,* because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, كَأَنَّهُ وَجْهُ شَيْطَانٍ [*as though it were the face of a devil*], and كَأَنَّهُ رَأْسُ شَيْطَانٍ [*as though it were the head of a devil*]; for though the شيطان is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is *foul,* or *ugly, serpents;* for] the Arabs apply the name شيطان to *a sort of serpents, having a mane, foul,* or *ugly, in the head and face:* (S, TA: *) the third is, that *a certain foul,* or *ugly, plat is named* رُؤُوسُ الشَّيَاطِينِ; (S, TA;) which is expl. in the K only as meaning *a certain plant.* (TA.) ___ شَيْطَانُ الفَلَا [lit. *The devil of the waterless deserts*] means *thirst.* (K.) ___ شَيْطَانٌ signifies also *Any blamable faculty,* or *power,* [or *propensity,*] of a man. (Er-Rághib, TA.) One says, رَكِبَهُ شَيْطَانُهُ i. e. [*His anger got the ascendency over him;* or] *he was,* or *became, angry.* (TA.) And نَزَعَ شَيْطَانَهُ *He plucked out his pride.* (TA.) ___ Also, [probably as being likened to a serpent,] *A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock;* (K, TA;) from the Tedhkireh of Aboo-'Alee; (TA;) likewise called مُشَيْطَنَةٌ. (AZ, K, TA.)

الشَّيْطَانِيَّةُ *A certain sect of the extravagant zealots of* [*the schismatics called*] *the* شيعة; so named from [their founder] شَيْطَانُ الطَّاقِ, (TA,) an appellation of Mohammad Ibn-En-Noaman. (K and TA in art. طوق.)

مُشَاطِنٌ *One who draws out the bucket from the well* بِشَطَنَيْنِ, (K, TA,) i. e. *with two ropes.* (TA.)

مُشَيْطَنَةٌ: see شَيْطَانٌ, last sentence.

شظ

1 شَظَّ الجُوَالِقَ , (S,) or الوِعَآءَ, (K,) aor. ـُـ , inf. n. شَظٌّ, (TA,) *He fastened its* شِظَاظ [q. v.] *upon the sack:* (S:) or *he put the* شِظَاظ *into the bag;* [meaning *into its loop,* or *handle;*] as also اشظّه : (K:) or the latter signifies *he put to it,* or *made for it,* (namely the sack,) *a* شِظَاظ. (S.)

4 أَشْظَظَ see the preceding paragraph.

شِظَاظٌ The *stick,* or *piece of wood, which is inserted into the loop,* or *handle, of a sack;* (S;) *a curved piece of wood,* (K, TA,) *with a pointed extremity,* (TA,) *which is put into the two loops,* or *handles, of a pair of sacks,* (K, TA,) *when they are bound upon the camel:* (TA:) there are two such pieces of wood: (S, * TA:) pl. أَشِظَّةٌ. (K.) And *A piece of wood,* or *peg, with which they make fast the rope of a burden.* (Ibn-Maaroof, as cited by Golius.)

شَظِيظٌ A sack *made fast,* or *bound.* (Fr. K.) A stick, or piece of wood, *split in several places.* (Fr, K.)

شظف

1 **شَظُفَ الشَّجَرُ** , (S, O, K,) aor. ـُ ; (K;) and شَظِفَ, (O, K,) aor. ـَ ; (K;) inf. n. شَظَافَةٌ, (O, K,) of the former verb; (O;) *The trees, not being sufficiently watered, became hard, without losing their moisture.* (S, O, K.) ___ And شَظُفَتْ يَدُهُ *His hand became rough,* or *coarse.* (Har p. 70.) ___ And شَظِفَ العَيْشُ *The means of subsistence became dry and hard.* (K, * TA.) شَظِفَ السَّهْمُ, (S, Msb, K,) aor. ـَ , (K,) *The arrow entered between the skin and the flesh.* (S, Msb, K, Omitted in the TA.) شَظَفْتُهُ عَنِ الشَّىْءِ,

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(O, TA,) inf. n. شَظْفٌ, (O, K,) *I withheld, restrained,* or *debarred, him from the thing.* (O, K, * TA.) ___ And شَظْفٌ signifies also The *drawing forth the testicles of a ram:* (O, K:) or the *compressing them between two pieces of wood,* or *stick, and binding them with sinew* (بِعَقَبٍ, in the CK [erroneously] بِعَقَبٍ,) *so that they wither.* (K.)

5 **تشظّف** *He subjected himself to a hard,* or *difficult, life.* (L in art. معد.)

شَظْفٌ *A splinter,* or *piece split off, of a staff,* or *stick.* (IAar, O, K.)

شِظْفٌ *Dry bread.* (O, K.) ___ And *A small piece of wood,* or *stick, like a peg:* pl. شِظَفَةٌ. (Ibn-'Abbád, O, K.)

شَظَفٌ and شَظَافٌ *Straitness;* and *hardness,* or *difficulty,* or *distress;* (AZ, S, O, K;) like ضَفَفٌ: (AZ, S, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with

kesr, i.e. شَظَاف [which see in what here follows]: (TA:) and (K) as some say, (TA,) *dryness*, and *hardness, of the means of subsistence:* (K:) or شَظَفٌ signifies *hardness*, and *straitness, of the means of subsistence:* (Msb:) or *hardness*, and *coarseness*, or *roughness, thereof;* from شَظِفَتْ يدُهُ [expl. above]: (Har p. 70:) pl. شَظَافٌ. (K.) ___ Also *A disintegration of the flesh, separating it from the border around the nail.* (TA.)

شَظِفٌ *Dry and hard* means of subsistence. (K, * TA. [See 1.]) ___ *Evil in disposition.* (O, K.) ___ *Vehement in fight.* (Ibn-'Abbád, O, K.) ___ A man *alighting*, or *taking up an abode, in places where the herbage is dried up, and in a desert where is no water* (فَلَاة). (TA in art. عظب [*A stallion-camel*] *vehement in leaping*, or *compressing, the she-camels.* (S, O, K.) ___ أَرْضٌ شَظِفَةٌ *Rough*, or *rugged, land* or *ground.* (Ibn-'Abbád, O, K.) ___ بعيرٌ شَظِفُ الخَلَاط.)

شَظْفَةٌ *Bread that has become burned.* (IAar, O.)

شَظَافٌ : see شَظَفٌ.

شَظَافٌ *Distance*, or *remoteness.* (O, K.)

شَجَرٌ شَظِيفٌ *Trees that, not being sufficiently watered, have become hard, without losing their moisture.* (S, O, K.)

مُشْظَفٌ *One who utters oblique, indirect*, or *ambiguous, speech* or *language, deviating from the right way* or *course.* (O, K. Omitted in the TA.)

شظى

1 **شَظِىَ** , [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&c.,] *It was,* or *became, split.* (AHn, TA.) ___ Said of a horse, (As, S, Mgh, K,) aor. ـَـ , inf. n. شَظًى, (K,) *His* شظى, (As, S, Mgh, K,) i. e. the *small bone called* الشَّظَى, (As, S, Mgh, *) *moved from its place,* (As, S, Mgh,) or *became displaced,* syn. زُوِىَ, (A, TA,) or *became unsteady,* or *wabbling:* (K:) and so تشظّى , (K, TA,) this latter on the authority of ISd: (TA:) or [the inf. n.] شَظًى, accord. to some, signifies the sinews' *becoming split,* or *slit:* (As, S, Mgh:) or شَظًى has this meaning also; (K;) and so تَشَظّ . (ISd, K, TA.) Accord. to the K, شَظِىَ, said of a corpse, is *syn. with* شَصِىَ: but correctly, the former verb is شَظَى, aor. ـِـ , inf. n. شُظًى, and the latter verb is شَصَا [q. v.], as they are said to be by Az: and in like manner, شَظِىَ, aor. ـِـ , is said of a سِقَآء [or skin for water or milk], meaning *It being filled, its legs became raised,* or *raised high.* (TA.)

2 **شظّى** , (TA,) inf. n. تَشْظِيَةٌ, (K, TA,) *He separated into several,* or *many, portions* or *divisions;* or *dispersed,* or *scattered;* (K, * TA;) [a thing; or] a company of men. (TA.) ___ And *He made* [a horse] *to be such that his* شَظَاهُ (شظى) *became unsteady,* or *wabbling.* (TA.)

4 **اشظاهُ** *He,* or *it, hit,* or *hurt, his* شَظَاهُ (شظى): (K:) Sgh says, by rule it should be شَظَاهُ [i. e. the verb should be thus, being derived from الشَّظَى, like قَفَاهُ from القَفَا]. (TA.)

5 **تشظّى** , said of a stick, or branch, or piece of wood, (A, Msb, K, TA,) or of a thing, (S, TA,) *It split,* or *became split, in pieces,* or *in several* or *many places:* (A, Msb, TA:) or *it became scattered,* or *dispersed, in splinters,* or *pieces split off:* (S, K:) and *it* [i. e. anything, nothing in particular being specified,] *became separated into several,* or *many, portions* or *divisions;* or *dispersed,* or *scattered.* (TA.)

One says also, تشظّى اللُّؤْلُؤُ عَنِ الصَّدَفِ [*The pearls became separated,* or *scattered, from the oyster-shells*]. (A, TA.) See also 1, in two places.

7 **انشظى** *It broke,* or *became broken.* (TA.) One says, انشظت الرَّبَاعِيَةُ *The* [*tooth called the*] رباعية *broke,* or *became broken.* (TA.)

شَظًى, of a staff, or stick, The *like of a* ليطَة [i. e. *a piece,* or *sharp piece, of the exterior portion*], *that enters into the hand, and wounds it.* (Ham p. 474. [But شَظِيَّةٌ is more commonly used in this and similar senses.]) ___ *A small bone,* (عُظَيْمٌ, K, TA, [in the CK عَظْمٌ, i. e. *a bone,* and so in my copy of the Mgh,]) or *a slender small bone,* (As, S,) *adhering to the* ذراع [here app. meaning the *arm-bone* of a horse], (As, S, K,) or *to the bone of the* ذراع, (Mgh,) *which sometimes moves from its place;* (As, S, Mgh; [see شَظِيَّةٌ;]) or *to the knee;* (K;) thus in the M; (TA;) or to the وظيف [app. here meaning the *fore shank* of a horse]; (K;) thus in the A: (TA:) or *certain small sinews* (عصب) *therein;* (K;) i. e. *in the* وظيف; thus in the T. (TA.) AO says that تَحَرُّكُ الشَّظَى [i. e. *The motion of the* شظى from its place (see 1)] is like what is termed انْتِشَارُ العَصَبِ, except that the horse has more power of endurance of the latter than of the former. (T, TA.) ___ And *Portions* of a thing *that are separated,* or *dispersed,* or *scattered.* (Har p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is شَظَاةٌ. (TA.) ___ Also *A portion of fur upon the mark left by a gall,* or *sore, on the back* [*of a camel*], *such as reaches the utmost extent thereof:* (K, accord. to the TA: [الشَّظَى being there expl. by the words الوبرة على اثر الدبرة حتى تبلغ اقصاها: in the CK, and in my MS. copy of the K, الدَّبَرَةُ على أَثَرِ الدَّبَرَةِ فى المزرعة حَتَّى تَبْلُغَ أَقْصَاهَا; which Freytag renders sulcus ad latus alterius in arvo ductus, ut ejus extremum attingeret; but which, I think, evidently presents a mistranscription and an interpolation:]) the pl. is أَشْظِيَةٌ: and sometimes there are ten [?] portions of fur [of this description, app. meaning, upon one camel: the word that I here render ten is more like عشه than عشر; but the final letter, as is often the case in the MS. of the TA, is written

in a form differing little from a common form of ر]: mentioned by ISh, from Et-Táïfee; as is said in the T. (TA.) ___ Also The *followers*, and *incorporated confederates*, of a people, or party; (S, K;) *contr. of* the صَمِيم thereof: (S:) or the *freedmen* and *followers*. (M, TA.)

شَظًى and شَظِىٌّ: see the next paragraph.

شَظِيَّةٌ *A splinter*, or *piece split off*, (T, S, M, Mgh, Msb, K,) of a staff, or stick, and the like, (S,) or of wood, (T, Mgh, Msb,) and the like, (Msb,) or of a reed, or cane, (T, Mgh,) or of silver, (T, TA,) or of bone, (T, Mgh,) or of anything: (M, K:) pl. شَظَايَا (S, Msb, K, &c.) and شَظًى, (K,) [or rather this is a coll. gen. n.,] like as رَكًى is of رَكِيَّةٌ, (TA,) or a quasi-pl. n., like عَبِيدٌ, improperly said by IAar to be pl. of شَظًى, (ISd, TA,) and شَظِىٌّ, (K, TA, [in the latter as omitted in the K, with kesr to the ش on account of the same vowel-sound following,]) mentioned by Sgh, from Ks. (TA.) AO terms the إِبْرَة [q. v.] at the head of the elbow [of the horse] a شَظِيَّة adhering to the ذِرَاع, but not [forming a portion] of it. (TA. [See شَظًى.]) ___ Also *A bow:* (K:) because its wood is split: on the authority of AHn. (TA.) ___ And The *shankbone*. (K.) ___ And *A great mass of rock wrenched from the side of a mountain;* (K, TA;) *as though it were a piece split off, broken* [*off*] *but not parted so as to form an interstice*, or *a gap:* and also *a piece cut from a mountain, like a house* or *a tent:* and it is said in the copies of the K that شِظْيَة, with kesr, signifies the same; but the word is correctly شِنْظِيَة, with an augmentative ن as in the T, and mentioned also by Hr in the Ghareebeyn: pl. of the former شَظَايَا. (TA.) ___ See also شِنْظَاة.

شَاظٍ part. n. of شَظًى [q. v.] said of a horse. (TA.)

شِنْظَاةٌ The *head*, or *top, of a mountain*, (K, TA,) [and so شَظِيَّةٌ, (Freytag, from the Deewán of the Hudhalees,)] *resembling the* شُرْفَة [q. v.]

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of a mosque: pl. شَنَاظٍ: and شَوَاظِى الجِبَال [likewise] signifies *the heads,* or *tops, of the mountains.* (TA.)

شَنْظِيَةٌ : see شَظِيَّةٌ, near the end.

شَوَاظِى الجِبَال : see شَنْظَاةٌ.

مَشْظًى [, pl. مَشَاظِى, *A fragment of wood:* (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاظٍ.]

شع

1 **شَعَّ** , (O, K, TA,) aor. ـِ , (O, TA,) inf. n. شَعَاعٌ (S, * O, * K, * TA) and شَعٌّ, (TA,) *It became scattered,* or *dispersed;* (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شَغَّ;] and [in like manner] شَعَاعٌ is used in relation to blood, &c., as meaning the *being scattered.* (S, O, K, TA. [See also شَعَاعٌ, below; and شَعَّ بولُه.]) شُعَاعٌ, (S, O, K,) aor. ـُ , (S, O,) inf. n. شَعٌّ (O, TA) and شَعَاعٌ, (K, * TA,) *He* (a camel) *scattered his urine;* as also اشعه : (S, O, K:) or both signify *he scattered his urine, and stopped it.* (TA.) ___ And شَعَّ الغَارَةَ, (K, TA,) inf. n. شَعٌّ; and شَعْشَعَهَا ; (TA;) *He poured upon them the horsemen making a sudden attack and engaging in conflict,* or *urging on their horses;* (K, TA;) and in like manner, الخَيْلَ. (TA.)

4 **أَشْعَعَ** see 1. ___ اشعّت الشَّمسُ *The sun spread,* or *diffused, its* شُعَاعُ [or *beams*], (S, K,) or *its light.* (TA.) ___ اشعّ الزَّرْعُ *The corn put forth its* شَعَاعَ, (S, K, TA,) i. e., its *awn.* (TA.) ___ And اشعّ السُّنْبُلُ *The ears of corn became compact in their grain,* (K, TA,) *and dry therein.* (TA.)

7 **انشعّ الذِّئْبُ فى الغَنَمِ** *The wolf made an incursion among the sheep* or *goats.* (O, K, TA.)

R. Q. 1 **شَعْشَعَهُ** , (S, O, K,) inf. n. شَعْشَعَةٌ, (TA,) *He mixed it,* namely, wine, (S, O, K,) with water. (O.) And *He mixed one part of it,* namely, a thing, *with another part,* (O, * K,) like as one mixes wine with water. (O.) And شَعْشَعَ الثَّرِيدَةَ *He mixed the* ثريدة [or *mess of crumbled bread*] with olive-oil: (O:) or *he put much clarified butter to it,* (ISh, O, K,) and *much grease,* or *gravy:* (K:) or *he raised its head;* (O, K;) as some say: (Sh, O:) or *he made its head high;* (O, K;) as some say; from شَعْشَاعٌ as an epithet applied to a man, meaning tall. (O.) But the verb is used more in relation to wine than to ثريد. (TA.) ___ See also 1.

R. Q. 2 **تَشَعْشَعَ**, said of a man, is from شَعْشَاعٌ applied to a man as meaning حُلْوٌ خَفِيفٌ [i. e. such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active; so that the verb may be rendered *He was,* or *became, such as is excited to briskness,* &c.: or *he was,* or *became, such as is termed* شَعْشَاعٌ, q. v.]. (Ham, p. 246.) ___ Said of the month *It nearly came to an end; little remained of it:* (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَشَعْسَعَ; from الشُّسُوعُ the being distant, or remote: and accord. to another, تَشَعْشَعَ, with two شs. (TA.)

شَعٌّ : see شَعَاعٌ, first and last sentences. Also *Haste:* (IAar, K, TA:) and so شَعِيعٌ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شَعَاعٌ. (TA.)

شُعٌّ *A spider's web.* (AA, K.) ___ See also شُعَاعٌ.

شَعَاعٌ [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.;] *Scattered,* or *dispersed;* and *disordered,* or *unsettled;* syn. مُتَفَرِّقٌ; (S, K;) as also شَعٌّ , [likewise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and شَعِيعٌ, which is wrongly expl. in the K as syn. with شَعٌّ in another sense, as stated above; (TA;) and شَعْشَاعٌ . (S, K.) One says, ذَهَبَ دَمُهُ شَعَاعًا *His blood went scattered,* or *dispersed:* (TA:) or شَعَاعٌ applied to blood signifies *spirtling* from a wound made with a spear or the like; as in a verse cited voce نَفَذٌ. (Az, TA. [See also شُعَاعٌ.]) And ذَهَبُوا شَعَاعًا *They went away scattered,* or *dispersed.* (K.) And أُمَّةٌ شَعَاعٌ *A nation,* or *people, scattered,* or *dispersed.* (TA, from a trad.) And تَطَايَرَتِ العَصَا شَعَاعًا *The staff,* or *stick, broke into scattered pieces;* as when one has broken it by striking with it upon a wall: and in like manner, القَصَبَةُ *the reed,* or *cane.* (TA.) And رَأْىٌ شَعَاعٌ *A disordered,* or *an unsettled, opinion.* (S, K.) And نَفْسٌ شَعَاعٌ *A mind of which the purposes,* or *intentions,* (هُمُومُهَا, as in the S [and O], for which, in the K, هِمَمُهَا is erroneously substituted, TA,) *and the opinions,* (Z, TA,) *are disordered,* or *unsettled,* (S, K, TA,) *so that it is not*

directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَاعًا [*His mind fled in a disordered,* or *an unsettled, state, as though dissipated;* expl. as] meaning تَفَرَّقَتْ هُمُومُهُ [a mistranscription, as before: correctly تَفَرَّقَتْ هِمَمُهُ i. e. *his purposes,* or *intentions, became disordered,* or *unsettled:* see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

* صَدْقُ اللِّقَآءِ غَيْرُ شَعْشَاعِ الغَدَرْ *

meaning [*Firm,* or *steady, in encounter,* or *conflict,*] *not disordered,* or *unsettled, in respect of purpose,* or *intention.* (S.) ___ Hence, app., (TA,) Milk *mixed with much water;* (ISh, O;) syn. ضِيَاحٌ. (ISh, O, K, TA.) Also [as a subst.] The *awn,* or *beard,* of the ears of corn; (S, O, K;) and so شُعَاعٌ and شَعَاعٌ (K) and شَعٌّ: (TA:) or the *awn,* or *beard, when it has become dry, as long as it remains on the ears;* as also شُعَاعٌ. (Lth, O.)

شَعَاعٌ (S, O, K) and شُعٌّ (AA, K) [The *rays,* or *beams,* of the sun; or] *what one sees,* (S, O, K,) *of the light, like rods,* (S,) or *extending like spears,* (O, K,) *at the rising,* or *the beginning of the rising,* (S,) or *a little after the rising,* (O, K,) of the sun; (S, O, K;) or *what one sees, like cords coming towards him, when looking at the sun;* or the *dispersing light* of the sun: (K:) n. un. with ة: (S, O, K) [and Freytag states that شَعْشَعَةٌ is said by Jac. Schultens to signify *rays:* but this I do not find in any lexicon:] the pl. (of شُعَاعٌ, O) is أَشِعَّةٌ, (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شُعُعٌ (O, K) and شَعَاعٌ; (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] لَيْلَةُ القَدْرِ, it is said, إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدِ يَوْمِهَا لَا شُعَاعَ لَهَا [*Verily the sun will rise on its morrow having no rays*]. (S: in the O, مِنْ غَدِهَا.) ___ In the verse cited voce نَفَذٌ, As is related to have read الشُّعَاعُ instead of الشَّعَاعُ, as meaning *The light,* [or *brightness*] *and redness, and scattered state,* of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) ___ See also شَعَاعٌ, last sentence, in two places.

شعاع : see شعاع, last sentence: ___ and see also شعاع.

شعيع : see شعاع, first sentence.

شعشع , (S, O,) or شعشاع , (K,) or both, (TA,) and مشعشع , (S, TA,) Shade *that is not thick,* or *dense;* (S, O, K, TA;) or *which has not wholly shaded one, having in it interspaces.* (TA.) ___ See also شعشاع, in two places.

شعشع : see the next paragraph but one, in two places: and see شلشل.

شعشعة : see شعاع.

شعشاع : see شعاع, in two places: and شعشع. ___ Also, (S, O, S,) and شعشع (O, K) and شعشعان (IDrd, S, O, K) and شعشعانى , (O, K,) in which last the relative ى is without cause, as in أَحْمَرِىٌّ and دَوَّارِىٌّ, (TA,) applied to a man, (S,) *Tall:* (O, K:) or *tall and goodly* (S, TA) *and light of flesh;* applied to a man as being likened to the thin [or much diluted] wine termed مشعشعة: or the first signifies *long-necked;* and so ↓ the third, and ↓ the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, *long* applied to a neck: (TA:) and *light,* or *active:* (O, K:) or *so in journeying;* as also شعشع like هدهد, applied to a man, or, accord. to Th, to a boy, or young man: or *light in spirit:* (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies *goodly,* or *beautiful,* (O, K, TA,) *in face:* (TA:) and شعشع , (so in the O,) or شعشع , with damm to the ش, (TA,) a boy, or young man,

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goodly, or *beautiful, in face, light in spirit;* (O, TA;) on the authority of AA. (TA.) Also *Certain trees;* or *a kind of tree.* (TA.)

شعشعان : see شعشاع, in two places. With ة, applied to a she-camel, meaning *Tall:* (S, * O:) or *large in body:* (TA:)

pl. شَعْشَعَانَاتٌ. (S, O. [In the TA, شَعْشَعَانَاتٌ is said to be mistranscribed in the S شَعْشَعَانَانٌ: but it is not so in either of my copies.])

شَعْشَعَانِىٌّ : see شَعْشَاعٌ, in two places. Also *Long and thin;* applied to a camel's lip. (TA.)

مُشَعْشَعٌ : see شَعْشَعٌ. ___ With ة, applied to wine (خَمْرٌ), *Mixed with water:* (O, * EM p. 183:) accord. to some, [*much diluted;* i. e.] *mixed so as to be thin.* (TA.)

شعب

1 **شَعَبَ** , (S, Msb,) aor. ـَـ , (Msb,) inf. n. شَعْبٌ, (A, Msb, K,) *He collected; brought, gathered,* or *drew, together;* or *united;* (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) and *he separated; put apart,* or *asunder; divided; disunited;* or *dispersed* or *scattered;* (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyád: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Msb, TA, *) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the S and A, or from شَعْبٌ meaning a tribe, as it seems to be indicated in the Ham p. 538,] one says, تَفَرَّقَ شَعْبُهُمْ, (S,) or شَتَّ شَعْبُهُمْ, (A, Ham,) [*Their union became dissolved,* or *broken up;* or *their tribe became separated;*] meaning *they became separated after being congregated:* (S, Ham:) and الْتَأَمَ شَعْبُهُمْ (S, A, Ham) [*Their separation became closed up,* or *their tribe drew together;*] meaning *they drew together after being separated.* (S, Ham.) And شَعَبَتْهُمُ المَنِيَّةُ *Death separated them:* (S:) and شَعَبَتْهُ شُعُوبُ [*Death separated him* from his companions]; (TA;) said of a man when he has died. (O in art. عبل: in the K, in that art., اشْتَعَبَتْهُ [perhaps a mistranscription].) And it is said in a trad., مَا هٰذِهِ الفُتْيَا الَّتِى شَعَبَتْ بِهَا النَّاسَ i. e, [*What is this judicial decision*] *with which thou hast divided the people?* (S. [In the TA, on the authority of IAth, التى شَغَبَتْ فى النَّاسِ, which means, which has excited evil among the people.]) One says also, شَعَبَ الرَّجُلَ أَمْرُهُ *The man broke up, discomposed, deranged,* or *disorganized,* [or *rendered unsound, impaired,* or *marred,* (agreeably with another explanation of the verb in what follows,)] *his state of affairs:* (As, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee,

* وَإِذَا رَأَيْتَ المَرْءَ يَشْعَبُ أَمْرَهُ *
* شَعْبَ العَصَا وَيَلَجُّ فِى العِصْيَانِ *

[*And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience,* or *rebellion*]. (A'Obeyd, TA.) ___ Also, aor, as above, (Msb,) and so the inf. n., (S, A, Msb, K,) *He repaired* a cracked thing [such as a wooden bowl or some other vessel, *by closing up its crack* or *cracks,* or *by piecing it:* see 2, which has a similar signification, but implying muchness]: (S, Msb:) and [in a general sense,] *he repaired, mended, amended, adjusted,* or *put into a right,* or *proper, state:* (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i. e.] *he cracked* a thing [such as a wooden bowl &c.]: (A, Msb:) and *he corrupted, rendered unsound, impaired,* or *marred.* (A, K, TA.) شَعْبٌ صَغِيرٌ مِنْ شَعْبٍ كَبِيرٍ, occurring in a trad. of 'Omar, means *A little repairing, of,* or *amid, much impairing.* (TA.) ___ [*He gave* a portion of property; as though he broke it off.] One says, اشْعَبْ لِى شُعْبَةً مِنَ المَالِ *Give thou to me a portion of the property.* (TA.) ___ *He* (the commander, or prince, S) *sent* a messenger (S, K) إِلَيْهِ [*to him*], (K,) or إِلَى مَوْضِعِ كَذَا [*to such a place*]. (S.) ___ *He turned,* or *sent,* him, or it, *away,* or *back:* (K, TA:) aor. and inf.n. as above. (TA.) And شَعَبَ اللِّجَامُ الفَرَسَ *The bridle turned away* or *back,* or *withheld,* or *restrained, the horse from the direction towards which he was going.* (K.) ___ *He,* or *it, diverted* a man *by occupying him, busying him,* or *engaging his attention.* (K, TA.) One says, مَا شَعَبَكَ عَنِّى [*What diverted thee,* or *what has diverted thee,* &c., *from me?*]. (TA.) It is also intrans.: see 4. ___ [Thus it signifies *He quitted his companions, desiring others.*] One says, شَعَبَ إِلَيْهِمْ (K, TA) فِى عَدَدِ كَذَا (TA) *He yearned towards them* [*with such a number* of men], *and quitted his companions.* (K, TA.) ___ And *He,* or *it, appeared* [distinct from others]: (K, TA:) whence the month [شَعْبَانُ, q.

v.,] is [said to be] named. (TA.) Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, *He cropped* (اهتضم) *the upper,* or *uppermost, parts of trees* [or *shrubs*]. (K, TA.) شَعَبَ, aor. ـَـ , (K,) inf. n. شَعَبٌ, (S, * K, * TA,) *He* (a goat, S, TA, and a gazelle, TA) *was wide,* (K,) or *very wide,* (S,) *between the horns,* (S, K,) and *between the shoulders.* (K, * TA.) [See also شَعَبٌ, below.]

2 **شعّب** [app. signifies *He collected* several things; or *he collected much:* and] *he separated* several things; or *he separated much.* (O.) ___ Also *He repaired* a cracked wooden bowl [or some other vessel] *in several places* [*by closing up its cracks,* or *by piecing it*]: (S, O:) [and app., in a general sense, *he repaired, mended, amended, adjusted,* or *put into a right,* or *proper, state,* several things; or *he repaired,* &c., *much:* and it seems to signify also the contr. of these two meanings: i. e. *he cracked* several things; or *he cracked in several places:* and *he corrupted, rendered unsound, impaired,* or *marred,* several things; or *he corrupted,* &c., *much.*] It is also intrans.: see 4. ___ Thus, said of seed-produce, *It branched forth,* or *forked, after being in leaf,* or *blade;* (TA;) like تشعّب . (K, * TA.) [Hence,] one says, إِنِّى أَرَى الشَّرَّ شَعَّبَ [*Verily I see the evil to have grown like seed-produce when it branches forth*]; like as one says, قَصَّبَ, and نَبَّبَ. (TA in art. نب.)

3 **شاعبه** *He became distant,* or *remote, from him;* (K, TA;) namely, his companion. (TA.) [Hence,] شاعب الحَيَاةَ [*He quitted life*]. (TA.) And شَاعَبَتْ نَفْسُهُ (K, TA) *His soul* [*departed,* or] *quitted life;* (TA;) meaning *he died;* (K, TA;) as also انشعب [i. e. انشعب هو]. (K.) [See also what next follows.]

4 **اشعب** *He died:* (S, K: [see also 3:]) or (so in the S and TA, but in the K and) *he separated himself* from another or others, *never to return;* (S, K;) as also شعّب or شَعَبَ , accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nábighah El-Jaadee, (IB, TA.)

* وَكَانُوا أُنَاسًا مِنْ شُعُوبٍ فَأَشْعَبُوا *

(S, IB, TA,) or وَكَانُوا شُعُوبًا مِنْ أُنَاسٍ, accord. to different readings: [app. meaning, *And they were men of divided races* or *tribes*, or *were divided races* or *tribes of men; so they perished;* or *separated, never to return:*] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شعوب should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شُعُوب and شُعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.])

5 **تشعّب** and انشعب are quasi-pass. verbs, the former of شَعَّبَ and the latter of شَعَبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. *It became collected; it became brought, gathered,* or *drawn, together;* or *it became united:* and also] *it became separated, put apart* or *asunder, divided, disunited,* or *dispersed* or *scattered:* (S, K:) and *it,* or *he, became distant,* or *remote.* (K.) One says, تَشَعَّبُوا فِى طَلَبِ المِيَاه [*They became separated,* &c., or *they separated themselves,* &c., *in search of the waters*], and فِى الغَارَات [*in predatory excursions*]. (TA.) And انشعب عَنِّى فُلَانٌ *Such a one became distant,* or *remote, from me;* or *withdrew to a distance,* or *for away, from me.* (TA.) And انشعب الطَّرِيقُ [and تشعّب] *The road separated.* (S, A, Msb.) And انشعب النَّهْرُ and تشعّب *The river separated* [or *branched forth*] *into other rivers.* (TA.) And انشعبت أَغْصَانُ الشَّجَرَة (S, Msb, TA) and تشعّبت (TA) *The branches of the tree separated, divided,*

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straggled, or *spread out dispersedly;* (S, TA;) or *branched forth from the stem, and*

separated, divided, &c. (Msb.) See also 2. One says also, تشعّب أَمْرُ الرَّجُلِ [*The state of affairs of the man became broken up, discomposed, deranged, disorganized,* or (agreeably with another explanation of the verb in what follows) *rendered unsound, impaired,* or *marred*]. (A.) ___ Also ↓ the latter verb, [or each,] *It became closed up;* [or *repaired by having a crack* or *cracks closed up,* or *by being pieced;*] said of a cracked thing: (TA:) and ↓ both verbs, *i. q.* انْصَلَحَ [which means, in a general sense, *it became rectified, repaired, mended, amended, adjusted,* or *put into a right,* or *proper, state;* &c.; but I have not found this verb (انصلح) in its proper art. in any of the Lexicons]: (K, TA:) and ↓ the latter signifies also *it became cracked;* (A;) [and in like manner the former, said of a number of things; or *it became cracked in several places* when said of a single thing: and hence ↓ both signify, in a general sense, *it became corrupted, rendered unsound, impaired,* or *marred;* a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.]

7 **إِنْشَعَبَ** see 5, in nine places: and see also 3.

8 **إِشْتَعَبَ** see 1, in the former half of the paragraph.

شَعْبٌ inf. n. of شَعَبَ [q. v.]. (Msb.) ___ [Used as a simple subst., it signifies *Collection,* or *union:* and also *separation, division,* or *disunion;* and] *a state of separation* or *division* or *disunion;* (K, TA;) as also شُعْبَةٌ : (S, TA:) pl. of the former شُعُوبٌ. (TA.) ___ And [hence, perhaps, as implying both union and division,] *Such as is divided* [*into sub-tribes*], *of the tribes of the Arabs and foreigners:* (S: [in my copy of the Msb, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:]) pl. شُعُوبٌ: (S, Msb:) or it signifies, as some say, (Msb,) or signifies also, (S,) *a great tribe;* syn. قَبِيلَةٌ عَظِيمَةٌ, (S, A, K,) or حَىٌّ عَظِيمٌ; (Msb;) the *parent of the* [*tribes called*] قَبَائِلُ, *to which they refer their origin, and which comprises*

them: (S:) or, as some say, *a great tribe* (حَىٌّ عَظِيمٌ) *forming a branch of a* قَبِيلَة: or *a* قَبِيلَة *itself:* (TA:) A' Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the شَعْب is *greater than the* قَبِيلَة; next to which is the فَصِيلَة; then, the عَمَارَة; then, the بَطْن; then, the فَخِذ: (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Msb;) first, the شَعْب; then, the قَبِيلَة; then, the عَمَارَة, (Msb, TA,) with fet-h and with kesr, to the ع; (Msb;) then, the بَطْن; then, the فَخِذ; and then, the فَصِيلَة: thus, Khuzeymeh is a شعب; and Kináneh, a قبيلَة; and Kureysh, an عمارة; and Kuseí, a بطن; and Háshim, a فخذ; and El-'Abbás, a فصيلة: (Msb, TA:) and Aboo-Usámeh says that these classes are agreeable with the order obtaining in the structure of man; the شعب is the greatest of them, derived from the شَعْب [or suture] of the head; next is the قبيلة, from the قبيلة [which is a term applied to any one of the four principal bones] of the head; then, the عمارة, which is the breast; then, the بطن [or belly]; then, the فخذ [or thigh]; and then, the فصيلة, which is the shank: to these some add the عَشْتِيرَة, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رَهْط: some also add the جَذْم before the شعب: (TA in art. بطن:) the pl. is as above. (TA.) It signifies also *A nation, people, race,* or *family of mankind;* syn. جِيل; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جَبَل [a mountain]: (TA:) but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is شَعْب, with kesr. (MF.) And the pl., شُعُوب, is [said to be] especially applied to denote the *foreigners* (العَجَم): (TA:) [thus it is said that] the phrase, in a trad., إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ means [*Verily a man*] *of the foreigners* (العَجَم) [*became a Muslim:* but see الشُّعُوبِيَّة]. (S.) ___ Also, [as implying separation,] *Distance,* or *remoteness.* (A, K.) So in the phrase شَعْبُ الدَّارِ [*The distance,* or *remoteness, of the abode,* or *dwelling*]. (TA.) ___ And *A crack* (S, A, K, TA) in a thing, (S,) which the شَعَّاب repairs. (S, * TA.) ___ And The *place of junction* [i. e. the *suture*] *of the* قَبَائِل [or *principal bones*] of the head; (K;) the شَأْن *which conjoins the* قبائل of the head: the قبائل in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.) ___ [Hence, perhaps,] هُمَا شَعْبَانِ *They two are likes* [or *like each other*]. (S.) ___ See also شَعْب. Also

Distant, or *remote;* (K;) as in the phrase مَآءٌ شَعْبٌ [*Distant,* or *remote, water*]: pl. شُعُوبٌ. (TA.)

شُعْبٌ : see the dual شُعْبَانِ voce شُعْبَةٌ.

شَعْبٌ *A road:* (Msb:) or *a road in a mountain:* (S, A, O, L, Msb, K:) primarily *a road in a mountain* (Har p. 29) and *in valleys:* (Id. p. 72:) afterwards applied to *any road:* (Id. p. 29:) [see also مَشْعَبٌ:] pl. شِعَابٌ. (S, O, Msb.) And *A water-course,* or *place in which water flows, in* [*a low,* or *depressed, tract, such as is called*] *a* بَطْنٌ *of land,* (ISh, A, O, K,) *having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces,* or *acclivities, of two mountains.* (ISh, O.) Or it signifies, (K,) or signifies also, (A,) *A ravine,* or *gap,* [or *pass,*] *between two mountains.* (A, K.) ___ Also [*A reef of rocks in the sea:* so in the present day: or] *a* زُرْبَةٌ or زِرْبَةٌ (accord. to different copies of the K in art. جهن [but neither of these two words do I find in their proper art. in any Lex.]) *in the sea, such as is connected with the shore:* if not connected with the shore, a bowshot distant, it is called جُهْنٌ. (K and TA in art. جهن.) ___ And *A brand,* or *mark made with a hot iron,* (S, K,) *upon camels,* (K,) *peculiar to the Benoo-Minkar, in form resembling the* [*hooked stick called*] مِحْجَنٌ: (S:) or *a brand upon the thigh, lengthwise,* [*consisting of*] *two lines meeting at the top and separated at the bottom:* (ISh, TA:) or *a brand united* [*at the upper part and*] *at the lower part separated:* (Aboo-' Alee in the Tedhkireh, TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or *a brand upon the neck, like the* مِحْجَنٌ: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that شَعْبٌ signifying *a brand* is with kesr to the ش and with fet-h [i. e. شَعْبٌ and شِعْبٌ]. (TA.) ___ See also شِعْبٌ. ___ [And see the pl. شِعَابٌ below.]

شَعَبٌ *Width,* or *distance,* (A, K,) or *great width* or *distance,* (S,) *between the horns* (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and *between the shoulders,* (A, K,) and *between two branches.*

(A.) [See also 1, last signification.]

شعبة : see شعب, second sentence. ___ Also The *space*, or *interstice, between two horns:* and *between two branches:* (K:) pl. شعب and شعاب, (K, * TA,) in this and all the following senses. (TA.) ___ And *A cleft in a mountain, to which birds* (الطَّير, for which المطر is erroneously substituted in [several of] the copies of the K, TA) *resort:* pl. as above. (K, TA.) ___ Also *A branch* of a tree, (S, A, * Mgh, * Msb, TA,) *growing out a part*, or *divaricating*, therefrom: (Msb, * TA:) or the *extremity of a branch:* (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. شعب (S, Mgh, Msb, TA) and شعاب, as above. (TA.) And شعب الغصن *The divaricating*, or *straggling*, [*branchlets*, or] *extremities* [or *shoots* or *stalks*] *of the branch.* (TA.) And [hence] عصا فى رأسها شعبتان [*A staff having at his head two forking portions* or *projections*]; (A, TA;) and Az mentions, as heard by him from the Arabs, شعبان , without ت, instead of شعبتان in this phrase. (L, TA.) And شعبة من ريحان [*A sprig, spray, bunch*, or *branchlet, of sweet basil*, or *of sweet-smelling plants*]: and شعبة من شعر [and من صوف *A lock*, or *flock, of hair* and *of wool*]. (JK in art. طوق.) And أنا شعبة من دوحتك [*I am a branch*, or *branchlet, of thy great tree*]. (A, TA.) And مسألة كثيرة الشُّعب [*A question having many branches*, or *ramifications*]. (Msb.) And [the pl.] شعب [as meaning] The *fingers:* (K, TA:) one says, قبض عليه بشعب يده *He laid hold upon it with his fingers.* (A, TA.) And قعد بين شعبتيها *He sat between her two legs:* (A:) and بين شعبها الأربع [He sat (in the Mgh قعد, as implied in the A, and in the Msb جلس,)] *between her arms and her legs;* (A, Mgh, Msb, K;) or *between her legs and the* شفران [dual of شفر, q. v.,] *of her* فرج; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to جماع. (A, Mgh, Msb, K.) And شعبتا الرَّحل *The* شرخان [or *two upright pieces of wood*] *of the*

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camel's saddle; its قَادِمَة and its آخِرَه. (Mgh.) And اغْرِزِ اللَّحْمَ فِى شُعَبِ السَّفُّود [*Infix thou the flesh-meat upon the prongs of the roastinginstrument*]. (A, TA.) And شُعْبَةُ مِنْجَلٍ [*A tooth of a reaping-hook*]. (K in art. سن.) And شُعْبَةٌ مِنْ شُعَبِ السِّنِّ [*A tooth*, or *cusp, of the teeth*, or *cusps, of the* س]; the شُعَب of the س being three. (S and L in art. س.) And شُعَبُ الفَرَسِ *The outer parts*, or *regions, of the horse* (أَقْطَارُه, A, or نَوَاحِيه, K); *all of them:* (K:) or *the prominent parts* (S, K) *of them*, (K,) or *of him;* (S, and so in some copies of the K;) *as the neck, and the* مَنْسِج [or *withers*, &c.], (S, TA,) *and the crests of the hips*, (TA,) or *such as his head, and his* حَارِك [or *withers*, &c.], *and the crests of his hips.* (A.) ___ Also *A small water-course*, or *channel in which water flows;* as in the phrase شُعْبَةٌ حَافِلٌ *a small water-course filled with a torrent:* (S:) or *a water-course in sand;* (K;) or *in the elevated part of a depressed tract into which sand has poured and remained.* (TA.) And *A small portion of a* [*water-course such as is called*] تَلْعَة; or *what is smaller than a* تَلْعَة; accord. to different copies of the K; الشُّعْبَة being expl. as meaning مَا صَغُرَ مِنَ التَّلْعَة, and, in one copy, عَنِ التَّلْعَة. (TA.) And *Such as is large, of the channels for irrigation of valleys:* (K, TA:) or, as some say, *a branch from a* تَلْعَة, and *from a valley*, or *torrent-bed, taking a different course therefrom:* pl. as above. (TA.) ___ And *A portion, part*, or *piece*, of a thing; or *somewhat* thereof: (S, Msb, K, TA:) pl. as above. (TA.) One says, اشْعَبْ لِى شُعْبَةً مِنَ المَالِ *Give thou to me a portion of the property.* (TA.) And فِى يَدِه شُعْبَةُ خَيْرٍ [*In his hand is somewhat of good*, or *of wealth*]. (TA.) And it is said in a trad., الحَيَآءُ شُعْبَةٌ مِنَ الإِيمَانِ *Modesty is a part of faith:* and in another, الشَّبَابُ شُعْبَةٌ مِنَ الجُنُونِ [*Youth is a part of insanity*]. (TA.) In explanation of the phrase, in the Kur [lxxvii. 30], إِلَى ظِلٍّ ذِى ثَلَاثِ شُعَبٍ [*Unto a shade*, or *shadow, having three parts*, or *divisions*], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and

whenever they shall attempt to go forth to a place, it will repel them: by ظلّ being here meant that the fire will form a covering; for [literally] there will be no ظلّ in this case. (Th, L.) ___ And *A piece such as is called* رُؤْبَة, *with which a wooden bowl* [or *the like*] *is repaired.* (S.) ___ Accord. to Lth, (T, TA,) شُعُب الدَّهْر means *The changes,* or *vicissitudes, of time* or *fortune;* (T, A, TA;) and he cites the saying of Dhu-r-Rummeh,

* وَلَا تُقَسِّمُ شَعْبًا وَاحِدًا شُعُبُ *

which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. *Nor* did I think that the *vicissitudes* of fortune would *divide one whole body of men* into many parties:] but Az disapproves of this explanation, and says that شُعُب here means *Intentions, designs,* or *purposes:* he says that the poet describes tribes assembled together in the [season called] رَبِيع, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, *Nor* did I think that various *intentions* would *divide* [*one whole body of men* who before had] a consentient intention. (L, TA.) ___ [See also the pl. شِعَاب below.]

شَعْبَانُ, imperfectly decl., (Msb,) *The name of a month* [i. e. *the eighth month of the Arabian year*]: pl. شَعْبَانَاتٌ (S, Msb, K) and شَعَابِينُ: (Msb, K:) so called from تَشَعَّبَ it became separated; (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce زَمَنٌ, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from شَعَبَ it appeared; because of its appearance between the months of Rejeb and Ramadán. (TA.) ___ غَزَالُ شَعْبَانَ *A certain insect,* (K, * TA,) *a species of the* جُنْدُب, or *of the* جُخْدُب. (TA.)

شِعَابٌ pl. of شِعْبٌ: (S, O, Msb:) and of شُعْبَةٌ. (K, TA.) ___ شَغَلَتْ شِعَابِي جَدْوَايَ is a prov., [expl. as] meaning *The abundance of the food* [that I have to procure for my family] *has occupied me so as to divert me from giving* to people: (S, TA:) [Z considers شِعَاب, here, as pl. of شُعْبَةٌ a branch, and as meaning *duties, and*

relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhiree says that شَعَابِى is a mistranscription: the other reading is سَعَاتِى, meaning my expending upon my family. (Meyd. [See also سَعَاةٌ, in art. سعو and سعى.])

شَعُوبُ , (S, A, Msb, K,) without the article ال, and imperfectly decl., (Msb,) and الشَّعُوبُ, (A, Msb, K,) with the article, and perfectly decl., (Msb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for *Death;* (S, A, * Msb, K; *) so called because it separates men: (S, Msb:) the former is a proper name: (Msb:) J says [in the S] that it is determinate, and does not admit the article ال: in the L, it is said that شَعُوبُ and الشَّعُوبُ both signify as above; and that in either case it may be originally an epithet, being like the epithets قَتُولُ and ضَرُوبُ; and if so, the article in this case is as in العَبَّاسُ and الحَسَنُ and الحٰرِثُ: and this opinion is confirmed by what is said of its derivation: but he who says شَعُوبُ, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to عَبَّاس and حٰرِث; yet the essence of an epithet is in it still, as in the instance of جَابِرُ بْنُ حَبَّةَ, a name for bread, so called because it reinvigorates the hungry; and as in وَاسِط, [a certain town] so called, accord. to Sb, because midway between El-'Irák ['Irák el-'Ajam] and El-Basrah: thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, أَقَصَّتْهُ شَعُوبُ [*Death became near to him*]. (TA.) And it is said in a trad., فَمَا زِلْتُ وَاضِعًا رِجْلِى عَلَى خَدِّهِ حَتَّى أَزَرْتُهُ شَعُوبَ, i. e. [*And I ceased not putting my foot upon his cheek until*] *I made death to visit him.* (TA.)

شَعِيبٌ *A* [*leathern water-bag such as is called*] مَزَادَة [q. v.]; (A'Obeyd, S, K;) as also رَاوِيَةٌ and سَطِيحَةٌ: (A'Obeyd, S:) or *one that has been repaired,* or *pieced:* (TA:) or *one that is made of two hides:* (K:) or *one that is made of two hides facing each other, without* فِئَام *at their corners;* فِئَام in [the making of] مَزَايِد being the taking of the hide and folding it, and then adding at the sides what will widen it: or *one that is pieced* (تُفْأَم) *with a third skin, between the two skins, that it may be rendered wider:* or *one that is made of two pieces joined together:* (TA:) or

one that is sewed (مَخْرُوزَة, K and TA, in the CK مَحْزُوزَة,) *on both sides:* (K:) called thus because one part is joined to another: (L, TA:) pl. شُعُبٌ. (K, * TA.) ___ Also *An old, worn-out skin for water or milk:* (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) ___ And *A camel's saddle;* syn. رَحْلٌ: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel,

* إِذَا هِىَ خَرَّتْ خَرَّ مِنْ عَنْ يَمِينِهَا *
* شَعِيبٌ بِهِ إِحْمَامُهَا وَلُغُوبُهَا *

[*When she falls down,* or *fell down, there falls down,* or *fell down, from her right side a saddle by reason of which was her fevered and jaded state*]. (TA.) ___ And رَجُلٌ شَعِيبٌ *i. q.* غَرِيبٌ [*A man who is a stranger,* &c.]. (AA, TA voce غَرِيبٌ.)

شَعَابَةٌ The *art,* or *craft, of repairing cracks* [*in wooden bowls &c., by piecing them*]. (TA.)

شُعُوبِىٌّ : see what next follows.

الشُّعُوبِيَّةُ *A sect which does not prefer,* or *exalt, the Arabs above the 'Ajam* [or *foreigners* or *Persians*]: (S:) or *a sect which prefers,* or *exalts, the 'Ajam above the Arabs:* (Msb:) or *those who despise the circumstances,* or *condition, of the Arabs;* (A, * K;) one of whom is called شُعُوبِىٌّ ; (A, K;) a rel. n. formed from the pl., (IM, Msb, TA,) شُعُوبٌ being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِىٌّ [from الأَنْصَار]. (IM, Msb, * TA.) In the phrase إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ, occurring in a trad., [and mentioned before, voce الشعوب,] شَعْبٌ may mean العجم; or it may be [used as] a pl. of الشُّعُوبِىُّ, like as اليَهُودُ and المَجُوسُ are [used as] pls. of اليَهُودِىُّ and المَجُوسِىُّ. (IAth, TA.)

شَعَّابٌ *A repairer of cracks* [*in wooden bowls &c., by piecing them*]. (S, Msb, TA.)

الشَّاعبان *The two shoulders:* (K:) because wide apart: of the dial. of El-Yemen. (TA.)

أَشْعَبُ A goat, (S, TA,) and a gazelle, (A, TA,) *wide,* (A,) or *very wide,* (S, TA,) *between the horns:* (S, A, TA:) [and app., *between the shoulders:* (see شَعَب:)] fem. شَعْبَآءُ: (TA:) and pl. شُعْبٌ. (S, A, TA.) It is also the name of a certain very covetous man [who became proverbial for his covetousness, and hence it is used as an epithet]: (S, K:) so in the saying, لَا تَكُنْ أَشْعَبَ فَتَتْعَبَ [*Be not thou an Ash'ab, for* in that case *thou wilt become fatigued,* or *wearied,* by thy endeavours]; (K;) a prov.: (TA:) and so in the prov., أَطْمَعُ مِنْ أَشْعَبَ [*More covetous than Ash'ab*]. (S.)

مَشْعَبٌ *A way, road,* or *path,* (S, Msb, K,) [in an absolute sense, or] *branching off from another.* (Msb.) مَشْعَبُ الحَقِّ means *The way* [*of truth,* or] *that distinguishes between truth and falsity.* (K.)

مِشْعَبٌ *An instrument by means of which a crack in a* [*wooden bowl or some other*] *thing is repaired* [*by piecing it*]; *an instrument used for perforating, a drill,* or *the like,* (K, TA,) *by means of which the* شَعَّاب *repairs a vessel.* (TA.)

قَصْعَةٌ مُشَعَّبَةٌ [*A wooden bowl*] *repaired in several places* [*by closing up its cracks,* or *by piecing it*]. (S.) ___ See also what follows.

مَشْعُوبٌ applied to a camel, (K,) and مُشَعَّبَةٌ applied to a number of camels, (TA,) *Marked with the brand called* شَعْب. (K, TA.)

شعبذ

Q. 1 **شَعْبَذَ** , and its inf. n. شَعْبَذَةٌ : see شَعْوَذَ and شَعْوَذَةٌ in art. شعذ.

مُشَعْبِذٌ : see مُشَعْوِذٌ in art. شعذ.

شعث

1 شَعَثَ , aor. ـَـ , (Msb,) inf. n. شَعَثٌ, (A, Mgh, Msb,) *It* (hair) *was,* or *became, shaggy,* or *dishevelled,* (A, Mgh,) *and frouzy,* or *altered in odour,* (Mgh,) *in consequence of its being seldom dressed:* (A, Mgh:) or *it was,* or *became, defiled with dust, and matted,* or *compacted, in consequence of its being seldom anointed:* (Msb:) or, accord. to El-Ghooree, *it wanted oil,* or *ointment:* (Har p. 50:) and تشعّث signifies [the same: or] *it was,* or *became, matted,* or *compacted,* (K, TA,) *and dusty.* (TA.) And the former verb, [and app. ↓ the latter also,] *It* (the head) *was,* or *became, dusty, not being renovated* [*by dressing* or *anointing*], *nor cleansed.* (Msb.) Also the former verb, aor. as above, (L, K, and Ham p. 469,) inf. n. شَعَثٌ (S, L, K, and Ham) and شُعُوثَةٌ, (L and Ham,) *He was,* or *became, shaggy,* or *dishevelled, in the hair,* (JM, PS,) *and frouzy,* or *altered in odour, in consequence of its being seldom dressed:* (JM:) or it signifies (or signifies also, JM) *he had a dusty head,* (S, L, K, JM,) *and plucked hair, unanointed;* (L;) or *he had matted,* or *compacted, and dusty, hair:* (L, and Ham p. 469:) and in like manner تشعّث . (L.) ___ شَعَثٌ, (Msb,) or تَشَعُّثٌ , (S, K, TA,) [or each,] also signifies The *being separated,* or *disunited,* (S, Msb, K, TA,) and *spread out,* (Msb,) and *uncompacted,* (TA,) *like as is the head of the* سِوَاك [or *tooth-stick, by its being bruised,* or *battered,* or *mangled by blows*]. (Msb, TA.) You say, تشعّث رأس السِّوَاك, (Msb, TA,) and الوَتِد, (A, TA,) *The head of the tooth-stick,* and *of the wooden peg* or *stake, became disintegrated;* or *separated, disunited,* or *uncompacted, in its component parts* [or *its fibres;* or *rendered brushy; by its being bruised,* or *battered,* or *mangled by blows*]. (TA.) And تشعّثوا *They* [meaning men] *became separated, disunited, dispersed,* or

scattered. (A.) ___ And شَعَثَ, aor. as above, (TK,) inf. n. شَعَثٌ, said of the state of affairs, *It was,* or *became, dissolved, broken up, discomposed, deranged, disorganized, disordered,* or *unsettled.* (S, * A, * K, * TA, TK. [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See also شَعَثٌ below.])

2 شَعَّثَهُ, inf. n. تَشْعِيثٌ, *He rendered it* (i. e. hair) [*shaggy,* or *dishevelled, and frouzy:* (see 1:) or] *matte,* or *compacted, and dusty:* or *he rendered him* [*shaggy,* or *dishevelled, and frouzy, in his hair:* or] *matted,* or *compacted, and dusty, in his hair.* (TA.) ___ تَشْعِيثٌ also signifies The *separating, disuniting, dispersing,* or *scattering,* a thing. (S.) And The *making to separated like as do rivers and branches.* (L.) [Hence,] شَعَّثَ رَأْسَ السِّوَاكِ [*He made the head of the tooth-stick to become disintegrated;* or *separated, disunited,* or *uncompacted, in its component parts* or *its fibres;* or *rendered it brushy; by bruising it, battering it,* or *mangling it by blows:* see 1]. (A.) ___ شَعَّثَ السَّنَا *He took of the straggling branches,* or *sprigs, of the senna,* without pulling it up by the roots. (TA, from a trad.) ___ See also 5, in two places. ___ شَعَّثَ النَّاسُ فِى الطَّعْنِ عَلَيْهِ *The people took,* or *began, to impugn his character, censure him, reproach him,* or *speak against him, by befouling his reputation* (بِتَشْعِيثِ عِرْضِهِ). (TA, from a trad.) ___ And شَعَّثَ مِنْهُ *He detracted from his reputation;* syn. غَضَّ مِنْهُ and تَنَقَّصَهُ: from الشَّعَثُ [as inf. n. of 1 in the last of the senses assigned to it above,] meaning انْتِشَارُ الأَمْرِ. (L.) ___ And also, inf. n. as above, *He repelled from him,* or *defended him:* (K:) or *he defended his reputation.* (TA.) [Thus it has two contr. meanings.]

4 اشعث مِنِّى فُلَانٌ *Such a one was angry by reason of me;* syn. غَضِبَ. (A. [But this I have not found elsewhere; and I almost think that اشعث, in my copy of the A, may be a mistranscription for شَعَّثَ; and غَضِبَ, for

غَضَّ.])

5 **تَشَعَّثَ** see 1, in six places. تَشَعُّثٌ also signifies The act of *taking;* syn. أَخْذٌ; (K, TA;) and so تَشْعِيثٌ . (TA.) One says, تشعّثه الدَّهْرُ *Time,* or *fortune, took him.* (TA.) And تشعّث مالَهُ *He took his property.* (TK.) ___ And The *eating little* of food; (K, TA;) and so تَشْعِيثٌ : whence one says, شَعَّثْتُ مِنَ الطَّعَامِ *I ate little of the food.* (TA.)

شَعْثٌ : see the next paragraph.

شَعَثٌ inf. n. of 1 [q. v.]. (L, Msb, &c.) ___ [Hence,] لَمَّ ٱللّٰهُ شَعَثَكَ, (S,) and شَعَثَكُمْ, (A,) i. e. [*May God rectify,* or *repair, and consolidate, what is discomposed, deranged, disorganized, disordered,* or *unsettled, of thy,* and *your, affairs*; (see art. لم;) or] *consolidate thy,* and *your, disorganized, disordered,* or *unsettled, state of affairs:* (S, A: * [in the latter expressly distinguished as tropical:]) [and so شَعْثَكَ , and شَعْثَكُمْ; perhaps by poetic license; for] Kaab Ibn-Málik El-Ansáree says,

* لَمَّ ٱلْإِلٰهُ بِهِ شَعْثًا وَرَمَّ بِهِ *
* أُمُورَ أُمَّتِهِ وَالْأَمْرُ مُنْتَشِرُ *

[*God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered,* or *unsettled, state of affairs, and repaired, by him, the affairs of his people, when the state of affairs was broken up*]. (TA.) It is said in a trad., as a form of prayer, أَسْأَلُكَ رَحْمَةً تَلُمُّ بِهَا شَعَثِى i. e. [*I ask of Thee mercy*] *whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered,* or *unsettled, of my state of affairs.* (TA.)

شَعِثٌ , applied to hair, *Shaggy,* or *dishevelled:* (MA:) [or *shaggy,* or *dishevelled, and frouzy,* or

altered in odour, in consequence of its being seldom dressed: (see 1, first sentence:)] or *defiled with dust, and matted,* or *compacted, in consequence of its being seldom anointed.* (Msb.) And in a similar sense applied to the head of a مِسْوَاك [or tooth-stick, meaning *Disintegrated;* or *separated, disunited,* or *uncompacted, in its fibres;* or *rendered brushy; by its being bruised,* &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb]. (MA.) [And in the TA it is applied to a plant, as meaning *Straggling.*] See also أَشْعَثُ. ___ And A man *dirty in the body.* (Msb.)

شَعَثَةٌ *A place of* [or *in*] *the hair that is* شَعِث [or *shaggy,* or *dishevelled,* &c.]. (TA.)

شَعْثَانُ, and شَعْثَانُ الرَّأْسِ: see what next follows.

أَشْعَثُ, (S, Mgh, Msb, K,) and أَشْعَثُ الرَّأْسِ, (K,) and شَعِثٌ, (Mgh, TA,) [and شَعِثُ الرَّأْسِ,] and شَعْثَانُ, (TA,) and شَعْثَانُ الرَّأْسِ, (K,) applied to a man, (A, Mgh, Msb,) *Having the hair shaggy,* or *dishevelled, and frouzy,* or *altered in odour, in consequence of its being seldom dressed:* (Mgh:) or *having the hair defiled with dust, and matted,* or *compacted, in consequence of its being seldom anointed:* (Msb:) or *having the head dusty,* (S, A, K, TA,) *and the hair plucked, and unanointed:* (TA:) fem. of the first شَعْثَآءُ, applied to a woman: (A, Msb:) and شُعْثٌ [is its pl., and] is applied to horses, as meaning [*having shaggy coats,*] *not curried:* (S:) or *dusty by*

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reason of long journeying. (Ham p. 130, [See and ex. from a poet, voce آيَةٌ.]) The first [or each] is also applied to a head, as meaning *Dusty, not renovated* [*by dressing* or *anointing*], *nor cleansed.* (Msb.) ___ الأَشْعَثُ *The wooden peg* or *stake:* (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. حف: an

epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, * TA.) ___ And *What has dried up of the* [*barley-grass called*] بُهْمَى: (K, TA:) [or] it is so called *when its prickles have dried.* (TA.)

شعذ

Q. Q. 1 **شَعْوَذَ** , (A, Msb,) inf. n. شَعْوَذَةٌ, (A, L, Msb, K,) *He practised the art termed* شَعْوَذَة, expl. below: (A, L, Msb, K:) as also شَعْبَذَ, (Msb, K,) inf. n. شَعْبَذَةٌ: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعْوَذَةٌ *Legerdemain,* or *sleight-of-hand,* (A, L, K,) and *false miracles,* (TA,) and *fascinations,* (K,) or *fascination,* (A, L,) or *a kind of play,* (Msb,) *like* سِحْر, (A, L, Msb, K,) *making a thing to appear different from what it really is,* (L, K,) or *showing a man what has no real existence:* (Msb:) or *making what is false to assume the form of what is true:* (TA:) as also شَعْبَذَةٌ: (A, Msb:) vulgarly termed شَعْبَثَةٌ. (TA.) ___ Also *Quickness:* or *lightness,* or *agility, in any affair.* (L.) ___ It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعْوَذِىٌّ *A messenger of princes* or *governors,* (L, K,) *who journeys on affairs of importance for them* (L) *upon post-horses* or *other beasts appointed for their conveyance:* (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) ___ See also what follows.

مُشَعْوِذٌ and مُشَعْوَذٌ A man *who practises the art termed* شَعْوَذَة; (L, K;) as also شَعْوَذِىٌّ : (TA in art. عجب:) improperly called مُشَعْبِذٌ, and surnamed أَبُو العَجَب. (Eth-Tha'álibee, TA.)

شعر

1 **شعر به** , (S, Msb, K, &c.,) and شعر به, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. ـُ , (S, Msb, K,) inf. n. شعر (S, Msb, K, &c.) and شعر (K, TA) and شعر, (TA, and so in the CK in the place of شعر,) but the first is the most common, (TA,) and شعرة (Msb, K) and شعرة and شعرة, (K,) of which last three the first is the most common, (TA,) and شعرى and شعرى (K) and شعرى (TA) and شعور (Msb, K) and شعورة, (K,) which is said to be the inf. n. of شعر, (TA,) and مشعور and مشعورة (Lh, K) and مشعورآء, (K,) which is of extr. form, (TA,) *He knew it; knew,* or *had knowledge, of it; was cognizant of it;* or *understood it;* (S, * A, Msb, K, TA;) as also شعر له: (Lh, TA:) or *he knew the minute particulars of it:* or *he perceived it by means of* [*any of*] *the senses.* (TA.) Lh mentions the phrase أَشعر فلانًا ما عمله and أَشعر لفلان ما عمله [*I know what such a one did* or *has done*], and ما شعرت فلانًا ما عمله [*I knew not what such a one did*], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also شعر, below.] ___ شعر, (A, Msb, K,) aor. ـُ , (Msb, K,) inf. n. شعر and شعر, (K, TA,) or شعر, (so accord. to the CK instead of شعر,) *He said,* or *spoke,* or *gave utterance to, poetry; spoke in verse; poetized;* or *versified;* syn. قال شعرًا; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also شعر: (K:) or the latter signifies *he made good,* or *excellent, poetry* or *verses;* (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was,* or *became, a poet;* (S;) as also شعر, aor. ـَ . (TA.) One says, شعرت لفلان *I said,* or *spoke, poetry,* &c., *to such a one.* (TS, O, TA.) And لو شعر بنقصه لما شعر [*Had he known his deficiency, he had not spoken poetry,* or *versified*]. (A.) شاعره فشعره: see 3. شعر as a trans. verb syn. with اشعر: see 4. ___ As syn. with شاعر: see 3. شعر, aor. ـَ , (K,) inf. n. شعر, (TA,) *His* (a man's, TA) *hair*

became abundant (K, TA) *and long:* (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant.* (TA.) ___ Also *He possessed slaves.* (Lh, K.)

2 **شعّر** as an intrans. verb: see 4: ___ and as a trans. verb also: see 4.

3 **شاعر** شاعره فشعره , (S, K,) aor. of the latter ـَ , that is with fet-h, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, ـُ , agreeably with the general rule; (MF;) *He vied,* or *contended, with him in poetry, and he surpassed him therein.* (S, K, MF.) And شاعره, (S,) and شاعرها, (A, Msb, K,) and شعرها , (A, K,) *He slept with him,* and *with her,* (ناومه, S, and نام معها, Msb, K, or ضاجعها, A,) *in one* شعار [or *innermost garment*]. (S, A, Msb, K.) [Reiske, as mentioned by Freytag, explains شاعر as signifying also *Tractavit, prensavit, vellicavit:* but without naming any authority.]

4 **اشعره** *He made him to know.* (S.) You say, اشعره بالأمر and الأمر, (K,) the latter of which is less usual than the former, because one says شعر به but not شعره, (MF,) *He aquainted him with the affair; made him to know it.* (K.) And أشعرت أمر فلان *I made known the affair of such a one.* (A.) And أشعرت فلانا *I made such a one notorious for an evil deed* or *quality.* (A.) ___ Also, (inf. n. إشعار, Msb,) *He marked it,* namely a beast destined for sacrifice at Mekkeh, (S, * Mgh, Msb, * K, TA,) *by stabbing it in the right side of its hump so that blood flowed from it,* (S,) or *by making a slit in its skin,* (K,) or *by stabbing it* (K, TA) *in one side of its hump with a* مبضع *or the like,* (TA,) *so that the blood appeared,* (K, TA,) or *by making an incision in its hump so that the blood flowed,* (Msb,) *in order that it might be known to be destined for sacrifice.* (S, Msb.) ___ [Hence, app.,] *He wounded him so as to cause blood to come.* (TA.) It is said in a trad. respecting the assassination of 'Othmán, أشعره مشقصا *He wounded him so as to cause blood to*

come with a مشقص [q. v.]: (TA:) and in another trad., أَشْعَرَ أَمِيرُ المُؤْمِنِينَ [*The Prince of the Faithful was wounded so that blood came from him*]. (S.) ___ And *He pierced him with a spear so as to make the spearhead enter his inside:* and اشعره سِنَانًا *he made the spear-head to enter into the midst of him:* [but this is said to be] from اشعره به he made it to cleave to it. (TA.) أَشْعَرَ is said specially of a king, meaning *He was slain.* (A, TA.) ___ Also *He made it to be a distinguishing sign:* as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]. (TA.) ___ And اشعروا *They called, uttering their* شِعَار [whereby they might know one another]: or *they appointed for themselves a* شِعَار *in their journey.* (Lh, K, TA. [See also 10.]) مَا أَشْعَرَهُ [*How good,* or *excellent, a poet is he !*]. (TA in art. خزى: see مُخْزٍ in that art.) اشعر [from شَعْرٌ or شَعَرٌ signifying hair] *It* (a fœtus, S, A, K, in the belly of its mother, TA) *had hair growing upon it;* (S, A, K;) as also تشعّر ; (S, K;) and شعّر , inf. n. تَشْعِيرٌ; and استشعر . (K.) ___ And اشعرت *She* (a camel) *cast forth her fœtus with hair upon it.* (Ktr, K.) ___ And اشعر *He lined* a boot, (A, K,) and a جُبَّة, (A,) and the مِيثَرَة of a horse's saddle, and a قَلَنْسُوَة, and the like, (TA,) *with hair;* (A, K;) as also شَعَرَ ; (Lh, A, K;) and شعّر , (K,) inf. n. تَشْعِيرٌ: (TA:) or, said of a مِيثَرَة, *he covered* it *with hair.* (A.) ___ And اشعره *He clad him with a* شِعَار [i. e. *an innermost garment*]. (S, A, K.) And *He put on him a garment as a* شِعَار, i. e., *next his body.* (TA.) [Hence,] اشعره فُلَانٌ شَرًّا *Such a one involved him in evil.* (S, A.) And اشعره الحُبُّ مَرَضًا [*Love involved him in disease*]. (S.) And اشعره به *He made it* (i. e. anything) *to cleave,* or *stick, to it,* [*like the* شِعَار *to the body,*] i. e., to another thing. (K.) ___ [And *It clave to him,* or *it, as the* شِعَار *cleaves to the body.* Hence,] اشعره الهَمُّ [*Anxiety clave to him as the* شِعَار *cleaves to the body*]. (A.) And اشعر الهَمُّ قَلْبِى *Anxiety clave to my heart* (K, TA) *as the* شِعَار *cleaves to the body.* (TA.) And أَشْعَرَ الرَّجُلَ هَمًّا *The man clave to anxiety as the* شِعَار *cleaves to the body.* (S, TA. [In one of my copies of the S, أُشْعِرَ, accord. to which reading, the phrase

should be rendered *The man was made to have anxiety cleaving to him* &c.]) اشعر السّكّين *He put a* شَعِيرَة [q. v.] *to the knife.* (S, A, K. *)

5 **تَشَعَّرَ** see 4, in the latter half of the paragraph.

6 **تشاعر** *He affected,* or *pretended, to be a poet, not being such.* (See its part. n., below.)]

10 **استشعرت البَقَرَةُ** *The cow uttered a cry to her young one, desiring to know its state.* (A, TA.) ___ And استشعروا *They called, one to another, uttering the* شِعَار [*by which they were mutually known*], *in war,* or *fight.* (TA. [See also 4.]) استشعر as syn. with اشعر and تشعّر: see 4, in the latter half of the paragraph. ___ Also, (A,) or استشعر شِعَارًا, (K,) *He put on,* or *clad himself with, a* شِعَار [i. e. *an innermost garment*]. (A, K.) [Hence,] استشعر خَشْيَةَ ٱللّٰه *Make thou the fear of God to be* شِعَارَ قَلْبِكَ [i. e. *the thing next to thy heart*]. (TA.) And استشعر خَوْفًا *He conceived in his mind fear.* (S, A. *)

شَعْر and شَعَر, (A, Msb, K, but only the latter in my copies of the S and in the O,) two wellknown dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] *Hair;* i. e. *what grows upon the body, that is not* صُوف *nor* وَبَر; (K;) it is an appertenance *of human beings and of other animals:* (S, A, Msb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is *goats' hair:* (see 4 in art. بنى:)] of the masc. gender: (Msb, TA:) pl. (of the former, Msb) شُعُور and (of the latter, Msb) أَشْعَار (S, Msb, K) and (of the latter also, TA) شِعَار: (K, TA:) and أُشَيْعَار, properly dim. of أَشْعَار, is used, accord. to Aboo-Ziyád, as dim. of شُعُور: (TA:) the n. un. is with ة: (S, A, * Msb, K:) and this, i. e. شَعْرَة [or شَعَرَه], is also used metonymically as a pl. (K, TA.) One says, بَيْنِى وَبَيْنَكَ المالُ شَقُّ الشَّعْرَةِ and شَقُّ الأُبْلُمَةِ [*The property is,* or

shall be, equally divided between me and thee]. (TA.) And رَأَى فُلَانٌ الشَّعَرَةَ *Such a one saw,* or *has seen, hoariness,* or *white hairs,* (Yaakoob, S, A, TA,) upon his head. (TA.) ___ [The n. un.] شَعَرَةٌ is also used, metonymically, as meaning *A daughter.* (TA.) ___ And شَعَرٌ (K, and so accord. to the TA, but in the CK شَعْرٌ ,) signifies also *Plants* and *trees;* (K, TA;) as being likened to hair. (TA.) ___ And the same, (A, K, TA, but in the CK شَعْرٌ ,) *Saffron* (A, K) *before it is pulverized.* (A.)

شَعْرٌ : see the next two preceding sentences.

شَعْرٌ [an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] *Knowledge; cognizance:* (K, TA:) or *knowledge of the minute particulars of things:* or *perception by means of* [*any of*] *the senses.* (TA.) One says, لَيْتَ شِعْرِى فُلَانًا مَا صَنَعَ, (Ks, Lh, S, * Msb, * K, *) and لَيْتَ شِعْرِى لَهُ مَا صَنَعَ, and لَيْتَ شِعْرِى عَنْهُ مَا صَنَعَ, (Ks, Lh, K, *) i. e. *Would that I knew what such a one did,* or *has done;* (S, * K, * Msb, * TA;) for *would that my knowledge were present at,* or *comprehending, what such a one did,* or *has done;* the phrase being elliptical: (TA:) accord. to Sb, لَيْتَ شِعْرِى is for لَيْتَ شِعْرَتِى, the ة being elided as in هُوَ أَبُو عُذْرِهَا [for هو ابو عُذْرَتِهَا], (S, TA,) the elision of the ة in this latter instance, as Sb says, being peculiar to the case of the words being preceded by ابو; [but see عُذْرَةٌ;] and as in إِقَامَة when used as a prefixed noun; though لَيْتَ شِعْرَتِى is not now known to have been heard. (TA.) One says also, لَيْتَ شِعْرِى مَا كَانَ *Would that I knew what happened,* or *has happened.* (A.) ___ The predominant signification of شِعْرٌ is *Poetry,* or *verse;* (Msb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is شِعْرٌ: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiæ: (Er-Rághib, TA:) it is properly defined as *language qualified by rhyme and measure intentionally;* which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], الَّذِى أَنْقَضَ ظَهْرَكَ ورفعنا لَكَ ذِكْرَكَ, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Msb:) and sometimes *a*

single verse is thus termed: (Akh, TA:) pl. أَشْعَار. (S, K.) ___ Also *Falsehood;* because of the many lies in poetry. (B, TA.)

شَعْر : see شَعْر, in two places.

شَعَر : see أَشْعَر. ___ [The fem.] شَعَرَة signifies [particularly] A sheep or goat (شَاة) *having hair growing between the two halves of its hoof, which in consequence bleed:* or *having an itching in its knees,* (K, TA,) *and therefore always scratching with them.* (TA.)

شَعْرَة and شَعَرَة ns. un. of شَعْر [q. v.] and شَعَر.

شَعْرَة The *hair of the pubes;* (T, Msb, K;) as also شَعْرَآء , [accord. to general analogy with tenween,] or شَعَرَآء , [and if so, without tenween,] accord to different copies of the K; (TA;) *of a man* and *of a woman;* and *of the hinder part of a woman:* (T, Msb:) or the *hair of the pubes of a woman,* specially: (S, O, Msb:) and the *pubes* (عَانَة) [*itself*]: (K:) and the *place of growth of the hair beneath the navel.* (K, * TA.) ___ Also *A portion of hair.* (K, * TA.)

الشِّعْرَى [*The star Sirius;*] *a certain bright star, also called* المِرْزَم; (TA; [but see this latter appellation;]) *the star that rises* [*aurorally*] *after* الجَوْزَآء [by which is here meant *Gemini*], *in the time of intense heat,* (S, TA,) *and after* الهَقْعَة [app. a mistranscription for الهَنْعَة]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see النَّثْرَة; and see also مَنَازِلُ القَمَر, in art. نزل:) on the periods of its rising at sunset, and setting aurorally, see دَبْر and دَبُور:] the Arabs say, إِذَا طَلَعَتِ الشِّعْرَى جَعَلَ صَاحِبُ النَّخْلِ يَرَى [*When Sirius rises* aurorally, *the owner of the palm-trees begins to see* what their fruit will be]: (TA:) there are *two stars* of this name; الشِّعْرَى العَبُور and الشِّعْرَى الغُمَيْصَآء, (S, K,) together called الشِّعْرَيَان: the former is that [above mentioned] which is in [a mistake for after] الجَوْزَآء, and the latter is [*Procyon,*] *in the*

ذراع [by which is meant الذّراع المقبوضة, not الذّراع المبسوطة]; (S;) and both together are called *the two Sisters of Suheyl* (سُهَيْل [i. e. *Canopus*]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-án to be Lord of الشِّعْرَى: (TA:) it is called العَبُور because of its having crossed the Milky Way; and the other is called الغُمَيْصآء because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. غمص:) the former is also called الشِّعْرَى اليَمَانِيَّةُ [*the Yemenian*, or *Southern*, شعرى]; and the latter, الشِّعْرَى الشَّامِيَّةُ [*the Syrian*, or *Northern*, شعرى]. (Kzw.)

شَعْرَآءُ fem. of أَشْعَرُ [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. ___ See also شَعْرَةٌ.

شَعْرَآء [app., if correct, with tenween]: see شَعْرَةٌ.

شِعْرِىٌّ [*Of*, or *relating to, poetry; poetical.* ___ And also *False*, or *lying*]. One says أَدِلَّةٌ شِعْرِيَّةٌ *False*, or *lying, evidences* or *arguments:* because of the many lies in poetry. (B, TA.) [And *Of*, or *relating to*, الشِّعْرَى, i. e. *Sirius.*] You say, رَعَيْنَا شِعْرِىَّ المَرَاعِى *We pastured* our cattle *upon the herbage of which the growth was consequent upon the* نَوْء [i. e. the *auroral rising* or *setting*] *of* الشِّعْرَى [or *Sirius*]. (A.)

شَعَرِيَّاتٌ The *young ones of the* رَخَم [i. e. *vultur percnopterus*]. (K.)

شَعْرَانُ : see شَعْرَان ___. أَشْعَرُ [app. without tenween, being probably originally an epithet, also] signifies The [*shrub called*] رِمْث, (K,) or *a species thereof*, (Tekmileh, TA,) *green, inclining to dust-colour:* (Tekmileh, K, TA:) or *a species of* [*the kind of plants called*] حَمْض, *dust-coloured:* (TA:) or حَمْض *upon which hares feed, and in which they* [*make their forms*, i. e.] *lie, cleaving to the ground; it is like the large* أُشْنَانَة [here app. used as the n. un. of أُشْنَانٌ, i. e. *kali*, or *glasswort*],

has slender twigs, and appears from afar black. (AHn, TA.)

شعرور [*A poetaster*]: see شاعر. Also, accord. to analogy, sing. of شعارير, which is *Syn. with* شعر [as pl. of شعرآء, q. v. voce أَشعر], meaning the *flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it.* (TA.) [Hence the saying,] ذَهَبَ القومُ شَعارِيرَ *The people dispersed themselves,* or *became dispersed:* (S:) and ذَهَبُوا شَعارِيرَ بِقَدَّانَ, (K,) or بِقَدَّانَ, and بِقَدَّانَ, (TA,) and بِقَنْدَحْرَةَ, (K,) and

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بِقَنْذَحْرَةَ, (TA,) *They went away in a state of dispersion, like flies:* (K:) شعارير thus used being pl. of شعرور; (TA;) or having no sing. (Fr, Akh, S, TA.) And أَصْبَحَتْ شَعارِيرَ بِقَرْدَحْمَةَ, and بِقَرْذَحْمَةَ, and بِقَنْدَحْرَةَ and بِقَدَّحْرَةَ, and بِقَدَّحْرَةَ, *They became beyond reach,* or *power.* (Lh, TA.) ___ And the same pl. شعارير, having no sing., also signifies *A certain game* (S, K, TA) *of children.* (TA.) You say, لَعِبْنَا الشَّعارِيرَ [*We played at the game of* الشعارير]: and هٰذَا لَعِبُ الشَّعارِيرِ [*This is the game of* الشعارير]. (S.) ___ And *A sort of women's ornaments, like barley* [*-corns*], *made of gold and of silver, and worn upon the neck.* (TA.) ___ And شعرورة [n. un. of شعرور] signifies *A small* قِثَّآء [or *cucumber*]: pl. شَعارِيرُ [as above]. (S, K.)

شَعْرَانِىٌّ : see شَعْرَانِيَّةٌ. أَرْنَبٌ أَشْعَرُ *A hare that feeds upon the* شَعْرَان [q. v.], *and that* [*makes its form therein,* i. e.] *lies therein, cleaving to the ground.* (AHn, TA.)

شَعَارٌ *Trees;* (ISk, Er-Riyáshee, S, A, K;) as also شِعَارٌ : (As, ISh, K:) or *tangled,* or *luxuriant,* or *abundant and dense, trees;* (T, K;) as also شُعَارٌ : (Sh, T, K:) or (TA, but in the K and) *trees in land that is soft* (K, TA) *and depressed, between eminences,* (TA,) *where people alight,* (K, TA,) *such as is*

termed دهنآء, and *the like,* (TA,) *warming themselves thereby in winter, and shading themselves thereby in summer,* as also مشعر : (K, TA:) or this last signifies *any place in which are a* خمر [or *covert of trees,* &c.,] *and* [*other*] *trees;* and its pl. is مشاعر. (TA.) One says, أَرْضٌ كَثِيرَةُ الشَّعَارِ *A land abounding in trees* [&c.]. (S.) ___ See also the next paragraph, latter half.

شعار *A sign of people in war,* (S, Msb, K,) and *in a journey* (K) &c., (TA,) i. e. (Msb) *a call* or *cry,* (A, Mgh, Msb,) *by means of which to know one another:* (S, A, Mgh, Msb:) and the شعار of soldiers is *a sign that is set up in order that a man may thereby know his companions:* (TA:) and شعار signifies also the *banners,* or *standards,* of tribes. (TA in art. برم.) It is said in a trad. that the شعار of the Prophet in war was يا مَنْصُورُ أَمِتْ أَمِتْ [*O Mansoor,* (a proper name of a man, meaning aided &c.,) *kill thou, kill thou*]. (TA.) And it is said that he appointed the شعار of the refugees on the day of Bedr to be يابنى عَبْدِ الرَّحْمٰنِ: and the شعار of El-Khazraj, يا بنى عَبْدِ ٱللّٰه: and that of El-Ows, يا بنى عُبَيْدِ ٱللّٰه: and their شعار on the day of El-Ahzáb, حٰمٓ لَا يُنْصَرُونَ. (Mgh.) ___ And *Thunder;* (Tekmileh, K;) as being a sign of rain. (TK.) ___ شعار الحجّ means *The religious rites and ceremonies of the pilgrimage;* and *the signs thereof;* (K;) and, (TA,) as also الشعائر, (S,) *the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God;* (S, Msb, * TA;) *as the halting* [*at Mount 'Arafát*], *and the circuiting* [*around the Kaabeh*], *and the* سعى [or *tripping to and fro between Es-Safà and El-Marweh*], *and the throwing* [*of the pebbles at Minè*], *and the sacrifice,* &c.; (TA;) and شعيرة and شعارة and مشعر signify the same as شعار: (L:) شعيرة is the sing. of شعائر meaning as expl. above; (As, S, Msb;) or, as some say, the sing. is شعارة : (As, S:) or شعيرة and شعارة, by some written شعارة, and مشعر, signify *a place* [*of the performance*] *of religious rites and ceremonies of the pilgrimage;* expl. in the K by معظمها, which is a mistake for موضعها; (TA;) and مشاعر, *places thereof:*

(S:) or شَعَائِرُ الحَجِّ signifies *the* مَعَالِمُ [or *characteristic practices*] *of the pilgrimage, to which God has invited, and the performance of which He has commanded;* (K;) as also المَشَاعِرُ: (TA:) and شَعَائِرُ ٱللّٰهِ, *all those religious services which God has appointed to us as signs; as the halting* [*at Mount 'Arafát*], *and the* سَعْى [or *tripping to and fro between Es-Safà and El-Marweh*], *and the sacrificing of victims:* (Zj, TA:) or *the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed;* (Bd in v. 2 and xxii. 33;) among which places are Es-Safà and El-Marweh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA:) or *the obligatory statutes* or *ordinances of God:* (Bd in v. 2:) or *the religion of God:* (Bd in v. 2 and xxii. 33:) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِنْ شَعَائِرِ ٱللّٰهِ, i. e. *of the signs of the religion of God:* (Bd and Jel:) and [hence the sing.] شَعِيرَةٌ signifies [sometimes] *a camel* or *cow* or *bull that is brought to Mekkeh for sacrifice;* (S, K;) *such as is marked in the manner expl. voce* أَشْعَرَ; (Msb;) and شَعَائِرُ is its pl.; (K;) and is also pl. of شِعَارٌ: and the [festival called the] عِيد is said to be a شِعَار of the شَعَائِر [i. e. *a sign of the signs of the religion*] of El-Islám. (Msb.) ___ شِعَارُ الدَّمِ is said to mean *The piece of rag:* or *the vulva:* because each is a thing that indicates the existence of blood. (Mgh.) Also The [*innermost garment;* or] *garment that is next the body;* (S, Msb;) the *garment that is next the hair of the body, under the* دِثَار; as also شِعَارٌ; (K;) but this is strange: (TA:) pl. [of pauc.] أَشْعِرَةٌ and [of mult.] شُعُرٌ. (K.) [Hence,] one says, لَبِسَ شِعَارَ الهَمِّ [*He involved himself in anxiety*]. (A.) And جَعَلَ الخَوْفَ شِعَارَهُ [*He made fear to be* as though it were *his innermost garment*], by closely cleaving to it. (TA in art. درع.) [Hence, also,] it is said in a prov., هُمُ الشِّعَارُ دُونَ الدِّثَارِ, meaning *They are near in respect of love:* and in a trad., relating to the Ansár, أَنْتُمُ الشِّعَارُ وَالنَّاسُ الدِّثَارُ *Ye are the special and close friends* [*and the people in general are the less near in friendship*]. (TA.) ___ Also *A*

horse-cloth; a covering for a horse to protect him from the cold. (K.) ___ And *A thing with which wine* [app. while in the vat] *is protected,* or *preserved from injury:* (L, K: [for الخِمْر, the reading in the CK, the author of the TK has read الخُمْر (and thus I find the word written in my MS. copy of the K) or الخُمْر, pls. of الخُمَار; and Freytag has followed his example: but الخِمْر is the right reading, as is shown by what here follows:]) so in the saying of El-Akhtal,

* فَكَفَّ الرِّيحَ وَالأَنْدَآءَ عَنْهَا *

* مِنَ الزَّرْجُونِ دُونَهُمَا الشِّعَارُ *

[evidently describing wine, and app. meaning *And the* شعار *of the wine,* (الشِّعَارُ مِنَ الزَّرْجُونِ, i. e. شِعَارُ الزَّرْجُونِ,) while yet in the vat, *intervening as an obstacle to them, kept off the wind and the rains,* or *dews,* or *day-dews, from it,* namely, the wine]. (L.) ___ See also شِعَار, in two places. Also *Death.* (O, K.)

شَعِير, (S, Msb, K,) which may be also pronounced شَعِيرٌ, agreeably with the dial. of Temeem, as may any word of the measure فَعِيل of which the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like كَبِيرٌ and جَلِيلٌ and كَرِيمٌ, (MF,) [and thus do many in the present day, others pronouncing the fet-h in this case, more correctly, in the manner termed إِمَالَة, i. e. as e in our word bed: *Barley;*] *a certain grain,* (S, Msb,) *well known:* (Msb, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Msb:) n. un. with ة [signifying *a barleycorn*]. (S, K.) Also *An accompanying associate;* syn. عَشِيرٌ مُصَاحِبٌ: on the authority of En-Nawawee: (K, TA:) said to be formed by transposition: but it may be from شَعَرَهَا meaning he slept with her in one شِعَار; [see 3; and so originally signifying *a person who sleeps with another in one innermost garment;*] then applied to any special companion. (TA.)

شَعَارَة, and, as written by some, شَعَارَةٌ: see شِعَار, in four places.

شَعِيرَةٌ *A sign,* or *mark.* (Mgh.) ___ See this word, and the pl. شَعَائِرُ, voce شِعَارٌ, in seven places. Also n. un. of شَعِيرٌ [q. v.]. (S, K.) ___ And [hence,] The *iron* [*pin*] *that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle:* (S:) or *a thing that is moulded of silver* or *of iron, in the form of a barley-corn,* (K, TA,) *entering into the tang of the blade which is inserted into the handle,* (TA,) *being a fastening to the handle of the blade.* (K, TA.) ___ [And *A measure of length,* defined in the law-books &c. as *equal to six mule's hairs placed side by side;*] the *sixth part of the* إِصْبَعٌ [or *digit*]. (Msb voce مِيلٌ.) ___ [And The *weight of a barley-corn.*]

شُعَيْرَةٌ [dim. of شَعْرَةٌ and شَعَرَةٌ: pl. شُعَيْرَاتٌ.]

شُعَيْرَآءُ [dim. of شَعْرَآءُ fem. of أَشْعَرُ. Also] *A kind of trees;* (Sgh, K;) in the dial. of Hudheyl. (Sgh, TA.) ___ See also أَشْعَرُ, last signification but one.

شَعِيرِىٌّ *A seller of* شَعِيرٌ [or *barley*]: one does

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not use in this sense either of the more analogical forms of شَاعِرٌ and شَعَّارٌ. (Sb, TA.)

شَاعِرٌ *A poet:* (T, S, Msb, K:) so called because of his intelligence; (S, Msb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like لَابِنٌ and تَامِرٌ: (S:) pl. شُعَرَآءُ, (S, Msb, K,) deviating from analogy: (S, Msb:) Sb says that the measure فَاعِلٌ is likened in this case to فَعِيلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شَعْرٌ, and therefore should by rule be of the measure فَعِيلٌ, like شَرِيفٌ [from شَرُفَ]; but were it so, it might be confounded with شَعِيرٌ meaning the grain thus called, therefore they said شَاعِرٌ, and regarded in the pl. the original form of the sing. (Msb.) A wonderful poet is called خِنْذِيذٌ: one next below him, شَاعِرٌ: then, شُوَيْعِرٌ [the dim.]: (Yoo, K:) then, شُعْرُورٌ : and then,

متشاعر . (K.) ___ Also *A liar:* because of the many lies in poetry: and so, accord. to some, in the Kur xxi. 5. (B, TA.) ___ شاعر شعر *Excellent poetry:* (Sb, T, K:) or *known poetry:* but the former explanation is the more correct. (TA.) One also says, sometimes, كلمة شاعرة, [by كلمة] meaning قصيدة: but generally in a phrase of this kind the two words are cognate, as in ويل وائل and ليل لائل. (TA.)

شويعر : see the next preceding paragraph.

أَشعر [*More,* and *most, knowing* or *cognizant* or *understanding:* see 1, first sentence. ___ And,] applied to a verse, (T,) or to a poem, (S,) *More* [and *most*] *poetical.* (T, S. *) Also, (S, A, K,) and شعر , (A, K,) and شعرانى , (K,) which last (SM says) I have seen written شعرانى, (TA,) A man *having much hair upon his body:* (S, A:) or *having hair upon the whole of the body:* (IAth, L voce أَجرد [q. v.], in explanation of the first:) or *having much and long hair* (K, TA) *upon the head and body:* (TA:) and the first and second, a goat *having much hair:* fem. of the first شعرآء: (TA:) and pl. of the first شعر. (S, K.) One says أشعث أَشعر, meaning *Having his head unshaven and not combed nor anointed.* (TA.) And فلان أَشعر الرَّقَبة [lit. *Such a one is hairy in the neck*] is said of a man though he have not hair upon his neck, as meaning *such a one is strong, like a lion.* (A, * TA.) ___ [The fem.] شعرآء also signifies *A testicle,* or *scrotum,* (خصية,) *having much hair:* (TA:) and the سوءة [or *pudendum*]: thus used as a subst. (IAar, TA in art. معط.) See also شعرة. ___ And *A furred garment.* (Th, K.) ___ And as an epithet, *Evil, foul,* or *abominable:* [as being likened to that which is shaggy, and therefore unseemly:] (K, * TA:) in the K, الخشنة is erroneously put for الخبيثة. (TA.) One says, داهية شعرآء, (S, A, K,) and وبرآء, (S, A,) and زبَّاء, (TA in art. زب,) *An evil, a foul,* or *an abominable,* (TA,) or *a severe,* or *great,* (K,) *calamity* or *misfortune:* pl. شعر. (K, TA.) And one says to a man when he has said a thing that one blames or with which one finds fault, جئت بها شعرآء ذات وبر [*Thou hast said it as a foul,* or *an abominable, thing*]. (S, A. *) ___ And أَشعر signifies also The *hair that*

surrounds the solid hoof: (S:) or [the *extremity,* or *border, of the pastern, next the solid hoof;* i. e.] the *extremity of the skin surrounding the solid hoof,* (K, TA,) *where the small hairs grow around it:* (TA:) or the *part between the hoof* of a horse *and the place where the hair of the pastern terminates:* and the *part* of a camel's foot *where the hair terminates:* (TA:) pl. أَشَاعِرُ, (S, TA,) because it is [in this sense] a subst. (TA.) ___ Also The *side of the vulva,* or *external portion of the female organs of generation:* (K:) it is said that the أَشْعَرَانِ are the إِسْكَتَانِ, which are the *two sides* [or *labia majora*] *of the vulva of a woman:* or the *two parts next to the* شُفْرَانِ, which are the *two borders of the* إِسْكَتَانِ: or the *two parts between the* إِسْكَتَانِ *and the* شُفْرَانِ: (L, TA:) or the *two parts next to the* شُفْرَانِ, *in the hair, particularly:* (Zj, in his Khalk el-Insán:) the أَشَاعِرُ of the حَيَآءِ [or vulva of a camel &c.] are the *parts where the hair terminates:* (TA:) and the أَشَاعِرُ of a she-camel are the *sides of the vulva.* (S, L, TA.) ___ And *A thing that comes forth from* [*between*] *the two halves of the hoof of a sheep* or *goat, resembling a* ثُؤْلُولٌ [or *wart*]; (Lh, K;) for which it is cauterized. (Lh, TA.) ___ And *Flesh coming forth beneath the nail:* pl. شُعُرٌ, (K, TA,) with two dammehs, (TA,) or شُعْرٌ. (So in the CK.) ___ And [the fem.] شَعْرَآءُ also signifies Land (أَرْضٌ) *containing,* or *having, trees:* or *abounding in trees:* (A, K:) [and so, app., شَعْرَانُ ; for] there is a mountain in [the province of] El-Mowsil called شَعْرَانُ, said by AA to be thus called because of the abundance of its trees: (S:) or شَعْرَآءُ signifies *many trees:* (A 'Obeyd, S:) or *i. q.* أَجَمَةٌ [i. e. *a thicket, wood,* or *forest;* &c.]: (TA:) and a meadow (رَوْضَةٌ, AHn, A, K, TA) *having its upper part covered with trees,* (AHn, K * TA,) or *abounding in trees,* (TA,) or *abounding in herbage:* (A:) and a tract of sand (رَمْلَةٌ) *producing* [*the plant called*] نَصِىّ (Sgh, L, K) *and the like.* (Sgh, K.) ___ And *A certain tree of the kind called* حَمْض, (K, TA,) *not having leaves, but having* [*what are termed*] هَدَب [q. v.], *very eagerly desired by the camels, and that puts forth strong twigs* or *branches;*

mentioned in the L on the authority of AHn, and by Sgh on the authority of Aboo-Ziyád; and the latter adds that *it has firewood.* (TA.) ___ And *A certain fruit:* (AHn, TA:) *a species of peach:* (S, K:) sing. and pl. the same: (AHn, S, K:) or *a single peach:* (IKtt, MF:) or الأَشْعُر is a name of *the peach,* and the pl. is شُعْر. (Mtr, TA.) ___ Also *A kind of fly,* (S, K,) *said to be that which has a sting,* (S,) *blue,* or *red, that alights upon camels and asses and dogs;* (K;) as also شُعَيْرآء : (TA:) *a kind of fly that stings the ass, so that he goes round:* AHn says that *it is of two species, that of the dog* and *that of the camel: that of the dog is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming,* or *buzzing, sound.* (TA. [See also شُعْرُور, under which its pl. شُعْر is mentioned.]) ___ And [hence, perhaps, as this kind of fly is seen in swarms,] *A multitude of men.* (K.)

أُشَيْعَار : see شَعْر.

مَشْعَر *i. q.* مَعْلَم [meaning *A place where a thing is known to be*]. (TA.) ___ And hence, *A place of the performance of religious services.* (TA.) See this word, and its pl. مَشَاعِر, voce شِعَار, in four places. ___ [The pl.] المَشَاعِر also signifies *The five senses;* (S, * A, * TA;) *the hearing, the sight, the smell, the taste, and the touch.* (S and Msb in art. حس.) See also شِعَار.

دِيَةُ المُشْعَرَةِ *The bloodwit that is exacted for killing kings: it is a thousand camels.*

(A, TA. [See 4.])

مُتَشَاعِرٌ One *who affects,* or *pretends, to be a poet, but is not.* (S, * L, * K, * TA.) See شَاعِرٌ.

شعف

1 **شَعَفَ** , (S, O, K,) aor. ـَـــ , (K,) inf. n. شَعْفٌ, though it is implied in the K, by its being said that the verb is like مَنَعَ, that it is شَعْفٌ, (TA,) *He smeared, anointed,* or *overspread,* a camel [suffering from the mange, or scab], with tar, (S, O, K, and Bd in xii. 30,) *and burned* him *by so doing.* (Bd ibid.) Imra-el-Keys says,

* لِيَقْتُلَنِى وَقَدْ شَعَفْتُ فُؤَادَهَا *

* كَمَا شَعَفَ المَهْنُوْءَةَ الرَّجُلُ الطَّالِى *

[*That he should slay me, I having overspread her heart* with love of me, *like as the man anointing overspreads her* (meaning the camel) *that is smeared with tar*]: but it is also related otherwise, i. e. قَطَرْتُ فُؤَادَهَا كَمَا قَطَرَ: (O, TA:) Aboo-'Alee El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) ___ Hence, [as indicated above,] قَدْ شَعَفَهَا حُبًّا [*He has overspread and burned her* heart *with love*]; as some read in the Kur xii. 30; others reading شَغَفَهَا: (Bd:) [or *he has burned her heart with love;* for] شَعَفَهُ الحُبُّ means *love burned his heart:* (S:) there are two readings of the words of the Kur above; (O, K;) [as well as two other readings mentioned in art. قَدْ شَعَفَهَا حُبًّا;] شغف, (S, O, K,) one, a reading of El-Hasan (S, O) and others; meaning [as above: or], accord. to AZ, *he has diseased her heart with love,* (S, * O,) *and*

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melted it: (O:) or, accord. to El-Hasan, *he has penetrated into her with love:* (S:) the other reading is قَدْ شَعَفَهَا حُبًّا, (O, K,) meaning *he has become attached to her with love,* and *loved her*

excessively: (O:) [but it is also said that] شَعَفَنِى حُبُّهُ means *The love of him overspread my heart from above;* (O, K;) from شَعَفَةٌ signifying the head of the heart, at the place of suspension of [or from] the نِيَاطُ; (O, * K;) and in like manner, شَعَفَتْ بِهِ and بِحُبِّهِ, (O, and so in the CK,) or شَعَفَتْ: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like فَرِحَ: [but this I regard as a mistake:]) and شَعَفَ القَلْبَ *He*, or *it, struck*, or *smote, the* شَعَفَةَ, or *uppermost part, of the heart:* (Ham p. 545:) Az, however, says, I know not any one that has assigned to the heart a شَعَفَةٌ, except Lth; and vehement love takes possession of the core (سَوَادُ) of the heart; not of its extremity: [but] accord. to Fr, شَعَفَ بِفُلَانٍ, like عُنِىَ, means *The love of such a one rose to the highest places of his heart:* others say that الشعف [app. الشَّعَفُ] signifies *the being frightened*, and *disquieted*, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l-'Alà says that الشَّعَفُ signifies a thing's *falling into the heart:* (IB, TA:) one says also, شَعَفَهُ المَرَضُ *Disease melted him:* (TA:) and accord. to AZ, شُعِفَ بِكَذَا means *He became diseased by such a thing.* (S.)

شَعَفٌ : see شَعَفَةٌ, in two places. ___ Also The *upper*, or *uppermost, part of the hump of the camel:* (O, K:) Lth says that it is *like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper*, or *uppermost, parts.* (O.) Also *Vehemence of love:* (L:) [or simply *love:* for] one says, أَلْقَى عَلَيْهِ شَعَفَهُ, meaning [*He cast*] *his love* [*upon him*, or *it*]; as also شَغَفَهُ. (TA.)

شَعَفَةٌ The *head* [or *summit*] *of a mountain:* (S, O, K:) and the *upper*, or *uppermost, part of anything:* (Ham pp. 130 and 545:) pl. شَعَفٌ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewán of Jereer,] and [the pl. is] شُعُوفٌ and شِعَافٌ and شَعَفَاتٌ: (S, O, K:) and شَعَفٌ is also expl. as signifying *an elevated part of the earth* or *ground.* (TA.) ___ Also *A lock of hair*

(خُصْلَةٌ) *upon the head,* (K,) or *upon the upper,* or *uppermost, part of the head.* (O, TA.) And شَعَافٌ (its pl., TA) signifies The *hair of the head:* so in the phrase رَجُلٌ صُهْبُ الشَّعَافِ [*A man whose hair of the head is red,* or *red in the outer part and black beneath,* or *of a red colour tinged over with blackness,* &c.]. (S, O, K.) ___ And The [*pendent lock of hair termed*] ذُؤَابَة *of a boy,* or *young man.* (S.) ___ And شَعَفَةُ القَلْبِ signifies *The head of the heart, at the place of suspension of* [or *from*] *the* نِيَاط [q. v.]. (O, TA. [But see, in the first paragraph, what Az says respecting this meaning.])

شَعَافٌ, like سَحَابٌ, *Love's making away with the heart.* (TA.)

شُعَافٌ *Insanity,* or *madness.* (O, K.)

شُعَيْفَةٌ [dim. of شَعَفَةٌ: pl. شُعَيْفَاتٌ.] One says, مَا عَلَى رَأْسِهِ إِلَّا شُعَيْفَاتٌ *There is not upon his head* aught *save some small hairs of the* [*pendent lock of hair termed*] ذُؤَابَة. (S, O, K.)

مَشْعُوفٌ [*Burned* in the heart by love: (see 1:) or] *diseased* [therein]: (AZ, S:) or *struck,* or *smitten, in the* شَعَفَة *of his heart by love,* or *by fright,* or *by insanity,* or *madness.* (O, K.) *Insane,* or *mad.* (O, K.) *Bereft of his heart.* (TA.) [See also مَشْغُوفٌ.]

شعل

1 **شَعَلَتِ النَّارُ** : see 8. ___ [Hence,] شَعَلَتِ الخَيْلُ فِى الغَارَةِ [*The horsemen became spread* or *dispersed,* or *spread* or *dispersed themselves, in the hostile,* or *predatory, incursion*]; quasi-pass. of أَشْعَلْتُهَا. (Ham p. 715.) ___ And شَعَلَ فيه, aor. ـَ, (K,) inf. n. شَعْلٌ, (TA,) *He went far in it;* (K;) namely, an affair. (TK.) شَعَلَ النَّارَ: ___ and الحربَ: see 4. شَعَلَ, aor. ـَ, (K,) inf. n. شَعَلٌ, (TA,) *He* (a horse) *had the whiteness termed* شَعَلٌ *and* شُعْلَةٌ [expl. below]; (K;) as also اشعالّ, (Mgh, K, TA,) which occurs in poetry with the ا made movent, i. e. اشْعَأَلَّ, inf. n. اشْعِيلَالٌ; (TA; [in my copy of the Mgh written اشْعِلَالٌ;]) or اشعلّ, (S,) or this last also, (TA,) inf. n. اشعلالٌ. (S, TA.) Among the faults in the Khizánet el-Fik-h is الإِشْعَالُ, [expl. as meaning *The having*] *a whiteness of the* أَشْفَار [or *edges of the eyelids*]. (Mgh.)

2 **شَعَّلَ النَّارَ** : see what next follows.

4 **اشعل النَّارَ**; (AZ, S, O, Msb, K;) and شَعَلَهَا, (AZ, O, Msb, K,) aor. ـَ, inf. n. شَعْلٌ; (TA;) and [in an intensive sense] شعّلها, (K,) inf. n. تَشْعِيلٌ; (TA;) *He kindled the fire;* or *made it to burn up, burn brightly* or *fiercely, blaze,* or *flame;* syn. أَضْرَمَهَا, (S, O, TA,) or أَوْقَدَهَا, (Msb, by implication,) or أَلْهَبَهَا; (K, TA;) فِى الحَطَبِ [*in the firewood*]. (S, O, TA.) ___ [Hence,] one says also, أَشْعَلْتُ الحَرْبَ [*I kindled war,* or *the war;* or *made it to burn fiercely,* or *to rage*]; and شَعَلْتُهَا; mentioned by Abu-l-'Alà. (Ham p. 715.) 'Amr Ibn-El-Itnábeh says,

* لَيْسُوا بِأَنْكَاسٍ وَلَا مِيلٍ إِذَا *
* مَا الحَرْبُ شُبَّتْ أَشْعَلُوا بِالشَّاعِلِ *

(S, O, and Ham ubi suprà,) *They are not persons in whom is no good, nor such as are not*

firm on their horses: [*when war is kindled,*] *they make to burn fiercely,* and *excite, that which is slightly burning:* such may be the meaning; for it may be that the ب in بالشاعل is pleonastically inserted, and الشاعل may mean as above: or بالشاعل may mean *by him who makes* it *to burn fiercely,* [as is implied in the S and O,] or *by that which does so.* (Ham.) ___ And أَشْعَلْتُهُ غَضَبًا (O, TA, and Ham p. 194) *I excited him,* or *inflamed him, with anger.* (TA.) ___ And اشعل إِبِلَهُ بالقَطِرَان *He smeared his camels much with tar;* (S, O, K, TA;) [which has a burning effect;] *smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body.* (TA.) ___ And اشعل الخَيْلَ فى الغَارَة *He spread,* or *dispersed, the horsemen in the hostile,* or *predatory, incursion:* (O, K, TA:) and [in like manner] one says اشعلوا الغَارَةَ [*They spread,* or *dispersed, themselves,* or *their horsemen, in the hostile,* or *predatory, incursion*]. (S and K in art. شعو.) And أَشْعَلْتُ جَمْعَهُمْ *I dispersed* or *scattered, their congregation.* (O, TA.) And اشعل الإِبِلَ *He dispersed the camels.* (Lh, K, (TA.) ___ And اشعل السَّقْىَ *He made* [*the watering* or] *the water* [*of the irrigation*] *abundant.* (IAar, K, TA.) أَشْعَلَتِ الغَارَةُ *The horsemen making a hostile,* or *predatory, incursion became dispersed,* or *dispersed themselves.* (S, K.) ___ اشعلت الطَّعْنَةُ *The spear-wound,* or *the like, emitted its blood in a scattered state.* (Ibn-'Abbád, O, K.) And اشعلت القِرْبَةُ, and المَزَادَةُ, *The water-skin,* and *the leathern water-bag, shed its water in a scattered state.* (S, K.) And اشعلت العَيْنُ *The eye shed its tears copiously.* (O, K.) ___ See also 1, last sentence.

5 **تَشَعَّلَ** see what next follows.

8 **اشتعلت النَّارُ** ; (Lh, S, O, Msb, K, TA;) and شَعَلَتْ , aor. ـَـ ; (Msb;) and [in an intensive sense] تشعّلت ; (K, TA;) *The fire became kindled;* or *it burned up, burned brightly* or *fiercely, blazed,* or *flamed;*

syn. تَأَجَّجَت, (Lh, TA,) or اضْطَرَمَت, (S, O, TA,) or تَوَقَّدَت, (Msb,) and الْتَهَبَت; (K, * TA;) فِى الحَطَبِ [*in the firewood*]. (Lh, TA.) ___ Hence, اشْتَعَلَ غَضَبًا *He became excited,* or *inflamed, with anger:* (TA:) or *he became filled with wrath.* (Msb.) ___ Hence also, اشتعل الشَّيْبُ فِى الرَّأْسِ *Whiteness of the hair became glistening in the head;* including the hair of the beard. (TA.) And اشتعل الرَّأْسُ شَيْبًا [in the Kur xix. 3, expl. in art. شيب]. (S, Msb.)

9 **إِشْعَلَّ** see 1.

11 **إِشْعَالَّ** see 1. ___ اشعالّ رَأْسُهُ, (O, K,) inf. n. اِشْعِيلَالٌ, (TA,) *His hair became separated,* or *loosened, and ruffled,* or *bristling up.* (O, K.)

Q. Q. 4 **اِشْعَأَلَّ**: see 1.

شَعْلٌ A man *light, agile,* or *active,* and *clever, ingenious, acute,* or *sharp:* (O, K:) and so مَعْلٌ. (O, TA.)

شَعَلٌ [inf. n. of شَعَلَ (q. v.)] and شُعْلَةٌ [properly a subst. as distinguished from an inf. n.] *A whiteness in the tail of a horse, and the forelock, and the* قَذَال [or *place where the* عِذَار, i. e. *each of the two cheek-straps of the headstall, is tied, behind the forelock*]: (K:) or *in some part of the forelock;* or, as some say, *in a side thereof:* and

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sometimes *in the* قذال: but mostly *in the tail:* (TA:) or the former signifies *a whiteness in the extremity of the tail of a horse:* or, accord. to Lth, *a whiteness in the forelock and the tail:* or, as some say, *in the head and the forelock:* [or the *quality of having such whiteness:* for it is added

that] the subst. [app. signifying *such whiteness itself*] is شُعْلَةٌ : (Mgh:) or the former, *a whiteness in the side of the tail:* [or,] accord. to As, شُعْلَةٌ is a term applied to *a whiteness of the tail when it intermixes with any other colour;* and the horse is said to be بَيِّنُ الشَّعَلِ [i. e. *one that exhibits the quality of having such whiteness*]. (S.)

شُعْلَةٌ *A firebrand; a piece of wood in which fire is kindled;* (Az, K, * TA;) like جَذْوَةٌ and قَبَسٌ and شِهَابٌ: (Az, TA:) [this is what is meant by its being said that] what is termed شُعْلَةٌ مِنْ نَارٍ [the only indication of the meaning in the S and O] is well known: (Msb:) pl. شُعَلٌ; (S, O, TA;) erroneously said in the K to be like كُتُبٌ. (TA.) [Hence,] one says, فُلَانٌ شُعْلَةُ نَارٍ [*Such a one is a firebrand*]. (Er-Rághib, TA voce ذَكَآءٌ, q. v.) ___ And [*A lighted wick:* so in the present day: (see also شَعِيلَةٌ:) or] the *burnt* [or *lighted*] *extremity of a wick.* (S voce قِرَاطٌ. [And the same meaning is intended there in the K; and also in the TA voce جَذْوَةٌ.]) ___ And The *flame of fire;* as also شُعْلُولٌ. (K, * TA. [In the CK شُعُولٌ; as though it were a second pl. of شُعْلَةٌ.]) ___ And شُعْلَةُ, (O, K, TA,) without ال, (K, TA,) is the name of *A mare of Keys Ibn-Sebáa;* (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) ___ See also شَعَلٌ, in three places.

شُعْلُولٌ : see the next preceding paragraph. Also *A party, division, sect,* or *distinct body* or *class,* of men &c. (TA.) [See شَعَالِيلُ, below.]

شَعِيلٌ The *like of stars, at the bottom of a cooking-pot;* and *in tinder,* or *burnt rag into which fire has fallen.* (Ibn-'Abbád, O, TA.) ___ See the next paragraph. ___ And see also أَشْعَلُ.

شَعِيلَةٌ [*A lighted wick;* i. e.] *a wick in which is fire;* (S, O, K;) *a wick soaked with oil* or *grease, in which is fire,* used for giving light, and not thus called unless *kindled with fire:* (TA: [see also شُعْلَةٌ:]) or the *fire that is kindled in a wick:* (K:) pl. شُعُلٌ, like as صُحُفٌ is pl. of صَحِيفَةٌ; (T, S, O, TA;) in the K erroneously said to be شَعِيلٌ [which, however, may be correct as a coll. gen. n.]. (TA.)

شَعَالِيلُ [a pl., of which the sing. is app. شُعْلُولٌ, q. v.; *Things*, and *persons, scattered*, or *dispersed*].

Aboo-Wejzeh says,

* حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقُهَا *
* وَلِلْغَمَامِ بِعِطْفَيْهِ شَعَالِيلُ *

[*Until*, or *until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides*]. (TA.) And one says, ذَهَبُوا شَعَالِيلَ, (S, O, K,) like شَعَارِيرَ, i. e., (S, O,) [*They went away*] *in a state of dispersion;* (K;) [or] *they dispersed themselves*, or *became dispersed.* (S, O.)

شَاعِلٌ as used in a verse cited above (see 4) [may be the part. n. of the intrans. verb in the phrase شَعَلَتِ النَّارُ, and thus] may mean [*Burning* &c.; or] *slightly burning:* (Ham p. 715:) [or] it signifies ذُو إِشْعَالٍ [*having the quality of kindling*, &c.; being said to be a possessive epithet], (S, O, K,) like تَامِرٌ and لَابِنٌ, having no verb: (S, O: [but see 4, first sentence:]) or it may be for ذُو شَعْلٍ, meaning مُشْعِلٌ. (Ham ubi suprà. [See, again, 4.]) ___ See also the next paragraph.

أَشْعَلُ A horse *having the whiteness termed* شُعْلَةٌ (As, S, Mgh, O, K) or شَعَلٌ [q. v.]; (Mgh, K;) as also شَعِيلٌ and شَاعِلٌ: (O, K:) fem. of the first شَعْلَآءُ. (S, K.) ___ And غُرَّةٌ شَعْلَآءُ [*A blaze on a horse's forehead* or *face*] *taking in*, i. e. *including, one of the eyes.* (Mgh, TA.)

مِشْعَلٌ *A* [*lamp of the kind called*] قِنْدِيلٌ [q. v.]. (K.) ___ See also مِشْعَلَةٌ.

مُشْعَلٌ [pass. part. n. of 4, q. v.]. One says نَارٌ مُشْعَلَةٌ [*A fire kindled*, &c.; or] *burning up, burning brightly* or *fiercely, blazing*, or *flaming.* (Lh, TA.) And جَآءَ فُلَانٌ كَالْحَرِيقِ الْمُشْعَلِ i. e. [*Such a one came like the fire that is*] *kindled*, &c. (S, O.) See also the next paragraph.

جَرَادٌ مُشْعَلٌ *Locusts that are numerous*, (K, TA,) *spreading*, (S, O,) *in a state of*

dispersion, (K,) *running in every direction.* (S, O.) One says, (S, O, TA,) of an army, (TA,) جَاؤُوا كَالْجَرَادِ المُشْعِلِ (S, O, TA) *They came* [*like locusts numerous and spreading,* &c.,] *coming forth from every direction:* thus the last word is written accord. to Az [and J] and Sgh; and thus, and also المُشْعَلِ , accord. to Z. (TA.) And كَتِيبَةٌ مُشْعَلَةٌ [*A military force*] *spreading,* or *in a state of dispersion.* (S, O.)

مِشْعَلٌ *A certain thing,* (S, O, K,) *used by the Arabs of the desert,* (S, O,) *made of skins* (S, O, K) *sewed together,* like the نَطَع [q. v.], (S, O,) *having four legs* (S, O, K) *of wood, to which it is bound, so that it becomes like the wateringtrough;* (S, O;) [*the beverage called*] نَبِيذ *is prepared in it,* (S, O, K,) *because* [*generally*] *they have not jars:* (S, O:) also called مِشْعَالٌ : (O, K:) pl. مَشَاعِلُ. (S, O.) شَرِبَ مِشْعَالًا occurs in a trad. [as meaning *He drank the quantity that filled a* مِشْعَل *of* نَبِيذ]. (O.) ___ Also *i. q.* مِصْفَاةٌ [*A clarifier,* or *strainer,* for wine &c.]: (O, K:) pl. as above. (TA.)

مَشْعَلَةٌ *A particular sort of large support for a light:* (KL:) [i. e. *a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags,* or, as is sometimes the case, *having two, three, four,* or *five, of these receptacles for fire:* it is borne before travellers and others at night; and is thus called in the present day, and also, more commonly, مِشْعَل : (two cressets of the sort thus called are figured in my Modern Egyptians, ch. vi.: see also مَشَاعِلِيٌّ, below:)] *the place in which fire is kindled:* (TA: [a loose explanation, meaning a cresset:]) what is thus called is the *thing of which the pl. is* مَشَاعِل: (S, O:) [accord. to El-Wáhidee, it is مِشْعَلَةٌ ; for he says that] المِشْعَلَة with kesr to the م means *the instrument in which fire is carried:* and مَشْعَلَةٌ [thus, with a fet-hah over the نار,] means *fire kindled;* or *made to burn up, burn brightly* or *fiercely, blaze,* or *flame;* syn. مُوقَدَة موقدة. (W p. 51.)

مِشْعَلَةٌ : see the next preceding paragraph.

مِشْعَالٌ : see مِشْعَلٌ.

مِشَاعَلِىٌّ [, a rel. n. formed from مِشَاعِلُ pl. of مِشْعَلَةٌ, is a n. un. of which the coll. gen. n. is مِشَاعِلِيَّةٌ, and signifies *A bearer of the cresset called* مِشْعَلَة: hence applied also to *a nightman:* and hence, to *a cleanser of wells: a scavenger;* or *remover of offal and the like:* and to *an executioner.* (See De Sacy's Chrest. Arabe, sec. ed., i. 201 203; and Quatremère's Hist. des Sultans Mamlouks, sec. part, 4 and 5.)]

شعو

4 اشعى القَوْمُ الغَارَةَ, (S, K,) inf. n. إِشْعَآءٌ, (S,) *The people,* or *party, spread,* or *dispersed, themselves,* or *their horsemen, in the hostile,* or *predatory, incursion;* syn. أَشْعَلُوهَا. (S, K.) And به اشعى, (K,) inf. n. as above, (TA,) *He was,* or *became, grieved,* or *disquieted, by it;* syn. اهْتَمَّ. (Ibn-Habeeb, Sgh, K.)

غَارَةٌ شَعْوَآءُ *A raid,* or *hostile* or *predatory incursion, spreading widely and dispersedly.* (S, K. *) [See an ex. in the last of the verses cited voce رُبَّ.] ___ And شَجَرَةٌ شَعْوَآءُ *A tree having spreading branches.* (ISd, K.)

جَآءَت الخَيْلُ شَوَاعِىَ, (S, K,) and شَوَائِعَ, from which شواعى is [said to be] formed by transposition, (S,) *The horsemen came scattered,* or *dispersed,* or *in a state of dispersion.* (S, K.)

شغب

1 **شَغَبَ عَلَيْهِمْ** , (S, A, Msb, K,) and بِهِمْ, (S, Msb, K,) and فِيهِمْ, (TA,) and شَغْبُهُمْ, (S, Msb, K,) aor. ـَـ , (A, Msb, K,) inf. n. شَغْبٌ, (S, * A, * K, * TA,) with which شَغْبٌ is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (S, K,) as some say, (K,) and is ascribed by IAth to the vulgar, and said by El-Hareeree in the Durrat el-Ghowwás to be a mistake, but IB says in the commentaries on the Durrah that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also شَغَبَ عليهم, [and it seems to be implied that one says likewise شَغَبَ

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بِهِمْ, and شَغْبُهُمْ,] aor. as above, (S, K,) inf. n. شَغْبٌ; (S, TA;) but this latter form of the verb, with kesr, is of weak authority; (S, * TA;) [whence it seems that شَغْبٌ is correct as inf. n. of شَغَبَ, but disallowed by some who knew not this form of the verb;] *He excited,* or *stirred up,* (S, A, Msb, K, TA,) [*against them,* or] *among them,* (Msb,) *evil,* or *mischief,* (S, A, Msb, K, TA,) and *conflict, faction, sedition,* or *discord,* and *contention,* or *altercation,* and *opposition:* (TA:) and [it is said that] تَشْغِيبٌ is like شَغْبٌ signifying the *exciting,* or *stirring up, evil,* &c.; (K, TA;) [but] شَغَّبَ , inf. n. تَشْغِيبٌ, signifies *he excited,* or *stirred up, evil,* &c., *much,* or *often.* (O.) A trad. mentioned in [the first paragraph of] art. شعب is quoted by IAth thus: مَا هٰذِهِ الفُتْيَا الَّتِى شَغَبَتْ فِى النَّاسِ [*What is this judicial decision which has excited evil,* &c., *among the people?*]. (TA.) ___ [See also شَغْبٌ below.] ___ The saying of 'Amr Ibn-Kameeäh,

* فَإِنْ تَشْغَبِى فَالشَّغْبُ مِنِّى سَجِيَّةٌ *

means *And if thou oppose,* or *contravene,* me, *and do that which is not agreeable* to me,

[know that *opposition*, &c., *is a natural disposition of mine;* عَلَيَّ being understood after تشغبى, as appears from what here follows.] (TA. [See also 3, and 6.]) Accord. to El-Báhilee, ذَاتُ شَغْبٍ [applied to a she-ass] means *Having the quality of opposing* or *contravening* [the male]: so in the saying of El-'Ajjáj,

* كَأَنَّ تَحْتِي ذَاتَ شَغْبٍ سَمْحَجَا *

* قَوْدَآءَ لَا تَحْمِلُ إِلَّا مُخْدَجَا *

[*As though beneath me were* a she-ass] *such as opposes* or *contravenes* [the male], *long-bodied, long-necked,* [*that would not bear in her womb* aught *save a fœtus imperfectly formed;*] meaning, لَا تُؤَاتِبه وتَشْغَبُ عَلَيْه [i. e. that *she* (the beast that he was riding) *would not comply with his desire,* and *was contravening him*]. (TA.) [Accord. to J,] ذَاتُ شَغْبٍ وضِغْنٍ, [in the TA وصغب, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means *Refractory,* or *incompliant, to the strong,* or *bulky, male.* (S: there expl. by the words إِذَا وَحِمَتْ وَٱسْتَصْعَبَتْ عَلَى الجَأْبِ [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning *respuens maris congressum,* aut *picâ laborans*].) ___ And شَغَبَ signifies also *He declined,* or *deviated, from the right way* or *course:* (Sh, TA:) or شَغَبَ عَنِ الطَّرِيقِ, aor. ـَـ , (K,) inf. n. شَغْبٌ, (TA,) *He declined,* or *deviated, from the road* or *way.* (K.)

2 **شَغَّبَ** see 1, end of the first sentence.

3 **شاغبه** , (S, A, K, TA,) inf. n. مُشَاغَبَةٌ and شِغَابٌ, (TA,) *He acted with him in an evil manner; treated him with enmity,* or *hostility; contended in altercation with him;* or *did evil to him, obliging him to do the like in return:* (A, K, TA:) *he opposed,* or *contravened, him.* (TA.)

6 طَلَبْتُ منهُ كَذَا فَتَشَاغَبَ وَٱمْتَنَعَ *I sought,* or *demanded, of him such a thing, and he manifested incompliance* (تَعَاصَى), *and refused.* (A, TA.)

شَغْبٌ inf. n. of شَغَبَ [q. v. passim]. (S, * A, * K, * TA.) ___ Also *Clamour,* or *a confusion of cries* or *shouts* or *noises:* (Ham p. 505:) or *much clamour and confused* or *indistinct speech, leading,* or *conducing, to evil,* or *mischief.* (Har p. 311.) One says شَغْبُ الجُنْدِ [*The clamour,* &c., *of the army*]. (S, and Ham ubi suprà.) ___ [Hence, app., this word, or the next, is used by some postclassical writers as signifying The *plaintive cry* of the بُلْبُلِ. (See De Sacy's Chrest. Ar., sec. ed., iii. 500 502.)]

شَغَبٌ inf. n. of شَغَبَ [q. v.]. (S, TA.)

شَغَبٌ, (S, O, K, TA, [in the CK, erroneously, شَغْبٌ,]) like كَتِفٌ, (O,) and شَغَّابٌ, (S, O, K,) the latter in an intensive sense, (TA,) and شَغَبٌّ, (O, K,) [also in an intensive sense,] and مِشْغَبٌ, (S, O, K,) [likewise] in an intensive sense, (O,) and مُشَغِّبٌ, [also in an intensive sense accord. to the explanation of its verb in the O,] (S,) and مُشَاغِبٌ, and ذُومُشَاغِبٍ, (K,) One *who excites,* or *stirs up, evil,* or *mischief,* (S, * K, TA,) and *conflict, faction, sedition,* or *discord,* and *contention,* or *altercation,* and *opposition.* (TA.)

شَغَبٌّ: see the next preceding paragraph.

شَغَّابٌ: see شَغَّابَةٌ. ___ ناقةٌ شَغَبٌ *A she-camel that does not pursue a direct course, but deviates* [*therefrom*]. (A, TA.)

مِشْغَبٌ: see مِشْغَبٌ. ___ فُلَانٌ شَغَبٌ *Such a one is a person who deviates from what is right,* or *from the truth.* (O, TA.)

مُشَغِّبٌ: see شَغَبٌ.

ذُو مَشَاغِبَ : see شَغَبٌ.

مُشَاغِبٌ : see شَغَبٌ.

شغر

1 **شَغَرَ** The inf. n. شَغْرٌ, accord. to Ibn-Nubáteh, primarily signifies The *raising the leg* or *hind leg*, without restriction; and then by a metaphorical usage, the *doing so for the purpose of copulation*, and *for making water:* but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغَرَ, (S, A, Msb, K,) aor. ـَـ , (S, Msb, K,) inf. n. as above, (Msb, TA,) signifies *He* (a dog) *raised one of his hind legs* (S, A, Msb, K) *to make water,* (S, Msb,) or *and made water,* or *whether he made water or did not:* (A, K:) and شَغَرَ برجله *he* (a dog) *raised his hind leg, and made water.* (TA.) And شَغَرَتْ *She* (a camel) *raised her hind leg, and struck* [*with it,* or *kicked,*] *the young one.* (A.) And, said of a woman, (Msb, K,) *She raised her leg,* (Msb, and so in some copies of the K,) or *her legs,* (so in other copies of the K,) *for the purpose of copulation.* (Msb, K.) And the verb is also trans.: you say, شَغَرَ المرأةَ, (Msb, K,) inf. n. شُغُورٌ, (K, [but this is a strange form in the case of a trans. verb,]) *He raised the woman's leg,* (Msb, and so in some copies of the K) or *legs,* (IDrd, O, and so in some copies of the K,) *for the purpose of copulation;* and so اشغرها . (IDrd, O, Msb, K.) And شَغْرٌ as the act of a stallion [camel] signifies His *striking with his head beneath the she-camel, at the part next the udder, and so raising her, and throwing her down* [app. *for the purpose of copulation*]. (K.) ___ شَغَرْتُ برجلى فى الغَرِيب means *I overcame the people in guarding,* or *protecting, the stranger.* (AA, O, K.) ___ And شَغْرٌ signifies also The *being distant,* or *remote.* (Fr, K.) One says, شَغَرَ البلدُ, (S, Msb, K,) aor. ـُـ , inf. n. شُغُورٌ, (Msb, [accord. to the K, app., شَغْرٌ,]) *The country,* or *town, was,* or *became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway,* (K, TA,) *and from him who should manage its*

affairs with prudence, precaution, or *sound judgment:* (TA:) or *destitute of a guardian,* or *protector, to defend it:* (Msb:) or *destitute of people:* [and so, app., شَغَرَ البَلَدُ برجله; for it is immediately added,] one says بَلْدَةٌ شَاغِرَةٌ بِرِجْلِهَا meaning as expl. below: (S:) and شَغَرَتِ الأَرْضُ *the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution,* or *sound judgment.* (K.) Also, i. e. شَغْرٌ, The *making* [another, or others,] *to go forth* [from a place]. (K.) One says, شَغَرْتُهُ عَنِ الأَرْضِ *I made him to go forth from the land:* (AA, TA:) and شَغَرْتُ بَنِى فُلَانٍ مِنْ مَوْضِعِ كَذَا *I made the sons of such a one to go forth from such a place:* (S:) or شَغَرُوا فُلَانًا عَنْ بَلَدِهِ *They drove away, expelled,* or *banished. such a one from his country,* or *town;* and the inf. n. is شَغْرٌ and شِغَارٌ. (TA.) ___ And *i. q.* تَفْرِقَةٌ [The act of *scattering,* or *dispersing*]. (K.)

3 **شاغره** , (Mgh, Msb, K,) inf. n. شِغَارٌ, (S, A, Mgh, Msb, K,) *He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry* [*from either*]; *concubitus with each of the said women being* [*in lieu of*] *the dowry for the other:* or *it applies peculiarly to female relations* [*of the men so contracting*]; (K;) so that the meaning is only *he gave him in marriage his female relation on the condition of his doing the like to him:* (TA:) or *he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be* [*in lieu of*] *the dowry for the other:* (Mgh, * Msb:) or *he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this:* (A:) or *he said to him, Give me in marriage thy daughter,* or *thy sister, on the condition of*

my giving thee in marriage my daughter, or *my sister, concubitus with each one of the said females being* [*in lieu of*] *the dowry of the other.* (S.) The practice of شِغَار was common in the Time of Ignorance, (Msb,) but is

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forbidden to the Muslims. (S, A.) ___ شِغَارٌ also signifies *Two men's going forth into the field from two armies, and, when one of them has almost overcome his fellow, two men's coming to aid one of them, whereupon the other cries out,* لَا شِغَارَ لَا شِغَارَ: (TA:) or *two men's acting wrongfully,* or *injuriously, towards another man:* (K, TA:) thus expl. by ISd. (TA.) And The *acting with enmity,* or *hostility.* (TA.)

4 **اشغر المَرْأَةَ**: see 1. اشغرت الرُّفْقَةُ [and app. اشتغرت also (see the last sentence of this art.)] *The party journeying together withdrew by themselves from the beaten road.* (K, TA.) ___ See also 8, first sentence. ___ اشغرت said of a she-camel, *She went with wide steps, and quickly.* (TA.) ___ See, again, 8.

5 **تشغّر** *He* (a camel) *exerted his utmost power,* (K,) or *spared no exertion,* (A'Obeyd, S,) *in his pace:* (A'Obeyd, S, K:) or *ran vehemently:* (K:) or *went a pace above that termed* اللَّبَطَةُ. (TA.) ___ تشغّر فِى أَمْرٍ قَبِيحٍ *He* (a man, O) *persevered in an evil,* or *a foul, affair, and went deep into it.* (O, K. *)

8 **اشتغر**, (JK, T,) or اشغر, (S, K,) *It* (a watering-place) *was on one side of the beaten track:* (JK, T, S, K:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a water-ing-place,] uses the phrase بَعِيدُ الشُّتْغُرِ [app. meaning *far off on one side of the road*]. (TA.) See also 4. ___ اشتغر

العَدَدُ *The number was,* or *became, large.* (S, K.) ___ اشتغر الإِبلُ *The camels were,* or *became, many and various.* (K.) ___ اشتغرت عَلَيْهِ ضَيْعَتُهُ *i. q.* فَشَتْ, (A,) i. e. *His affairs became disordered so that he knew not with which of them to begin.* (TA in art. فشو.) اشتغر الأَمْرُ ___ *The affair became confused:* (K:) or *became large,* or *wide, and great,* بِفُلَانٍ [*with such a one*]. (AZ, TA.) ___ اشتغرت الحَرْبُ *The war,* or *battle, became wide and great.* (TA.) ___ اشتغر عَلَيْهِ حِسَابُهُ, (T, S, A,) in the K أَشْغَرَ, but the former is the right, (TA,) *What he had to reckon was,* or *became, too diffuse and numerous to him;* (T, K;) *such that he could not find the way to sum it up.* (S, A.) ___ ذَهَبَ فُلَانٌ يَعُدُّ بَنِى فُلَانٍ فَٱشْتَغَرُوا عَلَيْهِ *Such a one went to number the sons of such a one, and they were too numerous for him.* (TA.) ___ اشتغر فِى الفَلَاةِ *He went far into the desert.* (S, K.) ___ اشتغر عَلَيْنَا *He exalted himself above us, and boasted against us.* (K.)

تَفَرَّقُوا شَغَرَ بَغَرَ and شَغَرَ بَغَرَ *They dispersed themselves,* or *became dispersed, in every direction:* (S, K:) and in like manner one says of sheep or goats, بَغَرَ تَفَرَّقَتِ الغَنَمُ شَغَرَ: (TA:) شغر بغر is a compound of two nouns made into one, and indecl., with fet-h for the termination. (S.) The like is not said in the case of [persons &c.] coming, or advancing. (TA.)

شَغْرَى *A stone at which dogs raise the kind leg and make water,* or *to make water:* (K:) so in the Tekmileh. (TA.)

شَغَارٌ *Empty.* (Sgh, Msb, K.) ___ Also, used as sing. and pl., A well, and wells, *having much water:* (K:) or, as is said in the Nawádir, thus used, *having much water; wide,* or *spacious, in the adjacent part where the camels lie down.* (TA.) Also, accord. to the K, *Two veins,* or *ducts,* (عِرْقَانِ,) *in the side of the camel:* but correctly, as in the Tekmileh, the شَغَارَانِ are the حَالِبَانِ, i. e. *two veins or ducts,* (عِرْقَانِ,)

in the two sides of the camel. (TA.)

شَغُورٌ A *tall* she-camel, *that raises her legs* (تَشْغُرُ بِقَوَائِمِهَا) *when she is taken to be ridden* (K, TA) or *to be milked.* (TA.)

شَغَّارَةٌ A she-camel *that raises her legs to strike* [*with them,* or *kick*]. (TA.)

شَاغِرٌ A dog *raising one of his kind legs, and making water,* or *whether making water or not.* (A.) ___ بَلْدَةٌ شَاغِرَةٌ بِرِجْلِهَا *A country,* or *town, that does not defend itself from a hostile attack* (S, A, K) *made by any one,* (S, K,) *by reason of its being destitute* (K, TA) *of any to protect it.* (TA.) And أَرْضٌ شَاغِرَةٌ *A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution,* or *sound judgment.* (K.) One says also, الأَرْضُ لَكُمْ شَاغِرَةٌ, meaning *The land,* or *the earth, is wide,* or *ample, for you.* (TA.)

مُشْتَغِرٌ : see 8 [of which it is app. an inf. n.].

رُفْقَةٌ مُشْتَغِرَةٌ , *A party journeying together far from the beaten road.* (TA.)

شغرب

Q. 1 **شَغْرَبُه** *i. q.* شَغْزَبُه, q. v. (AZ, TA.)

شَغْرَبِى (TA) and شَغْرَبِيَّةٌ (K) *i. q.* شَغْزَبِى and شَغْزَبِيَّةٌ. (K, TA.)

شغزب

Q. 1 **شَغْزَبَهُ** , inf. n. شَغْزَبَةٌ, *He threw him down by the trick called* شَغْزَبِيَّةٌ, expl. below; (S, K;) and شَغْرَبَهُ signifies the same. (AZ, TA.) Accord. to IAth, the primary meaning of شَغْزَبَةٌ is *A twisting,* in a neuter sense; and *artifice.* (TA.) ___ Also *He took him,* or *seized him, violently.* (K.)

Q. 2 **تَشَغْزَبَتِ الرِّيحُ** *The wind whirled* (الْتَوَتْ) *in its blowing.* (K.)

شَغْزَبَى : see شَغْزَبِيَّةٌ.

شَغْزَبِىٌّ *Difficult;* (K;) anything *deemed difficult.* (IAth, TA.) ___ A [watering-place such as is termed] مَنْهَلٌ *lying out of the way.* (K, TA.) ___ الشَّغْزَبِىُّ *The jackal;* syn. ابْنُ آوَى. (IAth, TA.)

شَغْزَبِيَّةٌ (S, K) and شَغْزَبَى , as also شَغْرَبِيَّةٌ (K) and شَغْرَبَى, but more chastely with ز, (TA,) *A sort of trick in throwing down* [or *wrestling*]; (S, TA;) the *twisting of one's leg with the leg of another,* (S, K, TA,) *and throwing him down* (K, TA) *in the manner termed* شَزْرًا [or *sideways*]: (TA:) and one says also, أَخَذَهُ بِالشَّغْزَبِيَّةِ, (S, TA, [in one of my copies of the S بِالشَّغْزَبَةِ,]) meaning the same: (TA:) and صَرَعَهُ صَرْعَةً شَغْزَبِيَّةً: (AZ, TA:) [the pl. is شَغَازِبُ:] Dhu-r-Rummeh says,

* وَلَبَّسَ بَيْنَ أَقْوَامٍ فَكُلٌّ *
* أَعَدَّ لَهُ الشَّغَازِبَ وَالمِحَالَ *

[*And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice*] (S, TA.)

حَتَّى يَكُونَ شُغْزُبًّا occurs in the Sunan of Aboo-Dáwood, in the chapter on the عَقِيقَةٌ and عَتِيرَةٌ; but it is thought by El-Harbee

that the last word is for زُخْزُبًّا, meaning *Firm in flesh, and thick, big,* or *bulky.* (L, TA.)

شغف

1 **شَغَفَهُ** , (S, O, Msb, K,) aor. ـَ , (Msb, K,) inf. n. شَغْفٌ, (Msb,) *He,* or *it, struck,* or *smote, his* شَغَافَ; (O, K;) like كَبَدَهُ meaning he, or it, struck, or smote, his كَبِد [or liver]; (O, TA;) so says Yoo: (TA:) or *it* (i. e. love) *rent the* شَغَاف *of his heart:* (Fr, TA:) or *it* (love) *reached his* شَغَاف: (ISk, S, TA:) or شَغَفَ قَلْبَهُ *it* (love) *reached the* شَغَاف *of his heart,* i. e. *his pericardium.* (Msb.) I'Ab read, [in the Kur xii. 30,] قَدْ شَغَفَهَا حُبًّا, and expl. the meaning to be [*He has affected her so that*] *the love of him has entered beneath the* شَغَاف: (S, TA:) or the meaning is, *the love of him has struck,* or *smitten, her* شَغَاف: (Lth, O, TA:) or *he has rent the* شَغَاف *of her heart,* i. e. *its* حِجَاب, [app. meaning *her midriff,*] *so as to reach her heart, with love:* (Bd:) Abu-l-Ash-hab read قَدْ شَغِفَهَا حُبًّا, with kesr to the غ, [meaning *he has became attached to her,* or *has loved her,*] like the reading of Thábit El-Bunyánee, شَعِفَهَا, with kesr to the unpointed ع: (O, TA:) [for] شَغَفَهُ, aor. ـِ , [inf. n. app. شَغَفٌ,] signifies *he became attached to him,* or *loved him.* (K, TA.) One says also, شَغَفَهُ المَالُ, meaning *The property became embellished to him,* [or *pleasing to him,*] *so that he loved it.* (Msb.) And شُغِفَ بِالشَّىْءِ, like عُنِىَ, *He was,* or *became, vehemently desirous of the thing;* or *fond of it.* (TA.) And شَغِفَ بِالشَّىْءِ, like فَرِحَ, *He became disquieted,* or *disturbed, by the thing.* (TA.)

5 **مَا هٰذِهِ الفُتْيَا الَّتِى تَشَغَّفَتِ النَّاسَ**, a saying of I'Ab, means [*What is this judicial sentence*] *that has put vain suggestions into the minds of the people, and separated them?* as though it entered the شَغَاف of their hearts. (TA.) [See also 1 in arts. شعب and شغب.]

شَغْفٌ : see شَغَافٌ in two places.

شَغَفٌ [app. inf. n. of شَغَفَ: and accord. to Fei, app., *Love reaching to the pericardium;* or *heartfelt love;* see an ex. in a verse cited voce بِلْ; and see also حُبٌّ, and شَعَفٌ;] a subst. from شَغَفَ قَلْبَهُ, said of love. (Msb.) See also شَغَافٌ, in two places. Also The *bark* (نَجَب, AHn, O, or قِشْر, K) *of the kind of tree called* غاف. (AHn, O, K. *)

شَغَافٌ The *pericardium;* i. e. the غِلَاف, (S, O, K,) or غِشَآء, (Msb,) *of the heart:* (S, O, Msb, K:) or [app. a mistake for and, as will be shown by what follows,] *its* حِجَاب [generally meaning the *midriff*], (K,) [here said to be,] accord. to AHeyth, *a certain fat that clothes the heart:* (TA:) [J seems to confound the غِلَاف of the heart with its حِجَاب; for after the غِلَاف of the heart, he adds, and it is a skin beneath it (دُونَهُ), like the حِجَاب:] or the حَبَّة (K) or the سُوَيْدَآء [both generally meaning the *core*] *thereof:* (O, K:) or the *place of entrance* (مَوْلِج) *of the phlegm:* (Lth, O, K:) and شَغْفٌ and شَغَفٌ signify the same in the two senses, (K,) or in the first and second senses: (TA:) or شَغْفُ القَلْب and شَغَفُهُ signify the same as شَغَافُهُ, accord. to AHeyth: (O:) the pl. of the شَغَاف of the heart is شُغُفٌ; which is metaphorically applied in a saying of 'Alee to the *place of the fœtus* [*in the belly*]. (TA.) Also, (A'Obeyd, S, O, K,) and شُغَافٌ, (K,) the latter agreeable with analogy as the name of a disease, (TA,) *A certain disease that attacks one, beneath the* شَرَاسِيف [pl. of شُرْسُوفٌ, q. v.], *in the right side:* (A'Obeyd, S, O, K:) and (some say, TA) *a pain of the belly:* (K, TA: [in the CK, البَظْر is erroneously put for البَطْن:]) and (some say, TA) *a pain of the* شَغَاف *of the heart:* (K, TA:) accord. to As, شَغَافٌ signifies *a certain disease in the heart, which, if it reaches to the spleen, kills the patient.* (TA.)

شُغَافٌ : see the next preceding paragraph.

مَشْغُوفٌ *Insane,* or *mad;* (O, K;) like مَشْعُوفٌ. (O.) And مَشْغُوفٌ بِمَالٍ One *to whom property is embellished* [or *rendered pleasing,*] *so that he loves it.* (Msb.)

شغل

1 **شَغَلَهُ** , (S, O, Msb, K,) aor. ـَـ , (O, K, MS,) inf. n. شَغْلٌ (Msb, K) and شُغْلٌ, (K,) the latter on the authority of Sb, (TA,) *He,* or *it,* (a man, S, or an affair, Msb,) *busied him, occupied him,* or *employed him;* (K;) *i. q.* أَلْهَاهُ [signifying as above; and particularly *he,* or *it, busied him,* &c., *so as to divert him* from (عَنْ) something; or *diverted him* from a thing *by busying him,* &c.]: (S and Msb and K in art. لهو, and Bd and Jel in xv. 3, &c.:) [شَغَّلَهُ signifies *he,* or *it, busied him,* &c., *much;* i. e.] with teshdeed it denotes muchness: (Bd in xlviii. 11:) اشغله is a good dial. var. of شَغَلَهُ; or is rare; or bad: (K:) accord. to IDrd [and J], (O,) one should not say أَشْغَلَتْهُ; (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say أَشْغَلْتُ, [thus in the O, but in the Msb اشتغل ,] but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, شَغَلَتْ سَعَاتِى جَدْوَاى (see art. سعو and سعى), or, as some relate it, شغلت شعابى جدواى (see art. شعب).] See another ex. voce شَاغِلٌ. One says also شُغِلَ بِهِ, (Msb, K,) meaning تَلَهَّى [i. e. *He was,* or *became, busied,* &c., *by it*], (Msb,) and اشتغل به [meaning the same]; (Az, Msb, K;) and شُغِلْتُ عَنْكَ بِكَذَا [*I was,* or *became, busied,* &c., *so as to be diverted from thee, by such a thing*], (S, O,) and اشْتَغَلْتُ [in the same sense]: (S:) and تشاغل عنه, (TA,) which likewise signifies تَلَهَّى [meaning as expl. above, or *he busied himself,* &c., *so as to divert himself from him,* or *it*]: (TA in art. لهو, and Bd and Jel in lxxx. 10:) some disallow اشتغل , in the form of an active verb, but say اُشْتُغِلَ, in the form of a pass. verb; but it is originally quasi-pass of أَشْغَلَتْهُ, like as are احترق and اكتهل of أَحْرَقَتْهُ and أَكْهَلَتْهُ; [though why of أَشْغَلَتْهُ rather than of شَغَلَتْهُ, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AHát and IDrd, one should not say اشتغل ; but IF mentions, as transmitted from the Arabs, اُشْتُغِلَ فُلَانٌ بِالشَّىْءِ, and the pass. part. n. (O.) ___ One says also, نَحْنُ نَشْغَلُ عَنْكَ المَرْتَعَ [*We occupy the place of pasturage so as to keep it from thee*], and المآء [*the water*]; meaning, it is sufficient for us without being more than sufficient. (S in art. شفه.) And شُغْلٌ

عَنْكَ مَا عِنْدَنَا [*What we had was employed so as to be kept from thee*]. (JK in that art.)

2 **شَغَّلَ** see the preceding paragraph.

4 **اشغلهُ** : see 1. ___ مَا أَشْغَلَهُ [meaning *How much is he busied!* &c.], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.)

6 **تشاغل عَنْهُ** : see 1. [Accord. to Golius, تشاغلوا signifies *They occupied one another,* on the authority of the KL; in which, however, I find only تَشَاغُلٌ expl. as meaning خودرا بچيزى مشغول كردن i. e. *To make oneself busied,* &c., *with a thing.*]

8 **إِشْتَغَلَ** see 1, in five places. ___ One says also, اشْتَغَلَ فِيهِ السَّمُّ *The poison crept into him,* or *pervaded him;* syn. سَرَى: and اشْتَغَلَ فِيهِ الدَّوَآءُ *The medicine entered into him, and produced an effect upon him,* or *showed its effect upon him;* syn. نَجَعَ. (TA.)

شَغْلٌ an inf. n. of 1. (K, Msb.) See the next paragraph. And see also شَغْلَةٌ.

شُغْلٌ and شَغْلٌ and شُغُلٌ (S, O, Msb, K) and شَغَلٌ (S, O, K;) *Business, occupation,* or *employment;* (PS;) *contr. of* فَرَاغٌ: (K:) [and particularly *business,* &c., *that diverts one* from a thing:] or *an occurrence that causes a man to forget,* or *neglect,* or *be unmindful:* (Er-Rághib, TA:) pl. [of pauc.] أَشْغَالٌ (S, O, K) and [of mult.] شُغُولٌ: (K:) شُغْلٌ is mentioned by Sb as an instance of an inf. n. having a pl., namely, أَشْغَالٌ; like عَقْلٌ and مَرَضٌ. (TA in art. مرض.) [See also أُشْغُولَةٌ.]

شَغَلٌ : see the next preceding paragraph.

شَغِلٌ *Busy,* or *busied, occupied,* or *employed:* (K:) [and particularly *busy,* &c, *so as to be diverted* from a thing:] thought by ISd to be a possessive epithet [meaning ذُو شُغْلٍ], because it has no verb to which it is

conformable: (TA:) it is an epithet applied to a man, from الشَّغْلُ [or الشُّغْلُ]: (IAar, in O:) and مَشْغُولٌ signifies the same; (Msb, TA;) and مُشْتَغِلٌ (Az, Msb, K) and مُشْتَغَلٌ , (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for اُشْتُغِلَ is not mentioned by F]. (K.)

شُغُلٌ : see شُغْلٌ.

شَغْلَةٌ *Reaped grain* or *wheat, collected together, in the place where it is trodden out;* syn. بَيْدَرٌ and كُدْسٌ (IAar, O, K) and عَرَمَةٌ; (IAar, O;) as also شَغَلَةٌ : (IAth, TA:) pl. [or coll. gen. n.] of the former شَغْلٌ , (O, K, TA, [in the CK, erroneously, شُغَلٌ,]) like as تَمْرٌ is of تَمْرَةٌ. (O, TA.)

شَغَلَةٌ : see the next preceding paragraph.

شَغَّالٌ signifies كَثِيرُ الشُّغْلِ [i. e. *Having much business* or *occupation* or *employment;* or *who busies* or *occupies* or *employs himself much*]. (TA.)

شَاغِلٌ act. part. n. of شَغَلَهُ; [*Busying, occupying,* or *employing;* &c.;] (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says, شَغَلَتْنِى عَنْكَ الشَّوَاغِلُ [*Busying affairs busied me,* or *have busied me, so as to divert me from thee*]: the last word being pl. of شَاغِلٌ. (TA.) شُغْلٌ شَاغِلٌ [lit. *Busying business,* or *the like,*] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in لَيْلٌ لَائِلٌ. (S.)

أَشْغَلُ [*More,* and *most, busy* &c.]. أَشْغَلُ مِنْ ذَاتِ النِّحْيَيْنِ [*More busy than she who was the owner of the two skins of butter*] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khowwát Ibn-Jubeyr El-Ansáree came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, Hold thou it until I look at another: and she said, Untie thou another skin: and he did so, and looked at it, and said, I desire other than this; therefore hold thou it: and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the

him. (Meyd.)

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أُشْغُولَةٌ an instance of the measure أُفْعُولَةٌ from الشُّغْلُ [similar to أُلْهُوَّةٌ and أُلْهِيَّةٌ, and to أُلْعُوبَةٌ, &c.; app. meaning *A thing with which one is busied,* &c.: and also *syn. with* شُغْلٌ]. (O, K.)

مَشْغَلَةٌ *A thing that causes one to be busied,* &c.: (K, * TA:) pl. مَشَاغِلُ. (TA.)

مَشْغُولٌ : see شَغَلَ. ___ [Hence,] فُلَانٌ فَارِغٌ مَشْغُولٌ *Such a one is devoted to that which is unprofitable.* (TA.) ___ And جَارِيَةٌ مَشْغُولَةٌ *A young woman having a husband.* (TA.) ___ And مَالٌ مَشْغُولٌ *Property devoted to commerce.* (TA.) ___ And دَارٌ مَشْغُولَةٌ *A house in which are inhabitants.* (TA.)

مُشْتَغِلٌ and مُشْتَغَلٌ: see شَغَلَ.

شغو

1 **شَغِىَ** , aor. ـَـ , inf. n. شَغًا, [signifies accord. to some] *He* (a man) *had a tooth,* or *teeth, exceeding the other teeth:* and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَة below,] *he had a tooth,* or *teeth, differing in the manner of growth from the other teeth.* (S.) [And] شَغِيَت السِّنُّ, aor. ـَـ ; (Msb, K;) and شَغَت, aor. ـُـ ; (K;) inf. n. (of the former, Msb, TA) شَغًا (Msb, K, TA) and [of the latter] شُغُوٌّ, (K, TA, [in the CK شَغْو, but]) like عُلُوٌّ; (TA;) [accord. to some] *The tooth exceeded the other teeth:* (Msb:) and [accord. to others] (Msb) *the tooth differed from the other teeth* (Msb, K, TA) in an absolute sense, (TA,) or *in respect of its place of growth,* (Msb,) or *in its manner of growth, in length,* and *shortness,* and *receding,* and *projecting:* (K, TA:) or, accord. to the A, شَغًا signifies the *differing in respect of the manner of growth and of collocation:* or the *upper teeth's not falling upon the lower:* (TA:) or, as IF says, the *advancing of the upper teeth beyond the lower.* (Msb.) The epithet applied to a man is أَشْغَى ; and to a woman, شَغْوَآءُ; and the pl. is شُغْوٌ: (S, Msb:) [and] the epithet applied to a tooth is شَغْوَآءُ and شَغِيَآءُ; (K;) or شَاغِيَةٌ ; (S, Msb;) which last is said by Az to have two meanings; one whereof is *exceeding* [*the other teeth*]; and the other, *being longer and larger, and differing in respect of the place* [or more probably the *manner*] *of its growth from those next to it:* (Msb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekereeyà, this signifies *differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding:* or, accord. to a marginal note in the copy of Aboo-Sahl El-Harawee, *crooked;* not exceeding. (TA.)

2 **تَشْغِيَةٌ** signifies The *dribbling of the urine,* (Lth, K, TA,) *little by little.* (Lth, TA.) One says of a man, شَغَّى, (TK,) and اشغى ببوله, (IAth, TA,) *He dribbled his urine,* (IAth, TA, TK,) *little by little.* (IAth, TA.)

4 أَشْغَوْا به *They disagreed with, differed from,* or *opposed, the people, in respect of his affair,* or *case:* (K:) as though taken from شَغَا الأَسْنَان. (TA.) ___ See also 2.

شَغًا inf. n. of شَغَى said of a man, (S,) or of شَغِيَت said of a tooth. (Msb, K.) ___ Also a subst. signifying *A dribbling of the urine;* and so شَغْيَةٌ . (K.)

أُمُّ شَغْوَة : see شَغْوَآءُ, voce أَشْغَى.

شَغْيَةٌ : see شَغًا.

شَاغِيَة : see 1, last sentence.

أَشْغَى ; fem. شَغْوَآءُ and شَغْيَآءُ; and pl. شُغْوٌ: see 1, last sentence. ___ شَغْوَآءُ also signifies *An eagle;* (S, Msb, K;) because its upper mandible exceeds the lower: (S, Msb:) and so أُمُّ شَغْوَة . (T in art. ام.)

مُشْتَغٍ One *who separates himself from every yoke-fellow,* or *familiar:* ___ and *one whose age* (سِنُّهُ) *is deficient:* ___ in both of these senses expl. as an epithet applied by Ru-beh to a رُبَاعِىّ [or boy four spans in height]. (TA.)

شغی

شغو See **شغی**

شف

1 **شَفَّ** , aor. ـِ , inf. n. شُفُوفٌ (S, Mgh, O, Msb, K) and شَفِيفٌ (S, O, K) and شَفَفٌ, (CK, [but not in my MS. copy of the K nor in the TA,]) *It* (a garment, or piece of cloth,) *was thin, fine,* or *delicate,* (S, Mgh, O, Msb, K,) *so that what was behind it was visible,* (S, * IB, Mgh, [for خَلَقَهُ in some copies of the S, and خَلْفَهُ in others, I read مَا خَلْفَهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is مَا وَرَآءَهُ,]) or *so as to tell what was beneath it:* (O, K:) [and *it,* (a gem, or the like,) *was translucent:* or *was transparent.* (See شَفَّافٌ.)] One says, شَفَّ عَلَيْهِ ثَوْبُهُ *His garment was thin,* &c., *upon him.* (S.) ___ ___ And شَفَّ جِسْمُهُ, aor. ـِ , inf. n. شُفُوفٌ, *His body became lean,* or *emaciated.* (S, O, K.) شَفَّ, aor. ـِ , inf. n. شَفٌّ, *It* (a thing, O, Msb) *exceeded;* or *was,* or *became, redundant.* (S, O, Msb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَانَقٍ *It exceeded by about a* دانق. (Sh, O.) And one says, شَفَّ عَلَيْهِ, aor. يَشُفُّ, [so in the L and TA, contr. to rule, probably a mistranscription for يَشِفُّ,] inf. n. شُفُوفٌ; and شَفَّفَ , and اِسْتَشَفَّ ; [app. meaning, as seems to be indicated by the context, *It exceeded it:*] and شَفَفْتُ فِى السِّلْعَةِ [app. a mistranscription for شَفَفْتُ] *I gained in,* or *upon, the the article of merchandise:* (TA: [and so, app., شَفَّفْتُ : see شَفَّى:]) and اِسْتَشَفَّ فِى تِجَارَتِهِ [*He obtained what is termed* شَفٌّ *in his traffic;* i. e.] *he made gain,* or *profit, in his traffic;* syn. رَبِحَ. (S and K in art. ربح.) ___ And sometimes (Msb) it signifies also the contr.; i. e. *It fell short;* or *was,* or *became, deficient.* (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) هٰذَا يَشِفُّ قَلِيلًا *This falls short,* or *is deficient, a little.* (O, Msb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. ـِ , *The garment was too short for him.* (TA.) Also شَفَّ, (O, K,) aor. ـِ , (O,) *It* (a thing, O) *was,* or *became, in a state of motion, commotion,* or *agitation.* (O, K.) And شَفَّ لَكَ الشَّىْءُ *i. q.* دَامَ and ثَبَتَ [app. meaning *The thing belonged,* or *pertained, to thee permanently,* or *constantly;* or *may the thing*

belong, &c.]. (TA.) شَفَّهُ, (S, M, O, K,) aor. ـُـ , inf. n. شَفٌّ (S, M, TA) and شُفُوفٌ, (M, TA,) *It* (anxiety) *rendered him lean,* or *emaciated;* (S, O, K;) as also شَفْشَفَهُ ; (S;) both are also expl. as meaning *it rendered him lean,* or *lank in the belly, so that he became slender:* (TA:) or, accord. to the M, *it* (grief, and love,) *pained his heart:* or *rendered him lean,* or *emaciated:* or *deprived him of his reason:* and it is said of grief as meaning *it manifested what he felt of impatience.* (TA.) And شَفَّ النُّفُوسَ, as used in a verse of Towbeh Ibn-El- Homeiyir, *It hurt and melted the souls.* (Ham p. 594.) See also 8, in two places.

2 **شَفَّفَ** see the preceding paragraph, in two places.

4 **أَشْفَفْتُهُمْ** *I preferred them,* or *judged them to excel.* (K.) You say, أَشْفَفْتُ بَعْضَ وَلَدِى عَلَى بَعْضٍ *I preferred some of my children above some.* (S. [And the like is said in the Mgh.]) And أَشْفَفْتُ هٰذَا عَلَى هٰذَا *I preferred this above this.* (Msb.) ___ And اشفّ فُلَانٌ الدِّرْهَمَ *Such a one made the dirhem to exceed:* or, *made it to fall short.* (TA.) أَشَفَّ عَلَيْهِ [if not a mistranscription for أُشِفَّ, which I rather think it to be,] *He excelled him,* or *surpassed him.* (TA.) أَشَفَّ الفَمُ *The mouth had in it a fetid odour.* (Ibn-Buzurj, TA.)

6 **تَشَافَفْتُهُ** *I took away his* or *its,* شِفّ, i. e. *excess,* or *redundance.* (O, K.) ___ See also the next paragraph, in three places.

8 **اشتفّ مَا فِى الإِنَآءِ** (S, O, K) كُلَّهُ (K) *He drank what was in the vessel, all of it,* (S, O, K,) *even the* شُفَافَةَ [or *last drop* or *remains*], (O,) *not leaving any of it remaining;* (S;) [and so اجْتَفَّ;] as also تشافّ : (S, O, K:) and استشفّ المآءَ *He drank the water to the uttermost, not leaving any of it remaining;* as also شَفَّهُ , aor. ـُـ , inf. n. شَفٌّ: and شَفَفْتُ المآءَ *I drank much of the water without having my thirst satisfied.* (TA.) [Hence,] in the trad. of Umm-Zara, وَإِنْ شَرِبَ اشْتَفَّ

[*And if he drank, he drank up all that was in the vessel*]. (S, O.) And it is said in a prov., لَيْسَ الرِّىُّ عَنِ التَّشَافِّ (S, O, TA) i. e. *The satisfying of thirst is not from the drinking up all that is in the vessel;* for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, * O, TA.) Accord. to IAar, one says also تَشَافَيْتُ المآءَ *I exhausted the water;* which, ISd says, is originally تَشَافَفْتُ . (TA.) ___ 'Abd-Allah Ibn-Sebreh El-Harashee uses the first of these verbs metaphorically in relation to death; saying,

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* سَاقَيْتُهُ المَوْتَ حَتَّى ٱشْتَفَّ آخِرُهُ *

meaning [*I vied with him in giving the draught of death*] *until he drank the last of it,* i. e., the last of death. (TA.) ___ And اشتفّ البعيرُ الحِزامَ كُلَّهُ means *The camel filled,* and *took up wholly, the girth,* (O, K, TA,) *so that nothing remained of it redundant,* by reason of the largeness of the middle of his body. (TA.)

10 **استشفّهُ**, (O, K,) or استشفّ ما وراءَهُ, (S, Msb,) *He saw what was behind it.* (O, Msb, K.) [Thus the former signifies *He saw through it:* and it is used in this sense both properly and tropically.] ___ Hence the saying to the seller of cloths, اسْتَشِفَّ هٰذَا الثَّوْبَ, [which may be rendered *Look thou through this garment,* or *piece of cloth;* but is expl. as] meaning *make thou this garment,* or *piece of cloth, single,* [*by unfolding it,*] *and raise it,* or *hold it up, in shade, in order that I may see whether it be close in texture or flimsy.* (TA.) ___ استشفّ also signifies [agreeably with the explanation of استشفّ ما وراءَهُ mentioned above] *He distinguished* a thing *plainly, like as one distinguishes plainly*

a thing behind glass. (Har p. 244.) ___ And one says, كَتَبْتُ كِتَابًا فَٱسْتَشَفَّهُ, meaning [*I wrote a letter,* or *writing,* &c., *and*] *he examined attentively what was in it.* (TA.) See also 8. And see 1, in two places. [Freytag mentions as a signification of استشفّ *Desiderio* alicujus rei *implevit;* with الى before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1 **شَفْشَفَهُ** : see 1, latter part. ___ Also, accord. to IAar, (O, TA,) inf. n. شَفْشَفَةٌ, (K, TA,) *It* (heat, and cold,) *dried it up;* namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.) And accord. to AA, الشَّفْشَفَةُ signifies *The* hoar-frost's *burning* [meaning *blasting*] the herbage of the earth: or *the burning* of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also *the sprinkling* of a medicament upon a wound. (K. [But I think that, for وَذَرُّ الدَّوَآءِ in the K, we should read وَذَرِّ الدَّوَآءِ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.]) الشَّفْشَفَةُ signifies also *The sprinkling* of urine and the like. (K.) You say, شَفْشَفَ بِبَوْلِهِ *He sprinkled his urine.* (O.) Also *The trembling, and the being confused* (الاِخْتِلَاطُ), (O, K, TA,) *resulting from intense jealousy.* (TA. [See مُشَفْشَفٌ.]) ___ And شَفْشَفَ عَلَيْهِ *He was solicitously affectionate,* or *pitiful* or *compassionate, towards him,* (TA.) [See, again, مُشَفْشَفٌ.])

R. Q. 2 **تَشَفْشَفَ**, said of herbage, *It began to dry up.* (TA.)

شَفٌّ A *thin, fine,* or *delicate,* garment or piece of cloth; (AZ, S, Mgh, O, * Msb, K; *) as also شِفٌّ (AZ, S, O, Msb, K) and شَفِيفٌ : (Msb:) you say ثَوْبٌ شَفٌّ (S, Mgh, Msb) and شِفٌّ (S, Msb) and شَفِيفٌ . (Msb:) [see also شَفَّافٌ:] and the garment, or piece of cloth, itself, is termed شَفٌّ and شِفٌّ : (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] شَفٌّ signifies also *a certain thin, fine,* or *delicate, veil* or *covering:* or, accord. to Aboo-Nasr, *a certain thin, fine,* or *delicate, veil* or *covering, of wool, through*

which one sees what is behind it: (S:) pl. شُفُوفٌ. (O, Msb, K.) Among the verses of the Book [of Sb, cited as exs. therein], is the following:

* لَلْبُسُ عَبَآءَةٍ وَتَقَرُّ عَيْنِى *
* أَحَبُّ إِلَىَّ مِنْ لُبْسِ الشُّفُوفِ *

[*Verily the wearing of a woollen cloak, my eye being therewithal unheated* by tears, *is more pleasing to me than the wearing of thin, fine,* or *delicate, garments*]. (O.) See also شفّ. شِفٌّ [app. شَفٌّ] also signifies *Pimples,* or *small pustules, that come forth and then go away.* (Ibn-Buzurj, TA.)

شفٌّ : see شَفٌّ, in three places. Also, (S, Mgh, O, K,) and شَفٌّ , (L, K,) but the former is that which is well known, (L, TA,) and شَفِيفٌ , (TA,) *Gain,* or *profit; increase obtained in traffic:* and *excess, surplus,* or *redundance:* syn. رِبْحٌ [q. v.] : and فَضْلٌ; (S, Mgh, O, K;) and زِيَادَةٌ. (Mgh, TA.) Hence (Mgh) نَهَى عَنْ شَفِّ مَا لَمْ يُضْمَنْ, meaning [*He* (the Prophet, TA) *forbade*] *the* رِبْح [i. e. *gain,* or *profit, of that for which one has not made himself responsible* to the purchaser]. (O, Mgh.) And one says, لِهٰذَا عَلَى هٰذَا شَفٌّ [*There is,* or *pertains, to this, an excess above this*]. (Ksh in ii. 15.) And قَالَ قَوْلًا شَفًّا *He said a saying that was a redundance.* (TA.) ___ And *A deficiency:* thus having two contr. meanings. (ISk and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) ___ Also, the first word, *i. q.* مَهْنَأٌ: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, شِفٌّ لَكَ يَا فُلَانُ [*May it be an unalloyed gratification to thee, O such a one*]. (TA.) ___ And *A thing that is little,* or *small, in quantity; mean,* or *paltry.* (TA.) [See also شَفِيفٌ, last signification.]

شَفَفٌ : see شَفِيفٌ, last signification. Also *i. q.* خِفَّةٌ [*Lightness,* &c.]. (TA.) ___ And sometimes it signifies

Evilness, or *narrowness of the circumstances,* (رِقَّة,) *of one's state,* or *condition.* (TA.)

شُفَافٌ : see شُفَافَةٌ.

شَفِيفٌ : see شَفٌّ, in two places: and see شفٌّ. Also *Cold,* as a subst.; (ISk, S, O, Msb;) thus in the saying, وَجَدَ فِى أَسْنَانِه شَفِيفًا [*He felt,* or *experienced, in his teeth, cold*]; (S, O;) and so شَفَّانٌ : (ISk, Msb:) or, as some say, (O,) the *hurting,* or *paining,* (لَذْع, [in the CK لَدْغ,] *of cold:* (S, O, K:) and *intense cold, with rain and wind;* and شَفَافٌ is its pl.: (TA:) or *intense cold* [alone]: (Msb:) or *a cold wind in which is moisture:* (O:) and شَفَّانٌ signifies the *cold of a wind in which is moisture:* (S:) or شَفِيفٌ has this last signification; and شَفَّانٌ , the signification next preceding it: one says, أَلْجَأَهُ شَفَّانٌ لَهَا شَفِيفٌ *A cold and moist wind, having* [much] *cold and moisture, made him to betake himself to a covert:* (IDrd, IF, Msb:) or شَفِيفٌ signifies *rain and hail:* (O:) or so شَفَّانٌ ; [or *rain and cold:* for برد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is *rain and more:* (Msb:) or شَفِيفٌ signifies also *rain in which is hail:* (K, TA:) or *rain in which is cold:* (CK:) or *a cold wind;* (K;) as also شَفْشَافٌ : (O, K:) or this last signifies *a wind of mild cold:* (S, TA:) and شَفَّانٌ , *cold and wind:* (O, K:) one says, غَدَاةٌ ذَاتُ شَفَّانٍ *a morning having cold and wind* (S, * O, K) *with moisture.* (S.) ___ And *Intense heat* (IDrd, EsSarakustee, O, Msb, K) *of the sun:* (IDrd, O, K:) thus having two contr. significations. (K.) ___ And *Pain* in the stomach. (Aboo-Sa'eed, O.) [Also *Affected with pain:* or *with hurt,* or *grief.* (Freytag, from the Deewán of the Hudhalees.)] Also *Small,* or *little, in number, quantity,* or *amount;* and so شَفَفٌ . (O, K.) [See also شَفٌّ, last signification.]

شُفَافَةٌ *A portion of water remaining in a vessel;* (S, O, K;) and likewise, *of milk:* (TA:) or the *last drop remaining in a vessel:* (Ham p. 239:) IAth says that some of the later writers mention it as being with س. (TA.) Dhu-rRummeh uses the phrase شُفَافَ الشَّفَا, in a verse, as meaning *In the remaining portion of the*

day. (O.)

شَفَّافٌ *Extremely* [or *very*] *thin* or *fine* or *delicate, so that a thing behind it is visible:* (KL:) [*translucent:*] *transparent:* applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also شَفٌّ.]

شَفَّانٌ : see شَفِيفٌ, in six places.

شَفْشَافٌ A garment, or piece of cloth, *not well* or *strongly* or *compactly* [*woven* or] *made.* (O, K.) See also شَفِيفٌ.

شَفَاشِفُ *Vehement thirst.* (O, K.)

أَشَفُّ [a noun denoting excess]. It is said in a trad. of Ráfi', فَكَانَ الخَلْخَالُ أَشَفَّ مِنْهَا قَلِيلًا, meaning [*And the anklet,* or *pair of anklets, was*] *more than they* [*in value* or *weight*]; (syn. أَفْضَل and أَزْيَد;) i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, فُلَانٌ أَشَفُّ مِنْ فُلَانٍ, meaning *Such a one is a little greater,* or *older,* (أَكْبَر قَلِيلًا,) *than such a one.* (TA.)

مَشْفُوفٌ is said by Ibn-Buzurj to be like مَجْفُوفٌ

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[part. n. of جَفَّهُ; i. e. *Collected;* or *collected together and taken away*]. (TA.)

مُشَفْشَفٌ (O, K) and مُشَفْشِفٌ, (K,) the latter on the authority of IAar, (TA,) *Slender, shallow,* or *weak, in intellect, and evil in disposition.* (O, K.) And [both words agreeably with different explanations of the verb] One *in whom is,* (K,) or, accord. to Saad, one *who is as though there were in him,* (O,) *a trembling, and confusion,* (O, K,) *resulting from jealousy,* (K,) or *from vehement jealousy,* (O,) *and*

solicitous affection, or *pity* or *compassion, for his* حُرَمٍ [or *wives,* or *women under covert, and household,* (in the CK his حَرَمٍ,)] as though jealousy wasted his heart, and made him lank and lean: or *evil in disposition, and very jealous:* and ↓ the latter word, *solicitously affectionate;* or *pitying,* or *compassionating.* (TA.)

مُشَفْشَفٌ : see the next preceding paragraph, in two places.

شفر

1 **شَفَرَ** The primary signification of [the inf. n.] شَفْرٌ [i. e. شَفَرٌ, of which the verb is app. شَفَرَ,] is The act of *cutting,* or *cutting off;* syn. قَطْعٌ. (Ham p. 57.) شَفَرَهَا, (K,) inf. n. شَفْرٌ, (TA,) *He struck her* (a woman's) شُفْرٌ (K, TA) *in compressing her.* (TA.) ___ And شَفَرَ [or app. شَفَرَ إِنْسَانًا] *He annoyed, molested, harmed,* or *hurt, a man.* (IAar, O, TA.) شَفَرَتْ, aor. ـَـ, inf. n. شَفَارَةٌ, *She* (a woman) *was one whose gratification of her venereal lust* (شَهْوَتُهَا) *soon took place:* (K:) or *she emitted;* [or, app., *emitted soon;*] syn. أَنْزَلَتْ. (TA.) And شَفَرَ, aor. ـَـ, *It decreased, diminished,* or *became defective* or *deficient.* (IAar, K.)

2 **شَفَّرَهَا**, (K,) inf. n. تَشْفِيرٌ, (Ibn-'Abbád, O, K,) *He compressed her* (i. e. a woman, Ibn-'Abbád, O) *on the* شُفْرٌ *of her* فَرْجٌ. (Ibn-'Abbád, O, K.) ___ And شَفَّرْتُ الشَّىْءَ, inf. n. as above, *I eradicated,* or *extirpated, the thing.* (TA.) شَفَّرَ المَالُ, (O, K,) inf. n. as above, (K,) *The property became little:* (O, K:) and *went away:* (K:) from IAar. (TA.) ___ And شَفَّرَ said of a man, *He gave little.* (Ham p. 242.) ___ And شَفَّرَتِ الشَّمْسُ (O, K) لِلْغُرُوبِ (O) *The sun became near to setting;* (O, K;) being likened to a man whose property has become little, and gone away. (TA.) ___ And in like manner, (TA,) شَفَّرَ عَلَى أَمْرٍ (Ibn-'Abbád, O, K) and لِأَمْرٍ, (Ibn-'Abbád, O,) said of a man, *He was,* or *became, on the brink,* or *verge, of the affair,* or *event,* or *case.* (Ibn-'Abbád, O, K.)

4 **اشفر** is said in the Tekmileh to signify *He* (a camel) *strove,* or *exerted himself, in running:* but perhaps it should be اشغر, mentioned before [in art. شغر]. (TA.)

شَفْرٌ : see the next paragraph, in four places.

شُفْرٌ The *place of growth of the eyelash,* (Sh, T, S, A, Msb, K,) *which is the edge of the eyelid;* (S, Msb;) as also شَفْرٌ (Kr, A, K) and شَفِيرٌ : (K:) or, accord. to some, this last signifies the *upper side of the inner angle of the eye:* (TA:) and with the vulgar, the first signifies the *eyelash;* but this is [said to be] a mistake: (IKt, Msb:) it occurs, however, in this sense, in a trad. of Esh-Shaabee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the word شَعَر should be considered as understood before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the masc. gender: (Lh, K:) and the pl. is أَشْفَارٌ, (Sb, S, Mgh, Msb,) the only pl. form. (Sb, TA.) [Hence,] one says, مَا بِالدَّارِ شَفْرٌ , (Ks, Fr, T, S, Msb, K,) and شُفْرٌ, (Lh, Msb, K,) but Sh disallows this latter, (TA,) and شَفْرَةٌ , (Fr, Sgh, K,) *There is not in the house any one:* (S, Msb, K, &c.:) and مَا رَأَيْتُ مِنْهُمْ شَفْرًا *I saw not of them any one:* from the شفر of the eye: meaning one having a شفر: (A:) and شفر is also used in this sense without a negation. (TA.) One says likewise, مَا تَرَكَتِ السَّنَةُ ظُفْرًا وَلَا شُفْرًا *The year of drought left not anything:* and sometimes they said شَفْرًا , with fet-h, and in this case they said ظَفْرًا, for assimilation. (A.) ___ Also, (S A, Mgh, Msb, K,) and شَفِيرٌ , (S, A, Msb, K,) The *edge, border, margin, brink, brow,* (S, Mgh, Msb,) or *side,* (A, K,) of anything; (S, A, Mgh, Msb, K;) as of a valley and the like, (S,) or as of a river &c.: (Mgh and Msb, in relation to the latter word:) one says, قَعَدُوا عَلَى شَفِيرِ النَّهْرِ, and البِئْرِ, and القَبْرِ, *They sat upon the side of the river,* and *of the well,* and *of the grave:* (A:) and both words signify the *side of the upper part* of a valley. (K.) ___ And الشُّفْرُ, (K,) or شُفْرُ الفَرْجِ, (Msb,) and شُفْرُ المَرْأَةِ, (TA,) *The edge,* (Msb, K,) or *border,* (TA,) *of the vulva,* or *external portion of the organs of generation,* [meaning, *of each of the labia majora,*] *of a woman:* (Msb, K, TA:) pl. أَشْفَارٌ: (Msb:) the إِسْكَتَانِ are the two sides [or labia majora] of the vulva of a woman; and the شُفْرَانِ are the *two borders of the said* اسكتان: (AHeyth, Mgh, TA:) Lth says that the شَافِرَانِ are [*two parts*] *of the pudendum muliebre:* (TA:) and شُفْرُ الرَّحِمِ and شَافِرُهَا signify [in like manner] *the edges of the vulva:* (S:) and شُفْرَا المَرْأَةِ and شَافِرَاهَا , *the two edges of the* رحم [or *vulva* (for الرَّحِم is here used tropically, for الفَرْج, as it is in many other instances,)] *of a woman.* (TA.)

شَفْر : see شَفْرَة, first sentence.

شَفَر : see سَفَن, first sentence.

شَفَر [an epithet of which the fem. only is mentioned]. شَفَرَة and شَفِيرَة signify A woman *who experiences the gratification of her venereal lust* (شَهْوَتَهَا) *in her* شُفْر; *so that she emits* (تُنْزِل) *speedily:* or [in the CK and] *who is content with the least of coitus:* (K, TA:) *contr. of* قَعَرَة *and* قَعِيرَة. (TA.)

شَفْرَة *A large knife;* (S, A, K;) as also شُفْرَة , though this is mentioned only by the author of the Mgh; (MF; [but it is not in my copy of the Mgh; and Golius mentions شُفَرَة as having this signification, on the authority of Meyd;]) or *a broad knife:* (Mgh, Msb:) pl. شِفَار (Msb, K) and شَفَرَات (Msb) and [coll. gen. n., of which شَفْرَة is the n. un., or it may be a quasi-pl. n. of شَفْرَة,] شَفْر . (TA.) ___ And hence, (Mgh, TA,) *A servant;* (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov., أَصْغَرُ القَوْمِ شَفْرَتُهُمْ *The least of the party is their servant.* (S, Mgh.) ___ Also *A shoemaker's knife.* (S, K.) ___ And *A piece of iron made broad, and edged,* or *pointed.* (K.) ___ *A broad blade:* so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) ___ The *edge,* or *cutting part,* (حَدّ,) of a sword: (S, Mgh, K:) or the *edge of the cutting part* of a sword. (TA. [See ذُبَاب.]) The *side* of a blade: (K:) or *each of the two sides* thereof. (AHn, TA.) [*Each of the two sharp sides* or *edges of a spear-head and of an arrow-head.*] ___ See also شُفْر, second sentence.

شُفْرَة : see the next preceding paragraph.

شَفْرَة : see the next preceding paragraph.

شَفُور [*i. q.* زُنْبُور The *hornet,* or *hornets.* (Golius, on the authority of Meyd.)]

شَفِير : see شُفْر, in three places. ___ Also The *edge of the lip of a camel.* (K.) شَفِيرَة: see شَفْرَة, voce شَفْر.

يَرْبُوعٌ شُفَارِىٌّ *A jerboa having hair upon its ears:* (S:) or *having large ears:* or *having long ears, and bare toes,* [in the CK, for العارى البراثن, which is evidently the right reading, we find العالى البراثن,] *not quickly overtaken:* (K:) it is [*of*] *a species of jerboa called* ضَأْنُ اليَرَابِيعِ, *the fattest and the best, with ears somewhat long:* (TA:) or *having long legs, and soft and fat flesh:* (K:) it is said that *it has a nail in the middle of its shank.* (TA. [See ___.]) تَدْمُرِىٌّ ضَبٌّ شُفَارِىٌّ *A long and bulky* [*lizard of the kind called*] ضبّ. (Ham p. 242.) ___ أُذُنٌ شُفَارِيَّةٌ (as also شُرَافِيَّةٌ [q. v.], TA) *A large ear:* (K:) or *a bulky ear:* (A'Obeyd, TA:) or *a long ear:* (AZ, TA:) or *a broad ear, soft in the upper part:* (TA:) or *an ear having much hair and fur.* (Ham p. 242.)

شَفَّارٌ The *possessor of a* شَفْرَة [or *large knife*]. (A, * TA.)

شَافِرٌ , and its dual: see شُفْرٌ, last sentence, in three places. Also One *who destroys,* or *makes away with, his property:* so in the Tekmileh. (TA.)

مَشْفَرٌ : see what next follows.

مَشْفَرٌ The *lip* of a camel; (S, Mgh, Msb, K;) as also مَشَفَرٌ : (K:) and of a horse: (S, TA:) and of a human being: (K, TA:) or of an Abyssinian, as being likened to that of a camel: (A'Obeyd, TA:) pl. مَشَافِرُ. (S, K.) It is said in

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a prov., أَرَاكَ بَشَرٌ مَا أَحَارَ مَشْفَرٌ [lit. *External skin hath shown thee what a lip hath transmitted to the stomach;*] meaning, *the external appearance hath rendered thee in no need of inquiring respecting the internal state:* (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) ___ Also The *vulva,* or *external portion of the organs of generation,* of a woman: (R, MF:) but this is strange.

(TA.) ___ And *A piece of land:* and *of sand:* (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) Also *A state of resistance; inaccessibleness,* or *unapproachableness:* (K:) *strength,* or *power;* (K, * TA;) *vehemence,* or *hardness,* or *firmness.* (K, TA.) ___ And *A state of perdition* or *destruction:* and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], تَرَكْتُهُ عَلَى مِثْلِ مِشْفَرِ الأَسَدِ [which may be rendered *I left him at the like of the lip of the lion*]; (TA;) applied to him who is exposed to destruction. (Meyd, TA. *)

عَيْشٌ مُشْفِرٌ *Strait, scanty, subsistence.* (O, K.)

شفرج

شُفَارِجٌ *A tray* (طَبَقٌ) *on which are small saucers,* or *cups,* فَيْخَات and سُكُرَّجَات: (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from بِيشْبَارَج or بِيشْبَارِج (K, TA) or بِيشَارَج; (as in some copies of the K;) or what people call بِيشْبَارِج: (Yaakoob, S:) [i. e. پِيش پار or پِيش پاره, pésh pár, and pésh párah, meaning sweetmeats presented to a guest:] accord. to ElJawáleekee, it signifies *different kinds of flesh-meat in* طبايخ: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the Kitáb el-Moheet, شَفَارِيجُ is said to be pl. of شُفَارِجٌ, signifying *a kind of food.* (TA.)

شفع

1 **شَفَعَهُ** , (S, Mgh, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. شَفْعٌ, (S, Msb,) *He made it to be a* شَفْعٌ; (S, K, TA;) meaning (TA) *he made it* (a single thing) *to be a* زَوْجٌ [i. e. *he made it to be one of a pair* or *couple;* and sometimes, *he made it to be a pair* or *couple together*]: (Mgh, TA:) or *he adjoined it to,* or *coupled it with, that which was a single thing:* (Msb:) accord. to Er-Rághib, الشَّفْعُ signifies *the adjoining* a thing *to its like.* (TA.) You say, كَانَ وِتْرًا فَشَفَعْتُهُ, (S,) or كَانَ وِتْرًا فَشَفَعْتُهُ بِآخَرَ i. e. [*It was a single thing, and*] *I made it to be one of a pair,* or *couple, with another.* (Mgh. [In Har p. 194, I find the phrase كان وترا فشفّعه بآخر, expl. in like manner; but شفّعه thus used I do not find in any lexicon: it may, however, be correctly thus used; for تشفّع, which has the form, app. has also the signification, of its quasi-pass.]) [And شُفِعَ المِلْكُ بِمِلْكٍ آخَرَ *The possession* (here meaning *house,* or *piece of land,*) *was coupled by purchase with another possession:* and شُفِعَ بِهِ مِلْكٌ *It had a possession coupled with it by purchase:* see شُفْعَةٌ.] You say also, شَفَعْتُ الرَّكْعَةَ *I made the* ركعة *to be two.* (Msb.) And a poet says,

* مَا كَانَ أَبْصَرَنِى بِغَرَّاتِ الصِّبَى *

* فَٱلْيَوْمَ قَدْ شُفِعَتْ لِىَ ٱلْأَشْبَاحُ *

[*How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me*]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K. *) ___ [Hence,] one says of a she-camel, (S, O,) and of a ewe, or she-goat, (O,) شَفَعَتْ, (S, O,) inf. n. شَفْعٌ, (S,) meaning *She became such as is termed* شَافِعٌ [q. v.]: (S, O:) she is thus termed لِأَنَّ وَلَدَهَا شَفَعَهَا أَوْ شَفَعَتْهُ [*because her young one has made her to be one of a pair,* or *couple,* with itself, *or*

because *she has made it to be one of a pair* or *couple,* with another that is in her belly], (S, O, K,) inf. n. شَفْعٌ, or the inf. n. in this case is شِفْعٌ, with kesr. (O, K.) ___ One says also, إِنَّهُ لَيَشْفَعُ عَلَىَّ بِالعَدَاوَةِ, (K,) or لِى, (O,) i. e. *Verily he aids* [another, *becoming* to him *one of a pair, by enmity*] *against me, and acts injuriously to me* [*conjointly* with another]. (O, K, TA.) Accord. to Er-Rághib, يَشْفَعُ means *He joins himself to another, and aids him, becoming to him one of a pair,* or *a* شَفِيع [i. e. *an intercessor*], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً [and in what follows the same]: (TA:) or these words mean *Whoso adds a* [*good*] *deed to a* [*good*] *deed:* (O, K:) or, as some say, the شفاعة here is a man's *instituting,* or *prescribing, to another, a way of good* or *evil, so that he* [the latter] *imitates him, and thus becomes as though he were to him one of a pair.* (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. شَفَاعَةٌ as distinguished from شَفْعٌ, what is here meant is *Intercession.*] ___ [Hence also,] شَفَعَ لَهُ إِلَى فُلَانٍ, (S, * K, * TA,) or الى الأَمِيرِ, (MA,) aor. ـَ, (K, TA,) inf. n. شَفَاعَةٌ; (MA, K, TA;) and تَشَفَّعَ لَهُ, (MA,) or تَشَفَّعَ فِيهِ; (S, TA;) *He made petition,* or *intercession, for him* [*to such a one,* or *to the prince* or *the like;* thus adjoining himself to him as an aider]: (MA, TA:) and شَفَعَ بَيْنَ النَّاسِ [*He interceded between the people*], inf. n. شَفَاعَةٌ: (Jel in iv. 87:) and شَفَعْتُ فِى الأَمْرِ, (Msb,) inf. n. شَفَاعَةٌ (IKtt, Msb, TA) and شَفْعٌ, (Msb, [but the latter is scarcely to be found elsewhere thus used,]) *I pleaded,* [or *interceded,*] *in the affair,* or *case,* [in favour of another,] *for some means of access* or *ingratiation,* or *some right* or *due:* (IKtt, * Msb, TA: *) شَفَاعَةٌ is mentioned, but not explained, in the K: (TA:) as distinguished from شَفْعٌ meaning as expl. above, it signifies the *joining oneself to another as an aider to him* or *a petitioner respecting him* [or *for him*]; and in most instances the former person is one of higher station than the latter: (Er-Rághib, TA:) or the *speaking of the* شَفِيع [or *intercessor*] *to the king* [or *some other person*] *respecting some object of want which the speaker asks for*

another person: it is also expl. as signifying the *passing over without punishment,* or the *forgiving,* [or rather the *asking,* or *requesting, the passing over* &c., (for the word طَلَبُ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] *of sins, crimes,* or *misdeeds.* (TA.) Hence, in a trad., اشْفَعْ تُشَفَّعْ [*Intercede thou: thou shalt have thine intercession accepted*]. (TA.) The saying in the Kur [ii. 117], وَلَا تَنْفَعُهَا شَفَاعَةٌ [*Nor shall intercession profit it*] means that it shall have no شَافِعٌ [or intercessor] for his شَفَاعَةٌ [or intercession] to profit it; being a denial of the شَافِعٌ; (Ibn- 'Arafeh, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafeh, O, TA,) and xx. 108. (TA.) شَفَعَ, inf. n. شَفْعٌ and شَفَاعَةٌ, also signifies *He prayed,* or *supplicated:* and thus Mbr and Th explain the words of the Kur [ii. 256], مَنْ ذَا ٱلَّذِى يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [*Who is he that shall pray,* or *supplicate, in his presence, except by his permission?*]. (TA.) ___ Accord. to El-Kutabee, (Mgh,) [i. e.] El-Kuteybee, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] شَفَعَ إِلَيْهِ فِى مَا بَاعَ, meaning *He made a demand to him,* i. e. to the latter, *respecting that which he sold* [*for the right of pre-emption*]: and of the latter person, فَشَفَّعَهُ [*and he admitted his right of pre-emption,* i. e.] *and he pronounced him to have a better right,* or *title,* or *claim,* [*as a purchaser,*] to that which was sold, *that he whose connexion was more remote.* (Mgh, TA. *) شَفَعَ, inf. n. شَفْعٌ, signifies also *He,* or *it, was,* or *became, tall,* or *high.* (TA.) And شُفِعَ, like عُنِىَ, *He* (a man) *was smitten by the* [*evil*] *eye.* (IKtt, TA. [But see شُفْعَةٌ, last sentence.])

2 **شَفَّعَ** see 1, near the beginning. ___ شَفَّعَتْهُ فِيهِ, inf. n. تَشْفِيعٌ, *I accepted his intercession* (شَفَاعَتَهُ) [*for him*]. (S, * O, K.) See, again, 1, in the last quarter of the paragraph. ___ And see another signification of the verb in a later part of the same paragraph.

5 **تشفّع** [signifies *It was made a pair* or *couple,* accord. to the K voce وِتْرٌ; this word being there expl. as meaning

ما لَمْ يَتَشَقَّعْ مِنَ العَدَدِ: but in the M and A, in the same place, instead of يَتَشَقَّعْ, we find تَشَفَّعَ لَهُ ___]. يُشْفَعْ, and فِيهِ: see 1, near the middle of the paragraph. ___ [It is said in the TA that تَشَقَّعَهُ also is quasi-pass. of اسْتَشْفَعَ بِهِ: but تَشَقَّعَهُ is evidently, here, a mistranscription, app. for تَشَفَّعَ, meaning *He was granted intercession.*] Also *He became a* شَافِعِىّ [i. e. *a follower of the Imám Esh-Sháfi'ee*] *in persuasion:* but this is post-classical. (TA.)

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10 **اسْتَشْفَعْتُهُ إِلَى فُلَانٍ** *I asked him to make intercession for me* (أَنْ يَشْفَعَ لِى) *to such a one.* (S, O, K. *) And اسْتَشْفَعْتُ بِهِ *I sought,* or *demanded, intercession* (الشَّفَاعَةَ) [*by means of him*]. (Msb.) A poet, cited by Aboo-Leylà, says,

* زَعَمَتْ مَعَاشِرُ أَنَّنِى مُسْتَشْفِعٌ *
* لَمَّا خَرَجْتُ أَزُورُهُ أَقْلَامُهَا *

i. e. *Companies of men asserted me to be seeking intercession* (زَعَمُوا أَنِّى أَسْتَشْفِعُ) for the object of eulogy, [*when I went forth repairing to visit him,*] *by means of their writing-reeds* (بِأَقْلَامِهِمْ), meaning *by their letters* (بِكُتُبِهِمْ). (O, TA.)

شَفْعٌ *contr. of* وِتْرٌ; (S, Mgh, O, K;) *i. q.* زَوْجٌ [i. e., like زَوْجٌ, it signifies *One of a pair* or *couple;* and sometimes, but rarely, *a pair* or *couple together;* and sometimes, (see for instance زَكَا) *an even number, a number that may be divided into two equal numbers*]: (O, K:) also *one with which another is made to be a pair* or *couple:* (TA:) [and, as will be seen in what follows, *one with which an odd number is made to be an even number:*] pl. شِفَاعٌ, (TA,) and app. أَشْفَاعٌ, whence الصَّلَاةُ بَيْنَ الأَشْفَاعِ, meaning التَّرَاوِيحُ [q. v. voce تَرْوِيحَةٌ]. (Mgh.) ___ الشَّفْعُ also signifies *The day of the sacrifice;*

(O, K;) thus in the words of the Kur [lxxxix. 2] وَٱلشَّفْعِ وَٱلْوَتْرِ; by الوتر being meant the day of 'Arafát: (O:) or in this instance it means *the creatures of God,* (O, K,) because of the saying in the Kur [li. 49], and of everything we have created two of a pair; (K;) الوتر meaning God: (O, K:) or *Adam's wife;* الوتر meaning Adam, who was made a pair with her: (I'Ab, O, TA:) or *Adam's children:* (TA:) or *the two days after the sacrifice;* الوتر meaning the third day: (O, TA:) or *God;* [and الوتر, those who compose an odd number;] because of the saying in the Kur [lviii. 8], there can be no secret discourse of three, but He is the maker of them, with Himself, to be four: (K:) or the meaning of الشَّفْعُ والوِتْرُ is *the prayers;* of which some are شَفْع [i. e. an even number of rek'ahs], and some are وِتْر [i. e. an odd number of rek'ahs]: (O, TA:) [for] it is said that all the numbers consist of شَفْع [i. e. *even*] and وِتْر [i. e. *odd*]. (TA.)

شَفْعَةٌ : see the next paragraph, in two places, near the end.

شُفْعَةٌ is used in relation to a house and to land; (S, TA;) and شُفَعَةٌ , with two dammehs, is a dial. var. thereof thus used. (TA.) It signifies *A* مِلْك [here meaning *house,* or *piece of land,*] *that is coupled* (مَشْفُوع) [*by purchase*] *with one's* مِلْك [i. e. *house,* or *piece of land, previously possessed, and adjoining thereto*]; (Mgh, Msb; *) from the phrase كَانَ وِتْرًا فَشَفَعَتْهُ [expl. above, in the second sentence of this art.]; (Mgh; [and the like is said in the Msb;]) a noun of the same class as لُقْمَةٌ; being of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ: (Mgh, Msb: *) this is the primary signification: then it was applied to denote *a particular kind of obtaining possession;* (Mgh;) [i. e.] it is also used as meaning the *obtaining possession of that* مِلْك [or *house,* or *piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thereto*]; (Msb;) or one's *making a demand respecting that which he seeks* [*to possess, for the right of the pre-emption thereof*], *and adjoining it to that which he* [*already*] *has:* (O, K:) and with the lawyers it signifies the *right of obtaining possession of a piece of land,* [i. e. the *right of pre-emption thereof,* or *of a house,*]

against one's co-sharer whose possession is recent, by compulsion, for a compensation: (K:) or the *right of obtaining possession of a piece of land, by compulsion, for* [*the payment of*] *what it cost the* [*former*] *purchaser, by reason of partnership* or *of* [*immediate*] *neighbourship:* (KT:) or the *right of* [*immediate*] *neighbourship with respect to* [*pre-emption of*] *a house* or *land.* (PS.) [See 1 in art. سقب.] El-Kutabee says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to come to him and to make a demand to him (شَفَعَ إِلَيْهِ i. e. طَلَبَ) respecting that which he sold [for the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from الشَّفَاعَةُ: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh,) or there is not known, (Msb,) any verb belonging to it [in the classical language]. (Mgh, Msb.) Esh-Shaabee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, مَنْ بِيعَتْ شُفْعَتُهُ وَهُوَ حَاضِرٌ فَلَمْ يَطْلُبْ ذٰلِكَ فَلَا شُفْعَةَ لَهُ [i. e. *He whose claimed possession to be coupled by purchase with one already belonging to him is sold when he is present without his demanding that* possession, *there shall be no obtaining possession for him by his purchasing it for that purpose*]. (Mgh. [And the like is said in the Msb.]) Esh-Shaabee says [also], الشُّفْعَةُ عَلَى رُؤُوسِ الرِّجَالِ [*The possession that is coupled by purchase with another possession is* apportioned *according to the heads of the men* entitled thereto]: i. e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA:) so in the Nh. (TA.) ___ شُفْعَةُ الضُّحَى *The two rek'ahs* (رَكْعَتَانِ) *of the* [*prayer that is performed in the period of the morning called the*] ضُحَى; as also شَفْعَةُ الضحى: (O, K:) occurring in a trad., thus accord. to two different relations. (O.) Also *Diabolical,* or *demoniacal, possession;* or *madness,* or *insanity;* (AA, O, K;) and so شَفْعَةٌ ; the

latter expl. in this sense by IAar; and as *syn. with* سَفْعَة and شُنْعَة and رَدَّة and نَظْرَة, [perceived] in the face: [see these words; the second and third of which generally mean *an unseemliness* or *ugliness;* and so, sometimes, does the last:] the pl. of شُفْعَة in the sense here expl. on the authority of AA is شُفْع. (TA.) ___ And IF states that it has been said to signify The [*evil*] *eye, by which one is smitten:* but he doubts its correctness; and thinks that it may be with the unpointed س. (O.) [See سَفْعَة, not سُفْعَة.]

شُفْعَة : see شُفْعَة, first sentence.

شَفُوع A she-camel *that fills two milking-vessels in one milking.* (S, K.) ___ See also شَافِع.

شَفِيع *i. q.* صَاحِبُ شَفَاعَة; (S, K, TA;) i. e. (TA) *An intercessor;* as also شَافِع : pl. of the former شُفَعَآء. (Msb, TA.) [See السُّقَّفَآء, in art. سقف.] ___ Also *i. q.* صَاحِبُ شُفْعَة; (S, K;) [meaning *A possessor of the right termed* شُفْعَة; or] *one who demands, and is granted, as a neighbour* [or *a partner*], *in preference to him whose connexion is more remote, the right of purchasing a house* [or *piece of land*] *that is to be sold.* (TA.)

شَفَائِع *Sorts of pasture,* or *herbage, that grow two and two:* (Ibn-Abbád, O, K:) or *twins* (تُؤَام [pl. of تَوْءَم]) *of plants.* (O, K.)

شَافِع [act. part. n. of 1, q. v. ___ Hence], applied to a she-camel, *Having a young one in her belly and another following her:* (Fr, Sh, S, Mgh, K, TA:) or applied in this sense to a ewe or she-goat: (K:) or, thus applied, *having her young one with her:* (A'Obeyd, S, Mgh:) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeyd, S, K:) and شَفُوع , thus applied, signifies the same as شَافِع: and one says also, هٰذه شَاةُ الشَّافِعِ, like as one says صَلَاةُ الأُولَى and مَسْجِدُ الجَامِعِ. (TA.) ___ Also *A he-goat,* (O, K, TA,) himself: (O:) or *a ram:* or *such as, when he impregnates, impregnates*

with twins. (O, K.) ___ عَيْنٌ شَافِعَةٌ *An eye* [*that makes a thing to appear a pair,* i. e.,] *that sees doubly.* (O, K.) ___ فُلَانٌ يُعَادِينِى وَلَهُ شَافِعٌ means *Such a one treats me with enmity, and has one who aids him to do so.* (A, TA.) ___ See also شَفِيعٌ and مُشَفَّعٌ.

أَشْفَعُ *Tall,* or *high.* (L, TA.)

مُشْفِعٌ *A ewe,* or *she-goat, that suckles any animal.* (IAar, TA.)

مُشَفَّعٌ One *whose intercession is accepted:* hence the Kur-án is termed by Ibn-Mes'ood شَافِعٌ مُشَفَّعٌ, i. e. *An intercessor of which the intercession will be accepted,* for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven. (O, TA.)

مُشَفَّعٌ One *who accepts intercession.* (L, TA.)

مَشْفُوعٌ A possession (مِلْكٌ [here meaning house, or piece of land,]) *coupled* [*by purchase*] with a man's possession [previously belonging to him,

upon certain conditions expl. voce شُفْعَةٌ]. (Mgh, Msb.) Also *Affected with diabolical,* or *demoniacal, possession;* or *with madness,* or *insanity;* (O, K;) and مَسْفُوعٌ, with the unpointed س, is a dial. var. thereof. (TA.) ___ And مَشْفُوعَةٌ is said to signify A woman *smitten by the* [*evil*] *eye:* (IF, O, L: [but see شُفْعَةٌ, last sentence:]) the masc. is not used in this sense. (L, TA.)

شفق

1 **شَفِقَ** : see 4, in five places. ___ شَفِقَ عَلَيْهِ signifies *He was niggardly of it:* (TA:) [thus] the saying [of a poet]

* كَمَا شَفِقَتْ عَلَى الزَّادِ العِيَالُ *

means [*Like as the household*] *are niggardly of the provision:* (IDrd, M, O:) because he who is niggardly of a thing is مُشْفِقٌ عَلَيْهِ [i. e. *fearful,* or *cautious, on account of it*]. (M.)

2 **تَشْفِيقٌ** signifies The *making* [a gift or the like (see مُشَفَّقٌ)] *scanty,* or *little in amount* or *quantity;* as also إِشْفَاقٌ . (O, K, TA.) ___ And The *weaving badly.* (K, TA.) You say, شَفَّقَ المُلْحَفَةَ *He wove badly,* (M,) or *so as to make it scanty in the yarn,* or *unsubstantial,* (TA,) *the* [*kind of wrapper called*] ملحفة. (M, TA.) See also 4, last sentence.

4 **اشفق** signifies *He feared,* or *was cautious;* as also شَفَقَ [in the CK شَفَقَ]; or only the former: (K, TA:) [accord. to ISd,] شَفَقَ , inf. n. شَفَقٌ, signifies *he feared:* (M:) IDrd says, شَفَقْتُ [in one of my copies of the S شَفَقْتُ] and أَشْفَقْتُ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say أَشْفَقْتُ: (O:) accord. to Er-Rághib, الإِشْفَاقُ signifies [*the being affected with*] *care,* or *solicitude, mixed with fear;* and when it is trans. by means of مِنْ, the meaning of fear is most apparent in it; but when trans. by means of عَلَى, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bd in xxi. 29:]) or it signifies [*the being affected with*] *fright* [or *fear*]; sometimes *mixed with faithful* or *sincere* or *honest advice;* and sometimes *divested thereof:* (Ham p. 179:) one says, أَشْفَقْتُ مِنْهُ, (S,) or مِنْ كَذَا, (Msb,) *I feared,* or *was cautious of,* (S, Msb,) *him,* or *it,* (S,) or *such a thing:* (Msb:) or اشفق منه *he feared him,* or *it:* (MA:) and أَشْفَقْتُ عَلَيْهِ, (S, [in which it is implied that this differs from أَشْفَقْتُ مِنْهُ,]) or عَلَى

الصَّغير, *I was affectionate, kind,* or *compassionate,* and *favourably inclined,* [*towards him,* or] *towards the little one:* (Msb: [and a similar explanation is given in the MA:]) and شَفَقْتُ , aor. ـِ , is a dial. var. thereof [i. e. of أَشْفَقْتُ when trans. by means of عَلَى, and perhaps also when it is trans. by means of مِنْ]: (Msb:) or اشفق عَلَيْهِ signifies [*he was solicitously affectionate,* &c., *towards him;* agreeably with the explanation of Er-Rághib above, and with that here following;] *he was affected with pity,* or *compassion, and tenderness, and fear, for him, at the same time giving him faithful* or *sincere* or *honest advice,* أَنْ يَنَالَهُ مَكْرُوهٌ [*lest some disliked* or *evil event should betide him*]: (TA:) or *he feared,* or *was cautious, for him:* and اشفق منه *he was impatient of him,* or *it:* and شَفَقَ is a dial. var. [of اشفق when trans. by means of مِنْ, and app. also when trans. by means of عَلَى]. (M.) See also 2. Also *He entered upon* [*the time of*] *the* شَفَقَ [q. v.]. (M.) And *He came in a* [*time of*] شَفَقَ: and so شَفَّقَ . (M.)

شَفَقٌ *Fear:* (K:) [see also شَفَقَ, (of which it is the inf. n.) in the next preceding paragraph:] or *fear* [*arising*] *from strictness* (شِدَّة) *of faithful* or *sincere* or *honest advice;* (M, TA;) as also شَفَقَةٌ : (M:) or ↓ the latter signifies the *fear of him who gives faithful* or *sincere* or *honest advice, in consequence of his doing so, for him to whom such advice is given:* (O:) or the former, (K, TA,) and ↓ the latter also, (TA,) the *eagerness,* or *striving, of him who gives such advice, to rectify,* or *amend, the state of him to whom that advice is given:* (K, TA: [said in the latter to be a tropical application of the words; but why, I see not:]) شَفَقَةٌ is subst. from الإِشْفَاقُ, (S, Msb, TA,) and شَفَقٌ is syn. therewith (S, O, K, TA) as being also a subst. from الإِشْفَاقُ: (S, TA:) [it is said that] the primary signification of شَفَقَةٌ is *weakness:* (Ham p. 179:) and it is conjoined with خَوْفٌ [fear]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies *affection, kindness, benignity, compassion,* or *favourable inclination:* (MA:) [or *solicitous*

affection &c.:] or *pity,* or *compassion, and tenderness, and fear of the betiding of some disliked* or *evil event, together with faithful* or *sincere* or *honest advice.* (TA.) شَفَقٌ also signifies The *redness* (Kh, S, Msb, K) *in the horizon* (K) *from sunset until the time of the last* عِشَآء [i. e. *nightfall*], (Kh, S, Msb, K,) when it disappears, (Kh, S, Msb,) and the white شَفَق remains until the middle [or rather until a late period varying at different seasons] of the night: (Msb:) or *until near that time:* or *until near the* عَتَمة [q. v., generally meaning the same, or nearly so]: (K:) or the *redness that is seen in the sky at sunset:* (IDrd, O:) or the *remains of the light and redness of the sun in the first part of the night, until near the* عَتَمة: (S:) or the *light and redness of the sun, seen at sunset, until the time of the prayer of nightfall:* (M:) or the *mixture of the light of day with the blackness of night at sunset:* (Er-Rághib, TA:) accord. to Zj, the *redness that is in the region of sunset after the setting of the sun:* this is the meaning given as of common repute in the books of lexicology; and Mtr says [in the Mgh] that it means the *redness* accord. to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord. to Aboo-Hureyreh, it means the *whiteness* [*after sunset,* which, to distinguish it from the شَفَق commonly so called, is often termed the white شَفَق, as in an instance above]: (Msb:) IAth says that this word has two contr. meanings; being applied to the *redness that is seen after sunset;* and to the *whiteness remaining in the western horizon after the said redness.* (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ ثَوْبٌ كَأَنَّهُ الشَّفَقُ [*Upon him is,* or *was, a garment as though it were the* شَفَق]: and it was red. (S.) ___ [Hence,] A garment, or piece of cloth, *dyed red.* (AA, TA.) ___ And *Day.* (Zj, M, K.) Also *i. q.* نَاحِيَةٌ [*A side,* &c.; or *a remote side*]: pl. أَشْفَاقٌ. (O, K.) One says, أَنَا فِى أَشْفَاقٍ مِنْ هٰذَا الأَمْرِ i. e. نَوَاحٍ [meaning *I am apart,* or *aloof, from this affair;* as though *in,* or *on, remote sides thereof*]: (O, TA:) and in like manner فِى عُرُوضٍ مِنْهُ [app. a mistranscription for عُرُوضٍ i. e. نَاحِيَة] and فِى أَعْرَاضٍ مِنْهُ i. e. نَوَاحٍ. (TA.) And A *bad* thing; syn. رَدِىءٌ: (Lth, S, M, O, K, TA: [in the TA said to be written by J with kesr to the ف; but not so in

either of my copies of the S:]) applied to a garment, or piece of cloth, (Mgh, TA, and Ham p. 179,) [in this sense, or] as meaning *bad and thin:* (Mgh in art. خرث:) [said to be] from شَفَقَةٌ signifying weakness: (Ham ubi suprà:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a مِلْحَفَةٌ, (M, O,) meaning رَدِيئَةٌ. (M.)

شَفَقٌ : see شَفِيقٌ, in two places.

شَفَقَةٌ : see شَفَقٌ, in five places.

شَفُوقٌ : see the next paragraph.

شَفِيقٌ is *syn. with* مُشْفِقٌ as part. n. of 4 [signifying *Fearing,* or *fearful,* or *cautious;* and also *affectionate, kind,* or *compassionate,* &c.]; (S, O, Msb, * K;) as also شَفَقٌ (Msb) [and in an intensive sense شَفُوقٌ ; and , from what follows, it appears that شَفِيقٌ also is used as an intensive epithet]: or شَفَقٌ signifies *fearing;* and its pl. is شَفَقُونَ: (M, TA:) and شَفِيقٌ, one *giving faithful* or *sincere* or *honest advice, eager,* or *striving, to rectify,* or *amend, the state of him to whom that advice is given.* (M.)

* إِنَّ الشَّفِيقَ بِسُوْءِ ظَنٍّ مُولَعٌ *

[*Verily the affectionate,* &c., or *the very affectionate* &c., *is addicted to evil opinion,*] is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive شَفَقَةٌ [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], ٱلسَّاعَةِ مُشْفِقُونَ وَهُمْ مِنْ [meaning *And who are fearful of the time of the resurrection*]; the signification of fear being most apparent when مُشْفِقٌ is thus trans. by means of مِنْ. (TA.) See also an instance of مُشْفِقٌ [in a similar sense] in the first paragraph of this art.

مُشْفَقٌ : see the last paragraph. [Accord. to Freytag, it signifies also *Fear:* but he names no authority for this.]

مُشْفِقٌ : see شَفِيقٌ, in three places.

عَطَآءٌ مُشَقَّقٌ *A gift made scanty,* or *little in*

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amount or *quantity;* (S, TA;) as also مُشْفَقٌ . (TA.)

شفه

1 **شَفَهَ** , aor. ـَـ , (K,) inf. n. شَفْهٌ, (TK,) *He struck his* شَفَة [i. e. *lip*]. (K.) ___ شَفُهَ, [said of a water, *It had many lips of drinkers applied to it;* i. e. *it had many drinkers:* (see its part. n.:) and] said of food, *It had many eaters:* (K, TA:) or [as a consequence thereof] *it became little in quantity.* (TA.) ___ And [hence], said of property, *It had many seekers.* (K.) ___ And, said of a man, *He had many askers,* or *beggars,* (K, TA,) *so that they consumed what he had,* or *possessed.* (TA.) [Or *He was importuned by begging, so that what he had,* or *possessed, was consumed:* as pass. of what next follows.] ___ شَفَّهَ *He importuned him by begging, so that he consumed what he had,* or *possessed.* (S, K.) And one says, كَادَ العِيَالُ يَشْفَهُونَ مَالِى *The family,* or *household, almost consumed my property.* (K, * TA.) ___ Also, (S, K,) inf. n. شَفْهٌ, (S,) *i. q.* شَغَلَ. (S, K.) You say, شَفَهَنِى عَنْ كَذَا *He,* or *it, occupied me so as to divert me from such a thing;* syn. شَغَلَنِى. (S.) And نَحْنُ نَشْفَهُ عَلَيْكَ المَرْتَعَ, and المَآءَ, meaning *We occupy the place of pasturage so as to keep it from thee,* and *the water,* (نَشْغَلُهُ عَنْكَ,) i. e. it is sufficient for us without being more than sufficient. (S, TA.) And شُفِهَ عَنْكَ مَا عِنْدَنَا *What we had was employed so as to be kept from thee;* syn. شُغِلَ عَنْكَ. (JK.) IAar mentions the phrase شَفِهْتُ نَصِيبِى, with fet-h, without explaining it; but Th says that it is سَفِهْتُ, [i. e. سَفِهْتُ, with س, and with kesr to the ف,] meaning I forgot [my share, or portion]. (TA.)

3 **شَافَهَ** , (K,) inf. n. مُشَافَهَةٌ, (TA,) *He put his lip* (شَفَتَهُ) *near to his* [another's] *lip.* (K, TA.) And كَلَّمَهُ مُشَافَهَةً (Msb, TA) and مُشَافَاةً (Msb) *He spoke to him putting his lip near to his lip:* (TA:) [or *mouth to mouth;* for,] accord. to J, (TA,) مُشَافَهَةٌ signifies the *talking with another mouth to mouth:* (S, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted

to instances that have been heard: the phrase كَلَّمَهُ مُفَاوَهَةً [has not been heard, and therefore] is not allowable. (TA.) ___ [Hence,] شَافَهَ البَلَدَ, and الأَمْرَ, *He was,* or *became,* or *drew, near to the town,* or *country,* and *the affair.* (A, K, TA.)

شَفَةٌ, (T, S, Msb, K, &c.,) also pronounced شَفَةٌ, (K,) is a word of which the third, i. e. the final, radical letter is elided; (T, Msb;) and accord. to some, (Msb,) this letter is هـ, (T, Msb, K, TA,) so accord. to all of the Basrees, (TA,) the word being originally شَفْهَةٌ, (T, S, Msb, TA,) i. e. شَفَهَةٌ, (so in copies of the S,) or شَفْهَةٌ, like كَلْبَةٌ and سَجْدَةٌ, (Msb,) because it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with هـ, (S, Msb, *) and it is sometimes pronounced شَفْهَةٌ; (T, TA;) or, as some assert, the deficient letter is و, (S, Msb,) the word being originally شَفْوَةٌ, like شَهْوَةٌ, (Msb,) because it has the last of the pls. mentioned below, (S, [but omitted in one of my copies,] and Msb, *) and the latter of the two dims. mentioned below; (Msb;) both of which assertions are stated on the authority of Kh; (IF, Msb;) [The *lip* of a human being;] شَفَتَا الإِنْسَانِ meaning *the two covers of the mouth of the human being:* (K:) it is [properly] only of a human being: (Msb:) but it is sometimes, metaphorically, of the horse: and in like manner, of the دَلْوٌ [or leathern bucket] as used by A'Obeyd; but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is شِفَاهٌ (S, Msb, K, &c.) and شَفَهَاتٌ (Lth, Msb, TA) and شَفَوَاتٌ, (Lth, S, Msb, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سَنَوَاتٌ [pl. of سَنَةٌ]: (Az, (Msb, TA:) and Ks mentions the phrase, إِنَّهُ لَغَلِيظُ الشِّفَاهِ [as meaning *Verily he is thick in the lip*], as though the term شَفَةٌ applied to every portion of the شَفَةِ: (TA:) the dim. is شُفَيْهَةٌ (S, Msb) and شُفَيَّةٌ. (Msb.) ___ [Hence,] هُمْ أَهْلُ الشَّفَةِ *They are those who have the right of drinking with their lips* (بِشِفَاهِهِمْ) *and of watering their beasts.* (Mgh.) ___ And بِنْتُ شَفَةٍ *A word;* (S, Msb, K, TA;) as also ذَاتُ شَفَةٍ. (TA.) One says, مَا كَلَّمْتُهُ بِنْتَ شَفَةٍ *I spoke not to him a word:* (S:) or مَا كَلَّمَنِي بِنْتَ شَفَةٍ *He spoke not to me a word:* (TA:) and مَا سَمِعْتُ مِنْهُ بِنْتَ شَفَةٍ *I heard not from him a word:* (Msb:) and مَا كَلَّمْتُ فُلَانًا ذَاتَ شَفَةٍ *I spoke not to such a one a*

word. (AZ, T voce ذُو.) ___ And فُلَانٌ خَفِيفُ الشَّفَةِ *Such a one is a person who asks,* or *begs, little of people:* (ISk, S, K, * TA:) and also, *importunate,* (K, TA,) *one who asks,* or *begs, much of people:* (TA:) thus having two contr. meanings. (K.) ___ And لَهُ فِى النَّاسِ شَفَةٌ *He has praise,* or *commendation, among the people:* (S:) and لَهُ فِينَا شَفَةٌ حَسَنَةٌ *He has a good report,* or *reputation, among us.* (A, K, TA.) And إِنَّ شَفَةَ النَّاسِ عَلَيْكَ لَحَسَنَةٌ *Verily the people's speaking of thee is good.* (Lh, TA.) And مَا أَحْسَنَ شَفَةَ النَّاسِ عَلَيْكَ *How good is the people's speaking of thee!* (K, TA.) ___ See also شَفًا, in art. شفو and شفى.

شَفَةٌ , and see the next preceding paragraph.

شَفَهَةٌ or شَفْهَةٌ: see the next preceding paragraph.

شَفَهِىٌّ and شَفَوِىٌّ are both allowable as rel. ns. of شَفَةٌ [i. e. as meaning *Labial:* and so, accord. to some, is شَفَوِىٌّ]. (S.) الحُرُوفُ الشَّفَهِيَّةُ (Kh, T, S, Msb, K) and الشَّفَوِيَّةُ, (Kh, T, Msb,) or the latter is not allowable, (S,) [i. e. *The labial letters,*] are ب *and* ف *and* م: (T, S, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب *and* م *and* و: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27,) ج *and* ش *and* ض, which is strange:] so called because their place of utterance is from the شَفَةٌ, without any action of the tongue. (T, TA.)

شُفَيْهَةٌ : dim. of شَفَةٌ, q. v.

شُفَاهِىٌّ A man (S, Mgh) *large* [in some copies of the S *thick*] *in the* شَفَتَانِ [or *lips*]; (S, Mgh, K;) as also أَشْفَهُ . (Mgh. [But see this latter below.])

شَافِهٌ *Thirsty,* (K, TA,) *not finding water enough to moisten his lip:* like سَافِهٌ, mentioned in art. سفه. (TA.)

أَشْفَهُ : see شُفَاهِىٌّ. ___ [Accord. to some,] أَشْفَى signifies A man *whose lips do not close together:* (S, K:)

but there is no proof of its correctness: (S:) the fem. in this sense is شَفِيآءُ. (TA in art. شفى.)

مَشْفُوهٌ A water *at which there are many lips* (شِفَاه TA, and Har p. 669,) *of those coming to drink,* (Har,) *so that it has become little in quantity;* (TA;) or water *at which are many people:* (S, K: *) or water *that is sought:* or, as some say, *forbidden to those who come to drink of it because of its being little in quantity.* (TA.) ___ And hence, (Har ubi suprà,) Food *upon which are* [*put*] *many hands;* (K, TA, Har;) *having many eaters:* or *that has become little in quantity.* (TA.) ___ And Property *sought by many:* (TA:) [or *little in quantity;* for] one says, أَتَانَا وَأَمْوَالُنَا مَشْفُوهَةٌ *He came to us when our possessions were little in quantity.* (K, TA.) ___ And A man *of whom people have asked,* or *begged, much,* (S,) or *importuned by begging,* (K,) *so that all that he had,* or *possessed, is consumed:* (S, K:) like مَثْمُودٌ, and مَضْفُوفٌ, and مَكْثُورٌ عَلَيْهِ: (so in one of my copies of the S:) and sometimes it means one *whose household and guests have consumed his property.* (IB, TA.)

شفو

1 **شَفَتِ الشَّمْسُ** , aor. ـُ , [inf. n. app. شَفًا, but said in the TK to be شَفْوٌ,] *The sun was,* or *became, near to setting:* (K in art. شفو:) and شَفَتْ, (K in art. شفى,) [aor. ـِ ,] inf. n. شَفًا, (TA,) *it* (the sun) *set;* as also شَفِيتَ: (K:) or, accord. to IKtt, *set save a little;* and the like is said in the T. (TA.) قُبَيْلَ الشَّفَا means *A little before the setting of the sun.* (TA.) [See also شَفًا below.] ___ And شَفَا said of the هِلَال [or moon a little after or before the change], *It rose.* (K.) And said of a شَخْص [or bodily form or figure seen from a distance, or a person], *It,* or *he, appeared,* or *became apparent.* (K.) شَفَاهُ, (S, Msb, K,) aor. ـِ , (Msb, K,) inf. n. شِفَآءٌ, (S, Msb,) *He* (God, S, Msb) *recovered him,* or *restored him to convalescence,* syn. أَبْرَأَهُ, so in the M, but in the K بَرَاهُ, (TA,) namely a sick person, (Msb,) مِنْ مَرَضِهِ [*from his disease,* or *sickness*]. (S, TA.) ___ [Hence, شَفِيتَهُ, in art. بضع in the S, said by a person respecting one who asked him concerning a

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question, as meaning *I relieved him from doubt:* and شَفَاهُ عَنِ المَسْأَلَةِ in the same art. in the K, as meaning *He relieved him from doubt respecting the question.* See 8 as quasi-pass. of the verb thus used.] ___ And يَشْفِيكَ إِنْ قَالَ [*He will please thee if he speak;* i. e.] *his speech will please thee.* (Har p. 433.) ___ شَفَاهُ also signifies *He sought,* or *demanded,* or *desired, for him, recovery,* or *restoration to convalescence;* and so أَشْفَاهُ : (K, TA:) thus in the M. (TA.)

2 **شَفَّاهُ بِكُلِّ شَىْءٍ** , inf. n. تَشْفِيَةٌ, *He treated him medically,* or *curatively, with everything whereby he might attain recovery,* or *restoration to convalescence.* (TA.) ___ مَا شَفَّى فُلَانٌ أَفْضَلُ مِمَّا شَفَّيْتَ i. e. مَا ازْدَادَ and رَبِحَ [meaning *The gain of such a one* (مَا being here what is termed

مَصْدَرِيَّة, as ازْدَادَ and رَبِحَ are intrans.,) *is more excellent than thy gain*] is said to be an instance of substitution, [originally شَقَّفَ and شَقَّفْتَ,] like [قَصَّى and تَقَصَّى and] تَقَضَّى [for قَصَّصَ and تَقَصَّصَ and تَقَضَّضَ]. (TA.)

3 **مُشَافَاةٌ** [an inf. n. of which the verb, if used, is شَافَى]: see 3 in art. شفه.

4 **اشفى عَلَيْه** *He was,* or *became, on the brink of it;* (S, Msb, K, TA;) namely, a thing; and death: (S, Msb:) mostly used in relation to evil, but also in relation to good: so says IKtt. (TA.) [See شَفًا.] ___ And اشفى [alone] *He was,* or *became, at the point of* [*giving* or *receiving*] *a charge* or *an injunction,* or *a trust* or *deposit.* (TA.) ___ And *He was,* or *became, in the last part of the night;* which is termed شَفَا اللَّيْلِ. (TA.) أَشْفَى نَفْسَهُ عَلَى هُلْكٍ (K and TA in art. خطر) and اشفى بِهَا (TA in the same) i. e. عَلَى شَفَا هُلْكٍ [meaning *He caused himself to be on the brink of destruction*]. (TA ibid.) اشفاه *He gave him a remedial medicine.* (Az, TA.) And *He prescribed for him a remedy in which should be his recovery,* or *restoration to convalescence.* (TA.) And أَشْفَيْتُكَ الشَّىْءَ (S, K*) *I gave thee the thing in order that thou shouldst attain,* or *seek, recovery,* or *restoration to convalescence, thereby.* (S: in two copies thereof, تَشْتَفِى به: in two other copies thereof, and in like manner in the K, تَسْتَشْفِى به.) And اشفاه ٱللّٰه عَسَلًا *God made honey to be his remedy.* (AO, S: and the like is said by IKtt as cited in the TA.) ___ See also 1, last sentence. ___ اشفى also signifies *He gave* [a person] *something.* (TA.)

5 **تشفّى** : see 8 [with which it is syn.]. ___ [Hence,] تشفّى من غَيْظِه (S, MA, K) *He recovered from his anger, wrath,* or *rage.* (MA.) And تشفّى من عَدُوِّه, (T, TA,) or بِالعَدُوِّ, and اشتفى به, (Msb,) *He inflicted injury upon his enemy* [or *the enemy*] *in a manner that rejoiced him* [or *relieved him from his anger*]: (T, TA:) [or *he attained what he desired from his enemy* or *the enemy, and so appeased his anger:*] because latent anger is like a disease; and when it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Msb.)

6 **تَشَافَيْتُ المَآءَ** a phrase mentioned by IAar as meaning *I exhausted the water:* said by ISd to be originally تَشَافَفْتُ. (TA in art. شف.)

8 **اشتفى بكَذَا** (S, K, TA) *He attained recovery,* or *restoration to convalescence, by means of such a thing:* (TA;) and so تشفّى : (TK:) and استشفى مِنْ عِلَّتِه [if not a mistranscription for اشتفى] *he became free from his disease, sickness,* or *malady; recovered from it;* or *became convalescent.* (TA.) See 4, latter part. ___ And see also 5. ___ [Also *He was,* or *became, content with such a thing;* or *relieved from doubt thereby:* and] *he profited by such a thing.* (MA.) One says, اشْتَفَيْتُ بِمَا أَخْبَرَنِى فُلَانٌ *I was,* or *became, content with that which such a one told me,* [or *relieved from doubt thereby,*] *because it was true.* (IB in art. حك, from Az.) And أَخْبَرَهُ فُلَانٌ فَٱشْتَفَى بِهِ [*Such a one gave him information*] *and he profited by his veracity.* (TA.)

10 **استشفى** *He sought,* or *demanded, a remedy,* or *cure.* (TA.) See 4, latter part. ___ And see also 8.

شَفًا The *point* or *extremity, verge, brink,* or *edge,* of anything; (S, Msb, K, &c.;) like شَفَةٌ ; for شَفَا الحُفْرَةِ (Ksh in iii. 99) or شَفَا البِئْرِ (Bd ibid.) and شَفَتُهَا both signify the same, (Ksh, Bd,) i. e. حَرْفُهَا (Ksh) or طَرَفُهَا; (Bd;) but the final و in the former is changed into ا, and in the latter [accord. to those who hold شَفَةٌ to be originally شَفْوَةٌ] it is elided; (Ksh, Bd;) شَفًا being originally شَفْوٌ: (Bd:) [but شَفًا generally signifies as expl. above; and شَفَةٌ almost always signifies the lip of a human being:] the dual is شَفَوَانِ; this being known, as Akh says, by the fact that إِمَالَة in the word شَفًا is not allowable: (S:) and the pl. is أَشْفَآءٌ. (TA.) It is said in the Kur [iii. 99], وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ ٱلنَّارِ فَأَنْقَذَكُمْ مِنْهَا [*And ye were on the verge,* or *brink, of a pit of the fire* of Hell, *and He saved,* or *rescued, you from it*]. (S.) And one says, هُوَ عَلَى شَفَا الهَلَاكِ [*He is on the brink of destruction*]. (TA.) ___ Also *A little;* (S, A, K, TA;) *a small part,* or *portion; somewhat;* (A, TA;) *somewhat remaining* of the moon when near the

change, (K, TA, [الهَلاك in the CK is erroneously put for الهِلَال,]) and of the sight (البَصَر), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مُحَاق, and of the sun at its setting, (S,) ما بقى منه إلّا شَفًا [and منها when said of the sun] *There has not remained of him,* or *it, save a little:* (S, K: *) and [in like manner] من العمر [*of life*]. (S.) And one says, أَتيته بشَفًا من ضوءِ الشَّمسِ [*I came to him in a time when there was little remaining of the light of the sun*]. (TA.) El-'Ajjáj says,

* أَشْرَفْتُه بلَا شَفًا أَوْ بشَفَا *
* ومَرْبأً عالٍ لمَنْ تَشَرَّفَا *

meaning [*Many an elevated place of observation, high to him who ascends* it, *I have ascended*] *when the sun had set or when there was somewhat of it remaining.* (S.) One says also, صار فى شَفَا القَمَر meaning *He was,* or *became, in the last part of the night.* (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] المُتْعَة,) فلَوْ لَا نَهْيُه عَنْهَا مَا ٱحْتَاجَ إلَى الزِّنَا إلَّا شَفًا accord. to the T meaning [*Were it not for his* (i. e. God's) *forbidding it, none would need having recourse to fornication,*] *save a small number of men:* (T, TA:) or, accord. to 'Atà, it means, *but would be on the brink thereof, without falling into it;* شَفًا being thus used in the place of the inf. n. إِشْفَآء: so says IAth, as from Az. (TA.)

شَفَةٌ, in which the deficient letter is و, (K, TA,) for it has for pl. شَفَوَاتٌ, (TA,) or ه, (K, TA,) for it has [also] for pl. شَفَاهٌ, (TA,) has been mentioned before, (K, TA,) in art. شفه [q. v.]. (TA.) ___ See also شَفًا above, first sentence.

شِفَآءٌ, (K, TA,) like كِسَآءٌ, (TA,) [in the CK erroneously written شَفَاء,] primarily signifies The *becoming free from disease, sickness,* or *malady; recovering therefrom;* or *becoming convalescent:* ___ and then, *Medical,* or *curative, treatment:* (TA:) the *giving of health;* (KL:) inf. n. of شَفَاهُ [q. v.]: (S,

Msb, TA:) ___ and [then], (TA,) *A medicine,* or *remedy:* pl. أَشْفِيَةٌ, and pl. pl. أَشَافٍ. (K, TA.) [Hence, دَارُ الشِّفَآءِ *The hospital.*] ___ [And hence,] one says, شِفَآءُ العِيِّ السُّؤَالُ [*The remedy of inability is the asking information*]. (TA.)

شَفًى : see art. شفه.

شُفَيَّةٌ : see art. شفه.

شَفَوِىٌّ : see art. شفه.

شَافٍ [*Recovering,* or *restoring to convalescence; remedial;*] *health-giving.* (KL.) ___ [Hence, جَوَابٌ شَافٍ *An answer that relieves from doubt.*]

أَشْفَى *More* [and *most remedial* or] *healthgiving.* (KL.) Also A man *whose lips do not close together:* fem. شَفْيَآءُ. (TA.) See أَشْفَهُ, in art. شفه.

إِشْفًى *An instrument for perforating;* (K;) *a thing pertaining to the makers or sewers of boots or shoes or sandals &c.;* (S;) [i. e.] the *awl used by them:* (MA, KL:) and the *instrument with which leather,* or *skin, is sewed:* (Mgh, K:) or, accord. to ISk, it is [*an instrument used*] *for water-skins and water-bags and the like;* and the مِخْصَفٌ is for sandals: (S:) [see also art. اشف:] masc. and fem.: (K, * TA:) pl. أَشَافٍ. (Mgh, TA.) ___ Th mentions the saying, إِنْ لَاطَمْتَهُ لَاطَمْتَ الإِشْفَى [*if thou contend with him in slapping, thou wilt do so with the* اشفى]; meaning that when one does so, it will be against himself. (TA.) ___ And إِشْفَى المِرْفَقِ, a phrase used by a poet, means *Sharp in the elbow.* (TA.)

شفی

شفو See **شفی**

شق

1 شَقَّهُ , (S, M, Msb, K,) aor. ـُـ , (M, Msb,)

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inf. n. شَقٌّ, (S, M, Msb,) *He cut it* [or *divided it*] *lengthwise;* (TA in art. قد;) [i. e.] *he clave it, split it, rived* or *rifted it,* or *slit it; so as to separate it;* [i. e. *he clave, split, rived* or *rifted, slit, rent, ripped, tore, broke,* or *burst, it asunder;*] or *without separating it;* [i. e. *he cracked, chapped, incided* or *incised, gashed, slashed, furrowed,* or *trenched, it;* or *clave, split,* &c., or *cut, it open;*] syn. صَدَعَهُ; (K;) or [more explicitly] الشَّقُّ signifies الصَّدْعُ البَائِنُ [*the cleaving* &c. *that separates*]; or غَيْرُ البَائِنِ [*that which does not separate*]; or الصَّدْعُ [*the cleaving,* &c.,] *in a general sense:* (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning *he clave it,* &c., *much,* or *in pieces,* or *in several places,*] شَقَّقَهُ : (M, K:) you say, شَقَّقَ الحَطَبَ (S, K) وغَيْرَهُ (S) i. e. شَقَّهُ [but properly meaning *He clave in pieces the firewood &c.*]. (K. [In the CK, شَقَّ الحَطَبَ is erroneously put for ___.]) شَقَّقَ الحَطَبَ شَقَّ رَأْسَهُ [generally means *He clave his head,* or *his pericranium:* and sometimes, as in an instance in the K voce شَقَأَ, *he divided the hair of his head.*] ___ شَقَّ العَصَا [lit. *He split the staff*] means *he separated himself from the community;* (S, K, TA;) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يَشُقُّ عَصَا المُسْلِمِينَ and يُشَاقُّهُمْ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا المُسْلِمِينَ, K, TA,) said of a خَارِجِىّ [i. e. heretic or schismatic], also means *He effected disunion and dissension in the body of the Muslims.* (TA.) And one

says also, شَقَّ عَصَا الطَّاعَةِ [*He broke the compact of allegiance,* or *obedience; became a rebel*]. (M.) ___ لَا وَالَّذِى شَقَّ الرِّجَالَ لِلْخَيْلِ وَالْجِبَالَ لِلسَّيْلِ [app. meaning *No, by Him who clave men for* the riding upon *horses, and the mountains for* the flowing of *the torrent,*] is a saying mentioned by IAar, but not expl. by him. (M. [It is there added, وَعِنْدِى أَنَّهُ جَعَلَ الرِّجَالَ وَالْجِبَالَ جُمْلَةً وَاحِدَةً ثُمَّ خَرَقَهُمَا فَجَعَلَ الرِّجَالَ لِهٰذِهِ وَالْجِبَالَ لِهٰذَا: an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering.]) ___ شَقَّ الْأَبْلَمَةَ الْمَالُ بَيْنَنَا and الْأُبْلُمَةَ [*The property is* divided *between us as in the dividing of the* ابلمة; or *the cattle are* divided &c.;] means we are equal in respect of the property, or cattle: for the ابلمة means the [kind of leaf called] خُوصَة, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the ابلمة is a herb, or leguminous plant, (بَقْلَةٌ,) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., مَشْقُوقٌ being understood. (Har p. 639.) [See also شَقَّ ___.] شَقٌّ, (S, M, K,) aor. ـُ , inf. n. شُقُوقٌ, (M,) said of the canine tooth of a camel, *It* [*clave the gum and*] *came forth:* (S, M, K, TA:) [said to be] a dial. var. of شَقَأَ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning *it made its first appearance:* (M:) and said also of a plant, [as meaning *it came forth*] *on the ground's first cleaving open from it.* (M, TA.) ___ Also, aor. ـُ , inf. n. شَقٌّ, said of the dawn, *It rose;* as though it clave the place of its rising and came forth therefrom. (TA.) ___ Also, aor. , (TA,) inf. n. شَقٌّ, said of lightning, *It* [*clave the clouds, and*] *extended high, into the midst of the sky, without going to the right and left:* (K, TA:) so says A'Obeyd: (TA: [see شَقِيقٌ:]) and انشقّ and تشقّق , said of lightning, signify انْعَقَّ [probably meaning the same; (see عَقِيقَةٌ;) or, as expl. in the S and also in the O, in art. عق, *it was,* or *became, in a state of commotion,* (تَضَرَّبَ,) *in the clouds*]: (M, TA:) or تشقّق said of lightning means *it spread wide and long.* (JK.) ___ شَقَّ السَّبِيلَ (K in art. عبر) *He passed along the way;* as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النَّهْرَ *He crossed the river by swimming.* (TA in art. قطع) ___ شَقَّ الْمَآءَ *He opened a way, passage, vent,* or *channel, for*

the water to flow forth; syn. بَجَسَهُ. (A and K in art. شَقَّ أَمْرَهُ ___.) بجس, aor. ـُ , inf. n. شَقٌّ, *He,* or *it, discomposed, deranged,* or *disordered, so that it became incongruous,* or *inconsistent, his affair,* or *state of affairs.* (M, TA.) [A phrase similar to شَقَّ العَصَا, mentioned above. And so, app., what next follows.] ___ شَقَّ الكَلَامَ, *i. q.* قَدَّهُ [also expl. as *syn. with* قَطَعَهُ, which generally means *He cut short,* or *broke off, the speech;* or *ceased from speaking;* but sometimes, and perhaps in this case, *he articulated speech,* or *the speech:* compare a signification of 2.]. (M and L in art. قد.) ___ See also 8. ___ شَقَّ بَصَرُ المَيِّتِ *i. q.* شَخَصَ [i. e. *The eye,* or *eyes, of the dying man became fixedly open;* or *his eyelids became raised upwards, and he looked intently, and became disquieted,* or *disturbed*]: (M, TA:) and (TA) *the dying man looked at a thing, his sight not recoiling to him:* (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] *the eyes of the dying man became open:* (TA:) one should not say شَقَّ المَيِّتُ بَصَرَهُ: (S, M, K:) and شُقَّ, with damm to the ش, is not approved. (IAth, TA.) ___ شَقَّ عَلَيْهِ, (M, K, in the S عَلَى, and in the Msb عَلَيْنَا,) aor. ـُ , (S, M, Msb,) inf. n. شَقٌّ (S, M, K) and مَشَقَّةٌ, (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Msb,] *It* (a thing, S, or an affair, or event, M, Msb, K) *affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued,* or *wearied, him:* (M:) *it was difficult, hard, distressing, grievous,* or *severe, to him;* (K, TA;) and *onerous, burdensome, oppressive,* or *troublesome, to him.* (TA.) And شَقَّ عَلَيْهِ, [inf. n., app., شَقٌّ only,] *He caused him to fall into a difficult, hard, distressing, grievous,* or *severe, case:* (K, TA:) *imposed upon him that which was onerous, burdensome, oppressive,* or *troublesome.* (TA.) And شَقَّتِ السَّفْرَةُ *The journey was* [*difficult, hard,* or] *far-extending.* (Msb.) شُقَّ, said of the solid hoof, and of the pastern of a horse or the like, *It was,* or *became, affected with the disease termed* شُقَاق, *occasioning cracks.* (M, TA.)

2 **شَقَّقَ** see 1, first sentence. ___ شقّق الكَلَامَ, (S, K, TA,) inf. n. تَشْقِيقٌ, (TA,) *He uttered,* or *pronounced, speech,* or *the speech, in the best manner:* (S, K, TA:) and *he sought with repeated efforts, in speaking, to utter,* or *pronounce, the speech in the best manner.* (TA.)

3 **شاقّهُ** , (M, Mgh, Msb,) inf. n. مُشَاقَّةٌ (S, M, Mgh, Msb, K) and شِقَاقٌ, (S, M, Msb, K,) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) *He acted with him contrariously,* or *adversely,* (S, * M, Mgh, Msb, K,) *and inimically;* (K;) properly, *each of them doing to the other that which was distressing, grievous,* or *troublesome, so that each of them was in a* شقّ [or *side*] *other than that of his fellow;* (Msb;) or *as though he became in a* شقّ, i. e. *side, in respect of him:* (Mgh:) accord. to Er-Rághib, the inf. n. signifies the *being in a* شقّ [or *side*] *other than that of one's fellow:* or it is from شَقُّ العَصَا بَيْنَكَ وبَيْنَ صَاحِبِكَ [meaning the effecting disunion and dissension between thee and thy fellow], so that it is tropical: (TA:) or the primary meaning of الشِّقَاقُ is *the being* [*mutually*] *remote.* (Ham p. 326.) See also 1, in the first quarter of the paragraph.

4 **اشقّ النَّخْلُ** *The palm-trees put forth their* شَوَاقّ, pl. of شَاقَّةٌ [q. v.]: mentioned by Th, on the authority of some one or more of the BenooSuwááh. (M.)

5 **تشقّق** quasi-pass. of 2: (S, M, K:) said of firewood (S, K) &c. (S) [as meaning *It became cloven in pieces*]. See 7, in two places. ___ Said of lightning: see 1, in two places, in the latter half of the paragraph. ___ Said of a horse, *He was,* or *became, lean,* or *light of flesh; slender and lean;* or *lean, and lank in the belly.* (A'Obeyd, TA.)

6 **تَشَاقَّا**, said of two adversaries, or litigants, as also اشْتَقَّا , *They wrangled, quarrelled,* or *contended, each with the other,* (M, TA,) *and took to the right and left in contention;* (TA;) فِى الشَّىْءِ [*in respect of the thing*]. (M.)

7 **انشقّ** quasi-pass. of شَقَّهُ as expl. in the first sentence of this art.: [i. e. it signifies *It became divided lengthwise, cloven, split, riven* or *rifted, slit, rent, ripped, torn, broken,* or *burst, asunder;* or *it became cracked, chapped, incided* or *incised, gashed, slashed, furrowed,* or *trenched;* or *cloven,* or *split,* &c., or *cut, open:* or *it clave, split,* &c.:] (S, M:) and in like manner, تشقّق is quasi-pass. of شَقَّقَهُ: [i. e. it signifies *it became cloven* or *split* &c., or *it clave* or *split &c., much,* or *in pieces,* or *in several* or *many places:*] (M:) or the former signifies [sometimes] *it opened so as to have in it an interstice.* (Msb.) وَٱنْشَقَّ القَمَرُ, in the Kur liv. I, means *And the moon hath been cloven* (Bd, Jel) *in twain,* (Jel,) as a sign to the

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Prophet: (Bd, Jel:) or *shall be cloven* on the day of resurrection: but the former is confirmed by another reading, وَقَدْ أُنْشِقَّ القَمَرُ: (Bd:) or, accord. to Er-Rághib, the meaning is, *the case hath become manifest.* (TA.) One says, انشقّ الشَّىْءُ بنصفَيْنِ [*The thing became cloven,* &c., *in halves*]. (S.) [And انشقّ منهُ *It became cloven,* &c., *from it:* and *it branched off from it;* as a river from another river, and the like. And انشقّ عنهُ *It clave asunder from over it, so as to disclose it:* see also 8.] ___ [Hence,] انشقّ فلانٌ من الغَضَبِ *Such a one was as though his interior were filled with anger so that he split.* (TA.) ___ And انشقّت العصا *The affair,* or *state of affairs, became discomposed, deranged,* or *disordered:* (S, K, TA:) and انشقّت العصا بالبَيْنِ, and تشقّقت, (Lth, M, TA,) *the affair,* or *state of affairs, became discomposed, deranged,* or *disorganized, by separation:* (Lth, TA:) and انشقّ الأَمْرُ *the affair,* or *state of affairs, became discomposed, deranged,* or *disorganized, being incongruous,* or *inconsistent.* (M, TA.) And انشقّت عَصَا الطَّاعَةِ [*The compact of allegiance,* or *obedience, became broken*]. (M.) ___ انشقّ said of lightning: see 1, in the

latter half of the paragraph.

8 **اشْتَقَاقٌ** signifies The *taking the* شقّ of a thing, (S, K,) i. e. the *half* thereof. (S.) One says, اشتقّ الشَّىْءَ *He took the* شقّ [or *half*] *of the thing.* (TK.) ___ And The *taking* [or *deriving*] *a word* from a word, (S, K,) *with the condition of reciprocal relation in meaning and* [*radical*] *composition, and of reciprocal difference in form:* [and it is of three kinds:] الاشْتِقَاقُ الصَّغِيرُ is *that derivation in which there is a reciprocal relation between the two words in the letters and in the order* [*thereof*]; *as in* ضَرَبَ *from* الاشتقاق الكَبِيرُ: الضَّرْبُ is *that in which there is a reciprocal relation between the two words as to the letter and the meaning, exclusively of the order; as in* جَبَذَ *from* الاشتقاق الأَكْبَرُ: الجَذْبُ is *that in which there is a reciprocal relation between the two words in the place* [or *places*] *of utterance; as in* نَعَقَ *from* النَّهْقُ. (KT.) [You say, اشتقّ حرفًا or كَلِمَةً or لَفْظًا, and اسْمًا, *He derived a word,* and *a name,* من آخر *from another;* and شقّه sometimes signifies the same, as is shown by a citation voce رحم.] ___ [And, as *syn. with* اختراع, (see 8 in art. خرع,)] The *constructing,* or *founding,* (بنيان,) of a thing *of,* or *from, what is originated without premeditation.* (M.) ___ And The *taking to the right and left,* (S, K, TA,) *not pursuing the right,* or *direct, course,* (S, TA,) in speech, and in contention, or disputation, or litigation: (S, K, TA:) or اشْتِقَاقُ الكَلَامِ signifies *the taking to the right and left in speech:* (so in a copy of the M: [but I think that the right reading is الاشْتِقَاقُ فِى الكَلَامِ, agreeably with what here follows:]) you say, اشتقّ فى الكَلَامِ, and فى الخُصُومَةِ. (TK.) See also 6. And [in like manner] one says of a horse, اشتقّ فى عَدْوِه *He went to the right and left in his running.* (M. [See also اشتقّ ___.]) أَشَقُّ الطَّرِيقُ فى الفَلَاةِ *The road went* [or *branched off*] *into the desert.* (TA. [See also 7.])

10 **استشقّ بالجوالق** *He turned the sack upon one of his two sides* (عَلَى أَحَدِ شِقَّيْهِ), *in*

order to pass through a door. (TA.) ___ [استشقّ, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying *Prodiit, manifestus evasit.*]

R. Q. 1 **شَقْشَقَ** , (JK, S, K,) inf. n. شَقْشَقَةٌ, (S,) said of a stallion [camel], *He brayed* [*in his* شِقْشِقَة, or *faucial bag*]. (JK, S, K.) [It is said that] the primary meaning of شَقْشَقَةٌ is *Loudness of voice;* or the *being loud in voice.* (JK.) ___ And said of a sparrow, *It uttered a cry:* (K, TA:) or one says of a sparrow, يُشَقْشِقُ فِى صَوْتِه [app. meaning *It makes a loud twittering in its cry*]. (S.)

شَقٌّ sing. of شُقُوقٌ; (S, Mgh, Msb, K;) originally an inf. n.; (S, Msb;) *An opening forming an interstice* in a thing: (Msb:) or *a fissure, cleft, chink, split, slit, rent, crack,* or *the like,* syn. صَدْعٌ, in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) [or] *a place that is* مَشْقُوقٌ [i. e. *cloven* or *cleft, split,* &c.: (see 1, first sentence: and see also مَشَقٌّ:) and often signifying *an incision, a gash,* or *a furrow,* or *trench*]: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شُقُوقٌ: (M:) it differs from شُقَاقٌ, (S, Mgh,) by having a general signification: (Mgh:) accord. to Yaakoob, one says, بِيَدِ فُلَانٍ شُقُوقٌ (S, Mgh) and بِرِجْلِهِ (S) [i. e. *In the hand,* or *arm, of such a one are cracks,* or *the like,* and *in his foot,* or *leg*]: but [it is asserted that in this case] one should not say شُقَاقٌ: (S, Mgh: [see, however, this word:]) and hence, شَقُّ القَبْرِ *The trench,* or *oblong excavation, in the middle of the grave:* and accord. to As, شُقُوقٌ signifies صُدُوعٌ [i. e. *fissures,* &c.,] in mountains, and in the earth, or ground. (Mgh.) ___ The *rima vulvæ* of a woman; i. e. the *gap* [or *chink*] *between the two edges,* or *borders, of the labia majora of her vulva:* as also مَشَقٌّ . (M, K.) ___ And The *daybreak.* (S, K, TA.) See also the next paragraph, first and fifth sentences. And see the last two sentences of the same paragraph.

شِقٌّ The *half* (S, Mgh, Msb, K) of a thing (S, Msb, K) of any kind; as also شَقٌّ : (K:) or the *half* of a thing when it is cloven, or split, or divided lengthwise; (M;) as also شِقَّةٌ . (AHn, S, * M, K.) One says, أَخَذْتُ شِقَّ الشَّاةِ and شِقَّةَ الشَّاةِ *I took the*

half of the sheep or *goat:* (S, TA:) the vulgar pronounce the ش with fet-h. (TA.) And خُذْ هٰذَا الشِّقَّ *Take thou this* شِقَّة [i. e. *half*] *of the sheep* or *goat.* (TA.) Hence the trad., تَصَدَّقُوا وَلَوْ بِشِقِّ تَمْرَةٍ i. e. [*Give ye alms though* it be but] *the half of a date;* meaning deem not anything little that is given as alms. (TA.) And المالُ بَيْنِى وبينَكَ شِقَّ الشَّعَرَةِ and شَقَّ الشَّعَرَةِ, (O, K, * [in the CK and in my MS. copy of the K شِقُّ, but the former reading appears to be the right, شَقَّ being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شِقَّ being a subst. used as an inf. n. or for كَشِقٍّ,]) meaning [*The property is between us*] *two halves, equal* [*in division*]. (K.) ___ [Hence,] *A certain kind of the jinn,* or *genii;* (Ibn- 'Abbád, O, K;) *a species of diabolical beings having the form of the half of a human being.* (Kzw in his Descr. of the Jinn.) ___ The *lateral half,* or *half and side;* as when one says that a person paralyzed has a شِقّ inclining; and as when one speaks of the شِقّ of a مَحْمِل [meaning *either of the two dorsers,* or *panniers,* or *oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a* مَحْمِل: see this last word, and مَحَارَةٌ]. (Mgh.) ___ The *side* of the body; as when one says of a person that his left شِقّ was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَمِيلُ عَلَى أَحَدِ شِقَّيْهِ [*He inclines,* or *leans, upon one of his two sides*]. (O.) [And مَشَى عَلَى شِقٍّ and فِى شِقٍّ *He went,* or *walked, inclining upon one side.*] ___ The *side,* or *lateral part,* (Lth, Msb, K, TA,) of a thing; the two sides of a thing being called شِقَّاهُ: (Lth, TA:) or, as some say, (TA,) the *side of a mountain.* (S, TA.) [Hence,] one says, فُلَانٌ مِنْ شِقِّ العَشِيرَةِ لَا مِنْ صَمِيمِهَا [*Such a one is of the collateral class of the kinsfolk,* or *tribe, not of the main stock thereof*]. (Mgh in art. عرض.) ___ *I. q.* شَقِيقٌ ; (S, Msb, K;) [which primarily signifies The *cloven-off half* of a thing; i. e.,] when a thing is cloven in halves, each of the halves is called the شَقِيق of the other. (S, K.) ___ [And hence, The *counterpart* of a person or thing: and this appears to be meant by J, and accord. to SM in the K, where it is said that شِقٌّ is syn. with شَقِيقٌ ; for they add immediately after:] one says هُوَ أَخِى وَشِقُّ نَفْسِى [*He is my brother, and the counterpart of myself*]; (S, TA;) as though he were cloven from me, because of the

resemblance of each of us to the other. (TA.) One says also, شَقِيقُهُ هٰذَا, meaning *This is the like of him,* or *it.* (TA.) And [hence] it is said in a trad., النِّسَآءُ شَقَائِقُ الرِّجَالِ, [in which شَقَائِقُ is the pl. of شَقِيقٌ as fem., or of شَقِيقَةٌ in the same sense,] meaning *Women are the likes of men* in natural dispositions; as though they were cloven from them; or because Eve was created from Adam. (TA.) ___ And A man's *brother;* (M;) and so شَقِيقٌ ; (S, M, O, K, TA;) meaning *a brother by the father and mother;* (TA;) from شَقِيقٌ as meaning either half of a thing that is cloven in halves; (S, TA;) or as though the relationship of one were cloven from that of the other: (IDrd, O, K:) pl. of the latter أَشِقَّآءُ. (M, Msb.) ___ And a name for *A thing at which one looks:* (Lth, O, K:) [but this is app. taken from the following

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saying of Lth, in which I think الشِّقُّ is a mistranscription for الشَّقُّ, meaning the crack, &c.:] الشَّقُّ is the inf. n. of شَقَقْتُ, and الشِّقُّ is a name for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشُّقُوقُ [which is well known as the pl. of الشَّقُّ]. (JK.) Also *i. q.* مَشَقَّةٌ (S, M, O, Msb, K) i. e. *Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue,* or *weariness;* (M, TA;) and *languor,* or *lack of power, that overtakes the mind and the body;* (Er-Rághib, TA;) and so شَقٌّ ; (IJ, S, M, O, K;) thus it is sometimes pronounced with fet-h; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شَقٌّ is the subst.; (O, K;) and شُقَّةٌ and شِقَّةٌ also signify the same as مَشَقَّةٌ, (K,) or *such as overtakes a man in consequence of travel;* (TA;) and the pls. of these two are شُقَقٌ, (K, TA,) mentioned by Fr, (TA,) and شِقَقٌ, (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of مَشَقَّةٌ is مَشَاقُّ and مَشَقَّاتٌ. (TA.) Hence, in the Kur [xvi. 7], لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ ٱلْأَنْفُسِ [*Which ye would not reach save with difficulty,* or *distress,* &c., *of the souls*]; where some read بِشِقِّ . (S, * TA.)

شُقَّةٌ primarily signifies The *half of a garment* [*consisting of two oblong pieces sewed*

together, side by side]: then it was applied to [*such*] *a garment as it is* [*when complete:* in both of these senses it is used in the present day]: (Er-Rághib, TA:) or *a piece* (قطْعة) *of a garment:* (Mgh:) or the شُقَّة of ثياب [thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,] is *an oblong piece;* syn. سَبِيبَة مُسْتَطِيلَة: (M, K:) [it is often applied to *an oblong piece of cloth of those pieces of which a tent is composed:*] pl. شُقَق and شِقَاق. (M, Mgh, TA.) One says, فُلَانٌ يَبِيعُ شِقَاقَ الكَتَّان [*Such a one sells pieces,* or *oblong pieces,* &c., *of linen*]. (Mgh.) ___ Also *A piece* of a مزادة [q. v.]. (B, TA in art. بصر.) ___ And *A piece,* or *portion,* [or *tract,*] of Hell; likewise pronounced شِقَّة. (Ham p. 816.) ___ And *A far journey;* as also شَقَّة, (S, M, K,) sometimes thus pronounced with kesr: (S:) *a far, long journey: a far-extending space:* (TA:) or *a road difficult to him who travels it:* (Mgh:) or [simply] *a journey:* and *i. q.* ثنيا [so in my copy of the Msb, app. a mistranscription for ثَنِيَّة, i. e. *a mountain-road,* &c.]: pl. شُقَق. (Msb.) ___ And *A part, region, quarter,* or *tract,* (Ibn-'Arafeh, Er-Rághib, K, TA,) *towards which one draws near,* (Ibn-'Arafeh, TA,) or *towards which the traveller directs himself,* (K, TA,) [like شُكَّة,] or *in the reaching of which one is overtaken by difficulty,* or *distress;* (Er-Rághib, TA;) And شَقَّة signifies the same. (K.) ___ And *Distance;* and so شَقَّة. (K.) ___ See also شَقٌّ, last sentence but one.

شَقَّة *A splinter* (S, K) *that splits off,* (S,) or *a piece* (M, Mgh, TA) *split off,* (M, TA,) of a plank, (S, M, K, TA,) or of wood, (TA,) or of a piece of wood, (S, Mgh,) or other thing: (M, TA:) *a piece split,* or *divided, lengthwise,* of a staff, or stick, and of a garment, or piece of cloth, &c.: (IDrd, O, K:) and *a piece split* (K, TA) from anything; *such as the half:* (TA:) pl. شِقَق. (O, TA.) One says of him who is angry, احْتَدَّ فَطَارَتْ مِنْهُ شَقَّةٌ فِى الأَرْضِ وشَقَّةٌ فِى السَّمَآءِ [*He became excited by sharpness of temper,* or *angriness, and* he was as though *a bit flew from him upon the ground, and a bit into the sky*]. (S, * M, TA: in the S, فى الارض &c. is omitted.) See also شَقٌّ, first three sentences. ___ See also شُقَّة, in four places. ___ And see شَقٌّ, again, last

sentence but one.

شَقَقٌ The *quality,* in a horse, (M, K,) and in a man, (M,) *denoted by the epithet* أَشَقُّ [q. v.]. (M, K.)

شَقَقَةٌ [a pl. of which the sing. is not mentioned] *Enemies.* (TA.)

شُقَاقٌ *A cracking in several places,* (تَشَقُّقٌ, S, K,) or *cracks,* (Mgh,) or *a certain disease occasioning cracks,* (M,) *in the pasterns of horses* or *the like,* (S, M, Mgh, K,) *and in their hoofs,* (M, Mgh,) *and sometimes rising to their shanks:* so says Yaakoob: (S:) and, accord. to Lth, (Mgh,) and Az, (TA,) *a cracking in several places* (تَشَقُّقٌ) *of the skin, from cold or some other cause, in the hands* or *arms, and the face:* (Mgh, TA:) or it signifies also *any crack,* or *slit, in the skin, from disease:* (M, TA:) As says that it is *in the hand* or *arm, and the foot* or *leg, of a human being,* and *in the fore leg and kind leg of an animal:* (Mgh, TA:) but this is inconsistent with what is said by Yaakoob [as stated voce شَقٌّ, first sentence]. (Mgh.) See also أَسْعَدُ: and شَرَجٌ.

شَقِيقٌ : see شَقٌّ, in five places. ___ شَقِيقُ البَرْقِ [so in a copy of the M, but the right reading may be شَقِيقَةُ البَرْقِ, which occurs in the next sentence of the M,] *i. q.* عَقِيقَتُهُ [expl. in the S, in art. خفو, as meaning *Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left:* but see شَقِيقَةٌ]. (M.) Also *A calf that has become firm,* or *strong:* (O, K:) and applied likewise to *a man* [*that has become so;* by way of comparison]: (O:) or *a bull such as is termed* جَذَعٌ [i. e. *in his second,* or *third, year*]. (JK.)

شَقُوقَةٌ *A certain bird;* also called شَقِيقَةٌ : (M, K:) and شُقَيْقَةٌ is the dim. thereof: (K:) AHát says, the شَقُوقَةُ is *a very little thing, grayish* (زُرَيْقَآءُ), *of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the* شُقَيْقَةُ , *which is a* دُخَّلَةٌ *of the*

دُخَّل [q. v.]; *it is somewhat dusky; and its form is the form of these, but it is smaller than they:* it is called شُقَيْقَة becanse of its smallness: IDrd, in the class of فُعَيْعِل, mentions الشُّقَيِّق as signifying *a certain species of birds* [app. as a coll. gen. n., of which the n. un. is with ة]. (O, TA.)

شَقِيقَةٌ [accord. to Golius, *A fissure;* as from the KL; but not so expl. in my copy of that work. ___] *An intervening space* or *tract between two elongated,* or *extended, tracts of sand,* (S, M, * O, K, * [in the last of which الجَبَلَيْنِ is erroneously put for الجَبَلَيْنِ,]) thus expl. to AHn by an Arab of the desert, (TA,) *producing herbage:* (S, M, O, K:) or *a rugged tract between two elongated,* or *extended, tracts of sand, producing good herbage;* (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. شَقَائِقُ, (T, S, O, K, TA,) expl. by some as meaning *sands* themselves: (TA:) or *a great piece of sand:* or *a piece of sand between two pieces thereof.* (Ham p. 282.) ___ [In the A and TA voce قِطٌّ, it is used as meaning *A slice cut off* of a melon &c.] *A rain,* (M,) or *a violent rain, consisting of large drops,* (K, TA,) *wide in extent:* so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.) ___ The pl., شَقَائِقُ, is expl. by Az as signifying *Clouds that have cloven asunder with copious rains.* (O, TA.) ___ شَقِيقَةُ بَرْقٍ, (O, K,) and عَقِيقَتُهُ, both as expl. by Aboo-Sa'eed, (O,) *A flash of lightning that has spread* (O, K) *in the horizon,* (O,) or *from the horizon:* (K: [but see شَقِيقُ البَرْقِ:]) or شَقِيقَةٌ signifies *a flash of lightning that has spread in the breadth of the clouds, and filled the sky:* pl. as above. (Ham p. 557.) *A headache,* (JK, T, TA,) or *a pain,* (S, O, K,) or *a certain disease,* (M,) *in the half of the head,* (JK, T, S, M, O, K,) [i. e. *hemicrania,*] and *of the face:* (JK, T, S, O, K:) or, accord. to IAth, *a sort of headache in the fore part of the head and towards the sides thereof.* (TA.) شَقَائِقُ النُّعْمَانِ, used alike as sing. and pl., (S, O, K,) having no proper sing., (Msb,) or its sing. is شَقِيقَةٌ; (M, O, Msb;) [The *red,* or *blood-coloured, anemone;*] *a certain plant;* (M;) *a certain red*

flower; (Lth, O;) *well known;* (S, K;) the شَقَر; (Msb;) or, as AHn says, on the authority of AA and Aboo-Nasr and others, it is the شَقَرَة [n. un. of شَقَر]; and the sing. of شَقَائِق is شَقِيقَة: (O, TA:) it is called شَقَائِق النُّعمان because of its redness, as being likened to the شَقِيقَة of lightning: (M, K:) or from النُّعمان as meaning blood, as resembling blood in colour; (Msb, TA;) so that it signifies pieces of blood: (TA:) or in relation to En-Noamán Ibn-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: (S, K, TA:) or because he alighted upon شَقَائِق of sand that had produced red شَقَر, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقَر were called the شَقَائِق of En-Noamán, by the name of the place of their growth. (TA.) See also شَقُوقَة.

شُقَيِّقٌ , and with ة: see شَقُوقَة, in four places.

شَقَّاقٌ , meaning One *who glories,* or *boasts, vainly, and praises himself for that which is not in him,* is not of the [classical] language of the Arabs. (L, TA.)

شَقِّىٌّ A horse *with which his rider ex-*

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periences difficulty in striving to master him. (JK.)

شَقِّيَّةٌ *A certain mode of* جِمَاع, (K, TA,) *in which the woman lies upon her* شِقّ [or *side*]. (TA.)

شَقْشَقَةٌ [The *bursa faucium,* or *faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;*] *a thing resembling the lungs,* or *lights, which the he-camel protrudes from his mouth when he is excited by lust;* (S, O, K;) *a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon*

it appears from the side of his mouth; so says En-Nadr; and he adds that *it does not pertain to any but the Arabian camel,* [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the لَهَاة [q. v.] *of the he-camel,* (M, and Har p. 16,) *which he protrudes from his mouth when he brays:* (Har ubi suprá:) pl. شَقَاشِقُ. (TA.) ___ To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is ذُو شَقْشَقَة: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هو أَهْرَتُ الشَّقْشَقَة [lit. *He is wide,* or *ample, in respect of the* شقشقة]: (TA:) and one says, هدرت شَقْشَقَتُهُ [meaning *His utterance was sonorous and fluent*]. (A and TA in art. هدر.) Orators, or preachers, are also termed شَقَاشِق [for ذُوو شَقَاشِق]: and one says, فُلَانٌ شَقْشَقَةُ قَوْمِهِ, meaning *Such a one is the noble, and the chaste in speech,* or *eloquent, of his people.* (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeyd and others, or of 'Alee accord. to Hr, (TA,) شَقَاشِق are assigned to the Devil, in his saying, إِنَّ كَثِيرًا مِنَ الخُطَبِ مِنْ شَقَاشِقِ الشَّيْطَانِ [lit. *Verily many of the orations,* or *harangues, are from the* شقاشق *of the Devil*]; because of the lying introduced into them. (M, O, * TA. *)

الخُطْبَةُ الشَّقْشَقِيَّةُ an appellation applied to a certain خُطْبَة [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn- 'Abbás, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, تِلْكَ شَقْشَقَةٌ هَدَرَتْ ثُمَّ قَرَّتْ [*That was a* شقشقة *that uttered a braying, then became still*]. (O, K.)

شَاقٌّ *Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing,* or *wearying.* (KL.) One says أَمْرٌ شَاقٌّ [*An affair,* or *event, that is difficult,* &c.]; from شَقَّ عَلَيْنَا الأَمْرُ. (Msb.) And شُقَّةٌ شَاقَّةٌ (S, Msb) *A long journey* [*that is difficult,* &c.]. (Msb.)

شَاقَّةٌ The *spadix of a palm-tree, that has become a span in length;* so called because it cleaves

the envelope: pl. شَوَاقُّ. (M.)

أَشَقُّ, (S, M, O, K,) fem. شَقَّآءُ, and pl. شُقٌّ, (K,) applied to a horse, *Wide between the hind legs:* (IAar, Th, T, O, * K, * TA:) and the fem. signifies *wide in the* أَرْفَاغ [or *groins*, or *similar parts*]; (TA;) and is applied to a mare: (IDrd, O, TA:) and *wide in the vulva;* (IAar, O, K;) applied in this sense to a woman. (IAar, O, TA.) And أَشَقُّ المَنْخِرَيْنِ, applied to a horse, *Wide in the nostrils.* (Lth, O, TA.) ___ Also, (O, K,) *Tall*, or *long;* (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by As; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) ___ And, applied to a horse, *That goes to the right and left in his running*, (JK, * O, K, TA, [in the CK, يَسْبُقُ is erroneously put for يَشْتَقُّ, and in like manner in my MS. copy of the K, with the additional mistranscription of مِنْ عَدْوِهِ for فِى عَدْوِهِ,]) *as though* (O, TA) *leaning upon one of his sides:* (JK, O, TA:) so says Lth; and he cites as an ex.,

* وَتَبَازَيْتُ كَمَا يَمْشِى الأَشَقُّ *

[as though meaning *And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running:* but this may be rendered *and I stepped wide, like as does the tall*, or *long-bodied, horse*]. (O, TA.)

مَشَقٌّ [properly *A place of cleaving, splitting*, &c.: and hence *a fissure, cleft*, &c., like شَقٌّ: pl. مَشَاقُّ]: see مَشَقُّ العَيْنِ ___. شَقٌّ [*The slit of the eye*]. (TA in art. حوص.)

مَشَقَّةٌ [said in the S and K to be an inf. n. of شَقَّ trans. by means of عَلَى]: see شِقٌّ, in the last quarter of the paragraph, in two places.

شقأ

1 **شَقَأَ** , (S, K,) aor. ـَـــ , (K,) inf. n. شَقْءٌ and شُقُوْءٌ, said of the نَابٌ [or tush] (S, K) of a camel, (S,) *It grew forth;* (S, K;) *it appeared;* (TA;) as also شَكَأَ. (K in art. شكأ.) [See also شَاقِى.] شَقَّ, with the ء softened [or changed into ى], occurs in a verse of Dhu-r-Rummeh [for the part. n. شاقِئ]. (TA.) شَقَّأَ رَأْسَهُ *He divided his head;* syn. شَقَّهُ: [meaning, *his hair:*] or *he separated it* (فَرَّقَهُ) [i. e. *his hair*] *with the* مِشْقَآءِ [or *comb*]: (K:) or شَقَّأَ شَعْرَهُ بِالْمِشْطِ, inf. n. شَقْءٌ, *he separated his hair with the comb.* (AZ, S.) ___ And شَقَأَهُ, (S, K,) inf. n. شَقْءٌ, (S,) *He hit his* مِشْقَأ, i. e. *the place of the parting of the hair of his head,* (S, K,) with a staff, or stick. (S.)

إِبِلٌ شُوَيْقِئَةٌ *Camels of the age when the* نَابٌ [or *tush*] *grows forth:* and so شُوَيْكِئَةٌ: (As, TA:) [or شُوَيْكِيَّةٌ, q. v. in art. شوك.]

مَشْقَأٌ (S, K) and مَشْقِئٌ , (Fr, O, TA,) like مَفْرَقٌ and مَفْرِقٌ, (O, TA,) The *place of the parting of the hair of the head.* (Fr, S, O, K.)

مِشْقَأٌ *A comb;* (IAar, S, K;) as also مِشْقَآءٌ and مِشْقَأَةٌ , and مِشْقًا [or مِشْقًى]. (K: the last also mentioned in the K in art. شقو.)

مَشْقِئٌ : see مَشْقَأٌ.

مِشْقَأَةٌ : see مِشْقَأٌ. ___ Also *i. q.* مِدْرَاةٌ; (K;) [i. e. *A thing,* or *an iron instrument, with which the head is scratched;* or *a thing like a large needle, with which the female hair-dresser adjusts,* or *puts in order, the locks of a woman's hair;*] or *a piece of wood,* or

stick, [*like a skewer,*] *which a woman inserts in her hair;* or *a horn prepared for that purpose* (TA) [or *for adjusting the locks of a woman's hair:* see مِدْرَاةٌ].

مِشْقَآءٌ : see مِشْقَأٌ.

شقح

1 شَقَحَ النَّخْلُ, and شقّح, *The palm-trees were,* or *became, goodly with their fruit.* (TA.) [See also 4.] شَقَحَ ٱللّٰهُ فُلَانًا, [inf. n. شَقْحٌ,] accord. to AZ, is *syn. with* قَبَحَهُ ٱللّٰهُ [i. e. *God removed such a one far from good,* or *prosperity,* &c.; or *may God remove* &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَقُحَ, (K, TA,) inf. n. [شُقْحٌ and] شَقَاحَةٌ, (TA,) is *syn. with* قَبُحَ [i. e. *He,* or *it, was,* or *became, bad* or *evil, foul* or *ugly,* &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says, قَبْحًا لَهُ وشَقْحًا [*May removal far from good,* or *prosperity,* &c., *betide him*], (S, O, K,) in which شَقْحًا is an imitative sequent to قَبْحًا, or syn. therewith; (S, K;) and [in like manner] قُبْحًا لَهُ وشُقْحًا; (O, K;) and, of a man, قَبُحَ وشَقُحَ, inf. n. of the latter as above and in like manner of the former; (S;) and جَآءَ بالقَبَاحَةِ والشَّقَاحَةِ [*He did,* or *said, what was bad* or *evil,* &c.]: (K:) and هُوَ قَبِيحٌ شَقِيحٌ [*He is bad* or *evil, foul* or *ugly,* &c.]: (S, * O, K: *) and قَعَدَ مَقْبُوحًا مَشْقُوحًا [*He sat,* or *remained, far removed from good,* or *prosperity,* &c.]: in like manner: (K:) but Sb intimates that شَقِيحٌ is not an imitative sequent, by his stating that the Arabs say شَقِيحٌ وذَمِيمٌ [*Bad,* or *evil,* &c., *and blamed,* &c.; or, more probably, شَقِيحٌ ودَمِيمٌ, meaning *foul and ugly*]: (L, TA:) and [it is said that] شَقِيحٌ signifies *Recovering* (نَاقِهٌ [for which Freytag appears to have read نَاقَةٌ]) *from disease;* (O, K, TA;) and hence one says, فُلَانٌ قَبِيحٌ شَقِيحٌ [as though meaning *Such a one is unsightly,* being just *recovering from disease*]: (TA:) and accord. to AZ, مَشْقُوحٌ is [not an imitative sequent, but] *syn. with* مَقْبُوحٌ: (L, TA:) in the phrase abovementioned, مَشْقُوحًا is said in the 'Ináyeh to mean *broken:* or *far removed:* (TA:) or it means *reviled.* (O.) [As indicated above,] شَحَقَهُ, aor. ـَـ, (Lh, O, K,) inf. n. شَقْحٌ, (Lh, O,) also

signifies *He broke it.* (Lh, O, K.) One says, لَأَشْقَحَنَّكَ شَقْحَ الجَوْزَةِ بالجَنْدَلِ, i. e. *I will assuredly break* [or *crush*] *thee* [*as in the breaking of the walnut*] *with stones:* (O, TA: *) or *I will assuredly extract all that thou hast* [*as in the extracting of the contents of the walnut by means of stones*]: for شَقَحَ الجَوْزَةَ, inf. n. as above, means *He extracted what was in the walnut.* (TA.)

2 **شَقَّحَ** see 1, first sentence: and see also 4, in three places.

3 **شاقحه** *He reviled him;* or *contended with him in reviling;* (K, TA;) and *contended with him in annoyance.* (O, TA.)

4 **اشقح النَّخْلُ**; (S, A, Mgh, O, K;) as also شَقَّحَ, (S, * A, Mgh, O,) inf. n. تَشْقِيحٌ; (S;) *i. q.* أَزْهَى [meaning *The palm-trees showed redness,* or *yellowness, in their fruit*]: (S, A, O, K:) or *their dates became altered from greenness to yellowness:* (Mgh:) the former is said by As to be of the dial. of El-Hijáz: and ↓ the latter verb is also said of the [kind of tree called] أَرَاكٌ, meaning *it became coloured in its fruit.* (TA.) And اشقح التَّمْرُ, (O,) or البُسْرُ, (K,) inf. n. إِشْقَاحٌ; (TA;) and شَقَّحَ, (O, K,) inf. n. as above; (TA;) *The dates,* or *the unripe dates, became coloured,* (O, K,) *red,* or *yellow:* (O, TA:) or, as some say, *became sweet.* (TA.) The Prophet forbade the selling of dates before their becoming in this state. (S, * A, * O, TA.) اشقحه *He removed him far away.* (O, K. *) أَقْبِحْ به وأَشْقِحْ [app. *How foul,* or *ugly,* or the like, *is he!* as seems to be shown by what here follows]: IDrd cites,

* أَقْبِحْ به من وَلَد وأَشْقِحْ *

* مِثْلُ جَرِىِّ الكَلْبِ لَا بل أَقْبَحْ *

[*How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!*]. (O.)

شُقْحٌ [and inf. n. of شَقُحَ, q. v. ___ And,] accord. to AZ, *i. q.* شُحٌّ [i. e. *Niggardliness,* &c.; or the *being niggardly,* &c.: see 1 in art. شح]. (TA.)

شَقْحَةٌ : see what next follows.

شُقْحَةٌ and شَقْحَةٌ *An unripe date altering in redness,* (K,) or *altered to redness.* (As, TA.) ___ And the former signifies The [*ruddy*] *colour termed* شُقْرَة. (O, K.)

حُلَّةٌ شُقَحِيَّةٌ *A red* [*dress,* or *garment, such as is termed*] حُلَّة: (K:) the latter word being a rel. n. from شُقْحَةٌ meaning an unripe date altering to redness. (TA.)

شَقِيحٌ : see 1, in three places.

أَشْقَحُ *Red;* (TA;) or [*of a ruddy colour;*] *i. q.* أَشْقَرُ: (O, K, TA:) so says AHát. (TA.) ___ [Hence,] رَغْوَةٌ شَقْحَآءُ [*Forth,* app. of milk,] *that is not of a pure white hue,* (O, K, TA,) *but coloured.* (TA.)

مَشْقُوحٌ : see 1, in two places.

شقذ

1 **شَقَذَ** , aor. ـَـ , (S, M, L, K,) inf. n. شَقَذٌ, (S, M, L,) *He scarcely ever,* or *never, slept, and had a malignant eye, affecting,* or *hurting, others, therewith:* (S, M, L, K: *) or *he had a strong,* or *powerful, eye, quickly affecting* or *hurting* [*others therewith*]. (M, L, K.) ___ And شَقَذَ, (S, M, L, K,) aor. ـَـ ; (K;) and شَقَذَ, aor. ـِـ ; (L, K;) *He went away,* (S, M, L, K,) *and went far off,* (S, L,) *being driven away.* (S, L, K.)

3 **شاقذه** , (S, L,) inf. n. مُشَاقَذَةٌ, (K,) *He regarded him,* or *treated him, with enmity,* or *hostility.* (S L, K.)

4 **اشقذه**, (inf. n. إِشْقَاذٌ, L,) *He drove him away.* (S, M, L, K.)

شَقْذٌ : see شَقَذَانٌ, in three places.

شُفْذٌ : see شَقَذَانٌ, in four places: ___ and see also شَقَذٌ.

شِقْذٌ : see شَقَذَانٌ, in three places.

شَقَذٌ : see ___ مَا بِهِ شَقَذٌ وَلَا نَقَذٌ. شَقَذَانٌ *There is not in him any motion.* (IAar, S, L.) ___ And, (L, K, in the CK مَا بِهِ شَقْذٌ وَلَا نَقْذٌ,) as also مَا بِهِ شُقْذٌ وَلَا نُقْذٌ, (K,) *There is not in it* (namely, a commodity, or household furniture, L) *any fault,* or *defect:* and *there is not in it* (namely, language, or speech, L) *any defect, imperfection,* or *unsoundness.* (L, K. *) ___ And مَا لَهُ شَقَذٌ وَلَا نَقَذٌ *He possesses not anything.* (L, K.) ___ And مَا دُونَهُ شَقَذٌ وَلَا نَقَذٌ *There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof.* (Meyd, TA.)

شَقَذٌ : see شَقَذَانٌ, in six places.

شُقَذٌ : see شَقَذَانٌ, in two places.

شَقَذٌ : see شَقَذَانٌ, in the latter half.

شَقْذَةٌ and شَقَذَةٌ: see شَقَذَانٌ, near the end; the latter, in two places.

شَقَذَى : see what next follows.

عُقَابٌ شَقْذَآءُ *An eagle vehemently hungry,* (S, M, L, K,) *and eager in seeking food;* (M, L;) as also شَقَذَى . (K.) A poet likens a horse thereto. (M, L.)

شَقْذَانٌ , as a sing. n.: see شَقَذَانٌ (of which it is also a pl.), in two places, near the end.

شَقَذَانٌ One *who scarcely ever,* or *never, sleeps;* (S, M, L, K;) as also شَقَذٌ ; (S, M, K;) *and who has a malignant eye,* (S, M,) *affecting,* or *hurting, others therewith;* as also شَقَذٌ (S, M, K, in the TA شَقْذٌ,) and شَقِيذٌ : (M:) or *who has a strong,* or *powerful, eye, quickly affecting* or *hurting* [*others therewith*]; (M, L, K;) as also شَقَذٌ and شَقِيذٌ : (M:) and شَقَذُ العَيْنِ one *who scarcely ever,* or *never, sleeps; whom drowsiness does not overcome.* (T, L.) ___ Also *Driven away, and remote;* and so شَقَذٌ . (L.) ___ And شَقَذَانَةٌ A *light-spirited* woman: (Th, M, L:) *foul,* or *obscene, in her speech; clamorous, and foul-tongued.* (T, L.) Also The *male chameleon;* (M, L, K;) and so شَقَذٌ and شَقْذٌ and شُقْذٌ : or all these words signify *a slender and compact male chameleon, with a small head, that cleaves to the trunk of the kind of tree called* عِضَاه: (M, L:) pl. شَقْذَانٌ (M, L, K) and شَقَاذَى: (M:) the former pl. like كَرْوَانٌ, pl. of كَرَوَانٌ; (L;) and also used as a sing., meaning *a male chameleon;* (Th, M;) thus used by a poetess; (M:) also شَقْذٌ (S, M, L, K) and شُقْذٌ (M, L) and شُقَذٌ (M, L, K) and شَقْذٌ (K) the *young one of a chameleon:* (Lh, S, M, L, K:) pl. شَقْذَانٌ (S, M, L, K) and شَقَاذَى: (M, L, K:) the former pl. like

صنوان, pl. of صنو. (S.) A poet says, describing asses,

* رَأَت الشَّقَاذَى تَصْطَلَى *

* فَرَعَتْ بِهَا حَتَّى إِذَا *

And they pastured therein until the heat became vehement and *they saw the male chameleons* thirsty, desiring to go to water, and *repairing to the sun:* some say, that شقاذى here signifies *moths,* (فَرَاش), but this is a mistake. (M, L.) شَقْذَانٌ also signifies The *animals called* ضَبّ *and* وَرَل *and* طُحَن *and* سَامٌّ أَبْرَص *and* دَسَّاسَة: and the sing. is شَقْذَةٌ : (M, L:) or *any small animals that creep or walk upon the earth, and venomous* or *noxious reptiles* and *the like:* (M, L, K:) sing. شَقَذَةٌ (M, L) and شَقَذٌ , (M,) or شَقَذٌ , (L,) and شُقَذٌ , (M,) or شَقَذٌ ; (L;) but it does not appear how شَقَذَةٌ can be a sing. of شَقْذَانٌ unless the augmentative letter be regarded as elided. (M, L.) ___ Also The *wolf;* (M, L, K;) and so شَقْذَانٌ (Th, M, L, K) and شُقْذٌ , (M, L,) or شَقْذٌ , (K,) or شَقْذٌ . (TA.) ___ Also The *hawk;* syn. صَقْرٌ; (M, L;) and so شَقْذَانٌ (Th, M, L) and شُقْذٌ , (M, L,) or شَقْذٌ . (TA.) ___ And شَقْذَانٌ [the pl.] also signifies The *young ones of the kinds of birds called* حَبَارَى *and* قَطًا (M, L, K) and *the like.* (M, L.)

شَقِيذٌ : see شَقَذَانٌ, in two places.

طَرْدٌ مُشْقَذٌ *A driving far away.* (M, L.)

شقر

1 **شَقَرَ** , aor. ـَـ , inf. n. شَقَرٌ (M, L, Msb, K [in the CK and TA شَقْرٌ, which is evidently wrong,]) and شُقْرَةٌ, (Lth, K,) or the latter is a simple subst.; (M;) and شَقُرَ; and اشْقَرَّ ; (M, K;) *He was,* or *became, of the colour termed* شُقْرَةٌ. (M, L, Msb, K.)

9 **إِشْقَرَّ** see 1.

شَقْرٌ : see شُقُورٌ.

شَقَرٌ [The *red,* or *blood-coloured, anemone;*] *i. q.* شَقَائِقُ النُّعْمَانِ: (S, M, A, Msb, K:) it is not a sweet-scented flower: (Msb:) n. un. with ة; (S, M, Msb, K;) pl. [of the n. un.] شَقَرَاتٌ: (K:) as

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also شُقَّارٌ and شَقَرَانٌ , (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or شُقْرَانٌ , (so in some copies of the K and in the TA,) and شُقَّارَى and شُقَارَى : (K:) or شَقَرٌ is the name of *a certain other plant, not the* شقائق, *but red like it:* (M, * K, * TA:) or it signifies *cinnabar:* (A:) or شَقَرَةٌ has this signification, (T, K,) as well as that first assigned to it above: (K:) and accord. to AHn, (M, TA,) شُقَّارَى is the name of *a certain plant* (S, M, TA) *that grows is sands, having a pungent odour, which is tasted in the flavour of milk:* and he adds that, accord. to some, it is the same as the شَقَرٌ; but that this opinion is not well founded: (M, TA:) it is also said that it is *a certain plant having a flower of a dingy red colour, the seed,* or *grain, of which is called* خُمْخُمٌ: (TA:) and that شُقَّارَى (M, TA) and شُقَارَى , (M,) or شُقَّارٌ , (TA,) are names of *a certain plant, having a flower of a colour somewhat of that*

termed شُكْلَةٌ, *with slender,* or *delicate, dust-coloured leaves, which grows in the manner of* قَضْب [a kind of trefoil], *is approved in pasturage, and grows only in fruitful years.* (M, TA.)

جَآءَ بِالشُّقَرِ وَالبُقَرِ : see جآء بِالصُّقَرِ وَالبُقَرِ, in art. صقر.

شُقْرَةٌ The *colours described in the explanations of the epithet* أَشْقَرُ, *below.* (S, M, Msb, &c.)

شَقْرَانٌ , or شُقْرَانٌ: see شَقَرٌ.

شَقَرَّاقٌ and its vars.: see in art. شقرق.

شَقُورٌ : see the next paragraph, in four places.

شُقُورٌ (AHeyth, Fr, A'Obeyd, S, K) and شَقُورٌ (AHeyth, As, Abu-l-Jarráh, S, K) *A want;* or *a needful,* or *requisite, thing, affair,* or *business:* (S, K:) or the former signifies *wants:* (Ham p. 716:) A'Obeyd says that the former word is the more correct, because شُقُورٌ signifies *things,* or *affairs, that cleave to the heart, disquieting it;* and is pl. of شَقْرٌ ; and that شَقُورٌ , with fet-h, has the signification of an epithet [meaning *cleaving to the heart and disquieting it*]: (S:) or, accord. to some, this latter signifies *grief, mourning, sorrow,* or *sadness; disquietude of mind:* or *disquietude of mind that causes one to be sleepless:* the former is also expl. as signifying a man's *case,* and his *secret:* and ↓ both are also said to signify *tidings:* and a man's *state,* or *condition.* (TA.) One says, أَخْبَرْتُهُ بِشُقُورِى *I acquainted him with my want;* like as one says أَفْضَيْتُ إِلَيْهِ بِعُجَرِى وَبُجَرِى: (S:) or *I acquainted him with my tidings.* (TA.) And أَفْضَيْتُ إِلَيْهِ بِشُقُورِى *I acquainted him with my case, and with what I kept secret from others;* (TA;) and so نَفَضْتُ لَهُ شُقُورِى: (Ham p. 716:) or *I revealed to him my secret, and acquainted him with all my affairs.* (Mgh.) And بَثَّهُ شَقُورَهُ , and شُقُورَهُ, *He complained to him of his state,* or

condition. (M, TA.)

شُقَارَى : see شَقَرٌ, in two places: and see also جَآءَ بِالصُّقَرِ وَالبُقَرِ, in art. صقر.

شُقَّارٌ : see شَقَرٌ, in two places.

شُقَّارَى : see شَقَرٌ, in three places.

أَشْقَرُ, applied to a man, [*Of a ruddy complexion combined with fairness:* or] *of a clear ruddy complexion, with the outer skin inclining to white:* (S:) or *having a red,* or *ruddy, tinge, over a white,* or *fair, complexion:* (M, Msb, K:) and applied to a horse, [*of a sorrel colour;*] *of a clear red colour,* (S, IF, Msb,) or *of a red colour inclining to* [*the dull red hue called*] مُغْرَةٌ, (M, K,) *with a red mane and tail:* (S, M, K:) when the mane and tail are black, the epithet كُمَيْتٌ [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the اشقر is said to be the best of horses: (IAar, M: [but it is said in Har p. 399 to be regarded by the Arabs as of evil omen:]) and applied to a camel, *intensely red:* (S:) or *of a colour resembling that of a horse thus termed:* (M:) fem. شَقْرَآءُ: and pl. شُقْرٌ. (Msb.) ___ Also, applied to blood, *That has become thick,* (مَا صَارَ عَلَقًا, M, Msb, TA,) *and not been overspread with dust.* (Msb, TA.) ___ And the fem., شَقْرَآءُ, is used as [a subst.] signifying *Fire.* (Ham p. 718.)

شقرق

شَقَرَّاقٌ and شَقَرَّاقٌ, (S, O, Msb, K,) the former accord. to IAar, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Msb,) and شَقْرَاقٌ, (Msb, K,) and شَقْرَاقٌ, (accord. to the CK,) and, (S, O, K,) as they sometimes said, (S, O,) شَرْقَرَاقٌ, (S, O, K,) and شَرْقَرَاقٌ, and شَرْقَرَقٌ, (K,) [the first and second now applied to The *green wood-pecker, picus viridis:* and to the *common roller, coracias garrula:*] *a certain bird,* (S, O, Msb, K,) *well known,* (K,) among the Arabs, (Fr, TA,) called أَخْيَل, (Fr, S, O, Msb, TA,) [a name likewise now applied to the *green wood-pecker,*] *and regarded by the Arabs as of evil omen;* (S;) *less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings:* (Msb:) accord. to IAar, the شَقَرَّاق is with the Arabs *the* أَخْطَب [q. v.]: (TA:) accord. to the K, or شقّراق and شرقراق accord. to Lth, (TA,) *a certain bird speckled,* or *spotted, with green and red and white* (K, TA) *and black,* (TA,) *and found,* accord. to the copies of the K, *in the land of the Haram,* but correctly, as in the words of Lth, بارض الجرم, thus, with ج, [perhaps rightly بالأَرْضِ الجَرْم, *in the land that is hot,* or *very hot,*] *in the places in which palm-trees grow; of the size of the* هُدْهُد [or *hoopoe*]: accord. to Lh, شقّراق is of the measure فعلّال: شرقراق is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شرقرق, as it is in the L. (TA.)

شقص

2 **شقّصه** , (L, TA,) inf. n. تَشْقِيصٌ, (L, Mgh, K,) *He divided it into parts,* or *portions:* (Mgh:) or *he cut it up, and separated its members* (A, L, K *) *into just portions among the sharers;* (L, K; *) namely, a slaughtered animal, (K,) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or *he divided it* (namely, a pig,) *into parts* or *portions, and members,* for eating and selling. (Mgh.) Hence the trad. مَنْ بَاعَ الخَمْرَ فَلْيُشَقِّصِ الخَنَازِيرَ (L, A) *He who sells wine, let him cut up swine and divide their members,* as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.)

شِقْصٌ *A piece,* or *part,* of a thing; (S, M, Mgh, Msb;) as also شَقِيصٌ : (M, Mgh:) or *a little,* of much; (M, TA;) as also ↓ the latter: (IDrd, M, K:) and ↓ the latter, *a little,* or *paltry, thing:* (TA:) and the former, *a piece of land:* (S:) or *a share;* syn. سَهْمٌ, (A, K,) or حَظٌّ, (M,) and نَصِيبٌ, (A, Mgh, K,) and شِرْكٌ, (A, K,) which signifies the same as نَصِيبٌ; (Sh, on the authority of Khálid;) as also شَقِيصٌ ; (Sh, M, Mgh, K;) like نَصْفٌ and نَصِيفٌ: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or *a certain share not divided:* (EshSháfi'ee, TA:) or if *divided* it may also be thus called: (Az, TA:) pl. [of pauc.] أَشْقَاصٌ (M, Msb) and [of mult.] شِقَاصٌ. (M, TA.)

شَقِيصٌ : see شِقْصٌ, throughout. Also *A sharer,* or *partner.* (S, A, K.) You say, هُوَ شَقِيصِى *He is my sharer,* or *partner,* (S, A,) *in a piece of land.* (S.) And A *fleet,* or *swift, and excellent* horse: (K:) but an epithet not known to Lth. (TA.)

مِشْقَصٌ *A broad* نَصْلٌ [or *iron head*] (IDrd, Msb, K) *of an arrow:* (IDrd:) or *an arrow having such a* نَصْلٌ, (Lth, IF, K,) *with which wild animals are shot;* (Lth;) but Az says that this explanation is at variance

with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (K,) *a long* نصل; (M, K;) not a broad one: (M:) or *an arrow having such a* نصل; (M;) *with which wild animals are shot:* (K:) or *a long and broad* نصل: (S:) or it is *of half the size of a* نصل, *and is worthless; children play with it, and it is the worst kind of arrow* [*-head*], *and is used for shooting at objects of the chase and any other thing:* (TA:) pl. مَشَاقِصُ. (S.)

مُشَقِّصٌ *A butcher.* (A, K.)

شقو

1 **شَقِىَ** , (S, Msb, K,) originally شَقُوَ, (S, TA,) aor. ـَـــ , (S, Msb,) dual thereof يَشْقَيَانِ, (S,) inf. n. شَقَاوَةٌ and شَقَاوَةٌ, (S, * K,) the latter accord. to a reading of the Kur xxiii. 108, (S,) and شَقَآءٌ and شَقْوَةٌ and شَقْوَةٌ (S, * K) and شَقًا, (K.) or the last of these is the inf. n., and شَقَاوَةٌ and شَقْوَةٌ [and the rest, none of which is expressly specified as an inf. n. in the S,] are simple substs., (Msb,) *He*

was, or *became, unprosperous, unfortunate, unhappy,* or *miserable;* (S, Msb, TA;) شَقِىَ being *contr. of* سَعِدَ; (Msb;) and شَقَاوَةٌ &c. *contr. of* سَعَادَةٌ: (S, TA:) or *he was,* or *became, in a state of straitness, distress, adversity,* or *difficulty.* (Az, K, TA.) [See also شَقَاوَةٌ below.] ___ Also *He suffered,* or *experienced, fatigue,* (TA, and Ksh and Bd and Jel in xx. 1,) فِى كَذَا [*in such a thing*]. (TA.) شَقَاهُ: see 3: ___ and 4.

3 **شَاقَاهُ** , (K, TA,) inf. n. مُشَاقَاةٌ (S, TA) and شَقَآءٌ, (TA,) *He laboured, strove,* or *struggled, with him, to prevail,* or *overcome,* (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) *he struggled,* or *contended, with,* or *against, the difficulty,* or *trouble,* or *inconvenience, that he experienced from him;* (S, * TA;) syn. عَالَجَهُ; (K, TA;) or مَارَسَهُ; and عَانَاهُ. (S, * TA.) ___ And شَاقَاهُ فَشَقَاهُ , aor. of the latter verb ـُـــ , *He endeavoured to surpass him in mutual labouring,* or *striving,* or *struggling, to prevail,* or *overcome,* &c., (غَالَبَهُ فِى الشَّقَآءِ, [in the CK, فِى الشَّقَاءِ, but the former seems to be the right reading, and may be best rendered *in the mutual striving against difficulty,*]) *and he surpassed him* [*therein*]. (K. [In the S, شَاقَانِى فُلَانٌ فَشَقَوْتُهُ, aor. أَشْقُوهُ; and only the latter verb as thus used is

there explained.]) ___ مُشَاقَاةٌ signifies also The *treating* [one] *with hardness, harshness,* or *illnature.* (TA.) ___ And The *vying, one with another, in patience,* or *endurance:* a rájiz says,

* إِذَا يُشَاقِى الصَّابِرَانِ لَمْ يَرِثْ *
* يَكَادُ مِنْ ضَعْفِ القُوَى لَا يَنْبَعِثْ *

[*When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace*]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4 اشقاهُ ٱللّٰهُ *God caused him to be unprosperous, unfortunate, unhappy,* or *miserable; contr. of* أَسْعَدَهُ: (S, * Msb, TA:) or *God caused him to be in a state of straitness, distress, adversity,* or *difficulty:* and so شَقَاهُ . (K.) And اشقى *He combed.* (AZ, K. [See مُشْقًى.])

شَقْوَةٌ an inf. n. of شَقِىَ, as also شَقْوَةٌ: (S, * K:) or a simple subst. (Msb.)

شَقِىٌّ *Unprosperous, unfortunate, unhappy,* or *miserable:* (S, Msb, TA:) [or *in a state of straitness, distress, adversity,* or *difficulty:* (see its verb:)] pl. أَشْقِيَآءُ. (TA.) وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا, in the Kur [xix. 4, *And I have not been, in supplicating Thee, my Lord, unprosperous*], means I have been one whose prayer has been answered. (TA.)

شَقَاوَةٌ an inf. n. of شَقِىَ; (S, * K;) or a simple subst.; (Msb;) signifying *Unprosperousness,* &c.; [see its verb;] *contr. of* سَعَادَةٌ: (S, Er-Rághib, TA:) it is of two kinds; أُخْرَاوِيَّةٌ [*relating to the world to come*] and دُنْيَاوِيَّةٌ [*relating to the present world*]: and the latter is of three kinds; نَفْسِيَّةٌ [*relating to the soul*] and بَدَنِيَّةٌ [*relating to the body*] and خَارِجِيَّةٌ [*relating to external circumstances*]. (Er-Rághib, TA.)

___ Also *Fatigue;* syn. تَعَبٌ; but the latter has a more general signification; every شقاوة being تعب, but every تعب is not شقاوة. (TA.)

أَشْقَى [*More,* and *most, unprosperous,* &c. ___ And] *More* [and *most*] *fatigued.* (TA.)

مِشْقًى *A comb:* a dial. var. of مِشْقَاةٌ. (AZ, K.)

شقى

1 **شَقَى** , inf. n. شَقْىٌ, said of the نَاب [or tush] of a camel, *It grew forth:* a dial. var. of شَقَأَ. (K in art. شقو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) ___ [Freytag states, as on the authority of Abu-l-'Alà, that شَقَى is used for شَقَّ *He clave,* or *split,* &c.: ___ and that Reiske has explained it as signifying *He opened the mouth with a wide grinning* (amplo rictu).]

شَاق *A long prominence,* or *projecting portion,* or *ledge,* (حَيْدٌ طَالِعٌ طَوِيلٌ,) of a mountain, (K, TA,) *that cannot be ascended:* (TA:) by rule it should be with ء [i. e. شَاقِئٌ, as being derived from شَقَأَ]: (Sgh, TA:) pl. شَوَاقِى (K [correctly شَوَاقٍ]) and شُقْيَانٌ. (TA. [Mentioned in the K in art. شقو, but belonging to the present art.])

شك

1 **شَكَّ** is intrans. by itself, and trans. by means of the particle فى: ___ one says شَكَّ الأَمْرُ, aor. يَشُكُّ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, *The thing,* or *case,* or *affair, was,* or *became, dubious,* or *confused:* (Msb:) ___ and شَكَّ فيه, (MA, K,) first pers. شَكَكْتُ فيه, (S, Msb,) aor. as above, (JM, PS, &c.,) and so the inf. n., (MA, &c.,) *He doubted, wavered* or *vacillated in opinion,* or *was uncertain, respecting it;* (MA, Msb, and so accord. to explanations of شَكٌّ [q. v. infrà] in the S and Msb and K &c.;) syn. ارْتَابَ; (Msb;) and تشكّك signifies the same. (S, K.) ___ شَكَّ عَلَىَّ الأَمْرُ means شَقَّ [i. e. *The case,* or *affair, was difficult, hard, distressing,* &c., *to me*]: (O, TA:) or, as some say, [*was such that*] *I doubted* (شَكَكْتُ) *respecting it.* (TA.) شَكَّ said of a camel, (IAar, S, K,) aor. and inf. n. as above, (S,) *He limped,* or *halted;* or *had a slight lameness,* (IAar, S, TA,) *of his hind leg:* (IAar, TA:) or *his arm stuck to his side,* (K, TA,) *and he had a slight lameness in consequence thereof:* (TA:) and اشتكّ, likewise said of a camel, *he had a slight lameness;* (Ibn-'Abbád, O, TA;) like شَكَّ. (Ibn-'Abbád, O.) ___ شَكٌّ also signifies The *cleaving* or *sticking* [of a thing to another thing]. (S, O, TA.) So in a verse of Aboo-Dahbal El-Jumahee cited voce يَلَبٌ. (S.) And one says, شَكَكَت الرَّحِمُ *The relationship was,* or *became, closely united.* (O, TA. [See رَحِمٌ شَاكَّةٌ, voce شَكَّ فى السِّلَاحِ ___.]) شَاكَّ, (K, TA,) aor. and inf. n. as above, (TA,) *He put on* [or *around him,*] or *attired himself with, the arms,* or *weapons, completely, not leaving any of them;* (TA;) [*as though*] *he entered amid them.* (K, TA.) شَكَكْتُهُ بالرُّمْحِ, (S, O, Msb, in the K شَكَّهُ,) and بالسَّهْمِ, and the like, aor. as above, (TA,) and so the inf. n., (Msb, TA,) *I pierced,* or *transpierced, him,* or *it,* (طَعَنْتُهُ, Msb, or خَزَقْتُهُ, O, and in like manner in the TA, but in my copies of the S خَرَقْتُهُ [meaning *I made a hole in him,* or *it*], and thus in one place in the TA, and انْتَظَمْتُهُ, S O, and in like manner in the K,)

with the spear, (S, O, Msb, K,) and *with the arrow,* &c.: (TA:) but IDrd says that, accord. to some, شَكٌّ is only *by the conjoining two things* with an arrow or a spear: (O, TA:) [thus,] فَشَكَّ رِجْلَهُ مَعَ رِكَابِهِ means *And he clave and transpierced his leg,* or *foot, together with his stirrup.* (Mgh.) ___ [Hence,] شَكَكْتُ إِلَيْهِ البِلَادَ *I traversed,* or *crossed,* or *cut through, the countries,* or *districts, to him.* (O, TA.) ___ And شُكَّ عَلَيْهِ الثَّوْبُ *The garment was put* [or *drawn*] *together upon him, and fastened with a thorn* or *a wooden pin:* or *was let down,* or *made to hang down, upon him.* (TA.) ___ شَكُّوا بُيُوتَهُمْ *They placed their tents in one row,* or *series,* (O, Msb, K,) *in one regular order,* (T, TA,) *near together.* (Msb.) ___ Hence; شَكُّوا الأَرْحَامَ *They made the relationships to be closely connected.* (Msb.) And شُكَّ *He was made,* or *asserted, to be connected with the lineage of another.* (IAar, O.) ___ And شَكَكْتُهُ said of anything means *I drew and joined,* or *adjoined, it* [to another thing]. (Msb.) [And *I infixed it* in, or *thrust it* into, another thing.] ___ مَا شَكَّ كَفِّي خَلِيلُهَا, [or, more probably, مَا شُكَّ,] a phrase in a verse of El-Farezdak,] in which it forms an apodosis,] means مَا قَارَنَ [i. e., app., *Its friend* (*the sword,* or *the spear,* both of which are meanings of الخَلِيل,) *would not be conjoined* (or *grasped*) *with my hand*]. (TA.) ___ شَكَّ الثَّوْبَ *He* (the sewer) *made the stitch-holes far apart* [*in sewing the garment,* or *piece of cloth*]. (O, TA.) [Thus the verb has two contr. meanings.] شَكَكْتُ إِلَيْهِ, with kesr, and شَكَكْتُهُ, (Ibn- 'Abbád, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K شَكَكْتُهُ and اليه,) *I inclined to him,* or *it;* or *trusted to,* or *relied upon, him,* or *it, so as to be,* or *become, easy,* or *quiet, in mind;* or *leaned, rested,* or *relied, upon him,* or *it;* syn. رَكَنْتُ. (Ibn-'Abbád, O, K.)

2 **شَكَّكَنِى فِيهِ**, (S, O, K, *) inf. n. تَشْكِيكٌ, (O,) *He made me to doubt, to waver* or *vacillate in opinion,* or *to be uncertain, respecting it;* (S, K, TA;) *he threw me,* or *made me to fall,*

into doubt, &c., *respecting it.* (O.)

5 تَشَكَّكَ see the first paragraph.

8 إِشْتَكَكَ see the first paragraph.

شَكٌّ [used as a subst.] signifies *Doubt;* (Msb; [see 1;]) or the *contr. of* يَقِينٌ; (S, O, Msb, K;) by which explanation is meant *a wavering* or

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vacillation in opinion between two things, whether they be equal [*in probability*] or *such that one of them outweighs* [*therein*] *the other;* or, as the expositors explain its meaning in the Kur x. 94, *uncertainty:* (Msb:) or *a wavering* or *vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the* شَكّ: or, as some say, *a pausing,* or *hesitation, between two extremes that are equal* [*in probability*], *without the mind's inclining to either of them:* when one of them is made to outweigh, without the other's being rejected, it is ظَنٌّ: (KT:) accord. to Er-Rághib, it is the *alternation,* or *confusedness, of two inconsistent things, in the judgment of a man, and their being equal:* this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of جَهْل; but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every شكّ is جهل, but every جهل is not شكّ: (TA:) accord. to some, the primary meaning is *a state of commotion,* or *disturbance, of the heart and*

mind: (Msb:) pl. شُكُوكٌ. (K.) ___ [Hence, يَوْمُ الشَّكِّ *The day of which one doubts whether it be the last of one month or the first of the next month:* and generally, *whether it be the last of Shaabán or the first of Ramadán;* and to fast on this day is forbidden.] Also *A small crack in a bone.* (K.) ___ And *A seam,* or *line of sewing, of a garment.* (L in art. صوح.) ___ [And accord. to Freytag, *A coat of mail composed of narrow rings:* but he names no authority for this.] And [*Arsenic;*] *a certain medicament, that destroys rats; brought from Khurásán, from the mines of silver;* (K, TA;) *of two kinds,* (TA,) *white* and *yellow;* (K, TA;) *now known by the name of* سَمُّ الفَأْرِ [*ratsbane*]. (TA.)

شَكٌّ *A covering* (حُلَّة) *that is put upon the backs of the two curved extremities of the bow:* (K:) so says ISd. (TA.)

شَكَّةٌ [an inf. n. of un.] *A single piercing through two men on a horse.* (Ham p. 271.)

شُكَّةٌ *i. q.* شُقَّةٌ: (O, K:) so in the saying, إِنَّه لَبَعِيدُ الشُّكَّةِ [*Verily he is one whose region to which he directs himself is far distant*]. (O.)

شَكَّةٌ *Arms,* or *weapons,* (S, K, TA,) *that are worn.* (TA.) ___ And A *broad piece of wood,* (K,) or *small broad piece of wood,* (S, O,) *that is put into the hole* (خُرْت) [*in which is inserted the end of the handle*] *of the axe,* or *adz,* and *the like, in order to narrow it.* (IDrd, S, O, K.) رَجُلٌ مُخْتَلِفُ الشَّكَّةِ means *A man discordant in natural dispositions.* (TA.)

شَكَكٌ A camel *having a slight lameness; that limps,* or *halts.* (TA.)

شُكُكٌ, with two dammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned,] *i. q.* أَدْعِيَآءُ [Persons *who make a claim in respect of relationship;* or *who claim to be sons of persons not*

their fathers; or *who are claimed as sons by persons not their father;* or *adopted sons:* pl. of دَعِىٌّ]. (IAar, TA.) [Also said to be pl. of شَكِيكَةٌ, q. v.]

شَكَاكٌ *Tents arranged in a row:* (O, K:) one says, ضَرَبُوا بُيُوتَهُمْ شَكَاكًا *They pitched their tents in one row:* but accord. to Th, it is سَكَاكًا, [q. v.], from السَّكَّةُ. (TA.)

شَكُوكٌ A she-camel *of which one doubts whether she be fat or not* (S, K, TA) *in her hump,* (K, TA,) *by reason of the abundance of her fur, wherefore her hump is felt:* (S, TA:) pl. شُكٌّ. (K.)

شُكُوكٌ *Sides;* syn. جَوَانِبُ. (Ibn-'Abbád, O, TA.) [Perhaps pl. of شَكَاكَةٌ (q. v.), next after which it is mentioned in the O; like as صُلِىٌّ (originally صُلُوِىٌّ) is pl. of صَلَايَةٌ.]

شَكَاكَةٌ *A region, quarter,* or *tract,* syn. نَاحِيَةٌ, of the earth. (Ibn-'Abbád, O, K.)

شَكِيكَةٌ *A party, sect,* or *distinct body* or *class,* (AA, S, O, K,) of men: (AA, S, O:) pl. شَكَائِكُ; (AA, S;) [and app. شَكَكٌ also, for,] accord. to IAar, شَكَكٌ signifies *distinct bodies of soldiers.* (TA.) *A way, course, mode,* or *manner, of acting* or *conduct* or *the like:* (IDrd, O, K:) thus in the saying, دَعْهُ عَلَى شَكِيكَتِهِ [*Leave thou him intent on pursuing his way,* &c.]: (IDrd, O:) pl. شَكَائِكُ (IDrd, O, K) and شُكُكٌ, (so in copies of the K,) or شَكَكٌ; if the latter of these two, extr. [with respect to analogy]. (TA.) ___ And *Natural disposition;* syn. خُلُقٌ. (TK, as from the K. [The only reading that I find in copies of the K is with ح in the place of خ, i. e. حَلْق; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TK.]) Also The [*kind of basket called*] سَلَّة *in which are* [*put*] *fruits.* (Ibn-'Abbád, O, K, *) And [the pl.] شَكَائِكُ signifies The *pieces of wood with which, they being joined together, are formed the tent-like tops* of the vehicles called هَوَادِجُ [pl. of هَوْدَجٌ]. (AA, O, TA.)

شُكُكَةٌ , applied to a woman, meaning *Just in proportion,* or *beautiful, and slender;* or *light,* or *active, in her work;* and *clever;* is vulgar. (TA.)

شَكِّىٌّ , (so in the O, occurring there in three instances,) or شُكِّىٌّ, (thus in the K, [but if this were the right reading, the rule of the author would require him to add with damm, therefore I suppose it to have been mistranscribed in an early copy of the K,]) applied to a لِجَام [i. e. bit, or bridle], *Difficult.* (O, K.) [See also شَكِّىٌّ in art. شكو and شكى.]

شَكَاكٌ : see شَاكٌ.

شَكْشَكَةٌ *Sharp arms* or *weapons:* (IAar, O, K:) or the *sharpness of arms* or *weapons:* (K:) or the latter should be the meaning accord. to analogy. (O.)

شَاكٌ [act. part. n. of شَكَّ. ___ رَجُلٌ شَاكُّ السِّلَاحِ and شَاكٌّ فِى السِّلَاحِ [*A man completely armed*]: the former expl. as meaning *a man wearing a complete set of arms,* or *weapons:* [pl. شُكَّاكٌ, agreeably with analogy:] you say قَوْمٌ شُكَّاكٌ فِى الحَدِيد [*a people,* or *party, completely clad in* sets of *iron* arms or weapons]. (S, O. [In one of my copies of the S, بالحديد.]) [Accord. to the TA, one says رَجُلٌ شَكَّاكٌ مِنْ قَوْمٍ شُكَّاك: but شَكَّاكٌ seems evidently to be a mistranscription for شَاكٌّ. See also شَاكُ السِّلَاحِ and شَاكِى السِّلَاحِ in arts. شوك and شكو. ___ رَحِمٌ شَاكَّةٌ] *Near relationship.* (O, TA. [See شَكَكْتُ الرَّحِمَ.]) See also what next follows.

شَاكَّةٌ *A tumour in the fauces;* (O, K;) *mostly in children:* (O:) pl. شَوَاكُّ: or, accord. to Abu-lJarráh, the sing. of شَوَاكُّ is شَاكٌّ , meaning the *tumour.* (TA.)

مَشَكٌّ The *thong with which the coat of mail is* [*in certain parts thereof*] *conjoined* (يُشَكُّ به): 'Antarah says,

* وَمَشَكٍّ سَابِغَةٍ هَتَكْتُ فُرُوجَهَا *

* بِالسَّيْفِ عَنْ حَامِى الحَقِيقَةِ مُعْلَمِ *

(O, TA:) [but in the EM it is مَسَكّ, thus with س, and with fet-h to the م; a word which I do not find in any lexicon: it is said that] مسك signifies *a coat of mail narrow in the rings:* and the poet means, *And of many an ample coat of mail* [*narrow in the rings*] *have I rent open the middle parts with the sword, from over a man who was the defender of those who,* or *that which, it was his duty to defend, who was pointed to as being the cavalier of the army.* (EM p. 243.)

أَمْرٌ مَشْكُوكٌ [for مَشْكُوكٌ فيه] *An affair,* or *a case, in which there is doubt.* (TA.) مِنْبَرٌ مَشْكُوكٌ *e. q.* مَشْدُود [i. e. *A pulpit made firm* or *strong* &c.]. (TA. [See also مَسْكُوك.])

شكد

1 **شَكَدَهُ**, aor. ـُ . (S, L) and ـِ , (L,) inf. n. شَكْدٌ; (S, L, K;) and اشكدهُ , (M, L,) but this latter, which is erroneously said in the copies of the K to be syn. with شَكَّدَ, instead of شَكَدَ, is, accord. to ISd, not of high authority; (TA;) *He gave him:* (S, L, K:) or *he gave him a thing as a free gift.* (L.)

4 **اشكدهُ** *He gave him of dates on their being cut,* and *of wheat on its being reaped.* (L.) *He gave him of a heap of reaped corn on the occasion of measuring,* and *of the bundles* (حُزَم) [*of corn*] *on the occasion of reaping:* of the dial. of ElYemen. (L.) *He gave him food to eat,* or *milk to drink, after it had been deposited in the house* or *tent.* (L.) ___

See also 1.

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10 **استشكد** *He sought,* or *demanded, what is termed* شُكْد [q. v.]. (L.) ___ And جَآءَ يَسْتَشْكِدُنِى *He came seeking,* or *demanding, of me* شُكْد; meaning *what is given of a heap of reaped corn on the occasion of measuring,* and *of the bundle* (حُزَم) [*of corn*] *on the occasion of reaping:* of the dial. of El-Yemen. (L.)

شُكْدٌ *A gift:* (S, L, K:) or *a free gift:* pl. أَشْكَادٌ. (L.) *A recompense.* (L.) [See شُكْمٌ in two places.] *What is given of dates when they are cut,* and *of wheat when it is reaped.* (L.) *What is given of a heap of reaped corn on the occasion of the measuring,* and *of the*

bundles (حُزَم) [*of corn*] *on the occasion of the reaping:* of the dial. of El-Yemen. (L.) *Travelling-provisions with which one is furnished, consisting of milk,* or [*the preparation of dried curd called*] أَقِط, or *clarified butter,* or *dates, and with which one goes forth from the abodes of a people.* (L.) And *Meat and drink deposited in a house* or *tent.* (L.)

شكر

1 **شَكَرَ لَهُ** , and شَكَرَهُ, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for شَكَرَ نِعْمَتَهُ, (A,) aor. ـُ , (TA,) inf. n. شُكْرٌ and شُكْرَانٌ (S, A, * Msb, K) and شُكُورٌ, (S, K) which last, in the Kur lxxvi. 9, may be either an inf. n. or pl. of شُكْرٌ [used as a simple subst.], (S,) *He thanked him;* or *praised, eulogized,* or *commended, him, for a benefit* or *benefits:* (S:) *he was grateful,* or *thankful, to him;* or *he acknowledged his beneficence,* and *spoke of it largely:* (S, * K: [but in the S, the verb in the former sense has شُكْرٌ only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَانٌ, as will be seen below:]) and شَكَرَ لِلّٰهِ, and شَكَرَ ٱللّٰهَ, (Lh, Msb, K,) which latter is less common than the former, and even disallowed by As in prose, though allowed by him in verse, (Msb,) and شَكَرَ بِٱللّٰهِ and شَكَرَ نِعْمَةَ ٱللّٰهِ, and شَكَرَ بِنِعْمَةِ ٱللّٰهِ, (Lh, K,) and شَكَرَ لِلّٰهِ نِعْمَتَهُ, (A,) inf. n. شُكْرٌ and شُكْرَانٌ (Msb) [and شُكُورٌ], *He thanked,* or *praised, God for his beneficence:* (A:) *he was grateful,* or *thankful, to God;* or *acknowledged his beneficence,* and *spoke of it largely:* (K:) *he acknowledge the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience;* so that شُكْرٌ is in word and in deed: (Msb:) and تَشَكَّرَ لَهُ signifies the same as شَكَرَ لَهُ: (S, A, Msb, K:) you say, تَشَكَّرْتُ لَهُ مَا صَنَعَ [*I thanked him, &c., for what he did*]: (A:) and تشكّر لَهُ بِلَآءِهِ [*He was grateful to Him, &c.,* i. e. to God, *for his probation*]: (K:) and أَشْكُرُ إِلَيْكَ نِعَمَ ٱللّٰهِ [*I praise to thee,* or *mention to thee with thanks, the favours of God*]: (L in art. حمد:) [but there are many explanations of شَكَرَ beside those given above: its meanings will be more fully shown by what here follows:] شُكْرٌ is the *thanking* a benefactor; or *praising, eulogizing,* or *commending,* him, (S, A,) *for a benefits:* (S:) or the *being grateful,* or *thankful;* or *acknowledging beneficence;* and *speaking of it*

largely; and [in the copies of the K, or, but this is evidently a mistake,] *it is only on account of favour received;* (K;) and شُكْرَانٌ is [the same, being] *contr. of* كُفْرَانٌ: (S:) شُكْرٌ [sometimes] differs from حَمْدٌ; (Msb in art. حمد;) for شكر is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Az, TA in art. حمد, and Msb ubi suprà,) and sometimes form other causes; (Th ubi suprà;) [and thus] the latter is of more common application than the former; (S in art. حمد;) therefore you do not say شَكَرْتُهُ عَلَى شَجَاعَتِهِ, but you say حَمِدْتُهُ عَلَى شَجَاعَتِهِ: (Msb ubi suprà:) or شُكْرٌ is more common than حَمْدٌ with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the *being humble,* or *lowly, and submissive;* and with the tongue, the act of *praising, eulogizing,* or *commending;* and *acknowledging beneficence;* and with the members, the act of *obeying,* and *submitting one's self;* and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say شَكَرْنَا ٱللّٰهَ عَلَى حَيَاتِهِ [*we thanked God for his existence,* or *praised Him, &c.*]; but He is مَحْمُودٌ on that account, like as He is for his beneficence; and شُكْرٌ is also for beneficence: thus حَمْدٌ relates to every object to which, as an object, شُكْرٌ relates; but the reverse is not the case: and everything whereby is حمد, thereby is شكر; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: شُكْرٌ is of three kinds; with the heart, or mind, which is the *forming an* [*adequate*] *idea of the benefit;* and with the tongue, which is the *praising, eulogizing,* or *commending, the benefactor;* and with the members, or limbs, which is the *requiting the benefit according to its desert:* it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as *devotion of the heart to love of the benefactor,* and *of the members to obey him,* and *the employment of the tongue in mentioning him and eulogizing him:* [and there are several other explanations of it which it is unnecessary to

add:] some say that it is formed by transposition from كَشْر, the act of uncovering, or exposing to view: others, that it is from عَيْن شَكْرَى a full fountain, or eye; accord. to which etymology it would signify the *being full of the praise of the benefactor.* (B, TA.) ___ شُكْر on the part of God signifies The *requiting and commending* [a person]: (K:) or the *forgiving* a man: or the *regarding* him *with content, satisfaction, good will,* or *favour:* and hence, necessarily, the *recompensing,* or *rewarding,* him: the saying شَكَرَ ٱللّٰهُ سَعْيَهُ signifies *May God recompense,* or *reward, his work,* or *labour.* (TA.) شَكَرَتْ, aor. ـَ, (S, K,) inf. n. شَكَر, (S,) *Her* (a camel's) *udder became full* (S, K, TA) *of milk:* (S, TA:) or *she* (a camel) *obtained a good share of leguminous herbage,* or [*other*] *pasturage, and in consequence abounded with milk after having had little milk:* (T, TA:) and *she* (a beast;) *became fat,* (K, TA,) *and her udder became full of milk.* (TA.) ___ And شَكَرَ *He was,* or *became, liberal,* or *bountiful,* (A, K,) after having been niggardly: (A:) or *he gave largely after having been niggardly.* (K.) شَكَرَتْ said of a tree (شَجَرَة), (Fr, S, A, K,) aor. ـَ, inf. n. شَكَر, (S,) *It produced,* or *put forth, what are termed* شَكِير, (Fr, S, K,) i. e. *what grow around it, from its* أَصْل [i. e. *root,* or *base,* or *stem*]; (S;) as also اشكرت, (Fr, TA,) and اشتكرت: (Sgh, TA:) or *its* شَكِير, i. e. *sappy twigs* or *shoots, from its stem,* or *small leaves beneath the large, became abundant.* (A.) ___ And شَكَرَ, aor. ـَ, (K,) inf. n. شَكَر; (TA;) and شَكَرَ, aor. ـُ; and اشكر; (K;) said of palm-trees (نَخْل), *They had many* شَكِير, i. e. *offsets,* or *suckers.* (AHn, K, * TA.) ___ And شَكَرَ and اشكر and اشتكر are all verbs from شَكِير. (K.) [It is said in the K that these verbs are from شَكِير in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following: ___ said of palmtrees (نَخْل), *They put forth leaves around their branches:*: ___ and, said of trees in general شَجَر, *They put forth branches*: ___ and *They produced bark*: ___ and, said of a grape-vine, *it grew from a shoot planted:* ___ in the TA it seems to be implied that, said of a vine, they signify *It put forth long shoots,* or

upper shoots.]

3 **شَاكَرْتُهُ** *I showed him that I was thankful,* or *grateful,* (A, O, K,) *to him.* (A.) And شَاكَرْتُهُ الحَدِيثَ *I commenced with him discourse.* (O, K.)

4 **اشكر القَوْمُ** *The people's camels had their udders full of milk* (شَكَرَتْ إِبِلُهُمْ): (K:) or *the people's camels became fat:* (TA:) or *the people milked a camel* or *sheep* or *goat having her udder full of milk,* i. e., *such as is termed* شَكَرَة: (S:) or *the people milked camels* or *sheep* or *goats having their udders full of milk, one such after another:* (O, TA: [but for شَكْرَةً شَكْرَةً احْتَلَبُوا in the O, and شُكْرَةً شُكْرَةً in the TA, I read شَكَرَةً شَكَرَةً احتلبوا, agreeably with what here next precedes:]) or *the people, having alighted in a place where their camels found herbs,* or *leguminous plants, had abundance of milk from them.* (T, TA.) ___ اشكر said of an udder: see 8. ___ اشكرت الأَرْضُ *The land produced fresh herbage after other herbage that had become dried up and dusty.* (TA.) ___ See also 1, near the end of the paragraph, in three places.

5 **تشكّر** : see 1, in three places. ___ Also [*He affected,* or *made a show of, thankfulness,* or *gratitude:* (see تَحَمَّدَ:) or] *he seemed,* or *appeared, thankful,* or *grateful.* (KL.)

8 **اشتكر** *It* (an udder) *became full* (S, K, TA) *of milk;* (S, TA;) as also اشكر . (K.) ___ اشتكرت

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السَّمَآءُ *The rain fell vehemently:* (S:) or *the sky rained much.* (K.) ___ اشتكرت الرِّيَاحُ *The winds brought rain:* (K:) or *blew violently:* or, as is said on the authority of A'Obeyd, *were contrary;* but ISd says that this is a mistake. (TA.) ___ Also اشتكر *It* (heat, and cold,) *became intense.* (K.) ___ *He* (a man)

strove, exerted himself, or *did his utmost, in his running.* (K, TA.) Also *It became what is termed* شَكِير [q. v.]. (TA.) ___ See also 1, near the end of the paragraph, in two places. ___ [Hence, app.,] *It* (a fœtus) *put forth downy hair.* (A.)

شَكْرٌ The *vulva,* or *pudendum, of a woman:* (S, M, Msb, K:) or the *flesh thereof:* (M, K, * MF:) as also شَكْرٌ , in either of these senses: (K:) pl. شُكَارٌ: (Msb, TA:) لَحْمُهَا, in the K, as the second explanation, is a mistake for لَحْمُهُ. (MF.) It is said in a trad., نَهَى عَنْ شَكْرِ البَغِيِ, meaning *He forbade the giving hire for prostitution;* the word ثَمَنِ being understood as prefixed to شكر. (TA.) ___ Also *i. q.* نِكَاحٌ [i. e. The *act of compressing,* or *of contracting marriage with, a woman*]. (TS, K.)

شُكْرٌ and inf. n. of شَكَرَ: (S, A, * Msb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شُكُورٌ. (S. [See 1.])

شِكْرٌ : see شَكْرٌ.

شُكْرَةٌ [*Fulness of the udder* of a camel; and so شَكَرِيَّةٌ is expl. in the TK;] a subst. from أَشْكَرَ القَوْمُ [q. v.]. (K.) One says, هٰذَا زَمَنُ الشُّكْرَةِ, so in the L and other lexicons, (TA,) or الشَّكَرَةِ , (so in my copies of the S,) or الشَّكَرِيَّةِ , (so in the O and K,) [*This is the time of the fulness of the udder,*] when the camels abound with milk, or have their udders full, (إِذَا حَفَلَتْ, q. v.,) from the [herbage called] رَبِيعٌ. (S, O, L, K.)

شَكَرَةٌ : see the next preceding paragraph.

شَكِرَةٌ A she-camel, (As, S, A, K,) and ewe or she-goat, (A,) *having her udder full* (As, S, A, K) *of milk,* (S,) *whatever be the fodder,* or *herbage, she has eaten;* (A;) as also مِشْكَارٌ : (K:) or the former, *that has obtained a good share of leguminous herbage,* or *of* [*other*] *pasture, and in consequence abounds with milk after having had little milk:* (T, TA:) and ↓ the latter, *that*

abounds with milk though having had but a small share of pasture: (TA:) or *that abounds with milk in summer and ceases in winter:* (IAar, TA:) pl. of the former شَكَارَى, (S, K,) applied to camels and to sheep or goats, (S,) and شَكْرَى (K) and شَكَرَاتٌ: (S, K:) and شَكَارَى is applied to camels, and sheep or goats, as meaning *abounding with milk,* or *having their udders full,* (إِذَا حَفَلَتْ,) *from the* [*herbage called*] رَبِيع. (S, TA.) [شَكْرَى is also a sing. epithet, having a similar signification: as well as a pl.] One says ضَرَّةٌ شَكْرَى *An udder abounding with milk:* (A:) or *having much milk.* (S.) And عَيْنٌ شَكْرَى *A full source* or *eye.* (B, TA.) And فِدْرَةٌ شَكْرَى *A fat piece of flesh-meat:* (K:) or [*a piece of flesh-meat*] *flowing with grease,* or *gravy:* (A: [but in my copy, قِدْرَةٌ is erroneously put for فِدْرَةٌ:]) pl. شَكَارَى. (A.)

شَكْرَى : see the next four preceding sentences.

شَكَرِيَّةٌ : see شُكْرَةٌ, in two places.

شَكُورٌ an intensive epithet, (TA,) signifying كَثِيرُ الشُّكْرِ [i. e. One *who thanks much;* or *who is very thankful* or *grateful:* see 1]: (K, TA:) and one *who is earnest,* or *does his utmost, in thanking his Lord,* or *in being thankful* or *grateful to Him, by obedience to Him, performing his appointed religious services:* (TA:) or one *who does his utmost in showing his thankfulness,* or *gratitude, with his heart and his tongue and his members,* or *limbs, with firm belief, and with acknowledgment* [*of benefits received*]: or *who sees his inability to be* [*sufficiently*] *thankful* or *grateful:* or *who renders thanks,* or *is thankful* or *grateful, for probation:* or, *for what is denied him:* (KT:) pl. شُكُرٌ. (TA.) ___ A beast *that is sufficed by little fodder* or *herbage,* (S, A,) *and that fattens upon it:* (A:) or *that fattens upon little fodder* or *herbage:* (K:) as though thankful for that small benefit. (TA.) ___

الشَّكُورُ, applied to God, [*He who approves,* or *rewards,* or *forgives, much,* or *largely:*] *He who gives large reward for small,* or *few, works: He in whose estimation small,* or *few, works performed by his servants increase, and who multiplies his rewards to them.* (TA.)

شَكِيرٌ The *shoots that grow around a tree, from its* أَصْل [i. e. *root,* or *base,* or *stem*]: (S:) or *sappy twigs* or *shoots, that grow from the stem of a tree:* or *small leaves beneath the large:* (A:) or *fresh and tender twigs* or *shoots, that grow among such as have become thick and tough: and what grow at,* or *upon, the* أُصُول [i. e. *roots,* or *bases,* or *stems,*] *of large trees:* or *small leaves that grow at,* or *upon, the root,* or *base,* or *stem, of a tree:* (IAar, TA:) and *offsets,* or *suckers,* or *sprouts, of palm-trees:* (K:) and the *leaves that are around the branches of the palm-tree:* (Yaa- koob, K:) and *plants,* and *hair,* and *feathers,* and *abundant ostrich-feathers* (عِفَآء, K, TA, in the CK عِفَاء), *such as are small, growing among such as are large:* or the *first, of herbage, growing after other herbage that has become dried up and dusty:* (K:) and *downy hair,* or *down:* and *any soft, fine hair:* (A:) or *hair growing among the plaits:* pl. شُكُرٌ: and *weak hair:* (TA:) and *hair at the roots of a horse's mane,* (K, TA,) *like down,* and *in the forelock:* (TA:) and the *hair that is next to the face and the back of the neck:* (A, K:) and *branches:* (AHn, K: [in the CK, والغُصُون is erroneously put for والغُصُونُ:]) and the *bark* (لِحَآء) *of trees:* pl. شُكُرٌ: (K:) and the pl. also signifies the *long shoots* of a grape-vine: or its *higher,* or *highest, shoots:* (AHn, TA:) and the sing., *a grape-vine growing from a planted shoot.* (AHn, K, TA.) ___ Also *Young men:* (A:) or *young offspring.* (TA, from a trad.) ___ And The *young ones* of camels: (K, TA:) as being likened to the شَكِير of palm-trees. (TA.)

شَكَائِرُ *Forelocks:* (K, TA:) as though pl. of شَكِيرَةٌ [which may be n. un. of شَكِيرٌ]. (TA.)

شَكُورِيَةٌ [a name applied in the present day to *Cichorium, intybus* and *endivia; wild* and *garden-succory,* and *endive;* as also هِنْدَبَى, correctly هِنْدَبًى.]

شَاكِرِىٌّ *A hired man,* or *hireling; one taken as a servant:* an arabicized word, from [the Pers.] چَاكَرْ. (O, K.)

شَوْكَرَانٌ : see the next paragraph.

شَيْكُرَانٌ (S, K) and شَيْكَرَانٌ, (K,) [in the CK, erroneously, شَكْرَان and with damm to the ك,] or the correct form is شَيْكُرَانٌ, with damm to the ك as Ibn-Hishám El-Lakhmee and El-Fárábee have expressly affirmed; (TA;) or it is correctly with س, (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see سَيْكُرَانٌ;] or correctly شَوْكَرَانٌ , (K,) as Sgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. شَوْكَرَانْ; accord. to Golius, *Cicuta herba,* and applied in the present day to *conium,* i. e. *hemlock,* or *a species thereof;* and this is probably what is meant by Golius, as the *conium maculatum,* or *common hemlock,* is called by some *cicuta;*] *a certain plant,* (S, K,) *of the kind called* حَمْض, (so in a marginal note in a copy of the S,) *the stem of which is like that of the* رَازِيَانَج [or *fennel*], *and the leaves of which are like those of the* [*species of cucumber called.*] قِثَّآء, or, as some say, *like those of the* يَبْرُوح [q. v.], *and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like* [*that of*] *the* نَانَخْوَاة [or *ammi*], or [*of*] *the* أَنِيسُون [or *anise*], *without taste or odour, and mucilaginous.* (TA.)

أَشْكَرُ [*More,* and *most, thankful,* or *grateful,* &c.: see an ex. voce بَرُوقٌ].

عُشْبٌ مَشْكَرَةٌ (O, K, TA, in the CK مُشْكَرَةٌ,) *Herbage that causes milk to be copious.* (O, K, TA. [In

the CK, مُغْزَرَةُ اللَّبَنِ is erroneously put for مَغْزَرَةٌ لِلَّبَنِ.])

مِشْكَارٌ : see شَكَرَةٌ, in two places.

رِيحٌ مُشْتَكِرَةٌ *A violent wind:* (O, K:) or, as some say, *a contrary wind;* (O, TA;) but ISd, says that this is a mistake. (TA.)

شكس

1 **شَكَسَ** , (T, S, Msb, TA,) aor. ـَـ , inf. n. شَكَسٌ (T, Msb, TA) and شَكَاسَةٌ; (T, S, Msb, TA;) or شَكُسَ, aor. ـُـ , (O, K, TA,) inf. n. شَكَاسَةٌ; (O;) *He was,* or *became, refractory, untractable, perverse, stubborn,* or *obstinate, in disposition:* (S, O, K:) or *hard in disposition,* or *illnatured, in behaviour* or *dealing:* (TA:)or *evil in disposition,* or *illnatured, and very perverse* or *cross* or *repugnant and averse;* syn. شَرِسَ. (Msb, TA. *)

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3 **شاكسهُ** *He treated him,* or *behaved towards him, with hardness, harshness,* or *illnature.* (O, K.)

6 **تشاكسوا** *They treated,* or *behaved towards, one another with hardness, harshness,* or *illnature;* or *disagreed, one with another;* in buying or selling: (IDrd, O, TA:) or *they treated,* or *behaved towards, one another with contrariety,* or *opposition.* (K, * TA.) [Hence,] اللَّيْلُ والنَّهارُ يتشاكَسانِ *The night and the day are opposed to each other:* (TA:) or *alternate.* (Az, A, O, TA.)

شَكْسٌ : see شَكْسٌ. ___ مَحَلَّةٌ شَكْسٌ *A strait place of alighting* or *abode.* (TA.) الشَّكْسُ *A day,* or *two days, before the new moon; i. q.* المَحَاقُ. (AA, O, K.)

شِكْسٌ : see the next following paragraph.

شَكُسٌ : see the next following paragraph.

شَكِسٌ , (Fr, S, Msb, K,) or شَكْسٌ , (S,) and شَكُسٌ , (K,) the first agreeable with analogy, (S,) A man (S) *refractory, untractable, perverse, stubborn,* or *obstinate, in disposition:* (S, K:) or *hard in disposition,* or *illnatured:* (TA:) or *evil in disposition,* or *illnatured, and very perverse* or *cross* or *repugnant and averse;* syn. شَرِسٌ: (Msb:) and شِكْسٌ and مِشْكَسٌ are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAar, TA:) pl. شُكْسٌ; (S, K;) a pl. of the first or third; (K;) or of the second, like as صُدْقٌ is pl. of صَدْقٌ. (S.) ___ Also the first, *Niggardly; tenacious; avaricious.* (K.)

مِشْكَسٌ : see the next preceding paragraph.

مُتَشَاكِسُونَ (Kur xxxix. 30) *Disagreeing, one with another;* (A, * K, * TA;) *and behaving with hardness, harshness,* or *illnature:* (A:) or *disputing,* or *contending, together.* (TA.) [See the verb, 6.]

شكل

1 **شَكَلَ** , as an intrans. verb: see 4, in three places. ___ And see 5. شَكَلَ الفَرَسَ بالشِّكَالِ, (S,) or شَكَلَ الدَّابَّةَ, (Msb, K,) aor. ـُـ , inf. n. شَكْلٌ, (Msb,) *He bound* [*the horse* or] *the beast, with the* شِكَال; (Msb;) [i. e.] *he bound the legs of* [*the horse* or] *the beast with the rope called* شِكَال; as also شَكَّلَهَا , (K,) inf. n. تَشْكِيلٌ. (TA.) And شَكَلْتُ الطَّائِرَ [app. *I bound the legs of the bird in like manner*]. (S.) And شَكَلْتُ عَنِ البَعِيرِ *I bound the camel's* شِكَال *between the fore girth and the hind girth;* (S;) [i. e.] *I put* [or *extended*], *between the hind girth and the fore girth of the camel, a cord,* or *string, called* شِكَال, *and then bound it, in order that the hind girth might not become* [*too*] *near to the sheath of the penis.* (TA in art. حقب.) ___ And [hence, i. e.] from the شِكَال of the beast, (TA,) شَكَلَ الكِتَابَ, (AHát, S, Msb, K, TA,) inf. n. as above, (Msb, TA,) *He restricted* [*the meaning* or *pronunciation of*] *the writing,* (قَيَّدَهُ, AHát, S, TA,) or *he marked the writing,* (أَعْلَمَهُ, Msb,) *with the signs of the desinential syntax* (AHát, * S, * Msb, TA *) [*and the other syllabical signs and the diacritical points*]: or *i. q.* أَعْجَمَهُ: (K:) but AHát says that شَكَلَ الكِتَابَ has the former meaning; and أَعْجَمَهُ signifies *he dotted,* or *pointed, it* [*with the diacritical points*]: (TA:) and اشكل الكِتَابَ signifies the same as شَكَّلَهُ; (S, Msb, K, TA;) as though [meaning] *he removed from it dubiousness and confusion;* (S, K, * TA;) so that the أ in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) ___ And شَكَلَتْ شَعْرَهَا, (O, TA,) aor. ـُـ ; thus correctly, as pointed by IKtt; accord. to the K شكّلت ; (TA;) *She* (a woman) *plaited two locks of her hair, of the fore part of her head, on the right and left,* (O, K, TA,) *and then bound with them her other* ذَوَائِب [or *pendent locks* or *plaits*]. (TA.) ___ And شكل [thus in the TA, so that it

may be either شَكَلَ or شكّل ,] *He* (the lion) *compressed* the lioness: on the authority of IKtt. (TA.) شَكَلَتْ, aor. ـَـ ; (K, TA,) inf. n. شَكَلٌ, (TA,) *She* (a woman) *used amorous gesture* or *behaviour;* or *such gesture,* or *behaviour, with coquettish boldness, and feigned coyness* or *opposition; displayed what is termed* شكْل, i. e. غُنْج *and* دَلّ *and* غَزَل; (K, TA;) and تشكّلت [signifies the same], i. e. تَدَلَّلَتْ [and in like manner تشكّل is said of a man]. (TA.) ___ See also شَكَلٌ below, in two places. ___ And شَكَلْتُ إِلَى كَذَا, with kesr [to the ك], *i. q.* رَكَنْتُ [i. e. *I inclined to such a thing;* or *trusted to,* or *relied upon, it, so as to be,* or *become, easy,* or *quiet, in mind*]. (O.)

2 **شكّل** , as an intrans. verb: see 4: ___ and see also 5. شكّلهُ, inf. n. تَشْكِيلٌ, *He formed, fashioned, figured, shaped, sculptured,* or *pictured, it;* syn. صَوَّرَهُ; (K, TA;) namely, a thing. (TA.) ___ See also 1, in three places.

3 **مُشَاكَلَةٌ** signifies The *being conformable, suitable, agreeable, similar, homogeneous,* or *congenial;* syn. مُوَافَقَةٌ; (S, K;) as also تَشَاكُلٌ : (IDrd, S, K:) Er-Rághib [strangely] says that المُشَاكَلَةُ is from الشَّكْلُ signifying the binding, or shackling, a beast [with the شِكَال]. (TA.) You say, هُوَ يُشَاكِلُهُ [*He,* or *it, is conformable,* &c., *with him,* or *it;* or *resembles him,* or *it*]. (Msb.) And هٰذَا الأَمْرُ لَا يُشَاكِلُكَ i. e. لَا يُوَافِقُكَ [*This affair will not be suitable to thee*]. (TA.) And تَشَاكَلَا *They resembled each other.* (MA.)

4 **اشكل** [primarily] signifies صَارَ ذَا شَكْلٍ [meaning *It,* or *he, was,* or *became, such as had a likeness* or *resemblance,* or *a like,* or *match,* &c.]. (TA.) ___ [And hence, app.,] said of a thing, or case, or an affair; (S, Mgh, O, Msb, K;) as also شَكَلَ , (O, K, TA, [in the CK, erroneously, شَكِلَ, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كَفَرِحَ or the like,]) inf. n. شَكْلٌ; (TA;) and شكّل , (K,) inf. n. تَشْكِيلٌ; (TA;) *It was,* or *became, dubious,* or *confused;* syn. الْتَبَسَ, (S, O, Msb, K,) and اخْتَلَطَ, (O, TA,) or اشْتَبَهَ: (Mgh:) [and اشتكل is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art.

or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, اشكل in this sense is from شُكْلَةٌ signifying redness mixed with whiteness: (see مُشْكُلٌ:) but] accord. to Er-Rághib, إِشْكَالٌ in a thing, or case, or an affair, is metaphorical, [and] like اشْتِبَاهٌ from الشُّبْهُ. (TA.) One says, اشكل الأَمْرُ عَلَى الرَّجُلِ [*The thing,* or *case,* or *affair, was,* or *became, dubious,* or *confused, to the man*]; and شَكَلَ means the same. (Zj, O.) And أَشْكَلَتْ عَلَىَّ الأَخْبَارُ [*The tidings were dubious,* or *confused, to me*], and أَحْكَلَتْ; both meaning the same. (TA.) And one says also, عَلَيْهِ إِشْكَالٌ and عليه إِشْكَالَاتٌ [meaning *There is doubt,* or *uncertainty,* and *there are doubts,* or *uncertainties, respecting it:* thus using the inf. n. as a simple subst., and therefore pluralizing it]. (Mz, 3rd نوع; &c.) ___ It is also said of a disease; [app. as meaning *It became nearly cured;* because still in a somewhat doubtful state;] like as you say تَمَاثَلَ; and so شَكَلَ. (TA.) ___ اشكل النَّخْلُ *The palm-trees became in that state in which their dates were sweet* (Ks, S, A, O, K) *and ripe,* (Ks, S, O, Msb,) or *nearly ripe;* (A, TA;) and تشكّل signifies the same. (O.) ___ And اشكلت العَيْنُ *The eye had in it what is termed* شُكْلَةٌ [q. v.: see also شَكَلٌ]. (K.) اشكل الكِتَابَ: see 1.

5 **تشكّل** *It* (a thing, TA) *was,* or *became, formed, fashioned, figured, shaped, sculptured,* or *pictured;* syn. تَصَوَّرَ. (K, TA.) ___ And *He became goodly in shape, form,* or *aspect.* (TK in art. طرز.) ___ تشكّل العِنَبُ, (S, K,) and شَكَلَ, and شكّل, (K,) *The grapes became in that state in which some of them were ripe:* (S, K:) or *became black, and beginning to be ripe:* (K:) thus in the M. (TA.) ___ See also 4, near the end. ___ And see 1, also near the end.

6 **تَشَاكَلَ** see 3, in two places.

8 **إِشْتَكَلَ** see 4.

10 **استشكله** is often used by the learned in the present day as meaning *He deemed it* (i. e. a word or phrase or sentence) *dubious,* or *confused.*]

شَكْلٌ *i. q.* شَبَهٌ [as meaning *A likeness, resemblance,* or *semblance;* a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons]. (AA, K, TA. [In the CK, and in my MS. copy of the K, in the place of الشَّبَه as the first explanation of الشَّكْل in the K accord. to the TA, we find الشِّبْه; but that the explanation which I have given is correct, is shown by what here follows.]) One says, فِى فُلَانٍ شَكْلٌ مِنْ أَبِيهِ, meaning شَبَهٌ [i. e. *In such a one is a likeness,* or *resemblance, of his father*]: (AA, TA:) and فِيهِ أَشْكَلَةٌ مِنْ أَبِيهِ and شُكْلَةٌ (AA, O, K, TA)

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and شَاكِلٌ, (O, K, TA,) [likewise] meaning شَبَهٌ, (AA, O, K, TA,) and مُشَابَهَةٌ: (TK:) and شَاكَلَةٌ also is *syn. with* شَكْلٌ [in the sense of شَبَهٌ]; (K, TA;) [for] one says, هٰذَا عَلَى شَاكَلَةِ أَبِيهِ as meaning شَبَهِهِ [i. e. *This is accordant to the likeness of his father*]. (TA.) ___ And *I. q.* مِثَالٌ: you say, هٰذَا عَلَى شَكْلِ هٰذَا, meaning عَلَى مِثَالِهِ [i. e. *This is according to the model,* or *pattern,* or *the mode,* or *manner, of this*]. (TA.) ___ And The *shape, form,* or *figure,* (صُورَةٌ,) of a thing; *such as is perceived by the senses;* and *such as is imagined:* (K:) the *form* (هَيْئَةٌ), of a body, *caused by the entire contents' being included by one boundary, as in the case of a sphere;* or *by several boundaries, as in those bodies that have several angles* or *sides, such as have four* and *such as have six* [&c.]: so says Ibn-El-Kemál: (TA:) pl. [of pauc., in this and in other senses,] أَشْكَالٌ and [of mult.] شُكُولٌ. (K.) ___ [It often means *A kind, sort,* or *variety,* of animals, plants, food, &c.] ___ [And The *likeness,* or the *way* or *manner, of the actions* of a person:] it is said in a trad. respecting the description of the Prophet, سَأَلْتُ أَبِى عَنْ شَكْلِهِ, meaning [*I asked my father respecting the likeness of his actions,* or] *respecting what was like his actions;* accord. to IAmb: or, accord. to Az, *respecting his particular way, course, mode,* or *manner, of acting,* or *conduct:* (O:) and شَاكِلَةٌ [likewise, and more commonly,] signifies

a particular way, course, mode, or *manner, of acting,* or *conduct;* (S, O, K, TA;) as in the saying, كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ, (S, O, TA,) in the Kur [xvii. 86], (O, TA,) i. e. *Every one does according to his particular way,* &c., (Ibn-'Arafeh, S, O, Bd, Jel, TA,) *that is suitable to his state in respect of right direction* and *of error,* or *to the essential nature of his soul, and to his circumstances that are consequent to the constitution,* or *temperament, of his body:* (Bd:) and *according to his nature,* or *natural disposition,* (Ibn-'Arafeh, Er-Rághib, O, TA,) *by which he is restricted* [*as with a* شِكَال]: (Er-Rághib, TA:) and *his direction towards which he would go:* (Akh, S, O, K, * TA:) and *his side* [*that he takes*]: (Katádeh, O, K, * TA:) and *his aim, intention,* or *purpose:* (Katádeh, O, K, TA:) and شَكْلٌ [likewise] signifies *aim, intention,* or *purpose;* syn. قَصْدٌ. (TA.) ___ Also *A thing that is suitable* to one; or *fit,* or *proper,* for one: you say, هٰذَا مِنْ هَوَاىَ وَمِنْ شَكْلِى [*This is of what is loved by me and of what is suitable to me*]: (K, TA:) and لَيْسَ شَكْلُهُ مِنْ شَكْلِى [*What is suitable to him is not of what is suitable to me*]. (TA.) [And hence, app.,] one says, مَا شَكْلِى وَشَكْلُهُ, meaning *What is my case and* [what is] *his,* or *its, case?* because of his, or its, remoteness from me. (T and TA voce أُمٌّ.) ___ And sing. of أَشْكَالٌ (L, K, TA) signifying *Discordant affairs* and *objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious:* (Lth, TA:) and *dubious,* or *confused, affairs:* (TA:) or *discordant, and dubious,* or *confused, affairs.* (K. [In the CK, المَشَكَّلَة is erroneously put for المُشْكِلَة.]) Also *A like;* syn. مِثْلٌ; (S, Mgh, O, Msb, K;) and so شِكْلٌ : (O, K:) or, as some say, the *like* of another *in nature* or *constitution:* (Msb: [and accord. to Er-Rághib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:]) pl. أَشْكَالٌ (S, Mgh, O, Msb, K *) and شُكُولٌ [as above]. (S, O, Msb, K. *) One says, هٰذَا شَكْلُ هٰذَا *This is the like of this.* (Msb.) And فُلَانٌ شَكْلُ فُلَانٍ *Such a one is*

the like of such a one in his several states or *conditions* [&c.]. (TA.) In the saying in the Kur [xxxviii. 58], وَآخَرُ مِنْ شَكْلِهِ, (O, TA,) meaning *And other* punishment *of the like thereof,* (Zj, TA,) Mujáhid read مِنَ شَكْلِهِ . (O, TA.) Also sing. of أَشْكَالٌ signifying, (O, K,) accord. to IAar, (O,) *Certain ornaments* (O, K) *consisting of pearls* or *of silver,* (K,) *resembling one another, worn as ear-drops by women:* (O, K:) or, as some say, the sing. signifies *a certain thing which girls,* or *young women, used to append to their hair, of pearls* or *of silver.* (O.) And *A species of plant,* (IAar, O, K,) *diversified in colour,* (K,) *yellow and red.* (IAar, O, K.) [And The *various syllabical signs,* or *vowel-points &c., by which the pronunciation of words is indicated and restricted:* originally an inf. n., and therefore thus used in a pl. sense.] See also the next paragraph.

شَكْلٌ : see the next preceding paragraph, latter part, in two places. Also, as an attribute of a woman, *Amorous gesture* or *behaviour;* or *such gesture,* or *behaviour, combined with coquettish boldness, and feigned coyness* or *opposition;* syn. دَلٌّ, (S, O, Msb, K,) and غُنْجٌ, and غَزَلٌ; (K; [in the CK, غَزْلٌ, which is a mistranscription;]) or her غُنْجٌ, and *comely* or *pleasing* دَلٌّ, *whereby a woman renders herself comely* or *pleasing;* (TA;) and شَكْلٌ signifies the same. (K.) One says امْرَأَةٌ ذَاتُ شَكْلٍ [*A woman having amorous gesture* or *behaviour;* &c.]. (S, O, Msb.)

شَكَلٌ , in a sheep or goat, The *quality of being white in the* شَاكِلَة. (S, O. [See أَشْكَلُ.]) [In this sense, accord. to the TK, an inf. n., of which the verb is شَكِلَ , said of a ram &c.]. ___ And in an eye, The *quality of having what is termed* شُكْلَة [q. v.]. (S, O.) [Accord. to the TK, in this sense also an inf. n., of which the verb is شَكِلَ , said of a thing, as meaning *It had a redness in its whiteness.*]

شُكْلَةٌ : see شَكَلٌ, first signification. ___ One says also, فِيهِ شُكْلَةٌ مِنْ سُمْرَةٍ [*In him,* or *it, is an admixture of a tawny,* or *brownish, colour*], and شُكْلَةٌ مِنْ سَوَادٍ [*an admixture of blackness*]: (TA:) [or]

شُكْلَةٌ signifies *redness mixed with whiteness:* (Sh, Msb, TA:) in camels, (K, TA,) and in sheep or goats, (TA,) *blackness mixed with redness,* (K, TA,) or *with dust-colour:* in the hyena, accord. to IAar, *a colour in which are blackness and an ugly yellowness:* (TA:) in the eye, *a redness in the white:* (Mgh:) or, in the eye, *i. q.* شُهْلَةٌ [q. v.]: (K:) or, accord. to AO, (TA,) the *like of a redness in the white* of the eye; (S, O, TA;) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed شُهْلَةٌ: (S, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] صُقُور and بُزَاة: accord. to some, it is *yellowness mixing with the white* of the eye, *around the black,* as in the eye of the hawk (الصَّقْر); but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) فِيهِ شُكْلَةٌ مِنْ دَمٍ means *In him,* or *it, is a little* [or *a small admixture*] *of blood.* (TA.)

شَكَلَةٌ A woman *using,* or *displaying, what is termed* شَكْل, i. e. غُنْج *and* دَلّ *and* غَزَل [meaning *amorous gesture* or *behaviour,* &c.], (K, TA,) *in a comely,* or *pleasing, manner.* (TA.)

شَكْلَآءُ fem. of أَشْكَلُ [q. v.]. (S, O.) Also *A want;* syn. حَاجَةٌ; and so أَشْكَلَةٌ, (S, O, K, [both of these words twice mentioned in this sense in the K,]) and شَوْكَلَآءُ; this last and the second on the authority of IAar; (O;) accord. to Er-Rághib, *such as binds,* or *shackles,* (تُقَيِّد,) *a man* [*as though with a* شِكَال]. (TA.) One says, لَنَا قِبَلَكَ أَشْكَلَةٌ [&c.] i. e. حَاجَةٌ [*We have a want to be supplied to us on thy part;* meaning *we want a thing of thee*]. (S, O.) Also *i. q.* مُدَاهَنَةٌ. (So in the O and TA. [But whether by this explanation be meant the inf. n., or the fem. pass. part. n., of دَاهَنَ, is not indicated. Words of the measure فَعْلَآءُ having the meaning of an inf. n., like بَغْضَآءُ, are rare.])

شِكَالٌ, of which the pl. is شُكُلٌ, (S, O, Msb, K,) the latter also pronounced شُكْلٌ, (TA,) *i. q.* عِقَالٌ [*A cord,* or *rope, with which a camel's fore shank and arm are bound together*]: (S, O:) [or, accord. to the TA, by عقال is here meant what next follows:] *a rope with which the legs of a beast* (دَابَّة) *are bound:*

(K:) *a bond that is attached upon the fore and hind foot* [or *feet*] *of a horse* [or *the like*] and *of a camel:* (KL:) [*hobbles for a horse* or *the like, having a rope extending from the shackles of the fore feet to those of the hind feet:* so accord. to present usage; and so accord. to the TK, in Turkish كوستك : Fei says only,] the شِكَال of the beast (دابّة) is well known; and the pl. is as above. (Msb.) In relation to the [camel's saddle called] رَحْل, (K, TA,) accord. to As, (S, O, TA,) *A string,* or *cord, that is put* [or *extended and tied*] *between the* تَصْدِير [or *fore girth*] *and the* حَقَب [or *hind girth*], (S, O, K, TA,) *in order that the latter may not become* [*too*] *near to the sheath of the penis;* also called the زِوَار, on the authority of AA: (S, O, TA:) and [in relation to the saddle called قَتَب,] *a bond* [*in like manner extended and tied, for the same purpose,*] *between the* حَقَب [or *hind girth*] *and the* بِطَان [by which is meant the *fore girth,* answering to the تَصْدِير of the رَحْل]: and *a bond* [probably meaning the rope men-

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tioned in the explanation given from the K in the preceding sentence] *between the fore leg and the hind leg.* (K, TA.) ___ Also, in a horse, The *quality of having three legs distinguished by* [*the whiteness of the lower parts which is termed*] تَحْجِيل, *and one leg free therefrom;* (S, O, K, TA;) [this whiteness] being likened to the عِقَال termed شِكَال: (S, O:) or *having three legs free from* تَحْجِيل, *and one hind leg distinguished thereby:* (S, O, K, * TA: *) accord. to A'Obeyd, it is *only in the hind leg;* not in the fore leg: (S, O:) or, accord. to AO, (TA,) *having the whiteness of the* تَحْجِيل *in one hind leg and fore leg, on the opposite sides,* (Mgh, * TA,) *whether the whiteness be little or much:* (TA:) [when this is the case, the horse is said to be ذُو شِكَالٍ مِنْ خِلَافٍ: see 3 (last sentence) in art. خلف:] the Prophet disliked what is thus termed in horses. (O.)

شَكِيلٌ *Foam mixed with blood, appearing upon the bit-mouth,* or *mouth-piece of the bit.* (Z, O, K, TA.)

شَاكِلٌ : see شَكْلٌ, first signification. ___ Also *A whiteness between the* عِذَار [which see, for it has various meanings,] *and the ear.* (Ktr, S, O. [See also شَاكِلَةٌ.])

شَوْكَلٌ : see شَوْكَلَةٌ. ___ One says, اجْعَلِ الأَمْرَ شَوْكَلًا وَاحِدًا, meaning *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.)

شَاكَلَةٌ : see شَكْلٌ, former half, in two places. الشَّاكِلَةُ, also, signifies *The flank;* syn. الخَاصِرَةُ, i. e. الطُّفْطَفَةُ: (S, O:) [or,] in a horse, *the skin that is between the side* (عُرْض) *of the* خَاصِرَة *and the* ثَفِنَة, (K, TA,) which latter means [the *stifle-joint,* i. e.] the *joint of the* فَخِذ *and* سَاق: or as some say, the شَاكِلَتَان are *the two exterior parts of the* طَفْطَفَتَان [or *two flanks*] *from the place to which the last of the ribs reaches to the edge of* [*the hip-bone called*] *the* حَرْقَفَة *on each side of the belly.* (TA.) One says, أَصَابَ شَاكِلَةَ الرَّمِيَّةِ, meaning [*He hit*] *the* خَاصِرَة [or *flank*] *of the* رَمِيَّة [or *animal shot at*]. (TA.) [Hence,] one says, أَصَابَ شَاكِلَةَ الصَّوَابِ [*He hit the point that he aimed at, of the thing that was right*]: and هُوَ يَرْمِى بِرَأْيِهِ الشَّوَاكِلَ [*He hits, by his opinion,* or *judgment, the right points*]. (TA.) Ibn-'Abbád says that [the pl.] شَوَاكِل signifies [also] The *hind legs;* because they are shackled [with the شِكَال]. (O.) ___ Also *The part between the ear and the temple.* (IAar, K, TA.) ___ And شَوَاكِل (which is the pl. of شَاكِلَةٌ, TA) *Roads branching off from a main road.* (K.) You say طَرِيقٌ ذُو شَوَاكِل *A road having many roads branching off from it.* (O.) ___ And شَاكِلَتَا الطَّرِيقِ means *The two sides of the road:* you say طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ [*A road of which the sides are apparent,* or *conspicuous*]. (TA.)

شَوْكَلَةٌ, (so in the O, as on the authority of IAar,) or شَوْكَلٌ, (so in the K,) thus says EzZejjájee, but Fr says the former, [like

IAar,] (TA,) *i. q.* رَجَّالَةٌ [as meaning The *footmen* of an army or the like]: (Fr, IAar, Ez-Zejjájee, O, K, TA:) or مَيْمَنَةٌ [meaning the *right wing* of an army]: or مَيْسَرَةٌ [meaning the *left wing* thereof]. (Ez-Zejjájee, K, TA.) ___ And *i. q.* نَاحِيَةٌ [probably as meaning The *side, region, quarter,* or *direction, towards which one goes;* like شَاكِلَةٌ, as expl. by Akh and others, in a saying mentioned voce شَكْلٌ]. (IAar, O, K.) Also *i. q.* عَوْسَجَةٌ [i. e. *A tree of the species called* عَوْسَج, q. v.]. (IAar, O, K.)

شَوْكَلَآءُ : see شَكْلَآءُ, above.

أَشْكَلُ *More,* and *most, like;* syn. أَشْبَهُ: so in the saying, هٰذَا أَشْكَلُ بِكَذَا [*This is more,* or *most, like to such a thing*]. (S, K. *) ___ Also *Of a colour in which whiteness and redness are intermixed;* (S, Msb, K;) applied to blood; and, accord. to IDrd, a name for *blood,* because of the redness and whiteness intermixed therein; (S;) [and] applied to a man; (Msb;) or to anything: (TA:) or *in which is whiteness inclining to redness and duskiness:* (K:) or it signifies, with the Arabs, [*of*] *two colours intermixed.* (TA.) [Hence,] it is applied to water, (K, TA,) as meaning *Mixed with blood:* (TA: [see an ex. in a verse cited voce حَتَّى:]) pl. شُكْلٌ. (K.) And the fem., شَكْلَآءُ, is applied as an epithet to an eye, (S, K,) meaning *Having in it what is termed* شُكْلَةٌ, which is *the like of a redness in the white thereof;* like شُهْلَةٌ in the black: (S:) pl. as above. (K.) A man is said to be أَشْكَلُ العَيْنِ, meaning *Having a redness,* (Mgh,) or *the like of a redness,* (O,) *in the white of the eye:* (Mgh, O:) the Prophet is said to have been أَشْكَلُ العَيْنِ: and it has been expl. as meaning *long in the slit of the eye:* (K:) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (TA.) ___ Applied to a camel, (K, TA,) and to a sheep or goat, (TA,) *of which the blackness is mixed with redness,* (K, TA,) or *with dust-colour;* as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (K, TA,) in this sense. (TA.) ___ Applied to a sheep or goat, *White in the* شَاكِلَة [or *flank*]: (S, O:) fem. شَكْلَآءُ; (S;) applied to a ewe, as

meaning *white in the* شَاكِلَة, (K, TA,) *the rest of her being black.* (TA.) Also The *mountain-species of* سِدْر [or *lote-tree*]; (S, O, K;) described to AHn, by some one or more of the Arabs of the desert, as *a sort of trees like the* عُنَّاب [or *jujube*] *in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe,* (نُبَيْقَة, [dim. of نَبِقَة, n. un. of نَبِق, which means the drupes of the سِدْر,]) *which is very acid: the places of its growth are lofty mountains; and bows are made of it* [as is shown by an ex. in the S and O]: (TA:) [app. with tenween, having a] n. un. with ة: (S, K:) AHn says that *the growth of the* اشكل *is like* [*that of*] *the trees called* شَرْيَان [of which likewise bows are made]. (TA.)

أَشْكَلَةٌ : see شَكْلٌ, first signification. ___ Also *i. q.* لُبْسٌ [meaning *Dubiousness,* or *confusedness*]. (K.) See also شَكْلَآءُ, in two places. Also *A single tree of the species called* أَشْكَل [q. v.]. (S, K.)

مُشْكِلٌ, from أَشْكَل in the first of the senses assigned to it above, signifies *Entering among* [meaning *confused with*] *its likes.* (TA.) ___ And [hence, app., or] accord. to Sh, from شُكْلَةٌ meaning redness mixed with whiteness, it signifies *Dubious,* or *confused.* (TA.) [Used as a subst.,] it has for its pl. مُشْكِلَاتٌ [and مَشَاكِلُ also: for] one says, هُوَ يَفُكُّ المَشَاكِلَ, meaning [*He solves*] *the things,* or *affairs, that are dubious,* or *confused.* (TA.) ___ مشكل [app. مُشْكِلٌ], applied to a horse, means *Having a whiteness in his flanks.* (AA, TA in art. دعم.)

مُشَكَّلٌ *Endowed with a goodly aspect,* or *appearance,* and *form.* (TA.)

مَشْكُولٌ A horse *bound,* or *shackled, with the* شِكَال [q. v.]. (O, TA.) ___ And A horse *distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term* شِكَالٌ [q. v.]: (S, Mgh, * O, TA:) such was disliked by the Prophet. (S.) [See also مُحَجَّلٌ.] ___ And A writing *restricted* [*in its meaning* or *pronunciation*] *with the signs of the desinential*

syntax [*and the other syllabical signs and the diacritical points*]. (AHát, TA.)

شكم

1 **شَكَمَهُ**, aor. ـُ, inf. n. شَكْمٌ, *He bitted him;* [namely, a horse or the like;] *he put the bit* (شَكِيمَة) *into his mouth.* (TA.) ___ [Hence], شَكَمَ الوَالِىَ, (S, K,) aor. and inf. n. as above, (TA,) *He bribed the* والى [i. e. *prefect,* or *the like*]; as though he stopped his mouth with the شَكِيمَة, (S, K, TA,) i. e. the [bit, or] iron thing of the لجام. (TA.) And شَكَمَ فَاهُ بالإتاوة i. e. [*He stopped* (lit. *bitted*) *his mouth*] *with the bribe.* (TA in art. اتو.) ___ And فَعَلَ فُلَانٌ أَمْرًا فَشَكَمْتُهُ *Such a one did a thing,* or *performed an affair, and I settled,* or *established, it.* (Lth, TA.) ___ And شَكَمَهُ, (S, K,) aor. as above, (S,) and so the inf. n.; (K;) and اشكمه; (Th, K;) *He repaid, requited, compensated,* or *recompensed, him;* (S, K; *) or *gave him what is termed* شُكْم [q. v.]: (K:) *he gave him his hire,* or *pay.* (S, from a trad.) ___ And, as some say, (S,) شَكَمَهُ, inf. n. شَكْمٌ and شَكِيمٌ, *He bit him.* (S, K.) شَكِمَ, aor. ـَ, (K,) inf. n. شَكَمٌ, (TK,) *He was,* or *became, hungry.* (K.)

4 **أَشْكَمَ** see the preceding paragraph.

شُكْمٌ (S, K, &c.) and شُكْمَى; (K;) of the latter, ISd says, I think it to be a dial. var., but I am not certain of it; (TA;) *A repayment, requital,*

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compensation, or *recompense;* (El-Umawee, A' Obeyd, S, K;) and شُكْبٌ is a dial. var. thereof: (TA:) when the gift is initial, it is termed شُكْدٌ: (S:) or *a substitute;* or *thing given, received, put,* or *done, by way of replacement* or *exchange:* (Ks, TA:) and (K) *a gift;* (As, K, TA;) as also شُكْدٌ; (As, TA;) or the latter signifies a gift

without compensation: (TA:) or شُكْم signifies *a benefaction, bounty,* or *gratuity;* syn. نُعْمَى. (Lth, TA.)

شَكِم *A lion:* (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalee: or, accord. to Skr, as there used, *quickly,* or *soon, angry;* or *violently angry.* (TA.)

شُكْمَى : see شُكْم.

شَكِيم : see شَكِيمَة, in three places. ___ Also The *loop-shaped handles* of the cooking-pot. (S, K.)

شَكَامَة [expl. by Golius as meaning *Malitia indolis, contumacia,* as on the authority of the KL, is app. a mistake for شَكَاسَة, which I find expl. in the KL as signifying the being evil in nature, or natural disposition, but not شكامة. ___ Freytag explains it as meaning also *Likeness;* a signification of شَكِيمَة, also mentioned by him; but for this he names no authority, and I know of none.]

شَكِيمَة , in the لِجَام, [The *bit-mouth,* or *mouthpiece of a pit;* i. e.] the *transverse piece of iron in the mouth of the horse, in which is the* فَأْس [q. v.]; (S, K;) as also شَكِيم : (S:) [see also لِجَام, and مِسْحَل:] or شَكِيم is pl. of شَكِيمَة, as also شَكَائِم and شُكُم, (K, TA,) this last with two dammehs, [but written in the CK شُكْم,] or [rather شَكِيم is a coll. gen. n., and] شُكُم is said by some to be pl. of شَكِيم, not of شَكِيمَة. (TA.) ___ Hence, [as used in phrases mentioned below,] (TA,) *Resistance,* or *incompliance:* (S, TA:) *disdain, scorn,* or *disdainful and proud incompliance* or *refusal:* and *self-defence from wrong treatment:* (K:) and *self-magnification, pride,* or *haughtiness;* syn. السَّمُّ; شَمَم in the copies of the K being a mistake for الشَّمَم: (TA:) *firmness, strength,* or *vehemence, of spirit;* (TA, and Ham p. 140;) and *evilness of nature* or *disposition:* (Ham ibid:) *strength of heart:* (IAar, TA:) *hardiness; courage,* or *courage and energy;* or *determination;* syn. عَارِضَة: *vigorousness, strenuousness,* or *energy:* (TA:) also [simply] *nature,* or *natural disposition;* syn. طَبْع. (K, TK: in the

CK الطَّبَعُ is [erroneously] put in the place of الطَّبْعُ.) One says, فُلَانٌ ذُو شَكِيمَةٍ *Such a one is resistant,* or *incompliant:* (S, TA:) or *disdainful,* or *scornful; resistant, unyielding,* or *incompliant: one who defends himself from wrong treatment: proud: hardy: courageous: one possessing prudence* or *discretion,* or *firmness* or *soundness of judgment.* (TA.) And فُلَانٌ شَدِيدُ الشَّكِيمَةِ, meaning [in like manner] *Such a one is firm, strong,* or *vehement, of spirit;* (S, TA, and Ham p. 140;) *disdainful,* or *scornful; resistant, unyielding,* or *incompliant;* (S, K, TA;) so says ISk: (TA:) or, as some say, *one possessing strength,* or *vehemence, of tongue;* and *perspicuity,* or *eloquence, of speech* or *language;* or *perspicuity of speech with quickness,* or *sharpness, of intellect;* and *much hardiness,* or *courage,* or *courage and energy,* or *determination.* (Ham p. 140.) ___ Also *Likeness,* or *resemblance.* (K.) ___ And *A compact,* or *covenant;* syn. عَهْدٌ: (K, TA:) in some copies of the K, الفَهْدُ is erroneously put for العَهْدُ. (TA.)

شكو

1 **شَكَا** , (K,) first pers. شَكَوْتُ, (S, Msb,) of which شَكَيْتُ is a dial. var., (K in art. شكى,) aor. ـُـ , (S, Msb,) [and of the latter ـِـ ,] inf. n. شَكْوٌ, (S, Msb,) or شَكْوَى, (K,) or this is a simple subst., (S, Msb,) also pronounced شَكْوًى, (K,) and شَكَايَةٌ, (S, K,) with kesr, (K,) in which the ى is [said to be] substituted for و because most inf. ns. of the measure فَعَالَةٌ of verbs ending with an infirm radical letter are of verbs of which that letter is ى, (TA,) or this also is a simple subst., (Msb,) and شَكَاةٌ, (S, K,) or this too is a simple subst., (Msb,) and شَكَاوَةٌ, (K,) and شَكِيَّةٌ, (S, K,) is a trans. verb; (S, Msb, K;) and اشتكى signifies the same; (S, K;) as also تشكّى : (K:) one says, شَكَا أَمْرَهُ إِلَى ٱللّٰه and اشتكى [i. e. اشتكى أَمْرَهُ], and تشكّى [i. e. تشكّى أَمْرَهُ], (K, TA,) meaning [*He complained of his case to God;* or] *he told to God the weakness of his condition:* (TA:) and شَكَوْتُ فُلَانًا and اشْتَكَيْتُهُ [*I complained to such a one of his conduct to me*]; (S;) [or] شَكَا فُلَانًا means *he told such a one of his evil conduct to him:* (TA:) and شَكَا فُلَانًا إِلَى فُلَانٍ *He complained of such a one to such a one:* (MA:) [and شَكَوْتُ إِلَيْهِ كَذَا *I complained to him of such a thing:*] see 4: and [in like manner] اشتكى إِلَيْهِ كَذَا *He complained to him of such a thing:* (MA:) and اشْتَكَيْتُ مِنْهُ [*I complained of him,* or *it;* like شَكَوْتُهُ]: (Msb:) Er-Rághib says, الشَّكَايَةُ is *The showing,* or *revealing, of grief,* or *sorrow;* whence the saying in the Kur [xii. 86], إِنَّمَا أَشْكُو بَثِّى وَحُزْنِى إِلَى ٱللّٰه [*I only show my grief and my lamentation to God*]; and in the same [lviii. 1], وَتَشْتَكِى إِلَى ٱللّٰه [*And showeth her grief,* or *sorrow, to God*]; the primary signification of الشَّكْوُ being *the opening of the small skin for water or milk called* شَكْوَةٌ, *and showing what is in it;* so that it is as though originally metaphorical [though what is termed حَقِيقَةٌ عُرْفِيَّةٌ (expl. in art. حق)]; like the phrases بَثَثْتُ لَهُ مَا فِى وِعَائِى and نَفَضْتُ لَهُ مَا فِى جِرَابِى, meaning I showed him what was in my heart. (TA.) ___ شَكَا is also said of a camel as meaning *He stretched out his neck, and made*

much moaning, or *prolonged utterance of a complaining voice, being fatigued by journeying.* (TA.) ___ And شَكَاهُ, (MA, K, TA,) inf. n. شَكْوٌ and شَكَاةٌ and شَكْوَى, (MA, TA,) is said in relation to a disease, or sickness; (MA, K, TA;) meaning *He* (a diseased, or sick, person) *complained of it,* namely, his disease, or sickness; (MA; [accord. to the TK, followed in this case, as in many others, by Freytag, it means *it* (i. e. disease, or sickness,) *afflicted him;* which I think to be indubitably a mistake;]) and تشكّى and اشتكى signify the same [as شَكَا مَرَضَهُ *he complained of his disease,* or *sickness*]: (TA:) [or] these two verbs (تشكّى and اشتكى) signify [or signify also] *he was,* or *became, diseased,* or *sick.* (TA in additions at the end of this art.) One says also, اشتكى عُضْوًا مِنْ أَعْضَائِه and تشكّى , both meaning the same [i. e., originally, *He complained of* a pain, or disease, in *some one of his members;* but generally meaning *he had a complaint of,* or *a pain* or *a disease in, some one of his members;* and شَكَا عُضْوًا not unfrequently occurs used in the same sense]: (S:) [thus one often says of a brute; for ex.,] As says, in explaining القُلَابُ as meaning a certain disease that attacks the camel, يَشْتَكِى مِنْهُ قَلْبُهُ [*he has a pain in consequence thereof in his heart;* in which قَلْبُهُ, though determinate, may be considered as an explicative, like بَطْنُهُ in the phrase أَلَمَ بَطْنُهُ, q. v.]. (S in art. قلب.) ___ One says also, هُوَ يُشْكَى بِكَذَا, meaning *He is accused,* or *suspected, of such a thing;* syn. يُتَّهَمُ بِهِ: (K: [there mentioned as though it were from أُشْكِى, and held to be so by the author of the TK; but it is from شُكِى; as though meaning *he is complained of by reason of such a thing:*]) mentioned by Yaakoob, in the Alfádh. (TA.) شكى فُلَانٌ [thus in my original, app. شَكَا or شَكَى,] is mentioned by Az as meaning *The nails of such a one became split in several,* or *many, places.* (TA.)

2 **شَكَّتِ النِّسَآءُ** , inf. n. تَشْكِيَةٌ; and اشتكت ; and تشكّت ; (K;) or, accord. to Th, only this last; (TA;) *The women took for themselves,* or *made, a* شَكْوَة [q. v.] *for the churning of milk;* (K, TA;) because it was little in quantity; the شكوة being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شكّى and تشكّى

he took for himself, or *made, a* شَكْوَة: (TA:) [or] so اشتكى : (S:) and so اشكى . (IKtt, TA.) شَكَى شَاكِيَهُ, inf. n. تَشْكِيَةٌ, expl. in the K as meaning كَفَّ عَنْهُ and طَيَّبَ نَفْسَهُ, is a foul mistranscription: correctly, سَلَّى شَاكِيَهُ, meaning He comforted his complainer, and consoled him for that which had befallen him; as in the Tekmileh. (TA.)

3 **شاكاهُ** , inf. n. مُشَاكَاةٌ, *He complained of him, i. q.* شَكَاهُ: or *he told of his deceit, guile,* or *circumvention, and his vices,* or *faults.* (TA.)

4 **اشكاهُ** [*He made him,* or *caused him, to complain;*] *he did to him that which made him,* or *caused him, to have need to complain of him.* (S, Msb.) *He increased his annoyance and complaining.* (Az, K, TA.) ___ And *He removed,* or *did away with, his complaint;* or *made his complaint to cease;* (S, * Mgh, Msb, K;) *he caused him to be pleased* or *contented* [*and so relieved him from his complaint*]; syn. أَعْتَبَهُ مِنْ شَكْوَاهُ; (S, and Har p. 337;) i. e. أَرْضَاهُ; (Har ibid.;) and

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he desisted from that of which he complained: (S, * Msb:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Msb, TA,) in a trad., (TA,) شَكَوْنَا إِلَى رَسُولِ ٱللّٰهِ حَرَّ الرَّمْضَآءِ فِى صِيَامِنَا فَلَمْ يُشْكِنَا [*We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,*] *and he did not remove,* or *cause to cease, our complaint.* (Mgh, * Msb, TA.) And [hence] one says, اشكى فُلَانًا مِنْ فُلَانٍ, meaning *He took for such a one, from such a one, what pleased* or *contented him* [*and so relieved him from complaining of him*]. (ISd, K, TA: omitted in the CK.) ___ Also *He told him his complaint, and the desire,* or *longing of the soul, that he endured.* (TA.) ___ And *i. q.* وَجَدَهُ شَاكِيًا [which may mean *He found him to be*

complaining, or, as seems to be indicated by what immediately precedes it in the K, *he found him to be complaining of a disease of the slightest sort*]: (K:) or, as in the T, اشكى [app. meaning اشكى حبيبه] signifies *he found the object of his love,* or *his friend, to be complaining;* expl. by صادف حبيبه يشكو. (TA.) See also 2.

5 **تشكّى** *He expressed complaint* or *lamentation, pain, grief,* or *sorrow;* syn. تَوَجَّعَ; (Msb and K in art. وجع;) *he made complaint* or *lamentation.* (MA, KL.) See 1, in four places. ___ [Hence] one says, تشكّى شَآئِى أَرْضَ كَذَا, meaning [*My sheep* or *goats*] *forsook such a land,* [*as though they complained of it,*] *and did not go near it.* (TA. [But I have substituted شَائِى for what is there written شاكى, an evident mistranscription.]) See also 2, in two places.

6 **تَشَاكَوْا** *They complained, one to another.* (K.)

8 **إِشْتَكَو** see 1, in nine places: and see also 2, in two places.

شَكْوٌ inf. n. of شَكَا. (S, Msb.) ___ It is also used in the sense of وَجْدٌ [meaning *Grief, mourning,* or *sorrow*]. (TA.) ___ Also, and شَكْوَى , and شَكَاةٌ , and شَكَآءٌ , and شَكْوَآءُ , (K,) this last mentioned by Az, (TA,) [but it is omitted in some copies of the K,] *A complaint,* meaning *a disease, malady,* or *sickness.* (K.) Also, the first, *A small,* or *young, lamb:* or *a small,* or *young, camel:* (K accord. to different copies: in some, الشَّكْوُ having for its explanation الحَمَلُ الصَّغِيرُ, and thus in the TA: in others, الجَمَلُ الصغير:) mentioned by ISd. (TA.)

شَكَاةٌ an inf. n. of شَكَا; (S, K;) or a simple subst., like شَكْوَى. (Msb.) ___ See also شَكْوٌ. ___ Also *i. q.* عَيْبٌ [*A vice, fault,* &c.]. (TA.) [See a verse cited voce رِفَاقٌ.]

شَكْوَةٌ The *skin of a sucking kid,* (T, * S, M, *) *for milk:* that of the جَذَعٌ and of such as is above that [in age] is termed وَطْبٌ; (S;) or that of the جَذَعٌ is termed سِقَآءٌ; and that of such as is weaned, بَدْرَةٌ: (T, TA:) or *a receptacle*

of skin or *leather, for water* and *for milk,* (K, TA,) or, as some say, *in which water is cooled* and *in which milk is kept close:* (TA:) or *a small skin for water or milk:* or *a small receptacle in which water is put:* (Er-Rághib, TA:) the dim. is شُكَيَّةٌ : (TA:) and the pl. is شَكَوَاتٌ and شَكَآءٌ (K, TA) and شُكًى [like as بُدُورٌ is a pl. of بَدْرَةٌ, being originally شُكُووٌ, like as دُلًى (pl. of دَلْوٌ) is originally دُلُووٌ]. (TA.)

شَكْوَى an inf. n. of شَكَا, as also شَكْوًى; (K;) or a simple subst. [signifying *Complaint*]: (S, Msb:) pl. شَكَاوَى. (TA.)

___ See also شَكْوٌ.

شَكْوَآءُ : see شَكْوٌ.

شَكَآءٌ : see شَكْوٌ.

شَكِىٌّ *i. q.* شَاكٍ [i. e. *Complaining*]; (Msb;) [or *a complainer;* i. e.] الشَّكِىُّ signifies الَّذِى يَشْتَكِى, (S,) or الذى يَشْكُو. (JM.) ___ And *Pained;* syn. مُوجَعٌ; (K, TA;) in this sense an instance of فَعِيلٌ in the sense of مَفْعُولٌ: (TA:) or *causing pain;* syn. مُوجِعٌ: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirimmáh says,

* وَسْمِى شَكِىٌّ وَلِسَانِى عَارِمُ *

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say inconsiderately because the meaning evidently is, not that thus indicated in the TA, but, *My branding,* or *stigmatizing,* by satire, (for one says وَسَمَهُ بالهجآء,) *is such as causes pain, and my tongue is vehement:* or شَكِىٌّ may here have the last but one of the meanings expl. in this paragraph]: وَسْمِى is from السِّمَةُ. (S.) ___ Also *Affected with a complaint,* meaning *disease, malady,* or *sickness,* [app. in an absolute sense, (see شَكْوٌ,) and also] *of the least,* or *lightest,* or *slightest, sort;* and so شَاكٍ . (M, K.) ___ And *i. q.* مَشْكُوٌّ , (S, Msb, K,) which is a pass. part. n. of شَكًا; [and therefore signifies *Complained of;* and also *complained to;* but mostly seems to be used in

the former of these senses;] as also مَشْكًى . (S, Msb.)

شَكَايَةٌ an inf. n. of شَكَا; (S, K:) or a simple subst., like شَكْوَى. (Msb.)

شَكِيَّةٌ an inf. n. of شَكَا. (S, K.) ___ And also (TA) a subst. signifying *A thing complained of* (اسْمٌ لِمَشْكُوٍّ); like رَمِيَّةٌ a subst. signifying a thing cast at or shot at (اسْمٌ لِمَرْمِيٍّ): (Msb, TA:) pl. شَكَايَا. (TA.) Also *A remainder,* or *remaining portion,* (K and TA in art. شكى,) of a thing: mentioned by Sgh. (TA.)

شُكَيَّةٌ dim. of شَكْوَةٌ, q. v. (TA.)

شَكِّىٌّ , (thus in copies of the K,) or شُكِّىٌّ, with damm to the ش, (TA,) is mentioned in art. شك [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so applied in the K, as well as in the O, in art. شك, in which both explain it as meaning *Difficult;* and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and شَكًى, like حَتًّى, is a town in Armenia, whence [are brought] bits, or bridles, (لُجُم,) and skins, (K,) [and SM adds that they are termed شكّية: but what I find J to have stated is as follows:] الشَّكِىُّ, [thus in one of my copies of the S,] or الشُّكِى, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish لَش or لَشْ. (S. [But in the JM, this last word is written, as from the S, تشن: it may therefore be correctly لَشْن, or لَشِن, which, though used in Turkish, is a Pers. word, meaning *smooth.*])

شَاكٍ : see شَكِىٌّ, in two places. In the phrase رَجُلٌ شَاكِى السِّلَاحِ, (S,) which means *A man whose weapon is sharp,* or *whose weapons are sharp,* (S, K, *) Akh says that شاكى is formed by transposition from شائك [q. v. in art. شوك]: (S:) and accord. to AZ, one says also شَاكٍ فِى السِّلَاحِ. (TA in art. شوك.) ___ And الشَّاكِى [is app. formed in like manner from الشَّائِكُ, and] signifies *The lion.* (K.)

مِشْكَاةٌ *A niche in a wall;* i. e. *a hole,* or *hollow,* (كُوَّةٌ,) *in a wall, not extending through;* (Fr, S, M, K, &c.;) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl: by the generality

of the expositors [of the Kur-án]; and this is said by Ibn-' Ateeyeh to be the most correct explanation: (TA:) said by Aboo-Moosà to mean the *iron*, or *leaden, thing in which is the wick* [*of the lamp*]: thought by Az to mean the *tube which is the place of the wick in the glass lamp*, as being likened to the كُوَّة which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the مِصْبَاح there mentioned is the lighted wick: (Bd:) accord. to Mujáhid, the *pillar*, or *the like*, (العَمُود,) *upon the top*, or *head, of which the* مِصْبَاح [meaning *lamp*] *is put:* or the *iron things by means of which the* قِنْدِيل [or *lamp*] *is suspended:* IJ says that its ا is originally و, and hence it is [often] written مِشْكَوٰة: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مَشَاكٍ, like مَسَاحٍ pl. of مِسْحَاة:] Kaab says that, in the verse of the Kur [xxiv. 35], by the مِشْكَاة is meant the breast of Mohammad; and by the مِصْبَاح, his tongue; and by the زُجَاجَة, his mouth. (TA.)

مَشْكُوٌّ and مَشْكِىٌّ: see شَكِىٌّ, last sentence.

شکی

شکو See **شکی**

شل

1 **شَلَّتْ يَمِينُهُ** , (S, O,) or يَدُهُ, (Mgh, TA,) or اليَدُ, (Msb, K,) originally شَلَلَتْ, (Mgh, Msb, TA,) aor. تَشَلُّ, (S, O, &c.,) inf. n. شَلَلٌ (S, * O, * Mgh, Msb, K) and شَلٌّ, (Msb, K,) or the latter

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is not allowable; (Ham p. 69;) this is the chaste form of the verb; (Th, TA;) and أُشْلَّتْ ; (Th, K;) and شُلَّتْ, (Th, O, K,) but this last is bad, (Th, O, TA,) and is disallowed by Fr; (TA;) *His right hand* or *arm,* or *his hand* or *arm,* or *the hand* or *arm, was,* or *became, unsound,* or *vitiated:* (S, O, TA:) or *deprived of the power of motion by an unsound,* or *a vitiated, state of its* عُرُوق [meaning *veins* or *nerves*]: (Msb:) or *dried up;* or *stiff:* or *it went* [or *wasted*] *away.* (K, TA.) One says, in praying for a person, لَا تَشْلَلْ يَدُكَ [*May thy hand,* or *arm, not become unsound,* &c.]: (S, Msb, * K: *) and لَا شَلَلًا and لَا شَلَالَ , which mean the same; the last word like قَطَامِ. (K.) And شَلَّ عَشْرُهُ, and خَمْسُهُ, [*His ten fingers became unsound,* &c., and *his five* fingers,] and some say شَلَّتْ, but this is more rare; i. e., the suppression of the fem. ت is more usual in a case of this kind. (Lh, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلَلًا وَلَا عَمًى [Mayest thou *not* experience *unsoundness,* &c., *nor blindness*]; and لَا شَلَّ عِشْرُكَ [*May thy ten* fingers *not become unsound,* &c.], meaning أَصَابِعُكَ. (S, O.) He who says شَلَّ المارِنُ and شَلَّتِ الأُذُنُ is a foreigner. (Mgh.) The lawyers [improperly] use الشَّلَل in relation to the ذَكَر. (Msb.) One says also, شَلَلْتَ يَا رَجُلُ [*Thou hast become unsound,* &c., in thy hand or thine arm, *O man*]. (S, O.) And لَا شَلَلَ, meaning لَا تَشْلَلْ, because it occupies the place of an imperative. (Lth, TA.) In the saying of the rájiz, (S,) namely, Abu-l-Khudree El-Yarboo'ee, (O, TA,)

* مُهْرَ أَبِي الجَحْابِ لَا تَشَلِّي *

[*Colt of Abu-l-Habháb, mayest thou not become unsound*, &c., in the fore leg], (S, TA, [in the O, ابى الحَرِث, for ابى الحٰرِث,]) the last word is thus [for لا تَشْلَلْ] on account of the rhyme: (S, O, TA:) [for] the next hemistich is

* بَارَكَ فِيكَ ٱللّٰهُ مِنْ ذِى أَلِّ *

[*God bless thee as one possessing fleetness*, or *swiftness*]; (O, TA;) ذى الّ in this instance meaning ذى سُرْعَة. (S in art. شلّه.) ال; (K;) and شَلَلْتُ الإبلَ, (S, O,) and الرَّجُلَ; (Msb;) aor. ـُ, (S, Msb,) inf. n. شَلٌّ (S, O, Msb, K *) and شَلَلٌ, (K, * and Ksh in xii. 3,) like as قَصَص is inf. n. of قَصَّ, (Ksh ibid.,) or شَلَلٌ is a simple subst.; (S, O;) *He drove him away;* (K;) and *I drove away* (S, O, Msb) *the camels*, (S, O,) and *the man.* (Msb.) And مَرَّ فُلَانٌ يَشُلُّهُمْ بِالسَّيْفِ *Such a one passed along urging them on*, and *driving them, with the sword.* (S.) [See also 4. ___ Hence,] الصُّبْحُ يَشُلُّ الظَّلَامَ *The dawn drives away the darkness.* (TA.) ___ And شَلَّتِ العَيْنُ دَمْعَهَا *The eye sent forth* [or *shed*] *its tears:* (Lh, K:) like شَنَّتْهُ: (Lh, TA:) asserted by Yaa- koob to be formed by substitution [of ل for ن]. (TA.) ___ And شَلَّ الدِّرْعَ, (O, TA,) and شَلَّهَا عَلَيْهِ, aor. ـُ, inf. n. شَلٌّ, (TA,) *He put on himself the coat of mail;* on the authority of ISh. (O, TA.) ___ شَلَلْتُ الثَّوْبَ, (S, O, Msb, TA,) inf. n. شَلٌّ, (O,) *I sewed the garment*, or *piece of cloth*, (S, O, Msb, TA,) *slightly;* (S, O, TA; [omitted, probably by inadvertence, in my copy of the Msb;]) [previously to the second sewing termed الكَفُّ;] strangely omitted in the K: شَلَالَةٌ is [app. a subst., not an inf. n., signifying The *act*, or *art, of so sewing;*] the *contr. of* كَفَافَةٌ. (TA.)

4 **اشلّ يَمِينَهُ**, (S,) or يَدَهُ, (Fr, K,) *He* (i. e. God, S) *made his right hand* or *arm*, (S,) or *his hand*, or *arm*, (K,) *to become unsound*, or *vitiated:* (S:) or *to become dried up*, or *stiff:* or *to go* [or *waste*] *away:* (K:) or اشلّ اليدَ *He* (i. e. God) *made the hand* or *arm to become deprived of the power of motion by an unsound*, or *a vitiated, state of its* عُرُوق [*meaning veins* or *nerves*]. (Msb.) And اشلّ ٱللّٰه يدَهُ is said by way of imprecation [as meaning *May God render his hand* or *arm unsound*, &c.]. (O.) See also 1, first sentence. [It is said that] إِشْلَالٌ signifies The *driving away* a camel, and a

troop or company with the sword: [like شَلٌّ: see 1, latter half:] ___ and The *making war.* (KL.)

7 **انشلّ** *He became driven away.* (K, TA. [In some of the copies of the K, انشلّ به, meaning *He became driven away by,* or *with, him,* or *it.*]) And انشلّت الإبلُ *The camels became driven away.* (S.) And انشلّوا مطْرُودين [*They went driven away*]; referring to a company of people. (TA.) ___ [Hence,] انشلّ الذّئْبُ فى الغنَم *The wolf made an incursion among the sheep* or *goats;* as also انشنّ: mentioned by Az in art. نشغ. (TA.) ___ And انشلّ السَّيْلُ *The torrent began to be impelled, before its becoming vehement:* (Sh, O, K:) and so انسلّ. (Sh, O.) ___ And انشلّ المطَرُ *The rain descended.* (K.)

R. Q. 1 **شَلْشَلْتُ المآءَ** *I made the water to fall in drops;* (S;) *in consecutive drops.* (TA.) And شَلْشَلَ بولَه, (K, TA, [in the CK, erroneously, تَشَلْشَلَ,]) and يبولُه, (S, O, K, TA,) inf. n. شَلْشَلَةٌ and شِلْشَالٌ, [both incorrectly written by Freytag,] (K, TA,) *He* (a boy, S, O, TA) *scattered his urine; emitted it dispersedly:* (K, TA:) the subst. [signifying the *act of doing so*] is شَلْشَالٌ with fet-h. (K.) And شَلْشَلَ السَّيْفُ الدَّمَ, [in the CK, erroneously, بالدَّم,] and تَشَلْشَلَ به, *The sword poured forth the blood.* (K, TA.)

R. Q. 2 **تَشَلْشَلَ** *It* (water) *fell in consecutive drops.* (TA.) And تَشَلْشَلَ دمًا *It* (a wound) *dripped with blood in consecutive drops.* (TA.) See also R. Q. 1, last sentence.

شَلَّةٌ : see the next paragraph.

شُلَّةٌ *i. q.* نيَّةٌ [app. as meaning The *thing,* or *place, that one proposes to himself as the object of his aim*]: (S, O, K:) the *place that a company of men have proposed to themselves as the object of their aim* or *journey:* so in the M: (TA:) or the نيَّة [in the sense thus expl. in the M and TA] *in journeying:* (T, K:) and thus also شُلَّى, and likewise *in fasting,* and *in warring:* one says, أَيْنَ شُلَّاهُمْ [*Where is the place that they propose to themselves as the object of their aim in*

journeying, &c.?]. (TA.) ___ And *A remote affair* (S, O, K) *that one seeks;* (K;) as also شَلَّةٌ . (O, K.) See also شَلَلٌ. And see شَلِيلٌ.

شَلَلٌ *An unsoundness* in the hand or arm, or *a vitiated state* thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] ___ And *A stain,* (S, O,) or *a blackness,* (K,) or *a dust-colour,* (TA,) *in a garment,* or *piece of cloth, that does not become removed by washing.* (S, O, K, TA.) One says, مَا هٰذَا الشَّلَلُ فِى ثَوْبِكَ, (S, O,) or بِثَوْبِكَ, (TA,) [*What is this stain,* &c., *in thy garment?*] Also The *act of driving away:* (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] *i. q.* طَرْدٌ, like [the inf. n.] شَلٌّ, (K,) as also شُلَّةٌ . (TA.)

شُلَلٌ and شُلُلٌ: see شُلْشُلٌ.

لَا شَلَالَ : see 1, second sentence.

جَاؤُوا شَلَا لًا *They came driving away the camels.* (S, O.) ___ And ذَهَبَ القَوْمُ شَلَالًا *The people went driven away* (انْشَلُّوا مَطْرُودِينَ). (TA.) ___ And شَلَالٌ signifies *A company of men in a scattered,* or *dispersed, state.* (S, O.)

شَلُولٌ , of she-camels, and of women, (O, K, in the latter of which, in the place of وَالنِّسَآءِ, is found وَالشَّآءِ [i. e. and of sheep or goats], TA,) is like نَابٌ [meaning *Aged*]. (O, K.) ___ See also شُلْشُلٌ, in two places.

شَلِيلٌ , (S, O, K,) accord. to AO, (S,) or A 'Obeyd, (O, TA,) *An innermost covering for the body, worn beneath the coat of mail,* (S, O, K,) *whether it be a* ثَوْب *or some other thing:* (S, O:) and, (S, O, K,) sometimes, (S, O,) *a short coat of mail,* (S, O, K,) *worn beneath the upper one,* (S, O,) or *worn beneath the large one:* or *in a general sense:* (K:) [i. e.] *a coat of mail* itself is called شَلِيلٌ; (ISh, TA;) and also شُلَّةٌ : (TA:) pl. أَشِلَّةٌ; (S, O, TA;) in the K, erroneously, شِلَّةٌ. (TA.) ___ Also (S, O, K) *A* [*cloth*

such as is termed حِلْس, (S, O,) or مِسْح, *of wool* or *of* [*goats'*] *hair,* (K,) *that is put upon the rump,* or *croup, of the camel,* (S, O, K,) *behind the* [*saddle called*] رَحْل. (K.) [See also سَنِيفٌ.] And The *part,* of a valley, *in which the water flows:* (K:) or the *middle* of a valley, (S, O, K,) *where flows the main body of water:* (S, O:) so says A 'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سَلِيلٌ, with the unpointed س. (O.) And The نُخَاع [or *spinal cord*]; (K, TA;) [also called the سَلِيل;] i. e. the *white* عِرْق [or *nerve*] *that is in the vertebræ of the back:* mentioned by Kr. (TA.) ___ And *Long streaks,* or *strips, of flesh, extending with the back:* (K, TA:) n. un. with ة also mentioned by Kr: but the more approved word

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is with [the unpointed] س. (TA.) And *Clouds in which is no water;* syn. جَهَامٌ. (AA, O.)

شَلَالَةٌ : see 1, last sentence.

شُلَّى : see شُلَّةٌ, in two places.

شَلْشَلٌ Water, and blood, *falling in consecutive drops;* as also مُتَشَلْشِلٌ. (K, TA.) ___ A زِقّ [or skin for wine &c.] *flowing* [or *leaking*]. (TA.) And Roasted flesh-meat (شِوَآء) *of which the grease,* or *gravy, drips;* like شَرْشَرٌ and رَشْرَاشٌ. (TA in art. ___.) مَآءٌ ذُو شَلْشَلٍ شَرٌّ (S, O) and شَلْشَالٌ (S, O *) *Water having a dripping.* (S, O.) See also the next paragraph.

شُلْشُلٌ A man *light, active,* or *agile;* (S;) [and] so مِشَلٌّ, (O,) and شَلُولٌ: (O, TA:) or the first, a boy, or young man, *sharp-headed; light,* or *active, in spirit; brisk, lively,* or *sprightly, in his work;* and so شُعْشُعٌ, and جُلْجُلٌ: (IAar, TA:) or a man *clever, ingenious, acute,* or *sharp; light, active,* or *agile:* (O:) or *light, active,* or *agile, in accomplishing that which is wanted; quick; a*

good companion; cheerful in mind; as also شَلْشَلٌ , and مِشَلٌّ [in the CK (erroneously) مُشِلٌّ], and شَلُولٌ , and شُلُلٌ , and شُلَلٌ , (K, TA,) of which last the pl. is شُلَلُونَ, it having no broken pl. because of the rareness of فُعَلٌ as the measure of an epithet: (Sb, TA:) and *having little flesh; light, active,* or *agile, in that which he commences,* (K, TA,) *of work &c.;* (TA;) as also مُتَشَلْشِلٌ : (K, TA:) or this latter [simply] *lean,* or *having little flesh.* (S, O.)

شَلْشَلَةٌ The *falling* of water *in drops,* (K, TA,) *consecutively.* (TA.) [If an inf. n. in this sense, its verb is most probably شُلْشُلَ.]

شَلْشَالٌ : see R. Q. 1: ___ and see also شَلْشَلٌ.

شُلَاشِلٌ , applied to a plant, or herbage, *Fresh, juicy,* or *sappy.* (TA.)

أَشَلُّ A man *whose hand,* or *arm, has become unsound,* or *vitiated:* (S, TA:) or *deprived of the power of motion by an unsound,* or *a vitiated, state of its* عُرُوق [meaning *veins* or *nerves*]: (Msb:) or *dried up,* or *stiff:* or *whose hand,* or *arm, has gone* [or *wasted*] *away:* (K, TA:) fem. شَلَّآءُ. (S, Msb.) ___ And يَدٌ شَلَّآءُ (Mgh, TA) A *hand,* or *an arm, that will not comply with that which its possessor desires of it, by reason of disease therein.* (TA.) ___ And عَيْنٌ شَلَّآءُ *An eye of which the sight has gone.* (O, Msb, K.)

مِشَلٌّ *A* [*spear of the kind called*] مِطْرَدٌ [q. v.]. (TA.) ___ And A he-ass *that drives away* [his she-asses] *much.* (K. [In the CK, in this sense, erroneously written مِشْلٌ. See مُشَلَّلٌ.]) ___ See also شُلْشُلٌ, in two places. ___ One says also إِنَّهُ لَمِشَلٌّ عَوْنٌ [thus app., but written in my original without any syll. signs,] meaning *Verily he is a writer soundly,* or *thoroughly, learned;* or *skilled, intelligent, and experienced; and sufficing.* (TA.) Also *A garment with which the neck is covered:* mentioned by the sheykh

Zádeh in his Commentary on El-Beydáwee. (TA.)

مُشَلِّلٌ A he-ass *much busied by the care of his she-asses.* (IAar, O, L, K. [See also مِشَلٌّ.])

مُتَشَلْشِلٌ : see شَلْشَلٌ : ___ and see also شُلْشُلٌ.

شلجم

شَلْجَمٌ *A well-known plant;* (S;) [*colza:* see سَلْجَمٌ:] mentioned by the author of the L, and other leading lexicologists, following J. (TA.)

شلم

شَلَمٌ *Sparks of anger:* so in the saying يَتَطَايَرُ شَلَمُهُ [*His sparks of anger fly about*]: (K:) and so شَنَمُهُ. (TA.)

شَالَمٌ : see what follows.

شَوْلَمٌ : see what follows.

شَيْلَمٌ The رُؤَانُ [now applied to *darnel-grass* (but see this latter word رُؤَانُ)] *that is* [*often found*] *in wheat;* also called شَالَمٌ (Msb, K) and شَوْلَمٌ ; (K;) of Pers., or foreign, origin; (أَصْلُهُ أَعْجَمِىٌّ;) and *it is said that one of its two extremities is sharp and the other thick:* (Msb:) of the dial. of the Sawád: accord. to IAar, *i. q.* زِيوَانٌ [sic.] and سَعِيعٌ: AHn says that it is *a small, oblong, red, erect grain, resembling in form the* سُوسٌ [or *grub*] *of wheat; and it does not intoxicate, but renders the wheat very bitter:* and in one place he says, *the plant of the* شيلم *spreads upon the ground, and its leaves are like those of the* خِلَافٌ [or *salix Aegyptia*] *that is termed* بَلْخِىّ, *very green, and juicy,* or *tender; people eat its leaves when they are fresh, and they are pleasant* [*to the taste*], *without bitterness; but its grain is more intensely,* or *nauseously, bitter* (أَعْقَى) *than aloes.* (TA.) [Forskål, in his Flora Aegypt. Arab. p. 199, after describing the رؤان, says, شيلم etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente. See also سَكَرَةٌ.] [Golius says, on the authority of a gloss in a copy of the KL, that it signifies also *A short,* or *little, avaricious, man;* vir curtus, avarus: a meaning, if correct, app. tropical.]

شلو

1 **شَلَا** , aor. ـُ , *He went,* or *journeyed.* (K.) And *He raised, uplifted,* or *took up,* a thing; syn. رَفَعَ. (IAar, Az, K.)

4 **اشلى** , (S, Msb, K, &c.,) inf. n. إِشْلَآءٌ, (Msb,) *He called* a dog, (AZ, S, Msb,) &c.: (Msb:) and *he called* a she-camel, (ISk, S, K,) and a ewe or she-goat, *by her name,* (ISk, S,) *to milk her.* (ISk, S, K.) And اشلى دَابَّتَهُ *He showed the* مِخْلَاة [or *nose-bag* (in the CK erroneously المِخْلَاط)] *to his beast in order that it should come to him.* (K.) [See also 10.] Accord. to IAar and several others, one says, أَشْلَيْتُ الكَلْبَ عَلَى الصَّيْد, meaning *I incited,* or *urged, the dog* [*against the object,* or *objects, of the chase*]; like أَغْرَيْتُهُ in measure and in signification: (Mgh, ast; Msb, TA:) but this is disallowed by ISk, (S, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, اشليته بالصَّيْد in the same sense; though they are allowed by others: one says, however, [by common consent,] أَشْلَيْتُ الكَلْبَ للصَّيْد, meaning *I called the dog to the chase.* (Mgh.)

8 **إِشْتَلَوَ** see the next paragraph, in two places.

10 **استشلاه** , (S, K,) and اشتلاه , (S, * K, [accord. to my copies of the former, أَشْلَاهُ, but a verse immediately following as an ex. shows the right reading,]) *He called him in order to save him,* or *rescue him,* (S, K,) or *to make him come forth,* (S,) *from straitness,* or *perdition,* (K,) or *from a place:* (S:) this is the primary signification. (TA.) ___ And [hence] the former, (S, K, TA,) and ↓ the latter also, (S, TA, i. e. اشتلاه, [thus in this instance in the copies of the S,]) *He saved him,* or *rescued him.* (S, K, TA.) And استشلى *He* (a man, TA) *was,* or *became, angry.* (K, TA.)

شَلًا : see the next paragraph.

شَلْوٌ *A limb,* or *member;* (Msb, K;) as also شَلْوَةٌ : (TA:) or *a limb,* or *member, of flesh-meat:* whence, in a trad., ايتنى بشلْوها الأَيْمَن [*Bring thou to me its right limb*]: (S:) pl. أَشْلَآءٌ (S, Msb, TA) and أَشْلٍ, [originally أَشْلُوٌ,] like أَدْلٍ pl. of دَلْوٌ. (TA.) ___ And The *body* of anything [i. e. of any animal]: as also شَلًا ; (K;) which latter is expl. by ISd as signifying the *skin* and *body* of anything; and is applied in a trad. to the inner side of a haunch as meaning *having no flesh upon it:* (TA:) [or,] accord. to IDrd, شَلْوُ الإِنْسَان signifies *the body of the man after its wasting,* or *decaying:* (Msb, TA:) [or] أَشْلَآءُ الإِنْسَان means *the members,* or *limbs, of the man after wasting,* or *decaying, and becoming dissundered:* (S, TA:) and (hence, Msb) one says, بَنُو فُلَانٍ أَشْلَآءٌ فى بَنِى فُلَانٍ, meaning *The sons of such a one are remains among the sons of such a one:* (S, Msb:) and هُوَ مِنْ أَشْلَآءِ القَوْمِ *He is of the remains of the people:* [for] شَلْوٌ signifies *a remain,* or *remaining portion:* and شُلًّى [app. شُلًّى, said to be like غُنًّى, but this is, I doubt not, a mistranscription for عُنًّى, i. e. originally of the measure فُعُولٌ, is another pl. of شَلْوٌ, and] signifies *remains* of any thing. (TA.) [See also شَلِيَّةٌ.] ___ Also *Any skinned animal of which somewhat has been eaten and a portion remains:* (K:) or *a portion remaining, whether much or little, of a sheep or goat of which part has been eaten:* (L voce سَلِيخٌ:) pl. أَشْلَآءٌ. (K.) ___ And أَشْلَآءُ اللِّجَامِ *The straps,* or *thongs, of the bit* or *bridle:* (A, K:) or *such as have become old, and of which the iron appertenance has become slender,* (K,

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TA,) or, as in the M, [*of which*] *the iron appertenances* [*have become slender*], *without straps,* or *thongs:* app. likened to limbs, or members, of flesh-meat. (TA.)

شَلْوَةٌ : see the next preceding paragraph.

شَلِيَّةٌ *A piece,* or *portion,* of flesh-meat &c. (K, * TA.) ___ And *A remnant,* or *remaining portion;* (K, TA;) only of property: (S, K, * TA:) pl. شَلَايَا. (S, TA.) One says, ذَهَبَتْ مَاشِيَةُ فُلَانٍ وبَقِيَتْ لَهُ شَلِيَّةٌ [*The cattle of such a one went away, but a remnant remained to him*]. (AZ, S.) [See also شِلْوٌ.]

مُشَلًّى *Lean,* or *light of flesh:* (K, TA:) an epithet applied to a man. (TA.)

مَشَالٌ, in the dial. of El-Hijáz, The *Things,* or *instruments, with which scarification is performed upon the cheeks:* app. pl. of مِشْلَاةٌ. (TA.)

شلياق

الشَّلْيَاقُ *A certain northern constellation,* [namely, *Lyra,*] *consisting of ten stars, the bright star* [alpha] *of which is called* النَّسْرُ الوَاقِعُ: *the Arabs liken it to a vulture* (نَسْر) *which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call* [*the three chief stars in*] *it* الأَثَافِى: *and before the bright star is a dim star which the Arabs call* الأَظْفَار [i. e. *the talons*]. (Kzw. [Not in any of my Lexicons.])

شم

1 **شَمَمْتُ** , aor. أَشَمُّ; and شَمِمْتُ, aor. أَشُمُّ; (S, Mgh, Msb, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَمَّ; (Mgh;) inf. n. شَمٌّ (S, Msb, K) and شَمِيمٌ, (S, K,) which are of both verbs, (TA,) and شَمِّيمَى, mentioned by Z (K, TA) alone; (TA;) *I smelt,* i. e. *perceived by the nose,* (K,) a thing, (S, Msb, K, *) or an odour; (Mgh;) and اشتممت signifies the same; (S, Msb, K, TA; [اشْمَمْتُه in the CK is a mistranscription for اشتممته;]) and تَشَمَّمْتُ also, (K,) and شَمَّيْتُ , thus in the copies of the K, but correctly شَمَّمْتُ : (TA: [both, however, are mentioned in the CK: the former like قَصَّيْتُ for قَصَّصْتُ:]) or تَشَمَّمْتُ الشَّىْءَ signifies شَمَمْتُهُ فِى مُهْلَةٍ [*I smelt the thing leisurely,* or *gently*]: (S, TA:) or تشمّم الشَّىْءَ and اشتمّه both signify *he put the thing near to his nose in order that he might draw in its odour.* (AHn, TA.) ___ See an ex. in a prov. mentioned voce خِمَارٌ. ___ [Hence,] شُمَّ *He was tried,* or *proved by trial* or *experiment* or *experience;* syn. اُخْتُبِرَ. (IAar, K.) شَمَّ, see. pers. شَمِمْتَ, aor. يَشَمُّ, (Msb,) inf. n. شَمَمٌ, (S, * Msb, K, *) *He* (a man) *was high,* or *elevated, in the nose.* (S, * Msb, K. *) ___ [And hence,] شَمَّ, (K,) [sec. pers. شَمِمْتَ,] inf. n. شَمَمٌ, (TA,) *He* (a man, TA) *magnified himself;* or *behaved proudly,* or *haughtily.* (K, TA. [And اشمّ has a similar meaning.]) ___ [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَمٌ below.] ___ See also 4, near the end.

2 **شَمَّمْتُ** : see above, in two places.

3 **شَامَّ** , (K,) inf. n. مُشَامَّةٌ, (S, TA,) *They smelt each other;* (S, * K;) as also تشامّا , (K,) inf. n. تَشَامٌّ. (S.) ___ [Hence,] شَامَّهُ *Look thou to see what is with him,* or *in his mind,* (ما عنده, S, K, TA,) and *draw near to him,* (K, TA,) and *seek after the knowledge of what is with him,* or *in his mind,* (ما عنده,) *by means of informations and disclosure;* as though each smelt what was with the other in

order to act according thereto. (TA.) And hence the saying, شَامَمْنَاهُمْ ثُمَّ نَاوَشْنَاهُمْ [*We endeavoured*, or *looked, to ascertain their condition; then we engaged them in near, though not close, conflict*]. (TA.) You say also, شَامَمْتُ الرَّجُلَ meaning [simply] *I drew near to the man.* (S.) مُشَامَّةٌ [used tropically] signifies The *looking into* a thing. (KL.) And The *approaching* the enemy *so that the two parties see each other.* (S.)

4 **اشَمَّهُ إِيَّاهُ** *He made him to smell it*, or *perceive it by the nose.* (K.) You say, أَشْمَمْتُهُ الطِّيبَ [*I made him to smell the perfume*]. (S, Msb.) ___ And [hence] one says to the prefect, or governor, or prince, or commander, أَشْمِمْنِى يَدَكَ أُقَبِّلْهَا [*Suffer me to approach thy hand that I may kiss it*]; (S, * TA;) a phrase like نَاوِلْنِى يَدَكَ, (TA,) but better than the latter phrase: so says Kh. (S.) ___ And اشمّ الخِتَانَ, and اشمّت البَظْرَ, *He*, and *she*, i. e. the operator, *took*, (K, TA,) or *cut off*, (TA,) *a small portion of the prepuce*, and *of the* بَظْر [q. v.]: (K, TA:) or the latter signifies *she cut off a portion of the* نَوَاة [q. v.], *not extirpating it.* (TA.) ___ And اشمّ الحَرْفَ, (S, * K,) inf. n. إِشْمَامٌ, (S,) *He made the consonant to have a smack of the dammeh* or *the kesreh*, (lit., *made it to smell*, S, or *to taste*, K, *the dammeh* or *the kesreh*,) *in such a manner* (S, K) *that the* إِشْمَام, (S,) or *that the dammeh* or *kesreh*, (K,) *was not heard*, (S, K,) *what is termed* إِشْمَامُ الحَرْفِ *being less than what is termed* رَوْمُ الحَرَكَةِ, *the former being apparent only by the motion of the lip*, (S,) or *of the upper lip*, (so in one of my copies of the S,) *no account being taken of it*, (S, K,) i. e. *of the dammeh* or *kesreh*, (K,) *it not being reckoned as a* حَرَكَة *because of its feebleness, the consonant in this case being quiescent* or *like that which is quiescent*, (S,) *and the prosodical measure not being broken thereby:* (K:) for ex., in the following verse,

* مَتَى أَنَامُ لَا يُؤَرِّقْنِى الكَرَى *

* لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ المَطِى *

[meaning الكَرِىّ and المطِىّ, (as is said in one of my copies of the S,) i. e. *When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride*], the Arabs [or, as is said in the TA, some of the Arabs] make the ق [in يؤرقنى] to have a smack of the dammeh; but if you took account of the حَرَكَة of the إِشْمَام [in this case,] the measure of the verse would be broken, [the foot] رقنى الكرى becoming, in the scanning, مُتَفَاعُلُنْ, which may be only in the كَامِل; whereas this verse is of the رَجَز: (Sb, S:) another case of إِشْمَام is that of the ى in دُوَيْبَّةٌ, [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دب.) Also *He pronounced the consonant with a* حَرَكَة [or *vowel-sound*] *between damm and kesr, apparent only in utterance, not in writing;* as in قِيلَ and غِيضَ in the Kur xi. 46. (I 'Ak pp. 130 and 131.) [See also رَوْمُ الحَرَكَة, voce رام.] ___ [Golius explains اشمّ as signifying also *Reduxit, fecit ut converteret se ab aliqua re;* as on the authority of the KL; in my copy of which, however, I do not find this meaning.] اشمّ, (S, K,) inf. n. إِشْمَامٌ, [as an intrans. verb,] said of a man, (S,) also signifies *He passed by,* or *along, raising his head;* (S, K, TA;) *and magnified,* or *exalted, himself; behaved proudly,* or *disdainfully;* or *elevated his nose, from pride.* (TA. [See also 1, near the end.]) ___ And *He turned away* from a thing. (K.) One says بَيْنَا هُمْ فِى وَجْهٍ إِذْ أَشَمُّوا, i. e. [*While they were in a certain direction, lo,*] *they turned away;* (S, TA, as from AA;) or شَمُّوا. (Thus in one of my copies of the S [but I think it to be a mistranscription].) And اشمّ القومُ *The people,* or *party, deviated in their directions to the right and left:* a phrase heard in this sense by AA. (S.)

5 **تَشَمَّمَ** see 1, in three places.

6 **تَشَامَمَ** see 3, first sentence.

8 إِشْتَمَمَ see 1, in two places.

10 استشمّ *He desired to smell.* (KL.) ___ And *He perceived a smell,* or *an odour,* from a thing. (KL.) ___ دخل المخاطُ أنفه فاسْتَشَمَّهُ فأَدْخَلَهُ فى حلْقه, said of a man, means استنشقه [i. e. *The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces*]; the verb being metaphorically thus used, like as الاستنشاق is metaphorically used for الشَّمُّ. (Mgh.)

شَمَمٌ inf. n. of the intrans. verb شَمَّ [q. v.]. (Msb, TA.) ___ [Used as a simple subst.,] *Highness of the nose:* (Msb:) or *highness of the bone of the nose,* (S, K,) *and beauty thereof,* (K,) *with evenness,* or *straightness, of its upper part,* (S, K, when there is in it a gibbousness it is termed قَنًا, S,) *and uprightness of the end,* or *lowest part:* (K:) or, as some say, *this last quality* [*alone*]: (TA:) or *length of the end,* or *lower part, of the nose, so that it extends over the middle of the mustache,* (ورود الأَرنبة,) *with beautiful evenness,* or *straightness, of the bone, and highness thereof greater than the highness that is termed* ذَلَفٌ: or *length and slenderness of the nose, and a downward extending of its* رَوْثَة [i. e. *end* or *tip,* or *part where the blood that flows from the nostrils drops* or *drips*]: (K:) or [*simply*] *length.*

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in the nose. (Ham p. 789.) ___ And, in a man, The *quality of having what is termed* شَمَمٌ *of the nose.* (S.) ___ [And hence, *Self-magnification,* or *pride,* or *haughtiness:* see 1, near the end.] ___ And *Generosity.* (Ham p. 728.) ___ Also *Highness,* (K,) or *tallness of the head,* (S,) *of a mountain.* (S, K.) ___ And *Nearness:* and *remoteness:* thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase دارُه شَمَمٌ [*His house,* or *abode, is near:* and, *remote*]: (K, TA:) and in the phrase رأَيتُه مِنْ شَمَمٍ [*I*

saw him, or *it, from within a short distance:* and, *from afar*]. (TA.)

شَمُومٌ A thing [*odorous, fragrant,* or] *fit to be smelt.* (KL.)

شَمِيمٌ *High,* or *elevated:* (S, K:) applied in this sense to a [camel's saddle such as is called] قَتَبٌ. (S.)

شَمَّامٌ *A sort of melon resembling a small colocynth,* [or rather *a small melon resembling a colocynth,*] *streaked with redness and greenness and yellowness:* called in Pers. دستنبويه [i. e. perfume]; (K;) originally دست بوى [or دست بويه]: (TA:) *its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels:* (K:) [The *cucumis dudaïm* of Linn.; called by Forskål *cucumis schemmam:* the latter thus describes it (Flora Aegypt. Arab. p. 169): *Caules* 5-sulcati, setis rigidis, scandentes, cirrhosi: *folia* cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: *calyces* villosi, molles: *flores* flavi, conferti in alis: *fructus* globosoovatus, glaberrimus, magnitudine citri, flavus, maculis inæqualibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob caussam cultus; non edulis: in the present day, the same appellation is applied in Egypt to *several species of melon, of pleasant odour and taste;* but this application I believe to be of very late origin: see also لُفَّاحٌ: and see De Sacy's Rel. de l'Égypte par Abd-allatif, pp. 126-7.]

شَمَّامَاتٌ *Sweet odours that one smells.* (K.)

شَمَاشِمُ *Ripe dates remaining upon the raceme.* (AZ, K.)

شَامٌّ [*Smelling,* or *perceiving by the nose.*] ___ يَا ٱبْنَ شَامَّةِ الوَذْرَةِ [*O son of her who smells the* وَذْرَة] is an expression of reproach. (S.)

أَشَمُّ, applied to a man, (Msb,) *Having that quality of the nose which is termed* شَمَمٌ; (Msb, K;) or so أَشَمُّ الأَنْفِ, thus applied: (S:) fem. شَمَّآءُ: (Msb, TA:) and pl. شُمٌّ. (TA.) ___ And [hence, *Self-magnifying,* or

proud, or *haughty:* or] a chief *characterized by disdainfulness, scornfulness,* or *disdainful and proud incompliance,* (K, TA,) *and high-minded.* (TA.) ___ Also A mountain *tall,* (S, TA,) or *high,* (TA,) *in the head.* (S, TA.) [And *High,* as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce تَصَدَّفَ.] ___ And A shoulder *high in the head of its bone.* (K.) ___ [Freytag mentions two other meanings: ___ *Ventus ex alto veniens, qui penetrantioris est odoratus:* ___ [and] fem. شَمَّاء *Jugum extensum in monte:* from the Deewán of the Hudhalees.]

مُشِمٌّ [*Turning away,* or *averse*]. One says, عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشِمٌّ لَا يُرِيدُهُ [*I offered to him such a thing, and lo, he was averse, not desiring it*]. (S.)

مِشَمٌّ [*An instrument of smelling;* like as مِسْمَعٌ signifies an instrument of hearing. ___ Hence, its pl.] مَشَامُّ signifies *Noses.* (KL.) ___ [This pl. is expl. by Jac. Schultens, as meaning *Perfumes* (*odoramenta*): so says Freytag.]

مَشْمُومٌ *A thing that is smelt;* such as *any sweet-smelling plant:* like as مَأْكُولٌ signifies a thing that is eaten: (Msb:) [and] *musk:* (S, K:) [pl. مَشْمُومَاتٌ.]

شمت

1 شَمِتَ , aor. ـَـ , (S, A, Msb, K,) inf. n. شَمَاتَةٌ (S, K) and شَمَاتٌ, (K,) or the former is a simple subst., (Msb, [in which no inf. n. is mentioned,]) *He* (an enemy) *rejoiced:* (TA:) or *he* (a man, TA) *rejoiced at the affliction of the enemy:* (K, TA:) you say, شَمِتَ به *He rejoiced at his* [an enemy's] *affliction.* (S, A, Msb.)

2 شَمَّتَ see 4. ___ تَشْمِيتٌ is *syn. with* تَسْمِيتٌ: [i. e.] تَشْمِيتُ العَاطِسِ signifies *The uttering a prayer for the sneezer;* (S;) when he has, in obedience to an injunction of the Prophet, said الحَمْدُ للّه [Praise be to God]: (Har p. 250:) you say, شَمَّتَ العَاطِسَ, (ISd, A, TA,) and شَمَّتَ عَلَيْهِ, meaning [as expl. in art. سمت: or] *He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction:* (ISd, TA:) شمّت is better and more common than سمّت: (A 'Obeyd, TA in art. سمّت and in the present art.:) but the latter is said by Th to be the original word: or the meaning is, *he said to the sneezer, May God put away,* or *avert, from thee that on account of which one would rejoice at thy affliction:* or it is from الشَّوَامِتُ as signifying the legs of a quadruped, as though meaning *he prayed for the sneezer that he might be firm,* or *steadfast, in his obedience to God.* (L and TA from the Fáïk &c.) And شَمَّتَ لَهُ and عَلَيْهِ, inf. n. as above, *He prayed for what was good for him; prayed for a blessing upon him;* as also سمّت, but the former is the better and the more common. (L and TA from the T and Fáïk &c.) ___ Also *i. q.* تَخْيِيبٌ: (K:) you say, شَمَّتَهُ فُلَانٌ, meaning خَيَّبَهُ [*Such a one disappointed him;* or *caused him to be disappointed of attaining what he desired* or *sought:* or *denied him, refused him, prohibited him from attaining,* or *debarred him from, that which he desired* or *sought*]. (TA.) ___ And *i. q.* جَمْعٌ [The act of *collecting,* &c.]. (K. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.])

4 **اشمته ٱللّٰه به** *God made him* (i. e. the enemy, A, Msb) *to rejoice at his affliction.* (A, * Msb, K, TA.) For فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ [*Therefore make not thou the enemies to rejoice at my affliction*], in the Kur [vii. 149], Mujáhid is related to have read فلا تُشَمِّتْ : but the correctness of this is doubted. (TA.)

5 **تَشَمَّتَ** signifies A people's *returning disappointed of attaining their desire, without spoil.* (K.)

8 **اشْتَمَاتَ** [A camel's] *beginning to be fat.* (K. [See the part. n., below.])

شَمَاتٌ *Disappointment; frustration of one's endeavour* or *hope:* (IB, TA:) a subst. from تَشْمِيتٌ as signifying تَخْيِيبٌ. (TA.) ___ Also, thus written in copies of the K, [and in the S,] with kesr, (TA,) [but in the CK شَمَاتِ,] and شَمَاتَى, (K,) Persons *suffering disappointment;* or *failing of attaining their desire;* (K, TA;) *without spoil:* (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] شَامِتٌ has this meaning as a sing. part, n., and شماة [app. شَمَاتٌ] is its pl. (IB, TA.) One says, رجعوا شَمَاتَى, (IAar, TA,) or شَمَاتًا, (S,) *They returned suffering disappointment;* or *failing of attaining their desire;* (IAar, S, TA;) *without spoil;* and so مُشَمَّتِين and مُتَشَمِّتِين. (TA.)

شَمِيتٌ [*Reproach* (convicium): so Golius, as from the KL; but I do not find it in my copy of that work.]

شَمَاتَى : see شَمَاتٌ, in two places.

شَامِتٌ One *rejoicing at the affliction of an enemy:* [fem. with ة: pl. masc. شُمَّاتٌ and fem. شَوَامِتُ; or the latter may be anomalously masc., like فَوَارِسُ &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, اَللّٰهُمَّ لَا تُطِيعَنَّ لِى شَامِتًا [*O God, comply not with the desire of one who is to me a rejoicer at my affliction*]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for

in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And بَاتَ فُلَانٌ بِلَيْلَةِ الشَّوَامِتِ *Such a one passed a night such as would make to rejoice those,* or *those females, that would rejoice at the affliction of an enemy;* (S, A, L, TA;) i. e., *a distressing night.* (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of الشَّوَامِتِ.] See also شَمَاتٌ.

شَامِتَةٌ [fem. of شَامِتٌ, q. v. Also], as a subst., sing. of شَوَامِتُ (S, TA) which signifies The *legs* of a beast. (S, A, K, TA.) One says, لَا تَرَكَ ٱللّٰهُ لَهُ شَامِتَةً, i. e. [*May God not leave to him*] *a leg*

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of a beast. (AA, S, A, TA.) And En-Nábighah [Edh-Dhubyánee] says,

* فَٱرْتَاعَ مِنْ صَوْتِ كَلَّابٍ فَبَاتَ لَهُ *
* طَوْعَ الشَّوَامِتِ مِنْ خَوْفٍ وَمِنْ صَرَدِ *

[*And that has been frightened at the voice of a huntsman with his dogs,*] *and passed the night in consequence thereof standing,* (lit. *obeying the legs,*) *by reason of fear and* [also] *of cold;* the poet describing a [wild] bull: (AO, L, TA:) but some read طَوْعُ (instead of طَوْعَ); and accord. to this reading, the meaning is, *and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction;* the phrase being like the saying اَللّٰهُمَّ لَا تُطِيعَنَّ لِى شَامِتًا meaning as expl. in the next preceding paragraph: (ISk, L, TA:) or *he passed the night having* [*of fear and of cold*] *what would rejoice the* شَوَامِت *that heard thereof:* (AO, L, TA:) [and in like manner, Z says,] بَاتَ طَوْعَ الشَّوَامِتِ [without لَهُ, and with طَوْعَ in the accus. case, lit. *he passed the night obeying those,* or *those females, that rejoiced at his affliction,*] means, *as those that rejoiced at his affliction liked,* or *approved.* (A.)

مُشَمَّتٌ A king *prayed for* (K, TA) *with the prayers that are offered for kings.* (TA.) See also شَمَاتٌ, last sentence.

مُشَمِّتٌ Any one *praying,* or *who prays, for what is good;* as also مُسَمِّتٌ. (S.)

إِبِلٌ مُشْتَمَتَةٌ *Camels beginning to be fat.* (TA.)

مُتَشَمِّتٌ : see its pl. voce شَمَاتٌ, last sentence.

شمخ

1 شَمَخَ, (S, L, K,) aor. ـُ, inf. n. شُمُوخٌ, (L,) *It* (a mountain) *was high,* or *lofty.* (S, L, K.) ___ Hence, (Har p. 442,) شَمَخَ بِأَنْفِهِ, (S, A, L, K,) and شَمَخَ أَنْفُهُ, aor. and inf. n. as above, (L,) *He* (a man) *magnified,* or *exalted, himself; was proud;* (S, A, L, K;) *behaved proudly,* or *disdainfully; elevated his nose, from pride.* (L.) [See also زَمَخَ.]

شَمَخٌ نِيَّةٌ (L, K) and شَمُوخٌ (L) *A distant, far-reaching,* or *far-aiming, intention, purpose,* or *design;* [in an action or a journey &c.;] (L, K;) as also زَمَخٌ نِيَّةٌ and زَمُوخٌ. (L.)

شَمُوخٌ مَفَازَةٌ *A desert,* or *waterless desert, farextending;* (K;) as also زَمُوخٌ. (TA.) ___ See also شَمَخٌ.

شَمَّاخٌ : see what follows, in two places.

شَامِخٌ جَبَلٌ *A high,* or *lofty, mountain;* (S, A, L;) as also شَمَّاخٌ [but in an intensive sense, i. e. *a very high* or *lofty* mountain]: (L:) pl. شَوَامِخُ جِبَالٌ (S, A) and شُمَّخٌ. (A.) ___ Hence, شَامِخٌ signifies also *Proud;* (L, TA;) *elevating the nose, from pride,* or *disdain:* [like زَامِخٌ:] pl. شُمَّخٌ: (L, K:) and شَمَّاخٌ a man *who magnifies,* or *exalts, himself much;* or *elevates his nose much, from pride.* (L.) ___ And أُنُوفٌ شُمَّخٌ [*Noses elevated, from pride*]; like زُمَّخٌ. (S.) ___ And نَسَبٌ شَامِخٌ [*A proud,* or *high, lineage*]. (TA.)

شمر

1 شَمَرَ, aor. ـُ, inf. n. شَمْرٌ: see the next paragraph, in five places.

2 شمّر, (S, A, Msb, K,) inf. n. تَشْمِيرٌ, (S, K,) *He raised,* (S, Msb, K,) or *tucked up,* or *contracted,* (A,) his garment, (Msb, K,) or his waist-wrapper, (S,) [or his sleeve,] or his skirts. (A.) One says, شمّر عن ساقه [*He raised,* or *tucked up,* his garment, or waist-wrapper, or skirts, *from his shank*]. (S.) [And in like manner, تشمّر signifies *He raised,* or *tucked up, his garment,* &c.: for] one says also, تشمّر عن ساعديه [*He tucked up his sleeves from his fore arms*]. (TA.) It is said in a prov., شَمَّرَ ذَيْلًا وٱدَّرَعَ لَيْلًا i. e. [lit.] *He contracted,* or *drew up, his* [or *a*] *skirt* [*and clad himself with night as with a tunic*]: (TA:) or شَمِّرْ ذَيْلًا وٱدَّرِعْ لَيْلًا, meaning *Use thou prudence,* or *precaution,* or *good judgment, and journey all the night.* (S and K in art. درع.) ___ [Hence,] *He strove,* or *laboured, exerted himself* or *his power* or *ability, employed himself vigorously* or *laboriously* or *with energy,* or *took extraordinary pains,* (AA, Msb, TA,) *and was quick,* (AA, TA,) فى الأَمْر [*in the affair*]; as also شَمَرَ, inf. n. شَمْرٌ: (TA:) and فى العبادة [*in religious service*]: (Msb:) and فى سيره [*in his pace,* or *journeying*]; like تَجَرَّدَ and انْجَرَدَ. (L and TA in art. جرد.) Also, (K,) inf. n. as above; (TA;) and شَمَرَ, (K,) aor. ـُ, inf. n. شَمْرٌ; (TA;) and انشمر, and تشمّر; (K;) *He passed along striving,* or *exerting himself,* or *vigorously:* or *he passed along with a proud and self-conceited gait;* (K;) [and] مَرَّ يَشْمُرُ, inf. n. as above, has the latter meaning. (S.) And شمّر فى الأَمْر *He was,* or *became, light,* or *active,* (S, Msb, K,) *and quick,* (Msb,) *in,* or *for, the affair:* (S, Msb, K:) and شمّر للأَمْر, and شمّر للأَمْر أَذْيَالَهُ, (A, TA,) and شمّر عن ساقه, (TA,) *He was,* or *became, light,* or *active, and he rose,* or *hastened, to do the thing,* or *affair.* (A, TA.) And شمّرت الحرب and شمّرت عن ساقها [*The war,* or *battle, became*

vehement; like كَشَفَتْ عَنْ سَاقٍ]. (A.) ___ Also *He contracted* a thing; syn. قَلَّصَ; (TA;) [and so, perhaps, شَمَّرَ; for] الشَّمْرُ signifies تَقْلِيصُ الشَّىْءِ, like التَّشْمِيرُ: (K:) [or the author of the TA may have misunderstood this explanation in the K, and the meaning may be *it* (a thing) *contracted,* or *became contracted;* for قَلَّصَ is trans. and also (like قَلَصَ) intrans.: that شَمَّرَ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, شَمَّرَتِ الشَّفَةُ meaning قَلَصَتْ [i. e. *The lip became contracted,* or *became contracted upwards*]: (M in art. قلص:) and تشمّر [in like manner] signifies *it* (a thing) *contracted,* or *became contracted;* syn. تَقَلَّصَ. (TA.) ___ Also, (inf. n. as above, As, S,) *He launched forth* a ship, or boat; *let* it *go; let* it *take its course;* (As, IAar, S, A, K;) and in like manner, a hawk; (A;) and *he discharged,* or *shot,* an arrow: (As, IAar, S, A, Msb:) and hence, (As, S,) *he sent, sent forth,* or *sent away,* (As, S, M, A, K,) a thing. (M, A.) [See also سَمَّرَ.] And شَمَّرَ الإِبِلَ, inf. n. as above; (TA;) and اشمرها ; (K;) *He hastened the camels; made them to hasten;* syn. أَكْمَشَهَا, [which seems to be either syn. with, or a mistranscription for, كَمَّشَهَا, (see سَمَّرَ,)] and أَعْجَلَهَا. (O, K, TA.) ___ And شَمَّرَتِ النَّخْلَ *I cut off the fruit of the palm-trees;* syn. صرمته; (A, TA;) or so شَمَّرْتُهُ, (Ibn-'Abbád, O,) [for] الشَّمْرُ signifies صِرَامُ النَّخْلِ. (K.)

4 **اشمر الإبل** : see 2, last sentence but one. ___ اشمر الجمل طَرُوقَتَهُ *The he-camel impregnated the she-camel covered by him.* (O, K.) ___ اشمره بالسَّيْفِ *He destroyed him with the sword;* syn. أَدْرَجَهُ. (O, K.)

5 **تشمّر** : see 2, third sentence. ___ [Hence,] تشمّر لِلْأَمْرِ, (S, K,) or لِلْعَمَلِ (A,) and انشمر لِلامر, (S,) *He prepared himself* (S, A, K) *for the affair,* (S, K,) or *for the work.* (A.) [Freytag mentions اشمر للامر in a similar sense, Paratus fuit ad rem peragendam, as on the authority of J; but I do not find it in the S,] ___ See also 2 as syn. with 1 and 7. [Also, app., as quasipass. of 2, *It* (a garment, &c., *was,* or *became, raised,* or *tucked up,* or *contracted;* and so signifies انشمر .] ___ See 2 again, in the latter part of the paragraph.

7 **انشمر** : see 5, in two places. ___ See also 2 as syn. with 1 and 5. ___ Also *He* (a horse) *hastened,* or *went quickly.* (S, O. [Accord. to Freytag, the verb in this sense in the S is اشتمر; but this is a mistake.]) ___ And *i. q.* مَضَى and نَفَذَ [app. as meaning *It,* or *he, acted with a penetrative force* or *energy* (see شَمْر and شَمَّرِىٌّ)]; and so اشتمر . (TA.) ___ And *It* (the water of a wall) *went away.* (A, TA.)

8 **إِشْتَمَرَ** see the next preceding paragraph.

شَمْر , applied to a man, *Light, agile,* or *active; acute,* or *sharp,* or *quick, in intellect; clever, knowing,* or *intelligent;* syn. زَوْلٌ; and بَصِيرٌ; (ElMuärrij, O, K;) and نَاقِدٌ; (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نَافِذ, [which I regard as the right reading, meaning one *who acts with a penetrative energy,* or *who is sharp, vigorous,* or *effective,*] (TA,) *in everything.* (O, TA.) See also شَمَّرِىٌّ. ___ Also *Liberal, bountiful, munificent,* or *generous;* (O, K;) *and courageous.* (TA.)

شَمَرٌ : see شَمَارٌ.

شَمْرَةٌ The *gait,* or *manner of walking, of a*

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vitious, or *depraved, man;* (O, K;) or, accord. to IAar, *of a man who goes to and fro, and round about.* (TA.) [See also شَنْرَةٌ.]

شَرٌّ شَمْرٌ *Severe evil.* (S, O, K.) It is said in a prov., أَلْجَأَهُ الخَوْفُ إِلَى شَرٍّ شَمَرٍّ, (TA,) or أَجَآءَهُ, (so in a copy of the A,) [*Fear compelled him to betake himself to* that which was *a severe evil:*] i. e. he feared an evil, and fear reduced him to a greater evil. (A.)

شَمَارٌ *i. q.* رَازِيَانَجٌ, in the dial. of Egypt, (O, K, TA,) also [and more commonly] called شَمَرٌ [applied to the *Anethum graveolens*, or *common garden-dill*, and to *its seed;* and also to the *anethum fœniculum*, or *fennel:* see also سَنُّوتٌ]. (TA.)

شَمَّرِىٌّ [in the CK شَمَرِىٌّ, without teshdeed to the م,] A man, (S,) *penetrating*, or *acting with a penetrative energy*, or *sharp, vigorous, and effective, in the performing of affairs, and expert*, or *experienced;* (S, * K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from شَمَّرَ; (S;) as also شَمَّرِىٌّ (S, K) and شَمِّرِىٌّ [in the CK شَمْرِىٌّ] and شُمُّرِىٌّ [in the CK شُمْرِىٌّ] and شَمْرٌ and شَمِّيرٌ, (K,) the last an intensive form, (TA,) and مُشْمِرٌ: (K:) or *clever in the performing of affairs, and quick:* (Fr, TA:) or one *who strives, labours*, or *exerts himself, and is clever and skilful:* (Aboo-Bekr, TA:) or *quick in evil, and in what is vain*, or *false; who strives, labours*, or *exerts himself, therein;* from شَمَّرَ meaning he strove, laboured, or exerted himself, and was quick: (AA, Aboo-Bekr, TA:) or one *who goes his own way*, or *pursues a headlong*, or *rash, course, and will not refrain.* (Aboo-Bekr, TA.) ___ نَاقَةٌ شَمَّرِيَّةٌ, (S, K,) and شَمَّرِيَّةٌ, and شَمِّرِيَّةٌ, and شُمُّرِيَّةٌ, (K, TA,) [all in the CK without teshdeed to the م,] and شَمِّيرٌ, (S, K,) *A she-camel that is quick* (S, K) *in pace.* (TA.)

شَمُّورٌ, occurring in a trad. respecting 'Ooj Ibn- 'Unuk, [or Ibn-'Ook,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) *Diamond:* (K:) thought by El-Khattábee to have this meaning; but he says, I have not heard respecting it anything upon which I place reliance. (IAth, TA.)

شَمِّيرٌ One *who strives, labours*, or *exerts himself; who employs himself vigorously, laboriously*, or *with energy;* (K, TA;) *in the performance of affairs.* (TA.) See also شَمَّرِىٌّ, in two places.

شَاةٌ شَامِرٌ, and شَامِرَةٌ, *A ewe* or *she-goat, having her udder drawn up to her belly:* (S, K:)

an epithet having no verb. (TA.) ___ شَفَةٌ شَامِرَةٌ, and مُتَشَمِّرَةٌ, *A contracted lip.* (TA.) ___ لِثَةٌ شَامِرَةٌ, (A, K,) and مُتَشَمِّرَةٌ, (K,) or مُشَمِّرَةٌ, (so in a copy of the A,) *A gum cleaving to the roots of the teeth.* (A, K.)

مُشَمِّرٌ : see شَمَّرَى: ___ and see also شَامِرٌ.

مُتَشَمِّرٌ : see its fem. voce شَامِرٌ, in two places.

شمرخ

Q. 1 شَمَرَخَ النَّخْلَةَ *He stripped off the unripe dates of the palm-tree.* (L.) And شَمْرِخِ العِذْقَ *Strip thou the* شَمَارِيخ [or *fruit-stalks*] *of the raceme of the palm-tree with the* مِخْلَب, *cutting off* [*the dates*]. (L, * K. [In the former, in the place of قَطْعًا, the last word in the explanation in the K, is put قَعْطًا, app. by a mistake of the copyist.])

شَمْرَاخٌ (S, Mgh, Msb, K) and شُمْرُوخٌ (S, Msb, K) *A* [*fruit-*] *stalk of the raceme of a palm-tree;* (Mgh;) the عِثْكَال, (S, L,) or *thing,* (Msb,) *upon which are the dates;* (L, Msb;) [i. e. *any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:*] pl. of both شَمَارِيخُ: (Msb:) the عِذْق, or كِبَاسَة, [q. v.,] comprises the شَمَارِيخ: (Msb voce عِذْقٌ:) or *an* عِثْكَال *upon which are unripe dates,* or *grapes:* (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies *a small bunch of grapes, growing apart, but attached to the lower portion of the stalk of a larger bunch.* (T, TA.) ___ Also, شَمْرَاخٌ, The *head of a mountain:* (S, K:) or *a round, tall, slender head,* or *peak, of a mountain:* (L:) accord. to As, [the pl.] شَمَارِيخُ signifies the *heads of mountains:* (TA:) or it signifies the *upper,* or *uppermost, part* [or *parts*] of a mountain; and in like manner, of trees. (Ham p. 786.) And The *upper,* or *uppermost, parts of clouds:* (K:) or [the pl.] شَمَارِيخُ is metaphorically applied to the *upper,* or *uppermost, parts* of clouds. (Ham ubi suprà.) ___ And *A blaze upon the face of a horse, when it is narrow,* (S, K, TA,) *and long,* (TA,) *and extending so as to cover the* [*part of the nose called*] خَيْشُوم, *but not reaching to the lip:* (S, K, TA:) or *a blaze, upon the face of a horse, extending downwards on the nose.* (Lth, TA.)

[See غُرَّةٌ سَائِلَةٌ, in art. سيل.] Accord. to J, The *horse itself* [*that has such a blaze*] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ذُو شَمْرَاخٍ; but this, in a verse which he cites, is the name of a horse of Málik Ibn-'Owf En-Nadree, as is said in the K. (MF.) ___ [The pl.] الشَّمَارِيخُ is also a name applied by the Arabs to *The stars of Centaurus* (قَنْطُورُس) *and Lepus* (السَّبُعُ) *collectively.* (Kzw.)

شُمْرُوخٌ : see the next preceding paragraph, first sentence. ___ Also *A slender, and soft* or *tender, branch, that has grown forth, within a year, upon the upper part of a thick branch.* (L.)

الشَّمْرَاخِيَّةُ *A sect of the heretics,* or *schismatics,* (الخَوَارِج,) *the companions* [or *followers*] *of 'AbdAllah Ibn-Shimrákh.* (S, K.)

شمردل

شَمَرْدَلٌ *A youth, strong and hardy;* and in the like sense applied to a camel: (Lth, TA:) or *tall;* as also شَمَرْدَلِىٌّ : (Ham pp. 728 and 789:) or a *bulky* camel: (IAar, TA:) or, of camels &c., (S, O, K,) the *swift;* (S, O;) or *youthful, swift, and goodly in make:* (K:) and with ة, a she-camel *goodly, beautiful in make.* (A 'Obeyd, S, O, K.)

شَمَرْدَلِىٌّ : see the preceding paragraph.

شمرذل

شَمَرْذَلٌ a dial. var. of شَمَرْدَلٌ [q. v.]. (Lth, O, K.)

شمز

1 شَمَزَتْ نَفْسِى مِنْهُ, aor. ـُ, (TK,) inf. n. شَمْزٌ, (IAar, K,) *My soul shrank from it in dislike* or *hatred.* (IAar, K, TK.) [See also 5, and Q. Q. 4.]

5 تشمّز وَجْهُهُ *His face became changed,* or *altered,* (T, S, K,) *by anger,* (K,) *and contracted.* (T, S, K.) See also what next follows.

Q. Q. 4 اشْمَأَزَّ, (S, K,) inf. n. اشْمِئْزَازٌ, (S,) *He* (a man, S) *shrank,* or *became contracted;* (S, K, TA;) as also تشمّز: (TA:) *he quaked,* or *shuddered:* (IAar, K:) or *he was frightened* (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46, وَإِذَا ذُكِرَ ٱللّٰهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ *And when God is mentioned alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion:* (Bd, Jel:) or *quake,* or *shudder.* (Zj, TA.) And you say, قُلْتُ لَهُ كَذَا فَٱشْمَأَزَّ مِنْهُ [*I said to him such a thing, and he shrank from it;* or *quaked,* or *shuddered, at it;* or *was frightened at it*]. (A.) And اشمأزّ الشَّىْءَ, (K,) without a prep., accord. to Kr, (TA,) *He disliked,* or *hated, the thing.* (K.) [See also 1, and 5.]

شُمَأْزِيزَةٌ [a subst.] from Q. Q. 4, [*A shrinking,* or *contraction: a quaking,* or *shuddering:* or *fright:* and *dislike,* or *hatred.*] (S, K, * TA.) You say, رَجُلٌ فِيهِ شُمَأْزِيزَةٌ [*A man in whom is a shrinking,* &c.] (TA.)

مُشْمَئِزٌّ *Shrinking with aversion;* syn. نَافِرٌ: (K:) *disliking,* or *hating,* (K,) a thing: (TA:) *frightened,* or *afraid.* (K.)

شمس

1 **شَمَسَ**, aor. ـُ and ـِ, (S, Msb, K,) inf. n. شُمُوسٌ; (TA;) and شَمِسَ, aor ـَ (K) and ـُ also, like فَضِلَ, aor. يَفْضُلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شَمِسَ to be ـَ [only]; (TA;) and اشمس ; (S, K;) *It* (a day) *was,* or *became, sunny,* or *sunshiny; it had sun,* or *sunshine:* (S, Msb, K:) or *it had sun,* or *sunshine, all the daytime:* or *it was,* or *became, clear,* or *unobscured:* (TA:) or *its sun was,* or *became, vehement.* (IF, Msb.) شَمَسَ, (S, Msb, K,) aor. ـُ (Msb, TA) and ـِ, (Msb,) inf. n. شُمُوسٌ

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and شَمَاسٌ, (S, Msb, K,) *He* (a horse) *refused to be ridden* or *mounted:* (S, K:) or *took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance,* [for لشدَّة متعبه in the TA, I read لشدّة منعته,] *and his sharpness of temper, so that he would not remain still:* (TA:) or *became rebellious against his rider.* (Msb.) ___ [Hence,] شَمَسَت المرأَةُ *The woman abstained from looking at men, and from exciting their desire.* (TA.) ___ And شَمَسَ لِى فُلَانٌ *Such a one showed enmity to me:* (K: *) or *showed his enmity to me,* (T, S, A,) *and almost made it to take effect,* (A,) or *as though he purposed to act:* (T, TA:) or شَمَسَ فى فُلَانٍ signifies, [unless فى be a mistake for لى, and فُلَانٍ for فُلَانٌ,] *he showed his enmity* [*towards such a one*], *and could not conceal it.* (M in TA.) [See also 3.] ___ And الخمر تَشْمُسُ بصاحبها *Wine overcomes, and runs away with, its drinker.* (TA.)

2 **شَمَّسَ**, (TK,) inf. n. تَشْمِيسٌ, (K,) *He worshipped the sun.* (K, TK.) And *He spread* a thing *in the sun,* or *sunshine,* (K, TK,) *in order that it might dry.* (TA.)

3 **شامسه** , inf. n. مُشَامَسَةٌ and شِمَاسٌ, *He opposed him, and treated him with enmity* or *hostility.* (Th, TA.) [See also 1.]

4 **أَشْمَسَ** see 1, first signification. ___ [Also *He ascended a mountain towards the sun.* (Freytag, from the Deewán of the Hudhalees.)]

5 **تشمّس** *He* (a man) *sat in the sun,* or *sunshine:* (TA:) *he set himself up* [or *exposed himself standing*] *to the sun.* (S, TA.) تشمّس عَلَيْهِ *He was niggardly, tenacious,* or *avaricious, to him.* (TA.) [See also the part. n., below.]

الشَّمْسُ [*The sun;*] *the body of the solar light, that runs its course in the firmament:* (Lth, * TA:) it is fem.: (S, * Msb, K:) and has neither dual nor pl.: (Msb:) or it has a pl., [though this is not used in a pl. sense,] namely, شُمُوسٌ, (S, K,) as though they called every part of it a شمس, like as they said مَفَارِقُ for مَفْرِقٌ. (S.) When it is made determinate without the article ال, [as] in the name عَبْدُ شَمْسَ, meaning *The Servant of the Sun,* (Msb, K,) i. e., of this luminous object, (Msb,) the شمس of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo- 'Alee, Msb, K,) because it is determinate and of the fem. gender, (Aboo-'Alee, K,) or because it is a proper name and of the fem. gender and altered from الشَّمْسُ: (Msb:) and a poet says,

* كَلَّا وَشَمْسَ لَنَخْضِبَنَّهُمُ دَمَا *

[*Nay verily, by the sun, we will assuredly dye them with blood*], making شمس imperfectly decl. because he means the art. ال to be understood: (IAar, TA:) but some say that in the former instance, (Msb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Msb, TA:) and Sb says that none of the Arabs made شمس determinate without the art. ال, except in the proper name mentioned above, in which all of them made it so. (TA.) The dim. is شُمَيْسَةٌ . (S, TA.) ___ [Also *The sun,* or *sunshine.*] You say, قَعَدَ فِى الشَّمْسِ [*He sat in the sun,*

or *sunshine*]. (TA.) ___ Also, (K, TA,) or شَمْسٌ, (Msb,) *A certain ancient idol.* (Msb, K.) Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Msb:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصُّورَة). (TA.) شَمْسٌ also signifies *A kind of necklace* or *collar:* (S, K:) or a *pendant,* or *suspended ornament,* (مِعْلَاق,) *of the necklace* or *collar upon the neck:* or the *collar of a dog:* (TA:) or *a kind of women's ornament:* of the masc. gender: (Lh, TA:) pl. شُمُوسٌ. (TA.) ___ And *A kind of comb,* (K,) *with which women in the first age used to comb themselves;* (TA;) as also شَمْسَةٌ . (IDrd, TA.) يومٌ شَمْسٌ: see شَامِسٌ.

يومٌ شَمْسٌ : see شَامِسٌ.

شَمْسَةٌ : see شَمْسٌ, last sentence but one.

شَمْسِىٌّ [*Of,* or *relating to, the sun; solar*]. السَّنَةُ الشَّمْسِيَّةُ *The solar year.* (Mgh.) ___ It is also a term applied by some of the Arabs to The *first* [*annual*] *increase* [*of sheep and goats*]. (Aboo-Nasr, TA voce صَفَرِىٌّ, q. v.)

شَمَاسٌ The *disposition,* in a horse, *of refusing to be ridden,* or *mounted.* (S.) ___ [And hence,] The *disposition,* in a woman, *of abstaining from looking at men, and from exciting their desire:* a subst. from شَمَسَتْ. (TA.)

شَمُوسٌ A horse *that refuses to be ridden* or *mounted;* (S, K;) as also شَامِسٌ : (K:) or *that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still:* (TA: [see 1:]) or *that will hardly remain still:* (A:) or *that rebels against*

his rider: (Msb:) or *that refuses to be ridden* or *mounted, and will hardly remain still:* (Mgh:) also applied to a she-camel: (TA:) شَمُوص, with ص, applied to a horse is not allowable: (Msb:) pl. شُمُس (A, Mgh, Msb, K) and شُمْس. (K.) ___ [Hence,] A woman *who abstains from looking at men, and from exciting their desire;* as also شَامِسَة : pl. of the former, شُمُس; and of the latter, [شَوَامِس and] شُمُوس. (TA.) ___ Hence also, (Msb,) A man *refractory, untractable, perverse, stubborn,* or *obstinate, in disposition:* (S, Msb, TA:) and a man *hard, harsh,* or *illnatured, in his enmity, vehement in contrariousness to him who opposes him:* (TA:) شَمُوص [with ص] is not allowable. (S.) ___ [Hence too,] الشَّمُوس *Wine:* (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)

شُمَيْسَة dir of شَمْس, q. v.

شَمَّاس *One of the heads of the Christians, who shaves the middle of his head, and keeps to the church:* (Lth, A, Mgh, K:) [in the present day, *a deacon:* see جَاثَلِيق:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee :] pl. شَمَامِسَة. (Mgh, K: [in the TA, شماسة; and in a copy of the A, شَمَّاسَة; but the right reading is that in the Mgh.])

شَامِس A *sunny,* or *sunshiny,* day; a day *having sun,* or *sunshine:* or *having sun,* or *sunshine, all the daytime:* or *clear; unobscured:* and in like manner, شَمْس and شَمِس , a *clear, cloudless,* day: and شَامِس also signifies *intensely hot:* (TA:) and مُشْمِس , applied to a day, signifies the *same as* شَامِس; (A;) and so مُشْمُوس . (Th, TA.) A neck *having* [*ornaments of the kind called*] شُمُوس [pl. of شَمْس, q. v.]: a possessive epithet. (TA.) See also شَمُوس, in two places.

أَشْمَس *More,* and *most, incompliant* or *resisting.* (Ham p. 324.)

مُشْمِس : see شَامِس.

مُشَمَّسٌ *Made* [or *spread to dry* (see 2)] *in the sun,* or *sunshine.* (S.)

مُشَمِّسٌ *A worshipper of the sun.* (O, TA.)

مَشْمُوسٌ : see شَامِسٌ.

مُتَشَمِّسٌ [*Sitting in* or] *setting himself up to* [or *exposing himself standing to*] *the sun.* (K.) A man *who defends what is behind his back:* (ISh, TA:) a man *strong* (ISh, K, TA) *in that which sustains* or *supports him;* syn. قَوِىٌّ شَدِيدُ القُومِيَّةِ: (ISh, TA:) Sgh says شَدِيدُ القُوَّةِ; but the former is the right reading: (TA:) and *niggardly, tenacious,* or *avaricious, to the utmost degree.* (K.)

شمط

1 شَمَطَ , aor. ـَـ , inf. n. شَمَطٌ, *He* (a man, S, TA) *was,* or *became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness:* (S, Mgh, * K:) as also أَشْمَطَ , (K, but wanting in one copy,) and اشْمَطَّ , and اشْمَاطَّ , and اشْمَأَطَّ : (K:) [or *he had hair of two different colours, black and white:* or *he had whiteness of the hair,* or *hoariness, mixed with the blackness of youth:* or *he had whiteness,* or *hoariness, in his beard:* but شَمِطَتْ, said of a woman, *she had whiteness,* or *hoariness, in the head:* see شَمَطٌ, below.] شَمَطَ, aor. ـِـ , (S, K,) inf. n. شَمْطٌ, (S,) *He mixed* a thing; (S, K;) *he mixed together* any two things: (S, Mgh:) and أَشْمَطَ signifies the same. (AZ, K.) You say, شَمَطَ بَيْنَ المآء واللَّبَن *He mixed together the water and the milk.* (TA.) And أَشْمِطْ عَمَلَكَ بِصَدَقَةٍ *Mix thou thy work with alms.* (AZ.) And Aboo-'Amr Ibn-El-'Alà used to say to his companions, اشْمِطُوا, [i. e. either

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اشْمِطُوا or أَشْمِطُوا ,] meaning *Betake yourselves at one time to reading,* or *reciting, somewhat of the Kur-án, and another time to some tradition, and another time to something strange* [*that is to be elucidated*], *and another time to poetry, and another time to lexicology;* i. e., *mix ye these* [*subjects of study*]: (TA:) or, accord. to one relation, شَمِّطُوا . (Har p. 177; where it is expl. in a similar manner).

2 شَمَّطَ see above, last sentence.

4 أَشْمَطَ see 1, in four places.

9 إِشْمَطَّ see 1, first sentence.

11 إِشْمَاطَّ see 1, first sentence.

شَمَطٌ *Whiteness of the hair of the head mixed with its blackness:* (S, Mgh, K:) or *difference* in the hair *by being of two colours, black and white:* (M, TA:) or *mixture of whiteness of the hair,* or *hoariness, with the blackness of youth:* (Mgh:) or in a man, *whiteness,* or *hoariness, of the beard:* (Lth, Mgh, TA:) but in a woman, *whiteness,* or *hoariness, of the head.* (Lth, TA.) [See 1.] ___ Also شَمَطَاتٌ, which is its pl., *White hairs that are in the head.* (TA.)

شَمِيطٌ *Mixed;* as also مَشْمُوطٌ : (K:) *mixed together;* (S, TA;) applied to any two things; (S;) or any two colours. (TA.) ___ ذَنَبٌ شَمِيطٌ; in the K, ذُئْبٌ, which is a mistake; (TA;) *A tail* (TA) *in which are blackness and whiteness.* (K, TA.) And فَرَسٌ شَمِيطُ الذَّنَبِ *A horse in whose tail are two colours.* (TA.) And طَائِرٌ شَمِيطُ الذُّنَابَى *A bird having a whiteness* (Lth, K) *and blackness* (Lth) *in the tail.* (Lth, K.) ___ نَبْتٌ شَمِيطٌ *A plant of which part is dried up,* or *dried up and yellow,* (Lth, S, K,) *and part green.* (Lth, K.) ___ الشَّمِيطُ, [in a copy of the Mgh, شُمَيْطٌ , which is probably a mistranscription,] *The dawn:* (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) ___ لَبَنٌ شَمِيطٌ *Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness.* (K, TA.) ___ وَلَدٌ شَمِيطٌ *Children of whom half are males and half are females.* (L, K.)

شُمَيْطٌ : see شَمِيطٌ. See also صُرَدٌ.

أَشْمَطُ A man (S) *having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness:* (S, K:) [or *whose hair is of two different colours, black and white:* or *having whiteness of the hair,* or *hoariness, mixed with the blackness of youth:* or *having whiteness,* or *hoariness, in his beard:* see شَمَطٌ, above:] or *whose hair of his head is white in one place, the rest being black:* (Mgh:) fem. شَمْطَآءُ: (Lth, S, Mgh:) one should not apply to a woman the epithet شَيْبَآءُ: (Lth, Mgh:) pl. شُمْطَانٌ (S, K) and شُمْطٌ. (K.) ___ نَاقَةٌ شَمْطَآءُ *A she-camel having white lips.* (TA.) ___ لَحْمٌ أَشْمَطُ [*Flesh-meat marbled with fat*]. (Az, TA in art. كرش.)

مَشْمُوطٌ : see شَمِيطٌ.

شمع

1 **شَمَعَ** , aor. ـَـ , inf. n. شَمْعٌ and شُمُوعٌ and مَشْمَعَةٌ, *He played, sported, gamed, jested,* or *joked:* (S, O, K:) or *he was mirthful, and laughed:* and شَمَعَتْ, aor. as above, inf. n. شَمْعٌ and شُمُوعٌ, *She cheered by her discourse.* (TA.) It is said in a trad., مَنْ يَتَّبِعِ المَشْمَعَةَ يَشْمَعِ ٱللّٰهُ بِهِ (S, * O) *He who follows the practice of play,* or *sport,* or *unprofitable play* or *sport, with men,* (S, O,) *and derision and laughter and enjoyment with them, God will requite him for that,* (O,) or *God will cause him to be in a state in which the like shall be done with him.* (S, O.) ___ And شَمَعَ, inf. n. شُمُوعٌ, *It was,* or *became, scattered,* or *dispersed.* (Ibn-'Abbád, O, K.)

2 **شَمَّعَهُ** , (K,) inf. n. تَشْمِيعٌ, (O, K,) *He,* or *it, made him to play, sport, game, jest,* or *joke.* (O, * K.) شَمَّعَ الثَّوْبَ *He dipped the garment,* or *piece of cloth, in liquified* شَمْعٌ [i. e. *wax*]. (O, K.)

4 **اشمع السِّرَاجُ** *The lamp,* or *lighted wick, diffused its light.* (S, K.)

شَمْعٌ and شَمَعٌ, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Msb, TA,) the former is post-classical; (S, O, Msb, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the م, and some of the Arabs make the م quiescent: accord. to Th, it is with fet-h to the م; and if you will, you may make it quiescent: accord. to IF, the م is sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Msb:) *A kind of thing with which one lights himself:* (S, O, Msb, K:) or *i. q.* مُومٌ [which, or rather مُومٌ, in Pers., signifies both *wax* and the *wax-candle;* both of which or rather the former and *wax-candles,* are meant by شَمْعٌ and شَمَعٌ]: (ISk, TA:) or the مُومُ *of honey* [i. e. *bees' wax*]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with ة, (K, TA,) شَمْعَةٌ and شَمَعَةٌ, (TA,) [i. e.] شمعة has a more

particular signification. (S, O.)

شَمْعِىٌّ or شَمَعِىٌّ (K [as there mentioned app. meaning *A dealer in wax* or *wax-candles*, like شَمَّاعٌ in the present day,]) a rel. n. from شَمْعٌ or شَمَعٌ. (TA. [The latter said in the K to be the correct form.])

شَمَاعٌ *Mirth and laughter and jesting* or *joking;* as also شَمَاعَةٌ . (TA. [Not mentioned there as inf. ns.])

شَمُوعٌ , applied to a woman, (S, K,) *That jests,* or *jokes, much;* (K, TA;) *pleasant in discourse; that kisses one, and will not comply with one's desire otherwise than by doing thus:* (TA:) [or] *playful, sportful,* or *gamesome, and wont to laugh;* (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, *that cheers by her discourse.* (TA.)

شَمَاعَةٌ : see شَمَاعٌ.

شَمَّاعٌ *A manufacturer of* شمع [meaning *waxcandles*]: (TA:) or a *melter of* شمع [meaning *wax*]. (KL.) See also شَمْعِىٌّ.

مِشْمَعَةٌ *A candlestick:* pl. مَشَامِعُ. (MA.)

مُشَمَّعٌ A garment, or cloth, *dipped in liquified* شَمْعٌ [i. e. *wax*]. (TA.)

مِسْكٌ مَشْمُوعٌ *Musk mixed with ambergris.* (O, K.)

شمعل

Q. 1 شَمْعَلَ , (O, K, TA, [in the CK تَشَمْعَلَ,]) inf. n. شَمْعَلَةٌ, (TA,) *It became scattered* or *dispersed.* (O, K, TA.) And شَمْعَلَةٌ signifies The *reading,* or *reciting,* of the Jews, (S, O, K, TA,) *when they assemble* فى مهرهم: (TA: [but I know not what this means:]) one says of them شَمْعَلَتْ [i. e. شَمْعَلَتِ اليَهُودُ]. (TA.)

Q. 4 اشْمَعَلَّ *He hastened, made haste,* or *went quickly;* syn. أَسْرَعَ: this is the primary signification. (Ham p. 282.) One says of a she-camel اشمعلّت meaning *She hastened,* &c. (S.) ___ And اشمعلّت الإِبِلُ *The camels went,* or *went away, and scattered* or *dispersed themselves, by reason of briskness, liveliness,* or *sprightliness:* (Kh, S, O, K:) or *spread themselves,* or *became scattered* or *dispersed;* as also اشمعطّت: (Aboo-Turáb, TA:) or *became scattered* or *dispersed, going* [*away*] *quickly.* (TA.) And in like manner, (Kh, S, O,) اشمعلّت الغَارَةُ فِى العَدُوِّ, (Kh, S, O, K,) meaning *The horsemen making a sudden attack upon the enemy scattered,* or *dispersed, themselves;* (Aboo-Turáb, K, * TA;) and so اشمعطّت. (Aboo-Turáb, TA.) And اشمعلّ القَوْمُ فِى الطَّلَبِ *The people,* or *company of men, hastened, and scattered* or *dispersed themselves, in seeking;* (Aboo-Turáb, S, O, K;) as also اشمعطّ. (Aboo-Turáb, TA.) And *i. q.* أَشْرَفَ [q. v.]. (O, K.)

شَمْعَلٌ , and with ة: see the following paragraph.

مُشْمَعِلٌّ A *swift* she-camel; (Az, S;) or so مُشْمَعِلَّةٌ: (O:) and شَمْعَلٌ and شَمْعَلَةٌ (O, K) and مُشْمَعِلٌّ (K) a she-camel *brisk, lively,* or *sprightly,* (O, K,) *and swift,* (K,) *and light, active,* or *agile.* (TA.) مُشْمَعِلَّةٌ in the first of these senses is [said to be] from the phrase قِرْبَةٌ مُشْمَعِلَّةٌ *A water-skin of which the water flows out.* (Har p. 111.) ___ Also A man *quick and penetrating* or *having a penetrative energy:* and with ة, a

very active woman. (TA.) A man *light, active,* or *agile; excellent,* or *elegant, in mind, manners,* &c., or *clever, ingenious,* or *acute in mind:* or *tall.* (K.) A man *vigorous, strenuous,* or *energetic, and light, active,*

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or *agile.* (Ham p. 384.) ___ Also applied to milk, meaning *Sour,* (K, TA,) *overcoming by its sourness.* (TA.)

شمل

1 شَمَلَهُمُ الأَمْرُ, aor. ـَ ; and شَمَلَهُمْ, aor. ـُ ; (S, Msb, K;) but the latter verb was unknown to As, (S, TA,) and is said by Lh to be rare; (TA;) inf. n. شَمْلٌ, (Msb, K,) which is of the former, (Msb,) and شُمُولٌ, (Msb, K,) and شَمَلٌ; (K;) *i. q.* عَمَّهُمْ [i. e. *The event,* or *case, included them in common, in general,* or *universally, within the compass of its effect* or *effects, its operation* or *operations, its influence,* or *the like*]: (S, Msb, K:) or شَمَلَهُمْ خَيْرًا or شَرًّا, or خَيْرًا and شَرًّا, (accord. to different copies of the K,) like فَرِحَ, (in the CK, or like فَرِحَ,) [app. means *he,* or *it, caused that*] *good* or *evil,* or *good* and *evil, betided them* [*in common, in general,* or *universally*]: and أَشْمَلَهُمْ شَرًّا [means] عَمَّهُمْ بِهِ [i. e. *he,* or *it, included them in common, in general,* or *universally, with,* or *by, evil*]: (K:) but one should not say, اشملهم خيرا. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of شَمَلَ, is uncertain.] ___ شَمَلَهُ, aor. ـَ , inf. n. شَمْلٌ and شُمُولٌ, *He covered* [or *enveloped*] *him with the* شَمْلَةُ, (K, TA,) or, *with the* مِشْمَلَةُ: such is thought by ISd to be meant by the explanation given by Lh, which is, غَطَّى عَلَيْهِ المِشْمَلَةَ. (TA.) ___ هٰذِهِ شَمْلَةٌ تَشْمُلُكَ means تَسَعُكَ [i. e. *This is a* شملة *sufficient in its dimensions,* or *sufficiently large, for thee*]. (TA.) You say, اشْتَرَيْتُ شَمْلَةً تَشْمُلُنِى [*I bought a* شملة *sufficient in its dimensions,* &c., *for me*]. (ISk, S, O.) ___ شَمَلَتْ لِقَاحًا, aor. ـَ , (S, O, K,) inf. n. شَمَلٌ, (S, O,) said of a she-camel, (S, O, K,) *She admitted impregnating seed,* (K,) or *she conceived,* مِنْ فَحْلِ فُلَانٍ, [*from the stallion of such a one*]. (S, O.) ___ شَمَلَتْ إِبِلُكُمْ بَعِيرًا لَنَا *Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude:* (K, TA:) so in the M and the Moheet. (TA.) شَمَلَ الشَّاةَ, aor. ـُ (S, K) and ـِ , (K,) inf. n. شَمْلٌ, (S,) *He suspended upon the ewe,* or *she-goat, the kind of bag called* شِمَالٌ, *and bound it upon her udder:* (S, *

K, TA:) and some say, شَمَلَ النَّاقَةَ, *he suspended a* شِمَال *upon the she-camel.* (T, TA.) Also, and اشملها , *He put to the ewe,* or *she-goat,* (K, TA,) or *he made for her,* (TA,) *a* شِمَال. (K, TA.) شَمَلَ به, (K, TA,) inf. n. شَمْلٌ, (TA,) *He took* [*in it,* i. e. *in travelling it,* (see the pass. part. n.,)] *the direction of the left hand;* syn. أَخَذَ ذَاتَ الشِّمَال: (K, TA:) so expl. by IAar. (TA.) ___ شَمَلَتِ الرِّيحُ, aor. ـُ , inf. n. شُمُولٌ (S, O, TA) and شَمَالٌ, (O,) or شَمْلٌ, (TA,) *The wind shifted to a northerly direction* (شَمَالًا); (S, TA;) so expl. by Lh: (TA:) or *the wind blew northerly;* syn. هَبَّتْ شَمَالًا; as also أَشْمَلَتْ . (O. [In the TA, I find أَشْمَلَتِ الريح ذهبت شماليل مثل شَمَّلت: but this, I doubt not, is a mistranscription of the passage in the O, which I have here followed; i. e. أَشْمَلَتِ الريحُ هَبَّتْ شَمَالًا مثل شَمَلَتْ; or of a similar passage in which إِذَا هَبَّتْ is put instead of هَبَّتْ alone.]) One says of two persons when they are separated, شَمَلَتْ رِيحُهُمَا [*Their wind has become north,* or *northerly*]. (TA voce جَنُوبٌ, q. v. [See also شَمَلَ الخَمْرَ ___.]) مَشْمُولٌ, (K,) aor. ـُ , inf. n. شَمْلٌ, (TA,) *He exposed the wine to the* شَمَال [i. e. *north,* or *northerly, wind*], *so that it became cold,* or *cool.* (K.) ___ And شُمِلُوا, (S, and in like manner in the Ham p. 595,) or شَمِلُوا, [expressly said to be] like فَرِحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it,]) *They were smitten,* or *blown upon, by the wind called the* شَمَال. (S, K.) شَمَلَ النَّخْلَةَ, (K,) aor. ـُ , inf. n. شَمْلٌ, (TA,) *He picked the ripe dates that were upon the palm-tree;* as also اشملها , and شَمْلَلَهَا : (K:) or this last (which is mentioned on the authority of Seer), accord. to some, signifies *he took of the* شَمَالِيل *of the palmtree;* i. e., *of the few dates remaining upon it.* (TA.)

2 **تَشْمِيلٌ** [properly inf. n. of شَمَّلَ]: see 5, of which it is an anomalous inf. n. (TA.) ___ And for its proper verb see 7. Also The *taking by the* شِمَال [or *left hand*]. (TA.) And شَمَّلَ النَّخْلَةَ *He bound pieces of* [*the garments called*] أَكْسِيَة [pl. of كِسَآءٌ] *beneath the racemes of the palm-tree, because of its shaking off its fruit.* (TA.)

4 **أَشْمَلَهُمْ شَرًّا** : see 1, first sentence. ___ اشمل الفَحْلُ شَوْلَهُ, (AZ, S, O,) inf. n. إِشْمَالٌ; (S;) or اشمل شَوْلَهُ لِقَاحًا; (K;) *The stallion-camel got with young from half to two thirds of the number of his* شَوْل [or *she-camels that had passed seven or eight months since the period of their bringing forth*]: (AZ, S, O, K:) when he has got them all with young, one says, أَقَمَّهَا; (AZ, S, O, TA;) and of the شول one says, قَمَّتْ, inf. n. قُمُومٌ. (TA.) ___ اشمل فُلَانٌ خَرَائِفَهُ *Such a one picked the ripe dates that were upon his* خرائف [or *palm-trees of which he gathered the fruit for himself and his household*], *except a few.* (S, O.) ___ See also 1, last sentence. اشمله *He gave him a* شَمْلَة [q. v.]. (K, TA.) ___ اشمل الشَّاةَ: see 1. اشمل *He became possessor of a* مِشْمَلَة, (Lh, TA,) or, *of a* مِشْمَل. (K.) اشملوا *They entered upon* [*a time in which blew*] *the* [*north*, or *northerly*,] *wind termed* الشَّمَال: (S, O, K:) like as they say, اجنبوا in the case of the جَنُوب. (TA.) ___ أَشْمَلَتِ الرِّيحُ: see 1, latter half. ___ See also 7.

5 **تشمّل بالشَّمْلَة**, [and تشمّل الشَّمْلَةَ, (see 5 in art. درس,)] inf. n. تَشَمُّلٌ and تَشْمِيلٌ ; (K;) the former reg.; the latter, which is mentioned by Lh, irreg., an instance like that in the saying [in the Kur lxxiii. 8], وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا; (TA;) *He covered himself with the* شَمْلَة [q. v.]. (K.) [See also 8.]

7 **انشمل** *i. q.* شَمَّرَ, (K, TA,) or انْشَمَرَ, (O, TA,) [both of which signify *He passed along striving*, or *exerting himself;* and the latter signifies also *he acted with a penetrative force* or *energy;* and *he hastened*, or *went quickly;*] فِى حَاجَتِهِ [*in his needful affair*]. (O, TA.) And *i. q.* أَسْرَعَ [*He hastened; went quickly;* or *was quick, swift*, or *fleet*]: (K:) or so أَشْمَلَ : (thus in the O, as on the authority of IDrd:) or so اشتمل , inf. n. اشتمال: (thus accord. to my copy of the Msb:) and likewise (O, K) شَمْلَلَ , (S, O, K,) inf. n. شَمْلَلَةٌ: (S:) and so شَمَّلَ , (K,) inf. n. تَشْمِيلٌ. (TA.) And *i. q.* انْشَمَرَ (O, TA) and انْضَمَّ, (TA,) [both meaning *It became contracted*,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8 **اشتمل بثوبه** *He wrapped*, or *inwrapped, himself with his garment;* syn. تَلَفَّفَ: (S, O:) or

اشتمل بالثَّوْبِ signifies *he wrapped the garment around the whole of his body so that his arm,* or *hand, did not come forth from it:* (K:) or, as some say, *he wrapped himself with the garment, and threw* [*a part of*] *it upon his left side.* (TA.) [See also 5.] اشْتِمَالُ الصَّمَّآءِ, which is forbidden by the Prophet, is, accord. to As, *The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand,* or *arm:* (O:) this is also termed التَّلَقُّعُ: and sometimes one reclines in the state thus described: (TA:) but A 'Obeyd says, accord. to the explanation of the lawyers, it is *the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders:* [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is *one's covering his whole body with the* كِسَآء or *with the* إِزَار; (S, Msb;) to which some add, *not raising aught of the sides thereof.* (Msb.) [See also art. صم.] One says also, يَشْتَمِلُ عَلَى السَّيْفِ [*He wraps his garment over the sword;* or] *he covers the sword with his garment.* (S, O.) ___ [Hence, اشتمل عَلَى كَذَا *It comprehended,* or *comprised, such a thing.*] One says, الرَّحِمُ تَشْتَمِلُ عَلَى الوَلَدِ *The womb comprises* [or *encloses*] *the young.* (TA.) [And in like manner one says of a woman, اشتملت منه عَلَى وَلَدٍ *She became with child by him.* And الكِتَابُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا *The book,* or *writing, comprises such and such things.* And hence the phrase in grammar, بَدَلُ ٱشْتِمَالٍ *A substitute* for an antecedent *to indicate an implication* therein.] ___ One says also, اشتمل عَلَيْهِ الأَمْرُ, meaning *The event* [such as a misfortune or an evil of any kind *beset him,* or *beset him on every side,* or] *encompassed him;* (K, TA;) *like as the* كِسَآء *encompasses the body.*

(TA.) ___ One says of wine, تَشْتَمِلُ عَلَى العَقْلِ فَتَمْلِكُهُ وَتَذْهَبُ بِهِ [*It compasses the intellect, and so takes possession of it, and makes away with it*]: (Ham p. 555:) or تَشْتَمِلُ عَلَى عَقْلِ الإِنْسَانِ فَتُغَيِّبُهُ [*It compasses the intellect of the man, and conceals it*]; and thus one says of the present world or its enjoyments (الدُّنْيَا). (TA.) [اشتمل عَلَى شَىْءٍ often means *He took,* or *got, possession of a thing; got it,* or *held it, within his grasp,* or *in his possession.*] ___ [Hence,] one says, اشتمل عَلَى نَاقَةٍ فَذَهَبَ بِهَا *He mounted a she-camel and went away with her.* (AZ, O.) ___ And اشتمل عَلَيْهِ *He shrouded, covered,* or *protected, him with himself,* or *his own person.* (TA.) ___ See also 7

R. Q. 1 شَمْلَلَ : see 1, last sentence: and see also 7.

شَمْلٌ *A state of union* or *composedness:* and *a state of disunion* or *discomposedness:* thus having two contr. significations: (MF, TA:) or *a united,* or *composed, state of the affairs,* (S, Msb, TA,) and *of the number,* (TA,) of a people, or company of men: (S, Msb, TA:) and *a disunited,* or *discomposed, state of the affairs* [&c.] thereof. (S, Mgh, Msb.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, شَتَّتَ ٱللّٰهُ شَمْلَهُمْ, (O, TA,) or فَرَّقَ ٱللّٰهُ شَمْلَهُمْ, (Msb,) or فَرَّقَ اللّٰهُ شَمْلَهُ, (S,) i. e. [*May God dissolve, break up, discompose, derange, disorganize, disorder,* or *unsettle,*] *their,* (Msb,) or *his,* (S,) *united,* or *composed, state of affairs;* (S, Msb;) and شَتَّ شَمْلُهُمْ i. e. [*May their united,* or *composed, state of affairs* &c.] *become dissolved, broken up, discomposed,* &c.: (O, TA:) and [in the contr. case] one says, جَمَعَ ٱللّٰهُ شَمْلَهُمْ, (S, O, Msb, TA,) or شَمْلَهُ, (Mgh,) i. e. [*May God unite,* or *compose,*] *their,* (S, Msb,) or *his,* (Mgh,) *disunited,* or *discomposed, state of affairs* [&c.]. (S,

Mgh, Msb.) And شَمَلٌ signifies the same: El-Ba'eeth says,

* قَدْ يَنْعَشُ ٱللّٰهُ الفَتَى بَعْدَ عَثْرَةٍ *

* وَقَدْ يَجْمَعُ ٱللّٰهُ الشَّتِيتَ مِنَ الشَّمَلْ *

[*Sometimes,* or *often, God raises the young man after a stumble: and sometimes,* or *often, God unites,* or *composes, what is dissolved,* or *broken up, of the state of affairs* previously *united,* or *composed*]: (S, O:) AZ cites this ex. in his Nawádir: (S:) but Aboo-'Omar El-Jarmee says that he had not heard the word thus except in this verse: (S, O:) Ibn-Buzurj, however, cites another verse as presenting an ex. of the same. (TA.) ___ دَخَلَ فِى شَمْلِهَا and شَمَلِهَا, said of a he-camel that has become concealed among a herd of [she-] camels, means *He entered amid their dense multitude:* (K, TA:) so in the M and the Moheet. (TA.) Also, (AHn, O, K,) and so شَمْلٌ, and شَمَلٌ, (K,) *A raceme of a palm-tree:* (AHn, O, K:) Et-Tirimmáh likens thereto a camel's tail: (TA:) or *such as has little fruit:* (K:) or *of which some of the fruit has been plucked:* but AO used to say that it is the *produce* [or *spadix*] *of the male palm-tree, while not abundant and large.* (TA.) See also شَمَالٌ. And شَمْلٌ مِنْ جُنُونٍ signifies *Fear,* or *fright, like insanity:* and so شَمَلٌ [used alone, and thus written]. (TA.)

شَمْلٌ: see the next preceding paragraph, near the end.

شَمَلٌ: see شَمْلٌ, in two places. Also *i. q.* كَنَفٌ [as meaning *Quarter,* or *shelter* or *protection*]: الكَتَفُ in the copies of the K being a mistake for الكَنَفُ: one says, نَحْنُ فِى شَمَلِكُمْ i. e. فِى كَنَفِكُمْ [*We are in your quarter,* &c.]. (TA.) And *A small quantity* (S, K) of dates upon a palm-tree (S) or of ripe dates: (K:) and of rain: (S, K:) and *a small number* (S, K) of men and of camels (S) or of men &c.: pl. أَشْمَالٌ: and in like manner شُمُولٌ [app. in all of these applications]; (K;) [or] as meaning *a light quantity* of fruit of the palm-tree; (TA;) and the pl. of the latter is شَمَالِيلُ: (K:) one says, مَا عَلَى النَّخْلَةِ إِلَّا شَمَلٌ and شَمَلَةٌ and شَمَالِيلُ *There is not upon the palm-tree save a*

small quantity remaining of its fruit: (S, TA:) or مَابَقِىَ فِى النَّخْلَةِ إِلَّا شَمَلَةٌ and شَمَالِيلُ *There remained not upon the palm-tree save somewhat in a sparse state* [of its fruit]: (TA:) and أَصَابَنَا شَمَلٌ مِنْ مَطَرٍ *A small quantity of rain fell upon us:* and رَأَيْتُ شَمَلًا مِنَ النَّاسِ وَالإِبِلِ *I saw a small number of men and of camels.* (S.) See also شَمَالٌ, in two places: And see شَمْلٌ, last sentence.

شَمَلٌ *Wrapping,* or *inwrapping, himself* (مُشْتَمِلٌ) *with a* شَمْلَة [q. v.]. (TA.) And *Thin;* syn. رَقِيقٌ: thus expl. by Sh, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms لِيفٌ. (TA.)

شَمْلَةٌ *A* [*garment of the kind called*] كِسَآءٌ, *with which one wraps,* or *inwraps, himself* (يَشْتَمِلُ بِهِ), (S, Mgh, K,) *smaller than the* قَطِيفَة; as also مِشْمَلٌ (K) and مِشْمَلَةٌ; (S, K;) the last two expl. by Lth as *a* كِسَآء *having a sparse villous substance, with which one wraps himself, smaller than the* قَطِيفَة: (TA:) or the first signifies *a small* كِسَآء *which one wears in the manner of the* إِزَار [or *waist-wrapper*]: (Msb:) or with the Arabs it is *a* مِئْزَر [or *waist-wrapper*] *of wool* or *of* [*goats'*] *hair, which one wraps round him:* and مِشْمَلَةٌ, *such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night:* (Az, TA:) and this last, accord. to Meyd, signifies *a* كِسَآء *comprising the steel with which one strikes fire, with the apparatus of this latter:* (Har p. 628:) the pl. of the first is شَمَالٌ (Msb, TA) and شَمَلَاتٌ. (Msb.) [See also مِشْمَالٌ.] ___ [Hence the saying,] ضَمَّ عَلَيْهِ اللَّيْلُ شَمْلَتَهُ [*The night contracted upon him its covering of darkness*]. (TA.) ___ And أُمُّ شَمْلَةَ *The present world,* or *its enjoyments;* syn. الدُّنْيَا: (IAar, K, TA:) so called because compassing the intellect of a man (تَشْتَمِلُ عَلَى عَقْلِهِ), and concealing it. (TA.) ___ And *Wine:* (AA, K, TA:) so called for the same reason. (TA.) ___ And *The sun.* (Z, TA; and T in art. ام).

شِمْلَةٌ *A mode,* or *manner, of* اشْتِمَال [or *wrapping oneself with a garment* as expl. above: see 8].

(K, TA.) الشَّمْلَةُ الصَّمَّآءُ is *That* [*mode of wrapping oneself*] *which is without a shirt and without drawers beneath;* in the case of which, prayer is disliked. (TA. [See 8, and see also art. صم.])

شَمَلَةٌ : see شَمَلٌ, in two places.

شَمَلٌّ : see شَمَالٌ.

شَمِلٌّ : see شَمْلٌ, near the end of the paragraph. Also, (TA,) and شَمِلَّةٌ; (S, O, K, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also شَمْلَالٌ and شَمْلِيلٌ , (S, O, Msb, K, TA,) which are likewise applied to a he-camel, (TA,) and شَمَالٌ ; (K;) *Light, active,* or *agile;* (S, O, Msb, K;) or *swift.* (Msb, K, TA.) Hence the phrase طَأْطَأْتُ شِمْلَالِى [*I hastened my light one,* or *my swift one*]: or, accord. to AA, he means his hand, or arm, called the شِمَال; [i. e. *I lowered my left hand* or *arm;*] شِمْلَالٌ and شَمَالٌ meaning the same. (S, O.)

شَمَالٌ , (S, O, Msb, K, &c.,) the most common form of the word, (Msb,) and شَمَالٌ , [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] (K,) and شَمْأَلٌ , (S, O, Msb, K,) and شَمْأَلٌ , (S, O, K, [in one place in the O erroneously written شَأْمَلٌ,]) and شَأْمَلٌ , (S, O, Msb, K,) which last is formed by transposition, (S, O, Msb,) and شَامَلٌ , without ء, (MF, TA,) and شَوْمَلٌ , and شَيْمَلٌ and شَمُولٌ , (O, K,) and شَمِيلٌ , (K,) and شَمَلٌ , (S, O, Msb, K,) and شَمْلٌ , (S, Msb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba'eeth, (TA,) and شَمَلٌّ , (MF, TA,) [every one of these] used as a subst. and as an epithet, (K,) [so that one says رِيحُ الشَّمَالِ &c. as well as رِيحٌ شَمَالٌ &c. and شَمَالٌ &c. alone; The *north wind:* or *a northerly wind:*] the *wind that is the opposite to the* جَنُوب: (Msb:) the *wind that blows from the direction of the* قُطْب [or *pole-star*]: (S:) or the *wind that blows from the direction of the* حَجَر [which is on what is called the north, but what is rather to be called the north-west, side of the Kaabeh]: (M, K:) or the *wind that blows from the direction of the right hand of a person facing the Kibleh* [by which is meant the angle of the Black Stone; i. e., correctly speaking, *from the north*]: (Th, M, K:) or, correctly, the *wind that blows from between the place of sunrise and the*

constellation of the Bear (بَنَاتُ نَعْشٍ): or *from between the place of sunrise and the place of setting of the constellation of the Eagle* (النَّسْرِ

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الطَّائِر): (IAar, K:) [i. e. the *wind that blows from some point of the north-east quarter,* or *nearly so:* but it was probably thus named as being the *wind that blows from the direction of the* شِمَال (or *left side*) *of a person facing the rising sun;* and therefore the *north wind* or *a northerly wind:*] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the graveclothes, for its nature is deadly: it is cold and dry: (TA:) [see also نَكْبَآءُ:] the pl. of شِمَالٌ is شَمَالَاتٌ (S, O, K) and شَمَائِلُ, which is anomalous, as though pl. of شَمَالَةٌ: (S, O:) الأَشَامِل also occurs, coupled with الأَجَانِب, in a verse of Et-Tirimmáh; and [as أَجَانِبُ is a reg. pl. of أَجْنُبٌ, which is a pl. of جُنُوبٌ,] ISd thinks that they formed from شِمْلٌ the pl. أَشْمُلٌ; and then from this last, the pl. أَشَامِلُ. (TA.) ___ [Hence,] one says, أَصَبْتُ مِنْ فُلَانٍ شَمَالًا i. e. رِيحًا [*I perceived from such a one an odour,* app. meaning *a foul odour*]. (TA.)

شِمَالٌ, (S, O, Msb, K, &c.,) applied to one of the hands or arms, (S, Msb,) The *left; contr. of* يَمِينٌ; (S, O, Msb, K;) as also شِيمَالٌ, (K, TA, [in the CK, الشَّمال and الشّمال are erroneously put for الشّمال and الشّيمال,]) the latter thought by ISd to be used only by poetic license, for شِمَالٌ, (TA,) and شِمْلَالٌ, (AA, S, O, K,) this last not known to Ks nor to As: (TA:) of the fem. gender: (S, O, Msb:) pl. [of pauc.] أَشْمُلٌ, (S, O, Msb, K,) because it is fem., (S, O,) and [of mult.] شَمَائِلُ, (S, O, Msb, K,) which is anomalous, (S, O,) and شُمُلٌ, and شِمَالٌ like the sing. (K.) ___ And The *direction* [or *side*] *of the hand so called:* you say, الْتَفَتَ يَمِينًا وشِمَالًا i. e. [*He looked,* or *turned his face,*] *in the direction of the* يمين *and in the direction of the* شمال: and the pl. in this sense also is أُشْمُلٌ and شَمَائِلُ: (Msb:) you say, ذَهَبَ إِلَى أَيْمُنِ الإِبِلِ وأَشْمُلِهَا *He went to the right sides of the camels and the left sides*

thereof. (TA in art. يمن.) ___ [Hence,] *Ill luck, unluckiness,* or *evil fortune.* (K, TA.) طَيْرُ الشِّمَالِ means *Birds of ill luck:* (A, TA:) *every bird from which one augurs evil.* (O, TA.) One says, جَرَى لَهُ غُرَابُ شِمَالٍ, meaning *What was disliked,* or *hated, happened to him:* as though the bird [to which this is likened] came to him from the شِمَال [or direction of the left hand]. (TA.) And when the place that a person occupies is rendered evil, one says, فُلَانٌ عِنْدِى بِالشِّمَالِ [*Such a one is with me,* or *in my estimation, in an evil plight*]. (TA.) ___ See also شَمَالٌ. ___ Also *Every handful of corn,* or *seedproduce, which the reaper grasps* [app. because grasped with his left hand]. (K.) And *A sort of bag that is put upon the udder of the ewe* or *goat* (S, O, K) *when it* (i. e. *the udder,* TA) *is heavy* [*with milk*]: (K, * TA:) or it is *peculiar to the she-goat:* (K:) pl. شُمُلٌ. (K voce عَرَابَةٌ.) ___ And *A similar thing that is put to the raceme of a palm-tree, made with pieces of* [*the garments called*] أَكْسِيَةٌ [pl. of كِسَآءٌ], *in order that the fruit may not be shaken off.* (S, O.) [In this sense it may perhaps be from the same word as pl. of شَمْلَةٌ.] And *A mark made with a hot iron* (سِمَةٌ) *upon the udder of a ewe* or *goat.* (K.) Also *A nature;* or *a natural disposition* or *temper* or *the like:* (O, Msb, K:) accord. to Er-Rághib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] شِمَال [pl. of شَمْلَةٌ] inwrap the body: (TA:) the pl. is شَمَائِلُ, (O, K, TA,) and شِمَالٌ, also, [which seems to be rarely used as a sing. in this sense,] may be a pl., like دِلَاصٌ. (TA; and Ham p. 489, q. v.) 'Abd-Yaghooth El-Hárithee says,

* أَلَمْ تَعْلَمَا أَنَّ المَلَامَةَ نَفْعُهَا *

* قَلِيلٌ وَمَا لَوْمِى أَخِمْنْ شِمَالِيَا *

[*Know not ye two that the utility of censure is little, and my censuring my brother is not of my nature,* or *of my natural dispositions?*]: (O, TA:) here it may be a pl., of the class of هِجَانٌ and دِلَاصٌ: or it may be [شِمَالِيَا,] an instance of transposition, for شَمَائِلِى. (TA.) See also شِمْلٌ.

شَمْأَلٌ and شَمْأَلٌ: see شَمَالٌ.

شَمُولٌ : see شَمَالٌ. ___ Also *Wine:* (S, K:) or *wine that is cool* (K, TA) *to the taste;* but this is not of valid authority; (TA;) as also مَشْمُولَةٌ : [wine is said to be] thus called because it envelops (تَشْمُلُ) men with its odour: or because it has a strong puff (عَصْفَةٌ), [when opened,] like that of the [wind called] شَمَال [in the CK شمال]. (K, TA.)

شَمِيلٌ : see شَمَالٌ.

شمالة [thus in my original, without any syll. signs, probably شَمَالَةٌ, like سَتَارَةٌ &c.,] The *lurkingplace* (قُتْرَةٌ) *of a hunter* or *sportsman:* pl. شَمَائِلُ. (TA.)

شَمَالِىٌّ *Of,* or *relating to, the quarter of the* شَمَال [or *north,* or *northerly, wind*]. (KL.) ___ And A *cold* day. (KL.)

شَمْلَالٌ : see شَمِلٌّ, in two places: and see شَمَالٌ.

شُمْلُولٌ ; and its pl. شَمَالِيلُ: see شَمَلٌ, in three places. ___ شَمَالِيلُ also signifies The *shoots that divaricate at the heads of branches, like the fruitstalks of the raceme of the palm-tree.* (S, O.) ___ [Hence,] ذَهَبُوا شَمَالِيلَ *They went away in distinct parties:* (K:) or *they dispersed themselves.* (S, O.) ___ And ثَوْبٌ شَمَالِيلُ *A garment,* or *piece of cloth, rent,* or *slit, in several places;* (O, TA;) like شَمَاطِيطُ. (S, O.) ___ شَمَالِيلُ النوى means بَقَايَاهُ [i. e. *The remains of* النوى: but I doubt whether this word be correctly transcribed]. (TA.)

شَمْلِيلٌ : see شَمِلٌّ.

شَامِلٌ and شَأْمَلٌ: see شَمَالٌ.

شَامِلٌ أَمْرٌ *i. q.* عَامٌّ [i. e. *An event,* or *a case, that includes* persons or things *in common, in*

general, or *universally, within the compass of its effect* or *effects, its operation* or *operations, its influence,* or *the like;* or *that is common, general,* or *universal, in its effect* &c.]. (S, * O, * Msb, TA.) ___ لَوْنٌ شَامِلٌ *A black colour overspread with another colour.* (O, TA.)

شَوْمَلٌ : see شَمَالٌ.

شَيْمَلٌ : see شَمَالٌ.

شِيمَالٌ : see شَمَالٌ.

مِشْمَلٌ : see شَمْلَةٌ. ___ Also *A short sword,* (S, O, K,) or *a short and slender sword, like the* مِغْوَلٌ, (TA,) *over which a man covers himself with his garment.* (S, O, K.)

مَشْمَلَةٌ The *place* [or *quarter*] *whence blows the* [*north,* or *northerly, wind called*] شَمَالٌ. (Ham p. 628.)

مِشْمَلَةٌ : see شَمْلَةٌ, in two places.

مِشْمَالٌ *A* [*garment of the kind called*] مِلْحَفَةٌ, (K, TA,) *with which one wraps,* or *inwraps, himself* (يَشْتَمِلُ بِهِ). (TA.) [See also شَمْلَةٌ.]

مَشْمُولٌ A man *smitten,* or *blown upon, by the* [*north,* or *northerly,*] *wind called* شَمَالٌ: (S, O:) and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, *smitten by the wind thus called so as to become cool:* (S:) and hence, with ة, wine *cool to the taste;* (S, O, TA; *) or wine *exposed to the* شَمَالٌ *and so rendered cool and pleasant:* (TA: see also شَمُولٌ:) and fire *upon which the wind called the* شَمَالٌ *has blown:* (S, O:) and a night *cold, with* [*wind that*

is called] شَمَال. (TA.) ___ [Hence,] One *whose natural dispositions are liked, approved,* or *found pleasant:* (K:) from [the same epithet applied to] water upon which the شَمَال has blown, and which it has cooled: or, as ISd thinks, from شَمُولٌ [q. v.]: (TA:) or مَشْمُولُ الخَلَائِق a man *whose natural dispositions are commended;* as being likened to wine that is commended: and also *whose natural dispositions are discommended;* as though from الشَّمَالُ, because they do not commend it when it disperses the clouds: (Har p. 285:) [for] أَخْلَاقٌ مَشْمُولَةٌ [sometimes] means *discommended, evil, natural dispositions.* (IAar, ISk, TA.) The saying of Aboo-Wejzeh,

* مَشْمُولَةُ الأُنْسِ مَجْنُوبٌ مَوَاعِدُهَا *

is expl. by IAar as meaning *Her familiarity passes away with the* شَمَال, *and her promises pass away with the* جَنُوب [which is the opposite of the شَمَال]: or, as some relate it,

* مَجْنُوبَةُ الأُنْسِ مَشْمُولٌ مَوَاعِدُهَا *

[meaning in like manner, as is said in the TA, on the authority of IAar, in art. جنب: or,] accord. to ISk, meaning *her familiarity is commended,*

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because the جنوب, with rain, is desired for abundance of herbage; *and her promises are not commended.* (TA.) ___ نَوًى مَشْمُولَةٌ, a phrase used by Zuheyr, is expl. as meaning [*A tract,* or *place, towards which one journeys,*] *that separates friends;* because the [wind called] شَمَال disperses the clouds: (TA:) or it means *quickly* [or *soon*] *becoming exposed to view;* (ISk, O, TA;) from the fact that when the wind called the شَمَال blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAar, it means مَأْخُوذٌ بِهَا ذَاتُ الشِّمَال [*in which the direction of the left hand is taken*]. (TA.) ___ In the saying,

* حَمَلَتْ به فى لَيْلَةٍ مَشْمُولَةٌ *

the meaning is, فَزَعَةٌ [i. e. *One in a state of fright became pregnant with him in a certain night*]. (TA, referring to the phrase شَمْلٌ من جُنُونٍ.)

مُشْتَمِلٌ : see شَمْلٌ ___ One says, جآءَ مُشْتَمِلًا بسيفه like as one says مُرْتَدِيًا [i. e. *He came having his sword hung upon him*]. (TA.) ___ And جآءَ فُلَانٌ مُشْتَمِلًا عَلَى دَاهِيَةٍ [*Such a one came conceiving a calamity*]. (TA.)

شن

1 **شَنَّ المَآءَ** , (S, Mgh, K,) aor. ـُـ , inf. n. شَنٌّ, (Mgh, TA,) *He scattered the water;* (S, K;) or *poured it scatteringly;* (Mgh;) or *poured it and scattered it;* or, as some say, *poured it in a manner like that which is termed* نَضْحٌ [i. e. *sprinkling*]; (TA;) عَلَى الشَّرَابِ [*upon the wine,* or *beverage*]: (S, K:) سَنَّهُ signifies he poured it gently. (TA.) And شَنَّتِ العَيْنُ دَمْعَهَا *The eye poured forth its tears;* (TA;) or *sent forth* [or *shed*] *its tears;* like شَلَّتْ, (Lh, TA in art. شل,) which is asserted by Yaakoob to be formed by substitution [of ل for ن]. (TA in that art.) ___ And, from the former, شَنَّ الغَارَةَ, (S, Mgh, Msb, K,) aor. and inf. n. as above, (Msb,) *He scattered,* (S, Mgh, Msb, TA,) or *poured,* (K, TA,) *the horsemen making a raid,* or *sudden attack, and engaging in conflict,* or *the horsemen urging their horses,* الغَارَةَ meaning الخَيْلَ المُغِيرَةَ, (Mgh, Msb,) *from every direction,* عَلَيْهِمْ [*upon them*]; (S, K;) as also اشَنَّهَا ; (S, Msb, K;) the latter mentioned in the Mj, (Msb,) by IF, but disapproved by the people of chaste speech. (TA.) ___ And شَنَّ بِسَلْحِهِ (AA, S, * TA) *He cast forth his excrement,* or *dung, in a thin* [*and scattered*] *state:* and one says of the حُبَارَى [or bustard] تَشُنُّ بِذَرْقِهَا [*It casts forth its dung in a thin and scattered state*]. (AA, TA.) ___ And شَنَّ عَلَيْهِ دِرْعَهُ *He put* (lit. *poured*) *on him his coat of mail.* (TA.) شَنَّ الجَمَلُ مِنَ العَطَشِ, [aor. accord. to general rule ـِـ ,] *The camel became dried up* [*like a* شَنّ, q. v.,] *from thirst.* (TA.) And شَنَّتِ الخِرْقَةُ *The rag became dried up.* (TA.)

2 **تَشْنِينٌ** [inf. ns. of شَنّ] The *dripping,* or *dropping by degrees, of water from the* شَنَّة [or *old and worn-out water-skin* or *the like*]. (TA. [See also شَنِينٌ.])

4 **أَشْنَنَ** see 1: ___ and see also what next follows.

5 **تَشَنَّنَتِ القِرْبَةُ**, and تشانّت , (S, K,) and اشنّت and استشنّت , (K,) *The water-skin became old, and worn out:* (S, K:) or تشانّ , said of skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so تشنّن, (S, K, TA,) said of the skin of a man, in extreme old age, (S,) *it contracted, shrank, shrivelled,* or *wrinkled;* or *became contracted* or *shrunk* &c.; (S, K, TA;) *and dried up:* (S, TA:) and استشنّ is likewise said of the skin of a man, meaning *it became old, and worn out, like the old, and worn-out,* شَنّ. (Har p. 675.) It is said in a trad., القُرْآنُ لَا يَتْفَهُ وَلَا يَتَشَانُّ [expl. in art. تفه]. (TA.) See also a tropical usage of استشنّ in a trad. cited in the first paragraph of art. تشنّن ___. بل is also said of the skin of a man as meaning *It became altered* [*for the worse*] *in odour,* in extreme old age. (TA.)

6 **تَشَانَّ**: see 5, in three places. ___ Also *It was* or *became, mixed.* (K.)

7 انشنّ [**إِنْشَنَنَ** *It became poured out,* or *forth; it flowed.* (Freytag, from the Deewán of the Hudhalees.) ___ Hence,] انشنّ الذِّئْبُ فِى الغَنَمِ *The wolf made an incursion among the sheep* or *goats;* as also انشلّ: mentioned by Az in art. نشغ. (TA.)

10 **استشنّ**: see 5, in three places. ___ Also, (Kh, S, K,) said of a man, (Kh, S, TA,) and of a camel, (TA,) *He became lean,* or *emaciated,* (Kh, S, K, TA,) *like the water-skin that has become old, and worn out:* so says Aboo-Kheyreh: (TA:) or, said of an animal, *he became dried up, and lean,* or *emaciated.* (Har p. 530.) ___ And استشنّ إِلَى اللَّبَنِ *i. q.* عَامَ, (K,) i. e. *He betook himself to milk,* or *the milk, and desired it eagerly,* or *longed for it.* (TA.)

R. Q. 1 **شَنْشَنَةٌ** [an inf. n., of which the verb, if it be used, is شَنْشَنَ,] The *motion* of paper, and of a new garment: [or rather the *making a kind of crackling sound by the motion* thereof:] mentioned by Az in art. فقع: (TA:) and نَشْنَشَةٌ signifies the same: both thus expl. by IAar. (TA in art. قع.)

شَنٌّ *A skin,* (Msb,) or *a water-skin,* (S, Mgh,) or *a small water skin,* (K,) or, as some say, *any vessel made of skin,* (TA,) applied by a poet to *a* دَلْو [or *leathern bucket*], (Ham p. 602,) *that is old, and worn out;* (S, Mgh, Msb, K, TA;) and so شَنَّةٌ ; (S, K;) but app. *one that is small:* (S: [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. سقى:]) or both signify *an old water-skin;* as also مَشَنٌّ : (MA:) and شَنَنٌ , also, signifies *an old, worn-out, water-skin:* (TA:) pl. (of the first, Mgh, Msb) شِنَانٌ : (S, Mgh, Msb, K:) and Lh mentions the phrase قِرْبَةٌ أَشْنَانٌ, as though they applied the term شَنٌّ to every portion of the قِرْبَة and then pluralized it thus; but he says that he had not heard أَشْنَانٌ as a pl. of شَنٌّ except in this case: (TA:) the water in a شَنّ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لَا يُقَعْقَعُ لِى بِالشِّنَانِ [*A confused and clattering noise will not be made to me with the old and worn-out water-skins* to frighten me]: (S in the present art.: [in the S and K in art. قع, with مَا in the place of لَا; and in the K in that art., with لَهُ in the place of لَهُ بِالشِّنَانِ مَا يُقَعْقَعُ :]) لِى is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. قع:) or it means, he will not be deceived nor frightened: شِنَان being pl. of شَنٌّ, *a dried up skin,* which is shaken to a camel to frighten him. (L and TA in art. قع.) An old man is likened to the skin thus termed. (Har p. 675.) And شَنَّةٌ signifies also *A worn-out old woman;* as being likened to the skin thus termed. (IAar, TA.) And one says, رَفَعَ فُلَانٌ الشَّنَّ, meaning *Such a man raised himself bearing upon the palm of his hand.* (IKh, TA.) ___ Also *i. q.* غرض [app. غَرَضٌ, i. e. *A butt, at which one shoots or casts:* probably because an old water-skin was sometimes used as a butt]: pl. as above. (Msb.) ___ [And, as Freytag states, on the authority of Meyd, *Dry herbage.*] Also *Weakness.* (TA.)

شَنَّةٌ : see شَنٌّ, in two places.

شَنَنٌ : see شَنٌّ, first sentence.

شَنَانٌ a dial. var. of شَنْآنٌ [inf. n. of شَنِئَ], (S, K,) signifying *Hatred;* [or the *hating* of another;] (S;) mentioned by AO. (S

in art. شنأ.)

شُنَانٌ *Water in a scattered state,* or *being scattered.* (S, K.) ___ And (K) *Cold* water: (As, Skr, ISd, K:) this explanation is preferred by Aboo-Nasr. (TA.) ___ And Clouds (سَحَاب) *pouring* (يَشُنُّ i. e. يَصُبُّ) *water.* (Skr, TA.)

شَنُونٌ A camel *in a state between that of the lean,* or *emaciated, and that of the fat;* (S;) so called because some of his fatness has gone: (Aboo-Kheyreh, TA:) one says مَهْزُولٌ; then مُنْقٍ, when he has become a little fat; then شَنُونٌ; then سَاحٌ; and then مُثْرِطْمٌ, when fat in the utmost degree: (Lh, TA:) so says Aboo-Ma'add El-Kilá- bee. (TA in art. سح.) [But it is said that] it signifies also *Lean,* or *emaciated;* (K;) applied to a beast: (TA:) and *fat:* thus having two contr. meanings. (K.) ___ Also *Hungry:* (S, K:) applied in this sense by Et-Tirimmáh to a wolf, because this animal is not described as fat or lean. (S.)

شَنِينٌ *Poured forth:* applied in this sense by the Hudhalee poet 'Abd-Menáf to thick blood (عَلَق). (TA.) ___ And *Pure* milk *upon which cold water has been poured:* (IAar, TA:) or any milk, whether fresh or collected in a skin at different times, *upon which water is poured.* (K, TA.) And The *dropping* (S, K, TA) *by degrees,* (TA,) of water (S, K, TA) from a skin, (TA,) and of tears. (S, TA. [See also 2, and see شَنْشَنَةٌ.])

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شُنَانَةٌ *Water that drops* (S, K) *from a skin,* or *from a tree.* (S.)

شَانَّةٌ The [*channel called*] مَدْفَع [q. v.] *of a small valley:* or *a small* مَدْفَع *of a valley:* (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or شَوَانٌّ, its pl., signifies the

channels of water, of mountains, *that pour forth into valleys from a rugged place.* (AA, TA.)

شِنْشِنَةٌ *A nature;* or *a natural, a native,* or *an innate, disposition* or *temper* or *the like;* syn. طَبِيعَةٌ, (S, Mgh, K,) and خُلُقٌ, (S,) and سَجِيَّةٌ: (TA:) and *a custom, habit,* or *wont:* (Mgh, K:) [pl. شَنَاشِنُ.] One says فِيهِ مِنْ أَبِيهِ شَنَاشِنُ *In him are habits* [or *natural dispositions* inherited] *from his father.* (TA.) Hence,

* شِنْشِنَةٌ أَعْرِفُهَا مِنْ أَخْزَمْ *

[*A natural disposition,* or *a habit, which I know,* as inherited *from Akhzam*]: (S, Meyd, Mgh:) or, accord. to one relation, نِشْنِشَةٌ, which is app. formed by transposition from شِنْشِنَةٌ: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] أَخْزَمُ is the proper name of a man: (Meyd, Mgh, &c.:) or accord. to Lth, it is an epithet applied to a penis; one says كَمَرَةٌ خَزْمَآءُ a glans of a penis having a short frænum, and ذَكَرٌ أَخْزَمُ; and شنشنة means the *dropping* of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) Also *A bit of flesh-meat, as much as is chewed at once;* syn. مُضْغَةٌ: or *a piece of flesh-meat;* (K, TA;) and so نِشْنِشَةٌ: on the authority of AA. (TA.) ___ And [the pl.] شَنَاشِنُ signifies *Bones;* like سَنَاسِنُ. (IAar, L in art. سن.)

مِشَنٌّ : see شَنٌّ, first sentence.

مِشَنَّةٌ *A thing like the* مِكْتَلُ: [in the present day, *a round shallow basket* is thus called: pl. مِشَانٌّ.] (TA.)

شنأ

1 **شَنِئَهُ** , (Th, S, Mgh, Msb, K, &c.,) and شَنَأَهُ, (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. ـَـ , (Msb, K,) inf. n. شَنْءٌ (AO, S, Msb, K) and شَنْءٌ and شُنْءٌ (Aboo- 'Amr Esh-Sheybánee, S, K) and شَنْأَةٌ (K, TA, in the CK شَنَاءَةٌ [i. e. شَنَآءَةٌ, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and شَنَأٌ (TA from Es-Safákusee) and شَنَآءٌ (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and مَشْنَأٌ (S, CK, and TA as from Es-Safá- kusee, not as from the K,) and مَشْنَأَةٌ and مَشْنُؤَةٌ (K, TA, the last in the CK مَشْنُوءَةٌ [i. e. مَشْنُوءَةٌ],) and مَشْنِئَةٌ (TA from Es-Safákusee) and شَنَآنٌ, (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb signifying motion and agitation, as ضَرَبَانٌ and خَفَقَانٌ, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and شَنْآنٌ, (S, Msb, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except لَيَّانٌ, though some few others have been mentioned, as زَيْدَانٌ, but this is not well known, [and خَشْيَانٌ, of which the same may be said,] and وَشْكَانٌ [perhaps a simple subst.], and جَوْلَانٌ which is said to occur in a verse [perhaps contracted from جَوَلَانٌ by poetic license], (TA,) and AO mentions شَنَانٌ, without ء, as being like شَنْآنٌ; (S;) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, مَكَثَ, تَمَّ, هَلَكَ, وَرَدَ, لَقِيَ, قَدَرَ and غَلَبَ; but Es-Safákusee makes the inf. ns. of شَنِئَ to be fifteen, [though the fifteenth form (which is perhaps مَشْنُوءَةٌ) I do not find mentioned,] and this is the greatest number known; (TA;) *He hated him:* (IKoot, IF, S, ISd, IKtt, Mgh, Msb, K, &c.:) or, as some say, *he hated him vehemently.* (TA.) يَشْنَى, [app. يَشْنُؤُ, for يَشْنَأُ,] with the hemzeh changed into ى, occurs in a trad. (TA.) And شَنِئَ signifies *He* (a man, S) *was hated,* (S, and so accord. to some copies of the K,) or *was rendered hateful,* or *an object of hatred,* (so accord. to other copies of the K,) *even if beautiful* or *comely.* (S, K.) شَنِئَ لَهُ حَقَّهُ,

(K,) so says A'Obeyd, or, accord. to Th, شَنَأَ إِلَيْهِ, like مَنَعَ [in form], and this is the more correct, aor. of each ـَـ , (TA,) *He gave him his right,* or *due.* (A'Obeyd, Th, K, TA.) And شَنِئَ بِهِ *He acknowledged it:* (S, Msb, K:) or *he gave him* (K) *his right,* or *due,* (TA,) [or the meaning in the K may be *he gave it,*] *and declared himself clear,* or *quit, of him* or *it;* as also شَنَأَ: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or شَنِئَ إِلَيْهِ, like شَنَأَ, aor. ـَـ , *he gave him, and declared himself clear,* or *quit, of him* or *it.* (TA.) And شَنِئَ الشَّيْءَ *He produced the thing:* (K, TA:) or, as A'Obeyd says, شَنِئَ حَقَّهُ *he acknowledged his right,* or *due, and produced it from his possession.* (TA.)

6 تَشَانَؤُوا *They hated one another.* (S, O, K.)

شَنْءٌ and شَنْءٌ and شَنَءٌ [all mentioned above as inf. ns., when used as simple substs. signify *Hatred;* and thus شَنَآءَةٌ , likewise mentioned above as an inf. n., signifies accord. to the S; and so شَنِيئَةٌ accord. to Freytag, as on the authority of Meyd; and app. also شَنُوءَةٌ, q. v.; or all signify] *vehement hatred;* in which sense the first is expl. by AO: (TA:) or شَنَآءَةٌ signifies *hatred mixed with enmity and evilness of disposition.* (Ham p. 108)

شَنُؤَةٌ : see شَنُوءَةٌ, in three places.

شَنَآءَةٌ : see شَنْءٌ, in two places. Also, and شَنَائِيَةٌ , epithets applied to a man, *Rendered hateful,* or *an object of hatred, evil in disposition.* (Lth, O, TA.) [See also the latter word voce شَنْآنٌ; and see مَشْنُوءٌ, and مِشْنَآءٌ.]

شَنُوءَةٌ The *removing oneself far,* or *keeping aloof, from unclean things;* (S, K, TA;) and the *continual doing so,* or the *continual purification of oneself;* as also شَنُؤَةٌ ; and accord. to the K, شُنُوءَةٌ, but this is not found elsewhere. (TA.) ___ Hence, (S,) أَزْدُ شَنُوءَةَ, the appellation of a tribe of El-Yemen; (S, K; *) sometimes called أَزْدُ شَنُوَّةَ: (ISk, S, K:) [or] this tribe was so called because of شَنْآنٌ among them; (K, TA;) i. e. because of mutual hatred that occurred among them: (TA:) [whence it seems that شَنُوءَةٌ signifies also *Hatred:*] or because of their removing far

from their [original] district: or, accord. to El-Khafájee, because of their high lineage, and good deeds; from the phrase رجل شَنُودَةٌ, meaning *A man of pure lineage and of manly virtue;* and AO says the like. (TA.) ___ [And accord. to Reiske, as stated by Freytag, (who has written it شَنُؤَةٌ in all its senses,) it is expl. by Meyd as meaning *What is esteemed sordid, of words* and *of actions.*] Also One *who removes himself far,* or *keeps aloof, from unclean things;* (K, TA;) and so شَنُؤَةٌ. (TA.) Thus both of these words are epithets, as well as substs. (TA.)

شَنِيئَةٌ : see شنء.

شَنْآن , of which the fem. is شَنْآنَةٌ and شَنْأَى, [so that one may say either شَنْآنٌ or شَنْآنُ,] is an epithet applied to a man; (K;) [signifying either *Hating* or (like مَشْنُوءٌ) *hated;* the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also شَنَائِئَةٌ or شَنَائِيَةٌ [q. v. voce شَنَآءَةٌ]: so accord. to different copies of the K. (TA.) ___ In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there شَنَآن: [see 1, first sentence:] accord. to others, it is an epithet, signifying مُبْغَضٌ or بَغِيضٌ [i. e. *Hated* or *odious*]. (TA.) ___ شَنْآنُ الشِّتَآءِ, in a trad. of Kaab, is said to be a metaphorical expression for بَرْدُ الشِّتَآءِ [*The cold of winter*]; because it is hated: or, as some say, by the بَرْد thereof is meant *ease and repose:* and the meaning intended is either *mutual hatred* or *ease and repose.* (TA.)

شَنَائِيَةٌ : see شَنَآءَةٌ, and شَنْآن.

شَنَائِئَةٌ : see شَنْآن.

شَانِئٌ *Hating,* or *a hater,* (Fr, S, Mgh, Msb, TA,) and *an enemy:* (Fr, TA:) fem. with ة. (Mgh, Msb.) ___ لَا أَبَا لِشَانِئِكَ, as also لَا أَبَ لِشَانِئِكَ, (S, O, [but in my two copies of the S لِشَانِيكَ, which perhaps expresses the general pronunciation, and in the TA لا ابا لشانئك and لا ابا لشانيك,]) means لِمُبْغِضِكَ [i. e., lit., *May there be no father*

to thy hater]; and is said by ISk to be a metonymical expression for لَا أَبَا لَكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

شَوَانِئُ المَالِ means [*Camels,* or *the like,*] *not avariciously retained;* as though hated, and therefore liberally given away: (IAar, K, TA:) شوانئ being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in مَآءٌ دَافِقٌ and عِيشَةٌ رَاضِيَةٌ. (MF, TA.)

مَشْنَأٌ, applied to a man, (A'Obeyd, S, O,) like مَشْنَعٌ [in form, and perhaps in meaning], (A'Obeyd, TA,) *Foul,* or *ugly, in aspect;* as also مَشْنَآءٌ: (S, O:) or *foul,* or *ugly,* (K, TA,) *in face,* (TA,) *even if made an object of love* [*by good qualities*]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and masc. and fem.: (K:) so says Lth: (TA:) or one *who hates men;* (K;) and so مَشْنَآءٌ, accord. to 'Alee Ibn-Hamzeh El-Isbahánee: (TA:) or ↓ this last signifies one *whom men hate:* or it may be well rendered one *who does much for which he is to be hated;* for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeyd, K.)

مَشْنَآءٌ: see the next preceding paragraph, in three places.

مَشْنُوءٌ, applied to a man, (S,) *Hated,* (S, and so in some copies of the K, [see also شَنْآنٌ,]) or *rendered hateful,* or *an object of hatred,* (so accord. to other copies of the K,) *even if beautiful,* or *comely;* (S, K;) and مَشْنُوٌّ and مَشْنِيٌّ signify the same. (K in art. شنو.)

مَشْنِيئَةٌ, occurring in a trad. of 'Áïsheh, [*A kind of food that is supped,* or *sipped;*] *i. q.* حَسَآءٌ and تَلْبِينَةٌ: [see these two words:] said by IAth to be irregularly formed from مَشْنُوءَةٌ, by changing the ء into ى [so that the word

becomes مَشْنُوْيَةٌ, and then, by rule, مَشْنِيَّةٌ, which is mentioned in the TA, in art. شنو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ى], the meaning being *hated.* (TA.)

شنب

1 **شَنِبَ** , aor. ـَـ , (K,) inf. n. شَنَبٌ, (TA,) *He had the quality termed* شَنَبٌ *meaning as expl. below.* (K.) ___ And *It* (a day) *was,* or *became, cool,* or *cold.* (A, K.)

شَنَبٌ *Lustre, and fineness,* or *delicacy,* or *thinness, and coolness, and sweetness, in the teeth:* (A, K:) or *lustre, and fineness,* or *delicacy,* or *thinness, in the fore teeth:* (TA:) or *these two qualities, together with coolness and sweetness, in the mouth,* accord. to As, or *in the teeth:* (TA:) or *coolness and sweetness in the teeth:* or *sharpness of the teeth:* (S:) or *sharpness of the canine teeth,* like غَرْبٌ, *so that they appear like a saw:* (K:) or *white specks in the teeth:* (A, K:) or the *state of the teeth when they appear somewhat tinged with blackness, like the appearance of blackness in hail;* غُرُوبٌ signifying the lustre of the teeth; and ظَلْمٌ, their whiteness that is as though there were over it a blackness: (ISh, TA:) Abu-l-'Abbás says, It is variously expl., as *a serrated state of the teeth:* and *their clearness and cleanness:* and *their being separate,* or *apart, one from another:* and the *sweetness of their odour:* (TA:) El-Jarmee says, I heard As say that this word signifies *coolness of the mouth and teeth;* and I said, Our companions say that it is *their sharpness when they come forth;* by which is meant *their new,* or *recent, and fresh state;* for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but *their coolness:* and the saying of Dhu-r-Rummeh,

* وَفِى اللِّثَاتِ وَفِى أَنْيَابِهَا شَنَبُ *

[which should be rendered *And in the gums, and in her canine teeth, is coolness*], corroborates the

assertion of As; for there is no sharpness in the gum: (S, L, TA:) it is also related of As that he said, I asked Ru-beh respecting the meaning of شَنَبٌ, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and شُنْبَةٌ signifies the same:] a poet says,

* مُنَصَّبُهَا حَمْشٌ أَحَمُّ يَزِينُهُ *
* عَوَارِضُ فِيهَا شُنْبَةٌ وغُرُوبُ *

[*Her even set* of front teeth *are slender* and *white, side teeth in which are coolness and lustre adorning them*]. (O, TA.) ___ [In the present day, it signifies The *mustache.*]

شَنَبٌ and شَانَبٌ, (A, K,) the former regular, the latter on the authority of usage, (TA,) A *cool,* or *cold,* day. (A, K.)

شُنْبَةٌ *Coolness,* or *coldness,* of a day. (O, K.) ___ See also شَنَبٌ, near the end.

شَنِيبٌ : see أَشْنَبُ.

شَانِبٌ : see شَنَبٌ: ___ and what here follows.

أَشْنَبُ *Having the quality termed* شَنَبٌ *meaning as expl. above;* (A, O, K;) as also شَانِبٌ, (K,) which is irregular, (TA,) and شَنِيبٌ, (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the ثَغْرُ [or front teeth], (A,) [and to the mouth, as in a verse cited voce زَرْنَبٌ:] fem. شَنْبَآءُ, (S, O, K,) applied to a woman, (S, O,) and also written شَمْبَآءُ, (K,) the ن being changed into م because of the following ب, and in like manner [the pl. شُنْبٌ is also written] شُمْبٌ. (TA.) ___ شَنْبَآءُ also signifies A pomegranate (رُمَّانَةٌ) *such as is termed* إِمْلِيسِيَّةٌ, *having no grains, but only juice within the rind,* (A, K, TA,) *in the form of grains without stones.* (TA.)

مَشْنَبٌ *A young boy whose teeth are sharp and serrated by reason of his*

youthfulness. (IAar, O.)

مَشَانِبُ *Sweet mouths.* (O, K.)

شنبث

Q. 1 **شَنْبَثَ الهَوَى قَلْبَهُ** , (S and L in art. شبث, as Q. Q., and K in the present art.,) inf. n. شَنْبَثَةٌ, (S, L,) *Love clave to his heart.* (S, L, K.)

الشَّنْبَثُ *The lion;* as also الشُّنَابِثُ . (K.)

شُنَابِثٌ *Thick, gross, big, bulky, coarse,* or *rough;* syn. غَلِيظٌ. (K.) ___ See also الشَّنْبَثُ.

شنبر

خِيارُ شَنْبَرَ : see the former word in art. خير.

شنج

1 **شَنِجَ** , aor. ـَـ , inf. n. شَنَجٌ; and تشنّج , (S, A, Mgh, K,) and انشنج , (S, K,) and اشنج ; (TA;) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) *It contracted, shrank, shrivelled,* or *wrinkled;* or *became contracted* or *shrunk* &c. (S, A, Mgh, K, TA.) [تَشَنُّجٌ is often used as meaning *Spasmodic contraction* of a muscle &c.] And one says, فى أَعْضَائه تَشَنُّجٌ and تَشْنِيجٌ [*In his limbs,* or *members, is a contraction*]. (A.)

2 **شنّجه** , inf. n. تَشْنِيجٌ, *He* [or *it*] *contracted, shrunk, shrivelled,* or *wrinkled, it;* namely, the skin [&c.]. (S, K.) See 1, last sentence. One says also, شنّج الخَيَّاطُ القَبَآءَ [*The tailor puckered the tunic*]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشْنِيج of the قَبَآء.])

4 **أَشْنَجَ** see 1.

5 **تَشَنَّجَ** see 1, in three places; and see مُشَنَّجٌ.

7 **إِنْشَنَجَ** see 1.

شَنَجٌ inf. n. of 1. (S &c.) Also *A camel:* (Lth, IDrd, K:) or *a heavy camel.* (L in art. غنج.) غَنَجٌ عَلَشَنَجٍ is a phrase of the tribe of Hudheyl, meaning *A man upon a camel:* (Lth, IDrd, O:) or *a man,* or *an old man, upon a heavy camel.* (L in art. غنج.) ___ It is also said, in the L, that it signifies *An old man,* in the dial. of Hudheyl. (TA.)

شَنِجٌ , applied to the skin &c., *Contracted, shrunk, shrivelled,* or *wrinkled.* (TA.) And, applied to a man, *Contracted,* &c., *in the skin,* and *in the arm,* or *hand;* as also أَشْنَجُ . (M, TA.) And يدٌ شَنَجَةٌ means ضَيِّقَةُ الكَفِّ [i. e. *An arm contracted,* or *narrow, in the hand;* or *a hand contracted,* &c.,

in the palm, or *in the palm and fingers*]. (TA.) شَنِجُ النَّسا means *Contracted in the* عِرْق *called* النسا [app., in this instance, *the sciatic nerve*]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (S, K:) or it is an epithet of com-

mendation applied to a horse of good breed; but not so when applied to a hackney: it is also applied to some other animals, that do not walk with freedom; to a gazelle, and to a wolf: (T, TA:) and sometimes to the raven, or crow, (T, S,) which hops as though it were shackled. (T, TA.)

أَشْنَجُ : see أَشْنَجُ شَنِجٌ ___. شَنِجٌ and شَنِجٌ مُشَنَّجٌ are expressions sometimes used; [أَشْنَجُ being syn. with شَنِجٌ, as shown above, and in this case a corroborative; and] مُشَنَّجٌ [when thus used] meaning *Intensely contracted* or *shrunk* &c. (Lth, TA.) Also *Having one of his testicles smaller than the other;* like أَشْرَجُ, which is more approved. (TA.)

مُشَنَّجٌ : see أَشْنَجُ, in two places. ___ قَبَآءٌ مُشَنَّجٌ [*A puckered tunic:* see 2]. (A, Mgh.) سَرَاوِيلُ مُشَنَّجَةٌ, mentioned in a trad., in which they are forbidden, are said to be *Such* [*drawers,* or *trousers,*] *as are so ample that they fall down upon the boot so as to cover half of the foot;* as though meaning that, being ample and long, they cease not to rise, and become puckered (فَتَتَشَنَّجُ). (TA.)

شنر

2 **شنّر عَلَيْهِ** , inf. n. تَشْنِيرٌ, *He blamed him; found fault with him; attributed* or *imputed to him,* or *accused him of, a vice,* or *fault:* (K:) or the same, (K,) or شنّر به, (O,) or شنّره, (TA,) *he rendered him infamous; exposed his vices, faults,* or *evil qualities* or *actions; disgraced him;* or *put him to shame.* (O, K, TA.)

شَنْرَةٌ The *gait,* or *manner of walking, of a righteous man.* (O, K.) [See also شَمْرَةٌ.]

شَنَارٌ *A vice,* or *fault:* (S, O:) or the *foulest vice* or *fault:* (K:) and *a disgrace,* or *shame,* or *thing that occasions one's being reviled:* (S, O, K:) or *a disgraceful vice* or *fault:* seldom used unless conjointly with عَارٌ: (TA:) accord. to Sh, (O,) *a thing,* or *an affair, notorious for badness* or *foulness:* (O, K:) pl. شَنَائِرُ. (TA.)

شُنَارَى one of the names of *The cat.* (O, K. *)

شُنَّارٌ *A certain white bird, found in water:* of the dial. of Syria. (TA.)

شَنِّيرٌ and شَنِّيرَةٌ , (O, K,) [the latter having an intensive meaning,] applied to a man, (O,) *Abounding in evil* or *mischief, and in vices,* or *faults; bad in disposition.* (O, K.)

شَنِّيرَةٌ : see what next precedes.

مَشْنُورَةٌ A *liberal, bountiful,* or *generous,* woman: as also مَنْشُورَةٌ. (IAar, T in art. نشر, TA.)

شنز

شُونِيز , (Mgh, K,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شُونِيز, as in the Towsheeh of ElJelál Es-Suyootee, (TA,) and شِينِيز, (AHn, L, and so in some copies of the K,) without hemz, (AHn, L,) the proper form, for so the Arabs called it, (IAar, TA in art. سود,) or شِنِّيز, (as in some copies of the K, and in the TA,) with hemz, (TA,) and شُونُوز, or شُؤُنُوز, (as in different copies of the K,) and شَهْنِيز, (ADk, K,) *A kind of seed,* (L,) or *grain;* (Mgh;) the *same as* الحَبَّةُ السَّوْدَآءُ [*the black aromatic seed of a species of nigella; a sort of all-spice*]; (K;) or said to be so: (Mgh:) or it is of Persian origin: (K:) so it is accord. to Ed-Deenäwaree [AHn]: (TA:) but some say that الحبّة السوداء is the same as الحَبَّةُ الخَضْرَآءُ. (TA in art. سود.)

شنع

1 **شَنُعَ**, aor. ـُ, inf. n. شَنَاعَةٌ (S, O, Msb, K) and شَنَعٌ and شَنَاعٌ, but this last, occurring in a verse, may be used by poetic license for شَنَاعَةٌ, (TA,) *It* (a thing, S) *was*, or *became, bad, evil, abominable, foul*, or *unseemly;* (S, * O, * Msb, K;) syn. قَبُحَ. (Msb. [In the S and O and K, it is said that شَنَاعَةٌ signifies the same as فَظَاعَةٌ; but the latter seems to import more than the former.]) شَنُعَ فُلَانًا *He regarded such a one as bad, evil, abominable, foul*, or *unseemly*, (اِسْتَقْبَحَهُ, S, O, K, TA, in the CK اِسْتَخَفَّهُ,) *and reviled*, or *vilified, him*, (شَتَمَهُ, O, K, TA, and so accord. to one of my copies of the S,) or *loathed him*, (سَئِمَهُ,) thus in some of the lexicons, [and accord. to one of my copies of the S,] but [SM says that] شَتَمَهُ is shown to be the right reading by the saying of IAar that شَنُعَهُ, inf. n. شَنْعٌ, means سَبَّهُ. (TA.) [See also 10.] ___ Also, (O, K,) inf. n. شَنْعٌ, (TA,) *He disgraced such a one; put him to shame;* or *exposed his vices, faults*, or *evil qualities* or *actions.* (O, K, TA.) ___ And شَنَعَ الخِرْقَةَ *He frayed the torn-off piece of cloth so that it became shaggy* (شَعَّثَهَا حَتَّى تَنَقَّشَ): (O, K: [in the CK, in the place of the last word of the explanation, which is for تَتَنَقَّشَ, is put تَنْفَشَّ:]) and in like manner one says of a thing similar to a خِرْقَةٌ. (O.) شَنَعَ بِهِ: see 10.

2 **التَّشْنِيعُ** signifies تَكْثِيرُ الشَّنَاعَةِ [app. meaning *The uttering*, or *saying, much*, or *often, what is bad, evil, abominable, foul*, or *unseemly:* and *the doing what is bad* &c. *much* or *often*]: (K:) or *the uttering*, or *saying, what is bad, evil, abominable, foul*, or *unseemly*, (KL, PS,) against any one: (PS:) and *the representing*, or *regarding, as bad*, &c.: (KL, PS: *) and *the committing* [*an action that is bad*, &c., or] *a fault*, or *vitious action.* (KL.) You say, شَنَّعْتُ عَلَيْهِ, inf. n. تَشْنِيعٌ, (S, O,) *I uttered*, or *said, what was bad, evil, abominable, foul*, or *unseemly, against him:* (PS:) from الشَّنَاعَةُ. (O.) And شَنَّعَ عَلَيْهِ الأَمْرَ, inf. n. as above, *He showed*, or

declared, to him that the affair was bad, evil, &c.: (TA: [see also 5:]) or *characterized the affair to him as bad, evil,* &c. (Msb.) And *The striving, labouring,* or *exerting oneself,* and *being quick,* and *vigorous,* or *energetic,* syn. التَّشْمِيرُ, (S, O, K, TA, [in the CK, erroneously, التَّشْهِيرُ,]) and الانْكِمَاشُ, and الجِدُّ, (O, K,) in pace, or going; (O, * K;) as also التَّشَنُّعُ (K) [and الإِشْنَاعُ]: thus شنّع is said of a man, meaning *He strove, laboured,* or *exerted himself, and was quick:* (TA:) and in like manner شَنَّعَتْ is said of a she-camel, (As, A'Obeyd, S, O,) and of camels, (O,) as also تشنّعت , (S, * O, expl. in the former by جَدَّتْ only,) and اشنعت ; (O;) in pace, or going: (S, O:) or اشنعت said of a she-camel means *she was quick,* or *swift.* (K.)

4 **أَشْنَعَ** see the next preceding sentence, in three places.

5 **تشنّع القَوْمَ** *He showed,* or *declared, the case of the people,* or *party, to be bad, evil, abominable, foul,* or *unseemly, by reason of their disagreement, and the unsound,* or *unsettled, state of their opinion.* (TA.) And تشنّع *He* (a man) *purposed to do a bad, an evil, an abominable, a foul,* or *an unseemly, thing* or *affair.* (TA.) ___ See also 2, last sentence, in two places. ___ Hence, (IAar, TA,) *He prepared himself for fight:* (IAar, K, TA:) or, said of a party of men, *they prepared themselves for fight:* (O:) and accord. to AA, تشنّع للشَّرِّ *He prepared himself for evil,* or *mischief.* (O, TA.) ___ And *It* (a garment, or piece of cloth,) *became rent,* or *slit.* (O, K.) تشنّع الغَارَةَ *He spread,* or *dispersed, the horsemen making a raid,* or *sudden attack, upon an enemy.* (AA, S, O, K, TA.) ___ And تشنّع الفَرَسَ *He mounted the horse.* (S, O, K.) ___ And تشنّع السِّلَاحَ *He put on the weapon,* or *weapons.* (S, O, K.)

10 **استشنعه** *He reckoned it bad, evil, abominable, foul,* or *unseemly.* (O, TA.) And accord. to Lth, (O, TA,) one says, رَأَى أَمْرًا شَنِعَ به, meaning استشنعه, (O, K, TA,) i. e. [*He saw a thing*] *which he regarded as bad, evil,* &c. (TA.) ___ And accord. to him, one says also, قَدِ ٱسْتَشْنَعَ بِفُلَانٍ جَهْلُهُ, (O, TA,) meaning

His ignorance has rendered such a one light, inconstant, or *unsteady.* (TA.)

شَنْعٌ : see شَنِيعٌ.

شَنْعَةٌ the subst. from شَنُعَ; (S, O, K;) [i. e.] *Badness, evilness, abominableness, foulness,* or *unseemliness;* syn. قُبْحٌ; (Har p. 196;) as also شُنُوعٌ : (O, K:) thus in the saying, شُنُوعٌ فِى فُلَانٍ [*In such a one is unseemliness,* or *ugliness*]; as also نَظْرَةٌ and رَدٌّ [or rather رَدَّةٌ]: (TA:) and one says also, فِى وَجْهِهِ شَنْعَةٌ and رَدَّةٌ and نَظْرَةٌ [app. meaning *In his face is unseemliness,* or *ugliness*]. (IAar TA voce شَفْعَةٌ.) ___ Also *Diabolical,* or *demoniacal possession;* or *madness,* or *insanity.* (IAar, TA.)

شُنُوعٌ : see the next preceding paragraph, in two places.

شَنِيعٌ *Bad, evil, abominable, foul,* or *unseemly;*

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(S, O, Msb, K;) as also شَنْعٌ (O, K) and أَشْنَعُ , (S, O, K,) the last like أَكْبَرُ in the phrase اللّٰهُ أَكْبَرُ, meaning كَبِيرٌ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شُنُوعٌ. (Msb, TA. *) It is applied to a day, in this sense: or as meaning *disliked,* or *hated:* (TA:) and so is أَشْنَعُ , (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say مَنْظَرٌ شَنِيعٌ and مُشَنَّعٌ [*An aspect that is bad, evil,* &c.] and امْرَأَةٌ مُشَنَّعَةٌ , meaning قَبِيحَةٌ [i. e. *An unseemly,* or *ugly, woman*]. (TA.) And اسْمٌ شَنِيعٌ [*An evil,* or *abominable, name*]: and قَوْمٌ شُنُعٌ الأَسَامِى [*A people,* or *party, having evil,* or *abominable, names*]. (A, TA.) And قِصَّةٌ شَنْعَآءُ [*An evil,* or *abominable,* or *a foul, story*]. (TA.) And غَيْرَةٌ شَنْعَآءُ *Abominable, excessive jealousy:* (O, K, TA:) in [some of] the copies of the K, erroneously, غَبْرَةٌ. (TA.)

شَنْعَنَعٌ *Incongruous, unsound, weak,* or *faulty,* [and therefore *unseemly,*] *in make;* (IDrd, O, K,

TA;) as also أَشْنَعُ الخَلْقِ; applied to a man: the former is from الشُّنُوعُ: and some say that it signifies *tall.* (TA.)

أَشْنَعُ ; and its fem. شَنْعَآءُ: see شَنِيعٌ, in four places: and see also شَنَعْنَعٌ.

مَشْنَعٌ : see مَشْنَأٌ, in art. شنأ.

مُشَنَّعٌ ; and its fem., with ة: see شَنِيعٌ, in two places.

مَشْنُوعٌ *i. q.* مَشْهُورٌ [*Well,* or *commonly, known; notorious;* &c.]. (O, L, K.)

شنف

1 **شَنَفْتُ إِلَى الشَّىْءِ** , (S,) aor. ـِ , (O, Msb,) inf. n. شَنْفٌ, (S, O, K,) *I looked in a state of opposition,* or *resistance,* (فِى ٱعْتِرَاضٍ,) *at the thing;* like شَفَنْتُ: (S, O: *) or الشَّنْفُ signifies *the looking* at a thing, (O,) or *the looking* at a thing *like him who is opposing it,* or *resisting it,* (كَالمُعْتَرِضِ عَلَيْهِ, K, TA,) and *the raising of the eyes in looking at a thing,* (TA,) *like him who wonders at it,* or *like him who dislikes it,* or *hates it;* (O, K, TA;) and so الشَّفْنُ, as AZ says. (TA.) [See also 2.] شَنِفَ لَهُ, (S, O, K,) and بِهِ also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of لِ,] aor. ـَ , (S, K,) inf. n. شَنَفٌ, (S, O,) *He hated him,* (أَبْغَضَهُ,) and *met him in a morose manner:* (S, O, K: [in the K, the latter meaning is expressed by تَنَكَّرَهُ, for تَنَكَّرَ لَهُ: in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that الشَّنْفُ is syn. with البُغْضُ and التَّنَكُّرُ:] in the former of these two senses it is like شَئِفَهُ, with ء: (S, O:) or الشنف [i. e. الشَّنَفُ] is a subst. signifying *vehemence of enmity.* (Ham p. 108.) ___ And شَنِفَ لَهُ, (IAar, ISd, O, * K, TA,) and بِهِ, (ISd, TA,) *i. q.* فَطِنَ [i. e. *He knew it; knew, had knowledge,* or *was cognizant, of it;* or *knew it instinctively;* &c.]. (IAar, ISd, O, K, TA.) And شَنِفَ, (K, TA, [in the former of which it is erroneously implied that the verb is followed by لَهُ,]) *His upper lip turned upwards;* (K, TA;) inf. n. شَنَفٌ; (TA;) or this is a subst., signifying *a turning upwards of the upper lip:* so says AZ. (O.)

2 **شَنَّفَهَا** , inf. n. تَشْنِيفٌ, *He adorned her* (i. e. a woman, S, or a girl, or young woman, O, K) *with the* [*ornament called*] شَنْفٌ; (S, O, K;) like as one says, قَرَّطَهَا; (S, TA;) as also أَشْنَفَهَا . (Zj, O, K.) ___ [Hence,] شَنَّفَ كَلَامَهُ وَقَرَّطَهُ [*He adorned and embellished his language*]. (TA.) شَنَّفَ إِلَيْهِ, inf. n. as above, *He looked at him,* or *it, from the outer corner of the eye.* (Yaakoob, TA.) [See also 1.]

4 **أَشْنَفَ** see the next preceding paragraph.

5 **تشنّفت** *She adorned herself with the* [*ornament called*] شَنْف; (S, O, K;) like as one says, تقرّطت. (S.)

شَنْفٌ (incorrectly pronounced with damm, IDrd, O, K, i. e. شُنْفٌ, O, TA) The *upper* قُرْط [i. e. *ear-ring* or *ear-drop*]: (S, O, K:) or *a pendant* (مُعَلَّقٌ) *in* [or *suspended from*] *the* قُوف [app. meaning the *upper part*, or perhaps, the *helix*, in the CK erroneously written فِوْق,] *of the ear;* (Lth, O, K;) and likewise *such as is attached to necklaces:* (Lth, O:) or *such as is suspended from the upper part of the ear;* what is suspended from the lower part [or lobe] thereof being termed قُرْطٌ; (IDrd, O, K;) or this latter is termed رُعْثَةٌ: (IAar, TA:) or, as some say, *i. q.* قُرْطٌ: (TA:) pl. [of mult.] شُنُوفٌ (IDrd, S, O, K) and [of pauc.] أَشْنَافٌ. (TA.)

شَنَفٌ *Hating,* (S, O, K,) and *meeting in a morose manner.* (K.) IB cites, as an ex.,

* وَلَنْ تُدَاوِى عِلَّةَ القَلْبِ الشَّنِفْ *

[*And thou will not cure the hating heart*]. (TA.)

شَفَةٌ شَنْفَآءُ [*A lip,* meaning an upper lip] *turning upwards:* (O:) or شَاةٌ شَنْفَآءُ [*A sheep* or *goat*] *having the upper lip turning upwards.* (TA.)

شَانِفٌ *Turning away,* or *averse.* (O, K.) One says, مَا لِى أَرَاكَ شَانِفًا عَنِّى *What ails me that I see thee turning away,* or *averse, from me?* (O.) ___ And إِنَّهُ لَشَانِفٌ عَنَّا بِأَنْفِهِ *Verily he is raising his nose* [*in aversion*] *from us.* (O, * K.)

مَشْنُوفَةٌ A she-camel *having a* زِمَام [or *noserein*] *attached to her.* (AA, O, K.)

شنق

1 **شَنَقَ البَعِيرَ** , aor. ـُـ (S, M, Msb, K) and ـِـ , (M, K,) inf. n. شَنْقٌ, (S, M, Msb,) *He curbed the camel by means of his* زِمَام [or *nose-rein*], (S, K,) or *pulled the* خِطَام [or *halter*, or *leadingrope*,] *of the camel*, (M,) *while riding him*, (S, M,) *in the direction of his* [*own*] *head*, (M,) *so as to make the prominences behind his* [*the camel's*] *ears cleave to the upright piece of wood rising from the fore part of the saddle:* (M, K:) or *he raised the camel's head* (M, Msb, K) *by pulling his* زِمَام, (M, Msb,) *while riding him*, (Msb, K,) *like as the rider of the horse does with his horse:* (Msb:) and اشنقه signifies the same: (S, M, Msb, K:) or اشنق is intrans.; you say, شَنَقَ البَعِيرَ and اشنق هُوَ, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, Msb, K;) signifying *he* (the camel) *raised his head.* (S, M, Msb, K. *) ___ Hence, شَنَقْتُهَا, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, *I cast*, or *shot, at her*, or *I struck her, so as to render her incapable of motion.* (O.) ___ And شَنَقَ البَعِيرَ, or النَّاقَةَ, (M, K,) inf. n. as above, (M,) *He bound the he-camel*, or *the she-camel, with the* شِنَاق [q. v.]. (M, K.) ___ And شَنَقَ رَأْسَ الدَّابَّةِ, (M,) or رَأْسَ الفَرَسِ, (K,) *He bound* (M, K) *the head of the beast*, (M,) or *the head of the horse*, (K,) *to the upper part of a tree*, (M,) or *to the head of a tree*, or *to a tree*, (accord. to different copies of the K,) or *to a peg*, (M,) or *to an elevated peg*, (K,) *so that his neck became extended and erect.* (M, TA.) ___ And شَنَقَ القِرْبَةَ, (IDrd, O, K,) aor. ـُـ , (IDrd, O,) inf. n. as above, (TA,) *He bound the mouth of the water-skin with the bond called* وِكَآء, *and then bound the extremity of its* وِكَآء *to its fore legs:* (IDrd, O, K, TA: [in the CK, أَوْكَأَهَا is erroneously put for أَوْكَاهَا, or, as in some copies of the K, وِكَاهَا:]) or *he suspended it:* and [in like manner] اشنق القِرْبَةَ, inf. n. as above, *he suspended the water-skin to a*

peg: (TA:) or the latter signifies *he put a* شِنَاق *to the water-skin:* (M:) or he *bound the water-skin with a* شِنَاق, (S, K, TA,) i. e. a *cord with which its mouth is bound.* (S.) ___ [Hence شَنَقَهُ, as used in the present day, and in post-classical works, meaning *He hanged him by the neck, till he died:* (see the pass. part. n., below:) whence مَشْنَقَةٌ, meaning *A gallows;* pl. مَشَانِقُ ___.] شَنَقَ الخَلِيَّةَ, (M, K,) aor. ـُ, inf. n. شَنْقٌ; (M;) and شَنَّقَهَا, (M, K,) inf. n. تَشْنِيقٌ; (TA;) *He put a piece of wood, which is called* شَنِيقٌ, (M, K,) *pared for the purpose,* (M,) *into the hive, and with it raised a portion of the honey-comb in the width of the hive,* (M, K, *) *having fixed the* شينق *beneath it; and sometimes two portions of the honey-comb, and three:* (M: [accord. to which one says also, شَنَقَ فِى الخَلِيَّةِ القُرْصَيْنِ وَالثَّلَاثَةَ:]) *this is done only when the bees are rearing their young ones.* (M, K. *) ___ Accord. to Aboo-Sa'eed, أَشْنَقْتُ الشَّىْءَ and شَنَقْتُهُ signify the same: (TA: [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended;]) El-Mutanakhkhil El-Hudhalee says, describing a bow and arrows,

* شَنَقْتُ بِهَا مَعَابِلَ مُرْهَفَاتٍ *

i. e. *I put its string into* [*the notches of*] *arrows* [*broad and long in the heads, made sharp* or

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pointed]. (O, * TA.) شَنَقَ, (M, K,) aor. ـَ; (K;) and شَنِقَ, (M, K,) aor. ـِ; (K;) *He loved a thing, and became attached to it;* (M, K, TA;) said of a man: (TA:) and شَنَقَ, inf. n. شَنَقٌ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَنَقٌ signifies the heart's *yearning towards,* or *longing for,* or *desiring, a thing.* (Msb.) شَنَقٌ also signifies The *being long:* (M:) or the *being long in the head,* (JK, S, TA,) *as*

though it were stretched upwards: (TA:) one says of a horse, شَنَقَ inf. n. شَنَقٌ, meaning *He was long in the head.* (JK.) ___ شَنَقُ المرأَةِ, signifies اسْتِنَانُهَا مِنَ الشَّحْمِ [app. meaning *The woman's becoming sleek, like* مسانّ (or *whetstones*) *by reason of fat:* see اسْتَنَّتِ الفِصَالُ, in art. سن]: and the epithet applied to her is شَنِقَةٌ, pl. شَنِقَاتٌ. (JK, Ibn-' Abbád, O, TA.)

2 **شنّق الخَلِيَّةَ**, inf. n. تَشْنِيقٌ: see 1, in the latter half of the paragraph. ___ تَشْنِيقٌ also signifies The *cutting* [a thing] *in pieces.* (O, K. [See the pass. part. n.]) ___ And The *adorning* [a person or thing]. (K. [See 5.]) ___ See also the next paragraph, near the end.

3 **شانقه**, inf. n. مُشَانَقَةٌ and شِنَاقٌ, *He mixed his cattle with his* [i. e. another's] *cattle:* (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَاقٌ [pl. of شَنَقٌ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَانِقْنِى, i. e. *Mix thou my cattle and thy cattle;* for if they are separate, a شَنَقٌ will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شِنَاقٌ signifies the *sharing in the* شَنَقٌ or *in the* شَنَقَانٌ. (L, TA.) [See also what follows in this paragraph: and see شَنَقٌ.] One says also لَا تَشَانَقُوا [for لَا تَتَشَانَقُوا] *Ye shall not put together what are separate* [of cattle]; التَّشَانُقُ being *syn.* with المُشَانَقَةُ. (TA.) ___ شِنَاقٌ signifies also The *taking somewhat from the* شَنَقٌ: and hence the trad., لَا شِنَاقَ: (K, TA:) this means *There shall not be taken from the* شَنَقٌ [any contribution to the poorrate] *unless it is complete* [in number]: (A' Obeyd, S, TA:) the شَنَقٌ being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A 'Obeyd, TA:) Aboo-Sa'eed Ed-Dareer says, *up to nine;* and *up to fourteen:* but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means *there shall not be taken aught of what exceed five, up to nine,* for example: or, accord. to Aboo-Sa'eed Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Aboo-Sa'eed says that لَا شِنَاقَ means *a man shall not adjoin* (يُشْنِقُ لَا [thus written here and thus expl. in the TA]) *his sheep* or *goats,* and *his camels, to the sheep* or *goats*

[and *the camels*] *of another person*, in order to annul what is obligatory, or incumbent, on him, of the poor-rate: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is incumbent on them to give two sheep or goats; but when one of them adjoins (فَإِذَا شَنَّقَ أَحَدُهُمَا [thus in this instance in the TA, perhaps a mistranscription for أَشْنَقَ,]) his sheep or goats to those of another, and the collector of the poorrate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4 **اشنق** : see 1, in five places. ___ إِشْنَاقٌ [as inf. n. of أُشْنُقٌ, from أَشْنَقَ القِرْبَةَ expl. in the first paragraph,] also signifies The *having the hand attached to the neck by means of a* غُلّ [q. v.]. (AA, TA.) ___ See also 3, in the latter half. Accord. to IAar, (O, TA,) اشنق also signifies *He took* (O, K, TA) *the* شَنَق, i. e., (O, TA,) *the* [*fine termed*] أَرْش: (O, K, TA:) or *it was*, or *became, obligatory*, or *incumbent, on him to give the* أَرْش; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAar, *it was*, or *became, obligatory on him to give what is termed a* شَنَق; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camed such as is termed] ابْنَةُ مَخَاضٍ. (O.) A man of the Arabs said, مِنَّا مَنْ يُشْنِقُ, which may mean *Of us is he who gives the* شُنُق, i. e. *cords*, pl. of شِنَاقٌ: or it may mean, *who gives the* شَنَق, i. e. أَرْش. (O.) ___ اشنق عَلَيْهِ *He exalted himself above him; domineered over him;* or *oppressed him.* (O, K.)

5 **تشنّق** *He adorned himself;* or *was*, or *became, adorned:* (JK, O:) and *he clad himself with garments.* (JK.)

6 **تَشَانَقَ** see 3.

شَنَقٌ *What is between one* فَرِيضَة *and the next* فَرِيضَة, (A'Obeyd, S, M, Mgh, Msb, K, TA,) [meaning *a number that is between two other numbers whereof each imposes the obligation of giving a due termed* فَرِيضَة,] of camels, and of sheep or goats, (M, TA,) *in relation to the*

poorrate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أُشْنُقَ i. e. أَضِيفَ) to that [number] which is next to it [of the numbers below it]: (JK:) accord. to some, it is syn. with وَقَصٌ; (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and وَقَصٌ, to bulls and cows: (Mgh, Msb:) used in relation to sheep or goats, it is *what is between forty and a hundred and twenty;* and in like manner as to other numbers [that impose the obligation of giving a فريضة]: K, TA:) Ahmad Ibn-Hambal is related to have said that the شَنَق is *what is above the* فريضة, absolutely; *as, for instance, what is above forty sheep* or *goats:* (TA: [I here render the word دُونَ above, though it also means below, because nothing is due from sheep or goats fewer than forty:]) as A'Obeyd says, it is, of camels, *such as exceed five, up to ten;* and *what exceed ten, up to fifteen:* (O, * TA: [see also 3:]) Ks states, on the authority of some one or more of the Arabs, that it is *up to twenty-five;* and says that it is *what does pot impose the obligation of the* فريضة; meaning *what is between five and twenty-five:* (Fr, TA:) [but it is also expl. as applied to the *due itself that is to be contributed to the poorrates for certain numbers of camels:* thus] Aboo- 'Amr Esh-Sheybánee says, *the* شَنَق *for five camels is a sheep* or *goat; for ten, two sheep* or *goats; for fifteen three sheep* or *goats;* and *for twenty, four sheep* or *goats;* the term شَنَقٌ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, *in the case of the poor-rate, the lowest* الشَّنَقُ الأَسْفَلُ (شَنَق) *is a sheep* or *goat for five camels;* and *the highest* الشَّنَقُ الأَعْلَى (شَنَق) *is a* بِنْتُ مَخَاضٍ *for five and twenty:* (O, K:) the pl. of شَنَقٌ is أَشْنَاقٌ (M, Msb, TA) and شِنَاقٌ. (M.) ___ Also *What is above the bloodwit* (مَا دُونَ الدِّيَة): (As, S, O, Msb, K:) the term أَشْنَاق, (S, M, Msb,) pl. of شَنَقٌ, (M,) being applied to the *fines, for wounds, that are sent with the complete bloodwit* (S, M, * O, Msb) *by him upon whom rests the obligation to send such;* (S, O, Msb;) as though they were attached to the main, or greatest, fine: (S, M, * O:) and *an addition, in the bloodwit,* (M, Msb,) *of five,* (M,) or *of six,* (M, Msb,) or *of seven,* (Msb,) *to the*

hundred camels [*which constitute the complete bloodwit*], (M, Msb, *) in order that it may be described as ample: (Msb:) [for,] as IAar and As and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) *a redundancy* [*in the case of the bloodwit*]; (O, K;) one of the explanations of the term given by As: (O:) or *in the case of bloodwits* (دِيَات), *the lowest* الشَّنَقُ الأَسْفَلُ (شَنَق) *is twenty camels whereof every one is a* بِنْتُ مَخَاضٍ; and *the highest* الشَّنَقُ الأَعْلَى (شَنَق) *is twenty camels whereof every one is a* جَذَعَةٌ: (O, K:) and some say that أَشْنَاقُ الدِّيَاتِ means *the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an* ابْنَةُ مَخَاضٍ, *and twenty whereof every one is an* ابْنَةُ لَبُونٍ, *and twenty whereof every one is an* ابْنُ لَبُونٍ, *and twenty whereof every one is a* حِقَّةٌ, *and twenty whereof every one is a* جَذَعَةٌ; *these also being termed* أَشْنَاقٌ. (TA.) ___ It signifies also *A fine,* or *mulct, for a wound* or *the like;* (O, Msb, K;) *as, for instance, for a burn,* (O, TA,) or *such as a wound on the head that lays bare the bone,* (Msb, TA,) *and other wounds,* (Msb,) *and for a tooth* [*knocked out*], *and for an eye blinded, and for an arm* or *a hand vitiated,* or *rendered unsound and motionless,* or *stiff; and for anything short of what requires the complete bloowit:* (TA:) or, as some say, *a fine for that which does not render obnoxious to retaliation; as a scratch,* or *laceration of the skin,* and *the like:* (M:) pl. أَشْنَاقٌ. (M, Msb.) Also *A burden borne on one side of a beast, equiponderant to another borne on the other side;* syn. عِدْلٌ: (K, TA: [in the CK and my MS. copy of the K, العِدْلُ is

erroneously put for الشَّنَقَان:]) العدْل signifies العدْلَان. (JK, Ibn-' Abbád, O, TA. *) ___ And *A rope,* or *cord.* (Ibn-' Abbád, O, K.) ___ And *A bow-string;* (O, TA;) as also شِنَاقٌ ; (O, K, * TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord. to Sh, *a good bow-string,* i. e. *strong and long.* (TA.) [See what follows.] الشَّنَقُ also signifies العمل [*The making* a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow],

* سَوَّى لَهَا كَبْدَآءَ تَنْزُو فِى الشَّنَقْ *

[as though meaning *He prepared for it,* or *them,* a bow *such that the part whereby it was held filled the hand, springing in the making* by reason of its elasticity and strength: but the word which I have written تَنْزُو, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزُوا, is illegible in the copy of the O, and may be a mistranscription]: accord. to others, however, the last word, الشَّنَقْ, here means *the bow-string.* (O, TA.)

شَنَقٌ , applied to a heart, *Loving intensely,* or *very passionately* or *fondly;* syn. هَيْمَانُ. (M, TA.) Accord. to Lth, قَلْبٌ شَنَقٌ مُشْنَاقٌ signifies طَامِحٌ إِلَى كُلِّ شَىْءٍ [app. meaning *A heart aspiring to everything*]: (O, L, TA:) in the K, قَلْبٌ شَنَقٌ كَكَتِفٍ مُشْتَاقٌ طَامِحٌ إِلَى كُلِّ شَىْءٍ; but the right reading is قَلْبٌ شَنَقٌ مُشْنَاقٌ كَكَتِفٍ ومِحْرَابٍ, and the signification as above; primarily relating to the eye. (TA.) ___ Applied to a man, *Cautious;* or *fearful.* (TA.) ___ شَنَقَةٌ, applied to a woman: see 1, last sentence.

شِنَاقٌ *A rope,* or *cord, with which the head of a he-camel and of a she-camel is pulled:* [see 1, first sentence:] pl. [of pauc.] أَشْنِقَةٌ and [of mult.] شُنُقٌ. (M, TA.) ___ *A cord,* (A' Obeyd, S, K,) or *thong,* (A' Obeyd, K,) *with which the mouth-of a water-skin is bound,* (A' Obeyd, S, Mgh, K,) and *that of a leathern water-bag, and which is untied in order that the water may pour forth:* (A' Obeyd, TA:) or the *suspensory cord of a water-skin:* and *any cord by which a thing is suspended.* (M.) ___ See also شَنَقٌ, in the last quarter of the paragraph. As an epithet, *Tall:* (ISh, S, K:)

used alike as masc. and fem. (ISh, K) and dual (ISh) and pl., (ISh, K,) not dualized nor pluralized: (ISh:) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning *tall, and longnecked;* as also شَنْقَآءُ : and to a he-camel as meaning *tall and slender:* (ISh, TA:) also, and مَشْنُوقٌ , applied to a horse as meaning *tall.* (T, TA.) See also أَشْنَقُ.

شَنِيقٌ One *whose origin is suspected;* syn. دَعِىٌّ: a poet says,

* أَنَا الدَّاخِلُ البَابَ الَّذى لَا يَرُومُهُ *
* دَنِىْءٌ وَلَا يُدْعَى إِلَيْهِ شَنِيقُ *

[*I am he who enters the door that the ignoble seeks not, and to which one whose origin is suspected is not invited*]. (S.) See also 1, latter half.

شَنِّيقٌ A man *evil in disposition:* (M, L:) or a *self-conceited* young man. (JK, Ibn-' Abbád, O, K.) And شَنِّيقَةٌ, like سِكِّينَةٌ, [in some copies of the K شَنِيقَةٌ, like سَكِينَةٌ,] A woman *talking, or conversing,* or *who talks,* or *converses, in an amorous and enticing manner.* (JK, Ibn-' Abbád, O, K.)

شَنْقَاقٌ a name for *A calamity* or *misfortune* (دَاهِيَة): (Ibn-' Abbád, O, K: *) or, as some say, a name of *The chiefs of the Jinn,* or *Genii:* (Ibn- 'Abbád, O:) or also *a certain chief of the Jinn.* (K.)

أَشْنَقُ *Long;* applied to a neck. (M.) And, as also مَشْنُوقٌ , *Long in the head;* applied to a horse and to a camel; and so شَنْقَآءُ [the fem. of the former] and شَنَاقٌ applied to the female. (M.) For the fem., see also شَنَاقٌ. [The fem.] شَنْقَآءُ signifies [also] A female bird *that feeds her young ones with her bill, ejecting the food into their mouths.* (O, K.)

مَشْنَقَةٌ : see 1, in the latter half of the paragraph.

مُشَنَّقٌ Flesh-meat (Ks, S) *cut in pieces:* (Ks, S, K:) applied to flesh-meat, (M,) it is from the أَشْنَاق [pl. of شَنَقٌ] of the دِيَة [or bloodwit]. (Ks, S, M.) ___ And *Dough cut into pieces, and prepared with oil of olives:* (El-Umawee, S, M, K:) or *dough cut into lumps,* or *pieces, upon the table, before it is spread out;* also called فَرَزْدَقٌ and عَجَاجِيرُ. (IAar, TA.)

مِشْنَاقٌ : see شَنَقٌ.

مَشْنُوقٌ [as pass. part. n. of شَنَقَ means *Curbed by means of his nose-rein,* &c. ___ And] *Hanged:* one says, قُتِلَ مَشْنُوقًا *He was put to death* [*by being*] *hanged.* (TA.) See also شِنَاقٌ: and أَشْنَقُ.

شنو

مَشْنُوٌّ and مَشْنِيٌّ: see مَشْنُوءٌ, in art. شنأ.

مَشْنِيَّةٌ : see مَشْنَئِيَّةٌ, in art. شنأ.

شهب

1 **شَهِبَ** , (S, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. شَهَبٌ, (S, Mgh, Msb, K, *) *It* (a thing, S) *was,* or *became, of the colour termed* شُهْبَة, (S, Msb, K,) i. e. *of a* [*gray*] *colour in which whiteness predominated over blackness,* (S, Mgh, Msb,) or *in which whiteness was interrupted by blackness;* (K, * TA;) as also شَهُبَ, aor. ـُـ ; and اشهبّ ; (K;) the last, inf. n. اشْهِبَابٌ, said in the former sense of a horse; as also اشهابّ , inf. n. اشْهِيبَابٌ; (S;) and this last verb, said of the head, *its whiteness predominated over its blackness;* (TA;) as also اشتهب . (S, TA.) شَهِبَهُ, aor. ـَـ , (K,) inf. n. شَهَبٌ, (TK,) said of heat and of cold, *It altered his colour;* as also شهّبه : (K:) or, accord. to A' Obeyd, (TA,) شهّب الشَّجَر, (O, TA,) inf. n. تَشْهِيبٌ, (O,) said of cold, *It altered the colour of the trees:* and شهّب النَّاس is likewise said of cold [as meaning *It altered the colour of the men* or *people*]. (O, TA.) ___ And شَهِبَتِ السَّنَةُ القَوْمَ *The year of drought destroyed the cattle* (أَموال) *of the people* or *party:* (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is أَشْهَبَتْ . (So accord. to the text of the K as given in the TA.) ___ [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2 **شَهَّبَ** see the preceding paragraph, in three places.

4 **اشهب** , said of a stallion, *He had offspring of the colour termed* شُهْبَة *born to him:* so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning *the offspring of his horses were of the colour termed* شُهْبَة: IAar says that there are not, among horses, such as are termed شُهْبٌ [pl. of أَشْهَبُ]: A' Obeyd, however, [as will be seen below,] explains شُهْبَة as meaning a colour of horses. (TA.) ___ See also 1, last sentence but one.

8 إِشْتَهَبَ and 9: see 1, first sentence.

11 إِشْهَابَّ see 1, first sentence. ___ Also, said of seedproduce, *It dried up,* or *became yellow,* (S, A,) *but with somewhat green remaining in its interstices:* (S:) or *was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices.* (TA.) ___ Accord. to the L, one says also اشهابّت مشافره [app. meaning *His lips became of an ashy hue*]. (TA.)

شَهْبٌ *A mountain overspread with snow.* (O, K.) And a boy, or young man, *light,* or *active, in body, and sharp-headed.* (IAar, TA voce عَضْبٌ. [See also شِهَابٌ.])

شَهَبٌ : see what next follows.

شُهْبَةٌ *A* [*gray*] *colour in which whiteness predominates over blackness,* (S, Msb,) or *in which whiteness is interrupted by blackness;* as also شَهَبٌ ; (A, K;) which latter is [properly] an inf. n., of شَهِبَ : (S, Msb:) or *whiteness mixed with blackness:* (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, *A colour in which the main hue is interrupted by a hoariness,* or *by some white hairs, whether the horse be* [*in his general colour*] كُمَيْت *or* أَشْقَر *or* أَدْهَم. (A' Obeyd, TA.)

شَهَبَانٌ *A kind of plant* (شَجَرٌ), *resembling the* ثُمَام [or *panic grass*]; (K;) like شَبَهَانٌ. (TA. [But see this last word.])

شَهَابٌ (AHát, S, K) and شُهَابَةٌ (AHát, Kr, K) *Milk mixed with much water:* (AHát, S:) or *a mixture of which one third is milk and the rest water:* (K, TA:) Az heard several of the Arabs apply the former term to *milk mixed with water:* so called on account of the alteration of its colour. (TA.)

شِهَابٌ , in its primary acceptation, *A* شُعْلَة [i. e. either *brand* or *flame* (app. the former, agreeably

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with what follows,)] *of fire:* (TA:) or *a* شُعْلَة *of fire gleaming* or *radiating:* (S, K:) accord. to ISk, *a firebrand;* i. e. *a stick in which is fire:* or, accord. to AHeyth, originally, *a piece of wood,* or *stick, in which is fire gleaming* or *radiating:* (Az, TA:) pl. شُهُبٌ, (S, K,) and some allow شُهْبٌ, (TA,) and شُهْبَانٌ (Akh, S, K) and شَهْبَانٌ, (K,) which is strange, (TA,) and أَشْهُبٌ, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n. (TA.) The reading بِشِهَابٍ قَبَسٍ, instead of بِشِهَابٍ قَبَسٍ, in the Kur [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.) ___ Hence, [*A shooting,* or *falling, star;*] *a star,* or the *like of a star, that darts down* [or *is hurled*] *by night;* and particularly *after a devil;* as occurring in the Kur [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.) ___ [Hence also,] الشُّهُبُ signifies *The shining,* or *brightly-shining, stars:* (K:) or *the seven stars* [or *planets;* meaning, not the Pleiades (which are called النَّجْمُ), but *the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn:* the first three of which are said by Freytag to be called صِغَارُ الشُّهُبِ]. (TA.) ___ For another meaning assigned in the K to الشُّهُبُ, see الشُّهْبُ, voce شِهَابٌ ___. أَشْهَبُ also signifies *One who is penetrating, sharp,* or *energetic,* in an affair; (K, TA;) as being likened to the [shooting] star. (TA.) One says, إِنَّ فُلَانًا لَشِهَابُ حَرْبٍ *Verily such a man is one who is penetrating, sharp,* or *energetic, in war.* (S, A. *) And هٰؤُلَآءِ شُهْبَانُ الجَيْشِ [*These are the braves,* or *heroes, of the army*]. (A.) ___ Also the name of *A certain devil:* occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شُهَابَةٌ : see شِهَابٌ.

كَتِيبَةٌ شَهَّابَةٌ : see أَشْهَبُ.

شَاهِبٌ : see أَشْهَبُ, first sentence.

شَوْهَبٌ The *hedge-hog;* syn. قُنْفُذٌ. (S, K.)

أَشْهَبُ *Of the colour termed* شُهْبَةٌ; (S, Msb, K;) as also شَاهِبٌ , (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former شَهْبَآءُ: (S, Msb, K: *) and pl. شُهْبٌ: (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Msb,) and شَهْبَآءُ to a she-mule. (Mgh, Msb.) [Golius, on the authority of Meyd, explains أَشْهَبُ أَدْهَمُ, applied to a horse, as meaning *Subniger, spadiceus:* and أَشْهَبُ أَخْضَرُ as meaning *lucide leviterve viridis:* the correct meaning of the former seems to be *of a blackish,* or *brownish, gray:* and that of the latter, *of a dark dustcoloured gray:* see أَدْهَمُ and الشَّهْبَآءُ.] أَخْضَرُ was the name of a mare belonging to El-Kattál ElBejelee. (O, K; in the CK El-Bejlee.) Applied to a she-goat, شَهْبَآءُ signifies *Of a white colour intermixed with black:* thus applied, it is like مَلْحَآءُ applied to a ewe. (K.) Applied to a غُرَّةٌ [or blaze on a horse's forehead], it means *In which are hairs differing from the whiteness* [*of the blaze*]. (S.) And الأَشَاهِبُ is [a pl. formed from الأَشْهَبُ as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noamán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.) ___ Applied to ambergris, (K, TA,) *Of an excellent colour,* i. e., (TA,) *inclining to whiteness.* (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., *That has been filed so that its blackness has gone:* (S, A, TA:) or *that has been filed lightly, so that all its blackness has not gone.* (AHn, TA.) [Hence,] كَتِيبَةٌ شَهْبَآءُ *A great troop having numerous weapons;* (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or *a troop of which the iron* [*of the weapons and armour*] *is white and bright:* (TA:) or, as also كَتِيبَةٌ شَهَّابَةٌ , *a troop upon which is* [*seen*] *the whiteness of the*

iron [*weapons &c.*]. (T, TA. [See also كَتِيبَةٌ مَلْحَآءُ, voce أَمْلَحُ.]) And جَيْشٌ أَشْهَبُ *A strong army* [app. because of its numerous weapons]. (TA.) ___ أَرْضٌ شَهْبَآءُ *A land in which is no verdure, by reason of the paucity of rain.* (TA.) And [hence,] سَنَةٌ شَهْبَآءُ *A year of drought,* or *sterility, white in consequence thereof,* (TA,) *in which is no verdure,* or *in which is no rain:* (K, TA:) next in degree is the بَيْضَآءُ; then, the حَمْرَآءُ, which is more severe than the بَيْضَآءُ; (TA;) and then, the سَوْدَآءُ: (TA in art. حمر:) or *a year that is white by reason of the abundance of snow and the want of herbage:* (IB, TA:) or *a year of drought,* or *sterility;* because the seedproduce dries up therein, and becomes yellow: and عَامٌ أَشْهَبُ signifies the same. (Har p. 150.) And أَشْهَبَانِ *Two white years* (عَامَانِ أَبْيَضَانِ) *between which is no verdure* (K, TA) *of herbage.* (TA.) And يَوْمٌ أَشْهَبُ *A cold day:* (A, K:) or *a day of cold wind;* thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or *a day of hoar-frost:* (Az, TA:) *a day of cold wind and hoar frost;* and [in like manner] the night (اللَّيْلَةُ) is termed شَهْبَآءُ. (S.) In the following verse, cited by Sb,

* فَدًى لِبَنِى ذُهْلِ بْنِ شَيْبَانَ نَاقَتِى *
* إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبَ أَشْهَبُ *

[*May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheybán when there is a day of difficulties,* or *distresses,* . . .] the meaning may be اشهب [or *whitish*] *by reason of the whiteness of the weapons,* or *by reason of the dust.* (TA.) And الشُّهْبُ [pl. of أَشْهَبُ], (O,) or الشُّهُبُ [pl. of شَهَابٌ], (K,) [but the former, I think, is evidently the right,] *The white nights;* (اللَّيَالِى البِيضُ;) [i. e. *the thirteenth and fourteenth and fifteenth nights of the lunar month;* so called because lighted by the moon throughout, (see art. بيض;)] (O;) *three nights of the month;* (K, TA;) because of the alteration of their colour. (TA.) ___ أَشْهَبُ [or أَمْرٌ أَشْهَبُ] also signifies *A hard,* or *difficult, affair* or *case,* (K, TA,)

such as is disliked, or *hated.* (TA.) And أَشْهَبُ بَازِلٌ *A hard,* or *difficult, affair* or *case, that is beyond one's power* [*of accomplishment* or *endurance*]: termed بازل because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. بزل.]) ___ And الأَشْهَبُ signifies *The lion.* (O, K.) [And in the Deewán of Jereer, it is applied to *The swine.* (Freytag.)]

شهد

1 **شَهِدَ** , (S, A, Mgh, L, Msb, K,) aor. ـَـ ; (K;) and شَهُدَ, aor. ـُـ ; (K;) also pronounced and written شَهْدَ, (Akh, S, K,) and شَهْدَ, and شَهَدَ, accord. to a rule applying to all verbs of the measure فَعَلَ of which the medial radical letter is a faucial; (MF;) inf. n. شَهَادَةٌ (S, A, Mgh, L, Msb, K) and شَهَدٌ; (TA;) [there written without any syll. sign, and not found by me in any other Lex.;]) *He told,* or *gave information of, what he had witnessed,* or *seen* or *beheld with his eye:* (Mgh, L, Msb:) this is the primary signification: (L:) *he declared what he knew: he gave testimony, attestation,* or *evidence; he bore witness:* (L:) *he gave decisive information.* (S, A, L, K.) [See also شَهَادَةٌ below.] You say, شَهِدَ بِكَذَا, inf. n. as above, (S, A, Mgh, L, Msb, K,) *He told,* or *gave information of, such a thing, as having witnessed it,* or *seen* or *beheld it with his eye;* (Mgh, Msb;) or *declared such a thing as knowing it;* (L;) or *gave his testimony, attestation,* or *evidence, respecting it;* or *bore witness of it,* or *to it;* (S, A, L, K;) عِنْدَ الحَاكِمِ [*in the presence of the judge*]; لِفُلَانٍ [*for,* or *in favour of, such a one*], (S, Mgh, L, K,) and عَلَى فُلَانٍ [*against,* or *in opposition to, such a one*]. (Mgh.) And شَهِدَ عَلَى كَذَا *He gave decisive information* [*respecting such a thing* (as in the Kur xlvi. 9, and in many other instances); *he testified respecting it*]. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] شَهِدَ ٱللّٰهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ, in the Kur [iii. 16], means *God hath given evidence that there is no deity but He:* (Abu-l- 'Abbás, IAmb, Jel:) or *God knoweth* &c.; (Ah- mad Ibn-Yahyà, K;) and so شَهِدَ ٱللّٰهُ throughout the Kur-án: (Ahmad Ibn-Yahyà:) or *God saith* &c.: or *God hath written* &c. (K.) And أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا ٱللّٰهُ *I know,* (Msb, K,) [or *acknowledge,*] and *I declare,* [or *testify, that there is no deity but God:*] (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of أَعْلَمُ. (Msb.) [And

hence, كَلِمَةُ الشَّهَادَةِ means *The sentence declaring that there is no deity but God and that Mohammad is God's apostle.*] ___ شَهِدَ بِٱللّٰهِ, (Mgh, * Msb,) aor. ـَ , inf. n. شَهَادَةٌ, (Mgh,) means *He swore by God:* (Mgh, Msb:) and أَشْهَدُ بِكَذَا *I swear by such a thing.* (S, K.) أَشْهَدُ بِٱللّٰهِ لَقَدْ كَانَ كَذَا *I swear by God that such a thing happened,* or *took place,* combines the meaning of witnessing with that of swearing and that of informing at the time of

uttering these words; as though the speaker said, *I swear by God that I witnessed such a thing, and now I inform of it.* (Msb.) Accord. to some, when one says only أَشْهَدُ, not adding بِٱللّٰهِ, it is an oath. (TA.) ___ شَهِدَ عَلَى كَذَا, a phrase of which one meaning has been expl. above, means also *He became a witness* (شَاهِد) *of,* or *to, such a thing;* (S, K;) *he had knowledge of such a thing, and witnessed it,* or *saw it* or *beheld it with his eye:* (Msb:) and شَهِدَهُ, (Mgh, L,) inf. n. شَهَادَةٌ, (L,) [likewise] signifies *he witnessed it;* or *saw,* or *beheld, it,* or *him, with his eye;* (Mgh, L;) and (Mgh, L, Msb) so شَاهَدَهُ , (A, Mgh, L, Msb, K,) inf. n. مُشَاهَدَةٌ. (S, A, L, Msb.) [Hence,] one says, شُوهِدَتْ مِنْهُ حَالٌ جَمِيلَةٌ [*A comely,* or *pleasing, state,* or *condition, of him was witnessed*]. (A.) ___ And شَهِدَهُ, (aor. ـَ , K,) inf. n. شُهُودٌ, *He was,* or *became, present at it,* or *in it;* (S, A, Mgh, L, Msb, * K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msb,) فَمَنْ شَهِدَ مِنْكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ, in the Kur [ii. 181], *Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein* (Mgh, Msb) as long as he shall remain present and stationary: (Msb:) الشهر being here in the accus. case as an adv. n. of time. (Mgh, Msb.) [And hence,] شَهِدَ الجُمُعَةَ *He attained to* [*the being present at*] *the* جُمُعَة [here meaning, as in many other instances, the *prayer of Friday*]: (Mgh:) and شَهِدَ العِيدَ *he attained to* [*the being present at*] *the* عِيد [or *festival,* or *the prayer thereof*]. (Msb.) [Hence also,] it is said in a trad., يَشْهَدُ بَيْعَكُمُ الحَلِفُ

وَاللَّغْوُ [*Swearing, and unprofitable speech, attend your selling*]. (TA in art. شوب: see 1 in that art.)

2 **شَهَّدَ** see 4.

3 **شَاهَدَ** see 1, latter half, in two places.

4 **أَشْهَدْتُهُ عَلَى كَذَا** *I made him to be a witness* (شَاهِد) *of,* or *to such a thing:* (S, Mgh, L:) [and in like manner,] أَشْهَدْتُهُ الشَّىْءَ *I made him to have knowledge of the thing, and to witness it,* or *see it* or *behold it with his eye.* (Msb.) See also 10. إِشْهَادٌ in relation to criminal matters means [The *causing* one *to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance,*] the *saying to the owner of a house, This thy wall is leaning, therefore demolish it,* or feared, therefore repair it. (Mgh.) ___ اشهده also signifies *He caused him to be present.* (K.) You say, أَشْهَدَنِى إِمْلَاكَهُ *He caused me to be present* [*at,* or *on the occasion of, his being put in possession*]. (S.) ___ أُشْهِدَ: see 10. اشهد [as intrans.] *Humorem tenuem e pene emisit* vir *propter lusum amatorium* vel *osculum;* (S, K;) as also شَهَّدَ, (K,) inf. n. تَشْهِيدٌ: (TA:) [from شَهْدٌ signifying honey; for] عُسَيْلَةٌ is a term for مَذْىٌ. (S.) *He rendered his* مِئْزَر [or *waist-wrapper*] *of a reddish hue and of a dark dust-colour* (أَخْضَر) [*by the act above-mentioned*]. (L.) *He* (a boy) *attained to puberty.* (Th, TA.) And اشهدت *She* (a girl) *menstruated:* and *attained to puberty.* (K.)

5 **التَّشَهُّدُ** in prayer is well known; (S, K;) *The reciting of the form of words commencing with* التَّحِيَّاتُ لِلّٰه: [see art. حى:] from the occurrence therein of the words أَشْهَدُ أَنْ لَا إِلَاهَ إِلَّا ٱللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (Mgh, * TA. [See also Har p. 611.]) ___ And تَشَهَّدَ also signifies *He sought,* or *desired to obtain, martyrdom.* (L.)

10 **استشهده** *He asked him,* or *required him, to tell what he had witnessed,* or *seen* or *beheld with his eye; to declare what he knew; to give testimony,* or *evidence; to bear witness;* or *to give decisive information.* (S, Mgh, L, Msb, K.) You say, استشهدت فلانًا على فلان *I asked,* or *required,* [or *cited,* or *summoned,*] *such a one to give his testimony,* or *evidence,* or *to bear witness, against such a one.* (L.) And استشهدت الرَّجل على إقرار الغريم and أَشهدته *I asked,* or *required,* [&c., and *made,*] *the man to bear witness to,* or *to be witness of* or *to, the confession,* or *acknowledgment, of the debtor.* (L.) ___ [Hence,] استشهد ببيت على معنى كلمة [*He adduced,* or *urged,* or *cited, a verse as an evidential example of the meaning of a word*]. (A phrase of frequent occurrence in the larger lexicons.) ___ استُشهِد (S, K) and أُشهِد (K) *He was slain a martyr in the cause of God's religion.* (S, K. [See شهيد.])

شهد : see شاهد, first sentence. Also, and شُهد , (S, Msb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Áliyeh, (Msb, TA,) *Honey:* (K:) or *honey in its wax* [i. e. *its comb*]; (S, Msb;) *honey not expressed from its wax* [or *comb*]: (TA:) pl. شهاد: (S, Msb, K:) شهدة is a more particular term, (S, K,) the n. un., [signifying *a portion thereof;* and *a honey-comb,* or *a portion of a honey-comb;*] as also شُهدة. (TA.)

شُهد : see the next preceding paragraph.

شُهُود : see شاهد, in two places.

شَهِيد is also written and pronounced شَهِيد, with kesr to the ش: (K, TA:) and in like manner is every word of the measure فَعِيل having a faucial letter for its, medial radical, whether an epithet, like this, or a subst., like رغيف and بعير: ElHemdánee says, in the Iaráb el-Kur-án, that the people of El-Hijáz, and Benoo-Asad, say رحيم and رغيف and بعير, with fet-h to the first letter; and Keys and Rabee'ah and Temeem say رحيم and رغيف and بعير, with kesr to the first letter: Sub says, in the R, that Temeem pronounce every فَعِيل of which the medial radical letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on

the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in كبير and كريم and جليل and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation termed إِمَالَةُ الفَتْحِ, (i. e. the pronouncing fet-h like e in the English word bed,) which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] ___ شَهِيدٌ is *syn. with* شَاهِدٌ [in several senses, as shown below]: and its pl. is شُهَدَآءُ. (S, K.) See شَاهِدٌ, in six places. ___ Also *Possessing much knowledge with respect to external things:* خَبِيرٌ is used in the like sense with respect to internal things; and عَلِيمٌ, in the like sense absolutely. (L.) [Hence, perhaps,] وَٱدْعُوا شُهَدَآءَكُمْ, in the Kur ii. 21, [as though meaning *And call ye to your aid those of you who possess much knowledge:* or] the meaning here is, *your helpers:* (Bd:) or *your gods whom ye worship.* (Jel.) الشَّهِيدُ as a name of God means *The Faithful,* or *Trusty, in his testimony* (Zj, L,) or *in testimony:* (K:) and (Zj, K) as some say, (Zj,) *He from whose knowledge nothing is hidden; the Omniscient.* (Zj, L, K.) ___ Also, derived from الشَّهَادَةُ, or from المَشَاهَدَةُ, or from الشُّهُودُ, [all inf. ns.,] accord. to different opinions; (TA;) and of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; (Msb, TA;) or in the sense of the measure فَاعِلٌ; (TA;) *A martyr who is slain in the cause of God's religion;* (S, K;) [i. e.] *one who is slain by unbelievers on a field of battle;* (Msb;) *one who is slain fighting in the cause of God's religion:* (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Msb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh, * K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the شَاهِدَةَ , or ground: (K:) or because he is still living, and present with his Lord: (ISh, Mgh, K:) or because he witnesses. or beholds, God's world of spirits and his world of corporeal beings: (K, * TA:) [and several other reasons are assigned for this

appellation:] the primary application is that expl. above: but it is also applied by the Prophet to *one who dies of colic: one who is drowned: one who is burned to death: one who is killed by a building falling to ruin upon him: one who dies of pleurisy:* (IAth, L:) *one who dies of plague,* or *pestilence: a woman who dies in a state of pregnancy:* (L:) and to some others: (IAth:) the pl. is شُهَدَآءُ. (A, Msb, K, &c.)

شَهَادَةٌ [see 1:] *Information of what one has witnessed,* or *seen* or *beheld with his eye:* (IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from المَشَاهَدَةُ: (Msb:) *declaration of what one knows: testimony, attestation, evidence,* or *witness:* (L:) *decisive information.* (S, A, L, K.) ___ *An oath:* pl. شَهَادَاتٌ: so in the Kur xxiv. 6 [and 8]. (TA.) ___ *Martyrdom in the cause of God's religion.*

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(S, K. [See شَهِيدٌ.]) ___ Also *i. q.* مَشْهَدٌ as expl. below: see the latter word. ___ [And it is used in the sense of مُشَاهِدٌ: thus,] عَالِمُ الغَيْبِ وَالشَّهَادَةِ, in the Kur vi. 73 &c., means *The Knower of what is unseen and of what is seen.* (Jel.)

شَهِيدَةٌ *A roasted lamb:* or [the *kind of food called*] هَرِيسَةٌ [q. v.]: pl. شِهَادٌ. (Har. p. 609.)

شَهَّادٌ [*Always present.* (Freytag from the Deewán of the Hudhalees.)]

شَاهِدٌ (S, Mgh, L, K) and شَهِيدٌ (S, * Mgh, L) *One who tells,* or *gives information of, what he has witnessed,* or *seen* or *beheld with his eye:* (Mgh, L:) *one who declares what he knows:* (L:) one *who knows, and declares what he knows:* (ISd, TA:) *a witness,* as meaning *one who gives testimony,* or *evidence; who bears witness:* (S, * L, K: *) [*one who gives decisive*

information: (see 1, first sentence:)] pl. of the former شَهْدٌ, (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَحْبٌ is of صَاحِبٌ, and سَفْرٌ of سَافِرٌ, (S,) but some disallow this; (TA;) and شُهُودٌ [but see what is said of this in the latter half of the paragraph] and أَشْهَادٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of شَهْدٌ: (S, K:) the pl. of شَهِيدٌ is شُهَدَآءُ. (S, Mgh.) [Hence,] شَهِيدٌ وَشَائِقٌ مَعَهَا, in the Kur 1. 20: see art. سوق. ___ [Hence also] الشَّاهِدُ a name of the Prophet; (K;) meaning *The witness* against those to whom he has been sent. (Jel in xxxiii. 44.) ___ And شَاهِدٌ *An angel:* (S, L, K:) or *a guardian angel:* (Mujáhid:) pl. أَشْهَادٌ: or this means the *prophets.* (TA.) ___ And The *tongue:* (S, L, K:) from the saying, لِفُلَانٍ شَاهِدٌ حَسَنٌ *Such a one has an elegant diction.* (L.) One says also, مَا لِفُلَانٍ رُوَآءٌ وَلَا شَاهِدٌ *Such a one has neither goodliness of aspect nor tongue.* (Aboo-Bekr, L.) ___ [As a conventional term used in lexicology &c.,] *An evidential example,* generally poetical, of the form or meaning of a word or phrase: pl. شَوَاهِدُ: the sciences that require شَوَاهِدُ being those of اللُّغَةُ and الصَّرْفُ and النَّحْوُ and المَعَانِى and البَيَانُ and البَدِيعُ and العَرُوضُ and القَوَافِى. (MF on the خُطْبَةُ of the K.) [One says, هٰذَا شَاهِدٌ لِكَذَا and عَلَى كَذَا *This is an evidential example of such a thing.*] With respect to the classical language, absolutely, شواهد are taken, by universal consent, from the Kur-án, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see مُوَلَّدٌ:] also, accord. to the general decision of the learned, from the Traditions of Mohammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged;] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprà. [See, again, مُوَلَّدٌ.]) The classes of the poets from whose poetry شواهد are taken are the Pagan Arabs, the Mukhadrams, the Islámees, and the Muwelleds: [see جَاهِلِىٌّ and مُخَضْرَمٌ and إِسْلَامِىٌّ and مُوَلَّدٌ:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi suprá:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِى and البَيَانُ and البَدِيعُ. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and

couplets and single verses have been preserved) is only about a century before the birth of Mohammad: that of the latest, about a century after his death. (See the Preface to this work.)] ___ *Knowing,* (Msb,) *and witnessing,* or *seeing* or *beholding with his eye; a witness,* as meaning *an eyewitness;* (L, Msb;) as also شَهِيدٌ : pl. of the former [or, as is said in the L in art. مجد, of the former or of the latter,] أَشْهَادٌ and شُهُودٌ; [but see what is said of these pls. in the first sentence of this paragraph;] and of the latter شُهَدَآءُ. (Msb.) [See an ex. of شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] ___ [Hence, in the present day, applied to *A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kádee.*] ___ *Present; a witness* as meaning *one personally present;* (S, L, Msb, K;) as also شَهِيدٌ : (Msb:) pl. of the former شُهَّدٌ (S, L, K) [and أَشْهَادٌ, as above,] and شُهُودٌ , (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الغَائِبُ, meaning *The present knows what the absent knows not.* (Msb.) And قَوْمٌ شُهُودٌ *People,* or *persons, present.* (S, A.) And كَلَّمْتُهُ عَلَى رُؤُوسِ الأَشْهَادِ [*I spoke to him before witnesses,* or *persons present*]. (A.) ___ [Hence, app., being opposed to غَائِبٌ,] *A running in which a horse exerts his force unsparingly;* (A, L;) as in the saying, لِلْفَرَسِ غَائِبٌ وَشَاهِدٌ *The horse has a run which he reserves* [*for the time of need*], *and a run which he performs unsparingly;* like the saying, لَهُ صَوْنٌ وَبَذْلٌ: (A: [see 1 in art. بذل:]) or شَاهِدٌ means *a running that testifies the excellence of a horse,* (IAar, K,) *and his quality of outstripping others.* (IAar, TA.) ___ *A star* [app. *when visible*]; (Aboo-Eiyoob, K;) as being present and apparent in the night. (TA.) ___ [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ *The prayer of sunset;* (A, L, Msb, K;) because it is *the prayer that is performed when the star becomes visible;* (Sh, L;) also called صَلَاةُ البَصَرِ, because the stars are seen at the time thereof: or, accord. to some, *the prayer of daybreak;* (L;) [and so, accord. to some, صَلَاةُ البَصَرِ; (see art. بصر;)] as also المَشْهُودُ ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Msb]: AM

asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not be abridged, and is not thus called; but it is thus called by a poet. (L.) ___ And الشَّاهِدُ is a name of *Friday;* (Fr, K;) as also المَشْهُودُ : or the latter is *the day of resurrection:* (K:) or *the day of 'Arafeh:* (Fr, K: [see عَرَفَةُ:]) because of the presence and congregation of people on each of those days. (TA.) ___ شَاهِدٌ also signifies *Matter resembling mucus, that comes forth with the fœtus:* (S, K:) pl. شُهُودٌ: which latter, accord. to ISd, means the أَغْرَاسٌ [pl. of غَرْسٌ, q. v.,] *upon the head of a young camel at the time of its birth.* (TA.) And شُهُودُ النَّاقَةِ means *The marks left by the blood,* or *by the membrane that enclosed the fœtus, of the she-camel, in the place where she has brought forth.* (S, K.) ___ Also A *quick,* or an *expeditious,* thing or affair. (K.)

الشَّاهِدَةُ *The earth,* or *ground.* (K.) See شَهِيدٌ, last sentence.

مَشْهَدٌ *A place where people are present* or *assembled; a place of assembling; an assembly;* (S, L, K;) as also مَشْهَدَةٌ and مَشْهُدَةٌ (K) and شَهَادَةٌ : (L:) pl. مَشَاهِدُ. (A.) [Hence,] مَشَاهِدُ مَكَّةَ *The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh.* (L.) ___ [*A funeral assembly* or *procession.* ___ *A place where a martyr has died* or *is buried.* ___ And The *aspect,* or *outward appearance,* of a person; like مَرْأًى: see an instance voce عَوْدٌ.]

مُشْهَدٌ *Slain a martyr in the cause of God's religion.* (K. [See also شَهِيدٌ.])

امْرَأَةٌ مُشْهَدٌ, (S, A, K,) without ة, (S,) and مُشْهَدَةٌ, (A,) *A woman whose husband is present with her:* (S, A, K:) opposed to امْرَأَةٌ مُغَيَّبَةٌ; (S, A;) this last with ة. (S.)

مَشْهَدَةٌ and مُشْهَدَةٌ: see مَشْهَدٌ.

مَجْلِسٌ مَشْهُودٌ [*A place of assembling at which numerous persons are present*]. (A.) And يَوْمٌ مَشْهُودٌ [*A day on which numerous persons are present:* and particularly] *a day on which the inhabitants of heaven and earth will be present.* (TA.) And صَلَاةٌ مَشْهُودَةٌ مَكْتُوبَةٌ *A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written,* or *registered.* (L.) See also شَاهِدٌ, in two places, in the last quarter of the paragraph. ___ مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future;* the tenses of a verb. (Kh, L in art. عهد.)

شهدانج

شَهْدَانَجٌ , (K accord. to the TA,) with fet-h to the ش and kesr to the ن, (TA,) and شَاهْدَانَجٌ, (K accord. to the TA,) or شَهْدَانَجٌ, (Mgh, Msb, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-h to the ن, (Msb,) and شَاهْدَانَجَ, (CK,) arabicized from [the Pers.] شَاهْ دَانَهْ, which means king of grains,

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(Ibn-El-Kutbee, TA,) The *seed of the* قِنَّب [or *hemp*]: (Mgh, Msb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بَهَق and بَرَص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ القَرْعِ, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

شهر

1 **شَهَرَهُ** , (S, A, K,) aor. ـَـ , (S, K,) inf. n. شَهْرٌ and شُهْرَةٌ; (S;) and شَهَّرَهُ , (S, A, O, K,) inf. n. تَشْهِيرٌ; (S;) and اشْتَهَرَهُ ; (S, K;) *He made it apparent, conspicuous, manifest, notorious, notable, commonly known,* or *public:* (S, O, MF:) or [it generally means] *he made it apparent,* &c., *as bad, evil, abominable, foul,* or *unseemly; he exposed it as such;* or *rendered it notorious in a bad sense,* or *infamous.* (A, K.) You say, شَهَرْتُ الحَدِيثَ, inf. n. as above, *I divulged the story,* or *discourse.* (Msb.) And لِفُلَانٍ فَضِيلَةٌ اشْتَهَرَهَا النَّاسُ [*Such a one has an excellent quality which the people have made commonly known*]. (S.) And شَهَرْتُهُ بَيْنَ النَّاسِ *I rendered him conspicuous* [or *notorious* or *celebrated* or *renowned*] *among the people.* (Msb.) And شَهَرْتُ زَيْدًا بِكَذَا and شَهَّرْتُهُ [*I rendered Zeyd conspicuous, notorious, celebrated,* or *renowned, for such a thing*]; (Mgh, * Msb;) [but] the latter has an intensive signification: أَشْهَرْتُهُ , with ا, in the sense of شَهَرْتُهُ, has not been transmitted: (Msb:) or is not of established authority. (Mgh.) One says also, شُهِرَ بِكَذَا, and اشْتَهَرَ , [generally, but not always, in a bad sense, meaning] *He was rendered,* or *became, notorious,* or *infamous, for such a thing:* (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] اشْتَهَرْتُ فُلَانًا meaning *I held such a one in light,* or *little, estimation,* or *in contempt, and exposed his vices, faults,* or *evil qualities* or *actions.* (A.) ___ And شَهَرَ سَيْفَهُ, (S, A, Msb, K,) aor. ـَـ , (S, Msb, K,) inf. n. شَهْرٌ, (S, Msb,) *He drew his sword* (S, Msb, TA) *from its scabbard:* (TA:) or *he drew his sword and raised it over the people;* (A, K;) as also شَهَّرَهُ . (K.)

2 **شَهَّرَ** see above, in three places. [In modern Arabic, شَهَّرَ often signifies *He paraded* an offender *as a public example;* and it occurs in this sense in the S and TA in art. بلس, &c.: the offender, in this case, is generally mounted upon an

ass or a camel, and often with his face towards the animal's tail.]

3 **شاهره** , (K,) inf. n. مُشَاهَرَةٌ (S, K) and شَهَارٌ, (K,) *He hired him,* or *took him as a hired man* or *hireling, for* [or *by*] *the month:* (Lh, K:) or *he made an engagement,* or *a çontract, with him for work* or *the like, by the month,* or *month by month:* (TA:) المُشَاهَرَةُ from الشَّهْرُ is like المُعَامَرَةُ from العَامُ. (S, TA.)

4 **أَشْهَرَ** see 1. أَشْهَرْنَا, (S, Msb, * K,) inf. n. إِشْهَارٌ, (Msb,) *A month passed* (lit. *came*) *over us.* (S, Msb, * K.) And اشهر الصَّبِىُّ [*The child became a month old;* or] *a month passed* (lit. *came*) *over the child:* similar to أَحْوَلَ, (A,) or to أَحَالَ. (Msb.) And اشهرت الدَّارُ *The house became altered,* or *changed, and months passed over it.* (TA in art. حول.) ___ Also *We remained, stayed, dwelt,* or *abode, a month* in a place. (ISk, S.) ___ And *We entered upon the month,* i. e., *the lunar month.* (Th, S.) ___ And اشهرت *She* (a woman) *entered upon the month of her bringing forth.* (Msb, K.)

8 **اشتهر** *It was,* or *became, apparent, conspicuous, manifest, notorious, notable, commonly known,* or *public:* (S:) or [it generally means] *it was,* or *became, apparent,* &c., *as bad, evil, abominable, foul,* or *unseemly; it was,* or *became, exposed as such,* or *rendered notorious in a bad sense* or *infamous.* (A, K.) *It* (a story, or discourse,) *became divulged,* or *public.* (Msb.) اشتهر بِكَذَا: see 1. As a trans. verb: see 1 in three places.

شَهْرٌ The *new moon, when it appears:* (IF, A, Mgh, O, Msb, K:) so called because of its conspicuousness. (Mgh, Msb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيْتُ الشَّهْرَ, meaning *I saw the new moon of the month.* (Mgh.) Hence it is said in a trad., صُومُوا الشَّهْرَ, meaning *Fast ye the first day of the lunar month.* (Lh, TA.) And hence the trad., إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ, meaning The utility of watching

for *the new moon is on the nine and twentieth* night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] ___ Also The *moon:* or the *moon when conspicuous, and near to being full.* (K.) ___ And [A *lunar month;*] *a certain well-known number of days:* so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Msb;) and so called because of its being manifest: (Msb, TA:) pl. [of pauc.] أَشْهُرٌ (Msb, K) and [of mult.] شُهُورٌ. (S, Msb, K.) The following are the modern names of the months: 1. المُحَرَّمُ [to which the epithet الحَرَامُ is often added]: 2. صَفَرٌ [to which the epithet الخَيْرُ is often added]: 3. رَبِيعٌ الأَوَّلُ: رَبِيعٌ الآخِرُ. 4 [or جُمَادَى الآخِرَةُ. 6: جُمَادَى الأُولَى. 5]: الثَّانِى [or رُجَبٌ 7]: الثَّانِيَةُ [to which is often added the epithet الأَصَمُّ, and that of شَعْبَانُ. 8]: الفَرْدُ [to which we often find the epithet المُعَظَّمُ added, and sometimes that of .9]: الشَّرِيفُ رَمَضَانُ [to which the epithet المُبَارَكُ is appropriated]: 10. شَوَّالٌ [to which the epithet المُكَرَّمُ is frequently added]: 11. ذُو القَعْدَةِ: and 12. ذُو الحِجَّةِ: [see the second of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ád, agreeably with the foregoing numeration: 1. بُصَّانٌ. 4: خَوَّانٌ. 3: نَاجِرٌ. 2: مُؤْتَمِرٌ [q. v.]: 5. حَنِينٌ: 6: رُبَّى. 11: وَعْلٌ. 10: نَاتِقٌ. 9: عَاذِلٌ. 8: الأَصَمُّ. 7: and 12. بُرَكٌ [or بُرُكٌ?]. (Ibn-El-Kelbee, in TA, voce مُؤْتَمِرٌ. [But authors differ respecting some of these names, as will be seen in other articles.]) أَشْهُرٌ مَعْلُومَاتٌ, said, in the Kur [ii. 193], to be the period of the pilgrimage, for by الحَجُّ, which immediately precedes, is meant وَقْتُ الحَجِّ, (Mgh, Msb,) or زَمَانُ الحَجِّ, (Msb,) applies to *Showwál and Dhul-Kaadeh and ten days of Dhu-l-Hijjeh,* (Mgh, Msb,) accord. to Aboo-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Hijjeh being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتُهُ مُذْ يَوْمَانِ, the period of separation having been a day and a part of a day: (Msb:) or [*and*] *nine days of Dhu-l-Hijjeh with the night preceding the day of the sacrifice,* accord. to Esh-Sháfi'ee: (Mgh:) or [*and*] *all Dhu-l-Hijjeh,* accord. to Málik: (Mgh, Msb:) [in these two explanations the two months next preceding being meant to be included:] or *Showwál and Dhu-l- Kaadeh and Dhu-l-Hijjeh and Moharram,* accord. to Aboo-'Amr Esh-Shaabee. (Msb.) ___ Also *A learned man:* (O, K:) [because of his celebrity:] pl. شُهُورٌ. (O, TA.) ___ [And accord. to the K, it signifies also The *like of a nail-paring:*

but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

* أَبْدَأْنَ مِنْ نَجْدٍ عَلَى ثِقَةٍ *

* وَالشَّهْرُ مِثْلُ قُلَامَةِ الظُّفْرِ *

[*They went forth from Nejd in a state of confidence, the new moon being like the nail-paring*]. (O.)

شُهْرَةٌ a subst. from الاشْتِهَارُ, (Mgh,) signifying The *appearance, conspicuousness, manifestness, notoriousness, notableness,* or *publicity,* of a thing: (S, O, Msb:) or [generally] its *appearance,* &c., *as bad, evil, abominable, foul,* or *unseemly;* its *notoriousness in a bad sense,* or *infamousness.* (A, K.) ___ *Any evil thing that exposes its author to disgrace; any disgraceful,* or *shameful, thing; a vice,* or *fault,* or *the like.* (IAar, O, TA.) ___ *A dress of the most excellent* or *superb kind;* and *one of the vilest* or *meanest kind:* both of which are forbidden. (Mgh.) ___ [It is also used in the sense of مَشْهُورٌ.] One says, جَعَلَهُ شُهْرَةً [*He rendered him notorious,* either *in a bad* or *in a good sense*]. (A.) And صَارَ شُهْرَةً, (K in art. دول,) i. e. مَشْهُورًا [*He became notorious,* &c.]; said of a man. (TK in that art.)

بَرْذَوْنٌ شِهْرِىٌّ *A* بَرْذَوْن [or *hackney*] *between the* رَمَكَة [or *mare of mean breed*] *and the horse of generous breed:* one says, لَمْ يَرْكَبِ الشِّهْرِيَّةَ and الشَّهَارَى [*He did not ride hackneys of the sort above mentioned*]: (A:) or شِهْرِيَّةٌ signifies بَرَاذِين [or *hackneys*]; and its pl. is شِهَارٌ: (Mgh:) or *a sort of* بَرَاذِين [or *hackneys*]; (Lth, O, K;) a *horse of which the dam is Arabian but not the sire.* (Lth, O.)

شَهِيرٌ : see شَهِيرَةٌ ___. مَشْهُورٌ A woman, and a she-ass, *broad* (O, K) *and bulky.* (O.)

أَشْهَرُ [*More,* and *most, apparent, conspicuous, manifest, notorious,* &c.; *better,* and *best, known.* ___ Hence, الأَشْهَرَانِ *The drum and the banner.* (Gol., from Meyd.)]

أَشَاهِرُ [in the CK اَشَاهِيرُ] The *whiteness of the narcissus.* (K, TA.)

مُشْهَرٌ A child *a month old.* (O, TA.)

مُشَهَّرٌ : see the following paragraph.

مَشْهُورٌ *Of known place* or *station;* (K;) *well known; well spoken of; celebrated; held in repute; reputable; notable; eminent;* (O, K, TA;) applied to a man; (O, TA;) as also شَهِيرٌ , (O, K, TA,) and [in an intensive sense] مُشَهَّرٌ . (TA.) [And Anything *apparent, conspicuous, manifest, notorious, notable, commonly known,* or *public:* lit. *rendered apparent* &c. Applied to a word or phrase or meaning, *Commonly known* or *obtaining* or *received; well known;* or *held in repute.* Hence عَلَى المَشْهُورِ *According to common,* or *well-known, usage;* or *according to common repute.*]

شهق

1 **شَهَقَ**, aor. ـَ, (S, Msb,) inf. n. شُهُوقٌ, (Msb,) [said of a mountain, and of a building, &c., (see شَاهِقٌ,)] *It rose high;* or *became high,* or *elevated,* or *lofty.* (S, Msb.) ___ شَهَقَ, aor. ـَ and ـِ, inf. n. شَهِيقٌ [and تَشْهَاقٌ], said of an ass, [*He uttered the ending of his braying,* or *the final sounds thereof;*] (S;) [for] شَهِيقٌ signifies the *ending,* or *final part, of the crying,* or *braying,* of the ass; (S, O;) and to this the cries of the punished in Hell are likened in the Kur xi. 108; (O;) and زَفِيرٌ signifies the beginning, or commencing part, thereof: (S:) or شهيق signifies the *drawing back of the breath;* and زفير the emitting thereof: (Lth, S: [but the reverse is said by Lth and in the S in art. زفر:]) and تَشْهَاقٌ signifies the same as شَهِيقٌ: (S:) or both of these words signify [absolutely] the *crying,* or *braying,* of the ass: (O, K:) Zj says that شَهِيقٌ as denoting one of the cries of the afflicted [in Hell] means *a very high-sounding moaning:* and that, accord. to some, زَفِيرٌ [as used in the Kur ubi suprà] is similar to the beginning of the cry of the ass, termed شَهِيقٌ; and that شَهِيقٌ is *in the chest.* (TA.) [Said of a man,] شَهَقَ, aor. ـَ and ـِ; and شَهَقَ, aor. ; inf. n. شَهِيقٌ and شُهَاقٌ (O, K) and شُهُوقٌ (O) and تَشْهَاقٌ; signify *The* [*sound of*] *weeping became reiterated in his chest:* (O, K:) or, as in the L, *he reiterated the* [*sound of*] *weeping in his chest.* (TA.) [Or] شَهَقَ, aor. ـَ and ـِ, inf. n. شَهِيقٌ, signifies [or signifies also] *He reiterated his breath, making his voice audible, naturally.* (Msb.) One says also, شَهَقَ فُلَانٌ شَهْقَةً فَمَاتَ *Such a one uttered a single cry and died.* (S, TA.) ___ And شَهَقَتْ عَيْنُ النَّاظِرِ عَلَيْهِ *The eye of the looker smote him with evil influence:* (O, K, TA:) or, *was pleased with him, and therefore continued looking at him.* (A, TA.)

شَهْقَةٌ *A single cry.* (S, TA.) [See 1, last sentence but one.]

شُهْقَةٌ *Height, elevation,* or *loftiness.* (TA.)

شَاهِقٌ *High,* or *lofty;* applied to a mountain, (S, O, Msb, K,) and to a building, &c.: (O, K:) or, applied to a mountain, *high and inaccessible:* (JK, TA:) pl. شَوَاهِقُ: (JK, Msb, TA:) you say جَبَلٌ شَاهِقَةٌ and شَاهِقَاتٌ and شَوَاهِقُ. (Msb.) ___ Applied to a vein [or an artery], *Pulsing upwards:* (O, K, TA:) a term of the physicians. (O, TA.) ___ ذُو شَاهِقٍ A man *whose anger is vehement:* (JK, S, A, O, L, TA:) wrongly expl. in the K by the words لَا يَشْتَدُّ غَضَبُهُ: (TA:) and so ذُو صَاهِلٍ. (A, TA.) And A stallion [camel] *Excited by lust, assaulting* [*the she-camels*], *and causing a sound to be heard from his inside;* as also ذُو صَاهِلٍ. (TA.)

تَشْهَاقٌ an inf. n. (S, * O, K. [See 1.]) ___ [And also an epithet.] One says ضَحِكٌ تَشْهَاقٌ [app. meaning *A loud laughing,* likened to the تَشْهَاقُ of the ass]. (S, O.)

شهل

1 **شَهِلَ** , aor. ـَـ , (K,) inf. n. شَهَلٌ, (S, * O, * TA,) *He* (a man, S, O) *had that quality of the eye which is termed* شُهْلَةٌ [expl. below]; (S, O, K;) as also اشهلّ , inf. n. اِشْهِلَالٌ. (K.) [And in like manner each of these verbs is probably used as said of the eye.]

2 **تَشْهِيلٌ** is a vulgar dial. var. of تَسْهِيلٌ [inf. n. of سَهَّلَ, q. v.]. (TA.)

3 **شاهله** , (K,) inf. n. مُشَاهَلَةٌ, (S, O, TA,) *He acted with him in an evil manner;* or *contended,* or *disputed, with him;* syn. شَارَّهُ; (S, * O, * K, TA;) and لَاحَاهُ [which has the latter of these significations]: and *opposed him, being opposed by him;* syn. عَارَضَهُ: (TA:) *he reviled him;* or *reviled him, being reviled by him:* (K:) *he exchanged bad names with him;* syn. قَارَصَهُ: (S, * TA: [in the O, المُقَارَضَة is put for المُقَارَصَة:]) *he bandied words with him.* (S, O, TA.)

5 **تشهّل** , said of the freshness, or brightness, and beauty, of the face, (مَآءُ الوَجْهِ,) *It went away,* or *departed,* (O, K, TA,) by reason of emaciation. (TA.)

9 **إِشْهَلَّ** see 1.

شَهْلٌ *A mixture of two colours.* (ISk, TA.) ___ Hence, (ISk, TA,) one says, فِى فُلَانٍ وَلْعٌ and شَهْلٌ, (ISk, O, K, *) or فِى فلان شَهْلٌ, (JK,) *In such a one is lying.* (ISk, JK, O, K.) See also شَهْلَةٌ.

شَهَلٌ [properly inf. n. of شَهِلَ]: see شُهْلَةٌ.

شَهْلَةٌ A *middle-aged, intelligent* woman: an epithet peculiarly applied to a woman: (S, O, K:) one says امْرَأَةٌ شَهْلَةٌ كَهْلَةٌ, but not رَجُلٌ شَهْلٌ كَهْلٌ; though IDrd mentions شَهْلٌ كَهْلٌ. (TA.) ___ And An *old* woman. (K.)

شُهْلَةٌ *A tinge,* or *mixture, of* زُرْقَة [i. e. *blueness,* or *grayness,* or *a greenish hue,*] *in the black* of the eye: (S, O:) or, as also شَهَلٌ , [this latter mentioned above as inf. n. of شَهِلَ, *a tint*] *less than* زَرَقٌ, [in the CK الزُّرْق is erroneously put for الزَّرَق, which is here used in the sense of الزُّرْقَة,] *and more beautiful than this, in the black of the eye:* (K, TA:) thus in the M: (TA:) or *a tinge of redness in the black of the eye, not in lines, like* شُكْلَةٌ, *but* [*consisting in*] *a paucity of blackness of the black of the eye, so that it is as though it inclined to redness:* (K:) or *a hue of the black of the eye between redness and blackness:* or *a lack of purity of the blackness thereof:* or *a redness in the black of the eye;* شُكْلَةٌ being the like of a redness in the white thereof; thus expl. by A 'Obeyd; and in like manner by Es-Semmák. (TA.)

شَهْلَآءُ fem. of أَشْهَلُ [q. v.]. (S, O, K.) Also *A want;* syn. حَاجَةٌ: (S, O, K:) said by IF to be originally شَكْلَآءُ. (O.)

شَهْلِيلِىٌّ A دِرْهَمٌ [app. meaning a silver coin] *of the measure of the breadth of the hand.* (Mgh.)

أَشْهَلُ, applied to a man, (S, O,) *Having that quality of the eye which is termed* شُهْلَةٌ: (S, O, K:) accord. to AZ, *syn. with* أَشْكَلُ: (TA: [but see this latter epithet:]) fem. شَهْلَآءُ; (K;) which is applied as an epithet to an eye. (S, O.) ___ Also A mountain, and a wolf, *dust-coloured inclining to whiteness.* (En-Nadr, TA.) ___ And الأَشْهَلُ is the name of *A certain idol.* (Ibn-El-Kelbee, O, K.)

شهم

1 **شَهُمَ** , aor. ـُ , (S, K,) inf. n. شَهَامَةٌ (S, TA) and شَهُومَةٌ, (TA,) *He* (a man) *was*, or *became, hardy, strong, sturdy, enduring*, or *patient;* (S;) [or] *acute of mind* or *intellect;* (S, K;) *clever, ingenious, sharp*, or *penetrating.* (K.) ___ And *He* (a horse) *was*, or *became, swift; brisk, lively, sprightly*, or *agile; and strong.* (K, TA.) ___ [And app. *It was*, or *became, rough, harsh*, or *coarse:* for] شَهَامَةٌ signifies خُشُونَةٌ. (Ham p. 699.) شَهَمَهُ, (S, K,) aor. ـَ and ـُ , inf. n. شَهْمٌ and شُهُومٌ, (K,) *He frightened him*, or *made him afraid;* (S, K;) namely, a man. (K.) ___ And شَهَمَ الفَرَسَ, aor. ـَ , (K,) inf. n. شَهْمٌ, (TA,) *He chid the horse;* (K;) or *incited him to quickness.* (JK, K, and Ham p. 699.)

شَهْمٌ , applied to a man, *Hardy, strong, sturdy, enduring*, or *patient;* (S;) *acute of mind* or *intellect;* (S, K;) *clever, ingenious, sharp*, or *penetrating;* and مَشْهُومٌ signifies the same: pl. of the former شِهَامٌ (K) [and app. شُهُمٌ also: see سُهُمٌ, and see what here follows]. ___ *A chief whose judgment*, or *judicial decision*, or *exercise of authority, is effectual in affairs;* (K, * TA;) *courageous;* or *sharp*, or *vigorous and effective, in affairs which others are unable to accomplish:* or, accord. to Fr, *forbearing*, or *clement; who performs well that which is imposed upon him; whom one finds not otherwise than forbearing*, or *clement, and pleased*, or *content, with that which*

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is imposed upon him: and in like manner applied to other than a man: (TA:) pl. شُهُومٌ (K) [and app. شُهُمٌ]: see سُهُمٌ, with which شُهُمٌ is syn. (TA in art. سهم.) ___ And, applied to a horse, *Swift; brisk, lively, sprightly*, or

agile; and strong. (K, TA.) Also *A stone which is placed at the entrance of a trap* (مَصِيدَة or مَصِيدَة in different copies of the K) *for a lion, and which falls upon it when he enters:* as also سَهْم: (K, * TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شَهَّام *i. q.* سَعْلَاة [app. meaning The *kind of goblin,* or *demon, thus called*]. (As, S, K.)

شَيْهَم The دُلْدُل [q. v., i. e. *hedge-hog;* or *a certain species of hedge-hog;* &c.]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the *male hedge-hog:* (S, K, TA:) or *such as has large prickles* or *spines, of male hedge-hogs,* (K, TA,) and *the like.* (TA.) عَلَى ظَهْرِ شَيْهَمٍ, occurring in a verse of El-Aashà, is said by AO to mean *In a state of fright,* or *fear.* (TA.) ___ شَيْهَمَة *An old woman:* (K:) or, accord. to IAar, *a hedge-hog.* (TA.)

مَشْهُوم: see شَهْم. Also *Frightened,* or *made afraid.* (S, TA.) ___ And, applied to a horse, *Chidden;* or *incited to quickness.* (TA.)

شهنز

شِهْنِيزٌ *i. q.* شِينِيزٌ, (ADk, K,) and شُونِيزٌ, i. e. الحَبَّةُ السَّوْدَآءُ. (ADk, TA.)

شهو

1 **شَهِيَ** : see 8. شَهَا, aor. ـُ ; and شَهِيَ, aor. ـَ ; inf. n. شَهْوَةٌ; *It* [food &c.] *was good, sweet, pleasant,* or *the like.* (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

2 **شَهَّيْتُهُ** [*I made him,* or *caused him, to desire, to long,* or *to desire eagerly*]. (Msb.) ___ [And شهّى *It excited desire, longing, eager desire,* or *appetence.* For ex., in art. سمق in the K, يُشَهِّى is said of the سُمَّاق, or berry of the sumach, meaning *It excites appetence.*] ___ And شهّى الشَّىْءَ *He,* or *it, caused the thing to be desired, longed for,* or *desired eagerly: made it to be good, sweet, pleasant,* or *the like.* (MA.) One says, هٰذَا شَىْءٌ يُشَهِّى الطَّعَامَ i. e. [*This is a thing that causes the food to be desired,* &c.; *that makes it sweet,* &c.; or] *that incites to desire,* or *eager desire, of the food.* (S, TA.) ___ [And accord. to an explanation of the inf. n., تَشْهِيَةٌ, in the KL, شهّاه seems to signify also *He said to him, I will give to thee what thou desirest, longest for,* or *eagerly desirest;* agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3 **شَاهَاهُ** , (K, TA,) inf. n. مُشَاهَاةٌ, (TA,) *He was,* or *became, like him; he resembled him.* (K, TA.) Also *He jested,* or *joked, with him:* (IAar, TA:) [and] so هَاشَاهُ. (K in art. هشو.) ___ And accord. to IAar, it is also used in relation to the smiting action of the [evil] eye [perhaps meaning *He vied with him in smiting with the evil eye:* see also 4]. (TA.)

4 **اشهاهُ** *He gave him what he desired* or *eagerly desired.* (K.) ___ And *He smote him with an* [*evil*] *eye:* (K:) in this sense [said to be] formed by transposition from أَشَاهَهُ. (TA.) مَا أَشْهَاهَا إِلَىَّ means that she is desired, or eagerly desired, [i. e. *How great an object of desire is she to me!*] as though it were

from شُهِىَ, though this was not said: and مَا أَشْهَانِى لَهَا means that thou art desiring, or eagerly desiring, [i. e. *How desirous,* or *eagerly desirous, am I of her!*] so says Sb. (TA.)

5 **تشهّى** *He demanded with repeated desire.* (K, TA.) So in the saying, (TA,) تشهّى عَلَى فُلَانٍ كَذَا (S, TA) [*He demanded with repeated desire, of such a one, such a thing*]. ___ See also what next follows.

8 **اشتهاهُ** (S, &c.) *He desired it,* or *longed for it:* (Msb:) *he loved it;* and *desired it,* or *wished for it:* (K:) or *he desired it eagerly,* or *intensely:* (M in art. فرس: [see an ex. in a poetical citation voce فَرَّس:]) and شَهِيَهُ, (S, Msb, K,) aor. ـَـ; (Msb, K;) as also شَهَاهُ, aor. ـُـ; (AZ, Msb, K;) inf. n. شَهْوَةٌ (S, TA) and شَاهِيَةٌ, which last is an inf. n. [of a rare class] like عَاقِبَةٌ; (TA;) signifies the same: (S, Msb, K:) and so does تَشَهَّاهُ. (K.) [See what next follows.]

شَهْوَةٌ [mentioned above as an inf. n.] is a word of well-known meaning; (S;) *Desire,* or *longing,* or *yearning, of the soul for a thing;* (Er-Rághib, Msb, TA;) [meaning *for a thing gratifying to sense:* or *eager,* or *intense, desire;* particularly *for such a thing;* for] *it has a more intensive signification than* إِرَادَةٌ; *and* the intelligent agree in opinion that *it is not commendable:* (M in art. فرس:) [being either *lawful* or *unlawful,* it may be rendered as above: or *appetite:* or *appetence:* or *lust:* or *carnal lust:*] *in the present state of existence, it is of two sorts,* صَادِقَةٌ [i. e. *true*], and كَاذِبَةٌ [i. e. *false*]; the former being *that without which the body becomes in an unsound state, as the* شَهْوَةٌ [or *desire* &c.] *for food on the occasion of hunger;* and the latter being *that without which the body does not become in an unsound state:* and sometimes it is applied to the *object of desire* &c., or *thing desired* &c.: (Er-Rághib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Kur iii. 12: (Ksh, Bd, Jel:) sometimes also it is applied to the *faculty to which a thing is made an*

object of desire &c.: (Er-Rághib, TA:) [also, to the *gratification of venereal lust;* thus in the K in art. شفر; see شَفْرَتٌ and شَفْرَةٌ:] the pl. is شَهَوَاتٌ (Msb, TA) and أَشْهِيَةٌ and شُهًى; the last mentioned by AHei, and a rare instance of a pl. of the measure فُعَلٌ from a sing. of the measure فَعْلَةٌ having an infirm letter for its last radical, like جُهًى pl. of جَهْوَةٌ [and like قُرًى pl. of قَرْيَةٌ]. (TA.) [الشَّهْوَتَانِ means The *two appetites, that of the stomach and that of the generative organ.*] الشَّهْوَةُ الخَفِيَّةُ [*The latent desire* &c.] mentioned in a trad. is said to be *any act of disobedience which one conceives in his mind, and upon which he resolves:* or *one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself.* (JM.) [شَهْوَةُ الطِّينِ, lit. *The longing for clay,* is app. used as a general term for *malacia:* see حُمَّاضٌ.]

شَهْوَانُ (S, Msb, K, TA) and شَهْوَانِىٌّ and شَهِىٌّ, (K, TA,) applied to a man, *Desirous,* or *longing;* (S, * Msb, * K, * TA;) or *very desirous* or *longing; greedy;* or *voracious:* (TA:) fem. (of the first, Msb) شَهْوَى: (Msb, K, TA:) pl. [of the first] شَهَاوَى, (K, TA,) like سَكَارَى [pl. of سَكْرَانُ]. (TA.) [See an ex. of the pl. in a verse cited voce جَرْدَبَانٌ.] One says, رَجُلٌ شَهْوَانُ لِلشَّىْءِ [*A man desirous* &c. *of the thing*]. (S.)

شَهْوَانِىٌّ: see the next preceding paragraph.

شَهِىٌّ *i. q.* مُشْتَهًى (S, Msb) [i. e. *Desired, longed for,* or *eagerly desired:*] or *pleasant, delicious,* or *sweet:* (Msb, TA:) applied to food, (S,) and to water. (TA.) ___ [Hence,] أَبُو الشَّهِىِّ *The* بَرْبَطُ [or *Persian lute*]. (KL.) ___ [And Golius adds, as on the authority of a gloss in a copy of the KL, *The water-melon* (*anguria*).] See also شَهْوَانُ.

شَهَّآءٌ A man *having much,* or *frequent, desire* or *longing* or *eager desire.* (TA.) [See also شَهْوَانُ.]

شَاهٍ [act. part. n. of 1; *Desiring,* or *longing;* &c.]. (Sb, TA.) شَاهِى البَصَرِ A man *sharp of sight:* (S, K:)

formed by transposition from شَائِهُ البَصَرِ. (S.)

أَشْهَى [*More*, and *most, desirable*, or *pleasant* or *delicious* or *sweet*]. One says, هُوَ أَشْهَى إِلَيَّ مِنْ كَذَا [*It is more desirable*, or *pleasant* &c., *to me*, or *in my estimation, than such a thing*]. (Msb voce إِلَى.) See also another ex. in a verse cited voce إِلَى, in art. الو.

مُشْتَهًى : see شَهِيٌّ. ___ [Used as a subst., its pl. is مُشْتَهَيَاتٌ.]

شوأ

1 **شَآءَنِى** , formed by transposition from شَآنِى, aor. يَشُوءُ and يَشِىءُ, [but the latter form of the aor. is disallowed by MF,] *He preceded me,* or *outwent me.* (K.) And *He grieved me.* (K.) ___ And *He pleased me.* (K.) Thus it bears two contr. significations. (TA.) And شُؤْتُهُ, aor. أَشُوؤُهُ, *I pleased him.* (Lth, O.) ___ And شُؤْتُ بِهِ *I was pleased with, and rejoiced in, him,* or *it.* (Lth, O, K.) [See also art. شأو.]

شَآءٌ , n. un. شَاةٌ: see art. شوه.

شَيَّآنٌ , (K, TA, and L in art. تيح,) in form like the dual of سَيِّدٌ [except as to the final vowel], (TA,) [erroneously written in the CK شَيْئَان,]

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and شَيَّآنٌ, like تَيِّحَانٌ and تَيَّحَانٌ [q. v.], (L in art. تيح,) [applied to a man,] *Far-sighted;* (K;) either in the proper sense, or metonymically applied to a man *characterized by deliberation, and reflection, and looking to the results of affairs.* (TA.) Each is also applied as an epithet to a horse. (L in art. تيح.) [The radical letters of this epithet are either شوأ or شيأ; therefore it is mentioned again in art. شيأ; and another form thereof, without شَيَّان, (ء,) is mentioned in art. شوى.]

شوب

1 **شابه** , aor. يشوبه, (S, A, Msb,) inf. n. شَوْبٌ (S, A, Msb, K) and شِيَابٌ, (K,) *He mixed it;* (S, A, Msb, K;) such as milk with water; (Msb;) or honey with water. (A.) [And *It mingled with it:* for] one says also, كَأَنَّ رِيقَتَهَا خَمْرٌ يَشُوبُهَا عَسَلٌ [*As though her saliva were wine with which honey mingled*]. (A.) ___ [It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiated,* or *sophisticated, it.*] It is said in a trad., يَشْهَدُ بَيْعُكُمُ الحَلِفُ وَاللَّغْوُ فَشُوبُوهُ بِالصَّدَقَةِ [*Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms*]. (TA.) And it is said in a prov., هُوَ يَشُوبُ وَيَرُوبُ *He mixes,* or *confounds,* or *makes a confusion* or *disorder, in speech* and *in actions:* (S, TA:) or *he says right one time and wrong another time:* (As, TA:) or *he defends without energy:* (TA:) or *he is sometimes incited to motion,* or *action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion,* or *action;* and it is not from [the words شَوْبٌ and رَوْبٌ applied to] milk: so says Aboo-Sa'eed [i. e. As]: and he says also that شَابَ عَنْهُ وَرَابَ means *he defended him at one time, and was sluggish,* or *indolent, at another time:* and that شَوَّبَ عنه, inf. n. تَشْوِيبٌ, means *he defended him without energy:* and thus this latter is expl. in the K, as is likewise شاب عنه: also that the Arabs say, لَقِيتُ فُلَانًا اليومَ يَشُوبُ عَنْ أَصْحَابِهِ, meaning *I found such a one to-day defending his companions in some measure.* (TA.) [See also art. شاب ___.] روب also signifies *He acted treacherously, perfidiously,* or *unfaithfully:* (Fr, TA:) *he lied: he deceived in selling* or *buying:* and *he acted dishonestly, insincerely,* or *with dissimulation.* (IAar, TA.) ___ [See also Har p. 448; where it is implied that it signifies also *He spoke truth,* or *was veracious.*]

2 **شَوَّبَ** see the preceding paragraph.

7 **إِنْشَوَبَ** see what next follows.

8 **إِشْتَوَبَ** اشتاب *It was,* or *became, mixed;* (O, K;) as also انشاب . (K.)

شَوْبٌ inf. n. of 1 [q. v.]. (S, A, &c.) ___ [Hence,] لَا شَوْبَ وَلَا رَوْبَ, occurring in a trad., means *There is,* or *shall be, no dishonesty, insincerity,* or *dissimulation, nor mixing, in the selling,* or *buying:* so says IAar: or *I am irresponsible with respect to this commodity:* or, as he is related to have said, *thou art irresponsible for its being faulty,* or *defective.* (TA. [See also شَوْبَةٌ.]) ___ And شَوْبٌ (TA) and شِيَابٌ , (S, TA,) [each an inf. n. used as a subst. properly so termed,] or شِيَابَةٌ , (so in one copy of the S,) signify *A mixture; an admixture;* or *a thing mixed with another thing.* (S, TA.) Thus شَوْبًا signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is شُوبًا , meaning *a thing with which another thing is mixed.* (Bd.) الشَّوْبُ also signifies [particularly] *What is mixed* [*with something else*], *of water* or *of milk:* (K:) one says, سَقَاهُ الدَّوْبَ بِالشَّوْبِ *He gave him to drink honey with water,* or *milk, mixed* [*therewith*]: (TA:) or سَقَاهُ الشَّوْبَ بِالدَّوْبِ *He gave him to drink milk* [*mixed*] *with honey.* (IDrd, TA.) And *Mixed honey;* as in the saying, مَا عِنْدِى شَوْبٌ وَلَا رَوْبٌ *I have not mixed honey nor milk such as is termed* رائب [q. v.]: (IAar, TA:) or [simply] *honey* &c.; (A, Msb, TA;) so called because they mix it with beverages; (Msb;) as in the saying, سَقَاهُ الشَّوْبَ بِالرَّوْبِ *He gave him to drink honey with clarified butter,* or *with milk.* (A.) And *Broth;* as in the saying, مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ *He has not broth nor milk.* (S, K: but in the latter, مَا لَهُ.) And شَوْبٌ signifies also *A piece of dough.* (K.) ___ And [the pl.] أَشْوَابٌ signifies *A medley,* or *mixed multitude, of sundry sorts:* a less particular term than أَوْبَاشٌ, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.:) accord. to El-Jawáleekee, it is an arabicized word, from the Pers. آشُوبٌ. (TA in art. و ش ب.)

شُوبٌ : see شُوبًا in the next preceding paragraph.

شَوْبَةٌ *Deceit, delusion, guile,* or *circumvention:* (K: [see also شَوْبٌ:]) [or, app., *somewhat thereof:*] one says, فِى فُلَانٍ شَوْبَةٌ [*In such a one is deceit,* &c.]. (TA.)

شَيْبَآءُ *A virgin in the night of her devirgination:* (Ibn-Abi-l-Hadeed, MF:) [either from شَابَ having for its aor. يَشُوبُ, signifying he mixed, or from شَابَ having for its aor. يَشِيبُ, signifying he became white-headed, or hoary; as shown by what follows:] one says, بَاتَتْ بَلِيلَةً شَيْبَآءَ, (S and A in art. شيب, and K in the present art.,) and بَلِيلَةَ الشَّيْبَآءِ, (K,) *She passed the night of a virgin then devirginated,* (S, A, K,) and *of the virgin then devirginated:* (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, بَاتَتْ بَلِيلَةً حُرَّةً: (S, TA:) and one says also, بَلِيلَةً شَيْبَآءَ and بَلِيلَةً حُرَّةً: (TA in art. حر:) Z, in the A, mentions the first phrase in art. شيب, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the ى in شيباء is substituted for و, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that شَوْبَآءُ has not been heard instead of شيباء: ISd, in the M, mentions it in arts. شوب and شيب; observing that the ى is said to take the place of و: J, as well as Z and others, mentions it in art. شيب [q. v.]. (TA.)

شِيَابٌ and شِيَابَةٌ: see شَوْبٌ.

شَائِبَةٌ sing. of شَوَائِبُ meaning The *whiteness* [*mixing*] *with* the *darkness* of night. (Har p. 58.) ___ The saying لَيْسَ فِيهِ شَائِبَةُ مُلْكٍ may be from شَابَهُ he mixed it; meaning *There is not in it anything* [*of ownership,* or *right of possession,*] *mixed therewith, though small,* or *however small;* like as one says, لَيْسَ فِيهِ عُلْقَةٌ وَلَا شُبْهَةٌ; it being an instance of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, as in عِيشَةٌ رَاضِيَةٌ: thus the lawyers use it. (Msb.) ___ شَائِبَةٌ is also sing. of شَوَائِبُ meaning *Uncleannesses, filths,* or *pollutions;* or *unclean, filthy,* or *foul, things.* (S, Msb, K. *)

مَشُوبٌ (S, Msb) and مَشِيبٌ, the latter from شَيِبَ [it was mixed], *Mixed.* (S, Msb.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh EsSaadee, TA,)

* وَمَآءُ قُدُورٍ فِى القِصَاعِ مَشِيبُ *

i. e. [*And the water of cooking-pots, in the wooden bowls,*] *mixed* with seeds for seasoning and with sauces. (S.) ___ الفَتْحَةُ المَشُوبَةُ بِالكَسْرَةِ means [*The fet-hah that is mingled with kesreh;* which is] *the fethah that precedes the* ا *of* إِمَالَة; as in عَابِدٌ and عَارِفٌ [when they are pronounced 'ébidun and 'érifun]; for امالة consists in inclining [the sound of] fet-hah towards [that of] kesreh; whereby [the sound of] the ا that follows it is inclined, and is not a pure ا; for like as [the sound of] the fet-hah is mingled [with that of kesreh], so is [the sound of] the ا [mingled with that of ى]. (L, TA.)

مُشَاوَبٌ, with damm [to the م], and fet-h to the و, [not with both of these vowels to the و as supposed by Freytag,] The *case* (غِلَاف) *of a flash* or *bottle;* (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHát on the authority of As: (TA:) pl. مَشَاوِبُ: (AHát, K:) or the pl. signifies [*receptacles of the sorts called*] أَسْفَاط [pl. of سَفَطٌ] *and* حُقَق [pl. of حُقَّةٌ] *made of palm-leaves.* (A.)

شوذ

2 شَوَّذَ السَّحَابُ الشَّمْسَ *The clouds covered the sun,* (K,) *as though it were turbaned with a dustcoloured haze inclining to yellow;* as is the case in a year of drought; i. e. (T, L) *thin clouds containing no water surrounding it,* (T, L, K,) *having the hue above described.* (T, L.) ___ شَوَّذَتِ الشَّمْسُ [thus in the L and K, not شُوِّذَتْ nor تَشَوَّذَتْ,] *The sun inclined to setting,* (T, L, K,) *and became covered with such clouds* [*as those above described*]: (T, L:) *became turbaned with clouds.* (AHn, L.) ___ شَوَّذَهُ, (inf. n. تَشْوِيذٌ, L,) *He turbaned him; attired him with a turban:* (AZ, T, L, K:) app.

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from شوّذت الشمس. (T, L.) And شوّذ رَأْسَهُ *He turbaned his head.* (Msb.)

5 تشوّذ and اشتاذ *He turbaned himself; attired himself with a turban.* (AZ, T, S, L, K.) [See above.]

8 إِشْتَوَذَ see what next precedes.

فُلَانٌ حَسَنُ الشِّيذَةِ *Such a one is goodly in his manner of turbaning.* (K.)

خَيْرُ الأَشَاوِذِ *The best of the creation,* or *of mankind,* or *people;* syn. خَيْرُ الخَلْقِ. (K.)

مِشْوَذٌ *A turban;* (IAar, S, Mgh, L, Msb, K;) as also مِشْوَاذٌ : (K:) pl. of the former مَشَاوِذُ; (S, Mgh, L, Msb, K;) and of the latter مَشَاوِيذُ. (K.) ___ *A king:* (K:) *a crowned king.* (TA.) ___ *A lord,* or *chief,* (K,) *to whom*

obedience is paid. (TA.)

مِشْوَاذٌ : see the next preceding paragraph.

شور

1 **شَارَ** , (S, A, Msb, K,) aor. يَشُورُ, (Msb,) inf. n. شَوْرٌ (Msb, K) and شِيَارٌ and شِيَارَةٌ and مِشَارٌ and مِشَارَةٌ; (K;) and اشتار , and اشار , (S, K,) and استشار ; (A, K;) *He gathered* honey; (S, Msb;) *extracted* it *from the small hollow* [*in the rock in which it had been deposited by the wild bees*]; (A, K;) *gathered it from its hives* and *from other places.* (TA.) شار, inf. n. شَوْرٌ, *He exhibited, showed,* or *displayed,* a thing. (IAth, TA.) ___ شار الدَّابَّةَ, (S, A, Mgh, Msb, K,) inf. n. شَوْرٌ (S, Mgh, Msb, K) and شِوَارٌ, (K, TA,) or شَوَارٌ; (CK;) and شَوْرَهَا , (A, K,) inf. n. تَشْوِيرٌ; (TA;) and اشارها , (Th, K,) but this last is rare; (Th, TA;) *He exhibited,* or *displayed, the beast, for sale,* (S, A, Mgh, Msb,) *going to and fro with it,* (S, Mgh,) or *making it to run,* and *the like:* (Msb:) *he tried the beast, to know its pace,* or *manner of going:* (A, Mgh:) *he made the beast to run, that he might know its power:* (TA:) *he broke,* or *trained, the beast:* or *he rode it on the occasion of exhibiting,* or *displaying, it to its purchaser:* or *tried it, to see its powers:* or *he examined it, as though he turned it over;* and in like manner, الأَمَةَ *the female slave.* (K, TA.) [Hence] شار نَفْسَهُ *He displayed his agility, to show his power.* (TA, from a trad.) ___ And شُرْتُهُ *I ornamented,* or *decorated, it.* (TA.) شار *He* (a man) *became goodly in countenance.* (Fr, TA.) ___ *He* (a horse) *became fat and goodly:* (S:) and so شارت *said of a she-camel:* (TA:) [and تشورت said of a woman: (Freytag, from the Deewán of the Hudhalees:)] or شارت said of a she-camel, *she became fat;* (K;) and in like manner اشتار and استشار said of a he-camel: (S:) and اشتارت الإِبِلُ *the camels became somewhat fat:* (S:) and استشارت *they became fat and goodly:* (K:) or this last signifies *they became fat;* because their owner points to such with his fingers; as though they desired to be pointed to. (A.)

2 **شوّر الدَّابَّةَ** , inf. n. تَشْوِيرٌ: see 1. ___ شوّر به *He did to him a deed of which one should be ashamed:* (Yaakoob, Th, A, K:) or *he made bare his pudenda:* (O:) or *as though he made bare his pudenda.* (S.) ___ And شوّره, (Lh, S,) and شوّر به, (Lh, TA,) *He made him to be confounded,* or *perplexed, and unable to see his right course, by reason of shame;* or *ashamed, and confounded,* or *perplexed, and unable to see his right course, in consequence of a deed that he had done.* (Lh, S.) ___ شوّر القُطْنَ *He turned over* [or *separated and loosened*] *the cotton* by means of the مِشْوَار [q. v.]. (TA.) ___ See also 4, in two places.

3 **شاوره** , (inf. n. مُشَاوَرَةٌ and شِوَارٌ, TA,) and استشاره , both signify the same, (S, Msb,) *He consulted him,* or *consulted with him; he debated with him in order that he might see his opinion;* (Msb;) فى الأَمْرِ *respecting the thing* or *affair:* (S, Mgh, * Msb: *) or ↓ the latter, (A, K,) or both, (TA,) *he sought, desired,* or *asked, of him counsel,* or *advice.* (A, K.) See also 6.

4 **أَشْوَرَ** see 1, first sentence. ___ أَشْرِنِى عَسَلًا, (K,) or عَلَى العَسَلِ, (Sh, Sgh, L,) *Help thou me to collect honey,* or *the honey.* (Sh, Sgh, L, K.) اشار الدَّابَّةَ: see 1. ___ اشار النَّار, and اشار بها, (K,) and أَشْوَرَهَا, or أَشْوَرَ بها, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and شوّر بها, (K, TA,) *He stirred up the fire,* or *made it to burn up;* syn. رَفَعَهَا. (K.) اشار إِلَيْه, (S, Msb, K,) inf. n. إِشَارَةٌ, (Msb,) *He made a sign to him,* with the hand, (S, Msb, K,) or with the head, (Msb,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; *as when one asks another's permission to do a thing, and the latter makes a sign with his hand* or *with his head, meaning that he should do it* or *not do it;* (Msb;) as also شوّر اليه, (ISk, S, Msb, K,) inf. n. تَشْوِيرٌ. (Msb.) ___ [And *He,* or *it, pointed to it* or *at it, pointed it out,* or *indicated it.* Hence, in grammar, اسم إِشَارَةٍ *A noun of indication;* as ذَا &c. And] اشار إِلَى الحَرَكَةِ بِصَوْتٍ خَفِىٍّ [*He indicated the vowel by a*

somewhat obscure sound;] meaning *he pronounced the vowel in the manner termed* الرَّوْمُ. (I'Ak p. 351.) And اشارَ إلَى الإعْرابِ فى الوَقْفِ [*He indicated the caseending by the pronunciation termed* الرَّوْمُ *in pausing;* as when you say أَىٌّ with a slurring of the final vowel-sound to one who says to you مَرَّ بِى رَجُلٌ]. (S voce اشار به ___.) أَىٌّ *He made it known.* (Har p. 357.) ___ اشار عَلَيْهِ *He made known,* or *notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right.* (Har ibid.) ___ اشار عَلَيْهِ بِكَذَا [in the CK اليه] *He counselled him,* or *advised him, to do such a thing;* (S, * Msb;) *showed him that he held it right for him to do such a thing:* (Msb:) or *he commanded, ordered,* or *enjoined, him to do such a thing.* (K.)

5 **تشوّر** *He had a deed done to him of which one should be ashamed.* (Yaakoob, Th, A, K.) [It occurs in a saying of Yaakoob, respecting an indecent action of an Arab of the desert, app. as meaning *His pudenda became exposed;* (see 2;) but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] ___ *He was,* or *became, confounded,* or *perplexed, and unable to see his right course, by reason of shame;* or *ashamed, and confounded,* or *perplexed, and unable to see his right course, in consequence of a deed that he had done.* (Lh, S.) See also 1, last sentence.

6 **تشاوروا** and اشتوروا (A, Mgh, Msb) *They consulted one another,* or *consulted together; they debated together in order that they might see one another's opinion:* (Msb:) تَشَاوُر signifies the *extracting,* or *drawing forth, opinion;* as also مَشَاوَرَةٌ and مَشُورَةٌ and مَشْوَرَةٌ, from شَارَ he extracted honey; (Bd in ii. 233;) and شُورَى signifies the same as تَشَاوُر. (Bd in xlii. 36, and Mgh.) تَشَايُرُ النَّاسِ occurs in a trad. as meaning اشْتَهَرُوهُ بِإبْصَارِهِمْ [app. *The people rendered him conspicuous,* or *notorious, by their looking* at him]. (TA. [There mentioned in the present art.; as though the ى were a substitute for و.])

8 **اشتار** : see 1, first sentence. ___ And see 10. See also 1, last sentence, in two places. اشتار ذنبه *i. q.* اكتار [*He* (a horse) *raised his tail* in running]. (Sgh, TA.) اشتوروا: see 6.

10 **استشار** : see 1, first sentence. ___ See also 3, in two places. ___ استشار النَّاقة *He* (a stallioncamel) *smelt the she-camel and examined her, to know if she had conceived or not;* (K;) as also اشتارها . (A'Obeyd, TA.) *It* (a man's case or affair) *became manifest.* (AZ, K.) ___ *He put on,* or *clad himself with, goodly apparel.* (K.) ___ See also 1, last sentence, in two places.

شَارٌ : see شِيرٌ, in two places.

شَوْرٌ *Honey gathered,* or *extracted, from its place:* (K, TA:) originally an inf. n. (TA.) ___ See also شُورَةٌ, with which it is syn. in several senses accord. to the O and some copies of the K.

شُورٌ : see شُورَةٌ, with which it is syn. in several senses accord. to the L and some copies of the K.

شَارَةٌ : see شُورَةٌ, in three places.

شَوْرَةٌ : see شُورَةٌ, in three places: and see مَشْوَارَةٌ. Also *i. q.* خَجْلَةٌ [i. e. *Confusion,* or *perplexity, and inability to see one's right course, by reason of shame:* &c.]. (K.)

شُورَةٌ , (S, IAth, O, L, K,) with damm, (IAth, L,) and شَوْرَةٌ , (TA, and so in some copies of the K,) and شَارَةٌ , (S, O, L, K,) in which the | is changed from و, (TA,) and شُورٌ , (so in the L and in some copies of the K,) or شَوْرٌ , (so in other copies of the K and in the O,) and شَوَارٌ , (S, O, K,) and شِيَارٌ , (O, K,) *Form, or appearance; figure, person, mien, feature,* or *lineament; external state* or *condition; state with respect to apparel and the like,* or *garb.* (S, IAth, O, L, K.) One says, فُلَانٌ حَسَنُ الشَّارَةِ and الشُّورَةِ *Such a one is goodly in form* or *appearance,* &c. (TA.) And هُوَ رَجُلٌ حَسَنُ الصُّورَةِ والشُّورَةِ *He is a man goodly in respect of form and of appear-*

ance, &c. (Fr. S. [See also below.]) ___ *Goodliness,* or *beauty:* (IAth, L, K:) so شُورَةٌ is expl. by IAar: (O:) and شَوْرَةٌ, with fet-h, is expl. as signifying *pleasing beauty:* (TA:) app. from شَوْرٌ, the act of exhibiting, or showing, a thing. (IAth, TA.) ___ *Clothing,* or *apparel:* (S, O, L, K:) شَوْرَةٌ, with fet-h, is said to have this signification by Th: and شَارَةٌ is also expl. as signifying *goodly,* or *beautiful, apparel.* (TA.) ___ *Ornament, ornature,* or *finery.* (K.) ___ *Fatness.* (K.) ___ And شُورَةٌ, with damm, and مَشْوَارٌ, *Aspect,* or *pleasing aspect;* syn. مَنْظَرٌ: and *Internal,* or *intrinsic, state* or *quality;* syn. مَخْبَرٌ. (K, * TA.) One says, لَيْسَ لِفُلَانٍ مَشْوَارٌ i. e. مَنْظَرٌ [*Such a one has not a pleasing aspect*]. (TA.) And فُلَانٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ *Such a one is good in respect of form, and of internal state* or *qualities, when tried.* (TA.) And فُلَانٌ حَسَنُ المَشْوَارِ *Such a one is good when one tries him.* (As, TA.) For the first word (شُورَةٌ), see also مَشْوَارَةٌ. And see مُسْتَشِيرٌ.

شَوْرَى *A certain marine plant;* (K;) a *sort of trees, of the trees of the shores of the sea:* (Sgh, TA:) [it is, as supposed by Freytag, the plant called by Forskål (Flora Aegypt. Arab, p. 37,) *sceura marina; of the class tetrandria, order monogynia; foliis lanceolatis, integris; floribus fulvis:* &c.: said by him to be called in Arabic schura شوره; and by the people of Maskat, germ قرم:] *a sort of trees growing in inlets of the sea, in the midst of the water of the sea, resembling the* دُلْب *in the thickness of its stem and the whiteness of its bark, and also called* قُرْمٌ. (O.)

شُورَى : see مَشْوَرَةٌ, in four places; and 6.

شَوْرَانُ [whether with or without tenween is not shown] *i. q.* عُصْفُرٌ [i. e. *Safflower,* or *bastard saffron*]. (K.)

شوار : see شورة. Also, (ISk, S, Msb, K,) and شوار , and شوار , (Msb, K,) The *furniture and utensils of a house* or *tent;* (ISk, S, Msb, K;) *such as are deemed goodly:* (Ham p. 305, in explanation of the first:) and *of a camel's saddle.* (S, Msb.) ___ And the first, (S, Msb, K,) and ↓ second, (Msb, K,) and ↓ third, (K,) The *pudendum,* or *pundenda,* (فرج, S, Msb,) of a woman and of a man: (S:) or a man's *penis,* [see also مشوار,] and his *testicles,* and his *posteriors* or *anus* (است). (K.) أَبْدَى ٱللّٰهُ شَوَارَهُ is a form of imprecation, (TA,) meaning *May God make bare his pudenda.* (S, A, TA.) رِيحٌ شَوَارٌ *A soft,* or *gentle, wind:* (Sgh, K:) of the dial. of El-Yemen. (Sgh, TA.)

شُوَار : see شوار; each in two places.

شَوَار : see شوار; each in two places.

شَيَار : see شورة. Also a name given by the Arabs to *Saturday,* (S in this art., and K in art. شير,) in the Time of Ignorance: (TA in art. شير:) pl. [of pauc.] أَشْيُرٌ and [of mult.] شُيُورٌ and شِيَرٌ: (Zj, K:) accord. to Zj, you may say ثَلَاثَةُ شِيَرٍ [*Three Saturdays,* using شِيَرٌ as a pl. of pauc.]: so in the Tekmileh. (TA.)

شِيَر One's *consulter,* or *counseller with whom he consults:* and one's وزير [q. v.]: (K:) one *qualified for consultation:* (S, TA:) pl. شُورَآءُ. (K.) One says, فُلَانٌ خَيِّرٌ شَيِّرٌ *Such a one is* [*good,*] *qualified for consultation.* (S, TA.) ___ A man *goodly in respect of* شَارَة [i. e. *appearance,* or *apparel,* &c.]: (Fr, S, A:) or *beautiful,* or *good:* in this or in the former sense, the fem., with ة, is applied to a woman. (TA.) One says, إِنَّهُ لَصَيِّرٌ شَيِّرٌ *Verily he is goodly in form and in appearance* or *apparel* &c. (Fr, S, A.) ___ A man *goodly in his internal,* or *intrinsic, states* or *qualities, when tried;* as also شَارٌ : one says رَجُلٌ شَيِّرٌ صَيِّرٌ and شَارٌ صَارٌ *A man goodly in his internal,* or *intrinsic, states* or *qualities, and equally so in his outward appearance.* (TA.) ___ *Fat:* (TA:) or *fat and goodly:* (S, K, TA:) pl. شِيَارٌ, applied to horses, (S, K,) and to camels. (S.) ___ قَصِيدَةٌ شَيِّرَةٌ *A beautiful ode;*

(K;) *an excellent ode.* (TA.)

أَشْوَرُ [*More,* and *most, distinguished by* شُورَة or شَارَة, i. e., *form,* or *appearance;* &c.]. أَشْوَرُ عَرُوسٍ تُرَى [*The comeliest bride that was to be seen*] is a phrase occurring in a trad. relating to Ez-Zebbà [a queen of El-Heereh, celebrated for her beauty]. (A, TA.)

مَشَارٌ *A* خَلِيَّة [or *habitation of bees,* generally *a hollow in a rock,*] (S, K,) *from which one gathers,* or *extracts, honey;* (S;) *a bee-hive;* as also مُشْتَارٌ. (KL.) See the next paragraph. [And see also مَشْوَارَة.]

مَاذِىٌّ مُشَارٌ *White honey* (TA) *gathered,* (S, TA,) or *which one has been assisted to gather.* (K, TA.) AA cites the following verse, (S,) of El-Kutámee, (accord. to a copy of the S,) or of 'Adee Ibn-Zeyd, (O, TA.)

* وَسَمَاعٍ يَأْذَنُ الشَّيْخُ لَهُ *
* وَحَدِيثٍ مِثْلِ مَاذِىٍّ مُشَارٌ *

[*And a singing,* or *a musical performance,* (or, instead of *And,* the meaning may be *Many,*) *to which the old man would lend ear, and a discourse like gathered white honey*]: but As disapproves of this, and says that the right reading is مَاذِىّ مُشَارٌ [*white honey of a habitation of bees from which it has been extracted*], the former of these words being prefixed to the latter, governing it in the gen. case, and the latter being with fet-h to the م. (S, TA.)

مَشُورٌ A thing *ornamented,* or *decorated.* (K.)

مَشْوَرٌ, (S,) or مَشْوَارٌ, (K,) or both, (TA,) The *wooden implement with which honey is gathered:* (S, K, * TA:) pl. of the former مَشَاوِرُ. (S.)

مَشَارَةٌ : see مَشْوَارٌ. Also *A rivulet,* or *streamlet, for irrigation;* syn. سَاقِيَةٌ: (TA voce رَكِيبٌ:) or *a channel of water:* (TA voce دَبْرٌ:) or *a* دَبْرَةٌ [i. e. either a *small channel of water for irrigation* or a *portion of ground*] *in land sown or for sowing:* (S, K:) or *a* دَبْرَةٌ [app. here meaning a *portion of ground*] *cut off,* or *separated, from the adjacent parts,* (مُقْطَعَةٌ,) *for sowing and for planting:* it may be of this art., or from المَشْرَةُ: (ISd, TA:) or *what is surrounded by dams* [or *by ridges of earth*] *which confine,* or *retain, the water* [*for irrigation*]; as also دَبْرَةٌ and حَبْسٌ: (R, TA:) pl. مَشَاوِرُ and مَشَائِرُ. (K.)

مَشُورَةٌ : see the next paragraph, in four places.

مَشْوَرَةٌ and مَشُورَةٌ and شُورَى signify the same: (S:) the first and second are substs. from شَاوَرَهُ, and the third is a subst. from تَشَاوَرُوا: (Msb:) or the first (Lth) and second [which is written in the CK مَشْوَرَةٌ] (Lth, K) and third (K) are from الإِشَارَةُ (Lth) or أَشَارَ عَلَيْهِ: (K:) [they signify *Consultation;* or *mutual debate in order that one may see another's opinion;* or *counsel,* or *advice:* or *a command, an order,* or *an injunction:* or] the *extracting,* or *drawing forth, opinion:* (Bd, as mentioned above: see 6:) مَشُورَةٌ [in the CK مَشْوَرَةٌ] is of the measure مَفْعُلَةٌ, [originally مَشْوُرَةٌ, in the CK مَفْعَلَةٌ,] not مَفْعُولَةٌ, (K, TA,) because it is an inf. n., [or rather a quasi-inf. n.,] and such a noun has not this last measure: (TA:) it is like مَعُونَةٌ; (Msb;) and is a contraction of مَشْوُرَةٌ: (Fr, TA:) and it is said also to be from شَارَ الدَّابَّةَ; or, accord. to some, from شَارَ العَسَلَ; good counsel or advice being likened to honey. (Msb.) One says, عَلَيْكَ بِالْمَشْوَرَةِ فِى أُمُورِكَ and بِالْمَشُورَةِ [*Keep thou to consultation,* or *take counsel, in thine affairs*]. (A.) And فُلَانٌ جَيِّدُ المَشُورَةِ and المَشْوَرَةِ [*Such a one is good,* or *excellent, in consultation,* or *counsel*]. (TA.) And أَمْرُهُمْ شُورَى بَيْنَهُمْ, like أَمْرُهُمْ فَوْضَى بَيْنَهُمْ, [*Their affair,* or *case, is a thing to be determined by consultation among themselves,*] i. e., none of them is to appropriate a thing to himself exclusively of others. (Msb.) It is said of 'Omar, تَرَكَ الخِلَافَةَ شُورَى (A, Mgh) *He left the*

office of Khaleefeh as a thing to be determined by consultation: for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othmán and 'Alee and Talhah and Ez-Zubeyr and 'Abd-Er-Rahmán Ibn-'Owf and Saad Ibn-Abee-Wakkás. (Mgh.) And one says also, النَّاسُ فيه شُورَى [*The people are to determine by consultation respecting it*]. (A.)

المُشِيرَةُ *The forefinger,* or *pointing finger.* (A, K.)

ثَوْبٌ مُشَوَّرٌ *A garment,* or *piece of cloth, dyed with* شَوْرَان, meaning عُصْفُر [i. e. *safflower*]. (K, TA.)

مِشْوَارٌ : see مِشْوَرٌ. ___ Also The *string of the* مِنْدَف [q. v.]: (K, TA:) because the cotton is turned over [or separated and loosened] (يُشَوَّرُ i. e. يُقَلَّبُ) by means of it. (TA.) Also *A place in which beasts are exhibited,* or *displayed,*

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(S, A, Mgh, Msb, K,) *for sale, and in which they run.* (Mgh, Msb.) Hence the saying, إِيَّاكَ والخُطَبَ فإِنَّها مِشْوَارٌ كَثِيرُ العِثَارِ [*Avoid thou orations, for they are means of display in which one often stumbles*]. (S, A, K.) ___ And The *pace,* or *manner of going,* of a horse: one says فَرَسٌ حَسَنُ المِشْوَارِ [*A horse good in respect of pace,* or *manner of going*]. (A.) See also شُورَةٌ, latter part, in three places. ___ One says of camels, (K,) or of a beast, (دَابَّة, TA,) أَخَذَتْ مِشْوَارَهَا and مَشَارَتَهَا *They,* or *it, became fat and goodly* (K, TA) *in appearance.* (TA.) [It occurs in the O and K, in art. خوق, as signifying The *penis* of a horse: perhaps a mistranscription for شِوَار, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the K.] [It is said to signify] also *A portion that a beast has left remaining of its fodder:* (O, K, TA:) but Kh says, I asked ADk, Is it نِشْوَارٌ or مِشْوَارٌ? and he said نِشْوَارٌ, and asserted it to be Pers.:

(O, TA:) it is an arabicized word, (K,) originally نشخوار: (O, K: or, as in the CK, نشخوار: [correctly نشخوار or نشخوار:]) one says, نَشَوْرَتِ الدَّابَّةُ نَشْوَارًا. (TA.)

مَشْوَارَةٌ *A place in which bees deposit their honey;* as also شُوَرَةٌ ; (K;) or, as written by Sgh, the latter word is [شَوْرَةٌ ,] with fet-h. (TA.) [See also مِشَارٌ.]

مُشْتَارٌ *A gatherer of honey.* (S, TA.) ___ See also مِشَارٌ.

مُسْتَشِيرٌ *Fat;* (AA, S;) as also شُوَرَةٌ , with damm, applied to a she-camel: (K:) or the latter signifies *of generous race;* or *excellent.* (TA.) [See also شِيرٌ.] ___ And A stallion-camel (ElUmawee, T, S) *that knows the female which has not conceived, and distinguishes her from others.* (El-Umawee, T, S, K.)

شوس

1 **شَوِسَ** , (K,) aor. يَشْوَسُ, (TA,) inf. n. شَوَسٌ; (S, A, K, TA;) and شَاسَ, aor. يَشَاسُ, (Lth, K, TA,) or يَشُوسُ; (Ham p. 68;) *He looked from the outer angle of his eye, by reason of pride,* or *of anger,* or *rage:* (S, A, K:) or, as in the M, *he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally,* or *by reason of pride and self-conceit and anger:* or *he raised his head in pride:* (TA:) or *he made the eye small, contracting the lids, to look:* and تشاوس has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, تشاوس فى نَظَرِه, meaning *he looked with the look of the haughty,* or *proud:* (TA:) or تشاوس إِلَيْه *he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked:* (AA, S, TA: [see also 3:]) or تشاوس signifies *he looked towards the sky with one of his eyes:* or it means *he showed,* or *manifested, pride and self-conceit, and haughtiness;* agreeably with the general analogy of verbs of this measure: and شَوَسٌ is in the natural disposition. (TA.) ___ Also *He was such as is termed* أَشْوَس meaning *bold,* or *daring, to engage in fight, and strong.* (TA.) شَوْسٌ [inf. n. of شَاسَ] in relation to the سِوَاك [or toothstick] is a dial. var. of شَوْصٌ: (IAar, K, TA:) one says, شَاسَ فَاهُ بِالسِّوَاكِ, like شَاصَهُ [q. v.]. (Fr, TA.)

3 **شَاوَسَهُ** [*He looked at him in the manner of him who is termed* أَشْوَس; like تشاوس إِلَيْه: see مُشَاوِسٌ].

6 **تَشَاوَسَ** see the first paragraph.

أَشْوَسُ , applied to a man, (S, A,) *Who looks in the manner expl. above, in the first sentence*

of this art.: (S, A, K:) or *in whose look is known anger;* or *rancour, malevolence, malice,* or *spite;* and *pride:* (TA:) or *raising his head by reason of pride:* (AA, TA:) fem. شَوْسَآءُ: (A, TA:) and pl. شُوسٌ. (S, A, K.) [Hence the saying,] بُلِيَ فُلَانٌ بِشُوسِ الخُطُوبِ [*Such a one was tried with terrifying,* or *severe, calamities* or *afflictions*]. (A, TA.) ___ Also *Bold,* or *daring, to engage in fight, and strong.* (TA. [See also شُوشٌ: and see أَشْرَسُ.])

مُشَاوِسٌ Water *hardly to be seen, by reason of its paucity, and the depth to which it has sunk;* (A, * K;) as though it looked at him who came to it in the manner of him who is termed أَشْوَسُ (كَأَنَّهُ يُشَاوِسُ الوَارِدَ). (A, TA.)

شوش

2 **شوّش عَلَيْه الأَمْرَ** , inf. n. تَشْوِيشٌ, *He rendered the affair,* or *state,* or *case, confused, disordered,* or *perplexed, to him:* (El-Fárábee, S, * Msb: the inf. n., and that only, mentioned in the S in art. شيش:) or, accord. to certain of those skilled in the abstrusities and niceties of science, شوّش is a post-classical word, and the chaste word is هَوَّشَ: accord. to IAmb, the leading lexicologists hold that one should only say هوّش; and Az and others say the same: (Msb:) [F also says,] تَشْوِيشٌ is a mistake for تَهْوِيشٌ. (K.) See also شَوَاشٍ.

5 **تشوّش عَلَيْه الأَمْرُ** *The affair,* or *state,* or *case, became confused,* or *perplexed, to him:* (ElFárábee, S, Msb: mentioned in the S in art. شيش:) or this is post-classical: (Msb:) or تَشَوُّشٌ is a mistake for تَهَوُّشٌ. (K.)

6 **تشاوش القَوْمُ** *The people,* or *company of men, became mixed,* or *confounded, together;* syn. تَهَاوَشَ. (Sgh, K. *)

شَوْشٌ in the phrase أَبْطَالٌ شُوشٌ *i. q.* شُوسٌ [pl. of أَشْوَسُ, q. v.]. (O, K.)

شَوْشَآءُ and شَوْشَاةٌ, (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, *Light,* or *agile:* (Lth, O, K:) or, so applied, *swift:* (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet شَوَاشِئ , with hemz, by poetic license, to a نَاضِح [properly meaning a camel upon which water is drawn from a well]; originally from شَوْشَآءُ, (O,) or شَوْشَاةٌ, (TA,) meaning Light, or agile, applied to a she-camel: so says AA. (O, TA.)

بَيْنَهُمْ شَوَاشٍ, (O, and so in the TA as from the K,) or شَوَاشٌ, (so in the CK and in my MS. copy of the K,) *Between them is disagreement, dissension, discord,* or *difference:* (O, K:) the vulgar say تَشْوِيشٌ . (O, TA.)

شَوَاشِئُ : see شَوْشَآءُ.

مَشُوشٌ , (so accord. to my copy of the KL,) or مَشُوشٌ, (so accord. to Golius from the KL,) *A small turban* (دَسْتَارْچَهْ). (KL. [Comp. مَشُوذٌ.])

مُشَاوِشٌ Water *not to be seen,* (K,) or *hardly to be seen,* (TA,) *by reason of its remoteness* [*from the surface of the ground*] *or its paucity:* (K:) a dial. var. of مُشَاوِسٌ [q. v.]. (TA.)

شوص

1 **شَاصَ** , aor. يَشُوصُ (S, A, Mgh, Msb, K) and يَشَاصُ, in all its senses, (O, K,) inf. n. شَوْصٌ, (S, Mgh, Msb, K,) *He set up* a thing *with his hand:* (Msb, K:) or *he put* it *into a state of commotion:* (Msb:) or it signifies also *he moved it violently from its place.* (IDrd, K.) ___ *He rubbed* a thing *with his hand.* (IAar, K.) ___ *He washed* (A'Obeyd, S, Mgh, Msb, K) a thing, (Msb,) or anything: (A'Obeyd:) *he cleansed* (AO, S, K) a thing: (AO:) as, for instance, his mouth, with the سِوَاكٌ [or toot-stick]: (S:) *he rubbed and cleansed* the teeth and the side of the mouth. (IAar.) You say شَاصَ فَاهُ *He cleansed and washed his teeth,* (Mgh,) بِالسِّوَاكِ [*with the tooth-stick*]. (Msb.) And شَاصَ أَسْنَانَهُ, (A,) or فَاهُ, (TA,) [or app., شَاصَ alone, accord. to the K,] *He cleansed his teeth with the* سِوَاكٌ: (AA, K, TA:) or *he did so by passing it across his teeth:* (A, TA:) or *from below upwards:* (K, TA:) or *by thrusting it into them,* or *between them:* (TA:) and in like manner you say, اشَاصَ فَاهُ, (TA,) inf. n. إِشَاصَةٌ; (Fr, K, TA;) and شَوَّصَ فَاهُ, (TA,) inf. n. تَشْوِيصٌ. (K, TA.) ___ Also *He chewed* a سِوَاكٌ [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, * TA.)

2 **شَوَّصَ** see 1, near the end of the paragraph.

4 **أَشْوَصَ** see 1, near the end of the paragraph.

شَوْصُ السِّوَاكِ *The washings* (غُسَالَة) *of the toothstick:* or *what remains from the tooth-stick when one cleans his teeth with it:* each of these meanings is assigned to it in explanations of a trad.: اسْتَغْنُوا عَنِ النَّاسِ وَلَوْ بِشَوْصِ السِّوَاكِ [*Be ye independent of* other *men, if it be only by means of* possessing *the washings,* &c., *of the tooth-stick:* i. e., as long ye possess anything]. (TA.)

شوط

1 **شَاطَ** , aor. يَشُوطُ, inf. n. شَوْطٌ, *He ran a heat,*

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or *single run,* or *a run at once, to a goal,* or *limit.* (TA.)

2 **شوّط** , inf. n. تَشْوِيطٌ, *He* (a man, IAar) *made a long journey; his journey was,* or *became, long.* (IAar, K.) شوّط الفَرَسَ: see 5. ___ شوّط سَفِينَتَهُ *He voyaged with his ship.* (TA.) Also شوّط *He made* a cooking-pot *to boil.* (El-Kilábee.) ___ *He cooked thoroughly* flesh-meat; (Ibn- 'Abbád, Sgh, K;) as also شيّط: (Ibn-'Abbád, Sgh:) or both signify *he smoked* it, or *made* it *smoky, and did not thoroughly cook* it. (TA.) ___ *It* (hoar-frost, or rime,) *burned* (أَحْرَقَ, q. v.) a plant, or herbage: (K:) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also 4 in art. شيط, in two places.

5 **تشوّط الفَرَسَ** , [in the CK, شَوَّطَ , but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] *He continued to drive,* or *urge on, the horse, until he was tired,* or *fatigued.* (K, * TA.)

شَوْطٌ *A heat; a single run,* or *a run at once, to a goal,* or *limit;* (Mgh, Msb, K;) syn. طَلَقٌ: (S, Msb:) pl. أَشْوَاطٌ. (S, Mgh, Msb, K.) You say, عَدَا شَوْطًا *He ran a heat.* (S.) And طَافَ بِالبَيْتِ سَبْعَةَ أَشْوَاطٍ *He performed seven circuits round the House* [of God, i. e. the Kaabeh]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شَوْطٌ: (S, Msb, TA:) but some of the lawyers disapprove of this application of the term اشواط. (IF, K, TA.) ___ [It is also, app., an inf. n. used as an epithet: for one says, جَآءَ شَوْطٌ مِنَ الخَيْلِ: see سَنَنٌ, in the latter part of the

paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant:

* وَنَازِحٍ مُعْتَكِرِ الأَشْوَاطِ *

[app. meaning *And a wind,* or *many a wind, exhausting,* or *drying up, the waters, the blasts thereof bringing dust*]. (TA.) ___ And it is also [used as meaning *A bout*] of shooting arrows. (T and M in art. رشق.) ___ Also The *space of ground over which a horse runs; such as a* مَيْدَان, and *the like;* which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574;)] and so تَشْوِيطَةٌ . (TA.) ___ Also *A scope; an object to be reached,* or *accomplished;* syn. غَايَةٌ: whence the saying, الشَّوْطُ بَطِينٌ *The scope is remote:* (Har p. 574:) a prov., relating to the long extent of hope. (TA.) ___ And *A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending,* (ISh, O, K,) *of such depth that it will conceal the camel and his rider, found only in plain,* or *soft, ground, and producing good herbage:* (ISh, O:) pl. شِيَاطٌ; (ISh, O, K;) originally شَوَاطٌ. (ISh, O.) Z writes it with س. (TA. See شَوْطُ بَرَاحٍ.) سَوْطٌ *i. q.* ابْنُ آوَى [*The jackal*]: (IDrd, S, Z, O, L, K:) or *some other beast.* (L.) شَوْطُ بَاطِلٍ: see سَوْطُ بَاطِلٍ, in art. سوط: accord. to IDrd, it is not of established authority. (O.)

تَشْوِيطَةٌ : see شَوْطٌ. ___ It is also, metonymically, applied to The *plague,* or *pestilence;* and *other destructive diseases.* (TA.)

شوظ

شُوَاظٌ and شَوَاظٌ, (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Ketheer read شَوَاظٌ, (TA,) *Flame* (S, Bd, Jel, K) *without smoke:* (S, Jel, K:) or *smoke* of fire: and *heat* of fire: (ISh, K:) and *heat* of the sun: (K, TA:) or *a piece of fire in which is no smoke:* or *flame of fire:* or only *of fire and something mixed therewith.* (L.) ___ [And hence,] *Vehemence of thirst:* (K, TA:) or simply, *thirst.* (A, TA.) You say, جَمَلٌ بِهِ شَوَاظٌ *A thirsting camel.* (A, TA.) ___ And *Clamour.* (K, TA.)

شوف

1 **شَفْتُهُ** , (S, O, K,) aor. أَشُوفُهُ, (O,) inf. n. شَوْفٌ, (O, K,) *I polished it;* (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) ___ [Hence,] شَيَّفَتِ الجَارِيَةُ, (S, O, K,) also written شُيِّفَتْ, (thus in one of my copies of the S, in the other written شُئِّفَتْ, and thus only,) aor. تَشَافُ, (S, O, K,) inf. n. as above, (S,) *The girl,* or *young woman, was adorned.* (S, O, K.) ___ And [hence likewise,] شَوْفٌ also signifies The *smearing* of a camel *with tar.* (K.) One says, شُفْ بَعِيرَكَ *Smear thy camel with tar.* (O.) [The inf. n.] شَوَفَانٌ as *syn. with* تَشَوُّفٌ [but in what sense is not said] is vulgar. (TA.) ___ So too is [the inf. n.] شَوْفٌ as meaning The act of *seeing* [and *of looking*]. (TA.) [شاف is much used in the present day as meaning *He saw,* and *he looked at,* a thing.]

2 **شَوَّفَ الجَارِيَةَ** , inf. n. تَشْوِيفٌ, *He adorned the girl,* or *young woman.* (TA.) شَيَّفَ الدَّوَآءَ *He made the medicament to be what is termed* شِيَافٌ [q. v.]. (Ibn-'Abbád, O, K.) [The ى in this verb is substituted for و.]

4 **اشَافَ عَلَيْهِ** *i. q.* أَشْرَفَ [meaning *He was,* or *became, on the brink,* or *verge,* or *at the point, of it*], (S, O, K,) namely, a thing; like أَشْفَى; (S, O;) from which it is formed by transposition. (S.) ___ And اشاف *He feared.* (Ibn-'Abbád, O, K.) You say, اشاف مِنْهُ *He feared him,* or *it.* (K.) See also 5, last sentence.

5 **تَشَوَّفَ** *He adorned himself:* (K:) or تشوّفت *she* (a woman, IDrd, O, or a girl, or young woman, S) *adorned herself.* (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تَتَشَوَّفُ لِزَوْجِهَا i. e. *She adorns herself for her husband, by making her face clear, and polishing her cheeks;* from 1 in the first of the senses assigned to it above. (Mgh.) تشوّفت الأَوْعَالُ *The mountain-goats ascended upon the tops of the mountains,* (Lth, O, Msb,) *and looked down,* (Lth, O,) *to see*

the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Msb.) ___ Hence, تشوّف لكَذَا *He* (a man) *raised,* or *stretched and raised, his eyes,* or *sight, towards such a thing:* and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Msb.) And تشوّف مِنَ السَّطْحِ *He stretched himself up, and looked,* and *overlooked,* or *looked down, from the house-top.* (K.) One says, النِّسَآءُ يَتَشَوَّفْنَ مِنَ السُّطُوحِ *The women look,* [or *look down,*] *stretching themselves up, from the house-tops.* (S, O.) [See also 8.] And one says also, تشوّف إِلَى الشىْءِ, (S,) or الى الخَيْرِ, (O, K,) or الى الخَبَرِ, (CK,) *He looked for* [*the thing,* or *good,* or *the news* or *tidings*], (S, O, K,) &c. (TA.) ___ And تشوّف الشَّىْءُ *The thing rose,* or *became high* or *elevated;* as also اشاف . (TA.)

8 **اشتاف** *He* (a man, S, O) *stretched himself up, and looked:* (S, O, K:) and in like manner one says of horses. (TA.) [See also 5.] ___ And اشتاف البَرْقَ *He looked at the lightning,* or *at the cloud thereof, to see whither it was tending, and where it would rain;* syn. شَامَهُ. (S, O, K.) Also, said of a wound, *It became rough,* or *thick;* (AZ, O, K;) and so استشاف , thus without hemz. (TA.)

10 **إِسْتَشْوَفَ** see what next precedes.

شَوْفٌ The مِجَرّ, (O, K,) i. e. *a wooden implement,* (O,) [meaning *a harrow,*] *by means of which the ploughed land is made even.* (O.)

شَافَةٌ : see شَأْفَةٌ, in art. شأف. (TA.)

شِيَافٌ *Medicaments for the eye and the like:* (O, K:) from 1 in the first of the senses assigned to it above: originally شِوَافٌ. (O.)

شَوَّافٌ A *sharp-sighted* man. (TA.)

شَيِّفَةٌ *A scout,* or *scouts,* (طَلِيعَةٌ,) *employed to look out for a party;* (IAar, S, O, K;) as also شَيِّفَانٌ. (IAar, O, K.)

شَيِّفَانٌ : see what next precedes.

مَشُوفٌ *Polished:* applied to a دِينَار [&c.]. (S, O, K.) 'Antarah says,

* وَلَقَدْ شَرِبْتُ مِنَ الْمُدَامَةِ بَعْدَ مَا *
* رَكَدَ الْهَوَاجِرُ بِالْمَشُوفِ الْمُعْلَمِ *

[*And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted,* purchased *with the polished, charactered* deenár]: (S, O, and EM p. 237:) he means the deenár polished by the minter thereof: (TA:) or, as some say, he means *the bright, charactered,* or *figured,* bowl. (O, TA. *) ___ Also A camel *smeared with tar;* (O, K;) because it polishes him. (TA.) ___ And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel *in a state of excitement by lust:* (O, K: *) but as some relate the verse in which it occurs, the word is with س, and means smelt

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by the [other] camels because smeared with tar. (O, TA.) ___ And, (K,) as some say, (O, TA,) it means [A camel] *decorated with wools of various colours, and with other things.* (O, K. [In the CK, مُزَيِّنٌ is erroneously put for مُزَيَّنٌ.])

مُشَوَّفَةٌ like مُعَظَّمَةٌ [in measure], A woman *who exposes herself to view in order that men may see her.* (Aboo-'Alee, TA.)

شوق

1 **شَاقَنِى** , (S, Msb, K,) aor. يَشُوقُنِى, (S, Msb,) inf. n. شَوْقٌ; (Msb, TA;) and شَوَّقَنِى , (S, Msb, * K,) inf. n. تَشْوِيقٌ; (TA;) *It* (a thing, S and Msb in relation to the former verb, or the love of a female, K, and the mention of her, and her beauty, TA, or the latter verb is said of a man, Msb,) *excited my desire,* or *the yearning* or *longing of my soul.* (S, Msb, * K * TA.) [Hence,] one says, شُقْ شُقْ فُلَانًا, meaning *Render thou desirous, render thou desirous, such a one* (شَوِّقْهُ) for the ultimate abode or ultimate state of existence in the world to come (إِلَى الآخِرَة). (IAar, K, TA. [See also 2.]) ___ And شَاقَ الطُّنُبَ إِلَى الوَتَدِ, (K,) aor. يَشُوقُهُ, inf. n. شَوْقٌ, (TA,) *He tied, and made fast, the tent-rope to the tent-peg;* (K, TA;) as also شاقه having for its inf. n. شَيْقٌ; (TA in art. شيق;) like نَاطَهُ بِهِ, inf. n. نَوْطٌ: mentioned also by Z. (TA.) ___ And شَاقَ القِرْبَةَ, (K,) inf. n. as above, (TA,) *He set up the water-skin, leaning it against the wall:* (K, TA:) mentioned by Ibn-Buzurj. (TA.)

2 **شَوَّقَ** see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ham pp. 145 et seq.,)

* وَحَنَّتْ نَاقَتِى طَرَبًا وَشَوْقًا *

* إِلَى مَنْ بِالحَنِينِ تُشَوِّقِينِى *

[*And my she-camel uttered a yearning cry, by reason of lively emotion, and desire;* whereupon I said, *For whom, by the yearning cry, dost thou render me desirous?*]: تُشَوِّقِينِى being for تُشَوِّقِينَنِى. (O, and Ham p. 146, q. v.) Lth says that التَّشْوِيقُ in relation to reading or recitation [of the Kur-án], and [sacred] narratives, is as when one says, شَوِّقْنَا يَا فُلَانُ [lit. *Do thou render us desirous, O such a one*], meaning do thou mention [to us] Paradise and what is therein, by narratives, or reading or recitation; may-be we shall become desirous of it, and therefore work for it. (O, TA.)

4 **اشاقه** signifies وجده شائقًا [app. meaning, عاشقًا, i. e. *He found him to be an excessive,* or *attached,* or *admiring, lover*]. (IAar, * TA.) ___ One says also, ما أَشْوَقَنِى إِلَيْكَ [*How great is my desire,* or *the yearning* or *longing of my soul, for thee!*]. (TA.)

5 **تشوّق** *He was,* or *became, excited by desire,* or *yearning* or *longing of the soul;* quasi-pass. of شوَّقه (S, TA) and شاقه. (TA.) See also 8. ___ And (TA) *He showed,* or *made a show of,* (O, K, TA,) and *affected,* (O,) or *affecting,* (K, TA,) *desire,* or *a yearning* or *longing of the soul.* (O, K, TA.)

8 **اشتاق إِلَيْه**, (MA, O, Msb, K,) and اشتاقه, both signifying the same, (MA, O, K,) as also تشوّق إليه, i. e. *He was,* or *became, desirous of it;* or *affected with desire for it;* (MA;) [or *he yearned* or *longed for it in his soul;* for] اشتياقٌ is *syn. with* شوقٌ, (q. v.) as expl. below. (S.)

شوقٌ *Desire,* or *yearning* or *longing of the soul,* (S, O, Msb, K,) إلَى شىءٍ *for a thing;* (S, Msb;) as also اشتياقٌ : (S:) [or] the *motion of love:* (IAar, O, K:) pl. أَشْواقٌ. (K.) One says, بَرَّحَ بِى الشَّوْقُ [*Desire,* &c., *distressed me*]: and بَلَغَتْ منّى الأَشْواقُ [meaning in like manner *Desires,* &c., *distressed me*]. (TA.) بنات الشَّوْق means *The effects of* الشوق [or *desire,* &c.]. (Ham p. 539.) Also inf. n. of 1 [q. v.]. (Msb, TA.)

شيقٌ : see what next follows.

شياقٌ The *thing with which a thing is extended in order to its being tied to a thing;* (O, K;) like نياطٌ; (S in art. شيق, O, TA;) originally. شواقٌ: and شيقٌ , originally شوقٌ, signifies the same. (TA.)

شائقٌ *Exciting* one's *desire,* or *the yearning* or *longing of the soul* of a person. (S, TA.) ___ Also [a possessive epithet, meaning ذو شوقٍ. And hence,] *An excessive,* or *attached,* or *admiring, lover;* syn. عاشقٌ; and so مشوقٌ : (Har, p. 142:) or ↓ the latter signifies one *whose desire,* or *yearning* or *longing of the soul, is excited:* (S, TA:) the former is sing. of شُوقٌ, (TA,) which is *syn. with* عُشَّاقٌ [pl. of عاشقٌ] (IAar, O,

K, TA) as well as pl. of أَشْوُقٌ. (K.)

شَيِّقٌ *i. q.* مُشْتَاقٌ [i. e. *Desirous,* or *yearning* or *longing in the soul*]: (O, Msb, K:) or *i. q.* مَشُوقٌ [q. v. voce شَائِقٌ, in two places]: (JK:) originally شَيْوِقٌ, of the measure فَيْعِلٌ. (O, TA.)

شَوَّاقٌ [*Very desirous;* or *desiring,* or *yearning* or *longing, in the soul, much*]. (JK and Msb voce تَوَّاقٌ.)

أَشْوَقُ *Tall;* (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O:) pl. شُوقٌ. (K.)

مَشُوقٌ : see شَائِقٌ, in two places. ___ قِرْبَةٌ مَشُوقَةٌ *A water-skin set up, leaned against a wall.* (Ibn-Buzurj, O, K, TA.)

مُشْتَاقٌ : see المُشْتَأَقُ. شَيِّقٌ (so in the S,) or المُشْتَئِقُ, because مُشْتَاقٌ is originally مُشْتَوِقٌ, of the measure مُفْتَعِلٌ, (O,) is used by poetic license for مُشْتَاقٌ, (S, O,) as Sb says; (S;) for the poet, requiring to make the last letter but one movent, makes it so by the original vowel. (O.)

شوك

1 شَاكَتْنِى الشَّوْكَةُ, (As, S, O, K, *) aor. تَشُوكُنِى, (As, S, O,) inf. n. شَوْكٌ, (TA,) *The thorn entered into* [or *pierced me,* or] *my body* or *person.* (As, S, O, K. *) And شاكت إصبعه *It* (a thorn) *entered into* [or *pierced*] *his finger.* (TA.) And شَاكَتْنِى الشَّوْكَةُ, (K,) aor. as above, (TA,) *The thorn hurt me,* or *wounded me;* syn. أَصَابَتْنِى. (K, TA.) And شَاكَنِى الشَّوْكُ, aor. يَشُوكُنِى, *The thorns hurt,* or *wounded,* (أَصَابَ,) *my skin.* (Msb.) [Hence,] لَا يَشُوكُكَ مِنِّى شَوْكَةٌ *No harm,* or *hurt, shall ensue to thee from me.* (TA.) ___ شَكْتُهُ, aor. أَشُوكُهُ, [*I pierced him with a thorn;*] *I made a thorn to enter into his body* or *person;* (S, O, K;) as also أَشَكْتُهُ, (K,) inf. n. إِشَاكَةٌ: (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that شَوْكَةً is to be understood]. (Az, TA.) And مَا أَشَاكَهُ شَوْكَةً [and مَا شَاكَهُ بِشَوْكَةٍ as is meant by its being added] وَلَا شَاكَهُ بِهَا *He did not hurt him with a thorn;* (K, * TA;) as expl. by IF: (TA:) and أَشَكْتُهُ *I hurt him with thorns:* (TA:) or شَوَّكْتُهُ بِالشَّوْكِ and أَشَكْتُهُ بِهِ *I hurt him,* or *wounded him, with thorns,* or *the thorns.* (Msb.) ___ Accord. to IAar, (TA,) شاك الشَّوْكَةَ, (K, TA, [in the CK, erroneously, الشَّوْكَةُ,]) aor. يَشَاكُهَا, (TA,) signifies خَالَطَهَا [app. meaning *He pierced* (lit. *mixed* or *blended*) *himself with the thorn:* unless شَوْكَةٌ be improperly used in this instance, by poetic license, as a coll. gen. n., as seems to be implied in the S and O by an explanation of a verse cited-voce نَقَشَ, q. v., in which case the meaning is, *he entered among the thorns*]. (K, TA.) ___ [It is also said that] شاك الشَّوْكَةَ, aor. يَشَاكُهَا, inf. n. شَوْكٌ, signifies *He* (a man) *extracted the thorn from his foot.* (MA.) ___ شيك, aor. يَشَاكُ, inf. n. شَوْكٌ, *He* (a man) *was,* or *became, pierced by a thorn.* (S, O.) ___ شَاكَ, (K,) or [first pers.] شَكْتُ, (S, O,) aor. يَشَاكُ, (K, and the like in the S and O,) inf. n. شَاكَةٌ and شِيكَةٌ, (S, O, K,) *He,* (K,) or *I,* (S, O,) *fell,* or *lighted, among thorns:* (S, O, K: [whence, accord. to the S and O, the verse above referred to, voce نَقَشَ:]) and شَكْتُ الشَّوْكَ, aor. أَشَاكُهُ, *I fell,* or

lighted, among the thorns: (K:) accord. to IB, شَكْتُ, aor. أَشَاكُ, is originally شَوَكْتُ. (TA.) ___ شاكت الشَّجرةُ, aor. تَشَاكُ, inf. n. شَوْكٌ; and اشاكت ; (Msb;) or شَوَّكَت , (K, TA,) inf. n. تَشْوِيكٌ; in some of the copies of the K شَوَكَت; (TA; [in the CK, شَوَكَت;]) and أَشْوَكَت ; (K;) *The tree was thorny,* or *prickly; abounded with thorns,* or *prickles:* (Msb, K, TA:) [and] أَشْوَكَت said of a palm-tree has the like signification. (S, O.) ___ [Hence,] شاك لَحْيَا البَعير *The two jaws of the camel put forth his canine teeth;* (S O;) as also شوّك , (S, O,) inf. n. تَشْوِيكٌ: (S:) or the phrase with the latter verb means *The camel's canine teeth became long.* (K.) ___ And شاك ثَدْىُ الجارِيَة *The breast of the girl was ready to swell,* or *become protuberant* or *prominent;* as also شوّك , inf. n. تَشْوِيكٌ; (S;) and, accord. to Z, شَوِكَ, like

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فَرِحَ: (TA:) or شوّك ثَدْيُها signifies *her breast became pointed in its extremity,* (IDrd, O, K, TA,) *and its protrusion appeared.* (IDrd, O, TA.) ___ شاك الرَّجُلُ, aor. يَشَاكُ, inf. n. شَوْكٌ, *The man exhibited his* شَوْكَة [i. e. *vehemence of might* or *strength,* or *of valour* or *prowess,* &c.], *and his sharpness.* (S, O, Msb, K, TA.) [And *The man was completely armed;* (as though meaning *he bristled with arms;*) for] the inf. n. شَوْكٌ signifies a man's *being completely armed.* (KL.) ___ And شيك *He was,* or *became, affected with the disease termed* شَوْكَة [q. v.]. (K, TA.)

2 **شَوَّكْتُه بالشَّوْك** : see 1, former half. ___ شوّك الحَائِطَ, (S, K,) inf. n. تَشْوِيكٌ, (TA,) *He put thorns upon the wall.* (S, K.) ___ See also 1, latter half, in four places. ___ شوّك الزَّرْعُ *The seed-produce,* or *corn, became white, before its spreading:* (K:) or *came forth* [*pointed,*] *without forking,* or *shooting forth into separate stalks,* (حَدَّد,) *and became white, before its spreading;* as also أَشْوَكَ : (TA:) [or *began to come forth:* see شوّك نَابُ البَعِيرِ ___.] مُشَوَّكٌ [*The canine tooth of the*

camel grew forth]. (TA.) ___ شَوْكُ رِيشِ الفَرْخِ, (IDrd, O,) and شَارِبُ الغُلَامِ, (IDrd, O, K,) *The feathers of the young bird,* (IDrd, O,) and *the mustache of the young man, became rough to the feel.* (IDrd, O, K, TA.) And شَوَّكَ الفَرْخُ *The young bird put forth the heads of its feathers:* (S, * K, TA:) in [some of the copies of] the S and A, شَوَّكَ الفَرْجُ, thus with ج, expl. by أَنْبَتَ. (TA.) And شَوَّكَ الرَّأْسُ بَعْدَ الحَلْقِ *The head put forth its hair after the shaving.* (S, K, TA.)

4 **أَشْوَكَ** as a trans. verb: see 1, former half, in four places: ___ as intrans.: see 1, latter half, in three places: and see also 2.

5 **تَشَوَّكٌ** The *having thorns;* expl. by بَا خَارٌ شُدَنْ. (KL.)

شَاكٌ ; and its fem., with ة: see شَائِكٌ, in four places.

شَوْكٌ , (S, Msb, K, &c.,) of a tree, (Msb,) or of a plant, (TA,) *Thorns, prickles,* or *spines;* (PS, TK;) the *kind of thing that is slender* [or *pointed*] *and hard in the head;* (TA;) well known: (Msb, K:) n. un. with ة. (S, O, Msb, K, TA.) [Hence the saying,] لَا يَشُوكُكَ مِنِّى شَوْكَةٌ: see 1, near the beginning. [The شَوْكُ of the palm-tree are commonly called شَوْكُ السُّنْبُلِ.] سُلَّآءٌ [*The sharp prickles that compose the awn,* or *beard, of the ear of corn*]. (AHn, TA in art. بهم.) ___ [For other significations of شَوْكَةٌ, see this word below.]

شَوِكٌ ; and its fem., with ة: see شَائِكٌ, in three places.

شَوْكَةٌ n. un. of شَوْكٌ [q. v.]. (S &c.) [Hence various meanings here following; all of which seem to be tropical.] ___ أَصَابَتْهُمْ شَوْكَةُ القَنَا [app. *The point of the spear hit, hurt,* or *wounded, them*]. (TA. [There expl. only by the words وهى شبه الاسنة, i. e. وهى شبه الأَسِنَّة; as though relating to a pl. number.]) ___ جَاؤُوا بِالشَّوْكَةِ وَالشَّجَرَةِ *They came with multitude* [app. meaning *of armed men*]. (TA.) ___ شَوْكَةُ العَقْرَبِ *The sting of the scorpion.* (S, O, K.) ___ شَوْكَةُ الحَائِكِ *The weaver's implement with which he makes the warp and the woof even:* (S, O, TA:) i. e., (TA,) الشَّوْكَةُ signifies الصِّيصِيَةُ, (O, K, in the CK الصِّيصَةُ,) as having

this meaning: ___ and also as meaning *The spur* of the cock. (O, TA.) ___ And الشَّوْكَةُ, (Lth, O,) or شَوْكَةُ الكَتَّانِ, (K, TA,) *A piece of clay,* (Lth, O, K, TA,) *in a moist state,* (K, TA,) *made into a round form, and having its upper part pressed so that it becomes expanded, then* (Lth, O, TA) *prickles of the palm-tree are stuck into it,* (Lth, O, K, TA,) *and it dries;* (K, TA;) *used for clearing* [or *combing*] *flax therewith:* (Lth, O, K, TA:) mentioned by Az: and also called شُوَاكَةُ الكَتَّانِ. (TA.) ___ شَوْكَةٌ also signifies *A weapon,* or *weapons;* syn. سِلَاحٌ; (K, TA, and Ham p. 526;) as in the phrase فُلَانٌ ذُو شَوْكَةٍ [*Such a one is a possessor of a weapon* or *weapons;* though this admits of another rendering, as will be shown by what follows]: (TA:) or *sharpness* thereof: (K, TA:) or the *point,* or *edge,* in a weapon. (S, O.) ___ And *Vehemence of might* or *strength,* or *of valour* or *prowess,* (S, O, Msb, K, TA,) in respect of fighting: (K, TA:) and *vehemence of encounter:* and *sharpness:* (TA:) and the *infliction of havock,* or *vehement slaughter* or *wounding,* syn. نِكَايَةٌ, [app. meaning *effectiveness therein,*] among the enemy: (K, TA:) and *strength in weapons* [app. meaning *in the use thereof*]: (Msb:) and [simply] *strength,* or *might.* (Ham p. 526.) One says, لَهُمْ شَوْكَةٌ فِى الحَرْبِ [*They have vehemence of might* or *strength,* or *of valour* or *prowess, in war*]: and هُوَ ذُو شَوْكَةٍ فِى العَدُوِّ [*He has effectiveness in the infliction of havock among the enemy*]. (TA.) And it is said in a trad., هَلُمَّ إِلَى جِهَادٍ لَا شَوْكَةَ فِيهِ [*Come to a war in the cause of religion wherein is no vehemence of might* or *strength,* &c.]; meaning *the pilgrimage.* (TA.) ___ Also *A certain disease,* (IDrd, O, K, TA,) *well known;* (K;) namely, *plague,* or *pestilence;* syn. طَاعُونٌ. (IDrd, O.) And *A redness that arises* (A, * O, K) *upon the body* (K) or *upon the face, and part of the body, and is* [*said to be*] *allayed by means of charms,* or *spells:* (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) ___ [In one instance, in the CK, شَوْكَةٌ is erroneously put for شَوَكَةٌ, as an epithet applied to a tree.]

شَوْكَآءُ , applied to a [garment such as is called] بُرْدَة, (S, O,) or to a [garment or dress such as is called] حُلَّة, (A, O, K,) *Rough to the feel, because new:* (AO, S, O, K, TA:) but As said, I know not what it is. (O, L, TA.)

شَاكِى السِّلَاحِ and شَاكٌ فِى السلاحِ: see شَائِكٌ, in three places.

شُوَاكَةُ الكَتَّان : see شَوْكَةٌ.

شُوَيْكَةٌ , like جُهَيْنَة [in measure], accord. to the K, *A certain species of camels;* and thus in the Moheet and the Mohkam: but the correct word is that which here follows. (TA.)

إِبِلٌ شُوَيْكِيَّةٌ , (S, O, TA,) thus [says Sgh] I have seen the latter word in a verse in the Deewán of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] ى, but in the handwriting of El-Bujeyrimee without a sheddeh; (O, TA;) *Camels whose canine teeth have grown forth:* (S, * O, TA:) some say that it is شُوَيْكِئَة, with ء, and is for شُوَيْقِئَة [q. v.], the ق being changed into ك. (O, TA.)

شَجَرٌ شَائِكٌ (S, O) and شَوْكٌ and شَاكٌ (O) *Trees having thorns;* (S, O; *) and شَجَرَةٌ مُشِيكَةٌ *a tree having thorns:* (TA:) [or *thorny; having many thorns;* for] شَجَرَةٌ شَاكَةٌ signifies *a thorny tree,* or *a tree having many thorns,* (S, O, K,) accord. to ISk; (S, O;) as also شَجَرَةٌ شَوْكَةٌ [in the CK (erroneously) شَوْكَةٌ] and شَائِكَةٌ (K, TA) and مُشْوِكَةٌ . (S, O, K, * TA.) And أَرْضٌ شَاكَةٌ *A thorny land,* or *a land in which are many thorns:* (K, TA:) and [in like manner] أَرْضٌ مُشْوِكَةٌ (S, O, K) *a thorny land,* or *a land abounding with thorns;* (O;) *a land in which are the* [*thorny trees called*] سَحَآءُ *and* قَتَادٌ *and* هَرَاسٌ. (S, O, K.) ___ شَائِكُ السِّلَاحِ (S, O, Msb, K) and شَاكُ السلاحِ, (Fr, K, TA,) with refa to the ك, (TA,) [in the CK, erroneously, شاك,] and شَوْكُ السلاحِ, (K,) which is of the dial. of El-Yemen, (TA,) and شَاكِى السلاحِ, (Fr, S, O, Msb, K,) this last formed by transposition from the first, (S, O, Msb, TA,) or, as Fr says, شَاكِى السلاحِ and شَاكُ السلاحِ are like جُرْفٌ هَارٌ and هَارٌ, (TA,) A man *who exhibits his* شَوْكَة [i. e. *vehemence of might* or

strength, or *of valour* or *prowess,* &c.], *and his sharpness:* (S, O, Msb:) or a man *whose weapon is sharp,* or *whose weapons are sharp:* (K, TA:) or شَاكِى السلاحِ, as some explain it, a man *whose spear-head and arrow-head and the like are sharp:* (TA:) [or all may be rendered *bristling with arms:*] and accord. to AZ, one says شَاكٌ فِى السِّلَاحِ and شَائِكٌ. (TA.)

مَشُوكٌ *Affected with the disease,* (K, * TA,) or *redness,* (O, K, *) *termed* شَوْكَةٌ; (O, K, TA;) applied to a man. (O.)

مُشْوِكٌ : see its fem. voce شَائِكٌ, in two places.

مُشِيكٌ : see its fem. voce شَائِكٌ.

زَرْعٌ مُشَوِّكٌ *Seed-produce of which the first portion has come forth.* (A, TA. [See also 2.])

شول

1 **شَالَ** , [aor. يَشُولُ,] (S, O, Msb, K,) inf. n. شُوْلٌ, (TK,) *It rose;* or *became raised,* or *elevated;* (S, O, Msb, K;) said, in this sense, of a she-camel's tail; (S, O, K;) [and in like manner of a star; (see Ham p. 239;)] and انشال signifies the

same, (O, K,) said of a stone, (K,) and so انشالت said of a jar (جَرَّة); (S, O;) and likewise اشتال . (TA.) ___ [Hence,] شال المِيزانُ *The balance had one of its two scales higher than the other,* (S, O, Msb, TA,) *by reason of its lightness.* (Msb.) Whence the saying, شال مِيزانُ فُلَانٍ, aor. يَشُولُ, inf. n. شَوَلَانٌ, meaning *Such a one was overcome in contending with another for superiority in glory* or *the like.* (TA.) ___ And شالت القِرَبُ, and شال الزِّقُّ, *The legs of the water-skin,* and *of the skin for wine &c., became raised,* or *elevated, on the occasion of its being filled,* or *inflated.* (TA.) ___ And شَالَ لَبَنُهَا [meaning *Her milk became drawn up,* or *withdrawn,*] is said of a camel. (TA.) ___ One says also, شالت نَعَامَتُه, meaning *He was,* or *became, flurried, agitated,* or *excited,* (خَفَّ,) *and angry, and then became calm.* (K.) And شالت نَعَامَتُهُم *Their might* (عِزُّهُم) *departed:* (O, K:) or *their abodes became clear of them, as though lightened of them,* (خَفَّت مَنَازِلُهُم مِنْهُم, K, TA,) *and they went away:* (TA:) or *their expression of opinion was,* or *became, discordant:* (تَفَرَّقَت كَلِمَتُهُم: K:) or *they died:* and *they became scattered,* or *dispersed; as though there remained not of them save a remnant;* [see النَّعَامَة;] شَوْلٌ signifying الجَمَاعَة: (TA:) or *they became irresolute, by reason of fear, and fled:* (Msb:) or *they were frightened, and fled.* (M in art. رأل.) [See also نَعَامَة: and see a verse cited voce شُلْتُ بِه.] إِمَّا, and شُلْتُه;

(Msb;) and أَشَلْتُهُ ; (O, Msb;) or شُلْتُ بالجَرَّة, for which one should not say شَلْتُ [which the vulgar say in the present day, making it trans. by itself]; (S, O;) and أَشَلْتُهَا ; (S;) or شَالَ بالحَجَرِ; and اشَالَهُ , (K,) inf. n. إِشَالَةٌ; (TA;) and شَاوَلَهُ ; (K;) aor. of the first as above, inf. n. شَوْلٌ; (S, O, Msb;) *I raised,* (S, O, Msb,) or *he raised,* (K,) *it,* (O, Msb,) namely, a thing, (O,) or *the jar,* (S, O,) or *the stone.* (K.) And شَالَتْ بِذَنَبِهَا, (S, O, Msb, K,) aor. as above, (S, O, K,) inf. n. شَوْلٌ (O, Msb, K) and شَوَلَانٌ; (O, K;) and اشَالَتْهُ , (S, Msb, K,) inf. n. إِشَالَةٌ; and اسْتَشَالَتْهُ ; (TA;) *She* (a camel) *raised her tail,* (S, O, Msb, K, TA,) *having become pregnant.* (Msb. [See شَائِلٌ: and see also 2.]) And شَالَتْ بِذَنَبِهَا *It* (a scorpion) *raised its tail.* (TA.) And شَالَ يَدَهُ *He raised his arm* or *hand;* like شَالَ بِهَا. (Msb.) And اشَالَ بِضَبْعِهِ *He raised his* ضَبْع [generally expl. as meaning the *upper half of the arm, from the elbow to the shoulder-blade*]. (TA.)

2 شَوَّلَ, said of a she-camel, (S, O, K,) *She became such as is termed* شَائِلَة: (S, O, TA: [in one of my copies of the S, صَارَ شَوْلًا is erroneously put for صَارَتْ شَائِلَةً:]) or *her supplies of milk dried up;* (جَفَّتْ أَلْبَانُهَا; K, TA; [but perhaps the right reading is خَفَّتْ, meaning *became scanty;* for SM adds,]) and *became little in quantity.* (TA.) And شَوَّلَتِ الإِبِلُ *The camels became in such a state that their bellies* [*were drawn up as though they*] *reached their backs:* (K, TA:) or *became such as to have* [*only*] *a* شَوْل [or *small quantity remaining*] *of milk:* like as one says, (O, TA,) شَوَّلَتِ المَزَادَةُ *The* مزادة [or *leathern water-bag*] *had little water remaining in it:* (O, K, TA:) one should not say شَالَتْ. (TA.) ___ [Hence, app.,] تَشْوِيلٌ of the ذَكَر signifies Its *being in a relaxed state on the occasion of* مُجَامَعَة. (O, K.) And شَوَّلَ said of a horse means, like رَفَّضَ, *He put forth his veretrum without being vigorously lustful.* (TA in art. شول ___.) رفض said of a غَرْب [or large bucket], *Its water became little in quantity.* (O, K.) Said of a she-camel's milk, *It became deficient:* (K, TA:) and *it became withdrawn.* (TA.) And said of water, *It became little in quantity.* (K.) ___ In the following

saying, (S, TA,) of Abu-n-Nejm, (TA,)

* حَتَّى إِذَا مَا العِشْرُ عَنْهَا شَوَّلَا *

the poet means, ذَهَبَ and تَصَرَّمَ [i. e. *Until, when the coming to water on the tenth day after the next preceding period of abstinence ceased from her* or *them...* referring to a camel or to camels]. (S, TA.) ___ شوّل فى المزادة *He left somewhat remaining* (أَبْقَى شَوْلًا) *of water in the* مزادة [or *leathern water-bag*]. (K, * TA.)

3 **شاوله** : see 1, latter half. ___ Also, and شاول به, and شاول به فى الطّعان, [inf. n. مُشَاوَلَةٌ,] *He contended with him in thrusting* [with the spear]. (TA.) See also 6. ___ And شاول الفحل الفحل *The stallion* [*camel*] *fought with,* or *combated, the stallion* [*camel*]. (Ham p. 660.)

4 **أَشْوَلَ** see 1, latter half, in five places.

6 **تشاولوا** *They reached,* or *smote, one another,* (تَنَاوَلَ بَعْضُهُمْ بَعْضًا,) *in fight, with the spears:* and مُشَاوَلَةٌ has a similar signification [to تَشَاوُلٌ, as shown above by an explanation of its verb, 3]. (AZ, S, O.)

7 **إِنْشَوَلَ** see 1, first sentence.

8 **إِشْتَوَلَ** see 1, first sentence. ___ اشتال لَهُ *He opposed himself to him, and reviled him.* (O, K, TA.)

10 **إِسْتَشْوَلَ** see 1, near the end of the paragraph.

شَالٌ *A certain fish of the sea,* or *of great rivers* (سَمَكَةٌ بَحْرِيَّةٌ): (TA:) [in Egypt this name is applied to *a fish of the genus silurus, found in the Nile:* it is well described by Sonnini, in p. 407 of the 4to Engl. ed. of his Travels in Upper and Lower Egypt.] Also *A certain kind of* رِدَآء [here meaning *shawl*], *made in*

Cashmere and Lahore, and brought for sale to other countries; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شَالٌ, whence our word shawl]: pl. شِيلَانٌ and شَالَاتٌ. (TA.)

شَوْلٌ : see شَائِلَةٌ, voce شَائِلٌ: and شَوْلَةٌ. Also *Somewhat remaining* of water in the skin and in the bucket, (K,) and of milk in the udder: (TA:) and *a small quantity of water* (S, O, K, TA) in the bottom of the water-skin (S, O, TA) and of the leathern water-bag: (TA:) [in the CK, المالُ القَلِيلُ is erroneously put for المآءُ القَلِيلُ:] pl. أَشْوَالٌ. (S, O, K.) It is said in a prov.,

* مَا ضَرَّ نَابًا شَوْلُهَا المُعَلَّقُ *

(Meyd, TA,) i. e. *Her small quantity of water* [*that is hung* upon her *does not harm an aged she-camel*]: or نَابِى [*my aged she-camel*]: applied to the case of carrying that which will not harm thee if it be with thee, and will be useful to thee if thou be in want of it: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.) And *Light, active,* or *agile;* syn. خَفِيفٌ: (K:) so in the M. (TA.) [See also the next paragraph.]

شَوِلٌ One *that raises a thing.* (TA. [See also شَائِلٌ.]) ___ And A man *light, active,* or *agile,* (خَفِيفٌ,) *in work, and in service,* (S, O, K,) *and in respect of what is wanted; and quick:* (K:) thus in a verse of El-Aashà: (O, TA:) [but accord. to the reading of AO of that verse, it is شُوُلٌ , which has a similar, but intensive, meaning. (De Sacy's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows.]

شُوَلٌ , like صُرَدٌ [in measure], One *who aids,* or *assists, much* or *well;* syn. نَصُورٌ. (O, TA.) [See also what next precedes.]

شُوُلٌ : see شَوِلٌ.

شَوْلَةٌ The *part that it raises of the tail* of the scorpion; (S, O, K;) and so شَوْلٌ : (Ham p. 649:) or, accord. to Sh, its *sting, with which it strikes.* (TA.) ___ [Hence,] الشَّوْلَةُ *Two bright stars, near together,* [λ *and* v,] (S, O,) *in the end of the tail of Scorpio,* (Kzw,) *which are one of the Mansions of the Moon,* (S, O, Kzw,) namely, *the Nineteenth Mansion;* (Kzw;) also called حُمَةُ العَقْرَبِ. (S, O.) [See مَنَازِلُ القَمَرِ, in art. نزل.] ___ And شَوْلَةُ is a proper name for *The scorpion;* (O, TA;) [and] so شَوَّالَةُ . (K, TA.) Also A *foolish,* or *stupid,* woman. (IAar, O, K.) شَوْلَةُ was the name of *A certain foolish female slave,* belonging to [the tribe of] 'Adwán, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتَ شَوْلَةُ النَّاصِحَةُ [*Thou art Showleh the giver of advice*]. (S, O, K.) ___ Also the name of *The mare of Zeyd-el-Fawáris Ed-Dabbee.* (O, K.)

شُوَيْلَآءُ *A certain plant,* (AHn, O, K,) mentioned, but not described, by As; *of the kind termed* عُشْبٌ, *growing in plain,* or *soft, land,* (AHn, O,) *used as a medicament,* (AHn, O, K,) and well known: (AHn, O:) [Sgh says,] I have seen it: *it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it:* (O:) *it is called* (O, K) *sometimes,* (K,) *by some of the people of El-'Irák,* (O,) شُوَيْلٌ , like فُبَيْطٌ [in measure]. (O, K.)

شَوَّالٌ The *tail of the scorpion.* (TA. [So called

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because often raised.]) ___ Also, (S, O, Msb, K,) and sometimes it is called الشَّوَّالُ, (Msb,) *The month of the festival of the breaking of the fast;* (Msb, K; *) *the month next after* رَمَضَانَ; (TA;) *the first of the months of the pilgrimage;* (S, O;) [*the tenth month of the lunar year:*] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone

with young] raised their tails: (IDrd, O, Msb, TA:) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَنٌ:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus auguring, and he married 'Áïsheh in this month: (TA:) the pl. is شَوَّالَاتٌ and شَوَاوِيلُ (S, Msb, K) and شَوَاوِلُ, this last formed by rejecting the augmentative letter [in the second]. (TA.)

شُوَّيْلٌ : see شُوَيْلَآءُ.

شَوَّالَةٌ [not (as is implied in the K) شَوَّالَةُ] *A certain bird,* (AHát, O, K,) *a* دُخَّلَةٌ [n. un. of دُخَّلٌ q. v.], *of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel;* so called because it raises its tail; *and in its belly and its hinder part is somewhat of redness.* (AHát, O, TA.) ___ See also شَوْلَةٌ. ___ [Hence, as being likened to the scorpion, whence also the phrase إِنَّهُ لَتَدِبُّ عَقَارِبُهُ شَوَّالَةً امْرَأَةً,] *A woman wont to calumniate.* (K.)

شَائِلٌ A she-camel *raising her tail,* (S, O, Msb, K,) *having conceived,* (Msb,) or *by reason of having conceived, and having no milk whatever:* (S, O, K:) or a she-camel *that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose:* (Az, TA:) the word is without ة because it is an epithet of peculiar application [to a female]: (Msb:) or it is without ة anomalously; for the male also raises his tail: (ISd, TA:) the pl. is شُوَّلٌ (Az, S, O, Msb, K) and شُيَّلٌ and شَيَّلٌ and شُوَّالٌ. (K.) Also, with ة, applied to a mare, as meaning *Raising the tail.* (TA.) ___ And شَائِلَةٌ, which is anomalously with ة because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) A she-camel *that has passed seven months,* (S, O, K,) or *eight,* (S, O,) *since the period of her bringing forth,* (S, O, K,) or *of her becoming pregnant,* (K,) *and whose*

milk has dried up, (جَفَّ لَبَنُهَا, K, and so in a copy of the S,) or *whose milk has become scanty,* (خَفَّ لَبَنُهَا, O, and so in another copy of the S,) *and her udder drawn up,* (S, O,) *there remaining in her udder no more than a* شَوْل, *a third of the quantity of the contents thereof when her bringing forth was recent:* (TA:) she-camels in this case are termed شَوْلٌ, (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels *whose milk has become deficient,* which is the case when their young are weaned at the period of the [auroral] rising of سُهَيْل [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA;) the pl. pl. [or pl. of شَوْلٌ] is أَشْوَالٌ; (K;) and شَوَائِلُ is a pl. of شَائِلَةٌ meaning [as expl. above, or] a she-camel *whose milk has become withdrawn.* (TA.) ___ شَائِلٌ is also applied to Anything *that is raised,* or *drawn up,* or *withdrawn.* (TA.)

شَوْشَلَآءُ *Initus;* syn. نَيْكٌ: said to be an Abyssinian word. (Ibn-'Abbád, O, K.)

مِشْوَلٌ *A small* مِنْجَل [or *reaping-hook:* in the CK, erroneously, مُنْخُل]. (S, O, K, TA.)

مُشِيلٌ act. part. n. of 4. See an ex. in a verse cited voce خَافِض; cited also in the present art. in the S and O.

مَشْوَلَةٌ is said by Yz to signify *A certain thing with which one plays.* (O, TA.)

مِشْوَالٌ *A stone that is raised.* (Lh, K.)

شوه

1 **شاه وجهه**, aor. يَشُوهُ; (K;) and شَاهَتِ الوجوه, aor. تَشُوهُ; (S, Msb;) inf. n. شَوْهٌ (S, K) and شَوْهَةٌ, (K,) or the latter is a simple subst.; (TA;) and شَوِهَ وجهه, (K,) inf. n. شَوَهٌ; (TA;) *His face was,* (K,) and *the faces were,* (S, Msb,) *foul, unseemly,* or *ugly.* (S, Msb, K.) And شَوِهَ, (Msb,) and شَوِهَتْ, (Mgh,) inf. n. شَوَهٌ, (Mgh, Msb,) *He,* (a man, Msb,) and *she,* (a woman, Mgh,) *was,* or *became, foul, unseemly,* or *ugly,* (Mgh, Msb,) *in face,* (Mgh,) or *in make.* (Msb.) ___ شَوَهٌ is also syn. with حُسْنٌ [app. as an inf. n., of which the verb is شَوِهَ signifying *He was,* or *became, beautiful:* thus having two contr. meanings]. (TA.) ___ Also, (K,) as an inf. n., (TK,) The neck's *being long,* (K, TA,) *and high,* and the head's *overtopping;* whence أَشْوَهُ applied to a horse: (TA:) and the neck's *being short:* thus [again] having two contr. meanings: (K:) one says, [app. of a horse,] شَوِهَتْ عنقه *His neck was long* [&c.]: and *his neck was short:* (TK:) or شَوَهٌ said of the neck [of a horse] signifies the *being extended:* and said of the شِدْقٌ [or side of the mouth], the *being wide,* (JK. [It probably signifies any of the attributes denoted by the epithet أَشْوَهُ, q. v.]) ___ Also, [and app. in this sense likewise an inf. n. of which the verb is شَوِهَ,] The *being quick to smite with the* [*evil*] *eye.* (S.) ___ And one says, شَاهَ فُلَانًا, (K,) inf. n. شَوْهٌ, (TA,) *He smote such a one with the* [*evil*] *eye;* (K, TA;) as also اشاهه : (TA in art. شهو:) and in like manner, مَالَهُ [*his cattle,* or *property*]: (Lh, TA:) or شَوْهٌ signifies the *smiting vehemently therewith.* (TA.) And لَا تُشَوِّهْ عَلَيَّ *Smite not thou me with an* [*evil*] *eye:* (K:) or, accord. to Abu-l-Mekárim this means *say not, How eloquent art thou!* (Az, TA,) or *say not, How beautiful art thou!* (ISk, S,) *and so doing smite me with the* [*evil*] *eye,* or *with an* [*evil*] *eye.* (ISk, Az, S, TA.) تَشَوَّهَ signifies *He practised artifice* to smite people with the evil eye. (JK.) And one says, هُوَ يَتَشَوَّهُ أَمْوَالَ النَّاسِ لِيُصِيبَهَا بِالْعَيْنِ i. e. *He raises his look towards the cattle,* or *possessions, of the people to smite them with the* [*evil*] *eye.*

(TA.) [See also 1 in art. شيه.] ___ Also, *He frightened,* or *terrified, such a one.* (Lh, K.) ___ And *He envied such a one.* (K.) ___ And شَاهَتْ نَفْسُهُ إِلَى كَذَا *His desire became raised towards such a thing.* (AA, K.)

2 **شوّهه** , (S, K,) inf. n. تَشْوِيهٌ, (TA,) *He* (God) *rendered foul, unseemly,* or *ugly, his face:* (S, K, TA:) and *it,* i. e. the conformation of the face. (TA, from a verse of El-Hotei-ah.) And شَوَّهْتُ الوُجُوهَ *I rendered foul, unseemly,* or *ugly, the faces.* (Msb.) ___ And شَوَّهَ ٱللّٰهُ حُلُوقَكُمْ *God rendered,* or *may God render, wide your throats,* or *fauces.* (TA.) ___ لَا تُشَوِّهْ عَلَىَّ: see 1, latter half. ___ شوّه بيده *He* (a man) *made a sign with his arm,* or *hand.* (JK.)

4 **اشاهه** : see 1.

5 **تشوّه لَهُ** *He became altered in countenance to him, so as to be not known by him,* (syn. تَنَكَّرَ, S, K,) *and assumed various appearances.* (S.) ___ See also 1, in two places, near the end. تشوّه شَاةً *He hunted a* شاة [app. here meaning a *wild bull,* as seems to be indicated by the context in the S]. (S, K.)

شَآءٌ : see the next paragraph.

شَاةٌ , (S, Msb, K, &c.,) originally شَاهَةٌ, (S, Msb, TA,) *A sheep,* or *goat;* [*each* and *either,* but more commonly the *former;* see an instance voce صُوفٌ;] i. e. *one of what are termed* غَنَمٌ; (S, * Msb, * K;) applied to the *male* and to the *female;* (S, Msb, K;) so that one says of the male, هٰذَا شَاةٌ, (Msb,) which is said by Kh to be like the phrase هٰذَا رَحْمَةٌ مِنْ رَبِّى; (Sb, TA;) and of the female, هٰذِهِ شَاةٌ; and شَاةٌ ذَكَرٌ and شَاةٌ أُنْثَى: (Msb:) or it may be [*one*] *of sheep,* and *of goats,* and *of gazelles* or *antelopes,* and *of the bovine kind* [app. *of the wild bovine kind* i. e. *of bovine antelopes*], and *of ostriches,* and *of wild asses;* (K;) it is applied to *a wild bull* by Tarafeh, in his saying,

* كَسَامِعَتَىْ شَاةٍ بِحَوْمَلَ مُفْرَدِ *

(S) i. e. *Like the two ears of a wild bull, in Howmal, solitary;* the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Lebeed, and by El-Farezdak: (IB, TA:) and it is also applied to [*a wild cow;* (though said in the K in art. شوى to signify the *wild bull,* specially the *male;*) and hence, as being likened thereto,] *a woman;* (K, TA;) thus by El-Aashà; and thus also by Antarah, in his saying,

* يَا شَاةَ مَا قَنَصٍ لِمَنْ حَلَّتْ لَهُ *
* حَرُمَتْ عَلَيَّ وَلَيْتَهَا لَمْ تَحْرُمِ *

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(TA) *O* شاة [i. e. *wild cow*] *of the chase* (ما being redundant) *for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden:* (EM p. 246:) pl. شَآءٌ, (S, Msb, K,) originally شَاهٌ, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and شَيَاهٌ, (S, Mgh, Msb, K,) with ه, which is used of a number from three to ten [inclusive], for more than which it is with ت [meaning ة, i. e. شَاةٌ, agreeably with a general rule], (S,) and شَوَاهٌ, [the original of شَيَاهٌ,] (K,) and شَوًى, (S, K, TA, [in the CK, erroneously, شوى,]) which is pl. of شَآءٌ, (S, TA,) or rather a quasi-pl. n., originally شَوِيَهٌ, the ه being changed into ى like as it is in ذى for ذه, (TA,) and أَشَاوٍ, (K,) and شِيَهٌ, (so in copies of the K, [in the TA said to be like عنب, which is a mistake, (perhaps for عين,) for it is there said to be a quasi-pl. n., which could not be said if it were شيه,]) and شِيَهٌ, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and شِيَّةٌ, (K,) originally شِيَوٌ, but this, also, is a quasi-pl. n., (TA,) and شِيَةٌ also is syn. with شَآءٌ: (IAar, K in art. شوى:) it has not a pl. formed with ا and ت, [i. e. it has not for a pl. شَاآتٌ,] whether it be used as a gen. n. or as a proper name: (TA:) the dim. is شُوَيْهَةٌ. (S, Msb.) The sing. is also used in the sense of the pl., in the

saying فُلَانٌ كَثِيرُ الشَّاةِ والبَعِيرِ [*Such a one is possessor of a large number of sheep* or *goats, and of camels*], because the article ال denotes the genus. (S.) And it is said in a trad. فَأَمَرَ لَهَا بِشِيَاهٍ غَنَمٍ [*And he ordered that sheep* or *goats should be given to her*]: شياه being prefixed to غنم, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind شاة. (IAth, TA.) ___ الشَّاةُ is also the name of *Certain small stars* (K in art. شوى) *between* القرحه [or الفرجة, thus in the work of Kzw, in his descr. of Cepheus, and there said to be *the star in the breast of Cepheus,*] *and* الجَدْىُ [i. e. *the pole-star*]; (TA in that art.;) [the same that are described by Kzw as *certain small stars, called by the Arabs* الأَغْنَامُ, *between the legs of Cepheus and the star* الجَدْىُ.]

شَاهُ البَصَرِ, and شَاهِى البَصَرِ: see شَائِه.

شَوْه an inf. n., of شَوِه. (Mgh, Msb, TA. [See 1, in several places.]) Also a subst. meaning *Unluckiness,* or *inauspiciousness,* of a woman. (TA.)

شَيْه and شِيه and شِيَة: see شَاة.

شُوهَة *Remoteness:* (K, TA:) and so بُوهَة: one says, in dispraise, شُوهَةً لَهُ وبُوهَةً [i. e. بُعْدًا لَهُ, lit. *Remoteness to him!* meaning *may God alienate him* or *estrange him, from good,* or *prosperity!* or, *curse him!*]. (TA.)

شَوِىٌّ, originally شَوِيه: see شَاة.

شُوَيْهَة dim. of شَاة, q. v. (S, Msb.)

شَائِه *Envying:* pl. شُوَّه: (As, Lh, TA:) or the latter signifies persons *practising artifice to smite men with the* [*evil*] *eye.* (JK.) ___ And شَائِه البَصَرِ, (JK, S, K,) and شَاهُ البَصَرِ, (JK, K,) and شَاهِى البَصَرِ, (JK, TA, and S and K in art. شهو,) the last formed by transposition from the first, (S in art. شهو,) A man *sharp of sight.* (JK, S, K.)

شَائِىٌّ : see the next paragraph.

شَاهِىٌّ : see the next paragraph.

شَاوِىٌّ and شَاهِىٌّ A man *possessing* شَآءٌ [meaning *sheep* or *goats* or *both*]: (K:) the former is the rel. n. of شَآءٌ; and the latter, that of شَاةٌ: but used as a proper name of a man, it is شَائِىٌّ , and, if you will, شَاوِىٌّ. (S, TA. *)

شَيِّهٌ : see the next paragraph: and see شَاةٌ.

أَشْوَهُ, applied to a man, (Msb,) *Foul, unseemly,* or *ugly,* (JK, Msb, K,) *in face,* (JK, K,) or *in aspect,* (Msb,) and, as also شَيِّهٌ , of which the pl. is شَيِّهُونَ, *in make:* (JK:) fem. شَوْهَآءُ: (JK, Mgh, Msb:) and pl. شُوهٌ. (Msb.) Any created thing *incongruous in its several parts;* as also مُشَوَّهٌ . (TA.) And the fem., A woman *frowning,* or *morose, in face;* (K, * TA;) *foul, unseemly,* or *ugly, in make:* (TA:) and also *beautiful, goodly,* or *comely;* (K, * TA;) *that excites admiration and approval by her beauty:* (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., *Unlucky, or inauspicious.* (K.) ___ And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) *That smites quickly with the* [*evil*] *eye:* (Lth, S, TA:) or *that smites people effectually with his,* and *her,* [*evil*] *eye.* (TA.) And أَشْوَهُ العَيْنِ *Having an evil eye.* (Fr, TA in art. شزر.) ___ The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, *Wide in the* شِدْقَانِ [or *two sides of the mouth*]: (S:) or *long in the head, and wide in the nostrils:* (JK:) or *tall, and such as excites admiration and approval by her beauty* or *excellence:* (K, * TA:) or *exceedingly wide in the* شِدْقَانِ [or *two sides of the mouth*] *and the nostrils:* (K, TA:) or, as some say, *wide in the mouth:* (TA:) and *small in the mouth:* thus having two contr. meanings: (K, TA:) or *sharpsighted:* (T, TA:) or *sharp in spirit:* (TA:) see also 1. ___ Also, the masc., *Proud, and self-conceited.* (K.) ___ And خُطْبَةٌ شَوْهَآءُ [*An oration from the pulpit*] *in which a blessing is not invoked on the Prophet.* (TA.)

أَرْضٌ مَشَاهَةٌ *A land in which are* شَآء; (A'Obeyd, S, K;) like as one says أَرْضٌ مَأْبَلَةٌ: (A'Obeyd, S:) or *in which are many thereof.* (K.)

مُشَوَّهٌ *Rendered foul, unseemly,* or *ugly, in face,* by God: (TA:) or *foul,* &c., *in shape.* (K.) See also أَشْوَه, second sentence. ___ And *Bad in intellect.* (TA.)

شوى

1 **شَوَى اللَّحْمَ** , (aor. ـِ , TA,) inf. n. شَىٌّ, (S, MA, Msb, K,) *He roasted, broiled,* or *fried, the flesh-meat;* (MA, KL, * PS;) and اشواه signifies the same; as also اشتواه ; (Msb, TA;) or this last, (TA,) or اشتوى [alone], (S, MA,) signifies *he prepared,* or *prepared for himself,* (S, MA, * TA,) شِوآء, (S, TA, *) or *roasted, broiled,* or *fried, flesh-meat.* (MA.) ___ And شَوَى المآء, (IAar, K,) aor. as above, (TA,) *He heated the water.* (IAar, K.) ___ [And accord. to Freytag, شَوَى signifies also *He cut off* from (من) roasted flesh-meat: but for this he has named no authority.] See also 4.

2 **شَوَّى** see 4. ___ Also شوّاه لَحْمًا *He gave him flesh-meat* [app. in an unrestricted sense]. (TA.)

3 **يُشَاوِى**, for يُشَائِى: see 3 in art. شأو.

4 **اشوى اللَّحْمَ** : see 1. ___ أَشْوَاهُمْ; (S, Msb, K;) and شَوَّاهُمْ , inf. n. تَشْوِيَةٌ; (K;) *He fed them with* شِوآء [i. e. *roasted,* or *broiled,* or *fried, flesh-meat*]. (S, Msb, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast,* or *broil,* or *fry, thereof.* (AZ, K.) And اشوى *He left a portion remaining of his supper:* (S, K, TA:) or *he left some roasted,* or *broiled,* or *fried, flesh-meat of his supper.* (A, TA.) ___ And اشوى القَمْحُ *The wheat became fit to be rubbed with the hands and to be roasted.* (ISd, K.) ___ And اشوى السَّعَفُ *The palmbranches became yellow on the occasion of their drying up;* (K, TA;) as though a roasting affected them. (TA.) Also *He got,* or *acquired, the worse,* or *viler, sort of cattle.* (K.) اشواه said of a shooter or caster, *He hit* (S, * Msb, * K) *his* شَوًى, (K,) i. e. [*one* or *more of his*] *extremities,* (TA,) *not a* [*vital*] *place where a wound would occasion death;* (S, Msb, K;) and so شَوَاهُ , as in the

Tekmileh: in the K, erroneously, شَوَّاه. (TA.) ___ [Hence, *He missed it,* i. e. the object of his aim. See مَشْوًى: and see also Ham p. 91.] ___ [Hence, also, app.,] Hr says that اشوى is allowable in the sense of أَسْقَطَ [*He dropped, left out, omitted,* &c., anything]; like أَسْوَى [q. v.]. (TA in art. سوى.) In the saying مَا أَعْيَاهُ وَأَشْيَاهُ (S, K, [in some copies of the K وَمَا أَشْيَاهُ,]) and so in مَا اعياه وَأَشْوَاهُ, (S, * K, * TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7 **انشوى اللَّحْمُ** *The flesh-meat became roasted, broiled,* or *fried;* (MA;) quasi-pass. of شَوَى اللَّحْمَ; (S, * M, Msb, K;) as also * اشتوى; (M, K;) [or] the latter in this sense is not allowable. (S, Msb.)

8 **إِشْتَوَى** see 1. ___ [Hence,] اشتويتها, referring to a she-camel, *I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt.* (Ham p. 783.) See also 7.

شَاةٌ : see what next follows: and see more in art. شوه.

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شَيَةٌ *i. q.* شَآءٌ [q. v. in art. شوه]; as also شَوِىٌّ ; (IAar, K;) the latter is like الشَّوَى, [غَنِىٌّ in the CK as syn. with الشَّاءُ being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of شَاةٌ [n. un. of شَآءٌ]. (TA.)

شِىٌّ is originally شَوْىٌ. (ISd, TA.) One says, جَآءَ بِالعِىِّ وَالشِّىِّ, (S, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عى]. (TA.)

شَوًى is pl. of شَوَاةٌ: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies The *skin of the head:* (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or the *exterior of the skin of the head, in*

which grows the hair: (Aboo-Safwán, TA in art. بشر:) and some say, the *exterior of all,* or *of any part, of the skin:* (TA in the present art.:) and the former signifies the *arms* or *hands* and the *legs* or *feet,* or the *fore* and *hind legs,* (S, K,) and (K) the *extremities* (Msb, K) *collectively,* (K,) and the *head* of a human being, (S,) or the قَحْف *of the head* [i. e. the *bone above the brain,* or *a separate portion of the skull,* or *a distinct bone of the skull*], (K,) but of a horse the *legs,* not the head, because one says عَبْلُ الشَّوَى [i. e. *thick in the legs*], for this cannot relate to the head of the horse, (S,) and *any part that is not a* [*vital*] *place* [i. e.] *where a wound causes death* (S, Msb, K) *such* [*for instance*] *as the legs.* (Msb.) ثَالِبَةُ الشَّوَى means A woman *having cracked,* or *chapped, feet.* (S and K in art. ثلب.)

___ It is also a subst. [app. meaning a quasi-inf. n.] from أَشْوَاه [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khálid Ibn-Zuheyr,])

* فَإِنَّ مِنَ القَوْلِ الَّتِى لَا شَوَى لَهَا *

* إِذَا زَلَّ ظَهْرَ اللِّسَانِ انْفِلَاتُهُ *

means [*And,* or *for*] *verily of speech is that* sentence (كَلِمَة, a word understood,) *which does not hit a place where a wound will not occasion death,* [i. e. which does not miss its object, *when its escaping from the upper surface of the tongue is quick,*] but which kills. (S, TA.) And شَوًى is used [app. in like manner, as a quasi-inf. n.,] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شَوًى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies *A mistake; syn.* خَطَأٌ. (TA.) ___ Also *A thing,* (S,) or *an affair,* (K,) *that is paltry, mean, despicable,* or *of no account* or *weight* or *worth:* (S, K, * TA:) in this sense, from the same word as signifying the extremities [of an animal]. (IAth, TA.) Hence, in a trad. of Mujáhid, كُلُّ مَا أَصَابَ الصَّائِمَ شَوًى إِلَّا الغِيبَةَ [*Everything that befalls the faster is a matter of no account,*

except absence of mind]; i. e. nothing that befalls the faster annuls his fast except الغيبة, for this does annul it. (TA.) ___ And The *worse*, or *viler, sort of cattle*, (S, K, TA,) *of camels*, and *of sheep* or *goats;* and the *small*, or *young, thereof.* (TA.) [See also شُوَاية.] ___ And *A remainder*, or *remaining portion.* (TA.) [See, again, شُوَاية.] ___ Also *i. q.* إِبْقَآء [The *making*, or *causing*, or *suffering, to remain;* or, perhaps, *to continue in life*, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

شُوَآء : see what next follows.

شَوَآء *Roasted, broiled*, or *fried, flesh-meat;* (S, * MA, Msb, K, * KL;) as also شُوَآء ; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from شَوَى اللَّحْمَ: and شَوَآءَة [as its n. un.] signifies *a piece thereof.* (S.)

شَوًى (K) and مَشْوًى (Msb) [*Roasted, broiled*, or *fried*], the latter originally مَشْوُوٌى. (Msb.) [In the K the former is said to be like شَوَآء; but it has the signification of the latter, i. e., of a pass. part. n.] See also شَيَة. Ks says, (S,) in the phrase عِيٌّ شِيٌّ, and so in عِيٌّ شَوًى, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عى]. (S, K.)

شَوَآءَة : see شَوَآء.

شَوِيَّة : see the next paragraph.

شَوَاية : see the next paragraph.

شُوَاية *What is cut off from*, or *of, flesh-meat:* (K, TA:) or *what the slaughterer cuts off from*, or *of, the extremities of a sheep* or *goat.* (TA.) ___ *A small thing* [or *portion*] *of that which is large; as a piece*, or *detached portion, of a sheep*, or *goat:* one says, ما بَقِىَ مِن

شُوَاةٌ إِلَّا الشَّاة [*There remained not of the sheep,* or *goat, save a piece*]. (S.) ___ Also, (S, K,) and شَوَاةٌ and شَوَاةٌ , (K,) *A* قُرْص [or *round cake,* or *small round cake,*] of bread. (S, K.) ___ And, all the three, *A remaining portion of people,* or *of cattle, that have perished;* as also شَوِيَّةٌ ; (K;) or this last, *a remaining portion of people that have perished:* (S:) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوًى.] ___ And The *bad,* or *vile, sort,* (K, TA,) or *worse,* or *viler, sort,* (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-h. (TA.) [See, again, شَوًى.] ___ [And accord. to Freytag, شواية الرضف (i. e. شَوَايَةُ الرَّضْفِ) is expl. by Meyd as meaning *Cooked milk cast upon a hot stone, so that only a small portion remains.*]

شَوَايَةٌ : see the next preceding paragraph.

شَوَّآءٌ *A seller of roasted, broiled,* or *fried, flesh-meat.* (KL.)

شَيَّانُ [mentioned in this art. as though originally شَوْيَانُ] *i. q.* دَمُ الأَخَوَيْنِ [The *red, resinous, inspissated juice called dragon's blood:* see art. دمو]. (S. K.) And *Far-seeing.* (S, K.)

شَاوِىٌّ *A possessor of* شَآء [meaning *sheep* or *goats* or *both*]. (S, K. [In the CK without teshdeed. Mentioned also in art. شوه, q. v.]) سَعَفَةٌ شَاوِيَّةٌ (with teshdeed to the ى, TA, [but in the CK without teshdeed,]) *A palm-branch that has become yellow in drying up.* (K. [See 4.])

شَوْشَاةٌ , (S, K, [in some copies of the K شَوْشَآءٌ, but]) like مَوْمَاةٌ, (S,) A *swift* she-camel. (S, K.)

أَشَاوَى a pl. pl. of شَيْءٌ, q. v.

مُشْوًى , like مُهْدًى, (K, TA, [in the CK, مَشْوًى, like مَهْدًى, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA,) *That has been missed by the stone* [*cast at it*]. (K, TA.)

مشْوًى (K in art. صول) *A frying-pan.* (TK in that art.)

مَشْوِىٌّ : see شَوِىٌّ.

مُشْتَوًى [*A place of roasting, broiling,* or *frying,* flesh-meat]. (S in art. طبخ.)

شى

4 **أَشْيَاهُ** an imitative sequent to أَعْيَاهُ in the phrase مَا أَعْيَاهُ وَأَشْيَاهُ: see 4 in art. شوى.

شَيَةٌ , syn. with شَآءٌ: see art. شوى.

شَيٌّ : and يَا شَيَّ مَا لِى: see شَيْءٌ, in art. شيأ.

شِيٌّ an imitative sequent to عِيٌّ: see art. شوى.

شَيِيٌّ an imitative sequent to عَيِيٌّ: see شَوِيٌّ.

شَيَّانُ : see art. شوى.

شيأ

1 **شَآءَهُ** , (Msb,) [originally شَيِئَهُ,] like خَافَهُ, [which is originally خَوِفَهُ,] (MF,) first. pers. شَئِتُهُ, (S, K,) aor. يَشَاؤُهُ, (Msb,) [and by poetic license يَشَاهُ, without ء,] first pers. أَشَاؤُهُ, (S. K,) inf. n. شَىْءٌ (Msb, K) and مَشِيئَةٌ, (S, * K,) or this is a simple subst., (Msb,) and مَشَآءَةٌ and مَشَائِيَةٌ, (K,) [or these two also are simple substs.,] *He*, and *I, willed, wished*, or *desired, it;* syn. أَرَادَهُ (Msb) and أَرَدْتُهُ: (S, * K:) most of the scholastic theologians make no difference between المَشِيئَةُ and الإِرَادَةُ, though they are [said to be] originally different; for the former, in the proper language, signifies *the causing to be* or *exist*, syn. الإِيجَادُ; and the latter, *the willing, wishing*, or *desiring;* syn. الطَّلَبُ. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَآءَ ٱللّٰهُ وَشِئْتُ [*What God hath willed and I have willed*], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَآءَ ٱللّٰهُ ثُمَّ شِئْتُ [*What God hath willed, then I have willed*]. (TA.) [مَا شَآءَ ٱللّٰهُ as signifying *What hath God willed!* is used to express admiration. And as signifying *What God willed* it is a phrase often used to denote a vague, generally a great or considerable, but sometimes

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a small, number or quantity or time: See De Sacy's Relation de l'Égypte par Abdallatif, pp. 246 and 394 &c.] See also 1 in art. شوأ

2 **شَيَّأْتُهُ عَلَى الأَمْرِ** [in some copies of the K (erroneously) شَئَّتُهُ] *I incited him*, or *made him, to do the thing*, or *affair.* (As, S, L, K, TA.) And شَيَّأَ ٱللّٰهُ وَجْهَهُ, (K, TA,) and خَلْقَهُ, (TA,) *God rendered*, or *may God render, foul, unseemly*, or *ugly, his face*, (K, TA,) and *his make.* (TA.)

4 **أَشَآءَهُ إِلَيْهِ** *He*, or *it, compelled him, constrained him*, or *necessitated him, to have*

recourse, or *betake himself, to it;* syn. أَلْجَأَهُ; (S, K;) a dial. var. of أَجَآءَهُ; (S;) of the dial. of Temeem. (TA.) Temeem say, شَرٌّ مَا يُشِيئُكَ إِلَى مُخَّةِ عُرْقُوبٍ, meaning يُجِيئُكَ [q. v., i. e. *It is an evil thing that compels thee to have recourse to the marrow of a hock*]. (S.)

5 تَشَيَّأَ *His anger became appeased:* (K:) said of a man. (TA.)

شَيْءٌ [*A thing; anything; something; somewhat;*] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَىٌّ: see an ex. in a verse cited voce صُؤَابَةٌ: see also the last sentence but one of this paragraph:] الشَّىْءُ properly signifies *what may be known, and that whereof a thing may be predicated:* (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for *anything that has been made to have being, whether an accident,* or *attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof:* (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning *what is willed, and meant,* or *intended,* [in which sense مَشِيئَةٌ (pl. مَشِيآتٌ) is often used,] *without restriction to its actuality or possibility of being,* so that it applies to *that which necessarily is,* and *that which may be,* and *that which cannot be;* accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying *what is caused to be* or *exist;* accordingly,] Er-Rághib says that it denotes *whatever is caused to be* or *exist, whether sensibly, as material substances,* or *ideally, as sayings;* and Bd and others expressly assert that it signifies peculiarly *what is caused to be* or *exist;* but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to *what is non-existent;* such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُ [*Everything is subject to perish except Himself* (Kur xxviii. last verse)] and وَإِنْ مِنْ شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ [*And there is not*

anything but it glorifies Him with praising (Kur xvii. 46)], for what is nonexistent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَآءُ, (S, Msb, K, &c.,) imperfectly decl., (Msb, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting the formation of which there is much difference of opinion [as will be shown hereafter], (Msb, TA,) and أَشْيَاوَاتٌ, (S, K,) a pl. pl. [i. e. pl. of أَشْيَآءٌ], (MF, TA,) and أَشَاوَاتٌ, [a contraction of that next preceding,] (K,) and أَشَاوَى, (S, K,) with fet-h to the و, (MF, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the S أَشَاوَى, though if with kesr it should be either أَشَاوٍ or أَشَاوِىٌّ, but أَشَاوَى only is meant by J, as is shown by what here follows,] originally أَشَايِىٌّ, with three ى s, not أَشَائِىٌّ as J says, [or rather as the word is written in copies of the S, for J may have held it to be أَشَائِىٌّ or أَشَايِىءٌ, as he says that the ء was changed into ى thus occasioning the combination of three ىs, so that he held its secondary form to be أَشَايِىٌّ, as will presently be shown,] because the first ى is radical, not augmentative, (IB, K,) the medial ى of the three being suppressed, and the final one changed into ا [though written ى], and the initial one changed into و, (S,) and another form of pl. is أَشَايَا, (S, Msb, K,) with the ى preserved, not changed into و [as it is in أَشَاوَى], (TA,) [likewise] a pl. of أَشْيَآءُ, (Msb,) and أَشَايَا also is mentioned, (K,) as formed [from أَشْيَآءُ] by the change of ء into ى and adding ا, (TA,) and أَشَاوُهُ, which is strange, (Lh, K,) as there is no هـ in أَشْيَآءُ, (Lh,) or in شَىْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n.] أَشْيَآءُ, the most probable opinion is that of Kh: (Msb, TA:) accord. to him, (S, Msb, K,) it is originally of the measure فَعْلَآءُ, (S, K, *) in lieu of أَفْعَالٌ, (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيْئَآءُ, (Msb,) and the two hemzehs combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure لَفْعَآءُ, (S, Msb,) as is shown by its having for its pls. أَشَاوَى and أَشَايَا and أَشْيَاوَاتٌ: (S:) accord. to Akh, it is [originally] of the measure أَفْعَلَآءُ; (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be أُشَيَّآءُ, as it is, but شُيَيْآتٌ: (S:) accord. to Ks, it is of the measure أَفْعَالٌ, and made imperfectly decl. because of frequency of usage, being likened to فَعْلَآءُ; but were it so, أَبْنَآءُ and أَسْمَآءُ would be imperfectly decl.: (S, K:) accord. to Fr, شَىْءٌ is originally شَيِّئٌ, and therefore has a pl. of the measure أَفْعَلَآءُ, afterwards contracted to فَعْلَآءُ; but were it so, it would not have for its pl. أَشَاوَى. (S. [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.]) The dim. of شَىْءٌ is شُيَيْءٌ and شَيِّىءٌ ; (S, K, TA, but only the

former in some copies of the K, the word being written in other copies شَيِىءٌ;) not شَوًى , or شَوْىءٌ ; (the former accord. to my two copies of the S and accord. to the copies of the K followed in the TA, in which it is said to be with teshdeed to the ى, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,) used by post-classical poets in their verses. (MF, TA.) ___ When a man says to thee, What dost thou desire? thou answerest, لَا شَيْئًا [*Nothing*]: and when he says, Why didst thou that? thou answerest, لِلَا شَىْءٍ [*For nothing*]: and when he says, What is thine affair? thou answerest, لَا شَىْءٌ [*Nothing*]: it is with tenween in every one of these cases. (As, AHát, TA.) [When one says لَا شَىْءَ, he means thereby *There is nothing.*] ___ لَيْسَ بِشَىْءٍ means [*It is nought, of no account* or *weight; it is not worthy of notice,* or *not worth anything;*] *it is not a good thing;* or *it is not a thing to be regarded.* (W p. 27.) ___ [لَيْسَ مِنَ الأَمْرِ فِى شَىْءٍ is a phrase of frequent occurrence, meaning *He has no concern with the affair;* see two exs. in the first paragraph of art. حوص. ___ فِيهِ شَىْءٌ مِنَ الطُّولِ occurs in the TA voce حُسْبَانَةٌ, meaning *In it is somewhat,* or *some degree, of length;* i. e. *it is somewhat long;* and is used in the present day in this sense.] ___ In the phrase هُوَ أَحْسَنُ مِنْكَ شَيْئًا, the last word is for بِشَىْءٍ [i. e. *He is better than thou in something;* meaning *he is somewhat better than thou*]. (IJ, L.) ___ مَا أَغْفَلَهُ عَنْكَ شَيْئًا is a phrase of the Arabs [app. lit. signifying *How unmindful of thee is he as to anything!*] mentioned by Sb as meaning دَعِ الشَّكَّ عَنْكَ [*Dismiss doubt from thee* (*respecting him as to anything*)]: IJ says that شيئا is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلَهُ عَنْكَ غُفُولًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that ما is here lit. interrogative, but in meaning denotative of wonder; and that شيئا is governed in the accus. case by some other word, or phrase, as though the saying were *dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it.* (TA in art. شيئا فشيئا [___.) مَا means *Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop,*

little and little in succession, by little and little, by degrees or *gradually.*] ___ أَىُّ شَىْءٍ [meaning *What thing?*] is, by the alleviation of the ى [in اىّ] and the suppression of the ء [in شىء], made into one word, أَيْشَى: so says El-Fárábee: (Msb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَيْشَ. (TA in art. جرم, as on the authority of Ks.) ___ شَىْءٌ in the Kur lx. 11 may mean *Any one* (Bd, Jel) or *more.* (Jel.) ___ [It is also applied to The *penis* of a man; as in the explanation of a phrase mentioned voce ذَنَبٌ; like as its syn. هَنٌ is to the same and (more commonly) to the vulva of a woman.] ___ In algebra, it signifies [*A square root;*] *a number that is multiplied into itself;* which in arithmetic [and in algebra also] is called جذر [i. e. جَذْرٌ]; and in geometry, ضلع [i. e. ضِلْعٌ or ضِلَعٌ]; (Dict. of the Techn. Terms used in the Sciences of the Musalmans, p. 202;) *an unknown number that is multiplied into itself.*

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(Idem, p. 730.) It is also said, on the authority of Lth, to signify *Water:* and he cites as an ex.,

* تَرَى رَكْبَهُ بِالشَّىْءِ فِى وَسْطِ قَفْرَةٍ *

[*Thou seest,* or *wilt see, his company of riders at the water in the midst of a desert*]: but AM says, I know not الشىء in the sense of water, nor know I what it is. (TA.) يَا شَىْءَ is an expression of regret, (El-Ahmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [*Oh!* or] *O my wonder!* (Ks, Lh, TA.) One says, يَا شَىْءَ لِى, (El-Ahmar, Ks, Lh, K,) and يَا شَىَّ لِى, i. e. with and without ء, (Ks, TA,) and يَا هَىْءَ لِى, (Lh, K,) يَا هَىَّ لِى, and يَا فَىَّ لِى, (El-Ahmar, Ks, TA,) neither of these two with ء, (Ks, TA,) [meaning *Oh!* or *O my wonder! What has happened to me?*] in all of these, (Ks, TA,) ما being in the place of a noun in the nom. case. (Ks, Lh, TA.) ___ Some also say, يَا شَىْءَ and يَا هَىَّ and يَا فَىَّ, and some add ما, saying, يَا شَىْءَ مَا and يَا هَىَّ مَا and يَا فَىَّ مَا, meaning *How good,* or *beautiful, is this!* (Ks, TA.)

شيئة [*Will, wish,* or *desire,*] a subst. from شآءه, (Lh, K,) [and] so is مشيئة [which is mentioned in the K as an inf. n.]. (Msb.) One says, كُلُّ شَىْءٍ بِشَيْئَةِ ٱللّٰهِ, (S, K,) i. e. بِمَشِيئَتِهِ [*Everything is by the will of God*]. (S.)

شيىء and شيِىء and شوًى or شوىء: see شىء in the middle of the paragraph.

شيآن and شيَّآن: see art. شوأ.

أُشَيَّآء dim. of أَشْيَآء: see شىء, in the latter part of the former half of the paragraph.

مشيئة : see شيئة, in two places: ___ and see also شىء, near the beginning of the paragraph.

مُشَيَّأٌ *Incongruous, unsound,* (K, TA,) *foul,* or *ugly,* (TA,) *in make,* or *formation.* (K, TA. [See Ham p. 192.]) ___ And accord. to Aboo-Sa'eed, A child *born preposterously, the legs coming forth before the arms.* (TA.)

شيب

1 **شَابَ** , aor. يَشِيبُ, inf. n. شَيْبٌ and شَيْبَةٌ (Msb, TA) and مَشِيبٌ, (TA,) *He became whitehaired,* or *hoary.* (Msb, TA.) And شَابَ رَأْسُهُ (S,) and رَأْسُهَا, (Msb, TA,) inf. n. شَيْبٌ and شَيْبَةٌ, (S,) *His head,* and *her head, became white,* or *hoary.* (S, Msb, TA.) ___ [Hence,] شَابَتْ رُؤُوسُ الآكَامِ [*The heads,* or *summits, of the hills became white,* or *hoary*]. (A.) And شَابَ الرَّأْسُ *It whitened the head:*

so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abras: (IB, TA:)

* تَصْبُو وَأَنَّى لَكَ التَّصَابِي *
* وَالرَّأْسُ قَدْ شَابَهُ المَشِيبُ *

[*Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such conduct when hoariness,* or *the entering upon the period of hoariness, hath whitened the head?*]. (S, * IB, TA.) [See also 2.]

2 **شَيَّبَهُ الحُزْنُ** , (Ks, S, A,) and شَيَّبَ الحُزْنُ رَأْسَهُ, and بِرَأْسِهِ, (Ks, S, Msb, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. بِ,] (TA,) *Grief rendered him white-headed,* or *hoary-headed;* (Ks, S, A, Msb, K;) as also اَشَابَهُ , (A,) and اَشَابَ رَأْسَهُ and بِرَأْسِهِ. (Ks, S, Msb, K. *)

4 **اَشَابَ** , said of a man, *He had children that had become white-headed,* or *hoary.* (S, TA.) See also the next preceding paragraph, in two places.

شَيْبٌ The *hair* (K, TA) itself: sometimes it is thus called: (TA:) [but app. only *when white,* or *hoary;* in which sense it is

often used; as in the TA in arts. خضب and صبغ &c.:] or (K, TA, in the CK and) *whiteness of the hair,* or *hoariness;* (A, K, TA;) as also مَشِيبٌ : (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (As, S, Mgh, Msb;) and is *little* and *much* [*whiteness of the hair*]: one says, عَلَاهُ الشَّيْبُ [*Whiteness of the hair,* or *hoariness, came upon him*]: (TA:) but مَشِيبٌ signifies a man's *entering upon the period of whiteness of the hair,* or *hoariness:* (As, S, Msb:) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], وَٱشْتَعَلَ الرَّأْسُ شَيْبًا, (S,) meaning *And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood,* (Jel,) [or *the head has become glistening with whiteness of the hair,* or *hoariness,*] شيبا is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said وَشَابَ الرَّأْسُ شَيْبًا. (S, TA. *)

شِيبٌ , of a whip, a genuine Arabic word of wellknown meaning; (S;) The *thong* (K, TA) *at the upper extremity* (TA) of a whip: (K, TA:) there are two of such thongs, called شِيبَانِ. (TA.) Also *A word imitative of the sounds made by the lips of camels* (S, K) *in drinking.* (S.) And pl. of أَشْيَبُ [q. v.]. (S, K, &c.)

شُيُبٌ a pl. of which the sing. is doubted: see أَشْيَبُ.

شَيْبَةٌ an inf. n. of 1 [q. v.]. (S, Msb.) ___ And accord. to El-Khafájee, *A white,* or *hoary, beard:* but MF says that this is a conventional postclassical meaning. (TA.) [Also, in the present day, applied to *A species of artemisia;* (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the *artemisia arborescens* of Linn.: (Delile's Flor. Aegypt. Illustr., no. 799:) ___ and *Lichen;* (Forskål ubi suprà;) the *lichen prunastri* of Linn. (Delile, ib., no. 976 .) And شَيْبَةُ الجَبَلِ *Lichen scyphifer.* (Forskål, p. lxxviii., no. 559.)]

شَيْبَانُ : see أَشْيَبُ; near the end of the paragraph: ___ and see also the paragraph here following.

شِيبَانُ and مِلْحَانُ, (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with kesr to the ش and م, (S,) or the former word is written شِيبَانُ , and sometimes شَيْبَانُ, and the latter is as above, (K,) and sometimes مَلْحَانُ, (TA,) *The two months of winter;* (A, TA;) [as though meaning *the second of the Six Seasons,* commencing two months after the autumnal equinox; (see the former of the two tables in p. 1254;)] *i. q.* شَهْرَا قَمَاحٍ, (S, A, K, TA,) which are *the two coldest months;* (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) *falling at the period of the* [*auroral*] *rising of the Scorpion and the Vulture,* (العَقْرَب and النَّسْر, [by which latter is meant النَّسْرُ الوَاقِعُ, i. e. the star a of Lyra,]) *said by him who knows not to be the two Kánoons* [i. e. كَانُونُ الأَوَّلُ and كَانُونُ الثَّانِى, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazweenee and others say that القَلْبُ (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and النَّسْرُ الوَاقِعُ rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see مَنَازِلُ القَمَرِ in art. نزل,) was on the 25th of November O. S.: see also مِلْحَانُ, and قَمَاحٌ: it is also said that] شِيبَانُ [used alone] is a name of [*the month*] كانون الاوّل, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

شِيَابٌ and شِيَابَةٌ [the former erroneously written by Golius شَيَّابٌ]: see شَوْبٌ, in art. شوب.

شِيُوبٌ : see أَشْيَبُ.

شَائِبٌ [*Being,* or *becoming, white-haired,* or *hoary*]: see شَيْبٌ شَائِبٌ ___. أَشْيَبُ is a phrase like لَيْلٌ لَائِلٌ, (S,) or like شَعْرٌ شَاعِرٌ: it means *Intense whiteness of the hair.* (TA.)

أَشْيَبُ *White-haired, white-headed,* or *horary:* (S, A, Mgh, Msb, K:) [it is said to be] anomalous in form; (S, Mgh, Msb;) for an epithet of this measure is only formed [by rule] from a verb of the measure فَعِلَ, aor. يَفْعَلُ; (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but أَشْيَبُ signifies *white-headed,* or *hoaryheaded;* [so that it does denote a colour;] and ElKhafájee says that it is reckoned among epithets

denoting defects, or blemishes, like أَعْمَى and أَعْرَجُ: (MF, TA:) it is said in the K that it has no فَعْلَآءُ, i. e., (TA,) the epithet شَيْبَآءُ is not applied to a woman; (Msb, TA;) شَمْطَآءُ being used in its stead; (TA;) though one says شَابَ رَأْسُهَا: (Msb, TA:) [but see Har p. 418, where شَيْبَآءُ is mentioned, applied to a woman, as meaning *aged*, and *white*, or *hoary, in the head:* and see شَيْبَآءُ in art. شوب:] the pl. is شِيبٌ; (S, A, Mgh, Msb, K;) with which is syn. شُيَّبٌ; (TA, as from the K; [but not found by me in the copies of the K to

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which I have had access;]) and شُيُبٌ: (K, TA:) this last is said by IM to be allowable in poetry, عَلَى التَّمَامِ [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of شَائِبٌ [q. v.], like as بُزُلٌ is of بَازِلٌ; or pl. of شِيُوبٌ [which app. means *very white* or *hoary in the head*], accord. to the dial. of the people of El-Hijáz, who say دَجَاجَةٌ بِيُوضٌ and دَجَاجٌ بِيُضٌ. (TA.) ___ [Hence,] one says, رَأَيْتُ الجِبَالَ شِيبًا *I saw the mountains white with snow and hoar frost.* (A, TA.) And شِيبٌ [used alone] signifies *Mountains upon which snow falls, and which are white*, or *hoary, therewith:* (S, L:) or *mountains white with snow* or *with dust:* and, some say, *white clouds:* sing. أَشْيَبُ. (L, TA.) And, applied to truffles (كَمْأَة), *White and large:* (TA:) or simply *white.* (Id. voce .)تَعَاشِيبُ يَوْمٌ أَشْيَبُ ___ *A day in which are cold and clouds and* صُرَاد [correctly صُرَّاد, meaning *thin clouds*, or *cold and humid clouds, in which is no water*]; as also يَوْمٌ شِيبَانُ . (K.) ___ لَيْلَةُ الشَّيْبَآءِ, (K,) or لَيْلَةُ شَيْبَآءَ, (TA,) and لَيْلَةُ شَيْبَآءُ, (TA voce حُرٌّ,) *The last night of the* [*lunar*] *month:* (K, TA:) its first night is called لَيْلَةُ حُرَّةٍ and لَيْلَةُ حُرَّةٍ. (K voce شَيْبَآءَ.) بَاتَتْ بِلَيْلَةِ حُرٍّ, and بِلَيْلَةِ الشَّيْبَآءِ: see in art. شوب.

مَشِيبٌ : see شَيْبٌ, in two places.

شيح

1 **شَاحَ** : see 4. ___ [Also, accord. to Freytag, on the authority of the Kitáb el-Addád, *He was brave,* or *bold:* thus having two contr. significations. ___ Another meaning assigned to it by him, in common with شَايَحَ and أَشَاحَ, as on the authority of the K, i. e. Diligens fuit, is a mistake.]

2 **شيّحه** , (O,) inf. n. تَشْيِيحٌ, (K,) *He cautioned him;* or *made him to fear,* or *be in fear.* (O, K. *) ___ And *He removed him,* or *it, far away.* (O.) And شيّح, (O, TA,) inf. n. as above, (K,) *He looked at his adversary,* or *antagonist, and straitened him,* or *treated him with hardness* or *harshness:* (O, K, * TA:) from IAar. (TA.)

3 **شَايَحَ** see the next paragraph, in two places. ___ Also *He fought.* (T, K.)

4 **اشاح** , (S, A, K,) inf. n. إِشَاحَةٌ, (IAar, TA,) *He was cautious,* or *in fear,* (S, A, K,) منه [*of it*], (A, TA,) i. e. a thing, or an affair, (TA,) and على حاجته [*for the thing that he wanted*]; (K;) as also شايح , (S, A, K,) inf. مُشَايَحَةٌ and شِيَاحٌ; and شَاحَ : (K:) or *he was cautious and in fear, endeavouring to repel death.* (L.) ___ But in the dial. of Hudheyl, (S,) *He strove, laboured, toiled,* or *exerted himself,* فى أَمْرٍ [*in an affair*]; and so شايح . (S, A.) ___ And *He continued journeying,* or *going on.* (O.) ___ اشاح بوجهه *He turned away his face,* (S, A, TA,) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or *he exerted himself in aversion* or *turning away.* (IAar, TA.) One says, كَلَّمْتُهُ فَأَشَاحَ بوجهه *I spoke to him, and he turned away his face.* (A.) ___ اشاح also signifies *He advanced,* or *came forward;* syn. أَقْبَلَ. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., مُشِيحٌ.] ___ And *He defended what was behind his back.* (IAth, TA.) [See, again, the part. n.]

___ اشاح بذَنَبه, said of a horse, *He let his tail hang down loosely.* (Lth, S.) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for اساح; but his assertion requires proof. (MF.) [See the latter verb, in art. اشاحت الأَرضُ.] سيح *The land produced the plant called* شيح. (AHn, O, K.)

شيح *Cautious,* or *fearing;* (A, K;) as also شائح, (A, TA,) and مشيح: (As, O:) or this last, *cautious,* or *fearing, and at the same time striving, labouring, toiling,* or *exerting himself:* (Az, TA:) or all signify *prudent; discreet;* or *having,* or *using, precaution,* or *good judgment;* (Ham p. 281;) and so شيحانُ. (Id. p. 43.) ___ In the dial. of Hudheyl, (S, O,) *Striving, labouring, toiling,* or *exerting himself,* (S, A, O, K,) in affairs; (S, O, K;) and so شائح, (A, K,) and مشيح: (As, O, K:) pl. of the first [and app. of the second also] شياح: (S, O.) Also [The *artemisia Judaïca;* and *absinthium Ponticum; species of wormwood;*] *a certain plant,* (AHn, S, A, O, K,) *well known,* (AHn, O, K,) *of several species,* (AHn, O,) *of some* [*species*] *whereof brooms are made,* (L,) [*and which is also used for fumigation,*] *the leaves of which are* [*of the kind called*] هدَب; (AHn, O, L;) *it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows:* (AHn, O, L:) pl. شيحانٌ. (Fr, O, L.) Accord. to the K, [probably on the authority of Lth,] it signifies also *A* [*garment of the kind called*] بُرد, *of El-Yemen:* but Az says that there is no kind of garment so called: the correct word is سيح, with [the unpointed] س [and with fet-h]. (TA.)

شيحانُ [and probably with tenween also]: see شيح. ___ Also *Very jealous;* (S, O, K;) because such is cautious for his wives, or women under covert, or household or family; (S, O;) and so شائح. (K.) ___ Also, (O, K,) and شيحانٌ, (As, O, K,) *Tall:* (O, K:) or *goodly in tallness.* (L.) ___ And the former, *That makes,* or *utters, a low sound in running;* [so I render يتهمَّس عدوًا in the K and TA; in the O and in my MS. copy of the K, يتهمَّش; but the former I

think the right reading; app. *by reason of quickness,* or *swiftness;* for it is added,] quickness, or swiftness, is meant thereby: (O, TA: *) mentioned by Az, on the authority of Khálid Ibn-Jembeh. (TA.) [In this sense it seems to be with tenween: for] شَيْحَانَةٌ [is its fem. and] means A *quick,* or *swift,* she-camel. (S, O.) ___ Also A horse *strong in spirit;* syn. شَدِيدُ النَّفْسِ; (O, K, TA; in the CK, النَّفَسِ [i. e. *in breath*];) and so شَيْحَانٌ : thus expl. by Skr. (O.)

شَيْحَانٌ : see the next preceding paragraph, in two places.

شِيَاحٌ *Mutual caution* or *fear.* (And The *act of striving, labouring, toiling,* or *exerting oneself, in anything.* (K.) [But in both of these senses it seems to be an inf. n. of 3, q. v.] Also (K) *Drought, dearth, scarcity.* (O, K.)

شَائِحٌ : see شَيْحٌ, in two places: ___ and see also شَيْحَانُ.

مَشِيحٌ : see شَيْحٌ, in two places. It is also expl. as meaning *Striving, labouring, toiling,* or *exerting himself, and persevering in his work:* (A:) and *striving* &c., *and hastening,* or *going quickly.* (TA.) ___ Also *Advancing,* or *coming forward,* to one. (Fr, O, K.) ___ And *Defending what is behind one's back.* (Fr, O, K.)

مُشَيَّحٌ is expl. as meaning *Striped;* applied to a garment: but Az says that there is no such word, so applied: the correct word is مُسَيَّحٌ, with [the unpointed] س. (TA.)

مَشِيحَى : see the following paragraph.

مَشِيحَآء : see the following paragraph.

مَشْيُوحَى : see the following paragraph.

مَشْيُوحَآء (S, O, K) and مَشِيحَى (O, K) *A state of haste:* (S, O, K:) or *a state of confusion:* (K:) the latter

meaning mentioned in the L: (TA:) you say, هُمْ فِى مَشْيُوحَآءَ مِنْ أَمْرِهِمْ (S, O, K) and فى مَشِيحَى من امرهم (O, K) *They are in a state of haste in respect of their affair:* (S, O, K:) or *in a state of confusion in their affair:* (L, K:) as having the latter meaning, Ibn-Málik says that it is مَشِيجَآء, with ج and medd, of the measure فَعِيلَآء, not مَفْعَلَآء; but this requires consideration: Ibn-Umm-Málik and others, following AHei, say that القَوْمُ فِى مَشِيحَآءَ مِنْ أَمْرِهِمْ means *the people,* or *party, are in a state of striving, labour, toil,* or *exertion, and determination,* or *resolution, in respect of their affair.* (TA.) مَشْيُوحَآء also signifies *A land that produces the plant called* شِيح; (S, O, K;) and so مَشْيُوحَى : (O, K:) or it signifies *many plants of the kind so called:* thus in the T, on the authority of As and A 'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA;) AHn saying further that it is like مَشْيُوخَآء meaning a company of شُيُوخ [or elderly men], and مَعْيُورَآء meaning a herd of عُيُور [or asses], &c.; (O;) [so that it is a quasi-pl. n.;] but this is disallowed by El-Mufaddal Ibn-Selemeh. (TA.)

شيخ

1 **شَاخَ** , (S, A, Msb, K,) aor. يَشِيخُ, (S, Msb, K,) inf. n. شَيْخٌ, with fet-h to the ى, (S, K,) and

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شُيُوخَةٌ (K) and شُيُوخَةٌ (TA) and شُيُوخِيَّةٌ (K) and شُيُوخِيَّةٌ (Zbd, TA) and شَيْخُوخَةٌ [the most common form, respecting which see what follows,] (S, A, Msb, K) and شَيْخُوخِيَّةٌ; (K;) and شَيَّخَ , inf. n. تَشْيِيخٌ; (S, A, K;) and تَشَيَّخَ ; (K;) *He became a* شَيْخٌ [i. e. *an old,* or *elderly, man;* &c.]: (S, A, Msb, K:) in شَيْخُوخَةٌ, the ى is originally movent [with fet-h], and afterwards made quiescent, for there is not in the language a word of the measure فَعْلُولٌ [except صَعْفُوقٌ, as is said in the S in art. حيد]: as to the similar words whose medial radical letter is و, as كَيْنُونَةٌ and قَيْدُودَةٌ and دَيْمُومَةٌ and هَيْعُوعَةٌ, these are originally كَيَّنُونَةٌ [for كَيْوُنُونَةٌ, of the measure فَيْعُلُولَةٌ,] and the like, and are contracted; for were it not so, they would be كَوْنُونَةٌ and the like. (S, L.)

2 **شَيَّخَ** : see the preceding paragraph. شَيَّخَهُ, (S, K,) inf. n. تَشْيِيخٌ, (TA,) *He called him by the appellation of* شَيْخٌ, *to pay him honour,* or *respect.* (S, K, TA.) And شَيَّخَ عَلَيْهِ *He attributed* or *imputed to him,* or *charged him with, a vice,* or *fault; blamed,* or *reproached, him;* (K, TA;) *cast a bad, an evil, a foul,* or *an excessively bad* or *evil* or *foul, imputation upon him.* (TA.) And شَيَّخَ بِهِ [and so شَيَّخَهُ accord. to an explanation of شَيَّخْتُ الرجل, as on the authority of AZ, in the TA, but this may be a mistranscription for شَيَّخْتُ بِالرَّجُلِ,] *He exposed his vices, faults,* or *evil actions; disgraced him;* or *put him to shame.* (K, TA.)

5 **تَشَيَّخَ** : see 1. ___ [It signifies also] *He feigned,* or *made a show of, old age.* (KL.)

شيخ (S, A, Mgh, L, Msb, K, &c.) and شيخون , (K,) but the latter is a strange word, mentioned by some of the expositors of the Fs, as expressing more than the former word, (MF,) [*An old*, or *elderly, man; an elder*, as meaning *a man whose age gives him a claim to reverence* or *respect; a senior;*] *one advanced in age*, (Mgh,) *such as is beyond him who is termed* كَهْل, (Mgh, Msb,) *which means him whose* شَبَاب [i. e. *youthfulness*, or *prime of manhood*,] *is ended:* (Mgh:) *one in whom age has become apparent*, (L, K,) *and hoariness:* (L:) or *a man from the age of fifty*, or *fifty-one, to the end of his life*, or *to the age of eighty:* (L, K:) also expl. as meaning *a man advanced in age but having strength*, or *vigour, to fight:* and *an old and weak*, or *a decrepit, man, who is of no service:* (Mgh:) [in the present day, شَيْخ is used in the senses above mentioned; and is also especially applied, as an appellation of honour, to *a doctor of religion and law; a head*, or *chief, of a religious confraternity; a chief of a tribe* or *the like*, and *of a village;* and to *a reputed saint:*] fem. شَيْخَة , (S, A, Msb, K,) *an old*, or *aged, woman;* syn. عَجُوز: (A:) [and applied in the present day particularly to *a learned woman; an instructress;* and *the like:*] the pl. [of pauc.] of شَيْخ is أَشْيَاخ (S, A, Mgh, Msb, K) and شَيْخَة (Kr, ISd, A, Mgh, Msb, K) and [of mult.] شُيُوخ (S, A, Mgh, Msb, K) and شُيُوخ (K, with kesr, to agree with the ى, TA) and شَيْخَان (S, A, Msb, K) and شَيْخَة (S, Mgh, K) and شَيْخَة (A [there said to be like عَبْدَة]) and مَشْيَخَة , (K, and so in one of my copies of the S,) or this last is a quasi-pl. n., (Mgh, Msb,) and [so are] مَشْيَخَة and مَشْيَخَة and مَشْيَخَة (TA) and مَشْيَخَة (K, and so in one of my copies of the S,) and مَشْيُوخَآء , (S, K,) the last like مَشْيُوحَآء and مَعْلُوجَآء and مَسْلُومَآء and مَعْبُودَآء and مَعْيُورَآء, which are said to be the only other instances of this form, (TA,) [but to these should be added مَحْمُورَآء and مَكْبُورَآء and مَتْيُوسَآء and perhaps some other instances,] and مَشْيُخَآء , (K,) and another pl. is مَشَايِخ , (S, A, K,) or this last is pl. of مَشْيَخَة, (Mgh, Msb,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of أَشْيَاخ is أَشَايِيخ, like أَنَايِيب pl. of أَنْيَاب: (Z, TA:) the dim. of شَيْخ is شُيَيْخ (S, A, K) and شُيَيِّخ , (S, K,) with kesr to the ش: (S:) شُوَيْخ is not allowable, (S, A,) or is rare. (K.)

___ [الشَّيْخَانِ, *The two Sheykhs,* is a title peculiarly applied to *the first two Khaleefehs, Aboo-Bekr and 'Omar.*] ___ شَيْخٌ also signifies *A* woman's *husband,* (K,) though young: and in like manner, a man's wife, whether old or young, is called his عَجُوزٌ. (Az, TA in art. عجز.) ___ [And *An ancestor.* Accord. to a copy of the A that seems to have been used by the author of the TA, one says, وَرِثَ مِنْ مَشِيخَةِ الكَرَمِ and مِنْ أَشْيَاخِهِ, which is tropical, meaning مِنْ آبَائِهِ: but the right reading is evidently مِنْ مَشِيخَتِهِ , and الكَرَمِ; and the meaning, *He inherited, from his ancestors, generosity.*] ___ شَيْخُ النَّارِ means *Iblees:* because he was created of fire, or because his ultimate place will be the fire of Hell. (Har p. 130.) ___ And الشَّيْخُ *The mountain-goat that is advanced in age,* or *fullgrown.* (TA.) ___ And *The milk-skin.* (TA.) ___ أَشْيَاخُ النُّجُومِ *i. q.* أُصُولُهَا, (K,) i. e. *The seven* [or *five*] *planets;* (TK;) or *the* دَرَارِىءُ [also applied by some to the five planets, *Mercury, Venus, Mars, Jupiter, and Saturn*]; accord. to IAar, اشياخ النجوم, (TA in this art.,) or أَسْنَاخُ النُّجُومِ as is related by Th, (TA in art. سنخ,) means *the stars that do not make their* [*temporary*] *abode in the Mansions of the Moon, which* [*latter*] *are called* نُجُومُ الأَخْذِ: ISd says, I think that he means, by the نجوم, the fixed stars: Th says that they are called only أَسْنَاخُ النُّجُومِ, i. e. the أُصُولُ thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سنخ, last sentence.]) شَيْخٌ signifies also *A certain tree;* (AZ, K, TA;) *also called* شَجَرَةُ الشُّيُوخِ, *the fruit of which is a* جرو [q. v.] *like that of the* خَرِيعِ, which is the *bastard saffron* (شَجَرَةُ العُصْفُرِ); *it grows in the meadows, and the* قُرْيَانُ [or *places where water runs to,* or *in,* or *into, meadows,* &c.]. (AZ, TA.)

شَيْخَةٌ fem. of شَيْخٌ, q. v. (S, A, Msb, K.)

شَيْخُونٌ : see شَيْخٌ.

شُيَيْخٌ and شُيَيْخٌ and شُوَيْخٌ: dims. of شَيْخٌ, q. v.

مَشِيخَةٌ and مَشْيَخَةٌ &c.; and the pl. مَشَايِخُ: see شَيْخٌ, in seven places.

مَشْيُخَآءُ : see شَيْخٌ.

مَشْيُوخَآءُ : see شَيْخٌ.

شيد

1 **شَادَهُ** , aor. يَشِيدُ, (S, Msb, K,) inf. n. شَيْدٌ, (S,) *He plastered it* (a wall) *with* شِيد, (S, K,) i. e. *gypsum,* or *the like:* (K:) *he built it* (a structure) *with* شِيد, meaning *gypsum.* (Msb.) ___ See also 2. ___ شَادُوا الدِّينَ *They strengthened and exalted the religion:* from شَادَ in the first of the senses expl. above: (Har p. 5:) [or rather from this verb as syn. with شَيَّدَ and أَشَادَ.] ___ See also 4. ___ As inf. n. of شَادَ in the phrase شَادَ بالإبِلِ, aor. as above, (TK,) شِيَادٌ signifies The *calling* camels, (Ibn-'Abbád, O, K, TA,) as also إِشَادَةٌ , (Ibn-'Abbád, O,) *raising the voice in doing so.* (TA.) ___ Also, (K,) as inf. n. of the same verb, (TK,) The *rubbing* perfume with the skin; (K;) as also تَشَيُّدٌ ; in some copies of the K, تَشْيِيدٌ : (TA:) [the former of these two seems to be the right; and the meaning seems to be, the *rubbing the skin* with perfume; for,] accord. to AA, one says تَشَيَّدْ بِهٰذَا الطِّيبِ, meaning *Rub thy skin with this perfume.* (O.) شَادَ, (said of a man, TA,) aor. as above, (K,) inf. n. شَيْدٌ, (TA,) also signifies *He perished,* or *died.* (K.)

2 **شَيَّدَهُ** , (A, L, Msb, TA,) inf. n. تَشْيِيدٌ, (L, Msb, TA,) *He raised it high;* (A, Msb, TA;) namely, a palace, (A,) or a building; (Msb, TA;) as also اشادهُ , (A, L, TA,) and شَادَهُ : (A: [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مَشِيدٌ, q. v.:]) or شَيَّدَهُ [implies a repetition of the act of building: (see مَشِيدٌ:) or] signifies *he built it firmly,* or *strongly, and raised it high.* (L.) ___ See also 1.

4 **اشادهُ** : see 2. ___ Hence, (L,) إِشَادَةٌ signifies The *raising the voice* in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَنْدِيدٌ. (Lth, L.) See also 1. You say, اشاد صوتَهُ and بصوتِهِ *He raised his voice.* (A.) And اشاد بِهِ *He proclaimed it,* or *cried it, raising his voice;* namely, a stray, or any other thing:

(As, L:) *he made it known;* (AA, S, A,

K; *) namely, a stray. (S, K.) And اشاد بذكْره *He raised his good fame, by praising him; raised a good report of him:* (S, * A, L:) and *he raised his ill fame, by dispraising him; raised an evil report of him:* and اشاده and شاده *he raised his notoriety* or *fame.* (L.) And اشاد عليْه *He published against him* something disliked, disapproved, or odious: one says, اشاد عليْه قبيحًا and بقبيحٍ [*He published against him something bad, evil, abominable,* or *foul*]. (A.) ___ And إشادة also signifies The act of *destroying:* (K, TA:) from the same word as syn. with تنديد. (TA.)

5 **تشيَّد** see 1, in two places.

شيد , a Pers. word, [or rather of Pers. origin, from شيدا,] *Possessed;* or *mad,* or *insane:* or *intoxicated.* (TA.)

شيد *Anything with which a wall is plastered,* (S, A, K,) consisting of *gypsum* and *the like;* (A, K;) J says, of *gypsum* or بلاط; but this last word is a mistake, [probably originated by an early transcriber of the S,] for ملاط, i. e. *mud,* or *clay:* (K:) or [peculiarly] *gypsum.* (Msb.) ___ Az says that some of the Arabs sometimes call thus *A* حصن [i. e. *fortress, fort,* or *fortified place*]. (TA.)

مشيد *Plastered with* شيد; and so, as some say, مشيَّد : (T:) or *built with gypsum:* (Msb:) or *made with* شيد, (S, A, K,) i. e. *gypsum;* and so, some say, مشيَّد : (A:) or the latter signifies *raised high,* or *made lofty;* (A 'Obeyd, S, A, K;) and so the former, applied to a place, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks says, مشيد is applied to a sing., from the saying in the Kur, [ubi suprà,] وقصر مشيد; and مشيَّد , to a pl., from the saying in the same, [iv. 80,] فى بروجٍ مشيَّدة: but this is a mistake: what Ks says is that مشيَّدة, with ة and

teshdeed, is a pl. [i. e. a lexicological, not a grammatical, pl.] of مُشَيَّدٌ: (IB, K: *) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that مَشِيدٌ and مُشَيَّدٌ both signify *plastered with* شِيدٌ, on the supposition that the Arabs did not use مَشِيدَةٌ as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure فَعَّلَ may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say كَبْشٌ مَذْبُوحٌ [a slaughtered ram]; but not مُذَبَّحٌ; but you may say ثَوْبٌ مُخَرَّقٌ [as meaning a garment in which holes have been repeatedly made, or in which many holes have been made, or much pierced with holes, as well as ثَوْبٌ مَخْرُوقٌ meaning a garment in which a hole has been made, or in which holes have been made,] and كِبَاشٌ مُذَبَّحَةٌ [slaughtered rams]: and hence you may say قَصْرٌ مُشَيَّدٌ ; because تَشْيِيدٌ denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

مُشَيَّدٌ : see the next preceding paragraph, in four places.

شير

6 **تشاير** : see 6 in art. شور.

شِيرٌ : n. un. with ة: pl. of the latter شِيرَاتٌ: and dim. شُيَيْرَةٌ and شُيَيْرَةٌ: see شَجَرٌ.

شِيَارٌ : see art. شور.

شِيرٌ : see art. شور.

شيز

شيزٌ and شيزَى *A kind of black wood, of which bowls* (قصاع) *are made:* (S, K:) or the latter is *a certain black wood of which combs and bowls* (جفان) *are made:* (Mgh:) or *ebony:* or ساسَم [*a certain wood of which bows or arrows are made*]: (AA, K:) or *walnut-wood:* (As, EdDeenäwaree [AHn], Mgh, K:) As says of the شيزى, by the name of which the Arabs call *bowls* (جفان and قصاع) and the *sheaves of pulleys,* that it is *walnut-wood,* but it becomes blackened by grease, and therefore is thus called, and it is not شيز: so says AHn: and he adds, the case is as he has described it; for the شيز does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that *bowls made from the walnut-tree* are called شيزَى. (TA.)

شيزَى : see the preceding paragraph.

شيش

4 **اشاشت النَّخْلَةُ** *The palm-tree produced dates such as are termed* شِيش. (O, K.)

شِيشٌ and شِيشَآءٌ *A sort of dates which do not organize and compact stones;* (Fr, O, K;) *or, if they do so, they do not become hard; and when they dry, they become such as are termed* حَشَف, *not sweet:* (O, K:) dial. vars. of شِيصٌ and شِيصَآءٌ: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

شِيشَآءٌ : see the next preceding paragraph.

شيص

2 شَيَّصَ see the next paragraph.

4 اشاصت النَّخْلَةُ *The palm-tree was not fecundated by the flowers,* or *pollen, of the male tree:* (A, K:) or *its dates dried up:* and *it bore dates such as are termed* شيص: (Msb:) or *it became bad, and its dates became such as are termed* شيص; (TA;) as also شيّصت. (Kr, TA.)

5 تشيّص التَّمْرُ *The dates became such as are termed* شيص. (S.)

شيص *Dates of which the stones do not become hard;* as also شيصآء; (S, A, K;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, *having no stones:* (Fr, TA:) or *bad dates:* (A:) or the *worst of dates;* (IF, Msb, K;) as also ↓ the latter word: (Msb:) or the *worst of dates when full-grown but unripe:* (Lth, TA:) called in the dial. of Belhárith Ibn-Kaab, صيص; and by the people of El-Medeeneh, سُخَّل: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with ة; (A, Msb, K;) i. e., شيصة and شيصآءة. (A, Msb.)

شيصآء: n. un. with ة: see شيص, in two places.

شيط

1 **شَاطَ** , (S, Msb, K,) aor. يَشِيطُ, (Msb, K,) inf. n. شَيْطٌ and شِيَاطَةٌ (K) and شَيْطُوطَةٌ, (Lth, K,) *It* (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) *burned,* or *became burnt;* (Msb, K, TA;) as also تَشَيَّطَ , (K,) said of flesh-meat: (TA:) or both, said of flesh-meat, signify *its upper part became burnt by the contact of fire:* (Lth, TA:) the latter is also said of wool; and the former likewise, of wool, and of hair: (TA:) the former also signifies *it was near to becoming burnt:* (TA:) and, said of clarified butter, and of olive-oil, (S, K,) *it became cooked so much that it burned;* (S;) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or *became thick;* or *became cooked so much that it almost perished.* (K.) You say also, شَاطَتِ القِدْرُ *The cooking-pot burned, and had something sticking in it:* (S:) or *had something burnt sticking in the bottom of it.* (O, K.) ___ شَاطَ, (S, K,) aor. as above, (S,) also signifies *He* (a man) *perished,* or *died.* (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] ___ Also *He burned with anger.* (TA in art. شطن.) ___ And *It was,* or *became, null, void, of no account,* or *of no force.* (Msb, TA.) ___ *His* (a man's) blood, (S,) or *it,* (his blood,) (Mgh, Msb, K,) *went* (S, Mgh, Msb, K) *for nothing, unretaliated, and uncompensated by a mulct; it was,* or *became, of no account.* (S, Mgh, * Msb.) ___ And *It* (any-*thing*) *went away;* ___ شَاطَتِ الجُزُورُ *The slaughtered camel became dispensed;* syn. تَنَقَّقَتْ; (S, K, TA;) *there remained not of it any portion that was not divided and given:* (As, S:) and شَاطَ لَحْمُ الجُزُورِ *The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining.* (A, TA.) ___ شَاطَ also signifies *He hastened* (S, K, TA) in an affair. (K, TA.) [شَاطَهُ seems to be dial. var. of سَاطَهُ, as signifying *He mixed it.* ___ And hence,] شَاطَ الدِّمَآءَ

He mixed the bloods; as though he shed, or *poured forth, the blood of the slayer upon that of the slain.* (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression لَوْ تُشَاطُ دِمَاؤُنَا [*If our bloods were*

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mixed]; (S, TA;) accord. to one relation; but accord. to another, the verb is with س. (TA.) ___ شَاطَ بِدَمِهِ: see 4.

2 **شَيَّطَ** see the next paragraph, in five places.

4 **اشاطهُ**, (Msb, K,) inf. n. إِشَاطَةٌ, (Msb,) *He burned it,* or *made it to burn;* (Msb, K;) namely, a thing, (Msb,) as, for instance, olive-oil; (TA;) as also شيّطه, (K,) inf. n. تَشْيِيطٌ. (TA.) ↓ The latter also signifies *He burned its wool,* namely, that of a sheep, *in order to cleanse it;* and so شوّطه: (S, TA:) and each of these, *he* (a cook) *set it on fire,* namely the foot of a bull or cow, or of a sheep or goat, and the head, *so that what was upon it, of hair,* or *wool, became burnt.* (TA.) You say also, شاط القِدْرَ *He made the cooking-pot to burn, and to have something sticking in it.* (S.) And شيّط القِدْرَ *He made the cooking-pot to boil;* as also شوّطها. (ElKilábee.) And شيّط اللَّحْمَ *He cooked thoroughly the flesh-meat;* as also شوّطه: (Ibn-'Abbád:) or *he smoked it,* or *made it smoky, and did not thoroughly cook it;* (S;) and so the latter. (TA in art. شوط.) And شيّط الضَّبُعُ النَّبْتَ; and الدَّوآءُ الجُرْحَ; *The year of drought burned the herbage;* and *the medicine, the wound.* (A, TA:) [See also شَوَّطَ.] ___ Also, (K,) inf. n. as above, (S,) *He destroyed him,* or *it.* (S, K.) ___ اشاط دمهُ, (S, Mgh, Msb, K,) and بِدَمِهِ, (S, K,) *He* (the Sultán, Mgh, Msb) *made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account:* (Mgh, Msb, K, * TA:) or the latter, (TA,) or both, (K,) *he laboured to destroy him,* or *to kill him:* (K, TA:) or both, *he exposed him to slaughter:* (S, K:) or, accord. to

IAmb, you say, شَاطَ بِدَمِهِ, meaning *he exposed him to destruction.* (TA.) You say also, اشاط دَمَ الجَزُورِ *He shed the blood of the camel that was to be slaughtered.* (As, K.) ___ اشاط اللَّحْمَ *He distributed the flesh,* (K, TA,) i. e. the flesh of a slaughtered camel: (TA:) or اشاط الجَزُورَ *he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed.* (S, TA.) Also *He cut up,* or *cut in pieces, the flesh* of the slaughtered camel *before the distribution.* (ISh.)

5 **تَشَيَّطَ** see 1, first sentence.

10 **استشاط** *He became inflamed by anger;* عَلَيْهِ *against him:* (K, TA:) or *he became as though he were inflamed in his anger;* accord. to As, from مَشْيَاطٌ as applied to a she-camel: (S, TA:) [or] *he burned, and became inflamed, by vehement anger.* (TA.) ___ *He* (a man, TA) *became brisk,* or *sharp;* (K, * TA;) *he burned;* (TA;) مِنَ الأَمْرِ *by reason of the thing,* or *affair.* (K, TA.) ___ *It* (a pigeon) *flew briskly.* (K, TA.) ___ *He sought to be slain* in war or fight. (TA.) ___ *He became at the point of destruction.* (TA.) ___ *He* (a camel) *became fat:* (S, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or *fatness spread in him.* (TA.)

شَيْطَان [i. e. شَيْطَانٌ or شَيْطَانُ, accord. to different authorities, as shown below, *A devil;* and with the article ال, *the devil, Satan;*] is, accord. to some, from شَاطَ, (Msb, K, TA,) as signifying it was, or became, null, void, of no account; and the like: (Msb, TA:) or he perished: (K, TA:) or he went away: or it burned, or became burnt: two reasons given for this derivation are, that among the names of the devil are المُذْهِبُ and البَاطِلُ: and another is this; that several read, in the Kur xxvi. 210, الشَّيَاطُونَ [instead of الشَّيَاطِينُ]: but some say that it is from شَطَنَ, signifying he became distant, or remote: Sb gives both of these derivations: respecting the former of which, it should be observed that if from شاط as signifying it burned, or became burnt, it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly

decl., being of the measure فَعْلَانُ: (S in art. شطن, in which see it:) [but in the Kur-án it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.)

شَيَاطٌ The *smell of a piece of cotton burning,* or *burnt.* (S, K.) See also مِشْيَاطٌ.

شَائِطٌ and شَاطٌ, like هَائِرٌ and هَارٌ, [the latter being formed by transposition from the former, شَاطٌ and هَارٌ being for شَاطِىٌ and هَارِىٌ,] Flesh-meat [&c.] *burning,* or *being burnt.* (TA.)

تَشْيِيطٌ *Flesh-meat roasted,* (K,) or *made good, and roasted,* (TA,) *for a company of men:* (K:) a subst., like تَمْتِينٌ. (K, TA.) [In the CK, for اسْمٌ كَالتَّمْتِينِ, we find واسْمٌ كَالتَّمْتِينِ.]

مِشْيَاطٌ A she-camel *that quickly becomes fat:* (As, S, A, K:) applied also to a he-camel: (TA:) pl. مَشَايِيطُ; (S, K;) in some of the copies of the S, مَشَايِطُ: and you say also إِبِلٌ شِيَاطٌ [app. a mistake for مِشْيَاطٌ, which is fem., like إِبِلٌ, as well as masc.]: AA says that مَشَايِطُ, [or مَشَايِيطُ,] applied to camels, signifies *assigned for slaughter;* from شَاطَ said of a person's blood. (TA.)

مُسْتَشِيطٌ A *fat* camel. (K.) [See 10.] ___ *Laughing exceedingly;* (K;) *laughing vehemently, like one exerting himself in his laughing.* (ISh.)

شيع

1 **شَاعَ** , aor. يَشِيعُ, (S, O, Msb, K,) inf. n. شُيُوعٌ (O, Msb, K) and شُيُوعَةٌ (S, O, K) and شِيعٌ (K) and شِيعَانٌ and مَشَاعٌ, (O, K, the last, in the CK, مَشَاعَةٌ,) said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Msb,) *It became spread, published, divulged, revealed, made known,* or *disclosed;* (S, O, K, TA;) or *it became apparent,* or *manifest;* (Msb, TA;) فِى النَّاسِ [*among the people*]; *so as to reach every one, becoming equally known by the people, not known by some exclusively of others.* (TA.) ___ [Hence, app.,] شَاعَ, aor. as above, said of a thing, signifies also *It became scattered,* or *dispersed;* like شَعَّ. (TA in art. شعع.) You say, شَاعَ اللَّبَنُ فِى المَآءِ, (Msb,) or شَاعَتْ قَطْرَةٌ مِنَ اللَّبَنِ فِى المَآءِ, and تَشَيَّعَتْ , (TA,) *The milk,* (Msb,) or *the drop of milk,* (TA,) *became dispersed in the water,* (Msb, TA,) *and mixed:* (Msb:) and شَيَّعَ فِيهِ likewise signifies *it became dispersed in it.* (TA.) And شَاعَ الشَّيْبُ, inf. n. شِيعٌ and شِيَاعٌ and شِيعَانٌ and شُيُوعٌ and شُيُوعَةٌ and مَشِيعٌ, *Whiteness of the hair,* or *hoariness, appeared, and became scattered:* and شَاعَ فِيهِ الشَّيْبُ, inf. n. as above, *Whiteness of the hair,* or *hoariness, spread upon him;* as also تَشِيعُهُ [or تَشَيَّعَ فِيهِ, agreeably with what has been said above]. (TA.) And شَاعَ الصَّدْعُ فِى الزُّجَاجَةِ *The crack spread, and became dispersed, in the glass,* or *glass vessel.* (Th, TA.) And تَشَايَعَتِ الإِبِلُ *The camels became scattered,* or *dispersed;* or *they scattered,* or *dispersed, themselves.* (TA.) As trans. by means of بِ: see 4, in two places. [It is also trans. by itself.] شَاعَكُمُ السَّلَامُ is like the saying عَلَيْكُمُ السَّلَامُ [*Safety,* or *peace,* &c., *be,* or *light and abide, on you*]; (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [*may safety,* &c.,] *follow you:* (O, K:) or, *not quit you:* (K:) whence, (TA,) one says also شَاعَكَ الخَيْرُ *may prosperity not quit thee;* and in like manner Lebeed says of praise (حَمْدٌ): (O, TA:) [and J says that]

شاعه, inf. n. شِيَاعٌ, signifies *he*, or *it*, *followed him:* (S:) or شاعكم السلام, (Yoo, O, K,) aor. يَشَاعُكُم, inf. n. شِيعٌ, (Yoo, O,) means [*may safety*, &c.,] *fill you:* (Yoo, O, K:) [app. from what next follows.] ___ One says also شعت الإِنَآء, (K, TA,) aor. أَشيعه, inf. n. شِيعٌ, (TA,) *I filled the vessel.* (K, TA.)

2 **شيّع فيه** : see 1. شيّع said of a pastor, *He blew in the reed-pipe* [*called* شِيَاع, *by means of which the camels are called together*]. (Lth, K, TA.) ___ شيّع بالإبل *He* (a pastor) *called to the camels, whereupon they followed one another;* (Msb;) in [some of] the copies of the K, *i. q.* اشاء بها, [in the CK اشابها,] but correctly أَشَاعَ بها, (TA,) which means *he called to the camels,* (K in another part of the art., and TA,) *when some of them remained,* or *lagged, behind:* (TA:) and [in like manner] شايع بإبله, (S, K,) inf. n. مُشَايَعَةٌ and شِيَاعٌ, (S,) *he* (a pastor, S) *shouted and called to his camels,* (S, K,) *when some of them remained,* or *lagged, behind:* (S:) or شيّع إبلَه *he* (a pastor) *called out among his camels, whereupon they went along, following one another:* (Mgh:) and شيّع الغنم *he urged on the sheep,* or *goats,* (K, * TA,) *because of their lagging behind,* (TA,) *in order that they might follow the others.* (K, TA.) [The last two phrases are app. from the second of the explanations here following.] ___ شيّعه, inf. n. تَشْيِيعٌ,

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also signifies *He sent,* or *sent on, him,* or *it.* (TA.) ___ And *He made him,* or *it, to follow.* (TA.) ___ [And *He made it to be followed* by another thing.] One says, شَيَّعْتُ رمضانَ بستّ من شوّال [or rather بستَّةٍ] *I made* [the fasting of] *Ramadán to be followed by* [the fasting of] *six* [days] *of Showwál* expl. by أَتبعته بها [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being أَتبعته إيَّاها, lit. meaning I made them to follow it; this being virtually the

same as I made it to be followed by them]: (Msb:) [and in like manner, the elliptical phrase] شيّع رمضانَ, (K,) or شيّع شهرَ رمضانَ, (O, TA,) means *He fasted after Rama- dán*, or *the month of Ramadán, six days;* (O, K, TA;) i. e. أَتبعه بها. (TA.) ___ شيَّعته عند رحيله (Lth, * S, O, Msb, K *) *I went forth with him* (Lth, O, Msb, K) *on the occasion of his departure*, (O, Msb,) namely, a guest, (Msb,) *in order to bid him farewell, and to conduct him to his place of alighting*, [app. meaning, *to his first place of alighting*,] (Lth, O, K,) or *to show honour*, or *courtesy, to him;* and *I bade him farewell:* (Msb:) or شيّع الضَّيفَ signifies *he followed the guest* [app. on the occasion of his departure, *in order to bid him farewell*, &c.]: (Mgh:) or شيّعه عند رحيله *he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place:* and شايعه signifies the same. (TA.) ___ [شيّعه sometimes signifies *He followed him, not coming up with him, but always going behind him*]. See المشيّعة, voce مشيَّع. ___ [And *He followed*, or *imitated, him; conformed, agreed*, or *complied, with him;* like شايعه]. See 3, in three places. ___ شيّع فلانًا *He encouraged such a one*, and *emboldened him*, (O, K, TA,) and *strengthened him.* (TA.) One says, فلانٌ يشيّعه على ذٰلك *Such a one strengthens him to do that.* (TA.) And شيَّع هٰذا بهٰذا *He strengthened this with this.* (TA.) ___ شيّعه النَّار *He threw*, or *put, firewood upon the fire to make it blaze* or *flame, burn up*, or *burn brightly* or *fiercely.* (ISk, S, K, TA.) ___ And شيّعه بالنَّار *He burned him*, or *it, with fire.* (S, K, TA.) Of anything that has been burned, one says, شيِّع. (TA.)

3 **مشايعة** primarily signifies The *following* another, or *conforming with* him, in, or as to, an affair, and an opinion; as also شياع; [an inf. n. of شايعه, like the former;] and so too signifies تشيُّع [if not a mistranscription for تشييع, which I rather think it to be, agreeably with what follows]: and the *agreeing*, or *complying, with* him, or *obeying* him. (TA.) You say, شايعه على أمرٍ, (Lth, O, Msb, K,) inf. n. مشايعة (Msb) [and شياع], *He followed him*, or *conformed*

with him, [&c.,] *in,* or *as to, an affair:* (Lth, O, Msb:) or *he did so, and strengthened him;* and likewise على رأى *in,* or *as to, an opinion;* as also شيّعه عليه, referring to an opinion [and an affair]. (TA.) And ما تشايعنى رجلى ولا ساقى *My leg does not conform with* [*my wish*] *nor aid me* to walk, *nor does my shank.* (TA.) And شايعته نفسه على ذلك *His soul conformed* [or *complied*] *with him,* [i. e. *with his wish,*] *and encouraged him, to do that;* as also شيّعته. (L, TA.) ___ Also (O, K) *He befriended him,* or *was friendly to him;* syn. والاه, (S, O, K,) from الولىّ. (S.) ___ شايعه عند رحيله: see 2, in the latter part of the paragraph. ___ شايع بإبله: see 2, near the beginning. [Hence, app.,] one says also, شايع بهم الدّليل فأبصروا الهدى *The guide called to them* [*and they saw the right direction*]. (TA.) الشّياع occurs in a trad., as some relate it, and is expl. as there meaning المفاخرة بكثرة الجماع: but AA says that it is a mistranscription for السّباع, with س and ب; or that it may be from شاعة signifying a wife. (IAth, TA.)

4 **اشاع الخبر**, (S, O,) or الشّىء, (Msb, K,) or rather السّرّ, as in the L; (TA;) and اشاع به; (O, * K;) as also شاع به, first pers. شعت به; (Msb, K;) *He spread, published, divulged, revealed, made known,* or *disclosed,* (S, O, K,) and (K) *made apparent* or *manifest,* (Msb, K,) *the information, announcement, news, narrative,* or *story,* (S, O,) or *the thing,* (Msb, K,) or *the secret.* (L, TA.) And اشاع ذكر الشّىء *He made the mention,* or *fame, of the thing to fly* [*abroad,* or *to spread*]. (TA.) ___ أشعت المال بين القوم *I dispersed,* or *distributed, the property among the people,* or *party;* and القدر فى الحىّ *the* [*contents of*] *the cooking-pot among the tribe.* (A 'Obeyd, TA.) [See also its pass. part. n.] ___ اشاعت ببولها *She* (a camel) *ejected her urine,* (S, K,) *scattering it,* (K,) *and stopped it;* (S, K; expl. in the K in two places;) but this is only when the stallion has leaped her, and is only said in relation to camels; and اشتاعت ببولها signifies the same: and in like manner اشاع is said of a he-camel. (TA.) ___ أشاعكم الله السّلام, (S, O,) or بالسّلام, (K,) or both, (TA,) as also شاعكم الله بالسّلام, (K,) *May God make safety,* or *peace,* &c., [*to*

light and abide upon you, or] *to accompany and follow you.* (S, O, K. [See also 1, latter half.])

___ اشاع بالإبل: see 2. ___ [اشاعت is also expl. in the TA as meaning خرجت: but I suspect a mistranscription or an omission in this case.]

5 **تَشَيَّعَ** see 1, in two places. ___ تشيّع said of a man, (S, O,) *He asserted himself to hold the tenets of the* شيعة [q. v.]: (S, O, K, KL, TA:) or *he became a* شيعى: a verb similar to تَحَنَّفَ and تَشَقَّعَ. (TA.) [Accord. to Golius, it is expl. in the KL as meaning *He left a portion of a thing undistributed:* but this explanation is not in my copy of that work.] ___ تشيّع فى الشَّىْء *He strove,* or *laboured,* or *he distressed himself,* or *he courted death,* (استهلك,) *in his love of the thing.* (TA.) تشيّعه الغضب *Anger excited him to lightness, levity,* or *unsteadiness;* or *flurried,* or *disquieted, him.* (TA.) ___ See also 3, first sentence.

6 **تشايعت الإبل** : see 1. ___ تشايعوا is from الشّيعة, (S, O,) and signifies *They became* شيع [i. e. *separate parties,* &c., pl. of شيعة, q. v.]. (TA.) ___ And *They went,* or *went along, together.* (KL.) ___ [See also the part. n., voce شيع.]

8 **اشتاعت ببولها** , said of a she-camel: see 4. ___ [See also the part. n., voce شيع.]

شاع , originally شائع: see the latter word. ___ Also The *urine of the she-camel, that becomes scattered when the stallion leaps her.* (As, O, K.) And, (As, O, [accord. to the K or,] The *urine of the he-camel when he is excited by lust.* (As, O, K.)

شيع *A space* [of time]. (S, O, K.) One says, أَقَامَ فُلَانٌ شَهْرًا أَوْ شَيْعَهُ (S, O) i. e. *Such a one remained,* or *stayed, a month or the space thereof:* or *nearly the space thereof.* (TA.) ___ One says also, آتيك غَدًا أَوْ شَيْعَهُ *I will come to thee to-morrow or after it:* (S, O, K:) or *to-morrow or*

the day after it. (L, TA.) ___ And هٰذَا شَيْعُ هٰذَا *This is he that was born next after this;* like شَوْعُهُ: (S, O, K, all in art. شوع:) or *this is the like of this.* (A 'Obeyd, O and K in the present art.) ___ شَيْعٌ signifies also *A follower:* and *a friend,* or *a comrade,* or *an assistant.* (KL.) ___ And *A lion's whelp:* (Lth, IDrd, S, O, K:) or *when he has attained to taking prey;* so in the L: and some say the *lion* [himself]. (TA.) See also شَائِعٌ.

شيع نسآء *One who follows after women, and mixes, associates,* or *converses, with them.* (K, * TA.)

شَاعَةٌ *A wife:* because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) See also شَائِعٌ.

شَيْعَةٌ *A certain tree,* (O, K,) *below the stature of a man, having knotted,* or *jointed, rods, and small, dark-red blossoms, smaller than the jasmine:* (O:) *the bees feed upon it;* (O, K;) *and men eat its tender extremities, being rendered healthy,* or *sound, thereby;* (يَتَصَحَّحُونَ بِهِ;) *and it has a hot quality in the mouth; and is sweet in odour:* (O:) *clothes become sweet-scented by adhering to it,* (O, K, * TA,) i. e. *to its blossom,* agreeably with what is said in the Book of Plants, not to the tree, to which the pronoun refers in the O and K; (TA;) *and its honey is clear,* (O, K,) *very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce.* (O.)

شِيعَةٌ *A separate,* or *distinct, party,* or *sect,* (O, K, TA,) *of men:* this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the ى is originally و, and it is from شُوَّعَ قَوْمَهُ, which means he collected his people or party:

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(TA:) the *followers and assistants* (S, O, Msb, K) of a man: (S, O, K:) *any people that have combined in,* or *for, an affair:* (Msb, TA:) accord. to Az, *persons who follow,* or *conform with, one another,* [*though*] *not all of them agreeing together:* (TA:) and *any assistant and partisan* of a man: (O, TA:) [for] the word is applied to *one* and to *two* and to *a pl. number* and to the *male* and to the *female,* (K, TA,) without variation: (TA:) the pl. is شِيَعٌ and أَشْيَاعٌ, (S, * O, Msb, K,) the latter a pl. pl.; (Msb;) and the former is applied to *any people,* or *party, whose affair,* or *case, is one, who follow one another's opinion.* (S.) The saying, in the Kur [xxxiv. last verse], كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ means *As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before:* (S, * TA:) and similar to this is the saying in the Kur liv. 51. (TA.) ___ Afterwards, الشِّيعَةُ became a name of *A particular party* [or *sect*]; (Msb, K;) being predominantly applied to *all who took as their friends,* or *lords, 'Alee and the people of his house:* (K:) *those who followed 'Alee, saying that he was the* [*rightful*] *Imám after the Apostle of God, and believing that the office of Imám should not depart from him and his descendants:* (KT:) they are *an innumerable people, who are innovators; the extravagant zealots among them are the Imámeeyek, who revile the Two Sheykhs* [*Aboo-Bekr and 'Omar*]; *and the most extravagant of them call the Two Sheykhs disbelievers: some of them rise to the pitch of* [*that misbelief which is termed*] الزَّنْدَقَة [q. v.]. (TA.) [It is also applied to *A single person of this party,* or *sect;* agreeably with what has been said above; and such a person is likewise called شِيعِىٌّ : see 5.]

شِيعِىٌّ : see the next preceding sentence.

شِيعِيَّةٌ [and شِيْعِيَّةٌ The *way of doctrine and practice,* or the *system of tenets, of the sect*

called الشَّيعة.]

شِيَاعٌ : see the next paragraph.

شِيَاعٌ The *reed-pipe of the pastor;* (IAar, O, K;) the *instrument with which the pastor blows;* so named because he calls together the camels with it: (A, TA:) or the *sound of the pastor's reed-pipe.* (S, O, K.) ___ And *Callers,* or *summoners;* syn. دُعَاةٌ, (O, K,) pl. of دَاعٍ: (K:) in the Tekmileh, دُعَآءٌ [*a call,* or *calling,* &c.]. (TA.) Also, (S, O, K,) and شِيَاعٌ , (O, K,) but the former is the more chaste, (O, [and the same is implied in the K,]) *Slender firewood, with which a fire is made to blaze* or *flame, burn up,* or *burn brightly* or *fiercely:* (S, O, K, TA:) and شِيُوعٌ signifies [the same, i. e.] *slender firewood* (AHn, O, K) *that is quickly kindled by a weak fire, so that it prevails over the thick,* or *large, firewood.* (AHn, O.)

شِيُوعٌ : see next preceding sentence.

شَيِّعٌ *A sharer,* or *partner:* (TA:) pl. شُيَعَآءُ. (O, K, TA.) One says, هُمْ شُيَعَآءُ فِيهَا [*They are sharers,* or *partners, in it,* i. e. a house (دار) or land;] i. e. *every one of them is a* شَيِّعٌ *to his fellow* [or *fellows*]. (O, K.) And هُمَا مُتَشَايِعَانِ فِى دَارٍ, (O, K,) or أَرْضٍ; (O;) and مُشْتَاعَانِ , (O, TA,) in the copies of the K, erroneously, مُتَشَاعَانِ; (TA;) *They two are sharers,* or *partners, in a house,* (O, K,) or *land.* (O.) ___ And الدَّارُ شَيِّعَةٌ بَيْنَهُمْ *The house is undivided* [i. e. *shared*] *among them;* syn. مُشَاعَةٌ . (O, K. [See also شَائِعٌ.])

شَائِعٌ Information, an announcement, a piece of news, a narrative, or a story, *spreading;* or *becoming spread, published, divulged, revealed, made known, disclosed, apparent,* or *manifest;* فِى النَّاسِ [*among the people*]; *so as to reach every one, becoming equally known by*

the people, not known by some exclusively of others: (TA:) and شَاعَةٌ [is app. a pl. thereof, like as بَاعَةٌ is of بَائِعٌ, signifying, or so شَاعَةٌ أَخْبَارٍ,] *news,* or *tidings,* &c., *spreading,* or *becoming spread.* (IAar, O, K.) ___ [A thing *scattered,* or *dispersed,* or *in a state of dispersion:* fem. with ة: pl. of the latter شَوَائِعُ; which may also be pl. of the former applied to a rational being, like فَوَارِسُ pl. of فَارِسٌ.] One says, جَآءَتِ الخَيْلُ شَوَائِعَ *The horsemen came scattered,* or *dispersed,* or *in a state of dispersion;* as also شَوَاعِى, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شعو.]) ___ Also A lot, share, or portion, (سَهْمٌ, S O, Msb, K, and نَصِيبٌ, TA,) *undivided;* and so شَاعٌ, (S, O, K, TA,) like as one says سَائِرُ الشَّىْءِ and سَارُهُ; (S, O;) and مُشَاعٌ; (S, K;) [i. e. *shared in common;* as though] *spread;* (TA;) so called because *mixed, not being separated:* (Msb:) [and it seems, from the usage of a phrase in art. خلط of the K, (المُشَارَكُ فِى الشُّيُوعِ,) that شَيْعٌ, as sing. of شُيُوعٌ, signifies *an undivided portion.*] ___ Also *Anything that is a supplement* to a thing: or *an addition,* or *augment,* thereto. (TA.)

مُشَاعٌ; and its fem., with ة: see شَائِعٌ and شَيِّعٌ.

مَشِيعٌ *Filled;* (O, K;) applied to a vessel. (K.) ___ [Hence,] *Very rancorous, malevolent, malicious,* or *spiteful; filled with baseness, meanness,* or *sordidness.* (K, TA. [In the CK, erroneously said to be, in this sense, مَشْيَعٌ, like مَكْيَلٌ; instead of مَشِيعٌ, like مَكِيلٌ.]) Hence also, هُوَ ضَبٌّ مَشِيعٌ *He is* [like *a lizard of the kind called* ضَبّ *that is*] *very rancorous,* &c. (TA.) IAar says, I heard Abu-l-Mekárim revile a man, saying, هُوَ خَبٌّ مَشِيعٌ, [perhaps correctly ضَبٌّ, but see this word, which is used as a syn. sequent to خَبٌّ,] meaning *He is like a* ضَبّ *that is very rancorous,* &c., *and unprofitable;* (O, TA;) مَشِيعٌ, here, being with fet-h to the م; (O;) from شَعَتَهُ I filled it. (O, TA.)

مَشِيعَةٌ *A* قُفَّةٌ [or *kind of basket, of palmleaves,*] *in which a woman puts her cotton and other things:* (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)

مِشْيَاعٌ *One who will not keep,* or *conceal, a secret;* or *one who is unable to conceal his information, news,* or *tidings;* [*a babbler of secrets &c.;*] syn. مِذْيَاعٌ. (S, O, K.)

مُشَيَّعٌ *Courageous:* (S, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or *whose heart is encouraged and emboldened by every formidable affair in which he has embarked.* (A, TA.) ___ And *Very quick* or *speedy* or *hasty.* (Ibn-'Abbád, Z, O, K.) ___ المُشَيَّعَةُ, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Msb, K,) means the sheep or goat (Mgh) *that requires one to urge it on after the* [*other*] *sheep* or *goats,* (Mgh, O, Msb, K,) *because of its weakness* (Mgh, K) *and leanness,* (Mgh,) or *because of its lack of strength to follow them:* (O:) or, as some relate it, the word is المُشِيعَةُ, (Mgh, O, Msb, K,) meaning *that ceases not to follow the* [*other*] *sheep* or *goats,* (لَا تَزَالُ تُشِيعُ الغَنَمَ, O, K, * i. e. تَتْبَعُهَا, Mgh, O, K,) or *that ceases not to lag behind the* [*other*] *sheep* or *goats,* (Msb,) *not coming up with them,* (Mgh, TA,) *but always going behind them,* (TA,) *because of its leanness;* (Mgh, Msb, K;) from شَيَّعَ الضَّيْفَ [expl. above (see 2)]; (Mgh;) or as though urging on the [*other*] sheep or goats. (Msb.)

المُشِيعَةُ: see what next precedes.

مُشَايِعٌ *Overtaking,* or *coming up with another* or *others;* or *one that overtakes,* &c.: (S, K, TA:) as in the saying of Lebeed,

* كَمَا ضَمَّ أُخْرَى التَّالِيَاتِ المُشَايِعُ *

[*Like as he that overtakes collects together the last of those* cattle *that go behind* the others]. (TA.)

مُشْتَاعٌ : see the dual of each, voce شَيِّعٌ.

مُتَشَايِعٌ : see the dual of each, voce شَيِّعٌ.

شيف

2 **شيّف الدَّوآءَ** [from شِيَافٌ]: see 2 in art. شوف.

شِيفٌ The *prickles* (شَوْكٌ) *that are at the back of the* عَسِيب [or *leafless portion, next above the lowest and thickest part, of the branch*] *of the palm-tree:* (O, K:) so says AHát: (O:) but Lth says that the word is [سِيفٌ, q. v.,] with the unpointed س. (TA.)

شِيَافٌ, originally شِوَافٌ: see art. شوف.

شِيَّفَةٌ and شِيَّفَانٌ: see art. شوف.

شيق

1 شَقَتُ الطُّنُبَ إِلَى الوَتِدِ , (S,) inf. n. شَيْقٌ, (TA,) is like نَطَتُهُ. (S.) [See 1 (last sentence but one) in art. شوق.]

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شَيْقٌ *A mountain:* (IAar, S:) or the *highest part of a mountain:* (Skr, O, K:) or *a part that is even,* (Lth, O, K,) *and small in breadth, in the face of a mountain, resembling a wall,* (فِى لَهْبِ جَبَلٍ,) (Lth, O,) *that cannot be ascended:* (Lth, O, K: *) or the *most difficult place in a mountain.* (S, O, K.) A poet says, cited as using it in the last sense,

* شَغْوَآءُ تَوْطِنُ بَيْنَ الشَّيْقِ وَالنِّيقِ *

[*An eagle dwelling between the most difficult place in a mountain and the highest part thereof*]. (S, O.) See also a verse of Aboo-Dhu-eyb cited voce خَافَةٌ, in art. خوف. ___ *A long,* or *tall, mountain;* (جَبَلٌ طَوِيلٌ;) (K;) thus accord. to some in the verse of Aboo-Dhu-eyb. (TA.) ___ And accord. to some, it signifies in that verse (TA) *A narrow cleft in a mountain:* or *in the head thereof:* or *a cleft between two rocks.* (K, TA.) ___ *A side;* syn. جَانِبٌ. (Skr, O, K.) One says, امْتَلأَ مِنَ الشَّيْقِ إِلَى الشَّيْقِ *It became filled from side to side.* (TA.) The *head* [or *glans*] *of the penis.* (IAar, O, K.) The *hair of a horse's tail:* n. un. with ة. (IAar, O, K.) *A species of fish.* (IAar, O, K.) ___ The *aquatic bird* [or rather *birds*] *called* بُرَكٌ [pl. of بُرْكَةٌ, q. v.]: (K:) n. un. with ة. (TA. [In the K, شَيْقَةٌ is mentioned in another place as meaning *a certain aquatic bird:* and in the O as meaning *a species of aquatic birds.*]) And accord. to Ibn-

'Abbád, *i. q.* كِتَابٌ [*A writing,* or *book,* &c.]. (O.) See also art. شوق.

شِيَاقٌ : see art. شوق.

شِيَّقٌ : see art. شوق.

شيل

1 **شَيْلٌ** is a bad [or vulgar] dial. var. of شَوْلٌ: one says, شَلْتُ به, [and now, more commonly, شَلْتُهُ, like شُلْتُهُ, meaning *I raised it;* and, as now used, *I lifted it;* and hence, *I removed it,* or *took it away;* and *I carried it;* and *I loaded it,* namely, luggage upon a beast &c.;] aor. أَشِيلُ, inf. n. شَيْلٌ and مَشْيَلٌ, the latter [in measure] like مَقْعَدٌ. (TA.)

شَيَالَةٌ The *occupation of the* شَيَّالٌ, i. e. *porter,* or *carrier of burdens.* (TA.)

شُيَّلٌ and شَيَّلٌ pls. of شَائِلٌ. (K in art. شول, in which see the singular.)

شَيَّالٌ, from شَلْتُ به [expl. above], *A porter,* or *carrier of burdens.* (TA.)

فَرَسٌ مَشْيَالُ الخَلْقِ *A horse incongruous, unsound, faulty,* or *weak, in make:* (AO, O and TA in the present art.:) mentioned in the L in art. شول. (TA.)

شيم

1 شَامَ الشَّىْءَ فِى الشَّىْءِ, (K,) [aor. يَشِيمُ,] inf. n. شَيْمٌ, (TA,) *He hid,* or *concealed, the thing in the thing:* (K, TA:) and *he inserted the thing in the thing.* (TA.) [Hence,] شَامَ سَيْفَهُ, (K,) first pers. شَمْتُهُ, (S,) aor. as above, (K,) inf. n. شَيْمٌ, (TA,) *He sheathed his sword;* (S, K;) and [in like manner] شَامَ نَبْلَهُ [*He put his arrows into the quiver*]: (TA:) and the former signifies also *He drew his sword:* thus having two contr. meanings: (S, K:) A 'Obeyd doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of ElFarezdak. (TA.) It is said in a trad. of Aboo-Bekr that a complaint was made to him against Khálid Ibn-El-Weleed, and he said, لَا أَشِيمُ سَيْفًا سَلَّهُ ٱللّٰهُ عَلَى الْمُشْرِكِينَ i. e. *I will not sheath a sword* [*which God has drawn against the believers in a plurality of gods*]. (TA.) [Hence also,] one says, شَامَ أَبَا عُمَيْرٍ (K, TA) i. e. [*He sheathed*] *the* ذَكَر; (TA;) meaning *he attained his desire of the virgin.* (K, TA.) ___ And شَامَ فِى الفَرَسِ سَاقَهُ *He struck the mare with his shank to make her run:* (K:) or *he impressed* (lit. *inserted*) *his leg* [or *shank*] *in the belly of the mare, striking her* [*with it*]. (Aboo-Málik; TA.) شَمْتُ مَخَايِلَ الشَّىْءِ *I directed my look towards the indications,* or *symptoms, of the thing, waiting,* or *watching, for it.* (S.) ___ And [hence, or the reverse may be the case,] شَمْتُ البَرْقَ, (S, Msb, K, *) aor. and inf. n. as above, (Msb, TA,) *I looked at,* (S, K, *) or *watched,* or *observed,* (Msb,) *the lightning,* (Msb, K,) or *the cloud thereof, to see where it would rain,* (S,) or *to see where it would pour,* or *bring rain,* (Msb,) or *to see whither it tended and where it would rain:* (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, شَمْتُ بَرْقَ فُلَانٍ *I looked hoping for the benefits of such a*

one: mentioned by Freytag on the authority of Meyd: and the like is said in Har p. 319.] And شام السَّحابَ *He looked at the clouds from afar:* and [in like manner,] النَّارَ *the fire.* (TA.) It is said in a prov.,

* لَا تَشِمِ الغَيْثَ فَقَدْ أَوْدَى النَّقَدْ *

i. e. [*Look not thou hoping for rain, for*] *the lambs have perished:* addressed to him who mourns for that which has past. (Meyd.) And one says, فُلَانٌ مُوسِرٌ وَلَا أَشِيمُهُ مِنْ فَقْرٍ [*Such a one is wealthy, and I do not look at him in hope by reason of poverty*]; meaning that he is independent of him. (Z, TA.) ___ [Hence also,] شِمْ مَا بَيْنَهُمَا *Compute thou,* or *estimate,* or *consider,* (K, TA,) and *look,* or *see,* (TA,) *what* [*relation,* or *difference,*] *is between them two.* (K, TA. [In the CK, شَيَّمَ is erroneously put for شِمْ; and قَدَّرَهُ, in the explanation, for شَامَ.]) قَدَّرَهُ also signifies *It* (a thing, TA) *entered,* فِى شَىْءٍ *into a thing;* (K, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so انشام, (S, K, TA,) and اشام, and اشتام, and تشيّم, and شيّم. (K, TA.) ___ Also, (K,) aor. as above, (TA,) inf. n. شِيمٌ and شِيومٌ, *He made a valid charge,* or *assault,* or *attack, in war,* or *battle.* (K.) Also, (K,) aor. as above, (TA,) *He* (a man) *had a black* رَقْمَة [app. meaning *spot,* or *mole,* i. e. شَامَة,] *apparent in his skin.* (K.) And شِيمٌ, inf. n. شِيمٌ, [perhaps a mistranscription for شَيْمٌ,] *He was marked with a* شَامَة [or *mole*]: or, as some say, [the pass. part. n.] مَشِيومٌ [signifying marked with a شَامَة] has no verb: and AZ says that شَيْمٌ, signifying the *having upon him a* شَامَة, has no known verb: (TA:) or شَيْمٌ is an inf. n. signifying the *having upon him* شَامٌ [i. e. *moles*]. (Ham p. 361.) شَامَ فُلَانًا, (K,) aor. as above, (TA,) *He soiled the legs,* or *feet, of such a one with dust,* or *earth:* (K, TA:) in [some of] the copies of the K, غَيَّرَ رِجْلَيْهِ بِالشِّيَامِ; but correctly, [as in the CK and in my MS copy of the K,] غَبَّرَ; and accord. to the M, from الشِّيَامُ, [meaning that the verb is derived from this word,] i. e. التُّرَابُ. (TA.)

2 **شَيَّمَ** see 1, in the latter half. شَيَّمَ يَدَيْهِ فِى رَأْسِهِ, or ثَوْبِهِ, *He seized his head,* or *his garment, fighting him.* (K.)

4 **أَشْيَمَ** see 1, in the latter half.

5 **تَشَيَّمَ** see 1, in the latter half. ___ تشيّمه الضِّرامُ *The kindling of fire entered it;* namely, a wood; as used in a verse of Sá'ideh: or, as some relate it, تسنَّمه [q. v.]. (S, TA.) And تشيّم الحَرِيقُ القَصَبَ *The fire entered, and mixed with, the reeds,* or *canes.* (TA.) ___ And تشيّمه الشَّيْبُ *Hoariness came upon him,* (K, TA,) and *became intermixed upon him:* or, accord. to IAar, *became abundant upon him, and spread;* (TA;) as also تسنَّمه. (IAar, M and TA in art. سنم.) تشيّم أَباه *He resembled his father in* شيمة i. e. *nature,* or *natural disposition.* (IAar, K, TA.)

7 **انشام** : see 1, in the latter half. Also *He* (a man) *became one who was looked at.* (S, K.)

8 **إِشْتَيَمَ** see 1, in the latter half.

شَامٌ : see شامة, in three places. The country of الشَّام [i. e. *Syria*] has been mentioned in art. شأم [as originally الشَّأْم].

شِيَمٌ *A certain species of fish.* (S, K. *) Also pl. of أَشْيَم [q. v.]. (S, TA.) And pl., in one sense, of شِيامٌ [q. v.]. (K.)

شَيِمٌ : see 1, near the end. Also *Any land,* or *ground, in which one has not yet dug, remaining in its* [*original*] *hard state,* (Aboo-Sa'eed, K, TA,) *so that the digging therein is more difficult* [*than elsewhere*] *to the digger.* (Aboo-Sa'eed, TA.)

شَامَةٌ *A mole,* syn. خَالٌ, (S, Msb, TA,) upon the person; (Msb;) [i. e.] *a pimple inclining to blackness, upon the person;* (Mgh;) or *a* [*natural*] *mark differing from the colour of the person upon which it is:* (K, * TA:) its medial radical letter is originally ى: (S, TA:) and it is

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also with ء, i. e. شَأْمَةٌ: (IAth, TA:) pl. شَامٌ , (S, Msb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is]

شَامَاتٌ. (Msb, K.) حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِى النَّاسِ [*So that ye may be as though ye were a mole amid the people*], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the شامة, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, صَارُوا شَامًا فِى البِلَادِ, meaning *They became scattered* [*in the countries*] *like the* شام [or *moles*] *upon the person.* (TA.) ___ Also *A black mark upon the person,* [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom,] and *upon the ground:* pl. [or coll. gen. n.] شَامٌ. (K.) ___ It is also [*A mark,* or *spot,*] *upon a mare, upon a place that is disapproved, and sometimes upon her* دَوَائِر [which means what are termed *feathers,* pl. of دَائِرَة, q. v.]. (ISh, TA.) ___ And *A spot* (نُكْتَة) [*upon the face*] *of the moon.* (K.) ___ And *A black she-camel:* (IAar, S, K, TA:) accord. to Niftaweyh, شَأْمَةٌ, with; but ISd says, I know not the reason of this, unless it be extr., like الخَأْتَمُ and العَأْلَمُ. (TA.) One says, مَا لَهُ شَامَةٌ وَلَا زَهْرَآءُ, meaning, *He has not a black she-camel nor a white one.* (S, K, TA.)

شِيمَةٌ *Nature; natural, native,* or *innate, disposition, temper,* or other *quality* or *property;* (S, Msb, K;) as also شِئْمَةٌ, (K,) which is an extr. dial. var.: (TA:) pl. شِيَمٌ. (Msb.) Also *Dust,* or *earth, dug from the ground;* (As, S, K;) and so شِيَامٌ. (S, as on the authority of As; but only in one of my two copies of the S.)

شِيَامٌ *Soft,* or *plain, land;* (AA, K, TA;) *of which the earth is soft,* or *uncompact.* (TA.) ___ See also the paragraph here following, in two places.

شِيَامٌ *Dust,* or *earth,* (K, TA,) *in a general sense;* (TA;) as also شِيَامٌ: (K:) see also شِيمَةٌ: [or,] accord. to Kh, *a hollow dug in the ground:* or, as some say, *land of which the earth is soft,* or *uncompact.* (S, TA.) ___ And *A* [*covert such as is termed*] كِنَاسٌ: so called because of the wild animal's entering (لانْشِيَامِ الوَحْشِ i. e. دُخُولِهِ) into it. (As, S, TA.) Also The *rat,* or *mouse;* syn. فَأْرٌ: (IAar, K, TA:) but written by Aboo-'Amr Ez-Záhid شِيَامٌ, and said by him to be the جُرَذٌ [generally meaning *a large field-rat*]: (TA:) pl. شِيَمٌ. (K.)

قَوْمٌ شُيُومٌ *A people,* or *party, in a state of security:* occurring in a trad.: and it is said that شيوم is an Abyssinian word: but, as some relate the trad., it is سُيُومٌ [q. v., voce سَائِمٌ, of which it is said to be pl.]. (TA.)

أَشْيَمُ A man (S, Msb) *having a* شَامَةٌ [or *mole*] *upon his person;* (AZ, S, Mgh, Msb, K; *) and مَشِيمٌ (S, K) and مَشُومٌ (K) and مَشْيُومٌ (S, K) signify the same [or rather *marked with a mole*]: (S, * K:) or أَشْيَمُ signifies *having upon him* شَامٌ [or *moles*]: (Ham p. 361:) fem. شَيْمَآءُ: (TA:) and pl. شِيمٌ. (S, TA.) ___ And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) *having upon him,* or *it, a* [*mark such as is termed*] شَامَةٌ, (Lth, AO, TA,) or [*marks such as are termed*] شَامٌ. (AO, TA.) ___ And شِيمُ الإِبِلِ *Such as are black, of camels:* sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhueyb, as related by AA: but as heard by As, in this verse, شُومُهَا, and thought by him to be a pl. [originally شُيْمٌ] of أَشْيَمُ. (S.) See also أَشْأَمُ (in art. شأم), last sentence.

مَشُومٌ : see the next preceding paragraph. And see مَشْؤُومٌ, in art. شأم.

مَشِيمٌ : see أَشْيَمُ: and see also the paragraph here next following.

مَشِيمَةٌ The غُرْسُ; (S, TA;) i. e. (TA) the *place of,* (K, TA,) or [*membrane that encloses,* or *forms the*] *covering of,* (Msb,) *the fœtus* (Msb, K, TA) *of a human being:* (Msb: [see غُرْسٌ:]) originally مَشْيِمَةٌ: (S, Msb:) pl. مَشَايِمُ (S, K) and [coll. gen. n.] مَشِيمٌ . (IB, K.) [See also سَلًى.]

مَشْيُومٌ : see أَشْيَمُ.

شين

1 **شانه** , aor. يشينه, (S, Msb, K, &c.,) inf. n. شَيْنٌ, (S, * Msb, TA,) *He*, or *it, disgraced him*, or *dishonoured him; rendered him ugly* or *unseemly, disfigured him*, or *blemished him;* (MA, PS;) *i. q.* عابه; (Msb, TA;) *contr. of* زانه; (S, * K;) [and شينه , inf. n. تَشْيِينٌ, signifies the same, (the verb alone rendered by Freytag, on the authority of Meyd, dehonestavit,) like as the contr. زينه signifies the same as زانه.] ___ The saying of Lebeed,

* يَشِينُ صَحَاحَ البيد كُلَّ عَشِيَّةٍ *
* بِعُوجِ السَّرَآءِ عِنْدَ بَابٍ مُحَجَّبِ *

[*They deface what is unmarred of the deserts, every evening, with the crooked things* (i. e. the bows) of the wood *of the tree called* سرآء, *at a veiled door,* (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (شَانُوهَا) with those marks, or lines. (S.)

2 **شَيَّنَ** see 1. شَيَّنَ شَيْنًا حَسَنًا (T, TA) or حَسَّنَهُ (K) *He made,* (Th, TA,) or *wrote,* (K,) *a beautiful* ش. (Th, K, TA.)

شَيْنٌ is the *contr. of* زَيْنٌ: (S, Msb;) and مَشَايِنُ [in the CK مَشَائِنُ] is an anomalous pl. thereof: (TA:) the latter signifies *Disgraces* or *dishonours,* i. e. *things,* or *qualities, that cause to be disgraced* or *dishonoured; things that render ugly* or *unseemly, that disfigure,* or *that blemish;* syn. مَعَايِبُ, (S, K, TA,) and مَقَابِحُ; (S, TA;) on the authority of Fr.: (TA:) [شَائِنَةٌ , also, signifies the same; and its pl. is شَوَائِنُ;] one says هٰذِهِ شَائِنَةٌ مِنَ الشَّوَائِنِ [*This is one of the things that disgrace* or *dishonour,* &c.]. (TA.) ___ [It is also used as epithet, like as is its contr. زَيْنٌ:] one says, وَجْهُهُ شَيْنٌ, i. e. *His face is ugly,* or

unseemly; for ذُو شَيْنٍ; mentioned by Az. (TA.)

شِينٌ *One of the letters of the alphabet,* (S, K,) [i. e. the *name of that letter;* (see art. ش,)] *of the letters termed* مَهْمُوسَة [expl. in art. ش], *with somewhat of* التَّنْغِيم and التَّغْشِيَة [app. meaning *that kind of utterance which is undertoned, and muffled,* exactly like our sh], *its place of utterance being the* شَجْر, i. e. *the place of the opening of the mouth,* (K, TA,) *near the place of utterance of* ج: masc. [as meaning a حَرْف, or letter], and fem. [as meaning a كَلِمَة, or word]: pl. أَشْيَانٌ and شيانات [a mistranscription for شِينَاتٌ]. (TA.) Also, thus with kesr, A man *having many* رِقَاع [i. e. *patches in his garment,* pl. of رُقْعَة]. (Kh, TA.) And *A long* مَرْكَب [app. meaning *ship* or *boat*]. (TA.)

فِعْلٌ شَائِنٌ [*An action that disgraces* or *dishonours,* &c.]. (TA.)

شَائِنَةٌ [a subst. from شَائِنٌ]: see شِينٌ.

مَشِينٌ *Disgraced,* or *dishonoured; rendered ugly* or *unseemly, disfigured,* or *blemished;* pass. part. n. of 1. (Msb.)

مَشَايِنُ an anomalous pl. of شِينٌ, q. v. (TA.)

شيه

1 **شَاهَهُ** , aor. يَشِيهُهُ, (K,) inf. n. شِيَهٌ, (TA,) *i. q.* عَانَهُ, (Ibn-Buzurj, K, TA, [in the CK, erroneously عَابَهُ,]) i. e. *He smote him with the* [*evil*] *eye.* (TA.) [See also 1 in art. شوه.]

شِيَهٌ and شِيهٌ: see شَاةٌ (of which they are quasipl. ns.) in art. شوه.

شِيَاهٌ : see شَاةٌ (of which it is a pl.) in art. شوه.

شِيَهٌ *That smites vehemently with the* [*evil*] *eye.* (Ibn-Buzurj, K, TA. [In the CK, عِيُوبٌ is erroneously put for عِيُونٌ.])

شِيَهٌ : see شَاةٌ (of which it is a quasi-pl. n.) in art. شوه.

أَشْيَهُ [*More,* and *most, wont to smite with the evil eye*]. One says, هُوَ مِنْ أَشْيَهِ النَّاسِ [*He is of the most wont, of men, to smite with the evil eye:* this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)

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ص

The fourteenth letter of the alphabet; called صَادٌ. It is one of the letters termed مَهْمُوسَة [or nonvocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed أَسَلِيَّة, as also ز and س, because proceeding from the tip of the tongue; (TA;) and is one of the letters termed مُسْتَعْلِيَة, which are obstacles to إِمَالَة: (M in art. صود:) it is not conjoined with س, nor with ز, [nor, as some say, with ج, (see إِجَّاصٌ,)] in any Arabic word. (TA. [See also art. صود.]) It is a radical, and a substitute; not an augmentative. (M in art. صود.) It is sometimes substituted for س; and, as MF observes, what Ibn-Umm-Kásim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málik, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the س is followed by غ or خ or ق or ط, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-'Ambar, accord. to Sb and others; who give as exs. صَغَبَ for سَغَبَ, and صَخَرَ for سَخَرَ, and صَقَبٌ for سَقَبٌ, and صَطَعَ for سَطَعَ. (TA.) [As a numeral, ص denotes *Ninety.*]

صأب

1 صَئِبَ رَأْسُهُ *His head abounded with* صُؤَاب [or *nits*]; (S, M, K;) as also اصأب . (S, K.) صَئِبَ مِنَ الشَّرَابِ, (M, K,) aor. ـَـ , (K,) inf. n. صَأْبٌ, (M,) *He was,* or *became, satisfied, and filled, with drink:* (M, K:) or صَئِبَ [alone] *he drank much water.* (S.)

4 أَصْأَى see the preceding paragraph.

صُؤْبَةٌ *A granary,* or *granaries,* (أَنْبَار,) *of wheat* (طَعَام). (K.) ___ And *A place where dates are dried:* so in the dial. of the people of El-Felj. (TA in art. حضر.)

صُؤَابٌ : see the next paragraph, in three places.

صُؤَابٌ , (S, K,) vulgarly pronounced صُوَابَة, without., (MF, TA,) *A nit;* i. e. *an egg of a louse;* (S, K;) and *an egg of a flea;* (K;) but accord. to some, not applied to the latter unless tropically: (MF, TA:) accord. to IDrst, *a young louse:* (TA:) or the *eggs of the flea* and *of the louse;* as also صُؤَابٌ : (M:) [or,] accord. to the S and K, صُؤَابٌ and صِئْبَانٌ, (TA,) the latter of which is vulgarly pronounced صِيبَان, without ء, (MF, TA,) are pls. of صُؤَابَةٌ; but the former of them is a coll. gen. n., of which صُؤَابَةٌ is the n. un.: (TA:) Yaakoob has erroneously asserted that one should not say صِئْبَانٌ. (M, TA.) ___ صُؤَابٌ is also sometimes applied to The *small pieces of gold that are taken forth from the dust,* or *earth, of the mine.* (IDrst, TA.) In the following verse, cited by IAar,

* يَا رَبِّ أَوْجِدْنِى صُؤَابًا حَيًّا *
* فَمَا أَرَى الطُّيَّارَ يُغْنِى شَيًّا *

the poet means, [*O my Lord,*] *cause me to find gold like* صُؤَاب [or *nits*], *whole,* or *sound, not*

broken into minute parts; [*for I see not the* طَيَّار *to stand in any stead;* شَيًّا being for شَيْئًا;] by the طَيَّار meaning the *minutest pieces of gold that the wind blows away.* (M, L, TA.) ___ And [the pl.] صِئْبَانٌ signifies [also] *Hoar-frost formed into grains like small pearls.* (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to صِئْبَان: see Ham p. 796. See also صِبِّيٌّ (in art. صبو), last sentence.]

مِصْأَبٌ A man *who drinks much water:* (S:) or *who satisfies and fills himself with drink.* (K.)

صأك

1 صَئِكَ , aor. ـَـ , (AZ, S, O, K,) inf. n. صَأَكٌ, (AZ, S, O,) *He* (a man, AZ, S, O) *sweated so that there arose from him a fetid odour,* (AZ, S, O, K,) *from* ذَفَر [app. as meaning *stench of the arm-pit*], or *otherwise.* (AZ, S, O.) ___ And, said of blood, *It congealed.* (O, K.) ___ And صَئِكَ به *It* (a thing, TA) *stuck,* or *clave, to him.* (K, TA.) Hence, accord. to the 'Eyn, صَاكَ, used in this sense in a verse of El-Aashà: (TA:) or this belongs to art. صيك, (S and O in that art.,) agreeably with the opinion of ISd. (TA in that art.)

3 ظَلَّ يُصَائِكُنِى مُنْذُ اليَوْمِ *He has continued vying with me,* or *contending with me for superiority,* or *striving to surpass me, in strength,* or *power,* or *force,* (يُشَادُّنِى,) *all this day.* (O, K, * TA.) [And so يُصَايِكُنِى, mentioned in the TA in art. صوك; but app. belonging to art. صيك.]

صَئِكٌ A *strong* man. (O, K.)

صَأْكَةٌ The *odour,* (K, TA,) i. e. *altered odour,* (TA,) *of a piece of wood when it has become moist.* (K, TA.) [And probably The *altered colour and odour* of rain-water trickling from trees: see what follows.]

صَائِكٌ , applied to rain trickling from trees, [app. a possessive epithet, meaning ذُو صَأْكَةٍ,] *Altered in colour and odour.* (TA in art. حلب.)

صأى

1 **صَأَى** , (S, M, K,) aor. يَصْئِى, (M,) like صَعَى aor. يَصْعِى, (S, [in one of my copies of the S يَصْعَى, which is wrong, or, accord. to the TA, both are correct, and in the K the pret. is said to be like سَعَى, which implies that the aor. is like يَسْعَى,]) inf. n. صَئْىٌ (S, M, K) and صَئًى (Ks, M, K, TA) and صُئًى, (Ks, K, TA,) said of a young bird and the like, (S, K,) of a bird and of a young bird (M) and of a rat or mouse (S, M) and of a jerboa (S) and of a cat and of a dog (M) and of a pig and of an elephant, (S, M,) *It uttered a cry,* or *sound;* (S, M, K;) as also تَصَآءَى : (M, K:) and accord. to Fr, one says also of the scorpion, تَصِىءُ and تَصْئِى. (S.) It is said in a prov., تَلْدَغُ العَقْرَبُ وتَصْئِى or وتَصِىءُ, (As, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. *The scorpion stings while uttering a cry;* (S, Meyd;) the و being a denotative of state: (As, S:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, جَآءَ بِمَا صَأَى وصَمَتَ, (S, K,) and بِمَا صَآءَ وصَمَتَ (IAar, S, TA,) صَآءَ being formed by tranposition from صَأَى, (S,) *He brought what was vocal and what was mute;* (S, K;) *such as slaves and beasts, and clothes and silver;* (As, TA;) or *sheep* or *goats, and camels, and gold and silver;* (IAar, TA;) meaning *he brought much property:* and this is likewise a prov. (S.)

4 **أَصْأَيْتُهُ** *I made it* (i. e. a young bird &c.) *to utter a cry,* or *sound.* (M, K. [See 1.])

6 **تَصَأَّى** see the first paragraph above.

صَئْىٌ , of the measure فَعِيلٌ, (TA, [originally an inf. n., written in a copy of the M صَئِىٌ, but the

former is evidently the right,]) The *bitch:* so called because of her cry. (TA.)

صب

1 **صَبَّ** , (S, M, Msb, K, &, c.,) aor. ـُ , inf. n. صَبٌّ, (M, Msb,) *He poured out,* or *forth* (S, M, Msb, K) water (S, M, Msb) and the like. (M.) One says, صَبَبْتُ لِفُلَانٍ مَآءً فِى القَدَحِ لِيَشْرَبَهُ [*I poured out for such a one water into the drinkingcup that he might drink it*]. (TA. [See also 8.]) ___ Hence [*He paid down* a price, or sum of money:] it is said in a trad., إِنْ أَحَبَّ أَهْلُكَ أَنْ أَصُبَّ لَهُمْ ثَمَنَكَ صَبَّةً وَاحِدَةً, meaning [*If thy family like that I should pay down to them thy price*] *at once,* or *at one time.* (L, TA.) ___ And صَبَّ الحَبْلَ فِى البِئْرِ [*He lowered,* or *let down, the rope into the well*] on the occasion of drawing water. (M in art. تل.) ___ And لَمْ يَصُبَّ رَأْسَهُ *He did not bend down his head:* occurring in a trad. relating to prayer. (T, TA.) ___ And صُبَّ رِجْلَا فُلَانٍ فِى القَيْدِ *The legs of such a one were* [*put into the shackles,* or] *shackled.* (Z, L, TA.) ___ And صَبَّ دِرْعَهُ *He put on,* or *clad himself with, his coat of mail:* (A, TA:) and صَبَبْتُهَا عَلَيْهِ [*I put it on him*]. (A.) ___ And صَبَّ عَلَيْهِ نَفْسَهُ [*He threw himself upon him*]. (A.) ___ And هُوَ يَصُبُّ إِلَىَّ الخَيْرَ [*He pours forth to me wealth*]. (A, TA.) ___ And صَبَّ ٱللّٰهُ عَلَيْهِمْ سَوْطَ عَذَابٍ [*God poured upon them a portion,* or *a share,* or *vehemence,* or *severity, of punishment;* or] *God punished them.* (A, * TA. [See also سَوْطٌ.]) And صَبَّ ٱللّٰهُ عَلَيْهِ صَاعِقَةً [*God poured upon him a thunderbolt,* or *a destructive punishment,* &c.]. (A, TA.) See also another ex. voce صَبٌّ. ___ And صُبَّ, (K, TA,) in the pass. form, said of a man, and of a thing, (TA,) *He,* or *it, was annihilated, caused to pass away,* or *done away with.* (K, TA. [See also R. Q. 2.]) See also 7, with which it is syn. in the first of the senses assigned to the latter below. ___ [Hence, app.,] صَبَّ فِى الوَادِى *He descended into the valley.* (M, K.) And انْصَبَّتْ قَدَمَاهُ فِى بَطْنِ الوَادِى, occurring in a trad., means *His feet descended* [*into the interior,* or *bottom, of the valley*]: (TA:) or انْصَبَّتْ قَدَمَاهُ

فى الوادى means *his feet rested in the valley;* from انصبَّ said of water. (Mgh.) ___ And صبَّت الحيَّةُ على المَلْدُوغِ, (S, * TA,) or انصبّت , (A,) [*The serpent darted down upon the* person *bitten* by it], said of the serpent when it has raised itself desiring to bite. (Ez-Zuhree, S, TA. *) And انصبّ البازى على الصَّيْد [*The hawk,* or *falcon, stooped upon the prey,* or *quarry*]. (A, TA.) And صبَّ ذُؤَالَةُ على غنم فلان (A, * TA) *The wolf* [*rushed upon* or] *made havock among the sheep,* or *goats, of such a one.* (TA.)

صَبَّ, (IAar, A, TA,) sec. pers. صَبَبْتَ, (S, M, * K,) aor. يَصُبُّ, (IAar, TA,) inf. n. صَبَابَةٌ, (IAar, S, * M, A, K, * TA,) *He* (a man) *was,* or *became, affected with excessive love,* or *with attachment,* or *admiring love,* (IAar, S, TA,) and *desire:* (S:) or *with desire:* (M, A, K:) or *with tenderness of desire,* (S, M, A, K,) and *ardour thereof:* (S:) or *with tenderness of love.* (M, K.) One says, صَبَبْتُ إِلَيْه [*I was,* or *became, affected with excessive love,* &c., *for him*]. (M, A, * TA. *) And صَبَّ بها and إليها *He was,* or *became, affected with desire,* or *vehement desire,* [&c.,] *of,* or *for, her.* (MA.) ___ Lh mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, صَبٌّ فَأَصْبَبْ إِلَيْه, i. e. أَرِقٌ فَأَرِقْ إِلَيْه [as though meaning May he be *sleepless* by reason of love, *and I will be sleepless for him:* but I incline to think that the explanation has been corrupted by a copyist from رِقَّ فَأَرِقَّ إِلَيْه, or لَه, meaning *may he be tender-hearted* to me, *and I will be tenderhearted to him*]. (M, L, TA.)

4 **أَصَبُّوا** *They* (a company of men, TA) *took their way down a declivity,* or *declivous place.* (M, K, TA.)

5 **تَصَبَّبَ** see 7, in four places. ___ And see also what here follows.

6 **تَصَابَبْتُ المَآءَ** *I drank what remained of the water* (S, A, K) *in a vessel:* (S, A:) [or] you say, تَصَابَّ الصُّبَابَةَ and اصطبّها and تصبّبها [*he drank what remained* of the water, or of the milk, *in a vessel*]; (M, L;) all signifying the same. (L, TA.) ___ And [hence,] تَصَابَّ فُلَانٌ المَعِيشَةَ بعد فلان [lit. *Such a one*

drank the remains of life after such a one], meaning *such a one outlived such a one:* (A, * TA:) and تَصَابَبْتُهُمْ أَجْمَعِينَ إِلَّا وَاحِدًا [*I outlived them all except one*]. (TA.) Esh-Shemmákh says, (M,) or ElAkhtal, (TA,)

* لَقَوْمٌ تَصَابَبْتُ المَعِيشَةَ بَعْدَهُمْ *

* أَعَزُّ عَلَيَّ مِنْ عَفَآءٍ تَغَيَّرَا *

[*Verily* the loss of *a people whom I have outlived is more severe to me than abundant and long hair that has become altered* in colour]: he means, the loss of those with whom I was in a state of ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.)

7 **انصبّ** *It* (water, S, M, and the like, M) *poured out* or *forth*, or *became poured out* or *forth;* (S, M, A, K;) as also صَبَّ, (M, Msb, K,) aor. ـِ, (Msb, TA,) inf. n. صَبِيبٌ; (Msb;) and تصبّب, (M, K,) which is of a form rarely occurring as that of a quasi-pass. of an unaugmented triliteral verb, being generally that of the quasi-pass. of a verb of the form فَعَّلَ; (MF, TA;) [but this app. denotes its doing so *repeatedly;* and *abundantly*, like تَدَفَّقَ, q. v.;] and اصطبّ. (K.) One says, المآء يَنْصَبُّ مِنَ الجَبَلِ, (TA,) and يَتَصَبَّبُ مِنَ الجبل, (S, TA,) *The water descends, little by little, from the mountain.* (S, TA.) And تصبّب العرقُ [*The sweat flowed*], and الدَّمُ [*the blood*]. (A.) And تَصَبَّبْتُ عَرَقًا [which may be rendered *I flowed with sweat*] is a phrase of the Arabs, meaning تصبّب عَرَقِى [*my sweat flowed*]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say عَرَقًا تَصَبَّبْتُ; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) ___ One says also, انصبّ الكُوزُ [*The mug had its contents poured out* or *forth*]. (TA in art. دفق.) ___ See also 1, in three places. ___ انصب النَّاسُ عَلَى المآءِ [generally implies descent, but] means *The people collected together,* or *assembled, at the water.*

(Msb.) ___ [And انصبّ is often said of a place, or the ground, &c., meaning *It sloped downwards.* ___ Har (p. 125) uses the phrase تَنْصَبُّ إِلَى اللَّهْوِ, meaning (as there expl.) *Thou inclinest to diversion,* or *sport.*.]

8 **اصطبّ المآء** is expl. by Sb as signifying *He took for himself the water;* agreeably with general analogy: (M:) [but it is more properly rendered *he poured out for himself the water:*] one says, اصْطَبَبْتُ لِنَفْسِى مَآءً مِنَ القِرْبَةِ لأَشْرَبَهُ [*I poured out for myself water from the skin that I might drink it*]: and اصْطَبَبْتُ لِنَفْسِى قَدَحًا [*I poured out for myself a cup*]. (TA.) ___ See also 6. ___ And see 7.

R. Q. 1 **صبصبه** *He annihilated it, caused it to pass away,* or *did away with it;* (M, K; *) namely, a thing. (M.) ___ And *He dispersed it,* or *scattered it:* (K:) *he* (a man) *dispersed,* or *scattered, it,* namely, an army, or property or wealth. (AA, K.)

R. Q. 2 **تصبصب** *It was,* or *became, annihilated, caused to pass away,* or *done away with;* (S, M, K;) *it passed,* or *went, away;* said of a thing. (S, M. [See also صُبَّ.]) ___ *It* (the night, M, A, K, and the day, AZ, TA, and the heat, A) *passed,* or *went, away,* (AZ, M, A, K,) *except a small portion,* (AZ, M, TA,) or *for the most part.* (A. K.) ___ *It* (what was in a water-skin, or milk-skin,) *became little in quantity.* (Fr, TA.) ___ *It* (a company of men) *became dispersed,* or *scattered.* (M, TA.) *He* (a man) *was,* or *became, very bold,* or *daring, and very adverse,* or *repugnant,* (M, * K, * TA,) عَلَيْنَا [*against us*]. (TA.) ___ And, said of a day, *It was,* or *became, intensely hot.* (M, K, * TA.)

صَبٌّ is an inf. n. [and is] used [as an epithet] in the sense of the measure فَاعِلٌ, or of the measure مَفْعُولٌ: (TA:) [thus it is used as an epithet] applied to water, [meaning *Pouring out* or *forth,* or *poured out* or *forth,*] like as are سَكْبٌ and غَوْرٌ: (S, TA: [see also صَابٌّ and صَبِيبٌ:]) and hence, in 'Alee's description of Aboo-Bekr, when he died, كُنْتَ عَلَى الكَافِرِينَ عَذَابًا صَبًّا [*Thou wast, against,* or *upon, the unbelievers, a punishment pouring forth,* or *poured forth*]. (TA.) ___ And [hence, app.,] one says, ضَرَبَهُ ضَرْبًا صَبًّا, meaning *He smote him*

with the edge of the sword [as though *with a smiting pouring down*, or *poured down*]; as also

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حَذْرٍ. (IAar, L, TA.) ___ One says also, ضَرَبَهُ مِائَةً فَصَبًّا, (TA,) or أَخَذَ مِائَةً فَصَبًّا, (A,) meaning, [*He smote him* with *a hundred* blows, or *he took a hundred*,] *and less* than that, i. e. فَدُونَ ذٰلِكَ, (TA,) *contr. of* فَصَاعِدًا; (A;) or *and more* [than that], or *above* [that], i. e. *like* فَصَاعِدًا, (A, TA,) i. e. مَا فَوْقَ ذٰلِكَ. (TA.) ___ And صُبَّ عَلَيْهِ البَلَآءُ مِنْ صَبٍّ, meaning [*Trial*, or *affliction, was poured upon him*] *from above*. (A, TA.) Also, applied to a man, *Affected with excessive love*, or *with attachment*, or *admiring love*, (IAar, S, A, * TA,) and *desire:* (S:) or *with desire:* (M, A, * K:) or *with tenderness of desire*, (S, * M, A, * K,) and *ardour thereof:* (S: * [see صَبَّ:]) or *with tenderness of love*. (M, K.) One says, هُوَ صَبٌّ بِهَا (and إِلَيْهَا (see صَبَّ)] *He is affected with excessive love of her;* &c.: (A:) fem. صَبَّةٌ: (M, K:) dual masc. صَبَّانِ, pl. masc. صَبُّونَ; dual. fem. صَبَّتَانِ, pl. fem. صَبَّاتٌ: thus accord. to those who hold رَجُلٌ صَبٌّ to be similar to رَجُلٌ فَهِمٌ and حَذِرٌ, originally صَبِبٌ: (TA:) [hence it appears that some hold صَبٌّ to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, صَبٌّ is [originally] of the measure فَعِلٌ, because you say صَبِبْتُ صَبَابَةً, like as you say قَنِعْتُ قَنَاعَةً. (M.) See also 1, last sentence.

صُبٌّ : see صُبَّةٌ. ___ Accord. to AO, it may also be pl. of صَبُوبٌ or of صَابٌّ : but Az says that, accord. to others, it is not pl. of either of these two words; their pl. being صُبُبٌ: (L, TA:) it is said in a trad., (S, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) لَتَعُودُنَّ فِيهَا أَسَاوِدَ صُبًّا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ: (S, L, TA:) here by أَسَاوِد are meant [great and noxious] serpents: (L, TA:) and صُبًّا, accord. to Ez-Zuhree, is from الصَّبُّ [the act of pouring out or forth]; for the serpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (S, L, TA:) [as though the meaning were,

Ye will be, therein, like *great and noxious serpents, one portion of you smiting the necks of another portion:*] Ez-Zuhree says that صُبًّا is pl. of صَبُوبٌ , and originally صُبُبًا; like as رَجُلٌ صَبٌّ is originally صَبَبٌ; and so says IAmb: but IAar is related to have said that أَسَاوِد means *companies,* pl. of سَوَادٌ; and صُبًّا, *pouring,* one upon another, with slaughter: and some say that it is صُبًّى, in measure like حُبْلَى; and it is said to be from صَبَا, [for صَبَا إِلَى الدُّنْيَا,] aor. يَصْبُو, meaning he inclined to the things of the present world; and thus to be like غُزًّى, pl. of غَازٍ: [see صَابٍ, in art. صبو:] IAar used also to say that it is originally صُبَّأً, with ء, [pl. of صَابِئٌ,] from صَبَأَ عَلَيْهِ he came, or came forth, upon him unexpectedly. (L, TA.)

صُبَّةٌ *A quantity* of wheat or food, &c., *that is poured out* or *forth* (M, K) *together,* or *collectedly;* (M;) also (M, K) sometimes (M) termed صُبٌّ . (M, K.) See also 1, near the beginning. ___ And *A* سُفْرَة [or *piece of skin in which the traveller puts his food;* or the *thing upon which one eats*]; (M, K;) so called because the food is poured into it, or upon it: (M:) or *a thing like the* سُفْرَة: (M, K:) and صُنَّةٌ, with ن, signifies the same. (M.) ___ See also صُبَابَةٌ, with which it is syn. ___ Also *A company of men:* (M, Msb, K:) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) ___ *A detached number* of horses, (S, M, A, Msb, K,) and of camels, (A, K,) and of sheep or goats, (A, Msb, K,) and of dirhems, or pieces of money: (A:) or *from ten to forty:* (A, K:) or *from twenty to thirty and forty* of camels and of sheep or goats: or *less than a hundred* (M, A, K) of camels: (M, K:) or of camels *i. q.* صَرْمَةٌ: (S:) and *from ten to forty* of goats: (AZ, S:) or *a flock* of sheep or *a herd* of goats, as being likened to a company of men: (TA:) or *from twenty to forty* of sheep and of goats; or peculiarly of goats: or *about fifty:* or *from sixty to seventy:* and of camels *about five* or *six:* (IAth, TA:) and *a collection* of dirhems, or pieces of money, and of wheat, or food, &c.: and *a piece* of a thing: (Msb:) [or] *a small quantity* or *portion* of wealth or property. (M, K.) ___ And *A part,* or *portion,* of the night: so in the saying, مَضَتْ صُبَّةٌ مِنَ اللَّيْلِ [A *part,* or *portion, of the night*

passed]. (S.)

صَبَبٌ The *descent*, (تَصَوُّب, M, L, TA, in the K erroneously written تَصَبُّب, TA,) of a river, or rivulet, or channel of water, or of a road, *down a declivity.* (M, L, K, TA.) ___ And *A declivity, declivous place,* or *ground sloping down;* (M, A, K, TA;) and (TA) so صَبِيبٌ, of which the pl. is أَصْبَابٌ; (S, TA;) so too صَبُوبٌ and صُبُوبٌ, with fet-h and with damm; (TA;) [i. e.] الصَّبُوبُ signifies *that down which you descend,* or *have descended,* (ما انْصَبَبْتَ فيه,) and its pl. is صُبُبٌ [like عُمُدٌ pl. of عَمُودٌ]; (M, TA;) [and so الصُّبُوبُ;] or, as some say, الصَّبُوبُ, with fet-h, is a name for *the water, &c.,* that is poured out upon a man, like طَهُورٌ and غَسُولٌ; and صُبُوبٌ, with damm, is pl. of صَبَبٌ: but AZ mentions his having heard the Arabs apply صَبُوبٌ to *a declivity,* or *declivous place;* and says that its pl. is صُبُبٌ: (TA:) and الصَّبُّ مِنَ الرَّمْلِ signifies *what has poured out* or *forth* or *down, of sand:* (M, K: *) and the pl. of صَبَبٌ is أَصْبَابٌ. (M, K.)

صَبَابٌ : see صَبَابَةٌ.

صَبُوبٌ [app. syn. with صَابٌّ as part. n. of the intrans. verb صَبَّ, signifying *Pouring out* or *forth* or *down;* or like the latter but having an intensive meaning]: see صُبٌّ, in two places. ___ See also صَبَبٌ, in four places.

صُبُوبٌ : see صَبَبٌ, in three places.

صَبِيبٌ [*Poured out* or *forth:* (see also صَبٌّ, first sentence:) or, as an epithet in which the quality of a subst. predominates,] *water poured out* or *forth;* syn. مَآءٌ مَصْبُوبٌ. (M, K.) ___ And (M, K) some say (M) *Blood:* (S, M, K:) and *sweat;* (K;) as in the saying,

* هَوَاجِرُ تَحْتَلِبُ الصَّبِيبَا *

[*Vehement midday-heats that draw forth the sweat*]: (TA:) [or *what is poured forth* of sweat and of blood; for] one says, جَرَى صَبِيبُ العَرَقِ and الدَّمِ [*What was poured forth, of the sweat*

and *of the blood, ran,* or *flowed*]. (A.) ___ And (M, K) some say (M) The *expressed juice of* عَنْدَم [or *dragon's blood*]. (M, K.) ___ And (M, K) some say (M) *A certain red dye.* (M, K.) ___ And (K) The *juice of the leaves of sesame:* (S, M, * K: *) A 'Obeyd (so in a copy of the S, or Aboo-'Obeydeh accord. to the TA,) says, it is the *juice of the leaves of sesame,* or *of some other plant,* which was described to me in Egypt, *the colour of which juice is red tinged with blackness:* and some say, it is the *expressed juice of the leaves of the* حنَّآء [q. v.]. (S, TA.) ___ And عُصْفُر [i. e. *Safflower*]: (K:) or *purified* عُصْفُر. (S.) ___ And *A kind of tree* [or *plant*] *resembling* سَذَاب [or *rue*], (M, K,) *with which the hair is dyed.* (M.) ___ And *Senna,* (M, K,) *with which beards are dyed, as with* حنَّآء. (M.) ___ And *A certain thing* [or *plant*] *resembling the* وَسْمَة [or وَسَمَة, q. v.], (M, K, TA,) *with which beards are dyed.* (TA.) ___ Also *Hoar-frost.* (AA, K.) AA cites, as descriptive of the sky,

* وَلَيْسَ بِهَا إِلَّا صَبًا وَصَبِيبُهَا *

[*And there is not in it aught save east wind and its hoar-frost*]. (TA.) ___ And *Good,* or *excellent, honey.* (K.) ___ Also, (K,) or صَبِيبُ سَيْفٍ, (TA,) The *extremity of a sword:* (K, TA:) or the *extremity next the* سِيَلَان [q. v.] *thereof:* or, as some say, *its* سِيَلَان absolutely. (TA.) ___ See also صَبَبٌ.

صَبَابَةٌ [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [*Excessive love,* or *attachment,* or *admiring love:* (see its verb:) or] *desire:* (M, A, K:) or *tenderness of desire,* (S, M, A, K,) and *ardour thereof:* (S:) or *tenderness of love.* (M, K.)

صُبَابَةٌ and صُبَّةٌ *A portion,* (S, M, Msb, K,) or *a small quantity,* (Fr, A, and A 'Obeyd in explanation of the former,) of water, (Fr, S, M, Msb, K,) and of milk, (M, K,) or of wine, or beverage, (A 'Obeyd,) *remaining* (A 'Obeyd, S, M, Msb, K) *in a vessel.* (A 'Obeyd, S, M, Msb.)

* صُبَابَتِى تَرْوِى وَلَيْسَتْ غِيلَا *

My remaining portion of water in the vessel &c. *satisfies thirst, though it is not water running* [*copiously*] *upon the surface of the earth,* is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA. *) In the following verse, cited by IAar,

* وَلَيْلٍ هَدَيْتُ بِهِ فِتْيَةً *
* سُقُوا بِصَبَابِ الكَرَى الأَغْيَدِ *

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[*During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side*], صُبَاب may be put for صُبَابَة; or it may be pl. of the latter, [or rather a coll. gen. n. of which صُبَابَة is the n. un.,] like as شَعِيرٌ is of شَعِيرَةٌ: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word سُقُوا. (M, L, TA.) One says also لَمْ أُدْرِكْ مِنَ العَيْشِ إِلَّا صُبَابَةً and إِلَّا صُبَابَاتٍ [*I did not attain,* or *obtain, of life, save a small remainder* and *small remains*]. (A, TA.)

صَابٌّ : see صَبُوبٌ: and see also صُبٌّ.

صِبَصْبٌ , (M, K,) applied to a camel, (M,) *Thick,* or *big, and strong;* as also صِبَاصِبٌ , (M, K, TA, in the CK صِبَاصِبٌ,) so applied; (M;) and صِبَصَابٌ , (K,) likewise so applied. (TA.)

صِبَصَابٌ : see what next precedes. ___ Also, applied to a [journey such as is termed] قَرِبٌ, *Hard,* or *severe:* (M, TA:) and, applied to a [journey such as is termed] خَمْسٌ, *i. q.* بِصَبَاصٍ (As, S, K) and حِصَحَاصٌ, i. e., *in which is no*

delay, or *intermission, nor any flagging.* (As, TA.) And الصَّبْصَابُ also signifies *What remains* of the thing: or *what is poured out* from it; (K, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

صُبَاصِبٌ : see صَبْصَبٌ.

الأَصَبُّ [app. a dial. var. of الأَصَمُّ], an epithet applied to the month رَجَبٌ: (TA in art. حرم:) see مُحَرَّمٌ.

مَصَبٌّ [*A place where water,* or *the like, pours out* or *forth,* from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see ضَاجِعَةٌ); and *a sink,* or *sink-hole:* pl. مَصَابُّ (occurring in the S and K in art. رفق, &c.).]

مِصْبَابٌ [, accord. to Reiske, signifies *A ship:* so says Freytag: but for this I find no authority.]

مَصْبُوبٌ : see صَبِيبٌ, first sentence.

صبأ

1 **صَبَأَ**, (S, M, K,) aor. ـَـ, (M, K,) inf. n. صُبُوءٌ, (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has صَبْءٌ also for an inf. n., and likewise صَبُؤَ as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of صَبَأَ الظِّلْفُ والنَّابُ, the reading in the K, I find in the M صَبَأَ نَابُ الظِّلْفِ والخُفِّ والحافِرِ, and the like in the L,]) *It grew forth;* (M, K;) or *its point,* or *extremity, grew forth:* (S:) and accord. to the K, it appears that اصبأ signifies the same; but this is not the case. (TA.) And صَبَأَتْ said of the ثَنِيَّةُ [i. e. a central incisor] of a boy, *It grew forth.* (S.) ___ Also, said of a star, (M, K,) and of the moon, (M,) *It rose;* and so اصبأ: (M, K:) or تَصْبَأُ النُّجُومُ *the stars come forth from their places of rising:* (AO, S:) or صَبَأَتِ النُّجُومُ *the stars appeared:* (TA:) and اصبأ النَّجْمُ *the Pleiades* [antonomastically called النجم] *rose.* (S.) ___ [Hence,] صَبَأَ, (S, M, K,) or صَبَأَ مِنْ دِينِهِ إِلَى دِينٍ آخَرَ, (AO, S, Msb, *) aor. ـَـ, (M, Msb, K,) inf. n. صُبُوءٌ (S, M, K) and صَبْءٌ; and صَبُؤَ, (M, K,) aor. ـُـ, (TA,) inf. n. صُبُوءَةٌ; (CK [but not in the TA nor in my MS. copy of the K];) *He departed from his religion to another religion;* (S, M, Msb, K;) like as the stars come forth from their place of rising. (AO, S.) And صَبَأَ, (S,) or صَبَأَ فِى دِينِهِ, aor. ـَـ, inf. n. صُبُوءٌ, (T, TA,) *He was,* or *became, a* صَابِئٌ [or *Sabian*]. (T, S, TA. [See صابئ, below.]) ___ And صَبَأَ عَلَيْهِمْ, (S, M,) aor. ـَـ, (S,) inf. n. صَبْءٌ and صُبُوءٌ, *He came forth upon them;* (S, M;) as also اصبأ: (M:) and accord. to IAar, صَبَأَ عَلَيْهِ *he came forth,* or *went forth, upon him,* or *against him:* and *he inclined against him with enmity:* (TA:) or *he came,* or *came forth, upon him unexpectedly:* whence, he says, the word صُبًّا in the saying of the Prophet, لَتَعُودُنَّ فِيهَا أَسَاوِدَ صُبًّا, [which see in art. صب,] the said word being of the measure فُعَّلًا, [originally صُبَّأً,] and the ء being suppressed: (L in art. صب:) and أَصْبَأَهُمْ signifies *he came upon them suddenly, not having*

knowledge of their place. (K.) One says also, صَبَأَ عَلَيْهِمُ العَدُوُّ, (M, * K,) aor. ـَـ , inf. n. صَبْءٌ; (M;) as also صَبَعَ; (TA;) *He guided to them* (M, K) *the enemy:* (K:) mentioned by IAar, from AZ. (TA.) ___ And إِلَيْهِ طَعَامٌ فَمَا صَبَأَ وَلَا أَصْبَأَ قُدِّمَ *Food was presented to him, and he did not put* (M, K *) *his hand* (M) or *his finger* (إِصْبَعَهُ K) *into it,* or *upon it:* (M,) K: [see also صَبَعَ:]) mentioned by IAar. (M.) And صَبَأَ فِى الطَّعَامِ, aor. ـُـ , *He* [app. a camel] *put his head into the food:* as also صَبَغَ. (O in art. صبغ.) And صَبَأَتْ فِيهَا رَأْسَهَا [or فِيهِ, *She put her head into it*]; like صَبَغَتْ. (TA in that art.)

4 **أَصْبَأَ** see the preceding paragraph, in six places.

صَابِئٌ [part. n. of صَبَأَ: and as such signifying] One *who departs from his religion to another religion.* (Msb.) The Arabs used to call the Prophet الصَّابِى [for الصَّابِئُ], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, مُصْبُوٌّ, changing the ء to و; and the Muslims [collectively], الصُّبَاةُ, as though pl. of الصَّابِى, without ء, like قُضَاةٌ and غُزَاةٌ pls. of قَاضٍ and غَازٍ. (TA.) And [the pl.] الصَّابِئُونَ in the Kur [v. 73, &c.,] is said by Zj to mean *Those who depart from one religion to another.* (TA.) ___ Then this appellation, صَابِئٌ, was applied to [*Any individual of*] *a certain sect of the unbelievers,* [*the Sabians,*] *said to worship the stars secretly, and openly to profess themselves to belong to the Christians:* they are called الصَّابِئَةُ and الضَّابِئُونَ: *and they assert that they are of the religion of Sábi the son of Sheyth* [or *Seth*] *the son of Adam:* their appellation may also be pronounced الصَّابِيُونَ, and thus Náfi' read it [in the Kur]: (Msb:) or the صَابِئُونَ are *a certain class of the people who possess revealed scripture:* (S:) or *a people whose religion resembles that of the Christians, except that their kibleh is towards the place whence blows the* [*south,* or *southerly, wind called*] جَنُوبٌ: (Lth, T, TA:) [or] *whose kibleh is from* (مِنْ [or this may mean *some point of*]) *the place whence blows the* [*north,* or *northerly, wind called*]

شَمَال *at midday:* (M, K:) or, accord. to some, *their kibleh is the Kaabeh:* (MF:) *and they assert that they are of the religion of Noah,* (Lth, T, M, K,) *lyingly:* (Lth, T, M:) in the R it is said that they are thus called in relation to Sábi the son of Lámak [or Lamech], the brother of Noah: Bd says, it is said that they are *worshippers of the angels:* and it is said that they are *worshippers of the stars:* and that their appellation is Arabic; from صَبَأَ he departed from a religion; or from صَبَا he inclined, because of their inclining from truth to falsehood. (MF, TA.)

صبح

1 **صَبَحَهُ** , (S, Mgh, TA,) aor. ـَـ , (Mgh, TA,) inf. n. صَبْحٌ; (S, TA;) and صَبَّحَهُ , (K, TA,) inf. n. تَصْبِيحٌ; (TA;) *He gave him to drink a morning-draught,* or *what is termed a* صَبُوحٌ; (S, Mgh, K, TA;) [and] so صَبَحَهُ صَبُوحًا: (MA:) and the first [and second also] *he handed to him a morning-draught of milk* or *of wine.* (TA.) And صَبَحَ الإِبِلَ, aor. and inf. n. as above, *He watered the camels in the morning, between daybreak and sunrise.* (TA.) ___ And both are said respecting a غَارَةٌ [meaning *He made a hostile,* or *predatory, incursion upon him in the morning;* as though he made the غارة to be to him a morning-draught: see صَابِحٌ]. (Ham p. 66.) ___ [And accord. to Reiske, as stated by Freytag, صَبَحَ signifies *He drank in the early morning:* but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.]. ___ See also 2, in five places.

صَبْحٌ as an inf. n. [of which the verb is صَبَحَ accord. to a general rule] signifies The *being satiated,* or *having the thirst quenched, by a morning-draught,* or *what is termed a* صَبُوحٌ. (L.) And صَبِحَ, aor. ـَـ , inf. n. صَبَحٌ [in the CK (erroneously) صَبْحٌ] and صُبْحَةٌ, [*He,* or *it, was of the colour termed* صُبْحَةٌ meaning as expl. below: or] *it* (hair) *had whiteness naturally intermixed in it with redness;* as also اصْبَاحَّ , (K, TA,) inf. n.

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اصْبِيحَاحٌ. (TA.) صَبُحَ, aor. ـُـ , inf. n. صَبَاحَةٌ, [q. v.,] *He was,* or *became, beautiful, comely, pretty,* or *elegant;* (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or *he was,* or *became, bright* (Msb, TA) in the face. (Msb.)

2 **صبّحه** , (S,) or صبّحهم, (K,) inf. n. تَصْبِيحٌ, (TA,) *He came to him,* or *to them, in the morning, in the time termed the* صَبَاح; (S, K;) as also [صَبَحَهُ , or] صَبَحَهُمْ, aor. ـَـ : (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and صَبَّحَتْهُمُ الخَيْلُ and صَبَحَتْهُمُ *The horsemen came to them at daybreak, at the time termed the* صُبْح: (TA:) but Aboo-'Adnán says that there is a difference between صَبَّحْنَا and صَبَحْنَا ; which is this: you say, صَبَّحْنَا بَلَدَ كَذَا [*We came in the morning to such a town,* or *country*], and صَبَّحْنَا فُلَانًا [*We came in the morning to such a one*], with teshdeed; and صَبَحْنَا أَهْلَهَا خَيْرًا or شَرًّا [*We came in the morning to its people,* or *inhabitants, with good* or *with evil,* without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of ب suppressed]: you say also, صَبَّحَهُ بِكَذَا; and you may also say, صَبَحَهُ بِكَذَا, as well as صَبَحَهُ كَذَا; *He came to him in the morning with such a thing.* (L.) ___ And صَبَّحَكَ ٱللّٰهُ بِخَيْرٍ (S, * A, Msb) or بِالخَيْرِ (TA) [*May God visit thee in the morning with good,* or *good fortune,* or *happiness;* or *make thee to be in,* or *during, the morning* attended *with good,* &c.; i. e. *make thy morning good,* or *happy;* or *grant thee a good,* or *happy, morning*]: a prayer for the person thus addressed, (Msb.) ___ And صَبَّحْتُهُ *I said to him* عَمْ صَبَاحًا [expl. below, see صَبَاح]; (S;) and صَبَّحْتُهُمْ *he said to them* عُمُوا صَبَاحًا: (K:) or صَبَّحْتُهُ means *I said to him* صَبَّحَكَ ٱللّٰهُ بِخَيْرٍ [expl. above]. (Msb.) ___ See also 1, first sentence. ___ [Hence,] صَبَّحْتُ القَوْمَ المَآءَ, inf. n. as above, *I journeyed with the people,* or *party, by night until I brought them in the morning to the water.* (K.) ___ صَبَّحَنِى فُلَانٌ الحَقَّ *Such a one declared,* or *told clearly, to me the truth;* syn. مَحَّضَنِيهِ. (A, TA. [See تَصْبِيح.]) صُبْح as a subst., see below.

4 **اصبح** *He entered upon the time of morning termed* صَبَاح [which means both *dawn* and *forenoon*]: (S, * Msb: [in the former this meaning is indicated, but not expressed:]) or *he entered upon the time*

of daybreak, or *dawn, the time termed* صُبْح. (L, K.) By the following words of EshShemmákh,

* وَقِيلُ المُنَادِى أَصْبَحَ القَوْمُ أَدْلِجِى *

is meant, [*And the saying of the crier is,*] *The people,* or *party, have nearly entered upon the time of dawn: prosecute the night-journey:* for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَلَغْنَاهُ; and when travellers are near the time of daybreak, they say, أَصْبَحْنَا. (T, L.) ___ [Hence,] *He awoke from sleep in the* جَوْف [i. e. *last third,* or *last sixth,*] *of the night.* (A, TA.) [And simply *He awoke:* for] one says to the sleeper, أَصْبِحْ, meaning *Awake thou from sleep.* (A, TA.) And one says also, أَصْبِحْ يَا رَجُلُ, meaning *Become roused, O man,* (A, K, * TA,) *from thy heedlessness* or *inadvertence,* (A, TA,) *and see thy right course,* (K, TA,) and *what will rectify thy state.* (TA.) And أَصْبِحْ لَيْلُ [*Become morning, O night*] a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) ___ [Also *He,* or *it, became in the morning* in any particular state or condition: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.] ___ And [hence, simply,] *He,* or *it, became;* syn. صَارَ. (S, K.) One says, اصبح عالماً *He became knowing,* or *learned.* (S, TA.) Thus, فَأَصْبَحُوا ظَاهِرِينَ, in the Kur lxi. last verse, means *And they became victorious.* (Bd.) And فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ, in the Kur xviii. 40, [*And he became in a state,* or *condition, in which he turned over his hands;* i. e.] *and he became repentant,* or *grieved for what he had done.* (A in art. قلب, and Bd.) And فَأَصْبَحُوا لَا تُرَى إِلَّا مَسَاكِنُهُمْ, in the Kur xlvi. 24, i. e. [*And they became*] *in a condition such that,* if thou wert present in their country, *thou wouldst not see aught save their dwellingplaces;* or, as Hamzeh and Ks read, لَا يُرَى إِلَّا مَسَاكِنُهُمْ [*there was not to be seen aught save their dwelling-places*]. (Bd.) [أَصْبَحَ يَفْعَلُ كَذَا is of frequent occurrence, meaning *He became occupied,* or *engaged, in doing such a thing;*

he betook, set, or *applied, himself to doing such a thing; set about,* or *commenced, doing such a thing;* or *began to do such a thing.*] ___ [Also *He performed the prayer of daybreak.*] It is said in a trad., أَصْبِحُوا بِالصُّبْحِ, meaning *Perform ye the prayer of daybreak in the time of daybreak.* (L.) ___ See also 8. ___ Also *He acted gently.* (TA in art. ارش: see an ex. in a verse cited voce إِصْبَاحٌ.) مَأْرُوشٌ *He trimmed a lamp,* or *wick;* or *prepared it properly for use.* (TA.) ___ See, again, 8. as a subst., see صُبْحٌ, in two places.

5 تصبّح *He slept in the morning;* or *first part of day, before sunrise.* (S, Msb, K.) ___ And *He ate such food as is termed a* صُبْحَةٌ. (K, TA.) It is said in a trad., مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ [*He who eats as a* صُبْحَةٌ *seven dates of the sort called* عَجْوَةٌ]. (TA.) See also 8, in two places.

6 فُلَانٌ يَتَصَابَحُ [*Such a one affects to be beautful, comely, pretty,* or *elegant:* the latter verb is here added as an explicative of the former: see صَبُحَ]. (A, TA.)

8 اصطبح *He drank a morning-draught,* or *what is termed a* صَبُوحٌ; (S, K, TA;) [and] so اصبح. (Msb. [Thus in my copy of the Msb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., مَالَنَا صَبِيٌّ يَصْطَبِحُ [*We have not a child that drinks a morningdraught*]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) And *i. q.* أَسْرَجَ [as meaning *He lighted* a lamp or wick, or himself or another with a lamp &c.]; (K, TA;) and so اصبح (A, TA) [in the former sense], as in the phrase اصبح مِصْبَاحًا [*he lighted a lamp* or *wick*]; (A;) and اصبح alone has this meaning, i. e. أَسْرَجَ سِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense:] one says, الشَّمْعُ مِمَّا يُصْطَبَحُ بِهِ *Candles are of the things with which one lights* [*himself,* or *others*]; syn. يُسْرَجُ: (S:) [and in like manner تصبّح; for] one says, هُوَ يَتَصَبَّحُ بِالشُّمُوعِ [*He lights himself,* or *others, with candles*]: (A:) [and in like manner also استصبح; for] one says, اِسْتَصْبَحَ بِالْمِصْبَاحِ (S, MA, Mgh, Msb, K *) *He*

lighted [*himself,* or *another,*] *with the lamp,* or *wick;* (MA;) syn. أَسْرَجَ; (S;) or اسْتَسْرَجَ: (K:) [hence it appears that اصطبح به and استصبح به and تصبّح به may be aptly rendered *he employed it as a means of light;* and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, استصبح بالدُّهْنِ [*He employed oil as a means of light;* or] *he made the lamp,* or *wick, to give light by means of oil:* (Mgh, Msb:) and it is said in a trad. respecting the several sorts of fat (شحوم) of carrion, يَسْتَصْبِحُ بِهَا النَّاسُ *The people* [*employ them as means of light;* or] *make their lamps,* or *wicks, to give light by means of them.* (TA.)

10 **إِسْتَصْبَحَ** see the next preceding paragraph, in four places.

11 **إِصْبَاحٌ** see 1, last sentence but one.

صُبْحٌ (S, A, Msb, K, &c.) and صَبَاحٌ (Msb, K) and صَبِيحَةٌ (Msb, * K) and إِصْبَاحٌ and مُصْبَحٌ (K [or perhaps the last should be مَصْبَحٌ, q. v.]) *Daybreak,* or *dawn;* syn. فَجْرٌ; (S, A, Msb, K;) i. e. (so in the Msb, but in the K or) the *beginning,* or *first part, of day:* (Msb, K:) إِصْبَاحٌ is an inf. n. [inf. n. of أَصْبَحَ] used in the sense of صُبْحٌ, in the Kur vi. 96, (Jel,) and is similar to إِبْكَارٌ; (TA;) [and مَصْبَحٌ is the n. of place and time from أَصْبَحَ:] the pl. of صُبْحٌ is أَصْبَاحٌ; (K;) and thus some read in the Kur vi. 96. (Bd.) See also أَصْبَحَ. One says, أَتَيْتُهُ لِصُبْحِ خَامِسَةٍ and لِصُبْحِ خَامِسَةٍ, (S, K,) meaning [*I came to him*] *in the morning* (صَبَاحَ) [*of the last*] *of five days;* (K;) i. e., *of a fifth day;* (TK;) [or rather, *of a fifth night,* as the last word is fem.;] like as one says, لِمُسْيِ خَامِسَةٍ. (S.) ___

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الصُّبْحُ is also used as meaning *The truth;* and *the clear,* or *plain, thing* or *case.* (Ham p. 449.) ___ And أُمُّ صُبْحٍ is one of the names of *Mekkeh.* (K, * TA.)

صَبِحَ : see the next preceding paragraph.

صبح : see صبحة. ___ Also The *glistening* of iron (K, TA) and of other things. (TA.)

صبحة : see the next paragraph, in three places. ___ Also *A watering of camels in the morning,* or *first part of day, before sunrise:* which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

صبحة The *early part of the forenoon, after sunrise;* syn. ضحًى; as also صبحة : (Msb:) or the *period of* one's *entering upon the* صباح [which means both *dawn* and *forenoon*]: so in the saying, لَقِيتُه ذَاتَ صُبْحَة [*I met him when he was entering upon the dawn* or *forenoon*]. (TA.) ___ And *A sleep in the morning,* or *first part of day, before sunrise;* as also صبحة ; (S, * K;) or both signify *a sleep in the* ضُحًى [expl. above]; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, فُلَانٌ يَنَامُ الصُّبْحَةَ and الصَّبْحَةَ [*Such a one sleeps in the first part of day, before sunrise*]. (S.) ___ And *Food with which one contents,* or *diverts, himself* [*so as to allay the craving of his stomach*], *in the morning* or *first part of day, before sunrise.* (K.) ___ See also صَبُوح. Also (Suh, K, TA,) and صَبَح , (Lth, S, TA,) [each said in one place in the K to be an inf. n. of which the verb is صَبِحَ,] *Blackness inclining to redness:* (K:) or *intense redness in the hair:* (Lth, TA:) or *a colour inclining to that which is termed* صُهْبَة: (K, TA:) or *nearly the same as* صُهْبَة: (Lth, * S, * TA:) or *a colour inclining to that termed* شُهْبَة: (K, TA:) or *whiteness that is not clear,* or *pure;* so the former is expl. by Suh. (TA. [See also أَصْبَح.])

صَبْحَانُ A man *who has drunk a morningdraught,* or *what is termed a* صَبُوح; (TA;) or *who has done so, and satisfied his thirst thereby:* (Aboo-'Adnán, TA:) [in the S and K it is implied that it is syn. with مُصْطَبِح, q. v.:] fem. صَبْحَى. (S, TA.) Hence the prov., أَكْذَبُ مِنَ الأَخِيذِ الصَّبْحَانِ (Aboo-'Adnán, S, TA) *More*

lying than the captive who had satisfied his thirst with a morning-draught:

(Aboo-'Adnán, TA:) the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, Guide us to the place where thou wast; to which he replied, I have passed the night in the bare desert: but presently he sat down to make water, so they knew that he had passed the night with a people near by; and by his means they found their way to them, and exterminated them: (IAar, TA:) or the prov. is أَكْذَبُ مِنَ الأَخِذِ الصَّبُوحَانَ *More lying than the young unweaned camel that has satisfied its thirst with drinking* [*its mother's milk in the morning*]; which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAar, Sh, TA:) or, accord. to Fr, *than the young unweaned camel that is affected with indigestion,* or *heaviness of the stomach, from drinking much milk,* and therefore craves for milk again. (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) ___ Also the fem., صَبُحَى, A she-camel *that has been milked* [app. *in the morning*]. (Meyd, in his Proverbs, under the letter ص; and TA.) See also صَبِيحٌ.

صَبُحَانٌ A man *who hastens to take the morning-draught,* or *what is termed the* صَبُوحٌ. (K.)

صَبَاحٌ : see صُبْحٌ. ___ Also (Msb) *Contr. of* مَسَآءٌ, (S, A, Msb,) and so صَبِيحَةٌ , (S,) [and أُصْبُوحَةٌ (as in a phrase following in this paragraph), and مُصْبَحٌ , (see this last word,)] i. e. *Morning,* or *forenoon, counted from sunrise to noon:* (Msb and TA in art. مسو:) or, accord. to some, *from midnight to noon:* (TA in art. مسو:) or, accord. to the Arabs, *from the beginning of the latter half of the night to the time when the sun declines from the meridian;* then commences the مَسَآءٌ, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawá- leekee. (Msb.) The Arabs say, when they regard a man, &c., as ominous of evil, صَبَاحُ ٱللّٰهِ لَا صَبَاحُكَ [*God's morning: not thy morning*]: and if you will, you may say, صَبَاحَ ٱللّٰهِ لَا

صباحك. (Lh, TA.) And عم صباحا, (S,) or عموا صباحا, (K,) lit. imperative, but meaning a prayer, i. e. *May thy life,* or *your life, be pleasant during the morning,* (Har p. 32, and TA * in arts. نعم and وعم,) is a salutation of the people of the Time of Ignorance. (TA.) One says also, لقيته صباحا, and ذا صباحٍ, (S,) or أتيته ذا صباحٍ, (K,) which [i. e. ذا صباح] is only used adverbially, (Sb, S, K,) except in the dial. of Khath'am, (Sb, S,) meaning [*I met him,* or *I came to him,*] *in a morning,* [or] *between daybreak and sunrise:* (K:) the following verse (S, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA,) or, as some say, by Iyás Ibn-Mudrikeh El-Hanafee, (so in a marg. note in a copy of the S,) presents an exception to the adverbial usage:

* عزمتُ على إقامة ذى صباحٍ *
* لأمرٍ ما يسوَّدُ من يسودُ *

(S, TA:) the poet means, *I determined to stay until the time of the* صباح [i. e. either *dawn* or *forenoon*]: for *it is on account of some particular thing,* i. e. some good quality, or some praiseworthy thing, *that he is made a chief who becomes a chief:* thus Ibn-Es-Seeráfee explains this verse. (TA.) And one says, أتيته ذا صبوحٍ , not used otherwise than adverbially, meaning the same as ذا صباحٍ, expl. above; (K;) and ذات الصَّبوحِ *in the morning,* or *first part of day, before sunrise:* (IAar, TA:) or ذا صبوحٍ [properly means] *in a time of drinking the* [*morning-draught called*] صبوح. (TA.) And أتيته صبيحة يوم كذا [*I came to him in the dawn,* or *in the morning,* or *forenoon, of such a day*]: (A:) and أُصبوحة كلِّ يوم [*in the morning of every day*]; and in like manner, أُمسيَّة كلِّ يوم. (S.) And أتيته صباح مساء, (Sb, A, TA,) for صباحا ومساء, [*I came to him morning* and *evening,*] meaning *every morning and evening:* (Sharh esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of خمسة عشر: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotative of state, or adverbially: (TA:) [or, accord. to IHsh,] صباح مساءٍ is allowable as [an adverbial

expression] meaning صَبَاحَ ذَا مَسَآءٍ [lit. *in a morning having an evening,* or *in a forenoon having an afternoon*]; and a similar instance occurs in the Kur, ch. lxxix. last verse. (Sharh esh-Shudhoor, ubi suprà.) ___ يَوْمُ الصَّبَاحِ means *The day of the hostile,* or *predatory, incursion.* (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, يَا صَبَاحَاهْ [*O! a hostile,* or *predatory, incursion!*]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, The time of the صَبَاحٌ [or morning] has come, therefore prepare yourselves for fighting. (JM.)

صُبَاحٌ The شُعْلَة [or *lighted wick*] *of a* قِنْدِيل [or *lamp*]. (K.) [See also مِصْبَاحٌ.] And *I. q.* صَبِيحٌ, q. v. (Ks, S, K.)

صَبُوحٌ *A morning draught;* i. e. *a draught, drink,* or *potation, that is drunk in the morning,* or *first part of day, before sunrise,* (S, A, Msb, TA,) and *afterwards, before noon;* (TA;) *contr. of* غَبُوقٌ: (S, A:) and *whatever is eaten,* or *drunk, in the morning,* or *first part of day, before sunrise; contr. of* غَبُوقٌ: (TA:) [and particularly] *milk that is drunk at that time:* (AHeyth, L:) *milk,* or *wine, that is drunk at that time:* or *what is drunk at that time hot:* (L:) *milk that is milked at that time:* (K:) and شَرَابٌ [i. e. *beverage,* or *wine,*] *that people have,* (K, TA,) *and drink,* (TA,) *in the morning:* (K, TA:) pl. صَبَائِحُ. (TA.) أَعَنْ صَبُوحٍ تُرَقِّقُ [*Dost thou make a delicate allusion to a morningdraught?*] is a prov., [the origin of which is expl. in art. رق, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a

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thing incumbent on thee which is not really so. (TA.) ___ See also صَبَاحٌ, in three places. ___ Accord. to Lth, it signifies [absolutely] *Wine.* (T, TA.) ___ And The *quantity of milk* of a camel *that is drawn at dawn,* or *in the first part of day;* and so صُبْحَةٌ . (TA.) Also A she-camel *that is milked at dawn,* or *in the forenoon,* (Lh, AHeyth, K,) or *in the morning,* or *first part of day, before sunrise;* and so with ة. (K.)

صَبِيحٌ (S, A, Mgh, Msb, K) and صُبَاحٌ (Ks, S, K) and صُبَّاحٌ and صَبْحَانُ (K) *Beautiful, comely,* (S, A, Mgh, K,) *pretty,* or *elegant;* (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or *bright* (Msb, TA) in the face: (Msb:) the first is expl. by Lth as signifying *fair of face:* fem. صَبِيحَةٌ and صُبَاحَةٌ: and the pl. of صَبِيحٌ and صُبَاحٌ, and of their fems. here mentioned, is صِبَاحٌ. (L. TA.)

صَبَاحَةٌ *Beauty, comeliness, prettiness,* or *elegance;* (S, A, K;) as some say, peculiarly in the face: (TA:) or *brightness* in the face: (Msb:) it is said that صَبَاحَةٌ is in the face; وَضَآءَةٌ, in the skin; جَمَالٌ, in the nose; حَلَاوَةٌ, in the eye; مَلَاحَةٌ, in the mouth; ظَرْفٌ, in the tongue; رَشَاقَةٌ, in the stature; لَبَاقَةٌ, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]

صَبِيحَةٌ : see صُبْحٌ: and صَبَاحٌ, in two places.

صُبَاحِىٌّ *Intensely red* blood: (K, TA:) from أَصْبَحُ signifying one whose hair is overspread with redness. (TA.) أَسِنَّةٌ صُبَاحِيَّةٌ *Wide spear-heads.* (K, TA. [In the CK the latter word is without teshdeed.]) ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also مِصْبَاحٌ.]

صُبَّاحٌ : see صَبِيحٌ.

صَابِحٌ [*Giving to drink a morning-draught,* or *what is termed a* صَبُوحٌ: act. part. n. of 1, q. v.: see also Ham p. 66. And] One *who waters his camels in the morning, between day-break and sunrise.* (TA. [See صُبْحَةٌ.]) ___ And One *who makes a hostile,* or *predatory, incursion*

upon a people in the morning; as though he made it to be to them a صَبُوحٌ. (Ham p. 66.) ___ الحَقُّ الصَّابِحُ *The plain, manifest, clear, truth.* (K, * TA.)

أَصْبَحُ *Of a black colour inclining to redness:* (K:) or *having redness intermixed in his black hair:* (Sh, TA:) or *whose hair,* or *beard, has a red hue overspreading it:* (Aboo-Nasr, Sh, TA:) or *having hair intensely red:* (TA:) it is *nearly the same as* أَصْهَبُ: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning *having whiteness naturally intermixed in it with redness;* (K, TA;) of whatever kind it be: (TA:) fem. صَبْحَآءُ: (K:) and pl. صُبْحٌ: (TA:) and hence [accord. to some] الصُّبْحُ meaning the dawn; for, as Az says, the colour of the true dawn inclines a little to redness. (TA.) [Hence, because of his colour,] الأَصْبَحُ signifies *The lion.* (K.) In the phrase أُسُودٌ صُبْحٌ, the epithet is added as a corroborative. (Z, TA.) ___ And the fem., صَبْحَآءُ signifies A female *conspicuous,* or *clear,* or *fair, in the* جَبِينٌ [or *side of the forehead*]. (TA.)

أَصْبَحِىٌّ *A whip:* (S, K:) and سِيَاطٌ أَصْبَحِيَّةٌ *certain whips:* (AO, S, TA:) so called in relation to ذُو أَصْبَحَ, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)

إِصْبَاحٌ: see صُبْحٌ, in two places. ___ It is said to signify also *Darkness; contr. of* صُبْحٌ, which is its primary signification: and accord. to EshShereeshee, *redness of the hair.* (Har p. 284.)

أُصْبُوحَةٌ: see صَبَاحٌ, in two places.

تَصْبِيحٌ The *morning meal, that is eaten between daybreak and sunrise;* syn. غَدَآءٌ: (A, K:) a subst. of the measure تَفْعِيلٌ, (K, TA,) similar to تَرْعِيبٌ &c.: pl. تَصَابِيحُ. (A, TA.) One says, قَرَّبَ إِلَى الضُّيُوفِ تَصَابِيحَهُمْ [*He brought near to the guests,* or *put before them, their early morning-meals*]. (A, TA.)

مُصْبَحٌ , (S, Msb, and some copies of the K,) formed from the unaugmented verb, (S, Msb,) and مُصْبِحٌ , (S, Msb, K,) formed from the augmented verb أَصْبَحَ, (S, Msb,) The *place of entering upon the time of morning called* صَبَاحٌ: and the *time of entering upon the same:* (S, Msb, K:) or the former signifies *i. q.* صَبَاحٌ, and the *time thereof,* and the *place thereof.* (Marg. note in a copy of the S.) See also صَبَاحٌ.

مُصْبَحٌ : see the next preceding paragraph: and see also صُبْحٌ, in two places.

مُصْبَحٌ : see the paragraph here following, in four places.

مِصْبَاحٌ *A lamp:* or its *lighted wick:* syn. سِرَاجٌ: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or *a large, bright,* or *brilliant,* سِرَاجٌ: (Bd:) and مُصْبَحٌ signifies *a lamp:* (L:) [the pl. of this is مَصَابِحُ: and] the pl. of مِصْبَاحٌ is مَصَابِيحُ. (Msb.) مَصَابِيحُ النُّجُومِ means أَعْلَامُ الكَوَاكِبِ [i. e. *The stars,* or *asterisms, that are signs of the way to travellers*]. (L, TA.) Also *A large* [*drinking-vessel of the kind called*] قَدَحٌ; (AHn, K;) and so مُصْبَحٌ : (K:) or مَصَابِيحُ [the pl. of the former] signifies the [*vessels called*] أَقْدَاحٌ [pl. of قَدَحٌ] *with which one drinks the morning-draught called* صَبُوحٌ. (S.) ___ And A she-camel *that remains in the morning in the place where she has lain down,* (S, K, TA,) *not going forth to pasture,* (S, TA,) *until the sun has risen high,* (S, K, TA,) *by reason of her strength* (K, TA) *and her fatness:* (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed مُصْبَحٌ : pl. of the former as above. (TA.) ___ And *A wide spear-head;* (K, TA;) [app. *of such as are termed* أَسِنَّةٌ صُبَاحِيَّةٌ;] as also مُصْبَحٌ . (TA.)

مُصْطَبِحٌ *Drinking a morning-draught,* or *what is termed a* صَبُوحٌ. (S, K. [See also صَبْحَانُ, first sentence.])

صبر

1 **صَبَرَهُ** , aor. ـِ , (S, M, A, K,) inf. n. صَبْرٌ, (M, K,) *He confined him; held him in custody; detained, retained, restrained,* or *withheld, him,* or *it;* (S, M, A, K;) عَنْهُ *from it.* (M, A, K.) [Accord. to a copy of the A, صَبَّرَهُ signifies the same; but this may be a mistranscription. Hence,] صَبَرْتُ نَفْسِى *I restrained,* or *withheld, myself,* or *my soul;* (S, Mgh;) عَلَى كَذَا [*to endure such a thing*]. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged,

* فَصَبَرْتُ عَارِفَةً لِذٰلِكَ حُرَّةً *
* تَرْسُو إِذَا نَفْسُ الْجَبَانِ تَطَلَّعُ *

meaning حَبَسْتُ نَفْسًا صَابِرَةً [i. e. *And I restrained thereat a soul patient* and *ingenuous, that is firm when the soul of the coward yearns:* the last word (for تَتَطَلَّعُ) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] صَبَرَ is also used intransitively: (Msb:) [or as a trans. verb of which the objective complement, namely, نَفْسَهُ, is understood:] you say, صَبَرَ, aor. and inf. n. as above, (S, M, Msb, K,) *He was,* or *became patient,* or *enduring; contr. of* جَزِعَ: (M, K:) or *he restrained,* or *withheld, himself,* or *his soul, from impatience:* (S, Msb:) or *he restrained,* or *withheld, himself,* or *his soul, from impatience, and his tongue from complaint, and his members from broil:* or, accord. to Dhu-n-Noon, *he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found:* or, as some say, *he endured trial,* or *affliction, with good*

manners: or *he was contented in trial,* or *affliction, without show of complaint:* or *he constrained himself to attempt things that he disliked:* or, accord. to 'Amr Ibn-'Othmán, *he maintained constancy with God, and received his trials with an unstraitened mind:* or, accord. to El-Khowwás, *he steadily adhered to the statutes of the Kur-án and the Sunneh:* or, as some say, *he was content to perish for gaining the approval of him whom he loved:* or, accord. to El-Hareeree, *he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states:* (B:) and you also say اصْطَبَرَ , (S, M, Msb, K,) and اصَّبَرَ , (S, M, K, TA, [in the CK, erroneously, اصْبَرَّ,])

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changing the ط into ص, but not اطَّبَرَ, for ص is not to be incorporated into ط; (S;) and likewise تصبّر ; (M, K;) both syn. with صَبَرَ; (M;) or تصبّر signifies *he constrained himself to be patient;* (S, TA;) [or *he took patience:* and اصطبر , *he acquired patience;* and *he was tried with patience:* see صابرٌ.] One says, صَبَرَ فُلَانٌ عِنْدَ المصيبة *Such a one was patient on the occasion of affliction.* (S.) And صَبَرْتُ عَلَى ما أَكْرَهُ [*I was patient of,* or *I endured with patience,* or *bore with, what I dislike*]. (A.) And صَبَرْتُ عَمَّا أُحِبُّ [*I endured with patience the withholding of myself,* or *the being debarred, from what I love,* or *like;* or *I was patient of the loss,* or *want, of what I love,* or *like*]: (A:) and تَصَبَّرْتُ عَنْهُ [*I constrained myself to endure with patience the withholding myself,* or *the being debarred, from it,* or *him;* or *I constrained myself to be patient of the loss,* or *want, of it,* or *him*]. (L, voce تَجَلَّدَ.) And أَفْضَلُ الصَّبْرِ التَّصَبُّرُ [*The most excellent kind of patience is the constraint of oneself to be patient*]: a saying of 'Omar. (IAar.) And بَدَنِى لَا يَصْبِرُ عَلَى البَرْدِ [*My body will not be patient of cold,* or *will not*

endure patiently cold]. (A.) And صَبْرٌ signifies also The *being bold* or *daring* [*in enduring*, or *attempting, a thing*]. (TA.) ___ Also *He made him*, or *it, firm*, or *fast;* or *bound*, or *tied, him*, or *it, firmly*, or *fast*. (TA.) [Hence,] صَبَرَهُ عَلَى القَتْلِ, inf. n. as above, *He confined him*, namely, a man, and other than man, [*with bonds* or *otherwise*,] (K, TA,) *alive*, (TA,) *and shot*, or *cast, at him until he died:* (K, TA:) or *he set him up for slaughter:* (M:) and you say also, قَتَلَهُ صَبْرًا; (S, M, Msb, K;) and صَبَرَهُ; meaning *he confined him* (i. e. a man) *to die, until he died;* and in like manner you say اصْبُرْهُ ; (S;) which latter signifies also *he slew him in retaliation*. (T in art. بوأ.) And قُتِلَ صَبْرًا *He* (i. e. any living thing) *was confined alive, and then shot at*, or *cast at, until he was put to death:* (S:) or *he* (any living thing) *was bound until he was put to death:* (Msb:) or *he* (a man) *was bound hand and foot*, or *held by another man, until he was beheaded:* (Mgh:) or *he was slain* [*deliberately*,] *not on the field of battle, nor in war* or *fight, nor by mistake:* (A 'Obeyd:) and صُبِرَ *he was confined*, (A,) or *held and confined*, (B,) *to be put to death*. (A, B.) صَبْرُ الرُّوحِ [signifies *The confining the living, and shooting*, or *casting, at him until he dies;* as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning *the act of gelding*, or *castrating*. (A, TA.) ___ Also, (S, Msb,) aor. and inf. n. as above, (Msb,) *He confined him to make him swear, until he swore*, or *took an oath;* as also اصْبُرْهُ : (S:) or *he made him to swear a most energetic oath;* (Msb;) as also صَبَرَ يَمِينَهُ, (A, Mgh,) which is a tropical phrase: (A:) and اصْبُرْهُ , (TA in art. بلت,) or اصْبُرْهُ عَلَى يَمِينٍ, (TA in the present art.,) *he* (the judge, or governor,) *constrained him to swear*, or *take an oath*. (TA.) And صُبِرَ *He was confined*, or *held in custody, in order that he might be made to swear*, or *take an oath*. (A.) And حَلَفَ صَبْرًا *He swore*, or *took an oath, being confined*, or *held in custody*, (S, M,) *by the judge*, or *governor*, (M,) *in order that he might be made to do so*. (S, M.) And صَبَرَ يَمِينًا *He swore*, or *took an oath:* (TA in art. بلت:) and

he compelled one to take an oath. (Mgh.) ___ See also 2. ___ Also *He clave to him;* namely, a man; syn. لَزِمَهُ. (M, K.) صَبِرَ مِنْهُ: see 8. صَبِرَتْ, (S, [thus in my copies, without any complement,]) or صَبِرَتْ بِهِ, (M, Msb, K,) aor. ـِ, inf. n. صَبَرٌ (S, M, Msb, K) and صَبَارَةٌ, (S, Msb, K,) *I became responsible,* or *surety, for him,* or *it.* (S, M, Msb, K.) ___ And اِصْبِرْنِى *Give thou to me a surety.* (S, K.) صَبِرُوا طَعَامَهُمْ, (so in the CK, [agreeably with an explanation of the pass. part. n. مَصْبُورٌ, q. v.,]) or صَبَّرُوهُ, (so in the M, and in my MS. copy of the K, [both probably correct,]) *They collected their wheat together without measuring* or *weighing it; made it a* صُبْرَةٌ [q. v.] (M, K.)

2 **صَبَّرَهُ**, (M, Msb, K,) inf. n. تَصْبِيرٌ, (TA,) *He urged him,* or *made him, to be patient, by a promise of reward:* or *he said to him, Be thou patient:* and صَبَّرَهُ *he made him to be patient:* (Msb:) or the former, *he commanded him,* or *enjoined him, to be patient;* as also اَصْبَرَهُ: (M, K:) and the first, *he required of him that he should be patient:* (Sgh, TA:) and اَصْبَرَهُ, *he attributed to him* (جَعَلَ لَهُ) *patience;* (M, K;) as also اَصْطَبَرَهُ. (TA.) ___ See also 1, second sentence. صَبَّرُوا طَعَامَهُمْ: see 1, last sentence. ___ صَبَّرَ الشَّىْءَ, inf. n. as above, *He heaped up the thing.* (O.) [صَبَّرَ also signifies *He embalmed* a dead body *with* صَبِرٌ, meaning accord. to Freytag *myrrh;* but for this I know not any authority: he mentions the verb as occurring in this sense in Hamak. Waked. p. 94, last line. Also *He ballasted* a ship: used in this sense in the present day. See صَابُورَةٌ.]

3 **صَابَرَهُ**, (A, MA,) inf. n. مُصَابَرَةٌ (A, K) and صِبَارٌ, (K,) [*He vied with him in patience,* or *endurance;* as shown in what follows: or] *he acted patiently with him:* (MA:) صَابِرُوا in the Kur iii. last verse means *Vie ye in patience,* or *endurance:* (Ksh, Bd, Jel: *) or in this instance, in the saying اِصْبِرُوا وَصَابِرُوا وَرَابِطُوا, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [*be ye patient*] *with yourselves, and* [*vie ye in patience*] *with your hearts in enduring*

trial with respect to God, and [*remain ye steadfast*] *with your minds in desire for God:* or [*be ye patient*] *with respect to God, and* [*vie ye in patience*] *with God, and* [*remain ye steadfast*] *with God.* (B, TA.) [See also 3 in art. ربط.]

4 **اصبرهُ** : see 1, latter half, in four places: ___ and see 2, in two places. [ما أَصْبَرَهُ *How patient,* or *enduring, is he!*] ___ ما أَصْبَرَهُمْ عَلَى ٱلنَّارِ [in the Kur ii. 170] means *How bold are they* [*to encounter the fire* of Hell]! (K:) or *how bold are they to do the deeds of the people of the fire* [of Hell] | (TA:) or *how much do they occupy themselves in doing the deeds of the people of the fire* [of Hell] ! (K:) this last explanation is in the Tekmileh. (TA.) اصبرهُ also signifies *He* (the judge, A, TA, or the Sultán, El-Ahmar, TA) *retaliated for him.* (El-Ahmar, A, TA. [See 8.]) اصبر [intrans.] *It* (a thing) *was,* or *became, hard;* syn. اشْتَدَّ. (A. [See صبر.]) ___ *He fell into what is termed* أُمٌّ صَبُورٌ, (K, TA,) i. e. *a calamity:* and *he became in what is termed* أُمٌّ صَبَّارٌ, i. e. *a* حَرَّة. (TA.) ___ *He sat upon the* صَبِير, (K, TA,) i. e. the *mountain.* (TA.) ___ *It* (milk) *was,* or *became, very sour, inclining to* [*the flavour of* صَبِر, i. e.] *bitterness.* (K.) ___ *He ate the* صَبِيرَة, (IAar, K,) i. e. the *thin, round cake of bread so called.* (TA.) ___ And *He stopped the head of a flask,* or *bottle, with a* صِبَار, (K, TA,) i. e. a *stopper.* (TA.)

5 **تَصَبَّرَ** see 1, near the middle of the paragraph, in four places.

6 **تَصَابَرَ** [relating to a number of persons] signifies The *being patient,* or *enduring, one with another.* (KL.) [You say, تصابروا *They were patient,* or *enduring, one with another.*] ___ And تصابروا عَلَى فُلَانٍ *They leagued together, and aided one another, against such a one.* (Ibn-Buzurj, TA in art. ضفر.)

8 **اصْطَبَرَ**, and its var. اصَّبَرَ: see 1, former half in three places. ___ اصطبر منهُ *He retaliated by slaying*

him, or *wounding him,* or *the like;* (A, K;) and so صَبَرَ مِنْهُ. (TA.) [And accord. to Reiske, *It was collected:* (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] اصطُبِرَهُ: see 2.

10 **استصبر** *It* (a vapour, TA) *became dense.* (K, TA. [See صَبِير.])

صَبْر [inf. n. of 1, q. v. ___ Used as a simple subst.,] *Patience,* or *endurance; contr. of* جَزَع: (M, K:) or *restraint of oneself,* or *of one's soul, from impatience.* (S. [Several other explanations of this word are shown by explanations of the verb.]) ___ شَهْرُ الصَّبْرِ *The month of fasting:* (K:) fasting being called صَبْر because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) ___ [قَتَلَهُ صَبْرًا, and قُتِلَ صَبْرًا: see 1.] ___ يَمِينُ الصَّبْرِ *The oath for which the judge,* or *governor,* [in the CK الحُكْم is erroneously put for الحَكَم,] *holds one in custody until he swears it:* (M, K:) or *the oath that is obligatory* (K, TA) *upon the swearer,* (TA,) *and which the swearer is compelled to take,* (Mgh, K,) *he being confined by the Sultán until he do so:* (Mgh, * TA:) such an oath is also termed يَمِينٌ مَصْبُورَةٌ: (Mgh:) [i. e.] the term مَصْبُورَةٌ is applied to an oath, (S, K, TA,) meaning one *on account of which a man is confined, in order to make him swear it;* (TA; [and this seems to be indicated by the context in the S and K;]) but the man being مَصْبُور, and not the oath, the latter is thus

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termed tropically. (TA.) ___ [حَلَفَ صَبْرًا: see 1.] See also صَبِر.

صُبْر (S, M, Msb, K) and صَبْر (M, Msb, K) The *side* of a thing: (S, M, K:) or *a side rising above the rest* of a thing: (Msb:) or its *upper part,* or *top:* (TA:) and the *edge* of a thing: (S, M, K:) and its *thickness:* formed by transposition from بُصْر: (S:) pl. أَصْبَار, (S, M, Msb, K,) and pl. pl. أَصْبَارَة. (Msb.) أَصْبَار signifies The *sides* of a vessel, (S,) and of a grave. (TA.) And you say, He filled the drinking-cup, (S, M, A, K,) and the measure, (A, TA,) إِلَى أَصْبَارِهِ, (S, M, A, K,) *to its*

top, (S, M, K,) as also إلى أَصْمارِه; (S;) or *to its uppermost parts;* (TA;) or *to its edges.* (A.) And أَخَذَه بأَصْبارِه *He took it altogether.* (S, M, A, Msb, * K.) And لَقِى الشِّدَّةَ بأَصْبارِها *He met with complete distress,* or *adversity.* (As, S.) And in a trad., the tree called سدرة المنتهى is said to be صُبْرُ الجَنَّة *in the highest part of Paradise.* (A, TA.) ___ Also the former, (S, M, K,) and صُبْر, (M, K,) *Land in which are pebbles,* (S, M, K,) *not rugged.* (S, M.) Hence, أُمُّ صَبَّارٍ, q. v. (S, M.) ___ See also صَبِير, in two places.

صَبْر : see صُبْر: ___ and صَبِير in two places: and see also صَبِر.

صَبْر *Ice;* syn. حَمْد: (A, Sgh, K:) and [its n. un.] with ة, *a piece thereof:* (A, Sgh:) from أَصْبَر meaning اشْتَدَّ. (A.)

صَبِر (S, M, Msb, K) and صَبْر, which latter is allowable only in cases of necessity in poetry, (S, Msb, K,) or it is allowable in other cases, as also صُبْر, agreeably with analogy, (Ibn-Es-Seed, Msb,) [*Aloes;*] *a certain bitter medicine;* (S, Mgh, Msb;) the *expressed juice of a certain bitter tree;* (M, K;) the *expressed juice of a certain tree of which the leaves are like the sheaths of knives, long and thick, with a dusty and dull hue in their greenness, of rough appearance, from the midst of which there comes forth a stalk whereon is a yellow flower,* ثمد [but what this means I know not] *in odour;* (Lth, TA;) *it grows like the green* سُوسَن [or *lily*], *save that the leaves of the* صبر *are longer and broader and much thicker, and it contains very much juice;* (AHn, M, O, TA;) *it is crushed and thrown into the presses, then bruised with pieces of wood, and trodden with the feet until its expressed juice flows, when it is left until it thickens, then it is put into leathern bags, and exposed to the sun until it dries:* (AHn, O:) *the best sort is the* سُقُطْرِىّ [i. e. *of the Island of Sukutrà*]: *and it is also known by the name of* صَبَّارَة [a name now applied to the plant]: (TA:) the n. un. is صَبِرَة [and صَبْرَة and صُبْرَة]: and the pl. is صُبُور. (M, TA.) ___ [Accord. to Freytag, it signifies also *Myrrh:* but for this I know not any authority.]

صبر : see صبر.

صبرة : see صبارة: and see صبارّة, in two places. Also *Urine, and dung of camels and other beasts, compacted together in a wateringtrough.* (K.) أَبُو صبرة, (so in a copy of the M,) or أَبُو صبيرة , (so in the K and TA,) *A certain bird;* (M, K;) *red in the belly, black in the head and wings and tail, the rest of it being red;* (M;) thus in the L; (TA;) or *red in the belly, black in the back and head and tail;* (K;) thus in the Tekmileh: (TA:) [but] AHát says, in the Book of Birds, أَبُو صبيرة, which is [the same as] أَبُو صبرة , is [*a bird*] *red in the belly, black in the head and wings and tail, the rest of it being red, of the colour of* صبر: and the pl. is صبيرات and صبرات. (O.)

صبرة *A quantity collected together,* of wheat (&c.], *without being measured or weighed,* (S, * M, Msb, * K,) *heaped up:* (TA:) pl. صبر. (S, Msb.) You say, اشتريت الشَّىء صبرةً *I bought the thing without its being measured or weighed.* (S, Msb.) ___ And *Reaped grain collected together;* or *wheat collected together in the place where it is trodden out:* (M, TA:) or *when trodden out and thrashed.* (Msb in art. كدس.) ___ And *Wheat sifted* (M, K) *with a thing resembling a* سرند [or سرند, which is a Pers. word, here app. meaning a kind of net]. (M.) ___ And *Rough,* or *rugged, stones, collected together:* pl. صبار. (M, K.) [See also صبارة.]

أَبُو صبرة : see صبرة.

صبار : see صبارة, in two places.

صبار (M, K) and صبَّار (K) The *fruit of a kind of tree, intensely acid, having a broad, red stone, brought from India, said to be* (M) the *tamarind,* (M, K,) *used as a medicine.* (M.)

صبار *A stopper* [of a bottle]; syn. سداد. (K. [See 4, last sentence.]) And The *fruit of a certain acid tree.*

(K. [But in this sense it is probably a mistake for صُبَّار, q. v.])

صَبُور : see صَابِر, in four places.

صَبِير : see صَابِر, in two places. ___ Also *A surety.* (S, M, Msb, K.) You say, هُوَ بِهِ صَبِيرٌ *He is a surety for him,* or *it.* (TA.) ___ And صَبِيرُ قَوْمٍ *The chief, head, director, conductor,* or *manager, of the affairs of a people,* or *party:* (M, K:) *he who is patient for, and with, a people,* or *party, in* [*the managing of*] *their affairs:* (A:) pl. صُبَرَآءُ. (M.) ___ [And accord. to Golius, *A solitary man, having neither offspring nor brother:* but app. a mistake for صُنْبُور, which is thus expl. in the S in this art.] Also, (S, M, K,) and صُبَارَةٌ, (M,) *A white cloud;* (M, K;) and so صَبْرٌ and صُبْرٌ, of which the pl. is أَصْبَارٌ: (K:) or *white clouds;* (M, K;) as also أَصْبَانٌ, pl. of صَبْرٌ and صُبْرٌ: (Fr, Yaakoob, S:) or *white clouds that scarcely ever,* or *never, give rain:* (S:) or *clouds,* (M, K,) or *white clouds,* (As, S,) *that become disposed one above another* (As, S, M, K) *in the manner of steps:* (As, S, M:) or *a dense cloud that is above another cloud:* (M, K:) or *a stationary portion of cloud:* (K:) or *a portion of cloud which one sees as though it were* مَصْبُورَة, i. e. *detained;* but this explanation is of weak authority: or, accord. to AHn, *clouds remaining stationary a day and a night;* as though detained: (M:) or *clouds in which are blackness and whiteness:* or, as some say, *clouds slow in motion, by reason of their heaviness and the abundance of their water:* (Ham p. 786:) the pl. of صَبِيرٌ is the same as the sing., (M,) or it is صُبُرٌ. (S, M, K.) ___ And صَبِيرٌ, *A mountain:* (O, K:) or الصَّبِيرُ is the name of a particular mountain. (TA.) ___ [And accord. to Freytag, as from the K, in which I do not find this meaning, *A hill consisting of stones.*] Also صَبِيرٌ, (K,) i. e. (TA) the صَبِيرُ of a خِوَانٌ [or table, or thing upon which one eats], (M, A, TA,) *A thin, round cake of bread, which is spread beneath the food that one eats:* (M, A, K:) or (K, TA, but in the CK and) *upon which the food to be eaten at a wedding-feast*

is ladled (K, TA) *by the maker of the bread:* (TA:) also called صَبِيرَةٌ . (K.)

صَبَارَةٌ : see the next paragraph: and see صَبَّارَةٌ.

صُبَارَةٌ (S, M, K) and صَبَارَةٌ and صَبَارَةٌ (K) *Stones:* (S, M, K:) or *smooth stones:* (TA:) or صُبَارَةٌ signifies, (M,) or صَبَارَةٌ signifies also, (K,) *a piece of stone,* or *portion of stones:* or *of iron.* (M, K.) A poet says, (S,)

namely, El-Aashà, (M,) or 'Amr Ibn-Milkat Et-Tá-ee, addressing 'Amr Ibn-Hind, who had a brother slain, (IB,)

* مَنْ مُبْلِغٌ عَمْرًا بِأَنَّ المَرْءَ لَمْ يُخْلَقْ صُبَارَهْ *

(so in the S; but in the M and TA this verse is given differently, with شَيْبَانَ and أَنَّ in the places of عَمْرًا and بِأَنَّ; and it is said in the M that accord. to one relation the last word is صِيَارَهْ, [with ى,] which, it is added, is like صُبَارَهْ in meaning;) [i. e. *Who will tell 'Amr,* or *Sheybán, that man was not created stones?*] but IB says that the last word is correctly صَبَارَهْ, with kesr to the ص; and the poet means, man is not stone, that he should patiently endure the like of this: (TA:) [J says,] accord. to one relation, the last word is صَبَارَهْ, with fet-h, which is pl. of صِبَارٌ , the صِبَارٌ being affixed to denote its being a pl. pl., for صَبْرَةٌ is pl. of ↓ signifying *strong,* or *hard, stones:* [and he adds,] El-Aashà says,

* قُبَيْلَ الصُّبْحِ أَصْوَاتُ الصَّبَارِ *

(S:) but IB says that صِبَارٌ and صَبَارَةٌ are not pls. of صَبْرَةٌ; for فَعَالٌ is not a pl. form, but فِعَالٌ, with kesr, like حِجَارٌ and جِبَالٌ: (TA:) [and it is said that] the verse from which this is cited is not by El-Aashà, and is correctly and completely as follows:

* كَأَنَّ تَرَنُّمَ الهَاجَاتِ فِيهَا *

* قُبَيْلَ الصُّبْحِ أَصْوَاتُ الصِّيَارِ *

by الصِّيَار being meant the صَنْج, (TS, K, TA,) the stringed instrument thus called: (TS, TA:)

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accord. to the reading given in the S, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of* falling *stones:* and this is correct. (TA.) See also صَبِيرٌ.

صَبَارَةٌ : see the next preceding paragraph.

رَجُلٌ صَبُورَةٌ : see مَصْبُورٌ.

صَبِيرَةٌ : see صَبِيرٌ, last sentence.

أَبُو صُبَيْرَةَ : see صَبْرَةٌ.

صَبَارَّةٌ , [respecting the form of which see حَمَارَّةٌ,] (S, M, K,) and صَبَارَةٌ , without teshdeed, (Lh, M, K,) and صَبْرَةٌ , (K,) The *intenseness of the cold* (S, M, K) of winter: (S, M:) and [in an absolute sense] *intenseness* of cold: (TA:) and صَبْرَةٌ signifies also the *middle* of winter; (K;) and so صَوْبَرَةٌ . (TA.)

صَبَّارٌ : see صَابِرٌ, in two places. ___ أُمُّ صَبَّارٍ (S, M, A, K) and أُمُّ صَبُّورٍ , (K,) or the former only is meant in the K as having the first of the significations here following, (TA,) *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire;* syn. حَرَّةٌ; (T, S, M, A, &c.;) for which حَرّ is erroneously put in copies of the K: (TA:) from صُبْرٌ , q. v.; (S, M;) or from صُبَارَةٌ: or, accord. to some, *such as is level, abounding with stones, and difficult to walk upon:* (M:) or the former is [*the tract called*] حَرَّةُ لَيْلَى, and [*that called*] حَرَّةُ النَّارِ: (ElFezáree:) or it has the first of the above-mentioned significations, and signifies also *a* [*mountain,* or *hill, such as is termed*] هَضْبَةٌ: (ISk:) or *smooth rock upon which nothing makes an impression:* but the latter, accord. to Aboo-'Amr Esh-Sheybánee, signifies *a* هَضْبَةٌ *without a pass.* (ISh.) ___ Also أُمُّ صَبَّارٍ (M, K) and أُمُّ صَبُّورٍ (S, M, K) *A calamity,* or *misfortune:* and *a severe war:* (M, K:) or the latter, *a distressing case.* (S.) One says, وَقَعُوا فِى أُمِّ صَبَّارٍ (M) and أُمِّ صَبُّورٍ (S, M) *They fell into*

a calamity, &c.: (M:) or the latter, *they fell into a distressing case:* (S:) or *into a perplexing and distressing case, from which they could not escape, like the* هَضْبَة, *above mentioned, without a pass:* (Aboo-'Amr EshSheybánee:) but in some of the copies of the Alfádh [of ISk], أُمّ صَبُّورٍ, as though derived from صَيَارَة, signifying stones. (TA.)

صُبَّار : see صُبَار.

أُمُّ صَبُّورٍ : see صَبَّار, in three places.

صَبَّارَة *Rugged ground, rising above the adjacent part* or *parts, and hard,* (K, TA,) *in which is no herbage, and which produces none:* or *i. q.* أُمُّ صَبَّار. (TA.) See also صَبِر.

صَابِر and صَبُور, (M, K,) the latter of which is also applied to a female, without ة, (M,) and صَبِير (M, K) and صَبَّار, (M,) are epithets from صَبِر he was patient, or enduring: (M, K:) the five following epithets are said to denote different degrees of patience: صَابِر is the most general of them [in signification, meaning simply *Patient,* or *enduring*]: مُصْطَبِر signifies *acquiring patience;* and *tried with patience:* مُتَصَبِّر, *constraining himself to be patient:* صَبُور, *having great patience;* [or *very patient;*] *whose patience is greater than that of others;* [as also صَبِير; or this signifies *rendered patient,* from صَبْرَة;] denoting quality, or manner: and صَبَّار, *having an intense degree of patience;* [or *having very great patience;*] denoting measure, and quantity: the pl. of صَبُور is صُبُر. (TA.) As an epithet applied to God, (Aboo-Is-hák [i. e. Zj],) الصَّبُور signifies *The Clement,* or *Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives,* or *defers:* (Aboo-Is-hák, K:) [it may be well rendered *The Long-suffering:*] it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى البَرْد [*He is a patient endurer of cold*]. (A.)

صَنْبَرٌ ; &c.: see art. صنبر.

صَوْبَرَةٌ : see صَبَارَةٌ.

صَابُورَةٌ *Ballast of a ship;* the *weight that is put in the bottom of a ship.* (TA.)

أَصْبَرُ [*More,* and *most, patient* or *enduring*]. أَصْبَرُ مِنْ حِمَارٍ [*More patient than an ass*] is a prov. (Meyd.) And one says, هُوَ أَصْبَرُ عَلَى الضَّرْبِ مِنَ الأَرْضِ [*He is more patient of beating than the ground*]. (A.) [The fem.] صبرى is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly patient* or *enduring*]. (IAar, TA in art. بهى.)

أَصْبِرَةٌ Sheep or goats, and camels, *that return in the evening and morning to their owners, not remaining away from them:* (M, K: *) [a pl. having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.)

مَصْبُورٌ [pass. part. n. of 1, q. v. *Confined,* &c. ___] *Confined* [*with bonds* or *otherwise*], (K,) or *set up,* (M,) *to be put to death:* (M, K:) and رَجُلٌ صَبُورَةٌ *a man confined,* (K,) or *set up,* (M,) *to be put to death;* (M, K;) *i. q.* مَصْبُورٌ لِلْقَتْلِ: (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (بَهِيمَةٌ, A), *confined* [or *bound*] *to be put to death* [*and in that state killed by arrows* or *the like*]; *i. q.* مَحْبُوسَةٌ عَلَى الْمَوْتِ: such is forbidden to be eaten. (S, A.) ___ مَصْبُورَةٌ applied to an oath: see صَبْرٌ. Also *Made into a* صُبْرَةٌ, *like a* صُبْرَةٌ *of wheat; so gathered* or *collected together.* (TA.)

مُصْطَبِرٌ : see مُصْطَيِرٌ. [صَابِرٌ is expl. by Reiske as signifying *Collecta caro* (ὄγκοσ τῆσ σαρκὸς): mentioned by Freytag: if so, it is app. مُصْطَبِرٌ: see its verb.]

مُتَصَبِّرٌ : see صَابِرٌ.

صبع

1 **صَبَعَ بِهِ** , aor. ـَـ , (AZ, S, K,) inf. n. صَبْعٌ, (AZ, S,) *He pointed at him,* or *towards him, with his finger,* (بِإِصْبَعِهِ,) *disparagingly:* (AZ, S, K:) or, as some say, *he meant some evil thing to him when he* (the latter) *was inadvertent, not knowing.* (TA.) ___ And صَبَعَ فُلَانًا عَلَى فُلَانٍ *He directed such a one to such a one by pointing,* or *indication:* (S, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا *What directed thee to us?* (TA.) And صَبَعَ بَيْنَ القَوْمِ *He directed others to the people,* or *party.* (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, صَبَعَهُ الشَّيْطَانُ [app. meaning *The Devil has directed him*]: and أَدْرَكَتْهُ أَصَابِعُ الشَّيْطَانِ [*The fingers of the Devil have reached him*]. (TA. [See the pass. part. n. below.]) ___ And one says, قُرِّبَ إِلَيْهِ طَعَامٌ فَمَا صَبَعَ فِيهِ i. e. [*Food was presented,* or *offered, to him,* or *was placed,* or *put, before him, and*] *he did not put his finger into it.* (TA.) [See also صَبَأَ, near the end.] ___ And صَبَعَ الدَّجَاجَةَ, (O, K,) inf. n. as above. (TA,) *He inserted his finger into the hen in order that he might know if she were* [*near*] *laying an egg or not:* (O, K:) mentioned by Z. (TA.) ___ And صَبَعَ الإِنَآءَ *He put his finger upon the vessel so that what was in another vessel flowed upon it* [*into the former vessel*]: (A'Obeyd, S, O, K:) or, as some say, *he put together his two fingers,* [or *two of his fingers,*] *then discharged,* or *let flow, what was in the vessel,* of wine, or beverage, *into a thing with a narrow head* [or *mouth*]: or, accord. to Az, *he discharged,* or *let flow, what was in the vessel,* of wine, or beverage, *between the extremities of* [*either of*] *his two thumbs and fore fingers, in order that it might not become scattered, and pour*

forth copiously. (TA.) ___ And صَبَعَهُ, inf. n. as above, *He hit,* or *hurt, his finger.* (TA.) صَبَعَ عَلَى القَوْمِ, inf. n. as above, meaning *He came forth upon the people,* or *party,* is said to be originally صَبَأَ, with ء. (TA.)

4 **اصبع**, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify *He* (a pastor) *fed and managed well* his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, للرَّاعِى عَلَى مَاشِيَتِهِ إِصْبَعٌ, q. v. infrà.]

صَبَعٌ *Self-magnification,* or *pride;* (O, K, TA;) *such as is consummate;* (TA;) and *haughtiness,* or *insolence,* or *vain glory;* (O, TA;) and مُصْبَعَةٌ signifies the same. (O, K, TA.)

صُبْعٌ *i. q.* صُبْحٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ع.)

إِصْبَعٌ and أُصْبَعٌ and أُصُبَعٌ and إِصْبِعٌ and أَصْبِعٌ (S, O, Msb, K) and إِصْبَعٌ and أَصْبَعٌ (O, Msb, K) and أَصُبَعٌ and أُصْبِعٌ, the ء being thus trebly vowelled, and the ب likewise (Msb, K) with every one of the vowellings of the ء, (K,) and أُصْبُوعٌ also, (Msb, K,) of all which forms the

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first is the [only] one commonly known and the one approved by persons of chaste speech, (Msb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA,) *A finger:* and *a toe:* (MA, KL, &c.:) of the fem. gender, (Msb,) or fem. and masc., (S, O, Msb, K, *) but generally fem.: (O, Msb, K: *) pl. (of اصبع, MA) أَصَابِعُ and (of اصبوع, MA) أَصَابِيعُ. (MA, K.) ___ One says, بِهِمْ تُثْنَى الأَصَابِعُ [*With* the mention of *them the fingers are bent*]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. ثنى.) [See also two similar exs. in the first paragraph of art. حنو and حنى.] ___ And للرَّاعِى عَلَى مَاشِيَتِهِ إِصْبَعٌ [*The pastor has a finger pointing at his cattle,* or *camels* or *sheep* or *goats*]; meaning, [*has upon his cattle*] *an*

impress of a good state or *condition;* (S, K, * TA;) i. e. they are pointed at with the fingers because of their goodliness and fatness and good tending. (TA.) [See also a verse cited voce صُلْبٌ.] And similar to this saying is the prov., عَلَيْهِ مِنَ ٱللّٰهِ تَعَالَى إِصْبَعُ حُسْنٍ, meaning [*Upon him is, from God,* (*acknowledged be his absolute supremacy,*)] *an impress of a good state* or *condition.* (Meyd.) And one says also, إِنَّهُ لَحَسَنُ الإِصْبَعِ فِى مَالِهِ, meaning *Verily he is good in respect of the impress upon his cattle* [*indicative of their state* or *condition*]. (IAar, TA.) ___ And فُلَانٌ مُغِلُّ الإِصْبَعِ *Such a one is unfaithful, treacherous,* or *perfidious.* (O, K, * TA. *) ___ And لَهُ إِصْبَعٌ فِى هٰذَا الأَمْرِ [*He has a finger in this affair*]. (TA.) ___ The Prophet said قَلْبُ المُؤْمِنِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ ٱللّٰهِ يُقَلِّبُهُ كَيْفَ شَآءَ [*The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth*]. (O.) ___ And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَأْتِى عَلَيْهِ بِإِصْبَعٍ وَاحِدَةٍ [*Verily he will make an end of it with one finger*]: and إِنَّهُ يَكْفِيهِ بِصُغْرَى أَصَابِعِهِ [*Verily the smallest of his fingers will suffice him* for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِٱللّٰهِ شَهِيدًا and many other instances]. (O.) ___ أَبُو الإِصْبَعِ is one of the surnames of *The Devil.* (TA. [See صُبْعُهُ الشَّيْطَانُ, above.]) ___ [إِصْبَعٌ signifies also *A prong,* as resembling a finger: so in the S and K in art. حفر, and in other instances.] ___ أَصَابِعُ الفَتَيَاتِ, (O, TS, K,) in the Minháj of Ibn-Jezleh اصابع الفتيان, [app. a mistranscription,] and in the I, اصابع البُنَيَّاتِ, (TA,) [*Common clinopodium,* or *wild basil,*] *the sweet-smelling plant called in Pers.* الفَرَنْجُمُشْكُ, (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.) ___ أَصَابِعُ العَذَارَى *A species of grapes,* (AHn, O, K,) *black,* (AHn, O,) *long, like the acorn, likened to the dyed fingers of virgins;* (AHn, O, K; *) *the bunch thereof is about a cubit* [*in length*], *compact* [so I render مُتَدَاخِسٌ, supposing it to be similar to دَخِيسٌ applied to herbage &c.,] *in the grapes; its raisins are good; and it grows in the Sarâh* (السَّرَاةِ). (AHn, O.) ___ أَصَابِعُ

هُرْمُسَ *The flowers* (فُقَّاح) *of the* سُورَنْجَان [or *Hermodactylus* (the *Iris* of Linn.?) now applied to *meadow-saffron, a species of colchicum*]; (O, K;) *the potency of which is like that of the* سورنجان [*itself*]. (TA.) ___ أَصَابِعُ فِرْعَوْنَ [*Certain things*] *resembling the* مَرَاوِيد [or مَرَاوِد *with which* كُحْل *is applied*], *of the length of the finger,* (K, TA,) *red;* (TA;) *brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds.* (K.) ___ أَصَابِعُ صُفْرٌ *The root* (أَصْل) *of a certain plant of which the form is like the hand,* (O, K,) *variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness:* (O, TA:) so says Ibn-Jezleh: (TA:) *it is beneficial as a remedy for madness,* or *diabolical possession, and for poisons,* (K, TA,) *and the sting,* or *bite, of venomous,* or *noxious, reptiles,* or *the like, and it acts as a dissolvent of thick excrescences.* (TA.) ___ As a measure, إِصْبَعٌ signifies [*A digit;* i. e. *a finger's breadth;*] the *width of six moderate-sized barley-corns;* (Msb voce جَرِيبٌ;) the *forth part of the* قَبْضَة. (Mgh and Msb ibid.)

أُصْبُوعٌ : see إِصْبَعٌ, first sentence.

مَصْبَعَةٌ : see صَبْعٌ.

مَصْبُوعٌ *Self-magnifying,* or *proud.* (IAar, O, K, TA.)

صبغ

1 **صَبَغَهُ** aor. ـُ and ـَ (S, O, Msb, K, the former not in the copy of the K used by SM) and ـِ, (Fr, O, Msb, K,) inf. n. صَبْغٌ (S, O, Msb, K) and صِبْغٌ (As, O, K) and صِبَغَةٌ, (AHn, TA,) [of which last, صَبْغَةٌ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبْغٌ,] *He dyed it,* or *coloured it;* (K TA;) namely, a garment, or piece of cloth; (S, O, Msb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبْغُ in the language of the Arabs is *The altering* [a thing]: and hence صُبِغَ الثَّوْبُ, meaning *The garment,* or *piece of cloth, was altered in colour* to blackness or redness or yellowness [&c.]. (TA.) ___ [Hence,] صَبَغَ اللُّقْمَةَ, aor. ـُ, inf. n. صَبْغٌ, *He moistened the mouthful with oil* or *grease* [or *any kind of* صِبْغٌ i. e. *sauce* & c.]; and *he dipped it,* or *immersed it;* and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ يَدَهُ بِالمَآءِ (As, O, K) and فِى المَآءِ (TA) *He dipped,* or *immersed, his hand,* or *arm, in the water.* (As, O, K, TA.) And صَبَغَتِ النَّاقَةُ مَشَافِرَهَا فِى المَآءِ (As, O) or بِالمَآءِ (TA) *The she-camel dipped her lips in the water.* (As, O, TA.) ___ [Hence also,] the term صَبْغٌ is used by the Christians as meaning The *dipping,* or *immersing,* of their children, [i. e. *baptizing* them,] *in water.* (Az, S, * TA.) One says, صَبَغَ وَلَدَهُ فِى النَّصْرَانِيَّةِ, inf. n. [صَبْغٌ (as shown in the next preceding sentence) and] صِبْغَةٌ, *He introduced his child into the Christian communion,* it is said, *by dipping,* or *immersing, him in the water of baptism.* (TA.) And صَبَغَ وَلَدَهُ فِى اليَهُودِيَّةِ *He introduced his child into the Jewish communion* [probably *by baptism combined with circumcision:* but see صَبْغَةٌ, an explanation of which seems to indicated that circumcision alone is meant in this case]. (TA.) ___ And يَصْبُغُونَ الحَدِيثَ *They colour and alter information,* or *discourse.* (O.) ___ And صَبَغُوهُ فِى عَيْنِهِ *They altered him in his estimation;* and *informed him that he had become altered from the state in which*

he was. (TA.) And it is said that صَبَغُونِى فِى عَيْنِكَ and صَبَغُونِى عِنْدَكَ mean *They pointed me out to thee as one who would accomplish what thou desiredst of me;* from the saying of the Arabs, صَبَغْتُ الرَّجُلَ بِعَيْنِى and بِيَدِى *I pointed at the man with my eye* and *with my hand:* (O, K: *) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَعْتُ, with the unpointed ع. (O.) ___ One says also, صَبَغَ يَدَهُ بِالعِلْمِ, (Msb,) or بِفَنٍّ مِنَ العِلْمِ, and بِالعَمَلِ, (TA,) *He laboured in science,* [or *in a species of science* or *knowledge,* and *in work,*] *and became notable therein* [or *thereby*]. (Msb.) صَبَغَ ضَرْعُهَا, inf. n. صُبُوغٌ, *Her udder became full, and goodly in colour:* (O, K, TA:) said of a camel. (O, TA.) ___ And صَبَغَتْ عَضَلَتُهُ, (O, K,) aor. ـُ, (O, TA,) inf. n. صُبُوغٌ, (TA,) said of a man, (O,) *His* عضلة [or *muscle*] *became long:* (O, K:) like سَبَغَتْ. (O, TA.) And صَبَغَ الثَّوْبُ, inf. n. صُبُوغٌ, *The garment,* or *piece of cloth, was long and ample:* a dial. var. of سَبَغَ. (TA.) And صَبَغَ فِى الطَّعَامِ, aor. ـُ, *He* [app. a camel] *put his head into the food:* as also صَبَأَ. (O.) And صَبَغَتِ الإِبِلُ فِى الرَّعْىِ [*The camels put their heads into the pasture,* or *herbage*]. (O, TA.) And صَبَغَتْ فِيهَا رَأْسَهَا [or فِيهِ, *She put her head into it*]; like صَبَأَتْ. (TA.)

2 **صبّغت ثيابها** *She* (a woman) *dyed her garments much.* (O.) صبّغت الرُّطَبَةُ, (S, A, TA,) or البُسْرَةُ, (O, L, TA,) inf. n. تَصْبِيغٌ, (L, TA,) *i. q.* ذَنَّبَتْ [i. e. *The ripening date,* or *the full-grown unripe date, began to ripen,* or *showed ripening,* or *became speckled by reason of ripening,* or *ripened, at the part next the base and stalk*]: (S, O, L, TA:) or *became coloured.* (A, TA.) And اصبغت النَّخْلَةُ *The palm-tree showed ripening in its dates;* (O, K, TA;) as also صبّغت, inf. n. as above: (K:) or, accord. to Az, تصبيغ in relation to the palm-tree [itself] is not known. (TA.) ___ And صبّغت النَّاقَةُ, (Az, O, K,) inf. n. as above, *The she-camel cast her young one when its hair had grown;* as also اصبغت: (O, K:) but سبّعت, with س, which means the same, is more commonly used. (Az, O, TA.)

4 أَصْبَغَ see 2, in two places. ___ أَصْبَغَ ٱللّٰهُ عَلَيْهِ النِّعَمَ

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is a dial. var. of أَسْبَغَهَا, (O, K, *) meaning *God rendered benefits,* or *boons, complete, full,* or *ample, to him.* (O.)

5 تَصَبَّغَ فِى الدِّينِ is from الصِّبْغَةُ, (Lh, O, K,) and means *He became settled,* or *established, in religion:* (TK:) and so تَصَبَّغَ صِبْغَةً حَسَنَةً; expl. by Z as meaning *He was,* or *became, in a good state* [*in respect of religion*]. (TA.)

8 اصطبغ بكذا *It was,* or *became, dyed,* or *coloured, with such a thing.* (TA. [There said to be tropical; but this I doubt.]) ___ And اصطبغ بالصِّبْغِ, (S, * O, K,) or بِالخَلِّ, (El-Fárábee, Mgh, Msb,) and the like, and, as some say, مِنَ الخَلِّ, (Msb,) or فِى الخَلِّ, (Mgh, [so in my copy, but app. a mistranscription]) *He made use of what is termed* صِبْغ [or *sauce,* & c.], (O, K, TA,) or *vinegar,* (TA,) *to render his bread savoury;* (O, K, TA;) الصِّبْغ including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, اصطبغ الخُبْزَ بِخَلٍّ. (Mgh, Msb.) ___ اصطبغ also signifies *He made,* or *prepared, what is termed* صِبْغ [i. e. *sauce,* & c.]. (TA.)

صِبْغ (AZ, As, S, Mgh, O, Msb, K) and صِبْغَة (S, O, Msb, K) and صِبَغ, (O, K,) or this is an inf. n., differing from صِبْغ, (AZ, As, L,) and صِبَاغ, (Mgh, O, Msb, K,) as some say, (O,) or this last is a pl. of the first, (O, * Msb,) [or] the pl. of صِبْغ is أَصْبَاغ, (S,) *A dye;* (AZ, As, S, Mgh, O, Msb, K;) *used for colouring clothes* [& c.]: (TA:) the pl. of صِبَاغ is أَصْبِغَة; and أَصَابِيغُ is a pl. pl. [i. e. pl. of أَصْبَاغ]. (TA.) ___ [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) إِنَّهَا لَحَدِيثَةُ الصِّبْغِ [*Verily she is one newly taken as a concubine,* or *a bride:* app. alluding to the recent application of the dye of the hinnà]. (AZ, O, K.) And one says also, مَا أَخَذْتُهُ بِصِبْغِ الثَّمَنِ, (AZ, O,) or مَا أَخَذَهُ بِصِبْغِ ثَمَنِهِ, (K,) i. e. [*I*

did not, or *he did not, take it,* or *acquire it,*] *for its proper price,* [app. meaning *its cost-price,* or *prime-cost,*] but for a high [or raised] price. (AZ, O, K. *) ___ صَبْغٌ also signifies, (S, Mgh, O, Msb, TA,) and so does صِبَاغٌ, (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) *A seasoning,* or *condiment, for bread, to render it savoury;* (S, Mgh, O, Msb, TA;) particularly (Msb) *such as is fluid,* (Mgh in art. ادم, and Msb,) *as vinegar,* (Mgh, Msb, TA,) *and olive-oil,* (Mgh, TA,) *and the like,* (Msb, TA,) [i. e. any *sauce,*] *in which the bread is dipped:* (Msb:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of صِبَاغٌ is أَصْبِغَةٌ: one says, كَثُرَتِ الأَصْبِغَةُ عَلَى المائدة *The sauces,* or *fluid seasonings, were abundant upon the table.*] (TA.) صَبْغٌ is used in this sense, but not explained, in the K. (TA.) Hence, in the Kur [xxiii. 20], وَصَبْغٍ لِلْآكِلِينَ [*And a sauce for those that eat*]; (S, O, Msb, TA;) where it means, accord. to Fr, *olive-oil;* but accord. to Zj, *the olive* [itself]; and Az prefers the latter explanation: (TA:) some read وَصِبَاغٍ. (Bd.)

صَبَغٌ, in a horse, The *having the whole of the fetlock white, without its whiteness conjoining with that of what is termed* التَّحْجِيل [q. v.]. (TA.)

صَبِغٌ: see صَبْغٌ, first sentence.

صُبْغَةٌ, in a sheep or goat, or in a ewe, *Whiteness of the extremity of the tail;* the quality denoted by the epithet صَبْغَآءُ. (TA.) ___ Also *A date that has become partly ripe,* i. e. *ripe in a part thereof.* (O, K.)

صِبْغَةٌ: see صَبْغٌ, first sentence. ___ It also means *Religion,* syn. دين, (AA, O, K,) and مِلَّة; (K;) and the *religious law,* syn. شَرِيعَة; (TA;) and *anything whereby one advances himself in the favour of God:* (AA, TA:) [thus,] in the Kur [ii. 132], (O, TA,) صِبْغَةَ ٱللّٰهِ means *the religion of God,* syn. فِطْرَةَ ٱللّٰهِ, (O, Msb, K,) or دِينَ ٱللّٰهِ, (S, Msb,) which is the meaning of فِطْرَةَ ٱللّٰهِ; (Msb;) *the religion of God, with an adaptation to which mankind are created;* because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or

because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' صَبْغ [or صَبْغَة i. e. *baptism*] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, & c.;]) صبغة being in this instance in the accus. case as an objective complement; (Msb;) for the meaning is follow ye the religion of God; (O, Msb;) or we will follow the religion of God: (O:) or it means *that which God has prescribed* to Mohammad; i. e. *circumcision:* (O, K:) or صبغة is in this instance an inf. n., (Ksh, Bd, Jel,) signifying *a mode,* or *manner of,* صَبْغ [i. e. of *baptism*], (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying آمَنَّا [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being صَبَغَنَا ٱللّٰهُ صَبْغَتَهُ [*God hath baptized us with his baptism*]; (Ksh, Bd, Jel; *) [so that صَبْغَةَ ٱللّٰهِ signifies *the baptism of God,* and may here be rendered We have received *the baptism of God;;*] the Muslims being hereby commanded to say to the Christians, Say ye, God hath baptized us (صَبَغَنَا) with the faith, with a baptism (صَبْغَة) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours; or the Muslims being hereby commanded to say [of themselves], God hath baptized us (صَبَغَنَا) with the faith, as a baptism (صَبْغَةً), and we have not been baptized with your baptism (لَمْ نَصْبَغْ صَبْغَتَكُمْ). (Ksh.)

صَبْغِىٌّ a rel. n. from صَبْغ. (Msb.) ___ [*A seller of dyes.* (Golius, on the authority of Meyd.)]

صَبَاغٌ : see صَبْغ, in five places.

صَبِيغٌ *i. q.* مَصْبُوغٌ [i. e. *Dyed*]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also مُصَبَّغٌ.]

صَبَاغَةٌ The *craft,* or *art, of the dyer.* (O.)

صَبَّاغٌ *A dyer* (O, L, K) *of garments.* (O, K.) ___ And [hence,] *A liar:* (K:) *one who colours and alters information,* or *discourse.* (O, K. *) The Prophet is related to have said, أَكْذَبُ النَّاسِ الصَّبَّاغُونَ

مِنْ أَكْذَبِ النَّاسِ الخ or وَالصَّوَّاغُونَ [Which may mean *The most lying of men,* or *of the most lying of men, are the dyers and the goldsmiths;* or *those who colour, and those who transform, information,* or *discourse*]: El-Khat- tábee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

نَاقَةٌ صَابِغٌ, (O, K,) without ة, (O,) *A she-camel having her udder full, and goodly in colour.* (O, K.) ___ And إِبِلٌ صَابِغَةٌ فِى الرِّعْىِ [meaning *Camels putting their heads into the pasture*], with ة. (O. [See 1, last sentence but one.])

أَصْبَغُ A horse *white in the forelock,* (AO, S, Mgh, O, K,) *all of it:* (AO, Mgh: [see also أَسْعَفُ:]) or *white in the extremities of his tail:* (S, O:) or *white in the extremities of the ear:* (K:) when the whiteness is in his tail, he is termed أَشْعَل: or, accord. to AO, it signifies also *white in the whole of the tail, including its extremities.* (TA.) And A bird *white in the tail:* (S, O, K, TA:) or, accord. to the book entitled Ghareeb el-Hamám by El-Hasan Ibn-' Abd-Allah ElIsbahánee El-Kátib, *white in the whole of the head;* but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] صَبْغَآءُ A sheep or goat (شَاة, S, O, K) or a ewe (AZ, TA) *white in the extremity of its tail,* (AZ, S, O, K, TA,) *the rest of it* (i. e. of the animal) *being black.* (TA.) ___ Also *A species of weak birds.* (TA.) ___ Also, (applied to a man, O,) One *who voids his excrement* (O, K, TA) *in his clothes* (K, TA) *when he is beaten* (O, K, TA) and *when he is frightened:* mentioned by Z. (TA.) ___ And صَبْغَآءُ, *A certain tree,* or *plant,* (شَجَرَة,) *like the* ثُمَام [which is applied to several species of panic grass], *having a white fruit, growing in sands:* (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Aboo-Ziyád, *a certain tree,* or *plant, that grows in the*

sands, resembling the ضَعَة [which is applied to a species of the ثُمَام], *which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots:* accord. to another, of the Arabs of the desert, *it is like the* ثُمَام, but the ضَعَة *is larger in the leaves, and of a brighter green:* accord. to

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Aboo-Nasr, *a certain tree,* or *plant, having a white fruit.* (O.) And, (O, K,) as some say, (O,) *A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade.* (O, K.) Also (i. e. أَصْبَغ) The *greatest of torrents.* (Ibn-' Abbád, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

مُصْبِغ [without ة] A palm-tree (نَخْلَة) *showing ripening in its dates.* (O, TA.)

مَصْبَغَة [*A dye-house:* so in the language of the present day.]

مُصَبَّغ *Dyed much.* (O.) In the phrase ثِيَابٌ مُصَبَّغَةٌ, [it is said that] the epithet is with teshdeed لِلْكَثْرَة [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either *Garments much dyed,* or simply *dyed garments*]. (S.)

مُصَبَّغ , like مُسَبَّغ, which is the more commonly used, [each without ة,] applied to a she-camel, *Casting her young one when its hair has grown.* (Az, TA.)

مَصْبُوغ : see صَبِيغ.

صبن

1 **صَبَنَ** , (S, M, Msb, K,) aor. ـِ , (S Msb, K,) inf. n. صَبْنٌ, (S,) *He turned away* a gift, (As, S, K, TA,) or an act of kindness or beneficence, (As, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبَنَ and خَضَنَ; (As, TA;) or *he withheld* it; عَنَّا [*from us*]: (As, S, K:) and صَبَنَ الكَأْسَ, (M, Msb,) aor. as above, (Msb,) *he* (the cupbearer) *turned away the cup of wine,* (M, Msb,) مِمَّنْ هُوَ أَحَقُّ بِهَا [*from him who was more,* or *most, entitled to it*], (M,) or عَنْهُ [*from him*]. (Msb.) 'Amr Ibn-Kulthoom says,

* صَبَنْتَ الكَأْسَ عَنَّا أُمَّ عَمْرٍو *
* وَكَانَ الكَأْسُ مَجْرَاهَا اليَمِينَا *

[*Thou hast turned away the cup of wine from us, O Umm-' Amr; when the* proper *course of the cup of wine was towards the right*]. (S. [See EM p. 184.]) ___ And *He* (a man) *hid* a thing *in his hand,* (M, TA,) such as a dirhem & c., *without its being known.* (TA.) ___ And صَبَنَ الكَعْبَيْنِ, (S, K,) or القَدْحَيْنِ, aor. and inf. n. as above, (M,) *He placed evenly,* or *suitably, in his hand,* (S, M, K,) *the pair of play-bones,* or *dice,* (S, K,) or *the pair of gaming-arrows,* (M,) *and then cast them:* (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, أَجِلْ وَلَا تَصْبِنْ [*Shuffle thou, and do not pack*]. (S.)

2 **صَبَّنَ** , from صَابُونٌ, *He soaped* a thing; or *washed* it *with soap:* so in the language of the present day.]

7 **إِنْصَبَنَ** see what next follows.

8 **اصطبن** and انصبن (K, TA) and صَبِنَ (so in my MS. copy of the K) or صَيِبَنَ (so in the CK, but neither of these is in the TA,)

He, or *it, turned away* or *back,* or *became turned away* or *back.* (K.)

Q. Q. 1 **صَبْنَرَ** or صَيْبَنَ: see what next precedes.

صَبْنَآءُ The hand of a player at a game of hazard *inclined for acting treacherously to a companion.* (IAar, K.)

صَابُونٌ a word of well-known meaning, (S, M, K,) [*Soap;*] *a compound with which clothes* [*&c.*] *are washed: the best of which is made of pure olive-oil and clear potash and good* جير [meaning *lime*], *well cooked* [i. e. *boiled*], *and dried, and cut into particular shapes: the* مَغْرِبِىّ *sort is not cut, nor well cooked* [or *boiled*], *but is like cooked starch:* (TA:) *it is hot and dry; and produces a pleasurable sensation in the body;* (K;) *but the washing the head with it hastens hoariness:* (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Msb, fancifully derives it from صَبَنَ الكَأْسَ, because it removes filths and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA.) ___ [Hence,] صَابُونُ الهُمُومِ is a term for *Wine.* (TA voce تِرْيَاقٌ, q. v.)

صَابُونِىٌّ [*Of,* or *relating to, soap; saponaceous.* ___ And *A maker,* or *seller, of soap:* mentioned in the K and TA only as a surname.]

صبو

1 **صَبَا** , (S, M, K,) aor. يَصْبُو, inf. n. صَبْوَةٌ, (S,) or صَبْوٌ, (M, K,) and صُبُوٌّ (S, M, K) and صَبًا [also written صَبِىَ, in the CK (erroneously) صَبِىَ,] and صَبَآءٌ, (M, K,) [app., in its primary acceptation, *He was a youth,* or *boy,* or *child;* agreeably with an explanation of a phrase in what follows, and with explanations of صَبًا and صَبَآءٌ which will be found below: ___ and hence,] *He was,* or *became, youthfully ignorant,* or *foolish,* or *silly:* (M, K:) [and, as seems to be indicated in the TA, *he indulged in amorous dalliance;* a sense in which the verb, more especially with صَبًا (q. v. infrà) for its inf. n., is very frequently used:] or *he inclined to ignorant,* or *foolish,* or *silly, and youthful, conduct;* and in like manner تصابى ; from الصَّبَا, which is from الشَّوْق [i. e. desire]: (S: [see an ex. of the inf. n. of the latter verb in a verse cited voce شَابَ, in art. شيب:]) or صَبًا and صَبَآءٌ, as inf. ns., signify the *inclining the heart* to any one; and have other significations expl. in what follows: and تَصَابٍ signifies the *manifesting passionate love,* and *desire:* (KL:) [but صَبًا and صَبَآءٌ are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Es-Simmeh,

* صَبَا مَا صَبَا حَتَّى عَلَا الشَّيْبُ رَأْسَهُ *

the first صَبَا may be from الصِّبَى [or الصَّبَا], and the second صَبَا from الصَّبَآءُ signifying الفَتَآءُ; so that the meaning may be, *He engaged in play,* or *sport, and* الصِّبَى [or *amorous dalliance,* &c.], *as long as he was a youth,* [*until hoariness came upon his head;*] or the meaning may be, *he engaged in* الصِّبَى *as long as he engaged therein,* &c. (Ham p. 380.) And صَبِىَ, (S, M, K,) [aor. يَصْبَى,] inf. n. صَبَآءٌ, (S,) or صَبًا, (M,) [or both, as will appear from what follows,] signifies *He played,* or *sported, with the* صِبْيَان [i. e. *youths,* or *boys,* or *children*]: (S:) or *he acted in the manner of the* صِبْيَان: (M, K: *) or both صَبًا and صَبَآءٌ, as

inf. ns., signify the *acting as a youth,* or *boy,* or *child;* and the *playing,* or *sporting, with youths,* or *boys,* or *children:* (KL:) and تصبّى and تصابى , said of an old man, signify *he acted in a youthful, boyish,* or *childish, manner.* (TA.) ___ صَبَا, inf. n. صُبُوٌّ and صَبْوَةٌ, also signifies *He inclined.* (Msb.) You say, صَبَا إِلَيْهَا *He inclined to her,* namely, a woman; as also صَبِيَ: and in like manner, صَبَتْ إِلَيْهِ and صَبِيَتْ [*She inclined to him*]. (M. [See also صُبٌّ, in art. صب.]) And صَبَا إِلَيْهِ, (M,) or إِلَيْهَا, (K,) inf. n. صَبْوَةٌ (M, K) and صُبْوَةٌ (K) and صُبُوٌّ; (M, K;) and صَبِيٌ; (K;) *He yearned towards, longed for,* or *desired,* (M, K,) *him,* (M,) or *her:* (K.) ___ [Hence, app.,] صَبَتِ النَّخْلَةُ, (M, K,) aor. تَصْبُو, (M,) *The* [*female*] *palm-tree inclined,* or *leaned, towards the male palm-tree that was distant from it.* (M.) ___ And صَبَتِ الرَّاعِيَةُ, (M, K,) aor. تَصْبُو, (M,) inf. n. صُبُوٌّ, *The pasturing beast inclined its head and put it upon the pasturage.* (M, K.) [See also 2.] صَبَتْ, (S, M, K,) aor. تَصْبُو, (S, M,) inf. n. صُبُوٌّ (S, M, K) and صَبًا, (M, K,) in [some of] the copies of the K صَبَاءٌ, (TA,) said of the wind called الصَّبَا, (S, M, K,) *It blew.* (K.) ___ And صَبَى القَوْمُ, (M, K,) like عَنِيَ, (K,) *The people,* or *party, were blown upon by the wind called* الصَّبَا. (M, K.)

2 **صبّى رأسه** , inf. n. تَصْبِيَةٌ, *He inclined his head towards the ground.* (TA.) [See also 1, near the end.]

3 **صابى رمحه** , (T, S, *, M, K, TA,) inf. n. مُصَابَاةٌ, (TA,) *He inclined his spear,* (M, K,) or *he lowered the head of his spear towards the ground,* (T, TA,) [or, as the context in the S seems to indicate, *he inverted his spear,*] *to pierce,* or *thrust,* (T, M, K,) *with it.* (M, TA.) ___ صابى السَّيْفَ *He put the sword into its* غِمْدٌ [which generally means its *scabbard*] (S, M, K,) or *into its* قِرَابٌ [which generally means its *case for enclosing it together with its scabbard,*] (TA,) *reversed,* or *inverted:* (S, M, K, TA:) or, accord. to the A, صابى سَيْفَهُ, and سِكِّينَهُ, means *he put his sword,* and *his knife, into its* قِرَابٌ

not in the right manner: and one says to one who hands a knife, صَابِ سِكِّينَكَ i. e. *Reverse thy*

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knife, putting the handle towards me. (TA.) ___ صابى بِنَآءُهُ *He made his building to incline,* or *lean.* (K.) ___ صابى مَشَافِرُهُ *He* (a camel) *inverted his lips* on the occasion of drinking. (K.) ___ صابى الشَّيْخَ *He,* or *it, overturned the old man;* and *made him to incline.* (TA.) ___ صابى البَيْتَ, (M, K,) i. e. البَيْتَ مِنَ الشِّعْرِ, (TA,) *He recited the verse not rightly,* or *not regularly.* (M, K, TA. [In the CK, صاباهُ البَيْتَ.]) And صابى الكَلَامَ *He made the speech,* or *language, to deviate from its proper course,* or *tenour.* (M, K.) ___ صَابَيْنَا عَنِ الحَمْضِ is a phrase mentioned by AZ as meaning *We turned away from the* [*plants called*] حمض. (TA.) ___ And one says, الجَوَارِى يُصَابِينَ فِى السِّتْرِ, meaning يطلعن [i. e. يَطَّلِعْنَ, but I think that فى is a mistranscription for من, and that the meaning is, *The girls,* or *young women, look from* within *the curtain*]. (TA.)

4 **أَصْبَتْ** *She* (a woman) *had a child such as is termed* صَبِىٌّ [i. e. *a boy,* or *a young male child*]; (S, M;) and *a child, male* or *female.* (S.) أَصْبَتْهُ *She* (a woman, M, K, or a girl, or young woman, S) *excited his desire, and invited him,* (M, K,) or *made him to incline,* (S,) *to ignorant,* or *foolish,* or *silly, and youthful, conduct,* (S, M, K,) *so that he yearned towards her;* as also تَصَبَّتْهُ. (M, K.) And تَصَبَّاهَا *He invited her to the like thereof.* (M.) And تصبّاها also signifies *He deceived,* or *beguiled, her, and captivated her heart;* (M, K; [see also another rendering in an explanation of a verse cited voce إِصَارٌ;]) as also تصاباها. (K.) And اصبى عِرْسَ فُلَانٍ *He endeavoured to cause the wife of such a one to incline* [*to him*]. (TA.) أَصْبَوْا *They entered upon* [*a time in which blew*] *the wind called* الصَّبَا. (M, K.)

5 تَصَبَّوَ see 1, latter half: and see also 4, in three places.

6 تَصَابَوْ see 1, in three places: and see also 4.

10 استصبى, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit:* and by Jac. Schultens as signifying *Pro puero habuit.* But the usage of this verb in any sense is app. post-classical.]

صَبًا [is of the fem. gender, and] is a subst. and an epithet, [so that one says رِيحٌ صَبًا, as well as صَبًا alone and رِيحُ الصَّبَا,] (M, TA,) [and signifies The *east wind:* or *an easterly wind:*] the *wind that blows from the place of sunrise:* (Msb:) or the *wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal;* the opposite wind of which is the دَبُور: (S:) or the *wind that faces the House* [*of God,* i. e. *the Kaabeh;* app. meaning *that blows from the point opposite to the corner, of the Kaabeh, that is between the Black Stone and the door*]; as though yearning towards the House: (M, TA:) or, accord. to IAar, (M,) the *wind of which the place whence it blows extends from the place of rising of* الثُّرَيَّا [or *the Pleiades*] *to* [*the place of*] بَنَاتُ نَعْشٍ [meaning *the tail of Ursa Major*]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is صَبَوَانِ and صَبَيَانِ: (Lh, M, K:) and pl. صَبَوَاتٌ and أَصْبَآءٌ. (M, K.)

صِبًا [also written صِبًى] and صَبَآءٌ, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,) [both mentioned before as inf. ns.,] *Youth,* or *boyhood;* the *state of the* صَبِىّ [q. v.]: (S:) or *childhood.* (Msb.) One says, كَانَ ذٰلِكَ فِى صِبَاهُ and صَبَائِهِ [*That was in his youth* or *boyhood:* or *in his childhood*]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. شفع.] ___ And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from الشَّوْقُ [or desire; i. e., each signifies also *An inclining to ignorant,* or *foolish,* or *silly, and youthful, conduct; and amorous*

dalliance]: (S:) and صَبْوَةٌ signifies [the same, as is also shown in the first sentence of this art., or, like صَبًا and صَبَآءٌ,] the *ignorance*, or *foolishness*, or *silliness, of youth;* (Lth, M, K;) *and amorous dalliance.* (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. ادى; and another in a verse cited voce عارض.]

صَبْوَةٌ : see the next preceding paragraph.

صَبَآءٌ : see صَبًا.

صَبِىٌّ *A youth, boy,* or *male child;* syn. غُلَامٌ: (S:) or *a young male child;* (Mgh, Msb;) *before he is called* غُلَامٌ: (Mgh:) or *one that has not yet been weaned,* (M, K,) so called *from the time of his birth:* (M:) and صَابٌ signifies the same as صَبِىٌّ; these two words being like قَادِرٌ and قَدِيرٌ: (TA:) the pl. of the former is صِبْيَةٌ [a pl. of pauc., in which the و is changed into ى because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and صِبْوَةٌ (M, K, TA, in the CK صَبْوَةٌ,) and صُبْيَةٌ (M, K) and صَبْيَةٌ, (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and أَصْبٌ [another pl. of pauc.] (K) and أَصْبِيَةٌ [also a pl. of pauc.], (M, K,) but this last is said by J to have been unused, because the usage of صِبْيَةٌ rendered it needless, (TA,) and صِبْيَانٌ, (S, M, Msb, K, but not in the CK,) in which the و is changed into ى because of the kesreh before it, (M,) and صُبْيَانٌ, (M, K,) as some say, preserving the ى notwithstanding the dammeh, (M,) and صِبْوَانٌ (M, K, but not in the CK,) and صُبْوَانٌ: (M, K:) and [ISd says,] accord. to Sb, the dim. of صِبْيَةٌ is أُصَيْبِيَةٌ , and that of أَصْبِيَةٌ is صُبَيَّةٌ , each irreg.; but in my opinion, صُبَيَّةٌ is the dim. of صِبْيَةٌ, and أُصَيْبِيَةٌ is that of أَصْبِيَةٌ: (M:) [J says,] أُصَيْبِيَةٌ occurs in poetry as being the dim. of أَصْبِيَةٌ. (S.) صَبِيَّةٌ signifies *A young woman, girl,* or *female child;* (S, TA;) and so too, [sometimes,] صَبِىٌّ: (TA:) and the pl. is صَبَايَا. (S TA.) ___ أُمُّ الصِّبْيَانِ is a term applied to *The flatus,* or *flatulence,* (الرِّيحُ,) *that is incident to children.* (TA in art. ام.) [Golius, in that art., explains it as meaning *Larva, terriculamentum puerorum;* on the authority of Meyd.: and also as meaning *Epilepsy;* on the authority of Ibn-Beytár.] ___ صَبِىٌّ also signifies The *pupil of the eye:* (M, K:) but Kr ascribes this meaning to the vulgar. (M.) ___ And The *extremity of each of the jaw-bones:* (K, TA:) i. e. (TA)

الصَّبِيَّان signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones:* (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof:* and it is [said to be] tropical. (TA.) And *A bone below the lobe,* or *lobule, of each of the two ears:* (K:) or, as some say, the *head of the bone that is below the lobe,* or *lobule, of each of the two ears by the space of about three fingers put together.* (M.) ___ And The *edge* (حَدّ) of the sword: (M, K, TA:) or the *ridge* thereof, (M, TA, in the copies of the K أَوْ غَيْرِه is erroneously put for أَوْ عَيْرِه, TA,) *which rises in* [i. e. *along*] *its middle;* (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that *part* of a sword *below,* or *exclusive of,* (دُونَ,) *its* ظُبَة [q. v.]. (TA.) ___ And The *head* of the human foot; (M, A, TA; in the copies of the K رَأْس القَوْم is erroneously put for رَأْس القَدَم; TA;) i. e. the *part* [thereof] *between its* حَمَارَة [q. v.] *and the toes.* (A, TA.) And الصَّبِيَّان signifies also *The two sides of the* [*camel's saddle called*] رَحْل. (M.) ___ It is also said that صِبْيَانُ الجَلِيد signifies *The grains of hoar-frost that resemble pearls:* and صِبْيَانُ المَطَر *the small drops of rain:* but accord. to the author of the Khasáïl, it is صِئْبَان [pl. of صُؤَابَة, q. v.], with ء and then ب. (TA.)

صَبِيَّةٌ fem. of صَبِيٌّ, q. v.

صُبَيَّةٌ : see صَبِيٌّ, former half.

صَابٍ : see صَبِيٌّ, first sentence. ___ Also *i. q.* صَاحِبُ صَبْوَةٍ [i. e. One *who indulges in youthful folly, and amorous dalliance*]. (TA.) ___ Kureysh, (M,) or the Jews, (TA,) used to call the Companions of the Prophet صُبَاةٌ. (M, TA. [See صَابِئٌ, in art. صبأ.]) And Náfi' read [in the Kur ii. 59 and xxii. 17] الصَّابِين instead of الصَّابِئِين; (TA;) and [in v. 73] الصَّابِيُون instead of الصَّابِئُون. (TA voce صَبِيٌّ ___.) صَابِئٌ, a pl. of صَابٍ, is expl. as meaning Those *who incline to conflicts and factions, seditions,* or *the like, and love to be foremost therein.*

(TA. [See صُبٌّ, in art. صب.])

الصَّابِيَةُ *The oblique wind* (النُّكَيْبَآءُ, dim. of النَّكْبَآءُ,) *that blows in a direction between that of the east* or *easterly wind* (الصَّبَا) *and that of the*

north or *northerly wind* (الشَّمَال): (S, K:) it is very cold, (S and TA voce نَكْبَآءُ,) and very boisterous, and unattended by rain or by any good. (TA ibid.)

أُصَيْبِيَةٌ : see صَبِىٌّ.

مُصْبٍ , (Ks, Az, M,) or مُصْبِيَةٌ, (S, A,) or both, (K,) applied to a woman, (Ks, Az, S, M, A, K,) and the former also applied to a man, (Er-Rághib, TA,) *Having* صِبْيَة [i. e. *children*, or *young children*, or *young unweaned children*], (S, Er-Rághib, A, *) or *having a child such as is termed* صَبِىٌّ. (M, K.) ___ Hence the latter is metaphorically applied by El-Hareeree to *Wine* of which the sealed cover has been broken. (Har p. 450.) ___ [See also the verb, 4.]

مُصْبُوٌّ : see صَابِئٌ, in art. صبأ.

مُصَابِيَةٌ *A calamity*, or *misfortune*. (K.)

صح

1 صَحَّ, (S, A, MA, Msb, K,) aor. ـِ (MA, Msb, K) and ـَ, (MA,) inf. n. صِحَّةٌ (S, * A, * MA, Msb, * MF, TA) and صُحٌّ, (S, * K, * MF, TA,) two forms of the inf. n. of which there are some other exs., as قِلَّةٌ and قُلٌّ, and ذِلَّةٌ and ذُلٌّ, (MF, TA,) and صَحَاحٌ also, (K, * TA, * TK,) [like سَلَامٌ &c.,] *He was,* or *became, healthy,* or *sound;* (MA;) or *restored to health,* or *soundness,* مِنْ عِلَّتِهِ [*from his disease*]; (S, A;) as also اِسْتَصَحَّ: (S:) or *his disease departed.* (K, TK.) And *It was,* or *became,* [or *proved,*] *sound, valid,* (MA,) [*substantial, real, sure, certain,*] *true, right,* (MA, Msb,) *correct, just* or *proper, whole* or *entire,* (MA,) or [*unmarred,* or *unimpaired,*] *free from every imperfection* or *defect* or *fault* or *blemish,* (L, K, TA,) *and from everything that would occasion doubt* or *suspicion* or *evil opinion:* (L, TA:) and *it was,* or *became, suitable to the case,* or *event.* (Msb.) You say, صَحَّتْ شَهَادَتُهُ [*His testimony was sound, valid,* &c.]. (A, TA.) And صَحَّ قَوْلُهُ [*His saying was,* or *proved, true*]. (A, TA.) And صَحَّ عِنْدَ القَاضِى حَقُّهُ [*His right,* or *due,* or *just claim, was,* or *became, established, substantiated, made good,* or *verified, in the estimation of the judge;* like ثَبَتَ]. (A, TA.) And صَحَّ لَهُ عَلَيْهِ كَذَا [*Such a thing became established,* or *verified, as due to him from him;* like ثَبَتَ]. (A, TA.) And صَحَّ العَقْدُ *The contract became established by its execution.* (Msb,) And صَحَّتِ الصَّلَاةُ, as used by the lawyers, *The prayer* [*was suitable to the ordinance thereof, so that it*] *annulled the obligation of performing it after the appointed time.* (Msb, * and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase أَسْقَطَتِ القَضَآءَ; which is fully expl. in the latter work, with other conventional meanings of صِحَّةٌ, all reducible to explanations given above.] صَحَّ الشَّىْءَ [if not a mistranscription for أَصَحَّ or صَحَّحَ] signifies *He made the thing* صَحِيحٌ [i. e.

sound, valid, &c.]. (L, TA. [In the latter app. taken from the former.])

2 **صحّحه** , [inf. n. تَصْحِيحٌ,] *He rendered him healthy, sound,* or *free from disease;* (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so اصحّه . (A, K, TA.) One says, أَصَحَّ ٱللّٰهُ بدنَكَ, and صَحَّحَ جسمَكَ, *May God render thy body healthy, sound,* or *free from disease.* (A.) ___ And *He rendered it sound, valid,* (MA,) [*substantial, real, sure, certain,*] *true, right,* (MA, Msb,) *just* or *proper, whole* or *entire,* (MA,) [or *free from every imperfection* or *defect* or *fault* or *blemish, and from everything that would occasion doubt* or *suspicion* or *evil opinion:* see 1.] You say, صَحَّحْتُ الكِتَابَ, and الحِسَابَ, *I corrected the book,* or *writing,* and *the reckoning; rectified what was wrong thereof.* (L, TA.) And صحّح برآءتَه [*He verified his being free* from a thing; *clear, quit,* or *guiltless,* of it; or *irresponsible* for it]. (Mgh in art. برأ.)

4 **اصحّه** : see 2, in two places. ___ Also *He found him to be* صَحِيح [or *healthy, sound,* or *free from disease*]; namely, a man. (L, TA.) And اصحّ *He had his family and his cattle in a healthy,* or *sound, state;* (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, *they had their cattle in a healthy,* or *sound, state, after they had been affected by a plague,* or *murrain,* or *distemper.* (S, L.)

5 **تصحّح به** [*He was rendered healthy,* or *sound, by it*]. (O and TA voce شِيعَةٌ, q. v.)

10 **إِسْتَصْحَحَ** see 1, first sentence. One says also, أَنَا أَسْتَصِحُّ مَا تَقُولُ [*I hold to be true, right,* or *just, what thou sayest*]. (TA.)

R. Q. 1 **صَحْصَحَ** *It* (a thing, or an affair,) *was,* or *became, distinct, apparent,* or *manifest;* (K;) like حَصْحَصَ. (TA.)

صُحٌّ : see the next paragraph, in two places.

صِحَّةٌ (S, A, MA, O, K) and صُحٌّ (S, * O, K) and صَحَاحٌ (O, K) [all app. inf. ns., of صَحَّ, q. v.; and used as simple substs. meaning] *Health,* or *soundness of body;* (S, A, MA, O;) *contr. of* سُقْمٌ or سَقَمٌ: (S, A, O:) or *departure of disease:* (K:) صِحَّةٌ is said to be in the body and in religion; like as are [its contrs.] مَرَضٌ and سُقْمٌ: (Aboo-Is-hák, TA in art. مرض:) in the body, it is *a natural state* or *condition, wherewith the actions* [*and functions*] *of the body have the natural course:* and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Msb:) and signifies [*a sound, valid, substantial, real, sure, certain, true, right, correct, just* or *proper, whole* or *entire, state* or *condition;* as is indicated in the first paragraph of this art.; or] *freedom from every imperfection* or *defect* or *fault* or *blemish,* (L, K, TA,) *and from everything that would occasion doubt* or *suspicion* or *evil opinion.* (L, TA.) One says, أَوْصَى فِى صِحَّتِهِ وَشِحَّتِهِ. (K in art. شح, q. v.) And كَانَ ذٰلِكَ فِى صِحَّتِهِ وَسُقْمِهِ [*That was in his state of health,* or *soundness, and his illness,* or *sickness*]. (AO, S.) And مَا أَقْرَبَ الصَّحَاحَ مِنَ السَّقَامِ [*How little removed is health,* or *soundness, from illness,* or *sickness!*]. (O.)

صَحَاحٌ : see صِحَّةٌ, in two places: and see صَحِيحٌ, in four places. ___ صَحَاحُ الطَّرِيقِ means *The hard part of the road, that has not been rendered soft,* or *plain,* (K, TA,) *nor smooth,* or *easy to walk or ride upon.* (TA.)

صُحَاحٌ : see the next paragraph.

صَحِيحٌ (S, A, MA, Msb, K, KL) and صَحَاحٌ (S, A, Msb, K) *Healthy, sound,* or *free from disease;* (S, A, MA, K, KL;) and so صَحِيحُ الجَسَدِ, applied to a man: (Msb:) and *sound, valid,* (MA, KL,) [*substantial, real, sure, certain,*] *true, right,* (MA, KL, and Msb in explanation of the former word,) *correct, just* or *proper, whole* or *entire,* (MA, KL,) or [*unmarred,* or *unimpaired,*] *free from every imperfection* or *defect* or

fault or *blemish,* (L, K, TA,) *and from everything that would occasion doubt* or *suspicion* or *evil opinion:* (L, TA:) [and *suitable to the case,* or *event:* (see 1:)] fem. صَحِيحَةٌ, applied to a woman [and to other things]: (TA:) pl. صِحَاحٌ, (A, Msb, K,) a pl. of صَحِيحٌ, (Msb,) and applied to men [and other things], (A, K, TA,) and of صَحِيحَةٌ, and applied to women, (TA,) and أَصِحَّآءُ, (A, Msb, K,) a pl. of صَحِيحٌ, (Msb,) and applied to men, (A, K,) and أَصِحَّةٌ, likewise applied to men, (A,) and صَحَائِحُ, (K,) a pl. of صَحِيحَةٌ, and applied to women. (TA.) صَحِيحُ الأَدِيمِ means [lit. *Sound of skin;* or] *not* [*having the skin*] *cut;* as also صَحَاحُ الأَدِيمِ: (S:) [but each has a tropical signification; for] one says, فُلَانٌ صَحِيحُ الأَدِيمِ (Ham p. 628) meaning [*Such a one is sound*] *in respect of origin,* and *of honour,* or *reputation.* (Har p. 135.) And دِرْهَمٌ صَحِيحٌ means *A dirhem free from defect;* as also صَحَاحٌ ; and صُحَاحٌ , [which I find as syn. with صَحِيحٌ in my copy of the K,] with damm, is allowable, like طُوَالٌ as syn. with طَوِيلٌ. (L, TA.) And it is said in a trad., يُقَاسِمُ ٱبْنُ آدَمَ أَهْلَ النَّارِ قِسْمَةً صِحَاحًا i. e. *The son of Adam,* meaning Kábeel [or Cain], who slew his brother Hábeel [or Abel], *will make a right division with the people of Hell,* so that half of it shall be for him, and half for them. (L, TA.)

صحصح (S, L, Msb, K) and صَحْصَاحٌ and صَحْصَحَانٌ (S, L, K) *A place,* (S, Msb,) or *ground,* or *land,* (L, K,) *that is plain,* or *even,*

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(S, L, Msb, K,) *destitute of herbage:* pl. of the first صَحَاصِحُ: (L:) and the first signifies *a tract of land destitute of herbage, plain,* or *even, and containing small pebbles:* (L:) or *a smooth tract of land:* (R, MF:) and أَرْضٌ صَحَاصِحُ and صَحْصَحَانٌ *a land destitute of everything, containing no trees, nor any depressed resting-place for water,* said by AM to be *seldom found except in the rising ground of a valley, or in a mountain near to*

such rising ground, and not so plain as what is termed صَحْرَآء. (L.) ___ [Hence, app., (see art. صَحَاصِحُ تُرَّهَاتٌ,)] تره, and تُرَّهَاتُ صَحَاصِحَ, [the latter preferred by J, as he says in the S,] *What is vain,* or *false;* (S, K, TA;) like تُرَّهَاتٌ بَسَابِسُ: (S:) or [rather] *vain, false, untrue things, that have no foundation.* (TA.)

صُحْصُحٌ and صُحْصُوحٌ One *who pursues,* or *investigates, minute things, and retains them in his memory* (يُحْصِيهَا), *and knows them.* (K.)

صَحْصَاحٌ : see صَحْصَحٌ.

صُحْصُوحٌ : see صُحْصُحٌ.

صَحْصَحَانٌ : see صَحْصَحٌ, in two places.

مُصِحٌّ A man *having his family and his cattle in a healthy,* or *sound, state;* whether he himself be in health or sick: (L:) or *having his cattle in a healthy,* or *sound, state, after their having been affected by a plague,* or *murrain,* or *distemper:* pl. مُصِحُّونَ. (S, L.) It is said in a trad., لَا يُورِدَنَّ ذُو عَاهَةٍ عَلَى مُصِحٍّ (S, L) i. e. *One whose camels are affected by a murrain,* or *distemper, shall by no means bring them to water immediately after one whose camels are in a healthy,* or *sound, state,* so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined. (L. [See also مُمْرِضٌ.])

مَصَحَّةٌ *A cause of one's being rendered healthy,* or *sound in body.* (L, K.) So in the saying, الصَّوْمُ مَصَحَّةٌ [*Fasting is a cause of one's being rendered healthy*]. (L, K.) One says also, السَّفَرُ مَصَحَّةٌ [*Travel is a cause of one's becoming healthy*]. (S, A.) And أَرْضٌ مَصَحَّةٌ *A land free*

from plagues, or *any common,* or *epidemic, diseases; in which maladies are not common* or *frequent.* (TA.)

مُصَحْصِحٌ *True, sincere,* or *honest, in love,* or *affection.* (K.) And it is also said to signify *Counselling,* or *admonishing,* or one *who counsels* or *admonishes, faithfully,* or *sincerely:* so in a verse of Meleeh El-Hudhalee; as though used by poetic license for مُصَحِّحٌ. (L.) And One *who does,* or *says, vain,* or *false, things.* (A, K.)

صحب

1 **صَحِبَهُ** , aor. ـَـ , inf. n. صُحْبَةٌ (S, A, Msb, K, &c.) and صَحَابَةٌ (S, A, K) and صِحَابَةٌ, (K,) *He associated, kept company,* or *consorted, with him;* (A, K;) [*he accompanied him;*] *he was,* or *became, his companion, associate, comrade, fellow, friend,* or *fellow-traveller:* (MA:) and صَاحَبَهُ signifies the same. (TA. [See this latter verb below.]) ___ [Hence] one says, صَحِبَكَ ٱللّٰهُ and صَاحَبَكَ , (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) صِحَابَةٌ, (said in the TA to be with kesr,) or صَحَابَةٌ, and, as will be shown by what follows, صُحْبَةٌ also,] *May God guard, keep, protect,* or *defend, thee; may God be thy guardian, keeper,* &c.: (TA in explanation of the former:) and أَحْسَنَ ٱللّٰهُ صَحَابَتَكَ (A, and Ham p. 443) or صَحَابَتَكَ (TA) [*May God make the guarding,* &c., *of thee to be good*]. And (TA) [in like manner,] اصْحَبَ فُلَانًا signifies *He guarded, kept,* or *protected, such a one;* as also اصْطَحَبَهُ : and *he defended such a one;* syn. مَنَعَهُ: (K, TA:) one says, اَللّٰهُمَّ أَصْحِبْنَا بِصُحْبَةٍ وَأَقْلِبْنَا بِذِمَّةٍ *O God, guard us with* thy *guarding* in our journey, *and make us to return with* thy *safeguard* to our country, or land, &c.; occurring in a trad.: (TA:) and وَلَا هُمْ مِنَّا يُصْحَبُونَ , (A, TA,) in the Kur [xxi. 44], (TA,) means *Nor shall they* (i. e. the unbelievers, TA) *be defended from us,* (A, TA,) as expl. by Zj; (TA;) and *preserved in safety:* (A:) or, accord. to Katádeh, *nor shall they be attended by good from us:* or, as some say, it is from the phrase صَحِبَكَ ٱللّٰهُ meaning as expl. above. (TA.) ___ See also 4, last sentence but one. صَحَبَ, aor. ـَـ , (K,) inf. n. صَحْبٌ, (TK,) *He skinned* a slaughtered animal. (K.)

3 **صَاحَبَهُ** , (MA,) inf. n. مُصَاحَبَةٌ, (KL,) *i. q.* صَحِبَهُ; (TA;) *He associated, kept company,* or *consorted, with him.* (MA, KL.) See 1, first and second sentences. ___ And see the next paragraph, last sentence but one.

4 **أَصْحَبَتْهُ قُلَانًا** [*I made such a one to be a companion,* or *an associate, to him*]. (A.) And أَصْحَبَتْهُ الشَّىْءَ *I made the thing to be* [*as it were*] *a companion to him;* (S, K, TA;) and so استصحبته ; as in the saying, استصحبته الكتاب وغيره *I made the book,* or *writing, &c., to be* [*as it were*] *his companion.* (S, * TA.) ___ And اصحبه *He did to him that which caused him to be a companion,* or *an associate, to him.* (A, TA.) ___ And *He left upon it,* namely, a skin, *its hair,* (S, A,) or *its wool; not subjecting it to the process termed* عَطْنٌ. (S.) ___ See also 1, in three places. اصحب, intrans., *He* (a man) *became one having a companion,* or *an associate:* (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and *he was,* or *became, one having companions,* or *associates.* (TA.) ___ And [hence,] *He* (a man) *had a son who had attained to manhood* (S, A, TA) *and so become like him:* (TA;) i. e. *he was alone, and became one having a companion;* (A;) or as though his son became his companion. (TA.) ___ And *He* (a camel, and a horse or similar beast, S, TA, or an animal, and a man to a man, A, TA *) *became tractable, submissive,* or *obsequious, after being refractory,* or *incompliant;* (S, A, TA;) [and so صَاحَبَ , as is implied by an explanation of its part. n. مُصَاحَبٌ; and استصحب , for] hence, (A,) one says also, اسْتَصْعَبَ ثُمَّ اسْتَصْحَبَ [*He was refractory,* or *incompliant: then he became tractable, submissive,* or *obsequious*]: (A, TA:) and accord. to A 'Obeyd, one says, صَحِبْتُ الرَّجُلَ, from الصُّحْبَةُ, and أَصْحَبْتُ [app. اصحبت لَهُ], meaning *I became tractable, submissive,* or *obsequious, to the man.* (TA.) ___ And, said of water, *It became overspread with* [*the green substance termed*] طُحْلُبٌ. (S, A. *)

5 **يَتَصَحَّبُ مِنَّا** *He is ashamed,* or *bashful, with respect to us;* or *shy of us;* (K, TA;) i. e. *he is ashamed to sit with us,* or *shy of sitting with us.* (Ibn-Buzurj, TA.) And فُلَانٌ مَا يَتَصَحَّبُ مِنْ شَىْءٍ *Such a one does not guard himself against anything, and is not ashamed to*

do it, or *shy of doing it, does not shun it,* or *avoid it.* (A.)

6 **تَصَاحَبَ** see the next paragraph, in two places.

8 **اصطحبوا**, (S, A, K,) originally اصتحبوا, (S,) *They associated, kept company,* or *consorted, one with another;* (S, A, K;) as also تصاحبوا : (A:) and in like manner اصطحبا and تصاحبا said of two men. (TA.)

اصطحبه: see 1.

10 **استصحبه** *He desired him,* or *demanded him, as a companion, an associate, a comrade,* or *a friend:* (MA:) or *he invited him to associate, keep company,* or *consort, with him:* and *he clave to him:* (A, K:) [*he chose him,* or *took him, as a companion,* &c.: and] *he had him with him.* (MA.) ___ [Hence,] one says, استصحبت كتابًا لى [*I made a book a companion to me;* or *I made a book belonging to me my companion*]. (A, L, TA.) And استصحبت الكتاب وغيره *I carried the book &c. with me.* (Msb.) *And one says of anything,* استصحبه as meaning *It clave, adhered,* or *held-fast, to it;* namely, another thing; (IF, S, Msb, TA;) or *coalesced,* or *united, with it.* (S, TA.) [See an ex. in a verse cited voce رامك.] ___ See also 4, second sentence: and see the last sentence but one of the same paragraph.

صَحْبٌ : see صاحب.

صُحْبَةٌ an inf. n. of صحبه [q. v.]. (S, A, Msb, K, &c.) ___ [As a simple subst., *Companionship.* Hence, له صحبة, often occurring in biographies as meaning *He had companionship* with the Prophet; i. e. he was one of the Companions of the Prophet. And خرجت صحبة الرَّسول, frequently occurring in trads., meaning *I went forth in the companionship of the Apostle,* or *in company with the Apostle.* Hence also] one says, حملت الكتاب صحبتى [*I carried the book with me*]. (Msb.) صحبة السَّفينة [*The companionship of*

the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) ___ See also صَاحِبٌ, of which it is a quasipl. n.

صَحَابَةٌ an inf. n. of صَحِبَهُ [q. v.]. (S, A, K.)

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___ See also صَاحِبٌ, of which it is a quasi-pl. n. [الصَّحَابَةُ is commonly applied to *The Companions of the Prophet:*] صَحَابِيٌّ [is the n. un., meaning *a Companion of the Prophet;* and] is conventionally applied to *one who saw Mohammad, and whose companionship with him was long, even if he have not related anything from him;* or, as some say, *even if his companionship with him was not long.* (KT.)

صَحَابِيٌّ : see the next preceding paragraph.

صَاحِبٌ *A companion, an associate, a comrade, a fellow,* or *a friend;* (A, MA, KL, TA;) *a fellow-traveller:* (MA:) [*an accomplice:* an *accompanier,* or *attendant,* as applied to a thing:] and *a lord,* or *master; a possessor, an owner, an occupant, a haver,* or *a proprietor;* of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, زَيْدٌ صَاحِبٌ عَمْرًا; (TA;) [i. e.] it is not used as an act. part. n., but as a subst., like وَالِدٌ; (Ham p. 32:) the pl., (S, Msb,) or term applied to a pl. number, (A, K, TA,) is صَحْبٌ, (S, A, Msb, K,) a pl. like رَكْبٌ of رَاكِبٌ, (S,) or [rather] a quasi-pl. n., (TA,) and أَصْحَابٌ, [the most common of all,] (A, Msb,) a pl. like أَشْهَادٌ of شَاهِدٌ, (TA,) or pl. of صَحْبٌ, like أَفْرَاخٌ of فَرْخٌ, (S,) and أَصَاحِيبُ, (S, K,) pl. of أَصْحَابٌ, (S,) and صُحْبَانٌ, (S, K,) a pl. like شُبَّانٌ of شَابٌّ, (S,) and صَحَابٌ, (S, A, K,) a pl. like جِيَاعٌ of جَائِعٌ, (S,) and صَحَابَةٌ, (A, K,) in which the ة may be regarded, agreeably with analogy, as an affix to the pl. صَحَابٌ characteristic of the fem. gender, (TA,) and صَحَابَةٌ, (S, A, Msb, K,) which is more common than صَحَابَةٌ, (TA,) but the only instance of فَعَالَةٌ as the pl. measure of a word of the measure فَاعِلٌ, (L,

TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and صُحْبَةٌ, (S, A,) a pl. like فُرْهَةٌ of فَارِهٌ, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is صَاحِبَةٌ, and its pl. is صَوَاحِبُ and صَوَاحِبَاتٌ, (Mgh, Msb,) the latter mentioned by AAF on the authority of Abu-l- Hasan: (TA:) hence, in a trad. of 'Áïsheh, أَنْتُنَّ صَوَاحِبُ يُوسُفَ [*Ye are the female companions,* or *the mistresses, of Joseph;* meaning, enticers to lewdness]; or, as some relate it, صَوَاحِبَاتُ يُوسُفَ: (Mgh:) the dim. of صَاحِبٌ is صُوَيْحِبٌ (A) [and that of صَاحِبَةٌ is يَاصَاحِ]. صُوَيْحِبَةٌ for يَاصَاحِبِي [*O my companion,* &c.,] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says, فُلَانٌ صَاحِبُ صِدْقٍ [*Such a one is a good companion,* &c.]. (A, * TA.) [And صَاحِبُ جَيْشٍ *The commander of an army.* And صَاحِبُ البَرِيدِ and صَاحِبُ الشُّرْطَةِ &c.: see arts. برد and شرط &c. And الصَّاحِبُ, alone, in post-classical times applied to *The Wezeer, when an officer of the pen:* see De Sacy's Chrest. Ar., sec. ed., ii. 59.] And صَاحِبُ اليَمِينِ [*The companion of the right hand*] and صَاحِبُ الشِّمَالِ [*The companion of the left hand*]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jámi' es-Sagheer.) And صَاحِبُ الصُّورِ The angel who is *the possessor of the horn.* (Idem.) [And صَاحِبُ بَيْتٍ *The owner,* or *master, of a house* or *tent.*] And أَصْحَابُ الجَنَّةِ [*The inmates,* or *occupants, of Paradise*]: (Kur ii. 76, &c.:) and أَصْحَابُ النَّارِ [*The inmates,* &c., *of the fire* of Hell]. (Kur ii. 37, &c.) And صَاحِبُ سِجْنٍ *An inmate of a prison.* (Bd and Jel in xii. 39.) And صَاحِبُ الصَّفِّ والجُمْعَةِ *He who keeps to praying in the first rank and to the prayer of Friday.* (El-Munáwee on a trad. thus commencing in the Jámi' es-Sagheer.) And أَصْحَابُ الشَّافِعِيِّ *The followers of the persuasion of EshSháfi'ee:* and in like manner one says of the followers of other persuasions. (Msb.) [And صَاحِبُ كِتَابٍ *The author of a book.*] And صَاحِبُ عِلْمٍ ومَالٍ *A possessor of science and of wealth.* (A, TA.) And صَاحِبُ وِتْرٍ [*One who has a claim for blood-revenge:* see an ex. in a verse cited voce دَرَّاكٌ]. (Keys Ibn-Rifá'ah, TA in art. درك.) [And صَاحِبُ أَمْرٍ ونَهْيٍ *One who possesses authority to command*

and to forbid. And صَاحِبُ أَمْرٍ also signifies *The author of an affair* or *event* or *action; the doer of a thing; the manager,* or *disposer, thereof:* and *one who keeps,* or *adheres, to a thing.* And صَاحِبُ دَيْنٍ *A debtor.*] And one says, خَرَجَ وَصَاحِبَاهُ السَّيْفُ وَالرُّمْحُ [*He went forth, the sword and the spear being his companions*]. (A, TA.)

صُوَيْحِبٌ and سُوَيْحِبَةٌ dims. of صَاحِبٌ and صَاحِبَةٌ: see the next preceding paragraph.

أَصْحَبُ *i. q.* أَصْحَرُ, (S, K,) *Of a colour inclining to redness:* applied to an ass [app. to a wild ass]. (S, TA.)

مُصْحَبٌ [properly *Made to have a companion.* ___ And hence,] A man *possessed by a jinnee* or *demon; a demoniac;* or *insane.* (K, * TA.) ___ See also مُصْحَبٌ. ___ And A skin, or hide, (A, K,) or a [skin such as is termed] زِقّ, (S,) *having its hair remaining upon it,* (S, A, K,) or *its wool,* or *its fur;* (K;) and مَصْحُوبٌ signifies the same. (A.) Hence, قِرْبَةٌ مُصْحَبَةٌ (K, TA) *A water-skin that has somewhat of its wool* [or *hair*] *remaining upon it, and that has not been subjected to the process termed* عَطْنٌ. (TA.) ___ And A branch, or stick, *that has not been stripped of its bark,* or *peel.* (TA.)

مُصْحِبٌ [properly *Having a companion.* ___ And hence,] A man *having a son that has attained to manhood, and become like him.* (K, * TA.) ___ And One *who talks to himself;* and so, sometimes, مُصْحَبٌ . (K, TA.) ___ And *Tractable, submissive,* or *obsequious, after being refractory,* or *incompliant;* (K;) as also مُصَاحِبٌ , (A, K,) and مُسْتَصْحِبٌ . (TA. [See also the next paragraph.]) ___ And *Going straight on,* or *right on, without delay.* (K.)

هُوَ مُصْحَابٌ لَنَا بِمَا نُحِبُّ *He is* [*very*] *submissive,* or *compliant, to us in that which we like.* (K.) [See also مُصْحَبٌ.]

مَصْحُوبٌ [*Associated with,* or *accompanied*]. ___ [Hence,] one says [to a person departing], امْضِ مَصْحُوبًا *Go thou, kept in safety, preserved from harm;* and [so] مُصَاحَبًا : (A, TA:) and [in like manner,] in bidding farewell, مُصَاحَبًا مُعَافًا [Be thou *kept in safety* or *health, preserved from harm*]:

and a poet says,

* وَصَاحِبِى مِنْ دَوَاعِى السُّوْءِ مُصْطَحَبُ *

[*And my companion is preserved,* or *defended, from the causes of evil*]. (TA.) ___ See also مُصْحَبٌ.

مُصَاحَبٌ : see مَصْحُوبٌ, in two places.

مُصَاحَبٌ : see مُصْحَبٌ.

مُصْطَحَبٌ : see مَصْحُوبٌ.

مُسْتَصْحَبٌ : see مُصْحَبٌ.

صحر

1 **صَحَرَهُ** , aor. ـَـ , (S, K,) inf. n. صَحْرٌ, (S, TA,) namely, milk, *He made it to become what is termed* صَحِيرَة: (S, TA:) or *he cooked it,* (K, TA,) *and then gave it to a sick person to drink.* (TA.) ___ صَحَرَتْهُ الشَّمْسُ *The sun pained his brain:* (K:) it is like صَهَرَتْهُ; (A;) or, as some say, *melted him.* (TA.) صَحَرَ, aor. ـَـ , inf. n. صَحِيرٌ and صُحَارٌ, *He* (an ass) *uttered a sound* [or *braying*] *more vehement than the neighing of horses.* (TA.) [Golius explains صَحَرَ as meaning *It spread out wide,* said of a place, on the authority of J: but the verb is اصحر, q. v.; and the authority is not J.]

3 صَحَارٌ [**صَاحَرَ** is an inf. n. of صَاحَرَ, a verb not mentioned: hence,] أَبْرَزَ لَهُ مَا فِى نَفْسِهِ مِنَ الأَمْرِ صِحَارًا [*He showed to him what was in his mind, of the thing,* or *affair, openly*]: a saying like جَاهَرَهُ بِهِ جِهَارًا. (K, * TA. [See also 4.])

4 **اصحر**, (S, A, Mgh, K,) or اصحر الصَّحْرَآءَ, (Msb, [but I think that this is a mistake for اصحر إِلَى الصَّحْرَآءِ,]) inf. n. إِصْحَارٌ, (Msb,) *He went forth to the* صحرآء [or *desert,* &c.], (S, A, Mgh,) or *into the* صحرآء: (Msb, K:) تَصَحَّرَ [in this sense] has not been heard. (Mgh.) ___ Hence, in a trad., the saying of Umm-Selemeh to 'Áïsheh, سَكَّنَ ٱللّٰهُ عُقَيْرَاكِ فَلَا تُصْحِرِيهَا [app. meaning, accord. to explanations of it in the TA in art. عقر, *God hath made thy dwelling and estate,* or, as Z explains it, *thy person* (نَفْسَكِ), *to be quietly settled, therefore do not thou remove it forth to the desert*]; i. e. لَا تُبْرِزِيهَا إِلَى الصَّحْرَآءِ; the verb, accord. to IAth, being made trans. by

the suppression of the prep.; [i. e. تَصْحَرِيهَا being for تَصْحَرَى بِهَا;] for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) ___ أَصْحِرْ لِعَدُوِّكَ means *Be thou in a state of clearness* [or *certainty*] *with respect to the case of thy enemy:* (JM, TA:) occurring in a trad. of 'Alee. (TA.) ___ One says also, أَصْحَرَ بِالأَمْرِ and أَصْحَرَهُ *He revealed,* or *made manifest, the affair,* or *case:* and لَا تُصْحِرْ أَمْرَكَ [*Reveal not thy affair,* or *case*]: and أَصْحَرَهُ بِمَا فِى قَلْبِكَ [*Reveal to him what is in thy mind*]. (A, TA.) ___ اصحر said of a place, *It was,* or *became, wide,* or *spacious;* (O, K, TA;) i. e. *it became like the* صَحْرَآء. (TA.) Said of a man, *He was,* or *became, blind of one eye.* (K.)

11 **اصحارّ** *It* (a plant) *dried up;* or *became yellow;* or *dried up and became yellow:* (S:) or *became of a dingy red colour, and then dried up and became yellow:* (TA:) and (TA) *it* (a plant, K, or an ear of corn, TA) *became red:* or *its first parts became white.* (K, TA.)

صَحْ an imitative sequent to صَفْ [q. v.]. (Kh, Ham p. 354.)

صَحَرٌ : see صُحْرَةٌ.

لَقِيتُهُ صَحْرَةَ بَحْرَةَ, in which the two nouns are imperfectly decl., (S, L,) being regarded as one, (L,) and صَحْرَةَ بَحْرَةَ, (K in art. بحر,) and صُحْرَةَ بُحْرَةَ, with damm, (O,) and صَحْرَةَ بُحْرَةَ, (MF in art. بحر,) and صَحْرَةَ بَحْرَةَ نَحْرَةَ, (O, K,) and صَحْرَةَ بَحْرَةَ نَحْرَةَ, (K, [but this last is implicitly disallowed in the O, and expressly by MF in art. بحر,]) and with damm also in all these words, [i. e. صُحْرَةَ &c.,] (K,) *I met him openly,* or *in open view, nothing intervening to conceal him.* (S, L, K. [See also بَحْرَةَ; and see صَرْحَةَ.]) And one says likewise, أَخْبَرَهُ بِالأَمْرِ صَحْرَةَ بَحْرَةَ [*He acquainted him with the affair,* or *case, openly*]. (TA.)

صُحْرَةٌ (S, K, in the CK, صَحْرَةٌ [which is a mistake,]) and صَحْرٌ (K [in some copies of the K صَحْرٌ, which, as observed in the TA, is wrong,]) *A colour in which is* [*the kind of red termed*] شُقْرَةٌ: (S:) or *a colour nearly the*

same as [*the kind of red termed*] صُبْهَة: (K:) or the latter, (TA, [and app. the former also,]) *a dust-colour with a slight redness,* (in the K, in حُمْرَة خَفِيَّة, the latter of these two words is a mistake for خَفِيفَة, TA,) *inclining to a little whiteness:* (K, TA:) or the former, *redness inclining to dustcolour:* (TA:) or *dust-colour with redness:* (A:) and [*redness of the kind termed*] شُقْرَة *in the head:* (As, TA:) and both words, *a colour in which is whiteness and redness:* (TA:) and *whiteness overspreading blackness;* like سُحْرَة and سُحْر: (TA in art. سحر:) and the latter, accord. to Sgh, *whiteness.* (TA.) Also, both words, The *quality of a* صَحْرآء [q. v.]. (ISh.) ___ And the former, *A clear space in a* [*stony tract such as is called*] حَرَّة, (S, K,) *consisting of soft and clean soil with stones in it:* (TA:) pl. صُحْر; (S, K;) the only pl. (TA.) ___ See also صَحْرَة.

صَحْرآء, imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long ا] is inseparable from it, (S, K,) *A desert; a waste;* syn. بَرِّيَّة: (S, Msb:) or *a tract of land like the back of a beast, bare,* or *destitute of herbage, without trees and without hills and without mountains; smooth* [*throughout*]: (ISh:) or *a plain,* or *level tract of land, with smoothness and ruggedness,* (A, K,) *less* [*rugged*] *than what is termed* قُفّ: (K:) or *a spacious tract of ground in which is no herbage:* (M, A, K:) or the *most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it;* as also جَهَاد: (ISh, TA in art. جهد:) you say صَحْرآء وَاسِعَة [*a wide desert* &c.]; (S;) but you do not say صَحْرآءَة, adding one fem. sign after another: (S, Msb:) the pls. are صَحَارَى (S, Msb, K) and صَحَارٍ (S, M, Msb) [in the K, صَحَارِى, which, without the art. ال, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and صَحَارَى (S, Msb, K) and صَحْرَاوَات: (S, K:) the first of which

four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of صَحْرَآءُ, [which is originally صَحْرَاا,] you introduce an ا between the ح and the ر, and give kesr to the ر as in all similar cases: then the first ا which is after the ر [in صَحْرَاا] is changed into ى, because of the kesreh preceding it; and the second ا, which is the characteristic of the fem. gender, is also changed into ى, and incorporated into the former: then they reject the first ى, and change the second into ا, [though still writing it ى,] and say صَحَارَى, with fet-h to the ر, that the ا may not be elided in the case of tenween, [which the word would have if the ر were with kesr]; and this they do to distinguish between the ى that is changed from the ا which is a characteristic of the fem. gender and the ى that is changed from the ا which is not a characteristic of the fem. gender as the ا of مَرْمًى when they say مَرَامٍ: some of the Arabs, however, do not reject the first ى [in صَحَارًى], but reject the second ى, and say الصَّحَارَى, with kesr to the ر, and هٰذِهِ صَحَارٍ, like as you say جَوَارٍ (S. [In the Ham, p. 54, صُحْرٌ is mentioned as a pl. of صَحْرَآءُ; but I think it doubtful.])

صُحَارٌ The *sweat of horses:* (O, K:) or the *fever of horses.* (K.) [___ See also 1.]

صُحُورٌ : see أَصْحَرُ.

صَحِيرٌ *A certain uttering of the voice* of the ass, (A, K,) *of a vehement kind,* (A,) *more vehement than the neighing of horses:* an inf. n. (TA. [See 1.])

صَحِيرَةٌ *Milk into which heated stones are thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped:* or, accord. to Abu-l-Gheyth, it is called صَخِيرَةٌ, from الصَّخْرُ; like فَهِيرَةٌ, from الفَهْرُ: (S:) or *fresh milk into which heated stones are thrown,* or *which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter:* (TA:) or *fresh milk which is made to boil, after which some clarified butter is poured upon it,* (K,)

and it is drunk: (TA:) or *fresh milk which is heated until it burns:* (A:) or *pure milk of camels,* or *of sheep,* or *of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot.* (TA.)

ثَوْبٌ صُحَارِىٌّ *A kind of garment, so called in relation to* صُحَار, *a town of El-Yemen:* or, as some say, *of the colour termed* صُحْرَة, like أَصْحَر . (TA, from a trad.)

صُحَيْرَآء *A certain sort of milk:* (K:) so says Kr, without particularizing it. (TA.)

أَصْحَر *Of the colour termed* صُحْرَة: (S, K:) or *similar to* أَصْبَح: (As:) a man *of a red colour inclining to dust-colour:* (TA:) or *having a colour such as is termed* شُقْرَة *upon his head:* (As:) and an ass *in which is a red colour:* (S:) or *of a dust-colour with redness:* (A:) or *in which is whiteness and redness;* (TA;) and so صَحُور applied to a she-ass; or this signifies *wont to kick with her hind leg:* (K, TA:) fem. صَحْرَآء: (S, TA:) and pl. صُحْر. (TA.) See also الأَصْحَر ___. صُحَارِىٌّ and المُصْحَر *The lion.* (Sgh, K.)

المُصْحَر : see what next precedes.

مُصَاحَر One *who fights with his adversary in the desert* (الصَّحْرَآء), *and does not act deceitfully with him.* (S.)

صحف

2 **تَصْحِيفٌ** signifies (primarily, Msb) The *making a mistake* (S, O, Msb, K, TA) *in a* صَحِيفَة, (S, O, K, TA,) *by reason of the ambiguity,* or *dubiousness, of the letters:* a postclassical term: (TA:) or the *reading* a thing *in a manner at variance with what the writer intended,* or *at variance with the conventional usage* thereof: (Mgh:) a secondary signification is the *altering* a word, or an expression, *in such a manner that the meaning intended by the application* [thereof] *becomes altered:* (Msb:) or it consists in the *altering of a diacritical point* [or *points*]; *as in* النفى *for* النقى, or *vice versâ:* (KT, after التَّحْرِيفُ:) one says, صحّف اللَّفْظَ *He altered the word,* or *expression,* [*in such a manner that the meaning intended by the application thereof became altered,* or] *so that it became dubious* [*to the reader*]. (Msb.) [See also تَحْرِيف, in the first paragraph of art. حرف.]

4 **أُصْحِفَ** *It had* صُحُف [i. e. *written pieces of*

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paper or *of skin*] (S, O, K, TA) *collected in it,* (S, O,) or *put in it* (K, TA) *between two boards.* (TA.)

5 **تصحّف**, said of a word, or an expression, *It became altered* [*so as to have a meaning different from that intended by the application thereof,* (see 2,) or] *so as to be dubious.* (Msb.) One says, تصحّف عَلَيْهِ لَفْظُ كَذَا [*Such a word,* or *such an expression,*

became altered so as to be dubious to him]. (O, K. *)

صَحْفَةٌ [*A sort of bowl;*] *a vessel like the* قَصْعَةٌ, (S, ISd, O, Msb, K, * TA,) *expanded, wide,* (ISd, TA,) or *a large, expanded* قَصْعَةٌ, (Mgh,) or, accord. to Z, *an oblong* قَصْعَةٌ, (Msb,) *that satisfies the hunger of five* [*men*] (Ks, S, ISd, Mgh, O, TA) *and the like of them:* (ISd, TA:) Ks says, (S, O,) the largest sort of قَصْعَةٌ is the جَفْنَةٌ; next to which is the قَصْعَةٌ [properly so called], (S, O, K,) which satisfies the hunger of ten [men]; (S, O;) then, the صَحْفَةٌ, (S, O, K,) which satisfies the hunger of five; (S, O;) then, the مُكْلَةٌ, (S, O, K,) which satisfies two men, and three; (S, O;) and then, the صُحَيْفَةٌ, (S, O, K,) which satisfies one man: (S, O:) the pl. of صَحْفَةٌ is صِحَافٌ. (S, O, Mgh, Msb.) It is said in a prov., اسْتَفْرَغَ فُلَانٌ مَا فِى صَحْفَتِهِ *Such a one chose for himself, as his share,* [or *exhausted, all of*] *what was in his* صَحْفَة. (TA.)

صَحَفِىٌّ One *who makes mistakes in reading the* صَحِيفَة [or *writing,* or *written piece of paper* or *of skin*]; incorrectly termed by the vulgar صُحُفِىٌّ, with two dammehs; (O, K;) [for the formation of a rel. n. from a pl. of this kind (i. e. from صُحُفٌ) is not allowable,] though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as أَنْمَارِىٌّ &c., nor in the case of words that are used in a manner like that of proper names, such as أَنْصَارِىٌّ &c.: (O:) or *a learner,* or one *who acquires knowledge,* (Mgh, Msb,) *from the* صَحِيفَة, (Mgh,) *inferior* [*in rank*] *to the* مَشَايِخ [pl. of شَيْخٌ]: (Msb:) a rel. n. from صَحِيفَةٌ; (Mgh, Msb;) like حَنَفِىٌّ and بَجَلِىٌّ from حَنِيفَةٌ and بَجِيلَةٌ: (Msb:) and مُصَحِّفٌ signifies the same as صَحَفِىٌّ [in the former of these senses]. (TA.)

صِحَافٌ *Small places that are made for water to collect and remain therein* (مَنَاقِعُ صِغَارٌ تُتَّخَذُ لِلْمَآءِ): pl. صُحُفٌ. (Esh-Sheybánee, O, K.)

صَحِيفٌ [appears from what here follows, to be syn. with صَحِيفَةٌ, or rather it is a coll. gen. n. of which the latter is the n. un.:] The *surface of the ground* or *earth;* (O, K, TA;) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) ___ See also the next paragraph.

صَحِيفَةٌ *A written piece of paper* (MA, Mgh, Msb) or *of skin;* (Msb;) *a writing,* or *thing written; a book,* or *volume; a letter,* i. e. *an epistle;* syn. كِتَابٌ; (S, O, K;) [syn. with كِتَابٌ in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Har p. 119, q. v.;] and *a* [*portion of a book, such as is termed*] كُرَّاسَةٌ; and *a register;* [for] in the إِنْقَاعٌ [a title of several books, it is said that] the كُرَّاسَةٌ and مُصْحَفٌ and صَحِيفَةٌ and كِتَابٌ and دَفْتَرٌ are one: (MA:) pl. صُحُفٌ (S, Mgh, O, Msb, K) and صُحْفٌ, a contraction of the former, (TA,) and صَحَائِفُ, (S, O, Msb, K,) like سَفَائِنُ pl. of سَفِينَةٌ; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing. being likened to قَضِيبٌ (Sb, O, TA) and قَلِيبٌ (Sb, TA) and رَغِيفٌ, (O,) of which the pls. are قُضُبٌ (Sb, O, TA) and قُلُبٌ (Sb, TA) and رُغُفٌ: (O:) [or صَحِيفٌ may be its original, as well as regular, sing.:] see the next preceding paragraph. صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ, in the Kur [lxxxvii. last verse], means [In *the books of Abraham and Moses;* i. e.] *the books revealed to Abraham and Moses.* (O.) [صَحِيفَةٌ also means The *record of the actions* of anyone, that is kept in heaven: (see رَقٌّ:) one says, صَحِيفَتُهُ سَوْدَآءُ, meaning *The record of his actions is black;* a phrase often used in the present day, in speaking of a bad man.] Mohammad [the Hanafee Imám] speaks of صُحُفٌ not written upon; saying, فَإِنْ كَانَتِ السَّرِقَةُ صُحُفًا لَيْسَ فِيهَا كِتَابٌ [*And if the stolen property be papers,* or *books, not having any writing upon them*]. (Mgh. [See, again, .])رَقٌّ صَحِيفَةٌ ___ signifies also *A plank, board,* or *leaf,* of a door; like صَحَائِفُ [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. صَحِيفٌ. (MA.) ___ Also The *external skin,* or *scarf-skin,* of the face: (O, TA:) or as some say, the *part* thereof *that fronts one:* pl. [or rather coll. gen. n.] صَحِيفٌ ; or this may be used, in a verse in which it occurs, for صَحِيفَةٌ. (TA.) ___ One says also صَحَائِفُ مِنْ شَحْمٍ [meaning *Layers of fat*]. (A in art. نير.)

صُحَيْفَةٌ : see صَحْفَةٌ.

صَحَّافٌ [*A bookseller;*] *a seller of* صُحُفٌ: or [*a bookbinder;*] *a maker* [meaning *binder*] *of*

صُحُف. (TA.)

مَصْحَفٌ : see what next follows.

مَصْحَفٌ (Th, S, Mgh, O, Msb, K) and مَصْحَفٌ (Th, S, O, Msb, K) and مَصْحَفٌ ; (Th, O, K;) the first of which is the original, (Fr, S, O, Msb,) being from أُصْحُفٌ meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the م instead of damm because the latter is deemed by them difficult of utterance, of which words are also مَخْدَعٌ and مَطْرَفٌ and مَغْزَلٌ and مَجْسَدٌ, (Fr, S, O,) or, accord. to AZ, Temeem pronounce the م with kesr, and Keys pronounce it with damm, [as do most persons in the instance of مصحف in the present day,] and Th says that مَصْحَفٌ, with fet-h, is correct and chaste; (O;) [*A book,* or *volume, consisting of*] *a collection of* صُحُف, (S, Mgh, O, K, TA,) *written upon, and put between two boards:* (TA:) [generally applied in the present day to *a copy of the Kur-án:*] and also signifying *a* [*portion of a book, such as is termed*] كُرَّاسَة : but the former is the primary [and more common] signification: (Mgh:) pl. مَصَاحِفُ. (KL.) See also صَحِيفَةٌ.

مَصْحَفٌ : see the next preceding paragraph.

مُصَحَّفٌ : see صَحَفِىٌّ.

صحل

1 **صَحِلَ** , aor. ـَـ , inf. n. صَحَلٌ, *He was,* or *became, hoarse, rough, harsh,* or *gruff, in voice;* said of a man: (S, O:) [and] صَحِلَ صَوْتُهُ, aor. as above, (K,) and so the inf. n., (TA,) *His voice was,* or *became, hoarse, rough, harsh,* or *gruff:* or *sharp, together with hoarseness, roughness,* &c.: or صَحَلٌ signifies *a roughness,* (خُشُونَةٌ, K,) or *a rattling,* (حَشْرَجَةٌ, Lh, TA,) *in the chest:* and *a cracking in the voice, without a right tenour thereof:* (Lh, K, TA:) one says, فِى صَوْتِهِ صَحَلٌ *In his voice is a hoarseness* [&c.]: (S, O:) and صَحِلَ حَلْقُهُ *His fauces became hoarse* [&c.]: (IB, TA:) but accord. to IAth and others, it is not Arabic [in origin]. (TA.) See also صَهِلَ.

صَحْلٌ [app. a mistake for صَحَلٌ]: see صَحَلٌ.

صَحِلٌ , (K,) or صَحِلُ الصَّوْتِ, (S, O,) *Hoarse, rough, harsh,* or *gruff,* [&c.,] *in voice;* as also أَصْحَلُ . (S, O, K.) And صَوْتٌ صَحِلٌ [*A voice that is hoarse,* &c.]. (TA, from a trad.)

أَصْحَلُ : see the next preceding paragraph.

صحم

8 **اصطحم** *i. q.* اصطخم, q. v.

11 **اصْحَامَّ**, (K,) inf. n. اصْحِيمَامٌ, (TA,) said of a plant, or herbage, *It became intensely green:* and *it became yellow,* (K, TA,) *and altered in colour;* or, as J says, [in the S,] اصحامّت البَقْلَةُ *the herb,* or *leguminous plant, became yellow:* (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) *became intermixed with yellowness in its dark greenness.* (AHn, K.) And اصحامّت الأَرْضُ *The land became altered* [*for the worse*] *in its herbage, and its rain departed:* (K:) or, as some say, *the land became altered in the colour of its seed-produce, for the reaping:* and in like manner, اصحامّ الحَبُّ *the grain became thus altered.* (TA.) And اصحامّ الزَّرْعُ *The seed-produce was smitten by cold:* or *began to dry up.* (K.)

صُحْمَةٌ *Blackness inclining to yellowness:* or *a dust-colour inclining a little to blackness:* or *redness in whiteness:* (K:) or, as some say, *yellowness in whiteness.* (TA.)

أَصْحَمُ *Of the colour termed* صُحْمَةٌ: (K:) i. e. *black inclining to yellowness:* (S, K:) &c.: (K:) or, accord. to AA, *intensely black:* (TA:) fem.

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صَحْمَآءُ. (K.) ___ The latter, applied to a فَيْفَآءُ [or smooth, or waterless, desert], (Sh, K,) or to a بَلْدَةٌ [or district, &c.], (S,) signifies *Dusty.* (Sh, S, K.) ___ And الصَّحْمَآءُ is the name of *A certain herb,* or *leguminous plant,* (S, K, TA,) *not intensely green.* (TA.)

مُصْحَامٌ, applied to a plant, or herbage, [&c.,] part. n. of 11 [q. v.]. (TA.)

صحن

1 **صَحَنَهُ** , (S, K,) [aor. ـَـ ,] inf. n. صَحْنٌ, (TA,) *He gave him something in a* صَحْنٌ, (S, K,) i. e. the *bowl so called:* (S:) from Fr. (TA. [See 5.]) And صَحَنَهُ دِينَارًا *He gave him a deenár.* (TA.) ___ Also, (AA, S, K,) aor. as above, (K,) *He struck him.* (AA, S, K.) You say, صَحَنَهُ صَحَنَاتٍ i. e. *I struck him* [*strokes:* the latter word being pl. of صَحْنَةٌ , the inf. n. of un.]. (S.) And صَحَنَهُ عِشْرِينَ سَوْطًا *He struck him twenty strokes of the whip.* (TA.) ___ صَحَنَتِ الحَالِبَ بِرِجْلِهَا *She* (a camel) *kicked the milker with her hind leg.* (TA.) صَحَنَ بَيْنَهُمْ, (S, K,) inf. n. as above, (TA,) *He made peace,* or *he effected a rectification of affairs, an agreement, a harmony,* or *a reconciliation, between them.* (S, K.)

5 **تَصَحَّنَ** *He asked,* or *begged:* (K, TA:) one says, خَرَجَ فُلَانٌ يَتَصَحَّنُ النَّاسَ *Such a one went forth begging of the people;* (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] *begging of them in a bowl,* [see 1, first sentence,] or *some other thing.* (TA.)

صَحْنٌ *A great* عُسٌّ [i. e. *bowl,* or *drinkingcup*]; (S, K;) *nearly as large as the* تِبْنٌ [q. v.]: (Ks, S in art. تبن:) or *a shallow* عُسٌّ: (so accord. to a copy of the S:) or *a bowl,* or *drinking-cup,* (قَدَحٌ) *that is neither large nor small:* (TA:) [now applied to *a plate,* and *a dish:*] pl. [of pauc.] أَصْحُنٌ (Msb, * TA) and [of mult.] صِحَانٌ (TA) [and app., agreeably with modern usage, صُحُونٌ]. ___ And [hence,] *A* [*kind of*] *cymbal;* (PS;) *a small brazen basin,* (طُسَيْتٌ, [dim. of طَسْتٌ,]) *one of what are termed* صَحْنَانِ, (S,) this meaning *two little brazen basins,* (طُسَيْتَانِ صَغِيرَتَانِ, K,) *which are struck together.* (S. K.) ___ And The *interior of the solid hoof;* (K, TA;) also called سَكْرَجَةٌ [i. e. سُكُرُّجَةٌ or سُكُرَّجَةٌ]. (TA.) ___ And The

interior of the ear: or the مَحَارَة [i. e. *concha*] thereof. (TA.) And صَحْنَا الأُذُنَيْن [thus accord. to the TA and my MS. copy of the K, in the CK صَحْنَاءُ,] *The resting-place* (مُسْتَقَرّ) *of the interior of each of the ears;* (K;) meaning *the place of hearing* [or *meatus auditorius*] *of the resting-place of the interior of each of the two ears* of the horse: pl. أَصْحَانٌ. (TA.) ___ Also The *middle* of a house; (S, K;) meaning the سَاحَة [i. e. *court*] *of the middle* of a house [and of a mosque &c.]: (TA:) [and also *a hall:* for] it is thus called *whether without,* or *with, a roof.* (Kull, voce بَيْتٌ.) And The سَاحَة [or *spacious vacant part*] *of the middle* of a desert; and of an elevated and plain, or hard and elevated, tract; and of a wide space of low, or depressed, ground: pl. صُحُونٌ, the only pl. form. (TA.) *A wide part* of a desert: so in the saying, سِرْنَا فِى صَحْنِ الفَلَاة [*We journeyed in the wide part of the desert*]. (Msb.) And *A level,* or *plain, tract* of ground. (TA.) And *An acclivity* (سَنَد) of a valley, *in which is some elevation above* [*other*] *elevated ground, as though supported* [*by the latter*]; and in like manner, of a mountain, and of a hill such as is termed أَكَمَة; the صُحُون of the ground being the دُفُوف [i. e. *banks,* or *acclivities,*] thereof: it is *bare, and such as flows* [*with rain*]; and is not thus called unless *bare of everything, and even:* and it means also *an even tract of ground like the area of the place in which dates are put to dry.* (TA.) ___ [Hence,] one says, جَرَى الدَّمْعُ عَلَى صَحْنَى وَجْنَتَيْهِ [*The tears ran upon the middle of each of his cheek-balls*]. (TA.) Also *A gift.* (TA. [See 1, first sentence.])

صَحْنَةٌ ; pl. صَحَنَاتٌ: see 1. Also *A bead* (خَرَزَة) *with which women fascinate men, and restrain them,* or *withhold them from other women.* (Lh, TA.)

صُحْنَةٌ *A clear space of a* [*stony tract such as is called*] حَرَّة. (K.)

صَحْنَآءُ , (S, and so accord. to some copies of the K,) and صَحْنَآءٌ, (thus also accord. to some copies of the K,) and with the short alif, [app. صَحْنًى and صَحْنًى,] (S, and so accord. to some copies of the K,) or صَحْنَاةٌ and صَحْنَاةٌ, (Mgh, Msb,) or thus also,

(accord. to some copies of the K,) or thus, and also صَحْنَآءَةٌ and صَحَنَآءَةٌ, (accord. to other copies of the K,) or when with ة having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with tenween when without ة, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the ة,] (S,) *A certain condiment,* or *seasoning, made of fish,* (S, K,) *of small fish, which has the properties of exciting appetence, and rectifying the state of the stomach:* (K:) or *i. q.* صِيرٌ, (Mgh, Msb,) i. e. what is called in Pers. ماهى آوه [*jelly of salted fish*]: (Mgh:) AZ is related to have said that صَحْنَاة is Pers., meaning what the Arabs call صِير: IAth says that صير and صحناة are both of them Pers. words. (TA.)

صَحُونٌ A she-camel *that has a habit of kicking:* (AA, S, K:) and a *kicking* mare or horse: and a she-ass *that kicks the he-ass with her hind leg whenever he comes near to her:* or, as some say, a she-ass *in which are whiteness and redness* [app. meaning a wild she-ass]. (TA.)

مِصْحَنَةٌ *A vessel like the* [*bowls called*] صَحْفَة (K, TA) *and* قَصْعَة. (TA.)

صحو

1 **صَحَا** , said of a day, [aor. يَصْحُو,] inf. n. صَحْوٌ, *It was,* or *became, cloudless:* (TA:) and so أَصْحَى : (Msb, K, TA, but not in the CK:) [it is said that] صَحْوٌ signifies the *departing of the clouds:* (S, Mgh, K:) [but] Es-Sijistánee says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (Msb, TA.) And أَصْحَتِ السَّمَآءُ *The sky became cloudless.* (Ks, S, Mgh, Msb, K, TA, but not in the CK.) ___ And صَحَا مِنْ سُكْرِهِ, (S, Msb,) aor. يَصْحُو, (Msb,) inf. n. صَحْوٌ (S, Msb, K) and صُحُوٌّ, (Msb,) [*He recovered,* or *became free, from his intoxication;* or] *his intoxication ceased;* as also اصحى : (Msb:) and صَحِيَ, (K, TA,) inf. n. صَحًا; (TA;) as also اصحى ; (IKtt, K, TA;) is [likewise] said of one intoxicated; (K, TA;) both meaning *he recovered from his state of insensibility;* (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning *he awoke:* see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. صحو ___.] فرط signifies also The *relinquishing of youthful folly, and amorous dalliance, and of what is vain,* or *futile.* (K, TA.) Hence the saying of a poet,

* صَحَا القَلْبُ عَنْ سَلْمَى وَأَقْصَرَ بَاطِلُهْ *

[*The heart relinquished,* or *has relinquished, youthful folly and amorousness by becoming rid of Selmà, and its vain,* or *futile, occupation ceased,* or *has ceased*]. (TA.) ___ And one says, صَحَتِ العَاذِلَةُ *The censuring female relinquished censuring.* (TA.)

4 **اصحى** : see 1, in four places. ___ أَصْحَيْنَا *We became in a case of cloudlessness* [*of the sky* or *day*]; (Msb, TA;) *the sky became cloudless to us.* (S.) أَصْحَيْتُهُ مِنْ سُكْرِهِ [*I recovered him,* or

roused him, from his intoxication], and مِنْ نَوْمِهِ [*from his sleep*]. (TA.) ___ And sometimes إِصْحَآءٌ is used as meaning The act of *rousing*, and *recalling to mindfulness, from a state of heedlessness*, or *inadvertence*. (TA.)

صَحْوٌ [an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, *Cloudless;* (K, TA;) as also صَاحٍ ; (S, TA;) and مُصْحٍ : (Mgh, Msb:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Msb, K;) as also مُصْحِيَةٌ , or, accord. to Ks, this is not allowable, but only صَحْوٌ, (S, Mgh, Msb,) though one says of the sky أَصْحَتْ. (Msb.)

صَحْوَةٌ *A state* [*of freedom from intoxication*, or] *of sensibility*, or *mental perception.* (TA voce سَكْرَةٌ.) [*He desires to take it* being *in a state between that of sensibility and that of insensibility*, or *mental perception and inability thereof*,] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce سَكْرَةٌ.]

صَاحٍ : see صَحْوٌ. ___ It is also said of one intoxicated [as meaning *Recovering*, or *becoming free,*

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from his intoxication; or *ceasing to be intoxicated:* see 1]. (S, TA.)

مُصْحٍ ; and its fem. مُصْحِيَةٌ: see صَحْوٌ.

مَصْحَاةٌ is like مَسْلَاةٌ in meaning as well as in measure, [signifying *A cause of freedom*,] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

مَصْحَاةٌ *A sort of vessel*, (S, K,) *well known*, (K,) *used for drinking;* (TA;) *a* طَاس [q. v.], or *a* جَام

[q. v.]: (K:) As says, I know not of what it is: (S, TA:) it is said to be *of silver.* (TA.) El-Aashà speaks of wine being poured into it. (S, TA.) And one says وَجْهٌ كَمِصْحَاةِ اللُّجَيْنِ [*A face like the* مصحاة *of silver.*] (TA.)

صخ

1 صَخَّ الأُذُنَ , aor. ـُ , (S, A, * TA,) inf. n. صَخٌّ; (S, TA;) in a copy of the T, اصخّ , inf. n. إِصْخَاخٌ; (TA;) *It* (a sound) *deafened the ear by its vehemence.* (S, A, TA.) ___ And صَخَّهُ, aor. as above, *He struck him on the ear and rendered it deaf.* (A.) ___ And صَخَّنِى فُلَانٌ بعظيمة *Such a one accused me of a great crime, and calumniated me.* (A, TA.) ___ And رماه فصخَّه, inf. n. as above, *He shot,* or *cast, at him, and caused him extreme pain:* or, as some say, *killed him.* (JK.) ___ And صَخَّ الغُرابُ *The crow pierced with his beak into the gall on the back of a camel:* (K, * TA:) or الغُرابُ يَصُخُّ بمِنْقَارِه فى دَبَرَةِ البَعِيرِ *the crow pierces with his beak into the gall on the back of the camel.* (JK.) ___ صَخٌّ also signifies The *striking* with something hard, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one says, صَخَّ الحَدِيدَ عَلَى الصَّخْرَةِ, meaning ضَرَبَهُ بِهَا: but I think that the right reading is بالحديد; and the meaning, *He struck with the iron upon the mass of rock.*] صَخَّ الحَجَرُ, (A,) and صَخَّتِ الصَّخْرَةُ and the like, (L,) inf. n. صَخِيخٌ (A, L, K) and صَخٌّ, (L, K,) *The stone,* (A,) and *the mass of rock,* (L, K,) *caused a sound to be heard* (A, L, K) on its being struck (A, L) with a stone. (L.) ___ And صَخَّ لحديثه *He listened to his narration,* or *discourse.* (A, TA.)

4 أَصْخَخَ see above, first sentence.

صَخَّةٌ *A sound produced by the striking of a mass of rock with a stone.* (S, A, * K.)

صَاخَّةٌ *A cry that deafens by its vehemence.* (S, K.) ___ And hence, (S,) The *resurrection:* (AO, S, K:) so in the Kur lxxx. 33; accord. to AO: being either an act. part. n. from صَخَّ, aor. ـُ , or an inf. n.: (L:) or it there signifies the *cry on the occasion of which the resurrection shall take place, which will*

deafen the ears so that they shall hear nothing but the call to life: (Zj, L:) or it there means the *second blast of the horn.* (Jel.) ___ Also *A calamity,* or *misfortune:* (K:) or *a severe calamity* or *misfortune:* and hence the resurrection is called الصَّاخَّةُ. (A, TA.)

صخب

1 **صَخَبَ** , (S, A, Msb, K,) aor. ـَـُ , (A, Msb, K,) inf. n. صَخَبٌ, (S, * A, * Msb, K, * TA,) of which سَخَبٌ is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA,) *He clamoured;* or *raised a loud,* or *vehement, cry,* (S, K, TA,) or *a confusion,* or *mixture, of cries* or *shouts* or *noises;* (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or *he raised much clamour, and confusion of cries* or *shouts* or *noises.* (Msb.)

3 **صاخبهُ** , (A, MA,) inf. n. مُصَاخَبَةٌ, (A,) [*He raised a clamour,* or *confused noise, with him;*] *he spoke with him with a loud voice* or *noise* or *clamour: he clamoured with,* or *at,* or *against, him, with anger.* (MA.)

6 **تَصَاخَبَ** see the next paragraph.

8 **اصطخبوا** (S, * A, TA) and تصاخبو (A, K, TA) *They clamoured;* or *raised loud,* or *vehement, cries,* or *clamours,* [or *confused noises,*] *and beat one another,* or *contended together in beating* or *in fight.* (K, TA.) A poet says,

* إِنَّ الضَّفَادِعَ فِى الغُدْرَانِ تَصْطَخِبُ *

[*Verily the frogs make a loud and confused croaking in the pools of water left by the torrents*]. (S.) And one says, سَمِعْتُ ٱصْطِخَابَ الطَّيْرِ (A, K *) i. e. [*I heard*] *the confused cries,* or *voices, of the birds.* (K. [See also صَخَبٌ.]) ___ And [hence,] اصْطَخَبَتْ أَمْوَاجُ الوَادِى [*The waves of the valley,* or *torrent-bed, flowing with water, dashed together, making a loud and*

confused sound]. (A.)

صَخَبٌ inf. n. of 1: (Msb, TA:) [used as a simple subst., its pl. is أَصْخَابٌ:] one says, سَمِعْتُ أَصْخَابَ الطَّيْرِ *I heard the* [*confused*] *cries*, or *voices, of the birds.* (Msb. [See also 8.])

صَخِبٌ (A, Msb, K) and صَخَّابٌ (S, A, Msb, K) and صَخْبَانُ (S, Msb, K) and صَخُوبٌ (K) and صَاخِبٌ (A, Msb) are epithets from صَخِبَ; (S, A, Msb, K;) all except the last signifying One *who clamours*, or *raises confused cries* or *shouts* or *noises, vehemently*, or *much;* (TA;) [the last having a similar, but not intensive, signification, i. e. *clamouring*, &c.:] and the first, though masc., is applied by the poet Usámeh ElHudhalee to a female singer considered as a person (شَخْصٌ [and meaning in this instance *loud of voice*]); for an epithet of the measure فَعِلٌ applied to a woman (امْرَأَةٌ) is not known in the language: (L, TA:) the [proper] fem. epithet is صَخِبَةٌ and صَخَّابَةٌ (K) and صَخْبَى (Msb) and صَخُوبٌ (K, TA, in the CK [erroneously] صَخُوبَةٌ) and صُخُبَّةٌ : (K:) the pl. of صَخْبَانُ is صُخْبَانٌ ; (Kr, K;) [and the pl. of صَخُوبٌ is صُخُبٌّ , like صُبُرٌّ pl. of صَبُورٌ:] the hypocrites are described in a trad. as صُخُبٌّ بِالنَّهَارِ خُشُبٌ بِاللَّيْلِ [expl. voce خُشُبٌ], meaning *clamorous and contentious.* (TA.) ___ [Hence,] حِمَارٌ صَخِبُ الشَّوَارِبِ *An ass that makes his braying to reciprocate* [*loudly*] *in the ducts of his throat;* (K;) *that brays vehemently.* (S in art. شرب, q. v.) ___ And عُودٌ صَخِبُ الأَوْتَارِ [*A lute of which the chords send forth loud sounds*]. (A, TA.) ___ And مَآءٌ صَخِبُ الآذِىِّ (S, A, * K) and مُصْطَخِبُ الآذِىِّ (K) *Water of which the waves send forth a* [*loud*] *sound*, (S, TA,) or *are agitated*, (K,) or *dash together.* (TA.) See also what next follows.

عَيْنٌ صَخْبَةٌ, (K, TA,) with the خ quiescent, (TA,) or صَخِبَةٌ , (so in a copy of the A,) *A spring*, or *fountain, that is agitated* [app. *so as to make a confused sound*] *in estuating.* (A, K, TA.) And صَخْبَةٌ signifies also The [*kind of bead* (خَرَزَةٌ), *used for captivating*, or *fascinating, called*] عَطْفَةٌ: (TA:) or *a bead* (خَرَزَةٌ) *used* [*as a charm*] *in* [*cases of*] *love and hatred.* (K, TA.)

صَخْبَانُ ; and its fem. صَخْبَى; and pl. صُخْبَانٌ: see صَخْبٌ.

صُخُبَّةٌ : see صَخْبٌ.

صَخُوبٌ ; and its pl. صُخُبٌ: see صَخْبٌ, in three places.

صَخَّابٌ , and its fem., with ة: see صَخْبٌ.

صَاخِبٌ : see صَخْبٌ.

مُصْطَخَبٌ : see صَخْبٌ.

صخد

1 **صَخَدَ النَّهَارُ** , aor. ـَ , (S, L, K,) inf. n. صَخْدٌ (S, L) and صَخَدَانٌ, (L,) *The day was,* or *became, intensely hot.* (S, L, K.) And صَخَدَ الحَرُّ, inf. n. صَخَدَانٌ, *The heat was,* or *became, intense;* as also اصخد , inf. n. إِصْخَادٌ. (L.) صَخَدَتْهُ الشَّمْسُ, aor. ـَ , (S, L, K,) inf. n. صَخْدٌ, (S, L,) *The sun smote him,* (S, L,) and *burned him:* (S, L, K:) or *was,* or *became, hot upon him.* (L.) And صَخَدَهُ الحَرُّ *The heat pained his brain.* (A.) صَخَدَ said of the [bird called] صُرَدٌ, (S, L, K,) aor. ـَ , inf. n. صَخْدٌ and صَخِيدٌ, (L,) *It cried:* (S, L, K:) and so صَخَدَتْ said of the هَامَةُ [or owl]. (A, L.) صَخَدَ إِلَيْهِ, (L, K,) aor. ـَ , (L,) inf. n. صُخُودٌ, *He listened to him,* (L, K,) and *inclined to him.* (L.)

4 **اصخد** *He* (a man, TA) *entered upon* [*a time of*] *heat.* (K.) ___ Also, (S, L, K,) and اصطخد , (A,) *It* (a chameleon) *warmed itself with the heat of the sun; basked in the sun.* (S, A, L, K.) ___ See also 1.

8 **إِصْتَخَدَ** see 4. [And see also مُصْطَخِدٌ, below.]

صُخْدٌ a dial. var. of سُخْدٌ: meaning *Blood and water in the* سَابِيَآءُ [or *membrane enclosing the fœtus in the womb*]: ___ and *i. q.* رَهْلٌ: [see سُخْدٌ:] ___ and *Yellowness in the face.* (L.)

صَخْدَانٌ : see what next follows.

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يوم صَخْدَانٌ (S, L, K) and صَخْدَانٌ (Th, L, K) and صَيْخُودٌ (S, L, K [written by Freytag, as from the S, صَخُودٌ]) and صَاخِدٌ and صَيْخَدٌ (L) *A day intensely hot.* (S, L, K.) And لَيْلَةٌ صَخْدَانَةٌ *A night intensely hot.* (L.) And صَيْخُودٌ هَاجِرَةٌ *A midday intensely hot.* (A.) ___ [صَخْدَانٌ is originally an inf. n. Hence] one says, أَتَيْتُهُ فِى صَخْدَانِ الحَرِّ *I came to him during the intenseness of the heat:* (L:) and one says also, اتيته فى مَصَاخِدِ الحَرِّ *I came to him in the midday-intensities of the heat;* (TA;) for مَصَاخِدُ is pl. of مَصْخَدَةٌ signifying the *midday-intensity of heat;* (K, TA;) as also صَاخِدَةٌ : (L, TA:) and اتيته فى صَيَاخِيدِ الحَرِّ [meaning the same; or *I came to him during the intensities of the heat*]: (TA:) and رَمَانِى الحَرُّ بِصَيَاخِيدِهِ وَالبَرْدُ بِصَنَادِيدِهِ [*The heat smote me with its intensities, and the cold with its vehemencies*]. (A.)

صَاخِدٌ *Intense* heat. (L.) ___ See also صَخْدَانٌ. [Also *Crying,* as a صُرَدٌ and as an owl.] One says هَامٌ صَوَاخِدُ [in which the latter word is pl. of the fem. صَاخِدَةٌ] *Owls hooting.* (A.) And *Listening,* and *inclining,* to one. (L.) صَاخِدٌ قَاحِدٌ وَاحِدٌ [the second word here written in the TA and in my MS. copy of the K فَاخِدٌ, but it is said in the TA in art. قحد, on the authority of the K, to be correctly with ق,] means صِنْبُورٌ, (K, TA,) i. e. *Single,* or *solitary, and weak:* or *i. q.* دَاهِيَةٌ [i. e. *very cunning,* or *very intelligent* or *sagacious, and crafty:* but this meaning I think improbable]. (TA. [See also art. قحد.])

صَيْخَدٌ : see صَخْدَانٌ. ___ Also الصَّيْخَدُ, (L, K,) or صَيْخَدُ الشَّمْسِ, (A,) *The rays* (عَيْن) *of the sun:* (A, L, K:) so called because of the heat thereof. (L.) One says, ذَابَ صَيْخَدُ الشَّمْسِ [*The rays of the sun became intensely hot*], (A,) and اسْتَذَابَ الصَّيْخَدُ [which means the same]. (L.)

صَاخِدَةٌ : see صَخْدَانٌ.

صَيْخَادٌ : see the next paragraph, in two places.

صَيْخُودٌ ; and its pl. صَيَاخِيدُ: see صَخْدَانٌ, in four places. ___ صَخْرَةٌ صَيْخُودٌ *A hard rock which becomes intensely hot when the sun shines fiercely upon it:* (L:) or [simply] *a hard rock;* (S, K;) as also صَيْخَادٌ : (K:) or *a solid, firm, and strong, rock;* and so صَيْخَادٌ : (TA:) or *a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect:* and *a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect:* (L:) or *a rock upon which the pickaxe has no effect:* (A:) pl. as above. (L.)

صَيْخُودٌ *Hardness* (K, TA) and *strength.* (TA.)

مَصْخَدَةٌ ; and its pl.: see صَخْدَانٌ.

مُصْطَخَدٌ A chameleon *standing erect, towards the sun;* [app. on a branch;] as also مُصْطَخَمٌ. (L. [See also 4.])

صخر

2 **تصخير** [inf. n. of صخَّر] *i, q.* تسخير. (K.)

صخر (S, A, Msb, K, &c.) and صخر , (S, Msb, K,) the latter on the authority of Yaakoob, (S,) thus sometimes pronounced, (Msb,) *Rocks;* or *great masses of stone:* (S:) or *great masses of hard stone:* (A, K:) and صخرة (S, A, Msb, K, &c.) and صخرة (S, Msb, K) [are the ns. un., signifying] *one thereof,* (S, A, K,) or these have a more special signification [as meaning *a rock* and *a mass of rock*]: (Msb:) pl. صخور (S, A, Msb, K) and صخورة (A, Sgh, L) and [of صخرة and صخرات] صخرة. (Msb, K. [In the latter, صخر and صخر, as well as صخور and صخرات, are improperly termed pls. of صخرة.]) By صخرة in the Kur xxxi. 15 is meant a صخرة that is beneath the ground. (Zj, TA.) And by the صخرة mentioned in a trad. as being of, or from, Paradise is meant the صخرة [or rock] of Jerusalem [in the centre of the building now called the Dome of the Rock]. (TA.)

صخر ; n. un. صخرة: see صخر.

صخر A place *abounding in rocks,* or *great masses of hard stone;* as also مصخر . (K.)

صخير *A certain plant.* (K.) [Golius explains this as meaning *Great,* applied to a rock, or mass of stone; and so مصخر; on the authority of J: but neither of these do I find in the S.]

صَخيرة : see صَحيرة.

صاخر The *sound of iron* [*striking*] *upon iron.* (K.)

صاخرة *A kind of earthen vessel,* (S, A, K,) *out of which one drinks.* (A.)

أَصخر الوجه A *hard-faced* man; one *having little shame.* (A.)

مُصْخَرٌ ; see صَخِرَ.

صخم

1 صَخَمَتْهُ الشَّمْسُ *The sun smote,* or *hurt,* or *burned, him,* or *his face.* (K.)

8 اصطخم, (S, K,) and اصطحم, (K,) *He stood erect,* (S, K, TA,) and El-'Abbás adds, *silent, as though he were angry.* (TA.) [See also the part. n., below.]

صَخْمَآءُ A [stony tract such as is termed] حَرَّة *in which the plain is intermixed with the rugged.* (K.)

مُصْطَخِمٌ part. n. of 8. (S.) Applied to a chameleon, *Standing erect, towards the sun;* [app. on a branch;] as also مُصْطَخِدٌ. (L in art. صخد.)

صد

1 **صَدَّ عنه** , (S, M, K, &c.,) aor. ـُ (S, M, A) and ـِ , (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that وجهه or the like is understood,] inf. n. صُدُودٌ (S, M, A, K) and صَدٌّ, (M,) *He turned away from, avoided, shunned,* and *left, him,* or *it; he was averse from him,* or *it;* (S, M, A, Msb, K;) *he turned away his face from him* [or *it*]: (Ham p. 89:) and صَدَّهُ also, aor. ـُ , inf. n. صَدٌّ, *he forsook him, and turned away his face from him.* (L.) One says, أَرَى فِيكَ صُدُودًا [*I see in thee aversion*]. (A.) And لَا صَدَّ عَنْ ذَاكَ [lit. *There is no evading that*], meaning *truly thou didst that.* (Lh, M.) صَدَّ السَّبِيلُ [*The road,* or *way, turned aside*] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) ___ And صَدَّهُ عنه, (S, M, K, &c.,) aor. ـُ , (Msb,) inf. n. صَدٌّ; (S, Msb, K;) and اصدّه , (S, M, K,) inf. n. إِصْدَادٌ; (TA;) and صدّده ; (M;) *He averted him; turned him,* or *sent him, away,* or *back;* or *caused him to return,* or *go back,* or *revert; from it:* (S, M, Msb, K:) *prevented,* or *hindered, him from doing it:* (S, A, Msb, K:) or *did so by gentle means:* and so ضَدَّهُ. (L in art. صدّ.) ضد, aor. ـِ , (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and ـُ , (T, S, K,) inf. n. صَدِيدٌ (S, A, K) and صَدٌّ, (M,) *He cried out, vociferated,* or *raised a clamour,* (T, S, M, A, K,) مِنْ كَذَا [*at,* or *by reason of, such a thing*]. (A.) ___ And صَدَّ, aor. ـِ , (Lth, M, Msb,) inf. n. صَدٌّ, (M,) *He laughed,* مِنْ كَذَا [*at such a thing*]: (Lth, Msb:) or *he laughed violently,* or *immoderately.* (M.)

2 **صدّده عنه** : see 1. And صدّد, (T, TA,) inf. n. تَصْدِيدٌ; for which one says صدّد, inf. n. تَصْدِيَةٌ, (T, M, * K, * TA,) changing one of the دs into ى, (T, K, TA,) like as one says قَصَّيْتُ أَظْفَارِى, which is originally قَصَّصْتُ; (T, TA;) and صَدَّى بِيَدَيْهِ; (TA in art. صدى;) *He clapped with his hands;* (T, M, K;) because, in the action of clapping the hands together, the

صَدّ, i. e. face, of one hand fronts that of the other; or, accord. to Aboo-Jaafar Er-Rustamee, التَّصْدِيَةُ is from صَدًى meaning a sound [or an echo]; but the former derivation is the more probable: (TA:) [see art. صدى:] also *he raised his voice,* or *called out,* or *cried out.* (M, TA.) It is said in the Kur [viii. 35], وَمَا كَانَ صَلَاتُهُمْ عِنْدَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً *And their prayer at the House* [of God] *is nought but whistling, and clapping with the hands:* (M, * TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) See also 4.

3 **صَادَّهُ وَضَادَّهُ** [*He treated him with aversion and opposition*]. (A.)

4 **اصدّه عنه** : see 1. اصدّ said of a wound, (S, M, Msb, K,) inf. n. إِصْدَادٌ; (TA;) as also

صدّد ; (M, TA;) *It contained,* or *generated, matter,* (S, M, Msb, K,) *such as is termed* صَدِيد: (M, Msb:) or *ran with such matter.* (A.)

5 **تصدّد لَهُ**, for which one says تَصَدَّى له, [changing the last د into ى, as in the case of صَدَّدَ, q. v.,] from الصَّدَدُ, meaning the place, or part, that is before, in front, facing, or opposite; (Az, L;) *He addressed,* or *applied,* or *directed, himself,* or *his regard,* or *attention,* or *mind, to him,* or *it;* [as though he set himself over against the object to which the verb relates:] and *he asked him,* or *petitioned him, for a thing that he wanted:* syn. تَعَرَّضَ لَهُ; (L and K * in the present art., and S and M and K in art. صدى;) and أَقْبَلَ عَلَيْهِ; (L;) and تَضَرَّعَ لَهُ: (M in art. صدى:) *he inclined to him,* or *it:* (L:) *he raised his head towards it:* (M in art. صدى, in explanation of تصدّى:) *he raised his head and breast towards it, looking towards it,* or *regarding it:* (TA in art. صدى, in explanation of تصدّى:) the object is one at which you raise your eyes, looking at it: (S in art. صدى, in explanation of تصدّى:) *he applied,* or *gave, his whole attention to it,* (meaning an affair,) *having his mind unoccupied by other things;* syn. تَفَرَّغَ لَهُ وتَبَتَّلَ. (Msb.) One says also,

تصدّى للرَّدّ عَلَى المُصَنِّف [*He addressed,* or *applied, himself to reply against the author*]. (TA in art. حزب, &c.) And تصدّى لِلْمَعْرُوف وطَلَبَهُ *He addressed himself,* or *applied himself, to obtain favour,* or *bounty; and sought it;* syn. تَعَرَّضَ لَهُ [and تَبَرَّى له]. (Msb in art. عرض.) And أَنْتَ لَهُ تَصَدَّى, [in the Kur, lxxx., 6,] originally تَتَصَدَّدُ, (L,) and accord. to one reading تَصَدَّى, (Jel,) means *To him thou addressest thyself,* or *directest thine attention,* and *inclinest;* syn. تَتَعَرَّضُ لَهُ, (L,) and تُقْبِلُ عَلَيْهِ, (Zj,) and تَمِيلُ إِلَيْهِ; (L;) or تَتَعَرَّضُ لَهُ بِالْإِقْبَالِ عَلَيْهِ: (Bd:) or *addressest thyself,* &c., and *humblest thyself:* (M in art. صدى: [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kur:]) or it may signify *thou seekest to bring thyself near to him,* or *to advance thyself in his favour;* from الصَّدَدُ as signifying القُرْبُ. (T.) [See also art. صدى.]

8 **اصطدّت** *She* (a woman) *covered herself with a* صِدَاد [q. v.], i. e. سِتْر. (Nawádir el-Aaráb, O, K.)

R. Q. 1 **صَدْصَدَةٌ** The *beating of the sieve with one's hand.* (TA.)

صَدْ a Pers. word [app. used by the Arabs] signifying *A hundred.* (TA.)

صَدٌّ : see صُدٌّ, in four places. ___ Also The *face,* or *front,* of the hand. (TA.)

صُدٌّ (M, A, L, Msb, K) and صَدٌّ (K) The *side* of a valley, (M, A, Msb, K,) or of a شِعْب [i. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, L,) and of a road: (A:) pl. [of pauc.] أَصْدَادٌ and [of mult.] صُدُودٌ. (TA.) And صَدٌّ (L) and صَدَدٌ (M, L) signify [in like manner] *A side; a lateral,* or *an adjacent, part, quarter, tract,* or *the like;* syn. of the former جَانِبٌ, (L,) and of the latter نَاحِيَةٌ. (M, L.) انْضَمَّ عَلَيْهِمُ الصُّدَّانِ [lit. *The two sides* of the road *confined them*] means *they occupied the middle of the road.* (A.) And الصُّدَّانِ signifies also *The two edges,* or *extremities,* or *cusps, of the notch of an arrow, between which is the place of the bow-string;* syn. شَرْخَا الفُوقِ. (O. [In the K, erroneously, شَرْخَا الفَرْقِ.]) ___

Also صُدٌّ and صَدٌّ *A mountain:* (AA, S, M, L, Msb, K:) and so سُدٌّ and سَدٌّ: (AA, S, M:) pl. أَصْدَادٌ and صُدُودٌ. (M, L.) ___ And صَدٌّ [or صُدٌّ] *A cloud,* or *collection of clouds, rising high, and appearing like a mountain:* and so سَدٌّ [or سُدٌّ (q. v.)], which is the more approved word. (M, L.)

صَدَدٌ : see صُدٌّ. ___ Also *i. q.* قُرْبٌ [used as a n. of place, meaning *Vicinity,* or *a near place* or *sport;* as in phrases here following]: (ISk, S, M, A, Msb, K:) and the *place,* or *part, that is before, in front, facing,* or *opposite.* (ISk, * T, S, * M, A, * L, K. *) One says, داره بصدد المسجد [*His house is in the vicinity of,* i. e. *near to, the mosque;* or *his house is opposite to the mosque*]. (Msb. [The former meaning is there indicated; but no meaning is expressed.]) And أَخَذْتُهُ من صَدَدٍ i. e. من قُرْبٍ [*I took it from a near place* or *spot*]. (A.) And دارى صدد داره, (ISk, S, A, K,) in which صدد is in the accus. case as an adv. n. of place, (S, K,) and بصدده, (ISk, A,) and على صدده, (Lth, ISk,) *My house is opposite to,* i. e. *in the place,* or *part, that is in front of, his house:* (ISk, S, A, K:) and *in the vicinity of,* or *near to, his house.* (K.) And هٰذَا صدد هٰذَا, and بصدده, *This is in front of,* or *opposite to, this.* (M.) ___ [Hence, app.,] لَا حدد لى دونه ولا صدد *There is no impediment to me in the way of it, nor any obstacle.* (A.) ___ And هو صددك *i. q.* قَصْدَكَ [i. e. *He,* or *it, is* tending, or looking, *in the direction of thee;* or *is before thee,* or *before thy face:* see art. قصد]. (Sb, M.) ___ And أَنَا بِصَدَدِ من هٰذَا الأَمْرِ [*I am directing myself,* or *my attention, to this affair*]. (A.) [نَرْجِعُ إِلَى مَا نَحْنُ بِصَدَدِهِ, meaning *We will return to that* subject *to which our attention is directed,* is a phrase of frequent occurrence after a digression.]

صِدَادٌ *A woman's* سِتْرٌ [app. meaning *veil,* or *covering*]. (Nawádir el-Aaráb, O, K.) ___ See also what next follows.

صَدُودٌ *i. q.* مِجْوَلٌ [app. meaning *A kind of garment for women* or *for young girls,* which is thus called]; (O, K; in the CK مِحْوَلٌ;) as also صِدَادٌ ; so says Th. (O.)

صَدِيدٌ an inf. n. of صَدَّ [q. v.] in one of its senses. (S, A, K.) Also The *ichor,* i. e. *thin water,* [or *watery humour,*] of a wound, (S, A, Mgh, K,) *mixed* [or *tinged*] *with blood,* (S, A, Mgh,) *before the matter becomes thick:* (S, A:) or *matter,* or *pus, like water, in which is a mixture of red and white:* (M:) or *matter,* or *pus, like water in thinness and like blood in its having a mixture of red and white:* (AZ, Msb:) and some add that when it has thickened, it is مِدَّة: (Msb:) or *matter,* or *pus, mixed with blood,* (Lth, Mgh, Msb,) in a wound. (Lth.) In the Kur xiv. 19, it means *What flows from the skins of the inmates of Hell:* (M:) or *what flows from their insides, and is mixed with matter and blood:* (Jel:) or *hot water* (حَمِيمٌ) *boiled until it thickens.* (M, K.) ___ And hence, as being likened thereto, صَدِيدُ الفِضَّة i. e. ذُوَابَتُهَا [app. meaning *What is melted of silver*]. (M.)

صُدَّى *A species of fig, white without, black within, and very sweet.* (AHn, M, TA.)

صُدَّادٌ *A road to water.* (S, K.) And الصُّدَّادُ *The serpent:* (K:) and (K, TA, in the CK or) *a certain small animal* (دُوَيْبَّة, S, K) *of the kind of the* [*field-rats called*] جِرْذَان: (S:) or [*a species of lizard;*] *what is called* سَامُّ أَبْرَص [q. v.]; (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, accord. to Yaakoob, *the* [*lizard called*] وَزَغ: or, as some say, *a species of the* [*field rats called*] جِرْذَان: (M:) pl. صَدَائِدُ, (S, M, K,) which is anomalous. (S, M.)

صَادٌّ *Turning away, avoiding, shunning,* and *leaving;* or *averse:* fem. صَادَّةٌ: pl. of both صُدَّادٌ; and of the fem. صَوَادُّ also. (M.)

مَصْدُودٌ [pass. part. n. of صَدَّهُ, q. v.]. One says, فُلَانٌ مَصْدُودٌ عَنِ الخَيْرِ [*Such a one is turned away from,* or *prevented from attaining, what is good,* or *prosperity*]. (A.)

صدأ

1 **صَدِئَ** , (S, M, L, K,) aor. ـَـ , (L,) inf. n. صَدَأٌ, (S, M,) said of a horse, (K, TA,) and of a kid, (S, TA,) [or a goat,] *He was of the colour termed* صُدْأَة [i. e. *sorrel inclining to blackness;* or *blackness intermixed,* or *tinged over, with redness;* or *a colour like that of the rust of iron;* probably from the same verb in the sense next following]; (S, M, L, K, TA;) as also صَدُؤَ, (K,) aor. ـُـ ; (TA; [and it is implied in the K that the latter verb is syn. with the former in all its senses;]) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA;) and in the L it is said that the verb in this sense is صَدِئَ and اصَّدَأَ , this latter [formed from اصْطَدَأَ, originally اصْتَدَأَ,] of the measure افْتَعَلَ. (TA.) ___ Also, (M, K,) صَدِئَ, (S, M, Msb, K,) aor. as above, (S, Msb, TA,) and so the inf. n., (S, TA,) said of iron, *It was,* or *became, rusty,* or *rusted;* (S, M, Msb, K;) in which sense it is said also of the like of iron. (M.) And صَدِئَ said of a man, *He stood erect, and looked.* (K.) صَدَأَ المرآة, aor. ـَـ , (K,) inf. n. صَدْءٌ, (TK,) *He polished the mirror,* (K, TA,) i. e., *removed from it the rust,* (TA,) *in order to use it as a collyrium;* (K, TA;) as also صَدَّأَهَا , (K,) inf. n. تَصْدِئَةٌ. (TA.) [Whether the mirrors

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of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art. حلأ.] And, aor. as above, said of an owl, *He uttered a cry* or *cries.* (Sh, TA. [See also art. صدو.])

2 **صَدَّأَ** see the preceding paragraph.

5 **تصدّأ لَهُ** , (K,) as also تصدّع له, (TA,) *i. q.* تصدّى له, (K, TA,) which is the original, meaning تعرّض له [i. e. *He*

addressed, or *applied,* or *directed, himself,* or *his regard,* or *attention,* or *mind, to him,* or *it;* &c.]. (TA.)

8 اصَّدَأَ : see 1, first sentence.

صَدَأٌ inf. n. of صَدِئَ [q. v.]. (S, M.) ___ Also [a subst.] signifying The *rust* of iron, (S, M, * TA,) and of copper and the like. (Har p. 481. [But there erroneously written صدآء.]) Also A man *slender in body;* (K, TA;) *light,* or *active, therein:* its ء is said to be substituted for ع . (TA. [See صدع; and see also صدى.])

صَدِئٌ [part. n. of صَدِئَ, q. v.]. ___ One says, يدى من الحديد صدئة *My hand is disagreeable in smell* [*from the rust of iron*]. (S.) ___ And هو صاغر صدئ *He is one to whom disgrace,* or *shame, and baseness,* or *meanness, attach.* (S, K.) ___ See also أَصْدَأُ.

صُدْأَةٌ , (S, M, K,) in a horse, (S, K,) and in a goat, or kid, (S,) *A sorrel colour* (شُقْرَة) *inclining to blackness,* (M, K, TA,) *the latter predominating:* (TA:) or *blackness intermixed,* or *tinged over, with redness* [app. *like the rust of iron*]. (S.)

أَصْدَأُ, (S, M, K,) applied to a horse, (K, TA,) or to a kid, (TA,) *Of a sorrel colour* (i. e. *of the colour termed* شُقْرَة) *inclining to blackness,* (M, K, TA,) *the latter predominating:* (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) *of a black colour intermixed,* or *tinged over, with redness* [app. *like the rust of iron*]: (S, K:) fem. صَدْآءُ (S, M, K,) and صَدِئَةٌ . (M, L, TA.) And كُمَيْتٌ أَصْدَأُ [A *bay,* or *dark bay,* or *brown,* horse,] *tinged over with dinginess.* (S.) ___ Also *Rusty,* or *rusted;* applied to iron and the like. (M.) ___ And [hence] كَتِيبَةٌ صَدْآءُ, (M, and so in copies of the K,) or صَدْأَى, (K accord. to the TA,) and the former also, (TA,) [*A body of troops having their arms* or *armour*] *overspread with the rust of iron.* (M, K.) ___ And صَدْآءُ A land (أَرْضٌ) *of which the stones are of a red colour*

inclining to blackness, and rugged, not even with the ground, these stones having beneath them [*other*] *rough stones, or, sometimes, soil and stones.* (Sh, L.)

صدح

1 صَدَحَ , (S, A, K, &c.,) aor. ـَـ , (K,) inf. n. صَدْحٌ (S, K, &c.) and صُدَاحٌ, (K,) in a verse of Wejeehah Bint-Ows Ed-Dabbeeyeh صُدَّاح, (Ham p. 617,) *He cried,* or *raised a loud cry;* (S, A;) or *raised his voice vehemently;* (Lth, T;) said of a cock [i. e. *he crowed,* or *crowed loudly* or *vehemently*]; (Lth, T, S, A;) and of a crow [i. e. *he croaked,* or *croaked loudly* or *vehemently*]: (Lth, T, S:) said of an ass, *he brayed loudly:* (L:) said of a bird, and of a man, *he raised his voice in singing* (L, K) or *otherwise; cried out vehemently and sharply;* or *uttered a vehement and sharp voice.* (L.)

صَدَحَةٌ (S, L, K) and صُدَحَةٌ and صَدَحَةٌ (L, K) *A kind of bead* (خَرَزَةٌ, Lh, S, L, K) *used for the purpose of captivating,* or *fascinating:* (K:) or *with which men are captivated,* or *fascinated:* (S:) or *with which women captivate,* or *fascinate, men:* (Lh:) or *with which men are conciliated.* (L.)

صُدَحَةٌ : see the next preceding paragraph.

صَدَحَةٌ : see the next preceding paragraph.

صَدُوحٌ *Having a loud cry* or *voice;* as also صَدَّاحٌ ; both applied to a cock [meaning *loudcrowing*]; (A;) [and to a crow as meaning *loudcroaking*]; and so the former applied to an ass [meaning *loud-braying*]; and so صَيْدَحٌ applied to a horse [meaning *loud-neighing*]; (S, K;) [and app. also applied to a camel as meaning *loudbraying,* for] صُيَدِحٌ was the name of the she-camel of Dhu-r-Rummeh: (S, K:) or صَدُوحٌ (L, K) and صَدَّاحٌ (L) and صَيْدَحٌ and صَيْدَاحٌ and مِصْدَحٌ (L, K) signify *that raises his voice much in singing* or *otherwise;* (L;) [app. thus applied to a bird, and to a man; (see 1;)] or *that cries out vehemently,* or *much;* or *has a*

loud, or *strong, voice;* (L, K;) and so صَيْدَحِىٌّ . (Ham p. 558.) [Hence,] قَيْنَةٌ صَادِحَةٌ [*A loud-voiced female singer*]. (A, TA.) And حَادٍ صَيْدَحٌ [*A loud-voiced man urging camels by his singing*]. (A, TA.) And مِزْهَرٌ صَدَّاحٌ [*A loud-sounding lute*]. (S, A.)

صَدَّاحٌ : see the next preceding paragraph, in three places.

صَادِحَةٌ : see صَدُوحٌ.

صَيْدَحٌ : see صَدُوحٌ, in three places.

صَيْدَحِىٌّ : see صَدُوحٌ.

صَيْدَاحٌ see صَدُوحٌ.

الأَصْدَحُ *The lion:* (K:) so called because of his roaring. (TA.)

مِصْدَحٌ : see صَدُوحٌ.

صدر

1 **صَدَرَ** , (S, M, A, Msb, K,) aor. ـُ (S, M, Msb, K) and ـِ , (K,) inf. n. صَدْرٌ (S, M, A, Msb, K) and صُدُورٌ (A, TA) and مَصْدَرٌ (M, K) and مَزْدَرٌ because of the similarity [of the letters ص and ز], (M,) *He returned, went back;* (S, M, A, Msb, K;) and *went,* or *turned, away;* (Msb;) from (عَنْ) water, (S, M, A,) and a country, (S, M,) or a place, (Msb,) and any affair. (Lth.) ___ Hence, صَدَرَ القَوْلُ, aor. ـُ , inf. n. صُدُورٌ, [*The saying issued, proceeded,* or *emanated, from him.*] (Msb.) [And صَدَرَ عَنْهُ الفِعْلُ, with the same aor. and inf. n., *The action proceeded from him.*] ___ And صَدَرَ إِلَيْهِ *He went to it;* namely, a place: (TA:) *he came to it.* (Kull. p. 228.) صَدَرَهُ: see 4. Also, (M, K,) aor. ـُ , inf. n. صَدْرٌ, (M,) *He hit, struck,* or *hurt, his* صَدْرٌ [i. e. *breast*]. (M, K.) You say, ضَرَبْتُهُ فَصَدَرْتُهُ *I struck him and hit his breast.* (A.) ___ And صَدِرَ *He had a complaint of the* صَدْرٌ [or *chest*]. (M, K.) [See its part. n., below.]

2 **صَدَّرَهُ** : see 4. صَدَّرَ بَعِيرَهُ, (K,) inf. n. تَصْدِيرٌ, (TA,) *He tied a cord from the girth of his camel to the part behind* [or *beyond*] *the callous lump on his breast:* (K, TA:) or, accord. to Lth, (L,) one says, صَدَّرَ عَنْ بَعِيرِهِ, (M, L,) and the meaning is, *he tied a cord from the* تَصْدِيرٌ [or *breast-girth*] *to the part behind* [or *beyond*] *the callous lump on the breast of his camel, to keep the* تَصْدِيرٌ *in its place, when it had become loose in consequence of the animal's having become lank in the belly:* the cord above mentioned is called سِنَافٌ [q. v.]. (Lth, L.) ___ And صَدَّرَ عَلَى البَعِيرِ [app. *He put the breast-girth upon the camel*]: from التَّصْدِيرُ, i. e. the girth [thus called]. (MA.) ___ صُدِّرَ *His* (a horse's) *breast became wetted with sweat.* (S.) See 5. ___ صَدَّرَهُ, (TA,) or صَدَّرَهُ فِى المَجْلِسِ, (S,) *He placed him,* or *seated him, in the upper,* or *highest, part in the sitting-room,* or *sitting-place.* (TA.) And صُدِّرَ *He was advanced,* or *promoted.* (A.) ___ صَدَّرَ

كِتَابَهُ, (S, K,) inf. n. as above, (K,) *He put to his book,* or *writing, a* صَدْر, (S, K, TA,) i. e. a *title,* or a *commencement.* (TA.) And صدّر كِتَابَهُ بِكَذَا [*He commenced his book,* or *writing, with such a thing*]. (A.) See also 5, where it is expl. as intrans., in two places.

3 **مُصَادَرَةٌ** signifies The *returning,* or *going back,* [app. *with another,* from water, &c.] (KL.) [The verb is probably trans., agreeably with general analogy, in all its senses; صادره app. signifying primarily *He returned,* or *went back, with him* from water &c. ___ Ibr D thinks that it signifies also *He vied,* or *contended, with him for precedence,* or *priority.*] Also The *exacting a fine* or *the like* [app. *from another:* or the *suing,* or *prosecuting,* another, *for a debt &c.*]. (KL.) You say, صادره عَلَى كَذَا مِنَ المَالِ (S, * K, * TA) *He desired,* or *sought, to obtain from him;* or *he demanded of him;* or *he sued,* or *prosecuted, him for; such a sum,* or *such an amount, of property.* (K, * TA.) ___ And صَادَرْتُهُ عَلَى كَذَا وَكَذَا *I released him from my reckoning with him on such and such terms agreed upon by both.* (TA in art. فرق.) And صُودِرَ عَلَى مَالٍ يُؤَدِّيهِ *He* (an agent) *was released from being reckoned with* (فُورِقَ) *on the condition of his paying certain property for which he became responsible:* a phrase of the registrars of accounts. (TA in the present art.)

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4 **اصدره**, (S, M, A, Msb, K,) and صدره, (M, K,) and صدّره, (K,) *He caused him to return; sent him,* or *brought him, back,* (S, M, A, Msb, K,) or *away;* (Msb;) from (عَنْ) water, and a country [or place], (S,) and any affair. (Lth.) You say, أَصْدَرْنَا رِكَابَنَا *We sent,* or *brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the*

water. (TA.) And أَوْرَدَهُ وَأَصْدَرَهُ *He brought it and he took it away.* (Har p. 361.) ___ [Hence,] أَوْرَدَ وَأَصْدَرَ *He began and completed.* (TA.) You say, إِذَا أَوْرَدَ أَمْرًا أَصْدَرَهُ *When he begins a thing,* or *an affair, he completes it.* (A.) And فُلَانٌ يُورِدُ وَلَا يُصْدِرُ *Such a one begins and does not complete.* (A.) ___ And اصدر القَوْلَ [*He issued forth the saying; made it to issue, proceed,* or *emanate,* عَنْهُ *from him*]. (Msb. [See 1.]) [And اصدر عَنْهُ الفِعْلَ *He,* or *it, made the action to proceed from him.*]

5 **تصدّر** *He* [a man, TA) *erected his chest in sitting.* (M, K.) ___ *He* [a horse) *outreached the other horses with his chest;* (M, K, * TA;) as also صدّر , (S, * M, MA, K,) inf. n. تَصْدِيرٌ: the latter verb is afterwards expl. in the K as meaning برز برأسه; but this is a mistake. (TA.) Tufeyl says, describing a horse,

* كَأَنَّهُ بَعْدَ مَا صَدَّرْنَ مِنْ عَرَقٍ *
* سِيدٌ تَمَطَّرَ جِنْحَ اللَّيْلِ مَبْلُولُ *

As though he were, after they had outreached with their chests, from a row of [other] *horses,* [*a wolf that had exposed himself to rain during a portion of the night,* and had become *wetted:*] but accord. to one relation, it is صُدِّرْنَ , meaning *their breasts were wetted* [مِنْ عَرَقٍ] *by reason of sweat:* the former reading, however is the better. (S.) ___ Also *He sat,* or *became placed* or *seated, in the upper,* or *highest, part in the sitting-room,* or *sitting-place.* (S, * K, * TA.) And *He became advanced,* or *promoted.* (A.) تصدّر لِأُمُورِ النَّاسِ [*He became advanced to the foremost place for the conducting of the affairs of the people*]. (Har p. 194.)

6 **تصادروا** [app. *They returned together* from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) ___ And one says, تصادروا عَلَى مَا شَاؤُوا [app. meaning *They released one another from*

being reckoned with, by mutual agreement, on such terms as they would: see 3]. (A.)

صَدْرٌ *Anything that fronts,* or *faces, one.* (M, K.) ___ And hence, (M,) The صَدْر [i. e. *breast,* or *chest,* or *bosom,*] of a man, [often meaning his *mind,*] (M, Msb, K,) and of other than man: (Msb:) of the masc. gender: (Lh, S, M, K:) pl. صُدُورٌ, (S, M, Msb,) the only pl. form. (M.) [See also صُدْرَةٌ.] As to the saying of the poet, (S, M,) El-Aashà, (S,)

* وَتَشْرَقُ بِالْقَوْلِ الَّذِى قَدْ أَذَعْتَهُ *

* كَمَا شَرِقَتْ صَدْرُ الْقَنَاةِ مِنَ الدَّمِ *

[*And thou becomest,* or *wilt become, red by reason of the saying that I have published, like as the fore part of the spear becomes red from blood*], (S, * M,) he has made صدر fem. because the صدر of the قناة is a part of the قناة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قناة; and if you will, you may say that the صدر of a قناة is a قناة. (M.) [Hence,] بَنَاتُ الصَّدْرِ *The spaces between the bones of the breast.* (M, TA.) [And also] *Anxieties.* (T in art. بنى.) And ذَاتُ الصُّدُورِ *What is in the minds.* (Ksh and Bd and Jel in iii. 115, &c.) And ضَاقَ صَدْرُهُ *His bosom,* or *mind, became strait,* or *contracted.* (Msb in art. ضيق. [See the Kur xv. 97 and xxvi. 12.]) And شَرَحَ بِالْكُفْرِ صَدْرًا *He opened and dilated his bosom,* meaning, *was pleased, with infidelity.* (Jel in xvi. 108. [See also the similar phrases شَرَحَ ٱللّٰهُ صَدْرَهُ لِلْإِسْلَامِ and لِقَبُولِ الْخَيْرِ expl. in art. شرح.]) And انْشَرَحَ صَدْرُهُ *His bosom became dilated* or *enlarged* [*with joy*]. (S in art. شرح.) And وَاسِعُ الصَّدْرِ and رَحِيبُ الصَّدْرِ *Ample,* or *dilated, in the breast,* or *bosom;* [meaning *free-minded; free from distress of mind; without care:* and *free from narrowness of mind; liberal, munificent,* or *generous.*] (S and TA in art. رحب.) [And ضَيِّقُ الصَّدْرِ *Having the bosom,* or *mind, strait,* or *contracted.*] And رَجُلٌ بَعِيدُ الصَّدْرِ *A man who is not to be turned,* or *bent,* or *inclined.* (M.) In the saying هَلْ يَسْتَطِيعُ مَنْ بِهِ صَدْرٌ إِلَّا أَنْ يَنْفِثَ

[meaning *Is he who has the disease of the chest* (دَآءُ الصَّدْرِ) *able to do without spitting?*], if it be correct, the prefixed noun [دآء] is suppressed. (Mgh.) [صَدْرُ الدَّجاجة, as said by Freytag, is the name of *The star* γ *of Cygnus.*] ___ Also The *upper,* or *uppermost, part of the front* of anything. (M, K.) [Hence,] صُدُورُ الوادى *The higher,* or *upper, parts,* and *fronts,* or *fore parts, of the valley;* (M, K;) as also صِدائِرُه, which is pl. of صَدارَةٌ, (K,) or صَدارَةٌ, (as in a copy of the M,) or صادِرَةٌ, (as in the L,) or of صَدِيرَةٌ. (M, L, K.) And صَدْرُ المجلسِ *The upper,* or *highest, part* [or *end*] *of the sitting-room,* or *sitting-place:* (TA:) *the elevated part thereof.* (Msb.) ___ [The *fore part* of anything. The *prow,* or *fore part,* of a ship.] The *fore part* of the foot, *between the toes and the* [*protuberant part called the*] حَمارَةٌ. (M.) The *fore part* of the sandal, *before the* [*hole through which is put the thong called the* شِراكٌ, i. e. *the hole called the*] خُرْتٌ. (M.) The *part* of the arrow *that is above the middle, as far as the* مِراشٌ: (so in a copy of the A: [an evident mistranscription for رَأْسٌ, i. e. *head:*]) or the *part* of the arrow *that is beyond the middle, as far as the slender part,* (S, M, Msb, K,) *which is next the head;* (M;) so called because it is the fore part when it is shot: (S, Msb, K:) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) يومٌ كَصَدْرِ الرُّمْحِ [lit. *A day like the fore part of the spear*] means *a day of straitness and distress:* accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) ___ The *first, first part,* or *commencement,* of anything; (S, M, K;) even of the day, (M, Msb,) and of the night, and of the winter, and of the summer, and the like, (M,) and of an affair. (A. [See an ex. voce عجز.]) The *title* of a book or writing: and the *first part,* or *commencement,* thereof. (TA.) [The *first foot of the first hemistich* of a verse.] And The *first hemistich* (altogether) of a verse. (O voce عجز.) [And The *first verse* of a ___.] قَصِيدَةٌ صَدْرُ الطَّرِيقِ *The wide,* or *widening, part of the road.* (Msb.) ___ صَدْرُ القَوْمِ *The head,* or *chief, of the people,* or *party;* as also المَصْدَرُ. (TA.) And hence, صَدْرُ الصُّدُورِ [*The chief of the chiefs;* a title applied to *the prime minister of the king;* and also to the *chief judge;* app., in the

earlier times, to the former;] *he who performs the onerous duties of the king,* or *of the state.* (TA.) ___ And *A part,* or *portion,* of a thing. (S, K.)

صَدَرٌ a subst. signifying *Return,* (S, M, Msb, K,) from (عَنْ) water, (S, M,) and a country, (S,) or a place, (Msb,) and any affair: (Lth:) as some say, from anything. (M.) Hence, طَوَافُ الصَّدَرِ, (K, TA, in the CK الصَّدْرِ,) i. e. *The compassing* of the Kaabeh *on the occasion of the return* of the pilgrims *from ' Arafát.* (TA.) [Hence also,] الصَّدَرُ *The fourth day of the days of the sacrifice* [*performed by the pilgrims*]: (M, K:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تَرَكْتُهُ عَلَى مِثْلِ لَيْلَةِ الصَّدَرِ *I left him as in the night preceding the fourth day of the days of the sacrifice:* (A:) or [*as in the night preceding the day*] *when the people return from their pilgrimage;* (S;) meaning, *possessing nothing.* (M.) Also quasi-pl. n. of صَادِرٌ, q. v. (M, K.)

صُدْرَةٌ The صَدْرُ [or *breast*] (M, K) of a man [or beast]: (TA:) or the *prominent part of the upper portion thereof.* (T, S, M, K.) ___ Hence, (S,) *A certain garment* [*which covers the breast*], (S, M,) *well known:* (K:) *a short shirt: a short* دِرْعٌ: and the dim., صُدَيْرَةٌ, is applied to *a short shirt which is worn next the body.* (TA.) [In the present day, صُدَيْرِى, which is a corruption of the dim., is applied to *A kind of waistcoat; a short vest without sleeves:* and its pl. is صُدَيْرِيَات.] See also the next paragraph.

صِدَارٌ *A certain garment, of which the head,* or *upper part, is like the* مِقْنَعَة, [*covering the head,*] *and the lower part of which covers the breast* (M, K) *and the shoulders:* (M:) *a woman in mourning for the death of her husband or relation used to wear a* صِدَار *of wool:* (Az:) or *i. q.* صُدْرَةٌ [q. v.] and مِجْوَلٌ and أُصْدَةٌ: (IAar:) or *a certain garment with which the head and breast are covered, worn by a woman in*

mourning for her husband: (A:) or *a small shirt worn next the body:* (S:) or *a* درع *worn next the breast:* (As:) or *i. q.* إتب [q. v.]. (T in art.

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اتب.) It is said in a prov., كُلُّ ذَاتِ صِدَارٍ خَالَةٌ [*Every female having a* صدار *is* as *a maternal aunt*]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (S. [See also Freytag's Arab. Prov. ii. 310.]) ___ Also *A certain mark made with a hot iron upon the breast of a camel.* (S.)

صَدَارَةٌ *Precedence,* or *priority.* (TA.) ___ See also صَدْرٌ, near the middle of the paragraph.

صَدَارَةٌ : see صَدْرٌ, near the middle of the paragraph.

صَدِيرَةٌ : see صَدْرٌ, near the middle of the paragraph.

صُدَيْرَةٌ dim. of صُدْرَةٌ, q. v. (TA.)

صَادِرٌ *Returning* [from water, &c.]; *going,* or *turning, back,* or *away:* (TA:) quasi-pl. n. صَدَرٌ . (M, K.) ___ [Hence the saying,] مَا لَهُ صَادِرٌ وَلَا وَارِدٌ *He has not anything:* (M, K:) or *he has not a thing nor a people.* (Lh, M.) ___ And طَرِيقٌ صَادِرٌ *A road,* or *way, by which people return from water:* (S, M, A, K:) opposed to طَرِيقٌ وَارِدٌ. (M, A.)

صَادِرَةٌ : see صَدْرٌ, near the middle of the paragraph.

أَصْدَرُ A man (M) *having a large breast,* or *chest;* (M, K, TA;) i. e. *having the breast,* or *chest,* or *the upper part thereof, prominent;* as also مُصَدَّرٌ . (TA.) الأَصْدَرَانِ *Two veins* (M, K) *that beat,* or *pulse,* (M,) *beneath the temples:* (M, K:) or *the two sides* of a man: or *the two shoulder-*

joints: (TA:) the word has no singular. (M.) [Hence the saying,] جآءَ يَضْرِبُ أَصْدَرَيْهِ; (M, Meyd, K, TA;) and some say أَسْدَرَيْهِ [q. v.], (Meyd, TA,) and this is the original; (Meyd;) and some, أَزْدَرَيْهِ; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning *He came beating* [with his hand] *his two sides,* (TA,) or *his two shoulderjoints:* (Meyd, TA:) i. e. *he came empty* [*-handed*]; (M, Meyd, K, * TA;) *not having accomplished the object of his desire:* (Meyd:) or *he came exulting,* or *behaving insolently,* (Meyd, and Har p. 603,) *not knowing where were his* أَصْدَرَانِ: so accord. to Yoo: and some say, جآءَ بِضَرْبٍ بِأَصْدَرَيْهِ. (Har.)

تَصْدِيرٌ [a subst. like تَذْرِيعٌ and تَنْبِيتٌ] The [*fore-girth,* i. e. *breast-girth,* or] *girth that is upon the breast of the camel:* (S, A: *) [the hind girth, or belly-girth,] that which is next the ثِيل, is called the حَقَب: (S:) or the *girth of the camel's saddle* (الرَّحْل), and *of the* [*camel-vehicle called*] هَوْدَج. (M.)

مَصْدَرٌ *A place of returning* or *going back,* (S, TA,) or *of going,* or *turning, away* [from water, and from a country or place, and from an affair or thing]. (TA. [See 1, first sentence.]) ___ [Hence, مَصْدَرُ أَمْرٍ *The way of return from,* or *of completing, a thing* or *an affair:* opposed to مَوْرِدُهُ.] One says, هو يَعْرِفُ مَوَارِدَ الأُمُورِ ومَصَادِرَهَا [*He knows the ways of betaking himself to things* or *affairs, and the ways of withdrawing himself from them;* or *of commencing them and of completing them*]. (A.) [See also another ex. in art. رحب, conj. 6.] ___ And hence [also], the مَصَادِر [pl. of مَصْدَر] of verbs: (S, TA:) مَصْدَرٌ signifies The *root* of a word, *from which proceed the derivatives of verbs:* (Lth, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the *source* (lit. place) *of derivation,* accord. to the grammarians of ElBasrah; and is what I term *an infinitive noun:* it is defined as] *a noun signifying, by its original application, an accident as subsisting in,* or *proceeding from, an agent* (as الفَرَحُ [the being joyful], الضَّرْبُ [

the act of beating], and القُعُودُ [the act of sitting]), or *affecting an object of action,* (as الجُنُونُ [the being possessed by a jinnee]), *conformable to its verb, so as to comprise all the letters in that verb, either literally* (as in the instances above) *or virtually* (as in القِتَالُ [the act of fighting], which wants the ا that is before the ت in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in قَاتَلَ قِيتَالًا, but the ا is changed into ى on account of the kesr of the letter before it), or *substituting another letter for any of those letters that it wants* (as in العِدَةُ [the act of promising], which wants the و that is in its verb as to the letter and virtually, but has ة substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the Kitab Hodood en-Nahw by the author of the work thus entitled, arts. مصدر and اسم مصدر; the Expos. of the Shudhoor edh-Dhahab by the author of the work thus entitled, section on the nouns that govern as verbs; I' Ak; &c.:) but the grammarians of El-Koofeh hold that the verb is the root, and that the مصدر is derived from it: (I' Ak p. 148:) some مصادر, moreover, are derived from real (as opposed to ideal) substantives, as التَّحَجُّرُ [the becoming stone] from الحَجَرُ [stone]. (Kull p. 327.) The مصدر has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.:) [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Zj, every مصدر used as an epithet is for ذُو [or ذَات &c.] followed by the مصدر, and therefore it has no dual nor pl. [nor fem.] form. (TA voce حَرَضٌ.) [It has also other uses, which are expl. in the grammars. Used as a مَصْدَرٌ, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see صَرْفٌ, third sentence.] ___ اسم مَصْدَرٍ, called by some اسم لِلْمَصْدَرِ, is a term applied to [*A quasi-infinitive noun;* i. e.] *a noun which is not a* مصدر, *but which is occasionally used in the place of a* مصدر; like as a مصدر is used in the place of an act. part. n., and in that of a pass. part. n.: such as الوُضُوءُ for التَّوَضُّؤُ [the performing of the ablution preparatory to prayer], and الغُسْلُ for الاغْتِسَالُ [the washing of oneself]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the Kitáb el-Hodood, cited above.) This kind of noun the grammarians of El-Koofeh and Baghdád allow to govern as a مصدر; but the grammarians

of ElBasrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the Shudhoor, ubi suprà.) It is also applied to *A proper name signifying an accident* [or *attribute*]; as فَجَارِ and حَمَادِ, proper names, by original application, for الفَجْرَةُ and المَحْمَدَةُ [vice and praise] and the like: and this kind does not govern as a مصدر. (Expos. of the Kitáb Hodood enNahw, ubi suprà; and Expos. of the Shudhoor, ubi suprà.) It is also applied to [what is more properly termed اسْمٌ لِلْمَعْنَى الحَاصِلِ بِالمَصْدَرِ, by some termed simply حَاصِلٌ بِالمَصْدَرِ, i. e. *An ideal substantive,* or *abstract noun;*] *a noun applied to signify an accident* [or *attribute*] *considered abstractedly* [such as صَدَرٌ signifying return; and this kind is commonly termed in the lexicons simply an اسْمٌ as distinguished from a مصدر]. (Kull p. 327.) Some apply it also to what is [properly] termed مَصْدَرٌ مِيمِىٌّ [i. e. *A* مصدر *commencing with an augmentative* م], if not of the measure مُفَاعَلَةٌ: but such is really a مَصْدَرٌ. (Expos. of the Shudhoor, ubi suprà.) And some of the grammarians [and of the lexicographers likewise] apply it to *A noun that signifies the instrument* [or *means*] *with* [or *by*] *which the action signified by a* مصدر *is performed:* as الأُكْلُ [food, as being that by means of which the act of eating (الأَكْلُ) is performed]. (Kull, ubi suprà.) ___ See also صَدَرٌ, last sentence but two.

مُصْدِرٌ [act. part. n. of 4, q. v. ___] A man *who completes things* or *affairs.* (A.) And *One of the names of the month* جُمَادَى الأُولَى: (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] 'Ad. (M.)

مَصْدَرَةُ القَوْمِ *Those who are made to have the precedence,* or *priority, of the people,* or *party.* (A, TA.)

مَصْدَرِىٌّ [, as a grammatical term, *Of,* or *relating to, the* مَصْدَرٌ. See the particles أَنْ and كَىْ &c.]

مُصَدَّرٌ A man (M) *strong in the chest;* (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the *lion;* (S, K;) and the *wolf;* (K;) because they are strong in the chest. (TA.) ___ See also أَصْدَرُ. ___ A horse *to whose breast the sweat has reached.* (M, K.) ___ A horse, and a sheep or goat, *white in the upper part* (لَبَّة) *of*

the breast: (M, K:) or (with ة, A)

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a ewe *having a black breast,* (M, A, K,) *the rest of her being white.* (M.) ___ A horse *that outreaches others* (IAar, M, A, K) *with his breast:* (TA:) IAar does not mention the breast. (M, TA.) [Accord. to rule, this should be مُصَدَّر, as is shown by a verse cited above: see 5.] ___ An arrow *thick in the part called the* صَدْر. (M, A, K.) ___ And المُصَدَّر is a name applied to *The first of the arrows termed* غُفْل, (M, K,) *which have no notches, and to which is assigned no portion* [*and no fine, in the game called* المَيْسِر]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See السَّفِيح and المَنِيح.])

مَصْدُورٌ A man (A &c.) *having a complaint of the chest.* (S, A, Mgh, Msb.) 'Obeyd-Allah Ibn- 'Abd-Allah Ibn-'Otbeh, on its being said to him, How long wilt thou utter this poetry? replied,

* لَا بُدَّ لِلْمَصْدُورِ مِنْ أَنْ يَسْعُلَا *

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نَفَثَ.]) ___ It is also often used as meaning *Grieved, afflicted,* or *vexed.* (TA in art. نفث.)

صدع

1 **صَدَعَهُ** , (S, Msb, K,) aor. ـَـَ , (Msb, K,) inf. n. صَدْعٌ, (S, * Msb, K, *) *He clave, split, slit,* or *cracked, it* [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see صَدْعٌ below;) or so generally]; syn. شَقَّهُ; (S, Msb, K;) as also صَدَّعَهُ , [but app. in an intensive sense, or relating to a number of objects,] inf. n. تَصْدِيعٌ: (TA:) or *so as to divide it in halves:* or *so that it did not separate.* (K.) ___ [Hence,] one says, صَدَعَهُ صَدْعَ الرِّدَآءِ [*He slit it,* or *rent it, as with the slitting,* or *rending, of the* garment called رِداء]. (TA.) ___ And صَدَعَ الفَلَاةَ *He traversed,* or *crossed, the desert;* [*as though he clave it;*] (S, Msb, K, TA;) and in like manner, النَّهْرَ *the river.* (TA.) And هٰذَا الطَّرِيقُ يَصْدَعُ فِى أَرْضِ كَذَا وَكَذَا [*This road extends through such and such a land*]. (TA.) And صَدَعَ اللَّيْلَ, inf. n. as above, *He journeyed during* [or *through*] *the night.* (IKtt, TA.) ___ صَدْعٌ also signifies The act of *separating,* or *dispersing,* or *scattering;* (Msb;) and so تَصْدِيعٌ ; (S, O;) syn. تَفْرِيقٌ [with which each is probably syn. in other, but similar, senses]. (S, O, Msb.) One says, صَدَعَ الشَّىْءَ *He,* or *it, separated,* or *dispersed,* or *scattered, the thing.* (TA.) And صَدَعْتُ القَوْمَ, inf. n. صَدْعٌ, *I separated,* or *dispersed,* or *scattered, the people,* or *party.* (Msb.) And صَدَعَتْهُمُ النَّوَى means [in like manner] فَرَّقَتْهُمْ [i. e. *The place that was the object of the journey separated them* from their homes &c.]; and so صَدَّعَتْهُمْ ; whence التَّصْدَاعُ [as an inf. n., like التَّصْدِيعُ]. (TA.) And صَدَعْتُ الغَنَمَ صَدْعَتَيْنِ *I separated,* or *divided, the sheep,* or *the goats, into two flocks* or *herds.* (S, TA.) ___ [And hence,] صَدَعْتُ الشَّىْءَ *I made the thing distinct* [*as though separate from others*], *apparent, manifest, evident, clear,* or *plain:* whence the saying of Aboo-Dhu-eyb in a verse cited in art. فيض, conj. 4. (S.) ___ And صَدَعَ بِالحَقِّ *He spoke the truth openly,* or *aloud,* (S, Msb, K, TA,) *distinguishing,* or *discriminating, between it and falsehood:* and thus Kh has expl. the verb

as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And صَدَعَ بِالأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) *He made known the affair,* or *case, by speaking of it.* (K, TA.) ___ فَٱصْدَعْ بِمَا تُؤْمَرُ, in the Kur [xv. 94], means *Therefore cleave thou,* or *divide thou,* their congregation, [app. by separating the believers from the unbelievers, *with that wherewith thou art charged,* (به being understood after تؤمر,) i. e.,] with the declaration of the unity [of God]: (IAar, O, Msb, K:) or *distinguish thou* therewith between the truth and falsehood: (AO, O, Msb, K:) or *dispense thou* among them in their collective state [*that wherewith thou art charged,* i. e.] the announcement [of the unity &c.]: (TA:) or *reveal thou,* or *make manifest,* (Fr, Zj, S, Msb, K, TA,) *that with which thou art charged,* (Zj, Msb, TA,) and fear not any one, (Zj, TA,) or *the ordinance,* i. e., (Fr, TA,) thy religion; (Fr, S, TA;) ما [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, الأَمْرُ: (TA:) or *utter thou openly,* or *aloud,* (O, K, TA,) *that with which thou art charged,* meaning, accord. to Ibn-Mujáhid, (TA,) the Kur-án: (O, K, TA:) in the R it is said to be from الصَّدِيعُ meaning the daybreak; ignorance being likened to the darkness of night, and the Kur-án to light that cleaves that darkness: (TA:) or *order thou,* or *ordain,* or *decree,* [*that with which thou art charged,* i. e.,] the truth: and *decide thou according to the ordinance* [*prescribed to thee*]: (O, K, TA:) or *direct thy course by that* [revelation] *with* [the preaching of] *which thou art charged:* (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) ___ صَدَعَ فُلَانًا signifies *He directed his course to such a one because of his generosity.* (Th, O, K, TA.) ___ صَدَعَ بِالأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) also signifies *He hit,* or *attained, with the affair, its proper place* [or *object*]. (K, TA.) ___ And صَدَعْتُ إِلَى الشَّىْءِ, (AZ, S, K,) aor. as above, (AZ, S,) inf. n. صُدُوعٌ, *I inclined to the thing.* (AZ, S, K. *) ___ And صَدَعَهُ عَنْهُ *He,* or *it, turned him away from him,* or *it.* (K.) One says, مَا صَدَعَكَ عَنْ هٰذَا الأَمْرِ *What turned thee away from this affair?* (S, O, TA:) and some say, مَا صَدَغَكَ, with the pointed غ, which is better. (O, TA.) See also the next paragraph. And see صَادِعٌ, last sentence.

2 **صَدَّعَ** see 1, in three places. [Freytag adds two other explanations of صدّع: namely, Immisit, followed by an accus. and فى; taken by inference from the Ham p. 196, l. 12 from the bottom: and *Rupit, perdidit;* from Reiske's additions to Golius: but both of these require consideration.] ___ [صدّعه also signifies *It affected him with headache; as though it made his head to split.*] One says, صَدَّعَنِى أَزِيزُ الرَّحَى [*The sounding of the mill-stone affected me with headache*]. (A and TA in art. از.) And صُدِّعَ, inf. n. تَصْدِيعٌ, *He* (a man, S) *was,* or *became, affected with* صُدَاعٌ [or *headache*]; (S, O, K; [see the Kur lvi. 19;]) and صُدِعَ [without teshdeed], pass. part. n. مَصْدُوعٌ, is allowable in poetry. (O, K.)

5 **تصدّع**, of which اصَّدَّعَ is a var.: (O, K:) see 7, in four places. ___ Also *It became separated,* or *dispersed,* or *scattered.* (K.) One says, تصدّع القَوْمُ *The people,* or *party, became separated,* or *dispersed,* or *scattered.* (S, Msb, TA.) And تصدّعوا عنّى *They became separated,* &c., *from me.* (TA.) يَوْمَئِذٍ يَصَّدَّعُونَ, in the Kur [xxx. 42], means *On that day they shall become separated into two parties,* a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تصدّع السَّحَابُ *The clouds became* [*scattered,* or] *dissundered.* (TA.) And تَصَدَّعَتِ الأَرْضُ بِفُلَانٍ *Such a one, fleeing, became concealed in the earth* or *land* [*as though it became cloven with him*]. (O, K, and Ham pp. 136 and 418.) تصدّع لَهُ: see تصدّأ, in art. صدأ.

7 **انصدع** [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] *It became cloven, split, slit,* or *cracked;* or, in an intrans. sense, *it clave, split, slit,* or *cracked;* syn. انْشَقَّ: (S, Msb, K:) [or *so as to become divided in halves:* or *so that it did not separate:* (see again 1, first sentence:)] as also تصدّع [but app. in an intensive sense, meaning *it became cloven* &c., or *it clave* &c., *much,* or *in several places*]. (O, K.) One says, تَصَدَّعَتِ البَيْضَةُ وَلَمْ تَتَفَلَّقْ [*The egg cracked,* or rather *cracked in several places, but did not split apart*]. (AZ, S in art. قيض.) And

تصدّع الثَّوبُ *The garment,* or *piece of cloth, became slit* or *rent,* or *much slit* or *rent; i. q.* انْصَاحَ. (Msb in art. صيح.) And انصدعت الأَرْضُ بالنَّبَات *The earth clave with,* or *became cloven by, the plants,* or *herbage;* as also تصدّعت . (TA.) And انصدع الصُّبْحُ *The dawn broke;* like انفجر, and انفلق, and انفطر. (TA.)

صَدْعٌ [originally an inf. n.] *A cleft, split, slit,* or *crack,* (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صُدُوعٌ. (TA.) Hassán says, satirizing El-Hárith Ibn-'Owf El-Murree,

* وَأَمَانَةُ المُرِّىّ حَيْثُ لَقِيتَهُ *

* مِثْلُ الزُّجَاجَةِ صَدْعُهَا لَمْ يُجْبَرِ *

[*And the fidelity of the Murree, where* (meaning *wherever*) *thou meetest him, is like the glass vessel, of which the crack is not repaired*]. (O, TA.) ___ And *A part,* or *portion, separated,* of a thing, (O, K, TA,) of sheep or goats, and the

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like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like خَلْقٌ in the sense of مَخْلُوقٌ, &c. (O, TA.) ___ And The *plants of the earth;* (K;) because they cleave it: (TA:) [i. e.] the *plants from over which the earth cleaves:* so in the phrase وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ, in the Kur lxxxvi. 12: (Bd:) or this phrase means *And the earth which is cloven* by the plants (Th, Bd, TA) and by the springs. (Bd.) And *i. q.* إِلْبٌ: (TA:) you say, النَّاسُ عَلَيْهِمْ صَدْعٌ وَاحِدٌ, (K, TA,) and إِلْبٌ وَاحِدٌ [or أَلْبٌ وَاحِدٌ], (TA,) *The people are one company combined in hostility against them:* (K, TA:) and in like manner وَعْلٌ واحد and ضِلَعٌ واحد: so says AZ. (TA.) And A man *light of flesh;* and so صَدَعٌ , (S, K,) sometimes: (S:) or *of middling stature, light of flesh:* (Ks, TA:) *like the mountain-goat thus termed.* (TA.) ___ See also صَدَعٌ.

صَدْعٌ The *half* of a thing that is cloven, or split, or slit, in halves. (K, * TA. [See also صَدْعَةٌ.]) You say, صَدَعَ الشَّىْءَ صَدْعَيْنِ *He clave,* or *split,* or *slit, the thing in halves.* (TA.) ___ And *A company of men.* (Ibn-'Abbád, O, K.) ___ And *A woman who makes a division in the state of a people and does not repair it.* (Ibn- 'Abbád, O, TA.)

صَدَعٌ and صَدْعٌ, (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) *Of a middling size, neither great nor small, but between the two:* (S:) or *youthful and strong:* [see also صَدِيعٌ:] or [in the CK and] the former word signifies a thing of any sort *between two things; between tall and short,* and *youthful and advanced in age,* and *fat and lean,* and *great and small.* (K.) ___ For the former word as applied to a man: see صَدْعٌ. ___ Also, thus applied *Penetrating, sharp,* or *effective, in his affair.* (TA.) [It is said that] صَدَعٌ signifies also The صَدَأُ [i. e. *rust*] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] El-Uskuff [which generally means the bishop], being asked by 'Omar respecting the Khaleefehs, designated [him who was afterwards] the fourth of them ['Alee] as صَدَعٌ مِنْ حَدِيدٍ, meaning [lit.] thereby *A mountain-goat of iron;* using it as a hyperbolical appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is صَدَأٌ حَدِيدٌ [which may be rendered, light or active in body (a meaning assigned to صَدَأٌ and صَدَعٌ, the latter of which is said to be in this sense the original), and sharp]; or صَدَأُ حَدِيدٍ [i. e. rust of iron, app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by As to be most probably correct. (O, * TA.)

صَدْعَةٌ The *half* of a thing that is cloven, split, or slit, in halves; as also صَدِيعٌ. (K. [See also صَدْعٌ.]) ___ And *A* [*herd such as is termed*] صَرْمَةٌ of camels; (S, O, K;) and so صَدِيعٌ: (S, O, K: *) or, accord. to AZ, *a herd* of camels *amounting to sixty.* (O, TA.) And *A separate flock,* or *herd,* of sheep or goats; as also صَدِيعٌ: (S, O, K:) or, as some say, of these also, *amounting to sixty:* and it is said to signify also *a herd* of gazelles: (TA:) and صَدِيعٌ

signifies also *a herd* of oxen [probably meaning wild oxen]. (O, TA.) ___ One says also, عَلَيْهِ صِدْعَةٌ مِنْ مَالٍ i. e. [*On him lies a debt of*] *a small amount of property.* (TA.)

صَدَعَاتٌ [*Divisions* in opinion &c.]. One says, بَيْنَهُمْ صَدَعَاتٌ فِى الرَّأْىِ وَالْهَوَى *Between them is division* [*in opinion and affection;* or rather *between them are divisions* &c.]. (O, K, TA.) And أَصْلِحُوا مَا فِيكُمْ مِنَ الصَّدَعَاتِ [*Repair ye the divisions that are among you;*] i. e. *become ye in a state of unity.* (O, TA.) And إِنَّهُمْ عَلَى مَا فِيهِمْ مِنَ الصَّدَعَاتِ أَلَبَّآءُ كِرَامٌ [*Verily they, notwithstanding the divisions that are among them, are intelligent* and *generous*]. (TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, إِنَّهُمْ عَلَى مَا تَرَى مِنْ صَدَاعَتِهِمْ لَكِرَامٌ app. as meaning *Verily they, notwithstanding what thou seest of their disunion, are generous:* but I think it most probable that صَدَاعَتِهِمْ is a mistranscription for صَدَعَاتِهِمْ.] [Reiske, as stated by Freytag, explains it as signifying also *Camels going swiftly.*]

صُدَاعٌ *Headache:* (S, O, Msb, K:) Er-Rághib says that it is *like a splitting in the head by reason of pain;* and is a metaphorical term. (TA.)

صَدِيعٌ *Either half* of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and *a thing* [شَىْءٌ accord. to the copies of the K, but I think that the right reading is شَىْءٍ i. e. of a thing,] that is cloven, or split, or slit, in halves: pl. صُدُعٌ. (K.) See also صَدْعَةٌ, first sentence. It is also said to signify *A* [*garment of the kind called*] رِدَآءٌ, *that is slit in halves.* (TA.) And *A new patch in an old and worn-out garment.* (O, K.) And *A garment much rent.* (TA.) And *A black garment which a wailing woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears:* so says Kásim Ibn-Thábit. (TA.) And *A garment that is worn beneath the coat of mail.* (O, K.) And *A shirt* [*of a middling size*] *between two shirts, neither large nor small.*

(TA.) ___ See also صَدْعَةٌ, second and third sentences, in three places. ___ Accord. to Ibn-'Abbád, (O,) applied to a mountain-goat, it signifies *Youthful:* and (some say, O) *of middling size;* syn. مَرْبُوعُ الخَلْقِ; (O, K, TA;) i. e. *between two* [*in size*]; like صَدَعٌ [q. v.]. (TA.) Also *Daybreak:* (S, O, K:) because it cleaves the night. (O.) And *Fresh milk which is put in a place, and becomes cool, and overspread by a thin skin:* (O, K:) so called because you skim off (تَصْدَعُ, lit. cleave,) that thin skin from the clear milk. (O.)

صَدَاعَةٌ : see a saying mentioned above, voce صَدَعَاتٌ.

صَادِعٌ [act. part. n. of صَدَعَ; *Cleaving, splitting,* &c.] ___ [Hence,] applied to a valley, (O, K,) and a road, or way, (سَبِيلٌ, O, TA, in the K erroneously written سَيْلٌ [a torrent], TA, [or both may be correct,]) and a mountain, (K, TA, [in the O, حَبْلٌ is put for جَبَلٌ,]) *Extending far along the earth.* (O, K, TA.) ___ And, applied to the daybreak, *Shining,* or *bright;* syn. مُشْرِقٌ. (IDrd, O, K.) ___ Also One *who decides,* or *judges, between,* or *among, a people,* or *party.* (TA.) ___ A poet (قيس بن ذريح) says,

* فَلَمَّا بَدَا مِنْهَا الفِرَاقُ كَمَا بَدَا *
* بِظَهْرِ الصَّفَا الصَّلْدِ الشُّقُوقُ الصَّوَادِعُ *

[i. e. *And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock*]: it may be that صَدَعَ is syn. with تَصَدَّعَ in some dial. [and that صَوَادِعُ is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning *having a cleaving.* (TA.)

هُوَ أَصْدَعُهُمْ بِالصَّوَابِ فِى أَسْرَعِ جَوَابٍ [app. *He is the most effective of them in deciding rightly in a most quick answer*]. (TA.)

مَصْدَعٌ *A smooth,* or *plain, road, in a rugged tract of ground:* pl. مَصَادِعُ. (IDrd, O, K, TA.)

مَصْدَعٌ *A* [*sort of arrow-head,* or *arrow, such as is termed*] مِشْقَصٌ [q. v.]: pl. مَصَادِعُ. (IDrd, O,

K.) Hence the quiver is called خَابِئَةُ المَصَادِعِ [*The concealer,* or *guarder, of the* مصادع]. (TA.) ___ دَلِيلٌ مُصْدِعٌ *A guide going his way* [app. *with energy*]. (TA.) ___ And خَطِيبٌ مُصْدِعٌ *An orator,* or *a preacher, perspicuous,* (O, K, TA,) *eloquent,* (K, TA,) *and bold in speech.* (TA.)

مَصْدُوعٌ : see 2, last sentence.

صدغ

1 **صَدَغَهُ** , (A'Obeyd, S, O, K, *) aor. ـَ , (K,) inf. n. صَدْغٌ, (TK,) [may be rendered *I walked,* or *went along, cheek by jole with him;* lit.] *I had my* صُدْغ [or *temple*] *over against his* (another man's) *in walking,* or *going along.* (A'Obeyd, S, O, K *) [See also 3. Accord. to Golius, it means also *I overtook him, and joined myself to him by his side:* but for this explanation he names no authority.] ___ And صَدَغَهُ, aor. as above [and probably ـُ also, like that of دَمَغَهُ], and inf. n. as above, *He struck his* صُدْغ [or *temple*]. (TA.) ___ And صَدُغَ, like عَنِيَ, inf. n. as above, *He had a complaint of his* صُدْغ [or *temple*]. (TA.) صَدَغَهُ عَنِ الأَمْرِ *He turned him away,* or *back, from the affair.* (K. [And so, accord. to Freytag, as from the S, on the authority of As, اصدغه: but he has app. taken this from a mistranscription in a copy of the S.]) One says, مَا صَدَغَكَ عَنْ هٰذَا الأَمْرِ *What turned thee away,* or *back, from*

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this affair? (As, S, O:) and صَدَعَكَ also: (S and O in art. صدع:) but the former is the better. (O in that art.) And اتَّبَعَ فُلَانٌ بَعِيرَهُ فَمَا صَدَغَهُ i. e. [*Such a one followed his camel, and*] *he did not turn him aside:* this is said when he has taken fright, or become refractory, and run away. (As, S, O.) And Selemeh is related to have said, اشْتَرَيْتُ سِنَّوْرًا فَلَمْ يَصْدَغْهُنَّ [*I bought a cat, and he did not drive them away*]; meaning the rats, or mice. (O.) ___ One says also, فُلَانٌ مَا يَصْدَغُ نَمْلَةً *Such a one does not kill an ant;* (S, K; *) by reason of his weakness. (S.) ___ And صَدَغَهُ, inf. n. as above, *He straightened his,* or *its,* صَدَغ, i. e. *crookedness,* and *bending,* or *inclining.* (TA.) صَدَغَ إِلَى الشَّىْءِ, inf. n. صُدُوغٌ, *He inclined to the thing.* (TA.) And صَدَغَ عَنْ طَرِيقِهِ *He declined from his way,* or *road.* (TA.) صَدُغَ, aor. ـُ , (S, O,

K,) inf. n. صَدَاغَةٌ, (S, O,) *He* (a man, S, O,) *was*, or *became, weak.* (S, O, K.) [See its part. n. صَدِيغٌ.]

3 **صادغه** *i. q.* دَارَاهُ [*He treated him with gentleness*, or *blandishment; soothed, coaxed, wheedled*, or *cajoled, him;* &c.]: or عَارَضَهُ فِى المَشْىِ [*he went along over against him*]: (K:) Ibn-'Abbád says that صَادَغْتُ الرَّجُلَ means دَارَيْتُهُ: and he adds, وَهِىَ المُعَارَضَةُ فِى المَشْىِ: (O: [but the right reading seems to be أَوْ هِىَ:]) accord. to the A, one says, صَادَغْتُهُ فِى المَشْىِ صُدْغِى لِصُدْغِهِ [*I walked*, or *went along, with him, my temple towards his temple*]. (TA.) [See also 1, first sentence.]

صُدْغٌ [The *temple;* i. e.] the *part between the eye and the ear;* (S, O, K;) the *part between the outer angle of the eye and the root* (أَصْل) *of the ear;* (A, Msb;) the *part of the head that slopes down to the place of attachment of the jaws;* as expl. by AZ, it is [*from*] *the place of juncture between the* لحية [app. a mistranscription for لَحْى i. e. *jaw*, agreeably with the explanation next preceding,] *and* [*the main portion of*] *the head, to the part beneath the* قَرْن [which is the *temporal ridge*]; (TA;) *each of what are termed the* صُدْغَانِ: (AZ, A, TA:) ISd mentions also صُدُغٌ, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said سُدْغٌ, with س: Ktr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change س into ص [or use these two letters indiscriminately] when followed by any of the letters ط and ق and غ and خ, whether the latter be second or third or fourth; saying سِرَاطٌ and صِرَاطٌ, and بَسْطَةٌ and بَصْطَةٌ, and سَيْقَلٌ and صَيْقَلٌ, &c.: (S, O:) the pl. is أَصْدَاغٌ (S, O, Msb, TA, [in all except the Msb mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also أَصْدُغٌ [which is probably used only as a pl. of pauc.]. (TA.) ___ And The *hair that hangs down upon the place above-mentioned.* (S, O, Msb, K.) One says صُدْغٌ مُعَقْرَبٌ [*A curled lock of hair hanging down upon the temple*]. (S, O, TA.)

صَدَغٌ *Crookedness*, and *bending*, or *inclining.* (TA. [See 1, near the end.])

صُدُغٌ : see صُدْغٌ.

صَدَاغٌ *A mark made with a hot iron upon the* صُدْغ [or *temple,* of a camel], (S, O, K, TA,) or, as in the A, *upon the even part of the* صُدْغ, *lengthwise.* (TA.)

صَدِيغٌ an epithet applied to a child (S, K) *In the stage extending to his completion of seven days:* (S:) or *that is seven days old:* (Mgh, O, K:) because his temple becomes firm (يَشْتَدُّ صُدْغُهُ) only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (لَا يَشُدُّ صُدْغَاهُ) save for seven days: (so in the TA:) or it may be an instance of فَعِيل in the sense of مَفْعُول from صَدَغَهُ عَنِ الشَّىْءِ meaning he turned him away, or back, from the thing. (O.) ___ And [hence, perhaps,] *Weak.* (S, O, K.)

الأَصْدَغَانِ [*The two temporal arteries;*] *two veins beneath the* صُدْغَان [or *two temples*], (O, K,) *which,* as is said by As, *are always pulsing, in everyone in the world:* a word having no sing., like as they say of المَذْرَوَانِ. (O.)

مَصْدَغٌ : see what next follows.

مَصْدَغَةٌ *A pillow,* or *cushion;* (S, O, K;) because placed beneath the صُدْغ [or temple]; also pronounced مَسْدَغَةٌ; and sometimes they said مَزْدَغَةٌ; (S, O;) and [مَصْدَغٌ and] مَسْدَغٌ and مَزْدَغٌ signify the same. (TA in art. سدغ.)

مَصْدَّغٌ, and its fem.: see what follows.

مَصْدُوغٌ, A camel *marked with the mark termed* صِدَاغ; as also مُصَدَّغٌ : (K, * TA:) or the former is applied in this sense to a camel, and مُصَدَّغَةٌ in like manner to camels. (ISh, O, TA.)

صدف

1 صَدَفَ عَنِّى , (S, O,) or عَنْهُ, (Msb, K,) aor. ـِ , (O, K,) *He turned away from, avoided, shunned, and left,* (S, O, Msb, K,) *me,* (S, O,) or *him,* or *it;* (Msb, K;) so the verb signifies in the Kur vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so تَصَدَّفَ عَنْهُ: (O, * K:) and (so in the K [but more properly or]) صَدَفَ, (A'Obeyd, M, O, K,) aor. ـِ (M, K) and ـُ , (K,) inf. n. صَدْفٌ and صُدُوفٌ, (M, O, K, TA, [صَدَفًا in the CK is a mistake,]) *he turned away,* (A'Obeyd, M, O, K, TA,) or *became turned away,* or *back,* (O, K, TA,) and *declined,* (K, TA,) عَنْهُ *from it,* (M, O,) namely, a thing; (O;) said of a man. (K.) And صَدَفَتْ, said of a woman, *She turned away her face.* (Msb.) See also 4. صَدَفٌ is an inf. n. (S, M, O, Msb) of which the verb is صَدَفَ, (M, Msb,) and from which is derived the epithet أَصْدَفُ applied to a horse, or to a camel: (S, M, O:) it signifies, in relation to a horse, The *having the thighs near together, and the hoofs far apart, with a twisting of the pasterns* (S, O, K:) or *a crookedness in the fore legs:* (M:) or *an inclining in the hoof towards the off side:* (ISk, S, M, Mgh, O, K:) or *an inclining of the foot* (As, S, M, Mgh, O, Msb, K) *of the fore leg* or *of the kind leg* (As, S, M, O, Msb) of the camel, *towards the off side;* (As, S, M, Mgh, O, Msb, K;) if towards the near side, the epithet applied to him is أَقْفَدُ, (As, S, O, K,) and the verb is قَفَدَ, inf. n. قَفَدٌ: (TA:) or *an inclining in the* قَدَم [or *human foot*]; As says, I know not whether *from the right* or *from the left:* or *an approaching of one of the knees towards the other;* thus, peculiarly, in the horse: or *a nearness together of* [*the two tendons called*] *the* عُجَايَتَان, *and a wideness apart of the hoofs, with a twisting of the pasterns; one of the natural faults of horses:* (M:) (Mtr says,] as meaning *a twisting in the neck,* I have not found it. (Mgh.)

3 صادفه , (S, O, K, TA,) inf. n. مُصَادَفَةٌ, (M, TA,) *He found him;* or *lighted on him;* syn. وَجَدَهُ; (S, O, K,

TA;) namely, another man; (S, O;) and لَقِيَهُ [which may also be rendered *he met with him;* or *encountered him*]; (O, K, TA;) and وَافَقَهُ [which signifies the same]. (M, * TA, and S and K in art. وفق.) One says, صَادَفْتُ فُلَانًا بِمَوْضِعِ كَذَا *I found,* or *met with, such a one in such a place;* syn. وَافَقْتُهُ. (TA in art. وفق.) And صَادَفْتَ أَمْرَكَ مُوَافِقًا لِإِرَادَتِكَ [*Thou foundest thine affair,* or *thy case, suitable to thy wish;* i. e., *foundest it to be so:* thus, in this instance, and in many others, like its syns. وَجَدْتَ and لَقِيتَ, the verb has two objective complements]. (S * and K * and TA in art. وفق.) ___ And مُصَادَفَةٌ signifies also The *being opposite, one to another;* or the *facing one another;* or the *matching one another;* syn. مُحَاذَاةٌ. (TA.)

4 **اصدفه** *He,* or *it, turned him away,* (S, M, O, K,) or *back;* or *caused him to return, go back,* or *revert;* (K, TA;) عَنْهُ *from it;* (M;) and صَدَفَهُ, (O, K,) inf. n. صَدْفٌ, (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, أَصْدَفَنِي عَنْهُ كَذَا وَكَذَا *Such and such things turned me away from it.* (S, O.)

5 **تصدّف** : see 1, first sentence. ___ Also *I. q.* تَعَرَّضَ: (TA:) in the saying of Muleyh ElHudhalee,

* فَلَمَّا ٱسْتَوَتْ أَحْمَالُهَا وَتَصَدَّفَتْ *
* بِشُمِّ المَرَاقِى بَارِدَاتِ المَدَاخِلِ *

[app. describing a she-camel, or a number of camels, meaning *And when her,* or *their, burdens were,* or *became, adjusted,* or *firm* or *steady, and she,* or *they, went alternately to the right and left,* (see the phrase تَعَرَّضَتِ الإِبِلُ المَدَارِجَ, in art. عرض,) *in the high places of ascent, cold in the*

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entrances thereof, because of their height], Skr says, تَصَدَّفَتْ means تَعَرَّضَتْ. (M, TA.)

6 تَصَادَفَا, said of two sides of a mountain, *They met together,* and *faced each other.* (TA.)

صَدَفٌ inf. n. of صَدَفَ [q. v.]. (M, Msb.) Also *Anything high,* or *lofty,* (As, S, M, O, K,) *such as a wall* and *a mountain,* (M,) or *such as a wall* and *the like;* (K;) *like what is termed* هَدَفٌ: (As, S, O:) and the *side of a mountain:* (M:) or صَدَفٌ and هَدَفٌ both signify *any building* or *structure, that is high,* or *lofty, and great;* (A'Obeyd, TA;) accord. to Az, likened to the صَدَفُ of a mountain, which is the *side that faces one,* thereof: (TA:) and صَدَفٌ and صُدُفٌ (S, M, O, K) and صُدَفٌ and صَدُفٌ, (O, K,) accord. to different readings of a passage in the Kur, (S, M, O, K,) [xviii. 95,] in which the dual occurs, (S, M, O,) signify the *place of ending,* or *breaking off,* (S, O, K,) *of a mountain,* (K,) or *of a lofty mountain:* (S, O:) or the *side of a mountain:* (K:) or the *part between two mountains:* (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) الصَّدَفَانِ, (M, K,) as also الصُّدُفَانِ, (M,) means *two mountains* (M, L, K) *meeting together,* (M, L, TA,) in the copies of the K, مُتَلَازِقَانِ [i. e. *cleaving together*], but the correct reading is مُتَلَاقِيَانِ, as in the L [and M], (TA,) *between Ya-jooj and Ma-jooj:* (M, L, K, TA:) and الصُّدُفَانِ, (M, K,) with damm to the د (M,) i. e. with two dammehs, especially, (K,) or this as well as الصَّدَفَانِ, (TA,) means *the two sides of the* شِعْب [app. here meaning *ravine,* or *gap, between two mountains*], or *of the valley:* (M, K, TA:) so says IDrd: (M, TA:) both signify *the two sides of the mountain when they* [*meet together, and*] *face each other,* so called لِتَصَادُفِهِمَا, i. e. because of their meeting together, and facing each other, *having between them a* [*road such as is termed*] فَجّ, or *a* شِعْب [expl. above], or *a valley.* (TA.) Also [The *mother-of-pearl shell;* or *oyster-shell;* and *any shell of a mollusk:* and, by an extension of its primary application, the *oyster* itself; and *any shell-fish,* or *testaceous mollusk of the water,* and likewise *of the land:*] the *cover of the pearl;* (K;) or this is called صَدَفُ الدُّرَّةِ, (S, O,) or صَدَفُ الدُّرِّ; (Msb;) *a kind of cover created in the sea, composed of* [*what are termed*] صَدَفَتَانِ [i. e. *a pair*

of shell-valves], *which are opened from* [i. e. *so as to disclose*] *a kind of flesh in which is life, called the* مَحَارَة [i. e. *oyster*], *and in the like thereof are found pearls;* (Lth, TA;) *i. q.* مَحَار [which means *oyster-shells*, and also *oysters* themselves, and both of these may be here meant, as both are correct meanings of صَدَف]: (M:) n. un. with ة: (S, M, O, Msb, K:) [in the Msb it is also said that الصَّدَفَة signifies *the* مَحَارَة, which is *the* مَحْمِل *of the pilgrims;* but I think that this is a mistake, caused by understanding مَحَارَة here in a wrong sense; for I find no other authority for assigning this meaning to الصَّدَفَة:] pl. أَصْدَافٌ. (O, K.) [See an ex. of the pl. voce حَلَزُونٌ.] ___ [Hence,] الصَّدَفَة signifies also, (M, TA,) or صَدَفَة الأُذُن, (O,) *The* مَحَارَة [or *concha*, i. e. *the external, deep, and wide, cavity, around the hole,*] *of the ear.* (M, O, TA.) ___ [And hence, also,] الصَّدَفَتَان signifies *The two small hollows,* or *sockets, in each of which is set the head of one of the two thing-bones, and in each of which is a ligament* (عَصَبَةٌ [app. *that called ligamentum teres, forming a tie*]) *to that head.* (M, TA.) [And in like manner, *The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones:* (see حَارِقَة:) or these, it seems, are called by some الصَّدَفَان; for it is said that] الصَّدَف signifies *the part of the scapula which is the place of the* وَابِلَة. (O, K.) ___ And صَدَفٌ also signifies *Flesh,* (O,) or *a piece of flesh,* (K, TA,) *growing in a wound of the head, next the skull, resembling the cartilages.* (O, K.) And in the Tekmileh it is said that [the pl.] أَصْدَافٌ signifies *Waves of the sea.* (TA.) See also صُدَفٌ.

صَدُفٌ : see صَدَفٌ, second sentence.

صُدَفٌ : see صَدَفٌ, second sentence. Also, i. e. like صُرَدٌ, (O, K,) or صَدَفٌ , (so in a copy of the M,) *A species of animal of prey:* (M, O, K: *) or, as some say, *a bird.* (M, O, K.)

صُدُفٌ : see صَدَفٌ, in three places.

صَدَفِىٌّ *A camel of a certain sort,* (M, K, *) *of excellent quality,* (K,) [ISd says,] *so called,* (M, K,) I think, *in relation to a tribe of Arabs of El-Yemen,* (M,) or *in relation to a sub-tribe* (بَطْن) *of Kindeh,* (K,) *called* الصَّدَفُ. (M, K.) [See also صَرَفِىٌّ.] [Also a rel. n. from صَدَفٌ; *Testaceous.*]

صَدُوفٌ A woman *who turns away her face* (Lh, M, Msb) *from her husband:* (Lh, M:) or a woman *who turns her face towards one and then turns away:* (S, O, K:) or *a woman who desires not kisses:* (M:) or *having a stinking mouth,* (Lh, Ibn-'Abbád, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-'Abbád, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) ___ And A she-camel *that will not come to the watering-trough until it is left to her unoccupied:* like صَرُومٌ. (TA in art. صرم. [See also what next follows.])

صَوَادِفُ [pl. of صَادِفَةٌ] Camels *that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in.* (S, O. [See also what next precedes.])

أَصْدَفُ : see صَدَفٌ, in the first paragraph.

مُصَدَّفٌ meaning One *often attacked by diseases* is a word used by the vulgar. (TA.)

مَصْدُوفٌ *Veiled,* or *concealed; covered;* or *protected;* syn. مَسْتُورٌ. (TA.)

صدق

1 صَدَقَ, (S, M, O, Msb, K,) aor. ـُـ, (M, TA,) inf. n. صِدْقٌ (S, * M, O, * Msb, K, TA) and صَدْقٌ, (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and تَصْدَاقٌ (M) and مَصْدُوقَةٌ, (O, K, TA,) which is one of the [few] inf. ns. of the measure مَفْعُولَةٌ, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مَكْذُوبَةٌ,] *he spoke, said, uttered,* or *told, truth,* or *truly,* or *veraciously; contr. of* كَذَبَ: (Msb: [and in like manner it is said in the S and M and O and K that صِدْقٌ is the *contr. of* كَذِبٌ:]) Er-Rághib says that صِدْقٌ and كَذِبٌ are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, Is Zeyd in the house? for this implies information of his being ignorant of the state of Zeyd; and when one says, Make me to share with thee, or to be equal with thee, for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, Do not thou hurt me, for this implies that the other is hurting him: صِدْقٌ, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صِدْقٌ, but may be described either as صِدْقٌ or sometimes as صِدْقٌ and sometimes as كَذِبٌ according to two different points of view; as when one says without believing it, Mohammad is the Apostle of God, for this may be termed صِدْقٌ because what is told is such, and it may be termed كَذِبٌ because it is at variance with what the speaker conceives in his mind. (TA.) One says, صَدَقَ فِى الحَدِيثِ [*He spoke truth in the information,* or *narration*]. (S, O, K.) And صَدَقَهُ i. e. *He told him,* or *informed him, with truth,* or *veracity,* (AHeyth, * M, Msb, *) فِى القَوْلِ [*in the saying*]; for it is trans. as well as intrans. (Msb.) And صَدَقَهُ الحَدِيثَ (S, O, K, in the CK [erroneously] صَدَّقَ فُلَانًا الحَدِيثَ) *He told him with truth,* or *veracity, the information,* or *narration;* for it is sometimes doubly trans. (TA.) And صَدَقَنِى سِنَّ بَكْرِهِ [*He hath told me truly the age,*

or *as to the age, of his youthful camel;* or صَدَقَنِى سِنُّ بَكْرِهِ *the age of his youthful camel has spoken truly to me*]: (S, O, K:) a prov., (S, O,) expl. in art. بكر [q. v.]. (K.) And فُلَانٌ لَا يَصْدُقُ أَثَرُهُ and أَثَرُهُ, meaning *Such a one,* when asked, *will not tell truly whence he comes.* (M.) And صَدَقَتْ يَمِينُهُ *His oath was,* or *proved, true.* (Msb in art. صدق.) بت is an oath of the Arabs, meaning لَا صَدَقَتْ الخ [*May I not utter truly to God a saying,* i. e. *may I not speak truth to God, if I do not such a thing*]. (AHeyth, O, K.) One says also, صَدَقَهُ النَّصِيحَةَ, and الإِخَآءَ, *He rendered to him truly,* or *sincerely, good advice,* and *brotherly affection.* (M.) And صَدَقُوهُمُ القِتَالَ (S, M, K, * TA) [*They gave them battle earnestly,*

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not with a false show of bravery; as is implied in the S, and M, and K; i. e.] *they advanced against them boldly in fight:* (M, TA:) and in like manner, صَدَقُوا فِى القِتَالِ *they advanced boldly in fight:* or, accord. to Er-Rághib, the former means *they gave them battle so as to fulfil their duty:* and hence, in the Kur [xxxiii. 23], رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ, *Men who fulfilled the covenant that they had made with God.* (TA.) And صَدَقَ اللِّقَآءَ, inf. n. صِدْقٌ, *He was firm,* or *steady, in encounter,* or *conflict.* (M, TA.) And صَدَقَ ظَنِّى *My opinion was,* or *proved, true,* or *correct,* like as one says [in the contrary case], كَذَبَ: (Er-Rághib, TA:) whence, in the Kur [xxxiv. 19], وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ, meaning فِى ظَنِّهِ [i. e. *And assuredly Iblees was,* or *proved to be, correct in his opinion* that he had formed *against them*]: but some read صَدَّقَ, meaning, as Fr says, حَقَّقَ [i. e. Iblees *proved,* or *found, to be true,* his opinion &c.]. (TA.) And صَدَقَتْهُ نَفْسُهُ *His soul* [*told him truth;* meaning,] *diverted him,* or *hindered him,* or *held him back, from an undertaking, causing him to imagine himself unable to prosecute it.* (TA in art. كذب.) And صَدَقَ الصُّبْحُ [*The dawn shone*

clearly]. (S in art. سقط.) [And one says of a word or the like, يَصْدُقُ عَلَى كَذَا, meaning *It applies correctly to such a thing.*] ___ صَدَقَ الوَحْشِىُّ: see 2, near the end.

2 **صدّقه**, (S, M, O, &c.,) inf. n. تَصْدِيقٌ, *contr. of* كَذَّبَهُ. (O, * K.) [This explanation implies several meanings here following.] *He attributed,* or *ascribed, to him truth, veracity,* or *the speaking truth.* (Msb.) And *He said to him, Thou hast spoken truth.* (Msb.) *He accepted,* or *admitted,* [or *assented to,* or *believed,*] *what he said:* (M:) you say, صدّقه فى حديثه [*He accepted,* &c., *what he said in his information,* or *narration*]: (S:) and you say صدّق بلسانه [*He assented to the truth of what was said with his tongue*]; as well as بقلبه [*with his heart,* or *mind*]. (T in art. امن.) *He held him to be a speaker of truth.* (MA.) [*He found him to be a speaker of truth. He,* or *it, proved him to be a speaker of truth; verified him;* or *confirmed the truth of what he said:* see an ex. in a verse cited voce بين.] *He found it* (an opinion) *to be true,* or *veritable.* (Ksh and Bd and Jel, in xxxiv. 19.) *He verified it; confirmed its truth;* or *proved it to be true,* or *veritable;* i. e. an opinion [&c.]; syn. حقّقه: (Ksh and Bd, ibid.:) one says, صَدَّقَ الخَبَرَ الخُبْرُ [*The trial, proof,* or *test, verified the information*]. (S in art. خبر.) See 1, near the end. In the saying in the Kur [xxxix. 34], وَالَّذِى جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهِ, [which seems to be best rendered *But he who hath brought the truth and* he who *hath accepted it as the truth,* (see كَذَّبَ بِالأَمْرِ,)] 'Alee the son of Aboo-Tálib is related to have said that by الذى جآء بالصدق is meant Mohammad; and by الذى صدّق به, Aboo-Bekr: or, as some say, Gabriel and Mohammad [are meant by the former and the latter respectively]: or by the former, Mohammad; and by the latter, [every one of] the believers: (M:) accord. to Er-Rághib, by وصدّق به is meant *and hath found,* or *proved, to be true* (حَقَّقَ) *that which he hath brought by word,* by that which he hath aimed at (بِمَا تَحَرَّاهُ) by deed. (TA.) ___ صِدِّيقٌ is also said to signify *He said,* This thing is the truth; like حَقَّقَ. (TA in art. حق.) ___ And this verb also denotes فِى المُبَالَغَةِ

الصِّدْق: thus in the saying,

* صَدَّقَتْ فِيهِمْ ظُنُونِى *

[*My opinions respecting them were,* or *proved to be, very true* or *correct*]. (Ksh, in xxxiv. 19.) ___ صدّق الوَحْشِىُّ, (O, K, TA,) or صَدَقَ, (so in a copy of the M,) *The wild animal ran without looking aside, when charged upon,* or *attacked:* (M, O, K, TA:) mentioned by IDrd. (O, TA.) صَدَّقَهُمْ *He exacted from them the poor-rate.* (TA. [See صَدَقَةٌ.]) ___ See also 5.

3 **صادَقْتُه**, (M,) inf. n. مُصَادَقَةٌ (S, M, O, K) and صِدَاقٌ, (M, O, K,) the latter like كِتَابٌ, (TA, [in the CK erroneously written صَداق,]) I *acted,* or *associated, with him as a friend,* or *as a true,* or *sincere, friend.* (S, * M, O, * K. *) [See also 6.]

4 **اصدق المَرْأَةَ** *He named for the woman a* صَداق [or *dowry*]: (S, M, * O, K:) or *he gave her her* صَداق: (M, * Msb:) or *he appointed her,* or *assigned her, a* صَداق, *on taking her as his wife:* (TA:) and *he married her,* or *took her as his wife, on the condition of his giving her a* صَداق. (Msb.) And sometimes this verb is doubly trans.; whence, in a trad., مَا ذَا تُصْدِقُهَا فَقَالَ إِزَارِى [It was said, *What is it that thou meanest for her,* or *givest her, as her dowry? and he said, My waist-wrapper*]. (Mgh.)

5 **تصدّق عَلَيْه** *He gave him* (i. e. the poor, Mgh, Msb) *what is termed* صَدَقَةٌ, (M, Mgh, Msb,) meaning [*an alms,* or] *what is given for the sake of God,* (M,) or *what is given with the desire of obtaining a recompense from God:* (M, * Mgh:) and صَدَّقَ عليه signifies the same; (M, TA;) and in this sense صدّق is [said by some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88], وَتَصَدَّقْ عَلَيْنَا: (TA:) or this means *And do thou confer a favour upon us* by giving that which is [not like the mean merchandise that we have brought,

but of middling quality,] between good and bad. (M.) One says, تَصَدَّقْتُ بِكَذَا, meaning *I gave such a thing as a* صَدَقَة. (Msb.) See an ex. voce شِقٌّ. The saying, in a trad., إِنَّ ٱللّٰهَ تَصَدَّقَ عَلَيْكُمْ بِثُلُثِ أَمْوَالِكُمْ, meaning [*Verily God*] *hath conferred a favour* [*upon you by giving you a third of your possessions* to bequeath to whom ye will], if correct, is tropical. (Mgh.) ___ It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAmb, that تصدّق signifies also *He asked,* or *begged, for what is termed* صَدَقَة [or *alms*]: but Fr and As and others disallow the beggar's being called مُتَصَدِّق: (Az, TA:) IKt says that the verb is improperly used in this sense by the vulgar: (Msb:) [and accord. to J and Sgh,] one says, مَرَرْتُ بِرَجُلٍ يَسْأَلُ, and one should not say يَتَصَدَّقُ. (S, O.)

6 **تَصَادُقٌ** signifies The *acting,* or *associating, as friends,* or *as true,* or *sincere, friends, one with another.* (K. [See also 3.]) And *I. q.* صِدْقٌ: (TA:) [or rather *mutual* صِدْق; *contr. of* تَكَاذُبٌ:] one says, تَصَادَقَا فِى الحَدِيث and فِى المَوَدَّة (S, O, TA) *They were true,* or *sincere, each to the other, in information,* or *narration,* and *in love,* or *affection; contr. of* تَكَاذَبَا. (O, TA.)

صَدْقٌ is an inf. n. of صَدَقَ [q. v.]: (M, K:) ___ and is used as an epithet, applied to a man &c.: (S, M, O, K, TA:) [and] صِدْقٌ [also, if not a mistranscription for صَدْقٌ,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies *Hard,* (S, M, O, Msb,) applied to a spear, (S, M, O,) and to other things: (M:) or *even,* or *straight;* (S, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or *hard and even* or *straight,* applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning *hard:* or, as IB says, on the authority of IDrst, it is not from hardness, but means *combining those qualities that are commended;* and it is applied to a spear as meaning *long and pliant and hard,* and *the like;* and to a man, and to a woman likewise [without ة, but see what follows], as meaning *true in hardness and strength and goodness;* for, IDrst says, if it meant *hard,* one would say حَجَرٌ صَدْقٌ and حَدِيدٌ صَدْقٌ, which one does not: (TA:) and, applied to anything, (O,

K, TA,) it means *complete*, or *perfect*, (Kh, O, K, TA,) thus applied to a man, (TA,) *such as is commended;* (O;) fem. with ة, (O, K, TA,) applied to a woman: (O:) the pl. is صُدُقٌ, applied to a company of men, (S, O, K,) and صُدُقٌ (K) and صَدْقُونَ, so applied, and صَدَقَاتٌ applied to women: (O, K:) and Ru-beh says, describing asses,

* مَقْذُوذَةُ الآذَانِ صَدْقَاتُ الحَدَقْ *

meaning [*Rounded, as though pared, in the ears,*] *penetrating in the eyes;* (O, TA;) which is [said to be] tropical. (TA.) صَدْقٌ signifies also *Firm*, or *steady, in encounter*, or *conflict:* (M:) or one says صَدْقُ اللِّقَآءِ, applying this epithet to a man, (S, O, K, TA,) meaning thus: (TA:) and صَدْقُ النَّظَرِ [*firm*, or *steady, in look*]. (S, O, K, TA. [Said in the TA to be tropical.])

صِدْقٌ is an inf. n. of صَدَقَ [q. v.]: (M, K, &c.:) or a simple subst., (K,) signifying [*Truth; veracity;* or] *agreement of what is said with what is conceived in the mind and with the thing told of, together;* otherwise it is not complete صِدْقٌ, as expl. above in the first paragraph of this art. (Er-Rághib, TA.) ___ It is also *syn. with* شِدَّةٌ [meaning *Hardness; firmness, compactness*, or *soundness; strength, power*, or *force; vigour, robustness, sturdiness*, or *hardiness;* and *courage, bravery*, or *firmness of heart*]: (K, TA: [in the latter of which it is said to be tropical; but this is

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evidently not the case accord. to the O, in which it is said that it radically denotes قُوَّةٌ (i. e. *strength, force*, &c.,) in a saying &c.: in the K it is implied by the context that it is syn. with شِدَّة when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly,]) a noun signifying anything to which goodness is attributed is prefixed to صِدْقٌ, governing it in the gen. case; so that one says (O) رَجُلٌ صِدْقٌ (Sb, M, O, K) [*A man of good nature* or *disposition* or *character* &c.], *contr. of* رَجُلٌ سَوْءٍ; (Sb, M;) and صَدِيقٌ صِدْقٍ [*a friend of good*

nature &c.]; (O, K;) and likewise امْرَأَةٌ صِدْقٌ [*a woman of good nature* &c.]; (K;) and in like manner also حِمَارٌ صِدْقٌ [*an ass of a good kind*]; (Sb, M, K;) and ثَوْبٌ صِدْقٌ [*a garment,* or *piece of cloth, of good quality*]. (Sb, M.) The saying in the Kur [x. 93], (O,) وَلَقَدْ بَوَّأْنَا بَنِى اسْرَائِيلَ مُبَوَّأَ صِدْقٍ means *And verily we assigned to the Children of Israel a good place of abode.* (O, K.) ___ See also صَدْقٌ.

صَدْقَةٌ : see صَدَاقٌ; each in two places.

صُدْقَةٌ : see صَدَاقٌ; each in two places.

صَدَقَةٌ [*An alms;* i. e.] *a gift* (S, M, Mgh, O, Msb, K) *to the poor* (S, O, Msb) *for the sake of God,* (M, K,) or *to obtain a recompense from God;* (M, * Mgh, K; *) *a portion which a man gives forth from his property by way of propitiation,* [*to obtain the favour of God,*] like زَكَاةٌ, except that the former is primarily applied to *such as as is supererogatory,* and the latter to such as is obligatory: but it is said to be applied to *such as is obligatory* [i. e. to the زَكَاة, q. v., meaning the *poor-rate,* which is the *portion,* or *amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,*] when the person who does so aims at conformity with the truth in his deed: (Er-Rághib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Rághib, TA:) the pl. is صَدَقَاتٌ. (S, M, O, Msb.) It is said in a trad., لَا صَدَقَةَ فِى الإِبِلِ الجَارَّةِ [*There is no poorrate in the case of working camels*], because they are the riding-camels of the people; for the poorrate is in the case of pasturing camels, exclusively of the working. (S in art. جر.) ___ See also صَدَاقٌ.

صُدُقَةٌ : see صَدَاقٌ, in two places.

صُدُقَةٌ : see the next paragraph.

صَدَاقٌ and صِدَاقٌ , (S, M, Mgh, O, Msb, K,) the former of which is the most common of the dial. vars. here mentioned, (Msb,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and صَدُقَةٌ , (S, M, O, Msb, K,) of the dial. of El-Hijáz, (Msb,) and صُدْقَةٌ , (S, M, O, Msb, K,) of the dial. of Temeem, (Msb,) and صَدْقَةٌ (M, O, Msb, K) and صُدُقَةٌ (M, O, K) and صَدَقَةٌ , (M, K,) The مَهْرٌ (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Msb, K;) [i. e. *a dowry; nuptial gift;* or *gift that is given to,* or *for, a bride:*] the pl. of صداق is صُدُقٌ, (M, Mgh, Msb,) a pl. of mult., (M,) or صُدْقٌ, (O,) or both, (K,) and أَصْدِقَةٌ, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of صَدَقَةٌ is صَدَقَاتٌ; (S, Msb, K;) the pl. of صُدْقَةٌ is صُدُقَاتٌ and صُدَقَاتٌ and صُدْقَاتٌ, (O, * Msb, K,) which last is the worst; (K;) and the pl. of صَدْقَةٌ is صُدُقٌ, (Msb,) or صَدَقَاتٌ [by rule صَدَقَاتٌ]. (O.)

صَدَاقٌ : see the next preceding paragraph.

صَدُوقٌ *Having the quality of speaking, saying, uttering,* or *telling, truth,* or *truly,* or *veraciously, in a high,* or *an eminent, degree; very,* or *eminently, true* or *veracious:* (Msb:) pl. صُدُقٌ and صُدْقٌ. (K.) See also أَصْدَقُ.

صَدِيقٌ *A friend:* (O, K:) or *a true,* or *sincere, friend:* (S, M, Msb, TA:) applied likewise to a female, (S, M, O, Msb, K,) as also صَدِيقَةٌ, (S, M, Msb, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce رَوِىٌّ]: its proper pl. is أَصْدِقَآءُ (S, M, O, K) and صُدَقَآءُ and صُدْقَانٌ, (M, K,) the last on the authority of Fr, (TA,) and أَصَادِقُ, (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is صُدَيِّقٌ ; one says, هُوَ صُدَيِّقِى, meaning *He is the most special,* or *most distinguished, of my friends,* or *of my true,* or *sincere, friends.* (S, O, K.)

صَدَاقَةٌ *Love,* or *affection:* (K:) or *truth,* or *sincerity, of love* or *affection:* (TA:) or *friendship,* or *friendliness;* (S, M;) or *true,* or *sincere, friendship* or *friendliness:* (S, M, Msb:) or *true*

firmness of heart in love or *affection;* an attribute of a human being only. (Er-Rághib, TA.)

صُدَيِّقٌ dim. of صَدِيقٌ, q. v. (S, O, K.)

صِدِّيقٌ One *who speaks, says, utters,* or *tells, truth,* or *truly,* or *veraciously, much,* or *often:* (Mgh, O, K:) [or rather *having the quality of speaking, saying, uttering,* or *telling, truth,* or *truly,* or *veraciously, in a very high,* or *very eminent, degree;* for] it has a more intensive signification than صَدُوقٌ [q. v.]: (TA:) or *i. q.* مُصَدِّقٌ [which may have the latter of the two meanings expl. above, or may mean one *who accepts,* or *admits, the truth of what is said,* or *who verifies,* &c.: or مُصَدِّقٌ *in a high,* or *an eminent, degree;* for it is added that] the fem. as used in the Kur v. 79 means *superlative in* الصِّدْقُ *and* التَّصْدِيقُ; as a possessive epithet, i. e. ذَاتُ تَصْدِيقٍ: (M:) or it signifies دَائِمُ التَّصْدِيقِ [i. e. *always* مُصَدِّقٌ in one or another or all of the senses assigned to this word above: it may be correctly rendered *eminently,* or *always, veracious:* and *eminently,* or *always, accepting,* or *confirming, the truth*]: and it may mean one *who verifies his saying by deed,* or *act:* (S:) it is said in the Mufradát [of Er-Rághib] that it has the first of the meanings expl. in this paragraph: or rather means, one *who never lies:* or rather, one *by whom lying cannot be practised because of his habitual veracity:* or rather, one *who is true in his saying and his belief, and who confirms his truth by his deed,* or *acting.* (TA.)

صَادِقٌ *Speaking, saying, uttering,* or *telling, truth,* or *truly,* or *veraciously; true* in respect of speech &c., or *veracious.* (Msb, TA.) ___ صِدْقٌ صَادِقٌ is a phrase like شِعْرٌ شَاعِرٌ, meaning *Eminent,* and *exalted, veracity.* (M, TA. *) ___ And حَمْلَةٌ صَادِقَةٌ [*A charge,* or *an assault, made with earnestness, not with a false show of bravery,*] is like the saying [in the contr. case] حَمْلَةٌ كَاذِبَةٌ. (M, TA: * said in the latter to be tropical.) See also مُصْدَقٌ, in two places. ___ One says also تَمْرٌ صَادِقُ الحَلَاوَةِ, meaning *Very*

sweet dates. (IDrd, O.) ___ And بَرْدٌ صَادِقٌ *Vehement,* or *intense, cold.* (TA voce بَحْتٌ &c.)

الصَّيْدَقُ *The small star cleaving to the middle one of* [*those called*] بَنَاتُ نَعْشٍ الكُبْرَى [*which compose the tail of Ursa Major*]; (Kr, M, TA;) [i. e. *the star called* السُّهَا, q. v.; for] it is said that the first of بنات نعش الكبرى, that is at the extremity thereof, is named القَائِدُ; and the second is العَنَاقُ, and by the side of it is a small star named السُّهَا and الصَّيْدَقُ; and the third is الحَوَرُ: (O:) or, accord. to AA, (O, TA,) *the pole-star* (القُطْبُ). (O, K, TA. [But this is strange; and the more so as it is added in the K that it is expl. in art. قود; for the explanation in that art. (though not free from obvious mistakes) identifies الصَّيْدَقُ with السُّهَا.]) ___ And, (K,) accord. to Sh, (O, TA,) it signifies الأَمِينُ [*The trusted, trusted in,* or *confided in,* &c.]. (O, K. [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi- s-Salt in which الأَمِينُ is applied as an epithet to the star called الصيدق.]) ___ And, (K,) accord. to some, as AA says, (O,) it signifies *The king.* (O, K.)

فَعَلَهُ فِى غِبِّ صَادِقَةٍ [in the CK فعله غبَّ صادقة] means *He did it after the affair,* or *case, had become manifest to him.* (IDrd, O, K, TA.)

صُنْدُوقٌ , mentioned in this art. in the S and Msb: see art. صندق.

أَصْدَقُ [*More,* and *most, true* or *veracious*]. One says أَصْدَقُ مِنْ قَطَاةٍ [*More veracious than a katáh*]; because the bird thus called cries قَطَا قَطَا; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. قطو:) hence it is called by the Arabs الصَّدُوقُ : the saying is a prov. (Meyd.)

ذُو مَصْدَقٍ , (JK, S, M, O,) with fet-h, (S,) or ذُو مَصْدُقٍ like مَنْبَرٍ, (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means صَادِقُ الحَمْلَةِ [*Earnest, not*

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making a false show of bravery, in the charge, or *assault*]; (JK, S, M, O, K;) or *courageous* [*in the charge,* or *assault*]: (JK:) مَصَادِقُ, occurring in a verse of Aboo-Dhu-eyb, may be for ذُوو مَصَادِقَ; or it may be an anomalous pl. of صِدْقٌ [used as an epithet], like مَلَامِحُ and مَشَابِهُ [pls. of لَمْحَةٌ and شَبَهٌ]. (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning صَادِقُ الجَرْىِ [*Earnest in running*]; (S, O, K;) as though fulfilling his promise of running: (S, O: [said in the TA to be tropical:]) Khufáf Ibn-Nudbeh says,

* إِذَا مَا ٱسْتَحَمَّتْ أَرْضُهُ مِنْ سَمَائِهِ *
* جَرَى وَهْوَ مَوْدُوعٌ وَوَاعِدُ مَصْدَقِ *

meaning *When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself,* not beaten nor chidden, *and a fulfiller of his promise* to do his utmost. (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning *True,* or *sincere*]. (M.) ___ مَصْدَقٌ also signifies *Hardness.* (Th, M.) ___ Also *i. q.* حَدٌّ [as meaning The *edge* of a sword]: (TA:) [in a copy of the M written جِدّ, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Es- Simmeh [relating to a sword]. (M, TA.)

مَصْدَقٌ : see the next preceding paragraph.

مُصَدَّقٌ A man *from whom the poor-rate* (صَدَقَة) *of his cattle is exacted.* (TA.)

مُصَدِّقٌ One *who accepts, admits, assents to,* or *believes, another in his information,* or *narration.* (S, TA.) Also The *exactor,* or *collector,* (S, M, O, Msb, K, TA,) *of the* صَدَقَات, (S, O, Msb, K, TA,) i. e. (TA) *of the* حُقُوق [or *dues,* meaning *poor-rates*], (M, TA,) *of the cattle,* (Msb,) or *of the sheep* or *goats,* (S, M, O, TA,) *and of the camels,* (M, O, TA,) *for the persons to whom pertain the shares* [*thereof*]. (TA.)

مُصَدَّقٌ : see مُتَصَدِّقٌ.

مِصْدَاقٌ *A thing that confirms,* or *proves, the truth* of a thing: (S, K:) [and] *a verbal evidence of the truth,* or *veracity,* of a man. (Har p. 106.) One says, هٰذَا مِصْدَاقُ هٰذَا *This is what confirms,* or *proves, the truth of this.* (S.) And شَىْءٌ لَيْسَ لَهُ مِصْدَاقٌ [*A thing having nothing to verify it*]. (IAar, TA in art. برق.)

مَصْدُوقَةٌ [see 1, near the beginning]. One says لَيْسَ لِحَمْلَتِهِ مَصْدُوقَةٌ [meaning *There is no earnestness attributable to his charge,* or *assault*]; like as one says [in the contr. case], ليس لَهَا مَكْذُوبَةٌ. (M.)

مُتَصَدِّقٌ One *who gives what is termed* صَدَقَةٌ [meaning *alms*]: (S, O, Msb, K:) accord. to Kh, it means thus, and also one *who asks* [*alms*]; (O, TA;) and IAmb says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and As and others: (TA:) [J, also, and Sgh and Fei, say that] it has only the former meaning: (S, O, Msb:) it is also pronounced مُصَّدِّقٌ, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S, * O, * Msb, K; *) and this pronunciation of the pl. both masc. and fem. occurs in the Kur lvii. 17, (S, O, K,) where Ibn-Ketheer and Aboo-Bekr, differing from others, read without teshdeed to the ص. (O.)

صدل

صَيْدَلٌ *Stones* [i. e. *pieces of ore*] *of silver:* mentioned by IB on the authority of IDrst: and he says that حِجَارَةُ العَقَاقِيرِ [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

صَيْدَلَةٌ [The *trade of the* صَيْدَلَانِىّ;] the *sale of* عِطَارَة [i. e. *drugs and perfumes*]. (K, * TA.)

صَيْدَلَانِىٌّ (S, M, Mgh, Msb, K) a word of wellknown meaning: (M:) *A seller of medicines* (Mgh, Msb, TA) *and of drugs* (TA) *and of perfumes:* (K, TA:) a rel. n. from صَيْدَلَانُ, the name of a town or place, (K,) or from صَيْدَلٌ meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M:) and صَيْدَنَانِىٌّ signifies the same, (S, Msb, K, [in the CK, erroneously, صَنْدَنَانِىٌّ,]) and so صَنْدَلَانِىٌّ: (K in this art., and O and K in art. صندل:) the pl. of the first is صَيَادِلَةٌ. (M, Mgh, Msb, K.) ___ Also *A king:* and so صَيْدَنَانِىٌّ. (M in art. صدن.)

صدم

1 **صَدَمَهُ** , (S, M, K,) aor. ـِ , (M, K,) inf. n. صَدْمٌ, (S, M, Mgh, K,) *He dashed himself,* i. e. *his body,* (S, Mgh, TA,) *against him,* (S, TA,) or *against it,* (S, Mgh, TA,) i. e., a thing: (Mgh:) or *he struck it,* or *knocked it,* [or *struck* or *knocked against it,*] namely, a hard thing with the like thereof. (M, K.) Hence the saying, الكَلْبُ إِذَا قَتَلَ الصَّيْدَ صَدْمًا لَا يُؤْكَلُ [i. e. *When the dog kills the game by dashing himself against it, it shall not be eaten*]. (Mgh.) [See also 3.] ___ And صَدَمَهُ, aor. as above, (Msb,) and so the inf. n., (Mgh, Msb, K,) *He pushed, thrust,* or *repelled, him,* or *it.* (Mgh, Msb, K, TA.) One says, صَدَمْتُ الشَّرَّ بِالشَّرِّ [*I repelled evil with evil*]. (TA.) ___ And صَدَمَتْهُ حُمَيَّا الكَأْسِ i. e. [*The intoxicating influence of the cup of wine*] *smote him* [or *attacked him*] *in his head.* (TA.) ___ And صَدَمَهُمْ أَمْرٌ, (M, TA,) inf. n. as above, (K,) *An event befell them.* (M, K, * TA.) ___ And صَدَمَهُ بِالقَوْلِ *He silenced him by speech.* (Msb.)

3 **صَادَمَهُ** , (S, K, TA,) inf. n. مُصَادَمَةٌ, (TA,) *He,* or *it, dashed against him,* or *it, being dashed against by him,* or *it:* (S, * PS:) or *struck,* or *knocked, him,* or *it, being struck,* or *knocked, by him,* or *it:* (K, * PS:) or *pushed, thrust,* or *repelled, him,* or *it, being pushed,* &c., *by him,* or *it;* (K, * TA;) syn. دَافَعَهُ: (TA, and Ham p. 313:) and *i. q.* سَاكَّهُ [i. e. *he struck him,* or *it;* or *struck him,* or *it, vehemently, with a broad thing,* or *with anything;* or *slapped him with his hand; being struck,* &c., *by him*]: (Ham ibid.:) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei,] صَادَمَهُ الحِمَارُ means صَدَمَهُ [i. e. *The ass dashed against him;* &c.]. (Msb in art. شتم.)

6 **تَصَادَمَا** , (S, Mgh,) said of two men running, (Mgh,) and اصْطَدَمَا , (S, Mgh, K, K,) said of two horsemen, (Mgh,) and of two

stallion [camels], (TA,) *They dashed themselves together, each against the other:* (S, * TA, PS:) or *they struck,* or *knocked,* [*against*] *each other; they collided;* (K, * TA;) *each of them struck with himself the other:* (Mgh:) or both verbs, said of two horsemen, *they smote each other, each of them with his weight and his sharpness* or *vigorousness* or *valiantness:* (Msb:) [or *they pushed, thrust,* or *repelled, each other:* (see 1:)] and تصادموا *they pushed, pressed, crowded,* or *thronged, together;* or *dashed, one against another;* (M, K, TA; but in the M, only the inf. n. is mentioned;) *like two ships in the sea.* (TA.)

8 **إِصْتَدَمَ** see the next preceding paragraph.

صَدْمٌ The *rugged portion* of a [stony tract such as is termed] حَرَّة; as also صَدْمَةٌ . (ISh, TA.)

صَدْمَةٌ *A single shock,* or *collision:* (KL:) *a single impulsion, push,* or *thrust:* (TA:) and *a vehement befalling of an event.* (KL.) It is said in a trad., الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى (S, Msb, TA) i. e. [*Patience is* to be exercised] *at the first* [*shock,* or] *assault,* or *attack,* of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Msb,) but it is [most] commended, (S,) or is most rewarded, (Msb,) on the occasion of the sharpness, or vehemence, thereof. (S, Msb.) And one says, أَتَيْتُ عَلَى الأَمْرَيْنِ صَدْمَةً وَاحِدَةً [*I made an end of the two affairs at one dash,* or *at one stroke*]. (TA.) And *A baldness in the side of the forehead;* syn. نَزْعَةٌ. (K.) ___ See also الصَّدْمَتَانِ, in two places.

صَدْمَةٌ : see صَدْمٌ.

الصَّدْمَتَانِ (AZ, S, M, K) and الصَّدْمَتَانِ (K) *The* جَبِينَانِ [or *two parts whereof each is termed* جَبِينٌ, *above the temple, on either side of the forehead*]: (K:) or *the two sides* (AZ, S, M, K) *of the* جَبِينٌ (AZ, S, K) or *of the* جَبِينَانِ: (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is

the two sides of the forehead. (TA.) ___ And الصدمتان [i. e. الصَّدَمتَان or الصَّدْمتَان] signifies also *The two sides of the valley:* as though, by reason of their confronting, they struck each other. (TA.)

صُدَام : see what next follows.

صَدَام , (S, K,) or صُدَام , (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like صُدَاع and زُكَام and دُوَار and other terms for diseases, (TA,) *A*

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certain disease in the heads of horses or *similar beasts:* (S, M, K:) or, accord. to ISh, *a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die.* (TA.)

أَصْدَم *Bald in the sides of the forehead.* (K.)

مِصْدَم A man *vehement in war, and courageous;* or *a warrior;* or *known, experienced warrior;* syn. مُحْرِب. (M.)

إِبِلٌ مُصَدَّمَةٌ : see what follows.

جَمَلٌ مَصْدُومٌ *A camel affected with* [*the disease termed*] صِدَام: and إِبِلٌ مُصَدَّمَةٌ [*camels affected therewith*]. (TA.)

صدن

صَيْدَنٌ *A firm, strong,* or *compact, building.* (M.) ___ And *A firm, strong,* or *compact, garment,* or *piece of cloth:* (M:) or *a* [*garment of the kind called*] كِسَآء *that is stout,* or *strong,* or *that is thick,* or *compact, in texture.* (K.) ___ And *A king;* (S, M, K;) because of the firmness of his rule, or his state, or condition; as also صَيْدَنَانِىٌّ and صَيْدَلَانِىٌّ. (M.) ___ And *A fox;* (S, M, K;) as also صَيْدَنَانِىٌّ : (K:) or الصَّيْدَنُ is one of the names thereof. (TA.) ___ And The *hyena.* (K.) ___ See also صَيْدَنَانِىٌّ. ___ Also *A species of fly, that makes a buzzing sound over the herbage.* (IKh, TA.) ___ And, as also صَيْدَلٌ, *Stones* [i. e. *pieces of ore*] *of silver:* to which are likened what are termed حِجَارَةُ العَقَاقِيرِ. (IDrst, TA. [See صَيْدَلٌ; and see also صَيْدَانٌ, below.])

صَيْدَانٌ *Pieces of silver,* (M, TA,) *when struck from the stone* [or *ore*] *thereof:* (TA:) n. un. with ة. (M, TA.) [See also صَيْدَنٌ, above, last signification. And see صَيْدَانٌ in art. صيد.] ___ And *Stone cooking-pots:* (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with ة. (IB and L in art. صيد, in which it is mentioned in the S and L and K.) [See, again, صَيْدَانٌ, and also صَيْدَآءُ, in art. صيد.] ___ And *Small pebbles:* (IAar, M, TA:) or so صَيْدَانُ الحَصَى. (L in art. صيد.)

صَيْدَانَةٌ [as a n. un.: see صَيْدَانٌ, above. ___ Also] *Rugged, hard ground, in which is fine stone.* (M, TA.) ___ See also two other significations (mentioned here in the TA) in art. صيد.

صَيْدَنَانِىٌّ *A certain creeping thing,* (دَابَّةٌ, M,) or *a small creeping thing,* (دُوَيْبَّةٌ, S, K,) *that makes for itself a habitation in the ground,* (S, M, K,) *within the ground,* (M,) *and conceals it;* (S, M, K;) i. e. *covers it over;* (M;) so says A 'Obeyd; (S;) also called صَيْدَنٌ : (S, K:) accord. to IKh, *a*

certain small creeping thing (دويبّة) *that collects pieces of stick,* or *wood, from the plants:* accord. to IAar, *a certain creeping thing* (دَابَّةٌ) *having many legs, so many that they cannot be counted, which are short and long.* (TA.) ___ See also صَيْدَنٌ, in two places. ___ Also *i. q.* صَيْدَلَانِىٌّ (S, Mgh, K, TA) as meaning *A seller of medicines,* (Mgh,) or *of perfumes:* so called as being likened to the small creeping thing mentioned above: or from صَيْدَنٌ in a sense expl. above as syn. with صَيْدَلٌ. (TA.)

صدو

1 **صَدْوٌ** as an inf. n. of which the verb is صَدَا: see 2 in art. صدى, in two places.

صَدْوٌ as a subst. *A certain liquid poison which is applied upon arrow-heads,* or *spear-heads,* or *the like, resembling the blood of the* [*serpent called*] أَسْوَد. (M, TA.)

صدى

1 **صَدَى** , (S, M, Mgh, Msb, K,) aor. يَصْدَى, (S, Mgh, Msb,) inf. n. صَدًى, *He thirsted:* (S, M, Mgh, Msb, K:) or *he thirsted vehemently.* (M.) صَدَا, inf. n. صَدْوٌ: see 2, in two places.

2 **تَصْدِيَةٌ** signifies The *clapping with the hands;* syn. تَصْفِيقٌ; (S, K;) accord. to Er-Rághib, as being like the echo (الصَّدَى), inasmuch as there is no profit in it; (TA;) or it is from الصَّدُّ, because they [who practised it in their worship] used to turn away (كَانُوا يَصُدُّونَ) from El-Islám; (K;) [see more in the second paragraph of art. صد;] and صَدْوٌ [an inf. n. of which the verb is صَدَا] signifies the same; (K;) and so تَصَدٍّ , of which AHeyth cites as an ex. the saying of Hassán

* صَلَاتُهُمُ التَّصَدِّى وَالْمُكَآءُ *

[*Their prayer is the clapping with the hands, and whistling:* like the saying in the Kur viii. 35]: (TA:) one says of a man, صَدَّى, (M,) or صَدَّى بِيَدَيْهِ, (TA,) meaning *He clapped with his hands;* (M, TA;) [said to be] originally صَدَّدَ; (M;) and صَدَا بِيَدَيْهِ, inf. n. صَدْوٌ [mentioned above], meaning the same. (TK.) also مُصَدِّيَةٌ.

3 **صَادَاهُ** , (K,) inf. n. مُصَادَاةٌ, (S,) *He imitated him,* or *it;* syn. عَارَضَهُ: (S, * K:) and *he,* or *it, corresponded,* and *was equal, to him,* or *it.* (TA.) In the Kur xxxviii. 1, some read صَادِ, with kesr, as an imperative from المُصَادَاةُ (Bd, TA) as meaning المُعَارَضَةُ; and hence الصَّدَى [i. e. the echo], because it imitates (يُعَارِضُ) the first sound: so that the meaning is, *Imitate thou* (عَارِضِ) the Kur-án by thy works. (Bd.) ___ [And] *i. q.* دَبَّرَهُ [i. e. *He considered,* or *forecast, its issues,* or *results; did, performed,* or *executed, it with thought,* or *consideration;* or *managed, conducted, ordered,* or *regulated, it*]; relating to an affair: (M:) [or] المُصَادَاةُ signifies *the turning about,* or *revolving, the opinion,* or *idea,* [*that one forms*] *respecting the management* (تَدْبِيرٌ) of a thing, *and the doing* of it: (Ham p. 35:) [or,]

accord. to As, *the minding* a thing *attentively, carefully,* or *solicitously:* a man who had assisted his she-camel in her bringing forth said, بِتُّ أُصَادِيهَا طُولَ لَيْلِى [*I passed all my night minding her attentively, carefully,* or *solicitously*]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, يُصَادِى إِبِلَهُ [*He minds attentively,* &c., *his camels*]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.) ___ And *He soothed, coaxed, wheedled,* or *cajoled, him;* or *deceived, deluded, beguiled, circumvented,* or *outwitted, him;* or *strove, endeavoured,* or *desired, to do so:* syn. دَارَاهُ, (S, M, K, TA,) and دَاجَاهُ, and سَاتَرَهُ, (S, K, TA,) all of which have one meaning, (TA,) [though the last implies *concealing enmity,*] and لَاينَهُ. (M.) مَنْ صَادَاكَ فَقَدْ صَادَكَ [*He who soothes thee,* or *coaxes thee, surely ensnares thee*] is a saying mentioned in the A. (TA.)

4 **اصدى** *It* (a mountain) *returned an echo.* (S, * K.) ___ And *He* (a man, TA) *died;* (K, TA;) as though [meaning] *his echo ceased;* the | having a privative effect. (TA.)

5 **التَّصَدِّى**, accord. to Er-Rághib, signifies *The corresponding* to a thing *like as does the echo returning from the mountain.* (TA.) [But accord. to others,] تَصَدَّى لَهُ is originally تَصَدَّدَ; (Az and L in art. صد;) and signifies تَعَرَّضَ, (S, M, K,) and تَضَرَّعَ. (M.) [See 5 in art. صد; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.] ___ It signifies also *The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate,* or *heedless, not being really so.* (TA.) ___ And *The diverting oneself.* (TA.) ___ See also 2.

صَدًى [sometimes written صَدًا] *An echo;* i. e. الصَّدَى signifies *what the mountain returns to him who utters a sound,* or *voice,* or *cry, therein;* (K;) or *the sound of the mountain and the*

like that responds to one; (M;) or *what responds to one with the like of his voice,* or *cry, in the mountains &c.* (S.) One says, صَمَّ صَدَاهُ [*His echo became dumb,* or *may his echo become dumb*]; (S, TA;) meaning *he perished,* or *may he perish:* (S and K and TA in art. صم:) and أَصَمَّ ٱللّٰهُ صَدَاهُ [*May God make his echo to return no sound*]; (S, K, TA;) meaning *may God destroy him:* (S, K, and TA in art. صم:) for when a man dies, the صدى hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.]) ___ And *A sound, voice,* or *cry,* (M, TA,) in an absolute sense. (TA.) ___ Also The *part of the head,* (M,) or the *part of the brain,* (TA,) *which is the place* [or *seat*] *of hearing.* (M, TA.) And therefore one says, أَصَمَّ ٱللّٰهُ صَدَاهُ [*May God render deaf the part of his brain which is the seat of hearing*]. (TA.) ___ And The *brain,* (M, K, TA,) itself. (TA.) And The [*entire*] *contents* (lit. the *stuffing,* حَشْو,) *of the head;* (M, K, TA;) also called the هَامَة. (TA.) One says, صَدَعَ ٱللّٰهُ صَدَاهُ [*May God crack his brain,* or *the contents of his head*]. (M.) ___ And *A bird that cries in the*

هَامَة [or *head*] *of the slain when his blood has not been avenged by retaliation:* (M:) or *a bird that comes forth* (M, K) *from his head,* (مِنْ رَأْسِهِ, M,) or *from the head of the slain,* (K,) *when he,* or *it, has become consumed,* or *decayed,* (M, K,) also called the هَامَة; (M;) accord. to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A 'Obeyd; and some of them used to say that the bones of the dead became a هَامَة, which flew: pl. أَصْدَآءٌ: (TA:) and [this may be meant by the saying that it signifies] the *male of the* بُومٌ (S, M, K, TA) and هَام: pl. أَصْدَآءٌ: (M:) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the بُومَة, i. e. the هَامَة, the male being called the صدى; and it cried upon his grave, اسْقُونِى اسْقُونِى [*Give ye me to drink, give ye me to drink,* meaning, of the blood of the slayer]; and if

the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the *body* [itself] *of a human being after his death;* (M, K;) or the *remains of the dead in his grave,* i. e. *his* جُثَّة [or *corpse*]. (Jm, TA.) ___ And, (K,) accord. to El- 'Adebbes, (S,) [*A cricket;*] *a certain flying thing, that creaks by night, and hops,* (S, K,) *and flies, thought by the* [*common*] *people to be the* جُنْدَب, *but it is only the* صدى, *the* جندب *being smaller than the* صدى. (S. [See also الصَّرَّار.]) ___ And *A certain fish, black, long,* (K, TA,) *and bulky:* n. un. صَدَاةٌ. (TA.) ___ And [A man] *small,* or *slender, in person;* (AA, M, K, TA;) and so صَدَأٌ, with ء, as mentioned by Az. (TA. [See also صَدْعٌ and صَدَعٌ.]) ___ And *Knowing in respect of what is conducive to the good of cattle:* (K:) or صَدَى مَالٍ means thus: (M:) or *gentle in the management of cattle;* like إِزَآءُ مَالٍ: so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) [i. e.] you say, إِنَّهُ لَصَدًى إِبِلٍ, meaning *Verily he is knowing in respect of camels, and of what is conducive to their good.* (S.) Also *Thirst:* (S, M, K:) or *vehement thirst:* (M:) [see the first paragraph, in which it is mentioned as an inf. n.:] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) ___ See also the next paragraph. And The *act of the* مُتَصَدِّى, (M, K, TA,) i. e., [as is indicated in the M,] *of him who raises his head and breast, looking towards,* or *regarding, a thing;* and so صَدَاةٌ . (TA.)

صَدٌ and صَادٌ and صَدْيَانُ (S, M, Msb, K) and صَدًى [which last is an inf. n. used as an epithet] (M) *Thirsting:* (S, M, Msb, K:) or *thirsting vehemently:* (M:) fem. [of the first] صَدِيَةٌ (Msb) and [of the second] صَادِيَةٌ (Msb, K) and [of the third] صَدْيَا : (S, M, Msb, K:) and the pl. of صَادِيَةٌ is صِوَادٌ. (Ham p. 329.)

صَدَاةٌ : see صَدًى, last sentence.

صَدْيَانُ ; and its fem., صَدْيَا: see صَدٌ.

صَادٌ (fem. with ة, and pl. of the latter صِوَادٌ): see صَدٌ. ___ As pl. of صَادِيَةٌ, (M,) صِوَادٌ signifies [also] *Tall* palm-trees: (S, K:)

and sometimes, *such as drink not water:* (S:) or palm-trees *that drink water:* [thus in a copy of the M:] and some say, *such as are tall* thereof, and of other trees. (M.)

كَأْسٌ مُصْدَاةٌ [*A cup of wine*] *having much water: contr. of* مُعْرَقَةٌ, this meaning having little water. (M.)

مَصْدَآءُ A man *who thirsts much.* (M.)

مُصَدَّيَةٌ The woman *who faces,* or *decorates,* (تُصَدِّى, [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,]) *the* وِسَادَةَ [i. e. *pillow,* or *cushion,*] *with* الأَرْنَدَج, meaning *black lines, upon the leather* [*that forms its covering*]. (TA.)

صر

1 صَرَّ, (S, A, TA,) aor. ـِ, (S, TA,) inf. n. صَرِيرٌ, said of the جُنْدَبٌ [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA,) or of a dog-tooth, (ناب, so in a copy of the S in the place of باب in other copies as in the A and TA,) *It made a sound,* or *noise;* (S, A, TA;) or *a prolonged sound* or *noise;* [meaning *it creaked;* or *made a creaking,* or *grating, sound;*] and so anything that makes a similar prolonged sound: and [in like manner] اصْطَرَّتْ said of a mast (سارية), *it creaked,* or *made a creaking sound:* (TA:) but when there is a lightness, or slightness, and reiteration, of the sound, they use the reduplicative form, صَرْصَرَ, inf. n. صَرْصَرَةٌ, (S, * TA,) signifying *he* (the bird called أَخْطَبُ, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) *uttered his* [*reiterated quavering*] *cry;* (S, M, A, TA;) as though they imitated prolongation in the cry of the جُنْدَبٌ [and the like], and reiteration in the cry of the أَخْطَبُ [and the like thereof]. (S, TA.) صَرَّ الجُنْدَبُ is a prov., expl. in art. جدب [q. v.]. (TA in that art.) ___ Also *He* (a sparrow) [*chirped,* or] *uttered a cry,* or *cries.* (TA.) ___ صَرَّ, aor. ـِ, inf. n. صَرٌّ and صَرِيرٌ; and صَرْصَرَ; *He cried, called out,* or *raised a cry* or *clamour,* (M, K,) *with vehemence,* (K,) or *with the utmost vehemence:* (M:) and [in like manner] one says, جَآءَ يَصْطَرُّ *He came* [*making a clamour,* or] *in clamour.* (TA.) ___ And صَرَّ صِمَاخُهُ, inf. n. صَرِيرٌ, *His ear-hole sounded,* (M, K,) or *tingled,* or *rang,* (A,) by reason of thirst. (M, A, K.) And صَرَّتِ الأُذُنُ *The ear tingled,* or *rang.* (ISk, A.) ___ And صَرَّ, aor. as above, *He thirsted* [app. *so as to hear a ringing in his ears*]. (IAar.) صَرٌّ [as inf. n. of صَرَّ] also signifies The act of *binding* [a captive, &c.: see the pass. part. n., مَصْرُورٌ]. (Mgh.) ___ You say, صَرَّ, [aor. ,] (S, M, A,) inf. n. صَرٌّ, (M, TA,) *He tied up* a purse, (S, M, * TA,) and money in a purse. (A.) ___ And صَرَّ النَّاقَةَ (S, M, K) and بِالنَّاقَةِ, (M, K,) or صَرَّ النَّاقَةَ بِالصِّرَارِ, (Msb,) aor. ـُ, (M, Msb, K,) inf. n. صَرٌّ; (M, K;) [and app. صَرَّرَهَا; (see the pass. part. n., voce مَصْرُورٌ;)] *He bound the* صِرَار [q. v.] *upon the she-camel;* (S;) [i. e.] *he bound the*

she-camel's udder with the صِرَار: (M, Msb, K, * TA:) and صَرَّ الأَطْبَآءَ بِالصِّرَارِ [*He bound the teats with the* صِرَار]. (A.) [See a verse of ElKumeyt cited voce رِجْلٌ: and see also what there follows it.] ___ [Hence,] صَرَّهَا means also *He left off milking her* [i. e. the camel]. (Msb.) ___ And تَصُرُّ, [aor. of صُرَّتْ,] said of a leathern bucket (دَلْو) that has become flaccid, *It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it.* (K, * TA.) ___ And one says, صَرَّ عَلَىَّ الطَّرِيقَ فَلَا أَجِدُ مَسْلَكًا [*He closed,* or *has closed, against me the road,* or *way, so that I find not any passage*]. (A.) And صُرَّتْ عَلَىَّ هٰذِهِ البَلْدَةُ فَلَا أَجِدُ مِنْهَا مَخْلَصًا [*This town has become closed against me so that I find not any way of escape from it*]. (A.) ___ And صَرَّ أُذُنَيْهِ, [aor. ـُ, inf. n. صَرٌّ,] *He* (a horse) *contracted his ears to his head:* (ISk, S:) or *pointed and raised his ears;* which a horse does only when he exerts himself and hastens in his pace: (TA:) or *he* (an ass) *straightened and erected his ears to listen;* as also أَصَرَّهُمَا: (A:) and أَصَرَّ used intransitively, (ISk, S,) without the mention of the ears, (A,) signifies the same as صَرَّ أُذُنَيْهِ: (ISk, S, A:) and صَرَّ بِأُذُنِهِ and صَرَّ أُذُنَهُ, aor. and inf. n. as above; and أَصَرَّ بِهَا; *he* (a horse, and an ass,) *straightened and erected his ear to listen;* (M, K;) as also صَرَّرَهَا. (TA.) ___ [The inf. n.] صَرٌّ signifies also The act of *confining, withholding, hindering,* or *preventing.* (TA.) ___ And صُرَّ *He had an iron collar put upon his neck,* or *round his neck and hands together.* (A.) ___ And صَرَّ, aor. ـُ, *He collected together* a thing, or things, (IAar,) or anything. (TA.) And صَرَّرَ كَلَامًا *He collected something to be said in his bosom,* or *mind.* (L and TA, from a trad.) And صَرْصَرَ المَالَ, inf. n. صَرْصَرَةٌ, *He collected together the property,* or *the camels* or *the like, and put back what had become scattered of the extreme portions thereof.* (T, TA.) And صُرَّ *It* (a plant, or herbage,) *became smitten by cold,* or *by intense cold.* (M, K.)

2 **صَرَّرَ** see 1, in three places. صَرَّرَتْ said of a she-camel, *She preceded.* (Aboo-Leylà, M, K.)

3 صارّهُ عَلَى الشَّىْءِ *He compelled him against his will to do the thing.* (S, K.)

4 أَصْرَرَ see 1, latter part, in three places. اصرّ عَلَيْهِ, (S, TA,) inf. n. إِصْرَارٌ, (TA,) *He persevered,* or *persisted, in it;* or *kept to it perseveringly.* (S, TA.) You say, اصرّ عَلَى فِعْلِهِ *He persevered,* or *persisted, in doing it.* (Msb.) And اصرّ عَلَى الذَّنْبِ *He persevered,* or *persisted, in the crime, sin,* or *act of disobedience.* (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) ___ And *He*

determined, resolved, or *decided, upon it.* (M, Mgh, K.) You say, اصرّ عَلَى فِعْلِهِ *He determined, resolved,* or *decided, upon going on in doing it, and not turning back.* (TA.) ___ اصرّ يَعْدُو *He hastened* (M, K) *somewhat* (M) *in running:* (M, K: [in the CK, for أَصَرَّ يَعْدُو أَسْرَعَ, is put اَصَرَّ بَعْدَ وَاَسْرَعَ:]) accord. to A 'Obeyd, the verb in this sense is أَضَرَّ; but Et-Toosee asserts that this is a mistranscription. (M.) اصرّ السُّنْبُلُ *The ears of corn became such as are termed* صُرَرٌ [q. v.]: (M, K:) [or] accord. to ISh, one says, اصرّ الزَّرْعُ, inf. n. إِصْرَارٌ, meaning *The seed-produce* [i. e. *corn*] *put forth the extremities of its awn, before its ears had become developed.* (TA.)

8 إِصْتَرَّ see 1, former half, in two places. اصطرّ said of a solid hoof, *It was,* or *became, narrow,* or *contracted,* (S, TA,) *in an unseemly manner,* or *immoderately.* (TA.)

R. Q. 1 صَرْصَرَ, inf. n. صَرْصَرَةٌ: see 1, former half, in two places: and the same paragraph, last sentence but one.

صَرٌّ *A leathern bucket* (دَلْو) *that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it.* (K, * TA.) See also صَرِيرَةٌ.

صِرٌّ (S, M, A, Msb, K) and صِرَّةٌ (M, A, K) *Cold:* (Th, M, A, Msb, K:) or *intense cold;* (Zj, M, A, K;) as also صَرْصَرٌ : (Ham p. 719:) or *cold that smites the herbage and the seed-produce of the field:* (S:) in the Kur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb:) or the second meaning: (Zj:) or signifies *noise and commotion:* or, accord. to I 'Ab, *fire.* (IAmb.) ___ And رِيحٌ صِرٌّ (M, A, K) and صَرْصَرٌ (S, M, A, K) *A wind intensely cold:* (S, M, A, K:) or *very intensely cold:* (T in explanation of the latter:) or *vehemently loud:* (M, A, K:) of صَرْصَرٌ some say that it is originally صَرَّرٌ, from صِرٌّ meaning cold; the incipient letter being repeated, and put in the place of the medial ر: others, that it is from صَرِيرُ الْبَابِ [the creaking of the door], and from صَرَّةٌ meaning vociferation, or clamour. (ISk.) ___ And صِرٌّ is the name of *A certain bird, like the sparrow* (K, TA) *in size,* (TA,) *of a yellow colour:* (K, TA:) so called because of its cry: or, as some say, the *sparrow* (عُصْفُور) *itself.* (TA.)

صَرَّةٌ *Vociferation,* or *clamour:* (S, M, A, TA:) so in the Kur li. 29: (TA:) or the *most vehement vociferation* or *clamour* or *crying* (Zj, M, K *) of a man and of a bird &c. (Zj, M.) [In the K, this meaning is erroneously assigned to صِرَّةٌ.] ___ And *Vehemence* of grief or anxiety (S, M, K) and of war (M, K) and of heat, (K,) or of the hot season, (M,) &c.: (S, M:) and *vehemence of the heat* of summer. (S, A.) ___ And *A contraction,* or *much contraction, and sternness,* or *moroseness, of the face,* (K, TA,) *by reason of dislike,* or *hatred.* (TA.) Also *A company, a collection,* or *an assemblage.* (S, M, K.) So in the following words of Imra-el-Keys:

* جَوَاحِرُهَا فِى صَرَّةٍ لَمْ تُزَيَّلِ *

(S, M) i. e. *Those of them that remained behind, in a herd, not dispersed:* (EM p. 48: [see the entire verse voce دُونٌ:]) or فِى صَرَّةٍ here means *in* [the midst of] *clamour:* (S:) or *in vehemence of grief* or *anxiety.* (S, M.) Also *i. q.* عَطْفَةٌ (M, K) [i. e.] *A certain bead* (خَرَزَةٌ) *by which women fascinate*

men so as to withhold them from other women. (Lh, M, K, TA. [This is evidently what is meant by عَطْفَة, but is given in the M and K as a signification distinct therefrom.]) See also مُصَرَّاة.

صُرَّة *A purse* (شَرَج, M, K, in the CK شَرْج,) *for money;* (S, M, A, Msb, K;) as also مَصَرّ, with fet-h, (TA,) or مَصَرّ: (so in a copy of the A:) pl. of the first, صُرَز. (Msb.) Hence the prov., اِفْتَحْ صُرَرَكَ تَعْلَمْ عُجَرَكَ, meaning *Return to thyself,* [or *lay open the recesses of thy mind,*] and *thou wilt know* [*thy vices,* or *faults,* or] *thy good from thy evil.* (Meyd. [See also صُرْد, last explanation.])

صَرَّة : see صَرّ.

صَرَر *Ears of corn* (سُنْبُل) *after the culm is produced,* (M, K, [in the CK, يُقَصَّب is put in the place of يُقَصِّب,]) *before they become apparent:* (M:) or *ears of corn while the farina has not come forth into them:* n. un. with ة: (AHn, M, K:) or, accord. to ISh, *corn when the leaves become twisted, and the extremity of the ears becomes dry,* or *tough, though the farina have not come forth into them.* (TA.) [See 4, last sentence.]

صَرَار : see صَرُورَة, in two places.

صِرَار The *thing with which a she-camel's udder is bound:* (M, K:) the *string which is tied over the she-camel's udder and over the* [*piece of wood called*] تَوْدِيَة, *in order that her young one may not suck her;* (S;) and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] بَعَر: (TA:) or *a piece of rag which is bound upon the she-camel's teats, in order that her young one may not such her:* (Msb:) pl. أَصِرَّة. (M, A, K.) It is a custom of the Arabs to bind the صِرَار upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the اصِرَّة, and milk. (IAth.) ___ [Hence,] جَعَلْتُ دُونَ فُلَانٍ صِرَارًا

I put an obstruction, or *obstacle, in the way of such a one.* (A.) Also *Elevated places over which the water does not come.* (S.)

صرور : see صرورة.

صرارة : see the next paragraph, in three places.

صرورة (S, M, A, Msb, K) and صارورة (S, M, Msb, K) and صرور and صارور (M, K) and صرارة (S, M, K) and صرورى (S, M, Msb, K) and صارورى (M) or صارورآء , (Sgh, K,) the last like عاشورآء, mentioned on the authority of Ks, (TA,) A man *who has not performed the pilgrimage to Mekkeh:* (S, M, A, Msb, K:) so called from صر, signifying the act of confining, withholding, hindering, or preventing; (TA;) or because the person so called refrains from expending of his property in pilgrimage: (Msb:) you say also, امرأة صرورة *a woman who has not performed the pilgrimage to Mekkeh:* (S, Msb:) pl. صرار and صرارة : (K:) [or, rather, the former is a coll. gen. n., of which صرارة is the n. of un.; and the latter is a quasi-pl. n., like صحابة, as well as n. un. of صرار:] Fr cites, from certain of the Arabs, صرار as used collectively; and one of the number is termed صرارة : (S:) each of the forms ending with the relative ى receives the dual and pl. and fem. inflections: and accord. to IAar, the forms preceding those receive also the dual and pl. inflections: (M, * TA:) and some say that صوارير is pl. of صارورة : (TA:) or صارورة and صارور , (M,) or صرورة, (Lh, S, M, A, Msb,) as occurring in the poetry of En-Nábighah, (Yaakoob, S,) not used without ة, (Lh, M,) or all the sing. forms above mentioned, (K,) signify one *who has not married:* (M, A, K:) or *who has not had intercourse with women:* as though he had determined (أصرّ) upon relinquishing them: (Yaakoob, S, Msb: *) applied in like manner to a woman, and to a plurality of persons: (M, K:) the ة in صرورة applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) ___ It is said in a trad., لا صرورة فى الإسلام, (S, M,) meaning, accord. to A 'Obeyd, *There is no abstinence from intercourse with women in El-Islám:* (M, TA:) i. e., no one should say, I will not marry: (TA:) thus he makes صرورة a noun signifying an accident: but it is better known as an epithet: (M:) and IAth says that the

meaning is, he who slays another in the حَرَم [or sacred territory of Mekkeh] shall be slain: his saying, I am a صَرُورَة; I have not performed the pilgrimage, and I know not the sacredness of the حَرَم; shall not be accepted of him: for in the Time of Ignorance, the Kaabeh was a place of refuge. (TA.)

دَرَاهِمُ صَرِيرَةٌ *i. q.* مَصْرُورَةٌ [i. e. *Dirhems,* or *pieces of money, tied up in a purse*]: (K:) termed in the present day صَرٌّ. (TA.) See also صَارَّةٌ.

صَرَارِىٌّ *A sailor:* (S, M, K:) like صَارٍ: (S:) pl. صَرَارِيُّونَ: (S, M, K:) it has no broken pl.: (M:) or صَرَّارِى should be [without tenween, imperfectly decl., and] mentioned in art. صرى; for it is pl. of صُرَّآءٌ, which is pl. of صَارٍ, which J has mentioned in art. صرى: AHát used to say that صُرَّآءٌ is a sing., like حُسَّانٌ; but without sufficient authority: and J has regarded صَرَارِىّ as a sing. in consequence of his finding it to have the same construction as a sing, in verses of Arabs;

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whence he imagined the ى in it to be the relative ى, as is shown by his mentioning the word in this place. (IB.)

صَرُورِىٌّ : see صَرُورَةٌ.

صُرَّى : see صَرَّى: and see also art. صرى.

صُرِّى : see the next paragraph.

هِىَ مِنِّى صَرَّى , said of an oath, (S,) or صَرَّى, هُوَ مِنِّى, (M, K,) and أَصَرَّى , and صَرِّى , and أَصَرِّى , (Yaakoob, S, M, K,) and صَرَّى and صُرِّى , (K, TA,) or صُرِّىٌّ and صَرِّىٌّ , (as in a copy of the M,) *It is a determination,* or *resolution, from me;* (S, M, K;) *a serious assertion; not a jest.* (S, K.) Aboo-Semmál El-Asadee, his she-camel having strayed, said, I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee: (S:) or, O God, if Thou restore her not to me, I will not say a prayer to Thee: (TA:) and he found her, her nose-rein having caught to a thorntree

(عوسجة); and he took her, and said, عَلِمَ رَبِّى أَنَّهَا مِنِّى صِرًّى *My Lord knew that it was a determination,* or *resolution,* or *serious assertion, from me:* (S:) or *a confirmed determination:* (ISk:) it is derived from أَصْرَرْتُ عَلَى الشَّىْءِ I persevered, or persisted, in the thing: (S:) [or I determined, or resolved, upon the thing:] AHeyth says, صِرِّى , i. e., *Determine thou,* or *resolve thou;* as though he addressed himself; from أَصَرَّ عَلَى فِعْلِهِ he determined, or resolved, upon going on in doing it, and not turning back: it is also said that أَصِرِّى is changed into أَصَرِّى , like as they say بِأَبِى أَنْتَ and بِأَبَا أَنْتَ: and in like manner, صِرِّى is changed into صِرَّى; the ا in أَصِرِّى being elided: not that they are two dial. vars., صَرَرْتُ عَلَى الشَّىْءِ and أَصْرَرْتُ: and Fr. says that صِرَّى and أَصِرِّى are originally imperatives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the ى into | [written ى after fet-h]: and in like manner, [changing verbs into nouns,] they say, نُهًى عَنْ قِيلٍ وَقَالٍ; &c. (TA.) Accord. to AZ, one says, إِنَّهَا مِنِّى لَأَصِرِّى meaning *Verily, it is a truth, or reality, from me;* and Aboo-Málik says the same of أَصِرِّى . (TA.)

صِرِّى : see the next preceding paragraph, in three places.

صِرِّىٌّ and صِرِّىٌّ A dirhem, (S, M, A, K,) and a deenár, (A,) *that sounds,* (S, M, K,) or *rings,* (A,) *when struck:* (S, M, A, K; in some copies of the last of which, in the place of إِذَا نُقِرَ, is put اِذَا نُقِدَ: TA:) accord. to some, used only in negative phrases: (IAar, M:) thus used in the phrase, مَا لِفُلَانٍ صِرِّىٌّ, [expl. as] meaning *Such a one has not a dirhem nor a deenár:* (IAar, A: *) and so used, as meaning *a dirhem,* by Khálid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)

صُرِّىٌّ : see صِرِّى.

صَرِّىٌّ : see صِرِّى: and see also صِرَّى.

الصَّرَّارُ , (Msb,) or صَرَّارُ اللَّيْلِ, (S, K,) or both, (Mgh in art. خطب,) and الصَّرْصَرُ , (M and L in art. جد,) *The* جُدْجُدُ; [*a*

cricket, which is called the صَرَّار in the present day]; (S, M, Mgh, L;) *a certain thing that creaks* (يَصِرُّ); (Msb;) *a small flying thing;* (K;) it is *larger than the* جُنْدَب, and is *called by some of the Arabs* الصَّدَى: (S, Mgh:) A 'Obeyd says that this last term signifies a certain flying thing that creaks (يَصِرُّ) by night, and hops, and flies, thought by the [common] people to be the جُنْدَب, and found in the deserts. (Msb.)

صُرَّانٌ *Such as grow in hard ground* (جَلَد [in the CK, erroneously, جِلْد]) *of the trees termed* شَجَر العِلْك, (K, TA,) *and of other trees.* (TA.)

صَرْصَرٌ : see صِرٌّ, in three places. and see الصَّرَّار. ___ Also *A certain insect* (دُوَيْبَّة), (M, K, TA,) *beneath the ground, that creaks* (تَصِرُّ) *in the days of the* [*season called*] رَبِيع; (TA;) and so صُرْصُر and صُرْصُور . (M, K, TA.) [Accord. to Forskål, (Descr. Animal., p. xxii.,) صُرْصُر, pronounced sursur, is applied to an insect which he terms *Blatta Aegyptiaca.*] ___ And The *cock:* (K, TA: [written by Golius and Freytag صَرْصَر:]) so called because of his cry. (TA.) ___ See also صُرْصُور.

صُرْصُرٌ : see صَرْصَر: ___ and see also صُرْصُور.

صَرْصَرَانٌ : see the next paragraph, in two places.

صَرْصَرَانِىٌّ sing. of صَرْصَرَانِيَّات, (S, Msb,) which signifies Camels *between the* بَخَاتِىّ [or *Bactrian* (in the CK, erroneously, نَجَاتِى)] *and the Arabian:* (S, M, Msb, K:) or *such as are called* فَوَالِج: (S, M, K:) and صَرْصَرَانٌ [if not a mistranscription] signifies the same. (TA.) [See also صُرْصُور.] ___ And صَرْصَرَانِىٌّ (S, M, K) and صَرْصَرَانٌ (M, K) *A species of fish,* (S,) *a certain smooth fish,* (M, K,) *of the sea.* (S, M.)

صُرْصُور *Large* camels; (S, M, K;) as also صُرْصُر and صَرْصَر . (TA.) ___ And A camel *of the species called* بُخْتِىّ [i. e. *Bactrian*]: (M, K:) [see also صَرْصَرَانِىٌّ:] or *its offspring;* as also سُرْسُور: (M:) or *an excellent stallion-camel.* (IAar.) ___ See also صَرْصَر. Also *A ship,* or *boat:* [or *a long,* or *great, ship* or

boat:] and so قُرْقُورٌ. (TA.)

الصَّرَاصِرَةُ *The Nabathœans of Syria.* (S, K.)

رَجُلٌ صَارٌّ بَيْنَ عَيْنَيْهِ *A man contracted in the part between the eyes, like him who is grieving,* or *mourning.* (TA.) ___ And صَارٌّ signifies Trees (شَجَر) *tangled,* or *luxuriant,* or *abundant and dense, not without shade* (K, TA) *in their lower parts, by reason of their perplexedness.* (TA.)

صَارَّةٌ *A want; a thing wanted; an object of want;* or *a needful,* or *requisite, thing:* (S, M, K:) pl. صَوَارُّ. (TA.) One says, لِى قِبَلَ فُلَانٍ صَارَّةٌ [*I have a want to be supplied to me on the part of such a one*]. (A 'Obeyd, S.) ___ Also *Thirst:* (S, K:) pl. صَرَائِرُ, (K,) which is extr., (TA,) and صَوَارُّ: (K:) or the latter is pl. of صَارَّة in the sense first expl. above; as A 'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is صَرَائِرُ; and he cites the following words of Dhu-r-Rummeh:

* فَٱنْصَاعَتِ الحُقْبُ لَمْ تَقْضَعْ صَرَائِرَهَا *

[*And the wild asses turned back, retreating quickly, not having quenched their thirst*]: but fault has been found with AA for this; and it is said that صَرَائِرُ is pl. of صَرِيرَةٌ, [which is not expl.,] and that the pl. of صَارَّة is صَوَارُّ. (S.) One says, قَضَعَ الحِمَارُ صَارَّتَهُ, meaning *The ass* drank water until he *quenched his thirst.* (S.)

صَارُورٌ : see صَرُورَةٌ, in two places.

صَارُورٌ : see صَرُورَةٌ, in three places.

صَارُورَآءُ : see صَرُورَةٌ.

صَارُورِىٌّ : see صَرُورَةٌ.

صُوَيْرَّةٌ *Narrow in disposition and in mind* or *judgment* or *opinion.* (Sgh, K.)

حَجَرٌ أَصَرُّ *A hard stone:* (Tekmileh, TA:) and صَخْرَةٌ صَرَّآءُ *a hard rock:* (M, K:) or *a smooth rock.* (L.)

أَصَرَّى : see صَرَّى, in four places.

أَصَرّى : see صَرَّى, in three places.

مَصَرٌّ or مَصَرَّةٌ: see صُرَّةٌ.

مَصَرَّتَا البَوْلِ والغَائِطِ [*The two sphincters that serve as repressers of the urine and dung*]. (K in art. اسر.)

مُصَرَّةٌ A she-camel *that does not yield her milk copiously.* (M, K.)

مُصَرَّاةٌ *That has been left unmilked for some days, in order that the milk may collect in her udder,* or *until it has collected in her udder;* (M, K;) as also صَرَّةٌ ; applied to a ewe, or she-goat: or the former is from صَرَّى, aor. يُصَرِّى, (K,) inf. n. تَصْرِيَةٌ, and therefore should be mentioned in art. صرى [q. v.]. (TA.)

مُصَرَّرَةٌ : see the next paragraph.

مَصْرُورٌ *Bound, as a captive.* (Mgh.) ___ And مَصْرُورَةٌ and مُصَرَّرَةٌ A she-camel *having her udder bound with the* صِرَار. (IAth, TA.) ___ And مَصْرُورٌ applied to a solid hoof, *Contracted:* or *narrow:* (M, K:) or *narrow and contracted:* (S:) and مُصْطَرٌّ signifies the same; (M, K;) or *narrow in an unseemly manner,* or *immoderately.* (TA.) ___ Also A man *having an iron collar put upon his neck,* or *round his neck and hands together.* (A.)

مَصَارٌّ [app. an irregular pl. of مَصِيرٌ, and therefore without tenween,] The أَمْعَآء [or *guts, bowels,* or *intestines, into which the food passes from the stomach*]. (M, K.) One says, شَرِبَ حَتَّى مَلَأَ مَصَارَّهُ, meaning [*He drank until he filled*] *his* أَمْعَآء: mentioned by AHn on the authority of IAar, with no more explanation than this. (M.)

مُصْطَرٌّ : see مَصْرُورٌ. ___ One says also امْرَأَةٌ مُصْطَرَّةُ الحَقْوَيْنِ [meaning *A woman narrow in the flanks*]. (A.) See also مُصْطَرِدٌ, in art. صرد.

صرب

1 صَرَبَ *He made the sour milk termed* صَرْب: (K, * TA:) [or] صَرَبَ اللَّبَنَ, (M, TA,) aor. ـِ , (M,) or ـُ , (TA,) inf. n. صَرْبٌ, *he made the milk to become what is termed* صَرْب: and *he milked some of the milk upon other milk, and left it to become sour:* (M, TA:) or صَرَبَ اللَّبَنَ فِى الوِطْبِ *he collected the milk in the skin, portion after portion, and left it to become sour;* as also اصْطَرَبَهُ : (S:) or you say, صَرَبَ اللَّبَنَ فِى السِّقَآءِ and السَّمْنَ فِى النِّحْىِ [*he collected, portion after portion, and left, the milk in the* skin called سِقَآء and *the clarified butter in the* skin called نِحْى]. (M, TA.) ___ [Hence,] صَرَبْتُ اللَّبَنَ فِى الضَّرْعِ *I caused the milk to collect in the udder, not drawing it forth.* (Kt, TA.) ___ And صَرَبَ *He kept in,* or *retained, and collected,* [*his*] *urine:* (K, TA:) or *withheld it long:* and accord. to some, particularly said of a stallion-camel: (TA:) [or] صَرَبَ بَوْلَهُ, (S, M,) aor. ـُ and ـِ , inf. n. صَرْبٌ, (M,) *he kept in,* or *retained, and collected, his urine:* (S, M:) accord. to some, particularly said of a stallion-camel. (M.) ___ And صَرَبَ الصَّبِىُّ [ذَا بَطْنِهِ being app. understood] *The boy remained some days without discharging his excrement,* or *ordure:* (M, TA:) and صَرَبَ بَطْنُ الصَّبِىِّ, inf. n. صَرْبٌ, *the boy's belly became constipated* (عَقَدَ), *that he might become fat:* (M:) [or] صَرَبَ الصَّبِىُّ لِيَسْمَنَ *the boy's excrement,* or *ordure,* (ذُو بَطْنِهِ,) *became confined, so that he remained a day without discharging it, when he was about to become fat.* (S.) [In the copies of the K, صَرَبَ is expl. as signifying عَقَدَ بَطْنَ الصَّبِىِّ لِيَسْمَنَ, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is بَطْنُ, agreeably with the explanation of صَرَبَ بَطْنُ الصَّبِىِّ in the M, given above: otherwise, the meaning must be *He,* or *it, caused the boy's belly to become bound,* or *constipated, that he might become*

fat.] صَرِبَ, aor. ـَـ , (K, TA,) inf. n. صَرَبٌ, (TK,) said of milk, (TA,) *It became collected* (K, TA) *in the udder.* (TA.) صَرِبَتِ الأَرْضُ *The land produced herbs,* or *trees, such as are termed* صَرَبٌ [a coll. gen. n. of which the n. un. is صَرَبَةٌ, q. v.]. (M, K. * [The meaning is indicated in both by the context.]) صَرَبَ also signifies *He cut,* or *cut off;* (K, TA;) *i. q.* صَرَمَ; like as one says ضَرَبَةُ لَازِبٍ and لَازِمٌ. (TA.) And *i. q.* كَسَبَ [*He gained, acquired,* or *earned;* &c.]. (K.)

2 **تَصْرِيبٌ** The *drinking of sour milk,* (O, K, TA,) *such as is called* صَرْبٌ. (TA.) ___ And The *eating of gum,* (O, K, TA,) i. e., *what is called* صَرْبٌ. (TA.)

4 **اصرب** *He* (a man, TA) *gave.* (O, K.) One says, اصرب إِلَيْهِ مَالًا *He* (a man) *gave to him property.* (TK.)

8 **إِصْتَرَبَ** see 1, first sentence. ___ اصطرب صَرْبَةً *He provided,* or *took, for himself some milk, either fresh* or *sour, in a skin, for a journey.* (M, TA.)

11 **اصْرَابَّ** [said by MF to be written by ISd اصْرَأَبَّ] *It was,* or *became, smooth,* (M, O, K, TA,) *and clear;* (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4 **اصْرَأَبَّ** : see what next precedes.

صَرْبٌ and صَرَبٌ (S, M, &c.) *Sour milk* (M, Mgh, K) *that has been collected in a skin:* (M, K:) or *very sour milk:* (S, Msb:) or *milk that has been collected in a skin for some days so that it has become very sour:* (As, M:) n. un. صَرْبَةٌ and صَرَبَةٌ : (M, TA:) صِرَابٌ, occurring in some of the Expositions of the Jámi' es-Sagheer, is a mistranscription; or it may be a pl. of صَرْبٌ accord. to the analogy of حِبْلٌ and حِبَالٌ, and رَمْلٌ and رِمَالٌ. (Mgh.) One says, جَآءَنَا بِصَرْبَةٍ تَزْوِى الْوَجْهَ [*He brought us some sour milk,* or *very sour milk, that had been collected in a skin, making the face to contract in wrinkles*]. (S.) [SM here adds,] Az says that الصَّرْمُ is like الصَّرْبُ, and is better known. (TA. [But this evidently relates to the

signification of the act of cutting, or cutting off; not to الصَّرْبُ as applied to milk.]) ___ Also, (K,) or the former word, (M,) *Milk that is provided in a skin for a journey,* (M, K,) *whether fresh* or *sour.* (M.) ___ And both words, (M, K, TA,) or صَرْبٌ [only], (S, Msb,) *Gum:* (Msb:) or *red gum:* (T, S, M, L, TA: in the K, الصِّبْغُ الأَحْمَرُ is erroneously put for الصَّمْغُ الأَحْمَرُ: TA:) some say (M) it is the *gum of the* طَلْح (S, M) and *of the* عُرْفُط, peculiarly; *the pieces of which are red, as though they were ingots* [*of gold*], *and they are broken with stones:* (M:) the n. un. is صَرْبَةٌ : (S, M: [صَرْبَةٌ as a n. un. in this sense I do not find mentioned:]) and sometimes it [i. e. صَرْبٌ or صَرَبٌ] has صِرَابٌ for pl.: (M:) sometimes, (S,) what is called صَرْبَةٌ is *a thing like the head of the cat* [*in size*], *within which is a thing* [or *substance*] *like* دِبْس [or *honey of dates*], (S, K,) *and like glue,* (S,) *which is sucked and eaten.* (S, K.)

صَرْبٌ *A few tents* (بيوت [in the O, erroneously, بتوت]) *of the weak sort of the Arabs of the desert:* (IAar, O, * K, TA:) and so صَرِمٌ. (O.)

صَرَبٌ : see صَرْبٌ, in two places. ___ Also *Red honey.* (TA in art. ضرب.) ___ See also صَرْبَةٌ.

صَرْبَةٌ : see صَرْبٌ, in two places. ___ Hence, The *water* [by which is meant the *seminal fluid*] *that collects in the back* [*of a man*]; as being likened to the [sour] milk that is collected in a skin. (M, TA.)

صَرَبَةٌ : see صَرْبٌ, in three places. ___ Also *A herb,* (M, K,) and *tree,* (M,) *that becomes green, and puts forth leaves, when dry,* or *that has grown,* or *become somewhat restored to a good state, after having been eaten* [or *depastured*], (يَتَجَبَّرُ, so in the M, [in the K يَتَخَيَّرُ, which, as is remarked in the TK, is a mistake,]) *after men* [*have fed their cattle therefrom*]: pl. [or rather coll. gen. n.] صَرَبٌ . (M.)

صَرْبَى , (S, K,) accord. to Sa'eed Ibn-El-Museiyib, (TA,) The [*she-camel called*] بَحِيرَة, (S, K,) *whose milk was*

forbidden [by *the pagan Arabs*] *for the sake of the idols* (الطَّوَاغِيت), *no man milking her* [*for himself*]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from صَرَبْتُ اللَّبَنَ فِى الضَّرْعِ [expl. above]; or, as some say, from [الصَّرْبُ as signifying] the act of cutting, or cutting off; and this seems to be the more correct of the two explanations: accord. to IAar, it signifies *a she-camel having the ear slit,* like the بَحِيرَة, or *cut off:* and its pl., he says, is صُرْبٌ. (TA.)

صِرَابٌ *See-produce,* or *corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn.* (O, K.)

صَرِيبٌ Milk *that has been made what is termed* صَرْبٌ; as also مَصْرُوبٌ : (M, TA:) or *sour* milk: (A, K, TA:) pl. صُرْبٌ. (K.) So in the saying الضَّرِيبَ لَا الصَّرِيبَ, i. e. [Give me] *the thick* [milk], *from a number of milch camels, that has been mixed together; not the sour.* (A, TA.)

صَرَابَةٌ *Clearness,* and *smoothness:* thus in the phrase صَرَابَةُ حَنْظَلٍ in a verse of Imra-el-Keys; as some relate it: (M, TA:) as others relate it, صَرَايَة, (M,) or صَلَايَة. (TA.)

مَصْرَبٌ *A vessel in which milk is collected, portion after portion, and left to become sour:* (S, K: *) and so مِكْرَصٌ and مِقْرَعٌ: pl. مَصَارِبُ. (TA.)

مَصْرُوبٌ : see صَرِيبٌ.

مُصَرَّبَةٌ A she-camel *that is kept from being milked, in order that she may become fat.* (L in art. صفح, from the T.)

صرج

2 **صرّج** , inf. n. تَصْرِيجٌ, *He plastered with*

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صَارُوجٌ a watering-trough or tank (K, * TA) &c.: and sometimes they said شَرَقٌ. (TA.)

صَارُوجٌ *Quick lime* (نُورَةٌ), and the *mixtures thereof;* (T, S, M, Mgh, Msb, K;) *with which are plastered watering-troughs,* or *tanks, and baths,* &c.: (M, TA:) a Pers. word, (S, TA,) originally چَارُو, (TA,) arabicized, (S, M, Msb, K,) as is every word in which occur both ص and ج, (S, Msb,) or صَمَجٌ is an exception to this rule: (TA in art. صوبج:) sometimes it is called شَارُوقٌ. (TA.)

صرح

1 **صَرُحَ** , (S, O, Msb, K,) aor. ـُ , (K,) inf. n. صَرَاحَةٌ and صُرُوحَةٌ, (S, O, Msb,) [both strangely said in the K, to be substs.,] *It was,* or *became, pure, sheer, free from admixture, unmingled, unmixed, genuine,* or *clear;* (S, O, Msb, K;) said of a thing (S, O, Msb) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) صَرَحَ: see 2, in two places.

2 **صَرَّحَتْ** *She* (a camel) *yielded pure,* or *clear, milk.* (TA in art. حلب.) ___ [Hence, probably,] تَصْرِيحٌ signifies The *speaking clearly, plainly, explicitly, directly,* or *without ambiguity* or *equivocation; contr. of* تَعْرِيضٌ. (S, A, K.) You say, صَرَّحَ بِمَا فِى نَفْسِهِ, (S, A, L, Msb, K,) and بِمَا عِنْدَهُ, (A,) *He made apparent, manifest,* or *plain,* or *he manifested, exposed,* or *revealed,* (S, A, L, K,) *what was in his mind,* (S, L, K,) and *what he had;* (A;) as also صَارَحَ بِهِ; (L, K;) and صَرَحَ بِهِ: (TA:) or *he declared,* or *made clear, what was in his mind, so as to express the intended meaning according to the first* [or *most obvious*] *interpretation;* or *he made it free from expressions susceptible of tropical meanings and a secondary* [or *remote*] *interpretation.* (Msb.) And صَرَّحَ الشَّىْءَ, (TA,) inf. n. تَصْرِيحٌ; (K, TA;) and صَرَحَهُ , (TA,) inf. n. صَرْحٌ; (K, TA;) and اَصْرَحَهُ , (TA,) inf. n. إِصْرَاحٌ; (K, TA;) *He made the thing apparent, manifest, clear,* or *plain.* (K, TA.) This verb is also intrans. (K.) One says, صَرَّحَتِ الخَمْرُ, (S, A, Msb,) inf. n. تَصْرِيحٌ, (S, K,) *The wine became free from froth;* (S, A, Msb, K;) [*it became clear*] after fermenting and frothing. (S.) And صَرَّحَ النَّهَارُ *The day became free from clouds, and sunny:* (A:) or صَرَّحَ اليَوْمُ *the day became free from mists and clouds.* (Msb.) And صَرَّحَتْ كَحْلٌ *The year of drought,* or *sterility, became one of unmixed severity;* (S, Meyd, L, K;) and in like manner, صَرَّحَتِ السَّنَةُ: (L:) or the former means *the sky*

became clear of clouds. (S in art. كحل, and Meyd.) And صرّح, (S, Msb, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Msb,] said of the truth, (TA,) *It became apparent, manifest, exposed,* or *revealed;* (S, Msb, K, TA;) and so انصرح, (S, K, TA,) said of the truth. (S, TA.) Hence the prov. عِنْدَ التَّصْرِيحِ تُرِيحُ, meaning *On the appearing of the truth thou findest rest;* (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And صَرَّحَ الحَقُّ عَنْ مَحْضِهِ, (S, Meyd, A, Msb,) another prov., meaning *The truth,* or *affair, became revealed,* or *manifest,* (S, Meyd, Msb,) *after its being concealed:* (Meyd, Msb:) or, as AA says, *falsity became detected,* or *exposed, and the truth became apparent and known.* (Meyd. [See also زبد.]) And صَرَّحَتْ بِجِلْذَانَ, another prov., (Meyd, L,) meaning *It* (the affair, or case,) *became apparent,* or *manifest,* to thee, *in Jildhán;* which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Táïf, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the ت in صرّحت denoting the قِصَّة or خُطَّة: (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) ___ See also a trad. cited in art. صوح, conj. 2. ___ صرّح said of an archer or the like means [*He made his arrow,* or *missile, to go clear of the butt* or *mark;* or] *he shot,* or *cast, and missed* (K, TA) *the butt* [or *mark*]. (TA.)

3 **صارح به** : see 2. [صارحه, inf. n. مُصَارَحَة and صِرَاح, *He confronted him,* or *faced him.*] One says, شَتَمَهُ مُصَارَحَةً, and صِرَاحًا, (S, K,) and صُرَاحًا, (K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.], (S, K,) *He reviled him confronting him,* or *face to face,* or *to his face.* (S, K.) And لَقِيتُهُ مُصَارَحَةً, (A, TA,) and صِرَاحًا, and صُرَاحًا, (TA,) *I met him face to face.* (A, TA.)

4 **أَصْرَحَ** see 2.

5 **تصرّح الزَّبَدُ عَنِ الخَمْرِ** *The froth became cleared away from the wine.* (TA.)

7 **إِنْصَرَحَ** see 2.

صَرْحٌ *A* قصر [i. e. *palace*, or *pavilion*, &c.]: (Zj, S, A, K:) and (as some say, TA) *any lofty building:* (S, A, K, TA:) or *a single house* or *chamber, built apart*, or *detached, large, and lofty:* (Msb, TA:) pl. صُرُوحٌ. (S, A.)

صَرَحٌ : see صَرِيحٌ.

صَرْحَةٌ The *court*, or *open area*, of a house; i. e. *a spacious vacant part* or *portion* thereof, *in which is no building;* its عَرْصَة, (S, TA,) or its سَاحَة [which means the same]: (A, Msb, TA:) pl. صَرَحَاتٌ. (Msb.) ___ And *A tract* of ground *that is hard and elevated* (S, L) *and even:* or a *tract that is even, and open to view,* of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or *a tract that is even, and of goodly appearance, though not open to view:* Aboo-Aslam asserts it to mean *a* [*desert tract such as is called*] صَحْرَآءُ. (L.) ___ [Hence, app.,] one says, خَرَجَ لَهُمْ صَرْحَةً بَرْحَةً, (so accord. to the TA as from the K,) or صَرْحَةً بَرْحَةً, (O, and so in my MS. copy of the K,) or صَرْحَةً بَرْحَةً, (so in the CK,) *He went forth openly*, or *into the field* [*of battle*], *to them:* (O, K:) and أَنَّ خُرُوجَ صَرْحَةٍ بَرْحَةٍ لَكَثِيرٌ, (so accord. to the TA as from the K,) or صَرْحَةً بَرْحَةً, (O, and so in the CK,) or صَرْحَةً بَرْحَةً, (so in my MS. copy of the K,) [accord. to SM,] with fet-h in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase], (TA,) [i. e. *Verily the going forth openly*, or *into the field of battle, is frequent*. See also صَحْرَة, and بَحْرَة.]

صُرْحَانٌ : see صَرِيحٌ.

صَرَاحٌ : see صَرِيحٌ.

صُرَاحٌ : see صَرِيحٌ, in six places. ___ Also *Thin* milk, *containing much water, so that in some parts of it one sees a tawniness and* خُضْرَة [here app. meaning *a blackish hue*]. (L.) See also 3, in two

places.

صَرَاحٌ : see the next paragraph, in two places.

صَرِيحٌ Anything *pure, sheer, free from admixture, unmingled, unmixed, genuine,* or *clear;* (S, A, Msb, K, TA;) as also صَرَحٌ , (S, K,) which is by some restricted by the [additional] epithet *white,* (TA,) and صُرَاحٌ , (L, K,) and صِرَاحٌ , which is [said to be] more chaste [though much less usual] than صُرَاحٌ, (L,) and صَرَاحٌ , (K,) and صَمَارِحٌ , (S, K,) in which last the م is augmentative, or, as is related on the authority of AA, it is صَمَادِحٌ, with د, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say لَبَنٌ صَرِيحٌ *Milk of which the froth has gone,* (S, A, L,) or *free from froth,* (T, L,) *and clear:* (T, A, L:) or *just drawn.* (TA in art. زهر.) And بَوْلٌ صَرِيحٌ *Urine free from froth.* (T, L.) And خَمْرٌ صُرَاحٌ , (L,) and صُرَاحِيَةٌ , (L, K,) without teshdeed, (K,) *Pure wine,* (L, K,) *without admixture.* (TA.) And كَأْسٌ صُرَاحٌ *A cup of wine without admixture.* (S, A, Msb, K.) And جَآءَ بَنُو تَمِيمٍ صَرِيحَةً *The sons of Temeem came unmixed with any others.* (S.) And رَجُلٌ صَرِيحٌ, (T, S, L, K, *) and عَرَبِيٌّ صَرِيحٌ, (A, Msb,) *A man,* (T, S, L,) and *an Arab,* (A, Msb,) *of pure,* or *unmixed, race* or *genealogy;* pl. صَرَحَآءُ: (T, S, A, L, Msb, K:) and فَرَسٌ صَرِيحٌ *a horse of pure race;* (T, TA;) pl. صَرَائِحُ, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And نَسَبٌ صَرِيحٌ *Pure,* or *unmixed, race* or *genealogy.* (A.) And كَلِمَةٌ صُرَاحٌ and صُرَاحِيَةٌ [*A word, an expression,* or *a sentence,*] *that is pure, genuine,* or *clear.* (K.) And كَذِبٌ صَرَاحٌ and صِرَاحٌ , the latter with kesr, and صُرَاحِيَةٌ and صُرَاحِىٌّ (TA) and صُرْحَانٌ with damm, (Lh, TA,) *A pure, sheer,* or *unmixed, lie,* (Lh, TA,) *manifest, and known*

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to men. (TA.) And قَوْلٌ صَرِيحٌ *A saying* [*that is explicit, plain,* or *clear,*] *not requiring*

anything to be conceived in the mind, nor any interpretation. (Msb.) And شَرٌّ صُرَاحٌ [*Pure unmixed, evil,* or *mischief*]. (A, TA.) And صَرِيحُ النُّصْحِ *Pure,* or *sincere, in admonition,* or *counsel.* (L, TA.)

صَرَاحَةٌ : inf. ns. of صَرُحَ [q. v.]. (S, O, Msb.)

صُرُوحَةٌ : inf. ns. of صَرُحَ [q. v.]. (S, O, Msb.)

صُرَاحِيَةٌ : see صَرِيحٌ, in three places. ___ [Hence the saying,] أَتَاهُ بِالأَمْرِ صُرَاحِيَةً [app. *He stated to him the affair,* or *case,*] *clearly,* or *without admixture.* (L, TA.)

صُرَاحِىٌّ : see صَرِيحٌ.

صَرِيحِىٌّ an epithet applied to a horse, in relation to a certain stallion named صَرِيحٌ, (S, TA,) or الصَّرِيحُ, (TA,) that begat a generous breed. (S, TA.)

صُرَاحِيَّةٌ *A vessel for wine:* (K:) [in Pers. صُرَاحِى:] but IDrd doubts its correctness. (TA.)

صُرَّاحٌ *A certain flying thing, resembling the* [*species of locust called*] جُنْدَبٌ, *which is eaten.* (K.)

صُمَارِحٌ : see صَرِيحٌ.

يوم مُصَرِّحٌ , (S, K,) like مُحَدِّثٌ [in measure], (K,) [in one of my two copies of the S مُصَرَّحٌ also, and in the other copy the latter only,] *A day free from clouds:* (S, K:) occurring in the poetry of Et-Tirimmáh. (S.)

مُصْرَاحٌ A she-camel *that does not yield frothy milk;* (T, K; [in the CK, لا تَرْعَى is put for لا تُرَغِّى;]) *that yields pure milk, with little froth.* (M, TA.)

صرخ

1 **صَرْخَةٌ** , (L, K,) an inf. n. of صَرَخَ, (S,) signifies The *calling* or *calling out*, or *crying* or *crying out, vehemently;* [or *screaming;*] (L, K;) *on an occasion of fright*, or *alarm*, or *of some affliction*, or *evil accident:* (L:) one says, صَرَخَ, inf. n. صَرْخَةٌ; and اصطرخ ; [*He called* or *called out*, &c.;] both meaning the same. (S.) And صُرَاخٌ is also an inf. n. of صَرَخَ, (A, Mgh, Msb,) and signifies The *raising the voice, calling* or *calling out, crying* or *crying out:* (S, A, L, K:) or *doing so vehemently:* (L, K:) and the *calling*, or *crying, for aid*, or *succour;* (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صَرِيخٌ, (S, TA,) which is likewise an inf. n. of صَرَخَ: (A, Mgh:) one says, صَرَخَ, aor. ـُ (A, MA, Mgh, L, Msb) and ـَ , (MA,) inf. n. صُرَاخٌ (A, MA, Mgh, L, Msb) and صَرِيخٌ, (A, Mgh,) *He raised his voice, called* or *called out, cried* or *cried out:* (A, MA, L, Msb:) or *did so vehemently:* (Mgh, L, Msb: *) and *he called*, or *cried, for aid*, or *succour*, (A, Mgh, L, Msb,) *saying*, وَا غَوْثَاهُ [*Alas, a crying for aid!*] and وَا صَرْخَتَاهُ [*Alas, a crying of alarm!*]; (L;) and استصرخ signifies the same: (AHát, L:) and اصطرخوا is syn. with تصارخوا ; (S, TA;) meaning صرخوا; as also استصرخوا ; (TA;) or [rather] meaning *They called* or *called out*, &c., (صَرَخُوا,) *one to another.* (TK.) كَانَتْ كَصَرْخَةِ الحُبْلَى [*It was like the vehement crying-out*, or *the screaming, of the pregnant woman*] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.)

4 **اصرخ** *He aided*, or *succoured*, another; in answer to a call, or cry; (S, A, Mgh, Msb;) as also استصرخ : (AHát, L:) the | in the former verb is said to have a privative effect, so that أَصْرَخْتُهُ signifies *I made his crying*, or *vehement crying*, &c., *to cease:* (TA:) and صَارِخَةٌ has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فَاعِلَةٌ; (K;) and صَرِيخٌ also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd].

(TA.)

5 تصرّخ *He made an effort to call* or *call out, to cry* or *cry out,* or *to do so vehemently;* [or, *to scream;*] (S, A, K;) or *he made an effort in calling* or *calling out,* &c., (PS,) *in calling* or *calling out,* &c., *vehemently,* and *in crying for aid* or *succour.* (KL.) One says, التَّصرُّخُ به حُمْقٌ, (S,) meaning التَّصرُّخُ بالعُطَاسِ [i. e. *The making an effort to call* or *call out,* &c., or *in calling* or *calling out,* &c., *in sneezing, is stupidity*]. (S, TA.)

6 تصارخوا *They called* or *called out, cried* or *cried out,* or *did so vehemently, one to another;* (A;) [and so, accord. to a copy of the A, استصرخوا ; and app. اصطرخوا , as seems to be indicated in the L and K;] see 1.

8 إصترخ see 1, in two places: and see also 6.

10 استصرخه *He called,* or *cried, to him for aid,* or *succour.* (S, A, Mgh, L, Msb.) ___ And *He incited him, urged him,* or *induced him, to call* or *call out, to cry* or *cry out,* [app. *for aid,* or *succour,*] or *to do so vehemently.* (L, TA.) ___ [Hence,] استُصْرِخَ الإنسانُ *There came to the man a voice,* or *cry, informing him of an event on account of which his aid was invoked,* or *announcing to him a death.* (IAth, TA.) استصراخ الحيِّ means *The tribe's being invoked for aid to perform what is requisite for the dead:* and hence the trad. of Ibn-'Omar, فاُستُصْرِخَ على امْرأَته, not بامْرأَته, meaning, *And he was called to aid in furnishing for the grave, and burying, the corpse of his wife:* or it may mean, *was informed that his wife was at the point of death.* (Mgh.) See also 1, in two places; and 6: ___ and see 4.

صَرْخَةٌ an inf. n. of 1 [q. v.]. (S.) ___ Hence, (TA,) The *call to prayer.* (K, TA.)

صُرَاخ an inf. n. of صَرَخَ [q. v.]. (A, &c.)

صَرِيخ an inf. n. of صَرَخَ [q. v.]: (A, Mgh:) see also 4. See also صَارِخ, in four places.

الصَّرَّاخُ [*He who calls* or *calls out*, or *cries* or *cries out*, or *does so vehemently*, or *screams*, &c., *much*, or *often*. ___ And hence,] *The peacock*. (IAar, K.)

صَارِخ *Calling* or *calling out*, or *crying* or *crying out*, or *doing so vehemently;* [or *screaming;*] as also صَرِيخ . (A, Msb.) And *Calling*, or *crying, for aid*, or *succour;* (S, Msb, K;) and so صَرِيخ ; (S, K;) and مُسْتَصْرِخ . (S.) ___ Also, and صَرِيخ , (AHeyth, S, A, K,) or the latter [only] of these, (T, Msb,) and مُصْرِخ , (S, A, Msb, K,) and صَارِخَة , (Lth, TA,) *Aiding*, or *succouring;* or *an aider*, or *a succourer:* (Lth, T, S, A, Msb, K:) Az says that he had not heard صَارِخ in this sense on the authority of any except As; but that all men agree that it has the second of the senses given above, and that مُصْرِخ has the last of those senses. (TA.) عَبْدٌ صَرِيخُه أَمَةٌ, meaning [*A male slave*] *whose aider* [*is a female slave*], is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27], مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ *I am not your aiders, nor are ye my aiders.* (TA.) ___ الصَّارِخ is an appellation of *The cock;* (K, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) ___ And صَارِخ signifies also *A voice*, or *cry, informing a man of an event on account of which his aid is invoked*, or *announcing to him a death.* (IAth, TA.)

صَارِخَة The *voice*, or *cry, of the calling for aid*, or *succour.* (K.) Hence the saying, سَمِعْتُ صَارِخَةَ القَوْمِ [*I heard the cry of the people*, or *party, calling for aid*, or *succour*]. (TA.) ___ See also 4. ___ And see صَارِخ.

مُصْرِخ : see صَارِخ, in three places.

مُسْتَصْرِخٌ : see صَارِخٌ.

صرد

1 **صَرِدَ** , aor. ـَـ , inf. n. صَرَدٌ, *He,* or *it, was,* or *became, cold:* or *intensely cold.* (M, L. [See صَرْدٌ.]) One says, صَرِدْتُ اليومَ صَرَدًا شديدًا [*I was,* or *became, to day, very cold;* or *very intensely cold*]. (A.) And صَرِدَ يومُنا [*Our day was,* or *became, very cold;* or *very intensely cold*]. (A.) ___ And صَرِدَ, aor. as above, (S, K,) and so the inf. n., (S,) *He* (a man) *was quickly sensible of cold.* (S, K.) ___ And صَرِدَ said of milk, *It became in a state of decomposition, by reason of cold.* (TA.) ___ And, said of a skin, (O, K,) inf. n. as above, (O, TA,) *It emitted its butter in clots:* (O, K:) of the doing of which it is cured with hot water. (O, TA.) ___ صَرِدَ عَنِ الشَّىْءِ,

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inf. n. as above, means *He abstained, refrained,* or *desisted, from the thing;* [as though he became cold with respect to it;] *he left, relinquished,* or *forsook, it:* (M:) and صَرِدَ قَلْبِى عَنِ الشَّىْءِ *My heart refrained from the thing; left, relinquished,* or *forsook, it:* (S, A, O, K:) like as one says, أَصْبَحَ قَلْبِى صَرِدًا : (TA:) the [lizard called] ضَبّ is spoken of as saying,

* لَا يَشْتَهِى أَنْ يَرِدَا *
* أَصْبَحَ قَلْبِى صَرِدَا *

[*My heart has become cold,* or *indifferent,* (meaning *disposed to abstinence,*) *not desirous of coming to drink*]. (O.) صَرِدَ, (M, L, K,) or صَرِدَ عَنِ الرَّمِيَّةِ, (S,) or مِنَ الرَّمِيَّةِ, (A,) said of an arrow, (S, M, A, K,) and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) *It passed through,* or

transpierced, or *a part of it passed through,* (S, M,) *the animal at which it was shot* [or *thrown*], *by reason of its sharpness;* expl. by نَفَذَ حَدَّةً: (S:) or *it penetrated so that its extremity passed through;* expl. by نَفَذَ حَدُّهُ; (L, K;) or خَرَجَتْ شَبَاةُ حَدِّهِ; and so صَرَدَ, aor. ـُ . (A. [See صَارِدٌ: and see an ex. in a verse cited voce بِقْيَا.]) ___ And صَرَدَ, (K,) inf. n. صَرْدٌ and صَرَدٌ, (M, L,) [the latter inf. n. suggesting that one says also صَرَدَ,] said of an arrow, (M, K,) and of a spear and the like, (M,) *It missed* the object of aim: thus having two contr. significations: (M, L, K:) and اصرد also has the latter of these two significations. (L.) صَرِدَ said of a horse, aor. ـَ , [inf. n. صَرَدٌ,] *He became galled in the place of the saddle:* (K, TA:) [or *he had a white place,* or *white places, on his back, produced by galls,* or *by hair growing in the places of galls:* (see صَرَدٌ and صُرَدٌ:)] and, said of a camel, *he had white fur growing in the place of a gall produced by the saddle, after its healing.* (AO.) See also 4.

2 **تَصْرِيدٌ**, (S, M, K,) in the giving to drink, (S, K,) is The *giving to drink less than satisfies thirst.* (S, * M, K. *) One says, صَرَّدَهُ *He gave him to drink less than satisfied his thirst.* (M.) And صَرَّدْتُ الشَّارِبَ عَنِ المَآءِ *I stopped short the drinker from drinking the water.* (A.) And سَقَى سَقْيًا غَيْرَ تَصْرِيدٍ [*He gave to drink a quantity not less than satisfied thirst*]. (A.) And صَرَّدَ السَّقْىَ *He stopped short the giving to drink before satisfying thirst.* (A.) And صَرَّدَ شُرْبَهُ *He cut short,* or *put a stop to, his drinking.* (TA.) And صَرَّدَ شَرَابَهُ *He made his beverage to be little in quantity.* (A.) And accord. to the T, تَصْرِيدٌ signifies The *drinking less than satisfies thirst.* (TA.) ___ Also, (S, K,) in giving, (S,) The *making to be little,* or *small, in quantity* or *number.* (S, K, TA.) One says, صَرَّدَ العَطَآءَ *He made the gift to be little,* or *small,* (M, A, TA,) لَهُ *to him.* (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] لَنْ يَدْخُلَ الجَنَّةَ إِلَّا تَصْرِيدًا, meaning قَلِيلًا [i. e. *They will not enter Paradise save in small number*]. (TA.) [Also, app., An arrow's *hitting the*

object of aim: see its part. n. مُصَرِّد.] And The act of *scattering,* or *dispersing.* (El- Kálee, TA.) And صَرَّد said of barley and of wheat, *It put forth its awn, but not its ears, though almost doing the latter.* (El-Hejeree, M.)

4 **اصرد السَّهْمَ**, (S, M, L, K,) and الرُّمْحَ; (M;) and صَرَدَهُ ; (M, L, K;) *He made the arrow,* and *the spear,* or *a part thereof, to pass through* (S, M) the animal at which it was shot [or thrown]: (S:) or *to penetrate so that its extremity passed through.* (M, L, K.) [See صَرَدَ and صَارَدَ.] See also 1, latter part.

7 **انْصَرَادَ** is said to mean The *experiencing of cold.* (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's Arab. Prov. i. 357: but أَكَامٍ, there, should be إِكَامٍ.])

صَرْد (S, M, L, K) and صَرَد , (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and صَرِيد , (TA,) *Cold,* or *coldness:* (S, M, L, K:) or *intense cold:* (M, L:) صَرْد is a Pers. word, [originally سَرْد,] arabicized: (S, K:) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says يَوْمٌ صَرْدٌ and صَرَدٌ [*A day of cold:* or *of intense cold*]. (A.) ___ For the former, see also صَرْد, in two places. ___ Also, the former, *A high place in mountains;* (AA, L, K;) being the coldest part. (AA, L.) صَرْد signifies also *Pure, unmixed, unadulterated,* or *genuine;* (S, M, L, K;) applied to beverage, (L,) such as is termed نَبِيذ, (S, L,) and to wine, (L,) and to anything. (M, K.) One says كَذِبٌ صَرْدٌ *An unmixed lie.* (S, L.) And أُحِبُّهُ حُبًّا صَرْدًا *I love him with a pure, genuine,* or *sincere, love.* (AZ, S, L.) ___ [Hence,] جَيْشٌ صَرْدٌ *An army composed only of the sons of one father* or *ancestor:* (L:) or *an army altogether consisting of sons of one's paternal uncle* [meaning *of one's relations*]: (AO:) or, (M, A, L, K,) and جَيْشٌ صَرْدٌ (M, A, L) and صَرَدٌ , (K,) *A great army;* (K;) *an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate.* (M, A, L.) See also صَرُد, near the end.

صَرَدٌ : see صَرَدٌ, in three places: and see صُرَدٌ, near the end.

يومٌ صَرِدٌ *An intensely-cold day;* and لَيْلَةٌ صَرِدَةٌ *an intensely-cold night:* (M, L:) [or] يومٌ صَرَدٌ *a cold day:* (S:) and رِيَاحٌ صَوَارِدُ. [pl. of صَارِدَةٌ] *cold winds.* (Ham p. 596.) And أَرْضٌ صَرَدٌ *A cold land:* pl. صُرُودٌ: (M:) the latter (i. e. the pl.) *contr. of* جُرُومٌ. (S.) And رَجُلٌ صَرِدٌ *A cold,* or *an intensely-cold, man:* and قَوْمٌ صَرْدَى *a cold,* or *an intensely-cold, company of men.* (M, L.) See also ___. مِصْرَادٌ صَرِدٌ applied to milk, *In a state of decomposition,* (O, K, TA,) *by reason of cold.* (TA.) ___ صَرِدٌ عن شَىْءٍ *Abstaining, refraining,* or *desisting, from a thing;* [as though cold with respect to it;] *leaving, relinquishing,* or *forsaking, it.* (M.) See 1. See also صَرَدٌ. And see صَارِدٌ صَرِدٌ applied to a horse, *Galled in the place of the saddle:* (K, TA:) or, (L,) as also مُصَرَّدٌ, (A, TA,) *having a white place,* or *white places, on his back, produced by galls,* (L, TA,) or *having on his back white places, termed* صِرْدَانٌ, [pl. of صُرَدٌ,] *produced by hair growing in the places of galls.* (A.) [And app. applied in a similar sense to a camel: see صَرِدٌ.]

صُرَدٌ *A certain bird,* (S, M, K,) *above the size of the sparrow,* (M,) *having a large head,* (K,) *which preys upon sparrows:* (T, K:) *a certain bird, black and white,* or *party-coloured,* (أَبْقَعُ,) *with a white belly:* (A:) *a certain bird of the crow-kind, also called* الوَاقِى: (Msb:) the Arabs used to regard its cry, (L, Msb,) and the bird itself, (L,) as of evil omen, (L, Msb,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Msb:) *there are two species thereof; one species is called by the people of El-'Irák* العَقْعَقُ [a name now applied to the *magpie, corvus pica*]; *the other species, called* الصُّرَدُ الهَمْهَامُ, [so in the L, but in my copy of the Msb الهَيَامُ,] *is the wild sort, which is found in Nejd, upon the trees called* عِضَاه; *it is never seen but upon the ground,* [so in the L, but in my copy of the Msb, *it is never seen upon*

the ground,] *springing from tree to tree:* (Sukeyn En-Numeyree, L, Msb:) *when chased, and hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys upon sparrows:* (Msb:) it is described by AHát as *a bird black and white,* or *party-coloured,* (أَبْقَعُ,) *with a white belly, and a back of a dark,* or *an ashy, dust-colour* (أَخْضَرُ), [or, as is said in the L, *half white and half black, found in trees,*] *large in the head and beak, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear:* (Mgh, Msb:) some add to this that *it is called* المُجَوَّفُ, because of the whiteness of its belly; and الأَخْطَبُ, because of the dark, or ashy, dust-colour of its back; and الأَخْيَلُ [a name now applied to the *green woodpecker, picus viridis*], because of its diversity of colour; that *it is never seen but upon a branch* (فِى شُعْبَةٍ, and so in the L,) *or a tree,* (Mgh, Msb,) *and can scarcely ever,* or *never, be taken,* (Msb,) or *can never be taken:* (Mgh, L:) *it is regarded as of evil omen:* (Mgh:) Sgh says that *it is called* سُمَيْطٌ, [perhaps a mistranscription for شُمَيْطٌ, because black and white,] in the dim. form: (Msb:) [it is said that] it was the first bird that fasted for the sake of God: (K:) the pl. is صِرْدَانٌ: (S, M, Msb, K:) and the female is called صُرَدَةٌ. (Msb.) ___ Also *A white place,* (S, M, L, K,) *produced by galls,* (S, L, K,) or *by the saddle;* (M;) or صُرَدَةٌ signifies *a white place produced by hair growing in the place of a gall;* likened to the colour of the bird thus called: (A:) pl. صِرْدَانٌ. (M, A.) And *A white place on the hump of a camel:* (M:) or *white fur growing in the place of a gall produced by the saddle, after its healing:* (AO:) pl. as above.

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(AO, M.) ___ And *A certain vein* (As, M) *beneath the tongue,* (As,) or *in the lower part of the tongue,* (M,) of the horse. (As, M.) And الصِّرْدَانِ *Two veins,* (Lth, Ks, S, M, L, K,) *of a dark,* or *an ashy,*

dust-colour, (أَخْضَرَان, Lth, Ks, M, L,) *in the lower part of the tongue, by means of which the tongue moves about,* (Lth, Ks, L,) or *penetrating within* (يَسْتَبْطِنَان) *the tongue:* (S, M, K:) or *two veins, on the right and left of the tongue:* (L:) or, as some say, *two bones, which erect* (يُقِيمَان) *the tongue.* (M.) Yezeed Ibn-Es- Sa'ik in his saying

* لَهُ صُرْدَانِ مُنْطَلَقَا اللِّسَانِ *

means ذِرْبَان [i. e. ذِرْبَا اللِّسَان, for ذِرْبَ لِسَانَيْهِمَا, as though he said ذِرْبُ لِسَانٍ لَهُ *He has a long,* or *an unbridled, tongue;* the phrase that he uses being pleonastic]. (S.) ___ Also, (M, L,) or صَرْد , (so in the K,) and صَرَد , which is the more known, (TA,) *A nail in a spear-head,* (M, L, K,) *by means of which the shaft is fastened to it.* (L, K. *) ___ Accord. to Sh, فَتَّحَ صُرَدَهُ means *He opened his mind, so as to reveal his secrets.* (TA. [But this is perhaps a mistranscription, for فتح صرره: see صُرَّةٌ.])

صُرْدَى [pl. of صَرْدٌ; and, agreeably with analogy, of صَرِيدٌ]: see صَرْدٌ, and صُرَّادٌ.

صَرِيدٌ : see صَرْدٌ. ___ Also *Hoar-frost,* or *rime;* syn. جَلِيدٌ. (TA.) ___ See also صُرَّادٌ.

صَرِيدَةٌ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without ة;] *A female animal,* (M,) or *a ewe,* (K,) *injured,* (M, K,) *and emaciated,* (M,) *by cold:* pl. صَرَائِدُ: (M, K:) on the authority of IAar. (Kudot;.)

صُرَّادٌ *Cold and humid clouds in which is no water:* (As:) or *cold and humid clouds which the wind carries away;* as also صُرَّيْدٌ and صَرِيدٌ : (M:) or *thin clouds in which is no water;* (S, K;) as also صُرَّيْدٌ (K) and صُرْدَى . (L, TA.)

صُرَّيْدٌ : see what next precedes, in two places.

صَارِدٌ : see its fem., with ة, voce صَرِدٌ. Also, (S, A, L, K,) and مِصْرَادٌ , (S, L, K,) and صَرِدٌ , (A,) An arrow *that has passed,* or *of which a part has passed, through the animal at which it has been shot;* syn. نَافِذٌ: (S, L, K:) or *of which the extremity only has passed through:* when part of the arrow has passed through, it is termed نَافِذٌ; and when the whole has passed through, مَارِقٌ. (A.) And نَبْلٌ صَوَارِدُ *Arrows of which the extremities have passed through the animals at which they have been shot.* (A.)

أَصْرَدُ *More* [and *most*] *cold;* or *more* [*and most*] *affected by cold:* and *More* [and *most*] *transpiercing.* (Meyd, in explanations of provs. commencing with this word. [See Freytag's Arab. Prov. pp. 743-4.])

مُصْرَدٌ : see what next follows.

مُصْرِدٌ , (Ktr, L,) or مُصْرَدٌ , (so accord. to the K, [the former agreeable with its verb, the latter app. a mistake,]) An arrow *missing* the object of aim. (Ktr, L, K.) [See also مُصْرِسٌ.]

مُصَرَّدٌ Beverage, (S,) or drink, (A,) *made little in quantity.* (S, A.) ___ And *Given little to drink:* or *given a small gift.* (S.) See also صَرِدٌ.

مُصْرِسٌ An arrow *hitting* the object of aim. (Ktr, L.) [See also مُصْرِدٌ.]

مِصْرَادٌ A wind (رِيحٌ) *cold;* or *intensely cold:* or *accompanied by cold and humid clouds.* (IAar, M.) ___ Also, and صَرِدٌ , (T, S, M, K,) A man *quickly sensible of cold;* (S;) *weak in enduring cold;* (K;) *impatient of cold.* (T, M.) ___ And the former, *Strong in enduring cold.* (K.) ___ And A land *without trees, and without anything* (K, TA) *of herbage.* (TA.) See also صَارِدٌ.

مُصْطَرِدٌ A man *vehemently angered* or *enraged:* (K:) and so مُصْطَرٌّ, without د. (TA.)

صرط

صُرَاطٌ *A long sword:* a dial. var. of سُرَاطٌ [q. v.]. (K.)

صِرَاطٌ *A road,* or *way;* as also سِرَاطٌ, (S, K,) which is the original; (TA;) and زِرَاطٌ: (S:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temeem make it masc. (S and Msb voce زُقَاقٌ, q. v.) ___ الصِّرَاطُ, also written with س, is likewise [*The name of*] *a bridge extended over the midst of Hell,* (K, TA,) *sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, Lower your eyes until Fátimeh, the daughter of Mohammad,* (*may God bless and save him, and may God be well pleased with her and her two sons,*) *pass over; and the fire will say to the believer, Pass thou over, O believer, for thy light hath extinguished my flame; and thereupon, the feet of the people of the fire will slip.* (TA.)

مَصْرَطٌ and مِصْرَطٌ: see مَسْرَطٌ.

صرع

1 **صرعه** , aor. ـَـ , inf. n. صَرْعٌ (S, O, * Msb, K) and صِرْعٌ, (S, O, * K,) the former inf. n. of the dial. of Temeem and the latter of Keys, (S, O,) and مَصْرَعٌ, which is also a n. of place, [and, accord. to rule, of time also,] (S, O, K,) said of a man, (S, Msb,) *He threw him down,* or *prostrated him, on the ground;* (O, L, K, TA;) namely, a man. (T, TA.) And صَرَعَتْهُ is also said of a beast, [the pronoun referring to the rider,] meaning *It threw him down.* (TA in art. قمص.) Hence the saying, المَنِيَّةُ تَصْرَعُ الحَيَوانَ [*Death prostrates the animal*]. (TA.) And مَثَلُ المُؤْمِنِ كَالخَامَةِ مِنَ الزَّرْعِ تَصْرَعُهَا الرِّيحُ مَرَّةً فَتَعْدِلُهَا أُخْرَى i. e. [*The similitude of the believer is as the fresh,* or *juicy, plant of seedproduce,*] *which the wind bends at one time, throwing it from side to side,* [*and straightens at another.*] (TA, from a trad.) And صُرِعَ الشَّجَرُ *The trees were cut and thrown down.* (TA.) ___ See also 3. ___ [Hence also,] صُرِعَ *He was affected with the disease termed* صَرْعٌ [expl. below]. (Msb.) And *He* (a man) *was affected with diabolical possession,* or *madness;* inf. n. صَرْعٌ. (TA.) See also 2, in two places.

2 **صرّعه** , [inf. n. تَصْرِيعٌ,] *He threw him down* or *prostrated him, on the ground, vehemently;* namely, a man. (K.) صرّع البابَ, (K,) inf. n. as above, (TA,) *He made the door-way to have what are termed* مَصْرَاعَانِ [i. e. *a pair of folding doors*]; as also صَرَّعَهُ . (K, TA.) ___ And [hence,] صرّع الشِّعْرَ *He made the poetry to have what are termed* مَصْرَاعَانِ; as also صَرَّعَهُ : (K, TA:) or التَّصْرِيعُ فى الشِّعْرِ, (S,) or تَصْرِيعُ البَيْتِ مِنَ الشِّعْرِ, (TA,) is *the making the first* مَصْرَاعٌ [meaning *hemistich*] *to rhyme* [*like the second*]; (S;) [i. e.] *the making the last foot of the first hemistich like the last of the second* [*in rhyme*]: (TA:) derived from the مَصْرَاعٌ of the door-way. (S, TA.)

3 **صَارَعَ** صارعته فصرعته , (S, Msb, TA,) inf. n. of the former مُصَارَعَةٌ and صِرَاعٌ, (Msb, TA,) *I wrestled with him, each of us endeavouring to throw down the other,* [*and I overcame him in doing so,* or *and I threw him down.*] (TA.)

5 **تَصَرَّعَ لَهُ** *He became lowly, humble,* or *abased, and abashed, to him;* as also تَضَرَّعَ: (Az, TS, TA:) or *he lowered, humbled,* or *abased, himself to him:* one says, مَا زِلْتُ أَتَصَرَّعُ لَهُ and إِلَيْهِ [*I ceased not to lower, humble,* or *abase, myself to him*] حَتَّى أَجَابَنِى [*until he answered me,* or *gave me his assent*]. (Z, TA.)

6 **تَصَارَعُوا** *They wrestled, one with another, endeavouring to throw down one another;* and [اصطرعوا signifies the same; or] اصطرعا *they two wrestled, each endeavouring to throw down the other.* (TA.)

7 **انصرع** [*He,* or *it, became thrown down,* or *prostrated, on the ground*]. (Occurring in the K in art. جأث.)

8 **إِصْتَرَعَ** see 6, in two places.

صَرْعٌ an inf. n. of 1. (S, Msb, K.) ___ Also, [as a subst., *Epilepsy,* or *falling sickness:* and sometimes, app., *ecstatic catalepsy; a sort of trance into which a person falls:*] *a certain disease,* (S, O, Msb, K,) *well known,* (S, O,) *resembling madness,* or *diabolical possession,* (Msb,) accord.

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to the Ra-ees [Ibn-Seenà, whom we call Avicenna], (TA,) *preventing, but not completely, the vital organs from performing their actions* [or *functions*]; *the cause of which is an*

obstruction that occurs in one or more of the venters (بُطُون) *of the brain and in the ducts of the* أَعْصَاب [here meaning *nerves*] *by which the members are moved,* [*arising*] *from an abundant thick or viscous* خِلْط [or *humour*], *whereby the* رُوح [by which is here meant, as in many other instances, the *vital spirit,* or *nervous fluid,*] *is prevented from pervading them in the natural manner, and consequently the members become* [*spasmodically*] *contracted.* (K, TA.) Also *A sort,* or *species:* and *a state, condition,* or *manner of being:* syn. ضَرْب and فَنّ: (S, K:) of a thing: (K:) and so صِرْع : and likewise ضَرْع and ضِرْع: (TA:) [See also صَرْعَة:] pl. [of mult.] صُرُوع (S, K) and [of pauc.] أَصْرُع. (K.) One says, هُوَ ذُو صَرْعَيْن, meaning ذُو لَوْنَيْن [i. e. *He,* or *it, has two sorts,* or *species:* or *two distinctive qualities* or *properties*]. (Ibn-'Abbád, Z, O, K.) And تَرَكْتُهُمْ صَرْعَيْن *I left them changing from state to state.* (Ibn-'Abbád, O, K.) And صَرْعَانِ لِلْأَمْر, meaning طَرَفَان [i. e. *There are two ways of performing the affair, either of which may be chosen*]. (TA.) ___ See also صِرْع, in three places. ___ صَرْعَان *Two camels of which one comes to the water when the other returns from it,* by reason of their [the camels'] multitude. (S, O, K.) ___ And [hence, perhaps,] الصَّرْعَان signifies *The night and the day;* (K;) [and] so الصَّرْعَان , with kesr, like الصَّرْفَان: (TA in art. صرف:) or *the forenoon and the afternoon; from the first part of day to midday and from midday to sunset;* each of these being termed صَرْع: (S, O, K:) or *the morning, between daybreak and sunrise, and the evening, between sunset and nightfall;* as also العَصْرَان; (S and K in explanation of الأَبْرَدَان;) and some assert that it is formed by transposition from العَصْرَان: (TA:) or *the two extremities of the day.* (A, TA.) And one says, أَتَيْتُهُ صَرْعَيِ النَّهَارِ *I came to him in the morning and evening;* or *between daybreak and sunrise and between sunset and nightfall.* (S, O, K.) And لَقِيتُهُ صَرْعَيِ النَّهَارِ *I met him at the two extremities of the day.* (A, TA.)

Dhu-r-Rummeh says,

* كَأَنَّنِى نَازِعٌ يثْنيه عَنْ وطَنٍ *
* صرعان رائحة عقْلٌ وتقْييدٌ *

meaning *As though I were one,* i. e. a camel, *yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and* in the morning *a shackling of the legs, turn* [or *keep*] *away from a settled abiding-place:* or, as Aboo-'Alee relates it, رائحة, [as a partial substitute for صرعان,] meaning, *an evening,* when there is *a binding of the fore shank to the arm, and a* morning, when there is *a shackling of the legs;* for they bind the camel's fore shank to his arm in the evening when he is lying down, and they shackle his legs in the morning so that he may pasture [but not stray]: another reading is صرعاه [*his morning and evening*]. (TA.) ___ One says also, هو صرعُ كذا i. e. حذآءه [app. meaning *It is over against,* or *corresponding to, such a thing*]. (O, K.)

صرعٌ an inf. n. of 1. (S, K.) And *i. q.* مصارعٌ. (K.) See the latter in two places. See also صرعٌ, former half. ___ [Also *Either of two opposite conditions* in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ منْ فلانٍ حاجةً فانْصرفْتُ وما أَدْرى علَى أَىِّ صرعى أَمْره هو [*I sought,* or *demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair,* or *case*]; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K. *) And a poet says,

* فَرُحْتُ وما وَدَّعْتُ لَيْلَى وما دَرَتْ *
* عَلَى أَىِّ صرعَى أَمْرِها أَتَرَوَّحُ *

[*And I went, and bade not farewell to Leylà, and she knew not in which of the two opposite conditions in respect of her affair,* or *case, I was going*]; i. e., whether I

went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.)

___ See also صَرْعٌ, in the middle of the paragraph. ___ Also *A like; a similar person* or *thing;* and so صِرْعٌ. (O, K.) One says, هُمَا صَرْعَانِ (S, O) and صَرْعَانِ (O) *They two are likes:* (S, O:) and so شَرْعَانِ, &c. (S.) And هٰذَا صَرْعُهُ and صَرْعُهُ *This is the like of him,* or *it:* and so ضَرْعُهُ and ضَرْعُهُ, &c. (IAar, TA.) ___ And *A strand of a rope:* (O, K:) and so ضِرْعٌ: (O:) pl. صُرُوعٌ (O, K) and ضُرُوعٌ. (O.)

صَرْعَةٌ *A single act of throwing down,* or *prostrating, on the ground;* or *a single suffering of prostration.* (K, TA.) See also صَرْعَةٌ. ___ And *A state,* or *condition:* (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِى كُلِّ صَرْعَةٍ [*He does it in every state,* or *condition*]: (O:) [see also صَرْعٌ:] or, accord. to the Mufradát [of Er-Rághib], the *state,* or *condition, of him who is thrown down,* or *prostrated.* (TA.)

صُرَعَةٌ One who is *often thrown down,* or *prostrated, by men.* (K.)

صَرْعَةٌ *A mode,* or *manner, of throwing down,* or *prostrating;* or *of being thrown down,* or *prostrated:* (S, * K, TA:) a word similar to رَكْبَةٌ and جَلْسَةٌ. (S.) Hence, (K,) one says, سُوءُ الاِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصَّرْعَةِ [*The bad manner of holding fast* upon one's beast *is better than the good manner of being thrown down,* or *prostrated*]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down will not attain: (TA:) a prov.: or, as some relate it, حُسْنِ الصَّرْعَةِ, which means *the good manner of the single suffering of prostration.* (K, * TA. [See also Freytag's Arab. Prov. i. 623.])

صُرَعَةٌ One *who throws down,* or *prostrates, others;* (S, O, K;) as also صِرِّيعٌ and صُرَّاعَةٌ: (K:) or one *who throws down,* or *prostrates, his antagonists much,* or *often;* (TA;) and so صِرِّيعٌ, (S, O,) and صُرَّاعَةٌ, with damm and teshdeed, mentioned by Ks: (O:) or صِرِّيعٌ signifies one *who throws down,* or

prostrates, vehemently, though he be not well known for doing so; as also صَرَّاعٌ and صَرِيعٌ, the latter like أَمِيرٌ [in measure, but this I think doubtful, probably added from finding صَرِيعٌ mistranscribed]: or صَرِّيعٌ, accord. to the T, one *whose occupation, whereby he is known, is the throwing down,* or *prostrating, others* [*as a wrestler*]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صُرَعَةَ among you? they said, Him *whom men will not throw down:* and he said, He is not such, but is he *who governs himself on the occasion of anger:* or, as some relate it, the *forbearing on the occasion of anger,* (O, TA. *)

صَرُوعٌ One *who wrestles much with others, endeavouring to throw them down:* (T, K, TA:) pl. صُرُعٌ. (K.)

صَرِيعٌ *i. q.* مَصْرُوعٌ [meaning *Thrown down,* or *prostrated, on the ground*]: pl. صَرْعَى. (O, K.) ___ [And *i. q.* مَصْرُوعٌ meaning (as the latter is expl. in the Msb) *Affected with the disease termed* صَرْعٌ, q. v.] ___ And [*i. q.* مَصْرُوعٌ meaning] *Affected with diabolical possession,* or *madness.* (TA.) ___ One says also, بَاتَ صَرِيعَ الكَأْسِ [*He passed the night prostrated by the influence of the wine-cup*]. (TA.) ___ And رَأَيْتُ شَجَرَهُمْ صَرْعَى and مُصَرَّعَاتٍ *I saw their trees cut down* [*and laid prostrate*]. (TA.) And نَبَاتٌ صَرِيعٌ *A plant,* or *plants,* or *herbage, growing upon the surface of the earth, not erect.* (TA.) And غُصْنٌ صَرِيعٌ *A branch falling down to the ground:* (TA:) or *a branch broken down and fallen to the ground:* (Msb:) and [in like manner] one says غُصْنٌ مَصْرُوعٌ; and مَصَارِعُ is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِيعُ: but in that verse some read مُصَرَّعٌ [which has a similar meaning. (TA. [See EM p. 157.]) ___ صَرِيعٌ also signifies *Slain:* from the same word as applied to a branch and expl. above: pl. صَرْعَى. (Msb.) ___ And *A twig,* or *rod, drooping,* or *hanging down, to the ground, falling upon it, but with its base upon the tree, so*

that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or *supple, than the branch* [*from which it depends*], *and more sweet in odour; and it is used for rubbing and cleaning the teeth* [i. e. مَسَاوِيك *are made of it*]: pl. صُرُع: (K, TA: [the pl. is thus in the L; but in some copies of the K صُرُوع:]) or, accord. to the T, the

sing. signifies *a twig,* or *rod, that falls from the tree called* بَشَام [q. v.]; and the pl. is صُرْعَان: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with صُرُع. (TA.) ___ Also *A bow from which nothing has been pared off:* or *of which the wood has dried upon the tree;* (S, O, K, TA:) or this [latter] is only called صَرِيف. (TA.) ___ And *A whip, in like manner,* (S, O, K, TA,) *from which nothing has been pared off.* (TA.) See also صُرْعَة.

صَرَاعَة The *quality of throwing down,* or *prostrating, vehemently.* (TA.)

صَرَّاع : see صُرْعَة.

صَرِيع : see صُرْعَة, in four places.

صُرَّاعَة : see صُرْعَة, in two places.

صَارِع [act. part. n. of 1: pl. صَارِعُون and صَرَعَة. Hence,] صَرَعَة قَوْم *A people,* or *party, who throw down,* or *prostrate, those with whom they wrestle.* (TA.)

مَصْرَع *A place* [and accord. to rule *a time* also] *of throwing down,* or *prostrating, on the ground:* (S, O, K:) [pl. مَصَارِع.] ___ [And *A place of slaughter:* for] مَصَارِع القَوْم signifies *the places of slaughter of the people,* or *party.* (TA.) Also an inf. n. of 1 [q. v.]. (S, O, K.)

مَصْرَعٌ : see مَصْرَاعٌ.

مُصَرَّعٌ [pass. part. n. of 2, q. v.]. One says, مَرَرْتُ بِقَتْلَى مُصَرَّعِينَ [*I passed by slain persons thrown down,* or *prostrated, on the ground*]: with teshdeed because relating to many objects. (S.) ___ See also صَرِيعٌ, in two places.

مَصْرَاعٌ *Either half* [i. e. *leaf*] of a door [meaning of a folding door]: (MA, * Msb, KL: *) *either one of what are termed the* مَصْرَاعَانِ of a door or door-way: (S, Msb:) مَصْرَاعَا بَابٍ means *two doors that are set up, meeting together, the place of entrance thereof being in the middle of them* [i. e. *between them*]: (T, O, K, TA:) [and in like manner, مَصْرَاعَا سِتْرٍ (occurring in the S in art. سجف) means *the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:*] and the مَصْرَاعٌ of a door [or curtain] is also called its مَصْرَعٌ : (TA:) the pl. of مَصْرَاعٌ is مَصَارِيعُ. (MA.) ___ Hence, the مَصْرَاعٌ in poetry; (S;) *A hemistich:* (MA, KL:) [this is the general meaning: in a more restricted sense,] مَصْرَاعَانِ in poetry means *a single verse* [i. e. *a pair of hemistichs*] *having two rhymes:* (T, O, * K, * TA:) [using it in the latter sense, i. e. as meaning *a verse of which the former hemistich rhymes with the latter,* which is app. the primary signification,] Aboo-Is-hák says, the مَصْرَاعَانِ are the two doors of the ode, like the مَصْرَاعَانِ of the house, or chamber, or tent: and he says that the derivation of the word is from الصَّرْعَانِ meaning the two extremities of the day. (TA.)

مَصْرُوعٌ : see صَرِيعٌ, in four places; where it is stated that مَصَارِعُ is said to occur as a pl. thereof; the reg. pl. being مَصَارِيعُ.

مُصَارِعٌ One *who wrestles with another, endeavouring to throw him down;* as also صَرِعٌ : you say, هُمَا صَرْعَانِ i. e. *They are two persons wrestling together, each endeavouring to throw down the other.* (K, * TA.)

صرف

الصَّرْفُ signifies *The turning,* or *sending,* or *putting,* a thing *away,* or *back, from its way,* or *course; the causing* it *to turn away,* or *back; therefrom; the averting* it, or *repelling* it *therefrom:* (M:) or *the shifting* a thing *from one state,* or *condition, to another;* (Bd in vi. 105;) and so التَّصْرِيفُ . (TA.) You say, صَرَفَهُ, (M, K,) or صَرَفَهُ عَنْ وَجْهِهِ, (Msb, TA,) i. e. عَنْ سَنَنِهِ, (TA in art. وجه,) aor. ـِ , (M, Msb, K,) inf. n. صَرْفٌ, (M, Msb,) *He turned, sent,* or *put, him,* or *it, away,* or *back,* &c., (M, K,) *from his,* or *its, way,* or *course.* (M.) And صارف نَفْسَهُ عَنِ الشَّىْءِ, meaning صَرَفَهَا عَنْهُ [*He turned himself away,* or *back, from the thing*]. (M.) And صَرَفْتُ الرَّجُلَ عَنِّى [*I turned the man away,* or *back,* or *I averted him,* or *repelled him, from me*]. (S.) And صَرَفَ الصِّبْيَانَ *He dismissed the boys,* or *sent them away,* syn. قَلَبَهُمْ, (S, K,) from the school: (K:) or صَرَفْتُ الصَّبِىَّ *I let the boy go his way;* and in like manner, الأَجِيرَ *the hired man.* (Msb.) And صَرَفَ ٱللّٰهُ عَنْكَ الأَذَى [*May God avert from thee harm*]. (S.) And اصطرف وجهه (K in art. سفو and سفى) [meaning صرفه i. e.] *He turned away his face.* (TK in that art.) صَرَفَ ٱللّٰهُ قُلُوبَهُمْ, in the Kur [ix. 128], means *God hath made them to err* in requital of that which they have done: (M, TA:) or *God hath turned them away,* or *may God turn them away, from belief.* (Bd.) And سَأَصْرِفُ عَنْ آيَاتِى, in the Kur [vii. 143], means [in like manner] *I will requite by causing to err from the direction of my signs.* (O, TA.) [And one says also, صَرَفَهُ إِلَى كَذَا *He turned him* (i. e. another man, or the like, as in the Kur xlvi. 28), or *it* (for ex. his mind or intention), *to such a thing.*] ___ [Hence,] صَرَفَ الكَلِمَةَ, (TA,) inf. n. صَرْفٌ, (O,) *He declined,* or *inflected, the word* [i. e. *the noun*] *with tenween.* (O, TA.) See also 2. ___ [Hence, also,] الصَّرْفُ means *The exchanging,* or *giving in exchange, gold for silver* [and *the reverse*]: because it is turned (يَصْرُفُ) thereby from one

metal to another. (M.) You say صَرَفَ الدَّرَاهِمَ *He exchanged,* or *gave in exchange, the dirhems for* [*other*] *dirhems* or *for deenárs.* (Mgh.) And صَرَفْتُ الذَّهَبَ بِالدَّرَاهِمِ *I exchanged,* or *gave in exchange, the gold for dirhems:* (Msb:) and الدَّرَاهِمَ بِالدَّنَانِيرِ [*the dirhems for deenárs*]. (S.) ___ It is said in a trad. respecting الشُّفْعَة [or the right of pre-emption], إِذَا صُرِفَتِ الطُّرُوقُ فَلَا شُفْعَةَ i. e. *When the roads* thereof *are made distinct* [app. *by their being turned in different directions,* from the house, or piece of land, in question, to the possessions of different proprietors, *there is no right of pre-emption*]: (TA:) the inf. n. of the verb in this case is صَرْفٌ. (TA.) ___ You say also, صَرَفْتُ المَالَ *I expended the property;* (Msb;) [and so صَرَّفْتُهُ ; for] التَّصْرِيفُ, (M,) or تَصْرِيفُ الدَّرَاهِمِ, (O,) فِى البِيَاعَاتِ, (M, O, K, *) means *the expending of money* [*in the purchase of articles of merchandise*]. (M, O, K. *) ___ And صَرَفْتُ الكَلَامَ *I embellished the speech* [app. *by distorting it,* or otherwise *altering it*]; and صَرَّفْتُهُ has a similar, but intensive, meaning: (Msb:) or صَرْفُ الحَدِيثِ means *the embellishing of discourse,* or *speech,* (A 'Obeyd, S, M, O, K,) *by adding in it,* (A 'Obeyd, S,) or *and adding in it;* (M, O, K;) and in like manner صَرْفُ الكَلَامِ: (K: [of which see another explanation voce صَرْفٌ:]) and is [said to be] from الصَّرْفُ in pieces of money, meaning the superiority of one over another in value. (O, K.) ___ صَرَفَ لِأَهْلِهِ [as though meaning صَرَفَ نَفْسَهُ لِأَهْلِهِ]: see 8. ___ [See also صَرْفٌ, below.] صَرَفَ الشَّرَابَ, (M, O, K,) inf. n. صُرُوفٌ, (M, TA,) *He did not mix the beverage,* or *wine;* (M, O, K, TA;) as also صَرَّفَهُ , and أَصْرَفَهُ ; the last mentioned by Th. (M, TA.) And صَرَفَ الخَمْرَ, (K, TA,) aor. ـِ , inf. n. صَرْفٌ, (TA,) [or perhaps this should be صُرُوفٌ, as in the next preceding sentence,] *He drank the wine unmixed;* (K, TA;) [and so صَرَّفَهَا ; for] تَصْرِيفُ الخَمْرِ, (S, O,) or التَّصْرِيفُ فِى الخَمْرِ, (K,) signifies *the drinking of wine unmixed.* (S, O, K. [Freytag has erroneously expl. صَرَفَ as meaning simply *He drank* wine.]) صَرَفَتِ البَكْرَةُ, (S, O, K,) aor. ـِ , (S, O,) inf. n. صَرِيفٌ, (S, M, O, K,) *The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water:* (S, M, * O, K:) and the صَرِيفُ of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] the صَرِيفُ of the door,

(M, K,) and of the writingreed (M, Msb) and the like, (M,) is *a creaking*, or *grating;* (M, Msb, * K;) and so that of the tush of the camel: (K: [وناب البعير in the CK is a mistake for وناب البعير:]) one says of a man, and of a camel, صَرَفَ بنابه, (M, TA,) and صَرَفَ نابه, (TA,) aor. ـِ , inf. n. صَرِيفٌ, *He grated his canine tooth* [*against its opposite*] *so as to cause a sound to be heard:* (M, TA:) the صَرِيف of the stallioncamel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the صَرِيف of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] ___ صَرَفَتْ, (IAar, S, M, O, K,) aor. ـِ , (S, M, O,) inf. n. صُرُوفٌ (S, M, O, K) and صَرَافٌ, (Lth, Lh, IAar, S, M, O, K,) said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but

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mostly of a bitch, (IAar, TA,) signifies *She lusted for the male:* (Lth, Lh, IAar, S, M, O, K:) and the epithet applied to such an animal is صَارِفٌ . (Lh, IAar, S, M, O, K.)

2 **التَّصْرِيفُ** [in its primary acceptation is like الصَّرْفُ in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies *The turning* of the winds (Lth, O, K, TA) *from one state* or *condition, to another;* (O, TA;) or *from one direction*, or *course*, or *way, to another;* (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the Kur-án; (Lth, TA;) *the making* of the winds *to very*, or *differ;* and so of the clouds; (M;) *the changing* of the winds to south and north [&c.] and hot and cold [&c.]; (Jel in ii. 159, and xlv. 4;) or *the making* of the winds *to be south and north, and east and west, and to be of various sorts in their kinds:* (TA:) or تَصْرِيفُ الآيَاتِ signifies [*the varying*, or *diversifying, of the verses of the Kur-án, by repeating them*

in different forms; or] *the making of the verses of the Kur-án distinct* [*in their meanings by repeating and varying them,* as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlvi. 26]. (O, K.) ___ It signifies also *The deriving* one word from another [*by modification of the form for the purpose of modifying the meaning;* including what we term *the declining* of nouns (like الصَّرْفُ) and *the conjugating* of verbs]. (O, K.) [The science of التَّصْرِيف in language is commonly termed عِلْمُ الصَّرْفِ.] ___ In relation to property, or money, see 1, near the middle of the paragraph. ___ And in relation to speech, see 1, near the middle of the paragraph. ___ One says also, صَرَّفَ الشَّىْءَ, (M,) inf. n. as above, (TA,) meaning *He employed the thing in other* [i. e. *more*] *than one way;* as though he turned it from one way to another way. (M, TA.) ___ And [hence,] صَرَّفْتُهُ فِى الأَمْرِ, (K,) or فِى أَمْرِى, speaking of a man, (S, O,) *i. q.* قَلَّبْتُهُ [meaning *I employed him to act in whatsoever way he pleased, according to his own judgment* or *discretion* or *free will,* or *I made him a free agent, in the disposal,* or *management, of the affair,* or *my affair:* or *I made him,* or *employed him, to practise versatility,* or *to use art* or *artifice* or *cunning, in the affair,* or *in my affair;* for the quasi-pass., تُصُرِّفَ, is said to be from الصَّرْفُ as signifying الحِيلَةُ, and is expl. as syn. with احْتَالَ: but the former meaning is the more common: and it is also used as meaning simply *I employed him in the managing of the affair,* or *my affair*]. (K.) ___ [Hence also, صَرَّفَ الفَرَسَ *He exercised the horse.*] صَرَّفَ الشَّرَابَ: and صَرَّفَ الخَمْرَ: see 1, latter half.

3 **صَارَفَ** see 1, third sentence. ___ The inf. n. مُصَارَفَةٌ signifies also The *dealing,* or *buying and selling, with any one* بِصَرْفٍ [app. meaning *with art* or *artifice* or *cunning,* or it may perhaps mean *in the exchanging of money:* see صَيْرَفِىٌّ], (KL.)

4 **اصرف الشَّرَابَ** : see 1, latter half.

5 **تصرّف** [quasi-pass. of 2: thus,] said of a man's face, *It turned about;* or *was,* or *became, turned about;* syn. تقلّب. (Jel in ii. 139.) ___ And *It* (a thing) *was,* or *became, employed in other* [i. e. *more*] *than one way;* as though it were turned from one way to another way. (M.) ___ [Hence,] تصرّف فى الأَمْر, (K,) or فى أَمْرى, (S,) quasi-pass. of صَرَّفْتُهُ فيه, (S, * O, K,) thus syn. with تقلّب [meaning *He acted in whatsoever way he pleased, according to his own judgment* or *discretion* or *free will,* or *as a free agent, in the disposal,* or *management, of the affair,* or *my affair;* or *he was,* or *became, employed to do so*]: (K:) or it is from الصَّرْفُ as signifying الحِيلَةُ; (S, M, TA;) i. e. it means [*he practised versatility,* or] *he used art* or *artifice* or *cunning, in the affair,* or *in my affair;* syn. احْتَالَ. (TA [and in like manner Bd in xxv. 20: but the former meaning is the more common: see also 8].) [It is also used as meaning simply *He employed himself,* or *was employed, in the managing of the affair,* or *my affair;* because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.] ___ [Hence also, said of a horse, *He was exercised.*]

7 **انصرف**, (S, M, O, K,) inf. n. انْصِرَافٌ, (O,) and مُنْصَرَفٌ is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of صَرَفَهُ, (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying *It* [or *he*] *turned,* or *went, away,* or *back, from its* [or *his*] *way,* or *course;* or *was,* or *became, turned,* or *sent,* or *put, away,* or *back, therefrom;* or *averted,* or *repelled, therefrom:* (M:) [or *shifted from one state,* or *condition, to another:* (see 1, first sentence:)] or *i. q.* انْكَفَّ; so in the copies of the K; but [this is an inadequate explanation;] the right [or better] explanation is انْكَفَأَ [i. e. *he,* or *it, reverted,* or *returned;* or *was,* or *became, turned away* or *back*]; agreeably with what is said in the O. (TA.) ثُمَّ ٱنْصَرَفُوا in the Kur [ix. 128] means *Then they return,* or *go back,* from the place in which they have listened: or *then they turn away* from doing aught of that which they have heard. (M.) ___ [Accord. to Golius, it signifies also *It ran in a small stream;* or

the like; for he explains it as meaning manavit: but for this he names no authority. ___ Said of a noun, it means *It was inflected,* or *declined, with tenween.*]

8 **اصطرف** *He sought, sought after,* or *sought to gain, sustenance* or *the like,* (M, TA,) *and used art* or *artifice* or *cunning* [*in so doing*]; (M;) for his family, or household; (M, TA;) as also صَرَفَ , aor. ; you say, صَرَفَ لأَهْلِه [as though meaning صَرَفَ نَفْسَهُ لأَهْلِه] and اصطرف: (M:) or *he used art* or *artifice* or *cunning* (تصرّف) *in the seeking of gain:* (O, K, TA:) or [meaning thus] you say, اصطرف فى طَلَب الكَسْب. (S.) It is also trans.: you say, اصطرف وجهه: see 1, first quarter. ___ And اصطرف الدَّراهم *He procured the dirhems in exchange for* [*other*] *dirhems* or *for deenars.* (Mgh.)

10 **اسْتَصْرَفْتُ ٱللّٰهَ المَكَارِهَ** (S, O, K) *I begged God to avert from me the things,* or *events, that are objects of dislike* or *hatred.* (O, K.)

صَرْفٌ [as an inf. n.: see 1]. ___ Used as a subst., The *evil accidents, mishaps,* or *calamities,* of time, or fortune; [thus expl. as having a pl. signification;] صَرْفُ الدَّهْر meaning حَدَثَانُه, (S, M, O, K,) and نَوَائِبُه, (S, O, K,) or حَوَادِثُه; (Msb;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the *shifting* of fortune, or its *shifting about;* and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is صُرُوفٌ. (M, Msb.) In the phrase قَدْ شَحَطَتْ صَرْفُ نَوَاهَا, in a verse of Sakhr-el-Ghei, [ISd says,] he has made it fem. because of its dependance upon النَّوَى [which is fem.; as though the meaning were *The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation*]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, قَدْ بَعُدَتْ تَصَرُّفُ وَجْهِهَا الَّذى أَخَذَتْ فيه [i. e. *the shiftingabout of her course that she has taken has become far-extending;* صَرْف being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying أَوْجَعَتْنِى ضَرْبُكَ as well as أَوْجَعَنِى ضَرْبُكَ; (see EM p. 157;) and this I think the

most preferable explanation]. (Skr in his Expos. of the Poems of the Hudhalees, p. 14 of the vol. edited by Kosegarten.) ___ Also *Repentance.* (S, M, O, Msb, K.) [See a phrase below, in which this and other meanings are assigned to it.] ___ And *Art, artifice,* or *cunning.* (Yoo, S, M, O, K, TA.) Hence, in the Kur [xxv. 20], فَمَآ يَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا [*And they are not able to put in practice art* or *artifice* or *cunning, nor aid*]: (S, TA:) or this means *and they are not able to avert,* or *repel,* from themselves punishment, (O, K, TA,) *nor to aid* themselves. (O, TA.) ___ And *Excellence,* or *superiority,* of a dirhem, (S, M, Mgh, O, Msb, K,) and of a deenár, (M,) over another, (S, M, &c.,) *in goodness,* (S, Mgh, Msb,) or *in value;* (M, Mgh, O, K;) as in the saying, بَيْنَ الدِّرْهَمَيْنِ صَرْفٌ [*Between the two dirhems is a difference of excellence*], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, K;) as in the saying فُلَانٌ لَا يَعْرِفُ صَرْفَ الكَلَامِ *Such a one knows not the excellence of speech* over other speech: (O:) and [in like manner] one says, لِهٰذَا عَلَى هٰذَا صَرْفٌ *There is,* or *pertains, to this, an excess,* and *an excellence, over this;* for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows. (O, K. *) ___ And The *night;* and the *day:* (K:) [because of their interchanging:] الصَّرْفَانِ signifies *the night and the day;* (S, O, K;) as also الصِّرْفَانِ ; (K;) the latter accord. to Ibn-'Abbád; (O;) like الصِّرْعَانِ, with kesr also [as well as with fet-h]. (TA.) ___ In the saying (S, M, O, Msb) of the Arabs, (M,) or of the Prophet, (O, Msb,) in a certain trad., (K,) لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

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[*Neither* صَرْفٌ *nor* عَدْلٌ *shall be accepted from him*], (S, M, * O, Msb, *) by صَرْفٌ is meant *repentance;* (S, M, O, Msb, K;) and by عَدْلٌ, *ransom:* (M, Msb, K:) or by the former, *art,* or *artifice,* or *cunning;* (Yoo, S, M, O, K;) and by the latter, *ransom:* (M:) or by the former, *acquisition of gain;* and by the latter, *ransom:* (K:) or by the former, *a supererogatory act;* (A'Obeyd, M, O, K;) and by the latter, *an obligatory act:* (A'Obeyd, M, K:) or vice versâ: (K:) or by the former, *weight;* and by the latter, *measure:* (M, O,

K:) or by the former, *deviation;* and by the latter, *a right,* or *direct, course:* (IAar, M:) or by the former, ما يتصرَّفُ فيه [app. meaning *an evasive artifice*]; and by the latter, *a like:* (Th, M:) or by the former, *value,* or *price;* and by the latter, *a like;* the saying originally relating to the bloodwit (الدِّيَة): one says, لَمْ يقبلُوا منهم صرفًا ولَا عَدْلًا, i. e. *They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain;* but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was العَدْل with them; and when they took a bloodwit, having turned from the blood to another thing, that was صَرْف, i. e. the value, or price, was صَرْف: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صَرْف is meant [in the saying cited above] *something additional,* or *in excess;* but this is nought. (M.)

صَرْفٌ : see its dual in the next preceding paragraph, near the middle. Also *Pure, unmixed,* or *free from admixture;* (S, M, Mgh, O, Msb, K;) applied to wine, (S, M, O, Msb, K,) or beverage, as meaning *unmixed,* (S, M, O, Msb,) and so مَصْرُوفٌ , (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Msb) as meaning *free from turbid foulnesses:* (Mgh, * Msb:) and صَرِيفٌ likewise signifies anything *having in it no admixture.* (TA.) And *A certain dye,* (Msb,) *a red dye,* (S, O, K,) *with which the thongs,* or *straps, of sandals are dyed,* (S, O,) or *with which the hide is dyed:* (Msb:) or *a certain red thing with which the hide is tanned* (يُدْبَغ [perhaps a mistranscription for يُصْبَغ]). (So in a copy of the M.)

الصَّرْفَةُ *One of the Mansions of the Moon;* [*the Twelfth Mansion;*] *a single very bright star,* [β *of Leo,*] (S, O, K, and Kzw in his Descr. of the Mansions of the Moon,) *by which are some small evanescent stars;* (Kzw;) *over against,* (بِتِلْقَآءِ, so in my copies of the S,) or *following,* (O, K and

Kzw ubi suprà,) الزُّبْرَة; (S, O, K, Kzw;) [i. e.] it is *a single star behind the* خَرَاتَان *of the Lion;* (M;) it is *on the hinder part of the tail* (ذَنَب) *of the Lion;* [wherefore it is called by our astronomers *Deneb;*] *and is also called the* قُنْب, *which means the sheath of the penis, of the Lion:* (Kzw in his Descr. of Leo: [in the S and O, erroneously, *the* قَلْب *of the Lion:*]) [*it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:*] Ibn-Kunáseh says, (M,) it is called الصَّرْفَة because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzw in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] الصَّرْفَة is [called] نَابُ الدَّهْرِ الَّذى يفترُّ, (Ibn-'Abbád, O, K,) or نَابُ الدَّهْرِ الَّذى يفترُّ عنه [*The dog-tooth of time,* or *fortune, which it shows smiling*]: for when الصرفة rises, [a mistake for sets, aurorally,] the blossoms come forth and the herbage attains its full height: (M and K in art. فر:) in the T it is said that الصَّرْفَة is called by the Arabs نَابُ الدَّهْرِ [*the dog-tooth of time,* or *fortune,*] لأَنَّه يفترُّ عَنِ البَرْدِ وعَنِ الحَرِّ فى الحالَتَيْن [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) صَرْفَة also signifies *A certain kind of bead* (خَرَزَة); (Lh, S, M, O, K;) *mentioned among those by means of which men are captivated,* or *fascinated,* or *restrained by women from other women;* (S, O, K; *) or *by means of which men are conciliated, so as to be turned thereby from their ways of acting* or *conduct* or *the like.* (Lh, M.) And A bow *having upon it a black mark* or *spot* (شَامَة سَوْدَآء), *the arrows of which, when they are shot, will not hit the object of aim.* (O, K.) And one says, حَلَبْتُ النَّاقَةَ صَرْفَةً, meaning *I milked the she-camel in the early morning,*

between dawn and sunrise, and then left her until the like time of the morrow. (O, K. *)

الصَّرَفَانُ *Death;* (M, K;) *a name of death.* (IAar, O.) And صَرَفَانٌ signifies *Lead;* syn. رَصَاصٌ: (S, Msb, K:) or رَصَاصٌ قَلْعِىٌّ [q. v.]: (M:) and (K) accord. to Ibn-'Abbád, (O,) *copper;* syn. نُحَاسٌ. (O, K.) And *A sort of dates;* (S, M, O, Msb;) *a heavy sort of dates:* (K:) n. un. with ة: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the صَرَفَانَة is *a red date, like the* بَرْنِيَّة, (M, O, Msb,) *but* (M, O) *hard to be chewed,* (M, O, K,) *tough,* (M, O,) *and the heaviest of all dates:* (M, O, Msb:) *persons having households and slaves and hired men provide it, because of its satisfying quality,* (O, K, [but for لجرآتها in the O, referring to the n. un., and لجزاتها in copies of the K, and لجزايتها in the CK, I read لجزائها, which is evidently the right reading, and agrees with what here follows,]) *and its standing in great stead:* (O, K:) or it is the [*sort of dates called*] صَيْحَانِىّ [q. v.]: (K:) AHn says, En-Nowshajánee told me that the صَرَفَانَة is [called] الصَّيْحَانِيَّةُ in El- Hijáz, and in like manner its palm-tree. (O.) صَرَفَانَةٌ رَبْعِيَّهْ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّتِيَّهْ is one of their proverbs [expl. in art. ربع]. (AHn, O, K.)

صَرَفِىٌّ *A camel of a certain excellent sort;* (M, O, K;) a rel. n.: (O, K:) or it is correctly with د; (O, * K;) i. e. صَدَفِىٌّ [q. v.]: (O:) some say that it is with د; and this is the right. (M.)

صَرُوفٌ A she-camel *that makes a grating,* or *creaking, sound with her tushes,* or *canine teeth.* (S, O, K.)

صَرِيفٌ inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (S, M, &c.) See also صَرْفٌ. ___ Applied to milk, (S, M, O, K,) *Just milked;* (K;) *brought away from the udder while hot,* (S, M, O,) *when milked.* (S, O.) ___ Also *Dry* سَعَف [or *palmbranches*]: n. un. with ة: (AHn, M:) [i. e.] صَرِيفَةٌ signifies a *dry* سَعَفَة. (K.) And AHn says, (M, O,) in one place, (M,) الصَّرِيفُ signifies, (M, O, K,) as some assert, (O,) *What has*

become dry, of trees; (M, O, K;) like الضَّرِيعُ; (M;) called in Pers. حُذْخُوش, (so in copies of the K, in the CK خُدْخُوش, and in the O الخَذْخُوش, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. خُوش meaning dry, like خُشْك,]) and also called [in Arabic] القَفْلَةُ [*the tree that has become dry*]. (O.) [See also صَرِيعٌ, with the unpointed ص.] Also *Silver:* so in a verse cited voce إِنْ (page 107, third col.): (ISk, S, O:) or *pure silver.* (K.) See also the next paragraph.

صَرِيفَةٌ : see the next preceding paragraph. Also *A thin, round cake of bread;* syn. رُقَاقَةٌ: pl. صُرُفٌ and صِرَافٌ and [coll. gen. n.] صَرِيفٌ . (K.)

خَمْرٌ صَرِيفِيَّةٌ *Wine of* صَرِيفُونُ, (S, O, K,) a place, (S, O,) i. e. a town, (O,) in El-' Irák, (S, O,) in the Sawád of El-' Irák near 'Okbarà, (O, TA;) not, as it is implied in the K, from another of the same name in Wásit: (TA:) or, as some say, *wine just taken from the* دَنّ [or *jar*]; like [as one says] لَبَنٌ صَرِيفٌ. (O, K.)

صَرَّافٌ : see صَيْرَفِىٌّ: and see also صَارِفٌ.

صَرِّيفٌ : see the next paragraph.

صَارِفٌ [act. part. n. of 1: as such having, among other meanings, the meaning of *Grating,* or *creaking;* or *making a grating,* or *creaking, sound:* and so صَرَّافٌ , but properly in an intensive sense; for] the dual of صَرَّافٌ is used by the poet Aboo-Khirásh as meaning *two thongs of a sandal that make a creaking sound:* (M:) [and صَرِّيفٌ likewise means *making a creaking sound with the teeth:* so accord. to Freytag, from Jereer.] One says, مَا فِى فَمِهِ صَارِفَةٌ, meaning *He has not in his mouth a canine tooth* [lit. *a*

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grater or *creaker;* for سِنٌّ صَارِفَةٌ *a tooth that makes a grating,* or *creaking, sound*]. (M.)

See also 1, last sentence.

صَارِفَةٌ : pl. صَوَارِفُ: see تَصَارِيفُ, below.

صَيْرَفٌ One *who practices art* or *artifice* or *cunning, in the disposal*, or *management, of affairs;* (S, M, O, K;) as also صَيْرَفِيٌّ ; (S, O, K;) which latter is applied by the poet Suweyd Ibn-Abee-Káhil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

* وَلِسَانًا صَيْرَفِيًّا صَارِمًا *
* كَحُسَامِ السَّيْفِ مَا مَسَّ قَطَعْ *

[*And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts*]. (S, O.) ___ See also what next follows.

صَيْرَفِيٌّ *i. q.* صَرَّافٌ , (S, M, O, Msb,) or صَرَّافُ دَرَاهِمَ, (K,) and so صَيْرَفٌ , (M, Msb, K,) i. e. *A money-changer;* (M, Msb, TA;) except that صَرَّافٌ has an intensive signification [app. as meaning *a skilful money-changer,* and hence it is often used in the present day as meaning *a banker*]: (Msb:) all are applied to him *who knows and distinguishes the relative excellence,* or *superiority, of pieces of money:* (Mgh:) these appellations are from المُصَارَفَةُ, (S, O,) or from التَّصَرُّفُ, (M,) or from صَرْفٌ meaning excellence, or superiority, of one dirhem [or deenár] over another, (Mgh, and Msb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is صَيَارِفَةٌ (S, M, O, K) and صَيَارِفُ (M) and صَيَارِيفُ, this last occurring in poetry, (S, M, O, K,) by poetic license, for the sake of the measure. (S, O.) ___ See also صَيْرَفٌ.

تَصَارِيفُ الأُمُورِ [and صَوَارِفُهَا pl. of صَارِفَةٌ] *The varieties,* or *vicissitudes, of affairs* or *events.* (M, TA.)

مَصْرِفٌ *A place of turning away* or *back:* [see also مُنْصَرَفٌ:] hence, in the Kur [xviii. 51], وَلَمْ يَجِدُوا عَنْهَا

مَصْرِفًا, (TA,) meaning [*And they shall not find*] *a place to which to turn away,* or *back, from it:* (Bd, Jel:) or, *a turning away,* or *back, from it:* (Bd:) pl. مَصَارِفُ. (TA.)

مَصْرُوفٌ [pass. part. n. of 1: see its verb: ___ and] see مُنْصَرَفٌ: see also صِرْفٌ.

مُتَصَرَّفٌ *i. q.* مُتَقَلَّبٌ [as meaning *Place,* or *scope,* or *room, for free action*]. (A, voce سَرْبٌ [q. v.]; and so in the Fáïk.)

مُتَصَرِّفٌ is an epithet applied to a verb [as meaning *That is perfectly inflected*], opposed to جَامِدٌ [q. v.]. (TA, voce مُتَصَرِّفٌ ظَرْفٌ [___.) قَدْ and مُتَصَرِّفٌ غَيْرُ طَرْفٌ signify the same, respectively, as مُتَمَكِّنٌ ظَرْفٌ and غَيْرُ ظَرْفٌ مُتَمَكِّنٌ: see art. مُتَصَرِّفٌ وَكِيلٌ ___. مُكَنٌ, means *A factor, an agent,* or *a deputy, who acts according to his own free will in the disposal,* or *management, of an affair.*]

مُنْصَرَفٌ is a n. of place, [meaning *A place of turning away* or *back,* like مَصْرِفٌ,] as well as an inf. n. [of 7]. (S.)

مُنْصَرَفٌ and غَيْرُ مُنْصَرَفٍ denote the two different sorts of nouns, (O, K,) meaning, respectively, [like مَصْرُوفٌ and غَيْرُ مَصْرُوفٍ,] *Inflected,* or *declined, with tenween,* and *not so inflected* or *declined.* (O, TA.)

صرم

1 **صرمه** , (S, M, Mgh, Msb, K,) aor. ـِ , (M, Msb, K,) inf. n. صَرْم (S, M, Msb, K) and صَرَم, (M, K,) or the latter is a simple subst., (M, Msb,) *He cut it,* syn. قَطَعَه, (S, M, Mgh, Msb,) *in any manner:* [i. e. it signifies also *he cut it through;* or *he cut it off,* or *severed it;* for thus the meaning of قَطَعَه is generally explained:] (M:) or it signifies [only] *he cut it* (قَطَعَه) *so as to separate it:* (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, صَرَمَتْ أُذُنُه *i. q.* صَلَمَتْ [i. e. *His ear was cut off, entirely*]. (TA.) And صَرَمَ النَّخْلَ, (S, M, Msb, K,) and الشَّجَرَ, (M, K,) and الزَّرْعَ, aor. as above, inf. n. صَرْم, (M,) *He cut off the fruit,* or *produce, of the palm-trees,* (S, M, Msb, * K,) and *the trees,* (M, K,) and *the corn,* or *the like;* (M;) as also اصطرمه . (S, M, K.) ___ [Hence,] صَرَمَه, (S, M, MA, K,) [aor. as above,] inf. n. صَرْم (S, MA,) or صَرَم, (M, MA,) or the latter is a simple subst., (S,) *He cut him* (i. e. another man); meaning *he ceased to speak to him,* or *to associate with him; he cut him off from friendly,* or *loving, communion* or *intercourse; forsook him,* or *abandoned him;* syn. قَطَعَ كَلَامَه; (S, M, K;) and هَجَرَه: (A and Mgh and K in art. هجر:) or *he cut himself off,* or *separated himself, from him,* namely, his friend; *he cut off* [or *withdrew*] *his friendship from him.* (MA.) [See an ex. in a verse cited voce أَبَّ.] And صَرَمَ وَصْلَه, aor. as above, inf. n. صَرْم and صَرَم, [*He cut,* or *severed, his bond of union,*] as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) ___ And صَرَمَ أَمْرَه [*He decided his affair*]. (O voce ضَهْيَأَ, q. v. [See also صَارَمَ, and صَرَمَ.]) صَرِيمَة is also intrans., as *syn. with* انصرم, q. v. (M, K.) And [hence] one says, أَدْبَرَتِ الدُّنْيَا بِصَرْمٍ i. e. [*Worldly good departed*] *by becoming cut off,* or *by ceasing,* and *coming to an end.* (TA.) ___ One says also, صَرَمَ عِنْدَنَا شَهْرًا, meaning *He stopped, stayed,* or *tarried, with us a month:* (K, TA:) mentioned by El-Mufad- dal, on the authority of his father. (TA.) صَرُمَ, (Msb,) [aor. ـُ ,] inf. n. صَرَامَة and

صَرُمَ, صَرُومَةٌ, (M,) *It* (a sword) *was,* or *became, sharp,* (M, Msb,) *and did not bend.* (M.) ___ And [hence,] صَرُمَ inf. n. صَرَامَةٌ, said of a man, (S, M, Msb, K, TA,) as being likened to a sword, (TA,) *He was,* or *became, courageous;* (Msb;) or *hardy, strong,* or *sturdy,* (S, TA,) or *sharp, penetrating,* or *vigorous and effective,* (M, K, TA,) *and courageous.* (S, M, K, TA.)

2 **صرّمه** [*He cut it; cut it through;* or *cut it off,* or *severed it;* namely, a number of things considered collectively; or a single thing *much,* or *in several places*]: (M:) تَصْرِيمُ الحِبَالِ signifies تَقْطِيعُهَا [i. e. *the severing of the ropes*]: the verb being with teshdeed to denote muchness [of the action], or multiplicity [of the objects]. (S, TA.) [Hence, تَصْرِيمُ الأَطْبَآءِ *The cutting off of the teats* of camels: a phrase mentioned in the TA.]

3 **صارمه** , (MA,) inf. n. مُصَارَمَةٌ, (KL, TA,) *He effected a disunion with him:* (MA:) or *he cut him off from himself, being in like manner cut off by him:* (KL:) or *he cut him off from friendly,* or *loving, communion* or *intercourse, being so cut off by him: forsook him,* or *abandoned him, being forsaken,* or *abandoned, by him: cut him,* i. e. *ceased to speak to him, being in like manner cut by him:* for المُصَارَمَةُ signifies المُهَاجَرَةُ and قَطْعُ الكَلَامِ. (TA.)

4 **اصرم النَّخْلُ** *The palm-trees attained,* or *were near, to the time,* or *season, for the cutting off of their fruit.* (S, M, Msb, K, TA.) ___ And [hence perhaps,] اصرم said of a man, (S, K, TA,) inf. n. إِصْرَامٌ, (TA,) *He was,* or *became, poor,* (S, K,) *having a numerous family,* or *household:* (K:) or *in a evil condition, though having in him intelligence* (تَمَاسُك): [it is said that] the original meaning is *he had a* صَرْمَةٌ, i. e. *portion, of property remaining to him.* (TA.)

5 **تصرّم** quasi-pass. of صَرَّمَهُ; (M;) *i. q.* تقطّع [i. e. *It became cut; cut through;* or *cut off,* or *severed;* said of number of things considered collectively; or of a single thing as meaning *it became cut,* &c., *much,*

or *in many places,* or *into many pieces*]. (S, K.) ___ See also 7, in three places. Also *He affected hardiness, strength, sturdiness, and endurance,* or *patience;* or *constrained himself to behave with hardiness,* &c. (S, K.)

6 **تصارموا** *They cut, forsook,* or *abandoned, one another;* (MA;) *they separated themselves, one from another;* (KL, in which only the inf. n. is mentioned;) *they severed the bond of union,* or *communion, that was between them; disunited,* or *dissociated, themselves, one from another;* syn. تَقَاطَعُوا. (S, * MA, in the former of which only the inf. n. is mentioned.)

7 **انصرم** *It became cut; cut through;* or *cut off,* or *severed;* (S, M, K, TA;) quasi-pass. of صَرَمَهُ; (M, TA;) said of a rope [&c.]; and so صَرَمَ. (M, K, TA.) ___ [Hence,] انصرم مِنَ النَّاسِ [or عَنِ النَّاسِ] *He separated himself from mankind;* said of the wolf and of the crow [&c.]. (ISk, S, M. *) And انصرم اللَّيْلُ *The night went away,* or *departed;* as also تصرّم: (Msb:) and انصرم الشِّتَآءُ *The winter ended;* and تصرّمت السَّنَةُ *The year ended:* (TA:) and تصرّم القِتَالُ *The fighting ended,* or *ceased.* (Mgh.)

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8 **اصطرمه**: see 1, third sentence.

صِرْم *Skin:* [or *leather:*] (S, Mgh, Msb, K:) a Pers. word (S, Msb) arabicized, (S, Mgh, Msb, K,) originally جِرْم [correctly چِرْم]. (Mgh, Msb, TA.)

صُرْم is an inf. n. like صَرْم, (M, K,) or a simple subst.: (M, Msb:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هِجْرَان and قَطِيعَة: (TA:) and صَرِيمَة [likewise] signifies *Separation from a friend:* pl. صُرَم.

(MA. [This pl. is app. there mentioned as of صَرِيمَة; but it is more probably of صُرَم الدِّيك.]) صُرَم: see دَلِيك.

صَرَم *Tents* (أَبْيَات), (S, M,) *of men,* (S,) *collected together,* (S, M,) *separate from* [*those of other*] *men:* (M:) or *i. q.* صَرْب, (O in art. صرب,) which means *a few tents* (بُيُوت [in the O, erroneously, بُتُوت]) *of the weak sort of the Arabs of the desert:* (IAar, O, * K, TA; all in art. صرب:) and hence, (M,) *a company* (M, Msb, K, TA) *of men,* (Msb, TA,) *not many;* or simply *a company* (TA) *alighting and abiding with their camels by the side of the water:* (Msb, TA:) pl. أَصْرَام [a pl. of pauc.] (S, M, Msb, K) and أَصَارِم, (S,) or أَصَارِيم, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أَصْرَام,] (TA,) and صُرْمَان, (Sb, M, K,) with damm. (K.) ___ And *i. q.* ضَرْب. (K. [So, app., in all the copies; accord. to the TK as meaning *A sort,* or *species:* but I think it most probable that this is a mistranscription for صَرْب, with which, as has been stated above, صَرَم is syn. accord. to the O.]) Also *i. q.* خُفٌّ مُنْعَل (M) or خُفٌّ مُنَعَّل (K) [i. e. *A soled boot:* that خُفّ here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] صَرَّام signifies *A seller thereof.* (TA.)

صَرْمَة [an epithet applied to a man, but used as a subst., and therefore having for its pl. صَرَمَات]. One says, هُوَ صَرْمَة مِنَ الصَّرَمَات, [the last word said to be thus (مُحَرَّكَة) in the TA, but in the CK (in which as well as in my MS. copy of the K مِن is omitted) written الصَّرْمَات,] meaning *He is* [*a person*] *slow to revert from his anger.* (K, TA.) Also, [if not a mistranscription for صِرْمَة,] *A portion of silver, melted, and cleared of its dross, and poured forth into a mould.* (TA.)

صِرْمَة *A herd,* or *detached number, of camels,* (S, M, Mgh, Msb, K,) *consisting of about thirty:* (S:) or *from twenty to thirty:* (M, K:) or *from thirty to five and forty:* (M:) or *to fifty,* and *forty;* (K;) if amounting to sixty, termed صِدْعَة: (TA: [but see this latter word:]) or *from ten to forty:* (M, Msb, K:) or *from ten to some number between that and twenty:* (M, K:) or *more than a* ذَوْد [which is

at least two or three] *up to thirty:* (T voce إِبِل:) or *about forty:* (Ham p. 753:) or *less than a* هَجْمَة, which is a hundred or nearly a hundred: (Id. p. 637:) pl. صِرَم. (S, * M, * Msb.) ___ *A portion of property.* (TA.) ___ And *A detached portion of clouds:* (S, M, Msb, K:) pl. as above. (S, M.) ___ See also صَرِيمَة. ___ And see صَرْمَة.

صِرَام and صَرَام The *cutting off of the fruit* of palm-trees: (S, * Msb, and L voce جِدَاد:) and (L voce جِذَاد) the *time,* or *season, thereof:* (S, L:) or the *time,* or *season, of the ripening of the fruit* of palm-trees. (M, K.) صِرَام: see the next paragraph, in two places.

صُرَام : see صَارِم. Also The *last milk* [*remaining in the udder*] *after what is termed* التَّغْرِيز [which is variously explained (see 2 in art. غرز), in the CK and in one of my copies of the S erroneously written التَّغْزِير,] *which a man draws when in need of it.* (S, K. *) Bishr says,

* أَلَا أَبْلِغْ بَنِى سَعْدٍ رَسُولًا *
* وَمَوْلًى هُمْ فَقَدْ حُلِّبَتْ صُرَامُ *

[*Now deliver thou to Benoo-Saad a message, and to their chief,* that *the last milk in the udder has been drawn*]: (S:) the last two words [the latter of which is written in the CK صِرَام] are a prov., meaning *the excuse has reached its uttermost:* (S, K:) thus says AO: (S:) IB says that صُرَام in the saying of Bishr means *the she-camel that is termed* الصَّرْمَآء , *that has no milk;* [i.e. that the phrase means *the she-camel that has now no milk has been milked;*] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.) ___ الصُّرَام is also one of the names for *War,* or *battle;* (As, S, K; *) and so صِرَام , [indecl.,] like قَطَام: (K:) and one of the names for *calamity,* or *misfortune.* (As, S, K. * [See also صَيْرَم.])

صِرَام : see صَرَام. ___ Sometimes it is applied to signify *Palm-trees* themselves; because the fruit is cut off: so in a trad.

(TA.)

صَرُومٌ : see صَارِمٌ, in two places. ___ Also a she-camel *that will not come to the watering-trough to drink until it is left to her unoccupied;* (K, TA;) *cutting herself off from the other camels.* (TA.)

صَرِيمٌ *i. q.* مَصْرُومٌ , (M, Msb,) *Cut; cut through;* or *cut off,* or *severed:* (S, Msb, K:) and *having the fruit cut off;* syn. مَجْدُودٌ; (S, K;) applied to palm-trees (نَخْل). (M.) And the former, A heap (كُدْس) of corn or the like *that has been cut,* or *of which the produce has been cut off;* syn. مَصْرُومٌ . (M, TA.) And *Whose ear has been cut off entirely* (الَّذِى صُرِمَتْ أُذُنُهُ): pl. صُرْمٌ. (TA. [See also the fem., with ة, voce بَحِيرَةٌ, where the pl. is said to be صُرْمٌ.]) ___ [Applied to the lungs, it means properly *Burst asunder.* Hence the saying,] جَآءَ صَرِيمًا سَحْرًا, [so in copies of the K, accord. the TA سَحْرٌ, but correctly either سَحْرًا or سَحْرًا q. v., in the CK باء and صَرِيمٌ, which last word is obviously wrong,] meaning *He came disappointed of attaining what he desired,* or *sought, and in a state of despair.* (K, TA.) And هُوَ صَرِيمُ سَحْرٍ عَلَى هٰذَا الأَمْرِ [i. e. صَرِيمُ سَحْرٍ or سَحْرًا] *He is wearied and eager for this thing,* or *affair.* (TA.) ___ Also An affair *decided, determined,* or *resolved, upon.* (M, TA.) ___ Used as a subst., see صَرِيمَةٌ, in two places. ___ Also The *daybreak,* or *dawn;* (S, M, K;) because cut off from the night; (M;) as also صَرِيمَةٌ : (S:) and the *night;* (ISk, M, K;) because cut off from the day; (M;) or the *dark night:* (S:) thus having two contr. meanings: (S, K:) and *a portion thereof;* (Th, M, K;) i. e., *of the night;* (TA;) as also صَرِيمَةٌ : (M, K:) and صَرِيمَا اللَّيْلِ *the first and last parts,* or *beginning and end, of the night.* (TA.) The phrase in the Kur [lxviii. 20] فَأَصْبَحَتْ كَالصَّرِيمِ means [*And it became in the morning*] *burnt up and black like the night:* (S, M, Bd, TA:) or *like the dark night,* being burnt up: (Er-Rághib, TA:) or *like the black night:* (Katádeh, TA:) or *like the day,* by its whiteness from excessive dryness: (Bd:) or *like that* garden *of which the fruits have been cut*

off: (Bd, TA: *) or *like the sands* [that are termed صَرِيم (see صَرِيمَة)]: (Bd:) or the meaning of صَرِيم in this instance is that which here next follows. (TA.) ___ *Black land, that does not give growth to anything.* (K.) ___ And *A piece of wood,* or *stick, which is placed across upon the mouth of a kid,* (M, K,) or *of a young weaned camel, and then tied to his head,* (M,) *in order that he may not such.* (M, K.) See also صَارِم.

صَرَامَة A man (TA) *who follows his own opinion, cutting himself off from consultation with others:* (M, TA:) or *who acts with penetrative energy,* or *vigorousness and effectiveness, in the performing of his affairs:* an inf. n. used as an epithet. (TA.)

صُرَامَة *What is cut off* [*of the fruit*] *of palmtrees.* (Lh, M.)

صَرِيمَة Land (أَرْض) *of which the seed-produce has been reaped:* (S, K:) of the measure فَعِيلَة in the sense of the measure مَفْعُولَة. (TA.) ___ And *A portion,* (S, M, K,) or *large portion,* (TA,) *detached from the main aggregate, of sand;* (S, M, K;) as also صَرِيم : (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أَفْعَى صَرِيمَة (S) or صَرِيم (K) [*A viper of a detached sand-heap* or *of detached sand-heaps*]; like as one says حَيَّةٌ خِلٌّ. (S in art. خل.) ___ And *A group,* or *an assemblage,* (S,) or *a detached number,* (M,) of the trees called غَضًا, and سَلَم, (S, M,) and أَرْطًى, and of palm-trees; and likewise صَرْمَة, of أَرْطًى, and of سَمُر. (M.) ___ See also صَرِيم, in two places. Also *Decision,* or *determination,* (S, M, K TA,) عَلَى شَىْءٍ [*to do a thing*]: (S, TA:) and the *deciding of an affair,* (M, K, TA,) and the *firm,* or *sound, execution thereof:* (TA:) or *an object of want upon accomplishment of which one has decided,*

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or *determined;* as also عَزِيمَة: (AHeyth, TA:) pl. صَرَائِمُ. (TA.) One says, هُوَ مَاضِ الصَّرِيمَةِ and الصَّرَائِمِ [*He is effective of decision* &c. and *of decisions* &c.]. (TA.) ___ See also صرم.

صُرَيْمَة *A detached number* [or *a small detached number,* for it is app. dim. of صِرْمَة,] *of camels.* (TA.)

صَرَّام : see صَارِم. ___ Also *A preparer,* or *seller, of* صِرْم, (MA,) whence it is derived, (Mgh,) i. e. *skin,* or *leather:* (MA:) or it signifies as expl. voce صِرْم, last sentence. (TA.)

صَارِم *Cutting; cutting through;* or *cutting off,* or *severing;* and Sb says that صَرِيم is used in the same sense, like as ضَرِيب in the phrase ضَرِيبُ قِدَاحٍ is used in the sense of ضَارِب. (M.) إِنْ كُنْتُمْ صَارِمِينَ, in the Kur [lxviii. 22], means *If ye be deciding,* or *determining, upon the cutting off of the fruit of the palm-trees.* (TA.) ___ And A man *cutting,* or *severing, his bond of union;* or one *who cuts,* or *severs, that bond;* and so [but in an intensive sense] صَرَّام and صَرُوم ; (M;) or this last signifies, (M, K,) as also صُرَام , (K,) *having strength to cut,* or *sever,* (M, K,) *the bond of his union.* (M.) ___ Also, applied to a sword, (S, M, Msb, K,) and [in an intensive sense] صَرُوم , (M, K,) *Sharp,* (S, M, Msb, K,) *and not bending:* (M:) pl. of the former صَوَارِمُ. (TA.) ___ And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) *Hardy, strong,* or *sturdy,* (S, TA,) or *sharp, penetrating,* or *vigorous and effective,* (M, K, TA,) *and courageous.* (S, M, K, TA.) ___ And الصَّارِمُ *The lion.* (K, TA.)

صَيْرَم *A calamity* (K, TA) *that extirpates everything.* (TA. [See also صُرَام, last sentence.]) Also *Firm,* or *sound, of judgment.* (K.) And *i. q.* وَجْبَة, (S, M, K,) like صَيْلَم, (TA,) i. e. *An eating once in the day:* (M, K, * TA: *) or, accord. to Yaakoob, *an eating at the time* [*of morning*] *called* الضُّحَى (M, TA) [*and not again*] *to the like time of the morrow:* (TA:) one says, فُلَانٌ يَأْكُلُ الصَّيْرَمَ (S, M, * K *) i. e. [*Such a one eats*] *once* (K, TA) *in the day:* but AHát says, I asked El-Asma'ee respecting the بَزْمَة and the صَيْرَم,

and he said, I know it not: this is the language of the devil. (TA.)

أَصْرَمُ A man *having the extremity of his ear cut off.* (Mgh.) ___ See also مُصْرِمٌ. ___ Also [the fem.] صَرْمَآءُ A she-camel *having little milk;* (M, K;) because her abundance of milk has become cut off: (M:) pl. صُرْمٌ. (K.) See also صُرَامٌ. [In the Ham, p. 230, it is implied that it signifies A she-camel such as is termed مُصَرَّمَةٌ as meaning *whose* أَخْلَافُ (or *teats*) *have been cut off:* for it is there said that the poet 'Orweh has applied the term صَرْمَآءُ to *a cooking-pot,* likening it to the she-camel termed مُصَرَّمَةٌ meaning as expl. above.] ___ Also, (S, K,) or فَلَاةٌ صَرْمَآءُ, (M,) *A desert in which is no water.* (S, M, K. [See also one of the explanations of the dual, here following.]) ___ الأَصْرَمَانِ signifies *The wolf and the crow;* (ISk, S, M, K;) because of their separating themselves (ISk, S, M) from mankind: (ISk, S:) and *the* [*bird called*] صُرَدٌ *and the crow:* and *the night and the day;* (K, TA;) because each is cut off from the other. (TA.) El-Marrár says,

* عَلَى صَرْمَآءَ فِيهَا أَصْرَمَاهَا *

* وَخَرِيتُ الفَلَاةِ بِهَا مَلِيلُ *

[*Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun*]. (ISk, S, M.) And تَرَكْتُهُ بِوَحْشِ الأَصْرَمِينَ is a saying mentioned by Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [*I left him in*] *the desert,* or *waterless desert:* (M, TA:) or, accord. to Z, *in a desert,* or *waterless desert, in which was nothing but the wolf and the crow.* (TA.)

مَصْرِمٌ *A narrow place, that quickly flows with water:* (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

مُصْرِمٌ *A possessor of a* صِرْمَةٌ *of camels.* (TA.) ___ And [hence], as also أَصْرَمُ, (M, K,) *Having little*

property: (M:) or *poor,* [*and*] *having a numerous household,* or *family.* (K.) One says, كَلَأٌ تيجع منه كَبِدُ المصْرِم [*Herbage by reason of which the liver of him who has little property is pained*]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مِصْرَمٌ The *curved knife of the parer of spindles.* (S, MA, K.)

مُصَرَّمَةٌ A she-camel *whose* [*fore* or *kind*] *pair of teats have been cut off,* (S, M, K,) *in order that the* إحْليل [or *orifice through which the milk passes forth from the udder* of each teat] *may dry up and the milk not issue, for the purpose of giving greater strength to her:* and (AA used to say, S) *this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops,* (S, K,) *no milk ever issuing from the udder:* (S:) see also صِرْمَآءُ, voce أَصْرَمُ: or مُصَرَّمَةُ الأَطْبَآءِ means a she-camel *treated* (عُولِجَتْ) *so that her milk has stopped.* (Mgh.)

مَصْرُومٌ : see صَرِيمٌ, first and second sentences.

صرى

1 **صَرِىَ** , (S, M, Msb,) aor. ـَـَ , (Msb,) inf. n. صَرًى, (M, Msb,) said of water, *It remained*, or *stagnated, long:* or *it remained long, and became altered* [*for the worse*]: (S, Msb:) or, said of water and of milk, *it remained so that its flavour became altered* [*for the worse*]: (M:) or, said of milk, *it remained undrawn from the udder, so that its flavour became bad*, or *corrupt*. (TA.) And صَرِىَ الدَّمْعُ *The tears collected* [*in the eye*] *and did not run*. (TA.) ___ [Hence,] صَرِيَتِ النَّاقَةُ, (Fr, M, Msb, TA,) aor. as above, (Msb,) and so the inf. n.; (M, Msb, TA;) but Ibn-Buzurj says صَرَتْ, aor. ـِـ ; (TA;) *The she-camel's milk became collected in her udder;* (M, Msb, TA;) as also أَصْرَتْ . (M, TA.) ___ And صَرِىَ فِى يَدِهِ, (S, M, IKtt, TA,) with kesr; (S, TA;) or صَرَى فِى يَدِهِ;) (thus accord. to the K;) *He* (a man) *remained in his hand, as a pledge,* (S, M, K, TA,) *held in custody*. (S, K, TA.) ___ And صَرَى [thus written without any syll. sign, app. صَرِىَ,] *i. q.* انْقَطَعَ [*It*, or *he, became cut off, cut short*, or *stopped;* &c.: quasi-pass. of صَرَاهُ in one of the senses of the latter]: from IAar. (TA.) صَرَاهُ, (IKtt, Msb, TA,) aor. ـِـ , (Msb,) inf. n. صَرْىٌ, (IKtt, Msb, TA,) *He confined it*, namely, water, *in a resting-place* or *a vessel;* and in like manner, milk, and tears: (IKtt, TA:) or *he collected it*, namely, water, *and it remained long and became altered* [*for the worse*], or *remained* or *stagnated long;* and in like manner, but in an intensive sense, صَرَّاهُ . (Msb.) One says also of cows [and the like], تَصْرِى اللَّبَنَ فِى ضُرُوعِهِنَّ *They confine and collect the milk in their udders*. (TA.) And [of a man] one says, صَرَى المَآءَ فِى ظَهْرِهِ زَمَانًا *He retained the* ماء [i. e. *sperma*] *in his back a long time*, (S, M, K, *) *by abstaining from sexual intercourse*. (M, K.) ___ [Hence,] صَرَيْتُهَا, (M, Msb,) aor. ـِـ , inf. n. صَرْىٌ; (Msb;) and صَرَّيْتُهَا , (S, M, Msb,) inf. n. تَصْرِيَةٌ, (S, Msb,) but the latter verb has an intensive meaning; (Msb;) and أَصْرَيْتُهَا ; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Msb,) and any other milch animal,

(M,) *I caused the milk to collect in her udder,* (S, M, Msb,) *by abstaining from milking her for some days.* (S, M.) Also, i. e. صَرَاهُ, (M, K,) aor. ـِ, (K,) inf. n. صَرْىٌ, (M,) *i. q.* قَطَعَهُ [*He cut it off, cut it short,* or *stopped it;* &c.]; (M, K;) namely, a thing. (M.) You say, صَرَى بَوْلَهُ, inf. n. as above, meaning قَطَعَهُ [*He,* or *it, cut short,* or *stopped, his urine*]. (S.) And صَرَيْتُ المَآءَ [app. *I cut short,* or *stopped, the drawing of the water;* for it is expl. as said] إِذَا ٱسْتَقَيْتَ ثُمَّ قَطَعْتَ. (S.) And مَا يَصْرِيكَ مِنِّى أَىْ عَبْدِى, occurring in a trad., means *What cuts short* (يَقْطَعُ) *thine asking of Me* [*O my servant*]? (TA.) ___ And *i. q.* دَفَعَهُ [*He repelled it*]. (M, K.) One says, صَرَى ٱللّٰهُ عَنْهُ شَرَّهُ i. e. دَفَعَ [*God repelled,* or *may God repel, from him his,* or *its, evil,* or *mischief*]. (S.) ___ And *i. q.* مَنَعَهُ [*He prevented it,* &c.]. (S, M, K.) Dhu-r-Rummeh says,

* وَوَدَّعْنَ مُشْتَاقًا أَصَبْنَ فُؤَادَهُ *
* هَوَاهُنَّ إِنْ لَمْ يَصْرِهِ ٱللّٰهُ قَاتِلُهْ *

[*And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer*]. (S. [But this verse may be well rendered as an ex. of صَرَاهُ in the sense next following, which is also a meaning of مَنَعَهُ: in the M, it is

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cited as an ex. of صَرَاهُ in the sense of دَفَعَهُ.]) ___ Said of God, (M,) *He protected, defended, guarded,* or *preserved, him:* (M, K:) or (M) *He saved him* (M, K) *from destruction,* or *perdition:* (K:) or (M) *He sufficed him:* (M, K:) or *He aided him.* (TA.) ___ صَرَى بَيْنَهُمْ, (K,) or صَرَى مَا بَيْنَهُمْ, (S, M,) *He decided* [*between them,* or *the case between them*]; (S, K;) namely, persons who had applied to him as a judge: (S:) or *he rectified,* or *adjusted, the case between them.* (M.) صَرَى also signifies عَطَفَ [*He*

bent, or *inclined*]: (K, TA:) [app. intrans., or trans. by means of ب, for] a poet uses the phrase صَرَيْنَ بالأَعْنَاقِ [*They bent*, or *inclined, with the necks*]. (TA.) [But it is said in the TK that صَرَاهُ means عَطَفَهُ *He bent*, or *inclined, it.*] Accord. to Ibn-Buzurj, صَرَتِ النَّاقَةُ عُنُقَهَا means *The she-camel raised her neck by reason of the heaviness of the burden.* (TA.) Also *He preceded*, or *went before;* syn. تَقَدَّمَ. (IAar, K.) [Accord. to the TK, one says صَرَى القَوْمَ, meaning تَقَدَّمَهُمْ *He preceded*, or *went before, the people*, or *party.*] ___ And [*the contr.*, i. e.] *He receded*, or *retreated;* or *became*, or *remained*, or *lagged, behind;* syn. تَأَخَّرَ. (IAar, K.) [Accord. to the TK, one says صَرَى عَنْهُمْ, meaning *He receded*, or *retreated, from them;* &c.]. ___ Also *He*, or *it, was*, or *became, high;* syn. عَلَا. (IAar, K.) ___ And *the contr.*, i. e. *He*, or *it, was*, or *became, low;* syn. سَفُلَ. (IAar, K.)

2 **صَرَّى** see 1, former half, in two places.

4 **أَصْرَى** see 1, former half, in two places. ___ اصرى also signifies *He sold a ewe* or *she-goat*, (K, TA,) or *a she-camel*, (TA,) *whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed* مُصَرَّاةٌ. (K, TA.)

8 **اصْدَرَاهُ** *i. q.* ازْدَرَاهُ [the د in each being substituted for ت]: see the latter, in art. زرى.

صَرًى, (S, M, Msb, K,) an inf. n. used as an epithet, (Msb,) and صَرًى, (S, M, K,) [and Freytag adds صُرًى, as from the K, in which I do not find it,] Water *remaining*, or *stagnating, long*, accord. to Fr; (S;) or *that has remained*, or *stagnated, long:* (Msb:) or water *remaining long*, (K,) or *that has remained long, and become altered* [*for the worse*], (S, M, Msb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) Milk *that has remained* (M, K) *long* (K) *so that its flavour has become altered* [*for the worse*]; (M, K;) as also صَرٌ, which is in like manner applied to water: (M:) or milk *left* [*long*] *in the udder of*

the camel, not drawn, so that it becomes salt and windy: (IAar, TA:) or milk *drawn in the night from a camel abounding therewith, having a bad and burning flavour.* (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] *A portion remaining* (M, K) *of milk* (M) *in the udder,* (Ham p. 661,) and *of water.* (TA.) And Tears (دمع) *that have become collected:* and the sing. [or epithet applied to a single tear (دمعة)] is صراة. (M.) And نطفة صراة [*Sperma of a man*] *altered* [*for the worse*]: and *long retained by him in his back.* (M. [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.]) ___ For the fem., صراة, see also مصرّاة.

صرى : see صرى, first sentence: ___ and see also مصرّاة.

صرى : see صرى, first sentence. ___ In relation to a she-camel it is Her *being pregnant twelve months, and bringing forth, and then yielding her biestings,* or *having her biestings milked:* mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes and epithet, and sometimes a subst., is expl. in this manner.])

صرٍ [part. n. of صرى]: see صرى. ___ Also A she-camel *whose milk has collected in her udder.* (Msb.) [See also مصرّاة.]

صرية *Milk collected* [*in the udder*]: a poet says,

* وَكُلُّ ذى صَرِيَةٍ لَا بُدَّ مَحْلُوبُ *

[*And whatever* udder *has milk must be milked*]. (TA.)

صريآء : see مصرّاة.

صريان , applied to a man and to a beast, *Whose* مآء [i. e. *sperma*] *has collected in his back.* (TA.) Also

The [*bird called*] يَمَامَةٌ [n. un. of يَمَامٌ, q. v.]: and the [*bird called*] سَمَامَةٌ [n. un. of سَمَامٌ, q. v.]. (TA.)

صَرَآءُ *Colocynths* (S, M, K, in the CK [erroneously] صَرَاءُ [expressly said in the TA to be with fet-h and medd,]) *when they become yellow;* (S, M;) as also صَرَايَاتٌ: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited: in the M and TA صَرَايَا, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed صَرَايَةٌ . (S, M, K. *) [In the M and K, صَرَآءُ is termed pl. of صَرَايَةٌ; but it is properly speaking a coll. gen. n., originally صَرَايَةٌ ___.] صَرَاى also signifies The *water in which colocynths have been steeped.* (M, K.)

صَرِىٌّ One *who acts with boldness towards the wife of his father:* (K, TA:) such was Ibn-Mukbil. (TA.)

صَرَايَةٌ : see صَرَآءُ, in two places.

صُرَّى : see مُصَرَّاةٌ, below.

صَارٍ [act. part. n. of صَرَى: as such signifying] *Guarding* or *preserving* [&c.], or *a guarder* or *preserver* [&c.]. (TA.) ___ [Hence,] *A sailor:* (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. صُرَّآءُ (S, M, K) and (M, K) pl. pl. (M) صَرَارِىُّ and صَرَارِيُّونَ. (M, K. [But see صَرَارِىٌّ in art. صر.]) ___ Also [said to signify] The *transverse piece of wood in the middle of the ship:* (M, K:) [but] IAth says that it is the دَقَل [i. e. *mast*] *of the ship, which is set up in the middle thereof, and upon which is the* شِرَاع [or *sail:* it is now commonly called صَارِيَةٌ and سَارِيَةٌ: both of which are also sometimes applied to *a column*]: pl. صُوَارٍ. (TA.)

صَارِيَةٌ A well (رَكِيَّةٌ) *of which the water is old, altered for the worse, and overspread with* [*the green substance termed*] عَرْمَضٌ: (K, * TA:) mentioned by Az. (TA.) See also صَارٍ, last sentence.

مُصَرَّاةٌ A ewe, or she-goat, *whose milk has been caused to collect in her udder by her not*

having been milked for some days; (S, K;) as also صُرًّى , like رُبًّى; (so in copies of the K; [but this, if correct, should be mentioned in art. صر, in which the former is also mentioned; accord. to the TA, however, it seems to be صُرًى , without teshdeed, for it is there said to be like رُبًى;]) both likewise applied to a she-camel, and to a cow; (TA;) and صَرَاةٌ signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, صَرِيآءُ , of which the pl. is صَرَايَا, (M, K,) an irreg. pl. (M.) [See also صَرٌ.] ___ Aboo-'Alee, in the Bári', makes it *syn. with* مَصْرُورَةٌ; and so says the Imám EshSháfi'ee; as though originally مُصَرَّرَةٌ: but Suh, in the R, disallows this. (TA.)

صطب

أَصَاطِبُ is the pl., and **أُصَيْطِبٌ** is the dim., of **إِصْطَبْلٌ**, q. v. (TA in art. اصطبل.)

أُصْطُبَّةٌ [*i. q.* أُسْطُبَّةٌ, q. v.;] *Tow;* i. e. *what falls from flax in the process of combing.* (M, K.)

مصطب [app. a mistranscription for مَصْطَبَةٌ or مَصْطَبٌ, like مَسْطَبَةٌ, q. v.,] *A blacksmith's anvil:* so in the T, on the authority of IAar. (TA.)

مَصْطَبَةٌ (so in copies of the K) [and مَصْطَبٌ, like مَسْطَبَةٌ], or مَصْطَبَّةٌ, (so accord. to the TA, with teshdeed to the ب, [but the word is of frequent occurrence and commonly written without tesh-deed,]) *A place where people assemble,* (AHeyth, TA,) *like a* دُكَّان, [i. e. *a kind of wide bench, of stone* or *brick &c., generally built against a wall,*] *for the purpose of sitting upon it:* (AHeyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezárah, apply this word to *a square, flat-topped pile of earth, raised for the purpose of passing the night upon it:* (TA:) also, [sometimes, app. in late ages,] *a hospice for strangers;* or *a place in which the poor and the beggars assemble:* (MA, and Har p. 375:) not [originally, or properly,] an Arabic word: (Har ubi suprà:) [see more in art. سطب, for it is a dial. var. of مَسْطَبَةٌ,] of the dial. of Baghdád: (MA:) [the pl. is مَصَاطِبُ.] ___ See also the next preceding paragraph.

صعب

1 **صَعُبَ** , (S, A, MA, Msb, K,) aor. ـُ , (A, K,) inf. n. صُعُوبَةٌ; (S, MA, Msb, K;) and استصعب ;

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(S, A, MA, Msb, K;) and اصعب , (IAar, K,) inf. n. إِصْعَابٌ; (IAar, TA;) *It* (a thing, Msb, or an affair, or event, S, MA, Msb, K) *was,* or *became,* صَعْبٌ, (S, A, &c.,) i. e. *difficult, hard, hard to be done* or *accomplished, hard to be borne* or *endured,* or *distressing.* (A, MA, K.) One says, استصعب عَلَيْهِ الأَمْرُ, (S, MA, Msb,) like صَعُبَ, (S, Msb,) *The affair,* or *event, was,* or *became, difficult,* &c., *to him.* (MA.)

2 **صعّبه** , (K,) inf. n. تَصْعِيبٌ; (TA;) [and] اصعبه , (A,) inf. n. إِصْعَابٌ; (KL;) and تصعّبه ; (K;) *He made,* or *rendered, it* صَعْبٌ, (A, K,) i. e. *difficult, hard,* &c. (A, K, KL.)

4 **اصعب** : see 1. ___ Said of a camel, *He was,* or *became,* صَعْبٌ [meaning *refractory,* or *untractable*]: (K, TA:) [and in like manner one says استصعب : (see its contr. استصحب:) and تصعّب , which is also said of a man:] and اصعب said of a camel, *he was unridden,* (A, TA,) *and untouched by a rope.* (A.) ___ Also, said of a man, *His camel was,* or *became, refractory,* or *untractable.* (L, TA.) اصعبه: see 2. ___ Also *He left him* (i. e. a camel) *unridden,* (S, K, TA,) *and untouched by a rope, so that he became refractory,* or *untractable.* (S, K.) [See مُصْعَبٌ]. ___ And *He found it* (i. e. an affair, or event, S, Msb, or a thing, K) *to be* صَعْبٌ [i. e. *difficult, hard,* &c.]; (S, Msb, K;) as also استصعبه : (Msb, K:) or both signify *he saw it,* or *held it, to be so.* (TA.) [See an ex. of the former in a verse cited voce رِيثٌ.]

5 **تصعّب** , intrans.: see 4. تصعّبه: see 2.

10 **استصعب**, intrans.: see 1, in two places: ___ and see also 4. استصعبه: see 4.

صعب *Difficult, hard, hard to be done* or *accomplished, hard to be borne* or *endured,* or *distressing;* (A, MA, K;) *contr. of* سهل; (Mgh, TA;) as also صعبوب : (T, O, K, TA:) pl. of the former صعاب; (Msb;) and of ↓ the latter, صعابيب. (T, TA.) One says أَمر صعب *A difficult, hard,* or *distressing, affair* or *event.* (A.) And عقبة صعبة (thus in the A, but in the Msb and TA without any syll. signs,) [*A mountainroad*] *difficult, hard,* or *distressing:* (TA:) pl. عقاب صعاب (A, Msb *) and صعبات with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be صعبات]. (Msb.) [Or عقبة صعبة may perhaps be meant in the TA, i. e. *A difficult, hard,* or *distressing, stage of a journey.*] ___ Also *Refractory, untractable, incompliant, obstinate,* or *stubborn;* (K, * TA;) *contr. of* ذَلُول; (S, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. صعبة, (S, TA,) which is applied to a woman: (S:) and the pl. of this is صعاب, [as of the masc.,] (TA,) and صعبات, applied to women, with sukoon [to the ع because the word is an epithet]. (S, TA.) رَكِبَ النَّاسُ الصَّعْبَةَ والذَّلُولَ, occurring in a trad. of I'Ab, [lit. *The people rode the refractory and the tractable* she-camel,] means *the people entered upon difficult and easy affairs;* i. e. they cared not for things, nor were cautious respecting what they said and did. (L, TA.) ___ [Hence,] الصَّعْب *The lion;* (O, K;) because of his untractableness. (TA.)

صعبوب : see the next preceding paragraph, first sentence, in two places.

صاعب Land *containing stones such as fill the hand, and other stones, which is tilled,* or *cultivated.* (K, TA.)

مصعب *A stallion* [of camels]: (S, K:) and a camel, (S, A,) or a stallion [of camels], (ISk, TA,) *left unridden, and untouched by a rope,* (ISk, S, A, TA,) *so as to become refractory,* or *untractable:* (S:) or an *unbroken* camel, *upon whose back nothing is allowed to be put:* (L, TA:) pl. مصاعب and

مَصَاعِيبُ. (ISk, TA.) ___ It is also applied as an epithet to a man, (A, Msb, TA,) meaning مُسَوَّدٌ [i. e. *Made a chief* or *lord* &c.]: (TA:) pl. مَصَاعِبُ. (A, Msb.) One says, فُلَانٌ مُصْعَبٌ مِنَ المَصَاعِبِ [*Such a man is one of those who have been made chiefs* or *lords* &c.]; like as one says, قِرْمٌ مِنَ القُرُومِ. (A.)

مُصْعَبٌ A man *whose camel is refractory,* or *untractable:* occurring in a trad. (L, TA.)

صعتر

صَعْتَرٌ *I. q.* سَعْتَرٌ [q. v.]: (K, and S and Msb in art. سعتر:) *it grows in the country of the Arabs, and is of two kinds,* سُهْلِىٌّ [i. e. *of the plain*] *and* جَبَلِىٌّ [i. e. *of the mountain*]: (AHn, TA:) *when strewn in a place, it drives away venomous* or *noxious reptiles and the like,* (K,) *such as serpents and scorpions.* (TA.)

صعد

1 **صَعَدَ فِى السُّلَّمِ** , (S, A, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. صُعُودٌ (S, Msb, K) and صَعَدٌ and صُعْدٌ; (Ham p. 407;) and تصعّد , (A,) or اصَّعَّدَ, (L,) inf. n. اصَّعُّدٌ; (K;) and تصاعد , (A,) or اصَّاعَدَ, (L,) inf. n. اصَّاعُدٌ; (K;) and اصطعد ; (K;) *He ascended,* or *went up, the ladder,* or *stair:* (L, Msb, K:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say اصعد. (L.) And صَعِدَ السَّطْحَ and إِلَى السَّطْحِ (A, Msb) *He ascended,* or *ascended to, the flat house-top.* (Msb.) And صَعِدَ المَكَانَ, and فى المَكَانِ, and اصعد , and صعّد , *He ascended the place,* or *upon the place.* (L.) And صَعّد فى الجَبَلِ, (S, A, Msb, K,) and عَلَى الجَبَلِ, inf. n. تَصْعِيدٌ; (S, K;) and صَعَدَ فيه, a form rarely used, (Msb,) disallowed by AZ, (S, TA,) and said by him to have been unknown, (S,) or unheard, (K,) but he afterwards authorized it, and it is also authorized by IAar and ISk, (TA,) and صَعَدَ الجَبَلَ; (S in art. دخل; [for صَعَدَ فى الجَبَلِ, see دَخَلْتُ البَيْتَ;]) and تصعّد فيه, (MF, from a trad.,) and اصَّعَّدَ فيه, (AZ,) inf. n. اصِّعَّادٌ; (TA; [app. a mistranscription for اصَّعُّدٌ; or اصَّعَّدَ may be a mistranscription for اصَّعَدَ , a var. of اصْطَعَدَ, and its inf. n. is اصِّعَادٌ;]) *He ascended the mountain.* (Msb, K.) And صعّد فى الأَرْضِ *He ascended the land.* (AZ, TA.) One says, فى الأَرْضِ تَصْوِيبِى وتَصْعِيدِى طَالَ [*Long have continued my descending,* or *going down, and my ascending,* or *going up, in the land*]. (A. [There immediately following صَعَّدَ فى الجَبَلِ, expl. above: see also رَكِبَ مُصَعَّدٌ.]) See also 4, last sentence.

2 **صعّد** , inf. n. تَصْعِيدٌ, as intrans.: see above, in four places. ___ And see also 4, in four places. صعّده *He made him,* or *caused him, to ascend,* or *mount;* syn. عَلَّاه; (K and TA in art. علو;) and رَقَّاه; (TA in art. رقى;) [and so اصعده ; and استصعده ; like as one says in the contr. sense نَزَّلَه and أَنْزَلَه and اسْتَنْزَلَه.] You say, صعّده جَبَلًا and دَابَّةً [*He made him to ascend,* or *mount, a mountain* and *a beast*]. (TA in art. علو.) And يُصْعِدُونَهَا فى الجَبَلِ is said with reference to wild bulls or cows [as meaning *They make them to ascend upon the*

mountain]. (S and TA in art. سلع.) ___ [Hence,] one says also, صَعَّدَ فِىَّ النَّظَرَ وصَوَّبَهُ, meaning *He looked at me from head to foot, contemplating me.* (L, from a trad. [And a similar phrase occurs in Har p. 640.]) ___ [صعّده, inf. n. تَصْعِيدٌ, (the latter as used in the K voce كَافُورٌ,) also signifies *He sublimated it:* often occurring in medical books, and used in this sense in the present day.] ___ And تَصْعِيدٌ signifies also The act of *liquifying, melting,* or *dissolving.* (K.) See also 4, last sentence.

4 **اصعد فى المَكَان** : see 1. ___ [Hence,] اصعد فى الأَرْضِ *He went through the land towards a land higher than the other* [*from which he came*]: (A, TA:) taken from the saying of Lth, that اصعد, inf. n. إِصْعَادٌ, signifies *He went towards a declivity,* or *a river,* or *a valley, higher than the other* [*from which he came*]. (TA.) And اصعد فى البلاد *He went up,* or *upwards, through the countries,* or *lands.* (AA, Msb.) And اصعد من بَلَدٍ كَذَا إِلَى بَلَدٍ كَذَا *He journeyed* [*upwards*] *from such a region,* or *town, to such another region,* or *town; from one that was lower to one that was higher.* (Msb.) [And hence,] اصعد, inf. n. إِصْعَادٌ, *He journeyed,* or *went, towards Nejd,* and *El-Hijáz,* and *El-Yemen:* [or *towards a higher region:*] and انْحَدَرَ signifies he journeyed, or went, towards El-'Irák, and Syria, and 'Omán: (ISk, on the authority of 'Omárah:) or the former, *he journeyed,* or *went, towards the Kibleh:* and the latter, he journeyed, or went, towards El-'Irák: (Aboo- Sakhr, T:) or the former, *he came to Mekkeh;* (K;) but this is a defective explanation: (TA:) and مُصْعَدٌ, also, is used as an inf. n. of this verb; and مُنْحَدَرٌ, as an inf. n. of انحدر: (T, TA:) or اصعد, inf. n. إِصْعَادٌ, *he commenced a journey,* or *went forth;* as from Mekkeh, and from ElKoofeh to Khurásán, and the like: (Fr:) or *he*

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commenced a journey, or *the like, in any direction:* and انحدر signifies he returned, from any town or

country. (Ibn-'Arafeh.) And اصعد فى الأَرْضِ, (Akh, S, K,) or فى البِلَادِ, (Akh accord. to the T,) *He went away,* and *journeyed, through the land,* (Akh, S, K,) or *through the countries,* (Akh, T,) *in any direction.* (L.) And اصعدت السَّفِينَةُ, inf. n. إِصْعَادٌ; (L;) or صعّدت ; (A;) *The ship spread her sail, and was borne along by the wind,* (A, L,) *upwards* [app. meaning *up a river* or *the like*]. (L.) ___ اصعد فى الوادى; (Akh, S, L, K;) and صعّد فيه, inf. n. تَصْعِيدٌ; (Akh, S, Msb, K;) and اصَّعَّدَ , (Lth,) but this last is disapproved by Az; (TA;) *He descended,* or *went down, into the valley,* (Akh, S, L, Msb, K,) *from the part whence the torrent comes; not going to the bottom of the valley:* and in like manner, اصعد فى الأَرْضِ *He descended,* or *went down, into the land:* (L:) and صعّد فِى الجَبَلِ *He descended the mountain;* as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmám Es-Saloolee,

* أُصَعِّدُ طَوْرًا فِى البِلَادِ وَأُفْرِعُ *

(S, L,) as meaning *I descending,* or *going down, at one time, through the countries, and* [another time] *ascending,* or *going up:* this, says IB, is what induced Akh to explain صعّد as he has done; but it presents no proof, because إِفْرَاعٌ has two contr. significations, that of إِصْعَادٌ and that of انْحِدَارٌ: and accord. to AZ, by أُصَعِّدُ the poet means *I ascending,* or *going up,* to high places; and by أُفْرِعُ, the contrary. (L.) ___ اصعد also signifies *He advanced towards another.* (L.) ___ And *He went far;* syn. أَبْعَدَ. (Ham p. 22.) ___ And اصعد فى العَدْوِ *He exerted himself vehemently in running.* (L.) اصعد as trans.: see 2, in two places. اصعدت *She* (a camel) *became such as is termed* صَعُودٌ [q. v.]. (S, L, K.) ___ And أَصْعَدْتُ النَّاقَةَ, (S, L, K,) and صَعَدْتُهَا , [probably imperfectly transcribed for صَعَّدْتُهَا ,] (L,) *I made the she-camel to be,* or *became, such as is termed* صَعُودٌ. (IAar, S, L, K.)

5 **تصعّد**, and its var. اصَّعَّدَ: see 1, in two places: ___ and see also 4. ___ تصعّد النَّفَسُ *The breath passed*

forth with difficulty. (L.) تصعّده (S, A, K) and تصاعده (A, K) *It* (a thing, S, K, or an affair, A) *was,* or *became, difficult,* or *distressing, to him; it distressed,* or *afflicted, him:* (A'Obeyd, S, A, K:) from صعود as signifying a mountain-road difficult of ascent: (A' Obeyd:) or from الصَّعُود as the name of a certain mountain in Hell. (TA.)

6 **تصاعد**, and its var. اصَّاعَدَ: see 1: and see also 5.

8 **اصطعد**, and its var. اصَّعَدَ: see 1, in two places.

10 **استصعده**: see 2. ___ استصعد البرير *He plucked* or *gathered, the fruit of the* أَرَاك *to eat.* (TA in art. بر.)

صعد: see صعد.

صعد: see صعود, in two places. ___ عذاب صعد *A vehement, severe, rigorous,* or *grievous, punishment;* (S, A, K;) i. e. ذو صعد: (TA:) or *a distressing,* or *an afflicting, punishment,* (Bd and Jel in lxxii. 17,) *that shall overcome the sufferer thereof,* the latter word being an inf. n. used as an epithet. (TA.)

صعد an inf. n. of صعد [q. v.]. (Ham p. 407.) [Hence,] ذهب السَّهم صعدًا [*The arrow went upwards*]. (A.) And هٰذا النَّبات ينمى صعدًا *This plant increases in height.* (S.) And تنفَّس صعدًا: see صعدآء. And من صعد [used by poetic license for من صعد], said of a thing falling, i. e. *From above; from a higher place.* (Ham p. 349.) Also a pl. of صعود: and of صعيد. (S, L, K.) صعد, thus, with two dammehs, is also the name of *A certain tree from which pitch is melted forth.* (L.)

صعدة *A high,* or *an elevated, piece of land* or *ground; contr. of* هبطة. (Mgh in art. هبط.) And صعدة is said to be a proper name for *The earth.* (Ham p. 22.) ___ And *A she-ass:* (L, K:) or *a long-backed*

she-ass: (L:) or *long* [*in the back*], applied to a she-ass as an epithet, and therefore the pl. is صَعْدَاتٌ, with the ع quiescent. (Ham p. 385.) And بَنَاتُ صَعْدَةَ *Wild asses:* (S, K:) said to be so called from صَعْدَةُ meaning as expl. above; and if this be correct, it is like the appellation بَنَاتُ البَرِّ: (Ham p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صعدة; and in like manner, أَوْلَادُ صَعْدَةَ: (Har p. 471:) the rel. n. [applied to *a single wild ass*] is صَاعِدِىٌّ, (S, L, K,) irregularly formed: thus in the saying of Aboo-Dhu-eyb,

* فَرَمَى فَأَلْحَقَ صَاعِدِيًّا مِطْحَرًا *

* بِالكَشْحِ فَٱشْتَمَلَتْ عَلَيْهِ الأَضْلُعُ *

[*And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it*]. (S, L.) ___ And *A spear,* or *spear-shaft;* syn. قَنَاةٌ: (L:) *a spear-shaft* (قَنَاةٌ) *straight by its growth,* (S, L, K,) *not requiring to be straightened:* (S, L:) and *a kind of* أَلَّةٌ [or *broad-headed dart*], which is *smaller than a* حَرْبَةٌ: (L:) or [simply] *an* أَلَّةٌ: (K, TA:) [in the CK الَةٌ: and] in some copies of the K أَكَمَةٌ, which is a mistranscription: (TA:) pl. صِعَادٌ and صَعَدَاتٌ; (L;) the latter with fet-h to the ع because it is a subst. (Ham p. 385.) One says, تَطَاعَنُوا بِالصِّعَادِ i. e. [*They thrust,* or *pierced, one another*] *with the spears.* (A.) ___ [Hence,] جَارِيَةٌ صَعْدَةٌ *A girl,* or *young woman, straight in figure,* (A, L,) *like a spear,* or *spear-shaft:* (L:) pl. جَوَارٍ صَعَدَاتٌ, the latter word with the ع quiescent, (A, L,) because it is an epithet. (L.)

صُعْدَةٌ : see صَعِيدٌ, last sentence but one.

صُعَدَآءُ : see صُعُودٌ, in two places.

صُعَدَآءُ *A sigh,* or *sighing; a breathing with an expression of pain, grief,* or *sorrow:* or *with difficulty:* (L:) *a long breathing:* (K:) or a *prolonged breathing:* (S:) or *a loud*

breathing: (A:) accord. to some, *a breathing emitted upwards.* (L.) You say, تَنَفَّسَ الصُّعَدَآءَ, (L,) or تنفّس صُعَدَآءَ, (A,) and تنفّس صُعُدًا , (L,) *He sighed; uttered a sigh* or *sighing;* or *breathed with an expression of pain, grief,* or *sorrow:* (L:) [or *uttered a prolonged breathing:*] or *breathed loudly.* (A.) ___ [Hence,] فُلَانٌ يَتَبَعُ صُعَدَآءَهُ, (A,) or يَتَتَبَّعُ صُعُدَآءَهُ, (L, [in which the noun is evidently mistranscribed,]) *Such a one raises his head, and does not stoop it, by reason of pride:* (A:) or *does not raise his head nor stoop it.* (L. [The former explanation seems to be the right.]) ___ See also صَعُودٌ, in four places.

صُعُدٌ : see the next paragraph.

صَعُودٌ *An acclivity; contr. of* هَبُوطٌ, (S, L, K,) or *of* حَدُورٌ; (Msb;) and صَعَدٌ is [syn. therewith, being] *contr. of* صَبَبٌ: (L:) pl. صَعَائِدُ and صُعُدٌ. (S, K.) *An ascending road:* of the fem. gender: pl. [of pauc.] أَصْعِدَةٌ and [of mult.] صُعُدٌ. (L.) *A mountain-road difficult of ascent;* (S, A, L, K;) as also صَعُودَآءُ , (L, K,) and صُعَدَآءُ : (L in art. كأد:) *a difficult place of ascent.* (L in that art.) [Hence,] الصَّعُودُ *A certain mountain in Hell,* (L, K, MF,) *consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever:* (MF:) *it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with* مَقَامِعُ [pl. of مَقْمَعَةٌ, q. v.]; *and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound.* (L.) ___ [Hence also,] *Difficulty, grievousness, distress, affliction,* or *trouble;* (A, L, Msb;) as also صَعَدٌ (L) and صَعَدَآءُ , (K,) or صُعَدَآءُ , (L,) and صُعُدٌ . (K.) You say, أَرْهَقْتُهُ صُعُودًا *I made him,* or *constrained him, to do a difficult, grievous, distressing, afflicting,* or *troublesome, thing:* (A:) or *I imposed upon him such a punishment.* (L.) And لِلسِّيَادَةِ

صَعْدَآءُ [or صُعُدَآءُ ? (see above)] *There is a difficult,* or *distressing, ascent to lordship,* or *mastery.* (A.) And ذَاتُ صُعُدَآءَ أَكَمَةٌ *A hill difficult to ascend.* (L.) ___ Also A she-camel *that brings forth a young one imperfectly formed,* (As, S, K,) *after six or seven months,* (As,) *and is made to take an affection to the young one of the preceding year,* (As, S,) or *and takes an affection to the young one of the preceding year:* (K:) or a she-camel *whose young one dies, and which returns to her former young one, and yields it milk:* when she does this, her milk is the sweeter: (Lth:) or a she-camel *that brings forth her young one after its hair has grown, and then takes an affection to her former young one,* or *to the young one of another:* pl. صَعَائِدُ and صُعُدٌ; but this latter pl. is disapproved by Sb. (L.)

صَعِيدٌ *High,* or *elevated, land* or *ground:* or *high,* or *elevated, land* or *ground, above such as is low,* or *depressed:* or *even land* or *ground:*

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(L:) or *even land* or *ground, without any trees:* (Lth, L:) or *a* [*desert such as is termed*] صَحْرَآءُ: (A:) or the *surface of the earth;* (Th, Zj, S, A, Msb, K;) *whether it be dust* or *earth,* or *otherwise:* Zj says, I know not any difference of opinion among the lexicologists on this point: (Msb:) [such is said to be its meaning in the Kur iv. 46 and v. 9; and therefore in performing the act termed التَّيَمُّم,] a man should strike his hands upon the surface of the earth, and not care whether there be in chat place dust or not: (Zj:) [hence] one says, طَارَ صِيتُكَ فِى القَرِيبِ وَالبَعِيدِ وَبَلَغَ مُنْتَهَى الصَّعِيدِ [*Thy fame has flown through the near and the distant* regions, *and reached the extremity of the surface of the earth*]: (A:) or صَعِيدٌ signifies the *earth,* or *ground,* itself; (IAar, A, L;) as in the saying عَلَيْكَ بِالصَّعِيدِ, meaning *Sit thou upon the earth,* or *ground:*

(A:) or *good earth* or *land:* or *earth,* or *land, not mixed with sand nor with salt soil:* (L:) or *dust,* or *earth,* (Fr, S, L, Msb, K,) *such as is pure, upon the surface of the ground* or *that has come forth from within it;* thus accord. to Az in the Kur iv. 46 and v. 9, in the opinion of most of the learned: (Msb:) or only *earth containing dust;* not applied to a coarse, nor to a fine, بَطْحَآء; nor to a coarse كَثِيب; although it be mixed with dust: (Esh-Sháfi'ee, L:) pl. صُعُد and صُعُدَات, (S, L, K,) the latter a pl. pl. (Msb, TA.) ___ And *A wide,* or *an ample, place.* (L.) ___ And *A road,* (L, Msb, K,) whether wide or narrow: (L:) pls. as above (L, Msb) and صُعْدَان. (L.) It is said in a trad., إِيَّاكُم والقُعُودَ بالصُّعُدَات إِلَّا مَنْ أَدَّى حَقَّهَا, i. e. *Beware ye of sitting in,* or *by, the roads, save he who performs the duty relating thereto:* [respecting which duty see :]طَرِيق صُعُدَات is here the pl. of صُعُد, which is pl. of صَعِيد: or, as some say, it is pl. of صُعْدَة , which signifies *A court,* or *an open space, before the door of a house,* and the *place through which men pass in front of it.* (L.) ___ Also *A grave.* (AA, Mtr, L, K.)

إِنَّهَا لَفِى صَعِيدَة بَازِلَيْهَا *Verily she* (a camel) *is near to cutting her two teeth called the* بَازِلَان. (L, TA.)

صَعُودَآء : see صَعُود.

صُعَادِيَّة , applied to a she-camel, *Tall,* or *long;* syn. طَوِيلَة. (K.)

صَعَّادٌ عَلَى الجِبَال One *who climbs the mountains much* or *often.* (TA in art. رقى.)

صَاعِد [*Ascending,* &c.]. ___ [Hence,] عُنُق صَاعِد *A tall neck.* (A, L.) ___ And شَرَف صَاعِد [*High nobility*]. (A.) ___ [Hence also,] one says, بَلَغَ كَذَا فَصَاعِدًا *It reached such an amount and upwards:* (K, TA:) and أَخَذْتُه بِدِرْهَم فَصَاعِدًا *I got it for a dirhem and upwards;* an elliptical phrase, for أَخَذْتُه بِدِرْهَمٍ فَزَادَ الثَّمَن صَاعِدًا *I got it for a dirhem and the price increased upwards,*

or ذَهَبَ صَاعِدًا *went upwards:* you may not say وَصَاعِدًا, because you do not mean to tell that the dirhem with something more made the price, as when you say بِدِرْهَمٍ وَزِيَادَةٍ; but you mention the lowest price that you offered, and mean that you then offered more and more. (Sb, L.) And قَرَأَ فَاتِحَةَ الْكِتَابِ فَصَاعِدًا *He read the opening chapter of the Book* [i. e. of the Kur-án] *and more* is a phrase of the same kind. (L.)

صَاعِدِىٌّ rel. n. of صَعْدَةٌ, q. v.

مَصْعَدٌ [*A place of ascent:* pl. مَصَاعِدُ]. One says رُتْبَةٌ بَعِيدَةُ الْمَصْعَدِ and الْمَصَاعِدِ [meaning *A station,* or *post of honour, to which the ascent* and *ascents* (lit. *the place* and *places of ascent*) *is,* and *are, distant*]. (A.)

مُصَعَّدٌ A *high* mountain. (L.) And رُكْبٌ مُصَعَّدٌ, or مُصَعَّدٌ, *A high,* or *prominent, pubes.* (L.) Also Beverage, or wine, (K,) and vinegar, (TA,) *prepared with pains by means of fire,* or *well boiled,* (عُولِجَ بِالنَّارِ, K, TA,) *until it becomes altered in flavour and colour.* (TA.)

مُصَعَّدٌ : see the next preceding paragraph.

مِصْعَادٌ The [*rope called*] حَابُولٌ, [*made in the form of a hoop,*] *by means of which a man ascends palm-trees.* (K, * TA.) ___ [And *A scaling-ladder.* ___ And, accord. to Freytag, *A chain with which the feet of captives are shackled, to prevent their taking wide steps:* ___ and *A chain upon the feet of women, serving as an ornament:* in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.]

صعر

1 **صَعِرَ** , aor. ـَـ , (Msb, K,) inf. n. صَعَرٌ; (S, A, Mgh, Msb, K;) and تَصَعَّرَ ; (A, K;) *He had a wryness,* or *distortion, in the cheek,* (S,) or *in the face,* (A, K,) or *in either side* [*thereof*], (K,) or *in the neck,* (Lth, A, Mgh, Msb,) *by reason of pride,* (A,) *with a turning of the face on one side:* (Lth, Mgh, Msb:) [see also 5:] or *he* (a camel) *had a disorder by reason of which he twisted his neck,* (K,) *and distorted it.* (TA.) You say, فِى عُنُقِهِ وَخَدِّهِ صَعَرٌ *In his neck, and in his cheek, is a wryness,* or *distortion, arising from pride.* (A.) And لَأُقِيمَنَّ صَعَرَكَ [*I will assuredly straighten thy wryness,* or *distortion, of the neck,* or *cheek*]. (A.) And أَصَابَ البَعِيرَ صَعَرٌ *A disease which made him to twist his neck befell the camel.* (Mgh, TA.) ___ [See also صعر below.] Also صَعِرَ, (TK,) inf. n. صَعَرٌ, (K, TK,) *He* (*a man,* TK) *ate* صَعَارِيرَ [pl. of صَعْرُورٌ, q. v.], (K, * TK,) i. e., *gum.* (TA.)

2 **صَعَّرَهُ** *He caused him to have a wryness,* or *distortion, in the neck, and a turning of the face on one side, by something smiting* or *befalling him.* (Msb.) ___ صَعَّرَ خَدَّهُ, (inf. n. تَصْعِيرٌ, K,) and صَاعَرَهُ , (S, A, Msb, K,) and اَصْعَرَهُ , (K,) *He turned away his cheek* (S, A, Msb) *from the people,* (Msb,) *by reason of pride* (S, A, Msb) *and dislike;* (S, Msb;) *he turned away his cheek from looking towards the people, by reason of contempt arising from pride.* (K.) It is said in the Kur [xxxi. 17], وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ, (Mgh, TA,) and accord. to one reading, لَا تُصَاعِرْ , (TA,) meaning, *And turn thou not away from people through pride.* (Fr, Aboo-Is-hák, Mgh.) [See also 5.]

3 **صَاعَرَ** and 4: see 2; the former in two places.

5 تصعّر and تصاعر *He distorted his cheek by reason of pride.* (Sgh, TA.) See also 1.

6 تصاعر see what next precedes.

9 اصعرّت الإبل *The camels went a vehement pace:* or *became dispersed.* (TA.)

R. Q. 1 صعرره, (S, K,) inf. n. صعررة, (TA,) *He made it round:* (S, K:) *he rolled it.* (TA.) [See مصعرر.]

R. Q. 2 تصعرر *It became round:* (S, K:) *it rolled.* (TA.)

R. Q. 3 اصعنرر, and اصعرّر, (K,) in which latter the ن is incorporated into the ر, (TA,) *He* (being beaten or struck) *writhed,* (TA,) *and turned round by reason of pain, in his place, and became contracted.* (K, TA.)

صعر inf. n. of 1 [q. v.]. ___ The saying فى الصَّعَر الدّية is expl. as meaning *In* [the case of] *the distorting of the face* [*the* whole *bloodwit* shall be exacted: as though the verb of which صعر is the inf. n. were trans.; but this is obviously a loose rendering]. (Mgh.) ___ صعر also signifies *Pride:* (Mgh:) or the *being proud.* (TA.) ___ And *Smallness of the head:* (K:) or the *being small,* said of a man's head: (K, * TA:) one says, صعر رأسه, inf. n. صعر, meaning *his head was small.* (TK.)

صعرور (S, K, & c.) and صعرر (Sgh, K) *Long, slender, twisted gum:* (K:) or *a piece of gum having a long and twisted form:* (AZ, S:) and [*gum of the kind called*] لَثًى *that has become concrete:* (K:) or this is the signification of صعارير, (S, K,) which is the pl. [of صعرور], (TA,) accord. to AA: (S:) or the pl. signifies *concrete gum resembling fingers:* and صعرور is said to signify *a piece of gum:* accord. to Aboo-Nasr, it is *like a read-pen, and twisting like a horn:* and AHn says that صعرورة, with ة, signifies *a small round piece of gum:* (TA:) and the *fruit,* (K,) or *any fruit,* (TA,) *of a tree that is like* (*that of,* TA) *the* أَبْهَل, *and like pepper, and what resembles this, of such as are hard:*

(K, TA:) or such they term صعارير: (TA:) or *gum in general:* pl. صعارير. (K.) ___ Also, (K,) or صعرور [only], (TA,) *A certain substance, yellow,* [in the CK اصغر is put for اصفر,] *thick, tough with* [*somewhat of*] *softness and moisture, that comes forth from the teat:* (K:) so called by way of comparison: (TA:) or *what is first milked, of biestings:* (K:) or *milk that is gummy* (مصمغ), *in biestings, before it becomes clear.* (TA.) ___ صعرورة The *little ball which is rolled along by the* [*kind of beetle called*] جعل. (K, TA.) ___ صعارير *Long fingers.* (TA.)

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صعرر : see the next preceding paragraph.

صعّار *Proud,* or *haughty:* because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is صقّار, or ضقّاز, accord. to different relaters. (TA.)

صيعرى applied to a camel's hump, *Great,* or *large,* (K, TA,) *and round.* (TA.) And أحمر صيعرى *Intensely red.* (K.)

صيعرية *Obliquity in going* or *march* or *course:* (S, K:) from صعر [inf. n. of صعر]. (S.) Also *A mark made with a hot iron upon the neck of a camel:* (S:) or *of a she-camel* (K) *only:* (TA:) *a mark of the people of El-Yemen, only made upon she-camels:* (Tedhkireh of Aboo-'Alee:) *not upon a camel whether male or female,* (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Museiyab (K) Ibn 'Alas; wherein he uses the phrase بناجٍ عليه الصّيعرية [*With a swift he-camel marked with the* صيعرية]; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, قد استنوق الجمل [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karáfee urges that the term بعير, used by J, includes

the female; and that the masc. epithet [نَاجٍ] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

أَصْعَرُ *Having a wryness,* or *distortion, in the cheek,* (S,) or *in the face,* (A, K,) or *in either side* [*thereof*], (K,) or *in the neck,* (A, Msb,) *by reason of pride,* (A,) *with a turning of the face on one side:* (Msb:) or a camel *having a disorder by reason of which he twists his neck,* (K,) *and distorts it:* (TA:) sometimes the being so is natural (S, A, Msb, K) in a man (S, Msb) and in an ostrich; (S, A, Mgh;) and sometimes it is accidental: (Msb:) pl. صُعْرٌ. (TA.) ___ It occurs in a trad. as signifying *Such as withdraws himself* [*from others, through pride*]; syn. ذَاهِبٌ بِنَفْسِهِ: (S, TA: [thought by Ibr D to be a mistake for زَاهٍ بِنَفْسِهِ: but this seems to me improbable:]) or *such as turns away his face, by reason of pride:* (IAth:) and in another trad. as signifying *such as turns away from the truth, and is faulty.* (TA.)

مُصْعَرٌّ, (S,) in the K مُصَعَّرٌ, said to be like مُكْرَمٌ, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, *Hard,* or *severe.* (S, K.) A poet says,

* وَقَدْ قَرَبْنَ قَرَبًا مُصْعَرًّا *

[*And they had performed a hard night-journey to water*]. (S, TA.)

مُصَعَّرٌ [*Made round:* and simply, *round*]. A rájiz says,

* سُودٌ كَحَبِّ الفُلْفُلِ المُصَعَّرِ *

[*Black, like the round grains of pepper*]. (S.)

صعط

1 صَعَطَهُ, aor. ـَ and ـُ, (K,) inf. n. صَعْطٌ and صُعُوطٌ, (TA,) a dial. var. of سَعَطَهُ; and so is اصعطهُ of اسعطهُ. (K, * TA.) See art. سعط.

4 أَصْعَطَ see what here precedes.

صَعُوطٌ *i. q.* سَعُوطٌ, q. v. (Lh, K.)

صعق

1 صَعَقَتْهُمُ السَّمَآءُ , (S, O, K,) aor. ـَ , (K,) inf. n. صَاعِقَةٌ, (O, K,) *The sky smote them with what is termed* صَاعِقَة [i. e. *a thunderbolt*]. (S, O, K.) [And صَقَعَتْهُمْ signifies the same.] ___ صُعِقَ is quasi-pass. of the verb in the phrase above; (Z, TA in art. سرف;) signifying *He was smitten by a* صَاعِقَة; (TA in art. صقع;) as also صُقِعَ; (K and TA in that art.;) and so صُعِقَ and صُقِعَ. (O in that art.) ___ And صَعِقَ, (S, O, Msb, K,) aor. ـَ , (Msb, K,) inf. n. صَعَقٌ, (Msb,) or صَعْقَةٌ, (S, O,) or both, and صَعَقٌ, (K,) and تَصْعَاقٌ, (S, O, K,) *He* (a man, S, O) *swooned,* or *became insensible,* (S, O, Msb, K, TA,) and *lost his reason,* (TA,) *in consequence of a sound that he heard,* (Msb, TA,) *such as the vehement sound of the fall of a wall* or *the like* or *of a part of a mountain;* (TA;) as also صُعِقَ. (Msb, TA. *) ___ And صَعِقَ, aor. ـَ , inf. n. صَعَقٌ and تَصْعَاقٌ, *He* (a man) *died.* (TA.) فَصَعِقَ مَنْ فِى السَّمٰوَاتِ وَمَنْ فِى الْأَرْضِ, in the Kur [xxxix. 68], means *And those in the heavens and those upon the earth shall die:* (S, TA:) or *shall fall down dead,* or *in a swoon:* (Bd:) or *shall lose their reason.* (TA.) ___ And صَعَقَتِ الرَّكِيَّةُ, inf. n. صَعَقٌ, *The well fell in ruins,* or *to pieces;* or *collapsed.* (TA.) ___ صُعَاقٌ [as an inf. n.] signifies The *sounding* of thunder: and صَعِقَ, aor. ـَ , inf. n. صُعَاقٌ, is said of a bull, meaning *He bellowed,* or *lowed:* (TA:) and likewise of a man [app. as meaning *he bel-lowed,* or *roared*]. (ISk, TA in art. ام.)

4 أَصْعَقَتْهُ الصَّاعِقَةُ *The* صاعقة [or *thunderbolt*] *smote him.* (TA.) ___ And اصعقه *He,* or *it, caused him to swoon,* or *become insensible.* (S.) ___ And *He,* or *it, killed,* or *slew, him.* (TA.)

صَعْقٌ : see the next paragraph.

صَعَقٌ is an inf. n. of صَعِقَ [q. v.]: (Msb, K:) and primarily signifies *A swooning,* or *becoming insensible, in*

consequence of a vehement sound that one hears; and sometimes, *such that one dies in consequence thereof:* ___ afterwards often used as meaning *Death.* (TA.) ___ [Also] *Vehemence of sound* or *voice:* (O, K:) and *vehemence of braying* of an ass; used in this sense by Rubeh; (O, * TA;) and said by Az to be originally صَعْقٌ . (TA.)

صَعْقٌ *Expecting,* or *looking for, a* صَاعِقَة [or *thunderbolt*]. (Ibn-'Abbád, O, K.) ___ Also *Swooning,* or *becoming insensible;* (K, TA;) and so مَصْعُوقٌ ; or the latter signifies *dying suddenly:* and the former, *swooning,* or *becoming insensible,* and *losing his reason, in consequence of a sound that he has heard, such as the vehement sound of the fall of a wall* or *the like* or *of a part of a mountain.* (TA.) ___ And *Dying,* or *dead.* (TA.) ___ Also, (K, TA,) or صَعِقٌ الصَّوْت, (S, O,) *Vehement in voice,* (S, O, K, TA,) and *in braying;* (TA;) applied to an ass. (S, O, TA.)

صَعْقَةٌ : see صَاعِقَةٌ. ___ Also The *sound proceeding from a* صَاعِقَة [or *thunderbolt*]. (TA.) ___ الصَّعْقَةُ الأُولَى means *The first blast* [*of the horn on the day of resurrection*]. (Msb.) ___ And صَعْقَةٌ also signifies *A death.* (TA.)

صَاعِقٌ A camel *meagre in his marrow.* (Ibn- 'Abbád, O.)

صَاعِقَةٌ [*A thunderbolt;* i. e.] *a thing descending from the thunder, that smites not anything but it alters it and burns it:* (Msb:) or *fire that falls from the sky,* (AZ, S, O, K,) *in vehement thunder:* (AZ, S, O:) or *fire that God sends with vehement thunder:* (TA:) or the *scourge* (مِخْرَاق) *that is in the hand of* [*the angel who is*] *the driver of the clouds, and that comes not upon anything but it burns it:* (O, K:) or *a vehement sound from a thundering with which falls a piece of fire:* or the *sound of thunder:* (TA:) Wahb Ibn-Munebbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it

except God: (O, TA:) accord. to some, (TA,) it signifies also the *cry*, or *vehement cry*, or *shout*, [*that is an efficient*] *of punishment:* (S, O, K:) and *death;* (O, K;) so accord. to Katádeh (O, TA) and Mukátil: (TA:) or *a cause of death:* (Zj, TA:) and *any destructive punishment:* (O, K:) and صَعْقَةٌ and صَاقِعَةٌ are dial. vars. thereof: (TA:) the pl. is صَوَاعِقُ. (O, Msb, TA.)

مَصْعُوقٌ : see صَعِقَ.

صعل

1 **صَعَلَ** , aor. ـَـ , (K,) inf. n. صَعَلٌ, (TA,) *He,* or *it, was,* or *became, such as is termed* صَعَلٌ *and* أَصْعَلُ meaning as expl. below; as also اصعالّ . (K, TA.) One says, اصعالّت النَّخْلَةُ meaning *The palm-tree was,* or *became, slender in the head.* (IDrd, O, TA.)

11 **إِصْعَالُّ** see the preceding paragraph, in two places.

صَعَلٌ *Small in the head;* applied to a man, (As, S, O,) and to an ostrich; (S, O;) as also أَصْعَلُ ; (O;) and صَعْلَآءُ applied to a woman: (S:) or *small in the head and long and slender in the neck;* applied to a man: (Sh, TA:) or صَعَلٌ and its fem. صَعْلَةٌ, and أَصْعَلُ and its fem. صَعْلَآءُ , *such as is slender in the head and neck,* of mankind, and of ostriches, and [in like manner] of palm-trees: (K, * TA:) or, accord. to As, only the first is applied to a man, and its fem. (with ة) to a woman: but IB says that others mention صَعْلَآءُ as applied to a woman; and accord. to this, one applies أَصْعَلُ to a man. (TA.) And نَخْلَةٌ صَعْلَةٌ *A palm-tree that is crooked, and bare in the lower parts of its branches:* (S, O,

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K:) or *a tall palm-tree;* which is disapproved, because often when it is tall it becomes crooked. (IB, TA.) And حِمَارٌ صَعَلٌ *An ass that has lost his soft hair,* (S, K,) or *his abundant and long hair,* (O,) or *both.* (TA.) And صَعَلٌ signifies also *Tall,* or *long:* (K:) applied by El-'Ajjáj to a mast of a ship as meaning *tall, and having its upper part even,* or *uniform, with its middle;* not as meaning slender in the head. (TA.) ___ Also, [used as a subst.,] *A male ostrich;* because small in the head: and with ة, *a female ostrich.* (TA.)

صَعَلٌ *Slenderness.* (S, O.)

صَعْلَةٌ, (O, TA,) or صَعَلَةٌ, which is preferred by Sh, (O,) *Smallness of the head:* (O, TA:) or *slenderness, and lightness of the body.* (TA.)

صَعَلَةٌ: see what next precedes.

أَصْعَلُ, and its fem. صَعْلَآءُ: see صَعْلٌ, in six places.

صعلك

Q. 1 **صَعْلَكَهُ** , (O, K,) inf. n. صَعْلَكَةٌ, (TA,) *He rendered him poor,* or *needy.* (O, K.) صعلك الثَّرِيدَةَ *He made the* ثريدة [or *mess of crumbled bread moistened with broth*] *to hare a head:* or *he raised its head.* (K.) And صعلك أَسْفَلَ السَّنَامِ *He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form.* (Sh, O.) ___ And صعلك البَقْلُ الإِبلَ *The herbs,* or *leguminous plants, fattened the camels.* (Sh, O, K.)

Q. 2 **تَصَعْلَكَ** *He was,* or *became, poor,* or *needy.* (S, * O, * K.) And *He made a show of poverty.* (KL.) [*He affected to be such as is termed* تصعلكت الإِبلُ ___.] صُعْلُوكٌ *The camels cast,* or *shed, their fur,* (S, K, TA,) *and,* some add, *became bare.* (TA.) Accord. to Sh, *The camels became slender in their legs in consequence of fatness* [*of the body;* app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to As, تصعلك said of a horse, *He became slender, and shed his abundant and long hair.* (TA.)

صُعْلُوكٌ *Poor,* or *needy;* (S, O, K, TA;) [*a poor man;*] and ISd adds, *having no property;* and Az adds, *and having no reliance* [*upon any person* or *thing*]: (TA:) and *a thief,* or *robber:* (KL:) pl. صَعَالِيكُ. (S, O.) صَعَالِيكُ العَرَبِ means ذُؤْبَانُهَا [i. e., as expl. voce ذِئْبٌ, *The thieves,* or *sharpers, and paupers, of the Arabs;* or *the paupers of the Arabs who practise thieving:* because they act like wolves]. (S, O.) 'Orweh Ibn-El-Ward was called عُرْوَةُ الصَّعَالِيكِ because he used to collect the poor in a حَظِيرَة [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

مُصَعْلَكُ الرَّأْسِ A man *round in the head:* (O, K, TA:) or, as some say, *small in the head.* (TA.) And

مَصْعَلَكٌ applied to a camel's hump, *Such as is as though one rounded its upper part, and stretched up its lower part with the hand so as to make it assume that rounded form.* (Sh, O.)

صعو

1 صَعَا, aor. ـَـ, *He,* or *it, was slender;* and *was small:* (IAar, K:) from صَعْوٌ, here following. (TA.)

صَعْوٌ *A small* عُصْفُورٌ [or *bird of the sparrowkind*], (K, TA,) *red in the head;* (TA;) fem. with ة: (K:) or *small* عَصَافِيرُ [or *birds of the sparrow-kind*], *the heads of which are red;* n. un. with ة: (Msb:) or صَعْوَةٌ signifies *a certain bird;* and its pl. is صَعْوٌ and صَعَآءُ: (S:) or the pl. (of صَعْوَةٌ, Msb) is صَعَآءُ (Msb, K) and صَعَوَاتٌ, (K, in the CK صَعْوَاتٌ,) and the pl. of صَعْوٌ is أَصْعَآءُ: some say that صَعْوٌ is originally وَصْعٌ. (TA.) ___ Hence, (TA,) نَاقَةٌ صَعْوَةٌ *A she-camel small in the head.* (K.) And the pl. أَصْعَآءُ signifies أُصُولٌ [pl. of أَصْلٌ, q. v.]. (TA.)

صغر

1 **صَغُرَ**, aor. ـُ; (S, Msb, K;) and صَغَرَ, aor. ـَ; (K;) inf. n. صِغَرٌ, (S, Msb, K,) of the former, (S, Msb, TA,) and صَغَارَةٌ, (K,) also of the former, (TA,) and صَغْرٌ and صُغْرَانٌ, (IAar, K,) which are both of the latter; (TA; [but Ibr D thinks that there is no reason for this assertion with respect to صغران;]) [*He* or] *it* (S, Msb) *was*, or *became, small*, or *little;* صِغَرٌ being the contr. of كِبَرٌ, (S,) or of عِظَمٌ, as also صَغَارَةٌ [&c.]: (M, K:) or صِغَرٌ is *in body*, or *corporeal substance*, (فى الجرم,) [and *in years*, or *age;* and صَغُرَ, with this inf. n., said of a human being, signifies *he was a child*, or *in the state of childhood, not having attained to puberty;*] and صَغَارَةٌ is *in estimation* or *rank* or *dignity* (فى القَدْر). (M, K.) ___ Also صَغَرَ, inf. n. صَغَرٌ and صَغَارٌ and صَغَارَةٌ and صُغْرَانٌ and صُغْرٌ (K) and صِغَرٌ, (TA,) *He was content with vileness, baseness, abasement*, or *ignominy*, (K,) and *tyranny*, or *injury:* (TA:) or صِغَرٌ is inf. n. of صَغِرَ, aor. ـَ, signifying *he was*, or *became, vile, base*, or *ignominious;* (S, * Msb;) and so صُغْرٌ and صَغَارٌ: (Mgh:) or صَغَارٌ signifies the *being small*, or *little, in estimation* or *rank* or *dignity:* (TA:) and you say, صَغُرَ فى عيون النَّاس, with damm, meaning, [*he became small*, or *little, in the eyes of men;* i. e.,] *he lost his reverence*, or *reverend dignity.* (Msb.) [See also 6.] One says also, هو يَصْغُرُ عن كذا *He*, or *it, is smaller than*, or *too small for, such a thing;* syn. يَقِلُّ. (TA in art. قل.) And صَغُرَتْ عن الولد [*She was too young to bear offspring*]. (S in art. جل, &c.) ___ ما صَغُرَنِى إلّا بسنةٍ, aor. ـُ, means ما صَغَّرَ عنّى [i. e. *He was not younger than I, save by a year*]. (IAar, K.) ___ And صَغُرَتِ الشَّمس *The sun inclined to setting.* (Th, K.)

2 **صَغَّرَهُ**, (inf. n. تَصْغِيرٌ, TA,) *He made him*, or *it, small*, or *little;* as also اصفره. (S, K.) You say, اصغر القِرْبَةَ *He sewed the water-skin* [*so as to make it*] *small.* (S, K.) ___ صَغَّرَهُ فى عيون النَّاس *He*, or *it, rendered him* [*small*, or *little*, i. e.,] *contemptible, vile, base*, or *ignominious*, [*in the*

eyes of men:] (A:) and [in like manner] *he,* or *it, rendered him vile, base,* or *ignominious,* (TA,) or *content with vileness, baseness, abasement,* or *ignominy.* (K.) ___ صَغَّرَتْ شَأْنَهُ (TA in art. غمز) and مِنْ شَأْنِهِ (S and TA in the same art.) [*I lessened his rank,* or *dignity*]. ___ صَغَّرَ الاِسْمَ, inf. n. تَصْغِيرٌ, *He changed the noun into the diminutive form.* (Msb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of دُوَيْبَرَةٌ [a small, or little, house]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying ذَهَبَتِ الدَّرَاهِمُ إِلَّا دُرَيْهِمًا [the dirhems went, except a small dirhem]: to denote nearness; as in the instance of قُبَيْلَ الصُّبْحِ [a little before daybreak]: to denote affection and benevolence; as in the expression يَا بُنَيَّ [O my little (meaning dear) son]: to denote the greatness of the thing signified; as in the phrase سُنَيَّةٌ حَمْرَآءُ [a very severe year]: to denote praise; as when a man is described as كُنَيْفٌ مُلِئَ عِلْمًا [a little pastor's-bag filled with knowledge]: to denote blame; as in the expression يَا فُوَيْسِقُ [O thou little transgressor]. (L, TA.) [The inf. n., تَصْغِيرٌ, is also applied to *A diminutive noun* itself; as also اِسْمٌ مُصَغَّرٌ.] ___ See also 10.

4 **أَصْغَرَ** see 2, in two places. اصغرت الأَرْضُ *The land produced small plants* or *herbage,* (K,) *not tall.* (TA.) ___ ارتبعوا ليصغروا [*They remained in the spring-pasture*] *in order that they might rear the younger ones:* (O, K: expl. in the former by لِيُوَلِّدَ الأَصَاغِرَ [correctly لِيُوَلِّدُوا]: in the CK and my MS. copy of the K, by لِيُولِدُوا الأَصَاغِرَ [which is a manifest mistake].) ___ أَصْغَرَتِ النَّاقَةُ وَأَكْبَرَتْ *The she-camel uttered her yearning cry to,* or *for, her young one, in a low tone, and loudly.* (A.)

6 **تَصَاغَرَ** *He became small; he shrank,* or *became contracted;* (O * and TA in art. ضأل;) by reason of abasement, (TA ibid.,) or from fear. (Ham p. 658.) ___ *He became vile, base, ignominious, abject,* or *contemptible;* (K, * TA;) *came to nought.* (TA.) And تَصَاغَرَتْ إِلَيْهِ نَفْسُهُ *He* (lit. *his soul* or *his own self*) *became of little importance, by being vile, base,* or *ignominious, to himself,* or *in his own estimation;* (A, Msb;) *he became vile, base, ignominious,*

abject, or *contemptible, to himself,* or *in his own estimation.* (S, * K, * TA.) ___ And [*He affected,* or *feigned, abjectness; contr. of* تَكَابَرَ: or] *he exhibited abjectness.* (KL.)

10 **استصغره** *He counted, accounted, reckoned,* or *esteemed, him,* or *it, small,* or *little:* or *vile, base,* or *ignominious:* syn. عَدَّهُ صَغِيرًا: (S, K:) or *young:* as also صَغَّرَهُ . (TA.)

صُغْر (S, Msb) and صَغَار , with fet-h, (S, [and

so in the Kur vi. 124,]) or صُغَار , with damm, (Msb, [but perhaps there is an omission in my copy of the Msb after this word,]) and صَغَر , (S,) *Vileness, baseness, abasement,* or *ignominiousness:* (S, Msb:) so the second word signifies in the Kur vi. 124: (TA:) and *tyranny,* or *oppression,* or *injury.* (S.) One says, قُمْ عَلَى صُغْرِكَ, and صَغَرِكَ , [*Rise thou, notwithstanding thy vileness,* or *ignominiousness*]. (S.) [See also 1, of which it is an inf. n.]

صَغِر : see صُغْر, in two places. [And see 1, of which it is an inf. n.]

فُلَانٌ صُغْرَتُهُمْ *Such a one is the least,* or *youngest, of them:* (K, * TA:) and فُلَانٌ صُغْرَةُ أَبَوَيْهِ, and صُغْرَةُ وَلَدِ أَبَوَيْهِ, *Such a one is the least,* or *youngest, of the children of his parents:* opposed to كُبْرَة. (TA.) And أَنَا مِنَ الصُّغْرَةِ *I am of the little-ones,* or *of the young:* (K:) said by an Arab child when he is forbidden to play. (TA.)

صُغْرَانٌ : see صَغِيرٌ.

صَغَار : see صُغْر.

صُغَار : see صَغِير: ___ and صُغْر.

صَغِيرٌ *Small,* or *little;* (S, K;) [*in body,* or *corporeal substance:* and *in estimation* or *rank* or *dignity;* as is implied in the K: and *in years,* or *age; a youngling; a young one* of any female; and of a tree and the like: applied to a human being, *a child;* i. e., *one who has not attained to puberty:* opposed to كَبِيرٌ:] as also صِغَارٌ (S, K) and صُغْرَانٌ (K) and أَصْغَرُ: (Msb in art. كبر:) fem. with ة: (Msb:) pl. masc. صِغَارٌ and صُغْرَآءُ, (a form used in poetry, S,) and مَصْغُورَآءُ, (S, K,) or the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. صِغَارٌ, but not صَغَائِرُ when used as an epithet: (Msb:) the dim. of صَغِيرٌ is صُغَيِّرٌ and صُغَيِّيرٌ, (Sb, K,) the latter anomalous. (TA.) You say, هُوَ صَغِيرٌ فِى القَدْرِ; and فِى العِلْمِ; [*He is small,* or *little, in rank,* or *dignity;* as also صَغِيرُ الشَّأْنِ; and *in knowledge.*] (A.) And جَآءَ النَّاسُ صَغِيرُهُمْ وَكَبِيرُهُمْ *The people came:* [*the small in rank* or *dignity, of them, and the great therein, of them:* or] *those of no rank* or *dignity, and those of rank* or *dignity.* (Msb.) [See also صَاغِرٌ.]

صَغِيرَةٌ, [a subst. from صَغِيرٌ, made such by the affix ة,] applied to a sin, [signifying *A small* or *little, sin,*] has for its pl. صَغِيرَاتٌ and [more commonly] صَغَائِرُ; being, when thus applied, a subst. (Msb.) [See مُحَقَّرَاتٌ.]

صُغَيِّرٌ and صُغَيِّيرٌ dims. of صَغِيرٌ, q. v.

صَاغِرٌ *In a state of vileness, abasement, ignominiousness, abjectness* or *contempt:* (Msb:) or *content with vileness, abasement,* or *ignominy,* (K,) *and tyranny,* or *injury.* (S, A, TA.) [See also صَغِيرٌ.]

أَصْغَرُ [*Smaller,* or *less;* and *smallest,* or *least; in body,* or *corporeal substance;* and *in estimation* or *rank* or *dignity;* and *in years,* or *age*]: (S, Msb, K:) fem. صُغْرَى: (S, Msb:) pl. masc. أَصَاغِرُ (Sb, S, K) and أَصَاغِرَةٌ, (M, K,) though the sing. is not of the nouns which regularly add ة to the pl., and it is added in this case because the sing. resembles in form قَشْعَمٌ, of which قَشَاعِمَةٌ is a pl., (ISd,) and أَصْغَرُونَ: (Sb, S:) and pl. fem. صُغَرُ (Sb, S, Msb) and صُغْرَيَاتٌ: (Msb:) but Sb says, you do not say نِسْوَةٌ صُغَرُ, nor قَوْمٌ أَصَاغِرُ, except with the article ال: and he adds, we

have heard the Arabs says, الأَصاغرُ [perhaps miswritten for الأَصاغرَةُ]; and if you please, you may say الأَصْغَرُونَ. (S.) ___ الأَصْغَرَانِ [lit. *The two less*, or *least, things*,] means *the heart and the tongue*. (K.) It is said in a prov., المرءُ بأَصْغَرَيْهِ, meaning, *The man* obtains power over things, and manages them thoroughly, *by means of his heart and his tongue*. (ISk, TA. [See Har p. 446.]) ___ See also صَغِيرٌ.

أَرْضٌ مُصْغَرَةٌ *Land having small plants* or *herbage, not grown tall*. (ISk, S, K. *)

مُصَغَّرَةٌ : see مَصْفُورٌ, in art. صفر.

مَصْغُورَةٌ : see مَصْفُورٌ, in art. صفر.

مَصْغُورَآءُ : see صَغِيرٌ.

صغو

1 **صَغَا** , aor. يَصْغُو; (S, Msb, K;) and [صَغَى, aor.] يَصْغَى, (S, TA, and so in some copies of the K,) or يَصْغَى; (Msb, and so in some copies of the K, and in the M, but it is said in the TA that it is correctly يَصْغَى, with kesr, as in the S;) inf. n. صُغُوٌّ; (S, Msb, K;) and صَغَى, aor. يَصْغَى, inf. n. صَغًا and صُغِيٌّ; (S, Msb, K;) *He,* or *it inclined,* (S, Msb, K, TA,) إِلَى الشَّىْءِ [*to the thing*], (TA,) or إِلَى كَذَا [*to such a thing*]: (Msb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] *he* (a man, TA) *had an inclining of his* حَنَك [here app. meaning the *mouth* or the *part below the mouth*]; (K, TA;) or *of one of his lips;* thus correctly, as in the M and A; شَدْقِيه in [some of] the copies of the K [and شَقِّيه in others] being a mistake for شَفَتَيْه. (TA.) You say, صَغَتْ إِلَيْه أُذُنُه *His ear inclined to him,* or *it.* (TA.) And hence, in the Kur [lxvi. 4], فَقَدْ صَغَتْ قُلُوبُكُمَا [*For the hearts of you two have inclined* to that which is not right]. (Msb.) And صَغَتِ النُّجُومُ, (S, Msb,) and الشَّمْسُ, (K,) *The stars,* and *the sun, inclined to setting.* (S, Msb, K.) And صَغَا الرَّجُلُ *The man inclined,* or *leaned, on one side:* or *bent,* or *bowed, himself upon his bow.* (TA.) And صَغَى عَلَى القَوْمِ, inf. n. صَغًا, [as though meaning *He inclined to set himself against the people* or *party,*] is said of one when his love, or affection, is with such as are not of the said people, or party. (TA.) ___ And صَغَى, aor. يَصْغَى, (K, TA,) inf. n. صَغًا agreeably with the S and M, accord. to the copies of the K, erroneously, صَغْىٌ, (TA,) and صُغِيٌّ, (K, TA,) *He inclined and gave ear,* or *hearkened,* or *listened.* (K. [See also the next paragraph.])

4 **اصغى الإِنَآءَ** *He inclined the vessel:* (S, Msb, K:) or *he turned the vessel upon its side, in order that what was in it might collect together.* (M, TA.) ___ [Hence,] أُصْغِىَ إِنَآءُ فُلَانٍ *Such a one perished,* or *died.* (Er-Rághib, TA.) And أَصْغَى إِنَآءَهُ [*I. q.* حَقَّهُ اصغى expl. in what follows: (see also مُصْغًى:) or] *he detracted from his reputation; spoke evil of him;* or *slandered him.* (Z,

TA.) اصغى حقَّه, (A, TA,) or الشَّىْءَ, (K,) means *He diminished to him, impaired to him,* or *defrauded him of a portion of,* (Z, K, TA,) *his right* or *due,* (Z, TA,) or *the thing.* (K.) ___ You say also, أَصْغَيْتُ رَأْسِى, and سَمْعِى, *I inclined my head,* and *my ear.* (Msb.) And اصغى إِلَيْه, (S, K,) or اصغى سَمْعَهُ إِلَيْه, (M, TA,) *He inclined his ear to him.* (S, M, K.) And اصغى, alone, *He gave ear, hearkened,* or *listened.* (K. [See also 1, last explanation.]) And أَصْغَتِ النَّاقَةُ *The she-camel inclined her head towards the* رَحْل [or *saddle*], (S, K, TA,) in some copies of the S إِلَى الرَّجُلِ [*towards the man*], (TA,) *as though she were listening to a thing:* (S, K:) this she does when the saddle is bound upon her. (S.)

صَغًا an inf. n. of صَغَى [q. v.]: and also [used as] a simple subst. [meaning *Inclination*]. (TA.) One says, أَقَامَ صَغَاهُ [*He rectified*] *his inclination.* (TA.) And صَغْوُهُ مَعَكَ and صِغْوُهُ, and صَغَاهُ, i. e. *His inclination* [*is with thee,* meaning, *is agreeable with thine*]. (AZ, S, K.) In [some of] the copies of the K صَغْوُهُ and صِغْوُهُ are written صَغْوَةٌ and صِغْوَةٌ, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, صَغْوَآءُ as an epithet applied to the sun. (TA.)

صَغْوٌ : see the next preceding paragraph. [هٰذَا ٱبْنُ صَغْوِكَ, or صِغْوِكَ, is a phrase similar to هذا ابن إِنْسِكَ, meaning *This is thy chosen,* or *special, friend* or *companion:* but perhaps postclassical.]

صِغْوٌ : see صَغًا and صَغْوٌ. Also The *interior* of a ladle: ___ and the *side* of a well: ___ and the *part that is folded,* or *turned over, of the sides* of a دَلْو [or leathern bucket]: K, TA:) so in the M: and its pl. in these senses is أَصْغَآءٌ. (TA.)

صَغْوَةٌ : see صَغْوَآءُ, voce أَصْغَى.

صَاغٍ [part. n. of صَغَا: fem. صَاغِيَةٌ: and pl. صَاغِيَتُكَ ___.] صَوَاغٍ means *Those who incline to thee,* (K, TA,)

and come to thee, (TA,) *in their cases of need:* (K, TA:) or *whoever, of thy family, come to thee as guests:* (TA:) or *those who incline to thee, of thy companions and relations:* (Har p. 207:) ISd thinks it to be made fem. because meaning a جَمَاعَة. (TA.) أَكْرِمُوا فُلَانًا فِى صَاغِيَتِهِ means [*Honour ye such a one in respect of*] *those who incline to him, and who*

come to him seeking to obtain what he has. (S.) ___ And الصَّوَاغِى means *The stars that have inclined to setting.* (TA.)

أَصْغَى, applied to a man, (TA,) *Having an inclining of the* حَنَك; (K, TA;) or *of one of the lips:* (K, * TA: [see 1:]) fem. صَغْوَآءُ. (TA.) ___ And the fem., applied to a قَطَاة [or bird of the species termed قَطًا], *Having an inclining of its beak,* and *of one of its mandibles:* and one says صَغْوَآءُ صَغْوَةٌ to give intensiveness to the meaning; like as one says لَيْلٌ لَائِلٌ. (TA.) ___ Also, i. e. the fem., applied to the sun, *Inclining to setting.* (K.)

مَصْغًى [*A place of inclining,* or *to which to incline*]. It is said in a prov., الصَّبِىُّ أَعْلَمُ بِمَصْغَى خَدِّهِ [*The child best knows the place of inclining of his cheek*]: i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.])

مُصْغًى *Inclined.* (Ham p. 260.) ___ One says, فُلَانٌ مُصْغًى إِنَاؤُهُ, meaning *Such a one is abridged,* or *defrauded, of a portion of his right,* or *due:* (S, and Ham pp. 259-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ham.)

صغى

صغو See **صغى**

صف

1 **صَفَّ** , (S, M, Mgh, O, Msb, K,) aor. ـُـ , (Msb, TA,) inf. n. صَفٌّ, (O, Msb, K, TA,) *He set,* or *placed,* or *stationed,* (S, M, Mgh, O, K,) a company of men, (S, M, Mgh, O, Msb, K,) in war (S, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Msb,) *in a rank,* or *row,* or *line:* (S, M, Mgh, O, K:) and likewise صفّف , (TA,) inf. n. تَصْفِيفٌ; (IDrd, O, K, TA;) but this has an intensive signification. (IDrd, O, TA.) ___ One says also of a she-camel, تَصُفُّ يَدَيْهَا عِنْدَ الحَلَبِ [*She sets her fore legs evenly, side by side,* not putting one of them in advance of the other, as if about to go onward, *on the occasion of being milked*]. (S, M, O, K.) [See also صَفَنَ, said of a man: and see صَانَ in art. صون.]) And [in like manner] one says, صَفَّتِ الإِبِلُ قَوَائِمَهَا [*The camels set their legs in an even row*]. (S, O.) ___ And of a she-camel one says also, تَصُفُّ أَقْدَاحًا مِنْ لَبَنِهَا إِذَا حُلِبَتْ [as though meaning *She yields a row of bowls of her milk when she is milked*], because of the abundance of her milk. (S, O, K *.) And تَصُفُّ بَيْنَ مِحْلَبَيْنِ أَوْ ثَلَاثَةٍ, (S, O,) or simply تَصُفُّ, (M,) *She combines two milking-vessels,* or *three, at one milking;* (S, * M, O; *) الصَّفُّ meaning her *being milked into two milking-vessels,* or *three,* (S, O, K,) *so as to combine them.* (S, O. [In the CK, أَنْ تَحْلُبَ is a mistake for أَنْ تُحْلَبَ.]) And a rájiz, cited by AZ, says, referring to a she-camel,

* تَصُفُّ فِى ثَلَاثَةِ المَحَالِبِ *

[*She is milked into three milking-vessels at one milking*]. (S, O.) One says also صَفَّهَا, i. e. حَلَبَهَا صَفًّا [app. meaning *He milked her into two bowls,* or *three, at one milking;* or *into two bowls;* the pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) ___ صُفَّ عَلَى الجَمْرِ لِيَنْشَوِى (S, K) is said of flesh-meat (S) [app. meaning *It was laid,*

cut into a strip, or *into strips, upon the live coals to broil*]; and فِى الشَّمْسِ لِيَجِفَّ [in like manner, *in the sun to dry*]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, صَفَّ اللَّحْمَ; and [in like manner] one says also, صَفَّهُ عَلَى النَّارِ لِيَنْشَوِىَ: (Msb:) or صَفَّ اللَّحْمَ, aor. ـُ, inf. n. صَفٌّ, means *he cut the flesh-meat into broad slices:* (M:) and accord. to ISh, التَّصْفِيفُ is like التَّشْرِيحُ, i. e. *the cutting* a piece of flesh-meat *thin, so that it is translucent:* (TA in the present art:) or التصفيف is a kind of تَشْرِيح; i. e. *the cutting* a piece of flesh-meat *thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals.* (TA in art. شرح.) [See صَفِيفٌ.] See also 8, in three places. ___ صَفَّ said of a bird, (M, O, Msb, K,) aor. ـُ, (M, Msb,) inf. n. صَفٌّ, (Msb, K,) *It extended its wings in a line,* (M,) or *it expanded its wings,* (O, Msb, K,) in the sky, *and did not move them,* (M,) or *and struck* [an evident mistake for *and did not strike*] *with them its sides like the pigeon:* (Msb:) such as do so are not to be eaten; (Msb, K;) as the vulture and the hawk: (Msb:) it is said in a trad., يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ. (O, K, TA. See art. دف.) صَفَفْتُ لِلسَّرْجِ صُفَّةً, (S,) or صَفَفْتُ لِلسَّرْجِ, (O,) or صَفَفْتُ السَّرْجَ, (K, and so in one place in the O,) and أَصْفَفْتُهُ, (O, K,) but this latter verb is of weak authority, (O,) *I put to the horse's saddle a* صُفَّة [q. v.]: S, O, K, TA:) [and] صَفَّ الدَّابَّةَ, and صَفَّ لَهَا, *He made for the beast a* صُفَّة. (M.)

2 **صَفَّفَ** see above, first sentence: ___ and also in the latter half of the paragraph.

3 **صَافُّوهُمْ** (S, MA, O,K) فِى القِتَالِ (S, O, K) *They fought them in rank; they drew themselves out in a rank against them* [*in fight*]. (MA.) [And app. one says also صَافَّهُ meaning *He had the* صُفَّة *of his house over against,* or *facing, his* (another's) صُفَّة. See هُوَ مُصَافِّى, below.]

4 **أَصْفَفَ** see 1, last sentence.

6 **تَصَافَفَ** see 8. ___ One says also تَصَافُّوا عَلَيْهِ *They collected themselves together in a rank,* or

row, or *line, against him.* (M, TA.) And تصافّوا عَلَى المآء *They collected themselves together at the water;* as also تضافّوا عَلَيْه: like as one says تصوّك فى خرئه and تضوّك, and صَلَاصِلُ المآء and ضَلَاضِلُه. (Lh, TA.)

8 **اصطفّوا** *They stood in,* (S, Mgh, O, K,) or *became,* (M,) [or *set, placed,* or *stationed, themselves in,*] *a rank,* or *row,* or *line;* (S, M, Mgh, Msb; *) or *ranks,* or *rows,* or *lines;* (O, K;) as also تصافّوا ; (M, O, * K; * [التَّصَافُّ being expl. in the O and K by التَّسَاطُر; in the CK, erroneously, التَّشَاطُر;]) and so صَفُّوا , (M, Mgh, Msb,) aor. ـُ , (M, Mgh,) inf. n. صَفٌّ and صَفَّى, but [ISd says] this latter inf. n. I have not heard except in a phrase mentioned in what follows. (M.) Hence the saying, تَصُفُّ النِّسَآءُ خَلْفَ الرِّجَالِ وَلَا تَصُفُّ مَعَهُمْ [*The women shall stand in a rank behind the men* in the mosque, *and shall not stand in a rank with them*]. (Mgh.) And hence the saying of a woman of the desert to her sons, إِذَا لَقِيتُمُ العَدُوَّ فَدَغَرَى وَلَا صَفَّى i. e. [*When ye meet the enemy, rush upon them without consideration, and*] *do not set yourselves in a rank.* (M. [See also 1, in art. دغر.])

R. Q. 1 **صَفْصَفَ** *He journeyed,* (سَارَ, O, and so in copies of the K,) or *became,* (صَارَ, so in the CK,) *alone in a* صَفْصَف, or *level tract of land.* (O, K.) And *He pastured upon the trees called* صَفْصَاف. (O, K.) And صَفْصَفَةٌ [as an inf. n., or as a simple subst.,] signifies The *crying* or *cry,* (صَوْت,) of the sparrow, which is called صُفْصُف (O, K) in some one or more of the dialects. (O.)

صَفٌّ *A rank, row,* or *line* [of things]; (KL, PS;) or *an even* صَدْر [i. e. *front,* or *fore part,*] of any things: (M:) and *a company of men standing in a rank,* or *row,* or *line:* (O, K:) pl. صُفُوفٌ; (S, M, O, Msb, K;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the Kur xviii. 46. (O.) Hence, in a trad., سَوُّوا صُفُوفَكُمْ [*Make even your ranks*] in prayer. (O, TA.) ___ Also *A station of* صُفُوف [or *ranks of men*]. (M. [See also مَصَفٌّ.]) And hence, (M,) as used in the Kur xx. 67, *i. q.* مُصَلًّى [i. e. *A*

place of prayer, or *a place of prayer on the occasion of the* عيد, or *festival*]; (Az, M, O;) because the people stand there in ranks: (M:) i. e. *a place where people assemble for their* عيد: (Az, O:) or, in that instance, صَفًّا may mean مُصْطَفِّينَ [i. e. *standing in ranks*], (Az, M, O,) as a denotative of state. (M.) ___ And *A pair of bowls* (قَدَحَانِ) [app., as seems to be indicated, *that are filled at one milking of a camel*]; because they are put together. (M.) Also *A certain medicament with which the teeth are whitened.* (O.)

صُفَّةٌ *An appertenance of a house,* (S, Mgh, O, Msb, K, [in none of which is it explained,]) or *of a building, like a wide* بَهْوٌ [here used in a postclassical sense, as meaning a *kind of vestibule,* or *portico, for shade and shelter, open in front*], *with a long roof* or *ceiling;* (Lth, TA;) the طُرَّةٌ of a building [app. meaning what is above described]; (M;) *i. q.* سَقِيفَةٌ: (S and Msb and K in art. سقف:) [see سَفِيفَةٌ; and see also سُدَّةٌ:] and *i. q.* ظُلَّةٌ [i. e. *a roof,* or *covering, for shade and shelter, over the door of a house;* or *extending from a house to another house opposite;* like سُدَّةٌ and سَقِيفَةٌ]: (M:) [for the meaning assigned to it by Golius as from the S, and by Freytag as from the K and S, (*scamnum discubitorium,* fere *ex lapidibus structum,*) I find no authority in any Arabic work: in Egypt, it is applied to *a shelf of marble* or *of common stone, about four*

feet high, supported by two or *more arches,* or *by a single arch,* figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is صُفَفٌ (S, O, Msb, K) and صِفَافٌ and صُفَّاتٌ. (Mgh.) أَهْلُ الصُّفَّةِ [*The people of the* صُفَّةِ] was an appellation applied to *certain persons who were the guests of El-Islám,* [i. e. *supported by*

the charity of the Muslims,] (O, K, TA,) *consisting of poor refugees, and houseless men,* (TA,) *who passed the night in the* صُفَّة *of the mosque of the Prophet* [*in El-Medeeneh*], *which was a covered place, an appertenance of the mosque,* (O, K, TA,) *roofed over with palm-sticks;* (Har p. 379; [where see more;]) *thither they resorted for lodging; and sometimes they were few, and sometimes they were many:* [SM says,] *I have drawn up a list of their names, in a tract, to the number of ninety-two,* (TA in the present art.,) or *ninetythree.* (TA voce أَوْفَاضٌ.) [ISd says,] عَذَابُ يَوْمِ الصُّفَّة [*The punishment of the day of the* صُفَّة] is *the same as* عَذَابُ يَوْمِ الظُّلَّة [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was *a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished:* and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by عذاب يوم الصفّة: (O, (TA:) it seems, however, that both mean the same, as الصُّفَّةُ and الظُّلَّةُ are one in meaning. (TA.) ___ Also *An appertenance of the* سَرْج [or *horse's saddle*]; (S, M, IAth, Mgh, O, K, TA;) *like the* مِيثَرة [q. v. in art. وثر] *of the* رَحْل [or *camel's saddle*]; (IAth, L, TA; *) the *thing with which it is covered, between the* قَرَبُوسَان, *which are its fore part and its hinder part:* (Mgh:) or, (M, TA,) as also of the رَحْل, (M,) the *thing that comprises within it* (تَضُمُّ) *the* [*two pieces of wood called the*] عَرْقُوَتَان *and the* [*two pads,* or *stuffed things, called the*] بِدَادَان, *above them and beneath them:* (M, TA:) pl. صُفَفٌ (S, M, O, K) and صِفَافٌ, the latter mentioned by Sb. (M.) ___ Also *A long period* (زَمَانٌ) of time. (O, K, TA.) So in the saying, عِشْنَا صُفَّةً مِنَ الدَّهْرِ [*We lived,* or *have lived, a long period of time*]. (O, TA.) ___ And The *quantity of grain that is put upon the palm of the hand:* occurring in a trad. of Abu-d-Dardà, in the saying, أَصْبَحْتُ لَا أَمْلِكُ صُفَّةً وَلَا لُقَّةً [*I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of*

food]; اللُّقَّةُ meaning اللُّقْمَةُ. (TA.)

صَفَفٌ *A thing that a man wears beneath the coat of mail* (Ibn-'Abbád, O, K) *in the day of battle.* (Ibn-'Abbád, O.)

صَفُوفٌ A she-camel *that yields a row of bowls of her milk* (تَصُفُّ أَقْدَاحًا مِنْ لَبَنِهَا S, O, K) *when she is milked,* (S, O,) *because of the abundance of her milk:* (S, O, K:) or *for which two vessels are set side by side* (يَصُفُّ), *and which fills them:* (Ham p. 535:) or *that sets her fore legs evenly, side by side,* (تَصُفُّ يَدَيْهَا, [see 1,]) *on the occasion of being milked.* (S, M, O, K.) [See an ex. in a verse cited voce صُوفٌ. And see also ضَفُوفٌ.]

صَفِيفٌ *Flesh-meat* (S, M) *such as has been laid, cut into a strip,* or *into strips,* (صُفَّ, S, K, and the like in the M and O, or شُرِحَ وَصُفَّ, Mgh,) *upon the live coals* (S, Mgh, O, K) *to broil* (S, Mgh, K) or *to become thoroughly cooked,* (O,) or *upon the pebbles, and then roasted,* or *broiled,* (M,) or *in the sun, to dry:* (O, K:) or *flesh-meat cut into strips,* or *oblong pieces, and dried in the sun,* (M, * Mgh, Msb,) or, as Lth says, and in like manner Ks, *spread in the sun* [*to dry*]: (Mgh:) or *flesh-meat cut into broad slices:* (M:) or, accord. to Khálid Ibn-Jembeh, *flesh-meat cut into slices, not in the manner of* قَدِيد, *but made broad, like cakes of bread* [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or *cut thin so as to be translucent:* (see 1, latter half:)] or *flesh-meat made to boil once, and then taken up* [*from the fire*]. (M.)

الصُّفِّيَّةُ *The* صُوفِيَّة: so called in relation to those called أَهْلُ الصُّفَّة. (TA. (See art. صوف.])

صَافٌّ [originally صَافِفٌ, act. part. n. of صَفَّ, q. v.]. صَافَّةٌ and [its pl.] صَوَافُّ are epithets applied to camels [as meaning *Setting their legs in an even row*], from صَفَّتْ قَوَائِمَهَا: (S, O:) [or] صَوَافَّ (in the Kur xxii. 37, O, K) means

مَصْفُوفَةً [i. e. *set in a row*], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure فَوَاعِل in the sense of the measure مَفَاعِل [thus in the O, and also (probably copied therefrom) in the copies of the K; but correctly مَفَاعِيل]: or it means مُصْطَفَّةً [i. e. *standing in a row*]: (O, K:) or, as related by I 'Ab, it is صَوَافِن. (TA.) In the phrase وَٱلصَّافَّاتِ صَفًّا in the Kur [xxxvii. 1], by الصَّافَّات are meant *The angels standing in ranks* in Heaven, glorifying God. (M, O, K.) ___ Applied to a bird, it means *Expanding its wings and not moving* [or *flapping*] *them* [*in its flight*]: opposed to دَافٌّ. (M and TA in art. دف.)

صَفْصَفٌ *A level*, or *an even, tract of land* or *ground:* (S, O, Msb, K:) thus expl. by AA, and by Mujáhid, as used in the Kur xx. 106: by others as meaning *smooth:* accord. to Fr, *having in it no herbage:* and accord. to IAar, *bald:* pl. صَفَاصِفُ: (TA:) or أَرْضٌ صَفْصَفٌ signifies a *smooth, and level*, or *even, land;* and so, accord. to IJ, [the fem.] صَفْصَفَةٌ. (M.) Also, (M,) or صَفْصَفَةٌ [app. as an epithet in which the quality of a subst. is predominant], (TA,) *A desert*, or *waterless desert;* syn. فَلَاةٌ; (M, TA;) from IDrd. (TA.) ___ And The حَرْف [i. e. *ridge*, or *brow*, or *ledge*,] *of a mountain.* (Ibn-'Abbád, O, K.)

صُفْصُفٌ The *sparrow*, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.)

صَفْصَفَةٌ [fem. of صَفْصَفٌ, q. v. Also] *i. q.* سِكْبَاجَةٌ [n. un. of سِكْبَاجٌ, q. v., i. e., *A mess of the kind of food thus called*]; (AA, O, K;) as also صَفْصَافَةٌ, (O, K,) which is of the dial. of Thakeef. (O.) And *A certain insect* (دُوَيْبَّة, Lth, M, O), *by the Persians* (العجم) *called the* سِيسَك [i. e. *weevil*]: (Lth, O:) a word adventitious to the Arabic language. (Lth, M, O.)

صَفْصَافٌ The *tree called* خِلَاف: (S, M, O, K:) [accord. to modern usage, the latter is the *salix Aegyptia* of Linn.: (Forskål's Flora Aegypt. Arab., p. lxxvi., and Delile's Floræ Aegpyt. Illustr., no 934:) and the صفصاف accord. to Forskål, ibid., is the *salix Babylonica;* or this is called صَفْصَافٌ رُومِىّ: (Delile, no. 932:) and another species of salix is called in Egypt صَفْصَافٌ بَلَدِىّ: (Forskål, ibid; and Delile, no. 933:)] or so in the dial. of Syria: (M, Msb:) or *a kind of tree of*

which the خِلَاف *is a species:* (K in art. خلف:) n. un. with ة. (M, O, K.)

صَفْصَافَةٌ : see صَفْصَفَةٌ. Also n. un. of صَفْصَافٌ [q. v.]. (M, O, K.)

مَصَفٌّ *A station,* (S, Msb,) or *place where ranks are drawn up,* (O, K,) *in war,* or *battle:* (S, O, Msb:) pl. مَصَافٌّ. (S, O, Msb, K.)

هُوَ مُصَافِّى *He is the person whose* صُفَّة [*of his house*] *is over against,* or *facing, my* صُفَّة. (IDrd, O, K.)

صفح

1 **صَفَحَ عَنْهُ** , (Mgh, Msb, K, *) aor. ـَـ , (K,) inf. n. صَفْحٌ, (TA,) properly signifying *He turned towards* [or *from*] *him*, or *it*, *the* صَفْحَة [i. e. *side*] *of his face*, (Mgh,) means *he turned away from*, (Mgh, Msb, K, *) *and left*, (Msb, K,) *him*, or *it*, (Mgh, Msb,) i. e. [a man, or] an affair. (Msb.) And ضَرَبْتُ عَنْهُ صَفْحًا *I turned away from him and left him;* (S, TA;) i. e. a man: (TA:) صَفْحًا being here an inf. n., and therefore in the accus. case, as in the phrase قَعَدْتُ جُلُوسًا; or it is in the accus. case as an adv. n., and the meaning is *I turned away from him aside.* (Har p. 434. [See also, in art. ضرب, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi suprà.]) ___ And صَفَحَ عَنْهُ, (S, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] *He turned away from his crime, sin, fault,* or *offence:* (S, A, TA:) or *he forgave him.* (K, TA.) And صَفَحْتُ عَنْ ذَنْبِ فُلَانٍ *I turned away from the crime, sin,* &c., *of such a one,* and did not punish him for it: (TA:) or صَفَحْتُ عَنِ الذَّنْبِ, aor. and inf. n. as above, *I forgave the crime, sin,* &c. (Msb.) ___ And صَفَحَتْ, (K, TA,) aor. as above, (TA,) inf. n. صُفُوحٌ, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [*She ceased to yield her milk;*] *her milk went away.* (K, TA.) صَفَحَ as a trans. verb: see 5, in five places. ___ And see 2. ___ Also, aor. , inf. n. صَفْحٌ, *He* (a dog) *spread forth,* or *stretched out,* his fore legs: a rájiz says,

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* صَفْحَ ذِرَاعَيْهِ لِعَظْمٍ كَلْبَا *

[*As the spreading forth of his fore legs, to,* or *for, a bone;* I mean *a dog*]; كلبا being put in the

accus. case as an explicative: or he here uses an inversion; meaning صَفْحَ كَلْبٍ ذِرَاعَيْهِ. (L.) ___ And صَفَحَهُ, (S,) or صَفَحَهُ بِالسَّيْفِ; (K;) and اصْفَحَهُ, (S,) or اصْفَحَهُ بِالسَّيْفِ; (TA;) *He struck him with the side,* or *flat, of the sword,* (بِعَرْضِهِ, TA, or بِعَرْضِهِ, S, K,) [i. e. *with its* صَفْح, or صُفْح, or صَفْحَة,] *not with its edge.* (TA.) ___ And صَفَحَهُ, (S, IAth, K, TA,) aor. ـَـِ, inf. n. صَفْح; (TA;) and اصْفَحَهُ, (S, K, TA,) inf. n. إِصْفَاح; (TA;) *He turned him back,* or *sent him away;* namely, a person asking, or begging; (S, K, TA;) *he refused his request:* (IAth, TA:) and صَفَحَهُ عَنْ حَاجَتِهِ and اصْفَحَهُ عَنْهَا *He refused him the thing that he wanted.* (TA.) ___ And صَفَحَهُ also signifies *He gave to him.* (IAth, TA.) [Thus it has two contr. meanings.] ___ Also *He gave him to drink* any kind of beverage (K, TA) and at any time. (TA.) ___ And صَفَحَ الإِبِلَ عَلَى الحَوْضِ *He made the camels to pass by the wateringtrough;* [app. *watering them;*] syn. أَمَرَّهَا عَلَيْهِ. (S, K.)

2 **صَفَّحَ**, (K,) inf. n. تَصْفِيح, (S,) *He made* a thing *wide,* or *broad;* (S, K;) as also صَفَحَ; (K;) [and اصْفَحَ;] see مُصَفَّح. One says of a sword, صُفِّحَ, inf. n. as above, *It was made broad,* or *wide, and lengthened out,* in the forging. (IAar, S, TA.) تَصْفِيح is also *syn. with* تَصْفِيق, (S, Msb, K,) meaning The *clapping with the hands.* (S, IAth, TA.) One says, صَفَّحَ بِيَدَيْهِ and صَفَّقَ [*He clapped with his hands*]; (A, TA;) *he struck one of his hands upon the other:* (Mgh:) or *he struck with the outer side of the right hand upon the inner side of the left hand.* (O in art. صفق.) [Golius gives صَفَحَ in this sense, erroneously, as from the S; and Freytag, this form as well as صَفَّحَ.] And it is said in a trad., التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَآءِ, or, as some relate it, التَّصْفِيقُ instead of التصفيح, [*The saying* سُبْحَانَ ٱللّٰهِ *is for men, and the clapping with the hands is for women;*] (S, Mgh, * TA;) i. e., when the Imám is inadvertent, the person whom he leads should, if a man, rouse him by saying سُبْحَانَ اللّٰهِ; and if a woman, should clap with her hands, instead of speaking. (IAth, TA.)

3 **مُصَافَحَةٌ** signifies The *taking by the hand;* (S, A, K;) as also تَصَافُحٌ; (A;) or the latter has a like meaning: (S, K: *)

or the former signifies [the *joining hands;* i. e.] the *putting the hand* [*of one*] *in the hand* [*of another*] in meeting and saluting: (Ham p. 802:) or the *making the palm of the hand to cleave to* [*that of*] *the hand* [*of another*], *and turning face to face.* (L.) You say, صافحه بيده *He took him by his hand.* (A.) And صافحته, inf. n. as above [and صِفَاحٌ], *I applied my hand to his hand;* (Msb;) or *I put the palm of my hand upon the palm of his hand.* (TA.) ___ And لَقِيَهُ صِفَاحًا *He met him turning towards him the* صَفْح [or *side*] *of his face:* (TA:) or *he met him face to face; i. q.* صِقَابًا: (TA in art. صقب:) [and] *he met him suddenly,* or *unexpectedly.* (Ham p. 802.)

4 **اصفحه** : see 1, latter part, in three places: ___ and see also 2. ___ Also *He inverted it,* or *reversed it,* (Ibn-Buzurj, K,) namely, a sword; like صاباه [q. v.]. (Ibn-Buzurj.)

5 **تصفّحه** *He examined its* صَفَحَات [or *sides*]; i. e. a thing's: (S:) or *he considered it carefully,* or *attentively, and examined its* صَفَحَات. (A, Mgh.) And تَصَفَّحْتُ الكِتَابَ *I turned over,* or *examined, the* صَفَحَات, meaning *pages, of the book;* as also صفحته , inf. n. صَفْحٌ: (Msb:) and صَفَحْتُ وَرَقَ المُصْحَفِ *I examined the leaves of the* مُصْحَف [i. e. *volume,* or *book,* or *copy of the Kur-án,*] *one by one.* (O, K.) And تصفّح القوم, (Lth, A,) and صفحهم , (Lth, O, Msb, K,) *He looked at the people, seeking for a particular man:* (Lth:) or *he examined the states,* or *conditions, of the people, and looked among them, to ascertain whether such a one was to be seen:* (A; in explanation of the former:) or *he made the people to pass before him, and examined them, one by one:* (O, K; in explanation of the latter:) or *he beheld* [or *looked at*] *the* صَفَحَات [or *sides*] *of the faces of the people.* (Msb.) And تصفّح وجوه القوم *He examined carefully,* or *attentively, the faces of the people, looking at their* (the people's) *external appearances and forms, and seeking to make himself acquainted with their*

cases: and *he looked at the faces of the people, seeking to know them;* as also صَفَحَها . (Lth, TA.) And تصفّح الأَمر, (A, TA,) and تصفّح فى الأَمرِ, (K, TA,) and صَفَحَ الأَمْرَ, (TA,) and صَفَحَ فى الأَمْرِ, (K, TA,) *He looked into the affair,* or *case.* (K, TA.)

6 **تَصَافَحَا** *They took each the other's hand.* (TK.) See also 3. ___ Hence, تَصَافُحُ الأَجْفَانِ *The closing together of the eyelids.* (Har p. 364.)

10 **استصفحه ذنبه** *He asked him,* or *begged him, to forgive his crime, sin, fault,* or *offence.* (L, TA.)

صَفْحٌ , (S, A, Mgh, Msb, K,) of a thing, (S, A, Mgh,) or of anything; (Msb;) and صَفْحَةٌ , (S, A, Mgh, Msb,) of a thing, (Mgh,) or of anything; (S, A, Msb;) The *side;* or *lateral,* or *outward, part* or *portion;* syn. of the former نَاحِيَةٌ; (S, A;) or of the same, (K,) or of the latter, (S, A,) or of each, (Mgh, Msb,) جَانِبٌ: (S, A, Mgh, Msb, K:) and both signify also the *face,* or *surface,* or *front,* of a thing: (Mgh:) pl. [of the former صِفَاحٌ, as below, and] of the latter صَفَحَاتٌ. (Msb.) صَفْحَا الشَّىْءِ signifies *The two sides of the thing;* syn. جَانِبَاهُ. (TA.) And صَفْحُ الإِنْسَانِ *The side of the human being;* (S, O, K; *) as also صَفْحَتُهُ . (O.) And hence, صَلَّى إِلَى صَفْحَةِ بَعِيرِهِ [*He prayed towards the side of his camel*]. (Mgh.) And صَفْحٌ and صُفْحٌ signify The عِرْضُ [i. e. *side*] (S, O, and K accord. to the TA, but in the CK and in my MS. copy of the K عَرْضٌ, [which in this instance I think a mistake,]) of the face: (S, O, K:) and so of a sword; (K, TA; [in the former of which, in art. عرض, the عُرْضُ of a sword is said to be its صَفْحٌ;]) or the عَرْضُ [i. e. *breadth,* or *width,*] (S, O, Msb, and so accord. to the CK and my MS. copy of the K,) of a sword; (S, O, Msb, K;) i. e. *contr. of* طُولٌ; (Msb;) [but it may be well rendered its *side,* or its *flat,* and so صَفْحَةٌ , for SM says that] صَفْحَتَا السَّيْفِ signifies *the two faces,* or *surfaces, of the sword:* (TA:) one says, نَظَرَ إِلَيْهِ بِصَفْحِ وَجْهِهِ (S, A) and بِصُفْحِ وَجْهِهِ (S) [*He looked towards him with the side of his face* turned towards him] and بِصَفْحَتِهِ [which means the same]: (A:) but accord. to AO, one says, ضَرَبَهُ بِصُفْحِ السَّيْفِ [*He struck him with the side,* or *flat, of*

the sword], and the vulgar say بِصَفْحِ السيف, with fet-h: (S:) the pl. [of صَفْحٌ] is صِفَاحٌ (K, TA) and [that of صُفْحٌ is] أَصْفَاحٌ. (TA.) صَفْحَةُ الرَّجُلِ signifies *The side* (عُرْض) *of the breast of the man.* (L.) And one says, ضَرَبَهُ عَلَى صَفْحَةِ جَنْبِهِ [*He struck him on the surface,* or *flat part, of his side;* and so عَلَى صَفْحِ جَنْبِهِ; but the former is the more common]. (A.) And جَلَا صَفْحَتَيِ السَّيْفِ [*He polished the two sides,* or *surfaces, of the sword*]. (A.) And كَتَبَ فِى صَفْحَتَيِ الوَرَقَةِ [*He wrote upon the two sides,* or *faces, of the piece of paper*]. (A.) صَفَحَاتُ الكِتَابِ signifies *The pages,* or *faces of the leaves, of the book.* (Msb.) And صَفْحُ الكَفِّ *The face* [i. e. *palm*] *of the hand.* (L.) And صَفْحَا الكَتِفِ *The two parts of the scapula that slope down from the* عَيْر [or *spine thereof*]: pl. صِفَاحٌ. (L.) And صَفْحُ الجَبَلِ *The part of the mountain where the side thereof rests upon the ground;* (S, K;) *its* سَفْح [q. v.]: (JM:) pl. صِفَاحٌ. (S.)

صُفْحٌ : see the next preceding paragraph, in four places.

صَفَحٌ *Excessive width* in the forehead. (IAar, K.)

صَفْحَةٌ : see صَفْحٌ, in ten places. ___ [Hence,] أَبْدَى لَهُ صَفْحَتَهُ *i. q.* كَاشَفَهُ [which is used alone as meaning كَاشَفَهُ بِالعَدَاوَةِ *He showed open enmity,* or *hostility, with him*]: (A, TA:) or *he showed,* or *revealed, to him his deed* [or *crime*] *which he was concealing.* (TA in art. بدو, from a trad. [which shows it to be used in an evil sense].)

صَفَاحٌ , which is disapproved in horses, is [*A quality*] *like what is termed* مَسْحَة [app. meaning *a flatness,* or *an evenness,*] *in the side* (عُرْض) *of*

the cheek, by reason of which its width is excessive. (O, K.) [It is also an inf. n. of 3, q. v.]

صَفُوحٌ One *who has the quality of turning away from the crimes, sins, faults,* or *offences, of others,* and *of forgiving;* [or rather *wont to turn away* &c.;] as also صَفَّاحٌ : (TA:) الصَّفُوحُ, (K, TA,) as an epithet applied to God, (TA,) means *the Very Forgiving;* or *He who forgives much.* (K, TA.) ___ And *Generous;* (K;) because the generous man forgives those who act injuriously towards him. (TA.) ___ And A woman *who turns away from one; who forsakes one's society:* as though not giving aught but her side. (K.)

صَفِيحٌ : see صَفِيحَةٌ, in four places. [It is properly a coll. gen. n.: as such signifying *Any kind of thing made flat and broad* or *wide:* as, for instance, *plate,* or *expanded metal:* n. un. with ة, meaning *a piece thereof.*] ___ [Hence, as it is supposed to be an expanded solid substance,] الصَّفِيحُ, (K,) or الصَّفِيحُ الأَعْلَى, (TA,) is one of the names of *Heaven.* (K, TA.)

صَفِيحَةٌ *A wide,* or *broad, stone;* (T, S;) as also صَفِيحٌ (T) and صُفَّاحٌ : (S:) or [صَفِيحٌ and] صَفَّاحٌ and صَفَائِحُ [which last is pl. of صَفِيحَةٌ] signify *wide,* or *broad, stones, which are put over graves:* (A:) or صَفَائِحُ and صُفَّاحٌ signify *wide,* or *broad, and thin, stones;* (K, TA;) one of which is called صَفِيحَةٌ and صُفَّاحَةٌ : (TA:) and *anything wide,* or *broad,* (Mgh, Msb, TA,) *such as a stone,* (TA,) and *a plank,* or *board,* (Mgh, TA,) and *the like,* (TA,) is termed صَفِيحَةٌ (Mgh, Msb, TA) and صُفَّاحَةٌ : (TA:) whence one says, اشْتَرَى دَارًا فِيهَا صَفَائِحُ مِنْ ذَهَبٍ وَفِضَّةٍ [*He purchased a house in which were plates of gold and of silver*]. (Mgh.) The pl. صَفَائِحُ signifies also [particularly] The *planks, boards,* or *leaves,* (أَلْوَاحٌ,) of a door. (S, K.) And *Wide,* or *broad, swords;* (A, K;) one such sword being termed صَفِيحَةٌ: (S:) or this latter signifies [simply] *a sword;* and صَفِيحٌ , *swords.* (Ham p. 323.) And The قَبَائِلُ [or *principal bones,* namely, the *frontal, occipital,* and *two parietal, bones,*] *of the head;* (K;) a single one of these being termed صَفِيحَةٌ. (TA.) And صَفِيحَةٌ, (S,) or صَفِيحٌ , (K,) or each of these, (TA,) signifies The *face,* or *surface,* of anything wide,

or broad. (S, K, TA.) And صَفِيحَةُ الوَجْهِ *The exterior skin, cuticle,* or *scarf-skin, of the face.* (S.)

صَفَّاحٌ : see صَفُوحٌ.

صُفَّاحٌ ; and its n. un., with ة: see صَفِيحَةٌ, in five places. ___ Also *Camels whose humps have become large,* (K, TA,) *so that the hump of the she-camel occupies the whole of her back:* n. un. with ة: (TA:) pl. صُفَّاحَاتٌ and صَفَافِيحُ: (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.)

صَافِحٌ A she-camel, (K,) and a ewe, or she-goat, (TA,) [*ceasing to yield her milk;*] *whose milk is going away:* (K, TA:) or a she-camel *that has lost her young one, and whose milk has gone.* (IAar, TA.) ___ غَيْرَ مُقْنِعٍ رَأْسَهُ وَلَا صَافِحٍ بِخَدِّهِ, occurring in a trad., means [*Not lifting up,* or *elevating, his head,*] *nor putting forth his cheek, nor inclining on one side.* (L.)

أَصْفَحُ A man *excessively wide in the forehead:* from صَفَحٌ. (K.)

مُصْفَحٌ *Wide,* or *broad;* (S, K;) as also مُصَفَّحٌ, (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and مَصْفُوحٌ signifies the same. (TA.) One says, وَجْهُ هٰذَا السَّيْفِ مُصْفَحٌ *The face of this sword is wide,* or *broad;* from أَصْفَحَتْهُ. (S.) And ضَرَبَهُ بِالسَّيْفِ مُصْفَحًا, (S, A, K,) and مَصْفُوحًا, (IAar, TA,) and مُصْفَحًا, (A, [this last relating to the agent,]) *He struck him with the breadth,* or *width,* [or *flat,*] *of the sword;* (S, A, K;) *not with its edge:* (A:) and ضربه بالسيف غَيْرَ مُصْفَحٍ *He struck him with the sword not with its breadth, but with its edge.* (TA.) And رَجُلٌ مُصَفَّحُ الرَّأْسِ *A man wide,* or *broad, in respect of the head;* (S, TA;) and so مُصْفَحُ الرَّأْسِ. (TA.) ___ Also *Having the two sides of his head depressed, and the side of the forehead prominent,* (K, TA,) *and the occiput also prominent and conspicuous:* (TA:) or *having the fore and hind*

parts of the head projecting. (AZ, Mgh.) ___ And A head *compressed in the parts next the temples, so as to be long between the forehead and the back of the neck.* (K.) ___ A nose *straight in the bone;* (K, TA;) *having the bone even with the forehead.* (TA.) ___ And A *smooth,* or *soft,* or *smooth and soft, and beautiful,* face. (Lh, K.) ___ Applied to a sword, (TA,) *Inclined,* or *bent:* (S, K, TA:) and *inverted,* or *reversed:* (Ibn-Buzurj, K, TA:) *that is turned upon its edge when one strikes with it:* and *that is inclined,* or *bent, when one desires to sheath it.* (TA.) ___ It is said in a trad., قَلْبُ المُؤْمِنِ مُصْفَحٌ عَلَى الحَقِّ, meaning *The heart of the believer is inclined to the truth;* (S, L;) as though its side (صَفْحُهُ i. e. جَانِبُهُ) were placed upon it. (L.) And مُصْفَحٌ applied to a heart signifies also *Turned away from the truth:* (TA:) [or] so applied, *in which are combined faith and hypocrisy:* (K, TA:) or, accord. to Khálid, *that falls short of its duty; in which is latent rancour, malevolence, malice,* or *spite; and which is not sincere in its religion:* (Sh, TA:) or it means *double-faced;* one *who meets the unbelievers with one face, and the believers with another face;* صَفْحٌ signifying the face, of anything. (IAth, TA.) And المُصْفَحُ is a name of *The sixth of the arrows used in the game called* المَيْسِر; (S, K;) as also المُسْبِل. (S.)

مُصْفَحٌ بِالسَّيْفِ *Striking with the side of the sword, not with the edge;* (TA;) *striking with the face of the sword.* (O.) See also مُصْفَحٌ.

مُصَفَّحٌ : see مُصْفَحٌ, in two places. ___ [Hence,] مُصَفَّحَةٌ signifies *A sword;* as also مُصَفَّحَةٌ : (K: [but see what follows:]) accord. to IAar, مُصَفَّحَاتٌ [its pl. (K)] signifies *swords;* because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies *broad,* or *wide, swords.* (TA. [See also صَفِيحَةٌ.]) Lebeed says, describing clouds,

* كَأَنَّ مُصَفَّحَاتٍ فِى ذُرَاهَا *

* وَأَنْوَاحًا عَلَيْهِنَّ المَآلِى *

[*As though there were swords,* or *broad swords, upon their summits, and wailing women having upon them the pieces of rag which such women hold in wailing and with which they make signs*]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to *broad swords:* (TA:) and IAar says that مصفّحات here means *swords:* but as some relate the verse, the word is مُصَفِّحَات [meaning *women clapping their hands*]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, الغَيْث is put for الغَيْم:) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) ___ Also A she-camel (T, L) *that is kept from being milked, in order that she may become fat.* (T, L, K.)

مُصَفِّحَةٌ, and its pl.: see مُصَفَّحٌ.

مَصْفُوحٌ: see مُصْفَحٌ, in two places.

مُصَافِحٌ One *who commits adultery,* or *fornication, with any woman, whether she be free or a slave.* (K.)

صفد

1 **صَفَدَهُ** , (S, M, A, Mgh, K,) aor. ـِ , (S, M, Mgh, K,) inf. n. صَفْدٌ (S, M, Mgh) and صُفُودٌ; (M;) *He bound him, bound him fast* or *made him fast,* (S, M, A, Mgh, K,) *shackled him,* or *fettered him, in iron* &c., (M,) or *with iron,* (A,) or *with a* [*collar of iron put upon the neck* or *around the neck and hands together, such as is called*] غُلٌّ; (L;) and صَفَّدَهُ , (M, K,) inf. n. تَصْفِيدٌ, (S,) signifies the same; (S, M, K;) and so اصفده , (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.)

2 **صَفَّدَ** see above. ___ [Hence,] one says, صَفَّدْتُهُ بِكَلَامِى, inf. n. تَصْفِيدٌ *I overcame him by my speech.* (A, TA.)

4 **اصفده** , (S, M, A, L,) inf. n. إِصْفَادٌ, (S,) *He gave him;* (S, M, A, L;) *gave him freely,* or *gratuitously;* (L;) property, or a slave: (S:) it is doubly trans. (M.) One says, إِنْ أَفَدْتَنِى حَرْفًا فَقَدْ أَصْفَدْتَنِى أَلْفًا [*If thou teach me a word, verily thou givest me* what is worth *a thousand* dirhems]. (A, TA.) See also 1.

صَفْدٌ : see the next paragraph, in three places.

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صَفَدٌ *A bond;* (S, K, TA;) as also صَفْدٌ : (TA:) or, (M, A,) as also صَفْدٌ , (M,) *i. q.* صِفَادٌ , (M, A,) which signifies *a rope,* (M,) or *a thong,* (S, K,) or *a shackle,* or *fetter,* (S, A, K,) or *a* [*collar of iron which is put upon the neck* or *around the neck and hands together, such as is called*] غُلٌّ, (S, M, A,)

with which one is made fast, (M,) or *with which a captive is made fast:* (S, A, K:) pl. أَصْفَادٌ, [expl. in the S and A and K as signifying *shackles,* or *fetters,*] the only known pl., though of the form of a pl. of pauc. (M.) ___ Also *A gift;* (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bd in xxxviii. 37;) and so صَفْدٌ : (M:) pl. as above. (L.) One says, الصَّفَدُ صَفَدٌ *The gift is a shackle,* or *fetter.* (A.) ___ And *i. q.* ثَنَآءٌ [which generally means *Praise, eulogy,* or *commendation;* but is said by some to mean also *the contr.*]. (M.)

صَفَادٌ : see the next preceding paragraph.

نَهَى عَنْ صَلَاةِ الصَّافِدِ *The praying of him who puts his feet together as though they were fettered is forbidden.* (L, from a trad.)

إِصْفِدٌ is used by a poet for إِصْفِنْطٌ [q. v.]. (M.)

صفر

1 **صَفَرَ** aor. ـِ , inf. n. صَفِيرٌ, (S, M, K,) with which صُفَارٌ is syn. in a phrase mentioned below; (S;) and صَفَّرَ , (M, K,) inf. n. تَصْفِيرٌ; (TA;) *He*, or *it*, (a bird, a vulture, S, and a serpent, or the أَسْوَدُ, or أَعْرَجُ, or ابْنُ قَتْرَةَ, or أَصْلَةُ, M,) *whistled;* syn. مَكَا; (S;) *made*, or *uttered, a certain sound*, (M, Msb, * K,) *without the utterance of letters.* (Msb.) [It is mostly said of a bird: see an ex. voce جَوٌّ.] One says [also], صَفَرَ فِى الصَّفَّارَةِ [*He whistled in the whistle*]. (M, K.) And صَفَرَ بِالْحِمَارِ, and صَفَّرَ , *He called the ass to water* [*by whistling;* for to do thus is the common custom of the Arabs]. (M, K.) And Fr mentions the phrase, كَانَ فِى كَلَامِهِ صَفَارٌ , meaning صَفِيرٌ [i. e. *There was in his speech a whistling*]. (S.) صَفَرَ, aor. ـَ , inf. n. صَفَرٌ (S, M, A, K, &c.) and صُفُورٌ; (M, K;) and accord. to the T, صَفُرَ, aor. ـُ , inf. n. صُفُورَةٌ; (TA;) *It*, or *he, was*, or *became, empty, void*, or *vacant;* (S, M, A, Msb, K;) namely, a house or tent; (S;) or a vessel, (S, M, &c.,) مِنَ الطَّعَامِ وَالشَّرَابِ [*of food and beverage*]; and a skin, مِنَ اللَّبَنِ [*of milk*]; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, صَفِرَ, aor ـَ , inf. n. صَفَرٌ, is said of a man. (TA.) [See also 4, last sentence but one.] One says, نَعُوذُ بِاللّٰهِ مِنْ قَرَعِ الفِنَآءِ وَصَفَرِ الإِنَآءِ (S, M, A) [*We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;*] meaning, *from the perishing of the cattle.* (S.) And صَفِرَتْ وِطَابُهُ, (M, A, K, [in the CK, erroneously, وِطَاتُهُ,]) and صَفِرَ إِنَاؤُهُ, (A,) [lit. *His milk-skins*, and *his vessel, became empty;*] meaning *he died;* (M, K;) *he perished.* (A. [See also other explanations in art. صفر.]) وطب, (M, K,) inf. n. صَفَرٌ, (K,) *He had what is termed* صُفَارٌ, i. e. *yellow water in his belly.* (M, K.)

2 **صَفَّرَ** see above, in two places. and see 4. Also صَفَّرَهُ, (S, M, K,) inf. n. تَصْفِيرٌ, (K,) *He made it yellow:* (S:) *he dyed it yellow;* (M, K;) namely, a garment, or piece of cloth. (M.)

4 **اصفره** *He emptied it;* or *made it void,* or *vacant;* namely, a house or tent [&c.]; (M, K;) as also صفّره, (K,) inf. n. تَصْفِيرٌ. (TA.) The Arabs say, مَا أَصْغَيْتُ لَكَ إِنَآءً وَلَا أَصْفَرْتُ لَكَ فِنَآءً [*I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee*]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) [Accord. to Freytag, اصفر signifies also *It* (a house) *was,* or *became, empty,* or *void,* of (من) household-goods: so that it is syn. with صَفِرَ: and this is probably correct: for ___] أَصْفَرَ, (S, K,) also, (K,) signifies *He was,* or *became, poor;* (S, K;) said of a man. (S.)

5 **تصفّر المَالُ** *The cattle became in good condition, the vehement heat of summer having departed from them:* [or,] accord. to Sgh, تصفّرت الإِبلُ signifies *The camels became fat in the* [*season called the*] صَفَرِيَّة. (TA.)

9 **اصفرّ** *It become* أَصْفَرُ [i. e. *yellow:* and also *black*]: (S, M, K:) and so اصفارّ : (S, K:) or the former signifies *it was so constantly:* and the latter, *it was so transiently.* (Az, TA. [See 9 in art. حمر.])

11 **إِصْفَارَّ** see the next preceding paragraph.

صَفْرٌ : see صِفْرٌ.

صُفْرٌ : see صِفْرٌ. Also, (S, M, A, Msb, K,) and صَفْرٌ accord. to AO, (S, M, Msb, *) who allowed no other form, but the former is the better, (M,) [*Brass;*] the *metal of which vessels are made;* (S;) *i. q.* نُحَاسٌ [which means both *copper* and *brass*]; (A, Msb;) or *a sort of* نُحَاس; or نُحَاس *made yellow;* (M;) or the *best sort of* نُحَاس; (Msb;) or *an excellent sort thereof:* (TA:) n. un. صُفْرَةٌ . (M.) ___ And *Gold:* (M, A, K: [see also الصَّفْرَآءُ, voce أَصْفَرُ:]) or *deenars;* either because they are yellow (صُفْرٌ [pl. of أَصْفَرُ]), or thus called because resembling the صُفْرٌ of

which vessels are made. (M.) ___ And *Women's ornaments.* (A.) ___ إِنَّهُ لَفِى صُفْرِهِ, (S, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., صُفْرَةٍ ,]) and صَفْرِهِ , (TA,) [app. means *He is in that state in which he requires to be rubbed with saffron;* for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

صَفْرٌ (S, M, A, Msb, K) and صُفْرٌ and صُفُرٌ and صَفِرٌ (M, K) and صَفَرٌ (M) and أَصْفَرُ (Msb) *Empty, void,* or *vacant;* (S, M, A, Msb, K;) applied to a house or tent, (S, Msb,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. أَصْفَارٌ. (M, K.) One says بَيْتٌ صَفْرٌ مِنَ المَتَاعِ *A house,* or *tent,* or *chamber, empty,* or *void, of furniture and utensils.* (S.) And [applying the pl. form of the epithet to a sing. subst.,] إِنَآءٌ أَصْفَارٌ *An empty vessel;* (M, K;) like as one says بُرْمَةٌ أَعْشَارٌ; on the authority of IAar: (M:) and [applying the sing form of the epithet to a pl. subst.,] آنِيَةٌ صَفْرٌ *empty vessels.* (M, K.) And رَجُلٌ صَفْرُ اليَدَيْنِ *A man empty-handed.* (S, Msb.) And صَفْرٌ مِنَ الخَيْرِ *Void of good.* (TA.) And it is said, in a trad., of Umm-Zara, that she was صَفْرٌ رِدَاؤُهَا meaning *Lank in her belly;* as though her رداء, which is a garment that falls upon the belly and there ends, were empty. (TA.) And هُوَ صَفْرٌ صَحْرٌ *It is* [*utterly*] *empty;* صحر being an imitative sequent. (Kh, Ham p. 354.) ___ صَفْرٌ in arithmetical notation, in the Indian method, is *A circle* [or the character ٥, denoting *nought,* or *zero;* whence our term cipher: when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by ٥]. (L, TA.) See also صُفْرٌ, in two places.

صَفَرٌ [an inf. n. of صَفِرَ, q. v.: ___ and hence,] *Hunger:* and صَفَرَةٌ [the inf. n. un.] *a hungering once.* (M, K.) ___ Also *A certain disease in the belly, which renders the face yellow:* (M, K:) or *a collecting of water in the belly.* (Kt.) [See also صِفَارٌ.] ___ Also *A kind of serpent,* (S, M, K,) *in*

the belly, (S, K,) *which sticks to the ribs, and bites them,* (M, K,) or, as the Arabs assert, *which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry:* (S:) used alike as sing. and pl.; or one is termed صَفَرَةٌ: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (S, TA:) or *a certain reptile* (دَابَّة) *which bites the ribs and their cartilages:* (M, K:) or *a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs* [*of the time of Ignorance*], *passes from one to another more than the mange or scab;* (Ru-beh:) the Prophet, however, denied its doing so: it is said also that *it oppresses and hurts a man when he is hungry:* (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also صُفَارٌ, *worms in the belly,* (M, K, TA,) *and in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him.* (TA.) You say, عَضَّ عَلَى شُرْسُوفِهِ الصَّفَرُ, meaning, *He was hungry.* (A.) Accord. to some, (M,) in the trad. above referred to, صَفَرٌ signifies The *postponing of* [*the month*] *El-Moharram, transferring it to Safar:* (A'Obeyd, M, K:) [see نَسِىءٌ:] or it there means the disease called by this name, because they asserted it to be transitive. (K.)

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Also The *intellect,* or *understanding;* or the *heart,* or *mind;* syn. رُوعٌ: (M, K: [in the CK رَوْع:]) the *inmost part* (لُبّ) *of the heart.* (M, K.) Hence the saying, (TA,) لَا يَلْتَاطُ هٰذَا بِصَفَرِى *This will not adhere to me,* [or *to my mind,*] *nor will my soul accept it:* (S, TA:) said of that which one does not love. (A.) Also *A contract, compact,* or *covenant:* or *suretiship,* or *responsibility:* syn. عَقْدٌ. (M, L, K. [In some copies of the K, فقد.]) Also (S, M, Msb, K) and sometimes [صَفَرٌ,] imperfectly decl., (K,) but all make it perfectly decl. except AO, who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to سَاعَةٌ, which is fem., meaning

that all nouns signifying times are سَاعَات, (Th, M,) and, accord. to some, الصَّفَرُ, (Msb,) [*The second month of the Arabian calendar;*] *the month that is* [*the next*] *after ElMoharram* (المُحَرَّمُ): (S, M, K:) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صِفْر); agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also نَسِىء]: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M:) or because they then made predatory expeditions, and left the houses of the people empty: (Msb in art. جمد:) pl. أَصْفَار, (S, M, Msb, K,) and, as some say, صَفَرَات. (Msb.) ___ الصَّفَرَان *The two months of El-Moharram and Safar;* (M;) *two months of the year, whereof one was called by the Muslims El-Moharram.* (IDrd, M, Msb, K.)

صَفْر : see صِفْر, first sentence.

صُفُر : see صَفَر, first sentence.

صَفْرَة : see صَفَر, [of which it is the n. un.,] first sentence.

صُفْرَة [*Yellowness;*] *a certain colour,* (S, M, Msb,) *well known,* (M, K,) *less intense than red,* (Msb,) *found in animals and in some other things, and,* accord. to IAar, *in water.* (M.) ___ Also *Blackness.* (M, K.) ___ See also صُفْر, in two places. صُفْرَة, imperfectly decl., is a proper name for *The she-goat.* (Sgh, K.)

صَفَرِىٌّ (S, M, K) and صَفَرِيَّةٌ (K) The *increase,* or *offspring,* (نِتَاج,) *of sheep* or *goats* (S, M, K [in the CK, او is erroneously put for و before this explanation]) *after that called* قَيْظِىٌّ: (S, TA:) or *at the period of the* [*auroral*] *rising of Suheyl* [or *Canopus,* which, in Central Arabia, at the commencement of the era of the Flight,

was about the 4th of August, O. S.; here erroneously said in the M to be in the beginning of winter]: (M, K:) or ↓ the latter word signifies [as above, and also the *period itself above mentioned:* or] the *period from the rising of Suheyl to the setting of* الذِّرَاع [*the Seventh Mansion of the Moon,* which, in the part and age above mentioned, was about the 3rd of January, O. S.], *when the cold is intense;* and then breeding is approved: (M:) or the *period from the rising of Suheyl to the rising of* السِّمَاك [*the Fourteenth Mansion of the Moon,* which, in the part and age above mentioned, was about the 4th of October, O. S.], *commencing with forty nights of varying,* or *alternating, heat and cold, called* المُعْتَدِلَاتُ: (AZ:) the first increase [of sheep and goats] is the صِقَعِّى, which is when the sun smites (تَصْقَعُ) the heads of the young ones; and some of the Arabs call it the شَمْسِّى, and the قَيْظِّى: then is the صَفَرِّى, after the صِقَعِّى; and that is when the fruit of the palm-tree is cut off: then, the شَتَوِّى, which is in the [season called] رَبِيع: then, the دِفْئِّى, which is when the sun becomes warm: then, the صَيْفِّى: then, the قَيْظِّى: then, the خَرِفِّى, in the end of the [season called] قَيْظ: (Aboo-Nasr:) or صَفَرِيَّةٌ signifies, (M, K,) and so صَفَرِىٌّ, (K,) the [*period of the*] *departure of the heat and the coming of the cold:* (AHn, M, K:) or the *period between the departure of the summer and the coming of the winter:* (Aboo-Sa'eed:) or the *first of the seasons;* [app. meaning the *autumnal season, called* الخَرِيف, *which was the first of the four, and of the six, seasons;* or perhaps the *first of the seasons of rain, commonly called* الوَسْمِّى;] and it may be *a month:* (AHn, M, K:) or the latter, (M,) or both, (TA,) the *beginning of the year.* (M, TA.) [Hence,] الصَّفَرِيَّة أَيَّامُ *Twenty days of,* or *from,* (مِنْ,) *the latter part of the summer,* or *hot season.* (TA voce حَلَّب.) ___ Also the former, (S,) or ↓ both, (TA,) The *rain that comes in the beginning of autumn:* (S:) or *from the period of the rising of Suheyl to that of the setting of* الذِّرَاع [expl. above]. (TA.) ___ Also the latter, (S, M,) or ↓ both, (K,) *A plant that grows in the beginning of the autumn:* (S, M, K:) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and

their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.)

صُفْرِيَّةٌ *A sort of dates of El-Yemen, which are dried in the state in which they are termed* بُسْر, (AHn, M, K,) *being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and* سَوِيق *is sweetened with them, and they surpass sugar;* (AHn, M;) [or] *they supply the place of sugar in* سَوِيق. (K.) الصُّفْرِيَّةُ, (S, M, K,) and, (K,) or as some say, (S, M,) الصِّفْرِيَّةُ, (M, K,) *A sect of the* خَوَارِج, (S,) *a party of the* حَرُورِيَّة; (M, K;) so called in relation to Sufrah (صُفْرَة [which is the name of a place in El-Yemámeh]): (M:) or in relation to Ziyád Ibn-El-Asfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Es-Saffár, (S,) or Ibn-Saffár, (K,) or Ibn-Safár, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is الصِّفْرِيَّةُ, with kesr; and As holds this to be the right opinion. (TA.) ___ And the former (الصُّفْرِيَّةُ) *The* مَهَالِبَة, (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Aboo-Sufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

الصِّفْرِيَّةُ : see the next preceding paragraph in two places.

صَفَرِيَّةٌ : see صَفَرِىٌّ, in five places.

صِفْرِيتٌ is the sing. of صَفَارِيتُ, (S,) which signifies *Poor men:* (S, K:) the ت is augmentative. (S.)

صَفَارٌ , (S, M,) with fet-h, (S,) or صُفَارٌ , like غُرَابٌ, (K,) *What is dry, of* [*the species of barleygrass called*] بُهْمَى: (S, M, K:) app. because of its yellowness: (M:) *it has prickles that cling to the lips of the horses.* (TA in art. شفه.) ___ And the former, accord. to ISk, *A certain plant.* (TA.)

صُفَارٌ : see 1, in two places. Also *A certain disease, in consequence of which one becomes yellow:* (A:) the *yellow water that collects in the belly;* (M, K;) *i. q.* سُقْمٌ: (M:) or *a*

collecting of yellow water in the belly, which is cured by cutting the نائط, *a vein in the* صُلْب [i. e. *backbone*, or *back*]. (S.) ___ See also صَفَر. ___ And see صَفَار. ___ Also *A yellowness that takes place* in wheat *before the grain has become full.* (A, TA.) ___ And *Remains of straw* and *of other fodder, at the roots of the teeth of beasts;* as also صَفَار . (M, K.) ___ And The *tick*, or *ticks:* (M, K:) and, (K,) or as some say, (M,) *an insect*, or *animalcule*, (دُوَيْبَّة,) *that is found in the solid hoofs, and in the toes*, or *soles, of camels*, (M, K,) *in the hinder parts thereof.* (M.)

صَفَار : see the next preceding paragraph.

صَفِير inf. n. of صَفَر [q. v.]. (S, M, K.) [In the present day it signifies also The *sapphire.*]

صُفَارَة *What has withered*, (M, K,) *and become altered to yellow*, (M,) *of plants*, or *herbage.* (M, K.)

صَفِيرَة *A dam* (ضَفِيرَة) *between two tracts of land.* (Sgh, K.)

صُفَارَى *A species of bird, that whistles* (يُصَفِّر). (M. [See also what next follows.])

صُفَارِيَّة *A certain bird;* (IAar, S;) as also صُفَارِيَة, without teshdeed; (S;) the *bird called* تُبَشِّر, (S in art. بشر,) or تُبَشَّر: (K in that art.:) [Golius (who writes the word صَفَارِيَّة) adds, ut puto, quæ in Syria صُفَيْرا dicitur, *flava, duplo major passere*, nam et *passer luteus*, ut reddit Meid. :] *i. q.* صَعْوَة. (IAar.) [See also الأَصْقَع.]

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صُفُورِيَّة , accord. to the K, *A kind of* نَبَات [i. e. *plant*]: but in the Tekmileh, *a kind of* ثِيَاب [i. e. *garments*, or

cloths]; pl. of ثَوْب; and it bears the mark of correctness. (TA.)

صَفَّارٌ : see صَافِرٌ Also *A fabricator of* صُفْر [or *brass*]. (M, K.)

صُفَّارٌ , with damm, The *entire quill of a feather.* (AA, O.)

صَفَّارَةٌ [*A whistle:* so in the present day: and also *a fife:*] *a hollow thing* (M, K) *of copper,* (K,) *in which a boy whistles* (M, K) *to pigeons,* (K,) or *to an ass, that he may drink.* (TS, L, K.) ___ [Hence,] الصَّفَّارَةُ *The anus;* syn. الاسْتُ; (M, K;) in the dial. of the Sawád. (TA.)

صَافِرٌ *Whistling;* or *a whistler.* (TA.) ___ And hence, (TA,) *A thief;* (K;) as also صَفَّارٌ : [or this signifies *a frequent,* or *habitual, whistler:*] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [*More cowardly than a thief*]: (TA:) a prov.: accord. to AO, it means in this instance *one who whistles to a woman for the purpose of fornication* or *adultery;* because he fears lest he should be seen: or ___ accord. to A'Obeyd, *Any bird that whistles;* for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] *any bird that does not prey:* (M, K:) and *any bird having a cry:* and *a certain cowardly bird:* (K:) [accord. to Dmr, as stated by Freytag, it is *a bird of the passerine kind;* also called صَافِرِيَّةٌ :] accord. to Mohammad Ibn- Habeeb, (Meyd,) *a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken;* and so in the prov. above mentioned: (Meyd, A: *) or, accord. to IAar, it means مَصْفُورٌ بِهِ [*whistled to*]: i. e., when he is whistled to, he flees: and by المَصْفُورُ بِهِ is meant the *bird called* التنوط [i. e. التَّنَوُّطُ or التُّنَوِّطُ &c.], *the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it:* (Meyd: [see also art. نوط:]) or *any coward.* (TA.) ___ مَا بِهَا صَافِرٌ *There is not*

in it (i. e. the house, الدَّار, TA) *any one:* (S, K:) [lit.] *any one who whistles:* (M:) or *any one to be called by whistling;* صَافِرٌ being here an instance of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ followed by بِهِ. (T, TA.)

صَافِرِيَّةٌ : see the next preceding paragraph.

أَصْفَرُ [a comparative and superlative epithet form صَفَرٌ]. One says أَصْفَرُ مِنْ بُلْبُلٍ [*A greater whistler,* or *warbler, than the* بلبل]. (S.) See also صَفْرٌ. ___ [Also *More,* and *most, empty, void,* or *vacant.*] It is said in a trad., أَصْفَرُ البُيُوتِ مِنَ الخَيْرِ البَيْتُ الصِّفْرُ مِنْ كِتَابِ ٱللّٰهِ [*That one of houses which is the most void of good is the house that is destitute of the Book of God*]. (S.) Also [*Yellow;*] *of the colour termed* صُفْرَةٌ: (S, M, K:) fem. صَفْرَآءُ: (Msb, &c.:) pl. صُفْرٌ. (TA.) And *Black* (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, *of a colour whereof the ground is black, with some yellow hairs coming through.* (M.) Applied to a horse, *Of the colour termed in Pers.* زَرْدَه [*a kind of sorrel*], (S,) but not unless *having a yellow* [or *sorrel*] *tail and mane.* (As, S.) ___ بَنُو الأَصْفَرِ *The Greeks* (الرُّومُ): (S, A:) or *their kings:* because the sons of El-Asfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-hák [or Isaac] (K) the son of Ibráheem [or Abraham]: (TA:) or El-Asfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eysoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are *the modern Muscovites.* (TA.) ___ الأَصْفَرَانِ *Gold and saffron;* (S, M, K;) which are said to destroy women: (TA:) or *the plant called* وَرْسٌ *and saffron:* (S, K:) or *the plant called* وَرْسٌ *and gold:* (M:) or *saffron and raisins.* (ISk, Sgh, K.) ___ And الصَّفْرَآءُ *Gold.* (M, K. [See also صُفْرٌ.]) Hence the saying of 'Alee, يَا صَفْرَآءُ ٱصْفِرِى وَيَا بَيْضَآءُ ٱبْيَضِّى وَغُرِّى غَيْرِى *O gold,* [*be yellow,*] *and O silver,*

[*be white, and beguile other than me:*] and one says also, ما لفلان صفراء ولا بيضاء [*There is not belonging to such a one gold nor silver*]. (TA.) ___ Also *A kind of bile,* (M, K,) *well-known;* (K;) [*the yellow bile; one of the four humours of the body;* of which the others are the black bile (السَّوداء), the blood (الدَّم), and the phlegm (البَلْغَم):] so called because of its colour. (M.) ___ And *The bow that is made of* [*the tree called*] نَبْع. (S, * K, * TA.) ___ And *The female locust that is devoid of eggs.* (M, K.) ___ And *A certain plant,* (S, M, K,) *of the plain* or *soft tracts, and of the sands,* (M, K,) *and sometimes growing in hard level ground:* (M:) or *a certain herb, that spreads upon the ground,* (AHn, M,) *the leaves of which are like those of the* خَسّ [or *lettuce*], (AHn, M, K,) *and which the camels eat vehemently:* (AHn, M:) it is *of the kind called* ذُكُور. (Aboo-Nasr, M.)

مُصْفِر : see its fem., with ة, voce مَصْفُور.

مُصْفِر A *poor* man. (S.)

مُصَفَّر ; and its fem., with ة: see مَصْفُور.

هو مُصَفِّرٌ أَسْتَه is from الصَّفِير, [see صَفَر,] not from الصُّفْرَة, (S,) and means *He is a* صَرَّاط; (S, K;) as though denoting cowardice: (TA:) or it is from صَفَّر he dyed yellow; (M;) and was applied to Aboo-Jahl; (M, TA;) meaning that he dyed his اسْت with saffron, and was addicted to [the enormity termed] أُبْنَة: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in judgment. (TA.) ___ المُصَفَّرَة is an appellation applied to *Those whose sign* [meaning *the colour of their ensign*] *is* صُفْرَة; (M, K;) [i. e. *whose ensign is yellow;*] and is similar to المُحَمَّرَة and المُبَيَّضَة. (M.)

مَصْفُور : see صَافِر, in two places. Also *Hungry;* and so مُصَفَّر . (K.) ___ Of the مَصْفُورَة, (TA,) and مُصْفِرَة , (Mgh, TA,)

or مُصَقَّرَة , (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is *Such as has the ear entirely cut off;* because its ear-hole is destitute of the ear: and the second, *the lean,* or *emaciated;* because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المَصْغُورَة, with غ, having the former of the meanings expl. above; which IAth disapproves: (TA in art. صغر:) or المُصَغَّرَة. (Mgh in that art.) Also *Having the disease termed* صُفَار: (A, TA:) or one *from whose belly comes forth yellow water.* (TA.)

صفرد

صِفْرِدٌ *A certain bird,* (S, M, K,) *of a cowardly nature,* (K,) *larger than the sparrow,* (M,) *that frequents houses, and is the most cowardly of birds;* (Lṯh;) *it is afraid of the* [*little bird called*] صَعْوَة; (IAar;) *and is by the vulgar* (S) *called* أَبُو المَلِيحِ. (S, K. [Accord. to Golius, the *nightingale:* but this I think a mistake.]) أَجْبَنُ مِنْ صِفْرِدٍ [*More cowardly than a sifrid*] is a prov., (S, Meyd,) asserted by AO to be postclassical. (Meyd. [See Freytag's Arab. Prov. i. 372.])

صفط

إِصْفَنْطٌ a dial. var. of إِسْفَنْطٌ, q. v. (As, K.)

صفع

1 **صَفَعَهُ** , aor. ـَـ , (O, Msb, K,) inf. n. صَفْعٌ, (S, * O, Msb, TA,) accord. to Lth, (O, TA,) *He struck him with his fist, not vehemently, on the back of his neck:* (O, K, TA:) or, (O, K,) accord. to Az (O, Msb, TA) and others, (Msb,) *he struck him* [i. e. *slapped him*] *with his expanded hand* (O, Msb, K, TA) *on the back of his neck,* or *on his body; not with the fist:* (O, Msb, TA:) or it is post-classical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Msb:) Az adds, IDrd says that it is from صَوْفَعَةٌ , (O, TA,) which signifies the *top,* or *uppermost part, of the* [*cap called*] كُمَّةٌ, and *of the turban:* (O, K, TA:) or this is a mistranscription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.)

صَفْعَةٌ *A single act of striking* [or *slapping*] *with the expanded hand upon the back of the neck,* or *upon the body.* (Msb.)

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صَفْعَانُ or صَفْعَانٌ (accord. to different copies of the S and K) A man *who is struck* [or *slapped*] *in the manner expl. above in the first paragraph;* (S, Msb, K;) as also مَصْفَعَانِىٌّ . (O, K.)

صَوْفَعَةٌ : see the first paragraph of this art.

مَصْفَعَانِىٌّ : see صَفْعَانُ.

صفق

1 **صَفْقٌ** [inf. n. of صَفَقَ] signifies The *striking* [a thing] *so as to cause a sound to be heard in consequence thereof;* (S, O, K;) as also تَصْفِيقٌ [inf. n. of صَفَّقَ, but this has an intensive signification]: (S:) and تَصْفَاقٌ is [also] an inf. n. of صَفَقَ, like صَفْقٌ in the phrase صَفْقُ الكَفِّ عَلَى الأُخْرَى [*the striking of the hand upon the other* hand], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] ___ صَفَقَ رَأْسَهُ, and عَيْنَهُ, (M,) and صَفَقَهُ عَلَى رَأْسِهِ, (Msb,) aor. ـِ, inf. n. صَفْقٌ, (M, Msb,) *He struck his head,* and *his eye,* (M,) and *he struck him on his head with the hand.* (Msb.) And صَفَقَهُ بِالسَّيْفِ, (O, K,) inf. n. صَفْقٌ, (O,) *He struck him with the sword.* (O, K.) And صَفَقَ بِهِ الأَرْضَ [lit. *He smote the ground with him;* meaning *he flung him upon the ground*]. (L, TA.) ___ صَفَقَ بِجَنَاحَيْهِ, (M, K,) aor. as above, (M,) [inf. n. صَفْقٌ,] said of a bird, *He beat* [his sides, or the air,] *with his wings;* (M, L, K; *) as also صَفَّقَ, (M, K,) inf. n. تَصْفِيقٌ. (TA.) ___ صَفَقَتْهُ الرِّيحُ, and صَفَّقَتْهُ, *The wind smote it so as to cause a sound to be heard:* (S:) or the latter signifies [simply] *the wind smote it,* or *beat it:* (Ham p. 719:) [or *the wind beat upon it;* namely, a sail &c.: (see شِرَاعٌ:)] [and] both signify *the wind shifted it to the right and left, and turned it back:* (TA: [in the CK, التَّتْلِيبُ is erroneously put for التَّقْلِيبُ as an explanation of التَّصْفِيقُ:]) and صَفَّقَتِ الرِّيحُ المَآءَ *The wind beat the water so that it made it clear:* (M:) and صَفَقَتِ الرِّيحُ الأَشْجَارَ, (K,) aor. as above, inf. n. صَفْقٌ, (O,) *The wind put the trees in motion,* or *into a state of commotion,* (O, K,) *and shook them:* (O, TA:) and صَفَّقَتِ الرِّيحُ السَّحَابَ *The wind smote the clouds,* [for صَرَمَتْهُ in my original, an obvious mistranscription, I read ضَرَبَتْهُ,] *and blew in different directions upon them.* (TA.) ___ صَفَقَ العُودَ, (inf. n. صَفْقٌ, TA,) *He put in motion* [*by striking them*] *the chords of the lute.* (S, O, K.) ___ صَفَقَ يَدَهُ بِالبَيْعَةِ and صَفَقَ

صَفَقَ يَدَهُ عَلَى, inf. n. صَفْقٌ (M, K) and صَفْقَةٌ, (K,) [or the latter, which see below, is a simple subst.,] *He struck his hand upon his* [another's] *hand by way of ratifying the sale,* or *the covenant;* (M, K;) and so صَفَقَ لَهُ بِالبَيْعِ, aor. ـِ , (K,) inf. n. صَفْقٌ: (TA:) or صَفَقْتُ لَهُ بِالبَيْعِ and بِالبَيْعَةِ, inf. n. صَفْقٌ, *I struck my hand upon his hand* [*by way of ratifying the sale* and *the covenant*]. (S, O, Msb.) [See also سَفَقَ. And see an ex. in a verse cited voce صَفْقٌ ___.] رِدَاد (S, O, K) as inf. n. of صَفَقَتْهُ, (S, O,) also signifies The *shutting,* or *closing* [a thing]; and the *turning,* or *sending,* or *putting,* [a thing] *back,* or *away;* (S, O, K;) as also إِصْفَاقٌ . (K.) You say, صَفَقَ عَيْنَهُ *He shut,* or *closed, his eye.* (S, O, K.) And صَفَقَ البَابَ, (S, M, O, Msb, K,) aor. ـِ , (M,) inf. n. صَفْقٌ, (M, Msb,) *He shut* or *closed, the door;* (S, O, Msb, K;) as also اصفقه : (S, O:) or both signify *he locked the door:* (M, K:) and in like manner سفقه [and اسفقه]. (TA.) And *He opened the door:* (ADk, O, Msb, K:) thus having two contr. significations. (Msb.) And صَفَقَ مَاشِيَتَهُ, inf. n. صَفْقٌ, *He turned,* or *sent, his cattle back,* or *away.* (M, TA.) And صَفَّقَهُمْ عَنْ كَذَا *He turned them* [i. e. men] *back,* or *away, from such a thing.* (TA.) And one says, مَا زَالُوا يُصَفِّقُونَنِي *They ceased not to turn me about in an affair:* [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbád, O.) ___ صَفَّقَهُمْ مِنْ بَلَدٍ إِلَى بَلَدٍ *They expelled them from town to town,* or *from country to country, forcibly and ignominiously.* (TA.) ___ صَفَقَ الشَّرَابَ: see 2. ___ صَفَقَ القَدَحَ, (O, K,) inf. n. صَفْقٌ, (O, TA,) *He filled the drinking-vessel;* as also اصفقه ; (O, K;) and صَفَّقَهُ : (O:) or صَفَّقَ الكَأْسَ, and اصفقها , *he filled the drinking-cup,* or *wine-cup:* (Lh, M:) and اصفقنا الحَوْضَ *We collected the water in the watering-trough.* (TA.) ___ And صَفَقَهَا, inf. n. صَفْقٌ, *He compressed her;* syn. جَامَعَهَا. (TA.) ___ And صَفْقٌ signifies also The *collecting together* [a thing or things]. (TA.) صَفَقَ الرَّجُلُ, (M, K,) inf. n. صَفْقٌ, (M,) *The man went away.* (M, K.) ___ مِنْ صَافِقَةٍ صَفَقَتْ عَلَيْنَا النَّاسُ *A company of men alighted at our abode.* (IDrd, M, * O, K. *) ___ صَفَقَتْ, (IDrd, O, K,) inf. n. صَفْقٌ, (TA,) said of a she-camel, *Her womb closed against the passage of her fœtus,* (أَرْتَجَتْ رَحِمُهَا عَنْ وَلَدِهَا, [or أُرْتِجَتْ i. e. *became closed,* the

syll. signs of this word in the O being doubtful, in the CK erroneously written ارتَخَتْ,]) *so that the fœtus died.* (IDrd, O, K, TA.) صَفُقَ, aor. ـُـ , (M, O, Msb, K,) inf. n. صَفَاقَةٌ, said of a garment, or piece of cloth, (S, M, O, Msb, K,) *It was strong, stout,* or *firm;* (M;) *thick, substantial, close,* or *compact, in texture:* (O, Msb, K:) and so سَفُقَ. (T, S, &c., in art. سفق.) ___ And, said of a face, (S, O, K, TA,) *It was impudent;* or *had little shame.* (O, K, TA.)

2 **صَفَّقَ** see 1, former half, in five places. ___ التَّصْفِيقُ بِالْيَدِ means *The making a sound with the hand* [*by clapping*]: (S:) one says, صَفَّقَ بِيَدَيْهِ [*He clapped with his hands;* or *clapped his hands*]: (O, Msb:) and النِّسَآءُ يُصَفِّقْنَ عَلَى المَيِّتِ [*The women clap their hands* in lamenting *over the dead:* thus they often do in the present day, over the corpse and over the grave]: (TA:) التَّصْفِيقُ is *syn. with* التَّصْفِيحُ: (As, O:) or (O) the former signifies *the striking with the palm of one hand upon that of the other;* (O, K;) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صفح, (M, TA,) inf. n. تَصْفِيقٌ, (TA,) *He poured water into the skin,* (M, TA,) *and shook it about,* (TA,) *the skin being new, so that the water came forth yellow.* (M.) ___ See also 1, latter half, in two places. ___ صَفَّقَ الشَّرَابَ *He mixed the wine,* or *beverage.* (M.) ___ And, (M,) inf. n. as above; (S, O, K;) and صَفَقَهُ , (M,) inf. n. صَفْقٌ; (K;) and اصفقه , (M,) inf. n. إِصْفَاقٌ; (K;) *He transferred the wine,* or *beverage, from one vessel to another,* (S, M, O, K,) or *from one jar to another,* (As, TA,) *it being mixed,* (K,) *in order that it might become clear.* (M, K.) ___ تَصْفِيقُ الإِبِلِ means *The removing of camels from a place which they have depastured to a place in which is pasture:* (S, O, K: *) thus in the saying of the rájiz (Aboo-Mohammad El-Fak'asee, O) cited in the first paragraph of art. زل: (S, O:) or التَّصْفِيقُ in that instance, accord. to IAar, is from صَفَّقَ القَوْمُ فِى البِلَادِ *The people,* or *party, went far in the country in search of pasture:* (M:) [or] صَفَّقَ, said of a man, (Ibn- 'Abbád,

O,) inf. n. as above, (K,) means *He went away;* and *he went round about.* (Ibn- 'Abbád, O, K.) ___ And التَّصفيق signifies also *The forming a determined intention* or *purpose, and then reversing it.* (TA.)

3 صافق عنْدَ صَفْقَة البَيْعِ [*He struck his hand upon that of another in token of the ratification of the sale*]. (T in art. دو. [See also 6.]) ___ صافقت said of a she-camel, *She lay,* or *slept, upon one side one time and upon the other side another time:* from صَفْقٌ meaning جانبٌ. (M. [And the same is indicated in the O.]) And فُلَانٌ يُصَافِقُ بين جَنْبَيْه *Such a one turns over upon this* صَفْق [or *side*] *one time and upon the other another.* (O.) And بات فُلَانٌ يُصَافِقُ [*Such a one passed the night turning over from side to side*]. (Z, TA.) ___ [Accord. to the K, said of a she-camel, *She was taken with the pains of parturition; i. q.* مَخَضَتْ: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the K,) إذا مَخَضَتِ النَّاقةُ صافَقَتْ, which evidently means *When the she-camel is taken with the pains of parturition, she turns over from side to side;* as is there indicated by the context both before and after.] ___ صافق بين قَمِيصَيْن, (M,) or بين ثَوْبَيْن, (K,) *He wore two shirts,* (M,) or *two garments,* (K,) *one of them over the other.* (M, K.)

4 أَصْفَقَ see 1, latter half, in five places: ___ and see also 2. أَصْفَقُوا عَلَيْه *i. q.* تَبَايَعُوا عَلَيْه [i. e. *They made a covenant,* or *compact, respecting it,* or *to do it,* as though by striking their hands together], namely, the thing, or affair: (TA in art. بيع: [see صَفَقَ يَدَهُ بالبَيْعَة; and see also 3, and 6, and صَفْقَةٌ:]) *they combined consentaneously,* or *agreed together, respecting it,* or *to do it,* namely, the thing, or affair; syn. أَطْبَقُوا عَلَيْه, (S, O, K,) or اجْتَمَعُوا عَلَيْه. (M.) And أَصْفَقُوا عَلَيْنَا [*They combined,* or *collected themselves together, against us*]. (M, from a verse of Zuheyr.) أَصْفَقَتْ لَهُ

نسوانُ مكّةَ occurs in a trad. as meaning *The women of Mekkeh collected themselves together to him:* or, as some relate it, انصفقتْ . (TA.) And one says, أَصفقوا لهُ meaning حشدُوا [i. e. *They collected themselves together to him;* or *they combined to treat him with courtesy and honour*]. (M.) ___ اصفق لهُمْ *He brought them as much food as would satisfy their hunger:* (O, K:) said in relation to the entertainment of guests. (O.) ___ أَصفقتْ يدُهُ بكذا, (S, O,) or يدى, (K,) *His hand,* or *my hand, lighted on, met with,* or *encountered, such a thing;* syn. صادفته and وافقته. (S, O, K.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a جزَّار [or slaughterer of camels], (TA,)

* حَتَّى إذَا قُسمَ النَّصيبُ وأَصْفَقَتْ *
* يدُهُ بجَلْدَةِ ضرعِها وحوارِها *

[*Until,* or *until when, the share was divided, and his hand lighted on the skin of her udder and her young one*]. (S, O, TA: but in the S, طُرِح is put in the place of أَصفق القومُ.) قُسِم *The people,* or *party, were,* or *became, in a state of commotion,* or *tumult;* syn. اضطَربوا. (M, TA. [See also 8.]) أُصفق لى *It was appointed,* or *ordained, for me;* or *prepared for me.* (TA.) اصفق الغنم *He milked the sheep,* or *goats, but once in the day;* (S, M, O, TA;) and so with س: (TA in art. سفق:) or الإصفاق signifies *the milking once in the day and night.* (TA.) اصفق الثَّوب *He wove the garment* (M, TA) *strongly, stoutly, firmly,* (M,) *thickly, substantially, closely,* or *compactly.* (TA.)

5 **تصفّق** *He* (a man) *turned over and over;* (M;) *he moved repeatedly to and fro,* syn. تردَّد, (M, O, K,) *from side to side.* (M.) And تصفّقت *She* (a camel) *turned herself over, upside down* (lit. *back for belly*), (O, K, TA,) *when taken with the pains of parturition.* (TA.) ___ تصفّق

للأَمْرِ *He addressed,* or *applied,* or *directed, himself,* or *his regard,* or *attention,* or *mind, to the affair;* syn. تَعَرَّضَ لَهُ. (Sh, O, K.)

6 **تصافقوا** (S, M, O) *They struck their hands upon the hands of others* (O) عِنْدَ البَيْعَةِ [*on the occasion of the ratifying of a sale,* or *covenant*]: (S, O:) or *they* [*struck a bargain;*] *bought and sold;* or *made a covenant,* or *compact; one with another.* (M, TA.)

7 **انصفق** *It* (a garment, or piece of cloth,) *was beaten by the wind, so that it moved to and fro.* (M. TA.) [See also 8.] ___ *It* (a door) *became shut,* or *closed:* and so with س: (TA in art. سفق:) [or *it shut again of itself:*] said of a door which, when opened, will not remain open. (TA in art. دلق.) ___ *He* (a man, TA) *turned,* or *became turned* or *sent* or *put, back,* or *away:* (S, O, K, TA:) *he* [or *it*] *returned.* (TA.) ___ And انصفقوا *They collected themselves together:* the contr. of the next preceding signification. (TA.) See also 4. ___ And one says, انصفقوا عَلَيْنَا يَمِينًا وَشِمَالًا *They came upon us on the right and left.* (M, TA.)

8 **اصطفقت الأَشْجَارُ** *The trees became shaken,* or *agitated,* by the wind. (S, O, K, TA.) And اصطفق العُودُ *The lute had its chords put in motion,* (S, O, K, TA,) *so that they responded, one to another.* (TA.) ___ اصطفق الآفَاقُ بِالبَيَاضِ *The tracts of the horizon flickered with whiteness, and the light thereof spread.* (TA.) ___ And اصطفق المَجْلِسُ بِالقَوْمِ *The sitting-place became a scene of commotion,* or *tumult, with the people,* or *party.* (TA. [See also 4, latter part.])

صَفْقٌ : see صَفْقَةٌ. Also *A side; a lateral part* or *portion;* (S, M, O, K;) and so صُفْقٌ, (S, O, K,) and صَفِقٌ; (M, O, K;) syn. نَاحِيَةٌ, (S, M, O, K,) and جَانِبٌ. (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its صَفْحٌ, (S, O, K,) and its نَاحِيَةٌ: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its *face,* (M, K,) *in*

the upper part thereof, *above the* حضيض [or *low ground at,* or *by, the base,* or *foot*]: (M:) pl. صفوق. (S, O.) [In like manner also,] صفقا العنق signifies *The two sides of the neck.* (M, K.) And صفقا الفرس *The two cheeks of the horse.* (M, K.) ___ Also *A place.* (K.) ___ See also صفق. And see صفق, in two places.

صُفْق : see the next preceding paragraph.

صِفْق , with kesr, The مصراع [i. e. *either half,* or *leaf,*] of a door [meaning of a folding door]: (K:) [or, accord. to the O, it is صفق , for it is there said that صفقا الباب means مصراعاه; but SM follows the reading in the K without remarking upon the difference in the O; and adds,] and one says, باب داره صفق واحد [meaning *The door of his house is one leaf;* i. e.] when it does not consist of what are termed مصراعان. (TA.)

صَفْق : see صفق. Also *Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow;* (S, O, K;) or *yellow water that comes forth from a new skin upon which water has been poured;* (M;) and so صفق . (M, K.) Hence, (TA,) one says, وردنا ماءً كأنّه صفق [*We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin*]. (S, O.) ___ And *A new skin upon* [or *into*] *which water is poured, in consequence whereof yellow water comes forth from it.* (M.) ___ Also, accord. to AHn, (M,) or so صفق , (K,) The *odour,* and *savour, of* دباغ [or *tan*]. (M, K.) ___ And The former, accord. to Ibn-'Abbád, The *last of* دباغ [or *tan*]: (O, TA:) in the K, آخر الدّماغ is erroneously put for آخر الدّباغ. (TA.)

صَفْقة *A striking of the hand* [*of one person*] *upon the hand* [*of another*] *in* [*ratifying*] *a sale* or *purchase* and *a covenant:* (Mgh:) and صفق is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase صفق يده بالبيعة [expl. in the first paragraph of this art.]; (M, K;) as also صفقّى , like زمجّى, (K,) or

صَفَقُ الكَفِّ صَفَقَّى , (so in a copy of the M,) which is mentioned by Sb, (M, TA,) and of which Seer says that it may be from عَلَى الأُخْرَى. (TA. [See 1, first sentence.]) ___ Hence it is used to signify The *contract itself that is made in the case of a sale,* (Mgh, Msb,) and the *covenant that one makes:* (Mgh:) or *an agreement respecting a thing:* (M, TA:) Az says that it relates to the seller and the buyer. (Msb.) [And it is sometimes with س in the place of ص.] One says, رَبِحَتْ صَفْقَتُكَ i. e. [*May*] *thy purchase* [*bring profit*]. (S, O.) And بَارَكَ ٱللّٰهُ لَكَ فِى صَفْقَةِ يَمِينِكَ i. e. [*May God bless thee in*] *the contract* [(lit. *the striking*) *of thy right hand*]. (Msb.) And صَفْقَةٌ رَابِحَةٌ, and صَفْقَةٌ خَاسِرَةٌ, (S, O, K,) *A sale* or *bargain* [*bringing gain,* and *a sale* or *bargain occasioning loss*]. (K.) And إِنَّهُ لَمُبَارَكُ الصَّفْقَةِ [*Verily he is blessed in respect of bargaining*]; meaning that he buys not anything without gaining in it. (TA.) And قَدِ ٱشْتَرَيْتُ اليومَ صَفْقَةً صَالِحَةً [*I have purchased to-day a good purchase*]. (TA.) And البَيْعُ صَفْقَةٌ أَوْ خِيَارٌ *Selling is decisive or with the option of returning.* (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA), صَفْقَتَانِ فِى صَفْقَةٍ رِبًا i. e. *Two bargains in a* [single] *bargain* [*are an unlawful gain*]: this is of two kinds: one is the seller's saying to the buyer, I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum: the other kind is his saying, I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems. (O.) And it is said in another trad., إِنَّ أَكْبَرَ الكَبَائِرِ أَنْ تُقَاتِلَ أَهْلَ صَفْقَتِكَ i. e. [*Verily the greatest of great sins is*] *thy fighting those with whom thou hast made a covenant:* because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

صَفَقَّى or صَفَقَّى: see the next preceding paragraph.

صِفَاقٌ The *inferior* [or *inner*] *skin, that is beneath the skin upon which is the hair:* (S, O, K:) *a thin skin beneath the upper skin and above the flesh:* (IAth, TA:) or the صِفَاقُ of the

belly is the *skin,* (M,) the *inner skin,* (TA,) *that is next to the* سَوَاد, (M, TA,) *the* سَوَاد *of the belly,* (TA,) [i. e. *the liver,*] *and which is the part where the farrier perforates the beast* (بِنَقْبٍ مِنَ الدَّابَّةِ) [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the صَفَاق is the *part around the navel, where the farrier performs the operation above mentioned:* (AA, TA:) or the *skin which, when the* مَسْك [or *hide*] is *stripped off, remains cleaving to the belly, and the rending of which occasions a* [*rupture termed*] فَتْق; so says As, in the Book of the Horse: (TA:) or *what is between the* جِلْد [or *outer skin*] *and the* مُصْرَان [or *intestines into which the food passes from the stomach*]; (ISh, O, K;) *com-*

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prising all of what are termed the مَرَاقّ *of the belly, beneath the* جِلْد *thereof, to the* سَوَاد *of the belly* [i. e. *the liver*]; the مَرَاقّ of the belly being all that has not a bone curving over it: (ISh, O:) or the *skin of the whole of the belly:* (O, K:) the pl. is صُفُق, only. (M, TA.)

صَفُوقٌ *An abominable acclivity* or *ascending road* or *mountain-road difficult of ascent:* pl. صَفَائِق and صُفُق. (M, K.) And *A mountain,* (K,) or *an obstacle,* or *elevated portion, of mountains,* (O,) *such as is inaccessible.* (O, K.) And *A smooth, high rock:* pl. صُفُق. (Ibn-'Abbád, O, K.) Also, applied to a bow, *Pliant.* (Fr, O, K.) ___ [In the TA, in a verse of Aboo-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying راجعة; but I think that this is a mistranscription for رَاجِفَة, meaning *Quivering.* ___ Freytag has assigned to it three explanations which belong to صَفَاقٌ.]

صَفِيقٌ, applied to a garment, or piece of cloth, (S, M, Mgh, O, Msb, K,) *strong, stout,* or *firm;* (M;) *thick, substantial, close,* or *compact, in texture:* (Mgh, O, Msb, K:) and سَفِيق is a dial. var. thereof. (TA.) ___

Also *Hardy, strong, sturdy, enduring,* or *patient.* (M.) ___ And applied to a face (S, O, K, TA) as meaning *Impudent;* or *having little shame.* (O, K, TA.) And رجل صفيق الوجه *A man having no shame.* (Har p. 368.)

صَفِيقَةٌ : see صَافِقَةٌ.

صَفَائِقُ *Travelling-camels* (رِكَابٌ) *coming and going.* (Ibn-'Abbád, O.) ___ See also صَافِقَةٌ.

صَفَّاقٌ A cock *that beats with his wings when crowing.* (TA.) ___ It occurs in a trad., followed by أَفَّاق in apposition, and is said by As to mean الَّذِى يَصْفِقُ عَلَى أَمْرٍ عَظِيمٍ [app. One *who goes away on some great affair*]: but in the opinion of Az, it means one *who makes many journeys, and who employs himself,* or *uses art* or *artifice* or *cunning, in affairs of traffic;* thus nearly agreeing in meaning with أَفَّاقٌ. (O: the latter meaning only is assigned to it in the K.)

صَافِقَةٌ *A company* (IDrd, M, O, K) of men [*alighting* at one's abode]. (IDrd, M, O.) See 1, near the end. ___ Also *A calamity,* or *misfortune:* (M, TA:) pl. صَوَافِقُ: (M:) this pl. and صَفَائِقُ, (O, K, TA,) which latter may be pl. of صَفِيقَةٌ, (TA,) signify *accidents,* or *evil accidents,* (O, K, TA,) and *varieties,* or *vicissitudes, of events.* (O, TA.)

أَصْفَقُ A garment, or piece of cloth, *more* [*strong, stout, firm,*] *thick, substantial, close,* or *compact, in texture,* than another. (Mgh.)

أَصْفَقَانِيَّةٌ [written in one place with fet-h, and in another with kesr, to the ف,] *i. q.* خَوَلٌ [A man's *slaves,* or *servants, and other dependents;* or *slaves, and cattle,* or *camels &c.;*] in the dial. of El-Yemen. (TA.)

مَصْفَقٌ *A place of passage; a way, road,* or *path;* syn. مَسْلَكٌ. (O, TA.)

مُصَفَّقٌ [pass. part. n. of 2, q. v.]. One says, لَكَ عِنْدِى وُدٌّ مُصَفَّقٌ وَنُصْحٌ مُرَوَّقٌ [*I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine*]. (TA.) ___ Also A *full* [or *filled*] drinking-vessel. (Fr, TA.)

مُصَافِقٌ A camel *lying*, or *sleeping, upon one side one time and upon the other side another time.* (O, K.) ___ And مُصَافِقٌ بَيْنَ ثَوْبَيْنِ *Wearing two garments, one of them over the other.* (Ibn-'Abbád, O.)

صفن

1 **صَفَنَ** , aor. ـِ , inf. n. صُفُونٌ, said of a horse, *He stood upon three legs and the extremity of the hoof of the fourth leg;* (AZ, * S, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or *he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg:* (M, TA:) [or *he stood upon three legs,* and *otherwise:* (see صَافِنٌ:)] accord. to Fr, the poems of the Arabs indicate that صُفُونٌ signifies peculiarly, or specially, [or simply,] the act of *standing,* or *standing still.* (TA.) ___ Also, (M, Msb, K,) aor. and inf. n. as above, (M, Msb,) said of a man, (K,) or صَفَنَ قَدَمَيْهِ, (TA, from a trad.,) meaning صَفَّ قَدَمَيْهِ [*He set his feet evenly, side by side*], (M, Msb, K, TA,) standing, (Msb,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, *He put his feet close together:* or *he turned one of his feet backward, like as the horse turns one hoof when standing upon three legs:* see, again, صَفَنَ الحَشِيشَ.] صَافِنٌ (M, TA) والورق, aor. ـِ , (M,) inf. n. صَفْنٌ, said of a bird, or flying thing, *It compacted the dry herbage* (M, TA) *and the leaves,* [*to make a habitation,*] *for its young ones,* (M,) or *around its place of entrance* [*into its habitation*]; (TA;) and صَفَّنَهُ signifies the same: (M:) تَصْفِينٌ as the act of the hornet and the like is the *compacting for itself,* or *for its young ones, a habitation* (K, TA) *of dry herbage and of leaves:* so says Lth. (TA.) ___ And صَفَنَ ثِيَابَهُ *He collected together his clothes* (JM, TA) فِى سَرْجِهِ [*upon his saddle*], (TA,) or فِى السَّرْجِ وَنَحْوِهِ [*upon the saddle and the like thereof*]. (JM.) ___ صَفَنَ بِهِ الأَرْضَ, (K, TA,) aor. ـِ , inf. n. صَفْنٌ, (TA,) *He flung him,* or *it, upon the ground.* (K, TA.) And صَفَنَهُ, aor. ـِ , inf. n. صَفْنٌ, *He rent,* or *slit, his* صَفَنٌ, i. e. *scrotum.* (M.)

2 **صَفَّنَ** , and its inf. n.: see 1, in two places.

3 **مُصَافَنَةٌ** The *standing confronting a people,* or *party.* (TA.) [Also The *dividing* of water among a people, or party, *in the manner described in the next paragraph:*] one says, فَأَعْطَانِى صَفْنَةً القَوْمِ صافَنَ المآءَ بينَ i. e. مَقْلَةً [for جُرْعَةً مَقْلَةً, the meaning being *He divided the water in that manner among the people,* or *party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel*]. (TA.)

6 **تصافنوا المَآءَ**, (AA, S, M, K,) said of people in a journey and having little water, (M,) *They divided the water among themselves* (AA, S, M, K) *by shares,* (S, K,) *by means of the pebble,* (AA, S, M,) *which they threw into the vessel to pour the water into it,* (AA,) *giving to each of them as much as would cover the pebble.* (AA, S.) See also 6 in art. حذى.

صَفْنٌ [if not a mistake for صُفْنٌ, q. v.,] signifies The [*round piece of skin,* or *leather, in which food is put, and upon which people eat; commonly called*] سُفْرَة; as also صَفْنَةٌ : (K:) the latter is expl. by AA and IAar as *a* سُفْرَة *that is gathered together by a* [*running*] *string* [*near the edge, by means of which it is converted into a bag,* agreeably with a modern custom]. (TA.) ___ And The [*bursa faucium,* or *faucial bag, of the camel; commonly called*] شَقْشَقَة; as also صَفْنَةٌ : (K:) so expl. by AA. (TA.) ___ See also صِفْنٌ.

صُفْنٌ *A thing like the* سُفْرَة [described in the next preceding paragraph], *and between the* عَيْبَة *and the* قِرْبَة, *in which are* [*put*] *goods* or *utensils* or *the like:* or it is *of skin,* or *leather,* (M,) [i. e.] *a receptacle of skin,* or *leather,* (S, in which it is expressly said to be with damm,) *like the* سُفْرَة, (S, M,) *pertaining to the people of the desert, in which they put their travelling-provisions, and* (M) *with which* (S, M) *sometimes* (M) *water is drawn,* (S, M,) *like* [*as is done with*] *the* دَلْو: (M:) occurring in a verse of Sakhr El-Hudhalee [cited in art. خض]: (S:) or *a thing like the*

[*small bucket*, or *small drinking-vessel, of skin* or *leather, called*] رَكْوَة, (Fr, Mgh, K,) *in which the ablution termed* وُضُوْء *is performed:* (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) *a* [*pouch such as is called*] خَرِيطَة, *pertaining to the pastor, in which are* [*put*] *his food, and his* زِنَاد [*for producing fire*], (S, Mgh, K,) *and his other utensils* or *apparatus,* (K,) or *what other things he requires;* (S, Mgh;) *and sometimes water is drawn with it, like* [*as is done with*] *the* دَلْو; (TA;) as also صَفْنَة : (K:) or, accord. to A'Obeyd, صَفْنَة signifies *a thing like the* عِيبَة, *in which are* [*put*] *a man's goods* or *utensils, and his* [*other*] *apparatus;* and when the ة is elided, it is pronounced with damm [i. e. صُفْن]: (TA:) or صَفْنَة , (TA,) or صُقْنَة , (so in a copy of the M,) signifies *a small* دَلْو [or *leathern bucket*], *having a single* حَلْقَة [or *ring*]; and when it is large, it is called صُفْن: and the pl. is أَصْفُن. (M, TA.) ___ And *Water* [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Aboo-Du-ád,

* هَرَقْتُ فِى حَوْضِه صُفْنًا لِيَشْرَبُه *

[*I poured into his drinking-trough water that he might drink it*]. (TA.) ___ See also what next follows.

صَفْن The *scrotum* (S, M, Msb, K) of a man; (S, Msb;) as also صُفْن , (M,) or صَفْن , (K,)

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and صَفْنَة and صُفْنَة : (M:) pl. أَصْفَان (S, M, Msb) and صُفْنَان. (Msb.) ___ And The *envelope of the ear of corn:* (K, TA:) so called by way of comparison [to the scrotum]. (TA.) ___ And The *habitation that is compacted* (M, * K, TA) *by a bird,* or *flying thing,* (M,) or *by the hornet and the like,* (K, TA,) *of dry herbage and of leaves,* (M, TA,) *for its young ones,* (M, K, TA,) or *for itself.* (K, TA.)

صَفْنَةٌ : see صَفْنٌ, in two places: ___ and صُفْنٌ, in three places: ___ and صَفِنٌ: ___ and see also 3.

صُفْنَةٌ : see صُفْنٌ, latter part: ___ and صَفِنٌ.

صَافِنٌ A horse *standing upon three legs and the extremity of the hoof of the fourth leg:* (A'Obeyd, * S, TA:) or *standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg:* (M, TA:) or *standing upon three legs,* and *otherwise:* thus, says Fr, I have found the Arabs use the word: (TA: [see 1, first sentence:]) pl. صُفُونٌ (M, TA) and صَوَافِنُ and [the pl. of صَافِنَةٌ is] صَافِنَاتٌ. (TA.) صَافِنَاتٌ occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes-'ood used to read صَوَافِنَ [instead of صَوَافَّ]; the former explaining it as meaning *Having the shank of one fore leg tied up to the arm;* for thus is done with the camel when he is slaughtered: the latter, as meaning *standing,* or *standing still.* (TA.) ___ And applied to a man, it means صَافٌّ قَدَمَيْهِ [*setting his feet evenly, side by side*], (A'Obeyd, M, TA, and the like is said in the S and Msb,) *standing.* (A'Obeyd, Msb, TA.) It is said in a trad., (S, M, Msb, TA,) referring to the Prophet mentioned as praying, (S, M,) قُمْنَا خَلْفَهُ صُفُونًا [app. meaning *We stood behind him setting our feet evenly, side by side;* for so the context seems to indicate]. (S, M, Msb, K.) [But] in another trad., صَلَوةُ الصَّافِنِ is said to be forbidden; meaning [*The praying*] *of him who puts his feet close together:* or, as some say, *of him who turns back his foot* [i. e. *one of his feet*] *like as the horse turns his hoof* [i. e. *one of his hoofs, when standing upon three legs*]. (TA.) الصَّافِنُ signifies [*The saphena,* or *crural vein;* so in the present day; i. e.] *the vein of the* سَاقٌ: (S: [see أَبْهَرُ, and see also النَّسَا:]) or *a vein lying deep in the arm* (الذِّرَاعِ) [*and*] *amid the sinews of the* [*fore*] *shank of a beast:* or the صَافِنَانِ are *two veins penetrating into the interior of the two shanks:* or *two veins in the legs:* or *two branches* [*of veins*] *in the two thighs:* and the صافن is [strangely said to be] *a vein in the interior of the back bone,*

extending lengthwise, uniting with the نِيَاط [q. v.] *of the heart, also called the* أَكْحَل.

(M.)

صفو

1 **صَفَا** , (S, M, Msb,) aor. يَصْفُو, (S, Msb,) inf. n. صَفَآءٌ (S, M, Msb, K *) and صُفُوٌّ (M, Msb, K *) and صَفْوٌ (K, * TK) and صَفْوَةٌ and صَفْوَةٌ, (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) *It was,* or *became, clear, limpid,* or *pure; contr. of* كَدِر ; (S, M, K; *) or *free from* الكَدَر [i. e. *turbidness, thickness,* or *muddiness*]; (Msb;) or *free from admixture.* (Er-Rághib, TA.) And, said of the air, or atmosphere, *It was,* or *became, cloudless; free from any particle of cloud.* (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] ___ صَفَتْ, (AA, S, M, K,) aor. تَصْفُو; (AA, S;) and صَفُوتْ; (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) *She abounded with milk.* (AA, S, M, K.) صَفَا الشَّىْءَ *He took the clear,* or *pure, part,* or *portion, of the thing;* (M, TA;) as also صَفَوْهُ استصفى; (M;) and استصفاه [alone] signifies the same; (K, TA;) as also اصطفاه ; (Er-Rághib, TA;) or *he took the best,* or *choice, part,* or *portion, of it.* (TA.) You say, صَفَوْتُ القِدْرَ *I took the clear,* or *pure, part,* or *portion,* [of the contents] *of the cooking-pot.* (S.)

2 **صَفَّاهُ** , inf. n. تَصْفِيَةٌ, *He cleared,* or *clarified, it,* namely, wine, or beverage, (S, TA,) *by means of the* راووق [or مِصْفَاة]. (TA.) And *He removed from it the floating particles,* or *motes,* or *the like, that had fallen into it;* (TA;) or so صَفَّاهُ مِنَ القَذَى. (Msb.) ___ And صَفَّى عَرَمَتَهُ, inf. n. as above, *He winnowed his heap of trodden-out corn,* or *grain.* (TA.)

3 **صَافَاهُ** , (S, M, K, TA,) inf. n. مُصَافَاةٌ, (TA,) *He regarded him,* or *acted towards him, with reciprocal purity of mind,* or *sincerity;* or *with reciprocal purity,* or *sincerity, of love,* or *affection;* syn. خَالَصَهُ; (S in art. خلص;) *he rendered him true,* or *sincere, brotherly*

affection; (M, K, TA;) as also اصفاهُ ; (K;) or اصفاهُ الوُدَّ, (S, Msb,) or المَوَدَّةَ, (TA,) *he rendered him pure,* or *sincere, love* or *affection;* (S, Msb, TA;) and [in like manner] one says also صافاهُ الإِخَآءَ. (TA.)

4 **اصفاهُ الشَّىْءَ** *He made the thing to be his,* or *he assigned,* or *appropriated, to him the thing, purely, absolutely,* or *exclusively.* (TA.) ___ See also 3 in two places. ___ And اصفاهُ (S, Msb, K, TA) بالشَّىْءِ (S) or بكَذَا (K, TA) *He chose him in preference to others* (S, Msb, K, TA) *for,* or *to give him, the thing* or *such a thing;* (S, K, TA;) and *he distinguished him particularly, peculiarly,* or *specially,* i. e. *above,* or *from,* or *exclusively of, others, by the thing* or *by such a thing.* (TA.) ___ And اصفى عيالَهُ بشَىْءٍ قَليلٍ *He contented,* or *satisfied, his family,* or *household, with something little,* or *scanty.* (TA.) ___ اصفى الأَميرُ دارَ فُلَانٍ means *The prince,* or *governor, took what was in the house of such a one:* (S, * TA:) and استصفى مالَهُ *He took all his property.* (S, K, TA.) اصفى, intrans., *He was,* or *became, destitute,* or *devoid,* من المالِ [*of property*], and من الأَدَبِ [*of good education, good breeding,* or *polite accomplishments,* &c.]: (S, K, TA:) as though clear thereof. (TA.) ___ And *He* (a man, TA) *became exhausted of his sperma by women:* (Az, K, TA:) or *he ceased from sexual intercourse.* (IKtt, TA.) ___ And اصفت said of a hen, *She ceased to lay eggs:* (S, M, K, TA:) as though she became clear. (TA.) ___ Hence, (TA,) اصفى said of a poet, *He ceased to utter poetry,* or *to poetize.* (S, M, A, K, * TA.) اصفى القومُ *The people had abundance of milk in their camels,* and *in their sheep* or *goats.* (TA.) اصفى said of a digger, *He reached stone* (صَفًا, M, TA, i. e. حَجَرًا, TA), *so that he was repelled* [*thereby*], (M, TA,) or *prevented from digging* [*further*]. (TA.)

5 **تصفّى** [*It became cleared,* or *clarified*]. (K in art. نطب.)

6 **تَصَافَيْنَا** *We regarded one another,* or *acted reciprocally, with purity,* or *sincerity,*

[*of mind*, or] *of love*, or *affection;* syn. تَخَالَصْنَا. (S. [See also 3.])

8 **اصطفاه** : see 1, last sentence but one. ___ Also *He took it clear, limpid*, or *pure;* (M, TA;) and so [accord. to SM, which, however, I think doubtful,] استصفاه , which is expl. in the K as signifying *he reckoned it clear, limpid*, or *pure;* though the former meaning is assigned in the M to اصطفاه only. (TA.) ___ And *He chose, made choice of, selected, elected*, or *preferred, it*, (S, M, K,) namely, a thing; (M;) as also استصفاه . (M, K.) And اصْطَفَيْتُ كَذَا عَلَى كَذَا *I chose such a thing in preference to such a thing.* (TA.) But اصْطِفَآءُ ٱللّٰهِ عِبَادَهُ [sometimes means *God's creating his servants pure;* for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment. (TA.)

10 **إِسْتَصْفَوْ** see 1, last sentence but one, in two places: ___ see also 8, in two places: ___ and see 4.

صَفًا *Stones:* or *smooth stones:* and one thereof is termed صَفَاةٌ: [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like حَصًى and حَصَاةٌ: (Msb:) or صَفَاةٌ signifies *a smooth rock:* (S:) or *a hard and smooth stone, large, and such as does not give growth to anything:* (M, K:) and the pl. of this is صَفًا [improperly thus termed a pl.] (S, M, K) and صَفَوَاتٌ, (M, K,) and (S, M, K) that of صَفًا, (M, K, *) not of صَفَاةٌ, (M,) أَصْفَآءٌ and صُفًى (S, M, K) and صَفًى: (M, K:) or صَفًا signifies *stones that are broad and smooth:* (ISk, TA:) and [accord. to F,] صَفَوَآءُ signifies the same as صَفَاةٌ, as also صَفْوَانَةٌ [in the CK erroneously written صَفْوَاةٌ], of which the pl. is صَفْوَانٌ and صَفَوَانٌ , (K,) which last is said by El-Háfidh to be a mistaken pronunciation of صَفْوَانٌ; (TA;) [but correctly,] صَفْوَآءُ [which is a quasi-pl. n.] and صَفْوَانٌ [a coll. gen. n.] (As, T, S, M, TA) of which the sing. or n. un. is صَفْوَانَةٌ (S, M, TA) signify the same as صَفًا, (As, T, M, TA,) or *stones*, (S,) or *soft, smooth stones;* (TA;) or صَفْوَانٌ is used as a pl. and as a sing.; as a pl. meaning *smooth stones*, one of which is termed صَفْوَانَةٌ; and as a sing., *stone*, or *a stone:* (Msb:) the dual of صَفًا is صَفَوَانِ. (ISk, TA.) مَا تَنْدَى صَفَاتُهُ is a prov., (S,) applied to the niggardly, like مَا يَبِضُّ حَجَرُهُ, (S, in art. بض,) meaning *No good is obtained from him.* (TA in that art.) And one says

also, قَرَعَ صَفَاتَهُ, meaning *He im-*

pugned his character; blamed, or *censured, him;* or *spoke against him.* (Mgh in art. .) غَمَزَ الصَّفَا ___ *A certain place in Mekkeh* (S, Msb) may be masc. or fem., as meaning either the مَكَان or the بُقْعَة. (Msb.) ___ [بِنْتُ صَفًا, accord. to Reiske, as stated by Freytag, signifies *The echo.*]

صَفْوٌ *Clearness, limpidness,* or *purity; contr. of* كَدَرٌ; (M, K;) like [the inf. ns.] صَفَآءٌ and صُفُوٌّ [&c. when used as simple substs.: see 1, first sentence]. (K.) See also صَفَآءٌ, below. ___ Also, and صَفْوَةٌ and صَفَوَةٌ and صُفْوَةٌ, (S, M, Msb, K,) but only with fet-h when without ة, (AO, S,) The *clear,* or *pure, part,* or *portion,* of a thing; (S, M, Msb, K;) the *best,* or *choice, part,* or *portion;* (TA;) and so صَفِىٌّ, (K, * TA,) of a thing. (K, TA.) One says صَفْوَةُ المَآءِ, (T, TA,) and المَالِ, (AO, T, S, TA,) and الأَخَآءِ, (T, TA,) and صَفْوَتُهُ, (AO, T, S, TA,) and صُفْوَتُهُ, (AO, S,) [i. e. *The clear,* or *pure, part,* or *portion,* or *the best,* or *choice, of water,* and *of property,* and *of brothers,*] but only صَفْوُ الإِهَالَةِ [*the clear,* or *pure, part,* or *portion,* or *the best,* or *choice, of the grease,* or *melted fat,* &c.]. (T, TA.) And Mohammad is said to be صَفْوَةُ ٱللّٰهِ مِنْ خَلْقِهِ and مُصْطَفَاهُ [i. e. *God's choice one,* or *elect,* or *favourite, of his creatures*]: (S:) and [in like manner] Adam is said to be صَفِىُّ ٱللّٰهِ i. e. *the chosen one,* or *elect, of God.* (TA.)

صَفَاةٌ as meaning صَافِيَةٌ: see صَافٍ. Also n. un. of صَفًا [q. v.].

صَفْوَةٌ : see صَفْوٌ, in three places.

صُفْوَةٌ : see صَفْوٌ, in two places.

صَفَوَةٌ : see صَفْوٌ, in two places. ___ One says also, فِى الإِنَآءِ صَفْوَةٌ مِنْ مَآءٍ, or خَمْرٍ, i. e. [*In the vessel is*] *a*

small quantity [*of water,* or *of wine*]. (M.)

صَفْوَآءُ : see صَفًا, in two places.

يَوْمٌ صَفْوَانُ, (S, M, K,) and صَافٍ, (M, K,) *A day in which the sun is clear, and which is very cold:* (S:) or *a cold day,* (K,) or *a very cold day,* (M,) *without clouds and without thickness* [*of the air*]. (M, K.) ___ صَفْوَانُ is also a name of *The second of the days of cold:* (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also .])صُفَيَّةُ

صَفْوَانٌ [as a coll. gen. n., of which the n. un. is with ة; and said to be used as a sing. and as a pl.]: see صَفًا, in three places.

صَفَوَانٌ : see صَفًا.

صَفَآءٌ an inf. n. of صَفَا. (S, M, &c. [See 1, first sentence.]) ___ [It is often used by moderns as meaning *Serenity of life,* and *of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure:* and so, sometimes, صَفْوٌ .] ___ Also [*Reciprocal purity* or *sincerity of mind,* or *of love* or *affection,* or *of brotherly affection;* or *pure,* or *sincere, reciprocal love* &c.;] a subst, from صَافَاهُ. (TA.)

صَفِىٌّ : see صَافٍ. ___ Also *A friend who regards one,* or *behaves towards one, with reciprocal purity* or *sincerity of love* or *affection,* or *of brotherly affection:* (S, * M, * K, TA:) pl. أَصْفِيَآءُ. (TA.) One says, فُلَانٌ صَفِىُّ فُلَانٍ [*Such a man is the friend* &c. *of such a man*]: and فُلَانَةُ صَفِىُّ فُلَانٍ and صَفِيَّتُهُ [*Such a woman is the friend,* &c. *of such a man*]. (Ham p. 430.) ___ See also صَفْوٌ, in two places. ___ Also *The portion, of the spoil, which the chief,* or *commander, chooses for himself before the division;* (S, Msb, K, TA;) and so صَفِيَّةٌ, of which the pl. is صَفَايَا: (S, Msb:) or, accord. to As, صَفَايَا is pl. of صَفِىٌّ, which signifies the *portion which the chief chooses for*

himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the *portion which the chief chose for himself, after* [*taking*] *the fourth part, such as the she-camel, and the horse, and the sword, and the girl* or *young woman;* and thus it continued to be in the case of El-Islám, but the fourth became reduced to the fifth. (Msb.) ___ Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,) *Abounding with milk;* (S, M, K;) or so صَفِيَّةٌ : (Z, TA:) or the former, a she-camel *whose milk lasts throughout the year:* (IAar, TA in art. شكر:) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K:) Sb says that it is not pluralized with ا and ت because the sing. is without ة. (M.) ___ And A palm-tree (نَخْلَةٌ) *abounding with fruit;* (M, K;) or so صَفِيَّةٌ : (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

صَفِيَّةٌ : see the next preceding paragraph, in three places.

صُفَيَّةُ a name of *The first of the days of cold:* (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also صَفْوَانُ.])

صَافٍ *Clear, limpid,* or *pure; free from* كَدَر [or *turbidness,* &c.]; (Msb;) and so صَفِىٌّ , applied to anything. (M.) Applied to pasturage, the former word may mean *Clear of dried-up leaves* or *similar rubbish:* or it may be formed by transposition from صَائِفٌ, meaning of the [season called] صَيْف, and so belonging to art. صيف. (M. [See also صَاف in another sense as formed by transposition from صَائِفٌ, voce صَافٌ, in art. صوف.]) In the phrase صَفَاةُ اللَّوْن applied by the poet Kutheiyir-'Azzeh to honey (جَنَاةُ النَّحْلِ), and expl. as meaning *Clear in respect of colour,* [ISd says,] I think that صفاة is originally صَفِية, as a possessive epithet. (M.) [صَاف is also applied to a sword, and the like, as meaning *Bright,* or *free from rust.*] And in the Kur xxii. 37, [instead of the common reading صَوَافَّ, pl. of صَافٌّ and صَافَّةٌ,] some read صَوَافِى, [pl. of صَافِيَةٌ, as well as of صَاف applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded *as*] *things purely* [or *exclusively*] *belonging to God.* (TA.)

___ See also صَفْوَانٌ. Also *A certain fish, which* [*it is said*] *chews the cud;* pl. صَوَافٍ. (TA.)

صَافِيَةٌ [fem. of صَافٍ, q. v. ___ And also, as a subst.,] *One of what are termed* صَوَافِى الإِمَامِ, which means *the towns,* or *villages, of those who have rebelled against him, which the Imám* [or *Khaleefeh*] *chooses for himself* [*as his peculiar property*]: (A, TA:) or, as in the T, الصَّوَافِى signifies *what the Sultán appropriates exclusively to those persons whom he specially favours:* or, as some say, it means *the possessions and lands which their owners have abandoned,* or *of which the owners have died leaving no heirs thereof.* (TA.)

مِصْفَاةٌ *i. q.* رَاوُوقٌ; (S, MA, K, TA;) i. e. *A strainer;* (MA; [thus accord. to modern usage;]) *a clarifier;* i. e. *a thing from which clearing,* or *clarifying, is effected;* called by the vulgar مِصْفِيَّةٌ [i. e. مِصْفَيَّةٌ, and also مِصْفَايَةٌ]: pl. مَصَافٍ. (TA.)

عَسَلٌ مُصَفًّى [*Clarified honey;* or] *honey cleared of the floating particles,* or *motes,* or *the like, that had fallen into it.* (TA.)

مُصْطَفًى : see صَفْوٌ, last sentence.

صقب

1 **صَقَبَ** , (S, K,) aor. ـَـُ , (K,) inf. n. صَقْبٌ, (M, A, K,) [like سَقْبٌ,] *He*, or *it, was*, or *became, near.* (S, M, * A, * K.) You say, صَقُبَتْ دارُهُ, (S, A,) with kesr [to the قَ], (S,) inf. n. as above, (S, * A,) *His house was near;* (S, A;) and (A) so أَصْقَبَتْ دارُهُ, (M, A, K, TA,) and أَسْقَبَتْ. (TA.) And it is said in a trad., (S, A,) الجارُ أَحَقُّ بِصَقَبِهِ, (S, A, K,) i. e. [*The neighbour has a better*, or *the best, claim* to pre-emption *by reason of his being near:* see, with respect to this explanation, and other explanations also, what is said of another reading, بِسَقَبِهِ, voce سَقَبٌ: or *has a better*, or *the best, claim*] *to close connection*, and *nearness;* meaning *pre-emption:* (IAmb, O, TA:) or, *to what is next to him*, and *near to him:* (A, K, TA:) *accord. to some, the meaning is the partner:* (O, TA:) or *the partner who has not divided with his copartner;* this, says Az, being shown to be the meaning by another trad.: (Msb in art. جور:) or *the neighbour whose dwelling is adjoining.* (O, TA.) ___ Also *He*, or *it, was*, or *became, distant*, or *remote:* thus it has two contr. significations. (K.) صَقَبَهُ, (K,) inf. n. صَقْبٌ, (M,) *He collected it*, or *gathered it together.* (M, K.) ___ And صَقَّبَهُ *He raised it;* namely, a building, &c. (M, O, K.) ___ And صَقَّبَهُ, (K,) or صَقَبَ قَفَاهُ, (M, TA,) *He struck* (M, K, TA) *him*, or *it*, (K,) or *the back of his neck, with his* صَقْبٌ, (M, TA,) i. e. (TA) *with his fist.* (K, TA.) [The inf. n.] صَقْبٌ signifies The *striking* anything solid and dry or tough. (S, TA.) صَقَبَ, (K, TA,) or صَقَّبَ , (so in a copy of the M,) said of a bird, *It uttered a cry* or *cries:* (M, K:) from Kr. (M, TA.)

2 **صَقَّبَ** see what immediately precedes.

3 **صاقَبَهُ** *He drew near to him:* and *he faced*

him, or *met him face to face:* (A:) or صَاقَبَهُمْ, inf. n. مُصَاقَبَةٌ and صِقَابٌ, *he faced them,* or *met them face to face:* (K:) or صَاقَبْنَاهُمْ, inf. ns. as above, *we drew near to them:* and لَقِيتُهُ مُصَاقَبَةً and صِقَابًا *I met him face to face.* (M.)

4 **أَصْقَبَتْ دَارُهُ** : see 1, second sentence. اصقبهُ *He made him,* or *it, to be near.* (S, K.) And اصقب ٱللّٰهُ دَارَهُ *May God make his house to be near.* (A.) [And so with س.] ___ And one says, أَصْقَبَكَ الصَّيْدُ *The game,* or *object of the chase, has become near to thee, so that thou art able to shoot,* or *cast, at it.* (K.)

صَقْبٌ The *young one of a camel:* (M, L, K:) and so سَقْبٌ [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. صِقَابٌ and صُقْبَانٌ (M, K) [and app. صُقُوبٌ also, like سُقُوبٌ,] and [pl. of pauc.] أَصْقُبٌ. (TA.) ___ And Anything [i. e. any animal] *tall, together with plumpness,* or *with fatness, softness, thinness of the skin, and plumpness;* (S, M, K;) and so with س; (M;) as also صَقَبٌ . (TA.) Applied to a branch, *Juicy, thick, and long.* (TA.) ___ And *A tent-pole:* (M, K:) or the *middle tent-pole, which is the longest:* (S, M, K:) and so with س: (M:) pl. صُقُوبٌ. (S, M, K.) [See also this pl. below.] ___ And The *fist:* so in the phrase ضَرَبَهُ بِصَقْبِهِ [expl. above]. (TA.)

صَقَبٌ [is an inf. n., of صَقُبَ, as mentioned above: and, used as a simple subst.,] signifies *Vicinity,* or *nearness.* (M, A, &c.) Thus in the phrase هُوَ صَقَبَكَ [lit. *He is in thy vicinity;* meaning *he is near thee*]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, دَارِى مِنْ دَارِهِ بِصَقَبٍ [lit. *My house is in a situation of nearness with respect to his house:*] meaning, *near* [*his house*]. (TA.) ___ It [is also used as an epithet, and as such] signifies *Near:* (M, K:) you say مَكَانٌ صَقَبٌ, and سَقَبٌ [q. v. voce سَاقِبٌ], *A near place;* (M;) and مَكَانٌ صَاقِبٌ and سَاقِبٌ: (A in art. سقب:) and دَارُهُ

صَقَبٌ مِنِّى [*His house is near me*]. (A in the present art.) ___ See also صَقْبٌ.

صُقُوبٌ a pl. of صَقْبٌ [q. v.]. (S, M, K.) ___ Also The *kind legs* of camels; a dial. var. of سُقُوبٌ: (IAar, M:) the س is changed into ص app. because the latter is more agreeable with ق. (M.)

صَاقِبٌ : see صَقَبٌ.

صَيْقَبَانِىٌّ *A seller of perfumes* [&c: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, K:) so called because he collects [somewhat] of everything. (TA.)

أَصْقَبُ [*More,* and *most, near*]. One says, هٰذَا أَصْقَبُ مِنْ هٰذَا *This is nearer than this:* (M: [and the like is said in the A and TA:]) and so أَسْقَبُ. (M, TA. *)

هُوَ مُصَاقِبِى *He is my neighbour:* (TA in the present art.:) *he is one whose house,* or *tent, adjoins mine.* (TA in art. جور.)

صقر

1 **صَقَرَ** , (S, M, K,) aor. ـُ , (M,) inf. n. صَقْرٌ, (S, M,) *He broke,* (S, K,) or *struck,* (M,) stones, (S,) or a stone, (M, K,) *with a* صَاقُور [q. v.]. (S, M, K.) ___ صَقَرَهُ بالعصا, (M, K,) inf. n. as above, (M,) *He struck him,* or *beat him,* (M, K,) *on his head,* (M,) *with the staff,* or *stick.* (M, K.) ___ صُقِرَ به الأَرْضُ *He was thrown,* or *cast, upon the ground;* lit. *the ground was struck with him.* (O, K. [In some copies of the K, صقر in this instance and the verb explaining it (ضرب) are in the act. form, and الارض is therefore in the accus. case.]) ___ صَقَرَ النَّارَ, (M, K,) inf. n. as above; (M;) and صقّرها , (M, K,) inf. n. تَصْقِيرٌ; (TA;) *He lighted,* or *kindled, the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame.* (M, K.) ___ صَقَرَتْهُ الشَّمْسُ, (S, M, A,) aor. and inf. n. as above, (M,) *The sun hurt him by its heat:* (A:) or *pained his brain:* (S:) or *fell vehemently, with fierce heat, upon him,* or *upon his head:* or *was hot upon him.* (M, TA.) [See also 1 in art. سقر.] ___ صَقَرَنِى بكَلَامه [app. *He cursed me,* and *calumniated me*]. (A. [These meanings seem to be there indicated by the context.]) صَقَرَ اللَّبَنُ *The milk was,* or *became, intensely sour;* as also اصقرّ , inf. n. اِصْقِرَارٌ; (K;) and صَمْقَرَ , (K in art. صمقر,) and اِصْمَقَرَّ . (K in that art and in the present art. also.) ___ [See also صَقْرٌ, below, last explanation but one.]

2 **صقّر النَّارَ** : see 1. صقّر التَّمْرَ, (M,) or الرُّطَبَ, inf. n. تَصْقِيرٌ, (As, TA,) *He poured* صَقَرَ [q. v.], (M,) or دَبَسَ, [which is the same,] (As,) *upon the dates,* (M,) or *upon the fresh ripe dates.* (As.)

4 **اصقرت الشَّمْسُ** *The sun was,* or *became, burning,* or *fiercely burning;* syn. اتَّقَدَتْ; (M, K;) as also اِصْمَقَرَّتْ , (L and K in art. صمقر,) in which the م is augmentative: (L in that art.:) the former is from اصتقرت said of fire. (M.)

5 تصقّرت النَّارُ : see 8. تصقّر [*He hawked;*] *he hunted with the* صَقْر. (A, K.) And *He tarried, stayed,* or *waited,* (K, TA,) in a place. (TA.)

8 اصتقرت النَّارُ *The fire became lighted* or *kindle; burned, burned up, burned brightly* or *fiercely, blazed,* or *flamed;* (M, K;) as also تصقّرت . (K.)

9 اصقرّ : see 1, last explanation.

Q. Q. 1 صَمْقَرَ : see 1, last explanation.

Q. Q. 4 اصْمَقَرَّ : see 1, last explanation: ___ and see also 4.

صَقْرٌ [The *hawk;*] the *bird with which one hunts,* or *catches, game;* (S;) *whatever preys,* or *hunts* or *catches game, of the birds called* بُزاة [pl. of بَاز] *and* شَوَاهِين [pl. of شَاهِين]; (M, A, K;) *a kind of bird including the* بَازِى *and the* شَاهِين *and the* زُرَّقٌ *and the* يُؤْيُؤ *and the* بَاشَق: (AHát, TA in art. بشق:) [like our term saker, and the French sacre, &c:] pl. [of pauc.] أَصْقُرٌ (M, K) and [of mult.] صُقُورٌ and صُقُورَةٌ (M, A, K) and صِقَارٌ and صَقَارَةٌ and صُقْرٌ; (M, K;) the last of which is said by Th to be pl. of صُقُورٌ, which is pl. of صَقْرٌ, but [ISd says] I hold it to be pl. of صَقْرٌ: the fem. is صَقْرَةٌ . (M.) ___ [And accord. to Reiske, as mentioned by Freytag, *A liberal man:* perhaps *a noble man,* as likened to a hawk.] Also, (S, K,) and صَقْرَةٌ , (S, M, K,) *Vehemence of the stroke of the sun,* (S, M, K,) and *fierceness of its heat:* (M:) or the *vehemence of its stroke upon the head:* (M:) pl. [of the latter] صَقَرَاتٌ. (S, A.) Also the former, *Sour milk;* (K;) [and] so صَقْرَةٌ : (A:) or *milk rendered sour by a stroke of the sun:* (Sh:) or *milk sour in the utmost degree:* (As:) or *very sour milk;* as also صَقْرَةٌ : (S:) or this latter is *milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce.* (L.) One says, جَآءَنَا بِصَقْرَةٍ تَزْوِى الوجه

[*He brought us some sour milk,* or *very sour milk,* &c., *such as contracts the face,* or *makes it to wrinkle:* like as one says بَصْرِبَة]. (S, A, L.) ___ Also, (T, S, M, Msb, K,) and صَقْرَة, (M,) [The *exuded,* or *expressed, juice called*] دِبْس; (S, K;) in the dial. of the people of El-Medeeneh: (S:) or the دِبْس *of dates;* (M;) or *of fresh ripe dates,* (Mgh, Msb,) *before it is cooked;* i. e. *what flows from them, like honey, and what, when it is cooked, is called* رُبّ: (Msb:) or the honey of fresh ripe dates and *of raisins;* as also صَقْر: (K:) or the *honey of fresh ripe dates when it has become dry,* or *tough:* or *what exudes from grapes,* and *from raisins,* and *from dates, without their being pressed;* (M;) as also صَقْر: (TA:) or, in the dial. of the Bahránees, [or people of El-Bahreyn,] the *crude* دِبْس, *resembling honey, which flows from baskets of dates when they* [i. e. the dates] *are deposited and congested, in an uncovered chamber,* [so I render بَيْت مُصَرَّح, but the meaning of the epithet is not clear,] *with green earthen pots beneath them.* (AM, TA.) ___ And the former, (صَقْر,) *Water that has become altered for the worse in taste and colour.* (K, O, TA. [See also مُصَقَّر and صَقْر.]) صَقْرَة also signifies *A* دَائِرَة [or *feather,* i. e. *portion of the hair naturally curled* or *frizzled in a spiral manner* or *otherwise,*] *behind the place of the liver* (AO, K, TA) *of a horse* or *similar beast,* (K, TA,) *on the right* and *on the left,* (TA,) or *in the back of a horse:* (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) Also, [probably as an inf. n., of which the verb is صَقَرَ,] The *acting the part,* or *performing the office, of a pimp to*

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[*men's*] *wives,* or *women under covert.* (IAar, M, O, K. [In the CK, الحَرَم is erroneously put for الحُرَم.]) Hence the epithet صَقَّار, [as some explain it,] occurring in a trad. [which see below]. (TA.) ___ And *A cursing of such as is not deserving* [*thereof*]: pl. صُقُور and صِقَار. (K.)

صَقَرٌ a name of *Hell;* a dial. var. of سَقَرٌ [q. v.]. (K.) صَقَرٌ *Fallen leaves of the* [*kind of trees called*] عِضَاه, and [particularly] *of the* عُرْفُط, (M, K,) and *of the* سَلَم, and *of the* طَلْح, and *of the* سَمُر: not so called until they fall. (M.) See also صَقْرٌ, in two places.

رُطَبٌ صَقِرٌ, (S,) or صَقِرٌ مَقِرٌ, (M, K,) in which the latter word is an imitative sequent, (K,) *Fresh ripe dates containing* صَقْر: (M, K:) [*melliferous:*] or *proper for* دِبْس [or صَقْر]. (S.) امْرَأَةٌ صَقِرَةٌ *A woman sharp,* or *acute, of mind,* (ذَكِيَّةٌ, [in the CK, erroneously, زَكِيَّةٌ,]) *strongsighted.* (Sgh, K.)

جَآءَ بِالصُّقَرِ وَالبُقَرِ, (A, K, TA,) and بِالصُّقَارَى وَالبُقَارَى, (K, TA,) *He came with lies, and excitements of dissension:* (A, TA:) or *with sheer lying:* (K:) or *with sheer, and excessive,* or *abominable, lying:* (TA:) each being a name for *that which is unknown:* (K, TA:) and in like manner one says جآء بِالشُّقَرِ وَالبُقَرِ, and بِالشُّقَارَى وَالبُقَارَى; mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 399.]

صَقْرَةٌ : see صَقْرٌ, in six places.

صَقَرَةٌ *Water remaining in a watering-trough in which dogs and foxes void their urine,* (O, K, TA,) *altered for the worse in taste and colour.* (TA. [See also صَقْرٌ and مُصَقَّرٌ.])

صُقْرَةٌ *A colour,* of a bird, *in which the* خُضْرَة [or *dark,* or *ashy, dust-colour*] thereof, or *the blackness* thereof, *is mixed with redness* or *yel-lowness;* as being likened to [the colour of] صَقْرَة [or صَقْر], i. e. دِبْس: a bird of that colour is termed مُصَقَّرٌ : so in the book entitled Ghareeb el- Hamám, by Hoseyn Ibn-'Abd-Allah el-Kátib El-Isbahánee. (TA.)

صَقُورٌ, (so in a copy of the M in two instances, and so in the O in one instance,) or صَقُّورٌ, (so in the O in another instance, and so accord. to the K, in which latter it is expressly likened to تَنُّورٌ,) *A wittol,* or *tame cuckold;* syn. دَيُّوثٌ: (M, K:) or *one*

who acts the part of a pimp to his own wives, or *women under covert;* as also صَقَّارٌ : (O:) the former epithet occurring in a trad. (M, O.)

صُقَارَى : see جَآءَ بِالصُّقَرِ وَالبُقَرِ, above.

صَقَّارٌ [*A falconer,* or *rearer of hawks.* (Golius, from Meyd: and so in the present day.) And] *i. q.* دَبَّاسٌ [*A seller of* دِبْس, or صَقْر]. (O, K.) Also One who is *in the habit of cursing* (M, O, K) *those who are not deserving* [*of being cursed*]: (M, O, K:) and *a calumniator:* and *an unbeliever.* (M, O, K.) The Prophet, being asked the meaning of صَقَّار, (M, TA,) or of سَقَّارَةٌ, (T, TA,) or of صَقَّارُونَ, (O,) occurring in a trad., said *Young people who shall be in the end of time, whose mutual greeting will be mutual cursing.* (T, M, O, TA.) See also صَقُورٌ.

صَقُّورٌ : see صَقُورٌ.

صَاقِرٌ , applied to a صَقْر [or hawk] *Sharp-sighted.* (K.)

صَوْقَرٌ : see صَاقُورٌ.

صَاقِرَةٌ A *calamity,* (M, K,) or *a vehement calamity,* (O,) *befalling.* (M, K.)

صَاقُورٌ [*A pickaxe;*] *a large* فَأْس (AA, S, M, K) *with one slender head, with which stones are broken;* (AA, S, M;) *i. q.* مَعْوَلٌ; (AA, S, A;) and صَوْقَرٌ signifies the same; (M, K;) [but] this latter is expl. by IDrd as meaning *a thick* فَأْس *with which stones are broken.* (TA.) ___ And The *tongue.* (M, K.) ___ See also what next follows.

صَاقُورَةٌ The *inner side of the cranium, over the brain,* (M, K, TA,) *as though it were the bottom of a bowl:* in the T said to be termed صَاقُورٌ . (TA.) ___ And صَاقُورَةٌ, (M,) and الصَّاقُورَةُ, (M, K,) a name of

The Third Heaven. (M, K.)

صَوْقَرِيرٌ *A cry of a bird,* (M, K,) *with a reiteration,* (M,) *resembling the sound of this word.* (M, K.)

أَصْقَرُ in the following saying, (M,) هٰذَا التَّمْرُ أَصْقَرُ مِنْ هٰذَا *These dates have more* صَقْر *than these,* (AHn, M, K,) has no verb. (M.)

مُصْقَرٌّ Milk *that is sour and disagreeable:* (Ibn-Buzurj, TA:) and مُصْمَقِرٌّ signifies milk *intensely sour.* (TA in art. صمقر.)

رُطَبٌ مُصَقَّرٌ *Fresh ripe dates,* (A,) or *fresh ripe dates that have become dry,* (S,) *upon which is poured* دِبْس (S, A) *of ripe dates,* (A,) *in order that they may become soft:* and sometimes it occurs with س; for they often change ص into س when there is in the word ق or ط or غ or خ; as in بُصَاقٌ and صِرَاطٌ and صُدْغٌ and صَمَاخٌ: (S:) or *excellent fresh ripe dates, picked from the raceme, which are put into* [*earthen vessels of the kind called*] بَسَاتِيق [pl. of بُسْتُوقَةٌ (in the TA erroneously written بَسَاتِين)], *and upon which* صَقْر *is poured:* they remain moist and good all the year. (AHn, L.) ___ And مَآءٌ مُصَقَّرٌ *Water altered for the worse* [*in colour, as though* صَقْر, i. e. دِبْس *had been mixed with it*]. (M. [See also صَقْرٌ and صَقَرَةٌ.]) ___ And طَائِرٌ مُصَقَّرٌ *A bird of the colour termed,* صُقْرَةٌ, q. v. (TA.)

مُصَقِّرٌ One *who hunts with hawks.* (A, * TA.)

مُصْمَقِرٌّ A day *intensely hot:* the two م in this word are augmentative. (TA.) ___ See also مُصْقَرٌّ.

صقع

1 **صَقَعَهُ** , (S, Mgh, O, K,) aor. ـَـ , (O, Mgh, K,) inf. n. صَقْعٌ, (O,) *He struck him,* or *beat him:* (K:) or *he struck* [or *slapped*] *him with his expanded hand:* (TA:) [like صَفَعَهُ:] or, (S, Mgh, O, K,) as also صَوْقَعَهُ, (O, K,) *he struck him* (S, Mgh, O, K) *upon his head,* (O, K,) or *upon his* صَوْقَعَة, (S, O,) [i. e.] *upon the top of his head:* (Mgh:) this last is the primary signification: and hence, metaphorically, *he struck him,* or *beat him,* in an unrestricted sense: (Mgh, * O, TA:) and *he struck it,* namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, *he struck it,* namely, anything dry, or tough. (TA.) It is said in a trad., respecting Munkidh, صُقِعَ آمَّةً i. e. *He was struck on the top of his head:* (O:) or *he had his head broken so that the wound reached the membrane over his brain.* (TA.) ___ One says also, صَقَعَ بِهِ الأَرْضَ (O, K) *He threw him down,* or *prostrated him, on the ground;* (K;) [lit.] *he smote the ground with him.* (Ibn-'Abbád, O.) ___ And صَقَعَتْهُ الصَّاقِعَةُ *i. q.* صَعَقَتْهُ الصَّاعِقَةُ, (S, O, K,) *The thunderbolt smote him.* (TA.) And صُقِعَ *He was smitten by a thunderbolt; i. q.* صُعِقَ; of the dial. of Temeem: (O:) and so صَقِعَ; (K, TA;) like صَعِقَ. (TA.) ___ And صَقَعَهُ بِكَيٍّ *He branded him,* or *marked him by cauterizing, upon his head,* [or *his* صَوْقَعَة,] or *his face.* (O, K.) ___ And صَقَعَ الثَّرِيدَةَ, aor. and inf. n. as above, *He ate the* ثريدة [or *mess of crumbled bread with broth*] *from its* صَوْقَعَة [or *top,* or *upper part,* or *hollow made therein*]. (TA. [See also Q. Q. 1.]) صَقْعٌ also signifies The *raising of the voice:* (O, TA:) and the *uttering it by consecutive emissions.* (TA.) You say, صَقَعَ بِصَوْتِهِ *He raised his voice.* (TA.) And hence, (TA,) صَقَعَ said of a cock, (S, O, K,) aor. ـَـ , (O,) inf. n. صَقْعٌ and صُقَاعٌ (IDrd, O, K) and صَقِيعٌ, (K,) *He* [*crowed,* or] *uttered a cry:* (IDrd, S, O, K:) and so سَقَعَ. (S.) ___ And, accord. to IAar, The *being eloquent in speech, and lighting upon the*

[*proper*] *meanings.* (TA.) ___ صَقَعَ بِضُرْطَةٍ, said of an ass, *He emitted a sounding wind from the anus, in a moist and dispersed state.* (Ibn-'Abbád, O, K.) ___ صَقَعَ البَيْتَ *He attached to the tent the rope called* صِقَاع [q. v.]. (Az, O, TA.) ___ And صَقَعَ, (S, O, K,) said of a man, (K,) *He went away,* (S, O, K, TA,) فِى كُلِّ النَّوَاحِى [*in all directions*]: (TA:) one says, مَا أَدْرِى أَيْنَ صَقَعَ, (S, O, TA, [but in the second, لَا is put in the place of ما,]) and بَقَعَ, (TA,) meaning *I know not whither he went away:* (O, TA:) and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صَقِعَ, (S, TA,) like فَرِحَ, not صَقَعَ, (TA,) *He deviated from the way,* (S, O, K, TA,) *and alighted,* or *descended and abode, alone, by himself:* (TA:) or *he deviated from the way of goodness and generosity.* (IF, O, K, TA.) And صَقْعٌ signifies The *going astray; losing one's way;* or *becoming lost;* and *perishing;*

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or *dying.* (TA. [But I think that this is probably a mistranscription for صَقَعٌ, inf. n. of صَقَعَ.]) You say also, صَقِعَ فُلَانٌ نَحْوَ كَذَا *Such a one repaired towards such a thing.* (TA.) ___ And صَقُعَتِ البِئْرُ, aor. ـَـُ, (A'Obeyd, S,) inf. n. صَقَعٌ, *The well collapsed;* or *broke down.* (A'Obeyd, S, K. *) صَقُعَتْ, (TA,) inf. n. صَقَعٌ, (O, K, TA,) said of horses, and of birds, &c., *They became white* (O, K, TA) *in the* [صَوْقَعَة, or] *uppermost part of the head,* (TA,) or *in the middle of the head.* (O, K.) ___ And [the inf. n.] صَقَعٌ, in relation to the head, signifies The *being bald:* or, as some say, the *going away of the hair.* (TA.) صُقِعَتِ الأَرْضُ *The earth,* or *ground, became overspread with the* صَقِيع [i. e. *hoarfrost,* or *rime*]; (S, O, Msb, K;) as also أُصْقِعَتْ; each with damm. (IDrd, K.)

2 **صَقَّعَ لَهُ**, inf. n. تَصْقِيعٌ, *He swore to him respecting a thing:* (Ibn-'Abbád, O, K:) and so بَقَّعَ لَه, inf. n.

تبقيعٌ. (Ibn-'Abbád, O.)

4 **اصقع** *He* (a man, O, TA) *entered upon* [*a time*, or *a tract, of*] صقيع [i. e. *hoar-frost*, or *rime*]. (IDrd, O, K, TA.) And اصقع الصَّقيعُ الأَرْضَ, (K, TA,) and الشَّجر, (O, TA,) *The* صقيع [or *hoar-frost*] *fell*, or *lighted, upon the earth*, or *ground*, (K, * TA,) and *the trees*. (O, TA.) And أُصْقِعَت الأَرْضُ: see 1, last sentence. And أُصْقِعَ النَّاسُ *The men*, or *people, became overspread with the* صقيع. (TA.)

Q. Q. 1 **صوقعه** : see 1, first sentence. ___ صوقع الثَّريدةَ *He spread evenly the* ثريدة [or *mess of crumbled bread moistened with broth*]. (TA.)

صُقْعٌ *A district, quarter*, or *tract*, syn. نَاحيةٌ, (S, O, Msb, K,) *of a country:* (Msb:) and *a place, region, quarter, tract*, or *point, towards which a person*, or *thing, goes, tends*, or *is directed;* syn. جهةٌ: and *a place of alighting*, or *of descending and stopping* or *sojourning* or *abiding* or *lodging* or *settling;* or *a place of abode* or *settlement;* syn. مَحَلَّةٌ: (Msb:) pl. [of pauc.] أَصْقَاعٌ, (O, TA,) and pl. pl. أَصاقعُ: (TA:) and صُقْغٌ is a dial. var. thereof. (IJ, TA; and K in art. صقغ.) One says, فُلَانٌ من أَهْلِ هٰذَا الصُّقْعِ i. e. من هٰذه النَّاحية [*Such a one is of the people of this district*, &c.]. (S, O.) And هو فى صُقْعِ بنى فُلَانٍ *He is in the* ناحية [or *district*, &c.], and *the* مَحَلَّة [or *place of alighting*, &c.], *of the sons of such a one*. (Msb.) See also مصقعٌ. ___ Also *A part*, or *portion, of the surrounding and inferior sides* of a well: pl. أَصْقَاعٌ: but the more approved word is with س. (TA.)

صَقَعٌ inf. n. of صقع. (S, &c.) ___ Also *An affection like* غَمٍّ, [i. e.] *that takes away the breath*, (يأْخذُ بالنَّفَس, S, O, K, [in the CK, بالنَّفْس,]) *by reason of the vehemence of the heat*. (S, O, K.)

صَقِعٌ [*Smitten by a thunderbolt:* (see its verb, صقع:) or] *smitten as by a thunderbolt* from the enemy: so accord. to some: (O, TA:) 'Ows Ibn-Hajar says,

* أَبَا دُلَيْجَةَ مَنْ لِحَيٍّ مُفْرَدٍ *

* صَقِعٍ مِنَ الأَعْدَآءِ فِى شَوَّالِ *

(S, * O, TA, but in the TA أَأَبَا) [which may be rendered *O Aboo-Duleyjeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Showwál* (which was, in the time of the poet, a cold month) ?]: or, accord. to IAar, the meaning here is, *in a state of retirement, remote from the enemies;* (S, * O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying فى شوّال, he means that the cold was in Showwál: (O, TA:) or صَقِعٌ means *absent and remote, so that one knows not where he is:* or *that has gone away, and alighted alone,* or *by himself:* (TA:) [pl. صَقْعَى:] see an ex. voce صَقْعَةٌ. أَرْضٌ صَقِعَةٌ, (TA,) and مَصْقُوعَةٌ, *Earth,* or *ground, overspread with the* صَقِيع [i. e. *hoarfrost,* or *rime*]: (S, Msb, TA:) and in like manner, شَجَرٌ صَقِعٌ, and مُصْقَعٌ, *trees overspread with the* صَقِيع. (TA.)

صَقْعَةٌ *Intenseness of cold;* from الصَّقِيعُ [meaning hoar-frost, or rime]. (TA.)

صُقْعَةٌ *A whiteness in the middle of the head* of a horse and of a bird &c.; (S, O, K;) or *in the middle of the head* of a black sheep or goat, accord. to Abu-l-Wázi'. (TA.)

صَقْعَانُ *Stupid, dull,* or *wanting in intelligence:* but this is a vulgar word. (TA.)

صَقَعَى The *first increase,* or *offspring,* (نِتَاج,) [*of sheep,* or *goats,*] *when the sun smites* (تَصْقَعُ) *the heads of the lambs* or *kids:* (Aboo-Nasr, O, K: [in the CK, البُهْم is erroneously put for البَهْم:]) and some of the Arabs call it the شَمْسى, and the قَيْظى: then is the صَفَرى, after the صَقَعى: (Aboo-Nasr, TA:) it is also expl. as signifying *such as is brought forth in the* [*period called*] صَفَرِيَّة: (TA: [but see صَفَرى:]) and, (O, K,) accord. to AZ, (O,) the *young camel that is brought forth in* [*the time of*] *the* صَقِيع [i. e. *hoar-*

frost, or *rime*]; which is of the best of the increase [of camels]. (O, K.)

صِقَاعٌ *A piece of rag with which a woman protects her* خِمَار [or *muffler*] *from the oil* [*in her hair*], (S, O, K, TA,) *putting it on her head;* (TA;) as also صُوقِعَةٌ : (K:) or this latter signifies *a thing by which the head is protected*, such as *a turban* and *a* خِمَار and *a* رِدَآء. (TA.) ___ And The [*woman's face-veil termed*] بُرْقُعٌ (S, O, K) is sometimes thus called. (S, O.) ___ And *A thing with which a she-camel's nose is bound*, (S, O, K, TA,) as expl. in art. درج [voce دُرْجَةٌ], (S,) *when they desire her to affect her young one* or *the young one of another:* or, accord. to A'Obeyd, *a piece of rag with which her eyes are bound;* that with which her nose is bound, [or stopped, (see 1 in art. ظأر)] when she is made to affect a young one not her own, being termed غَمَامَةٌ. (TA. [But see دُرْجَةٌ.]) ___ And *A mark made with a hot iron upon the* قَذَال [or *back of the head*] *of a camel.* (Ibn-'Abbád, O, K.) ___ And *An iron thing that is in the place of* [*the kind of curb called*] *the* حَكَمَة *of the bit.* (O, K.) ___ And *A thing that is next to the head of the horse, beneath* (دُونَ) *the larger* بُرْقُعٌ. (TA.) ___ The صِقَاع of a tent (خِبَآء) is *A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs,* or *stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down.* (O, TA.)

صَقِيعٌ The جَلِيد [i. e. *hoar-frost*, or *rime*,] *that nips*, or *blasts*, (lit. *burns*, [see أَحْرَقَ,]) *the plants*, or *herbage;* (Msb;) *what falls from the sky in the night, resembling snow.* (S, O, K.) Also *A species of* زُنْبُورٌ [or *hornet*]: (O, K:) so says AHát, as having been heard by him from a man of Et-Táïf. (O.)

صَاقِعٌ [*Deviating from the truth;* as is indicated in the TA: and hence,] *a liar:* (TA:) one says, صَهْ صَاقِعُ i. e. *Be silent, O liar.* (Yoo, O, K.)

صَاقِعَةٌ *i. q.* صَاعِقَةٌ [i. e. *A thunderbolt*]: (Fr, S, O, K:) of the dial. of Temeem: pl. صَوَاقِعُ. (TA.) [See also صَاعِقَةٌ.]

صَوْقَعَةٌ The *place of the whiteness termed* صُقْعَة *in the head* of a horse and of a bird &c.: (S:) or the *middle of the head* [in an absolute sense]: (O, K:) or the *top*, or *uppermost part*, [*of the head*, or] *of the* [*cap called*] كُمَّة, and *of the turban.* (O, K, TA: all in art. صفع. [See 1 in that art., where this last meaning is assigned to صَوْفَعَةٌ.]) ___ And *A turban* [itself]: (O, K:) and *any other thing that protects the head:* (TA;) accord. to IDrd, *a piece of rag which a woman puts upon her head as a protection.* (O. See صِقَاعٌ, first sentence.) ___ *A piece of rag which is tied upon the top of the* [*kind of women's camel-vehicle called*] هُوْدَج, *and which the wind blows about.* (TA.) ___ The *head* [or *top*] of the [woman's face-veil called] بُرْقُع. (IAar, TA in this art. and voce شِبَامٌ [q. v.].) ___ The *hollow* (وَقْبَة) [*that is made in the upper part* of a dish] of ثَرِيد [or crumbled bread moistened with broth]: (S, O, K, TA:) or the *top*, or *upper part*, of ثَرِيد. (TA.) ___ Also The *place* of a battle *in which is much smiting.* (IDrd, O, K.)

أَصْقَعُ, applied to a horse, and a bird, &c., *Having a whiteness in the middle of the head:* (S, O, K:) or a horse *white in the top of his head:* (Mgh:) fem. صَقْعَآءُ, (S, O, K,) applied to an eagle (عُقَاب), (S, O, TA,) and to a female ostrich [&c.]. (TA.) ___ الأَصْقَعُ *A certain bird, resembling the* عُصْفُور [or *sparrow*], *in the feathers and head of which is a whiteness, found near water;* mentioned [in the K] in art. سقع [as with س in the place of ص]: (TA:) accord. to Ktr, (O, TA,)

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the bird called الصُّفَارِيَةُ [q. v.]: (O, K, TA:) you may form its pl. after the manner of substs. [i. e. saying أَصَاقِعُ], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صُقْعٌ]. (TA.) ___ Accord. to AHát, الصَّقْعَآءُ signifies *A* [*bird such as is termed*] دُخَّلَة [q. v.], *of a dingy colour,*

small, with a yellow head, short in the زمكى [or *tail*] *and the legs and the neck:* (TA:) or, accord. to him, the صَقْعَآء with a yellowness is *a* دُخَّلَة *of a dingy yellow colour, small, short in the* زمكى *and the legs and the neck:* and all دُخَّل are with the Arabs of the [birds termed] عَصَافِير and حُمَّر: but the صَقْعَآء with a blackness is *a* دُخَّلَة *of a dingy reddish colour, black in the head, and short in the* زمكى *and the neck.* (O.) ___ الأَصْقَعُ also signifies *The forelock* of a horse: or *the white forelock* thereof. (TA.) ___ And الصَّقْعَآء, *The sun.* (S, O, K.)

مَصْقَعٌ *A place towards which one tends, repairs,* or *betakes himself.* (TA.)

مُصْقِعٌ : see صَقْعٌ, last sentence.

خَطِيبٌ مِصْقَعٌ *An eloquent speaker* or *orator* or *preacher:* (S, O, K:) or one *loud in voice:* (K:) or one *who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would,* or *is not unable to find words to express what he would say:* (Katádeh, O, K:) or one *who is skilful, and penetrating,* or *effective, in his speech:* (O:) or one *who goes into every* صُقْع , i. e. نَاحِيَة, [meaning *province,*] *of speech:* (TA in this art. and in art. رقع:) [said to be] from الصَّقْع meaning the raising of the voice; (O, TA; *) or from الصُّقْع [expl. above]; or, as some say, from صَقَعَهُ meaning he struck him upon his صَوْقَعَة; but this last derivation is far-fetched: (TA:) pl. مَصَاقِعُ. (O, TA.)

أَرْضٌ مَصْقُوعَةٌ : see صَقْعٌ, last sentence.

صقل

1 **صَقَلَهُ** , (S, M, O, Msb, K,) aor. ـُـ , (M, Msb,) inf. n. صَقْلٌ (S, M, O, Msb) and صِقَالٌ, (S, O, Msb,) or the latter is a simple subst., (M, K,) *He polished it:* (S, M, O, Msb, K;) i. e. a thing, (M,) or a sword, (S, O, Msb,) and the like: (Msb:) and so سَقَلَهُ. (S.) ___ صَقَلَ النَّاقَةَ *He* (a man, AA, O) *made the she-camel lean,* or *light of flesh:* (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, الفَرَسَ *the horse:* (Sh, TA:) or this means *he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him.* (TA. [See صِقَالٌ, below.]) ___ صَقَلَهُ بالعَصَا *He struck him,* or *beat him, with the staff,* or *stick,* (Z, O, K, TA,) *and disciplined him.* (Z, TA.) ___ And صَقَلَ به الأَرْضَ *He flung him upon the ground* (lit. *smote the ground with him*). (Aboo-Turáb, O, K.)

صَقِلَ, aor. ـَـ , inf. n. صَقَلٌ, *It* (a thing, such as iron, and copper,) *was smooth, solid, and impenetrable to water.* (Msb.) And صَقَلَ, inf. n. صَقَلٌ, *He* (a man) *differed,* or *varied, in his gait,* or *manner of walking.* (Ibn-'Abbád, O.)

صَقْلٌ , (so in a copy of the M,) or صُقْلٌ (K,) [the former, if correct, perhaps a contraction, by poetic license, of صَقَلٌ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] *Light,* or *active;* applied to a beast (دَابَّة). (M, K.)

صُقْلٌ The خَاصِرَة [or *flank*]; as also صُقْلَةٌ : (S, M, O, K: [in the CK, erroneously, صَقْلَة:]) the former, in this sense, said by AA to be from صَقَلَ النَّاقَةَ: (TA:) seldom is the صُقْلَة of a horse long except his sides be short, which is a fault: (S, O:) and the صُقْلَان are the قُرْبَان [by which may be meant either the *two flanks* or the *two portions between the groin and the armpit on each side*] of a دَابَّة [i. e. horse or similar beast] &c. (M.) And The جَنْب [or *side*].

(M, K.) حُمُرٌ زَحَالِفُ الصُّقْلِ means *Asses having smooth and fat bellies.* (Ibn-'Abbád, TA in art. زحلف.) ___ And *i. q.* نَاحِيَةٌ [meaning *A district, quarter, tract,* &c]: (O, TA:) so in the saying, أَنْتَ فِى صُقْلٍ خَالٍ [*Thou art in a vacant district* &c.]; like صُقْعٍ خَالٍ. (TA.) See also صَقْلٌ.

صَقَلٌ *Length of the flanks;* in a horse: (S, O:) or *depression* (انْهِضَام) *of the flank.* (M.)

صَقِلٌ A horse *long in the flanks:* (S, O:) or *long in the flanks and short in the sides:* (AO, TA: [see صُقْلٌ:]) and (O) *having little flesh,* (O, K, TA,) *whether long* or *short,* (O, K,) or *whether long in the flank* or *short.* (TA.) ___ Also, applied to a man, (Ibn-'Abbád, O,) *Differing,* or *varying, in his gait;* or *manner of walking.* (Ibn-'Abbád, O, K.)

صُقْلَةٌ : see صُقْلٌ. ___ Also *Leanness,* or *lankness in the belly,* and *slenderness.* (TA.)

صِقَالٌ an inf. n. of صَقَلَهُ, (S, O, Msb,) or a simple subst. (M, K.) [See 1, first sentence.] ___ صِقَالُ الفَرَسِ *The tending of the horse well, taking good care of him, supplying him with fodder and fattening him.* (S, * M, O, * K.) One says, الفَرَسُ فِى صِقَالِهِ [*The horse is in his state of good tending and feeding*]. (S, O.) [See also 1, second sentence]. Also The *belly.* (K.)

صَقِيلٌ A thing, (M,) or a sword, (Msb,) [and the like,] *Polished;* as also مَصْقُولٌ . (M, Msb, K.) ___ And A thing, such as iron, and copper, *smooth, solid, and impenetrable to water.* (Msb.) ___ [Also, as a subst., implying the meaning of an epithet,] *A sword.* (S, TA.)

صَقَّالٌ : see صَيْقَلٌ.

صَاقِلٌ *Polishing:* pl. صَقَلَةٌ. (S, M, Msb, K.)

صَيْقَلٌ One *who practises the art of polishing* (S, M, O, Msb, K) *and sharpening* (M, K) *swords*

(S, M, O, Msb, K) and *the like:* (Msb:) [commonly called in the present day صَقَّال :] pl. صَيَاقِلَةٌ (S, M, O, Msb, K) and صَيَاقِيلُ: (so in a copy of the M:) the ة in the former pl. is affixed irregularly, as in مَلَائِكَةٌ and قَشَاعِمَةٌ. (M.)

مِصْقَلٌ : see the next paragraph. Also, applied to a speaker, an orator, or a preacher, *i. q.* مِصْلَقٌ, (M, K,) used by a poet in the sense of the latter word, i. e. as meaning *Eloquent.* (Th, M.)

مِصْقَلَةٌ (S, M, O, K, KL) and مِصْقَلٌ (KL) *An instrument,* (S, M, O, KL,) or *a* خَرَزَة [which may here mean either a *bead-shaped stone* or a *shell*], (K,) *with which one polishes* (S, M, O, K, KL) *a sword* (S, O, KL, TA) *and the like,* (S, TA,) *a knife,* (KL,) *a mirror, a garment,* or *piece of cloth,* and *paper.* (TA.)

مَصْقُولٌ : see مَصْقُولُ الكِسَآءِ ___. صَقِيلٌ means *Milk overspread with a pellicle:* (O, * TA:) a rájiz says,

* فَهْوَ إِذَا مَا ٱهْتَافَ أَوْ تَهَيَّفَا *

* يُبْقِي الدُّوَايَاتِ إِذَا تَرَشَّفَا *

* عَنْ كُلِّ مَصْقُولِ الكِسَآءِ قَدْ صَفَا *

[*And he, when he thirsts,* or *experiences the hot south-west wind* (الهَيْف), *leaves* only *the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear*]: accord. to As, it means the *froth of milk:* (TA:) IAar explained it accord. to its apparent signification, as used in a verse of 'Amr Ibn-ElAhtam El-Minkaree, (O, TA,) i. e. as meaning a [glossy] red كِسَآء; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how As had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)

صك

1 صَكَّهُ , (S, O, Msb, K,) aor. ـُـ , (TA,) inf. n. صَكٌّ, (Mgh, * Msb, TA,) *He struck him,* or *it:* (S, Mgh, O:) or *he struck him,* or *it, vehemently, with a broad thing;* or *in a general sense,* (K, TA,) *with anything whatever:* (TA:) or *he slapped him with his hand,* i. e. *struck him with his expanded hand,* (Msb,) like لَطَمَهُ, (TA in art. لطث, &c.,) *upon the back of his neck,* and *upon his face.* (Msb.) Hence, in the Kur [li. 29], فَصَكَّتْ وَجْهَهَا (S, TA) *And she slapped her face with her hand;* syn. لَطَمَتْهُ. (Jel.) And صَكَّ البازِى صَيْدَهُ *The hawk,* or *falcon, struck his prey with his foot, and so cast it down.* (Ham p. 799.) And [hence, app.,] one says, خُذْ هٰذَا أَوَّلَ صَكٍّ, meaning أَوَّلَ مَا أَصُكُّ به [*Take thou this on my first striking with it*]: and so أَوَّلَ صَوْكٍ (O, TA.) ___ Also *He pushed him,* or *thrust him;* (As, TA;) like دَكَّهُ and لَكَّهُ. (TA in art. دك.) ___ And صَكَّ البابَ *He shut,* or *closed the door:* (S, O, Msb, K:) or *he locked the door.* (Lth, O, K.) And صَكَّ, aor. and inf. n. as above, *He wrote what is termed a* صَكّ [expl. below]. (Msb.) صَكَكْتَ, (S, O, K,) like مَلَلْتَ, (K,) third pers. صَكَكَ, (MA, in which it is mentioned

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as said of an ass,) [and it is also implied in the TA that the third pers. is صَكَكَ, like لَحَحَتْ said of the eye, and some other instances, which are extr.,] a verb of the class of تَعِبَ, (Msb,) inf. n. صَكَكٌ, (S, Mgh, * O, Msb, K, TA,) [in the CK صَكِيكًا is erroneously put for صَكَكًا, and it seems from what follows that صَكٌّ is also an inf. n. like صَكَكٌ,] *Thou wast knock-kneed:* (S, O, Msb:) or *thou hadst a colliding* (اضْطِرَاب) *of the knees,* and [when used in relation to an ostrich or a horse or the like] *of the* عُرْقُوبَانِ [which evidently means here, as in many other instances, the *hocks*]: (K:) [for]

the verb is used in relation to a man, (S, O, K, TA,) and to other than man: (TA: [and the same is implied in the S and O, as is shown voce صَكَكٌ:]) أَصَكُّ [sometimes particularly] signifies the *colliding of the knees* [or *of the hocks*] *in running, so that it makes a mark,* or *scar, upon each of them:* (TA:) [and it is said that] this word, (Mgh,) or صَكٌّ, (TA, [perhaps a mistranscription for صَكَكٌ,]) signifies the *colliding of the* عُرْقُوبَانِ. (Mgh, TA.)

3 **صاكّه** [*He struck him,* or *it;* or *struck him,* or *it, vehemently, with a broad thing,* or *with anything;* or *slapped him with his hand; being struck,* &c., *by him*]. (Ham p. 313.)

8 **اصْطَكَّا** *They* (two men, O, TA, and two bodies, TA) *struck each other.* (O, TA.) One says, تَصْطَكُّ رُكْبَتَاهُ [*His two knees collide,* or *knock together*]. (S, O, Msb. *) And اصْطَكُّوا بِالسُّيُوفِ *They struck one another with the swords.* (TA.)

صَكٌّ inf. n. of صَكَّ. (Mgh, * Msb, TA.) Also a Pers. word (S, O) arabicized, (S, Mgh, O, TA,) *A certain writing,* (S, O, K, *) *called in Pers.* جَك, (O,) or چَكْ; (TA;) *a debenture,* or *written acknowledgement of a debt* (Mgh, Msb) *of money* or *property,* or *of some other thing:* (Mgh:) and *a written statement of a commercial transaction, purchase* or *sale, transfer, bargain, contract,* or *the like:* (Msb, TA:) *i. q.* سِجِلٌّ [in this last sense or in the senses next following]: (S and TA in art. سجل:) *a* سِجِلّ *of a* قَاضِى [i. e. *a sealed,* or *signed and sealed, statement of a judicial decision; a judicial record;* or the *record of a judge, in which his sentence is written*]: (KL:) and *a written order for the payment of subsistence-money,* or *of a stipend, salary, pension,* or *allowance;* which some persons used to sell, but the selling of which is forbidden: (Msb, TA:) pl. [of pauc.] أَصُكٌّ and [of mult.] صِكَاكٌ and صُكُوكٌ. (S, O, Msb, K.) [Hence,] لَيْلَةُ الصَّكِّ *The night of the middle* [*of the month*] *of Shaa- bán;* because in it are written the صِكَاك of the allowances of subsistence [of individuals]: also called لَيْلَةُ البَرَآءَة. (O, TA.) [Hence also] صَكُّ المُسَافِرِ *The traveller's pass,*

given him to prevent any one's offering opposition to him. (A and Mgh in art. جوز.)

صَكَّةٌ The *vehemence of the midday-heat in summer:* (K:) or the *most vehement heat of midday in summer:* (S:) and it is prefixed to عُمَّى: (K:) one says, لَقِيتُهُ صَكَّةَ عُمَّيٍ, (S, O,) a prov., meaning *I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence:* (Lh, O, TA:) for عُمَّى is said to be an abbreviated dim. of أَعْمَى: (S, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, صَكَّةَ حُمَّيٍ, from حَمِيَتِ الشَّمْسُ: and some assert that عُمَّى means the *heat, itself:* (O, TA:) or it is the name of a certain man [as will be found expl. in art. عمى, with variations of this saying]. (S, O, K, TA.)

صُكَاكٌ The *air* [or *atmosphere, between heaven and earth*]; like سُكَاكٌ; (Ibn-'Abbád, O, K;) a dial. var. of the latter word. (Ibn-'Abbád, O.)

صَكِيكٌ *Weak:* (IAmb, Hr, K, TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; [lit.] meaning one *who is struck* much, or often, because deemed weak. (TA.)

صَكَّاكٌ [*A writer of the statements termed* صِكَاك, pl. of صَكٌّ: or, accord. to Golius, as on the authority of Meyd, *an actuary, who commits to writing the sentences of the judge*].

أَصَكُّ *Knock-kneed:* (S, O, Msb:) or *having a colliding* (اضْطِرَاب) *of the knees,* and [when used in relation to an ostrich or a horse or the like] *of the* عُرْقُوبَان [which evidently means here, as in many other instances, the *hocks*]; as also مَصَكٌّ ; (K;) which latter [in this sense is rare, and is written in the CK مَصَكٌّ, but] is with kesr to the م: (TA:) thus applied to a man; (S, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his رُكْبَتَان [here improperly used as meaning hocks] being near together, his legs strike each other: (S, O:) and a man is also said to be أَصَكُّ الرِّجْلَيْنِ: (TA:) the fem. is صَكَّآءُ: (Mgh, Msb:) and the pl. is صُكٌّ.

(TA.) ___ Also One *whose teeth, both the* أَسْنَان *and the* أَضْرَاس, *cleave close together:* like أَلَصُّ. (Az, TA.) ___ See also the next paragraph.

مَصَكٌّ *Strong:* (S, O, K;) applied to a man; and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (S, O,) as in a verse cited in the last paragraph of art. سهر; (O;) and أَصَكُّ signifies the same: (K:) the fem. of the former is with ة; (S, O, TA;) which is held by Sb to be rare; for epithets of the measures مفْعَلٌ and مفْعَالٌ seldom have ة affixed to denote the fem. (TA.) ___ One says also رَأْسٌ مَصَكٌّ لِلرُّؤُوسِ [app. meaning *A head strong to butt,* or *knock, against other heads*]. (K in art. رأس.) ___ See also أَصَكُّ. Also *A lock;* syn. مِغْلَاقٌ. (K.)

مُصَكَّكٌ : see what follows.

مَصْكُوكٌ and مُصَكَّكٌ are epithets applied to a camel, [app. as meaning *Fleshy;*] as though flesh were thrust (صُكَّ, i. e. شُكَّ,) into him. (O.)

صكم

1 صَكَمَهُ, (S, K,) [aor. ـُ ,] inf. n. صَكْمٌ, (TA,) *He* (a man, Fr, S) *struck him,* or *it.* (Fr, S, K.) See also صَوَاكِمُ. ___ And *He* (a man, Fr, As, S) *pushed, thrust,* or *repelled, him,* or *it.* (Fr, As, S, K.) ___ And one says of a horse, يَصْكُمُ, (S,) or صَكَمَ عَلَى لِجَامِهِ, (K,) or عَلَى فَأْسِ اللِّجَامِ, (TA,) *The horse champs,* (S,) or *champed,* (K,) *his bit,* (S, K,) or *the* فأس *of the bit,* (TA,) *and stretches forth his head,* (S,) or *then stretched forth his head, as though desiring to contend for superiority* [*with his rider*]. (K.)

صَكْمَةٌ *A vehement shock, collision, impetus, push,* or *thrust,* (Lth, S, K, TA,) *with a stone* or *some other thing.* (Lth, TA.)

صُكُمٌ *i. q.* أَخْفَافٌ [which means Camels' *feet,* and *boots;* probably, here, the former: in the TK it is expl. as meaning the *hoofs* of camels: and it is there said that the sing. is صَاكِمٌ]. (K.)

صَوَاكِمُ *Calamities, misfortunes,* or *evil accidents.* (K.) The Arabs say, صَكَمَتْهُ صَوَاكِمُ الدَّهْرِ [*The calamities of fortune smote him;* or *may the calamities of fortune smite him*]. (S.)

صل

1 **صَلَّ** , aor. يَصِلُّ, inf. n. صَلِيلٌ, *It sounded;* or *made, produced, emitted,* or *sent forth, a sound;* (S, M, O, K;) as also صَلْصَلَ , inf. n. صَلْصَلَةٌ and مُصَلْصَلٌ, (M, K, [in the CK صَلْصَلًا is erroneously put for مُصَلْصَلًا,]) or مُصَلْصَلٌ may be a n. of place; (M;) and صَلْصَلَةٌ [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than صَلِيلٌ: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning *it made a clashing,* or *a ringing, sound*], as also صَلْصَلَ ; (TA;) of a nail &c., (S, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. حكم, conj. 4; (S, M, O;) of helmets of iron (بَيْض) when struck with swords, meaning *they made a ringing sound;* (M, K; *) [see an ex. of the inf. n. voce رَعْدٌ;] also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M:) also of a لِجَامٌ [i. e. bit], meaning *it made a prolonged sound;* (M, K;) and صَلْصَلَ , (M, K,) inf. n. صَلْصَلَةٌ, (S,) said of the same, (S, M, * K, *) *it made repeated sounds,* (S, M, K,) and so تَصَلْصَلَ ; (M, K;) which last is also said of a woman's, or other, ornament, meaning *it made a* [*tinkling,* or *ringing,*] *sound;* (S, K;) and of clay mixed with sand when it has become dry [app. as meaning *it made a crackling sound* when trodden upon]; (S;) mention is also made, in a trad., of the صَلْصَلَةُ [i. e. *ringing,* or *tinkling,*] or a bell; (K;) and

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[its verb] صَلْصَلَ is said of anything dry [as meaning *it made a sound,* or *noise,* when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning *it made a clear sound.* (M, K.) ___ [Hence,] صَلَّتِ الإِبِلُ, (M, K,) aor. تَصِلُّ, (M,) inf. n. صَلِيلٌ, *The camels made a* [*rumbling*] *sound to be heard on the occasion of drinking in consequence of their intestines' having become dry:* (M, K:) [and in like manner

الخَيْلُ *the horses:*] one says, جَآءَتِ الخَيْلُ تَصِلُّ عَطَشًا *The horses came making a* [*rumbling*] *sound to be heard from their bellies in consequence of thirst:* (S, O:) and سَمِعْتُ لِجَوْفِهِ صَلِيلًا مِنَ العَطَشِ [*I heard a rumbling sound of his belly in consequence of thirst*]. (T, TA.) And صَلَّ السِّقَآءُ, inf. n. صَلِيلٌ, *The water-skin became dry,* (M, TA,) *not having any water in it, so that it was such as would make a kind of clattering* or *crackling noise* (يَتَقَعْقَعُ) [when struck or shaken or bent]. (TA.) And صَلِيلٌ also signifies The *sounding of the entering of water into the earth,* or *ground.* (M in art. صلل.) صم, (S, M, O, K,) aor. يَصِلُّ, (S, M, O,) inf. n. صُلُولٌ; (S, M, O, K;) and also, sec. pers. صَلَلْتَ, aor. تَصَلُّ; (O, TA;) and اصلّ ; (S, M, O, K;) or only the latter; (Zj, TA;) or it may be الصُّلُولُ is said, as it occurs in a verse of El-Hotei-ah, and not صَلَّ; like العَطَآءُ from أَعْطَى, and القُلُوعُ from أَقْلَعَتِ الحُمَّى; (IB, TA;) *It was,* or *became, stinking;* said of flesh-meat, (S, M, O, K,) whether cooked or raw; (S, O;) said by some to be used only in relation to that which is raw; but أَصَلَّتْ occurs, in a verse of Zuheyr, said of a مُضْغَةٌ [or bit of flesh-meat that is chewed], which indicates that it is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means أَثْقَلَتْ [*which has rendered heavy* the eater]: (M:) and one says also صَلَّتِ اللَّحَامُ [*the flesh-meats were,* or *became stinking* (in both of my copies of the S اللَّجَامُ is erroneously put for اللَّحَامُ, the reading in other copies of the S and in the O)]; the verb in this instance being with teshdeed لِلْكَثْرَةِ [i. e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Kur [xxxii. 9], some read أَإِذَا صَلَلْنَا فِى ٱلْأَرْضِ, (M, O, TA,) [instead of the common reading, which is ضَلَلْنَا, with ض,] and some read صَلَلْنَا, (O, TA,) which has two meanings: i. e. *When we shall have become stinking, in the earth, and altered in ourselves and in our forms?* and *when we shall have become dried up?* from صَلَّةٌ meaning dry ground. (TA.) ___ And صَلَّ, (M, K,) inf. n. صُلُولٌ, (TA,) is also said of water, meaning *It became altered for the worse in taste and colour.* (M, K.) صَلَّتْهُمُ الصَّالَّةُ, (S, M, O, K,) aor. تَصُلُّهُمْ, (S, O,) *Calamity,* or *the calamity, befell them.* (S, M, O, K, TA.) صَلَّ الشَّرَابَ, (M, K,) aor. يَصُلُّهُ, (TA,) inf. n. صَلٌّ, *He cleared the wine,* or *beverage.* (M, K.) ___ And صَلَلْنَا الحَبَّ, (O,) or صَلَلْنَا

الحَبَّ المُخْتَلِطَ بالتُّرابِ, (K,) [*We cleared the grain that was mixed with dust,* or *earth, from the dust,* or *earth, by pouring water upon it;* or] *we poured water upon the grain that was mixed with earth,* or *dust, so that each became separated from the other:* (O, K:) one says, هٰذه صُلَالَتُه [app. meaning *This is its water with which it has been washed;* like as one says referring to anything that has been washed, هٰذه غُسَالَتُه, and مُوَاصَتُه, meaning as above]. (K.) صَلَلْتُ الخُفَّ: see the next paragraph.

2 **صَلَّلَت اللِّحَامُ** : see 1, latter half. صَلَّلْتُ الخُفَّ; (so in my copies of the S;) or صَلَلْتُ الخُفَّ, (so accord. to the O and TA,) inf. n. صَلٌّ; (TA;) [meaning, as is indicated by what immediately precedes in the S and O, *He put a piece of skin such as is termed* صَلَّة *to the boot,* app., *to its sole* (see صَلَّةٌ): or, as is indicated by what immediately precedes in the TA, *he put a lining* (termed صَلَالَة) *to the boot:* the verb without teshdeed (written in the O صَلَلْتُ) I think to be a mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in favour of its being with teshdeed; and it is said that] تَصْلِيلٌ signifies The *putting skin upon a thing.* (KL.)

4 **أَصْلَلَ** see 1, latter half, in two places. اصلّ المآءَ *It* (oldness) *altered the water for the worse in taste and colour.* (M, K.)

R. Q. 1 **صَلْصَلَ** : see 1, former half, in four places. ___ Also *He threatened,* or *menaced;* and *frightened,* or *terrified.* (IDrd, O, K.) ___ And *He slew the chief man of the army.* (IDrd, O, K.) And صلصل الكَلِمَةَ *He uttered the* كلمة [or *sentence*] *with a feigning,* or *making a show, of skilfulness.* (Z, O, TA.)

R. Q. 2 **تَصَلْصَلَ** : see 1, former half. ___ It is also said of a pool of water left by a torrent, as meaning *Its black mud became dry* [app. because such dry mud makes a crackling sound when trodden upon]. (IDrd, O, K.)

صَلٌّ : see صَلَّةٌ, latter part.

صُلٌّ Flesh-meat, &c., *altered* [*for the worse*]. (K.)

صِلٌّ *A serpent:* (K:) or *a serpent against which charming is of no avail:* (S, O:) or *a serpent that kills at once when it bites:* (M:) or *a yellow serpent* (K) *in the case of which charming is of no avail:* (TA:) or *a yellow serpent that is found in the sand; when a man sees it, he ceases not to tremble until he dies:* (Har p. 102:) pl. أَصْلَالٌ. (S, M, * O, K. *) One says, إِنَّهَا لَصِلٌّ صَفًا [lit. *Verily it is a deadly serpent of smooth stones;* i. e., such as is found among smooth stones;] meaning, *an abominable serpent like the viper.* (S, O.) And إِنَّهُ لَصِلٌّ أَصْلَالٍ [lit.] *Verily he is a serpent of serpents;* thus one says of a man, likening him to a serpent; (S, O;) meaning *cunning,* or *crafty, and abominable,* (S, M, O, K,) *in contention,* (M,) or *in contention and in other cases:* (M, K:) like as one says ضِلٌّ أَضْلَالٌ, and ضِرٌّ أَضْرَارٌ. (TA in art. ضر.) ___ And *A calamity,* or *misfortune;* as also صَالَّةٌ . (M, K, TA.) So the former in the saying, مُنِيَ فُلَانٌ بِصِلٍّ [*Such a one was tried with a calamity*]. (TA.) ___ And *A sharp sword:* pl. as above. (A, O, K, TA.) ___ And *An equal,* or *a match.* (Z, K, TA.) One says, هٰذَا صِلُّ هٰذَا *This is the equal,* or *match, of this.* (Z, TA.) And هُمَا صِلَّانِ *They two are likes.* (Kr, M.) See also صَلَّةٌ, latter part. Also *A certain plant:* (S, O:) or *a species of trees.* (M, K.)

صَلَّةٌ [as an inf. n. of un.] The *sound of a nail* and *the like, when it is struck with force;* as also صَلَّةٌ . (K.) And The *sound of the* لِجَامٌ [or *bit*]. (K.) Also *Dry ground:* (S, M, O, K:) or *ground,* or *land, not rained upon, between two tracts of ground,* or *land, that are rained upon;* (M, K;) because, being dry, it makes a sound [when trodden upon]: (M:) or accord. to IDrd, *ground,* or *land, rained upon, between two tracts not rained upon;* (O:) or simply *ground,* or *land,* (M, K,) *whatever*

it be; like سَاهِرَةٌ: (M:) pl. صِلَالٌ. (M, O, K.) ___ And *A sole:* (K:) [ISd says,] خُفٌّ جَيِّدُ الصَّلَّةِ means [*A boot good*] *in respect of the sole;* which is thus called by the name of the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the occasion of treading. (M. [See also another explanation of this phrase in what follows.]) ___ Also *Skin:* one says خُفٌّ جَيِّدُ الصَّلَّةِ [*A boot good in respect of the skin;* somewhat differently expl. above]: (S, O:) or *dry skin, before the tanning.* (M, K.) And *Stinking skin in the tan.* (K.) ___ Also *An extensive rain:* (K:) and *a scattered, scanty rain:* (M, K:) and so صَلٌّ and صِلٌّ : thus having two contr. meanings: (K:) pl. as above: (M:) or صِلَالٌ, its pl., signifies *portions of scattered rains, falling by little and little.* (S, O.) ___ And *A portion,* (K,) or *a scattered portion,* (M,) *of herbage:* (M, K:) pl. as above: (M:) or [the pl.] صِلَالٌ signifies *herbage;* which is thus called by the name of the rain. (S, O.) ___ And *Moist earth.* (O, K.) ___ See also صُلَّةٌ. Also The اسْتُ [i. e. *podex,* or *anus*]. (TA.)

صُلَّةٌ , with damm, (K,) or صَلَّةٌ , (so in the O,) *Remains of water* (O, K) *in a watering-trough;* thus expl. by Fr; (O;) and *of other things,* (K,) *such as* [*the oils called*] دُهْن *and* زَيْت. (TA.) [See also صُلْصُلَةٌ.] ___ And *A fetid odour.* (K.) ___ And The *flabbiness of moist flesh-meat.* (K.)

صِلَّةٌ : see صَلَّةٌ, first sentence. ___ هُوَ تَبِعُ صِلَّةٍ, or with ض, [i. e. ضِلَّةٍ,] accord. to different relaters, means *He is a very cunning man* (دَاهِيَةٌ), *one in whom is no good.* (TA.)

صِلَالٌ pl. of صَلَّةٌ [q. v.]. (S, M, O, K.) ___ Also The *leg of a boot;* (Ibn-'Abbád, O, K;) and so صِلَالَةٌ : (K:) or ↓ the latter signifies the *lining of a boot:* (M, K:) the pl. of the former is أَصِلَّةٌ. (Ibn-'Abbád, O.)

صُلَالَةٌ : see 1, last sentence but one.

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صَلَالَةٌ : see صَلَالٌ, in two places.

صَلَالٌ Clay *that makes a sound like as does new pottery;* as also مِصْلَالٌ . (S, O.) ___ And رَجُلٌ صَلَّالٌ مِنَ الظَّمَأِ [*A man making a rumbling sound to be heard from his belly in consequence of being thirsty:* see 1]. (TA.) Also, (K,) i. e. like شَدَّادٌ, (TA,) or صُلَّالٌ , (so in a copy of the M,) Water *altered for the worse in taste and colour.* (M, K.)

صُلَالٌ : see what next precedes.

صَلِّيَانٌ , of the measure فَعْلِيَانٌ, (S, O,) or, accord. to some, of the measure فَعِّلَانٌ, (TA in art. صلى,) *A certain plant;* (K;) *a certain herb,* or *leguminous plant;* (بَقْلَةٌ;) (S, O;) *a sort of plants* (شَجَرٌ [which means thus as well as trees &c.]), *said by AHn to be of the* [*kind called*] طَرِيفَة, *that grows upwards, the thickest portions whereof are the stems* (أَعْجَاز) *and the lower parts, of the size of the* حَلِّى, *and the places of its growth are the plain,* or *soft, tracts, and the meadows* (رِيَاض): AA, he adds, says that *it is of the* [*kind called*] جَنْبَة, *because of its thickness and lastingness:* (M:) Az says that *it is of the best kind of herbage,* or *pasture, and has a* [*root such as is termed*] جَعْثَنَة, *and thin leaves:* (TA:) it is called خُبْزَةُ الإِبِلِ [*the bread of the camels*]: (TA in art. صلى:) the n. un. is with ة. (S, M, O, K.) It is said in a prov., (S, M, O,) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) جَدَّهَا جَدَّ العِيرِ الصِّلِّيَانَةَ (S, M, O, TA) *He hastened to it as the ass hastens to the* صِلِّيَانَة: (L in art. جذ:) because the ass often plucks out the صِلِّيَانَة by the root when he takes it for pasture. (S, O.)

صَالٌ : see صَلْصَالٌ, in two places. ___ Also, [app. a part. n. used as a subst.,] *Water that falls upon the ground, which then cracks,* (O, K,) or, as in the L, *which then dries* (فَتَجِفُّ فَيَيْبَسُ [correctly فَتَيْبَسُ فَتَجِفُّ, as referring to الأَرْض, or rather فَتَيْبَسُ وَتَجِفُّ]), *causing a sound to be heard.* (TA.)

صَائِلَةٌ : see صِلٌّ.

صَلْصَلٌ : see the next paragraph. It is [also] said to signify *Stinking;* from صَلَّ said of flesh-meat. (O.)

صُلْصُلٌ : see صَلْصَالٌ. Also *A certain bird:* (K:) *a certain small bird:* (M:) or (K) the [*collared turtle-dove called*] فَاخِتَة; (IAar, S, O, K;) the *bird which the Persians* (العَجَم) *call by this latter name:* (Lth, TA:) or *a bird resembling the* فَاخِتَة: Az says, *it is what is called* موشجة [evidently a mistranscription for مُوَشَّحَة, q. v.]: (TA:) pl. صَلَاصِلُ: (IAar, TA:) and صُلْصُلَةٌ signifies *a pigeon,* (IAar, O, K, TA,) or *a female pigeon.* (IAar, TA.) Also The *forelock of a horse;* (S, M, O, K;) and so صَلْصَلٌ : (K:) or *a whiteness in a horse's mane.* (M, K.) ___ And *Hair of the back of a horse, and of* [*the part of the breast called*] *the* لَبَّة, *that has become white in consequence of the falling-off of the hair.* (K.) And *A* [*drinking-cup,* or *bowl, such as is called*] قَدَح: (K:) or *a small* قَدَح; (As, O, K;) [i. e.] *a* قَدَح *such as is called* غُمَر. (AHn, M.) And *A skilful pastor.* (IAar, O, K.) See also صُلْصُلَةٌ.

صَلْصَلَةٌ : see the next paragraph.

صُلْصُلَةٌ : see صُلْصُلٌ. Also *A portion remaining of water* (S, M, O, K) *in a pool left by a torrent,* (M, K,) and *in a vessel,* or *in the* [*kind of small skin called*] إِدَاوَة, and *in the lower part of a pool left by a torrent,* (S, O,) and likewise *of* [*the kinds of oil called*] زَيْت (S, * M, O, * K) *and* دُهْن; (M, K;) as also صَلْصَلَةٌ , (Ibn-'Abbád, M, O, K,) and صُلْصُلٌ : (M, K:) pl. صَلَاصِلُ. (S, M, O.) [See also صُلَّةٌ.] ___ And *i. q.* وَفْرَةٌ (IAar, O, K) and جُمَّةٌ (AA, TA) [i. e. *Hair collected together upon the head,* or *hanging down upon the ears,* or *extending beyond the lobe of the ear,* &c.].

صَلْصَالٌ A *noisy* ass; as also صُلْصُلٌ and صَلَاصِلٌ and مُصَلْصِلٌ : (M, K:) an ass *strong in voice* [or *bray*],

vehement therein. (Aboo-Ahmad El-'Askeree, TA.) And A horse *sharp and slender* [or *shrill*] *in voice* [or *neigh*]. (M, TA.) And A wild ass *sharp in voice;* as also صَالٌّ : so says Aboo-Ahmad El-Askeree: and thus is expl. the saying in a trad., تَكُونُوا مِثْلَ الحَمِيرِ الصَّالَّةِ أَتُحِبُّونَ أَنْ, app. meaning [*Would ye love to be like the asses*] *sound in bodies, vehement in voices, by reason of their strength and their briskness?* (TA.) ___ Also *Clay not made into pottery;* (M, K;) so called because of its making a sound (لِتَصَلْصُلِه: (M:) or *clay mixed with sand;* (S, O, K;) *which, when it becomes dry, makes a sound; and which, when baked, is* فَخَّار: (S, O:) or *dry clay, that makes a sound by reason of its dryness:* (Z, O, TA:) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, *i. q.* حَمَأٌ مَسْنُونٌ [which means *black mud altered for the worse in odour*]. (TA.) And صَلْصَالَةٌ *A land in which is no one.* (O, TA.)

صُلَاصِلٌ : see the next preceding paragraph.

مَصَلَّةٌ *A vessel in which wine,* or *beverage, is cleared:* (M, K:) of the dial. of El-Yemen. (M.)

مُصَلِّلٌ *Copious,* or *abundant, rain.* (IAar, O, K.) Also *A generous,* or *noble, and honourable, chief, pure in respect of parentage;* as also مُصَلْصَلٌ , with fet-h: (K:) or one who is *pure in respect of generosity,* or *nobility, and of parentage:* (IAar, O:) and رَجُلٌ مُصَلْصَلٌ [thus in the O] *a man who is a generous,* or *noble, chief, pure in respect of parentage, and honourable.* (Ibn-'Abbád, O.) ___ And The أَسْكَف [or *maker of boots*]; who is also called by the vulgar [or the people of the towns and village] إِسْكَاف. (IAar, O, K.)

مِصْلَالٌ : see صَلَّالٌ.

مُصَلْصَلٌ may be either an inf. n. of صَلْصَلَ or a n. of place. (M. [See 1, first sentence.]) ___ [Also an epithet, if not a mistake for

مُصَلْصَلٌ:] see مُصَلَّلٌ.

مُصَلْصَلٌ : see صَلْصَالٌ: ___ and see also مُصَلَّلٌ.

صلب

1 صَلُبَ, [aor. ـُ,] inf. n. صَلَابَةٌ; (S, M, A, Msb, K, &c.;) and صَلِبَ, aor. ـَ; (IKtt, A, K;) and صلّب, inf. n. تَصْلِيبٌ; (K; [but this last, accord. to the TA, is trans. only;]) said of a thing, (S, Msb,) [and of a man,] *It* [and *he*] *was*, or *became, hard, firm, rigid, stiff, tough, strong, robust, sturdy*, or *hardy;* syn. اشْتَدَّ; (S, * A, * Msb, K; *) *contr. of* لَانَ. (M, TA.) ___ [Hence,] صَلُبَتِ الأَرْضُ مُنْذُ أَعْوَامٍ [*The land has been hard* by lying waste *for years*]; said of land that has not been sown for a long time. (A, TA.) ___ And صَلُبَ عَلَى المَالِ, inf. n. as above, *He was*, or *became, tenacious*, or *avaricious, of property*, or *the property.* (M, L.) ___ [And صَلُبَ الشَّرَابُ, inf. n. as above, *The wine became strong.* (حَدُّ الشَّرَابِ is expl. in the S and L, in art. حد, as meaning صَلَبَ العِظَامَ.)] صَلَابَتُهُ, (M, K,) aor. ـِ, inf. n. صَلْبٌ; (M;) and اصطلبها; (M, K;) *He cooked*, (M,) or *collected and cooked*, (TA,) *the bones*, (M, TA,) *and extracted their grease*, or *oily matter*, (M, K, TA,) *to make use of it as a seasoning:* (TA:) or اصطلب [alone] *he extracted the grease*, or *oily matter, of bones*, (S,) or *he collected bones, and extracted their grease*, or *oily matter*, (Msb,) *to make use of it as a seasoning.* (S, Msb.) ___ And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, صَلَبَ اللَّحْمَ, (M, * K, TA,) and اصطلب [alone], (M,) *He roasted*, or *broiled*, or *fried, the flesh-meat*, (M, K, TA,) *and made its grease to flow.* (M, TA.) ___ And, (K,) as Sh says, (TA,), صَلَبَهُ, aor. ـِ and ـُ, (K, TA,) inf. n. صَلْبٌ, (TA,) *He*, or *it, burned him:* (K, TA:) and صَلَبَتْهُ الشَّمْسُ *The sun burned him* [app. *causing his sweat to flow*]. (TA.) ___ And صَلَبَهُ, (S, M, A, Msb, K,) aor. ـِ, (M, Msb, K,) inf. n. صَلْبٌ; (S, M, Msb;) and صلّبه, (M, K,) inf. n. تَصْلِيبٌ, (K,) or the verb with teshdeed is said of a pl. number; (S, A;;) [*He crucified him;*] *he put him to death in a certain well-known manner;* (M, L;) *he made him to be* مَصْلُوبٌ; (K) namely,

one who had slain another; (Msb;) or a thief: (A:) from صَلَبَ العظَامَ; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) ___ [Hence] الصَّلْبُ in prayer means *The placing the hands upon the flanks, in standing, and separating the arms from the body:* a posture forbidden by the Prophet because resembling that of a man when he is crucified (إذا صُلِبَ), the arms of the man in this case being extended upon the timber. (TA.) ___ [Hence also,] صَلَبَ الدَّلْوَ, (M, K,) and صَلَّبَها, (M,) *He put upon the* دلو [or *leathern*

bucket] *what are called* صَلِيبَان, (M, L, K,) which are *two pieces of wood placed cross-wise* [*to keep it from collapsing*], *like what are called the* عَرْقُوَتَان. (M, L.) صَلَبَتْ عَلَيْهِ حُمَّاهُ, (S, M, A, Msb, * K,) aor. ـِ, (S,) *His fever was continual,* (S, A, Msb, K,) *and vehement:* (S, A, K:) or *was of the kind termed* صالب [q. v.]. (M, TA.)

2 **صلّبهُ**, (inf. n. تَصْلِيبٌ, TA,) *He,* or *it, rendered it,* or *him, hard, firm, rigid, stiff, tough, strong, robust, sturdy,* or *hardy.* (S, M, K, TA.) El-Aashà says,

* مِنْ سَرَاةِ الهِجَانِ صَلَّبَهَا العُـ *
* ضُّ وَرِعْىُ الحِمَى وَطُولُ الحِيَالِ *

(S, TA) i. e. [*Than the back of the excellent she-camel*] *which the provender of cities,* such as [the trefoil called] قَتّ, and date-stones, *and the pasture of El-Himè,* meaning Himè Dareeyeh, the place of pasture of the camels of the kings, *and the being long without conceiving,* (TA,) *have rendered hard,* or *firm,* or *strong.* (S, TA.) ___ [Hence] one says, صلّب النَّبِيذَ بِحَبّ الدَّاذِىّ [*He made the* beverage termed نبيذ *to become strong by means of* the grain called حب الداذى]. (Mgh in art. دوذ.) صَلَّبَ الرُّطَبُ, (AA, S, K,) inf. n. تَصْلِيبٌ, (AA, TA,) *The ripe dates became dry:* (AA, S, K:) and صَلَّبَتِ التَّمْرَةُ *the date*

became dry. (M, L.) ___ [Hence, perhaps, صَلَّبَ is said in the K to be syn. with صَلُبَ:] see 1, first sentence. See also 1, latter half, in two places. ___ صلّب said of a monk, (M,) or صلّبوا (K, TA) said of monks, (TA,) *He,* (M,) or *they,* (K, TA,) *made,* or *took,* (M, K, TA,) *for himself,* (M,) or *for themselves,* (K, TA,) *a* صَلِيب [or *cross*], (M, K, TA,) in his church, (M,) or in their churches. (TA.) ___ التَّصْلِيب also signifies [*The making the sign of the cross.* And] *The figuring of a cross* [or *crosses*] upon a garment; (T, Mgh, TA;) and hence, *the figure thereof;* the inf. n. being thus used as a subst. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, قَضَبَ التَّصْلِيب; meaning قَطَعَ مَوْضِعَ التَّصْلِيبِ مِنْهُ [*He cut off the place of the figuring of the cross,* or *crosses, from it*]. (T, Mgh, TA.) And صَلَّبَ بَيْنَ عَيْنَيْهِ occurs in a trad., meaning *He made a mark like the cross between his eyes* by a blow. (TA.) ___ Also *A particular mode of wearing,* or *disposing, the* [*muffler called*] خِمَار, (M, K,) *for a woman.* (K.) One says of a woman, صَلَّبَتْ خِمَارَهَا [*She disposed her muffler cross-wise*]. (TA.) And a man's praying فِى تَصْلِيبِ العِمَامَةِ [*with the turban disposed cross-wise*] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

4 **اصلبت**, (AA, K,) inf. n. إِصْلَابٌ, (AA, TA,) *She* (a camel) *stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one.* (AA, K, TA.)

5 **تصلّب** *He acted,* or *behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness,* or *rigour; he exerted his strength, force,* or *energy; strained,* or *strained himself,* or *tasked himself severely;* syn. تَشَدَّدَ; (A, TA;) which means جَهَدَ نَفْسَهُ; (L in art. لذلك;) شد [*for that*]: (A:) said of a man. (TA.)

8 **إِصْتَلَبَ** see 1, former half, in three places.

صُلْبٌ *Hard, firm, rigid, stiff, tough, strong, robust, sturdy,* or *hardy;* syn. شَدِيدٌ; (S, A,

Msb, * K;) *contr. of* لَيِّنٌ; (M, TA;) as also صَلِيبٌ and صُلَّبٌ (S, M, A, K) and صَلَبٌ : (M:) pl. of the first or second, [accord. to analogy of the latter, and also of the last,] صِلَابٌ. (M, A.) ___ [Hence,] صُلْبٌ and صَلَبٌ , (K,) or مَكَانٌ صُلْبٌ and صَلَبٌ , (M,) *A rugged, stony place:* (M, K; *) or صُلْبٌ signifies *a rugged, extending place,* of the earth or ground; and صَلَبٌ , *a hard part* of the earth or ground: (S:) or this last, *a tract of rugged depressed land stretching along between two hills:* (Sh, TA:) or the *acclivities of hills;* and its pl. is أَصْلَابٌ: (TA:) or أَصْلَابٌ signifies *hard, extending,* [*tracts* of] ground: (As, TA:) or *hard and elevated* [*tracts* of] ground: (IAar, TA:) and مَكَانٌ صُلْبٌ, *a rugged, hard place:* (Msb:) the pl. (of صُلْبٌ, S) is صَلَبَةٌ. (S, M, K.) One says of land that has not been sown for a long time, إِنَّهَا أَصْلَابٌ مُنْذُ أَعْوَامٍ [*Verily it has been hard* by lying waste *for years*]. (A, TA.) ___ [Hence also,] هُوَ صُلْبُ المَعَاجِمِ [lit. *He is hard,* &c., *in respect of the places of biting;* meaning *he is strong,* or *resisting,* or *indomitable, of spirit;* (عَزِيزُ النَّفْسِ;) thus صُلْبُ المَعْجَمِ is expl. in the S and K in art. عجم]: and صُلْبُ العُودِ [which means the same]. (A, TA.) And صُلْبُ العَصَا and صَلِيبُ العَصَا, applied to a tender of camels; [lit. *Hard,* &c., *in respect of the staff;*] meaning *hard, severe,* or *rigorous, in his treatment of the camels:* Er-Rá'ee says,

* صَلِيبُ العَصَا بَادِى العُرُوقِ تَرَى لَهُ *

* عَلَيْهَا إِذَا مَا أَجْدَبَ النَّاسُ إِصْبَعَا *

[*Hard,* &c., *having the veins* of his limbs *appearing: thou wilt see him to have a finger pointing at them,* i. e. his camels, because of their good condition, *when the people are afflicted with drought*]. (M, TA. But in the S, in art. صبع, we find ضَعِيفٌ in this verse instead of صَلِيبٌ.) ___ And [in like manner] هُوَ صُلْبٌ فِى دِينِهِ and صُلَّبٌ [*He is hard, firm,* or *strong, in his religion*]. (A, TA.) ___ And جَرْىٌ صُلَبٌ (Lth, TA) or صَلِيبٌ (M, L, TA) *A hard,* or *vehement, running.* (Lth, M, L, TA.) ___ And صَهِيلٌ صُلْبٌ *A vehement neighing.* (Lth, TA.) And صَلِيبُ صَوْتٍ *A vehement sound* or *cry* or *voice.* (M, L, TA.) Also,

(S, M, A, Msb, K,) and صُلُبٌ (Msb, TA) and صَلَبٌ (S, M, A, K) and صَالِبٌ , (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA,) The *back-bone;* i. e. the *bone extending from the* كَاهِل [or *base of the neck*] *to the* عَجْب [or *rump bone*]; (M, A, K;) the *bone upon which the neck is set, extending to the root of the tail* [*in a beast*], and *in a man to the* عُصْعُص [or *os coccygis*]: (Zj in his Khalk el-Insán:) or *a portion of the back:* (S:) and *any portion of the back containing vertebræ:* (S, Msb, TA:) [and particularly the *lumbar portion;* the *lions:*] and the *back* [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] صَلَبَةٌ and [of pauc.] أَصْلُبٌ and أَصْلَابٌ, (M, K,) each of which two is used in poetry in a sing. sense, as though every part of the صُلْب were regarded as a صُلْب in itself, and صَلْبَةٌ, (M, TA,) of which last ISd says, [but this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of صَلَبَةٌ. (TA.) Lh mentions, as a phrase of the Arabs, هٰؤُلَآءِ أَبْنَآءُ صَلَبَتِهِمْ [*These are the sons of their loins:* because the sperma of the man is held to proceed from the صُلْب of the man, as is said in the Ksh &c. in lxxxvi. 7]. (M. [See also a similar phrase in the Kr iv. 27.]) ___ [Hence صُلْبٌ is used as signifying The *middle* of a page, as distinguished from the هَامِش (or margin): and in like manner, of other things.] ___ [Hence, likewise,] صُلْبٌ signifies also حَسَبٌ [meaning *Rank* or *quality,* &c.]: (AA, S, M, K:) and *power,* or *strength.* (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

* إِجْلَ أَنَّ ٱللّٰهَ قَدْ فَضَّلَكُمْ *

* فَوْقَ مَا أَحْكِى بِصُلْبٍ وَإِزَارْ *

[*Because God hath made you to have excellence above what I can relate, in rank* or *quality,* or *in power, and abstinence from unlawful things*]: (S, M, TA:) AA says that صُلْب here signifies حَسَب; (S;) and إِزَار here signifies عَفَاف: (S, M, TA:) but some expl. صُلْب here by both حَسَب and قُوَّة: and some relate the latter hemistich otherwise, i. e.

* فَوْقَ مَنْ أَحْكَأَ صُلْبًا بِإِزَارْ *

meaning *above such as binds* the *back with an izár.* (M, TA.) And it is said in a trad., إِنَّ المُغَالِبَ صُلْبَ اللّٰهِ مَغْلُوبٌ, meaning [*Verily he who strives to overcome*] *the power of God* [*is overcome*]. (TA.) ___ Also *Coitus* (جِمَاع): because the sperma [of the man] issues from the part so called. (TA.)

صَلَبٌ, and its pl. أَصْلَابٌ: see صُلْبٌ, former half, in six places: and see also صَلِيبٌ, in two places.

صُلَبٌ *A certain bird,* (O, K,) *resembling the* صَقْر [or *hawk*], *but which does not prey, and which is vehement,* or *loud, in its cry.* (O.)

صُلُبٌ: see صُلْبٌ, near the middle.

صَلِيبٌ: see صُلْبٌ, former half, in five places. ___ [Hence,] مَآءٌ صَلِيبٌ *Water upon which cattle grow fat and strong and hard.* (A, TA.) ___ And عَرَبِيٌّ صَلِيبٌ *An Arabian of pure race:* (A, Mgh, TA:) and امْرَأَةٌ صَلِيبَةٌ *A woman of noble,* or *generous, origin.* (A, TA.) Also *Grease,* or *oily matter,* (S, M, A, Msb, K,) of bones; (S,

M, * Msb;) and so صَلَبٌ; (M, K;) which latter signifies also *ichor,* or *watery humour, mixed with blood, that flows from the dead:* (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] صُلُبٌ. (K.) Hence, in a trad., the phrase أَصْحَابُ الصُّلُبِ [in the CK الصَّلَبِ] *Those who collect bones,* (K, TA,) *when the flesh has been stripped off from them, and cook them with water,* (TA,) *and extract their grease,* or *oily matter, and use it as a seasoning.* (K, TA.) Also [*A cross;*] *a certain thing pertaining to the Christians,* (Lth, S, M, Msb, K,) *which they take as an*

object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] صُلْبَانٌ (S, M, A, Msb) and صُلُبٌ (Lth, S, M) and [of pauc.] أَصْلُبٌ. (Msb.) ___ [And The *figure of a cross* upon a garment &c.: see مُصَلَّبٌ.] ___ And *A certain brand,* or *mark made with a hot iron, upon camels;* (M, K;) *which,* as Aboo- 'Alee says in the Tedhkireh, *is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs:* (M, TA:) or, as some say, it is *upon the temple;* and as some say, *upon the neck; being two lines, one upon* [or *across*] *the other.* (TA.) ___ And *i. q.* عَلَمٌ [as meaning *A banner,* or *standard;* properly, *in the form of a cross*]: (O, K:) En-Nábighah Edh-Dhubyánee is said to have thus called the عَلَم because there was upon it a صَلِيب [i. e. a cross]; for he was a Christian. (O.) ___ [And hence, as Freytag says, (referring to the Historia Halebi and Locman. Fabul. p. ٤٣ [Note] 1. 5. 8,) *An army of ten thousand soldiers.*] ___ And الصَّلِيبُ is the name of *The four stars behind* النَّسْرُ الطَّائِرُ [which is *the asterism consisting of the three principal stars of Aquila;* whence it seems to be *the four principal stars of Delphinus*]: inconsiderately said by J to be behind النَّسْرُ الوَاقِعُ [which is α Lyræ]. (L, K, and so in the margin of some copies of the S,) [And Freytag says, (referring to Ideler Unters. p. 35,) that الصليب الواقع is the name of *Stars in the head of Draco.*] ___ صَلِيبَانٌ of a leathern bucket: see 1, last sentence but one. See also مَصْلُوبٌ.

صَلَابَةٌ inf. n. of صَلُبَ. (S, M, A, &c.) ___ [Using it as a subst. properly so called,] one says, مَشَى فِى صَلَابَةٍ مِنَ الأَرْضِ [*He walked,* or *went along, upon hard ground*]. (A, TA.)

صَلِيبَةُ الرَّجُلِ *He who was,* or *those who were, in the loins* (صُلْب) *of the father* [or *ancestor*] *of the man:* hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed صَلِيبَةُ بَنِى هَاشِمٍ وَبَنِى عَبْدِ المُطَّلِبِ. (Mgh.)

صُلَّبٌ : see صُلْبٌ, former half, in two places. ___ Also *A hard stone,* the *hardest of stones.* (TA.) ___ And *Whetstones;* (S, M, K, TA;) as also صُلَّبَةٌ (TA) and صُلَّبِىٌّ (M, K, TA;) and صُلَّبِيَّةٌ : (S, M, K, TA:) [or *a whetstone:*]

or [*a thing*] *like a whetstone.* (A.) ___ See also صُلَّبِيٌّ.

صُلَبَةٌ : see the next preceding paragraph.

صُلَّبِيٌّ : see صُلَّبٌ. ___ Also A spear-head *sharpened;* (S, TA;) and so مُصَلَّبٌ , (S,) or صُلَّبٌ : (TA: [but this last is perhaps a mistranscription for مُصَلَّبٌ:]) or a thing *polished and sharpened with whetstones:* (K:) and مُصَلَّبٌ signifies a spear *sharpened with the* ضُلَّبِيّ, (M, TA,) or a spear-head *sharpened upon the* صُلَّبٌ, which is like the whetstone. (A.)

صُلَّبِيَّةٌ : see صُلَّبٌ.

صُلْبُوبٌ The مِزْمَار [or *musical reed,* or *pipe*]: (O, K:) or, as some say, the قَصَبَة [or *tube*] *that is in the head of the* مِزْمَار [app. meaning *its mouth-piece*]. (O.)

صَالِبٌ A *hot* fever; *contr. of* نَافِضٌ [which means attended with shivering, or trembling]: (S:) or a fever *not such as is termed* نَافِضٌ: (M:) or a fever *attended with vehement heat, and not attended with cold:* (TA:) or a fever *attended with tremour* (A, K, TA) *and quivering of the skin:* (TA:) or a *continual* fever: (Msb:) or a fever *attended with* صُدَاع [or *headache*]: (Ham p. 345:) it is said by Ibn-Buzurj to be from the صُدَاع: (L, TA:) it is masc. and fem.: one says, أَخَذَتْهُ الحُمَّى بِصَالِبٍ [which may be rendered *Fever with burning heat,* &c., *seized him*] and أَخَذَتْهُ حُمَّى صَالِبٌ [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said حُمَّى صَالِبٌ and حُمَّى صَالِبٍ and حُمَّى صَالِبٍ. (MF, TA.) صَالِبِي أَشَدُّ مِنْ نَافِضِكَ [*My burning fever,* or *continual fever,* &c., *is more severe than thy fever attended with shivering*] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) See also صُلْبٌ, in the middle of the paragraph.

صَوْلَبٌ and صَوْلِيبٌ , (Lth, O, K, TA,) in some of the lexicons صَيْلِيبٌ , (TA,) *Seed that is scattered* (Lth, O, K, TA) *upon the earth,* (Lth, O, TA,) *and upon which the earth is then turned with the plough:* (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.)

صَوْلِيبٌ : see the next preceding paragraph.

صَيْلِيبٌ : see the next preceding paragraph.

مُصَلَّبٌ A garment, or piece of cloth, *figured with the resemblance of the* صَلِيب [or *cross*]: (S, M, TA:) or *figured with a* صَلِيب: (A, Msb:) or *figured with the resemblances of* صُلْبَان [or *crosses*]. (TA.) [See 2.] ___ And A camel *marked with the brand called the* صَلِيب; (M, A, TA;)as also مَصْلُوبٌ : fem. of the latter with ة, applied to a she-camel; (M, TA;) as of the former also, applied to camels. (TA.) ___ And An Abyssinian (حَبَشِىٌّ) *marked with the figure of the* صَلِيب [or *cross*] *upon his face.* (A, TA.) See also صُلَّبِىٌّ, in two places.

رُطَبٌ مَصَلَّبٌ , (S, K,) and تَمْرَةٌ مُصَلَّبَةٌ, (M,) [*Ripe dates,* and *a date,*] *becoming,* or *having become, dry.* (S, M, K.) When date-honey (دِبْس) has been poured on such dates, that they may become soft, they are termed مُصَقَّرٌ. (S.) مَطَرٌ مُصَلَّبٌ *Vehement, injurious rain.* (L, TA.)

مَصْلُوبٌ (M, A, Msb, K) and صَلِيبٌ (M, A, K) [*Crucified;*] *put to death in a certain wellknown manner:* (M:) applied to a slayer of another, (Msb,) or to a thief. (A.) [See 1, latter half.] ___ See also مَصْلُوبٌ. مُصَلَّبٌ عَلَيْهِ *Affected by a continual and vehement fever;* (S, TA;) or *by a fever such as is termed* صَالِبٌ. (TA.)

صلت

1 **صَلُتَ** , aor. ـُ , inf. n. صُلُوتَةٌ, said of the جَبِينٌ [or side of the forehead], *It was such as is termed* صَلْت [i. e. *conspicuous*, or *clear*, or *fair;* &c.]: (S, K:) or *he* (a man) *was such as is termed* صَلْت *in respect of the* جَبِينٌ, (S, * K, * TA,) or of *the face*, or *of the cheek* (TA. [Accord. to the S and K, the verb is app. said of the جَبِينٌ: accord. to the TA, of a man.]) صَلَتَهُ, (S,) aor. ـُ , (TK,) inf. n. صَلْتٌ, (K,) *He urged him to run, by striking him with his foot*, or *leg;* or *struck him with his feet* or *legs, to urge him;* namely, a horse; syn. رَكَضَهُ. (S, K. *) ___ And *He poured it forth;* namely, what was in the cup, or bowl. (S.) جَآءَ بِلَبَنٍ يَصْلُتُ, and بِمَرَقٍ يَصْلُتُ, *He brought milk*, and *broth, having much water*, (T, S, M,) *with little oily*, or *greasy matter.* (T, S.)

3 **مُصَالَتَةٌ** signifies The *taking to oneself a verse of another poet without altering anything in it.* (Har p. 267. [But this I believe to be postclassical.])

4 **اصلت سَيْفَهُ** *He drew his sword from the scabbard.* (S, M, A.)

7 **انصلت** *He advanced with a penetrative energy*, and *outstripped;* syn. مَضَى, and سَبَقَ; (K;) or so انصلت فى سَيْرِهِ [i. e., *in his pace*]: (S:) *he outstripped;* syn. تَجَرَّدَ: and *he was quick*, or *he hastened, in his pace*, or *going.* (TA.) One says of the eagle (انْصَلَتَتْ مُنْقَضَّةً), العُقَابُ [*It was swift in making a stoop*]. (A. [This meaning is there indicated by the context.]) ___ انصلت يَعْدُو *He hastened in some measure, running:* and so انْكَدَرَ يَعْدُو. (A'Obeyd, TA.) ___ انصلتت السَّحَابَةُ *The cloud was going to rain.* (TA, from a trad.)

صَلْتٌ , applied to the جَبِينٌ [or side of the forehead], *Conspicuous*, or *clear*, or *fair;* syn. وَاضِحٌ: (S, A, K:)

open, or *uncovered, and even:* (M, K:) or *smooth:* (TA:) anything *bare;* and *open,* or *uncovered:* (IAar, TA.) *wide, even, and beautiful,* or *comely.* (ISh, TA.) One says رَجُلٌ صَلْتُ الجَبِينِ *A man conspicuous,* or *clear,*

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or *fair, in respect of the* جبين: (M, TA:) or *smooth and shining:* (A:) or *wide, white, conspicuous,* or *clear,* or *fair:* (Khálid Ibn-Jembeh, TA:) or *even:* (A'Obeyd, TA:) or *hard.* (IAar, TA.) And رَجُلٌ صَلْتُ الوَجْهِ والخَدِّ *A man conspicuous,* or *clear,* or *fair, in respect of the face and of the cheek.* (TA.) And فُلَانٌ يُكَوِّنُ الأَسْوَدَ صَلْتًا [*Such a one makes the black to be white,* or *fair*]. (TA.) ___ Also, and مُنْصَلِتٌ, (M, K,) and إِصْلِيتٌ, applied to a sword, (S, M, A, K,) *Sharp:* (S:) or *polished, and sharp,* or *penetrating:* (K:) or *unsheathed, and sharp,* or *penetrating:* (M:) or *such as penetrates into that which is smitten with it:* (A:) but some say that a sword is not termed صَلْتٌ unless *long:* (TA:) or إِصْلِيتٌ may have the same meaning as مُصْلَتٌ, i. e. *unsheathed:* (S:) accord. to AA, صَلْتٌ applied to a sword and to a knife and to a needle means *having no sheath.* (TA.) And one says, ضَرَبَهُ بِالسَّيْفِ صَلْتًا (S, M, A) and صُلْتًا (S, M) *He smote him with sword unsheathed.* (S, M, A.) ___ صَلْتٌ applied to a man, as also أَصْلَتِيٌّ and مُنْصَلِتٌ (S, M, K) and مُصْلَتٌ and مُصْلَاتٌ, (S, K,) pl. [of the last] مَصَالِيتُ, (S,) *Hard, firm, strong,* or *hardy,* (M,) *sharp,* or *penetrating,* (S, M, K,) *in affairs,* (S,) or *in needful affairs,* (M, K,) *light in clothing:* (M:) and [in like manner] صَلَتَانٌ signifies *sharp,* or *penetrating, and quick* (مُنْصَلِتٌ), *in his affair.* (Ham p. 536.) ___ See also صَلَتَانٌ below. ___ And see أَبُو الصَّلْتِ ___. صُلْتٌ is a surname of *The* حَدَأَة [or *kite*]. (TA in art. حدأ.)

صُلْتٌ (S, M, K) and صَلْتٌ (M, K) *A large knife:* (S, M, K:) or *an unsheathed knife:* (M:) pl. أَصْلَاتٌ. (S,

M.) ___ For the former, see also صَلْتٌ.

صِلْتٌ *A thief,* or *robber:* (K:) formed by transposition from لِصْتٌ. (TA.)

صَلَتَانٌ , applied to a man, and to an ass, *Strong,* and *hard, firm,* or *hardy:* pl. صِلْتَانٌ: (M:) or, applied to a man, as expl. above voce صَلْتٌ, q. v.: (Ham p. 536:) and, applied to an ass, *strong:* (S: [in some copies of which, for مِنَ الحِمَارِ, meaning مِنَ الحُمُرِ, we find مِنَ الجِمَارِ, whence an error in the Lexicon of Golius:]) and, applied to a horse, *brisk, lively,* or *sprightly, and sharp of spirit;* (S, K;) and so applied to a man; like فَلَتَانٌ: (T and TA in art. فلت:) and , accord. to As, applied to an ass, *smooth, having short hair:* (TA:) or sometimes it means *having no hair upon him;* and so صَلْتٌ . (Ham p. 536.) [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also The act of *leaping, springing,* or *bounding.* (M.)

أَصْلَتِيٌّ : see صَلْتٌ.

إِصْلِيتٌ : see صَلْتٌ, in two places.

مُصْلَتٌ : see صَلْتٌ.

مِصْلَتٌ : see صَلْتٌ.

مِصْلَاتٌ : see مِصْلَاتُ العُنُقِ ___. صَلْتٌ [app. applied to an ass] *Having the neck stretching out, and smooth,* or *with short,* or *little, hair upon it.* (As, TA.)

مُنْصَلِتٌ : see صَلْتٌ, in two places. ___ Also, applied to anything, *Quick,* or *swift.* (M, TA.) ___ Applied to a river, or rivulet, *Vehement in its manner of running.* (A, TA.)

صلح

1 صَلَحَ , (S, Mgh, Msb, &c.,) aor. ـُ , (S, MA, Mgh, Msb,) the well-known form, though omitted in the K, (TA,) and ـَ , (MA, K, Msb,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. صُلُوحٌ (S, MA, Mgh, Msb, K * [in the CK الصَّلُوح is erroneously put for الصُّلُوح]) and صَلَاحٌ (S, * MA, Mgh, Msb, K *) and مَصْلَحَةٌ; (MA;) and صَلُحَ, aor. ـُ , (S, MA, Mgh, Msb, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. صَلَاحٌ and صَلَاحَةٌ, (MA,) or صَلَاحِيَةٌ; (TA;) said of a thing, (S, Mgh, Msb,) and of a man, (TA,) *It*, and *he, was*, or *became, good, incorrupt, right, just, righteous, virtuous*, or *honest; it was* or *became, in a good, incorrupt, sound, right*, or *proper, state*, or *in a state of order; he*, or *it, throve; contr. of* فسد [i. e. فَسَدَ and فَسُدَ]; (MA; [and S and A and Mgh and K by implication; see صَلَاحٌ below;]) in Pers. نيك شد; (MA;) [and استصلح signifies the same, for] صَلَاحٌ and اسْتِصْلَاحٌ both signify in Pers. نيك شدن. (KL.) One says, صَلَحَتْ حَالُ فُلَانٍ [*The state*, or *condition, of such a one became good, right*, or *proper*]. (A, TA.) ___ [Hence,] هٰذَا أَدِيمٌ يَصْلُحُ لِلنَّعْلِ [*This is leather that is suitable for the sandal*]. (A.) And هٰذَا الشَّىْءُ يَصْلُحُ لَكَ *This thing is suitable to thee;* or *fit*, or *meet, for thee.* (S, K, * TA.) And فُلَانٌ لَا يَصْلُحُ لِصُحْبَتِكَ [*Such a one is not fit for being thy companion*]. (A.)

3 صالحه , (A, Msb, K,) inf. n. صَلَاحٌ (S, Msb, K) and مُصَالَحَةٌ, (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abee-Házim, (TA,) [*He made peace*, or *became at peace* or *reconciled, with him;* or *he reconciled himself with him:* for] مُصَالَحَةٌ is the *contr. of* مُخَاصَمَةٌ. (Mgh.) And صالحه عَلَى كَذَا *He made peace*, or *reconciliation*, [or *a compromise*,] *with him on the condition of such a thing.* (MA.) And صالحه عَلَى بَعْضِ مَا لَهُ [*He compounded with him for part of what was*

owed to him; he made a compromise with him on the condition of receiving part of what was due to him]; said of a creditor and debtor. (Mgh in art. ضغط.) And صَالَحْتُ بَيْنَ القَوْمِ, inf. n. مُصَالَحَةٌ, *I made peace,* or *a reconciliation, between the people,* or *party;* syn. لَآءَمْتُ. (Msb in art. لأم. [See also 4.])

4 **اصلحهُ**, (A, Mgh, Msb, K,) inf. n. إِصْلَاحٌ, (S, A,) and quasi-inf. n. صَلَاحٌ, (L in art. لقح,) said of a man, (A, Msb,) and of God, (TA,) [and of a thing,] *He,* and *it, made,* or *rendered, it,* or *him, good, incorrupt, right, just, righteous, virtuous,* or *honest; constituted it, disposed it, arranged it,* or *qualified it, well, rightly,* or *properly; rectified, corrected, redressed,* or *reformed, it; put it into a good, incorrupt, sound, right,* or *proper, state;* or *restored it to such a state; put it to rights,* or *in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed,* or *trimmed, it; prepared it properly for use; repaired, mended, amended,* or *improved, it; made it,* or *him, to thrive; contr. of* أَفْسَدَهُ. (S, * K. [And so by implication in the Mgh &c.]) One says, أَصْلَحْتُ القِدْرَ بِالتَّابِلِ [*I made good, qualified properly,* or *seasoned,* (*the contents of*) *the cooking-pot with the seeds that are used in cooking*]. (Msb in art. تبل.) And أَصْلَحْتُ السِّقَآءَ بِالرُّبِّ [*I seasoned the skin with rob,* or *inspissated juice*]. (S in art. رب.) And أَصْلَحْتُ بَيْنَ القَوْمِ [in which الأَمْرَ is understood, so that the meaning is *I rectified,* or *reformed,* or *amended, the circumstances subsisting between the people,* or *party;* or] *I made peace,* or *I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accomodation,* or *an adjustment;* [or *I adjusted the affair;*] *between the people,* or *party.* (Msb.) And سَعَى فِى إِصْلَاحِ ذَاتِ البَيْنِ [*He laboured in rectifying,* or *improving, the*

bad, or *the good, state of circumstances,* or *the disunion* or *union, subsisting between people*]. (A.) One says also, اصلح الدَّابَّةَ, (TA,) and اصلح إِلَى الدَّابَّةِ, (T, A, Mgh, TA,) the latter because اصلح implies the meaning of أَحْسَنَ, (Mgh,) *He acted well to the beast,* (T, A, TA,) *and put it into a good,* or *right,* or *proper, state,* or *took care of it,* or *paid frequent attention to it.* (A, TA.) And اصلح إِلَيْهِ *He acted well to him, did good to him,* or *benefited him.* (K, TA.) And اصلح [alone] *He did that which was good, right,* or *just.* (Msb.)

6 **تصالحا** &c.: see 8, in four places.

7 **انصلح** [quasi-pass. of أَصْلَحَهُ; thus signifying *It became rectified,* &c.: see تَشَعَّبَ]. (K in art. شعب.)

8 **اصطلحا** (S, A, K) and اصتلحا, (K,) and تصالحا (S, A, K) and اصَّالَحَا, (S, K,) [the last a var. of تصالحا,] all signify the same, (TA,) and تصالح القَوْمُ, and اصطلحوا, (Mgh,) [*They two,* (i. e. two persons or two parties,) and] *the people,* or *party, made peace,* or *became at peace* or *reconciled,* [*each with the other,* and] *one with another:* (Msb:) [اصْطِلَاحٌ is the *contr. of* اخْتِصَامٌ and] تَصَالُحٌ is the *contr. of* تَخَاصُمٌ. (Mgh.) ___ And اصطلحوا عَلَى أَمْرٍ *They* (a particular class of persons) *agreed together,* or *among themselves, respecting a* particular *thing.* (ElKhafájee, MF.) ___ [Hence,] اصْطِلَاحٌ signifies also The *agreement* of a people *to name a thing by any name turned from the primary application.* (KT.) ___ And [as an inf. n. used in the sense of

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a pass. part. n., for مُصْطَلَحٌ عَلَيْهِ,] *Conventional* [or *technical*] *language:* and *a conventional* [or *technical*] *term:* opposed to [لُغَةٌ and] تَوْقِيفٌ. (Mz 1st نوع.)

10 **استصلح** is the *contr. of* استفسد: (S, L, K:) [i. e. it signifies *He regarded,* or *esteemed,* a thing *good,*

incorrupt, right, just, or *the like;* as expl. in the TK; and in like manner, a man. ___ *He wished,* or *desired,* a thing *to be good, incorrupt, right, just,* &c.; as in the TK; and in like manner, a man. ___ And *He sought to render good, incorrupt,* &c. ___ And hence, *He treated in such a manner as to render well affected,* or *obedient.*] Also *He sought to do good* or *to act well* [إِلَى فُلَانٍ *to such a one*]. (KL.) ___ And *He sought peace,* or *concord.* (KL.) ___ And *It happened well.* (KL.) ___ See also 1.

صُلْحٌ a subst. from مُصَالَحَةٌ, (S, Msb, KT,) *syn. with the latter;* (Mgh;) masc. and fem.; (S, K;) *Peace, reconciliation,* or *agreement,* (Mgh, Msb, K, KT, TA,) *after contention:* and in the law it means *a compact to give over,* or *relinquish, contention.* (KT.) One says, وَقَعَ بَيْنَهُمَا صُلْحٌ (A, TA) *Peace,* or *reconciliation, took place between them two.* (TA.) [And أُخِذَ صُلْحًا *It* (a fortress or the like) *was taken peacefully,* or *by surrender.*] ___ Also That *in respect of which there has been made a peaceful compact:* or *which has been taken in the way of peace.* (Mgh.) ___ And *A party at peace with others.* (TA.) You say, هُمْ لَنَا صُلْحٌ *They are* [*a party*] *at peace with us.* (A, TA.) And you say also قَوْمٌ صُلُوحٌ *A people,* or *party, who are at peace:* the latter word in this case being app. an inf. n. used as an epithet. (TA. [See also صَالِحٌ.])

صَلْحٌ : see صَالِحٌ.

صَلَاحٌ an inf. n. of صَلَحَ (MA, Mgh, Msb) and of صَلُحَ: (MA:) [used as a simple subst, it signifies *Goodness, incorruptness, rightness* or *rectitude, justness, righteousness, virtue, honesty;* &c.: see 1:] *contr. of* فَسَادٌ; (S, A, Mgh, K;) as also صُلُوحٌ : (K, TA: [الصَّلُوح in the CK being a mistake for الصُّلُوح:]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) ___ Also quasi-inf. n. of 4. (L in art. لقح.) ___ And [hence,] *A thing that is good,* and

right. (Msb.) See also صَلَاحٍ. مَصْلَحَةٌ, like قَطَامِ, is a name of *Mekkeh;* (S, A, K;) either from الصُّلْحُ or from الصَّلَاحُ; (TA;) and sometimes it is perfectly decl. [pronounced صَلَاحٌ]. (S, K.)

صُلُوحٌ : see صُلْحٌ, and صَلَاحٌ: ___ and see also صَالِحٌ.

صَلِيحٌ : see what next follows.

صَالِحٌ , (MA, L, Msb, K,) from صَلَحَ; (MA;) and صَلِيحٌ , (IAar, L, K,) from صَلُحَ; (MA;) and صِلْحٌ ; (K;) applied to a thing, (Msb,) and to a man, (MA,) *Good, incorrupt, right, just, righteous, virtuous,* or *honest;* &c.; [see 1; *contr. of* فَاسِدٌ:] (MA, L, K:) pl. صُلَحَآءُ [accord. to general analogy of صَلِيحٌ, and app. applied only to rational beings, like صَالِحُونَ,] and صُلُوحٌ [q. v.; this being said by some to be a pl. of صَالِحٌ; and by others, to be originally an inf. n.; like as is said of شُهُودٌ]. (L.) One says رَجُلٌ صَالِحٌ فِى نَفْسِهِ [*A man good, incorrupt,* &c., *in himself*], مِنْ قَوْمٍ صُلَحَآءَ [*of a people good, incorrupt,* &c.]. (L.) And هُوَ عَلَى حَالَةٍ صَالِحَةٍ [*He is in a good, right,* or *proper, state* or *condition*]. (TA.) ___ [Hence,] صَالِحٌ signifies also *Suitable, fit,* or *meet:* so in the saying, هُوَ صَالِحٌ لِلْوِلَايَةِ [*He is fit for the office of prefect,* or *the like*]. (Msb.) ___ And *Much, copious,* or *frequent:* one says مَطَرَةٌ صَالِحَةٌ *A copious rain.* (Yaakoob, L, TA.) And hence the saying of IJ, أُبْدِلَتِ التَّآءُ مِنَ الوَاوِ إِبْدَالًا صَالِحًا, meaning [ت *is substituted for* و] *frequently.* (TA.) ___ The ا in صَالِحٌ is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written صلح, or more properly صُلْحٌ]. (Durrat el-Ghowwás in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)

صَالِحَةٌ [a subst. from صَالِحٌ, made so by the affix ة; *A good deed* or *action; an act of beneficence; a benefit*]. One says, لَا تُعَدُّ صَالِحَاتُهُ [*His good deeds,* or *beneficent actions, are not to be numbered*]. (A, TA.) And أَتَتْنِى صَالِحَةٌ مِنْ فُلَانٍ [*A benefit came to me from such a one*]. (TA.)

اصْطَلَاحٌ [for مُصْطَلَحٌ عَلَيْهِ: see 8, last sentence].

اصْطِلَاحِىٌّ *Conventional* [or *technical*] language: opposed to [لُغَوِىٌّ and] تَوْقِيفِىٌّ. (Mz 1st نوع.)

مُصْلِحٌ [act. part. n. of 4, q. v.]. One says, رَجُلٌ مُصْلِحٌ فِى أُمُورِهِ وَأَعْمَالِهِ [*A man who does well, rightly, justly,* or *properly, in his affairs and his actions*]. (L.)

مَصْلَحَةٌ *A cause, a means,* or *an occasion, of good; a thing, an affair,* or *a business, conducive to good,* or *that is for good;* [and hence it may often be rendered simply *an affair,* when the context shows it to mean what is conducive to good or done for a good purpose;] contr. of مَفْسَدَةٌ; (S and Msb and K in art. فسد;) *a good, right,* or *virtuous, affair;* (KL;) *a thing that is good and right;* syn. صَلَاحٌ [q. v.]: pl. مَصَالِحُ. (S, A, Msb, K.) One says, نَظَرَ فِى مَصَالِحِ النَّاسِ [*He considered the things that were for the good of the people*]. (A, TA.) And هُمْ مِنْ أَهْلِ المَفَاسِدِ لَا المَصَالِحِ [*They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good*]. (A, TA. *) And فِى الأَمْرِ مَصْلَحَةٌ *In the affair is that which is good:* (Msb:) [or *a cause of good.*] And رَأَى الإِمَامُ المَصْلَحَةَ فِى كَذَا *The Imám saw what was good and right* [or *what was conducive to good*] *in such a thing.* (TA.) ___ It is also an inf. n. of صَلَحَ. (MA.)

مُتَصَلَّحٌ *A place,* of a garment [&c.], *that is to be repaired,* or *mended;* syn. مُتَرَدَّمٌ. (T in art. ردم.)

صلخ

1 **صَلَخَ سَمْعُهُ** , [and app. صَلَخَ alone,] aor. ـَـ , (L,) inf. n. صَلَخٌ; (S, A, L;) as also صَلَجَ; (IAar, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Basrah; (see أَصْلَخُ;)] *He was,* or *became, deaf, so as not to hear at all.* (S, A, * L.) صَلَخًا كَصَلَخِ النَّعَامِ [Mayest thou, or may he, suffer *a deafness like the deafness of the ostrich*] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) صَلَخَتْ جِلْدَهَا is said of a serpent (حَيَّةٌ) [meaning *It cast off its slough:* like سَلَخَتْ]. (TA.) ___ And صَلَخَهُ, namely, a camel, is said of the mange, or scab, meaning [*It excoriated him;* like سَلَخَهُ; or] *it extended over the whole of his body.* (TA.)

6 **تصالخ عَلَيْنَا** *He feigned himself totally deaf to us;* (K, * TA;) as also تصالج, with ج. (TA.)

9 **اصلخّ** , inf. n. اِصْلِخَاخٌ, *He* (a man, TA) *lay upon his side.* (K, TA.)

دَاهِيَةٌ صَلُوخٌ *A destructive calamity.* (K.)

أَسْوَدُ صَالِخٌ *i. q.* أَسْوَدُ سَالِخٌ [q. v.], *A certain species of serpents, that casts off its slough.* (AHát, L.) ___ And جَرَبٌ صَالِخٌ *i. q.* سَالِخٌ [i. e. *Excoriating mange* or *scab*]: (K, TA:) *it is such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body.* (TA.)

أَصْلَخُ , (S, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Basrah and the Arabs of that region say أَصْلَجُ, (IAar, TA,) *Deaf:* (Fr, A'Obeyd, TA:) or *deaf so as not to hear at all:* (S, K, TA:) or *very deaf:* (Mgh:) or أَصَمُّ أَصْلَخُ has this last meaning. (IAar, TA.) Fr said, (S,) كَانَ الكُمَيْتُ أَصَمَّ أَصْلَخَ, meaning *El-Kumeyt was*

deaf so as not to hear at all. (S, A. *) Also A camel *affected with mange,* or *scab:* [or *having mange,* or *scab, by which he is excoriated: like* أَسْلَخُ:] fem. صَلْخَآءُ: and pl. صَلْخَى. (K.) ___ And *Affected with* [*the malignant species of leprosy termed*] برص. (TA.)

صلد

1 صَلَادَةٌ , [inf. ns. of which the verb is صَلُدَ,] used in relation to a stone [&c.], signify The *being hard and smooth.* (M.) [And صَلْدٌ has a similar meaning.] You say, صَلَدَتِ الأَرْضُ, and أَصْلَدَتْ , *The land was,* or *became, hard:*

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(K:) or *so that it produced no plants,* or *herbage:* (TA:) and صَلَدَ المَكَانُ, and أَصْلَدَ , (M, TA,) *the place was,* or *became, hard:* (TA:) or *produced no plants,* or *herbage.* (M.) And صَلَدَ عَلَيْهِ الجَبَلُ, aor. ـِ , inf. n. صَلْدٌ; and صَلُدَ, [aor. ـُ ,] inf. n. صَلَادَةٌ and صُلُودَةٌ and صُلُودٌ; *The mountain,* or *rock, baffled him,* namely, a welldigger, [*by its hardness,*] *and resisted his efforts.* (M.) ___ [Hence,] صَلَدَ الزَّنْدُ, (M, K, and so in some copies of the S,) aor. ـِ , inf. n. صَلْدٌ; (M;) or صَلَدَ, with kesr to the ل, aor. ـَ , inf. n. صُلُودٌ; (AZ, S;) *The* زند [or *piece of stick,* or *wood, for producing fire*] *gave a sound without emitting fire;* (S, M, K;) and اصلد signifies [the same, or] *it emitted no fire.* (Ham p. 407.) ___ And [hence,] صَلَدَتْ زِنَادُهُ [lit. His pieces of stick, or wood, for producing fire, gave a sound without emitting fire] means *He was,* or *became, niggardly, tenacious, penurious,* or *avaricious:* (AA, L, TA:) and صَلُدَ, alone, aor. ـُ , (M, A, K,) inf. n. صَلَادَةٌ; (M, A;) and صَلَدَ, (M, A,) aor. ـِ , (M,) or ـُ , (A,) inf. n. صَلْدٌ, (M,) or صُلُودٌ; (A;) and صَلَّدَ , inf. n. تَصْلِيدٌ; (K;) signify the same: (M, K:) or *he was,* or *became, very niggardly* &c. (A.) ___ And صَلَدَتْ صَلَعَتُهُ, or صَلْعَتُهُ, (accord. to different copies of the K, in the TA the former,) *The bald place on the front of his head shone,* or *glistened.* (K, TA.) صَلَدَ is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) ___ And one says, جَآءَ بِمَرَقٍ يَصْلُدُ, and بِلَبَنٍ يَصْلُدُ, meaning *He brought broth,* and *milk,*

containing little oily, or *greasy, matter, and much water:* for يَصْلُتُ. (T in art. ___.) صلت صَلَدَتْ أَنْيابه *His canine teeth caused a grating sound to be heard.* (K, * TA.) ___ صَلَدَ بيديه *He clapped with his hands.* (M.) ___ صَلَدَتِ الدَّابَّةُ, aor. ـِ, (K,) inf. n. صَلْدٌ, (TA,) *The beast beat the ground with its fore feet in its running.* (K.) ___ صَلَدَ, (M,) or صَلَدَ فى الجَبَلِ, (K,) aor. ـِ, inf. n. صَلْدٌ, said of a mountain-goat, (M,) *He ascended the mountain.* (M, K.) ___ تَصَلَّدَ, [or probably تَصَلْدَ,] said of a wild cow or wild ox (بَقَرَةٌ وَحْشِيَّةٌ), in a verse ascribed to a Hudhalee, [but not found by SM in the Deewán of the Hudhalees,] is expl. as meaning *She,* or *he, stands erect.* (TA.) صَلَدَ السَّائِلَ *He gave nothing to the asker,* or *beggar.* (L.)

2 صَلَّدَ see the preceding paragraph.

4 اصلد : see 1, in three places. ___ Also *He* (a man) *failed to produce fire with his* زَنْد [or *piece of stick,* or *wood, used for that purpose*]. (S, A.) ___ And اصلد زَنْدَهُ *He made his* زند *to give a sound without emitting fire.* (M, TA.) And *He* (God) *caused his* زند *to emit no fire.* (A.) And سَأَلَهُ فَأَصْلَدَ *He asked,* or *begged, of him, and found him niggardly:* thus related on the authority of IAar; but by rule it should be فَأَصْلَدَهُ. (M.)

صَلْدٌ *Hard and smooth;* (S, M, A, K;) as also صَلْدٌ (K) and صَلُودٌ (M) and صَلِيدٌ (A) and أَصْلَدُ ; (M;) applied to a stone; (S, M, A;) and so the first applied to land or ground (أَرْض); (S;) and to a solid hoof, as also صَلْدَمٌ and صُلَادِمٌ , which last is of the measure فُعَالِمٌ accord. to Kh, but فُعَالِلٌ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning *smooth and tough;* (L;) and to a head, as also صُلَادِمٌ , (M,) or thus applied meaning *upon which no hair grows:* (A:) and صَلَوْدَدٌ , (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] *hard:* (M:) the pl. of صَلْدٌ (M, L) and of صَلُودٌ (M) is أَصْلَادٌ. (M, L.) ___ Also applied to a place, (مَكَانٌ, M,) and صَلْدَةٌ applied to land, (أَرْضٌ, A,) *That produces no plants,* or *herbage.* (M, A.) And أَصْلَادُ الجَبِينِ *The*

part of the side of the forehead upon which is no hair: likened to smooth stone. (A Heyth.) ___ [Hence,] صَلْدٌ حَجَرٌ and صَلُودٌ *A stone that will not emit fire:* (L, TA:) and صَلُودٌ زَنْدٌ (M, A) and صَالِدٌ and صَلَّادٌ and مِصْلَادٌ (M) [and مُصْلُدٌ] [*A piece of stick,* or *wood, for producing fire*] *that gives a sound,* (M,) *not emitting fire:* (M, A:) and صَلَّادٌ عُودٌ *Wood,* or *a stick, from which fire cannot be produced.* (T, L, K. *) ___ And صَلْدٌ فَرَسٌ (K) and صَلُودٌ (S, M, A, K) *A horse that does not sweat:* (S, A, K:) such a horse is discommended: (K:) or *slow to sweat:* or *having little seminal fluid:* and *slow in impregnating.* (M.) ___ And صَلْدٌ رَجُلٌ (M) and صَلُودٌ (M, A) and أَصْلَدُ (S, M, A, K) *A niggardly, tenacious, penurious,* or *avaricious, man:* (S, M, K:) or *a man very niggardly* &c. (A.) ___ And صَلْدَةٌ نَاقَةٌ *A hardy, strong, enduring she-camel.* (K.) And صِلَادٌ خَيْلٌ *Hard, hardy,* or *strong, horses.* (A.) [And صِلْدَامٌ , also, signifies *Robust,* or *strong.* (Freytag, from Jereer.)]

صِلْدٌ : see صَلْدٌ, first sentence.

صِلْدَآءُ and صِلْدَآءَةٌ *Rugged and hard ground,* (ISk, K,) *that produces no plants,* or *herbage.* (ISk.)

صِلْدِمٌ : see صَفْدٌ, first sentence.

صِلْدَامٌ : see صَلْدٌ, last sentence.

صَلُودٌ : see صَلْدٌ, in six places. ___ Also, applied to a well, *Such that its mountain,* or *rock, baffles the digger* [*by its hardness*], *and resists his efforts.* (M.) ___ A she-camel *having little,* or *no, milk;* as also مِصْلَادٌ : (S, A, K:) and the latter, [which in the former case is written in some copies of the K with ة,] *that has brought forth and has no milk.* (K. [But this is said in the TA to be a repetition.]) ___ A woman *in whom is*

little, or *no, good:* or *hard, having no compassion in her heart.* (M.) ___ A cooking-pot (قدر) *slow to boil.* (S, M, A, K.) ___ A beast (دابَّة) *that beats the ground with its fore feet in its running.* (TA.) ___ One *who ascends a mountain by reason of fear;* (K, TA;) as also مصلاد : (TA:) [or] a mountain-goat *that ascends the mountain.* (M.) ___ And *Alone, apart from others,* or *separate;* (As, L, K;) as also صليد . (K.)

صليد : see صلد, first sentence: ___ and صلود, last sentence. Also *A shining, gleaming,* or *glistening.* (K.)

صلاد : see صلد, in two places; and مصلد.

صلادم : see صلد, first sentence, in two places.

صلودد : see صلد, first sentence.

صالد : see صالدة ___. أنياب صلد *Canine teeth causing a grating sound to be heard;* (K, * TA;) as also صوالد, (K, TA,) which is the pl. (TA.)

أصلد : see صلد, first sentence: ___ and see the same also near the end of the paragraph.

مصلد : see صلد. ___ [Hence,] one says, ليس بمصلد القدح [lit. *He is not one whose wood gives only a sound when one endeavours to produce fire from it;* meaning *he is not one who ungenerously refuses when asked*]; an expression of praise; (TA in art. كسر ;) and [in like manner] ليس بصلاد القدح. (TA. in art. هش.) Also Milk *milked into a greasy vessel, and therefore without froth.* (K.)

مصلاد : see صلد: ___ and صلود, in two places.

صلط

2 **صَلَّطَهُ ٱللّٰهُ عَلَيْهِ** , inf. n. تَصْلِيطٌ, a dial. var. of سَلَّطَهُ, q. v. (Ibn-' Abbád, K.)

صلع

1 صَلَعَ , aor. ـَـ , (Msb, K,) inf. n. صَلَعٌ, (S, * O, * Msb, K, * TA,) *He* (a man, S, O, K *) *was,* or *became, bald in the fore part of the head:* (S, * O, * Msb, K: * but in the Msb it is said in this sense of the head:) or *in the fore part of the head to the kinder part thereof:* and likewise *in the middle of the head.* (TA.) [See also جَلَحٌ [Note] and جَلَحٌ.] Accord. to Ibn-Seenà, the baldness termed صَلَعٌ does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Msb.) ___ [Hence,] صَلَعَت العُرْفُطَةُ, inf. n. as above, *The* عرفطة [a species of mimosa] *dropped the heads of its branches:* and *had them eaten by the camels.* (TA.) ___ See also 7. صَلَعَ رأْسَهُ [perhaps a mistranscription for صَلَّعَ , and primarily signifying *He made his head bald in the fore part:*] *he shaved his head.* (Z, TA.) صَلَعَ said of such as is termed عَذْيُوطٌ, [but the verb in this sense is probably صَلَّعَ , (see this latter,)] *He voided his ordure* (أَحْدَثَ) *on the occasion of* جِمَاعٍ. (TA.)

2 صلّع : see above, last sentence but one. ___ صلّعت الحَيَّةُ *The serpent came forth from concealment* (برزت) *without any earth,* or *dust, upon it.* (Ibn- 'Abbád, O, K, TA. [But in the O, the verb in this and the following senses is carelessly written without the sheddeh.]) صلّع, inf. n. تَصْلِيعٌ, (said of a man, IAar, TA,) *i. q.* أَعْذَرَ

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[meaning *He voided his ordure:* see تَصْلِيعٌ as a subst., below; and what here follows]. (IAar, K, TA.) And صلّع فُلَانٌ, (inf. n. as above, TA,) *Such a one put his hand evenly expanded* (K, TA) *on the ground* (TA) *and voided his ordure* or *his ordure in a thin state* (سَلَحَ): (K, TA:) thus expl. by Lth. (TA.) See

also 1, last sentence.

5 تصلّعت السَّمَآءُ *The sky became bared by the disruption of its clouds.* (TA.) ___ See also what next follows.

7 انصلعت الشَّمْسُ *The sun rose,* or *began to rise:* syn. بزغت: or *culminated:* or *came forth from the clouds,* (O, K, TA,) *appearing in the time of intense heat, with nothing intervening and concealing it;* (TA;) and so تصلّعت, (O, K, TA,) and صَلَعَت [or more probably صَلِعَت]. (TA.)

8 اصطلع, accord. to Reiske, as stated by Freytag, signifies *He,* or *it, was defiled,* or *polluted;* conspurcatus fuit: but he names no authority.]

صَلَعٌ *Baldness in the fore part of the head:* (S, O, Msb, K:) or *in the fore part of the head to the hinder part thereof:* and likewise *in the middle of the head.* (TA. [See صَلِع, of which it is the inf. n.: and see also جَلَحٌ.]) ___ Also a dial. var. of صُلَّعٌ, q. v. (TA.) ___ One says also, لَأُقِيمَنَّ صَلَعَكَ meaning [*I will assuredly straighten*] *thy* [*natural*] *crookedness;* like ضَلَعَكَ. (TA in art. ضلع, from the T and M.)

صَلْعَةٌ : see what next follows.

صُلْعَةٌ : see what next follows.

صَلَعَةٌ *A place of baldness such as is termed* صَلَعٌ; (S, O, Msb, K;) as also صُلْعَةٌ ; (S, O, K;) and صَلْعَةٌ is said to be a contraction of the first, (O, Msb,) by Lth, (O,) but it is disallowed by the thoroughly learned. (Msb.)

صَلَاعٌ, (O, K,) accord. to Ibn-'Abbád, with kesr, (O,) like كِتَابٌ, (K,) in the L [written] with damm, (TA,) The *heat* of the sun. (O, K.)

صَلِيعٌ : see أَصْلَعُ. ___ [Hence,] A mountain *having upon it no plants,* or *herbage.* (O, K, TA.)

صُلَيْعَآءُ : see أَصْلَعُ, in six places.

صُلْعٌ : see صُلَّاعٌ. ___ Accord. to As, (S, O, TA,) *A place that produces no plants,* or *herbage;* (S, O, K, TA;) whether it be a mountain or land; (TA;) from صَلَعٌ in relation to the head; (S, O, TA;) and صَلَعٌ is also syn. with صُلَّعٌ in the sense expl. above. (TA.) And [the n. un.] صُلَّعَةٌ signifies *A smooth rock.* (TA.)

صُلَّاعٌ , (S, O, K,) or صُلَّعٌ , (K,) or the latter also, which is app. a contraction of the former, (S, O,) *Broad,* (S, O, K, TA,) *hard,* (K, TA,) *smooth,* (TA,) *rock:* (S, O, K, TA:) n. un. (of the former, S, O, [and of the latter also,]) with ة. (S, O, K.)

صَوْلَعٌ : see the next paragraph.

أَصْلَعُ, applied to a man, (S, O, Msb,) *Bald in the fore part of the head;* (S, Mgh, O, Msb, K;) denoting more than أَجْلَحُ: (Mgh:) or *bald in the fore part of the head to the hinder part thereof:* (TA:) and likewise, (TA,) or accord. to As, (O,) *bald in the middle of the head:* (O, TA:) and applied also to a head, (Msb, TA,) meaning *bald in the fore part:* (Msb:) and صَلِيعٌ signifies the same, applied to a head, (Msb, TA,) and to a man: (Msb:) fem. صَلْعَآءُ; (K;) but some disapprove this, and say that the fem. epithet is زَعْرَآءُ, and قَرْعَآءُ: (TA:) the pl. is صُلْعٌ (O, Msb, K) and صُلْعَانٌ: (O, K:) أُصَيْلِعُ is the dim. of the masc., [and صُلَيْعَآءُ is that of the fem.,] meaning as expl. above. (TA.) ___ [Hence,] the fem., applied to a tree such as is termed عُرْفُطَةٌ, [a species of mimosa,] *That has dropped the heads of its branches:* (S, TA:) and *that has had its branches eaten by the camels.* (TA.) ___ And, applied to a tract of sand, (رَمْلَةٌ, S, O, K,) and to a land, (أَرْضٌ, K,) *In which are no trees:* (S, O, TA:) and (TA) *in which is no herbage.* (O, K, TA.) It also occurs, alone, as meaning *A desert* (صَحْرَآءُ) *that produces nothing;* like the head termed أَصْلَعُ. (TA.) And صُلَيْعَآءُ , applied to a land, *That produces no plants,* or *herbage.* (TA.) ___ And the masc., applied to a mountain, *Open to view, smooth, and glistening.* (TA.)

___ And, applied to a spear-head, *Glistening and smooth:* (O, TA:) or *polished;* (K;) and so صَوْلَعٌ . (O, K.) ___ [Hence also,] الأُصَيْلِعُ signifies *The penis.* (O, K, TA.) And الأَصْلَعُ is said to signify *The head of the penis.* (TA.) ___ And الأُصَيْلِعُ , (S, O, K, TA,) or الأَصْلَعُ, (TA,) *A certain serpent, slender in the neck,* (S, O, K, TA,) or, accord. to Az, *wide in the neck, round in the head,* (TA,) *its head being like a hazel-nut:* (S, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.) ___ أَصْلَعُ applied to an affair, or event, (أَمْرٌ,) means *Hard, distressing,* or *calamitous;* (TA;) and so applied to a day; as also أَجْلَحُ: (A and TA in art. جلح:) or, applied to a day, *intensely hot.* (Ibn-'Abbád, Z, O, TA.) ___ Also, the fem., [used as a subst.,] *Any notorious affair* or *event;* or *any such affair that is dubious, of great magnitude* or *moment, to accomplish which,* or *to perform which, one finds not the way:* (O, K, TA:) and *a calamity,* or *misfortune,* (S, O, K, TA,) [or] *such as is hard to be borne;* [as though it were smooth and slippery;] because there is no escape from it: (TA:) and [in like manner] صُلَيْعَآءُ (O, K, TA) and صَلْعَآءُ, and سَوْءَةٌ صَلْعَآءُ and صُلَيْعَآءُ , (TA,) *an evil, abominable,* or *unseemly, action* or *saying, such as is apparent, manifest,* or *unconcealed:* (O, K, TA:) or *a calamity,* or *misfortune, hard to be borne:* (K, TA:) and hence the saying of 'Áïsheh to Mo'áwiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyád, and he replied that the witnesses gave testimony, (O, K, * TA, [see Abulfedæ Annales, i. 360,]) الصُّلَيْعَآءَ مَا شَهِدَتِ الشُّهُودُ وَلَكِنْ رَكِبْتَ [*The witnesses did not bear witness* (in the CK, erroneously, مَا شَهِدَتِ الشُّهُودُ,) *but thou committedst that which was an evil, abominable,* or *unseemly, action,* &c.]. (O, K, TA.) ___ صُلَيْعَآءُ is also said to signify The *act of glorying,* or *boasting;* syn. فَخْرٌ. (TA.)

أُصَيْلِعُ, dim. of أَصْلَعُ: (TA:) see the latter, in three places.

تَصْلِيعٌ inf. n. of 2 [q. v.]. (K, TA.) ___ And a subst., like تَمْتِينٌ and تَنْبِيتٌ, signifying *Ordure,* or *dung;* or *such as is*

thin; syn. سُلَاحٌ: (TA:) thus expl. by Lth. (O.)

صلغ

1 **صَلَغَت البَقَرَةُ** , and الشَّاةُ, (S, O, K,) aor. ـَـ , (O,) inf. n. صُلُوغٌ, (S, O,) *i. q.* سَلَغَت, (S, O, K,) i. e. *The bovine animal,* and *the sheep* or *goat, shed the tooth* [*next*] *behind that called the* سَدِيس: (S and K in art. سلغ;) or *bred its* [*tooth called the*] نَاب: (K in that art. [in which see more]:) or صَلَغَ said of any cloven-hoofed animal, aor. and inf. n. as above, signifies *he entered the sixth year:* or, as some say, *the fifth:* this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Msb:) صُلُوغٌ (Mgh, Msb) in these animals (Msb) or in sheep or goats and animals of the bovine kind (Mgh) is like بُزُولٌ in camels. (Mgh, Msb.)

صَلَغٌ : see صَلَغَةٌ. Also *A red* [*hill* or *mountain, such as is termed*] هَضْبَةٌ [q. v.]. (O, K.)

صَلْغَةٌ *A large ship* or *boat.* (Lth, O, K.)

صَلَغَةٌ [a n. un. of which صَلَغٌ is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel *i. q.* رَبَاعِيَةٌ [i. e. *In her seventh year*], *and fat:* or *i. q.* سَدِيسٌ [i. e. *in the eighth year*]. (AA, O, K.)

صَالِغٌ part. n. of 1 [q. v.], (S, O, Msb, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Msb,) or to an animal of the bovine kind and to the sheep or goat, (S, O, K,) *I. q.* سَالِغٌ, (IDrd, O, TA,) which latter is said by Sb to be the original, the ص being substituted for the س because of the غ : (TA:) or, applied to a sheep or goat (Ibn-Abbád, O, K) and to a bovine animal, (K,) it is *like* قَارِحٌ [q. v.] *applied to a horse:* (Ibn-'Abbád, O, K:) or *in the fifth year,* (As, IF, O, K,) as applied to a sheep: (As, IF, O:) or *in the sixth year,* (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat *advanced in age:* (IDrd, O:) [see more in art. سلغ:] the pl. is صُلَّغٌ (IAar, S, O, K) and صَوَالِغُ, (IAar, O, K,) both of which are applied to كِبَاش, (K,) [or rather] the former pl. is thus applied by Ru-beh, who by كِبَاش in this instance means heroes, or brave men. (S, O.)

صلف

1 صَلَفَ السَّحَابُ , [aor. ـَ ,] inf. n. صَلَفٌ, *The*

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clouds had in them no water: (M:) or صَلَفَتِ السَّحَابَةُ *the cloud had little water.* (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., صَلَفٌ ___. صَلَفَ said of a man's حَرْث [or seed-produce], *It did not increase,* or *multiply,* or *become plentiful* or *abundant.* (TA.) ___ صَلَفٌ as a quality of طَعَام [or wheat] signifies Its *having little increase* (نُزْل, S, or نَزَل, L, or نَمَآء and بَرَكَة, K) *and little goodness.* (L, TA: said in the latter to be tropical.) ___ [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] مَنْ يَبْغِ فِى الدِّينِ يَصْلَفْ, (S, M, Meyd, &c.,) a prov., (S, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to As, *He who exceeds the right bounds in religion* (Meyd) *will not be in favour with men,* or *beloved by them;* (S, Meyd;) or *will have little increase therein:* (M:) or *he who finds fault with men in respect of religion,* (O, K,) *and regards it as an excellence* [*that he possesses*] *above them, will have little goodness in their estimation, and* (O) *will not be in favour with them,* or *beloved by them:* (O, K:) or the meaning is, *he who seeks worldly good by means of religion, his share* of the former *will be little:* (Meyd:) or *he who seeks, in respect of religion, more than he has had revealed to him, his share will be little.* (IAth.) ___ صَلَفَتْ, (S, M, O,) aor. ـَ , (S, O,) inf. n. صَلَفٌ, said of a woman, means *She was not in favour with,* or *was not beloved by,* (S, M, O, K, *) *her*

husband, (S, O, K,) or *him by whom she was supported;* (M;) and *was hated by him.* (S, O.) ___ صَلَفٌ, (O, K,) in a man and in a woman, (O,) signifies also The *saying that which one's companion dislikes,* or *hates.* (O, K.) ___ And, (O, K,) likewise in a man and in a woman, (O,) The *commending,* or *praising, oneself for,* or the *boasting of,* or *glorying in, that which one does not possess:* (O, K:) or, (K,) as Kh asserts, (S, O,) the *overpassing the due limits in* الظَّرْف [here meaning *elegance of mind, manners, address, speech, person, attire,* and *the like*], (S, M, O, K,) and *in excellence in knowledge* or *courage* or *other qualities,* (TA,) and *arrogating to oneself more than is due, through pride:* (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce آفَةٌ, in art. اوف; mentioned here in the TA as occurring in a trad.:] one says, of a man, صَلَفَ, (M, MA,) inf. n. صَلَفٌ, (M,) meaning *He commended,* or *praised, himself* [&c.]; (MA;) and تصلّف, (S, MA, O,) meaning the same; (MA;) or this latter means تَكَلَّفَ الصَّلَفَ, (K, TA,) i. e. [*he affected the overpassing of the due limits in* الظَّرْف (meaning as expl. above); or *he took upon himself as a task*] *the arrogating to himself more than was due, through pride:* (TA:) [you say, تصلّف بما لَيْسَ عِنْدَهُ *He commended,* or *praised, himself for,* or *he boasted of,* or *gloried in, that which he did not possess:*] the epithet from the former verb is صَلَفٌ, (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and صَلَفَةٌ applied to a woman; (M;) and the pl. of صَلَفٌ is صَلَافَى (AZ, M, K) and صُلَفَآءُ and صَلَفُونَ: (AZ, O, K:) it is said to be from صَلَفٌ applied to a vessel, accord. to IAar as meaning that takes little water; but rather, as others say, as meaning thick and heavy: the vulgar misapply it [app. by using it in the sense assigned to it by IAar]. (TA.) See also the next paragraph.

4 **اصلف** *i. q.* قَلَّ خَيْرُهُ [*His good things became few;* or *his wealth,* or *his goodness* or *beneficence, became little*]: (IAar, O, K:) and (TA) so تصلّف. (M, TA.) ___ And *His soul,* or *spirit,* (روحه,) *became heavy;* (IAar, O, K;) and *he became oppressed as though by the*

nightmare. (TK.) ___ And *He became one whose wife was not in favour with him,* or *not beloved by him.* (M.) اصلفها *He hated her,* namely, his wife; (M;) as also صَلَفَهَا , (so in a copy of the M,) or صَلِفَهَا, aor. ـِ ; (so in the L and TA;) the latter mentioned by IAmb: (L,TA:) or اصلفه *he hated him,* namely, another man. (Ibn-'Abbád, O, K.) ___ And اصلف نسآءه *He divorced his wives:* and *he made their share of his favours to be small.* (A, TA.) ___ And one says to a woman, أَصْلَفَ ٱللّٰهُ رِفْغَكِ, meaning *May God make thee* [or *thy* فَرْج or *the like*] *to be hated by thy husband.* (EshSheybánee, S, O, K.) اصلف القَوْمُ, (thus in the O, on the authority of Ibn-'Abbád, [like أَحْزَنَ, and its contr. أَسْهَلَ, &c.,]) or تصلّف , (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) *The people,* or *party, became in the* [*kind of tract termed*] صَلْفَآء. (O, K.)

5 **تصلّف** : see 4, first sentence. ___ And see 1, latter part. ___ Also *He behaved in a loving,* or *an affectionate, and a blandishing,* or *coaxing, manner.* (O, K.) ___ And, said of a camel, *He loathed,* or *turned away with disgust from, the* [*pasturage termed*] خُلَّة, *and inclined to the* حَمْض. (O, K.) See also 4, last sentence.

الصَّلْفُ *The branches of the heart of the palmtree that are next belong the* قَلَبَة: [in the CK, خَوَاءٌ فِى قُلْبِ النَّخْلَة is erroneously put for خَوَافِى قَلْبِ النَّخْلَة; and the same mistake was originally made in my MS. copy of the K:] n. un. with ة. (IAar, O, K, * TA. [See خَافِيَة, last sentence.]

صَلْفٌ , applied to clouds (سَحَاب, S, M, O, K), *Containing no water:* (M:) or *having little water and much thunder.* (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., رُبَّ صَلْفٍ تَحْتَ الرَّاعِدَة, (S, and so in some copies of the K,) or رُبَّ صَلَفٍ , (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. *Many a cloud is there,* [or *many clouds are there, lacking rain,* or] *having much thunder with little rain,* [*beneath that which thunders:*] (A'Obeyd, O:)

applied to the wealthy niggard: (A'Obeyd, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M, O, K.) ___ And A vessel *that takes little water:* (IAar, S, M, O, K:) a *small* vessel: one *that leaks; that will not hold water.* (IAar, TA. [This, also, is said in the TA to be tropical.]) And A *heavy* (K, TA) *and thick* (TA) vessel. (K, TA.) ___ Also High ground (قُفّ), or a hard plain, *that produces no plants* or *herbage:* (TA:) and so the fem., with ة, applied to land (أَرْض). (M, TA.) ___ Wheat (طَعَام) *having little increase* (قَلِيلُ النَّزْلِ and الرَّيْعِ): (M:) or *tasteless:* (M, O, K:) and صَلِيفٌ signifies the same, in the former sense or in the latter. (M.) ___ And [A man] *heavy in soul,* or *spirit;* syn. ثَقِيلُ الرُّوحِ. (TA. [See 4, second sentence, which shows that مُصْلِفٌ has this meaning: but the epithet thus expl. in the TA is there said to be like كَتِفٌ.]) ___ And صَلِفَةٌ signifies A woman *not in favour with,* or *not beloved by,* (S, M, O, K,) *her husband,* (S, O, K,) or *him by whom she is supported;* (M;) and *hated by him:* (S, O:) pl. صَلَائِفُ, (S, M, O, K,) which is extr. [in respect of analogy], (M,) and صَلِفَاتٌ. (O, K.) ___ See also 1, near the end.

صَلْفَآء and صِلْفَآء, and each with ة: see أَصْلَفُ, in five places.

صَلِيفٌ The *side* (عُرْض [in one of my copies of the S عِرْض, and in the other copy عِرْق,]) *of the neck;* the two being called صَلِيفَانِ; (S, O, K;) [i. e.] الصَّلِيفَانِ signifies *the two sides of the neck* (جَانِبَا العُنُقِ): or this signifies *what are between the* لِيت [or *part beneath the earring*] *and the* قَصَرة [or *base of the neck, on the two sides*]: (M:) or *the two heads of the vertebra that is next to the head, in the two sides of the neck.* (AZ, O, * K, * TA.) In this last explanation, in the copies of the K, رأس is put for رأسا. (TA. [And in some copies of the K, شِقَّيهما is there erroneously put for شِقَّيها, which, as is said in the TA, refers to the neck.]) أَخَذَ بِصَلِيفِه and بِصَلِيفَتِه mean, accord. to As, *He took hold of the back of his neck:* (O, TA:) and one says also, أَخَذَهُ بِصَلِيفَتِه meaning *He took him,* or *it, altogether.* (TA. [But I think it not improbable that

بصليفته in these two instances may be a mistranscription for الصَّليفان ___.]) بصليفيه signifies also *Two staves,* or *pieces of wood, which are placed across* [*horizontally*] *upon the* [*camel's saddle called*] غبيط, *by means of which the* محامل [pl. of مُحْمل, q. v.,] *are bound.* (S, O, K.) And (TA) صليفا الإكاف signifies *The two* [*similar*] *pieces of wood that are bound upon the upper part of the* [*saddle called*] إكاف. (M, TA.) See also صلف, latter half.

صليفة : see صليف, in three places.

صلنفى and صلنفآء A *loquacious* man. (M, TA.)

أصلف *Hard,* applied to a place; and so [the fem.] صلفآء applied to land (أرض): (S, O:) or both signify *hard ground* (M, K) *containing*

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stones; (M;) or *hard and rugged ground;* (As, O;) and the pl. is صلاف, (M, O, K, * [in the last, erroneously, صلافى, and in the O, correctly, الصَّلافى, being made determinate,]) thus pluralized in the same manner as صحرآء because the quality of a subst. is predominant therein, (M,) and [for the same reason] أصالف also; (O, K;) [the former pl. of صلفآء, and the latter of اصلف:] or صلْفآء (Ibn-'Abbád, O, K) and صلْفآء , [each, app., with tenween, the latter because of the measure فعلآء, and each because receiving the affix ة, for it is added,] and likewise صلْفآءة (K) and صلْفآءة , (Ibn-'Abbád, O, K,) *rugged, hard ground:* (K:) or *a smooth rock,* or *a hard, smooth, bare rock, even with the ground.* (Ibn-'Abbád, O, K.)

مُصْلف A man *whose wife is not in favour with him* or *not beloved by him.* (IAar, M, O, K.)

صلق

1 صَلَقَ , (S, M, O, Msb, K,) aor. ـِ , (Msb,) inf. n. صَلْقٌ, (As, * S, * M, * TA,) *He called out, cried out,* or *shouted, vehemently;* or *made a vehement sound;* (As, S, M, O, Msb, K;) as also اصلق : (S, M, O, K:) *he raised his voice on the occasion of a calamity,* and *of a death:* (TA:) and *he wailed;* (M, TA;) and so ↓ the latter verb: (M:) A'Obeyd mentions it as with س [in the place of ص]. (TA.) ___ Also, (S, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (S, O, TA;) and so اصلق ; (S, * M, O; *) *It made a sound by its being grated against another.* (S, * M, O, * TA.) ___ And صَلَقَتِ الخَيْلُ, (M, * O, TA,) aor. ـِ , or, accord. to Lth, ـُ , inf. n. as above, (O,) *The horsemen dashed* amid others (فيهم) in making a sudden attack or incursion. (M, * O, TA. *) صَلَقَ نابه, inf. n. صَلْقٌ, *He* (a camel) *grated his tush against another so as to make them produce a sound:* and اصلق , said of a stallion [camel], *he made his tushes to produce a grating sound:* (M, TA:) and اصطلق بنابه, likewise said of a stallion [camel], *he made a grating sound with his tush.* (S, Msb, TA.) ___ صَلَقَهُ بالعصا, (AZ, S, M, O, K,) aor. ـُ , inf. n. صَلْقٌ, (M,) *He struck him with the staff,* or *stick,* (AZ, S, M, O, K,) namely, another man, (K,) upon any part of his body. (M.) And صَلْقٌ is also said to signify The *striking* with stone-cutter's picks, or pickaxes. (O.) See also صَلَاقَةٌ. ___ صَلَقَتْهُ الشَّمْسُ *The sun smote him with its heat.* (O, K.) ___ صَلَقَ بنى فلانٍ (aor. ـِ , TA) *He attacked the sons of such a one with an abominable onslaught.* (IDrd, O, K.) ___ صَلَقَهُ بلسانه, aor. ـُ , inf. n. صَلْقٌ, *He reviled him;* syn. شَتَمَهُ. (M.) Fr says that صَلَقُوكُمْ is allowable in the sense of سَلَقُوكُمْ in the Kur xxxiii. 19: (S * and TA in this art.:) but it is not allowable in the reading [of the Kur]. (TA in art. سلق, q. v.) ___ صَلَقَ جاريته *He spread his girl,* or *young woman,* (K, TA,) *upon her back,* (TA,) *and compressed her.* (K, TA.) ___ صَلَقْتُ الشَّآةَ *I roasted the sheep,* or *goat, upon its sides.* (TA.) ___ صُلِقَ بسهمه *He was rendered*

unfortunate by his arrow [in the game called المَيْسِر]. (Ibn-'Abbád, O.)

4 **أَصْلَقَ** see 1, former half, in four places.

5 **تصلّقت المَرْأَةُ** *The woman, being taken with the pains of parturition, screamed,* or *cried out vehemently:* (S, O, K:) or *threw herself upon her sides, one time thus and another time thus.* (Lth, O.) And تصلّقت النَّاقَةُ, (Lth, O,) or الدَّابَّةُ, (K,) *The she-camel,* (Lth, O,) or *the beast,* (K,) *rolled over, back for belly, by reason of distress:* and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And تصلّق عَلَى فِرَاشِه, occurring in a trad., means *He writhed about upon his sides on his bed,* (O, TA,) *and rolled over.* (TA.) And تصلّق الحُوتُ فِى المآءِ *The fish went and came in the water.* (O.)

8 **إِصْتَلَقَ** see 1, in the middle of the paragraph.

صَلْقٌ, (As, S, M,) an inf. n., (TA, [see 1, first sentence,]) and صَلَقٌ and صَلْقَةٌ, (M, TA,) *A vehement crying* or *shouting* (As, S, M, TA) or *sounding:* (As, S:) and *a wailing.* (M, TA.) And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly صَلَقٌ, q. v.,] *A round plain:* (JK:) or *a depressed, soft, round plain:* (M:) pl. أَصَالِقُ (JK, M) and صُلْقَانٌ. (M.)

صَلَقٌ: see صَلْقٌ, first sentence. Also *An even plain;* (S, O, K;) like سَلَقٌ [q. v.]: (S, O:) pl. أَصْلَاقٌ, and pl. pl. أَصَالِقُ, (O, K, TA,) in one copy of the K اَصاليق. (TA.) See also صَلْقٌ, latter sentence.

صَلْقَةٌ: see صَلْقٌ. ___ Also *An onslaught,* or *a shock in battle.* (M, TA.) ___ صَلَقَاتُ الإِبِلِ *The tushes of camels, that make a sound by their being grated, one against another.* (S, * O, * TA.)

صَلِيقٌ *Smooth.* (O, K.)

صُلَاقَةٌ *Water that has long preserved a still,* or *motionless, state,* (أَطَالَ صِيَامًا, JK, Ibn-'Abbád, O, K, * in which last صياما is omitted,) *in the place,* (JK, Ibn-'Abbád, O,) or *in a place,* (K,) i. e. *in one place,* (TA,) *and which the beasts have beaten* [*with their feet*], (صَلَقَهَا الدَّوَابُّ, [which, accord. to MF, should be صَلَقَهُ الدَّوَابُّ, referring to the word مآء, but accord. to the TA it may refer to صُلَاقَة,]) wherefore it is [said to be] مَصْلُوقَة . (JK, Ibn-'Abbád, O, K, TA.) In such water the ablution termed الوُضُوْء should not be performed. (TK.)

صَلِيقَةٌ *Flesh-meat* (Jm, O, K) *thoroughly cooked,* (Jm, TA,) or *spread to dry,* (مَشْرِىٌّ, O,) or *roasted,* (مَشْوِىٌّ, K,) *and thoroughly cooked:* (O, K:) or *a piece of roasted flesh-meat:* (M:) pl. صَلَائِقُ: (Jm, M, O, K:) accord. to AA, سَلَائِقُ, with س, signifies roasted lambs, from سَلَقْتُ الشَّاةَ I roasted the sheep or goat. (TA. See also سَلِيقَةٌ.) ___ And *A thin cake of bread:* (M, TA:) accord. to some, (O,) [the pl.] صَلَائِقُ signifies *thin bread:* (JK, S, O:) but some say that it is صَرَائِقُ, with ر, that has this meaning. (TA.)

صَلَنْقًى [said in the copies of the K to be like عَلَنْدَى, but correctly عَلَنْدًى,] and صَلَنْقَآءُ *Loquacious:* (O, K:) the ن is augmentative. (O.)

صُلَيْقَآءُ *A species of bird.* (M, TA.)

صَلَّاقٌ, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,) is like سَلَّاقٌ, (JK,) [i. e.] *Eloquent;* as also مِصْلَقٌ [like مِسْلَقٌ], (IDrd, O, K) and مِصْلَاقٌ [like مِسْلَاقٌ]. (O, K.) ___ And ضَرْبٌ صَلَّاقٌ and مِصْلَاقٌ *A vehement striking* or *beating.* (M, TA.)

مِصْلَقٌ : see the next preceding paragraph.

مِصْلَاقٌ : see صَلَّاقٌ, in two places.

مَصَالِيقُ [a pl. of which the sing., if it have one, is not specified,] *Large,* or *bulky, stones.* (Ibn- 'Abbád, O, K.) ___ And

Light, or *active*, camels. (Ibn-'Abbád, O, K.)

مَصْلُوقٌ : see its fem., with ة, voce صُلَاقَةٌ.

صلم

1 صَلَمَ , aor. ـِ , [in one of my copies of the S ـُ ,] inf. n. صَلْمٌ, (S, M, Msb, K,) *He cut off,* (K,) or *he cut off so as to extirpate,* (S, M, Msb,) a thing, (M, K, *) or an ear, (S, M, Msb, K,) and a nose; (M, K;) as also صلّم , (M, K, *) inf. n. تَصْلِيمٌ; (K;) [but] the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and اصْطَلَمَ [likewise] signifies *he cut off so as to extirpate* (S, * Msb, * K) a nose. (Msb.) And صَلِمَ, aor. ـَ , inf. n. صَلَمٌ, *He had his ear extirpated* [*by amputation*]. (Msb.)

2 صَلَّمَ see the preceding paragraph.

8 إِصْتَلَمَ see 1. ___ [Hence,] اُصْطُلِمَ القَوْمُ *The people,* or *party, were destroyed* [or *cut off*] (M, TA) *utterly.* (TA.)

صُلْمَةٌ *i. q.* مَغْفِرٌ. (K. [See the latter word, which is variously explained.])

صَلَمَةٌ [written by Golius and Freytag صَلَمٌ] *Strong* men: (K, TA:) as though pl. of صَالِمٌ. (TA.) See also صَيْلَمٌ.

صَلَامَةٌ (S, K) and صُلَامَةٌ and صِلَامَةٌ, (K,) the last on the authority of IAar, (TA,) [all three written in a copy of the M with teshdeed to the ل,] *A party,* or *distinct body,* of men: (S, M, K:) pl. صلامات, signifying *companies,* and *parties,* or *distinct bodies:* (S:) or, as some say, صُلَامَةٌ, with damm, means *a party,* or *company, equals in age and courage and liberality* or *bounty.* (TA.)

صَلَّامٌ and صُلَّامٌ The *kernel of the stone of the* نَبِقٌ [or *fruit of the lote-tree*]; (M, K;) *which is also called* أُلْبُوبٌ; *and is eaten:* mentioned by Az. (TA.)

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صَيْلَمٌ A *difficult, severe,* or *distressing,* event; (M, K;) *such as extirpates:* you say أَمْرٌ صَيْلَمٌ: and such is termed صَيْلَمِيَّةٌ . (M.) And you say also وَقْعَةٌ صَيْلَمَةٌ i. e. [*An onslaught*] *that extirpates.* (K.) ___ And *A calamity;* (S, M, K;) because it [often] extirpates; and so صَلَمَةٌ . (TA.) ___ And *An abominable severing from friendly,* or *loving, communion* or *intercourse.* (TA.) ___ And *A sword.* (S, K.) Also *i. q.* وَجْبَةٌ: like صَيْرَمٌ [q. v.]: (M, K:) both mentioned by Yaakoob. (M.)

صَيْلَمِيَّةٌ : see the next preceding paragraph.

أَصْلَمُ A man (S) *having his ears* (S, Mgh) or *ear* (Msb) *extirpated* [*by amputation*]: (S, Mgh, Msb:) or a slave *whose ear has been cut off;* as also مُصَلَّمٌ : (M:) or a man *who is by nature as though his ears had been cut off;* and so مُصَلَّمُ الأُذُنَيْنِ: (K:) or this last is applied to a man as meaning *whose ears have been extirpated by amputation;* and to an ostrich as meaning *that is naturally as though his ears had been extirpated;* (S;) or [*small and short in the ears;* i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) أُذُنٌ صَلْمَآءُ means *An ear that cleaves to its lobe,* or *lobule.* (M.) And الأَصْلَمُ is an appellation applied to *The flea.* (K.)

مُصَلَّمٌ : see the next preceding paragraph, in two places.

صلهب

Q. 4 اصْلَهَبَّتِ الأَشْيَآءُ *i. q.* امْتَدَّتْ عَلَى جِهَتِهَا [*The things extended in their proper direction*]. (K. [In the O, اشْتَدَّتْ is put in the place of امتدّت. Compare اسْلَهَبَّ.])

صَلْهَبٌ A *tall* man; (As, IJ, O, K;) and so سَلْهَبٌ [q. v.]; (IJ, TA;) as also مُصَلْهَبٌ or مُصَلْهَبٌ . (K accord. to different copies.) ___ And A *strong* camel; (K;) and so صَلَهْبًى , (ElUmawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadriliteral-radical class; (S;) fem. صَلْهَبَةٌ (TA) and صَلَهْبَاةٌ : (S, K:) pl. صَلَاهِبُ. (AA, O, TA.) ___ And A *large,* or *great,* house or tent. (Lth, O, K.) ___ And A *hard* stone; as also صُلَاهِبٌ . (AA, TA.)

صَلَهْبًى , and its fem.: see the next preceding paragraph.

صُلَاهِبٌ : see the next preceding paragraph.

مُصَلْهَبٌ or مُصَلْهَبٌ: see the next preceding paragraph.

صلو

1 **صَلَوْتُهُ** , (K,) or صَلَوْتُ الظَّهْرِ, (M,) *I struck,* or *beat, that part,* [*of him,* or] *of the back, which is called* صَلًا: (M:) or *I hit that part* (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is of the dial. of Hudheyl: and one says also صَلَيْتُهُ; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ى]. (M.) صَلَيْتُ and صَلَتْ, said of a mare, or she-camel: see 4.

2 **صلّى** , (S, M, K,) quasi-inf. n. صَلَاةٌ or صَلَوة, for which one should not say تَصْلِيَةٌ, (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) *He prayed, supplicated,* or *petitioned:* (S, M, K:) and [particularly] *he performed the divinely-appointed act* [*of prayer commonly*] *termed* صَلَاة or صَلَوة. (S.) Hence, in the Kur [ix. 104], (TA,) وَصَلِّ عَلَيْهِمْ *And pray thou for them.* (Msb, TA.) صَلَّى عَلَى فُلَانٍ means *He prayed for such a one, and praised him.* (TA.) And hence the verse of ElAashà cited in art. رسم, conj. 8. (S, Mgh, * TA.) It is said in a trad., مَنْ دُعِىَ إِلَى وَلِيمَةٍ فَلْيُجِبْ وَإِلَّا فَلْيُصَلِّ [i. e. *Whoso is invited to a banquet,* or *a marriage-feast, let him comply, or, if not, let him pray* for the inviter]. (M.) And the saying, in a verse of El-Aashà, عَلَيْكِ مِثْلَ الَّذِى صَلَّيْتِ means *Keep thou to the like of thy prayer;* i. e. he enjoined her to repeat the prayer for him: or, as some relate it, عَلَيْكِ مِثْلُ الَّذِى صَلَّيْتِ, meaning *upon thee be the like of that for which thou hast prayed:* (M:) these words he addressed to his daughter, on the occasion of her saying, O my Lord, ward off from my father diseases and pain. (Mgh.) The saying عَبِيدُ فُلَانٍ يُصَلُّونَ [*The slaves of such a one perform the divinely-appointed act of prayer*] means that they have attained to the age of virility. (Mgh.) ___ صَلَّى عَلَيْهِ, said of an angel, means *He prayed for,* or *begged, forgiveness,* or *pardon, for him:* and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, إِذَا مِتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَظْعُونٍ [*When we die,*

'Othmán Ibn-Madh'oon will pray for forgiveness for us]; he having then died. (TA.) ___ [And, said of a man, *He blessed him,* meaning *he invoked* God's *blessing upon him;* namely, the Prophet; or he said, اَللّٰهُمَّ صَلِّ عَلَيْهِ (expl. by what here follows) accord. to the rendering of صَلُّوا عَلَيْهِ, i. e. عَلَى النَّبِيِّ, by Bd and others in the Kur xxxiii. 56.] One says, صَلَّيْتُ عَلَى النَّبِيِّ [*I blessed the Prophet;* &c.]. (S.) ___ And, said of God, *He blessed him,* meaning *He conferred blessing upon him:* and *He had mercy on him:* and *He magnified him,* or *conferred honour upon him:* hence the saying, اَللّٰهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى, meaning *O God, bless the family of Aboo-Owfà:* or *have mercy on* &c.: but in the saying [in the Kur xxxiii. 56], إِنَّ ٱللّٰهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ, the verb does not import two meanings; for it has there only one meaning, which is magnification [i. e. these words mean *Verily God and his angels magnify the Prophet;* or rather I would render them, *bless the Prophet,* as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is eulogy, or commendation, bestowed by God upon his apostle, while it imports God's conferring of blessing and the angels' invoking thereof]: (Msb, TA:) [it is said that] اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ means *O God, magnify Mohammad in the present world by exalting his renown and manifesting his invitation* [*to ElIslám*] *and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward:* and it is disputed whether or not this form of prayer may be used for any but the Prophet [Mohammad]: El-Khattábee says that it may not, though he himself used it for others. (TA.) [صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ is a phrase commonly used by the Muslims after the mention of their prophet: see art. سلم. See also صَلَاةٌ below.] صَلَّى said of a horse, (S, K,) inf. n. تَصْلِيَةٌ, (TA,) *He followed next after the foremost* [*in a race, at the goal*]. (S, K.) Hence the saying [in a trad. of 'Alee], سَبَقَ رَسُولُ ٱللّٰهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ [expl. in art. سبق]. (Mgh.) ___ And صَلَّى الحِمَارُ أُتُنَهُ, (Sgh, K,) inf. n. تَصْلِيَةٌ, (Sgh, TA,) *The* [*wild*] *ass drove together his she-asses, and made them to take the way* [*that he would follow*]. (Sgh, K, TA.)

4 **أَصْلَتْ**, (T, S, K, TA,) and صَلَيَتْ, (Fr, K, TA,) and صَلَتْ, (Zj, TA,) said of a mare, *The parts on the right and left of her tail,* (صَلَوَاهَا, S,) or *the part on either side of her tail,* (صَلَاهَا, K, [see صَلًا, below,]) *became relaxed, she being near to bringing forth:* (S, K:) or, said of a she-camel, *her young one fell into the part of her called* صَلًا, *and she was near to bringing forth.* (T, TA.)

صَلًا The *middle of the back* of a human being and of any quadruped: (M, K:) and, (K,) or as some say, (M,) [app. in a beast,] the *part that slopes down from the hips,* or *haunches:* or the *space intervening between the* جَاعِرَة [app. meaning the *hinder projection of the haunch* or *rump* of a beast] *and the tail:* (M, K:) or the *part on the right and left of the tail;* (S, M, K;) the two together being called [the] صَلَوَانِ, (S, K,) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the *two parts bordering upon the tail-bone:* (TA:) or the *place in which is set the tail* of the horse; dual as above: (Msb:) or the *bone upon which are the two buttocks:* (Mgh: [there thus expl. in relation to a man:]) or the *bone in which is the place of setting of the tail-bone;* thus expl. by IDrd: or the صَلَوَانِ are the *two bones projecting from the two sides of the rump:* or, accord. to some of the lexicologists, *two veins* (عِرْقَانِ) *in the place of the* رِدْف [i. e. *in the rump*]: (Ham p. 46:) the pl. is صَلَوَاتٌ, (M, K,) an instance of a pl. formed by the addition of ا and ت from a masc. sing., (M,) and أَصْلَآءٌ. (M, K.) ___ [Hence,] one says, جِئْتُ فِى أَصْلَائِهِمْ, meaning *I came at their rears.* (TA.)

صَلَاةٌ, or صَلَوَة, [accord. to El-Hareeree, to be written with ا when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,

even in the best MSS., nor have I in the similar case of حَيْوَةٌ, (to which it is also applied,) in the best copies of the Kur-án,] is said to be [originally صَلَوَةٌ,] of the measure فَعَلَةٌ, (Mgh, MF, TA,) or, accord. to some, [صَلْوَةٌ,] of the measure فَعْلَةٌ: (MF, TA:) it is a quasi-inf. n. of صَلَّى [q. v.]: (S, K:) and [used as a simple subst.] it signifies *Prayer, supplication,* or *petition:* (S, M, Msb, K:) this is said to be its primary signification: and مُصَلًّى is said to have the same meaning. (Msb, TA.) ___ Then applied to signify *A certain well-known mode,* or *manner,* [*of religious service,*] because comprising prayer; (Msb;) [the *divinelyappointed act of prayer;*] *one of the divinelyappointed* صَلَوَاتٌ; (S;) *a certain religious service in which are* رُكُوعٌ [or *lowering of the head so that the palms of the hands reach the knees*] *and* سُجُودٌ [or *prostration of oneself in a particular manner* expl. voce سَجَدَ]: (M, * K:) and مُصَلًّى is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shiháb says respecting it necessarily implies its being a proper term of the law known to the Arabs [before ElIslám]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA, [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Msb; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet, لَا صَلَوَةَ لِجَارِ الْمَسْجِدِ إِلَّا فِى الْمَسْجِدِ means *There is no* صلوة [or *divinely-appointed act of prayer*] *that is excellent* or *complete* [*to the neighbour of the mosque unless in the mosque*]. (M.) And his saying, to Usámeh, الصَّلَوَةُ أَمَامَكَ means *The time of the* صلوة [or *divinely-appointed prayer*], or *the place thereof,* [*is before thee,*] alluding to that of sunset. (Mgh.) And he used the term الصَّلَوَةُ as meaning سُورَةُ الصَّلَوَةِ, i. e. *The* فَاتِحَةُ [or *Opening Chapter of the Kur-án,* because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the Kur xxii. 41, (I' Ab, S, M, Ksh, Bd,) [the pl.] صَلَوَاتٌ means *Places of worship of the Jews:* (I' Ab, S, M, Ksh, Bd, K:) said to be (Ksh, Bd) originally صَلُوتَا, a Hebrew word, (Ksh, Bd, K,) arabicized: (Ksh, Bd:) this is the

common reading of the word, and the most valid: other readings are صُلُوَاتٌ and صُلَوَاتٌ and صَلَوَاتٌ; and beside these, some others which are perverted forms. (TA.) ___ Also *Prayer for forgiveness* or *pardon.* (M, Mgh, K.) ___ [And *A blessing,* as meaning *an invocation of* God's *blessing* upon any one. See 2.] ___ And *i. q.* بَرَكَةٌ [as meaning *A blessing, such as is bestowed by God*]: (Msb:) and *mercy* (S, M, Mgh, Msb, K) of God (S, M) on his apostle: (M:) and *magnification;* and this is [said to be] specially denoted by its verb when the Prophet is the object: (Msb:) and God's *eulogy,* or *commendation,* bestowed upon his apostle. (M, K.) الصَّلَاةُ [from صَلًا] also means إِتْيَانُ المَرْأَةِ فِى دُبُرِهَا. (TA in art. صوم.)

مُصْلِيَةٌ part. n. of أَصْلَتْ [q. v.] said of a she-camel [or of a mare]. (T, TA.)

مُصَلًّى *A place of* الصَّلَاة [as meaning *the performance of the divinely-appointed act of prayer*]; (Mgh, Msb, K;) or *of any prayer* or *supplication:* (Mgh:) [and particularly] *a place of the performance of the divinely-appointed prayer on the occasion of the* [*festival termed*] عيد: (MA:) [and also *such a place at a burial-ground:* the place for this purpose is particularly termed مُصَلَّى الأَمْوَات: see De Sacy's Chrest. Arabe, sec. ed., i. 192.] ___ And *A carpet upon which one performs the divinely-appointed act of prayer.* (MA.) ___ See also صَلَاةٌ, former half, in two places.

مُصَلٍّ Any one *praying* [in any manner: and particularly *performing the divinely-appointed act of prayer*]. (TA.) And المُصَلِّى signifies, as applied to a horse, *The one that follows next after the foremost* [*at the goal*] (S, M, Mgh, Msb) *in a race:* (Mgh, Msb:) because his head is next to the part called صَلًا, (Lh, S, M, Msb,) or next to the صَلَوَان, (Mgh,) of the foremost. (Lh, S, M, Mgh, Msb.)

صلى

1 **صَلَاهُ** , (S, M, Msb, K,) aor. يَصْلِيهِ, (S, Msb, K,) inf. n. صَلْىٌ, (S, M, K,) *He roasted, broiled,* or *fried, it,* namely, flesh-meat, (S, M, Msb, K,) &c.; (S;) and صَلَاهُ فِى النَّارِ and عَلَى النَّارِ signify the same; and also *he burned it.* (TA.) And (so in the M, but in the K or) صَلَاهُ (M, K) فِى النَّارِ (M) *He threw it into the fire to be burned;* as also اصلاهُ ; and صلّاهُ , (M, K,) inf. n. تَصْلِيَةٌ; (TA;) namely, flesh-meat. (M, K. [But see the next sentence.]) And صَلَاهُ النَّارَ and فِى النَّارِ and عَلَى النَّارِ, (M, K,) inf. n. صَلْىٌ and صُلِىٌّ and صِلِىٌّ; (M;) and اصلاهُ النَّارَ, and صلّاهُ النَّارَ; *He made him to enter into the fire, and to remain, stay, dwell,* or *abide, therein:* (M, K:) and صُلِّىَ فُلَانٌ النَّارَ [*Such as one was made to enter into the fire,* &c.]: (M:) [or] you say, صَلَّيْتُ الرَّجُلَ نَارًا, meaning *I made the man to enter fire and to be burned:* and أَصْلَيْتُهُ , with ا, when you mean *I threw him,* or *cast him, into the fire, as though intending burning* [*him*]; as also صَلَّيْتُهُ , inf. n. تَصْلِيَةٌ. (S.) ___ And صَلَيْتُ فُلَانًا, (T, TA,) or لِفُلَانٍ, (S, TA,) *I laboured in a case,* or *an affair, desiring to calumniate,* or *slander, such a one therein, and to cause him to fall into destruction:* (T, S, TA:) or صَلَيْتُهُ and صَلَيْتُ لَهُ both signify *I calumniated,* or *slandered, him, and caused him to fall into destruction,* (M, TA,) *in consequence thereof:* (M:) or, accord. to the K, صَلَى فُلَانًا, of which the inf. n. is صَلْىٌ, signifies *he soothed, coaxed, wheedled,* or *cajoled, such a one:* or *deceived, deluded, beguiled, circumvented,* or *outwitted, him:* which meanings are not in any of the three lexicons above mentioned: accord. to the A, صَلَيْتُ بِفُلَانٍ [probably a mistranscription for لِفُلَانٍ] means *I framed a stratagem,* or *plot, to cause such a one to fall;* there said to be tropical. (TA.) ___ صَلَى يَدَهُ بِالنَّارِ [said in the TA to be a mistake]: see 2. صَلِىَ النَّارَ, (S, M, Msb, K,) and بِالنَّارِ, (M, Msb, K,) aor. يَصْلَى, (S, Msb, * K, *) inf. n. صَلًى, (Msb,) or صُلِىٌّ, (S, K, [صَلْيًا in the CK being a mistranscription for صُلِيًّا,]) or both, (M,) and

صلىٌّ and صلآءٌ, (M, K,) and accord. to the K صلآءٌ, but this is a mistake for صلًى, (TA,) *He was*, or *became, burned* [*by the fire*]: (S:) or *he endured*, or *suffered, the heat of the fire;* as also تصلّى النّار: (M, K:) or *he felt the heat of the fire:* (Msb:) and one says تصلّى حرَّ النّار and اصطلاه [in this last sense or in the sense next preceding]: (Ham p. 792:) and صلى النّار *he entered into the fire:* (TA in art. بله: see an ex. voce بَلْه:) or, accord. to Er-Rághib, صلى بالنّار means *he was tried* (بلى) *by fire*, or *by the fire;* and so بكذا [*by such a thing, as though by fire*]. (TA.) [In the Kur, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without ب.] And صلى بالأمر, (S, M, *) and بالحرب; (S;) and تصلّى الأمر, and الحرب; (M;) *He endured*, or *suffered, the heat*, and *severity*, or *vehemence, of the affair*, or *case*, and *of the war*, or *fight:* (S, M:) Aboo-Zubeyd says,

* فَقَدْ تَصَلَّيْتُ حَرَّ حَرْبِهِمُ *

* كَمَا تَصَلَّى المَقْرُورُ مِنْ قَرِسِ *

[*And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abundant hoar-frost*]. (M.) [It is said that] صلى الرَّجل signifies also لزم [i. e. *The man kept to*, or *clave to*, a thing]; and so اصطلى: whence Zj holds صلاة [expl. in art. صلو] to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] من يصلَّى فى النّار, i. e. يلزم [app. يلْزَمُ, meaning من يلْزَمُ النّار *He who is made to keep*, or *cleave, to the fire;* nearly agreeing with صلّاه النّار as expl. above from the M and K]. (TA.) And صليت الظّهر means *I struck*, or *beat, that part of the back which is called* صلًا: or *I hit that part:* but this is extr.; for by rule it should be صلَوْته, like as Hudheyl say. (M. [See 1 in art. صلو.])

2 **صلّى** see 1, second sentence; and third sentence in three places; and last sentence but one. ___ One says also, صلّى يدَه بالنّار, (M, TA,) accord. to the K صلَى, [without teshdeed,] but this is wrong, as is shown by a verse cited in the M, (TA,) *He*

warmed his hand with the fire. (M, K, TA.) [And it is said in the TA that صلا ظَهْرَهُ بالنهر means أَدْفَأَهُ: but I think that the right reading is صلّى ظَهْرَهُ بالنَّمِرَةِ, i. e. *He warmed his*

back with the woollen garment called نَمِرَة.] ___ And صَلَّيْتُ العَصَا بالنَّارِ *I made the staff supple, and straightened it, by means of fire:* (S:) or صلّى العَصَا عَلَى النَّارِ, (M, K,) inf. n. تَصْلِيَةٌ; (K;) and تصلّاها ; *he parched and darkened the staff upon the fire;* syn. لَوَّحَها: (M, K:) or صَلَّى العَصَا *he straightened the staff by turning it round over the fire:* (T in art. دوم: see an ex. in a verse cited in that art., conj. 10:) and صَلَّيْتُ القَنَاةَ *I straightened the spear-shaft by means of fire:* (A, TA:) and صَلَّيْتُ العُودَ بالنَّارِ *I rendered supple the stick,* or *branch, by means of fire.* (Msb.)

4 **أَصْلَى** see 1, second sentence; and third sentence in two places.

5 **تَصَلَّى** see the next paragraph, in two places: ___ see also 1, latter half, in five places: ___ and see 2, last sentence.

8 **اصطلى** *He warmed himself* (M, K) بالنَّارِ [*by means of the fire*]: (M:) one says, اصْطَلَيْتُ بالنَّارِ and تَصَلَّيْتُ بِهَا [app. meaning *I warmed myself by means of the fire*]: (S:) or اصطلى النَّارَ and بالنَّارِ mean *he became warm by means of the fire:* and تصلّى بالنَّارِ, *he became burnt by the fire.* (MA.) Hence, in the Kur [xxvii. 7 and xxviii. 29], لَعَلَّكُمْ تَصْطَلُونَ [*May-be ye will warm yourselves*]: (TA:) in relation to which it is said that the time was winter, and therefore الاصْطِلَآءُ was needed. (M, TA.) ___ It is also said of the chameleon, as meaning *He repaired to the sun.* (M and L in art. شقذ: see an ex. in a verse cited voce شَقَذَانٌ.) ___ And one says of a courageous man, with whom one cannot cope, لَا يُصْطَلَى بِنَارِهِ [lit. *One cannot warm himself by means of his fire;* meaning *one cannot approach him when he is inflamed with*

rage, especially *in fight*, or *battle*]. (S.) The phrase may be also used satirically, as meaning *One will not seek his hospitality.* (Meyd. [See Freytag's Arab. Prov. ii. 588.]) ___ See also 1, latter half, in two places.

صَلًى : see صَلَآءٌ.

صَلَآءٌ : see صَلَايَةٌ.

صَلَآءٌ *Roasted, broiled,* or *fried, flesh-meat.* (S, M, K.) ___ And, as also صَلًى, (S, M, K,) the former with kesr and the latter with fet-h, (S,) *Fuel;* (S, * M, K;) syn. وَقُودٌ; (M, K, TA; [in the CK, erroneously, وُقُودٌ;]) i. e. مَا تُوقَدُ بِهِ النَّارُ; (TA;) you say صَلَآءُ النَّارِ and صَلَى النَّارِ: (S:) or both signify *fire:* (M, Mgh, K:) or صَلَآءٌ signifies the *heat of fire.* (Msb.) One says, هُوَ أَحْسَنُ مِنَ الصَّلَآءِ فِى الشِّتَآءِ [*It,* or *he, is better than fire in winter*]. (TA.)

صَلًى : see مَصْلًى.

صَلَآءَةٌ : see what next follows.

صَلَايَةٌ and صَلَآءَةٌ, (S, M, Mgh, K,) the latter with ء because صَلَآءٌ is used as the pl., [or rather coll. gen. n.,] but not by those who say صَلَايَةٌ, (Sb, M,) [for] the pl. [of this] is صُلًى and صِلًى (K) and صَلَايَاتٌ, (MA,) *i. q.* فَهْرٌ [i. e. *A stone such as fills the hand;* or *of the size of that with which one bruises and breaks walnuts and the like*]: (S:) or *a thing with which perfume is bruised, brayed,* or *pounded:* (M, K:) or *a stone upon which one bruises,* or *powders,* (MA, Mgh,) *perfume* or *some other thing;* (Mgh;) that with which [not upon which] one does so being called مَدُوكٌ. (MA.) Imra-el-Keys [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase صَلَايَةُ حَنْظَلٍ, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, صَرَايَةُ and صَرَابَةُ.]) ___ Also, (K,) as being likened thereto, (TA,) The *forehead.* (K.) ___ And the former word, *A rough, rugged,* سَرِيحَةٌ [or *long strip*] *of* [*high ground such as is termed*] قُفٌّ. (ISh, Az, TA.)

صلّيَانٌ : see art. صل.

صَالٌ [is expl. by Freytag as meaning *Heated* or *warmed* (calefactus), and *burnt:* and the pl. is said by him to be صُلًّى: but he names no authority: if this be correct, it must be a possessive epithet from صَلًى.]

صَالِيَةٌ *A support for the cooking-pot, such as is termed* أُثْفِيَّةٌ. (MA.)

مَصْلِىٌّ *Roasted, broiled,* or *fried;* as also صَلًى . (Ham pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., أُتِىَ بِشَاةٍ مَصْلِيَّةٍ i. e. *A roasted sheep,* or *goat, was brought.* (S, TA.) ___ And صَيْحَانِيَّةٌ مَصْلِيَّةٌ means [*A date of the sort called* صَيْحَانِىّ] *dried in the sun.* (A, TA.)

أَرْضٌ مَصْلَاةٌ *A land abounding with the plant called* صلّيَان. (K.)

مَصْلَاةٌ *A snare that is set up for birds &c.:* (S, M: *) pl. مَصَالٍ. (S, M.) It is said in a trad., إِنَّ لِلشَّيْطَانِ مَصَالِىَ وَفُخُوخًا (S) or فُخُوخًا وَمَصَالِىَ i. e. [*Verily to the Devil belong snares and traps*] with which he catches men. (M.)

مُصْطَلًى The *limbs* of a man, or his *arms and legs and face and every prominent part,* which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. برد:) or the *face and extremities.* (Z, TA.) One says, بَرْدُ المَوْتِ عَلَى مُصْطَلَاهُ. (AHeyth, L in art. برد: see 1 in that art.)

صم

1 **صَمَّ** , (S, M, Msb, K,) and صَمِمَ, which is extr., (M, K,) [first pers. of each صَمَمْتُ,] aor. يَصُمُّ, (M, Msb, K,) inf. n. صَمَمٌ (S, * M, Msb, K) and صَمٌّ; (M, K;) and أَصَمَّ ; (S, M, Msb, K;) *He was,* or *became, deaf;* (M, * Msb, K; *) [or] *he had a stoppage of the ear,* and *a heaviness of hearing.* (M, K.) And صَمَّتِ الأُذُنُ, aor. as above, inf. n. صَمَمٌ, *The ear was,* or *became, deaf.* (Msb.) ___ [And *He was,* or *became, as though he heard not.*] One says, صَمَّ عَنْهُ [*He was as though he heard not him,* or *it; he was deaf to him,* or *it*]; (M;) and أَصَمَّ عَنْهُ [meaning the same]. (S, M.) ___ [Hence صَمَّ signifies also *He* or *it, uttered,* or *made, no sound* or *noise;* like him who, not hearing, returns no reply to a call or question; *was dumb,* or *mute.*] One says, صَمَّتْ حَصَاةٌ بِدَمٍ [*A pebble made no sound* in falling upon the ground *by reason of blood*]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (As, S, M, Meyd, K, TA,) because it would not fall upon the ground: (As, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Keys, صَمِّى أَبْنَةَ الجَبَلِ, (S, K,) in the following verse:

* بُدِّلْتُ مِنْ وَائِلٍ وَكِنْدَةَ عَدْ *

* وَانَ وَفَهْمًا صَمِّى أَبْنَةَ الجَبَلِ *

[*I have been given in exchange, for Wáïl and Kindeh,' Adwán and Fahm: make no sound, O pebble:* app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, *O echo;* (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or *O calamity;* the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning *be dumb, O calamity;* said by As to be applied in relation to an event deemed excessively foul or evil: (TA:) or *O serpent;* (Meyd, TA;) which is said to be the

primary meaning: (Meyd:) or *O rock.* (A Heyth, K, TA. [See also the second of the sentences here following.]) One says also, صَمَّ صَدَاهُ [*His echo became dumb,* or *may his echo become dumb;*] meaning *he perished,* or *may he perish.* (S, K, TA.) And صَمِّى صَمَامِ [in the CK erroneously written صُمِّى] meaning *Increase, O calamity:* (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means *be dumb, O calamity:* (TA:) or صَمَام means *calamity,* and *war;* but primarily, *the serpent;* and this saying, like صَمِّى أَبْنَةَ الجَبَلِ, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning *answer not the charmer, O serpent, but continue as thou art wont to be.* (Meyd.) ___ صَمَمٌ in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies The *being hard* [*and solid* (see أَصَمُّ)]; or [as a simple subst.] *hardness* [*and solidity*]: (Lth, M, TA:) and in relation to a spear-shaft, the *being compact;* or *compactness.* (M.) One says, صَمَّ الحَجَرُ, inf. n. صَمَمٌ, *The stone was hard* [*and solid*]. (MA.) And صَمَّتِ الفِتْنَةُ, meaning [*The trial,* or *civil war,* &c.,] *was,* or *became, hard, vehement,* or *severe.* (Msb.) صَمَّ القَارُورَةَ, (S, K,) or صَمَّ رَأْسَ القَارُورَةِ, (M,) aor. ـُ, (PS, [in a copy of the M ـِ, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. صَمٌّ, (M,) *He stopped the flask* or *bottle* [app. *with a* صَمَام]: (S, K:)

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or *he stopped the head of the flask* or *bottle,* and *bound it;* as also اصمّه : (K:) or اصمّ القَارُورَةَ signifies *he put a* صَمَام *to the flask* or *bottle.* (S, K.) ___ And صَمَّ الجُرْحَ, aor. ـُ, inf. n. صَمٌّ, *He bound the wound,* and *put upon it a bandage with medicament.* (M.) ___ And صَمَّهُ, (S, M, K) inf. n. صَمٌّ, (M,) *He struck him,* (S, K,) or *it,* i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And صُمَّ, with damm, *He was struck vehemently.* (IAar, TA.)

2 صمّم , said of a sword, (S, M, K, TA,) accord. to the K, signifies *It struck the joint, and cut,* or *severed, it:* or *i. q.* طَبَّقَ: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) *it penetrated into the bone, and cut,* or *severed, it;* but when it strikes the joint, and cuts, or severs, it, one says طَبَّقَ; a poet says, describing a sword,

* يُصَمِّمُ أَحْيَانًا وَحِينًا يُطَبِّقُ *

[*It penetrates into the bone,* &c., *sometimes, and at one time it strikes the joint,* &c.]: (S, TA:) or *it passed into the bones:* (M:) and صَمْصَمَ , said of a sword, signifies the same: (M, TA:) or تَصْمِيمٌ signifies a sword's *penetrating into that which is struck with it without its causing any sound to be heard;* from الصَّمُّ in the ear. (Ham p. 326.) ___ And hence تَصْمِيمٌ signifies also A man's *keeping constantly,* or *perseveringly, to the thing that he purposes, until he attains* [*it*]. (Ham ubi suprà.) One says, صَمَّمَ عَلَى كَذَا *He kept constantly,* or *perseveringly, to his opinion in respect of such a thing, after his desiring to do it.* (IDrd, TA.) ___ And صمّم, (S, Msb, K, TA,) inf. n. تَصْمِيمٌ, (M, K,) *He acted,* or *went on, with penetrative energy,* or *with sharpness, vigorousness, and effectiveness,* (S, M, Msb, K, TA,) in an affair, (M, Msb, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also صَمْصَمَ . (K.) ___ And *He bit, and infixed his canine teeth,* (S, K, TA,) *and did not let go what he bit:* (S, TA:) or صمّم فى عضّته *he infixed his teeth* [or *canine teeth*] *in his bite.* (A, TA.) ___ And صمّم الفرس العلف *He* (a man) *enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him.* (K, * TA.) ___ And صمّم صاحبه الحديث *He made his companion to retain the narrative,* or *story, in his memory.* (K, * TA.) ___ See also the next paragraph.

4 اصمّ , intrans.: see 1, first and fourth sentences. اصمّه *He,* (God, S, Msb, K,) or *it,* (a disease, M,) *rendered him*

deaf; (S, * M, * Msb, K; *) [or] *caused him to have a stoppage of the ear,* and *a heaviness of hearing.* (M, K.) ___ [Hence,] أَصَمَّنِى الكَلَامُ *He,* or *it, diverted me from hearing the speech;* as though he, or it, rendered me deaf. (TA.) ___ [Hence, اصمه signifies also *He,* or *it, caused him to be as though he heard not.* ___ And hence, *He,* or *it, caused him,* or *it, to utter,* or *make, no sound* or *noise;* like him who, not hearing, returns no reply to a call, or question; *to be dumb,* or *mute.*] One says, أَصَمَّ ٱللّٰهُ صَدَاهُ [*May God make his echo to return no sound;*] meaning *may God destroy him:* (TA:) a prov., said in imprecating death upon a man; the صدي being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the صدي hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, صَمَّمَ likewise signifies *He silenced him, reduced him to silence,* or *closed his mouth:* so says De Sacy, in his Chrest. Arabe, sec. ed., iii. 379.] ___ And اصمه [in the CK اصممه] also signifies *He found him to be* أَصَمّ [i. e. *deaf*]. (S, M, K.) One says, نَادَاهُ فَأَصَمَّهُ [*He called him,* or *called to him, and found him to be deaf*]. (TA.) And أَصَمَّ دُعَاؤُهُ *His call found persons deaf to it,* (Th, M, K,) *who would not hear his censure.* (K.) ___ See also 1, near the end.

6 **تصامّ** *He feigned himself to be* أَصَمّ [i. e. *deaf*]. (S.) [It is intrans. and trans.] You say, تَصَامَّ عَنْهُ and تَصَامَّهُ *He feigned to him that he was deaf.* (M.) And تَصَامَّ عَنِ الحَدِيثِ (M, K) and تَصَامَّهُ (M) *He feigned* (M, K) to his companion (M) *that he was deaf to the narrative,* or *story.* (M, K. *) تَصَامَمْتُهُ means تَصَامَمْتُ مِنْهُ [or عَنْهُ], i. e. *I made a show of being deaf* [*to it*], *and feigned myself inattentive* [*to it*]. (Ham p. 169.)

R. Q. 1 **صَمْصَمَ** : see 2, in two places. صَمْصَمَتِ الصِّمَّةُ, (TK,) inf. n. صَمْصَمَةٌ, (K, TK,) *The female hedge-hog uttered its cry.* (K, * TK.)

الصِّمُّ a name for *Calamity,* or *misfortune;* (S, TA;) as also الصِّمَّةُ, (TA,) and so صِمَامٌ, like قِطَامٌ, in a phrase

mentioned in the first paragraph, q. v. (S, K. [See also this last word below.]) ___ And *The lion;* (S, M, K;) as also الصِّمَّةُ , (M, Msb, K,) thus called because of his courage, [i. e. from the latter word as signifying courageous, but accord. to the Msb the reverse is the case,] (M,) and so الصُّمْصُمُ and الصُّماصِمُ : (K:) the pl. of صِمَّةٌ is صِمَمٌ. (TA.)

صِمَّةٌ *Courageous;* (S, M, Msb, K;) applied to a man; (S, M;) one *who renders deaf him whom he smites.* (Er-Rághib, TA.) ___ See also the next preceding paragraph, in three places. ___ Also *A male serpent:* (S, K:) pl. صِمَمٌ. (S.) ___ And *A female hedge-hog.* (K.) ___ See also صِمامٌ.

صَمَمٌ inf. n. of the intrans. verb صَمَّ [q. v.]. (S, * M, Msb, K.) See also صَمْصَمٌ, in four places.

صَمامِ [an imperative verbal noun, like نَزالِ &c.]. One says, صَمامِ صَمامِ, meaning *Feign ye deafness, in silence.* (S, K.) Also meaning *Charge ye upon the enemy.* (AHeyth, TA.) Also *Hard,* or *severe, calamity* or *misfortune;* and so الصَّمَّآءُ ; (K, TA;) [*as though*] *closed up* [or *obdurate,* or *deaf to deprecation*]: (TA:) or الصَّمَّآءُ signifies [simply] *calamity,* or *misfortune:* (S:) and داهِيَةٌ صَمَّآءُ signifies *a calamity,* or *misfortune,* [*as though*] *closed up, and hard.* (M.) See also الصِّمُّ, above.

صِمامٌ The سِدادُ [or *stopper*], (S, M, K,) [i. e.] the *thing that is put into the mouth,* (Msb,) of a flask, or bottle: (S, M, Msb, K:) and its شِدادُ [app. meaning the *piece of skin that is tied over the head*]: (M:) or accord. to some it signifies the عِفاصُ [which has the latter meaning]: (Msb:) or it signifies the *thing that is put into the head* of the flask, or bottle; and عِفاصٌ signifies the thing [or piece of skin] that is tied upon it: (M:) and صِمامَةٌ signifies the same as صِمامٌ, (IAar, K,) as also صِمَّةٌ . (K.) ___ Also The فَرْجُ; perhaps for مَوْضِعُ صِمامٍ: (Mgh, TA:) so in a trad., in which it is said that الوَطْءُ should be in one صِمامٍ: but, as some relate it, the word is there with س [i. e. سِمامٍ]. (TA.)

صَمِيمٌ The *bone that is the* [*main*] *stay,* or *support,* of the limb or member or the like; (M, K, and Ham p. 302;) as the صَمِيمُ [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to وَشِيظٌ,

because the latter is smaller than the former: (M:) and the *thing that is the* [*main*] *stay*, or *support*, of another thing. (Ham p. 359.) ___ [Hence,] The *heart:* so in a saying of a poet cited voce دَلَفَ. (Ham p. 678.) ___ And hence, also, (TA,) The *prime, principal*, or *most essential, part;* (M, K, TA;) the *choice, best*, or *most excellent, part;* of a thing (S, M, Msb, K, TA) of any kind. (M.) One says, هُوَ فِى صَمِيمِ قَوْمِهِ [*He is of the choice, best*, or *most excellent, of his people* or *party; of the main stock thereof;* or *of those that constitute the members, exclusive of such as are followers*, or *incorporated confederates, thereof*]: (S, TA:) *contr. of* شَظًى (S in art. شظى) [and of شَقٌّ, q. v.]. ___ And The *greatest intenseness* or *vehemence* or *violence*, or the *most intense* or *vehement* or *violent degree*, of heat, and of cold: (S, K, TA:) or simply the *intenseness* or *vehemence* or *violence* thereof. (M.) ___ And The *middle* [or *core*] of the heart. (Msb.) ___ And The *shell* (lit. the *dry*, or *hard, exterior covering*) of the egg. (K.) Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons (M,) and to a pl. number, (M, K,) *Pure, unmixed*, or *genuine, in respect of race, lineage*, or *parentage*. (M, K, TA.)

صَمَامَةٌ : see صَمَامٌ.

صَمَّانٌ *Hard ground*, (M,) [i. e.] *any such ground*, (K,) *containing stones, by the side of sands;* as also صَمَّانَةٌ : (M, K:) or the latter is a n. un.; and the former signifies *hard ground:* (Ham p. 285:) or *rugged ground*, (S, M,) *falling short of what is called* جَبَلٌ: (M:) it is so called because of its hardness. (TA.)

صَمَّانَةٌ : see the next preceding paragraph.

صَمْصَمٌ *Very niggardly* or *tenacious:* (K:) or *niggardly*, or *tenacious, in the utmost degree.*

(IAar, TA.) ___ See also the next paragraph. ___ [And see ضَمْضَمٌ.]

صَمْصَمٌ, (S, M, K,) applied to a man, (S, M,) *Thick:* (A'Obeyd, S:) or *short and thick:* (M, K:) or it signifies, (S,) or signifies also, (K,) *bold,* or *daring; that acts,* or *proceeds, with penetrative energy,* or *with sharpness, vigorousness, and effectiveness:* (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] *i. q.* مُصَمِّمٌ [and مُصَمَّمَةٌ (in the CK مُصَمَّمٌ is erroneously put for مُصَمِّمٌ) i. e. *that acts,* or *proceeds, with penetrative energy,* or *with sharpness, vigourousness, and effectiveness*], (M, K,) as also صَمَمٌ, (K, TA,) or صَمْصَمٌ, (so in a copy of the M,) and صَمْصَامٌ, and صَمْصَامَةٌ, and صُمَصِمٌ, and صُمَاصِمٌ, (M, K, the last omitted in the TA,) and صُمَاصِمَةٌ: (K:) or *strong, robust,* or *hardy:* or *compact in make:* (M, in relation to all of these epithets:) or صَمَمٌ, applied to a man, has the former of these two meanings: or the latter of them; as also صَمْصَمٌ, and صُمَصِمٌ: and, accord. to AO, صَمَمٌ applied to a horse, and صَمَمَةٌ to a mare, signify *strong, firm, compact in make.* (TA.) See also صَمْصَمَةٌ.

صُمَصِمٌ: see the next preceding paragraph, in two places: ___ and see also الصَّمُّ.

صَمْصَمَةٌ inf. n. of R. Q. 1 [q. v.] See also the paragraph here following.

صَمْصَمَةٌ *A company,* or *collection,* (M, K,) *of men;* like زَمْزَمَةٌ; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. زم, this is said of زَمْزَمَةٌ and ضَمْضَمَةٌ:]) pl. [or rather coll. gen. n.] صَمْصَمٌ. (M, K.) ___ Also The *middle of a people* or *party;* and so صَمْصَمَةٌ. (K.) ___ And *A rugged* [*hill such as is termed*] أَكَمَةٌ, *of which the stones are almost erect.* (En-Nadr, TA.)

صَمْصَامٌ, (S, K,) or سَيْفٌ صَمْصَامٌ, (M,) and صَمْصَامَةٌ, (S, M, K, [in the CK, erroneously, صِمْصَامَةٌ,]) *A sword,* (K,)

or *a sharp sword,* (S, M,) *that will not bend.* (S, M, K.) الصَّمْصَامُ, (S, K,) or الصَّمْصَامَةُ, (M,) was the name of *The sword of 'Amr Ibn-Maadee-Kerib.* (S, M, K.) And some of the Arabs make صَمْصَامَةٌ, thus without tenween, imperfectly decl., to be the name of *A particular sword.* (IB, TA.) ___ See also صَمْصَمٌ.

صَمْصَامَةٌ : see the next preceding paragraph, in three places: ___ and see also صَمْصَمٌ.

صُمَاصِمٌ : see صَمْصَمٌ: ___ and see also الصِّمُّ.

صُمَاصِمَةٌ : see صَمْصَمٌ.

أَصَمُّ applied to any animal, (Mgh,) *Deaf;* (S, * M, * Mgh, Msb, K; *) [or] *having a stoppage of the ear,* and *a heaviness of hearing;* (M, K:) fem. صَمَّآءُ: (Mgh, Msb:) pl. صُمٌّ (M, Msb, K) and صُمَّانٌ. (M, K.) A poet says,

* أَصَمُّ عَمَّا سَآءَهُ سَمِيعُ *

(TA,) a prov., (Meyd,) meaning Feigning himself *deaf to that which displeases him,* (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but *hearing* (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

* وَلِى أُذْنٌ عَنِ الفَحْشَآءِ صَمَّا *

[*And I have an ear deaf to that which is foul*]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise, دَعَاهُ دَعْوَةَ الأَصَمِّ *He called him* [*with the call of the deaf,* meaning,] *with extraordinary force.* (TA.) And ضَرَبَهُ ضَرْبَ الأَصَمِّ *He beat him* [*with the beating of the deaf,* meaning,] *uninterruptedly and excessively;* because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And لَمَعَ بِثَوْبِهِ لَمْعَ الأَصَمِّ *He* (one warning a people from afar) *made a sign by waving his garment continually, as does the*

deaf; as though he heard not the reply. (TA.) And حَيَّةٌ أَصَمُّ (M, K, TA) and صَمَّآءُ (TA) *A serpent that will not accept charming;* (M, K, TA;) as though it heard it not; (M;) *that will not obey the charmer:* (TA:) and [in like manner] the epithet صُمٌّ is applied to scorpions. (M.) And رَجُلٌ أَصَمُّ *A man whom one does not hope to win over, and who will not be turned back from the object of his desire;* (M, K, TA;) as though he were called and would not hear. (M, TA.) And دَهْرٌ أَصَمُّ [*Inexorable fortune;*] as though one complained to it and it would not hear. (M.) And الصَّمَّآءُ and صَمَّآءُ دَاهِيَةٌ as expl. voce صَمَام, q. v. And فِتْنَةٌ صَمَّآءُ *A sedition,* or the like, *that is severe,* or *hard to be borne;* (S, Msb;) *to the allaying of which there is no way;* because of its having gone to the utmost extent. (TA. [See also أَبْكَمُ.]) And أَمْرٌ أَصَمُّ *An affair,* or *event, that is severe,* or *hard to be borne.* (TA.) And صَمَمٌ is tropically attributed to الحِلْم: (M:) a poet, cited by Th, says,

* قُلْ مَا بَدَا لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ *
* حِلْمِى أَصَمُّ وَأُذْنِى غَيْرُ صَمَّآءِ *

[the last word I find written thus, app. for the sake of the rhyme: i. e. *Say what occurs to thee, of falsehood and of lying: my forbearance is deaf,* i. e. *insensible,* to it, *though my ear is not deaf*]. (M, TA.) صَمَّآءُ is applied to a قَطَاة [or bird of the species termed قَطًا, and may in this case be rendered *Small-eared,* or *dull-eared,* being applied thereto] because of the سَكَك [i. e. smallness &c.] of its ear or because it is deaf when thirsting. (M.) And الأَصَمُّ [as though meaning *The deafmute*] is an epithet applied to رَجَب, (S, M, Msb, K,) the month thus named, (Msb,) which the people of the Time of Ignorance called شَهْرُ ٱللّٰهِ الأَصَمُّ, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Msb, K, *) shouting يَا لَفُلَانٍ and يَا صَبَاحَاهْ, (M, K,) nor the commotion of fight, (Kh, S, Msb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like نَائِمٌ in the phrase لَيْلٌ نَائِمٌ; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called مُنْصِلُ الأَلِّ. (M. [See also الأَصَبُّ,

and مُحَرَّمٌ, and شَهْرٌ.]) ___ And [as that which is without a cavity is generally nonsonorous,] one says حَجَرٌ أَصَمُّ meaning *Hard* (S, M, Msb, K) *and solid* (S, Msb, K) *stone:* (S, &c.:) and صَخْرَةٌ صَمَّآءُ *a hard and solid rock:* (K, TA:) or this latter signifies *a rock in which is no crack nor hole:* pl. صُمٌّ. (TA.) And قَنَاةٌ صَمَّآءُ *A compact spear-shaft.* (M.) ___ الصَّمَّآءُ also signifies *The earth,* or *ground.* (M:) And أَرْضٌ صَمَّآءُ *Rugged ground:* pl. صُمٌّ. (K.) ___ Also [app. *The vermiform appendage of the cœcum;*] *the thin,* or *slender, extremity of the* عفجة: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, عَفَجَة: but the right reading is evidently عَفَجَة, which is said in the TA, in art. عفج, to be, like أَعْفَاجٌ, a pl. of عَفَجٌ and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) ___ And نَاقَةٌ صَمَّآءُ *A fat she-camel:* (K, TA:) and, (K,) or as some say, (TA,) *one that has just conceived,* or *become pregnant.* (K, TA.) ___ اِشْتِمَالُ الصَّمَّآءِ, (S, Msb, K, TA,) which is forbidden in a trad., (TA,) is *The covering oneself with his garment, like* [*as is done in the case of*] *the* شَمْلَة *of the Arabs of the desert with their* [*garments called*] أَكْسِيَة [pl. of كِسَآءٌ]; (A'Obeyd, S;) i. e. *the turning the* كِسَآءٌ, *from the direction of one's right, upon his left arm and the part between his left shoulderjoint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both:* (A'Obeyd, S, K:) or *the wrapping oneself with the garment without making to it a place from which to put forth the hand:* (Msb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is *the wrapping one's body and arms with one garment, not having upon him another, and then raising it* [in the K, as is said in the TA, يَضَعُهُ is erroneously put for يَرْفَعُهُ] *on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it:* (A'Obeyd, S, K:) [but] with the Arabs, لِبْسَةُ الصَّمَّآءِ means *the covering one's whole body with*

his garment, and not raising a side from which to put forth his hand: (Mgh:) when you say, of a man, اشتمل الصَّمَّآء, it is as though you said, اشتمل الشَّمْلَةَ الصَّمَّآء; for الصَّمَّآء is a sort of اشتمال. (S. [See also اشتمل, and الشَّمْلَةُ الصَّمَّآء, in art. جذر ___.]) شمل *A surd,* or *an irrational, root, in arithmetic;* which is known only to God, accord. to a saying of 'Áïsheh: opposed to جَذْرٌ نَاطِقٌ. (Mgh in art. ___.) جذر

فِعْلٌ أَصَمُّ[*A surd verb*

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is a term sometimes used in grammar, as meaning *a triliteral-radical verb of the class commonly called* مُضَاعَفٌ *of which the second and third radicals are the same letter.*]

صَوْتٌ مَصَمٌّ *A sound,* or *noise,* or *voice, that deafens the ear-hole.* (TA.)

أَلْفٌ مُصَمَّمٌ *A thousand completed;* like مُصَمَّتٌ and مُصْمَتٌ. (TA in art. صمت.)

مُصَمِّمٌ A sword *that passes into the bones:* (M:) or *that penetrates into that which is struck with it.* (TA.) ___ See also صِمْصِمٌ. ___ And A *strong* camel: so says Aboo-' Amr Esh-Sheybánee: and he cites the saying,

* حَمَّلْتُ أَثْقَالِى مُصَمِّمَاتِهَا *

[as meaning *I loaded their strong camels with my burdens*]: (TA:) or the مُصَمِّمَات, here mentioned, are the camels *that do not utter a grumbling cry; patient of travel.* (Ham p. 791.)

صمت

1 **صَمَتَ** , (S, M, A, Mgh, Msb,) aor. ـُ , (S, M, Msb,) inf. n. صَمْت (S, M, A, Mgh, Msb, K) and صَمُت (M, L, TA) and صُمُوت and صُمَات, (S, M, Mgh, Msb, K,) or the first of these is the inf. n. and the rest are simple substs.; (M;) and اصمت , (S, M, Msb,) inf. n. إِصْمَات; (K;) and صمّت , inf. n. تَصْمِيت; (S, K; but only the inf. n. is mentioned;) *He was,* or *became, silent, mute,* or *speechless;* syn. سَكَتَ: (S, A, Msb, K:) or *he was,* or *became, long silent* or *mute* or *speechless:* (M, Mgh:) but there is a difference between سَكَتَ and صَمَتَ; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rághib, MF and TA in art. سكت.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) لَا صَمْتَ يومًا إِلَى اللَّيْلِ, or يوم, or يَوْم, i. e. *There shall be no keeping silence a whole day* [*until night*]. (Ks, K, TA. [In the Jámi' es-Sagheer, we find لا صُمَات instead of لا صَمْت: and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And إِذْنُهَا صُمَاتُهَا [in another trad., relating to the asking a virgin if she consent to be married, lit. *Her permission is her silence,*] means *her silence is* like *her permission,* i. e. it suffices. (Msb.) One says also, جَآءَ بِمَا صَآءَ وَصَمَتَ [*He brought what was vocal and what was mute*]; مَا صَآءَ meaning *sheep,* or *goats, and camels;* and مَا صَمَتَ, *gold and silver:* (IAar, TA:) صَآءَ in this saying is formed by transposition from صَأَى [q. v.]. (S in art. صأى.)

2 **صَمَّتَهُ** , (M, A, K,) inf. n. تَصْمِيت; (S;) and اصمته ; (M, A, Msb, K;) *He made him,* or *rendered him, silent, mute,* or *speechless:* (S, A, Msb, K:) or *he made him,* or *rendered him, long silent* or *mute* or *speechless.* (M.) ___ [Hence,] صَمِّتِى صَبِيَّكِ *Feed thy child with that which will silence it* [or *quiet it*]. (A, TA.) ___ And صَمَّتَ الرَّجُلَ *He inclined to the man* who complained to him

by reason of his complaint [*and so quieted him;* or *he cared for the complaint of the man and so quieted him;* see مُصَمَّت]. (M, TA.) See also 1, first sentence.

4 اصمته : see 2. ___ [Hence,] لَمْ يُصْمِتْهُ ذٰلِكَ *That did not suffice him* [*so as to quiet him*]: said only of what is eaten and drunk. (TA.) ___ And اصمته *He made it to be solid, not hollow; without a cavity.* (A'Obeyd, S, K.) [For that which is without a cavity is generally non-sonorous.] ___ And أُصْمِتَتِ الأَرْضُ, or أَصْمَتَتْ, (accord. to different copies of the K, the latter accord. to the O,) *The land became altered* (أَحَالَت) [*so as to be rugged,* or *hard,* app. *in consequence of its having been left untilled and unsown,*] *at the end of two years,* (O, K,) *and had rugged patches of urine and dung.* (O.) See also 1, first sentence. ___ أَصْمَتَ also signifies *He was,* or *became, tonguetied,* (O, TA,) *and spoke not;* (TA;) said of a sick man. (O, TA.)

صُمْتَة a subst. from صَمَت [as such signifying *Silence, muteness,* or *speechlessness;* like صَمْت used as a subst., and صُمْت &c.; and like سُكْتَة and سَكْتَة]. (M, TA.) ___ And (M, TA) *A thing,* (M, A, K, TA,) i. e. *food,* (A, K, TA,) or *the like,* (K, TA,) *such as a date,* or *something pretty,* (TA,) *with which one silences* [or *quiets*] (M, A, K, TA) *a child;* (A, K, TA;) as also صُمَة ; (Lh, M, TA;) like سُكْتَة [in this sense as well as in the former sense]. (S.) A date is called صُمْتَةُ الصَّبِيِّ [*The quieter of the child*], (M, TA,) and صُمْتَةُ الصَّغِيرِ [*The quieter of the little one*], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, مَا عِنْدَهَا صُمْتَةُ لَيْلَةٍ *She has not as much as would silence* [or *quiet*] *her child during one night.* (A.) And مَا لَهُ صُمْتَةُ لِعِيَالِهِ and صُمَةٌ *He has not what would feed and silence* [or *quiet*] *his household,* or *family.* (Lh, M.)

صُمَة : see the next preceding paragraph, in two places.

مَا ذُقْتُ صَمَاتًا [*I did not taste,* or *have not tasted,*] *anything.* (K.)

رماه بصماته, (AZ, K, A, K, [in a copy of the M بصماته, but this I think a mistranscription,]) or بصماتة, (K accord. to the TA, and so in the M in art. سكت,) [both probably correct, for] one says also بسكاته (AZ, S) and بسكاتة, (S, M, A, K, in art. سكت,) *He* (a man, AZ, S, or God, A) *smote him,* or *afflicted him, with a thing that silenced him.* (AZ, S, M, A, K.) [See رماه بسكات, in art. صمات ___.] سكت signifies also *Thirst:* (As, TA:) or *quickness of thirsting,* (M, K, TA,) in men and in beasts. (M, TA.)

فُلَانٌ عَلَى صِمَاتِ الأَمْرِ *Such a one is,* or *was, at the point of accomplishing the affair.* (S.) And أَنَا عَلَى صِمَاتِ حَاجَتِي *I am at the point of accomplishing my want.* (M.) And بَاتَ عَلَى صِمَاتِ أَمْرِهِ *He passed the night resolved upon his affair.* (TA.) And هُوَ بِصِمَاتِهِ *He is at the point of* [*attaining*] *his purpose:* (M, TA:) Aboo-Málik says that صِمَاتٌ signifies قَصْدٌ [i. e. *purpose, intention,* &c.]. (TA.) And one says, بَاتَ مِنَ القَوْمِ عَلَى صِمَاتٍ *He passed the night in a place where he was seen and heard by the people, near to them.* (S, TA.)

دِرْعٌ صَمُوتٌ *A coat of mail from which no sound is heard to proceed when it is put on,* (S, A, L, TA,) *it being soft to the feel, not rough nor rusty:* (L, TA:) or *a heavy coat of mail.* (K.) And جَارِيَةٌ صَمُوتُ الخَلْخَالَيْنِ *A girl,* or *young woman, having thick legs, form whose pair of anklets no sound is heard to proceed,* (K, TA,) *by reason of their being depressed in her legs.* (TA. [لَهَا in the CK is erroneously put for لَهُمَا.]) And سَيْفٌ صَمُوتٌ *A sword that penetrates deeply into the thing struck with it* [*so as not to make a sound by its being repelled by a bone*]. (K, TA.) And ضَرْبَةٌ صَمُوتٌ *A blow* [*with a sword* or *the like*] *passing among the bones, not recoiling from a bone* (M, K, TA) *so as to make a sound.* (TA.) ___ And شَهْدَةٌ صَمُوتٌ *A honey-comb that is full; not having a cell empty.* (A, K.)

صُمَاتَة : see رماه بصماته, above.

صَمِّيتٌ , applied to a man, (S,) *i. q.* سكّيتٌ, (S, K, TA,) [i. e. *Much,* or *often, silent* or *mute* or *speechless;* or] *long silent* &c. (TA.)

صَامِتٌ *Silent, mute,* or *speechless:* (Msb:) pl. صَامِتُونَ (Kur vii. 192) [and صُمُوتٌ, occurring in the K in art. زم]. [Hence,] one says, مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ [*He has not mute nor vocal property;* or *he has not dead nor live stock*]: (S, M, A:) by the former are meant *gold* and *silver;* (S, M, Msb, K;) and by the latter, *camels,* (S, K,) and *sheep* or *goats,* (S,) or *animals:* (M:) i. e. *he has not aught.* (S.) ___ Also, of camels, *Twenty,* (O, K,) and *the like.* (O.) ___ And of milk, *Such as is thick.* (S, O, K.)

أَصْمَتُ : see مُصْمِتٌ.

لَقِيتُهُ بِوَحْشِ إِصْمَتَ and بِبَلْدَةِ إِصْمَتَ AZ explains as meaning [*I met him,* or *met with him,* or *found him,*] *in a desert place, in which was no one to cheer by his company:* (S: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, بِبَلْدَةٍ إِصْمَتَ; but the phrase commonly known is بِبَلْدَةٍ إِصْمَتَ: (M:) or تَرَكْتُهُ بِبَلْدَةٍ إِصْمَتَ [*I left him*] *in the desert,* or *waterless desert:* or *in such a place that it was not known where he was:* (K:) and بِصَحْرَآءَ إِصْمَتَ (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and بِوَحْشِ إِصْمَتَ and إِصْمَتَةٍ , (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning *in the desert,* or *waterless desert:* (M:) and some say, بِوَحْشِ الإِصْمَتَيْنِ: (TA:)

اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. أَصْمَتَ]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, اصمت

[i. e. اصمت or أَصْمِتْ, Be thou silent]; like as they say of a مَهْمَه that it is so called because a man [therein] says to his companion, مَهْ مَهْ: (MA:) [for] accord. to some the word إِصْمِتْ is an imperative changed into a subst., and hence the ء is disjunctive, and it may be with kesr accord. to a dial. var. [of the imperative] that has not reached us: accord. to Yákoot, it is the name of a particular desert; but others say that the proper name [of that desert] is وَحْشُ إِصْمِتَ. (TA in art. وحش.)

إِصْمِتَة : see the next preceding paragraph.

مُصْمَتٌ [primarily signifies *Made*, or *rendered, silent, mute*, or *speechless.* ___ And hence,] *Solid; not hollow; having no cavity.* (A 'Obeyd, S, M, Mgh, Msb, K.) [For that which is without a cavity is generally non-sonorous.] ___ And A door, (S, M, Mgh, Msb, K,) and a lock, (M, K,) *closed*, or *locked*, (S, M, Mgh, Msb, K,) *so that one cannot find the way to open it.* (S, M, * K. *) A poet says,

* وَمِنْ دُونِ لَيْلَى مُصْمَتَاتُ المَقَاصِرِ *

[*And in the way to Leylà are what are closed*, &c., *of chambers to which the owner alone has access:* مَقَاصِر being used by poetic license for مَقَاصِيرُ, pl. of مَقْصُورَةٌ]. (TA.) ___ Also A garment, or piece of cloth, *of one, unmixed, colour.* (M, Mgh, K.) The garment thus termed that is disliked is That *of which the warp and woof are both of silk:* or *such as is woven of undressed silk, and then dressed, and dyed of one colour:* (Mgh:) [or] such as is termed مُصْمَتٌ مِنْ خَزٍّ, i. e. *consisting entirely of silk, not mixed with cotton nor with other material*, was forbidden by the Prophet. (TA.) ___ [Hence,] فَرَسٌ مُصْمَتٌ *A horse of one, unmixed, colour; in which is no colour differing from the rest:* (S, A, TA:) pl. خَيْلٌ مُصْمَتَاتٌ. (TA.) And أَدْهَمُ مُصْمَتٌ [applied to a horse] *Black unmixed with any other colour.* (TA.) ___ [Hence also,] إِنَآءٌ مُصْمَتٌ *A vessel not silvered*, or *not ornamented with silver.* (Mgh.) And بَيْضَةٌ مُصْمَتَةٌ *A helmet made of one piece.* (AO, TA in art. بيض.) And حَلْيٌ مُصْمَتٌ *A woman's ornament that is not intermixed*

with another: or, accord. to Ahmad Ibn- 'Obeyd, *that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the like.* (TA.) ___ The فَهْد [or lynx, an animal proverbial for much sleeping,] is said to be مُصْمَتُ النَّوْم [app. meaning *A heavy sleeper*]. (A, TA.) ___ الحُرُوفُ المُصْمَتَةُ are *All the letters* [*of the Arabic alphabet*] *except those called* حُرُوفُ الدَّلَاقَة [or الحُرُوفُ الذُّلْقُ]; (M, TA;) i. e. (TA) *all the letters except those comprised in the phrase* مُرْ بِنَفْلٍ. (K, TA.) [What is here rendered except (i. e. مَا عَدَا) is said by MF to be omitted in most of the copies of the K.] ___ See also مُصَمَّتٌ.

مُصْمَتٌ *Tongue-tied;* (O, TA;) *not speaking:* (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and أَصْمَتُ [signifies the same,] *i. q.* أَبْهَمُ and مُبْهَمٌ. (So in copies of the K in art. بهم. [In one of the explanations which I have given of مبهم in consequence of an omission (to be supplied in Book II.), أَصْمَتُ is made syn. with مُصْمَتٌ.])

أَلْفٌ مُصَمَّتٌ *A thousand completed;* (M, K;) like مُصَتَّمٌ; (M;) as also مُصْمَتٌ. (K.)

مُصَمِّتٌ [*A silencer,* or *quieter:* and hence, ___] *One who cares for another's complaint.* (M, * Meyd, TA.) One says, (M, Meyd, TA,) i. e. a rájiz says, addressing a camel belonging to him, (Har p. 642,)

* إِنَّكَ لَا تَشْكُو إِلَى مُصَمِّتٍ *
* فَٱصْبِرْ عَلَى الحِمْلِ الثَّقِيلِ أَوْ مُتِ *

[*Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden,* or *die*]. (M, Meyd, TA.) تَشْكُو إِلَى غَيْرِ مُصَمِّتٍ, i. e. [*Thou complainest*] *to one who cares not for thy case,* is a proverb. (Meyd.)

صمج

صَمَجٌ [*Lamps of the kind called*] قَنَادِيلُ [pl. of قِنْدِيلٌ]: one of which is called صَمَجَةٌ: (S, K: [in the K, the former word is called pl. of the latter; but it is a coll. gen. n:]) an Arabic word, an exception to the rule that ص and ج cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رُومِىٌّ), arabicized: (S:) EshShemmákh says,

* وَالنَّجْمُ مِثْلُ الصَّمَجِ الرُّومِيَّاتْ *

[*And the asterism,* meaning *the Pleiades, like the Greek lamps*]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

صمخ

1 **صَمَخَهُ** , (S, A, L, K,) aor. ـُ , inf. n. صَمْخٌ, (L,) *He hit,* or *hurt, his* صِمَاخ [i. e. his *ear-hole,* or his *ear*]: (S, A, L, K:) and, accord. to Sh, صَمَخَتْهُ الشَّمْسُ *The sun smote,* or *hurt, his* صِمَاخ. (TA.) ___ صَمَخَتْ الشَّمْسُ وَجْهَهُ *The sun smote,* or *hurt, his face:* or [in the CK and] *fell vehemently upon it.* (A 'Obeyd, K.) ___ صَمَخَ عَيْنَهُ, (ISk, K,) aor. and inf. n. as above, (ISk,) *He struck his eye with his fist:* (ISk, K:) in some of the lexicons, *with his hand.* (TA.) ___ And صَمَخَ أَنْفَهُ *He crushed,* or *bruised, his nose.* (Lh, TA.) [See also what next follows.]

صَمْخٌ inf. n. of 1 [q. v.]. (L.) ___ Also *Any blow that leaves a mark;* accord. to AZ, *upon the face.* (TA.)

صِمَاخٌ The *ear-hole:* (S, A, Mgh, K:) the *hole,* (Msb,) or *inner hole,* (L,) of the ear, *that penetrates to* [*the interior of*] *the head:* (L, Msb:) and أُصْمُوخٌ signifies the same: (L, K:) of the dial. of Temeem: (L:) and سِمَاخٌ is a dial. var., (S, L,) as also أُسْمُوخٌ: (L:) and, (S, L, Msb, K,) as some say, (S, L, Msb,) the *ear* itself: (S, L, Msb, K:) pl. أَصْمِخَةٌ, (L, Msb,) a pl. of pauc., (L,) and أَصْمَاخٌ, (A,) [also a pl. of pauc.,] and صُمْخٌ and صَمَائِخُ. (L.) One says, ضَرَبَ ٱللّٰهُ عَلَى صِمَاخِهِ, and عَلَى أَصْمِخَتِهِمْ, meaning *God made him,* and *them, to sleep:* phrases similar to ضَرَبْنَا عَلَى آذَانِهِمْ, in the Kur [xviii. 10: see art. ضرب]. (L.) And هٰذَا كَلَامٌ يُؤْلِمُ أَصْمَاخِى [*This is speech that pains my ears*]. (A.)

صَمُوخٌ [*Having merely an ear-hole;* as distinguished from أَذُونٌ, meaning having an ear, i. e. having an external ear]. (Msb in art. بيض.)

أُصْمُوخٌ : see صِمَاخٌ.

صمد

1 **صَمَدَهُ** , (S, M, A, Mgh,) aor. ـُ , (S, Mgh,) inf. n. صَمْدٌ; (S, M, Mgh, K;) and صَمَدَ إِلَيْهِ; (M, A; *) *He tended, repaired, betook himself,* or *directed himself* or *his course* or *aim, to,* or *towards, him,* or *it;* or *endeavoured to reach,* or *attain,* or *obtain, him,* or *it;* or *had recourse to him,* or *it;* syn. قَصَدَهُ: (S, M, A, Mgh, K: *) and so سَمَدَهُ. (M in art. سمد.) One says, صَمَدَ إِلَيْهِ فِى الحَوَائِجِ *He repaired, betook himself,* or *had recourse, to him in exigencies;* syn. قَصَدَ. (M.) And صَمَدَ الأَمْرَ, (A,) or صَمَدَ صَمْدَ الأَمْرِ, (M,) *He betook himself to the thing,* or *affair; aimed at it; sought it,* or *endeavoured after it;* or *intended,* or *purposed, it;* syn. اعتمده; (A;) or قَصَدَ قَصْدَهُ. (M.) And تَصَمَّدَ لَهُ بالعصا *He betook himself to him* or *towards him,* or *aimed at him, with the staff,* or *stick;* syn. قَصَدَ. (M.) And تَصَمَّدَ رَأْسَهُ بالعصا *He aimed* (عَمَدَ) *at the main part of his head with the staff,* or *stick.* (M.) ___ Hence, صَمَدَ لَهُ *He faced it directly; directed his face exactly towards it.* (Mgh.) ___ And *He pointed towards it.* (Mgh.) ___ And صَمَدْتُ لَهُ حَتَّى أَمْكَنَتْنِى غِرَّةٌ مِنْهُ *I sprang and betook myself towards him,* watching *until heedlessness* on his part *made me to have him within my power.* (L, from a trad. respecting the slaying of Aboo-Jahl.) ___ And صَمَدَهُ بالعصا, (A,) inf. n. صَمْدٌ, (K,) *He struck him,* or *beat him, with the staff,* or *stick.* (A, K. *) الصَّمْدُ also signifies النَّصْبُ [*The setting up,* or *erecting,* a thing]: (K:) one says صَمَدَهُ *He set it up,* or *erected, it.* (TK.) And صَمَدَتِ الشَّمْسُ وجهه, (TK,) inf. n. صَمْدٌ, (K,) *The sun scorched his face.* (K, * TK.) صَمَدَ القَارُورَةَ, (M, K,) aor. ـِ , (M,) or ـَ , (K,) but this is

strange, for there is no faucial letter, nor any other reason for it, (MF,) *He put a* صِمَاد [q. v.] *over,* or *into, the mouth of the flask,* or *bottle.* (M, K.)

2 صَمَّدَ[صَمَّدَهُ, said of a number of persons, signifies the same as صَمَدَهُ as first expl. above; or, said of a single person, *He tended, repaired,* &c., *repeatedly,* or *frequently, to him,* or *it;* see its pass. part. n., below.] صَمَّدَ رَأْسَهُ, inf. n. تَصْمِيدٌ, *He wound a piece of cloth,* or *a kerchief, called* صِمَاد, *round his head.* (TA.)

3 صَامَدَهُ , (TA,) inf. n. صِمَادٌ, (K, TA,) *He contended with him in fight;* syn. of the inf. n. جِلَادٌ. (K, * TA. [For جِلَاد, Golius appears to have found in his copy of the K جِلَّاد.])

4 اصمد إِلَيْهِ الأَمْرَ *He rested,* or *stayed, upon him the affair;* syn. أَسْنَدَهُ. (M.)

5 تَصَمَّدَ see 1, in two places.

صَمْدٌ inf. n. of 1. (S, M, &c.) [Hence صَمُدَتْ صَمْدَهُ, like قَصُدَتْ قَصْدَهُ, q. v.] Also, (S, L, K,) or صَمَدٌ , (as in a copy of the S and in one of the M,) *Elevated ground:* (L:) or *elevated and rugged ground,* (S, M, L, K,) *not so high as to be a mountain:* (M, L:) or *hard, firm,* or *tough, ground:* (AA:) pl. أَصْمَادٌ and صِمَادٌ : (M:) or *a narrow, rugged, and low part of a mountain, producing trees;* as also صِمَادٌ . (Aboo-Kheyreh.)

صَمَدٌ (with the article ال an epithet applied to God, M) *A lord;* because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K; *) or, when applied to God, because affairs are stayed, or rested, upon Him, (أُصْمِدَتْ إِلَيْهِ,) and none but He accomplishes them: (M, A, L:) or *a person to whom one repairs, betakes himself,* or *has recourse, in exigencies:* (M, A: *) you say, سَيِّدٌ صَمَدٌ, meaning *a lord,* or *chief, to whom recourse is had:* (A:) or صَمَدٌ signifies *a lord to whom obedience is rendered, without*

whom no affair is accomplished: or *one to whom lordship ultimately pertains:* (M, L:) or *a lord whose lordship has attained its utmost point* or *degree;* in which sense it is not applicable to God: (T, L:) or the *Being that continues,* or *continues for ever* or *is everlasting:* (M, K:) or the *Being that continues,* or *continues for ever, after his creatures have perished:* (M:) or the *Creator of everything, of whom nothing is independent, and whose unity everything indicates:* or *one who takes no nourishment,* or *food:* (M, L:) also *high,* or *elevated;* (L, K;) applied to anything: (L:) a man *above whom is no one:* (L:) a man *who neither thirsts nor hungers in war.* (AA, K.) ___ Also *Solid; not hollow;* (M, K;) in which sense it may not be applied to God: (M:) and so مُصَمَّد, a dial. var. of مُصَمَّت. (S.) ___ And *A people having no trade,* or *occupation, nor anything by means of which they may live.* (K.) See also صَمَد.

صَمَدَة *A rock firmly imbedded in the earth, even with the surface thereof,* or, in some instances, *somewhat elevated;* (M, K; *) as also صُمَدَة. (M.) And A she-camel *that has been covered and has not conceived;* (M, K; *) as also صَمَدَة. (Kr, M.)

صُمَدَة: see the next preceding paragraph.

صَمَدَة: see the next preceding paragraph.

صَمَاد The سَدَاد [or *stopper,* like صَمَام], (IAar, K,) or the عَفَاص [or *piece of skin that is put as a cover over the mouth*], (Lth, S, M,) *of a flask* or *bottle.* (Lth, IAar, S, M, K.) ___ And *A piece of cloth,* or *a kerchief, which a man winds round his head,* دُونَ العَمَامَة [which may mean either *exclusively of the turban* or *beneath the turban*]. (K.) See also صَمَد, in two places.

صَمُود *A certain idol, which belonged to the tribe of 'Ád, who worshipped it.* (TA.)

مصمد : see صمد, near the end of the paragraph.

مصمَّد applied to a house, or tent, (بيت, S) *repaired to* [*repeatedly*, or *frequently*, or *by many persons*, as is indicated by the teshdeed, though only expl. as] *syn. with* مقصود. (S, K.) Also *A hard* thing; *in which is no softness*, or *fragility*. (K, TA.)

مصماد A she-camel *that endures cold, and drought*, or *barrenness of the earth, continuing to yield her milk:* pl. مصامد and مصاميد. (K.)

مصومد *Thick*, or *rough*, (K, TA,) and *high, overtopping*, or *prominent*. (TA.)

صمر

1 **صَمَرَ** , (M, K,) aor. ـُ , (M,) inf. n. صَمَرٌ and صُمُورٌ, *He was niggardly,* or *tenacious,* and *refused;* (M, K;) as also اصمر , and صمّر : (K:) [or] صَمَرَ, inf. n. صَمَرٌ, signifies *he collected,* and *refused;* and so اصمر , and صمّر : one says, صَمَرَ متاعَهُ [*he collected,* and *refused, his goods*]: (O:) [but ISd says that] the phrase الصَّامِرِينَ متاعَهُمْ, used by a poet, means, الصَّامِرِينَ بِمَتَاعِهِمْ [i. e., accord. to the context, *those who are niggardly with their goods*]. (M.) صَمَرَ المآءُ, (M, O, K,) aor. ـُ , inf. n. صُمُورٌ, (M, O,) *The water ran from a declivity into a level place, and then became calm,* or *tranquil, while* [*continuing*] *running.* (M, O, K.) And صَمَرٌ signifies *The resting-place of such water:* (M, K:) and صَمَرُ الوادى *the resting-place of such water of the valley.* (TA.) صَمِرَ, (O, K,) aor. ـِ ; (K;) and صَمَرَ, (O, K,) aor. ـَ ; (K;) said of milk, (O, K,) *It was,* or *became, sour;* (O;) or *very sour;* as also اصمر . (O, K.)

2 **صَمَّرَ** see above, first sentence, in two places: and see the paragraph here following.

4 **أَصْمَرَ** see 1, first sentence, in two places: and see also the last sentence. Also اصمروا, (O, * K,) inf. n. إِصْمَارٌ; (O;) and صمّروا , (K,) inf. n. تَصْمِيرٌ; (O;) *They entered upon the time of sunset,* which is called الصُّمَّيْرُ. (O, K.)

5 **تصمّر** *He confined, restricted,* or *restrained, himself.* (O.) [See also its part. n., below.]

صَمَرٌ , (M, O, TS, K,) or صَمَرَةٌ , (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صَمِرَ, whence the part. n. صَمِرٌ, q. v.,] *Stink, foul odour,* or *offensive smell:* (S, M, K:) and, (K,) accord. to IAar, (O, TA,) the *odour of fresh mush,* (O, and so in copies of the K,) or *of fresh fish:* (TA, as from the K:) and, accord. to IAar, (O, TA,) but in this sense more commonly صَمَرَةٌ , (O,) the

sultry heat, (O,) or *foul smell, and sultry heat, and dew,* or *moisture, accompanying such heat,* (TA,) of the sea when it is agitated. (O, TA.)

صُمْرٌ *i. q.* صُبْرٌ [i. e. The *side* of a thing: or *a side rising above the rest* of a thing: or its *upper part,* or *top:* or its *edge*]: (S, M, K:) the م is said to be substituted for ب: (M:) pl. أَصْمَارٌ. (S, M, K.) You say, أَدْهَقْتُ الكَأْسَ إِلَى أَصْمَارِهَا, meaning الى أَصْبَارِهَا [i. e. *I filled the cup to its uppermost parts;* or *to its edges*]. (ISk, S, M, * K: in the M and TA is added, i. e. إِلَى أَعَالِيهَا.) And أَخَذَ الشَّىْءَ بِأَصْمَارِهِ, meaning بِأَصْبَارِهِ [i. e. *He took the thing altogether:* see art. صبر]. (M, TA.)

صَمْرٌ, and صَمْرُ الوادى: see the first paragraph.

صَمَرٌ: see صَمْرٌ, in two places.

صَمِرٌ: [*Stinking; having a foul,* or *an offensive, odour,* or *smell*]. One says, يَدِى مِنَ السَّمَكِ صَمِرَةٌ [*My hand is stinking from the fish*], (S, O, [in the former of which the meaning is indicated by the context,]) and مِنَ اللَّحْمِ [*from the flesh-meat*]. (TA.)

صَمْرَةٌ *Milk devoid of sweetness.* (O, K.)

صَمِيرٌ A man *whose flesh is dry,* or *tough, upon his bones,* (S, M, A, O, K,) *from whom the odour of sweat diffuses itself.* (IDrd, S, A, O, K.)

صُمَيْرٌ The *time of sunset.* (K, TA.)

صَمَارَى, (M, O, K,) and صُمَارَى, (O, K,) and صُمَارَىٌّ, (S, O, K,) and صِمَارَى, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az,) The *podex,* or the *anus;* syn. دُبُرٌ, (S,) or اِسْتٌ, (M, A,) or سَافِلَةٌ: (O:) because of its foul smell. (O, * TA.)

صُمَارِىٌّ : see the next preceding paragraph.

صَامِرٌ A day *in which the wind is still.* (O, TA.) See also 1, first sentence.

صَوْمَرٌ , a word of the dial. of El-Yemen, (IDrd, O,) The بَاذَرُوج; (M;) [i. e.] the *trees,* or *plants,* (شَجَر,) *called by the latter name;* (K;) or *a species of* بَقْل [or *herb*] *called in Pers. by the latter name* [which, commonly pronounced with د, is one of the names now applied to *basil*]: (IDrd, O:) accord. to AHn, *a sort of tree,* or *plant, that does not grow by itself, but twines upon the* غَاف, *consisting of twigs with leaves like* أَرَاك, (M, O,) *its twigs being more slender than thorns,* (O,) *and having a fruit resembling the acorn,* (M, O,) *in form, but thicker at the base and more slender at the extremity,* (O,) *which is eaten, and is soft, and very sweet:* (M, O:) *the stem of the* صَوْمَرَة [which is the n. un.] *is thicker than the upper half of the arm; and it increases in height with the* غَافَة *while the latter does so:* (O:) 'Alee Ibn-'Abbás, author of the book entitled the Kámil, says that the بَاذَرُوج has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for انفج in the TA, an evident mistranscription, I read أَنْضَجَ,] and acts as a dissolvent. (TA.)

صَامُورَةٌ *Very sour milk.* (O, K.)

مُتَصَمِّرٌ *i. q.* مُتَشَمِّسٌ [app. as meaning *Niggardly, tenacious,* or *avaricious;* agreeably with the first explanation of 1]: (O, K:) and, (K,) or as some say, (TA,) *confining, restricting,* or *restraining, himself.* (K, TA.)

صمع

1 صَمِعَتِ الأُذُنُ , aor. ـَـ , inf. n. صَمَعٌ, (Msb, TA,) *The ear was* [*small:* (see أَصْمَعُ:) or] *cleaving* [*to the head*], *and small:* (Msb:) or *was small, and not pointed,* or *tapering,* or *slender at the extremity, and had a contraction in the middle, and a cleaving to the head:* or *clave to the side of the face, from its base, and was short, not pointed,* or *tapering,* or *slender at the extremity:* or *was narrow,* or *contracted, in its hole, and pointed.* (TA.)

2 صَمَّعَ see the next paragraph.

Q. Q. 1 صَوْمَعَ الثَّرِيدَةَ *He made the* ثريدة [or *mess of crumbled bread with broth*] *slender in the head,* (Ibn-'Abbád, O, K,) *and pointed therein;* (Ibn-'Abbád, O;) as also صَمَّعَهَا . (TA.) ___ And صومع بِنَاءَهُ *He made his building high.* (Seer, TA.) ___ And صومع الشَّىْءَ *He collected together the thing.* (Ibn-'Abbád, O, K.)

صَمَعٌ inf. n. of 1 [q. v.]. (Msb, TA.) ___ Also *Courage:* because the courageous is described as compact in heart. (TA.)

صَمِعٌ *Courageous.* (TA.) ___ And *Sharp in intellect.* (TA. [See also أَصْمَعُ.])

صَوْمَعٌ : see what next follows.

صَوْمَعَةٌ *A Christian's cell,* or *chamber,* (K, KL,) *for retirement,* or *seclusion, having a high and slender head;* (KL;) [the *cell of a recluse;*] *a monk's* مَنَار [which, as here used, means likewise a *cell,* or *chamber, of the kind described above*]: (TA:) the صومعة of the Christians is thus called

because it is slender in the head; (S, O, K;) or because contracted; (Msb;) or, as As says, from the epithet أَصْمَعُ, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called صَوْمَعٌ : (Ibn-'Abbád, O, K:) the pl. is صَوَامِعُ. (Msb.) ___ And *i. q.* مِئْذَنَةٌ [q. v.]. (Lh, M and K and TA in art. اذن.) ___ And The *upper,* or *uppermost, part of* [*a mess of*] ثَرِيد [or *crumbled bread moistened with broth*]: (K, TA:) and the *body thereof: a* ثريدة [or *mess of crumbled bread with broth*] is said to be thus called, when it is *made pointed in its head, and made even.* (TA.) ___ And *A* بُرْنُس [or *garment with a pointed hood*]: (K, TA:) Aboo- 'Alee says, (TA,) صَوَامِعُ signifies بَرَانِس; (O, TA;) without mentioning a sing. thereof. (TA.) ___ And The *eagle* is thus termed, because always upon the highest place to which it can ascend. (O, * K, * TA.)

أَصْمَعُ The *small in the ear;* (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. صَمْعَآءُ; (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, *whose ear is like that of the gazelle, between such as is termed* سَكْآء *and such as is termed* أَذْنَآء; or, accord. to Az, applied to a ewe or she-goat, *whose ear is little, and cleaving to the head:* (TA:) [pl. صُمْعٌ.] ___ Hence, The *ostrich;* because of the smallness of his ear, and its cleaving to his head. (TA.) ___ And the fem., applied to an ear, *Small,* or *little, and contracted towards the head.* (O, K.) ___ Also, the masc., applied to a كَعْب [as meaning a joint of the bones, and particularly an anklejoint, and an ankle-bone, and also a joint, or knot, of a cane or reed], *Small,* or *slender, and even.* (O, K.) A woman is said to be صَمْعَآءُ الكَعْبَيْنِ *Small,* or *slender, in the* كَبْعَان [i. e. *ankle-joints* or *ankle-bones*]. (TA.) And dogs are said to be صُمْعُ الكُعُوبِ i. e. *Small in the* كعوب [app. meaning *joints of the legs,* i. e. *tarsal and other joints*]: (S, K:) so too the legs of a wild bull, meaning *slender, not swollen,* in the كُعُوب; *even and smooth therein;* thus in the saying of En-Nábighah Edh-Dhubyánee, describing dogs and a [wild] bull:

* فَبَثَّهُنَّ عَلَيْهِ وَٱسْتَمَرَّ بِهِ *

* صُمْعُ الكُعُوبِ بَرِيَّآتٌ مِنَ الحَرَدِ *

[*And he* (the owner of the dogs) *has dispersed them* (the dogs) *against him; and legs* (قَوَائِمُ being understood) *slender and even and smooth in the joints, free from the disease that would render them unsteady,* (such being here meant by الحَرَد, which is properly in camels,) *have been strong to bear him.*] (L, TA. [See also De Sacy's Chrest. Arabe, sec. ed., ii. 438-9.]) You say also قَنَاةٌ صَمْعَآءُ الكُعُوبِ i. e. [*A spear-shaft*] *even and smooth* [*in the knots,* or *joints*]: or, as some say, *compact in the interior, hard, and slender in the knots.* (TA.) And رُمْحٌ أَصْمَعُ الكَعْبِ i. e. *A spear pointed in the* كعب [app. meaning the *knot that forms its lower extremity*]. (TA.) ___ أَصْمَعُ applied to a feather means *Slender in the* عَسِيب [or *shaft*]: (O, TA:) العَسِيبُ اللَّطِيفُ in the K is a mistake for اللَّطِيفُ العَسِيبِ: (TA:) or the *best* of feathers; (K, TA;) *such as is used for feathering an arrow, of the kind called* ظُهَار [q. v.]: (TA:) pl. صُمْعَانٌ, (O, K,) which is said to mean the *best* of the feathers of a bird. (O.) ___ Applied to a plant, it means *Having fruit come forth that has not yet broken open:* (O, K:) or, as some say, *saturated with moisture, and compact:* and صَمْعَآءُ is said to have this latter meaning applied to a plant such as is termed بَقْلَة: (TA:) and the same, (i. e. the fem.,) applied to the plant called بُهْمَى, *that has risen high,* (Az, S, O, K,) *and attained its complete growth,* (Az, O, TA,) *before the bursting open of its pericarps:* (S, O, K:) [and so as applied to any plant: (see بُسْر:)] or, applied to a plant, *smooth and round and slender:* (O, K:) or any calyx (بُرْعُومَة) *that has not yet opened:* (AHn, O, K:) and, applied to the plant called بُهْمَى, *of which the calyxes have not opened, and the awn has not yet appeared:* (O:) or, thus applied, *fresh,* or *juicy, and not yet burst open:* or *having its fruit,* or *produce, coming forth upon its upper part:* accord. to IAar, thus applied, it is an intensive epithet, [app.

meaning *full-grown and flourishing,*] like جَعْدٌ applied to the صَلِّيَان, and أَسْحَمُ applied to the نَصِىّ: (TA:) the pl. is صُمْعٌ. (O, K.) ___ أَصْمَعُ القَلْبِ means *Vigilant, and sharp,* or *acute, in mind:* (S, O, K:) and قَلْبٌ أَصْمَعُ *an intelligent and acute mind:* (TA:) and الأَصْمَعَانِ *the sharp,* or *acute,* (S, O, K,) *and vigilant* (K) *mind,* (S, O, K,) *and the resolute,* (عَازِم, S, and so in the L,) or *prudent,* or *discreet,* or *intelligent,* or *firm and sound,* (حَازِم, O, K,) *judgment,* or *opinion:* (S, O, K:) accord. to As, أَصْمَعُ applied to the mind (فُؤَاد), and to judgment, or opinion, means عَازِمٌ [expl. above]: and رَجُلٌ أَصْمَعُ القَلْبِ means *a man of acute intelligence.* (TA.) [See also صَمْعٌ.] And one says also عَزْمَةٌ صَمْعَآءُ i. e. *An effective resolution,* or *determination.* (TA.) ___ [It is said that] أَصْمَعُ signifies also A *sharp* sword: (O, K:) this and the next two significations are related as on the authority of El-Muärrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) ___ And One *that ascends,* or *rises by degrees, to the most elevated of places.* (O, K.) ___ And *i. q.* سَادِرٌ [which means *In a state of confusion* or *perplexity, and unable to see his right course:* &c.: see this latter word]. (O, K.) ___ And الصَّمْعَآءُ also signifies *The* سَالِفَة [meaning the *side of the upper part of the neck*], (O, K,) *and the place of the ear:* (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich. (TA.)

ثَرِيدَةٌ مُصَمَّعَةٌ : see what here follows.

ثَرِيدَةٌ مُصْمَعَةٌ (K) and مُصَمَّعَةٌ (S, O, K) [*A mess of crumbled bread with broth*] *made slender in the head,* (S, O, K,) *and pointed therein.* (S, O.)

صمغ

2 **صمّغه** , inf. n. تَصْمِيغٌ, *He put* صَمْغ [i. e.

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gum] *into it;* (O, K;) meaning, into ink. (O.) ___ And صمّغ بِالصَّمْغِ, inf. n. as above, *He compacted the hair of his head* [*with gum*]. (Msb.)

4 **اصمغت الشَّجَرَةُ** *The tree produced* صَمْغ [i. e. *gum*]. (Ibn-'Abbád, O, Msb, K.) ___ Hence one says, يُصْمِغُ فُوهُ *His mouth is discharging like a tree producing gum,* and in like manner أُذُنَاهُ *his two ears,* and عَيْنَاهُ *his two eyes,* and أَنْفُهُ *his nose.* (Ibn-'Abbád, O, K.) And اصمغ شِدْقُهُ *The side of his mouth produced much spittle.* (O, K.) And اصمغ الرَّجُلُ *The man had foam coming forth upon the sides of his mouth.* (Har p. 618.) And اصمغت الشَّاةُ is said of the sheep or goat when her biestings are fresh (كَانَ لَبَؤُهَا طَرِيًّا, Ibn-'Abbád, O, TA, in the K لَبَنُهَا, but the former is the right, TA) [i. e. *The sheep,* or *goat, yielded fresh biestings*] on the first occasion of her being milked. (Ibn-'Abbád, O, TA.)

10 **استصمغ الصَّابَ** *He scarified the species of tree that produces* صاب [q. v.] (S, O, K) *in order that its* غِرَآء [meaning *mucilage*] *might issue,* (K, TA,) i. e. (TA) *in order that a certain bitter substance might issue from it, and concrete like* صَبِر [i. e. *aloes*]: (S, O, TA:) thus expl. by Abu-I-Ghowth. (S.) And استصمغ *He had a* صَمْغَة, i. e. *a small swelling,* or *pustule.* (Ibn- 'Abbád, O, K.)

صَمْغٌ (S, O, Msb, K) and صَمَغٌ , (K,) the latter mentioned by ISd on the authority of AHn, (TA,) [*Gum;* i. e.] the *fluid*

that exudes from the trees called عضاه *and the like of these:* (Msb:) it is *of many sorts:* (S, O:) *that which is called* الصَّمْغُ العَرَبِىُّ *is the* صَمْغ *of the* طَلْح, (S, O, Msb,) which is said to be the same [tree] that is called أُمُّ غَيْلَانَ: (Msb:) or the *mucilage* (غرآء) *of the* [*tree called*] قَرَظ [and more commonly سَنْط, i. e. the *mimosa Nilotica,* also called *acacia Nilotica*]; and *this is what is called* الصَّمْغُ العَرَبِىُّ; *not the* صَمْغ *of the* طَلْح; J [and others] having erred [in asserting it to be this]: [but] *every tree also has* صَمْغ: (K: [this last assertion, however, is questionable; for صَمْغ seems to signify properly *gum,* or *juice that exudes from certain trees and concretes:*]) the n. un., (Msb, TA,) or term applied to *a portion thereof,* (S, O,) is صَمْغَة (S, O, Msb, TA) and صَمَغَة: (TA:) and the pl. is صُمُوغ: (S, O, Msb, K:) among صُمُوغ [i. e. *sorts of* صَمْغ], the مُقْل [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., تَرَكْتُهُ عَلَى مِثْلِ مَقْرِفِ الصَّمْغَة [*I left him in a condition like that of the place where the piece of gum has been pared off*]: this is when one has left a person nothing; for the صمغة is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, عَلَى مِثْلِ مَقْلَعِ الصَّمْغَة [*in a condition like that of the place where the piece of gum has been plucked off*]; (O, and so Meyd;) meaning, without anything remaining to him; because, when the gum is plucked off, there remains not any trace of it. (Meyd.) And in a trad. of El-Hajjáj occurs the saying, لَأَقْلَعَنَّكَ قَلْعَ الصَّمْغَة [*I will assuredly pluck thee away with the plucking away of the piece of gum*]; meaning I will assuredly extirpate thee. (TA.) [___ Also *Resin;* see عِلْك.]

صِمْغ : see صَمْغ: ___ and see also الصَّامِغَان.

صَمَغ : see صَمْغ.

صَمَغ (AZ, O, K) and صَمَغَة , (K,) or the latter is the n. un. of the former, and in like manner صَمَخ and صَمَخَة, the latter being the n. un., (AZ, O,) or صَمْغ and صَمْخ, of which صَمْغَة and صَمْخَة are the ns. un., (Az, on the authority of A 'Obeyd, TA,) *A dry substance which is found upon the teats* (AZ, Az, O, K) *of a she-camel* (AZ, O, K) or *of a*

ewe or *she-goat,* (Az, TA,) *when she is milked on the occasion of her bringing forth:* (AZ, Az, O:) when that is rent asunder (إذا فُطِرَ ذٰلكَ [in the CK قُطِرَ]), the milk is clear and sweet. (AZ, O, K.)

صَمْغَةٌ *A small swelling,* or *pustule;* syn. قَرْحَةٌ. (Ibn-'Abbád, O, K.)

صَمْغَةٌ : see صَمْغٌ: ___ and see also صَمْغَانٌ.

صَمَغَةٌ : see صَمْغٌ.

لَقِيتُ صَمْغَانَ , (Ibn-'Abbád, O, K,) and صَمْغَةَ أَبَا, (K,) *I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum.* (Ibn-'Abbád, O, K.)

الصِّمَاغَانِ : see what next follows, in two places.

الصَّامِغَانِ , (IDrd, S, O, K,) like السَّامِغَانِ, [q. v.,] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and الصِّمَاغَانِ , (AO, O, K,) and الصِّمْغَانِ , (Lth, O, K,) *The two sides of the mouth,* (S, O, K,) *where the lips meet* [*and conjoin*], *next the* شِدْقَانِ: (O, K:) or *the two places where the spittle collects in the two sides of the lip;* (IAar, O, K;) called by the vulgar الصَّوَارِينُ, (O in this art.,) or الصَّوَّارِينُ, for الصِّوَارَانِ: (O and TA in art. صور:) or, as some say, [strangely,] *the hinder part of the mouth.* (TA.) It is said in a trad. that the صِمَاغَانِ are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the سِوَاكُ. (TA.)

لَبَنٌ مُصْمَغٌ [app. *Milk that is gummy;* describing biestings not yet clear]. (TA voce صَعْرُورٌ, q. v.) ___ And شَاةٌ مُصْمَغَةٌ بِلَبَئِهَا, (O, TA,) in the copies of the K, erroneously, بِلَبَنِهَا, (TA,) *A ewe,* or *she-goat, yielding fresh biestings* on the first occasion of her being milked. (O, K, * TA.)

حِبْرٌ مُصَمَّغٌ *Ink made with* [*the addition of*] صَمْغٌ [or *gum*]: but [J says] I know not from whom I heard this.

(S.)

صملخ

صِمْلَاخٌ The *interior of the ear-hole.* (K.) ___ And The *dirt* (S, A, K) *of the ear* (S) [i. e.] *of the ear-hole;* (A, K;) and the *scales that come forth therefrom;* (TA;) as also صُمْلُوخٌ ; (S, K;) and so سِمْلَاخٌ and سُمْلُوخٌ: (K and TA in art. سملخ:) pl. صَمَالِيخُ. (TA.)

صُمْلُوخٌ : see above. ___ Also sing. of صَمَالِيخُ (TA) which signifies The *thin,* or *slender, shoots of the* أُصُول [i. e. *stems,* or *lower parts,*] *of the* نَصِىّ (K, TA) and *of the* صِلِّيَان: (TA:) or the sing. signifies the أُمْصُوخ *of the* نَصِىّ; which is *a kind of thing that is plucked therefrom, resembling a rod.* (AHn, TA.)

صَمَالِخٌ *Thick* milk, (S, K,) *of a consistency resembling liver, so that it quivers.* (S.)

صَمَالِخِىٌّ and سُمَالِخِىٌّ signify the same; (ISh, K;) i. e. Milk *collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick,* or *coagulates:* (ISh, TA:) or food, and milk, *having no taste.* (IAar, TA.)

صمي

1 **صَمَى** , (K,) aor. يَصْمَى, (TK,) inf. n. صَمَيَانٌ, *He* (a man, TK) *hastened, made haste, sped,* or *went quickly;* (K, TA;) and *was light, active,* or *agile;* this is said by Aboo-Is-hák [i. e. Zj] to be the primary signification; (TA;) as also اصمى . (K.) ___ And صَمَيَانٌ, (S, M, K,) likewise an inf. n. of which the verb is صَمَى, aor. as above, said of a man, (TK,) signifies [also] The act of *escaping,* or *getting loose* or *at liberty,* syn. تَفَلُّتٌ, (M, and so in some copies of the S, in other copies of the S and in the K تَقَلُّبٌ, [but the latter I regard as a mistake, and so it is said to be in the TK,]) and *leaping.* (S, M, K.) ___ صَمَى, aor. as above, (S, Msb, K,) inf. n. صَمْىٌ, (Msb,) said of an animal that is an object of the chase, means *He died* (S, Msb, K) *in one's sight,* (S, Msb,) or *on the spot.* (K.) صَمَاهُ الأَمْرُ, (Lth, K,) aor. as above, (TA,) *The thing,* or *event, betided him,* or *befell him.* (Lth, K.) ___ And مَاصَمَاكَ عَلَيْهِ *What incited, urged, induced,* or *made, thee to do it?* (K, TA.)

3 **صامى مَنِيَّتَهُ** *He tasted,* or *experienced, his destiny,* or *death;* as also اصماها . (M.)

4 **أَصْمَي** see 1, first sentence. ___ اصمى عَلَى لِجَامِهِ, said of a horse, *He champed his bit,* (S, M, K,) *and went away,* or *along.* (S, M.) اصمى الصَّيْدَ *He shot the chase,* or *game, in such a manner that it died* (S, Mgh, Msb, K) *in his sight,* (S, Msb,) *before him,* (Mgh, Msb,) *quickly,* (Mgh,) or *on the spot:* (K:) accord. to Az, *he killed it by means of his dog, in his sight;* but it applies also to the case of killing with an arrow: (Msb, TA:) أَنْمَى is said when the chase, or game, goes out of one's sight (Mgh, Msb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msb,) so that one knows not whether it died by his dog or his arrow

or by some accident. (Msb.) It is said in a trad., كُلْ مَا أَصْمَيْتَ وَدَعْ مَا أَنْمَيْتَ [*Eat thou what thou hast pursued,* or *shot, so that it has died in thy sight, and leave what thou hast pursued,* or *shot, in the case of its dying out of thy sight*]. (S, Mgh, Msb.) ___ And اصمى الرَّمِيَّةَ *He transpierced the animal that he shot at,* or *shot.* (M.) And اصمت القوسُ الرَّمِيَّةَ *The bow sent its arrow through the animal shot.* (TA.) ___ See also 3.

7 **انصمى عَلَيْهِ** *He darted down,* or *rushed,* (انْصَبَّ, S, K, or انْقَضَّ, M, [both meaning the same,]) *upon him,* (S, M, K,) and *advanced towards him* (M,) to which Az adds, *like as the hawk,* or *falcon, darts down* (يَنْصَمِى, i. e. يَنْقَضُّ). (TA.)

صَمَيَانٌ [an inf. n. used as] an epithet applied to a man, (S, M, A, &c.,) *Quick,* or *swift:* (Har p. 93: [see 1, first sentence:]) *courageous;* (S, M, K;) *earnest, not making a false show of bravery, in the charge,* or *assault:* (M, K:) and *strong, and mature in age:* (M, TA:) or the same word, (accord. to the TA,) or صَمَيَّانٌ, (so in this sense accord. to a copy of the M,) one *who rushes* (يَنْصَمِى) *upon men injuriously:* (M, TA:) accord. to the T, one *who seizes upon men unjustly:* accord. to IAar, *daring in acts of disobedience:* accord. to Z, applied to a man, it signifies تَمْضَآءٌ عَلَى الأُمُورِ [i. e. one *who executes, performs,* or *accomplishes, affairs with energy;* or *who keeps,* or *applies himself, thereto with much constancy* or *perseverance:* تَمْضَآءٌ being an intensive epithet, like تَكْلَامٌ and تَلْقَامٌ &c.]: (TA:) the pl. of صَمَيَانٌ is صَمْيَانٌ. (Kr, M, TA.)

صَمَيَّانٌ : see the next preceding paragraph.

صن

1 صَنَّ , [aor., accord. to rule, ـِـ ,] said of flesh-meat, *i. q.* صَلَّ [i. e. *It was,* or *became, stinking*]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.])

4 اصنّ *He,* or *it,* (a man, S, or a thing, Msb,) *had a foul,* or *fetid, odour, such as is termed* صُنَان: (S, Msb, K:) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like صَنَّ,] *It stank.* (TA.) And اصنّت البَقْلَةُ *The herb,* or *leguminous plant,* when held in the hand, *stank.* (TA.) And اصنّ said of water, *It became altered* [*for the worse*]. (K.) Also *He elevated his nose,* (S, K,) or *his head,* (ISk, TA,) *from pride.* (ISk, S, K.) And hence, (S,) اصنّت said of a she-camel, *She, having conceived, behaved disdainfully to the stallion.* (S, K.) ___ And *He was,* or *became, angry.* (K.) اصنّت said of a she-camel, (ISh, M,) or of a mare, (A 'Obeyd, K,) when near to bringing forth, (A 'Obeyd,) *Her young one struggled,* or *was in a state of commotion,* (A 'Obeyd, M,) *in the part bordering upon her tail* [so I render فِى صَلَاهَا], (A 'Obeyd,) or *its hind leg fell* [or *happened to come*] *into that part;* (M;) or *her young one stuck fast in her belly, and it pushed with its head,* (ISh, K,) or *with its shank and its nose,* (ISh,) *in the region of her anus.* (ISh, K.) The epithet applied to her in this case is مُصِنٌّ : (ISh:) and the pl. is مُصِنَّاتٌ and مَصَانُّ. (Az, TA.) اصنّت said of a woman, *She became old, but having in her some remains* [*of vigour*]: and such is termed مُصِنٌّ and مُصِنَّةٌ. (M.) اصنّ also signifies *He spoke in a low, faint, gentle,* or *soft, manner.* (TA.) And اصنّ عَلَى الأَمْرِ *He persevered,* or *persisted, in the affair.* (K.)

صَنٌّ , (S, M, TA,) with fet-h, (S, TA,) accord. to the K, صِنٌّ, which is wrong, (TA,) [*A kind of basket;*] *a thing like*

a covered سَلَّة, *in which bread is put,* (S, K, TA,) *and* [*other*] *food:* (TA:) *a large* زَبِيل, *like the* سَلَّة. (M.)

صَنٌّ The *urine of the* وَبْر [or *hyrax Syriacus*], (S, M, TA,) in the copies of the K erroneously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) صَنُّ الوَبْرِ is also a term applied to *Small, round, flattened cakes,* (أَقْرَاص,) *which are brought from El-Yemen to El-Hijáz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey:* mentioned by the hakeem Dáwood. (TA.) Also, (M, TA,) thus, without the art., but written by Az and J with it, i. e. الصَّنُّ, as in the K, (TA,) *One of the days called* أَيَّامُ العَجُوزِ; (S, M, K;) said to be *the first of those days.* (M. [See art. عجز.])

صُنَّةٌ *i. q.* صُبَّةٌ [q. v.] as signifying *A* سُفْرَة, or *a thing like the* سُفْرَة. (M in art. صب.)

صِنَّةٌ : see the next paragraph.

صُنَانٌ *A stink,* or *stench;* (M, Msb;) whether of the armpit or otherwise: (Msb:) or, (S, K,) as also صِنَّةٌ, (K,) the *stink,* or *stench, of the armpit,* (S, K,) and *of the creases of the body when they are in a corrupt state:* and the former is likewise applied to the *odour* of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) *a sweet odour.* (M, TA.)

صَنَّانٌ A *courageous* man. (K.)

أَصَنُّ A man *feigning himself unmindful, inadvertent,* or *heedless.* (K.)

مُصِنٌّ A man *having a foul,* or *fetid, odour, such as is termed* صُنَان; fem. with ة: and likewise applied to a he-goat when excited by lust. (TA.) And *Elevating the nose,* (S, M, TA,) or *the head,* (AA, TA,) *from pride,* (AA, S, M, TA,) or *from anger.* (M.) So in a verse cited in art. خفض. (S.) ___ And مُصِنٌّ غَضَبًا *Full of*

anger. (As, S.) See also 4, latter part, in two places. Also *Silent.* (TA.) And المُصِنُّ signifies *The serpent that, when it bites, kills on the spot:* one says, رماه ٱللّٰه بالمُصِنِّ المُسْكِت [*May God smite him with the silencing serpent that kills on the spot whomsoever it bites*]. (IKh, TA.)

صنب

صَنَابٌ *A sauce made of mustard* (S, M, A, K) *and raisins.* (S, A, K.) And *Long in the back and belly;* as also صَنَابَةٌ : (IAar, O, K:) and so each with س. (IAar, O.)

صَنَابَةٌ : see what immediately precedes.

صَنَابِيٌّ , applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) *Of a colour between redness and yellowness,* (M, A, K, TA,) *with abundance of hair,* and *of fur:* (TA:) or *of a bay,* or *dark bay,* or *brown, colour;* syn. كُمَيْتٌ : (S, O, K:) or *of a sorrel colour;* syn. أَشْقَرُ: (K:) or *of this last colour having some white hairs intermixed therewith:* (S, O, TA:) so called because his colour resembles the sauce termed صَنَابٌ: (TA:) صَنَابِيٌّ being a rel. noun from صَنَابٌ. (S, O, TA.)

مُصَنِّبٌ *Addicted to,* or *fond of, eating the sauce termed* صَنَابٌ. (IAar, O, K.)

صنبر

Q. 1 صَنْبَرَتِ النَّخْلَةُ *The palm-tree became solitary,* or *apart from others:* (M:) or *became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit.* (M, K.) And صَنْبَرَ أَسْفَلُ النَّخْلَةِ *The lower part of the palm-tree became slender, and stripped of the external parts* [or *of the stumps of the branches*]. (AO, and S in art. صبر, and TA.)

صَنْبَرٌ , (K, TA,) or صُنْبُورٌ , (O,) [both probably correct,] Anything *slender and weak,* (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is صَنَابِرُ: and hence, app.,] ___ صَنَابِرُ signifies *Slender arrows;* (T, M;) accord. to IAar: [ISd says,] I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the صَنَابِرُ [a pl. of صُنْبُورٌ] of the palm-tree: (TA:) occurring in this sense in a verse cited voce ذُلَّةٌ. (IAar, T, M.)

صَنْبَرٌ , and صِنْبِرٌ, and الصِّنْبِرُ: see صَنَّبَرٌ.

صَنْبَرَةٌ *Ground that has become rough by reason of urine and of dung,* or *compacted dung, of oxen or sheep &c.,* (K, TA,) *and the like.* (TA.) ___ أَخَذْتُ الشَّىْءَ بِصَنْبَرَتِهِ and بِصَنْبِرَتِهِ and بِصَنْوَبِرِهِ [which last is evidently, I think, a mistranscription for بِصَنْوَبَرِهِ] is a saying mentioned by Ibn-'Abbád as meaning *I took the thing altogether.* (O.)

صَنَّبَرٌ , (S, in art. صبر, M, O, K,) originally صِنْبِرٌ , (O,) *Cold,* as a subst.; (M, O;) as also صِنَّبْرٌ: (O:) or *cold clouds:* (IDrd, O:) or *a cold wind* (M, K) *with mist* or *clouds:* (M:) occurring in a verse of Tarafeh with kesr to the ب: (M:) [see also صُنْبُورٌ:] or صَنَّبَرٌ, occurring in that verse, signifies the *intense cold* of winter; (S in art. صبر;) as also صَنَابِرُ , (S,

K,) of which the

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sing. is صنبور . (TA.) On the expression of Tarafeh, حِينَ هَاجَ الصِّنَّبْرُ, [*when the cold wind, with mist, rises,*] ending a verse, IJ says that the poet means الصِّنَّبْرُ; but requiring to make the ب movent, he transfers to it the final vowel, as in the phrases هٰذَا بَكْرُ and مررت ببكرْ: he should therefore have said الصِّنَّبْرُ; but regarding the expression as meaning حِينَ هَيْجِ الصِّنَّبْرِ, he makes the ب to be with kesr, as though he transferred to it the kesreh of the ر: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with teshdeed to the ن and ر, and with kesr to the ب; saying,

* نُطْعِمُ الشَّحْمَ وَالسَّدِيفَ وَنَسْقِى ٱلْ *

* مَحْضَ فِى الصِّنَّبِّرِ وَالصُّرَّادِ *

[*We give to eat fat and the hump of the camel, and we give to drink pure milk, in the* time of *cold wind and chill mist*]. (K.) ___ Also الصِّنَّبْرُ, (M, K,) or الصِّنْبِرُ , (as in two copies of the S in art. صبر,) and صِنَّبْرٌ, [without the article ال, occurring in a verse of which the metre requires it to be thus written, with teshdeed to the ن,] (TA,) *One,* (S,) namely, *the second,* (M, K,) *of the days called* أَيَّامُ العَجُوزِ: (S, M, K: [see :])عَجُوزٌ الصِّنْبِرُ [or الصِّنَّبْرُ] and الصِّنَّبْرُ may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of صِنَّبْرٌ to that day is certain;] poetic necessity requiring the ب to be movent. (S.) ___ صِنَّبْرٌ has also two contr. significations, namely, *Hot:* and *cold:* accord. to Th, on the authority of IAar. (M.) You say غَدَاةٌ صِنَّبْرٌ, (M,) or صِنَّبْرٌ, (K,) and صِنْبِرٌ , (as in a copy of the M,) or صِنَّبْرٌ, (K,) *A cold morning:* (M, K:) and *a hot morning.* (K.)

صنبور *A solitary palm-tree, apart from others,* (AO, S in art. صبر, and M, A in art. صبر, and K,) *the lower part of which becomes slender,* (S and A in art. صبر,) *and stripped of the external*

parts [or *the stumps of the branches*]: (S ubi suprà:) and *a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit;* (M, K;) as also صَنْبُورَةٌ : (M:) and *a palm-tree that comes forth from the root,* or *lower part, of another palm-tree, without being planted:* (M:) or *a little palm-tree that does not grow from its mother-tree:* (Ibn-Sim'án:) and the *lowest part of a palm-tree,* (AHn, Ibn-Sim'án, M, K,) *from which the roots branch off:* (AHn, M:) and *branches that come forth from the lowest part of a palm-tree:* (M, K:) or *a branch that comes forth from the trunk of a palmtree, not from the ground:* this is [said to be] the original signification: (T, TA:) or *branches that come forth from the trunk of a palm-tree, not having their roots in the ground:* such branches weaken the mother-tree, which is cured by pulling them off: the pl. is صَنَابِيرُ (IAar) and صَنَابِرُ : (T, TA:) and the صَنَابِير are also called رَوَاكِيبُ and عَقَّانٌ. (Ibn-Sim'án.) ___ Hence, (A,) applied to a man, *Solitary; lonely:* (IAar:) or *solitary,* or *lonely, without offspring and without brother:* (S, A:) or *solitary, weak, vile,* or *ignominious, having no family nor offspring nor assistant:* (M, K:) or *having no offspring, nor kinsfolk* or *near relations, nor assistant, whether of strangers* or *relations:* and *weak:* (IAar:) and *mean,* or *ignoble.* (M, K.) See also صَنْبَرٌ. And *A young,* or *little,* (K,) or *weak,* (TA,) *boy,* or *child.* (K, TA.) It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim.] صُنَيْبِيرٌ, (M, TA,) or they called him صُنْبُورٌ, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (AO;) or to a branch growing from the trunk of a palm-tree. (TA.) The *tube,* or *pipe, that is in the* [*kind of leathern vessel,* or *bag, for water, called*] إِدَاوَةٌ, *of iron,* (S, M, A, K,) or *of lead,* (S, M, K,) or *brass,* (A,) or *of other material,* (K,) *from which one drinks.* (S, M, A, K.) ___ The [*aperture called*] مَثْعَبٌ of a watering-trough or tank [*from which the water runs out*]: (S, M, K:) or

the *hole,* or *perforation,* thereof, *from which the water issues when it is washed.* (M, K.) ___ The *pipe* of copper or brass *by which the water runs from one tank to another in a both.* (Mgh.) ___ And The *mouth of a* قَنَاة [or *water-pipe*]. (M, K.) Also *A cold wind:* and *a hot wind.* (O, K.) See also صِنَّبِر. ___ And *A calamity,* or *misfortune.* (O, K.)

صَنْبُورَة : see صَنْبُور, first sentence.

صَنَابِر : see صَنْبَر: ___ and صَنْبُور: and صِنَّبِر.

صَنَوْبَر [The *pine tree;*] *a certain kind of tree,* (S in art. صبر, M, Mgh, Msb, K,) *well known, from which,* (Msb,) or *from the roots of which,* (Mgh,) زِفْت [i. e. *pitch*] *is obtained,* (Mgh, Msb,) *green in winter and summer,* (M,) *the fruit of which is like small* لَوْز [i. e. *almonds,* but this is app. a mistranscription], *and the leaves whereof are* [*of the kind called*] هَدَب [q. v.]: (Mgh:) or the *fruit* [i. e. the *cone*] (S, M, K) *of that tree,* (S,) [i. e.] *of the* أَرْز; (M, K;) the trees being called أَرْز: (M:) A'Obeyd says that it signifies the *fruit of the* أَرْزَة, and that the *tree* is called صَنَوْبَرَة [which is the n. un.] on account of its fruit. (TA.) See also صَنْبَرَة.

صَنَوْبَرَة [n. un. of صَنَوْبَر, q. v. And] The *middle* of anything. (O.)

الظِّلُّ الصَّنَوْبَرِىُّ [*The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.*]

صُنَيْبِير dim. of صُنْبُور, q. v. (M, TA.)

نَخْلَةٌ مُصَنْبَرَة *A palm-tree that produces branches from its trunk:* such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Aboo-Sa'eed, TA.)

صنج

صَنْجٌ [*A cymbal;*] *a thing made of brass,* [*having its fellow of the same kind,*] *one of which was struck with the other;* (S, Mgh, Msb, K;) *of a round form:* (Mgh, Msb:) such was the instrument of this name known to the Arabs: (S, Mgh:) its use was disapproved: (Mgh:) pl. صُنُوجٌ: which was also applied by the Arabs to the *small round things inserted in the hoop of the tambourine* (Mgh, L, * Msb) *and the like,* (L,) *of brass,* or *copper:* (Msb:) an arabicized word (S, Mgh, Msb) [app. from the Pers. سَنْج or سِنْج]. ___ Also *A certain stringed instrument* [*of music*]; (S, Mgh, Msb, K;) [app. the *kind of harp called by the Persians* چَنْگ, *and by the modern Arabs* جُنْك, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] *an instrument peculiar to the 'Ajam;* (S, Mgh, Msb;) but the Arabs sometimes applied the name of صَنْج to this latter instrument: (L:) also an arabicized word when thus applied. (S, Mgh, Msb, K.) ___ صَنْجُ الجِنِّ signifies صَوْتُهَا [app. meaning *The clamour of the Jinn,* or *Genii;* or *their raising of their voices in singing*]: a phrase used [in this sense] in a verse of El-Kutámee. (TA.)

صَنْجَةُ المِيزَانِ : see سَنْجَة: its pl. is صَنَجَاتٌ (Mgh) [and app. also صَنَجٌ, like سَنَجٌ].

صَنَّاجٌ *A player with* [or *upon*] *the* صَنْج, meaning [the *cymbal,* and also] the *stringed instrument so called:* and in like manner صَنَّاجَةٌ : (L:) but this latter has an intensive signification [meaning *an excellent player with,* or *upon, the* صنج]: (Har p. 617:) and signifies also *a woman having* [or *playing with*] *a* صَنْج, as in a verse cited voce جَذَا in art. جذو [where it evidently means *a female player with cymbals*]. (L.)

صَنَّاجَةٌ : see the next preceding paragraph. ___ صَنَّاجَةُ الجَيْشِ means *The singer of the army:* ___ and also *The well-known* بَطَل [or *man of courage* or *valour*] (Har p. 617.) ___ Aashà- Benee-Keys, (L, K,) also

called Aashà-Bekr, (L,) used to be called صَنَّاجَةُ العَرَبِ because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi suprà.)

صند

صَنْدَدٌ : see what follows, in three places.

صَنْدَيْدٌ *A courageous lord* or *chief;* (S, L, K;) as also صَنْدَدٌ : (K:) or *a great,* or *big, and courageous, lord* or *chief:* (A:) or *a great,* or *big, and courageous, king:* (M:) or the former, (As, IAar, L,) or ↓ the latter, (K,) *a noble lord* or *chief:* (As, L, K:) or *a liberal, bountiful, munificent,* or *generous, lord* or *chief:* or *a clement,* or *forbearing, lord* or *chief:* (IAar, L, K:) *a defender of an army:* (IAar, L:) جَمَاعَةُ العَسْكَرِ, by which the pl. الصَّنَادِيدُ is expl. in the K, is a mistake for حُمَاةُ العَسْكَرِ, the words used by IAar: (TA:) *a nobleman: a great man:* (L:) or *a great chief:* (Kf:) *one who presides over a people and their affairs of importance and things in general:* or *a lord,* or *chief, eminent among his people, possessing the qualities of courage and liberality* or

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munificence or *generosity, who overcomes those that act with hostility and opposition towards him:* (MF:) pl. صَنَادِيدُ. (IAar, A, L.) Accord. to some, the ن is augmentative; and the word is derived from الصَّدُّ, the act of turning away; and seems to have been formed to denote an intensive signification. (MF.) Also *Overcoming,* (K, TA,) and *great.* (TA.) دَآءُ الصَّنَادِيد is *The disease called* ذَاتُ الجَنْبِ. (T in art. جنب.) ___ Also *A calamity; a misfortune;* or *a great,* or *formidable, event:* (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-Hasan, نَعُوذُ بِٱللّٰهِ مِنْ صَنَادِيدِ القَدَرِ *We seek protection by God from the calamities,* &c., *of destiny:* (S, M: *) or *from its great and overpowering afflictions.*

(L.) ___ Also, (accord. to the TA,) or صَنْدَدٌ , (accord. to the K,) *An isolated ledge of a mountain.* (K, TA.) ___ رِيحٌ صَنْدِيدٌ *Violent wind.* (A, K.) ___ بَرْدٌ صَنْدِيدٌ *Vehement,* or *intense, cold.* (A, K.) ___ One says, مَرَّتْ عَلَيْنَا صَنَادِيدُ مِنْ بَرْدٍ *Times of intense cold befell us.* (A.) [See also another ex. voce صَخْدَانٌ.] ___ And حَرٌّ صَنْدِيدٌ *Vehement,* or *intense, heat.* (A.) One says يَوْمٌ حَامِى الصَّنْدِيدِ, (Th, M, L,) or الصَّنَادِيدِ, (A, K,) *A day of vehement,* or *intense, heat.* (Th, M, A, L, K.) ___ غَيْثٌ صَنْدِيدٌ *Rain consisting of large drops:* (S, K:) or *that falls in large quantity:* pl. غُيُوثٌ صَنَادِيدُ. (A.) And one says, رَمَتِ السَّمَآءُ بِصَنَادِيدِ البَرَدِ *The sky cast down large hail-stones.* (A.) ___ الصَّنَادِيدُ مِنَ السَّحَابِ *Great clouds:* (M:) or *clouds that pour forth much rain, in large drops.* (L.)

صندق

صَنْدُوقٌ , (S and Msb in art. صدق, and K in a separate art.,) thus, with ص, accord. to ISk, (S,) and صَنْدُوقٌ, (K,) or the latter is vulgar, (Msb,) [*A chest, coffer,* or *trunk:* strangely expl. in the TA as meaning *a* جوالق:] and زَنْدُوقٌ and سَنْدُوقٌ are dial. vars. thereof: (K:) pl. صَنَادِيقُ. (S, Msb, K.)

صَنَادِيقِىٌّ *A maker of* صَنَادِيق [or *chests, coffers,* or *trunks*]. (TA.)

صندل

Q. 1 صَنْدَلَ , said of a camel, (IAar, M, O, K,) and of an ass, (K,) *He was big in the head,* (IAar, M, O, K,) *and hard,* or *strong,* or *hardy, and large.* (K.)

Q. 2 تَصَنْدَلَ *He exerted himself in amatory conversation* or *dalliance with women.* (Ibn- 'Abbád, O, K.) And *He wore what is termed the* صَنْدَل, *a thing resembling the boot, with nails in the sole.* (Msb.)

صَنْدَلٌ , applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also صُنَادِلٌ , (M, K,) *Big in the head:* (S, O:) or *strong in make, big in the head:* (T, TA:) or *large, strong, big in the head:* (M:) or *big in the head, and hard,* or *strong,* or *hardy, and large:* (K:) or accord. to IDrd, صُنَادِلٌ , applied to a camel, signifies *hard,* or *strong,* or *hardy:* (O:) the pl! of the former [or of each] is صَنَادِلَ. (S, O.) Also, i. e. صَنْدَلٌ, *A species of trees,* (S, O, Msb,) or *a kind of wood,* (M, K,) *well known,* (Msb,) *of sweet odour,* (S, M, O,) *and of several sorts;* (TA;) [i. e. *sandal-wood;*] *the best of which is the red,* or *the white,* (K, TA,) or *the yellow;* (TA;) *a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers:* (K, TA;) *the infusion of its sawdust and the continual smelling of it weaken the venereal faculty.* (TA.) It is also a Pers. word (كَلِمَةٌ أَعْجَمِيَّةٌ [or rather an arabicized word from the Pers. سَنْدَل]) signifying *A thing resembling the boot* (الخُفّ), *in the sole of which are nails:* pl. صَنَادِلُ. (Msb.)

صَنْدَلَانِىٌّ *i. q.* صَيْدَلَانِىٌّ. (O, K.) See the latter, in art. صدل.

صُنَادِلٌ : see صَنْدَلٌ, above, in two places.

صنر

صِنَارٌ , as some say, or **صِنَّارٌ** , (M,) or both, but the former is the more common, (K,) The *kind of tree called* دُلْب [i. e. the *plane-tree*]: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] چَنَار. (K.)

صِنَّارٌ , (K,) or **صِنَّارَةٌ** , (S, O, M,) or the latter is not allowable, (TA,) The *head of a spindle;* (S, O, K;) i. e. (S) the *crooked,* (S,) or *slender,* (M,) or *slender and crooked,* (TA,) *piece of iron* (S, M, TA) *that is in the head of the spindle:* (M, TA:) or, accord. to Lth, the latter signifies *a woman's spindle;* and is a foreign word introduced into the Arabic language. (TA.) See also صِنَارٌ.

صِنَّوْرٌ A *niggardly* man, *of evil disposition:* (T, O, K:) mentioned by IAar. (T, O.) [See also صِنَّارَةٌ.]

صِنَّارَةٌ : see the next paragraph.

صِنَّارَةٌ : see صِنَّارٌ. ___ Also The *handle* of the [kind of shield called] حَجَفَة: (S, K:) pl. صَنَانِيرُ. (K.) ___ And The *ear:* (S, M, K:) of the dial. of El-Yemen. (S, M.) Also A man *evil in disposition;* (M, K;) on the authority of IAar; (M;) as also صَنَّارَةٌ ; (M, K;) on the authority of Kr: Aboo-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAar, (TA,) *Bad in respect of* أَدَب [or *discipline of the mind and manners,* &c.], *even though eminent,* or *celebrated,* or *well known:* (K, TA:) pl. as above. (TA.)

صنط

صَنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of سَنْطٌ, q. v. (K.)

صنع

1 صَنَعَ الشَّىْءَ , aor. ـَـ , inf. n. صُنْعٌ and صَنْعٌ, *He made, wrought, manufactured, fabricated,* or *constructed, the thing;* syn. عَمِلَهُ: (K:) [or *he made it,* &c., *skilfully,* or *well;* for] الصُّنْعُ signifies إِجَادَةُ الفِعْلِ; and every صُنْعٌ is a فِعْلٌ, but every فِعْلٌ is not a صُنْعٌ; and it is not predicated of [irrational] animals [unless tropically, (see أَصْنَعَ,)] nor of inanimate things, like as الفِعْلُ is. (Er-Rághib, TA.) ___ [Hence,] صَنَعَ signifies also [*He fabricated* speech or a saying or sentence or the like:] *he forged* a word; and poetry, عَلَى فُلَانٍ *in the name of such a one.* (Mz, 8th نوع.) ___ And صَنَعَ, inf. n. صَنْعٌ [and صُنْعٌ] and صَنِيعٌ, [with the objective complement understood,] *He worked,* or *wrought; he practised,* or *exercised, an art, a craft,* or *a manufacture.* (MA.) ___ And صَنَعَ إِلَيْهِ مَعْرُوفًا, (S, O, K,) aor. as above, (K,) inf. n. صُنْعٌ, with damm, *He did to him a benefit, favour,* or *kind act:* and صَنَعَ بِهِ صَنِيعًا قَبِيحًا *he did to him an evil,* or *a foul, deed:* syn. فَعَلَهُ: (S, O, K:) and one says also [in the former of these two senses], اصْطَنَعَ عِنْدَهُ صَنِيعَةً; (S, Mgh, K;) syn. اتَّخَذَهَا; (K;) or أَحْسَنَ إِلَيْهِ. (Mgh.) The saying مَا صَنَعْتَ وَأَبَاكَ means مَعَ أَبِيكَ [i. e. *What didst thou together with thy father?*]. (S.) The saying of the Prophet, إِذَا لَمْ تَسْتَحْيِ فَٱصْنَعْ مَا شِئْتَ [*If thou be not ashamed, do what thou wilt,*] is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, he who is not ashamed does what he will: (O, L, TA: *) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A 'Obeyd to be the right meaning. (L.) In the phrase صُنْعَ ٱللّٰهِ, in the Kur [xxvii. 90, which may be rendered *By the doing of God*], صنع is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning ذٰلِكَ to be understood before it. (Zj, O, TA.) One says also, مَا أَحْسَنَ صُنْعَ ٱللّٰهِ عِنْدَكَ and صَنِيعَ ٱللّٰهِ [*How good is the doing of God with thee,* or *at thine abode!*]. (K.) ___ And صَنَّعَتْ فَرَسِى, inf. n. صَنْعٌ and صَنْعَةٌ, *I tended well my horse;* or *took good care of him;* (S, O, K, TA;)

supplied him with fodder, and fattened him: and صَنَعَ جَارِيَتَهُ *he reared,* or *nourished, his girl,* or *young woman:* (TA:) and صُنِعَتِ الجَارِيَةُ *the girl,* or *young woman, was treated* [or *nourished*] *well, so that she became fat;* as also صَنَّعَتْ , inf. n. تَصْنِيعٌ: (K, TA:) or you say اصْنَعِ الفَرَسَ, (so accord. to my MS. copy of the K,) or أَصْنَعَ الفَرَسَ, (so accord. to other copies of the K, and in the O, [in the CK اُصْنُعِ الفَرَسَ,]) without teshdeed; [which seems to indicate that the right reading is صَنَعَ, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that أَصْنَعَ الفَرَسَ is said by IKtt to be a dial. var. of صَنَعَهُ;] (O, K;) and صَنَّعَ الجَارِيَةَ,

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with teshdeed, meaning *he treated* [or *nourished*] *well the girl,* or *young woman, and fattened her;* (O, K; [in my MS. copy of the K صَنِّعِ الجَارِيَةَ;]) because the تصنيع of the girl, or young woman, is by means of many things, and by careful tending: (O, K:) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say صَنَعَ جَارِيَتَهُ, without teshdeed: and hence the phrase in the Kur [xx. 40.], وَلِتُصْنَعَ عَلَى عَيْنِي, (TA,) meaning [*And* this I did] *that thou mightest be reared and nourished in my sight;* (O, TA;) for which some read وَلْتُصْنَعْ, as an imperative; and some, وَلِتَصْنَعَ, meaning *and that thou mightest work in my sight,* (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, صَنَعَتْ نَفْسَهَا: see 5. And you say also اصْطَنَعْتُهُ , meaning *I reared him;* and *educated, disciplined,* or *trained, him well.* (S, * O, K, TA.) Accord. to IDrst, صَنِعَ, inf. n. صَنَعٌ, signifies *He was,* or *became, skilled,* or *skilful:* but IB says that صَنِعَ has not been heard. (TA.)

2 **صَنَّعَ** see 1, latter half, in two places.

3 **مُصَانَعَةٌ** primarily signifies The *doing to one a thing in order that he may do another thing*

to the doer of the former thing. (TA.) ___ Hence, (TA,) The *treating with gentleness,* or *blandishment; soothing, coaxing, wheedling,* or *cajoling;* and *endeavouring to conciliate.* (O, K, TA.) Or this is from the last of the following significations. (TA.) You say صانعهُ *He treated him with gentleness,* or *blandishment;* &c. (O, TA.) And *He acted hypocritically with him.* (TA.) And صانعهُ عنِ الشَّىْءِ *He strove,* or *endeavoured, to turn him from the thing by deceit,* or *guile.* (TA.) ___ And hence, (A, TA,) or from the last signification in this paragraph, (TA,) The act of *bribing.* (S, O, Msb, * K, * TA.) One says, صانع الوالى *He bribed* [*the prefect, ruler, judge,* or *the like*]. (TA.) And صانعهُ بالمالِ *He bribed him with property, wealth,* or *money.* (Mgh, TA. *) And it is said in a prov., مَنْ صانَعَ بالمالِ لَمْ يَحْتَشِمْ مِنْ طَلَبِ الحاجَةِ [*He who bribes with property is not ashamed of demanding the thing wanted*]. (S, O, TA.) ___ Also A horse's *not putting forth,* or *giving, the whole of his strength in going; reserving somewhat thereof:* one says, يُصانِعُكَ بِبَذْلِهِ سَيْرَهُ [*He keeps back from thee somewhat by the manner in which he exerts his power of going*]. (O, K, TA.)

4 **اصنع** *He* (a man, O) *aided,* or *assisted, another.* (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also, اصنع الأَخْرَقُ, meaning *The unskilful learned, and did soundly, thoroughly, skilfully,* or *well:* but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawádir of IAar, where the latter says that اصنع الرَّجُلُ means أَعَانَ الأَخْرَقَ [i. e. *The man aided,* or *assisted, the unskilful*]. (TA.) اصنع الفرس: see 1, latter half. [Freytag states, as on the authority of the K, that أَصْنَعَ, said of a horse, signifies Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset (which is nearly the same as a signification of صانع likewise mentioned by him): but this is a mistake.]

5 **تَصَنُّعٌ** signifies The *affecting a goodly way, mode,* or *manner, of acting,* or *conduct,* or *the*

like; (S, O, K, TA; [الصَّمْت in the CK is a mistranscription for السَّمْت;]) and the *making a show thereof;* (TA;) and the *adorning oneself* (K, TA) *thereby, while internally unsound in the grounds of pretension to respect.* (TA.) And تصنّعت, said of a woman, means صَنَعَتْ نَفْسَهَا [*She cultivated and improved her person, so as to render herself comely, by art, and good nurture*]: (S, O:) or *she adorned,* or *embellished, herself.* (PS.)

8 **إِصْتَنَعَ** see 1, former half. ___ Accord. to Er-Rághib, اِصْطِنَاعٌ signifies The *exceeding the usual,* or *ordinary, bounds,* or *degree, in putting* a thing *into a good, sound, right,* or *proper, state.* (TA.) ___ And hence, he says, the phrase in the Kur [xx. 43], وَاصْطَنَعْتُكَ لِنَفْسِى, which means *And I have chosen thee* [*for myself*] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it: (TA:) or it means *I have reared thee,* (Az, TA,) or *I have chosen thee,* (O, K, TA,) [*for myself,*] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but one. ___ One says also, اصطنع خَاتَمًا *He ordered that a signet-ring should be made for him.* (O, K.) [See also 10.] ___ And اصطنعه [in which the pronoun seems to refer to رِزْق i. e. sustenance, &c.,] also signifies قَدَّمَهُ [app. meaning *He offered it*]. (TA.) ___ And اصطنع [alone, for اصطنع مَصْنَعَةً,] *He made,* or *prepared, a repast, feast,* or *banquet, to which to invite friends.* (O, K, TA.) And *He prepared food to be dispensed in the way,* or *cause, of God.* (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10 **اِسْتَصْنَعَهُ**, accord. to the O, signifies *He asked for it to be made for him:* accord. to the L, استصنع الشَّىْءَ signifies *he invited,* or *he induced,* or *caused* (دَعَا,) [another] *to make the thing.* (TA.) In the saying of Es-Sarakhsee, اِسْتَصْنَعَ عِنْدَ الرَّجُلِ قَلَنْسُوَةً [app. meaning *He asked,* or *desired, the man to make for him a* قلنسوة (q. v.)], عند is redundant. (Mgh.) [See also 8.]

صَنْعٌ : see صَنَعٌ, in two places. Also, and صَوْنَعٌ , *A certain small creeping thing,* or *insect,* (دُوَيْبَّةٌ,) or *a flying thing* (طَائِرٌ): (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. ضتع) ضَتْعٌ and ضَوْتَعٌ: in one case or the other mistranscribed. (TA in art. ضتع.)

صُنْعٌ an inf. n. of صَنَعَ [q. v.] (S, K, &c.) ___ And *i. q.* رِزْقٌ [*Sustenance,* &c.]. (TA.) See also صَنَعٌ, in two places.

صَنْعٌ *A tailor:* (O, K:) or one who is *gentle, delicate,* or *skilful,* (رَفِيقٌ, O,) or *thin, fine,* or *delicate,* (رَقِيقٌ, so in the copies of the K,) or *slender,* or *small,* (دَقِيقٌ, so in the TA,) [of which readings that in the O is app. the right,] *in respect of the hands.* (O, K.) See also صَنَعٌ, in five places. Also *A* مَصْنَعَةٌ *of water;* (O, K, TA;) i. e. *a piece of wood* [app. *a plank* or *board*] *by means of which water is confined, and retained for a while:* (TA:) pl. أَصْنَاعٌ: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call أَحْبَاسٌ of water أَصْنَاعٌ; (see حَبْسٌ, of which احباس is the pl.;) for I do not find مَصْنَعَةٌ thus expl. in any lexicon except the TA:] and صَنَّاعَةٌ , with teshdeed, and صَنَاعٌ , (O, K,) like سَحَابٌ, (K,) accord. to Lth, (O,) signify *pieces of wood* [or *planks* or *boards*] *put together in water, to confine the water, and retain it for a while;* (O, K;) *like the* حَبَاسَةٌ [q. v.]. (O.) ___ See also مَصْنَعَةٌ, in two senses. ___ Also *A manufactured thing* (K, TA) *of any kind,* (TA,) *such as a* سُفْرَةٌ [q. v.], (K, TA,) &c. (TA.) ___ And *A garment.* (Ibn-'Abbád, O, K, TA.) You say, رَأَيْتُ عَلَيْهِ صَنْعًا جَيِّدًا [*I saw upon him a goodly garment*]. (Ibn-'Abbád, O, TA.) ___ And *A turban.* (IAar, O, K, TA.) ___ And The [*iron instrument with which flesh-meat is roasted, called*] سَفُّودٌ. (O, TS, K.) El-Marrár El-Fak'asee says, describing camels,

* وَجَآءَتْ وَرُكْبَانُهَا كَالشُّرُوبِ *
* وَسَائِقُهَا مِثْلُ صَنْعِ الشِّوَآءِ *

[*And they came, their riders being like drinkers,* or *drunkards, and their driver like the* سَفُّودٌ *of roasted flesh-meat*]. (O.) In the L, السود is put in the place of السفّود; and after citing the

verse above, [and app. reading مثل, regarding it as relating to the camels,] the author says that the poet means, سُودَ الأَلْوانِ. (TA.) ___ And *Roasted flesh-meat* [itself]; syn. شِوآءٌ. (So in copies of the K. [SM says that the right reading, as the explanation of الصِّنْعُ in this instance, is الشِّوا; and cites IAar as saying الصِّنْعُ الشِّوا نفسه: but I think that the right reading is indicated by the addition نفسه to be الشِّوآءُ; and that IAar gives this signification after mentioning that which here next precedes it.])

رَجُلٌ صَنَعٌ, (Mgh, L, Msb,) and رجل صَنَعُ اليدين, (S, Mgh, O, Msb, K,) and صَنَعُ اليد, (Th, TA,) and صَنَعُ اليدين, (S, O, K,) and صَنْعُ اليد, (TA,) and صَنَعُ اليد, (IB, TA,) and Sh is related to have said, رجل صَنَعٌ, (TA,) and صَنِيعُ اليدين, (S, O, K,) and صَنِيعُ اليد, (TA,) and صَنَاعُ اليدين, (K,) and صَنَاعُ اليد, but not صَنَاعٌ alone when applied to a male, (TA,) *A man skilful in the work of the hands* or *hand:* (S, Mgh, O, Msb, K, TA:) and a company of men you term قومٌ صَنْعَى الأَيْدى and صُنْعَى

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الأَيْدى, and صَنَعَى الأَيْدى, and صَنْعَى الأَيْدى, (K,) [all of which are instances of quasi-pl. ns., except, perhaps, the last, which is said in the TA to be a pl. of صَنْعٌ,] and أَصْنَاعُ الأَيْدى, (K, [in the CK, erroneously, اصناعى,]) which is pl. of صَنْعُ اليد or of صَنِيعُ اليد, or, accord. to Sh, as IB says, the only pl. of صَنَعٌ is صَنَعُونَ, and in like manner in the case of صَنْعٌ you say صَنْعُو اليد, (TA,) and رِجالٌ صُنَعٌ is mentioned as on the authority of Sb, (K,) and Sh is related to have said قومٌ صَنَعُونَ, [using the latter word as pl. of صَنَعٌ,] with the ن quiescent. (TA.) And you say امرأةٌ صَنَاعٌ, (ISk, Mgh, Msb, TA,) and صَنَاعُ اليدين, (S, O, K,) and صَنَاعُ اليد, (IJ, TA,) an instance of an epithet applied to a woman like كَعابٌ and رَداحٌ and حَصانٌ, (TA,) the ا of prolongation before the final letter resembling, and rendering needless, the ة in صَنَعَةٌ, (IJ, TA,) which is not allowable, (IJ, * Mgh, Msb, TA, *) though an instance of it occurs used on the ground of analogy: (Mgh:) *A woman skilful in the work of the hands* or *hand;* (ISk, S, O, K, TA;) *who makes things in a suitable manner; who sews,*

and cuts out or *makes, leathern buckets;* (ISk, TA;) contr. of خرقآء; (Mgh, Msb;) and امرأة صنيعة signifies the same: (TA:) and امرأتان صناعان: and نسوة صنع. (S, O, K.) Th preferred صنع اليد as applied to a man; and صناع اليد as applied to a woman. (IB, TA.) Accord. to IDrst, صنع is an inf. n. used as an epithet. (TA. [But see 1, last sentence.]) It is said in a prov., لا تعدم صناع ثلّة [expl. in art. ثل]. (TA.) ___ [Hence,] one says of a poet, and of any one who is eloquent, رجل صنع اللّسان [*A man skilful in the use of the tongue*]: and in like manner, لسان صنع [*a skilful tongue*]. (K, TA.) And امرأة صناع اللّسان *A woman sharp-tongued:* or *long-tongued:* syn. سليطة. (TA.)

صنع : see صنيع, last sentence.

صنعة *Work* or *handiwork, an art, a craft* or *handicraft,* or *a trade;* (KL;) as also صناعة : (KL, PS:) *any habitual work* or *occupation* of a man; as also حرفة; (K in art. حرف;) [and so صناعة , as is indicated in the K voce حرفة; whence] one says, صناعته رعاية الإبل [*His habitual work* or *occupation,* or *his business, is the tending,* or *pasturing, of camels*]: (M, and K in art. رعى:) or صنعة [more particularly] signifies the *work of the* صانع; (S, O, K;) [*a manufacture,* or *work of art;* and *workmanship,* or the *skill of a worker,* which last meaning is plainly indicated in the O, and by common usage:] and صناعة , the حرفة [i. e. *craft,* or *habitual work* or *occupation,*] *of the* صانع, (S, Mgh, O, Msb, * K,) meaning *of him who works with his hand:* (Mgh:) the pl. of صناعة is [صنائع and] صناعات. (KL.) ___ It is also an inf. n. of 1 as used in the phrase صنعت فرسى [q. v.]. (S, O, K, TA.)

أسهم صنعة, with damm, *Arrows that are equal, equable, uniform,* or *even, the work of one man.* (TA.) [Perhaps صنعة is a quasi-pl. n. of صنيع applied to an arrow.]

صنعى and صنعى and صنعى and صنعى: see صنع.

صناع : see صنع: and see also صنع, in eight places.

صنوع in a sense in which it is used in a verse of Aboo-Dhu-eyb is a pl. of which ISd says, I know not any sing. thereof: accord. to Skr, it means The خرز [app. either the *seams* or the *stitch-holes*] of a مزادة or of an إداوة: or, as some say, *the thongs used in the sewing* thereof: and some say the *making* thereof, so that in this case it is an inf. n. (TA.)

صنيع an inf. n. of 1 [q. v.]. (MA.) ___ And *i. q.* مصنوع [meaning *Made, wrought, manufactured, fabricated,* or *constructed:* or *made,* &c., *skilfully,* or *well:* see 1, first sentence]. (TA.) ___ [Hence,] *Food* (O, K, TA) *that is made,* or *prepared, and to which people are invited;* (TA;) and مصنعة signifies [the same, i. e.] *a repast, feast,* or *banquet, to which friends are invited:* (O, K, TA:) one says, كنت فى صنيع فلان *I was at the repast of such a one, made,* or *prepared, by him, to which people were invited:* and المصنعة *the repast to which friends were invited.* (TA.) And (i. e. the former word) *Food prepared to be dispensed in the way,* or *cause, of God.* (TA.) ___ Also, applied to a sword, *Polished,* (S, O, K, TA,) *and proved by experience;* and so applied to an arrow: (K, TA:) or, applied to a sword, *frequently renovated by polishing:* (A, TA:) pl. صنع. (TA.) ___ And, applied to a horse, *Well tended;* (S, O, K, TA;) *supplied with fodder, and fattened.* (TA.) And [in like manner it is applied to a human being:] one says, هو صنيعى *He is the person whom I have reared;* and *whom I have educated, disciplined,* or *trained, well;* (O, K, TA;) and so صنيعتى ; (S, * O, K, TA;) and هو مصطنعة فلان *he is the person whom such a one has reared;* &c. (Z, TA.) ___ And *A goodly and clean garment.* (A, L, TA.) ___ And *A deed,* or *an action;* (S, O, K, KL;) and so صنيعة : (Ham p. 198:) one says, صنع به صنيعا قبيحا *He did to him an evil,* or *a foul, deed:* (S, O, K:) and سوء صنيعة means *The evil* [*consequence*] *of a deed.* (Ham ubi suprà.) And [particularly] *A good deed, a benefit, favour,* or *kind act;* (O, K, TA;) and so صنيعة : (S, * O, Msb, K:) [see a verse cited voce

مصنع:] pl. [of either, of the latter agreeably with rule,] صنائع. (O, K.) Also *Skilful in work* of the hands or hand: (S, O, K, TA:) fem. [in this sense] with ة. (TA.) See صنع, in four places. Accord. to IDrst, صنع [likewise] signifies *Skilled*, or *skilful*, as part. n. of صنع; but IB says that صنع has not been heard. (TA.)

صناعة : see صنعة, in four places. The saying of 'Alee, يؤخذ من كل صناعة صناعته, if correctly related, means يؤخذ من كل ذى صناعة مصنوعه [*From every one possessing skill in manufacture should be taken*, or *procured, that which he has manufactured:* or perhaps من is a mistake for عن, and the meaning is, *from every craftsman is to be acquired his craft*]. (Mgh.)

صنيعة : see صنيع, latter half, in four places.

صناعية Persons *who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests:* occurring in a verse of 'Ámir Ibn-Et-Tufeyl. (TA, in this art. and in art. صلمع.)

صنائعىٌّ : see صانع.

صنَّاع [*An expert* صانع i. e. *manufacturer* &c.] (TA. [There mentioned only as a proper name, or surname.])

صنَّاعة : see صنع, former half.

صانع *A handicraftsman; manufacturer;* or *worker*, or *maker, with his hand;* (S, * Mgh, O, * Msb, * K;) or *one having a* صنعة [i. e. *craft* &c.] *which he exercises;* (TA;) [*an artificer*, or *artisan;*] and صنائعىٌّ is [used in the same sense, and particularly as meaning *one who works for hire under a master;* being] a rel. n. from صنائع [pl. of صناعة], like أَنْماطىٌّ and أَنْصارىٌّ: (TA:) the pl. of صانع is صنَّاع. (Msb, TA.)

صُونُع : see صَنُع.

أَصْنَعُ [*More,* or *most, skilled in working with the hands, manufacturing, fabricating,* or *constructing*]. See an ex. voce سُرْفَة, and another voce تَنَوُّط.

مَصْنَعٌ [may be sued, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says,

* إِنَّ الصَّنِيعَةَ لا تَكُونُ صَنِيعَةً *
* حَتَّى يُصَابَ بِهَا طَرِيقُ المَصْنَعِ *

[which may be rendered *Verily that which is a good deed* considered abstractedly, or without relation to the manner or object &c., *will not be a good deed* in effect *except,* or *unless, the way of the doing,* or *the way that leads to the place* (here meaning *the object*) *of the doing, be rightly hit upon therewith*]. (O, TA.) ___ In the following verse of Náfi' Ibn-Lakeet, (TA in this art. and in art. ريش,) wrongly ascribed by J [in arts. ريش and مرط] to Lebeed, (TA in art. ريش,) and ascribed by others to other poets, (TA in art. مرط,) it is expl. by IAar as signifying *A place that is deemed goodly* [in workmanship]; syn. مُسْتَمْلَحٌ [a n. of place, accord. to a general rule, as well as pass. part. n.: or مَصْنَعٌ may be here more literally rendered *a place of skilful workmanship*]: the poet says,

* مُرُطُ القَذَاذِ فَلَيْسَ فِيهِ مَصْنَعٌ *
* لَا الرِّيشُ يَنْفَعُهُ وَلَا التَّعْقِيبُ *

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(TA in the present art.) meaning *Having no feathers upon it,* [*and having in it no place*

exhibiting skilful workmanship, neither the feathers being of use to it] *nor the binding around with sinews.* (TA in art. ريش.) ___ See also what here follows.

مَصْنَعَةٌ (S, Mgh, O, Msb, K) and مَصْنُعَةٌ (S, O, K) and مَصْنَعٌ (O, Msb, K) [*A kind of tank,* or *reservoir, for rain-water;* i. e.] *a thing like a* حَوْضٌ, (S, Mgh, O, K, TA,) or *like a* صَهْرِيجٌ (Msb, TA) *and a* بِرْكَةٌ, (Msb,) *that is made,* or *constructed,* (Mgh, Msb,) *for collecting the water of the rain:* (S, Mgh, O, Msb, K, TA:) pl. مَصَانِعُ, (O, Msb, K, TA,) a pl. of all the three words above, expl. by As as meaning *excavations which people make for the rain-water, which they fill therewith, and from which they drink;* and مَصَانِيعُ is another pl. of مَصْنَعَةٌ, the ى being inserted by poetic license; or it may be pl. of مَصْنُوعٌ or مَصْنُوعَةٌ: and صَنْعٌ [in like manner] signifies *a* حَوْضٌ or *a thing like a* صَهْرِيجٌ: and صُنُوعٌ is said to be a pl. thereof: (TA:) or صَنْعٌ signifies *a watering-trough,* or *tank, made for the rain-water, and not cased with baked bricks;* and its pl. is أَصْنَاعٌ. (TA voce بِرْكَةٌ.) See also صَنْعٌ, in two places. ___ [The pl.] مَصَانِعُ signifies also *Constructions such as* قُصُورٌ [or *pavilions,* &c.], (O, K,) and *fortresses;* (S, O, K;) and صَنْعٌ also signifies *a fortress:* and the former, *wells* also. (TA.) And *Towns,* or *villages,* are thus called, (O, K,) by the Arabs, accord. to As: sing. مَصْنَعَةٌ: (O, TA:) one says, هُوَ مِنْ أَهْلِ المَصَانِعِ, meaning *He is of the people of the towns,* or *villages, and of the cultivated land.* (A, TA.) Also *Places set apart for horses, away from the tents* or *houses:* sing. مَصْنَعَةٌ. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean reservoir for rain-water, Reiske renders it Hospitia publica.] See also صَنِيعٌ, in two places.

مَصْنُوعٌ : see صَنِيعٌ, and مَصْنَعَةٌ. ___ Also [*Fabricated,* as applied to speech or a saying or sentence: a phrase, or word,] *innovated,* [or *coined,*] *and given by its author as chaste* (فَصِيحٌ) *Arabic;* differing from مُوَلَّدٌ, which is applied to what is not so given: (Mz, 21st نوع:) *forged,* as applied to a word, and poetry. (Id. 8th نوع.)

هُوَ مُصْطَنَعَةُ فُلَانٍ : see صَنِيعٌ.

صنف

2 **صنّفهُ** , (M, K,) inf. n. تَصْنِيفٌ, (S, M, O, K,) *He assorted it;* i. e. *made it into,* or *disposed it in, sorts,* or *species;* (S, O, K;) and *separated,* or *distinguished, its several parts* or *portions* or *constituents, one from another:* (S, M, O, K:) التَّصْنِيفُ is *the separating,* or *distinguishing,* of things, *one from another.* (Msb.) ___ And hence, (Z, Msb, * TA,) تَصْنِيفُ الكُتُبِ (Z, TA) or الكِتَابِ: (Msb:) you say, صنّف الكتاب, inf. n. as above, *He composed the book.* (MA.) صنّفت العضاه *The* [*trees called*] عضاه *became green:* (M:) and صنّف الشَّجرُ *the trees put forth their leaves:* (O, K: [and the like is said in the Msb:]) AHn says that this signifies *the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved;* but this is not a valid saying; and in like manner تصنّف : (M:) accord. to the A, both signify *the trees became of different sorts;* and in like manner النَّباتُ [*the plants,* or *herbage*]: (TA:) and صنّف الثَّمرُ, inf. n. as above, signifies *the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others:* (Msb:) and تصنّف الأَرْطَى, and النَّبْتُ, *the* [*trees called*] ارطى, and *the plants,* or *herbage, broke forth to leaf.* (Ibn-'Abbád, O, K.) 'ObeydAlláh Ibn-Keys-er-Rukeiyát says,

* سَقْيًا لِحُلْوَانَ ذِى الكُرُومِ وَمَا *

* صَنَّفَ مِنْ تِينِهِ وَمِنْ عِنَبِهْ *

[*May there be a sending down of rain to Hulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof*]: (O, K:) it is said in the K that the verb in this verse is thus, from صنّف الشَّجرُ, not from صنّفهُ; and that J has erred in the reading

that he has given; for the reading given by J, who ascribes this verse to Ibn-Ahmar, is صُنُفٍ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, *and of such as have been made to consist of various sorts* or *species, of the fig-trees and the grape-vines thereof,*] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5 **تَصَنَّفَ** see above, in two places. ___ One says also, تَصَنَّفَتْ شَفَتُهُ *His lip became chapped.* (Ibn- 'Abbád, O, K.) And تَصَنَّفَ سَاقُ النَّعَامَةِ *The shank of the ostrich became chapped.* (TA.)

صَنْفٌ : see what next follows.

صِنْفٌ and صَنْفٌ *A sort,* or *species,* (Lth, S, M, O, Msb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of householdgoods, or furniture and utensils: (TA:) [a term subordinate to جِنْسٌ:] and *a part,* or *portion,* or *constituent,* of anything: (Lth, Msb, TA:) pl. (of the former, Msb) أَصْنَافٌ and (of the latter, Msb) صُنُوفٌ. (M, O, Msb, K.) ___ Also the former, *i. q.* صِفَةٌ [meaning *A quality, an attribute, a property;* or *a description,* as meaning the *aggregate of the qualities* or *attributes* or *properties,* of a thing, or the *state, condition,* or *case,* of a thing]. (M, K.) ___ See also صِنْفَةٌ.

صَنَفٌ : see the next paragraph.

صَنْفَةٌ : see the next paragraph.

صَنَفَةٌ (S, M, O, K) and صَنْفَةٌ and صَنَفٌ , (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَارٌ), (S, M,) or of a garment, (O, K,) The طُرَّةٌ thereof, i. e. (S, O) the *side* thereof *that has no fringe of unwoven threads:* (S, O, K:) or (M, K) its طُرَّةٌ [or *border*] (M) *upon which is the fringe consisting of unwoven threads:* (M, K:) or *any border,* or *side, thereof:* (S, M, O, K:) accord. to IDrd, it is, with the

lexicologists, the *side* (حَاشِيَة) of a garment; and with others, the *part in which is the fringe of unwoven threads:* (O:) and the *corner* of a garment: the pl. of صَنَفَة is صَنَفَات and [coll. gen. n.] صَنَف . (M.) ___ صَنَفَات, as used by a poet describing the سَرَاب [or mirage], means, accord. to Th, The *sides*, or *borders*, of the سَرَاب; the سَرَاب being likened by him to a [garment such as is called] مُلَآءَة. (M.) ___ And صَنَفَة signifies also *A portion of a* قَبِيلَة [or *tribe*]. (Sh, TA.)

عُودٌ صَنْفِىٌّ *A species*, or *sort, of* عُودُ الطِّيب [i. e. *aloes-wood*] *not of good quality:* (M:) or *one of the worst kinds of* عُود, (O, K,) *little differing from* خَشَب [i. e. *wood used in carpentry and the like*]: (O:) or *inferior to the* قَمَارِىّ *and superior to the* قَاقُلِّىّ: (K:) *used for fumigating therewith:* (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

أَصْنَفُ, (O, K,) or أَصْنَفُ السَّاقَيْنِ, (M,) A male ostrich *having his shanks excoriated:* (M, O, K:) pl. صُنْفٌ. (K.)

تَصْنِيفٌ inf. n. of 2 [q. v.]. ___ [As a subst., *A literary composition;* as also مُصَنَّفٌ : pl. of the former تَصَانِيفُ; and of the latter مُصَنَّفَاتٌ.]

أَصْنَافٌ مُصَنَّفَةٌ [*Sorts*, or *species, separated*, or *distinguished, one from another; distributed*, or *classified;*] is a phrase similar to أَبْوَابٌ مُبَوَّبَةٌ. (S in art. بوب.) ___ See also تَصْنِيفٌ.

مُصَنِّفٌ [*A literary composer; an author* of a book or books]. ___ شَجَرٌ مُصَنِّفٌ, (Z, O, K, TA,) [in the CK مُصَنَّفٌ, which is wrong, for it is] like مُحَدِّثٌ, (TA,) *Trees among which are two sorts, dry and fresh:* (O, K:) or, accord. to Z, *trees varying in colours and fruits.* (TA.)

صنم

2 صنّم , inf. n. تَصْنِيمٌ, *i. q.* صَوَّرَ [*He formed, fashioned, figured, shaped, sculptured,* or *pictured:* app. from the noun here following]. (K.)

صَنَمٌ [*An idol:* or *an idol of a particular kind:*] *a* وَثَن: (S:) or *a* وَثَن *that is worshipped:* (K:) or *a* وَثَن *that is made of stones,* and *of wood;* as is said on the authority of I'Ab: (Msb:) or *a thing well known, that is carved of wood,* and *that is made of molten and cast silver* and *copper* or *brass:* (M; and the like is said in the Msb on the authority of IF:) or the صنم is *made of metals that melt;* and the وثن is made of stone or of wood: (Msb:) or, accord. to Hishám ElKelbee, the former is *made of wood* or *of gold* or

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of silver or *of other metal;* and the latter, of stones: or, accord. to Ibn-'Arafeh and El-Fihree, the former is *an image;* and the latter is a shapeless thing: or, as some say, the former is *a thing having corporeal from, carved of wood* or *of stone* or *of silver, and worshipped;* and [the latter (in the TA the صنم, but this I suppose to be a mistake for the وثن,)] is a incorporeal form: or the former is *a thing having the form of a human being;* and the latter, a thing having some other form: or the former is *a thing having material substance* or *shape;* and the latter, a thing not having material substance or shape: or the former is *of stones* or *other material;* and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] *an incorporeal form:* (TA in art. وثن: [from explanations given above, it seems that the reverse of this is the case:]) and

Abu-l-'Abbás states, on the authority of IAar, that صَنَمَةٌ and نَصَمَةٌ signify *an image* (صُورَةٌ) *that is worshipped;* (TA in the present art.;) each of these two words is thus (بِالتَّحْرِيك), though it would seem that accord. to the K the latter is نَصَمَةٌ: (TA in art. صنم:) نصم (S, K) it is said (S) is an arabicized word, from شَمَن (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is بت [i. e. بُتْ]: (TA:) the pl. is أَصْنَامٌ; (S, M, Msb;) which, as used in the Kur xiv. 38, is said by Er-Rághib to mean *things that divert one from God.* (TA.)

صَنَمَةٌ : see the next preceding paragraph. Also *A calamity;* a dial. var. of صَلَمَةٌ; (K, TA;) which is mentioned by Az, but omitted in the K in art. صلم. (TA.) And The قَصَبَةٌ [or *quill*] of any feather. (K.)

صنو

4 اصنى النَّخْلُ *The palm-trees had pairs,* or *triplets,* or *more, growing together from single roots.* (IKtt, TA.)

صَنْوٌ : see the next paragraph.

صُنْوٌ : see the next paragraph.

صَنْوٌ *One of a pair,* (AHn, S, M, K,) or *of three,* (S, M,) or *of more than two,* (K,) or *of more than three,* (M,) or *of five,* or *of six,* (TA,) of palmtrees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) *growing from one root;* (AHn, S, M, K;) each [or every one] of such being called the صَنْوٌ of the other [or others growing with it]; (AHn, M;) as also صُنْوٌ , (M, K,) mentioned by Zj: (M:) two of such are termed صَنَوَانِ (S, K) and صُنْوَانٌ and صَنْوَانٌ, [which last implies that صَنْوٌ as well as صُنْوٌ is a dial. var. of صَنْوٌ,] and also صَنَيَانِ and صَنِيَانِ and صَنْيَانِ, [which imply that صَنْىٌ and صَنًى and صَنًى are also dial. vars. of صَنْوٌ and صُنْوٌ and صَنْوٌ;] (K;) and the pl. is صَنْوَانٌ (AZ, S, M) and [of pauc.] أَصْنَآءٌ, (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, * TA.) Hence, in the Kur [xiii. 4], صِنْوَانٌ وغَيْرُ صِنْوَانٍ, (TA,) i. e. Palmtrees *having one root and* [others] *having distinct roots:* Hafs read صُنْوَانٌ, like قُنْوَانٌ pl. of قِنْوٌ; of the dial. of Temeem. (Bd.) ___ And hence, (TA,) *A brother;* but not so called unless coupled with another: (Sh, TA:) or *a brother by the same father:* (Az, TA:) [or *a brother by the same mother;* as is indicated by an explanation of one of the pls in what follows:] or *a brother such as is termed* شَقِيقٌ, (M, K,) which means *by the father and mother:* (TA in art. شق:) and *a son;* (M, K;) because he has branched forth from one stock [with his father]: (TA:) and *a paternal uncle;* (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with ة: and the pl. is أَصْنَآءٌ [a pl. of pauc.] and صِنْوَانٌ [as above]. (M, K.) It is

said in a trad., عَمُّ الرَّجُلِ صِنْوُ أَبِيهِ [*The paternal uncle of the man is the* صِنْو *of his father*]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] صِنْوَانٌ وغِيرُ صِنْوَانٍ, relating to a man's children, means *Sons of one mother by different fathers, and children of different mothers by one father.* (Har p. 608.) ___ [Hence the pl.] أَصْنَآءٌ signifies also *Likes,* or *fellows.* (IAar, TA.) ___ And رَكِيَّتَانِ صِنْوَانِ *Two wells near together,* (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) *that yield water from one spring.* (AZ, S, K, TA.) ___ صِنْوٌ also signifies *A widened well* (حفر) *from which water is not drawn and of the water of which no use is made:* (Ibn-Buzurj, K:) pl. صِنْوَانٌ. (Ibn-Buzurj, TA.) ___ See also what follows.

صُنَيْوٌ *A small* حِسْيٌ [q. v.] *to which no one comes for water,* (S, K,) *and for which no one cares:* dim. of صِنْوٌ : (S:) or, as some say, (S,) *a cleft in a mountain:* (S, TA:) or *a ravine,* or *gap,* (شِعْبٌ,) *in which water flows, between two mountains.* (TA.)

صنى

صنى and صنى and صنى: see صنو, in art. صنو.

صنى : dim. of صنو: see art. صنو.

أَخَذَهُ بِصَنَايَتِهِ *He took it* (a thing, S) *wholly:* (Fr, S, M, K:) and so بِسَنَايَتِهِ. (M.)

صه

1 صَهَّ القَوْمَ *He chid the people* or *party* [app. *saying to them* صَهْ: see what next follows]. (TA.)

R. Q. 1 صَهْصَهَ بِهِمْ *He silenced them, saying to them* صَهْ صَهْ: (K, TA:) and they said also صَهْصَيْتُ [for صَهْصَهْتُ], like as they said دَهْدَيْتُ for دَهْدَهْتُ. (TA.)

صَهْ , as also صَهٍ, (S, IAth, K,) and صَهَ, and صَهًا, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning *Be silent,* (S, IAth, K, TA,) addressed to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also صَهْ صَهْ: Mbr says, if you say, صَهٍ يَا رَجُلُ [*Be silent, O man*], it is to distinguish between that which is determinate and that which is indeterminate; صَهٍ being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying صَهٍ, with tenween, is as though you said سُكُوتًا; and when you pronounce it without tenween, it is as though you said السُّكُوتَ: or, as IAth says, when with tenween, it is as though you said, اُسْكُتْ سُكُوتًا; and when without tenween, as though you said, اُسْكُتِ السُّكُوتَ المَعْرُوفَ مِنْكَ. (TA.)

صهب

1 **صَهِبَ** , (Mgh, L, Msb, TA,) aor. ـَـ , (Msb,) inf. n. صَهَبٌ (Mgh, * L, Msb, TA) [and app. صُهُوبَةٌ also, and perhaps صُهْبَةٌ, q. v.], said of hair, [and of a camel's fur or hair,] *It was,* or *became, such as is termed* أَصْهَبُ, i. e., *of the colour termed* صُهْبَةٌ; (Mgh, L, Msb, TA;) as also اصهبّ and اصهابّ . (L, TA.) See also صَاهِبٌ.

4 **اصهب** *He* (a stallion [meaning a stallion camel]) *had young ones such as are termed* صُهْبٌ [pl. of أَصْهَبُ] *born to him:* (K:) or, accord. to the M and L, *he* (a man) *had children such as are so termed born to him.* (TA.) See also صَاهِبٌ.

9 **إِصْهَبَّ** and 11: see the first paragraph.

صَهَبٌ : see what next follows.

صُهْبَةٌ (S, A, Mgh, Msb, K) and صُهُوبَةٌ (S, Mgh, Msb, K) and صَهَبٌ , (A, Mgh, K,) [the last said in the L and Msb and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple substs.,] *Redness,* (T, Mgh, Msb, K,) or [*a redness such as is termed*] شُقْرَةٌ, (S, K,) *in the hair* (T, S, Mgh, Msb, K) *of the head* (T, S, Mgh) and *of the beard, when the exterior is red, with blackness in the interior:* (T, Mgh:) or *a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black:* (As, TA:) or *redness in blackness:* (A:) or *redness, of the hair, tinged over with blackness:* or, as some say, *redness of the whole of the hair.* (TA.)

صُهُوبَةٌ : see the next preceding paragraph.

صُهَابِىٌّ , applied to a camel, *i. q.* أَصْهَبُ [q. v.]; (S, K;) and its fem., with ة, is syn. with صَهْبَآءُ [fem. of أَصْهَبُ]: or a camel *of which the origin is referred to a certain stallion,* or *a place, named* صُهَابٌ: (S, K:) or, if not used as a prefixed noun, it means sprung from a stallion named صُهَابٌ: Tarafeh uses the fem. as a prefixed noun in the phrase صُهَابِيَّةُ العُثْنُونِ [A she-camel *of the colour termed* صُهْبَة *in the long hairs beneath the lower jaw*]: (T, TA:) but Himyán [without using it as a prefixed noun] says,

* يُطِيرُ عَنْهَا الوَبَرَ الصُّهَابِجَا *

[*Making to fly from her,* or *it makes to fly from*

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her, the fur of the colour termed صُهْبَة]; meaning الصُّهَابِىَّ; contracting it, and changing the ى into ج: and El-'Ajjáj applies صُهَابِىّ in a similar manner, as an epithet, to a camel's lip. (TA.) ___ Also *Full,* or *complete, without lack* or *defect.* (K.) ___ And applied to camels (نَعَمٌ) as meaning *From which the poor-rate has not been taken;* (K, TA;) *they being left complete, without lack* or *deficiency.* (TA.) ___ And, applied to a man, (K, TA,) *Low, ignoble,* or *mean;* (TA;) *for whom,* or *to whom, there is no* دِيوَان [or *register of the names of pensioners* or *the like*]. (K, TA.) ___ And *Hard, strong, vehement,* or *violent.* (A, K.) Hence, مَوْتٌ صُهَابِىٌّ *A hard,* or *violent, death;* like مَوْتٌ أَحْمَرُ. (A, TA.)

صَاهِبْ اصْهَبِ , (O,) or أَصْهِبْ صَاهِبْ, (so in a copy of the K, in the CK اِصْهَبْ صَاهِبْ,) a call to ewes to be milked: (O, K:) it [i. e. صَاهِبْ] is a name for *Ewes:* (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.)

صَيْهَبٌ *A hard place:* (Sh, K:) pl. صَيَاهِبُ. (Sh, TA.) *Level ground:* (K:) so some say: (Sh, TA:) pl. as above: (TA:) or ضَيْهَبٌ has this meaning. (O.) *Any place,* (K,) or *any high,* or *rugged,* or *high and rugged,*

ground, or *place of a mountain,* (O,) *upon which the sun is vehemently hot so that flesh-meat is broiled upon it:* (O, K:) Lth assigns this meaning to ضَيْهَبٌ; but AM says that the right word is صَيْهَبٌ. (TA in art. ضهب.) And *A hard rock:* and *stones:* (K:) [or] by stones are here meant *hard rocks:* (O:) [but] this is a meaning of the pl. صَيَاهِبُ. (JK.) ___ A *hard,* or *strong,* camel; fem. with ة: likened to the stones so called. (T, O, TA.) ___ ___ And A *tall* man. (K.) ___ And A *hot* day: (K:) or a day *intensely hot:* (O, TA:) and so صَيْهَدٌ. (TA.) ___ And *Intenseness of heat:* (K:) so on the authority of IAar alone; others explaining it as an epithet. (TA.)

أَصْهَبُ, applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Msb,) fem. صَهْبَآءُ: (A, Mgh, Msb:) pl. صُهْبٌ: (S, A, Msb, K:) *Of the colour termed* صُهْبَة [expl. above]: (S, A, Mgh, Msb:) as some say, (TA,) applied to hair, it means *having redness intermixed with its whiteness:* (K, TA:) accord. to As, it is *nearly the same as* أَصْبَحُ: (TA:) applied to a camel, *having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white:* (S:) or *not having the inner parts* [*of the fur*] *intensely white, the flanks and sides having somewhat of whiteness;* the اصهب being *less white than what is termed* آدَمُ, *having a dusky hue in the upper parts and a whiteness in the lower parts:* (T, TA:) or *not intensely white:* (K:) or, accord. to IAar, *white:* and he says that the صُهْبُ and أُدْمٌ were called by the Arabs the Kureysh of camels, i. e. the most noble, and the best, as Kureysh were considered by them the best of them; also, that صُهْبَة was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also أَحْمَرُ as applied to a camel:] but accord. to As, آدَمُ applied to a camel signifies white; and أَصْهَبُ, *white intermixed with redness:* (TA:) [see also صُهَابِيٌّ:] the dim. is أُصَيْهِبُ. (Msb.) ___ صُهْبُ السِّبَالِ [lit. Persons *red,* or *reddish,* &c., *in respect of the mustaches,* &c.,] is a designation of *enemies;* and is applied to them even if not really صُهْبُ السِّبَالِ: (As, S, A, * L, K:) originally applied to the Greeks (الرُّومُ),

because redness of the hair was [common] among them, and they were enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) ___ الأَصْهَبُ is an appellation of *The lion:* (K:) because of his colour. (TA.) ___ And [for the same reason] أَصْهَبُ is a designation of The *male ostrich.* (L, TA.) ___ Hence also (S, TA) الصَّهْبَآءُ signifies *Wine:* (S, K:) or *wine expressed from white grapes:* (K:) used in this sense as a proper name: (AHn, K:) but also used without the article ال; being originally an epithet. (TA.) ___ يَوْمٌ أَصْهَبُ *A cold day:* (K:) or *a day intensely cold.* (A, TA.)

أُصَيْهِبُ dim. of أَصْهَبُ, q. v. (Msb.)

مُصَهَّبٌ Flesh-meat *mixed with fat.* (A, TA.) ___ *What is termed* صَفِيفٌ [here app. meaning *cut into strips* or *slices, and laid upon live coals,* or *upon rocky ground vehemently heated by the sun* (see صَيْهَبٌ)], (O, K, and so in a copy of the S, in some copies of the K غَلِيظٌ, and in one copy ضَعِيفٌ,) of roast flesh-meat. (S, O, K.) ___ And Wild animals (وَحْشٌ) [of various kinds or species] *mixed together.* (O, K, and in one of my copies of the S.)

صهر

1 صَهَرَ, (S, A, K,) aor. ـَـ, inf. n. صَهْرٌ, (K,) *He melted,* or *liquefied,* a thing, (S, A, K,) such as fat, (A, TA,) and the like; (TA;) as also اصطهر. (K.) The saying لَأَصْهَرَنَّكَ بِيَمِينٍ مُرَّةٍ app. means *I will assuredly melt thee* [in the fire of Hell *by* making thee to swear *a bitter oath*]: (S:) or *I will assuredly make thee to swear a hard oath.* (A.) One says also, صَهَرْتُ فُلَانًا بِيَمِينٍ كَاذِبَةٍ تُوْجِبُ لَهُ النَّارَ [*I caused such a one to melt, by* making him to swear *a false oath that would procure for him, as a consequence thereof, the fire* of Hell]. (AO.) ___ Also, inf. n. as above, *He,* or *it, burned: he thoroughly cooked* with fire. (TA.) ___ *It* (heat) *affected him severely.* (A.) And صَهَرَتْهُ الشَّمْسُ *The sun affected him severely by its heat,* (S, * A, K, * TA,) *so that it pained his brain.* (TA.) Ibn-Ahmar says, describing the young one of a قَطَاةٌ, (S, O,) which was bearing water to it, (O,)

* تَرْوِى لَقًى أُلْقِىَ فِى صَفْصَفٍ *
* تَصْهَرُهُ الشَّمْسُ فَمَا يَنْصَهِرْ *

i. e. [*She bearing water to a castaway, cast upon a plain,*] *which the sun was melting,* [or *severely affecting,*] *and* [*which did not melt,* meaning] *which endured the sun's melting it.* (S, * O. [In both of my copies of the S, and in the O and TA, the first word is تَرْوِى, as above; not تُرْوِى.]) And you say, صَهَرَ الحَرُّ الحِرْبَآءَ *The heat made the chameleon's back to glisten.* (TA.) ___ And صَهَرَ خُبْزَهُ *He seasoned his bread with* صُهَارَةٌ, (AZ, A, TA,) i. e. *melted fat.* (A, TA.) And صَهَرَ رَأْسَهُ *He anointed his head with* صُهَارَةٌ. (A, K.) And صَهَرَ بَدَنَهُ *He anointed his body with* صَهِيرٌ [which is like صُهَارَةٌ]. (L, TA.) صَهَرَهُ also signifies *He brought,* or *drew, it* (i. e. a thing, O) *near,* إِلَيْهِ [*to*

him or *it*]; and so اصهره . (O, TA.)

3 **صاهرهم** , (K,) inf. n. مُصَاهَرَةٌ; (TA;) and صاهر فيهم; and اصهر بهم, and إِلَيْهِمْ; *He became that kind of relation to them termed* صِهْر; (K;) and so أَصْهَرَهُمْ: (Mgh in art. ختن:) or صاهر إِلَيْهِمْ *he took to himself a wife from among them;* (S, A, Msb;) and so اصهر إِلَيْهِمْ: (A:) and اصهر بِهِمْ *he connected himself with them, and became,* or *made himself, an object of inviolable respect, by a covenant of mutual protection,* or *by relationship,* or *consanguinity,* or *by marriage:* (IAar, S:) or اصهر بهم *he sought to bring himself near to them by the relationship termed* صِهْر. (T, TA.)

4 **أَصْهَرَ** see 3, in three places. ___ One says also, صهر الجَيْشُ لِلْجَيْشِ *The army drew near to the* [*other*] *army.* (A, O, K.) See also 1, last sentence.

7 **انصهر** *It* (a thing, S, K, such as fat, and the like, TA) *became melted,* or *liquefied.* (S, K.) ___ See also 1.

8 **اصطهر** : see 1. Also *His* (a chameleon's) *back glistened by reason of the heat of the sun;* (A, * K;) and so اصهارّ . (S, K.) ___ And *He ate* صُهَارَةً. (O, K.)

11 **إِصْهَارَّ** see the next preceding paragraph.

صَهْرٌ *Roasted, broiled,* or *fried;* syn. مَشْوِىٌّ. (TA.) ___ And *Hot;* syn. حَارٌّ. (Kr, K.)

صِهْرٌ *Relationship; nearness with respect to kindred;* syn. قَرَابَةٌ: (A, K:) and [*affinity;* or] the *sacred,* or *inviolable, tie* (حُرْمَة) *of relationship consisting in being a father* or *brother* or *other kinsman of a man's wife:* (Mgh, K:) and صُهُورَةٌ the *sacred,* or *inviolable, tie* (حُرْمَة) *of relationship by marriage:* (A:) Fr makes the former word of the fem. gender. (Sgh, TA.) ___ And *A relation,* or *kinsman,* or *kinswoman, of a* man's *wife:* (Kh, S, A, Msb:) and *of a* woman's *husband:*

(A:) or the *father* or *brother* or *other kinsman of a* woman's *husband;* syn. حَمْءٌ [and حَمٌ &c. (see art. حمو)]: (Kh, As, ISk, Msb:) and the *father* or *brother* or *other kinsman of a* man's *wife:* (Kh, As, ISk, S, Msb, K:) so accord. to some of the Arabs: (Kh, As, S, Msb:) or none says otherwise, accord. to As, and IAar says the like: (Mgh:) or *any relation of a* man's *wife* or *of a* woman's *husband whom it is unlawful to marry; as the father,* and *brother,* and *son,* and

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paternal uncle, and *maternal uncle:* (Az, Msb:) or *a* man's *relation by marriage:* and *a kinsman of a* man's *relation by marriage:* (A:) or *a man who has married among a people:* (Lth, Mgh:) and the *husband of a* man's *daughter:* and the *husband of a* man's *sister:* (IAar, K:) Fr says that, in the Kur xxv. 56, it signifies, *a relation whom it is lawful to marry; as the daughter of a paternal uncle,* and *of a maternal uncle,* and *the like:* and نَسَبٌ in the same, a relation whom it is unlawful to marry: Zj, that the former signifies *a relation whom it is unlawful to marry:* and the latter, such as is not a صِهْرٌ, of those mentioned in the Kur [iv. 27], from the words your mothers are forbidden unto you to the words and your combining [as your wives] two sisters: I'Ab explains نسب and صهر in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صهر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes *a* man's *foster-mother, who has suckled him;* his *fostersister, who has been suckled with him;* his *wife's mother;* his *step-daughter under his guardianship, born of his wife unto whom he has gone in;* his *son's wife;* his *wife's sister combined with that wife;* and his *father's wife;*] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذُو صِهْرٍ, whether male or female: (Jel:) or ذَوَاتُ صِهْرٍ: (Bd:) pl. أَصْهَارٌ (S, A, Msb, K, &c.) and صُهْرَآءُ; (K;) which latter is extr. (TA.) [صِهْرَةٌ, applied to a female,

pl. ضَهَرَاتٌ, is app. postclassical.] ___ And *A grave,* or *sepulchre:* (ISd, K:) for they used to bury their daughters alive, and say, We have married them to the grave: then, in the time of El-Islám, this expression was used, and it was said, نِعْمَ الصِّهْرُ القَبْرُ [*An excel-lent son-in-law is the grave*]: or it means, correctly, that which supplies the place of the صِهْر. (ISd.)

صِهْرِىٌّ *i. q.* صِهْرِيجٌ [q. v.]; (K;) a dial. var. of the latter word; signifying *A thing like a* حَوْض [or *watering-trough,* or *tank*]: (S:) accord. to Az, *a construction of clay and stones, built between* [*and across*] *two narrow branches* (مَأْزِمَانِ) *of a small water-course* (شُعْبَة) *of a valley, so that the water is kept back thereby, and they drink from it a long time.* (TA.)

صَهُورٌ *A melter of fat:* and *a roaster, broiler,* or *frier:* pl. صُهُرٌ. (K.)

صَهِيرٌ [*i. q.* مَصْهُورٌ as meaning] *Melted,* or *liquefied.* (S, K.) [And used also as a subst., in the sense of صُهَارَةٌ.] ___ Also Bread *seasoned with* صُهَارَة; and so مَصْهُورٌ . (A, O, TA.)

صُهَارَةٌ *What is melted* (As, K, TA) *of fat,* (As, TA,) and *the like:* (TA:) or (TA, in the K and) *any piece of fat,* (K, TA,) whether *small* or *large:* (TA:) and *marrow;* syn. نَقًى and مُخٌّ; (K, TA;) which mean the same. (TA.) One says, مَا بِالْبَعِيرِ صُهَارَةٌ *There is not in the camel any fatness* (طَرْق); (ISk, S;) or *any marrow.* (TA.)

صُهُورَةٌ : see صِهْر, first sentence.

صَاهُورٌ The *sheath of the moon.* (K. [See what is meant thereby voce سَاهُورٌ; of which it is a dial. var. in this sense, and app. in other senses also.])

صَيْهُورٌ *A thing* (A, O, K, TA) *like a* مِنْبَر [or *pulpit*], *of clay,* (K, TA,) or *of wood,* (TA,) *for the household utensils of brass* (A, O, K, TA) *and the like,* (O, K,) *which are put thereon:* (A, O:)

but ISd says that it is not of established authority. (TA.)

مصهور : see صَهِيرٌ, in two places.

صهرج

Q. 1 صَهْرَجُوا صَهْرَجًا *They plastered a* صَهْرَجٌ *with* صَارُوجٌ [or *plaster of quick lime*]. (L.)

Q. 2 تَصَهْرَجُوا صَهْرَجًا [*They made for themselves a* صَهْرَجٌ, i. e. *a* صَهْرَجٌ]. (T and TA in art. صهر.)

صَهْرَجٌ (S, A, Msb, K) and صَهْرَجٌ, but this latter is of weak authority, (Msb,) and صَهَارِجُ, (S, K,) as also صَهْرَجٌ, by a change of the last letter, (ISd, TA,) *A* حوض [i. e. *watering-trough,* or *tank*], (K,) or *a thing like a* حوض, (S, A,) *in which water collects;* (S, A, K;) *a tank,* or *cistern, for rain-water:* (ISd, TA:) arabicized: (Msb:) originally Pers.: pl. صَهَارِيجُ. (S.) [See also صَهْرَجٌ, in art. صهر.]

صَهَارِجُ : see the next preceding paragraph: ___ and also that here following.

مُصَهْرَجٌ *Made with* صَارُوجٌ, (K,) i. e. نُورَةٌ [or *plaster of quick lime*]. (TA.) One says بِرْكَةٌ مُصَهْرَجَةٌ [*A tank,* or *the like,*] *made with* صَارُوجٌ. (S.) And in like manner, حَوْضٌ صَهَارِجُ [*A watering-trough,* or *tank,*] *plastered with* صَارُوجٌ. (L.)

صهصلق

صَهْصَلَقٌ A *vehement* voice. (S, O, K.) A rájiz says,

* قَدْ شَيَّبَتْ رَأْسِى بِصَوْتٍ صَهْصَلَقٌ *

[*She has rendered my head hoary by a vehement voice*]. (TA.) ___ And A *clamorous* old woman; (S, O, K, TA;) *vehement of voice;* (TA;) and so صَهْصَلَقٌ; (TA;) so too صَهْصَلِيقٌ . (As, S, O, K.) صَهْصَلِقٌ الصَّوْت is applied to a man, as meaning *Vehement of voice:* and in like manner to a hawk. (TA.)

صَهْصَلِيقٌ : see the next preceding paragraph.

صهصى

Q. 1 **صهصيت** for صهصهت: see R. Q. 1 in art. صه.

صهل

1 **صَهَلَ** , said of a horse, aor. ـِ (S, O, Msb, K) and ـَ , (Msb, K,) inf. n. صَهِيلٌ, (S, O, Msb, K,) [and تَصْهَالٌ is an intensive inf. n., (see صَهِيلٌ below,)] *He neighed;* lit. *uttered his voice;* or *voiced.* (S, O, K.)

6 **تَصَاهَلَتِ الخَيْلُ** *The horses neighed, one to another.* See an ex. in a verse cited voce رُودٌ, where تَصَاهَلَ occurs for تَتَصَاهَلَ.]

صَهْلٌ : see the next paragraph, in two places.

صَهَلٌ *A voice with hoarseness, roughness, harshness,* or *gruffness;* [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like صَهْلٌ : and صَهْلٌ is *syn. with* صَحْلٌ: (K accord. to the CK and TA: [to which is added in the TA, i. e. *hoarseness, roughness, harshness,* or *gruffness, in the voice:*]) or *syn. with* صَحَلٌ: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, فى صوته صَهَلٌ and صَحَلٌ, i. e. [*In his voice is*] *sharpness and hardness:* it is said in a trad. of Umm-Maabad, فى صوته صَهَلٌ or صَحَلٌ, accord. to different relations: and A'Obeyd says that الصَّهَلُ is *like* البَحَحُ [i. e. *hoarseness,* &c.], *not intense, but pleasing.* (Thus I find in the O.) [It is said in Har p. 646 that الصحل and الصهل signify الماء القليل: but I think that this has been taken from some commentator who had found الصحل and الصهل erroneously written for الضَّحْلُ and الضَّهْلُ, with ض.]

صَهَالٌ : see the next paragraph.

صَهِيلٌ [an inf. n., see 1,] and صُهَالٌ (S, O, K) and صَاهِلَةٌ , of which the pl. is صَوَاهِلُ, (O, K,) and تَصْهَالٌ , [which last is an

intensive inf. n.,] (O,) The *neighing* or *neigh*, lit. the *voicing* or *voice, of the horse:* (S, O, K:) similar to نَهِيقٌ and نُهَاقٌ (S, TA) in relation to the ass. (TA.) أَهْلُ صَهِيلٍ وأَطِيطٍ means *Possessors of horses and of camels:* (TA in art. اط:) it is said in a trad. of Umm-Zara, فَجَعَلَنِى فِى أَهْلِ صَهِيلٍ وأَطِيطٍ [*And he set me among possessors of horses and of camels*]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.)

صَهَّالٌ *Neighing*, lit. *uttering his voice;* [or rather *that neighs much* or *often;*] an epithet applied to a horse; (JK, * S, Msb, * K;) and so صَاهِلٌ and ذُو صَاهِلٍ . (JK. [But these two I find not elsewhere in this sense.]) ___ [Hence,] بَنَاتُ صَهَّالٍ *Horses.* (TA in art. بنى. [It should be observed that بَنَات applied to irrational beings is pl. of ابْنٌ as well as of ابنة.])

صَاهِلٌ and ذُو صَاهِلٍ: see صَاهِلٌ ___. صَهَّالٌ applied to a he-camel signifies *That strikes*, or *beats*, (O, K,) *with his fore leg and his hind leg*, (K,) *and bites, and does not ever utter a grumbling cry, in*

consequence of his disdainfulness, (O, K,) *but whose inside makes a confused and continued*, or *rumbling, sound*, (K, TA,) *by reason of his disdainfulness:* (TA:) so expl. by Lth: one says جَمَلٌ صَاهِلٌ and ذُو صَاهِلٍ: (O, TA:) and نَاقَةٌ ذَاتُ صَاهِلٍ (O, K) and بِهَا صَاهِلٌ: (O, TA:) or ذُو صَاهِلٍ signifies a stallion camel *excited by lust, assaulting* [*the she-camels*], *and causing a sound to be heard from his inside;* as also ذُو شَاهِقٍ. (TA in art. شهق.) And ذُو صَاهِلٍ applied to a man, *Vehement in springing* or *rushing*, or *in assaulting* or *attacking, and in excitement* or

provocation: (M, K, TA:) or a man *whose anger is vehement;* as also ذُو شَاهِقٍ. (TA in art. شهق.)

صَيْهَلٌ [is expl. by Reiske as signifying *Firma ac tenax durities:* so says Freytag: but I find not any authority for this.]

صَاهِلَةٌ : see صَهِيلٌ: and see also ثُغَآءٌ, in art. ثغو. ___ Its pl., صَوَاهِلُ, is also applied (by the poet Aboo-Zubeyd Et-Tá-ee, O, TA) to The *sounds of* مَسَاحٍ [i. e. *iron shovels* or *spades*]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The *sounds of flies among herbage;* (O, K;) app. meaning the *humming* or *buzzing,* [*sounds*] *of their flying.* (O, TA.)

تَصْهَالٌ : see صَهِيلٌ.

صهو

1 **صَهَا** [or صَهِىَ], aor. يَصْهَى, inf. n. صَهًى, accord. to A'Obeyd; or صَهِىَ accord. to Kh; *It* (a wound) *was,* or *became, moist:* (S:) or صَهَا or صَهِىَ [as written in different copies of the K], aor. ـَ ; and صَهِىَ; *he had a wound and it became moist.* (K.) ___ And the former, *He had much property.* (Az, K.) ___ And *i. q.* أَسَنَّ [*He became advanced in age,* or *full-grown;* &c.]. (TA.)

3 **صاهاه** , (K,) inf. n. مُصَاهَاةٌ, (TA,) as expl. by IAar, (TA,) *He mounted upon its,* or *his,* صَهْوَة [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.)

4 **اصهى** *He had a complaint of the* صَهْوَة [q. v.]; (K, TA;) said of a horse. (TA.) اصهى الصَّبِىَّ *He anointed the boy,* or *young male child, with clarified butter, and put him in the sun, in consequence of a disease* (M, K) *that had befallen him:* (K:) or *he so anointed him, and put him to sleep in the sun, in consequence of a disease.* (JK.)

صَهًا : see صَهْ, in art. صه.

صَهَاةٌ : see the next following paragraph, last sentence but one.

صَهْوَةٌ The *part of the back,* of a horse, *which is the place of the saddle-cloth:* (S:) or the *smooth,* or *soft, part* (ما أَسْهَلَ [so in copies of the K, but the right reading is app. ما أُسْهِلَ, lit. the *part that is found to be smooth,* or *soft,* to sit upon, see an ex. of this verb in the Ham p. 675,]) *of the two sides of the* سَرَاة [or *back*] of the horse: (K:) or the *part, of the back,* of the horse, *whereon the rider sits:* (K, and EM p. 43: [see an ex. of one of its pls. voce خَفِيفٌ:]) and (K) the *hinder part of the hump* of the camel; (JK, K;)

also called the رَادِفَة; (JK;) or, as some say, the [*part called*] رَادِفَة, *which one sees above the rump:* (TA:) pl. صَهَوَات and صَهَآء. (K.) [Hence, app.,] one says, تَيْسٌ ذُو صَهَوَاتٍ meaning *A fat he-goat.* (TA.) And صَهَوَات signifies also The *middle portions of the flesh extending along the two sides of the backbone* of a bird of the species termed قَطًا. (TA.) ___ Also The *uppermost part* of any mountain, (S,) and of anything. (Har p. 374.) ___ And The *exterior uppermost part* of a house, or chamber; the interior uppermost part thereof being called سَمْك. (Ham p. 725.) ___ And *A tower* (JK, S, K) *made* (JK, S) *upon a hill,* (JK, S, K,) *on the highest part thereof:* (JK, K:) pl. صَهَوَات, (JK,) or صُهًى, (K,) which is extr. [in respect of rule], like شُهًى pl. of شَهْوَة: mentioned by AHei. (TA.) ___ And The *like of a cave,* or *cavern, in a mountain, in which is water* (K, TA) *of the rain:* (TA:) pl. صَهَآء, (K, TA,) with kesr and the long ا: (TA:) or صَهَآء signifies *places in which water falls, upon the heads of mountains, like the* قَلْب [a mistranscription for قَلْت, q. v.]: (JK:) [or,] accord. to AA, *places in which water wells forth;* pl. of صَهْوَة: but in the handwriting of Az, الصُّهَا is expl. as meaning *the places in which water wells forth;* and as pl. of صَهْوَة: in the Mj, صَهَآء is said to be pl. of صَهَاة and of صَهْوَة also. (TA.) ___ And *A depressed tract of land to which stray camels betake themselves:* (K:) or *a depressed place surrounded by mountains;* (JK;) [or] so صُهَاوِيَّة, accord. to Az. (TA.)

صُهَاوِيَّة : see what next precedes.

صهی

See صهو **صهی**

صو

2 صَوَّى صُوًى *He made* صُوًى [i. e. *signs set up for the guidance of travellers*] in the way. (TA. [The verb is originally صَوَّوَ: and صُوًى is pl. of صُوَّةٌ.]) [See also art. صوى.]

4 اصوى القَوْمُ *The people,* or *party, alighted in what are termed* صُوًى, meaning *elevated* [or *rugged and elevated*] *tracts of land.* (IKtt, TA.) [See also art. صوى.]

صَوٌّ *i. q.* فَارِغٌ, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning *Empty, void,* or *vacant.* (TK.)

صَوَّةٌ : see what follows, near the end.

صُوَّةٌ *A sign for the guidance of travellers, consisting of stones,* (AA, S, IAth, Msb,) *set up* (IAth, Msb) *in the way* (Msb) *in an unknown desert:* (IAth:) or *a stone that is a sign* [*for guidance*] *in the way:* (M, K:) or *an elevated sign of the way, set up in rugged ground:* (M:) pl. صُوًى (AA, S, M, IAth, Msb) and pl. pl. أَصْوَآءٌ, (M, Msb, K,) the latter like أَرْطَابٌ pl. of رُطَبٌ, (Msb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., إِنَّ لِلْإِسْلَامِ صُوًى وَمَنَارًا كَمَنَارِ الطَّرِيقِ [*Verily ElIslám has signs and marks of guidance like those of the way*]. (S.) ___ Hence [the pl.] أَصْوَآءٌ is applied to signify *Graves:* (S:) occurring in a trad. in this sense. (TA.) ___ And the sing., (S, K,) accord. to As, (S,) signifies *Rugged and elevated ground,* (S, K,) *but inferior to a mountain:* (S:) or *an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way;* like ثُوَّةٌ. (M in art. ثو.) ___ And *A place of varying,* or *of coming and going,* (مُخْتَلَفٌ) *of the wind:* (S, K:) a poet says, (namely, Imra-el- Keys, TA,)

* وَهَبَّتْ لَهُ رِيحٌ بِمُخْتَلَفِ الصُّوَى *

[meaning, if the explanation be correct, and the citation appropriate, *And a wind blew them* (referring to the word جَمْر, i. e. live coals, in a verse immediately preceding) *in the place of varying of the places of varying of the wind*]: (S:) but Aboo-Zekereeyà, in the margin of his book [or his copy of the S], throws doubt upon the word meaning wind [in this explanation]. (TA. [See De Slane's Diwan d'Amro'lkais, p. 20 of the Arabic text and p. 34 of his translation.]) Also *An assemblage of beasts,* or *birds, of prey:* (M, K:) on the authority of Kr. (M.) And The *sound of the echo:* (K:) mentioned by Az; but written by him with fet-h [i. e. صَوَّةٌ]. (TA.) أَخَذَهُ بِصُوَاهُ, expl. in the K as meaning *He took it in its fresh state* (بِطَرَآءَتِهِ [in the CK erroneously بِاطْرَافِهِ]), is a mistranscription; correctly, بِصَرَاهُ, with fet-h to the ص, and with ر, as written by Az. (TA. [صَرًا and صَرَاوَةٌ, both omitted in the K, are expl. in their proper place in the TA as syn. with جِدَّةٌ and غَضَاضَةٌ.])

صوب

1 **صَابَ** , (S, M, A,) [aor. يَصُوبُ,] inf. n. صَوْبٌ (S, M, A, K) and مَصَابٌ, (Har p. 240,) said of rain, (S, M, A, *) *It poured forth;* (M, A, K;) as also انصاب : (M, K:) or *it descended;* and تَصَوَّبَ signifies the like. (S.) A poet says,

* فَسَقَى دِيَارَكَ غَيْرَ مُفْسِدِهَا *

* صَوْبُ الرَّبِيعِ وَدِيمَةٌ تَهْمِى *

which may mean, [*And may*] *the descending of* the rain called *the* ربيع [*and continuous rain,* or *continuous and still rain, pouring forth, water thy districts, not injuring them*]: or it may mean, [*may*] *the rain of* the season called *the* ربيع [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (شِدَّة), on the occasion of its befalling, صَابَتْ بِقُرٍّ, meaning *It became* [or *fell*] *in its* قَرَار [or *settled* or *fixed place,* or *in the place where it should remain*]. (S, TA. [See also art. قر.]) ___ And صاب, aor. as above, (M, TA,) inf. n. صَوْبٌ, (K, TA,) *It,* or *he, came from a high place;* (K, TA;) *descended from above;* (M, TA;) as also تَصَوَّبَ : (K, TA:) and (TA) *it,* or *he, descended; went down, downwards, down a declivity,* or *from a higher to a lower place* or *position;* or *it*

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sloped down; syn. انْحَدَرَ; and so تَصَوَّبَ . (M, TA. [See also 4, first sentence; and see 2, last sentence.]) ___ [Hence, app.,] صَابُوا بِهِمْ *They fell upon them,* or *assaulted them:* and agreeably with this meaning is expl. the saying of the Hudhalee,

* صَابُوا بِسِتَّةِ أَبْيَاتٍ وَأَرْبَعَةٍ *

* حَتَّى كَأَنَّ عَلَيْهِمْ جَابِئًا لُبَدَا *

meaning [*They fell upon,* or *assaulted, six tents,* or *dwellings, and four; so that it was as though there were upon them*] *numerous locusts.* (TA.) صَوْبٌ [app. meaning صَوْبُ مَطَرٍ] signifies also The sky's *bringing rain.* (A, K.) ___ And The *pouring forth* (A, K, TA) of water [&c.]. (TA.) One says, صَابَ المَآءَ *He poured forth the water;* as also صَوَّبَهُ . (M, TA.) صَابَ as syn. with أَصَابَ: see the latter in eight places.

2 **صَوَّبَ** see above, last sentence but one. ___ [Hence, app.,] صَوَّبْتُ الفَرَسَ *I sent forth,* or *started,* or *let go, the horse in running.* (S, TA.) ___ And تَصْوِيبٌ is the *contr. of* تَصْعِيدٌ [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The *making to descend*]. (M, TA.) One says, صَوَّبَ رَأْسَهُ *He lowered,* or *depressed, his head.* (S, A, Mgh, Msb, K.) And صَوَّبَ ٱللّٰهُ رَأْسَهُ [*May God degrade him;* lit.] *may God lower,* or *depress, his head.* (TA.) It is said in a trad., مَنْ قَطَعَ سِدْرَةً صَوَّبَ ٱللّٰهُ رَأْسَهُ فِى النَّارِ, which, accord. to Aboo-Dáwood Es-Sijistánee, is abridged, and means, *Whoso cuts down,* or *lops, a* سِدْرَة [which is a species of lote-tree], in a desert, by the shade whereof the traveller shelters himself, without just cause, *God will,* or *may God, lower his head* [*in the fire* of Hell]. (L, TA.) And one says, صَوَّبَ يَدَهُ *He lowered,* or *depressed, his hand,* or *arm.* (L, TA.) And صَوَّبَ الإِنَآءَ *He inclined the vessel* (Mgh, Msb) *downwards, in order that what was in it might run* [*out*]: (Mgh:) or *he lowered,* or *depressed, the vessel;* and in like manner, رَأْسَ الخَشَبَةِ [*the head of the piece of wood*]. (T, TA.) And صَوَّبَ إِلَيْهِ بَصَرَهُ [*He directed his sight towards him*]. (Msb in art. لمح. [From الصَّوَابُ.]) And صَعَّدَ وَصَوَّبَ فِى النَّظَرِ: see art. صعد. ___ And صَوَّبْتُ قَوْلَهُ *I said that his saying was* صَوَابٌ [i. e. *right;* or *I pronounced his saying to be right*]. (Msb.) And صَوَّبَ رَأْيَهُ [*He pronounced his opinion to be right*]. (A.) And صَوَّبَهُ *He said to him* أَصَبْتَ [*Thou hast hit the right thing;* or *said,* or

done, right]. (S, K.) You say, إِنْ أَخْطَأْتُ فَخَطِّئْنِى وَإِنْ أَصَبْتُ فَصَوِّبْنِى [*If I do,* or *say, wrong, tell me that I have done so; and if I do,* or *say, right, tell me that I have done so*]. (A, TA.) [تَصْوِيبٌ is also the *contr. of* تَصْعِيدٌ in an intrans. sense as well as in the trans. sense mentioned above:] one says, طَالَ فِى الأَرْضِ تَصْوِيبِى وَتَصْعِيدِى [*Long have continued my descending,* or *going down, and my ascending,* or *going up, in the land*]. (A in art. صعد.)

4 **اصاب**, (M, TA,) inf. n. إِصَابَةٌ, (M, K, TA,) *He descended,* or *went down, into a lower land,* or *country; contr. of* أَصْعَدَ. (M, K, * TA. [See also 1 as syn. with 5; and see 2, last sentence.]) اصاب القِرْطَاسَ, [inf. n. as above,] said of an arrow, [*It hit,* or *struck, the butt,* or *target;* or *went right thereto;*] (S, TA;) and صَابَهُ, (S, TA,) or صَابَ الهَدَفَ, (M,) aor. يُصِيبُهُ, (S, M,) inf. n. صَيْبٌ, (S, TA,) likewise said of an arrow, (S, M, TA,) signifies the same; (S, TA;) or صَابَ said of an arrow is intrans. (M.) And اصاب alone, [as though used elliptically,] (Msb, TA,) inf. n. as above; (Msb, K;) and صَابَ, aor. يَصُوبُ, (S, Msb,) inf. n. صَيَبُوبَةٌ, (S,) or صَوْبٌ; (Msb, K;) and صَابَ, aor. يَصِيبُ, inf. n. صَيْبٌ; (Msb;) likewise said of an arrow, (S, Msb,) *It went right; did not deviate from the right course:* (S, K, * TA:) or *it reached* [or *hit*] *the object of aim.* (Msb.) And صَابَ نَحْوَ الرِّمِيَّةِ, (M, A, TA,) aor. يَصُوبُ, (A, TA,) inf. n. صَوْبٌ and صَيَبُوبَةٌ, (M, TA,) said of an arrow, (M, A, TA,) *It went right towards the thing,* or *animal, shot at;* (M, TA;) as also اصاب. (TA.) ___ Also اصاب القِرْطَاسَ, (S, TA,) and اصاب فِى القِرْطَاسِ, (TA,) [said of a man, as is indicated by the context in the S and TA, *He hit the butt,* or *target;*] *he did not miss the butt,* or *target.* (TA.) And اصاب alone is said of an archer or the like [as meaning *He hit the object of his aim*]: (Msb:) one says, رَمَى فَأَصَابَ [*He shot,* or *cast, and hit the object of his aim*]. (A.) ___ [Hence, likening an event, &c., to an arrow,] one says also, اصابه أَمْرٌ, inf. n. as above, [*An event smote him,* or *befell him;*] and صَابَهُ, aor. يَصُوبُهُ, inf. n. صَوْبٌ, signifies the same. (Msb.) And أَصَابَتْهُ مُصِيبَةٌ [*An affliction,* or *a calamity,* &c., *smote him,* or *befell him*]. (S.) And اصابه الشَّىْءُ *The thing*

reached him [*so as to take effect upon him*]: (Mgh, * Msb:) whence the saying, أَصَابَهُ مِنْ قَوْلِ النَّاسِ مَا أَصَابَهُ [*There reached him* &c., *of the sayings of the people, what reached him* &c.]. (Msb.) [Thus tropically used, اصابهُ may generally be rendered *It hit, struck, smote, wounded, hurt, affected, assailed,* or *befell, him.* One says, اصابهُ مرضٌ, and وجعٌ, and اصابتهُ ريحٌ, &c., *A disease,* and *pain,* and *wind,* &c., *smote, affected,* or *assailed, him.*] And صابهُ المطرُ, (S, Msb,) aor. يصوبهُ, inf. n. صَوْبٌ, (Msb,) [*The rain fell,* or *lighted, upon him,* or *it; wetted him,* or *it;*] *he,* or *it, was rained upon.* (S.) And صَابَتِ السَّمَآءُ الأَرْضَ i. e. [*The sky,* or *clouds,* or *rain,*] *watered the earth,* or *land, copiously:* (Lth, M, TA:) or it means أَصَابَتْهَا بِصَوْبٍ [*it smote it with rain;* or *sent rain upon it*]. (M, L, TA.) In the following verse, cited by IAar,

* فَكَيْفَ تُرَجِّى العاذِلَاتُ تَجَلُّدِى *

* وَصَبْرِى إِذَا مَا النَّفْسُ صِيبَ حَمِيمُهَا *

he explains صيب as being like قُصِدَ, and says that it may be of the dial. of him who says صَابَ السَّهْمُ; but [ISd remarks,] I know not how this is, for صَابَ السَّهْمُ is not trans.; [though, as shown above, he has mentioned it as being trans.;] and in my opinion, [he says,] صيب here is from the phrase صَابَتِ السَّمَآءُ الأَرْضَ [expl. above; the meaning of the verse being, *But how should the censuring women hope for my constraining myself to behave with hardiness, and for my being patient, when the beloved of the soul has been smitten* by death, or by the decree of death; for ISd adds,] كَأَنَّ المنيَّةَ صَابَتِ الحَمِيمَ فَأَصَابَتْهُ بِصَوْبِهَا. (M, TA. *) ___ [اصاب is also used in many phrases in which its agent is likened to an archer.] One says, اصابَ الصَّوابَ [*He hit the right thing* or *point,* or *the object,* or *aim, of his words* or *of his actions*]: (A:) and اصاب السَّدَادَ [which means the same]. (S in art. سد.) And اصاب alone [means thus likewise; or] *he said,* or *did, that which was right.* (M, K. *) And اصاب فى قَوْلِهِ وفِعْلِهِ *He hit the right thing in his saying and*

his deed; (Msb;) and so فى رأيه *in his opinion; contr. of* أَخْطَأَ. (A.) And اصاب بغيته *He attained,* or *obtained, the thing that he sought,* or *wanted:* whence the saying, اصاب من زوجته [and so app. أَصابها (see سفق)] *He obtained his desired enjoyment of his wife:* (Msb:) اصاب منّى occurs in a trad., [as a euphemism,] said by the wife of Handhaleh, meaning *He compressed me:* (Mgh:) and it is said in a trad., كَانَ يُصيبُ من رأْسِ بعضِ نسائه وهو صائم, meaning *He used to kiss* [*the head of some one or more of his wives when he was fasting*]. (TA: and the like is said in the Mgh.) And اصاب من المال وغيره *He took,* or *took with his hand, of the property and other things.* (TA.) And اصاب الشَّىء [*He hit upon,* or *lighted on, the thing;*] *he found the thing.* (S, M, K, * TA.) And اصابه [*He found it, met with it,* or *experienced it;* namely, a good or an evil event. And *He found it out,* or *discovered it;* namely, an enigma (see 8 in art. حجو) or the like. And] *He found it to be right:* and *he saw it, considered it,* or *held it, to be right.* (TA. [See also 10.]) And *He aimed at it;* (As, TA;) *he desired, wished, willed, intended,* or *meant, it.* (As, M, A, Msb, TA.) One says, أَصابَ فُلانٌ الصَّوابَ فأَخْطأَ الجَوابَ *Such a one aimed at, and desired,* [to say] *that which was right,* (As, Msb, * TA,) *and failed of giving rightly the reply.* (As, TA.) And أَيْنَ تُصيبانِ [*Whither do ye two desire to go?*]; a saying of Ru-beh. (TA.) تَجْرِى بأَمْرِهِ رُخَآءً حَيْثُ أَصابَ, in the Kur [xxxviii. 35, referring to the wind], has been expl. as meaning [*Running by his command softly,* or *gently,*] *whithersoever He desireth.* (M, * TA.) And اصاب ٱللّٰهُ الَّذى أَرادَ, said in a trad., in reply to a question respecting the interpretation of a text, means *God desireth,* or *meaneth,* [thereby,] *what He desireth,* or *meaneth.* (TA.) And اصاب ٱللّٰهُ بكَ خَيْرًا means أَرادَهُ [i. e. *May God intend thee good*]. (A.) And اصاب alone *He desired,* or *intended,* or *meant, that which was right.* (M, K. *) One says also, اصابهُ بخَيْرٍ [meaning *He did good to him*]. (El-Muärrij, TA in art. اسو.) [But] اصابهُ بكَذا, (M,) inf. n. إِصابةٌ, (K,) with which are syn. مُصابٌ [in

accordance with a usage generally allowable] (S, TA) and مُصَابَةٌ, (K, TA,) [generally] means *He afflicted him with,* or *by, such a thing;* or *gave pain to him thereby.* (M, K: * in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, اصابهُ بشرٍّ *He afflicted him with evil;* or *did evil to him:* and اصابهُ بمَكْرُوهٍ *He afflicted him with,* or *did to him, an abominable,* or *an evil, thing* or *action:* and اصابهُ بقَوْلٍ قَبِيحٍ *He afflicted him with,* or *said to him, a foul saying:* and اصابهُ بذَحْلٍ *He punished him by blood-revenge:* and اصابهُ بمَرَضٍ *He,* (i. e. God,) or *it,* (a thing,) *affected him with disease;* or *rendered him diseased:* and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which affecit (a Latin equivalent of اصاب) occurs; as in honore affecit, meaning honoravit.] El-Hárith Ibn-Khuld El-Makhzoomee says,

* رَجُلًا أَظُلَيْمُ إنَّ مُصَابَكُمْ *

* أَهْدَى السَّلَامَ تَحِيَّةً ظُلْمُ *

[*O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny*]: IB says that this verse is not of El- 'Arjee, as El-Hareeree imagined it to be: the correct reading is أَظُلَيْمُ, as above: ظليم is an apocopated from of ظُلَيْمَةُ; which is the dim. of ظَلُومُ: some read أَظَلُومُ: and some, أَسُلَيْمُ: [the verse is cited accord. to this last reading in the S:] رجلًا is governed in the accus. case by مُصَابُ [as an inf. n.]: and ظُلْمُ is the enunciative of إنَّ. (L, TA.) أَصَابَهُمُ الدَّهْرُ بنُفُوسِهِمْ وأَمْوالِهِمْ means *Time,* or *fate, afflicted them by destruction,* or *extirpation, among themselves and their cattle,* or *possessions.* (M.) [In the K, الإِصَابَةُ is expl. as signifying الاحتياجُ: but the right reading is evidently الاجتياحُ, as Ibr D has remarked in the margin of my copy of the TA; so that اصاب signifies *He destroyed,* or *extirpated;* agreeably with an explanation in the sentence next preceding above, from the M.] مَنْ يُرِدِ ٱللّٰهُ بِهِ خَيْرًا يُصِبْ مِنْهُ, occurring in a trad., means *Him whom*

God intendeth good He trieth with afflictions, that He may recompense him for them. (TA.) And one says, ما كُنتُ مُصابًا ولَقَدْ أُصِبتُ [app. meaning *I was not affected with weakness of intellect,* or *madness, and I have become affected therewith:* see مُصابٌ, below]. (IAar, TA.)

5 **تصوّب** [quasi-pass. of 2]: see 1, in three places. ___ Also *It was,* or *became, lowered,* or *depressed;* syn. تَسَفَّلَ. (A.)

6 **تصاوب**, accord. to Freytag, signifies *He,* or *it, was well directed:* but for this he names no authority.]

7 **إنْصَوَبَ** see 1, first sentence.

10 **استصوبه** signify the same, (S, M, A, Msb, K,) *He saw it, considered it,* or *held it, to be right;* (M, Msb, TA;) namely, his deed, (S, Msb,) or his opinion, (M, TA,) or his saying: (A:) Th says, استصبته is the regular form; but the Arabs say, استصوبت رأيك. (M, TA. [See also 4, latter half.])

صابٌ *A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight:* (M, TA:) or *a certain kind of bitter tree;* (As, T, M, K, TA;) one of which is termed صابةٌ : (M, K: * [in the latter it is said that صابٌ is the pl. of صابةٌ; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:]) or the *expressed juice of a kind of bitter tree:* (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the *expressed juice of the* صبِر [or *aloes*]. (M.)

صوبٌ an inf. n. used as a subst. (Msb) meaning *Rain;* (Lth, Msb;) and so صيبٌ , which is originally [صيوبٌ, i. e.] of the measure فيعلٌ from الصَّوْبُ: (Bd in ii. 18:) or صيبٌ is an epithet applied to clouds (غيم, Sh, O, or سحاب, S, Msb) meaning *having rain,* (O,) *i. q.* ذو صوبٍ: (S, Msb:) or صوبٌ and صيبٌ and صَيُّوبٌ [the last of which is written in the CK

صيوب] all signify the same, (M, K,) as epithets applied to rain, meaning *pouring forth:* (M:) or صَيُّوب, which is originally of the measure فَيْعُول, [being altered from صَيْوُوب,] means rain *pouring forth much,* or *abundantly:* (IDrd, O:) [صائب, also, is applied as an epithet to rain, like صَوْب and صَيِّب; and] in the phrase صِيبانُ المطَرِ, accord. to Abu-l-'Alà, صِيبان is pl. of صائب; or it may be an inf. n., like حِرْمان: and if one say صَيَبان, with fet-h, the meaning is, *what has poured forth* of rain, notwithstanding the ى in it, for similar to this are رَيْحان from الرَّوْح and عَيْدان (meaning tall palm-trees) from العُوْد. (Ham p. 796.) Also *Course,* or *tendency;* syn. قَصْد: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, أَقِمْ صَوْبَكَ [*Rectify thy course*]: and in the phrase فُلانٌ مُسْتَقِيمُ الصَّوْب [*Such a one is pursuing the right course*], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce أَوْب.]) ___ And *A place,* or *point, of tendency* or *direction* or *bearing,* syn. جَهَة, (Msb, TA,) of a thing; (Msb;) and نَاحِيَة [which means the same; and also *a side;* or *a lateral,* or *an adjacent, part* or *tract* of a thing; and in this sense صَوْب is used in the present day]; and جانِب [which generally has the latter of these meanings]. (TA.) ___ See also صَواب, in three places.

صَابَة : see مُصِيبَة. ___ Also *Weakness,* or *feebleness,* in the intellect; (M, A, K;) or *a touch of insanity* therein; (A;) or *somewhat of insanity,* or *of madneess produced by diabolical possession.* (S.) See also صَاب.

صُوبَة *A collection,* (جَمَاعَة, M, or مُجْتَمَع, K,) or *a collection,* or *heap, not measured nor weighed,* (صُبْرَة, A) of wheat: (M, A, K:) *a heap* of wheat, and of dates, and of other things: (M:) *a quantity collected together* of dust or earth: (TA:) or *anything collected together:* (Kr, M, K:) *a place in which dates are collected and dried* is thus called by the people of El-Felj. (ISk, S.) One says, دَخَلْتُ عَلَى فُلانٍ فَإِذَا الدَّنَانِيرُ صُوبَةٌ بَيْنَ يَدَيْهِ i. e. [*I went in to such a one, and lo, the deenárs were*] *a heap poured out without measure before him:* (S, M, * A: *) or, as some relate the saying, الدِّينار,

which is thus used as a gen. n. (M.)

صِيبَانٌ : see صَوْبٌ.

صَوَابٌ *A thing that is right,* or what is said and of what is done; [like سَدَادٌ;] (Msb;) *contr. of* خَطَأٌ; (S, M, Msb, K;) as also صَوْبٌ . (S, Msb, K.) One says, دَعْنِى وَعَلَىَّ خَطَئِى وَصَوَابِى i. e. صَوَابِى [meaning *Leave thou me, and on me be* the consequence of *my wrong saying* or *deed, and my right*]. (S.) [And hence the phrase, frequent in some of the lexicons &c., الصَّوَابُ كَذَا meaning *The right,* or *correct, word* or *wording* or *reading is thus:* and صَوَابُهُ كَذَا *The right,* or *correct, writing* or *wording* or *reading of it is thus.*] ___ And one says also قَوْلٌ صَوْبٌ and صَوَابٌ [meaning *A right,* or *correct, saying:* thus using each as an epithet]. (M.)

صَوِيبٌ : see صَائِبٌ, in two places.

صَيُوبٌ : see صَائِبٌ; and see also art. صيب.

صَائِبٌ : see صَوْبٌ. Also, (S, M, A, K,) and مُصِيبٌ (A) and صَيُوبٌ and صَوِيبٌ , (M, K,) An arrow *going right,* or *hitting the mark:* (S, M, A, * K, * TA:) ↓ the last of these is the only epithet, known to IJ, of the measure فَعِيلٌ having the ف and ل sound and having و for its ع, except طَوِيلٌ and قَوِيمٌ; for عَوِيصٌ is [held by him to be only] used as a subst.: صِيَابٌ is pl. of صَائِبٌ, like صِيَامٌ and قِيَامٌ pls. of صَائِمٌ and قَائِمٌ; either from الصَّوَابُ فِى الرَّمْىِ or from صَابَ السَّهْمُ الهَدَفَ having يَصِيبُ for its aor. (M.) [See also صَيُوبٌ in art. صيب.] One says, إِنَّهُ لَسَهْمٌ صَائِبٌ *Verily it is an arrow that goes right.* (TA.) مَعَ الخَوَاطِئِ سَهْمٌ صَائِبٌ is a prov. [expl. in art. خطأ]. (S.) ___ [Hence,] one says also رَأْىٌ صَائِبٌ and مُصِيبٌ [*A right opinion*]: (A, TA:) [Mtr says,] رَأْىٌ صَيِّبٌ meaning صَائِبٌ I have not found. (Mgh.)

صَيِّبٌ : see صَوْبٌ, in two places: and صَائِبٌ.

صُيَّابٌ : see صُوَّابَةٌ, in two places; and see art. صيب.

صَيُّوبٌ : see صَوْبٌ, in two places.

صُوَّابَةٌ The *choice*, or *best, class* of a people;

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(Fr, S, M, K;) as also صُيَّابَةٌ (Fr, S, K) and صُيَّابٌ . (K.) And قَوْمٌ صُيَّابٌ *A choice*, or *an excellent, people.* (S.) And صُيَّابَةٌ signifies The *choice*, or *best*, of anything. (S.) [See also art. صيب.] ___ Also, صُوَّابَةٌ, The *collective body* of a people; (M;) and so صُيَّابَةٌ . (Kr, M in art. صيب.)

صُيَّابَةٌ : see the next preceding paragraph, in three places; and see art. صيب.

أَصْوَبُ [*More*, and *most, affected with weakness in the intellect*, or *insanity*, or *madness:* see صَابَةٌ]. When a man says to another أَنْتَ مُصَابٌ [meaning *Thou art affected with weakness in the intellect*, &c.], the latter replies أَنْتَ أَصْوَبُ مِنِّى [*Thou art more affected with weakness in the intellect*, &c., *than I*]. (IAar, M, TA. [Thus these phrases are used in the present day.])

مَصَابٌ [*A place of pouring forth:* pl. مَصَاوِبُ]. One says, هُوَ مَصَابُ الوَدْقِ [*It is the place of the pouring of rain* in the clouds]: and شَمْتُ مَصَاوِبَ المَطَرِ [*I watched*, or *watched for, the places of the pouring of rain* in the clouds]: and سَقَاهُمْ مَصَاوِبُ السَّمَآءِ [*The places of the pouring of the rain watered them;* or *may the places* &c. *water them*]. (A.)

مُصَابٌ pass. part. n. of 4 [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted*, &c.]. (S, Msb, TA.) ___ *Affected with weakness*, or *feebleness, in the intellect;* (TA;) or *with somewhat of insanity*, or *madness produced by diabolical possession:* (S, TA:) or *mad*, or *possessed.* (TA.) [See صَابَةٌ; and see also 4, last sentence; and أَصْوَبُ.] Also *Syn. with* إِصَابَةٌ: (S, TA:)

see 4, latter half, in two places. ___ And *Syn. with* مُصَيِّبَة, q. v. (A, Msb.) Also The *sugar-cane.* (L, TA, and so in a copy of the S.)

مَصُوب pass. part. n. of صَابَ [q. v.]. (Msb.)

مَصُوبٌ *A ladle.* (IAar, K.)

مُصَيِّب : see صَائِب, in two places.

مُصَابَة *Syn. with* إِصَابَة: (K, TA:) see 4, latter half. ___ See also تَرَكْتُ النَّاسَ عَلَى مُصَابَاتِهِمْ ___. مُصِيبَة is a saying mentioned by Ibn-Buzurj, as meaning [*I left the people* disposed, or placed,] *according to their classes,* or *ranks.* (TA.)

مَصُوبَة : see the next paragraph.

مُصِيبَة , (S, M, A, Msb, K,) said by Ahmad Ibn-Yahyà to be originally مُصْوِبَة, (TA,) and مَصُوبَة (S, M, K) and مُصَابَة (M, K) and مُصَاب (A, Msb) and صَابَة , (M, K,) signify the same, (S, M, A, Msb, K,) *An affliction, a calamity, a misfortune, a disaster,* or *an evil accident:* (M, Msb, TA:) it is said in the Towsheeh that the primary signification of مُصِيبَة is *a shot with an arrow:* (TA:) the pl. is مَصَائِب, (S, M, A, Msb,) the form commonly obtaining, (Msb,) but irregular, (M,) the Arabs agreeing in pronouncing it with ء, as though they likened the radical letter to the augmentative, (S,) or they imagined what is of the measure مُفْعِلَة to be of the measure فَعِيلَة without a radical ى or و, (M,) and it is thought by As to be of the speech of the people of the cities, (Msb,) and مَصَاوِب, (M,) which is the original form, (S,) or is said to be so, (Msb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and مُصِيبَات. (As, A, Msb.)

قَطٌّ مُصَوَّبٌ *A nibbing in which the exterior of the writing-reed is made to extend beyond the pith:* opposed to قَائِم. (TA in art. حرف.)

صوبج

صُوبَجٌ and صُوبَجٌ, (K,) the latter the only word of its measure except سُوسَنٌ (AHei, TA) and كُوسَجٌ, (TA,) *A thing with which bread is made;* (K;) *a wooden implement with which the makers of bread expand the cake of bread;* (AHei, TA;) the مِحْوَر *of the maker of bread, with which the dough,* or *bread, is expanded:* (TA in art. لطط:) an arabicized word, (K, TA,) form the Pers. چُوپَه [or چُوبَه]. (TA.)

[See what is said in art. صرج respecting words in which both ص and ج occur.]

صوت

1 **صَاتَ** , aor. يَصُوتُ (S, M, O, K) and يَصَاتُ, (M, O, K,) inf. n. صَوْتٌ, (S, M,) said of a thing (S, O) [and of a man and of any animal]; and صوّت , (S, M, O, K,) inf. n. تَصْوِيتٌ, said of a man (S) [and of any animal &c.]; and اصاب ; (M, K;) *It sounded; it,* or *he, made, produced, emitted, sent forth,* or *uttered, a sound, noise, voice,* or *cry;* (PS and KL in explanation of the first, and MA and KL in explanation of the second;) *he raised his voice, voiced, called* or *called out, cried* or *cried out, shouted, clamoured, exclaimed,* or *vociferated:* (M, K:) صَوْتٌ signifies also the *making lamentation:* (KL:) and صوّت به, (M, TA,) inf. n. as above, (TA,) *he called, hailed,* or *summoned, him; called out, cried out,* or *shouted, to him.* (M, * TA.) It is said in a trad., كَانُوا يَكْرَهُونَ الصَّوْتَ عِنْدَ القِتَالِ [*They used to dislike blustering on the occasion of combat,* or *fight*]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also صَوْتٌ below.]

2 **صَوَّتَ** see above, in two places: and see also 4, likewise in two places.

4 **أَصْوَتَ** see 1. ___ اصات signifies also *He became possessed of* صيت [or *fame,* &c.; i. e. *he became famous*]. (O.) [It is also trans.; as in the phrase] اصات القَوْسَ *He made the bow to sound* [or *twang*]: (M, TA:) [and so is صوّت ; as in the phrase] صوّت العِلْكَ [*He caused the* kind of resin called علْك *to make a sound,* or *sounds*]. (K voce أَنْقَضَ.) ___ [And it is trans. by means af ب; as in the phrase] اصاتَ بِالرَّجُلِ [and in like manner صوّت (see جَرَّسَ)] *He rendered the man notorious by a thing that he did not desire.* (Ibn-Buzurj, TA.)

7 انصات به الزَّمَانُ [*The age resounded with the mention of him;* meaning] *he became famous,* or *celebrated.* (K.) ___ And انصات *He answered, and came,* (S, O, K,) being called: of the measure انْفَعَلَ from الصَّوْتُ. (S, O.) ___ And *He became straight in stature after having been bent;* (S, O, K;) as though his youthful vigour returned to him; (S, O; [in one of my copies of the former of which, and in the TA, اقْتَبَلَ شَبَابُهُ is put for أَقْبَلَ شَبَابُهُ; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Nasr Ibn-Duhmán, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) ___ Also *He went away hiding himself.* (K.)

صَاتَ : see صِيتٌ: ___ and see also صَيَّتَ, in two places.

صَوْتٌ [an inf. n. (see 1): and also a simple subst., signifying] *A sound,* (M, MA, TA, PS,) *a noise, a voice, a cry, a shout, an exclamation,* or *a vociferation;* (MA, PS;) of a human being and of other things: (ISk, TA:) conventionally, the *sound of speech:* (Msb:) [also *a tone,* considered with regard to the degree of elevation or depression of the voice:] and *any sort of singing:* (M, TA:) [and *an air,* or *a song:*] and it is used to signify *a clamour,* or *confused noise,* or *mixture of sounds,* (S,) and *a cry for aid* or *succour:* (S, M:) the pl. is أَصْوَاتٌ: (M, Msb, TA:) it is masc.: (S, * M, Msb, TA:) in the following verse, (S, M, Msb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Tá-ee, (S,)

* يَا أَيُّهَا الرَّاكِبُ المُزْجِى مَطِيَّتَهُ *
* سَايِلْ بَنِى أَسَدٍ مَا هٰذِهِ الصَّوْتُ *

[*O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?*], (S, M, Msb,) the poet has made الصوت fem. because meaning thereby. الضَّوْضَآء and الجَلَبَة and الاسْتِغَاثَة, (S,) or he has made it fem. as meaning الصَّيْحَة, (M, Msb,) or الاسْتِغَاثَة: (M:) the like is often done by the Arabs, when two words,

masc. and fem., are syn.: thus they say, أَقْبَلَت العَشَآءُ, meaning العَشِيَّةُ; and هٰذَا العَشِيَّةُ, meaning العَشَآءُ: (Msb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, أَسْمَعُ صَوْتًا وأَرَى فَوْتًا, meaning *I hear a sound,* or *voice, but I see not a deed.* (TA.) بِصَوْتِكَ in the Kur xvii. 66 is said to mean *With the sounds of* [*thy*] *singing, and musical pipes.* (M, TA.) ___ اسم صَوْتٍ is a term applied to *A noun significant of a sound:* nouns of this kind being of two classes; namely, *nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants;* and *onomatopœias,* or *nouns imitative of sounds:* the former class consists of two descriptions of words; namely, *ejaculations used for the purpose of chiding,* as هَلَا (to horses) and عَدَسْ (to mules) and كِخْ كِخْ (to a young infant);

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and *ejaculations used for the purpose of calling,* as جَىْءِ (to camels) and تُشَأْ (to an ass): of the other class are غَاقِ (imitative of the cry of the crow) and طَقْ (imitative of the sound produced by the falling of stones) and قَبْ (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (ElAshmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section اسماء الافعال والاصوات.) ___ See also the next paragraph, in four places.

صِيتٌ (S, M, A, Msb, K) and صَوْتٌ (S, M, A, K) and صَاتٌ (M, K) and صِيَتَةٌ (K) *Fame, report, repute,* or *reputation,* whether good or evil: (TA:) or *good fame, good report, good repute* or *reputation,* (S, M, Msb, K,) *that spreads* (S) *among the people;* (S, Msb;) so some say; (TA;) not evil: (S:) [they may often be well rendered *renown:*] صِيتٌ is originally صَوْتٌ; the و being changed into ى on account of the kesreh preceding it: it seems as though they made it to be of the measure فِعْلٌ to distinguish between the صَوْتٌ that is heard and the fame &c. that is known:

but sometimes they said, انتشر صوته فى النَّاس in the sense of صيته [i. e. *His fame* &c., or *good fame* &c., *spread among the people*]: (S, TA:) and له صوت فى النَّاس and صيت [*He has fame* &c., or *good fame* &c., *among the people*]: and ذهب صيته فيهم [*His fame* &c., or *good fame* &c., *went among them*]. (A.) It is said in a trad., ما من عبد إلّا له صيت فى السَّمآء, meaning [*There is no servant* of God, i. e. *no man, but he has*] *a report by which he is known* [*in Heaven*]; and it may be in respect of good and evil. (TA.) And in another trad., فصل ما بين الحلال والحرام الصَّوت والدَّف [*The distinction between the lawful* (i. e. marriage) *and the unlawful* (i. e. fornication) *is the report* that is made in the case of the former, *and the tambourine* that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) صيت also signifies *A blacksmith's hammer.* (K, * TA.) ___ And *An artificer,* or *a handicraftsman;* syn. صانع: (K accord. to the TA:) or *a goldsmith;* syn. صائغ. (So in the CK and in my MS. copy of the K.)

صيتة : see the next preceding paragraph.

صائت [*Sounding; making, producing, emitting, sending forth,* or *uttering, a sound, noise, voice,* or *cry;* (see its verb, صات;)] *raising his voice, calling* or *calling out, crying* or *crying out, shouting, exclaiming,* or *vociferating;* (S, Msb, TA;) as also صيت ; the two words being like مائت and ميت; the latter originally صيوت. (TA. [But see the next paragraph: and see also مصوات.])

صيت , applied to a man, (S, M, A, Msb, K,) and صات , so applied, (S, M, K,) and the latter likewise applied to an ass, (S,) both signify the same, (K,) *Vehement, strong,* or *loud, of voice:* (S, M, Msb:) رجل صات is like رجل مالٌ a man having much property, and رجل نالٌ a man who gives much, and كبش صافٌ [a ram having much wool], &c., all of these epithets being originally of the measure فعلٌ: (S:) or صات may be of the measure فاعلٌ from which the medial radical has gone; or it may be [originally صوت,] of the measure فعلٌ. (M.) One says also صوت صيت [*A vehement, strong,* or *loud,*

voice]. (A.) See also صَائِتٌ.

صَوَّاتٌ : see مِصْوَاتٌ.

مُصَوِّتٌ : see the next paragraph, in two places.

مِصْوَاتٌ One *who raises his voice, calls* or *calls out, cries* or *cries out, shouts, clamours, exclaims,* or *vociferates; i. q.* مُصَوِّتٌ : (K, TA:) [or, as also صَوَّاتٌ , often occurring, *who does so much,* or *is in the habit of doing so;* each being of a measure denoting intensiveness of the signification.] ___ [Hence,] one says, مَا بِالدَّارِ مِصْوَاتٌ, meaning *There is not in the house any one* (K, TA) *that raises his voice,* &c.: in some copies of the K مُصَوِّتٌ , which has the same meaning. (TA.)

مُنْصَاتٌ *Straight in stature.* (S.)

صوج

صَوَّجَانٌ : see صَوْلَجَانٌ, in art. صولج.

صوح

1 **صَحَتَهُ** , (S, K,) [third pers. صَاحَ, aor. يَصُوحُ,] inf. n. صَوْحٌ, (TK,) *I clave, split,* or *slit, it;* (S, K;) namely, a thing. (S.)

2 **صوّحت البَقْلَ** , said of the wind, (الرِّيحُ, S, A,) and of the heat, (الحَرُّ, A,) and of the sun, (الشَّمْسُ, TA,) inf. n. تَصْوِيحٌ, (K,) *It dried up,* or *caused to dry up,* (S, A, K,) *the herbs,* or *leguminous plants,* (S, A,) *so that they became much split;* (A;) and so الخَشَبَ [*the wood*]; and the like of these: and صيّحت signifies the same. (TA.) And صوّح الشَّعَرَ, said of dryness, *It caused the hair to split much, and to fall off, and become scattered.* (L.) See also 5, in four places. ___ It is said in a trad., نَهَى عَنْ بَيْعِ النَّخْلِ قَبْلَ أَنْ يُصَوِّحَ, meaning [*He forbade the selling of palm-trees*] *before that the good thereof become distinguishable from the bad:* related by some with ر [i. e. يُصَرِّحَ]: (TA:) but El-Khat- tábee says that the right word is يُصَوِّحَ, with و. (TA in art. صرح.)

5 **تصوّح البَقْلُ** *The herbs,* or *leguminous plants, became dried up;* as also صَوَّحَ : (IB, TA:) *or became completely dried up;* or *became blighted and dried up;* and صَوَّحَ signifies the same: (L:) or *became dried up in the hot season, not by reason of a blight or the like:* (T, TA:) *or became dried up in the upper part,* (AA, S, K,) *yet retaining moisture:* (AA, S:) or *became dried up and split;* (As, TA;) and صَوَّحَ signifies [the same, or] *became dried up and much split:* (A:) or (and so the verb تصوّح said of wood, and the like,) *became much split, spontaneously, and parts thereof became scattered:* and تصيّح signifies the same. (TA.) It is said in a trad. of 'Alee, فَبَادِرُوا العِلْمَ قَبْلَ تَصْوِيحِ نَبْتِهِ [*Therefore hasten ye to obtain knowledge before*

the dryingup of its plants for want of mental vigour]. (TA.) ___ تصوّح also signifies *It became much split;* (S, K;) said of hair &c.; (S;) as also انصاح : (K: [but this latter is more correctly expl. below:]) [or] said of hair, *it fell off and became scattered;* as also تصيّح: (K:) or *it became much split,* (A, L,) *of itself,* (L,) [or *by reason of dryness,* (see 2,)] *and fell off and became scattered.* (L.)

7 انصاح *It clave, split,* or *slit;* or *became cloven, split,* or *slit.* (S, K.) See also 5. ___ *It* (a mountain) *became much cleft,* or *cracked, and dried, by reason of want of rain.* (TA, from a trad.) ___ *It* (a garment) *slit,* or *rent, of itself.* (AO, S.) ___ *It* (the moon, S, K, and the dawn, and lightning, TA) *showed its light:* (S, K, TA:) originally, *became cleft.* (TA.) [See also 7 in art. صيح.]

صَوْح : see what next follows.

صُوح (S, A, K) and صَوْح (IAar, K) The *wall* (حائط) of a valley: (S, K:) [app. meaning its *perpendicular side;* for] a valley has صُوحان, (S,) which means the *two sides* thereof, *resembling two walls.* (A.) ___ And The *lower part of a mountain:* (K:) or the *face of a mountain that stands up* (S, K) *appearing* (S) *as though it were a wall.* (S, K.) It is said in a trad., أَلْقوه بين الصُّوحين حتَّى أَكَلَتْه السِّباعُ, meaning [*They cast him*] *between the two mountains* [*so that the beasts,* or *birds, of prey ate him*]. (S.)

صَاحَة *A plain,* (A,) or *land,* (K,) *that produces nothing* (A, K) *ever;* (K;) i. e., *in which is no good.* (A.)

صُوحَان , with damm [to the ص], *Dry.* (K.) And نَخْلَة صُوحانَة *A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted.* (K, TA.)

صُوَاح *Gypsum.* (S, K.) ___ And The *sweat of horses:* (S, K:) said to be likened to gypsum because of its whiteness.

(T, L.) ___ And *Milk mixed with water, the latter being the more in quantity.* (Aboo-Sa'eed, K.) ___ Also *An elevated piece,* (نَجْوَة, so in the L and CK, and in my MS. copy of the K,) or *such as is soft,* or *yielding,* (رِخْوَة, so in the TA as from the K,) *of land.* (L, K.) ___ And The *spadix* (طَلْع) *of the palm-tree,* (AHn, K,) *when it dries up, and falls in pieces and becomes scattered.* (AHn.)

صُوَّاحَةٌ , like رُمَّانَةٌ, [but accord. to analogy it

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should be without teshdeed, like سُقَاطَةٌ &c., and so it is written in the L as relating to wool,] *What has become much split,* of hair, and *what has fallen off and become scattered,* thereof, (K,) and so of wool. (L, TA.)

مُنْصَاحٌ *Flowing,* or *flowing copiously, running upon the surface of the ground;* (K, TA;) applied to rain-water. (TA.) ___ And Herbage *of which the blossoms have appeared.* (TA.) [See a verse cited voce مُرْتَفِقٌ.]

صوخ

4 **اصاخ لَهُ** (S, A, K, TA) and إِلَيْهِ, (A, TA,) inf. n. إِصَاخَةٌ, (TA,) *He listened to him,* or *it.* (S, K, TA.) [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce نَاشِدٌ.] ___ And اصاخ signifies also *He was silent,* or *spake not,* or *ceased from speaking:* so in the saying, أَصَاخَ فُلَانٌ عَلَى حَقِّ فُلَانٍ, meaning *Such a one was silent respecting the right,* or *due, of such a one, that he might take it away.* (A, TA.) [And it is said that] it signifies thus in the prov., أَصَاخَ إِصَاخَةَ الْمُنْدَهِ لِلنَّاشِدِ, i. e. *He was silent with the silence of the frequent chider of camels* [or *of him who drives and chides many camels*] *to one making known,* or *giving information of, a thing lost:* applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce نَاشِدٌ suggests another rendering, which I think preferable. In Freytag's Arab. Prov. i. 718, للناشد is omitted.])

صود

2 **صوّد الصَّادَ** , inf. n. تَصْوِيدٌ, *He wrote the* صاد [i. e. the letter ص]. (K.)

صَادٌ *The name of one of the letters of the alphabet.* (M, L. [See art. ص.]) ___ [It is also *The title of a* سُورَة, *the thirty-eighth chapter of the Kur-án.*] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَادِ, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say صَادَ, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, قَرَأْتُ صَادًا [*I read,* or *recited,* the chapter ص]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixtyeighth chapter]. (Msb.) ___ Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ى. (MF.) See also art. صيد.

صور

1 **صارَهُ** , aor. يَصُورُ, (S, M, K,) inf. n. صَوْرٌ, (M, K,) *He made it* (a thing, M, K, or, as some say, specially the neck, M) *to incline*, or *lean;* (S, M, K;) as also صارَهُ, aor. يَصِيرُ; (S;) and اصارَهُ : (S, M, Msb, K:) or *he demolished it threw it down*, or *pulled it down to the ground;* as also اصارَهُ . (K.) One says, of a man, يَصُورُ عُنُقَهُ إِلَى الشَّىْءِ *He inclines his neck to the thing.* (Lth.) And صُرْتُ إِلَىَّ الشَّىْءَ, and أَصَرْتُهُ , *I inclined*, or *bent, the thing to*, or *towards, me.* (El-Ahmar.) And صُرْتُ الغُصْنَ لِأَجْتَنِىَ الثَّمَرَ [*I inclined*, or *bent, the branch, that I might pluck*, or *gather, the fruit*]. (A.) And قُلُوبٌ لَا تَصُورُهَا الأَرْحَامُ [*Hearts which the ties of relationship do not incline*]. (TA, from a trad.) فَصُرْهُنَّ إِلَيْكَ, in the Kur [ii. 262], means *And turn them towards thee;* and so فَصَرْهُنَّ: (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means *cut them*, and *divide them, in pieces;* (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فَخُذْ إِلَيْكَ أَرْبَعَةً مِنَ ٱلطَّيْرِ فَصُرْهُنَّ. (S.) One says also, صُرْ إِلَىَّ, and صُرْ وَجْهَكَ إِلَىَّ, *Turn thou thy face towards me.* (Akh, S.) And صارَ وَجْهُهُ, aor. يَصُورُ, (M, K,) and يَصِيرُ, (K,) *He turned his face* towards a person or thing. (M, K.) And هُوَ يَصُورُ مَعْرُوفَهُ إِلَى النَّاسِ [*He turns his beneficence towards men*]. (TA.) ___ [Agreeably with a statement cited above, it is said that] صارَهُ, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also *He dissected it;* or *cut it*, or *divided it, in pieces.* (S, K, TA.) ___ And hence, (TA,) صارَ الحُكْمَ *He* (the judge, A, TA) *decided the judgment.* (S, * A, TA.) ___ [Freytag states, on the authority of the Kitáb el-Addád, that صارَ, aor. as above, has two contr. significations: *He separated*, or *dispersed:* ___ and *He collected.*] ___ See also 2. صَارَ also signifies *He* (a man, M) *uttered a cry*, or *sound.* (M, K.) صَوْرٌ, (M, A, K,) [aor. يَصُورُ,] inf. n. صَوْرٌ, (S, M, A,) *He*, (Lth,) or *it*, (a thing, M, Msb, K, or a man's neck, M,

A, *) *inclined,* or *leaned;* (Lth, S, * M, A, K;) as also انصار : (S, M, Msb, K: *) *it bent;* or *was,* or *became, crooked.* (A.) One says, فى عنقه صور *In his neck is an inclining;* and *a bending,* or *crookedness.* (A.) ___ And صور as an attribute of a man signifies also *An inclining,* or *inclination;* (S;) *a desiring,* or *desire.* (S, Msb.)

2 صوّر [inf. n. تصوير,] *He formed, fashioned, figured, shaped, sculptured,* or *pictured,* him, or it; (S, M, K;) and تصوّر signifies the same; (Msb, and Bd in iii. 4;) and so does صار , accord. to Aboo-'Alec, in the saying,

* بَنَاهُ وَصَلَّبَ فِيهِ وَصَارَا *

[*Which* (referring to a church) *he has built, and in which he has made a cross,* or *crosses, and has made sculptured,* or *painted, work*]. (M.) One says, صوّره ٱللّٰه صورةً حسنةً [*God formed him a goodly,* or *beautiful, form*]. (S.) ___ See also 5, in two places.

4 أَصْوَرَ see 1, in three places.

5 تصوّر *He,* or *it, was,* or *became, formed, fashioned, figured, shaped, sculptured,* or *pictured.* (S, M, K, TA.) ___ And [hence,] تصوّر لى [and صوّر لى, like تخيّل لى and خيّل لى,] *It appeared to my mind,* or *imagination,* (S, Msb,) *as an image,* or *a picture.* (Msb.) See also 2. ___ [Hence,] تصوّر شيئًا *He imagined a thing; imaged it in the mind;* as also صوّره ; [like تخيّله and خيّله;] *he imagined,* or *conceived, the form of the thing.* (S.) [تصوّر in logic signifies The *forming of an idea; conception, perception,* or *apprehension;* sometimes qualified by the epithet ساذج i. e. *simple.*] Also *He* (being pierced with a spear or the like) *inclined, to fall:* (S:) or *he* (being struck) *fell:* (M, K:) or *he,* or *it, fell,* or *alighted.* (TA.)

7 انصار : see صور. ___ Also *It* (a thing) *became demolished, and cut,* or *divided, in pieces:* (O:)

it (a mountain) *became demolished, and fell:* (Sgh, TA:) *it cracked,* and *split.* (TA.)

8 اصطاره *He doubled it,* or *folded it;* or *he bent it;* syn. ثَنَاهُ. (O.)

صَارَ : see صَيَّرَ, below, in two places.

صَوْرٌ *Small palm-trees:* (M, K:) or *a collection of small palm-trees:* (S, M, K:) a word having no proper sing.: (S, M:) [but see صَوْرَةٌ:] pl. صِيرَانٌ: (Sh, M, K:) and *other trees:* pl. as above. (Sh, TA.) ___ Also The *root* of a palmtree, (M, K,) or of a palm-trunk. (M.) ___ And The *bank,* or *side,* of a river or rivulet. (M, K.) ___ And The *side of the neck.* (O, * K, * TA. [In the CK, واللِّيتُ is erroneously put for والَّلِيتُ.]) ___ And The *forelock:* so in the saying of a rájiz,

* كَأَنَّ عُرْفًا مَائِلًا مِنْ صَوْرِهِ *

[*As though a mane inclining from his forelock*]. (S.)

صُورٌ *A horn:* (S, M:) and *a horn in which one blows:* (S, M, K:) so in the Kur [vi. 73, &c.], يَوْمَ يُنْفَخُ فِى ٱلصُّورِ [i. e. *On the day when the horn shall be blown in*]: El-Kelbee says, I know not what is الصور: and it is said to be pl. of صُورَةٌ, like as بُسْرٌ is of بُسْرَةٌ; [or rather a coll. gen. n., of which صُورَةٌ is the n. un.;] i. e., [the phrase means] *when* the souls *shall be blown into the forms* of the dead: and El-Hasan read فِى الصُّوَرِ: (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)

صَوَرٌ inf. n. of صَوِرَ [q. v.]. (M, A.) ___ Also *An itching* (أُكَالٌ) *in the head.* (IAar, TA.) [See also صَوْرَةٌ.]

صَارَةٌ The *head,* (O,) or the *upper,* or *uppermost, part,* (K,) of a mountain: (O, K:) and صُوَيْرَةٌ [with ء] has been heard from the Arabs as its dim. (TA.) See also صِوَارٌ.

صَوْرَةٌ *An inclination,* or *a desire.* (TA.) You say, أَرَى لَكَ إِلَيْهِ صَوْرَةً *I see thee to have a loving*

inclination to him. (A.) And مَا بِى إِلَيْهَا صَوْرَةٌ *I have not any inclination to,* or *desire for, her.*

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(TA, from a trad.) ___ And *An itching,* or *itch,* (حِكَّة,) *in the head:* (A:) or *an affection like* حِكَّة *in a man's head, occasioning a desire to be loused.* (S, M, K.) [See also صَوَرٌ.] And *A palm-tree.* (IAar.) [See also صَوْرٌ.]

صُورَةٌ *Form, fashion, figure, shape,* or *semblance;* syn. شَكْلٌ, (M, K,) and مِثَالٌ; (Msb;) the *external state* of a thing; (IAth;) *that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things;* as the صورة of a man, and of a horse, and of an ass. (B.) ___ And *An effigy; an image,* or *a statue; a picture; anything that is formed, fashioned, figured,* or *shaped, after the likeness of any of God's creatures, animate* or *inanimate:* it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.) [See also تَصَاوِيرُ.] ___ [Hence, *A mental image;* or *a resemblance, of any object, formed,* or *conceived, by the mind; an idea:* a meaning of frequent occurrence in philosophical works &c.] ___ And *Species;* syn. نَوْعٌ. (K.) ___ And The *essence* of a thing; *that by being which a thing is what it is;* or the *property,* or *quality,* or the *aggregate of properties* or *qualities, whereby a thing is what it is;* syn. حَقِيقَةٌ: (IAth:) [*specific character;*] *that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things;* as the صورة by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes:

(B:) *a quality, an attribute, a property;* or *a description,* as meaning the *aggregate of the qualities* or *attributes* or *properties,* of a thing; or the *state, condition,* or *case,* of a thing; syn. صِفَةٌ: (IAth, Msb, K:) as when you say, صُورَةُ الأَمْرِ كَذَا [*The quality,* &c., *of the thing is of such a kind*]: (IAth, Msb:) and صُورَةُ المَسْأَلَةِ كَذَا [*The description, statement,* or *form, of the question is of such a kind*]: (Msb:) and so in the saying of the Prophet, أَتَانِى اللَّيْلَةَ رَبِّى فِى أَحْسَنِ صُورَةٍ [*My Lord came to me to-night in a most goodly state*]; or صورة may here refer to the Prophet, and may mean *external state,* or *manner of being,* or *condition.* (IAth.) ___ And The *mode,* or *manner,* of an action. (IAth.) ___ The pl. is صُوَرٌ (S, M, Msb, K) and صُوَرٌ and صُوُرٌ; (S, M, K;) the second of which is rare, and by some disallowed. (MF.) ___ The saying of the Prophet خَلَقَ ٱللّٰهُ آدَمَ عَلَى صُورَتِهِ may mean that *God created Adam in the* صورة [or *form* &c.] *that He,* namely, God, *originated and ordained;* or *in the* صورة *proper to him,* namely, Adam. (M.) ___ صُورَةٌ signifies also The *face:* so in a trad. cited voce مُحَرَّمٌ; in which it is said that the صورة is pronounced sacred, i. e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the صورة with a hot iron. (TA.)

صُوَارٌ : see the next paragraph, in four places.

صَوَارٌ *A herd* of [wild] bulls or cows; (S, M, Msb, K;) as also صُوَارٌ and صِيَارٌ [the latter in the CK written صِيَّار] and صُوَّارٌ [in some copies of the K erroneously written صُوَار, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) صِيرَانٌ. (S, M.) Also *A sweet odour;* and so صُوَارٌ . (M, K.) ___ And *A vesicle* (وِعَآء) of musk; (S, Msb;) as also صُوَارٌ , (Msb,) and صِيَارٌ , (S,) and صَارَةٌ [also] signifies [the same, i. e.] *a* فَارَةٌ or فَأْرَةٌ of musk: (O, K:) or صَوَارٌ and صُوَارٌ signify *a small quantity* of musk: (M, K:) or *a piece,* or *portion,* thereof: (M:) and صَوَارٌ signifies also *musk* [itself]: (TA:) pl. أَصْوِرَةٌ. (M, K.) [Said in the M to be Pers.] الصَّوَّارَانِ *The two corners of the mouth;* (O, K;) called by the vulgar الصَّوَّارِين, (O, TA,) or الصَّوَارِين (O in art. صمغ.)

صَيَّار : see the next preceding paragraph, in two places.

صُوَيْرَة [with ء] a dim. of صَارَة [q. v.]. (TA.)

صِيرٌ *Goodly in* صُورَة [i. e. *form* &c.]; (Fr, S, K;) as also صَارٌ . (TA in art. شور.) One says رَجُلٌ صِيرٌ شِيرٌ (Fr, S) and صَارٌ شَارٌ (TA ubi suprà) *A man goodly in* صورة [or *form* &c.] *and in* شَارَة [i. e. *appearance* or *apparel* &c.]. (Fr, S.) [See also شِيرٌ in art. شور.]

صَوَّار A sparrow (عُصْفُور) *that answers when called.* (S, M, K. *)

صُوَّار : see صَوَّار, first sentence.

أَصْوَر *Inclining:* (M, K:) pl. صُورٌ. (M.) One says رَجُلٌ أَصْوَر *A man having an inclining,* or *a bending,* or *crooked, neck.* (A.) And هُوَ أَصْوَرُ إِلَى كَذَا *He is inclining his neck and face towards such a thing.* (A.) ___ [And hence,] *Having an inclination,* or *a desire,* (S, M, Msb,) to, or for, (إِلَى,) a friend, or an object of love. (M.)

تَصَاوِير [pl. of تَصْوِير and تَصْوِيرَة] *Effigies, images,* or *statues; pictures;* and *the like.* (S, Mgh.) [See also صُورَة.]

مُصَوِّر [*A sculptor;* and *a painter,* or *limner,* or *the like*]. المُصَوِّر as an epithet of God, *The Former,* or *Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude.* (TA.)

صوع

1 **صعته** , (O, K,) [from صاعه,] aor. أَصوعه, (K,) inf. n. صوع, (TA,) *I measured it with the* صاع [q. v.]. (O, K.) One says, هٰذَا طَعَامٌ يُصَاعُ i. e. [*This is wheat*] *that is measured* [*with the* صاع]. (O.) ___ And [*I collected it together,* like as the measurer collects the corn &c. in the measure: and the contr., i. e.] *I dispersed it,* or *scattered it;* (S, O, K;) in which sense it is [said to be] tropical; (TA;) and صعته, aor. أَصيعه, (K in art. صيع,) inf. n. صيع, (TA in that art.,) signifies the same. (K in that art.) One says, صعت الأَقْرَانَ, and غيرهم, *I came to the antagonists,* and *others, from their sides:* (K, TA:) of a courageous man, or a courageous armed man, one says, يَصُوعُ أَقْرَانَهُ *He comes to his antagonists from their sides;* (S, O, TA;) and the like is cited in the T from Lth; or as meaning *he encompasses their sides;* (TA;) or *he collects together his antagonists* (IKtt, Z, TA) *from every side,* (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (S, O,) or a pastor, (Lth, IKtt, Z,) يَصُوعُ الإِبِلَ, (S, O,) or ماشيته, (Lth,) or إِبِلَهُ, (IKtt, Z,) *He comes* [*to the camels* or] *to his cattle* [or *to his camels*] *from their sides;* or *he encompasses their sides;* (Lth, TA;) or *he collects them together* (IKtt, Z, TA) *from every side,* (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that يَصُوعُ أَقْرَانَهُ, said of a courageous man, or a courageous armed man, means *he charges upon his antagonists and disperses them;* and يَصُوعُ إِبِلَهُ, said of a pastor, *he disperses his camels in the place of pasture;* and يَصُوعُ المَعْزَ, said of a hegoat, *he disperses the* [*she-*] *goats;* and صَاعَ الغَنَمَ, aor. as above, and so the inf. n., *he dispersed the sheep* or *goats;* (TA;) and اصاع الغنم, inf. n. إِصَاعَةٌ, signifies thus likewise: (Lh, TA in art. صيع:) Lh also says that صعت الغنم, aor. أَصوعها, inf. n. صوع, and صعتها, aor. أَصيعها, inf. n. صيع, both signify *I dispersed the sheep* or *goats:* (O in art. صيع:) or, accord. to IKtt, صاع إِبِلَهُ, said of a pastor, has two

contr. meanings; *he collected together his camels from every side;* and also *he dispersed his camels.* (TA.) ___ Also *I frightened him.* (Ibn-'Abbád, * O, * K.) ___ And صَعَتْ القَوْمَ, aor. أَصُوعُهُمْ, (Lh, O in art. صيع,) inf. n. صَوْعٌ, (TA in that art.,) *I urged,* or *incited, the people,* or *party;* (Lh, O and TA in that art.;) and so صَعَتْ القَوْمَ, (Lh, O and K in that art.,) aor. أَصِيعُهُمْ, (Lh, O ibid.,) inf. n. صَيْعٌ. (TA ibid.) ___ ___ [And صَاعَ الكُرَةَ *He propelled the ball* with the صَوْلَجَان. (See صَاعَ below, last sentence.)] ___ And صَاعَتْ النَّحْلُ, (K,) [app. for صَاعَتْ النحل بعضُها بعضًا,] aor. تَصُوعُ, (O,) inf. n. صَوْعٌ, (TA,) *The bees followed* [as though *driving along*] *one another.* (O, K.) ___ And صَاعَ الشَّىْءَ, inf. n. صَوْعٌ, *He folded,* or *doubled, the thing; twisted it;* or *bent it.* (IKtt, TA.)

2 **صَوَّعَتْ مَوْضِعًا** , (O, K,) inf. n. تَصْوِيعٌ, (K,) *She* (a woman) *prepared a place, such as is termed* صَاعَة, (O, K, TA,) *and made it even,* (TA,) for the separating and loosening of cotton. (O, K.) ___ صَوَّعَتْ الرِّيحُ النَّبَاتَ *The wind dried up,* or *caused to dry up, the plants,* or *herbage;* (O, K;) as also صَوَّحَتْهُ. (TA.) ___ صَوَّعَ الشَّىْءَ *He made the thing pointed in its head.* (Ibn-'Abbád, O, K.) ___ And *He rounded the thing in its*

sides. (O, K.) ___ صَوَّعَ, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left:* (O, K:) so expl. by Ibn-'Abbád. (O.) And, said of a horse, *He went at random, and resisted his owner* [or *rider*]. (TA.) ___ صَوَّعَ إِلَيْهِ [said of a man, as is indicated in the O,] *He turned about his head towards him:* and *he turned his face towards him.* (O, TA.) ___ And صَوَّعَ رَأْسَهُ, said of a bird, *It moved,* or *moved about, its head.* (TA.)

4 **اصاع الغَنَمَ** : see 1, latter half.

5 **تصوّع** *It became dispersed,* or *scattered;* as also انصاع . (S.) You say, تصوّع القوم *The people,* or *party, became dispersed,* or *scattered, and remote, all of them, one from another.* (O, K.) ___ Also, said of hair, *It became contracted, and much split:* [app. by reason of dryness: like تصوّح:] (Lth, O, K:) or *it became dispersed,* or *scattered;* (Lh, O, K;) and *it fell off by degrees.* (O, K.) ___ And, said of herbage, *It became dried up;* (S, O, K;) like تصوّح; (O;) as also تصيّع. (S; and O and K in art. صيع.)

7 **انصاع** : see 5. ___ Also *He turned away,* or *back, retreating,* or *returning,* (S, O, K, TA,) *and went* (S, TA) *quickly,* or *hastening:* (S, O, K, TA:) or you say, انصاع القوم *The people,* or *party, went away quickly:* and مُدْبِرًا *He went away* [*turning back*] *quickly.* (TA.) [See an ex. voce صَارَّةٌ.] ___ And *It* (a bird) *ascended,* or *mounted, into the air, between the earth and sky,* or *into the middle of the sky.* (TA in art. صيع, from the book entitled Ghareeb el- Hamám by El-Hasan Ibn-' Abd-Alláh El-Kátib El-Isbahánee.)

صَاعٌ (S, Mgh, O, Msb, K) and صُوعٌ and صَوْعٌ (O, K) and صُوَاعٌ (S, O, K) and صِوَاعٌ , (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K, * TA,) *A certain measure used for measuring corn* (& c.], (S, O, Msb, K,) *and upon which turn* [or *depend*] *the decisions of the Muslims* [*relating to measures of capacity*]: (K:) or the صاع is *different from the* صُوَاع ; (S, K;) the latter being *a certain vessel, in* [or *from*] *which one drinks* [as will be expl. hereafter in this paragraph]: (S, TA:) the former is *four* أَمْدَاد [pl. of مُدٌّ]; (S, O, Msb, K;) i. e. (Msb) *five* أَرْطَال [or *pints*] *and a third,* (Mgh, Msb, TA,) *by the measure of Baghdád;* (Msb;) the مُدّ being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Harameyn, as was proved by a number of specimens of the صاع used in dealings with the Prophet, (Msb,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-' Irák it was *eight pints,* (Mgh, Msb, TA,) with whom agreed Aboo-

Haneefeh; the مُدّ with them being two pints; (Msb, TA;) but the addition was made by El-Hajjáj; and their صاع was the قَفِيز حَجَّاجِىّ, and was unknown to the people of El-Medeeneh, *as is said by Az:* (Msb:) accord. to Ed-Dáwoodee, its invariable measure is *four times the quantity* [of corn & c.] *that fills the two hands, that are neither large nor small, of a man;* for the صاع of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Msb, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Msb:) the pl. (of pauc., used by those who make the sing. fem., O, Msb) is أَصْوُعٌ, (S, Mgh, O, Msb, K,) for which one may say أَصْؤُعٌ, (S, O, K, *) changing the و into hemzeh, (S, O,) and accord. to AAF some say آصُعٌ, like آدُرٌ, (Mgh, Msb,) a pl. of دَارٌ, (Mgh,) but AHát says that this is a vulgar mistake, (Msb,) and أَصْوَاعٌ, (O, Msb, K,) which is used by those who make the sing. masc., (O, Msb,) and [of mult.] صُوعٌ, (K,) which is app. pl. of صِوَاعٌ, with kesr, (TA,) and صِيعَانٌ, (Mgh, O, Msb, K,) which is [likewise] a pl. of mult., (Msb,) or this last is pl. of صُوَاعٌ: and this sing. signifies *a* [*vessel of the kind called*] جَامٌ, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning *a cup,*] *in which,* (K, TA,) or *from which,* (TA,) *one drinks:* (K, TA:) Sa'eed Ibn-Jubeyr says that the صواع of the king [mentioned in the Kur xii. 72] was the *Persian* مَكُّوك, *of which the two extremities* [*are compressed so that they*] *meet together* [app. *in such a manner that the whole vessel resembles a small boat,* the word مكّوك being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. مَكُّوكْ signifying a shuttle and used in this sense in modern Arabic]: El-Hasan says that *the* صُوَاع *and the* سِقَايَة *are one thing,* as Zj also says; and that the صواع of the king is said to have been of وَرِق [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as *an oblong vessel, resembling the* مَكُّوك, with which the king used to drink; and said by some to have been of مِسّ [which (as is said in the TA in art. مس) means copper, from the Pers. مِسْ]. (TA.) [See also صَوْغٌ, with صَاغٌ ___.] غ signifies also The *place* [or *plot*] *in which a* صاع [*of seed*] *is sown:* so in a trad. (TA.) ___ And *A depressed piece of ground;* (S, O, K, TA;) as also

صَاعَةٌ ; (O, K, TA;) *like an excavation:* or, as some say, *a depressed place, sloping down from its surrounding borders:* (TA:) or *a narrow, depressed place.* (TA in art. طأ.) ___ And *A place that is swept and in which one then plays:* (Ibn-' Abbád, O, K:) [see the verse cited in what follows:] and صَاعَةٌ is said to signify *a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball:* and *a bare place, in which is nothing.* (TA.) ___ And The *place of the breast of the ostrich when she puts it upon the ground:* (K:) or such a place is called صَاعُ جُؤْجُؤِ النَّعَامِ. (IF, O.) And one says, ضَرَبَهُ فِى صَاعِ جُؤْجُؤِهِ and فِى صَاعِ صَدْرِهِ meaning *He struck him in the middle of his breast.* (Z, TA.) And it is said that] صَاعٌ also signifies The [*kind of goffstick called*] صَوْلَجَانٌ. (K.) In the following verse of El-Museiyab Ibn-' Alas, describing a she-camel,

* مَرِحَتْ يَدَاهَا لِلنَّجَآءِ كَأَنَّمَا *

* تَكْرُو بِكَفَّىْ لَاعِبٍ فِى صَاعِ *

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise,*] or, as some relate it, بِكَفَّىْ مَاقِطٍ, meaning *with the hands of a player with the ball,* it is said by some that he means بِصَاعٍ, [though it is not easy to see why, if so, he did not say بِالصَّاعِ,] and that by the صَاعٌ he means the صَوْلَجَانٌ, because it is bent (يُعْطَفُ [see 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (تُصَاعُ) with it. (O.)

صَوْعٌ and صُوعٌ: see صَاعٌ, first sentence. ___ The latter is also a pl., (K, TA,) app. of صِوَاعٌ, with kesr. (TA.)

صُوَعٌ *Portions* of herbage *beginning to dry up.* (Ibn-' Abbád, O, K.) ___ And of the flesh of a horse, *Such as is scattered,* or *sparse; not collected together in one place.* (Ibn-' Abbád, O.)

صَاعَةٌ : see صَاعٌ, latter half, in two places. ___ Also *A place prepared by a woman for the separating and loosening of cotton:* (Lth, O, K, TA:) and *a skin, like a* نِطْعٌ, *which a woman sometimes makes,* or *prepares, for the separating and loosening of cotton and of wool upon it.* (ISh, O, TA.) ___ And *A place specially made,* or *prepared, for guests.* (Z, TA.)

صُوَاعٌ and صِوَاعٌ: see صَاعٌ, former half, in five places.

أُصَيَّاعٌ occurs as a dim. of صِيعَانٌ [or rather of أَصْوَاعٌ, pl. of صَاعٌ, regularly formed therefrom]. (IB, TA.)

مُنْصَاعٌ [part. n. of 7] *Turning away* or *back, retreating,* &c. (TA.)

صوغ

1 **صَاغَهُ** , (S, MA, O, Msb, K,) aor. يَصُوغُ, (S, O, Msb,) inf. n. صَوْغٌ (S, MA, O, Msb) and صُوَاغٌ (TA) and صِيَاغَةٌ, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould;* (TA;) *he cast it, molten, in a mould:* (PS:) *he made, formed, fashioned,* or *moulded, it, by the goldsmith's art;* namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or *he prepared it,* (K, TA,) and *cast it,* (TA,) namely, a thing, *after the pattern of a right model.* (K, TA.) One says of a man, صَاغَ الذَّهَبَ حُلِيًّا [*He cast the gold so as to make of it ornaments;* or *he made, formed, fashioned,* or *moulded, the gold into ornaments*]. (Msb.) ___ [Hence,] صَاغَهُ ٱللّٰهُ صِيغَةً حَسَنَةً *God created him* (S, O, K, TA) *in a goodly mode,* or *manner, of creation.* (O, TA.) And صِيغَ عَلَى صِيغَتِهِ *He*

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was created after his [i. e. another's] *mode,* or *manner, of creation.* (TA.) ___ And صَاغَ, or كَلَامًا, *He composed,* and *adjusted, poetry,* or *speech, discourse,* or *language.* (TA.) ___ And يَصُوغُونَ الكَلَامَ *They alter speech,* [*embellish it with lies,*] and *falsify it,* or *forge it.* (TA.) And فُلَانٌ يَصُوغُ الكَذِبَ, (S O, Msb, * TA,) inf. n. صَوْغٌ, (Msb,) *Such a one forges,* or *fabricates, that which is false,* or *untrue:* (O, Msb: *) a metaphorical phrase. (S.) And صَاغَ فُلَانٌ زُورًا and كَذِبًا *Such a one forged,* or *fabricated, a lie, a falsehood,* or *an untruth.* (TA.) And صَوْغُ اللِّسَانِ means *The lying of the tongue.* (Har p. 605.) صَاغَ, aor. يَصُوغُ, (O, K,) inf. n. صَوْغٌ, (O,) also signifies *It sank* into the ground, said of water; and into the food, said of sauce, or seasoning: (O, K:) so says ISh. (TA.) ___ And صَاغَ لَهُ الشَّرَابُ *The*

beverage, or *wine, was easy and agreeable to him to swallow; i. q.* ساغ, (Ibn-' Abbád, O, K,) as a dial. var. (Ibn-' Abbád, O.)

5 **تصوّغ** : see what next follows.

7 **انصاغ** quasi-pass. of صاغه [in all its senses, proper and tropical: meaning *It was,* or *became, melted, and poured forth into a mould;* &c.: and in like manner Freytag explains تصوّغ as used in the book entitled Les oiseaux et les fleurs, p. 7, meaning formatus, fictus fuit; but this is app. post classical]. (O, K.)

صَوْغٌ inf. n. of صاغه [q. v.]. (S &c.) ___ [In the Kur xii. 72,] some read نَفْقِدُ صَوْغَ المَلِكِ [meaning *We miss,* or *see not,* or *find not, the King's molten vessel,* or *vessel made of melted metal*]: in this instance, صَوْغ is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of المَصُوغ , which means مَاصِيغَ [i. e. *the thing that has been melted, and poured forth into a mould;* &c.]; like المَصَاغُ [a pass. part. n. of a verb which is not mentioned]: (TA:) it is like ضَرْب in the phrase هٰذَا دِرْهَمُ ضَرْبِ الأَمِيرِ, (O, K, * TA,) meaning مَضْرُوبِه: (O, TA:) and Er-Rághib says that it [i. e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72] صُوَاغ , as though this also were [originally] an inf. n. (O, K, TA) from صَاغَ, (O, TA,) like بُوَالٌ and قُوَامٌ (O, K, TA) from بَالَ and قَامَ. (O, TA.) [See also صَاعٌ, with the unpointed ع .] ___ One says also, هٰذَا صَوْغُ هٰذَا *This is of the measure of this;* or *is the like in measure of this:* [as though *of the make, form, fashion, mould,* or *cast, of this:* (see also صِيغَةٌ:)] (S, O, Msb:) and هٰذَا المَآءُ صَوْغُ الإِنَآءِ *This water is of the measure of the vessel;* or *is the like in measure of the vessel:* and everything that is the like in measure of another thing is said to be صَوْغُه. (O.) ___ And هُمَا صَوْغَانِ *They two are likes:* (S, O, K:) or *they two are coëtaneans;* syn. لِدَةٌ [which is properly a sing., though here used as a dual]. (IDrd, O, K.) ___ And هُوَ صَوْغُ أَخِيهِ (AA, O, K) *He is he who was born immediately after his brother;* and [in like manner, *before him,* for] he may be above him and he may be below him, (O,) like سَوْغُه; as also صَوْغَةُ أَخِيهِ, (K, TA, [in the CK, erroneously,

اخته,]) like سوغة أخيه: (TA:) and هى أختك صوغك and صوغتك [*She is thy sister who was born immediately after thee;* or *before thee*]: (O, TA:) the pl. is أصواغ. (TA voce سوغ.)

صوغة : see the last sentence here preceding, in two places.

صيغة is originally صوغة, (S, O, Msb,) the و being changed into ى because of the kesreh before it: (S O:) it is like قيمة. (Msb.) [Its primary signification is *A mode,* or *manner, of* صوغ i. e. *melting, and pouring forth into a mould;* &c.: and hence it signifies *a make, form, fashion, mould,* or *cast:*] and it is *syn. with* صياغة, q. v.: (TA:) and signifies the *making* [a thing]; and *making according to a certain measure* or *proportion* [and *the like*]. (Msb.) One says سهام صيغة (S, O, K) *Arrows* [*one in make;*] *uniform;* (TA;) *of the make of one man.* (S, O, K, * TA.) And صيغة الله, meaning *The creation of God.* (Msb.) And هو حسن الصيغة *He is goodly in respect of make and of stature:* or this means هو حسن العمل [which may in this case be correctly rendered *he is goodly in respect of make:* and also *he is good in respect of work*]. (TA.) And هو من صيغة كريمة *He is of a generous origin.* (Ibn-' Abbád, Z, O, K, TA.) And صيغة القول كذا *The mode, manner, fashion,* or *form, of the saying is thus.* (Msb.) And صيغة الأمر كذا وكذا *The shape of the affair,* or *case, is thus and thus.* (TA.)

صيغوغة : see صياغة.

صواغ : see صوغ, second sentence.

صياغة The *craft,* or *art,* (K, TA,) or *work,* or *operation,* (S, O, Msb, * TA,) *of the* صائغ [q. v.]; (S, O, Msb, K, TA;) [generally meaning the *craft* or *art,* or the *work* or *operation, of the goldsmith;*] the *act of melting* [gold &c.], *and pouring* [it] *forth into a mould;* [&c.; (see 1, first sentence;)] as also صيغة and صيغوغة , this last mentioned by Lh. (TA.)

صَوَّاغٌ : see the next paragraph, in five places.

صَائِغٌ and صَوَّاغٌ (S, MA, O, Msb, K, KL) and صَيَّاغٌ , (S, O, K, KL,) the last of the dial. of El- Hijáz, (S, O,) originally صَيْوَاغٌ, (IJ, O, TA,) thus altered by some, from صَيْوَاغٌ to صَيَّاغٌ, because of their disliking the double و, (IJ, TA,) *One who practises,* or *performs, the craft, art, work,* or *operation, termed* صِيَاغَة [or *melting* gold &c., *and pouring* it *forth into a mould;* &c.; as expl. in the first sentence of this art.]; (S, O, Msb, K, TA;) [generally meaning] *a goldsmith,* or *worker in gold:* (MA, KL:) the pl. of صَائِغٌ is صَاغَةٌ [originally صَوَغَةٌ] and صُوَّاغٌ and صُيَّاغٌ. (TA.) One says, هُوَ صَوَّاغُ الحُلِيِّ [and صَائِغُهَا i. e. *He is the moulder of ornaments,* or *of women's ornaments, of gold* or *of silver* &c.]. (TA.) [And hence مِلْحُ الصَّاغَةِ lit. *Goldsmiths' salt;* meaning *chrysocolla,* i. e. *borax:* thus termed in the language of the present day.] Aboo-Ráfi' the صَائِغ is related to have said, كَانَ عُمَرُ يُمَازِحُنِي يَقُولُ أَكْذَبُ النَّاسِ الصَّوَّاغُ يَقُولُ اليَوْمَ وَغَدًا [*' Omar used to jest with me, saying, The most lying of men is the goldsmith, who says, To-day, and Tomorrow*]. (TA.) And كَذِبَةٌ كَذَبَهَا الصَّوَّاغُونَ [lit. *A lie which the goldsmiths have told*] is a saying (of Aboo-Hureyreh, O) occurring in a trad. (S, O.) ___ [Hence,] the pl. صُوَّاغٌ means *Persons who alter speech,* [*embellish it with lies,*] *and falsify it,* or *forge it:* and صَوَّاغٌ , *one who moulds speech, and falsifies it,* or *embellishes it with lies:* (TA:) and [in like manner] صَيِّغٌ , (O, K, TA,) originally صَيْوِغٌ, (TA,) *one who lies much, and embellishes his speech* [*with lies*]: (K, O, TA:) the pl. of this last is صَاغَةٌ, like سَادَةٌ pl. of سَيِّدٌ. (TA.) [See also صَبَّاغٌ.]

صَيِّغٌ , originally صَيْوِغٌ: see the next preceding paragraph, last explanation.

صَيِّغَةٌ *i. q.* ثَرِيدَةٌ [*A mess of crumbled bread moistened with broth and piled up in the middle of a bowl*]. (Fr, O, K.)

صَيَّاغٌ , originally صَيْوَاغٌ: see صَائِغٌ.

أَصِيغُ [as though originally أَصُوغُ, being mentioned in this art.,] Water *such as is common* (عَامّ [app. meaning *to all who desire to take of it*]), *and much in quantity.* (IAar, TA,)

مَصَاغٌ, [as a coll. gen. n.,] with fet-h, *Moulded ornaments* or *women's ornaments, of gold* or *the like;* syn. حُلِىٌّ مَصُوغَةٌ. (TA.)

مُصَاغٌ : see صَوْغٌ, second sentence.

مَصُوغٌ : see صَوْغٌ, second sentence.

صوف

1 **صَافَ** , (S, O, K,) aor. يَصُوفُ, (S, O,) inf. n. صَوْفٌ and صُؤُوفٌ; and صَوَفَ, (S, O, K,) inf. n. صَوَفٌ; (S;) *He* (a ram) *had much* صُوفٌ [or *wool*], (S, O, K,) after having little thereof. (S, O.) صَافَ السَّهْمُ عَنِ الهَدَفِ, aor. يَصُوفُ and يَصِيفُ, (S, M, O, Msb, K,) inf. n. صَوْفٌ and صَيْفٌ and صَيْفُوفَةٌ, (O and K in art. صيف,) *The arrow turned aside from the butt:* (S, M, O, Msb, K:) like ضَافَ. (S and O in art. ضيف.) And صَافَ عَنِّى وَجْهُهُ *His face turned away from me.* (K.) And صَافَ عَنِّى شَرُّهُ, (S, M, O,) aor. يَصُوفُ, inf. n. صَوْفٌ, (M,) *His* (a man's, S, O) *evil,* or *mischief, turned away from me.* (S, * M, O. *)

2 **صوّف الكَرْمُ** *The grape-vine showed its fruitstalks* [*anew*] *after the cutting off of its fruit-* (M,)

4 **اصاف ٱللّٰهُ عَنِّى شَرَّهُ** *God turned away,* or

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may God turn away, from me his evil, or *mischief.* (S, K.) [Mentioned also in art. صيف.]

5 **تصوّف** *He became a* صُوفِىّ: (Msb:) *he devoted himself to religious exercises;* or *applied himself to devotion:* or *he asserted himself to do so:* (TA:) but it is post-classical. (Msb.)

صَافٌ (S, M, O, K) and صَائِفٌ (S, M, O, Msb, K) and صَافٍ, (M, O, K,) which last is formed by transposition [from the second], (M,) and صَوْفٌ (M, O, K) and أَصْوَفُ (S, M, O, Msb, K) and صُوفَانٌ (AHeyth, TA) and صُوفَانِىٌّ, (M, O, K,) A ram *having much* صُوفٌ [or *wool*]: (S, M, O, Msb, K:) fem. with ة, (K, [in which it seems to refer only to the last, i. e.]) the fem. epithet is صُوفَانِيَّةٌ, (O,) or صُوفَانَةٌ, (AHeyth, and so in a copy of the M,) and صَافَةٌ also. (M.) ___ And صَافَةٌ لِمَّةٌ [*A lock of*

hair hanging down below the lobe of the ear] *of which the hair is like* صُوف [i. e. *wool*]. (M.) See also صُوفٌ. And see art. صيف.

صَاف : see the next preceding paragraph.

صُوفٌ [*Wool;*] *an appertenance of sheep,* (in the S للشَّاة, in the M لِلْغَنَم, and in the O and Msb [more definitely] للضَّأْن,) *which is to them like* شَعَرٌ *to goats and* وَبَرٌ *to camels:* (M:) [in the K only said to be well know:] n. un. صُوفَةٌ, (M,) [i. e.] this latter has a more particular signification [meaning *a portion, flock, tuft,* or *wisp, of wool*]: (S, O, Msb, K:) and sometimes صُوفٌ is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of صُوفٌ is أَصْوَافٌ [meaning *sorts of wool*]: (M:) and the dim. of the n. un. is صُوَيْفَةٌ . (TA.) One says خَرْقَآءُ وَجَدَتْ صُوفًا [*An unskilful woman that has found wool*]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z, TA.) And one says, فُلَانٌ يَلْبَسُ الصُّوفَ وَالقُطْنَ, meaning *Such a one wears what is made of wool and of cotton.* (A, TA.) In the saying of a poet,

* حَلْبَانَةٌ رَكْبَانَةٌ صَفُوفٌ *
* تَخْلِطُ بَيْنَ وَبَرٍ وَصُوفِ *

[*Of one that is milked and ridden, that yields a row of bowls of her milk,* (but see صَفُوفٌ, of which other explanations have been given,) *that mingles camels' fur and wool*], the latter hemistich means, as Th says, accord. to IAar, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the نَدَّاف who mixes camels' fur and wool. (M.) One says also, أَخَذْتُ بِصُوفِ رَقَبَتِهِ (S, M, K, but in the M أَخَذَ,) and بِصُوفَتِهَا (M, O) and بِصَافِهَا , (M, K,) and بِطُوفِ رَقَبَتِهِ and بِطَافِهَا, and بِظُوفِ زَقَبَتِهِ and بِظَافِهَا, and بِقُوفِ رَقَبَتِهِ and بِقَافِهَا, (S, O,) meaning [*I laid*

hold upon] *the pendent hair in the hollow of the back of his neck:* (IDrd, S, M, O, K:) or *the downy hairs upon the back of his neck:* (M, O:) or *the skin of his neck:* (IAar, S, O, K:) or *the back of his neck, altogether:* (Fr, S, O, K:) or *I took him by force:* (Abu-l-Ghowth, S, O, K:) or *I followed him, thinking that I should not reach him, and overtook him;* and this one says whether he lay hold upon his neck or not. (Abu-s-Semeyda', S, O, K.) And أَعْطَاهُ بِصُوفِ رَقَبَتِهِ [*He gave it altogether*]; like أَعْطَاهُ بِرُمَّتِهِ: or (as expl. by A' Obeyd, S, O) *he gave it gratuitously; not taking a price.* (S, O, K.) ___ صُوفُ البَحْرِ [lit. *The wool of the sea*] is *a thing* [or *substance*] *in the form of the animal* صُوفٌ [i. e., *of wool;* evidently meaning *sea-weed resembling wool;* such as is found in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical Hebrew word סוּף, as used in the Bible, has been most satisfactorily shown in art. Red Sea (by my deeply-lamented nephew Edward Stanley Poole) in Dr. William Smith's Dictionary of the Bible]: it is said in one of the أَبَدِيَّات, [see art. ابد,] لَا آتِيكَ مَا بَلَّ بَحْرٌ صُوفَةً [*I will not come to thee as long as a sea wets a portion of* صُوفٌ], or, as Lh relates it, مَا بَلَّ البَحْرُ صُوفَهُ [*as long as the sea wets its* صُوفٌ; meaning, *ever*]. (M, TA.)

صَوِفٌ : see صَافٌ.

صُوفَةٌ n. un. of صُوفٌ [q. v.]. (M &c.) ___ [Also applied by physicians to *A pessary,* or *suppository, of wool, containing a medicament of some kind, to be inserted into the vagina* or *rectum.*] Also *Any of those who had the management of aught of the work of the* بَيْت [meaning the *House of God,* i. e. the *Kaabeh*], and who were called الصُّوفَانُ : (M:) [accord. to the TA, it is said that الصُّوفَانُ and الصُّوفَةُ are both alike appel-lations applied to any of such persons:] J and others say that صُوفَةٌ was the father of a tribe of Mudar, who used to serve the Kaabeh, and to return with the pilgrims from ' Arafát, in the Time of Ignorance; and it is implied in the S [that they were also called آلُ صُوفَانَ, or] that صُوفَة was also called صُوفَان; and in a saying of Z, that الصُّوفَان and آلُ صُوفَان

were appellations of one and the same people: [hence, app., the applications of صُوفَةٌ and صُوفَانٌ to any servants of the Kaabeh:] but accord. to Sgh and the K, آلُ صُوفَانَ is a mistake for آلُ صَفْوَانَ. (TA.)

صُوفَانٌ, and its fem., with ة: see صَافٌ: and for the former see also صُوفَةٌ. Also [*A species of agaric,* i. e., *of the kind of fungus thus called;*] *a certain thing* [or *substance*] *that comes forth from the heart of trees, flaccid and dry, in which fire is struck, and which is the best of things for the purpose of those who strike fire.* (TA.)

صُوفَانَةٌ, applied to a ewe, is fem. of صُوفَانٌ: see صَافٌ. (AHeyth, TA.) ___ Also *A certain herb,* or *leguminous plant,* (بَقْلَةٌ,) *downy,* (M, K,) *and short,* (K,) mentioned by Aboo-Nasr as *of the kind termed* أَحْرَار [pl. of حُرٌّ], but not specifically described by him. (AHn, M.)

صُوفِىٌّ, a post-classical word, *A man of the people called the* صُوفِيَّة: (Msb:) [formerly applied to any *devotee:* afterwards, particularly, to a *mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:*] the صُوفِيَّة may be so called [from the Greek : or] in relation to the people called آلُ صُوفَانَ, [see صُوفَةٌ,] as resembling them in the devotion of themselves to religious exercises: or in relation to those called أَهْلُ الصُّفَّة, wherefore they are also called الصُّفِّيَّةُ: or in relation to الصُّوف [i. e. wool], which is proper to devotees and recluses: this last is the derivation commonly received. (TA.)

صُوفَانِىٌّ; and its fem., with ة: see صَافٌ.

صُوَيْفَةٌ dim. of صُوفَةٌ, n. un. of صُوفٌ, q. v. (TA.)

صَوَّافٌ *A manufacturer of* صُوف [or *wool,* or *of woollen garments* &c.]. (TA.)

صَائِفٌ: see صَافٌ.

صَيِّفَةٌ , originally صَيُوفَةٌ, A [garment of the kind called] جُبَّة *having much* صُوف [or *wool*]. (TA.)

أَصْوَفُ : see صَافٌ.

صوك

1 **صَاكَ به** , (O, K,) aor. يَصُوكُ, (O,) inf. n. صَوْكٌ, (K,) *It stuck,* or *clave, to him,* or *it:* (O, K;) said of saffron, (K,) and of blood, and of other things: (TA:) and (O, K) so صاك به, aor. يَصِيكُ, (S, O, K, in art. صيك,) inf. n. صَيْكٌ; (K;) said of perfume. (S, O, K.) See also صَئِكَ.

5 **تصوّك فى رَجِيعه** , (As, O, K,) or, accord. to AZ, تضوّك, with ض, (O,) or both, (Lh, TA in art. صف,) [and تصوق,] *He* (a man, O) *became defiled,* or *befouled, with* [or *in*] *his dung.* (O, K.)

صَوْكٌ The *seminal fluid* of a man. (Th, Kr, K.) Also The *first.* (K.) One says, لَقِيتُهُ أَوَّلَ صَوْكٍ and بُوْكٍ *I met him the first thing.* (S, O, K.) And in like manner, افْعَلْهُ أَوَّلَ كُلِّ صَوْكٍ and بَوْكٍ [*Do thou it the first of everything*]. (TA.) And خُذْ هٰذَا أَوَّلَ صَوْكٍ: see 1 in art. صك. (O and TA in that art.) Also *Motion:* so in the phrase مَا بِهِ صَوْكٌ and بَوْكٌ [*There is not in him,* or *it, any motion*]. (IDrd, O, K.)

صَائِكٌ *Sticking,* or *cleaving.* (AA, TA.) ___ And [app. as an epithet in which the quality of a subst. is predominant] *Sticking blood:* or *blood of the* جَوْف [or *belly,* &c.]. (TA.) ___ See also art. صأك.

صول

1 **صَالَ عَلَيْهِ** , [aor. يَصُولُ,] inf. n. صَوْلٌ and

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صَوْلَةٌ (S, O, K) and صِيَالٌ, (O,) *He leaped,* or *sprang, upon him:* (S, O, K:) and (K) صَالَ عَلَيْهِ, (M, K,) aor. يَصُولُ, (TA,) inf. n. صَوْلٌ and صِيَالٌ and صُؤُولٌ and صَوَلَانٌ and صَالٌ and مَصَالَةٌ, *he sprang,* or *rushed, upon him; made an assault,* or *attack, upon him;* namely, his adversary, or antagonist; syn. سَطَا; (M, K, TA;) and حَمَلَ: (TA:) [or *he sprang upon him and seized him violently* or *laid violent hands upon him;* for so سَطَا is said to signify:] and صال عَلَيْهِ *he overbore him, overpowered him,* or *subdued him;* (S, * O, * Msb, * TA; [a meaning also assigned to سَطَا;]) namely, one man another nam. (TA.) [See also 1 in art. صيل.] One says, رُبَّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ *Many a saying is more severe than a leaping* or *springing* [&c.]. (S, O.) And it is said in a trad. respecting prayer, بِكَ أَصُولُ, meaning [*By Thee may I*] *spring,* or *rush,* or *assault, and subdue.* (TA.) ___ صال, aor. as above, inf. n. صَوْلٌ, is also said of a stallion [camel], meaning *He leaped,* or *sprang:* or, accord. to AZ, صال, inf. n. صَوْلٌ and صِيَالٌ, said of a camel, means *he leaped,* or *sprang, upon the* [*other*] *camels, and fought them:* (Msb:) or one says of a stallion, صال عَلَى الإِبِلِ, inf. n. صَوْلٌ, meaning *he fought the* [*other*] *camels,* (M, K,) *and sent them on before:* (M:) or, accord. to AZ, one says of a camel, (S,) or, accord. to Es-Sarakustee, some of the Arabs say of a camel, (Msb,) صَؤُلَ, (S, Msb, [in one of my copies of the S صال, but the former is the right,]) like قَرُبَ, (Msb,) with ء, (S, Msb,) inf. n. صَأَلَةٌ, meaning *he betook himself to the killing of men, and springing,* or *rushing, upon them:* (S) and without ء in speaking of the act of one adversary, or antagonist, against another: (Msb:) Hamzeh El-Isbahánee

says, in his Proverbs, that صَالَ الجَمَلُ means *the camel bit;* but he is alone in saying this. (TA.) One says also, صَالَ العَيْرُ, meaning *The he-ass attacked the she-ass:* (S, O:) or صَالَ العَيْرُ عَلَى العَانَةِ *the heass drove away the she-ass,* or *the herd of wild she-asses,* (M, K, TA,) *and attacked her* or *them, biting her* or *them with the fore teeth, and kicking her* or *them with the hind leg* or *hind legs.* (TA.) صَالَ البُرَّ, aor. as above, inf. n. صَوْلٌ, *He swept away,* or *cleared, the wheat from the pieces of stick and of rubbish:* and صَوَّلْنَا الحِنْطَةَ *we swept the wheat* [*well, and so cleared it from rubbish*]: the teshdeed denotes intensiveness of meaning: (O:) التَّصْوِيلُ [or تَصْوِيلُ البَيْدَرِ] means *the sweeping of the* بَيْدَر [or *collected wheat* or *grain,* or perhaps the *place in which wheat* or *grain is trodden out*], (O,) or *of the sides thereof* (نَوَاحِى البَيْدَرِ [*to clear it of rubbish*]). (K.) صِيل: see art. صيل.

2 **صوّل** , and its inf. n.: see 1, last sentence but one. ___ تَصْوِيلٌ also signifies The *extracting a thing by means of water:* (K, TA: [in the CK, بالمال is erroneously put for بالمآء:]) like the extracting a pebble from rice [by washing]. (TA.) [And app. The *soaking* a thing *to extract the juice* or *bitterness* &c.: see مَصْوَلٌ. See also an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] ___ [Also The *mixing, and stirring about, and beating,* a thing.] One says, الجَرَادُ يُصَوَّلُ فِى مِشْوَاهُ [in the CK مَشْوَاهُ, which is a mistranscription,] *The locusts are mixed, and stirred about, and beaten, in his* مِشْوَى (O, K) i. e. *frying-pan.* (TK.)

3 **مُصَاوَلَةٌ** and صِيَالَةٌ [of which the first and second are inf. ns., the third being a quasi-inf. n.,] are *syn. with* مُوَاثَبَةٌ; (S, O, K;) صَاوَلَهُ signifying وَاثَبَهُ [i. e. *He leaped,* or *sprang, upon him;* or *he assaulted,* or *assailed, him:* or *he contended with him, each leaping,* or *springing, upon the other,* or *each assaulting,* or *assailing, the other*]. (K.) [See also 6.]

6 الفَحْلَانِ يَتَصَاوَلَانِ *i. q.* يَتَوَاثَبَانِ [i. e. *The two stallion-camels leap,* or *spring, upon each other;* or *assault,* or *assail, each other*]. (S.)

صَوْلَةٌ is an inf. n.: (S, O, K: [see 1, first sentence:]) or it signifies *A leap,* or *spring:* (TA:) or *a single act of* a camel's *leaping,* or *springing, upon* [*other*] *camels, and fighting them;* as also صِيَالَةٌ : (Msb:) [but more commonly, *impetuosity,* of a man, and of a camel or the like.] ___ [Hence,] ذُو صَوْلَةٍ فِى المَزُودِ *One who springs upon the food, and devours it immoderately.* (M, TA. *) ___ لَقِيتُهُ أَوَّلَ صَوْلَةٍ means أَوَّلَ وَهْلَةٍ [i. e. *I met him the first thing,* or *the first thing that I saw*]. (A, TA.)

صُولَةٌ مِنْ حِنْطَةٍ and حِنْطَةٌ مُصَوَّلَةٌ [signify nearly the same, the former meaning *A heap of wheat,* and the latter *wheat* in general, *cleared from rubbish by means of the implement called* مِصْوَلَةٌ or مِصْوَلٌ]: (O, K: [these significations are clearly indicated in the K, and more so in the O, by the context:]) the pl. of صُوَلَةٌ is صُوَلٌ. (O.)

صِيلَةٌ , mentioned here in the K: see art. صيل.

صَؤُولٌ A camel *that devours his pastor; that springs upon men, and devours them:* (Lth, TA:) a camel *that kills men, and springs,* or *rushes, upon them:* (S:) or a camel *that leaps,* or *springs, upon the* [*other*] *camels, and fights them:* (Msb:) or a stallion *that fights the* [*other*] *camels,* (M, K,) *and sends them on before.* (M.) And A man *who beats others, and overbears, overpowers,* or *subdues, them.* (TA.) Accord. to Az, it is originally without ء, and is app. pronounced with ء because the و is with damm. (TA.)

صِيَالٌ an inf. n. of 1 [q. v.]. (M, O, Msb, K.) ___ [And also an inf. n. of 3, q. v.]

صِيَالَةٌ : see 3: and see also صَوْلَةٌ.

أَصْوَلُ مِنْ جَمَلٍ [*More impetuous than a camel;* or *more wont to spring upon others,* or *to assault,* or *assail, them, than a camel*]. (TA.)

مِصْوَلٌ *A thing in which colocynths are soaked in order that their bitterness may depart.* (AZ, S, O, K.) ___ And, accord. to Ibn-'Abbád, *An implement with which the ears of corn are swept away,* or *cleared, from the pieces of stick and of rubbish.* (O. [See also what next follows.])

مِصْوَلَةٌ *A broom* (مِكْنَسَةٌ, O, K) *with which the sides of the* بَيْدَر [or *collected wheat* or *grain,* or perhaps the *place in which wheat* or *grain is trodden out,*] *are swept* [*to clear it of rubbish*]: (O, TA:) so says IAar. (TA. [See also what next precedes.])

حِنْطَةٌ مُصَوَّلَةٌ : see صُولَةٌ مِنْ حِنْطَةٍ.

صولج

صَوْلَجٌ and صَوْلَجَةٌ: see what here follows.

صَوْلَجَانٌ (T, S, K) and صَوْلَجَانَةٌ (Sb, TA) and صَوْلَجٌ (T, TA) and صَوْلَجَةٌ, (TA,) as also صَوَّجَانٌ, (L in art. صوج,) [*A kind of goff-stick,* or *golf-stick, played with by men on horseback;*] *a stick with a curved,* or *crooked, end;* syn. مِحْجَنٌ; (S, K;) [or rather] *a stick of which the end is curved* [*artificially*] *with which a ball is struck by men on horseback:* a stick of which the end curves, or crooks, naturally, on its tree, is called مِحْجَنٌ: (T, TA:) of Pers. origin, (S,) [i. e. from the Pers. چَوْگَانْ,] arabicized: (T, S:) pl. صَوَالِجَةٌ; (S, K;) the ة being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

صَوْلَجَانَةٌ : see the next paragraph here preceding.

صوم

1 صَامَ , (S, M, &c.,) aor. يَصُومُ, (Msb,) inf. n. صَوْمٌ, and صِيَامٌ; (S, M, Mgh, Msb, K;) and اِصْطَامَ ; (M, K;) *He abstained,* (Msb, TA,) in an absolute sense: (Msb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Msb:) and in the language of the law, (Msb, TA,) *he observed a particular kind of abstinence;* (Msb;) i. e. (TA) *he abstained from food* (S, M, K, TA) *and drink* (M, K, TA) *and coïtus:* (M, K:) and (S, * M, &c.) by a tropical application, (TA,) *from speech:* (S, * M, Mgh, Msb, * K, TA:) or صَوْمٌ in the proper language of the Arabs signifies a man's *abstaining from eating:* and by a secondary application, *a particular serving of God* [*by fasting*]; (Mgh;) [i. e.] the *abstaining from eating and drinking and coïtus from daybreak to sunset:* (KT:) accord. to Kh, it signifies [properly] the *standing without work.* (S.) صَامَ الشَّهْرَ means صَامَ فِى الشَّهْرِ [*He fasted during the month*]: agreeably with what is said in the Kur ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Kur [xix. 27], (S, M,) إِنِّى نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا means [*Verily I have vowed unto the Compassionate*] *an abstaining from speech.* (S, M, Msb.) One says also, صَامَ الفَرَسُ, inf. n. صَوْمٌ (S, M) and صِيَامٌ, (M,) *The horse stood without eating of fodder;* (S;) or *abstained from the eating of fodder.* (M, A, Mgh.) And صَامَ عَنِ السَّيْرِ *He abstained from going along,* or *journeying.* (TA.) ___ [Hence,]

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صَامَتِ الشَّمْسُ *The sun became* [*apparently*] *stationary* [*in the mid-heaven*]: (T, TA:) or *attained its full height.* (M, TA.) ___ And صَامَ النَّهَارُ, (inf. n. صَوْمٌ, S,) *The day reached its midpoint.* (S, M, Mgh, K, TA.) ___ And صَامَتِ الرِّيحُ, (M, TA,) inf. n. صَوْمٌ, (S, K,) *The wind became still,* or

calm. (S, M, K, TA.) ___ And صام المآء, [inf. n. صيام (see صلاقة) and probably صوم also,] *The water became still,* or *motionless;* syn. قام and دام. (TA.) ___ And صام النَّعام, (M, K,) inf. n. صوم, (M,) *The ostrich cast forth its dung;* (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صام النَّهار, inf. n. صوم, *The* نهار, by which is here meant the *young one of the* كروان, [or rather *of the bustard called* حبارى,] *cast forth what was in its belly.* (TA.) صام منيَّته *i. q.* ذاقها [*He tasted,* or *experienced, his death*]. (K.) And صام *He* (a man) *shaded himself by means of the tree called* صوم. (K.)

8 **إصتوم** see 1, first sentence.

صوم an inf. n. of 1 [q. v.]. (S, M, &c.) ___ [Hence,] الصَّوم [app. for وقت الصَّوم] means also [*The month of*] *Ramadán:* (K, TA:) whence the saying of Aboo-Zeyd, أَقمت بالبصرة صومين, meaning [*I remained, stayed, dwelt,* or *abode, in El-Basrah*] *two Ramadáns.* (TA.) ___ And [in like manner] صوم also means *A Christian church;* syn. بيعة: (S, K, TA:) as though for مَحَلُّ الصَّوم i. e. الوَقْف [*the place of station:* for, as Hooker says, speaking of the ancient usage of the Church, their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them]. (TA.) See also صائم. Also The *dung of the ostrich.* (S, M, K.) And, in the dial. of Hudheyl, (S,) *Certain trees,* (S, M,) or *a certain tree,* (K,) [but] the n. un. is with ة, *of the form of the figure of a human being,* (M,) *ugly in appearance,* (M, K,) *very much so, the fruits of which are called* رؤوس الشَّياطين, i. e. [*the heads*] *of the serpents,* [see شَيْطَان and زَقُّوم,] *not having leaves:* AHn says that *they have* [*what are termed*] هَدَب [q. v.], *their branches do not spread forth, they grow in the manner of the* [*species of tamarisk called*] أَثْل, *but are not so tall, and mostly grow in the districts of*

Benoo-Shebábeh. (M.)

صَامَةٌ , for صَوْمَةٌ, inf. n. of un. of صَامَ: see a verse cited voce تَابَ, in art. توب.

صَوْمَانُ : see صَائِمٌ.

أَرْضٌ صَوَامٌ *Dry land* or *ground, in which is no water.* (K.)

صَوَّامٌ is like صَائِمٌ but having an intensive signification [i. e. meaning *Abstaining, &c., much* or *often*]. (Msb.) One says رَجُلٌ صَوَّامٌ قَوَّامٌ, meaning *A man who fasts* (يَصُومُ) [*often*] *in the day, and who rises* [*often*] *in the night* [*to pray*]. (TA.)

صَائِمٌ *Abstaining,* in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, *observing a particular kind of abstinence;* (Msb;) [i. e.] *abstaining from food* (S, M, K) *and drink and coïtus:* and, [by a tropical application, (see 1, first sentence,)] *from speech:* (M, K:) it is applied to a man: (S, M, Msb:) and صَوْمَانُ signifies the same, (S, K,) so applied; (S;) as also صَوْمٌ , (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زَوْرٌ: (M voce ضَيْفٌ:) or, in the proper language of the Arabs, صَائِمٌ signifies *abstaining from eating:* and by a secondary application, *serving God in a particular manner* [*by fasting:* see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature *abstaining from food,* or *from speech,* or *from going along* or *journeying:* (S, Msb:) pl. صِيَامٌ and صُوَّمٌ (S, M, Mgh, Msb, K) and صُيَّمٌ (S, M, Msb, K) and صَيَّمٌ and صُوَّامٌ and صُيَّامٌ and صَيَامَى, (M, K,) the last of which [written in the CK صُيَامَى] is extr. (M.) ___ Applied to a horse, *Standing still* (S, (M, Msb) *without eating of fodder* (S, Msb) or *without eating anything:* (M:) or *abstaining from the eating of fodder:* (Mgh:) or *standing upon his four legs.* (Az in art. صون, and TA.) ___ And بَكْرَةٌ صَائِمَةٌ *A sheave of a pulley that remains still,* (Mgh, TA,) *that*

will not revolve. (S, Mgh, TA.) ___ And مَآءٌ صَائِمٌ *Water that is still,* or *motionless;* syn. قَائِمٌ and دَائِمٌ. (Mgh, TA.)

مَصَامٌ The *station,* or *standing-place,* of a horse; as also مَصَامَةٌ. (S, K, TA.) ___ And مَصَامُ النَّجْمِ *The* [*imaginary*] *place of suspension of the asterism* [meaning the *Pleiades*]. (M.) Imra-el-Keys says,

* كَأَنَّ الثُّرَيَّا عُلِّقَتْ فِى مَصَامِهَا *
* بِأَمْرَاسِ كَتَّانٍ إِلَى صُمِّ جَنْدَلِ *

[*As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks:* i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.]) ___ One says also, جِئْتُهُ وَالشَّمْسُ فِى مَصَامِهَا, meaning [*I came to him when the sun was*] *in the middle of the sky.* (TA.)

مَصَامَةٌ : see the next preceding paragraph.

صون

1 **صانه** , (M, K,) first pers. صنته, (S, Msb,) aor. يصونه, (TA,) inf. n. صونٌ and صيانٌ and صيانةٌ, (S, M, Msb, K,) *He preserved it, kept it, laid it up, took care of it,* or *reserved it,* (Msb, K,) *in its repository;* (Msb;) and اضطانه signifies the same: (M, K:) but one should not say اصانه, as the vulgar say. (TA.) ___ And [hence] one says, (M, Msb,) by way of comparison, (M,) صان عرضه, (M, Msb,) inf. n. صيانةٌ and صونٌ, (M,) [*He preserved his honour,* or *reputation*], عن الدَّنَس [*from pollution*]. (Msb. [See also 6.]) And فلانٌ يصونُ دياجتيه i. e. [*Such a one preserves from disgrace*] *his cheeks;* (A in art. دبج;) or دياجته *his face.* (Har p. 15.) ___ And صان الفرس عدوه (M, TA) and جريه, (TA,) inf. n. صونٌ, *The horse reserved somewhat of his running for the time of need.* (M, TA.) And فرسٌ له صونٌ وبذلٌ; and ذو صونٍ وابتذال: see 1 in art. بذل. ___ And صان الفرس, aor. يصونُ, inf. n. صونٌ, means صفَّ بين رجليه [app. the same as صفَّ رجليه *He set his hind legs evenly, side by side*]: (M:) or *he stood upon the extremity of his hoof,* (S, M, K,) *by reason of* [*attenuation,* or *abrasion, such as is termed*] وجًى or حفًا. (S, K.) ___ And صان, inf. n. صونٌ, *He* (a horse) *limped,* or *halted, much;* (M;) or, as expl. by IB, *slightly.* (TA.) يصنُّ المشى occurs in a verse (S, M, TA) of En-Nábighah, (M, TA,) [referring to horses,] and J says that As knew it not, but that others expl. it as meaning *Reserving somewhat of the rate of going,* (TA,) or as meaning *suffering pain in the hoofs from attenuation,* or *abrasion:* (S:) accord. to IB, it means *limping,* or *halting, and suffering pain in the hoofs, from fatigue.* (TA.)

5 **تصوَّن** see the next paragraph.

6 **تصاونٌ** is the *contr. of* ابتذالٌ, (Msb,) or of تبذُّلٌ: (S and Msb in art. بذل:) one says, of a man, تصاون and تصوَّن , the

latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) *He preserved himself,* or *his honour,* or *reputation,* (M, TA,) من المعايب [*from the things,* or *actions, for which he should be blamed*], (TA. [See also 1, second sentence.])

8 إصْتَوَنَ see 1, first sentence.

صَوْنٌ an inf. n. of 1 [q. v.]. (S, M, &c.) See also صِينَةٌ, below. ___ And see مَصُونٌ.

صَوْنَةٌ [*A receptacle for perfumes &c., such as is commonly called*] *an* عَتِيدَة. (IAar, K.)

صِينَةٌ [originally صَوْنَةٌ] *i. q.* صَوْنٌ : one says, هٰذه ثِيابُ الصِّينَة i. e. الصَّوْن [*These are the garments of reservation* for wear on extraordinary occasions]: (M, TA:) *contr. of* بِذْلَةٌ. (TA.)

صِوَانٌ and صُوَانٌ (S, M, Msb, K) and صَوَانٌ (K) and صِيَانٌ (S, Msb, K) and صُيَانٌ and صَيَانٌ, (K,) but the third and the last two are extr., (TA,) *A thing,* (M, Msb, K,) or *receptacle,* (S,) [or *chest* or *the like,*] *used as a repository* (S, M, Msb, K) for a garment, (S, K,) as also مَصَانٌ , (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Msb:) pl.

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أَصْوِنَةٌ: (MA:) or مَصَانٌ signifies *any place in which one reposits a garment.* (TA in art. ضرس.)

صَوَانِىُّ pl. of صِينِىٌّ. (KL.) See art. صين.

صَوَّانٌ [*Flint-stone;* and *flint-stones:* thus in the present day:] *a sort of stones,* (S, Msb,) *in which is hardness;* (Msb;) *hard stones,* (M, K,) *of a certain sort,* (K,) *with which fire is struck:* or, as some say, *certain black stones which are not hard:* (M:) or *a sort of hard stones, which, when fire smites it, crackles* (يُفَقِّعُ) *and cracks, and sometimes fire is*

struck with it, but it is not fit for [*making*] *time, nor for heating for the purpose of roasting thereon:* (Az, TA:) one thereof is called صَوَّانَةٌ . (S, M, Msb, K.)

الصَّوَّانَةُ *The* دُبُرٌ [meaning *anus*]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) See also صَوَّانٌ.

صَيِّنٌ [thus app., like سَيِّدٌ and جَيِّدٌ, written in my copy of the Msb صَيْنٌ] One *who preserves his honour,* or *reputation.* (Msb.)

مَصَانٌ : see صَوَانٌ, in two places.

مَصَانٌ : see مَصْوَانٌ.

مَصُونٌ and مَصْوُونٌ , (S, M, Msb, K,) like مَدُوفٌ and مَدْوُوفٌ, (S and Msb in art. دوف, q. v.,) the latter of the dial. of Temeem, (M,) *Preserved, kept, laid up, taken care of,* or *reserved;* (S, * M, * Msb, K;) applied to a garment [&c.]; (S, M;) as also صَوْنٌ , which is an inf. n. used. as an epithet: (M:) one should not say مَصَانٌ, (S, TA,) nor مُنْصَانٌ, as the vulgar say. (TA.)

مَصْوَانٌ *A bow-case;* (K, TA;) as also مُصَانٌ . (TA.)

مَصْوُونٌ : see مَصُونٌ.

صوى

1 **صَوَتِ النَّخْلَةُ** , (Lth, Az, S, M, K,) aor. تَصْوَى, (S, K,) inf. n. صُوِىٌّ; (Lth, Az, S, M, K;) and صَوِيَت, (Az, M, K,) which is the form preferred by Az, [aor. تَصْوَى,] inf. n. صَوًى; (TA;) *The palm-tree needed irrigation, and became slender:* (Az, TA:) or *became dry,* or *dried up;* (S, M, K;) as also أَصْوَت , and صَوَّت : (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صَوِىَ الضَّرْعُ *The udder had no milk remaining in it.* (Ham p. 661.) ___ [Hence,] صَوَتِ الشَّاةُ *The ewe,* or *she-goat, became fat,* (S, TA,) *in consequence of her udder's having been made to dry up.* (S.) And صَوِىَ *He became strong.* (K.)

2 **صوّى** , (M,) inf. n. تَصْوِيَةٌ, (K,) primarily, (M,) is used in relation to females, meaning *He abstained from milking* her, *in order that she might become fat,* (M, K,) *and not be weak.* (M.) You say, صَوَّيْتُ النَّاقَةَ *I abstained from milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat:* or *I made her milk to dry up, that she might become fatter.* (M.) And صَوَّيْتُ الشَّاةَ, inf. n. as above, *I made the udder of the ewe,* or *goat, to become dry, that she might become fatter:* (S:) or صوّيت الغَنَمَ *I made the milk of the ewes,* or *goats, to dry up, purposely, that they might become fatter;* like as one says in relation to camels: the subst. from the verb thus used is صَوًى ; and this is said to mean The *leaving an animal and not milking her.* (M.) Some say that تَصْوِيَةٌ is like تَصْرِيَةٌ; and hence the trad., التَّصْوِيَةُ خِلَابَةٌ [i. e. *The causing the milk to collect in the udder* of an animal *by abstaining from milking* her *for some days,* when one desires to sell her, *is an endeavouring to deceive:* but I think that the right reading in this instance is probably التَّصْرِيَةُ, with ر]. (TA.) ___ It is also used in relation to a stallion (S, M, K)

of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صَوَّيْتُ الفَحْلَ, (M,) inf. n. as above, (S, K,) *I put no burden upon the stallion* [*camel*], *and did not bind him with a rope, in order that he might become more brisk in covering, and more strong;* (S, * M, K; *) thus expl. by El-'Adebbes El-Kinánee: (S:) or *I exempted him from work, and fed him, until his spirit returned to him, and he became fat.* (M.) And صَوَّيْتُ لِإِبِلِى فَحْلًا *I chose for my camels a stallion, and fed and nourished him for the office of the stallion.* (S.) See also 1. [And see art. صو.]

4 **أَصْوَى** see 1. ___ One says also اصوى القَوْمُ, meaning *The people's cattle became lean,* or *emaciated;* like اضوى القوم. (IKtt, TA.) [See also art. صو.]

صَوًى a subst. from 2, q. v. (M.)

صَوٍ : see its fem., صَوِيَةٌ, voce صَاوٍ. ___ [Also, app., *Empty* سُنْبُلٌ (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصوى, without any syll. sign.]

صَوِيَّةٌ : see the following paragraph.

صَاوٍ *Dry,* (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say نَخْلَةٌ صَاوِيَةٌ, (M, K,) and صَوِيَةٌ, (M, TA,) [agreeably with rule, as part. n. of صَوِيَ,] or صَوِيَّةٌ, (so in copies of the K, [app. a mistranscription,]) *A dry,* or *driedup, palm-tree:* (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sá'ideh applies the epithet صاوية to wild cows or wild oxen (بَقَرٌ وَحْشٌ). (M.) ___ And *Strong.* (TA.)

صيب

1 **صَابَ** aor. يَصِيبُ, (S, M, Msb, K,) inf. n. صَيْبٌ, (S, Msb, K,) said of an arrow, (S, M, Msb,) *i. q.* أَصَابَ [expl. in art. صوب]; (S, * M, Msb, K;) like صَابَ having for its aor. يَصُوبُ. (S, M, Msb.)

صَيْبَانٌ : see صَوْبٌ, in art. صوب.

صُيَابٌ : see صُيَّابَةٌ.

صَيْبٌ An arrow *going right*, or *hitting the mark:* pl. صُيُبٌ (M, K) and صِيَابٌ, (MF, TA,) or the latter is pl. of صَائِبٌ, which signifies the same. (M, in art. صوب.)

صِيَابَةٌ : see صُيَّابَةٌ.

صَيِّبٌ : see art. صوب.

صُيَّابٌ : see صُيَّابَةٌ, in four places.

صَيُّوبٌ : see art. صوب.

صُبَّابَةٌ and صُيَّابٌ (M, A, K) and صُبَابَةٌ and صُيَابٌ (A, K) The أَصْلُ (M, A, K) [as meaning the *original stock*] of a people, (M,) or [as meaning the *original*, or the *principal*, or *most essential, part*,] of a thing: (A, K:) and the *purest*, or *choice*, or *best, part* or *portion*, (M, * A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِى صُيَّابَةِ قَوْمِهِ and صُيَّابِهِمْ *He is of the* أَصْلِ [or *original stock*] *of his people:* (Fr, TA:) and مِنْ صُيَّابَةِ قَوْمِهِ and صُوَّابَةِ قَوْمِهِ (TA) and مِنْ صُيَّابِهِمْ (A) *of the purest in race of his people.* (A, * TA.) And قَوْمٌ صُيَّابٌ *A choice*, or *an excellent, people.* (TA.) ___ Also the first, The *collective body* of a people; (Kr, M;) and so صُوَّابَةٌ. (M in art. صوب.) ___ And *A lord, master*, or *chief.* (M, K.)

صيت (Quasi root)

صِيتٌ and صِيَةٌ: and صَيِّتٌ: see art. صوت.

صيح

1 صَاحَ, (S, A, O, Msb, &c.,) aor. يَصِيحُ, (S, O, Msb,) inf. n. صِيَاحٌ and صَيْحَةٌ (S, A, * O, Msb, K *) and صَيْحٌ and صُيَاحٌ and صَيَحَانٌ, (S, O, K, *) *He raised his voice, voiced, called* or *called out, cried* or *cried out:* (S, A, O, Msb, K:) or *did so vehemently, cried aloud, uttered a loud cry* or *crying, shouted, exclaimed,* or *vociferated:* (T, S, * A, * O, * Msb, * TA:) or *did so with his utmost force* or *power;* (K, TA;) as also صَيَّحَ : (A, * TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَاحَ صَيْحَةً شَدِيدَةً [*He called,* or *cried,* &c., *with a vehement calling* or *crying* &c., or *with a vehement call* or *cry* &c.]. (A.) And صَاحَ بِهِ *He called* or *cried,* or *called out* or *cried out, to it* [or *to him*]. (Msb.) And صَحْ لِى بِفُلَانٍ *Call thou to me such a one.* (A, TA.) And صَايَحَ بِهِ and صَايَحَهُ, (A, TA,) and صَيَّحَ بِهِ and صَيَّحَهُ, (A,) *He called, hailed,* or *summoned, him; called out, cried out,* or *shouted, to him.* (A, TA.) ___ And صِيحَ بِهِمْ *They were*

frightened, or *terrified.* (K.) And صِيحَ فِيهِمْ *They perished.* (K.) ___ One says also, لَقِيتُهُ قَبْلَ كُلِّ صَيْحٍ وَنَفْرٍ *I met him before every calling,* or *crying, and dispersing;* meaning *I met him before daybreak:* (S, TA:) so in the Proverbs of Meyd. (TA.) Or أَتَيْتُهُ قَبْلَ صَيْحٍ وَنَفْرٍ *I came to him before everything.* (A.) And غَضِبَ مِنْ غَيْرِ صَيْحٍ وَلَا نَفْرٍ *He was angry for neither little nor much:* (ISk, S, K:) or *for nothing.* (A.) ___ And صَاحَتِ الشَّجَرَةُ, (A, Msb,) or النَّخْلَةُ, (K,) *The tree,* (A, Msb,) or *the palm-tree,* (K,) *became tall.* (A, Msb, K.) And صَاحَ العُنْقُودُ *The raceme came forth*

completely from its envelope, and became long, and in a fresh and tender state. (K.) And صاح الكَافُورُ [app. meaning *The spathe of the palm-tree put forth its spadix,* or *its raceme, to its full length*]. (A.)

2 **صَيَّحَ** see 1, in two places. صيّحت البَقْلَ said of the sun, (S, K,) and of the wind, (S,) *i. q.* صَوَّحَتْهُ [q. v.]. (S, K.) ___ And صَيَّحْتُ الشَّىْءَ *I broke and split the thing much.* (TA in art. صوح.)

3 **مُصَايَحَةٌ** and تَصَايُحٌ signify The *calling* or *crying,* or *calling out* or *crying out,* &c., of people, *one to another.* (S, K.) One says, صايح القَوْمُ (TK) and تصايحوا *The people,* or *party, called* or *cried,* &c., *one to another.* (A, TK.) ___ See also 1.

5 **تصيّح البَقْلُ** *i. q.* تصوّح [q. v.]. (S, K.) ___ And تصيّح الشَّعَرُ *i. q.* تصوّح [q. v.]. (K in art. صوح.) ___ And تصيّح الشَّىْءُ *The thing became much broken and cloven* or *split* or *slit.* (TA in this art. and art. صوح.) See also 7.

6 **تَصَايَحَ** see 3, in two places. ___ تصايح said of the scabbard, or sheath, of a sword (A, K, TA) *It became much split* or *slit:* (K, TA:) it is like the phrase تَدَاعَى البُنْيَانُ [q. v.]. (A, TA.)

7 **انصاح** said of a garment, or piece of cloth, *It became slit,* or *rent,* or *much slit* or *rent.* (A, Msb. [See also 7 in art. صوح.]) And انصاحت العَصَا *The staff became much split* or *cracked;* as also تصيّحت . (A.) ___ [Hence,] انصاح is also said of the dawn and of lightning [meaning *It showed its light:* originally, *became cleft:* as expl. in art. صوح]. (A.)

صَيْحَةٌ an inf. n. [and also an inf. n. un.] of صَاحَ. (S, Msb, &c.) [Hence,] one says, مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَيْحَةِ الحُبْلَى [*They expect not,* or *wait not for, aught but the like of the cryingout,* or *cry, of the pregnant woman*]; meaning, *evil,* or *mischief, that shall come upon them suddenly.* (TA.)

___ Hence also (S) *Punishment, castigation,* or *chastisement.* (S, A, K.) ___ And *A hostile,* or *predatory, incursion, by which the tribe are surprised.* (TA.)

صَيْحَانٌ : see what next follows.

صَيْحَانِىٌّ , (T, S, A, Mgh, K,) or صَيْحَانٌ , (Msb,) *A sort of dates of El-Medeeneh,* (T, S, A, Mgh, Msb, K,) *black, and hard to chew:* (T, Mgh, TA:) said to be so called in relation to a certain ram, named صَيْحَانُ, that was tied to a palm-tree, (A, Msb, K, *) which was hence called نَخْلَةٌ صَيْحَانِيَّةٌ: (A, Msb:) or the name of the ram was الصَّيَّاحُ, and صَيْحَانِىٌّ is a rel. n. changed from its proper form, like صَنْعَانِىٌّ, (K, TA,) from صَنْعَآءُ. (TA.)

صَيَّاحٌ A *clamorous* man: and anything *noisy,* or *sounding much.* (The Lexicons passim.) ___ الصَّيَّاحُ is another name for العَوَّآءُ [i. e. *The constellation Bootes*]. (Kzw.) ___ And *A certain perfume,* or *fragrant substance:* (K, TA:) or *a wash for the head,* (A, K, *) *consisting of* خَلُوق [q. v.], and *the like.* (A, TA.)

صَائِحَةٌ The *crying,* or *clamour, of the place of the wailing of women.* (K.)

صيد

1 **صَادَهُ** , (S, M, A, Mgh, Msb, K,) like بَاعَهُ, (MF,) [first pers. صِدْتُ,] aor. يَصِيدُ, (S, Msb, K,) inf. n. صَيْدٌ; (S, M, Mgh, Msb;) and صَادَهُ, (S, &c.,) like هَابَهُ, (MF,) [first pers. صِدْتُ, as above, but originally صَيِدْتُ, whereas the first pers. of the former is originally صَيْدْتُ,] aor. يَصَادُ; (IAar, S, Msb, K;) and اصطادهُ , (S, M, A, L, Msb, K,) also written and pronounced اصَّادَهُ; (L;) and تصيّدهُ ; (M, A, L;) *He took, captured,* or *caught, it;* (Mgh, L;) [*made it his prey;*] *snared,* or *ensnared, it; trapped,* or *entrapped, it;* (MF;) or *sought to take, capture, catch, snare,* or *trap, it; hunted it,* or *chased it:* namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Msb,) and fish. (L.) [And صَادَ, and اصطاد , and تصيّد , without the mention of the object, this being understood, *He took, captured, caught, snared* or *ensnared, trapped* or *entrapped, game,* i. e. *any kind of wild animals,* or *the like, fowl, &c.,* or *fish;* or *he sought to take* &c.; *he hunted* or *chased, stalked,* or *lurked for game; he fowled;* or *he fished.*] You say, خَرَجَ يَتَصَيَّدُ [&c., meaning *He went forth to take* &c., or *seeking to take* &c., *game,* or *wild animals* or *the like; to hunt* or *chase, to stalk,* or *lurk for game; to fowl;* or *to fish*]. (S, K.) And خَرَجَ يَتَصَيَّدُ الوَحْشَ *He went forth* [*to take* &c., or] *seeking to take* &c., *the wild animals.* (L.) And صِدْتُ فُلَانًا صَيْدًا *i. q.* صِدْتُ لَهُ [*I took* &c., or *sought to take* &c., *for such a one, game,* or *a wild animal,* or *wild animals,* or *the like*]. (M, * K.) And صَادَ المَكَانَ, and اصطادهُ , *i. q.* صَادَ فِيهِ [*He took* &c., or *sought to take* &c., *game,* or *wild animals,* or *the like, in the place*]: Sb mentions, as a phrase of the Arabs, صِدْنَا قَنْوِينَ meaning قَنْوَانَ: صِدْنَا وَحْشَ قَنْوِينَ being the name of a certain land [or of two mountains]. (M.) And الصَّقْرُ يَصِيدُ [*The hawk preys*]. (Msb and K in art. ذوات الصَّيْد.) صقر is applied to beasts and to birds [*That prey upon others; predatory*]. (S and K in art. جرح, &c.) ___ [Hence,] one says, هُوَ يَصِيدُ

النَّاس بالمعروف [*He captivates men by goodness, beneficence,* or *kindness*]. (A.) ___ And اقتصد تصد *Aim thou at that which is right and just: thou shalt obtain that which thou wantest.* (A.) ___ خرجنا نصيد بيض النَّعام [*We went forth to take,* or *hunt after, the eggs of ostriches*]. (T, TA.) ___ And صدْنا الكَمأَة, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAar; app. meaning *We drew forth truffles* [*from the ground*] *like as one draws forth wild animals* [*from their lurking-places*]. (M, TA.) ___ And صدْنا مآء السَّمآء *We took* [or *caught in vessels* or *collected*] *the water of the sky.* (Th, M, A. *) صيد, (Lth, S, M, L,) of the dial. of El-Hijáz, aor. يصيد, (Lth, L,) inf. n. صيد; (Lth, S, M, L;) and صاد, (Lth, M, L,) [aor. يصيد;] *He* (a camel) *had the disease termed* صيد [expl. below]: (Lth, S, M, L:) the ى in صيد is preserved unchanged because it is so preserved in the original form, which is اصيدَّ, (S,) though they may not have said اصيدَّ; (Sb, M;) and the like is the case in عور: (Sb, * S, M: *) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, ما أَفْعَلَه, [i. e. ما أَصيده, and ما أَعوره, and the like,] forming thus verbs of wonder, because the original form is augmented, and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and ↓ the latter likewise accord. to the M,) *He* (a man) *was unable to look aside,* (S, M,) *by reason of disease.* (S.) And صيد, inf. n. صيد, *He raised his head, by reason of pride:* and *he* (a king) *looked not aside, to the right* or *left.* (S.) And صيد (K, TA, in the CK [erroneously] صئد,) *He* (a man, TA) *had an inclining,* or *a bending, neck.* (K, TA.) And صدْت فُلانًا *I made such a one to have an inclining,* or *a bending, neck.* (K, TA. [See also 4.])

4 **اصاده** *He made him, incited him,* or *induced him, to take* &c., or *to seek to take* &c., *wild animals,* or *the like,* [*fowl,*] or *fish.* (L.) Also *He,* or *it,* [app. meaning the vein called صاد, or the disease termed صيد,] *annoyed,* or *hurt, him;* (K;) namely, a camel. (TK.) ___ And *He cured him* (i. e. a camel, TK) *of*

the disease termed صَيَد, (K, TA,) *by burning with a hot iron.* (TA.) Thus it has two contr. significations. (K.) ___ And أَصْيَدَ بعيرَه *He* (God) *caused his camel to have the disease termed* صَيَد. (M.)

5 تَصَيَّدَ see 1, in four places.

8 إِصْتَيَدَ see 1, in three places.

9 إِصْيَدَّ see 1, in the latter half of the paragraph, in two places.

صَادٌ *A certain vein* (M, K) *between the eyes of a camel,* (K,) or *between the eye and the nose;* (M;) *whence the disease termed* صَيَد: pl. أَصْيَادٌ and pl. pl. أَصَايِدُ [in the CK أَصَائِدُ]. (K.) ___ See also صَيَدٌ, in two places. ___ And see أَصْيَدُ, likewise in two places. Also *Brass;* syn. صُفْرٌ:

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and *copper:* (S, M, K:) or *a species thereof:* (K:) or *cooking-pots made of* صُفْرٌ, (A'Obeyd, TA,) or *of copper:* (A'Obeyd, M, TA:) pl. صِيدَانٌ, (M, TA,) like تِيجَانٌ pl. of تَاجٌ: and some say that صَيْدَانٌ [q. v., thus written with fet-h to the ص,] signifies *copper.* (TA.) See also art. صود.

صَيْدٌ an instance of فِعْلٌ in the sense of مَفْعُولٌ, (Msb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Msb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [*Game, chase,* or *prey; an object,* or *objects, of the chase* or *the like;*] *i. q.* مَصِيدٌ (S, Mgh, K, TA) used as a subst.; (TA;) meaning *what is taken, captured,* or *caught;* or *sought to be taken* or *captured* or *caught;* [*by the chase,* or *by means of a snare* or *trap,* or *by artifice of any kind;*] *of wild animals* or *the like;* (L;) *of fowl &c.;* (Msb;) and *of fish:* (L:) or *what is*

repugnant, or *difficult of approach,* (Mgh, L, K,) *wild,* or *shy, by nature, not to be taken but by means of artifice, whatever it be,* (Mgh,) *but lawful to be taken,* (L,) *having no owner:* (L, K:) or *any wild animal,* or *wild animals, whether, or not, taken* or *sought to be taken:* (IAar, M:) but this last application of the word is a deviation from general usage: (M:) pl. صُيُودٌ. (Mgh, Msb.) [Also The *quarry* of the hawk; the *prey* of any beast or bird &c.] صَيْدُكَ لَا تُحْرَمُهُ (Meyd, A, but in the latter صَيْدَكَ, [for الْزَمْ صَيْدَكَ,]) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning *Thy prey* has become within thy power, therefore *be not thou neglectful of him* [so as to suffer him to escape, or rather *be not thou rendered hopeless of him*]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where تُحْرَمُهُ is put in the place of تُحْرَمُهُ.]) See also صَيْدٌ.

صَيْدٌ : see the next paragraph.

صَيَدٌ (S, M, A, L, K) and صَيْدٌ , with kesr, (K,) or صَيْدٌ , (L,) and صَادٌ , (M, * L, K,) *A certain disease in a camel's head, in consequence of which he raises it:* (S:) a *certain disease which causes a camel to raise his head:* or *a certain disease in a camel's head, which causes his neck to twist:* (M:) or *a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth,* or *foam, and they raise their heads:* (ISk, L, K: *) or *a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside:* it is said that *its cure is burning with a hot iron* (A, TA) *between the eyes:* (TA:) [*for*] *it arises from a vein between the eyes, called* صَادٌ. (K.) [Hence,] also صَيَدٌ, (M, * A,) and صَادٌ , (M,) *Fixedness of the face* of a king, *so that it does not turn aside* (M, A) *to the right* or *left, by reason of pride.* (A. [See also صَيَدٌ, of which it is the inf. n.]) [And the former, *An inclination,* or *bending, of the*

neck: (see صَيْدَ:) hence,] one says, لَأُقِيمَنَّ صَيْدَكَ [*I will assuredly straighten the bending of thy neck:* or *I will assuredly rectify thy proud stiffness*]. (A.)

صَيْدٌ : see أَصْيَدُ.

صَادِىٌّ [*Of,* or *made of, brass* or *copper:*] a rel. n. from صَادٌ signifying brass and copper. (S.)

صَيْدَآءُ *Stones,* (S, A, L, K,) or *stone,* (M,) *of a white colour,* (M, L,) *of which cooking-pots are made;* (S, M, A, L, K;) as also صَيْدَانٌ . (A, L.) See also صَيْدَانٌ. ___ And *Rugged land* or *ground,* (S, M, K,) *containing stones:* (M:) or *land of which the earth is red, having rough stones even with the ground:* (ISh:) or *even,* or *level, ground, in which are pebbles:* (AA:) or *pebbles* [themselves]. (Aboo-Wejreh, L.)

صَيْدَانٌ *Copper:* (L, K: see also صَادٌ:) and *gold:* (K:) [but this seems to be taken from the following passage in the T:] in the stone-cookingpot (البُرْمَة) there is sometimes [what is termed] صَيْدَانٌ and صَيْدَآءُ , in which is an appearance like the glistening of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. صدن. ___ And *Stone cookingpots:* (S, L, K; and M in art. صدن:) a coll. gen. n.: n. un. with ة. (IB, L.) ___ See also صَيْدَانٌ ___. صَيْدَآءُ الحَصَى *Small pebbles.* (L. [See also art صدن.])

صَيْدَانَةٌ [as a n. un.: see صَيْدَانٌ, above. ___ Also] *A* [*demon of the kind called*] غُولٌ. (ISk, S, K.) ___ And *A woman of evil disposition,* (ISk, S, K,) [and] so صَيُودٌ , (M,) *and of much talk.* (ISk, S, K.) ___ See also art. صدن.

صَيُودٌ : see صَيَّادٌ. ___ [Hence,] A woman *who takes, captures,* or *ensnares, something from her husband.* (L, from a trad.) See also صَيْدَانَةٌ.

رَجُلٌ صَيَّادٌ [*A man accustomed to,* or *in the habit of, taking, capturing, catching,*

snaring, or *trapping, game*, i. e. *any kind of wild animals*, or *the like, fowl, &c.*, or *fish; a sportsman; a hunter, a fowler*, or *a fisherman:* see 1, second sentence]: (Msb:) and صَيُودٌ signifies the same as صَيَّادٌ: (K:) you say كَلْبٌ صَيُودٌ [*A dog used for hunting*]: (S, A:) and صَقْرٌ صَيُودٌ [*A hawk used for catching game*]: and the same epithet is applied to a female: (M:) its pl. is صُيُدٌ (S, M, A) and صِيدٌ; (Yoo, Sb, S, M;) the latter of the dial. of those, (S, M,) namely, the tribe of Temeem, (M,) who say رِسْلٌ [for رُسْلٌ]; (S, M;) the ص being with kesr in order that the ى may be preserved unchanged. (S.) ___ See also أَصْيَدُ, last sentence.

صَائِدٌ, applied to a man, *Practising* الصَّيْدُ [i. e. *the taking, capturing*, or *catching*, &c., *of game*, or *any kind of wild animals*, or *the like, fowl, &c.*, or *fish; hunting, fowling*, or *fishing:* see 1, second sentence]. (Mgh, Msb.) ___ الصَّائِدُ in the dial. of El-Yemen signifies *The shank;* syn. السَّاقُ. (M.)

صَيُّودٌ, like تَنُّورٌ [in measure], An arrow *going right*, or *hitting the mark.* (K.)

أَصْيَدُ [*More*, or *most, wont*, or *able, to take*, or *capture*, or *catch, game*, or *prey*]. أَصْيَدُ مِنْ لَيْثِ عِفِّرِينَ وَمِنْ ضَيْوَنٍ [*More wont*, or *able, to capture prey than the lion of 'Ifirreen and than the he-cat*] is a prov. (Meyd.) Also A camel *having the disease termed* صَيَدٌ; (S, M, A, L;) and so صَادٌ, for ذُو صَادٍ, (L, K,) like مَالٌ for ذُو مَالٍ, (L,) or for صَيِدٌ: (L:) pl. of the first صَيِدٌ. (L.) [Hence,] A man *unable to look aside*, (S, M,) *by reason of disease.* (S.) A man *who raises his head by reason of pride.* (S.) A king *who looks not aside*, (M, A,) *to the right or left, by reason of his pride.* (A.) *A king:* (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man *having an inclining*, or *a bending, neck.* (K, TA.) ___ الأَصْيَدُ *The lion;* (K;) because he walks proudly, not looking aside, as though he had the disease termed صَيَدٌ; (TA;) as also المُصْطَادُ [as act. part. n. of 8]; and الصَّادُ; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in

some copies of the K, not الصَّادُ, but الصَّيَّادُ . (TA.)

مَصَادٌ and مُصْطَادٌ and مُتَصَيَّدٌ [*A place of taking, capturing,* or *catching,* &c., *of game,* or *any kind of wild animals,* or *the like, fowl, &c.,* or *fish; a place of hunting, fowling,* or *fishing*]. (A. [The meaning is there indicated by the context, but not expressed.]) مَصَادٌ also signifies The *upper,* or *highest, part of a mountain.* (MF, from Aboo-'Alee El-Yoosee. [But this, accord. to the S &c., belongs to art. مصد.])

مَصِيدٌ and مَصَيْدٌ: see مَصِيدَةٌ.

مَصِيدٌ pass. part. n. of 1: (Mgh, Msb:) see صَيْدٌ.

مَصِيدَةٌ (S, M, A, Msb, K) and مَصَيْدَةٌ (M, and so in the handwriting of Az accord. to the L) and مَصِيدٌ (S, L, Msb, K) and مَصَيْدٌ (so in the handwriting of Az accord. to the L) and مَصِيدَةٌ (M, Msb, K) *A thing used for the purpose of* الصَّيْدِ [or *the taking, capturing,* or *catching,* &c., *of game,* or *any kind of wild animals,* or *the like, fowl, &c.,* or *fish*]; (T, S, M, A, Msb, K;) *a snare, trap, gin,* or *net;* (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to *a net;* but all signify also *any kind of trap:* see شَهْمٌ:] pl. مَصَايِدُ, without ء. (L, Msb.)

مَصِيدَةٌ : see the next preceding paragraph.

مُصْطَادٌ : see أَصْيَدُ: ___ and see also مَصَادٌ.

مُتَصَيَّدٌ : see مَصَادٌ.

صير

1 صَارَ كَذَا, (T, S, Msb,) aor. يَصِيرُ, (S,) inf. n. صَيْرُورَةٌ (S, Msb) and صَيْرٌ, (S,) *He,* or *it, attained to the state,* or *condition, of such a thing;* (T;) *became such a thing;* (T, Msb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject

in the nom. case and its predicate in the accus.]. (T.) You say, صَارَ زَيْدٌ رَجُلًا *Zeyd became a man;* or *attained to the state,* or *condition, of a man.* (TA.) And صَارَ زَيْدٌ غَنِيًّا *Zeyd became rich,* not having been so. (Msb.) And صَارَ العَصِيرُ خَمْرًا *The expressed juice became wine.* (Msb.) [And صَارَ لَا شَىْءَ عِنْدَهُ *He became in a state,* or *condition, in which there was not anything in his possession.* And صَارَ يَفْعَلُ كَذَا *He became in the state,* or *condition, of doing such a thing;* i. e. *he became occupied,* or *engaged, in doing such a thing;* or *he set about, began, commenced, took to,* or *betook himself to, doing such a thing;* like جَعَلَ. And صَارَ لَا يَفْعَلُ شَيْئًا *He became in the state,* or *condition, of not doing anything;* or *he became unoccupied in doing anything.* And صَارَ لَا يَتَكَلَّمُ *He became in the state of not speaking; he became speechless.* And صَارَ يَتَفَكَّرُ فِى كَذَا *He became in a state of reflection upon such a thing; he began to reflect upon such a thing.*] ___ One says also, صَارَ الأَمْرُ إِلَى كَذَا, (M, A, Msb, K,) aor. as above, (TA,) inf. n. مَصِيرٌ, (S, M, A, Msb, K,) which is anomalous, being regularly مَصَارٌ, like مَعَاشٌ, (S,) and صَيْرٌ and صَيْرُورَةٌ, (M, A, K,) i. e. رَجَعَ إِلَيْهِ: (Msb:) [but this is a loose explanation; the meaning being, *The thing,* or *affair,* or *case, came eventually* (see صَيْرٌ) *to such a state,* or *condition:*] the

difference between مَصِيرٌ and مَرْجِعٌ is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] ___ صَارَ also signifies *He*, or *it, attained in respect of place:* so in the saying, صَارَ زَيْدٌ إِلَى عَمْرٍو [*Zeyd came*, or *went*, or *pursued a course that brought him, to 'Amr*]. (TA.) صِرْتُ إِلَى فُلَانٍ [*I came*, &c., *to such a one*] is similar to the phrase in the Kur [iii. 27] وَإِلَى ٱللّٰهِ ٱلْمَصِيرُ [*And to God, as the ultimate object, is the transition*, or *course*, of every human being]. (S.) [Hence, أَلَا إِلَى ٱللّٰهِ تَصِيرُ ٱلْأُمُورُ, in the Kur xlii. last verse, which Bd explains by adding the words بِٱرْتِفَاعِ الوَسَائِطِ وَالتَّعَلُّقَاتِ; the meaning being, *Verily to God are things*, or *events, referrible*, mediately and dependently: in the Expos. of the Jel expl. as meaning تَرْجِعُ.] ___ [And in like manner one says, صَارَ لَهُ كَذَا *Such a thing came to, betided*, or *befell, him*, or *it:* and hence, *he*, or *it, came to have*, or *became possessed of, such a thing.*] ___ And صَارَ فِى أَرْضٍ فَلَاةٍ [*He became*, or *came to be*, meaning *he found himself, in a desert*, or *waterless, land*]; *i. q.* وَقَعَ فِيهَا. (Msb in art. وقع.) And صَارَ فِى الرَّبِيعِ [*He entered*, lit. *became in, the* season called رَبِيع]; *i. q.* أَرْبَعَ [which is expl. in the S as signifying دَخَلَ فِى الرَّبِيعِ]. (K in art. صير.) رَبِيع signifies also The *returning* of seekers after herbage *to the watering-places.* (O, K.) And one says, صَارَ الرَّجُلُ, aor. يَصِيرُ, [inf. n. صَيْرٌ,] *The man stayed*, or *abode, at the water.* (TA.) And صَارَ النَّاسُ المَآءَ *The people stayed*, or *abode, at the water.* (M, K, TA.) صَارَهُ, (S,) first pers. صِرْتُهُ, (M,) aor. as above, (S,) inf. n. صَيْرٌ, (K,) a dial. var. of صَارَهُ having for its aor. يَصُورُهُ, [q. v.,] (S,) *He cut it;* (S, M, K;) and *clave it*, or *split it.* (M.) ___ And in like manner, [i. e. as a dial. var. of صَارَهُ having for its aor. يَصُورُهُ,] *He made it to incline*, or *lean.* (S.) You say, صَارَ وَجْهَهُ, aor. يَصِيرُ, (M,) as also يَصُورُ, (M and K in art. صور,) *He turned his face* towards a person or thing. (M.) And صِرْتُ عُنُقَهُ *I twisted his neck.* (M.) [Respecting the phrase فَصُرْهُنَّ إِلَيْكَ in the Kur ii. 262, accord. to one reading, see 1 in art. صار ___.] صَوَرَ, aor. يَصِيرُ, inf. n. صَيْرٌ, signifies also حَبَسَهُ [*He confined, restricted*, &c., *him*, or *it*]. (Msb.)

2 صيّرهُ كَذَا *He made him,* or *it, to be in such a state,* or *condition;* or *he made him,* or *it, to be such a thing;* [as also أَصارهُ ;] syn. جعلَهُ. (S.) You say, صَيَّرَنِى لَهُ عَبْدًا and أَصارَنِى [*He made me to be to him a slave*]. (A.) ___ [And صَيَّرَهُ إِلَى كَذَا and أَصارَهُ *He,* or *it, made,* or *caused, him,* or *it, to come,* or *to pursue a course that led, to such a state,* or *condition; brought,* or *reduced, him,* or *it, thereto.*] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, مَا الَّذى أَصارَكَ إِلَى مَا أَرَى يا عَمِّ [*What hath made thee to come,* or *brought thee,* or *reduced thee, to the state,* or *condition, that I see, O my paternal uncle?*]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, صَيَّرَهُ إِلَيْهِ and أَصارَهُ [meaning *He,* or *it, made him to come,* or *brought him, to him,* or *it;* i. e., to a person, or place, or to a state, or condition:] (M, K:) and صَيَّرَتْنِى إِلَيْهِ الحَاجَةُ and أَصارَتْنِى [*Want,* or *need,* or *necessity, made me to come,* or *brought me, to him,* or *it*]. (A.) And [hence,] صَيَّرَ إِلَيْهِ الأَمْرَ *He committed to him the thing,* or *affair;* syn. فَوَّضَهُ اليه. (M in art. فوض.) [And صَيَّرَ لَهُ كَذَا *He made such a thing to come to, betide,* or *befall, him,* or *it:* and consequently, *he made him,* or *it, to have,* or *become possessed of, such a thing.*] ___ تَصْيِيرٌ is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, صَيَّرَهُ كَذَا meaning *He asserted,* or *pronounced, him,* or *it, to be in such a state,* or *condition;* or *to be such a thing:* in which case, also, it is *syn. with* جَعَلَهُ, whereby it is expl. in the S. And صَيَّرَ لَهُ كَذَا *He asserted,* or *pronounced, such a thing to belong to him,* or *it; asserted,* or *pronounced, him,* or *it, to have such a thing; attributed to him,* or *it, such a thing:* and *appointed* or *assigned, to him,* or *it, such a thing.*]

4 أَصْيَرَ see 2, in six places.

5 تصيّر أَبَاهُ *He became like his father.* (S, M, K.)

صَيْر : see what next follows.

صَيْر The *ulterior* or *ultimate, latter* or *last, state,* or *condition;* the *end, conclusion, event, issue,* or *result;* of a thing, an affair, or a case; (S, M, O, Msb, K;) as also صَيْر (O, K) and مَصِير (S, O, Msb, TA) and مَصِيرَة (TA) and صَيُّور , (S, M, K,) of the measure فَيْعُول, (S,) and صَيُّورَة . (K.) ___ The *verge, brink,* or *point,* of an affair, or event. (M, K.) You say, أَنَا عَلَى صَيْرٍ مِنْ أَمْرٍ كَذَا *I am on the verge of such an affair,* or *event.* (M.) And أَنَا عَلَى صَيْرٍ مِنْ حَاجَتِى *I am at the point of* [attaining] *the object of my want.* (M.) And أَنَا عَلَى صَيْرٍ مِنْ قَضَآءِ حَاجَتِى *I am at the point of accomplishing my want.* (A.) And فُلَانٌ عَلَى صَيْرِ أَمْرٍ *Such a one is at the point of accomplishing an affair.* (S.) *A water at which people stay,* or *abide;* (M, O, K;) as also صِيرَة . (TA.) *A crevice* of a door. (S, M, A, Msb, K.) It is said in a trad., مَنْ نَظَرَ فِى صَيْرِ بَابٍ فَفُقِئَتْ عَيْنُهُ فَهِىَ هَدَرٌ [*Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted*]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) [The *condiment, made of small fish, called*] صَحْنَاة: (S, M, K:) or [*a condiment,* or *the like,*] *resembling* صحناة: (M, K:) or *what is called in Pers.* ماهى آوه [*jelly of salted fish*]; as also صَحْنَاة: (Mgh voce صحناة:) and the *small salted fish of which* صحناة *is made:* (Kr, M, K:) or *the young ones of fish:* [a coll. gen. n.:] n. un. with ة: (Msb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also صحناة. (TA in art. صحن.) Also The أُسْقُفّ [properly *bishop*] *of the Jews.* (O, K.) See also the next paragraph.

صَيْرَة , (S, M, Msb, K,) accord. to A'Obeyd صَيْرَة, with fet-h, but Az says that this is a mistake, (TA,) *An enclosure* (حَظِيرَة) *for sheep* or *goats* (S, M, Msb, K) *and for cows* or *bulls,* (M, K,) *constructed of wood and stones* (M, TA) *and of branches of trees;* (TA;) as also صَيَارَة , (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former صَيْر (S, M, Msb, K) and [coll. gen. n.] صَيْر . (M, K.) See also صِيرَة.

صِيَارٌ The صَنْج; (O and TA in this art., and TS and K and TA in art. صبر;) i. e. the *stringed instrument thus called:* (TS and TA in that art., and O and TA in the present art.:) [this is the right meaning, as is shown by the latter of the two verses cited voce صُبَارَةٌ: but,] accord. to AHeyth, (O,) the *sound of the* صَنْج. (O and K in the present art.) See also art. صور.

صِيَارَةٌ : see صِيرَةٌ. Also *i. q.* صُبَارَةٌ [q. v., signifying *Stones,* &c.]. (M in art. صبر.)

صِيرٌ *A grave.* (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, هٰذَا صِيرُ فُلَانٍ *This is the grave of such a one.* (O.) And *A company* (جَمَاعَةٌ). (O, K.) See also art. صور.

صِيَّرَةٌ *A thing, upon the head of a* قَارَةٌ [or *small isolated mountain* or *the like*], *resembling the* [*heap of stones, piled up as a sign of the way, called*] أَمَرَةٌ, *except that it is cased, and the* امرة *is*

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taller than it, and larger; or [in my originals and] *they are both cased, but the* امرة *is peaked and tall, and the* صيّره *is round and wide, and has angles* [app. *at the base*]; *and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ád and Irem.* (O, TA.)

صَائِرٌ *Staying,* or *abiding, at a water.* (TA.) And صَائِرَةٌ *A party,* or *people, staying,* or *abiding, at a water.* (O, TA.) Also *A twister of men's necks.* (TA.) [And The *pivot at the top,* and that *at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:*] see سَاكِفٌ.

صَائِرَةٌ : see the next preceding paragraph. Also *Rain.* (M, TA.) ___ And *Herbage,* or *pasture.* (M.) See the next paragraph. ___ Also The *state of dryness to which herbage comes.* (M.)

صَيُّورٌ : see صِيرٌ. ___ Also *Judgment,* or *opinion,* (S,) and *understanding,* or *intellect,* or *intelligence;* (S, M, K;) as in the saying, مَا لَهُ صَيُّورٌ [*He has not judgment nor understanding*]: (S, M:) or *a judgment,* or *an opinion, to which one eventually comes;* as in the saying, مَا لَهُ بَدْءٌ وَلَا صَيُّورٌ [*He has not a first, nor a final, idea, thought, judgment,* or *opinion*]. (A.) Also, (O, K;) as AHn says, on the authority of Aboo-Ziyád, (O;) and صَائِرَةٌ, (K,) *Dry herbage* or *pasture, that is eaten long after its being green:* (O, K:) and he adds that no herbs have صَيُّورٌ except such as are of the kinds called الثَّغْر and الأَفَانِى. (O, TA.) أُمٌّ صَيُّورٌ signifies *A confused and dubious affair,* (M, K,) *through which there is no way of passing;* as in the phrase وَقَعَ فِى أُمٍّ صَيُّورٍ, mentioned by Yaakoob [ISk] in the Alfádh [accord. to some of the copies of that work]: originally meaning *a* [*mountain,* or *hill, such as is termed*] هَضْبَة *without a pass:* but it is more probably صَبُّورٌ [q. v., in art. صبر]. (M.)

صَيُّورَةٌ : see صِيرٌ, first sentence.

مَصِيرٌ an inf. n. of صَارَ [q. v.]. (S, M, &c.) [Also *A place,* and hence *a state* or *condition, to which a person,* or *thing, eventually comes: a place of destination.*] See صِيرٌ. ___ *A place where people alight and abide: a good place where people alight and abide.* (TA.) ___ *A place to which waters come,* or *take their course:* (M, K:) [or *a place of herbage,* or *pasture, and of water:* pl. مَصَايِرُ: so in the saying,] خَرَجُوا إِلَى مَصَايِرِهِمْ *They went forth to their places of herbage,* or *pasture, and of water.* (A.) See also art. مصر.

مَصِيرَةٌ : see صِيرٌ, first sentence.

صيص

1 **صَاصَتِ النَّخْلَةُ** , [aor. تَصِيصُ,] *The palm-tree bore dates which had become such as are termed* صِيصٌ, i. e., شِيصٌ; (K, * TA;) as also صَيَّصَتْ , (K,) inf. n. تَصْيِيصٌ; (TA;) and اصاصت , (K,) inf. n. إِصَاصَةٌ; (TA;) all three on the authority of IAar, and the first mentioned by Sgh, in the O; and صَأْصَأَتْ, from صَئْصَآءُ [a dial. var. of صَيْصَآءُ, i. q. صِيصٌ]. (TA.)

2 **صَيَّصَ** see the preceding paragraph.

4 **أَصْيَصَ** see the preceding paragraph.

صِيصٌ , in the dial. of Belhárith Ibn-Kaab, The [*bad*] *kind of dates called* حَشَفٌ; (S;) *i. q.* شِيصٌ; as also صَيْصَآءُ ; (K;) صِيصٌ and صَيْصَآءُ being dial. vars. of شِيصٌ and شَيْصَآءُ. (S.)

صِيصَةٌ : see صَيْصِيَةٌ, throughout.

صَيْصَآءُ : see صِيصٌ. [It is also said to signify] *Dates without stones.* (L in art. لقح.) ___ Also The *pips of a colocynth that have no hearts,* (AHn, S, K,) *being husks only;* (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S: *) and so, accord. to some, *of anything, such as the melon and the cucumber and the like.* (AHn.)

صَيْصَيَةٌ , (S, IB, O,) or صَيْصَةٌ , (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA,) *The weaver's* [*implement called*] شَوْكَةٌ, *with which he makes the warp and the woof even:* (S, IB, K:) but IB says that its last radical letter is ى, not ص; so that it should be mentioned among the class of infirm words: (TA;) pl. صَيَاصٍ. (S.) ___ Hence, (S,) The *spur* of the cock. (S, K.) ___ [Hence also,] The *horn* of the bull or cow, and

of the gazelle: (K:) pl. as above, (TA,) signifying the *horns* of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (فِتْنَة,) is likened in a trad., because of its grievousness: some say that the sing. is صِيصَةٌ, [as in the K,] contracted. (TA.) ___ And hence, (TA,) *A wooden pin,* or *peg, with which dates are plucked out* [*when they are compacted in a mass, closely adhering together, in the receptacle of woven palm-leaves,* or *the like, in which they are packed*]: (K:) likened to the horn of a bull or cow: in this sense, the word is written صِيصَةٌ: and a certain poet changes it to صِيصَجٌ. (TA.) ___ [Hence also,] *Anything with which one defends himself:* pl. as above, (K,) [in the CK erroneously written صِيَاصِى, as though it had the article ال prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] ى elided. (TA.) ___ [Hence also,] *A fortress:* (K:) pl. in this sense as above. (S, TA.) ___ [Hence also,] *A pastor who manages* [*and protects*] *well his herds* or *flocks:* (AA, K:) in this sense also written صِيصَةٌ. (AA, as in the TA.)

صيع

1 **صَعَتْ** , aor. أَصِيعُ, inf. n. صَيْعٌ: see 1 in art. صوع, in three places.

4 **اصاع الغَنَمَ** : see 1, in art. صوع, latter half.

5 **تصيّع** : see 5 in art. صوع, last sentence. ___ Also, said of water, *It was,* or *became, in a state of commotion upon the surface of the ground:* (IDrd, O, K, * TA:) but تسيّع is more approved [in this sense, or as meaning it ran upon the surface of the ground, as expl. in art. سيع]. (TA.)

7 **انصاع** : see art. صوع. It belongs to this art. and to art. صوع. (K.)

أَصِيعٌ [an epithet mentioned, but not expl., in the O and TA: it seems to be from صَعَتْهُ I dispersed it, or scattered it; and hence to be *syn. with* أَسِيعٌ, signifying *In a state of commotion,* or *of exceeding commotion*]. Rubeh says,

* فَظَلَّ يَكْسُوهَا الغُبَارَ الأَصِيعَا *

[app. meaning *And he passed the day enveloping her,* or *it,* or *them, in the dust in a state of commotion,* or *of exceeding commotion*]. (O, TA.)

صيغ

2 **صَيَّغَ طَعَامَهُ** , (ISh, O, K,) inf. n. تَصْيِيغٌ (K,) *He soaked his food in sauce,* or *seasoning:* (ISh, O, K:) and صَيَّغَهُ بِالسَّمْنِ *He soaked it with clarified butter.* (ISh, O.) [صَبَغَهُ has a similar meaning, and is better known.]

صِيغَةٌ and other words in which ى is substituted for و, see in art. صوغ.

صيف

1 صَافَ, (S, M, O, Msb, K,) aor. يَصِيفُ, inf. n. صَيْفٌ, (TA,) *He*, or *it*, (a company of men, M, Msb,) *remained, stayed, dwelt*, or *abode*, (S, M, O, Msb, K,) *during the* [*season called*] صَيْفٌ, (S, O,) or *during his*, or *their*, صَيْفٌ, (O, Msb,) or *during a* صَيْفٌ, (K,) به *in it*, (S, M, O, K,) i. e. in a place; (S, M, O;) as also اصطاف, (S, O, * K, * TA,) and تصيّف; (S, * O, * K, * TA;) and اصَّيَّفَ بالمكَان is like صَيَّفَ [probably a mistranscription for تَصَيَّفَ, of which اصَّيَّفَ is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, صفْتُ بمَكَان كَذَا [*I remained during the* صَيْفٌ *in such a place*], and in like manner صفته, and تصيَّفْتُه, and صَيَّفْتُه [probably a mistranscription for اصَّيَّفْتُه, as seems to be indicated by what here follows]: (M:) a Hudhalee says,

* تَصَيَّفْتُ نُعْمَانَ وَاصَّيَّفَتْ *

[*I remained during the* صَيْفٌ *in Noamán, and she remained during the* صَيْفٌ]. (M, TA.) ___ And صِيفَتِ الأَرْضُ, (S, M, O, K,) a verb of the class of عُنِيَ, (K,) originally صُيِفَتْ, (TA,) *The land was rained upon by the rain of the* [*season called*] صَيْفٌ. (S, M, O. *) And صَفْنَا, of the measure فُعْلَنَا, like خُرْفَنَا and رُبْعَنَا, *We were rained upon by the rain of the* صَيْفٌ: (S:) and in like manner صُيِّفْنَا. (M, TA. *) صَافَ السَّهْمُ عَنِ الهَدَفِ, (S, M, O, Msb, * K, *) aor. يَصِيفُ, (S, O, K,) inf. n. صَيْفٌ (S, M, O, Msb, K) and صَيْفُوفَةٌ (S, M, O) and مَصِيفٌ, (M,) *The arrow turned aside from the butt:* (S, M, O, Msb, K:) a dial. var. of صَافَ having for its aor. يَصُوفُ and

inf. n. صَوْفٌ. (O, Msb, * K.) ___ And صاف الفَحْلُ عَنْ طَرُوقَتِهِ *The stallion-camel turned away from covering the female that he had covered.* (M.)

2 **صَيَّفَنِى** *It* (a thing, S, O, K) *sufficed me for my* [*season termed*] صَيْفَةً, (S, O, K,) or *for my* صَيْفٌ: (Msb:) by the thing here spoken of is meant food, or a garment, or some other thing. (TA.) ___ See also 1, in three places.

3 **عَامَلَهُ مُصَايَفَةً** (S, M, O, Msb, K) and صِيَافًا (Lh, M) is from الصَّيْفُ, (M, O, Msb,) like مُشَاهَرَةً (S, O, Msb, K) from الشَّهْرُ, (O, Msb,) and مُعَامَوَةً (S, O) from العَامُ, (O,) i. e. [*He made an engagement,* or *a contract, with him for work* or *the like*] *for the days of the* صَيْفٌ. (S.) And in like manner, اسْتَأْجَرَهُ مُصَايَفَةً and صِيَافًا [*He hired him,* or *took him as a hired man* or *hireling, for the period of the* صَيْفٌ]. (M.)

4 **اصافوا** *They entered the* [*season called*] صَيْفٌ: (S, M, O, Msb, K:) like أَشْتَوُا meaning They entered the [season called] شِتَآءٌ. (TA.) ___ And اصافت *She* (a camel) *brought forth in the* صَيْفٌ. (M.) ___ [Hence,] اصاف said of a man, *He had offspring born to him* [*in the summer of his age,* i. e.] *when he was old,* or *advanced in age:* (S, M, O, K, TA:) or *he had no offspring born to him until he was advanced in age,* or *old.* (L, TA.) And *He abstained from women while a young man, and then married when old,* or *advanced in age.* (M, TA.) اصاف ٱللّٰهُ عَنِّى شَرَّ فُلَانٍ *God turned away,* or *may God turn away, from me the evil,* or *mischief, of such a one:* (S, O, K: *) belonging to this art. and to art. صوف. (O, TA.)

5 **تَصَيَّفَ**, and its var. اصَّيَّفَ: see 1, first sentence, in four places.

8 **إِصْتَيَفَ** see 1, first sentence.

صَافٌ : see صَائِفٌ: and see also art. صوف.

صَيْفٌ as signifying *A certain portion of the year* is said by ISk to be fem.: (TA, voce شِتَآءٌ; q. v.:) [but by others

I find it treated as masc.:] the صَيْف as meaning *one of the seasons* is well known: (M:) Lth says, it is *one of the quarters of the year;* and is applied by the vulgar to *a half of the year* [i. e. to the *half-year commencing at the vernal equinox;* the other half-year being called by them the شِتَآء]: Az says, it is, with the Arabs, the *division which the vulgar in El-'Irák and Khurásán call the* رَبِيع [i. e. the *spring*]; *it consists of three months;* and the division that next follows it is with the Arabs the قَيْظ; and in it is the جَمْرَة [q. v.] of the قَيْظ; then, after this, is the division called the خَرِيف; and then, after this, the division called the شِتَآء: (TA:) [i. e.] it is the *quarter of the year vulgarly called the* رَبِيع, *commencing when the sun enters Aries:* but is applied by the vulgar to the قَيْظ, which is the [*summer,* i. e.] the *quarter commencing when the sun enters Cancer:* (Msb in art. زمن; q. v.:) [F says,] the صَيْف is the قَيْظ [i. e. *summer,* or the *hot season*]; or [the *season*] *after the* رَبِيع: (K:) and [Sgh says,] the صَيْف is *one of the divisions of the year; which is after the* رَبِيع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the رَبِيع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زَمَن:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the صَيْف is *one of the divisions of the year; which is after* [*that called*] الرَّبِيعُ الأَوَّلُ *and before* [*that called*] القَيْظُ: (S:) [this admits of two renderings, both of which are correct; namely, the *quarter after the season of two months called* الربيع الاوّل (*which ends in March*) *and before the quarter called* القيظ (*which is summer*); and also the *season of two months after that called* الربيع الاوّل *and before the similar season called* القيظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave. this explanation:] the pl. is أَصْيَافٌ (M, O, K) and صُيُوفٌ: (M, Msb:) صَيْفَةٌ is a more particular term [app. meaning *A single* صَيْف; (see 2;)]; it is like شَتْوَةٌ [q. v.];

(O, K;) and its pl. is صِيَفٌ, like بِدَرٌ pl. of بَدْرَةٌ. (Fr, O, K.) ضَيَّعَتْ اللَّبَنَ الصَّيْفَ is a saying expl. in art. ضيع [q. v.]. (O, K.) ___ الصَّيْفُ also signifies *The rain that comes in the* [*season called*] صَيْفٌ; (S, O, Msb, K;) [see, again, the second of the tables to which I have referred above, and see also نَوْءٌ;] and (O, K) so الصَّيِّفُ ; (M, O, K;) also signifying *the herbage thereof:* (M:) or, (K,) accord. to Lth, (O,) the latter signifies *the rain that falls after the division* [a mistake for *the rain*] *called the* رَبِيع; (O, K;) and so the former; (K;) and it is also called الصَّيْفِىُّ ; (O, K;) which likewise signifies *the herbage thereof.* (TA.) Hence the prov., relating to the completing of the performance of a needful affair, تَمَامُ الرَّبِيعِ الصَّيْفُ [*The completion of* the rain called *the* ربيع *is* that called *the* صيف]: for the rain called the ربيع is the first rain, and the صيف is that which is [next] after it. (TA.) ___ آيَةُ الصَّيْفِ is [*A verse*] *in the end* (آخر) *of* سُورَةُ النِّسَآءِ [*the* 4*th chapter of the Kur-án,* but which verse I know not], mentioned in a tradition. (TA.) Also The *female of the* بوم [or *owl*]. (Kr, M.)

صَيْفَةٌ : see the next preceding paragraph, latter half.

صَيْفِىٌّ A thing *of,* or *belonging to, the* [*season called*] صَيْفٌ. (S, O.) ___ A young camel *born in the* صَيْفٌ. (M.) [And in like manner a sheep or goat: see صَفَرِىٌّ.] ___ And [hence,] A son *born to a father* [*in the summer of his age,* i. e.] *old,* or *advanced in age.* (S, M, O.) [See an ex. in a verse cited voce رَبْعِىٌّ.] ___ See also صَيْفٌ, near the end of the paragraph. ___ صَيْفِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَةٌ صَيْفِيَّةٌ,] and صَائِفَةٌ signify The مِيرَةٌ [or *provision of corn &c.*] *in the first part of the* صَيْفٌ [here meaning *spring*]; i. e. the *second* مِيرَةٌ; for the first of the مِير is the رَبْعِيَّةٌ, then the صَيْفِيَّةٌ, then the دَفَئِيَّةٌ, and then the رَمَضِيَّةٌ: (M:) or the صَائِفَةٌ of a people is their مِيرَةٌ *in the* صَيْفٌ. (S, O, K.) [See صَيْفِيَّةٌ [___.] مِيرَةٌ is also applied to The *latter,* or *last, season* of the bringing forth of camels; so in an explanation of هَبَعٌ in the S and TA.]

صَيْفِيَّةٌ [fem. of صَيْفِىٌّ: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

صَائِفٌ is used as an imitative sequent in the phrase صَيْفٌ صَائِفٌ, (S, O, K,) meaning *A warm,* or *hot,* [*spring* or] *summer:* (PS:) a phrase like لَيْلٌ لَائِلٌ &c. (S, O.) And one says يَوْمٌ صَائِفٌ, (S, M, O, Msb, K,) meaning *A hot day;* (O, K;) and يَوْمٌ صَافٌ (S, O, K) was sometimes said, meaning صَائِفٌ; like يَوْمٌ رَاحٌ [as meaning رَائِحٌ]: (S:) and لَيْلَةٌ صَائِفَةٌ [*a hot night*]. (S, O, Msb.) ___ And مَطَرٌ صَائِفٌ [app. *Rain coming in the* صَيْف, meaning *spring;* as also مُصِيفٌ, occurring in a verse cited voce رسم, q. v.]. (M.) See also صَافٌ in art. صفو.

صَائِفَةٌ [fem. of صَائِفٌ, q. v. ___ Also, as a subst.,] *A warring,* or *warring and plundering, expedition in the* صَيْف [i. e. either *spring* or *summer*]: (M, Mgh, and Ham p. 239:) pl. صَوَائِفُ. (Mgh, and Ham ib.) And [particularly] (Mgh) *A warring,* or *warring and plundering, expedition against the Greeks* (الرُّوم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صَيْف, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, وَلِيَ فُلَانٌ الصَّائِفَةَ, meaning *Such a one was commander of the army going on a warring,* or *warring and plundering, expedition in the* صَيْف: (Ham ubi suprà:) [but Mtr says,] he who explains صَائِفَةٌ as meaning the *place* [*of*], or the *army* [*engaged in, such an expedition*], errs: [adding that the Hanafee Imám] Mohammad has used the phrase الصَّوَائِفُ وَنَحْوُهَا مِنَ العَسَاكِرِ العِظَامِ either by surmise or by extension of the [proper] meaning. (Mgh.) ___ See also صَيْفِيٌّ, in two places. Also The *time,* or *season of the* صَيْف. (M, TA.)

الصَّيِّفُ: see صَيْفٌ, last quarter of the paragraph.

صَيِّفَةٌ, *originally* صَيْوِفَةٌ: see art. صوف.

مَصِيفٌ *A place of remaining, staying, dwelling,* or *abiding, during the* [*season called*] صَيْف; (S, O, TA;) as also مُصْطَافٌ (S, K, TA) and مُتَصَيَّفٌ: (TA:) and *a time thereof:* (Sb, M, TA:) pl. مَصَايِفُ. (Msb.) ___ And *A place in which dates are dried in the* [*season called*] صَيْف.

(Har p. 165.) [Also part. n. of the verb in the phrase صيفت الأَرضُ:] you say أَرضٌ مَصِيفَةٌ and مَصْيُوفَةٌ *Land rained upon by the rain of the* [*season called*] صَيْفٌ. (S, M, O, K.) Also, applied to a channel in which water flows, *Winding*, or *tortuous:* (S, M:) from صَافَ, like مَضِيقٌ from ضَاقَ. (S.) [See an ex. in a verse cited voce كَرِبَةٌ: and see also مَضِيفٌ.]

مَصِيفٌ: see صَائِفٌ. ___ Also, (M, O, K,) and مَصِيفَةٌ, (O, K,) [in the CK, erroneously, مَصِيفٌ and مَصِيفَةٌ,] and مَصْيَافٌ, (M, O, K,) applied to a she-camel, (M, O, K,) *That has brought forth in the* [*season called*] صَيْفٌ: (M, L, TA:) or *having with her her young one:* (O, K, TA:) pl. of the last مَصَايِيفُ. (TA in art. جر.) ___ And [hence,] the first, A man *having a child born to him* [*in the summer of his age*, i. e.] *when he is old*, or *advanced in age.* (TA.)

مَصْيَافٌ, applied to land (أَرضٌ), *Having in it abundance of the rain of the* [*season called*] صَيْفٌ. (O, K.) ___ And, so applied, *Late in producing herbage.* (O, K.) ___ See also مُصِيفٌ. ___ [Hence,] A man *who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof.* (O, K.)

مَصْيُوفَةٌ: see مَصِيفٌ.

مُصْطَافٌ: see مَصِيفٌ.

مُتَصَيِّفٌ: see مَصِيفٌ.

صيك

1 **صَاكَ به** , aor. يَصِيكُ, inf. n. صَيْكٌ: see 1 in art. صوك.

3 **ظَلَّ يُصَايِكُنِى مُنْذُ اليَوْمِ** a dial. var. of يُصَائِكُنِى. (TA in art. صوك. See 3 in art. صأك.)

صيل

1 **صَالَ** , aor. يَصِيلُ, *i. q.* صال having for its aor. يَصُولُ, (Ibn-'Abbád, O, K,) i. e. *He* (a man) *leaped* or *sprang* [&c.]. (Ibn-'Abbád, O.) صِيلَ لَهُمْ كَذَا, (S and K in art. صول,) or لَهُ, (Ibn- 'Abbád and O and K in the present art.,) *Such a thing was appointed,* or *ordained,* or *prepared, for them,* or *for him.* (Ibn-'Abbád, S, O, K.) This is its proper place. (TA.)

صِيلَةٌ The *knot of the* عَذَبَة [i. e. of the *end,* or of the *suspensory thong, of a whip*]. (S and K in art. صول, and O in the present art.)

صِيَالٌ and صِيَالَةٌ: see art. صول.

صيم (Quasi root)

صُيَّمٌ and صِيَّمٌ and صُيَّامٌ and صَيَامَى pls. of صَائِمٌ, expl. in art. صوم.

صين

صِينَةٌ [originally صُونَةٌ]: see art. صون.

صِينِىٌّ *Of,* or *relating to,* الصِّين [i. e. *China*]. (TA.) [Hence,] أَوَانٍ صِينِيَّةٌ, (K, TA,) and [the pl.] صَوَانِىُّ, (S,) *Vessels of* الصِّين, (S, K, TA,) *made in the country thus called* [i. e. *China*]. (TA.)

صِينِينٌ *A certain drug,* [said to be] *well known.* (TA. [But what it is I have been unable to learn.])

صِيَانٌ and صِيَانَةٌ inf. n. of صَانَ expl. in art. صون. The former, of which صُيَانٌ and صَيَانٌ are said to be vars., is also syn. with صَوَانٌ, likewise expl. in art. صون.

صَيِّنٌ : see art. صون.

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ض

The fifteenth letter of the alphabet: called ضَادٌ: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed شَجْرِيَّة, ('Eyn, Mgh, TA,) from الشَّجْر, which is the place of the opening of the mouth: ('Eyn, Mgh, TA on the letter ج:) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] أَضْرَاس; and it is more usually pronounced from the left side than from the right: the vulgar [sometimes] pronounce it as ظَآء, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Fadl: he says [also] that some of the Arabs substitute it for ظَآء, saying ضَهْر for ظَهْر; but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet: (Msb in art. ضود:) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the اضراس; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of ذ and ث, and these three letters are termed لَثَوِيَّة [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitiates prayers: (Mgh:) it is of the class termed الحُرُوفُ المُسْتَعْلِيَة: (L in art. ضود:) and is a letter peculiar to the Arabs, (L and K in that art.,) accord. to the general and correct opinion; (TA in that art.;) [whence the saying of Mohammad, أَنَا أَفْصَحُ مَنْ نَطَقَ بِالضَّادِ *I am the most chaste in speech of those who have pronounced the letter dád;* i. e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce بيد;] or it is a letter rarely occurring in the language of any other people. (L in that art.) ___ It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. ضود;) [but it is so substituted in some cases of إِدْغَام, as, for instance, for the ل of the article ال, and in يَضَّرَّعُ for يَتَضَرَّعُ, and the like; and] it is sometimes substituted for ص, as in مَضَّ الرُّمَّانَةَ for مَصَّهَا, as Ibn-Osfoor says, and Ks mentions مَنَاضٌ for مَنَاصٌ; (TA;) and also for ل, as Ibn-Málik says in the Tes-heel, an instance of which is رَجُلٌ جَضْدٌ for جَلْدٌ, mentioned by J; (MF, TA;) and

sometimes it is changed into ل, as in the instance of الْطَجَعَ for اضْطَجَعَ. (S and L &c. in art. ضجع.) [As a numeral, it denotes *Eight hundred.*]

ضأ

ضُؤْضُؤٌ : see the next paragraph but one, in two places. Also The *bird called* أَخْيَل [q. v.]: (O, K:) so says ISd: but IDrd doubts its correctness. (TA.)

ضَئْضَأٌ : see the next paragraph.

ضَئْضِئٌ (S, O, K) and ضَئْضِىءٌ and ضُؤْضُؤٌ and ضُوْضُوْءٌ (O, K) and accord. to ISd ضَئْضَأٌ, which is of an extr. measure, (TA,) *Origin, root, race,* or *stock;* syn. أَصْلٌ: (S, O, K:) and the *place in which a thing originates;* syn. مَعْدِنٌ: (K:) hence, in a خُطْبَة of Aboo-Tálib, الحمدُ للّه الّذى جعلنا من ذُرِّيَّة إبراهيم وزرعِ إسماعيل وضَئْضِئِ معدٍّ وعُنْصُرِ مُضَر i. e. [*Praise be to God, who made us to be of the offspring of Abraham and of the seed of Ishmael and*] *of the stock of Ma'add* [*and of the race of Mudar*]: and يَخْرُجُ من ضَئْضِئِ هٰذَا, occurring in a trad., i. e. *There shall spring from the stock,* or *race, of this;* or, as some relate it, it is [صَئْصِئ,] with the unpointed ص, which means the same: and you say ضَئْضِئُ صِدْقٍ and ضُؤْضُؤُ صِدْقٍ [*An excellent origin* or *race*]: (TA:) [see an ex. voce بُؤْبُؤٌ, in art. بأ: and see also ضَنْءٌ:] or ضَئْضِئٌ &c. signify *multitude,* and *abundance, of offspring* or *breed;* (K, TA;) whence the ضَئْضِئ of sheep. (TA.)

ضَأْضَآءٌ , [in the CK الضَأْضَأُ is erroneously put for الضَّأْضَأُ,] as also ضَوْضَآءٌ (O, K, TA) and ضَوْضًى, (CK,) [which belong to art. ضو and the last of which is mentioned in the K in art. ضوض,] The *voices, cries,* or *shouts, of men,* (AA, O, K, TA,) *in war,* * or *fight.* (O, K, TA.)

ضَوْضَآءٌ : see the next preceding paragraph.

ضُؤْضُوءٌ : see ضَئْضَئٌ.

ضَئْضِىءٌ : see ضَئْضَئٌ.

مُضَوْضِئٌ or مُضَوْضٍ, (accord. to different copies of the K,) the former app. the original of the latter, [which is mentioned in the K in art. ضوض, but in the CK there written مُضَوْضِىٌّ,] (TA,) applied to a man, *Crying out, shouting* or *clamouring.* (K.)

ضأبل

ضِئْبِلٌ , and ضِئْبِلٌ, (S, M, O, K,) like زِئْبِرٌ and زِئْبِرٌ, (S, O, K,) the latter mentioned by IJ, (M,) but the former the more usual, (S, M,) *Calamity*, or *misfortune*: (S, M, O, K:) [it is said that] زِئْبِرٌ and ضِئْبِلٌ are the only instances of the measure فِعْلُلٌ: (K:) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the ء be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root ضبل]: (S, O:) صِئْبِلٌ, however, with ص, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Dabbeh, but not so well known as ضِئْبِلٌ, with ض; and IB mentions نِئْدُلٌ, meaning [likewise the same, or] incubus, or nightmare: [but one of these four instances may be excepted; for] it is said in the K [in art. زأبر] that زِئْبِرٌ may be incorrect. (TA.)

ضأل

1 **ضَؤُلَ** , [aor. ـُـ ,] (S, M, O, Msb, K,) inf. n. ضَآلَةٌ (S, M, O, Msb) and ضُؤُولَةٌ; (Msb;) and تَضَآءَلَ ; (M, Msb, K;) *He*, or *it*, [accord. to the S and O app. said of a man or of a man's body, and accord. to the Msb said of a thing,] *was*, or *became, small in body*, or *small, and lean:* (S, O, Msb:) or *small, slender*, or *thin, and despicable, abject*, or *ignominious:* and also [simply] *lean*, or *spare:* (M, K:) and in like manner اضْطَأَلَ : (M:) [or *lean*, or *spare, and weak:* or *weak, small, and slender*, or *thin:* (see the part. n., ضَئِيلٌ:)] or ضُؤُولَةٌ signifies the *being lean*, or *emaciated;* and *base, abject*, or *despicable.* (TA.) Accord. to AZ, (S, O, TA,) ضَؤُلَ, said of a man, (TA,) or ضَؤُلَ رَأْيُهُ, (S, O;) signifies *He was*, or *became, small*, or *little*, [*in estimation*,] *and weak in judgment.* (S, O, TA.)

3 **ضآءل شَخْصَهُ** , (M, TA,) [in the O, and in copies of the K, ضَأَلَ, but the former is the right,] *He made his person small*, (M, O, * K, TA,) *in order that he might not appear.* (TA.) Zuheyr says,

* فَبَيْنَا نَذُودُ الوَحْشَ جَآءَ غُلَامُنَا *
* يَدِبُّ وَيُخْفِى شَخْصَهُ وَيُضَائِلُهْ *

[*And while we were driving the wild animals, our young man came, creeping, and hiding his person, and making it small*]. (M, TA.)

6 **تَضَآءَلَ** : see 1. In a verse of Aboo-Khirásh, تَضَالَ لَهَا جِسْمِى [meaning *My body became lean*, or *spare, by reason of it*,] occurs for تَضَآءَلَ: or, as AA relates it, he said تَضَأْءَلَ لَهَا, with idghám. (M.) ___ Also *He became small*, or *thin; he shrank*, or *became contracted;* (O, * TA, and Ham * pp. 653 and 658;) by reason of abasement, (TA,) or from fear: (Ham p. 658:) *he hid his person, sitting, and shrank*, or

became contracted. (M, K, TA.) And *It* (a thing) *shrank, became contracted,* or *drew itself together.* (TA.) AHn has used it [in this sense] in relation to a herb, or leguminous plant. (M, TA.)

8 **اضْطَأَلَ** : see 1.

ضُؤُلَّةٌ , (S, O, TA,) like تُودَّةٌ, (O, TA,) in the copies of the K ضُؤْلَةٌ, but the former is the right, (TA,) an epithet applied to a man, (S, O,) *Lean,* or *spare:* (S:) or *weak,* (K, TA,) *lean,* or *spare, and despicable, abject,* or *ignominious.* (TA.) [See also ضَئِيلٌ.]

هُوَ عَلَيْهِ ضُؤْلَانٌ , (M, K, TA,) with damm, (TA,) [in the CK, erroneously, ضَوْلَانٌ,] *He,* or *it, is a burden upon him;* syn. كَلٌّ. (M, K, TA.) ___ And حَسَبُهُ عَلَيْهِ ضُؤْلَانٌ *His grounds of pretension to respect,* or *honour, are a cause of reproach to him.* (M, TA.)

ضَئِيلٌ (also pronounced [by some] ضُئِيلٌ, like شَعِيرٌ [for شَعِيرٌ, q. v.], Ham p. 129) *Small in body, and lean;* (Msb;) or so ضَئِيلُ الجِسْمِ, applied to a man: (S, O:) or *small, slender,* or *thin, and despicable, abject,* or *ignominious:* and also [simply] *lean,* or *spare:* and so مُضْطَئِلٌ , (M, K,) in both senses: (K:) or *lean,* or *spare, and weak:* (TA:) or *weak, small, and slender,* or *thin:* (Lth, TA:) and مُتَضَائِلٌ [likewise] signifies *thin,* or *slender;* applied to a man; syn. شَخْتٌ: (S, O, TA:) the pl. of ضَئِيلٌ is ضُؤَلَآءُ and ضَئَالٌ (M, K, TA) and ضَئِيلُونَ: (TA:) and the fem. is ضَئِيلَةٌ. (M, TA.)

ضَئِيلَةٌ fem. of ضَئِيلٌ. (M, TA.) ___ Also [as a subst.] *A slender serpent:* (S, O, K:) or *a serpent resembling the viper.* (M.) ___ And The لَهَاةُ [or *uvula*]. (Th, M, K.)

مُضْطَئِلٌ : see ضَئِيلٌ.

مُتَضَائِلٌ : see ضَئِيلٌ. ___ It is also applied as an epithet to the weaving of a coat of mail [app. as signifying *Delicate,* or *fine;* or *small,* or *contracted, in the rings*]. (TA.)

ضبأ

1 **ضَبَأَ** , (As, S, K,) aor. ـَـ , inf. n. ضَبْءٌ and ضُبُوءٌ, (K,) *He* (a man, TA) *clave to the ground,* (As, S, K, TA, [like ضَبَّ,]) or *to a tree:* (TA:) or ضَبَأَ بِالأَرْضِ, aor. and inf. n. as above, *he clave to the ground, and hid,* or *concealed, himself:* and in like manner one says of a wolf, meaning *he clave to the ground;* or *he hid,* or *concealed, himself in a covert of trees,* or *in a hollow in the ground, to deceive,* or *circumvent:* (M:) and ضَبَأَ alone, *he hid,* or *concealed, himself;* (M, K;) as also اضطبأ : (K:) and the former, *he concealed himself* (K, TA) *in a covert of trees,* or *in a hollow in the ground,* (TA,) *to deceive,* or *circumvent,* (K, TA,) *the game,* or *prey:* (TA:) you say, ضَبَأْتُ فِى الأَرْضِ, inf. n. as above, *I hid,* or *concealed, myself in the land,* or *country.* (AZ, S. [See also .])ضَنَأَ ضَبَأْتُ إِلَيْهِ ___ *I had recourse,* or *betook myself, to him,* or *it, for refuge, protection,* or *covert.* (S, O, K. *) ___ And ضَبَأَ, alone, *He came forth from a place unexpectedly, and ascended* [*upon an eminence*], (O, K, TA,) *to look.* (TA.) ___ ضَبَأَ مِنْهُ *He was abashed at,* or *shy of,* or *he shrank from, him,* or *it;* (M, K, TA;) as also اضطبأ . (TA. [See also ضَبَأْتُ بِهِ الأَرْضَ.]) اضطنأ *I made him to cleave to the ground.* (As, S, O, K. *)

4 **اضبأ مَا فِى نَفْسِهِ** *He concealed what was in his mind:* (K, * TA:) or اضبأ القَوْمُ عَلَى مَا فِى أَنْفُسِهِمْ *the people,* or *party, concealed what was in their minds.* (M.) And اضبأ عَلَى الشَّىْءِ *He was silent respecting the thing,* (S, M, O, K,) *and concealed it.* (S, O.) And اضبأ عَلَى الدَّاهِيَةِ *i. q.* أَضَبَّ [i. e. *He was silent respecting the calamity*]. (S, O, K.) ___ And اضبأ عَلَى مَا فِى يَدَيْهِ, (M, TA,) or, accord. to Lh, اضبأ مَا فِى يَدَيْهِ, like أَضْبَى and أَضَبَّ, (TA,) *He grasped,* or *kept hold of, that which was in his hands.* (Lh, M, TA.)

8 اضطبأ : see 1, in two places.

ضَبِيءٌ *Cleaving to the ground,* (M, K, TA,) or *to a tree;* applied to a man. (TA.)

ضَابِئٌ [act. part. n. of 1, *Cleaving to the ground:* &c.:] expl. by El-Harbee as meaning *a sportsman concealing himself.* (TA.) ___ Also *Ashes;* (M, K;) because they cleave to the ground. (TA.)

ضَابِئَةٌ : see the last paragraph.

مَضْبَأٌ *A place where one conceals himself,* (S, TA,) *in a covert of trees,* or *in a hollow in the ground, to deceive,* or *circumvent, the game,* or *prey:* pl. مَضَابِئُ. (TA.)

مَضْبُوءٌ بِهِ *Made to cleave to the ground.* (As, S.)

مُضَابِئٌ, (O,) or مُضَابِئَةٌ, (K, [and so in the O in an instance mentioned in what here follows, in the next sentence,]) and ضَابِئَةٌ, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) *A* [*large sack such as is called*] غِرَارَةٌ *that oppresses by its weight, and conceals, him who carries it* (O, K, TA) *beneath it.* (O, TA.)

___ The second of these words is also applied in a poem recited by [its author] Aboo-Hizám El- 'Oklee, to ISk, to the said poem, which is one abounding with hemzehs [and difficult to pronounce]. (O, * TA.)

ضبث

1 **ضَبَثَ به** , (S, K,) aor. ـِ , (K,) inf. n. ضَبْثٌ, (S,) *He grasped, seized,* or *laid hold upon, him,* or *it, with his hand;* as also اضطبث : (S, K:) or, accord. to an explanation of the inf. n. by Ibn-Es-Seed, *he did so with the utmost vehemence,* or *strength:* (TA:) or *he grasped, seized,* or *laid hold upon, and took, him,* or *it:* (Sh, TA:) or ضَبَثَ عليه has the first of these meanings; (A, L;) as also ضَبَثَهُ: (A:) and ضَبَثَ به signifies *he seized him violently,* or *laid violent hands upon him.* (A, TA.) ___ Also, i. e. ضَبَثَ به, aor. and inf. n. as above, *He applied his hand to it,* namely, a thing that he was making, or doing, *diligently, earnestly,* or *with painstaking.* (TA.) ___ And ضَبَثَهُ *He beat, struck,* or *smote, him,* namely, a man. (K.) ___ And *He felt, for the purpose of testing, him,* or *it,* with his hand. (TA.) One says, of a she-camel, تَضَبَّثُ, meaning *She is felt with the hand,* when one doubts of her fatness. (S, A, K.)

8 **اضطبث به** : see the preceding paragraph.

ضَبَثٌ : see شَبَثٌ: ___ and see also ضُبَاثٌ.

ضَبْثَةٌ *A grasp,* or *seizure.* (O, TA.) [See also أَضْبَاثٌ.] ___ And الضَّبْثَةُ, (K,) or ضَبْثَةُ الأَسَدِ, (A, TA,) is the name of *A certain brand, upon a camel,* (A, K, TA,) *in the form of a ring with some lines before and behind:* (A, TA:) *it is on the side of the thigh.* (TA.)

ضَبَثَةٌ : see شَبَثَةٌ.

ضُبَاثٌ The *nails* of the lion. (K, * TA.) [See also مَضَابِثُ.] ___ And الضُّبَاثُ, (O, K, TA, in the CK الضَّبَاثُ, but it is) like غُرَابٌ, (TA,) [is a name of] *The lion;* as also الضَّبُّوثُ , and الضَّبُّثُ , and المَضْبَثُ , and المَضْطَبِثُ . (O, K.)

ناقة ضَبُوثٌ *A she-camel of which one doubts whether she be fat, and which one therefore feels with the hand:* (S, A, K:) and so ناقة ضَغُوثٌ. (S and K in art. الضَّبُوثُ ___.) ضغث: see ضَبَاثٌ.

ضُبَاثِىٌّ *Strong in the grasp;* applied to a man; and in like manner to a lion. (O.) And ضُبَاثِيَّةٌ, (O, K, TA,) with damm, and with teshdeed to the ى, (TA, [in the CK without teshdeed,]) A fore arm (ذراع) *big, broad, and strong.* (O, K.)

ضَابِثٌ [act. part. n. of ضَبَثَ]. One says, لَيْثٌ بأَقْرانه ضَابِثٌ وبأَرْواحهم عَابِثٌ [A man like *a lion, seizing violently his adversaries, and making sport with their souls*]. (A, TA.)

أَضْبَاثٌ [as though pl. of ضَبْثَةٌ, q. v.,] *Grasps;* syn. قَبَضَاتٌ. (S, K: but in copies of the K قِبَضَاتٌ.) So in the following words of a trad.: لَا يَدْعُونِى والخَطَايَا بَيْنَ أَضْبَاثِهِمْ [i. e. *They shall not invoke Me when sins are in their grasps*]; (S, * TA;) meaning, while they are still bearing the burden of their sins, not desisting therefrom: said by revelation to David: but it is also related otherwise, with ن [i. e. أَضْبَانِهِمْ]. (TA.)

مَضْبَثٌ : see مَضَابِثُ: ___ and ضَبَاثٌ.

مَضْبُوثٌ A camel *marked with the brand mentioned above, voce* ضَبْثَةٌ. (A, K.)

مَضَابِثُ The *nails,* or *claws,* (S, A, K,) of the lion: (S, A:) a pl. having no sing., or its sing. is مَضْبَثٌ [i. e. مَضْبَثٌ]. (TA.) [See also ضَبَاثٌ.]

المُضْطَبِثُ : see ضَبَاثٌ.

ضبح

1 **ضَبَحَتِ الخَيْلُ** , (AO, S, O, K, * [in the K ضَبَحَ,]) aor. ـَـ , (K,) inf. n. ضَبْحٌ (AO, S, K) and ضُبَاحٌ, (K,) *i. q.* نَحَمَتْ, i. e. [*The horses breathed pantingly,* or *hard, with a sound from the chest;* or] *made the breathing to be heard when running:* (S, O:) [or *breathed laboriously, when fatigued;* and in like manner one says of camels; for] ضَبْحٌ signifies the *breathing* of horses and of camels *when fatigued:* (Suh, TA:) or *caused a sound to be heard from their mouths, different from neighing, and from the sound termed* حَمْحَمَةٌ, (K, TA,) in their running: (TA:) [or it signifies also *the horses neighed;* for it is said that] الضُّبَاحُ is

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also *syn. with* الصَّهِيلُ: (TA:) or, [but probably only with the former of the two inf. ns. mentioned above,] *ran a pace less quick than that which is termed* تَقْرِيبٌ: (K, TA:) or *i. q.* ضَبَعَتْ, (AO, S, O, TA,) which means *they stretched forth their arms,* (AO, TA,) *going along,* (AO, S, * O, TA,) or *running:* (AO, TA:) accord. to I'Ab, one does not say ضَبَحَتْ دَابَّةٌ except in speaking of a dog or a horse: [he app. means that this verb is used thus only as denoting the uttering of a sound, or a manner of breathing:] some of the lexicologists say that those who use it in relation to a camel make ضَبْحٌ to have the meaning of ضَبْعٌ. (TA.) ___ ضَبَحَ, (L, TA,) inf. n. ضُبَاحٌ, (S, A, O, L, K, TA,) as meaning *He,* or *it, uttered a cry,* or *sound,* is also said of the fox, (S, * A, * O, * L, K, * TA,) and of the hare, and of the serpent called أَسْوَدُ, and of the owl, and of what is termed الصَّدَا [which see, for it is variously explained]: (L, TA:) and is also expl. as meaning نَبَحَ [*he barked,* &c.]. (TA.) ___ And ضَبَحَتِ القَوْسُ, aor. as above, inf. n. ضَبْحٌ, *The bow* [*twanged,* or] *made a sound.* (TA.) ___ And ضَبَحَ is also used as meaning *He cried out, and entered into an*

altercation for a person who had given him money. (IKt, O, * TA, from a trad.) ضَبَحَتْهُ النَّارُ, (S, O, K, TA,) and الشَّمْسُ, aor. ـَـ, inf. n. ضَبْحٌ, (TA,) *The fire,* and *the sun, altered it:* (TA:) or *altered its colour:* (T, TA:) or *altered it, but not in a great degree;* (S, O, K, TA;) namely, a thing, (K, TA,) such as a stick, and an arrow, and flesh-meat, &c. (TA.) And ضَبَحَهُ بِالنَّارِ, aor. ـَـ, inf. n. ضَبْحٌ, *He altered it in colour by fire;* namely, an arrow: and *he burned it in a portion of its upper parts;* namely, a stick, and flesh-meat, &c. (L, TA.) And ضَبْحٌ is expl. by AHn as meaning The act of *roasting, broiling,* or *frying.* (TA.)

3 **مُضَابَحَةٌ** The act of *mutual reviling,* or *vilifying,* and *encountering,* (K, TA,) and *contending,* or *striving, to repel.* (TA.)

6 **تضابح** [*It sent forth a sound*]. (Ham p. 615 [q. v.: it is there said to be from الضَّبْحُ meaning الصَّوْتُ].)

7 **انضبح** *It became altered,* (K, TA,) or *altered in colour,* (TA,) *but not in a great degree,* by fire, (K, TA,) and by the sun. (TA.) And انضبح لَوْنُهُ *His,* or *its, colour became altered a little towards blackness.* (S, TA.)

ضَبْحٌ, (so in three copies of the S, and in the O,) or ضِبْحٌ, with kesr, (so accord. to the K,) *Ashes:* (S, O, K:) so called because of the alteration of their colour. (TA.)

ضَبْحٌ: see what next precedes.

ضَبْحَةٌ *A cry* of a fox [&c.: an inf. n. un.]. (TA.)

قَوْسٌ ضَبْحَآءُ *A bow upon which fire has taken effect* (K, TA) *so as to alter its colour:* (TA:) like ضَهْبَآءُ. (TA in art. ضهب. [See also what next follows.])

ضَبِيحٌ An arrow *altered in colour* [by fire]; as also مَضْبُوحٌ. (TA. [See an ex. of the latter in a verse of Tarafeh cited

voce مجمل: and see also what here next precedes.]) It is also applied, (S, O,) in the same sense, (O,) to roasted flesh-meat. (S, O.)

[And Freytag explains it as meaning, in the Deewan of Jereer, Cutis nigra, usta vulneribus.]

ضابح A man *raising his voice in reading* or *reciting:* pl. ضوابح, which is anomalous, like فوارس [pl. of فارس]. (TA.) ___ And خيل ضوابح *Horses stretching forth their arms in their going along:* (A:) or *running vehemently;* like ضوابع. (TA in art. ضبع.)

مضبوح : see ضبيح. ___ Also The *stone that is in the* [*kind of ground called*] حرَّة [q. v.]: because of its blackness. (TA.) And مضبوحة *Stones from which one strikes fire,* (S, O, K,) *appearing as though burnt.* (S, O.)

مضابح [a pl. of which the sing. is most probably مضبح] *Frying-pans.* (AHn, TA.)

ضبر

1 **ضَبَرَ** , (S, A, Msb, K,) aor. ـِ , inf. n. ضَبْرٌ (A, Msb, K) and ضَبَرَانٌ, (K,) *He* (a horse, S, Msb, K, and a person having his legs shackled, K, in running, TA, or a horse having his legs shackled, A) *leaped with his legs put together;* (S, M, A, Msb, K;) and so too, accord. to Zj, اضبر , said of a horse: (O:) or *he ran:* (TA:) or ضَبْرٌ signifies a horse's *leaping, and alighting with his fore legs put together.* (As, TA.) ___ Also, (S, A, K,) aor. as above, (S,) inf. n. ضَبْرٌ, (S, K,) *He made* books, or writings, *into a bundle:* (S, A, K:) and ضَبَّرَ , (A, TA,) inf. n. تَضْبِيرٌ, (K,) signifies the same: (A:) or *he collected together* (K, TA) books, or writings, (A, TA,) &c. (TA.) And the former verb, *He collected together an army for war.* (S, TA.) And ضَبَرَ عَلَيْهِ الصَّخْرَ, (S, A, K, *) aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He piled up the rocks,* or *great masses of stone,* (S, K,) *upon him,* or *it.* (S.) ___ ضَبْرٌ also signifies The act of *binding,* or *tying, firmly, fast,* or *strongly.* (IAar, TA.) ___ And [hence, app., as inf. n. of ضُبْرٌ], (TA), and so تَضْبِيرٌ [as inf. n. of ضُبَّرٌ], (K, TA,) The *being very compact and strong in the bones, and compact and full in flesh.* (K, TA.) [See مَضْبُورٌ.])

2 **ضَبَّرَ** see the preceding paragraph, in two places.

4 **أَضْبَرَ** see 1, first sentence.

ضَبْرٌ an inf. n. used as an epithet: see مَضْبُورٌ. Also *A company of men engaged in a warring,* or *warring and plundering, expedition,* (S, O, K, TA,) *on foot.* (TA.) And *Footmen* [app. meaning *foot-soldiers*]; syn. رَجَّالَةٌ [quasi-pl. n. of رَاجِلٌ]. (TA.) ___ Also [The *musculus,* or *testudo; a machine made of*] *skin covering wood,* (Lth, O, K,) *within which are men,* (K,) *and which is brought near to fortresses, for the purpose of fighting,* (Lth, O, K,) i. e. *for fighting the*

people thereof: (Lth, O:) pl. ضَبُور, (Lth, O, K,) which means *what are termed* دَبَّابَات: (Lth, A, O: [see دَبَّابَة:])

[or it is a coll. gen. n.; for it is said that] one such thing is called ضَبَرَة. (TA.) Also [The *species of nut called*] the *wild*

جوز البَرّ (جوز), which is *a hard sort of* جوز, not the wild pomegranate, for this is called the مَظّ: (S, O:) or the *tree*

of what is called جوز البَرّ; as also ضَبَر : (K:) or, accord. to [AHn] Ed-Deenawaree, each of these words, the latter

being a dial. var. of the former, is applied to the *tree of a sort of* جوز *found in the mountains of the*

Saráh (السَّراة), *which blossoms, but does not organize and compact any fruit* (لا

يعقد); and the n. un. is ضَبَرَة [and ضَبَرَة]: he says also that the ضَبَر was described to him by an Arab of the desert, of Saráh, as

a great tree, as big as the great walnut-tree, having round leaves, as big as the

hand, and very numerous. (O.) And the ضَبَر is [also] *What is called* جوز بوّا [i. e. *the nutmeg*]:

(K:) IAar says that it is *what the people of the towns and villages call* جوز بوّا. (O.) And *i. q.* فَقْر

[*Poverty,* &c.]. (IAar, TA.)

ضَبْر The *armpit:* (O, K, TA:) and so ضَبْن: thus says Ibn-El-Faraj. (TA.)

ضَبَر ; and its n. un., with ة: see ضَبَر.

ضَبِرٌ , applied to a horse, (S, O, K,) and to a lion, (O,) and to a man, (TA,) *That leaps much:* (S, O, K:) and so طَمِرٌ. (O.)

___ See also ضَبُور.

ضِبَار and ضُبَار *Books,* or *writings:* [each a pl.] without a singular. (K.) [See also إِضْبَارَة.]

ضَبُور *A lion;* as also ضَبِرٌ , and مُضَبَّر : (K:) or *a lion that leaps much to the animals upon*

which he preys. (O.)

ضَبِير *Hard, firm,* or *strong:* syn. شَدِيد; (Ibn-'Abbád, O, K;) and so ضَنْبَر . (TA.) ___ And (hence, TA) The *penis.*

(Ibn-'Abbád, O, K.)

ذُو ضَبَارَةٍ, (S, O, K,) or ذُو ضَبَارَةٍ فِى خَلْقِه, (TA,) A man *having firmness of make:* (S, O:) or *having compactness and firmness of make:* (K:) and so ضُبَارِمٌ and ضُبَارِمَةٌ applied to a lion; (K in this art.;) the م in these being augmentative, accord. to Kh; (TA;) or the former of them, thus applied, *strong in make;* (S in art. ضبرم;) or the former of them signifies *a lion,* (ISk, K and TA in that art.,) as also ضُبَارِكٌ, (ISk, TA ibid.,) and so the latter of them; (K ibid.;) and the former of them, applied to a man, *courageous;* (ISk, TA ibid.;) or each, (K ibid.,) or the latter of them, (TA ibid.,) thus applied, *bold against the enemies.* (K and TA ibid.)

ضَبَارَةٌ and ضُبَارَةٌ: see إِضْبَارَةٌ, in four places. ___ ضَبَائِرُ is pl. of the former [or of each]: (Mgh, Msb:) and, as though pl. of the former, signifies *Companies of men in a state of dispersion.* (TA.)

أُمُّ ضَبَّارٍ *i. q.* الحَرَّةُ, q. v. (T in art. ام.)

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ضُبَّارٌ *A sort of tree resembling very nearly that of the* بَلُّوط, [i. e. *the oak,*] (AHn, O, K,) *the wood of which is good as fuel, like that of the* مَظّ: *its fresh firewood, when kindled, sends forth a sound like that of* مَخَارِيق [pl. of مَخْرَاقٌ, q. v.]; *and therefore they use it to do so at the thickets wherein are lions, which flee in consequence:* (AHn, O:) the n. un. is with ة. (AHn, O, K.)

ضُبَارِمٌ and ضُبَارِمَةٌ: see ضَبَارَةٌ.

ضَنْبَرٌ : see ضَبِيرٌ.

إِضْبَارَةٌ *A bundle* (حُزْمَةٌ, Lth, Mgh, Msb, K, or إِضْمَامَةٌ [q. v.], S, O) of books or writings; (Lth, S, Mgh, O, Msb, K;) as also

أَضبارة, (K,) and ضَبارة : (Lth, Mgh, Msb:) or of arrows: (Lth:) and ضَبارة signifies *a bundle* [absolutely]; as also ضُبارة : (O, K:) Lth alone explains ضَبارة as applied to a bundle of books or writings; others saying إِضبارة: the pl. of إِضبارة is أَضابِير; (S, Mgh, O, Msb, K;) and that of ضَبارة is ضَبائِر. (Mgh, O, Msb.)

مُضَبَّر : see the following paragraph in three places: ___ and see also ضَبُور.

مضبور A camel *very compact and strong in the bones, and compact and full in flesh;* as also مُضَبَّر : (K:) or both signify *compact in make, and smooth:* (Lth, * TA:) and مُضَبَّر الخَلْق a horse *firm in make:* and مُضَبَّرة الخَلْق the same applied to a she-camel: (S:) and ضَبْر a horse *compact in make;* an inf. n. used as an epithet. (Msb.)

ضبط

1 **ضَبَطَهُ** , (Lth, IDrd, S, Msb, K,) aor. ـِ , (Msb, MS, PS,) or ـُ , (TA, TK,) inf. n. ضَبْطٌ (IDrd, Msb, K) and ضَبَاطَةٌ, (K,) *He kept it, preserved it, guarded it, maintained it,* or *took care of it,* (Lth, S, Msb, K,) namely, a thing, (Lth, S,) *with prudence, precaution,* or *good judgment,* (Lth, S, K,) or *effectually:* (Msb:) and hence, *he managed its affairs* (namely, the affairs of a country &c.,) *thoroughly, soundly, not imperfectly:* (Msb:) [*he managed it;* namely, an affair, and his soul or self, his disposition or temper, &c.:] *he kept to it inseparably,* or *constantly;* namely, anything: (Lth:) *he took it,* or *held it,* or *retained it, strongly, vehemently,* or *firmly:* (IDrd:) and ضَبَطَ عَلَيْهِ [has this last signification, likewise; or signifies simply *he detained it,* or *withheld it,* or *restrained it,* or *the like;*] *i. q.* حَبَسَهُ, namely a thing. (TA.) ___ فُلَانٌ لَا يَضْبِطُ عَمَلَهُ [or لَا يَضْبِطُهُ] *Such a one does not,* or *will not, act vigorously in his work,* or *employment,* which is committed to him; syn. لَا يَقُومُ بِهِ. (TA.) And ضَبَطَ أَمْرَهُ [*He managed his affair thoroughly,* or *well*]. (A in art. بد, &c.) [And ضَبَطَ alone, *He* (a camel) *was strong to work* or *labour:* and *he* (a man and a camel) *was strong,* or *powerful.* (See the act. part. n.)] ___ هُوَ لَا يَضْبِطُ قِرَآءَتَهُ [or لَا يَضْبِطُهَا] *He does not,* or *will not, perform well* [or *accurately*] *his reading,* or *reciting.* (TA.) ___ [ضَبَطَ لَفْظًا, or كَلِمَةً, *He fixed the pronunciation of a word;* by adding the syllabical signs, which mode is termed ضَبْطٌ بِالشَّكْلِ, and بِالحَرَكَاتِ, and بِالقَلَمِ; or by stating it to be similar in form, or measure, to another word which is too well known to admit of doubt, which mode is termed ضَبْطٌ بِمِثَالٍ; or by adding the measure, which mode is termed ضَبْطٌ بِوَزْنٍ.] ___ ضَبَطَ also signifies *He registered,* or *recorded,* [a name, or] a matter of science, [or any other thing,] in a book or the like; syn. قَيَّدَ; (L in art. قيد;) *i. q.* أَحْصَى; (Jel in xxxvi. 11, and Bd and Jel in lxxviii. 29;) and كَتَبَ. (Bd in lxxviii. 29.) ___ ضَبَطَهُ وَجَعٌ *A pain seized him.* (TA.) ___ ضُبِطَتِ الأَرْضُ *The land was rained*

upon. (IAar, K, TA.) [See also ضَبَطَ.] مَضْبُوطٌ, aor. ـَـ , (S, Msb,) inf. n. ضَبْطٌ, (Msb,) *He was,* or *became, ambidextrous; he worked with each of his hands.* (S, Msb.) IDrd knew not this verb. (TA.)

5 تضبّطه *He took it with detention and force.* (K, TA.) ___ تضبّطت الضَّأْنُ *The sheep obtained somewhat of herbage:* or *hastened,* or *were quick, in pasturing, and became strong* (K, TA) *and fat.* (TA.) The Arabs say, إِذَا تَضَبَّطَتِ الضَّأْنُ شَبِعَتِ الإِبِلُ [*When the sheep obtain somewhat of herbage,* or *hasten,* &c., *the camels become satiated with food*]: for the former are called the smaller camels, because they eat more than goats; and when the former become satiated with food, men [and camels] live [in plenty], by reason of the abundance of the herbage. (IAar.)

ضَبْطٌ inf. n. of 1. ___ [It is often used as signifying *Exactness; correctness; honesty; and faithfulness:* and particularly in an author or a relater.]

الضَّبْطَةُ *A certain game of the Arabs;* (K, TA;) also called المَسَّةُ and الطَّرِيدَةُ. (TA. [See the last of these words.])

رَجُلٌ ضَبَّاطٌ لِلْأُمُورِ *A man having much care, prudence,* or *precaution,* [or *good judgment,*] *with respect to* [*the management of*] *affairs;* (TA;) [*a man who manages affairs with much care,* &c.]

ضَبَنْطًى : see the next paragraph.

ضَابِطٌ [*Keeping, preserving, guarding, maintaining,* or *taking care of,* a thing, *with prudence, precaution,* or *good judgment,* or *effectually:* (see 1:) and hence,] one *who manages his affairs with prudence, precaution,* or *good judgment;* or *soundly, taking the sure course therein, and exercising caution,* or *care, that they may not*

become beyond his power of management: (S, TA:) [*keeping to* anything *inseparably,* or *constantly:* (see, again, 1:)] *taking, holding,* or *retaining,* a thing *strongly, vehemently,* or *firmly;* applied to a man; as also ضَبَنْطًى : (IDrd:) or the latter of these, (S,) which is like حَبَنْطًى, (K, [in some copies of the K erroneously written without tenween,]) the ن being augmentative, to render the word quasi-coordinate to سَفَرْجَلٌ; (S;) or both; applied to a man and to a camel; (K;) *strong,* or *powerful:* (S, K:) or [a man] *great in might,* or *valour, and power, and body:* (T, TA:) and the former, a camel *strong to work* or *labour:* and in like manner, applied to a man, ضَابِطُ الأُمُورِ *the strong* [*and resolute* or *firm-minded*] *in the performance* or *management of affairs.* (TA.) See also أَضْبَطُ. ___ [It often signifies *Exact; correct;* or *accurate;* (like مُحَقَّقٌ, with which it is said to be syn. in Har p. 254;) and *honest;* and *faithful:* and particularly as applied to an author or a relater.] As a conventional term, ضَابِطٌ, (Msb in art. قعد,) or ضَابِطَةٌ , pl. ضَوَابِطُ, (TA,) is *syn. with* قَاعِدَةٌ, (Msb, TA,) signifying *A universal,* or *general, rule,* or *canon:* (Msb:) or *a* ضابط is *one that comprises subdivisions of one class only;* whereas a قاعدة comprises [sometimes] subdivisions of various classes. (Kull, p. 290.)

ضَابِطَةٌ *A place in land,* or *in the ground, to which the rain-water flows, and which retains it;* syn. مَسَّاكَةٌ. (TA.) See also ضَابِطٌ, last sentence.

أَضْبَطُ [*More, and most, strong,* or *firm, of hold*]. It is said in a prov., أَضْبَطُ مِنْ ذَرَّةٍ [*More strong,* or *firm, of hold than a little ant*]: because it drags along a thing several times larger than itself, and sometimes both fall from a high place, and the ant does not let go the thing. (K.) And أَضْبَطُ مِنْ عَائِشَةَ بْنِ عَثْمٍ; (K;) so accord. to Hamzeh and Abu-n-Nedà; but accord. to ElMundhiree, عَابِسَة; (Sgh;) [*More strong,* or *firm, of hold than 'Áïsheh the son of 'Athm;* or *than 'Ábiseh;*] because he laid hold of the tail of a young she-camel, and pulled her by it out of a well into which she had fallen. (K.) And أَضْبَطُ مِنَ الأَعْمَى [*More strong,* or *firm, of hold*

than the blind]. (TA.) ___ *Ambidextrous; who works with each of his hands;* (S, Mgh, Msb;) *i. q.* أَعْسَرُ يَسَرٌ; (Mgh, Msb;) *who works with his left hand like as he works with his right;* an explanation given by the Prophet; as also that next following; (AO, TA;) *who works with both his hands:* (AO, K:) fem. ضَبْطَآءُ. (S.) ___ الأَضْبَطُ *The lion;* (K;) who makes use of his left paw like as he makes use of his right; but some say that he is so called because he seizes his prey vehemently, and it hardly, or never, escapes from him; (TA;) as also الضَّابِطُ. (K.) ضَبْطَآءُ is also applied as an epithet to a lioness; and to a she-camel. (TA.)

مَضْبُوطٌ [pass. part. n. of ضَبَطَ in all its senses. ___ In the present day often used as signifying *Well-regulated; exact; correct; honest;* and *faithful.*] Applied to a book, or writing, *Having its defects, faults,* or *imperfections, rectified.* (TA.) [Applied to a word, *Having its pronunciation fixed,* by any of the means described above in one of the explanations of the verb.] ___ بَلَدٌ مَضْبُوطٌ بِالمَطَرِ *A country covered by the rain:*

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so in the A: in the O, أَرْضٌ مَضْبُوطَةٌ *land rained upon in common,* or *throughout its whole extent.* (TA.) [See also 1, near the end of the paragraph.]

ضبع

1 **ضَبَعَهُ** , aor. ـَ , (S, K,) inf. n. ضَبْعٌ, (TK,) *He* (a man, S) *stretched forth towards him* (another man, S) *his upper arm* (ضَبْعَهُ), *for the purpose of striking.* (S, K.) A poet says,

* وَلَا صُلْحَ حَتَّى تَضْبَعُونَا وَنَضْبَعَا *

i. e. [*And there shall be no peace*] *until ye stretch forth towards us your upper arms* with the swords *and we stretch forth our upper arms* towards you: or, accord. to AA, *until ye stretch forth* [*towards us*] *your upper arms for the making of peace and the joining of hands* [*and we do the same*]. (S.) And one says, ضَبَعَ يَدَهُ إِلَيْهِ بِالسَّيْفِ, meaning *He stretched forth his arm towards him with the sword.* (K.) And ضَبَعَ عَلَى فُلَانٍ, (S, * K,) inf. n. as above, (TA,) *He stretched forth his upper arms for the purpose of uttering an imprecation against such a one:* (S, * K, TA:) and hence, ضَبْعٌ is metaphorically used to signify the act of *supplicating* or *imprecating;* because the person supplicating or imprecating raises his hands and stretches forth his upper arms: and ضَبَاعٌ, also, [app. an inf. n. of ضَابَعَ ,] signifies the *raising the hands,* or *arms, in supplication* or *imprecation.* (TA.) And ضَبَعَتِ الخَيْلُ, and الإِبِلُ, (S, Msb, K,) aor. ـَ , (S, Msb,) inf. n. ضَبْعٌ (S, K) and ضُبُوعٌ and ضَبَعَانٌ, (K,) *The horses,* and *the camels, stretched forth their arms* (أَضْبَاعَهَا, S, Msb, K, i. e. أَعْضَادَهَا, S, Msb) *in their going along;* (S, Msb, K;) as also ضَبَّعَتْ , inf. n. تَضْبِيعٌ: (S, K:) in [a copy of] the A expl. as meaning مَدَّتْ أَعْنَاقَهَا [*stretched forth their necks;* but this is probably a mistranscription, for مَدَّتْ أَعْضَادَهَا]: (TA:) ضَبَعَتْ said of horses is like ضَبَحَتْ, (K, TA,) which is a dial. var.: (TA:) and ضَبَعَتْ said of a she-camel, inf. n. ضَبْعٌ, signifies the same as ضَبَّعَتْ , as also أَضْبَعَتْ , on the authority of IKtt: (TA:) [or,]

accord. to As, ضَبْعٌ signifies the *lifting,* (S,) or *bending,* (TA,) *of the hoof,* (S, TA,) by a horse, and the *lifting of the foot,* by a camel, (TA,) *towards the arm:* (S, TA:) or it signifies the *running a pace above that which is termed* تَقْرِيب: (O, K:) or ضَبَعَ said of a camel signifies *he hastened,* or *was quick,* (K, TA,) *in pace,* or *going:* (TA:) or *he went along shaking his arms.* (K.) ضَبَعَهُ also signifies *He* (a camel) *took him* (another camel) *by his arms, and threw him down.* (L in art. عضد, and TA in the present art.) ___ ضَبَعُوا لِلصُّلْحِ, (K, TA,) and لِلْمُصَافَحَة; (TA;) or ضَبَعُوا إِلَى الصُّلْحِ; and ضَبِعُوا, inf. n. ضَبْعٌ; (Et-Toosee, TA;) *They inclined to peace,* (Et-Toosee, K, TA,) and *the joining of hands; they desired peace,* &c. (TA.) ___ ضَبَعُوا لَنَا الطَّرِيقَ, (S, K,) or مِنَ الطَّرِيقِ, inf. n. ضَبْعٌ, (TA,) *They gave us a share of the road:* (S, K:) so says ISk: (S:) and in like manner one says, ذَرَعُوا لَنَا طَرِيقًا. (TA.) And ضَبَعُوا الشَّىْءَ, (K, TA,) or مِنَ الشَّىْءِ, (TA,) *They gave a share of the thing* (K, TA) *to every one.* (TA.) ___ And ضَبَعَ, (K,) inf. n. ضَبْعٌ, (TA,) *He* (a man) *acted wrongfully, unjustly, injuriously,* or *tyrannically:* (K:) on the authority of Aboo-Sa'eed. (TA.) ضَبِعَتْ, aor. ـَـ , inf. n. ضَبَعٌ (S, K) and ضَبْعَةٌ; (S, * K; [this latter is said in the TA, on the authority of IAar, to have been used by an Arab of the desert in relation to a woman; and is, accord. to the S, app., a simple subst.;]) and أَضْبَعَتْ , (S, K,) and استضبعت ; (K;) *She* (a camel) *desired* (S, K) *vehemently* (S) *the stallion.* (S, K.)

2 **ضَبَّعَ** see above, in two places. ضَبَّعَ فُلَانًا *He intervened between him and the object at which he desired to shoot* or *cast.* (Ibn-'Abbád, O, K.) And ضَبَّعَ, inf. n. تَضْبِيعٌ, *He was,* or *became, cowardly,* or *weak-hearted:* (Lth, K:) thus say the vulgar; derived by them from الضَّبُعُ, because this beast becomes still when one comes in upon it, and then it goes forth. (Lth, TA.)

3 **ضَابَعْنَاهُمْ بِالسُّيُوفِ** *We stretched forth our arms towards them with the swords, they stretching theirs forth towards us* [*therewith*]: so in the Nawádir of AA. (TA.) ___ See also 1, in the former half. ___ [The inf. n.] مُضَابَعَةٌ also signifies The *joining of hands;* syn. مُصَافَحَةٌ. (TA.)

4 **أَضْبَعَ** see 1, near the middle of the paragraph: and also the last sentence of the same.

8 **الاضْطِبَاعُ**, which the circuiter round the House [of God, i. e. the Kaabeh,] is commanded to perform, (S,) or in the case of the مُحْرِم, (K,) is *The putting the* [*garment called*] رِدَآء *under one's right armpit, and turning back the extremity thereof over his left* [*shoulder*], *exposing to view his right shoulder* [*and arm*] *and covering the left;* (S, K, TA;) *like the man that desires to labour at a thing and prepares himself for doing so;* (TA;) thus termed because of exposing to view one of the two upper arms: (S, K:) or *the putting one's garment* (Mgh, Msb) *under his right arm,* (Mgh,) or *under his right armpit,* (Msb,) *and throwing* [*a portion of*] *it upon his left shoulder:* (Mgh, Msb:) or *the taking the* إِزَار or *the* بُرْد, *and putting the middle of it under one's right armpit, and throwing the extremity thereof upon his left shoulder, over his breast and his back:* (IAth, TA:) التَّأَبُّطُ and التَّوَشُّحُ likewise signify the same: so says Az: (Msb:) and so says As of the former: (S:) and it is also written الاطِّبَاعُ. (Thus in the TA in explanation of التَّأَبُّطُ.) You say, اضْطَبَعَ بِثَوْبِهِ [*He attired himself with his garment in the manner described above*]. (Mgh, Msb.) And اضطبع الشَّىْءَ *He put the thing under his upper arms.* (TA. [But accord. to the Mgh, the verb is trans., correctly, only by means of بِ.])

10 **إِسْتَضْبَعَ** see 1, last sentence.

ضَبْعٌ The عَضُد [i. e. *upper arm* of a human being, and *arm* of a quadruped], (S, Mgh, O, Msb, K,) *altogether:* (K:) or the *middle thereof,* (Lth, Mgh, O, K,) *with its flesh:* (O, K:) and the *inner side thereof:* (Mgh:) or (so in some copies of the K, but in others and,) the *armpit:* or the *portion, of the upper part of the* عَضُد, *that is between the armpit and the half of the former:* (K:) it is of man and of other than man: (TA:) pl. أَضْبَاعٌ. (S, Msb, K.) One says, أَبَدَّ ضَبْعَيْهِ, [expl. in art. بد,] speaking of a man praying. (O, TA.) And أَخَذْتُ بِضَبْعَىْ فُلَانٍ

فَلَمْ أُفَارِقْهُ and مَدَدْتُ بِضَبْعَيْهِ, meaning *I seized the middle of the upper arms of such a one* [*and did not relinquish him*]. (Lth, O, TA.) And جَذَبَهُ بِضَبْعَيْهِ *He raised him*, or *set him up, and rendered his name famous:* and in like manner, أَخَذَ بِضَبْعَيْهِ, and مَدَّ بِضَبْعَيْهِ. (TA.) Also *Any* [*hill such as is termed*] أَكَمَة *that is black and somewhat oblong.* (IAar, K.) ذَهَبَ بِهِ ضَبْعًا لَبْعًا means بَاطِلًا [i. e., app., *He took it away with a false pretence;* or *in play*, or *sport*]; (Ibn-'Abbád, O, K, TA;) namely, a thing; (O, TA;) لَبْعًا being an imitative sequent. (TA.) See also ضَبُعٌ. And see what here next follows.

كُنَّا فِى ضَبْعِ فُلَانٍ (S, O, K) and ضَبْعِ فلان and ضَبْعِ فلان (K) *We were in the protection*, or *quarter*, (كَنَفٍ, and نَاحِيَة,) *of such a one.* (S, O, K: but in the K, هُوَ is put in the place of كُنَّا.)

كُنَّا فِى ضَبْعِ فُلَانٍ : see what next precedes.

ضَبُعٌ (S, Mgh, O, Msb, K) and ضَبَعٌ , (Msb, K,) the former of the dial. of Keys and the latter of the dial. of Temeem, (Msb,) [The *female hyena;* or the *hyena, male* and *female;*] *a certain animal of prey,* (سَبُعٌ, [but see what follows,]) (K,) *well known,* (S, O,) the *worst*, or *most abominable, of* سِبَاعٌ, (Mgh,) *resembling the wolf, except that, when it runs, it is as though it were lame, wherefore it is called* العَرْجَآءُ: it flees from him who holds in his hand a colocynth: [and they assert that] the dogs bark not at him who retains with him its teeth: if its skin is bound upon the belly of her that is pregnant, she casts not her young: if seed is measured in a measure covered with its skin, the seed-produce is secure from the banes thereof: and the application of its gall-bladder as a collyrium sharpens the sight: (K:) it is not reckoned among the hostile animals to which the appellation of سَبُعٌ is applied, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory by a person in the state of ihrám: (TA voce سَبُعٌ:) the word is of the fem. gender, (S, * Mgh, * O, * Msb, K, *) and is [said to be] applied peculiarly to the *female;* (Msb;) the *male* being called ضَبْعَانٌ , (S, Mgh, O, Msb, K,) of which the pl. is ضِبَاعِينُ; (S, O, Msb, K;) but AHát disapproved this pl.; (O;) and the female is called [also] ضَبْعَانَةٌ , of which the pl. is ضَبْعَانَاتٌ;

(S, O, K;) or ضَبُعَانَة has not been heard applied

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to the female, but ضَبُع only, and it seems that J has mentioned ضَبُعَانَة as applied to the female from his having supposed ضَبُعَانَات to be pl. of ضَبُعَانَة, whereas it is pl. of ضَبُعَان, being like رِجَالَات and جِمَالَات: (IB in a marginal note in one of my copies of the S:) but some say that ضَبُع or ضَبَع is applied to the *male;* and the *female* is termed ضَبُعَة, thus with a quiescent letter: (Msb:) or, accord. to Ibn-'Abbád, the *female* is termed ضَبْعَة, and its pl. [or rather the coll. gen. n.] is ضَبْع; (O, K;) or ضَبَعَة is not allowable: (S, K:) the pl. of ضَبْع or ضَبُع is أَضْبُع, (K,) a pl. of pauc., (TA,) and ضِبَاع, (K,) or the former is pl. of ضَبُع, (Msb,) and the latter is pl. of ضَبْع, (Mgh, Msb,) and is of the *male* and of the *female,* (S, K,) and ضُبْع, (K,) as though this were pl. of ضِبَاع, (AAF, TA,) and ضُبَع [a contraction of ضُبُع] (K) and ضُبَعَات and ضُبُوعَة (TA [in which it is indicated that this last is pl. of ضَبُع]) and [quasi-pl. n.] مَضْبَعَة . (O, K.) One says أَمْدَرُ ضَبُعَانٌ, [in the CK, erroneously, ضَبُعَانُ,] meaning, [*A male hyena*] *inflated in the sides, big in the belly:* or, accord. to some, *whose sides are defiled with earth,* or *dust.* (S.) And سَيْلٌ جَارُّ الضَّبُعِ *A torrent that draws forth the* ضَبُع *from its den;* (O, K; in the CK, جَارُّ الضَّبَعِ;) hence meaning *a torrent produced by vehement rain.* (TA.) And دَلْجَةُ الضَّبُعِ [*The night-journeying of the hyena*]; because the ضَبُع goes round about until midnight. (O, K.) And مَا يَخْفَى ذٰلِكَ عَلَى الضَّبُعِ [*That is not unapparent to the hyena*]: because the ضَبُع is deemed stupid. (TA.) أَحْمَقُ مِنَ الضَّبُعِ [*More stupid than the hyena*] is a prov. (Meyd.) And أَكَلَتْهُمُ الضَّبُعُ [*The hyena devoured them*] is said of such as are held in mean estimation. (TA.) [But this may be otherwise rendered, as will be seen from what follows.] The saying of a poet,

* تَفَرَّقَتْ غَنَمِى يَوْمًا فَقُلْتُ لَهَا *

* يَا رَبِّ سَلِّطْ عَلَيْهَا الذِّئْبَ وَالضَّبُعَا *

[*My sheep,* or *goats, dispersed themselves, one day, and I said in relation to them, O my Lord, set upon them the wolf and the hyena*], is said to mean an imprecation, that the wolf might kill the living of them, and the hyena devour the dead of them: or, as some say, it means that the speaker prayed for their safety; because, when both fall upon the sheep, or goats, each of them is diverted from the sheep, or goats, by the other; and thus means the saying, اَللّٰهُمَّ ضَبُعًا وَذِئْبًا [*O God,* send *a hyena and a wolf*]: but the more probable meaning of the poet is an imprecation, the consequence of his anger and fatigue; and the word سَلِّطْ imports a notification of this meaning. (IB, TA.) ___ [The pl.] الضِّبَاعُ is applied to *Numerous stars below* بَنَاتُ نَعْشٍ: (O, K:) or [*the stars beta, gamma, delta and mu, of Bootes;* i. e.] *the star upon the head, and that upon* [*each of*] *the shoulders, and that upon the club, of* العَوَّآء: and the name of أَوْلَادُ الضِّبَاعِ is given to [*The stars and* app. *with some other faint stars around these, of Bootes;* i. e.] *the stars upon the left hand and fore arm, and what surround the hand, of the faint stars, of* العَوَّآء. (Kzw.) ___ الضَّبُعُ also signifies *The year of drought* or *sterility* or *dearth;* (S, IAth, O, Msb, K, TA;) *that is destructive; severe:* of the fem. gender. (TA.) So in a verse cited in art. اما [voce أَمَّا, and again, with a variation, voce إِمَّا]. (S, O. [But it is here said in the TA that الضَّبُعُ in this instance means the animal of prey thus called.]) [Hence also,] it is related in a trad. of Aboo-Dharr, that a man said, يَا رَسُولَ ٱللّٰهِ أَكَلَتْنَا الضَّبُعُ [*O Apostle of God, the year of drought has consumed us*]: and he prayed for them. (TA.) [See also two other exs. voce ذئب.] ___ Also *Hunger.* (Ibn-'Abbád, O, TA.) ___ And *Evil,* or *mischief.* (TA.) El-'Okeyleeyeh said, When a man whose evil, or mischief, we feared removed from us, we used to light a fire behind him: and being asked Why? she said, لِيَتَحَوَّلَ ضَبُعُهُ مَعَهُ, i. e. *In order that his evil,* or *mischief, might go away with him.* (IAar, TA.)

ضَبُعَةٌ A she-camel *desiring* [*vehemently* (see 1, last sentence,)] *the stallion;* (Lth, K;) as also مُضْبَعَةٌ: (L, TA:) pl., accord. to the copies of the K, ضِبَاعٌ and ضَبَاعَى; but in the L, ضِبَاعَى and ضَبَاعَى: (TA:) and sometimes it is used in

relation to women. (K.)

ضَبْعَانٌ ; and its fem., with ة: see ضَبُعٌ, in three places.

ضَابِعٌ A she-camel *stretching forth her arms* (أَضْبَاعَهَا, S, K, i. e. أَعْضَادَهَا, S) *in going along:* (S, K:) or *lifting her foot towards her arm in going along:* so accord. to an explanation by As of the former of the two following pls.: (TA:) the pl. is ضَوَابِعُ (Lth, As, TA) and ضُبَّعٌ. (TA.) And A horse *that runs vehemently;* (O, K, TA;) like ضَابِحٌ, of which the pl. is ضَوَابِحُ: (TA:) or *that runs much:* (Lth, O, TA:) or *that bends his hoof towards his arm:* (TA:) or *that inclines towards* (lit. *follows*) *one of his sides, and bends his neck.* (Ibn-'Abbád, O, K.)

أَضْبَعُ *i. q.* أَعْضَبُ [q. v.]; formed from the latter by transposition. (TA.)

مَضْبَعَةٌ The *portion of flesh that is beneath the armpit, in the fore part.* (O, K.) See also ضَبُعٌ [of which it is a quasi-pl. n.].

مُضْبَعَةٌ : see ضَبَعَةٌ.

مُضَبَّعَةٌ A she-camel *whose breast is prominent and whose arms recede.* (Ibn-'Abbád, O, K.)

حِمَارٌ مَضْبُوعٌ *An ass devoured by the* ضَبُعٌ [or *hyena*]: (O, K:) or [*an ass which may the hyena devour,* for] accord. to some it means an imprecation that the ضَبُعٌ may devour him. (TA.)

ضبنط

ضَبَنْطًى : see art. ضبط. It is mentioned in the K and by Sgh both here and in art. ضبط.

ضبو

1 **ضَبَتَهُ النَّارُ** , (S, M, K,) and الشَّمْسُ, (M,) aor. ـُ , [or ـِ ,] inf. n. ضَبْوٌ, (S, K,) or ضِبًى, (M,) or both, (IKtt, TA,) *The fire,* (S, M, K,) and *the sun,* (M,) *altered* [*in colour*], and *roasted, broiled,* or *fried, him,* or *it:* (S, K:) or *burned,* or *scorched, him,* or *it.* (M.) ضَبَا إِلَيْهِ *He had recourse,* or *betook himself, to him,* or *it, for refuge, protection,* or *covert:* (K:) a dial. var. of ضَبَأَ. (TA.)

4 **اضبى** *i. q.* أَمْسَكَ: (M, K:) so in the phrase, اضبى الرَّجُلُ عَلَى مَا فِى يَدَيْهِ [*The man grasped,* or *kept hold of, that which was in his hands*]: a dial. var. of أَضْبَأَ: (Lh, M:) like أَضَبَّ. (TA in art. ضبأ.) ___ And اضبى عليه *He was,* or *became, at the point of gaining possession of it;* (Ks, T, S, K;) namely, a thing. (Ks, S.) ___ And *He concealed it, and was silent respecting it.* (IKtt, TA. [App. a dial. var. of أَضْبَأَ.]) And *i. q.* رَفَعَ [*He raised;* &c.]: so in the K: but in the Tekmileh وَقَعَ [*he,* or *it, fell;* &c.]. (TA.) And *i. q.* أَضْوَى [but in what sense is not shown]. (K.) اضبى بِهِمُ السَّفَرُ *The journey failed of fulfilling its promise to them in respect of what they hoped to obtain in it, of gain, and profit,* or *advantage.* (El-Hejeree, M, K. *)

ضَابٌ *Ashes.* (S, K.)

مَضْبَاةٌ , (M, and thus in a copy of the S,) or مَضْبَاةٌ, (thus in a copy of the S, [and Freytag states it to be thus accord. to IDrd, but accord. to the S to be ضَبَاوَةٌ, which is evidently a mistake,]) or مُضْبَاةٌ, with damm, (K, and said in the TA to be thus written in copies of the S,) *A cake of bread baked in hot ashes:* (S, M, K:) thus called by some of the people of El-Yemen: but [ISd says, respecting مَضْبَاةٌ as thus expl.,] I know not how this is unless the thing be named by the name of the place. (M.)

مَضَابٌ [a pl. of which the sing. is most probably مِضْبًى] *Frying-pans:* like مَضَابِحُ. (AHn, TA in art. ضبح.)

ضج

1 **ضَجَّ** , aor. ـِ , inf. n. ضَجِيجٌ (L, Msb, TA) and ضَجٌّ and ضَجَاجٌ and ضُجَاجٌ, the last on the authority of Lh, (L, TA,) [and the last but one is said in one place in the L and TA to be a subst. from ضَاجَّهُ,] *He cried out,* or *vociferated:* (L:) or *he cried out,* or *vociferated, calling for aid,* or *succour:* (AA:) or *he cried out,* or *vociferated, and raised a clamour,* or *confused cries* or *shouts* or *noises, being frightened at a thing:* (Msb:) or ضَجِيجٌ signifies the *crying out,* or *vociferating, on the occasion of some disagreeable occurrence, and in difficulty,* or *distress, and inability to bear what has befallen one,* or *impatience:* (Kitáb el-Ghareebeyn:) or أَضَجُّوا , inf. n. إِضْجَاجٌ, signifies *they cried out,* or *vociferated, and raised a clamour,* or *confused cries* or *shouts* or *noises:* and ضَجُّوا, aor. ـِ , inf. n. ضَجِيجٌ, [as meaning *they did so*] *when unable to bear a thing that had befallen them,* or *impatient, and overcome,* (A'Obeyd, S, K, TA,) *and frightened.* (TA.) And one says also, ضَجَّ البَعِيرُ, (A, L,) inf. n. ضَجِيجٌ, (L,) [*The camel uttered a cry,* i. e. *grumbled,*] مِنَ الحِمْلِ [*in consequence of the load*]. (A. [See 1 in art. رغو.]) And إِنْ ضَجَّ فَزِدْهُ وِقْرًا [*If he grumble, add to him a load*]: a prov. (A.) The poet El-Kanánee uses the phrase فَضَجَّضَجَّةً for فَضَجَّتْ ضَجَّةً; and it is cited by Sb as an ex. of the incorporation of ت into ض. (O.)

2 **ضجّج** , inf. n. تَضْجِيجٌ, *He went away:* or *he inclined,* or *declined.* (O, K.) And *He poisoned* a bird, or a beast of prey. (O, K.)

3 **ضاجّهُ** , (S, O,) inf. n. مُضَاجَّةٌ (S, O, K) and ضَجَاجٌ, (S, K,) *He acted with him in an evil manner; treated him with enmity,* or *hostility;* (S, O, K, TA;) and *contended in altercation with*

him. (S, * O, * K, * TA.)

4 أَضْجَجَ see 1. [Reiske, as mentioned by Freytag, explains اضجّ also as a trans. verb, meaning *Fatigavit, molestia affecit.*]

ضَجَّةٌ , a subst., signifying *A crying out,* or *vociferating:* (L:) or *a clamour,* or *confusion of cries* or *shouts* or *noises,* of a people or party. (S, Msb.)

ضَجَاجٌ a subst. from ضَاجَّهُ; [as such signifying *Evil,* or *inimical, conduct;* and *contention:*] (S, L, TA:) [and] *compulsion.* (K, TA.) ___ [Also] an inf. n. of 1, sometimes used as an epithet, [meaning *That cries out,* or *vociferates,* &c.,] applied to a man: pl. ضُجُجٌ. (L.) [Freytag explains it, from the Deewán of Jereer, as meaning *Vanus, nefas.*] Also *i. q.* عَاجٌ [as meaning *A kind of bracelet*]; (T, O, K, TA;) which is *like the* سِوَار *of a woman.* (O, TA.) ___ And *A kind of bead* (خَرَزَةٌ), (O, K, TA,) *used by women in their attracting* [*of men*]. (TA.) ___ See also the next paragraph.

ضَجَاجٌ *A certain gum which is eaten* (O, K, TA) *in its moist state: when it has become dry, it is pounded, then formed into lumps, and made potent with potash, and one washed with it the garment,* or *piece of cloth, which it cleanses like soap.* (O, TA.) And *The fruit of a certain plant;* or *a gum; with which women wash their heads:* written by IDrd with fet-h [i. e. ضَجَاجٌ], but by AHn with kesr. (TA.) ___ And (as AHn says in one place, O, TA) *Any tree with which birds,* or *beasts of prey, are poisoned.* (O, K, TA.)

ضَجُوجٌ A she-camel *that cries out when being milked, and is impatient.* (S, O, K.)

ضَجَاجٌ أَضَجُّ , and, by poetic license أَضْجَجُ, [meaning *Very evil* or *inimical conduct* &c.,] is a phrase like شِعْرٌ شَاعِرٌ. (TA.)

ضجر

1 **ضَجِرَ** , aor. ـَـ , (S, A, Mgh, Msb, K,) inf. n. ضَجَرٌ; (S, Mgh, Msb;) and تَضَجَّرَ ; (A, Mgh, Msb, K;) *He was vexed,* or *disquieted by grief:* (S:) or, followed by مِنْهُ, (A, Mgh, Msb, K,) and by بِهِ, (A, K,) *he was vexed,* or *disquieted by grief, at it,* or *by reason of it, and by distress of mind, and complained:* (Mgh:) or *he was grieved at it,* or *by reason of it,* (A, Msb,) *and distressed in mind,* (A,) or *vexed,* or *disquieted,* (Msb,) *and complained:* (A, Msb:) or *he was disgusted* (تَبَرَّمَ, A, K) *at it,* or *by it, and was vexed,* or *disquieted,* (K,) *by grief.* (TA.) ___ And ضَجِرَ *He* (a camel) *cried,* or *grumbled, much:* (S:) and ضَجِرَتْ *she* (a camel) *cried,* or *grumbled,* (A, K,) *much,* (A,) *on being milked,* (A, K,) *being distressed thereby.* (A.) In a verse, (of El-Akhtal, TA,) ضَجِرَ is contracted into ضَجَرَ; like as فَخِذٌ, among nouns, is contracted [into فَخَذٌ]. (S, TA.)

4 **اضجره** *He caused him to be vexed,* or *disquieted by grief* (S, Mgh) *and by distress of mind, and to complain:* (Mgh:) or *he caused him to grieve,* (مِنْهُ *at it,* or *by reason of it,*) *and to be vexed,* or *disquieted, and to complain:* (Msb:) or *he caused him to be disgusted, and vexed,* or *disquieted,* (K,) *by grief.* (TA.)

5 **تَضَجَّرَ** see 1, first sentence.

ضَجَرٌ : see the next paragraph.

ضَجِرٌ A man *vexed,* or *disquieted by grief:* (S:) or *grieved,* (A, Msb,) *and distressed in mind,* (A,) or *vexed,* or *disquieted,* (Msb,) *and complaining:* (A, Msb:) or *disgusted,* (مُتَبَرِّمٌ, A, K,) *and vexed,* or *disquieted,* (K,) *by grief:* (TA:) and مُتَضَجِّرٌ signifies the same: (A:) and so, but in an intensive manner,

ضَجْرَةٌ : (TA:) and ضَجُورٌ is also an epithet [in this last, intensive, sense,] applied to a man: (S, Msb:) accord. to Aboo-Bekr, ضَجِرٌ, signifying *straitened*, or *distressed, in mind*, is from the same word in the sense here next following. (TA.) ___ A *narrow* place; (Aboo-Bekr, K;) as also ضَجَرٌ . (K.)

ضُجْرَةٌ *Grief, and distress of mind, with complaint:* (A:) or *disgust* (تَبَرُّمٌ, A, K) *and vexation*, or *disquietude*, (K,) *arising from grief.* (TA.) [SM supposes Z to have said that it is syn. with مُتَضَجِّرٌ: but this is a mistake.] Also *A certain small bird:* (AHát, O, K: *) as though [so called because], by reason of its disquietude, not remaining in one place. (TA.)

ضَجْرَةٌ : see ضَجِرٌ.

ضَجُورٌ : see ضَجِرٌ. ___ Also A she-camel *that cries*, or *grumbles*, (A, K,) *much*, (A,) *on being milked*, (A, K,) *being distressed thereby.* (A.) ___ It is said in a prov., applied to a niggard from whom property is obtained by degrees, notwithstanding his nig-

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gardliness, إِنَّ الضَّجُورَ قَدْ تُحْلَبُ [*Verily the she-camel that grumbles* (or *that grumbles much*) *on being milked is sometimes milked*]. (A'Obeyd.)

مُضْجِرٌ act. part. n. of 4: pl. مَضَاجِرُ and مَضَاجِيرُ. (S, K.)

مُتَضَجِّرٌ : see ضَجِرٌ.

ضجم

1 ضَجَمَ , (MA, K,) aor. ـَـ , (K,) inf. n. ضَجْمٌ, (MA, K, *) *It was,* or *became, distorted,* or *crooked;* said of the mouth; (MA, K;) and in like manner one says of the side of the mouth; and of the lip; and of the chin; and of the neck: (K:) and likewise, of a well: and of a wound. (K, TA.) [See ضَجْمٌ below.]

6 تضاجم [*He was,* or *became, distorted,* or *crooked, in the mouth:* (see its part. n., below:) and so, accord. to Golius, اضجمّ and اضجامّ . ___ And] *i. q.* اختلف: (S, K, TA:) so in the saying, تضاجم الأَمر بينهم [*The affair,* or *case, was,* or *became, complicated, intricate,* or *confused, so as to be a subject of disagreement,* or *difference, between them*]. (S, TA.) And hence the saying, الأَسْمَآءُ تضاجم [for تتضاجم] i. e. تَخْتَلِفُ [meaning *Names are dissimilar, diverse,* or *various*]. (TA.)

9 إِضْجَمَّ and 11: see the next preceding paragraph.

ضَجْمٌ inf. n. of ضَجَمَ [q. v.]: (MA, K: *) [as a simple subst.,] *Distortion,* or *crookedness,* (S, K,) [in an absolute sense; and particularly,] in the mouth; and in the side of the mouth; and in the lip; and in the chin; and in the neck: (K:) and in the nose; (Lth, TA;) its *inclining towards one side* (Lth, S, TA) *of the face:* (S, TA:) and in one of the shoulders: (S, TA:) and, accord. to the M, in the bill [for خط in the TA (an obvious mistranscription) I read خَطْم] of the male ostrich: and sometimes in the mouth together with the nose: (TA:) and in like manner in a well: and in a wound. (K, TA.)

ضُجَمَةٌ *A certain small creeping thing* (دُوَيَّبَةٌ) *of foul odour,* (K, TA,) *that stings,* or *bites.* (TA.)

أَضْجَمُ *Having the quality termed* ضَجْمٌ, expl. above: (K:) [or, particularly,] *having the nose*

inclining towards one side of the face: (S:) [fem. ضَجْمَآءُ: and pl. ضُجْمٌ.] And [hence] قَلِيبٌ أَضْجَمُ *A well having a crookedness in the wall that surrounds its interior:* or *that is not dug in a straight,* or *an even, direction:* pl. قُلُبٌ ضُجْمٌ. (TA.) El-'Ajjáj has applied the phrase قُلُبٌ ضُجْمٌ to *Wide wounds;* as likened to the wells thus termed. (TA.) ___ And [the pl.] ضُجْمٌ signifies also Men *who eat much.* (IAar, TA.)

مُتَضَاجِمٌ *Distorted,* or *crooked, in the mouth,* (S, K.)

ضح

R. Q. 1 ضَحْضَحَ , [inf. n. ضَحْضَحَةٌ, which see below,] said of the سَرَابٌ [or mirage], *It was,* or *became, in a state of commotion;* or *moved to and fro;* as also تَضَحْضَحَ . (S, K.) ___ And, (K, TA,) said of an affair, (TA,) *It was,* or *became, manifest, evident,* or *apparent.* (K, * TA.)

ضَحٌّ The *sun:* (S, O, K:) and (K) the *light of the sun,* (Lth, A, O, K,) *when it has possession of the ground:* (Lth, O, TA:) or the *light of the sun upon the surface of the ground; sunshine; contr. of* ظِلٌّ: (AHeyth, T, O, TA:) accord. to AHeyth, originally وَضْحٌ, the و being rejected and a ح added to the radical ح; but correctly, it is originally ضَحًى, from ضحيت الشمس [app. a mistranscription for ضَحِيتُ لِلشَّمْسِ]: (TA; as from the T:) also *land,* or *ground, that lies open and exposed* (K, TA) *to the sun:* (TA:) and *what is shone upon,* or *smitten, by the sun:* (K, TA:) it has no pl. in any of these senses. (ElFihree, TA.) It is said in a trad., لَا يَقْعُدَنَّ أَحَدُكُمْ بَيْنَ الضَّحِّ وَالظِّلِّ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ (S, A) [*None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil*]; meaning half of him in the sun and half of him in the shade. (TA.) And one says, جَآءَ فُلَانٌ بِالضَّحِّ وَالرِّيحِ *Such a one came with,* or *brought, that upon which the sun had risen, and that upon which the wind had blown;* (S, K, TA;) meaning, *abundance,* or *much;* (S, A;) or *much property,* or *many cattle:* (TA:) [F asserts that] one should not say بِالضِّيحِ, (K,) i. e. بِالضِّيحِ وَالرِّيحِ: (TA:) this the vulgar say, but [J affirms that] it is nought: (S:) several, however, assert that الضِّيحُ is correct: (MF:) [and the author of the K, who disallows it in this art., authorizes it in art. ضيح, q. v.:] Kr, also, is related to have said that الضِّيحُ signifies the sun and its light; and is said to signify what is exposed to the sun: and a poet says,

* وَالشَّمْسُ فِى اللُّجَّةِ ذَاتِ الضِّيحِ *

[*And the sun in the abyss of sunlight*]: Aboo-Mis-hal, moreover, mentions, in his Nawádir, the saying, اسْتُعْمِلَ فُلَانٌ عَلَى الضِّحِّ وَالرِّيحِ [meaning *Such a one was employed as manager of much property*]. (TA.) مَاتَ عَنِ الضِّحِّ وَالرِّيحِ, occurring in a trad., is rendered agreeably with the explanation of the saying in a trad. mentioned above, and means *He died leaving much property.* (TA.) And it is said of the Prophet, in a trad., يَكُونُ فِى الضِّحِّ وَالرِّيحِ *He will be exposed to the heat of the sun and the blowing of the winds;* meaning, accord. to Hr, *he will be attended by,* or *in the midst of, numerous horsemen and military forces.* (TA.)

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ضَحْضَحَ : see ضَحْضَحَةٌ: and ضَحْضَاحٌ.

ضُحْضُحٌ : see what next follows.

ضَحْضَحَةٌ and ضَحْضَحٌ and ضُحْضُحٌ The *running* of the سَرَابٌ [or mirage, along the surface of the ground, *like water:* see R. Q. 1]. (K.)

ضَحْضَاحٌ *Shallow* water; (S, A, TA;) and hence metaphorically applied in a trad. to *a shallow part* of hell-fire: (TA:) or water *little in quantity;* as also ضَحْضَحٌ : or water *reaching to the ankles:* or *reaching to the middle of the skin:* or *in which there is no being drowned:* (K:) or water *little in quantity, in a pool left by a torrent, &c.* (TA.) ___ And *Many,* or *much;* in the dial. of Hudheyl; (AA, O, K;) not known to others: (TA: [see also ضَحْلٌ:]) accord. to As, it is applied to sheep or goats, and to camels, as meaning *many,* or *numerous:* and also as meaning *scattered,* or *dispersed, over the surface of the land, but, notwithstanding, few.* (TA.)

ضحل

1 ضَحَلَ , (O, K,) aor. ـَـ , (K,) said of water, *It was,* or *became, shallow,* (O, K, TA,) *and little in quantity.* (TA.) And said of a pool of water left by a torrent, *Its water became little in quantity.* (K.)

4 ما أَضْحَلَ خيرَكَ means ما أَقَلَّهُ [i. e. *How little,* or *scanty, is thy goodness,* or *bounty,* or *beneficence!*]. (TA.)

Q. Q. 4 اضْمَحَلَّ , (S, O, K,) mentioned in the K in a separate art., its author, and some others, holding the م to be radical, but most of the leading authorities on inflection hold it, with J [and Sgh and Fei], to be augmentative; (TA;) and امْضَحَلَّ, (S, O, Msb, K,) of the dial. of the Kilá- bees, mentioned by AZ, formed by transposition of the م; (S, O, TA;) and امْضَحَنَّ, (K,) formed by substitution, mentioned by Yaakoob; (TA;) *It* (a thing, S, O) *went away;* (S, O, Msb, K;) and *came to nought.* (Msb.) ___ And said of clouds (سَحاب), *They became removed,* or *cleared off.* (S, O, Msb, K.) ___ And *i. q.* انْحَلَّ [*It became untied,* or *undone,* &c.]. (K.)

ضَحْلٌ *A small quantity of water,* (S, M, O, K,) *upon the ground,* (M, K,) *shallow,* (M,) *not deep;* (K;) *i. q.* ضَحْضاحٌ; (S, O;) or the latter has a more general meaning, applying to little or much: (TA:) accord. to some, *such that the bottom of it appears:* (MF, TA:) or *a small quantity of water in a source,* or *fountain,* and *in a well,* and *in a hot spring,* and *the like;* or *in a pool left by a torrent,* and *the like:* or *water little in quantity;* or *near in place:* (TA:) pl. [of pauc.] أَضْحالٌ and [of mult.] ضُحُولٌ and ضِحالٌ. (K.) ___ Hence, (S, O,) أَتانُ الضَّحْلِ (S, O, K) i. e. *A mass of rock of which part is covered by the water and part is protruding;* (O;) expl. [more fully and variously] in art. اتن; (K;) so called because the water does not cover it by reason of its paucity. (S, O.) ___ [Hence also,] one says, إِنَّ خَيْرَكَ لَضَحْلٌ i. e. [

Verily thy goodness, or *bounty,* or *beneficence, is*] *little.* (TA.)

غَدِيرٌ ضَاحِلٌ *A pool, left by a torrent, the water of which has become shallow and has then gone away.* (Sh, TA.)

مَضْحَلٌ The *place of a* ضَحْلٌ: (M, TA:) or *a place in which is little water:* (O, K:) the mirage (سَرَابٌ) is likened thereto: (TA:) pl. مَضَاحِلُ; (O, TA;) to which Ru-beh, (O,) or El-'Ajjáj, (TA,) likens clouds. (O, * TA.)

ضحو

1 **ضَحَا الطَّرِيقُ** , (S, K,) aor. يَضْحُو, (S,) inf. n. ضَحْوٌ, (S, and so in the CK,) or ضُحُوٌّ, (so in other copies of the K and in the TA,) like عُلُوٌّ, thus accord. to ISd and IKtt, (TA,) and ضُحِيٌّ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) *The road appeared,* or *became apparent,* (S, K,) to a person: so says AZ: (S:) [and so, app., signifies ضَحِيَ, aor. يَضْحَى; for] As says, يَسْتَحِبُّ مِنَ الفَرَسِ أَنْ يَضْحَى عِجَانُهُ i. e. [*It is approved as a quality of the horse*] *that his* عِجَان [q. v., a word variously expl.,] *appear.* (S, TA.) ___ ضَحِيَتِ اللَّيْلَةُ *The night was,* or *became, cloudless.* (TA.) ___ ضَحِيَ الفَرَسُ *The horse was,* or *became, white.* (TA.) ___ ظِلُّهُ ضَحَا *He died:* (K, TA:) it [properly] means *his shade,* or *shadow, became sun:* and when a man's shade, or shadow, becomes sun, he himself becomes nought. (IAmb, TA.) ___ And ضَحَا and ضَحِيَ, aor. of each يَضْحَى, inf. n. ضَحْوٌ, (K, TA,) or, accord. to the M, ضُحُوٌّ, (TA,) and ضُحِيٌّ, *He,* or *it, was smitten by the sun;* or *the sun came,* or *fell, upon him,* or *it:* (K, TA:) or ضَحِيَ, aor. يَضْحَى, inf. n. ضَحًا; and ضَحَا, aor. يَضْحُو, inf. n. ضَحْوٌ and ضُحُوٌّ, *he,* or *it, was smitten by the heat of the sun.* (Ham p. 625.) Hence, in the Kur [xx. 117], لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى [*Thou shalt not thirst. therein nor shalt thou be smitten by the sun*]; i. e., thou shalt be preserved from the heat of the sun. (TA.) ___ And ضَحَا, inf. n. ضَحْوٌ and ضُحُوٌّ

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and ضُحِيٌّ, *He went forth to the sunshine;* (K;) as also اِسْتَضْحَى لِلشَّمْسِ; (TA;) [and app. تَضَحَّى also; see Har p. 296, where, for النزول, in النزول للشمس as an explanation of التَّضَحِّى, I think we should read البروز:] or ضَحِيَتْ لِلشَّمْسِ, inf. n. ضَحَآءٌ; and ضَحِيَتْ also; aor. of each أَضْحَى; *I went forth to the sunshine.* (S.) أَضْحِ [the

imperative of أَضْحَى] occurs in a trad., accord. to the relaters thereof: but As says that it is [correctly] اضْحَ, with kesr to the ا and fet-h to the ح; from ضَحِيتُ; being a command to go forth to the sunshine. (S.) ___ And ضَحِيَ, (S, K,) inf. n. ضَحًى [or ضَحًا], *He* (a man, S) *sweated.* (S, K.)

2 **ضَحَّيْنَاهُمْ** is like صَبَّحْنَاهُمْ [i. e. it signifies *We came to them in the time of the morning called* الضُّحَى]: (TA:) and ضَاحَاهُ, (K, TA,) inf. n. مُضَاحَاةٌ, is similar to غَادَاهُ and رَاوَحَهُ, meaning, (TA,) *He came to him in the time called* الضُّحَى. (K, TA.) ___ ضَحَّى الغَنَمَ *He pastured the sheep,* or *goats, in the time called* الضُّحَى; (S, K, TA;) and in like manner, الإِبِلَ *the camels.* (TA.) And ضَحَّيْتُ الإِبِلَ عَنِ الوِرْدِ *I pastured the camels with the* [*morning-pasture called*] ضَحَآء, *so that they might come to the water having satisfied themselves with food:* and in like manner, عَشَّيْتُهَا عَنْهُ I pastured them with the [evening-pasture called] عَشَآء, &c. (A, TA.) ___ [Hence,] ضَحَّيْتُهُ, inf. n. تَضْحِيَةٌ, *I fed him in the time called* الضُّحَى: (K, TA:) or *I fed him with the* [*morning-meal called*] غَدَآء, *at any time* [*of the morning*]; but more commonly known as meaning, *in the time called* الضُّحَى: and the verb primarily relates to camels [and sheep or goats]: or ضَحَّى قَوْمَهُ means *he fed his people,* or *party, with the* [*morning-meal called*] غَدَآء; or *he invited them* [*thereto,* i. e.] *to his* ضَحَآء. (TA.) ___ IAth says, when the Arabs, in their journeying, or migrating, passed by a piece of land in which was herbage, one of them said, أَلَا ضَحُّوا رُوَيْدًا, meaning [*Now*] *be ye gentle with the camels* حَتَّى نَتَضَحَّى i. e. *in order that we may obtain of this herbage;* then التَّضْحِيَةُ was applied to mean *the being gentle in order that the camels may reach the place of alighting* [app. *in the morning*] *having satisfied themselves with food:* and then تَضَحَّى was said of anyone as meaning *he ate in the time called* [الضُّحَى or] الضَّحَآء. (TA.) One says, ضَحَّيْتُ عَنِ الشَّىْءِ *I was gentle,* or *I acted gently, with the thing.* (S.) And ضَحَّى عَنِ الأَمْرِ *He acted gently,* or *deliberately, in the affair:* and so عَشَّى

عنه. (A, TA.) And ضَحِّ رُوَيْدًا, (S, A, TA,) a prov., (A, TA,) meaning *Hasten thou not;* (S, TA;) from تَضْحِيَةُ الإِبِلِ عَنِ الوِرْدِ: [see the third sentence of this paragraph:] or meaning *be thou patient a little while:* (TA:) or the meaning is, *slaughter thou,* or *sacrifice thou,* [*deliberately, leisurely,* or] *without haste:* (Meyd:) [for] ___ ضحّى, inf. n. تَضْحِيَةٌ, signifies [also] *He slaughtered,* or *sacrificed, the* [*victim termed*] أُضْحِيَّة, *in the time called* الضُّحَى: and hence, by reason of frequency of usage, *he did so in any time of what are termed* أَيَّامُ التَّشْرِيقِ: (Msb:) and ضحّى بشاة, (S, Mgh, Msb, K,) or بكَبْشٍ أَوْ غَيْرِهِ, (Mgh,) *he slaughtered,* or *sacrificed, a sheep* or *goat,* (S, Msb, K,) or *a ram or other* [victim], (Mgh,) *in the time called* الضُّحَى (Mgh, K) *of the day called* يَوْمُ الأَضْحَى; and afterwards said of him who has done so [*at any time, even*] *in the last part of the* [*said*] *day.* (Mgh.) See also 4. And see 5.

3 **ضاحت البلَدُ** *The countries,* or *lands, became exposed to the sun, and their herbage consequently dried up.* (TA.) ضاحاه: see 2, first sentence.

4 **اضحى** *He* (a man, TA) *entered upon the time of morning called* الضُّحَى, (K, * TA,) or *the time called* الضَّحْوَة, (TA,) [or *the time called* الضَّحَآء, for] you say, أَقَمْتُ بالمكَان حَتَّى أَضْحَيْتُ, from الضَّحَآء [and therefore meaning *I remained in the place until I entered upon the time called* الضَّحَآء], like as you say أَصْبَحْتُ from الصَّبَاح. (S, TA.) Hence the saying of 'Omar, أَضْحُوا الصَّلَاةَ الضُّحَى, (S,) or بِصَلَاةِ الضُّحَى, (TA,) i. e. *Perform ye the prayer of the time called* الضحى *at its* [*proper*] *time:* do not delay it until the time called الضَّحَآء has become advanced: (TA:) or do not perform that prayer when the time called الضُّحَى has become advanced. (S.) ___ And you say, اضحى فُلَانٌ يَفْعَلُ كَذَا, (S, M, K,) like as you say ظَلَّ يفعل كذا; (S;) meaning *Such a one became occupied,* or *engaged, in the time called* الضُّحَى *in doing such a thing:* (M, K, TA:) or *did such a thing in the first part of the day,* (IKtt, TA.) ___ [This phrase often means also *Such a one became occupied,* or *engaged, in doing such a thing;*

betook, set, or *applied, himself to doing such a thing; set about,* or *commenced, doing such a thing;* or *began to do such a thing;* like أَصْبَحَ and ظَلَّ &c. And, like these verbs, اضحى followed by an aor., or by a part. n. in the accus. case, often requires to be rendered simply *He,* or *it, became:* see an ex. in a verse cited voce اضحى ___.] دَفِئَ also signifies *He performed the supererogatory act of prayer* (النَّافِلَة) *in the time called* الضُّحَى. (TA.) ___ See also 1, last sentence but one. ___ One says also, اضحى عَنِ الأَمْرِ, meaning *He withdrew himself far from the affair.* (TA. [See also another meaning of this phrase in what follows.]) And القَطَا يُضْحِى عَنِ المآء *The birds called* قطا *go far from water.* (TA.) اضحى الشَّىْءَ *He made apparent, showed,* or *revealed, the thing.* (K, TA.) And ضحّى عَنِ الأَمْرِ *He made the affair,* or *case, apparent,* or *manifest:* and [so اضحى عنه, for] one says, أَضْحِ لى عَنْ أَمْرِكَ, with fet-h to the ء, meaning *Make manifest to me thy affair,* or *case:* so in the M. (TA.) ___ لَا أَضْحَى ٱللّٰهُ لَنَا ظِلَّكَ is a deprecatory phrase [lit. *May God not cause thy shadow to become sun to us:* meaning *may God not deprive us of thee by death:* (see ضَحَا ظِلُّهُ:) or it may be similar in meaning to the phrase here following]. (TA.) لَا تُضْحِنَا عَنْ ظِلِّكَ [lit. *Make us not to go forth into the sun from thy shadow*] means *withdraw not from us the shadow of thy compassion:* the verb being made trans. by means of عن because the phrase implies the meaning of لَا تُخْرِجْنَا مِنْهُ: and ظلّ being here used metaphorically. (Har p. 4.)

5 **تضحّى** : see 1, latter half. ___ And see 2, in two places. It [generally] means *He ate in the time of morning called* الضُّحَى: (K:) or *he ate the* [*morning-meal called*] غَدَآء; syn. تَغَدَّى: (S, TA:) and ضحّى also has the former [or the latter] meaning. (ISd, TA.)

10 **إستضحو** see 1, latter half.

ضَحْوٌ : see the next paragraph.

ضُحًى , also written ضُحًا, held by some to be of the measure فُعَلٌ, and by others to be [originally ضُحْوًى i. e.] of the measure فُعْلًى, of the former measure accord. to Mbr, and of the latter accord. to Th, (MF, TA,) [The *early part of the forenoon, after sunrise:* accord. to some, *when the sun is yet low:* accord. to others, *when the sun is somewhat high:*] *i. q.* ضَحْوَةٌ , accord. to most authorities: (MF, TA, and so in one place in the K:) or this latter signifies the *period* of the day *after sunrise:* (S:) or this signifies the *advanced state of the day* (ارْتِفَاعُ النَّهَارِ [which is said by the doctors of the law in the present day to mean *when the sun has risen the measure of a* رُمْح, q. v., or *more*]); as also ضَحْوٌ and ضَحِيَّةٌ : (K:) and the ضُحَى is *after the* ضَحْوَة (S, K) *a little,* (K,) *when the sun shines brightly:* (S:) or *from sunrise to the time when the day is advanced and very white:* thus in the M: (TA:) or it is the *spreading of the sun* [*upon the earth*], and the *extending of the day:* and the *time* [*thereof*] is thus named: (Er-Rághib, TA:) or ضُحًى is pl. of ضَحْوَةٌ , like as قُرًى is of قَرْيَةٌ; and its sing. is like ضَحَآءٌ , which means the *extending of the day,* and is of the masc. gender, as though a name of the *time* [*thereof*]: then ضُحًى became used as a sing., and the *time* was thus called: (Msb:) it is fem. and masc.: (S, K: *) he who makes it fem. holds it to be pl. of ضَحْوَةٌ ; and he who makes it masc. holds it to be [a sing.] noun of the measure فُعَلٌ, like صُرَدٌ and نُغَرٌ: (S:) its dim. is ضُحَيٌّ↓, without ة; (Fr, Msb, K;) for they disapproved the affixing the ة lest it should be confounded with the dim. of ضَحْوَةٌ. (Fr, Msb.) Using it as an adv. noun, you say, لَقِيتُهُ ضُحًى, when you mean [*I met him*] *in the* ضُحَى *of this day;* without tenween. (S, TA.) See also ضَحْوَةٌ. [See also De Sacy's Chrest. Ar., sec. ed., i. 162-167, respecting the prayer that is performed in the time thus called,

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i. e. the prayer termed صَلَاةُ الضُّحَى, mentioned above, voce أَضْحَى.] ___ Also The *sun:* (M, Msb, K:) because of its appearing in the time thus called. (M, TA.) One says, ارْتَفَعَتِ الضَّحَى, meaning *The sun became high.* (Msb.) ___ And ضُحَى الشَّمْسِ *The light of the sun:* thus is expl. xci. 1. of the Kur. (TA.) ___ مَا لِكَلَامِهِ ضُحًى means

His speech, or *language, has no perspicuity:* thus in the M and K: but in the A, أَنْشَدَنِى شِعْرًا لَيْسَ فِيهِ حَلَاوَةٌ وَلَا ضَحَآءٌ i. e. [*He recited to me poetry*] *in which was no* [*sweetness nor*] *plainness of meaning.* (TA.)

ضَحْوَةٌ : see the next preceding paragraph, in three places. You say, أَتَيْتُكَ ضَحْوَةً, meaning [*I came to thee*] *in a* [*time called*] ضُحًى [or rather ضَحْوَةً], (K, * TA,) with tenween, unless you mean *of this day* [in which case you say ضَحْوَةٌ, without tenween, like as you say in the latter case ضُحًى]. (TA.)

ضَحْيَا and ضَحْيَآءُ fems. of أَضْحَى [q. v.].

ضَحْيَانٌ , which should by rule be ضَحْوَانٌ, Anything *exposing itself,* or *being exposed, to the sun.* (IJ, TA.) قُلَّةٌ ضَحْيَانَةٌ means [*A mountain-top*] *exposed to the sun:* (S, K:) occurring in a saying of Taäbbata-sharrà. (S.) And عَصًا ضَحْيَانَةٌ *A staff,* or *stick, growing in the sun so as to be matured thereby, and extremely hard.* (TA.) ___ See also أَضْحَى. ___ Also A man *who eats in the time called* الضُّحَى: fem. with ة. (K.)

ضَحَآءٌ , with medd, (S, Hr, Msb, TA,) and fet-h, (Hr, Msb, TA, [erroneously written in copies of the K with damm,]) The *period* [*of the forenoon*] *next after that called* الضُّحَى; i. e. *when the day is at the highest:* (S:) or the *period near midday:* (K:) or the *period of the day when the sun has risen to the fourth part of the sky:* (TA:) see also ضُحًى, in two places. ___ And hence, The [*morning-meal called*] غَدَآءٌ; because it is eaten in the time thus called. (S, TA.) [And also applied to *Pasture eaten in that time:*] see 2, third sentence.

ضُحَيٌّ dim. of ضُحًى, q. v. (Fr, Msb, K.)

ضَحِيَّةٌ : see ضُحًى: and see also أُضْحِيَّةٌ.

ضَاحٍ [part. n. of 1, *Appearing, &c.*] ___ You say مَكَانٌ ضاحٍ *An outer, exterior,* or *exposed, place:* (S:) and أَرْضٌ ضَاحِيَةٌ *Land not surrounded by a wall.* (TA in art. حوط.) [And particularly *A place exposed to the sun.*] ___ [Hence,] مَفَازَةٌ ضَاحِيَةُ الظِّلِّ [*A desert,* or *waterless desert,*] *having no shade* or *shadow;* and ضَاحِيَةُ الظِّلَالِ [*having no shades* or *shadows*]. (TA.) And شَجَرَةٌ ضَاحِيَةٌ بالظِّلِّ [if not a mistake for ضَاحِيَةُ الظِّلِّ] *A tree having no shade.* (Har p. 4.] ___ And بَدَا بِضَاحِى رَأْسِه [*He appeared with,* or *he showed,*] *the side of his head.* (TA.) [See also the next paragraph.]

ضَاحِيَةٌ *An outer, exterior,* or *exposed, side* or *region* or *tract* of anything: [pl. ضَوَاحٍ: whence] one says, هم يَنْزِلُونَ الضَّوَاحِى [*They alight,* or *abide, in the exterior tracts*]. (S.) [Hence also,] ضَوَاحِى الرُّومِ *The exterior districts of the Greeks.* (K.) And الضَّاحِيَةُ مِنَ البَعْلِ *What are in the open country, of the palm-trees that imbibe with their roots, without being watered:* opposed to الضَّامِنَةُ مِنَ النَّخْلِ: (AO, S in this art. and in art. ضمن, q. v.:) and الضَّوَاحِى مِنَ النَّخْلِ *what are outside of the town-wall, of the palm-trees:* thus used, الضواحى is an epithet in which the quality of a subst. is predominant. (TA.) And ضَوَاحِى قُرَيْشٍ *Those* [*of Kureysh*] *who abide outside of Mekkeh.* (TA.) And هُوَ مِنْ أَهْلِ الضَّاحِيَةِ *He is of the people of the desert.* (TA.) الضَّوَاحِى also signifies *The parts,* of a man, *that stand out,* or *are exposed,* (K, TA,) *to the sun,* (TA,) *such as the shoulder-blades,* and *the shoulders:* (K, TA:) pl. of ضَاحِيَةٌ. (TA.) And *The sides* of a watering-trough. (K.) And *The heavens.* (S, K.) ___ [Hence also,] فَعَلَه ضَاحِيَةً *He did it openly.* (S, A, K.) ___ ضَاحِيَةُ المَالِ means *The cattle,* (K,) or *sheep* or *goats,* (TA,) *that drink in the time of morning called* ضُحًى. (K, TA.)

أَضْحَى, applied to a horse, *i. q.* أَشْهَبُ [*Of a colour in which whiteness predominates over*

blackness; &c.]: fem. ضَحْيَآءُ: (S, K:) or الضَّحْيَآءُ was, (K,) or was also, (S, and so afterwards in the K,) the name of a certain mare, belonging to 'Amr Ibn-'Ámir (S, K) Ibn-Rabee'ah. (S.) ___ And لَيْلَةٌ ضَحْيَآءُ, (S, K,) and ضَحْيَا with the short ا, both mentioned by ISd, (TA,) and إِضْحِيَانَةٌ, (S, K,) and إِضْحِيَةٌ accord. to the K, but [SM says] I have not found any mention of this last, [meaning except in the K,] and probably the right word is إِضْحِيَانٌ, as in the books of strange words together with إِضْحِيَانَةٌ, and accord. to the Irtisháf ed-Darab of AHei one says [also] أَضْحَيَانٌ with fet-h, (TA,) *A bright night,* (S, K, TA,) *in which are no clouds:* (S, TA:) and in like manner, يَوْمٌ إِضْحِيَانٌ, in the K, erroneously, ضَحْيَاةٌ, *a bright day, in which are no clouds,* as in the M; or *bright with the brightness of the* ضُحَى, accord. to Er-Rághib; or [simply] *bright,* and so ضَحْيَانٌ, which is likewise applied in this sense to a moon, as also إِضْحِيَانٌ, and to a lamp, or its lighted wick. (TA.) ___ And امْرَأَةٌ ضَحْيَآءُ *A woman whose hair of her* عَانَة *will not grow forth;* (K, TA;) as though her عَانَة, being bare of hair, had no shade upon it. (TA.) مَا أَدْرِى أَىُّ الضَّحْيَآءِ هُوَ is a saying mentioned by Az in art. طهى as meaning *I know not what one of mankind,* or *of the people, he is.* (TA.) أَضْحًى [a coll. gen. n., of which the n. un. is أَضْحَاةٌ]: see أُضْحِيَّةٌ. Hence, يَوْمُ الأَضْحَى [*The day of the victims;* which is the tenth of Dhu-l- Hijjeh]; (S, Mgh, K, * TA;) so says Yaakoob; (TA;) or عِيدُ الأَضْحَى [*the festival of the victims*]: (Msb:) and by الأَضْحَى when it is made masc. is meant that day. (Fr, S, Msb.)

إِضْحِيَةٌ: see the next preceding paragraph.

إِضْحِيَانٌ and أَضْحَيَانٌ, and the former with ة: see أَضْحًى, in five places. ___ الإِضْحِيَانُ is also the name of *A certain plant,* (K, TA,) *resembling the* أُقْحُوَانٌ [or *chamomile*] *in appearance.* (TA.)

أُضْحِيَّةٌ, (As, S, Mgh, Msb, K,) of the measure أُفْعُولَةٌ [as though originally أُضْحُوِيَةٌ], (Msb,) and إِضْحِيَّةٌ, (As, S, Msb, K,) pl. [of each] أَضَاحِىُّ; and ضَحِيَّةٌ, of which the pl. is ضَحَايَا; and أَضْحَاةٌ, of which the pl. is أَضْحًى, (As, S, Mgh, Msb, K, [in copies of the K and in my copy of the Mgh written أَضْحَى, but it is properly speaking a coll. gen. n. of which أَضْحَاةٌ is the n. un., and is therefore with tenween,]) like أَرْطَاةٌ and أَرْطًى; (As, S, Mgh, Msb; *) *A sheep* or *goat* (S, K, KL) &c. [i. e. meaning also

a camel and *a bull* or *cow*] (KL) *that is slaughtered,* or *sacrificed,* (S, K, KL,) *in the time called* الضُّحَى, (K,) *on the day called* يَوْمُ الأَضْحَى [*the day of the victims,* which is the tenth of Dhu-l-Hijjeh]. (S, K, * KL.)

أَرْضٌ مَضْحَاةٌ *A land from which the sun is hardly,* or *never, absent;* (K, TA;) i. e. *an exposed land.* (TA.)

مُضْطَحٍ and **مُتَضَحٍّ** and **مُسْتَضْحٍ** A man *entering upon the time of morning called* الضُّحَى. (K, * TA.)

مُتَضَحٍّ : see what next precedes.

مُسْتَضْحٍ : see what next precedes.

ضحى

ضحو See **ضحى**

ضخم

1 **ضَخُمَ** , [aor. ـُ ,] (S, Msb, K,) inf. n. ضَخَامَةٌ, (S, Msb, TA,) accord. to the copies of the K ضَخْمٌ, but this is wrong, (TA,) and ضَخَامَةٌ, (S, Msb, K,) *It*, or *he, was*, or *became, large, big, bulky,* (S, * Msb, K,) or *thick:* (S:) or *large in body, portly,* or *corpulent, and fleshy.* (K.)

4 **اضخم لَهُ** (Ibn-'Abbád and K * voce أَدْلَفَ) [*i. q.* أَغْلَظَ لَهُ] *He spoke to him in a rough, harsh, coarse, rude, uncivil,* or *ungentle, manner.* (TK in art. دلف.)

ضَخْمٌ (S, Msb, K) and ضَخَمٌ (K) and ضُخَامٌ (S, K) and أَضْخَمُ , (K,) which last is also with teshdeed of the final letter, (S, K,) i. e. أَضْخَمُّ , in poetry, (S, TA,) for there is no word [properly] of the measure أَفْعَلٌّ, and IJ mentions إِضْخَمٌّ , [evidently in the same sense,] like إِرْدَبٌّ [in measure], (TA,) *Large, big, bulky,* (S, * Msb, K,) or *thick;* (S;) applied to a thing (Msb, K) of any kind: (K:) or *large in body, portly,* or *corpulent, and fleshy:* (K:) pl. ضِخَامٌ; (S, Msb;) like سِهَامٌ pl. of سَهْمٌ: (Msb:) fem. ضَخْمَةٌ, (S, Msb,) applied to a woman; (Msb;) pl. ضَخْمَاتٌ, with the خ quiescent, (S, Msb,) because it is an epithet. (S.)

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See also مُضْخَمٌ. ___ It was said to a man, إِنَّ لَكَ لَخَيْرٌ [app. meaning Verily thou hast wealth]; and he replied, أَجَلْ خَيْرٌ ضَخْمُ العُنُقِ [app., *Yea, large wealth*]; which is tropical. (TA.) And one says, لَهُ سُودَدٌ ضَخْمٌ [*He has great lordship* or *dignity*], and شَرَفٌ ضَخْمٌ [*great nobility*], and شَأْنٌ ضَخْمٌ [*great importance* or *rank*]. (TA.) ___ ضَخْمٌ applied to a road means *Wide.* (K, TA.) ___ And applied to water, *Heavy.* (K, TA.)

ضَخَمٌ : see the next preceding paragraph.

ضَخَمَّةٌ , applied to a woman, *Very wide,* or *wide and fat,* (عَرِيضَةٌ أَرِيضَةٌ,) *and soft,* or *tender.* (K, TA.)

ضُخَامٌ : see ضَخْمٌ.

أَضْخَمُ : see ضَخْمٌ. ___ One says [also], هٰذَا أَضْخَمُ مِنْهُ [*This is larger, bigger,* &c., *than it,* or *he*]. (S.)

أَضْخَمُّ and إِضْخَمُّ: see ضَخْمٌ.

أُضْخُومَةٌ *A woman's* عِظَامَةٌ [or *thing resembling a pillow*], (S, K, TA,) *with which she makes herself* [*to appear*] *large behind her waist* [or *posteriors*]. (TA.)

مِضْخَمٌ , as an epithet applied to a chief, or lord, *Noble, and portly,* or *corpulent;* (K, TA;) as also ضَخْمٌ . (TA.) ___ And, applied to a man, (TA,) *Vehement in dashing himself against another;* and *in striking,* or *beating.* (K, TA.)

ضر

1 **ضَرَّهُ** , (S, A, Msb, K,) and ضَرَّ بِهِ, (K,) aor. ـُـ , (Msb,) inf. n. ضَرٌّ; (S, Msb, K;) and ضَارَّهُ , [which see also below,] (S, A, Msb, K,) inf. n. مُضَارَّةٌ (Msb, K) and ضِرَارٌ; (A, Msb, K;) and اَضَرَّهُ , (K,) or اَضَرَّ بِهِ, (Msb,) or both, inf. n. إِضْرَارٌ; (TA;) *He, or it, harmed, injured, hurt, marred, mischiefed, or damaged, him, or it; contr. of* نَفَعَهُ; (S, A, K;) *did to him, or it, an act that was evil, or disliked, or hated.* (Msb.) ___ ضَرَّهُ إِلَيْهِ: see 8. ___ لَا يَضُرُّكَ عَلَيْهِ جَمَلٌ *No camel will be more sufficient for thee than he;* syn. لَا يَزِيدُكَ: and لَا يَضُرُّكَ عَلَيْهِ رَجُلٌ [*No man will be more sufficient for thee than he;* or] *thou wilt not find a man who will be more sufficient for thee than he;* i. e. لَا تَجِدُ رَجُلًا يَزِيدُكَ عَلَى مَا عِنْدَ هٰذَا الرَّجُلِ مِنَ الكِفَايَةِ: (ISk, S:) and مَا يَضُرُّكَ عَلَى الضَّبِّ صَيْدٌ *No animal that is hunted is more sufficient for thee than the* ضَبّ; and so مَا يَضِيرُكَ: and مَا تَضُرُّكَ عَلَيْهَا جَارِيَةٌ *No girl,* or *young woman, is more sufficient for thee than she;* syn. مَا تَزِيدُكَ: (A:) and مَا يَضُرُّكَ عَلَيْهِ شَيْئًا *He,* or *it, is not at all more sufficient for thee than he,* or *it;* syn. مَا يَزِيدُكَ. (IAar, TA.) ضَرَّ, [sec. pers. app. ضَرُرْتَ, and aor. يَضُرُّ,] inf. n. ضَرَارَةٌ, *He was,* or *became, blind:* part. n. ضَرِيرٌ [q. v.]. (MA.)

3 **ضَارَّهُ** , inf. n. مُضَارَّةٌ and ضِرَارٌ, *He harmed him, injured him,* or *hurt him, in return,* or *in requital:* whence the saying in a trad., لَا ضَرَرَ وَلَا ضِرَارَ فِى الإِسْلَامِ *There shall be no harming, injuring,* or *hurting,* of one man by another, *in the first instance, nor in return,* or *requital, in El-Islám:* (Mgh, TA: *) ضِرَارٌ is *syn. with* مُضَارَّةٌ: (S:) or, accord. to some, it is *syn. with* ضَرَرٌ; and in the phrase in a trad. mentioned above, is added as a corroborative. (TA.) See also 1. مُضَارَّةٌ in the case of a testament is the not executing it; or the violating it in part; or the bequeathing to any unfit person or persons; and the like; contrary to the سُنَّةٌ. (TA.) ___

He disagreed with, or *differed from, him; dissented from him; was contrary, opposed,* or *repugnant, to him;* or *he acted contrarily, contrariously, adversely,* or *in opposition, to him;* syn. خَالَفَهُ. (K.) And hence, accord. to some, the saying in a trad., (O, K,) relating to the seeing God on the day of resurrection, (O,) لَا تُضَارُّونَ فِى رُؤْيَتِهِ, (O, K,) i. e. *Ye will not differ, one from another, nor dispute together, respecting* the truth of *the seeing Him;* (Zj, O, * TA;) because of his manifest appearance: (Zj, TA:) or the meaning is, لَا تُضَامُّونَ, (S, K,) and thus some relate it, (TA,) meaning *ye will not draw yourselves together,* (K, TA,) and *straiten one another;* one saying to another Show me Him, like as people do in looking at the new moon, but each will by himself have the sight of Him: (TA:) or, as some say, it is لَا تَضَارُّونَ [originally تَتَضَارُّونَ], meaning لَا تَضَامُّونَ, [which is the same in signification as لَا تُضَامُّونَ], i. e. with fet-h to the ت: (TA, and so in one of my

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copies of the S:) and some say, لَا تُضَارُونَ, from الضَّيْر; (Mgh, TA;) [i. e. *ye will not be hurt;*] meaning *ye will not hurt one another:* (M in art. ضير:) and some, لَا تُضَامُونَ, from الضَّيْم. (Mgh, TA.) ___ See also 4; and the phrase تَزَوَّجَ عَلَى مُضَارَّةٍ, voce ضِرٌّ.

4 **اضرّه** : see 1, first sentence. ___ اضرّه عَلَى الأَمْرِ *He compelled him against his will to do the thing.* (Sgh, K.) [See also 8.] اضرّ, intrans., *It* (anything) *approached so near as to harm, injure,* or *hurt;* (TA;) or *so near as to straighten,* or *incommode.* (L.) You say, اضرّ به, meaning *It approached very near to him, so as to annoy him:* (TA, from a trad.:) or *he drew very near to him:* (S, A:) or *he clave,* or *stuck, to him.* (A.) And اضرّ بالطَّرِيق *He approached the road, but was not upon it.* (TA.) And بَنُو فُلَانٍ يُضِرُّ الطَّرِيقُ *The sons of such a one are one*

the travelled track. (A.) And اضرّ السَّيْلُ مِنَ الحَائِطِ *The torrent drew near to the wall:* and السَّحَابُ إِلَى الأَرْضِ *the clouds to the earth.* (K.) ___ اضرّ عَلَيْهِ *He importuned him; plied him; plied him hard; pressed him; pressed him hard; was urgent with him; persecuted him,* or *harassed him.* (A.) ___ اضرّ الفَرَسُ عَلَى فَأْسِ اللِّجَامِ *The horse champed the* فأس [q. v.] *of the bit;* (A 'Obeyd, S, A;) and so اضزّ. (S.) ___ اضرّ فُلَانٌ عَلَى السَّيْرِ الشَّدِيدِ *Such a one bore patiently hard journeying.* (TA.) Also, (Msb,) inf. n. إِضْرَارٌ, (S,) *He took to himself a wife while having another wife:* (As, S, Msb, TA:) [and so, app., ضارّ : (see ضُرٌّ:)] or *he gave* [a woman] *in marriage to a man having at the time another wife.* (TA.) اضرّ يَعْدُو (S, K, * TA) signifies *He hastened* (S, K, TA) *somewhat in running,* accord. to A 'Obeyd; (S, TA;) but Et-Toosee says that this is a mistake, and that it is correctly اصرّ. (TA.)

5 تضرّر *He was* [*harmed, injured,* or *hurt;* or] *afflicted, grieved,* or *sick:* and *he experienced straitness, pressure,* or *inconvenience.* (KL.)

6 لَا تَضَارُّونَ [originally تَتَضَارُّونَ]: see 3.

8 اضطرّهُ إِلَى كَذَا *It,* (a thing, or an affair, TA,) or *he,* [a man, or God,] *necessitated, constrained, compelled, forced,* or *drove, him to have recourse to,* or *to do, such a thing;* or *impelled,* or *drove, him, against his will, to it,* or *to do it;* (Msb, K;) *so that he had no means of avoiding it;* as also ضَرَّهُ إِلَيْهِ: (Msb:) *it made him to want,* or *be in need of, such a thing:* (K, TA:) from ضَرَرٌ signifying narrowness, or straitness. (TA.) [See also 4. Hence the phrase, لَأَضْطَرَّنَّكَ إِلَى أَصْلِكَ, expl. in art. اصل. See also the Kur ii. 120, and xxxi. 23.] ___ اُضْطُرَّ إِلَى كَذَا *He was,* or *became, necessitated, constrained, compelled, forced,* or *driven, to have recourse to,* or *to do, such a thing;* or *was impelled,* or *driven, against his will, to it,* or *to do it:* (S, K:)

he wanted, or *was* or *became in need of, such a thing.* (K.)

ضَرٌّ : see the next paragraph, in two places.

ضُرٌّ *Harm, injury, hurt, mischief,* or *damage; contr. of* نَفْعٌ; as also ضَرٌّ , (A, K,) or this is an inf. n., (S, Msb, K,) and the former is a simple subst.; (ADk, Msb, K;) and ضَرَرٌ [which is now the most common]: (S, Mgh, Msb, TA:) or *an evil state* or *condition;* (ADk, T, S, L, Msb, K;) as also ضَرَرٌ and تَضَرَّةٌ and تَضُرَّةٌ ; (K; for the right reading in the K is والضَّرُّ سوءُ الحالِ, as in the L, &c.; not والضرر وسوء الحال; TA; [but in some of the copies of the K, and in the TA, this signification is assigned to ضَرٌّ instead of ضُرٌّ; and in the latter, its pl. is said to be أَضُرٌّ;]) and *poverty;* and *bodily affliction:* but the contr. of نَفْعٌ is termed ضَرٌّ , with fet-h: (ADk, T, Msb, TA: *) [see also ضَرَّةٌ and ضَرَرٌ and ضَرَّآءُ and ضَرُورَةٌ and ضَارُورآءُ, all of which have similar meanings:] and *disease;* (A, Msb;) thus in the Kur xxi. 83: (Msb:) or *leanness:* (S, A, TA:) the *state,* or *condition, of him who is termed* ضَرِيرٌ [q. v.]. (TA.) See also the next paragraph, in two places.

ضَرٌّ The *taking a wife in addition to another wife;* (S;) a subst. from ضَرَّةٌ. (K.) You say, نُكِحَتِ المَرْأَةُ عَلَى ضَرٍّ *The woman was taken to wife in addition to a former wife.* (S.) And, accord. to Aboo-'Abd-Allah Et-Tuwál, تَزَوَّجْتُ المَرْأَةَ عَلَى ضَرٍّ and ضُرٍّ [*I took the woman to wife in addition to another wife*]. (S.) And تَزَوَّجَ عَلَى ضَرٍّ and ضُرٍّ i. e. مُضَارَّةٌ , meaning *He married so as to have two* or *three wives together.* (K.) And Kr mentions the phrase, تَزَوَّجْتُ المَرْأَةَ عَلَى ضَرٍّ كُنَّ لَهَا [*I took to wife the woman in addition to others who were her fellow-wives*]: and if it be so, ضَرٌّ is an inf. n. [used in this instance as an epithet, and therefore applicable to a pl. number as well as to a single person], formed by the rejection of the augmentative letter [in its verb, i. e. أَضَرَّ], or it is a pl. that has no sing. (TA.) One says also رَجُلٌ ضَرٌّ أَضْرَارٌ (K, TA) i. e. *A man* [who is] *a strong one of strong ones;* like as one says صِلٌّ أَصْلَالٌ and ضِلٌّ أَضْلَالٌ: (TA:) or *very cunning* (دَاهِيَةٌ) *in his judgment,* or *opinion.* (K, TA.)

ضَرَّةٌ [*Necessity*, or *need;*] a subst. from 8: (K, TA:) *hardness, distressfulness*, or *afflictiveness, of state* or *condition:* and *annoyance, molestation, harm*, or *hurt.* (Sgh, K.) See also [ضُرٌّ, and] ضَرَرٌ, and ضَرَّآءُ, and ضَرُورَةٌ. A woman's *husband's wife;* her *fellow-wife:* (S, Msb, K:) an appellation disliked by the Muslim; جَارَةٌ being used in preference to it; accord. to a trad.: (TA:) pl. ضَرَائِرُ (Msb, K) and ضَرَّاتٌ; (Msb;) the former extr. [with respect to rule]; (TA;) the latter regular. (Msb.) [See also عَلَّةٌ.] ___ Hence, sing. of ضَرَائِرُ signifying *Discordant things* or *affairs;* likened to fellow-wives, who will not agree. (TA.) ___ And [hence also, app.,] الضَّرَّتَانِ is a term applied to *The two stones of a mill.* (S, M.) The *flesh of the* ضَرْعٌ [or *udder*]: (S:) or the *udder* (ضرع) *altogether,* (K, TA,) *except the* أَطْبَآءُ [or *teats*], *when containing milk,* but not otherwise: (TA:) or the *base of the* ضرع, *which is never,* or *scarcely ever, without milk in it:* (TA:) or the *base of the* ثَدْى [or *breast*]: and *i. q.* خَلْفٌ [q. v.]. (K.) One says ضَرَّةٌ شَكْرَى, meaning *A full* ضرّة: (S in this art.:) or *a* ضرّة *having much milk.* (S in art. شكر ___.) ضَرَّةُ الإِبْهَامِ *The portion of flesh that is beneath the thumb, which is what corresponds to the* أَلْيَه *in the hand:* (S:) or الضَّرَّةُ signifies *the portion of the palm of the hand extending from beneath the little finger to the wrist:* (Zj, in his Khalk el-Insán:) or *the inner side of the hand,* (K, TA,) *over against the little finger, corresponding to the* الية *in the hand:* (TA:) or *the portion of flesh beneath the thumb:* (K:) or *the root thereof* [i. e. of the thumb]: (TA:) and *that part of the flesh of the sole of the foot upon which one treads, next the great toe.* (K.) [See أَلْيَةٌ.] ___ The pl. of ضَرَّةٌ (in all the senses expl. above, TA) is ضَرَائِرُ, (K, TA,) which [as said above] is extr. (TA.) ___ And الضَّرَّتَانِ signifies *The buttocks, on each side of the bone thereof:* (K:) or *the two flabby portions of flesh, on each side.* (M, TA.) Also *Much property,* (S,) or *many cattle,* (S, * TA,) *exclusive of money:* (TA:) or *property,* or *cattle,* (مال,) *upon which one relies* [*for his maintenance*], *but belonging to another,* or *others,* (K, TA,) *of his relations:* (TA:) and *a detached number of cattle, of*

camels, and *of sheep* or *goats*. (K, TA.)

ضُرَّةٌ : see ضَرَّآءُ.

ضَرَرٌ : see ضُرٌّ, in two places. ___ Also *Defect, deficiency, detriment*, or *loss*, (Msb, K,) and so ضَرَّةٌ and ضَرَارَةٌ, (TA,) *that happens to a thing*, (K,) or *to articles of property*. (Msb.) You say, دَخَلَ عَلَيْهِ ضَرَرٌ فِى مَالِهِ [*Defect, deficiency, detriment*, or *loss, came upon him in his property*, or *cattle*]. (TA.) And هُوَ فِى ضَرَرٍ خَيْرٍ [*He is in a state of defective*, or *little, prosperity*]. (TA.) See also ضَرَّآءُ. ___ Also *Narrowness*, or *straitness*. (A 'Obeyd, S, K.) You say مَكَانٌ ذُو ضَرَرٍ *A narrow place*. (A 'Obeyd, S.) And لَا ضَرَرَ عَلَيْكَ and لَا ضَارُورَةَ and لَا تَضَرَّةَ [app. *No straitness shall befall thee:* or *no evil:* or *no adversity:* or *no want*]. (S.) ___ And *Narrow*. (K.) You say مَكَانٌ ضَرَرٌ *A narrow place*. (TA.) And مَآءٌ ضَرَرٌ *Water in a narrow place*. (IAar.) ___ And The *brink*, or *edge, of a cave*, or *cavern*. (AA, O, K.) One says, لَا تَمْشِ عَلَى هٰذَا الضَّرَرِ [*Walk not thou on this brink*, or *edge, of a cave*]. (AA, O.)

ضَرِيرٌ *i. q.* مُضَارَّةٌ [i. e. *Injurious conduct*, either *in the first instance* or *in return* or *requital:* &c.: see 3]: (S, A, K:) a subst. in this sense: (TA:) but it is mostly used in the sense here next following. (S, TA.) ___ *Jealousy*. (S, A, K.) One says, مَا أَشَدَّ ضَرِيرَهُ عَلَيْهَا *How great is his jealousy on her account!* (S, A.) And إِنَّهُ لَذُو ضَرِيرٍ عَلَى ٱمْرَأَتِهِ *Verily he is jealous on account of his wife*. (TA.) ___ Also *Spirit* (نَفْسٌ), and

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remains of stoutness of body (بَقِيَّةُ جِسْمٍ): (S, K:) or, as some say, *remains of spirit* (بَقِيَّةُ نَفْسٍ). (TA.) One says نَاقَةٌ ذَاتُ ضَرِيرٍ *A she-camel strong in spirit, slow in becoming fatigued:* (S,

TA:) also expl. as meaning *that injures the* [*other*] *camels by the vehemence of her pace,* or *the hardness of her journeying.* (TA.) And باقٍ ضَرِيرُهَا, referring to camels, is expl. by As as meaning *Whose strength is lasting.* (TA.) ___ Also *Patience,* (S, K,) and *endurance.* (S.) One says, إِنَّهُ لَذُو ضَرِيرٍ *Verily he has patient endurance of evil:* (TA:) and إِنَّهُ لَذُو ضَرِيرٍ عَلَى الشَّرِّ وَالشِّدَّةِ *Verily he has patient endurance of evil and hardship;* (As, S, * TA;) a phrase used in relation to a man and to a beast. (TA.) Also [an epithet] signifying Anything *intermixed,* or *mingled, with* ضُرٌّ [i. e. *harm, injury,* &c.]; and so مَضْرُورٌ. (K.) ___ *Blind;* (S, K;) [a more respectful epithet than أَعْمَى]; pl. أَضِرَّآءُ: (K:) *harmed by the loss of an eye,* or *by a constant and severe disease:* (Msb:) *diseased:* (A, K:) and *lean,* or *emaciated:* (K:) *affected with a malady of long continuance;* or *crippled,* or *deprived of the power to move* or *to stand* or *to walk, by disease,* or *by a protracted disease:* (TA:) fem. with ة: (A, K:) and pl. as above. (TA.) ___ And *Persevering,* and *strong.* (TA.) [Thus having contr. meanings.] ___ And *Very patient* (AA, S, K) *in endurance of everything;* applied to a beast, (AA, S,) and also to a man. (TA.) Also The *brink* of a valley; (S, K;) the *side* thereof: one says, نَزَلَ فُلَانٌ عَلَى أَحَدِ ضَرِيرَى الوَادِى, meaning [*Such a one alighted*] *upon one of the two sides of the valley:* (S:) pl. أَضِرَّةٌ. (TA.) ___ [Freytag has explained it also, from the Deewán of the Hudhalees, as meaning The *last part of a journey.*]

ضَرَائِرُ Persons *in want, needy,* or *poor.* (S.) ___ Also pl. of ضَرَّةٌ, [q. v.,] (Msb, K, TA,) in various senses. (TA.)

ضَرَارَةٌ : see ضَرَرٌ: and ضَرَّآءُ, in two places. ___ Also *Blindness.* (S, K, TA.) [See 1, last sentence, where it is mentioned as an inf. n.]

ضَرُورَةٌ *Necessity, necessitude, need,* or *want;* (Lth, S, Msb, K;) as also ضَارُورَةٌ (S, K) and ضَارُورٌ and ضَارُورَآءُ and ضَرَّةٌ : (K, TA:) pl. ضَرُورَاتٌ. (TA.) You say, حَمَلَنِى الضَّرُورَةُ عَلَى كَذَا وَكَذَا [*Necessity urged me to do such and such things*]. (Lth.) And رَجُلٌ ذُو ضَارُورَةٍ and ضَرُورَةٍ *A man in want.* (S.) [And hence

فى الضَّرورة as meaning *In the case of necessity* in poetry or verse: and ضرورةً *by necessity;* meaning by poetic license. See also ضرورِيَّة.] ___ And *Difficulty, distress, affliction, trouble, inconvenience, fatigue,* or *weariness.* (Msb.) [See also ضُرٌّ, and ضَرَّةٌ, and ضَرَّآء.]

ضَرُورِىٌّ [*Necessary* knowledge]; as opposed to اكْتِسَابِىٌّ, [*natural, bestowed by nature, instinctive,* or] *such as the creature has by* [*divine*] *appointment;* and, as opposed to اسْتِدْلَالِىٌّ, [*intuitive, immediate, axiomatic,* or] *such as originates without thought,* or *reflection, and intellectual examination of an evidence* or *a proof.* (Kull.) [See also .]بَدِيهِىٌّ

ضَرُورِيَّةٌ [___ as an epithet applied to a proposition means *Qualified by the expression* بالضَّرورة (*by necessity*). ___ And the pl. ضَرُورِيَّاتٌ means *Necessary,* or *indispensable, things.*]

ضَرُورِيَّةٌ [*Necessity.* (See also ضرورةٌ.) ___ As fem. of the epithet ضَرُورِىٌّ, see this latter word.]

ضَرَّآء *A hurtful state* or *condition;* (IAth;) *contr. of* سَرَّآء: (IAth, Msb:) or *hardship, distress,* or *straitness of condition* [or *of the means of subsistence,* or *of the conveniences of life*]; (AHeyth;) *i. q.* شِدَّةٌ; (S, A, K;) as also بَأْسَآء, like which it is a fem. n. without a mase.; and accord. to Fr, أَضُرٌّ and أَبْؤُسٌ may be used as pls. of these two ns.: (S:) or, accord. to Az, *that* [*evil*] *which relates to the person;* as *disease:* whereas بأسآء is that which relates to property; as poverty: (Bd in ii. 172:) or *detriment,* or *loss, with respect to property* and *with respect to persons;* (A, K;) as also ضَرَّةٌ , or ضُرَّةٌ , (accord. to different copies of the K,) and ضَرَارَةٌ : (K:) and [hence] *poverty:* and *punishment:* and *drought,* or *barrenness;* or *vehement,* or *intense, drought;* (TA: [see also ضَارُورَآء:]) and *disease of long continuance;* or *such as cripples,* or *deprives of the power to move* or *to stand* or *to walk;* (A, K;) as also ضَرَرٌ , as used in the Kur iv. 97: or, accord. to Ibn-'Arafeh, the latter there means *a hurtful malady that cuts one off from serving in war against unbelievers and the like;* as also ضِرَارَةٌ ; *relating to*

sight, &c. (TA.) [Also, accord. to Freytag, *Tangled trees, in a valley:* but the word having this meaning is correctly ضَرَآءٌ, belonging to art. ضرو and ضرى, q. v. And he explains it also as meaning *a bare,* or *an open, place;* and the *contr.* i. e. *a place covered with trees;* referring to the Kitáb el-Addád.]

ضَرَّارٌ [*That harms, injures, hurts,* &c., *much*]. (TA in art. خلو.)

ضَارٌّ [act. part. n. of 1; *Harming, injuring, hurting,* &c.; or *that harms,* &c.; *noxious, injurious,* &c.]. النَّافِعُ الضَّارُّ, an appellation of God, means *He who benefiteth and who harmeth* whomsoever He will, of his creatures. (TA.)

ضَارُورٌ : see ضَرُورَةٌ.

ضَارُورَةٌ : see ضَرَرٌ; and ضَرُورَةٌ, in two places.

ضَارُورَآءُ *Drought:* and *hardship, distress,* or *adversity.* (K.) See also ضَرُورَةٌ. [And see ضُرٌّ, and ضَرَّآءُ.]

صِفَةٌ ٱضْطِرَارِيَّةٌ [*i. q.* صِفَةٌ خِلْقِيَّةٌ i. e. *A natural quality;* opposed to ٱخْتِيَارِيَّةٌ.]

تَضَرَّةٌ and تَضُرَّةٌ: see ضُرٌّ: and for the former see also ضَرَرٌ.

مُضِرٌّ *Approaching* (K, TA) to a thing: and *approaching so near as to harm, injure,* or *hurt.* (TA.) سَحَابٌ مُضِرٌّ means *Clouds approaching the earth.* (S, A.) Also A man *having two wives,* (S, K, *) or *having* [*several*] *wives at the same time.* (Msb.) And a woman *having a fellow-wife,* (TA,) or *having fellow-wives;* (S, Msb;) *having a fellow-wife,* or *two fellow-wives;* as also مُضِرَّةٌ. (K.) And A man *having a* ضَرَّةٌ [q. v.] *of cattle:* (TA:) or *who has a* ضَرَّةٌ *of cattle that return to him in the afternoon,* or *evening, from the place of pasture.* (S, TA.)

مَضَرَّةٌ *A cause,* or *means, of harm, injury, hurt, mischief,* or *damage; contr. of* مَنْفَعَةٌ: (S,

TA:) [and simply] *harm, injury, hurt,* &c.; syn. ضَرَرٌ: pl. مَضَارُّ. (Msb.)

مِضْرَارٌ A woman, and a she-camel, and a mare, *that takes fright, and runs away, and goes at random,* (تَنَدُّ وتَرْكَبُ شِدْقَهَا,) *by reason of briskness, liveliness,* or *sprightliness.* (IAar, K.)

مَضْرُورٌ : see ضَرِيرٌ.

بَيْعُ المُضْطَرِّ , which is forbidden in a trad., is of two kinds: one is *The sale that one is compelled to contract against his will;* and this is null: the other is *the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss that which is in his possession;* and this kind of sale is valid, though disapproved by the people of knowledge. (IAth, TA.)

ضرج

1 **ضَرَجَهُ** , (S, O, L, K,) aor. ـِ , (O,) or ـُ , (L,) inf. n. ضَرْجٌ, (O, L,) *He split it, slit it,* or *rent it asunder* or *open;* (S, O, L, K;) and so ضَرَّجَهُ [but app. in an intensive sense, or said of a number of things, inf. n. تَضْرِيجٌ]; namely, a garment, &c. (L.) [Hence,] ضَرَجَ النَّارَ *i. q.* فَتَحَ لَهَا عَيْنًا [i. e. *He made an opening in the live coals of the fire, in order that it might burn up well*]. (AHn, TA.) ___ And *He smeared it, daubed it,* or *defiled it;* (O, L, K;) and so ضَرَّجَهُ [but app., in this case also, in an intensive sense, or said of a number of things]; namely, a garment, (A, L,) &c., (L,) with blood, (A, L,) or with something similar thereto, that was red, or with something yellow. (L.) ___ And *He threw it,* or *threw it down.* (K.) ضَرَجَتْ بِجِرَّتِهَا and جَرَضَتْ [signify the same, i. e. *She was choked with her cud;* or *she swallowed her cud with difficulty;* the former verb being app. formed by transposition from the latter; but جَرَضَتْ seems to be better known than جَرَضَتْ]; said of a camel. (O, TA.)

2 **ضَرَّجَ** see above, in two places. ___ One says also, ضَرَّجَ أَنْفَهُ بِدَمٍ, (S, O,) or بِالدَّمِ, (K,) *He made his nose to bleed.* (S, O, K.) ___ And ضَرَّجَ الثَّوْبَ, (S, O, K,) inf. n. تَضْرِيجٌ, (S, O,) *He dyed the garment,* or *piece of cloth, of a red colour,* (S, O, K,) *making it less fully dyed than that which is termed* مُشْبَعٌ, *and more so than that which is termed* مُوَرَّدٌ. (S, O.) ___ [Hence,] ضَرَّجَ الكَلَامَ, (A, K,) inf. n. as above, (O,) *He embellished the speech,* (A, O, K,) and *amplified it,* (A,) as one does in excuses, or pleas, (O,) with truth, or with falsehood. (A, O.) ___ ضَرَّجَتْ جَيْبَهَا *She* (a woman) *loosened her* جَيْب [or *opening at the neck and bosom of her shift* or *the like, so that the edges were not drawn together,* or *buttoned*]. (O, K: * in the latter, ضَرَّجَ الجَيْبَ, inf. n. as above.) ___ ضَرَّجْنَا الإِبِلَ *We urged on the camels, in making a hostile,* or *predatory, incursion.* (O, K. *)

5 **تَضَرَّجَ** see 7, in four places. ___ تضرّج also signifies *It* (a garment, A, L) *became smeared, daubed,* or *defiled,* (S, A, O, L, K,) with blood, (S, A, O, L,) or with something similar thereto, that was red, or with something yellow. (L.) ___ And تضرّج الخَدُّ *The cheek became red,* (O, K, TA,) on an occasion of shame. (O.) You say, كَلَّمْتُهُ فَتَضَرَّجَ خَدَّاهُ *I spoke to him and his cheeks became red.* (A, * TA.) ___ And تضرّجت المرأة *The woman displayed her finery,* or *ornaments, and beauties of person* or *form* or *countenance, to men,* (A, O, K, TA,) *and embellished herself.* (A, TA.)

7 **انضرج** *It* (a thing, or garment, &c., L) *split, slit,* or *rent asunder* or *open;* (S, O, L, K;) as also انضرج; (TA in art. ضرح;) and so تضرّج [but app. in an intensive sense, or said of a number of things]: (L:) the latter is said of a garment in the former sense; (TA;) or as meaning *it became much rent,* or *rent in several places.* (L.) When the fruits of herbs, or leguminous plants, appear, one says, انضرجت عنها لَفَائِفُهَا and أَكْمَامُهَا [i. e. *Their envelopes,* or *pericarps, and their calyxes, rent asunder* or *open, so as to disclose them*]. (A, TA. [And the like is said in the S and O.]) And one says also, تَضَرَّجَتْ عَنِ البَقْلِ لَفَائِفُهُ, meaning انفتحت [i. e.

The envelopes, or *pericarps, of the herbs,* or *leguminous plants, opened so as to disclose what was within them*]. (S, O.) And تضرّج النَّوْر *The blossoms opened.* (K.) And انضرج الشَّجَرُ *The buds of the trees burst open and the extremities of the leaves appeared.* (L.) And تضرّج said of lightning means تَشَقَّقَ [i. e. *It clave the clouds, and extended high, into the midst of the sky;* or *it was in a state of commotion in the clouds;* or *it spread wide and long*]. (S, A, O, K.) ___ Also *It was,* or *became, wide,* or *ample.* (El-Muärrij, S, O, K.) You say, انضرجت لَنَا الطَّرِيقُ *The road was,* or *became, wide to us.* (TA.) And انضرج مَا بَيْنَ القَوْمِ

The space between the people was, or *became, far-extending:* (As, S, O, K: *) and so انضرج. (S in art. انضرجت العقاب ___.) ضرج *The eagle darted down* upon the prey: (O, K:) or *betook itself,* or *advanced,* to it: (O:) or *took a sidelong course* to it. (O, K. *)

ضَرِجٌ A garment, or piece of cloth, *smeared with a red,* or *yellow, colour;* as also إِضْرِيجٌ : or this latter is only [applied to a garment, or piece of cloth,] *of* [*the kind called*] خَزّ. (TA.) [And ضَرِجُ الأَنَامِلِ means *Having the ends of the fingers smeared,* or *defiled,* by blood: see Ham p. 799.]

ضَرْجَةٌ and ضَرَجَةٌ *A species of bird.* (TA.)

ضَرِيجٌ عَدْوٌ *A vehement running.* (S, K.)

إِضْرِيجٌ *A yellow* [*garment of the kind called*] كِسَآء ; (K;) *a yellow sort of* أَكْسِيَة [pl. of كِسَآء]: (S, O:) or *a* كِسَآء *made of excellent* [*down of the kind called*] مِرْعَزَّى: (TA:) or أَكْسِيَة *made of the best of* مِرْعَزَّى: (Lth, O, TA:) and, (O, K,) accord. to Lh, (TA,) *red* [*cloth of the kind called*] خَزّ: (O, K, TA:) and أَكْسِيَةُ الإِضْرِيجِ signifies *the* اكسية *of red* خَزّ; (A, TA;) or *of yellow* خَزّ. (TA. See also ضَرِجٌ.) And ثَوْبٌ إِضْرِيجٌ *A garment saturated with redness.* (A.) ___ And *A red dye:* (O, K, TA:) so it is said to signify: and hence ثَوْبٌ مُضَرَّجٌ [meaning *A garment,* or *piece of cloth, dyed of a red colour in the manner expl. voce* ضرج]. (TA.) And *A horse that is swift and excellent;* or *swift,* or *excellent, in running;* (AO, S, O, K, TA;) *vehement in running;* (S, O, TA;) or *having a large mane:* (AO, TA:) or *wide in the* لَبَان [or *breast,* or *middle of the breast*]. (TA.)

مَضْرَجٌ : see its pl., مَضَارِجُ, below.

مُضَرَّجٌ ; see مُضَرَّجُ الخَدَّيْنِ ___. إِضْرِيجٌ *Having the cheeks made red.* (A, * TA.) ___ المُضَرَّجُ, (so in the O,) or المُضَرِّجُ , (so accord. to the K, there said to be like مُحَدِّث,) *The lion.* (O, K.)

المُضَرِّجُ : see what next precedes.

عَيْنٌ مَضْرُوجَةٌ *An eye wide in the fissure:* (S, O, K:) *a wide eye.* (A.)

مَضَارِجُ *i. q.* مَشَاقُّ [i. e. *Fissures;* lit. *places of slitting:* pl. of مَشَقٌّ]. (O, K.) Himyán Ibn-Kohófeh Es-Saadee says, describing the tushes of a stallion-camel,

* أَوْسَعْنَ مِنْ أَشْدَاقِهِ المَضَارِجَا *

[*That widened the fissures of the sides of his mouth*]. (O.) Also *Old and worn-out garments,* (A'Obeyd, S, O, K,) *that are used for service and work,* like what are called مَعَاوِزُ: sing. مِضْرَجٌ . (A'Obeyd, S, O.)

ضرح

1 **ضَرَحَهُ** , (S, O, L, K,) aor. ـَـ , (K,) inf. n. ضَرْحٌ, (S, A, O, L,) *He removed it from its place; put it away* or *aside; pushed,* or *thrust, it away:* (S, A, * O, L, K:) *he took it, and threw it away* or *aside:* (L:) *he pushed it,* or *thrust it, away with his foot:* (Expos. of the Amálee of El- Kálee:) [and] ضَرَحَ بِالشَّىْءِ [if not a mistranscription for ضَرَحَ الشَّىْءَ] *He threw* [*from him*] *the thing;* and *put it away* or *aside:* and ضَرَحَ عَنْهُ الثَّوْبَ *He cast off from him the garment.* (A.) See also 4. [And see 8.] [Hence] ضَرَحْتُ عَنِّى شَهَادَةَ القَوْمِ *I invalidated the testimony of the people* or *party,* or *annulled its claim to credibility,* (جَرَحْتُهَا,) *and cast it from me,* or *rejected it:* (S, A, O, K: *) said by one against whom false witness has been borne, and who has shown its falseness. (A.) ___ And ضَرَحَتِ الدَّابَّةُ بِرِجْلِهَا, (S, O, K,) aor. ـَـ , (K, * TA,) inf. n. ضَرْحٌ (S, O) and ضِرَاحٌ, (S, * O, K,) this latter from Sb, (TA,) [but it seems to be implied in the K that the verb with ضِرَاحٌ for its inf. n. has its aor., as well as this inf. n., like that of كَتَبَ, which I do not think to be the case,] *The beast kicked with its hind leg:* (S, O, K:) or الضَّرْحُ is *with the fore legs;* and الرَّمْحُ, with the hind legs. (TA.) One says, فِيهَا ضِرَاحٌ [*It has a habit of kicking* with the hind leg: or, with the fore leg]; a phrase mentioned by I'Ab. (S.) ___ ضَرَحَ, (S, K,) or ضَرَحَ ضَرِيحًا, (A, Msb,) aor. ـَـ , (Msb, TA,) inf. n. ضَرْحٌ, (S, K,) *He dug a* ضَرِيح [q. v.], (S, A, Msb, K,) لِلْمَيِّتِ [*for the corpse*]. (A, * K.) ___ ضَرَحَ, inf. n. ضَرْحٌ, also signifies [*He clave* the ground; (see ضَرِيح;) and] *he split, slit,* or *rent asunder* or *open,* anything; like ضَرَجَ, with ج: (TA:) but the phrase ضَرَحْنَا البُرُودَ, in a verse of Dhur-r-Rummeh, as some relate it, is expl. by AA as meaning *We threw off the* [garments called] بُرُود: others relate it with ج; and in this case he says that it means we rent asunder or open. (Az, O, TA.) ضَرَحَ [as though quasipass. of ضَرَحَهُ] signifies also *He,* or *it, was,* or *became, distant,* or *remote;* or *removed to a distance; went far away.* (L.) [See also 7.] ___ And ضَرَحَتِ السُّوقُ, inf. n. ضُرُوحٌ (O, K,

TA) and ضَرْحٌ, (TA,) *The market was,* or *became, stagnant,* or *dull, with respect to traffic.* (O, K, TA.)

3 **ضارحه** *i. q.* سَابَّهُ and رَامَاهُ; (O, K;) i. e. ضارحه and سابه and راماه are [all] one [in signification, app. meaning *He reviled him,* or *vilified him, being reviled,* or *vilified, by him;* so that the last seems to be here used tropically]. (TA.) ___ And *i. q.* قَارَبَهُ [*He drew him near to him*]; (O, K;) namely, his companion. (O.) ___ Also, inf. n. مُضَارَحَةٌ, *He,* or *it, resembled,* and *corresponded to, him,* or *it;* syn. ضَارَعَهُ and قَابَلَهُ. (TA. [See الضُّرَاحُ.])

4 **اضرح** *i. q.* أَبْعَدَ: (K:) you say, أَضْرَحَهُ عَنْكَ, (so accord. to two copies of the S,) or اضْرَحْهُ, (so in one of my copies of the S, [i. e. اضرحه, from ضرحه, in my other copy of the S اضرحه, so that the correct form of the verb in this sense is doubtful,]) meaning أَبْعِدْهُ [i. e. *Remove thou,* or *put far away, him,* or *it, from thee*]. (S.) [In the TA, it is also expl. as meaning دَفَعَ, which is likewise a signification of ضَرَحَ.] ___ And *He corrupted,* or *vitiated,* (O, K,) him, or it. (O.) ___ And أَضْرَحْتُ السُّوقَ *I made,* or *found, the market to be stagnant,* or *dull, with respect to traffic;* syn. أَكْسَدْتُهَا. (O, K. *)

7 **انضرح** *It was,* or *became, wide,* or *ample.* (TA.) You say, انضرح ما بَيْنَ القَوْمِ *The space between the people was,* or *became, far-extending:* like انضرج. (As, S.) ___ Also *It split, slit,* or *rent asunder* or *open:* like انضرج. (TA.)

8 **اضطرحوا فُلَانًا** *They cast such a one aside:* (O, * L, TA: [see also 1, first sentence:]) the vulgar say اطَّرَحُوا, thinking it to be from الطَّرْحُ, whereas it is from الضَّرْحُ: or, accord. to Az, it may be that, in اطّرحوا, the ت of the measure افتعل is changed into ط, and ض incorporated into it. (L, TA.)

ضَرْحٌ inf. n. of 1. (S, A, &c.) ___ بَيْنِي وَبَيْنَهُمْ ضَرْحٌ means *Between me and them is a wide distance,*

and solitude. (TA.) Also *A skin.* (O, K.)

ضَرِحٌ نِيَّةٌ *i. q.* بَعِيدَةٌ [app. meaning *A distant,* or *remote, thing,* or *place, that is the object of an action* or *a journey:* &c.]; (O, K;) as also طَرِحٌ &c. (O.) ___ ضَرِحٌ applied to a man, *Bad, corrupt,* or *vitious.* (El-Muärrij, O, K.) الضَّرُحُ is also used by poetic license for [the inf. n.] الضَّرْحُ. (O.)

ضَرَاحِ, like قَطَامِ, (K, TA,) is a verbal noun like نَزَالِ, (TA,) meaning اضْرَحْ, (K, TA,) i. e. ابْعُدْ: you say, ضَرَاحِ عَنْهُ *Remove thou to a distance,* or *go far away, from him,* or *it.* (TA.)

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الضُّرَاحُ, (O, K, TA,) or, accord. to Mujáhid, الضَّرِيحُ, (O, TA, *) [*The temple called*] البَيْتُ المَعْمُورُ, (O, K, TA,) *corresponding to,* or *over against,* [i. e. *directly over,*] *the Kaabeh,* (O, TA,) *in Heaven,* (O,) *in the Fourth Heaven,* (K, TA,) or *in the Seventh,* or *in the Sixth, and said to be beneath the* عَرْشِ, or *in the First Heaven:* (TA:) accord. to 'Alee, it is entered every day by seventy thousand angels. (O.)

قَوْسٌ ضَرُوحٌ *A bow that propels the arrow with vehemence;* (S, A, K; *) as also طَرُوحٌ [q. v.]. (S and O and K in art. طرح.) And دَابَّةٌ ضَرُوحٌ *A beast that kicks with its hind leg* (S, K) [or *with its fore legs:* see 1].

ضَرِيحٌ *Distant,* or *remote:* (S, K:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) ___ Also *A trench,* or *an oblong excavation, in the middle of a grave;* (S, A, Mgh, Msb, K;) and so ضَرِيحَةٌ: (TA:) in this sense [likewise] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) what is termed لَحْدٌ is in the side: (S:)

or *a grave* (K, TA) altogether: (TA:) or *a grave without a* لَحْد: (K, TA:) pl. ضَرَائِحُ. (Msb.) One says, نَوَّرَ ٱللّٰهُ ضَرِيحَهُ (A, TA) i. e. [*May God illumine*] *his grave.* (TA.) ___ See also الضُّرَاحُ.

ضَرِيحَةٌ : see the next preceding paragraph.

مَضْرَحٌ : see مَضْرَحِىٌّ.

مَضْرَحٌ *A garment,* or *piece of cloth,* or *other thing, used as a repository for clothes:* pl. مَضَارِحُ. (O.)

مَضْرَحِىٌّ A hawk, (S, A, O, K,) and a vulture, (A,) *having long wings;* (S, A, O, K;) as also مَضْرَحٌ ; (O, K;) but the former is the more common: a hawk of this description is of an excellent kind: (TA:) and to the wings of the vulture of this sort is likened the extremity of the tail of a she-camel with the coarse hairs that are upon it: (Kf, TA:) or *white,* applied to a hawk and to a vulture; (A;) or thus, applied to a vulture; and sometimes, so applied, *black:* (Ham p. 95:) or a vulture *intensely red* [or *brown*]: (AHát, O:) [and a hawk *in which is redness;* otherwise it is not thus called: (so in the Deewán of Jereer, accord. to Freytag:)] or *i. q.* أَجْدَلٌ and صَقْرٌ and قَطَامِىٌّ: (A'Obeyd, TA:) [it is mentioned in the K again in art. مضرح; for,] accord. to some, the م is radical: (TA in art. مضرح:) or, applied to a hawk, it means *that darts down sideways;* or *that thrusts the prey.* (Ham ubi suprà.) ___ [Hence,] *A chief,* (S, A, O, K,) *such as is generous,* or *noble,* (K,) or *of ancient* (A, O) *and generous* (O) *origin.* (A, O.) ___ Also *White* as an epithet applied to anything. (K.) ___ And *Tall,* or *long.* (K, TA.)

شَىْءٌ مُضْطَرَحٌ *A thing cast aside.* (S, K.)

ضرد (Quasi root)

8 اِضْطَرَدَ, as though from ضَرَدَ: see 8 in art. طرد.

ضرس

1 **ضَرَسَهُ** , (A, TA,) aor. ـِ , (TA,) inf. n. ضَرْسٌ, (S, A, K,) *He bit it:* (TA:) or *he bit it vehemently with the* أَضْرَاس [pl. of ضِرْسٌ, q. v.]; (S, A, K;) as also ضَرَّسَهُ : (A:) or *with the* ضِرْس. (T, TA.) ___ *He* (a beast of prey) *chewed his flesh,* (i. e., the flesh of his prey,) *without swallowing it;* (A;) as also ضَرَّسَهُ . (A, TA.) ___ *He bit it* (namely an arrow) *to try it; to know if it were hard or weak:* (S:) *he marked it* (namely an arrow) *by biting it with his* أَضْرَاس, (M, A,) or *with his teeth.* (Az, TA.) ___ *He tried him with respect to his claims to knowledge* or *courage.* (IAar.) ___ ضَرَسَتْهُ الخُطُوبُ, inf. n. ضَرْسٌ, *Things* or *affairs,* or *calamities, tried,* or *tested, him;* as also ضَرَّسَتْهُ . (TA.) ___ ضَرَسَتْهُ الحُرُوبُ, inf. n. ضَرْسٌ, *Wars tried,* or *proved, him, and rendered him expert,* or *strong;* (TA;) as also ضَرَّسَتْهُ , (S, A, K,) inf. n. تَضْرِيسٌ. (S, K.) ___ ضَرَسَهُمُ الزَّمَانُ, (S, A, K,) inf. n. ضَرْسٌ, (K,) *Fortune became severe, rigorous, afflictive,* or *adverse, to them;* (S, A, K; *) as also ضَرَّسَهُمْ . (A, TA.) ___ ضَرَسَ نَابُهَا *She was evil in disposition:* (TA:) and ضَرْسٌ [alone] the *being evil in disposition.* (IAar.) ___ ضَرْسٌ also signifies The *biting of blame,* or *reprehension.* (IAar.) ___ And The *keeping silence during a day, until the night:* (O, K, TA:) as though biting one's tongue. (TA.) ___ And ضَرَسَ البِئْرَ, aor. ـُ (O, K, TA) and ـِ , (TA,) inf. n. ضَرْسٌ, (O, TA,) *He cased the well with stones:* (O, K, TA:) or, as some say, *he closed up the interstices of its casing with stones:* and in like manner one says of any building. (TA.) ضَرِسَتْ أَسْنَانُهُ, (S, K,) aor. ـَ , (K,) inf. n. ضَرَسٌ, (S,) *His teeth were set on edge* (كَلَّتْ) by eating or drinking what was acid, or sour. (S, A, * K.) And ضَرِسَ الرَّجُلُ *The man's teeth were set on edge.* (TA.) It is said in a trad. of Wahb Ibn-Munebbih, that a certain bastard, of the Children of Israel, offered an offering, and it was rejected; whereupon he said, يَا رَبِّ يَأْكُلُ أَبَوَايَ الحَمْضَ وَأَضْرَسُ أَنَا أَنْتَ أَكْرَمُ مِنْ ذٰلِكَ [*O my Lord, my two*

parents eat sour herbage, and are my teeth set on edge? Thou art more gracious than to suffer *that*]: and his offering was accepted. (O in art. حمض.) [See Jer., xxxi. 29; and Ezek., xviii. 2.] ___ Also ضَرِسَ, inf. n. ضَرَسٌ, *He was angry by reason of hunger:* because hunger sharpens the أَضْرَاس. (TA.) ___ And ضَرِسُوا بالحَرْب *They persisted in war until they fought one another.* (T, O, TA.)

2 **ضرّسه** inf. n. تَضْرِيس: see ضرسه, in five places. ___ تَضْرِيس also signifies *An indentation,* or *serration,* (Az, TA,) *like* أَضْرَاس, (TA,) in a sapphire (يَاقُوتَة) and a pearl, or in wood. (Az, TA.)

3 **ضَارَسْتُ الأُمُورَ** *I became experienced in affairs, and knew them.* (T, TS.) ضارسوا, (K,) inf. n. مُضَارَسَة and ضِرَاس; so in the Tekmileh; but in the M, تضارسوا ; (TA;) *They warred,* or *fought, one against another, and treated one another with enmity,* or *hostility:* (K, TA:) from ضَرِسَ, [inf. n. of ضَرِسَ,] signifying the being angry by reason of hunger. (TA.)

4 **اضرسه** *It* (acid, or sour, food, or drink,) *set his teeth on edge;* (Ibn-'Abbád, K; *) syn. أَكَلَّ أَسْنَانَهُ. (Ibn-'Abbád.) [And so, app., اضرس أَسْنَانَهُ.] ___ Also *He,* or *it,* (an affair, or event, S,) *disquieted him.* (Ibn-'Abbád, S, O, K, TA.) ___ And اضرسه بالكَلَام *He silenced him by speech.* (Ibn-'Abbád, O, K.)

5 **تَضَرَّسَ** see what next follows.

6 **تضارس**, (S, A, K,) in the M تضرّس, (TA,) *It* (a building) *was,* or *became, uneven,* (S, M, A, K,) *and irregular,* (A,) *having in it what resembled* أَضْرَاس. (M.) تضارسوا: see 3.

ضَرْس *Land of which the herbage is here and there* (IAar, T, O, K, TA) *and on which rain has fallen here and there:* (IAar, T, TA:) and *a portion* of land *upon which rain has fallen a day* or *part of a day.* (TA.) ___ See also ضَرْس.

ضِرْس *A tooth:* (S, K:) pl. أَضْرَاس, and (sometimes, S, Msb) ضُرُوس (S, Msb, K) and أَضْرُس [which is a pl. of pauc., as is

also, properly, the first of the pls. here mentioned]; and quasi-pl. n. ضرس [written in the TA without any syll. signs, so that it may be ضِرْس, or ضَرْس (like the sing.), or ضُرْس]; so in the M [of which I am unable to consult the portion containing this art.]: (TA:) or [*a lateral tooth;* for] the اضراس are the *teeth, except the central incisors:* (Mgh:) or [this explanation, which I find only in the Mgh, is incomplete, and the word sometimes means the *teeth* absolutely, but properly] the *molar teeth,* or *grinders, which are twenty in number,* [*including the bicuspids,*] *next behind the canine teeth:* (Zj, in his Khalk el-Insán:) or *i. q.* أَرْحَآء: (S and Msb and K, art. رحى: [see سِنٌّ: and see also ضِرْس:] رَبَاعِيَة is masc.; (Mgh, K;) and sometimes fem.: (Mgh:) or what is thus called is masc. when thus called; (S, Msb;) but if called سِنٌّ, it is fem.: (Msb:) or it is properly masc.; and if found in poetry made fem., سِنٌّ is meant thereby: (Zj, Msb:) but As denies its being made fem.; (Msb, TA;) and as to the saying ascribed to Dukeyn,

* فَفُقِئَتْ عَيْنٌ وَطَنَّتْ ضِرْسُ *

[*And an eye was put out, and a tooth,* or *grinder, sounded*], he says that the right reading is وَطَنَّ الضِّرْسُ [*and the tooth,* or *grinder, sounded*], and that he who heard these words understood them not. (TA.) What are called أَضْرَاسُ الحُلُمِ and أَضْرَاسُ العَقْلِ [*The wisdom-teeth,* and *the teeth of puberty*] are four: they come forth after the

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[other] teeth have become strong. (TA. [See نَاجِذٌ.]) ___ [Hence,] sing. of ضُرُوس (K) which signifies The *stones with which a well is cased.* (S, O, K.) ___ And *A* فِنْد [app. as meaning a *peak,* or *the like,*] *in a mountain.* (TA.) ___ And *A rough* [*hill,* or *eminence,* or *elevated place, such as is termed*] أَكَمَة (T, O, K, TA) and [*such as is termed*] أَخْشَب: (T, TA:) or *rough ground;* written by Sgh ضِرْس : (IAar, TA:) or *a portion of a* [*tract such as is termed*] قُفّ, *somewhat elevated, very rugged,*

rough to the tread, consisting of a single piece of stone [or *rock*], *unmixed with clay,* or *soil, and not giving growth to anything:* pl. ضُرُوسٌ. (TA.) ___ Also *Light rain:* (IAar, TA:) or *a rain little in quantity:* (S, O:) or *a light rain:* pl. ضُرُوسٌ: (K:) or ضُرُوسٌ مِنْ مَطَرٍ means *scattered rains:* (As, TA:) or *scattered showers of rain:* (S, O:) and some say, *i. q.* جُدُرٌ [app. a mistranscription, probably for خُدُرٌ, which signifies *rain;* or *clouds,* or *mist, and rain*]: and [it is. said that] ضَرِسٌ signifies also *a raining cloud that has not* [*much*] *width.* (TA.) See also مُضَرَّسٌ, last sentence.

ضَرِسٌ A man *having his teeth set on edge.* (TA.) ___ And A man *angry by reason of hunger;* (AZ, K, TA;) because hunger sharpens the أَضْرَاسُ: (TA:) and ضَرِيسٌ signifies *very hungry;* (K, TA;) *so that there is nothing that comes to him but he eats it, by reason of hunger:* (TA:) pl. of the latter ضَرَاسَى, like as حَزَانَى is a pl. of حَزِينٌ. (K.) ___ And A man (S, A, O) *refractory, untractable, perverse, stubborn,* or *obstinate, in disposition:* (Yz, S, A, O, K:) *evil in disposition,* or *illnatured, and very perverse* or *cross* or *repugnant and averse;* syn. شَرِسٌ. (K.) You say رَجُلٌ ضَرِسٌ شَرِسٌ. (Yz, S, A, O.) [See ضَرُوسٌ.] ___ See also مُضَرَّسٌ, last sentence.

ضَرْسَةٌ *Ruggedness,* and *roughness.* (TA.)

ضُرَاسٌ *Toothache.* (MA.)

ضَرَاسٌ [seems to signify, properly, *A disposition to bite*]. ___ [Hence,] النَّاقَةُ بِجِنِّ ضَرَاسِهَا means *The she-camel is in the case of the recentness of her bringing forth,* when she defends her young one; from the epithet ضَرُوسٌ; (S, Meyd, O; but in the S and O, هِىَ, referring to the she-camel, is put in the place of النَّاقَةُ;) and is a prov., applied to the man whose nature is evil on the occasion of his defending. (Meyd.) And one says, اتَّقِ النَّاقَةَ بِجِنِّ ضَرَاسِهَا, meaning *Beware thou of the she-camel in the case of the recentness of her bringing forth, and of her evil disposition towards him who approaches her, by reason of*

her attachment to her young one. (A, TA.) [In the TA, in art. جن, this saying is mentioned with ضَرامِها in the place of ضَراسِها: the former may perhaps be another reading; but I rather think that it is a mistranscription for the latter. And in the present art. in the TA, it is added that Sgh has mentioned (app. in the TS, for he has not done so in the O,) El-Báhilee's having explained الضِّراس as meaning سِيمٌ لهم; and that it is likewise explained in the T as meaning سِيمٌ: but I know no such word as سِيمٌ; nor do I know any word of which it is likely to be a mistranscription, though I have diligently searched for such. This word سِيمٌ has been altered by the copyist in each instance in the TA; so that it seems to have been indistinctly written by the author.] ___ [Hence also] ضِراسُ الحَرْبِ *The biting of war.* (Ham p. 532.)

ضَرُوسٌ A she-camel *of evil disposition,* (S, K,) *that bites her milker:* (S, A, K:) or *that has a habit of biting to defend her young one.* (TA.) ___ [Hence,] حَرْبٌ ضَرُوسٌ *Devouring, biting, war:* (TA:) or *vehement war.* (Ham p. 87.) And A she-camel *whose flow,* or *stream, of milk does not make any sound to be heard.* (TA.)

ضَرِيسٌ *Stones resembling* أَضْراس [i. e. *teeth* or *lateral teeth* or *molar teeth*]: with such, a well is cased. (TA.) ___ And The *vertebræ of the back.* (O, K.) Also, and مَضْرُوسَةٌ, A well (بِئْرٌ) *cased with stones.* (S, K.) ___ See also ضَرِسٌ.

أَضْرَسُ an imitative sequent to أَخْرَسُ as an epithet applied to a man. (S, K.)

مُضَرَّسٌ *A sort of figured cloth* or *garment,* (S, O, K,) *having upon it forms resembling* أَضْراس [i. e. *teeth* or *lateral teeth* or *molar teeth*], (K,) or thought by IF to be thus called because having upon it such forms: (O:) or, applied as an epithet to [the kind of garments called] رَيْط, as meaning *figured with the marks of folding:* or meaning *folded in a square form:* or, as some say, مُضَرَّسَةٌ signifies *a sort of cloths,* or *garments, upon which are lines and ornamental borders.* (TA.) ___ And An arrow *that is not smooth,* or *even;* because it has in it what resemble أَضْراس. (TA.) ___ And حَرَّةٌ مُضَرَّسَةٌ and مَضْرُوسَةٌ [*A*

stony tract] *in which are stones like the* أَضْرَاس *of dogs.* (A'Obeyd, S, K.) Also A man *who has been tried,* or *proved,* or *tried and strengthened, by experience;* (A, TA;) *whom trials have befallen, as though he had been bitten thereby:* (TA:) *who has been tried,* or *proved, and rendered expert,* or *strong, by wars,* (S, A,) and *by affairs,* or *calamities:* (A:) like مُنَجَّذٌ from نَاجِذٌ: (A, TA:) or *who has become experienced in affairs:* (AA, S:) one *who has travelled, and become experienced in affairs, and fought;* as also ضِرْسٌ and ضَرِسٌ . (TA.)

المُضَرِّسُ *The lion, that chews the flesh of his prey without swallowing it:* (O, K:) or *the lion;* so called because he does thus. (TA.)

مَضْرُوسَةٌ : see ضَرِيسٌ: and also مُضَرَّسٌ.

ضرط

1 **ضَرَطَ** , aor. ـِ ; (S, Msb, K;) and ضَرِطَ, aor. ـَ ; (Msb;) inf. n. ضَرْطٌ (S, Msb, K, in the Msb said to be of the latter verb,) and ضَرَطٌ (Msb, K, in the Msb said to be of the former verb,) and ضَرِيطٌ and ضُرَاطٌ, (K,) or the last is a simple subst., (Msb,) [a coarse word, signifying] *He broke wind,* i. e. *emitted wind from the anus, with a sound.* (S, K.) [When it is without sound, you say فَسَا.] Hence the prov., أَوْدَى العِيرُ إِلَّا ضَرِطًا *The ass had no power remaining except* [that of] *emitting wind from the anus, with a sound:* (S, K:) applied to a vile, or an abject, person, and to an old man; and in allusion to a thing's becoming in a bad, or corrupt, state, so that there remains of it nothing but what is of no use: (K:) the last word is in the accus. case as denoting a thing of a different kind from that signified by the preceding noun. (O.) And أَجْبَنُ مِنَ المَنْزُوفِ ضَرِطًا [*More cowardly than he who is exhausted by emitting wind from the anus, with a sound*]: another prov.: [its origin is variously related: see Freytag's Arab. Prov., i. 320:] or المَنْزُوفُ ضَرِطًا [or ضَرْطًا, for it is differently written in different copies of the K,] is *a certain beast, between the dog and the cat,* (K,) or *between the dog and the wolf,* (O,) *which, when one cries out at it, emits wind from the anus, with a sound, by reason of cowardice.* (Sgh, K.)

2 **ضَرَّطَ** see 4, in two places.

4 **اضرطه**, and ضرّطه , (S, O, K,) *He made him to emit wind from the anus, with a sound:* (S:) or *he did to him that which caused him to emit wind from the anus, with a sound.* (O, K.) ___ اضرط به; and ضرّط به, (S, K,) inf. n. تَضْرِيطٌ; (K) *He derided him, and imitated to him with his mouth the action of one emitting wind from the anus, with a sound;*

(S;) *he made to him with his mouth a sound like that of an emission of wind from the anus, and derided him.* (K, * TA.) اضرط بالسَّائِلِ, said in a trad., of 'Alee, means *He treated the asker with contempt, disapproving what he said; he derided him.* (TA.)

ضَرِطٌ : part. n. of ضَرِطَ. (Msb.)

ضَرْطَةٌ [inf. n. un. of 1; *A single emission of wind from the anus, making a sound*]. It is said in a prov., of him who has done a deed of which he has not done the like before nor after, كَانَتْ مِنْهُ كَضَرْطَةِ الأَصَمِّ [*There proceeded from him what was like the* ضرطه *of the deaf*]. (Sgh, TA.)

ضُرَاطٌ *An emission of wind from the anus, with a sound:* (S, TA:) or the *sound thereof:* (K, TA: [in the CK, صَوْتُ الفَقْحِ is put for صَوْتُ الفَيْخِ:]) a subst. from 1. (Msb.)

ضَرُوطٌ : see ضَرَّاطٌ.

ضُرَيْطٌ : see سُرَّيْطَى.

ضُرَيْطَى : see سُرَّيْطَى.

ضُرَيْطَآءُ : see سُرَّيْطَى.

ضَرَّاطٌ and ضَرُوطٌ and ضِرَّوْطٌ are all [intensive] epithets from 1; (K;) [signifying One *who emits wind from the anus, with a sound, much,* or *frequently;*] the last mentioned by Sb, and expl. by Seer. (TA.)

ضِرَّوْطٌ : see the next preceding paragraph.

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ضُرَّيْطٌ : see سُرَّيْطَى.

ضُرَّيْطَى : see سُرَّيْطَى.

ضِرِّيطَى : see سُرَّيْطَى.

أَضْرَطُ : see أَطْرَطُ, in art. طرط.

مُضَرِّطُ الحِجَارَةِ [as though signifying *He who makes the stones to emit sounds,* from fear:] an appellation given to 'Amr Ibn-Hind, because of his strength and hardiness and courage, (S,) or because of the awe which he inspired. (A, TA.)

ضرع

1 **ضَرَعَ** , said of a lamb or kid, *He took* [*with his mouth*] *the* ضَرْع [meaning *dug*] *of his mother.* (TA.)

[This seems to be regarded by some as the primary signification.] ___ And (TA) the same, (S, Msb, K,) said of a man, (S,) aor. ـَـ ; (Msb, K;) and ضَرِعَ, aor. ـَـ ; and ضَرُعَ, aor. ـُـ ; (K;) inf. n. (S, Msb, K) of the first (S, Msb, TA) and of the third (TA) ضَرَاعَةٌ, (S Msb, K,) and (K) of the second (TA) ضَرَعٌ; (K;) *He was,* or *became, lowly, humble,* or *submissive;* (S, K;) and *low, abject,* or *abased;* (S, Msb, K;) إِلَيْهِ (K) and لَهُ [*to him*]: (TA:) or ضَرِعَ and ضَرَعَ signify *he lowered, humbled,* or *abased, himself,* (K, * TA,) [like تَضَرَّعَ, which is more commonly used in this sense,] *and made petition for a gift:* (TA:) and ضَرُعَ, (Msb, K, TA,) inf. n. ضَرَعٌ, (Msb,) or ضَرَاعَةٌ, (TA,) *he was,* or *became, weak;* (K, TA;) and it is said that the verb in this last sense is from ضَرِعَ in the sense expl. in the first sentence: so in the Mufradát [of Er-Rághib]: ضَرِعَ, likewise, like فَرِحَ [in measure], signifies *he was,* or *became, weak in body, slender, spare,* or *light of flesh:* and ضُرُوعٌ, [app. as an inf. n. of which the verb is ضَرِعَ,] the *being lean,* or *emaciated.* (TA.) For another explanation of ضَرَاعَةٌ, see 5. ___ [ضَرَعَ is made trans. by means of ب:] one says, ضَرَعَ بِهِ فَرَسُهُ *His horse humbled him,* or *abased him:* (O, K, TA:) or, as in the L, *overcame him.* (TA.) ___ ضَرَعَ مِنْهُ, said of an animal of prey, (IKtt, K, TA,) inf. n. ضُرُوعٌ, (K,) *He approached* (IKtt, K, TA) *him* i. e. a man, (IKtt, TA,) or *it* i. e. a thing. (K.) ___ See also the next paragraph.

2 **تَضْرِيعٌ** signifies The *drawing near,* or *approaching, by little and little, in a deceitful,* or *guileful, manner, going this way and that,* or *to the right and left;* (Ibn-'Abbád, O, K;) as also تَضَرُّعٌ : (K:) you say ضَرَّعَ and تَضَرَّعَ. (O, TA.) ___ And ضَرَّعَتِ الشَّمْسُ, (K,) inf. n. as above, (S, O,) *The sun approached the setting;* (S, O, K;) [like ضَجَّعَتْ;] and ضَرَعَتْ signifies the same; [like ضَجَعَتْ;] or *the sun set;* (K;) and ضَارَعَتِ الشَّمْسُ, inf. n. مُضَارَعَةٌ, signifies the same as ضَرَعَتْ and ضَرَّعَتْ. (TA.) ___ And ضَرَّعَتِ

القِدْرُ *i. q.* حَانَ أَنْ تُدْرِكَ [i. e. *The cookingpot approached,* or *attained, to the time of the cooking of its contents;* and so, app., ضارعت , accord. to the TA, but the passage in which this is there indicated presents an obvious mistranscription]. (S, O, K, TA. [In the CK, تُدْرَكَ is erroneously put for تُدْرِكَ.]) ___ And ضَرَّعَ الرُّبُّ [app. means *The rob,* or *inspissated juice, became nearly mature;* or] *the expressed juice was cooked, but its cooking was not complete.* (O, K, * TA. [In the CK, الرُّبَّ is erroneously put for الرُّبُّ, and طَبَخَ for طُبِخَ, and يُتَمَّ طَبْخُهُ for يَتِمَّ طَبْخُهُ.])

3 **مُضَارَعَةٌ** is *syn. with* مُشَابَهَةٌ: (S, O, Msb:) accord. to Er-Rághib, its primary meaning is The *sharing* [in a thing, or particularly *in the* ضَرْعٌ, or *udder*], like مُرَاضَعَةٌ, which is the sharing in sucking. (TA.) You say ضارعه *He,* or *it, resembled him,* or *it; was,* or *became like him,* or *it.* (K, TA.) And بينهما مُرَاضَعَةُ الكَاسِ ومُضَارَعَةُ الأَجْنَاسِ [*Between them two are the sipping of the wine-cup, and the resemblance of kinds;* or *compotation and congeniality*]: said in the A to be from الضَّرْعُ. (TA.) [See also an ex. voce تَحَلَّجَ.] ___ Also *i. q.* مُقَارَبَةٌ [meaning The *approaching* a thing]. (TA.) See 2, in two places.

4 **اضرعت** , said of a ewe or she-goat, *Her milk descended* [*into her udder,* i. e. *she secreted milk in her udder,* as is shown in the lexicons in many places, (see for instance, أَرَدَّتْ, and رِدَّةٌ,)] *a little before her bringing forth:* (S, O, K:) and [in like manner] said of a she-camel, *her milk descended from* (مِنْ [a mistranscription for فِى i. e. *into*]) *her udder near the time of bringing forth;* and the epithet applied to her is مُضْرِعٌ [without ة]: or, as in the A, said of a she-camel and of a cow, *her udder* (ضَرْعُهَا) *became prominent before bringing forth:* (TA:) or, said of a ewe or she-goat, *she showed herself to be pregnant, and became large in her udder.* (T in art. رمد.) And أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ [*She secreted milk,* or *became large, in the udder, at the time of bringing forth,* or *when about to produce the young,* like as one says كَانَ ذٰلِكَ عَلَى رَأْسِ فُلَانٍ expl. in art. رأس], said of a ewe or

goat. (S in arts. رمد and ربق [in both of which the meaning is clearly shown] and in art. دفع [in which last see several sentences].) ___ [Hence, app.,] أَضْرَعْتُ لَهُ مَالِى *I gave him liberally, unsparingly,* or *freely, my property.* (O, K. *) ___ And اضرعه signifies also *He,* or *it, lowered, humbled,* or *abased, him.* (S, O, K.) Thus, in a trad. of 'Alee, أَضْرَعَ ٱللّٰهُ خُدُودَكُمْ *May God lower,* or *humble,* or *abase, your cheeks.* (TA.) One says also, كَانَ مَزْهُوًّا فَأَضْرَعَهُ الفَقْرُ [*He was proud, haughty,* or *insolent, and poverty lowered,* or *humbled,* or *abased, him*]. (TA.) And it is said in a prov., الحُمَّى أَضْرَعَتْنِى لَكَ, (S, Meyd, A, O,) or لِلنَّوْمِ, (Meyd, O, K,) accord. to different relations, (Meyd, O,) [meaning *The fever abased me to thee,* or *to sleep;*] asserted by El-Mufaddal to have been first said by a certain man named Mureyr, to a Jinnee by whom he was carried off while sleeping under the influence of fever, after he had been making a fruitless search after his two brothers, Murárah and Murrah, who had also been carried off by Jinn: [his story is related at length in the O and TA, as well as by Meyd.; and is given in Har p. 568, and in Freytag's Arab. Prov. i. pp. 364-5:] the prov. is applied to the case of abasement on the occasion of need. (Meyd, O, TA.) ___ One says also, اضرعه إِلَيْهِ *He,* or *it, constrained him to have recourse to him,* or *it.* (TA.) ___ And اضرعه الحُبُّ *Love rendered him lean,* or *emaciated.* (TA.)

5 تضرّع *He lowered, humbled,* or *abased, himself:* (O, K, TA:) or *he addressed himself with earnest,* or *energetic, supplication:* (TA:) syn. ابتهل, to God (إِلَى ٱللّٰهِ): (S, O, K:) or *he manifested* ضَرَاعَة i. e. *severe poverty,* (O, TA:) *and want,* (TA,) to God: (O, TA:) or *i. q.* تَعَرَّضَ بِطَلَبِ الحَاجَة, (K, TA,) or يَطْلُبُ الحَاجَة; (CK;) you say, جَآءَ فُلَانٌ يَتَضَرَّعُ and يَتَعَرَّضُ i. e. *Such a one came asking,* or *petitioning, to another for a thing that he wanted.* (Fr, S, O.) [See also تَصَرَّعَ.] ___ Also *He writhed; and asked,* or *called, for aid,* or *succour.* (TA.) ___ And, said of the shade, *It contracted, shrank,* or *decreased;* or *it went away;* syn. قَلَصَ: (Ibn-'Abbád, O, K, TA:) and تَصَرَّعَ is a dial. var. thereof. ___ See also 2.

ضَرْعٌ a word of well-known meaning; (TA;) [properly and generally, the *udder*, but sometimes applied to the *dug*, or *teat:*] the ضَرْعٌ is *of every female that has a cloven hoof*, or *of the she-camel:* (S, O:) [i. e.] *of each of these:* (K:) or [*of the former only;* i. e.] *of the sheep* or *goat and of the cow* and *the like;* that of the camel being termed خُلْفٌ: (Lth, O, K:) it is, *to the clovenhoofed female, like the* ثَدْىٌ *to the woman:* (Msb:) or, *to cattle, like the* ثَدْىٌ *to the woman:* (Towsheeh, TA:) accord. to the IF, it is *of the sheep* or *goat* and *of other animals:* accord. to IDrd, *of the sheep* or *goat* [*only*]: AZ says, *it comprises the* أَطْبَآءٌ, *which are the* أَخْلَافٌ, *and in which are the* أَحَالِيلُ, *which are the orifices for the passing forth of the milk:* (O:) the pl. is ضُرُوعٌ. (O, Msb, K.) مَا لَهُ زَرْعٌ وَلَا ضَرْعٌ [lit. *He has not seed-produce nor an udder*] means *he has not anything:* (TA:) or it means *he has not land to sow, nor ewe* or *she-goat* or *she-camel* or *other animal having a* ضَرْعٌ. (O.) See also the next paragraph, in two places.

ضَرْعٌ *A like; a similar person* or *thing;* (IAar, O, K;) as also ضَرَعٌ : (IAar, TA in art. صرع:) and so صِرْعٌ (O, TA) and صَرَعٌ. (O and K and TA in art. صرع.) ___ And *A sort,* or *species:* and *a state, condition,* or *manner of being:* of a

thing: as also ضَرَعٌ : and so صِرْعٌ and صَرَعٌ. (TA in art. صرع.) ___ And *A strand of a rope:* (O, K:) and so صِرْعٌ: (O:) pl. ضُرُوعٌ. (O, K: and the CK adds أَضْرُعٌ.)

ضَرَعٌ *Lowly, humble, submissive,* or *in a state of abasement;* [originally an inf. n., and therefore, as an epithet,] applied to a single person and to a pl. number: (O:) and ضَارِعٌ signifies the same, applied to a single person; (O, Msb;) as also مُسْتَضْرِعٌ , (K, *TA:) accord. To Lth, one says, خَدُّكَ ضَارِعٌ , (O,) and أَضْرَعُ , which signifies the same, (Ham p.

344,) and جنبك ضارِعٌ , [meaning, as is implied in the O, *Thy cheek is lowly* &c., and so *thy side*, and the like is said in the Ham p. 590,] and أَنْتَ ضارِعٌ [*Thou art lowly* &c.]: (O:) and the pl. of ضارِعٌ is ضرعة and ضروع: (TA:) or ضارِعٌ signifies, and so ضرِعٌ , and [in an intensive sense] ضروع and ضرعة , *lowering, humbling,* or *abasing, himself:* (K:) or *thus, and making petition for a gift:* (TA:) and ضرَعٌ signifies *weak;* (S, Mgh, Msb, K:) as also ضرِعٌ ; (K;) the former (Msb, K) originally an inf. n. (Msb) [and therefore, as an epithet,] applied to a single person and to a pl. number: (K:) and ضرَعٌ and ضارِعٌ *small;* applied to anything: or *small in age, weak,* (K, TA,) *and lean, spare,* or *light of flesh:* (TA:) and ضارِعُ الجسمِ, (S,) and ضرِعٌ , (TA,) *lean, spare,* or *light of flesh, and weak, in the body;* (S, TA;) applied to a man: (S:) and ضرَعٌ applied to a colt, *not having strength to run,* (K, TA,) *by reason of the smallness of his age.* (TA.) Also *Cowardly,* or *weak-hearted:* you say, هو ورع ضرَعٌ [both app. meaning the same]. (TA.) And, applied to a man, *Inexperienced in affairs; ignorant;* or *in whom is no profit nor judgment;* syn. غُمْرٌ. (TA.)

ضرِعٌ : see ضرَعٌ, in three places.

ضرَعة : see ضرَعٌ. ___ It is also a pl. of ضارِعٌ [as mentioned above, voce ضرَعٌ]. (TA.)

ضرُعة سببة occurs in a trad. as meaning *A reviler of men, who becomes like them* and *equal to them.* (TA.)

ضروع : see ضرَعٌ.

ضرُوعٌ pl. of ضرْعٌ [q. v.]. (O, Msb, K.) ___ Also *A species of grape,* (AHn, O, K.) *growing in the Saráh* (السَّراة), (AHn, O,) *white, large in the berries,* (AHn, O, K,) *having little juice, great in the bunches, like the sort of raisins called* طَائفى. (O.) It is also a pl. of ضارِعٌ [as mentioned above, voce

ضَرْعٌ]. (TA.)

ضَرِيعٌ and ضَرِيعَةٌ (IF, S O, K) and ضَرْعَآءُ, (O, K,) applied to a ewe or she-goat, *Large in the* ضَرْعٌ [or *udder*]; (IF, S, O, K;) and in like manner applied to a woman: (K:) or ↓ the last is applied to a woman as meaning *large in the breasts,* and in like manner to a ewe or she-goat: (IDrd, TA:) or, accord. to the L, the second and ↓ third, as first expl. above, are applied to a ewe or she-goat, and to a camel; and the first is applied to a ewe or she-goat, as meaning *goodly in the* ضَرْعٌ. (TA.) Also, the first of these words, (O, K;) mentioned in the Kur lxxxviii. 6, (O,) *i. q.* شِبْرِقٌ; (O, K;) which is *A bad sort of pasture, upon which the pasturing cattle do not make* (لَا تَعْقِدُ) *fat nor flesh, and which renders them in a bad condition if they do not quit it and betake themselves to other pasture;* (AHn, O;) or, accord. to IAth, the شبرق is *a certain plant in El-Hijáz, having large thorns:* (TA:) or, the *plant called* شِبْرِقٌ *that is dried up;* (Fr, S, O, K;) شبرق being its appellation when it is in its fresh state; (Fr, K, TA;) the people of El-Hijáz call it ضريع in its dry state; (Fr, TA;) and it is [said to be] a plant which the beast will not approach, because of its bad quality: (K:) and (K) *what is dry of any tree;* (Ibn-'Abbád, O, K;) accord. to some, peculiarly, of the عَرْفَجٌ and خُلَّةٌ; (TA;) or [*any*] *dry herbage:* (TA in art. بحث:) and, (K,) accord. to Lth, (O,) *a certain plant in water that has become altered for the worse by long standing or the like, having roots that reach not to the ground:* (O, K:) or *a certain thing in Hell, more bitter than aloes, and more stinking than the carcass, and hotter than fire;* (K, TA;) *the food of the inmates of Hell;* but this was unknown to the [pagan] Arabs: (TA:) and, (K,) as some say, (O,) *a certain plant,* (K, O,) *green,* (O,) thus in the L, but in the Mufradát *red,* (TA,) *of fetid odour, cast up by the sea,* (O, K,) *light, and hollow:* (TA:) and, (K,) accord. to Abu-l-Jowzà, (O,) the *prickles of the palm-tree:* (O, K:) and, (K,) accord. to IAar, (O,) the [*thorny tree called*] عَوْسَجٌ, *in its fresh state.* (O, K.) ___ Also *Wine:* or *thin wine:* (K:) or *thin*

beverage. (Ibn-'Abbád, O, K.) ___ And the *skin that is upon the bone, beneath the flesh* (Lth, O, K) *of the rib:* (Lth, O:) or the *integument upon it.* (TA.)

ضَارِعٌ : see ضَرَعٌ, in seven places. ___ نُجُومٌ ضَوَارِعُ mean *Stars inclining to setting,* or *to the places of setting.* (A and TA in art. خضع.)

أَضْرَعُ : see ضَرَعٌ: and for its fem., ضَرْعَآءُ, see ضَرِيعٌ, in three places.

مُضْرِعٌ an epithet applied to a she-camel [and app. to a ewe or she-goat]: see 4.

مُضَرِّعٌ [part. n. of the intrans. verb ضَرَّعَ. ___ In the TA, voce مصرع, كَثْءٌ, which is evidently a mistranscription for مُضَرِّعٌ, is expl. as an epithet applied to a preparation of أَقِطٌ (q. v.) as meaning *Such as has become thick,* or *coagulated, and almost thoroughly cooked:* on the authority of AHát.]

المُضَارِعُ [as a conventional term of grammar] *The future tense;* [or rather *the aorist;* for it is properly *the present,* and tropically *the future:*] so called because it resembles nouns in admitting the desinential syntactical signs. (TA.)

مُسْتَضْرِعٌ : see ضَرَعٌ.

ضرغم

Q. 1 **ضَرْغَمَتِ الأَبْطَالُ** , [inf. n. ضَرْغَمَةٌ,] *The men of valour acted like lions;* as also تَضَرْغَمَتْ : (K:) or, as some say, الضَّرْغَمَةُ and التَّضَرْغُمُ signify *the choosing of valiant men* [app. *as antagonists*] *in war,* or *battle.* (TA.) And you say, ضَرْغَمَ الأَبْطَالُ بَعْضُهَا بَعْضًا فِى الحَرْبِ [*The men of valour attacked one another like lions in war,* or *battle*]. (S, TA.)

Q. 2 **تَضَرْغَمَ** : see what precedes, in two places.

ضَرْغَمٌ , or ضِرْغِمٌ: see the next paragraph.

ضِرْغَامٌ , (MA, K, and so in some copies of the S,) and ضِرْغَامَةٌ , (MA, K, and so in other copies of the S,) and ضِرْغِمٌ , (MA,) or ضَرْغَمٌ , like جَعْفَرٌ, (K, TA,) The *lion:* (S, MA, K:) or *a lion accustomed to prey, strong, and bold.* (TA.) ___ And الضِّرْغَامُ is also applied to *The constellation of the Lion.* (Ham p. 110.)

ضِرْغَامَةٌ : see ضِرْغَامٌ. ___ Hence, as being likened to a lion, (TA,) *Courageous;* (K, TA;) as an epithet applied to a man. (TA.) ___ And A *powerful* stallion [camel]. (K.) ___ And A *strong* man; (K, TA;) as being likened to a lion. (TA.) ___ And ضِرْغَامَةٌ مِنْ طِينٍ is said in the Nawádir el-Aaráb to mean *Slime,* or *mire.* (TA.)

ضرم

1 ضَرِمَتِ النَّارُ, (S, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. ضَرَمٌ; (Msb, TA;) and اضطرمت, and [in an intensive sense] تضرّمت; (S, Msb, K;) *The fire became kindled;* or *it burned up, burned brightly* or *fiercely, blazed,* or *flamed;* syn. الْتَهَبَت, (S, Msb,) or اشْتَعَلَت. (K.) ___ And ضَرِمَ الشَّىْءُ *The thing was,* or *became, intensely hot.* (S, K. *) ___ And ضَرِمَتِ الحَرْبُ, and اضطرمت, and [in an intensive sense] تضرّمت, *The war was,* or *became, kindled;* or *it burned fiercely,* or *raged.* (TA.) ___ And ضَرِمَ, (S, Msb, K,) inf. n. as above, (Msb,) said of a man, (S, Msb,) *He was,* or *became, vehemently hungry:* (S, Msb, K, TA:) or *he burned with hunger:* said by Z to be tropical: (TA:) and so تضرّم جُوعًا, syn. تَحَرَّقَ. (TA in art. حرق.) And one says of him who is vehemently hungry, ضَرِمَ شَذَاهُ [lit. *His flies have become vehemently hungry,* or *burning with hunger*]. (S in art. شذو.) ___ And ضَرِمَ فِى الطَّعَامِ, (K,) inf. n. as above, (TA,) *He applied himself to the eating of the food vigorously,* or *with energy, not pushing away aught thereof.* (K, TA.) ___ And ضَرِمَ عَلَيْهِ (Msb, * K) *His anger became violent* [*against him*]: (Msb:) or *he burned with anger against him;* as also تضرّم عليه; (K;)

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or the latter signifies *he became angered against him:* (S, TA:) and اضطرم عليه *he was,* or *became, angry with him.* (TA.) ___ And ضَرِمَ said of a horse, *He ran vehemently* [or *ardently*]: and they say also ضَرِمَ الرَّقَاقَ, [or perhaps correctly ضَرِمَ فِى الرَّقَاقِ,] meaning *He ran vehemently in a tract of soft ground:* (TA:) and اضطرم جريه [*His running was,* or *became, vehement,* or *ardent,*] is likewise said of a horse. (As, S * and K * in art. مج.)

2 **ضَرَّمَ** see the next paragraph.

4 **اضرم النَّارَ**, (S, Msb, K,) inf. n. إِضْرَامٌ; (Msb;) and ضَرَّمَهَا, (S, K,) but this is with teshdeed to denote intensiveness [of the signification]; (S;) and استضرمها, (K,) in which the prefix is not meant to denote demand; (TA;) *He kindled the fire;* or *made it to burn up, burn brightly* or *fiercely, blaze,* or *flame;* (S, Msb, K;) syn. أَوْقَدَهَا, (K,) or أَشْعَلَهَا. (S in art. شعل.)

5 **تَضَرَّمَ** see 1, in four places.

8 **إِضْتَرَمَ** see 1, in four places. ___ One says also, اضطرم المشيبُ *Whiteness of the hair became glistening* (اشتعل, K, TA) *and much in degree.* (TA.) ___ And اضطرم الشَّرُّ بينهمْ *Evil became excited among them.* (TA.) ___ [And اضطرم is said of a stallion-camel meaning *He was,* or *became, excited by lust,* or *by vehement lust:* see its part. n., below.]

10 **إِسْتَضْرَمَ** see 4.

ضِرْمٌ and ضُرْمٌ, K, TA,) the former of which is that commonly known, (TA,) *A species of tree* or *plant* (شجر) *of sweet odour,* (K, TA,) *found in the mountains of Et-Táïf and El-Yemen,* (TA,) *the fruit of which is like the acorn, and the flower like that of the* [*species of marjoram called*] سعتر, (K, TA,) *fed upon by bees,* (TA,) *and the honey thereof has an excellent quality,* K, TA,) *and is called* عسل الضُّرْمة: (TA: [ضرمة being the n. un.:]) or it is *what is called in the ancient Greek language* أُسْطُوخُودُوس [app. a mode of writing , gen. of ; for it is applied in the present day to *stœchas,* commonly called *French lavender*]. (K, TA.)

ضِرْمٌ : see ضِرْمَةٌ, in two places: ___ and ضِرَامٌ.

ضَرِمٌ [part. n. of 1: *Becoming kindled;* &c. ___ And hence, *Burning with hunger;* or] *vehemently*

hungry; (Msb;) [or simply] *hungering,* or *hungry:* (S, K:) or [*burning with anger;* or] *violently angry.* (Msb.) ___ And A beast of prey *in a state of excitement by lust.* (TA.) ___ And A horse *that runs vehemently* [or *ardently*]; (S, K, TA;) and so ضَرِمُ العَدْوِ. (TA.) ___ And The *young one of the eagle.* (S, K.)

ضَرَمَةٌ *A palm-branch with its leaves upon it,* or *a* شَيِحَة [i. e. *plant of one of the species of wormwood called* شيح], *having fire* [*kindled*] *in its extremity:* (S, K:) pl. [or rather coll. gen. n.] ضَرَمٌ. (S.) [Hence,] one says, مَا بِهَا نَافِخُ ضَرَمَةٍ, [in the CK, ضَرْمَة, and in my MS. copy of the K ضَرَمَةٍ, both of which are wrong, *There is not in it* (namely, the house, الدَّار,) *a blower of a* ضَرَمَةٍ,] meaning, *anyone.* (S, K, TA.) ___ ___ Also *A live coal.* (K.) ___ And *Fire,* (K, TA,) itself, as some say; (TA;) or so ضَرَمٌ, (Ham p. 77, and Har p. 27,) sometimes. (Ham ibid.)

ضِرَامٌ [is like the inf. n. ضَرَمٌ used as a simple subst., signifying] *A kindling,* or *burning up, burning brightly* or *fiercely, blazing,* or *flaming,* of fire, (S, A, TA,) in [the species of high, coarse grass called] حَلْفَآء, and the like thereof: (S, TA:) [and] the *blazing,* or *flaming,* of the [plant called] عَرْفَج [q. v.]. (Mgh.) ___ [See also a phrase mentioned voce ضِرَاس.] ___ Also (S) *Fragments,* or *broken pieces, of firewood,* (S, K,) *in which fire quickly kindles,* or *burns up, burns brightly* or *fiercely, blazes,* or *flames:* (S:) or *such as is weak and soft* (K, TA) *thereof:* (TA:) *such as has* [i. e. *leaves*] *no live coals:* (K, TA:) pl. of ضَرَمٌ; which is expl. in the A as meaning *slender firewood;* (TA;) or which means *firewood,* and *what is thrown into fire* [*as fuel*]: (Har p. 27:) or ضِرَامٌ signifies *firewood that has kindled,* or *burned up,* &c.: as also ضِرَامَةٌ. (K.)

ضَرِيمٌ *i. q.* حَرِيقٌ, (S, A, TA,) [as meaning] *Burnt with,* or *in, fire:* (KL:) in the K, the word expl. as signifying حَرِيقٌ is said to be like حَيْدَرٌ, i. e. ضَيْرَمٌ. (TA.) ___ And *Burning in the bowels.* (TA.)

ضَرِيمٌ The *gum of a certain tree.* (K.)

ضَرَامَةٌ : see ضَرَامٌ, last explanation. Also The *terebinth-tree.* (K.)

ضَيْرَمٌ : see ضَرِيمٌ.

مُضْطَرِمٌ A stallion [camel] *excited by lust,* or *by vehement lust.* (TA.)

ضرو

1 **ضَرِىَ بِهِ** , (S, M, Msb, K,) aor. ـَـِ , (S, Msb, K,) inf. n. ضَرَاوَةٌ (S, M, Msb, K) and ضَرًا (M, Msb, K) and ضَرًى and ضَرَآءَةٌ, (K, TA, [the last in the CK written ضَرَاة,]) *He was,* or *became, attached, addicted,* or *devoted, to it;* (S, M, K, TA;) and (TA) *he habituated,* or *accustomed, himself to it,* (M, * Msb, K, * TA,) *so that he could hardly,* or *in nowise, withhold himself from it;* (TA;) and *emboldened himself to do it* or *undertake it* or *the like:* and *he kept,* or *clave, to it;* and *became attached, addicted,* or *devoted, to it; like the animal of prey to the chase.* (Msb.) [And ضَرِيه occurs in the M, in art. مرس, in explanation of تَمَرَّسَ به, app. for ضَرِىَ به, in the same sense.] It is said in a trad., إِنَّ لِلْإِسْلَامِ ضَرَاوَةً i. e. *Verily there is a habituating and an attachment of oneself to El-Islám;* meaning, one cannot withhold himself from it. (TA.) And in a saying, (S,) or trad., (M, TA,) of 'Omar, إِيَّاكُمْ وَهٰذِهِ المَجَازِرَ فَإِنَّ لَهَا ضَرَاوَةً كَضَرَاوَةِ الخَمْرِ (S, M, TA) i. e. [*Avoid ye these places where cattle are slaughtered and where their flesh is sold, for*] *there is a habituating of oneself to them, and a yearning towards them, like the habituating of oneself to wine;* for he who habituates himself to flesh-meat hardly, or in nowise, withholds himself from it, and becomes extravagant in his expenditure. (TA. [See also مُجْزِر.]) And one says of a dog, ضَرِىَ بِالصَّيْدِ, (S, M, Mgh, K,) [in Har p. 579 فِى الصَّيْدِ, which I do not find elsewhere,] aor. ـَـِ , (S,) inf. n. ضَرَاوَةٌ, (As, S, Mgh,) or ضَرًى and ضَرَآءٌ and ضَرَآءَةٌ, (M, K,) the last on the authority of AZ, (M,) *He became habituated,* or *accustomed, to the chase.* (S, Mgh, TA.) And ضَرِيَتِ الجَرَّةُ بِالخَلِّ [*The jar became seasoned with vinegar*] and بِالنَّبِيذِ [*with must* or *the like*]. (TA.) And ضَرِىَ النَّبِيذُ *The* نبيذ *became strong* [by remaining several days in the jar or skin]. (TA.) ضَرَا, (S, K,) aor. ـُـ , inf. n. ضَرْوٌ, (S,) or ضُرُوٌّ, (K,) said of a vein, *It shed blood:* (S, K:) or, accord. to the T, *it quivered, and gushed with blood* or

made a sound by reason of the blood coming forth: Z says that the form of the verb is altered because of the alteration of the meaning. (TA.) And ضَرَى, (M, K,) aor. ـِ, (K,) [likewise] said of a vein, (M,) signifies *It flowed,* (M, K, TA,) and *ran* [*with blood*]; on the authority of IAar. (TA.) And ضَرَا, aor. ـُ, said of a wound, *It ceased not to flow* [*with blood*]. (IAth, TA.) And ضَرَا, inf. n. ضَرْو [whether ضَرْوٌ or ضُرُوٌّ is not shown], said of a man, *He hid,* or *concealed, himself.* (IKtt, TA. [See also 10.])

2 **ضَرَّاهُ بِهِ**, (M, Msb, K;,) inf. n. تَضْرِيَةٌ; (K;;) and اضْرَاهُ ; (Msb, K;;) *He caused him to become attached, addicted,* or *devoted, to it;* (M, Kudot;, TA;) *he habituated,* or *accustomed, him to it,* (M, * Msb, Kudot;, * TA,) [*so that he could hardly,* or *in nowise, withhold himself from it;* (see 1, first sentence;)] and *emboldened him to do it* or *undertake it* or *the like.* (Msb.) And ضَرَّى الكَلْبَ بِالصَّيْدِ, (S;, * Mgh,) inf. n. as above; (Sudot;, Mgh;) and اضْرَاهُ بِهِ, (S, Mgh, TA, ast;) inf. n. إِضْرَآءٌ; (Mgh;) *He habituated,* or *accustomed, the dog to the chase;* (S, Mgh, TA;) and *incited him,* or *caused him to become attached* or *addicted, thereto.* (S.)

4 **أَضْرَوْ** see the next preceding paragraph in two places.

10 **اسْتَضْرَيْتُ لِلصَّيْدِ** *I deluded,* or *circumvented, the object,* or *objects, of the chase, at unawares.* (S. [See also 1, last meaning.])

ضُرُوٌّ : see the next paragraph, in three places.

ضَرْوٌ *A dog,* (M,) or *young dog,* (S, Kudot;,) *such as is termed* ضَارٍ [i. e. *habituated,* or *accustomed, to the chase*]; (S, M, K;) as also ضَرِيٌّ : (K, TA: [in the CK, كالضَّرَى is erroneously put for كَالضَّرِىِّ :]) the latter word is like غَنِيٌّ: (TA:) the fem. of the former is with ة: and the pl. [of pauc.] أَضْرٍ [originally أَضْرُوٌ] and [of mult.] ضَرَآءُ. (S, M.) And *A taint* of جُذَامٍ [or elephantiasis]: (M, K:) occurring in a trad. in which it is said of Aboo-Bekr, أَكَلَ

مَعَ رَجُلٍ

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به ضَرْوٌ مِنْ جُذَامٍ [*He ate with a man in whom was a taint of elephantiasis*]: it is from [the inf. n.] الضَّرَاوَةُ; as though the disease became attached, or habituated, to the person: (M, TA:) mentioned by Hr in the Ghareebeyn: (M:) or, as some relate it, the word is with the fet-h, [i. e. ضَرْوٌ ,] and is from ضَرَا said of a wound, the meaning being *in whom was a wound having an incessant flowing.* (TA.) Also, and ضَرْوٌ , *A species of tree, of sweet odour, with* [*the wood of*] *which the teeth are rubbed and cleansed, and the leaves of which are put into perfume;* (M, TA;) *i. q.* مَحْلَبٌ [q. v.]; so says Lth: (TA:) AHn says, *the places of its growth are mostly in ElYemen;* (M, TA;) and some say that the ضَرْوُ is the بُطْمُ [or *terebinth-tree,* or the *fruit thereof*]: (M:) AHn says also, *it is of the trees of the mountains, and is like the great oak,* (M, TA, *) *having clusters* [*of berries*] *like those of the oak, but its berries are larger; its leaves are cooked, and, when thoroughly cooked, are cleared away, and the water thereof is returned to the fire, and coagulates,* (M, TA,) *becoming like* قُبَيْطَآءُ [q. v.], (M,) *and is used medicinally as a remedy for roughness of the chest and for pain of the fauces:* (M, TA:) or the *gum of a certain tree called the* كَمْكَامُ [i. e. the *cancamum-tree*], *brought from El-Yemen:* (S:) or this is a mistake, for it is the *tree so called, not its gum:* (K:) [but] it is said in the T, on the authority of AHn, that كَمْكَامُ signifies the bark (قِرْفُ) of the tree called ضَرْوٌ: and some say that it is the resin (عِلْكُ) of the ضَرْوُ: and in the Moheet of Ibn-'Abbád it is said that كَمْكَامُ signifies the bark (قِرْفُ, or, as some say, لِحَآءُ,) of the tree called ضَرْوٌ, and is an aromatic perfume: (TA:) and (K, TA) IAar says, (TA,) the ضَرْوُ is the حَبَّةُ خَضْرَآءُ [or *fruit of the terebinth-tree*], (K, TA,) *which is also sometimes used for rubbing and cleansing the teeth: when a girl rubs and*

cleanses her teeth with a stick of the tree called ضَرْو *the saliva with which the stick is moistened from her mouth is like honey:* (TA:) and the word is also pronounced ضَرْو . (K.)

ضَرَآءٌ *A level tract of land in which are beasts of prey and a few trees:* (M, K:) or *a piece of land,* or *ground, that conceals one:* (AA, TA:) and *trees, &c., that conceal one:* (M:) or *a thicket;* or *tangled,* or *luxuriant,* or *abundant and dense, trees; in a valley.* (S, K.) One says, تَوَارَى الصَّيْدُ مِنِّى فِى ضَرَآءِ الوَادِى [*The game hid itself from me in the tangled,* or *luxuriant,* or *abundant and dense, trees of the valley*]. (S.) And فُلَانٌ يَمْشِى الضَّرَآءَ, with fet-h, meaning *Such a one goes along lurking among the trees that conceal him.* (S.) And هُوَ يَدِبُّ لَهُ الضَّرَآءَ وَيَمْشِى لَهُ الخَمَرَ [*He creeps to him in the thicket, and walks,* or *goes along, to him in the covert of trees*]: said of a man when he deludes, or circumvents, his companion: (S:) but accord. to IAar, ضرآء here means *a low,* or *depressed, place.* (Meyd.) And فُلَانٌ لَا يُدَبُّ لَهُ الضَّرَآءُ [app. meaning *The thicket will not be crept through to such a one:* but mentioned after the last of the explanations here following]. (M.) [See also ضَرَّآءُ, in art. ضر.] ___ [It is said that] it signifies also The *hiding* or *concealing, oneself:* (AA, K, TA:) [or] the *walking,* or *going along, in that which conceals one from him whom one beguiles,* or *circumvents.* (M.)

ضَرَآءٌ , a pl. epithet, [of which the sing. is probably ضُرِىٌّ ,] *Courageous:* hence, in a trad., إِنَّ فِينَا ضَرَآءَ ٱللّٰهِ [*Verily among us are the champions of God*]. (TA.)

ضَرِىٌّ : see ضَرْو, first sentence. ___ Applied to a vein, (S, M, K, TA,) *Flowing;* as also ضَارٍ : (M:) or *flowing much;* (TA;) *of which the blood hardly,* or *in nowise, stops;* (S, K, TA;) as though it were habituated to the flowing. (TA.) ___ See also ضَرَآءٌ.

ضَارٍ *Attached, addicted,* or *devoted,* to a thing; (TA;) *habituated,* or *accustomed,* thereto, (Msb,

TA,) *so as hardly,* or *in nowise, to withhold himself* therefrom; (TA;) and *emboldening himself* to do it or undertake it or the like: and *keeping,* or *cleaving,* thereto; *being attached, addicted,* or *devoted,* to it; *like the animal of prey* to the chase. (Msb.) [Hence,] كَلْبٌ ضَارٍ, (S, Mgh,) or كَلْبٌ ضَارٍ بالصَّيْدِ, (M, K,) *A dog habituated,* or *accustomed, to the chase:* (S, Mgh, TA:) and كَلْبَةٌ ضَارِيَةٌ. (S. [See also ضَرْوٌ, first sentence.]) [كَلْبٌ ضَارٍ بالصَّيْدِ is also expl. in the TA by the words إِذَا تَطَعَّمَ بِلَحْمِهِ, app. meaning *A dog having his appetite excited by tasting the flesh of the game.*] ضَوَارٍ [is pl. of ضَارٍ applied to an irrational animal, and as such] signifies [*Animals accustomed to prey; rapacious,* or *ravenous, beasts;* and particularly] *lions.* (TA.) And المَوَاشِى الضَّارِيَةُ *The cattle that are in the habit of pasturing upon peoples' seed-produce.* (Nh, TA.) And بَيْتٌ ضَارٍ باللَّحْمِ *A house,* or *tent, in which flesh-meat is habitually found so much that its odour remains in it.* (TA.) And سِقَآءٌ ضَارٍ باللَّبَنِ, thus correctly, as in the M, but in [some of] the copies of the K بالسَّمْنِ, (TA,) *A skin in which milk is long kept so that its flavour becomes good.* (M, TA.) And جَرَّةٌ ضَارِيَةٌ بالخَلِّ and بالنَّبِيذِ [*A jar become seasoned with vinegar* and *with must* or *the like*]. (M, TA.) الإِنَآءُ الضَّارِى, occurring in a trad. of 'Alee, is said to mean *The jar that runs* [or *leaks*]; and the drinking from it is forbidden because it renders the drinking troublesome: thus expl. by IAar: but it is also expl. as meaning *the wine-jar that has become seasoned with wine* (ضَرِىَ بالخَمْرِ); so that when نَبِيذٌ is put into it, it becomes intoxicating. (TA.) And عِرْقٌ ضَارٍ means *A vein shedding blood:* (S, K, TA:) [or *quivering, and gushing with blood* or *making a sound by reason of the blood coming forth:* (see the verb:)] or *flowing,* or *running:* (TA: see ضَرِىٌّ:) or *accustomed to be opened, and therefore when the time for it is come and it is opened, emitting its blood more quickly.* (TA.)

ضری

ضرو See **ضری**

ضع

1 **ضَعٌّ** , (S, O, K,) an inf. n. of which the verb is ضَعَّ, aor. ـُـ , (TK,) The *breaking*, or *training*, (S,) or *training well*, (IAar, O, K,) a he-camel, (IAar, S, O, K,) and a she-camel, not previously trained: (IAar, O, K:) or the *saying* to a camel ضَعْ *in order that he may become well trained.* (Th, S, O, K.)

R. Q. 1 **ضَعْضَعَهُ** , (inf. n. ضَعْضَعَةٌ, TK,) *He threw it down*, or *pulled it down*, [or *rased it*,] *to the ground;* (S, O, K;) namely, a building. (S, O.) ___ And ضَعْضَعَهُ الدَّهْرُ *Time*, or *fortune, lowered, humbled*, or *abased him;* (S, O;) and so تَضَعْضَعَ بِهِ الدَّهْرُ. (TA.) [See also ضَعْضَعَةٌ below.]

R. Q. 2 **تَضَعْضَعَتْ أَرْكَانُهُ** , referring to a building, *i. q.* اتَّضَعَتْ, (S,) i. e. [*Its angles*, or *corners*, or *its sides*,] *sank down;* and *became in a state of ruin.* (PS.) ___ And تضعضع said of a man, (S, O,) *He was*, or *became, lowly, humble, submissive*, or *abased;* (S, O, K;) [or *he lowered, humbled*, or *abased, himself;*] لآخَرَ [*to another*], (S,) or لِغَنِىٍّ [*to a rich person*]. (O.) Hence, (S,) Aboo-Dhu-eyb says,

* وَتَجَلُّدى لِلشَّامِتِينَ أُرِيهُمُ *
* أَنِّى لِرَيْبِ الدَّهْرِ لَا أَتَضَعْضَعُ *

[*And my constraining myself to behave with hardiness to those who rejoice at my misfortune: I show them that I will not humble myself to the evil accidents of time*]. (S, * O.) ___ And *He became poor:* (O, K:) as though from ضَعَّ: (O:) and تصعصع is a dial. var. thereof, on the authority of Aboo-Sa'eed. (TA.) ___ And *He became weak, and light in his body, by reason of disease*, or *of grief.* (TA.) ___ And تضعضع مالُهُ *His property became little.* (TA.) ___ See also

R. Q. 1.

ضَعْ : see the first paragraph above.

ضَعْضَعٌ : see ضَعْضَاعٌ.

ضَعْضَعَةٌ inf. n. of ضَعْضَعَهُ [q. v.]. (TK.) ___ And [as though inf. n. of ضُعْضُعٌ] *Lowliness, humility,* or *submissiveness:* (TA, and Ham p. 369:) [as used in the present day, *a state of depression; languor; weakness;* and *poverty:*] and *hardship,* or *adversity.* (TA.)

ضَعْضَاعٌ *Weak:* applied in this sense to anything. (S, O, K.) ___ And A man *without judgment,* (S, O, K,) *and without prudence,* or *precaution,* or *discretion;* (O, K;) and ضَعْضَعٌ signifies the same, (S, O, K,) being a contraction of the former word. (S, O.)

مُتَضَعْضِعٌ [the part. n. of R. Q. 2, q. v.,] is used by the Arabs as meaning A *poor* man. (O.)

ضعف

1 **ضَعُفَ** , (S, O, Msb, K,) and ضَعَفَ, (O, Msb,

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K,) the latter on the authority of Yoo, (O,) or of Lh, (L,) aor. of each ـُ , (Msb, K,) inf. n. ضُعْف and ضَعْف (S, * O, * Msb, K) [and app. ضَعْف (q. v. infrà) or this is a simple subst.] and ضَعَافَة and ضَعَافِيَة, (K,) all of which are inf. ns. of the former verb, (TA,) or the first, which is of the dial. of Kureysh, is of the former verb, and the second, which is of the dial. of Temeem, is of the latter verb, (Msb,) *He*, or *it, was*, or *became, weak, feeble, faint, frail, infirm*, or *unsound;* ضُعْف and ضَعْف being the *contr. of* قُوَّة, (S, O, Msb, K,) and *of* صِحَّة; (Msb;) and both of them may be used alike, in every relation; or, accord. to the people of El-Basrah, both are so used; so says Az; (TA;) but some say that the former is used in relation to the body, and the latter in relation to the judgment or opinion. (O, Msb, K: but this is omitted in my copy of the TA.) ___ ضَعُفَ عَنِ الشَّىْءِ means *He lacked strength*, or *power*, or *ability, to do* or *accomplish*, or *to bear, the thing;* [*he was weak so as to be disabled*, or *incapacitated, from doing*, or *accomplishing*, or *from bearing, the thing;*] syn. عَجَزَ عَنْهُ, (Msb in art. عجز,) or عَجَزَ عَنِ احْتِمَالِهِ. (Msb in the present art.) ___ [See also ضَعْف below.] ضَعُفَ also signifies *It* (a thing) *exceeded;* syn. زَادَ. (L, TA.) ___ And you say, ضَعُفْتُ القَوْمَ (Lth, O, K, *) aor. ـُ , (O,) or ـَ , (K, TA,) inf. n. ضَعْف; (O;) [and app. ضَعُفْتُ عَلَيْهِمْ, like as you say زِدْتُ عَلَيْهِمْ;] *I exceeded the people*, or *party, in number, so that I and my companions had double*, or *several-fold, the number that they had.* (Lth, O, K. *) ___

See also 3.

2 **ضَعَّفَهُ** , inf. n. تَضْعِيف: see 4: and see also المُضَعَّف. ___ Also *He reckoned*, or *esteemed, him* ضَعِيف [i.

e. *weak,* &c.]; (O, K;) and so استضعفه , (S, O, Msb, K,) and تضعّفه : (O, K:) or استضعفه signifies *he found him to be so;* (TA;) or *he asserted him to be* (جعلَه) *so;* (Msb;) or, as also تضعّفه , *he* [*esteemed him to be so, and therefore*] *behaved proudly, haughtily,* or *insolently, towards him, in respect of worldly things, because of* [*his*] *poverty, and meanness of condition.* (IAth, TA.) [*The people of El-Koofeh have overcome me: I employ as governor over them the believer, and he is esteemed weak; and I employ as governor over them the strong, and he is charged with unrighteousness:*] غَلَبَنِى أَهْلُ الكُوفَةِ أَسْتَعْمِلُ عَلَيْهِمُ المُؤْمِنَ فَيُضَعَّفُ وأَسْتَعْمِلُ عَلَيْهِمُ القَوِىَّ فَيُفَجَّرُ is a saying mentioned in a trad. of 'Omar. (TA.) ___ And *He attributed,* or *ascribed,* (O, K,) *to him,* i. e. a man, (O,) or *to it,* i. e. a tradition, [&c.,] ضَعْف [meaning *weakness,* app., in the case of a man, *of judgment,* and in the case of a tradition &c., *of authority*]. (O, K, TA.) And *He doubled it,* or *made it double, covering one part of it with another part.* (TA.)

___ See also the next paragraph, in two places.

3 **ضاعفه** , (S, O, K,) inf. n. مُضَاعَفَةٌ; (S, Msb;) and ضعّفه , (S K,) inf. n. تَضْعِيفٌ; (S, O, Msb;) and اضعفه , (S, O, K,) inf. n. إِضْعَافٌ; (S, Msb;) all signify the same; (S, K;) i. e. *He doubled it,* or *made it double,* or *two-fold;* (O, K;) [and *trebled it,* or *made it treble,* or *three-fold;* and *redoubled it,* or *made it several-fold,* or *manyfold;* i. e. *multiplied it;* for] Kh says, التَّضْعِيفُ signifies *the adding to* a thing *so as to make* it *double,* or *two-fold;* or *more* [i. e. *treble,* or *threefold;* and *several-fold,* or *many-fold*]; (S, O, Msb;) and so الإِضْعَافُ, and المُضَاعَفَةُ; (S, Msb;) and ضعفه , without teshdeed, signifies the same as ضاعفه. (Ham p. 257.) The saying, in the Kur [xxxiii. 30], يُضَاعَفْ لَهَا العَذَابُ ضِعْفَيْنِ, (Mgh, O, K,) in which AA read يُضَعَّفْ , (TA,) accord. to AO, (Mgh, O,) means, *The punishment shall be made to her three punishments;* (Mgh, O, K;) for, he says, she is to be punished once; and when the punishment is doubled twofold, [or is repeated twice,] the one

becomes three: (TA:) he adds, (O,) and the tropical meaning of مَجَازٌ يُضَاعَفُ (يُضَاعَفُ [for which مَجَازٌ يُضَاعَفُ is erroneously put in the CK]) is two things' being added to a thing so that it becomes three: (O, K:) but Az disapproves this, saying that it is peculiar to the tropical and the common conventional speech, whereas the skilled grammarians state the meaning to be, *she shall be punished with twice the like of the punishment of another;* (Mgh;) [so that it may be rendered *the punishment shall be doubled to her,* made *two-fold;* and in like manner] Ibn-'Arafeh explains it as meaning *she shall have two shares of punishment.* (O.) فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً [*And He will multiply it to him many-fold,* or, as some read, فَيُضَاعِفَهُ *that He may multiply it,*] is another phrase occurring in the Kur [ii. 246]. (O, TA.) And one says, أَضْعَفْتُ الثَّوَابَ لِلْقَوْمِ [*I doubled,* or *multiplied, the recompense to the people,* or *party*]. (Msb.) And أُضْعِفَ القَوْمُ *The people,* or *party, had a doubling,* or *multiplying,* [of their recompense, &c.,] *made to them;* (Msb;) [and so, app., أَضْعَفُوا; (see مُضْعَفٌ;)] *i. q.* ضُوعِفَ لَهُمْ. (S, O, K.)

4 **اضعفه** *He,* (God, Msb, or another, S,) or *it,* (disease, TA,) *rendered him* ضَعِيفًا [i. e. *weak,* &c.]; (S, O, Msb, K;) as also ضعّفه . (L, TA.) And أَضْعَفَ, said of a man, *He became one whose beast was weak.* (S, O, K.) See also 3, first sentence, and last two sentences.

5 **تَضَعَّفَ** see 2, in two places. [تضعّف app. signifies also *He manifested weakness:* see تضوّر.]

6 **تضاعف** signifies صَارَ ضِعْفَ مَا كَانَ [i. e. *It became double,* or *two-fold;* and *treble,* or *threefold;* and *several-fold,* or *many-fold*]. (O, K.)

10 **إِسْتَضْعَفَ** see 2, in two places.

ضَعْفٌ an inf. n. of 1, like ضُعْفٌ , (S, * O, * Msb, K,) [both, when used as simple substs., signifying *Weakness, feebleness,* &c.,] but some say that the former is in the judgment or opinion, and the latter in the body; (O, Msb, K;) and

ضَعْفٌ signifies the same, (IAar, K, TA,) and is in the body and also in the judgment or opinion and the intellect. (TA.) ___ ضَعْفُ التَّأْلِيفِ [*Weakness of construction, in language,*] is *such a construction of the members of a sentence as is contrary to the* [*generally approved*] *rules of syntax;* as when a pronoun is introduced before its noun with respect to the actual order of the words and the order of the sense [in a case in which the pronoun is affixed to the agent in a verbal proposition]; for instance, in the phrase, ضَرَبَ غُلَامُهُ زَيْدًا [His, i. e. Zeyd's, young man beat Zeyd]. (KT.) When the pronoun is affixed to the objective complement, as in خَافَ رَبَّهُ عُمَرُ ['Omar feared his Lord] such introduction of it is common: (I'Ak p. 128:) and it is [universally] allowable when the pronoun is of the kind called ضَمِيرُ الشَّأْنِ, as in إِنَّهُ زَيْدٌ قَائِمٌ; or ضَمِيرُ رُبَّ, as in رُبَّهُ رَجُلًا لَقِيتُهُ; or ضَمِيرُ نِعْمَ, as in نِعْمَهُ رَجُلًا زَيْدٌ. (Kull p. 56.) ___ [In the CK, a signification belonging to ضَعْفٌ is assigned to ضُعْفٌ.]

ضُعْفٌ : see مِنْ ضُعْفٍ ___. ضَعْفٌ in the Kur xxx. 53 means *Of sperm.* (O, K, TA.) AA, reciting before the Prophet, said مِنْ ضَعْفٍ; and was told by the latter to say مِنْ ضُعْفٍ, [i. e.] with damm. (TA.)

ضِعْفُ الشَّىْءِ signifies *The like of the thing,* (AO, Zj, S, O, Msb, K, TA,) *that doubles it* (يُضْعِفُهُ); (Zj, TA;) and ضِعْفَاهُ, *twice the like of it;* (AO, S, O, Msb, K;) and أَضْعَافُهُ, *the likes of it:* (S, Msb:) الضِّعْفُ in the [proper] language of the Arabs means *the like:* this is the original signification: (Az, Msb:) and (K, TA, but in CK or,) then, by a later [and conventional] usage, (Az, Msb,) *the like and more, the addition being unlimited:* (Az, Msb, K:) one says, هٰذَا ضِعْفُ هٰذَا i. e. *This is the like of this:* and هٰذَانِ ضِعْفَاهُ i. e. *These two are twice the like of it:* and it is allowable in the language of the Arabs to say, هٰذَا ضِعْفُهُ meaning *This is twice the like* [i. e. *the double*] *of it,* and *thrice the like* [i. e. *the treble*] *of it,* [and *more,*] because the ضِعْفُ is an unlimited addition: (Az, Msb: [and the like is said in the O, on the authority of Az:]) and one says, لَكَ ضِعْفُهُ meaning *Thou shalt have twice the like of it,* (Zj, O, K,) using the sing. form, though the dual form is better, (Zj, O,) and meaning also *thrice the like of it,* and *more without limit:* (K:) and الاِثْنَانِ ضِعْفُ الوَاحِدِ [i. e. الاثنان *is the*

double of الواحد]: (M and K in art. ثنى:) and if one say in his will, أَعْطُوهُ ضِعْفَ نَصِيبِ وَلَدِى, twice the like of the share of his child is given to him; and if he say ضِعْفَيْهِ, thrice the like thereof is given to him; so that if the share of the son be a hundred, he [the legatee] is given two hundred in the former case, and three hundred in the latter case; for the will is made to accord with the common conventional language, not with the niceties of the [proper] language: (Az, Msb: [and the like is said, but less fully, in the Mgh:]) the pl. is أَضْعَافٌ only. (TA.) إِذًا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ, in the Kur [xvii. 77], means ضِعْفَ الْعَذَابِ حَيًّا وَمَيِّتًا, (S,) or ضِعْفَ عَذَابِ

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الْحَيَاةِ وَضِعْفَ عَذَابِ الْمَمَاتِ, (O, Jel,) i. e. [*In that case we would assuredly have made thee to taste*] *the like* [or, as some explain it, *the double*] *of the punishment* of others *in the present world and* [*the like* or *the double thereof*] *in the world to come:* (Jel:) [Sgh adds, app. on the authority of Ibn-'Arafeh,] the meaning is, the punishment of others should be made two-fold, or more, (يُضَاعَفْ,) to thee, because thou art a prophet. (O.) In the saying, فَأُولَائِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا, in the Kur [xxxiv. 36], by الضِّعْفُ is meant الأَضْعَافُ [i. e. *For these shall be the recompense of the likes for what they have done*]; and it is most properly held to denote ten of the likes thereof, because of the saying in the Kur [vi. 161], Whoso doth that which is good, for him shall be ten of the likes thereof. (O.) In the saying, فَآتِهِمْ عَذَابًا ضِعْفًا, in the Kur [vii. 36], by ضِعْفًا is meant مُضَاعَفًا [i. e. *Therefore do Thou recompense them with a doubled,* or *a double, punishment*]: عَذَابٌ ضِعْفٌ meaning *a punishment as though doubled, one part of it upon another.* (TA.) ___ أَضْعَافُ الْكِتَابِ means *The interspaces of the lines,* (S, O, K, TA,) or *of the margin,* (S, O,) or and *of the margins,* (K, TA,) *of the writing,* or *book:* (S, O, K, TA:) so in the saying, وَقَعَ فُلَانٌ فِى أَضْعَافِ كِتَابِهِ [*Such a one made an entry of a note* or *postil* or *the like,* or *entries of notes* &c., *in the interspaces of the lines,* &c., *of his writing,* or *book*]: (S, O,

TA:) and تَضَاعِيفُ الكِتَابِ signifies the same as أَضْعَافُهُ. (TA.) ___ And أَضْعَافُ الجَسَدِ *The limbs, members, or organs,* (أَعْضَآءِ,) *of the body:* (O, K:) or *the bones thereof:* (AA, K:) or *the bones thereof having flesh upon them:* (TA:) sing. ضَعْفٌ. (K.) Hence the saying of Ru-beh,

* وَٱللّٰهُ بَيْنَ القَلْبِ وَالأَضْعَافِ *

[*And God is between the heart and the limbs,* &c.]. (TA.) And it is said of Yoonus, [the prophet Jonah,] كَانَ فِى أَضْعَافِ الحُوتِ [*He was amid the members of the fish*]. (TA.)

ضَعَفٌ : see ضَعْفٌ. Also *Garments,* or *pieces of cloth, made double* (مُضَعَّفَةٌ). (Ibn-'Abbád, O, K.)

ضَعْفَةٌ *Weakness of heart,* and *littleness of intel-ligence.* (TA.)

ضَعَفَةٌ *A party,* or *company,* or *small company,* (شِرْذِمَةٌ,) *of the Arabs.* (TA.) ___ Also a pl. of ضَعِيفٌ [q. v.]. (S &c.)

ضَعْفَانُ : see ضَعِيفٌ.

ضَعُوفٌ : see the next paragraph, in two places.

ضَعِيفٌ (S, O, Msb, K) and [in an intensive sense] ضَعُوفٌ (Ibn-Buzurj, O, K) and ضَعْفَانُ (K) *Weak, feeble, faint, frail, infirm,* or *unsound:* (S, * O, * Msb, K: *) pl. (of the first, S, O, Msb) ضِعَافٌ and ضُعَفَآءُ and ضَعَفَةٌ, (S, O, Msb, K,) which last is [said to be] the only instance of its kind except خَبَثَةٌ pl. of خَبِيثٌ [q. v.], (TA,) and ضَعْفَى, like جَرْحَى pl. of جَرِيحٌ: (Msb:) fem. ضَعُوفٌ (Ibn-Burzurj, O, K) and ضَعِيفَةٌ; pl., applied to women, ضَعِيفَاتٌ (K) and ضَعَائِفُ and ضِعَافٌ. (TA.) وَخُلِقَ ٱلْإِنْسَانُ ضَعِيفًا (in the Kur [iv. 32], O) means [*For man was created weak,* or] *subject to be inclined by his desire.* (O, L, K.) And الضَّعِيفَانِ [*The two weak ones*] means *the woman and the slave:* hence the trad., اتَّقُوا ٱللّٰهَ فِى الضَّعِيفَيْنِ [*Fear ye God in respect of the woman*

and the slave]. (TA.) ___ In the dial. of Himyer, *Blind:* and [it is said that] thus it signifies in the phrase لَنَرَاكَ فِينَا ضَعِيفًا [*Verily we see thee to be, among us, blind*], (O, K,) in the Kur [xi. 93]: (O:) but Esh-Shiháb rejects this, in the 'Inayeh. (TA.) ___ [As a conventional term] in lexicology, applied to a word, [*Of weak authority;*] *inferior to what is termed* فَصِيحٌ, *but superior to what is termed* مُنْكَرٌ. (Mz, 10th نوع.) ___ Applied to verse, or poetry, [*Weak;*] *unsound,* or *infirm;* syn. عَلِيلٌ: thus used by Kh. (TA.) ___ The saying of a man who had found a thing dropped on the ground (فعرَّفْتُهَا ضَعِيفًا), وَجَدَ لُقَطَةً, means *And I made it known in a suppressed,* or *low,* [or *weak,*] *voice.* (Mgh in art. نفر.)

ضَاعِفٌ A cow *having a young one in her belly;* (IDrd, O;) as though she were made double thereby: (TA:) but IDrd says that this is not of high authority. (O.)

تَضْعِيفٌ inf. n. of 2. (S &c.) ___ تَضَاعِيفُ الشَّىْءِ means *The doubles,* or *trebles,* or *multiples, of the thing;* (ما ضُعِّفَ منه;) in this sense, تضاعيف has no sing., like تَبَاشِيرُ &c. (TA.) ___ تَضَاعِيفُ الكِتَابِ: see ضِعْف, near the end. ___ As expl. by Lth, (O,) التَّضْعِيفُ signifies حُمْلَانُ الكِيمِيَآءِ [i. e. *What is used as an alloy in chemistry* or *alchymy*]. (O, K.)

مُضْعِفٌ A man *whose beast,* (S, K, and Mgh in art. كفأ,) or *whose camel,* (O,) *is weak,* (S, Mgh, O, K,) or *untractable.* (O.) Hence the saying of 'Omar, المُضْعِفُ أَمِيرٌ عَلَى أَصْحَابِهِ [*He whose beast is weak,* or *untractable, is ruler over his companions*]; (O, K;) i. e. in journeying; (O;) because they go his pace. (O, K.) And the saying, in a trad., يَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ [expl. in art. شد]. (Mgh in art. كفأ.) فَأُولَٰئِكَ هُمُ ٱلْمُضْعِفُونَ, in the Kur [xxx. 38], means *These are they who shall have their recompense doubled,* or *multiplied:* (Az, Bd, TA:) or *those who double,* or *multiply, their recompense* (Bd, Jel) and *their possessions,* (Bd,) by the blessing of their almsgiving: (Bd, Jel: *) but some read المُضْعَفُونَ. (Bd.) ___ المُضْعِفُ also signifies مَنْ فَشَتْ ضَيْعَتُهُ وَكَثُرَتْ [*He whose property has become wide-spread and*

abundant]. (Ibn-' Abbád, O, L, K.)

أَرْضٌ مُضَعَّفَةٌ *Land upon which a weak rain has fallen:* (Ibn-'Abbád, O, K:) and [in like manner] مُضْعُوفٌ signifies a place *upon which has fallen only a little,* or *weak, rain.* (O in art. ___.) رك المُضَعَّفُ *One of the arrows used in the game of* المَيْسِر, *that has no share,* or *portion, allotted to it;* as though it were disabled from having a share (كَأَنَّهُ ضُعِّفَ عَنْ أَنْ يَكُونَ لَهُ نَصِيبٌ): (TA:) *the second of the arrows termed* الغُفْل, *that have no notches, and to which is assigned* [*no portion and*] *no fine:* these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]. (Lh, M.) [See السَّفِيح.] See also ضَعَفٌ.

مُضَعَّفٌ A man *having manifold good deeds.* (TA.)

مَضْعُوفٌ, applied to a thing, (S,) or to a man, (O,) *Rendered* ضَعِيف [i. e. *weak,* &c.]: (AA, S, O, K:) by rule it should be مُضْعَفٌ. (O, K.) A man *weak in intellect:* (IAar, TA:) or *weakhearted and having little intellect.* (TA.) ___ See also أَرْضٌ مُضَعَّفَةٌ, above.

دِرْعٌ مُضَاعَفَةٌ *A coat of mail composed of double rings.* (S, O, K.) ___ مُضَاعَفٌ as a conventional term used by those who treat of inflection, *Having a* [*radical*] *letter doubled.* (TA.)

أَهْلُ الجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ [*The meet for Paradise is every weak person who is esteemed weak*]. (K, * TA. [In the CK, erroneously, مُتَضَعِّفٌ: and in the K, اهل الجنّة is omitted.])

ضعو

1 ضَعَا *He hid,* or *concealed, himself.* (ISd, K.)

ضَعَةٌ , (S, K,) originally ضَعَوٌ, or ضَعَوٌ, (accord. to different copies of the S,) the ة being a substitute [for the و], because of the form of its pl. [and of the rel. n.]; or, as some say, the ة is a substitute for an initial و, and it is mentioned also in art. وضع; (S;) *A species of tree,* (S, K, TA,) *in the desert:* or it is [*a plant*] *like the* [*species of panic grass called*] ثُمَام: (TA:) accord. to Az, *a species of* ثُمَام: (TA in art. ثم:) or *another plant:* and some pronounce it ضَعَةٌ; but this is in الحَسَب [or grounds of pretension to respect &c.], and does not belong to the present art.: (TA:) the pl. is ضَعَوَاتٌ. (S, TA.) [Golius says, on the authority of Meyd, that it also signifies The *reed of which writing-reeds are made.*]

ضَعَوِىٌّ *Of,* or *relating to, the* ضَعَة *above mentioned.* (S, K.)

ضف

1 **ضَفَّهُ** , (O, K,) aor. ـُ , inf. n. ضَفٌّ, (O,) *He collected it together.* (O; K,) ___ And ضَفَّ, [app. for ضَفَّ أَصَابِعَهُ,] (Fr, O, K;) aor. and inf. n. as above, (Fr, O,) said of one warming himself, *He closed his fingers together and put them near to the fire.* (Fr, O, K.) ___ And ضَفَّ النَّاقَةَ, (S, O, K,) aor. and inf. n. as above, (TA,) *He milked the camel with the whole hand;* (S, O, K, TA;) because of the largeness of the dug; mentioned by Az, on the authority of Ks; (TA;) a dial. var. of ضَبَّهَا: (S, O:) or, accord. to Fr, the doing thus is termed الضَّفُّ; but الضَّبُّ signifies the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together: or, as is said on other authority, الضَّفُّ signifies *the clasping the two teats together with the hand when milking:* [but this is also said to be the meaning of الضَّبُّ:] or, as Lh says, *the grasping the teat with all one's fingers.* (TA.) ضَفَّ القَوْمُ عَلَى الطَّعَامِ, or المَآءِ, [aor. app. ـِ or ـَ , or both,] inf. n. ضَفٌّ and ضَفَفٌ, [see the latter of these below,] *The people,* or *party, pushed, pressed, crowded,* or *thronged, together upon the food,* or *the water.* (TK.) [See also what next follows.]

6 **تضافّوا عَلَيْهِ** *They multiplied,* or *became numerous,* (S, O, K,) *and collected themselves together,* (O, K,) [*and,* accord. to an explanation of the part. n., by Lh, *pushed, pressed, crowded,* or *thronged, together,*] *upon it,* or *at it;* namely water, (S, O, K,) &c.; (O, K;) like تصافّوا. (TA.) ___ And تضافوا signifies also, accord. to the O and K, خَفَّتْ أَحْوَالُهُمْ; but correctly, as in the Nawádir of AZ, أَمْوَالُهُمْ [i. e. *Their possessions became scanty*]. (TA.)

ضَفٌّ *Narrow,* or *strait, and hard:* so in the phrase رَجُلٌ ضَفُّ الحَالِ [*A man whose state,* or *condition, is narrow,* or *strait, and hard*]: (AZ, S, O, K: *) and one says also رجل ضَفَفُ الحَالِ and قَوْمٌ

ضَفَفُوا الحَالَ; but idghám is more proper. (Sb, TA.) شَاةٌ ضَفَّةُ الشُّخْبِ *A ewe,* or *goat, whose stream of milk from the udder is wide.* (AA, O, L, K.)

ضُفٌّ *A little thing resembling the tick, of the colour of ashes and dust, the sting,* or *bite, of which causes the skin to break forth with the eruption termed* شَرًى [q. v.]: (Aboo-Málik, O, K:) pl. ضَفَفَةٌ, like قَرَدَةٌ. (K.)

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ضَفَّةٌ *A single act of pushing, pressing, crowding,* or *thronging, together upon water.* (S, O, K. [See دَخَلْتُ فِى ضَفَّةِ القَوْمِ ___]) ضَفَفٌ and ضَفْضَفَتُهم (O, K *) are phrases mentioned by As (O, TA) and Lth (TA) as meaning *I entered among the company,* or *collective body, of the people,* or *party.* (O, K. *) ___ And ضَفَّةٌ signifies also The *first* دُفْعَةٌ [i. e. *rush,* or *quantity that pours forth at once* or *that is poured forth at once*], or دَفْعَةٌ [i. e. *single act of pouring*], (accord. to different copies of the K,) of water. (K.) See also the next paragraph, in five places.

ضِفَّةٌ (T, S, O, Mgh, Msb, K) and ضَفَّةٌ (T, O, Mgh, Msb, K) The *side* of a river (T, S, O, Mgh, Msb, K) and of a well: (Msb:) ضِفَّتَاهُ signifying *its* (a river's) *two sides:* (S:) and ضِفَّتَا الوادى, or الحِيزُوم, and ضِفَّتَاهُ, *the two sides of the valley,* or *of the* حيزوم [i. e. *breast,* or *chest,* &c.]: (IAar, K:) and ضِفَّةُ البَحْرِ [or ضِفَّتُه] *the shore of the sea:* (K:) and the dual of ضَفَّةٌ [or ضِفَّةٌ?] occurs in a saying of 'Alee metaphorically used as meaning the *two sides* of the eyelids: (TA:) the pl. of ضِفَّةٌ is ضِفَفٌ, (Msb,) or ضِفَافٌ; (TA;) and that of ضَفَّةٌ is ضَفَّاتٌ. (Msb.)

ضَفَفٌ The *pushing, pressing, crowding,* or *thronging, together,* of people, *at,* or *upon, water* [to drink thereof or to water their beasts]. (S, O, K. [See also 1, last explanation.]) And *Numerousness of the*

persons composing a family, or *household.* (S, O, K:) or, accord. to Lh, *visitors and friends that come time after time;* and one's *household,* or *family:* or, as some say, *i. q.* حَشَمٌ [i. e. one's *dependents,* &c.]. (TA.) And The *taking of food with other people:* (S, O, K: *) thus in a trad. in which it is said of the Prophet, مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ إِلَّا عَلَى ضَفَفٍ [*He did not satiate himself with the eating of bread and flesh-meat except in a case of taking thereof with others*], as expl. by a man of the desert in answer to a question put to him by Málik Ibn-Deenár: (S, O: but in the latter, لَمْ يَشْبَعْ:) or the *case of the eaters' being too many for the food:* (Th, O, K:) [or,] accord. to Kh, (S, O,) *numerousness of the hands upon the food:* (S, O, Msb:) [or,] accord. to As, the *case of the property's being little, and the devourers thereof many.* (S, O.) [See also حَفَفٌ.] Accord. to AZ, (S, O,) *Straitness,* and *hardness,* or *hardship:* (S, O, Msb:) accord. to Fr, (S, O,) *want.* (S, O, Msb, K.) [See two exs. voce حَفَفٌ.] Also *Weakness.* (Fr, O, K.) And *Haste* (Fr, S, O, Msb) in an affair: (Msb:) so in the saying, لَقِيتُهُ عَلَى ضَفَفٍ [*I met him,* or *found him, in a state of haste*]. (Fr, S, O.) And *A quantity less than will fill the measure,* and *less than anything that is filled.* (Sh, O, K.) And *Food,* or the *eating, less than satiates.* (TA.) See also ضَفٌّ.

ضفاف [thus written without any syll. sign] The *quality denoted by the epithet* ضَفُوفٌ applied to a she-camel or a ewe or goat. (TA.)

ضَفُوفٌ *Having much milk, not to be milked save with the whole hand;* (O, K; *) applied to a camel, (O, K,) and to a ewe or goat: so in a verse cited voce صُوفٌ, as some relate it; but as others relate it, the word is صَفُوف, with ص. (TA.) ___ And [hence, app.,] عَيْنٌ ضَفُوفٌ *A source abounding with water.* (TA.)

فُلَانٌ مِنْ لَفِيفِنَا وَضَفِيفِنَا, (O, TA,) in the K هُوَ مِنْ ضَفِيفِنَا وَلَفِيفِنَا, but the former is the right order, (TA,) a saying mentioned by Aboo-Sa'eed, (O, TA,) means *Such a one is of those whom we associate with us,*

and those whom we congregate with us, when events befall us. (O, K, * TA.)

ضَفَافَةٌ , (O, K,) without teshdeed, (O,) like سَحَابَةٌ, (K,) *Devoid of intellect,* or *intelligence.* (O, K.)

ضَفْضَفَةٌ : see ضَفَّةٌ.

مَآءٌ مَضْفُوفٌ *A water that is thronged* [*so that it has become little in quantity*]; (S, O, K;) like مَشْفُوهٌ; (S, O;) *to which many men and cattle have come:* (Lh, TA:) occurring in a verse cited voce مُدَارَةٌ, in art. دور: (S, O, TA:) in that verse, Aboo-' Amr Esh-Sheybánee, instead of المَضْفُوف, read المَظْفُوف; which means [the same, (K in art. ظف,) or] occupied. (IB, TA.) ___ [Hence,] رَجُلٌ مَضْفُوفٌ, *A man exhausted of what he possessed* [*in consequence of much begging*]; like مَثْمُودٌ: (S, O, TA:) [see also مَشْفُوهٌ:] some say مَضْفُوفٌ عَلَيْهِ. (TA.)

ضفدع

Q. 1 ضَفْدَعَ , said of water, *It had in it* ضَفَادِعُ [or *frogs*]. (O, K.) And, said of a man, *He shrank,* or *became contracted;* syn. تَقَبَّضَ: or *he voided his excrement,* or *ordure;* or *thin excrement;* syn. سَلَحَ: or *he emitted wind from the anus, with a sound.* (TA.)

ضِفْدِعٌ (S, O, Msb, K) and ضِفْدَعٌ and ضُفْدُعٌ (K) and ضِفْدِعٌ, (S, O, Msb, K,) this last said by some, (S, O, Msb,) but most rare, or rejected, (K,) disallowed by Kh and a number of others, (Msb,) [for] accord. to Kh [and others] there are only four words of the measure فِعْلَلٌ in the language, which are دِرْهَمٌ and هِجْرِعٌ and هِبْلَعٌ and the proper name قِلْعَمٌ, (S, O,) [The *frog;* and app. also the *water-toad;*] *a certain reptile* (دَابَّةٌ) *of the rivers,* (K, TA,) *generated in the river,* (TA,) *the flesh of which, cooked with oliveoil, is* [*said to be*] *an antidote to the poison of venomous creatures,* (K, TA,) *when put upon the place of the sting,* or *bite:* (TA:) and [*a certain reptile*] *of the land,* (K, TA,) [app. the *landtoad,*] *that lives,* or *grows, in caverns and caves,* (TA,) *the fat of which is* [*said to be*] *wonderful for the extraction of teeth* (K, TA) *without fatigue, and of the skin of which, tanned, the skull-cap that renders invisible* (طَاقِيَّةُ الإِخْفَآءِ [a vulgar term]) *is made, as is said by the performers of legerdemain; and the flesh of this species is said to be poisonous:* (TA;) the fem., (S, O, Msb,) or the n. un., (K,) is with ة: and the pl. is ضَفَادِعُ (S, O, Msb, K) [and ضَفَادٍ; in the Msb and K, ضَفَادَى; in the O, correctly, الضَّفَادَى is said to be a var. of الضَّفَادِعُ, like الثَّعَالَى and الأَرَانِى of الثَّعَالِبُ and الأَرَانِبُ.] نَقَّتْ ضَفَادِعُ بَطْنِهِ ___ [lit. *The frogs of his belly croaked*] means *he was,* or *became, hungry;* (O, K;) like نَقَّتْ عَصَافِيرُ بَطْنِهِ. (O.) ___ الضِّفْدِعُ الأَوَّلُ is a name of *The bright star* [α] *on the mouth of Piscis Australis;* (Kzw, Descr. of Aquarius;) *also called* فَمُ الحُوتِ: (Idem, Descr. of Piscis Australis:) and

الضَّفْدَعُ الثَّانِى is the name of *The star on the southern fork of the tail of Cetus.* (Idem.) ___ And الضَّفْدَعُ, (O, K,) thus only, (TA,) *A certain bone* [or *horny substance,* which we, in like manner, call *the frog,*] *in the interior of the horse's hoof,* (O, K,) *in the sole thereof.* (O.) [See also نَسْرٌ.]

مُضَفْدَعَاتٌ Waters *abounding with* ضَفَادِعُ [or *frogs*]. (S, O.)

ضفر

1 **ضَفَرَ** , (A, Msb, K,) aor. ـِ , (Msb, K,) inf. n. ضَفْرٌ, (S, A, &c.,) *He plaited, braided,* or *interwove,* (S, A, Mgh, K,) hair, (S, Mgh, K,) &c., (S,) or the like, (TA,) or a [lock of hair, such as is called] ذُؤَابَة, and a [girth of thongs such as is called] نِسْع, (A,) *in a wide form;* (S, Mgh;) as also ضفّر , inf. n. تَضْفِيرٌ: (S, TA:) *he made* hair *into* ضَفَائِر, [pl. of ضَفِيرَةٌ,] *each* ضَفِيرَة *consisting of three* or *more distinct portions.* (Msb.) ___ *He twisted* a rope or cord. (K.) ___ ضَفَرَتْ شَعْرَهَا, (S, TA,) aor. ـِ , (TA,) inf. n. as above, (K,) said of a woman, (S, TA.) *She gathered together her hair.* (K, * TA.) ___ And ضَفَرَ, from the same verb in the first of the senses expl. above, *He made,* or *constructed,* a [dam of the kind called] ضَفِيرَة. (IAar, TA.) ___ ضَفْرٌ also signifies The *building with stones without* [*the cement called*] كَلْس *and without clay.* (K, * TA.) You say, ضَفَرَ الحِجَارَةَ حَوْلَ بَيْتِهِ [*He built the stones around his house,* or *tent, without mortar* or *clay*]. (TA.) ___ ضَفَرَ البَعِيرُ العَلَفَ, (A,) inf. n. ضَفْرٌ, (K,) *He put the fodder into the mouth of the camel,* (A, K, *) *against his will.* (A.) And ضَفَرَ الفَرَسُ لِجَامَهُ, (A,) or ضَفَرَ الدَّابَّةَ, aor. ـِ , inf. n. ضَفْرٌ, (TA,) *He put the bit into the mouth of the horse,* (A,) or *of the beast.* (TA.) Also ضَفَرَ, aor. ـِ , (S, Msb, K,) inf. n. ضَفْرٌ, (S, Msb,) *He ran;* syn. عَدَا and سَعَى: (S, Msb, K:) or *he hastened,* or *went quickly:* or *he bounded,* or *sprang:* (TA:) *he leaped* (As, K) *in his running.* (As, TA.)

2 **ضَفَّرَ** see the preceding paragraph, first sentence.

3 **ضَافَرَهُ** *He aided him.* (A, Msb.) [See also 6.]

6 **تَضَافَرُوا** *They leagued together, and aided one another,* (Ibn-Buzurj, S, * A, * Msb, * K, *) عَلَى الأَمْرِ *to do the thing,* (S, A, * K,) and عَلَى فُلَانٍ *against such a one.* (Ibn-Buzurj.)

7 انضفر الحبلان *The two ropes became twisted together.* (S.)

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ضَفْر *A camel's girth, of plaited* [*goats'*] *hair;* (K, * TA;) as also ضِفَار : (K:) the *girth of a camel's saddle:* (S:) *a wide girth of a camel's saddle;* as also ضَفِيرَة : pl. [of mult.] (of the first, TA) ضُفُور (K, TA) and [of pauc.] أَضْفَار; (TA;) and (of the second, TA) ضُفُر. (K, TA.) ___ See also ضَفِيرَة, in three places. ___ Also *A great quantity of sand that has become collected together:* or *a quantity of sand that has become accumulated, part upon part;* (K;) and (K) so ضَفِرَة : (S, K:) pl. [of the former] ضُفُور; (K;) and [coll. gen. n.] of the latter ضَفْر : (S:) or *a long, broad,* حَقْف [generally expl. as meaning a *winding tract*] *of sand;* by some pronounced ضَفَر : (Lth, TA:) [or] *a* حَقْف *of sand* is termed ضَفِيرَة . (S.)

ضَفَر : see the last preceding sentence.

ضَفْر and [its n. un.] ضَفْرَة: see ضَفْرَة كِنَانَة . ضَفْر [in the TA ضَفِيرَة, evidently a mistranscription,] *i. q.* مُمْتَلِئَة [i. e. *A full quiver*]. (S, O. [Freytag writes ضَفْرَة كِنَانَة, and explains it as meaning Gens Cinanah impleta est: but in my copies of the S and in the O, it is كِنَانَة.])

ضَفَار : see ضَفْر, first sentence.

ضَفِير *A rope of* [*goats'*] *hair,* (Mgh, Msb, TA,) *twisted:* of the measure فَعِيل in the sense of the measure مَفْعُول. (TA.) ___ And The *shore,* or *side,* of the sea or of a great river; (O, K, * TA;;) as also ضَفِيرَة . (TA.)

ضَفِيرَة (As, S, M, A, Mgh, Msb, K) and ضَفْر , (S, M, A, Mgh, K,) the latter an inf. n. used as a subst. [properly so termed], (Mgh,) *A single lock of hair:* (M, Msb, K:) and (Msb) *a* [*lock of hair such as is termed*] ذُؤَابَة, (Mgh, Msb,)

or جَمِيرَة and غَدِيرَة, of a woman: (As, TA:) or *a plaited, braided,* or *interwoven,* ذُؤَابَة: (A, TA;) or [*a plait of hair*] *consisting of three,* or *more, distinct portions:* (Msb:) or *i. q.* عَقِيصَة [q. v.]: one says لَهَا ضَفِيرَتَانِ, and ضَفْرَانِ , meaning عَقِيصَتَانِ: (Yaakoob, S:) or the ضَفِيرَتَانِ pertain to a man, not to a woman; [though such is not the case accord. to modern usage;] and غَدَائِر, [pl. of غَدِيرَة,] to women; and these are مَضْفُورَة [i. e. plaited]: (AZ, TA:) the pl. of ضَفِيرَة is ضَفَائِر (A, Msb) and ضُفُر; (Msb;) and the pl. of ضَفْر is ضُفُور. (A.) ___ See also ضَفْر, in two places. ___ ضَفِيرَة also signifies *A dam,* (IAar, S, A, Mgh, Msb,) *extending in an oblong form upon the ground, having in it wood and stones.* (IAar, TA.) ___ And *A plain,* or *soft, tract of land, oblong, producing herbage* or *the like, extending* [*to the distance of the journey of*] *a day,* or *two days.* (TA.) ___ See also ضَفِير.

الضَّافِرُ فِى الحَجِّ *He who twists,* or *plaits,* (يَعْقِصُ,) *his hair during the performance of the pilgrimage.* (TA.)

ضفو

1 **ضَفَا** , aor. يَضْفُو, (S, Msb,) inf. n. ضَفْوٌ (S, Msb, K) and ضَفُوٌّ, (Msb,) *It* (a thing, S, and a garment, S, Msb) *was*, or *became, complete, full, ample*, or *without deficiency.* (S, Msb, K. *) ___ And *It was*, or *became, much in quantity;* (S, K, * TA;) said of property, or property consisting in cattle, (S, TA,) and of hair, and of wool. (TA.) [Hence,] one says, ضَفَتْ عَلَيْهِ النِّعْمَةُ, *i. q.* رَقَّتْ [i. e. *Wealth became abundantly bestowed upon him*]. (M in art. رف.) And ضَفَا العَيْشُ, meaning اتَّسَعَ [i. e. *The means of subsistence became ample*]. (Msb.) ___ And ضَفَا الحَوْضُ, (TA,) inf. n. ضَفْوٌ, (K, TA,) *The watering-trough overflowed* (K, * TA) *by reason of its fulness.* (TA.) ضَفِىَ *He* (a man) *became poor:* mentioned by Az in art. ضيق. (TA.)

ضَفًا *A side:* and ضَفَوَاهُ *his*, or *its, two sides.* (K.) [ضَفَّةٌ and ضِفَّةٌ, also, have a similar meaning.]

ضَفْوٌ [an inf. n. of 1, q. v.: and as a simple subst.,] *Wealth*, or *prosperity*, and *ampleness* [*of circumstances*]. (TA.) [See also what next follows.]

ضَفْوَةُ العَيْشِ *An easy and a plentiful state*, or *condition, of life.* (K, TA.) One says, فُلَانٌ فِى ضَفْوَةٍ مِنْ عَيْشِهِ [*Such a one is in an easy and a plentiful state*, or *condition, in respect of his means of subsistence*]. (S.)

ثَوْبٌ ضَافٍ *A garment that is complete, full, ample*, or *without deficiency.* (S, Msb, K. *) And فَرَسٌ ضَافِى السَّبِيبِ *A horse full*, or *ample, in the* سبيب [or *hair of the forelock* or *of the mane* or *of the tail*]. (TA.) And رَجُلٌ ضَافِى الرَّأْسِ *A man having much hair of the head.* (S.) And دِيمَةٌ ضَافِيَةٌ *A lasting*, or *continuous*, or *continuous and still, rain, in consequence of*

which the land becomes abundant with herbage. (TA.) And هُوَ ضَافِى الفَضْلِ [*He is abundant in excellence*]. (TA.)

ضل

1 **ضَلَلْتُ** , (S, Mgh, * O, Msb, * K,) third pers. ضَلَّ, (Mgh, Msb,) aor. ـِ , (S, Mgh, O, Msb, K,) inf. n. ضَلَالٌ and ضَلَالَةٌ; (S, * O, * Msb;) and ضَلَلْتُ, (S, Mgh, * O, Msb, * K,) third pers. as above; (Mgh;) the former of the dial. of Nejd, and the more chaste; the latter of the dial. of the people of El-'Áliyeh, (S, Msb, TA,) and of El- Hijáz, and Kr has mentioned ضَلْلْتُ for ضَلَلْتُ as heard from the tribe of Temeem; (TA;) *I erred, strayed,* or *went astray;* (Mgh, Msb;) *deviated from the right way* or *course,* or *from that which was right; missed,* or *lost, the right way;* or *lost my way;* ضَلَالٌ and ضَلَالَةٌ signifying the *contr. of* رَشَادٌ, (S, O, TA,) and هُدًى. (K, TA.) [See ضَلَالٌ below.] Hence, in the Kur [xxxiv. 49], قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِى [*Say thou, If I err, I shall err only against myself,* i. e., to my own hurt]. (O, Msb. [See also x. 108 and xvii. 16 of the Kur.]) One says also, ضَلَّ ضَلَالُهُ [app. *His error became error indeed;* a phrase similar to جَدَّ جَدُّهُ, q. v.: or *his erring passed away;* see 4, latter part]. (TA.) And ضَلَّ عَنِ القَصْدِ *He deviated from the right way* or *course.* (TA.) And the verb is trans. as well as intrans.: you say, ضَلَّ الطَّرِيقَ, and ضَلَّ عَنْهُ, aor. ـِ and ـَ , (Mgh, Msb,) inf. ns. as above, meaning *He erred, strayed,* or *went astray, from the road,* or *way;* (Msb;) *he did not find the way to the road:* (Mgh, Msb:) and of anything stationary, if you miss the place thereof, you say ضَلَلْتُهُ and ضَلْلْتُهُ: (Az, Msb:) or you say, ضَلَلْتُ الطَّرِيقَ, (K,) or ضَلَلْتُ المَسْجِدَ, and الدَّارَ, (ISk, S, O,) [*I missed,* or *lost, the right way to the road,* or *the mosque,* and *the house,*] when you know not the place thereof: (ISk, S, O:) and in like manner, anything stationary, to which one does not find the way: (ISk, S, O, K:) and AA says the like: but that one says of a thing that falls from his hand, and a thing that quits its place, أَضْلَلْتُهُ , (IB, TA,) which means *I lost it, and knew not its place;* meaning, for instance, a horse, or she-camel, or the like: (Az, Msb:) [thus] one says, أَضْلَلْتُ بَعِيرِى [*I lost my camel, and knew not his place,*] (AA, ISk, S, IB, O) when his shank has been tied up to his arm and one does

not find the way to him, and when he has been left loose and has gone away whither one knows not: (AA, IB, TA:) but Yoo differs from others respecting this case; for, accord. to him, one says, اضلّ فلانٌ بعيرَه and also ضَلَّهُ, in the same sense; (O, TA;) and the like is said in the K: (TA:) and it is also said in the Bári' that when you seek an animal and miss its place and find not the way to it, it is regarded as in the category of stationary things, and therefore you say ضَلَلْتُهُ. (Msb.) ___ ضَلَّ signifies also *He was*, or *became, confounded*, or *perplexed, and unable to see his right course*. (Ibn-Es-Seed, TA.) ___ Also, aor. ـِ (S, O, K) and ـَ, (K,) the pret. being like زَلَّ and مَلَّ, (TA,) inf. n. ضَلَال, *It* (a thing, S, O, TA) *became lost;* [as though it went astray;] *it perished, came to nought*, or *passed away*. (S, O, K, TA.) Thus in the phrase ضَلَّ عَنِّى كَذَا *Such a thing became lost from me*. (Mgh.) One says to him from whom pieces of money have dropped, قَدْ ضَلَّتْ عَنْكَ [*They have become lost from thee*]. (TA.) And to him who has done a deed from which no profit has resulted, you say, قَدْ ضَلَّ سَعْيُكَ [*Thy labour has been lost*]: the like occurs in the Kur xviii. 104, meaning ضَاعَ. (TA, in two places.) ___ And *He* (a man, TA) *died, and became dust and bones*. (K, TA.) In this sense the verb is used in the Kur xxxii. 9: but some there read, in the place of صَلَلْنَا, ضَلَلْنَا [q. v.], with ص: (TA:) or the verb in that instance has the meaning here next following. (S.) ___ And *He*, or *it*, (a man, S, TA, or a camel, Msb, and a thing, TA,) *was*, or *became, unperceived* or *imperceptible, unapparent, latent, hidden* or *concealed*, or *absent*, (S, Msb, K, TA.) Hence the phrase, ضَلَّ المآءُ فِى اللَّبَنِ [*The water became unperceived*, or *concealed, in the milk*]. (TA.) One says of a road to which he has not been able to find the way, ضَلَّ عَنِّى

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[*It has become hidden from me*]. (K, TA.) And hence also the saying of a man, as is related in a trad., (S, O, TA,) after his having charged his sons by saying to them, When I die, burn ye me; and when I shall have become ashes, pound me; then scatter me in the water: (O, TA:) لَعَلِّى أَضِلُّ ٱللّٰه (S, O, TA) i. e. *May-be, I shall be unperceived by God*,

or *concealed from Him:* (S:) or *may-be, I shall be hidden,* or *absent, from God's punishment:* (O, TA:) or, as El-'Otbee says, *may-be, I shall escape God, and my place will be hidden from Him.* (TA.) And ضَلَّ said of one forgetting means *His memory became absent from him.* (O, Msb, TA.) أَنْ تَضِلَّ إِحْدَاهُمَا, or إِنْ تَضِلَّ, in the Kur [ii. 282], accord. to different readers, (TA,) in which instance أَنْ and إِنْ are syn., (Mughnee, [see أَنْ, in p. 106, cols. 1 and 2,]) means *If one of them twain* [referring to women] *be absent from her memory:* or *if the memory of one of them twain be absent from her:* [or *if one of them twain err in her memory:*] or, accord. to Zj, the meaning of the verb in this case is that which next follows. (TA.) ___ ضَلِلْتُ الشَّىْءَ also signifies *I forgot the thing:* whence one says of a woman, ضَلَّتْ أَيَّامَ حَيْضِهَا [*She forgot the days of her menstruation*]; and so أَضَلَّتْهَا : (Mgh:) or ضَلَّ فُلَانًا *He was made,* or *caused, to forget such a one.* (K. [In the CK, انسيه is erroneously put for أُنْسِيه.]) It is said that لَا يَضِلُّ رَبِّى, in the Kur xx. 54, means *My Lord will not be unmindful:* or *nothing will escape Him.* (TA.) ___ And one says, ضَلَّنِى فُلَانٌ, (Msb, K,) or ضَلَّنِى فُلَانٌ فَلَمْ أَقْدِرْ عَلَيْهِ, (O,) meaning *Such a one went away from me,* (O, Msb, K,) *and I was unable to compass him* [or *to find him*]: so in the Bári'. (Msb.) ضُلَّ, as a verb of wonder: see ضُلَّ.

2 **ضَلَّلَهُ** , (S, MA, O, K,) inf. n. تَضْلِيلٌ and تَضْلَالٌ, (K,) *He,* or *it, made,* or *caused, him to pursue a course that led to error,* or *deviation from the right way:* (K: [see also 4:]) *he,* or *it, led him astray; seduced him:* (MA:) [or] *he attributed,* or *imputed, to him error,* or *deviation from the right way.* (S, MA, O.) ضُلِّلَ سَعْيُهُمْ, a phrase used by a poet, means *Error,* or *deviation from the right way, was attributed to their labour;* because they did not reach their goal. (Ham p. 771.) ___ [Hence,] one says, ضَلِّلْ مَالَكَ *Send forth,* or *set free, thy cattle to pasture,* or *to pasture where they please, by themselves.* (O.) ___ See also the next paragraph.

4 **اضلّه**, inf. n. إِضْلَالٌ, *He*, or *it, made him*, or *caused him, to err, stray*, or *go astray; to deviate from the right way* or *course*, or *from that which was right; to miss*, or *lose, the right way;* or *to lose his way.* (Az, TA.) [See also 2, first sentence.] الإِضْلَالُ is of two sorts: one of these is the consequence of erring, or straying; either as in the case in which one says أَضْلَلْتُ البعير (expl. above, see 1, former half); or the decreeing that one shall err, or stray, &c., because he has done so already, and this is sometimes the case when the إِضْلَال of a man is attributed to God: the other sort is the embellishing [or commending] to a man that which is false, or wrong, or vain, in order that he may err, or stray, &c.: and God's إِضْلَال of a man is of two sorts; one of which has been expl. above; the other is God's so constituting man that when he observes [and pursues] a certain course, or way, [of acting or the like], whether it be such as is commended or such as is discommended, he habituates himself to it, and esteems it pleasant, and keeps to it, and finds it difficult to turn from it, wherefore it is said that custom is a second nature. (Er-Rághib, TA.) ___ Also *He*, or *it, made*, or *caused, him*, or *it, to perish*, or *become lost;* syn. أَهْلَكَهُ, (S, TA,) and أَضَاعَهُ, (El-Fárábee, S, O, Msb,) or ضَيَّعَهُ; (TA;) [اضاعه and ضيّعه signifying the same; and so اضلّه and ضلّله ; whence,] أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ, in the Kur cv. 2, means [*Did He not make their plot to be* such as ended] *in a causing to perish*, or *become lost*, (فِى تَضْيِيعٍ,) and *in annulment?* (Ksh, Bd.) أَضَلَّ أَعْمَالَهُمْ, in the Kur [xlvii. 1 and 9, which may be rendered *He will cause their works to be lost*, or *to be of no effect*], means, accord. to Aboo-Is-hák, *He will not recompense them for their* good *works;* the phrase being similar to the saying قَدْ ضَلَّ سَعْيُكَ [expl. above]. (TA.) And أَضَلَّ ٱللّٰهُ ضَلَالَكَ [*May God make thine erring to be no more*, or *to come to an end*,] is expl. by ISk as meaning *may thine erring pass away from thee, so that thou shalt not err;* and he adds that the saying مَلَّ مَلَالُكَ means ذَهَبَ عَنْكَ حَتَّى لَا تَمَلَّ. (TA.) ___ Also *He buried*, and *hid*, or *concealed, him*, or *it*. (K, TA.) You say, أُضِلَّ المَيِّتُ *The dead was buried.* (S, O.) The phrase أَضَلَّتْ به أُمُّهُ, meaning *His mother buried him*, in a verse cited by IAar, is extr., or anomalous. (TA.) ___ And *He found him to be erring, straying, going astray; deviating from the right way* or

course, or *from that which was right; missing,* or *losing, the right way; losing his way; not rightly directed,* or *not finding the way to the truth:* like as one says أَحْمَدُهُ, and أَبْخَلُهُ. (TA.) ___ And you say, أَضَلَّنِى كَذَا, meaning *Such a thing was,* or *became, beyond my power,* or *compass.* (IAar, Msb, TA.) ___ See also 1, near the end.

5 **تظلّل** *It went away:* so in the saying, تضلّل المآءُ مِنْ تَحْتِ الحَجَرِ [*The water went away from beneath the stone*]. (O, TA.)

6 **تضالّ** *He feigned himself to be erring, straying, going astray; deviating from the right way* or *course,* or *from that which was right; missing,* or *losing, the right way;* or *losing his way.* (O, TA.)

10 **استضلّ ضَلَالُهُ** *His erring demanded that he should err* [*the more*], *so that he did err* [*the more:* like as erring is said to be a cause of one's being made to err: see 4: and see also ضَلَّ ضَلَالُهُ, near the beginning of the art.]: so in the saying of Aboo-Dhu-eyb,

* رَآهَا الفُؤَادُ فَٱسْتَضَلَّ ضَلَالُهُ *

[*The heart beheld her, and his erring demanded that he should err* &c.]. (Skr, S, TA.)

ضَلٌّ : see ضَلَالٌ.

ضُلٌّ : see ضَلَالٌ. ___ [Also, app. as meaning *A lost state; a state of perishing, coming to nought,* or *passing away;*] a subst. from ضَلَّ signifying ضَاعَ and هَلَكَ. (S, TA.) ___ And hence [its usage, in the manner of a proper name, in] the saying, هُوَ ضُلُّ بْنُ ضُلٍّ, (S,) which means, (S, O, K,) as also هُوَ ضِلُّ بْنُ ضِلٍّ, (Ibn-'Abbád, O, K,) *He is the unknown, the son of the unknown;* (S, Z, O, K;) and in like manner, الضَّلَالُ بْنُ التَّلَالِ; (S, O;) and قُلُّ بْنُ قُلٍّ: (TA:) or *he is one in whom is no good:* (K:) or *he is one*

who persists in error. (M, K.) ___ [Hence also, perhaps, it is said that] يَا ضُلَّ مَا تَجْرِى بِهِ العَصَا [in the CK ضَلَّ] means يَا فَقْدَهُ and يَا تَلَفَهُ [i. e., app., *O the loss,* or *O the coming to nought, of that by reason of which* the mare *El-'Asà is running!*]: (K, TA:) a prov.; said by Kaseer Ibn-Saad to Jedheemeh El-Abrash, when he went with him to Ez-Zebbà; for when they were within her province, he repented, and Kaseer said to him, Mount this my horse, and escape upon him, for his dust will not be cloven [by the pursuer, i. e. he will not be overtaken]: (TA: [but the mare is thus made a male:]) or it was said by 'Amr Ibn-'Adee, when he saw El-'Asà, the mare of Jedheemeh, with Kaseer upon her: قَوْمُ is suppressed after يا; and ضُلَّ is of the forms [of verbs] denoting wonder, originally ضَلُلَ, with damm, like حُبَّ in the phrase حُبَّ بِفُلَانٍ, originally حَبُبَ; and the meaning of the prov. is, *O* people, *what a case of perdition is that by reason of which El-'Asà is running!* i. e., the death of Jedheemeh. (Meyd.) ___ ضُلٌّ بِتَضْلَالٍ [in CK ضَلٌّ] means *A vain,* or *futile, thing:* (S, O, K:) [or *a vain, misleading thing;* تَضْلَالٌ being an inf. n. of ضَلَّلَ:] 'Amr Ibn-Shás El-Asadee says,

* تَذَكَّرْتُ لَيْلَى لَاتَ حِينَ ٱدِّكَارِهَا *
* وَقَدْ حَنِيَ الأَضْلَاعُ ضُلٌّ بِتَضْلَالِ *

[*I remembered Leylà when it was not a time for remembering her, the ribs having become bent* by the bending of the back with age: it was *a vain, misleading thing*]. (S, O.) ___ ضُلٌّ أَضْلَالٌ: see ضَلَّةٌ.

هُوَ ضُلُّ بْنُ ضُلٍّ : see ضُلٌّ أَضْلَالٌ ___ ضُلٌّ: see ضَلَّةٌ.

ضَلَّةٌ *Confusion,* or *perplexity, and inability to see the right course:* (K:) [or *error:* for] one says, فَعَلَ ذٰلِكَ ضَلَّةً *He did that in error* (فِى ضَلَالَةٍ): and ذَهَبَ ضَلَّةً *He went away not knowing whither he went:* (TA:) and فُلَانٌ يَلُومُنِى ضَلَّةً *Such a one blames me wrongly:* (S, O:) [or, *behind my back,* or *in my absence:* for] ضَلَّةٌ signifies

also *speech respecting a person behind his back,* or *in his absence;* relating to good and to evil. (M, K, TA.) [Freytag explains it as signifying also *One in whom is no good,* on the authority of Meyd.]

ضُلَّةٌ *Skill in guiding,* or *directing aright, in journeying.* (Fr, K, * TA.)

ضَلَّةٌ : see ضَلَالٌ. ___ [Hence,] هُوَ ٱبْنُهُ لِضَلَّةٍ *He is his son unlawfully begotten,* or *not trueborn.* (AZ, A, K, TA.) ___ ذَهَبَ دَمُهُ ضَلَّةً *His blood went unrevenged,* or *without retaliation.* (K, TA.) ___ And هُوَ تَبَعُ ضَلَّةٍ, (Th, O, K, TA,) with kesr to the ت and to the ض, (TA,) [in the CK, erroneously, تَبَعُ,] and تَبَعُ ضَلَّةٍ, (K, TA,) thus related by IAar, (TA,) but the former only accord. to Th, (TA in art. تبع,) *He is a follower of women:* (TA in that art.:) or *he is one in whom is no good, and with whom is no good:* (IAar, Th, TA:) or *he is a very cunning man* (دَاهِيَةٌ), *one in whom is no good;* (IAar, O, K, TA;) and so تَبَعُ صَلَّةٍ, (O, L, TA,) as some relate it; (L, TA;) and in like manner, ضِلُّ أَضْلَالٍ, (Lh, O, K, TA,) and ضُلُّ أَضْلَالٍ, (K, TA,) and صِلُّ أَصْلَالٍ, [q. v.,] which is with kesr only, (K, TA,) a phrase similar to ضِرُّ أَضْرَارٍ. (TA in art. ضر.)

ضَلَلٌ : see ضَلَالٌ. ___ Also Water (O, K) *running* (K) *beneath a rock, which the sun does not reach:* (O, K:) one says مَآءٌ ضَلَلٌ: (O:) or *running among trees.* (K.) [See also ضَلَلٌ.]

ضَلَالٌ [an inf. n. of 1: used as a simple subst.,] *Error; contr. of* رَشَادٌ, (S, O, TA,) and *of* هُدًى; (K, TA;) as also ضَلَالَةٌ, (S, O, K,) and ضَلٌّ, and ضُلٌّ, and ضَلَّةٌ, and ضَلَلٌ, and ضَلْضَلَةٌ, (K,) and ضُلَضَلَةٌ, (O, TA,) and أُضْلُولَةٌ, (K,) of which last the pl. is أَضَالِيلُ, (Lth, O, TA,) as in the saying تَمَادَى فِى أَضَالِيلِ الهَوَى [*He persevered in the errors of love*], (TA,) or أَضَالِيلُ, as some say, has no sing., or its sing. is supposed, or has been heard, and is أُضْلُولَةٌ or أُضْلُولٌ or إِضْلِيلٌ or some other form: (MF, TA:) the primary signification of الضَّلَالُ is *the going away from the right course,* or *direction:* (Ham p. 357:) or it signifies, accord. to Ibn-El-Kemál, *the loss,* or *missing, of*

that which brings, or *conducts, to the object sought:* or, as some say, *the pursuing a way that will not bring,* or *conduct, to that object:* or, accord. to Er-Rághib, *the deviating from the right way:* and it is said to be *any deviation from that which is right, intentional* or *unintentional, little* or *much;* because the right and approved way is very difficult; wherefore it may be used of him who commits any mistake whatever, and is imputed to prophets and to unbelievers, though between the ضلال of the former and that of the latter is a wide difference: and in another point of view, it is of two sorts; one is in the speculative departments of knowledge, as in acquaintance with the unity of God, and with the prophetic function or office, and the like, indicated in the Kur iv. 135; or it is in the practical departments of knowledge, as in acquaintance with the ordinances of the law, that is, religious services. (TA.) ___ Also *A state of perdition:* so in the Kur liv. 24: (S, O:) [and in like manner ضَلَالَةٌ ; for] ضَلَالَةُ العَمَلِ signifies *The annulled and lost state of work.* (TA.) ___ And *Absence,* or *a state of concealment.* (Msb. [This is there said to be the primary signification.]) ___ هُوَ الضَّلَالُ بْنُ التَّلَالِ see expl. voce ضُلٌّ.

ضَلُولٌ : see ضَالٌّ.

ضَلَالَةٌ : see ضَلَالٌ, in the beginning, and near the end, of the paragraph. One says, هِىَ الضَّلَالَةُ وَالتَّلَالَةُ; (S, O;) in which the latter noun is an imitative sequent. (S and K in art. تل.)

ضِلِّيلٌ A man (S, O) *who errs, strays, goes astray,* or *deviates from the right way* or *course, much,* or *often:* (S, O, K:) or *who errs,* &c., *much,* or *often, in religion:* (TA:) and مُضَلٌّ, (S, TA,) which in some of the copies of the S is written thus and also مُضَلِّلٌ, (TA,) signifies the same; (S, TA;) or one *who is not disposed,* or *directed, to good;* in the K, الّذى لا يُوَفَّى بخيرٍ, [or يُوفِى بخير, as in the CK,] but correctly الّذى لا يُوَفَّقُ لخيرٍ; or, as some say, *a committer of errors,* and *of false, wrong,* or *vain, actions:* and ضِلِّيلٌ is also expl. as signifying one *who will not desist from error.* (TA.) Imra-el-Keys was called الضِّلِّيلُ المَلِكُ [*The much-erring king*], (S, O, K, TA, [in the CK, erroneously, الضَّلِيلُ,]) and المَلِكُ المُضَلُّ

. (K.)

ضَالٌّ *Erring, straying,* or *going astray; deviating from the right way* or *course,* or *from that which is right; missing,* or *losing, the right way;* or *losing his way;* (S, * Msb, TA;) and ضَلُولٌ is syn. therewith; (K;) [or rather with ضَلِّيل, accord. to a general rule:] pl. of the former ضُلَّالٌ, [of which see an ex. in a verse cited voce رِسْل,] and ضَالُّونَ: [in the Kur i. last verse,] some read وَلَا ٱلضَّأَلِّينَ, to avoid the concurrence of two quiescent letters. (TA.) You say ضَالٌّ تَالٌّ; (S, O;) in which the latter epithet is an imitative sequent. (S and K in art. تل.) ___ [Also *Becoming lost;* &c. ___ And *Forgetting.* It is said that] وَأَنَا مِنَ ٱلضَّالِّينَ [in the Kur xxvi. 19] means *I being of those that forgot.* (K, TA.) And امْرَأَةٌ ضَالَّةٌ means *A woman forgetting the days of her menstruation.* (Mgh.)

ضَالَّةٌ an epithet in which the quality of a subst. is predominant, (IAth, TA,) *A stray;* i. e. *a beast that has strayed:* (S, O, TA:) or *a camel remaining in a place where it is lost, without an owner* (K, TA) *that is known:* (TA:) or *a lost animal* (IAth, Msb, TA) or *other thing, whatever it be:* (IAth, TA:) applied to the male and to the female, (S, O, Msb, K,) and to two and to a pl. number: (TA;) and it has for its pl. ضَوَالُّ, (Msb, TA,) like دَوَابُّ pl. of دَابَّةٌ. (Msb.) It is said in a trad., ضَالَّةُ المُؤْمِنِ حَرَقُ النَّارِ [expl. in art. حرق]. (TA.) And one says, الحِكْمَةُ ضَالَّةُ المُؤْمِنِ [*Wisdom is the object of persevering quest of the believer*]; meaning that the believer ceases not to seek wisdom like as a man seeks his stray. (TA.)

ضَلَضِلٌ and ضَلَضَلَةٌ, (As, S,) as though contracted from ضَلَاضِلٌ [and ضَلَاضَلَةٌ], (S,) or أَرْضٌ ضَلَضَلَةٌ and ضَلَضِلٌ [in the CK ضَلَضَلَةٌ and ضَلَضِلٌ] and ضُلَضَلَةٌ and ضُلَضِلٌ (K) and ضُلَاضِلٌ (Lh, K) and ضُلْضُلَةٌ, (IDrd, K,) *Rugged land* or *ground.* (As, S, K.) And مَكَانٌ ضَلَضِلٌ, originally ضَلَاضِيلُ, *A hard, stony place.* (Fr, TA.) ___ Also, (so in the K,) i. e. (TA) ضَلَضِلٌ and ضَلَضَلَةٌ, accord. to As, (O, TA,) or ضُلَضَلَةٌ, (S, O, TA,) [said to be] the only instance of its kind among reduplicate words, (S, O, TA, [in which last the same assertion is quoted from the T, app. in relation to the last, or last but

one, of these words,]) and, as in the Jm, ضُلْضُلَةٌ , (O, TA,) *A stone,* (As, S, O,) or *stones,* (K,) *such as a man can lift from the ground and carry:* (As, S, O, K:) or, accord. to the T, ضلضلة [thus in the TA, app. ضَلَضَلَةٌ or ضُلَضَلَةٌ ,] signifies *any stone such as a man can lift from the ground and carry,* or *above that, smooth, found in the interiors of valleys.* (TA.)

ضُلَضِلٌ : see the next preceding paragraph. Also, (IAar, O, TA,) in the K, erroneously, صُلَضِلَةٌ, (TA.) and ضُلَاضِلٌ , *A skilful guide of the way.* (IAar, O, K, TA.)

ضَلْظَلَةٌ : see ضَلَالٌ.

ضُلْضُلَةٌ : see ضَلَضَلٌ, in two places. ___ ضُلَاضِلُ المآء, (O, K,) and صُلَاصِلُهُ, (O,) [said in the O, in this art., to be pls. of which the sings. are ضُلَضَلَةٌ and صُلَصَلَةٌ, but the sings. are correctly ضُلْضُلَةٌ and صُلْصُلَةٌ, (see the latter of these two in its proper art.,)] *The remains of water:* (O, K:) so says Lh. (O.)

ضَلَضَلَةٌ : see ضَلَضَلٌ, in four places.

ضُلَضَلَةٌ : see ضَلَالٌ: ___ and مُضَلَّةٌ: ___ and ضَلَضَلٌ, in three places.

ضُلَاضِلٌ : see ضَلَضَلٌ: and ضُلَضِلٌ.

أُضْلُولَةٌ : see ضَلَالٌ.

وَقَعَ فى وادى تُضُلَّلَ , (Ks, S, O, K, *) like تُخُيِّبَ and تُهُلِّكَ, all imperfectly decl., (S, O,) and تُضَلَّلَ, (Ibn-'Abbád, O, K,) and تَضَلَّلَ, with two fet-hahs, and تَضَلِّلَ, with two kesrehs, (Ibn- 'Abbád, O, TA,) meaning الباطل [i. e. *He fell into that which was vain, unreal, nought, futile,* or *the like,* and consequently, *into disappointment*]: (Ibn-'Abbád, S, O, K, TA:) or, accord. to the A, وَقَعُوا فى وادى تضلّل means *They perished.* (TA.)

طَرِيقٌ مُضِلٌّ *A road that causes to go astray,* or *to deviate from the right course.* (TA.) And, accord. to As, مُضِلٌّ signifies A land (أَرْضٌ) *in which one loses his way.* (TA. [See also the next paragraph.]) [Hence,] فِتْنَةٌ مُضِلَّةٌ means [*A trial,* or *sedition,* or *discord,* &c.,] *that causes men to go astray,* or *to deviate from that which is right.* (TA.) And [hence also,] المُضِلُّ means *The* سَرَاب [or *mirage*]. (TA.)

مَضِلَّةٌ a subst. like مَجْبِنَةٌ and مَبْخَلَةٌ [i. e., as such, signifying *A cause of erring, straying, going astray,* or *deviating from the right way* or *course* or *from that which is right,* &c.]: (TA:) [and used in the manner of an epithet:] one says أَرْضٌ مَضَلَّةٌ *A land that causes one to err,* &c.: (TA:) or, as also مَضَلَّةٌ, (S, O, Msb, K, TA, [in the CK مَضِلَّةٌ,]) and ضُلَضِلَةٌ, (O, K,) *a land in which one errs,* or *strays, from the* [*right*] *way;* (S, O, Msb, K; *) *in which one does not find the right way:* and خَرْقٌ مَضَلَّةٌ [*A desert,* or *farextending desert,* &c., *in which one errs,* &c.]: it is used alike as masc. and fem. and pl.: but one says also أَرَضُونَ مَضَلَّاتٌ. (TA.)

مَضَلَّةٌ: see the next preceding paragraph.

مُضَلِّلٌ: see ضَلِّيلٌ, in two places.

مُتَضَالٌّ [part. n. of 6, q. v.]. One says, إِنَّكَ تَهْدِى الضَّالَّ وَلَا تَهْدِى المُتَضَالَّ [*Verily thou wilt direct aright the erring,* &c., *but thou wilt not direct aright him who feigns himself to be erring,* &c.]. (S, O.)

ضمحل

Q. 4 **إِضْمَحَلَّ** accord. to some, but Q. Q. accord. to most. اِضْمَحَلَّ: see art. ضحل.

ضمد

1 ضَمَدَ الجُرْحَ , (S, A, L, K,) aor. ـُ (S, L, K) and ـِ , (K,) inf. n. ضَمْدٌ; (S, L;) and ضَمَّدَهُ , (A, K,) inf. n. تَضْمِيدٌ; (TA;) *He bound the wound* (and in like manner one says of other things, L) *with a* ضِمَادٌ or ضِمَادَةٌ i. e. a *bandage,* or *fillet,* (S, A, L, K,) or *kerchief.* (A.) This is the primary signification. (L.) And ضَمَدَ رَأْسَهُ, (L,) or ضَمَّدَهُ بِضِمَادٍ, (Lth,) *He wound a piece of rag round his head, after anointing it,* or *wetting it with water:* (Lth, L:) and ضَمَّدَ رَأْسَهُ, inf. n. تَضْمِيدٌ, *He bound his head with a fillet,* or *bandage,* (S, A,) or *a kerchief,* (A,) or *a piece of cloth, not a turban.* (S.) And ضَمَدَ الجُرْحَ, inf. n. ضَمْدٌ, also signifies *He applied a remedy* [or *dressing*] *to the wound, without bandaging it.* (L.) And ضَمَّدَ عَيْنَيْهِ بِالصَّبِرِ *He applied aloes to his eyes.* (L, from a trad.) And ضَمَدَهُ بِالزَّعْفَرَانِ وَالصَّبِرِ *He smeared him,* or *it, over,* [or *poulticed him,* or *it,*] *with saffron and aloes.* (Az, L.) ___ And اُضْمُدْ عَلَيْكَ ثِيَابَكَ *Bind thou upon thee thy garments,* (Ibn-Málik, A,) and عِمَامَتَكَ [*thy turban*]. (A.) And أُجْدُدْ ضَمْدَ هٰذَا العِدْلِ *Make thou good the binding of this half-load.* (L.) ___ And ضَمَدَهُ *He struck him,* or *hit him, on his head* with a staff or stick: (S, K:) sometimes used in this sense: (S:) or *he cut,* or *wounded,* (A, L,) *him* (L,) or *it,* i. e. his head, (A,) *in the place of the turban,* with a sword; syn. عَمَّمَهُ. (A, L.) ___ ضَمْدٌ also signifies The *treating with gentleness,* or *blandishment; soothing, coaxing, wheedling,* or *cajoling;* or *striving, endeavouring,* or *desiring, to do so.* (S, L, K,) ___ And ضَمَدَتْ, (A, L,) aor ـِ and ـُ , (L,) inf. n. ضَمْدٌ (AA, S, L, K) and ضِمَادٌ, (Fr, A, L,) *She* (a woman) *took to herself two friends,* (S, A, L, K,) or *secret friends,* or *amorous associates,* (A,) *together:* (S, A, L, K:) or *she took another man beside her husband* (AA, A, L) *as her friend,* or *secret friend,* or *amorous associate;* (A;) or *two other men:* (AA, L;) or *she*

associated as a friend with two or three men in a time of drought, in order that she might eat with one and then with another so as to satiate herself. (Fr.) And ضَمَدَتْهُ, aor, as above, *She* (a woman having a husband or a friend [or lover]) *took him* (another man) *as her friend* [or *lover*]. (L.) Aboo-Dhu-eyb says,

* تُرِيدِينَ كَيْمَا تَضْمَدِينِى وَخَالِدًا *
* وَهَلْ يَجْمَعُ السَّيْفَانِ وَيْحَكِ فِى غِمْدِ *

[*Thou desirest to take me as thy lover together with Khálid: but can the two swords* (*mercy on thee*) *be combined in one scabbard?*]. (S, L.) And one says, ضَمَدَاهَا *They both associated as friends* [or *lovers*] *with her,* or *made love to her.* (L.) ضَمَدَ, aor. ـَـ, *It dried;* (Hr, L, K;) said of blood upon the throat of a slaughtered sheep or goat. (Hr, L.) Also, inf. n. ضَمَدٌ, *He acted wrongfully,* or *injuriously,* or *unjustly.* (L.) ___ And ضَمَدَ عَلَيْهِ, aor. ـَـ, inf. n. ضَمَدٌ, *He bore rancour, malevolence, malice,* or *spite, against him:* (S, L, K: *) or *held fast rancour,* &c., *against him in his heart.* (L.) And *He was angry with him:* or *vehemently enraged against him and angry with him:* or *he was enraged against him;* i. e. one over whom he had power to vent his rage. (L.)

2 **ضَمَّدَ** see the preceding paragraph, in four places.

4 **أَضْمَدَهُمْ** *He collected them together.* (K, TA.) ___ And اضمد العرفجُ *The* [*plant called*] عرفج *contained its* خُوصَة [q. v.] *lying hidden within it, not yet appearing.* (S, K. *)

5 **تضمّد** *It* (a wound) *was bound with a bandage* or *fillet* [or *kerchief* (see 1)]. (K.) *It* (a man's head) *was bound with a bandage* or *fillet* [or *kerchief*] or *with a piece of cloth, not a*

turban. (S.) ___ [And تضمّد به *He used it,* or *applied it, as a poultice* or *the like.*]

ضَمْدٌ *Such as is fresh,* or *moist,* of herbage or trees: and *such as is dry* thereof: (S, * L, K: *) thus having two contr. meanings: (K:) or *fresh and dry* herbage *mixed together:* and herbage *of which every twig,* or *shoot, has put forth its leaves.* (L.) ضَمْدٌ مِنَ الدَّمِ means *Such as is dry of blood; dry blood.* (L.) ___ Also The *better,* or *best,* and the *worse,* or *worst,* of sheep or goats: (S, L, K:) or the *young,* and the *old:* or *such as are in a sound,* or *good, state,* and *such as are in an unsound,* or *a bad, state:* or the *slender,* and the *large.* (L.) A man says to his creditor, أَقْضِيكَ مِنْ ضَمْدِ هٰذِهِ الغَنَمِ [*I will pay thee with some of the better,* or *best,* or *of the worse,* or *worst,* &c., *of these sheep* or *goats*]. (S.)

ضَمْدٌ *A friend;* or *a true,* or *sincere, friend;* or *a special,* or *particular, friend.* (K.)

ضَمَدٌ *A remainder, that is due to one, of a fine for blood,* or *of any other debt.* (S, K.) One says, لَنَا عِنْدَ فُلَانٍ ضَمَدٌ *A remainder of a fine for blood,* or *of another debt, is owed to us by such a one.* (S.)

عَبْدٌ ضَمَدَةٌ *A bulky, thick, slave.* (El-Hejeree, TA.)

ضِمَادٌ *A bandage,* or *fillet,* (S, A, K,) or *a kerchief,* (A,) *that is bound upon a wound;* (S, A, K;) as also ضَمَادَةٌ : (S, K:) and *a piece of rag that is wound round the head, after anointing it,* or *wetting it with water:* (Lth, L:) and sometimes *put upon the head on account of a headache:* pl. ضَمَائِدُ. (L.) ___ Also *A remedy* [or *dressing,* such as *a poultice* and *the like,*] *that is applied to a wound.* (Ibn-Háni.)

ضِمَادَةٌ : see ضِمَادٌ. ___ أَنَا عَلَى ضِمَادَةٍ مِنَ الأَمْرِ

means *I have become on the point,* or *verge, of the affair,* or *event.* (S.)

ضَامِدٌ *i. q.* لَازِمٌ [*Cleaving, clinging, holding fast,* &c.]. (AHn.)

مِضْمَدَةٌ [*A sort of yoke;*] *a piece of wood which is put upon the necks of the two bulls* [*in ploughing*], *having at each extremity a perforation, and between the two perforations, in its upper side, a notch* [app. *for the tying of the beam of the plough thereto so that it may not shift from the middle*], *each of the perforations having a string put into it with the two ends thereof coming forth beneath the* مضمدة, *and each end of the string having a* [*short*] *staff,* or *stick, tied to it; the neck of the bull being put between the two staves,* or *sticks.* (TA.)

ضن

1 **ضَنَّ به** , (Mgh, Msb,) first pers. ضَنَنْتُ به, (S, Msb, *) [and one may say عَلَيْهِ, and عَنْهُ, in the place of به, (see ضَنِينٌ,)] and ضَنَنُوا occurs, in a verse of Kaanab Ibn-Umm-Sáhib, used by poetic license for ضَنُّوا, (S,) aor. ـَ ; (S, Mgh, Msb, K;) and ضَنَّ, (Msb,) first pers. ضَنَنْتُ, (S, Msb, *) aor. ـِ , (S, Msb, K,) accord to Fr, (S,) or, accord. to Th, Fr said, I have heard ضَنَنْتُ, though I have not heard أَضَنُّ, but this aor. is mentioned by Yaakoob; (TA;) inf. n. ضَنٌّ (S, Mgh, Msb, K [in the CK ضَنَانًا is erroneously put for ضَنًّا]) and ضَنٌّ (TA) and ضَنَانَةٌ, (S, Mgh, Msb, K, TA,) with fet-h, (Msb, TA,) and ضَنَّةٌ, (Msb,) or this last is a simple subst.; (Mgh;) *He was*, or *became, niggardly, tenacious, stingy*, or *avaricious*, (S, Mgh, Msb, K,) *of it.*

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(S, Mgh, Msb. [See also 8.]) You say, ضَنَّ عَلَيْهِ بِكَذَا *He was*, or *became, niggardly*, &c., *to him, of such a thing.* (Mgh.) And إِنَّمَا يَضَنُّ بِالضَّنِينِ [*Only he who clings is to be clung to*]: a prov., meaning that you should cling to fraternizing [only] with him who clings to fraternizing with you. (Meyd, and Har p. 42.) And ضَنَنْتُ بِالْمَنْزِلِ, inf. n. ضَنٌّ and ضَنَانَةٌ, [*I kept tenaciously to*, or] *I did not quit*, or *relinquish, the place of alighting*, or *abode.* (TA.)

8 **اضْطَنَّ** (originally اِضْتَنَّ, TA) *He* (a man, TA) *was*, or *became, niggardly, tenacious, stingy*, or *avaricious.* (K.) [See also 1.]

ضَنٌّ an inf. n. of 1 [q. v.]. (S, &c.) ___ Also *A thing highly esteemed, of which one is tenacious.* (TA.) ___ [Hence] one says, هُوَ ضَنِّي *He is the person of whose affection I am tenacious;* as also

ضَنَّتِى and ضَنِينِى : (TA:) or *he is my particular,* or *special, friend,* (K, TA,) مِنْ بَيْنِ إِخْوَانِى [*chosen from among my brethren*]; (S, TA;) as though I appropriated him specially to myself, and were tenacious of him because of the place that he held in my estimation: as is said in the S, it is like special appropriation [of the person to oneself]. (TA.) [And as ضَنٌّ is originally an inf. n., it is used as an epithet applied to a pl. number:] it is said in a trad., إِنَّ لِلّٰهِ ضِنًّا مِنْ خَلْقِهِ يُحْيِيهِمْ فِى عَافِيَةٍ وَيُمِيتُهُمْ فِى عَافِيَةٍ, (S, TA,) or ضَنَائِنَ مِنْ خَلْقِهِ, (K, * TA,) accord. to different relations thereof, (TA,) i. e. [*Verily God has*] *specially-distinguished individuals* [*of his creatures, whom He causes to live in a state of freedom from disease,* or *from disease and trial, and whom He causes to die in a state of freedom* &c.]: (K, TA:) the sing. of ضَنَائِن is ضَنِينَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ, and meaning *a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation.* (TA.)

ضَنَّةٌ an inf. n. of ضَنَّ: (Msb:) or a subst. therefrom signifying *Niggardliness, tenaciousness, stinginess,* or *avarice:* (Mgh:) or *vehement niggardliness* &c.; as also مَضَنَّةٌ. (TA.) ___ See also ضَنٌّ.

ضَنَنٌ *Courageous, brave,* or *strong-hearted.* (K.)

ضَنِينٌ *Niggardly, tenacious, stingy,* or *avaricious,* (S, Mgh, Msb, K,) بِشَىْءٍ [*of a thing*], (S,) or بِشَىْءٍ نَفِيسٍ [*of a thing held in high estimation*]. (TA.) وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ, in the Kur [lxxxi. 24], as some read it, others reading بِظَنِينٍ [q. v.], is expl. by Zj as meaning, *And he is not a tenacious concealer of that which has been revealed* to him: and if عَنْ or بِ were substituted for عَلَى, it would be correct. (TA.) ___ See also 1. ___ And see ضَنٌّ.

ضَنَانَةٌ an inf. of 1 [q. v.]. (S &c.) ___ [Hence,] one says, هَجَمْتُ عَلَى ٱلْقَوْمِ بِضَنَانَتِهِمْ, meaning [*I came suddenly upon the people,* or *party, in their close state,* i. e.,] *when they had not dispersed*

themselves. (TA.) And أَخَذْتُ الأَمْرَ بِضَنَائِنِهِ [*I took to the affair*] *in its fresh state.* (TA.)

ضَنِينَةٌ ; and its pl. ضَنَائِنُ: see ضَنٌّ.

مَضَنَّةٌ : see هٰذَا عِلْقٌ مَضَنَّةٌ ___. ضَنَّةٌ and مَضِنَّةٌ [the former mentioned after the latter in the S] *This is a thing held in high estimation, of which one is tenacious,* (S, K, TA,) *and for which people vie in desire.* (TA.) [See also عِرْقٌ, last sentence.]

المَضْنُونُ a name of [*The compound of perfumes commonly called*] الغَالِيَةُ; (Ez-Zejjájee, S, K, TA;) as also المَضْنُونَةُ ; (Ez-Zejjájee, S, * TA;) which latter is said by As to be *a sort of perfume;* and so is the former in the A: in the M the former is said to be *the oil of ben:* it is thus called because one is tenacious of it. (TA.) ___ Also, (IKh, TA,) or المَضْنُونَةُ , (K, TA,) a name of *The well Zemzem.* (K, TA.)

المَضْنُونَةُ : see the next preceding paragraph, in two places.

ضهأ

3 **مُضَاهَأَةٌ** is *syn. with* مُضَاهَاةٌ, (K, TA, [the و before المُضَاهَاةُ in the CK should be erased,]) *i. q.* مُشَاكَلَةٌ: (S, O, Msb, TA:) you say, ضَاهَأْتُهُ and ضَاهَيْتُهُ, ('Eyn, S, * O, * Msb, * TA,) i. e. *I resembled him;* syn. شَابَهْتُهُ: ('Eyn, TA:) [or *I conformed with him:*] or ضَاهَأَهُ, inf. n. as above, signifies *he imitated him;* syn. عَارَضَهُ and بَارَاهُ; and one says also, ضَاهَيْتُهُ, inf. n. مُضَاهَاةٌ: (Msb:) the verb is read both with and without ء in the Kur [ix. 30]. (O, Msb, TA.) ___ ضَاهَا بِهِ, (A 'Obeyd, TA,) [or ضَاهَأَهُ, like ضَاهَاهُ, mentioned in art. ضهى,] inf. n. as above, (K,) *He* (a man) *was,* or *became, gentle, tender,* or *courteous,* or *he acted,* or *behaved, gently,* &c., *with him,* or *to him.* (A 'Obeyd, K, * TA.)

ضَهْيَأٌ and ضَهْيَأَةٌ: see art. ضهيأ.

ضهضب

Q. 1 **ضَهْضَبَ** : see 2 in art. ضهب.

ضهو

ضَهْوَةٌ *A* بِرْكَة *of water;* [i. e. *a wateringtrough,* or *tank,* or *the like, of water;* or *a basin, pool, pond,* or *lake, of water;* or *a place where water remains and collects,* or *collects and stagnates;*] (M, K;) as though formed by transposition from وَهْضَةٌ, which signifies *a depressed piece of ground:* (TA:) pl. أَضْهَآءٌ. (M, K.)

ضَهْوَآءُ A woman *whose breasts have not become prominent,* or *protuberant.* (Lth, K.) [See also ضَهْيَآءُ, in the next art.]

ضهيأ

Q. 1 **ضَهْيَأَ** [Accord. to the O and K, Q. Q. 1, being mentioned therein in art. ضهأ.] ضَهْيَأَ أَمْرَهُ *He fell short of doing what he ought to have done in his affair,* (مَرَّضَهُ, O, K,) *and did not decide it,* (لَمْ يُصْرِمْهُ, O,) or *and did not perform it firmly,* or *soundly:* (K:) like رَهْيَأَ. (TA.)

ضَهْيَأٌ , of the measure فَعْلَلٌ, or, as some say, فَعْيَلٌ; if of the latter, [said to be] the only instance of this measure in the language; ضَهْيَدٌ

being a foreign proper name; (TA;) or, مَرْيَمُ being a foreign proper name; (TA;) or, accord. to Sb, the hemzeh in ضَهْيَأٌ, which is with tenween, is augmentative, because it is syn. with ضَهْيَآءُ, which is with the long ا and imperfectly decl., for the ى cannot be augmentative and the hemzeh radical in the latter; (MF and TA in art. ضهى;) [a word like ضَهْيًا and ضَهْيَآءُ (which see in art. ضهى) in most, or a some seem to say in all, of its meanings;] *A certain tree, resembling the* سَيَال, (AZ, O, K,) *each of which has its fruit in a* سَنْفَة [or *pod*]; *it has weak thorns, and grows in the valleys and on the mountains:* (AZ, O:) Ed-Deenawaree [i. e. AHn] says, on the authority of some one or more of the Arabs of the desert, of El-Azd, that the ضَهْيَأ is *a great tree of the kind called* عِضَاه, *having a* بَرَمَة [q. v.] *and a pod* (عُلَّفَة) [*which succeeds the* بَرَمَة], *and many thorns; its pods* (عُلَّف) *are intensely red, and its leaves are like those of the* [*species of acacia called*] سَمُر. (O.) Also A woman *that does not menstruate:* and *that has neither milk nor breast:* as also ضَهْيَأَةٌ : (K:) or the latter is an epithet applied to a woman in these two senses: (O: [in which the former word, without ة, is not mentioned:]) Seer says, in his Expos. of the Book of Sb, that ضَهْيَأٌ, like ضَهْيَآءُ [which belongs to art. ضهى], is a subst. as well as an epithet,

signifying *a woman whose breast has not grown forth:* and *one who has not menstruated:* ___ and also *A land that has not given growth to anything:* (MF, TA:) or ضَهْيَأَةٌ signifies as above: and also a desert (فَلَاةٌ) *having in it no water:* (O, K, TA:) or *that does not give growth to anything;* app. because it has no water. (TA.) [Accord. to those who hold the ى to be augmentative,] a woman is thus termed because she resembles men (لِأَنَّهَا ضَاهَأَتِ الرِّجَالَ). (O, TA.)

ضَهْيَأَةٌ : see the next preceding paragraph, in two places.

ضو

R. Q. 1 **ضَوْضَوْا** , [inf. n. ضَوْضَاةٌ and ضَوْضَآءٌ, (see the next paragraph,)] *They cried out, shouted,* or *clamoured;* first pers. sing. ضَوْضَيْتُ, the [second] و being changed into ى. (S, TA.)

ضَوَّةٌ [in the CK erroneously written ضَوَاة] *A crying out, shouting,* or *clamouring;* (S, K;) so says As, and AZ says the like; (S;) as also ضَوْضَاةٌ (S, K) and ضَوْضَآءٌ , (TA in art. ضوض, [these two there mentioned as inf. ns., on the authority of IKtt,]) and ضَوْضًى . (K in art. ضوض.) One says, سَمِعْتُ ضَوَّةَ القَوْمِ [*I heard the crying out, shouting,* or *clamouring, of the people,* or *party*]. (As, AZ, S.)

ضَوْضًى and ضَوْضَآءُ and ضَوْضَاةٌ; see the next preceding paragraph.

ضُوَاضٍ *Large, big,* or *bulky; thick;* or *large in body;* syn. ضَخْمٌ, (K, TA,) and عَظِيمٌ. (TA.)

ضُوَاضِيَةٌ : see what next follows.

ضُوَيْضِيَةٌ , (K, TA,) in the dim. form, (TA,) *A calamity,* or *misfortune;* (K, TA,) because of its greatness; (TA;) as also ضُوَاضِيَةٌ . (K, TA.) ___ And A stallion [camel] *excited by lust.* (Sgh, K.)

مُضَوْضٍ A man *crying out; shouting,* or *clamouring;* (K and TA in art. ضوض; [in the CK erroneously written مُضَوْضًى;]) like مُضَوْضِئٌ. (TA in that art.)

ضوأ

1 **ضَوَقَا** see 4, in two places.

2 **ضَوَّأَ** see the next paragraph, in two places. ___ One says also, ضَوَّأْتُ عَنْهُ [meaning *I brought to light, made visible, discovered,* or *revealed, him,* or *it*]. (M, TA.) A sheep, or goat, belonging to an Arab of the desert strayed; whereupon he said, اَللّٰهُمَّ ضَوِّئْ عَنْهُ [*O God, bring it to light,* or *discover it*]. (A, TA.) Accord. to Lth, but he is the only authority for it known by AM, (TA,) ضَوَّأَ عَنِ الأَمْرِ, inf. n. تَضْوِئَةٌ, means *He declined,* or *turned away, from the affair.* (K, TA.)

4 **اضآء**, (M, Msb, K,) said of a thing, (M,) [as, for instance,] of the moon, (Msb,) or اضآءت, said of fire (النَّار,), (A 'Obeyd, S, O,) inf. n. إِضَآءٌ; (Msb;) and ضَآءَ, (M, Msb, K,) or ضَآءَتْ, (S, O,) aor. يَضُوءُ, (M,) or تَضُوءُ, (S,) inf. n. ضَوْءٌ (S, M, O, Msb, K) and ضُوءٌ, (S, O, K,) or the latter is a simple subst.; (Msb;) but the former verb is preferred; (TA;) *It gave light, was light* or *bright, shone,* or *shone brightly.* (Msb, K, * TA.) [See also an ex. of ↓ the latter verb in a verse cited voce أُفُقٌ; and cited here in the TA.] And أَضَأْتُ لَهُ [*I gave light to him*]. (M.) The former verb is also trans.: you say, أَضَآءَتْهُ النَّارُ [*The fire made it to be light* or *bright, to shine,* or *to shine brightly*]: (S, O:) and أَضَأْتُهُ and ضَوَّأْتُهُ [*I made it to give light, to be light* or *bright, to shine,* or *to shine brightly*]: (M, Msb, * K:) and أَضَأْتُ بِهِ البَيْتَ and ضَوَّأْتُهُ بِهِ [*I lighted,* or *illumined, with it* (i. e. with a lamp or the like) *the house,* or *chamber,* or *tent*]. (M.) ___ [Hence,] اضآء ببوله *He ejected his urine* [so as to make its drops to glisten]; or *emitted it and then stopped it;* syn. حَذَفَ بِهِ; (K, TA;) or خَذَفَ بِهِ; (so in a copy of the M, as on the authority of Kr;) or, as in the A, أَذْرَعَ بِهِ. (TA.) ___ And they said مَا أَضْوَأَهُ [*How light,* or *bright, is it!*]. (S voce أَظْلَمَ [q. v.].) ___ And اضآء signifies also أَصَابَ ضَوْءًا [*He saw* (lit. *lighted on,* or

found,) *light,* or *brightness*]. (T voce أَظْلَمَ [q. v.])

5 **تضوّأ** *He stood in the dark to see people by the light of their fire,* (AZ, K, TA,) *without their seeing him.* (AZ, TA.) And تضوّأ ٱمْرَأَةً [*He stood in the dark to see a woman by the light of her fire, without her seeing him*]. (TA.)

10 **استَضَأْتُ به** [*I sought to obtain light by means of it; I made use of it for light*]. (M, K.) لَا تَسْتَضِيئُوا بِنَارِ أَهْلِ الشِّرْكِ [lit. *Seek not ye to obtain light by means of the fire of the people of belief in a plurality of gods*], (O, K,) a saying of the Prophet, (O,) means *seek not ye counsel,* or *advice, of the believers in a plurality of gods, in affairs:* (O, K:) because he whose affair is confused and dubious to him is as though he were in darkness. (O.)

ضَوْءٌ and ضَوُءٌ and ضِيَآءٌ (S, M, O, K) and ضَوَآءٌ, (M, K,) the last of which is [erroneously] written in the L ضَوَآءٌ, (TA,) signify the same, (S, M, O, K,) i. e. *Light,* syn. نُورٌ, (K, TA,) accord. to the leading lexicologists; but see what follows: (TA:) and ضَوْءٌ is an inf. n. of ضَآءَ, (S, M, O, Msb, K,) and so is ضَوْءٌ, (S, O, K,) or this is a simple subst. from ضَآءَ, and so is ضِيَآءٌ, which is also, sometimes, written ضِئَآءٌ, from أَضَآءَ as syn. with ضَآءَ: (Msb:) the pl. of ضَوْءٌ (M, TA) and ضَوُءٌ (M) is أَضْوَآءٌ; and ضِيَآءٌ is sometimes a pl., (M, TA,) as Zj states it to be: (TA:) some say that ضَوْءٌ has a more intensive signification than نُورٌ, and that hence God has likened his direction [the Kur-án] to النُّورُ rather than to الضَّوْءُ; because if it were otherwise, no one had erred: and that hence, also, [in the Kur x. 5,] the sun is termed ضِيَآءٌ; and the moon, نُورٌ: it is also said that ضَوْءٌ signifies the *rays that are diffused by what is termed* نُورٌ: the kádee Zekereeyà affirms that these two words are syn. by their original application, but that ضَوْءٌ is more forcible accord. to usage: and some say that الضَّوْءُ signifies *that* [*light*] *which subsists by itself,* as [that of] the sun, and fire; and النُّورُ, to that which subsists by some other thing [as does the light of the moon]. (MF, TA.)

ضَوُءٌ : see the next preceding paragraph, in three places.

ضوآء : see ضوء.

ضيآء and ضئآء: see ضوء, in five places.

ضوح

ضوّح 2 : see 2, in two places, in art. ضيح.

ضود

ضَادٌ *The name of one of the letters of the alphabet.* (L, Msb, K.) See the letter ض.

ضور

1 **ضَارَهُ** , aor. يَضُورُ: see ضَارَهُ, aor. يَضِيرُ, in art. ضير.

5 **تضوّر** *He writhed* by reason of the pain of beating, (M, A, K,) or of hunger: (K:) *he cried out and writhed*

on being beaten, (Lth, S, A,) or

by reason of vehement hunger: (S, A:) *he writhed and cried out and turned over,* by reason of the vehemence of fever: (TA:) *he manifested harm, injury,* or *hurt, that he suffered;* and *was in a state of agitation:* (IAmb, TA:) *he manifested weakness:* (Abu-l-'Abbás, in TA: [but for تَضْعِيفٌ, as the explanation of the inf. n., in the TA, I read تَضَعُّفٌ:]) *he* (a wolf, and a dog, and a lion, and a fox,) *cried out* (M, K) with hunger. (M.)

ضوز

1 **ضَازَهُ حَقَّهُ** , aor. يَضُوزُهُ, *i. q.* ضَازَهُ, aor. يَضِيزُهُ: see art. ضيز. (K.) You say also ضَازَنِى, aor. يَضُوزُنِى, meaning نَقَصَنِى [*He made me to suffer loss*]. (Kr, M, TA.) And ضَازَ, aor. يَضُوزُ is also [intrans.] like ضَأَزَ, q. v. (TA in art. ضأز.)

قِسْمَةٌ ضُوزَى *i. q.* ضِيزَى: see art. ضيز. (M, TA. *)

ضوع

1 **ضَاعَهُ** , (aor. يَضُوعُهُ, S, O,) inf. n. ضَوْعٌ, *He,* or *it, put it,* or *him, into a state of motion, commotion,* or *agitation;* (S, O, K;) as also ضَوَّعَهُ , inf. n. تَضْوِيعٌ: (TA:) and *disquieted,* or *disturbed, him,* or *it:* and *frightened him:* (S, O, K:) and some say, *roused,* or *excited, him:* and ضَوَّعَهُ , also, has the last but one, or the last, of these meanings. (TA.) One says, لَا يَضُوعَنَّكَ مَا تَسْمَعُ مِنْهَا i. e. [*By no means let that which thou hearest from her move thee,* or *disquiet thee,* or *frighten thee;* or] *do not thou be moved by what thou hearest from her;* or *do not thou care for it,* or *regard it.* (TA.) And ضَاعَهُ أَمْرُ كَذَا وَكَذَا *Such and such things frightened him.* (AA, TA.) ___ And, said of the wind, *It made it to incline;* namely, a branch: (K:) and *it* (the wind) *bore heavily upon it.* (TA. [The object of the verb in this sense is not there mentioned.]) ___ And *i. q.* شَاقَهُ [*He,* or *it, excited his desire*]: (so in the O, on the authority of Ibn-'Abbád:) or *i. q.* شَاقَّهُ [*he acted with him contrariously,* or *adversely, and inimically;* &c.]. (So in copies of the K.) ___ And ضَاعَ الإِبِلَ, (O,) or الدَّابَّةَ, (K,) said of journeying *It rendered lean,* or *emaciated,* (O, K,) *the camels,* (O,) or *the beast.* (K.) ___ And ضَاعَ فَرْخَهُ, (IAar, O, K,) aor. as above, (IAar, O,) and so the inf. n., (TA,) *It* (a bird) *fed its young one with its bill.* (IAar, O, K.) When you command the bird to do so, you say ضَعْ ضَعْ. (IAar, O.) ضَاعَ is also intrans.: see 5, in two places.

2 **ضَوَّعَ** see 1, first sentence, in two places.

4 **مَا أَضْوَعَهُ** , said of odour, means *How sweet* [or *fragrant*] *is it!* (Har p. 670.)

5 **تَضَوَّعَ** said of the wind, *It became in motion.* (TA.) And تَضَوَّعَتْ رَائِحَةُ الطِّيبِ *The odour of the perfume diffused itself,* or *became diffused.* (O.) And تَضَوَّعَ المِسْكُ, (S, K,) as also تَضَيَّعَ; (S;) or تَضَوَّعَ

الشَّىْءُ; (Msb,) and ضاعَ , (S, O, Msb; K,) aor. يَضُوعُ, (O, Msb) inf. n. ضَوْعٌ; (Msb;) and ضاعَ, aor. يَضِيعُ; (Har p. 670;) *The musk, being put in motion, diffused its odour,* or *fragrance;* (S, O, K, TA;) or *the thing diffused its odour:* (Msb:) so in a verse of Imra-el-Keys cited voce رَيَّا, in art. روى: [in which, in the place of تَضَوَّعَ, some read يَضَّوَّعُ, for يَتَضَوَّعُ:] (TA:) and in like manner one says of a stinking thing. (IAar, K.) And تضوّع مسْكًا [*It diffused the odour,* or *fragrance, of musk*]. (S, O.) ___ And تضوّع منه رائحةً *He snuffed,* or *scented,* or *smelt, from him,* or *it, an odour.* (TA.) Also, said of the [bird called] ضُوَعٌ, *It cried,* or *uttered a loud cry* or *crying.* (AHát, O.) ___ And, (O,) said of a child, (K,) *He writhed,* (K,) or *cried out and writhed,* (O, K, * TA,) *in weeping;* (K, * TA; in the former, مِنَ البُكَآءِ; but correctly, فِى البكآء; TA;) as also ضاعَ , (Lth, O, K,) aor. يَضُوعُ, (Lth, O,) inf. n. ضَوْعٌ: (TA:) both signify *he cried,* or *uttered a loud cry* or *crying, in weeping;* as one does when beaten: or the former, mostly said of a child, signifies *he writhed in weeping with vehemence, and raising the voice;* as expl. by Lth: (TA:) or it signifies also *he* (a child) *wept vehemently:* (O:) and, said of a young bird, *it writhed,* or *cried out and writhed;* (O, K;) as when said of a child; and so انضاعَ , said of both: (K:) or انضاعَ , said of a young bird, (S, O, K,) as also تضوّع, (O, K,) signifies *it spread its wings to its mother in order that she might feed it with her bill.* (S, O, K.)

7 **انضاعَ** : see the next preceding sentence, in two places. ___ Also *He was frightened at a thing, and cried out at it,* or *uttered a loud cry* or *crying by reason of it.* (TA.)

ضُوَعٌ (S, O, Msb, K) and ضَوَعٌ (AHeyth, O, K) *A certain night-bird,* (S, O, Msb, K,) [*a species of owl,* i. e.,] *of the kind termed* هامٌ: (S, O, Msb:) or [*a male owl;*] the *male of the* بُومٌ; (S, O, Msb, K;) accord. to El-Mufaddal: (S, O:) said by ADk to be *a bird that utters a scream when it perceives the daybreak:* (O:) or the كَرَوَانُ [a name now given to the *stonecurlew,* or *charadrius œdicnemus*]: (K:) or *a certain black bird, resembling the* غُرَابُ [or *crow*], (Et-Táïfee, O, K,) *smaller than this,*

but red in its wings, these being of a roseate colour: so says AHát, on the authority of Et-Táïfee: accord. to others, he says, it is a *small bird, less than the* دُخَّل *and the* حُمَّر; (O;) and in like manner says Th: (TA:) also that the ضُوعَة [which may be the fem. or a n. un.] is *of a colour inclining to yellow, dusky and blackish externally, and yellow and ash-coloured within, short in the neck and tail, smaller than the sparrow;* and that it is thus called because of the cry that it utters at the commencement of daybreak: accord. to El-Hanashee, the ضُوع is *a bird such as is termed* أَبْغَث [q. v.], *resembling the domestic hen,* (O,) *the flesh of which is good:* (O, K:) but he adds that it has been said by some to be *not a bird:* and in another place of the book he says that the ضُوعَة is *black, like the* غُرَاب, *a little larger than the* ضُجْرَة, *red in the* خَوَافِق: (O: [but الخَوَافِق is an obvious mistranscription for الخَوَافِى: see خَافِيَة:)] the pl. is أَضْوَاع [a pl. of pauc.] and ضِيعَان. (S, O, Msb, K.)

ضُوعَة : see the next preceding paragraph, in two places.

ضُوَاع The *cry of the bird called* ضُوع. (S, O, Msb, K.)

ضُوَائِع , applied to camels, (O, K,) and to other beasts, (O,) *Lean, and lank in the belly:* (O, K:) or *emaciated:* (TA:) app. from ضَاع said of journeying, meaning it rendered lean, or emaciated: (O:) by rule it should be ضَائِعَة. (TA.)

الضَّوَّاع , like شَدَّاد, [in the O erroneously written الضُوَاع,] *The fox.* (Ibn-'Abbád, K.)

مَضُوع pass. part. n. of ضَاعَهُ. (O, TA.)

ضوف

1 **ضَافَ عَنْهُ** , inf. n. ضَوْفٌ: see 1 in art ضيف.

مَضُوفٌ : see art. ضيف.

مَضُوفَةٌ : see art. ضيف.

ضوم

1 **ضَامَ** , aor. يَضُومُ, inf. n. ضَوْمٌ, a dial. var. of ضَامَ, aor. يَضِيمُ, inf. n. ضَيْمٌ: (K:) ضَمَتَهُ, like ضَمِتَهُ, signifying ظَلَمَتْهُ [*I wronged him,* &c.]. (M, TA.)

ضون

1 **ضَوْنَةٌ** , (K,) an inf. n. of which the verb is ضَانَ, aor. يَضُونُ, said of a man, (TK,) The *having numerous offspring;* as also تَضَوُّنٌ . (K.) [Probably from ضَيْوَنٌ.]

5 **تَضَوَّنَ** see the preceding paragraph.

ضَوْنٌ The إِنْفَحَة [i. e. *runnet,* or *runnet-bag, of a hid,* or *lamb*]. (K.)

ضَانَةٌ *A nose-ring of brass* (بُرَةٌ M, K, مِنْ صُفْرٍ M) *for a camel:* (K:) or *a* [*camel's nose-ring such as is termed*] خِزَامَة; accord. to Sh: mentioned in the K in art. ضأن; but this is its proper place, for it is without. (TA.)

ضَوْنَةٌ *A young female child.* (K, TA. [In the CK, الظَّبْيَة is put for الصَّبِيَّة.])

ضَيْوَنٌ , (S, M, K,) of the measure فَيْعَلٌ, not فَعْوَلٌ, because the former is the more common, (IB, TA,) extr. [in respect of rule], preserving

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its original form, (M,) without إِدْغَام [i. e. not having its و incorporated into the ى so as to become ضَيَّنٌ, as it should by rule,] because it is a primitive noun, (S,) like حَيْوَةٌ, which is a proper name of a man, (S, M,) but more extr. because that is allowable in a proper name which is not allowable in another kind of word, (M,) [*A he-cat;*] *i. q.* سَنَّوْرٌ [q. v.]; (M:) the *male* سَنَّوْرٌ: (S, K:) or *a certain small beast resembling the* سَنَّوْرٌ: (M:) pl. ضَيَاوِنُ, (S, K,) in which the و is unaltered because it is so in the sing.: (S, TA:) Sb says, the dim. is ضُوَيْنٌ , like أُسَيْدٌ [dim. of أَسْوَدُ], but he who says أُسَيْوِدٌ may say

ضُيُّونٌ . (S.)

ضُيُّنٌ and ضُيُّونٌ: see what next precedes.

ضوى

1 **ضَوِىَ** , aor. يَضْوَى, inf. n. ضَوًى, *He* (a child, Msb) *was*, or *became, lean*, or *emaciated*, (S, Msb, K,) *and small in body:* (Msb:) or *slender in the bones, and spare of body, naturally.* (M, K.) [See also 4.] ضَوَى إِلَيْهِ, (S, M, K,) aor. يَضْوَى, (S, K,) inf. n. ضُوِىٌّ (S, M, K) and ضَىٌّ, (M, K,) *He adjoined himself, got him* or *got himself, betook him* or *betook himself, repaired*, or *resorted, to him;* syn. انْضَمَّ; (S, M, K;) as also انضوى ; (Har p. 73;) and *he had recourse*, or *betook himself, to him for protection*, or *refuge.* (S, * M, K.) ___ And ضَوَى إِلَىَّ مِنْهُ خَيْرٌ, inf. n. ضَىٌّ and ضُوِىٌّ, *i. q.* سَالَ [i. e. *Bounty flowed to me from him*]: (M, TA:) accord. to the copies of the K, ضوى الى خبره سأل; which is wrong. (TA. [In my MS. copy of the K, الى خيره سأل.]) ___ And ضَوَى signifies also *It came by night:* (M, K:) you say, ضَوَى إِلَيْنَا خَبَرُهُ *The news*, or *tidings, of him*, or *it, came to us by night.* (M, TA.) ضُوِىَ, said of a camel, *He was*, or *became, affected with the tumours termed* ضَوًى, (Lth, TA,) or *with what is termed* ضَوَاةٌ [q. v.]. (M.)

4 **اضوى** *He* (a man, TA) *was*, or *became, slender* (K, TA) *in his body.* (TA. [See also ضَوِىَ.]) And اضوى القوم *The people's cattle became lean*, or *emaciated;* like اصوى القوم. (IKtt, TA in art. صوى.) ___ And *He* (a man) *had offspring such as is termed* ضَاوِىّ *born to him:* and in like manner اضوت is said of a woman [as meaning *she brought forth such offspring*]; (M;) or *she brought forth a boy such as is so termed.* (K.) اغْتَرِبُوا وَلَا تُضْوُوا, (S, M, Msb,) occurring in a trad., (S,) means *Marry ye among women that are remote in respect of relationship*, (S, M, Msb, *) *and not among the relations of your paternal uncles*, (S,) or *and not among your near relations, lest your offspring be such as is termed* ضَاوِىّ: (M, Msb:) for the Arabs assert that a man's offspring from his

near relation is meagre, though generous, of the nature of his people. (S, Msb.) اضواه *He rendered it weak.* (S, Msb, K *) You say, اضوى الأَمر *He rendered the affair weak;* (S, TA;) *did not render it firm,* or *sound;* or *did not perform it in a firm,* or *sound, manner.* (S, K, TA.) ___ And اضواه حقَّه *He curtailed him,* or *defrauded him, of his right,* or *due.* (IAar, M, K. *) اضواه اللَّيل إليه *The night made him to have recourse,* or *to betake himself, to him for protection,* or *refuge.* (TA.)

7 **إنضوى** see 1, second sentence.

ضوًى inf. n. of ضوِىَ [q. v.]. (S, M, &c.) See also the next paragraph.

ضواةٌ [mentioned in the TA as from the K, but not in the CK, and in my MS. copy of the K inserted in the margin,] *A ganglion* (غُدَدةٌ, M, or غُدَّةٌ, K, TA) *beneath the lobe of the ear, above the* نَكَفَة [q. v.]: (M, K, TA:) or, accord. to Az, [*a thing*] *resembling a* غُدَّة. (TA.) And *A tumour occurring in the fauces of camels and other animals:* pl. ضوًى : (M:) or this latter [is properly termed a coll. gen. n., of which ضواةٌ is the n. un., and] signifies *tumours accidental to the camel, in his head, having an overpowering effect upon his eyes, and rendering it difficult to attach to him the* [*halter called*] خطَام; *and sometimes it is in the side of the mouth.* (Lth, TA.) And (M, TA) *A* سلْعة [or *ganglion*] (S, M, TA) *in a camel,* (S,) or *in any part of the body.* (M, TA.) ___ Also *A certain thing,* or *small thing,* (هنَةٌ,) *that comes forth from the she-camel's vulva before the coming forth of the fœtus.* (M, K, TA.)

ضَاوٍ : see the next paragraph. Also *Coming by night;* syn. طَارِقٌ [which Golius here explains as meaning Lucifer, and supposes to be for ضَاوِئٌ]. (M, K.)

ضَاوِىٌّ , (S, M, Msb, K,) of the measure فَاعُولٌ, [originally ضَاوُوِىٌّ,] (S, Msb,) and ضَاوٍ , (Msb, TA,) applied to a boy, (S, M, K,) and with ة applied to a girl, (S, Msb, K,) *Lean*, or *emaciated*, (S, Msb, K,) *and small in body:* (Msb:) or *slender in the bones, and spare of body, naturally:* (M, K:) and likewise applied to any species of animal: (M:) accord. to the T, the *offspring of an incestuous union.* (TA.) الضَّاوِىُّ, (T, TA,) not without teshdeed, as the text of the K implies it to be, (TA,) was the name of *A certain horse*, (T, K, TA,) *belonging to Ghanee.* (T, TA.) ___ Also the former, *disordered*, or *diseased, and near to dying:* [so I render حَارِضٌ, q. v.:] and *weak; in a bad*, or *corrupt, state.* (TA.)

فيه ضَاوِيَّةٌ *In him is leanness* or *emaciation* [&c.]: (S:) *i. q.* ضَوًى [the inf. n. of ضَوِىَ, used as a subst.]. (TA.)

مَضْوِىٌّ , applied to a camel, part. n. of ضُوِىَ [q. v.]. (Lth, TA.)

ضيح

1 ضَاحَ اللَّبَنُ : see 2, in two places. ضَاحَتِ البِلَادُ *The tracts of land became vacant,* (K, TA,) *by reason of drought.* (TA.)

2 ضَيَّحَ اللَّبَنَ , (S, O, K,) inf. n. تَضْيِيحٌ, (S,) *He mixed the milk with water,* (S, O, K,) *so that it became* ضَيْحٌ; (S;) as also ضَوَّحَهُ, as heard by Az from an Arab of the desert; (TA;) and ضَاحَهُ , (O, K,) inf. n. ضَيْحٌ, but this last is said by IDrd to be obsolete: (O:) or ضَاحَهُ , inf. n. ضَيْحٌ, *he poured water into it, it being thick, and then stirred it about until it became of a uniform consistence.* (T, TA.) ___ And ضَيَّحَهُ *He gave him to drink thin milk, mixed with water, such as is termed* ضَيْحٌ; (S, K;) as also ضَوَّحَهُ. (K.)

4 اضاح , said of the مُقْلٌ [or fruit of the Theban palm] *It became what is termed* ضَيْحٌ, *and fit to be eaten.* (O.)

5 تضيّح *It* (milk) *became what is termed* ضَيَاحٌ; (K;) i. e. *it was diluted with water, and stirred about until it became of a uniform consistence:* and so any medicine, or poison. (TA.) ___ And *He* (a man) *drank what is termed* ضَيَاحٌ. (K.)

ضَيْحٌ and ضَيَاحٌ *Thin milk, mixed* (S, O, K, TA) *with much water:* the former expl. by As as meaning *milk in which is much water:* the latter expl. in the T as *thick milk into which water is poured, and which is then stirred about until it becomes of a uniform consistence:* also, both words, *milk, whether it be fresh* or *such as is termed* رَائِبٌ [q. v.], *upon which water is poured until it has become thin:* and ضَيَاحٌ and مُضَيَّحٌ any medicine or poison *having water*

poured into it, and then stirred about until it becomes of a uniform consistence: or, accord. to Lth, only milk is termed ضِيَاح. (TA.) [See an ex. voce ضِيح ___.] خِضَار also signifies *Honey.* (O, K.) ___ And *Ripe* مُقْل [or *fruit of the Theban palm*]: (O, K: [see 4:]) this is of the dial. of El-Yemen, universally. (O.)

ضِيح *i. q.* ضِحٌّ [q. v.]: (K:) ascribed by IDrd to the vulgar. (TA.) ___ Also an imitative sequent to رِيح, (K,) [i. e.] a corroborative of رِيح, (O,) in the phrase جَآءَ بِالرِّيحِ وَالضِّيحِ [expl. voce ضِحٌّ], and therefore having no meaning if used alone. (O, * TA.)

ضَاحَة The *sight:* (O, K:) one says, مَا أَجْوَدَ ضَاحَتَهُ [*How good,* or *excellent, is his sight!*]: (O:) or the *eye.* (K.)

ضَيْحَة *A single drink,* or *draught, of thin milk, such as is termed* ضَيْح. (TA.)

ضِيَاح : see ضِيح, in two places.

مُضَيَّح : see ضِيح.

عَيْش مَضْيُوح *A turbid life;* syn. مَمْذُوق. (Fr, O, K, TA.)

مُتَضِيح *Coming to the watering-trough when*

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most of the contents thereof has been drunk and there remains but little, mixed, (IAth, * O, K, TA,) *and turbid;* (IAth, TA;) this being likened to milk mixed with water: (TA:) or *coming to water the last of the people.* (AHeyth, TA.)

ضير

1 **ضَارَهُ** , aor. يَضِيرُ, inf. n. ضَيْرٌ; (S, M, A, Msb, K;) as also ضَارَهُ, aor. يَضُورُ, inf. n. ضَوْرٌ; (S, M, K;) *It* (a thing, M, K) *harmed, injured, hurt, mischiefed,* or *damaged, him; i. q.* ضَرَّهُ, (S, M, K,) or أَضَرَّ بِهِ. (Msb.) You say, هٰذَا مِمَّا لَا يَضِيرُكَ [*This is of the things that will not harm thee*]: and لَوْ فَعَلْتَهُ لَمْ يَضِرْكَ [*Hadst thou done it, it had not harmed thee*]: and لَا ضَيْرَ عَلَيْكَ [*No harm shall befall thee*]. (A.) And مَا يَضِيرُكَ عَلَى الضَّبِّ صَيْدٌ *i. q.* مَا يَضُرُّكَ q. v. (A in art. ضر.) And Ks says that he had heard (from one of the people of El-' Áliyeh. TA) the phrase لَا يَنْفَعُنِى ذٰلِكَ وَلَا يَضُورُنِى [*That will not benefit me, nor will it harm me*]. (S, TA.) See also a reading of a phrase in a trad. cited in art. ضر. conj. 3.

ضيز

1 **ضَازَ** , (S, K,) aor. يَضِيزُ, inf. n. ضَيْزٌ, (TA,) *He deviated from the right course;* or *acted unjustly, wrongfully, injuriously,* or *tyrannically;* (S, K;) فِى الحُكْمِ *in the judgment:* (S:) like ضَأَزَ. (TA in art. ضأز, aor. and inf. n. as above, *He deprived him,* or *defrauded him, of a part,* or *the whole, of his right,* or *due:* (S, M, K:) like ضَازَهُ, aor. يَضُوزُهُ: (K:) *he refused it to him,* or *withheld it from him:* (AZ, M, TA:) and sometimes one says ضَأَزَهُ, aor. يَضْأَزُهُ, inf. n. ضَأْزٌ. (S, TA.)

قِسْمَةٌ ضِيزَى *An unjust,* (S, M,) or *a defective,* (K in art. ضأز,) *division:* (S, M, K:) as also ضُوزَى: (M:) ضِيزَى in the Kur liii. 22 is read by all without hemz: (TA:) it is of the measure فُعْلَى, like طُوبَى and حُبْلَى; but the ض is with kesr in order that the ى may remain unchanged; for there is not in the language an epithet of the measure فِعْلَى; this being a measure of substantives, like الشِّعْرَى and الدِّفْلَى: (S:) or, accord. to Aboo-' Alee, it is not an epithet, but an inf. n., like ذِكْرَى, as though the meaning were قِسْمَةٌ ذَاتُ جَوْرٍ: (Har p. 524:) Fr says that some of the Arabs say ضَأْزَى, and ضُؤْزَى: and AHát mentions AZ's having heard the Arabs say ضِئْزَى, with hemz. (S.)

ضيع

1 **ضَاعَ** , aor. يَضِيعُ, inf. n. ضَيَاعٌ and ضَيْعَةٌ (S, Mgh, O, Msb, K) and ضَيْعٌ and ضِيعٌ, (K,) *It* (a thing, S, Mgh, O, Msb) *perished, came to nought, passed away,* or *became lost.* (S, O, Msb, K.) It is said in a trad. of Saad, إِنِّى أَخَافُ عَلَى الأَعْنَابِ الضَّيْعَةَ i. e. [*Verily I fear, for the grapes,*] *their* [lit. *the*] *perishing,* or *becoming lost.* (TA.) ___ And ضاع, (K, TA,) inf. n. ضَيَاعٌ and ضَيْعَةٌ, (TA,) *It* (a thing) *was left; left,* or *let, alone;* or *neglected.* (K, TA.) Hence, ضاعت الإِبلُ, and ضاع العِيَالُ, *The camels,* and *the family,* or *household, were left untended,* and *unminded;* and *were left alone,* or *neglected.* (TA.) ضاع, aor. يَضِيعُ, said of perfume, or sweet odour, *i. q.* ضاع having for its aor. يَضُوعُ. (Har p. 670.) [See 5 in art. ضوع: and see also 5 in the present art.]

2 **ضَيَّعَ الشَّىْءَ** , (O, Msb, K,) inf. n. تَضْيِيعٌ; (S;) and اضاعه , (O, Msb, K,) inf. n. إِضَاعَةٌ; (S;) both signify the same; (S, O, Msb, K;) *He made,* or *caused, the thing to perish,* or *become lost; he destroyed it, wasted it,* or *lost it.* (Msb, K, TA.) Hence, ضَيَّعُوا فُلَانًا is used by the vulgar as meaning *They beheaded such a one with the sword.* (TA.) It is said in a prov., الصَّيْفَ ضَيَّعْتِ اللَّبَنَ [*In the spring,* or *in the summer, thou losedst the milk*], in which the ت is with kesr when the words are addressed to a male, or to a female, or to a pl. number, because originally addressed to a woman, the wife of a wealthy man, whom she disliked because of his being aged, wherefore he divorced her, and a poor man married her, and she sent to her first husband requesting a gift, and he answered her thus; (S, O, K; *) الصيف being in the accus. case as an adv. n.: so says Yaakoob: (S, O:) or El-Aswad Ibn-Hurmuz divorced his wife El- ' Anood Esh-Shenneeyeh, (O, K,) of the BenooShenn, (TA,) preferring to her a beautiful and wealthy woman of his people; (O, K; *) then there occurred between them what led to their separation, and he sought to obtain [again] El- ' Anood, and sent a message to her; but in replying to him she said,

* أَنْشَأْتَ تَطْلُبُ وَصْلَنَا *

* فِى الصَّيْفِ ضَيَّعْتَ اللَّبَنْ *

[*Thou hast begun to seek our union: in the spring,* or *in the summer, thou losedst the milk*]: (O, * K:) the ت in this case being with fet-h. (K. [See more in Freytag's Arab. Prov. ii. 197-8, or in Har p. 577; in both of which, however, and in the O, ضيّعت is with kesr in the latter case, as in the former.]) [One says also, ضيّع عهده, meaning *He broke his compact, contract,* or *covenant*]. The phrase, in a trad., نهى عن إضاعة المال means *He forbade the expending of wealth otherwise than in obedience to God, and the squandering thereof, and extravagance.* (TA.) ___ See also the next paragraph.

4 **اضاع الشَّىْءَ**: see 2, first sentence, and last but one. ___ Also, [and app. ضيّعه likewise, accord. to the K,] *He left the thing; left it,* or *let it, alone;* or *neglected it.* (K, TA.) You say, اضاع عيالَهُ *He neglected his family,* or *household; omitted taking good care of them,* or *being mindful of them.* (TA.) وما كانَ ٱللّٰهُ لِيُضِيعَ إِيمانَكُمْ, in the Kur [ii. 138], means *And God will not neglect* [or *make to be lost*] *your prayer.* (TA.) أَضاعُوا الصَّلَاةَ, in the same, [xix. 60,] means *Who neglected,* or *omitted, prayer,* (Bd, TA,) *altogether:* (TA:) or *deferred it:* (Bd:) or *who performed it in other than its right time:* but the first explanation is more suitable, for the unbelievers are meant thereby. (TA.) اضاع [is also intrans., and] may signify *He found his affair to be coming to nought.* (Ham p. 33.) ___ And *His estates* (ضياعه) *became wide-spread,* (S, O, K,) and *many,* or *numerous.* (S, O, Msb, K.)

5 **تضيّع**, said of the wind, *It blew:* because it [often] destroys that upon which it blows: so says Er-Rághib. (TA. [But it may be from what here follows.]) ___ Said of musk, *It diffused its odour,* or *fragrance:* (S, O, K;) a dial. var. of تضوّع: (S:) or an instance of substitution [of ى for و]. (O.) [See also 1, last explanation.]

مات ضيعًا and ضيعًا: see ضياعٌ.

ضَيْعَةٌ an inf. n. of 1. (S, &c.) ___ See ضَيَاعٌ, below, last sentence but one. ___ Also *A single case*, or *occasion, of perishing, coming to nought, passing away*, or *becoming lost;* or *of being left, left* or *let alone*, or *neglected.* (TA.) ___ تَرَكْتُهُ بِضَيْعَةٍ means *I left him unsought-after*, or *unminded*, or *unmissed.* (TA. [See also a similar phrase voce ضَيَاعٌ.]) Also *i. q.* عَقَارٌ [meaning *An estate consisting of land*, or *of land and a house*, or *of a house* or *land yielding a revenue*, or *of a house and palm-trees*, or *the like*]; (S, O, Msb, K;) and [particularly] *land yielding a revenue;* (K;) or with the people of the towns and villages and cultivated lands it signifies the *property*, of a man, *consisting of palm-trees and grape-vines and land:* but the Arabs [of the desert] know not the word in this sense: (Az, TA:) IF says, I do not reckon the application of this word as a name for the عَقَارٌ to be of the original language, but think it to be an innovation in speech; and I have heard it said that this is termed a ضَيْعَةٌ because, when frequent attention to it is neglected, it perishes; and if it be so, this is an evidence of what we have said, that it is of the innovated speech: (O, TA:) the dim. is ضُيَيْعَةٌ , for which one should not say ضُوَيْعَةٌ: (S, O, K:) the pl. is ضِيَاعٌ and ضِيَعٌ, (S, O, Msb, K,) as though the latter were a contraction of the former, (Msb,) and ضَيْعَاتٌ: (K:) accord. to Lth, the first of these pls. signifies *places of alighting* or *abode* or *settlement;* which are thus called because, when the paying frequent attention to them, or taking good care of them, and the keeping them, or putting them, in a good state, or state of repair, is neglected, they come to nought: and ضَيْعَاتٌ occurs in a trad. as meaning the *means of subsistence.* (TA.) And, (T, O, Msb, K,) as used by the Arabs [of the desert], who know not the word in any other sense than this, (T, O,) *A craft*, or *handicraft, by which one gains his subsistence; a mode*, or *manner, of gain;* or *any*

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habitual work or *occupation* of a man; (T, O, Msb, K) as the *sewing of skins* or *boots* and *the like;* and the *twisting of ropes;* and the *weaving*, or *plaiting, of palm-leaves;* and the *culture of*

palm-trees (عَمَلُ النَّخْلِ); and the *pasturing of camels;* and *the like thereof;* (T, O;) including the *sowing*, or *tilling, of land:* (TA:) or the ضَيْعَة of the Arabs was the *management*, or *tending, of camels* and *of sheep and goats:* and the term includes a man's *craft*, or *handicraft*, or *means of gain:* (Sh, O:) and his *traffic:* (Sh, O, K:) one says to a man, قُمْ إِلَى ضَيْعَتِكَ [*Arise to thy craft*, &c.]: (Sh, O:) and كُلُّ رَجُلٍ وَضَيْعَتُهُ, [*Every man* should occupy himself *with his* proper *craft*, &c.] (Msb.) أَفْشَى ٱللّٰهُ ضَيْعَتَهُ, occurring in a trad., means *God made* or *may God make, his means of subsistence to be abundant.* (TA.) And one says, فَشَتْ ضَيْعَتُهُ, [or, more commonly, فَشَتْ عَلَيْهِ ضَيْعَتُهُ, as in the TA in art. فشو, &c.,] which is said to mean *His property was*, or *became, large*, or *abundant*, [or *wide-spread*,] *so that he was unable to collect it together:* and [hence] *his means of attaining his object* [or *his affairs* (as in the TA in art. فشو)] *became disordered so that he knew not with which of them to begin:* (TA:) or *he took to doing an affair that did not concern him:* (TA, and Ham p. 33:) it is nearly like the saying اتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ [expl. in art. خرق]. (Ham ibid.) And إِنِّى لَأَرَى ضَيْعَةً لَا يُصْلِحُهَا إِلَّا ضَجْعَةٌ [*Verily I see property that nothing but a sleep will restore to a right state*] a prov.; said by a pastor whose camels had dispersed themselves, and who, desiring to collect them together, and being unable to do so, sought aid of sleep. (O.)

مَاتَ ضَيْعَةً : see the next paragraph.

ضَيَاعٌ an inf. n. of 1 [q. v.]. (S, &c.) [Hence] one says, مَاتَ ضَيَاعًا, as also ضَيْعًا , and ضَيْعًا , and ضَيْعَةً , *He* (a man, TA) *died unsought-after*, or *unminded*, or *unmissed.* (K, TA. [See also a similar phrase voce ضَيْعَة.]) ___ Also *A family*, or *household:* (ISh, O, K:) or the meaning is عِيَالٌ ضُيَّعٌ, (Mgh, O, K, *) i. e. *a family*, or *household, neglected, untended, and unminded;* (TA;) or *such as are exposed*, or *liable, to perish*, (بِعَرْضِ أَنْ يَضِيعَ,) *as young children, and those who are crippled*, or

deprived of the power of motion, who cannot manage their own affairs: (Mgh:) occurring in a trad., in which it is said that when a man died leaving such as are thus termed, (تَرَكَ ضَيَاعًا,) they were to be brought to the Prophet, (Mgh, O,) to be maintained by means of the government-treasury: (Mgh:) a prefixed noun is to be understood [i. e. it is for عِيَالَ ضَيَاعٍ or the like]: (Mgh:) or it is an inf. n. used as a subst. [properly thus termed]: (Mgh, O:) or, accord. to one relation of the trad., the word is ضَيْعَةٌ [which is likewise an inf. n., and in this case to be expl. in the same manner]: (Mgh:) if read ضِيَاعًا, it would be pl. of ضَائِعٌ. (Mgh, O.) Also *A sort of perfume,* or *odoriferous substance.* (K.)

ضُيَيْعَةٌ dim. of ضَيْعَةٌ, q. v. (S, O, K.)

ضَائِعٌ *Perishing, coming to nought, passing away,* or *becoming lost:* (Mgh, * Msb:) [and *being left; left,* or *let, alone;* or *neglected:*] part. n. of 1: (Mgh, Msb:) pl. ضِيَاعٌ (Mgh, O, Msb, K) and ضُيَّعٌ. (Mgh, O, * Msb, K. *) [See an ex. of the latter pl. in a verse cited voce دَانَ, in art. دين. See also سَائِعٌ, in art. سوع.] ___ And A man *in a state of poverty:* or *having a family,* or *household, to sustain:* or *in a state of circumstances by means of which he is unable to subsist.* (TA.) ___ فُلَانٌ يَأْكُلُ فِى مَعًى ضَائِعٍ means جَائِعٍ [i. e. *Such a one eats into a hungry,* or *an empty, gut*]: and it was said to the daughters of ElKhuss, What is the sharpest thing? (مَا أَحَدُّ شَىْءٍ;) and she answered, نَابٌ جَائِعٌ يُلْقَى فِى مَعًى ضَائِعٍ [*A hungry canine tooth that throws* the food *into an empty gut*]. (S.)

أَضْيَعُ means أَكْثَرُ ضِيَاعًا: so in the saying, فُلَانٌ أَضْيَعُ مِنْ فُلَانٍ [*Such a one is in a more perishing state than such a one*]. (TA.)

مُضِيعٌ act. part. n. of the trans. v. اضاع. (TA.) [See مُسْيَاعٌ, in art. سوع.] And part. n. of the intrans. v. اضاع; as such signifying One *whose estates* (ضِيَاعُهُ) *are becoming wide-spread,* and *many,* or *numerous.* (S, TA.)

مَضِيعَةٌ and مَضْيَعَةٌ *i. q.* ضَيَاعٌ [an inf. n. of 1, q. v.]. (Mgh, O, Msb, K.) So in the saying, تَرَكَ عِيَالَهُ بِمَضِيعَةٍ or بِمَضْيَعَةٍ [*He left his family,* or *household, in a state of perishing,* &c.]. (Mgh.) So too in the saying, السَّارِقُ لَا يُقْطَعُ فِى مَالٍ بِمَضِيعَةٍ [*The thief shall not suffer amputation* of his hand *in the case of* his stealing *property in a neglected state*]. (Mgh.) And so in the saying, هُوَ بِدَارِ مَضِيعَةٍ (S, * O, K) and مَضْيَعَةٍ (O, K) [*He is in a place* (lit. *an abode*) *of perdition,* &c.]: or as meaning in this saying, *abandonment,* and *ignominy.* (TA.) And هُوَ مُقِيمٌ بِدَارِ مَضِيعَةٍ or مَضْيَعَةٍ means [*He is dwelling in the abode of indolence;* or] *his characteristic in his affairs is indolence.* (Msb.) ___ Also, [or perhaps the latter only, as meaning *A cause of perishing* &c., this latter being app. of the class of مَبْخَلَةٌ and مَجْبَنَةٌ &c.,] *A desert,* or *waterless desert, that is cut off* [*from inhabited regions*]: or, as expl. by IJ, *a place in which a man perishes,* or *is lost.* (Msb.)

مُضِيعٌ : see what follows.

رَجُلٌ مُضَيَّاعٌ لِلْمَالِ *i. q.* مُضِيعٌ لَهُ [i. e. *A man who wastes,* or *squanders, wealth,* or *property*]. (S, O, K.)

ضيف

1 **ضَافَ** , (M, K,) [aor. يَضِيفُ,] inf. n. ضَيْفٌ; (TK;) and اضاف , (M,) and تضيّف , and ضيّف ; (K;) *He, or it, inclined,* (M, K,) and *approached,* or *drew near;* إِلَيْهِ [*to him,* or *it*]. (M.) ___ And ضافت الشَّمْسُ, (S, M, Mgh,) or ضافت الشمس للْغُرُوبِ, (O,) aor. تَضِيفُ, inf. n. ضَيْفٌ; (M;) and تضيّفت , (S, M, Mgh,) or تضيّفت للغروب; (O;) and ضيّفت , (S, M, Mgh,) ضيّفت للغروب; (O;) *The sun inclined,* (S, Mgh, O,) or *drew near,* (M,) *to setting.* (S, M, Mgh, O.) ___ And ضافت said of a woman, aor. as above, *She menstruated;* (O, K;) because she who does so inclines, or declines, from a state of pureness to menstruation. (O, TA.) ___ And ضاف السَّهْمُ, (M,) or ضاف السهم عَنِ الهَدَفِ, (S, O,) *The arrow turned aside from the butt:* (S, M, O:) like صاف. (S, O.) And ضاف عَنِ الشَّىْءِ, inf. n. ضَوْفٌ [and ضَيْفٌ], *He, or it, turned away from the thing:* like صاف, inf. n. صَوْفٌ [and صَيْفٌ]. (M in art. ضوف.) ___ And ضاف said of a man, *He feared;* as also اضاف . (M.) And اضاف منه *He feared it,* or *was cautious of it;* namely, an event, or affair; (S, M, O, K, TA;) as also ضاف منه: (TA:) or *he was cautious of it with the caution of one encompassed,* or *beset, thereby.* (Z, TA.) ضَفْتُهُ, (S, M, O, Msb, K,) aor. أَضِيفُهُ, (O, K,) inf. n. ضِيَافَةٌ, (S,) or ضَيْفٌ, (Msb,) or both; (M, O, K;) and تَضَيَّفْتُهُ ; (S, M, O, K;) *I alighted at his abode;* (M, Msb;) and *inclined to him:* (M:) or *I alighted at his abode* (S, M, O, Msb, K) *as a* ضَيْفٌ [or *guest*], (S, O, K,) or *and became his* ضَيْفٌ [or *guest*]. (M, O, Msb. [See also 3.]) And ضاف القَوْمَ, and تَضَيَّفَهُمْ , *He alighted at the abode of the people,* or *party, as a* ضَيْفٌ [or *guest*]. (Mgh.) And تَضَيَّفْتُهُ *I came to him as a* ضَيْفٌ [or *guest*]. (L, TA.) ___ [Hence,] ضافه الهَمُّ *Anxiety befell him.* (S, M, * O. [See, again, 3.]) ___ And ضَفْتُهُ signifies also *I sought,* or *desired, of him entertainment as a* ضَيْفٌ [or *guest*]; and so تَضَيَّفْتُهُ ; (M;) or this latter, (L, Msb,) and اسْتَضَفْتُهُ , (M,) *I asked of him such entertainment.* (M, L, Msb.)

2 **ضيّف** , intrans.: see 1, first and second sentences. As trans.: see 4, last sentence, in four places. ___ [Hence,] ضَيَّفْتُهُ signifies also *I protected him,* or *defended him, from him who sought,* or *pursued, him:* (Msb:) *I rendered him safe, secure,* or *free from fear;* and *became at peace with him;* thus used metaphorically. (TA.)

3 **ضايفهُ** [app. signifies *He straitened him:* (see 6:) or, perhaps, *he became his guest;* like ضَافَهُ, &c]. ___ [Hence one says,] ضايفهُ الهمُّ [*Anxiety straitened him:* or, perhaps, *befell him;* like ضَافَهُ]. (TA.) ___ [And ضايفهُ, inf. n. مُضَايَفَةٌ, signifies also *It was,* or *became, correlative to it;* as, for instance, fathership to sonship. See also the next paragraph.]

4 **اضاف** , intrans.: see 1, in three places. ___ Also, said of a man, *He ran,* and *hastened, made haste,* or *sped,* (Ibn-'Abbád, O, K,) and *fled,* or

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turned away and fled: (K:) and said of a dog as meaning *he ran away,* or *fled.* (TA in art. جبن.) ___ And اضاف عَلَى الشَّىْءِ *i. q.* أَشْرَفَ عَلَيْهِ [*He looked upon,* or *viewed, the thing from above:* or *he was,* or *became, on the brink,* or *verge,* or *at the point, of the thing:* &c.]. (O, K, * TA.) ___ تُضِيفُ إِلَى صَوْتِ الفَحْلِ, said of a she-camel, means *She hears with desire of going to him the voice,* or *sound, of the stallion.* (M.) ___ And الإِضَافَةُ and التَّضَايُفُ signify *Correlation,* or *reciprocal relation, so that one of the two cannot be conceived in the mind without the other;* as in the case of الأُبُوَّةُ and البُنُوَّةُ [i. e. fathership and sonship]. (KT. [See also 3.]) اضافهُ إِلَيْهِ *He made it to incline towards it;* (S, M, * O, Msb, K; *) namely, a thing (S, O) to a thing. (S, O, Msb.) *He made it to lean, rest,* or *stay itself, against it,* or *upon it.* (M, TA.) You say, اضاف ظَهْرَهُ إِلَى الحَائِطِ *He*

leaned his back against the wall. (MA.) And اضاف إِلَيْهِ أَمْرًا *He rested,* or *stayed, upon him an affair, and desired him to do what would suffice.* (TA.) ___ And *He made him to have recourse to it,* or *to betake himself to it for refuge.* (S, O, K.) ___ And *He adjoined it to it.* (Msb.) ___ And hence الإِضَافَةُ as a conventional term of the grammarians; because the first [of two nouns in the case to which it applies] is adjoined to the second: (Msb:) [for] إِضَافَةُ الاسْمِ إِلَى الاسْمِ is [*The prefixing the noun to the noun so that the former governs the latter in the gen. case*] as when you say غُلَامُ زَيْدٍ; in which instance, غلام is termed مُضَافٌ , and زيد is termed مُضَافٌ إِلَيْهِ: and this is done for the purpose of particularizing or appropriating, and of making known or definite: therefore the إِضَافَةُ of a thing to itself [i. e. the prefixing a noun in this manner to one identical therewith in meaning] is not allowable, because a thing does not make known, or definite, itself; (S;) unless by an ellipsis, as when you say حَقُّ اليَقِينِ for حَقُّ الشَّىْءِ اليَقِينِ; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves. (S voce الإِضَافَةُ.) [جَامِعٌ is also often used as meaning *The state of being prefixed in the manner explained above;* or *the connection of a noun so prefixed with its complement.* The various kinds of إِضَافَةٌ are sufficiently explained in the grammars of De Sacy and others: they are not proper subjects of a lexicon, though much is said respecting them in the O, and more in the Msb. ___ Hence also, بالإِضَافَةِ إِلَى كَذَا meaning *In comparison with* (lit. *to*), or *in relation to,* (like بِالنِّسْبَةِ إِلَى,) *such a thing;* as though *in juxtaposition to it:* a phrase of frequent occurrence: see an ex. in Bd ii. 6.] ___ أَضَفْتُهُ (inf. n. إِضَافَةٌ, Msb) and ضَيَّفْتُهُ (inf. n. تَضْيِيفٌ, O) both signify the same, (S, M, O, Msb, K,) from الضِّيَافَةُ; (O;) i. e. both signify *I made him a guest,* or *lodged him,* or *gave him refuge* or *asylum,* syn. أَنْزَلْتُهُ, (S, M, Msb,) *with me, as a* ضَيْف [or *guest*], (S,) *and entertained him:* (S, M, Msb:) أَضَافُوهُ and ضَيَّفُوهُ both signify أَنْزَلُوهُ: (Mgh:) accord. to Th, أَضَفْتُهُ signifies *I lodged him at my abode as a* ضَيْف: and *I gave him* (i. e. one in fear) *protection,* or *refuge* or *asylum:* (Msb:) and ضَيَّفْتُهُ is also expl. as meaning *I fed him:* and ضيّفه as meaning *he made him to be in the condition of* أَضْيَاف [or *guests*]. (TA.)

5 **تَضَيَّفَ** intrans.: see 1, first and second sentences. ___ تَضَيُّفٌ signifies also The *being collected together.* (KL, from the Mj.) ___ And The *being a* تَابِعٌ [or *follower,* &c.]. (Id.) As trans.: see 1, latter half, in four places.

6 **تَضَايَفَ** see 4. تضايف as said of a valley, [from ضِيفٌ a side,] *It became narrow;* syn. تَضَايَقَ. (S, M, O.) تَضَايَفْنَ عَلَيْهِ, a phrase used by a poet [describing camels following an old camel], *They became near to him,* (S, M, O,) *by his side.* (S, M.) And you say, تضايفه القوم *The people,* or *party, became on both sides of him* (بضيفيه). (TA.) And تَضَايَفَهُ السَّبُعَانِ *The two beasts of prey hemmed him in on both sides.* (TA.) And تَضَايَفَتِ الكِلَابُ الصَّيْدَ and تَضَايَفَتْ عَلَيْهِ [*The dogs hemmed in the object of the chase on both sides,* or *round about*]. (TA.) [In the TA, all these are said to be tropical; but why, I see not.]

7 **انضاف إِلَيْهِ** signifies *He,* or *it, became joined,* or *adjoined,* or *added, to him,* or *it:* and *he joined himself to him:* but is perhaps postclassical.]

10 **إِسْتَضْيَفَ** see 1, last sentence. ___ You say also اسْتَضَافَنِى, meaning *He desired me,* or *asked me, to grant him protection,* or *refuge.* (Msb.) And استضاف فُلَانٌ إِلَى فُلَانٍ *Such a one had recourse,* or *betook himself, to such a one for protection,* or *refuge.* (IAar, M.)

ضَيْفٌ *A guest:* and *guests:* (MA:) so called because adjoined to the family and fed with them: (Ham p. 124:) it is applied to one, and to a pl. number, (S, M, MA, O, Msb, K,) and to a male and to a female, (S, O, Msb, K,) because it is originally an inf. n.: (MA, Msb:) [as a sing.,] *i. q.* مُضَيَّفٌ, (M,) which is *syn. with* نَزِيلٌ: (TA:) and applied to a pl. number, it may be pl. [or rather a quasi-pl. n.] of ضَائِفٌ, which is syn. with نَازِلٌ; thus being of the class of زُوَّرٌ and صُوَّمٌ: (M:) and it is also pluralized, having for its pls. أَضْيَافٌ and ضِيفَانٌ (S, M, MA, O, Msb, K) and ضُيُوفٌ (S, M, MA, O, K) and ضِيَافٌ, (MA, TA,) the first of which is properly a pl. of pauc., but is also used as a pl. of mult.: (M:) and a female is termed ضَيْفَةٌ as well as ضَيْفٌ: (S, M, O, Msb, K:) El-Ba'eeth says,

* لَقًى حَمَلَتْهُ أُمُّهُ وَهِىَ ضَيْفَةٌ *

[*A castaway with whom his mother became pregnant while she was a guest*]: (S, M, O:) or, accord. to AHeyth, the meaning here is that which follows. (O.) ___ ضَيْفَةٌ applied to a woman signifies also *Menstruating:* (O, K:) so says AHeyth with reference to the citation above from El-Ba'eeth. (O.)

ضِيفٌ The *side* (T, S, M, O, K) of a valley (T, M) and of a mountain (M) [&c.: see 6]: and, as metaphorically used by an anonymous poet, of the ذَكَر: (M:) and مَضَايِفُ signifies the *sides* of a valley. (TA.) ___ And one says, فُلَانٌ فِى ضِيفِ فُلَانٍ, meaning *Such a one is in the vicinage,* or *quarter, of such a one.* (M.)

ضَيْفَنٌ *One who comes with a guest:* (S, O:) or *who so comes intruding without invitation:* (K:) or *one who follows a guest:* derived from ضَيْفٌ, accord. to Sb; but said by AZ to belong to art. ضفن: (M:) [accord. to J and Sgh] the ن is augmentative: the pl. is ضَيَافِنُ. (S, O.)

ضِيَافَةٌ an inf. n. of ضَفَتَهُ in the first of the senses assigned to the latter above. (S, M, O, K.) ___ [And] a subst. from أَضْفَتَهُ and ضَيَّفَتَهُ [as such signifying The *entertainment of a guest* or *guests;* i. e. the *act of entertaining:* and *an entertainment* as meaning *a repast, given to a guest* or *guests; a banquet,* or *feast*]. (Msb.) [Hence, دَارُ الضِّيَافَةِ *The house of entertainment of guests.*]

ضَائِفٌ A man *alighting as a guest;* syn. نَازِلٌ: (M, TA:) see ضَيْفٌ: its [proper] pl. is ضُيَّفٌ. (TA.)

مُضَافٌ; and إِلَيْهِ مُضَافٌ: see 4. ___ The former signifies also One who is *made an adjunct,* or *adherent, to a people,* or *party,* (S, M, O, K, TA,) and *made to incline to them,* (M,) *not being of them.* (M, TA.) One says, مَا هُوَ إِلَّا مُضَافٌ [*He is none other than an adjunct,* or *adherent*]. (TA.) ___ And One *whose origin,* or *lineage,* or *parentage, is suspected;* or *who makes a claim to relationship not having it:* (O, K, TA:) and (K) *whose origin,* or *relationship, is referred*

to a people, or *party, of whom he is not a member.* (O, K, TA.) ___ And One *who is constrained to betake himself to a place of refuge,* (M, O, K, TA,) *to a narrow,* or *confined, place, and who is burdened with evil:* (TA:) El-Bureyk ElHudhalee says,

* وَيَحْمِى المُضَافَ إِذَا مَا دَعَا *

[*And he protects him who is constrained to betake himself to a place of refuge, when he calls for aid*]. (M.) And مُسْتَضَافٌ signifies the same as مُضَافٌ [app. in the last of the senses expl. above]: so says IB; and he cites the saying of Jowwás Ibn-Heiyán El-Azdee,

* وَلَقَدْ أَقْدَمُ فِى الرَّوْعِ وَأَحْمِى المُسْتَضَافَا *

[app. meaning *And verily I advance boldly in the case of fear, and I protect him who is constrained to betake himself to a place of refuge*]. (TA.) [See also مَضُوفٌ.] ___ Also One who is *beset, hemmed in,* or *encompassed,* in war, or battle: (S, O, K: said in the TA to be tropical:) or one *falling among the horsemen and men of valour, having in him no strength.* (M.) [See, again, مَضُوفٌ.] ___ And One *in a state of fear.* (TA.)

مَضُوفٌ *Beset by distress of mind:* (TA:) [accord. to Freytag, as from the Deewán of the

Hudhalees, *constrained to seek refuge:* (see also مُضَافٌ:)] it occurs in the saying of the Hudhalee,

* أَنْتَ تُجِيبُ دَعْوَةَ المَضُوفِ *

[*Thou answerest the prayer,* or *call, of him who is beset* &c.]; and is formed after the manner of بُوعَ for بِيعَ. (M, TA.)

مَضِيفٌ a dial. var. of مَصِيفٌ [q. v.]. (TA.) [ISd says that] مَضِيفًا occurring in a verse of Aboo-Dhu-eyb [as some relate it], cited voce كَرْبَةٌ, [where the reading of مَصِيفًا is given,] is for ضَائِفًا, meaning *Turning aside; crooked.* (M.)

مَضِيفٌ *Fleeing;* or *turning away and fleeing.* (Ibn-'Abbád, O. [See also its verb.])

مَضَافَةٌ *Hardship,* or *difficulty,* or *distress.* (TA.) ___ See also the next paragraph.

مَضُوفَةٌ, an anomalous word, by rule مَضِيفَةٌ, (Kh, Sb, TA in art. ضوف,) *Anxiety;* and *want,* or *a want;* (O and K in that art.;) and مَضِيفَةٌ and مُضِيفَةٌ signify the same; (O in that art. and in art. ضيف;) or these two signify *anxiety,* and *grief:* (K in this art.:) or مَضُوفَةٌ signifies *an affair,* or *event, that is feared,* or *of which one is cautious;* (S and M in this art.;) thus accord. to As; and مَضِيفَةٌ and مُضَافَةٌ signify the same. (S, L, TA.)

مَضِيفَةٌ and مُضِيفَةٌ: see both in the next preceding paragraph; the former in two places.

مَضِيفَةٌ, of the measure مَفْعَلَةٌ, *A place of* ضِيَافَةٌ [i. e. *entertainment of a guest* or *guests:* pl. مَضَايِفُ]. (TA.)

مُضَيَّفٌ : see ضَيِفٌ.

مُضَيِّفٌ The *master of an abode in which guests are entertained;* as also مَضَايِفِىٌّ . (TA.)

مِضْيَافٌ [One *who often entertains guests*]. (Har p. 579.)

مَضَايِفُ [pl. of مَضِيفَةٌ: ___ and also of a sing. not mentioned]: see ضَيِفٌ.

مَضَايِفِىٌّ [from مَضَايِفُ pl. of مَضِيفَةٌ]: see مُضَيِّفٌ.

إِسْمَآءٌ مُتَضَايِفَةٌ *Correlative nouns;* i. e. *nouns significant of the existence of persons,* or *things, whereof the existence of one necessarily indicates the existence of*

another; as أَبٌ and ابنٌ [father and son]. (Er-Rághib, TA.)

مُسْتَضَافٌ : see مُضَافٌ.

مُسْتَضِيفٌ [act. part. n. of 10, q. v.:] *Asking,* or *calling, for aid,* or *succour.* (Ibn-'Abbád, O, K.)

ضيق

1 **ضَاقَ** , aor. يَضِيقُ, inf. n. ضَيْقٌ (S, O, Msb, K) and ضِيقٌ, (S, O, K,) or this latter is a simple subst., (Msb,) *It was*, or *became, narrow*, or *strait; contr. of* اتَّسَعَ; (Msb, K;) as also تَضَيَّقَ , [or rather this signifies *it was*, or *became, rendered narrow*, or *strait*, being quasipass. of 2,] and تَضَايَقَ : (K:) it is said of a thing, (S, O, Msb,) and of a place. (Msb.) [See also ضَيْقٌ below.] ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ, in the Kur ix. 119, means *The earth became strait to them.* (Bd, Jel.) And one says, ضَاقَتْ بِهِ الأَرْضُ [meaning, in like manner, *The earth*, or *land, became narrow*, or *strait, with him*]: 'Amr Ibn-El-Ahtam says,

* لَعَمْرُكَ مَا ضَاقَتْ بِلَادٌ بِأَهْلِهَا *
* وَلٰكِنَّ أَخْلَاقَ الرِّجَالِ تَضِيقُ *

[*By thy life*, or *by thy religion, countries have not become narrow with their inhabitants, but the dispositions of the men become narrow*]. (O, TA.) [ضاق به often signifies, and so does تضايق به, *It was*, or *became, choked, surcharged*, or *overfilled, with it;* for instance, a water-course with water, and a place with people.] And تضايق به الأَمْرُ means ضاق عَلَيْهِ [*The affair was*, or *became, strait to him*]. (O, TA. [See an ex. in art. رحب, conj. 6.]) One says also, ضاق عليه معاشه: see 4. [And ضاق الوَقْتُ *The time became strait*, or *contracted.*] And ضاق صدره *His bosom*, or *mind, became strait*, or *contracted:* (Msb:) and ضاق عنه صَدْرُكَ [*Thy mind became so contracted as to be incapable of it:* or *thy mind shrank from it*]. (K.) [And يَضِيقُ العَقْلُ عَنْ تَقْدِيرِهِ *The intellect is incapable of determining its limit*, or *limits*, or *the like.*] And ضَاقَ عَنِ الجَوَابِ and بِالجَوَابِ [*He was straitened*, or *embarrassed, so as to be unable to reply,*

or *to answer; he was incapable of replying,* or *answering*]: both signify the same. (TA in art. زند.) And ضاق بالأَمْرِ ذَرْعًا, (S, * O, * Msb,) meaning *The thing,* or *affair, was difficult,* or *distressing, to him,* (Msb,) originally ضاق ذَرْعُهُ بِهِ, (S, * O, * Msb,) i. e. *his ability* [*was straitened by it,* or *was inadequate to it*]; and *his power:* (Msb:) or *his art,* or *artifice,* or *cunning:* or *his way, course, mode,* or *manner, of acting* (مَذْهَبُهُ) [*was straitened,* or *rendered difficult,* or *distressing, by it*]. (O. [See more voce ذَرْعٌ: and see a similar phrase in the Kur xi. 79 and xxix. 32.]) And hence, app., the saying ضاق المالُ عَنِ الدُّيُونِ *The property was inadequate to the debts.* (Msb.) And you say, ضاق عَنْكَ الشَّىْءُ [meaning لَمْ يَسَعْكَ *The thing was not allowable to thee*]: one says, لَا يَسَعُنِى شَىْءٌ وَيَضِيقُ عَنْكَ, (S, O, * TA, [in the O, erroneously, لا يستغنى,]) i. e. وَأَنْ يَضِيقَ عَنْكَ [*A thing will not be allowable to me conjointly with its being disallowable to thee,* وَأَنْ يَضِيقَ meaning مَعَ ضِيقِهِ]: بل متى وَسِعَنِى شَىْءٌ وَسِعَكَ [*but when a thing is allowable to me, it is allowable to thee*]. (S in art. وسع.) And ضاق, (aor. يَضِيقُ, K, inf. n. ضِيقٌ, TA,) *He was* or *became, niggardly,* or *avaricious.* (S, O, Msb, K, TA.)

2 **ضيّقه** , (Msb, K,) inf. n. تَضْيِيقٌ, (Msb, TA,) *He made it strait,* or *narrow;* (Msb, K;) namely, a place [&c.]; (Msb;) as also اضاقه , (K,) inf. n. إِضَاقَةٌ. (TA.) You say, ضَيَّقْتُ عَلَيْهِ المَكَانَ, (S,) or الشَّىْءَ, i. e. *I straitened,* or *made narrow, to him* [*the place,* or *the thing;* or *I scanted it,* or *made it scanty*]; *contr. of* وَسَّعْتُهُ عَلَيْهِ. (O.) And ضَيَّقْتُ عَلَيْهِ [alone, used elliptically, *I straitened him,* properly speaking; and also, his circumstances &c.]. (Msb.) And ضُيِّقَ عَلَى فُلَانٍ [*Such a one was straitened*]. (TA.) لِتُضَيِّقُوا عَلَيْهِنَّ, in the Kur [lxv. 6, *In order that ye may straiten them*], implies relation to expenses and to the bosom. (TA.) [See 3. التَّضْيِيقُ بَيْنَ شَيْئَيْنِ, occurring in the S and K in art. حوص, means *The making a coarctation between two things.*]

3 **ضايقه** *He straitened him:* (MA:) [see also 2: or, properly, *he straitened him, being in like manner straitened by him:* see 1 in art. زحم: and] *he treated him,* or *behaved towards him, with hardness,* or *harshness;* (O, * K, * TA;) فى كَذَا [*in,* or *in respect of, such a thing*]. (TA.)

4 **اضاق** *His means of living became strait* (ضَاقَ عَلَيْهِ مَعَاشُهُ); (TA;) *his property went away;* (S, O, Msb, K;) and *he became poor.* (TA.) See also 2.

5 **تَضَيَّقَ** see 1, first sentence.

6 **تَضَايَقَ** see 1, in three places. تضايقوا *They straitened one another; pushed,* or *pressed, one against another;* or *crowded one another;* in a place of assembly; syn. زَحَمَ بَعْضُهُمْ بَعْضًا: (Msb in art. زحم:) or *they became straitened* in a place, or in disposition. (S, O.)

10 **استضاقت بِدُرْجَةٍ** [*She endeavoured to constrict her vagina by means of a pessary*], (O, K, TA,) or بِالْأَدْوِيَةِ [*by means of medicaments*]; (A, TA;) said of a woman. (A, O, K.)

ضِيقٌ an inf. n. of 1, (S, O, Msb, K,) as also ضَيْقٌ, (S, O, K,) or the latter is a simple subst.: (Msb:) [both, used as simple substs., signify *Narrowness,* or *straitness:*] accord. to Fr, [both seem to signify thus; but the latter, properly; and the former, tropically; for he says that] الضَّيْقُ is in that which does not [really] become wide, like the mind (الصَّدْر): (O:) or it is مَا ضَاقَ عَنْهُ صَدْرُكَ [*that of which the mind by its being contracted is incapable,* or *from which the mind shrinks;* an explanation not given in the K as on the authority of Fr, and deviating from his words as given in the O; whence it appears that, for مَا, we should perhaps read فِيمَا]: (K:) but الضِّيقُ is in that which may be [really] wide, like the house and the garment: (O, K:) and the former [is also used as an epithet, being a contraction of ضَيِّقٌ in this case, and as such] has a dual and a plural and a feminine; but the latter has not: (O:) or both are alike [in signification]: (K:) and ضَيْقَةٌ is syn. with ضِيقٌ. (S.) ___ Also, and ضَيْقٌ, accord. to AA, (O, [the latter there expressly said to be بِالتَّحْرِيكِ,]) or the former and ضِيقٌ, (K, [said in the TA

be a mistake for ضَيِقٌ, but see what follows,]) *Doubt* (AA, O, K) *in the heart:* (K) the first is more common than the second, in this sense; and occurs in the Kur in xvi. last verse and xxvii. 72: (O:) [but] Ibn-Ketheer read, in both of these instances, ضَيْق ; and this and ضَيْق are dial. vars. signifying *straitness of mind.* (Bd.) See also ضَيِّقٌ, in two places: ___ and ضَيْقَةٌ, second sentence, in two places.

ضَيِقٌ : see the next preceding paragraph, in five places.

ضَيَقٌ : see ضَيْقٌ, latter part.

ضَيْقَةٌ : see ضَيْقٌ, latter part. ___ Also (S) *Poverty;* and *an evil state* or *condition;* (S, O, K, TA;) and so ضَيَقَةٌ : (K, TA:) and the pl. [or rather coll. gen. n.] (Fr, S, K, TA) of the former (Fr, S, TA) is ضَيْقٌ : (Fr, S, K, TA: [in the CK, erroneously, ضَيِقٌ:]) Fr says, when you see الضَّيْق to have occurred in the place of الضِّيق, it is in [one of] two cases; either it is the pl. [or coll. gen. n.] of الضَّيْقَةُ; or it means *the narrow,* or *strait, thing,* ضَيْقٌ being a contraction of ضَيِّقٌ. (TA.) ___ And الضَّيْقَةُ, (O,) or ضَيْقَةُ [without the article], (JK, O, TA,) or الضِّيقَةُ , (K, [app. a mistake, for in the O, in every case, whether as a proper name or not, الضيقة is written الضَّيْقَةُ,]) is the name of *A certain mansion of the moon,* (JK, O, K, TA,) [not one of the Twentyeight Mansions,] *close by* الثُّرَيَّا [or *the Pleiades*]: (JK, O, TA:) or, as IKt says, on the authority of Ibn-Ziyád El-Kilábee, sometimes the moon falls short of الدَّبَران and alights in الضيقة, i. e. *two small stars, near together, between* الثُّرَيَّا *and* الدَّابِرَان: (TA:) it is asserted by the Arabs to be an inauspicious place. (O, * TA.) Hence the saying of El-Akhtal,

* فَهَلَّا زَجَرْتَ الطَّيْرَ لَيْلَةَ جِئْتَهَا *

* بِضَيْقَةَ بَيْنَ النَّجْمِ وَالدَّبَرَانِ *

[*And wherefore didst not thou draw an omen from the flight of birds on the night when thou camest to her,* when the moon was *in Deykah, between the Pleiades and Ed-Debarán?*]: he notifies that the moon, in the night of their coming together, was making its abode [in the neighbourhood of] الدبران, which is inauspicious: (O, TA:) or [the latter hemistich, as J relates it, app. on the authority of A 'Obeyd, is thus,]

* بِضَيْقَةٍ بَيْنَ النَّجْمِ وَالدَّبَرَانِ *

from الضَّيْقَةُ as syn. with الضَّيْقُ; (S;) and as AA relates the verse, it is [thus] with kesr to the ة in بضيقة; the word not being made the [proper] name of a place, but the meaning being بضيقة ما بين النجم والدبران [i. e. *in the narrow space between the Pleiades and Ed-Debarán*]. (TA.) ___ ضَيْقَةٌ is also the fem. of ضَيْقٌ the contracted form of ضَيِّقٌ. (S, O, TA.)

ضَيْقَةٌ : see the next preceding paragraph, former half, in two places.

ضُوقَى and ضَيْقَى are fems. of أَضْيَقُ ; (S, O, K;) the former [as well as the latter] is [originally] of the measure فُعْلَى, (TA,) [each being originally ضُيْقَى,] the ى being changed in the former into و because quiescent and preceded by dammeh: (S, O, TA:) the former occurs in the saying of a woman to her fellowwife, contending with her for superiority,

* مَا أَنْتِ بِالْخُورَى وَلَا الضُّوقَى حِرًا *

[*Thou art not the better nor the narrower* &c.; خُورَى being in like manner fem. of أَخْيَرُ]. (TA.) Accord. to Kr, the former is pl. of ضَيِّقَةٌ ; (TA;) and he says the same of ضَيْقَى also; (TA voce كَيِّسٌ;) but ISd says, I know not how this may be, for فُعْلَى is not of the measures of pls. except of the kind of pl. which differs not from its sing. otherwise than in the latter's having ة [as an affix], like بُهْمَاةٌ and بُهْمَى [q. v.]. (TA in the present art.)

ضِيَاقٌ : see مِضْيَاقٌ.

ضَائِق : see the next paragraph, in four places.

ضَيِّق and ضَيْق , (S, O, K,) the latter a contraction of the former, (S,) the two being like هَيِّن and هَيْن [&c.], (O,) and ضَائِق , (K,) *Narrow,* or *strait:* (S, * O, * K:) or ضَيِّق is an epithet used in this sense when permanence [of the attribute] is meant [and so therefore is its contracted form]; and ضَائِق as meaning [*being,* or *becoming, narrow* or *strait;* or] *temporarily narrow* or *strait:* (Msb:) the fem. of the first (TA) and of the second (S, O, TA) [as well as of the third] is with ة: (S, O, TA:) see also ضُوقَى: [the pls. of the first and second, applied to rational beings, is ضَيِّقُونَ and ضَيْقُونَ, like مَيِّتُونَ and مَيْتُونَ: and] the pl. of ضَائِق is ضَاقَةٌ. (TA.) You say شَىْءٌ ضَيِّقٌ (O, Msb) and ضَيْقٌ (O) *A narrow,* or *strait, thing.* (O, * Msb.) And صَدْرٌ ضَيِّقٌ *A strait,* or *contracted, mind;* (Msb;) and نَفْسٌ ضَيِّقَةٌ [meaning the same]. (TA.) And وَضَائِقٌ بِهِ صَدْرُكَ, in the Kur [xi. 15], means *And thy mind is temporarily strait* or *contracted thereby.* (Msb.) ضَيِّق signifies also *Niggardly,* or *avaricious.* (KL.) [And ضَيِّقُ الخُلُقِ *Narrow,* or *illiberal, in disposition.*]

أَضْيَق [*More,* and *most, narrow* or *strait* or *contracted*]: (S, O, K:) see its fems. ضُوقَى and ضِيقَى, above. [See also three exs. voce اسْت, in art. سته.]

مَضِيق *A narrow,* or *strait, place:* (K:) [*a pass: a place of narrowness* or *straitness*] of land; and of the vulva; and [*a place,* or *state, of straitness*] of life, or of the means of subsistence: (K in art. ازم:) and *a narrow,* or *strait, affair* or *case:* (K, TA:) pl. مَضَايِق. (TA.)

أَمْرٌ مُضَيَّق [*An affair rendered strait*]. (TA.)

مِضْيَاق , (JK, and O on the authority of Ibn- 'Abbád, and TA,) or ضِيَاق , like كِتَاب [in measure], thus in all the copies of the K, (TA,) [but probably, I think, taken from a mistranscription,] *A pessary* (دَرْجَة) *of rag and perfume, with which a woman endeavours to constrict her vagina* (تَسْتَضِيق بِهَا). (JK, Ibn-'Abbád, O, K.)

ضيل

4 أَضْيَلَتِ الأَرْضُ *The land had in it* [*trees of the species called*] ضَالٌ: (Fr, S, O:) or اضال المكَانُ and أَضْيَلَ *the place gave growth to* ضال: (AHn, M, K:) or *had in it many* ضال. (IKtt, TA.)

ضَالٌ The *wild* [*species of lote-tree called*] سِدْر [q. v.]: (S, O, K:) or *such of the* سِدْر *as are watered only by the rain;* (M, K:) the سِدْر *of the mountains, which is thinner in its wood than that of the rivers:* AHn says, *it grows in the plain,* or *soft, tracts, and in the rugged; and the bow that is made of it, when it is pared, is pared so as to be thick, in order that it may be stronger, because of the lightness of its wood:* (M:) n. un. with ة. (S, M, O, K.) [See also عِبْرِىٌّ, and عِمْرِىٌّ.] ___ Also *Another species of tree;* (M, K;) AHn says, it is *a tree of the shrub-kind, found in the borders of El-Yemen, rising to the height of a cubit, in its manner of growth like the cypress, and having a yellow* [*fruit of the sort called a*] بَرَمَة, *of a very pungent odour, so that its odour comes to you before you reach it: it is not of the* سِدْر *thus called.* (M.)

ضَالَةٌ n. un. of ضَالٌ [q. v.]. (S, M, O, K.) ___ Also *Arrows,* (M, O, TA,) and *bows,* (TA,) *made of the* [*species of lote-tree called*] ضَالٌ: (M, TA:) this is the primary signification: (TA:) or *arrows,* (IB, K,) because they are made thereof: (IB:) or it signifies, (K,) or signifies also, (O,) *all kinds of weapons.* (O, K.) One says, رَأَيْتُهُ يَرْمِى بِالضَّالَةِ [*I saw him shooting arrows*]. (TA.) And خَرَجَ وفِى يَدِهِ ضَالَةٌ i. e. [*He went forth having in his hand*] *a bow.* (TA.) And إِنَّهُ لَكَامِلُ الضَّالَةِ *Verily he is complete in respect of weapons.* (O.) And خَرَجَ فُلَانٌ بِضَالَتِهِ *Such a one went forth with his weapons.* (O.)

ضيم

1 **ضامه** , (S, Msb,) aor. يَضِيمُهُ, (S,) inf. n. ضَيْمٌ, (S, * Msb,) [as also ضَامَهُ, aor. يَضُومُهُ, inf. n. ضَوْمٌ, (see art. ضوم,)] *He wronged him; treated him wrongfully, unjustly, injuriously,* or *tyrannically:* (S:) *he harmed, injured, hurt,* or *damaged, him:* (Msb:) and استضامه signifies the same. (S.) And ضَامَهُ حَقَّهُ, (M, K,) aor. as above, (K,) and so the inf. n., (M,) *He defrauded him of his right,* or *due, partially* or *wholly;* (M, K;) as also استضامه . (K.) ___

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And ضُمْتُ *I was wronged,* &c.: of which there are three dial. vars.; one says of a man ضَيِمَ; and ضُيِمَ, with [the pronunciation termed] إِشْمَام; and ضُوِمَ; like as we have said respecting بِيعَ. (S.) One says, مَا ضِمْتُ أَحَدًا وَمَا ضُمْتُ [*I have not wronged any one, and I have not been wronged*]; i. e. no one has wronged me. (TA.) It is said in a trad., as some relate it, لَا تُضَامُونَ فِى رُؤْيَتِهِ [or تُضَامُّونَ or تَضَامُّونَ *Ye will not be wronged in the seeing Him*]. (M. [For other readings and explanations of this trad., see 3 in art. ضر.])

3 **ضَايَمَ** and 6: see the preceding paragraph.

10 **إِسْتَضْيَمَ** see 1, in two places.

ضَيْمٌ *Wrong;* i. e. *wrongdoing;* or *wrongful, unjust, injurious,* or *tyrannical, treatment:* (S, K:) an inf. n. which is pluralized; its pl. being ضُيُومٌ. (M, K.)

ضِيمٌ The *side of a mountain,* (S, M, K,) and *of an* [*eminence such as is termed*] أَكَمَة. (M.)

ضَائِمٌ *Wronging,* or *a wrongdoer:* pl. ضَامَةٌ: the latter occurring in the prov., تَأْتِى بِكَ الضَّامَةُ عَرِّيسَ الأَسَدِ [*The wrongdoers bring thee,* or *cause thee to come, to the covert of the lion*]; meaning, the wrong of the wrongdoers requires thee to cast thyself into destruction: applied in offering an excuse for venturing upon that which is perilous: or, as some relate it, الضَّامَّةُ, from الضَّمُّ; meaning want, or the object of want, that brings thee and causes thee to have recourse [to a thing]. (Meyd.)

مَضِيمٌ *Wronged; treated wrongfully, unjustly, injuriously,* or *tyrannically:* as also مُسْتَضَامٌ. (S, K, * TA.)

مُسْتَضَامٌ : see what next precedes.

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ط

The sixteenth letter of the alphabet; called طَآءٌ [and طَا]; the ا of which is reduced to ى [as its radical letter]: when you spell it, you make its final letter quiescent; but when you apply an epithet to it, and make it a noun, you decline it as a noun, saying, [for instance,] هٰذه طَآءٌ طَوِيلَةٌ [*This is a tall* ط]: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed نَطْعِيَّة, like ت and د, because originating from the نَطْع [q. v.] of the roof of the mouth. (TA.) It is substituted for the ت in the measure اِفْتَعَلَ and the forms inflected therefrom, and [sometimes] for the pronominal ت, when immediately following any of the palatal letters [ص and ض and ط and ظ]; (MF, TA;) as in [اصْطَبَرَ and اضْطَرَبَ and اطَّبَعَ and اظْطَلَمَ, for اصْتَبَرَ and اضْتَرَبَ and إِطْتَبَعَ and اظْتَلَمَ; and in] فَحَصْطُ and حَضْطُ and خَبَطُّ and حَفَظْطُ, for فَحَصْتُ and حَضْتُ and خَبَطْتُ and حَفَظْتُ; but some of the grammarians say that this [latter] substitution is not to be made invariably; [nor is it common;] and it is said to be a dialectal peculiarity of some of the Benoo-Temeem. (TA.) It is also substituted for د: thus Yaakoob mentions, on the authority of As, مَطَّ الحُرُوفَ, for مَدَّ الحُرُوفَ: and AO, المَبْطَأُ, for المَبْدَأُ: and Aboo-'Amr Ez-Záhid, in the Yawákeet, مَا أَبْعَدَ طَارِكَ, for مَا أَبْعَدَ دَارِكَ. (TA.) [As a numeral, it denotes *Nine*.]

طأ

R. Q. 1 **طَأْطَأَ**, inf. n. طَأْطَأَةٌ, *He lowered,* or *depressed,* a thing. (TA.) You say, طأطأ رَأْسَهُ *He lowered his head;* (S, K, TA;) and so تَطَأْطَأَ, alone. (TA.) And طأطأ عَنِ الشَّىْءِ *He lowered his head from the thing.* (TA.) And تَطَأْطَأْتُ لَهُمْ تَطَأْطُؤَ الدُّلَاة, (S, TA,) occurring in a trad. of 'Othmán, (TA,) *I stooped,* or *lowered myself,* [or *bent myself down,*] *to them, like as do the drawers of water with the bucket.* (S, TA.) And تَطَأْطَأْ لَهَا تُخْطِئْكَ, a prov., (Meyd, TA,) meaning *Stoop thy head to it,* i. e. to an accident, or a calamity, and *it will* [*miss thee,* or] *pass by thee:* applied in relation to the abstaining from exposing oneself to evil. (Meyd.) And طَأْطَأَتْ سِتْرَهَا *She* (a woman) *lowered her veil,* or *curtain.* (TA.) And طأطأ يَدَهُ بِالعِنَانِ *He lowered his hand with the rein, for the purpose of* [*the horse's*] *running and hastening.* (K, * TA.) And [hence, perhaps,] طأطأ فَرَسَهُ *He struck his horse with his thighs, to make him go quickly.* (K, * TA.) And طأطأ مِنْ فُلَانٍ *He lowered the reputation,* or *estimation,* or *dignity, of such a one.* (TA.) ___ *He hastened,* or *was quick.* (TA.) You say, طأطأ فى مَالِهِ *He hastened, and exceeded the usual bounds, in the expenditure of his property.* (A, K, TA.) And طأطأ فى قَتْلِهِمْ *He hastened, and exceeded the usual bounds, in their slaughter.* (TA.) ___ And *He filled up* a hollow, or cavity, dug in the ground. (TA.)

R. Q. 2 **تَطَأْطَأَ** *It was,* or *became, low,* or *depressed.* (S, O.) *It* (the head) *was,* or *became, lowered.* (K.) See also the first paragraph, in three places. One says also, تَطَاوَلَ عَلَىَّ فَتَطَأْطَأْتُ مِنْهُ [app. meaning *He domineered over me,* or *exalted himself above me, and I humbled,* or *abased, myself to him:* see طَأْطَأَ مِنْ فُلَانٍ, above]. (TA.)

طَأْطَآءٌ *A low,* or *depressed, place,* (S, O, K,) of the ground, *that conceals him who is within it:* (K:) or, as some say, *a narrow, depressed place;* also called صَاعٌ and مِعًى. (TA.) ___ And A *short, short-necked,* camel. (O, K.)

طب

1 طَبَّ, aor. ـُ, (O, Msb, K, TA,) agreeably with analogy in the case of a trans. reduplicative verb [like this], (TA,) and ـِ, (K, TA,) which is irregular, (TA,) inf. n. طَبٌّ (O, * Msb, K, * TA) [and app. طِبٌّ and طُبٌّ also accord. to the O and K, but, accord. to the Msb, طِبٌّ is the subst. from this verb, and app. طُبٌّ is likewise a simple subst.], *He treated medically, therapeutically,* or *curatively,* (O, * Msb, K, *) another person (O, Msb) [or the body, and in like manner the soul: see طِبٌّ, below]. ___ And طَبِيتَ, with kesr, (S, O, K,) and طَبَبْتَ, with fet-h, (O, K,) [third pers. of each طَبَّ, and, accord. to analogy, the aor. of the former is ـِ, and of the latter ـِ, but from what follows it seems probable that one says also طَبُبْتَ in the same sense, aor. ـُ, unless طَبَبْتَ have تَطُبُّ as an irreg. aor.,] *Thou wast,* or *becamest a* طَبِيب [or *physician*], not having been such. (S, O, K.) One says, إِنْ كُنْتَ ذَا طُبٍّ فَطُبَّ لِعَيْنَيْكَ, (S, O, and so in copies of the K,) or لِعَيْنِكَ, (so in other copies of the K,) or لِنَفْسِكَ, (ISk, TA,) and ذَا طَبٍّ, and ذَا طِبٍّ, (S, K,) and فَطَبَّ, and فَطِبَّ; (K;) [i. e. *If thou be a possessor of the art,* or *science, of physic, be a physician to thine eyes,* or *thine eye,* or *thyself;*] meaning, begin by rectifying thyself. (ISk, TA. [See also Freytag's Arab. Prov. ii. 902.]) ___ And [hence] طَبَّ signifies also *He acted with skill,* or *expertness:* [and in this sense likewise the second pers. is probably طَبِيتَ and طَبَبْتَ and طَبُبْتَ, of which last the inf. n. is app. طَبَابَةٌ, occurring in one of the phrases here following:] so in the saying, اصْنَعْهُ صَنْعَةَ مَنْ طَبَّ لِمَنْ حَبَّ i. e. *Do thou it in the manner of him who acts with skill,* or *expertness, for him whom he loves:* a prov., relating to the accomplishing an object of want skilfully and well. (El-Ahmar, TA. [See also Freytag's Arab. Prov. i. 717.]) One says also, اعْمَلْ فِى هٰذَا عَمَلَ مَنْ طَبَّ لِمَنْ حَبَّ [*Do thou, in this, the deed of him who acts with skill,* or *expertness, for him whom he loves*]. (M, Msb, * TA.) And مَنْ حَبَّ طَبَّ, (Meyd,) or مَنْ أَحَبَّ طَبَّ, (K,) *He who loves is skilful,* or *intelligent,* and *exercises art,* or *ingenuity,* for him whom he loves:

(Meyd:) or *he who loves executes affairs with deliberateness and gentleness.* (K.) [That one says طَبُبْتَ, as well as طَبِبْتَ and طَبَبْتَ, seems to be indicated by the fact that طَبَابَةٌ , as an inf. n., is thus written, in a copy of the KL in my possession, and expl. as meaning The *medical art:* Golius, however, appears to have found it written, in a copy of the same work, طِبَابَةٌ , which is agreeable with analogy as inf. n. of a verb of the measure فَعَلَ significant of an art, and is probably correct: Freytag mentions the pl. طَبَائِبُ as signifying medical

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arts, on the authority of the Deewán of the Hudhalees.] ___ طَبَّهُ also signifies *He enchanted him,* or *fascinated him:* (O:) and طُبَّ *he* (a man, S, A) *was enchanted,* or *fascinated.* (S, A, O. [See also طِبٌّ, below.]) ___ طَبَّ السِّقَآءَ, aor. ـُ , (S, TA,) inf. n. طَبٌّ; (K, TA;) and طَبَّبَهُ , with teshdeed to denote muchness, (S, TA,) inf. n. تَطْبِيبٌ; (K, TA;) *He covered the seams of the water-skin,* or *milk-skin, with a* طِبَابَة [q. v.]: (S, K, * TA:) and طَبَّ الخُرْزَ *he covered the seams with a* طِبَابَة: (TA) [and] طَبَّبَتِ المَزَادَةَ *she* (a girl, or young woman,) *put* [or *sewed*] *a piece of skin called* طِبَابٌ and طِبَابَةٌ , *upon the place of junction* [*of each*] *of the two extremities of the loop-shaped handles of the* مَزَادَة [or *leathern water-bag*]; as though she rectified the مَزَادَة thereby. (A.)

2 **طَبَّبَ** see the last sentence above, in two places. ___ تَطْبِيبٌ also signifies The *inserting a* بَنِيقَة [or *gore*] *for the purpose of widening* دِيبَاج [or silk brocade]: (K, TA:) or, as in the A, one says of a tailor, طَبَّبَ الثَّوْبَ, meaning *he added, in the garment, a* بَنِيقَة [or *gore*], *in order that it might become* [*more*] *wide.* (TA.) ___ Also The *hanging* a سِقَآء [or milk-skin] (S, K, TA) *to a pole* (عَمُود, S, this is the right word, not عُود [as in copies of the K], TA) *of the tent,* (S,) *and then agitating it to produce the butter:* (S, K, TA:) but Az says, I have not heard تطبيب explained in this sense except on the authority of Lth, and I think that it is تطنيب. (TA.)

3 **مُطَابَّةٌ** signifies The *seeking*, or *labouring, to find the means of accomplishment* [of an affair, like as the physician seeks to find the means of curing a disease]; syn. مُدَاوَرَةٌ. (K, TA.) One says, أَنَا أُطَابُّ هٰذَا الأَمْرَ مُنْذُ حِينٍ كَيْ أَبْلُغَهُ [*I have been seeking*, or *labouring, to find the means of accomplishing this affair, that I might attain to it*]. (A, TA.)

4 **مَا أَطَبَّهُمْ** *How* [*knowing*, or] *skilful*, or *expert, are they!* (Meyd, in explaining a prov. cited below, voce طَبٌّ.)

5 **تطبّب** *He applied himself to the science of physic:* (TA:) [or *he applied himself to the science of physic but did not know it well:* (see the part. n., below:)] or *he practised physic:* and *he professed physic.* (KL.) ___ And تطبّب لَهُ *He inquired of* [or *consulted*] *the physicians for him.* (TA.)

10 **استطبّ لوَجَعِه** *He asked*, or *sought, a medical prescription for his pain*, or *disease.* (S, A, Msb, K.) ___ And جَآءَ يَسْتَطِبُّ لإِبِلِهِ *He came asking*, or *seeking, for his she-camels, a gentle stallion, that would not injure them.* (A.)

R. Q. 1 **طَبْطَبَ**, (Lth, K, TA,) inf. n. طَبْطَبَةٌ, (Lth, TA,) said of a valley, or water-course, (Lth, K, TA,) *It flowed with water so that one heard it to make a sound like* طَبْ طَبْ: (Lth, TA:) or *it made a sound* (K, TA) with the water. (TA.) طَبْطَبَةٌ signifies The *sounding* of water (IAar, S, K, TA) when in a state of commotion and collision, (IAar, TA,) and of the like, (S, TA,) and of the dashing of a torrent. (K.) And تَطَبْطَبَ *It made a sound*, or *noise*, [*like* طَبْ طَبْ,] said of water and the like, (S,) and of a woman's breast: (TA:) a poet says,

* إِذَا طَحَنَتْ دُرْنِيَّةٌ لِعِيَالِهَا *

* تَطَبْطَبَ ثَدْيَاهَا فَطَارَ طَحِينُهَا *

[*When a woman of Durnà grinds for her family, her breasts make a sound by their collision, and her flour flies away*]. (S, TA.) طَبْطَبَ المآءَ *He put the water into a state of commotion.* (TA.)

R. Q. 2 تَطَبْطَبَ : see the next preceding paragraph.

طَبٌّ : see طِبٌّ. It is also an inf. n. used as an epithet: see طَبِيبٌ. (Msb.) ___ And, (S, A, Msb, K,) as such, i. e. an inf. n. used as an epithet, or by original application, but the former is app. the case, and some have mentioned likewise طِبٌّ and طُبٌّ , (MF, TA,) *Knowing,* or *possessing knowledge,* (S, A, Msb, TA,) respecting a thing, or of a thing; (A, Msb, TA;) and so طَبِيبٌ : (TA:) and (TA) *skilful,* or *expert;* (T, K;) as also طَبِيبٌ : (T, S, K:) and *gentle;* (Nh, TA;) and so too طَبِيبٌ . (TA.) One says, فُلَانٌ طَبٌّ بِكَذَا *Such a one is knowing with regard to,* or *is one possessing knowledge of, such a thing.* (TA.) And القَوْمُ طَبُّونَ, or, as some relate it, القَوْمُ مَا أَطَبُّونَ , is a prov.: the former means *The people,* or *party, are knowing,* or *skilful,* or *expert:* and [Meyd says,] I know not any way in which the latter is explainable unless أَطَبُّ be syn. with طَبٌّ, like أَخْشَنُ and خَشِنٌ, &c., and ما a connective. (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a طَبِيب [or physician], the Prophet replied, طَبِيبُهَا الَّذِى خَلَقَهَا, meaning *He who has knowledge respecting it is He who created it.* (TA.) And El-Marrár El-Fak'asee says,

* تَدِينُ لِمَزْرُورٍ إِلَى جَنْبِ حَلْقَةٍ *
* مِنَ الشَّبْهِ سَوَّاهَا بِرِفْقٍ طَبِيبُهَا *

[*She obeys a plaited nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness*]: (S, L:) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass. (L.) [Hence,] فَحْلٌ طَبٌّ *A stallion* [*camel*] *expert in covering,* (S, Msb, K, TA,) as also طَبِيبٌ ; (Msb;) *that knows the she-camel that is pregnant from her that*

is not, and her that desires the stallion from her that is covered without desire, and the motion of the fœtus in the womb, &c.: (TA:) or *that is gentle, and does not injure the female that he covers.* (A, TA.) And بعير طَبٌّ *A camel that is mindful,* or *careful, as to the place of his foot,* (A, K, TA,) *where to tread with it:* or *that does not place his foot save where he sees.* (TA.)

طُبٌّ : see the next paragraph: and see also طَبٌّ.

طبٌّ (S, A, O, Msb, K) and طَبٌّ and طُبٌّ (S, A, O, K,) *Medical, therapeutical,* or *curative, treatment,* (A, * O, * Msb, K, *) of the body, [i. e. the *physicking* thereof,] (A, K,) and likewise of the soul. (K.) ___ [And *Knowledge*]. قُرْبُ طبٍّ [*Knowledge is near*], or, as some relate it, قُرْبُ طبًّا, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase نِعْمَ رجلًا, (Meyd, O, TA,) is a prove.: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve: (Meyd, O, K, TA:) it is like the saying, أَنْتَ عَلَى المُجَرَّب [q. v.]: (Meyd, TA:) and is related on the authority of Ibn-Háni. (TA.) ___ And *Skill,* or *expertness.* (T, ISd, Meyd, TA.) This is said in the T to be the primary signification. (TA. [But see طَبِيبٌ.]) ___ And *Gentleness; gentle treatment* or *conduct.* (K, TA.) ___ And *Enchantment,* or *fascination:* (S, O, K, TA: but only طبٌّ is mentioned in this sense in the S and O:) used in this sense as ominating cure. (AO, O, * TA.) ___ And طبٌّ signifies also *Desire,* or *appetence;* syn. شَهْوَة: and *will,* or *wish;* syn. إِرَادَة. (K.) ___ And *State, condition,* or *case;* syn. شَأْنٌ, (K, TA,) and دَأْبٌ: (A, TA:) [or by the latter of these two words may be meant what here follows:] *custom, habit,* or *wont.* (S, K, TA.) One says, مَاذَاكَ بطبِّي *That is not my custom, habit,* or *wont.* (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce إِنْ, page 107, col. iii.] See also طَبٌّ.

طُبَّةٌ : see طَبَابَةٌ, in two places.

طَبَّةٌ *An oblong piece,* or *portion, of a garment,* or *of a piece of cloth,* (S, A, TA,) as also طَبِيبَةٌ

; (A;) and likewise *of skin:* or *a square piece of the latter:* and *a round piece in a* مِزَادَة and *a* سُفْرَة and *the like:* (TA:) pl. طِبَبٌ: (S:) and, as also طِبَابَةٌ, (As, S, TA,) *a streak in sand* and *clouds,* (As, TA,) or *a streak of sand* or *clouds:* (S:) or طِبَّةٌ and طِبَابَةٌ and طِبِيبَةٌ signify *an oblong piece,* or *portion,* of *a garment* or *piece of cloth,* and *of skin,* and *of land* or *ground,* and *of clouds:* (K:) or, all three words, *a long strip of a garment* or *piece of cloth,* and *of skin,* and *of sand,* and *of clouds:* (TA:) and *a long and narrow tract of land abounding with plants* or *herbage:* (AHn, TA; and A in explanation of the first word:) pl. [of the first] طِبَبٌ and [of the same, or of the third, or a coll. gen. n. of which the second word is

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the n. un.,] طِبَابٌ. (K.) And sometimes طِبَّةٌ is applied to The *piece that is sewed upon the edge of the leathern bucket* and *upon that of the* سُفْرَة: and the pl. is طِبَبٌ and طِبَابٌ. (M, TA.) طِبَبُ شُعَاعِ الشَّمْسِ (As, S, TA) and الطِّبَابُ, (As, TA,) or طِبَبُ الشَّمْسِ and طِبَابُهَا, (A, TA,) signify *The streaks that are seen in the rays,* or *beams, of the sun when it rises.* (As, S, A, * TA.) ___ Also *i. q.* نَاحِيَةٌ [i. e. *A side;* or *a region, quarter,* or *tract;* &c.]: (so in a copy of the A:) or *i. q.* نَاصِيَةٌ [i. e. *a forelock;* &c.]. (So in the TA.) [One of these two explanations is app. a mistranscription for the other.] ___ And one says, إِنَّكَ لَتَلْقَى فُلَانًا عَلَى طِبَبٍ مُخْتَلِفَةٍ, meaning, عَلَى أَلْوَانٍ [i. e. *Verily thou wilt find such a one to be of various moods, dispositions,* or *characters*]. (A, TA.)

طِبَابٌ [like عِلَاجٌ] *A thing that is used for medical,* or *curative, treatment:* so in the saying, ذَا طِبَابُ هٰذِهِ العِلَّةِ [*This,* or *that, is what is used for the medical,* or *curative, treatment of this disease*]. (A, TA.) See also طِبَّةٌ, latter half, in four places. And see طِبَابَةٌ, in five places: and 1, last sentence.

طَبِيبٌ (S, Msb, K, TA) and طَبٌّ (Msb, TA) [*A physician;*] *one skilled in* الطِّبِّ [i. e. *medical, therapeutical,* or *curative, treatment*]; (S, TA;) or *one who practises medical, therapeutical,* or *curative, treatment;* (Msb;) and مُتَطَبِّبٌ signifies [likewise *one who practises physic:* and *a professor of physic:* (see its verb:) or] *one who applies himself to the science of physic:* (S, K, TA:) or *one who applies himself to that science but does not know it well:* (Nh, TA:) it has been said that the طَبِيب is so called from the same epithet as signifying skilful, or expert; but this is not a valid assertion: (TA:) the pl. (of pauc., S) is أَطِبَّةٌ (S, K) and (of mult., S) أَطِبَّآءُ. (S, Msb, K.) ___ The first of these words (طبيب) occurs in a trad. as meaning *A judge;* being metonymically thus used, because the office of him who judges between litigants is like that of the طبيب who cures diseases of the body. (TA.) [And hence, طَبِيبُ العَرَبِ: see فَقِيهُ العَرَبِ, in art. فقه.] See also طَبٌّ, in six places.

طَبَابَةٌ : see 1, latter half.

طِبَابَةٌ : see 1, latter half. Also *A piece of skin with which the seams of a* سِقَآء *are covered, extending across,* [so I render مُعْتَرِضَةٌ, app. meaning *from side to side,* for one edge of the skin beneath overlaps the other,] *like the finger* [*in breadth*], *doubled* [but see what is said below on the authority of AZ] *over the place of the sewing:* pl. [or rather coll. gen. n.] طِبَابٌ : (As, S, TA:) or *that which is put over the place where the two edges of the skin meet, when it is sewed, in the lower part of the* قِرْبَة *and of the* سِقَآء *and of the* إِدَاوَة: so says As: or, as also طِبَابٌ , the *piece of skin that is put over the two edges of the skin, in these things, when it is laid flat and then sewed, without being doubled:* (TA:) accord. to AZ, when the [piece of] skin, in the lower parts of these things, is doubled, and then sewed, it is called عِرَاقٌ; and when it is laid flat and then sewed, without being doubled, it is called طِبَابٌ : (TA; and the like is said in the S in art. عرق:) or طِبَابَةٌ and عِرَاقٌ both signify, accord. to As, *a piece of*

skin with which the punctures of the seams are covered: (S in art. عرق:) or a طِبَابَةٌ is *a wide strip of skin, in which is the sewing:* and the pl. [or coll. gen. n.] is طِبَابٌ : (M, TA:) or, accord. to the K, *a strip of skin that is in the lower part of a* قِرْبَةٌ, *between the two seams;* as also طُبَّةٌ : but in this explanation, its author has confounded the words of Lth, who says that طِبَابَةٌ signifies the *strip of the skin that is between the two seams;* and طُبَّةٌ , the *strip of skin that is in the lower part of the* قِرْبَةٌ, *and that contracts the seams* [so I render يقارب الخرز, but the meaning of this phrase is not, to me, clear]. (TA.) See also 1, last sentence. ___ And see طُبَّةٌ, in two places. ___ Also, and طِبَابٌ , (K, TA, in the CK طَبَاب and طَبَابَة,) [or the latter is a coll. gen. n.,] *A streak,* or *narrow elongated tract,* of the sky: (K, TA:) [and app. *any portion* of the sky *not of large extent:*] an ex. of the latter word occurs in a verse cited voce مَرَاكُدُ: and in another verse, a man in a prison is described as seeing only a طِبَابَةٌ of the sky like a shield; i. e. *a round portion* thereof. (Az, TA.)

طَبِيبَةٌ , see طُبَّةٌ, in two places.

طِبِّىٌّ *Medical, therapeutical,* or *curative; of,* or *relating to, medical, therapeutical,* or *curative, treatment.* (Msb.)

طَبْطَبَةٌ *A certain broad thing, one part of which is struck with another part thereof.* (TA.)

طَبْطَبِيَّةٌ *A* [*kind of whip,* or *scourge, such as is called*] دِرَّةٌ [q. v.]: (K, TA:) because the sound that is made by its fall is like طَبْ طَبْ. (TA.)

طَبْطَابٌ *A certain bird,* or *flying thing,* (طَائِرٌ,) *having large ears.* (K.)

طَبْطَابَةٌ , or طَبْطَابَةٌ, (accord. to different copies of the K,) *A broad piece of wood, with which one*

plays with the ball, (K, TA,) or *with which the horseman plays with the ball.* (T, TA.)

الطُّبَاطِبُ *The* عَجَم [i. e. *Persians,* or *foreigners*]. (L, TA.)

أَطَبُّ ; and its pl., أَطَبُّونَ: see طَبٌّ.

مَطْبُوبٌ A man *enchanted,* or *fascinated.* (S, A.)

مُتَطَبِّبٌ : see طَبِيبٌ.

طبرزذ

طَبَرْزَذ , an arabicized word, (S, L, Msb, K,) from the Pers. تَبَرْزَذ, (L,) as though pieces were chipped from its sides with an axe, or a hatchet, (L, Msb, K,) تَبَر in Pers. signifying an axe or a hatchet, (L,) [and زَذ he struck,] originally meaning what is chipped, or cut, or hewn, with an axe or a hatchet; (Shifá el-Ghaleel;) [*Sugar-candy;* called in the present day طَبَرْزَذ and قَنْد and قَنْدَة: see قَنْد:] or *excellent sugar:* (MF, voce بُرْت:) or *sugar:* (L, K:) as also

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سُكَّر طَبَرْزَذِىّ ; (Msb;) and طَبَرْزَل and طَبَرْزَن: (As, S, L, Msb, K:) and Yaakoob says طَبَرْزُذ and طَبَرْزُل and طَبَرْزُن: but ISd remarks upon these forms as being unknown to him. (L.)

طَبَرْزَذِىّ : see the preceding paragraph.

طبرزل

طبرزذ See **طبرزل**

طبع

1 طَبَعَ, aor. ـَـ, inf. n. طَبْعٌ, *He sealed, stamped, imprinted,* or *impressed;* syn. خَتَمَ: (Msb:) [and, as now used, *he printed* a book or the like:] تَبَعَ and خَتَمَ both signify the *making an impression* in, or upon, clay and the like: (S, Mgh, O, K:) or, as Er-Rághib says, the *impressing* a thing *with the engraving of the signet and stamp:* (TA in this art. and in art. ختم: [see more in the first paragraph of the latter art:]) and he says also that طَبْعٌ signifies the *figuring* a thing *with some particular figure;* as in the case of the طَبْعٌ of the die for stamping coins, and the طَبْعٌ of coins [themselves]: but that it is *more general in signification than* خَتْمٌ, and *more particular than* نَقْشٌ; as will be shown by what follows: accord. to Aboo-Is-hák the Grammarian, طَبْعٌ and خَتْمٌ both signify the *covering over* a thing, *and securing oneself from a thing's entering* it: and IAth says [in like manner] that they held طَبْعٌ to be *syn. with* رَيْنٌ [inf. n. of رَانَ]: but Mujáhid says that رَيْنٌ denotes less than طَبْعٌ; and طَبْعٌ, less than إِقْفَالٌ [or the closing with a lock: this he says with reference to a phrase in the Kur xlvii. 26]. (TA.) You say, طَبَعَ الكِتَابَ, (Mgh, Msb,) and طَبَعَ عَلَى الكِتَابِ, (S, Mgh, Msb, K, *) *He sealed* (خَتَمَ, S, Mgh, Msb, K,) *the writing,* or *letter.* (S, Mgh, Msb.) And طَبَعَ *He branded,* or *otherwise marked, the sheep,* or *goat.* (O. [See طَابَعَ.]) And طَبَعَ ٱللّٰهُ عَلَى قَلْبِهِ *God sealed* [or *set a seal upon*] *his* [i. e. an unbeliever's] *heart, so that he should not heed admonition, nor be disposed to that which is good;* (Mgh;) or *so that belief should not enter it:* (O:) [and in like manner, خَتَمَ عَلَيْهِ, q. v.:] in this, regard is had to the طَبْعٌ, and the طَبِيعَةٌ, which is the natural constitution or disposition; for it denotes the characterizing of the soul with some particular quality or qualities, either by creation or by habit, and more especially by creation. (Er-Rághib, TA.) ___ Also *He began to make,* or *manufacture,* a thing: and *he made* [a thing] as in instances here following. (Mgh.) You say, طَبَعَ مِنَ الطِّينِ جَرَّةً *He made,* [or *fashioned,* or *moulded,*] *of the clay, a jar.* (S, O, K.) And طَبَعَ اللَّبِنَ, (Mgh,

TA,) and السَّيْفَ, (S, Mgh, O, K,) and الدِّرْهَمُ, (S, O, K,) *He made* (S, Mgh, O, K) [*the crude bricks*, and *the sword*, and *the dirhem*]: or طَبَعَ الدَّرَاهِمَ *he struck* (Mgh, Msb) *with the die* (Msb) [i. e. *coined*, or *minted*,] *the dirhems*, or *money*. (Mgh, Msb.) And [hence] one says, طَبَقَهُ ٱللّٰهُ عَلَى الأَمْرِ, aor. and inf. n. as above, *God created him with an adaptation*, or *a disposition, to the thing, affair, state, condition*, or *case;* or *adapted him*, or *disposed him, by creation*, [or *nature*], *thereto*. (TA.) And طُبِعَ عَلَى الشَّىْءِ *He* (a man, O, TA) *was created with an adaptation*, or *a disposition, to the thing;* or *was adapted*, or *disposed, by creation* [or *nature*], *thereto;* syn. جُبِلَ, (IDrd, O, K, TA,) or فُطِرَ. (Lh, TA.) ___ Also, (aor. as above, TA, and so the inf. n., O, TA,) *He filled* (Er-Rághib, O, K, TA) a measure for corn or the like, (Er-Rághib, TA,) or a leathern bucket, (O, K, TA,) and a skin, (O, TA,) &c.; (O;) and so طَبَّعَ, (S, O, K,) inf. n. تَطْبِيعٌ: (S, O:) because the quantity that fills it is a sign that prevents the taking a portion of what is in it [without the act's being discovered]. (Er-Rághib, TA.) ___ And طَبَعَ قَفَاهُ, (IAar, O, K,) inf. n. as above, (IAar, O,) *He struck the back of his neck with his hand;* (IAar, O, K;) i. e. the back of the neck of a boy: if with the ends of the fingers, one says, قَدَّ قَفَاهُ. (IAar, O.) ___ مَا أَدْرِى مِنْ أَيْنَ طَبَعَ means *I know not whence he came forth;* syn. طَلَعَ. (TA.) طَبِعَ, (aor. ـَـ ,] inf. n. طَبَعٌ, said of a sword, *It was*, or *became, rusty*, or *overspread with rust:* (S:) or *very rusty*, or *overspread with much rust*. (K, TA: from an explanation of the aor.: but this is written in the CK and in my MS. copy of the K, and in the O, يَطْبَعُ. [An explanation of طَبَعٌ in the O and K confirms the reading يَطْبَعُ; and another confirmation thereof will be found in what follows in this paragraph.]) ___ Said of a thing, (Msb,) or of a garment, or piece of cloth, (TA,) inf. n. طَبَعٌ, *It was*, or *became, dirty;* (Msb, TA;) and تطبّع is likewise said [in the same sense] of a garment, or piece of cloth. (M and TA voce رَانَ, in art. رين.) ___ Said of a man, *He was* or *became, filthy* or *foul* [*in character*]. (S.) And *He was*, or *became, sluggish, lazy*, or *indolent*. (S.) One says of a man, يَطْبَعُ, (O, K,) like يَفْرَحُ, (K,) meaning *He has no penetrative energy, sharpness*, or *effectiveness, in the affairs that are the means*, or *causes, of*

attaining honour, like the sword that is overspread with much rust. (O, K.) طُبِعَ, (O, K,) inf. n. طَبْعٌ, (O,) said of a man, *He was rendered* [or *pronounced*] *filthy* or *foul* [*in character*]; (O, K;) on the authority of Sh; (O;) and so طَبِعَ, like فَرِحَ; (TA as on the authority of Sh; [but this I think doubtful;]) *and disgraced,* or *dishonoured:* (K:) and طُبِّعَ, (O, TA,) inf. n. تَطْبِيعٌ, (TA,) *he was rendered* [or *pronounced*] *filthy* or *foul* [*in character*], (O, TA,) *and blamed,* or *discommended.* (O.)

2 **طبّع**, inf. n. تَطْبِيعٌ, *He sealed well* [or *much,* or *he sealed* a number of writings &c.]. (KL: in which only the inf. n. is mentioned.) ___ And *He loaded* [a beast *heavily,* or] *well.* (KL.) ___ See also 1, a little after the middle. تَطْبِيعٌ signifies also The *rendering unclean, dirty, filthy,* or *impure.* (O, K.) ___ See 1, last sentence.

5 **تطبّع** *He affected what was not in his natural disposition.* (Har p. 236.) You say, تطبّع بطباعه *He affected,* or *feigned, his* [i. e. another's] *natural dispositions.* (O, K, TA.) ___ Also *It* (a vessel) *became full* or *filled:* (S, O, K:) quasi-pass. of طبّعه. (S.) And تطبّع بالمآء *It* (a river, or rivulet,) *overflowed its sides with the water, and poured it forth abundantly.* (TA.) ___ See also 1, last quarter.

7 **يَذُوبُ وَيَنْطَبِعُ**, a phrase of Es-Sarakhsee, meaning [*It melts, and then*] *it admits of being sealed, stamped, imprinted,* or *impressed,* is allowable on the ground of analogy, though we have not heard it [as transmitted from the Arabs of pure speech]. (Mgh.) ___ [Golius has erroneously expl. انطبع as meaning Mansuetus, edoctus, obsequens fuit; on the authority of the KL; evidently in consequence of his having found its inf. n. (انْطِبَاعٌ) written in a copy of that work for انْطِيَاعٌ, the reading in my own copy.]

8 **الاطّبَاعُ** for الاضْطِبَاعُ see in art ضبع.

طَبْعٌ, originally an inf. n., (S,) signifies *A nature;* or *a natural, a native,* or *an innate, disposition* or

temper or *the like;* or *an idiosyncrasy;* syn. سَجِيَّةٌ (S, O, K, TA) or جِبِلَّةٌ (Msb) and خَلِيقَةٌ; (TA;) *to which a man is adapted by creation;* (S, O, Msb, K, TA;) [as though it were stamped, or impressed, upon him;] as also طَبِيعَةٌ ; (S, O, K, TA;) or this signifies his مِزَاجٌ [i. e. *constitution,* or *temperament,* or *aggregate natural constituents*], *composed of the* [*four*] *humours;* (Msb; [see مِزَاجٌ;]) and طِبَاعٌ ; (S, O, K, TA;) or this last signifies, (K,) or signifies also, (O,) with the article ال prefixed to it, *what is,* or *are, constituted in us in consequence of food and drink &c.* (مَا رُكِّبَ فِينَا مِنَ المَطْعَمِ وَالمَشْرَبِ وَغَيْرِ ذٰلِكَ [in which مطعم and مشرب are evidently used as inf. ns. agreeably with general analogy]), (O, K, TA,) by غير ذلك being meant *such as straitness and ampleness* [*of circumstances*], *and niggardliness and liberality,* (TA,) *of the natural dispositions that are inseparable from us;* (O, K, TA;) and this word is fem., (O, TA,) like طَبِيعَةٌ, as is said in the M; or it is sing. and masc. accord. to Abu-l-Kásim Ez-Zejjájee; and it is also pl. of طَبْعٌ, as it is said to be by Az; (TA;) [and those who have asserted it to be fem. may have held it to be a pl.;] and طَابِعٌ is syn. with طِبَاعٌ [as a sing.]; (K, TA;) or, as Lh says, it is syn. with طَبِيعَةٌ ; of which the pl. is طَبَائِعُ. (TA.) ___ Also *Model, make, fashion,* or *mould:* as in the saying, اضْرِبْهُ عَلَى طَبْعِ هٰذَا [*Make thou it, fashion it,* or *mould it, according to the model, make, fashion,* or *mould, of this*]. (IAar, O, L, K, TA.)

طَبْعٌ *A river,* or *rivulet;* (As, T, S, O, K, TA;) so called because *first dug* [*and filled*] *by men;* having the meaning of مَطْبُوعٌ, like قَطْفٌ

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in the sense of مَقْطُوفٌ; not applied to any of those cleft by God, such as the Tigris and the Euphrates and the Nile and the like thereof: (Az, TA:) pl. أَطْبَاعٌ [properly a pl. of pauc.,] (As, S, O,) or طُبُوعٌ, as heard by Az from the Arabs, and طِبَاعٌ: (TA:) or الطَّبْعُ, as some say, is the name of *a particular river:* (S, O:) or it is also thus applied, i. e. to a particular river. (K.) ___

And *i. q.* مَغِيضُ مَآءٍ [i. e. *A place where water sinks,* or *goes away, into the earth;* or *where water enters into the earth;* and *where it collects*]: (O, K:) pl. أَطْبَاعٌ. (O, TA.) ___ And The *quantity sufficient for the filling of a measure for corn or the like,* and *of a skin,* (O, K, TA, [والسِّقَآءُ in the CK being a mistake for والسِّقَآءِ,]) *such as does not admit of any addition:* and the *quantity that a vessel holds, of water.* (TA.) See also the next paragraph, in two places.

طَبَعٌ *Dirtiness,* (S, Msb,) or *dirt:* (S:) or, as also طِبَعٌ, *rustiness,* or *rust,* (O, K, TA,) *upon iron;* (TA;) and *dirtiness,* or *dirt,* (O, K, TA,) *covering the sword:* (TA:) or the former signifies *much dirtiness* or *dirt, from rust:* (Lth, O, K:) pl. أَطْبَاعٌ. (K. [See طَبَعٌ, of which طَبَعٌ is the inf. n.]) ___ Also *Disgrace,* or *dishonour;* (A'Obeyd, O, K, TA;) and so طِبَعٌ; (TA;) it is *in religion,* or *in respect of worldly things.* (A'Obeyd, TA.) Thábit-Kutneh says, in a verse ascribed by Et-Tanookhee to 'Orweh Ibn-Udheyneh,

* لَا خَيْرَ فِى طَمَعٍ يَهْدِى إِلَى طَبَعٍ *
* وَغُفَّةٌ مِنْ قِوَامِ العَيْشِ تَكْفِينِى *

[*There is no good in coveting,* or *covetousness, that leads to disgrace: and a sufficiency of the means of subsistence contents me*]: (O, TA:) يَهْدِى in this case means يُؤَدِّى. (O.)

طَبِعٌ *Rusty;* applied to a sword. (TA.) ___ *Dirty.* (Msb.) ___ Applied to a man, (O,) *Filthy,* or *foul, base, ignoble, mean,* or *sordid, in disposition; that will not be ashamed of an evil action* or *saying.* (O, K, TA.) ___ And *Sluggish, lazy,* or *indolent.* (TA.)

طُبْعَانُ الأَمِيرِ *The clay with which the prince,* or *governor, seals.* (O, K.)

طَبَاعٌ, as a sing. and a pl.: see طِبَعٌ.

طَبَاعَةٌ The *art*, or *craft, of the* طَبَّاع, or *manufacturer of swords*, (O, K, TA,) or *of knives*, or *of spear-heads*, or *the like*. (TA.) ___ [Also, as used in the present day, The *art of printing*.]

طَبِيعَةٌ : see طَبْعٌ, in two places. [It generally signifies] The مِزَاجٌ [or *nature*, as meaning the *constitution*, or *temperament*, or *aggregate natural constituents*, of an animal body, or any other thing, for instance,] of medicine, and of fire, *which God has rendered subservient* [*to some purpose* or *purposes*]. (TA.) [Hence the phrase يبست طَبِيعَتُهُ, meaning *He became costive*. And الطَّبَائِعُ الأَرْبَعُ *The four humours* of the body: see خِلْطٌ and مِزَاجٌ.]

طَبِيعِىٌّ *Natural;* i. e. *of*, or *relating to, the natural, native*, or *innate, disposition*, or *temper*, or other *quality* or *property;* like جِبِلِّىٌّ; meaning *essential; resulting from the Creator's ordering of the natural disposition in the body*. (Msb in art. جبل.) [Hence, العِلْمُ الطَّبِيعِىُّ *Natural*, or *physical, science*.]

طَبَّاعٌ *A manufacturer of swords*, (O, K, TA,) or *of knives*, or *of spear-heads*, or *the like*. (TA.)

طَبُّوعٌ *A certain venomous* دُوَيْبَّةٌ [or *insect*]: (El-Jáhidh, O, K, TA:) or, (K,) as said to Az by a man of Egypt, *an insect* (دُوَيْبَّةٌ) (O) *of the same kind as the* قِرْدَانٌ [or *ticks*], (O, K,) *but* (O) *the bite of which occasions intense pain;* (O, K;) *and sometimes*, or *often, he that is bitten by it becomes swollen* [app. *in the part bitten*], *and is relieved by sweet things:* Az says that it is *with the Arabs* [*called*, or *what is called*,] *the* نِبْرٌ [which is expl. as meaning the *tick;* or *an insect resembling the tick, which, when it creeps upon the camel, causes the track along which it creeps to swell;* or as being *smaller than the tick, that bites, and causes the place of its bite to swell;* &c.]: (O:) [accord. to Dmr, as stated by Freytag, *i. q.* قِمْقَامَةٌ, which is expl. as applied to *a small tick;* and *a species of louse, that clings tightly to the roots of*

the hair, app. meaning *a crab-louse:*] what is known thereof [or by this appellation] now is *a thing of the form of a small emaciated tick, that sticks to the body of a man, and is hardly,* or *not at all, severed, except by the application of mercury.* (TA.)

طَبِيعٌ The *heart* (لُبّ) *of the* طَلْع [as meaning the *spathe of the palm-tree*]; (O, K;) so called because of its fulness; expl. in a trad. of El- Hasan El-Basree as meaning the طَلْع [i. e., in this case, agreeably with general usage, the *spadix of the palm-tree*] *in its* كُفُرَّى [i. e. *spathe*], the كُفُرُّى being the envelope of the طَلْع. (O, TA.)

طَابَعٌ and طَابِعٌ (S, O, Msb, K, &c.) *i. q.* خَاتَمٌ (S, O) and خَاتِمٌ (O) [meaning *A signet, seal,* or *stamp;* i. e.] *a thing with which one seals, stamps, imprints,* or *impresses:* (Msb, TA:) [and also *a seal,* or *stamp,* as meaning *a piece of clay* or *wax* or *the like,* or *a place in a paper* &c., *impressed,* or *imprinted, with the instrument thus called:*] and accord. to ISh, the former, (O,) or each, (K,) signifies the مِيسَم [which means the *instrument for the branding* or *otherwise marking,* and the *brand* or *other mark,*] *of the* فَرَائِض [or *beasts that are to be given in payment of the poor-rate:* see طَبَعَ الشَّاةَ]. (O, K.) One says, الطَّابِعُ طَابِعٌ [*The signet,* &c., *is a thing that seals,* &c.]; which is like the attribution of the act to the instrument. (Er-Rághib, TA.) And كَلَامٌ عَلَيْهِ طَابَعُ الفَصَاحَةِ [*Language upon which is the stamp of chasteness,* or *perspicuity,* &c.]. (TA.)

طَابَعٌ : see the next preceding paragraph, in two places: ___ and see also طَبْعٌ.

مَطْبَعٌ [*A place where anything is sealed, stamped, imprinted,* or *impressed.* And, as used in the present day, *A printing-house;* as also مَطْبَعَةٌ.]

مُطْبَعَةٌ , applied to a she-camel: see the next paragraph.

مُطَبَّعٌ *Filled:* so its fem. in the phrase قِرْبَةٌ مُطَبَّعَةٌ طَعَامًا [*A skin filled with food*]. (TA.) ___ And مُطَبَّعَةٌ

applied to a she-camel, *Filled with fat and flesh, so as to be rendered firm in make:* (Az, TA:) or [simply] *fat.* (Z, TA.) ___ And, (TA,) so applied, *Heavily laden;* (S, O, K, TA;) and [in like manner] مُطْبَعَةٌ a she-camel *heavily burdened by her load.* (TA.) ___ And مُهْرٌ مُطَبَّعٌ *A colt trained,* or *rendered tractable* or *manageable.* (TA.)

مَطْبُوعٌ [pass. part. n. of طَبَعَ in all its senses]. ___ You say, هُوَ مَطْبُوعٌ عَلَى الكَرَمِ [*He is created with an adaptation,* or *a disposition, to generosity*]. (TA.)

طبق

1 طَبَقَهُ [طَبَقَ, aor. ـِ , accord. to Freytag, is expl. in the K as syn. with أَطْبَقَهُ in the first of the senses assigned to this latter below: but I find no authority for this in the K nor in any other lexicon.] طَبَقَتْ يَدُهُ, (S, O, K, TA,) aor. ـَ ; and طَبَقَبْ, aor. ـُ ; (TA;) inf. n. (of the former, S, TA) طَبَقٌ (S, O, K, TA) and (of the latter, TA) طَبْقٌ; (K, TA;) *His arm would not be stretched forth;* (S, O;) or *stuck to his side,* (K, TA,) *and would not be stretched forth.* (TA.) طَبَقَ يَفْعَلُ بِى كَذَا *i. q.* طَفِقَ [i. e. *He set about,* or *began,* &c., *doing with me such a thing*]. (O, K. *)

2 طبّقهُ, inf. n. تَطْبِيقٌ: see 4. ___ [Hence,] طبّق السَّحَابُ الجَوَّ *The clouds covered the mid-air between the heaven and the earth:* (K:) and أَطْبَقَ الغَيْمُ السَّمَآءَ and طَبَّقَهَا [*The clouds covered the sky*]: (Mgh, TA:) both signify the same. (TA.) And طبّق المآءُ وجهَ الأَرْضِ *The water covered the face of the earth,* or *land.* (K.) ___ And طبّق الشَّىْءُ, inf. n. as above, *i. q.* عَمَّ [*The thing was,* or *became, common,* or *general, in its relation* or *relations, operation* or *operations, effect* or *effects,* &c.]. (K.) And as syn. with عَمَّ it is trans.: so in the phrase, هٰذَا مَطَرٌ طَبَّقَ الأَرْضَ [*This is rain that has included the general extent of the land within the compass of its fall*]. (TA.) And one says also, طبّق الغَيْمُ, (S, O, TA,) inf. n. as above, (S, O, K, TA,) *The clouds rained upon the whole of the land;* (S, O;) or *made their rain common,* or *general,* (K, TA,)

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to the land. (TA.) ___ تَطْبِيقٌ also signifies The *making* a thing *to suit, match, tally, conform, correspond,* or *agree,* with another thing. (KL.) ___ [And طبّق بَيْنَ الشَّيْئَيْنِ *He put the two things*

together, face to face. (See also 3.) ___ Hence,] التَّطْبِيقُ in the divinely-appointed act of prayer is *The putting the hands* [*together, palm to palm,*] *between the thighs in the act of bowing oneself;* (S, O, K;) and in like manner *in the act termed* التَّشَهُّد [q. v.]. (El-Harbee, TA.) One says of a person bowing himself in prayer, طبّق, and likewise اطبق , (TA,) or طبّق كَفَّيْه, (Mgh,) or طبّق بين كَفَّيْه ثُمَّ وضعهما بين فَخِذَيْه, (O,) *He put his hands* [*together, palm to palm, ana then put them*] *between his thighs.* (Mgh.) The doing thus is forbidden; (Mgh, O;) for the hands should be placed upon the knees. (O.) ___ Also *The* horse's *raising his fore feet together and putting them down together in running:* (S, O, K:) or, accord. to As, *the leaping* of a camel, or of a she-camel, *and then alighting so that the legs fall upon the ground together;* the doing of which is not approved. (TA.) ___ And طبّقت الإبلُ الطَّرِيقَ *The camels travelled the road without declining from the right direction.* (TA. [The verb is there written without any syll. sings; but is evidently thus.]) ___ And طبّق السَّيْفُ, (S, O, TA,) [i. e. طبّق السَّيْفُ المَفْصِلَ,] inf. n. as above, (K,) *The sword hit the joint* (S, O, K, TA) *and severed the limb:* (S, O, TA:) or *fell between two bones.* (TA.) A poet says, (S,) namely, El-Farezdak, praising El-Hajjáj, and likening him to a sword, (O,)

* يُصَمِّمُ أَحْيَانًا وَحِينًا يُطَبِّقُ *

[expl. in art. صم]. (S, O.) Hence, يُطَبِّقُ المَفْصِلَ means *He hits aright the argument, proof,* or *evidence:* (S, O:) and this is also said of an eloquent man. (AZ, TA voce قَالَبٌ, q. v.) Hence also, طَبَّقَ alone, *He hit upon the right mode of judicial decision:* (O, TA:) and *the text of the tradition.* (TA.)

3 **مُطَابَقَةٌ** signifies The *putting a thing upon,* or *above,* or *over, another thing commensurate therewith:* whence the phrase, طَابَقْتُ النَّعْلَ [i. e., as expl. in Bd lxvii. 3, *I sewed another sole upon the sole* or *sandal*]. (Er-Rághib, TA.) [Hence] one says also, طَابَقْتُ بين الشَّيْئَيْنِ *I made the two things commensurate, and stuck them together.* (S, O. [See also 2.]) And طابق

بين قميصين *He put on,* or *attired himself with, two shirts, one over,* or *outside, the other;* (K, TA;) and in like manner صافق بينهما, and طارق, (TA,) and ظاهر. (A &c. in art. ظهر.) ___ And طابقه, (K, TA,) inf. n. مطابقة (S, O, K, TA) and طباق, (K, TA,) *It suited, matched, tallied, conformed, corresponded,* or *agreed, with it;* (S, * O, * K, TA;) and *was equal to it;* or *was like it in measure, size, quantity,* or *the like.* (TA.) ___ [Hence,] one says, هٰذا جواب يطابق السُّؤال [*This is an answer,* or *a reply, that is suitable to the question*]. (TA.) ___ And طابقت زوجها *She* (a woman) *complied with* [*the desire of*] *her husband:* and طابقت said of a she-camel, and of a woman, *She was,* or *became, submissive to him who desired her.* (TA.) ___ And طابق لى بحقّى *He obeyed me with respect to my right,* or *due, and hastened to render it;* or *he acknowledged to me my right,* or *due, willingly.* (TA.) ___ And طابقه على الأمر *He combined with him, and aided him, to do the thing:* or [simply] *he aided him to do it.* (TA.) ___ And طابق على العمل *He became accustomed, habituated,* or *inured, to the work.* (S, * O, * TA.) ___ مطابقة, of a horse, (S, O, K,) in his running, (S, O,) and in like manner of a camel, as in the A, (TA,) means His *putting his hind feet in the places that were those of his fore feet.* (S, O, K.) ___ And (hence, TA) The *walking as one shackled;* (S, O, K, TA;) i. e., *with short steps.* (TA.) [See an ex. voce حجل.]

4 اطبقه *He covered it;* (S, O, K;) as also طبّقه, inf. n. تطبيق; (K;) [i. e.] *he made it to be covered;* (S, O;) *he put the* طبق, i. e. *cover, upon it,* namely, a jar [or the like]. (Mgh. [And the like is said in several other arts. in other lexicons.]) And اطبقت الرَّحى *I put the upper mill-stone upon the lower.* (TA.) ___ See also 2, second sentence. [This last ex. shows that اطبقه signifies sometimes *It covered it* as meaning *it became a cover,* or *like a cover, to it;* and اطبق عليه likewise has this meaning; as also انطبق عليه, and تطبّق عليه.] ___ [Hence,]

one says, اطبق عَلَيْهِ الجُنُونُ (Msb, TA) *Insanity covered* [i. e. *veiled*, or *wholly obscured*,] *his reason*, or *intellect*. (TA.) And اطبقت عَلَيْهِ الحُمَّى (Mgh, O, TA) *The fever was*, or *became, continual upon him, not quitting him night nor day*. (TA.) ___ اطبقوا عَلَى الأَمْرِ means *They combined consentaneously*, or *agreed together, respecting*, or *to do, the thing*, or *affair;* (S, * Mgh, * O, * Msb, TA; *) and so تطابقوا عَلَيْهِ. (MA.) ___ And اطبقوا عَلَيْهِ *They came round about him*. (MA.) ___ [And اطبقت عَلَيْهِ الحَيَّةُ *The serpent wound itself round upon him*. (See طَبَقٌ, last sentence.)] ___ And اطبقت النُّجُومُ *The stars appeared, and were numerous;* (O, K, TA;) [*as though they were like a cover;* or] *as though they were stage above stage* (طَبَقَةٌ فَوْقَ طَبَقَةٍ). (TA.) ___ [اطبقهُ عَلَيْهِ signifies *He made it to cover it;* i. e., *to be a cover*, or *like a cover, upon it*.] You say, أَطْبَقَ عَلَى مَخْرَجِ الحَرْفِ مِنَ اللِّسَانِ مَا حَاذَاهُ مِنَ الحَنَكِ [*He made to cover the part of the tongue which was the place of utterance of the letter what was opposite to it of the palate;* i. e. he put that part of his tongue close beneath the opposite part of the palate]. (O.) ___ [Hence,] أَطْبَقَ عَلَيْهِمُ العَذَابَ, said of God, *He made punishment to fall*, or *come, upon them in common*, or *universally*, [*as though He made it to cover them*,] *so that none of them escaped*. (Jel in xci. 14.) ___ And أَطْبَقَ ٱللّٰهُ عَلَيْهِ الحُمَّى, and الجُنُونَ, *God made the fever to be continual upon him*, and in like manner *insanity:* the verb being used as intrans. and trans. (Msb. [But its author adds that he had not found this: meaning that he had not found any classical authority for the trans. use of the verb in this and similar senses.]) ___ One says also, اطبق البَابَ [*He closed the door*]. (Msb and K in art. وصد; &c.) And أَطْبِقْ شَفَتَيْكَ [*Close thy lips;*] i. e. *be thou silent*. (TA.) [And اطبق الكِتَابَ *He closed*, or *shut, the book*. And اطبق الثَّوْبَ *He folded together the garment*, or *piece of cloth*.] See also 2, in the middle of the paragraph. مَا أَطْبَقَهُ *How skilful is he* (O, K) لِكَذَا [*for* the performance of *such a thing*]! (O) is form طَبَّقَ المِفْصَلَ. (JK.)

5 **تطبّق** : see 7. ___ تطبّق عليه: see 4. [Hence,] one says, لَوْ تَطَبَّقَتِ السَّمَآءُ عَلَى الأَرْضِ مَا فَعَلْتُ كَذَا [*If the heaven became as a cover upon the earth, I would not do such a thing*]. (S, O.)

6 **تطابق الشَّيْآن** *The two things suited, matched, tallied, conformed, corresponded,* or *agreed, each with the other;* (S, * O, * TA;) and *were equal, each to the other;* or *were like each other in measure, size, quantity,* or *the like.* (TA.) And تطابقوا عَلَى الأَمْرِ: see 4.

7 **انطبق** *It was,* or *became, covered;* (O, K;) [i. e.] *it was made to be covered;*] or *it had the* طَبَق, i. e. *cover, put upon it;*] *quasi-pass. of* أَطْبَقَهُ; (O;) and so تطبّق . (S, O, K.) ___ [And *It became closed;* said of a door, &c. ___ Hence,] يَنْطَبِقُ عَلَيْهِ الكَلَامُ *i. q.* يَنْغَلِقُ [*Speech is as though it were closed against him;* i. e. *he is impeded in his speech, unable to speak,* or *tonguetied*]. (O.) ___ See also 4. ___ [Hence one says of a rule, يَنْطَبِقُ عَلَى كَذَا وَكَذَا *It applies to such and such things* or *subjects.*]

طَبْقٌ : see an ex. of the accus. case, in the phrase وَلَدَتِ الغَنَمُ طَبْقًا, voce طَبَقٌ, last quarter. طَبْقٌ is also expl., by IAar, as meaning The *doing wrong,* or *injuring, by false pretence* or *false allegation.* (TA.)

طَبْقٌ : see طَبَقٌ, in the latter part of the former half. ___ طَبْقُ الأَرْضِ: see طَبْقُ هٰذَا الشَّيْءِ ___. طَبَاقٌ, (IAar, O, K, *) and طَبَقَهُ , and طَبَاقَهُ , (IAar, * O, * K,) and طَبِيقَهُ , (IAar, O, K,) and طَابَقَهُ , and مُطْبَقَهُ , (IAar, O, TA,) *i. q.* مُطَابَقَهُ [i. e. *This thing is the match of this;* or *what suits, matches, tallies, conforms, corresponds,* or *agrees, with this; what is equal to this;* or *the like of this in measure, size, quantity,* or *the like*]. (IAar, O, K, TA.) ___ طَبْقٌ signifies also *A space,* or *period,* (ساعة,) of the day; and so طَبْقَةٌ : and طَبِيقٌ signifies the same of the night: (K:) you say, أَقَمْتُ عِنْدَهُ طَبْقًا مِنَ النَّهَارِ, and طَبْقَةً , *I remained at his abode during a space,* or *period,* (ساعة,) *of the day:* (Ibn-'Abbád, O:) and طَبْقًا, (K, TA,) with kesr, (TA,) or طَبَقًا , (so in the O,) and طَبِيقًا , i. e. *a while,* or *a long time,* syn. مَلِيًّا:

(Ibn-'Abbád, O, K:) or, accord. to the L, one says, أَتَانَا بَعْدَ طَبْقٍ مِنَ

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اللَّيْلِ, and طَبِيقٍ, *he came to us after a space,* or *period,* (حِينٍ,) *of the night;* and in like manner, مِنَ النَّهَارِ *of the day:* (TA:) the pl. of طَبِيقٌ is طُبْقٌ. (K.) [See also طَبَقٌ, in, or near, the middle of the paragraph.] Also *Bird-lime;* a dial. var. of دَبْقٌ. (IDrd, O, K.) And The *fruit of a certain kind of tree* [app. meaning the *berries of the viscum,* or *mistletoe,* of which birdlime is mostly prepared, and which are called دَبْقٌ in the present day]. (K.) And *Anything with which a thing is stuck,* or *made to stick.* (K.) And [particularly] *A thing* [or *substance*] *to which the exterior lamina of the pearl is stuck so that it becomes like it;* as also مُطَبَّقٌ. (TA.) ___ And *Snares for birds,* or *things with which birds are caught;* (Ibn-'Abbád, O;) *like* فَخَاخٌ; as also طَبَقٌ; of which [latter] the sing is طَبَقَةٌ. (Ibn-'Abbád, O, K.) Also *A road,* or *way:* and *i. q.* دَسْتُورٌ [as a Pers. word, generally meaning *Permission,* or *leave,* as expl. by Golius in this instance]. (KL. [But for these two significations I have not found any other authority.])

طَبَقٌ *A thing that is the equal* of another thing (Msb, K) of any kind (K) *in its measure so that it covers the whole extent of the latter like the lid:* this is its primary signification: (Msb:) [whence] one says, هٰذَا طَبَقُ هٰذَا الشَّىْءِ, like طَبْقُهُ, q. v.: (IAar, O, K:) and [hence] it signifies The *cover,* or *lid,* (Mgh, K,) of a jar, (Mgh,) or of anything: (K:) pl. أَطْبَاقٌ (S, * O, * K) [and طِبَاقٌ, mentioned in the Msb as a pl. of طَبَقٌ in another, but similar, sense, which will be found in what follows, but better known as a pl. of طَبَقَةٌ], and أَطْبَقَةٌ is added as another pl. in the K, but [SM says] this is strange; I have not found it in the [other] lexicons; and it may be that the right reading is وأَطْبَقَهُ, as syn. with what immediately there follows it, i. e. وطَبَّقَهُ. (TA.) وافَقَ شَنٌّ طَبَقَهُ is [a prov.] expl. (O, K, TA) by As (O, TA) as said of a company of men who had a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a طَبَقٌ [or cover] for it: (O, K, TA:)

[so that the meaning is, *A water-skin that had become old and worn out suited its cover:*] or شَنٌّ and طَبَقٌ [in the O طبقه] were two tribes; (S, * O, K * TA;) and, as ISd says, شَنٌّ does not here mean a water-skin, for this has no طَبَق: (TA:) or [طَبَقَهٌ is for طَبَقَةٌ, and] طَبَقَةٌ was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA. [See Freytag's Arab. Prov., ii. 800.]) ___ Also *A certain household utensil;* (Msb;) [i. e. *a dish,* or *plate;* perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate;] the *thing upon which one eats,* (K, TA,) and *in which one eats;* and the *thing upon which fruit is placed* [i. e. *a dish,* or *plate, used for that purpose;* and likewise *a round tray,* and *the like*]: (TA:) pl. أَطْبَاقٌ and طِبَاقٌ. (Msb.) ___ ___ The *surface of the earth* [considered as a cover]. (K, TA.) [And in like manner applied to *A layer,* or *stratum,* of earth. دَفَنْتُ الشَّىْءَ is expl. in the Msb as meaning أَخْفَيْتُهُ تَحْتَ أَطْبَاقِ التُّرَابِ *I concealed it beneath the layers,* or *strata, of the earth,* or *dust.* See also طَبَقَةٌ.] ___ The *exterior part of the pudendum muliebre* [considered as a cover]. (Ibn-'Abbád, O, K, TA.) ___ *A fold, a ply,* or *an overlapping part,* of a thing. (PS. [See حَفْثٌ.]) ___ [And hence, app., *A roller* of the sea: see آذِىٌّ.] ___ *A thin bone* [or *cartilage*] *that forms a division between any two vertebræ:* (S, O, K:) *what is between any two vertebræ* of a horse [&c.]: pl. أَطْبَاقٌ: (Kr:) and some say, the *vertebræ altogether:* and some say, *a vertebra, in any part.* (TA.) It is said in a trad. respecting the day of resurrection, تَبْقَى أَصْلَابُ المُنَافِقِينَ طَبَقًا وَاحِدًا, meaning [*The backbones of the hypocrites shall be* (lit. *continue to be*) as though they were] *one vertebra:* or, as some say, طَبَقَةً ; and [they say that] طَبَقٌ is the pl. [or coll. gen. n.]. (O. [See also 1 in art. عقم.]) ___ [And *Any of the successively-superimposed cartilages of the windpipe:* pl. أَطْبَاقٌ. (See حَنْجَرَةٌ, in art. حجر; and see also حُلْقُومٌ.)] ___ *Any of the stages of Hell* [whereof every one except the lowest is imagined to be like a cover over another]. (TA.) [And in like manner, *Any of the Seven Heavens:*] one says, السَّمٰوَاتُ طِبَاقٌ, meaning *The Heavens are* [composed of *stages*] *one above another;* (S, O, Msb; *) every heaven [except the lowest] being like a طبق to another: (Msb:) or

this is said because of their being conformable, one with another: (K:) and it is said in the Kur lxvii. 3, الَّذِى خَلَقَ سَبْعَ سَمٰوَاتٍ طِبَاقًا, meaning [*Who hath created seven heavens*] *placed one above another;* طِبَاقًا being the inf. n. of طَابَقْتُ النَّعْلَ [q. v.], used as an epithet; or for طُوبِقَتْ طِبَاقًا; or ذَاتَ طِبَاقٍ, pl. of طَبَقٌ or of طَبَقَةٌ. (Bd.) ___ [*Any of the bones* of the head; because they compose a covering: or] أَطْبَاقُ الرَّأْسِ means *the bones of the head* because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art. شجر.]) ___ *Any joint of a limb:* pl. أَطْبَاقٌ. (As, TA.) ___ *A collective number* of men, and of locusts; (S, O, K;) as also طَبْقٌ, (K,) which is thus expl. by As in relation to men: (TA:) or *a multitude* of men, and of locusts: (K:) [app. considered as covering a space of ground:] or *a company* of men *that are equal with a company like them.* (ISd, TA.) ___ *A generation of mankind;* or the *people of one time;* syn. قَرْنٌ and عَالَمٌ; as in the saying of El- 'Abbás,

* إِذَا مَضَى عَالَمٌ بَدَا طَبَقُ *

[metre مُنْسَرِحٌ] i. e. إِذَا مَضَى قَرْنٌ بَدَا قَرْنٌ [*When a generation passes away, a generation appears* in its place]: the قَرْنٌ being called طَبَقٌ because they are a طَبَقٌ [i. e. cover] to the earth: then they pass away and another طَبَقٌ comes: (O, TA:) or, as IAar says, طَبَقٌ signifies *a people after a people.* (TA.) And (TA) *A* قَرْنٌ [i. e. *generation*] *of time:* or *twenty years:* (K, TA:) or, as in the book of El-Hejeree, on the authority of I'Ab, طَبَقَةٌ has this latter meaning. (TA.) ___ A rain *such as fills and covers the earth,* or *land;* (TA;) or *such as is general,* (S, O, K, TA,) *and of wide extent;* termed by a poet (namely, Imra-el-Keys, O, TA) طَبَقُ الأَرْضِ: (S, O, TA:) or a *lasting* rain, *consecutive in its falls.* (Msb.) And أَصْبَحَتِ الأَرْضُ طَبَقًا وَاحِدًا means [*The land became,* or *became in the morning,*] *covered with water over its surface.* (TA.) ___ *A main portion* of the night and of the day: (S, Q, K:) or, accord. to the Mufradát [of Er-Rághib], طَبَقُ اللَّيْلِ وَالنَّهَارِ signifies سَاعَاتُهُ المُطَابِقَةُ [app. a mistranscription for المُتَطَابِقَةُ, and meaning *the commensurate,* or *similar,* or

equal, portions of the night and of the day]. (TA.) See also طَبَقٌ. ___ And *A state,* or *condition;* (S, O, K, TA;) as also طَبَقَةٌ, of which the pl. is طِبَاقٌ: the pl. of the former in this sense is أَطْبَاقٌ. (TA.) Hence the phrase, لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ, (S, O, K, TA,) in the Kur [lxxxiv. 19], meaning [*Ye shall assuredly enter upon*] *state after state,* (S, * O, TA,) and *predicament after predicament;* as in the A; (TA;) on the day of resurrection; (S;) the state being termed طَبَق because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so; (O, TA;) and عَنْ being put in this instance, as it is in many others, in the place of بَعْدَ: (TA:) or the meaning is, *one after another of similar states of hardship:* or it may be, *degrees of hardship after degrees thereof;* طَبَقٌ accord. to this rendering being regarded as pl. [or coll. gen. n.] of طَبَقَةٌ: (Ksh and Bd:) or [*ye shall assuredly mount upon*] *the heaven in one state after another state;* for it (the heaven) shall be like مُهْل [i. e. molten brass or iron &c., as is said in the Kur lxx. 8,] and then successively in other states: (O, TA:) so says Aboo-Bekr: accord. to Er-Rághib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l- Hadeed, it means [*ye shall assuredly enter upon*] *difficulty after difficulty;* as is related by MF; and the same is said by Az on the authority of I'Ab: (TA:) some read لَتَرْكَبَنَّ, meaning *thou,* O Mohammad, *shalt assuredly mount upon stage after stage* of the stages (أَطْبَاق) of heaven; and I'Ab and Ibn-Mes-ood read لَتَرْكَبِنَّ, with kesr to the ب, which is accord. to the dial. of Temeem, and Keys and Asad and Rabee'ah pronounce the first letter of the future with kesr except when it is ى: 'Omar read لَيَرْكَبَنَّ, either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA.) One says also, بَاتَ يَرْعَى طَبَقَ النُّجُومِ, meaning [*He passed the night watching*] *the state of the stars in their course:* (TA:) or طَبَقُ

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النُّجُومِ means *the falling* [or app. *setting*] *of stars after* [*other*] *stars:* or, accord. to Es-Sadoosee, *the*

rising of a star and the setting of another: and *a collective number thereof after a collective number* [*of others*]: and such, he says, are termed طَبَقَاتٌ مِنَ النُّجُومِ. (O.) ___ جَآءَتِ الإِبِلُ طَبَقًا وَاحِدًا means عَلَى خُفٍّ وَاحِدٍ [i. e. *The camels came following one another, in a single line:* see art. خف]. (TA.) And one says, وَلَدَتِ الغَنَمُ طَبَقًا and طَبْقًا, meaning *The sheep,* or *goats, brought forth one after another:* (L:) El-Umawee says, when they do thus, one says, وَلَدَتْهَا الرُّجَيْلَآءُ and وَلَدَتْهَا طَبَقًا and طَبَقَةً [*They brought them forth* (i. e. their young ones) *one after another*]. (S, O.) ___ [The pl.] الأَطْبَاقُ also signifies *Those who are remote, and those who are remotely connected:* so in a trad. respecting the signs of the resurrection, or of the time thereof; in which it is said, يُوصَلُ الأَطْبَاقُ وَيُقْطَعُ الأَرْحَامُ [*Those who are remote, and those who are remotely related, shall be brought into close connection, and the ties of relationship shall be severed*]. (TA.) ___ بِنْتُ طَبَقٍ is an appellation of *A female tortoise,* [app. because of the cover of her back,] *which,* (S, O, K,) *as the Arabs assert,* (S, O,) *lays ninety-nine eggs, all of them* [*eventually*] *tortoises, and lays one egg which discloses* (S, O, K) *a serpent* (K) [or *a serpent such as is termed*] *an* أَسْوَدُ; (S, O;) or, accord. to Az, *sixty-nine* [*eggs*], *and the seventieth is* [*eventually*] *a viper.* (So in a marg. note in one of my copies of the S; in which, also, the appellation is written بِنْتُ طَبَقَ, instead of بِنْتُ طَبَقٍ.) Hence the phrase إِحْدَى بَنَاتِ طَبَقٍ, meaning *A calamity;* (S, O, TA;) as also بِنْتُ طَبَقٍ: (TA:) بَنَاتُ طَبَقٍ meaning *calamities* [like مُطْبِقَاتٌ]: as well as *tortoises:* and *serpents:* (K:) and أُمُّ طَبَقٍ [in like manner] means *calamity:* (TA in art. طرق:) or, accord. to EthTha'álibee, طَبَقُ [thus, imperfectly decl., as written in the L,) signifies *a yellow serpent:* (L, TA:) and أُمُّ طَبَقٍ and بِنْتُ طَبَقٍ are said to signify *the serpent,* because of its coiling itself round: or بَنَاتُ طَبَقٍ is an appellation applied to *serpents* because of their winding themselves round (لِإِطْبَاقِهَا) upon him whom they bite; or, as some say, because the حَوَّآءُ [q. v.] confines them beneath the lids (أَطْبَاق) of the baskets (أَسْفَاط) covered with leather; or, as Z says, because they resemble the طَبَقُ [i. e. cover, or dish, or plate,] when they coil themselves round.

(TA.)

طَبْقَةٌ : see طَبَقٌ, former half, in two places: and also near the end of the same paragraph.

طَبَقَةٌ [generally signifying *Any one of two or more things that are placed,* or *situate, one above another; a stage, story,* or *floor; a layer,* or *stratum;* or *the like:* pl. طَبَقَاتٌ and طِبَاقٌ]: see طَبَقٌ, in seven places. ___ [Hence, طَبَقَاتُ العَيْنِ *The coats,* or *tunics, of the eye.* (See جُلَيْدَةٌ.)] ___ [Hence also,] طَبَقَاتُ النَّاسِ *The degrees, ranks, orders,* or *classes, of men.* (S, * O, * TA.) [Thus, طَبَقَاتُ الشُّعَرَآءِ means *The orders,* or *classes, of the poets.*] ___ كُتُبُهُ إِلَىَّ طَبَقَةٌ is a phrase mentioned by Ibn-'Abbád as meaning *His letters,* or *epistles, to me are consecutive.* (O, TA.) ___ A طَبَقَةٌ of land is [*A portion*] *like a* مَشَارَةٌ [expl. in art. شور]. (TA.)

يَدٌ طَبَقَةٌ *An arm that will not be stretched forth;* (S, O, TA;) *sticking to the side.* (K, TA.)

طِبَاقٌ [a pl. of طَبَقَةٌ, and said to be also a pl. of طَبَاقُ الأَرْضِ ___]. طَبَقٌ means *What is upon the earth:* (S, O:) or *what fills,* or *would fill, the earth, extending over it in general,* or *in common,* (O, TA,) *as though it were a* طَبَقٌ [or *cover*] *to it.* (TA.) It is said in a trad. respecting Kureysh, عِلْمُ عَالِمِهِمْ طِبَاقُ الأَرْضِ i. e. *The knowledge of the knowing of them is as though it extended over the earth in general,* or *in common, and were a cover to it;* (O, * TA;) or, as some relate it, طَبْقُ الأَرْضِ. (TA.) ___ See also طَبْقٌ. ___ And see مُطْبِقٌ.

طَبِيقٌ : see طَبَقٌ, in five places.

طَبَاقَآءُ A camel (S, O, K) *that will not cover;* (S, O;) *lacking strength,* or *ability, to cover.* (K, TA.) ___ And, applied to a man, (S, O, K,) *Impeded in his speech; unable to speak;* or *tonguetied:* (O, K, * TA:) or *that will not perform the act of coïtus:* (TA:) or *heavy, covering the woman*

(يُطْبِقُ عَلَى المَرْأَةِ, in the CK [erroneously] يَطْبُقُ, and in my MS. copy of the K يُطَبِّقُ المرأةَ,) *with his breast by reason of his heaviness:* (K, TA:) or *impotent;* syn. عِيٌّ: (S, O:) or *impotent* (عَيِّيٌ), *heavy, covering her whom he compresses,* or *the woman, with his breast, by reason of his littleness,* or *immature age:* accord. to As, *stupid, foolish, impotent in speech* or *actions, dull,* or *heavy:* accord. to IAar, *whose reason is veiled,* or *wholly obscured,* (مُطْبَقٌ عَلَيْهِ, [see أَطْبَقَ عَلَيْهِ الجُنُونُ,]) *by stupidity,* or *foolishness:* or, as some say, *whose affairs are veiled to him* [*so that he sees not how to accomplish them*]: or *who lacks ability to speak, his lips being closed.* (TA.) ___ تَحَلَّبُوا عَلَى ذٰلِكَ الإِنْسَانِ طَبَاقَآءَ means *They collected themselves together against that man, all of them.* (ISh, O.)

طُبَّاقٌ *A species of tree,* (S, O, K,) *growing upon the mountains of Mekkeh;* (K;) described to AHn by some one or more of Azd-es-Saráh as being *about the stature of a man in height, growing near one another, scarcely ever or never seen singly, having long, slender, green leaves, which slip* [*between the fingers*] *when squeezed, applied as a dressing to a fracture, which, remaining upon it, they consolidate; it has a clustered yellow flower; is not eaten by the camels, but by the sheep* or *goats; and grows among the rocks, with the* عَرْعَرِ; *the bees eat from its flowers, and the mountain-goats also feed upon it:* (O:) *it is beneficial as an antidote against poisons, taken internally and applied as a dressing, and as a remedy for the mange,* or *scab, and the itch, and fevers of long continuance, and colic, and jaundice, and obstructions of the liver; and is very healing.* (K.) [طُبَاقٌ, thus written by Golius, without teshdeed, is said by him to be *Ocimum agreste;* as on the authority of Meyd; but he has not given the syn.

by which Meyd has explained it.] بين شَثٍّ وطُبَّاقٍ, in a trad. of Mohammad Ibn-El-Hanafeeyeh, means in the places where grow these two species of trees; (O;) i. e. in the tracts of the mountains of Mekkeh. (TA.)

طَابَقٌ : see طبقٌ. Also, (S, Mgh, O, K,) and طَابِقٌ, (K,) both mentioned by Ks and Lh, [and both in one of my copies of the S,] (TA,) and طَابَاقٌ, (Fr, O, K,) *A large brick:* (Mgh:) or *a large baked brick:* (S, O, K:) [or *a large tile,* or *flat piece of baked clay:*] and *a large* [*piece of*] *glass:* (Mgh:) arabicized, (S, Mgh, O,) from the Pers., (S, O,) i. e. from تابه: (Mgh, O:) [and particularly *a large flat piece of baked clay,* or *of stone, &c., that is used for a trapdoor:*] whence, بيتُ الطَّابَقِ [*the chamber that has a trap-door*]: (Mgh: [see also مطْبَقٌ:]) pl. طَوَابِقُ and طَوَابِيقُ; (Mgh, O, K;) the former being pl. of طابق, and the latter of طاباق. (O.) ___ And in like manner the طَابَقٌ of iron [is from the Pers. تابه]: (O:) [i. e.] طَابَقٌ signifies also, (K, TA,) and طَابِقٌ likewise, (accord. to the K,) *A certain vessel in which one cooks,* (K, TA,) [meaning *a frying-pan,*] *of iron* or *of copper:* (TA:) arabicized from تابه. (K, TA.) ___ [And *A plate,* or *flat piece, of metal.*] بئرٌ ذاتُ طَابَقٍ means *A well in which are projecting edges.* (Ibn-'Abbád, O.) And طَابَقٌ and طَابِقٌ signify also *A limb,* or *member,* (Th, O, * K, TA,) of a human being, such as the *arm,* or *hand,* and the *leg,* or *foot,* and *the like:* (Th, TA:) applied in a trad. to the *hand* of a thief, which is to be cut off: (TA:) [see طَائِفٌ, in art. طوف:] or they signify [or signify also] the *half* of a sheep, or goat: (K, TA:) or *as much* thereof *as two persons,* or *three, eat.* (TA.)

طَابَاقٌ ; pl. طَوَابِيقُ: see the next preceding paragraph.

العمَّةُ الطَّابقيَّةُ *The mode of disposing the turban without winding* [*a portion thereof*] *beneath the chin:* (O, K:) a mode which is forbidden. (O.) جآءَ فلانٌ متعمِّمًا طَابَقِيًّا means *Such a one came having his turban disposed in the manner above described.* (IAar, O.)

مطْبَقٌ : see مُطْبَقٌ.

مُطْبَقٌ [pass. part. n. of 4, *Covered;* &c.]. ___ الحُرُوفُ المُطْبَقَةُ are *The letters* ط, ض, ص, and ظ: (S, O, K:) the part of the tongue which is the place of their utterance being [closely] covered [in their utterance] by what is opposite to it of the palate. (O, TA.) ___ And مُطْبَقٌ is

used by the vulgar for مُطْبَقٌ عَلَيْهِ, [which is for مُطْبَقٌ عَلَيْهِ الجُنُونُ,] meaning *Upon whom insanity is made to be continual:* (Msb: see also طَبَاقَآءُ [where مُطْبَقٌ عَلَيْهِ is in my opinion better rendered]:) and you say مَجْنُونَةٌ مُطْبَقٌ عَلَيْهَا [in like manner, for مُطْبَقٌ عَلَيْهَا الجُنُونُ *an insane female whose reason insanity has veiled,* or *wholly obscured*]. (Mgh, O.) ___ مُطْبَقٌ عَلَيْهِ signifies also *Affected with a swooning,* or *a fit of insensibility.* (TA.) ___ بَيْتٌ مُطْبَقٌ means *A verse of which the former hemistich ends in the middle of a word.* (Z, TA.) ___ See also the next paragraph. ___ And see طَبَقٌ.

مُطْبَقٌ *Covering.* (O, K, TA.) ___ Hence, (K, TA,) جُنُونٌ مُطْبَقٌ (Mgh, O, K, TA) *Insanity that covers* [i. e. *veils,* or *wholly obscures,*] *the reason,* or *intellect.* (TA.) ___ حُمًّى مُطْبَقَةٌ (S, Mgh, O, Msb, K) *A continual fever, not quitting night nor day.* (S, Msb, * TA.) ___ مُطْبَقَةٌ [for سَنَةٌ مُطْبَقَةٌ] means *A hard,* or *severe, year.* (TA.) And مُطْبَقَاتٌ means *Calamities* [like بَنَاتُ طَبَقٍ]. (TA.) ___ And مُطْبَقٌ may have the same meaning as مُطْبَقٌ . (TA. [But in what sense the latter is here used is not specified.]) ___ It signifies also *A subterranean prison;* or *a place of confinement beneath the ground.* (TA. [The word in this sense, which is probably postclassical, is there said to be like مُحْسَنٌ; but perhaps only because of its having been found written مُطْبَقٌ; for I think that I have heard مَطْبَقٌ used in this sense; and I find an apparent authority for this in a copy of the M in arts. اصد and وصد, where الإِصَادُ and الوِصَادُ are expl. as meaning المَطْبَقُ: and likewise in the TA in art. عن, where I find مَطْبَقٌ, thus written; see 2 in that art.: it seems also that طَبَاقٌ may have the same signification; for I find الإِصَادُ expl. as meaning

الطَّبَاقُ in the K in art. اصد; and thus in the O in art. وصد, and likewise الوِصَادُ.])

مُطَبَّقٌ : see طَبَقٌ, last quarter.

جَرَادٌ مُطَبَّقٌ *Locusts extending in common* or *universally* [*over a tract* or *region*]. (TA.) And سَحَابَةٌ مُطَبَّقَةٌ *A cloud raining upon the whole of a land.* (S, O.) ___ مُطَبِّقٌ signifies also [A sword *hitting the joint, and severing the limb:* or *falling between two bones.* ___ And hence,] One *who takes the right course in affairs by his* [*good*] *judgment.* (K, TA.)

مُطَابِقٌ : see an ex. voce طَبَقٌ

طبل

1 **طَبَلَ** , (Lth, O, Msb, K,) aor. ـُ (Lth, O, Msb) and ـِ , (Msb,) inf. n. طَبْلٌ, *He beat the* طَبْل [or *drum; he drummed*]; (Lth, O, Msb, K;) and طبّل , (Msb, K,) inf. n. تَطْبِيلٌ, (O, Msb,) signifies the same; (O, * K;) or the latter verb signifies *he did so much.* (Msb.)

2 **طَبَّلَ** see the preceding paragraph.

طَبْلٌ [*A drum;*] *a certain thing with which one beats,* (S, O, K,) [or rather *upon which one beats,*] *well known,* (Msb,) *having a single face,* and *having two faces:* (Msb, K:) pl. [of mult.] طُبُولٌ (O, Msb, K) and [of pauc.] أَطْبَالٌ. (Msb, K.) [Hence] one says, هُوَ طَبْلٌ ذُو وَجْهَيْنِ [lit. *He is a double-faced drum*]; meaning *he is of ill-omened,* or *hard, aspect.* (TA.) And فُلَانٌ يَضْرِبُ الطَّبْلَ تَحْتَ الكِسَآءِ [lit. *Such a one beats the drum beneath the* garment called كساء; meaning, *strives to conceal what is notorious:* similar to the Pers. saying طَبْل در زِيرِ گَلِيم زَدَنْ]. (TA.) ___ Also *A* رَبْعَة [or *small round basket, covered with leather,*] *for perfumes.* (TA.) And *A* سَلَّة [or *round basket*] *for food,* [app. *shallow, resembling a round tray,* for it is said to be] *like the* خوان; also called طَبْلِيَّةٌ , of which the pl. is طَبَالٌ. (TA. [See also سَدٌّ, last sentence.]) [And *A kind of tray, of wood, used for counting money, &c.;* also called طَبْلَةٌ : this is app. what is meant by the saying in the S, طَبْلُ الدَّرَاهِمِ وَغَيْرِهَا مَعْرُوفٌ; and by the saying in the O, طَبْلَةُ الدَّارَهِمِ مَعْرُوفٌ.] ___ And *A certain sort of garments,* or *cloths,* (Lth, IDrd, O, K, *) *upon which is the form of the* طَبْل [or *drum*], (Lth, O, K,) or *figured with the like of* طُبُول [or *drums*], (T, TA,) *of the fabric of El-Yemen,* or *of Egypt,* (K,) or *brought from Egypt, and called also* الطَّبْلِيَّةُ and أَرْدِيَةُ الطَّبْلِ: (Lth, O:) which last appellation is expl. in the A as meaning [*garments of the*

kind called] بُرُود, *worn by the lords,* or *principal personages, of Egypt.* (TA.) ___ And The [*tax called*] خَرَاج: (IAar, O, K:) [or *an instalment* thereof; for] one says, أَدَّى أَهْلُ مِصْرَ طَبْلًا مِنَ الخَرَاجِ and طَبْلَيْنِ and طُبُولًا *The people of Egypt payed an instalment of the* خَرَاج [and *two instalments* and several *instalments*]; so called after the طَبْل [or drum] of the بُنْدَار [app. meaning the farmer-general of the tax, who, it seems from this, announced his coming by the beating of a drum]: (A, TA:) [and probably syn. with خَرَاجٌ as meaning *revenue* in a general sense; for it is added,] hence [the saying] هُوَ يُحِبُّ الطَّبْلِيَّةَ (O, K [in the CK تَحْتَ is erroneously put for يُحِبُّ]) i. e. *He loves the* خَرَاج, (O,) or *the money of the* خَرَاج, (K,) without fatigue. (O.) الطَّبْل signifies also الخَلْق and النَّاس [i. e. *The created beings* in general and *mankind* in particular]: one says, مَا أَدْرِى أَىُّ الطَّبْلِ هُوَ i. e. [*I know not*] *what one of mankind he is:* (S, O:) and so أَىُّ الطَّبْنِ هُوَ. (TA.)

طَبْلَةٌ [*A wooden tray;* generally *round:* like طَلْبَه in Persian. And such is app. meant by what here follows:] *A certain thing of wood, which women take for their use.* (TA.) See also طَبْلٌ.

طَبْلِيَّةٌ : see طَبْلٌ, in three places.

طَبَالَةٌ The *art,* or *occupation, of beating the* طَبْل [or *drum*]. (Msb, K.)

طَبَّالٌ [*A drummer;*] *a beater of the* طَبْل. (O, K. *)

طَبَّالَةٌ [fem. of طَبَّالٌ: ___ and] *i. q.* طُوبَالَةٌ, q. v.

طُوبَالَةٌ *A ewe;* (S, O, K;) as also طَبَّالَةٌ : (TA:) pl. of the former طُوبَالَاتٌ: a ram is not to be called طُوبَالٌ. (S, K.) Tarafeh says,

* نَعَانِى حَنَانَةُ طُوبَالَةً *

* تَسَفُّ يَبِسًا مِنَ العِشْرِقِ *

[*Hanáneh announced to me death* (app. meaning *predicted my death*, for otherwise it should be نَعَى لِى): *a ewe that eats dry 'ishrik*]: (S, O, TA:) [in explanation of which it is said,] نَعَانِى means أَخْبَرَنِى بالموت: and حَنَانَة is the name of a pastor: and طوبالة is put in the accus. case as a term of revilement, as though the poet said أَعْنِى طُوبَالَةً. (TA.)

طبن

1 **طَبَنَ لَهُ**, aor. ـَ, inf. n. طَبْنٌ [accord. to the CK طَبَنٌ, which is wrong]; and طَبَنَ له, aor. ـِ, inf. n. طَبَانَةٌ and طَبَانِيَةٌ and طُبُونَةٌ; *He understood it;* or *knew it;* or *had knowledge,* or *was cognizant, of it:* (S, K:) some say that طَبْنٌ relates to good, and تَبْنٌ to evil; but AO says that طَبَانَةٌ and تَبَانَةٌ are one, meaning the *being very intelligent* or *knowing;* and Lh says that طَبَانَةٌ and طَبَانِيَةٌ, and تَبَانَةٌ and تَبَانِيَةٌ, and لَقَانَةٌ and لَقَانِيَةٌ, and لَهَانَةٌ and لَهَانِيَةٌ [app. mistranscriptions for كَهَانَةٌ and كَهَانِيَةٌ], are one [in meaning]. (TA. [See more in the first paragraph of art. ___.]) تبن طَبَنَ لَهَا, in which the pronoun refers to a woman, a phrase occurring in a trad., is expl. as meaning *He apprehended what was the state,* or *disposition, of her mind, and that she was one who would comply with the endeavour to seduce her:* or, accord. to Sh, it is طَبَنَ لَهَا, like ضَرَبَ, and means *he deceived her,* or *corrupted her, and beguiled her:* accord. to Az, طَبَنْتُ به, aor. ـَ, inf. n. طَبْنٌ; and طَبَنْتُ, aor. ـِ, inf. n. طَبَانَةٌ; signify *I deceived him,* or *deluded him.* (TA.) ___ And طَبَانِيَةٌ, accord. to IB, signifies also A man's *looking at his wife, and* either *debarring her from appearing* or *being angry and jealous.* (TA.) طَبَنَ النَّارَ, (S, K,) aor. ـِ, (K, TA, [in the CK ـَ,]) inf. n. طَبْنٌ, (K,) *He covered the fire* [*in a hollow*] *in the earth, in order that it might not become extinguished.* (S, K.)

3 **طَابِنْ هٰذه الحُفْرَةَ** (S) or الحَفِيرَةَ (K) means *Lower thou* [or *deepen thou*] *this hollow in the ground* [app. for fire to be covered over therein; see 1, last sentence]; syn. طَأْمِنْهَا and طَأْطِئْهَا. (The former syn. in some copies of the S and K; the latter in other copies of the S; and both in

some copies of the K.) ___ And طَابَنَ ظَهْرَهُ *He lowered,* or *bent down, his back;* syn. طَامَنَهُ. (TA.) And طَابَنَهُ, (K,) inf. n. مُطَابَنَةٌ and طِبَانٌ, (TA,) *He,* or *it, agreed,* or *accorded, with him,* or *it.* (K.)

Q. Q. 4 **اطْبَأَنَّ** *i. q.* اطْمَأَنَّ; (S, K;) formed from the latter by substitution [of ب for م]. (S in art. طمن.) So in the phrase اطْبَأَنَّ قَلْبُهُ, meaning *His heart became quiet, at rest, at ease,* or *tranquil.* (TA.)

طِبْنٌ *A numerous collection* or *body* (K, TA) *of men;* (TA;) as also طِبْنَةٌ. (K, TA. [Freytag adds طِبْنٌ and طُبْنٌ in this sense; but they are mentioned in the K as syns. of طِبْنَةٌ meaning a certain game: and Golius adds, instead of these two, طِبْنٌ and طُبْنٌ, which are altogether wrong.]) ___ And one says, مَا أَدْرِى أَىُّ الطِّبْنِ هُوَ, (S, K, *) meaning أَىُّ النَّاسِ هُوَ [i. e. *I know not what one of mankind he is*]: (S, K:) and so أَىُّ الطِّبْلِ هُوَ. (S and O in art. طبل.) Also, [and it is implied in the K that the following explanation applies likewise to طُبْنٌ and طِبْنٌ and طُبْنَةٌ, but the TA restricts it to طِبْنٌ,] *A carcass which is placed for the purpose of capturing upon it the vultures and beasts of prey.* (K, TA. [Freytag assigns this meaning to طُبْنٌ only.]) See also طُبْنَةٌ.

طُبْنٌ The [*kind of mandoline called*] طُنْبُورٌ: (IAar, K:) or the عُودٌ [i. e. *lute*]. (K.) ___ See also طُبْنَةٌ. ___ And see طِبْنٌ.

طِبْنٌ : see طُبْنَةٌ: ___ and see also الطِّبْنُ ___. طِبْنٌ also signifies *What the wind brings,* [or *bears along,*] *of firewood* [app. meaning of fragments thereof], and النَّمْشُ: [but this seems to be a mistranscription; for it is immediately added,] and sometimes *the house* (البيت) *that is built,* or *constructed, therewith* is thus called. (TA.)

طَبْنٌ : see طِبْنٌ: and see also طُبْنَةٌ.

طَبْنٌ and طَابِنٌ *Intelligent, understanding, skilled,* or *knowing,* (S, K, * TA,) *in everything:* (TA:) the former is syn. with تَبْنٌ [q. v.]: (M in art. تبن:) and طُبَنَّةٌ signifies [*very intelligent* &c., being of a measure proper to intensive epithets; or simply] *skilled,* or *skilful.* (TA.) And for the first of these words (طِبْنٌ), see also طُبْنَةٌ.

طُبْن : see طُبْنة: and see also طَبْن.

طُبْنة, (S,) or طَبْن and طُبْن and طِبْن (K) and طَبَن and طَبِن (TA) and طُبَن, (K,) or this last is pl. of طُبْنة, (S, TA,) *A certain game,* (S, K, TA,) [said to be] *played by children, by means of a circular line,* [*drawn on the ground,* (but see what follows,)] and [also] called by them الرَّحَى; (TA;) *called in Pers.* سه بره, or سيدره, (accord. to different copies of the S,) or سدره, (accord. to some copies of the K, and the TA, [this and سيدره being app. for سه دره, which is syn. with سه بره,] in a MS. copy of the K سذْ مره, and in the CK سد مزه, [both app. mistranscriptions for سه بره,]) i. e. having three doors; (TA;) [app. the same that is sometimes called in Pers. سه درك;] the game that is called in Turkish طوقورجون [and طُوقُرجن], and in Arabic called also قرق; (TK;) [i. e. قُرْق, which is said in the K and TA in art. قرق to be the *game called* سُدَّر; accord. to an explanation and diagram there given, *played by means of twenty-four lines, composed of four squares,* or *parallelograms, one of these having within it another, the latter having within it another, and this last having within it another; to which are added a line drawn from each angle of the outermost of these to the corresponding angle of the innermost and another line drawn from the middle of each side of the outermost to the middle of the corresponding side of the innermost; within which combination of twenty-four lines they place* (يضعون, in the CK يصفُّون,) *pebbles.* سُدَّر is evidently from the Pers. سه دره: it is said in the TA in art. سدر to be also pronounced سَدَّر and سِدَّر, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains طُبْن as follows: *Pers.* سدره, *Turc.* دقرجن اوينى, *Græc.* τριώδιον, Trium, *vel* novem, scruporum ludus. Freytag explains the same word as meaning Triodii seu trivalli ludus; adding a loose rendering of the explanation of قرق in the K.] طُبْنة signifies also The *sound of the* [*musical instrument called*] طُبْن. (IAar, K.)

طَبْنَةٌ *Intelligence, understanding, skill,* or *knowledge:* (S, K:) pl. طِبَنٌ. (K.)

طُبُنَّةٌ : see طَبَنٌ.

طُبَأْنِينَةٌ *i. q.* طُمَأْنِينَةٌ [q. v.]. (TA.)

طَابِنٌ : see طَبَنٌ.

طَابُونٌ *A place in which fire is covered* [*in a hollow*] *in the earth, in order that it may not become extinguished:* (S, K:) pl. طَوَابِينُ. (TA.)

مُطْبَئِنٌّ *i. q.* مُطْمَئِنٌّ [q. v.]. (S.)

طبو

1 **طَبَاهُ** , (S, K,) aor. يَطْبُوهُ, (S,) inf. n. طَبْوٌ; (K;) and طَبَاهُ, aor. يَطْبِيهِ, (S, TA,) inf. n. طَبْيٌ; (TA in art. طبى;) *He called him:* (S, K:) or, accord. to Sh, *he called him with a gentle calling:* (TA:) an ex. of the latter verb occurs in a verse of Dhu-r-Rummeh cited voce ضَارِبٌ, (S,) or, as Lh cited that verse, an ex. of the former verb: (TA:) and اطَّبَاهُ , (Sh, S, K, [in the CK erroneously written اطْبَاهُ,]) of the measure افْتَعَلَهُ, (S,) signifies the same. (Sh, S, K.) And [hence] one says, لَا أَدْرِى مِنْ أَيْنَ اطبيت, [a mistranscription for طُبِيتَ,] with damm, and اطّبيت, [i. e. اُطُّبِيتَ ,] meaning [*I know not whence thou hast been called;* or] *whence thou hast come.* (TA in art. طبى.)

8 **إِطْتَبَوَ** see 1, in two places. ___ One says also اطَّبَى بَنُو فُلَانٍ فُلَانًا, (S, K, TA, [in the CK, erroneously, اطْبَى,]) *The sons of such a one associated as friends with such a one and slew him:* (S, K, TA:) and اطَّبَيْتُهُ *I acted with him as a friend, then I slew him.* (IKtt, TA.) ___ اطَّبَى القُلُوبَ, in a trad. of Ibn-Ez-Zubeyr, means *He showed love,* or *affection, to the hearts* [of others], *and drew them near to him.* (TA.) And اطَّبَاهُ signifies also *He attracted him to himself;* or *sought to make him incline.* (TA.)

طباة [(thus written without any vowel-sign) is said in the TA, in art. طبى, to signify أَحْمَقُ (i. e. *Stupid,* &c.): but I think it probable that this is from a mistranscription for ظَبْأَةٌ, properly meaning a hyena; a beast proverbial for stupidity: see ضِبْعٌ.]

طَبْوَآءُ : see طَبِيَةٌ, in the next art.

طبى

1 **طَبَيْتُهُ عَنْهُ**, (S, K,) aor. أَطْبِيهِ, inf. n. طَبْىٌ, (TA,) *I turned him away,* or *back, from it,* (Lth, S, K, TA,) namely, his opinion, and his affair, &c. (Lth, TA.) ___ And طَبَيْتُهُ إِلَيْهِ *I called him to it;* as also اطَّبَيْتُهُ [in the CK erroneously written اطْبَيْتُهُ]. (K, TA. See also art. طبو.) ___ And طَبَيْتُهُ *I led him.* (K, TA.) And thus Lh explains the ex. of this verb in the verse of Dhu-r-Rummeh cited voce ضَارِبٌ. (TA.) طَبِيتْ, aor. ـَـ , inf. n. طَبًى; (TA;) or طَبِيتْ طَبًى شَدِيدًا; (K; [in the CK, erroneously, طَبِيًا;]) said of a she-camel, *Her* طُبْىٌ [q. v.] *was,* or *became, flaccid, flabby,* or *pendulous;* (TA;) or *very flaccid* &c.; (K;) on the authority of Fr. (TA.)

8 **إِطْتَبَى** see the preceding paragraph: and see also the same verb in art. طبو.

طُبْىٌ (S, Mgh, Msb, K, &c.) and طِبْىٌ (S, K) [*A teat,* or *dug, of any of certain animals mentioned in what follows;* agreeably with an explanation of its pl. in the O, voce ضِرْعٌ, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce خِلْفٌ, on the authority of Lth: this is the most usual, if not the only proper, signification:] the ضِرْعٌ [which sometimes means the *teat,* or *dug,* and is app. here used in this sense]; mostly, *of a beast of prey:* (Mgh:) or it is *to the beast of prey,* and *to the solid-hoofed animal,* (As, T, S,) *like the* ضِرْعٌ *to others;* and sometimes *to the camel;* (S;) or that of the camel and of the cloven-hoofed animal is termed خِلْفٌ: (As, T:) or, *to the camel,* and *to the cloven-hoofed animal, like the* ثَدْىٌ [which some-

times means the *teat*] *to the woman;* and in rare instances, *to the solid-hoofed animal,* and *to the beast of prey:* (Msb:) or the حَلَمَاتٌ [meaning *teats*], (K, TA,) or, accord. to the M, the حَلَمَتَانِ [meaning *pair of*

teats], (TA,) *of the* ضَرْع [or *udder*], *of the camel*, and *of a cloven-hoofed animal*, and *of a solid-hoofed animal*, and *of a beast of prey:* (K:) [and طُبْيَة is perhaps a dial. var.: (see خَاتِم, last sentence but two:)] pl. أَطْبَآء. (S, Mgh, Msb, K.) It is said in a prov., (S,) [and] in a letter of 'Othmán to 'Alee, (TA,) جَاوَزَ الحِزَامُ الطُّبْيَيْنِ (S, K) *The girth passed beyond the* طُبْيَان [or *two teats*, or *two pairs of teats*]; (TA;) meaning *the affair*, or *case, became distressing*, and *formidable.* (K, TA.) ___ El-Hoseyn Ibn-Muteyr uses the pl. metaphorically in relation to rain, by way of comparison, saying,

* كَثُرَتْ كَكَثْرَةِ وَبْلِهِ أَطْبَاؤُهُ *

* فَإِذَا تَجَلَّتْ فَاضَتِ الأَطْبَآءُ *

[in which, for تَجَلَّتْ, I read تَحَلَّبَ; for the verse, literally rendered, seems to mean, *Its teats were abundant as the abundance of its heavy rain*, (or rather I would read لِكَثْرَةِ وَبْلِهِ *by reason of the abundance* &c.,) *so that when it flowed* with rain, as though it were milked, *the teats poured forth exuberantly*]. (TA.) ___ أَطْبَآءُ الكَلْبَةِ [*Bitch's dugs*] is an appellation of *the tree called* مُخَاطَة [i. e. *the sebesten*]. (TA in art. مخط, q. v.)

طَبْىٌ : see the next preceding paragraph.

طُبْيَةٌ : see the next preceding paragraph.

طَبِيَةٌ , like فَرِحَةٌ, on the authority of Fr, in the K erroneously written طَبِيَّةٌ, (TA,) [and also there misplaced, for, with فَهِىَ (in the CK فَهُوَ) preceding it, it should follow immediately after the explanation of the phrase طَبِيَت النَّاقَةُ, being the part. n., and thus signifying *Whose* طُبْىٌ *is flaccid, flabby*, or *pendulous*,] applied to a she-camel; (Fr, TA;) and طَبْوَآءُ signifies the same; (Fr, K, TA;) or this is applied to a she-goat, meaning *whose dugs* (خَلْفَاهَا) *descend towards the ground.* (So in one of my copies of the S: in the other copy omitted.)

خِلْفٌ طَبِىٌّ *i. q.* مُجِيبٌ [meaning *Yielding milk*]; (S, K; [thus in my copies of the S, and in copies of the K; but said in the TA to be written in the K and in the copies of the S, مُجَيَّبٌ, which is evidently wrong;]) as though called, and answering the call. (JM.)

طجن

1 **طَجْنٌ** The act of *frying:* (K:) an adventitious word in the Arabic language. (TA.) You say, طَجَنَ الشَّىْءَ, aor. ـُـ , inf. n. طَجْنٌ, *He fried the thing.* (TK.)

طَاجِنٌ , (S,) or طَاجَنٌ, (T,) or both, (Msb, TA, and in a copy of the S written طَاجَنٌ,) and طَيْجَنٌ , (S, Msb, K,) *A frying-pan;* syn. مِقْلًى; (Msb;) *a* طَابَق *upon which one fries:* (S, K:) arabicized words, (S, Msb, K,) because ط and ج do not occur in the original language of the Arabs: (S, TA:) [app. from the Greek τήγανον:] the pl. of طاجن is طَوَاجِنُ; (Msb, TA;) and that of طيجن is طَيَاجِنُ, (Msb,) or طَيَاجِينُ. (MA, TA.)

طَيْجَنٌ : see the next preceding paragraph, in two places.

مُطَجَّنٌ *Fried in a* طَاجِن. (K.)

طح

1 طَحَّهُ, aor. ـُـ, (S, O,) inf. n. طَحٌّ, (S, O, K,) *He scraped it with his heel so as to remove its superficial part; grazed it with his heel:* (S, O, K: *) or *he put his heel upon it and then so scraped it.* (TA.) ___ And *He spread it,* or *expanded it.* (IDrd, O, K.)

4 اطحّهُ *He made it to fall, threw it down,* or *let it fall:* and *he threw it.* (Fr, O, K.)

7 انطحّ *It* (a thing, O) *became spread* or *expanded;* or *it spread,* or *expanded, itself.* (O, K.)

R. Q. 1 طَحْطَحَ بهم, (S, O,) inf. n. طَحْطَحَةٌ and طِحْطَاحٌ, (S,) *He dispersed,* or *scattered, them,* (S, O, TA,) *destroying them:* (TA:) or *he dispersed,* or *scattered, them, and overcame them.* (IF, O.) And طَحْطَحَهُ *He dispersed,* or *scattered, it, destroying it:* (Lth, TA:) or *he destroyed it:* (IDrd, O:) and *he broke it:* (S, O:) or *he broke it, destroying it:* (TA:) and *he dispersed,* or *scattered, it.* (S, O.) And طَحْطَحَهُمْ, said of time, or fortune, *It destroyed them;* and *dispersed,* or *scattered, them.* (A.) And طَحْطَحَ مالَهُ *He dispersed,* or *scattered, his property.* (A.) And طَحْطَحَ *He laughed slightly:* (K:) or so طَحْطَحَ فى ضَحِكِه; (TA;) which means the same as طَهْطَهَ and كَتْكَتَ (O, TA) and طَخْطَخَ and كَدْكَدَ and كَرْكَرَ. (TA.)

طُحُحٌ *i. q.* مَسَاحِجُ [pl. of مَسْحَجٌ and of مَسْحَجٌ: see these two words]. (IAar, O, K.)

طَحَّانٌ [*A grinder* of corn &c. *with a mill*] is said by Ks to be of the measure فَعْلَانٌ from [the inf. n.] الطَّحُّ. (O, TA.) [But see art. طحن.]

مَا عَلَى رَأْسِهِ طِحْطِحَةٌ means *There is not upon his head a single hair:* so says AZ: Lh says, أَتَانَا

وَمَا عَلَيْهِ طَحْطَحَةٌ *He came to us not having upon him anything:* (O:) or the last word in ما عليه طحطحة signifies *anything:* or *any hair.* (K.) [See also طَحْلَبَةٌ.]

الطُّحْطَاحُ *The lion.* (IDrd, O, K.)

مطَحَّةٌ The *hinder part of the hoof of a sheep* or *goat:* (Lth, IAar, O, K:) or *a thing resembling a* فَلْكَة [generally meaning the *whirl of a spindle*], *in its foot, with which it scrapes the ground:* (Th, O, K:) Lth says that, beneath its hoof, in the place of the مِطَحَّة, is a little bone like the فَلْكَة. (O.)

طحل

1 **طَحَلَهُ** , (S, O, K,) aor. ـَـ , inf. n. طَحْلٌ and طَحَلٌ, (K,) *He hit,* or *hurt, his* طِحَالٌ [or *spleen*]. (S, O, K.) And طَحَلَهُ, (O, K,) aor. ـَـ , (K,) inf. n. طَحْلٌ, (O,) *He filled it;* (O, K;) namely, a vessel. (O.) طَحِلَ, (S, O, Msb, K,) aor. , (Msb, K,) inf. n. طَحَلٌ, (S, O, Msb,) *He had a complaint of his* طِحَالٌ [or *spleen*]: (S:) or *he became large in his* طِحَالٌ: (O, Msb, K:) and طُحِلَ, like عُنِيَ, inf. n. طَحْلٌ, [accord. to the CK طَحَلٌ,] has the former of these two meanings. (K, TA.) ___ And طَحِلَ, (K, TA,) inf. n. طَحَلٌ, (TA,) *He was,* or *became, of the colour termed* طُحْلَةٌ; said of a wolf; and in like manner one says of a sheep or goat. (K, TA.) ___ And طَحِلَ said of water, (S, O, K,) as also طَهِلَ, (S, O,) *It was,* or *became, corrupt,* (S, O, K,) *and altered in odour,* (S, O,) or *stinking, by reason of black mud.* (K.)

طَحِلٌ *Having his* طِحَالٌ [or *spleen*] *large,* or *enlarged:* (Msb, K:) or *having pain therein;* as also مَطْحُولٌ ; (O;) or this latter signifies *having a complaint of the* طِحَالٌ; (TA;) or it signifies, (S,) or signifies also, (TA,) *hit,* or *hurt, therein.* (S, TA.) ___ And [*Spleenful,* as meaning] *angry.* (IAar, O, K.) ___ And *Black:* (O, K:) or *of a dusky,* or *dingy, black colour;* (IAar, TA;) which, Z says, may be from [the colour of] the طِحَالٌ, or from the meaning of الطُّحْلُبُ: (TA: [see also أَطْحَلُ:]) [for it signifies also] ___ *Overspread with* [*the green substance termed* طُحْلُبٌ; (IAar, O, K;) or *having much* طحلب; applied to water: (AZ, IAar, * O, * Msb, K:) and in like manner one says عَيْنٌ طَحِلَةٌ *a source having much* طحلب. (Msb.) Also *Full;* (IAar, O, K;) and so مَطْحُولٌ ; applied to a vessel. (K.)

طُحْلَةٌ *A colour between that of dust and whiteness,* (S, M, O, TA,) *with a little blackness, like the colour of ashes:* (M, TA:) or *a colour between that of dust and*

blackness, with a little whiteness. (K.)

طَحَالٌ [The *spleen;*] *one of the intestines,* (Msb,) or *a piece of flesh,* (K, TA,) *well known,* (S, O, Msb, K,) *black,* (or rather *blackish,*] *and broad, in the belly of man and of others, on the left, cleaving to the side,* (TA,) or *cleaving to the ribs on the left side,* (Zj in his Khalk el-Insán,) *and said to pertain to every ruminant except the horse, which has none:* (Msb: [a strange assertion, involving a double mistake; partly originating from a saying which will be mentioned in what follows:]) it is of the masc. gender: (Lh,

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TA:) the pl. is طُحُلٌ (Msb, K, TA) and أَطْحِلَةٌ and طِحَالَاتٌ. (Msb. [The second and third of these pls. appear to be rare; for it is said in the TA that the first is the only pl. form: and the last is anomalous.]) One says of the horse, لَا طِحَالَ لَهُ [lit. *He has no spleen*]; which is a metaphor, meaning *he is quick,* or *swift, in his running;* like as one says of the camel, لَا مَرَارَةَ لَهُ [lit. he has no gall-bladder]; meaning he has no daring. (S, O.)

طَاحِلٌ : see the next paragraph, in two places.

أَطْحَلُ *Of a colour like that of the* طَحَال [or *spleen*], (Ham p. 96, and TA,) thus applied to a [garment of the kind called] كِسَآء, (TA,) and this is said to be the primary signification: or *of the colour of ashes:* (Ham ubi suprà:) or *of the colour termed* طُحْلَة expl. above, (S, O, K,) thus applied to a wolf, (O, K,) and thus the fem. طَحْلَآءُ applied to a sheep or goat (شَاةٌ), (K,) and the masc. applied to ashes (رَمَادٌ): (S, O:) also, (S, O,) and (O) طَاحِلٌ , (O, K, [in the CK طَحِلٌ, q. v.,]) applied to beverage or wine (شَرَابٌ), (S, O, K,) meaning *not clear,* (S, O,) or *turbid;* and so طَاحِلٌ applied to dust (غُبَارٌ, K, TA, [in the CK غُرَابٌ,] and قَتَامٌ, O and TA). And one says فَرَسٌ أَخْضَرُ أَطْحَلُ meaning *A horse whose* خُضْرَة [i. e. *dingy ash-colour,* or *dark dust-colour,*] *is overspread by a little*

yellowness. (S, O.)

مَطْحُولٌ : see طَحِلْ, first sentence: ___ and the same, also, last sentence.

طحلب

Q. 1 **طَحْلَبَ المَآءُ** , (S, K, TA,) inf. n. طَحْلَبَةٌ, (KL,) *The water became overspread with the green substance called* طُحْلُب: (S, * TA:) or *had much thereof.* (K, TA.) ___ And طَحْلَبَت الأَرْضُ *The land became green with herbage:* (K, TA:) or *began to become so:* (TA.) طَحْلَبَ الإِبِلَ *He sheared the camels.* (K.) ___ And طَحْلَبَ فُلَانًا *He slew such a one.* (K.)

طُحْلُبٌ and طُحْلَبٌ (S, Msb, K) and طِحْلِبٌ (Lh, M, K) *The green substance,* (S, K,) or *green slimy substance,* (Msb,) *that overspreads water* (S, Msb, K) *which has become stale:* (K:) or *what is upon water, resembling the web of the spider:* n. un. with ة. (TA.) [See also عِرْمِضٌ.]

مَا عَلَيْهِ طِحْلَبَةٌ *There is not upon him a hair.* (K.) [See also طِحْطِحَةٌ.]

عَيْنٌ مُطَحْلَبَةٌ , (S,) and مَآءٌ مُطَحْلَبٌ (IAar, K) and مُطَحْلَبٌ, (K,) this last anomalous, like مُسْهَبٌ, or originating from the supposition of the verb's being trans., (MF,) *A source,* (S,) and *water,* (K,) *overspread with* طُحْلُب, (S,) or *having much thereof.* (K.)

طحم

1 طَحَمَهُ, [aor. ـَـ ,] inf. n. طَحْمٌ, *He filled it.* (TA.)

طَحْمَةٌ (S, K) and طُحْمَةٌ (K, and thus also in some copies of the S) and طَحَمَةٌ (K) The دُفْعَةٌ [as meaning *tide*, or *rush*,] of a torrent, (S, K,) and so [as meaning *tide*] of a valley, (K,) and so [as meaning *irruption*, or *invasion*,] of night; (S, K;) and the *greater*, or *main, part* of a torrent, and of night: (S:) or the *first* دُفْعَةٌ, and the *greater*, or *main, part:* or the *impulse*, or *driving, of the greater*, or *main, part* [of a torrent]: and accord. to Z, طَحْمَةُ اللَّيْلِ is tropical, and means *the greater*, or *main, part of the blackness of night.* (TA.) ___ And *A company*, or *congregated body*, of men: (S, A, K, TA:) or, as in the M, *a rush*, or *rushing body*, of men, *more in number than such as are termed* قَادِيَةٌ, which means *the first that come to one*, or *come upon one.* (TA.) ___ And طَحْمَةُ الفِتْنَةِ means The جَوْلَةٌ [or *wheeling about*, or the *defeat, and return to fight*,] *of men on the occasion of* فتنة [i. e. *conflict and faction*, or *the like*]. (TA.) See also طَحْمَآءُ.

طُحْمَةٌ : see the next preceding paragraph.

طَحَمَةٌ : see the next preceding paragraph.

طُحَمَةٌ A man *vehement in conflict.* (S, K.) And *Numerous camels.* (K.)

طَحْمَآءُ *A species of plant*, (S, K,) *growing in plain*, or *soft, land, of the kind called* حَمْض: (TA:) or *i. q.* نَجِيلٌ, (AHn, K, TA,) *which is the best of all the* حَمْض, [*herbaceous*, i. e.] *not having wood fit for fuel nor such as is fit for carpentry, and eaten by the*

camels; (AHn, TA;) as also طَحْمَةٌ , (K, TA,) which is said by AHn to be *of the kind called* حَمْض, *broad in the leaves, and having much juice.* (TA.)

طَحُومٌ *That impels,* or *propels, much,* or *vehemently:* (K:) applied to a bow; as also طَحُورٌ: or a bow *of which the arrow is swift.* (TA.)

سُيُولٌ طَوَاحِمُ *i. q.* دَوَافِعُ [i. e. *Torrents pouring as though impelling,* or *propelling, themselves*]. (TA.)

مَطْحُومٌ *Filled.* (K.)

طحن

1 **طَحَنَ البُرَّ**, aor. ـَـ , inf. n. طَحْنٌ, (S, Msb, K,) said of a man, (S,) *He ground the wheat;* i. e. *he made the wheat into* دَقِيق [i. e. *flour*]; and so [but app. in an intensive sense] طحّنه . (K.) ___ [Hence] one says, طَحَنَهُمْ فَأَهْلَكَهُمْ [*He crushed them and destroyed them*]. (T and M and K in art. دم.) And حَرْبٌ تَطْحَنُ كُلَّ شَىْءٍ [*A war that crushes every thing*]. (TA. [See also طَحُونٌ.]) And طَحَنَتْهُمُ المُنُونُ [*Time,* or *death, reduced them to dust*]. (TA.) ___ And one says also, طَحَنَتِ الرَّحَى [*The mill-stone ground;* or *revolved*]. (S.) ___ And [hence,] طَحَنَتِ الأَفْعَى *The viper turned round about;* or *coiled itself.* (S, K. *)

2 **طَحَّنَ** see the preceding paragraph, first sentence.

طَحْنٌ : see what next follows.

طِحْنٌ *Flour;* (S, MA, K;) as also طَحِينٌ : (MA:) or *ground wheat* and *the like;* [or *meal;*] and sometimes the inf. n., طَحْنٌ , is used in this sense. (Msb.) Hence the prov., أَسْمَعُ جَعْجَعَةً وَلَا أَرَى طِحْنًا [*I hear a sound of the mill,* or *mill-stone, but I see not flour*]. (K.)

طُحَنٌ *A certain small creeping thing,* (دُوَيْبَّةٌ, S, K, TA,) *in form like* [*the species of lizard,* or *reptile, called*] أُمّ حُبَيْن, [see art. حبن,] *but more slender* (أَلْطَفُ) *than this latter, that raises its tail like as does the pregnant camel, and, when bidden to grind, by the children of the Arabs of the desert, grinds with itself the ground until it becomes concealed in the soft soil; and one never sees it but in a tract of ground such as is termed* بَلُّوقَة: Az says that طُحَنَةٌ signifies *a certain small creeping thing*

(دويبة) *like the* [*beetle called*] جُعَل; and that طُحَن is the pl.: [but, properly speaking, the latter is a coll. gen. n., and the former is the n. un.:] As says that it is [*a creature*] *smaller than the hedge-hog, that comes into existence in the sands, appearing sometimes, and turning round as though grinding, and then diving* [*into the sand*]: (TA: [see also عوانة:]) and, (K,) accord. to Aboo-Kheyreh, (TA,) the طُحَن is *what is called* لَيْثُ عِفْرِينَ [q. v. in art. عفر], (K, TA, in the CK لَيْثُ عِفْرِينَ,) *resembling the pistachio-nut, in colour like the dust, that buries itself in the earth.* (TA.) ___ [Hence, app.,] *Short:* (K:) [or] accord. to Zj, طُحَنَة signifies *short, having in him* لُوثَة [app. meaning *stupidity,* or *the like*]; and IB says that he who is tall, having in him لوثة, is termed عُسْقُدٌ: (TA:) accord. to IAar, *short in the utmost degree:* (Az, TA:) accord. to IKh, the *shortest of the short;* and the tallest of the tall is termed سَمْرٌ طُوَلٌ. (TA.)

طُحَنَة : see the next preceding paragraph, in two places.

طَحُونٌ A war (حرب) *that crushes* (تَطْحَن) *everything.* (TA.) And [hence] الطَّحُونُ is a name for *War.* (Az, K, * TA.) ___ And [hence also] *A* كَتِيبَة [or *troop*] *that crushes* (تَطْحَن) *what it meets:* (S, TA:) or *a great* كَتِيبَة: (K:) or *a* كتيبة *of horsemen, mighty,* or *valorous, and numerous.* (TA.) ___ And *Numerous camels;* as also طَحَّانَة : (S, K:) or both signify *camels when they are* [*many, and are*] *such as are termed* رِفَاق, *and have their owners with them;* (TA;) as also رَطُونٌ and رَطَّانَة: (As, TA in art. رطن, q. v.:) and the former, *about three hundred sheep* or *goats;* (K;) accord. to Lh; but ISd

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says, I know not any other who has mentioned the طحون of sheep or goats. (TA.)

طَحِينٌ and مَطْحُونٌ (Msb, TA) and مُطَحَّنٌ (TA) *Ground* wheat (Msb, TA) and the like thereof. (Msb.) ___ For the first, see

also طَحْنٌ.

طَحَانَةٌ The *craft,* or *occupation, of the* طَحَّان [or *miller*]. (K.)

طَحِينَةٌ The *dregs of the oil of sesame.* (TA.)

طَحَّانٌ [meaning *A miller,* or *grinder of wheat* and *the like,*] is thus, perfectly decl., if you do not derive it from الطَّحُّ: (K, TA:) i. e. طَحَّان, if you derive it from الطَّحْنُ, is perfectly decl.; but if you derive it from الطَّحُّ, or from الطَّحَا which signifies the expanded tract of land, it is imperfectly decl.: (S, TA:) if from الطَّحُّ, it is of the measure فَعْلَانُ, not فَعَّالٌ; and if from الطَّحَا, it would be by rule طَحْوَانُ. (IB, TA.)

طَحَّانَةٌ : see طَاحُونَةٌ: ___ and see also طَحُونٌ.

طَاحِنٌ *The bull, of those that tread the wheat, that stands* [الَّذِى يَقُومُ, for which الَّتِى تَقُومُ is erroneously put in the K and TA,] *in the middle of the heap thereof and around which the other bulls turn:* (K, TA:) mentioned by En-Nadr, on the authority of El-Jaadee. (TA.)

طَيْحَنٌ [, mentioned by Freytag as meaning *A frying-pan* (*sartago*), is evidently a mistranscription, for طَيْجَنٌ.]

طَاحِنَةٌ , (Msb, TA,) in which the ة is added to give intensiveness to the signification, (Msb,) [or to convert the epithet طَاحِنٌ into a subst.,] sing. of طَوَاحِنُ, (Msb, TA,) which signifies The أَضْرَاس [as meaning the *molar teeth,* or *grinders,*] (S, Msb, K, TA) of a man and of others; as being likened to a mill. (TA.)

طَاحُونٌ : see what next follows.

طَاحُونَةٌ *A mill:* (S, Msb, K:) [also called in the present day طَاحُونٌ : and the same meaning is assigned by Golius and Freytag, by the latter as on the authority of the K, (in which I do not find it,) to مَطْحَنَةٌ , pl. مَطَاحِنُ; and by Golius to مَطْحَانٌ likewise:] or *a mill that is turned by water;* (Lth, MA, Mgh;) as also طَحَّانَةٌ : (Lth, Mgh, TA:) or this signifies *a mill*

that is turned by a beast [as طاحونة and طاحون do in the present day]: (MA, Mgh:) pl. of the first طَوَاحِينُ. (Msb, TA.)

مَطْحَنَةٌ [is said by Golius, as on the authority of the KL, (in which however I do not find it,) to signify *A place where grinding is performed.*]

مَطْحَنَةٌ : see طَاحُونَةٌ.

مُطَحَّنٌ : see طَحِينٌ.

مَطْحَانٌ A viper *turning round about;* or *coiling itself.* (S, K.) A poet says,

* بِخِرْسَآءَ مَطْحَانٍ كَأَنَّ فَحِيحَهَا *

* إِذَا فُزِعَتْ مَآءٌ هُرِيقَ عَلَى جَمْرِ *

[*With a coiling viper, as though its hissing, when it is frightened, were* the sound of *water poured upon live coals*]. (S, TA.) ___ See also طَاحُونَةٌ.

مَطْحُونٌ : see طَحِينٌ. ___ Also *Milk:* so called as being likened to corn ready-ground, and fit for food. (L in art. مسد.)

طحو

1 **طَحَا**, aor. يَطْحُو, inf. n. طَحْوٌ; and طَحَى, aor. يَطْحَى, inf. n. طَحْىٌ; two dial. vars., though only طَحَى, like سَعَى, is mentioned in the K; (TA;) *He spread* [a thing]; *spread* [it] *out*, or *forth; expanded* [it] ; or *extended* [it]. (K, TA.) You say, طَحَوْتُهُ, like دَحَوْتُهُ, i. e. *I spread it;* &c. (S.) ___ And you say, القَوْمُ يَطْحَى بَعْضُهُمْ بَعْضًا *The people*, or *party, repel one another.* (TA.) طَحَى, (K,) or طَحَا, (TA,) also signifies *It*, or *he, became spread, spread out* or *forth, expanded*, or *extended;* (K, TA;) being intrans. as well as trans. (TA.) Accord. to As, (TA,) طَحَا مِنَ الضَّرْبَةِ means *He became extended* (S, TA) *upon the ground* (TA) *in consequence of the blow:* (S, TA:) [and this is probably meant by what here follows:] طَحَا is said when one throws down a man upon his face; (K, TA;) or when he spreads, or extends, him; or when he prostrates him on the ground: (TA:) but accord. to Fr, one says, شَرِبَ حَتَّى طَحَّى i. e. [*He drank until*] *he stretched out his legs:* and طَحَّى البَعِيرُ إِلَى الأَرْضِ i. e. *The camel stuck to the ground*, either from emptiness or from emaciation: and in like manner one says of a man when people call him to aid or to do an act of kindness: the verb being in all these instances with teshdeed: as though, by saying this, he contradicted As as to its being without teshdeed. (TA.) Accord. to AA, (S,) طَحَيْتُ means *I lay*, or *lay upon my side*, or *laid my side upon the ground.* (S, K. *) And you say, نَامَ فُلَانٌ فَتَطَحَّى i. e. [*Such a one slept, and*] *lay*, or *lay upon his side, in a wide space of ground.* (TA.) ___ Also, i. e. طَحَا, (AA, S,) or طَحَى, (K,) *He* (a man, AA, S) *went away into the country*, or *in the land:* (AA, S, K:) like طَهَا. (S in art. طهو.) One says, مَا أَدْرِى أَيْنَ طَحَا [*I know not whither he has gone away* &c.]. (S.) And طَحَا بِهِ قَلْبُهُ *His heart carried him away* (ذَهَبَ بِهِ) in [the pursuit of] anything: (S, K:) whence the saying of Alkameh Ibn-'Abadeh,

* طَحَا بِكَ قَلْبٌ فِى الحِسَانِ طَرُوبُ *

* بُعَيْدَ الشَّبَابِ عَصْرَ حَانَ مَشِيبُ *

[*A heart much affected with emotion has carried thee away in the pursuit of the beauties long after youthfulness, in the time when entering upon hoariness has arrived:* بُعَيْدَ being here a dim. used for the purpose of enhancement]. (S, TA.) And طَحَى بكَ هَمُّكَ *Thy anxiety has carried thee away in a far-extending course.* (TA.) And طَحَى بالكُرَةِ *He threw the ball.* (TA.) And طَحَى بفُلَانٍ شَحْمُهُ *Such a one became fat.* (TA.) ___ طَحَا, aor. يَطْحُو, signifies also *He,* or *it, was* or *became, distant,* or *remote.* (K.)

2 طَحَّوَ see 1, former half, in two places.

5 تَطَحَّوَ see 1, latter half.

طَحًا *An expanded tract of land.* (S, K.) [And the same word, app., written in the TA طحى, is there expl. as meaning The *lower,* or *baser,* or the *lowest,* or *basest,* of mankind, or of the people.]

طَحْيَةٌ *A portion* of clouds; as also طَخْيَةٌ. (K.)

أَقْبَلَ التَّيْسُ فى طَحْيَائِهِ is expl. by AZ as meaning [The *he-goat came*] *in his state of rattling at rutting-time* (فى هَبِيبِهِ). (TA. [But probably the right expression is فى طَخْيَائِهِ: see طَخْيَآءُ.])

طَحَّانُ as derived from الطَّحَا: see طَحَّانٌ, in art. طحن.

طَاحٍ *Spread; spread out,* or *forth; expanded;* or *extended.* (S, * K. [See also مُطَحٍّ.]) And *That has filled everything by its multitude:* (K, TA:) in this sense [or in the former sense as is implied in the S] applied to an army. (TA.) And one says مَظَلَّةٌ طَاحِيَةٌ and مَطْحُوَّةٌ and مَطْحِيَّةٌ, meaning *A great* (T, K, TA) *spreading* (TA) *tent.* (T, K, * TA.) And المُدَوِّمَةُ الطَّوَاحِى The vultures *that circle* [*in the sky*] *around the bodies*

of the slain. (S, TA.) ___ Also *High, elevated,* or *lofty:* so in the phrase لَا وَالْقَمَرِ الطَّاحِى [*No, by the high moon*]; an oath of some of the Arabs. (TA.) [And *Tall* as applied to a horse: so طاحى is expl. in the TA; but this, being without the article ال, is a mistake for طَاحٍ.] ___ And *A great congregated body of men.* (IAar, K.)

مَطْحُوَّةٌ : see the next preceding paragraph.

مَطْحِيَّةٌ : see the next preceding paragraph.

مُطَحٍّ *Spread, expanded,* or *extended;* [like طَاحٍ;] or *thrown down upon his face;* or *lying, and stretching himself, upon his face, on the ground.* (TA.) And *Cleaving,* or *sticking, to the ground.* (TA.) And بَقْلَةٌ مُطَحِّيَةٌ *A herb,* or *leguminous plant, growing upon the surface of the earth,* (K, TA,) *having spread itself upon it.* (TA.)

طحى

طحو See **طحى**

طخو

1 **طَخَا اللَّيْلُ**, [aor. ـُـ ,] inf. n. طَخْوٌ and طُخُوٌّ; and طَخَى [of which the aor. is app. ـِـ , and the inf. n. طَخْىٌ]; *The night was,* or *became, dark.* (TA. [The former of these verbs, with the latter of its inf. ns., is mentioned by Golius as on the

authority of J; but I do not find it in either of my copies of the S.]) ___ And طَخَى, inf. n. طَخْىٌ, *He was,* or *became, foolish, stupid,* or *unsound* [*as though obscured*] *in intellect* or *understanding.* (TA.)

4 **أَطْخَتِ السَّمَآءُ** *The sky became overspread with* طَخَآءٌ, meaning *clouds,* and *darkness.* (TA.)

طَخْىٌ : see طَخْيَآءُ.

طَخْوَةٌ : see the next paragraph.

طَخْيَةٌ *Darkness;* as also طُخْيَةٌ and طَخْوَةٌ : (ISd, K:) and so طَخَآءٌ . (TA.) ___ And *A portion* of clouds; like طَحْيَةٌ: (K:) or *a thin cloud;* (M, TA;) and so طَخْوَةٌ : (M, K, TA: [see also طَخَآءٌ:]) but, (TA,) accord. to Lh, one says, مَا فِى السَّمَآءِ طُخْيَةٌ , with damm, meaning *There is not in the sky aught of clouds.* (S, TA.) ___ Also *Foolish; stupid,* or *unsound* [*as though obscured*] *in intellect* or *understanding:* pl. طَخْيُونَ. (Az, ISd, K.)

طُخْيَةٌ : see the next paragraph above, in two places.

طِخْيَةٌ : see طَخْيَةٌ.

طَخْوَآءُ : see the next following paragraph.

طَخْيَآءُ The *darkness of clouds.* (Lth, Mgh, TA.) ___ And لَيْلَةٌ طَخْيَآءُ (S, * ISd, Mgh, K *) *A dark night;* (S, K;) as also لَيْلَةٌ طَخْوَآءُ : (TA:) or *a night intensely dark,* (ISd, Mgh, TA,) *in which the clouds have concealed the moon:* (ISd, TA:) and لَيْلٌ طَاخٍ and طخى [app. طَخْىٌ , as inf. n. used as an epithet,] *dark night:* and طَاخِيَاتُ لَيَالٍ *dark nights.* (TA.) ___ And كَلِمَةٌ طَخْيَآءُ [*A sentence,* or *an expression,*] *not understood.* (S, K. *) ___ And [hence, perhaps,] one says [of a he-goat], كَانَ ذٰلِكَ فِى طَخْيَائِهِ, meaning فى هبابه [*i. e. That was in his state of rattling at rutting-time*]. (JK. [See a similar phrase in art. طحو and طحى; in which طَحْيَائِهِ is probably a mistranscription for طَخْيَائِهِ.])

طَخَآءٌ : see طَخْيَةٌ. ___ Also *Clouds:* (TA:) or *high,* or *elevated, clouds;* (A'Obeyd, Az, S, K;) as also طَهَآءٌ: (TA:) or, accord. to the M, *thin clouds:* [see also طَخْيَةٌ:] and Lth says that طَخَآءَةٌ مِنْ غَيْمٍ signifies *any round portion of cloud that excludes the light of the moon.* (TA.) ___ And *Any covering,* or *envelope,* of a thing: one says, عَلَى قَلْبِهِ طَخَآءٌ, and طَخَآءَةٌ , *Upon his heart is a covering:* (M, TA:) the طَخَآءُ of the heart is said to be *a covering* thereof *like that of the moon:* (TA:) or طَخَآءٌ signifies كَرْبٌ, (K,) or the *like thereof,* (S,) [i. e. *grief,* or *anxiety, that presses heavily,*] upon the heart; (S, K;) as in the saying, وَجَدْتُ عَلَى قَلْبِى طَخَآءً [*I experienced, upon my heart, grief,* or *anxiety, that pressed heavily*]: (S:) or it signifies *heaviness:* or *rancour, malevolence, malice,* or *spite.* (T, TA.)

طَخَآءَةٌ : see the next paragraph above, in two places.

طَاخٍ , and the fem. pl.: see طَخْيَآءُ. You say also ظَلَامٌ طَاخٍ (S, K) *Intense darkness;* (K, TA;) [in like manner] expl. in some of the copies of the S as meaning حَنْدَسٌ. (TA.)

طخی

طخو See **طخی**

طدو

دين , (S, TA,) the latter word formed by transposition from واطد; (M, TA;) and عادة طادية, (S, K,) the latter word said to be formed by transposition from واطدة, (S,) *A custom,* or *habit, that is constant, settled,* or *established; old,* or *inveterate.* (S, K.) طاد and واطد are also expl. as meaning *Continuous;* or *constant and uninterrupted.* (TA in art. وطد.)

طر

1 طَرَّ, aor. ـُ, (A, Msb, TA,) inf. n. طَرٌّ, (S, A, Msb, K,) *He cut,* or *divided, lengthwise; slit;* or *rent;* (S, A, Msb, K;) a garment or piece of cloth: (TA:) and *he cut* [in any manner] (S, A, K) the same, (A, TA,) or some other thing. (A.) ___ *He cut off* a man's arm or hand, by a blow, or stroke; (A;) as also اطرّ ; (S, A, K; *) and so اترّ. (TA.) *He cut,* or *clipped,* his mustache. (TA.) And one says of a woman, تَطُرُّ شَعَرَهَا *She cuts her hair short.* (A.) [And app. *She cuts her hair over the forehead so as to form what is termed a* طُرَّة: see also 2.] ___ And طَرَّت الإبلُ الجبالَ والآكامَ *The camels traversed the mountains and the hills.* (A.) And طَرَرْتُ القومَ *I passed by the people, all of them.* (Yoo, TA.) Also, طَرَّ, (S, A,) aor. as above, (TA,) inf. n. طَرٌّ (A, K) and طُرُورٌ, (K,) *He sharpened* (S, A, K, TA) a spear-head, (S,) or a knife (A, K) &c., (K,) or an iron implement. (TA.) ___ And طَرَّ *He polished* a sword. (O.) ___ And, (TA,) inf. n. طَرٌّ, (K,) *He renovated* a building. (K, TA. [In the CK, تَحْديد is put for تَجْديد as the explanation of the inf. n.]) ___ And *He plastered with clay* his wateringtrough, or tank: (S, TA:) and likewise his mosque, or oratory, *and decorated* it. (TA.) ___ And طَرَّهُ بثَنَآءٍ حَسَنٍ, aor. ـُ, inf. n. طَرٌّ, *He eulogized him.* (TA voce خَمَّ.) And, aor. as above, (TA,) inf. n. طَرٌّ, (S, A, K,) *He drove away;* syn. شَلَّ; (S, A, K, TA;) and اطرّ, inf. n. إطْرَارٌ, signifies [the same, i. e.] طَرَدَ. (As, TA.) In some copies of the K, [and in a copy of the A,] الشَّدُّ is erroneously put for الشَّلُّ as an explanation of الطَّرُّ. (TA.) ___ And you say طَرَرْتُ الإبلَ, (S,) inf. n. طَرٌّ, (K,) *I drove,* or *brought,* or *gathered, the camels together, from their several quarters;* (S, K; *) like طَرَدْتُهَا: (S:) or, accord. to Yaakoob, *I walked on one side of the camels, and then on the other side, to put them in right order.* (S.) ___ And طَرٌّ signifies also The act of *seizing,* or *carrying-off, by force;* or *snatching at unawares.* (Kr, K.) ___ And The act of *slapping with the palm of the hand.* (Kr, K.) As an intrans. v., طَرَّ, aor. ـُ (S, A, Msb, K) and ـِ, (Msb, K,) the latter agreeable

with analogy, (TA,) [but the former the more common,] inf. n. طُرُورٌ, (S, Msb,) or طَرٌّ, (K,) or both, (TA,) *It* (a plant) *clave the earth:* (A:) or *grew forth,* or *sprouted:* (S, Msb:) or *came up,* or *forth.* (K.) And it is likewise said of the mustache (S, A, Msb, K) of a boy, (S, A, Msb,) and of hair in general; meaning *It burst through the skin:* (A:) some say, طُرَّ شَارِبُهُ [meaning *his mustache grew forth*]; (O, TA;) but طَرَّ is more chaste. (Az, TA.) ___ طَرَّتِ النُّجُومُ, occurring in a trad., means *The stars rose;* (O, TA;) from طَرَّ said of a plant: (TA:) or the phrase, as some relate it, is طُرِّتِ النجوم, which means *the stars shone;* (O, TA;) from طَرَّ meaning he polished a sword. (O.) ___ And طَرَّتْ يدُهُ, (S, K, * TA,) aor. ـِ and ـُ (K, TA) by common consent of the authorities on inflection, (TA,) *His arm,* or *hand, fell off;* (S, K, * TA;) [*being severed* by a blow, or stroke;] like تَرَّتْ. (S, TA.) See also 4. طَرَّ said of a man, [app. of the measure فَعُلَ, originally طَرُرَ,] inf. n. طَرَارَةٌ, *He was,* or *became, beautiful, goodly,* or *comely.* (ISh, TA.) ___ And طَرَّتْ ناقتي, [app. of the measure فَعَلَتْ, originally طَرِرَتْ, aor. تَطَرُّ,] inf. n. طَرَرٌ, *My she-camel was,* or *became, clear in colour.* (O, TA.)

2 **طَرَّرَتْ**, [and طرّرت شعرها,] inf. n. تَطْرِيرٌ, *She* (a girl) *made to herself a* طُرَّةٌ [q. v.]. (TA.) [See also 1.]

4 **أَطْرَ** see 1, second sentence. ___ اطره signifies also *He made it to fall off.* (K, TA.) One says, اطرّ اللّٰهُ يدَ فُلَانٍ *God made,* or *may God make, the arm,* or *hand, of such one to fall off;* as also اتره. (TA.) And اطرّ, (K,) inf. n. إِطْرَارٌ, (AZ, S,) *He excited,* or *incited;* syn. أَغْرَى. (AZ, S. K.) ___ See, again, 1. اطرّ is also *syn. with* أَدَلَّ [as meaning *He acted with boldness,* or *he emboldened himself:* in the CK, erroneously, اذَلَّ]. (S, K.) Hence, [accord. to ISk,] أَطْرِى فَإِنَّكَ نَاعِلَةٌ, (ISk, S, K,) or طِرِى, (K,) both mentioned by Aboo-Sa'eed, (TA,) a prov., (S, TA,) meaning *Act thou with boldness,* or *embolden thyself,* (أَدِلِّى,) *for thou art wearing sandals:* (ISk, S, K:) applied alike to a male and to a female and to two and to a pl. number, for it was originally said to a woman, and is therefore used as thus said: (S:) or, (S, K,) accord. to AO, (S,) it means *venture thou upon the affair that is difficult, for thou hast strength for it;* and was originally said by a man to a woman who

was pasturing his cattle in the soft, or plain, land, and leaving the rugged; [lit.] meaning *take thou to the* طُرَر, i. e. *sides, of the valley;* and he says, I think that by the sandals he meant the roughness of the skin of her feet: (S, K: *) or it means

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collect thou together the camels: (K:) or, accord. to Aboo-Sa'eed, *take thou to the* أَطْرَار, i. e. *sides, of the camels;* i. e. *take care of them, from the most remote of them* [*inclusively*], *and keep them in safety.* (TA.) Some say أَظْرِى. (M and K in art. ظر.) And one says, of a man, مَا أَطَرَّهُ, meaning *How beautiful,* or *goodly,* or *comely, is he!* (ISh, TA.)

10 **استطرّ إِتْمَامَ الشَّكِيرِ** *It caused the* [*downy,* or *fine,*] *hair to grow to its full,* or *complete, state:* occurring in some verses of El-Ajjáj. (O, TA.)

R. Q. 1 **طَرْطَرَ**, [inf. n. طَرْطَرَةٌ,] (K,) said of a man, (TA,) *He gloried,* or *boasted, vainly, and praised himself for that which was not in him;* syn. طَرْمَذَ. (K.) IDrd says, طَرْطَرَةٌ is an Arabic word, [i. e. it is genuine Arabic,] though in common use with the post-classical writers: one says, رَجُلٌ فِيهِ طَرْطَرَةٌ, meaning *A man in whom is vainglorying* &c. (طَرْمَذَةٌ) *and loquacity.* (O, TA.) ___ And طَرْطَرَ بِضَأْنِهِ *He called his ewes to be milked,* (O, K, TA,) *saying to them* طَرْ طَرْ. (TA.)

Q. Q. 3 **اطْرَوْرَى** *He* (a man, TA) *became filled by repletion of the stomach,* or *by anger;* (O, K, TA;) as also اظْرَوْرَى. (O.) [But the former verb is also mentioned in the K, in art. طرو, as of the measure افْعَوْعَلَ; and the latter, in art. ظرى.]

طَرْطَرْ a cry by which ewes are called to be milked. (TA.) [See R. Q. 1, last sentence.]

طُرْ طُرْ is said in enjoining one to abide in the neighbourhood of the House of God [at Mekkeh], (O, K,) and to do so constantly: (K:) so says IAar: (TA:) Az has mentioned it in this art.; but if it be a word repeated, from طَارَ, aor. يَطُورُ, its proper place is art. طور: the present art. would be its proper place only if it were طَرْطِرْ [imperative of طَرْطَرَ]: (O:) [F says,] in my opinion it should rightly be mentioned in art. طور; but Az and others have mentioned it among reduplicate words; therefore I have followed them, and notified [the case]. (K.)

طَرٌّ [The *fur*, or *soft hair, called*] وَبَر, and *hair of the ass, that comes forth after the falling off of former hair.* (K.)

طُرٌّ *A collective body* [*of men*]. (Yoo, TA.) One says, جَاؤُوا طُرًّا *They came all;* (S, TA;) and it is said that طُرًّا is here in the accus. case as a denotative of state, or as an inf. n.: Sb mentions the phrase مَرَرْتُ بِهِمْ طُرًّا *I passed by them all;* and he says that the last word is used only as a denotative of state: but Khaseeb En-Nasránee used it otherwise; replying to one who said to him, How art thou? أَحْمَدُ ٱللّٰهَ إِلَى طُرِّ خَلْقِهِ [*I praise God to all his creatures*]; and the phrase رَأَيْتُ بَنِى فُلَانٍ بِطُرِّ *I saw the sons of such a one, all of them,* has also been transmitted: some say that طُرًّا in the first of the phrases above is put in the place of an act. part. n., and is [originally] an inf. n. (TA.)

طُرٌّ : see طُرَّةٌ, latter half.

طَرَّةٌ *A single act of cutting* [&c.: an inf. n. of 1, q. v.]. (TA.) ___ And *Impregnation by a single act of initus:* (O, L, K:) [used in relation to camels:] or it signifies [simply] *a single act of initus:* thus in the phrase أَلْقَحَهَا بِطَرَّةٍ [*He* (the stallion) *impregnated her by a single act of initus*]. (TK.) الطَّرَّةُ, (AHeyth, O, K,) thus with fet-h, (O,) and thus written by AHeyth, (TA,) signifies also *The flank.* (AHeyth, O, K.)

طُرَّةٌ *A thing that is cut.* (TA.) ___ The *hair that is cut over* (lit. *over against,* حِذَآءَ,) *the*

forehead: (Mgh, Msb, voce قُصَّة:) *what a girl cuts short, of the full hair upon her forehead, and forms into a row* or *rows:* (A:) [so accord. to present usage; the *hair over the forehead* of a girl or woman, *cut with a straight* or *even edge,* or *with two such edges one above the other, so as to form a kind of border;* as also قُصَّةٌ:] *what is cut, in the fore part of the* نَاصِيَة [or *hair over the forehead*] *of a girl, like the* عَلَم [or *ornamental border*], (K, TA,) or *like the* طُرَّة [which seems here to signify the same as عَلَم, or nearly so], (TA,) *which is beneath a crown:* and sometimes it is [*an imitation of a band, across the forehead,*] *made of* [*the black substance called*] رَامِك: as also طُرُورٌ ; (K, TA;) or طَرُورٌ : (so in the O:) or the latter signifies *a* طُرَّة *made of* رَامِك: (O, TS:) pl. (of طُرَّةٌ, TA) طُرَرٌ, and (of طُرُورٌ [or طَرُورٌ], TA [and accord. to analogy of طُرَّةٌ also]) طِرَارٌ. (K.) ___ Also (K) [absolutely] The *hair over the forehead;* syn. نَاصِيَةٌ. (S, O, K.) ___ [Hence, app., The طُرَّة of a building; also called its صُفَّة: see this latter word.] ___ And The كُفَّة of a garment or piece of cloth; (S, A, O, Msb;) i. e., (S,) the *border,* or *side,* thereof, *that has no* هُدْب [or *end of unwoven threads*]: (S, O, K:) [and the *fringed end* thereof: (see صَنَفَةٌ and هُدْبٌ:)] or the *ornamental,* or *figured,* or *variegated, border* (عَلَم) thereof: and, in like manner, of a [water-bag of the kind called] مَزَادَة: (K, TA: [والمزادة in the CK is a mistake for والمزادة:]) or the طُرَّة of a garment or piece of cloth is *a thing resembling two ornamental,* or *figured,* or *variegated, borders* (عَلَمَان) *sewed upon the two sides of a* بُرْد, *upon its border:* (Lth, TA:) pl. طُرَرٌ (Msb, K) and طِرَارٌ. (K.) And طُرَّاتٌ [is likewise a pl. of طُرَّةٌ, and] occurs in a trad. as meaning *Veils* (سُتُور), or *head-veils,* (O, TA,) or *pieces* [or *strips*], (Z, TA,) cut by women from a garment of the kind called سِيَرآء. (Z, O, TA.) ___ And The *side,* or *edge,* of a river, and of a valley: (S, A, O, K:) the *border* of a land or country: (TA:) and the *edge* of anything; (S, O, K;) its *extremity:* (K:) pl. طُرَرٌ (S, O, K) and طِرَارٌ: (K:) and أَطْرَارٌ also signifies the *sides* of a valley; and in like manner, of a country, and of a road; (TA;) and the *extremities* of a country; (S, O, TA;) and its sing. is طُرٌّ ; or, accord. to the T, طُرَّةٌ: (TA:) and طُرَرٌ signifies also the *margins* of a book or writing; (A, TA;) and the sing. is طُرَّةٌ. (TA in arts.

حشى and همش.) ___ And The *two lines,* or *streaks,* (خُطَّتَان,) *upon the two shoulders* (كَتِفَان) of the ass: (K:) or الطُّرَّتَان signifies the *streaked place upon each side* of that animal: (TA:) or *two black streaks* (خطّتان, as above,) *upon the two shoulders* (كتفان) of the ass: and applied by Aboo-Dhu-eyb to those of the wild bull: (S, O:) or *two stripes,* or *streaks, on the back* of the ass: (A:) and طُرَّةُ مَتْنِه *the streak of his back.* (S.) ___ *A streak* of cloud: (S, A, * O, K:) *an oblong portion* of cloud, *commencing from the horizon:* (TA:) its dim., طُرَيْرَة, occurs in a trad. (O, TA.) ___ And *A goodly aspect* of a man. (TA.) ___ And one says, رَأَيْتُ طُرَّةَ بَنِى فُلَانٍ *I saw the mode,* or *manner, of alighting and abiding of the sons of such a one, from afar.* (TA.) ___ And بَدَتْ طُرَرُ الأَمْرِ *The indications,* or *signs,* or *tokens, of the affair,* or *event, appeared.* (A, TA.) ___ And تَكَلَّمَ بِالشَّىْءِ مِنْ طِرَارِهِ *He spoke the thing eliciting it from his mind.* (TA.)

طُرُور, or طَرُور: see طُرَّة.

طَرِير *Sharpened;* applied to a spear-head; (A, K, TA;) as also مَطْرُور: (A, TA:) or, so applied, *polished;* (O;) or thus also, applied to an arrow; and so مَطْرُور applied to a sword. (TA.) ___ And *Goodly,* or *pleasing, in aspect;* (S, A, O, K;) applied to a man: (A:) a *beautiful, goodly,* or *comely,* man: (ISh, TA:) a man *beautiful, goodly,* or *comely,* in face: and some say, *whose prime of manhood is future:* (TA:) or *a youth,* or *young man, soft,* or *tender, fleshy, and fat:* (Ham p. 513:) pl. طِرَار. (ISh, TA.) See also طَارٌّ.

طُرَّى A she-ass *driven away:* (O, K, TA:) or a *brisk, lively,* or *sprightly,* ass. (TA.)

طَرَّار *A cutpurse; one who cuts,* or *slits, purses,* (A, Mgh, Msb, * TA,) *and takes people's money at unawares:* (Msb:) or *who slits a man's sleeve,* [*in which he carries his money and the like,*] *and gently extracts what is in it:* (TA:) from الطَّرُّ the act of slitting (S, Msb) and cutting. (S.)

طَرْيَانٌ *A table upon which one eats;* syn. خِوَانٌ: (K:) or *a dish,* or *plate,* (طَبَقٌ,) *upon which food is eaten.* (O.) [But see طَرِيَّانٌ, in art. طرو.]

طَارٌ A boy *whose mustache is growing forth:* (S, A, Msb:) or *whose mustache has grown forth;* (Lth, L, K;) as also طَرِيرٌ . (K.) ___ And خَزٌّ طَارٌ *A sort of* [*cloth of the kind called*] خَزّ [app. *having a nap*]. (A, TA.)

طُرْطُورٌ *A sort of* قَلَنْسُوَة [q. v.], (S, K,) *worn*

by Arabs of the desert, (S,) *tall,* or *long, and narrow* (S, K) *in the head,* or *top:* (S:) [in the present day applied to *a sort of high, conical, cap:* and *a cowl.*] ___ And *A slender and tall man.* (S, K.) ___ And, (K,) accord. to IAar, (O,) *Low, ignoble, mean,* or *sordid,* (وَغْدٌ,) *and weak:* (O, K:) pl. طَرَاطِيرُ. (O.)

مُطُرٌّ A boy *having a* طُرَّة; as also مُطَرَّرٌ : and the latter with ة is applied to a girl. (So in a copy of the A.) ___ جَلَبٌ مُطُرٌّ [*A thing,* or *things, brought for the purpose of traffic,*] *come from the extremities* (أَطْرَار) *of the country.* (TA.) ___ غَضَبٌ مُطُرٌّ *Anger that is misplaced, and for a thing that does not require it:* (S, K:) or *in which is somewhat of boldness,* or *presumptuousness:* or *such as is vehement,* or *violent.* (TA.) ___ جَآءَ فُلَانٌ مُطُرًّا *Such a one came domineering,* or *exalting himself; behaving boldly,* or *presumptuously.* (As, S.)

مُطَرَّةٌ, (O,) or مُطُرَّةٌ, or مُطَرَّةٌ, (accord. to different copies of the K,) with damm, (K,) [and accord. to the TK with fet-h to the ط,] *Custom, habit,* or *wont:* (O, K:) so says AZ: (O:) [the form given in the O seems to be preferable: but] F has also mentioned it as without teshdeed, [i. e. مَطْرَةٌ,] and thus it is mentioned [in the K] in art. مطر. (TA.)

مُطَرَّرٌ : see مُطِرٌّ.

مَطْرُورٌ : see طَرِيرٌ, in two places.

طرأ

1 **طَرَأَ عَلَيْهِمْ**, aor. ـَ, inf. n. طُرُوءٌ (S, Mgh, Msb, K) and طَرْءٌ, (S, K,) *He came to them from a place;* (K;) or *from a distant place, unexpectedly:* (Mgh:) or *he came forth upon them* (S, Msb, K) *from a place,* (K,) or *from a distant place,* (TA,) *unexpectedly,* (K, TA,) or *from another country,* or *territory,* or *town,* or *the like:* (S:) or *he came to them without their knowledge:* or *he came forth upon them from an opening,* or *a wide, open tract:* the original word is [said to be] دَرَأَ [q. v.: see also طَرَا, in art. طرو]. (TA.) And طَرَأَ, (Msb, TA,) said of a thing, (Msb,) aor. as above, (Msb, TA,) inf. n. طَرَانٌ [app. طَرَآنٌ], (Msb,) *It came,* (Msb, TA,) *came to pass, happened,* or *occurred,* (Msb,) *unexpectedly.* (Msb, TA.) It is said in a trad., طَرَأَ عَلَيَّ مِنَ القُرْآنِ, as though meaning *A portion of the recitation of the Kur-án came to my turn at an unexpected time.* (TA.) طَرُؤَ, [aor. ـُ,] (Mgh, Msb, K,) inf. n. طَرَآءَةٌ (Mgh, K) and طَرَآءٌ, (K,) in some of the copies of the K طَرْأَةٌ and طَرَآءَةٌ, (TA,) *It* (a thing, Msb) *was,* or *became, fresh, juicy,* or *moist;* (Msb;) *contr. of* ذَوَى; (K;) *i. q.* طَرُوَ, inf. n. طَرَاوَةٌ, (Mgh, Msb,) of which it is a dial. var., (Msb,) and which is the more common. (TA.)

2 **طرّأه**, inf. n. تَطْرِئَةٌ, *He rendered it fresh, juicy,* or *moist.* (TA.)

4 **اطرأه** *He praised him:* (TA:) or *he praised him greatly,* or *extravagantly;* or *exceeded the just,* or *usual, bounds, in praising him:* (K, TA:) accord. to Es-Sarakustee, أَطْرَأْتُهُ signifies *I praised him:* and أَطْرَيْتُهُ, [in like manner,] *I eulogized,* or *commended, him.* (Msb.) [See also the latter verb in art. طرو.]

طُرْأَةُ السَّيْلِ *i. q.* دُفْعَتُهُ [i. e. *The tide,* or *what pours forth at once, of the torrent*]: (K:) from طَرَأَ

he came forth from a land. (TA.)

طُرْآنٌ, (O, K,) or طُرْآنِىٌّ, occurring in the poetry of El-'Ajjáj, (TA,) A road, or way, and an affair, or event, *unknown*, or *disapproved*, or *deemed strange* or *extraordinary:* (O, K:) [or an affair, or event,] *unknown*, &c., and *wonderful*. (TA.)

طُرْآنِىٌّ, an epithet applied to a pigeon, (O, K,) and to an event, (K,) *Of which one knows not whence it has come:* (K:) an irregular rel. n. from طُرْآنٌ Such a one came forth upon us without our knowing him: (TA:) [or] طُرْآن is the name of a certain mountain in which are many pigeons; (O, K;) and hence the epithet above mentioned as applied to a pigeon: (O, TA:) Aboo-'Obeyd El-Bekree writes this name, in the Moajam, with damm to the first letter and teshdeed to the second: the vulgar say حَمَام طُورَانِىّ, which is a mistake. (TA.) ___ See also طُرْآنٌ.

طَرِىْءٌ *Fresh, juicy,* or *moist;* (A, * Mgh, * Msb, TA;) a dial. var. of طَرِىٌّ. (Msb.)

طَارِئٌ part. n. of طَرَأَ, applied to a man, and to a thing: (Msb:) the pl. is طُرَّآءٌ, (K, TA,) like زُهَّادٌ, (TA,) and طُرَأَءُ, (K, TA,) like عُلَمَآءُ, and MF mentions, as from the M, طَرَأٌ, like خَدَمٌ, [but this is properly termed a quasi-pl. n.,] and طَرَأَةٌ, like كَتَبَةٌ, and in some copies طُرَاةٌ, like قُضَاةٌ: (TA:) and طُرًّا is applied to strangers, for طُرَّآءٌ, meaning Persons *coming from a distant place.* (L, TA.) One says, هُوَ مِنَ الطُّرَّآءِ لَا مِنَ التُّنَّآءِ [*He is of those who come from another place,* or *country; not of the settled residents*]. (A, TA.) ___ [It is also applied to a signification, as meaning *Adventitious.*]

طَارِئَةٌ *A calamity,* or *misfortune,* (O, K, TA,) *of which one knows not whence it has come.* (TA.)

مطرئ [thus written, without any syll. signs, in the TA, and there said to be the subst. (اسْم) from أَطْرَأَهُ: but I think that it is evidently مُطْرِئٌ; and not the subst., but the act. part. n. (اسْمُ الفَاعِلِ), of أَطْرَأَهُ].

طرب

1 **طَرِبَ** , (S, Msb, TA,) aor. ـَـِ , (Msb,) inf. n. طَرَبٌ, (S, * Msb, K, * TA,) *He was,* or *became, affected with emotion,* or *a lively emotion,* or *excitement, agitation,* or *unsteadiness,* (خِفَّة, S, Msb, K, TA,) [*of the heart* or *mind,*] *by reason of joy* or *of grief,* (K, TA,) or *of intense grief* or *joy,* (S,) or *of intense fear* or *joy:* (Msb:) or [*he was moved with joy,* or *delight;*] *he was joyful, mirthful,* or *glad:* and the contr., i. e. *he was affected with grief, sadness,* or *sorrow.* (K, * TA.) [See طَرَبٌ, below.] ___ And طَرِبَت الإبلُ لِلْحُدَآءِ [*The camels became excited by reason of the driver's urging them with singing*]. (A, TA.) ___ And طربت عَنِ الطَّرِيقِ [written in the TA without any syll. signs, app. طَرِبْتُ,] *i. q.* عدلت عنه [i. e. *I deviated* (عَدَلْتُ) *from the road,* or *way*]. (TA.)

2 **طرّب** , (TA,) inf. n. تَطْرِيبٌ, (K,) *He sang.* (K, TA.) And طرّب فى صَوْتِه *He trilled,* or *quavered, and prolonged, his voice:* (Msb:) or التَّطْرِيبُ فِى الصَّوْتِ is *the prolonging of the voice, and modulating it sweetly.* (S, TA.) And, said of a bird, or, accord. to some, peculiarly of the مُكَآء, *It prolonged its voice, and trilled,* or *quavered, it,* or *warbled.* (TA.) And in like manner, طرّب فى قِرَآءَتِه (A, TA) *He prolonged, and trilled,* or *quavered, his voice in his reciting,* or *reading;* (TA;) and فى غِنَائِه [*in his singing*]. (A.) And قَرَأَ بالتَّطْرِيبِ [*He recited,* or *read, with a prolonging, and trilling,* or *quavering, of the voice*]. (A, TA.) ___ And طَرَّبُوا *They raised their voices, cried out,* or *cried aloud, time after time.* (Skr, TA.) طَرَّبَه: see 4. ___ [Freytag adds that, in the Fákihet el-Khulafà, p. 42, l. 5 infr., it means *He asserted him to have sung excellently.*]

4 **اطربه** *He,* (S,) or *it,* (one's voice, A,) *caused him to be affected with* طَرَب [i. e. *emotion,* or *a*

lively emotion, &c.]; as also تطرّبه ; (S, A;) [and طربه ; for] تَطْرِيبٌ signifies the same as إِطْرَابٌ, like تَطَرُّبٌ ; (K:) [generally, *he,* or *it, rendered him lively, brisk,* or *sprightly:* and] اطربه is said of joy, and of grief, meaning [*it affected him with* طَرَب; or] *it rendered him restless,* or *unsteady.* (MA.)

5 **تَطَرَّبَ** see the next preceding paragraph, in two places.

10 **استطرب** *He,* or *it, sought,* or *demanded,* طَرَب [i. e. *emotion,* or *a lively emotion,* &c.], (K, TA,) *and diversion, sport,* or *play.* (TA.) ___ And *They* (a party, or company of men,) *became affected with intense* طَرَب. (A, TA.) استطرب الإِبلَ *He put in motion the camels by urging them with singing.* (K.) You say استطرب الحُدَاةُ الإِبلَ [*The drivers, singing to them, excited, moved,* or *stirred, the camels,*] when the camels have become lively, brisk, sprightly, or agile, because of their urging them with singing. (O, TA.) Az cites the saying of Et-Tirimmáh,

* وَٱسْتَطْرَبَتْ ظُعْنُهُمْ لَمَّا ٱحْزَأَلَّ بِهِمْ *

* آلُ الضُّحَى نَاشِطًا مِنْ دَاعِبَاتٍ دَدِ *

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but in his poem it is وَٱسْتَطْرَفَتْ, with فَاء [i. e. with the letter ف]: (O:) [this latter reading is, I doubt not, the right; and the meaning seems to be, *And their women borne in the camel-vehicles, when the mirage of the early part of the forenoon elevated them* to the eye, *elicited anew longing desire for their homes,* or *accustomed places, from jocose, sportful females,* lit., *from jesting females of sport* or *diversion:* the verse as cited by Az may admit of a similar rendering if we suppose استطربت to be there used tropically: the writer of my copy of the TA has endeavoured, in marginal notes in the present art. and in

art. دد, but in my opinion unsatisfactorily, to explain it; and has supposed استطربت to mean طَرِبَت: his two notes, moreover, are inconsistent:] نَاشِطًا in this verse means شَوْقًا نَازِعًا. (K in art. دد. [The verse is there cited with two readings differing from the words given by Az; وَٱسْتَطْرَقَت, thus written with ق instead of ف, a manifest mistake, and استطربه ___.]) مِنْ دَاعِبٍ دَدَدٍ signifies also *He asked him to sing.* (A, TA.)

طَرَبٌ *Emotion,* or *a lively emotion,* or *excitement, agitation,* or *unsteadiness,* (خِفَّةٌ, S, A, Msb, K,) [*of the heart* or *mind,*] *by reason of joy* or *grief,* (A, K,) or *of intense grief* or *joy,* (S,) or *of intense fear* or *joy:* (Msb:) or *joy, mirth,* or *gladness:* and the contr., i. e. *grief, sadness,* or *sorrow:* (Th, K:) or, as some say, the *lodgement of joy, mirth,* or *gladness, and departure of grief, sadness,* or *sorrow:* so in the M: (TA:) the vulgar apply it peculiarly to joy; (Msb;) [but] the application of it peculiarly to joy is a mistake: (K:) it signifies also *motion;* syn. حَرَكَةٌ: (K:) it is said in the M, Th says that الطَّرَبُ is derived from الحَرَكَةُ; whence it seems that الطَّرَبُ is, in his opinion, syn. with الحَرَكَةُ; but [ISd adds] I know not this: (TA:) [it does, however, obviously imply the signification of motion, either ideal or actual:] also *desire,* or *yearning* or *longing of the soul:* (K:) the pl. is أَطْرَابٌ. (TA.) A poet says, (S,) namely, En-Nábighah El-Jaadee, using it in relation to anxiety, (TA,)

* وَأَرَانِى طَرِبًا فِى إِثْرِهِمْ *
* طَرَبَ الوَالِهِ أَوْ كَٱلْمُخْتَبِلْ *

[*And I perceive myself to be affected with emotion,* or *a lively emotion, after them,* (i. e. after the loss of them,) *with the emotion of him who is bereft of offspring* or *friends,* or *like him who is insane in mind*]: (S, TA:) الوَالِه here signifies الثَّاكِل; and المُخْتَبِل means مَنْ جُنَّ فِى عَقْلِه. (TA.) And [the pl.] أَطْرَابٌ signifies *Choice sweet-smelling plants:* (K:) or [simply] *sweet-smelling plants:* (TA:) and the *more fragrant of such plants.* (O, TA.)

طَرِبٌ *Affected with* طَرَب [i. e. *emotion,* or *a lively emotion,* &c.]: (S, A, O, Msb, TA:) pl. طَرَابٌ. (A, TA,)

A Hudhalee says,

* بَاتَتْ طِرَابًا وَبَاتَ اللَّيْلَ لَمْ يَنَمِ *

[*They passed the night joyful,* or *glad, and he passed the night without sleeping*]: (O, TA:) meaning that the [wild] bulls or cows, thirsting, passed the night joyful on account of the lightning that they saw, and the water for which they hoped in consequence thereof. (TA.) See also another ex. in the verse cited voce طَرَبٌ. ___ إِبِلٌ طِرَابٌ means *Camels yearning for their accustomed places of abode:* (S, O, TA:) or they are so termed when they are *excited* (إِذَا طَرِبَتْ) *by reason of their drivers' urging them with singing.* (A, TA.) Also The *head* [meaning the *hair of the head*]: so called because of the sound that it makes when it is twisted with fingers: occurring in the phrase حَتَّى يَرْنَأَ الطَّرِبُ [*That he may dye the hair of the head with* يُرَنَّأُ, i. e. حِنَّآء]. (L, TA.)

طَرُوبٌ (A, O, Msb, K, TA) and مِطْرَابٌ (A, O, K, TA) and مِطْرَابَةٌ [which is of a very unusual form (see مِعْزَابَةٌ)], (Lh, K, TA,) applied to a man, (O, K, TA,) *Much,* or *often, affected with* طَرَب [i. e. *emotion,* or *lively emotion,* &c.]: (O, Msb, TA:) [but the last is doubly intensive, signifying *very much,* or *very often, so affected:*] pl. [of the second and third] مَطَارِيبُ. (A.) One says, إِذَا خَفَقَتِ المَضَارِيبُ خَفَّتِ المَطَارِيبُ [*When the plectra of the lutes quiver, the persons who are wont to be affected with emotion become lively,* or *light-hearted*]. (A, TA.) And مِطْرَابٌ حَمَامَةٌ [*A pigeon that cooes much* or *often*]. (A, TA.) And إِبِلٌ مَطَارِيبُ [*Camels that yearn much,* or *often, for their accustomed places of abode:* or *that are much,* or *often, excited by reason of their drivers' urging them with singing:* see طَرَبٌ]. (A, TA.)

مَطْرَبٌ and مَطْرَبَةٌ *A separate,* or *straggling, road,* or *way:* (S, O:) or *a narrow road,* or *way:* (K:) or the former, *a conspicuous road* or *way:* (IAar, TA:) and the latter, *a small road,* or *way,*

leading into a great one: or *a narrow road,* or *way, apart from others:* (TA:) or *a small road,* or *way, branching off from a main road:* (O:) pl. مَطَارِبُ: (S, O:) [it is said (but see 1, last sentence,) that] there is no verb corresponding thereto. (TA.) A poet says, (S,) namely, Aboo-Dhu-eyb, (O, TA,)

* وَمَتْلَفٍ مِثْلِ فَرْقِ الرَّأْسِ تَخْلِجُهُ *

* مَطَارِبٌ زَقَبٌ أَمْيَالُهَا فِيحُ *

(S, O, TA) i. e. *Many a desert tract, like the division of the hair of the head* in narrowness, *narrow conspicuous* [or *straggling*] *roads,* or *ways,* [*whereof the portions over which the eye can reach are far-extending,*] *protract;* some of these roads, or ways, tending this way and some that way. (TA. [مطارب is here with tenween for the sake of the measure. See also زَقَبٌ. Perhaps the poet means to liken the said roads to the ropes of a tent.]) It is said in a trad., لَعَنَ ٱللّٰهُ مَنْ غَيَّرَ المَطْرَبَةَ [*May God curse him who alters the* مطربة]; i. e., the road thus called. (TA.)

مَطْرَبَةٌ : see the next preceding paragraph, in two places.

مَطْرَابٌ , and its pl.: see طَرُوبٌ, in four places.

مَطْرَابَةٌ : see طَرُوبٌ.

طربل

Q. 1 طَرْبَلَ بَوْلَهُ *He extended* [or *emitted*] *his urine upwards.* (S, O, K.) ___ And طَرْبَلَ *He dragged his skirt, and walked with a proud and self-conceited gait, stretching out his arms.* (O.)

طَرْبَالٌ *A high portion of a wall;* (S, O;) whence the saying, in a trad., that when any one passes by a leaning طَرْبال, he should quicken his pace: (O:) *it resembles a* مَنْظَرَة *of the* مَنَاظِر *of the 'Ajam, being in form like a* صَوْمَعَة [q. v.]: (AO, O, TA:) or *a sign of the way, constructed* (O, K) *upon a mountain:* (O:) and (O, K) accord. to IDrd, (O,) *a portion of a mountain,* and *of a wall, elongated in form towards the sky,* (O, K,) *and inclining:* (O:) and *any high building:* (K:) [and this seems to be meant by what here next follows:] accord. to IAar, *a high,* or *an overtopping,* or *overlooking,* هَدَف: (TA:) and, (S, O, K,) as some say, (O,) *a great, high,* or *overtopping, rock* (S, O, K) *of a mountain:* (S, K:) ISh says that it is *a structure erected as a sign for horses to run thereto in a race, and one kind thereof is like the* مَنَارَة [q. v.]: Fr, that it signifies *a* صَوْمَعَة [q. v.]: (TA:) and [it is said that] the طَرَابِيل of Syria are *its* صَوَامِع. (S, O, K.) Az mentions his having heard [the pl.] طَرَابِيلُ, and عَرَازِيلُ likewise, applied to *Booths constructed of palm-branches, in which the watchers of the palm-trees shelter themlseves from the sun.* (TA.)

طُرْبِيلٌ [perhaps from the Latin tribula or tribulum] The [*machine,* or *drag, called*] نَوْرَج [q. v.] *with which the heap of corn is thrashed.* (Ibn-'Abbád, O, K.)

جَرَّةٌ مُطَرْبَلَةُ الجَوَانِبِ *A jar long in the sides.* (Sh, TA.)

طرث

R. Q. 2 تَطَرْثَثَ *He gathered,* or *collected, the species of plants called* طُرْثُوث. (S, Msb, K.)

طَرْثٌ Any plant (نَبَات, K [so in the TA and in my MS. copy of the K, in the CK بِناء, which is an evident mistranscription,]) that is *fresh and juicy.* (K.)

طَرْثٌ The *extremity of the* بَظْر [q. v.]. (K.) ___ And *Flaccidity,* or *flabbiness.* (L.)

طُرْثُوثٌ *A species of plant, which is eaten;* (S, K;) [app. *a kind,* or *species, of fungus;* perhaps *a species of phallus;*] *a plant of the same kind as*

the ذُؤْنُون *and the* عُرْجُون; (IAar, T in art. ذأن;) accord. to Lth, *a slender, oblong plant, inclining to redness, and serving as a* دِبَاغ *to the stomach* [app. meaning *a stomachic*], *included among medicines, of which there is a bitter sort and a sweet sort;* (Msb;) in the M said to be *a plant of the sands, long and slender, similar to the* فُطْر [q. v.], *inclining to redness, which dries, and serves as a* دِبَاغ *to the stomach;* n. un. with ة; on the authority of AHn: it is *of two sorts; one sweet, which is the red; and one bitter, which is the white;* IAar says that it is *a plant of the length of a cubit, having no leaves, as though it were of the same kind as the truffle;* (TA;) Az says that *the* طرثوث *of the desert has no leaves* (Msb, TA) *nor any fruit,* (TA,) *grows in the sands* (Msb, TA) *and in the level grounds,* (TA,) *has in it no acidity,* (Msb,) *but a sweetness inclining to astringency and bitterness,*

and is red, with a round head, (Msb, TA,) *like the glans of a man's penis:* (TA:) [Ibn-Seenà (whom we call Avicenna), in his list of medicinal simples, (book ii., p. 183 of the printed ed.,) describes طَرَاثِيث as *pieces of wood in a rotting state, of the thickness of a finger, and in length less and more, having an astringent taste, and dust-coloured; said to be brought from the desert.* See also سُوقَةٌ.] The Arabs say, طَرَاثِيثُ لَا أَرْطَى لَهَا [*Turthoothehs without artáhs*]: because the former grow not save with the latter: a prov., like ذَآنِينُ لَا رِمْثَ لَهَا: applied to him who is ruined, and has nothing remaining, after having had ancestry and rank and wealth. (TA. [See also art. ذأن, last sentence.]) ___ Also The *glans of a man's penis:* (K, TA:) so called as being likened to [the head of] the plant above described. (TA.)

طرح

1 **طَرَحَهُ**, and طَرَحَ بِهِ, (S, A, Mgh, O, Msb, K,) the latter allowable because a verb that is syn. with another verb may have the same government as the latter, and طَرَحَ is syn. with a verb that is trans. by means of ب, as will be shown in what follows, (Msb,) aor. ـَـ, (Mgh, Msb, K,) inf. n. طَرْحٌ, (S, Mgh, O, Msb,) *He cast it, threw it,* or *flung it;* or *cast, threw,* or *flung, it away;* [and particularly *as a thing of no account;* (see طرح;)] syn. رَمَاهُ, (S, A, O, K,) or رَمَى بِهِ, (Mgh, Msb,) and أَلْقَاهُ; (A, Mgh;) مِنْ يَدِهِ [*from his hand*]. (Mgh.) You say, طَرَحَ لَهُ الوِسَادَةَ (A, TA) *He threw to him the pillow,* or *cushion;* syn. أَلْقَاهُ. (TA.) And طَرَحْتُ الرِّدَآءَ عَلَى عَاتِقِى *I threw the* [*garment called*] رِدَآء *upon my shoulder;* syn. أَلْقَيْتُهُ. (Msb.) And [hence] طَرَحَ عَلَيْهِ المَسْأَلَةَ *He put,* or *proposed,* (lit. *threw,*) *to him the question:* (A, * TA:) thought by ISd to be post-classical. (TA.) [And in post-classical language, طَرْحٌ signifies also The *making a throw* in the game of backgammon and the like; and the *making a move* in the game of chess &c.] ___ Also, i. e. طَرَحَهُ and طَرَحَ بِهِ, *He removed it; placed it,* or *put it, at a distance; put it away,* or *far away;* [*cast it off, rejected it,* or *discarded it;*] (ISd, K, TA;) as also اطَّرَحَهُ; (S, A, O, K;) [respecting which see 8 in art. ضرح;] and طَرَّحَهُ, (K,) inf. n. تَطْرِيحٌ; (TA;) or this last signifies *he cast it, threw it,* or *flung it,* or *he cast, threw,* or *flung, it away, much,* or *frequently.* (S, A, O.) One says, طَرَحَتِ النَّوَى بِفُلَانٍ كُلَّ مَطْرِحٍ i. e. [*Removal,* or *distance,* or *the place to which he journeyed,*] *rendered such a one* [*utterly*] *remote* [or *cast away*]. (S, O, TA. [Here مَطْرَح is an inf. n.]) And [in like manner] طَرَحَ بِهِ الدَّهْرُ كُلَّ مَطْرِحٍ i. e. [*Time,* or *fortune,*] *removed him,* or *separated him,* [*utterly,*] *from his family and kindred.* (TA.) And مَا طَرَحَكَ إِلَى هٰذِهِ البِلَادِ [*What has driven thee to these regions?*]. (A.) And اطْرَحْ إِلَيْهِمْ عَهْدَهُمْ [*Cast thou from thee, to them, their covenant;* i. e. *reject it,* or *renounce it, to them*]. (Bd in viii. 60.) And اطَّرِحْ

هٰذَا الحَدِيثَ [*Dismiss thou this discourse*]. (A, TA. [See the pass. part. n., below.]) And اطَّرِحْ شُكْرِى وَلَوْمِى *Let thou alone,* or *abstain thou from, thanking me and blaming me.* (Har p. 332.)

طَرِحَ, (IAar, O, K,) aor. ـَـ , (K,) inf. n. طَرَحٌ, (TK,) *He* (a man, IAar, O) *was,* or *became, evil in disposition.* (IAar, O, K.) ___ And *He enjoyed,* or *led, a life of ample ease and comfort.* (IAar, O, K.)

2 **طَرَّحَ** see 1. ___ طرّح, (S, A, O, K,) inf. n. تَطْرِيحٌ, (S, K,) signifies also *He made* a thing *long,* or *he made* it *high:* (TA:) or *he made* his building *long;* (S, K;) as also طَرْمَحَ , (S, and K in art. طرمح,) in which the م is [said to be] augmentative: (S:) or both signify *he made* his building *long and high:* (A:) or the former signifies *he made* his building *very long.* (O.) ___ And *He* (a horse) *took long,* or *wide, steps in running.* (O, TA.)

3 **مُطَارَحَةُ الكَلَامِ** is a phrase well known: (S, K:) المُطَارَحَةُ signifies *The bandying of words, one with another;* (KL, and Har p. 190;) *the holding a colloquy,* or *a discussion, with another:* and it is [said to be] primarily used in relation to singing. (Har ibid.) You say; طارحه الكَلَامَ *He held a colloquy,* or *a discussion, with him.* (MA.) And طَارَحْتُهُ العِلْمَ and الغِنَآءَ [*I bandied with him scientific discourse* and *songs*]. (A.) [See also 6.]

4 **أَطْرِحْ** *Look thou:* (A, TA:) from طَرْفٌ مطْرَحٌ and طَرِيحٌ. (TA.)

5 **تطرّح** *He attired himself with a* طَرْحَة: a post-classical word.]

6 **تطارحوا** *They bandied questions, one with another; put,* or *proposed,* (lit. *threw,*) *questions, one to another.* (A.)

8 **اطَّرَحَ** : see 1, in three places.

Q. Q. 1 **طَرْمَحَ** : see 2; and see also art. طرمح.

طَرْحٌ (S, A, K) and طُرَّحٌ and طَرِيحٌ (K) A thing (S, A) *cast, thrown,* or *flung, away,* syn. مَطْرُوحٌ, (S, A, K,) *and not wanted by any one.* (S.) One says, لَوْ بَاتَ مَتَاعُكَ طَرْحًا مَا أُخِذَ [*If thy household goods passed the night,* or *remained during the night, cast away and neglected, they would not be taken*]. (A, TA.) And طَرْحٌ signifies also The *leopard:* so says Aboo-Kheyreh: pl. طُرُوحٌ. (O.)

طَرَحٌ *Distance,* or *remoteness.* (TA.) ___ See also طَرُوحٌ, in two places.

طَرْحَةٌ The [*article of apparel called*] طَيْلَسَانٌ [q. v.]: (O, K:) it was not known to the Arabs. (O.) [See De Sacy's Chrest. Arabe, sec. ed., ii. 267-269: and Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 254-262. It is now applied in Egypt to a kind of head-veil worn by women, the two ends of which generally hang down behind, nearly reaching to the ground: but it is often worn in another manner; about a quarter of it hanging down behind, and the remainder being turned over the head, and under the chin, and over the head again, so that the middle part covers the bosom, and both ends hang down behind: it is a piece of muslin, or the like, often embroidered at each end; about three quarters of a yard in width, and in length nearly equal to twice the height of the wearer.]

طُرَّحٌ : see طَرْحٌ.

طَرَاحٌ : see the next paragraph.

طَرُوحٌ *A distant* place; as also طَرَحٌ , (S, K,) and طَرَاحٌ , (K,) and [app. طَارِحٌ , for] one says دِيَارٌ طَوَارِحُ *Distant dwellings* or *abodes* [as though the latter word were pl. of طَارِحَةٌ]. (A, TA.) [Hence,] عَقَبَةٌ طَرُوحٌ [*A stage of a journey*] *far-extending.* (A, * O: in a copy of the former عَقَبَةٌ.) And سَيْرٌ طُرَاحِىٌّ *A far,* or *distant, journey:* (As, S, O, K:) or *a hard journey.* (TA.) And نِيَّةٌ طَرُوحٌ, (TA,) or طَرَحٌ , (T, K, TA, and O in art. ضرح,) like ضَرَحٌ, (O in that art.,) *i. q.* بَعِيدَةٌ [app. meaning *A distant,* or *remote, thing,* or *place, that is the object of an action* or *a journey*]. (T, O, K.) And نَخْلَةٌ طَرُوحٌ *A palm-tree having long*

racemes: (S, O, K:) or *of which the upper part is far from the lower:* pl. طُرُحٌ, with two dammehs. (TA.) ___ قَوْسٌ طَرُوحٌ *A bow that propels the arrow with vehemence;* (S, A, O;)

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i. q. ضَرُوحٌ: (S, O, K:) or *that sends the arrow far:* (TA:) or *that sends it to the furthest limit.* (AHn, TA.) And رَجُلٌ طَرُوحٌ *A man who, when he compresses, impregnates.* (Lh, O, K.) And فَحْلٌ طَرُوحٌ *i. q.* مِطْرَحٌ, q. v. (O.) And زَمَنٌ طَرُوحٌ *A time that casts the people thereof into places,* or *positions, of peril:* and نَوَائِبُ طُرْحٌ [or طُرُحٌ, as above, *Accidents that cast people into such places* or *positions*]. (A.)

طَرِيحٌ : see طَرْحٌ: ___ and see also مِطْرَحٌ.

سَيْرٌ طُرَاحِىٌّ : see طَرُوحٌ.

طَرَّاحَةٌ : see مِطْرَحٌ.

طَارِحٌ : [fem. with ة; and pl. of the latter طَوَارِحُ:] see طَرُوحٌ.

سَنَامٌ إِطْرِيحٌ *A long,* (S, O, L, K,) or *tall,* (S, * O, * L, K, *) *camel's hump,* (S, O, L, K,) *leaning on one side.* (L.) [See an ex. voce إِسْلِيحٌ.]

أُطْرُوحَةٌ *A question that one puts,* or *proposes,* lit. *throws.* (TA.)

فُلَانٌ يُلْقِى الأَطَارِيحَ is expl. by AO as meaning *Such a ones moves both his arms up and down* [*in walking*]: denoting a proud and self-conceited manner of walking. (O.)

مَطْرَحٌ *A place where,* or *into which, a thing* [or *person is cast* or *thrown* or] *is made to*

be: pl. مَطَارِحُ. (Har p. 188.) ___ [And hence,] *A state in which a person is* [*put,* or *placed*]: so in the saying, مَاطَرَحَكَ هٰذَا المَطْرَحَ *What hath put,* or *placed, thee in this state* in which thou art? (A.)

مَطْرَحٌ *I. q.* مَفْرَشٌ [q. v.: and طَرَّاحَةٌ has the same, or a similar, meaning; applied in the present day to *a horse-cloth,* and *the like;* and to *a mattress*]: pl. مَطَارِحُ. (A, TA.) ___ فَحْلٌ مَطْرَحٌ *A stallion that sends his semen far into the womb;* (A, * O, K;) like طَرُوحٌ. (O.) And طَرْفٌ مَطْرَحٌ *An eye that sees far;* (A, O, K;) as also طَرِيحٌ. (A, TA.) And رُمْحٌ مَطْرَحٌ *A long spear.* (A, K.) And إِبِلٌ مَطَارِحُ *Quick,* or *swift, camels.* (A, TA.) ___ [مَطْرَحٌ, as stated by Freytag, is also expl. by Reiske as meaning *Camela in cujus ventrem aqua profunda cadit:* but this explanation may have originated from a doubtful instance of the same epithet applied to a stallion camel: see above.]

قَوْلٌ مُطَّرَحٌ *A* [*rejected*] *saying, to which no regard is paid.* (A, TA.)

مَشَى مُتَطَرِّحًا *He walked,* or *went, in a slack,* or *languid, manner; as though repeatedly stumbling,* or *throwing himself down;* syn. مُتَسَاقِطًا; (IDrd, A, O;) *like one fatigued,* or *weary,* (IDrd, O, K,) *and weak.* (TA.)

طرد

1 **طَرَدَهُ**, aor. ـُـ, (S, A, Mgh, &c.,) inf. n. طَرْدٌ (S, A, L, Mgh, Msb, K) and طَرَدٌ, (S, A, L, K,) or the latter is a simple subst., (Msb,) *He drove away him,* or *it;* as also طرّده and اطَّرده : (L:) *he drove him away, expelled him,* or *banished him,* (ISk, S, L, K,) *and said to him, Depart thou,* or *go thou away, from us:* (ISk, S, L:) *he removed him,* or *it; put,* or *placed, him,* or *it, at a distance, away,* or *far away;* (S, A, Mgh, L, K; *) with his hand, or arm, or with an instrument in his hand; as when one says طَرَدْتُ الذُّبابَ عَنِ الشَّرابِ [*I drove away the flies from the wine,* or *beverage*]. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar., p. 60 of the Ar. text.) You say, طَرَدْتُهُ فَذَهَبَ [*I drove him away,* &c., *and he went away*], (Sb, S, Msb,) using ذهب in the place of the quasi-pass., (Msb,) not using [in this case] the measure انْفَعَلَ (S, A) nor افْتَعَلَ, (S,) [i. e.] you do not say انطرد nor اطّرد, (Sb, Msb,) except in a bad dialect. (S, A, Msb.) And you say, مَرَّ فُلَانٌ يَطْرُدُهُمْ *Such a one went along driving them away and pursuing them.* (S, L.) ___ And طَرَدَ الإِبِلَ, [aor. ـُـ,] (S, L,) inf. n. طَرْدٌ and طَرَدٌ, *He drove,* or *brought,* or *gathered, the camels together, from their several quarters.* (S, L, K. *) ___ [And طَرَدَ, aor. and inf. n. as above, *He coursed, pursued, hunted,* or *strove to gain possession of* or *to catch,* wild animals or the like]: the inf. n. طَرْدٌ is expl. as signifying مُزَاوَلَةُ الصَّيْدِ [and طَرْدٌ is very frequently used in this sense]. (S, K.) You say, خَرَجَ يَطْرُدُ حُمُرَ الوَحْشِ *He went forth to course, pursue, hunt, snare, entrap,* or *catch, the wild asses.* (A.) And طَرَدَتِ الكِلَابُ الصَّيْدَ *The dogs drove away, and pursued closely, the wild animals,* or *the like.* (L.) And طارد الصَّيْدَ, inf. n. طِرَادٌ, *He circumvented, in order to snare, entrap,* or *catch, the wild animal,* or *wild animals,* or *the like;* and in like manner, a serpent. (L.) ___ And طَرَدْتُ القَوْمَ *I came to the people,* or *party,* or *came upon them,* or *destroyed them,* (أَتَيْتُهُمْ, K, or أَتَيْتُ عَلَيْهِمْ, T, S, L,)

and passed through them. (T, S, L, K.) ___ And الرِّيحُ تَطْرُدُ الحَصَى وَالصَّفَى *The wind blows away with violence the pebbles and the dust.* (A.) ___ And القِيعَانُ تَطْرُدُ السَّرَابَ *The plains have the mirage running along them like water.* (A.) ___ And طَرَدْتُ بَصَرِى فِى أَمْرِ القَوْمِ [*I directed my observation to the affair,* or *case, of the people,* or *party*]. (A.) ___ And طَرَدْتُ الخِلَافَ فِى المَسْأَلَةِ *I put forward an opposition,* or *a contradiction, in the question:* app. from المُطَارَدَةُ meaning the making to run in a race. (Msb.)

2 **طَرَّدَ** see 1, first sentence: and see also 4; the latter, in two places. ___ One says also, طَرَّدَ صَوْتَهُ *He prolonged his voice;* syn. مَدَّهُ: (A, TA: *) or تَطْرِيدُ السَّوْطِ signifies مَدُّهُ [i. e. *the extending,* or *stretching forth, the whip*]. (K, TA.) [The latter I think a mistranscription.] ___ طَرَّدَهُ جَرْحَهُمْ, said of a judge, means *He bade him,* (i. e. a litigant) *to invalidate their testimony,* or *evidence,* if able to do so. (TA, from a saying of EshSháfi'ee.)

3 **طَارَدَ قِرْنَهُ**, (A,) inf. n. مُطَارَدَةٌ and طِرَادٌ, (S, A, K,) *He charged upon,* or *assaulted,* or *attacked, his adversary,* (S, A, K,) in war (S) &c., (TA,) *the latter doing the same,* (S, K,) *and fought him,* whether he drove him away or not. (A.) One says, هُمْ فُرْسَانُ الطِّرَادِ *They are the horsemen who charge upon, assault,* or *attack, one another.* (S, K, TA.) ___ طَارَدَ, inf. n. مُطَارَدَةٌ, signifies [also] *He made* [a horse] *to run in a race.* (Msb.) ___ طَارَدَ الصَّيْدَ: see 1, latter half.

4 **اطْرَدَهُ** *He made him,* or *caused him,* (ISh, ISk, S, Mgh,) or *he ordered him,* (L, K,) *to be driven away, expelled, banished, removed,* or *put* or *placed at a distance* or *away* or *far away,* (ISh, ISk, S, Mgh, L, K,) *so as not to be in a state of security;* (ISh, Mgh, TA;) said of the Sultán: (Mgh:) or *he* (the Sultán, S, L) *ordered that he should be expelled,* or *banished,* (S, L, K,) *from his,* (S, L,) or *from the,* (K,) *town,* or *country:* (S, L, K:) or اطْرَدَهُ عَنِ البَلَدِ, and طَرَّدَهُ with teshdeed, *he* (the Sultán) *expelled him,* or *banished him, from the town,* or *country.* (Msb.) ___ And اطْرَدَ الإِبِلَ *He*

ordered that the camels should be driven, or *brought,* or *gathered, together, from their several quarters.* (S, L.) ___ And أَطْرَدْنَا الغَنَمَ *We sent the he-goats among the herd.* (IAar, TA.) ___ And اطردهُ, (L, K,) inf. n. إِطْرَدٌ, (A 'Obeyd, Mgh,) *He* (i. e. a person about to race with another, L) *said to him, If thou outstrip me I will give thee such a thing, and if I outstrip thee thou shalt give me such a thing;* (A 'Obeyd, Mgh, L, K;) as also طرّدهُ . (L.)

6 **تطاردا** *They two charged upon, assaulted,* or *attacked, and fought, each other,* whether they drove each other away or not. (A.)

7 **انطرد** a word of a bad dialect. (S, A, Msb.) See 1.

8 **اطَّرَدَ**, as trans.: see 1, first sentence. As quasi-pass.: see 1, second sentence. ___ اطَّرَدَ المآءُ *The water flowed in a regular,* or *a continuous,* or *an uninterrupted, course, one portion following another:* (A, * L, Msb:) and اطّردت الأَنْهارُ *The rivers so flowed:* (Msb:) or [simply] *the rivers ran,* or *flowed.* (S.) And اضْطَرَدَ الخَيْلُ *The horses ran, following one another:* occurring in a trad.: the verb is originally اطْتَرَدَ; the augmentative ت being changed into ط, and then the radical ط is changed into ضِ: (L:) and for اضْطِرادٌ, some say اَلْطِرادٌ, changing the ض into ل [as in اَلْطَجَعَ for اضْطَجَعَ]. (Az, TA in art. ضجع.) And اطّردوا إِلَى المسيرِ *They followed one another to go on a journey.* (A.) And اطّرد الشَّىْءُ, (S, A, L,) or الأَمرُ, (Msb, K,) *The thing,* or *the affair, followed a regular and con. tinuous course, one part,* or *stage, following another*

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uninterruptedly: (S, A, L, Msb, K:) and اطّرد الأَمرُ signifies also *the affair followed a right, a direct,* or *an even, course.* (S, L, K.) And اطّرد الكَلَامُ *The language,* or *speech, was*

consecutive, or *uninterrupted, in its parts.* (L.) And اطّردت قرآءته *His recitation,* or *reading, continued uninterruptedly:* from يومٌ طَرَّادٌ meaning a long day. (Mgh.) And اطّرد الحدُّ *The definition was of uniform, undeviating,* or *general, application; it uniformly,* or *commonly,* or *constantly, applied,* or *obtained;* i. e. *all the things to which it related followed one uniform,* or *undeviating, way, like the course of rivers.* (Msb. [And in like manner one says of a rule.]) اطّرد said of a word, form or measure, construction, or government, means *It was agreeable with the common,* or *constant, course of speech in respect of analogy,* or *rule; it was agreeable with common,* or *constant, analogy,* or *rule:* and, said of the same, or of a rule, *it was agreeable with the common,* or *constant, course of speech in respect of usage; it was agreeable with common,* or *constant, usage; it commonly,* or *constantly, obtained:* [the verb is used absolutely to express each of these two meanings; the context in general showing clearly which meaning is intended:] the former meaning is also expressed by the phrase اطّرد فى القياس; and the latter, by the phrase اطّرد فى الاستعمال. (Mz, 12th نوع. [See also the contr. شَذَّ: and see مطَّرِدٌ, below.])

10 **استطرد** *He desired,* or *sought, to drive away, expel, banish, remove,* or *put* or *place at a distance* or *away* or *far away.* (KL.) ___ استطرد لَهُ (S, L, Msb, in the K استطرده لَهُ,) denotes a kind of stratagem, (S, L,) or what is as though it were a kind of stratagem, (K,) meaning *He fled,* or *wheeled about widely, from him,* i. e. from his adversary in fight, *to turn again, by way of stratagem, and then returned upon him; as though he drew him from a position which he could not maintain to one which he could maintain.* (Msb.) ___ And hence, app., the phrase, وَقَعَ ذٰلكَ عَلَى وَجْهِ الاسْتِطْرَادِ *That occurred in the way of a digression, not being mentioned in its proper place.* (Msb.)

طَرْدٌ *i. q.* فِرَاخُ النَّحْلِ [as though meaning The *young ones of bees:* but app. a mistranscription for فِرَاخُ النَّخْلِ the *suckers,* or *offsets, of palmtrees;* as though pushed forth; of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like نَفْضٌ &c.]. (TA, from AHn.)

مَآءٌ طَرْدٌ *Water in which beasts have waded, and in which they have voided their urine and dung.* (K.)

طَرْدَةٌ *A charge,* or *an assault, of two horsemen, each upon the other, at one time.* (K.)

طُرْدِينٌ *A certain food of the* [*people called*] أَكْرَادٌ [pl. of كُرْدٌ]. (K.)

طَرَادٌ : see طَرَادًا مَشْيًا يَمْشِى فُلَانٌ ___. مَطْرَدٌ [app. طَرَادًا, from طَرَادٌ meaning a spear; or perhaps طَرَّادًا ;] *Such a one walks in a straight, a direct,* or *an even, course.* (L, TA.)

طَرِيدٌ and مَطْرُودٌ (S, L, Msb) and مُطَرَّدٌ (A) [and مُطَرَّدٌ A man *driven away, expelled, banished,* or *outcast;* (L;) a man *removed; put,* or *placed, at a distance, away,* or *far away:* (S, L:) طَرِيدٌ is likewise applied to a female, as also طَرِيدَةٌ; and the pl. of both in this case is طَرَائِدُ. (M, L.) نَاقَةٌ طَرِيدٌ, without ة, means *A she-camel driven away,* and *taken away:* pl. طَرَائِدُ. (L.) ___ And *One who is born after another:* (S, L, K:) the second is termed the طَرِيدُ of the first. (S, L.) Also *One who is born before another.* (K.) And hence, الطَّرِيدَانِ *The night and the day:* (A, L, K:) each being the طَرِيدُ of the other. (A, L.) ___ See also طَرَّادٌ. ___ Also *Old;* applied to a garment, or piece of cloth; syn. شَارِفٌ. (A, TA.) And ثَوْبٌ طَرَائِدُ is mentioned by Lh as meaning *An old, worn-out, garment,* or *piece of cloth.* (TA.) And The *base,* or *lower part, of the raceme of a palm-tree;* (S, L, K;) as also طَرِيدَةٌ . (L.)

طَرِيدَةٌ [a subst. from طَرِيدٌ, rendered so by the the affix ة,] *A wild animal,* or *the like, that is coursed, hunted, snared, entrapped,* or *caught:* (S, L, K, TA:) pl. طَرَائِدُ. (TA.) The *female that is the*

object of the chase of a male [wild] ass. (M * and K * and MF, all in art. الب.) ___ And *A number of camels driven away together,* i. e., (S,) *camels that are stolen:* (S, K:) *a number of camels attacked by a troop of horsemen and driven away.* (A, L.) *A cane wherein is a notch* (حُزَّة), *which is put upon spindles and arrows,* (S, L, K,) *and upon a stick,* (L,) *and thus used for planing them:* (S, L, K:) *i. q.* سَفَنٌ, (AHeyth, A, L,) i. e. *a cane which is hollowed, and has some notches cut in it,* (AHeyth, L,) *through which an arrow is put* (AHeyth, A, L) *and repeatedly drawn* [*to smooth it*]: (AHeyth, A:) or *a small piece of wood, in the form of a water-spout, as though it were the half of a cane, of the size required by the bow or arrow* [*which are to be smoothed therewith*]. (AHn, L.) *An oblong piece* (A, K) of a garment (A) or of silk: (K:) or *a long strip* (AA, IAar, TA) of rag (AA, TA) or of silk. (IAar, TA.) *A piece of rag, which is moistened,* or *wetted, and with which the* [*kind of oven called*] تَنُّور *is wiped;* as also مِطْرَدَةٌ . (K.) ___ And *A narrow strip* of herbage (A, * K, TA) and of land. (K, TA.) ___ And The *line,* or *streak,* (خُطَّة,) *between the rump-bone and withers.* (L.) See also طَرِيدٌ, last sentence. الطَّرِيدَةُ is also the name of *A certain game* (K, TA) *of the boys of the Arabs of the desert,* (TA,) *called by the vulgar* المَسَّةُ, (K, TA,) *and some say* المَاسَّةُ, (TA,) and الضَّبْطَةُ: *when the hand of the player falls upon the body or head or shoulder of another, it is* [*said to be*] المَسَّةُ; *and when it falls upon the leg,* or *foot, it is* الأَسْنُ: (K, TA:) but this [app. meaning الأَسْنُ] is not of established authority: *it was also played by girls.* (TA.) See also what here follows.

طَرَّادٌ *A small and swift kind of ship* or *boat:* (K, TA:) called by the vulgar تَطْرِيدَةٌ [perhaps a mistranscription for طَرِيدَةٌ , which is a postclassical term for *a vessel used for the transport of horses;* and of which طَرَائِدُ is the pl.: see Quatremère's Hist. des Sultans Mamlouks, i. 144]. (TA.) ___ Also *One who prolongs a recitation,* or

reading, [*of the Kur-án*] *to people so that he drives them away:* (K:) or *one who drives away people by the length of his standing and the muchness of his recitation,* or *reading.* (Mgh.) ___ And *Wide, spacious,* or *ample;* (A, K;) applied to a plain, (A,) or place. (K.) And An *even, wide,* roof. (K, TA.) And بِلَادٌ طَرَّادَةٌ *Wide,* or *spacious, regions* or *lands,* (A, L,) *in which the mirage* [*in appearance*] *flows.* (L.) ___ Also, (A, Mgh, L, K,) and طَرِيدٌ , and مُطَرَّدٌ , (L, K,) A *long* day: (L, Mgh, K, TA:) a *whole,* or *complete,* day, (A, L,) or month. (A.) And سِنُونَ طَرَّادَةٌ *Whole,* or *complete, years.* (A.) ___ See also طِرَادٌ.

طَارِدٌ [act. part. n. of 1: fem. with ة, and pl. of the latter طَوَارِدُ]. ___ [Hence] طَوَارِدُ الإِبِلِ *Those that remain behind,* [as though driving away the others,] *of the camels.* (A.)

تَطْرِيدَةٌ : see طَرَّادٌ.

مِطْرَدٌ *A spear;* so called because one hunts (يطرد) with it: (Msb:) or, (S, M, A, Mgh, L, K,) as also طِرَادٌ , (L, K, [in my copy of the Mgh, app., طَرَّادٌ, its pl. being there plainly written طَرَّادات, though the sing. is doubtfully written, and it may be that Freytag, who mentions طَرَّادة as signifying *a spear,* was led to do so from his finding طِرَادات, which I believe to be pl. of طِرَادٌ, written طِرَّادات,]) *a short spear,* (M, A, Mgh, L, K,) so called for the reason above mentioned, (Mgh,) [i. e.] *with which one hunts* (يطرد), or *with which one hunts wild animals;* (M, L;) [*a short hunting-spear;*] or *a short spear with which one thrusts,* or *pierces,* (S, L,) *wild animals,* (S,) or *wild asses:* (L:) pl. مَطَارِدُ. (A.) [And Freytag mentions مَطَارِدُ as a pl. without sing., occurring in the Deewán of the Hudhalees, meaning *Long arrows.*]

مَطْرَدَةٌ *A means of driving away, removing,* &c.: so in the phrase مَطْرَدَةُ الدَّآءِ عَنِ الجَسَدِ *A means of driving away,* or *removing, disease from the body.* (L, from a trad.) ___ And The *beaten track;* or *main part, and middle; of a road;* as also مَطْرَدَةٌ . (K.)

مَطْرَدَةٌ : see طَرِيدَةٌ, latter half: and مَطْرَدَةٌ.

مُطَرَّدٌ : see طَرِيدٌ: ___ and طَرَّادٌ.

مُطَرِّدٌ [, accord. to Freytag, occurs in the Deewán of the Hudhalees, applied to a spear, as meaning *Altogether straight, so that the whole trembles:*

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for that which is crooked does not. But this, if not a mistranscription, is app. used by poetic license, for مُطَّرِدٌ .]

مَطْرُودٌ : see طَرِيدٌ.

مُطَّرَدٌ : see طَرِيدٌ.

جَدْوَلٌ مُطَّرِدٌ *A rivulet,* or *streamlet,* [*regular,* or *uninterrupted, and*] *swift in course.* (L.) ___ [In a copy of the A, among tropical phrases, I find جَدْوَلٌ مُطَّرِدُ الأَنَابِيبِ والكُعُوبِ; but it seems that there is an omission here, and that after جَدْوَلٌ we should read مُطَّرِدٌ; and then, ورمح الخ, i. e. *A spear even and regular in the internodal portions and the knots.*] See مُطَرِّدٌ. ___ [Hoseyn Ibn-Homám El-Murree applies مُطَّرِدٌ, as an epithet in which the quality of a subst. predominates, to *A coat of mail,* app. meaning *even and regular in texture:* see Ham p. 189.] ___ بَعِيرٌ مُطَّرِدٌ *A camel that continues his pace,* or *course, uninterruptedly, and does not become out of breath from running.* (L.) ___ مُطَّرِدُ النَّسِيمِ is used by a poet as a name for *The nose* of a running horse [app. meaning *uninterrupted in breathing*]. (S, L.) ___ مُطَّرِدٌ applied to a word, form or measure, construction, or government, means *Agreeable with the common,* or *constant, course of speech in respect of analogy,* or *rule; agreeable with common,* or *constant, analogy,* or *rule:* and, applied to the same, or to a rule,

agreeable with the common, or *constant, course of speech in respect of usage; agreeable with common,* or *constant, usage; commonly,* or *constantly, obtaining:*

(Mz, 12th نوع:) [but what is thus termed is not strictly speaking and in every case without exception; for, taking 24 to represent universality, 23 in comparison therewith is 20;] مُطَّرِد in comparison with 23 is 15; غَالِب is 3; كَثِير is قَلِيل; and I is نَادِر. (Mz, 13th نوع. [See also the contr. شَاذٌّ: and see 8 in this art.])

رَمْلٌ مُتَطَارِدٌ *Sand of which one part drives away and follows another.* (L.)

طرز

1 طَرِزَ, aor. ـَـ, (K,) inf. n. طَرَزٌ, (TK,) *He became goodly in shape, form,* or *aspect, after having been thick.* (Sgh, * K, * TK.) ___ *He became good in disposition, after having been evil.* (K.) ___ طَرِزَ فِى ٱلْمَلْبَسِ, (K,) and فِى ٱلْمَطْعَمِ, (TA,) *He was nice,* or *dainty* (تَأَنَّقَ, K, or تَنَوَّقَ, A) *in apparel,* (K, * TA,) and *in diet;* (TA;) *not wearing,* (K, TA,) and *not eating,* (TA,) *aught but what was good:* (K, TA:) as also تطرّز فيهما. (TA.) Accord. to IAar, الطَّرْزُ signifies الرفع باللكز; [thus in the L and TA; but, I think, incorrectly, for الدَّفْعُ بالنَّكْزِ;] and one says, طَرَزَهُ, inf. n. طَرْزٌ [app. meaning *He repelled him by striking with his fist*]. (L, TA.)

2 طرّز الثَّوْبَ, (S, K, &c.,) inf. n. تَطْرِيزٌ, (Msb, K,) *He embroidered,* or *variegated,* ا or *figured, the garment,* or *piece of cloth.* (S, A, Msb, K.) [See طِرَازٌ.]

5 تطرّز *It* (a garment, or a piece of cloth,) *was embroidered,* or *variegated,* or *figured.* (K.) See also 1.

طُرْزٌ, (Msb, and so in two copies of the K, and in the TK,) like فَلْسٌ [in measure], (Msb,) or طِرْزٌ, (so in the K accord. to the TA, and so in a copy of the A,) *Form; shape; outward appearance;* or *garb;* syn. شَكْلٌ; (IAar, Msb, TA;) and هَيْئَةٌ; (K;) and بِزَّةٌ: (TA:) as also طِرَازٌ; syn. هَيْئَةٌ. (S.) You say, هٰذَا طُرْزُ هٰذَا *This is of the form,* or *shape, of this.* (Msb.) ___ *A way,* or *manner, of acting;* (A, TA;) as also طِرَازٌ; syn. of the latter نَمَطٌ, (S, Msb, K,) and أُسْلُوبٌ. (TK.) You say, مَا أَحْسَنَ طُرْزَ فُلَانٍ *How good is the way of acting of such a one !* and حَسَنٌ طُرْزُهُ طِرْزٌ *His way of acting is a good way of acting.* (A, TA.) And مِنَ الطِّرَازِ الأَوَّلِ, (S, Msb,) occurring in a verse of Hassán Ibn-Thábit, (S,) signifies *Of* [the people of] *the first* [*and best*] *way of acting;* i. e., مِنَ النَّمَطِ الأَوَّلِ. (S, Msb.) [But see a different explanation of this phrase below, voce طِرَازٌ.] ___ Anything

good, goodly, or *excellent;* as also طِرَازٌ . (TA.)

طِرْزٌ : see طَرْزٌ, in three places. Also *A house,* or *chamber,* (بَيْتٌ,) *somewhat long;* [said to be] a Pers. word arabicized: or *a summerhouse,* or *summer-chamber.* (TA.)

طِرَازٌ The *embroidery,* or *variegated* or *figured work,* (عَلَمٌ,) *of a garment,* or *piece of cloth:* (S, A, Mgh, Msb, K:) a Pers. word, (S, A, TA,) arabicized: (S, A, Msb, K:) said to be originally تَرْزٌ, meaning, in Pers., even measurement: (TA:) [or originally طَرَازٌ, which has the same meaning in Pers. as the arabicized form has in Arabic:] pl. طُرُزٌ. (Msb.) ___ And *A garment,* or *piece of cloth, woven for the Sultán:* (K:) also arabicized [from the Pers. طَرَازٌ, meaning, *a royal robe,* or *rich embroidered garment*]: and one also says, ثَوْبٌ طِرَازِىٌّ : (TA:) or this last is so called from a place named طِرَازٌ. (Mgh.) ___ And *A place in which goodly garments* or *cloths are woven:* (Lth, Az, A, K:) and this also is arabicized [from the Pers. طَرَازٌ, which has the same meaning]. (TA.) You say, عُمِلَ هٰذَا الثَّوْبُ فِى طِرَازِ فُلَانٍ *This garment,* or *piece of cloth, was made in such a one's place for weaving goodly garments* or *cloths.* (A.) And هُوَ مَا عُمِلَ فِى طِرَازِ ٱللّٰهِ [*It is what has been made in God's place of creation of goodly things*]: said of a beautiful face. (A, TA.) And هٰذَا الكَلَامُ الحَسَنُ مِنْ طِرَازِ فُلَانٍ [*This beautiful language is of the elegant composition of such a one*]. (A, TA.) And هُوَ مِنَ الطِّرَازِ الأَوَّلِ [app. *He is of the first noble extraction*]. (A, TA. [See also طَرْزٌ.]) And one says of a man, when he utters a good thing of his own excogitation, هٰذَا مِنْ طِرَازِهِ [*This is of his clever excogitation*]. (Sgh, TA.) And in like manner is expl. the phrase, in a trad., لَيْسَ هٰذَا مِنْ طِرَازِكَ *This is not of thine own authorship and excogitation.* (TA.) ___ See also طَرْزٌ, in four places.

طِرَازِىٌّ *An embroiderer; one who does figured work upon garments* or *cloths;* as also مُطَرَّزٌ (TA) [and ثَوْبٌ طِرَازِىٌّ ___]. طَرَّازٌ: see طِرَازٌ.

طِرَازْدَانٌ , or طِرَازْدَانٌ, or طِرْزْدَانٌ, (accord. to different copies of the Mgh and K,) The *case* (غِلَافٌ) *of the balance*

(المِيزَان); an arabicized word; (Mgh, K;) mentioned by Sgh; in Pers. تَرَازُودَانْ [but this is expl. in Pers. dictionaries as meaning the *scale of a balance*]. (TA.)

طَرَّازٌ : see the paragraph next but one above.

مُطَرَّزٌ A garment, or piece of cloth, *embroidered*, or *variegated*, or *figured*. (S, Msb.)

مُطَرَّزٌ : see طِرَازِىٌّ.

طرس

1 **طَرَسَهُ** , inf. n. طَرْسٌ, *He wrote it;* namely, a writing or book; as also سَطَرَهُ. (TA.) ___ See also 2. طَرِسَ, a verb like فَرِحَ, *He* (a man) *became worn out in body, and aged.* (Sgh, TA.)

2 **طَرَّسَهُ** , (M, A,) so written by El-Urmawee, (TA,) inf. n. تَطْرِيسٌ; (A;) or طَرَسَهُ , aor. ـِ ; (K;) *He obliterated it,* or *effaced it;* (K, TA; [compare دَرَسَهُ;]) and (TA) *he marred,* or *spoiled, it:* (M, TA:) or *he obliterated it,* or *effaced it, well.* (A.) Also, the former, (M,) inf. n. as above, (K,) *He blackened it;* namely, a door. (M, K.) And طَرَّسَ, (TK,) inf. n. as above, (Lth, K,) *He restored the writing upon a thing whereon the writing had been obliterated,* or *effaced.* (Lth, K. *)

5 **تطرّس** *He ate not, nor drank, aught save what was good;* (K, TA;) like تنطّس: so says IF. (TA.) ___ تطرّس عنه *He shunned it; kept aloof,* or *preserved himself, from it;* (Sgh, K, TA;) and *held himself above the commission of it.* (Sgh, TA.)

طَرْسٌ *A written paper* or *the like;* syn. صَحِيفَةٌ, (S, A, Msb, K;) or صَحِيفَةٌ إِذَا كُتِبَتْ; as also طِلْسٌ: (Sh, TA:) or *one of which the writing has been obliterated,* or *effaced, and which has then been written upon* [*again*]; (S, A, Msb, K;) [*a palimpsest;*] as also طِلْسٌ: (S:) or *one of which the writing has been obliterated,* or *effaced, well:* (Az, in TA, art. طلس:) or *a writing that has been obliterated,* or *effaced, and then written* [*again*]; as also طَرْصٌ: (M:) or *an obliterated,* or *effaced, writing upon which one is able to renew the writing:* (Lth, TA:) pl. [of pauc.] أَطْرَاسٌ (S, M, Msb, K) and [of mult.] طُرُوسٌ. (M, A, Msb, K.)

مُتَطَرِّسٌ One *who seeks, pursues,* or *desires, the*

most pleasing of things; who picks, or *chooses.* (T, K, TA.)

طرش

1 **طَرِشَ**, aor. ـَـ , (Mgh, Msb, K,) inf. n. طَرَشٌ, (S, A, Mgh, Msb, K,) *He was,* or *became, deaf:* or *affected with something less than* صمم [or *deafness*]: (Msb:) or *like deafness:* (Mgh:) [meaning, *heaviness,* or *dulness, of hearing:* (see أَطْرَشُ:)] or طَرَشٌ is *the slightest deafness:* (S, A, K: [in the CK it is erroneously written طَرْشٌ:]) but some say that it is not pure Arabic: (Msb:) and some say that it is post-classical: (S, Msb, K:) so says IDrd: (O:) AHát disallows the root and its derivatives, and says that they have not been content with the barbarousness of saying طَرَشٌ, but have formed from it a verb, namely, طَرِشَ: (O, TA:) ElMa'arree says that the verb has been formed by the vulgar from أُطْرُوشٌ, which is an Arabic word. (TA.)

5 **تطرّش** *He stood and sat;* said of one who is convalescent: (O:) or *he became convalescent, and nearly recovered, and arose and walked;* syn. ابْرَغَشَّ. (K.) ___ تطرّش بالبَهْمِ *i. q.* اخْتَلَفَ بِهَا [i. e. *He went to and fro, repeatedly, with the young lambs* or *kids:* strangely expl. in the TK as said of a camel, and as meaning *he became mixed,* or *confounded, among the beasts*]. (O, K.)

6 **تطارش** *He feigned himself deaf:* (O, K:) or *heavy,* or *dull, of hearing.* (Mgh.)

به طُرْشَةٌ *In him is the slightest deafness.* (Ibn- 'Abbád, O, K.)

أَطْرَشُ, (Msb,) or أُطْرُوشٌ , (Az, A, Mgh, O, Msb, K,) of which Az says, I know not whether it be Arabic or adventitious, (Msb,) and IDrd says that it is not genuine Arabic, (Mgh,) and AHát disallows it, but El-Ma'arree says that it is Arabic, though the verb is a barbarism, (TA,) *Deaf;* (Msb, K;) and in some of the copies of [the work of] Yaakoob, أُطْرُشٌ is found, thus expl.: (TA:) or *heavy,* or *dull, of hearing:* (Mgh:) or *affected with something less than deafness:* (Msb:) or *with the slightest deafness:* (A:) the fem. of أَطْرَشُ is طَرْشَآءُ: (Msb:) and the pl. is طُرْشٌ. (Mgh, O, Msb, K. *)

Accord. to Z, [in the A,] أَطْرَشُ, applied to a man, signifies *Having thin eyebrows.* (TA. [But I think that this is a mistranscription for أَطْرَطُ.])

أُطْرُشٌ : see the next preceding paragraph.

أُطْرُوشٌ : see the next preceding paragraph.

طرط

1 **طَرِطَ**, [aor. ـَـ ,] inf. n. طَرَطٌ, *He had thin eyebrows:* (Ibn-'Abbád, O:) or *he had light, thin,* or *scanty, hair of the eyes, of the eyebrows,* and *of the eyelashes.* (K.) ___ And *He was,* or *became, foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein.* (K.)

طَرَطٌ *Thinness of the hair* in the eyebrow. (IAar, TA.)

طَرِطٌ : see أَطْرَطُ. ___ Also *Foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein.* (K)

طَارِطٌ *Light, thin,* or *scanty, in the hair;* (IAar, O, L, K) applied to an eyebrow. (L.)

أَطْرَطُ الحَاجِبَيْنِ A man *destitute of eyebrows;* (AZ, S, O;) as also أَمْرَطُ الحلجبين; (O;) and some say أَضْرَطُ, but Abu-l-Ghowth knew it not: (S, O:) or *having light, thin,* or *scanty, hair of the eyebrows;* and so طَرِطُ الحَاجِبَيْنِ: (K:) the mention of the حَاجِبَانِ is indispensable; (AZ, S, O, K;) but sometimes omitted, on the ground of a weak authority: (K, TA:) and accord. to Ibn-'Abbád, أَطْرَطُ signifies *having thin eyebrows.* (O.) And طَرْطَآءُ العَيْنِ A woman *having scanty eyelashes.* (O, K.)

طرطب

Q. 1 **طَرْطَبَ بالمعْزَى** , inf. n. طَرْطَبَةٌ, *He* (the milker) *called the goats,* [app. *by making a sound with the lips;* for,] accord. to AZ, طَرْطَبَةٌ is with the lips: (S:) *he called the goats:* (IKtt, TA:) and طَرْطَبَ بالنَّعْجَةِ *he called the ewe:* (AZ, TA:) [and Freytag says, on the authority of the Kitáb el-Addád, that طَرْطَبَ signifies also *he drove away* sheep from himself:] the inf. n. signifies the milker's *making a sound* to the goats *with his lips,* (ISd, K, TA,) *to quiet them,* or *appease them:* (ISd, TA:) and the *calling* sheep or goats *to be milked,* (K, TA,) as some say, *with the lips:* (TA:) also the *calling* of asses: (Az, TA:) and, accord. to some, the *whistling with the lips* to sheep. (TA.) ___ يُطَرْطِبُ شُعَيْرَاتٍ لَهُ, occurring in a trad., means *Putting in motion his mustache* [lit. *some small hairs that he had*] *in his speech:* or, as some say, *blowing with his lips into his mustache* by reason of rage and pride. (O.) ___ And طَرْطَبَةٌ signifies also The *agitation,* or *commotion,* of water in the belly (IKtt, K, TA) and in a skin. (IKtt, TA.) ___ And The act of *fleeing.* (IKtt, TA.)

طُرْطُبٌ : see طُرْطُبٌّ, in two places.

طُرْطُبَةٌ : see طُرْطُبٌّ: ___ and طُرْطُبَّةٌ.

طُرْطُبٌّ *A long breast:* (S:) or, as also طُرْطُبٌ , and, accord. to him who makes ثَدْىٌ [the breast] fem., طُرْطُبَّى , *a large, flabby breast:* (K:) or *a large, flabby, long breast:* (TA:) and the first word, *a long udder;* (Ham p. 809;) [and] so طُرْطُبَةٌ , written without tenween, in the dial. of El-Yemen; on the authority of Kr. (TA.) One says, أَخْزَى ٱللّٰهُ طُرْطُبَّيْهَا *May God expose to shame her long breasts.* (A, TA.) ___ Also, and طُرْطُبٌ , The *penis:* (K:) [not found by SM in any work except the K; but the former word is mentioned in this sense in the O:] app. so called

as being likened to a long and flabby breast. (TA.) ___ دُهْدُرَّيْنِ وطُرْطُبَّيْنِ [or each of these two words by itself] is said to, or in reference to, a man whom one derides. (AZ, S, O, K. [See art, دهدر.])

طُرْطُبَّةٌ A woman *having long breasts:* (S, TA:) or *having large breasts:* or *having flabby breasts.* (TA.) And, or accord. to the TA and some copies of the K طُرْطُبَةٌ, (said in the TA to be without teshdeed,) as also طُرْطُبَانِيَّةٌ, *Having a long udder:* (K:) or a she-goat *having long teats.* (TA.)

طُرْطُبِّى : see طُرْطُبٌّ.

طُرْطُبَانِيَّةٌ : see طُرْطُبَّةٌ. This art. is included in some of the lexicons in art. طرب.

طرف

1 **طَرَفَ**, aor. ـِ, inf. n. طَرْفٌ, *He looked from the outer angle of the eye:* or [*he twinkled with his eye,* i. e.] *he put the edge of his eyelid in motion,* or *in a state of commotion, and looked:* (M, TA:) or الطَّرْفُ signifies *the putting the eyelids in motion,* or *in a state of commotion, in looking:* (Mgh, * TA:) one says, شَخَصَ بَصَرُهُ فَمَا يَطْرِفُ [*His eye,* or *eyes, has,* or *have, become fixedly open,* or *raised, and he does not put his eyelids in motion,* or *does not twinkle with his eye,* or *eyes, in looking*]: (TA:) [or] one says, طَرَفَ البَصَرُ, aor. and inf. n. as above, meaning *the eye,* or *eyes,* [*twinkled,* or] *became in a state of commotion:* (Msb:) [or] طَرَفَ بَصَرُهُ, (O, K, TA, and so in a copy of the S,) or بَصَرُهُ, (so in one of my copies of the S,) aor. and inf. n. as above, [*he winked,* i. e.] *he closed one of his eyelids upon the other:* (S, O, K: [see also 4:]) or طَرَفَ بَعْيَنْهُ [in the CK بَعْيَنِيهِ] *he put his eyelids in motion,* or *in a state of commotion:* (K, TA:) and طُرِفَتْ عَيْنُهُ, aor. تُطْرَفُ, inf. n. as above, *his eyelids were put in motion* or *in a state of commotion, by looking.* (As, TA.) [Another meaning of طَرَفَ بَصَرُهُ, and another of طُرِفَتْ said of the eye, will be found below.] عَيْنٌ تَطْرِفُ, signifying *An eye that* [*twinkles,* or] *puts the eyelid in motion,* or *in a state of commotion, with looking,* is used for ذُو عَيْنٍ تَطْرِفُ, meaning *a living being.* (Mgh.) مَا بَقِيَتْ مِنْهُمْ عَيْنٌ تَطْرِفُ [*There remained not of them* one having *an eye twinkling*] means *they died,* (O, K, TA,) or (O, in the K erroneously and, TA) *they were slain.* (O, K, TA.) ___ [Also *He looked:* for] الطَّرْفُ is used as meaning *the act of looking* (Er-Rághib, Msb, TA) because the putting in motion of the eyelid constantly attends that act: (Er-Rághib, TA:) and طَرْفَتُهُ, inf. n. as above, signifies *I saw,* or *I looked at* or *towards, him,* or *it;* syn. أَبْصَرْتُهُ. (Ham p. 111.) It is said in the Kur [xiv. 44] لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ [*Their*

look shall not revert to them; i. e., *shall not be withdrawn by them* from that upon which they shall look]. (S, O.) And in the same [xxvii. 40], أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ, [meaning, in like manner, *I will bring it to thee before thy look* at a thing *shall revert to thee,* or *be withdrawn by thee* therefrom: or,] accord. to Fr, meaning *before a thing shall be brought to thee*

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from the extent of thy vision: or, as some say, *in the space in which thou shalt open thine eye and then close it:* or *in the space in which one shall reach the extent of thy vision.* (O.) And one says, نَظَرَ فُلَانٌ بِطَرْفٍ خَفِيٍّ [*Such a one looked with a furtive glance*], meaning, *contracted his eyelids over the main portion of his eye and looked with the rest of it,* by reason of shyness or fear. (Har p. 565.) And تَطْرُفُ الرِّجَالَ [app. meaning *She looks at the men*] is said of a woman who does not keep constantly to one. (TA. [See مَطْرُوفَةٌ.]) And تَطْرُفُ الرِّيَاضَ رَوْضَةً بَعْدَ رَوْضَةٍ [app. meaning *She looks at the meadows, meadow after meadow,* to pasture upon them in succession,] is said of a she-camel such as is termed طَرِفَةٌ [q. v.]. (As, TA.) ___ طَرَفَ عَيْنَهُ, (S, O, Msb, in the K عَيْنَهُ,) aor. and inf. n. as above, (Msb, TA,) *I* (S, O, Msb) *hit, struck, smote,* or *hurt, his eye with a thing,* (S, O, Msb, K, [in the CK شَىْءٌ is put for بِشَىْءٍ,]) such as a garment or some other thing, (TA,) *so that it shed tears:* and one says of the eye, طُرِفَتْ. (S, O, K. [See another explanation of the latter in the first sentence.]) Ziyád, in reciting a خُطْبَةٌ, said, قَدْ طَرَفَتْ أَعْيُنَكُمُ الدُّنْيَا وَسَدَّتْ مَسَامِعَكُمُ الشَّهَوَاتُ [*The good of the present world hath smitten your eyes, and appetences have stopped your ears*]. (O.) And one says طَرَفَهُ and طَرَّفَهُ meaning *He,* or *it, struck, smote,* or *hurt, his eye.* (TA.) And طَرَفَهَا الْحُزْنُ وَالْبُكَآءُ *Grief and weeping hurt it* (the eye), *so that it shed tears.* (TA.) And طَرَفَهَا حُبُّ الرِّجَالِ *The love of the men smote her eye, so that she raised her eyes and looked at every one that looked*

at her; as though a طَرْفَة [or red spot of blood], or a stick or the like, hurt her eye. (Az, TA.) ___ الطَّرْفُ signifies also *The slapping with the hand* (K, TA) *upon the extremity of the eye.* (TA.) ___ Then it became applied to signify *The striking upon the head.* (TA.) ___ طَرَفَهُ عَنْهُ signifies *He turned him,* or *it, away,* or *back, from him,* or *it.* (S, O, K.) Hence the saying of a poet, (S, O, TA,) 'Amr Ibn-Abee-Rabee'ah, (TA,) or a young woman of the Ansár, (O,)

* إِنَّكَ وَٱللّٰهِ لَذُو مَلَّة *

* يَطْرِفُكَ الأَدْنَى عَنِ الأَبْعَدِ *

so in the S; but the right reading is عَنِ الأَقْدَمِ, for the next verse ends with تَصْرِمِى: (IB, TA:) [i. e. *Verily thou, by Alláh, art one having a weariness: the nearer turns thee away,* or *back, from the older:*] meaning, he turns away, or back, thy sight from the latter: i. e. thou takest the new (تَسْتَطْرِفُ الجَدِيدَ), and forgettest the old. (S, TA.) You say, طَرَفْتُ البَصَرَ عَنْهُ (S * Msb) *I turned away,* or *back, the sight from him,* or *it.* (Msb.) And اطْرِفْ بَصَرَكَ *Turn away,* or *back, thy sight* from that upon which it has fallen and to which it has been extended. (TA.) ___ And طَرَفَهُ عَنَّا شُغْلٌ *Business,* or *occupation, withheld him from us.* (TA.) ___ And طَرَفَهُ *He drove him away.* (Sh, TA.) طَرَفَتْ, (S, O, K,) [aor. ـَـ ,] inf. n. طَرْفٌ; (TA;) and تطرّفت ; *She* (a camel) *depastured the sides,* or *lateral parts,* (أَطْرَاف,) *of the pasturage, not mixing with the other she-camels,* (S, O, K,) *tasting, and not keeping constantly to one pasturage.* (Har p. 569.) طَرُفَ, (S, O, Msb, K,) inf. n. طَرَافَةٌ, (O, TA,) *It* (property) *was recently,* or *newly, acquired:* (S, O, K: *) or *it* (a thing) *was good* [*and recent* or *new* or *fresh*]. (Msb.) ___ And the same verb, (S, K,) inf. n. as above, (S, TA,) *He was such as is termed* طَرِيفٌ [and طَرِفٌ q. v.] as meaning the *contr. of* قُعْدُدٌ. (S, K.)

2 **طرّفه** [from the subst. الطَّرْفُ meaning the eye]: see 1, latter half. طرّف [from الطَّرْفُ], (S, O, K,) inf. n. تَطْرِيفٌ, (K,) *He*

(a man, S, O) *fought around the army;* because he charges upon, or assaults, those who form the side, or flank, or extreme portion, of it, (S, O, K,) and drives them back upon the main body: (S, O:) or, as in the M, *he fought the most remote thereof, and those that formed the side,* or *flank, thereof.* (TA.) ___ And طرّف علَيَّ الإبل *He drove,* or *sent, back to me those that formed the sides,* or *extreme portions, of the camels.* (O, K.) And طرّف الخَيْل *He drove back the foremost of the horsemen* (O, K, TA) *to,* or *upon, the hindmost of them.* (TA.) Accord. to El-Mufaddal, تَطْرِيفٌ, signifies a man's *repelling* another man from the hindmost of his companions: (O, TA: *) one says, طَرِّفْ عنَّا هٰذَا الفَارِسَ [*Repel thou from our rear this horseman*]. (O, TA.) ___ For another signification [from الطَّرْفُ] see 4. ___ [Hence also,] طرّفت بنانَها *She* (a woman) *tinged,* or *dyed, the ends* (أَطْرَاف, O, Msb, TA) *of her fingers with* حنَّآء. (O, Msb, K, * TA.) ___ And تَطْرِيفُ الأُذُن *The making the ear* of a horse *to be pointed, tapering,* or *slender at the extremity.* (TA.) [Hence,] Khálid Ibn-Safwán said, خيرُ الكَلَام ما طُرِّفَتْ معانيه وشُرِّفَتْ مبانيه [*The best of language is that of which the meanings are pointed, and of which the constructions are crowned with embellishments as though they were adorned with* شُرَف, pl. of شُرْفَةٌ, q. v.]. (TA: there mentioned immediately after what here next precedes it.) ___ And طرّف الشَّىْءَ [from طَرَفٌ signifying anything chosen or choice] means *He chose,* or *made choice of, the thing;* as also تطرّفه . (TA. [See also 10.]) ___ طرّف said of a camel means *He lost his tooth* [or *teeth*] (O, K, TA) *by reason of extreme age.* (TA.)

4 **اطرف** *He* (a man, K) *closed his eyelids.* (Ibn-'Abbád, O, K. [See also 1, first sentence.]) اطرف الثَّوْبَ, inf. n. إِطْرَافٌ, *He made two ornamental* or *coloured* or *figured borders* (عَلَمَيْن) *in the ends,* or *sides, of the garment* (فى طَرَفَيْه); as also طرّفه , inf. n. تَطْرِيفٌ. (Msb: and in like manner the pass. of the former verb is expl. in the S and O, as said of a رِدَآء of فُلَانًا اطرف.) خزّ *He gave to such a one what he had not*

given to any one before him: (L, K, * TA:) or *he gave him a thing of which he did not possess the like, and which pleased him:* (TA:) [and *he gave him property newly,* or *recently, acquired.*] You say, أَطْرَفَهُ كَذَا and بِكَذَا, meaning أَتْحَفَهُ [*He gave him such a thing as a* تُحْفَة, i. e. طُرْفَة, q. v.]. (Har p. 54.) ___ [Hence,] اطرف فُلَانٌ signifies جَآءَ بِطُرْفَةٍ, (S, and Har p. 54,) as meaning *Such a one brought something newly found,* or *gained,* or *acquired:* (Har p. 54:) and as meaning *he brought a thing that was strange,* or *extraordinary, and approved,* or *deemed good:* (Id. p. 615:) and as meaning *he brought new information* or *tidings.* (Id. p. 32.) And one says, اطرفه خبرا [and بخبر (see Har p. 529)] meaning *He told him new information* or *tidings.* (Az, TA.) ___ أَطْرَفَ به من حواليه [a phrase used by El-Hareeree] means *They who were around him became possessors, thereby, of a new and strange piece of information,* (صاروا بسببه ذوى طُرْفَة,) *and said,* مَا أَطْرَفَهُ [*How novel and strange is it!*], by reason of their wonder at it; so that the verb is intrans., and من is its agent: or it may mean *he made to wonder by reason of it those who were around him.* (Har p. 474.) الإِطْرَافُ signifies also كَثْرَةُ الآبَآءِ [i. e., app., *The being numerous,* as said of ancestors, meaning ancestors of note]. (TA.) اطرف البَلَدُ, (S, O, K, TA,) and اطرفت الأَرْضُ, (TA,) *The country,* and *the land, abounded with* [*the kinds of pasture called*] طَرِيفَة [q. v.]. (S, O, K, TA.)

5 **تطرّف** [as quasi-pass. of 2 signifies *It became pointed, tapering,* or *slender at the extremity:* see ذُبَابُ السَّيْفِ in art. ذب]. ___ [And] *i. q.* صَارَ طَرَفًا [*It became an extremity,* or *a side;* or *at,* or *in, an extremity* or *a side*]. (TA.) ___ كَانَ لَا يَتَطَرَّفُ مِنَ البَوْلِ, in a trad. respecting the punishment of the grave, means *He used. not to go far aside from urine.* (L, TA. *) ___ تطرّفت said of a she-camel: see 1, near the end. ___ Said of the sun, *It became near to setting.* (TA.) ___ تطرّف عَلَى القَوْمِ *He made a sudden,* or *an unexpected, attack upon the territory,* or *dwellings, of the people.* (TA.)

تطرّف الشَّىْءَ *He took from the side of the thing:* [and] *he took the side of it.* (MA.) ___ See also 2, last signification but one.

8 **اطَّرَفْتُ الشَّىْءَ**, of the measure افْتَعَلْتُ, *I purchased the thing new.* (S, O, K. [See also 10.]

10 **استطرفه** *He counted, accounted, reckoned,* or *esteemed, it new;* (PS;) or طَرِيف [as meaning *newly,* or *recently, acquired*]. (S, O, K.) One says of good discourse, يَسْتَطْرِفُهُ مَنْ سَمِعَهُ [*He who has heard it esteems it new*]. (K.) ___ And استطرف الشَّىْءَ *He found, gained,* or *acquired, the thing newly.* (S, O, K. [See also 8.]) ___ You say of a woman who does not keep constantly to a husband, تَسْتَطْرِفُ الرِّجَالَ [*She takes,* or *chooses, new ones of the men*]: she who does thus being likened to the she-camel termed طَرِفَةٌ, that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly

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to one pasturage. (Har p. 569.) See also 1, last quarter. ___ And one says of camels, استطرنت المَرْتَعَ *They chose,* or *selected, the pasturage:* or *they took the first thereof.* (TA. [See also 2, last signification but one.])

طَرْفٌ The *eye;* a word having no pl. in this sense because it is originally an inf. n., (S, O, K,) therefore it may denote a sing. and may also denote a pl. number [i. e. may signify also *eyes*]: (S, O, Msb:) or, (K,) as Ibn-'Abbád says, (O,) it is a coll. n. signifying the بَصَر [which has the sing. and the pl. meanings mentioned above, as well as the meaning of the *sense of sight*], and is not dualized nor pluralized: or, as some say, it has for pl. أَطْرَافٌ: (O, K:) but this is refuted by the occurrence of طَرْف in a pl. sense in the Kur xxxvii. 47 and xxxviii. 52 and lv. 56: (O:) and though الأَطْرَاف is said to occur as its pl. in a trad. of Umm-Selemeh, this is a mistake for الإِطْرَاق: (Z, O:) it is said, however, that its being originally an inf. n. is not a reason for its not being allowable to pluralize it when it has become a subst., and especially when it is not meant to convey the signification of an epithet: (MF:) [but it may be regarded as an epithet; meaning *seer,* and, being originally an inf. n., *seers* also; and this is the more probable because]

الطَّوَارِفُ [is an epithet used as a subst., and thus] signifies *the eyes,* (S, O, K,) as in the saying هُوَ بِمَكَانٍ لَا تَرَاهُ الطَّوَارِفُ [*He is in a place in which the eyes will not see him*]; (S, * O, * TA;) pl. of طَارِفَةٌ . (TA.) ___ [Hence,] الطَّرْفُ is the name of *Two stars, which precede* الجَبْهَةُ, (S, O, K,) so called because (K) they are [regarded as] *the two eyes of Leo; one of the Mansions of the Moon:* (S, O, K:) [often called الطَّرْفَةُ, q. v.:] *the* طَرْف *of Leo,* consisting of *two small stars in front of* الجَبْهَة, *like the* فَرْقَدَان, *but inferior to them in light, and having somewhat of obliquity; the Ninth Mansion of the Moon:* (Kzw in his descr. of that Mansion:) or *the star* [app. lambda] *in the face of Leo, together with that which is outside* [app. alpha] *on the figure of Cancer:* (Kzw in his descr. of Leo:) or *the bright star* [alpha] *on the hinder, southern, leg,* or *foot,* [i. e. *claw,*] *of Cancer.* (Kzw in his descr. of Cancer.) [See مَنَازِلُ القَمَر, in art. نزل.] ___ And طَرْفُ العَيْنِ signifies *The eyelid.* (TA.) Also طَرْفٌ, A man *generous,* or *noble,* (K, TA, [see also طَرْفٌ,]) *in respect of ancestry, up to the greatest* [i. e. *most remote*] *forefather.* (TA.) See also طَرَفٌ, first sentence.

طُرْفٌ : see طَرِيفٌ, with which it is syn., and of which it is also a pl.

طَرْفٌ A *generous* horse: (As, S, O, K:) or, accord. to Er-Rághib, one *that is looked at* (يُطْرَفُ) *because of his beauty;* so that it is originally مَطْرُوفٌ, i. e. مَنْظُورٌ; like نَقْضٌ in the sense of مَنْقُوضٌ: (TA:) pl. طُرُوفٌ (As, S, O, K) and أَطْرَافٌ: (O, K:) accord. to AZ, an epithet applied peculiarly to the *males:* (S, O, K: *) or *generous in respect of the sires and the dams:* (Lth, O, K:) or *recently acquired; not of his owner's breeding;* fem. with ة, (O, K,) occurring in a verse of El-'Ajjáj: Lth says that they sometimes apply the epithets طَرْفٌ and طَرْفَةٌ as syn. with نَجِيبٌ and نَجِيبَةٌ, in a manner unusual in the language: (O:) accord. to Ks, طَرْفَةٌ is applied as an epithet to a mare: (TA:) and طَرْفٌ signifies also a horse *long in the legs* or *the neck, having the ears pointed, tapering,* or *slender at the extremities.* (TA in the supplement to this art.) ___ And *Generous* (S, O, TA)

as an epithet applied to a young man (S, TA) or to a man; (O, TA;) as also طَرَفٌ : (O, K:) or a man *generous in respect of his male and his female ancestors:* (K, * TA:) pl. أَطْرَافٌ: (O, K:) when applied to other than man, its pl. [or rather one of its pls.] is طُرُوفٌ. (K.) ___ See also طَرَفٌ, latter half. ___ And رَجُلٌ طَرْفٌ فِى نَسَبِهِ, (K, TA,) with kesr, (TA,) [in the CK, erroneously, طَرْفٌ,] *A man whose nobility is recent:* as though a contraction of طَرِفٌ . (K, TA.) ___ And امْرَأَةٌ طَرْفُ الحَدِيثِ, (K, TA,) with kesr, (TA,) [in the CK طَرْفٌ,] *A woman whose discourse is good; every one who has heard it esteeming it new* (يَسْتَطْرِفُهُ). (K, * TA.) And One *desirous of possessing everything that he sees.* (K.) ___ See also طَرِفٌ, in two places. ___ And see طَرِيفٌ. Also *Anything of the produce of the earth still in the calyxes thereof.* (Ibn-'Abbád, O, K, *)

طَرَفٌ The *extremity,* or *end,* of anything; [as of a sword, and of a spear, and of a rope, and of the tongue, &c.;] thus accord. to ISd; but in the K this meaning is assigned to طَرْفٌ : (TA: [several evidences of the correctness of the former word in this sense will be found in the present art.; and countless instances of it occur in other arts. &c.: it seems to have been generally regarded by the lexicographers as too notorious to need its being mentioned:]) and *a side; a lateral,* or *an outward,* or *adjacent, part* or *portion; a region, district, quarter,* or *tract;* syn. نَاحِيَةٌ: (S, O, Msb, K:) and *a part, portion, piece,* or *bit,* (syn. طَائِفَةٌ,) of a thing: (S, O, K:) it is used in relation to bodies, or material things, and to times &c.; (Er-Rághib, TA;) and is thus used in the sense of طَائِفَةٌ of a people, in the Kur iii. 122; (Ksh;) [and may often be rendered *somewhat* of a thing, whether material (as land &c.) or not material (as in the T and S voce ذَرْوٌ, where it is used of a saying, and as in the S and A and K in art. هوس &c., where it is used of madness, or insanity, or diabolical possession):] the pl. is أَطْرَافٌ. (O, Msb, K.) ___ [Hence,] الأَطْرَافُ signifies *The fingers:* and [when relating to the fingers] has no sing. unless this is used as a prefixed noun, as in the saying أَشَارَتْ بِطَرَفِ إِصْبَعِهَا [*She made a sign with the end of her finger*]: but the pl. is said by Az to be used in the sense of the sing. in the following ex. cited by Fr,

* يُبْدِينَ أَطْرَافًا لِطَافًا عَنِيهْ *

[so that the meaning is, *They show an elegant finger* like *a fruit of the species of tree called* عَنَم]; therefore the poet says عَمَنَه [which is a n. un.: but I think that it is much more reasonable, and especially as the verb is pl., to regard the ه in this case as the ه of pausation, of which see an ex. voce حِينٌ; and accordingly to render the saying, *they show elegant fingers* like *fruits of the* عَنَم]. (TA.) It is said in a trad. of Abraham, when he was a little child, جُعِلَ رِزْقُهُ فِى أَطْرَافِهِ [*His sustenance was made to be in his fingers*]; meaning that he used to suck his fingers and find in them that which nourished him. (TA.) ___ And [hence] أَطْرَافُ العَذَارَى *A species of grapes,* (A, K, TA,) *white and slender, found at Et-Táïf:* (A, TA:) or, as in the L, *black and long, resembling acorns, likened to the fingers of virgins, that are dyed* [*with* حِنَّآء], *because of their length; and the bunch of which is about a cubit long.* (TA.) ___ ذُو الطُّرَّفَيْنِ is an appellation of *A sort of serpent,* (K,) *a sort of black serpent,* (TA,) or *the* [*serpent called*] أَسْوَد, (O,) *having two stings, one in its nose and the other in its tail, with both of which,* (O, K, TA,) *so it is said,* (O, TA,) *it smites, and it suffers not him whom it smites to linger, killing at once.* (O, K, TA.) ___ طَرَفَا الدَّابَّة sometimes means *The fore part and the hinder part of the beast.* (TA.) ___ And أَطْرَافُ الجَسَد (O) or البَدَن (K) means [*The extremities of the body;* i. e.] *the arms* or *hands, and the legs* or *feet, and the head:* (O, K:) or, as in the L, أَطْرَافٌ is pl. of طَرَفٌ as *syn. with* شَوَاةٌ [n. un. of شَوًى, q. v.]. (TA.) ___ [And the dual has various other meanings assigned to it, derived from the first of the significations mentioned in this paragraph.] It is said in a trad. (O, K) of the Prophet, (O,) كَانَ إِذَا ٱشْتَكَى أَحَدٌ مِنْ أَهْلِهِ لَمْ تَزَلِ البُرْمَةُ عَلَى النَّارِ حَتَّى يَأْتِىَ عَلَى أَحَدِ طَرَفَيْهِ [*It was the case that when any one of his family had a complaint, the cooking-pot did not cease to be on the fire but he arrived at one of his two limits*]; meaning *convalescence or death;* because these are the two terminations of the case of the diseased. (O, K.) ___ And one says, لَا يَمْلِكُ طَرَفَيْهِ *He will not have control over his mouth and his anus:* referring to him who has drunk medicine or become intoxicated.

(AO, ISk, S, O, K.) ___ And فُلَانٌ فَاسِدُ الطَّرْفَيْنِ *Such a one is corrupt in respect of the tongue and the* فَرْج. (TA.) ___ And لَا يَدْرِى أَىُّ طَرَفَيْهِ أَطْوَلُ, (in the CK يُدْرَى,) [*He will not,* or *does not, know which of his two extremities is the longer,*] meaning *his* ذَكَر *and his tongue;* (S, O, K, TA;) whence طَرَفٌ is used as signifying the *tongue:* (TA:) or the meaning is, as some say, *which of his two halves is the longer;* the lower or the upper: (TA:) or *the lineage of his father or that of his mother* (O, K, TA) *in respect of generosity,* or *nobility:* (O, TA:) i. e., which of his two parents is the more generous, or noble: so says Fr. (TA.) ___ كَرِيمُ الطَّرْفَيْنِ means

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Generous, or *noble,* [*on both sides,* i. e.] *in respect of male and female ancestors.* (S, O, TA.) ___ And أَطْرَافٌ means also A man's *father and mother* and *brothers* and *paternal uncles* and *any relations whom it is unlawful for him to marry.* (AZ, S, O, K.) ___ And *Noble,* or *exalted, men:* (Th, S:) or أَطْرَافُ الأَرْضِ means *the noble,* or *exalted, men,* and *the learned men, of the earth,* or *land:* (O, K, TA:) one of whom is termed طَرَفٌ, or طِرْفٌ . (O, See the latter of these words.) And hence, as some explain it, the saying in the Kur [xiii. 41, like one in xxi. 45], أَوَلَمْ يَرَوْا أَنَّا نَأْتِى ٱلْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا [*Have they not seen that we visit,* or *bring destruction upon, the land, curtailing it of its learned men?*]; the meaning being, the death of its learned men: (O, TA:) or, as some say, [*curtailing it of its inhabitants and its fruits;* for they say that] the meaning is, the death of its inhabitants and the diminution of its fruits: (TA:) or it means, *curtailing it of its sides,* or *districts,* one by one: (Az, O, L:) Ibn-'Arafeh says that the meaning is, we lay open by conquest, to the Prophet, (نَفْتَحُ عَلَى النَّبِىِّ,) the country around Mekkeh. (O, TA.) [___ أَطْرَافُ النَّاسِ also means *The lower orders of the people:* but this I believe to be post-classical.] ___ طَرَفَىِ النَّهَارِ, in the Kur xi. 116, means غُدْوَةً وَعَشِيَّةً [i. e. *Morning and afternoon*]; by the former being meant

daybreak; and by the latter, *noon and the* عَصْر [q. v.], (Ksh, Bd,) or *the* عَصْر [only]. (Bd.) And أَطْرَافَ النَّهَارِ, in the Kur xx. 130, means *At daybreak and at sunset:* (Ksh, Bd:) or *at noon and at the* عَصْر; so says Zj: or, accord. to IAar, *in the hours* (سَاعَات) *of the day:* Abu-l-'Abbás says that it means طَرَفَىِ النَّهَارِ. (TA.) ___ [عَلَى طَرَفٍ often occurs as meaning *Beside, aside,* or *apart;* like عَلَى جَانِبٍ, and عَلَى نَاحِيَةٍ: and in like manner the Persians say بَرْ طَرَفْ. ___ And مِنْ طَرَفِ فُلَانٍ is often used as meaning *On the part of such a one;* but is perhaps post-classical.] ___ And you say, لِلْأَمْرِ طَرَفَانِ [meaning *There are two ways of performing the affair, either of which may be chosen;* as though it had two ends, or two sides]. (TA voce صرع.) And جَعَلَهُ مُطْلَقَ الطَّرَفَيْنِ [*He made it allowable,* or *free, in respect of both the alternatives, either way one might choose to take*]. (Msb in art. بوح.) ___ [And hence, perhaps,] طَرَفٌ signifies also *Anything chosen* or *choice:* pl. أَطْرَافٌ: [whence] أَطْرَافُ الحَدِيثِ means *Chosen,* or *choice, subjects of discourse;* as also طَرَائِفُ الحَدِيثِ: and أَطْرَافُ الأَحَادِيثِ means [the same, or] *colloquies of friends, consisting of mutual communications, and oblique expressions, and allusions:* so says ISd: and this is likewise a meaning of الطِّرَافُ and السِّبَابُ, which latter [properly signifying mutual reviling] is given in the K as an explanation of the former. (TA.) ___ Also *Flesh,* or *flesh-meat;* syn. لَحْمٌ. (TA.)

طَرِفٌ, in the K طَرْف, but the former is the right, (TA,) A male camel *that removes from one pasturage to another;* (K, TA;) *not keeping constantly to one pasturage.* (TA.) And طَرِفَةٌ A she-camel *that does not keep constantly to one pasturage;* (S, O, K;) *that depastures the extremities,* or *sides, of the pasturage, and tastes, and does not keep constantly to one pasturage:* (Har p. 569:) or, accord. to As, *that looks at the meadows* (تَطْرُفُ الرِّيَاضَ), *meadow after meadow* [app. *to pasture upon them in succession*]: (TA:) and مُسْتَطْرِفَةٌ, so applied, signifies the same as طَرِفَةٌ: (TA, but not as on the authority of As:) and مِطْرَافٌ, so applied, *that will not feed*

upon a pasturage unless she choose anew, or *take the first of,* (حَتَّى تَسْتَطْرِفَ,) *another.* (As, S, O, K.) ___ And [hence (see 10)] طَرِفٌ applied to a man signifies *That does not keep constantly to a wife,* or *woman, nor to a companion:* (S, O, K:) and طَرْفٌ , thus accord. to the K, (TA, [in which it is said that by rule it should be طَرِفٌ, as above,]) a man *who does not keep constantly to the companionship of one person, by reason of his weariness.* (K.) And مُتَطَرِّفَةٌ applied to a woman *That chooses new ones of the men* (تَسْتَطْرِفُ الرِّجَالَ), *not keeping constantly to a husband;* as being likened to the she-camel termed طَرِفَةٌ. (Har p. 569.) And طَرِفٌ, applied to a she-camel, (O, K, [but in some of the copies of the latter, where it follows next after another explanation of the epithet thus applied, mentioned above, or,]) accord. to IAar, *Whose fore part of the head has gradually shed its hair* (الَّتِى تَحَاتَّ مُقَدَّمُ الرَّأْسِ فِيهَا, O) or *whose fore part of her mouth has shed its teeth one after another* (التى تَحَاتَّ مُقَدَّمُ فِيهَا, K) *by reason of extreme age.* (O, K. [See 2, last sentence.]) Also, and طَرِيفٌ *Contr. of* قُعْدُدٌ; (S, M, K, TA;) i. e., as the latter is further expl. in the S, and each in the M, *having many ancestors, up to the greatest* [i. e. *most remote*] *forefather;* and J adds that sometimes it is used in praise: thus also As explains طَرِيفُ النَّسَبِ: accord. to IAar, طَرِيفٌ signifies منحدر فى النَّسَبِ [app. مُنْحَدِرٌ, as though meaning *of long descent*]; and he says that it is with the Arabs more noble than قُعْدُدٌ: the pl. of طَرِفٌ as meaning the contr. of قُعْدُدٌ is طَرِفُونَ; and the pl. of طَرِيفٌ in the same sense is طُرُفٌ and طُرَفٌ and طُرَّافٌ, the second and third of which pls. are anomalous. (TA.) ___ [طَرِفٌ seems also to have the contr. meaning; or One *whose nobility is recent:* and the like is said of قُعْدُدٌ; that it has two contr. meanings:] see طَرْفٌ.

طَرْفَةٌ [*A wink,* i. e.] *a closing of one of the eyelids upon the other:* (S, O, K:) or [*a twinkling of the eye,* i. e.] *a putting the eyelids in motion* or *in a state of commotion.* (K.) One says أَسْرَعُ مِنْ طَرْفَةِ عَيْنٍ [*Quicker than a wink,* or *a twinkling of an eye*].

(S, O.) And ما يفارقني طَرْفَةَ عَيْنٍ [*He does not separate himself from me during a wink,* or *a twinkling of an eye*]. (TA.) ___ Also *A red spot of blood, in the eye, occasioned by a blow* or *some other cause.* (S, O, K.) ___ And *A brand,* or *mark made with a hot iron, having to it no* أَطْرَاف [or *sides,* or *lateral portions*], *being only a line.* (Ibn-'Abbád, O, K.) And الطَّرْفَة *A certain star* or *asterism* (نَجْم). (K. [There thus mentioned as though different from the asterism commonly called الطَّرْف, which I do not believe to be the case: see the latter appellation.])

طُرْفَةٌ *A hurt of the eye, occasioning its shedding tears.* (K.) And *Newly-acquired property;* (S, O, K;) *anything that one has newly acquired, and that pleases him;* as also أُطْرُوفَةٌ ; (TA;) *a thing newly acquired;* (Har p. 54;) and *a thing that is strange and deemed good;* (Id. p. 615;) [*a pleasing rarity;*] *a welcome,* or *pleasing, thing;* (KL;) and *a gift not given to any one before;* (K, * TA;) and *a gift of which the recipient did not possess the like, and which pleases him;* (TA;) [generally, *a novel,* or *rare, and pleasing, present;* like تُرْفَةٌ and تُحْفَةٌ:] pl. طُرَفٌ. (Har p. 32.) [See also طَرِيفٌ and طَرِيفَةٌ.]

طَرَفَةٌ *A single tree of the species called* طَرْفَآء, q. v. (AHn, S, O, K.)

طُرْفَى *Remoteness* in lineage *from the* [*chief,* or *oldest,*] *ancestor:* قُعْدَى is nearer therein. (IB, TA.) [See طَرَفٌ.]

طَرْفَآء [accord. to some طَرْفَآءٌ and accord. to others طَرْفَآءُ, as will be seen from what follows,] *A kind of trees,* (S, O, K,) *of which there are four species, one of these being the* أَثْل [q. v.]: (K:) [or it is *different from the* أَثْل: the name is now generally applied to the *common,* or *French, tamarisk; tamarix gallica* of Linn.: (Forskål's Flora Aegypt. Arab. p. lxiv. no. 181; and Delile's Floræ Aegypt. Illustr. no. 349:)] AHn says, *it is of the kind called* عِضَاه; *its* هَدَب [q. v.] *are like those of the* أَثْل; *it has no wood fit for*

carpentry, coming forth only as even and smooth rods towards the sky; and sometimes the camels eat it as حَمْض [q. v.] *when they find no other* حَمْض: AA, he adds, says that *it is a sort of* حَمْض: (TA:) the n. un. is طَرْفَةٌ, (AHn, S, O, K,) [which is irreg.,] and طَرْفَآءَةٌ, (AHn, O, K, [in the CK, erroneously, طَرْفَاةٌ,]) [and this requires طَرْفَآء to be with tenween, as a coll. gen. n.,] or, accord. to Sb, طَرْفَآء is sing. and pl.: (S, O:) or it is a pl. [or quasi-pl. n.] of طَرْفَةٌ, like as شَجَرْآء is of شَجَرَةٌ: (S in art. شجر: [see شَجَرٌ:]) or it is coll. gen. n.: accord. to IJ, the ء in طَرْفَآء is a denotative of the fem. gender; but in طَرْفَآءَةٌ, the ة is a denotative of the fem. gender, and the ء is augmentative. (M, TA.) ___ Also *A place of growth of the* طَرْفَة. (TA.)

طَرَافٌ The *portion that is taken* [app. meaning *cut*] *from the extremities* (أَطْرَاف) *of corn,* or *seed-produce.* (Ibn-'Abbád, O, K.) ___ تَوَارَثُوا

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طَرَفًا المَجْدَ means عَنْ شَرَفٍ [i. e. *They inherited, one after another, glory from nobility of ancestry*]. (Ibn-'Abbád, O, K.) ___ See also طَرِيفٌ. ___ And see طَرَفٌ, last sentence but one. Also *A tent of skin,* or *leather,* (S, K, TA,) *without a* كِفَآء [q. v., for it is variously explained]; *of the tents of the Arabs of the desert.* (TA.)

طَرِيفٌ: see مَطْرُوفٌ. Also, (S, O, Msb, K,) and طَارِفٌ, (S, O, K,) and طِرَافٌ, (K,) [of which last it seems to be said in the supplement to this art. in the TA, that it may be either a pl. or a syn. of طَرِيفٌ,] Property *newly acquired;* (S, O, Msb, K;) as also طَرْفٌ and طُرْفٌ and مُطْرَفٌ (K) and مُسْتَطْرَفٌ; (TA;) [and it is said in one place in the TA that مَطْرَفٌ and مَطْرُفٌ are dial. vars. of مُطْرَفٌ; but I think that this last word is probably a mistake for مُطْرَفٌ;] contr. of تَلِيدٌ (S, O, Msb) and تَالِدٌ (S, O) [and تِلَادٌ]: pl. of the first and third طُرْفٌ. (K.) ___ Also, the first, A thing that is *good* [*and recent* or *new* or *fresh*]: (Msb:) what is *strange,* (IAar, K, TA,) [or *rare,*] *and coloured,* or *of various colours,* (IAar,

TA,) [or *pleasing to the eye*,] of fruits and other things, (IAar, K, TA,) ممَّا يستطرف به [in which يستطرف is evidently a mistranscription for يطْرُفُ, i. e., *of such things as are given as* طُرَف (pl. of طُرْفَة) meaning *rare and pleasing gifts*]. (TA, from IAar.) ___ See also طَرِفٌ, latter part, in three places.

طَرِيفَةٌ The *plant called* نَصِىّ *when it has become white* (S, O, K, TA) *and dry:* (TA:) or *when it has attained its full perfection;* (ISk, S, O, K, TA;) and the *plant called* صلّيان *in this same state:* (ISk, S, O, TA:) or the *first of any herbage that the cattle choose and depasture:* (TA:) or the *best of pasturage, except such as is termed* عُشْب; *including the sorts termed* نَصِىّ and صلّيان and عَنْكَث and هَلْتَى and سَحَم and ثَغَام. (O, TA.) ___ [As a subst. from طَرِيفٌ, rendered such by the affix ة, it signifies *Anything new, recent,* or *fresh:* and *anything choice:* pl. طَرَائِفُ. (See also طُرْفَة.) Hence, طَرَائِفُ البَيْت *The choice articles,* such as vessels &c., *of the house:* see رَفٌّ. And hence also,] طَرَائِفُ الحَديث: see طَرَفٌ, last sentence but one.

طَارِفٌ : see طَرِيفٌ.

طَارِفَةٌ [a subst. from طَارِفٌ, rendered such by the affix ة]: pl. طَوَارِفُ: see طَرْفٌ, in two places. ___ [Also, app., *A thing that causes a twinkling,* or *winking,* of the eye. Whence, app.,] one says, جآءَ بطَارِفَةِ عَيْنٍ, meaning *He* (a man, S, O) *brought much property,* or *many cattle.* (S, O, K, TA.) ___ The phrase مَا أَبْرَزْتُه طَوَارِفُ القَرائِح, in which طَوَارِفُ is pl. of طَارِفَةٌ, from طَارِفٌ signifying property newly acquired, means مَا أَحْدَثْتُه القَرائِحُ المتأَخِّرَةُ [i. e. *What the modern excogitative faculties have originated*]. (Har p. 63.) طَوَارِفُ الخبآء means *The portions of the sides of the tent that are raised for the purpose of one's looking out:* (S, O, K:) or, as some say, *rings attached to the skirts* (رُفُوف) *of the tent, having ropes by which they are tied to the tentpegs.* (TA.) And سِبَاعٌ طَوَارِفُ means *Beasts of prey that seize,* or *carry off by force, the animals that are the objects of the chase.* (O, K.)

هُوَ أَطْرَفُهُمْ *He is the most remote of them from the greatest* [or *earliest*] *ancestor.* (Lh, TA.)

أُطْرُوفَةٌ : see طُرْفَةٌ.

اخْتَضَبَتْ تَطَارِيفَ *She* (a woman) *dyed* [with حِنَّآء] *the ends of her fingers.* (O, K.)

مَطْرَفٌ : see مِطْرَفٌ: ___ and see also طَرِيفٌ.

مُطْرَفٌ : see مِطْرَفٌ: and مُطْرَفٌ: and see also طَرِيفٌ.

مُطْرِفٌ [act. part. n. of 4, q. v.]. ___ أَنْشِدِ البَيْتَيْنِ المُطْرِفَيْنِ, a phrase used by El-Hareeree, means *Recite thou the two verses that adduce what is strange,* or *extraordinary, and approved,* or *deemed good:* or, as some relate it, المُطْرَفَيْنِ , expl. by Mtr as meaning *that are ornamented at their two extremities;* like the رِدَآء called مُطْرَف: or المُطَرَّفَيْنِ , meaning, if correctly related, *that are beautified, and excite admiration, in the first and last foot;* as being likened to the horse termed مُطَرَّفٌ, that is white in the head and the tail: and المطرّفين [i. e. المطَرَّفَيْنِ] may mean المستطرفين [i. e. المُسْتَطْرَفَيْنِ]. (Har p. 615: in the next p. of which, an ex. is given.) ___ See also طَرِيفٌ.

مِطْرَفٌ (S, O, L, Msb, TA) and مُطْرَفٌ , (S, O, L, Msb, K, TA,) the latter, only, mentioned in the K, (TA,) and this is the original form, because it is from أَطْرَفَ, but the dammeh was deemed difficult of pronunciation, and therefore kesreh was substituted for it, (Fr, S, O, TA,) like as is the case in مِصْحَفٌ [q. v.], (Fr, TA,) and IAth mentions also مَطْرَفٌ , (TA,) *A garment,* (Msb,) or [*such as is termed*] رِدَآء, (S, O, K,) *of* [*the kind of cloth called*] خَزّ, (S, O, Msb, K,) *square,* or *four-sided,* (S, O, K,) *having ornamental* or *coloured* or *figured, borders* (أَعْلَام): (S, O, Msb, K:) or *a garment having, in its two ends,* or *sides,* (فِى طَرَفَيْهِ,) *two such borders* (عَلَمَان): (Fr, TA:) or *a square,* or *four-sided, garment of* خَزّ: (Msb:) pl. مَطَارِفُ. (S, O, Msb, K.) ___ مَطَارِفُ is also

applied to *Clouds* [as being likened to the garments thus called]. (TA in art. دكن.) ___ See also طَرِيفٌ.

مُطَرَّفٌ A horse *white in the head and the tail, the rest of him being of a different colour:* and in like manner *black in the head and the tail.* (S, O, K.) And, accord. to AO, أَبْلَقُ مُطَرَّفٌ A horse *white in the head:* and likewise *white in the tail and the head.* (TA.) And شَاةٌ مُطَرَّفَةٌ A sheep or goat *black in the end of the tail, in other parts white:* (S, O, K:) or *white in the ends of the ears, and for the rest part black:* or *black in the ends of the ears, and for the rest part white.* (TA.) ___ See also مُطْرَفٌ. And see سَجْعٌ. ___ In a verse of Sá'ideh the Hudhalee, as some relate it, but accord. to others it is مُطَرِّفٌ [q. v.], (O, TA,) describing a horse, (O,) it signifies مُرَدَّدٌ فِى الكَرَمِ [app. meaning *Repeatedly improved in generosity by descent from a number of generous sires and dams*]. (O, TA.) ___ See also مُسْتَطْرَفٌ.

مُطَرِّفٌ A man *who fights around the army:* (O, K, TA: [see 2, second sentence:]) or, as some say, *who fights the* أَطْرَافُ [app. meaning *noble,* or *exalted,* pl. of طَرَفٌ q. v., or of طِرْفٌ,] *of men.* (TA.) ___ In a verse of Sá'ideh the Hudhalee, (O, TA,) describing a horse, (O,) *that repels those that form the side,* or *flank, of the horses and of the* [*hostile*] *company of men:* but as some relate it, the word is مُطَرَّفٌ [q. v.]. (O, TA.)

مِطْرَافٌ : see طَرَفٌ, former half.

مَطْرُوفٌ [pass. part. n. of طَرَفَ, q. v.]. You say, فُلَانٌ مَطْرُوفُ العَيْنِ بِفُلَانٍ, meaning *Such a one is, exclusively of others, looked at by such a one.* (S, O.) ___ And عَيْنٌ مَطْرُوفَةٌ *An eye of which the lids are put in motion* or *in a state of commotion, by looking.* (As, TA.) [And] *An eye, hit, struck, smitten,* or *hurt, with a thing, so that it sheds tears.* (S, O, K.) And طَرِيفٌ applied to an eye signifies the same as مَطْرُوفَةٌ [in one of these senses, but in which of them is not said]. (TA.) ___ مَطْرُوفَةٌ

applied to a woman means *As though her eye were hit, struck, smitten,* or *hurt, with something,* (O, and EM p. 83,) *so that it shed tears,* (O,) *by reason of the languish of her look;* (EM ibid;) and this is said to be its meaning in the saying of Tarafeh,

* إِذَا نَحْنُ قُلْنَا أَسْمِعِينَا ٱنْبَرَتْ لَنَا *

* عَلَى رِسْلِهَا مَطْرُوفَةً لَمْ تَشَدَّدِ *

(O, EM,) i. e. *When we say, Sing thou to us, she betakes herself to us in her gentle way, as though her eye were hurt by something, by reason of the languish of her look, not straining herself* in her singing; but as some relate the verse, the word is مَطْرُوقَةً, meaning weakly: (EM:) or it means *whose eye the love of men has smitten, so that she raises her eyes and looks at every one that looks at her;* as though a طَرْفَة [or red spot of blood], or a stick or the like, hurt her eye: (Az, TA:) or *having a languishing eye;* as though it were turned away, or back, (طُرِفَتْ,) from everything at which it looked: (IAar, TA:) or *as though her eye were turned away,* or *back so that it,* or *she, is still:* (TA:) or *who looks at the men* (تَطْرِفُ الرِّجَالَ); i. e. *who does not keep constantly to one;* the pass. part. n. being put in the place of the act.; but Az says that this explanation is at variance with the original purport of the word: (TA:) or مَطْرُوفَةٌ بِالرِّجَالِ means a woman *who raises,* or *stretches and raises, her*

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eye at men, (S, O, K, TA,) *and turns away her look from her husband, to others,* (S, TA, *) *and in whom is no good:* (TA:) or *who looks not at any but the men;* (K;) or مَطْرُوفَةُ العَيْنِ بِالرِّجَالِ has this meaning. (AA, TA.) أَرْضٌ مَطْرُوفَةٌ *Land abounding with the herbage called* طَرِيفَة. (S, O, K.)

مُطَّرَفٌ A camel *newly purchased:* (S:) *or purchased from another part of the country, and therefore yearning for his accustomed place.* (IB, TA.)

مُتَطَرِّفٌ A man *who does not,* or *will not, keep constantly to an affair;* [but I think that امر (which I have rendered an affair) in my original is evidently a mistranscription for اِمْرَأَةٌ, i. e. *a woman,* or *wife;*] as also مُسْتَطْرِفٌ. (TA.) See also طَرِفٌ.

مُسْتَطْرَفٌ : see فَعَلْتُهُ فِى مُسْتَطْرَفِ الأَيَّامِ ___. طَرِيفٌ *I did it in the first,* or *first part, of the days;* (فِى مُسْتَأْنَفِهَا;) as also فِى مُطَرَّفِ الايَّامِ. (S, O, K.)

مُسْتَطْرِفٌ : see مُتَطَرِّفٌ. See also طَرِفٌ.

طرق

1 طَرْقٌ signifies The *beating* [a thing], or *striking* [it, in any manner, and with anything]; (K, TA;) this being the primary meaning: (TA:) or *with the* مِطْرَقَة, (K, TA,) which is the implement of the blacksmith and of the artificer [with which he beats the iron], and the rod, or stick, with which one beats wool [or hair] to loosen or separate it: (TA:) and the *slapping* (K, TA) with the hand. (TA.) You say, طَرَقَ البَابَ, aor. ـُ , inf. n. طَرْقٌ, *He knocked* [or (as we say) *knocked at*] *the door.* (Msb.) طَرَقَ الصُّوفَ, (S, O, TA, *) or الشَّعَرَ, (TA,) aor. as above, (S, O,) and so the inf. n., (S, O, K,) *He beat the wool,* (S, O, K, TA,) or *the hair,* (TA,) *with the rod,* or *stick, called* مِطْرَقَة, (S, O,) *to loosen it,* or *separate it:* (S, * O, * TA:) or *he plucked it* [*so as to loosen it,* or *separate it*]. (K, TA.) اُطْرُقِى وميشى, a prov., and occurring in a verse of Ru-beh, [originally addressed to a woman,] and [lit.] meaning *Beat thou the wool with the stick, and mix the hair with the wool,* is said to him who confuses or confounds, in his speech, and practises various modes, or manners, therein. (Az, TA. [See Freytag's Arab. Prov. ii. 28.]) And you say also, طَرَقَ الحَدِيدَةَ *He beat the piece of iron* [*with the* مِطْرَقَة]: (Mgh, * Msb:) and طرقها *he beat it much,* or *vehemently.* (Msb.) And طَرَقَهُ بِكَفِّهِ, inf. n. as above, *He slapped him with his hand.* (TA.) And طَرَقْتُ الطَّرِيقَ *I travelled* [or *beat*] *the road.* (Msb.) [And hence, app.,] طَرْقٌ signifies also The *being quick of pace;* [probably as an inf. n.;] or *quickness of going along.* (Sh, TA.) And طُرِقَتِ الأَرْضُ *The ground was beaten so as to be rendered even,* or *easy to be travelled;* and *trodden with the feet.* (TA.) And طَرَقَ الدَّوَابُّ المآءَ بِالرِّجْلِ حَتَّى تُكَدِّرَهُ [*The beasts beat the water with the foot so as to render it turbid,* or *muddy*]: (Er-Rághib, TA:) or طَرَقَتِ الإِبِلُ المآءَ, (S, O, TA,) aor. as above, (O,) *the camels staled and dunged in the water.* (S, O, TA.) ___ Also The *coming by night;* (K, TA;) because he who comes by night [generally] needs to knock at the door; as some say; (TA;) and so طُرُوقٌ [which is the more common

in this sense]. (K, TA.) You say, طَرَقَ, aor. ـُـ , inf. n. طُرُوقٌ, *He came by night.* (S.) أَتَانَا فُلَانٌ طُرُوقًا *Such a one came to us by night.* (S.) And طَرَقَ القَوْمَ, aor. ـُـ , inf. n. طَرْقٌ and طُرُوقٌ, *He came to the people,* or *party, by night.* (TA.) And طَرَقَ أَهْلَهُ, (TA,) or طَرَقَ أَهْلَهُ لَيْلًا, (S, O,) inf. n. طُرُوقٌ, (TA,) *He came to his* اهل [meaning *wife*] *by night:* (S, * O, TA:) the doing of which by him who has been long absent is forbidden by the Prophet. (O, TA. *) And طَرَقَ النَّجْمُ, aor. ـُـ , inf. n. طُرُوقٌ, *The star,* or *asterism, rose:* and of anything that has come by night, one says طَرَقَ. (Msb.) One says also, طُرِقَ فُلَانٌ *Such a one was made an object of* [or *was visited by* or *was smitten by*] *nocturnal accidents* or *calamities.* (TA.) And طَرَقَهُ الزَّمَانُ بنوائبه [*Time,* or *fortune, visited him,* or *smote him, with its accidents,* or *calamities;* or *did so suddenly, like one knocking at the door in the night*]. (TA.) And طَرَقَنِى خَيَالٌ [*An apparition,* or *a phantom, visited me in the night*]. (TA.) And طَرَقَنِى هَمٌّ [*Anxiety came upon me;* or *did so suddenly, like one coming in the night*]. (TA.) And [hence, app.,] طَرَقَ سَمْعِى كَذَا [*Such a thing struck my ear*]: and طُرِقَتْ مَسَامِعِى بِخَيْرٍ [*My ears were struck by good tidings*]. (TA.) ___ Also The stallion's *covering* the she-camel; (Msb, K; *) and so طُرُوقٌ; (K, TA;) and طَرَاقٌ likewise [app. another inf. n. of طَرَقَ, as its syn. ضِرَابٌ is of ضَرَبَ]: (TA:) or his *leaping* her, (S, O, TA,) *and covering* her. (TA.) You say, طَرَقَ الفَحْلُ النَّاقَةَ, (S, O, Msb, TA,) aor. ـُـ , (S, O, TA,) inf. n. طَرْقٌ, (Msb,) or طُرُوقٌ, (S) or both, (O, TA,) *The stallion covered the she-camel:* (Msb:) or *leaped the she-camel,* (S, O, TA,) *and covered her.* (TA.) ___ And [The *practising of pessomancy;*] *i. q.* ضَرْبٌ بِالحَصَى, (S, IAth, O, K,) which is performed by women, (IAth, TA,) or by a diviner; (K;) *a certain mode of divination:* (S:) or [the *practising of geomancy;* i. e.] a man's *making lines,* or *marks, upon the ground, with two fingers, and then with one finger,* and saying, ابْنِى عِيَانْ أَسْرِعَا البَيَانْ: (AZ, O, TA: [see this saying explained, with another description of the process, in the first paragraph of art. خط:]) or it is the *making lines,* or *marks, upon the sand:* (TA:) you say, طَرَقَ, aor. ـُـ , inf. n. طَرْقٌ, *He made*

lines, or *marks, with a finger,* (&c.,) *in divining.* (JK.) [See the last sentence in art. جبت.] Also The diviner's *mixing cotton with wool when divining.* (Lth, K.) ___ And طَرَقْنَا النَّعْجَةَ, aor. ـُـ , inf. n. طَرْقٌ, *We branded the ewe with the mark called* طِرَاق. (ISh, O.) طُرِقَ, (K, TA,) like عُنِىَ, (TA,) [inf. n., app., طَرْقٌ, q. v.,] *He was,* or *became, weak in intellect,* (K, TA,) *and soft.* (TA.) طَرِقَ, aor. ـَـ , (K,) inf. n. طَرَقٌ, (Fr, S, O, K,) *He* (a camel) *had a weakness in his knees:* (Fr, S, O, K: [see حَلَلٌ:]) or, said of a human being and of a camel, *he had a weakness in the knee and in the arm* or *the fore leg:* (TA:) or, said of a camel, *he had a crookedness in the* سَاق (Lth, * O, * K) *of the kind leg,* [app. meaning *in the thigh,*] *without the* [*kind of straddling termed*] فَحَج, *and with an inclining in the heel.* (Lth, O.) ___ [See also طَرَقٌ below.] طَرَقَ signifies also *He drank turbid,* or *muddy, water,* (O, K, TA,) *such as is termed* [طَرْقٌ *and*] مَطْرُوقٌ. (TA. [In the K it is said to be, in this sense, like سَمِعَ; which seems to indicate that the inf. n. is طَرْقٌ, not طَرَقٌ.])

2 **طَرَّقَ الحَدِيدَةَ** : see 1, former half. ___ طَرَّقَ طَرِيقًا *He made a road plane,* or *even, so that people travelled it* [or *beat it with their feet*] *in their passing along.* (TA.) The saying لَا تُطَرِّقُوا المَسَاجِدَ means *Make not ye the mosques to be roads* [or *places of passage*]. (TA.) طَرَّقْتُ لَهُ is from الطَّرِيقُ: (S, O:) you say, طَرَّقَ لَهَا [app. *referring to camels*] *He made for them a road,* or *way:* (K:) or طَرَّقَ لَهُ *he gave a way to,* or *admitted, him,* or *it.* (MA.) ___ طَرَّقَتْ said of the [bird called] قَطَاة, peculiarly, (inf. n. تَطْرِيقٌ, O, K,) *She arrived at the time of her egg's coming forth:* (As, A'Obeyd, S, O, K:) or *she* (a قطاة) *hollowed out in the ground a place wherein to lay her eggs:* as though she made a way for them: so says A Heyth: but the verb may be similarly used of other than the قطاة, metaphorically; whence the saying,

* قَدْ طَرَّقَتْ بِبِكْرِهَا أُمُّ طَبَقْ *

i. e. *Calamity* [*has prepared to bring forth her first-born*]. (Az, TA.) [Hence, app.,] one says also, ضَرَبَهُ حَتَّى طَرَّقَ بِجَعْرِهِ [*He beat him until he gave passage,* or *was about to give passage, to his ordure*]. (As, S, O.) And طَرَّقَ لِى, inf. n. تَطْرِيقٌ, signifies أَخْرَجَ [app. meaning *He gave forth,* or *produced, to me* something]. (TA.) ___ طَرَّقَتْ بِوَلَدِهَا, said of a camel, means *She brought forth with difficulty, her young one sticking fast, and not coming forth easily;* and in like manner it is said of a woman: (As, S, O, K:) so in a verse of Ows Ibn-Hajar, cited voce نَفَاسٌ: (O:) or طَرَّقَتْ said of a woman and of any pregnant female, means *the half of her young one came forth, and then it stuck fast.* (Lth, TA.) [Hence,] طَرَّقَ فُلَانٌ بِحَقِّى *Such a one acknowledged my right,* or *due, after disacknowledging it.* (As, S, O, K, TA.) ___ Accord. to AZ, (TA,) طَرَّقَ الإِبِلَ means *He withheld the camels from pasture,* (S, O, K, TA,) or *from some other thing:* (S, O, TA:) Sh, however, says that he knew not this; but that IAar explained طَرَّفْتُ, with ف, as meaning I repelled. (TA.) ___

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أَخَذَ فُلَانٌ فِى التَّطْرِيقِ means *Such a one practised artifice and divination.* (TA.) طَرَّقْتُ التُّرْسَ *I sewed the shield upon another skin:* and طَرَّقْتُ النَّعْلَ, inf. n. تَطْرِيقٌ, *I made the sole of two pieces of skin, sewing one of them upon the other.* (Msb. [See also the next paragraph.])

3 **طَارَقْتُ النَّعْلَ** [meaning *I sewed another sole upon the sole*] is an instance of a verb of the measure فَاعَلَ relating to the act of a single agent. (AAF, TA in art. خدع.) [See also 2, last sentence.] You say also, طَارَقَ الرَّجُلُ نَعْلَيْهِ, [inf. n. مُطَارَقَةٌ,] *The man put one of his two soles upon the other and sewed them together.* (As, TA.) And طَارَقَ بَيْنَ نَعْلَيْنِ *He sewed one sole upon another.* (S, O, K.) And طَارَقَ بَيْنَ الثَّوْبَيْنِ, (S,) or بَيْنَ ثَوْبَيْنِ, (O, K,) and بَيْنَ الدِّرْعَيْنِ, (TA,) *i. q.* طَابَقَ, (K,) or ظَاهَرَ, i. e. *He put on himself*

one of the two garments, or *one of two garments,* [and *one of the two coats of mail,*] *over the other.* (S, O.) طُورِقَ is said of anything as meaning *It was put one part thereof upon,* or *above, another;* and so اطَّرَقَ ; (TA;) [and in like manner أُطْرِقَ ; for] one says of shields, يُطْرَقُ بَعْضُهَا عَلَى بَعْضٍ *One of them is sewed upon another:* (S, O, K:) and أُطْرِقَتْ بِالْجِلْدِ وَالْعَصَبِ *They were clad* [or *covered*] *with skin and sinews.* (S, O.) ___ طَارَقَ الْغَمَامُ الظَّلَامَ *The clouds followed upon the darkness.* (TA.) ___ And طَارَقَ الْكَلَامَ *He practised,* or *took to, various modes,* or *manners, in speech;* syn. تَفَنَّنَ فِيهِ. (TA.)

4 **اطرقه فَحْلَهُ** *He lent him his stallion* [*camel*] *to cover his she-camels.* (S, O, K.) ___ لَا أَطْرَقَ ٱللّٰهُ عَلَيْكَ, (O,) or عَلَيْهِ, (K, TA,) means *May God not cause thee,* or *him, to have one whom thou mayest,* or *whom he may, take to wife,* or *compress.* (O, K, TA.) ___ See also 3, latter part. ___ اطرق رَأْسَهُ *He inclined his head* [*downwards*]. (TA.) And أَطْرِقْ بَصَرَكَ *Lower thine eyes towards thy breast, and be silent:* occurring in a trad. respecting the looking unexpectedly [at one at whom one should not look]. (TA.) And أَطْرَقَ, alone, *He bent down his head:* (MA:) or *he lowered his eyes, looking towards the ground;* (S, O, K;) and sometimes the doing so is natural: (TA: [and the same is indicated in the S:]) and it may mean *he had a laxness in the eyelids:* (A'Obeyd, TA:) or *he contracted his eyelids, as though his eye struck the ground:* (Er-Rághib, TA:) and *he was,* or *became, silent,* (ISk, S, O, K,) accord. to some, *by reason of fright,* (TA,) *not speaking.* (ISk, S, O, K.) It is said in a prov.,

* أَطْرِقْ كَرَا أَطْرِقْ كَرَا *

* إِنَّ النَّعَامَ فِى الْقُرَى *

[*Lower thine eyes karà: lower thine eyes karà:* كرا meaning the *male of the* كَرَوَان, a name

now given to the *stone-curlew,* or *charadrius œdicnemus:*) *verily the ostriches are in the towns,* or *villages*]: applied to the self-conceited; (S, O;) and to him who is insufficient, or unprofitable; who speaks and it is said to him, Be silent, and beware of the spreading abroad of that which thou utterest, for dislike of what may be its result: and by the saying انّ النعام فى القرى is meant, they will come to thee and trample thee with their feet: (O:) it is like the saying فَغُضِّ الطَّرْفَ. (S. [See also كَرَوَانٌ: and see also Freytag's Arab. Prov. ii. 30-31.]) It is asserted that when they desire to capture the كرا, and see it from afar, they encompass it, and one of them says, أَطْرِقْ كَرَا إِنَّكَ لَا تُرَى [or لَنْ تُرَى (Meyd in explanation of the preceding prov.) i. e. *Lower thine eyes,* or *be silent, karà: thou wilt not be seen:*] until he becomes within reach of it; when he throws a garment over it, and takes it. ('Eyn, TA.) And أَطْرِقْ كَرَا يُحْلَبْ لَكَ [*Lower thine eyes,* or *be silent, karà: milk shall be drawn for thee:*] is [a prov., mentioned by Meyd,] said to a stupid person whom one incites to hope for that which is vain, or false, and who believes [what is said to him]. (O.) ___ One says also, اطرق إِلَى اللَّهْوِ *He inclined to diversion, sport,* or *play.* (IAar, K, TA.) ___ اطرق اللَّيْلُ عَلَيْهِ: see 8: ___ and اطرقت الإِبِلُ: see 6. اطرق الصَّيْدَ *He set a snare for the beasts,* or *birds, of the chase.* (TA.) ___ And hence, اطرق فُلَانٌ لِفُلَانٍ *Such a one plotted against such a one by calumny,* or *slander, in order to throw him into destruction,* or *into that from which escape would be difficult.* (TA.)

5 **تطرّق إِلَى كَذَا** *He found a way to such a thing:* (MA:) or *he sought to gain access to such a thing.* (Er-Rághib, TA.)

6 **تَطَارُقٌ** signifies The *coming consecutively,* or *being consecutive.* (TA.) You say, تطارقت الإِبِلُ *The camels came following one another, the head of each.* [*except the first*] *being at the tail of the next* [*before it*], *whether tied together in a file* or *not:* (TA:) or *went away, one after another;* (S, O, K;) as also اطَّرَقَتْ ; (O, K, TA;) in the S, incorrectly, أَطْرَقَتْ ; (O, K, TA;) in

mentioned in the K, in another part of the art., and there expl. as meaning *the followed one another;* but the verb in this sense is اطَّرَقَت : (TA:) and, (O, K, TA,) as some say, (O, TA,) this last signifies *they scattered,* or *dispersed, themselves upon the roads, and quitted the main beaten tracks:* (O, K, TA:) As cited as an ex., (from Ru-beh, TA,) describing camels, (O,)

* جَآءَتْ مَعًا وَاطَّرَقَتْ شَتِيتَا *

meaning *They came together, and went away in a state of dispersion.* (S, O, TA.) And you say, تطارق الظَّلَامُ والغَمَامُ *The darkness and the clouds were,* or *became, consecutive.* (TA.) And تطارقت عَلَيْنَا الأَخْبَارُ [*The tidings came to us consecutively*]. (TA.)

8 **اطَّرَقَ** : see 3. Said of the wing of a bird, (S, TA,) *Its feathers overlay one another:* (TA:) or *it was,* or *became, abundant and dense* [*in its feathers*]. (S, TA.) And اطّرقت الأَرْضُ *The earth became disposed in layers, one above another, being compacted by the rain.* (TA.) And اطّرق الحَوْضُ *The watering-trough,* or *tank, had in it* [*a deposit of*] *compacted dung,* or *dung and mud* or *clay, that had fallen into it.* (TA.) And اطّرق عَلَيْهِ اللَّيْلُ, as in the O and L; in the K, erroneously, أَطْرَقَ ; *The night came upon him portion upon portion.* (TA.) See also 6, in three places.

10 **استطرقهُ فَحْلًا** *He desired,* or *demanded, of him a stallion to cover his she-camels;* (S, O, K;) like استضربهُ. (TA.) ___ And استطرقهُ *He desired,* or *demanded, of him the practising of pessomancy* (الضَّرْب بالحَصَى), *and the looking* [or *divining*] *for him therein.* (K, * TA.) ___ And *He desired,* or *demanded, of him the* [*having,* or *taking, a*] *road,* or *way, within some one of his boundaries.* (TA.) ___ مِنْ غَيْرِ أَنْ يَسْتَطْرِقَ نَصِيبَ الآخَرِ, a phrase used by El-Kudooree, means *Without his taking for himself the portion of the other as a*

road or *way* [or *place of passage*]. (Mgh.) And الاسْتِطْرَاقُ بَيْنَ الصُّفُوفِ, a phrase used by Khwáhar-Zádeh [commonly pronounced KháharZádeh], means *The going* [or *the taking for oneself a way*] *between the ranks* [of the people engaged in prayer]: from الطَّرِيقُ. (Mgh.) And اسْتَطْرَقْتُ إِلَى البَابِ *I went along a road*, or *way, to the door.* (Msb.) [Hence a phrase in the Fákihet el-Khulafà, p. 105, line 15.] ___ [اسْتَطْرَقْتُ in a verse cited in the K in art. دد is a mistake for استطرفت, with فا: see 10 in art. طرب.]

طَرْقٌ [originally an inf. n., and as such app. signifying *An act of striking* the lute &c.: and hence,] *a species* (ضَرْبٌ) *of the* أَصْوَات [meaning *sounds*, or *airs*, or *tunes*,] *of the lute:* (TA:) or *any* صَوْت [i. e. *air*, or *tune*], (Lth, O, K, TA,) or *any* نَغْمَة [i. e. *melody*], (K, TA,) *of the lute* and *the like, by itself:* (Lth, O, K, TA:) you say, تَضْرِبُ هٰذِهِ الجَارِيَةُ كَذَا وَكَذَا طَرْقًا [*This girl*, or *young woman*, or *female slave, plays such and such airs* or *tunes*, or *such and such melodies, of the lute* or *the like*]. (Lth, O, K. *) ___ [Hence, probably,] عِنْدَهُ طُرُوقٌ مِنَ الكَلَامِ, sing. طَرْقٌ, a phrase mentioned by Kr; thought by ISd to mean *He has* [*various*] *sorts*, or *species, of speech.* (TA.) ___ See also طَرْقَةٌ, in four places. Also *A stallion* [*camel*] *covering:* (O, K, TA:) pl. طُرُوقٌ and طُرَّاقٌ: (TA:) an inf. n. used as a subst. [or an epithet]: (O, K, TA:) for ذُو طَرْقٍ. (TA.) ___ And The *sperma* of the stallion [camel]: (S, K:) a man says to another, أَعِرْنِي طَرْقَ فَحْلِكَ العَامَ i. e. [*Lend thou to me*] *the sperma*, and *the covering*, (As, TA.) which latter is said to be the original meaning, (TA,) *of thy stallion* [*camel this year*]. (As, TA.) And it is said to be sometimes applied metaphorically to The *sperma* of man: or in relation to man, it may be an epithet, [like as it is sometimes in relation to a stallion-camel, as mentioned above,] and not

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metaphorical. (TA.) And طَرْقُ الجَمَلِ means also *The hire that is given for the camel's covering of*

the female. (TA in art. شبر.) Also, and مَطْرُوقٌ , *Water* (S, O, K, TA) *of the rain* (S, O, TA) *in which camels* (S, O, K) *and others* [i. e. *other beasts*] *have staled,* (S,) or *waded and staled,* (S, * O, K, TA,) *and dunged:* (S, O, TA:) or *stagnant water in which beasts have waded and staled:* (Mgh:) and طَرَقٌ [expressly stated to be مُحَرَّكَة] signifies [the same, or] *water that has collected, in which there has been a wading and staling, so that it has become turbid;* (TA;) or *places where water collects and stagnates* (S, O, K, TA) *in stony tracts of land;* (TA;) and the pl. of this is أَطْرَاقٌ. (TA.) طَرْقٌ also signifies *A* [*snare, trap, gin,* or *net, such as is commonly called*] فَخّ, (IAar, O, K,) or the *like thereof;* and so طِرْقٌ : (K: [by Golius and Freytag, this meaning has been assigned to طَرْقَة; and by Freytag, to طِرْقَة also; in consequence of a want of clearness in the K:]) or *a snare,* or *thing by means of which wild animals are taken,* like the فَخّ; (Lth, O;) and طَرَقَةٌ , (S, O, K,) of which the pl. [or coll. gen. n.] is طَرَقٌ , (S, K,) signifies [the same, or] the *snare* (حِبَالَة) *of the sportsman,* (S, O, K,) *having* [*what are termed*] كَفَف [pl. of كَفَّةٌ, q. v.]. (S, O) And *A palm-tree:* of the dial. of Teiyi. (AHn, K.) And *Weakness of intellect,* (K, TA,) *and softness.* (TA [See طُرَق.])

طُرْقٌ : see طَرَقَةٌ. [Also a contraction of طُرُقٌ, pl. of طَرِيقٌ, q. v.] And pl. of طِرَاقٌ [q. v.]. (K.)

طِرْقٌ *Fat,* as a subst.: (S, O, K:) this is the primary signification. (S, O.) [See an ex. voce بِنٌّ.] ___ And *Fatness.* (AHn, K.) One says, هٰذَا البَعِيرُ مَا بِهِ طِرْقٌ i. e. *This camel has not in him fatness,* and *fat.* (AHn, TA.) It is said to be mostly used in negative phrases. (TA.) ___ And *Strength:* (S, O, K:) because it mostly arises from fat. (S, O.) One says, مَا بِهِ طِرْقٌ, meaning *There is not in him strength.* (TA.) The pl. is أَطْرَاقٌ. (TA.) See also طَرْقٌ, last quarter.

طَرَقٌ : see طَرْقٌ, third quarter. ___ Also *i. q.* مُذَلَّلٌ [applied to a beast, app. to a camel,] meaning *Rendered submissive,* or *tractable;* or *broken.* (TA.) It is also pl. of طَرَقَةٌ , [or rather is a coll. gen. n. of which the n. un. is طَرَقَةٌ,] (S, O, K,) which latter signifies *A row* of bricks in a wall, or of other things, (S, O,) or [particularly] of palm-trees. (As, TA.)

___ Also, ↓ the latter, [as is expressly stated in the TA, and indicated in the S and O, (آثار and بعضها in the CK being mistakes for آثار and بعضها,)] The *foot-marks* [or *track*] *of camels following near after one another.* (S, O, K.) You say, جآءت الإبل على طَرَقَة واحدة *The camels came upon one track* [or *in one line*]; like as you say, على خُفٍّ واحدٍ. (S, O. [See also a similar phrase voce مطْراقٌ.]) And Aboo-Turáb mentions, as a phrase of certain of BenooKiláb, مررت على طَرَقَة الإبل and عرقتها, meaning *I went upon the track of the camels.* (TA.) ___ See also طَرَقٌ, last quarter. Also, i. e. طَرَقٌ, *A duplicature,* or *fold,* (ثنى, in the CK [erroneously] ثَنْى,) of a water-skin: (S, O, K:) and أَطْرَاقٌ is its pl., (S, O,) signifying its *duplicatures,* or *folds,* (S, O, K,) *when it is bent,* (O,) or *when it is doubled,* or *folded,* (S, K,) *and bent.* (S.) ___ And أَطْرَاقُ البَطْنِ *The parts of the belly that lie one above another* (K, TA) *when it is wrinkled:* pl. of طَرَقٌ. (TA.) ___ طَرَقٌ in the feathers of a bird is their *Overlying one another:* (S, O, K, TA:) or, accord. to the A, it is *softness and flaccidity* therein. (TA.) ___ [Also inf. n. of طَرَقَ, q. v.]

طَرْقَةٌ *A time; one time;* syn. مَرَّةٌ; (S, O, K;) as also طَرْقٌ, (O, K,) and طُرْقَةٌ and طُرْقٌ. (K.) You say, اختضبت المرأة طَرْقَةً, (S, O,) or طَرْقَتَيْنِ, (S,) or طَرْقًا, (K,) or طَرْقَيْنِ, (O, K,) [&c.,] i. e. [*The woman dyed her hands* with hinnà] *once,* or *twice.* (S, O, K.) And أَنَا آتى فُلَانًا فى اليوم طَرْقَتَيْنِ, (S, K,) and طَرْقَيْنِ, (O, K,) &c., (K,) i. e. [*I come to such a one in the day*] *twice.* (S, O, TA.) And هو أَحسن من فلان بعشرين طَرْقَةً [*He is better than such a one by twenty times*]. (A, TA.) طَرْقَةُ الطَّرِيقِ means *The main and middle part,* or *the distinct* [*beaten*] *track, of the road.* (TA.) ___ And هٰذه النَّبْلُ طَرْقَةُ رجلٍ واحدٍ [*These arrows are*] *the work,* or *manufacture, of one man.* (S, O, K. *) See also طَرِيقَةٌ.

طُرْقَةٌ *i. q.* طَرِيقٌ, q. v. (K.) ___ And sing. of طُرُقٌ signifying The *beaten tracks in roads;* and of طُرُقَاتٌ in the phrase طُرُقَاتُ الإبل meaning *the tracks of the camels following one another consecutively.* (TA.) ___ Also *A way,* or *course, that one pursues* (طَرِيقَةٌ) *to a thing.* (K.) ___

And *A custom, manner, habit,* or *wont.* (S, O, K.) One says, مَا زَالَ ذٰلِكَ طُرْقَتَكَ *That ceased not to be thy custom,* &c. (S, O.) ___ And *A line,* or *streak,* (طَرِيقَةٌ,) *in things that are sewed,* or *put, one upon another.* (K, * TA: [المطارقة in the CK is a mistake for المطارقة:]) as also طَرْقَةٌ . (K.) ___ And *A line,* or *streak, in a bow:* or *lines,* or *streaks, therein:* pl. طُرَقٌ: (K:) or its pl., i. e. طُرَقٌ, has the latter meaning. (S, O.) ___ And *Stones one upon another.* (O, K.) Also *Darkness.* (Ibn-'Abbád, O, K.) One says, جِئْتُهُ فِى طُرْقَةِ اللَّيْلِ [*I came to him in the darkness of night*]. (TA.) And *i. q.* مَطْمَعٌ [app. as meaning *Inordinate desire,* though it also means *a thing that is coveted*], (Ibn-'Abbád, O,) or طَمَعٌ [which has both of these meanings]. (K.) [That the former is the meaning here intended I infer from the fact that Sgh immediately adds what here follows.] ___ IAar says, (O,) فِى فُلَانٍ طُرْقَةٌ means *In such a one is* تَخْنِيثٌ [i. e., app., *a certain unnatural vice;* see 2 (last sentence) in art. خنث]: (O, TA:) and so فِيهِ تَوْضِيعٌ. (TA.) See also طَرْقَةٌ. Also *Foolish; stupid;* or *unsound,* or *deficient, in intellect* or *understanding.* (O, K.) [Freytag adds, from the Deewán of the Hudhalees, that it signifies also *A prey* (*præda*).]

طُرْقَةٌ : see the next preceding paragraph.

طَرَقَةٌ : see طَرَقٌ, in four places: ___ and see also طَرْقٌ, last quarter. ___ One says also, وَضَعَ الأَشْيَآءَ طَرَقَةً طَرَقَةً i. e. *He put the things one upon another;* and so طَرِيقَةً طَرِيقَةً . (TA.)

طُرَقَةٌ A man *who journeys by night in order that he may come to his* أَهْل [meaning *wife*] *in the night:* (S, O, TA:) or one *who journeys much by night.* (L in art. خشف.)

طِرَاقٌ (of which طُرُقٌ is the pl. [app. in all its senses]) *Any sole that is sewed upon another sole so as to make it double,* (S, * O, K,) *matching the latter exactly:* (O, K:) [this is called طِرَاقُ نَعْلٍ; for it is said that] طِرَاقُ النَّعْلِ signifies *that with which the sole is covered, and which is sewed upon it.* (S.) ___ And The *skin* [meaning *sole*] *of a sandal,* (Lth, O, K,) *when the* [*thong,* or *strap,*

called] شِرَاكٌ *has been removed from it.* (Lth, O.) El-Hárith Ibn-Hillizeh [in the 13th verse of his Mo'allakah, using it in a pl. sense,] applies it to the *Soles that are attached to the feet of camels:* (TA:) or he there means by it the *marks left by the* طِرَاقٌ *of a she-camel.* (EM p. 259.) And *A piece of skin cut in a round form, of the size of a shield, and attached thereto, and sewed.* (O, K.) ___ And *Anything made to match,* or *correspond with, another thing.* (Lth, O, K.) ___ *Iron that is expanded, and then rounded, and made into a helmet* (Lth, O, K) or *a* [*kind of armlet called*] سَاعِدٌ (Lth, O) and *the like.* (Lth, O, K.) And *Any* قَبِيلَةٌ [i. e. *plate,* likened to a قَبِيلَةٌ of the head,] *of a helmet, by itself.* (Lth, O.) And *Plates,* of a helmet, *one above another.* (TA) ___ رِيشٌ طِرَاقٌ *Feathers overlying one another.* (S.) And طَائِرٌ طِرَاقُ الرِّيشِ *A bird whose feathers overlie one another.* (TA.) Also *A brand made upon the middle of the ear of a ewe,* (En-Nadr, O, K,) *externally; being a white line, made with fire, resembling a track of a road:* (En-Nadr, O:) there are two such brands, called طِرَاقَانِ. (TA.) See also طَرِيقَةٌ.

طَرِيقٌ *A road, way,* or *path;* syn. سَبِيلٌ; (S;) [i. e. *a beaten track,* being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and applied to *any place of passage;*] and طُرْقَةٌ signifies the same: (K:) [see also مُسْتَطْرَقٌ:] it is masc. (S, O, Msb, K *) in the dial. of Nejd, and so in the Kur xx. 79; (Msb;) and fem. (S, O, Msb, K) in the dial. of El-Hijáz: (Msb:) the latter accord. to general usage: (MF:) [see زُقَاقٌ:] the pl. [of pauc.] is أَطْرِقَةٌ (S, Msb, K) with those

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who make the sing. masc. (Msb) and أَطْرُقٌ (O, K) with those who make the sing. fem. (TA) and [of mult.] طُرُقٌ (S, O, Msb, K) and طُرْقٌ [of which see an ex. voce دَلَالَةٌ] (K) and أَطْرِقَآءُ, (O, K,) and طُرُقَاتٌ is a pl. pl. (Msb, K) i. e. pl. of طُرُقٌ. (Msb, TA.) ___ In the saying بَنُو فُلَانٍ يَطَؤُهُمُ الطَّرِيقُ, accord. to Sb, الطَّرِيقُ is for أَهْلُ الطَّرِيقِ: [the meaning therefore is, *The sons of*

such a one sojourn, or encamp, where *the people of the road tread upon them,* i. e., *become their guests:* (see more in art. وطأ:)] or, as some say, الطريق here means *the wayfarers* without any suppression. (TA.) ___ حَقُّ الطَّرِيقِ [*The duty relating to the road*] is *the lowering of the eyes; the putting away,* or *aside, what is hurtful,* or *annoying; the returning of salutations; the enjoining of that which is good; and the forbidding of that which is evil.* (El-Jámi' es- Sagheer. See قَطَعَ الطَّرِيقَ ___.) جَلَسَ [*He intercepted the road*] means *he made the road to be feared, relying upon his strength, robbing, and slaying men* [or *passengers*]. (Msb in art. قطع.) [And أَصَابَ الطَّرِيقَ means the same; or, as expl. by Freytag, on the authority of Meyd, *He was,* or *became, a robber.*] ___ [Hence,] ابنُ الطَّرِيقِ means *The robber* [*on the highway*]. (T in art. بنى.) ___ [But أَهْلُ طَرِيقِ ٱللّٰهِ means *The devotees.*] ___ أُمُّ طَرِيقٍ, thus correctly in the 'Eyn, [and shown to be so by a verse there cited, q. v. voce عسب,] *The hyena:* erroneously written by Sgh, امّ طُرَّيْق ; and the author of the K has copied him in this instance accord. to his usual custom. (TA.) ___ See also أُمُّ الطَّرِيقِ and أُمَّةُ الطَّرِيقِ in art. بنات الطَّرِيقِ ___. ام means *The branches of the road, that vary, and lead in any,* or *every, direction.* (TA.) ___ طَرِيقٌ signifies also The *space between two rows of palm-trees;* as being likened to the طَرِيق [commonly so called] in extension. (Er-Rághib, TA.) ___ أَخَذَ فُلَانٌ فِى الطَّرِيقِ means the same as أَخَذَ فِى التَّطْرِيقِ [expl. before: see 2, near the end]. (TA.) ___ طَرِيقٌ as *syn. with* طَرِيقَةٌ: see the latter word, first sentence. ___ [بالطَّرِيقِ الأَوْلَى is a phrase of frequent occurrence, app. post-classical; lit. *By the fitter way;* meaning *with the stronger reason; à fortiori:* see an ex. in Beyd xlii. 3, and De Sacy's Anthol. Gr. Ar. p. 467.] Also *A sort of palm-tree.* (TA.) ___ See also طَرِيقَةٌ (of which it is said to be a pl.), last sentence.

طُرَيْقٌ : see أُطَيْرِقٌ.

طَرُوقَةٌ *A she-camel covered by the stallion;* of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ.

(Msb.) طَرُوقَةُ الفَحْلِ means *The female of the stallion* [*camel*]. (S, O.) And (S, O) *A she-camel that has attained to the fit age for her being covered by the stallion:* (S, O, Msb, K:) it is not a condition of the application of the term that he has already covered her: (Msb:) or *a young,* or *youthful, she-camel that has attained to that age and kept to the stallion and been chosen by him.* (TA.) And one says to a husband, كَيْفَ طَرُوقَتُكَ, meaning *How is thy wife?* (TA:) every wife is termed طَرُوقَةٌ زَوْجِهَا, (O,) or طَرُوقَةُ بَعْلِهَا, (Msb,) or طَرُوقَةُ فَحْلِهَا; (K, * TA;) which is thought by ISd to be metaphorical. (TA.) ___ One says also, نَوَّخَ ٱللّٰهُ الأَرْضَ طَرُوقَةً لِلْمَآءِ i. e. *God made,* or *may God make, the land capable of receiving the water* [of the rains *so as to be impregnated,* or *fertilized,* or *soaked, thereby*]; expl. by جَعَلَهَا مِمَّا تُطِيقُهُ. (S in art. نوخ.) [See also a verse cited in art. سفد, conj. 4.]

طَرِيقَةٌ *A way, course, rule, mode,* or *manner, of acting* or *conduct* or *the like,* (syn. مَذْهَبٌ, S, TA, and سِيرَةٌ, and مَسْلَكٌ, TA,) of a man, (S, TA,) whether it be *approved* or *disapproved;* (TA;) as also طَرِيقٌ, which is metaphorically used in this sense: (Er-Rághib, TA:) [like مَذْهَبٌ, often *relating to the doctrines and practices of religion:* and often used in post-classical times as meaning the *rule* of a religious order or sect:] and meaning also *a manner of being; a state,* or *condition;* (syn. حَالَةٌ, S, or حَالٌ, O, K;) as in the saying, مَا زَالَ فُلَانٌ عَلَى طَرِيقَةٍ وَاحِدَةٍ [*Such a one ceased not to be in one state,* or *condition*]; (S;) and it is applied to such as is good and to such as is evil. (O.) One says also, هُوَ عَلَى طَرِيقَتِهِ [*He is following his own way,* or *course*]. (TA voce الطَّرِيقَة.) لَوِ ٱسْتَقَامُوا عَلَى طَرِيقَةٍ جِدِّيَّةٍ, in the Kur [lxxii. 16], means, accord. to Fr, [*If they had gone on undeviating in the way*] *of polytheism:* but accord. to others, *of the right direction.* (O.) [The pl. is طَرَائِقُ.] ___ [It is also used for أَهْلُ طَرِيقَةٍ: and in like manner the pl., for أَهْلُ طَرَائِقَ. Thus,] كُنَّا طَرَائِقَ قِدَدًا, in the Kur [lxxii. 11], means *We were sects differing in our desires.* (Fr, S, O. [See also قِدَّةٌ.]) And طَرِيقَةُ القَوْمِ means *The most excel-lent,* (S, O, K, TA,) and *the best,* (S, O,) and *the eminent,*

or *noble, persons,* (K, TA,) *of the people:* (S, O, K, TA:) and you say, هٰذَا رَجُلٌ طَرِيقَةُ قَوْمِهِ [*This is a man the most excellent,* &c., *of his people*]: and هٰؤُلَآءِ طَرِيقَةُ قَوْمِهِمْ and طَرَائِقُ قَوْمِهِمْ *These are* [*the most excellent,* &c., or] *the eminent,* or *noble, persons of their people:* (S, O, K, * TA:) so says Yaakoob, on the authority of Fr. (S, O, TA.) وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى, in the Kur [xx. 66], means [*And that they may take away*] *your most excellent body of people:* (O:) or *your eminent,* or *noble, body of people who should be made examples to be followed:* and Zj thinks that بطريقتكم is for بِأَهْلِ طَرِيقَتِكُمْ: (TA:) or, accord. to Akh, the meaning is, *your established rule* or *usage,* and *your religion,* or *system of religious ordinances.* (O, TA.) ___ [Also The *way,* or *course,* of an event: and hence,] طَرَائِقُ الدَّهْرِ means *The vicissitudes of time* or *fortune.* (TA.) ___ [And The *air* of a song &c.: but this is probably post-classical.] ___ Also *A line, streak,* or *stripe,* in a thing: (K, TA:) [and *a crease,* or *wrinkle;* often used in this sense:] and [its pl.] طَرَائِقُ signifies the *lines,* or *streaks, that are called* حُبُكٌ, of a helmet. (TA.) The طَرِيقَةُ [or *line*] *that is in the upper part of the back:* and the *line,* or *streak, that extends upon* [i. e. *along*] *the back of the ass.* (TA.) [*A vein,* or *seam,* in a rock or the like. *A track* in stony or rugged land &c. *A narrow strip* of ground or land, and of herbage.] *An extended piece* or *portion* [i. e. *a strip*] of sand; and likewise of fat; and [likewise of flesh; or] *an oblong piece* of flesh. (TA.) ___ [Hence, app.,] ثَوْبٌ طَرَائِقُ *A garment old and worn out* [as though *reduced to strips* or *shreds*]. (Lh, K.) ___ ذَاتُ طَرَائِقَ and فِيهَا طَرَائِقُ are phrases used, the latter by Dhu-r-Rummeh, in describing a spear-shaft (قَنَاةٌ) shrunk by dryness [app. meaning *Having lines,* or *what resemble wrinkles, caused by shrinking*]. (TA.) ___ And طَرَائِقُ signifies also The *last remains of the soft and best portions of pasturage.* (TA.) ___ And The *stages of Heaven;* so called because they lie one above another: (TA:) [for] السَّمٰوَاتُ سَبْعُ طَرَائِقَ بَعْضُهَا فَوْقَ بَعْضٍ [*The Heavens are seven stages, one above another*]; (Lth, O, TA:) and they have mentioned [likewise] the stages of the earth [as seven in number: and of hell also: see دَرَكٌ]. (TA.) See also طَرِقَةٌ. ___ Accord.

to Lth, (O, TA,) طَرِيقَةٌ signifies also *Any* أُحْدُورَة, (so in the O and in copies of the K and accord. to the TA, and thus also in the JK,) or أُخْدُودَة, (thus accord. to the CK,) [neither of which words have I found in any but this passage, nor do I know any words nearly resembling them except أُحْدُور and أُخْدُود, of which they may be mistranscriptions, or perhaps dial. vars., the former signifying a *declivity, slope,* or *place of descent,* and the latter a *furrow, trench,* or *channel,*] *of the earth* or *ground:* (O, K, TA:) or [*any*] *border,* or *side,* (صَنَفَة,) *of a garment,* or *piece of cloth;* or *of a thing of which one part is stuck upon another,* or *of which the several portions are stuck one upon another;* and in like manner *of colours* [*similarly disposed*]. (O, TA.) ___ And *A web,* or *thing woven, of wool,* or *of* [*goats'*] *hair, a cubit in breadth,* (S, O, K, TA,) or *less,* (S, O, TA,) *and in length four cubits,* or *eight cubits,* (TA,) [or] *proportioned to the size of the tent* (S, O, K, TA) *in its length,* (S, O,) *which is sewed in the place where the* شِقَاق [or *oblong pieces of cloth that compose the main covering of the tent*] *meet, from the* كِسْر [q. v.] *to the* كِسْر; (S, O, K, TA;) [*it is app. sewed beneath the middle of the tent-covering, half of its breadth being sewed to one* شُقَّة *and the other half thereof to the other middle* شُقَّة; (see Burckhardt's Bedouins and Wahábys, p. 38 of the 8vo ed.;) *and sometimes, it seems, there are three* طَرَائِق, *one in the middle and one towards each side;* for it is added,] *and in them are the heads of the tentpoles,* [*these generally consisting of three rows, three in each row,*] *between which and the* طرائق

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are pieces of felt, in which are the nozzles (أُنُوف) *of the tent-poles, in order that these may not rend the* طرائق. (TA.) ___ Also *A tent pole; any one of the poles of a tent:* a خِبَآء has one طَرِيقَة: a بَيْت has two and three and four [and more]: and the part between two poles is called مَتْنٌ: (AZ, TA in

art. زبع:) or the *pole of a* [*large tent such as is called*] مظلّة, (K, TA,) and *of a* خباء. (TA.) ___ And *A tall palm-tree:* (K:) or the *tallest of palm-trees:* so called in the dial. of ElYemámeh: (AA, ISk, S, O:) or *a smooth palmtree:* or *a palm-tree* [*the head of*] *which may be reached by the hand:* (TA:) pl. [or rather coll. gen. n.] طَرِيقٌ. (AA, ISk, S, O.)

طَرَّاقٌ : see طَرْيَاقٌ.

أُمُّ طُرَّيْقٍ : see طَرِيقٌ, latter part.

طَرِّيقٌ means كَثِيرُ الإِطْرَاقِ [i. e. One *who lowers his eyes, looking towards the ground, much,* or *often;* or *who keeps silence much,* or *often*]; (Lth, O, K;) applied to a man: (Lth, O:) and مِطْرَاقٌ signifies [the same, or] one *who keeps silence much,* or *often;* as also مُطْرِقٌ [except that this does not imply muchness or frequency]. (TA.) ___ And The *male of the* [*bird called*] كَرَوَانٌ; (Lth, O, K;) because, when it sees a man, it falls upon the ground and is silent. (Lth, O.) [See 4.] ___ أَرْضٌ طَرِّيقَةٌ *Soft,* or *plain, land* or *ground;* (O, K;) as though beaten so as to be rendered even, or easy to be travelled, and trodden with the feet. (TA.)

طَرِّيقَةٌ [fem. of طَرِّيقٌ: see what next precedes. And also a subst., signifying] *Gentleness and submissiveness:* (S, O:) or *softness,* or *flaccidity, and gentleness:* (O, K:) and *softness,* or *flaccidity, and languor,* or *affected languor, and weakness,* in a man; as also طَرْقَةٌ and طَرَاقٌ. (TA.) One says, تَحْتَ طَرِّيقَتِكَ لَعَنْدَأْوَةٌ (S, O, K) i. e. *Beneath thy gentleness and submissiveness is occasionally somewhat of hardness:* (S, O, TA:) or *beneath thy silence is impetuosity,* and *refractoriness:* (TA:) or *beneath thy silence is deceit,* or *guile.* (K, voce عَنْدَأْوَةٌ, q. v.)

طَرْيَاقٌ *i. q.* تَرْيَاقٌ [q. v.], (O, K,) as also دَرْيَاقٌ; (O;) and so طَرَّاقٌ. (O, K.)

طَارِقٌ [act. part. n. of طَرَقَ; and, as such, generally meaning] *Coming,* or *a comer,* (S,) [i. e.] *anything*

coming, (O, Msb,) *by night:* (S, O, Msb:) one who comes by night being thus called because of his [generally] needing to knock at the door: in the Mufradát [of Er-Rághib] said to signify *a wayfarer* (سَالِكٌ للطَّرِيق): but in the common conventional language particularly applied to the *comer by night:* its pl. is أَطْرَاقٌ, like أَنْصَارٌ pl. of نَاصِرٌ, [and app., as in a sense hereafter mentioned, طُرَّاقٌ also, agreeably with analogy,] and the pl. of [its fem.] طَارِقَةٌ is طَوَارِقُ. (TA.) [طَارِقُ المَنَايَا, like دَاعِى المَنَايَا, means *The summoner of death, lit., of deaths;* because death makes known its arrival or approach suddenly, like a person knocking at the door in the night.] ___ Hence الطَّارِقُ, mentioned in the Kur [lxxxvi. 1 and 2], *The star that appears in the night:* (Er-Rághib, O:) or *the morning-star;* (S, O, K;) because it comes [or appears] in [the end of] the night. (O.) ___ Hence the saying of Hind (S, O) the daughter of 'Otbeh the son of Rabee'ah, on the day [of the battle] of Ohud, quoting proverbially what was said by Ez-Zarkà El-Iyádeeyeh when Kisrà warred with Iyád, (O,)

* لَا نَنْثَنِى لِوَامِقٍ *

* نَحْنُ بَنَاتُ طَارِقٍ *

* نَمْشِى عَلَى النَّمَارِقِ *

[*We are the daughters of* one like *a star,* or *a morning-star: we bend not to a lover: we walk upon the pillows*]: (S, * O, * TA:) meaning *we are the daughters of a chief;* likening him to the star in elevation; (O, TA;) i. e. our father is, in respect of elevation, like the shining star: (S:) or بَنَاتُ طَارِقٍ means *The daughters of the kings.* (T and TA in art. بنى.) ___ And طَارِقٌ signifies also [*A diviner:* and particularly, *by means of pebbles; a practiser of pessomancy:* or] one *who is nearly a* كَاهِن; *possessing more knowledge than such as is termed* حَازٍ: (ISh, TA in art. طُرَّاقٌ:) حزى [is its p., and] signifies *practisers of divination:* and طَوَارِقُ [is pl. of طَارِقَةٌ, and thus] signifies *female practisers of divination:* Lebeed says,

* لَعَمْرُكَ مَا تَدْرِى الطَّوَارِقُ بِالحَصَى *

* وَلَا زَاجِرَاتُ الطَّيْرِ مَا ٱللّٰهُ صَانِعُ *

[*By thy life,* or *by thy religion, the diviners with pebbles know not, nor the diviners by the flight of birds, what God is doing*]. (S, O.)

طَارِقَةٌ [a subst. from طَارِقٌ, made so by the affix ة, *An event occurring,* or *coming to pass, in the night:* pl. طَوَارِقُ]. One says, نَعُوذُ بِٱللّٰهِ مِنْ طَوَارِقِ السُّوْءِ [*We seek protection by God from*] *the nocturnal events* or *accidents* or *casualties* [*that are occasions of that which is evil*]. (Er-Rághib, TA.) And طَارِقَةٌ occurring in a trad. of 'Alee is expl. as signifying طَرَقَتْ بِخَيْرٍ [app. meaning *An event that has occurred in the night bringing good,* or *good fortune*]. (TA.) Also A man's [*small sub-tribe such as is called*] عَشِيرَة, (S, O, K,) and [*such as is called*] فَخِذ. (S, O.) And *A small couch,* (IDrd, O, K,) *of a size sufficient for one person:* of the dial. of El-Yemen. (IDrd, O.) [El-Makreezee mentions the custom of attaching طَوَارِق حَرْبِيَّة upon the gates of Cairo and upon the entrances of the houses of the أُمَرَآء; and De Sacy approves of the opinion of A. Schultens and of M. Reinaud that the meaning is *Cuirasses,* from the Greek θώραξ: (see De Sacy's Chrest. Arabe, sec. ed., vol. i. pp. 274-5:) but I think that the meaning is more probably *large maces;* for such maces, each with a head like a cannon-ball, may still be seen, if they have not been removed within the last few years, upon several of the gates of Cairo; and if so, طَوَارِق in this case is app. from طَرَقَ he beat: see also عَمُودٌ.]

طَارِقِيَّةٌ *A* قِلَادَة [i. e. *collar,* or *necklace*]: (K:) [or rather] *a sort of* قَلَائِد [pl. of قِلَادَة]. (Lth, O.)

أَطْرَقُ A camel *having the affection termed* طَرَقٌ, inf. n. of طَرِقَ [q. v.]: fem. طَرْقَآءُ: (S, O, K:) and the latter is said by Lth to be applied to the hind leg as meaning *having the crookedness termed* طَرَقٌ *in its* سَاق. (O.)

أُطَيْرِقٌ and طُرَيْقٌ *A sort of palm-tree of El- Hijáz,* (AHn, O, K,) *that is early in bearing, before the other palm-trees; the ripening and ripe dates of which are yellow:* (O:)

AHn also says, in one place, the اطيرق is *a species of palm-trees, the earliest in bearing of all the palm-trees of El- Hijáz;* and by certain of the poets such are called الطُّرَيْقُونَ and الأُطَيْرِقُونَ. (TA.)

تُرْسٌ مُطْرَقٌ [*A shield having another sewed upon it:* or *covered with skin and sinews*]: (S:) and مُطْرَقَةٌ مَجَانٌّ, (S, Msb, K,) or مُطَرَّقَةٌ, (O, Msb, K,) *Shields sewed one upon another;* (S, O, K;) *formed of two skins, one of them sewed upon the other;* (Msb;) like نَعْلٌ مُطْرَقَةٌ *a sole having another sole sewed upon it;* as also مُطَارَقَةٌ: (S, O, K:) or *shields clad* [i. e. *covered*] *with skin and sinews.* (S, O.) كَأَنَّ وُجُوهَهُمُ المَجَانُّ المُطْرَقَةُ, or المُطَرَّقَةُ, occurring in a trad., (Msb, TA,) i. e. [*As though their faces were*] *shields clad with sinews one above another,* (TA,) means *having rough,* or *coarse, and broad, faces.* (Msb, TA.) ___ And رِيشٌ مُطْرَقٌ *Feathers overlying one another.* (TA.)

مُطْرِقٌ *Having a natural laxness of the eye* [or rather *of the eyelids, and a consequent lowering of the eye towards the ground*]: (S, O:) [or *bending down the head:* or *lowering the eyes, looking towards the ground;* either naturally or otherwise: (see its verb, 4:)] and *silent,* or *keeping silence.* (TA. See also طَرِيقٌ.) ___ It is also applied as an epithet to a stallion-camel: and to a [she-camel such as is termed] جُمَالِيَّةٌ [i. e. one resembling a he-camel in greatness of make], and, thus applied, [and app. likewise when applied to a stallion-camel,] it may mean *That does not utter a grumbling cry, nor vociferate:* or, accord. to Khálid Ibn-Jembeh, [*quick in pace,* for he says that] it is from طَرْقٌ signifying quickness of going. (Sh, TA.) ___ See also مِطْرَاقٌ, last sentence. ___ And, applied to a man, *Low, ignoble,* or *mean,* (K, TA,) *in race,* or *parentage,* or *in the grounds of pretension to respect* or *honour.* (TA.) Also *An enemy:* from أَطْرَقَ فُلَانٌ لِفُلَانٍ expl. above [see 4, last sentence]. (TA.)

مُطْرَقٌ: see the next paragraph.

مِطْرَقَةٌ The *rod,* or *stick, with which wool is beaten,* (S, O, K, TA,) *to loosen it,* or *separate it;* (S, * O, * TA;) as also مِطْرَقٌ . (O, K, TA.) And *A rod,* or *stick,* or *small staff, with which*

one is beaten: pl. مَطَارِقُ: one says, ضَرَبَهُ بِالمَطَارِقِ *He beat him with the rods,* &c. (TA.) ___ And The *implement* [i. e. *hammer*] (S, Mgh, O, Msb) *of the blacksmith,* (S, O,) *with which the iron is beaten.* (Mgh, Msb.)

ذَهَبٌ مُطَرَّقٌ *Stamped,* or *minted, gold;* syn. مَسْكُوكٌ. (TA.) ___ And نَاقَةٌ مُطَرَّقَةٌ [like مَطْرُوقَةٌ (q. v.)] *A she-camel rendered tractable, submissive,* or *manageable.* (TA.) ___ And جُلٌّ مُطَرَّقٌ [*A horse-cloth*] *in which are* [*various*] *colours* [app. *forming* طَرَائِق, i. e. *lines, streaks,* or *stripes*]. (O.) ___ See also مُطْرَقٌ, in two places.

قَطَاةٌ مُطَرِّقٌ [thus without ة] *A bird of the species called* قَطًا *that has arrived at the time of her egg's coming forth.* (S.) [See also مُعَضِّلٌ.]

مِطْرَاقٌ : see طَرِيقٌ. Also A she-camel *recently covered by the stallion.* (O, TA.) And pl. of مَطَارِيق in the saying جَآءَتِ الإِبِلُ مَطَارِيقَ (TA) which means *The camels came in one* طَرِيق [i. e. *road,* or *way*]: (Er-Rághib, TA:) or *the camels came following one another* (S, O, K, * TA) *when drawing near to the water.* (O, K, TA. [See also a similar phrase voce طَرَقٌ.]) ___ [Hence,] مِطْرَاقُ الشَّىْءِ signifies *That which follows the thing;* and *the like of the thing:* (K:) one says, هٰذَا مِطْرَاقُ هٰذَا *This is what follows this;* and *the like of this:* (S, O:) and the pl. is مَطَارِيقُ. (S.) ___ And مَطَارِيقُ signifies also Persons *going on foot:* (K:) one says, خَرَجَ القَوْمُ مَطَارِيقَ *The people,* or *party, went forth going on foot; having no beasts:* and the sing. is مِطْرَاقٌ, (O,) or مُطْرِقٌ , ('Eyn, L, * TA, *) accord. to A 'Obeyd; the latter, if

correct, extr. (TA.)

مَطْرُوقٌ [pass. part. n. of طَرَقَ; *Beaten,* &c.]. هُوَ مَطْرُوقٌ means *He is one whom every one beats* or *slaps* (يَطْرُقُهُ كُلُّ أَحَدٍ). (TA.) ___ And A man *in whom is softness,* or *flaccidity,* (As, S, O, K, TA,) *and weakness:* (As, S:) or *weakness and softness:* (TA:) or *softness and flaccidity:* from the saying هُوَ مَطْرُوقٌ i. e. اصابته حادثة كتفته [which, if we should read كَتَفَتْهُ, seems to mean *he is smitten by an event,* or *accident, that has* disabled him as though it *bound his arms behind his back;* but I think it probable that كتفته is a mistranscription]: or because he is مصروف [app. a mistake for مضروب], like as one says مَقْرُوعٌ and مَدَوَّخٌ [app. meaning *beaten* and *subdued,* or *rendered submissive*]: or as being likened, in abjectness, to a she-camel that is termed مَطْرُوقَةٌ [like مَطَرَّقَةٌ (q. v.)]. (Er-Rághib, TA.) مَطْرُوقَةٌ applied to a woman means [app. *Soft and feminine;*] *that does not make herself like a man.* (TA.) [See also a reading of a verse cited voce مَطْرُوفٌ.] ___ Also *Weak in intellect,* (K, TA,) *and soft.* (TA.) ___ Applied to herbage, *Smitten by the rain after its having dried up.* (Ibn-'Abbád, L, K.) ___ See also طَرْقٌ, latter half. Applied to a ewe, مَطْرُوقَةٌ signifies *Branded with the mark called* طِرَاقٌ *upon the middle of her ear.* (ISh, O, K.)

مُطَارَقٌ : see its fem., with ة, voce مُطْرَقٌ.

مُسْتَطْرَقٌ *i. q.* سِكَّةٌ [app. as meaning *A road,* like طَرِيقٌ; or *a highway*]. (TA.)

مُنْطَرِقَاتٌ *Mineral substances.* (TA.)

طرمذ

Q. 1 طَرْمَذَ, inf. n. طَرْمَذَةٌ, *He gloried,* or *boasted, vainly, and praised himself for that which was not in him:* (AHeyth, L:) Th says, in his Amálee, that طَرْمَذَةٌ is a genuine Arabic word; (L;) and so says El-Kálee: (TA:) but in the S it is said to be not of the language of the people of the desert. (L, TA.) [See this word below.] ___ طَرْمَذَ عَلَيْهِ *He gloried over him, and praised himself for that which he did not possess.* (L, K.)

فِيهِ طَرْمَذَةٌ *In him is pride:* (Abu-l-'Abbás, L:) [or *vain-glorying:* see 1.]

طَرْمَذَةٌ : see the last paragraph below.

طَرْمَذَانٌ and طَرْمَذَارٌ: see the next paragraph.

طَرْمَاذٌ One *who glories,* or *boasts, vainly, and praises himself for that which is not in him;* (L, K;) as also طَرْمَذَانٌ , (L, K,) and طَرْمَذَارٌ, (L,) or طَرْمَذَارٌ, (K, in which it is mentioned in a separate art.,) but طرمذار is said to have been unknown by IAar: (TA:) or one *who boasts of abundance which he does not possess;* as also the last of the above-mentioned epithets, which also signifies one *who boasts of that which he does not perform.* (L.) ___ Also A horse *of generous breed.* (Th, L.)

مُطَرْمِذٌ (S, L, K) and طَرْمَذَةٌ (K) A man *who says but does not act,* or *perform;* (S, L, K;) and *who does not act seriously,* or *in earnest,* (لَا يُحَقِّقُ,) *in affairs:* (K:) or, accord. to some copies of the K, *who does not verify things.* (TA.)

طغو

1 **طَغَى**, aor. يَطْغَى; (S, M, Msb, TA, &c.;) not mentioned in the K [in art. طغى, but in some copies thereof mentioned in art طغو]; perhaps dropped by the copyist; (TA;) and طَغَا, aor. يَطْغُو; and طَغِىَ, aor. يَطْغَى; (S, Msb, K;) inf. n. طَغْىٌ, which is of the first, though mentioned in the K as being of the last; (TA;) and طُغْيَانٌ, (S, K,) which is also of the first, and second, (S,) or of the last, as also طَغْيَانٌ, (K,) mentioned by Ks as from some of the tribe of Kelb; (TA;) or طُغْيَانٌ is a simple subst.; (Msb;) and طَغْيًا, mentioned by Az as an inf. n. [app. of the first]; (TA;) and the inf. n. of the second is طَغْوٌ, (Msb,) or طُغُوٌّ, (K accord. to the TA,) like عُلُوٌّ, (TA,) or طَغْوَى, (so in some copies of the K,) and طَغَوَى, mentioned as an inf. n. by Az, (TA,) and طُغْوَانٌ; (K, and mentioned in the S as syn. with طُغْيَانٌ;) and the inf. n. of طَغِىَ is طَغًى; (Msb, TA;) *He exceeded the just,* or *common, limit* or *measure; was excessive, immoderate, inordinate,* or *exorbitant;* (S, Msb, K, TA;) [and particularly] *in disobedience:* (S, * Msb, * TA:) *he exalted himself, and was inordinate in infidelity: he was extravagant in acts of disobedience and in wrongdoing:* (K:) accord. to El-Harállee, الطُّغْيَانُ signifies *the acting wrongfully in respect of the limits of things* and *the measures thereof.* (TA.) ___ [Hence,] طَغَى, in the K طَغِىَ, but the former is the right, (TA,) or طَغَا, (Msb,) said of a torrent, (Msb,) or of water, (K, TA,) *It rose high,* (Msb, K, TA,) *so as to exceed the ordinary limit in copiousness:* (Msb:) or طَغَى or طَغَا, (accord. to different copies of the S,) said of a torrent, *it brought much water:* and, said of the sea, *its waves became raised,* or *in a state of commotion:* and, said of the blood, *it became roused,* or *excited.* (S.) [Hence also the phrase طَغَا مِرْقَمُكَ *Thy pen has exceeded its due limit:* see art. رقم.] ___ طَغَتِ البَقَرَةُ, (K,) aor. ـَـ, (TA,) means *The* بَقَرَة [i. e. the *bovine antelope called* بَقَرَةُ الوَحْشِ (see طَغْيًا)] *uttered a cry* or *cries.* (K.)

4 **اطغاه** *It,* (i. e. wealth, S,) or *he,* (a man, Msb,) *made him to exceed the just,* or *common, limit* or

measure; to be excessive, immoderate, inordinate, or *exorbitant.* (S, Msb, K.)

6 **تطاغى المَوْجُ** [app. *The waves conflicted,* or *dashed together, with excessive vehemence*]: a phrase mentioned by Z. (TA.)

طَغًا : see what next follows.

طَغْىٌ ; accord. to the copies of the K طَغًا , but this is incorrect; *A sound,* or *voice;* of the dial. of Hudheyl: one says, سَمِعْتُ طَغْىَ فُلَانٍ *I heard the sound,* or *voice, of such a one:* and, as in the Nawádir, سَمِعْتُ طَغْىَ القَوْمِ, and طَهِيهِمْ, and دَغِيهِمْ, *I heard the sound,* or *voice,* [or *voices,*] *of the people,* or *party.* (TA.)

طَغْوَةٌ : see what next follows.

طَغْيَةٌ The *top,* or *upper part, of a mountain:* (S, TA:) and *any high,* or *elevated, place;* as also طَغْوَةٌ . (TA as from the S: but only the latter word is mentioned in this sense in my copies of the S.) ___ And (S) *A small quantity* (نُبْذَةٌ) of anything: (S, K: *) so says AZ. (S. [In this sense, and in the two senses following, erroneously written in the CK طَغِيَّة.]) ___ And *A smooth stone* or *rock.* (K.) ___ And, accord. to the copies of the K, الطَّغْيَةُ signifies المُسْتَصْعَبُ مِنَ الجَبَلِ [as though meaning *What is deemed,* or *found, difficult, of the mountain*]: but [SM says, though I think this doubtful,] it is correctly مِنَ الخَيْلِ [meaning *what is refractory,* or *untractable, of horses*], as in the M. (TA.)

طَغْوَى a subst. from the verb طَغَا, (K, TA,) [and] so is طُغْيَانٌ , (Msb,) or the latter is an inf. n., (S, K,) and, accord. to Az, so is طَغْوَى, and so too is طَغْيَا , which latter is said by Zj to be the original of طَغْوَى: (TA:) it is like طُغْوَانٌ and طُغْيَانٌ. (S.) Hence, in the Kur [xci. 11], كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا [*Thamood disbelieved by reason of their exorbitance*]; (K, * TA;) meaning that they did not believe when they were threatened with the punishment of their طُغْيَانٌ: or, as is said in the

Expos. of Bkh, the meaning is, *by reason of their acts of disobedience.* (TA.)

طَغْيَا : see the next preceding paragraph. It is also a proper name for [*The bovine antelope called*] بَقَرَةُ الوَحْشِ; (K, TA;) from طَغَتِ البَقَرَةُ [expl. above: see 1, last sentence]: (TA:) [or, as it appears from a citation in the TA, partly mistranscribed so as to be unintelligible, طَغْيَا or طُغْيَا signifies, accord. to IAar, *a* بَقَرَة *uttering a*

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cry or *cries,* or *a loud cry* or *loud cries:*] or طُغْيَا with damm accord. to As, or طَغْيَا with fet-h accord. to Th, signifies *a youngling of the* بَقَر الوَحْش. (S.)

طُغْيَا : see what next precedes, in two places.

طُغْيَانٌ : see طَغْوَى.

طَاغٍ Any *exceeding his,* or *its, just limit* [*in an absolute sense* or] *in disobedience.* (S, Msb.)

طَاغِيَةٌ *i. q.* جَبَّارٌ [i. e. *Insolent, tyrannical,* &c.]; (K, TA;) *who deviates from the right way* or *course,* or *trangresses the just limit:* (TA:) and *stupid,* or *foolish; proud;* (K, TA;) *wrongful, unjust,* or *injurious, in conduct:* (TA:) or one *who cares not what he does, devouring* [*the property of*] *men, and oppressing them, and who is not turned from his course by a disposition to shun sin* or *crime, nor by fear.* (Sh, TA.) [Hence,] الطَّاغِيَةُ is an appellation of *The king of the* رُوم [or *Greeks of the Lower Empire*]; (S, K, TA;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (TA.) ___ And *A thunderbolt;* syn. صَاعِقَةٌ. (S, K.) ___ And The *cry of punishment;* by which Thamood were destroyed, as mentioned in the Kur [lxix. 5]: (S, TA:) or, accord. to

Zj, it there means their طُغْيَان [or *exorbitance*]; being a subst. like عَافِيَة and عَاقِبَة. (TA.) ___ Also The *flood denoted by the words of the Kur* [lxix. 11] إِنَّا لَمَّا طَغَى المَآءُ. (Er-Rághib, TA.)

طَاغُوت is of the measure فَلَعُوت, from طَغَوْت; (M, K;) formed by transposition, though like لَاهُوت which is not so formed: (S:) it is originally of the measure فَعَلُوت, which is changed to فَلَعُوت, so that it becomes طَوَغُوت, and this is then altered to طَاغُوت: (Msb, TA:) it is held to be altered from طَوَغُوت rather than from طَغَيُوت because the transposition of و is more common than that of ى, as in شَاك &c.: (M, TA:) or, as some say, the ت is a substitute for و, and the measure is فَاعُول: and some say that the measure is فَاعَلُوت, and that it is originally طَاغَيُوت: (TA:) the pl. is طَوَاغِيت (S, K) and طَوَاغٍ, (K,) the latter mentioned by ISd. (TA.) It signifies *A devil;* (S, Msb, K, TA;) thus expl. by Abu-l- 'Áliyeh and others, and said to be on the authority of 'Omar: (TA:) or *one that is exorbitant in pride* or *corruptness* or *disbelief* or *disobedience, of the jinn,* or *genii:* (Er-Rághib, TA:) or الطَّاغُوت means [*the idol called*] اللَّات and [*that called*] العُزَّى; (K;) or thus some expl. الجِبْت and الطَّاغُوت [together, in the Kur iv. 54]: (TA:) or *whatever is worshipped instead,* or *to the exclusion, of God;* (Zj, K, TA;) as also الجِبْت: (Zj, TA:) and *the idols* [*in general*]: (K:) or it is *of the idols,* and *of the jinn,* or *genii,* and *of mankind:* (Akh, TA:) or *he who turns from the good way:* (Er-Rághib, TA:) and *the diviner:* (S, K, TA:) and *the enchanter:* thus expl. by 'Ikrimeh; and said to mean thus in the Kur iv. 63: and so الجِبْت accord. to Zj: (TA:) and *any head,* or *leader, of error:* (S, K:) and *the exorbitant in pride* or *corruptness* or *disbelief* or *disobedience, of the people of the Scripture:* (K:) it is used as a sing., (S, K,) as in the Kur iv. 63; (S;) and as a pl., (S, K,) as in the Kur ii. 259; (S;) and masc. and fem., (Msb, TA,) as fem. in the Kur xxxix. 19: (TA:) or by الجِبْت is meant Hoyeí Ibn-Akhtab; and by الطَّاغُوت, Kaab Ibn-ElAshraf: (I'Ab, K:) and [the pls.] طَوَاغِيت and طَوَاغٍ signify [sometimes] *idol temples:* so says El-Háfidh in the preface to the Fet-h [i. e. his celebrated work entitled Fet-h el-Bári]. (TA.)

طفأ

1 **طَفِئَتِ النَّارُ**, aor. ـَـ , inf. n. طُفُوءٌ (S, Msb, K) and طَفَأٌ; (TA;) and انطفأت ; (S, K;) *The fire became extinguished,* or *quenched:* (Msb:) or *ceased to flame:* (K, TA:) [or rather, *ceased to flame and its live coals became cool;* for] when the flame of the fire has become allayed but its coals still burn, it is said to be خامدة; and when its flame is extinct and its coals have become cool, it is said to be هامدة and طافئة . (TA.)

4 **اطفأ النَّارَ** *He extinguished,* or *quenched, the fire.* (S, * Msb, K, * TA.) Hence, اطفأ الحرب *He extinguished the fire of the war.* (TA.) And أَطْفَأْتُ الفتنة *I allayed the sedition,* or *conflict and faction,* or *the like.* (Msb.)

7 **إِنْطَفَا** see the first paragraph.

نارٌ طَافِئَةٌ [*Fire becoming,* or *become, extinguished*]: see 1.

مُطْفِئُ الجَمْرِ [*The extinguisher of the live coals;*] *one of the* [*seven*] *days called* أَيَّامُ العجوز; (S, O;) *the fifth of those days;* (K;) so in the M &c.: (TA:) or *the fourth thereof:* (O, K:) or *the last thereof.* (Har p. 295.) [Accord. to modern Egyptian almanacs, it is the fourth of those days on which the last of the three جمرات becomes extinct: see جَمْرَةٌ: and see also مُطْفِئَةُ الرَّضْفِ ___] عَجُوزٌ (so in the M and O and L and in some copies of the K, in other copies of the K مُطْفِئُ, TA) *A piece of fat which, when it falls upon the* رَضْف [or *heated stones*], *melts, and quenches them.* (Lth, O, K.) And in the M and L, it is said to signify *A lean sheep* or *goat:* the Arabs, as is related by Lh, used to say, حَدَسَ لَهُمْ بِمُطْفِئَةِ الرَّضْفِ (TA) i. e. *He slaughtered for them a lean sheep* or *goat, which extinguished the fire and did not become thoroughly cooked:* (M and L and K in art. حدس:) or *a fat sheep* or *goat,* (AO

and T, TA in that art.,) *which quenched the* رَضْف *by its fat.* (T, TA ibid. [See also دَمَغَ.]) ___ Also *A serpent, the poison of which, as it passes by the* رَضْف, *extinguishes their fire:* (O, K:) in a verse of El-Kumeyt, [for the sake of the metre,] the former word is [altered to] مُطَفِّئَة . (O.) ___ And *A calamity,* or *misfortune:* (O, K, TA:) said by AO to mean originally *such as has made one to forget that which was before it, and extinguished its heat.* (O, TA.)

مُطَفِّئَةُ الرَّضْفِ : see the next preceding paragraph.

طفس

طَنْفَسَةٌ and its variations: see art طنفس.

طفو

1 **طَفَا فَوْقَ المَآءِ**, (S, Mgh, Msb, K,) aor. يَطْفُو, (S, Mgh, Msb,) inf. n. طُفُوٌّ (S, Mgh, Msb, K) and طَفْوٌ, (S, Msb, K,) *It* (a thing, S, Mgh, Msb) *floated upon the water,* (S, Mgh, Msb, K,) *and did not sink.* (S, Msb.) ___ [Hence,] one says, الظُّعُنُ تَطْفُو وتَرْسُبُ فِى السَّرَابِ [*The women's camel-vehicles appear, as though floating, and disappear, as though sinking, in the mirage*]. (TA.) ___ And طَفَتِ الخُوصَةُ فَوْقَ الشَّجَرِ [*The leaf of the date-palm,* or *of the Theban palm,* &c.,] *appeared* [*above the trees*]. (K, TA.) ___ And طَفَا said of a bull, (K,) or of a wild bull, (TA,) *He mounted upon the hills* (K, TA) and *upon the sands.* (TA. [In the CK, على الأَكَمِ is erroneously put for عَلَا الأَكَمَ.]) ___ And طَفَوْتُ فَوْقَهُ *I leaped upon it.* (TA.) The saying

* عَبْدٌ إِذَا مَا رَسَبَ القَوْمُ طَفَا *

is expl. by IAar as meaning [*A slave*] *who, when the people are grave, leaps* by reason of his ignorance. (TA.) ___ And طَفَا المَآءُ [not a mistranscription for طَغَا] *The water rose,* or *became high.* (TA voce طُوفَانٌ, q. v.) ___ And طَفَا said of a gazelle, *He ran vehemently.* (K.) One says of a gazelle, مَرَّ يَطْفُو, meaning *He passed by,* or *along,* or *away, going lightly,* or *briskly, upon the ground, and running vehemently.* (S, TA.) ___ And, said of a man, (K, TA,) by way of comparison [to a floating fish], (TA,) *He died.* (K, TA.) ___ And *He* (i. e. a man) *entered into* [or *upon*] *an affair:* (K, TA:) [or,] accord. to the Nawádir, one says, طَفَا فِى الأَرْضِ *he entered into the earth,* either وَاغِلًا [app. as meaning *penetrating, and becoming concealed*], or رَاسِخًا [app. as meaning *becoming firmly fixed* therein]. (TA.) [طَفَا is made trans. by means of بِ: see an ex. voce أَرْسَبَ.]

4 اطفى *He kept continually,* or *constantly, to the eating of fish found floating upon the water.* (TA.)

طُفْى : see طُفْيَة.

طَفْوَة , (K,) thus it should app. be accord. to the K, but in copies of the M, طُفْوَة , with damm, (TA,) *A thin,* or *slender, plant.* (K.)

طُفْوَة : see what next precedes: ___ and see also the paragraph next following.

طُفْيَة The *leaf of the* مُقْل [or *Theban palm*]; (S, Mgh, Msb, K;) and so طُفْوَة : (As, TA:) pl. طُفًى (S, * TA) or [rather this is a coll. gen. n., and the pl. properly so termed is] طُفًى, (Msb,) which is [also] pl. of طُفْوَة. (As, TA.) [Accord. to Forskål (Flora Ægypt. Arab., p. cxxvi.), the Theban palm itself, which he terms borassus flabelliformis, is called طفى, as well as دوم.] ___ And [hence] الطُّفْيَة, (K,) or ذُو الطُّفْيَتَيْنِ, (S, Mgh, Msb, TA,) is the name of *A serpent* (S, Mgh, Msb, K) *of a foul,* or *malignant, sort,* (K,) *having upon its back two lines,* or *stripes,* (S, Mgh, Msb, K,) *which are black,* (S, Mgh, Msb,) *resembling two leaves such as are termed* طُفْيَتَان: (S, Mgh, Msb, K:) and sometimes it is termed طُفْيَة, meaning ذَاتُ طُفْيَةٍ: and الطُّفَى is used as the pl., meaning ذَوَاتُ الطُّفَى. (S.)

طُفَاوَة The *floating froth* or *scum* (K, TA) *and grease* (TA) *of the cooking-pot.* (K, TA.) ___ And *A halo around the sun,* (S, K,) and also *around the moon* [like هَالَة]: (K:) the former accord. to Fr, and the latter accord. to AHát. (TA.) ___ And one says, أَصْبَنَا طُفَاوَةً مِنَ الرَّبِيعِ meaning شَيْئًا مِنْهُ [i. e. *We obtained somewhat of the herbage,* or perhaps *of the rain, of the season called* رَبِيع]. (S, TA.)

سَمَكٌ طَافٌ *Fish floating upon the surface of the water, having died therein.* (Mgh, Msb, TA.) ___ [Hence,] فَرَسٌ طَافٌ *A horse elevating his head.* (TA.) ___ كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ [*As though his eye were a floating grape*], in a trad. respecting Ed-Dejjál, is expl. by Th as meaning his eye's being prominent

and conspicuous. (TA.)

طلس

1 **طَلَسَهُ** , (S, M, A, K,) aor. ـِ , (K, MS, O, TA, but in a copy of the A, ـُ ,) inf. n. طَلْسٌ; (S, M, A, K;) and طَلَّسَهُ , (M, A, K,) inf. n. تَطْلِيسٌ; (A;) *He obliterated it,* or *effaced it,* namely, a writing; (S, O, K;) *i. q.* طَرَّسَهُ: (M:) or *he obliterated it,* or *effaced it,* namely a writing, [*so far as*] *to mar,* or *spoil, its characters;* thus differing from طَرَّسَهُ, which signifies he obliterated it, or effaced it, well. (T, A.) ___ [Hence,] طَلَسَ بَصَرَهُ *He took away,* or *destroyed, his sight:* (A, TA:) in the K [and O] طَلَسَ بَصَرُهُ *his sight went away,* or *became destroyed;* on the authority of Ibn-'Abbád. (TA.) طَلَسَ, aor. ـَ , inf. n. طَلَسٌ, *It* (a garment, or piece of cloth,) *was,* or *became, old and worn-out.* (IKtt.) طَلَسَ, aor. ـَ , inf. n. طَلَسٌ; and طَلُسَ, aor. ـُ , inf. n. طُلْسَةٌ; *He,* or *it, was,* or *became, of a dusty colour, inclining to black.* (IKtt: the inf. ns., only, are mentioned in the M.)

2 **طَلَّسَ** see above, first sentence.

5 **تطلّس** *It* (a writing) *became obliterated,* or *effaced.* (S.) [See also 7.] تطلّس بطَيْلَسَانٍ, and تَطَيْلَسَ , *He clad,* or *attired, himself with a* طَيْلَسَان. (M, TA.) [The former verb is used by El-Hemedhánee transitively, as meaning, *He put on,* or *made use of,* a napkin *as a* طيلسان: (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

7 **انطلس أَثَرُهُ** *His trace,* or *track,* or *footsteps, became concealed,* or *unapparent:* said of a beast: (Ibn-'Abbád, TS, O, TA:) أَمْرُهُ, in the copies of the K, is a mistake. (TA.) [See also 5.]

Q. Q. 2 **تَطَيْلَسَ** : see 5.

طَلْسٌ *Black;* as also طَيْلَسَانٌ : (IAar, Az, TA:) accord. to the O and K, the former signifies *a black* طَيْلَسَان; but this is a mistake. (TA.)

طَلْسٌ *i. q.* طَرْسٌ: (S in art. طرس, M, Msb, TA:) i. e., (TA,) *A written paper* or *the like;* syn. صَحِيفَةٌ: (K, TA:) or *one of which the writing has been obliterated,* or *effaced,* (A, K, TA,) *but not well obliterated;* thus differing from طَرْسٌ, accord. to the T: (TA:) pl. طُلُوسٌ. (Msb, TA.) See طَرْسٌ. ___ Also The *skin of the thigh of the camel* (T, M, K) *when the hair has fallen off.* (T, K.) See also أَطْلَسُ, in three places.

طَلِيسٌ , of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, *Having the eye blinded:* in the O and K erroneously said to be طَلِّيس, like سَكِّيت: but in the Tekmileh, correctly, طَلِيس, like أَمِير. (TA.)

طَلَاسَةٌ *A piece of rag with which one wipes a tablet* (A, K, TA) *upon which is writing, and with which the writing is obliterated,* or *effaced.* (A, TA.)

طَيْلَسٌ : see طَيْلَسَانٌ.

طَالَسَانٌ : see طَيْلَسَانٌ.

طَيْلَسَانٌ (El-Fárábee, S, M, Mgh, O, Msb, K) and طَيْلِسَانٌ, (M, O, K,) the latter form used by some, (El-Fárábee, Msb,) or by the vulgar, (S,) and disallowed by As, (M, Msb,) and طَيْلُسَانٌ, all these three forms being mentioned by 'Iyád and others, (K,) [accord. to the TA, following Lth; but the words of Lth, as cited in the TA, and in the O, rather signify that, if, instead of طَيْلَسَانٌ, with kesr to the ل, one said طَيْلُسَانٌ, with damm to the ل, like خَيْزُرَانٌ and حَيْسُمَانٌ, it would be more agreeable with analogy; and the like is said in the Msb, as on the authority of Az;] and طَيْلَسٌ (M, Mgh, O, K) and طَالَسَانٌ ; (M, TA;) arabicized words, (S, Mgh, Msb, K,) from the Pers., (S, Msb,) originally تَالَسَانْ, (as in some copies of the K,) or تَالَشَانْ; (as in other copies of the K, and in some copies of the T, and thus written by El-Urmawee, as is said in the TA, and thus written also in the Mgh;) differently expl. by different persons; (TA;) [app. accord. to the fashions of different times and countries;] accord. to some, (TA,) *A certain kind of* كِسَآء: (M,

TA:) or *a certain article of apparel worn by the* عَجَم [*Persians* or *other foreigners*], (Mgh, Msb,) *of a round form, and black;* accord. to the Jema et-Tefáreek, *having its woof and warp both of wool:* (Mgh:) or *a* كِسَآء, *of a dark,* or *an ashy, dust-colour,* (أَخْضَر,) *worn by persons of distinction:* (EshShereeshee, in Har, p. 238:) [see also بَتٌّ, and سَاجٌ: El-Makreezee mentions a kind of طيلسان

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having a round piece cut out from the middle of it (مُقَوَّر) worn by the Egyptian Wezeer, and called, in his time, (the 14th and 15th centuries of our era,) طَرْحَة: (see this word: and see De Sacy's Chrest. Arabe, sec. ed., ii. 267269; and Dozy's Dict. des Noms des Vêtements chez les Arabes, 27890:) it seems to have resembled our academic hood, of which it was perhaps the original: the term طيلسان is now commonly applied to *an oblong piece of drapery,* or *a scarf,* or *an oblong shawl, worn in such a manner that one end hangs down upon the side of the bosom, the middle part being turned over the head and under the chin, and the other end being thrown over the shoulder, and hanging down upon the back:* this is worn by many of the professional learned men in winter, in Arabian countries: it is also used in the sense of the word عَذَبَة, meaning *an end of a turban, when made to hang down between the shoulders:* see عَذَب:] the pl. (of طَيْلَسَان and طَيْلَسَان and طَيْلَس, M) is طَيَالِسَة, (S, M, A, Mgh, Msb, K,) in which the ة is added because it is a foreign word, (S, M, K,) and طَيَالِس; (M, A;) or the latter is pl. of طَيْلَس: (TA:) I do not know (says ISd) any pl. of طَالَسَان: (M, TA:) it is not allowable to form an abbreviation of طَيْلَسَان, with kesr to the ل, as a compellation, because there is no instance of the measure فَيْعِل, with kesr to the ع, except in infirm words such as سَيِّد and مَيِّت. (S.) Hence the expression, (Mgh,) يَا ٱبْنَ الطَّيْلَسَان, [lit., *O son of the teylesán,*] meaning, *O 'Ajamee,* (A, Mgh,) or *Aajamee,* (K,) [i. e., *Persian,* or *foreigner,*] used in reviling another; (Mgh, K;) for the عَجَم are those who [most commonly] attire themselves with the طيلسان. (TA.) See also طَلْس.

أَطْلَسُ *Old and worn-out;* (S, M, K;) applied to a garment, or piece of cloth: (M, K:) as also طِلْسٌ ; pl. أَطْلَاسٌ. (S.) You say, رَجُلٌ أَطْلَسُ الثَّوْبِ *A man whose garment is old and worn-out.* (S.) ___ A dirhem [*of which the impression is obliterated;*] *having no impression.* (Msb, voce مسيح.) ___ A wolf *whose hair has fallen off by degrees;* (Az, TA;) as also طِلْسٌ : (IAar, A, K:) or a wolf *of a dusty colour inclining to blackness;* (S, M, A, K;) and anything of that colour; (S, K;) whether a garment or any other thing: (TA:) fem. طَلْسَآءُ: (M:) pl. طُلْسٌ. (A.) ___ A man *having little hair upon the side of the cheek;* pl. طُلْسٌ: or *i. q.* كَوْسَجٌ [q. v.]: of the the dial. of El-Yemen. (TA.) ___ *Dirty,* or *filthy;* as also طِلْسٌ : (K:) the latter applied to a garment, or piece of cloth, (K, TA,) *in the colour of which is a dusty hue:* (TA:) and طَلْسَآءُ *a dirty rag.* (O.) ___ A man *dirty,* or *filthy, in apparel:* likened to a wolf in respect of the dusty hue of his clothes: (M:) or *black and dirty.* (O.) ___ [Hence,] A man *who is accused of foul,* or *evil, conduct;* (Sh, O, K;) and so أَطْلَسُ الثَّوْبَيْنِ, an expression used by Ows Ibn- Hajar. (Sh, O.) ___ *Black, as an Abyssinian and the like:* (O, K:) as being likened in colour to a wolf. (TA.) [See also طَلْسٌ.] ___ *A thief:* (O, K:) because of his evil nature, (TA,) being likened to a wolf. (O, TA.) [*Satin;* so called in the present day;] a garment, or piece of cloth, *of woven silk:* [app. because of its smoothness:] but this is not [of the classical] Arabic: pl. طُلْسٌ. (TA.) فَلَكُ الأَطْلَسِ: see أَثِيرٌ, last sentence.

طلف

2 **طلّف عَلَيْه** , inf. n. تَطْلِيفٌ; (O, K;) and ظلّف is a dial. var. thereof; (TA;) *He exceeded it;* (O, K;) [meaning a certain number of years; for] it is like ذَرَّفَ and رَمَّثَ and طَلَّثَ. (IAar, TA in art. ظلف.)

4 **اطلف** [*He escaped being a victim of his adversary's blood-revenge;* expl. as meaning] *the blood-revenge of his adversary was ineffectual,* or *had not effect.* (Ibn-'Abbád, O, K.) اطلفه *He made it* [i. e. a man's blood] *to go for nothing*

[i. e. *unretaliated,* or *uncompensated by a mulct*]; or *to be of no account.* (S, O, K.) ___ And *He gave him* (S, O, K) a thing (O) *as a free gift.* (S, O, K.)

طَلْفٌ : see the next paragraph in two places.

طَلَفٌ *A thing that goes for nothing;* [as blood *that is unretaliated,* or *uncompensated by a mulct;*] *that is of no account, ineffectual,* or *null;* syn. هَدَرٌ; (S, O, K;) [and so طَلْفٌ , as shown by what follows;] as also طَلِيفٌ . (O, K.) You say, ذَهَبَ دَمُهُ طَلَفًا, (AA, S, O, K,) and طَلْفًا , (AA, O, K,) and ظَلَفًا and ظَلْفًا, (AA, O,) *His blood went for nothing; as a thing of no account; ineffectually;* or *in vain; unretaliated,* or *uncompensated by a mulct;* syn. هَدَرًا, (AA, S, O, K, TA,) and بَاطِلًا: and in like manner, مَالُهُ [*his property*]. (TA. [See also تَلَفٌ.]) And Ru-beh says,

* كَمْ مِنْ عِدًى أَمْوَالُهُمْ طَلِيفُ *

[*How many enemies are there whose possessions are things that have gone for nought !*]. (O, as an ex. of the last word in the sense of هَدَر.) ___ And (S, O, K) hence (O) *A gift;* (S, O, K;) *a gift freely bestowed, not for any compensation.* (S, TA.) ___ And *A thing that is easy;* or *of light estimation, paltry,* or *despicable;* [as also ظَلَفٌ;] syn. هَيِّنٌ. (IF, O, K.) ___ And *A redundant portion of a thing:* (IF, O, K:) if this be not what is meant by the saying that طَلَفٌ is *syn. with* فَضْلٌ, this saying is of no account. (IF, O.)

طَلِيفٌ : see طَلَفٌ, in two places. ___ Also *A thing that is taken.* (O, K. *) [And hence, perhaps, the saying of Ru-beh cited above.] ___ One says also, ذَهَبَ فُلَانٌ بِالمَالِ طَلِيفًا and ظَلِيفًا i. e. *Such a one went away with the property without compensation.* (Yoo, O.) ___ And أَكَلَ مَالَهُ فِى طَلِيفٍ *He devoured his property in a vain,* or *an ineffectual, procedure.* (O.)

طلق

1 طَلَقَت النَّاقَةُ, (S, Mgh, Msb,) aor. ـُ, inf. n. طُلُوقٌ, (Msb,) *The she-camel was,* or *became, loosed from her bond,* (S, Mgh, Msb,) or *cord, by which her fore shank and her arm had been bound together.* (S, Mgh.) And طَلَقَت النَّاقَةُ إِلَى المآء [*The she-camel was,* or *became, loosed from her bond to repair to the water*]: (Msb:) or طَلَقَت الإِبلُ (AZ, As, S, TA) إِلَى المآء, (AZ, TA,) aor. as above, (As, TA,) inf. n. طَلْقٌ (AZ, As, S, TA) and طُلُوقٌ, (AZ, S, TA,) *the camels were,* or *became, loosed to repair to the water, it being distant two days' journeys,* (AZ, As, S, TA,) *and were left to pasture while going thither:* and the subst. is طَلَقٌ [q. v.]. (AZ, S, TA.) ___ [Hence,] طَلَقَتْ, (IAar, Th, S, Mgh, O, Msb,) or طَلَقَتْ مِنْ زَوْجِهَا, (K,) aor. ـُ; (Th, S, O, Msb, K;) and طَلُقَتْ also; (IAar, Th, Mgh, Msb;) the latter of which is preferable, but the former is allowable; (IAar, TA;) or the latter is the more common; (Th, TA;) but accord. to to Akh, the latter is not allowable; (S, O, TA;) inf. n. طَلَاقٌ, (Th, S, Mgh, O, K,) or [properly طَلْقٌ, for it is said that] طَلَاقٌ is the subst., (Msb,) [or] طَلَاقٌ is also a subst. syn. with تَطْلِيقٌ, [as will be expl. below,] as well as inf. n. of طَلُقَتْ and طَلَقَتْ;) (Mgh;) said of a woman; (IAar, Th, S, &c.;) *She was,* or *became,* [*divorced,* or] *left to go her way,* (O,) or *separated from her husband* [*by a sentence of divorce*]. (K, TA.) ___ And طَلُقَ لِسَانُهُ, inf. n. طُلُوقٌ and طُلُوقَةٌ, *His tongue was,* or *became, eloquent,* or *chaste in speech, and sweet therein.* (Msb. [See also طَلْقٌ: and see 7.]) ___ And طَلُقَ, (S, O, K, TA,) inf. n. طَلَاقَةٌ, (S, O,) or طُلُوقَةٌ and طُلُوقٌ, (TA,) *He was,* or *became, laughing,* or *happy,* or *cheerful, and bright,* (K, TA,) *in face,* or *countenance:* (S, O, K, TA:) or, inf. n. طَلَاقَةٌ, *it* (the face, or countenance,) *was,* or *became, cheerful,* or *happy,* (MA, Msb,) *the contr. of frowning* or *contracted,* (Mgh,) *displaying openness and pleasantness;* (Msb;) and تطلّق signifies the same; (MA, Mgh;) as also انطلق; (Mgh;) syn. انبسط; (K;) whence the saying, يَنْبَغِى لِلْقَاضِى أَنْ يُنْصِفَ

الخَصْمَيْنِ وَلَا يَنْطَلِقُ بِوَجْهِهِ إِلَى أَحَدِهِمَا, meaning [*It behooves the judge to treat with equity the two adversaries in litigation, and*] *he shall not speak to one of them with a cheerful countenance* (بِوَجْهٍ طَلْقٍ) *and with sweet speech,* not doing this to the other: or it may be from الانْطِلَاقُ signifying the going away, and may hence mean, *and he shall not turn his face,* or *pay regard, to one of them* [in preference to the other]. (Mgh.) ___ And طَلُقَ, inf. n. طُلُوقَةٌ and طَلَاقَةٌ, said of a day, *It was,* or *became, such as is termed* طَلْقٌ; i. e. [*temperate,*] *neither hot nor cold;* [&c.; see طَلْقٌ;] and in like manner طَلُقَتْ is said of a night (لَيْلَةٌ). (K, TA.) ___ طَلَقَ, (O, K,) with kesr, (O,) like سَمِعَ, (K,) signifies تَبَاعَدَ [*He,* or *it, was,* or *became, distant,* or *remote;* &c.]. (O, K.) طَلْقٌ is also trans., syn. with أَطْلَقَ: see the latter verb, former half, in two places. ___ [Hence,] طُلِقَتْ, (S, Mgh, O, Msb, K,) aor. تُطْلَقُ, (S,) inf. n. طَلْقٌ, (S, Mgh, * O, * Msb, K,) and inf. n. un. طَلْقَةٌ, (TA,) *She* (a woman, S, O, Msb) *was taken with the pains of parturition:* (S, Mgh, O, Msb, K:) a phrase implying a presage of good [i. e. of speedy and safe delivery]. (Mgh.) [And طُلِقَتْ بِهِ *She was,* or *became, in labour with him.*]

2 **طَلَّقَ نَاقَتَهُ** *He left, left alone,* or *let go, his she-camel.* (TA.) See also 4, second sentence. ___ [Hence,] طَلَّقَ ٱمْرَأَتَهُ, (S, Msb, K,) inf. n. تَطْلِيقٌ, (S, Mgh, O, Msb,) from طَلَاقٌ [q. v.]; (O;) and اطلقها, (K,) inf. n. إِطْلَاقٌ; (TA;) [*He divorced his wife;*] *he separated his wife from himself* [*by a sentence of divorce*]. (K, TA.) [طَلَّقَ in this sense is opposed to رَاجَعَ: and hence the meanings of these two verbs in a verse of En-Nábighah which I have cited in art. نذر, (see conj. 6 in that art.,) and which is also cited in the S and O and TA in the present art.] ___ And طَلَّقَ البِلَادَ *He left,* or *quitted, the country.* (IAar, TA.) El-'Okeylee, being asked by Ks, أَطَلَّقْتَ ٱمْرَأَتَكَ [*Hast thou quitted thy wife?*], answered, نَعَمْ وَالأَرْضَ مِنْ وَرَائِهَا [*Yes, and the land behind her*]. (IAar, TA.) And one says, طَلَّقْتُ القَوْمَ *I left,* or *quitted, the people,* or *party:* and طَلَّقَ العِيَالَ *He left* [or *deserted*] *the household, like as the man leaves* [or *divorces*] *the woman,* or

wife. (TA.) And طلّق العيرُ عانتهُ *The he-ass passed by,* or *beyond, his she-ass, and then left her:* and طلَّقتهُ العانةُ *The she-ass submitted herself* [the verb which I thus render has been altered to انقدت, for which I read أنْقادتْ,] *to him, after having been incompliant.* (TA.) ___ And طُلِّقَ السَّليمُ *The person bitten by a serpent became rid of the pain:* (Er-Rághib, TA:) or *recovered himself, and his pain became allayed,* (S, O, K,) *after the paroxysm:* (S, O:) inf. n. as above. (K.) ___ طلَّقَ نَخْلَهُ: see 4, last sentence.

4 **الإطْلَاقُ** signifies *The loosing,* or *setting loose* or *free,* and *letting go.* (TA.) You say, اطلق النَّاقةَ من عقالها, (S, O, Msb, TA,) or من العقال, i. e. *He loosed the she-camel from the bond,* or *cord, by which her fore shank and arm were bound together;* (Mgh;) as also طلّقها . (TA.) And اطلق الأَسيرَ, (S, Mgh, O, Msb, K, TA,) and اطلق عنهُ, (O, TA,) *He let go the captive;* (S, O, K, TA;) and *set him free;* (TA;) *he loosed the bond of the captive, and let him go:* (Mgh, Msb:) and أُطْلِقَ عنهُ إسارُهُ [*His bond was loosed from him*], namely, the captive. (S.) And اطلق خيلَهُ فى الحَلْبة *He made his horses to run* [*in the race-ground*]. (TA.) And اطلق النَّاقةَ *He drove the she-camel to the water:* (TA:) or أَطْلَقْتُ النَّاقةَ إلَى المآء [*I loosed the she-camel from her bond to repair to the water*]: (Msb:) or أَطْلَقْتُ الإبلَ (AZ, S, O, TA) إلَى المآء (AZ, S, * TA) *I loosed the camels to repair to the water, it being distant two days' journeys, and left them to pasture while going thither.* (AZ, S, O, * TA.) And اطلق القومُ means *The people,* or *party, had their camels loosed to repair to the water, it being distant two days' journeys, and the camels being left to pasture while going thither.* (S, K, * TA.) ___ اطلق امرأَتهُ: see 2, third sentence. ___ اطلق الدَّوآءُ بطْنَهُ *The medicine loosened,* or *relaxed, his belly* [or *bowels*]; (Msb;) or *moved his belly.* (TA.) ___ اطلق عنانَهُ [*He let loose,* or *slackened, his* (a horse's) *rein;* and so *made him*

to quicken his pace. (See Har p. 356.)] And اطلق رِجْلَهُ *He hastened him;* or *desired,* or *required, him to hasten,* or *be quick;* as also استطلقه . (TA. [Whether the pronoun relate to a beast or a man is not shown. By استطلقه is not meant استطلق رِجْلَهُ as رِجْل is fem.]) ___ اطلق يَدَهُ بِخَيْرٍ (S, O,

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K, TA) and فِى خَيْرٍ, and بِمَالٍ and فِى مَالٍ; (TA;) and طَلَقَهَا , (S, O, K,) aor. ـُ , (S,) or ـِ , (K,) but expressly said in the S to be with damm, inf. n. طَلْقٌ; (TA;) *He opened his hand* [*freely*] *with good,* (K, TA,) and *with property.* (TA.) And اطلق لَهُ مَالًا *He gave him property:* (MA:) and طَلَقَ *he gave* (Ibn-'Abbád, O, K) a thing. (K.) And اطلق صَاحِبُ الدَّيْنِ كَذَآ [*The creditor remitted so much* of the debt; being asked, or desired, to do so: see 10]. (Msb.) ___ [اطلقه also signifies *He made it allowable,* or *free,* to be done, or taken, &c.] You say, اطلق لَهُ فِعْلَ كَذَا *He permitted him,* or *gave him permission* or *leave, to do such a thing; i. q.* أَذِنَ لَهُ فِيهِ. (Msb in art. اذن.) ___ [And *He made it to be unrestricted.* Hence the saying, اطلق بِهِمُ السَّيْفَ *He made the sword to have unrestricted scope with them;* i. e. *he slew them without restriction.*] And أَطْلَقْتُ البَيِّنَةَ *I made the evidence, proof,* or *voucher, to be without any mention of the date; contr. of* أَرَّخْتُهَا; (Msb in art. ارخ;) or *I gave the evidence without restricting it by a date:* from أَطْلَقْتُ الأَسِيرَ. (Msb in the present art.) And hence also أَطْلَقْتُ القَوْلَ *I made the saying to be unrestricted,* and *unconditional.* (Msb.) [And اطلق لَفْظًا *He uttered,* or *mentioned,* or *used, a word,* or *an expression, without restriction:* and in like manner, اطلق alone is often employed. And *He used,* or *applied, a word,* or *an expression, without restriction,* عَلَى مَعْنًى *to signify a* particular *meaning:* thus in the saying اطلق المَصْدَرَ عَلَى الفَاعِلِ *He used,* or *applied, the infinitive noun without restricting it* by the prefix ذُو, or the like, *to signify the active participial noun;* as عَدْلًا to signify عَادِلًا: and thus in the saying اطلق ٱسْمَ عَلَى

الجزء *He used,* or *applied, the name of the whole without restricting it* by a prefix *to signify the part;* as القرآن to signify الآية: and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also أَلِفُ الإِطْلَاق: see art. ا, p. 1, col. 3.] ___ الإِطْلَاقُ فى القَائمة [in which الاطلاق is inf. n. of the pass. v., أُطْلِقَ,] is *The freedom from* [*the whiteness termed*] وضح [meaning تَحْجيل, q. v.,] *in the leg* [of a horse]: and some make الإِطْلَاق to signify *the having a fore leg and a hind leg in one side with* تحجيل; and الإِمْسَاكُ [as inf. n. of أُمْسِكَ], the having a fore leg and a hind leg without تحجيل. (TA.) ___ اطلق عدوّه *He dosed his enemy with poison.* (IAar, O, K.) ___ And اطلق نخلَه *He fecundated his palm-trees;* (IAar, O, K, TA;) said when they are tall; (IAar, O, TA;) as also طلّقه, (IAar, O, K,) inf. n. تَطْلِيقٌ. (K.)

5 **تطلّق**, said of a gazelle, *He went along,* (S, O, Msb, K,) or *bounded in his running,* or *ran briskly in one direction,* (استنَّ فى عَدْوه,) *and went along,* (TA,) *not pausing nor waiting for anything;* (S, O, Msb, K, TA;) as also استطلق. (TA.) And تطلّقت الخَيْلُ *The horses went* [or *ran*] *a heat without restraining themselves, to the goal.* (TA.) ___ And, said of a horse, *He staled after running.* (AO, O, K.) ___ Said of the face: see 1, latter half.

7 **انطلق**, inf. n. انْطِلَاقٌ, of which the dim. is نُطَيْلِيقٌ, the conjunctive ا being rejected, so that it becomes نُطْلَاقٌ, (S, O,) [*He was,* or *became, loosed from his bond:* whence,] انْطِلَاقُ العِنَان [*The rein's being let loose,* or *slackened,*] is a phrase metonymically used to denote quickness in going along. (Har pp. 355-6.) ___ [Hence,] *He* (a captive loosed from his bond) *went his way:* (Msb:) or [simply] *he went away,* or *departed:* (S, Mgh, O, K:) or *he went removing from his place.* (Er-Rághib, TA.) Thus in the Kur [lxxvii. 29], انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ [*Depart ye to that in which ye disbelieved*]; (TA;) meaning to the punishment: (Bd, Jel:) or, accord. to IAth, [it seems to mean *go ye away quickly* into the lowest depth of misery or affliction; for he says, app. in explanation of this verse of the Kur, that] الانْطِلَاقُ means سُرْعَةُ الذَّهَابِ فى أَصْلِ المِحْنَة. (TA.) And one says also, انطلق

وَٱنْطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا [in the Kur xxxviii. 5 may be expl. in a similar manner; أَنْ being here used in the place of يَقُولُونَ: or this] means [*And the chief persons of them*] *broke forth,* or *launched forth, with their tongues,* [*saying,*] *Go ye on,* or *continue ye, in your course of action* &c. (Mughnee, voce أَنْ.) And one says, انْطُلِقَ بِهِ, (S, O, K,) meaning *He,* or *it, was taken away;* (K;) like as one says, انْقُطِعَ بِهِ. (S, O.) ___ [انطلق لسانه means *His tongue was,* or *became, free from impediment;* and hence, *eloquent,* or *chaste in speech.* See an ex. in the Kur xxvi. 12: and see also انطلق ___.] طَلُقَ لِسَانُهُ said of the face: see 1, latter half, in two places.

8 مَا تَطْلُقُ نَفْسِى لِهٰذَا الأَمْرِ, (S, O, K, *) of the *measure* تَفْتَعِلُ, (S, O, K,) inf. n. اطِّلَاقٌ, of which the dim. is طُتَيْلِيقٌ, the [latter] ط being changed [back] into ت because the former ط becomes movent, (S, O,) *My mind does not become free from straitness* [*for,* or *with respect to, this thing,* or *affair*]. (S, O, K. *)

10 اسْتِطْلَاقٌ [primarily signifies The *desiring to be loosed, unbound, set loose* or *free,* and *let go*]: its dim. is تُطَيْلِيقٌ. (S, O.) ___ [Hence,] استطلق بَطْنُهُ *His belly* [or *bowels*] *became* [*unbound,*] *loosened,* or *relaxed;* (Msb, TA;) or *became moved;* (S, O, K, TA;) and *the contents thereof came forth.* (TA.) ___ Said of a gazelle, *i. q.* تطلّق, q. v. (TA.) [It is also trans., as such primarily signifying The *desiring* a person or thing *to be loosed, unbound, set loose* or *free,* and *let go.* ___ Hence,] one says, استطلق الرَّاعِى نَاقَةً لِنَفْسِهِ (S, O) [meaning *The pastor desired a she-camel to be left,* or he *left a she-camel, for himself, not milking her at the water;* as is plainly indicated by what immediately precedes it in the S: or] *the pastor took,* (PS,) or *retained,* [which is virtually the same,] *a she-camel for himself.* (PS, TA.) ___ And اسْتَطْلَقْتُ مِنْ صَاحِبِ الدَّيْنِ كَذَا [*I desired.* or *demanded, of the creditor, the remission of so much* of the debt]. (Msb.) ___ See also 4, former half.

طَلْقٌ [*Loosed from his bond, set loose* or *free,* or], as expl. by IAar, *let go;* as also طَلِيقٌ and مُطْلَقٌ :

and a man *not having anything upon him,* as expl. by Ks: and طَلْقُ اليَدَيْنِ a camel *not having the fore legs bound.* (TA.) You say, حُبِسَ طَلْقًا, (so in the CK,) or طَلَقًا , (K accord. to the TA, [and this is agreeable with the preceding context in the K, but it requires confirmation which I do not find,]) and with damm, [i. e. طُلْقًا,] accord. to the K, but correctly with two dammehs, [i. e. طُلُقًا ,] (TA, and thus in the S,) *He was imprisoned without shackle and without bond.* (K, TA) See also طُلُقٌ, first sentence. ___ [Hence,] طَلْقُ اللِّسَانِ, and طَلِيقُ اللسان, (S, O, Msb, K,) and طَلْقُ اللسان, (K,) and طُلُقُ اللسان, (TA,) *Eloquent,* or *chaste, in speech, and sweet therein:* (Msb:) and مُنْطَلِقُ اللِّسَانِ and مُتَطَلِّقُهُ [*free from impediment of the tongue;* or] *eloquent,* or *chaste in speech.* (TA.) And لِسَانٌ طَلْقٌ ذَلْقٌ, and ذَلِيقٌ, طَلِيقٌ , and طُلُقٌ ذُلُقٌ, and طُلُقٌ ذُلَقٌ, (S, O, K,) but the last two of these were unknown to As, and the latter of them was disallowed by IAar, (TA,) and طَلْقٌ ذَلْقٌ, (O, K,) [expl. in the K as meaning *A tongue having sharpness;* but correctly] meaning *a tongue free from impediment,* or *eloquent,* or *chaste in speech,* (ذُو ٱنْطِلَاقٍ,) *and sharp.* (O, TA.) ___ And طَلْقُ اليَدَيْنِ, (S, Mgh, O, Msb, K,) and طُلُقُ اليدين, (O, K,) and طُلْقُ اليدين, (O, TA,) and طَلِيقُ اليدين, (L, TA,) *Liberal, bountiful, munificent,* or *generous;* (S, Mgh, O, Msb, K;) applied to a man: (S, Mgh, O, Msb:) and in like manner, a woman: (TA:) [or] a woman is termed طَلْقَةُ اليَدَيْنِ: (S:) and so, accord to AZ, طَلْقُ الوَجْهِ; which [generally] has another meaning, expl. in what follows. (TA.) And يدهُ طَلْقٌ *His hand is liberal;* syn. بِسْطٌ; (TA in art. بسط;) and so مُطْلَقَةٌ : (S and K and TA in that art.:) or the latter signifies *opened;* and so مَطْلُوقَةٌ . (TA in the present art.) ___ And طَلْقُ الوَجْهِ, (S, O, Msb, K,) and طَلْقُ الوجه, (IAar, O, K,) and طُلْقُ الوجه, (IAar, K,) and طَلُقُ الوجه, (K,) and طَلِيقُ الوجه, (S, O, K,) *Laughing,* or *happy,* or *cheerful, and bright, in the face,* or *countenance:* (K, TA:) or *cheerful,* or *happy, displaying openness and pleasantness, in the face;* and so طَلْقٌ alone: (Msb:) and طَلِيقُ الوجه *open and pleasant, and goodly, in countenance:* (AZ, TA:) and طَلِيقٌ alone, *joyful,* and *open* or *cheer-*

ful, in countenance. (TA. [And it is there said that the pl. of طَلْقٌ is طَلْقَات: but this is app. a mistranscription for طُلْقَانٌ or طَوالِقُ أُوجُهٍ.]) طَلْقَانٌ is not allowable, except in poetry. (IAar, TA.) ___ And يومٌ طَلْقٌ, (Lth, S, Mgh, O, K,) and لَيْلَةٌ طَلْقَةٌ (Lth, S, Mgh, O, Msb, K) and طَلْقٌ, (O, Msb, K,) *A day,* and *a night, in which is neither heat nor cold:* (Lth, Mgh, O, Msb, K:) or *in which is no cold nor anything hurtful:* (S:) or *in which is no rain:* or *in which is no wind:* or *in which the cold is mild:* (TA: [after which is added, من ايام طَلْقات: but the last word seems, as in an instance before mentioned, to be mistranscribed, or ايام (i. e. أَيَّام) may be a mistake for لَيَال:]) or لَيْلَةٌ طَلْقٌ means *a night in which is no cold:* (AA, TA:) or *in which the wind is still:* (O, TA:) and لَيْلَةٌ طَلْقَةٌ sometimes means *a moon-lit,* or *a light,* or *bright, night:* (IDrd, O, TA:) and one says also لَيْلَةٌ طَالِقَةٌ, (K, TA,) meaning *a still,* or *calm,* and *light,* or *bright, night:* (TA:) and لَيَالٍ طَوَالِقُ, (K, * TA,) meaning *pleasant nights in which is neither heat nor cold.* (TA.) Er-Rá'ee says,

* فَلَمَّا عَلَتْهُ الشَّمْسُ فِى يَوْمٍ طَلْقَةٍ *

meaning يومٍ لَيْلَةٍ طَلْقَةٍ [*And when the sun came upon him,* or *it,*] *in a day of a night in which was neither cold nor wind;* i. e., in a day after such a night; for the Arabs commence with the night, before the day: and the phrase فى يومٍ طَلْقَةٍ occurs in like manner in a verse of Dhu-r-Rummeh. (Az, TA.) ___ For the epithet طَلْقُ اليد اليمنى, (applied to a horse, accord. to the K,) see طُلُقٌ. ___ And for other meanings assigned in the K to طَلْقٌ, see طُلُقٌ, in two places. طَلْقٌ signifies also The *pain of childbirth.* (S, O.) One says, ضربها الطَّلْقُ [*The pain of childbirth smote her*]. (O.) [See also طُلْقَت, of which it is the inf. n.] And [it is said to signify] *A sort of medicine.* (S.) See طَلَقٌ, latter half, in two places.

طُلْقُ اليَدَيْنِ : ___ and طُلْقُ الوَجْهِ: see the next preceding paragraph.

طَلْقُ اللِّسَانِ : ___ and طَلْقُ الوَجْهِ: see طَلْقٌ ___. طَلْقٌ signifies also *Lawful, allowable,* or *free:* (S, Mgh, O,

Msb, K, TA:) or it signifies, (Msb, TA,) or signifies also, (Mgh,) مُطْلَقٌ, (Mgh, Msb, TA,) [i. e.] a thing *unrestricted,* (TA,) i. e. any affair *in which one has power,* or *authority, to act according to his own judgment* or *discretion* or *free will.* (Msb.) One says, هٰذَا حَلَالٌ طَلْقٌ [*This is lawful,* &c., *unrestricted;* using the latter epithet as a corroborative]: and [in the contr. case] حَرَامٌ غَلْقٌ. (TA.) And هُوَ لَكَ طَلْقًا [*It is thine lawfully* &c.]. (S, O, K, TA.) And افْعَلْ هٰذَا طَلْقًا لَكَ *Do thou this as a thing lawful* &c. *to thee.* (Msb.) And أَعْطَيْتُهُ مِنْ طَلْقِ مَالِى *I gave him of what was lawful &c., i. e. free to be disposed of by me, of my property:* (Msb:) or *of what was clear* [*from any claim* or *the like*], and *good,* or *lawful, of my property.* (TA.) And الخَيْلُ طَلْقٌ, occurring in a trad. as meaning *Horses are allowable* to be betted upon. (TA.) And أَنْتَ طَلْقٌ مِنْ هٰذَا الأَمْرِ *Thou art clear of this affair;* (S, O, K, * TA; *) *quit of it,* or *irresponsible for it.* (K, TA.) ___ [In consequence of a misplacement in some copies of the K, several meanings belonging to طَلَقٌ are assigned to طَلْقٌ.] See also طَلَقٌ, latter half.

طَلَقٌ : see طَلْقٌ, second sentence. ___ Also the subst. from طَلَقَتِ الإِبِلُ: (AZ, S, TA: [see 1, second sentence:]) and [as such] signifying The *journeying* [of camels] *during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed* الطَّلَقُ [or لَيْلَةُ الطَّلَقِ (see حَوْزٌ)]; *the pastor loosing them to repair to the water,* [in the CK يَجْلِبُهَا is put for يُخَلِّيهَا,] *and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be* طَوَالِقُ ; and in the second night, قَوَارِبُ: (S, O, K, TA:) or الطَّلَقُ signifies *the first of two days intervening between the camels and the water;* and القَرَبُ, the second: and لَيْلَةُ الطَّلَقِ, *the night in which the faces of the camels are turned towards the water and during which they are left to pasture;* and لَيْلَةُ القَرَبِ, the second night: (As, TA:) but it has been said that لَيْلَةُ الطَّلَقِ means *the second of*

the nights in which the camels repair to the water: Th says that الطَّلَقُ signifies *the second of two days during which the camels seek the water when it is two days distant from them;* and القَرَبُ, the first of those days: and it is said that لَيْلَةُ الطَّلَقِ means [*the night of*] *the turning of the faces of the camels towards the water:* but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوْزٌ, in which it is used tropically.] ___ Also *A heat;* i. e. *a single run,* or *run at once, to a goal,* or *limit;* syn. شَوْطٌ; (S, IAth, O, Msb, K, TA;) meaning *a running,* of a horse, *without restraining himself,* [or *without stopping,*] *to a goal,* or *limit:* (Msb:) and the *utmost extent to which a horse runs.* (TA.) One says of a horse, عَدَا طَلَقًا or طَلَقَيْنِ [*He ran a heat* or *two heats*]. (S, O, Msb, K. [In the CK, erroneously, طَلْقًا and طَلْقَيْنِ.]) ___ And (hence, TA) *A share,* or *portion,* (Ibn-'Abbád, A, O, K, TA,) of property [&c.]. (A, TA.) Also *A shackle,* or *pair of shackles,* (قَيْدٌ,) *of skins:* (S, M, O, K, TA:) or *a rope strongly twisted, so that it will stand up.* (TA.) ___ And sing. of أَطْلَاقٌ which signifies The [*intestines into which the food passes from the stomach, termed the*] أَمْعَآء, or the أَقْتَاب *of the belly;* (IDrd, O, K; * [in some copies of the last of which, القُنْبُ is erroneously put for القُتْبُ as one of the words explaining الطَّلَقُ;]) so in one or more of the dialects: AO says, in the belly are أَطْلَاق, of which the sing. is طَلَقٌ; (O, TA;) meaning the *lines,* or *streaks,* (طَرَائِق,) *of the belly:* and طَلَقُ البَطْنِ is also expl. [in like manner] as meaning the جُدَّة *of the belly;* pl. as above. (TA.) Also The [*plant called*] شُبْرُم: [but what plant is meant by this is doubtful:] or *a plant that is used in dyes:* or this is a mistake: (K:) [or] accord. to Ibn-'Abbád, الطَّلْقُ is *what is used in dyes;* and is said to be *the* شُبْرُم: (O, TA: *) and (K) accord. to As, (O,) طَلَقٌ signifies *a sort of medicament,* (O, K,) *which, when one is anointed therewith,* (K,) i. e. *with the extract thereof,* (TA,) *prevents the burning of fire:* (K:) or *a species of plant:* so says As: (O:) the appellation by which it is generally known is طَلْق , with the ل quiescent; (O, K;) or this pronunciation is incorrect: (K:) and AHát mentions, (K, TA,) on the authority of As, (TA,) its being termed طِلْقٌ : (K, TA:) *but it is not a plant: it is of the nature of*

stones, and of [*what are termed*] لِخَاف [thin white stones]; and probably he [referring to As] heard that it is called كَوْكَبُ الأَرْضِ, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but *fire does not burn it, unless by means of artful contrivances:* (O, TA:) the word is arabicized, from تَلَكْ: (K, TA: in the O written تلك:) [it is the well-known mineral termed *talc:*] the Ra-ees [Ibn-Seenà, whom we call Avicenna,] says, (TA,) *it is a brightlyshining stone, that separates, when it is bruised, into several laminæ and split pieces, of which are made* مَضَاوِى [correctly مَضَاوِئ, meaning *small circular panes which are inserted in apertures to admit light,*] *for the* [*cupolas of*] *hot baths, instead of glass: the best is that of El-Yemen; then that of India; then that of El-Undulus* [or *El-Andalus*]: the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA.)

طَلَقٌ ذَلَقٌ : ___ and طَلَقُ الوَجْه: see طَلْقٌ.

طُلَقُ اللِّسَانِ : and ذُلَقٌ طُلَقٌ لِسَانٌ: see طَلْقٌ.

طُلُقٌ, (S, O, Msb, TA,) with two dammehs, (Msb, TA,) or طَلْقٌ , (K,) but this requires consideration, (TA,) *Not shackled;* applied to a she-camel, (S, O, Msb, TA,) and to a he-camel, (S, O, TA,) and to a person imprisoned; (O, TA;) as also طَالِقٌ applied to a she-camel; but طُلُقٌ is more common: (Aboo-Nasr, TA:) the pl. of طُلُقٌ is أَطْلَاقٌ. (S, TA.) See also طَلْقٌ, second sentence. ___ [Hence,] ذُلَقٌ طُلُقٌ لِسَانٌ: ___ and طُلُقُ اليَدَيْن: see طَلْقٌ again. ___ And طُلُقُ إِحْدَى القَوَائِم A horse *having one of the legs without* [*the whiteness termed*] التَّحْجِيل. (S.) And طُلُقُ اليَدِ اليُمْنَى, (O,) or طُلْقُ اليَدِ اليُمْنَى, (K, [in this case again deviating from other authorities,]) A horse *without* تَحْجِيل *in the right fore leg;* (TA;) *i. q.* مُطْلَقُ اليَدِ اليُمْنَى. (O, K, TA.) And مُطْلَقُ اليَدَيْنِ A horse *having the fore legs free from* تحجيل. (Msb.)

___ [As an epithet in which the quality of a subst. is predominant,] طُلُقٌ, (Ibn-' Abbád, O,) or طَلْقٌ , (K, [but this, as in the instances above, is questionable,]) signifies *A gazelle:* (Ibn-' Abbád, O, K:) so called because of the quickness of its running: (O, * TA:) pl. أَطْلَاقٌ. (Ibn-'Abbád, O, K.) ___ And *A dog of the chase:* (K:) because he is let loose; or because of the quickness of his running at the chase: (TA:) أَطْلَاقٌ is mentioned by Ibn-' Abbád as signifying *dogs of the chase.* (O.)

طَلْقَةٌ [*A single divorce:* used in this sense in law-books]. (T and Msb in art. بت, &c.)

طُلَقَةٌ : see مِطْلَاقٌ.

طَلَاقٌ is the inf. n. of طَلَقَت said of a woman: (Th, S, Mgh, O, K:) or the subst. therefrom: (Msb:) or [rather] it is also a subst. in the sense of تَطْلِيقٌ; (Mgh;) [whence,] طَلَاقُ المرأَة signifies *The letting the wife go her way:* (Lth, O:) and it has two meanings: one is [*the divorcing of the woman;* i. e.] *the dissolving of the wife's marriage-tie:* and the other is *the leaving,* and *dismissing, of the wife* [either in an absolute sense or as is done by a single sentence of divorce]. (O, TA.) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two: some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three: and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.)

طَلِيقٌ A captive *having his bond loosed from him,* (S, O, K, TA,) *and let go.* (TA.) See also طَلْقٌ, first sentence. ___ And A man *freed from slavery; emancipated; i. q.* عَتِيقٌ; i. e. *who has become free:* pl. طُلَقَآءُ. (TA.) ___ It is said in a trad., الطُّلَقَآءُ من قُرَيْشٍ والعُتَقَآءُ من ثَقِيفٍ [*The* طُلَقَآء *are of Kureysh; and the* عُتَقَآء, *of Thakeef*]: الطلقاء being app. applied to Kureysh as it has a more special signification

than العتقاء: but accord. to Th, الطُّلَقَآءُ signifies *those who have been brought within the pale of El-Islám against their will.* (TA.) ___ طَلِيقُ اللِّسَانِ: and طَلِيقٌ ذَلِيقٌ لِسَانٌ: ___ and طَلِيقُ اليَدَيْنِ: ___ and طَلِيقُ الوَجْهِ: see طَلْقٌ again; the last in two places. ___ طَلِيقُ الإِلٰهِ means *The wind.* (O, K, TA.)

طَلَّاقٌ : see مِطْلَاقٌ.

طَلِّيقٌ : see مِطْلَاقٌ.

طَالِقٌ A she-camel *not having having her fore shank and her arm bound together:* (TA:) or *not having upon her a* خِطَام [or *halter*]: (IDrd, O, K:) or *repairing to the water;* and so مِطْلَاقٌ ; (Aboo-Nasr, K, TA;) of which latter she pl. is مَطَالِيقُ: (TA:) or *that is left a day and a night and then milked:* (K:) pl. طَوَالِقُ and أَطْلَاقٌ and طَلَقَةٌ; which last is expl. by AA as meaning she-camels *that are milked in the place of pasturing.* (TA.) See also طُلُقٌ, first sentence: and for an explanation of the pl. طَوَالِقُ applied to camels, see طَلَقٌ, second sentence. Also (O), طَالِقٌ, (S, O,) or طَالِقَةٌ, (K,) signifies A she-camel *which the pastor leaves for himself, not milking her at the water:* (S, O, K:) the former is expl. by Esh-Sheybánee as meaning one *which the pastor leaves* [*with her udder bound*] *with her* صِرَار, *not milking her in the place where she lies down to rest:* (TA:) or the latter signifies, (Lth, O, K,) and the former also, (Lth, O,) a she-camel *that is set loose among the tribe to pasture where she will in any part of the tract adjacent to their place of alighting* or *abode,* (Lth, O, K, [مِن جِنَانِهِم in the CK being erroneously put for مِن جِنَابِهِم,]) *that has not her fore shank and her arm bound together when she returns in the afternoon* or *evening, nor is turned away* [*from the others*] *in the place of pasturage:* (Lth, O:) or طَالِقٌ signifies a she-camel, (S, Msb,) and a ewe, (S,) *that is set loose,* or *dismissed, to pasture where she will:* (S, Msb:) and also as first expl. in this sentence: (S:) it is mentioned by ElFárábee as signifying a ewe *left to pasture by herself, alone.* (Msb.) ___ [Hence,] طَالِقٌ and

طَالِقَةٌ, (S, Mgh, O, Msb, K,) the former, without ة, used by all, (Msb,) the latter occurring in a verse of El-Aashà, (S, Mgh, * O, Msb,) ending a hemistich, and pronounced طَالِقَةٌ, (S, O, Msb, [which cite the verse somewhat differently,]) A woman [*divorced*, or] *left to go her way*, (S, * Mgh, * O, Msb, *) or *separated from her husband* [*by a sentence of divorce*]: (S, * Mgh, * Mgh, * K, TA:) both mentioned by Akh: (O, TA:) accord. to IAmb, one says طَالِقٌ only, because it applies only to a female: accord. to Lth and IF, طَالِقَةٌ means طَالِقَةٌ غَدًا [*divorced*, &c., *to-morrow*]; and Lth adds that it is thus to accord with its verb, طَلَقَتْ: some, however, say that the ه is affixed in the verse of El-Aashà by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to As, is related to have said طَالِقٌ [which equally completes the hemistich]: and the Basrees hold that the sign of the fem. gender is elided in طَالِقٌ because it is a possessive epithet, meaning ذَاتُ طَلَاقٍ [*having divorce*]. (Msb.) ___ أُوجِهُ طَوَالِقُ: ___ and لَيْلَةٌ طَالِقَةٌ and لَيَالٍ طَوَالِقُ: see طَلْقٌ, latter half.

طُتَيْلِيقٌ dim. of اطِّلَاقٌ. (S, O.) See 8.

تُطَيْلِيقٌ dim. of اسْتِطْلَاقٌ. (S, O.) See 10.

مُطْلَقٌ : see طَلْقٌ, first sentence. ___ [Hence,] يَدُهُ مُطْلَقَةٌ: see طَلْقٌ again, former half. ___ See also مَآءٌ مُطْلَقٌ طَلْقٌ. means *Water that is unrestricted*. (TA.) And حُكْمٌ مُطْلَقٌ means [*A judicial decision*, or *an ordinance or the like*, or *a rule, that is unrestricted*, or *absolute*, or] *in which is no exception*. (TA.) ___ مُطْلَقُ الْيَدِ الْيُمْنَى: and مُطْلَقُ الْيَدَيْنِ: each applied to a horse: see طُلُقٌ. [Golius, as on the authority of Meyd, explains it as signifying also *A place where horses meet to be sent forth to run*, or *race:* but what here next follows inclines me to think that it may be correctly مُطَلَّقٌ.]

مُطَلِّقٌ One *desiring to outstrip with his horse in a race*. (K.)

مِطْلَاقٌ : see طَالِقٌ. Also, (S, O, Msb, K,) and مِطْلِيقٌ , (O, Msb, K,) and طُلَقَةٌ , (S, O, K,) and طِلِّيقٌ , (K,) and طَلَّاقٌ , this last mentioned by Z, (TA,) One *who oftentimes divorces*, or *dismisses, wives*. (S, O, Msb, K, TA.)

مطْلِيقٌ : see what next precedes.

مَطْلُوقَةٌ : see مطْلُوقَةٌ امرأَةٌ ___. طَلْقٌ *A woman taken with the pains of parturition.* (Mgh, Msb.)

مُطَيْلِقٌ and مُطَيْلِيقٌ dims. of مُنْطَلِقٌ. (S.)

مُتَطَلِّقُ اللِّسَانِ : see طَلْقٌ, former half.

مُنْطَلِقُ اللِّسَانِ : see طَلْقٌ, former half.

نُطَيْلِيقٌ : dim. of انْطِلَاقٌ. (S, O.) See 7.

طلی

طلو See **طلی**

طن

1 **طَنَّ** , (MA, Msb, K, TA,) aor. ـِ , (Msb, TA,) inf. n. طَنِينٌ [q. v. infrà], (MA, Msb,) *It made a sound* [*of a continued* or *a reiterated kind, and* either *low* or *sharp*]; (MA, Msb, K, TA;) as also طَنْطَنَ , and طَنَّن . (K.) You say, طَنَّ الذُّبَابُ [and طَنْطَنَ , as also دَنَّ and دَنْدَنَ,] *The flies made a* [*humming,* or *buzzing,*] *sound.* (MA, Msb.) And in like manner طَنَّ is said of other things than flies. (Msb.) [Thus,] طَنَّ الطَّسْتُ, (MA,) or طَنَّتِ الطَّسْتُ, (S,) *The basin of brass* or *other metal made a* [*ringing,* or *tinkling,*] *sound.* (S, MA.) And البَطَّةُ تَطِنُّ *The duck,* or *goose, utters a sound* or *sounds* [i. e. *quacks*]. (S.) ___ [Hence,] one says also, طَنَّ ذِكْرُهُ فِى البِلَادِ [*His fame resounded through the countries*]. (TA.) ___ And طَنَّتِ الإِبِلُ *The camels thirsted* [app. because thirst is often attended with a ringing, or tingling, in the ears]. (TA.) ___ And طَنَّتْ سَاقُهُ *His shank was quickly cut off:* the verb being imitative of the sound of the shank in its falling. (TA.) ___ And طَنَّ *He* (a man, TA) *died:* (S, K:) so in the Musannaf [of Aboo-'Amr Esh-Sheybánee]. (S.) ___ And *He licked his finger.* (TA.)

2 **طَنَّنَ** see the foregoing paragraph, first sentence.

4 **اطنّ الطَّسْتَ** *He caused the basin of brass* or *other metal to make a* [*ringing,* or *tinkling,*] *sound.* (S, K.) ___ And اطنّ سَاقَهُ (S, K) *He cut off his shank* (S, K, TA) *quickly;* (TA;) or اطنّ يَدَهُ *he made his arm,* or *hand, to fall off;* (so in a copy of the S;) by a stroke [of a sword or the like]; the verb being meant to imitate the sound of the cutting, (S,) or the sound of the limb in its falling; and in like manner one says أَتَنَّهَا [and أَطَرَّهَا] and أَتَرَّهَا, meaning the same. (TA.)

8 **هُوَ يُطَنُّ بِكَذَا** , meaning *He is suspected of such a thing,* is originally يُظْتَنُّ; as also يُظَنُّ. (TA.)

R. Q. 1 **طَنْطَنَ** : see 1, first and second sentences.

طَنٌّ [accord. to the CK طِنٌّ, being there said to be with kesr, but not so in other copies of the K, nor in the TA,] *Fresh, ripe, red dates, very sweet,* (K, TA,) *and having much flowing juice;* as also طُنٌّ , with damm. (TA.) Also, [if not a mistranscription for طُنٌّ,] *A half-load, such as is borne on one side of a beast, of cotton that has been separated,* or *loosened, and cleared of its seeds:* from El-Hejeree. (TA.)

طُنٌّ *A bundle of reeds* or *canes,* (S, M, K,) or (so accord. to the Msb, but in the TA and) *of firewood:* (Msb, TA:) thought by IDrd to be not genuine Arabic: and pronounced by the vulgar طِنّ, with kesr: (TA:) n. un. with ة; (K;) [i. e.] طُنَّةٌ signifies *a single reed* or *cane* [or *piece of firewood*] *of a bundle:* (S:) and the pl. is أَطْنَانٌ: (Msb:) [or,] accord. to AHn, a طُنّ of reeds or canes, and of fresh branches, is *a* وريقة [app. meaning a *leafy bundle*] *put together and bound round, and having flowers,* or *blossoms, and plucked fruits put in the interior thereof.* (TA.) ___ And *A thing that is put between the two half-loads that are upon the sides of a beast.* (AHeyth, K.) ___ And The *stature* [of a man]: or, accord. to IAar, (TA,) the *body* of a man and of any animal: pl. أَطْنَانٌ and طِنَانٌ: (K, TA:) whence, he says, the saying, فُلَانٌ لَا يَقُومُ بِطُنِّ نَفْسِهِ فَكَيْفَ بِغَيْرِهِ [*Such a one will not rise with his own body: how then with another?*]: but accord. to IDrd, this is a saying of the vulgar; and he does not think it to be genuine Arabic. (TA.) See also طَنٌّ.

طُنَّةٌ : see the next preceding paragraph.

طِنَّةٌ : see ظِنَّةٌ.

طُنِّيٌّ A *large-bodied* man. (K, TA.)

طَنِينٌ an inf. n.: (MA, Msb: [see 1:]) [as a simple subst.,] The *sound of flies* [i. e. *a humming,* or *buzzing*]: and

of a basin of brass or *other metal* [i. e. *a ringing,* or *tinkling*]: (S, K, TA:) and *of the ear* [i. e. *a ringing,* or *tingling*]: and *of a mountain:* and *of a hard thing* [*of any kind*]: and طَنْطَنَةٌ has a similar meaning. (TA.)

قَصِيدَةٌ طَنَّانَةٌ [*A sonorous ode.*] (TA.)

طَنْطَنَةٌ : see طَنِينٌ. It is an onomatopœia, meaning The *sound of the* [*kind of mandoline called*] طُنْبُورٌ, and *the like,* (K, TA,) *such as the lute.* (TA.) And *Low, faint,* or *soft, speech.* (TA.) And *Loquacity,* and *a sounding utterance of speech.* (TA.)

رَجُلٌ ذُو طَنْطَانٍ *A clamorous man.* (K.)

طنى

1 طَنِىَ, aor. ـَـ , (S, K,) inf. n. طَنًى, (S,) said of a camel, *He had his spleen adhering to his side in consequence of vehement thirst:* (S:) or, said of a man, *he had his spleen and his lungs adhering to the ribs on the left side,* (K, TA,) *so that, sometimes, they become putrid and black;* but mostly this is the case in camels; (TA;) as also اطنى : (K:) or *he* (a man) *had a tertian fever, and his spleen in consequence became enlarged:* (Lh, * TA:) and, said of a camel, *his spleen became enlarged in consequence of the* [*disease of the lungs called*] نُحَاز. (Lh, TA.) [And طَنِئَ is a dial. var. thereof.] ___ And, said of a man, *i. q.* ضَنِىَ [i. e. *He was,* or *became, slender, and small in body:* or *diseased, disordered,* or *sick:* or *lean,* or *emaciated:* &c.]. (TA.)

2 طنّاه, inf. n. تَطْنِيَةٌ, *He treated him to cure him of the disorder of the spleen mentioned above;* (S, K;) namely, a camel, (S,) or a man: (K:) and *he cauterized him* (i. e. his camel) *in his side;* (K, TA;) or, as in the Nawádir of Lh, طنّى بعيره فى جنبيه *he cauterized his camel* [*in his sides*] *by reason of the disorder above mentioned:* and the cure [or curing] of that disorder is [also] the *taking a wooden peg, and laying him* [i. e. the camel] *upon his side on the ground, and making, between his ribs, incisions* [*therewith*], *not penetrating through.* (TA.)

4 اطنى : see 1. ___ Also *He inclined to suspicion,* or *evil opinion:* (K, TA:) and sometimes pronounced أَطْنَأَ. (TA.) اطناه *He* (a man) *hit him* (i. e. another man) *in that which was not a vital part.* (K, TA. In some copies of the K, فى المقتل is [erroneously] put for فى غير المقتل.) And, said of a disease, *It left him* (i. e. a sick man) *with somewhat of life remaining in him.* (IAar, TA.) One says, هٰذه حيَّةٌ لا تُطْنِى *This is a*

serpent that will not suffer him who is bitten by it to survive; (ISk, * S, * K;) *that kills instantly:* (ISk, S:) or *that will not miss:* (AHeyth, TA:) originally لا تُطْنِئُ. (ISk, S.) And ضَرَبَهُ ضَرْبَةً لَا تُطْنِى *He struck him a blow that would not be slow in killing him.* (TA.) And لَدَغَتْهُ حَيَّةٌ فَأَطْنَتْهُ [*A serpent bit him and suffered him to survive*]. (TA.) And the subst. [used in the sense of the inf. n.] from this verb as expl. in all these phrases is طَنًى. (TA.)

طَنًى *A bier:* [like طَنْءٌ:] one says, رُمِىَ فُلَانٌ فِى طَنْيِهِ, [and فِى طَنْئِهِ,] and فِى نَيْطِهِ, *Such a one was cast into his bier;* meaning, when he died. (TA.) See also the next paragraph.

طَنًى The *adhering of the spleen to the side in consequence of vehement thirst.* (S.) [See also طَنِى, of which it is the inf. n.] ___ And *Disease* [in a general sense]. (K, TA.) [Accord. to the CK, in this sense, and in other senses mentioned in this paragraph, طَنْىٌ, which is wrong.] ___ And *Ashes in a state of extinction:* (K, TA:) and so طَنْءٌ. (O and K in art. طنأ.) And *Doubt,* or *suspicion,* or *evil opinion;* or *a thing that occasions doubt* &c.; (K, * TA;) as also طَنْىٌ : and so طَنْءٌ, with ء. (TA.) ___ And *Opinion,* of any kind. (TA.) See also 4, last sentence. And see the next paragraph.

طَنٍ A camel *having his spleen adhering to his side in consequence of vehement thirst:* (S:) or a man *having a tertian fever, and his spleen in consequence having become enlarged:* (Lh, * TA:) or a man *having his spleen and his lungs adhering to the ribs on the left side,* (K, TA,) *so that, sometimes, they become putrid and black;* but mostly this is the case in camels; (TA;) and so طَنًى. (K, TA.)

طوح

1 طَاحَ, (S, A, L, K,) aor. يَطُوحُ and يَطِيحُ, (S, L, K,) inf. n. of the former طَوْحٌ, and of the latter طَيْحٌ, (L,) *He, or it, perished, or came to nought;* (S, A, K;) as also تطوّح: (A:) or

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was, or became, at the point of perishing: (K:) and *he, or it,* (i. e. anything, TA,) *went away; passed away;* (K, TA;) *came to nought.* (TA.) ___ And (as some say, TA) *He, or it, fell;* (S, A, K;) and so تطوّح, as in the phrase تطوّح فى البئر [*It fell into the well*], said of a bucket. (TA.) ___ And *He lost his way,* syn. تاه, (S, A, K,) in the land, (S, K,) or in the desert; as also تطوّح and تطيّح. (TA.) And, said of an arrow, *It missed its aim.* (Har p. 126.) And أَيْنَ طِيحَ بِكَ *Whither hast thou been taken, or carried, away?* (A.) And طاح به فرسه *His horse went away with him* [or *carried him away*] *like an arrow.* (A.) And مَا كَانَتْ إِلَّا مَزْحَةً طَاحَ بِهَا لِسَانِى [*It was nought but a jest, or joke, which my tongue hastily uttered, or which my tongue let full*]. (A.) ___ See also the next paragraph.

2 **طوّحه** *He caused him, or it, to perish, or come to nought;* as also طوّح به, (A,) and طيّحه; (A, and K in art. طيح;) and اطاحه signifies the same, (IAar, K,) said of a thing, (K,) or of property, (IAar, and K in art. طيح,) as is also طوّحه, (IAar,) and *he made it pass away.* (K.) And *He sent him to a land from which he should not return.* (K.) And طوّح بثوبه *He cast his garment* [app. meaning *himself* (see a verse of Esh-Shemmákh, or of Leylà, cited voce ثوب)] *into a place of destruction;* as also طيّح به. (L, and K in art. طيح.) And طَوَّحَتْهُ الطَّوَائِحُ *i. q.* قَذَفَتْهُ القَوَاذِفُ (S, K) i. e. *Accidents, or events, that cast into places of perdition* [*cast him thereinto*]: (MF, * TK:) one should not say المُطَوِّحَاتُ: it is an extr. phrase, (S, K,) like the

phrase in the Kur [xv. 22], وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ accord. to one of the two interpretations thereof: (S:) and أَطَاحَتْهُ المَطَاوِحُ and الطَّوَائِحُ signify the same, i. e. قَذَفَتْهُ القَوَاذِفُ; (A;) or [rather] the former of these two phrases has a similar meaning [i. e. *the places of perdition caused him to fall thereinto;* unless مَطَاوِحُ have a signification which I do not find explained]. (TA.) And طَوَّحَ بِهِ *He incited him, induced him,* or *made him, to venture upon a desert in which perdition was to be feared.* (K, * TA.) ___ Also *He,* or *it, caused him to lose his way,* syn. تَوَّهَهُ, (S, K,) and so طَاحَ بِهِ, (Har p. 126,) and طَيَّحَهُ, (K in art. طيح,) *and carried him away hither and thither,* (S,) or *so that he cast himself hither and thither,* (K, TA,) and so طَوَّحَ بِهِ. (TA.) And طَوَّحَ نَفْسَهُ *He made himself to be,* or *become, confounded,* or *perplexed, and unable to see his right course;* like تَوَّهَهَا and تَيَّهَهَا. (S in art. طوح ___.) تيه also signifies *He threw it,* or *cast it, in the air.* (K, TA. [For الهوآء, Golius and Freytag have read الهوى. See 5.]) ___ And طَوَّحَهُ *He beat him,* or *struck him, with a staff,* or *stick.* (K.) طَوَّحَ فِى الجِبَالِ *He went round about much,* or *often, in the mountains; i. q.* طَوَّفَ and طَوَّدَ. (S in art. طود.)

3 **طَاوَحَهُ** *He contended with him in casting,* or *shooting.* (L, K.) A poet says,

* فَأَمَّا وَاحِدٌ فَكَفَاكَ مِنِّى *
* فَمَنْ لِيَدٍ تُطَاوِحُهَا الأَيَادِى *

Now as for one, what would proceed from me would suffice thee: but who will be responsible for a hand with which several hands contend in casting, or *shooting?* (L.)

4 **أَطْوَحَ** see 2, in two places. ___ One says also, طَاحَ شَعَرُهُ *He,* or *it, caused his hair to fall off.* (K.) [And اطاح قوائمه is said of a horse, or of a man in relation to a horse, app. meaning *He made his legs to fall* in a particular manner: see مَا أَطْوَحَهُ ___.] مسعر and مَا أَطْيَحَهُ *i. q.* مَا أَتْوَهَهُ and مَا أَتْيَهَهُ: see 4 in art. توه.

5 **تطوّح** : see 1, in four places. ___ Also [*He lost his way,* or *was made to lose his way, and*] *he cast himself hither and thither* (S, K) فى البلاد *in the countries.* (S.) ___ And *He,* or *it, went and came,* or *moved to and fro, in the air:* and *he moved to and fro* in sleep, upon the back of a camel. (L.)

6 **تطاوح** signifies The *casting,* or *throwing,* a thing [*to and fro,*] *one with another;* or *one to,* or *at, another.* (KL.) ___ [Hence,] تطاوحت بهم النَّوى *i. q.* ترامت [i. e. *Distance cast them away, one from another*]. (S, A, K.) ___ And تطاوحوه بالضَّرب, and بالأَمر, *They contended with him* [*in beating,* and *in the affair*]. (A.)

طَوح نيَّة *i. q.* بعيدة [app. meaning *A distant,* or *remote, thing,* or *place, that is the object of an action* or *a journey*]; (K, and O in art. ضرح;) like طَرح and طَمح and ضَرح. (O.)

طَوائح *i. q.* قَواذف, (S, A, K,) i. e. *Accidents,* or *events, that cast into places of perdition:* (MF, * TK:) said in the 'Ináyeh to be an anomalous pl. of مُطيحة, from أَطَاح meaning he, or it, caused to pass away, and to perish, or come to nought. (MF.) See 2.

طَوَّاح is expl. by Freytag as signifying *Evilaffecting:* but he names no authority.]

طُوَّحة *A child's swing, of rope.* (TA voce رُجَّاحة.)

طَائح [part. n. of 1] *Perishing* [&c.]. (L.) ___ See also art. طيح.

طايحة [, correctly طَائحة, is expl. by Freytag, on the authority of the Deewán of the Hudhalees, as meaning *An army.*]

مُطيحة : see طَوائح.

مِطْوَاح *A staff,* or *stick,* (K, TA,) [as being] *an instrument of destruction.* (TA.)

مَطَاوِحُ *i. q.* مَقَاذِفُ, (S, K,) which means *Places of perdition;* (TA in art. قذف;) like مَطَاوِدُ [pl. of مَطَادَةٌ]. (S and TA in art. طود.)

مُتَطَاوِحٌ [, app. a mistranscription for مُتَطَاوَحٌ, which lit. means *A place of casting,* or *throwing, to and fro,* is expl. by Freytag, on the authority of the Deewán of Jereer, as meaning the *intermediate part between the top and bottom of a well.*]

طود

1 **طَادَ** , (aor. يَطُودُ, inf. n. طَوْدٌ, TK,) *It* (a thing, TK) *was,* or *became, firm,* or *steadfast.* (Fr, L, K.)

2 **طوّد** , (S, L, K,) inf. n. تَطْوِيدٌ and تَطْوَادٌ; and تطوّد ; (K;) *He went round about much,* or *often,* syn. طَوَّفَ (S, L, K) and طَوَّحَ, (S,) فِى الجِبَالِ *in the mountains:* (S:) or the former, he went *round about much,* or *often, in the countries to seek the means of subsistence.* (IAar, L.) And one says also, طوّد بنفسه [*He went round about* &c. *by himself*], and بفُلَانٍ [*with such a one*]. (L.) طوّده, inf. n. تَطْوِيدٌ, *He* (God) *made it high,* or *tall.* (A.)

4 **اطاد** *He made,* or *rendered, firm,* or *steadfast:* so accord. to Freytag; but he names no authority.]

5 **تَطَوَّدَ** see 2.

7 **انطاد** *It rose,* or *ascended, in the air.* (K.)

طَادٌ *Heavy:* (K:) and طَادِىٌّ *firm,* or *steadfast:* (L:) or both signify *heavy and firm* or *steadfast.* (TA.) ___ Also the former, A stallion *excited by lust.* (K.)

طَوْدٌ *A mountain:* (K:) or *a great mountain* (S, A, L, K) *rising high into the sky:* (A:) or *i. q.* هَضْبَةٌ [either as denoting a hill or mountain or a tract of sand: see the next sentence]: (IAar:) pl. أَطْوَادٌ (A, L, K) and طَوْدَةٌ. (K.) ___ And *An elevated,* or *overlooking, tract of sand;* (K, TA;) as also هَضْبَةٌ. (TA.) ___ And the pl. أَطْوَادٌ is applied by a poet to signify *Camels' humps;* as being likened to mountains because of their height. (IAar, L.) ___ ابن الطَّوْدِ means *The mass of rock* (الجُلْمُودُ) *that falls from the upper part of a mountain:* (A, L, * K: *) or *the echo.* (A.) One says, أَسْرَعُ مِنِ ٱبْنِ الطَّوْدِ *Quicker,* or *swifter, than the mass of*

rock that falls &c.: or *than the echo.* (A.)

طَادِىٌّ : see طَادٌ.

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مَطَادَةٌ *A desert,* or *waterless desert, far-extending:* (K:) pl. مَطَاوِدُ. (TA.) And the latter (i. e. the pl.), *Places of perdition;* (K, TA;) it is like مَطَاوِحُ. (S, TA.)

مُطَوِّدٌ *Remote,* or *distant.* (K.)

بِنَآءٌ مُنْطَادٌ *A lofty building,* (K, TA,) *rising high in the air.* (TA.)

طور

1 **طَارَ حَوْلَهُ**, aor. يَطُورُ, (TA,) inf. n. طَوْرٌ and طَوَرَانٌ, (K,) *He went,* or *hovered,* (حَامَ,) *round about it.* (K, * TA.) ___ Hence, لَا يَطُورُنِى *He will not approach my immediate vicinage.* (TA.) And لَا تَطُرْ حَرَانَا *Approach thou not our environs.* (S, O, TA.) And لَا أَطُورُ بِهِ *I will not approach him,* or *it:* (S, O, TA:) occurring in a trad. (TA.) And فُلَانٌ يَطُورُ بِفُلَانٍ *Such a one as it were hovers round about such a one, and draws near to him.* (TA.)

مَا أَبْعَدَ طَارِكَ for مَا ابعد دَارِكَ: see the remarks on letter ط.

طَوْرٌ *A time; one time; like the French* fois; syn. تَارَةٌ: (S, A, O, Msb, K:) pl. أَطْوَارٌ. (S, K, A.) You say, أَتَيْتُهُ طَوْرًا بَعْدَ طَوْرٍ *I came to him time after time.* (A.) فَعَلَ ذٰلِكَ طَوْرًا بَعْدَ طَوْرٍ *He did that time after time.* (Msb.) And جِئْتُهُ أَطْوَارًا *I came to him several times.* (A.) ___ And *State; condition; quality, mode,* or *manner; form,* or *appearance:* pl. أَطْوَارٌ. (Msb.) You say, النَّاسُ أَطْوَارٌ *Mankind are of divers sorts and conditions.* (S, A. *) It is said in the Kur [lxxi. 13], وَقَدْ خَلَقَكُمْ أَطْوَارًا *And He hath created you of divers sorts and conditions:* (TA:) or *of different forms, every one of his proper form:* (Th, TA:) or *of various aspects and dispositions:* (TA:) or *one time, a clot of blood; and one time, a lump of flesh:* (Akh, S:) or [*one time,*] *seed; then, a clot of blood; then, a lump of flesh; then, bone.* (Fr, TA.) ___ And *Quantity; measure; extent:* (K:) *limit:* (S, A:) *a limit between two things.* (O, K.) You say, عَدَا فُلَانٌ طَوْرَهُ *Such a one exceeded his proper measure,* or *extent:* (TA:) or *his proper limit:* (S, A, O, TA:) and تَعَدَّى طَوْرَهُ *he transgressed the limits of his proper state,* or *condition.* (Msb, TA.)

___ *A thing that is commensurate,* (L, K, TA,) or *equal in length* [*and breadth* (see عَدَآءٌ)], (TA,) or *correspondent, to a thing;* (L, K, TA;) as also طُورٌ and طَوَارٌ . (K.) You say of anything that is the equal of another thing, هُوَ طُورُهُ , and طَوَارُهُ *It is the equal of it.* (Aboo-Bekr, TA.) You say also, رَأَيْتُ حَبْلًا بِطَوَارِ هٰذَا الحَائِطِ *I saw a rope of the length of this wall.* (TA.) And هٰذِهِ الدَّارُ بِطَوَارِ هٰذِهِ الدَّارِ *This house has its wall contiguous to the wall of this* [*other*] *house, in one rank,* or *series.* (TA.) And طَوَارُ دَارٍ, (S, O, K,) and طَوَارُ دَارٍ, (K,) and طَوْرُهَا, and طُوَرَتُهَا , (O,) *The part of the* فِنَآءُ [or *exterior court,* or *yard*], *of a house, that is coextensive with the house;* (S, A, O, K; *) *i. q.* جِوَارُهُ. (K in art. جور.) [See also the next paragraph.]

طُورٌ : see طَوْرٌ, latter part, in two places. ___ The *yard* (فِنَآءُ) *of house;* (K;) as also طُوَرَةٌ . (TA.) [See also طَوَارٌ, voce طَوْرٌ, last signification.] *A mountain:* (S, O, K:) or *any mountain that produces trees,* otherwise a mountain is not so called. (R, TA.) [Hence الطُّورُ is applied to Mount Sinai, which is also called طُورُ سِينَآءَ, and طُورُ سِينِينَ; and to the Mount of Olives, and to several other mountains; as is said in the K &c.]

طُوَرَةٌ : see طَوْرٌ, last signification: and also طُورٌ.

طَوَرَةٌ *i. q.* طَيِرَةٌ [q. v.]; (K;) a dial. var. of the latter word. (O.)

طَوَرِىٌّ *Wild; that estranges himself,* or *itself, from mankind;* (S, A, O, K;) applied to a bird, (S, O,) and to a man; (S, A, O;) as also طُوَرَانِىٌّ . (O.) You say, حَمَامٌ طُوَرِىٌّ, and طُوَرَانِىٌّ , *Wild pigeons:* (S, TA:) so called in relation to الطُّورُ, a certain mountain; or the mountain is called طُرَّانُ, and [if so] it is an irreg. rel. n.: or *that have come from a distant country.* (TA.) [See also عُزْفٌ.] And أَعَارِيبُ طُوَرِيُّونَ *Wild Arabs of the desert,* that avoid the towns and villages, from fear of epidemic disease, and of perdition: as though they were thus called in relation to the mountain named الطُّورُ, in Syria. (TA.) And رَجُلٌ طُوَرِىٌّ *A stranger.* (O, TA.) ___ مَا بِهَا طُوَرِىٌّ, (S, A, O, K,) and طُوَرَانِىٌّ , (Lth, O, K,) *There is not in it* (i. e. بِالدَّارِ *in the house,* A, TA) *any one:* (Lth, S, A, O, K:) as also دُورِىٌّ.

(TA.)

طُورَانِىٌّ : see طُورِىٌّ, in three places.

طَوَارٌ and طِوَارٌ: see طَوْرٌ, latter part, in six places.

بَلَغَ فُلَانٌ فى العِلْمِ أَطْوَرِيَهْ *Such a one attained the two extremes of science,* or *learning;* (S, O;) *the beginning and the end thereof;* (S, O, K;) as also أَطْوَرِيَه: (K:) or the latter, which is the form mentioned by AZ, (S, O,) and by IAar, (Sh, TA,) signifies *the utmost point thereof;* accord. to AZ, as related by A 'Obeyd: (S, O:) or *he attained, in science,* or *learning, his utmost, and his ambition;* accord. to IAar: (Sh, TA:) or بَلَغَ أَطْوَرِيَهْ *he attained the utmost of his endeavour.* (L.) ___ بَلَغْتُ مِنْ فُلَانٍ أَطْوَرِيَهْ *I did the utmost in the case of such a one.* (ISk, TA.) ___ رَكِبَ فُلَانٌ الدَّهْرَ وأَطْوَرِيَهْ [*Such a one encountered fortune and*] *its two extremes.* (As, TA.) ___ لَقِىَ مِنْهُ الأَطْوَرِينَ, with kesr to the ر, *He experienced from him,* or *it, calamity.* (As, O, K.)

طوع

1 طَاعَ لَهُ, (T, S, O, Msb, K,) and طَاعَهُ, (Msb,) first pers. طُعْتُ, (Zj, O, Msb, *) aor. يَطُوعُ, (T, S, O, Msb, K,) inf. n. طَوْعٌ; (T, Msb, TA;) and, first pers. طُعْتُ, (Zj, O, Msb, *) aor. يَطَاعُ, (T, O, Msb, K,) a good dial. var., (T, TA,) and يَطِيعُ, (Msb, and K in art. طيع,) inf. n. طَيْعٌ; (TA in art. طيع;) three dial. vars., coordinate to

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قَالَ and خَافَ and بَاعَ; (Msb;) *He was,* or *became, submissive to him;* (S, O, Msb, K;) as also انطاع له; (AO, S, O, Msb;) and اطاعه, inf. n. إِطَاعَةٌ, and subst. [i. e. quasi-inf. n.] طَاعَةٌ: (Msb:) or *i. q.* اطاع; (T, TA;) which is expl. by ISd as meaning *he was,* or *became, gentle, and submissive;* as also طَاعَ, aor. يَطَاعُ: (TA:) [or each of these two verbs may be rendered *he was,* or *became, obedient;* or *he obeyed;* when by this is meant compliance with another's will or wish, not with a command: but] one says, أَمَرَهُ فَأَطَاعَهُ [*He commanded him and he obeyed him*], with ا, not otherwise; (S;) or أَمَرَهُ فَأَطَاعَ [*he commanded him and he obeyed*]; for it is said that الطَّاعَةُ is never otherwise than a consequence of a command; and IF says that when one goes by command of another you say of him اطاعه: (Msb:) Er-Rághib says that الطَّاعَةُ is like الطَّوْعُ; but is mostly used as meaning *obedience* to a command [or the like; whence the saying, اَللّٰهُمَّ لَا تُطِيعَنَّ لِى شَامِتًا, expl. in art. شمت]: (TA:) and طاوعه, also, signifies *he obeyed him;* like اطاعه: you say, طاوعه عَلَى أَمْرٍ كَذَا *he obeyed him in respect of such an affair.* (MA. [But see 3 below.]) ___ [Hence,] لِسَانُهُ لَا يَطُوعُ بِكَذَا *His tongue will not aid,* or *assist,* him *with such a thing.* (S, O.) See also 2. [And see 3.] ___ And sometimes (S) one says, طَاعَ لَهُ المَرْتَعُ, (S, O, K,) like اطاع له, (ISk, S, O,) or like اطاعه, (K,) meaning *The pasturage enabled him to pasture his cattle upon it* (S, O, K, * TA) *wheresoever he would,* (TA,) *and was ample to him;* (O, TA;) and *it was not*

inaccessible to him. (TA.)

2 **تَطْوِيعٌ** [primarily] signifies The *making obedient;* or the *causing to obey.* (KL.) ___ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ, (S, O, Msb, * K, *) in the Kur [v. 33], means *And his soul,* or *mind, facilitated to him* [*the slaying of his brother*]; (Akh, S, O, Msb, TA;) like طَوَّقَتْهُ; (Akh, S, O, TA;) and like طَاوَعَتْهُ , [which is one of the explanations in the O and K, and] which means the same; (Msb;) and accord. to this explanation it is tropical: Mbr says that it is an instance of فَعَّلَتْ from الطَّوْعُ; and طَاعَتْ and طَوَّعَتْ are said to signify alike: (TA:) or the meaning is, *aided him,* or *assisted him;* (Fr, O, K;) accord. to which explanation, and that of Mbr, فِى is said by Az to be suppressed; the meaning being, فِى قَتْلِ أَخِيهِ; or لِقَتْلِ أَخِيهِ; and he prefers the explanation of Akh: (TA:) or the meaning is, (O, K,) accord. to Mujáhid, (O,) *encouraged him,* and (O, K) A 'Obeyd says that by this Mujáhid meant (TA) *aided him, and complied with his wish.* (O, K, TA,)

3 **طاوعهُ** , (IF, Msb, K, TA,) inf. n. مُطَاوَعَةٌ, (S, O, TA,) and quasi-inf. n. طِوَاعِيَةٌ, (TA,) *i. q.* وَافَقَهُ [as meaning *He complied with him*]. (IF, S, * O, * Msb, K, * TA.) You say, طاوعت المرأةُ زوجها, quasi-inf. n. طِوَاعِيَةٌ, *The woman complied with her husband.* (TA.) It is said that طاوعهُ differs from أَطَاعَهُ. (Msb, TA.) But see 1, latter half, in two places. ___ See also 2. ___ One says also, طاوع لَهُ المرادُ *The thing wished,* or *desired,* or *sought after,* [*was,* or *became, easy of attainment to him;* or] *came to him easily.* (TA.)

4 **اطاع** , inf. n. إِطَاعَةٌ, and quasi-inf. n. طَاعَةٌ: see 1, in four places. It also signifies *He consented;* or *complied with what was desired of him;* and so استطاع . (TA.) ___ [Hence,] اطاع لَهُ المرتعُ: see 1, last sentence. One says also, اطاع النَّخلُ, (S, O,) and الشَّجرُ, (S, O, K,) *The palm-trees,* (S, O, TA,) and *the trees,* (S, O, K, TA,) *had ripe fruit, that might be gathered.* (S, O, K, TA.) And اطاع التَّمرُ *The dates attained,* or *were near, to the time,* or *season, for their being cut off.* (TA.)

5 **تطوّع للشَّىْءِ** *He desired the thing;* or *sought it;* or *sought it by artful,* or *skilful,*

management: or *he constrained himself to do it:* or *he took it,* or *imposed it, upon himself submissively.* (TA.) You say, تَطَوَّعْ لِهٰذَا الأَمْرِ حَتَّى تَسْتَطِيعَهُ, (S,) and تَطَاوَعْ, (S, K, *) *Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it.* (S.) And تطوّع بالشَّىْءِ *He did the thing without its being incumbent,* or *obligatory, on him;* syn. تَبَرَّعَ به. (S, O, * Msb.) مَنْ تَطَوَّعَ خَيْرًا, in the Kur ii. 153 [and 180], means *Whoso does good that is not obligatory on him:* (Jel:) or *does good in obedience,* whether obligatory or supererogatory: or *does good beyond what is obligatory on him:* (Bd:) خَيْرًا being for بِخَيْرٍ: (Bd, * Jel:) or it is an epithet qualifying an inf. n. suppressed: or the verb is made trans. as implying the meaning of أَتَى or فَعَلَى: (Bd:) and the Koofees, except 'Ásim, read يَطَّوَّعْ, for يَتَطَوَّعْ. (Az, * O, TA. *) [Hence,] طَلَاةُ التَّطَوُّعِ *The supererogatory prayer;* syn. النَّافِلَةُ. (O, K.) And Az says that تَطَوُّعٌ signifies *A thing that one does spontaneously, not made obligatory on him by an ordinance of God;* as though it were made a subst. (TA.)

6 **تَطَاوَعَ** see the next preceding paragraph.

7 **إِنْطَوَعَ** see 1, first sentence.

10 **استطاع**, (S, O, Msb, K,) inf. n. اسْتِطَاعَةٌ, (S, O, Msb,) originally اسْتِطْوَاعٌ, (O, B, TA,) *i. q.* أَطَاقَ [meaning *He was able;* and *he was able to do,* or *accomplish,* a thing, and *to acquire* or *obtain* it, and *to have* it, &c.]; (K, TA; [in the CK, erroneously, أَطَاعَ, which, however, correctly explains one meaning of استطاع, as will be seen by what follows;]) the inf. n. being *syn. with* إِطَاقَةٌ, (S, O, TA,) or طَاقَةٌ, (Msb,) and قُدْرَةٌ: (Msb, TA:) but it is said peculiarly of a human being [or a rational creature], whereas اطاق is used in a general manner: (IB, TA:) and the application of the former requires a peculiar constitution of the agent, and the conception of the act, and the fitness of the object to be acted upon or effected, and the possession of an instrument when the action is instrumental as in the case of writing: (Er-Rághib, TA:) and one says also, (K,) or

sometimes they said, (S, O, Msb,) اسْطَاعَ (S, O, Msb, K,) aor. يَسْطِيعُ, (S, O, Msb,) with fet-h [to the first letter]; (Msb;) rejecting the ت, deeming it difficult of utterance with the ط, and disliking to incorporate it into the ط because the س would then become movent, which it never is: Hamzeh (i. e. Ez-Zeiyát, TA, not Khallád, O, K, TA) read, [in the Kur xviii. 96,] فَمَا ٱسْطَّاعُوا, with idghám, combining two quiescent letters: (S, O, K:) this reading is said by Zj, as on the authority of Kh and Yoo and Sb and others, to be incorrect; but Abu-l-'Abbás Ahmad Ibn Mohammad Ibn-'Abd-El-Ghanee Ed-Dimyátee, who died in the year [of the Flight] 1116, and Ibn-El-Jezeree, and El-Háfidh Aboo-'Amr, contradict him, affirming it to be allowable: (TA:) and Akh says, (S, O,) and some of the Arabs say اسْتَاعَ, aor. يَسْتِيعُ, (S, O, K,) rejecting the ط; (S, O;) which Zj holds to be not allowable in reading [the Kur-án]: (TA:) and some of the Arabs say أَسْطَاعَ, aor. يُسْطِيعُ, [in the CK, erroneously, يَسْطِيعُ,] with the disjunctive ا [in the former], meaning أَطَاعَ, aor. يُطِيعُ, (Akh, S, O, K,) making the س to be a substitute for the suppressed vowel of the medial radical letter of the verb [اطاع], (Akh, S, O,) for, as is said by Kh and Sb, أَطَاعَ is originally أَطْوَعَ; (TA;) or, as AZ says, the verb in this case, with damm to the aor., is likened to أَفْعَلَ, aor. يُفْعِلُ, inf. n. إِفْعَالٌ: (Msb:) but Zj says that he who reads فَمَا ٱسْطَّاعُوا errs; for the س of اسْتَفْعَلَ is never movent: and Sb mentions مَا أَسْتَتِيعُ; holding it to be an instance of substitution. (TA.) ___ See also 4. Some say that هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَآءِ, in the Kur [v. 112], means هَلْ يُجِيبُ [i. e. *Will thy Lord consent*, or *comply with the desire, that He should send down to us a table with food upon it from Heaven?*]: (Er-Rághib, TA:) ___ and Ks read هَلْ تَسْتَطِيعُ رَبَّكَ, meaning *Wilt thou demand of thy Lord that He consent*, or *comply with the desire?* (O, TA:) for اسْتِطَاعَةٌ signifies also *He demanded his obedience*, and *his consent*, or *compliance with what he desired of him.* (TA.)

طَاعٌ accord. to the copies of the O and K; but some say طَاعٍ accord. to the O: see طَائِعٌ, in three places.

طَوْعٌ : see طَائِعٌ, in seven places.

طَاعَةٌ [quasi-inf. n. of 4: as a simple subst., sometimes meaning *Submission*, or *submissiveness:* but mostly,

obedience to a command]: see 1, in three places; and see also طَوَاعِيَةٌ. [See also طَائِعٌ, of which it is a pl.]

طَوَاعَةٌ : see what next follows.

طَوَاعِيَةٌ *i. q.* طَاعَةٌ : (S, O, K:) so in the say-

ing فُلَانٌ حَسَنُ الطَّوَاعِيَةِ لَكَ [*Such a one is good in obedience to thee*]: (S, O, TA:) or it is a subst. from 3 [q. v.]; and so طَوَاعَةٌ [app. طَوَاعَةٌ]. (L, TA.)

طَائِعٌ (S, O, Msb, K) and طَاعٍ , (O, K,) and some say طَاعٍ , formed from طَائِعٌ by transposition, (O,) and طَيِّعٌ , signify the same, (S, O, Msb, K,) i. e. *Being*, or *becoming, submissive;* [or, simply, *submissive;* and *obeying;* or *obedient;*] (Msb;) and طَوْعٌ , originally an inf. n., is likewise used as syn. with طَائِعٌ: (Ham p. 408:) the pl. is طُوَّعٌ, (S, O, K,) i. e. pl. of طَائِعٌ, (S, O,) and طَاعَةٌ is [also a pl. of طَائِعٌ, like as بَاعَةٌ is of بَائِعٌ; or] *syn. with* مُطِيعُونَ: (TA in art. سوع:) [whence one says, دَخَلَ فِى طَاعَتِهِ, and خَرَجَ مِنْ طَاعَتِهِ, *He entered among*, and *he quitted, his obeyers*, or *those who obeyed him;* i. e. *he became obedient*, and *he became disobedient, to him:*] and مِطْوَاعٌ , (S, O, K,) pl. مَطَاوِيعُ, (TA,) is [app., agreeably with analogy, an intensive epithet, meaning *very submissive* or *obedient*, but is said to be, in like manner,] *syn. with* مُطِيعٌ, (S, O, K,) applied to a man: (S, O:) and مِطْوَاعَةٌ , applied to a man, [is app. a doubly intensive epithet; or] is *syn. with* مِطْوَاعٌ: (TA:) and is applied to a pl. number, as meaning *compliant* and *submissive*. (Har p. 237.) One says, جَآءَ فُلَانٌ طَائِعًا *Such a one came* [*submissively*, or *obediently*, or *willingly*,] *not being compelled against his will*. (S, O.) And a poet says,

* حَلَفْتُ بِالْبَيْتِ وَمَا حَوْلَهُ *

* مِنْ عَائِذٍ بِالْبَيْتِ أَوْطَاعِ *

[*I swore,* or *have sworn, by the House* of God (i. e. the Kaabeh), *and what are around it, of such as betakes himself for refuge to the House or of such as renders obedience* by visiting it]. (O.) And one says also, جَآءَ طَيِّعًا [*He came of his own accord,* or *willingly*]. (M and TA voce ذُو.) And طَيِّعُ اللِّسَانِ A man *chaste,* or *eloquent, in speech.* (TA.) And نَاقَةٌ طَيِّعَةُ القِيَادِ and طَوْعُ القِيَادِ *A she-camel that is gentle;* [or *tractable;*] *that does not contend with her leader.* (TA.) And فَرَسٌ طَوْعُ العِنَانِ *A traciable horse.* (S, O, K, TA.) And فُلَانٌ طَوْعُ يَدِكَ *Such a one is submissive to thy hand.* (S, O, K, TA.) And امْرَأَةٌ طَوْعُ الضَّجِيعِ *A woman submissive to the bedfellow.* (TA.) And فُلَانٌ طَوْعُ المَكَارِهِ *Such a one is submissive to misfortunes,* [*being*] *subject thereto.* (T, TA.) [See also an ex. of طَوْع in a verse cited in art. شمت voce هُوَ أَطْوَعُ السِّنَانِ.] شَامَتَةٌ means *He is one to whom the spear-head is subservient, howsoever he will.* (K in art. سن.)

طَيِّعٌ : see the next preceding paragraph, in four places.

أَطْوَعُ [as signifying *More,* and *most, submissive* or *obedient* is regularly formed from طَاعَ; or] is from الطَّاعَةُ [i. e. from أَطَاعَ], and similar to أَجْوَبُ [from أَجَابَ, and therefore anomalous]. (M and L in art. جوب.) أَطْوَعُ مِنْ فَرَسٍ, and مِنْ كَلْبٍ, [*More submissive,* or *obedient, that a horse,* and *than a dog,*] are provs. (Meyd.) ___ [It app. signifies also *Very submissive* or *obedient:* see an ex. in a verse cited voce تَبَدَّعَ. ___ And it is also a simple epithet, like أَهْوَنُ &c.:] see طَائِعٌ, last sentence.

شُحٌّ مُطَاعٌ means *A niggardliness that is obeyed by him who is characterized thereby, by the refusing rights,* or *dues,* (O, K,) *which God has rendered obligatory on him, in respect of his property:* occurring in a trad. of the Prophet. (O.) And المُطَاعُ, as a name of the Prophet, means *He whose prayer is answered; whose intercession for his people is accepted.* (TA.)

مِطْوَاعٌ : see طَائِعٌ, first sentence.

مِطْوَاعَةٌ [an epithet of a very rare form, like مِعْزَابَةٌ, q. v.]: see طَائِعٌ.

مُطَاوِعٌ an epithet applied by the grammarians to A verb that is *intransitive* [such as I term *quasi-passive;* expl. as meaning a verb *whose* (*grammatical*) *agent receives the effect of the action of the agent of another verb* (فِعْلٌ يَقْبَلُ فَاعِلُهُ أَثَرَ فِعْلِ فَاعِلٍ فِعْلٍ آخَرَ)]. (S, O, TA.)

المُطَّوِّعَةُ and المُطَّوِّعِينَ: see what follows.

مُتَطَوِّعٌ *A supererogator in any good act.* (O, K.) One says, فَعَلَهُ مُتَطَوِّعًا [*He did it without its being incumbent,* or *obligatory, on him; supererogatorily:* or *gratuitously, unasked,* or *unbidden:* or *disinterestedly; not seeking,* or *desiring, a compensation:* syn. مُتَبَرِّعًا]. (S and K in art. برع.) And المُطَّوِّعَةُ means *Those who exceed what is obligatory on them in fighting,* or *warring, against unbelievers* or *the like;* (S, O, Msb;) originally المُتَطَوِّعَةُ: (Msb:) hence المُطَّوِّعِينَ in the Kur ix. 80; originally المُتَطَوِّعِينَ. (S, O.)

طوف

1 **طَوَفَ** The inf. n. طَوَافٌ primarily signifies, accord. to Er-Rághib, The act of *going*, or *walking*, in an absolute sense: or the *going*, or *walking*, *around*, or *otherwise*. (MF, TA.) [Hence,] طَافَ حَوْلَ الشَّىْءِ, (S,) or بِالشَّىْءِ, (Msb,) or حَوْلَ الكَعْبَةِ, (O, K,) and بِهَا, (K,) aor. يَطُوفُ, (S, O, Msb,) inf. n. طَوْفٌ (S, O, Msb, K) and طَوَافٌ (O, Msb, K, and mentioned also in the S but not there said to be an inf. n.) and طَوَفَانٌ, (S, O, K,) [and perhaps طُوفَانٌ, q. v.,] *He went round* or *round about*, *circuited*, or *circuited around*, or *compassed*, (Msb, TA,) *the thing*, (S, Msb,) or *the Kaabeh;* (O, K;) and so طَافَ, aor. يَطِيفُ; (Msb; [but this I think doubtful;]) and تطوّف, (S, Msb, K,) and اطَّوَّفَ, a variation of that next preceding, (Msb, TA,) inf. n. اطِّوَّافٌ; (TA;) and استطاف, (S, Msb, K,) as also استطافه; (TA;) and اطاف بِهِ, (Msb,) or عَلَيْهِ; (TA;) and طوّف, inf. n. تَطْوِيفٌ; (K;) or this last signifies *he did so much*, or *often*. (S, TA.) And طَافَ بِالقَوْمِ, aor. يَطُوفُ, inf. n. طَوْفٌ and طَوَفَانٌ and مَطَافٌ, *He went round about* [or *round about among*] *the people*, or *party;* as also اطاف: the aor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of عَلَى. (TA.) And طُفْتُ بِهِ عَلَى البَيْتِ [*I went round the House* of God, i. e. the Kaabeh, *with him;* or] *I made him to go round*, or *to circuit*, or *compass*, *the House*. (Msb. [The vulgar in the present day say طَوَّفْتُهُ: and they apply the appellation مُطَوِّفٌ to *One who makes the circuits round the Kaabeh with a pilgrim, and serves to conduct him round about to the other sacred objects, or places.*]) You say also, طَافَ فِى البِلَادِ, inf. n. طَوْفٌ and تَطْوَافٌ, *He journeyed* [or *journeyed round about*] *in the countries*, or *tracts of country;* and so [or as meaning *he did so much* or *often*] طوّف, inf. n. تَطْوِيفٌ and تَطْوَافٌ. (TA. [In one place in the TA, the latter inf. n. is said to be with kesr, so that it is like تِبْيَانٌ; but see this latter, which is very extr.: see also تَطْوَافٌ below.]) لَأَطُوفَنَّ طَوْفَهُ means the same as لَأَسْعَرَنَّ سَعْرَهُ [app. *I will assuredly practise circumvention*

like his practising thereof]. (Fr, O and K in art. سعر, q. v.) ___ See also 4, in two places. طَافَ, (S, Mgh, O, Msb, K,) aor. as above, (S, O, Msb,) inf. n. طَوْفٌ, (S, Mgh, O, Msb,) from طَوْفٌ signifying غَائِطٌ; (S, O;) as also اطَّافَ , (IAar, S, K, TA, [in the CK, erroneously, اطَّأَفَ,]) *He voided his excrement,* or *ordure;* (Mgh, Msb; *) or *he went away* (S, O, K) *to the field,* or *open tract,* (S, O,) *to void his excrement,* or *ordure.* (S, O, K.)

2 **طَوَّفَ** see 1, in three places. ___ You say also, طوّف النَّاسُ, and الجَرَادُ, *The men,* or *people,* and *the locusts, filled the land like the* طُوفَان [or *flood*]. (TA.)

4 **أَطْوَفَ** see 1, in two places. ___ اطاف بالشَّىْءِ signifies also *He,* or *it, surrounded,* or *encompassed, the thing.* (Msb.) ___ And اطاف به *He came to him; visited him;* or *alighted at his abode as a guest;* syn. أَلَمَّ به: and *he approached him;* or *drew,* or *was,* or *became, near to him;* syn. قَارَبَهُ. (S, K.) [And] طَافَ بالنِّسآءِ, aor. يَطُوفُ; and اطاف; *He came to women,* or *the women; visited them;* or *alighted at their abodes as a guest;* syn. أَلَمَّ (Msb.) And اطاف به and عَلَيْهِ *He came to him by night:* and sometimes improperly used as meaning by day: a poet says,

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* أَطَفْتُ بِهَا نَهَارًا غَيْرَ لَيْلٍ *
* وَأَلْهَى رَبَّهَا طَلَبُ الرِّحَالِ *

[*I came to her by day, not by night, while the seeking for the camels' saddles,* or *for the things necessary for his journey,* or *for the places of alighting, diverted her lord,* or *husband,* from attending to her]. (TA.) And طاف به الخَيَالُ, aor. يَطُوفُ, inf. n. طَوْفٌ; and, as As used to say, طاف, aor. يَطِيفُ, inf. n. طَيْفٌ; *The* خيال [i. e. *apparition,* or *phantom,*] *came to him,* or

visited him, (أَلَمَّ بِهِ,) *in sleep.* (TA.)

5 **تطوّف** : see 1, first sentence.

8 **اطّافَ** : see 1, last sentence.

10 **إِسْتَطْوَفَ** see 1, first sentence, in two places.

طَافٌ A man *who goes round,* or *round about, much,* or *often;* (S, O, K;) [and] so طَوَّافٌ : and طَوَّافَةٌ a woman *who goes round,* or *round about, much,* or *often, to the tents,* or *houses, of her female neighbours.* (Msb.) See also طُوف.

طَوْفٌ in the phrase أَصَابَهُ مِنَ الشَّيْطَانِ طَوْفٌ, *i. q.* طَائِفٌ. (TA. See طَائِفٌ below, and in art. طيف.) ___ [Also *A kind of float composed of*] *inflated water-skins bound together,* (S, O, Msb, K,) *with wood* [or *planks*] *laid upon them,* (Msb,) *so as to have the form of a flat roof,* (S, O, Msb, K,) *upon the water;* (Msb;) *used for embarking thereon upon the water and for carriage thereon* (S, O, K, TA) *of wheat or other provisions and of men, and for the crossing* [*of rivers*] *thereon:* (TA:) *i. q.* رِمْثٌ: and *sometimes it is of wood,* or *timber:* (S, O:) accord. to Az, *a thing upon which large rivers are crossed, made of canes and of pieces of wood bound together, one upon another, and then bound round with ropes of the fibres or leaves of the palm-tree so as to be secure from its becoming unbound; after which it is used for embarking thereon and crossing, and sometimes it is laden with a load proportionate to its strength and its thickness:* and it is *also called* عَامَةٌ, without teshdeed to the م: (TA:) pl. أَطْوَافٌ. (Msb, TA.) ___ And The *bull* (ثَوْر) *around which turn the oxen in the treading* [*of corn*]. (TA.) [See طَائِفٌ.] ___ And *i. q.*

قِلْدٌ [app. as meaning *A portion of water for irrigation:* for it is immediately added], and طَوْفُ القَصَبِ signifies *the quantity of water with which the canes are irrigated.* (TA.) Also The *foul matter that comes forth from the child after suckling:* (El-Ahmar, Msb, TA:) and by a secondary application, (Msb,) *human excrement,* or *ordure,* (S, Mgh, O, Msb, K,) in an absolute sense: (Msb:) what Er-Rághib says respecting it indicates that this is metonymical. (TA.)

أَخَذَهُ بِطُوفِ رَقَبَتِهِ and بِطَافِ رَقَبَتِهِ *i. q.* بِصُوفِ رَقَبَتِهِ (S, K) and بِصَافِهَا. (K.)

طُوفَانٌ *An overpowering rain:* and *overpowering water,* [a meaning erroneously assigned in the CK to طَوَّافٌ instead of طُوفَانٌ,] *that covers* [or *overwhelms*] *everything;* (S, K, TA;) in the common conventional acceptation, *water abounding to the utmost degree;* [i. e. *a flood,* or *deluge;*] such as befell the people of Noah; (TA;) or طُوفَانُ المَآءِ signifies *the water that covers* [or *overwhelms*] *everything:* (Msb:) and *a drowning torrent:* (K:) and *much* of anything, [like as we say *a flood* of anything,] *such as includes the generality of persons,* or *things, within its compass:* (K, TA:) and particularly *death;* or *quick,* or *quick and wide-spreading, death;* or *death commonly,* or *generally, prevailing;* (TA;) or *quick,* or *quick and wide-spreading, death, commonly,* or *generally, prevailing:* and *quick* [*and extensive*] *slaughter:* (K:) and *any accident* [or *evil accident*] *that besets a man:* and *trial,* or *affliction:* (TA:) and El-'Ajjáj likens to the rain, or water, thus called, the darkness of night; using the phrase طُوفَانُ الظَّلَامِ; (Kh, S;) by which he means *the intensity of the darkness* of the night: (TA:) طُوفَانٌ is said to be a pl. [or coll. gen. n.]; (Msb, TA;) and its sing. [or n. un.] is طُوفَانَةٌ, (S, Msb, K, TA,) accord. to analogy: (S:) thus says Akh: (S, TA:) or it is an inf. n., like رُجْحَانٌ and نُقْصَانٌ; and is from طَافَ, aor. يَطُوفُ: (Msb, TA:) thus says Abu-l- 'Abbás; and he says that there is no need of seeking for it a sing.: some say that it is of the measure فُلْعَانٌ, from طَفَا المَآءُ, aor. يَطْفُو, meaning the water rose, or became high; the ل being transposed to the place of the ع; but this

is strange. (TA.)

طَوَافٌ [is an inf. n. of 1, q. v., sometimes used as a simple subst., and] has for its pl. أَطْوَافٌ [which is regularly pl. of طَوْفٌ]. (TA.)

طَوَّافٌ ; and its fem., with ة: see طَافٌ. ___ The former signifies also *A servant who serves one with gentleness and carefulness:* (K, TA:) pl. طَوَّافُونَ: so says AHeyth: IDrd explains the pl. as meaning *servants,* and *male slaves.* (TA.) It is said in a trad., respecting the she-cat, that it is not unclean, but is مِنَ الطَّوَّافِينَ عَلَيْكُمْ, or الطَّوَّافَاتِ; [i. e. *of those that go round about waiting upon you;*] she being thus put it. the predicament of the slaves: whence the saying of En-Nakha'ee, that the she-cat is like some of the people of the house, or tent. (TA.) [In the CK, a meaning belonging to طُوفَان is erroneously assigned to طَوَّاف.] Also *A maker of the* طَوْف *that is composed of* [*inflated*] *water-skins* [*&c.*] *upon which one crosses* [*rivers &c.*]. (TA.)

طَائِفٌ part. n. of طَافَ, signifying *Going round* or *round about,* &c. (Msb.) ___ [And hence,] The عَسَس [quasi-pl. n. of عَاسٌّ]; (S, O, K, TA;) [i. e.] the *patrol,* or *watch that go the round of the houses;* thus expl. by Er-Rághib; and said to mean particularly those who do so *by night.* (TA.) ___ And The *bull that is next to the extremity,* or *side, of the* كُدْس [or *wheat collected together in the place where it is trodden out*]. (Ibn-'Abbád, K.) [See طَوْفٌ.] ___ The طَائِف of the bow is The *part between the* سِئَة [or *curved portion of the extremity*] *and the* أَبْهَر [q. v.]: (S, K:) or *near* [*the length of a cubit* or] *the bone of the fore arm from its* [*middle portion called the*] كَبِد [thus I render قَرِيبٌ مِنْ عَظْمِ الذِّرَاعِ مِنْ كَبِدِهَا, which, I think, can have no other meaning]: or the طَائِفَان are [*two parts*] *exclusive of the two curved ends* (دُونَ السِّئَتَيْنِ): (K: [this last explanation seems to leave one of the limits of each طائف undefined:]) or, accord. to AHn, the طَائِف of the bow is the *part beyond its* كُلْيَة [q. v.], *above and below,* [*extending*] *to the place of the curving of the end of the bow:* the pl. is طَوَائِفُ. (TA.) ___

لَأَقْطَعَنَّ منهُ طَائِفًا occurs in a trad. respecting a runaway slave, as meaning [*I will assuredly cut off*] *some one*, or *more, of his* أَطْرَاف [app. meaning *fingers*]: or, as some relate it, the word is طَابِقًا. (TA.) And Aboo-Kebeer El-Hudhalee says,

* تَقَعُ السُّيُوفُ عَلَى طَوَائِفَ مِنْهُمُ *

meaning, it is said, [*The swords fall upon*] *arms and legs* or *hands and feet* [*of them:* but in this case, طَوَائِف may be pl. of طَائِفَةٌ]. (TA.) One says also, أَصَابَهُ مِنَ الشَّيْطَانِ طَائِفٌ [*A visitation from the Devil befell him*]; and طَوْفٌ likewise, in the same sense. (TA. [See also طَيْفٌ.])

طَائِفَةٌ *A detached*, or *distinct, part* or *portion; a piece*, or *bit;* [or *somewhat;*] of a thing: (S, Msb, K:) and *a* فِرْقَة of men [i. e. *a party, portion, division*, or *class*, thereof; as those *of one profession* or *trade: a body*, or *distinct community: a sect: a corps:* and sometimes *a people*, or *nation*]: (Msb:) and *a company*, or *congregated body*, (Msb, KL,) of men, *at least consisting of three;* and sometimes applied to *one;* and *two:* (Msb:) or *one:* and *more than one:* (S, K:) so, accord. to I' Ab, in the Kur xxiv. 2: (S:) or *up to a thousand:* (Mujáhid, K:) or *at least two men:* ('Atà, K:) or *one man;* (K;) as is said also on the authority of Mujáhid; (TA;) so that it is syn. with نَفْسٌ [as meaning *a single person*, or *an individual*]: (K:) [and sometimes it is applied to *a distinct number*, or *herd* &c., of animals:] Er-Rághib says that when a plural or collective number is meant thereby, it is [what lexicologists term] a pl. of طَائِفٌ; and when one is meant thereby, it may be a pl. metonymically used as a sing., or it may be considered as of the class of رَاوِيَةٌ and عَلَّامَةٌ and the like: (TA:) [pl. طَوَائِفُ.] ___ See also طَائِفٌ, last sentence but one.

طَائِفِىٌّ *A sort of raisins, of which the bunches are composed of closely-compacted berries:* app. so called in relation to [the district of] Et-Táïf. (AHn, TA.)

تِطْوَافٌ, (JM, TA,) with kesr, (TA,) [and app. تَطْوَافٌ also, as it is sometimes written,] for ذُو تطواف, (JM,) *A garment in which one goes round,* or *curcuits,* (JM, TA,) *the House* [*of God,* i. e. *the Kaabeh*]. (JM.)

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مَطَافٌ *A place of* طَوَاف (O, Msb, K *) i. e. of *going round* or *round about,* or *circuiting.* (Msb.)

مُطَوِّفٌ : see 1, latter half.

طول

1 **طَالَ**, (S, O, Msb, K,) said by some to be of the class of قَرُبَ, being made by them to accord in from with its contr., which is قَصُرَ, and by others said to be of the class of قَالَ, (Msb,) first pers. طُلْتُ, [said to be] originally طَوُلْتُ, because one says طَوِيلٌ, [not طَائِلٌ, when using it as an intrans. v.,] (S, O,) aor. يَطُولُ, (TA,) inf. n. طُولٌ, (S, * O, * Msb, K,) *It* (a thing, S, O, Msb) *was*, or *became, elongated*, or *extended;* [i. e. *it was*, or *became, long;* and *it was*, or *became, tall*, or *high;* which meanings are sometimes more explicitly denoted in order to avoid ambiguity, as when one says طَالَ عَلَى وَجْهِ الأَرْضِ *it was*, or *became, elongated*, or *extended, upon the surface of the earth* or *ground;* and طَالَ فِى السَّمَآءِ *it was*, or *became, elongated*, or *extended, towards* (lit. *into*) *the sky;*] (S, O, Msb, K;) and استطال signifies the same. (S, O, K.) It is also said of any time that is extended; and of anxiety that cleaves to one continually; and the like: [see طُولٌ, below:] thus one says طَالَ اللَّيْلُ [*The night became long*, or *protracted*]: (TA:) [and thus طَالَ عَلَيْهِمُ الأَمَدُ, in the Kur lvii. 15, means *The time became extended*, or *prolonged, unto them:*] and تَطَاوَلَ عَلَيْهِمُ العُمُرُ, in the Kur xxviii. 45, means, in like manner, [*Life was prolonged unto them;* or] *their lives became long*, or *prolonged:* (Jel:) and طال المجلس *The time of the assembly was*, or *became, extended*, or *prolonged:* (Msb:) and طال الهَمُّ [*Anxiety became protracted*]. (TA.) [One says also طَالَمَا فَعَلَ كَذَا *Long time did he thus;* and the like; with the restrictive ما: see Har p. 17.] When trans. [without a particle it is of the class فَعَلَ; not فَعُلَ, because this is not trans.: (TA:) one says طُلْتُهُ meaning *I exceeded him*, or *surpassed him, in* الطُّول [i. e. *tallness;* or *I overtopped him*]: and also *in* الطَّوْل [i. e. *beneficence*, and *excellence*, &c.]. (S, O, K.) See 3. A poet says,

* إِنَّ الفَرَزْدَقَ صَخْرَةٌ عَارِيَةٌ *

* طَالَتْ فَلَيْسَ تَنَالُهَا الأَوْعَالُ *

[*Verily El-Farezdak is a bare rock that has exceeded in height* the mountain-goats *so that the mountain-goats do not reach it*]: he means طَالَتِ الأَوْعَالَ. (TA.) And it is said in a trad., فَطَالَ العَبَّاسُ عُمَرَ i. e. *And El-'Abbás exceeded 'Omar in tallness of stature.* (TA.) And you say, طَالَهُ فى الحَسَبِ [*He excelled him in the grounds of pretension to respect* or *honour*]. (K and TA in explanation of شَرَفَهُ: in the CK [erroneously] طاوَلَهُ.) One says also, طال عَلَيْهِ, (S,) or عَلَيْهِمْ, (Msb, K,) the verb in this case being of the class of قَالَ, aor. يَطُولُ, (Msb,) inf. n. طَوْلٌ; (S, * Msb;) and تطوّل ; (S, Msb, K;) and اطال ; (Msb;) *He bestowed,* or *conferred, a benefit* or *benefits,* or *a favour* or *favours,* (S, Msb, K,) *upon him,* (S,) or *upon them.* (Msb, K.) And تطوّل عَلَيْنَا بشَىْءٍ *He gave to us a thing;* like تَنَوَّلَ; but the latter is said by Aboo-Mihjen to be used only in relation to good; and the former, sometimes, in relation to good and to evil. (TA in art. نول.)

2 **طوّلهُ**, (S, O, Msb, K,) inf. n. تَطْوِيلٌ; (O;) and اطالهُ, (S, O, Msb, K,) and أَطْوَلَهُ, (S, O, K,) inf. n. إِطَالَةٌ; (O;) both signify the same; (S, O, Msb, K;) *He elongated it; extended it; lengthened it;* or *made it long,* or *tall* or *high;* (S, * O, Msb;) syn. مَدَّهُ, (S, * O, * Msb,) and جَعَلَهُ طَوِيلًا. (O, TA.) You say, طَوَّلْتُ الحَدِيدَةَ *I elongated,* or *lengthened, the piece of iron.* (Msb.) And اطال ٱللّٰهُ بقآءهُ *God extended,* or *prolonged, his continuance* [*in life*]; or *may God extend,* &c.

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(Msb.) And اطال المَجْلِسَ *He extended,* or *prolonged, the time of the assembly.* (Msb.) And طَوَّلَ لِلْفَرَسِ, (S, O,) or لِلدَّابَّةِ, (Msb, K,) *He slackened* [or *lengthened*] (S, O, Msb, K) *the tether,* (S, O, K,) or *rope,* (Msb,) *of the horse,* (S, O,) or *of the beast,* (Msb, K,) in the place of pasture, (S, O, K,) or that it might pasture [more largely]: (Msb:) and اطال لَهَا الطِّوَلَ and الطِّيَلَ [signify the same]. (TA, from a trad.) And [hence] طوّل لَهُ (inf. n.

as above, S) *He granted him a delay,* or *respite;* (S, O, Msb, K;) said of God: (S:) and المُطَاوَلَةُ فى الأَمْرِ means التَّطْوِيلُ فيه; (Msb;) [i. e.] طاوله signifies *he delayed,* or *deferred, with him,* (S, O, K, TA,) فى الأَمْرِ [*in the affair*], (S, O,) or فى الدَّيْنِ [*in the case of the debt*] and العِدَة [*the promise*]. (TA.) [And طوّل عليه and تطوّل *He was prolix,* or *tedious, to him:* see 2 in art. بسق; and see an ex. of the former voce حوز.]

3 طَاوَلَ طاوَلَنِى فَطُلْتُه *He contended with me for superiority* (Ks, O, TA) *in* الطُّول [i. e. *tallness*], and also *in* الطَّوْل [i. e. *beneficence,* and *excellence,* &c.], *and I exceeded him,* or *surpassed him, therein.* (S, O, K.) بكَ أُطَاوِلُ occurs in a prayer of the Prophet, and is from الطَّوْلُ, meaning [*By means of Thee I contend for*] *superiority* over the enemies. (O.) One says also, طَاوَلَه بالكِبَر وقَالَ أَنَا أَكْبَرُ منْكَ [*He contended,* or *disputed, with him for superiority in greatness, and said, I am greater than thou*]. (A in art. كبر.) [And المُطَاوَلَةُ فى الحُظْوَة, occurring in the TA in art. سمو, means *The contending,* or *vying,* or *competing, for superiority, in highness of rank.*] ___ See also 2, last sentence but one.

4 **اطال**, as trans.: see 2, in five places. اطالت المَرْأَةُ *The woman brought forth tall children,* (S, A, O, K,) or *a tall child.* (K.) It is said in a trad., (S,) or in a prov., not a trad., (K,) but IAth declares it to be a trad., and in the trads. of the Prophet are many celebrated provs., (MF,) إنَّ القَصِيرَة قد تُطِيلُ [*Verily the short woman sometimes brings forth tall children*], (S, O, K,) وإنَّ الطَّوِيلَة قد تُقْصِرُ [*and verily the tall woman sometimes brings forth short children*]. (O.) ___ See also 1, last sentence but one. ___ One says also, اطال لفَرَسه *He tied his horse with the rope* [or *tether,* called طِوَل]. (TA.)

5 **تَطَوَّلَ** see 2, last sentence: ___ and see also 1, last two sentences.

6 **تطاول** : see 1, former half. ___ Also *It became high by degrees;* said of a building. (L in art. شيد.) ___ And *i. q.* تَطَاكَّ or تَطَالَلَ, (S, K, TA,) meaning *He* (a man, S, TA) *stood upon his toes, and stretched his*

stature, to look at a thing: (TA:) or تَطَاوَلْتُ فى قيامى *I stretched my legs, in my standing, to look.* (O.) One says, يَتَطَاوَلُ لِلْأَفْنَانِ وَيَجْتَذِبُهَا بِالْمِحْجَنِ [*He stretches himself up towards the branches, and draws them to him with the hooked-headed stick*]. (S in art. حرق.) And it is said in a trad., تطاول عَلَيْهِمُ الرَّبُّ بِفَضْلِهِ *The Lord looked down upon them,* or *regarded them compassionately,* (أَشْرَفَ,) *with his favour* (O.) ___ Also *He made a show of* الطُّول [i. e. *tallness*], or الطَّوْل [i. e. *beneficence,* and *excellence,* &c.]. (TA.) ___ تطاول عَلَيْهِ and استطال signify the same; (Az, S, O, Msb, K, TA;) *He held up his head with a show of superiority over him;* (Az, TA;) [i. e. *he behaved haughtily, arrogantly, overweeningly, overbearingly, domineeringly,* or *proudly, towards him; domineered over him;* or *exalted himself above him;*] or *he overbore, overpowered, subdued,* or *oppressed, him:* (Msb:) استطال عليه is also expl. as meaning *he arrogated to himself excellence over him,* syn. تَفَضَّلَ; (K, TA;) *and exalted himself above him:* (TA:) and استطالوا عَلَيْهِمْ as meaning *they slew of them more than they* [the latter] *had slain* (S, O, K) *of them* [the former]: (O:) and الاسْتِطَالَةُ فى عِرْضِ النَّاسِ occurs in a trad. as meaning *the contemning of men,* and *exalting oneself above them,* and *reviling them, vilifying them,* or *detracting from their reputation.* (TA.) One says also تطاول بِمَا عِنْدَهُ *He exalted,* or *magnified,* or *boasted, himself in,* or *he boasted of, what he possessed.* (TA in art. فتح.) And الفَحْلُ يَتَطَاوَلُ عَلَى إِبِلِهِ *The stallion* [*overbears,* or] *drives as he pleases, and repels the other stallions from, his she-camels.* (O.) ___ And تَطَاوَلَا *They vied, competed,* or *contended for superiority, each with the other* [*in* الطُّول i. e. *tallness,* or *in* الطَّوْل i. e. *beneficence,* and *excel-lence,* &c.: see 3]. (TA.)

10 **استطال** : see 1, first sentence. ___ Also *It extended and rose;* (K, TA;) said of a crack [in a wall]; like استطار:

mentioned by Th. (TA.) [And likewise said, in the same sense, of the dawn, i. e., of the false dawn; in which case it is opposed to استطار: see مُسْتَطِيلٌ.] ___ See also 6, in four places. This verb is also used, by Z and Bd, in a trans. sense; and استطالهُ, occurring in the Mufassal [of Z] is expl. as meaning عَدَّهُ طَوِيلًا [*He reckoned it long,* &c.]; and in like manner it is used by Es-Saad in the Mutowwal: but this usage is on the ground of analogy [only]; for, accord. to the genuine lexical usage, it is intransitive. (TA.)

طَوْلٌ [is originally an inf. n.: (see طَالَ عَلَيْهِ:) and, used as a simple subst.,] signifies *Beneficence;* and *bounty:* (S, TA:) and [*a benefit, a favour, a boon,* or] *a gift.* (Har p. 58.) ___ And, (O, K, TA,) as also طَائِلٌ and طَائِلَةٌ, (K, TA,) *Excellence, excess,* or *superabundance:* and *power,* or *ability:* and *wealth,* or *competence:* and *ampleness of circumstances:* (O, K, TA:) and *superiority,* or *ascendancy.* (O, TA.) One says, لِفُلَانٍ عَلَى فُلَانٍ طَوْلٌ *To such a one belongs excellence,* or *superabundance, above such a one.* (O. [And the like is said in the Mgh.]) And it is said in the Kur [iv. 29], وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ ٱلْمُحْصَنَاتِ, meaning *And such of you as is not able to obtain superabundance so that he may marry the free women,* let him marry a female slave; (Mgh;) i. e. such as is not able to give the dowry of the free woman, (Mgh, O, TA,) as expl. by Zj. (Mgh, TA.) In the phrase طَوْلُ الحُرَّةِ, the former word is originally the inf. n. of the verb in طَالَ عَلَيْهَا meaning he benefited her; because, when one is able to give the dowry of the free woman, and pays it, he benefits her: or, as some of the lawyers says, this phrase means *The superabundance of the means of sustenance that suffices for the marrying of the free woman,* agreeably with a saying of Az: or, as some say, طول means *wealth,* or *competence;* and the phrase is originally طَوْلٌ إِلَى الحُرَّةِ, i. e. *ampleness of wealth such as supplies the means of attaining to the free woman:* or originally طَوْلٌ عَلَى الحُرَّةِ, meaning *power,* or *ability, for the marrying of the free woman:* (Msb:) Esh-Shaabee is related to have used the phrase الطَّوْلُ إِلَى الحُرَّةِ; and in like

manner are I'Ab and Jábir and Sa'eed Ibn-Jubeyr. (Mgh.) ذى الطَّوْلِ in the Kur xl. 3 means *The Possessor of all-sufficiency,* and *of superabundance,* or *of bounty:* (O:) or *the Possessor of power:* or *of bounty,* and *beneficence.* (TA.) And أُولُو الطَّوْلِ منهم in the Kur ix. 87 means *Those, of them, who are possessors of superabundance,* and *of opulence.* (Bd.) ___ See also طَوْلٌ, latter half, in two places.

طُولٌ [is originally an inf. n.: (see 1, first sentence:) and, used as a simple subst.,] signifies *Length;* and *tallness,* or *height; contr. of* عَرْضٌ; (S, O, Msb;) or *of* قِصَرٌ: (M, TA:) pl. أَطْوَالٌ: (Msb:) it is in man and other animals, and in inanimate things: (TA:) in real things, or substances; and also in ideal things, or attributes, as time and the like. (Er-Rághib, TA.) [One says, قَطَعَهُ طُولًا and بالطُّول *He cut it lengthwise.*] ___ And The *utmost extent* of time. (TA.) You say, لَا أُكَلِّمُهُ طُولَ الدَّهْرِ (S, O, TA) and طَوَالَ الدَّهْرِ, (S, O, K, * TA,) both meaning the same, (S, O, TA,) i. e. [*I will not speak to him*] *during the utmost extent of time.* (K, * TA.) ___ [In geography, The *longitude* of a place: pl. as above.] ___ See also طَوْلٌ, in two places.

طَوَلٌ *Length in the upper lip* of the camel, (M, K, TA,) *beyond the lower.* (M, TA.)

طُوَلٌ : see طَوْلٌ. Also pl. of طُولَى, fem. of أَطْوَلُ [q. v.].

طَوْلٌ , for which طَوَلٌ occurs in poetry, (S, O, K,) and طَيْلٌ , for which also طَيَلٌ occurs in poetry, (K) and طَوِيلَةٌ , (Lth, O, K,) but this is disapproved by Az, (TA,) and تِطْوَلٌ , (K,) *A tether;* i. e. the *rope that is extended for a horse* or *similar beast, and attached to which he*

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pastures: (S, O:) *a rope with which the leg of such a beast is bound:* (K:) *a long rope thus used:* (TA:) or *with which one binds him, holding its extremity, and letting the beast pasture:* (K, TA:) or *of which one of the two ends is bound to a stake, and the*

other to the fore leg of a horse, in order that he may go round about bound thereby, and pasture, and not go away at random. (TA.) An ex. of the first of these words occurs in a verse of Tarafeh cited voce ثَنْىٌ. (S, O.) And it is said in a trad. that when a man of an army alights in a place, he may debar others from the extent of the طَوَل of his horse. (TA.) ___ أَرْخَى لَهُ الطِّوَلَ [lit. meaning *He relaxed,* or *slackened, to him the tether*] means [also] *he left him to his own affair.* (A and TA in art. رخو.) ___ And one says, طَالَ طَوَلُكَ and طَيَلُكَ and طَيْلُكَ and طُوُلُكَ and طُوَلُكَ and طَوَالُكَ and طَيَالُكَ (ISk, S, O, K) and طَوْلُكَ (K) meaning *Thy life* [*has become long;* or *may thy life become long*]: (ISk, S, O, K: [see also طَيِلَةٌ:]) or *thine absence:* (S, K:) or *thy tarrying,* (A, K, TA,) and *thy flagging in an affair.* (A, TA.) Tufeyl says,

* أَتَانَا فَلَمْ نَدْفَعْهُ إِذْ جَآءَ طَارِقًا *
* وَقُلْنَا لَهُ طَالَ طَوَلُكَ فَٱنْزِلِ *

meaning [*He came to us, and we did not repel him since he came as a nightly visiter, and we said to him,*] *Thy case in respect of the length of the journey and the endurance of travel* [*has been long, therefore alight thou:* or the right reading may be طُوُلُكَ, which is better known]: or, as some relate it, طَيْلُكَ. (TA.) [It is also said that] طَوَلٌ is a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is طَوَلَةٌ; and in like manner, طَيَلٌ, of طَيَلَةٌ. (TA.)

طَيِلٌ: see the next preceding paragraph, latter half, in two places. ___ [In the phrases طَيِلُ يَوْمٍ and طَيِلُ لَيْلَةٍ, it app. means *A tedious period,* or *length of time.*]

طَيَلٌ: see طَوَلٌ, in three places.

طَالَةٌ *A she-ass:* (O, K:) said to occur [as meaning *a wild she-ass*] in a poem of Dhu-rRummeh, who likens thereto his she-camel: but unknown to Az. (TA.)

طِيلَةٌ *Life;* the *period of life.* (K, TA.) One says, أَطَالَ ٱللّٰهُ طِيلَتَهُ [*God prolonged,* or *may God prolong, his life*]. (TA.) [See also طَوْلٌ.]

طَوَلَةٌ : see طَوْلٌ, last sentence.

طِيَلَةٌ : see طَوْلٌ, last sentence.

طُولَى [fem. of أَطْوَلُ: used as a subst.,] *A high,* or *an elevated, state* or *condition:* pl. طُوَلٌ. (K.)

طُولَانِىٌّ : see طُوَّالٌ.

طَوْلٌ : see طَوْلٌ, first sentence.

طَيْلٌ : see طَوْلٌ, first sentence.

طَوَالٌ : see طُولٌ: ___ and see also طَوْلٌ.

طُوَالٌ : see طَوِيلٌ: ___ and see also طُوَّالٌ.

طِيَالٌ : see طَوْلٌ.

طَوِيلٌ *Elongated,* or *extended;* [i. e. *long;* and *tall,* or *high;*] (S, O, Msb, K;) as also طُوَالٌ ; (S, O, K; but see طُوَّالٌ;) and مُسْتَطِيلٌ : and أَطْوَلُ is used in the sense of طَوِيلَةٌ, [being syn. sometimes with طَوِيلٌ and طَوِيلَةٌ,] in a verse of El-Farezdak cited voce عَزِيزٌ: (O, TA:) [it seems, from a comparison of explanations of سَرْحُوبٌ and سَلْهَبٌ &c. in the S and K, that طَوِيلٌ applied to a horse or the like generally signifies *long-bodied:*] طَوِيلٌ is the only epithet, known to IJ, of the measure فَعِيلٌ having the ف and ل sound and having و for its ع, except صَوِيبٌ and قَوِيمٌ; for عَوِيصٌ is [held by him to be only] used as a subst.: (M in art. صوب:) the pl. (of طَوِيلٌ and طُوَالٌ, TA) is طِوَالٌ (S, O, Msb, K) and طِيَالٌ; (S, O, K;) the latter anomalous, and said by IJ to occur only in one verse: (TA:) the fem. is طَوِيلَةٌ (Msb, K) and طُوَالَةٌ; (K, * TA;) and the pl. of the former of these is طَوِيلَاتٌ. (Msb.) ___ They said, إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَطُلْ إِلَّا بِخَيْرٍ [*Verily the night is long, and may it*

not be long save with good fortune]: mentioned by Lh, as expressing a prayer. (TA.) And قَصِيرَةٌ مِنْ طَوِيلَةٍ [*A short* thing *from a tall* thing]; meaning *a date from a palm-tree:* a prov., alluding to the abridging of speech, or language. (IAar, Meyd, K.) See also 4. ___ الطَّوِيلُ is also the name of *A certain kind of metre of verse;* (S, O, K;) [namely, *the first;*] *consisting of* فَعُولُنْ مَفَاعِيلُنْ *eight* [a mistake for *four*] *times:* (O, TA:) so called because it is the longest of all the metres of verse; originally comprising forty-eight letters: (TA:) a postclassical term. (S, O, K.)

طَوِيلَةٌ as a subst.: see طَوِيلٌ.

طُوَّلٌ *A certain bird,* (S, O, K,) *of the aquatic kind, having long legs.* (O, K.)

طَيِّلَةُ الرِّيحِ *The wind's counterwind.* (S, O, K.)

طُوَّالٌ *Very,* or *exceedingly, tall;* (S, O, K, TA;) applied to a man; as also, in the same sense, طُوَالٌ, (TA,) the latter having a stronger signification than طَوِيلٌ, [with which it is mentioned above as syn.,] (TA voce رَكِيكٌ,) or it denotes less than طُوَّالٌ; (O in art. ظرف;) and so طُوَلَانِىٌّ and مُطَاوِلٌ, in the dial. of the vulgar: طُوَّالٌ has no broken pl., its pl. being only طُوَّالُونَ: its fem. is with ة, and so is that of طُوَالٌ; each applied to a woman. (TA.)

طَائِلٌ *Benefiting; bestowing,* or *conferring, a benefit* or *benefits,* or *a favour* or *favours.* (Msb.) ___ [Hence its usage in the following exs.] One says of that which is vile, or contemptible, (Msb, K, TA,) هُوَ غَيْرُ طَائِلٍ, (Msb,) or مَا هُوَ بِطَائِلٍ, (K, TA,) [*It is not good for anything; it is unprofitable, useless,* or *worthless*]; and in this manner it is used alike as masc. and fem. (TA.) And it is said in a trad., ضَرَبْتُهُ بِسَيْفٍ غَيْرِ طَائِلٍ, meaning *I smote him with a sword that was not sharp.* (TA.) And in another trad., كُفِّنَ فِى كَفَنٍ غَيْرِ طَائِلٍ i. e. [*He was shrouded in grave-clothing*] *not of delicate texture,* and *not of a goodly kind.* (TA.) ___ And [hence] it signifies [also] *Benefit, profit, utility,* or *avail;* and

excellence: thus in the saying, هٰذَا أَمْرٌ لَا طَائِلَ فِيهِ [*This is an affair in which is no benefit,* &c.]: (S, O, TA:) and لَمْ يَحْلِ مِنْهُ بِطَائِلٍ [*He did not find* or *experience,* or *get* or *obtain, from it,* or *him, any benefit,* &c.]: it is only used in negative phrases [in this sense]: (S, O, K, TA:) and [thus] one says also, نَطَقَ بِمَا لَا طَائِلَ تَحْتَهُ [*He spoke that in which was no profit*]. (TA in art. بوق.) See also طَوْلٌ, second sentence.

طَائِلَةٌ : see طَوْلٌ, second sentence. ___ Also *Enmity:* and *blood-revenge:* (S, O, K, TA:) pl. طَوَائِلُ. (TA.) You say, فُلَانٌ يَطْلُبُ بَنِى فُلَانٍ بِطَائِلَةٍ i. e. *Such a one seeks to obtain of the sons of such a one blood-revenge.* (TA.) [See also an ex. in art. عقل, conj. 8.]

أَطْوَلُ *Exceeding,* or *surpassing, in* الطُّول [i. e. *length,* and *tallness* or *height*]: (S, O, Msb, * K:) and also *in* الطَّوْل [i. e. *beneficence,* and *excellence,* &c.]: (S, O, K:) fem. طُولَى: (S, O, Msb, K:) pl. of the former, applied to men, أَطَاوِلُ; (S, O;) and of the latter طُوَلٌ. (S, O, Msb, K. *) السَّبْعُ الطُّوَلُ, i. e. *The seven longer* chapters of the Kur-án, (O, TA,) are *the chapter of* البَقَرَة *and the next five chapters of which the last is* الأَعْرَاف, *and one other, which is the chapter of* يُونُس, or الأَنْفَال *and* بَرَآءَة *together,* these being regarded as one chapter, (O, K, TA,) or, as some say, الكَهْف, and some say التَّوْبَة [which is the same as بَرَآءَة]; and some say [*the chapters vulgarly called*] *the* حوامِيم [which are *the fortieth and six following chapters*]: but the first of all these sayings is the right. (TA.) And طُولَى الطُّولَيَيْنِ [*The longer of the two longer* chapters of the Kur-án], occurring in a trad. of Umm-Selemeh, was expl. by her as meaning *the chapter of* الأَعْرَاف: (O:) الطُّولَيَان meaning الأَنْعَام *and* الأَعْرَاف. (TA.) أَسْرَعُكُنَّ لُحُوقًا بِى أَطْوَلُكُنَّ يَدًا, or, as some relate it لَحَاقًا, as saying of the Prophet to his wives, means [*The quickest of you in attaining to me is,* or *will be,*] *the most extensive of you in giving.* (O.) ___ See also طَوِيلٌ. ___ Also A camel *whose upper lip is long,* (S, O, K, TA,) *extending beyond the lower.* (TA.)

تِطْوَلٌ : see طَوَلٌ, first sentence.

مطْوَلٌ The *penis.* (O, K.) ___ And *A halter;* syn. رَسَنٌ: (K:) pl. مَطَاوِلُ, signifying the *halters* (أَرْسَان) of horses. (O, K.)

مُطَاوِلٌ : see طُوَّالٌ. [And see also its verb.]

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مَدًى مُتَطَاوِلٌ *A distant limit,* or *far-extending space.* (W p. 50.)

مُسْتَطَالٌ is used by Z and Bd as meaning *Reckoned long,* on the ground of analogy. (TA. [See its verb.])

مُسْتَطِيلٌ : see الفَجْرُ المُسْتَطِيلُ. طَوِيلٌ is *The first dawn;* also called *the false;* and termed ذَنَبُ السِّرْحَانِ [the *tail of the wolf*], because *it appears rising without extending laterally:* (Msb:) opposed to المُسْتَطِيرُ. (TA in art. طير.)

طى

2 **طَيَّيْتُ طَآءً** *I wrote a* ط. (TA.)

طَآءٌ, also pronounced طَا, *One of the letters of the alphabet* [i. e. *the letter* ط]: masc. and fem.: Kh says that its ا is originally ى. (TA.) [See art. ط.] It is also an epithet applied to a man, meaning *Multum coiens.* (KL, TA.)

طَىٌّ: and طِىٌّ: and طَيَّةٌ: and طِيَّةٌ (also pronounced طِيَةٌ): and طَيَّانُ, fem. طَيَّا or طَيَّآءُ: see in art. طوى.

طيب

1 **طَابَ**, aor. يَطِيبُ, (S, Msb, K, &c.,) inf. n. طَيْبٌ (S [but there mentioned app. as a subst.], O, Mgh, Msb, K) and طَيِبَةٌ (S, O, K) and طَابٌ (K) and طُوبَى [q. v. infrà] (Ksh and Bd in xiii. 28) and تَطْيَابٌ, (S, K,) [the last of which is of a measure denoting intensiveness, and is said in the TA to be with fet-h because it is unsound, whereas the inf. n. of a sound verb, if of the measure تفعال, is with kesr, but this is a strange mistake, (see 2 in art. بين,)] *It was*, or *became, the contr. of* خَبِيثٌ, (S, Mgh,) *in two senses:* (Mgh:) [i. e.] *it was*, or *became*, [*good*,] *pleasant, delightful, delicious, sweet*, or *savoury;* syn. لَذَّ; (A, K;) or كَانَ لَذِيذًا; (Msb;) or *it was esteemed* [*good*,] *pleasant, delightful, delicious, sweet*, or *savoury, in taste*, and *in odour:* (Mgh:) and *it was*, or *became, pure*, (Mgh, K,) or *clean.* (Mgh.) [See also طَيِّبٌ.] ___ [Hence,] طَابَتْ نَفْسُهُ *His mind* [or *he* himself] *was*, or *became*, [*cheerful, happy, pleased*,] *dilated*, or *free from straitness.* (Msb.) And طَبْتُ بِهِ نَفْسًا *i. q.* طَابَتْ بِهِ نَفْسِى [i. e. *I*, or *my mind, was*, or *became, cheerful, happy, pleased*, or *dilated, by means of it;* agreeably with what next precedes: or *pleased, content*, or *willing, to grant, concede, give*, or *do, it*]: (S, O, K:) [for] طَابَتْ نَفْسُهُ بِالشَّىْءِ [often] signifies *He granted, conceded*, or *gave, the thing, liberally*, [*willingly*, or *of his own good pleasure*,] *without constraint*, and *without anger.* (TA.) And فَعَلْتُ ذٰلِكَ بِطِيبَةِ نَفْسٍ *I did that* [*of my own free will; willingly;*] *not being constrained by any one.* (S, O.) And طَابَتْ نَفْسِى عَلَيْهِ [*My mind was agreeable to it*]; said when a thing is agreeable, or suitable, to one's mind; and [in like manner] طَبْتُ نَفْسًا عَلَيْهِ. (TA.) And طَابَتْ نَفْسُهُ لِلْعَمَلِ وَغَيْرِهِ [*He was cheerful, happy, pleased*, or *willing, to do work &c.*]. (K in art. نشط.) And طَابَتْ نَفْسِى عَنْ ذٰلِكَ تَرْكًا [*I was pleased, willing*, or *content, to leave, give up, relinquish*, or *be without, that*]; and [in

like manner] طِبْتُ نَفْسًا عَنْهُ: whence, in the Kur [iv. 3], فَإِنْ طِبْنَ لَكُمْ عَنْ شَىْءٍ مِنْهُ نَفْسًا [*But if they be pleased*, or *willing*, or *content, to give up*, or *relinquish*, or *remit, unto you somewhat thereof*]. (TA.) ___ And طَابَ, (A, O, Msb, TA,) inf. n. طِيبٌ (Msb, K) and طِيبَةٌ, (K,) *It was*, or *became, lawful, allowable*, or *free*. (A, O, Msb, K, * TA.) [In the K, الطَّيِّبُ and الطِّيبَةُ are expl. as meaning الحِلُّ, which Golius has supposed to mean in this case quod licitum, legitimum; and which Freytag has in like manner expl. as meaning res licita, and licitum: but it is here an inf. n., of حَلَّ; not syn. with the epithet الحَلَالُ, which is given as an explanation of الطَّيِّبُ.] You say, طَابَ لِى كَذَا *Such a thing became*, or *has become, lawful*, &c., *to me*. (A.) Hence the saying of Aboo-Hureyreh, اَلْآنَ طَابَ الضِّرَابُ, (TA,) or طَابَ ٱلْمَضْرَبُ, (O, TA,) as some relate it, accord. to the dial. of Himyer, (TA,) meaning طَابَ ٱلضَّرْبُ, i. e. *Now fighting has become lawful*. (O, TA.) فَٱنْكِحُوا مَا طَابَ لَكُمْ مِنَ ٱلنِّسَآءِ, in the Kur [iv. 3], means [*Then take ye in marriage*] *such as are lawful to you* [*of women*]. (Mgh.) ___ And طَابَتِ الأَرْضُ, (K, TA,) inf. n. طِيبٌ, (TA,) *The land became abundant in herbage*. (K, TA.) See also 2, in two places: ___ and see 10.

2 **طيّبه**, (S, M, A, MA, O, Msb, K,) inf. n. تَطْيِيبٌ; (KL;) and اطابه ; (S, O, K;) and طَابَهُ ; (IAar, M, K;) *He*, or *it, made it*, or *rendered it, good, pleasant, delightful, delicious, sweet*, or *savoury: perfumed*, or *rendered fragrant, him*, or *it:* (S, MA, O, * K, * KL:) [and *made it* or *rendered it, pure*, or *clean:* (see 1, first sentence:)] you say, طيّب جُلَسَآءَهُ *He perfumed his companions with whom he was sitting:* (A:) and طيّب الثَّوْبَ and طَابَهُ [*He perfumed the garment*]: (IAar, M, TA:) or طَيَّبْتُهُ *I daubed*, or *smeared, him*, or *it, with perfume*, or *some odoriferous* or *fragrant substance:* (Msb:) and طَيَّبَهُ بالطِّيبِ [*He perfumed him*, or *daubed him*, or *smeared him, with some odoriferous* or *fragrant substance*]. (TA.) ___ [Hence,] طيّب بِنَفْسِهِ [and طيّب نَفْسَهُ, which latter is a phrase of frequent occurrence, *He placated*, or *soothed, his mind;*] *he spoke to him pleasantly,*

sweetly, or *blandly.* (TA.) And طَيَّبْتَ نَفْسِى عَنْكَ [*Thou hast made me to be pleased,* or *happy,* or *content, without thee*]. (S in art. سلو.) ___ And طيّبه *He made it lawful, allowable,* or *free.* (TA, from a trad.) [Hence,] طَيَّبَ لغَرِيمه نصْفَ المالِ *He acquitted his debtor of the half of the property; gave up, resigned,* or *remitted, it to him.* (A.) ___ See also 10.

3 **طايبه**, (S, O, K,) inf. n. مُطَايَبَةٌ, (KL,) *He jested,* or *joked, with him;* (S, O, K;) *indulged in pleasantry with him.* (KL.)

4 **أَطْيَبَ** see 2: ___ and see also 10, in four places. اطاب signifies also *He brought, brought forward, offered,* or *proffered, good, pleasant, delicious,* or *savoury, food.* (O, K.) ___ *He spoke good, pleasant,* or *sweet, words.* (O, K.) ___ *He begat good children.* (K.) ___ And *He wedded lawfully.* (O, K.) مَا أَطْيَبَهُ, and مَا أَيْطَبَهُ, the latter formed by transposition, (S, TA,) or a dial. var. of the former, (TA in art. يطب,) and أَطْيَبْ به, and أَيْطَبْ به, are all allowable [as meaning *How good, pleasant, delightful, delicious,* or *sweet, is he,* or *it!* or *how pure,* or *clean,* &c.!]. (TA.) ___ And one says, مَا أَطْيَبَ نَفْسَهُ عَنْكَ [*How pleased,* or *happy,* or *content is he to be without thee,* or *to give thee up,* or *to relinquish thee!*]. (IAar, K in art. سفط.)

5 **تطيّب** [quasi-pass. of 2, as such signifying *It became,* or *was made* or *rendered, good,*

pleasant, &c.: and] *he perfumed himself,* or *made himself fragrant,* (A, Msb, TA,) بالطِّيب [*with perfume*], (Msb,) or بالشَّىْء [*with the thing*]. (TA.)

10 **استطابه**, (S, K,) and استَطْيَبَهُ, (Sb, Msb, K,) and اطابه, (TA,) and أَطْيَبَهُ, and طيّبه, (K,) and طَابَهُ, (TA, [but this last I think doubtful,]) *He found it,* (S, K,) or *saw it,* (Msb,) *to be* طَيِّب [i. e. *good, pleasant,* &c.]. (S, Msb, K.)

One says, استطاب فُلَانٌ الدِّيمَةَ [*Such a one found,* or *saw, to be good,* or *pleasant, the lasting and still rain*]. (A.) ___ And استطاب, (S, A, O, Msb, K,) or استطاب نَفْسَهُ, (TA,) and اطاب , (A, O, K,) or اطاب نَفْسَهُ, (TA,) *i. q.* اسْتَنْجَى [i. e. *He washed,* or *wiped with a stone,* or *a piece of dry clay, the place of exit of his excrement*]. (S, A, O, Msb, K.) [This signification is said in the TA to be tropical; but it is not so accord. to the A.] ___ And استطاب *He shaved his pubes.* (O, K, TA.) ___ And *He asked* people *for sweet water.* (K.) Thus, accord. to IAar, the saying [of a poet]

* فَلَمَّا ٱسْتَطَابُوا صُبَّ فِى الصَّحْنِ نِصْفُهُ *

means *And when they asked for sweet water* [*the half of it was poured forth into the bowl*]: but it is also expl. agreeably with what here follows. (TA.) ___ *He* (a man) *drank* طَابَةً [i. e. *wine*]: so in the M. (TA.)

طَابٌ is an inf. n. of طَابَ, (K,) and *syn. with* طِيبٌ and also *with* طَيِّبٌ, q. v.: a poet says, praising 'Omar Ibn-'Abd-El-'Azeez,

* مُقَابَلُ الإِعْرَاقِ فِى الطَّابِ الطَّابْ *
* بَيْنَ أَبِى العَاصِى وَآلِ الخَطَّابْ *

[i. e. *Rooted by the father's and the mother's side in unsullied goodness,* or the like, *between Abu-l- 'Ásee* on the one side *and the family of ElKhattáb* on the other: for it is evidently cited as an ex. of الطاب used as a subst. and as an epithet; so that by فى الطاب الطاب is meant فى الطِّيبِ الطَّيِّبِ: otherwise it might be supposed that the literal repetition is meant to denote simply corroboration, as appears to be the case in an instance which will be mentioned in what follows:] the object of praise being the son of 'Abd-El-'Azeez the son of Marwán the son of El-Hakam the son of Abu-l-'Ás [or 'Ásee], and his mother being Umm-'Ásim the daughter of 'Ásim the son of 'Omar the son of El-Khattáb.

(S, O.) ___ عَذْقُ ٱبْنِ طَابٍ is the name of *A sort of palm-trees in El-Medeeneh* [app. so called because of the sweetness of their fruit, or طاب may in this instance be for طَابَة, a name of ElMedeeneh]: (K:) or, as also رُطَبُ ٱبْنِ طَابٍ, *a sort of dates of El-Medeeneh:* (S, O:) or ابْنُ طَابٍ is a name of *a sort of fresh ripe dates:* (K:) and عَذْقُ ٱبْنِ طَابٍ and عَذْقُ ٱبْنِ زَيْدٍ are *two sorts of dates:* (S:) accord. to IAth, رُطَبُ ٱبْنِ طَابٍ is the name of *a sort of dates of El-Medeeneh* so called in relation to Ibn-Táb, a man of its inhabitants. (TA.) ___ طاب طاب is [asserted to be] *One of the names of the Prophet in the Gospel;* [but where said to occur, I know not;] the interpretation of مأذ مأذ; [app. a mistranscription for ماذ ماذ, meaning very good in disposition, &c.;] the second word corroborating, and denoting intensiveness of signification. (TA.)

طُوبٌ, mentioned in this art. in the S and K, [as though it were originally طُيْبٌ,] see in art. طوب.

طِيبٌ an inf. n. of طَابَ. (O, Mgh, * Msb, K.) [Used as a simple subst., *Goodness, pleasantness,* &c.] You say, مَا به من الطِّيب [*There is not in him aught of goodness,* &c.]: you should not say, من الطِّيبَة. (S, O.) [See also طَابٌ: and طُوبَى.] ___ [Also] a word of well-known meaning; (K;) [*A perfume; a fragrant,* or *an odoriferous, substance;*] *a substance with which one perfumes himself,* (S, O, Msb,) *of what is termed* عِطْر. (Msb.) [The pl. accord. to Golius and Freytag is أَطْيَابٌ. Hence, جَوْزُ الطِّيب *The nutmeg:* see جوز.] ___ Also The *most excellent* of any sort of thing. (K.) [See also أَطْيَبُ: and طَيِّبَةٌ.]

طَابَةٌ *Wine:* (S, O, K:) as though meaning طَيِّبَةٌ; and originally طَيَبَةٌ: (AM, TA:) or *i. q.* عَصِيرٌ [i. e. *expressed juice*]. (TA, from an explanation of a trad.) طَابَةُ: see what next follows.

طَيْبَةُ a name of *The city of the Prophet;* (S, O, Msb, K;) as also طَابَةُ, (O, Msb, K,) and الطَّيِّبَةُ, and المُطَيَّبَةُ, (K,) which last may be also written المُطَيِّبَةُ. (TA.)

طَيِّبَةٌ an inf. n. of طَابَ. (S, O, K.) ___ Also The *clearest* of wine: (K:) and the *choicest* of herbage. (TA.) طَيِّبَةُ is a name

of *The well Zemzem.* (O, K.)

سبى طيبة *Persons* (As, TA) *made captive lawfully,* (As, S, * A, O, * K, * TA,) *without perfidy and breach of covenant,* (S, A, O, K,) *not made so when a covenant is existing with them,* (As, TA,) *nor when there is any doubt respecting their state of slavery:* (O:) طيبة, in the sense of طيّب, is [said to be] the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of فعلة, with kesr and then fet-h, (TA,) i. e. with only fet-h to the ع. (MF, TA.)

طُوبَى, of the measure فُعْلَى from الطّيّب, originally طُيْبَى, (Zj, S, O, Msb,) an inf. n. of طَابَ, (Ksh and Bd in xiii. 28,) *syn.* with طيب: (Seer, K: [in my MS copy of the K طَيّب, a manifest mistake:]) and fem. of أَطْيَب: (ISd, K:) and pl. of طَيِّبَة, (K,) accord. to Kr, who says that there is no word like it except كُوسَى pl. of كَيِّسَة, and ضُوقَى pl. of ضَيِّقَة; but ISd says that, in his opinion, طُوبَى and كُوسَى and ضُوقَى are fems. of أَطْيَب and أَكْيَس and أَضْيَق, because فُعْلَى is not a pl. measure: Kr also adds that they did not say طيبى, like as they said كيسى and ضيقى; (TA; [see ضُوقَى, in art. ضيق;]) [but Sgh says that] طِيبَى is a dial. var. of طُوبَى: (O:) Aboo-Hátim Sahl Ibn-Mohammad Es-Sijistánee relates that an Arab of the desert, reciting as a pupil to him, persisted in pronouncing طُيْبَى for طُوبَى: (TA:) it signifies حُسْنَى [as meaning *A good final,* or *ultimate, state* or *condition*]: and (some say, O, Msb) خَيْر [meaning *good, good fortune,* and *the like*]: (O, Msb, K:) and خَيْرَة [meaning *God's blessing* or *favour,* &c.]; (K;) as some say: (TA:) or *eternal life:* (Zj, TA:) or *a pleasant life:* (Msb:) and (O, K) a *certain tree in Paradise;* (S, O, K;) thus the Prophet is related to have said; and MF says that it is a proper name thereof, not admitting the article ال, and the like is said in the M: (TA:) or it signifies *Paradise* in the Indian language; (O, K;) or, accord. to Sa'eed Ibn-Jubeyr, in the Abyssinian language: (O:) as also طِيبَى. (K.) These different significations are assigned by different persons to this word in the phrase in the Kur [xiii. 28] طُوبَى لَهُمْ [which seems to be best rendered as an announcement, meaning *A good final state,* &c., *shall be to them,* or *be their lot*]: (Msb, TA:) Sb holds that it is an invocation of good, or a prayer, [as though قُلْ i. e. say thou were understood before it,] and that طوبى is

virtually in the nom. case, i. e. مَرْفُوعٌ, as is shown by the words immediately following وَحُسْنُ مَآبٍ: but Th, who makes طوبى to be an inf. n. like رُجْعَى, says that one reading is طُوبَى لَهُمْ وَحُسْنَ مَآبٍ, like the phrase سَقْيًا لَهُ: MF, however, [supposing Th to have said طُوبًى, though I think it indubitable that he said طُوبَى, and only meant that it was used as virtually, not literally, with tenween,] observes that رُجْعًى, with tenween, is not known to have been transmitted from any one of the leading authorities on the Arabic language. (TA.) Katádeh says that طُوبَى لَهُمْ is a phrase of the Arabs; who say, طُوبَى لَكَ إِنْ فَعَلْتَ كَذَا وَكَذَا [*A good final state* &c., *be to thee*, or *be thy lot*, or *shall be to thee, if thou do such and such things*]: and it is said in a trad., طُوبَى لِلشَّأْمِ [*May good*, &c., *betide Syria*]; in which case, طوبى is of the measure فُعْلَى from الطِّيبُ, and does not mean Paradise, nor the tree. (L, TA.) One says, طُوبَى لَكَ and طُوبَاكَ; (S, K;) but not طُوبِيكَ: (Yaakoob, S, O: [in one of my copies of the S طُوبِيكَ:]) or طُوبَاكَ is a barbarism: (O, K:) it is disallowed by the T, and by most of the grammarians: but Akh says that it is used by some of the Arabs; and Ibn-El-Moatezz uses it in the following verse:

* مَرَّتْ بِنَا سَحَرًا طَيْرٌ فَقُلْتُ لَهَا *

* طُوبَاكِ يَا لَيْتَنَا إِيَّاكِ طُوبَاكِ *

[*A flock of birds passed by us a little before daybreak, and I said to them, Good betide you: would that we were you: good betide you*]: Esh-

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Shiháb El-Khafájee says that ل is understood [before the ك] in طوباك; but MF has argued well against this assertion. (TA.)

طِيبَى : see the next preceding paragraph, former half, in three places.

طَيَّابٌ *A sort of palm-trees of El-Basrah*, (L, K, TA,) *the dates of which, when the gathering has been delayed beyond the usual time, fall, one after another, from their stones, so that the raceme remains with nothing upon it but the stones*

hanging to the bases of the dates; though they are large; and if the fruit is gathered when fully ripe, the stone does not come off with it. (L, TA.)

طَيِّبٌ (S, M, Mgh, O, Msb, K) and طَابٌ , (S, M, O, K,) the latter originally طَائِبٌ and deprived of its medial radical letter, or of the measure فَعَلٌ, (M, TA,) *Contr. of* خَبِيثٌ, (S, Mgh, O,) *in two senses:* (Mgh:) [i. e. *good,*] *pleasant, delightful, delicious, sweet,* or *savoury;* syn. لَذِيذٌ; (Msb, K; *) or *esteemed* [*good,*] *pleasant, delightful, delicious, sweet,* or *savoury,* (مُسْتَلَذٌّ,) *in taste,* and *in odour:* (Mgh:) and *pure,* (Mgh, K,) or *clean.* (Mgh.) You say طَعَامٌ طَيِّبٌ *Food* [*pleasant in taste;* or] *that descends easily* [*and agreeably*] *down the throat.* (TA.) And مَآءٌ طَيِّبٌ *Sweet water;* (O, TA;) or *pure water.* (TA.) [And رَائِحَةٌ طَيِّبَةٌ *A pleasant, sweet,* or *fragrant, odour.*] And بَلَدٌ طَيِّبٌ *A country that has no salsuginous places in it:* (O, TA:) or *a land of good and fertile soil.* (Mgh.) And صَعِيدٌ طَيِّبٌ *Pure ground.* (Zj, Mgh, O.) And الكَلِمُ الطَّيِّبُ [*The good saying*] i. e. لَا إِلَهَ إِلَّا ٱللّٰهُ [*There is no deity but God*]. (TA.) And فُلَانٌ فِى بَيْتٍ طَيِّبٍ i. e. [*Such a one is of a good house,* or *family;* meaning,] *of high,* or *noble, birth.* (TA.) And فُلَانٌ طَيِّبُ الإِزَارِ *Such a one is continent,* or *chaste.* (O.) And فُلَانٌ طَيِّبُ الأَخْلَاقِ *Such a one is* [*of good,* or *pleasant, dispositions;*] *easy in converse, conversable,* or *affable.* (O, TA.) [And طَيِّبُ النَّفْسِ *Cheerful, happy, pleased,* or *dilated, in mind.* (See طَابَتْ نَفْسُهُ.) And نَفْسٌ طَيِّبَةٌ بِشَىْءٍ *A mind cheerful, happy, pleased,* or *dilated, by means of a thing:* or *pleased, content,* or *willing, to grant, concede, give,* or *do, a thing:* and طَيِّبَةٌ عَنْ شَىْءٍ *pleased, willing,* or *content, to leave, give up, relinquish,* or *be without, a thing.* (See, again, 1.)] ___ Also *Lawful; allowable; allowable by,* or *agreeable to, law; legitimate; legal;* or *free.* (Mgh, Msb, K.) لَا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ, in the Kur [v. 100], means *The unlawful and the lawful* of property and *the*

unrighteous and the righteous of deeds and *the sound and the unsound* of tenets or the like and *the good and the bad* of mankind [*shall not be equal* in your estimation]. (Mgh.) [See also the next paragraph.]

طَيِّبَةٌ [fem. of طَيِّبٌ: and also a subst., made so by the affix ة; meaning *A good, pleasant, delightful, delicious, sweet* or *savoury, thing:* and *a pure,* or *clean, thing:* pl. طَيِّبَاتٌ. [وٱلطَّيِّبَاتُ مِنَ الرِّزْقِ, in the Kur [vii. 30], means *And what are esteemed* [*good,*] *pleasant, delicious, sweet,* or *savoury, of foods and beverages.* (Mgh.) And أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ, in the same [ii. 269], *Expend ye of the good things that ye have gained:* (Mgh:) or *of your lawful gains.* (Mgh, O.) And كُلُوا مِنَ ٱلطَّيِّبَاتِ, in the same [xxiii. 53], *Eat ye of the things that are lawful; of any such lawful things as are esteemed good,* or *pleasant.* (TA.) الطَّيِّبَاتُ مِنَ الكَلَامِ means *The most excellent of words,* or *speech;* (Msb, TA;) *the best thereof:* (Msb:) and is meant by الطَّيِّبَاتُ in [the words of] the تَشَهُّد, [commencing with] التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ: [see تَحِيَّةٌ, in art. حى:] and likewise in the Kur [xxiv. 26], where it is said, الطَّيِّبَاتُ لِلطَّيِّبِينَ; by the طيبين being meant *the pure of men;* accord. to Fr.: but these words of the Kur are otherwise expl., as meaning *the good women are for the good men.* (O.) ___ See also طَيِّبَةٌ.

طُيَّابٌ, with damm, means طَيِّبٌ جِدًّا [i. e. *Very good, pleasant, delightful, delicious, sweet,* or *savoury*]. (S, O, TA. [In the K it is implied that it is simply syn. with طَيِّبٌ; like as many other intensive epithets are confounded therein with those that are not intensive.]) A poet says,

* إِنَّا وَجَدْنَا مَآءَهَا طُيَّابَا *

[*Verily we found its water to be very good, pleasant,* or *sweet*]. (S, O.)

أَطْيَبُ [*Better,* and *best; more,* and *most, pleasant, delightful, delicious, sweet,* or *savoury*]: its fem. is طُوبَى: (ISd, K:) and أَطَايِبُ is its pl.: (S:) and أَيْطَبُ is a dial. var. of أَطْيَبُ, or is formed from the latter by transposition. (TA in art. الأَطْيَبَانِ ___.) يطب [*The two best,* or *most pleasant,* &c., *of things,*] means *Eating and coïtus:* (IAar, S, A, O, K:) or *sleep and coïtus:* (ISk, O, TA:) or *the mouth and the vulva of a woman:* (Yaakoob, A, O, K:) or *fat and youthfulness:* (A, K:) or *strength and appetence:* or *youthfulness and briskness* or *liveliness* or *sprightliness:* (Har p. 88:) or *fresh ripe dates and the* خربز [or *water-melon*]: or *milk and dates.* (TA.) ___ And أَطَايِبُ signifies The *best,* or *best parts,* of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also مَطَايِبُ, a pl. which has no sing., (K, TA,) of the same class as مَحَاسِنُ and مَلَامِحُ, (TA,) or its pl. is مَطْيَبٌ, (Ks, O, K,) or مَطَابٌ and مَطَابَةٌ: (M, K:) or you say, أَطْعَمَنَا مِنْ أَطَايِبِ الجَزُورِ [*He fed us from the best parts of the slaughtered camel*], but not مِن مَطَايِبِ الجَزُورِ; (S, O;) or you say, مِنْ أَطَايِيهَا and مَطَايِيهَا; (As, A, O;) or the latter, but not the former; (Yaakoob, TA;) or you say أَطَايِبُ الجَزُورِ, and مَطَايِبُ الرُّطَبِ [*the best of fresh ripe dates*]; (IAar, K;) and AHn uses the phrase أَطَايِبُ الكَلَأِ [*the best portions of the herbage*]. (TA.)

أَيْطَبَّةُ العَنْزِ and أَيْطَبَتُهَا [mentioned in this art. because held to be formed by transposition (in Freytag's Lex. with طُ in each case)] *The she-goat's lusting for the male.* (AZ, O, K.)

مَطَابٌ: see أَطْيَبُ.

مَطْيَبٌ: see أَطْيَبُ.

مُطِيبٌ [part. n. of 4: as such signifying] *A lawful wedder:* a woman said to her beloved,

* وَلَا زُرْتَنَا إِلَّا وَأَنْتَ مُطِيبُ *

[*Nor didst thou visit us save when thou wast a lawful wedder*]: because, in the estimation of

excessive lovers, what is unlawful is more sweet. (TA.)

مَطَابَةٌ : see أَطْيَبُ.

مَطْيَبَةٌ [*A cause of pleasure* or *delight*]. One says, هٰذَا شَرَابٌ مَطْيَبَةٌ لِلنَّفْسِ *This is a beverage* [*which is a cause of pleasure to the soul,* or] *with which the soul is pleased when drinking it.* (S, O.) And in like manner one says of food. (TA.)

مُطَيَّبٌ pass. part. n. of 2. (TA.) Hence, (TA,) حِلْفُ المُطَيَّبِينَ [*The covenant of the perfumed men*]: (K, TA:) these were five tribes; Benoo-'Abd-Menáf and Benoo-Asad-Ibn-'AbdEl-'Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Hárith and Benoo-Fihr: (TA:) and they were so called for the following reason: when Benoo-'Abd-Menáf desired to assume [the offices of] the حِجَابَة and the رِفَادَة and the لِوَآء and the سِقَايَة, [see arts. حجب &c.,] which belonged to Benoo-'Abd-ed-Dár, and these refused their consent, all of the above-mentioned, (K, TA,) having assembled in the house of Ibn-Jud'án, in the Time of Ignorance, (TA,) concluded a ratified covenant for the accomplishment of their affair, engaging not to fail in aiding one another: then they mixed some perfumes, and dipped their hands therein; after which they wiped their hands upon the Kaabeh in token of confirmation of the covenant: and Benoo-'Abded-Dár, also, and their confederates, (K, TA,) composing six tribes, Benoo-'Abd-ed-Dár and Jumah and Makhzoom and 'Adee and Kaab and Sahm, (TA,) concluded together another covenant, and were thence called الأَحْلَاف: (K, TA:) this is the account commonly known and received: another account is the following: there came a man of the Benoo-Zeyd to Mekkeh for the purpose of [the religious visit termed] the عُمْرَة, having with him merchandise, and a man of Sahm bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Aboo-Kubeys, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'álibee: (TA:) Mohammad was one of the مُطَيَّبُونَ, (K, TA,) being then twenty-five years old; and so was Aboo-Bekr: and 'Omar was an أَحْلَفِىّ. (TA.) ___ المُطَيَّبَةُ: see طَيْبَةُ.

المُطَيَّبَةُ : see طَيْبَةُ.

مَطْيُوبٌ pass. part. n. of طَابَهُ [as syn. with طَيَّبَهُ]; like مَخْيُوطٌ [from خَاطَهُ]. (TA.)

مَطَايِبُ : see أَطْيَبُ, in four places.

طيح

1 **طَاحَ** , aor. يَطِيحُ, inf. n. طَيْحٌ: see 1 in art. طوح. Sb says that this verb is [originally طَوِحَ, aor. يَطْوِحُ, i. e.,] of the measure فَعِلَ, aor. يَفْعَلُ; like وَلِىَ, aor. يَلِىُ; accord. to those who say طَوَّحَهُ, and not طَيَّحَهُ: but accord. to those who say طَيَّحَهُ, it is [originally طَيِحَ, aor. يَطْيَحُ, of the measure فَعَلَ, aor. يَفْعَلُ,] like بَاعَ, aor. يَبِيعُ. (L, TA.)

2 **طَيَّحَ** : see 2 in art. طوح.

4 **مَا أَطْيَحَهُ** : see 4 in arts. طوح and توه.

5 **تَطَيَّحَ** , syn. with تَطَوَّحَ: see 1 in art. طوح.

6 **تطايح** *It became scattered,* or *dispersed;* or *it flew away* or *about;* syn. تَطَايَرَ. (Ham p. 615.)

طَيْحٌ *A piece of wood that is in the* أَصْل [app. meaning *lower part*] *of the plough.* (K.)

أَصَابَتْهُمْ طَيْحَةٌ (A, K) means *Events that caused divisions between them,* or *that dispersed them, befell them:* (K, TA:) so says Aboo-Sa'eed. (TA.) And one says, طَوَّحَتْهُمْ طَيْحَاتٌ *Calamities destroyed them.* (TA.) And ذَهَبَتْ أَمْوَالُهُمْ طَيْحَاتٍ *Their possessions,* or *cattle, went away dispersed,* or *scattered, and remote.* (TA.) [See also طَيْخَةٌ.]

طَائِحٌ : see art. طوح. ___ كَفٌّ طَائِحَةٌ occurs in a trad. of Aboo-Hureyreh as meaning *A hand flying from its wrist.* (TA.)

مُطَيَّحٌ , accord. to the K, signifies *Bad, corrupt,* or *vitious:* but it may be a mistransscription, for مُطَبَّحٌ [or this is a mistranscription for مُطَيَّخٌ, which is expl. as having this meaning]. (TA.)

طيخ

1 **طَاخَ**, aor. يَطِيخُ, (S, L, K,) inf. n. طَيْخٌ; (L;) as also تَطِيخٌ ; *He became charged, reproached,* or *upbraided, with something bad, evil, abominable,* or *foul,* (S, L, K,) either *said* or *done.* (L.) ___ And طاخ, aor. as above, (S, L, K,) and so the inf. n., (L,) *He magnified himself,* or *was proud.* (S, L, K.) ___ And *He exerted himself,* or *strove, and persisted,* or *persevered, in that which was vain.* (K.) طَاخَهُ, aor. يَطِيخُهُ, (S, L, K,) inf. n. طَيْخٌ; as also طاخهُ, aor. يَطُوخُهُ, inf. n. طَوْخٌ; but the former is the more common; (TA in art. طوخ;) and طيّخهُ ; *He charged, reproached,* or *upbraided, him with something bad, evil, abominable,* or *foul,* (S, L, K,) either *said* or *done.* (L.) And طيّخ أَصْحابَهُ *He reviled and harassed his companions.* (Aboo-Málik, TA.) ___ And طاخ الأَمْرَ, inf. n. as above, *He corrupted, vitiated,* or *marred, the affair.* (ISd, TA.)

2 **طَيَّخَ** see above, in two places. ___ طيّخ العَذَابُ عَلَيْهِ, (K,) or rather (TA) طيّخهُ العَذَابُ, (AZ, TA,) *Punishment pressed severely,* or *persistently, upon him, so that it killed him.* (AZ, K, TA.) ___ And طيّخهُ السِّمَنُ *Fatness filled him with fat and flesh.* (AZ, K, TA.)

5 **تَطَيَّخَ** see 1, first sentence.

طَيْخٌ : see the next paragraph.

طِيخٌ a word imitative of the sound of laughing. (Sb, K.) قَالُوا طِيخِ طِيخِ, the word طيخ being in this case indecl., with kesr for its termination, means *They uttered a reiterated laughing* [*like a repeating of* طِيخ]. (Lth, K, TA.) Also, and طَيْخٌ , *Ignorance.* (TA.)

طَيْخَةٌ (L, K) and طَائِخٌ and طَيَّاخَةٌ [which last is a doubly intensive epithet] (L) *Stupid, in whom is little good:* (L, K:) or *stupid and dirty:* pl. of the first طِيخَاتٌ: it has no known broken pl. (L.) [See also طَبْخَةٌ and طَنَخَةٌ.] Also the first, *Trial; sedition,* or *conflict and faction;* or *the like;* syn. فِتْنَةٌ; (K, TA;) and *war.* (TA.) [See also طِيحَةٌ.]

طَيُوخٌ A she-camel *that goes to the right and left, and crops the extremities of the trees.* (TA.)

طَيَّاخَةٌ : see طَيْخَةٌ.

طَائِخٌ : see طَيْخَةٌ.

مُطَيَّخٌ [app. applied to a camel] *Smeared with tar.* (K.) ___ And *Bad, corrupt,* or *vitious.* (K.)

طير

1 طَارَ, aor. يَطِيرُ, (S, Msb,) inf. n. طَيَرَانٌ (S, A, Msb, K) and طَيْرُورَةٌ (Lh, S, K, &c.) and طَيْرٌ, (K,) *He* (a winged creature) *moved in the air by means of his wings; flew;* (A, K;) *moved in the air as a beast does upon the ground.* (Msb.) ___ It is also said of other things than those which have wings; as in the saying of El-'Amberee (Kureyt Ibn-Uneyf, Ham p. 3):

* طَارُوا إِلَيْهِ زَرَافَاتٍ وَوُحْدَانَا *

[*They fly to it in companies and one by one*]; (TA;) i. e. *they hasten to it:* for طِرْتُ إِلَى كَذَا means *I hastened to such a thing:* and طِرْتُ بِكَذَا *I outstripped,* or *became foremost, with such a thing.* (Ham p. 6.) And طَارَ عَلَى مَتْنِ فَرَسِهِ *He fled upon the back of his horse.* (TA, from a trad.) And طَارَ القَوْمُ *The people took fright and ran away quickly.* (Msb.) And طَارُوا سِرَاعًا *They went away quickly.* (TA.) ___ [One says also, طَارَ عَقْلُهُ *His reason fled.* And طَارَ فُؤَادُهُ *His courage* (lit. *his heart*) *fled away:* see also 10: and see شَعَاعٌ. (Both are phrases of frequent occurrence.)] ___ And طَارَ طَائِرُهُ: see طَائِرٌ. ___ [And see an ex. voce طَارَ قَلْبِى مَطَارَهُ ___.] شِقَّةٌ means *My heart inclined towards that which it loved, and clung to it.* (TA, from a trad.) And طِيرِى بِهِ, addressed to a woman, is expl. by IAar as meaning *Love thou,* or *become attached, to him.* (TA.) ___ طَارَتْ عَيْنُهُ (S and K in art. خلج) *His eye throbbed.* (PS and TK in that art.) ___ طَارَ لَهُ صِيتٌ فِى النَّاسِ [*He became famous among the people;* lit. means *fame among the people became,* or *came to be,* (صار,) *his*]. (A.) [And in like manner one says,] طَارَ لَهُ مِنْ نَصِيبِهِ كَذَا *Such a thing became his,* or *came to him, of his lot,* or *portion;* syn. صَارَ, and حَصَلَ. (Mgh.) And طَارَ لَنَا *It came to our lot,* or *portion.* (TA.) And

طار لكُلٍّ منهم سهمه *The share of each came to him.* (TA.) ___ See also 6, in two places. طَارَ به is also syn. with طَيَّرَه, q. v. (TA.) ___ [Hence the metaphorical phrase طَارَتْ بها العربُ expl. voce عَرَبَةٌ,] ___ طارت الإبلُ بآذانها (TA,) or بأَذْنابها, (O, TA,) thus [correctly] in the TS, (TA,) [like شالَتْ بأَذْنابها,] means *The she-camels conceived.* (O, TA.)

2 **طيّرهُ**, (S, A, Msb, K,) and طيّر به, (K,) and اطارهُ, (S, A, Msb, K,) and طايرهُ, (S, K,) and طَارَ به, (TA,) *He made him to fly.* (A, Msb, K.) [See also 10.] ___ طَيَّرَ العصافيرَ عن الزَّرْعِ *He made the sparrows to fly away,* [*scared them,* or *dispersed them,*] *from the seedproduce.* (A.) ___ هُمْ فى شَىْءٍ لَا يُطَيَّرُ غُرابُه [*They are in that whereof the crow is not made to fly away,* because of its abundance]: a prov. alluding to a state of plenty. (S, TA.) [See also غُرابٌ.] One says also أُطِيرَ الغُرابُ [*The crow was made to fly away*]. (S.) [See طيّر فؤادَه ___.] مُطَارٌ [*He,* or *it, made his courage* (lit. *his heart*) *to fly away*]. (S in art. فز, &c.) ___ طيّر المالَ بين القوم, and اطارهُ, *He divided the property into lots,* or *shares, among the people:* (O, K, * TA:) أَطَرْتُ, signifying *I divided into lots,* or *shares,* occurs in a trad.; but some say that the أ is a radical letter. (IAth, TA.) ___ طيّر الفحلُ الإبلَ means *The stallion made all the she-camels to conceive:* (K, TA:) or, *to conceive quickly.* (TA.) And طُيِّرَتْ هى [or طُيِّرَتْ?] *They conceived quickly.* (TA.)

3 **طَايَرَ** see 2, first sentence.

4 **أَطْيَرَ** see 2, in two places. اطارت أَرْضُنا *Our land abounded,* or *became abundant, in birds.* (TA.)

5 **تطيّر منهُ**, (S, A, Msb, K,) and به, (S, K,) sometimes changed to اطَّيَّرَ, (S, A, Msb,) as in the Kur xxvii. 48, the ت being incorporated into the ط, and this requiring a conjunctive ا that the word may begin with it [and not with a

quiescent letter], (S,) inf. n. [or rather quasi-inf. n.] طَيَرَةٌ, the only instance of the kind except خَيَرَةٌ, which is the same in relation to تَخَيَّرَ, (IAth,) *He augured evil from it; regarded it as an evil omen.* (S, Msb, K.) The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain: but the law forbade this. (Msb.) They augured evil from the croaking of the crow, and from the birds' going towards the left; and in like manner, from the motions of gazelles. (TA.) تَفَآءَلَ signifies the contr. of تَطَيَّرَ. (TA.)

6 **تطاير** *It became scattered,* or *dispersed;* (S, K, TA;) *flew away* or *about; went away; became reduced to fragments;* (TA;) as also استطار, (K, TA,) and طَارَ. (TA.) ___ *It became long,* or *tall;* (S, K;) as also طَارَ, (Sgh, K,) which is said of hair, (TA,) as is also the former, (S, TA,) and of a camel's hump. (Sgh, TA.) It is said in a trad., خُذْ مَا تَطَايَرَ مِنْ شَعَرِكَ (S, TA) [*Clip thou*] *what has become long and dishevelled* [*of thy hair*]. (TA.) ___ تطاير السَّحَابُ فِى السَّمَآءِ *The clouds became spread throughout the sky.* (K, TA.) [See also 10.]

7 **انطار** *It became split, slit,* or *cracked.* (K, TA.) [See also 10, latter part.]

10 **استطار** [*He made* a thing *to fly.* See also 2. ___ Hence,] *He drew forth* a sword *quickly from its scabbard.* (K, * TA.) ___ اُسْتُطِيرَ *It* (for ex., dust, S) *was made to fly.* (S, K.) You say, كَادَ يُسْتَطَارُ مِنْ شِدَّةِ عَدْوِهِ [*He was almost made to fly by reason of the vehemence of his running*]. (A.) And اُسْتُطِيرَ فُؤَادُهُ مِنَ الفَزَعِ [*His courage* (lit. *his heart*) *was made to fly away by reason of fright*]. (A.) ___ *He was taken away quickly, as though the birds carried him away.* (TA.) ___ *He hastened,* or *was quick, in running;* (K;) *he ran quickly;* (O, L;) said of a horse. (O, L, K.) [A signification of the pass. form; as though meaning he was made to fly.] ___ *He was* [*flurried,* or] *frightened.* (O, K.) [As though meaning originally he was made to fly by reason of fright.] استطار *It* (the dawn) *spread;* (S, A, Msb, K;)

its light spread in the horizon: (TA:) [see مُسْتَطِيرٌ:] and the verb is used in the same sense in relation to other things: (S:) said of lightning, *it spread in the horizon:* and of dust, *it spread in the air:* and of evil, *it spread.* (TA.) See also 6. ___ *It* (a crack in a wall) *appeared and spread.* (A. [See also استطال.]) *It* (a slit, or crack, for السُّوقُ in the K is a mistake for الشَّقُّ, or, accord. to the L, a crack in a wall, TA) *rose,* (K,) *and appeared.* (TA.) *It* (a crack in a glass vessel, and wear in a garment,) *became apparent in the parts thereof.* (TA.) ___ *It* (a wall) *cracked* (K, TA) *from the beginning thereof to the end.* (TA.) *It* (a glass vessel) *showed a crack in it from beginning to end.* (TA.) [See also 7.] استطارت said of a bitch, *She desired the male.* (O, K.)

طَيْرٌ : see طَائِرٌ, in seven places: ___ and see also طَيْرَةٌ, in two places. طَيْرُ طَيْرُ, (O,) or طَيْرِ طَيْرِ, (TA,) is a cry by which a sheep or goat is called. (O, TA.)

طَيْرَةٌ and طَيْرُورَةٌ (S, K) and طَيْرٌ (S) *Levity; inconstancy.* (S, K, TA.) You say, فُلَانٌ فِى طَيْرَةٍ and طَيْرُورَةٍ, *In such a one is levity,* or *inconstancy.* (S.) And ازجر أَحْنَآءَ طَيْرِكَ [alluding to the original signification of طَيْرٌ, namely, birds,] means جَوَانِبَ خِفَّتِكَ وَطَيْشِكَ [agreeing with an explanation of the same saying voce حِنْوٌ, q. v.]. (S.) ___ Also طَيْرَةٌ *A slip; a stumble:* hence the trad., إِيَّاكَ وَطَيْرَاتِ الشَّبَابِ *Beware thou of the slips and stumbles of youth.* (TA.)

طِيَرَةٌ and طِيرَةٌ and طِوَرَةٌ; see طَائِرٌ; the second, in four places.

طَيْرُورَةٌ : see طَيْرَةٌ, in two places.

طَيَّارٌ A *sharp, spirited, vigorous,* horse, (K, TA,) *that is almost made to fly by reason of the vehemence of his running;* (TA;) as also مُطَارٌ . (K, TA. [The latter word in the CK written مِطَارٌ; but said in the TA to be with damm, and so written in a copy of the A.]) [See also طَيُّورٌ.] ___ See also مُسْتَطِيرٌ. Also *A company* of men.

(O.) As applied to *A balance,* it is not of the language of the Arabs: (O:) [i. e., it is post-classical:] it means *an assay-balance* (مِيزَانٌ and مِعْيَارٌ) *for gold;* so called because of the form of a bird, or because of its lightness: or the *balance for dirhems* [or *moneys*] *that is known among them* [*who use it*] *by the appellation of the* قارسطون [meaning the χαριστίων of Archimedes, (as is observed in a note in p. 178 of vol. ii. of the sec. ed. of Har,) i. e. the *hydrostatic balance*]: or, accord. to El-Fenjedeehee, the *tongue* (لِسَاتٌ) *of the balance.* (Har pp. 549-50.)

هُوَ طَيُّورٌ فَيُّورٌ *He is sharp, and quick in returning* [to a good state], or *recovering* [from his anger]. (K.) [See also طَيَّارٌ.]

طَائِرٌ *A flying thing* [*whether bird* or *insect*]: (Msb, * TA:) pl. طَيْرٌ, (S, Msb, K,) like as صَحْبٌ is pl. of صَاحِبٌ: (S, Msb:) or طَيْرٌ is originally an inf. n. of طَارَ: or an epithet contracted from طَيِّرٌ: (TA:) or a quasi-pl. n.; (Mgh, TA;) and this is the most correct opinion: (TA:) [but see, below, a reason for considering it originally an inf. n.:] and طَائِرٌ may also be quasi-pl. n., like جَامِلٌ and بَاقِرٌ: (TA:) طَيْرٌ is also sometimes used as a sing.; (Ktr, AO, S, Mgh, Msb, K;) as in the Kur iii. 43 [and v. 110], accord. to one reading: (S:) but ISd says, I know not how this is, unless it be meant to be [originally] an inf. n.: (TA:) [for an inf. n. used as an epithet is employed as sing. and pl.:] or طَائِرٌ, only, is used as a sing., (Th, IAmb, Msb,) by general consent; and AO once said so in common with others: (Th:) but طَيْرٌ has a collective, or pl., signification: (IAmb, Msb:) and is fem.: (Mgh:) or is more frequently fem. than masc.: (IAmb, Msb:) the pl. of طَيْرٌ is طُيُورٌ [a pl. of mult.] and أَطْيَارٌ [a pl. of pauc.]: (S, Msb, K:) or طُيُورٌ may be pl. of طَائِرٌ, like as سُجُودٌ is pl. of سَاجِدٌ: (TA:) طَائِرَةٌ is seldom applied to the female. (IAmb, Msb.) ___ [الطَّائِرُ is a name of *The constellation Cygnus;* also called هُوَ سَاكِنُ الطَّائِرِ ___.] الدَّجَاجَةُ means *He is grave, staid, sedate,* (K,) or *motionless;* so that if a bird alighted upon him, it would be still; for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, رُزِقَ فُلَانٌ سُكُونَ الطَّائِرِ وَخَفْضَ الجَنَاحِ [*Such a one was endowed,* or *has been endowed, with gravity and gentleness*]. (TA.) And

طُيُورُهُمْ سَوَاكِنُ *They are remaining fixed, settled,* or *at rest:* and شَالَتْ نَعَامَتُهُمْ signifies the contrary. (A, TA.) And كَأَنَّ عَلَى رُؤُسِهِمُ الطَّيْرَ [*As though birds were on their heads*] is said of a people, meaning them to be *motionless by reason of reverence:* (S, K:) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity: and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA:) or that the crow alights upon the head of the camel, and picks from it the ticks, (S, K,) and the young ones thereof, (S,) and the camel does not move (S, K) his head, (S,) lest the crow should take fright and fly away. (S, K.) In like manner, وَقَعَ طَائِرُهُ means *He became grave,* or *sedate.* (Meyd.) And طَارَ طَائِرُهُ *He became light,* or *inconstant:* (Meyd:) and *he became angry;* (O, K, TA;) like ثَارَ ثَائِرُهُ and فَارَ فَائِرُهُ: (TA:) or *he hastened, and was light,* or *active,* or *agile.* (Har p. 561.) ___ And it is said in a trad., الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ (O, TA) *A dream is unsettled as to its result,* or *final sequel, while it is not interpreted.* (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] ___ عَيَّثَتْ طَيْرُهُ see expl. in art. طَائِرٌ ___. عيث also signifies *A thing from which one augurs either good* or *evil; an omen, a bodement, of good* or *of evil:* (K:) and طِيَرَةٌ (S, K) and طِيرَةٌ (K) and طِوَرَةٌ (IDrd, Sgh, K, TA [in the CK, in this art., erroneously, طُورَةٌ, but in art. طور it is طِوَرَةٌ,]) *a thing from which one augurs evil; an evil omen* or *bodement;* (S, K, &c.;) *contr. of* فَأْلٌ: (TA:) and طَائِرٌ signifies *fortune,* (A'Obeyd, K, TA,) *whether good* or *evil:* (TA:) and especially *evil fortune; ill luck;* as also طَيْرٌ and طِيَرَةٌ: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left: [see 5:] (TA:) and طِيَرَةٌ is an inf. n. [or rather a quasi-inf. n.] of تَطَيَّرَ, [q. v.,] (IAth,) and signifies *auguration of evil.* (Msb.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,) طَائِرُ ٱللّٰهِ لَا طَائِرُكَ, (ISk,

S, IAmb,) and طائرُ اللّٰه لا طائرُك, meaning *What God doth and decreeth, not what thou dost and causest to be feared:* (IAmb:) accord. to ISk, one should not say طَيْرُ ٱللّٰه: (S:) but the Arabs are related to have said, also, لَا طَيْرَ إِلَّا طَيْرُ ٱللّٰه [*There is no evil fortune but that which is of God*]; like as one says, لَا أَمْرَ إِلَّا أَمْرُ ٱللّٰه. (As, S.) They also used to say, جَرَى لَهُ الطَّائِرُ بِأَمْرِ كَذَا [*Fortune brought to him such an event*]: and hence fortune, whether good or evil, is called طائر. (TA.) And it is said in the Kur [vii. 128], إِنَّمَا طَائِرُهُمْ عِنْدَ ٱللّٰه, meaning *Their evil fortune,* which will overtake them, *is only* that which is threatened to befall them in the latter state, [*with God,*] and not that which befalls them in the present state of existence: (TA:) or *the cause of their good and evil is only with God;* i. e., it is his decree and will: or *the cause of their evil fortune is only with God;* i. e., it is their works, which are registered with Him. (Bd.) It is said in a trad., that Mohammad liked what is termed فَأْل, and disliked what is termed طِيَرَة : (S:) and in another, that he denied there being any such thing as the latter. (TA.) Also The *means of subsistence;* syn. رِزْق. (K:) or *misery:* or *happiness:* every one of these three significations has been assigned to it in the Kur xvii. 14: in which, accord. to AM, it is meant that God has decreed to every man happiness or misery, according as He foresaw that he would be obedient or disobedient. (TA.) [See also what immediately follows.] Also The *actions of a man which are* [*as it were*] *attached as a necklace to his neck.* (S, Msb, K.) And this is [also said by some to be] its signification in the Kur xvii. 14. (Jel.) [The actions of a man are the cause of his happiness or misery.] الطَّائِر signifies also *The brain.* (AAF, L, K.)

أَطْيَرُ مِنْ عُقَابٍ [*More swift of flight than an eagle*] is a prov. said of an عقاب because it may be in the morning in El-' Irák and in the evening in El- Yemen. (Meyd.)

مَطَارٌ [*A place to* or *from which a bird* or *other thing flies:* in the phrase طَارَ قَلْبِى مَطَارَهُ, (see 1,) it lit. signifies *a place to which one would fly:*] *a place of flying.* (TA.) ___ أَرْضٌ مَطَارَةٌ [and مُطِيرَةٌ (see 4)] *A land abounding with birds.* (S, K.) حَفْرٌ مَطَارٌ, (O,) and بِئْرٌ مَطَارَةٌ, (O, K,) [*A pit,* or *cavity,*

and *a well,*] *wide in the mouth.* (O, K.)

مُطَارٌ *Made to fly away:* En-Nábighah says,

وَلِرَهْطِ حَرَّابٍ وَقَدٍّ سُورَةٌ *	*
فِى المَجْدِ لَيْسَ غُرَابُهُ بِمُطَارِ *	*

[*And to the family of Harráb and Kadd belongs an eminence in glory of which they fear not any diminution:* lit., *of which the crow is not made to fly away;* the greatness of their glory being likened to abundant seed-produce, as has been shown above: see 2]: (S:) A 'Obeyd says that Harráb and Kadd were two men of the BenooAsad. (TA in art. قد.) ___ See also طَيَّارٌ.

مُطِيرَةٌ : see مَطَارٌ.

مُطَيَّرٌ *A sort of* [*garment of the kind called*] بُرْدٌ (O, K) *having upon it the forms of birds.* (O.) And *Aloes-wood:* (K:) or *a certain preparation thereof:* (AHn, TA:) or *such as is* مُطَرًّى [i. e. *mixed with some other odoriferous substance*]; formed by transposition from the latter word; (O, K;) but this pleased not ISd: (TA:) or aloes-wood *split and broken in pieces.* (O, K. *)

مُسْتَطَارٌ [*Made to fly.* ___ And hence,] A horse *that hastens,* or *is quick, in running:* (K:) *that runs quickly.* (TS, L.) It is contracted by the poet 'Adee into مُسْطَارٌ, or مُصْطَارٌ. (TA.) And مُسْطَارٌ for مُسْتَطَارٌ is applied as an epithet to wine. (TA. [No ex. is there given to indicate the meaning.])

مُسْتَطِيرٌ *Spreading;* applied to dust; as also طَيَّارٌ ; (TA;) and to hoariness; and to evil: (L:) *rising and spreading;* (K;) *whereof the light spreads in the horizon;* applied to the true dawn, which renders it unlawful to the faster to eat or drink or indulge in other carnal pleasure, and on the appearance of which the prayer of daybreak may be performed, and which is termed الخَيْطُ الأَبْيَضُ: that to which the epithet مُسْتَطِيلٌ is applied is [the false dawn,] that which is

likened to the tail of the wolf (ذَنَبُ السَّرْحَانِ), and is termed الخَيْطُ الأَسْوَدُ; and this does not render anything unlawful to the faster. (TA.) ___ Also A dog *excited by lust;* (Lth, O, K;) and so a camel; (K;) or the epithet applied in this sense to the latter is هَائِجٌ. (Lth, O, TA.)

طيش

1 **طَاشَ** , aor. يَطِيشُ, (O, Msb, K,) inf. n. طَيْشٌ (S, A, O, Msb, K) and طَيَشَانٌ, (TA, [there only said to be syn. with طَيْشٌ, but it is well known, and often occurring, as an inf. n. of طاش in the first of the senses here explained,]) *He was,* or *became, light, inconstant, unsteady, irresolute,* or *fickle,* syn. of the inf. n. خِفَّةٌ, (S, A, Msb, K,) or *contr. of* حِلْمٌ, (IDrd, O,) and *i. q.* نَزَقٌ, (S, K,) *after gravity,* or *sedateness:* (TA:) or *light of intellect; lightwitted:* (TA:) and *he became bereft of his reason,* or *intellect,* (Sh, A, O, K,) *so as to be ignorant of that which he would endeavour to do.* (Sh, O.) [And, said of a beast, *He was,* or *became, restless,* or *unsteady.*] ___ طَاشَتْ يَدُهُ فِى الصَّحْفَةِ *His hand was light,* or *active, in the bowl, and took from every side.* (TA.) ___ طَاشَتْ رِجْلَاهُ *His legs were in a state of commotion.* (TA.) ___ طَاشَ السَّهْمُ, (S, Msb,) inf. n. طَيْشٌ, (A, Msb, K,) *The arrow passed beyond the butt:* (A, K:) or *declined,* or *turned aside,* عَنِ الهَدَفِ *from the butt;* (S, Msb;) *and did not hit it.* (Msb.) ___ طَاشَتْ عَنِ الأُمِّ رِجْلُهُ *His leg turned aside* [*from the root* thereof]: a phrase used by Aboo-Sahm El-Hudhalee, whose leg had been cut off. (TA.)

4 **اطاشهُ** [*He,* or *it, rendered him light, inconstant, unsteady,* &c.]. (TA in art. اطاش ___.) سفه السَّهْمَ *He made the arrow to decline,* or *turn aside,* عَنِ الهَدَفِ *from the butt.* (S, K.)

طَيْشَةٌ [*A fit of* طَيْشٌ, i. e. *lightness,* or *levity, inconstancy, unsteadiness, irresoluteness,* or *fickleness;* &c. See 1.]

طَيَّاشٌ : see طَائِشٌ, in three places.

طَائِشٌ (A, O, K) and طَيَّاشٌ , (S, A, O, K,) [but the latter has an intensive signification,] applied to a man, (S, O,) *Light,*

inconstant, unsteady, irresolute, or *fickle,* (S, A, O, K,) *after gravity,* or *sedateness:* (TA:) or *light of intellect; lightwitted:* [&c.: see 1:] (TA:) and [so] طَائِشُ اللُّبِّ: (A:) and for the pl. you say قَوْمٌ طَاشَةٌ, (A, TA,) and طَيَّاشَةٌ : (TA:) and طَيَّاشٌ signifies one *who does not pursue one course,* (A, O, K,) *in consequence of the lightness of his intellect.* (TA.) ___ [Also, applied to a beast, *Restless,* or *unsteady.*] ___ Also, both epithets, but the latter has an intensive signification, An arrow *that declines,* or *turns aside,* عَنِ الهَدَفِ *from the butt; and does not hit it.* (Msb.)

الأَطْيَشُ *A certain bird:* (Aboo-Málik, K:) app. because of its lightness, or activity, and frequent state of commotion. (TA.)

طيع

1 **طَاعَ**, aor. يَطِيعُ, inf. n. طَيْعٌ: see 1 in art. طوع.

طيف

1 **طَافَ الخَيَالُ** , aor. يَطِيفُ, inf. n. طَيْفٌ (S, O, Msb, K) and مَطَافٌ; (S, O, K;) thus says As: (TA:) and طَافَ, aor. يَطُوفُ, inf. n. طَوْفٌ; (O, K;) thus says El-Mufaddal: (O, TA:) *The* خيال [i. e. *apparition*, or *phantom*,] *came* (S, O, Msb, K) *in sleep.* (S, O, K.) And طاف به الخَيَالُ *The* خيال *came to him*, or *visited him*, (أَلَمَّ به,) *in sleep.* (TA in art. طوف,)

2 **طيّف** , inf. n. تَطْيِيفٌ, *He went round* or *round about*, or *circuited, much*, or *often;* as also طوّف: (K:) but, (TA,) IDrd says, اطاف and طيّف and تطيّف are the same in meaning: (O, TA:) therefore what is said in the K requires consideration: تطيّف signifies as above. (TA.)

4 **اطاف** : see the next preceding paragraph: and see also art. طوف.

5 **تَطَيَّفَ** see 2, in two places.

طَيْفٌ *An apparition, a phantom, a spectre*, or *an imaginary form*, (خَيَالٌ,) *coming in sleep;* (IDrd, O, K;) one says طَيْفُ خَيَالٍ and طَائِفُ خَيَالٍ [meaning thus]: (IDrd, O:) or *anything that obscures the sight*, [*arising*] *from a vain suggestion of the Devil:* (Lth, TA:) or *a jinnee*, and *a human being*, and *a* خَيَال, *that comes to*, or *visits, a man* [generally *in sleep*]; as also

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طَائِفٌ ; so says IF in art. طوف: (Msb:) both of these words signify alike; i. e. *a thing like the* خَيَال; and *a thing that comes to one*, or *visits one:* (Fr, TA:) and طِيفٌ , with kesr, signifies *a* خَيَال *itself:* (Kr, TA:) or [طَيْفٌ

is properly, or originally, an inf. n.; and] طَيْفُ الخَيَالِ signifies *the coming of the* خيال *in sleep:* (S, O, K: *) accord. to El-Mufaddal, (O,) one says طَيْفٌ as meaning طَائِفُ خَيَالٍ because it is originally [طَيْوِفٌ, and then] طَيِّفٌ; like مَيِّتٌ and مَيْتٌ from مَاتَ, aor. يَمُوتُ. (O, K.) طَيْفُ الشَّيْطَانِ and طَائِفُهُ signify *The Devil's visitation, by touch,* or *madness* or *insanity,* (بِاَلْمَسِّ,) or *by vain prompting* or *suggestion:* (Msb:) or طَيْفٌ مِنَ الشَّيْطَانِ signifies *A touch,* or *slight degree,* or *somewhat* [*of a taint* or *an infection*], *of insanity* or *possession, from the Devil;* syn. لَمَمٌ; occurring in the Kur vii. 200, accord. to one reading; another reading being طَائِفٌ مِنَ الشَّيْطَانِ, which signifies the same. (S, O. [See also طَوْفٌ.]) One says also طَيْفُ جُنُونٍ [*A touch,* or *slight degree, of insanity,* or *diabolical possession*]. (S, O.) And طَيْفٌ [alone] signifies *Insanity,* or *diabolical possession:* (O, K:) so says A 'Obeyd, on the authority of ElAhmar: (TA:) and this is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) ___ And *Anger:* (I'Ab, Mujáhid, O, K:) because the intellect of the angry departs [for a time] so that he assumes the the likeness of the insane, or possessed: (O, TA:) said by I'Ab to mean thus in the Kur vii. 200. (TA.)

طَيْفٌ : see the next preceding paragraph.

طَيَافٌ The *blackness of night:* or this is [طَنَافٌ,] with ن. (TA.)

طَائِفٌ : see طَيْفٌ, in four places: and see art. طوف.

طيل (Quasi root)

طِيَالٌ: طِيَلٌ: طِيَلَةٌ: طِيَلَةٌ: طِيلٌ: طِيلٌ : **طِيلٌ**: and طِيَّلَةٌ: see in art. طول.

طين

1 **طَانَهُ** , aor. يَطِينُ, (S, * Msb,) inf. n. طَيْنٌ; (Msb;) or طَيَّنَهُ , (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness; (Msb;) *He plastered it,* or *coated it, with* طِين [i. e. *clay,* or *mud*], (S, * MA, Msb, K, *) namely, a roof, or flat housetop, (S, Msb, K,) and a house, or chamber, (Msb,) or a wall. (MA.) ___ And the former, (S, K,) and ↓ the latter also, (TA,) *He sealed it with* طِين [i. e. *clay*], namely, a writing; (S, K, TA;) and so أَطَانَهُ . (TA in art. عنى.) ___ And [hence,] طَانَهُ ٱللّٰهُ عَلَى الخَيْرِ *God created him with an adaptation,* or *a disposition, to that which is good; adapted him,* or *disposed him, by creation,* or *nature, thereto;* (S, Msb;) as also طَامَهُ: so says ISk, and he cites as an ex.,

* أَلَا تِلْكَ نَفْسٌ طِينَ فِيهَا حَيَاؤُهَا *

(S) meaning [*Verily that is a soul*] *of which the sense of shame is the natural quality.* (TA.) ___ And طان, said of a man, signifies also حَسَّنَ عَمَلَهُ [i. e. *He made his work,* or *deed, good; he performed,* or *executed, his deed,* or *work, well*]; as also طَامَ: thus expl. by IAar: in the K, the former is erroneously expl. as meaning حَسَّنَ عَمَلَ الطِّينِ. (TA.)

2 **طَيَّنَ** see the foregoing paragraph, in two places.

4 **أَطْيَنَ** see the first paragraph.

5 **تطيّن** *He* (a man, TA) *became defiled,* or *besmeared, with* طِين [i. e. *clay, earth,* or *mud*]. (K, TA.)

يَوْمٌ طَانٌ, (S,) and مَكَانٌ طَانٌ, (S, K,) and أَرْضٌ طَانَةٌ, (S,) *A day,* and *a place,* and *a land,*] *in which is*

much طين [meaning *mud*]. (S, K.) See also what next follows.

طِينٌ a word of well-known meaning, (S, Msb, K, TA,) of which طَانٌ is a dial. var.; (TA;) *Clay, earth, mould, soil,* or *mud:* (MA, KL, &c.:) it differs in different layers, or strata, of the earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are الطِّينُ المَخْتُومُ [*Terra sigillata,* or *Lemnian earth*], and الطِّينُ الأَرْمَنِىُّ [*Armenian bole*], &c.: (TA:) طِينَةٌ has a more particular signification, (S, Msb,) meaning *a piece,* or *portion, thereof,* (K, TA,) [as *a piece of clay*] *with which a* [*writing of the kind termed*] صَكّ *and the like are sealed.* (TA.) [Hence,] شَهْوَةُ الطِّينِ [*The longing for clay; a sort of malacia*]. (TA voce حُمَّاضٌ.) And ابنُ الطِّينِ *Adam.* (T in art. بنى.)

طِينَةٌ : see the next preceding paragraph. ___ Also [*A material substance considered as that of which a thing having form consists.* ___ And hence,] The *natural,* or *native, constitution* or *disposition.* (S, Msb, K.) One says, هُوَ مِنَ الطِّينَةِ الأُولَى [app. meaning *He is of the primitive kind of natural constitution* or *disposition*]. (S, TA.) And إِنَّهُ لَيَابِسُ الطِّينَةِ [*Verily he is tough in respect of natural constitution* or *disposition;*] meaning *he is not easy* [*in disposition*]. (TA.)

طِينِىٌّ [*Of,* or *relating to,* الطِّين i. e. *clay* &c.; *clayey, earthy,* &c. ___ And *Of,* or *relating to* الطِّينَة i. e. *the natural,* or *native, constitution* or *disposition; natural,* or *native.*]

طِيَانَةٌ The *art of working in,* or *with,* طين [or *clay* &c.; and particularly the *art of plastering with clay,* or *mud*]. (K.)

طَيَّانٌ *A worker in,* or *with,* طين [or *clay* &c.; and particularly *a plasterer with clay* or *mud*]. (TA.)

[طَيَّانٌ, imperfectly decl., belongs to art. طوى.]

مَطِينٌ A roof, or flat house-top, [&c.,] *plastered*, or *coated, with* طِين [i. e. *clay*, or *mud*]. (S, K.)

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طيو

1 **طَيَا** , aor. يَطْيُو, inf. n. طُيُوٌّ; and طَيِىَ, aor. يَطْمَى, (S, K,) inf. n. طُمِىٌّ, (S,) thus in the M [as well as in the S], or طَمْىٌ, thus in the K and in the book of ISk; (TA;) said of water, (S, K,) *It became high,* (K,) or *it rose high, and filled the channel in which it flowed.* (S.) [See also طَمَّ.] ___ And, both verbs, said of a plant, *It became tall.* (K.) ___ Also, (K, TA,) said of the sea, and of a river, and of a well, (TA,) *It became full:* (K, TA:) so says Lth. (TA.) ___ And طَمَتْ بزوجها *She* (a woman) *exalted herself with her husband;* syn. ارتفعت به; (S, TA;) from طَمَا or طَمِىَ said of water: (S:) or *she grinned at her husband.* (Z, TA.) ___ طَمَتْ به هِمَّتُه, aor. ـُ and as above, *His ambition elevated him.* (K, * TA.) ___ And طَمَا به said of anxiety, and of grief, and of fear, *It became vehement in him:* the following verse by himself is quoted by Z:

* قَدْ طَمَا بِى خَوْفُ المَنِيَّة لكنْ *
* خَوْفُ ما يعقُبُ المَنِيَّةَ أَطْمَى *

[*The fear of death has become vehement in me, but the fear of what will follow death is more vehement.*] (TA.) ___ And طَمَى, aor. يَطْمَى,

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like طَمَّ, aor. يَطُمُّ, signifies *He passed by,* or *along, hastening,* or *going quickly:* (S, TA:) and hence, طَمَا [or طَمَى], said of a horse, *He hastened,* or *went quickly.* (TA.)

طَمَايَةٌ [is said by Golius, as on the authority of Z, to signify *Solicitude,* and *fear:* but probably, I think, from his having found طَيَايَةٌ هَمٌّ وخَوْفٌ erroneously written for طَمَا به هَمٌّ وخَوْفٌ, meaning fear became vehement in him.]

مَآءٌ طَامٍ *Water rising high, and filling its channel.* (S.) And بَحْرٌ طَامٍ *A* [*high* or] *copious sea.* (TA.)

أَطْمَى [*More,* and *most, vehement*]: see the verse cited above.

ظ

The seventeenth letter of the alphabet: called ظَآءٌ [and ظَا]. (TA.) It is a letter peculiar to the Arabic language; and is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed لَثَوِيَّةٌ [or gingival], like ث and ذ. (TA.) As it does not exist in the language of the Nabathæans, they change it into ط. (IF, TA.) [It is substituted for the ت in the measure اِفْتَعَلَ and the forms inflected therefrom when immediately following ظ; as in اظَّلَمَ, for اظْظَلَمَ, for اظْتَلَمَ:] and it is substituted for ذ; as in تَرَكْتُهُ وَقِيذًا and وَقِيظًا; as is related on the authorities of ISk and Kr; and as in أَرْضٌ جَلْذَآءُ and جَلْظَآءُ, as is mentioned in the Nawádir el-Aaráb. (TA.) [As a numeral, it denotes *Nine hundred.*]

ظأ

R. Q. 1 **ظَأْظَأَ** , inf. n. ظَأْظَأَةٌ (L, K) and ظَأْظَآءٌ, (K, TA, [in the CK ظَأْواء,]) the latter allowable in the case of a R. Q. verb, as in the instances of وسواس and the like, (MF, TA,) [accord. to some, but وسواس and the like are generally held to be inf. ns. if with kesr, and simple substs. if with fet-h,] *He* (a goat) *made a* [*rattling*] *sound,* or *cry, when excited by lust,* or *at rutting-time;* syn. نَبَّ. (AA, L, K.) ___ And ظأظأ, (M, K,) inf. n. ظَأْظَأَةٌ, (M,) *He* (a person whose upper lip was slit, M, K, and one whose fore teeth were broken at the roots, K, * TA) *spoke unintelligible speech, and with a nasal sound.* (M, K.)

ظأر

1 **ظَأَرَهَا** , (S, Mgh, K,) or ظَأَرَهَا عَلَى وَلَدِ غَيْرِهَا, (M,) aor. ـَـ , (M, K,) inf. n. ظَأْرٌ (S, M, K) and ظِئَارٌ, (M, K,) *He made her* (a camel, S, Mgh) *to incline to,* or *to affect, a young one not her own,* (S, M, Mgh, K,) *and to suckle it;* (M, K;) as also أَظْأَرَهَا , and ظَآءَرَهَا : (K:) and [it is also said that] ظِئَارٌ signifies the *making a she-camel to incline to,* or *to affect, and suckle, the young one of another, by the application of a* غِمَامَة *in her nose,* (S, * K, * TA,) i. e. *by stopping her nose, and also her eyes,* (TA,) *and by the insertion of a* دُرْجَة [q. v.] *composed of rags into her vulva,* (رَحِم, T, TA, or حَيَآء, S), *and closing its* [i. e. the vulva's] *edges by means of two pointed pieces of wood stuck through, and putting upon her a* غِمَامَة *covering her head, and leaving her in this state until it distresses her,* (T, TA,) *and she imagines herself to be in labour;* (TA;) *when the* درجة *is pulled out from her vulva* (حَيَآء), *and the young one of another is brought near to her, having its head and skin bedaubed with what has come forth with the* درجة *from the lower part of the vulva;* (T, * TA;) *then they open her nose and her eyes;* (TA;) *and when she sees and smells the young one, she imagines that she has brought it forth, and yields it milk: moreover, when the* درجة *is inserted, the space between the two edges of her vulva is closed by a thong* [*passed round the extremities of the two pointed pieces of wood*]. (T, TA.) It is said in a trad., of 'Omar, (T,) or Ibn-'Omar, (S, TA,) that he purchased a she-camel, and, seeing in her the laceration on the occasion of ظِئَارٌ, returned her. (T, S, * TA.) ___ [Hence,] ظَأَرَهُ عَلَى أَمْرٍ كَذَا, and أَظْأَرَهُ , and ظَآءَرَهُ , *He made him to incline to such a thing:* (Lth, T, TA:) and ظَأَرَنِى عَلَى الأَمْرِ, (so in the CK,) or ظَآءَرَنِى عَلَيْهِ, (M, TA, and so in

some copies of the K,) inf. n. مُظَآءَرَةٌ, (TA,) *he endeavoured to turn me,* or *to entice me, to do the thing;* (M, K, TA;) it not being in my mind: (TA:) or *he compelled me to do the thing, against my will;* (K, TA;) I having refused to do it. (TA.) It is said in a prov., الطَّعْنُ يَظْأَرُ, meaning, *Thrusting,* or *piercing, with the spear inclines* [one's enemies] *to peace:* (As, T, A, K:) J says يَظْأَرُهُ, as also IKtt, which F disapproves; but others approve it: or the reading of the S is يُظْئِرُهُ . (TA.) The Arabs also said, الطَّعْنُ ظِئَارُ قَوْمٍ (M, K) *Thrusting,* or *piercing, with the spear is a means of inclining a people to peace;* (K;) meaning, make people to fear, that they may love thee. (M, K.) It is also said, in a trad. of 'Alee, أَظْأَرُكُمْ إِلَى الحَقِّ وَأَنْتُمْ تَفِرُّونَ مِنْهُ, [perhaps a mistake for على الحقّ,] *I incline you* [or *I endeavour to turn you*] *to the truth, and ye flee from it.* (TA.) ظَأَرَتْ, (S, K,) [of which ظُؤُورَةٌ, q. v., appears to be an inf. n.; or you say ظَأَرَتْ عَلَى وَلَدِ غَيْرِهَا, and عَلَى بَوٍّ;] and اظَّأَرَتْ ; (T, M, K; in one copy of the K اظْآرَّتْ;) *She* (a camel, T, S, M) *inclined to,* or *affected, a young one not her own,* (T, M, K,) *and suckled it:* (K:) or *inclined to,* or *affected, the stuffed skin of a young camel.* (S.) ___ [Hence,] ظَأَرَ عَلَى عَدُوِّهِ *He returned against his enemy.* (A, TA.) And ظَأَرَ, aor. ـَـ ; (Msb;) or ظَآءَرَ , inf. n. مُظَآءَرَةٌ. (AZ, S;) *He took to himself a* ظِئْر [or *nurse*]. (AZ, S, Msb.) [See also 8.]

3 **ظَأَّ** see 1, in four places. ___ One says also, ظَآءَرَتْ, (inf. n. مُظَآءَرَةٌ, T, A,) *She took to herself a child to suckle.* (T, M, A, K.) ___ And بَيْنَهُمَا مُظَآءَرَةٌ *There is between them two that relation which consists in each one's being the* ظِئْر [or rather the *fosterer of the child*] *of the other.* (M, K.) ظَاوِرْ occurs in a trad. for ظَائِرْ. (TA.) [But in what sense is not explained.]

4 **أَظْأَ** see 1, in three places.

8 **إِظْتَأَ** see 1, near the end. ___ اظَّأَرَ لِوَلَدِهِ ظِئْرًا, (S, and so in some copies of the K,) or اظْطَأَرَ, (M, and so in some copies of the K,) the former being similar to اظَّلَمَ, (S,) means *He took a nurse for his child.* (S, M, K.)

10 **استظأرت** *She* (a bitch) *desired the male:* (K:) mentioned by AM; but he says, I hesitate respecting it. (TA.) [I think it is probably a mistake for استطارت, mentioned in art. طير. See also ظؤرى.]

ظَأْر Anything *accompanied by the like thereof:* thus applied to a run (عَدْو): (As, T, TA:) in the K, and in the Tekmileh, عَدُوٌّ is erroneously put for عَدْو: (TA:) and عَدْو ظَأْر is used by the poet El-Arkat, in describing [wild] asses, as meaning *a run not unsparingly performed.* (T, TA.)

ظَئْر One *that inclines to,* or *affects, the young one of another, and suckles* [or *fosters*] *it;* applied to a human being, (M, A, K,) and to a camel, (M,) or other [animal]; (A, K;) to a female and to a male: (M, A, K:) or a she-camel *that inclines to,* or *affects, the young one of another;*

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(Msb;) as also ظَؤُور : (S:) and hence applied also to a strange woman *that nurses,* or *fosters, the child of another:* and likewise to a man *who fosters the child of another:* and also pronounced ظَيْر, with the ء suppressed: (Msb:) and the epithet ظَئِرَة is also applied to a female: (A:) the pl. [of pauc.] is أَظْؤُر (M, K) and أَظْآر, (S, M, A, Msb, K,) [which latter is also used as a pl. of mult., accord. to an ex. given in the A;] and [the proper pls. of mult. are] ظُؤُور and ظُؤَار , (S, M, K,) which last is an extr. form, (M,) and ظُؤَرَة , (M, K,) or, accord. to Sb, this is a quasipl. n., (M,) and ظُؤُورَة, (M, K,) like فُحُولَة and بُعُولَة: (M:) or the pl., applied to camels, is ظُؤَار ; and to women, ظُؤُورَة: (M:) or to women, ظِئَار and ظُؤَار : (Msb:) ظُؤُورَة also signifies *a nurse:* (IAar:) and ظَؤُور signifies the same as ظَئْر: (TA:) or a she-camel *made to incline to,* or *affect, the young one of another;* (M;) as also مَظْؤُورَة : (S:) or *that keeps close to the young one,* or *to the stuffed skin of a young one.* (M.) ___ [The pl.] ظُؤَار is also applied (by a poet, M, TA) to The *three stones upon which the cooking-pot is placed:* (S, M, K, TA:) likened to camels; (M, TA;) because of their inclining (S, M, TA) towards, (S,) or around, (M, TA,) the ashes. (S, M, TA.) ___ And ظِئْر signifies also *An*

angle, or *a corner, of a* قَصْر [or *pavilion, &c.*]. (K.) ___ And *A buttress built against a wall;* (K, * TA;) likewise called ظَئِرَة . (TA.)

ظُؤْرَة : see the next preceding paragraph.

ظَئِرَة : see the next preceding paragraph.

ظُؤْرَى A cow *desiring the male:* (K:) mentioned by Az, on the authority of AHát; and said to have no verb. (TA. [But see 10, above.])

ظُؤَار : see ظَئْر, in four places.

ظِئَار *A* غِمَامَة [q. v.] *that is put into the nose of a she-camel to make her to incline to,* or *affect, the young one of another, in order that she may not perceive the smell of her young one.* (A.) [See also 1.]

ظُؤُور : see ظَئْر, in two places.

ظُؤُورَة *Inclination to,* or *affection for, the young one of another:* (M, K:) it may be an inf. n., as well as a pl. [of ظَئْر]. (M.) ___ Also [The *relation in which one stands by being a* ظِئْر, or *nurse:*] like عُمُومَة and خُؤُولَة &c. (TA.) ___ See also ظَئْر, latter half.

مَظْؤُورَة : see ظَئْر, latter half.

هو مُظَائِرٌ لَهَا *He is the father of the child which she is nursing.* (T, TA. *)

ظبو

ظُبَةٌ The حَدّ, (T, M, Msb, K,) or طَرَف, (S,) [both of which mean the *end*, or *extremity*, but the former means also the *edge*,] of a sword, (T, S, M, Msb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrowhead and of a dagger and the like; (M;) or the *part next to the* طَرَف [or *extremity*] of the sword; also called its ذُبَاب: (T:) or the ظُبَتَان are the *parts of the two edges that are on either side of the* ذُبَاب [by which last word is here app. meant the *point*] of the sword: (AZ, T and TA voce ذُبَابٌ, q. v.:) [for the swords of the Arabs, in the older times, were generally straight, twoedged, and tapering to a point:] or, accord. to Aboo-Riyásh, the ظُبَة of the sword is the *part that is four digits' measure below*, or *within*, (دُونَ,) *the* ذُبَاب thereof; and is the *strikingplace* thereof: and it is also its حَدّ; and the ظُبَة of the spear-head is likewise its حَدّ: (Ham p. 48:) the ة in ظُبَةٌ is a substitute for و, which is the final radical, (S, M, Msb, K,) the word being originally ظُبُوٌ: (S, TA:) the pl. is أَظْبٌ, (S, K,) a pl. of pauc., (S,) and ظُبَاتٌ (T, S, M, Msb, K) and ظُبَاةٌ [which is originally ظُبَوَةٌ] (S, * TA) and ظُبُونَ (T, S, M, Msb, K) and ظِبُونَ and ظُبًا or ظُبًى. (M, K.) In the saying of EsSemow-al Ibn-'Ádiyà,

* تَسِيلُ عَلَى حَدِّ الظُّبَاتِ نُفُوسُنَا *
* وَلَيْسَتْ عَلَى غَيْرِ الظُّبَاتِ تَسِيلُ *

[*Our bloods flow upon the edge of the* ظبات, *and upon other than the edge of the* ظبات *they flow not*], by the ظبات may be meant the *swords*, altogether, or the *striking-places of the swords*. (Ham p. 52. [See also a similar ex. in p. 48 of the same.]) Also *A kind of* مِزَاد [or *leathern water-bag*]. (M.) And *A place of bending*, or *turning, of a valley;* like ظَبْيَةٌ [which belongs to art. ظبى]: pl. of the former ظُبَآءٌ, a pl. of a rare form. (M in art. ظبى.)

ظبى

5 **تظبّى**, if used, means *He acted like the* ظَبْى, or *gazelle;* being similar to تَذَأَّبَ and تَنَمَّرَ &c.: its part. n. is mentioned in the first paragraph of art. ربض.]

ظَبْىٌ *A certain animal,* (TA,) *well known;* (S, Msb, K, TA;) the غَزَال [or *gazelle;* to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify a young gazelle]; (M;) [it is the *gazella dorcas,* also called *antilope dorcas,* of which the *ariel,* or *antilope Arabica,* is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of رِئْم), applied only to the *true antelope* of Arabia and adjacent countries, *as distinguished from the cervine and bovine antelopes:*] it is a name for the male; which is also called تَيْسٌ, when he has become what is termed a ثَنِىّ [q. v.], which he continues to be termed until he dies: (AHát, Msb, TA:) the *female* is called ظَبْيَةٌ, (AHát, T, M, Msb, K, TA,) and عَنْزٌ and مَاعِزَةٌ: (AHát, Msb, TA:) the dual is ظَبْيَانِ: (Msb, TA:) and the pl. is أَظْبٍ, (S, M, Msb, K,) originally أَظْبُىٌ, (S, Msb,) a pl. of pauc., (S,) and ظُبِىٌّ and ظِبَآءُ, (S, M, Msb, K,) which last is of the masc. and fem., (M, Msb,) and ظَبَيَاتٌ, (S, M, Msb, K,) which is of the fem. (M, Msb.) One says, بِهِ دَآءُ ظَبْىٍ [lit. *In him is the disease of a gazelle*]; meaning *in him is no disease;* as there is [said to be] no disease in the ظبى. (AA, T.) And لَكَ عِنْدِى مِائَةٌ سِنَّ الظَّبْىِ [*To thee I owe a hundred* camels *of the age of the gazelle*], i. e., all of them ثَنِيَانٌ [pl. of ثَنِىٌّ, q. v.], because the ظبى does not exceed what is termed إِثْنَآءٌ. (M.) [See also a verse cited voce سِنٌّ; in which the phrase فَجَآءَتْ كَسِنِّ الظَّبْىِ means *And they came; like the age of the gazelle* was the age of every one of them.] It is said in a prov., لَأَتْرُكَنَّهُ تَرْكَ ظُبِىٍّ ظِلَّهُ [*I will assuredly forsake him as a little gazelle forsakes the place of its shade*]; because the ظبى, when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything. (T. [See ظِلٌّ, where other relations of this prov. are mentioned.]) And

in another prov., الظِّبَآءَ عَلَى البَقَرِ, said when the tie of relationship and friendship between two men is severed, and it was used in the Time of Ignorance as a form of divorce: الظباء is in the accus. case by reason of اخترت, or اختار, understood, [so that the meaning is I have preferred, or he has preferred, *the gazelles to the* wild *cows,*] by the بقر being meant the women: whence the saying, جَآءَ يَجُرُّ بَقَرَهُ [expl. in art. بقر]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, أَتَيتُه حِينَ شَدَّ الظَّبْيُ ظِلُّهُ i. e. [*I came to him when its shade*] *confined the* ظبى [or *gazelle*] by reason of the vehemence of the heat: or, as some relate it, حِينَ نَشَدَ الظَّبْيُ ظِلَّهُ, meaning طَلَبَهُ [i. e., *when the gazelle sought its shade*]. (TA.) And it is said in a trad., إِذَا أَتَيتَهُم فَأَرِبْضْ فِى دَارِهِم ظَبْيًا [expl. voce رَبَضَ]. (T, TA.) بِهِ لَا بِظَبْيٍ, (S, TA,) or بِهِ لَا بِظَبْيٍ أَعْفَرَ, a prov., meaning May this accident befall *him,* (لِيَنْزِلْ بِهِ هٰذِهِ الحَادِثَةُ,) *not a white antelope,* (Meyd,) is said on an occasion of rejoicing at another's affliction, (S, Meyd, TA,) by way of imprecation, i. e. may God make that which has befallen him to cleave to him. (S, TA. [See also Freytag's Arab. Prov. i. 148.]) ___ [الظِّبَآءُ and أَوْلَادُ الظِّبَآءِ are mentioned by Freytag as names of *Certain stars:* in relation to the former of which he refers to Ideler's Unters. pp. 20-21; and in relation to the latter, to the same work p. 21.] ___ And الظَّبْيُ is the name of *A brand,* or *mark made with a hot iron, peculiar to some of the Arabs.* (T, K.)

ظَبْيَةٌ fem. of ظَبْيٌ [q. v.]. (AHát, T, &c.) ___ Also a name for *A woman;* [or, app. *a young*

woman;] and so أُمُّ ظَبْيَةٍ. (Msb, TA.) ___ And *A man who is stupid, dull, wanting in intelligence, inert,* or *wanting in vigour.* (K, TA: but not in the CK.) ___ And accord. to the K, *i. q.* شَاةٌ: and بَقَرَةٌ: but this is a great mistake, caused by a misunderstanding of what is cited in the passage here next following from the M. (TA.) ___ Also The *vulva of a woman:* (Lth, T, S, M, K:) and, (M,) accord. to As, (T, S,) *of any solid-hoofed beast:* (T, S, M:) accord. to some, (M,) or accord. to Fr, (T, S,) *of the bitch:* (T, S, M:) and accord. to Lth, *of the she-*

camel: (T:) IAar makes it to be peculiarly *of the she-ass,* and *of the ewe* or *she-goat,* and *of the cow;* (M;) meaning that it signifies the *vulva of these:* (TA:) and it signifies also the *vagina of the mare.* (M.) ___ Also 1 [*bag for travellingprovisions &c., such as is called*] جراب: (M, K:) or peculiarly *a small* جراب: (M, K: *) or *one made of the skin of the* ظَبْى [or *gazelle*]: (M:) or *a thing* [i. e. *a pouch*] *like the* خَرِيطَة *and the* كيس: dim. ظُبَيَّةٌ: and pl. ظِبَآءٌ. (T.) ___ And *A* [*tent such as is called*] خِبَآء. (TA.) ___ And *A place of bending,* or *turning, of a valley;* (M, K;) as also ظُبَةٌ [mentioned in art. ظبو]: pl. of the former ظِبَآءٌ. (M.) ظَبْيَةُ is one of the names of *The well Zemzem.* (TA.)

ظُبًى: see ظَبْى [of which it is the dim.].

ظُبَيَّةٌ dim. of ظَبْيَةٌ, q. v.

أَرْضٌ مَظْبَاةٌ *A land abounding with* ظِبَآء [or *gazelles*]. (M.)

ظرب

1 **ظَرِبَ به**, aor. ـَـ, *He,* or *it, stuck, adhered,* or *clave, to him,* or *it.* (K.)

2 **ظُرِّبَت الحوافر**, inf. n. تَظْرِيب, *The solid hoofs became hard and strong.* (T, K.)

ظَرِبٌ *A stone projecting* (Lth, T, M, Msb, K) *from a mountain* or *from rugged ground* (Lth, T) *and having a sharp point:* (Lth, T, M, K:) or *an expanded mountain,* (M, K, TA,) accord. to some, *that is not high:* (TA:) or *a small mountain:* (M, K:) or *a small hill:* (T, S, Msb:) pl. ظِرَابٌ (T, S, M, Msb, K) and أَظْرُبٌ, (Nh, TA,) [the latter a pl. of pauc.,] the former pl. of a rare kind, for by rule it should be أَظْرَابٌ, and it seems as though they had imagined the sing. to be ظَرْبٌ, and so made the pl. like سِهَامٌ, pl. of سَهْمٌ: (Msb, TA:) or, accord. to En-Nadr, ظَرِبٌ signifies the *smallest of* [*hills such as are termed*] آكَام, *and the sharpest in stones, all its stones being sharp like knives, the white thereof and the black and of every colour:* and the pl. is أَظْرَابٌ. (T.) [See also this pl. below.]

ظُرُبٌّ *Short, and thick,* (M, K, TA,) *and fleshy:* (Lh, TA:) or a *short and fleshy* man. (S.)

ظَرْبَى and ظَرْبِى: see ظَرِبَانٌ, in three places.

ظَرْبَآء and ظَرِبَآء: see the next paragraph, in four places.

ظَرِبَانٌ (S, M, Msb, K, &c.) and ظَرْبَانٌ (AA, AZ, Msb, TA) and ظَرْبَانٌ (IJ, TA) and ظَرِبَآءُ (M, CK, TA, or ظَرْبَآء or ظَرِبَآء accord. to two different copies of the K) *A small, stinking beast,* (AZ, S, M, Msb, K,) *resembling a cat,* (AZ, S, M, K,) or *resembling a short Chinese dog,* (Msb,) or *resembling an ape* or *a monkey,* (AA, T, M, TA,) or *above the whelp of a dog,* (El-Mustaksee, TA,) *that often emits a noiseless wind*

from the anus; (M, Msb, * TA;) said by Az, on the authority of the handwriting of AHeyth, to be *a beast that has small legs, their length being that of half a finger, but which is broad, its breadth being equal to the space measured by the extension of the thumb and the little finger,* or *of the thumb and the fore finger, and its length being a cubit, having a compact head, and its ears* [for ادناه, in my original, I read أُذُنَاهُ] *being like the cat's;* (TA;) *it is small and short in the ears,* (أَصْلَمُ الأُذُنَيْنِ, M, Msb,) or *having a stoppage of the ears,* (أَصَمُّ الاذنين, TA,) *its earholes* [*only*] *hearing a confused,* or *humming,* or *ringing, sound;* (M, TA;) *long in the snout,* [but El-Farezdak speaks of it as having a short nose, as is shown in the S,] *black in the back, white in the belly;* (M, Msb, TA;) *it is said that its back is* [*or rather contains*] *one single bone, without any* قَفَص

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[or *cage-formed structure of ribs, &c.*], *and that the sword has no effect upon it by reason of the hardness of its skin, unless striking its nose:* (TA:) the pl. is ظَرَابِينُ, (M, K,) or ظَرَابِىُّ, (AZ, T, S, Msb,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of ظَرْبَآء, (S,) or the first ى is a substitute for the ا [of the sing. ظَرَبَانٌ] and the second for the ن, (M,) and (quasi-pl. ns., M, K) ظَرْبَى (AZ, T, M, Msb, K) and ظَرْبَآء, (M, K,) or ظَرْبَى, is a pl. like حَجْلَى pl. of حَجَلٌ, (S, TA,) and these two are [said to be] the only pls. of this measure, (AHei, TA,) and Lth and AHeyth say that ظَرْبَآء is incorrect, and is rightly ظَرْبَى. (T, TA.) A poet says, (namely, 'Abd-Allah Ibn-Hajjáj Ez-Zebeedee, M, TA,)

* أَلَا أَبْلِغَا قَيْسًا وَخِنْدِفَ أَنَّنِى *

* ضَرَبْتُ كَثِيرًا مَضْرِبَ الظَّرِبَانِ *

[*Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the* ظربان], meaning that he had struck Ketheer Ibn-Shiháb (S, M, TA) El-Medh-hijee upon his face; for the ظربان has a line, or long mark, upon his face; and he likens the blow that he inflicted upon his face to that mark: [see مَضْرِبٌ:] and the same words of the latter hemistich, except that عُبَيْدًا is substituted in them for كَثِيرًا, occur in a verse of Asad Ibn-Nághisah, who slew 'Obeyd by order of En-Noamán. (TA.) One says, فَسَا بَيْنَنَا الظَّرِبَانُ, (S,) or بَيْنَهُمْ, (Msb, K,) [lit. *The* ظربان *emitted a noiseless wind from its anus among us,* or *among them,*] a prov., (S,) meaning that we, or they, became disunited, and alienated, one from another: [for] when this animal emits a noiseless wind from its anus in the garment of a man, the stink does not go away until the garment wears out: (S, Msb, K:) the Arabs of the desert assert that it does so in the garment of him who hunts it: (S:) and it is said to do so in the hole of the [lizard called] ضَبّ, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, تَشَاتَمَا فَكَأَنَّمَا جَزَرَا بَيْنَهُمَا ظَرِبَانًا [*They reviled each other, and it was as though they slaughtered between them a* ظربان]: the foulness of their reviling being likened to the stink of that animal. (M, TA.) And يَتَنَازَعَانِ جِلْدَ الظَّرِبَانِ *They two contend in pulling at the skin of the* ظربان, meaning *they revile each other:* (M, TA:) and يَتَمَاشَنَانِ جِلْدَ الظَّرِبَانِ *They wipe their hands together upon the skin of the* ظربان, [likewise] meaning *they revile each other.* (IAar, T, TA.)

الأَظْرَابُ [accord. to some] signifies *Four teeth behind the* نَوَاجِذ [or *other grinders;* app. meaning, *of a horse*]: (K:) or *the sockets* (أَسْنَاخ) *of the teeth:* (S, K:) [and it is said that] أَظْرَابُ اللِّجَامِ signifies *the knots that are at the extremities of the bit.* (M, TA.) J cites the following verse, ascribing it to 'Ámir Ibn-Et-Tufeyl,

* وَمُقَطِّعٍ حَلَقَ الرِّحَالَةِ سَابِحٍ *

* بَادٍ نَوَاجِذُهُ عَنِ الأَظْرَابِ *

[thus in the S, (but in the M and TA عَلَى الأَظْرَابِ,) as though meaning *And breaking in pieces the rings* of the girth *of the saddle, running with the fore legs well stretched forth, his grinders appearing from the sockets*]: but IB says, [following the reading in the M and TA,] the verse is by Lebeed; and the poet is describing a horse that breaks in pieces the rings of the saddle by his springing forward, and whose grinders (نَوَاجِذُهُ) appear when he treads upon the [stones, or hills, called] ظِرَاب: [see ظَرِبٌ, of which both ظِرَابٌ and أَظْرَابٌ are said to be pls.:] also that the right reading is وَمُقَطَّعٌ [and سَابِحٌ]: and by the نَوَاجِذ are meant the ضَوَاحِك [or teeth next behind the canine teeth], accord. to Hr. (TA.)

حَوَافِرُ مُظَرَّبَةٌ [accord. to the TA مُظَرِّبَةٌ, but this is evidently a mistake (see 2),] means [*Solid hoofs*] *that have become hard and strong:* (K, TA:) [but] accord. to El-Mufaddal, المُظَرَّبُ, like مُعَظَّمٌ [in measure], signifies الَّذِى قَدْ لَوَّحَتْهُ الظِّرَابُ [app. meaning *that which the stones,* or *hills, called* ظِرَاب *have altered,* or, perhaps, *heated,* in its treading upon them]. (TA.)

ظرف

1 **ظَرُفَ** , (T, S, M, &c.,) inf. n. ظَرَافَةٌ, (S, Msb,) or ظَرْفٌ and ظَرَافَةٌ, (T, M, Mgh, * O, K,) but the latter is rare, (K,) allowable in poetry, (T, M,) or, as some say, is of frequent occurrence, and confirmed by analogy, (MF, TA,) said of a man, (S, O,) [or only of a young man, and ظَرُفَتْ of a young woman,] *He possessed the quality,* or *qualities, termed* ظَرْف meaning as expl. below [i. e. *excellence,* or *elegance, in mind, manners,* and *address* or *speech;* and *in person, countenance,* or *garb, guise,* or *external appearance;* or *all of these qualities combined: he was,* or *became, clever, ingenious, intelligent,* or *acute in intellect; well-mannered, well-bred, accomplished,* or *polite; beautiful in person* or *countenance; elegant,* or *graceful;* or *elegant in garb, guise,* or *external appearance*]. (T, S, O, Msb, K.) See also what here follows.

3 **ظَارَفَ** ظارفنى فظَرُفْتُه [*He vied,* or *contended, with me in* ظَرْف] *and I was more* (ظَرِيف كُنْتُ أَظْرَفَ) *than he.* (IKtt, TA.)

4 **اظرف** *He* (a man) *had many* [ظُرُوف, or] *receptacles* [*of any kind*]. (TA.) ___ And *He begat,* (S, Mgh, O, K,) or *had born to him,* (M,) *children that were* ظُرَفَآء (S, M, O, K) or ظِرَاف [pls. of ظَرِيف, q. v.]. Mgh.) ___ اظرف بالرَّجُلِ *He mentioned the man as possessing* ظَرْف. (M, TA.) ___ And اظرف فى العبارة is explainable [as meaning *He was elegant,* or *eloquent, in the expression,* or *phrase,* or *speech*], if the saying be received from those who are trustworthy: if not, it is correctly أَطْرَفَ, with the unpointed ط; meaning he said what was novel and pleasing. (Mgh.) اظرف المَتَاعَ, (O,) in the K, erroneously, فُلَانًا, (TA,) *He put,* or *assigned,* or *made, a* ظَرْف [or *receptacle*] *for the goods.* (O, TA.)

5 **تظرّف** *He affected* ظَرْف; (S, O, K;) as also تظارف . (TA.) One says, فُلَانٌ يَتَظَرَّفُ وَلَيْسَ بِظَرِيفٍ [*Such a one affects* ظَرْف *and he is not* ظَرِيف]. (TA.)

6 **تَظَارَفَ** see the next preceding paragraph.

10 **استظرفه** *He found him* [or *held him*] *to be* ظَرِيف. (O, * TA.)

ظَرْفٌ *A receptacle* (Lth, T, S, M, Mgh, O, Msb, K) of anything; (Lth, T, M;) [*a vessel*, or *vase;*] *an* إِبْرِيق is thus termed as being a ظرف for what is in it: (Lth, T, TA:) and AHn applies it to *a seed-vessel*, or *pericarp*, or *a cell of a pericarp:* (M, TA:) [and it is also applied to *a case*, or *cover*, for a book or the like:] the pl. is ظُرُوفٌ: (T, S, * M, Mgh, O, Msb, K:) أَظْرَافٌ is a mistake. (Mgh.) [Applying it to a vessel of silver,] Har uses it as meaning silver. (P. 614 [referring to a phrase in p. 213].) One says, أَخَذْتُ المَتَاعَ بِظَرْفِهِ [*I took the goods with the receptacle thereof*]. (A, TA.) And hence, (A, TA,) رَأَيْتُهُ بِظَرْفِهِ *I saw him himself.* (A, O, K, TA.) And هُوَ نَقِىُّ الظَّرْفِ *He is faithful,* (O, K, TA,) *not treacherous.* (M, O, K, TA.) ___ And hence [*An adverbial noun* of place or of time, *implying the meaning of the preposition* فى; and also by some applied to *a noun* of place or of time *together with that preposition;* i. e.] what are termed ظَرْفُ المَكَانِ and الزَّمَانِ, (O,) pl. ظُرُوفُ الزَّمَانِ and المَكَانِ: (S, M: *) the descriptive terms that denote the places [or times] of things are called ظُرُوفٌ: (Lth, T:) they are thus termed by Kh; and by Ks, مَحَالٌّ; and by Fr, صِفَاتٌ. (T.) ___ Also [*Excellence*, or *elegance, in mind, manners,* and *address* or *speech;* and *in person, countenance*, or *garb, guise*, or *external appearance;* or *all of these qualities combined:*] a term denoting *a condition that combines the generality of mental and bodily and extrinsic excellences;* likened [by reason of its comprehensiveness] to the receptacle thus called: (Er-Rághib, TA:) or *cleverness, ingeniousness, intelligence*, or *acuteness in intellect;* syn. كَيَاسَةٌ, (S, O, K,) or كَيْسٌ, (Mgh, Msb,) and ذَكَآءٌ: (Mgh:) or *i. q.* بَرَاعَةٌ, and ذَكَآءُ قَلْبٍ; [the former meaning *excellence in knowledge*, or *other qualities;* or

accomplishment, or *perfection, in every excellence,* and *in goodliness;*] ('Eyn, M, O, Msb, K; *) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Msb], but correctly بَزَاعَة, with the letter زاى: (TA:) [if so, these two explanations (بَزَاعَةٌ and ذَكَآءُ قَلْبٍ) add nothing to others here given:] or

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skilfulness (M, K, TA) *in a thing* (M, TA) is thus termed by the people of El-Yemen: (TA:) or *it is in the tongue,* (IAar, T, K,) *only;* (K;) meaning *beauty of expression,* (M, L, TA,) and *eloquence;* (L, TA;) and حَلَاوَةٌ is in the eyes, and مَلَاحَةٌ is in the mouth, and جَمَالٌ is in the nose: (IAar, T:) or *beauty of garb, guise,* or *external appearance:* (M:) or *beauty of face,* and *of garb, guise,* or *external appearance:* (O, K:) or *it is in the face* and *in the tongue:* (Ks, O, K:) or *goodliness,* or *beauty;* and أَدَبٌ [as having the meaning first assigned to ظَرْفٌ in this sentence, i. e. *excellence,* or *elegance, in mind, manners,* or *address* or *speech;* or as meaning *good breeding, good manners, politeness,* or *polite accomplishments*]: (Msb:) or, as an inf. n., the *being elegant, graceful,* or *beautiful:* and the *being intelligent, sagacious,* or *acute in intellect:* (KL:) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Msb, * K) that are acute in intellect, clever, or skilful; (M, O, K;) not of elders, nor of lords, or chiefs: (M, K:) but as meaning كَيِّسٌ, it is common to young persons and elders: (Msb:) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is ظُرْفٌ, with damm, to distinguish it from ظَرْفٌ meaning a receptacle; but this is a sheer mistake. (MF, TA.)

ظُرْفٌ : see what immediately precedes.

ظَرْفِيَّةٌ [, a term of grammar, The *quality of denoting place,* or *time, adverbially, by a noun implying the meaning of the preposition* فِى; and also, accord. to some, *by a noun together*

with that preposition. One says مَنْصُوبٌ عَلَى الظَّرْفِيَّةِ, meaning *Put in the accusative case as denoting place,* or *time, adverbially.*]

ظُرَافٌ : see ظَرِيفٌ, near the beginning and near the end.

ظَرُوفٌ [perhaps signifies *Possessing the quality,* or *qualities, termed* ظَرْفٌ, *in a great,* or *an extraordinary degree:* used alike as masc. and fem.: for I find it stated that] one says قَيْنَةٌ ظَرُوفٌ [*A female slave,* or *slave-songstress, that is very intelligent* or *skilful* or *elegant* &c.]. (TA. [But I think it most probable that this is a mistranscripfor قَتِيَةٌ ظُرُوفٌ, a phrase which I find in the T, and there expl. as meaning ظُرَفَآءُ.])

ظَرِيفٌ *Possessing the quality,* or *qualities, termed* ظَرْفٌ; (T, S, M, O, Msb, K;) as also ظُرَافٌ , (Lh, M, O, K,) the two being like طَوِيلٌ and طُوَالٌ, (O,) [or the latter has an intensive signification, (see طُوَالٌ, and see also the Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and ظُرَّافٌ , (M, K,) or this last, which is like طُوَّالٌ, denotes more than ظُرَافٌ without teshdeed: (O:) accord. to Mbr, it is derived from ظَرْفٌ signifying a receptacle, as though meaning a receptacle for excellence, or elegance, in mind, manners, or address or speech: (TA:) [it may be rendered, agreeably with explanations of ظَرْفٌ, *excellent,* or *elegant, in mind, manners,* and *address* or *speech;* and *in person, countenance* or *garb, guise,* or *external appearance:* or *clever, ingenious, intelligent,* or *acute in intellect; well-mannered, well-bred, accomplished,* or *polite; beautiful in person* or *countenance; elegant,* or *graceful;* &c.:] and is expl. as meaning *eloquent;* thus by As and IAar: and *possessing knowledge and courage:* and *goodly,* or *beautiful, in clothing,* and *in outer apparel:* (TA:) and is used by the people of El-Yemen as meaning *skilful:* (O:) and, as Ks says, it is applied as an epithet to a tongue, and to a face: (TA:) the pl. of ظَرِيفٌ is ظِرَافٌ (S, M, O, Msb, K) and ظُرَفَآءُ (T, S, O, Msb, K) and ظَرِيفُونَ (O, K) and ظُرُفٌ, (S, M, IB, K,) a form sometimes used, (IB, TA,) and ظُرُوفٌ, (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from ظَرْفٌ, or [anomalous] like

مَذَاكِيرُ (S, O, K) accord. to Kh (S, O) and Sb: (TA:) the pl. of ظُرَافٌ is ظُرَفَآءُ: (Lh, M, K:) and the pl. of ظُرَّافٌ is ظُرَّافُونَ: (M, K:) the fem. of ظَرِيفٌ is ظَرِيفَةٌ; and the pl. of this is ظِرَافٌ, (Sb, T, M, Msb, TA,) like a pl. of the masc., (Sb, M, TA,) and ظَرَائِفُ. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by IAar, (Mgh, O, TA,) and by As, (TA,) إِذَا كَانَ اللِّصُّ ظَرِيفًا لَا يُقْطَعُ (Mgh,) or لَمْ يُقْطَعْ, (O, TA,) meaning *When the thief is eloquent* (Mgh, O, TA) *and intelligent,* (Mgh,) he averts from himself the prescribed punishment by his pleading [so that *he will not be,* or *is not, mutilated* by amputation of the hand]. (Mgh, O, TA.)

ظَرِيفَةٌ [, as a subst., *A thing,* and *a saying, that is* ظَرِيف, meaning *elegant,* &c.: pl. ظَرَائِفُ.]

ظُرَّافٌ : see ظَرِيفٌ, near the beginning and near the end.

ظَارِفٌ [is distinguished from ظَرِيفٌ like as شَارِفٌ is from شَرِيفٌ, q. v.]. Lh mentions the saying اُظْرُفْ إِنْ كُنْتَ ظَارِفًا [*Possess thou* ظَرْف *if thou be one who will possess it*]: in meaning the actual state, they said إِنَّهُ لَظَرِيفٌ [*Verily he is one who possesses* ظَرْف]. (M.)

أَظْرَفُ : see 3. Ks allows the saying, interrogatively, مَا أَظْرَفُ زَيْدٍ أَلِسَانُهُ أَظْرَفُ أَمْ وَجْهُهُ [*What is the part that is the more excellent in* ظَرْف (or *elegance,* &c.), *of Zeyd? is his tongue the more so,* or *his face?*]. (TA.)

يَا مَظْرَفَانُ is an expression similar to يَا مَلْكَعَانُ [and مَكْذَبَانُ &c.; meaning *O thou who possessest the quality,* or *qualities, of* ظَرْف *in a great,* or *an extraordinary degree*]. (A, TA.)

ظفر

1 **ظَفَرَهُ** : see 2. [See also ظَفَرَتْ عَيْنُهُ] ___. ظَفَرَ, (T, S, O, K,) aor. ـَـ , inf. n. ظَفَرٌ (S, O) and ظَفَارَةٌ; (O;) and, as some say, ظُفُرَت; (T;) *His eye had what is termed a* ظَفَرَة or ظُفْر. (T, S, O, K.) ___ And ظَفَرَ *He* (a man) *had upon his eye what is termed a* ظَفَرَة or ظُفْر. (T, O, K.) ظَفَرَ, aor. ـَـ , (Msb,) inf. n. ظَفَرٌ, *He attained, got, got possession of,* or *acquired, what he desired,* or *sough:* (Lth, * S, * M, * A, * Msb, K: *) he *succeeded,* or *was successful:* (Msb:) *he won, was victorious,* or *gained the victory:* (Lth, T:) and اظَّفَرَ [originally اظْتَفَرَ] signifies the same as ظَفَرَ. (S.) You say, ظَفَرَ به and عَلَيْه, and ظَفَرَهُ, *He attained it, got it, got possession of it,* or *acquired it;* (M, K;) and in like manner اظَّفَرَ , of the measure افْتَعَلَ. (K.) And ظَفَرْتُ بالضَّالَّة *I found the stray,* or *lost beast.* (Msb.) And ظَفَرَ بعدوّه (S, A, Msb) and عَلَيْه, (Akh, S, A,) and ظَفَرَهُ, (S,) *He gained the victory,* or *mastery, over his enemy; he overcame him.* (S, * A, Msb. *) ___ [Hence,] ظَفَرَت النَّاقَةُ لَقَحًا *The she-camel took,* or *received, impregnation.* (A, TA.) And ما ظَفَرْتُكَ عَيْنِى (AZ, T, S, A, K) مُنْذُ حِينٍ (AZ, T) or مُنْذُ زَمَانٍ (S, A) *My eye hath not seen thee* [*for some time*]: (AZ, T, S, A, K:) like ما أَخَذْتُكَ. (AZ, T.) [ظَفَرَ in the dial. of Himyer is said by Freytag, on the authority of the Kitáb el-Addád, to signify *He sat.*]

2 **ظَفَّرَ فيه** , (A, K,) inf. n. تَظْفِيرٌ, (S,) *He inserted his nail into it;* (S, A, K;) namely, an apple, and the like, (S, K,) a cucumber, and a melon: (A:) and [in like manner] اظَّفَرَ , of the measure افْتَعَلَ, *he stuck,* or *fixed, his nail* [into a thing]; (S, K, TA;) and so اطَّفَرَ, with the unpointed ط. (TA.) You say, ظَفَّرَ فُلَانٌ فى وَجْهِ فُلَانٍ *Such a one stuck his nail into the flesh of the face of such a one, and wounded it.* (TA.) And نَيَّبَ فى لَحْمِه وظَفَّرَ *He stuck his dog-tooth and his nail into his flesh, and wounded it.* (A.) And ظَفَّرَ فُلَانٌ فى كَذَا ونَيَّبَ *Such a one clung to, caught to,* or *took fast hold upon, such a*

thing. (A in art. نيب.) Also ظفّره; and ظفَره , aor. ـِ ; (M, K;) and اظّفَره , in the K erroneously written أَظْفَره; (TA;) *He stuck his nail into his face;* (M, K;) and so اطّفَره, with ط. (TA.) And ظفّره [*He clawed it;*] *he stuck his nail into it,* (namely, anything,) *and broke it,* or *made a mark* [or *scratch*] *upon it.* (M.) And اظّفَر الصَّقْر الطَّائر *The hawk seized the bird with his talons.* (K.) ___ ظفّر said of بَقْل [or herbs, or leguminous plants,] *They put forth what resembled the* أَظْفَار [or *talons*] *of the bird.* (M, TA.) And said of the عَرْفَج, (K, TA,) and of the أَرْطَى, (TA,) *It put forth what resembled* أَظْفَار, (K, TA,) *when it put forth its* [*leaves termed*] خُوص. (TA.) And said of the نَصِىّ, and of the وَشِيج, and of the بَرْدِىّ, and of the ثُمَام, and of the صِلِّيَان, and of the غَرَز, and of هَدَب, *It,* or *they, put forth yellow shoots, resembling the* ظُفُر [or *talon*], *which are the* خُوص *thereof, that come forth therefrom having a dustcoloured flower.* (M, TA.) [Or,] said of a plant, (Ks, T, S,) inf. n. as above, (Ks, T,) *It came forth;* (Ks, T;) from الأَظْفَار: (T:) or *it came forth of the measure of the* ظُفْر [or *nail*]. (S.) And ظفّرت الأَرْض *The land put forth plants,* or *herbage, that might be uprooted* (يُمْكِن ٱحتفاؤه, so in the M, in the K ٱحتفاره,) *with the nail,* (M,) or *with the fingers.* (K.) ___ ظفّر ثَوْبه, (M, and so in a copy of the K,) inf. n. as above, (K,) *He perfumed his garment* (M, and thus in that copy of the K) *with what is termed* ظُفْر: (M:) or ظفّر ثَوْبه بالأَظْفَار *he perfumed his garment with what are termed* أَظْفَار. (So accord. to other copies of the K.) ___ And ظفّر الجِلْد, (K,) or ظَفَّرت الجِلْد, (M,) *He,* (K,) or *I,* (M,) *rubbed the skin in order that its* أَظْفَار (M, K) which means its *creased parts* (M) *might become smooth.* (M, K.) ظفّره also signifies, and so اظفره , [*He caused him to attain, get, get possession of,* or *acquire, what he desired,* or *sought: he caused him to succeed,* or *to be successful:* and] *He* (God) *caused him to be victorious, to gain the victory,* or *to overcome.* (A.) You say, ظفّره به (S, M) and عليه, (M, TA,) inf. n. as above; (S;) and اظفره به (S, M, Msb) and عليه; (M, Msb;) *He* (God, S, M, or a man, Msb) *caused him to gain the victory over him,* or *to overcome him,* (M, Msb,) namely, his enemy. (S,

Msb.) ___ And ظفّره عليه *He declared him to have overcome him:* said of one who has been asked which of two persons had overcome. (T.) ___ And ظفّره, (M, K,) inf. n. as above, (K,) *He prayed for him that he might attain what he desired,* or *sought;* or *that he might be successful,* or *victorious.* (M, K.)

4 **أَظْفَرَ** see the next preceding paragraph, latter part, in two places.

6 **تظافروا عليه** and تظاهروا all signify the same; so says Ibn-Buzurj; (T, TA;) explaining the meaning to be, *They leagued together, and aided one another, against him;* i. e. عَلَى فُلَانٍ [*against such a one*]: (TA in art. ضفر:) the first of these has been said to be incorrect; but it is mentioned also by Sgh, as syn. with the third; and by Ibn-Málik, among words that are with ض and with ظ. (TA in the present art.)

8 **إِظْتَفَرَ** see 2, in three places: and see also 1, in two places.

ظَفْرٌ : see the next paragraph.

ظُفْرٌ (T, S, M, A, Msb, K, &c.) and ظُفُرٌ , (Msb, K,) which latter is the most chaste form, and the form adopted by the seven readers in the Kur vi. 147, and the former is a contraction of this, [but is the most common form,] (Msb,) and ظَفْرٌ , which is extr., (M, Msb, K,) and disallowed by IDrd, (O,) and ظَفَرٌ , which is also extr., (Msb,) and أُظْفُورٌ , (T, M, A, Msb, K,) which is erroneously mentioned in the S as a pl. of ظُفْرٌ, (Sgh, Msb, K,) by an anticipation of the pen; (Msb;) or, accord. to MF, it si said in most of the copies of the S, (but this is not the case,) ظُفْرٌ has for its pl. أَظْفَارٌ; and أُظْفُورٌ [has for its pl.] أَظَافِيرُ; (TA;) [and this, being the reading in most of the copies of the S seen by MF, is probably what J wrote;] *A certain wellknown thing;* (M;) [i. e. *a nail;* and *a talon,* or *claw;*] *pertaining to a human being,* (M, Ibn-Es-Seed, Msb, K,) and *to others;* (M, K;) *to the beasts and birds mentioned in the next following sentence,* [as well as to man,] accord. to the authorities there cited; (TA;) and *to every ruminant,* as syn. with ظِلْفٌ [i. e. *a cloven hoof*]: (T and M in

art. ظلف:) or *to a beast,* or *bird, that does not prey;* [as well as to man;] that of such as preys being termed مُخْلَبٌ: (M:) [and in the present day applied also to the *spur* of a cock:] it is of the masc. gender: (Lh, M, Msb:) the pl. (of ظُفْرٌ, S, M, Msb, &c.) is أَظْفَارٌ (S, M, Msb, K, &c.) and sometimes أَظْفُرٌ, (Msb,) [both of which are pls. of pauc., but the former is used as a pl. of mult. also,]. and (of أُظْفُورٌ, M, Msb, or

of أَظْفَارٌ, and therefore a pl. pl., M) أَظَافِيرُ: (M, Msb, K:) that أُظْفُورٌ is a sing. [and not like أُبْقُورٌ which is a quasi-pl. n.] is shown by the saying of a poet,

* مَا بَيْنَ لُقْمَتِهَا الأُولَى إِذَا ٱنْحَدَرَتْ *
* وَبَيْنَ أُخْرَى تَلِيهَا قِيسُ أُظْفُورِ *

(K) or قِيدُ أُظْفُورٍ (Msb) [i. e. *What is between her first morsel, when it descends* into her throat, *and another that follows it, is the measure of a finger-nail*]: or, as some relate it, إِذَا ٱزْدَرَدَتْ [*when she swallows*]; and it is thus cited [in the T and] in the Basáïr of the author of the K. (TA.) The phrase كُلَّ ذِى ظُفُرٍ in the Kur vi. 147 comprises camels and ostriches; (so in the T and TS and L; but in the K, الأَنْعَام is erroneously put for النَّعَام; TA;) because their مَنَاسِم are like أَظْفَار to them: (T, K, TA:) I'Ab says that it comprises camels; and also ostriches, because they have nails like camels: or any bird that has a مُخْلَب, and any beast that has a solid hoof: or, accord. to Mujáhid and Katádeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.) ___ [Hence,] الأَظْفَارُ is the name of *Certain small stars;* (S;) *certain stars before* النَّسْر [meaning النَّسْر الواقع i. e. *the star a of Lyra:* app. because regarded as the talons of the نسر]: (K:) or *a certain dim star in* الشَّلْيَاق [q. v., i. e. *the constellation Lyra*]. (Kzw.) ___ [Hence also,] إِنَّهُ لَكَلِيلُ الظُّفْرِ, (T,) or إِنَّهُ لَمَقْلُومُ الظُّفْرِ, (TA,) *Verily he is one who does not slay* or *wound an enemy:* (T, TA:) and إِنَّهُ مَقْلُومُ الظُّفْرِ عَنْ أَذَى

النَّاسِ *Verily he is one who does little hurt to mankind.* (T, A, TA.) And هُوَ كَلِيلُ الظُّفْرِ *He is weak,* or *abject,* or *despicable;* (T, S, K, TA;) said of a man; (K, TA;) or so مُقَلَّمُ الظُّفْرِ: (K: [in the TA, as from the K, مُقَلَّمُ الأَظْفَارِ:]) or *he is sick,* or *diseased.* (A.) And بِهِ ظُفْرٌ مِنْ مَرَضٍ [app. meaning *In him is an evil result of a disease, that has clung to him*]. (A, TA. [In the A, this immediately follows what here next precedes it; and is immediately followed by the words وَذُبَابٌ ظَفِرٌ مِنْهُ, which seem to be added by way of explanation; thus in my copy; but I think that ظَفِرٌ مِنْهُ here is a mistake for ظَفَّرَ فِيهِ, and have assumed this to be the case in rendering the phrase.]) ___ And قَرَّحْتُهُ مِنْ ظُفْرِهِ إِلَى شُفْرِهِ [lit. *I wounded him much, from his nail to the edge of his eyelid;* but mentioned as tropical; app. meaning *from toe to head*]; like as one says, مِنْ قَرْنِهِ. (A.) ___ And مَا بِالدَّارِ ظُفْرٌ, (K,) or مَا بِالدَّارِ ظُفْرٌ وَلَا شُفْرٌ, (A, O,) *There is not in the house any one.* (A, O, K.) And مَا تَرَكَتِ السَّنَةُ ظُفْرًا وَلَا شُفْرًا *The year of drought left not anything:* and sometimes they said شَفْرًا, with fet-h, and in this case they said ظَفْرًا , for assimilation. (A in art. شفر.) And رَأَيْتُهُ بِظُفْرِهِ *I saw him himself.* (O, K, TA.) ___ ظُفْرُ النَّسْرِ is the name of *A certain plant,* (K, TA,) *resembling what is* [*properly*] *thus termed* [i. e. *the talon of the vulture*]. (TA.) And ظُفْرُ القِطِّ is the name of *Another plant.* (K, TA.) ___ And الظُّفْرُ, (M,) or الأَظْفَارُ, (T, M, A, Mgh, O, K, &c.,) for this word in the sense here following has no sing. (T, M, O, K) accord. to the author of the 'Eyn, (M,) but sometimes one said أَظْفَارَةٌ وَاحِدَةٌ, which is not allowable by rule, and made the pl. of this to be أَظَافِيرُ, (T, O, K, * [mentioned in the M as a pl. of الظُّفْرُ,]) though, if they formed a sing. from it, it should be ظُفْرٌ, (T, O, K,) signifies *A certain odoriferous substance,* (T, Mgh, O, K,) or *a sort thereof,* (M,) [i. e. *unguis odoratus,* (called in the present day ظُفْرُ الطِّيبِ and ظُفْرُ العِفْرِيتِ,) or *ungues odorati,*] *black,* (T, M, O,) *resembling a* ظُفْرٌ [or *nail*] (T, M, Mgh, O, K) *of a man* (M) *pulled out* (in the M and O and K مُقْتَلَفٌ, and in the T مُقَلَّفٌ,) *from the root thereof,* (T, M, O, K, [but in the M, the words which I have rendered pulled out &c. immediately follow the words ضَرْبٌ مِنَ العِطْرِ أَسْوَدُ,]) or *resembling the* أَظْفَارٌ [or *finger-nails*], (A,) *and put into* دُخْنَةٌ [or *incense*]: (T, M, O:) and, accord. to the K, ظَفَارٌ , sometimes imperfectly decl., i. e. ظَفَارُ , signifies

the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but الأَظْفَارُ or الظُّفْرُ: accord. to the Minháj, أَظْفَارُ الطِّيبِ are *pieces of an odoriferous substance resembling the* أَظْفَار [properly so called]; they are said by [the Arabic translator of] Dioscorides to be *of the nature of the shards of shells,* [so I render مِنْ جِنْسِ أَخْزَافِ الصَّدَفِ, supposing اخزاف to be here used tropically,] *found in an island of the Sea of India where is the* سُنْبُل [or *spikenard*], *a sort whereof is* [*called*] قُلْزُمِىّ [i. e. *of El-Kulzum*], *and another which is* [*called*] بَابِلِىّ [i. e. *of Bábil*], *black and small, and the best is that which inclines to whiteness, which drifts to El-Yemen and El-Bahreyn.* (TA.) [Forskål, in his Descr. Animalium &c., mentions what here follows, among the animal substances of the materia medica of Cairo, in page 143: *Unguis odoratus.* (Opercula Cochl.) *Dofr el afrît,* ضفر العفريت i. e. *unguis dæmonis.* E Mochha per Sués. Arabes etiam afferunt. Nigritis fumigatorium est. (ضفر is here written, agreeably with the usual vulgar pronunciation, for ظُفْر.) See also أَظْفَار ___,] قُسْطٌ signifies also *Large* قِرْدَان [or *ticks*]. (S, O, K.) ___ And The *creased parts* of a skin. (M, TA.) ___ And the ظُفْر of a bow is The *part* in the curved end *that is beyond the place where the string is tied, to the extremity:* (As, T, S, M, * O, K: *) or the *end* of the bow: (K:) or *each end* of the bow, *beyond the place where the string is tied:* (A:) pl. ظَفَرَةٌ. (M, TA.) ___ See also ظَفَرَةٌ.

ظُفْرٌ : see the next preceding paragraph.

ظَفَرٌ , in a man, The *quality of having long nails.* (ISk, S, O.) [App., in this sense, an inf. n. of which the verb is ظَفِرَ; as it is in other senses: see 1.] See also ظَفَرَةٌ. Also *Low,* or *depressed, ground,* (S, O, K,) *that produces plants,* or *herbage.* (S, O.)

ظَفِرٌ *Sharp in the nail* [or *having sharp nails*]. (A.) ___ And A man *having upon his eye what is termed a* ظَفَرَةٌ; (A;) and so مَظْفُورٌ . (T, A, Mgh, K.) ___ And عَيْنٌ ظَفِرَةٌ *An eye having what is*

termed a ظَفَرَة; (T, M, A, K;) as also مَظْفُورَة . (A.) Also [*Successful;*] *victorious;* applied to a man; (S;) and so ظَافِر : (Msb, TA:) or ظَفَر (IDrd, M, A, K) and ظَفِير (IDrd, M, K) and ظَفِّير , (IDrd, Sgh, K) but this is said by IDrd to be not of established authority, (TA,) and مُظَفَّر (IDrd, M, A, K) and مِظْفَار , (IDrd, O, K,) all signify a man *very,* or *often, successful* or *victorious:* (IDrd, O, TA:) or one *who does not endeavour after a thing without attaining it.* (M, A, K.)

ظُفُر and ظَفَر: see ظُفْر.

ظُفْرَة *A certain plant, burning,* or *biting, to the tongue,* (K, TA,) *resembling the* ظُفْر [or *nail*] *in its coming forth,* (TA,) *that has a beneficial effect upon foul ulcers, and warts.* (K, TA.) ___ And ظُفْرَة العَجُوز *The rounded head of prickles of the* [*thistle called*] حَسَك. (K, * TA.) ___ See also the next paragraph.

ظَفَرَة *A pellicle that comes over the eye,* (T, S, Mgh, O, K,) *growing from the side next the nose,* (T, S, O,) *upon the white of the eye,* (S, Mgh, O,) *extending to the black:* (S, O:) sometimes it is cut off: if left, it covers the eye, and obscures the sight: (T:) or *a certain disease in the eye, which causes a tegument like the nail to come over it:* or *a piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black:* (M:) it is also called ظُفْر (A 'Obeyd, T, S, M, Mgh, O, K) and ظُفْرَة , (T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and ظَفَر (TA) and ظَفَارَة , (so in a copy of the T, as on the authority of Ibn-Buzurj,) or ظَفَارَة . (So in the O.)

ظَفَار and ظَفَار: see ظَفَار. [ظُفْر is well known as the name of a city in El-Yemen; or, accord. to the O, of two cities and two fortresses in El-Yemen. And accord. to the TA, it signifies *Any land that is* ذات مَعَزَّة: but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect: if not, it may mean, agreeably with the analogy of

many words of the measure مَفْعَلَةٌ, as مَقْدَرَةٌ and مَفْلَحَةٌ and مَنْجَاةٌ &c., *such as possesses means of overcoming,* or *withstanding, invaders:* and it may be that hence ظَفَارِ is in two instances the name of a fortress.]

ظَفُورٌ [app. syn. with ظَفَرٌ and ظَفِيرٌ] is one of the appellations of the Prophet. (MF, TA.)

ظَفِيرٌ : see ظَفَرٌ.

ظَفَارَةٌ or ظَفَارَةٌ: see ظَفَرَةٌ.

جزع ظَفَارِىٌّ [*onyx of Dhafári*] is so called in relation to ظَفَار, a city of El-Yemen, (T, S, Mgh, O, K,) near صَنْعَآءِ, (K,) two days' journey from the latter. (O.) And in like manner, عُودٌ ظَفَارِىٌّ [*Aloes-wood of Dhafári*]: i. e. the عود *with which one fumigates:* (S:) or قُسْطٌ, (O, K, TA,) which means the same, (TA, [but see this word,]) is called [قُسْطُ ظَفَارِ and قُسْطٌ ظَفَارِىٌّ] in relation to ظَفَار, another city of El-Yemen, near مِرْبَاط, (O, K, TA,) described by Yákoot as in the furthest part of El-Yemen, on the shore of the Sea of India, near الشَّحْر; (TA;) because it is brought thither from India. (O, K, TA.)

ظَفِّيرٌ : see ظَفَرٌ.

ظَافِرٌ : see ظَفَرٌ.

أَظْفَرُ A man *having long nails:* (ISk, S, A:) or *having long and broad nails:* (M, K:) and in like manner applied to a مِنْسَم [or foot of a camel]: ظَفْرَآءُ [the reg. fem.] has not been heard. (M.)

أُظْفُورٌ : see ظُفْرٌ, in two places. ___ Also The *slender thing* [or *tendril*] *that twines upon the branch of a grape-vine.* (K.)

أَظْفَارَةٌ : see ظُفْرٌ, latter half.

مُظَفَّرٌ : see مُظَفَّرَةٌ قَوْسٌ. ظَفَرٌ *A bow having somewhat cut off from each of its two ends* [which are called its ظُفْرَانِ]. (O, K, TA. [In the CK, فرس is erroneously put for قوس.])

مِظْفَارٌ : see ظَفَرٌ. Also The [*instrument called*] مِنْقَاشٌ [q. v.]. (Fr, O, K.)

مَظْفُورٌ ; and its fem. : see مَظْفُورٌ بِهِ. ظَفَرٌ *Overcome,* or *conquered;* [as also مَظْفُورٌ عَلَيْهِ, and مَظْفُورٌ alone; (see 1;)] applied to a man. (TA.)

ظل

1 **ظَلَّ** , aor. يَظَلُّ, inf. n. ظَلَالَةٌ: see 4. ظَلَّ, (T, M, Msb, K,) first pers. ظَلَلْتُ, (T, S, M, O, Msb, K,) [and accord. to SM ظَلَلْتُ also, for he says that] the verb is of the class of مَنَعَ as well as of the class of تَعِبَ, (TA,) and ظَلْتُ, (T, S, * M, O, K,) likened to لَسْتُ, (M, K, *) formed by rejecting the former ل in ظَلَلْتُ, (T, O,) and ظَلْتُ, which is [also] originally ظَلَلْتُ, (Sb, T, M, O, K,) formed by transferring to the ظ the vowel of the rejected ل, (Sb, T, M, O,) anomalously, (Sb, M,) the latter of the dial. of the people of El-Hijáz; (T;) aor. يَظَلُّ; (S, * M, O, * Msb, K;) imperative اظْلَلْ and ظَلْ (T) [and it is implied in the M voce قَرَّ that one says also اظْلَلْ and ظَلْ, which indicates that the aor. is also يَظَلُّ, but this requires confirmation, which I have not anywhere found]; inf. n. ظُلُولٌ (T, S, M, O, Msb, K) and ظَلٌّ (M, K) and ظِلٌّ; (thus also in a copy of the M; [but this I think doubtful;]) accord. to Lth, (T,) or Kh, (Msb,) [i. e. accord. to the author of the 'Eyn,] is said only of a thing that is done in the day, or daytimes; (T, S, M, O, Msb;) like as بَاتَ, aor. يَبِيتُ, is said only of a thing that is done in the night: (T:) it is an incomplete [i. e. a non-attributive] verb, relating to a time in which is a shade from the sun, from morning to evening, or from sunrise to sunset: (Esh-Shiháb, TA:) one says, ظَلَّ فُلَانٌ نَهَارَهُ صَائِمًا [*Such a one was during his day fasting;* or *he passed his day fasting*]: (Lth, T:) and ظَلَّ نَهَارَهُ يَفْعَلُ كَذَا [*He was in,* or *during, his day doing such a thing;* or *he passed his day doing such a thing*]: (M, K:) and ظَلَلْتُ أَعْمَلُ كَذَا [*I was in the day* or *daytime,* or *I passed the day, doing such a thing;* or] *I did such a thing in the day* or *daytime.* (S, O, Msb. *) In the saying of 'Antarah,

* وَلَقَدْ أَبِيتُ عَلَى الطَّوَى وَأَظَلُّهُ *

* حَتَّى أَنَالَ بِهِ كَرِيمَ المَأْكَلِ *

[app. meaning *And verily I pass the night in hunger, and I pass the day in it, that I*

may attain thereby plentiful eating], أَظَلُّهُ is for أَظَلُّ عَلَيْهِ. (S, O.) And accord. to some, (TA,) ظَلَّ لَيْلَهُ occurs in poetry; (M, K, TA;) so that one says, ظَلَّ لَيْلَهُ يَفْعَلُ كَذَا [*He was in,* or *during, his night,* or *he passed his night, doing such a thing*]: but it is said that in this case the verb has the meaning next following. (TA.) ___ And it signifies also *He,* or *it, became;* syn. صَارَ: (Er-Rághib, TA:) being in this sense likewise an incomplete [i. e. a non-attributive] verb, divested of that meaning of time which it radically denotes; as in the phrase in the Kur [xvi. 60 and xliii. 16], ظَلَّ وَجْهُهُ مُسْوَدًّا [*His face becomes black*]: so says Ibn-Málik: (TA:) or this may mean *his face continues all the day black:* (Bd in xvi. 60:) and one says also, ظَلَّ يَفْعَلُ كَذَا meaning *He continued doing such a thing:* this too is mentioned by Ibn-Málik, and is of the dial. of the people of Syria. (TA.) ___ It is also a complete [i. e. an attributive] verb as meaning *He,* or *it, continued;* as is said in the Expos. of the Shifè, and by Ibn-Málik; and, as Ibn-Málik likewise says, *it was,* or *became, long.* (TA.)

2 **ظَلَّلَهُ عَلَيْهِ** [*He made it to give shade over him,* or *it,*] (M,) inf. n. تَظْلِيلٌ. (O.) It is said in the Kur [vii. 160, and the like is said in ii. 54], وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ *And we made the clouds to give shade over them.* (M.) ___ [And ظَلَّلَهُ signifies *He shaded him,* or *it.* See an ex. in a verse of Jereer in art. ردف, conj. 3.] لَكِنْ عَلَى الْأَثَلَاتِ لَحْمٌ لَا يُظَلَّلُ [*But at the tamarisk-trees is flesh that will not be shaded,* or, accord. to the reading given by Meyd, بِالْأَثَلَاتِ,] is a prov., said by Beyhes, in allusion to the flesh of his slain brothers, on the occasion of persons saying, ظَلِّلُوا لَحْمَ جَزُورِكُمْ [*Shade ye the flesh of your slaughtered camel*]. (S, O.) See also 4. One says also ظَلَّلَ بِالسَّوْطِ, meaning *He made a sign with the whip for the purpose of frightening.* (Ibn-'Abbád, O, K.)

4 **اظَلَّ**, said of a day, *It was,* (S, O,) or *became,* (M, K,) *shady,* or *a day having shade:* (S, M, O, K:) or *it was a day having clouds,* or *other* [*causes of shade*]: (T:) or *it was continually shady;* as also ظَلَّ, aor. يَظَلُّ, inf. n. ظَلَالَةٌ. (Msb.) ___ And, said of a thing, [*It extended its shade;* or] *its shade*

extended; as also ظلّل . (Msb.) أَظَلَّتْنِى الشَّجَرَةُ [*The tree shaded me,* or *afforded me shade*]: and in like manner one says of other things than trees. (S, O.) أَظَلَّكَ said of a building, or of a mountain, or of a cloud, means *It protected thee,* and *cast its shade upon thee.* (Mgh.) ___ [Hence,] اظلّه *He took him into his shelter,* or *protection:* (TA:) or *he guarded,* or *protected, him,* and *placed him within the scope of his might,* or *power of resistance* or *defence.* (Er-Rághib, TA.) ___ And أَظَلَّنِى *It* (a thing) *covered me:* (M, K:) or *it approached me,* or *drew near to me, so as to cast its shade upon me:* (K:) or it has both of these meanings: (M:) or أَظَلَّكَ means *he,* (T, S,) or *it,* (O,) *approached thee,* or *drew near to thee, as though he,* or *it, cast his,* or *its, shade upon thee.* (T, S, O.) And hence one says, أَظَلَّكَ أَمْرٌ *An event approached thee,* or *drew near to thee:* (S, O:) and in like manner one says of a month. (T, S, O.) And اظلّ [alone] *It* (a thing) *advanced:* or *approached,* or *drew near.* (Msb.) And *i. q.* أَشْرَفَ [app. as meaning *He,* or *it, became within sight,* or *view*]. (Msb.)

5 **تَظَلَّلَ** see the next paragraph. It is also pronounced تَظَلَّى: (IAar, T:) and signifies *He kept to shady places, and to ease,* or *repose:* (IAar, T and K in art. ظلى:) it is like تَظَنَّيْتُ from الظَّنُّ. (T in that art.)

10 **استظلّ**, (T,) or استظلّ بالظِّلِّ, (Msb, TA,) *He* (a man, T) *sheltered,* or *protected, himself by means of the shade:* (T, TA:) or the latter means *he inclined to the shade and sat in it.* (M, K.) And استظلّ من الشَّىْءِ and به means تَظَلَّلَ [i. e. *he shaded himself* (تظلّل being quasi-pass. of ظَلَّلَهُ) *from the thing* and *by means of it*]. (M, K.) You say, استظلّ به من الشَّمْسِ [*He shaded himself with it,* or *by means of it, from the sun*]. (T.) And استظلّ بالشَّجَرَةِ *He shaded and sheltered himself by means of the tree.* (Ibn-'Abbád, S, O.) ___ استظلّ الدَّمُ *The blood was in the* جَوْف [or *belly,* or *interior of the belly,* or the *chest*]. (T, O, K, TA. [In the CK, من الجَوْفِ is put for فِى الجَوْفِ.]) ___ استظلّت العَيْنُ,

(T, Ibn-'Abbád, O,) or العُيُونُ, (K,) *The eye,* (T, Ibn-'Abbád, O,) meaning that of a she-camel, (Ibn-'Abbád, O,) or *the eyes,* (K,) *sank,* or *became depressed, in the head.* (T, Ibn-'Abbád, O, K.) ___ And استظلّ الكَرْمُ *The grape-vine became luxuriant,* or *abundant and dense, in its branches whereon were the bunches.* (M, K.)

ظلّ properly signifies *Shade;* i. e. the *light of the sun without the rays:* when there is no light, it is ظُلْمَةٌ, not ظِلٌّ: (S, O:) *contr. of* ضِحٌّ: (M, K:) or *i. q.* فَيْءٌ: (K:) so some say: (M:) or so the [common] people say: (IKt, Msb:) or the former is [*shade*] *in the morning;* and the latter is in the evening: (M, K:) or, accord. to IKt, the former is *in the morning and in the evening;* but the latter is only after the declining of the sun from the meridian: ISk says that the former is *from the rising of the sun to its declining;* and the latter, from the declining to the setting: Th says that the ظلّ of a tree &c. is *in the morning;* and the فَيْء, in the evening: (Msb:) Ru-beh says, (M, Msb,) *any place,* (M,) or *any thing,* (Msb,) *upon which the sun has been and which it has quitted* is termed ظِلٌّ and فَيْءٌ; (M, Msb;) but *a thing* [or *place*] *upon which the sun has not been* is termed ظِلٌّ [only]; and hence it is said that the sun annuls, or supersedes, the ظلّ, and the فَيْء annuls, or supersedes, the sun: (Msb:) AHeyth says, the ظلّ is *anything upon which the sun has not come;* and the term فَيْء is applied only after the declining of the sun; the فَيْء being eastwards and the ظلّ being westwards; and the ظلّ being termed ظلّ *from the beginning of the day to the declining of the sun;* after which it is termed فَيْء until the night: (T, TA:) one says the ظلّ of Paradise, but not its فَيْء, because the sun will never replace its ظلّ; but En-Nábighah El-Jaadee has assigned to Paradise فَيْء having ظِلَال: (M, TA:) in a verse of Aboo-Sakhr ElHudhalee, ظِلٌّ is made fem. as meaning مَنِيَّة [i. e. *death*]: (Ham p. 161:) the pl. [of mult.] is ظِلَالٌ (S, M, O, K) and ظُلُولٌ and [of pauc.] أَظْلَالٌ. (M, O, K.) The saying of a rájiz,

* كَأَنَّمَا وَجْهُكَ ظِلٌّ مِنْ حَجَرْ *

[*As though thy face were a shade of a stone*] is said to mean hardness of face, and shamelessness: or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA.) قَدْ ضَحَا ظِلُّهُ [*His shade,* or *shadow, has become sun*] is said of the dead. (TA.) مَرَّ بِنَا كَأَنَّهُ ظِلُّ ذِئْبٍ [*He passed by us as though he were the shadow of a wolf*] means swiftly, as does a wolf. (M.) انْتَعَلَتْ ظِلَالَهَا [*They made their shadows to be as though they were sandals to them*] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says,

* قَدْ وَرَدَتْ تَمْشِي عَلَى ظِلَالِهَا *

* وَذَابَتِ الشَّمْسُ عَلَى قِلَالِهَا *

[*They came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and humps*]. (T.) And one says, هُوَ يَتْبَعُ ظِلَّ نَفْسِهِ [*He follows the shadow of himself;* i. e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following: and هُوَ يُبَارِى ظِلَّ نَفْسِهِ [*He strives to outstrip the shadow of himself*], meaning that he walks with a proud and self-conceited gait: so in the A. (TA.) And انْتَقَلْتُ عَنْ ظِلِّى *I left my state,* or *condition.* (TA.) And تَرَكَ الظَّبْىُ ظِلَّهُ: so in the T and S and O: (TA:) but [said to be] correctly, أَتْرَكَهُ تَرْكَ الظَّبْىِ ظِلَّهُ, (K,) or لَأَتْرُكَنَّهُ, (M, TA,) i. e. [*I will forsake him,* or *I will assuredly forsake him, as the gazelle forsakes*] *the place of its shade:* (O, TA:) [each, however, is app. right; and the former is the more agreeable with the following explanations:] a prov., (M,) applied to the man who is wont to take fright and flee; for the gazelle, when it takes fright and flees from a thing, never returns to it: (S, O, K:) by the ظِلّ is here meant the covert in which it shades and shelters itself in the vehemence of the heat; then the hunter comes to it and rouses it, and it will not return thither; and one says, تَرَكَ الظَّبْىُ ظِلَّهُ, meaning the place of its shade: it is applied to him who takes fright and flees from a thing, and forsakes it so as not

to return to it; and to the case of a man's forsaking his companion. (Meyd.) [ثَقِيلُ الظِّلِّ as applied to a man, see expl. in art. ثقل: see also Har p. 250, where it is indicated that it may be rendered One *whose shadow*, even, *is oppressive*, and therefore much more so is his person.] In the phrase وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ, (M, K) in the Kur [xxxv. 20], Th says, accord. to some, (M,) الظِّلُّ means *Paradise;* (M, K;) and الحَرُورُ, the fire [of Hell]: but he adds, I say that الظِّلُّ is the ظِلّ itself [i. e. *shade*], and الحَرُورُ is the حَرّ itself [i. e. heat]: (M: [see also حرور:]) and Er-Rághib says that ظِلٌّ is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in وظِلٍّ مِنْ يَحْمُومٍ in the Kur [lvi. 42, meaning *And shade of smoke*, or *black smoke*]. (TA.) And الظِّلَالُ means ظِلَالُ الجَنَّةِ [*The shades of Paradise*]: (Fr, T, O, K, TA:) in some copies of the K, والظِّلَالُ الجَنَّةُ, which is a mistake: (TA:) [but this requires consideration; for] El-'Abbás Ibn- 'Abd-El-Muttalib says,

* مِنْ قَبْلِهَا طِبْتَ فِى الظِّلَالِ وَفِى *
* مُسْتَوْدَعٍ حَيْثُ يُخْصَفُ الوَرَقُ *

[*Before it thou wast good in*, or *in the shades of, Paradise, and in a depositary in the part where leaves are sewed together to conceal the pudenda*]; (T, O, TA;) i. e. before thy descent to the earth (to which the pronoun in قبلها relates), thou wast good in the loins of Adam when he was in Paradise. (TA.) الجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ [*Paradise is beneath the shades of the swords*] is a trad., meaning that fighting against unbelievers is a way of attaining to Paradise. (Marg. note in a copy of the Jámi' es-Sagheer.) مُلَاعِبُ ظِلِّهِ is an appellation of *A certain bird;* [see art. لعب;] and one says مُلَاعِبَا ظِلِّهِمَا; and مُلَاعِبَاتُ ظِلِّهِنَّ: but when you make them indeterminate, you say مُلَاعِبَاتُ أَظْلَالِهِنَّ. (T, O, K. [But in the TA in art. لعب, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.]) ___ ظِلُّ اللَّيْلِ means *The blackness of the night:* (T, S, O, Msb;) metaphorically thus termed; (S;) as in the saying, أَتَانَا فِى ظِلِّ اللَّيْلِ [*He came to us in the blackness of the night*]: (S, O:) or it signifies جُنْحُ اللَّيْلِ [app. as meaning the *darkness*, and *confusedness, of the*

night; see جُنْحٌ]; (M, TA;) or so الظِّلُّ: (K:) or this means *the night,* (M, K, TA,) *itself;* (M, TA;) so the astronomers say: (TA:) *all the night* is ظِلٌّ: and so is *all the period from the shining of the dawn to the rising of the sun.* (T.) ___ ظِلُّ النَّهارِ *is The colour of the day when the sun predominates over it* [app. meaning *when the light of the sun predominates over that of the early dawn*]. (K.) ___ ظِلُّ السَّحابِ means *Such, of the clouds, as conceal the sun:* or *the blackness of the clouds.* (M, K.) ___ And ظَلَالُ البَحْرِ means *The waves of the sea;* (O, K, TA;) because they are raised so as to shade the ship and those that are in it. (TA.) ___ ظِلٌّ also signifies *A* خَيَالٌ (M, O, K) *that is seen,* (M, K,) [i. e. *an apparition, a phantom,* or *a thing that one sees like a shadow,* i. e. what we term *a shade,*] *of the jinn,* or *genii,* and *of others:* (M, O, K:) or the *like of a* خَيَالٌ *of the jinn.* (T.) ___ Also *Anything that shades one.* (TA.) ___ And it is the subst. from أَظَلَّنِى الشَّىْءُ meaning the thing covered me; (M, K;) [i. e. it means *A covering;*] in which sense Th explains it in the phrase إِلَى ظِلٍّ ذِى ثَلَاثِ شُعَبٍ [in the Kur lxxvii. 30, *Unto a covering having three parts,* or *divisions*]; saying, the meaning is that the fire will have covered them; not that its ظِلّ will be like that of the present world. (M. [See شُعْبَةٌ.]) And ظِلُّ الشَّىْءِ means *That which serves for the veiling, covering,* or *protecting, of the thing;* syn. كَنُّهُ. (M.) [Hence] one says, فُلَانٌ يَعِيشُ فِى ظِلِّ فُلَانٍ i. e. [*Such a one lives*] *in the shelter,* or *protection, of such a one.* (T, * S, O, Msb, * K. *) And السُّلْطَانُ ظِلُّ ٱللّٰهِ فِى الأَرْضِ, (O, TA,) a saying of the Prophet, (O,) [meaning *The sovereign,* or *ruling, power is God's means of defence in the earth,*] because he wards off

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harm from the people like as the ظِلّ [properly so called] wards off the harm of the heat of the sun: (TA:) or the meaning is, *God's means of protection:* or *God's* خَاصَّةٌ [or *special servant*]. (O, TA.) ___ Also *Might;* or *power*

of resistance or *defence:* (M, K, TA:) whence [as some say] its usage in the Kur xiii. 35, and the usage of [the pl.] ظِلَال in xxxvi. 56 and in lxxvii. 41: [but the primary signification is more appropriate in these instances:] and so in the saying, جَعَلَنِى فِى ظِلِّهِ [i. e. *He placed me within the scope of his might,* or *power of resistance* or *defence*]: so says Er-Rághib. (TA.) ___ And *A state* of life *ample in its means* or *circumstances, unstraitened,* or *plentiful, and easy, pleasant, soft,* or *delicate.* (TA.) ___ Also The *beginning* of winter. (T, O. [Accord. to the copies of the K, of youthfulness: but I think that الشَّبَاب in this instance, in the K, is evidently a mistranscription for الشِّتَآء.]) And The *vehemence* (T, O, K) *of the heat* (T, O) of summer. (T, O, K.) ___ Also The شَخْص [as meaning *person* of a human being, and as meaning the *bodily* or *corporeal form* or *figure* or *substance which one sees from a distance,* or the *material substance,*] of anything; (M, K, TA; [in the second and third of which is added, or its كِنّ, a signification which I have mentioned above on the authority of the M;]) because of its [apparent] blackness [or darkness, resembling that of a shade or shadow]: (M, TA:) whence the saying, لَا يُفَارِقُ ظِلِّى ظِلَّكَ [*My person will not quit thy person*]; like the saying, لَا يُفَارِقُ سَوَادِى سَوَادَكَ: and the following exs. have been cited as instances of ظِلّ in the sense of شَخْص: the saying of a poet,

* لَمَّا نَزَلْنَا رَفَعْنَا ظِلَّ أَخْبِيَةٍ *

[as though meaning *When we alighted, we raised the material fabric of tents*], for it is said that they do not set up the ظِلّ which is the فَىْء, but they only set up the tents; and the saying of another,

* تَتَبَّعَ أَفْيَآءَ الظِّلَالِ عَشِيَّةً *

[as though meaning *He followed the shadows of the material objects in the evening*]: but Er-Rághib says that the former means, we raised the tents, and so raised the ظِلّ thereof; and in the other ex., الظِّلَال is a general term, and الفَىْء [or افيآء] is a special term, so that it is an instance of the إِضَافَة of a thing to its kind [i. e. of prefixing a noun to one significant of its kind]. (TA.) [See also ظَلَالَةٌ.] ___ And accord. to Ibn- 'Abbád, (O,) it signifies also The *nap,* or *villous*

substance, upon the surface of a garment, or *piece of cloth;* syn. زَئْبَرٌ. (O, K.)

ظَلَّةٌ *i. q.* إِقَامَةٌ [*Continuance, residence, abode,* &c.]. (K.) ___ And *i. q.* صِحَّةٌ: thus accord. to the copies of the K; but this may be a mistranscription; for Az and others mention, among the significations of ظِلَّةٌ, [in a copy of the T, written in this case, as in others, ظُلَّةٌ ,] that of صَيْحَةٌ [q. v.]. (TA.)

ظُلَّةٌ *A thing that covers,* or *protects,* [or *shades,*] *one, overhead:* accord. to Lth, *i. q.* مَظَلَّةٌ or مِظَلَّةٌ meaning *a thing that shades one from the sun:* (T:) see an ex. voce مِظَلَّةٌ: *a covering:* and *i. q.* بُرْطُلَّةٌ: (M, K:) this latter word correctly signifies *a* مِظَلَّة *for the summer:* (TA in art. برطل:) and *a thing by which one is protected from the cold and the heat:* (M:) *anything that protects and shades one, as a building* or *a mountain* or *a cloud:* (Mgh:) the *first portion that shades* (AZ, S, K) *of a cloud* (AZ, S) or *of clouds;* (K;) accord. to Er-Rághib, mostly said of that which is deemed unwholesome, and which is disliked; whence the use of the word in the Kur vii. 170: (TA:) and *what shades one, of trees:* (K:) or *anything that forms a covering over one,* (T, TA,) or *shades one:* (T:) and [particularly] *a thing like the* صُفَّة [q. v.], (S, M, O, K,) *by which one protects himself from the heat and the cold:* (K:) or, accord. to the lawyers, ظُلَّةُ الدَّارِ means *the* سُدَّة [or *projecting roof*] *over the door of the house:* or *that of which the beams have one end upon the house and the other end upon the wall of the opposite neighbour:* (Mgh:) pl. ظُلَلٌ (S, M, O, K) and ظِلَالٌ. (M, K.) [See also ظَلَالٌ.] One says also, دَامَتْ ظُلَّةُ الظِّلِّ and ظِلَالَةُ الظِّلِّ, meaning *That whereby one shades himself,* (K, TA,) *of trees,* or *of stones,* or *of other things,* (TA,) [*continued.*] عَذَابُ يَوْمِ الظُّلَّةِ, in the Kur. [xxvi. 189], is said to mean [*The punishment of the day of*] *clouds beneath which was a hot wind* (سَمُومٌ): (S, O, K:) or *an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them,*

whereupon it covered them, (T, * K, TA,) *and they perished beneath it:* (T, TA:) or, accord. to some, *i. q.* عَذَابُ يَوْمِ الصُّفَّةِ. (T: see art. صف.) And لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ ٱلنَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ, in the Kur [xxxix. 18], means *To them* shall be *above them coverings of fire, and beneath them coverings* to those below them; Hell consisting of stages, one beneath another. (T, TA.) Seditions, or conflicts and factions, are mentioned in a trad. as being like ظُلَل, by which are meant *Mountains,* and *clouds:* and El-Kumeyt likens waves of the sea to ظُلَل. (TA.) And [the pl.] ظُلَل is used as meaning The *chambers of a prison.* (M, TA.) See also ظُلَّةٌ.

ظُلَّةٌ *i. q.* ظِلَالٌ; (T, K, TA;) app. a pl. of ظَلِيلٌ, like as طَلَّةٌ is of طَلِيلٌ. (TA.)

ظَلَلٌ *Water that is beneath a tree,* (O,) or *beneath trees,* (K,) *upon which the sun does not come.* (O, K.) [See also ضَلَلٌ.]

ظَلَالٌ, like سَحَابٌ, [so accord. to the K, but in my copies of the S, ظِلَال,] *A thing that shades one,* (IAar, S, O, K, TA,) *such as a cloud,* (IAar, S, TA,) and *the like.* (IAar, TA.) [See also ظُلَّةٌ.]

ظِلَالٌ pl. of ظِلٌّ: (S, M, O, K:) ___ and of ظُلَّةٌ. (M, K.) ___ [Also, app., pl. of ظَلِيلٌ: see ظُلَّةٌ. ___ Freytag has app. understood it to be expl. in the K as syn. with مَظَلَّةٌ; though it certainly is not.] ___ See also ظَلَالٌ.

مَكَانٌ ظَلِيلٌ *A place having shade:* (M, K:) or *having constant shade.* (T, S, M, O, K.) And hence ظِلٌّ ظَلِيلٌ (M, K) *Constant shade:* (S:) or *extensive shade:* (O:) or in this case the latter word denotes intensiveness [meaning *dense*]; (M, K, TA;) being like شَاعِرٌ in the phrase شِعْرٌ شَاعِرٌ. (TA.) ظِلًّا ظَلِيلًا in the Kur iv. 60 is said by Er-Rághib to be an allusion to ease and pleasantness of life. (TA.) One says also أَيْكَةٌ ظَلِيلَةٌ *A collection of trees tangled,* or *luxuriant,* or *abundant and dense.* (TA.) In the saying of Uheyhah Ibn-El-Juláh, describing palm-trees,

* هِىَ الظِّلُّ فِى الحَرِّ حَقَّ الظِّلِ *
* لَ وَالمَنْظَرُ الأَحْسَنُ الأَجْمَلُ *

[Note] [ISd says] in my opinion, he means الشَّىْءُ الظَّلِيلُ حَقَّ الظَّلِيلِ; [so that the verse should be rendered *They are the shade in the heat,* the shady thing, *the extremely shady, and the most goodly, the most beautiful, thing at which one looks;* (see the phrase هٰذَا العَالَمُ حَقَّ العَالَمِ, voce حَقٌّ;)] the inf. n. being put in the place of the subst. (M.) لَا ظَلِيلٍ in the Kur [lxxvii. 31] means *Not profitable as the shade in protecting from the heat.* (TA.)

ظَلَالَةٌ, (M, TA,) with fet-h, (TA,) the subst. from the verb in the phrase ظَلَّلْنَا عَلَيْهِمُ الغَمَامَ [expl. above, see 2; as such app. meaning either The *making to give shade,* like the inf. n. تَظْلِيلٌ, or *a thing that gives shade,* like ظِلَالَةٌ]. (M, TA.) ___ And *i. q.* شَخْصٌ [expl. above, see ظِلٌّ, last quarter]: (O, K:) and so طَلَالَةٌ, with ط. (O.)

ظَلَالَةٌ: see ظُلَّةٌ. ___ Also *A cloud that one sees by itself, and of which one sees the shadow upon the earth.* (K.) ___ And one says, رَأَيْتُ ظَلَالَةً مِنَ الطَّيْرِ i. e. غَيَابَةً [app. meaning *I saw a covert,* or *place of concealment, of birds*]. (TA.)

ظَلِيلَةٌ *A place in which a little water collects and stagnates in a water-course* and *the like:* (Lth, T:) or *a place in which water collects and stagnates in the lower part of the torrent of a valley:* (M, K:) or the *like of an excavated hollow in the interior of a water-course, such that the water stops, and remains therein:* (AA, O:) pl. ظَلَائِلُ. (Lth, AA, T, O.) And *A meadow* (رَوْضَة) *abounding with collections of trees,* or *of dense and tangled trees:* (AA, T, O, K:) pl. as above. (K.)

ظُلَيْلَةٌ *A thing which a man makes for himself,*

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of trees, or *of a garment,* or *piece of cloth, by which to protect himself from the*

heat of the sun: a vulgar word. (TA.)

ظُلْظُلٌ *i. q.* سُعْنٌ, i. e. *A* مِظَلَّة [q. v.; or as expl. in the L, in art. سعن, *a* ظُلَّة (q. v.), or *a thing like the* ظُلَّة, *which is made upon the flat house-tops, for the purpose of guarding against the dew that comes from the direction of the sea in the time of the greatest heat*]; on the authority of IAar. (T. [Accord. to the O and K, *i. q.* سُفُنٌ, which is evidently a mistranscription.])

أَظَلُّ [*More,* and *most, dense in shade*]. The Arabs say, لَيْسَ شَىْءٌ أَظَلَّ مِنْ حَجَرٍ [*There is not anything more dense in shade than a stone*]. (TA.) ___ And أَظَلّ, [as a subst., i. e. أَظَلُّ accord. to a general rule, or, if regarded as originally an epithet, it may be أَظَلُّ,] by poetic license أَظْلَل, (S, M, O, K,) signifies The *under part,* (S, O,) or the *concealed part,* (M, AHei, K,) *of the* مَنْسِم, (S, M, O, K,) or *of the* خُفّ, (AHei, TA,) [the former app. here used, as it is said be in other cases, in the same sense as the latter, meaning the *foot,*] of the camel; (S, M, O, AHei, K;) so called because of its being concealed: (AHei, TA:) and, (M, K,) in a human being, (M,) الأَظَلُّ signifies بَطْنُ الإِصْبَعِ; (M, K;) and [ISd says] this is in my opinion the right explanation; but it is said that أَظَلُّ الإِنْسَان signifies بُطُونُ أَصَابِعِه, which means *the portion, of what is next to the fore part* [*of the bottom*] *of the foot, from the root of the great toe to the root of the little toe, of the human being:* (M:) the pl. is ظُلٌّ, which is anomalous, (M, K,) or formed after the manner of the pl. of an epithet: (M:) or الظُّلُّ فِى الإِنْسَان means *the roots,* or *bases,* (أُصُول) *of what are termed* بُطُونُ الأَصَابِعِ, *next to the fore part* [*of the bottom*] *of the foot.* (Ibn-'Abbád, O.) Hence the prov., إِنْ يَدْمَ أَظَلُّكَ فَقَدْ نَقِبَ خُفِّى [*If the fore part of the sole of thy foot be bleeding, the sole of my foot has become worn through, in holes:* see نَقِبَ]: said to the complainer to him who is in a worse condition than he. (AHei, TA.)

مظلّ [app. مَظِلٌّ, being from ظَلَّ of which the aor. is يَظِلُّ; *A place of shade,* or *of continual shade*]. One says, هٰذَا مُنَاخِى وَمَحَلِّى وَبَيْتِى وَمَظِلِّى [*This is my nightly resting-place for the camels, and*

my place of abode, and my tent, and my place of shade, or *of continual shade*]. (TA.)

مُظِلٌّ A thing *having shade; by means of which one shades himself;* as also مُظَلِّلٌ . (Msb.) And [A *cloudy* day;] a day *having clouds:* or *having continual shade.* (TA.)

مَظَلَّةٌ (T, S, M, Msb, K) and مَظَلَّةٌ, (T, M, Msb, K,) the former with kesr to the م as an instrumental noun, (Msb,) [and the latter with fet-h as a noun of place,] *A large tent of* [*goats'*] *hair;* (S, O, Msb;) *more ample than the* خِبَآء; so says El-Fárábee: (Msb:) *one of the kinds of tents of the Arabs of the desert, the largest of the tents of* [*goats'*] *hair;* next after which is the وَسُوط; and then, the خِبَآء, which is the smallest of the tents of [goats'] hair; so says AZ: but Aboo-Málik says that the مظلّة and the خِبَآء are *small* and *large:* IAar says that the خَيْمَة is of poles roofed with [the panic grass called] ثَمَام, and is not of cloths; but the مظلّة is *of cloths:* (T:) or it is *of the tents called* أَخْبِيَة; (M;) *such as is large, of the* أَخْبِيَة; (K;) and it is said to be *only of cloths;* and it is *large, having a* رِوَاق [q. v.]; but *sometimes it is of one oblong piece of cloth* (شُقَّة), and *of two such pieces,* and *of three; and sometimes it has a* كِفَآء, *which is its hinder part:* or, accord. to Th, *it is peculiarly of* [*goats'*] *hair:* (M:) see also ظُلَّةٌ, and ظُلْظُلٌ: the pl. is مَظَالُّ; (M, Msb;) and مَظَال or مَظَالِى occurs at the end of a verse of Umeiyeh Ibn-Abee-'Áïdh El-Hudhalee, for مَظَالِّ; the [latter] ل being either elided, or changed into ى. (M.) ظُلَّةَ عِلَّةٍ مَا عِلَّةُ أَوْتَادٍ وَأَخِلَّةٍ وَعَمَدِ المَظَلَّةِ ابْرُزُوا لِصِهْرِكُمْ [*A pretext: what is the pretext of tentpegs, and of pins for fastening together the edges of the pieces of the tent-cloth, and of the poles of the large tent? go ye forth: he who has married among you has a tent for shade from the sun:*] is a prov., and was said by a girl who had been married to a man, and whose family delayed to conduct her to her husband, urging in excuse that they had not the apparatus of the tent: she said this to urge them, and to put a stop to their excuse: (Meyd, TA: *) and the prov. is applied in attributing untruth to pretexts. (Meyd.) ___ Hence, as being likened thereto, *A booth,* or *shed, made of palm-*

sticks, and covered with [*the panic grass called*] ثُمَام. (Msb.) ___ And The *thing* [i. e. *umbrella*] *by means of which kings are shaded on the occasion of their riding;* called in Pers. چَتْر. (TA.)

عَرْشٌ مُظَلَّلٌ [*A booth,* or *shed, shaded over*] is from الظِّلُّ. (S.)

مُظَلَّلٌ : see مُظَلٌّ.

مُسْتَظَلٌّ Blood *that is in the* جَوْف [or *belly,* or *interior of the belly,* or the *chest*]. (T, O.) ___ And [Az says,] I heard a man of the tribe of Teiyi apply the term المُسْتَظَلَّاتُ [so accord. to a copy of the T, but in the TA المُسْتَظَلُّ,] to *Certain thin flesh, adhering to the interior of the two fetlock-joints of the camel, than which there is in the flesh of the camel none thinner, nor any softer, but there is in it no grease.* (T.)

ظلم

1 ظَلَمَ, aor. ـِ, has for its inf. n. ظَلْمٌ, (M, Msb, K, and so in some copies of the S,) or ظُلْمٌ, (so in other copies of the S,) or both, (T,) or the latter is a simple subst., (T, M, Msb, TA,) which is put in the place of the inf. n., (TA, [and the same is indicated in the T and K by the saying that the proper inf. n. is with fet-h,]) and مَظْلَمَةٌ, (S, TA,) or this is likewise a simple subst., (Msb,) and مَظْلِمَةٌ, [or this also is a simple subst.,] and ظُلَامٌ also is said to be an inf. n. like ظُلْمٌ, these two being like لُبْسٌ and لِبَاسٌ, [or it is a simple subst. like as ظُلْمٌ is said to be, or it is an inf. n. of 3, as such occurring in the middle of this paragraph,] or, accord. to Kr, it is pl. of ظُلْمٌ [like as رِمَاحٌ is pl. of رُمْحٌ]: (TA:) [ظَلَمَ when intrans. generally means *He did wrong;* or *acted wrongfully, unjustly, injuriously,* or *tyrannically:* and when trans., *he wronged;* or *treated,* or *used, wrongfully, unjustly, injuriously,* or *tyrannically;* or *he misused:*] accord. to most of the lexicologists, (Er-Rághib, TA,) primarily, (As, T, S, Msb,) الظُّلْمُ signifies *the putting a thing in a place not its own; putting it in a wrong place; misplacing it:* (As, T, S, M, Er-Rághib, Msb, K:) and it is *by exceeding* or *by falling short,* or *by deviating from the proper time and place:* (Er-Rághib, TA:) or *the acting in whatsoever way one pleases in the disposal of the property of another:* and *the transgressing the proper limit:* (El-Munáwee, TA:) [i. e.] *the transgressing the proper limit much* or *little:* (Er-Rághib, TA:) or, accord. to some, it primarily signifies النَّقْصُ [as meaning *the making to suffer loss,* or *detriment*]: (MF, TA:) and it is said to be of three kinds, *between man and God,* and *between man and man,* and *between a man and himself;* every one of which three is really لِلنَّفْسِ [i. e. *a wrongdoing to oneself*]: (Er-Rághib, TA:) [when it is used as a simple subst.,] the pl. of ظُلْمٌ, accord. to Kr. is ظُلَامٌ, as mentioned above, and ظُلَامٌ, with damm, is said to be syn. with ظُلْمٌ, or a pl. thereof, [of an extr. form, commonly regarded as that of a quasi-pl. n.,] like رُخَالٌ. (TA.) One says, مَنِ ٱسْتَرْعَى الذِّئْبَ فَقَدْ

ظَلَمَ [*He who asks,* or *desires, the wolf to keep guard surely does wrong,* or *puts a thing in a wrong place*]: a prov. (S, Msb.) And مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلَمَ, (As, T, S,) a prov., meaning [*Whoso resembles his father* in a quality, or an attribute,] *he has not put the likeness in a wrong place.* (As, T. [See art. ظلم. ولَمْ تَظْلِمْ مِنْهُ شَيْئًا.]) شبه, in the Kur [xviii. 31], means وَلَمْ تَنْقُصْ [i. e. *And made not aught thereof to suffer loss,* or *detriment*]: (M, K:) and in like manner Fr explains the saying in the Kur [ii. 54 and vii. 160], وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ *And they made not us to suffer loss,* or *detriment,* by that which they did, *but themselves they made to suffer loss,* or *detriment:* (T, TA:) in which sense it seems to be indicated in the A that the verb is tropical. (TA.) ___ It is also trans. by means of بِ; as in the phrase in the Kur [vii. 101 and xvii. 61] فَظَلَمُوا بِهَا, because the meaning is كَفَرُوا [i. e. *And they disbelieved in them*], referring to the آيَات [or *signs*]; (M, TA; *) the verb having this meaning tropically or by implication; or being thus made trans. because implying the meaning of التَّكْذِيب: or [the meaning is, and *they wronged* themselves, or the people, *because of them;* for], as some say, the بِ is causative, and the objective complement, i. e. أَنْفُسَهُمْ, or النَّاس, is suppressed. (TA.) ___ And it is doubly trans. by itself: (TA:) one says, ظَلَمَهُ حَقَّهُ [*He made him to suffer loss,* or *detriment, of his right,* or *due;* or *defrauded,* or *despoiled,* or *deprived, him of it*]; and تَظَلَّمَهُ حَقَّهُ: (M, K:) [and] you say, تَظَلَّمَنِى فُلَانٌ, [as well as تَظَلَّمَنِى مَالِى, occurring in a verse cited in the M,] meaning ظَلَمَنِى مَالِى [i. e. *Such a one caused me to suffer loss,* &c., *of my property*]. (S.) It is said in the Kur [iv. 44], إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ, for لَا يَظْلِمُهُمْ مِثْقَالَ ذَرَّةٍ, and the verb is made doubly trans. because the meaning is لَا يَسْلُبُهُمْ [i. e. *Verily God will not despoil them,* or *deprive them, of the weight of one of the smallest of ants,* or *a grub of an ant,* &c.]: or مِثْقَالَ ذَرَّةٍ, may be put in the place of the inf. n., for ظَلْمًا حَقِيرًا كَمِثْقَالِ ذَرَّةٍ [i. e. *with a paltry spoliation* or *deprivation, such as the weight of one of the smallest of ants,* &c.]. (M.) ___ One says also, أَرَادَ ظَلَامَهُ and مُظَالَمَتَهُ, [these two nouns being inf. ns. of ظَالَمَهُ, or the former, as mentioned above, is, accord. to some, an inf. n. of ظَلَمَ,] meaning ظُلْمَهُ or ظَلْمَهُ

[i. e. *He desired the wronging*, &c., *of him*]. (M, K.) ___ ظَلَمَهُ, inf. n. ظُلْمٌ [or ظَلْمٌ?], also means *He imposed upon him a thing that was above his power*, or *ability*. (TA.) And يُظْلَمُ *He is asked for a thing that is above his power*, or *ability*. (S.) ___ And one says, ظَلَمَ البعيرَ *He slaughtered the camel without disease*. (S, K, TA.) And ظُلِمَتِ النَّاقةُ *The she-camel was slaughtered without disease:* or *was covered without her desiring the stallion*. (M.) And ظَلَمَ الحمارُ الأَتَانَ *The he-ass leaped the she-ass* (K, TA) *before her time:* (TA:) or *when she was pregnant:* (K, TA:) so in the A. (TA.) ___ And ظَلَمَ الوَطْبَ, (S, K,) inf. n. ظُلْمٌ [or ظَلْمٌ?], (S,) *He gave to drink of the milk of his skin before its becoming thick* (S, K, TA) *and its butter's coming forth*. (TA. [And the like is said in the T and M.]) And ظَلَمَ القَوْمَ *He gave to drink to the people*, or *party*, (T, M, K,) *milk before it had attained to maturity*, (T, K,) as related on the authority of A 'Obeyd, (T,) or [*milk such as is termed*] ظَلِيمة: (M:) but this is a mistake: it is related on the authority of Ahmad Ibn-Yahyà [i. e. Th] and AHeyth that one says, ظَلَّمْتُ السِّقَآءَ, and اللَّبَنَ, meaning *I drank*, or *gave to drink, what was in the skin*, and *the milk, before its attaining to maturity and the extracting of its butter:* accord. to ISk, one says, ظَلَّمْتُ وَطْبِى القَوْمَ, [but I think that it is correctly ظَلَّمْتُ وَطْبِى لِلْقَوْمِ, agreeably with a verse cited in the T and M,] meaning *I gave to drink* [*to the people*, or *party*,] *the contents of my milk-skin before the thickening thereof*. (T.) And ظَلَّمْتُهُ is said of anything as meaning *I did it hastily*, or *hurriedly, before its proper time*, or *season*. (M, TA.) ___ ظَلَّمْتُ الحَوْضَ means *I made the watering-trough in a place in which watering-troughs should not be made*. (ISk, T.) And ظَلَّمَ الأَرْضَ means *He dug the ground in what was not the place of digging:* (M, K, TA:) or *when it had not been dug before*. (M.) And, said of a torrent, *It furrowed the earth in a place that was not furrowed*. (T.) And ظَلَّمَ البِطَاحَ, said of a torrent, *It reached the* بطاح [or *wide water-courses containing fine*, or *broken, pebbles*, &c.], *not*

having reached them before. (A, TA.) And ظَلَمَ الوَادِى *The water of the valley reached a place that it had not reached before.* (Fr, T, S, K, TA.) ___ When men have added upon the grave other than its own earth, لَا تَظْلِمُوا [*Transgress not ye the proper limit*] is said to them. (TA.) ___ And one says, لَا تَظْلِمْ وَضَحَ الطَّرِيقَ *Turn not thou from the main part,* or *the beaten track, of the road.* (M.) And لَا تَظْلِمْ عَنْهُ شَيْئًا *Turn not thou from it at all.* (T.) And لَزِمَ الطَّرِيقَ فَلَمْ يَظْلِمْهُ [*He kept to the road, and*] *did not turn from it to the right and left.* (TA.) ___ And مَا ظَلَمَكَ أَنْ تَفْعَلَ (T, K, TA) *What has prevented thy doing* (K, TA) such a thing? (TA.) A man complained to Abu-l-Jarráh of his suffering indigestion from food that he had eaten, and he said to him, مَا ظَلَمَكَ أَنْ تَقِىءَ [*What has prevented thy vomiting?*]. (Fr, T.) And one says, مَا ظَلَمَكَ عَنْ كَذَا *What has prevented thee from such a thing?* (T.) Respecting the saying

* قَالَ بَلَى يَا مَىَّ وَالْيَوْمُ ظَلَمْ *

[addressed by a man to a woman who had invited him to visit her], Fr says, they say that the meaning is حَقًّا [*Truly,* or *in truth;* i. e. *He said, Yes, O Meiya, truly,* or *in truth,* I will visit thee]; and it is a prov.; (T;) or الْيَوْمُ ظَلَمَ, or بَلَى وَالْيَوْمُ ظَلَمَ, is a prov.; (Meyd;) and thus it was expl. by IAar, as used in the manner of an oath: but Fr says, in my opinion the meaning is, *and a day in which is a cause of prevention shall not prevent me:* [so that the words of the hemistich above may be rendered, *he said, Yes, O Meiya, though the day present an obstacle,* for I will overcome every obstacle]: (T:)

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accord. to Kr, قَدِمَ فُلَانٌ وَالْيَوْمُ ظَلَمَ means *Such a one came truly,* or *in truth:* [or it may be rendered *such a one came though the day presented an obstacle:*] but in the saying

* إِنَّ الفِرَاقَ اليَومَ وَاليَومُ ظَلَمْ *

the meaning is said by some to be وَاليَومُ ظَلَمَنَا [i. e. *Verily separation is to-day, and the day has wronged* (us)]: or, as some say, ظلم here means, *has put the thing in a wrong place:* (M:) accord. to ISk, the phrase وَاليَومُ ظَلَمَ means [*And*, or *but*, or *though*,] *the day has put the affair in a wrong place.* (T.) [See also Freytag's Arab. Prov. ii. 911.] ظَلَم, said of the night: see 4.

2 **ظلّمه**, inf. n. تَظْلِيمٌ, (T, S, &c.,) *He told him that he was* ظَالِم [i. e. *doing wrong* or *acting wrongfully* &c., or *a wrongdoer*]: (T:) or *he attributed*, or *imputed, to him* ظُلْم [i. e. *wrongdoing*, &c.]. (S, M, Msb, K.) ___ And *He* (a judge) *exacted justice for him from his wronger, and aided him against him.* (T.)

3 **ظَالَمَ** see 1, in the middle of the paragraph.

4 **اظلم**, said of the night, (Fr, T, S, M, Msb, K,) and ظَلَم, (Fr, T, S, K,) the latter with kesr, (S,) like سَمِعَ, (K,) [erroneously written in the TT as from the M ظَلَم,] *It became dark;* (S, K;) or *it became black;* (M;) or *it came with its darkness.* (Msb.) It is said in the Kur [ii. 19], وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا [*And when it becomes dark to them they stand still*]; the verb being intrans.: or, accord. to the Ksh, and Bd follows it, it may be trans. [so that the meaning is, *and when He makes* their place *dark* &c.]; as is shown by another reading, which is أُظْلِمُوا: accord. to AHei, it is known by transmission as only intrans.; but Z makes it to be trans. by itself; Ibn-Es-Saláh affirms it to be trans. and intrans.: and Az [so in the TA, but correctly ISd, in the M,] mentions the saying, تَكَلَّمَ فَأَظْلَمَ عَلَيْنَا البَيعَتَ [*He spoke, and made dark to us the house*, or *chamber*, or *tent*], meaning he made us to hear what we disliked, or hated, the verb being trans. (TA.) ___ And أَظْلَمُوا *They entered upon the* ظَلَام [or *darkness*, or *beginning of night*]: (S, M, Msb, K:) or, as in the Mufradát [of Er-Rághib], *they became in darkness.* (TA.) ___ And they said, مَا أَظْلَمَهُ and مَا أَضْوَأَهُ [*How dark is it!* and *How light*, or *bright, is it!*]; which is anomalous. (S, TA.) And

اظلم الثَّغْرُ *The front teeth glistened.* (T, K.) Hence the saying [of a poet],

* إِذَا مَا ٱجْتَلَى الرَّائى إِلَيْهَا بطَرْفه *

* غُرُوبَ ثَنَايَاهَا أَضَآءَ وأَظْلَمَا *

[as though meaning, *When the beholder of her with his eye looks at the fineness,* or *sharpness,* (but غُرُوب is variously explained,) *of her central teeth, it shines brightly, and glistens:* but Az plainly indicates another meaning; i. e., *he sees* (lit. *lights on,* or *finds,*) *brightness and lustre;* for he immediately adds, without the intervention of و or أَوْ, evidently in relation to this verse,] أَضَآءَ أَىْ أَصَابَ ضَوْءًا وأَظْلَمَ أَصَابَ ظَلْمًا: (T:) [and ISd cites the verse above with the substitution of بعينه for بطَرْفه and of أَنَارَ for أَضَآءَ immediately after saying that] أَظْلَمَ signifies *he looked at the teeth and saw lustre* (الظَّلْم). (M.) [In the K, next after the explanation of اظلم الثَّغْرُ given above, it is added that اظلم said of a man signifies أَصَابَ ظَلْمًا: thus, with fet-h, to the ظ, accord. to the TA: in my MS. copy of the K and in the CK, ظُلْمًا, which is doubtless a mistranscription.]

5 تَظَلَّمَ ت ظلّم منه (T, S, M, K, [but in some copies of the S, منه is omitted,]) *He complained of his* ظُلْم [or *wrongdoing,* &c.], (S, M, K,) إِلَى الحَاكِم [*to the judge*]: (T:) in some copies of the S, تَظُلَّمَ. (TA.) ___ And تظلّم signifies also *He transferred the responsibility for the* ظُلْم [or *wrongdoing,* &c.,] *upon himself,* (M, K,) accord. to IAar, who has cited as an ex.,

* كَانَتْ إِذَا غَضِبَتْ عَلَىَّ تَظَلَّمَتْ *

[as though meaning *She used, when she was angry with me, to transfer the responsibility for the wrongdoing upon herself;* which may mean that she finally confessed the wrongdoing to be hers]; but [ISd says] I know not how that is: the تَظَلُّم in this case is only the complaining of الظُّلْم; for when she was angry with him, it was not allowable [to say] that she attributed the ظُلْم to herself. (M.) ___ See also 1, former half, in two

places.

6 **تظالم القَوْمُ** (S, M, Msb) *The people,* or *company of men, treated,* or *used, one another wrongfully, unjustly, injuriously,* or *tyrannically* (ظَلَمَ بعضهم بعضًا). (M, Msb.) ___ And [hence] تَظَالَمَت المعْزَى *The goats smote one another with their horns* by reason of their being fat and having abundance of herbage. (IAar, M, TA.) One says, وَجَدْنَا أَرْضًا تَظَالَمَ مَعْزَاهَا *We found a land whereof the goats smote one another with their horns* by reason of satiety and liveliness. (T, TA.)

7 **إِنْظَلَمَ** see the next paragraph.

8 **اظْلَمَ** (T, S, M, K) and اظْطَلَمَ and اطَّلَمَ, (S, M,) which last is [said to be] the most usual, (S,) [but I have mostly found the first to be used,] of the measure افْتَعَلَ, (S, M,) *He took upon himself* [*the bearing of*] ظُلْم [or *wrong,* &c.,] *in spite of difficulty, trouble,* or *inconvenience:* (S, TA:) or *he bore* الظُّلْم [or *wrong,* &c.,] (T, M, K, TA,) *willingly, being able to resist;* (T, TA;) and انْظَلَمَ signifies [thus likewise, or] *he bore* الظُّلْم. (S, M, K.)

ظَلْمٌ The *lustre,* and *brightness, of gold.* (Z, TA.) ___ And hence, (Z, TA,) The *lustre* (lit. *running water*) *upon the teeth;* (Lth, T, Z, TA;) the *lustre* (مآء, S, M, K, and بَرِيق, S, K) *of the teeth,* (Lth, T, S, M, Z, K, TA,) *from the clearness of the colour, not from the saliva,* (Lth, * T, * M,) *like blackness within the bone thereof, by reason of the intense whiteness,* (S, K,) *resembling the* فِرِنْد [q. v.] *of the sword,* (S, K,) or *appearing like the* فِرِنْد [*of the sword*], *so that one imagines that there is in it a blackness, by reason of the intense lustre and clearness:* (M:) or, accord. to Sh, *whiteness of the teeth, as though there were upon it* [*somewhat of*] *a blackness:* or, as Abu-l-'Abbás ElAhwal says, in the Expos. of the Kaabeeyeh, *lustre* (lit. *running water*) *of the teeth, such that one sees upon it, by reason of its intense clearness* [app. meaning *transparency*], *what resembles dustcolour and blackness:* or,

accord. to another explanation, *fineness*, or *thinness, and intense whiteness, of the teeth:* (TA:) pl. ظُلُومٌ. (S, M.) ___ Also *Snow:* (M, K:) it is said to have this meaning: and the phrase مُشْرِبَةِ الثَّنَايَا بِمَآءِ الظَّلْمِ, used by a poet, may mean [*Having the central teeth suffused with the lustre termed* ظَلْم, as is indicated in the T and S, or] *with the water of snow.* (Lth, T.)

ظُلْمٌ [as a simple subst. generally means *Wrong, wrongdoing, injustice, injuriousness*, or *tyranny*]: see 1, first sentence, in two places. ___ [ظُلْمُ الارضِ in the CK is a mistranscription for ظَلَمَ الأَرْضَ. ___ And الظُّلْمُ in one place in the CK, as syn. with الظَّلْمَآءُ, is a mistake for الظُّلْمَةُ.]

لَقِيتُهُ أَدْنَى ظَلَمٍ, (S, M, K,) or أَدْنَى ذى ظَلَمٍ, (K, TA, [in the CK اَوَّلَ ذى ظَلَمٍ,]) means *I met him the first of everything:* (S, K, TA:) or *the first thing:* (M:) or *when the darkness was becoming confused:* (M, K:) or أَدْنَى ظَلَمٍ means *near;* (El-Umawee, S, M, K;) or *nearness:* (M, K:) and one says, هُوَ مِنْكَ أَدْنَى ذى ظَلَمٍ [app. *He is near thee*], and رَأَيْتُهُ أَدْنَى ذى ظَلَمٍ [app. *I saw him near*]: (M:) and ظَلَمٌ is also *syn. with* شَخْصٌ [as meaning *an object seen from a distance*, or *a person*]; (K;) or, as some say, it has this meaning in the phrase أَدْنَى ظَلَمٍ [so that لَقِيتُهُ أَدْنَى ظَلَمٍ may mean *I met him the nearest object seen from a distance*, or *the nearest person*]: (M:) and accord. to Kh, one says, لَقِيتُهُ أَدْنَى ظُلْمَةٍ, or أَوَّلَ ذى ظُلْمَةٍ, (as in different copies of the S,) meaning *I met him the first thing that obstructed my sight.* (S.) ___ ظَلَمٌ signifies also *A mountain:* and the pl. is ظُلُومٌ. (M, K.)

ظُلَمٌ an appellation of *Three nights* (T, S, K) *of the lunar month* (T, S) *next after the three called* دُرَعٌ; (T, S, * K; *) so says A'Obeyd: (T:) thus called because of their darkness: (S:) the sing. is ظَلْمَآءُ; (T, S;) so that it is anomalous; for by rule it should be ظُلْمٌ; (S;) and the sing. of دُرَعٌ is دُرْعَآءُ: so says A'Obeyd: but accord. to AHeyth and Mbr, the sings. are ظُلْمَةٌ and

دُرْعَة, agreeably with rule; and this is the correct assertion. (T. [See more in art. درع, voce أَدْرُع.])

ظَلَم : see ظَلَّام.

ظُلْمَة (T, S, M, Msb, K) and ظُلُمَة (S, M, K) [accord. to the CK ظُلْم and ظُلُم, both of which are wrong,] and ظَلْمَآء (S, M, Msb, K) *Darkness; contr. of* نُور: (S, Msb:) or *nonexistence of* نُور [or *light*]: or *an accidental state that precludes the coëxistence therewith of* نُور: (Er-Rághib, TA:) or the *departure of light;* as also ظَلَام ; (M, K;) which last has no pl.; (T, TA;) or this last signifies the *beginning*, or *first part, of night*, (S, M, Msb,) *even though it be one in which the moon shines;* and is said by Sb to be used only adverbially; one says, أَتَيْتُه ظَلَامًا, meaning *I came to him at night*, and مَعَ الظَّلَام i. e. *at the time of the night:* (M, TA:) the pl. of ظُلْمَة is ظُلَم and ظُلُمَات and ظُلَمَات (T, S, Msb) and ظُلْمَات, (S, Msb,) or, accord. to IB, the first of these pls. is of ظُلْمَة and the second is of ظُلُمَة. (TA.) One says, هُوَ يَخْبِطُ الظَّلَام [or فِى الظَّلَام, expl. in art. خبط], and الظُّلْمَة [which means the same] and الظَّلْمَآء [which is also expl. in art. خبط]. (TA.) ___ ظُلْمَة is also [tropically] used as a term for *Ignorance:* and *belief in a plurality of gods:* and *transgression*, or *unrighteousness:* like as نُور is used as a term for their contraries: (Er-Rághib, TA:) and it is said in the A that الظُّلْم is ظُلْمَة, like as العَدْل is نُور. (TA.) ظُلُمَات البَحْر means *The troubles, afflictions, calamities*, or *hardships, of the sea.* (M.) And one says لَيْلَة ظُلْمَة, [using the latter word as an epithet, (in the CK, erroneously, ظَلَمَة,)] and لَيْلَة ظَلْمَآء , both meaning *A night intensely dark;* (M, K;) or the latter means مُظْلِمَة [i. e. *dark*, or *black*]: (S:) and لَيْل ظَلْمَآء also, (M, K,) which is anomalous, (K,) mentioned by IAar, but [ISd says] this is strange, and in my opinion he has put لَيْل in the place of لَيْلَة, as in his mentioning لَيْل قَمْرَآء [q. v.]. (M.) ___ See also ظُلَم: ___ and see the paragraph next preceding it.

ظُلْمَة sing. of ظُلَم: see ظَلَّام.

ظُلُمَةٌ : see ظُلْمَةٌ.

ظَلْمَآءُ : see ظُلْمَةٌ, in four places: and see also ظُلَمٌ.

ظَلَامٌ : see ظُلْمَةٌ, in two places.

ظُلَامٌ : see 1, in the first quarter of the paragraph.

ظَلَامٌ : see 1, near the beginning: see also ظَلَّامٌ. It signifies also *Little*, or *small, in quantity:* or *mean, contemptible, paltry,* or *of no weight* or *worth:* ___ whence the saying, نَظَرَ إِلَيَّ ظَلَامًا شَزْرًا, meaning [i. e. *He looked at me from the outer angle of the eye, with anger,* or *aversion*]. (K.)

ظَلُومٌ : see ظَلَّامٌ. ___ [Hence,] one says امْرَأَةٌ ظَلُومٌ لِلسِّقَآءِ [*A woman wont to give to drink the milk of the skin before its attaining to maturity and the extracting of its butter:* see ظَلَمَ الوَطْبَ, and what follows it, in the first paragraph]. (M.)

ظَلِيمٌ [as syn. with مَظْلُومٌ in the primary sense of the latter I have not found: but as an epithet in which the quality of a subst. predominates it signifies] *Milk that is drunk before its becoming thick and its butter's coming forth* or *being extracted;* (S, * M;) as also ظَلِيمَةٌ , (T, S, M,) and مَظْلُومٌ . (T, S.) ___ And *A place that is* مَظْلُومٌ [i. e. *dug where it should not be dug*]: (M, TA:) used in this sense by a poet describing a person slain in a desert, for whom a grave was dug in a place not proper for digging [it]. (M.) ___ And The *earth of land that is* مَظْلُومَةٌ (S, K, TA) i. e. *dug,* (TA,) or *dug for the first time.* (S.) And The *earth of the* لَحْدُ [or *lateral hollow*] *of a grave; which is put back, over it, after the burial of the dead therein.* (T, TA.) Also The *male ostrich:* (T, S, M, K:) said (by IDrd, TA) to be so called because he makes a place for the laying and hatching of the eggs (يُدَحِّى, inf. n. تَدْحِيَةٌ,) where the doing so is not proper: (M, TA:) or, accord. to Er-Rághib and others, because he is believed to be deaf: (TA:) pl. ظِلْمَانٌ (T, M, K) and ظُلْمَانٌ (M, K) and أَظْلِمَةٌ, (T, M,) which last is a pl. of

pauc. (T.) ___ And الظَّلِيمَانِ is an appellation of *Two stars;* (M, K, * TA;) *the two stars of* القَوْسِ [or *Sagittarius*] *that are on the northern curved end of the bow* [i. e. λ and μ, *above the nine stars called* النَّعَائِم, or *the ostriches*]. (Kzw in his descr. of Sagittarius.) And الظَّلِيمُ is the name of *The bright star* [α] *at the end of* النَّهْر [i. e. *Eridanus*]: and *A star upon the mouth of* الحُوت [i. e. *Piscis Australis*] (Kzw in his descr. of Eridanus.) [It seems to be implied in the K that الظَّلِيمُ is the name of two stars; or it may be there meant that each of two stars is thus called. Freytag represents the sing. as a name of stars, and the dual also as a name of stars; referring, in relation to the former, to Ideler's Untersuch, pp. 201, 228, and 233; and in relation to the latter, to the same work, pp. 106 and 184.]

ظُلَامَةٌ : see مَظْلَمَةٌ.

ظَلِيمَةٌ : see مَظْلَمَةٌ: ___ and see also ظَلِيمٌ.

ظَلَّامٌ (TA) and ظَلِّيمٌ (S, TA) [and ظَلُومٌ , mentioned in the M and K with ظَالِمٌ, as though syn. therewith, but it is an intensive epithet,] One *who acts wrongfully, unjustly, injuriously,* or *tyrannically, much,* or *often; i. q.* كَثِيرُ الظُّلْمِ. (S, TA.) ___ ظَلَّامُونَ لِلْجُزُرِ occurs in a verse of Ibn-Mukbil [meaning Men *often slaughtering camels without disease*]. (T, S.) See also what next follows.

ظَلَّامٌ (AHn, T, M, K) and ظَلَّامٌ (T) and ظَلَامٌ (K) and ظَالِمٌ and ظَلَمٌ , (T, K,) the last mentioned by IAar, and its sing. is ظَلْمَةٌ , (T,) accord. to AHn, *A certain herb,* (M, K, TA,) *which is depastured;* (M, TA;) accord. to IAar, *a strange kind of tree;* (T, TA;) accord. to As, *a kind of tree* (T, TA *) *having long* [*shoots such as are termed*] عَسَالِيج [pl. of عُسْلُوجٌ q. v.], (T, K, TA,) *which extend so that they exceed the limit of the* أَصْل [i. e. either *root* or *stem*] *thereof;* for which reason the tree is called ظَلَّامٌ. (T, TA.)

ظَلِّيمٌ : see ظَلَّامٌ.

ظَالِمٌ [*Acting wrongfully, unjustly, injuriously,* or *tyrannically:* and *wronging;* or *treating,* or *using, wrongfully,* &c.:] part. n. of ظَلَمَ: (M, K:) and مُتَظَلِّمٌ signifies the same; as well as *complaining of his wrongdoer:* (T:) [the pl. of the former is ظَالِمُونَ and ظَلَمَةٌ:] and ظَلَمَةٌ signifies those *who debar men from,* or *refuse to them, their rights,* or *dues.* (IAar, T, TA.) See also ظَلَّامٌ.

أَظْلَمُ [*More,* and *most, wrongful, unjust, injurious,* or *tyrannical, in conduct*]. El-Muärrij says, I heard an Arab of the desert say to his companion, أَظْلَمِى وَأَظْلَمُكَ فَفَعَلَ ٱللّٰهُ بِهِ, meaning *The more wrongful in conduct of me and of thee* [*may God do to him* what He will do; i. e. may God punish him]. (T.) [And] one says, لَعَنَ ٱللّٰهُ أَظْلَمِى وَأَظْلَمَكَ i. e. [*May God curse*] *the more wrongful in conduct of us.* (K. [But in the TA, a doubt is intimated as to the correctness of this latter saying.]) One says also, هُوَ أَظْلَمُ مِنْ حَيَّةٍ [i. e. *Verily he is more wrongful in conduct than a serpent*]: because it comes to a burrow which it has not excavated, and makes its abode in it: (Fr, T:) for it comes to the burrow of the [lizard called] ضَبٌّ, and eats its young one, and takes up its abode in its burrow. (TA voce حَيَّةٌ.) ___ And الأَظْلَمُ is an appellation of *The* ضَبٌّ; because it eats its young ones. (TA.)

مُظْلِمٌ [*Becoming dark,* &c.: see its verb, 4]. ___ [Hence,] شَعَرٌ مُظْلِمٌ *Hair intensely black.* (M, K, TA.) And نَبْتٌ مُظْلِمٌ *A plant intensely green, inclining to blackness by reason of its* [*deep*] *greenness.* (M, K, TA.) And يَوْمٌ مُظْلِمٌ *A day of much evil:* (K, TA:) or *a very evil day:* and *a day in which one finds hardship,* or *difficulty.* (M.) And أَمْرٌ مُظْلِمٌ *An affair such that one knows not how to enter upon it;* (AZ, M, K;) and so أَمْرٌ مَظْلَامٌ: (K:) [or,] accord. to Lh, one says يَوْمٌ مَظْلَامٌ, meaning *a day such that one knows not how to enter upon it.* (M.)

مَظْلَمَةٌ and مَظْلَمَةٌ: see 1, near the beginning. ___ Also the former, (T, S, M, Mgh, Msb, K,) and the latter likewise, mentioned by Ibn-Málik and ISd and IKtt, and مَظْلُمَةٌ, which is disallowed

by several but mentioned on the authority of Fr, and all three are mentioned in the Towsheeh and in copies of the S, (MF, TA,) and ظُلَامَةٌ, (T, S, M, Mgh, Msb, K,) and ظَلِيمَةٌ, (S, TA,) *A thing of which one has been defrauded;* (M, K; [in the CK, تَظَلَّمَه is erroneously put for تَظُلِّمَه;]) *a thing of which thou hast been defrauded,* (الَّتِى ظُلِمْتَهَا, T,) or *a thing that thou demandest,* (مَا تَطْلُبُه, S, Msb,) *in the possession of the wrongdoer;* (T, S, Msb;) a term for *a thing that has been taken from thee;* (S; [thus, as is said in the M, the first is expl. by Sb;]) *a right,* or *due, that has been taken from one wrongfully:* (A, Mgh:) the pl. of مظلمة is مَظَالِمُ. (Mgh, TA.) In the phrase يَوْمُ المَظَالِمِ, [meaning *The day* of the demand *of things wrongfully taken,* and particularly applied to the great day of judgment,] the prefixed noun [i. e. طَلَب] is suppressed. (Mgh.) [Respecting the office termed النَّظَرُ فِى المَظَالِمِ *The examination into wrongful exactions,* see De Sacy's Chrest. Ar., see. ed., i. 132.]

مُظَلَّمٌ A house, or chamber, *decorated with pictures;* (M, TA;) as though the pictures were put therein where they should not be: it is related in a trad. that the Prophet, having been invited to a repast, saw the house, or chamber, to be مُظَلَّم, and turned away, not entering: (M:) or *adorned with gilding and silvering;* an explanation disapproved by Az, but pronounced by Z to be correct, from الظَّلْم signifying the lustre, and brightness, of gold. (TA.) ___ And Herbage *spreading* (مُنْبَثٌّ [in the CK مُنْبَت]) *upon the ground, not rained upon.* (K, TA.) ___ Also, of birds, The رَخَم [or *vultur percnopterus*], and *crows,* or *ravens.* (IAar, M, K. *)

مَظْلَامٌ : see مُظْلِمٌ, in two places.

مَظْلُومٌ [*Wronged; treated,* or *used, wrongfully, unjustly, injuriously,* or *tyrannically:* ___ and hence used in other senses]: see ظَلِيمٌ, in three places. أَرْضٌ مَظْلُومَةٌ is also expl. as meaning *Land that is dug*

in a place not proper for digging: (TA:) or *land in which a watering-trough has been dug, not being a proper place for digging it:* (ISk, M:) or *land in which a well,* or *a wateringtrough, has been dug, when there had not been any digging therein:* (A, TA:) or *hard land, when it is dug.* (Ham p. 56.) Also *Land upon which rain has not fallen.* (T.) And بَلَدٌ مَظْلُومٌ *A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey.* (T.)

مُتَظَلِّمٌ : see ظَالِمٌ.

ظلی (Quasi root)

5 **تظلّی** : see 5 in art. ظل.

ظمأ

1 **ظَمِئَ** , (T, S, M, &c.,) aor. ـَـ , (Msb, K,) inf. n. ظَمَأٌ (T, S, M, Msb, K) and ظَمْءٌ (TA) and ظَمَآءٌ (T, M, K) and ظَمَآءَةٌ, (M, K, TA,) in one copy of the K ظَمْأَةٌ, (TA,) *He thirsted,* or *was thirsty:* (S, M, Msb, K:) or as some say, *he thirsted in the slightest degree.* (M, TA.) ___ Hence, (M,) ظَمِئَ إِلَى لِقَائِهِ *He desired,* or *longed,* [or, as we often say, *thirsted,*] *to meet with him.* (S, M, K, * TA.)

2 **ظَمَّأَ** see the next paragraph.

4 **اظمأهُ** , (T, * S, Msb, K,) inf. n. إِظْمَآءٌ; (T;) and ظمّأهُ , (T, * Msb, K,) inf. n. تَظْمِئَةٌ; (T, S;) *He made him to thirst:* (S, Msb, K:) [or *to thirst most vehemently:* or *to thirst in the slightest degree:* see 1.] ___ And (K) *He made him lean,* or *lank,* namely, a horse, (T, * K, TA,) *by sweating him.* (TA.) [See also 4 in art. ظمى.]

5 **تظمّأ** *He constrained himself to endure with patience a state of thirst.* (A, TA.)

ظَمْءٌ a subst. from ظَمِئَ (S, M, K) in both of its senses; (M, K;) [i. e.] it signifies *Thirst:* (MA:) [or *most vehement thirst:* or the *slightest degree of thirst:*] pl. أَظْمَآءٌ. (MA.) ___ [And *Desire,* or *a longing,* (or, as we often say, *a thirsting,*) to meet with a person. See 1.] ___ And (S, M, K) The *time,* or *interval,* or *period, between two drinkings,* or *waterings,* (T, S, M, K,) *in the coming of camels to water:* (T:) and the *keeping of camels from the water* [*during that interval,* i. e.] *until the extreme limit of the coming thereto:* (S:) pl. أَظْمَآءٌ. (T, S, M.) The shortest ظَمْءٌ of camels is that termed غِبٌّ, i. e., when they come to the water one day and return, and are in the place of pasture a day, and come to the water [again] on the third day; the interval between their two drinkings being termed a ظَمْءٌ: this is during the greatest heat: but when Suheyl [i. e. Canopus] rises

[aurorally, which it did in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.], they increase the ظَمْءُ, so that the camels remain in the place of pasture two days, and come to the water on the fourth; and one says, وَرَدَتْ رِبْعًا: then follow the خَمْس and the سُدْس to the عُشْر: and the interval between their two drinkings is termed ظَمْءٌ, whether long or short. (T.) One says, مَا بَقِىَ مِنْ عُمْرِهِ إِلَّا ظَمْءُ الحِمَارِ, (T, S, * K, * TA,) meaning *There remained not of his life save a little;* [lit., *save the period between the two drinkings of the ass;*] (S, K, * TA;) because there is no beast that bears thirst for a shorter time than the ass; (T, S, * K, * TA;) for he comes to the water in summer every day twice. (T, TA.) ___ الظَّمْءُ also signifies *The period from birth to death;* (K;) or so ظَمْءُ الحَيَاةِ. (S, M, TA.) ___ ظَمْوٌ is a dial. var. of ظَمْءٌ. (T and M in art. ظمو.)

ظَمِئَ : see the next paragraph.

ظَمْآنُ , (T, S, M, Msb, &c.,) fem. ظَمْأَى, (T, S, M, A, L, Msb,) both imperfectly decl.; (T;) or ظَمْآنٌ, fem. ظَمْآنَةٌ; (K; [but this requires consideration, for its correctness is extremely doubtful;]) and ظَمِئٌ , (so in the K accord. to the TA, and so in my MS. copy of the K,) like كَتِفٌ, [agreeably with analogy as part. n. of ظَمِئَ, and therefore probably correct,] (TA,) or ظَمِىءٌ , (so in a copy of the M and in the CK,) fem. [of the former] ظَمِئَةٌ, like فَرِحَةٌ, mentioned by Ibn-Málik, but generally held to be disused; (MF, TA;) and ظَامٍ, like رَامٍ; (TA; [app. for ظَامِئٌ ;]) *Thirsty:* (S, M, Msb, K:) or *most vehemently thirsty:* (T, M, K:) or *thirsty in the slightest degree:* (M, TA:) pl. (of the first, M, Msb, and of the second, M, or of all, mase. and fem., TA) ظَمْآءُ (T, S, M, Msb, K) and ظُمَآءُ, which is extr., (K, TA,) being of a form applying to only about ten words, (TA,) mentioned on the authority of Lh, (K, TA,) by ISd in the Mukhassas. (TA.) ___ [Hence,] one says, أَنَا ظَمْآنُ إِلَى لِقَائِكَ *I am desirous,* or *longing,* [or, as we often say, *thirsting,*] *to meet with thee.* (A, TA.) ___ And وَجْهٌ ظَمْآنُ *A face having little flesh,* (T, TA,) *the skin of which adheres to the bone, and the sap of which is little:* (TA:) an expression of praise: *contr. of* وَجْهٌ رَيَّانُ, which is [said to be] an expression of dispraise. (A, TA.) And فَرَسٌ ظَمْآنُ الشَّوَى *A horse having little flesh upon the legs:* (T in art. روى:) and so أَظْمَى

الشَّوَى. (T in art. ظمى.) And سَاقٌ ظَمْأَى *A lean shank:* (T, TA:) and so سَاقٌ ظَمْيَآءُ. (S and M and K in art. ظمى.) And عَيْنٌ ظَمْأَى *An eye having a thin,* or *delicate, lid:* (M, TA:) and so عَيْنٌ ظَمْيَآءُ. (S and M and K in art. ظمى.) And فُصُوصُهُ ظَمْآءُ (said of a horse, T, S, TA) *His joints are* [*firm,*] *not flabby,* or *lax,* (T, S, K, TA,) *nor fleshy;* (S, K, TA;) *and are well braced;* an expression of commendation: (T:) and مَفَاصِلُ ظَمْآءُ *Hard* [or *firm*] *joints, without flabbiness,* or *laxness:* (A, TA:) accord, to IB, belonging to art. ظمى; but said in the T to be originally from ظمأ. (TA.) ___ And رِيحٌ ظَمْأَى *A wind that is hot,* (As, T, K,) *thirsty, not gentle,* (K,) *and without moisture.* (As, T.)

ظَمِىْءٌ : see ظَمْآنُ, first sentence.

ظَمَآءَةٌ *Evilness of nature,* of a man, *and meanness of disposition, and deficiency of equity to associates:* (En-Nadr, T, K:) originating from the fact that he who is given to drink, if of an evil nature, does not act equitably to his associates. (T.)

ظَامِئٌ : see ظَمْآنُ, first sentence.

أَظْمَأُ *Tawny;* applied to a spear: (A, TA:) and so أَظْمَى. (TA in art. ظمى.) ___ And *Black;*

applied to an antelope and to a camel: pl. ظُمْىٌ. (A, TA.)

مَظْمَأٌ *A thirsty place of the earth* or *ground.* (M, K.)

مَظْمَآءُ A *very thirsty* man. (K.)

مَظْمَئِىٌّ *Watered* [*only*] *by the rain: contr. of* مَسْقَوِىٌّ: (K:) and so مَظْمِىٌّ: applied to seedproduce. (S and K in art. ظمى.)

ظمخ

ظَمَخٌ, (K,) or ظَمْخٌ, (AA, TA,) *A tree having the form of the* دُلْب [or *plane-tree*], (AA, T, K,) *from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried,* [*and is used for tanning,*] *and which is also called* عَرْنٌ, n. un. عَرْنَةٌ, *and the spathe,* or *spadix,* (طَلْع,) *whereof is called* سَفْعٌ: (AA, T:) and in the dial. of Teiyi, the *fig-tree;* n. un. with ة: or the sing. is ظَمْخَةٌ, and the pl. is ظَمَخٌ, sometimes contracted into ظَمْخٌ: (K:) and some say that it is the *tree called* سُمَّاق: (TA, and so in one of my copies of the S, in which it is written ظَمِخ:) it is also called ظنخ and زمخ and طمخ. (TA.)

ظمو

ظَمْوٌ, relating to the أَظْمَآء of camels, is a dial. var. of ظِمْءٌ, (M,) signifying The *interval between two drinkings in the coming of camels to water.* (T.) [See art. ظمأ.]

ظمى

1 **ظَمِىَ** , [and ظَمِيَتْ, aor. ـَـ ,] inf. n. ظَمًى, *He,* or *it,* [and *she,* or *it,*] *had any of the qualities denoted by the epithet* أَظْمَى [*and its fem.* ظَمْيَآءُ]. (M, TA. [See أَظْمَى, and see also ظَمًى expl. below.])

2 **ظَمَّى** see the next paragraph.

4 **أَظْمَى** , inf. n. إِظْمَآءٌ, *He* (a horse) *was made lean,* or *lank;* as also ظُمِّىَ , inf. n. تَظْمِيَةٌ. (T, TA. [See also 4 in art. ظمأ.])

ظَمًى is the inf. n. of 1 [q. v.]: and [it is said that it] signifies The *withering,* or *drying up, of the lip, from thirst:* (M:) so says Lth: but it signifies *paucity of the flesh and blood of the lip; not the withering,* or *drying-up, in consequence of thirst: it is a quality that is commended:* (T:) or *a tawny,* or *brownish,* or *dusky, colour, and a withering,* or *drying-up, in the lip.* (S.) ___ And *Paucity of the blood of the gum:* (Lth, T:) or *paucity of the blood and flesh of the gum.* (M.) [In the T is added ويعتريه الحسن: and in the M, وهو يعترى الحُبْس, in which الحُبْس seems to be evidently a mistranscription for الحُبْش: I therefore think it most probable that in the T, as well as in the M, the right reading is وهو يعترِى الحُبْش, meaning *and it is incidental to the Abyssinians.*] ___ And *Tawniness* of a spearshaft. (T.)

ظَمٍ : see أَظْمَى.

ظَمْآءٌ : see ظَمْآنُ, in art. ظمأ.

ظَامٍ : see ظَمْآنُ, in art. ظمأ.

أَظْمَى Anything *withering,* or *withered;* or *becoming,* or *become, dried up; from heat;* as also ظَمٍ . (M.) ___ [Hence,] شَفَةٌ ظَمْيَآءُ *A lip that is not swollen,* [*not*] *having much blood;* (T;) accord. to Lth, *from thirst;* but AZ says that it is *not so:* (TA: [see ظَمًى:]) or *a lip in which is a tawny,* or *brownish,* or *dusky, colour, and a withering,* or *lack of moisture:* (S:) or *a lip withering,* or *withered,* or *lacking moisture, inclining to a tawny,* or *brownish,* or *dusky, colour.* (K.) ___ And لِثَةٌ ظَمْيَآءُ *A gum having little blood:* (S, K:) or, accord. to the M, *having little blood and flesh.* (TA.) ___ And عَيْنٌ ظَمْيَآءُ *An eye having a thin,* or *delicate, lid:* (T, S, M, K:) and so عين ظَمْأَى. (M and TA in art. ظمأ.) ___ And سَاقٌ ظَمْيَآءُ *A lean shank:* (S, M, K:) and so ساق ظَمْأَى. (T and TA in art. ظمأ.) And أَظْمَى الشَّوَى means A horse *having little flesh upon the legs:* (TA:) and so ظَمْآنُ الشَّوَى. (T in art. ___ أَظْمَى.) روى is also applied to a man, as signifying *Black in the lip:* (M:) and so ظَمْيَآءُ applied to a woman. (T, M.) ___ And the former applied to a man, and the latter to a woman, *Having the quality of the gum termed* ظَمًى expl. above. (M.) ___ Both also, accord. to Lh, signify *Tawny, brownish,* or *dusky;* the former as applied to a man, and the latter to a woman: (M:) and thus the former applied to a spear, (As, T, S, M,) and the latter to a spearshaft (قَنَاة). (TA.) ___ And أَظْمَى signifies also *Black:* (T:) thus as applied to shade: (S:) and so the fem. applied to a she-camel: (K:) or the latter applied to a she-camel, and [the pl.] ظُمْىٌ applied to camels, *in the colour of which is a blackness.* (T.) [See also أَظْمَأُ, in art. ظمأ.]

مَظْمًى Land, (M,) or [rather] seed-produce (زَرْع), (S, K,) *watered only by the rain:* (S, M, K:) and so مَظْمِئًى: (K in art. ظمأ:) such as is irrigated by running water is termed مَسْقَوِىٌّ. (S.)

ظن

1 **ظَنَّ** , aor. ـُ , inf. n. ظَنٌّ, (Msb,) [*He thought, opined, supposed,* or *conjectured:* and *he doubted:* and *he knew,* but *not by ocular perception:* see ظَنٌّ below:] you say, ظَنَنْتُ الشَّىْءَ, aor. أَظُنُّهُ, inf. n. ظَنٌّ; and اظَّنَنْتُهُ and اظْطَنَنْتُهُ; and تَظَنَّنْتُهُ and تَظَنَّيْتُهُ, this last formed by changing the last ن into ى: [i. e. *I thought the thing,* &c:] and Lh mentions, as heard from the Benoo-Suleym, ظَنْتُ ذَاكَ i. e. ظَنَنْتُ ذاك [*I thought that,* &c.] like ظَلْتُ and other instances of the dial. of Suleym. (M.) [In the first of the senses expl. above, it governs two objective complements, which are originally an inchoative and an enunciative:] you say, ظَنَنْتُكَ زَيْدًا [*I thought thee Zeyd,* originally *I thought thou wast Zeyd*], and ظَنَنْتُ زَيْدًا إِيَّاكَ [*I thought Zeyd thee,* originally *I thought Zeyd was thou*], denoting by a pronoun what is originally an inchoative [in the former phrase] and what is originally an enunciative [in the latter phrase]. (S, TA.) It is also used [in this sense] in the same manner as a verb signifying an oath, the Arabs giving it the same kind of complement, saying, ظَنَنْتُ لَعَبْدُ ٱللّٰهِ خَيْرٌ مِنْكَ [*I thought surely 'Abd-Allah was better than thou*]. (S in art. ظَنَّ به كَذَا.) [دَرَدَ means *I thought of him,* or *it, such a thing:* and *I thought such a thing to be in him,* or *it:* and is used in relation to good and to evil.] It is said in the Kur [xxxiii. 10], وَتَظُنُّونَ بِٱللّٰهِ ٱلظُّنُونَا [*And ye were thinking, of God,* various *thoughts*]. (M.) Accord. to Sb, ظَنَنْتُ به means *I made him,* or *it, the place* [i. e. *object*] *of my* ظَنّ [or *thought,* &c.]. (M.) [In all these exs. the verb denotes a state of mind between doubt and certainty, but the latter is predominant: and hence ظَنَّ sometimes means *He doubted:* and sometimes, *he knew, by considering with endeavour to understand, not by ocular perception;* being more frequently used in this sense than as meaning he doubted, though not so frequently as it is in the sense of he thought, whence the meaning he knew is held by some to be tropical.] إِنِّى ظَنَنْتُ, أَنِّى مُلَاقٍ حِسَابِيَهْ, in the Kur [lxix. 20], means *Verily I knew* [*that I should meet with my*

reckoning]. (T.) And ٱلَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ, in the same [ii. 43], means *Who know* [*that they shall meet their Lord,* lit., *be meeters of their Lord*]. (Msb.) And ظَنَنْتُ مَا قَالَ, occurring in a trad., means *I knew* [*what he meant to say* by his making a sign with his hand]. (TA.) ___ ظَنَنْتُهُ, (M, Mgh, Msb,) aor. as above, (Msb,) and so the inf. n., (M,) signifies also *I suspected him; thought evil of him;* (M, Mgh, Msb;) and (M) so اظَّنَنْتُهُ (S, M, Mgh, K) and اظْطَنَنْتُهُ (M, TA) and اطَّنَنْتُهُ. (TA.) [Thus, too, أَظْنَنْتُهُ accord. to several copies of the S and accord. to the CK; but this is app. a mistranscription.] In the saying of Ibn-Seereen, لَمْ يَكُنْ عَلِىٌّ يُظَنُّ فِى قَتْلِ عُثْمَانَ, (T, S, K, but in the T مَا كَانَ,) meaning *Alee was not suspected* [*in the case of the slaying of 'Othmán*], (T,) يُظَنُّ is of the measure يُفْتَعَلُ, originally يُظْتَنُّ: (T, S, K:) so says A'Obeyd: (T:) or, as some relate it, the word is يُطَنُّ. (TA.) One says, هُوَ يُظَنُّ بِكَذَا and يُطَنُّ, meaning *He is suspected of such a thing.* (TA in art. طن.) And طَنَنْتُ بِزَيْدٍ and ظَنَنْتُ زَيْدًا *I suspected Zeyd:* in

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this sense the verb has a single objective complement. (TA.)

4 **أَظْنَنْتُهُ الشَّىْءَ** *I made him to think the thing.* (M, TA.) ___ And أَظْنَنْتُ بِهِ النَّاسَ [*I made the people to suspect him:* or] *I exposed him to suspicion;* (M, Msb, TA;) [and] so أَظْنَنْتُهُ [alone]. (K.)

___ See also 1, last quarter.

5 **التَّظَنِّى** means *The exercising, employing,* or *using, of* الظَّنّ [i. e. *thought,* &c.]; originally التَّظَنُّن. (S, K.) A'Obeyd says, تَظَنَّيْتُ is from ظَنَنْتُ, and is originally تَظَنَّنْتُ; the ن being many, one of them is changed into ى: it is like قَصَّيْتُ, which is originally قَصَّصْتُ. (T.) See also 1, first sentence.

8 **إِظْتَنَنَ** see 1, first sentence: ___ and again, in the last quarter, in three places.

ظَنٌّ is a simple subst. as well as an inf. n.; (TA;) and signifies *Thought, opinion, supposition,* or

conjecture: (Er-Rághib, Mgh, TA:) or *a preponderant belief, with the admission that the contrary may be the case:* (KT, El-Munáwee, TA:) or *a preponderating wavering between the two extremes in indecisive belief:* (K:) or *an inference from a sign,* or *mark,* or *token; when strong, leading to knowledge; and when weak, not exceeding the limit of* وَهْم: (Er-Rághib, TA:) or *doubt* or *uncertainty;* (T, M;) or it has this meaning also; (Er-Rághib, TA;) *contr. of* يَقِينٌ: (Msb:) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Msb,) of عِلْمٌ, (S, Mgh, K,) or يَقِينٌ, (Msb,) [i. e. *knowledge,* or *certainty,*] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also *knowledge,* or *certainty,* (يَقِينٌ, T, M,) *such as is obtained by considering with endeavour to understand, not by ocular perception,* (M,) or *not such as relates to an object of sense:* (MF:) and it also means *suspicion,* or *evil opinion:* (Er-Rághib, TA: [but in this last sense, ظَنَّةٌ is more common:]) as a subst., (TA,) its pl. is ظُنُونٌ and أَظَانِينُ, (M, K, TA,) the latter anomalous, or (as ISd says, TA) it may be pl. of أُظْنُونَةٌ, but this I do not know. (M, TA.) One says, هُوَ سَيِّئُ الظَّنِّ بِكُلِّ أَحَدٍ [*He is evil in opinion of everyone*]. (M.) [And سَآءَ ظَنُّهُ بِفُلَانٍ *His opinion of such a one was evil.*] And عِلْمُهُ بِالشَّيْءِ ظُنُونٌ [*His knowledge is* but *opinions*]; meaning that no confidence is to be placed in him. (TA.)

ظَنَّةٌ *Suspicion,* or *evil opinion;* (T, S, M, Mgh, Msb, K;) as also طَنَّةٌ; the ظ being changed into ط, though there is no إِدْغَامٌ in this case, because of their being accustomed to say اطَّنَّ [for اظَّنَّ, which is for اظْطَنَّ]; an instance like الدِّكْرُ, which is made to accord with ادَّكَرَ [for ادْكَرَ, which is for اذْدَكَرَ], as mentioned by Sb; (M;) and ظَنَانَةٌ, (so accord. to a copy of the M,) or ظَنَانَةٌ, like كَتَابَةٌ, (TA,) signifies the same: (M, TA:) the pl. of ظَنَّةٌ is ظُنَنٌ. (S, K.) One says, عِنْدَهُ ظَنَّتِي and هُوَ ظَنَّتِي, meaning *He is the place* [i. e. *object*] *of my suspicion.* (TA.) ___ And [hence] *A little* [like the French soupçon] of a thing. (TA.)

ظُنَنٌ : see ظَنَّانٌ.

ظَنُونٌ A man *who thinks evil* (S, M) *of everyone.* (M.) ___ A man *possessing little good* or *goodness:* or, as some say, *of whom one asks* [*a thing*] *thinking that he will refuse, and who is as he was thought to be:* (M:) [or] ظَنِينٌ has this latter meaning. (TA.) ___ A man *in whose goodness no trust,* or *confidence, is to be placed.* (M.) And Anything *in which no trust,* or *confidence, is to be placed,* (M, TA,) of water, and of other things; (TA;) as also ظَنِينٌ . (M, TA.) A well (بِئْرٌ) *having little water,* (S, M, K,) *in the water of which no trust,* or *confidence, is to be placed:* (M:) or a well, (S, K,) or a drinkingplace, (M,) *of which one knows not whether there be in it water or not:* (S, M, K:) or water *which one imagines,* or *supposes, to exist, but of which one is not sure.* (TA.) كُلُّ مَنِيَّةٍ ظَنُونٌ إِلَّا القَتْلَ فِى سَبِيلِ ٱللّٰهِ is a saying mentioned, but not expl., by IAar; [app. meaning *Every death is doubtful as to its consequence except slaughter in the way,* or *cause, of God;* but ISd says,] in my opinion the meaning is that it *is of little good and profit.* (M.) دَيْنٌ ظَنُونٌ means *A debt of which one knows not whether he who owes it will pay it or not:* (A'Obeyd, T, S, M, * K:) it is said in a trad. of 'Omar that there is no poorrate in the case of such a debt. (TA.) ___ Also A man *suspected in relation to his intellect,* or *intelligence.* (Aboo-Tálib, TA.) And A woman *suspected in relation to her grounds of pretension to respect,* or *honour, on account of lineage &c.* (TA.) And A woman *of noble rank* or *quality, who is taken in marriage,* (M, K,) *from a desire of obtaining off spring by her, when she is advanced in age.* (M.) ___ Also A *weak* man. (K. [See also ظَنِينٌ.]) ___ And A man *having little artifice, cunning, ingenuity,* or *skill.* (K.)

ظَنِينٌ *Suspected;* (T, S, M, Mgh, Msb, K;) applied to a man; (S, M;) *i. q.* مَظْنُونٌ , (Mbr, Msb,) in this sense: (Msb:) pl. أَظِنَّآءُ. (M, TA.) Thus in the saying in the Kur [lxxxi. 24], وَمَا هُوَ عَلَى ٱلْغَيْبِ بِظَنِينٍ, (T, M, Msb,) meaning *And he is not*

suspected as to what he makes known from God, of the knowledge of *that which is undiscoverable,* as is related on the authority of 'Alee: or, accord. to Fr, it may mean *weak;* for ظَنِينٌ may have this meaning like as ظَنُونٌ has: (T:) some read بِضَنِينٍ. (TA in art. ضن, q. v.) شَهَادَةُ ظَنِينٍ, which is said in a trad. to be not allowable, is *The testimony of one who is suspected* as to his religion. (TA.) And ظَنَّآءُ نَفْسٍ means [*A soul,* or *person,*] *suspected.* (TA.) ___ Also One *who treats* or *regards another,* or *others, with enmity,* or *hostility;* (T, M;) because of his evil opinion and the evil opinion of which he is an object. (M.) ___ See also ظَنُونٌ, in two places.

ظَنَانَةٌ or ظَنَانَةٌ: see ظَنَّةٌ.

ظَنَّآءُ : see ظَنِينٌ.

ظَنَّانٌ One *who opines,* or *conjectures, much* [and] *in an evil manner;* as also ظَنُنٌ . (TA.)

أَظَنُّ [*Such as is more,* or *most, fit that one should think of him* to do a thing]. You say, نَظَرْتُ إِلَى أَظَنِّهِمْ أَنْ يَفْعَلَ ذٰلِكَ *I looked towards him who was the most fit of them that I should think of him to do that.* (M, TA.)

أُظْنُونَةٌ : see ظَنٌّ, near the end.

مَظِنَّةٌ , (M, Mgh, Msb, TA,) of which مَظَنَّةٌ, mentioned by Ibn-Málik and others, and مَظِنَّةٌ, are dial. vars., (TA,) or [rather] مَظِنَّةُ شَىْءٍ, (IF, S, Msb, K, TA,) signifies The *place,* (IF, S, Msb, K, TA,) and the *accustomed place,* (IF, S, Msb, TA,) *in which is thought to be the existence,* (S, K, TA,) *of a thing;* (IF, S, Msb, K, TA;) [*a place*] *where a thing is thought to be:* (M:) or it signifies, (Mgh, Msb,) or signifies also, (S,) *a place where a thing is known to be:* (S, Mgh, Msb:) [*a thing,* and *a person, in which,* or *in whom, a thing,* or *quality, is thought, supposed, presumed, suspected, inferred, known,* or *accustomed, to be,* or *exist:*] accord. to IAth, by rule it should be مَظَنَّةٌ: (TA:) [it may therefore be properly rendered

a cause of thinking, &c., *the existence* of a thing; and مَظِنَّةٌ لِكَذَا may be well expl. as meaning *a thing,* and *a person, that occasions one's thinking, supposing, presuming suspecting, inferring,* or *knowing, the existence of such a thing* or *quality, in it,* or *in him:* and hence, *an indication,* or *evidence,* or *a symptom, diagnostic, characteristic, sign, mark,* or *token, of the existence of such a thing* or *quality:*] the pl. is مَظَانُّ. (M, Mgh, Msb, TA.) One says, مَوْضِعٌ كَذَا مَظِنَّةٌ مِنْ فُلَانٍ i. e. *Such a place is a place in which such a one is known* [&c.] *to be.* (S, TA.) And فُلَانٌ مَظِنَّةٌ مِنْ كَذَا i. e. *Such a one is one in whom such a thing,* or *quality, is known* [&c.] *to be.* (Lh, T.) And فُلَانٌ مَظِنَّةٌ لِلْخَيْرِ i. e. *Such a one is one in whom good,* or *goodness, is thought* [&c.] *to be.* (Ham p. 437.) And En-Nábighah says,

* فَإِنْ يَكُ عَامِرٌ قَدْ قَالَ جَهْلًا *

* فَإِنَّ مَظِنَّةَ الْجَهْلِ الشَّبَابُ *

[*And if 'Ámir has spoken ignorantly, verily youthfulness is a state in which ignorance is usually found to exist*]: (S, Msb: *) or, as some relate the verse, السِّبَابُ [so that the meaning is, *mutual reviling is an act in which* &c.]: (S:) or, accord. to another relation, the latter hemistich is

* فَإِنَّ مَطِيَّةَ الْجَهْلِ الشَّبَابُ *

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(S, * TA;) because one finds it [i. e. youthfulness] to be easy like as he does the beast on which one rides. (TA.) And one says also, طَلَبَهُ مَظَانَّهُ [*He sought him,* or *it, in the places where he,* or *it, was thought to be;*] meaning, *by night and by day.* (TA.) And إِنَّهُ لَمَظِنَّةٌ أَنْ يَفْعَلَ ذٰلِكَ i. e. *Verily he is apt, meet,*

fitted, or *suited, for one to think of his doing that:* and in like manner one says of two, and of a pl. number, and of a female. (Lh, M.)

مَظْنُونٌ [*Thought, opined,* &c.: see its verb: and] see ظَنِينٌ. Applied to a narrative, or story, it means [*Doubted;* or] *of which one is not to be made to know the real state.* (TA in art. رجم.) In lexicology, A word *of the class termed* آحَادٌ [q. v.]. (Mz 3rd نوع.)

ظنب

ظَنْبٌ The *root*, or *lower part*, or *stem*, (أَصْل,) of a tree. (IAar, T, K.)

ظُنْبَةٌ *A sinew* (عَقَبَة) *that is wound over the extremities of the feathers of an arrow, next the notch.* (AHn, M, K.)

ظُنْبُوبٌ The *edge of the shin:* (K:) or the *tough edge of the shin:* or the *external part of the shank:* (M, TA:) or the *shin-bone:* or the *edge of the shin-bone:* (M, K:) or the *tough bone in the fore part of the shank:* (S:) but accord. to AZ, this term is not used in relation to animals that have أَوْظِفَة: [see وَظِيفٌ:] (T, TA:) pl. ظَنَابِيبُ. (S, M, K.) عَارِى الظَّنَابِيب *Without flesh upon the shins* (TA) is an epithet applied to a male ostrich. (S, TA.) قَرَعَ ظُنْبُوبَ البَعِير means *He knocked*, or *struck, the shin of the camel*, that he might lie down, and he might mount him: or قَرْعُ الظُّنْبُوبِ signifies a man's *knocking*, or *striking, the shin* of his camel with his stick when he makes him lie down that he may mount him, as one in haste to betake himself to a thing: or *striking the shin* of his beast with his whip, [in the TA is here added ليترقه, which I can only suppose to be put for ليبركه, to make him lie down,] when he desires to mount him. (TA.) [See an ex. voce عُرْقُوبٌ. Hence,] قَرَعَ فُلَانٌ لِأَمْرِهِ ظُنْبُوبَه [*Such a one struck his shin to betake himself to his affair*] means *such a one applied himself to his affair with diligence*, or *energy.* (T, L, TA.) Selámeh Ibn-Jendel says,

* كُنَّا إِذَا مَا أَتَانَا صَارِخٌ فَزِعٌ *

* كَانَ الصُّرَاخُ لَهُ قَرْعَ الظَّنَابِيبِ *

[*We were* (*such that*), *when there came to us one crying aloud, in terror, the clamour* (*returned*) *to him was the striking of the shins;*] by which he is said to mean that a quick

reply was given; calling the striking of the whip upon the leg of the boot, in urging on the horse, the striking of the shin. (S.) You also say, قَرَعَ لِذٰلِكَ الأَمْرِ ظُنْبُوبَهُ meaning *He prepared himself for that affair,* or *thing:* and agreeably with this signification the verse of Selámeh cited above has been explained. (M, TA.) And قَرَعَ ظَنَابِيبَ الأَمْرِ *He made,* or *rendered, the affair manageable.* (M, K, TA.) A poet, cited by IAar, says,

* قَرَعْتُ ظَنَابِيبَ الْهَوَى يَوْمَ عَالِجٍ *

I subdued love, or *subjected it to my will, on the day of 'Álij;.* as though I struck it on the shins; as a camel's shin is struck when one desires him to lie down, that he may mount him. (M, TA.) ___ ظُنْبُوبٌ also signifies *A nail that is in the* جُبَّة *of a spear-head,* [i. e., *in the part into which the shaft enters,*] (M, K,) *where it is fixed upon the upper extremity of the shaft:* and ظَنَابِيب has been said to be the pl. of the word in this sense in the verse of Selámeh cited above. (M, TA.)

ظنى (Quasi root)

5 **تظنّى** ; originally تَظَنَّنَ: see the latter, in art. ظن.

ظهر

1 **ظَهَرَ**, (S, Msb, K, &c.,) aor. ـَـ, (Msb,) inf. n. ظُهُورٌ, (S, Mgh, Msb, K, &c.,) [*It was*, or *became, outward, exterior, external, extrinsic*, or *exoteric:* and hence,] *it appeared; became apparent, overt, open, perceptible* or *perceived, manifest, plain*, or *evident;* (S, Mgh, Msb, K, TA;) *after having been concealed*, or *latent:* (Msb, TA:) and تظاهر signifies the same. (Har p. 85.) Hence the phrase ظَهَرَ لِى رَأْىٌ [*An idea*, or *opinion, occurred to me*], said when one knows what he did not know before. (Msb.) [And هٰذَا مَا يَظْهَرُ لِى *This is what appears to me* to be the case, or to be the right way or course; or *this is my opinion.*] ظَهَرَ الحَمْلُ, inf. n. as above, means *Pregnancy became apparent*, or *manifest:* it is said that this is not the case in less than three months. (Msb.) And it is said in a trad. of 'Áïsheh, كَانَ يُصَلِّى العَصْرَ فِى حُجْرَتِى قَبْلَ أَنْ تَظْهَرَ i. e. [*He used to perform the prayer of the afternoon in my chamber*] *before it* (meaning the sun) *became high and apparent:* (TA:) or وَالشَّمْسُ فِى حُجْرَتِى لَمْ تَظْهَرْ بَعْدُ i. e. [*when the sun was in my chamber,*] *it not having risen high* so as to be on the flat roof [thereof]: referring to the Prophet. (O. [But العصر must be a mistranscription for الفَجْر, i. e. *the prayer of the dawn.*]) The saying in the Kur [xxiv. 31], وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا [which is app. best rendered *And that they discover not their ornature except what is external thereof*] has been expl. in seven different ways, most correctly as meaning the clothes: (O, TA:) accord. to 'Áïsheh, it means the bracelet (القُلْب) and the ring (الفَتَخَة): and accord. to I'Ab, the hand and the signet-ring and the face. (TA.) ___ Also *He went forth*, or *out*, (Mgh, TA,) *to the outside of a place.* (O, TA.) ___ And *He* (a bird) *migrated*, or *went down*, from one country or region to another: used in this sense by AHn in relation to the vulture, migrating to Nejd. (L.) ___ ظَهَرَ عَنْهُ, said of a vice, or fault, (O, TA,) or a disgrace, (JK, A, O,) *It did not cleave to him;* (A, O, TA;) *it was remote from*

him; (TA;) *it quitted him,* or *departed from him.* (JK.) ___ ظَهَرْتُ بِهِ, (O, TA,) inf. n. ظَهْرٌ, (K,) *I gloried,* or *boasted, by reason of it.* (O, K * TA.) [Respecting a meaning assigned to ظَهَرَ بِفُلَانٍ in the K, see 4.] ___ أَكَلَ الرَّجُلُ أُكْلَةً ظَهَرَ مِنْهَا ظَهْرَةً means [*The man ate some food*] *in consequence of which*] *he became fat.* (TA.) ظَهَرَهُ *He mounted it; went,* or *got, upon it,* or *upon the top of it;* (S, A, * Mgh, O, Msb, K;) as also ظَهَرَ عَلَيْهِ; (O;) namely, a house, (S,) or a house-top, (A, Mgh, O,) and a mountain, (A,) and a wall; (O, Msb;) properly, *he became upon its back:* (Mgh:) and [in like manner] one says, ظَهَّرَ فُلَانٌ نَجْدًا, inf. n. تَظْهِيرٌ, *Such a one mounted,* or *went up, upon the high region* (ظَهْر) *of Nejd.* (O.) ___ Hence, (Mgh, Msb,) ظَهَرَ عَلَيْهِ (S, Mgh, O, Msb, K) and بِهِ, (K,) inf. n. ظُهُورٌ (Bd in xxiv. 31) and ظَهْرٌ also, (Ham p. 301,) *He overcame, conquered, subdued, overpowered,* or *mastered, him; gained the mastery* or *victory,* or *prevailed, over him;* (S, Mgh, O, Msb, K;) namely, his enemy; (Msb;) and in like manner, [*he conquered, won, achieved,* or *attained, it,* i. e.] a thing. (O, TA.) [The saying فُلَانٌ لَا يَظْهَرُ عَلَيْهِ أَحَدٌ is expl. in the L and TA by the words اى لا يَسْلَمُ, and said to be tropical: but Ibr D thinks that the correct reading is لا يُسَلِّمُ, from التَّسْلِيمُ; and that it is said of one who will not give up, or resign, what is in his hand; so that the meaning is, *Such a one is a person whom no one will overcome in respect of that which he holds in his possession.*] ___ And [hence also] ظَهَرَ عَلَيْهِ, (Msb, TA,) inf. n. ظُهُورٌ, (TA,) *He knew, became acquainted with,* or *got knowledge of, him,* or *it.* (Msb, TA.) So in the Kur xxiv. 31, وَٱلطِّفْلُ ٱلَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ ٱلنِّسَآءِ [*And the young children*] *who have not attained knowledge of the* عورات, (Bd, Jel,) meaning [*pudenda,* or] *parts between the navel and the knee,* (Jel,) *of women,* by reason of their want of discrimination: (Bd:) or *who have not attained to the generative faculty;* (O, Bd, * TA;) from الظُّهُورُ in the sense of الغَلَبَةُ. (Bd.) So too in the Kur [xviii. 19], إِنْ يَظْهَرُوا عَلَيْكُمْ *If they get knowledge of you.* (O, TA.) ___ And [hence] ظَهَرَ عَلَيْهِ, (Fr, A, O, TA,) and اسْتَظْهَرَهُ, (S, A, O, K,) *He knew it,* or *learned it, by heart;* namely, the Kur-án; (A, O, TA;) and *he recited it by heart:* (A, * TA;

and so in the S and O in explanation of the latter:) or [simply] *he recited it by heart;* namely, the Kur-án; as also اظهره : (O, K, TA:) in the copies of the K we find أَظْهَرْتُ عَلَى القُرآن and أَظْهَرْتُهُ; but the former is a mistake for ظَهَرْتُ, aor. ـَـ . (TA.) For another signification of ظَهَرَ عَلَيْهِ, see 3. ظَهَرَ بِحَاجَتِى, (S, A, K,)

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aor. ـَـ , (TA,) inf. n. ظَهْرٌ; (TK;) and ظَهَّرَهَا , (K, TA,) in some copies of the K ظَهَرَهَا; (TA;) and اظهرها , (K,) inf. n. إِظْهَارٌ; (TA;) and اظَّهَرَهَا , (K,) of the measure افْتَعَلَ; (TA;) *He held the object of my want in little,* or *light, estimation,* or *in contempt;* (S, A;) [lit.] *he put it behind* [*his*] *back;* (S, K;) *as though he put it away,* [*out of his sight,*] *and paid no regard to it.* (S, TA.) One says also, يَظْهَرُونَ بِهِمْ وَلَا يَلْتَفِتُونَ إِلَى أَرْحَامِهِمْ [*They hold them in contempt, and do not pay any regard to their ties of relationship*]. (S.) ___ See also 10, in three places. ظَهَرَهُ, (O, K,) aor. ـَـ , inf. n. ظَهْرٌ, (K,) *He struck,* or *smote,* (TA,) or *hit,* or *hurt,* (O, K,) *his back.* (O, K, TA.) ظَهِرَ, (S, O, K,) aor. ـَـ , (K,) inf. n. ظَهَرٌ, (O, K,) *He* (a man, S, O) *had a complaint of his back.* (S, O, K.) ظَهُرَ, (JK, O, L,) or ظَهَرَ, (K, [but this is app. a mistranscription,]) inf. n. ظَهَارَةٌ, (S, O, L, K,) said of a camel, (JK, S, O,) *He was,* or *became, strong* (JK, S, O, L, K) *in the back.* (L, K.)

2 **ظَهَّرَ** see 1, near the middle: ___ and again, in the last quarter: ___ and see also 3. ___ ظَهَّرَ الثَّوْبَ [and اظهره , *contr. of* بطّنه and ابطنه,] *He faced the garment,* or *piece of cloth; put a facing,* or *an outer covering,* (ظِهَارَة,) *to it.* (TA.) See also 4, last sentence.

3 **ظاهره** , (A,) inf. n. مُظَاهَرَةٌ, (S, O, Msb,) *He aided,* or *assisted, him;* (S, A, O, Msb;) as also ظَهَرَ عَلَيْهِ. (Th, K.) And ظاهر عَلَيْهِ *He aided,* or *assisted, against him.* (TA.) ___ ظاهر به: see 10. ___ ظاهر بينهما, (K,) i. e. (TA) بين ثوبين, (S, A, Mgh, TA,) and درعين, (A, Mgh, TA,) and نعلين, (TA,) *i. q.* طَارَقَ بينهما, (S, TA,) or طَابَقَ, (A, K,

TA,) i. e. (TA) *He put them on,* or *attired himself with them,* [namely, *two garments,* and *two coats of mail,* and *two sandals* or *soles,* or rather, when relating to two soles, *he sewed them together,*] *one over,* or *outside, the other:* (Mgh, TA:) app. from تَظَاهُرٌ in the sense of mutual aiding or assisting. (IAth.) The phrase ظاهر بدرعين requires consideration; and the ب in it should be regarded as meant to denote conjunction; not as a part of the necessary complement of the verb. (Mgh.) ظاهر الدِّرْعَ is said to signify لَأَمَ بَعْضَهَا عَلَى بَعْضٍ [app. meaning *He folded over and fastened one part of the coat of mail upon another*]. (TA.) And ظاهر عَلَيْهِ جِلَالًا means *He threw upon him* (i. e. a horse) *housings* or *coverings* [*one over another*]. (TA in art. حنذ.) ظاهر مِنْ ٱمْرَأَتِهِ, (S, Mgh, O, Msb, K,) inf. n. ظِهَارٌ (S, Mgh, Msb, K) and مُظَاهَرَةٌ; (JK, TA;) and تظاهر منها, (A, Mgh, O, TA,) and اظَّاهر ; (Mgh;) and تظهّر منها, (S, Msb, K,) and اظَّهَّر ; (O, TA;) and ظهّر منها, (S, O, K,) inf. n. تَظْهِيرٌ; (S;) signify the same; (O;) *He said to his wife* أَنْتِ عَلَيَّ كَظَهْرِ أُمِّي [*Thou art to me like the back of my mother*]; (S, Mgh, Msb, K;) [as though he said رُكُوبُكِ حرامٌ عَلَيَّ;] meaning رُكُوبُكِ لِلنِّكَاحِ حَرَامٌ عَلَيَّ كَرُكُوبِ أُمِّي لِلنِّكَاحِ; the back being specified in preference to the بَطْن or فَخِذ or فَرْج because the woman is likened to a beast that is ridden, and the act of نِكَاح to that of رُكُوب: the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Msb, * TA.) In the Kur lviii. 2 [and 4], some read يَظَّهَّرُونَ ; some يَظَّاهَرُونَ ; and 'Ásim read يُظَاهِرُونَ. (Bd.) The verb is made trans. by means of مِن because the man who uttered this sentence estranged himself from his wife. (IAth.)

4 **اظهره** *He made it apparent, overt, open, perceptible* or *perceived, manifest, plain,* or *evident; he showed, exhibited, manifested, displayed, discovered, revealed,* or *evinced, it;* or *put it forth:* (S, O, K:) [it is also used in relation to a saying, and an action, and the like, as meaning *it showed,* &c., as above, or *it bespoke, it:*] and Mtr relates his having heard from one worthy of reliance of the people of Baghdád, that they say تظاهرت به in the place of أَظْهَرْتُهُ, and scarcely ever employ اظهر in its usual sense. (Har p. 85.) [Hence,

اظهر التَّضْعيفَ *He made the doubling of a letter distinct;* as in لَحَحْتُ; which, accord. to a general rule, should be لَحَّتْ: opposed to أَدْغَمَ. And اظهر لَهُ كَذَا *He showed,* &c., *to him such a thing:* and *he made a show of, professed, pretended,* or *feigned, to him such a thing:* as, for instance, love.] ___ أَظْهَرْتُ بِفُلَانٍ means أَعْلَيْتُ بِهِ [a phrase which I have not found except in this instance, app. *I elevated,* or *exalted, such a one:* like أَعْلَيْتُهُ, which has this meaning]: (S, IKtt, L, TA:) or أَعْلَنْتُ بِهِ [app. meaning *I made such a one to be,* or *become, publicly known*]: (So in the O:) [but the former explanation seems to be regarded by SM as the right; for he remarks that,] accord. to all the copies of the K, the explanation is أَعْلَنَ بِهِ, and refers to ظَهَرَ بِفُلَانٍ [instead of أَظْهَرَ]; so that what its author says in this case differs in two points of view from what is found in the Kitáb el-Abniyeh of IKtt, in which the ى in أَعْلَيْتُ has been marked as correct, and in the L [as well as in the S]. (TA.) اظهره ٱللّٰهُ عَلَى عَدُوِّهِ means *God made him to overcome, conquer, subdue, overpower, master, gain the victory over,* or *prevail over, his enemy.* (S, A, O, TA.) ___ And [hence] اظهره عَلَيْهِ *He* (God) *made him to know it,* or *become acquainted with it:* you say, أَظْهَرَنِى ٱللّٰهُ عَلَى مَا سُرِقَ مِنِّى *God made me to know* [or *discover*] *what had been stolen from me.* (TA.) See also 1, last quarter, in two places. And see 2. اظهر signifies also *He entered upon the time called the* ظَهِيرَة: (A, Msb, K:) or *the time called the* ظُهْر. (Msb.) And *He went,* or *journeyed, in the time called the* ظَهِيرَة; as also ظَهَّرَ, (K,) inf. n. تَظْهِيرٌ: (TA:) or *the time called the* ظُهْر. (S, O.)

5 **تظهّر** : see 3, latter half, in three places.

6 **تَظَاهَرَ** see 1, first sentence: ___ and see also 4, first sentence. ___ تظاهروا *They aided,* or *assisted, one another.* (S, O, * K.) And تظاهروا عَلَى فُلَانٍ *They leagued together, and aided one another, against such a one.* (Ibn-Buzurj, TA in art. ضفر.) ___ Also *They regarded,* or *treated, one another with enmity,* or *hostility;* or *severed themselves, one from another:* (S, Msb, K:)

as though they turned their backs, one upon another: (S:) or, because they who do so turn their backs, one upon another. (Msb.) Thus the verb has two contr. meanings. (K.) ___ تظاهر من امرأته and اظّاهر: see 3, latter half, in three places.

8 اظّهر: see 1, last quarter.

10 استظهر به *He sought aid,* or *assistance, in,* or *by means of, him,* or *it,* (S, O, Msb, K, TA,) عليه [*against him,* or *it*]; as also استظهره. (TA.) [In the CK, after the explanation of استظهر به, is an omission, to be supplied by the insertion of وقرأه.] One says, استظهر بالغنى على النوائب [*He sought aid in wealth against calamities,* or *afflictions*]. (Msb.) And ظاهر به signifies the same as استظهر [in this sense or in another of the senses expl. in what follows]. (TA.) ___ And استظهرت بالشّىء, and ظهرت به, and ظهرته, *I put the thing behind my back for protection,* or *security.* (Har p. 265.) ___ And استظهر *He prepared for himself a camel,* or *two camels,* or *more, for future need:* (T:) and استظهره, and ظهر به, *He prepared him,* namely, a camel, *for future need:* (K:) and استظهر ببعيرين ظهريّين *He prepared for himself two camels for future need.* (T. [See ظهرىٌّ.]) ___ Hence, (T,) استظهر signifies also *He used precaution* (T, Msb) with respect to anything: (T:) *he secured himself,* (T,) *by using precaution;* as, for instance, a woman does by remaining three days, before she performs the ablution termed غُسل, and prays, after the usual period of the menses. (T, L.) One says, يستحبُّ الاستظهار بغسلة ثانية وثالثة *The using precaution by a second and a third washing,* to make sure of being pure, *is approved.* (Er-Ráfi'ee, Msb.) And استظهرت فى طلب الشّىء *I adopted the most fit,* or *proper, way, and used precaution, in seeking to attain the thing.* (Msb.) ___ See also 1, in the middle of the latter half.

ظَهْرٌ The *back; contr. of* بطنٌ: (S, A, O, Msb, K:) in a man, *from the hinder part of the* كاهل [or *base of the neck*] *to the nearest part of the buttocks, where it terminates:* (TA:) in a camel, the *part containing six vertebræ on the right and left of which are* [*two*

portions of flesh and sinew called the متنان]: (AHeyth, T, O:) of the masc. gender: (Lh, A, K:) pl. [of pauc.] أَظْهُر, and [of mult.] ظُهُور and ظُهْرَان. (Msb, K.) ___ رَجُلٌ خَفِيفُ الظَّهْرِ *A man having a small household to maintain:* and ثَقِيلُ الظَّهْرِ *having a large household to maintain.* (K, * TA.) ___ أَنْتَ عَلَيَّ كَظَهْرِ

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أُمِّى *Thou art to me like the back of my mother:* said by a man to his wife. (S, Mgh, Msb, K.) [This has been expl. above: see 3.] ___ عَدَا فِى ظَهْرِهِ *He stole what was behind him:* (A:) [or *he acted wrongfully in respect of what was behind him:* for] لِصٌّ عَادِى ظَهْرٍ is expl. by the words عَدَا فِى ظَهْرٍ فَسَرَقَهُ [so that it app. means *A thief who has acted wrongfully in respect of what was behind one, and stolen it*]. (O, K.) ___ أَقْرَانُ الظَّهْرِ (S, O, K) and الظُّهُورِ (O, TA) *Adversaries who come to one from behind his back, in war,* or *fight.* (S, O, K, * TA.) In the copies of the K, يُحِبُّونَكَ is erroneously put for يَجِيؤُونَكَ. (TA.) You say also, فُلَانٌ قِرْنُ الظَّهْرِ *Such a one is an adversary who comes to one from behind, unknown.* (IAar, As.) ___ قَتَلَهُ ظَهْرًا *He slew him unexpectedly; he assassinated him;* syn. غِيلَةً. (IAar, TA.) ___ جَعَلَنِى بِظَهْرٍ *He cast me off.* (TA.) And جَعَلْتُ حَاجَتَهُ بِظَهْرٍ *I cast his want behind my back:* (AO, K:) and جَعَلَهَا ظِهْرِيَّةً signifies the same: (S:) and اتَّخَذَهَا ظِهْرِيًّا, (K,) and ظِهْرِيَّةً: (TA:) or the former of the last two phrases signifies *he held it in contempt;* as though ظِهْرِيًّا were an irreg. rel. n. from ظَهْرٌ: (TA:) or اتَّخَذَهُ ظِهْرِيًّا signifies *he neglected,* or *forgot,* (S, O, * Msb,) *him,* as in the Kur xi. 94, (S, O,) or *it,* namely, what was said. (Msb.) And لَا تَجْعَلْ حَاجَتِى بِظَهْرٍ *Forget not thou,* or *neglect not, my want:* (S:) and جَعَلَهُ ظِهْرِيًّا signifies *he forgot it;* as well as جَعَلَهُ بِظَهْرٍ. (A.) And جَعَلْتُ هٰذَا الأَمْرَ بِظَهْرٍ, and رَمَيْتُهُ بِظَهْرٍ, *I cared not for this thing.* (Th, O.) ___ فُلَانٌ مِنْ وَلَدِ الظَّهْرِ *Such a one is of those who do not belong to us:* or *of those to*

whom no regard is paid: (TA:) or *of those who are held in contempt, and to whose ties of relationship no regard is paid.* (S, TA.) ___ هُوَ ٱبْنُ عَمِّهِ ظَهْرًا [*He is his cousin on the father's side,*] *distantly related: contr. of* دَنِيًّا [*and* لَحًّا]. (As, A, O, TA.) ___ رَجَعَ عَلَى ظَهْرِهِ [*He receded, retired,* or *retreated*]. (K in art. ثبجر.) ___ هُوَ نَازِلٌ بَيْنَ ظَهْرَيْهِمْ, and بَيْنَ ظَهْرَانَيْهِمْ, (S, A, O, Msb, K, *) in which latter the ا and ن are said by some to be added for corroboration, (Msb,) and for which one should not say ظَهْرَانَيْهِمْ, (IF, S, O, Msb, K,) and بَيْنَ أَظْهُرِهِمْ, (Msb, K,) *He is making his abode in the midst of them; in the main body of them:* (K, TA:) originally meaning he is making his abode among them for the purpose of seeking aid of them and staying himself upon them: as though it meant that the back of one of them was before him, and that of another behind him, so that he was defended in either direction: afterwards, by reason of frequency of usage, it came to be employed to signify abiding among a people absolutely. (IAth, Msb.) You say also هُوَ بَيْنَ ظَهْرَيْهِ, and بَيْنَ ظَهْرَانَيْهِ, meaning *It* (anything) *is in the midst,* or *main part, of it,* namely, another thing. (TA.) ___ لَقِيتُهُ بَيْنَ الظَّهْرَيْنِ, and بَيْنَ الظَّهْرَانَيْنِ, (S, O, Msb, K,) *I met him during the day,* (Msb,) or *during the two days,* (S, O, K,) or *during the three days,* (K,) or *the days:* (S, O, Msb:) from the next preceding phrase. (TA.) And أَتَيْتُهُ مَرَّةً بَيْنَ الظَّهْرَيْنِ *I came to him one day:* or, accord. to Aboo-Fak'as, *on a day between two years.* (Fr.) And رَأَيْتُهُ بَيْنَ ظَهْرَانَيِ اللَّيْلِ *I saw him between nightfall and daybreak.* (TA.) And جِئْتُهُ بَيْنَ ظَهْرَانَيِ النَّهَارِ [*I came to him between the beginning and end of the day*]. (A.) ___ تَقَلَّبَ ظَهْرًا لِبَطْنٍ *It turned over and over,* or *upside down,* (lit. *back for belly,*) as a serpent does upon ground heated by the sun. (S and TA in art. قلب.) [Hence,] قَلَبْتُ الأَرْضَ ظَهْرًا لِبَطْنٍ [*I turned the earth over, upside-down*]. (A.) And [hence,] قَلَّبَ أَمْرَهُ ظَهْرًا لِبَطْنٍ, (O, * TA,) and ظَهْرَهُ لِبَطْنٍ, and ظَهْرَهُ لِبَطْنِهِ, and ظَهْرَهُ لِلْبَطْنِ, which last form is preferred by El-Farezdak to the second, because [as in the third form] the second of the two words is determinate like the first word, *He meditated,* or *managed, the affair with forecast, and well.* (O, * TA.) ___ The Arabs used to say, هٰذَا ظَهْرُ السَّمَآءِ and هٰذَا بَطْنُ السَّمَآءِ, both meaning *This is the apparent, visible,*

part of the sky. (Fr, Az.) And the like is said of the side of a wall, which is its بَطْن to a person on the same side, and its ظَهْر to one on the other side. (Az.) ___ مَا نَزَلَ مِنَ القُرْآنِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ, [part of] a saying of Mohammad, [of which see the rest voce مُطَّلَعٌ,] means *Not a verse of the Kur-án has come down but it has a verbal expression and an interpretation:* (K, * TA:) or *a verbal expression and a meaning:* or *that which has an apparent and a known* [or *an exoteric*] *interpretation and that which has an intrinsic* [or *esoteric*] *interpretation:* (TA:) or *narration* (K, TA) *and admonition:* (TA:) or [*it is to be read and to be understood and taught;* for] by the ظهر is meant the reading; and by the بطن, the understanding and teaching. (TA.) [See also ظَهْر ___.] بَطْن signifies also *Camels on which people ride, and which carry goods;* (S, * A, * O, K, * TA;) *camels that carry burdens upon their backs in journeying:* (TA:) [or] *a beast:* or *a camel for riding:* (Mgh:) pl. ظُهْرَانٌ. (TA.) It is said in a trad. of 'Arfajeh, فَتَنَاوَلَ السَّيْفَ مِنَ الظَّهْرِ *And he reached,* or *took in his hand, the sword from the camels for carrying burdens and for riding:* and in another, أَتَأْذَنُ لَنَا فِى نَحْرِ ظَهْرِنَا *Dost thou permit us to slaughter our camels which we ride?* (TA.) And one says also, هُوَ عَلَى ظَهْرٍ *He is determined upon travel:* (K:) as though he had already mounted a beast for that purpose. (TA.) ___ [Hence, app.,] *Property consisting of camels and sheep* or *goats:* (TA:) or *much property.* (K, TA.) ___ The *short side* [or *lateral half*] *of a feather:* (S, O, K:) pl. ظُهْرَانٌ: (S, M, K, TA, &c.:) opposed to بَطْنٌ, sing. of بُطْنَانٌ, (TA,) which latter signifies the long sides: (S, TA:) and ظُهَارٌ signifies the same as ظَهْرٌ, (K,) or the same as ظُهْرَانٌ, being an irregular pl.; and this is meant by the saying الظُّهَارُ بِالضَّمِّ الجَمَاعَةُ, mentioned in a later place in the K [in such a manner as to have led to the supposition that ظُهَارٌ is also syn. with جَمَاعَةٌ]: (TA:) AO says that among the feathers of arrows are the ظُهَارٌ, which are *those that are put* [*upon an arrow*] *of the* ظَهْر [or *outer side*] *of the* عَسِيب [app. here meaning the *shaft*] *of the feather;* (S, TA;) i. e., the *shorter side,* which is the best kind of feather; as also ظُهْرَانٌ: sing. ظَهْرٌ: (TA:) ISd says that the ظُهْرَانٌ are *those*

parts of the feathers of the wing that are exposed to the sun and rain: (TA:) Lth says that the ظُهَار are *those parts of the feathers of the wing that are apparent.* (O, TA.) One says, رِشْ سَهْمَكَ بِظُهْرَانٍ وَلَا تَرِشْهُ بِبُطْنَانٍ [*Feather thine arrow with short sides of feathers, and feather it not with long sides of feathers*]. (S, TA.) [De Sacy supposes that ظُهُور and بُطُون are also pls. of ظَهْر and بَطْن thus used: (see his Chrest. Arabe, sec. ed., tome ii., p. 374:) but his reasons do not appear to me to be conclusive.] ظُهَار and ظُهْرَان are also used as epithets: you say, رِيشٌ ظُهَارٌ and رِيشٌ ظُهْرَانٌ. (TA.) ___ [ظَهْرُ الكَفِّ and ظَاهِرُهَا mean *The back of the hand.* And in like manner, ظَهْرُ القَدَمِ and ظَاهِرُهَا mean *The upper,* or *convex, side,* or *back, of the human foot, corresponding to the back of the hand, including the instep:* opposed to بَطْن and بَاطِن. And ظَهْرُ اللِّسَانِ means *The upper surface of the tongue.*] ___ And ظَهْر also signifies *A way by land.* (S, M, O, Msb, K.) This expression is used when there is a way by land and a way by sea. (M.) You say, سَارُوا فِى طَرِيقِ الظَّهْرِ *They journeyed by land.* (A.) ___ And *An elevated tract* of land or ground; as also ظَاهِرَةٌ : (A:) or *rugged and elevated land* or *ground;* (JK, K;) as also ظَاهِرَةٌ : (JK:) opposed to بَطْن, which signifies soft and plain and fine and low land or ground: (TA:) and ظَوَاهِر [pl. of ظَاهِرَةٌ] signifies *elevated tracts* of land or ground: (S, K:) you say, هَاجَتْ ظَوَاهِرُ الأَرْضِ, meaning, *the herbs,* or *leguminous plants, of the elevated tracts of land,* or *ground, dried up:* (As, S, L:) and ظَاهِرٌ signifies *the higher,* or *highest, part* of a mountain; (ISh, L, TA;) whether its exterior be plain or not: (TA:) and ظَاهِرَةٌ , the same, of anything: (L:) when you have ascended upon the ظَهْر of a mountain, you are upon its ظَاهِرَة. (TA.) ___ سَالَ وَادِيهِمْ ظَهْرًا means *Their valley flowed with the rain of their own land:* opposed to دَرْءًا, meaning, from other rain: (IAar, O, K: *) or the former signifies *their valley flowed*

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with its own rain: and the latter, with other than its own rain: (TA:) and some say ظُهْرًا , which Az thinks the better

form. (O, TA.) ___ [Hence, probably,] أَصَبْتُ مِنْهُ مَطَرَ ظَهْرٍ *I obtained from him,* or *it, much good.* (Sgh, O, K.) ___ And another signification of ظَهْرٌ is *What is absent,* or *hidden,* or *concealed, from one.* (O, K.) ___ It is sometimes prefixed to another noun to give plainness and force to the expression; as in ظَهْرُ الغَيْبِ and ظَهْرُ القَلْبِ, meaning نَفْسُ الغَيْبِ and نَفْسُ القَلْبِ: (Msb:) or it is redundant in these instances. (Mgh.) Lebeed says, describing a [wild] cow going about after a beast of prey that had eaten her young one,

* وَتَسَمَّعَتْ رِزَّ الأَنِيسِ فَرَاعَهَا *
* عَنْ ظَهْرِ غَيْبٍ وَالأَنِيسُ سَقَامُهَا *

[*And she heard the sound of man, and it frightened her, from a place that concealed what was in it; for man is her malady;* i. e., *a cause of pain and trouble and death to her*]: (TA:) meaning, she heard the sound of the hunters, &c. (TA in art. غيب.) And you say, تَنَاوَلَهُ بِظَهْرِ الغَيْبِ بِمَا يَسُوءُهُ *He carped at him behind the back,* or *in absence, by saying what would grieve him.* (TA in art. غيب.) And تَكَلَّمْتُ بِهِ عَنْ ظَهْرِ الغَيْبِ (A, O) or عَنْ ظَهْرِ غَيْبٍ (TA) [app., *I spoke it by memory; in the absence of a book* or *the like;* as one says in modern Arabic, عَلَى الغَائِب. See also غَيْبٌ.] And قَرَأَهُ عَنْ ظَهْرِ القَلْبِ *He recited it by heart,* or *memory; without book:* (L, K: [in the latter, مِن is put in the place of عَن; but the right reading is that in the L: and in the CK is an omission here, to be supplied by the insertion of وقَرَأَهُ:]) and قرأه ظَاهِرًا and قرأه عَلَى ظَهْرِ لِسَانِهِ [signify the same]. (K.) And حَمَلَ القُرْآنَ عَلَى ظَهْرِ لِسَانِهِ like حَفِظَهُ عَلَى ظَهْرِ قَلْبِهِ [*He knew the Kur-án by heart*]. (A, * O, TA.) ___ One says also, فُلَانٌ يَأْكُلُ عَلَى ظَهْرِ يَدِ فُلَانٍ *Such a one eats at the expense of such a one.* (A, O, K. *) And in like manner, الفُقَرَآءُ يَأْكُلُونَ عَلَى ظَهْرِ أَيْدِى النَّاسِ *The poor eat at the expense of the people.* (A, TA.) And أَعْطَاهُ عَنْ ظَهْرِ يَدٍ *He gave him originally; without compensation.* (O, * K; but in some copies of the K we find مِن in the place of عَن.) It is said [in a trad.], أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى

The most excellent of alms is that which is [*derived*] *from competence;* ظهر: (Msb:) or simply عن غنًى, the word ظهر being here redundant: (Mgh:) or *from manifest competence upon which one relies, and in which he seeks aid against calamities,* or *afflictions:* or *from what remains after fight:* (Msb:) or *from superfluous property.* (TA.) See also ظَهِيرٌ قدر ظَهْرٍ means *An old cooking-pot:* (O, K: *) pl. قُدُورٌ ظُهُورٌ: (O:) as though, because of its oldness, it were thrown behind the back. (TA.)

ظُهْرٌ *Midday,* or *noon:* (IAth, TA:) or the *time when the sun declines from the meridian:* (Msb, * K, * O, * TA:) or [the *time immediately*] *after the declining of the sun:* (S, Mgh:) masc. and fem.; unless when the word صَلَاة is prefixed to it, in which case it is fem. only: (Msb:) [pl. أَظْهَارٌ. See also صَلَاةُ الظُّهْرِ.] ظَهِيرَةٌ means *The prayer* [i. e. *the divinely-ordained prayer*] *of midday,* or *noon:* (IAth, TA:) or *of the time after the declining of the sun.* (S, O.) In the phrases أَبْرِدُوا بالظُّهْرِ [*Defer ye the prayer of midday until the cooler time of day*] and صلّى الظُّهْرَ [*He performed the prayer of midday*], the prefixed noun (صَلَاة) is suppressed. (Mgh.) سَالَ وَادِيهِمْ ظُهْرًا: see ظَهْرٌ, last quarter.

ظَهِرٌ, (S,) or ظَهِيرٌ, (K,) [the former agreeable with analogy, being derived from ظَهْرٌ,] A man (S,) *having a complaint of the back:* (S, K:) or *having a pain in the back:* as also مَظْهُورٌ. (O, TA.)

ظُهْرَةٌ: see ظَهِيرٌ, in three places. Also The *tortoise.* (O, K.)

ظَهْرَةٌ: see ظَهِيرٌ, in six places.

ظَهَرَةٌ The *goods,* or *furniture and utensils, of a house* or *tent;* (IAar, S, O, K, TA;) as also أَهَرَةٌ: (IAar, TA:) or the former signifies the *exterior of a house,* or *tent;* and the latter, the interior thereof. (Th, TA.) ___ And *Abundance* of مَال [i. e. property, or cattle]. (TA.) See also ظَهِيرٌ.

ظَهْرِىٌّ A camel *prepared for future need;* (T, S, O, K;) *taken, by way of precaution, to bear the burden of any camel that may happen to fail in a journey:* sometimes two or more unladen camels are taken for this purpose: some say that such a camel is thus called because its owner puts it behind his back, not riding it nor putting any burden upon it: (T, TA:) the word appears to be an irreg. rel. n. from ظَهْر: (ISd, TA:) pl. ظَهَارِىٌّ, imperfectly decl., because the rel. ى retains its place in the sing. [inseparably; there being no such word as ظَهْر: but if it be a rel. n., this pl. is irreg., like مَهَارِىٌّ]. (S, O, K.) ___ See ظَهْر, first quarter, in five places, for examples of ظَهْرِىٌّ and ظَهْرِيَّةٌ used tropically.

ظُهْرَان [app. ظُهْرَانٌ (which is also a pl. of ظَهْر used in several senses), or, perhaps ظُهْرَان, as having a dual meaning,] The *upper, thick, pair of wings of the locust.* (AHn, TA.) ___ [See also ظَهْر.]

بين ظَهْرَانَيْهِم, and ظَهْرَانَيْه, and الظَّهْرَانَيْن, &c.: see ظَهْر, former half, in five places.

ظَهَار The *exterior* (K, TA) *and elevated* (TA) *part of a* [*stony tract such as is called*] حَرَّة. (K, TA.)

ظُهَار *Pain in the back.* (Az, O, TA.) See also ظَهْر, third quarter, in two places.

ظَهِير: see ظَاهِر. Also *An aider,* or *assistant;* (S, A, O, Msb, K;) and so ظَهْرَة (S, K) and ظُهْرَة: (K:) [in one place, in the K, ظَهْرَة is expl. by عَوْن; but by this is meant, as will be seen below, the same as is meant by مَعِين, by which all the three words are expl. in another place in the K, as well as in the S &c.:] and *aiders,* or *assistants;* (S, Msb;) as also ظَهْرَة and ظُهْرَة and ظَهْر: (TA:) the pl. of ظَهِير is ظُهَرَآء. (O.) It is said in the Kur [xxv. 57], وَكَانَ الكَافِرُ عَلَى رَبِّهِ ظَهِيرًا *And the unbeliever is an aider* of the enemies of God [*against his Lord*]. (Ibn-'Arafeh.) You say also, فُلَانٌ ظَهْرِتِى عَلَى فُلَانٍ *Such a one is my aider* (عَوْن) *against such a one:* and أَنَا ظَهْرُتُكَ عَلَى هٰذَا الأَمْرِ *I am thine aider against this thing,* or *affair.* (S, O.) And it is also said in the Kur [lxvi. 4], وَالْمَلَائِكَةُ بَعْدَ

ذٰلكَ ظَهِيرٌ [*And the angels after that* will be his *aiders*]: and instance of ظهير in a pl. sense: (S, O, Msb:) for words of the measures فَعُولٌ and فَعِيلٌ are sometimes masc. and fem. [and sing.] and pl. (S.) You also say, جآءَ فُلَانٌ فى ظَهْرِتِهِ, (S, A, K,) and ظُهْرَتِهِ, (A, K,) and ظَهَرَتِهِ, and ظَاهِرَتِهِ, (K,) *Such a one came among his people,* (S,) or *kinsfolk,* (K,) *and those who performed his affairs for him,* (S, A,) i. e., *his aiders,* or *assistants.* (A.) And هُمْ فى ظَهْرَةٍ وَاحِدَةٍ *They aid one another against the enemies.* (TA.) ___ Also *Strong in the back;* (K;) *sound therein:* (Lth:) and so مُظَهَّرٌ: (S, O, K:) applied to a man: (S:) or *hard and strong;* whether in the back or any other part is not said: (TA:) in this sense, (TA,) or as signifying *strong,* (S, O,) applied to a camel: fem. with ة. (S, O, TA.) ___ Also A camel *whose back is not used, on account of galls,* or *sores, upon it:* or *unsound in the back by reason of galls,* or *sores,* or *from some other cause.* (Th.) Thus it has two contr. significations. (TA.) See also ظَهِرٌ.

ظَهَارَةٌ [The *facing,* or *outer covering,* or] *what is uppermost,* (TA,) *what is apparent* (Msb, TA) *to the eye,* (Msb,) *not next the body,* of a garment; (TA;) and in like manner, *what is uppermost and apparent, not next the ground,* of a carpet; (TA;) as also ظَاهِرَةٌ: (JK:) *contr. of* بِطَانَةٌ: (S, O, Msb, K:) pl. ظَهَائِرُ. (TA.)

ظَهِيرَةٌ The *point of midday:* (M, A, K:) or only *in summer:* (M, K:) or *i. q.* هَاجِرَةٌ [i. e. *midday in summer* or *when the heat is vehement:* or the *period from a little before, to a little after, midday in summer:* or *midday, when the sun declines from the meridian, at the* ظُهْر: or *from its declining until the* عَصْر]: (S, O, TA:) or the هَاجِرَة, which is *when the sun declines from the meridian:* (Msb:) or the *vehement heat of midday:* (IAth, TA:) or *i. q.* ظُهْرٌ [q. v.]: (Az, TA:)

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pl. ظَهَائِرُ. (TA.) You say, أَتَيْتُهُ حَدَّ الظَّهِيرَةِ [*I came to him at the point of midday in summer;* &c.]: and حِينَ قَامَ قَائِمُ الظَّهِيرَةِ [*when the sun had become high, and the shade had almost disappeared:* so expl. in art. قوم]. (S, O.) And أَبْرِدْ عَنْكَ مِنَ الظَّهِيرَةِ *Stay thou until the middayheat shall have become assuaged, and the air be cool.* (L in art. فيح.) And hence, in a trad. of 'Omar, when a man came to him complaining of gout in the feet, he said, كَذَبَتْكَ الظَّهَائِرُ, meaning *Take thou to walking during the heat of the middays in summer.* (TA.)

ظُهَارِيَّةٌ *One of the modes of seizing* [*and throwing down*] *in wrestling:* or *i. q.* شَغْزَبِيَّةٌ: (K:) the *twisting one's leg with the leg of another in the manner that is termed* شَغْزَبِيَّة, *and so throwing him down:* one says, أَخَذَهُ الظُّهَارِيَّةَ and الشَّغْزَبِيَّةَ [*He seized him and threw him down by the trick above described*]: both signify the same: (ISh, O:) or ظُهَارِيَّةٌ signifies the *throwing one down upon the back.* (Ibn-'Abbád, O, K.) ___ And (hence, as being likened thereto, TA) *A certain mode,* or *manner, of compressing,* or *coïtus.* (O, K, TA.) ___ And أَوْثَقَهُ الظُّهَارِيَّةَ *He bound his hands behind his back.* (Ibn-Buzurj, O, K, TA.)

ظَاهِرٌ [*Outward, exterior, external, extrinsic,* or *exoteric:* and hence, *appearing, apparent, overt, open, perceptible* or *perceived, manifest, conspicuous, ostensible, plain,* or *evident:* in all these senses] *contr. of* بَاطِنٌ: (S, K, TA:) and so ظَهِيرٌ. (TA.) [Hence, ظَاهِرًا *Outwardly,* &c.: and *apparently;* &c.: and فِى الظَّاهِرِ *in appearance.* And الظَّاهِرُ أَنَّهُ كَذَا *It appears,* or *it seems,* or *what seems to be the case is, that it is so,* or *thus.* And ظَاهِرٌ كَذَا for ظَاهِرٌ فِيهِ كَذَا, meaning A person, or thing, *in whom,* or *in which, such a quality is apparent,* or *manifest,* &c.: see an ex. in a verse cited in the first paragraph of art. طعن.] See also مُظْهَرٌ. ___ [Hence also,] عَيْنٌ ظَاهِرَةٌ

A prominent eye; (S, O, K, TA;) *that fills its cavity.* (TA.) ___ And هٰذَا أَمْرٌ ظَاهِرٌ عَنْكَ عَارُهُ *This is a thing,* or *an affair, of which the disgrace is remote from thee:* (S, TA:) or *does not cleave to thee.* (TA.) And هٰذَا عَيْبٌ ظَاهِرٌ عَنْكَ *This is a vice,* or *fault, that does not cleave to thee.* (A.) A poet says, (namely, Kutheiyir, accord. to a copy of the S, or Aboo-Dhu-eyb, TA,)

* وَعَيَّرَهَا الوَاشُونَ أَنِّى أُحِبُّهَا *
* وَتِلْكَ شَكَاةٌ ظَاهِرٌ عَنْكَ عَارُهَا *

[*And the slanderers taunted her with the fact of my loving her; but that is a fault of which the disgrace is remote from thee*]. (S, TA.) ___ [الظَّاهِرُ also signifies *The outside,* or *exterior,* of a thing. You say, نَزَلَ ظَاهِرَ المدينة *He alighted,* or *took up his abode, outside the city:* comp. ظَاهِرَةٌ. Hence,] ظَاهِرُ الكَفِّ and ظَاهِرُ القَدَمِ; and another signification of ظَاهِرٌ: for all of which see ظَهْرٌ, third quarter. ___ [Also *The external, outward,* or *extrinsic, state, condition,* or *circumstances,* of a man: and *the outward,* or *apparent, character,* or *disposition of the mind:* opposed to البَاطِنُ.] ___ One says also, فُلَانٌ ظَاهِرٌ عَلَى فُلَانٍ *Such a one has the ascendancy,* or *mastery, over such a one; is conqueror of him,* or *victorious over him.* (TA.) And هٰذَا أَمْرٌ ظَاهِرٌ بِكَ *This is a thing,* or *an affair, that overcomes,* or *overpowers, thee.* (TA.) And هٰذَا أَمْرٌ أَنْتَ بِهِ ظَاهِرٌ *This is an affair which thou hast power to do.* (TA.) [And هُوَ ظَاهِرٌ عَلَى كَذَا *He is a conqueror, a winner, an achiever,* or *an attainer, of such a thing:* see an ex. voce غَرْبٌ, near the end.] And الظَّاهِرُ is one of the names of God, meaning *The Ascendant,* or *Predominant, over all things:* or, as some say, *He who is known -by inference of the mind from what appears to mankind of the effects of his actions and his attributes.* (IAth, TA.) ___ حَاجَتُهُ عِنْدَكَ ظَاهِرَةٌ means *His want is in thine estimation* [*an object of contempt,* or *neglect, as*

though] *cast behind the back.* (O, * TA.) ___ قَرَأَهُ ظَاهِرًا: see ظَهْر, towards the end of the paragraph. شَآءٌ ظَوَاهِرُ *Sheep,* or *goats, that come to the water every day at noon.* (TA.)

ظَاهِرَةٌ as a subst.; and its pl. ظَوَاهِرُ: see ظَهْر, in four places, in the third quarter of the paragraph. [Hence,] قُرَيْشُ الظَّوَاهِرِ *Those, of Kureysh, that dwell in the exterior of Mekkeh,* (O,) *upon the mountains thereof,* (K, * TA,) or *upon the higher parts of Mekkeh:* (TA:) those who dwell in the lower parts are called قُرَيْشُ البِطَاحِ; (O, * TA;) and these are the more honourable, (O, TA, *) because they are neighbours of the House of God. (O.) ___ See also ظَهَارَةٌ. And see ظَهِيرٌ. Also The *coming* of camels, (S, O, K, TA,) and of sheep or goats, (TA,) *to the water every day, at noon.* (S, O, K, TA.) One says, of camels, [and of sheep or goats,] تَرِدُ الظَّاهِرَةَ [*They come to the water every day, at noon*]: and Sh says that they return from the water at the عَصْر. (TA.) And شَرِبَ الفَرَسُ ظَاهِرَةً *The horse drank every day, at noon.* (TA.) ظَاهِرَةُ الغِبِّ [*The coming to the water at noon on alternate days*] is for sheep or goats; scarcely ever, or never, for camels; and is a little shorter [in the interval] than what is called [simply] الغِبُّ. (O, TA.)

مَظْهَرٌ *i. q.* مَصْعَدٌ [i. e. *A place of ascent,* or *a place to which one ascends*]; (O, K; in some copies of the latter of which, both words are erroneously written with damm to the م; TA;) and دَرَجَةٌ [as meaning *a degree, grade, rank, condition,* or *station,* or *an exalted,* or *a high, grade,* &c.]: (O:) used by En-Nábighah ElJaadee as meaning *Paradise.* (O, TA.)

مُظْهَرٌ [*Made apparent,* &c. ___ And hence, as also ظَاهِرٌ , but the former more commonly, applied to a noun, *Explicit;* and, elliptically, *an explicit noun;* opposed to مُضْمَرٌ and ضَمِيرٌ (a concealed noun, i. e. a pronoun); and to مُبْهَمٌ (a noun of vague signification).]

مُظْهِرٌ *Possessing camels for riding* or *for carrying goods:* pl. مُظْهِرُونَ. (S, * K, * TA.) And A camel *made to sweat by the* ظَهِيرَة [or *vehement heat of midday in summer*]. (Sgh, K, TA.) And

accord. to As, one says, أَتَانَا فُلَانٌ مُظَهِّرًا , meaning *Such a one came to us in the time of the* ظَهِيرَة [or *midday in summer,* &c.]: but accord. to A 'Obeyd, others say مُظْهِرًا, without teshdeed; and this is the proper form: (S) or both mean, *in the time of the* ظُهْر. (O.)

مُظَهَّر : see ظَهِير, near the end of the paragraph.

مُظَهِّر : see مُظْهِر.

مُظْهُور pass. part. n. of ظَهَر [q. v.]. ___ See also ظَهِر.

ظور (Quasi root)

3 **ظَاوِرْ**, occurring in a trad. for ظَائِرْ: see 3 in art. ظأر.

ظوف

1 جَآءَ يَظُوفُهُ *He came driving him away;* as also يَظْأَفُهُ. (Ibn-'Abbád, O, K.)

ظَافٌ : see what follows, in three places.

أَخَذَهُ بظُوف رَقَبَته and بظَافِهَا (S, O, K) i. e. [*He took him,* or *laid hold upon him,*] *by the skin of his neck:* (O, K:) or أَخَذَ بظُوف رَقَبَته and بظَافِهَا i. e. [*he laid hold upon*] *the whole of his neck:* or *the pendent hair in the hollow of the back of his neck:* (M:) *i. q.* بصُوف رَقَبَته [&c.]. (S. [See more voce صُوفٌ: and see ظَلِيفٌ, last sentence.]) And تَرَكْتُهُ بظُوف رَقَبَته (Ibn-'Abbád, O, K) and بظَافِهَا , (K,) and بظُوف قَفَاهُ, (Ibn- 'Abbád, O,) *I left him alone.* (Ibn-'Abbád, O, K.) [And نَجَا بظُوف نَفْسه *He hardly escaped.* (Freytag from the Deewán of the Hudhalees.)]

ظى

2 ظَيَّيْتُ ظَآءً حَسَنَةً and *I made* [or *wrote*] *a beautiful* ظ. (M, * TA.)

ظَآءٌ, also pronounced ظَا, (TA,) *A letter peculiar to the Arabic language* [i. e. *the letter* ظ]: (Kh, T, TA, &c.:) masc. and fem.: as masc., its pl. is أَظْوَآءٌ; and as fem., ظَآآتٌ. (TA. [See art. ظ.])

ظير (Quasi root)

ظِيرٌ, for ظِئْرٌ: see the latter, in art. ظأر.

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ع

The eighteenth letter of the alphabet: called عَيْنٌ. It is [one of the letters termed مَجْهُورَةٌ, or vocal, i. e. pronounced with the voice, not with the breath only; and] of the letters termed حَلْقِيَّةٌ [or faucial]; these being ع and ح and ه and خ and غ [and أ]; the lowest of which in its place of utterance is ع ; wherefore Kh [in the composition of his lexicon entitled Kitáb el-'Eyn] and several other lexicographers [after him] began their books with [words having] this letter [in their roots], giving the next place to ح, the next to ه, the next to خ, and the next to غ. (L, TA.) It is substituted for ء [in what is termed the عَنْعَنَةٌ of Temeem]; as in عَنْ for أَنْ: and for ح ; as in عَتَّى for حَتَّى, and صُبْعٌ for صُبْحٌ: and for غ ; as in عُلَامٌ for غُلَامٌ. (MF, TA.) It is never consociated with ح in any word of which the letters are all radicals; unless it be a word compounded of two words, as حَيْعَلَ from حَيَّ عَلَى. (Kh, TA.) [As a numeral, it denotes *Seventy.*]

عب

1 عَبَّ, aor. ـُ, (S, Mgh, O, Msb,) inf. n. عَبٌّ, (S, Mgh, O, Msb, K,) *He* (a man, Msb) *drank* water *without taking breath:* (O, Msb, TA; and T in art. عنث: [this is the sense in which it is generally used:]) or *he drank* water *without sipping* or *sucking in* (مِنْ غَيْرِ مَصٍّ): (S, O:) thus, (S, O, Msb,) in the manner termed عَبٌّ, (S, O,) i. e. مِنْ غَيْرِ مَصٍّ, (Msb,) the pigeon drinks water, like horses and similar beasts; (S, O, Msb;) whereas other birds take it sip after sip: (Msb:) or *he drank* water *at once, without interrupting the swallowing:* AA says, the pigeon drinks thus; differing from the other birds; for these drink by little and little: (Mgh:) [in like manner also] Esh-Sháfi'ee says, the pigeon is a bird that drinks in the manner termed عَبٌّ, and cooes; for it does not drink like other birds, by little and little: (TA:) and it is said in a trad. that the livercomplaint (الكُبَاد) is occasioned by drinking in the manner termed عَبٌّ: (S, O, TA:) or عَبٌّ signifies [simply] the *drinking* water: or the *gulping*, or *swallowing down:* or the *doing so uninterruptedly:* (K, TA:) or the *drinking* water *in a single stream, without interruption:* (TA:) and the *drinking with the mouth from a place*, or *vessel, containing water, not with the hands nor with a vessel:* (K, TA:) you say, عَبَّ فى المآء, and فى الإنآء, *he so drank of the water,* and *from the vessel:* and [accord. to some] one says of a bird, عَبَّ; not شَرِبَ: (TA:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ المآء, but حَسَاهُ. (Msb in art. ميزابان يَعُبُّ فيه ___.) شَرِبَ, in a trad. respecting the حَوْض [i. e. Mohammad's pool], as some relate it, means [*Two spouts*] *were pouring forth into it with an uninterrupted pouring:* but accord. to the relation commonly known, the verb is يَغُتّ, [i. e. يَغُتُّ in this sense, but يَغُتُّ in another sense, as meaning the making a murmuring sound,] with غ and ت. (TA.) ___ عَبَّتِ الدَّلْوُ, (K,) [aor., app. تَعُبُّ,] inf. n. عَبٌّ, (TK,) *The bucket made a sound in lading out the water.* (K.) ___ And عَبَّ البَحْرُ, inf. n. عُبَابٌ, *The sea rose high, with multitudinous waves.* (A.) [Accord. to Golius, عَبَّ said of the sea means *It had*

broken waves: but for this he has named no authority.] ___ And [hence,] عَبَّ عُبَابُهُ *His speech was continual and abundant.* (A.) ___ عَبَبٌ [an inf. n., of which the verb, accord. to general analogy, is app. عَبَّ, first pers. عَبَبْتُ, aor. يَعُبُّ,] means [The *interrupting in swallowing;* or] the *interrupting the swallowing.* (TA.) عَبَّ, [aor., app., ـِ ,] said of a plant, *It became tall.* (S.) ___ And [said of a man] *His face became beautiful,* or *comely, after having become altered.* (TA.)

5 تعبّب العَبِيبَةَ *He drank the* عَبِيبَة [q. v.]. (L, TA.) ___ And تعبّب النَّبِيذَ *He persevered,* or *persisted, in drinking the* [*beverage called*] نَبِيذ. (Lh, K.) And *He swallowed in consecutive portions* the نَبِيذ, (A, TA,) *and in large quantity.* (A.)

R. Q. 1 عَبْعَبَ *He was put to flight.* (O, K.)

R. Q. 2 تَعَبْعَبَتْهُ *I took it,* or *devoured it, altogether.* (O, K.)

عَبُ الشَّمْسِ : see the next paragraph. عَبْ عَبْ is said when one orders another to conceal himself. (IAar, TA.)

عَبُّ الشَّمْسِ, (O, K, TA,) as some say, (TA,) and عَبُ الشَّمْسِ, (O, K, TA,) which is the form commonly known and obtaining, (TA,) *The light of the sun:* (O, K, TA:) or *the light of the dawn.* (Az, TA.) By عَبْشَمْس as a proper name, is meant عَبْدُ شَمْس: ISh says, among Saad are بَنُو عَبِ الشَّمْسِ; and among Kureysh, بَنُو عَبْدِ الشَّمْسِ. (TA.) [See also عَبُّ قُرٍّ.] عَبْءٌ is for حَبُّ قُرٍّ, meaning *Hail.* (K in art. حبقر.)

عُبٌّ *i. q.* رُدْنٌ, (O, K,) which means The *base* (أَصْل) *of the sleeve:* (S and K in art. ردن:) or the *fore part of the sleeve of the shirt:* (M in that art.:) or the *lower part thereof:* (M in that art., and Har pp. 149 and 390:) or the *sleeve altogether:* (M in that art.:) but, as MF says, it is a vulgar word. (TA.)

عُبَّةٌ The *berries* (حَبّ) *of the* كَاكَنَج or كَاكَنْج [thus differently written, from the Pers. كَاكْنَج], (K,) which, accord. to more than one of the leading authorities, is a tree, but is expl. by the author of the K [in its proper art.] as meaning a gum: (TA:)

[what is here meant by it is the *physalis alkekengi*, or *common wintercherry:* accord. to Forskål (Flora Aegypt. Arab p. cvi.) the name عُبَب is applied to the *physalis somnifera:* and also (pp. cxxi. and cxxii. and 163) to the *croton lobatum* and *croton villosum:*] or it is applied by the physicians to the [*plant* itself *called*] كاكنج: (O:) or *i. q.* عِنَبُ الثَّعْلَب; (IAar, O, K;) which is said by Ibn-Habeeb to be an incorrect appellation, (O, TA,) being correctly عُبَب, but AM denies that the former is incorrect: (TA:) or *i. q.* رَآءٌ; (K;) i. e. the *tree called* رَآء: (TA:) or *a tree,* or *plant,* (شَجَرَةٌ,) *of the* [*kind called*] أَغْلَاث: (K:) AHn says, on the authority of Aboo-Ziyád, *it is of the* أَغْلَاث, *and is a tree,* or *plant,* (شَجَرَةٌ,) *resembling the* حَرْمَل [*peganum harmala* of Linn.], *except that it is taller, coming forth in the form of strings, and having pods* (سَنَفَة) *like those of the* حَرْمَل, *and sometimes the goats nibble from its leaves and from its pods when they dry up; it has also berries, intensely red, like beads of carnelian, smaller than the* نَبِق [or *fruit of the lote tree*], *and larger than the grape; and people seek out*

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the leaves thereof that have not been rendered foraminous, which leaves are then bruised, and used beneficially as a dressing for maladies attended with pain: the people assert that the jinn, or genii, perforate them in envy of mankind. (O.)

عُبُبٌ *Waters pouring forth copiously.* (IAar, O, K.) [It may be a pl. of عُبَابٌ (as Golius says), like as قُرُدٌ is of قُرَادٌ.]

عَبَابِ [a quasi-inf. n., of the class of فَجَارِ and حَمَادِ, indecl.]. لَا عَبَابِ [app. as used in the prov. here following] means لَا تَعَبُّ فِى المَآءِ. (S. [Thus in one of my copies of the S: in the other copy the explanation is written لَا تَعَبُّ فِى المَاءِ, as though

عَبَاب were an imperative verbal noun: and so in the O, in which the phrase is written لَا عَبَابَ: but بَعُبَّ I think a mistranscription.]) The saying إِذَا أَصَابَتِ الظِّبَآءُ المَآءَ فَلَا عَبَابَ وَإِنْ لَمْ تُصِبْهُ فَلَا أَبَابَ means *When the gazelles find water, they do not drink in the manner termed* عَبٌّ; *and when they do not find it, they do not prepare to seek it and to drink it:* (K, TA; and thus (عَبَاب and أَبَاب) accord. to the Mz, 40th نوع: but in the CK عَبَاب and اَبَاب:) it is a prov., frequently used by the Arabs in an abridged manner, لا عباب ولا اباب, as in the works of Meyd and others; (TA;) and is applied to a man who turns from a thing, not needing it. (Meyd.)

عُبَابٌ The *main body* of a torrent, or flow of water: and the *height and abundance* thereof: (O, K:) or the *waves, billows,* or *surges,* thereof: (K:) and the *first portion* (O, K) thereof (O) or of a thing: (K:) and the *first and main portion* of water: and the *vehemence of running* thereof. (TA.) ___ [Hence,] عَبَّ عُبَابُهُ: see 1, near the end. ___ It is said in a trad., إِنَّا حَىٌّ مِنْ مَذْحِجٍ عُبَابُ شَرَفِهَا وَلُبَابُ سَلَفِهَا, meaning [*Verily we are a tribe* sprung *from Medh-hij, the chief of their nobility,* or *nobles, and the purest,* or *best,* issue] *of their ancestry,* or [*the purest,* or *best,* inheritors] *of their ancestral might and glory.* (TA: only سَلَفِهَا in this saying being there explained.) And in a trad. of 'Alee, relating to Aboo-Bekr, طِرْتَ بِعُبَابِهَا وَفُزْتَ بِحَبَابِهَا, expl. voce حَبَابٌ. (TA.) And one says, جَاؤُوا بِعُبَابِهِمْ *They came* [*with their whole company,* or] *all together.* (TA.) Also *A* خُوصَة [or *leaf of a palm-tree &c.*]. (K.)

عَبِيبَةٌ *A certain food,* (K,) or *sort of food,* (TA,) and *a beverage,* (K, TA,) *obtained* (TA) *from the* [*species of mimosa called*] عُرْفُط, *of sweet flavour:* (K, TA:) or the *exudation* [or *matter exuded in the form of drops*] *of gum;* (عُرْقُ الصَّمْغِ; [written in the TA without any syll. signs; in the CK عُرْقُ الصَّمْغِ, and so in my MS. copy of the K; but in the latter, the former word has been altered, app. from عَرَقُ, which is evidently the right reading;]) *it is of sweet flavour, and is beaten with* [*the implement called*] *a* مِجْدَح

until it becomes thoroughly fit for use (حَتَّى يَنْضَجَ), [app., from what here follows, *over a fire,*] *and is then drunk:* (TA:) or *what drops,* or *distils, of the exudations* (مَغَافِير) *of the* عُرْفُط: or عَبِيبَةُ اللَّثَى, accord. to ISk, is *the infusion* (غُسَالَة) *of* لَثًى; (S, TA;) لَثًى being *a substance which the* [*plant called*] ثُمَام *exudes, of sweet flavour;* what falls thereof upon the ground is taken, and put into a garment, or piece of cloth, and water is poured upon it, and when it flows from the garment, or piece of cloth, it is drunk, in a sweet state, and sometimes it is made thick; (S;) or لَثًى is a substance which the ثُمَام exudes, sweet like نَاطِف [q. v.]; and when any of it flows upon the ground, it is taken, and put into a vessel, or sometimes it is poured upon water, and then drunk, in a sweet state, and sometimes it is made thick: (TA:) [or عَبِيبَةُ اللَّثَى is *a decoction of the matter exuded by a species of* ثُمَام; for] AM says, I have seen, in the desert, a species of ثُمَام that exudes a sweet gum, which is gathered from its shoots, and eaten, and is called لَثَى الثُّمَام: when it has remained for some time, it is found scattered at the foot of the ثُمَام, and is taken with its dust, and put into a garment, or piece of cloth, and cleansed by water poured upon it; then it is boiled over a fire until it thickens; when it is eaten: what flows from it [or the fluid part of it] is called عَبِيبَةٌ: and تَعَبَّبْتُ عَبِيبَةً means I drank عَبِيبَة. (L, TA.) It is stated in a marginal note in the L, that A'Obeyd [is related to have] said that عَبِيبَة is milk such as is termed رَائِب: but AM observes that this is a disgraceful mistake, and that A'Obeyd is related on the authority of Sh to have assigned this meaning to غَبِيبَة. (TA.) ___ Also The [*shrub called*] رِمْث, (K, TA,) *on which camels feed,* (TA,) *when it is in a depressed tract of land.* (K, TA.)

عُبَّى A woman *of whom a child scarcely ever,* or *never, dies.* (Kr, K.)

عُبِّيَّةٌ and عَبِّيَّةٌ, (S, O, K, TA,) [like أُبِّيَّةٌ and عُمِّيَّةٌ and عَمِّيَّةٌ, in the CK (erroneously) without the sheddeh to the ب,] also written غُبِّيَّةٌ, with غ, (Abu-l-Hasan 'Alee Esh-Shádhilee,) *Pride; haughtiness:* (S, O, K:) and *glorying.* (K.) One says رَجُلٌ فِيهِ عُبِّيَّةٌ *A man in whom is pride,* or *haughtiness.* (S, O.) And عُبِّيَّةُ الجَاهِلِيَّة means *The pride,* or *haughtiness, of the people of the Time of Ignorance.* (S, O.) عُبِّيَّة may be of the

measure فُعْلِيَّةٌ or فُعُّولَةٌ: if the former, from عُبَابُ المَآءِ, meaning the height of water: if the latter, [originally عُبُّوِيَةٌ,] from عَبَّاهُ, without ء, meaning he prepared it; because the proud is characterized by affectation and preparation. (O.)

عَبَّابٌ [app. One *that drinks in the manner termed* بَنُو العَبَّابِ]. عَبٌّ is an appellation of a people of the Arabs who were thus called because they intermixed with the Persians so that their horses drank (عَبَّتْ, K, TA, i. e. شَرِبَتْ, TA) of the water of the Euphrates. (K, * TA.)

عَبْعَبٌ The *softness, tenderness, bloom,* or *flourishing freshness, of youth.* (S, O, K.) ___ And Youth, or youthfulness, *in its state of full growth,* or *maturity:* (TA:) or *a full-grown,* or *mature, youth:* (O:) or *i. q.* شَابٌّ مُمْتَلِئُ الشَّبَابِ, (K, TA,) meaning مُمْتَلِئُ الشَّبَابِ [i. e. *a youth full of the sap,* or *vigour, of youthfulness*]. (TA.) ___ And *A buck-gazelle.* (S, O.) ___ عَبْعَبُ التَّصْوِيرِ means *Bulky in form, big* (جَلِيل) *in speech.* (TA. [But the addition big in speech is app. a mistake, occasioned by an omission or a transposition: see عَبْعَابٌ.]) ___ See also another meaning voce عَبْعَابٌ. ___ And العَبْعَبُ, (O, K, TA,) not a mistranscription for الغَبْغَبُ, (O,) but sometimes pronounced with غ, (TA,) is the name of *A certain idol,* (O, K, TA,) *belonging to Kudá'ah* (O, TA) *and those dwelling near to them.* (TA.) And *The place of the idol* [app. of the idol above mentioned] (K, TA) is also sometimes thus called. (TA.) See also الغَبْغَبُ. Also *A woollen* [*garment of the kind called*] كِسَآءٌ: (S, O:) or *a soft* كِسَاءٌ, (K, TA,) *thickly woven,* (TA,) *of soft camels' hair:* (K, TA:) or *a soft and thin* كِسَاءٌ: (Lth, TA:) or *a striped* كِسَاءٌ. (TA.) ___ And A garment *wide,* or *ample.* (O, K. *)

عَبْعَبَةٌ *A flock,* or *small portion, of red* [or *brown*] *wool.* (O, K.) And *Briskness, liveliness,* or *sprightliness:* and *insanity,* or *madness.* (TA voce عَتْعَتَةٌ.)

عَبْعَابٌ A *tall* man; (S, O, K;) as also عَبْعَبٌ. (O, K.) ___ And A man *having an ample throat and chest.* (O, K.) One says رَجُلٌ عَبْعَابٌ قَبْقَابٌ *A man having an ample throat and chest, big* (جَلِيل) *in*

speech. (O.) ___ And A youth, or or young man, (TA,) or an ass, (O, [in which this application is confirmed by the citation of a verse wherein the epithet is evidently applied to a swift beast such as the wild ass,]) *full-grown, and goodly in make.* (O, K, TA.)

عُنْبُبٌ *Abundance of water.* (IAar, O, K. [See also عُبَابٌ.]) The ن is said by AM [and in the O] to be augmentative. (TA.) [But it is also mentioned in the K in art. عنب.] ___ And The *foremost portion of a torrent;* (K in art. عنب;) as also عُنْبُبٌ. (So in some copies of the K and in the TA in that art.) And *A certain plant.* (K.)

أَعَبُّ *Poor.* (O, K.) ___ And *Thick-nosed.* (O, K.)

يَعْبُوبٌ *A river,* or *rivulet, that runs in a vehement manner:* (S, A, O:) or *a rivulet,* or *streamlet, abounding in water.* (K.) ___ And hence, (A, and Har p. 68,) or from عُبَابُ المَآءِ (A, * TA) meaning the vehemence of the running of water, and therefore tropical, (TA,) A horse *that runs much* (S, O, TA, and Har ubi suprà) *and vehemently:* (TA:) or a horse that is *swift* (K, TA) *in his running,* (TA,) and, (K,) or, as some say, (TA,) *long,* or *tall,* syn. طَوِيلٌ: (K, TA:) or *a courser easy in his running:* or

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that takes long, or *wide, steps,* (K,) *in running,* or *that runs far.* (K accord. to different copies.) [Golius, who writes the word يعبوب, gives among its significations that of *A locust that leaps far* or *rapidly,* as from the K; in a copy of which he probably found جَرَادٌ written by mistake for جَرَادٌ.] ___ It is also used as an epithet meaning *Long,* in the saying of Kuss,

* عَذْقٌ بِسَاحَةِ حَائِرٍ يَعْبُوبِ *

i. e. [*A palm-tree bearing fruit, by the side of*] *a long tract depressed in the*

middle, with elevated borders, containing water. (TA.) ___ Also *Clouds.* (K.) ___ And اليَعْبُوبُ is the name of *A certain idol.* (O.)

عبأ

1 عَبَأَ, aor. ـَ, inf. n. عَبْءٌ, *He packed up* goods, or utensils; *put* them *one upon another:* (TA:) you say, عَبَأْتُ الشَّىْءَ فِى الوِعَآءِ [*I packed the thing in the repository*], aor. as above: and some allow also عَبَّيْتُ with teshdeed and ى [which is commonly used in the present day]: (Msb:) [and عَبُوتُ also, inf. n. عَبْوٌ:] or عَبَأَ, (S, O, K,) aor. as above, (K,) and so the inf. n.; (S, O;) and عبّأ, inf. n. تَعْبِئَةٌ and تَعْبِيءٌ; (S, O, K;) *he prepared, set in order, disposed,* or *arranged,* goods, or utensils: (S, O, K:) and each, (K,) or the former, (Msb,) or the latter, (S, O,) and عبّى, with teshdeed and ى, (Msb,) [agreeably with the authority of Yoo, for] Yoo used to say تَعْبِيَةُ الجَيْشِ, without ء, (S, O,) *he fitted out with the requisite equipage &c.,* (K,) or *prepared,* (O,) or *set in order, disposed,* or *arranged,* (O, Msb,) or *set in order, disposed,* or *arranged, in their places, and prepared for war* or *fight,* (TA,) the horsemen, (S, O,) or the army. (Msb, K, TA.) And عَبَأْتُ لَهُ شَرًّا *I prepared for him evil,* or *mischief.* (TA.) ___ عَبَأَ, (AZ, S, O, K,) aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies *He made,* (K,) or *prepared and made,* (AZ, S, O,) and *mixed,* perfume; (AZ, S, O, K;) and so عبّأ, inf. n. تَعْبِئَةٌ and تَعْبِيءٌ; and عبّى. (TA.) [And accord. to an explanation of the inf. n. in the KL, it seems that عَبَأَ signifies *He excited a good,* or *pleasant, odour;* as rendered by Golius: but this I think doubtful.] ___ مَا أَعْبَأُ بِهِ means *What shall I do with it?* (T, K, TA,) namely, the affair. (T, TA.) مَا يَعْبَأُ بِكُمْ رَبِّى, in the Kur [xxv. last verse], is said by Mujáhid to mean *What will my Lord do with you?* but see another explanation of this in what follows. (TA.) ___ And it signifies also *I do not care for, mind, heed,* or *regard, him:* (S, O, Msb, K:) or *I do not receive with approbation anything from him, nor anything of his discourse:* (Aboo-'Adnán, TA:) or, accord. to Aboo-Is-hák [i. e. Zj], *I do not hold him to be of any weight or worth; do not esteem him:* and he says that مَا يَعْبَأُ بِكُمْ رَبِّى, of which an explanation has been given above,

means *What weight have ye in the estimation of my Lord?* (TA.) One says also, مَا عَبَأْتُ بِهِ شَيْئًا, meaning *I did not reckon him as anything;* or *did not esteem him at all.* (Aboo-'Abd-Er-Rahmán, TA.) And مَا عَبَأْتُ لَهُ شَيْئًا *I did not care for, mind, heed,* or *regard, him:* (T, TA:) or so مَا عَبَأْتُ بِهِ. (Msb.) And قَدْ عَبَأَ ٱللّٰهُ عَنْهُ *God has received with approbation everything from him.* (Aboo-'Adnán, TA.) ___ And عَبَأَ لَهُ *He thought it,* or *opined it, and held it,* or *took to it as a tenet.* (O, TA.) عَبَأَ وَجْهُهُ, aor. ـَـ, *His face shone:* (IAar, TA:) and so عَبَا, aor. يَعْبُو. (K in art. عبو.)

2 **عَبَّأَ** see 1, former half, in two places.

8 **الاعْتِبَآءُ** is *syn. with* الاحْتِشَآءُ: (S, K, TA:) one says, of a woman, اعتبأت بِٱلْمِعْبَأَةِ [or اعتبأت alone, as indicated in the S and K, meaning *She stuffed her vulva with the* مِعْبَأَة, q. v.]. (TA.) ___ And [اعتبأ app. signifies *He put together for himself;* or *grasped;* or *got,* or *gained, possession of;* property,] one says, احتويت مَا عِنْدَهُ وَٱمْتَخَرْتَهُ وَٱعْتَبَأْتَهُ وَٱزْدَلَعْتَهُ. (Ibn-Buzurj, TA.)

عَبْءٌ : see the next paragraph. Also The *light* of the sun: (IAar, O, K:) and so عَبٌّ, (IAar, O, K, &c.,) of the former of which IAar says that it is not known whether it be a dial. var. of the latter or the original thereof; and he says also that عَبْوَةٌ signifies the same; (TA;) or so عَبْوٌ; (TA in art. عبو;) the pl. of which is عِبًى: (TA in that art. and in the present also:) so too does عَبٌّ, (K in art. عب,) accord. to some. (TA in that art.)

عِبْءٌ *A load,* or *burden,* (S, O, Msb, * K, TA,) of goods, or merchandise, &c.; (TA;) or *such as a debt,* or *some other reponsibility that one takes upon himself:* (Lth, TA:) *a weight,* (Msb, K,) *of debt, &c.,* (Msb.) or *of anything:* (K:) pl. أَعْبَآءٌ. (S, O, Msb.) One says, حَمَلْتُ أَعْبَآءَ القَوْمِ i. e. [*I bore*] *the weights,* or *burdens, of debt, &c., of the people,* or *party.* (Msb.) ___ And *A half-load;* or *burden borne on one side of a beast, equiponderant to another on the other side;* syn. عِدْلٌ; (S, O, K;) *of goods* [*&c.*]: *each of what are termed* عِبْآنٌ: pl. as above. (S, O.) ___ And

[hence] *A like;* as also عَبْءٌ : (S, O, K:) pl. as above. (TA.) One says, هٰذَا عَبْءُ هٰذَا *This is the like of this.* (TA.)

عَبَآءٌ : see the next paragraph. Also, (K, TA,) applied to a man, (TA,) *Stupid, dull,* or *heavy:* (K, TA:) like عَبَامٌ. (TA.) [But see عَبًا, in art. عبى.]

عَبَآءَةٌ, (Msb, K, TA,) as also عَبَايَةٌ, (Msb, TA,) a dial. var., with ى in the place of the ء, (Msb,) or the ء is a substitute for ى, (TA,) and عَبَآءٌ , (K,) or this is a pl., like عَبَاآتٌ, (Msb,) [or rather the former of these two is a coll. gen. n. of which عَبَآءَةٌ is the n. un.,] *A well-known* [*sort of woollen garment of the kind called*] كِسَآءٌ, (L, K, TA,) *in which are* [*generally*] *stripes;* and said to be *a* جُبَّةٌ [q. v.] *of wool.* (TA.) [See also art. عبى: and for a description and representation of the عباية now most commonly worn in Egypt and Arabia and Syria, see my Modern Egyptians.]

مَعْبَأٌ *i. q.* مَذْهَبٌ [as meaning *A way of thinking to which one takes as a tenet*]: (O, K:) from عَبَأَ لَهُ he thought it, &c. (O.)

مَعْبَأَةٌ The *piece of rag used by a woman menstruating.* (IAar, O, K. [See 8.])

عبث

1 **عَبَثَهُ**, aor. ـِ, (S, A, * O, K, *) inf. n. عَبْثٌ, (S, O,) *He mixed,* or *mingled,* (S, A, O, K,) *it.* (S, O.) ___ [Hence,] عَبَثَ, aor. as above, (K,) and so the inf. n., (S, O,) *He made,* or *prepared,* عَبِيثَةً [q. v.]: (S, O, K:) or so عَبَثَ عَبِيثَةً; as also أَعْبَثَهَا. (O.) One says, عَبَثَتِ المَرْأَةُ, meaning *The woman poured out what was moist of the* [*preparation of curd called*] أَقِطٌ, *when it was cooked, on what was dry thereof, upon the* [*mat,* or *cloth, called*] مِشَرٌّ, or مِشَرٌ, [the former accord. to the O and a copy of the S, and the latter accord. to another copy of the S,] *in order that what was dry thereof might bear* [*and not suffer to pass through the* مِشَرٌ] *what was moist.* (Aboo-Sá'id El-Kilábee, S, O.) And عَبَثَ الأَقِطَ, aor. and inf. n. as above, *He dried the* اقط *in the sun:* or *he mixed it with clarified butter:* and غَبَثَهُ, with غ, is a dial. var. thereof. (TA.) عَبَثَ, aor. ـَ, (S, Mgh, O, Msb, K,) inf. n. عَبَثٌ, (S, Mgh, O, Msb,) *He played,* or *sported;* (S, Mgh, O, Msb, K;) *and mingled together unprofitable actions;* (Mgh;) or *and did that in which was no profit;* (Msb;) or *he played with that which did not concern him and for which he did not care.* (TA.) You say, عَبَثَ بِهِ *He played,* or *sported,* [or *amused himself,*] *with him,* or *it;* (TA;) and تَعَبَّثَ بِهِ [which signifies the same]. (Ham p. 710.) ___ And عَبَثَ بِهِ الدَّهْرُ [*Fortune made sport with him*]; a phrase alluding to the mutability of fortune. (Msb.) ___ And عَبَثَ فِى مَنَامِهِ, occurring in a trad., means *He moved his hands,* or *arms, in his sleep, like him who is pushing away* or *taking,* or *giving* or *receiving.* (TA.)

4 **أَعْبَثَ** see 1, second sentence.

5 **تَعَبَّثَ** see 1, last sentence but two.

عَبَثٌ *Play,* or *sport,* (S, O, TA,) *in which is no profit to be reckoned,* or *of which no account is to be made.* (TA.) [See also عَبْثٌ, of which it is the inf. n.]

عَبْثَةٌ, with the ب quiescent, *A single act of* عَبَث [or *play, sport,* &c.]. (S, O.)

عَبِيثٌ: see عَبَثَةٌ. ___ Also, in a certain dial., *i. q.* مَصْلٌ [q. v.: accord. to ISk, this latter

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means The *fluid that flows from* أَقِط *when it is cooked*]. (L, TA) Also *A certain sweet-smelling plant.* (O, K.)

عَبِيثَةٌ [The *preparation of curd called*] أَقِط *whereof what is moist is poured out, when it is cooked, upon what is dry thereof, and mixed with it:* (Aboo-Sá'id El-Kilábee, S, O:) or أَقِطٌ مُعَالَجٌ [i. e. اقط *prepared by mixing,* or *otherwise,* app. *in the manner described above*]: (K: [see also 1, third sentence:]) and أَقِط *and* سَوِيق [or *meal of parched barley* or *wheat*] *mixed with clarified butter, and then eaten:* (S, O:) or أَقِط *mixed with clarified butter:* and أَقِط *pounded with dates,* or *with dried dates, and then eaten,* and *drunk;* as also عَبِيثٌ: (TA:) or it signifies, (K,) or signifies also, (S, O,) طَعَام [app. meaning *wheat*] *which is cooked, and in which locusts* (جراد) *are put:* (S, O, K:) and *wheat and barley mixed together:* so in the saying, جَآءَ فُلَانٌ بعبيثة فى وعائه [*Such a one came with wheat and barley mixed together in his provision-bag*]: pl. عَبَائِثُ. (S, O.) ___ Also *Sheep,* or *goats, mixed together.* (TA.) One says, ظَلَّت الغنم عبيثة واحدة [*The sheep,* or *goats, became one mixed flock* or *herd*]; and so بَكِيلَةً وَاحِدَةً: this is when sheep, or goats, meet others and enter among them and become mixed with them: it is a proverb. (S, O.) ___ And عَبِيثَةُ النَّاسِ *The mixed sorts of men* or *of the people,* (S, O, K, TA,) *who are not from one*

ancestor, and who are congregated from various, or *sundry, places.* (TA.) ___ And عَبِيثَةٌ signifies also *One whose line of ancestors is mixed* (AO, S, O, K, TA) *and vitiated.* (S, O.)

عَبِّيثٌ One *who plays,* or *sports, much,* or *often.* (K. [In the O written عَبِيثٌ, but said in the K to be like سِكِّينٌ, perhaps a mistranscription for سِكِّيتٌ.])

عَابِثٌ [as part. n. of عَبِثَ] *Playing,* or *sporting,* (Msb, TA,) *with that which does not concern him and for which he does not care,* (TA,) *and doing that in which is no profit.* (Msb.)

خَصِيفٌ عَوْبَثَانِىٌّ *Flour and clarified butter and dates mixed with fresh milk:* so it is said to mean in the following verse:

* إِذَا مَا الخَصِيفُ العَوْبَثَانِىُّ سَآءَنَا *
* تَرَكْنَاهُ وَٱخْتَرْنَا السَّدِيفَ المُسَرْهَدَا *

[*When the mess of flour and clarified butter and dates mixed with fresh milk displeases us, we leave it, and choose the fat camel's hump,* or *the camel's hump cut in pieces*]: (S, O: [see also خَصِيفٌ:]) this verse is by Náshireh Ibn-Málik, replying to El-Mukhabbal, who reproached him for feeding upon milk. (IB, TA.)

عبد

1 عَبَدَ ٱللّٰهَ, aor. ـُ, inf. n. عِبَادَةٌ (IKtt, L, Msb, &c.) and عُبُودَةٌ and عُبُودِيَّةٌ (IKtt) and مَعْبَدٌ and مَعْبَدَةٌ, (L,) *He served, worshipped,* or *adored, God; rendered to Him religious service, worship,* or *adoration:* (L:) or *he obeyed God:* (IKtt:) or *he obeyed God with humility* or *submissiveness; rendered to Him humble,* or *submissive, obedience:* (IAth, L, Msb:) [or, inf. n. عِبَادَةٌ, *he did what God approved:* and, inf. n. عُبُودَةٌ, *he approved what God did:* (see the former of these ns. below:)] the verb is used in these senses only when the object is God, or a false god, or the Devil. (TA.) عَبَدْتُ به أُوذيه *I was excited against him to annoy, molest, harm,* or *hurt, him.* (O, K.) ___ And ما عَبَدَكَ عنِّى *What has withheld thee from me?* (IAar, L.) عَبُدَ, aor. ـُ, inf. n. عُبُودَةٌ and عُبُودِيَّةٌ, accord. to Lh and IKtt, but A'Obeyd held that there is no verb to these two ns., *He was,* or *became, a slave,* or *in a state of slavery:* or *he was,* or *became, in a state of slavery, his fathers having been so before him;* as also عَبْدٌ. (L.) ___ Lth read [in the Kur v. 65] وعَبَدَ الطَّاغُوتَ; explaining the meaning to be, *Et-Tághoot having become an object of worship;* and saying that عَبُدَ, here, is a verb similar to ظَرُفَ and فَقُهَ: but Az says that in this he has committed a mistake. (L.) عَبِدَ, aor. ـَ, inf. n. عَبَدٌ (and عَبَدَةٌ, or this is a simple subst., L), *He was,* or *became, angry;* (Fr, S, O, * L, Msb, K;) [and so تَعَبَّدَ, in the Deewán of Jereer, accord. to Freytag;] like أَبِدَ and أَمِدَ and أَحِنَ: (Fr:) and *he was long angry.* (L.) You say, عَبِدَ عَلَيْهِ *He was angry with him.* (Fr.) And ElFarezdak makes it trans. without a prep., saying يَعْبَدُنِى. (L.) ___ *He disdained,* or *scorned.* (AZ, S, O, L.) El-Farezdak says,

* وَأَعْبَدُ أَنْ أَهْجُو كُلَيْبًا بدَارِمِ *

[*And I disdain to satirize Kuleyb with Dárim:* the former being unworthy to be coupled with the latter even as an object of satire]. (S, O, L.) [See also عَبَدٌ.] ___ *He denied, disacknowledged,* or *disallowed.* (O, K.) [See, again, عَبَدٌ.] ___ *He repented, and blamed himself,* (O, K, TA,) *for having been remiss,* or *having fallen short of doing what he ought to have done.* (TA.) ___ *He mourned, grieved,* or *was sorrowful.* (L.) ___ *He was covetous;* or *inordinately,* or *culpably, desirous.* (O, K.) And عَبَدَ به *He clave,* or *kept, to it,* or *him, inseparably.* (L.) ___ And, (O, L, K,) said of a camel, (L,) *He was,* or *became, affected with mange,* or *scab:* (L:) or *with incurable mange* or *scab:* (O, L:) or *with severe mange* or *scab.* (K.)

2 **عبّده**, (S, * A, O, ast; Msb, K, *) inf. n. تَعْبِيدٌ; (S, O, K;) and اعبده, (S, A, O, K,) inf. n. إِعْبَادٌ; (S;) and تعبّده, and اعتبده, (S, O, K,) and استعبده; (S, * O, * Msb, K; *) *He made him,* or *took him as, a slave; he enslaved him:* (S, A, O, Msb, K:) or عبّده and اعبده (TA) and تعبّده and اعتبده (A) *he made him to be as a slave to him.* (A, TA.) See also 1, former half. You say [also] استعبده الطَّمَعُ *Covetousness made him a slave.* (A.) And أَعْبَدَنِى فُلَانًا *He made me to posses such a one as a slave:* (A, O, Msb, K:) so accord. to Lth: but Az says that the meaning of أَعْبَدْتُ فُلَانًا as commonly known to the lexicologists is اسْتَعْبَدْتُهُ: he adds, however, that he does not deny the meaning assigned by Lth if it can be verified. (L.) اعْتَبَدَ مُحَرَّرًا, occurring in a trad., or as some relate it, أَعْبَدَ, means *He took an emancipated man as a slave:* i. e. he emancipated a slave, and then concealed the act from him, or confined him, and made him to serve him by force; or he took a freeman, and pretended that he was a slave, and took possession of him by force. (L.) ___ عبّده also signifies *He brought him under,* (namely, a man,) *subdued him,* or *rendered him submissive, so that he did the work of slaves.* (AZ, TA.) عبّد, inf. n. as above, is *syn. with* ذَلَّلَ. (S, O.) [And hence it has also the following significations, among others indicated by explanations of its pass. part. n. below. ___ *He rendered* a camel *submissive,* or *tractable.* ___ And *He beat,* or *trod,* a road,

or path, *so as to make it even,* or *easy to walk or ride upon.*] عبّد [as intrans.], inf. n. as above, *He departed, taking fright, and running away,* or *going away at random:* (O, K:) or *he hastened,* or *went quickly.* (TA.) And عبّد يعدُو *He hastened time after time, running.* (TA.) ___ مَا عَبَّدَ أَنْ فَعَلَ ذَاكَ, (inf. n. as above, S,) *He delayed not,* or *was not slow, to do,* or *in doing, that.* (S, O, K. *)

4 **اعبد** as trans.: see 2, former half, in four places. اعبدوا *They collected themselves together; assembled together.* (K.) ___ اعبد القومُ بالرَّجُلِ *The people,* or *party, beat the man:* (O, K:) or *collected themselves together and beat him.* (TA.) أُعْبِدَ به *His riding-camel became fatigued:* (S, O, K:) or *perished;* or *flagged,* or *became powerless;* or *stopped with him:* (S, O:) or *died,* or *became ill,* or *went away, so that he was obliged to stop:* (L:) *i. q.* أُبْدِعَ به [q. v.], (S, O, L, K,) from which it is formed by transposition. (TA.)

5 **تعبّد** *He became,* or *made himself, a servant of God; devoted himself to religious services* or *exercises; applied himself to acts of devotion.* (S, A, O, L, Msb, K.) And تعبّد بالإسلام *He became,* or *made himself, a servant of God by* [*following the religion of*] *El-Islám;* [i. e. *he followed El-Islám as his religion;*] syn. ذَانَ به. (Msb in art. دين.) Also, *He* (a camel) *became refractory, and difficult to manage,* (K,) *like a wild animal.* (L.) ___ See also عَبَدَ, first sentence. تعبّده: see 2, first sentence, in two places. ___ Also *He called him,* or *invited him, to obedience.* (Msb.) تعبّد البعير *He drove away the camel until he became fatigued* (O, K, TA) *and was obliged to stop.* (TA.)

8 **إعتبد** see 2, former half, in three places.

10 **إستعبد** see 2, in two places.

R. Q. 2 تَعَبَّدُوا *They* (a people) *went away*

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in parties in every direction. (TA.) [See عَبَادِيدُ.]

عَبْدٌ, originally an epithet, but used as a subst., (Sb, TA,) *A male slave;* (S, A, O, L, Msb, K;) *i. q.* مَمْلُوكٌ; (L, K;) [but عَبْدٌ is now generally applied to *a male black slave;* and مَمْلُوكٌ, to *a male white slave;* and this distinction has long obtained;] *contr. of* حُرٌّ; (S, A, O, L, Msb;) as also عَبْدَلٌ, (L, K,) in which the ل is augmentative: (L:) and *a servant,* or *worshipper,* of God, and of a false god, or of the Devil: (Lth, L, &c.:) [you say عَبْدُ ٱللّٰهِ and عَبْدُ الشَّمْسِ &c.: see also عَابِدٌ, which signifies the same; and see the remarks in this paragraph on the pls. عَبِيدٌ and عِبَادٌ and عَبَدَةٌ &c.:] and *a man,* or *human being;* (M, A, L, K;) as being *a bondman* (مَرْبُوبٌ) *to his Creator;* (L;) applied to *a male* and to *a female;* (Ibn-Hazm, TA;) *whether free or a slave:* (K:) pl. أَعْبُدٌ (S, O, Msb, K) and أَعْبَدَةٌ and أَعْبَادٌ, (IKtt, TA,) [all pls. of pauc.,] of which the first is the most commonly known, (Msb,) and عَبِيدٌ and عِبَادٌ, (S, O, Msb, K,) which two and the first are the most commonly known of all the many pls. of عَبْدٌ, (Msb,) عَبِيدٌ being like كَلِيبٌ as pl. of كَلْبٌ, a rare form of pl.; (S, O;) or, accord. to some, it is a quasipl. n.; accord. to Ibn-Málik, فَعِيلٌ occurs as a pl. measure, but sometimes they use it in the manner of a pl. and make it fem., as in the instance of عَبِيدٌ, and sometimes they use it in the manner of quasi-pl. ns. and make it masc., as in the instances of حَجِيجٌ and كَلِيبٌ; (MF;) [accord. to the general and more approved opinion, it is a quasi-pl. n., and therefore fem. and masc., but most commonly fem.;] and further it should be remarked that the common people agree in making a difference between عَبِيدٌ and عِبَادٌ, by the former meaning *slaves* [and by the latter meaning *servants* of God and also simply, with the article ال, *mankind*], saying, هٰؤُلَآءِ عَبِيدٌ *these are slaves,* and هٰذَا عَبْدٌ مِنْ عِبَادِ ٱللّٰهِ [*this is a servant, of the servants of God*]: (Az, L:) [and a distinction is also made between عِبَادٌ and عَبَدَةٌ, respecting which see what follows:] other pls. of عَبْدٌ are عُبْدَانٌ, (S, O, K,) like تُمْرَانٌ pl. of تَمْرٌ, (S, O,) and عِبْدَانٌ, (S, O, K,) like

جحشان pl. of جحش, (S, O,) and عبد, (S, O, K,) like سقف pl. of سقف, (S, O,) or this is pl. of عبيد, like رغف pl. of رغيف, (Zj,) and is also a pl. of عابد, (L,) and some read [in the Kur v. 65] عبد الطَّاغوت, (Akh, S, O,) and عبد (MF) and عبود and عبَّد and عبَّاد and عبدة, (IKtt, TA,) the last three of which are also pls. of عابد: (L:) one says of the worshippers of a plurality of gods, هم عبدة الطَّاغوت [*they are the servants of Et-Tághoot*]; but the Muslims one calls عباد ٱللّٰه, meaning *the servants*, or *worshippers, of God:* (Lth, L:) [all these are pls. in the proper sense of the term, of the broken class:] and عبدون, (O, K,) a pl. of the sound class, adopted because عبد is originally an epithet: (TA:) and [the following, with the exception of the first, and of some which are particularized as being pls. of pls., are also said to be pls., but are properly speaking quasi-pl. ns., namely,] عبد , (O, K,) accord. to some, who read [in the Kur ubi suprà] عبد الطَّاغوت, making the former a prefixed noun, as meaning *the servants* (خدم) *of Et-Tághoot;* but it is a n. of the measure فعل, like حذر and ندس, not a pl.; the meaning being *the servant* (خادم) *of Et- Tághoot;* (Akh, S, O;) and it is also used by poetic license for عبد; (Fr, T, S, O;) and عبدَّان and عبدَّآء and عبدَّى ; (S, O, K;) or, accord. to some, the last of these signifies *slaves born in a state of slavery;* and the *female* is termed عبدة ; and Lth says that عبدَّى signifies *a number of slaves born in a state of slavery, generation after generation;* but Az says that this is a mistake, that عبدَّى ٱللّٰه signifies the same as عباد ٱللّٰه, that it is thus used in a trad., and that عبدَّى is applied in another trad. to poor men of the class called أَهل الصُّفَّة; (L;) and عبدَّآء and عبدَّة and عبادٌّ (IKtt, TA) and معبدة , like مشيخة, (T, O, K,) and معبودآء (Yaakoob, S, O, K) and معبودى , (IKtt, TA,) and [pl. pl.] معابد , (O, K,) said to be pl. of معبدة; (TA;) and pl. pl. أَعابد, (K,) pl. of أَعبد; (TA;) and عبيدون, (Es-Suyootee, MF,) app. pl. of عبيد . (MF.) فٱدخلى فى عبادى, in the Kur lxxxix. 29, means *Then enter thou among my righteous servants:* (Ksh, Bd, Jel:) or it means فى حزبى [*among my peculiar party*]. (S, O.) ___ Also *Ignoble*, or *base-born;* like as حرٌّ is used to signify generous, noble, or well-born. (Mgh in art. حر.) Also *A certain plant, of sweet odour,* (O, K, TA,) *of which the camels are fond because it makes the milk to become plentiful, and fattens; it is sharp,* or *hot,* (حادّ O, or حارّ TA,) *in temperament; and when they*

depasture it they become thirsty, and seek the water: (O, TA:) so says IAar. (O.) And *A short and broad* نَصْل [or *arrow-head,* or *spear-head,* or *blade*]. (AA, O, * K.)

عَبَدٌ : see عَابِدٌ.

عَبُدٌ : see the paragraph commencing with عَبْدٌ, latter half.

عَبِدٌ and عَابِدٌ (but the latter is rarely used, Ibn-'Arafeh) *Angry.* (L.) And (both words) *Disdaining,* or *disdainful; scorning,* or *scornful.* (L.) Accord. to AA, العَابِدِينَ in the words of the Kur [xliii. 81], العَابِدِينَ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ فَأَنَا أَوَّلُ, means *The disdainers,* or *scorners,* and *the angry:* (S, * L:) but Ibn-'Arafeh rejects this assertion: (TA:) these words are variously explained; as meaning *There is not to the Compassionate a son; and I am the first of the angry disdainers* or *scorners* of the assertion that there is: or, *and I am the first of the deniers* of this assertion: or, *and I am the first of the worshippers* of God according to the unitarian doctrine, or, *of the worshippers of God* of this people: or *if there were to the Compassionate a son, I would be the first of* his *worshippers:* or *if there be to the Compassionate a son, I am the first of worshippers;* but I am not the first worshipper of God: or, accord. to Az, the best interpretation is one ascribed to Mujáhid; i. e. *if there be to the Compassionate a son* in your opinion, *I am the first of those who have worshipped* God alone, and who have thus charged you with uttering a falsehood in this your assertion. (L.)

عَبْدَةٌ : see عَبَدٌ, latter half.

عَبَدَةٌ [as a subst. from عَبِدٌ (q. v.), *Anger.* ___] *Disdain,* or *scorn;* (S, O, L, K;) *disdain occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride:* (L:) or *intense disdain* or *scorn.* (A.) ___ *Strength:* so in the saying مَا لِثَوْبِكَ عَبَدَةٌ

[*There is not any strength to thy garment*]. (S, O.) ___ *Strength and fatness:* (S, O, K:) thus in the phrase ناقة ذات عبدة [*A she-camel possessing strength and fatness*]. (S, O.) And one says [also] ناقة عبدة [if this be not a mistake for the phrase here next preceding] meaning *A strong she-camel.* (L, Msb.) ___ And *Lastingness,* or *continuance;* syn. بقآء; (O, L, K, TA;) in some lexicons نقآء; (TA;) *and strength.* (L.) One says, ليس لثوبك عبدة meaning *There is not to thy garment any lastingness,* or *continuance, and strength.* (Lh, L.) Also *A stone with which perfume is bruised,* or *pounded.* (O, L, K.)

عبدىٌّ [a rel. n. from العبدية الدَّراهم]. عبد *Certain Dirhems, which were superior to those of late times, and of greater weight.* (O, K, TA.)

عبديَّةٌ, as a subst.: see عبادة: ___ and عبوديَّة.

عبدَّةٌ: see عبد, last quarter.

عبدَّى: see عبد, latter half, in two places.

عبدَّى: see عبد, latter half.

عبدَّآء: see عبد, latter half.

عبدلٌ: see عبد, near the beginning.

عبدلىٌّ and عبدلاوىٌّ [both post-classical, the latter, which is the more common, said by Forskål to be an appellation of the *Cucumis chate,* which is app. from قثَّآء, denoting several species of cucumber; but it is] *a sort of melon,* [*abounding in Egypt, of little flavour, eaten with sugar,*] said to be thus called in relation to

'AbdAllah Ibn-Táhir, a governor of Egypt on the part of El-Ma-moon. ('Abd-El-Lateef: see pp. 52 and 54 of the Ar. text, and pp. 34 and

35, and 125-7, of De Sacy's Transl. and Notes: and see also Forskål's Flora Ægypt. Arab. pp. lxxvi. and 168.) [See also عجور.]

عبيد : see عبد, first and last quarters.

عبيد [dim. of عبد. ___ And, used as a proper name,] *The son of the desert,* or *of the waterless*

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desert: thus expl. by El-Kanánee to Fr. (O.) ___ And [hence] أُمُّ عبيد *The desert,* or *waterless desert,* (Fr, O, K,) *that is vacant,* or *desolate:* (K:) or *the land that is vacant,* or *desolate:* (El-Kaná- nee, Fr, O:) or *the land that the rain has missed.* (O, K.) And sometimes it is used as meaning *Great calamity:* (TA:) it is said in a prov., وقعوا فى أُمّ عبيد تصايح حيَّاتها [for تتصايح, lit. *They became,* or *found themselves, in the desert,* &c., *of which the serpents were hissing, one at another*], meaning [*they fell*] *into a great calamity.* (Meyd, TA.)

عبادة (S, IKtt, A, IAth, L, K) and عبوديَّة and عبودة (IKtt, K) and عبديَّة (Fr, K) and معبد and معبدة (L) [all said by some to be inf. ns., except the fourth,] *Religious service, worship, adoration,* or *devotion;* (L;) *obedience:* (S, IKtt, A, K:) *obedience with humility* or *submissiveness; humble,* or *submissive, obedience:* (IAth, L:) or عبادة signifies the *Doing what God approves:* and عبودة, the *approving what God does:* and the primary signification of عبوديَّة is *humility,* and *submissiveness:* (S, A, O:) عبادة is rendered only to God, or a false god, or the Devil. (TA.)

عبودة : see the next preceding paragraph, in two places: ___ and see عبوديَّة.

العبيدة *The* [*portion,* or *appertenance, of the stomach, of a ruminant, called*] فحث, (O, K, TA,) also called حفث [q. v.]. (TA.)

عُبُودِيَّةٌ The *state,* or *condition, of a slave; slavery; servitude;* (S, O, L, Msb;) as also عُبُودَةٌ (S, O, L) and عَبْدِيَّةٌ (O, Msb) and تَعْبِيدَةٌ . (L.) ___ See also عِبَادَةٌ, in two places.

عَبَادٌّ : see عَبْدٌ, last quarter.

عَبَادِيدُ and عَبَابِيدُ, each a pl. having no sing., *Parties of people* (S, O, K) *going in every direction:* (S, O:) and *horsemen going in every direction.* (K.) One says, صَارَ القَوْمُ عَبَادِيدَ and عَبَابِيدَ *The people became divided into parties going in every direction.* (S, O.) And ذَهَبُوا عَبَادِيدَ and عَبَابِيدَ *They went away in parties in every direction.* (TA.) ___ Also (both words, K, or the latter [only], TA,) *Far-extending roads:* (K:) or *diverse and far-extending roads:* said to be used in this sense not with respect to coming, but only with respect to dispersion, and going away. (TA.) ___ Also (or the former [only], TA) *Hills such as are called* إِكَامٌ or آكَامٌ [pls. of أَكَمَةٌ]. (K, TA.) ___ And one says, مَرَّ رَاكِبًا عَبَادِيدَهُ *He passed,* or *went away, riding upon the extremities of his buttocks.* (O, K.)

عَبَادِيدِىٌّ (S, O) and عَبَابِيدِىٌّ (O, TA) rel. ns. from عَبَادِيدُ (S, O) and عَبَابِيدُ (O, TA) thus formed because the said ns. have no sings., (Sb, S, O, TA,) *Of,* or *relating to, parties of people going in every direction.* (S, O.)

عَابِدٌ *A server, a worshipper,* or *an adorer,* of God: (L:) *an obeyer* of God *with humility,* or *submissiveness:* (L, Msb:) [*a devotee:*] *a unitarian:* (L:) by a secondary application, used of him who takes for his god other than the True God, such as an idol, and the sun, &c.: (Msb:) pl. عُبَّادٌ and عَبَدَةٌ (L, Msb) and عُبُدٌ and عُبَّدٌ, all of which are also pls. of عَبْدٌ [q. v.]: (L:) [and quasi-pl. n. عَبَدٌ (like as خَدَمٌ is of خَادِمٌ), accord. to a reading of a phrase in the Kur v. 65, as expl. by some.] ___ And *A servant:* a meaning said to be tropical. (TA.) ___ See also عَبْدٌ, in two places.

تَعْبِيدَةٌ : see عُبُودِيَّةٌ.

مَعْبَدٌ : see عِبَادَةٌ: and see also مُتَعَبَّدٌ.

معبد *A shovel,* or *spade, of iron;* syn. مِسْحَاة: (K:) pl. مَعَابِدُ. (TA.)

مَعْبَدَة, and the pl. مَعَابِدُ: see عَبْد, last quarter: and for the former see also عِبَادَة.

مُعَبَّد, applied to a camel, *Rendered submissive,* or *tractable; broken,* or *trained;* syn. مُذَلَّل: (A, L:) or *anointed with tar,* (S, O, K,) *and rendered submissive,* or *tractable:* (S, O:) or *whose whole skin is anointed with tar:* (Sh:) or *mangy,* or *scabby, whose fur has fallen off by degrees, and which is set apart from the other camels to be anointed with tar:* or *rendered submissive by the mange,* or *scab:* or *affected with the mange,* or *scab;* or *with incurable mange* or *scab.* (L. [And, applied to a camel, it has other meanings, which see in what follows.]) [And hence, app.,] سَفِينَة مُعَبَّدَة *A ship,* or *boat, tarred:* (AO, S, O, L, K:) or *smeared with fat,* or *oil.* (AO, L.) ___ Applied to a road, *Beaten;* syn. مُذَلَّل; (S, A, O, K;) *trodden;* (Az, TA;) or *travelled by many passengers going to and fro:* (TA:) and *syn. with* مُذَلَّل as applied to other things also. (K.) ___ And [hence] *A wooden pin, peg,* or *stake.* (Az, O, K, TA. [In the CK, المُؤَتَّد is erroneously put for الوَتِد.]) So in the following verse of Ibn-Mukbil:

* وَضَمَّنْتُ أَرْسَانَ الجِيَاد مُعَبَّدًا *
* إِذَا مَا ضَرَبْنَا رَأْسَهُ لَا يُرَنَّحُ *

[*And I made a wooden peg to be a guarantee for the ropes of the coursers: when we beat its head, it did not wabble*]. (Az, O, TA.) ___ Also *Honoured,* or *treated with honour,* (L, K,) *and served;* applied to a camel. (L.) Thus it has two contr. significations. (K.) ___ And A camel *left unridden.* (O, L.) ___ And, applied to a stallion [camel], *Excited by lust,* or *by vehement lust.* (O, K.) ___ Also, applied to a country, or tract of land, *In which is no footprint,* or *track, nor any sign of the way, nor water:* (O, K:) you say بَلَد مُعَبَّد. (O.)

معبودى and معبودآء: see عبد, last quarter.

متعبَّد [and معبد] *A place appropriated to religious services* or *exercises,* or *acts of devotion.* (TA.)

عبر

1 **عَبَرَهُ**, aor. ـُ, (S, Mgh, O, Msb, K,) inf. n. عَبْرٌ and عُبُورٌ, [the latter of which is the more common,] (S, O, Msb, K,) *He crossed it, went across it,* or *passed over it,* (Mgh, Msb, K,) *from one side thereof to the other;* (Msb, K;) namely, a river, (S, Mgh, O, Msb, K, *) and a valley, (K, TA,) &c. (S, Mgh.) ___ [Hence,] عَبَرَ بِهِ المَآءَ: see 2. ___ عَبَرَ السَّبِيلَ, (Msb, K,) aor. ـُ, inf. n. عُبُورٌ, (TA,) *He travelled,* or *passed along, the way,* or *road;* (Msb, K; *) as though he cut it, or furrowed it. (K, * TK.) ___ And hence, (TA,) عَبَرَ, (aor. as above, S,) *He died:* (S, O, Msb, K:) as though he travelled the road of life: or, as F says in the B, as though he crossed over the bridge of the present world or life. (TA.) A poet says,

* فَإِنْ نَعْبُرْ فَإِنَّ لَنَا لُمَاتٍ *
* وَإِنْ نَعْبُرْ فَنَحْنُ عَلَى نُذُورِ *

i. e. *So if we die, there are others like to us; and if we remain alive, we are* waiting for that which must necessarily come to pass, as though we were *bound by vows* to meet it. (S, O.) ___ And عَبَرَتِ السَّحَائِبُ, aor. as above, inf. n. عُبُورٌ, *The clouds travelled,* or *passed along, quickly.* (TA.) عَبَرَ الرُّؤْيَا: see 2, in two places. ___ And [hence, perhaps,] عَبَرَتِ الطَّيْرُ, aor. ـُ and ـِ, (O, K,) inf. n. عَبْرٌ, (TA,) *i. q.* زَجَرَتْهَا [*I augured from the flight,* or *alighting-places,* or *cries,* &c., *of the birds;* or *I made the birds to fly away in order that I might augur from their flight,* &c.]. (O, K.) ___ And عَبَرَ الكِتَابَ, aor. ـُ, inf. n. عَبْرٌ, (As, S, A, * O, K, *) *He meditated upon, endeavouring to understand it,* or *he considered, examined,* or *studied,* (As, S, O, K,) or *he read mentally,* (A,) *the book,* or *writing, not raising his voice in doing so,* (As, S, A, O, K,) i. e. *in reading*

it. (K.) And you say, اعتبر بعض الكتاب ببعض, meaning عبره [i. e. *He considered and compared one part of the book,* or *writing, with another part, in order to understand it*]. (TA.) ___ And عبر المتاع, and الدَّراهم, (K, TA,) aor. ـُ , inf. n. عبر, (TA,) *He examined what was the weight of the goods,* and *of the dirhems, and what they were.* (K, TA.) And you say, اعتبرت الدَّراهم فوجدتها ألفًا, meaning عبرتها, i. e. *I tried,* or *examined, the dirhems, and found them to be a thousand.* (Msb.) ___ See also 8, second sentence. عبر, with kesr, aor. ـِ , inf. n. عبر; (S;) or عبر, inf. n. عبر; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and استعبر ; (A, O, K;) *He shed tears; his eyes,* or *eye, watered.* (S, A, K, TA.) And عبرت عينه *His eye shed tears,* or *watered;* (S, O;) as also استعبرت . (S.) ___ And عبر, aor. ـِ , inf. n. عبر; (AZ, T, O, * L, TA;) or عبر, inf. n. عبر; (K; [but see above;]) *He grieved,* or *mourned; was sorrowful, sad,* or *unhappy.* (AZ, T, O, L, K, TA.) ما له سهر وعبر [*What aileth him? May he be sleepless by night, and may he grieve,* or *mourn:*]

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is a form of imprecation against a man, used by the Arabs. (TA.) And عبرت, inf. n. عبر, means *She became bereft of her child,* or *children, by death.* (A.) [See عبر.]

2 **عبّره بالمآء**, (Lh, K,) inf. n. تعبير; (TA;) and عبر به المآء, (Lh, K,) and النَّهر; (TA;) *He made him to cross, go across,* or *pass over,* or *he conveyed him across, the water,* (Lh, K, TA,) and *the river.* (TA.) عبّر الرُّؤيا, (S, O, Msb, K,) inf. n. as above; (S, O;) and عبرها , (S, A, O, Msb, K,) [which is less common, but more chaste,] aor. , (S, O,) inf. n. عبارة (S, A, O, Msb, K) and عبر; (A, Msb, K;) *He interpreted,* or *explained, the dream,* (S, A, O, Msb, K,) *and told its final sequel* or *result:* (A, O, K:) or the former verb has an intensive signification: (Msb:) and تعبير has a more particular [or more restricted] meaning than تأويل: it is said to be from عبر الكتاب [q. v.]; or, as

some say, it is from عبر signifying the side of a river, because the interpreter of the dream considers the two sides thereof, and meditates upon every particular of it from its beginning to its end. (TA.) In the phrase of the Kur [xii. 43], تعبرون إن كنتم للرُّؤيا, the ل is termed لامُ التَّعقيب [the ل of succedaneousness], because it is succedaneous to the connection termed إضافة [i. e. the phrase is succedaneous to إن كنتم عابرى الرُّؤيا *If ye be interpreters of the dream*]: (O, TA:) or it is inserted as an explicative: (Zj, TA:) the phrase is similar to إن كنت للمال جامعًا. (S, O.) ___ عبّر عمّا فى نفسه, (A, K, TA,) inf. n. as above, (TA,) *He declared, spoke out clearly* or *plainly,* or *explained, what was in his mind.* (A, * K, * TA.) And اللّسانُ يعبّر عمّا فى الضّمير *The tongue declares,* or *explains, what is in the mind.* (S, * O, * Msb) And عبّر عنه غيره *Another spoke,* or *spoke out,* or *explained, for him;* (L, K, * TA;) he (the latter) being unable to say what he would. (L, TA.) And عبّرت عن فلان *I spoke for such a one.* (S, O, Msb.) [Hence, يعبّر عن كذا, said of a word or phrase, *It expresses the meaning of, signifies,* or *denotes, such a thing.* And يُعبَّر به عن كذا *The meaning of such a thing is expressed thereby;* or *such a thing is signified,* or *denoted, thereby.*] ___ عبّر الدَّنانير, (A,) or الذَّهب, (K,) inf. n. as above, (A, K,) *He weighed the deenárs,* (A,) or *the gold,* (K,) *deenár by deenár:* (A, K:) or عبّره signifies *he weighed it* (a thing), or *measured it, without extraordinary care:* (K, * TA:) and تعبير الدَّراهم, *the weighing of the dirhems collectively, after making divisions of them.* (S, O, TA.) عبّر به, (K, TA,) inf. n. as above, (TA,) signifies أَراه عبّر عينيه (K, TA, in the CK عينيه,) i. e. *He showed him what would make his eye to weep:* or *what would make his eye hot.* (TA.) Dhu-r-Rummeh says,

* عَلَى مَلَقِيَّاتٍ يُعَبِّرْنَ بالغُفْرِ *

[*Upon swiftly-running mares that show the mountain kids,* in the swiftness of their pace, *what makes their eyes to weep* from envy]. (TA.) And you say also, عبّر عينيه, meaning *He made his*

eyes to weep. (TA.) ___ Also *He destroyed him:* (K, TA:) as though he showed him what would make his eye to weep, or make it hot. (TA.) ___ And *He caused him to fall into difficulty,* or *distress.* (A.) And *It* (an affair, or event,) *was,* or *became, difficult,* or *distressing, to him.* (O, K.)

8 اعتبر *He became admonished,* or *reminded; he took warning,* or *example:* in this sense the verb is used in the Kur lix. 2: and you say, اعتبر بما مضى *He became admonished* or *reminded,* or *he took warning* or *example, by what passed:* (Msb:) and السَّعيدُ من اعتبر بغيره والشَّقىُّ من اعتبر به غيره [*The fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning*]. (Kull p. 60.) And عبر [as inf. n. of عبر , aor. ـَـ ,] signifies the same as اعتبار [as inf. n. of اعتبر in the sense expl. above]: (Fr, O, L, K, TA:) whence the saying of the Arabs, اللّهمَّ اجعلنا ممَّن يعبر الدُّنيا ولا يعبرها, (Fr, O, L, TA,) with fet-h to the ب of يعبر in the first case, and with damm to it in the second case, (TA,) meaning *O God, make us to be of those who take warning,* or *example, by the present world, and do not* [*pass through it* or] *die quickly,* or *soon,* until they content Thee by obedience: (Fr, O, L, TA:) in the copies of the K, ممَّن يعبر الدُّنيا ولا يعمرها, the former verb with ب [and damm], and the latter with م [and damm]: and in the A is given, as a trad., اعبروا الدُّنيا ولا تعمروها: but the reading given by Sgh and in the L is pronounced by MF to be the right. (TA.) See also عبرة. [And see 10, last sentence.] ___ Also *He took,* or *regarded, what he witnessed,* or *saw,* or *beheld, as an indication,* or *evidence, of what was concealed from him:* (O:) *he compared what was unapparent with what was apparent* [*and so judged of the former from analogy*]: or *he considered the essential properties of things, and their modes of indication, in order that, by the consideration thereof, another thing, of their kind, might become known.* (Kull p. 60.) See, again, عبرة. Ibn-Seereen used to say, أَعتبر الحديث [*I judge by comparison with what has been transmitted by tradition* from the

Prophet]; meaning I interpret a dream according to what has been transmitted by tradition, like as I do according to the Kur-án; as when a crow is interpreted as meaning an unrighteous man, and a rib as meaning a woman, in imitation of forms of speech used by the Prophet. (O, * TA.) ___ See also 1, latter half, in two places. ___ Also *He accounted*, or *esteemed*, or *regarded*, a thing, *in respect of predicamental order.* (Msb.) See, again, عبرة. ___ [And *He esteemed* a person, or thing; *held* him, or it, *in high estimation* or *regard.* ___ And *He took* a thing *into account*, *regarded* it, or *included* it *in a mental view* or *an examination.* Hence the phrase بٱعتبار كذا *With regard*, or *respect*, or *with regard had, to such a thing; in consideration of such a thing*, or *of the implication thereof;* and *having regard*, or *respect, to such a thing;* as also اعتبارا لكذا and بكذا. And بٱعتبار واحد *Considered in one respect; in one and the same light.* Hence also the phrase,] يعتبر كذا لصحّة العقد *Such a thing is made a condition* [or *is taken into account*] *for the soundness*, or *validity, of the contract.* (Msb.) ___ اعتبر منه means *He wondered at him*, or *it.* (K, TA. In the CK, منه is omitted.)

10 **استعبر** [*He desired to cross, go across*, or *pass over*, a river or the like. (See استعبره.)] الغميصآء الرُّؤْيا *He asked him to interpret*, or *explain, the dream;* (K;) *he related to him the dream in order that he might interpret*, or *explain, it.* (S, O.) ___ لَقَدْ أَسْرَعْتَ ٱسْتِعْبَارَكَ الدَّراهم is a saying mentioned by As as meaning [*Assuredly thou hast hastened*] *thy drawing forth of the dirhems.* (O.) See also 1, last quarter, in two places. ___ [Accord. to Golius, استعبر is also syn. with اعتبر in the first of the senses assigned to the latter above; but for this I do not find any authority.]

عبر : see عبر أَسفار. عبر and عبر سفر: see what here follows.

عبر أَسفار and عبر اسفار (S, K) and عبر اسفار (K) and عبر سفر and عبر سفر and عبر سفر (TA) A he-camel, and a she-camel, and camels, *like a ship* [or *ships*], i. e. *upon which journeys are continually made:*

(S:) or a she-camel *that is strong* (K, TA) *to journey,* (TA,) [*as though*] *cutting.* or *furrowing, what she passes over,* (K, TA,) *and upon which journeys are made:* (TA:) and likewise a man (K, TA) *bold to undertake journeys, vigorous and effective therein, and strong to make them:* and in like manner a he-camel, and camels: (TA:) applied to a sing. and to a pl. (K, TA) and to a fem.: (TA:) and in like manner also عَبَّارٌ , applied to a he-camel, (K,) meaning *strong* (O, TA) *to journey;* and so عَبَارٌ , with kesr, [app. pl. of عَبْرٌ,] applied to camels. (TA.) ___ Hence one says, إِنَّ فُلَانًا عَبْرٌ لِكُلِّ عَمَلٍ *Verily such a one is fit, and sufficiently strong, for every work.* (A.) ___ [Hence likewise] عَبْرٌ signifies Clouds *that travel,* or *pass along, vehemently* [or *quickly*]. (K.) See also عِبْرٌ. And عَبْرٌ and عَبَرٌ (S, O, K. TA, in the CK عَبْرَةٌ and عَبَرَةٌ,) and عُبْرٌ signify *A weeping with grief:* (TA:) or *heat in the eye, causing it to weep:* (S, O:) *or heat of the eye.* (K.) One says, لِأُمِّهِ العُبْرُ, and العَبَرُ , (S, A, O, TA,) and العُبْرُ , meaning *May his mother have weeping with grief:* (TA:) or *heat in the eye, causing it to weep:* (S, O:) or *may his mother be bereft of her child,* or *children, by death.* (A.) And أَرَاهُ عَبْرَ عَيْنِهِ (K, TA, in the CK عَيْنِيهِ,) *He showed him what would make his eye to weep:* or *what would make his eye hot.* (TA.) And رَأَى فُلَانٌ عَبْرَ عَيْنِيهِ *Such a one saw what made his eyes hot.* (S, O.) And إِنَّهُ لَيَنْظُرُ إِلَى عَبْرِ عَيْنِيهِ *Verily he looks at that which he dislikes,* or *hates, and at which he weeps.* (A.) And

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the phrase وَعَبْرُ جَارَتِهَا occurs in the trad. of UmmZara, meaning *And,* by reason of her chastity and beauty, *a cause of weeping to her fellow-wife.* (TA.) عَبْرٌ also signifies Women *bereft of their children by death;* syn. ثَكْلَى: (K, TA:) as though pl. of عَابِرٌ. (TA.)

عبر , (S, O, K, TA, in the CK عبرة,) and عبر , (S, O,) or عبر , (Kr, A, K, TA, accord. to the CK عبرة,) The *bank,* or *side,* (S, A, O, K,) of a river, (S, A, O,) and of a valley. (A, K.) En-Nábighah Edh-Dhubyánee says, of the Euphrates,

* **تَرْمِى أَوَاذِيُّهُ العِبْرَيْنِ بِالزَّبَدِ** *

[*Its waves casting foam upon the two banks*]. (S, O.) And one says, فُلَانٌ فِى ذٰلِكَ العِبْرِ *Such a one is upon that side.* (TA.) See also the next preceding paragraph, in three places.

عبر inf. n. of عبر [q. v.]. (AZ, T, &c.) ___ See also عبر, in two places: ___ and عبرة.

عبر ; and its fem., with ة; see عابر.

عبر : see عبر, in two places.

عبرة : see عبارة. Also *A tear:* (TA:) or *a tear before it overflows:* or *a* [*sobbing,* or] *reiteration* [*of the sound*] *of weeping in the bosom:* (A, K:) or *an overflowing of tears without the sound of weeping:* (TA:) or *a flowing,* or *an oozing, of tears:* (S, O:) or *grief without weeping:* (A, K:) pl. عبرات (O, K) and عبر , (so in the O, [but this, if correct, is a quasi-pl. n.,]) or عبر. (Thus in copies of the K.) Of the first meaning, the following is an ex.:

* **وَإِنَّ شِفَائِى عَبْرَةٌ لَوْ سَفَحْتُهَا** *

[*And verily my cure would be a tear if I shed it*]: and of the last, the following is an ex.:

* **لَكَ مَا أَبْكِى وَلَا عَبْرَةَ بِى** *

or, as some relate it, ولا عبرة لى; and the meaning is, *For thy sake I weep, but there is grief in me for myself:* so says As: (TA:) or in this saying, which is a prov., ما may be redundant, or it may be what is termed مَصْدَرِيَّة; and the meaning is, *For thee I weep,* or *for thee is my weeping, I* [myself] *having no need of*

weeping. (Meyd.)

عِبْرَةٌ a subst. from الاعتبار; *An admonition,* or *exhortation:* (Bd in iii. 11): *an admonition,* or *exhortation, by which one takes warning* or *example:* (Jel in xxiii. 21:) *a thing by the state,* or *condition, of which one is admonished,* or *reminded, and guided,* or *directed:* (Bd in xxiii. 21:) *i. q.* اعتبار [lit. *a being admonished,* or *reminded,* &c.; but meaning *a cause of being admonished,* &c.; i. e. *a warning,* or *an example*]: (Jel in xvi. 68:) or اعتبار بما مضى i. e. اتّعاظ and تذكّر [meaning, in like manner, *a cause of being admonished,* or *reminded, by what has passed*]: (Msb:) *an indication,* or *evidence,* (Bd and Jel in xxiv. 44, and Bd in xvi. 68,) *whereby one passes from ignorance to knowledge:* (Bd in xvi. 68:) *a state* [*of things* or *circumstances*] *whereby, from the knowledge of what is seen, one arrives at the knowledge of what is not seen;* as also اعتبار : (B, TA:) and *a wonderful thing* [app. *such as serves as a warning* or *an example*]: (A, K:) pl. عِبَرٌ. (Msb, TA.) ___ And The *account,* or *estimation,* or *regard, in which a thing is held in respect of predicamental order;* as also اعتبار . (Msb.) [Hence the common phrase لَا عِبْرَةَ به, meaning *No regard is due to it.*] See also عِبَارَةٌ.

عُبْرِىٌّ, applied to the [species of lote-tree called] سِدْر, means *That grows on the banks of rivers, and becomes large:* (S, O:) an anomalous rel. n. from عِبْرٌ: (TA:) [or a regular rel. n. from عُبْرٌ as syn. with عِبْرٌ:] or, accord. to 'Omárah, *such as is large in the leaves, having few thorns, and taller than the* ضَال: or, as Aboo-Ziyád says, *that has no thorns except such as hurt* [*not* (see سِدْر)]; the thorns [that hurt] being of the سِدْر called ضَال: he does not say, as others do, that it is that which grows upon the water: some assert that *it is also called* عُمْرِىٌّ, the ب being changed into م: (O:) or, as some say, *such as has no trunk; and such is only of those that are near to the* عِبْر [or *bank of a river*]: Yaakoob says that the terms عُبْرِىّ

and عُمْرِىّ are applied to the سِدْر *that imbibes water;* and that such as does not this is that of the desert, and is the ضال: AZ says that the سدر, and *such as is large* of the عَوْسَج, are called عُبْرِىّ; and عُمْرِىّ is applied to the سدر that is old. (TA.) [See also عُمْرِىّ.]

عِبْرِىّ [*Hebrew:* and *a Hebrew*]. العِبْرِيُّونَ is an appellation of *The Jews* [i. e. *the Hebrews*]. (O.) ___ And العَبْرَىّ and العَبْرَانِىّ, (S, A, K,) or العَبْرِيَّة (O) and العَبْرَانِيَّة, (O, TA,) [*The Hebrew language;*] *the language of the Jews.* (S, A, O, K, TA.)

عَبْرَان; and its fem. عَبْرَى: see عَابِر, in six places.

العَبْرَانِىّ and العَبْرَانِيَّة: see عِبْرِىّ.

عَبَّار: see عُبْر أَسْفَار.

الشِّعْرَى العَبُور [*The star Sirius;*] *a certain bright star;* (TA;) *one of the* شِعْرَيَان, *which* [*in the order of rising*] *is after,* or *behind,* [in the TA, erroneously, with,] الجَوْزَآء [here meaning *Gemini*]: (S, O:) called العبور because of its having crossed the Milky Way. (S, O, TA.) [See also الشِّعْرَى in art. شعر. ___ Hence the saying, عَصَفَتْ دَبُورُه وسَقَطَتْ عَبُورُه, expl. in art. دبر.]

عَبِير *A certain mixture* (As, S, O, Msb, K) *of perfumes,* (Msb, K,) *compounded with saffron:* (As, S, O:) or, (K,) with the Arabs (S, O, TA) of the Time of Ignorance, (TA,) accord. to AO, it means *saffron* (S, O, K, TA) *alone:* but in a trad., mention is made of smearing with عبير or with saffron; and this shows عبير to be different from saffron: (S, O, TA:) IAth says that it is *a sort of perfume, having colour, compounded of certain mixtures.* (TA.) [See a verse cited voce ذَبِيح; and another cited voce رَقْرَق.]

عَبَارَة: see the next paragraph, in two places.

عبارة *Speech that passes from the tongue of the speaker to the ear of the hearer.* (TA.) ___ [And hence, *A passage in a book* or *writing.*] ___ [Hence also,] *A word, an expression,* or *a phrase.* (Kull p. 60.) ___ And [*An explanation,* or *interpretation;*] a subst. from عبّر عنه; as also عبارة, (L, K, TA, [the former only in the CK,]) and عبرة or عبرة, accord. to different copies of the K. (TA.) You say, هو حسن العبارة, and, accord. to the M, العبارة also, i. e. *He has a good faculty of explaining,* or *of diction,* or *of speaking perspicuously.* (Msb.) [And هٰذا عبارة عن كذا *This is a word,* or *an expression,* or *a phrase, for,* or *denoting, such a thing;* lit., *an explanation of such a thing.*] Also *A thing that is made a condition:* or *a thing that is made account of,* or *esteemed,* or *regarded as being of importance.* (Msb.)

عبّار: see عبر أسفار. Also *An interpreter,* or *explainer, of dreams.* (TA.)

عابر سبيل *A wayfarer; a passenger; a person passing along a way* or *road;* (S, O, TA;) *a traveller:* (TA:) or *one who passes through without abiding:* (Mgh:) pl. عابرو سبيل and عُبّار سبيل. (TA.) And عابر السّبيل *The wayfarer; the passer along the way* or *road.* (Msb.) إلّا عابرى سبيل, in the Kur [iv. 46], means *Except those who,* wanting something in the mosque, and their houses or tents being distant, [merely *pass through,* or] *enter* the mosque *and go forth* quickly: (TA:) or *except travellers;* for the traveller sometimes wants water [which is found in the mosque]: or, as some say, *except passers through* the mosque, not meaning to pray. (Msb, TA.) ___ Hence عابر signifies *Dying,* or *dead.* (TA. [See 1.]) ___ [And *Passing,* or *having currency.* Hence,] لغة عابرة *An allowable form of word* or *expression:* (S, K, TA:) from عبر signifying he passed over a river. (TA.) عابر also signifies *Examining* a thing: *examining* a book, or writing, *and considering and comparing one part of it with another, so as to understand it.* (TA.) Also *Shedding tears,* (S, O, *) applied to a man, and likewise to a woman: and عبران *weeping,* applied to a

man; and so [its fem.] عَبْرَى applied to a woman: (S, O:) or عَبْرَانُ signifies *weeping and grieving,* applied to a man; as also عَبْرٌ ; (K, * TA;) and عَابِرٌ and عَبْرَى and عَبْرَةٌ are applied to a woman in the same sense, (K,) or as meaning *grieving:* (TA:) pl. [of عَبْرَانُ and عَبَارَى] عَبْرَى, (K, TA,) like سَكَارَى: (TA:) and عَبْرَى عَيْنٍ means *a weeping eye.* (O, K, * TA.)

عَنْبَرٌ : see art. عنبر.

مَعْبَرٌ *A place where a river is crossed; a ferry:*

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(Mgh:) *a bank,* or *side, of a river, prepared for crossing:* (O, Msb, K:) pl. مَعَابِرُ. (Mgh.)

مَعْبَرٌ *A thing upon which,* (S, O, Msb,) or *by means of which,* (K,) *one crosses a river;* (S, O, Msb, K;) whether it be *a boat* [i. e. *a ferryboat*], (S, O, Msb,) which is also called مَعْبَرَةٌ , (Az, TA,) or *a bridge,* (S, O, Msb,) or *some other thing:* (TA:) [pl. مَعَابِرُ.]

مَعْبَرَةٌ : see what next precedes.

عبس

1 **عَبَسَ**, (S, L, Msb,) or عَبَسَ وَجْهُهُ, (A, O, K, TA,) or وَجْهُهُ, (Bd in lxxvi. 10,) aor. ـِ, inf. n. عُبُوسٌ [app. properly used only when the verb is intrans.] (S, A, O, Msb, K) and عَبَسَ [app. only when the verb is trans.]; (A, O, K;) and عَبَّسَ, (L, K, TA,) inf. n. تَعْبِيسٌ; (TA;) *He frowned;* [*looked sternly, austerely,* or *morosely;*] or *contracted his face:* (Msb:) or *he contracted the part between his eyes:* (L, TA:) or *he grinned,* or *displayed his teeth, frowning,* or *contracting his face,* or *looking sternly, austerely,* or *morosely;* syn. كَلَحَ: (S, A, O, K:) or عَبَّسَ has an intensive signification; (S, O, TA;) عَبَّسَ وَجْهَهُ meaning *he did so much:* (S, O:) or عَبَّسَ [alone], *he had* [or *made*] *a hateful face:* but when one displays his teeth, or grins, the epithet كَالِحٌ is applied to him: (TA:) and [in like manner] تَعَبَّسَ signifies تَجَهَّمَ, (S, O, K,) i. e. *he showed a sour, a crabbed,* or *an austere, face;* (TK;) and تَقَطَّبَ [which is *syn. with* عَبَسَ]. (TA.) ___ [Hence,] عَبَسَ الْيَوْمُ [for عَبَسَ مَنْ شَهِدَ الْيَوْمَ *He who witnessed the day frowned,* or *contracted his face,* &c., (see يَوْمٌ عَبُوسٌ,)] means *the day was,* or *became, distressful, afflictive,* or *calamitous.* (Msb.) عَبَسَتْ said of camels: see 4. ___ [Hence,] عَبَسَ said of a man, *He was,* or *became, dirty,* or *filthy.* (TA.) ___ And said of a garment, *It had dirt,* or *filth, that had dried upon it.* (TA.) ___ And عَبَسَ الْوَسَخُ فِى يَدِهِ (S, K, TA) and عَلَى يَدِهِ (TA) *The dirt,* or *filth, dried upon his hand,* or *arm.* (S, K, TA.) ___ And [the inf. n.] عَبَسٌ signifies A slave's *voiding his urine in,* or *on, his bed, when he has a habit of doing so and the effect thereof appears upon his person,* (O, TA,) *by reason of its muchness,* (O,) *and upon his bed:* (TA:) for doing this he may be returned; (O, TA;) but not if it is little and rare. (O.)

2 **عَبَّسَ** see the first sentence above, in two places.

4 **أَعْبَسَتِ الإِبِلُ** *The camels had dried urine and dung clinging upon their tails;* (S, O, K;) as also عَبِسَتْ , inf. n. عَبَسٌ; (A'Obeyd, TA;) whence, (TA,) عَبِسَتْ فِى أَبْوَالِهَا وَأَبْعَارِهَا, [meaning the same,] a phrase occurring in a trad. (O, TA.)

5 **تَعَبَّسَ** see 1, first sentence.

عَبَسٌ [an inf. n.: see 1, latter part; and see also 4. ___ Also a subst. signifying] *Urine and dung that have clung to the tails of camels, drying thereon,* (S, O, K, TA,) *and on their thighs;* occasioned only by fat: (TA:) and also *dung and urine that have clung to the wool of sheep,* or *to their tails and the inner sides of the roots of their things, becoming dry* [*thereon*]; syn. وَذَحٌ: (TA:) or *dung and urine that have dried upon the thighs of camels:* (Mgh:) or *urine and dung that dry upon the tails of sheep* or *goats* and *the like:* n. un. with ة. (Msb.)

عَبِسٌ [part. n. of عَبِسَ. ___ And occurring in the A, art. دعب, in the phrase المُنَافِقُ عَبِسٌ قَطِبٌ, in which both of the epithets are app. altered in form to assimilate them to دَعِبٌ and لَعِبٌ by which they are there preceded]: see عَابِسٌ.

عَبُوسٌ : see عَابِسٌ, in two places. ___ [Hence,] يَوْمٌ عَبُوسٌ *A distressful, an afflictive,* or *a calamitous, day;* (S, Msb, TA;) as also عَابِسٌ يَوْمٌ: (TA:) or *a hateful day, on account of which faces frown,* or *contract themselves,* &c.: (O, K:) or *a day in which one frowns,* or *contracts his face,* &c. (TA.)

عَبَّاسٌ : see عَابِسٌ, in three places.

عَبَّاسِىٌّ : see the next paragraph.

عَابِسٌ [and عَبِسٌ , mentioned above,] A man *frowning,* or *contracting his face:* (Msb:) [*grimfaced;* or *looking sternly, austerely,* or *morosely:*] or *contracting the part between his eyes;*

&c.: (TA:) and عَبَّاسٌ one *who does so much* [or *habitually; stern, austere,* or *morose, in look* or *countenance;* as also عَبُوسٌ and مُعْبِسٌ]: (Msb:) or عَبَّاسٌ and مُعْبِسٌ signify a man *having a hateful face:* and عَبَّاسِىٌّ , *hateful to encounter* or *meet; stern, austere,* or *morose, in countenance.* (TA.) ___ [Hence,] العَابِسُ signifies *The lion;* (O, K;) as also العَبُوسُ , and العَبَّاسُ , (IAar, O, K,) and العَنْبَسُ , (S, and mentioned in the K in art. عنبس, q. v.,) [accord. to some,] of the measure فَنْعَلٌ, (S,) and العَنَابِسُ : (K in art. عنبس:) or *the lion from whom other lions flee.* (TA.) ___ See also عَبُوسٌ.

العَنْبَسُ and العَنَابِسُ: see the next preceding paragraph.

مُعْبِسٌ : see عَابِسٌ, in two places.

عبط

1 عَبَطَ, aor. ـِ, (S, O, Msb, K,) inf. n. عَبْطٌ, (S, O, Msb, TA,) *He* (a man) *took* a thing [app. *in a sound*, or *whole, state;* for such a restriction seems to be indicated by what follows, and may have been omitted in the TA by inadvertence]: this is the primary signification. (TA: but only the inf. n. of the verb in this sense is there mentioned.) You say also, عَبَطَهُ المَوْتُ, (Msb,) or اعبطه, (K,) and اعتبطه, (Msb, K,) *Death took him in a youthful, and sound,* or *healthy, state; not diseased, nor old and weak.* (Msb, * K, * TA.) ___ *He slaughtered* (S, O, Msb) a she-camel, (S, O,) or a sheep or goat, (Msb,) or *stabbed,* or *stuck,* (نَحَرَ,) a beast, [i. e. a camel,] (K,) *in a sound,* or *healthy, state,* (Msb,) *in a state of freedom from disease,* (S, O, K,) *and from fracture,* (TA,) [but see عَبِيطٌ,] *and in a fat and youthful condition;* (K;) as also اعتبط. (S, O, K.) And hence ↓ the latter is used to signify *He slew* a man *for no crime;* (O;) *he slew* a man *wrongfully, not in retaliation:* (ElKhattábee:) and *he wounded.* (O, TA.) [Hence also,] عَبَطَ, (S,) or عَبَطَ نَفْسَهُ فِى الحَرْبِ, (O, K,) and بِنَفْسِهِ, (TA,) inf. n. عَبْطٌ, (O,) *He threw himself, not constrained against his will, into war,* or *fight.* (S, O, K, TA.) [And] عَبَطَتْهُ الدَّاهِيَةُ, (S, O,) or الدَّوَاهِى, (K,) *Calamity,* or *calamities, befell him,* (Lth, S, O, K,) *without his deserving the same.* (Lth, O, K, TA.) ___ *He made* an udder *to bleed:* (O, K, TA:) or *he wounded* it, or *made* it *to bleed, by vehement milking, and squeezing;* from عَبِيطٌ applied to blood, and signifying fresh: or *milked* it *to the uttermost, so that blood came forth after the milk.* (L, TA.) And عَبَطَ الفَرَسَ, (K,) or عَبَطَ عَرَقَ الفَرَسِ, (O, L, TA,) *He made the horse to run until he sweated.* (O, L, K, TA.) ___ *He slit,* or *rent* a garment, or piece of cloth, (S, O, and so in some copies of the K and in the TA,) or a thing, (so in other copies of the K and in the TA,) *when it was whole,* or *sound;* (K, TA;) aor. ـِ, inf. n. عَبْطٌ and مَعْبَطٌ. (O.) ___ *It* (a plant, or herbage,) *clave* the ground. (TA.)

___ *He dug* the ground *in a place where it had not been dug before;* (IAar, O, K;) as also اعتبط ; (O, K, TA;) which latter also signifies [simply] *he dug* the ground. (TA.) ___ عَبَطَتِ الرِّيحُ وَجْهَ الأَرْضِ *The wind stripped the surface of the ground;* (O, K;) as also اعتبطته . (K, TA.) ___ عَبَطَ التُّرَابَ *He* (an ass, O, TA) *raised the dust* (O, K, TA) with his hoofs; (O, TA;) as also اعتبطه . (O, * TA.) ___ عَبَطَ عِرْضَهُ [*He rent his honour,* or *reputation;*] *he reviled him; he detracted from his reputation, spoke against him,* or *impugned his character;* as also اعتبط عرضه: (TA:) عَبَطَ is *syn. with* غَابَ, (IAar, O, * K, TA,) from الغِيبَةُ, not from الغِيبُوبَةُ; (IAar, TA;) as also اعتبط , (K, TA,) *i. q.* اغْتَابَ. (TA.) ___ And عَبَطَ الكَذِبَ عَلَيَّ *He forged what was false against me;* as also اعتبطه . (K. [See also the latter below.]) Also, aor. as above, *It* (a garment, or piece of cloth, or a thing, accord. to different copies of the K,) *became slit,* or *rent:* thus intrans. as well as trans. (K.)

4 **أَعْبَطَ** see 1, near the beginning.

8 **إِعْتَبَطَ** see 1, in nine places. ___ اعتبط عَلَيَّ الكَذِبَ *He forged against me what was purely false, without excuse.* (S, O, * TA.) See also 1, last sentence but one. ___ [Hence the phrase حُذِفَتْ اعْتِبَاطًا, in the Mughnee, voce إِنْ, expl. in a marginal note in my copy of that work as meaning *It* (a letter) *is elided for no reason in itself.*]

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عَبْطٌ *A pure, an unmixed, lie, without excuse.* (S, O.) ___ *I. q.* رِيبَةٌ [app. here meaning *A thing that induces suspicion,* or *evil opinion*]. (TA.)

مَاتَ عَبْطَةً *He* (a man, S, O) *died in a sound,* or *healthy, state, and being a youth,* or *young*

man. (S, O, Msb, K.) عَبْطَةٌ also signifies *Evil speech of another; detraction; defamation.* (TA.)

عُبْطَةٌ *Freedom from anything injurious, except a fracture of a bone,* in flesh meat: (Ibn-Buzurj:) or *freshness* therein, and in blood, and in saffron: (K:) or *pureness,* or *freedom from admixture, and freshness,* in blood. (TA.)

عَبِيطٌ, (A, O, K,) or عَبِيطَةٌ, (T, S, Msb,) and مُعْتَبَطَةٌ, (T, Msb, TA,) A beast, [meaning a camel,] (K,) or a she-camel, (S, TA,) or the second and third applied to a sheep or goat, (T, Msb,) *stabbed,* or *stuck,* (A, O, K,) or *slaughtered,* (T, S, Msb,) *in a sound,* or *healthy, state,* (A,) *in a state of freedom from disease,* (S, O, K,) *and from fracture,* (TA,) *and in a fat and youthful condition,* (K,) or *free from anything injurious except a fracture:* (T, Msb:) [*contr. of* عَارِضٌ and عَارِضَةٌ: (see the latter of these two words:)] pl. عُبُطٌ (K) and عِبَاطٌ: (O, K:) and مَعْبُوطَةٌ, also, applied to a sheep or goat, signifies *slaughtered in a sound,* or *healthy, state.* (TA.) Also عَبِيطٌ, applied to flesh-meat, signifies *the same:* (S:) or *in a sound,* or *healthy, state:* (Msb:) or *free from anything injurious, except a fracture of a bone;* (T, Msb;) so says Ibn-Buzurj: (TA:) or *fresh;* (O, K;) and so applied to blood, (Mgh, K,) and to saffron: (K:) or, applied to blood, *pure; free from admixture;* (S, O, Msb;) *and fresh:* (S, O:) also, applied to flesh-meat, *fresh,* as meaning *not cooked:* (IAth:) and مَعْبُوطٌ, applied to the same, *not such as a beast or bird of prey has fastened upon, nor affected by disease.* (Az, L.) ___ عَبِيطٌ also signifies *Slit,* or *rent,* (S, O, TA,) *when whole,* or *sound;* (TA;) applied to a garment, or piece of cloth; (S, O, TA;) and to leather; &c.; (TA;) and so مَعْبُوطٌ: pl. of the former, عُبُطٌ. (S, O, TA.) ___ And Dust *raised* by the hoofs of an ass. (TA.)

عَابِطٌ *A liar.* (TA.)

عَوْبَطٌ, (O, K, TA,) like جَوْهَرٌ, (O, TA,) [in the CK عَوْبَطَةٌ,] *A calamity,* or *misfortune:* (O, K:) pl. عَوَابِطُ. (TA.) ___ And The *main part,* or *fathomless deep, of the sea.* (K.) Formed by transposition from عَوْطَبٌ. (TA.)

مَعْبُوطٌ, and its fem.: see عَبِيطٌ, in three places.

مُعْتَبِطَةٌ: see عَبِيطٌ.

عبق

1 **عَبِقَ بِهِ الطِّيبُ**, [aor. ـَـِ ,] inf. n. عَبَقٌ (S, Mgh, O, Msb, K) and عَبَاقِيَةٌ (S, O, K) and عَبَاقَةٌ, (O, K,) *The perfume clung to him,* or *it,* (S, Mgh, O, K, TA,) *and remained;* and so عَسِقَ بِهِ; (TA;) and *the odour of the perfume clung to him,* or *it:* (Mgh:) or *the odour of the perfume was,* or *became, perceptible in his garment* or *his person:* and it is said to relate only to fragrant odour. (Msb.) ___ And in like manner one says of a garment, عَبِقَ بِالجِسْمِ [*It clung to the body*]. (TA.) And عَبِقَ الشَّىْءُ بِغَيْرِهِ *The thing claye,* or *kept, to another.* (Msb.) And عَبِقَ الشَّىْءُ بِقَلْبِى *The thing stuck to my heart.* (TA.) And عَبِقَ بِالمَكَانِ *He remained, stayed, dwelt,* or *abode, in the place.* (O, K.) And عَبِقَ بِهِ *He became attached to him,* or *it.* (O, K, TA.) [See also رَصِعَ بِالطِّيبِ.]

2 **التَّعْبِيقُ** signifies التَّذْكِيَةُ [used in relation to wine, app. as meaning *The becoming old;* though the latter word, thus used, is probably tropical]. (O, K.) 'Adee Ibn-Zeyd says, describing wine,

* صَانَهَا التَّاجِرُ اليَهُودِىُّ حَوْلَيْ *
* نِ فَأَذْكَى مِنْ نَشْرِهَا التَّعْبِيقُ *

[which seems to be cited as meaning, *The Jewish merchant kept it two years, and the becoming old enhanced its fragrance:* but I think that the last word may be more properly rendered *the making* it *to remain long* in its jar]. (O.)

Q. Q. 3 **اعْبَنْقَى** *He* (a man, S) *became cunning,* or *very cunning:* (صَارَ دَاهِيَةً: S, O, K:) or *became evil in disposition:* (K:) and in like manner signifies ابْعَنْقَى. (TA.)

عَبَقٌ : see what next follows.

عَبَقٌ Perfume [*clinging* to a person or thing, *and remaining;* and *of which the odour clings:* (see 1, first sentence:) or] *of which the odour is perceptible in the garment* or *person:* (Msb:) it is applied as an epithet to an odour; and عَبَقٌ also, as the inf. n., meaning ذُو عَبَقٍ. (Ham p. 710.) ___ Applied to a man, *Such that, when he has perfumed himself with the least perfume, it does not leave him for days:* and in like manner with ة applied to a woman. (Lth, O, K.) ___ عَبَقَةٌ لَبَقَةٌ, applied to a woman, means *Whom every dress and perfume suits.* (TA.) ___ And the Khuzá'ees, who were the most chaste speakers of Arabic, said رَجُلٌ عَبَقٌ لَبَقٌ as meaning ظَرِيفٌ [i. e. *A man excellent,* or *elegant, in mind, manners,* and *address* or *speech;* and *in person, countenance,* or *garb:* &c.]. (TA.)

عَبَقَةٌ *Feculence* (وَضَرٌ) *of clarified butter,* [*adhering to the interior*] *in a skin;* (IDrd, S, O, K;) also termed عَبَكَةٌ; (IDrd, O, TA;) and عَمَقَةٌ, in which the م is asserted by Lh to be a substitute for ب. (TA.) And one says, مَا فِى النَّحْىِ عَبَقَةٌ, meaning *There is not aught* [*remaining*] *of clarified butter in the skin;* (S, O;) as also عَبَكَةٌ. (S and O in art. عبك.) ___ [Hence,] one says also, مَا بَقِيَتْ لَهُمْ عَبَقَةٌ مِنْ أَمْوَالِهِمْ, meaning [*There remained not to them*] *any relic* [*of their possessions*]. (TA.)

عَبَقَّانٌ رِبَقَّانٌ, [in the CK, erroneously, عَبَقَانٌ رِبَقَانٌ,] and with ة [affixed to each], applied to a man, *Evil in disposition:* and with ة applied to a female: so in the K; but this is inconsistent with what here follows: (TA:) accord. to As, عَبَقَّانٌ رِبَقَّانٌ and عَبَقَّانَةٌ رِبَقَّانَةٌ are applied to a man, meaning as above; and to the woman in like manner. (O, TA.)

رَجُلٌ عَبَاقَآءُ *A man who sticks to another.* (O, K.)

عَبَاقِيَةٌ, applied to a man, (S, O, K,) *Guileful,* or *crafty;* (K;) *cunning,* or *very cunning;* (S, O, K;) *evil,* or *mischievous.* (O.) ___ And *A thief,* (O, K,) *who steals camels,* (خَارِبٌ, K,) or *who strips people*

forcibly of their clothes, (حَارِبٌ, O,) *who will not refrain from anything:* thus expl. by Ish. (O.) Also *A scar caused by a wound in the ball,* or *most elevated part, of the cheek.* (S, O, K.) So in the saying, به شَيْنٌ عَبَاقِيَةٌ [*In him is a blemish, a scar* &c.], (S,) or شَيْنٌ وعَبَاقِيَةٌ [*a blemish and a scar* &c.]. (O.) And *A certain thorny tree,* (O, K, TA,) *that hurts* (O, TA) *him who is caught by its thorns;* said by AHn to be *of the* [*kind called*] عِضَاه. (TA.)

عُقَابٌ عَبَنْقَاةٌ (S, O, K) and عَبَنْقَآءُ (K) and عَقَنْبَاةٌ, (S, O,) like قَعَنْبَاةٌ, (O, K,) *An eagle having sharp talons:* (S, O:) or, accord. to IDrd, *hard and strong* [*in the talons*]. (O.) [See also art. عقب.]

عبقر

عَبْقَرٌ : see the following paragraph, in two places.

عَبْقَرِىٌّ a rel. n. from عَبْقَرٌ , a place which the Arabs assert to be of the lands of the Jinn, or Genii: (S, O, Msb:) or a certain place, (K,) in the desert, (TA,) abounding with Jinn: (K:) AO says, We have not found any one who knows where this country is, or when it existed. (TA.) Hence it is applied as an epithet to anything wondered at, or admired, for the skilfulness which it exhibits, or the excellence of its manufacture, and its strength: (S, O:) or to any work great in estimation, and fine, and delicate: (Msb:) it is both sing. and pl.; and the fem. is عَبْقَرِيَّةٌ: you say, ثِيَابٌ عَبْقَرِيَّةٌ [*Cloths*, or *garments, of admirable manufacture*]: (S, O:) [or such are so called in relation to a certain town; for] عَبْقَرٌ is also a town (M, K) in El-Yemen, (M,) or, accord. to the Moajam, in El-Jezeereh, in which cloths or garments, and carpets, are variegated, or figured, (TA,) and of which the cloths or garments are of the utmost beauty. (K.) ___ And *A kind of carpets*, (S, O, K,) *variously dyed and figured:* upon such the Prophet used to prostrate himself when he prayed: (S, O:) as also عَبَاقِرِىٌّ : (K:) and some read عَبَاقِرِىّ in the Kur lv. 76: (S, O:) as pl. of عَبْقَرِىٌّ: (TA:) but this is a mistake; for a rel. n. has no such pl; (S;) unless it be from a sing. n. of a pl. form, like حَضَاجِرِىٌّ from

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حَضَاجِرُ, and so be a rel. n. from عَبَاقِرُ: so say the skilful grammarians, Kh and Sb and Ks: Az mentions the reading عَبَاقِرِىّ , with fet-h to the ق; as though it were a rel. n. from عَبَاقِرٌ: Fr says that عَبْقَرِىٌّ signifies *thick* [*carpets of the kind called*] طَنَافِس: and also *silk brocade;* syn. دِيبَاجٌ: Kt, that it signifies *what are called* زَرَابِىّ: Sa'eed Ibn-Jubeyr, that it signifies *excellent* زَرَابِىّ: (TA:) the n. un. is عَبْقَرِيَّةٌ. (Fr, TA.) ___ Also *Good*, or *excellent;* applied to an animal, and to a jewel. (TA.) ___ *Perfect*, or *complete;* applied to anything. (K.) ___ A *pure, unmixed*, lie;

(O, K, * TA;) *that has no truth mixed with it.* (O, TA.) ___ *A lord,* or *chief,* (O, K,) of men: (TA:) or (TA, in the K, and) *one who has none above him:* and *strong.* (K.) You say of a strong man, هٰذَا عَبْقَرِىُّ قَوْمٍ: (S, O:) or this means *This is a chief,* or *lord, of a people:* (As, on the authority of 'Amr Ibn-El-'Alà:) and in a trad. it is said that the Prophet related a dream, mentioning 'Omar, and said, فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِى فَرِيَّهُ [*And I have not seen a chief of a people do his wonderful deeds*]. (S, * O, TA.) ___ It is also applied as an epithet denoting superlativeness [of any quality]. (TA.) They even said ظُلْمٌ عَبْقَرِىٌّ [*Excessive,* or *extreme, wrongdoing*]. (S, O.)

عَبَاقِرِىٌّ and عَبَاقَرِىٌّ: see the preceding paragraph.

عبك

1 عَبَكَهُ, (IDrd, O, K,) aor. ـُ, (TA,) inf. n. عَبْكٌ, (IDrd, O,) *He mixed it,* namely, a thing, (IDrd, O, K,) with a thing; (K;) syn. خَلَطَهُ, (IDrd, O,) or لَبَكَهُ. (K.) See also 1 in art. عتك.

عَبَكَةٌ *A morsel of* سَوِيق [or *meal of parched barley*]; (S, O;) *i. q.* حَبَكَةٌ; (S, K;) but this last word was not known to Az on any other authority than that of Lth. (TA in art. حبك.) One says, مَا ذُقْتُ عَبَكَةً وَلَا لَبَكَةً, meaning *I tasted not a morsel of* سَوِيق *nor a bit of* ثَرِيد [or *crumbled bread moistened with broth*]. (S, O.) ___ And *Somewhat of clarified butter;* like عَبَقَةٌ: so in the phrase, مَا فِى النَّحْىِ عَبَكَةٌ [*There is not aught* remaining *of clarified butter in the skin*]: and hence the saying, مَا أُبَالِيهِ عَبَكَةً [*I do not care for him as for a little clarified butter;* meaning, *at all*]. (S, O.) And, (K,) accord. to IAar, (O,) *Feculence* (وَضَرٌ) [*of clarified butter* (IDrd and O voce عَبَقَةٌ)] *adhering to* [*the interior of*] *a skin.* (O, K.) ___ And *A fragment of a thing:* (K:) or *a piece of* جِبْس [app. جِبْس, which means *gypsum,* but probably a mistranscription for جُبْن, i. e. *cheese*]. (TA.) ___ And *A portion of compacted dung and urine that has clung to the wool,* or *tail, &c., of a sheep, and dried thereon.* (O.) ___ And *A paltry, despicable, thing.* (O, K.) Hence the saying, مَا أَغْنَى عَنِّى عَبَكَةً [*It did not stand me in stead of a paltry thing;* meaning, *in any stead*]. (TA.) Also *Impotent in speech* or *actions; heavy, dull,* or *stupid.* (IB, K, * TA.) And *A knot that remains in a rope when the latter becomes old and worn out.* (AA, O.)

عبل

1 **عَبُلَ**, [aor. ـُ ,] (S, O, Msb, K,) inf. n. عَبَالَةٌ, (S, O, Msb,) *He*, or *it, was*, or *became, large, big, bulky,* or *thick;* (S, O, Msb, K;) as also عَبَلَ, aor. ـُ , (K,) inf. n. عُبُولٌ; (TK;) and عَبِلَ, aor. ـَ , (K,) inf. n. عَبَلٌ. (TA.) عَبَلَهُ, (Az, O, * K,) [aor., app., ـِ , as in other senses of the trans. verb,] inf. n. عَبْلٌ, (Az, TA,) *He cut it*, or *cut it off*, (Az, O, * K,) *so as to extirpate it:* this is the primary signification [of the trans. verb]. (Az, TA.) عَبَلَتْهُ عُبُولُهُ , (O, K, [but in the copies of the K erroneously written عَبُولٌ,]) said of a man when he has died, (O,) means, (K,) or is like, (O,) شَعَبَتْهُ شُعُوبُهُ [*Death separated him* from his companions; or, accord. to the primary signification of the verb, *death cut him off*, or *extirpated him*]; (O;) or اشْتَعَبَتْهُ شُعُوبُهُ. (K. [But correctly as in the O.]) ___ عَبَلَ الشَّجَرَةَ, aor. ـِ , (S, O, K,) inf. n. عَبْلٌ, (S, O,) *He removed the leaves from the tree;* (S, O, K;) as also عَبَّلَهَا . (CK: but not in my MS. copy of the K, nor in the TA.) ___ And عَبَلَهُ, (IAar, O, K,) aor. and inf. n. as above, (TA,) *He repelled it;* (IAar, O, K;) namely, a thing. (K.) [See also the pass. part. n., below.] ___ And *He*, or *it, hindered, prevented, impeded*, or *withheld, him;* (O, K, TA;) and *diverted him by occupying him otherwise.* (TA.) One says, مَا عَبَلَكَ i. e. *What diverted thee by occupying thee otherwise?* and *hindered thee*, &c.? (TA.) ___ And عَبَلْتُ الحَبْلَ, inf. n. عَبْلٌ, *I twisted the rope.* (S, O.) عَبَلْتُ السَّهْمَ, (Ks, S, O, K,) aor. ـِ , (Ks, O, TA,) inf. n. عَبْلٌ, (TA,) *I put*, or *made, to the arrow a* مَعْبَلَةً. (Ks, S, O, K.) ___ And عَبَلْتُهُ *I shot him*, or *shot at him, with a* مَعْبَلَةً. (O.) عَبَلَ بِهِ *He went away with*, or *took away, him*, or *it.* (O, K.) عَبَلَ الشَّجَرُ [app. عَبَلَ, but perhaps a mistranscription for أَعْبَلَ, q. v.,] *The trees put forth their leaves:* on the authority of Az. (TA.)

2 **عَبَّلَ** see the preceding paragraph.

4 **اعبل** *He,* or *it, was,* or *became, thick and white:* (K:) originally used in relation to the fore arms. (TA.) اعبل الشَّجر *The trees put forth their* [*leaves termed*] عَبَل: and *the trees dropped their leaves:* thus having two contr. significations: (O, K: *) or اعبل الأَرْطَى *the* [*trees called*] ارطى *became in the state in which their* هَدَب [or عَبَل (q. v.)] *were thick, in the hot season, and red, and fit to be used for tanning therewith:* and, accord. to As, اعبلت الشَّجرةُ signifies *the tree dropped its leaves:* (S:) accord. to En-Nadr, اعبلت الأَرْطَاةُ signifies *the* ارطاة *put forth its leaves:* and also, *dropped its leaves:* (Az, TA:) and ISd mentions, on the authority of AHn, اعبل الشَّجر as meaning *the trees put forth their fruit;* but he says, I have not found this to be known. (TA.) [See also 1, last sentence.]

عَبْل *Large, big, bulky,* or *thick;* (S, O, Msb, K;) as also عَبَل : (K:) fem. of the former with ة: and pl. [masc.] عِبَالٌ, (S, O, K, TA,) like ضِخَام [pl. of the syn. ضَخْم]: and the pl. of عَبْلَة is عَبْلَاتٌ, (S, O, TA,) [with the ب quiescent,] because it is an epithet. (TA.) It is applied in this sense to anything. (K.) Thus, in a trad., it is applied to a man. (TA.) And one says رجل عَبْلُ الذِّرَاعَيْن *A man large,* &c., *in the fore arms.* (S, O, Msb. *) And فَرَسٌ عَبْلُ الشَّوَى *A horse thick in the legs.* (S, O.) And امْرَأَةٌ عَبْلَةٌ *A woman complete,* or *perfect, in make* or *formation.* (S, O, Msb.) And امْرَأَةٌ عَبِيلَةٌ *A large, big, bulky,* (Ibn-'Abbád, O,) or *thick, woman.* (Ibn-'Abbád, O, K. *) And عَابِلٌ applied to a boy, or young man, signifies *Fat:* and [so] عَبُولٌ applied to a woman: pl. of both عُبُلٌ. (TA.)

عَبَل *i. q.* هَدَب i. e. (S, O) *Any leaves that are* [*as though they were*] *twisted,* (S, O, K,) *not expanded,* (K,) [generally meaning *slender sprigs, like strings, garnished with minute, amplexicaul, appressed, acute leaves, overlying one another like the scales of a fish,*] *such as those of the* طَرْفَآء (S, O, K) *and of the* أَرْطَى *and of the* أَثْل *and the like of these:* (S, O:) and, (K,) as some say, (TA,) the *fruit of the* ارطى: (K, TA:) and, (K,) as some say, (TA,) the هَدَب *thereof, when they have become thick,* (K, TA,) *in the hot season, and red,* (TA,) *and fit*

to be used for tanning therewith: or *slender leaves:* (K, TA:) or the *like of leaves, but not* [*what are commonly called*] *leaves:* (TA:) or *such as are falling thereof;* (K, TA;) i. e., of leaves: (TA:) and [in the CK or] *such as are coming forth* (K, TA) *thereof:* (TA:) thus having two contr. significations. (K, TA.)

عَبَلٌ : see عَبْلٌ, first sentence.

عَبَالٌ The *mountain-rose* (وَرْدٌ جَبَلِىٌّ [one of the appellations now applied to the *eglantine,* or *sweet brier,* more commonly called the نَسْرِينٌ]): (S, Msb, K:) AHn says, and Arab of the desert informed me that the عَبَال is the *rose of the mountain* (وَرْدُ الجَبَلِ), *of which is the white, and the red, and the yellow;* (O, TA;) *having a goodly hip* (دَلِيك [thus correctly written in the O, but afterwards altered to دلّيك,]) *in size and redness like the full-grown, unripe date, which, when it becomes ripe, is sweet, and delicious, like the fresh ripe date, and is sent from one to another as a present:* (O:) [n. un. with ة:] *the* عَبَالَة, he says, *has short, curved thorns, its rose is sweet-scented, and it grows so as to compose thickets,* (O, TA,) *and is depastured,* (O,) *and it becomes thick,* (K,) *and staves* (O, K) *thick and good,* (O,) or *thick and strong,* (TA,) *are cut from it:* (O, K, TA:) the staff of Moses is said to have been from it: (K, TA:) or, as AHn says, the people assert that the staff of Moses was an عَبَالَة. (O.)

عَبُولٌ : see عَبْلٌ, last sentence. عَبُولٌ [said in

the K to be like صَبُورٌ, but it is imperfectly decl., as a fem. proper name,] *Death;* or *the decree of death;* syn. المَنِيَّةُ. (K.) See 1, third sentence: and see also عَابِلٌ.

عَبَالَة : see عَبَالَتُه.

امْرَأَةٌ عَبِيلَةٌ : see عَبْلٌ.

أَلْقَى عَلَيْهِ عَبَالَتَهُ, with teshdeed to the ل, (S, O, K,) [of a rare form, like حَمَارَّةٌ, q. v.,] and عَبَالَتَهُ, without teshdeed, (Lh, K,) *He threw upon him his weight.* (S, O, K.)

عَابِلٌ : see عَبْلٌ, last sentence. عَابِلَتِي عَبُولُ is a saying of the Arabs like their saying شَاجِنَتِي شَجُونُ [i. e., app., meaning *My separater* from my companions *is death*, or *shall be death alone*]. (L in art. شجن : see شَجُونُ.)

عَبَنْبَلٌ *Great,* (AA, O, K, TA,) *big,* or *bulky,* (TA,) *and strong.* (K, TA.)

أَعْبَلُ *A mountain of which the stones are white:* (K:) or *rough, rugged,* or *thick, stone, which may be red, and may be white, and may be black,* (ISh, O, K, *) *and may be a rugged, high mountain:* (ISh, O:) expl. in the S as meaning *white stones;* but correctly, as IB says, *white stone:* and أَعْبَلَةٌ is an irreg. pl. thereof. (TA.) ___ And [the fem.] عَبْلَآءُ signifies *A rock:* (K, TA: [in the CK, أَو should be inserted after الصَّخْرَةُ:]) or a *white* rock: (Th, S, K, TA:) or a *white, hard* rock: (TA:) pl. عِبَالٌ, like بِطَاحٌ pl. of بَطْحَآءُ. (S, TA.) And A *white* [hill, or eminence such as is termed] أَكَمَة. (TA.) And *A narrow strip* (طَرِيدَةٌ) *in the midst of a land, the stones of which are white, resembling the stones from which fire is struck,* and sometimes *people do strike fire with some of them: they are not what are called* مَرْو; [*but*] *resembling* بِلَّوْر [i. e. *crystal*]. (TA.)

مِعْبَلٌ *An implement with which trees are cut* [*down*]. (TA.)

مَعْبَلَةٌ *A broad and long arrow-head:* (As, S, O, K:) or an *iron* [*arrow-head*] *made broad, and having no* عَيْر [or *central ridge*]: (AHn, TA:) pl. مَعَابِلُ. (O, K.) [See also سَرْوَةٌ. ___ Also *An arrow having a broad head.* (Freytag, from the Deewán of the Hudhalees.)]

مُعَبِّلٌ One *having with him* مَعَابِلُ [pl. of مِعْبَلَةٌ] *of arrows.* (Ibn-'Abbád, O, K.)

مَعْبُولٌ [pass. part. n. of عَبَلَهُ; as such, *Cut,* &c.: ___ and] *Repelled:* thus in the following verse, cited by IAar:

* هَا إِنَّ رَمْيِى عَنْهُمُ لَمَعْبُولْ *

* فَلَا صَرِيخَ ٱلْيَوْمَ إِلَّا ٱلْمَصْقُولْ *

[*Now verily my shooting in defence of them is repelled; so there is no aider to-day but the polished* sword]: the speaker was shooting at his enemy, and the shooting availed not at all; so he fought with the sword. (O.)

عبهل

Q. 1 عَبْهَلَ الإِبِلَ (inf. n. عَبْهَلَةٌ, TK) *He left the camels to pasture by themselves,* (Lth, S, O, K,) *and to go to the water when they pleased:* (TA:) like أَبْهَلَهَا; (S, O;) the ع being substituted for the ا. (S.) And عَبْهَلَةٌ and عَبْهَالٌ signify The act of *reproving, blaming,* or *censuring:* (K:) inf. ns. of عَبْهَلَهُ *he reproved him,* &c. (TK.)

عَبْهَلٌ : see العَبَاهِلَةُ.

إِبِلٌ عَبَاهِلُ (S, * K) and مُعَبْهَلَةٌ *Camels left to pasture by themselves,* (S, K,) *without a pastor and without a keeper.* (TA.) ___ See also the next paragraph.

العَبَاهِلَةُ, (K,) or عَبَاهِلَةُ اليَمَنِ (S, O) and عَبَاهِلُ اليَمَنِ, (O,) *The kings of El-Yemen who have been established,* or *confirmed, in their dominion,* (S, O, K,) *not being displaced therefrom,* (S, O,) or *and who have not been displaced therefrom:* (K:) [and SM adds, referring to العَبَاهِلَةُ,] A'Obeyd says, and in like manner [it denotes] anything *left to itself, not prevented,* or *withheld, from doing what it desires:* (TA: [but in this explanation the sing. is evidently put for the pl.:] the sing. of عَبَاهِلَةٌ is most probably عَبْهَلٌ , like قَشْعَمٌ, of which قَشَاعِمَةٌ is a pl.: in the Tathkeef el-Lisán [of IKtt], العَبَاهِلَةُ is expl. as signifying *those over whom no one has authority.* (TA.)

مُعَبْهَلَةٌ : see عَبَاهِلُ.

مُتَعَبْهِلٌ *i. q.* مُمْتَنِعٌ [app. as meaning One *who resists,* or *withstands;* or *who is incompliant,* or *unyielding*]: (K:) and [so in copies of the K and in the TA, but in the CK or,] one *who will not be prevented,* or

withheld, from a thing. (O, K.)

عبو

1 **عَبَا**, aor. يَعْبُو, *His face shone:* (K, TA:) [or so عَبَا وَجْهُهُ; for] عَبَأَ وَجْهُهُ signifies thus accord. to IAar: (TA in art. عبأ:) app. from عَبٌ signifying the light of the sun; this being originally عَبْوٌ. (TA.) And عَبْوُ المَتَاعِ is *syn. with* تَعْبِيَتُهُ, (K, TA,) mentioned by ISd, and said by IKtt to be of the dial. of El-Yemen, (TA,) signifying *The putting of the goods,* or *utensils, one upon another:* [or *packing them up* in a repository: as also عَبْؤُهُ: see 1, in art. عبأ:] IDrd says, عَبُوتُ المَتَاعِ is of the dial. of El-Yemen, *syn. with* عَبَّيْتُهُ. (TA in art. عبى.)

2 **عَبَّوَ** see the preceding paragraph, in two places. ___ And see also art. عبى.

عَبٌ The *light* of the sun; (IAar, TA, and O and K in art. عبأ;) as also عَبْوٌ, which is the original form; (TA;) and so عَبْءٌ, (IAar, and O and K in art. عبأ,) and عَبٌّ; (O and K in art. عب;) and IAar says that عَبْوَةٌ signifies the same: (TA in art. عبأ:) or the *light and beauty* thereof: (TA in art. عبى:) pl. عِبًى. (TA.)

عَبًا, applied to a man, [like عَبَآءٌ mentioned in art. عبأ,] *Heavy, dull,* or *stupid;* or *coarse,* or *rude;* and *impotent.* (ISd, TA.) [But see this word in art. عبى.]

عَبْوٌ: see عَبٌ, above.

عَبْوٌ *A weight,* or *load,* or *burden:* or *any load,* or *burden, consisting of a debt,* or *some other responsibility that one takes upon himself.* (TA.) [See also عَبْءٌ (which signifies the same) in art. عبأ.]

عَبْوَةٌ: see عَبٌ, above.

عَابِيَةٌ *Beautiful;* (K, TA;) applied to a woman; from عَبٌ, expl. above. (TA.)

عبى

2 عَبَّيْتُ الجَيْشَ , (S, Msb,) inf. n. تَعْبِيَةٌ (S, K) and تَعْبِئَةٌ and تَعْبِىءٌ, so said Yoo; but AZ said عَبَّأْتُهُ; (S; [see art. عبأ;]) *I prepared,* or *made ready,* (S, K, *) or *set in order, disposed,* or *arranged,* (Msb,) *the army* (S, Msb, K) *in their places.* (S, K.) ___ See also 2 in art. عبو.

6 التَّعَابِى signifies *The aiding,* or *assisting, of one party by one man, and of another party by another man, when they prepare a repast, one of the two parties making bread for this, and the other for another.* (K.)

8 الاعْتِبَآءُ , mentioned here in the TA, as *syn. with* الاحْتِشَآءُ, see 8 in art. عبأ.

عَبًا and عَبَايَةٌ , but the former the more chaste, are said to signify, as epithets applied to a man, *Coarse,* or *rude, heavy, dull,* or *stupid,* (K, * TA,) and *impotent:* but this requires correction; for Lth mentions العَبَا, and العَبَآءُ as used by a poet, and says that they signify *the coarse,* or *rude, impotent,* man; but Az says that he had not heard العَبَآءُ in this sense on any authority other than that of Lth, and that he held the right reading in the verse cited as an ex. by Lth to be العَيَآءُ, with ى, meaning, as also العَيَايَآءُ, the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women. (TA.)

عَبَآءٌ : see عَبَايَةٌ, in two places. And see also عَبًا, above.

عَبَاةٌ [app. عَبَاةٌ] The [*kind of plant called*] سُطَّاحٌ *that spreads upon the ground.* (TA.)

عَبِىٌّ One's *share* of the جَزُورٌ [or slaughtered camel for portions of which the players at the game called المَيْسِر contend]. (K, TA.)

عَبَاءَةٌ and عَبَآءَةٌ (S, Mgh, Msb, K, TA) *A sort of* [*the kind of garments called*] أَكْسِيَة [pl. of كِسَآء], (S, Mgh, * K, TA,) *wide,* (Mgh, TA,) *and* [*generally*] *having in it large black* [or *brown*] *stripes:* (TA:) pl. [of the latter] عَبَآءَاتٌ (S, Msb) and عَبَآءٌ, (Mgh, Msb,) formed by the

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elision of the ة, (Msb,) [or rather this is a coll. gen. n.,] and the pl. of عَبَاءَةٌ is عُبِىٌّ, like عُتِىٌّ: or, accord. to some, عَبَآءٌ is a sing.; for they say that it signifies *a sort of* أَكْسِيَة, and that its pl. is أَعْبِيَةٌ. (TA.) See عَبَآءَةٌ in art. عبأ. See also عَبًّا, above.

عتب

1 **عَتَبَ عَلَيْهِ**, (S, Mgh, O, K, *) aor. ـِ (S, Mgh, O, K) and ـُ, (S, O, K,) inf. n. عَتْبٌ (S, Mgh, O, K) and عَتَبَانٌ or عَتْبَانٌ or عُتْبَانٌ or عَتَبَانٌ (accord. to different copies of the K) and مَعْتَبٌ, (S, O, K,) with which مَعْتَبَةٌ and مَعْتِبَةٌ are syn., (K,) but these two are simple substs.; (S, O; [see, however, خَمْصٌ;]) and تَعَتَّبَ عَلَيْهِ; (S, O, TA;) *He was angry with him,* (S, Mgh, O, K, TA,) *with the anger that proceeds from a friend.* (S, * Mgh, * O, * K, * TA.) It is said in a trad., [كَانَ يَقُولُ لأَحَدِنَا عَنِ المَعْتَبَةِ مَا لَهُ تَرِبَتْ يَمِينُهُ *He used to say of one of us, from a motive of friendly anger, What aileth him? May his right hand* (meaning he himself) *cleave to the dust:* see تَرِبَ]. (TA.) ___ And [sometimes] عَتَبَ عَلَيْهِ signifies [simply] *He was angry with him.* (Mgh, TA. *) A poet says, (S, O, TA,) namely, El-Ghatammash (O, TA) Ed-Dabbee, (TA,)

* أَخَلَّاىَ لَوْ غَيْرُ الحِمَامِ أَصَابَكُمْ *
* عَتَبْتُ وَلَكِنْ مَا عَلَى الدَّهْرِ مَعْتَبُ *

(S, O, TA; but in the O, عَلَى المَوْتِ, and أَخَلَّآءِ as well as أَخَلَّاىَ, as in the Ham p. 406;) meaning [*O my friends, had some other event than the decreed case of death befallen you,*] *I had been angry:* [*but there is no being angry with fortune:*] i. e., had ye fallen in war, we had taken your blood-revenge: but one cannot revenge himself upon fortune. (TA.) ___ And عَتَبَ عَلَيْهِ, (Msb, K, * TA, *) aor. ـِ and ـُ, inf. n. عَتْبٌ (Msb, K, TA) and عَتِّيبَى [an intensive form] (K, TA) and عَتْبَانٌ (Az, TA) and مَعْتَبٌ, (Msb,) signifies also *He reproved, blamed,* or *censured, him;* (K, TA;) and so عَاتَبَهُ, (TA,) inf. n. مُعَاتَبَةٌ and عِتَابٌ: (K, TA:) or *he reproved, blamed,* or *censured, him, in anger,* or *displeasure.* (Msb.) A poet says,

* إِذَا ذَهَبَ العِتَابُ فَلَيْسَ وُدٌّ *

* وَيَبْقَى الوُدُّ مَا بَقِىَ العِتَابُ *

[*When reproof departs, there is no love: but love lasts as long as reproof lasts*]. (S, * O, TA.) عَتْبٌ and عَتَبَانٌ signify Thy *reproving a man for evil conduct that he has shown towards thee, and from which thou hast desired him to return to what will please thee,* or *make thee happy.* (Az, TA. [See also the latter word below.]) مَا عَتَبَتْ بَابَهُ means *I did not tread,* or *have not trodden, upon the threshold* (عَتَبَة) of his *door;* (A, K, TA;) and so مَا تَعَتَّبَتْهُ. (A, TA.) ___ And [hence,] عَتَبَ, aor. ـُ and ـِ, inf. n. عَتَبَانٌ (S, O, K) and عَتْبٌ and تَعْتَابٌ, [this last an intensive form,] (K,) *He* (a stallion [camel], TA) *limped,* or *halted:* (K, TA:) or *knocked his knees together,* or *had a distortion in a hind leg:* or *was hamstrung:* (TA:) and *he* (a camel, S, O, or a stallion [camel], TA) *walked upon three legs,* (S, O, K, TA,) *in consequence of his having been hamstrung,* (K, TA,) or *in consequence of his knees' knocking together,* or *of his having a distortion in a hind leg; as though he leaped:* (TA:) and *he* (a man) *leaped on one foot,* or *hopped,* (S, O, K,) *raising the other:* (K:) in each of these cases, the beast or man is likened to one walking upon a series of steps, or the like, of stairs, (O, TA,) or of a mountain, or of rugged ground, (TA,) and leaping from one of these to another. (O, TA.) ___ And عَتَبَ البَرْقُ, aor. ـُ and ـِ, inf. n. عَتَبَانٌ, *The lightning flashed in continued succession.* (TA.) ___ And عَتَبَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ, aor. ـِ [and app. ـُ also], *He passed* [*from place to place*], and مِنْ قَوْلٍ إِلَى قَوْلٍ [*from saying to saying*]. (O, TA.) ___ And عَتَبَ القَوْمُ فِى السَّيْرِ [i. e. عَتَبَ, though Freytag assigns this meaning to عَتَّبَ,] *The people,* or *party, turned aside in journeying, and alighted in a place not in the right,* or *intended, direction.* (Ham p. 18. [See also 4 and 8.]) See also أُعْتُبٌ, said of a bone.

2 **تَعْتِيبٌ** The *making an* عَتَبَة [meaning *a threshold*]. (K, TA.) تَعْتِيبُ البَابِ means *The making a*

threshold (عتبة) *to the door.* (TA.) ___ [And The *making an* عتبة (meaning *a step*):] or so تعتيب عتبة.] You say, عتّب لى عتبةً فى هٰذا الموضعِ [*Make thou for me a step in this place*] when you desire to ascend thereby to a place. (O, TA.) ___ And The *drawing together the* حجزة [of the drawers, or trousers, i. e. the *tuck*, or *doubled upper border, through which passes the waist-band*], *and folding it, in front:* [app. meaning the *turning up a portion, drawn together in front, inside the band,* to prepare for some active employment:] (IAth, O, K, TA:) you say, عتَّب سراويلَه فتشمَّر [*He drew together the tuck of his drawers,* or *trousers,* &c., *and prepared himself for active employment*]: (O and TA, from a trad.:) and the part so drawn together &c. is called the ثُبْنة. (IAar, O.) See also أُعتُب, said of a bone. عتّب is also said of a man as meaning *He was,* or *became, slow, tardy, dilatory, late,* or *backward:* in which sense, its ب is thought by ISd to be a substitute for the م in عتَّم. (TA.)

3 **عاتبه**, inf. n. معاتبة and عتاب, (S, O, Msb,) *He reproved him,* &c., as expl. above; see 1, in the middle of the paragraph; in two places: (TA:) or عتاب and معاتبة signify two persons' *reproving, blaming,* or *censuring, each other; each of them reminding the other of his evil conduct to him:* (Az, TA:) [or the *expostulating,* or *remonstrating, of each with the other:*] or, (Kh, T, S, O, Msb, K,) as also تعاتُب, (Az, T, O, * K,) and تعتُّب, (Az, K,) the *conversing,* or *talking, together, as persons confiding in their reciprocal love, and therefore acting presumptuously, one towards another; and reminding one another of their anger,* or *friendly anger;* (Kh, S, O, Msb, K;) or *desiring to discuss, in a goodhumoured way, things by which they had been displeased, and which had occasioned them anger,* or *friendly anger:* (Az, K, * TA:) the language meant is that of one friend to another. (TA.) ___ And معاتبة signifies also The act of *disciplining, training, exercising,* or *making tractable:* it is said in a trad., عاتبوا الخيل فإنَّها تعتب i. e. *Train*

ye horses for war and for riding, *for* [*they will turn from their evil habits,* or] *they will become trained, and will accept reproof.* (TA.) ___ And you say, عاتب الأَدِيمَ, meaning *He put the hide again into the tan.* (T in art. ادم.) [See an ex. in a prov. cited voce أَدِيمٌ.]

4 **اعتبه**, (K, TA,) inf. n. إِعْتَابٌ, with which عَتَبَى [q. v.] is syn.; (TA;) and استعتبه; *He granted him his good will,* or *favour; regarded him with good will,* or *favour; became well pleased, content,* or *satisfied, with him.* (K, TA.) In the following verse of Sá'ideh Ibn-Jueiyeh,

* شَابَ الغُرَابُ وَلَا فُؤَادُكَ تَارِكٌ *
* ذِكْرَ الغَضُوبِ وَلَا عِتَابُكَ يُعْتَبُ *

[*The raven may become hoary but thy heart will not relinquish the remembrance of Ghadoob, nor will the reproof of thee be met with good will*], the last word is expl. by يُسْتَقْبَلُ بِعُتْبَى [meaning as rendered above, or *be regarded with favour,* or *be met by a return to such conduct as will make thy reprover well pleased with thee*]. (TA.) ___ [Or] *He made him to be well pleased, content,* or *satisfied:* (S, A, O:) and the former verb is used in a contr. sense [or ironically] in the following verse of Bishr Ibn-Abee-Kházim,

* غَضِبَتْ تَمِيمٌ أَنْ يُقَتَّلَ عَامِرٌ *
* يَوْمَ النِّسَارِ فَأُعْتِبُوا بِالصَّيْلَمِ *

[*Temeem were angry because 'Ámir was slaughtered on the day of En-Nisár; so they were made contented by the sword:*] i. e., we contented them by slaughter: (S, * O, * TA: [see also the Ham p. 196:]) [but the meaning may be, *so they were made to return* from their anger *by the sword:* that أُعْتِبَ sometimes signifies *He was made to return* appears from an explanation, in the K, of a phrase in the Kur xli.

23: see 10:] and أَعْتَبَنِى and اسْتَعْتَبَنِى signify also *He returned to making me happy,* or *doing what was pleasing to me, from doing evil to me:* (S, O:) or *he left off doing that for which I was angry with him, and returned to that which made me to be well pleased with him:* (TA:) or the former signifies *he removed,* or *did away with,* [*my*] *complaint and reproof;* the ا having a privative effect: (Msb:) and أَعْتَبَهُ مِنْ شَكْوَاهُ means *He caused him to be pleased* or *contented* [*and so relieved him from his complaint*]. (Har p. 337. [See also

أَشْكَاهُ.]) ___ And [hence, app.,] أَعْتَبَنِى signifies *He cancelled a bargain,* or *contract, with me.* (TA.) اعتب and استعتب also signify *He returned from doing an evil action, a crime, a sin, a fault,* or *an offence:* or the former signifies *he returned from doing evil to do that which made him who reproved* or *blamed him,* or *who was angry with him, to be well pleased with him.* (TA.) It is said in a prov., مَا مُسِىءٌ مَنْ أَعْتَبَ [*He is not an evildoer who returns from his evil conduct*]. (TA.) ___ And اعتب (K) and اغتتب (S, K) likewise signify *He turned away,* or *turned back,* or *reverted,* from a thing: (S, O, K:) and the latter is also expl. as meaning *he turned back* from a thing, or an affair in which he was engaged, to another thing, or affair: (S, O, K:) so accord. to Fr, (S, O, TA,) from the phrase لَكَ العُتْبَى signifying as expl. below (voce عُتْبَى) on his authority. (TA.) See also 3. أُعْتِبَ said of a bone that has been set is like أُتْعِبَ [meaning *It was caused to have a defect in it, so that there remained in it a constant swelling,* or *so that a lameness resulted:* see عَتَبٌ]: and تَعْتَابٌ [of which the verb may be either عَتَبَ or عَتَّبَ] has the meaning of its inf. n., إِعْتَابٌ. (TA.)

5 **تعتّب عليه** : see 1, first sentence. ___ Also *He accused him of a crime, an offence,* or *an*

injurious action, that he had not committed. (TA.) ___ And you say, لَا يُتَعَتَّبُ بِشَىْءٍ *He is not to be reproved, blamed,* or *censured, with anything* [i. e. *with any reproof* &c.]. (K, * TA.) And لَا يُتَعَتَّبُ عَلَيْهِ فِى شَىْءٍ [*No reproof, blame,* or *censure, is to be cast upon him in respect of anything*]. (ISk, O, TA.) ___ See also 3. تعتّب also signifies *He kept to,* or *was constantly at, the* عَتَبَة [or *threshold*] *of the door.* (A, TA.) ___ And you say, تَعَتَّبَتْ بَابَهُ: see 1, latter half.

6 **تَعَاتَبَ** see 3. One says, بَيْنَهُمْ أُعْتُوبَةٌ يَتَعَاتَبُونَ بِهَا [*Between them is speech with which they reprove, blame,* or *censure, one another*]. (S.) And إِذَا تَعَاتَبُوا أَصْلَحَ مَا بَيْنَهُمُ الْعِتَابُ [*When they reprove one another in a friendly manner, the reproof rectifies,* or *sets right, what is* amiss *between them*]. (S.)

8 **إِعْتَتَبَ** see 4, latter part: and see also اعتتب فى طَرِيقِهِ ___. مُعْتَتَبٌ *He receded,* or *retreated, in his way, after proceeding therein for a while;* as though in consequence of a difficulty (عَتَب) presenting itself. (TA.) ___ And اعتتب الطَّرِيقَ *He quitted the even,* or *easy, part of the way, and took to the rugged part.* (S, O, K.) ___ And اعتتب مِنَ الجَبَلِ *He ascended the mountain.* (S, O, K. [In the K is added, and did not recoil from it: but this is a portion of the explanation of the verse here following.]) El- Hotei-ah says,

* إِذَا مَخَارِمُ أَحْنَآءٍ عَرَضْنَ لَهُ *
* لَمْ يَنْبُ عَنْهَا وَخَافَ الجَوْرَ فَٱعْتَتَبَا *

i. e. [*When prominences of bends of mountains present themselves to him,*] *he does not recoil from them,* [*but fears the turning aside,*] *and so ascends* the mountain. (S, O.) ___ And اعتتب signifies also *He pursued a right,* or *direct, course,* syn. قَصَدَ, (S, IAth, O, K, [perhaps thus expl. in relation to the verse cited above,]) فِى الأَمْرِ [*in the affair*]. (K.)

10 **استعتبهُ** *He asked him, petitioned him,* or *solicited him, to grant him his good will,* or *favour; to regard him with good will,* or *favour; to become well pleased, content,* or *satisfied, with him;* (S, O, K;) or *he desired,* or *sought, of him that he should return to making him happy,* or *to doing what was pleasing to him, from doing evil to him.* (S.) And استعتب, alone, *He asked, solicited, sought,* or *desired, good will,* or *favour;* or *to be regarded with good will,* or *favour.* (S, Msb.) وَلَا هُمْ يُسْتَعْتَبُونَ, in the Kur xvi. 86, and xxx. 57, and xlv. 34. means *Nor shall they be asked to return to what will please God.* (Jel.) And وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ ٱلْمُعْتَبِينَ, in the Kur xli. 23, means *And if they solicit* God's *favour, they shall not be regarded with favour:* (Jel:) or *if they petition* their Lord *to cancel their compact,* [or *to restore them to the world, He will not do so;* i. e.] *He will not restore them to the world;* (O, K, TA;) knowing that, if they were restored, they would return to that which they have been forbidden to do: this is the meaning if we read the verb in the active form: otherwise, (O, TA,) reading يُسْتَعْتَبُوا [and مُعْتَبِينَ], as 'Obeyd Ibn-'Omeyr did, (O,) the meaning is, *If God cancelled their compact, and restored them to the world, they would not* [*return from their evil ways, and*] *act obediently to God:* (O, TA:) [for] ___ استعتبته also signifies *I asked him,* or *desired him, to cancel a bargain,* or *compact, with me.* (TA.) See also 4, in three places.

عَتْبٌ : see عَتَبَانٌ, in four places.

عَتْبٌ One *who reproves, blames,* or *censures,* (O, K, TA,) *his companion,* or *his friend,* (O, TA,) *much,* or *frequently,* (O, K, TA,) *in respect of everything,* (O, TA,) *from a motive of solicitous affection for him, and to give him good advice.* (TA.) [See also عَتَّابٌ.]

عَتَبٌ : see عَتَبَةٌ, in five places. ___ Also The دَسْتَانَات [or *frets*] (O, TA) *that are bound upon the* عُمُود

[meaning *neck*] (O) of a lute: (O, TA:) [app. as likened to a series of steps:] or the *transverse pieces of wood upon the face* of a lute, [i. e., app., *upon the face of the neck,*] from which the chords *are extended to the extremity* of the lute: (O, K, TA:) or, accord. to IAar, the *thing* [app. the *small ridge at the angle of the neck*] *upon which are* [or *lie*] *the extremities of the chords, in the fore part,* of the lute. (TA.) [See an engraving and a description of a lute in my work on the Modern Egyptians.] ___ And The *places of ascent* of mountains, and of rugged and hard pieces of ground. (TA.) ___ And *Ruggedness of ground.* (O, K.) ___ And The *space between two mountains.* (TA.) ___ And The *space between the fore finger and middle finger* [*when they are extended apart*]: (Msb in art. شبر, and K:) or the *space between the middle finger and third finger:* (S, O, K:) or the [*space that is measured by*] *placing the four fingers close together.* (Msb ubi suprà.) [See also بصم, and رتب.] ___ Also *A bending at the* ضَرِيبَة [or *part with which one strikes*], *and a bluntness,* of a sword. (TA.) One says, مَا فِى طَاعَةِ فُلَانٍ عَتَبٌ *There is not in the obedience of such a one any bending nor a recoiling.* (TA.) ___ And *A defect* in a bone, *when it has not been well set, after a fracture, and there remains a constant swelling in it,* or *a lameness.* (TA.) ___ And *An unsoundness* (O, K, TA) in an animal's leg, (O, TA,) and in an affair. (TA.) One says, مَا فِى مَوَدَّتِهِ عَتَبٌ *There is not in his love,* or *affection, anything mingling with it that vitiates it, impairs it,* or *renders it unsound.* (TA.)

عَتَبَةٌ The أُسْكُفَّة [meaning *threshold*] of a door, (S, A, Mgh, O, Msb, K,) *upon which one treads:* (TA:) or the *upper of the two* [*transverse pieces of wood,* of a door-way, *whereof each is called* أُسْكُفَّة; i. e. the *lintel*]: (K:) [for it is said that] the upper [piece of wood] in a door-way is the عَتَبَة; and the piece of wood that is above this is the حَاجِب; (Az, TA in this art. and in art. حجب;) and the أُسْكُفَّة is the lowest [or threshold]; and the

عارِضتان are the عضادتان [or two side-posts]: (TA:) the pl. is عتب [improperly termed a pl., for it is a coll. gen. n.,] (S, O, K) and عتبات. (TA.) [It is mostly used in the former of the two senses expl. above.] ___ And [hence,] *A wife* is thus termed, (O, K,) metonymically, in like manner as she is termed نعل, &c. (O.) ___ And *A step; a single step of a series:* (S, O, Msb:) or *a single step of a series made of wood:* (TA:) pl. عتب [improperly termed a pl., as observed above,] (S, O, Msb) and عتبات. (S, O.) ___ العتبتان [*The two thresholds* or *lintels* or *steps*] termed الخارجة [or *the outer*] and الدَّاخلة [or *the inner*] are *two wellknown figures of* [*the science of*] الرَّمْل [i. e. *geomancy*]. (TA.) ___ عتبة وادٍ *The extreme side of a valley, that is next the mountain:* (O, TA:) or, as some say, العتبة [i. e. العَتَبة, supposed by Freytag to be العُتْبة,] signifies *the place of bending of the valley.* (Ham p. 18.) ___ And عتبة signifies also *A hardship,* or *difficulty;* and *a hateful,* or *disagreeable, thing,* or *affair,* or *case,* or *event;* and so عتب. (K.) One says, حُمِلَ فلانٌ على عتبة *Such a one was incited, urged, induced,* or *made, to do,* or *to suffer, a disagreeable,* or *hateful, thing, of a trying,* or *an afflictive, kind.* (S, O.) And حُمِلَ على عتب من الشَّرّ, and عتبة, *He was incited,* &c., *to do,* or *to suffer, a hardship,* or *difficulty.* (TA.) And ما فى هٰذَا الأَمْرِ عتبٌ ولا رتبٌ *There is not in this thing,* or *affair,* or *case, any hardship,* or *difficulty.* (S, O.) And عتبات الموت means *The severities* [or *pains* or *agonies*] *of death.* (TA, from a trad.)

عتبى The *being well pleased, content,* or *satis-*

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fied, [with a person,] or the *regarding with good will,* or *favour:* (M, A, K:) or *good pleasure, content, satisfaction, good will,* or *favour:* (MA, K, KL:) its primary signification is the *returning of*

one whose good will, or *favour, has been solicited,* or *desired, to the love of his companion:* (TA:) it is the subst. from أَعْتَبَنِى as meaning he returned to making me happy, &c.; (S; see 4;) a subst. from الإِعْتَابُ; (Msb;) [i. e.] it is put in the place of اعتاب; and [thus] it signifies [the *returning to making one happy,* or *doing what is pleasing to him, from doing evil to him:* or] the *returning, from doing evil, to that which makes the person who has reproved,* or *blamed,* or *been angry, to be well pleased, content,* or *satisfied:* and [simply] the *returning from doing a crime, a misdeed, an offence,* or *an evil action.* (TA.) One says, أَعْطَانِى العُتْبَى *He granted me his good will,* or *favour.* (A.) And إِنَّمَا يُعَاتَبُ مَنْ تُرْجَى عِنْدَهُ العُتْبَى *Only he should be reproved in whom the* [finding a disposition to a] *return from his evil conduct may be hoped for.* (TA.) And العُتْبَى is [said to be] used when one does not mean thereby الإِعْتَابُ, (S, O, TA,) i. e. in the contr. of its primary sense, (TA,) in the prov. لَكَ العُتْبَى بِأَنْ لَا رَضِيتَ i. e. [بِلَا رِضَاكَ, as though meaning *Thou shalt have content,* or *satisfaction, without thy being well pleased;* or] *I will content thee with the contrary of what thou likest:* and in like manner the corresponding verb is [said to be] used in the verse of Bishr Ibn-Abee-Kházim cited above in the explanations of that verb: (S, O, TA:) [but the prov. here mentioned may be well rendered *thou shalt return from thine evil way against thy wish;* for,] accord. to Fr, العُتْبَى in the phrase لَكَ لعُتْبَى signifies *the returning, from what one like, to what he dislikes:* (MF:) and it signifies also [as expl. above] *the returning from doing a crime, a misdeed,* &c. (TA.)

عَتْبَانٌ and عَتْبٌ and عَتَابٌ [all mentioned before as inf. ns.] are said to be *syn. with* إِعْتَابٌ: [see 4, and عُتْبَى:] it is asserted that you say, مَا وَجَدْتُ فِى قَوْلِهِ عَتْبَانًا [meaning *I did not find in what he said any* evidence of a *return to be favourable,* or *to do what would be pleasing* to me], when a man has mentioned his having granted you his good will, or favour, and you see not any proof thereof: and some say, مَا وَجَدْتُ عِتَابًا وَلَا عَتْبًا عِنْدَهُ

[in the like sense]: but Az says, I have not heard عتب nor عتبان nor عتاب in the sense of إعتاب; but عتب and عتبان signify thy *reproving* a man *for evil conduct*, &c., as stated above; [see 1;] and عتاب and معاتبة, *mutual reproving for such conduct.* (TA.) العتبان *The male hyena:* (Kr, TA:) and أُمّ عتبان and أُمّ عتّاب [the latter of the measure كتّان, accord. to the CK and my MS. copy of the K, but in the TA of the measure كتاب, and therefore عتاب,] *the female hyena:* (K:) said to be so called because of her limping: but ISd says, I am not sure of this. (TA.)

عتاب : see the next preceding paragraph, in five places.

عتوب One *upon whom reproof, blame,* or *censure, does not operate.* (O, K.) And *A road,* or *way.* (TA, as from the K [in which I do not find it].)

قرية عتيبة [*A town,* or *village,*] *in which is little of good,* or *of good things.* (O, K.)

عتّاب One *who reproves, blames,* or *censures, much,* or *frequently,* [*in an absolute sense,* (see 1,) or] *in anger,* or *displeasure.* (Msb.) [See also أُمّ عتّاب.] عتب: see عتبان.

أُعتوبة [like أُسبوبة &c.] *A thing* [meaning *speech*] *with which one is reproved, blamed,* or *censured.* (O, K.) See 6.

معتبة and معتبة: see 1, in three places.

معتوب is for معتوب عليه [i. e. *Reproved, blamed,* or *censured;* &c.]: Mtr says, it is said to signify مفسد [*corrupting, rendering unsound, vitiating,* &c.]; but I am not sure of it. (Har p. 77.)

معتتب [is used, agreeably with analogy, in the sense of the inf. n. of اعتتب]. El-Kumeyt says,

* فاعتتب الشّوق من فؤادى وآلش *

* شعر إلى من إليه معتتب *

[*And desire turned away from my heart, and* my *poetry unto him unto whom was* its *turning*]. (S, O.)

مُسْتَعْتَبٌ is used in the sense of [the inf. n. of اِسْتَعْتَبَ, meaning] اِسْتِرْضَاءٌ: thus in the saying, وَلَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ [*And after death there is no asking, petitioning,* or *soliciting, favour* of God]: for after death is the abode of retribution, not that of works. (TA from a trad.)

عتد

1 **عتد**, [aor. ـُ,] (O, L, Msb, K,) inf. n. عتاد (O, Msb, K) and عتادة, (O, L, K,) *It* (a thing, L, Msb) *was*, or *became, ready, at hand*, or *prepared.* (O, L, Msb, K.) ___ And عتد, inf. n. عتاد (L, TA) and عتادة, (TA,) *It* (a thing) *was*, or *became, great, big*, or *bulky.* (L, TA.)

2 **عتَّد** see the next paragraph.

4 **اعتده**, (S, O, Msb, K,) inf. n. إعتاد; (S;) and عتّده, (S, Msb, K,) inf. n. تعتيد; (S, K;) *He made it ready*, or *prepared it*, (S, O, Msb, K,) *for a* [*future*] *day.* (S, O.) The former verb occurs in the Kur xii. 31. (S, O, Msb.) Yaakoob says that the [former] ت in أَعتدته is a substitute for the [former] د in أَعددته: and some say that أَعدَّ is originally أَعتد; but others deny this. (L.)

5 **تعتّد فى صنعته** *He was nice*, or *scrupulously nice and exact, in his work, art*, or *craft.* (O, K.)

عتد: see عتيد. ___ [Hence,] فرس عتد, as also عتد, *A horse made ready*, or *prepared, for running;* (S, O, L, K;) *of strong make; quick in leaping*, or *springing; not incongruous, unsound, faulty*, or *weak, in make; nor lax*, or *uncompact:* (L:) or *strong, and perfect in make:* (ISk, S, O, K:) or *that performs run after run:* (O:) or *made ready*, or *prepared, for riding:* and applied alike to a male and to a female. (L.)

عتد: see the next preceding paragraph.

عتدة and عتدة: see what next follows.

عتاد (S, A, O, L, Msb, K) and عتدة , (L, K,) or عتدة , (so in the O,) *Apparatus;* syn. عُدَّة [q. v.]; (S, A, O, L, K;) which is said by some to be formed from عتدة, but others deny this; (L;) *implements,* or *instruments,* or *the like;* (S, O;) or *weapons, beasts, and instruments,* or *equipage, of war:* (L, Msb:) pl. أَعتد (O, L, Msb, K) and أَعتدة (L, Msb) [both pls. of pauc.] and عتد. (L.) One says, أَخَذَ لِلْأَمْرِ عَتَادَهُ *He took his apparatus,* or *implements,* or *instruments,* or *the like,* [or *he prepared,* or *provided, himself,*] *for the affair:* (S, O:) or *he took, for the affair, what he had prepared of weapons, and beasts, and instruments,* or *equipage, of war.* (Msb.) ___ And sometimes, (S, O,) عتاد signifies also *A large drinking-cup* or *bowl:* (S, O, K:) *i. q.* عسف and صحن: (IAar, L:) or *a large drinking-cup* or *bowl* (عُسّ) *of* [*wood of the tree called*] أَثْل. (AHn, TA.)

عتود *A yearling goat;* (Msb, K;) *a young goat that pastures, and is strong, and has become a year old:* (S, O, L:) or *a kid that has begun to pasture:* (L:) or *that pastures, and has become strong;* (Mgh, TA;) as also عَرِيض: or *that has become a* جَذَع [*a year old, in the second year*]; and such is called عَرِيض also; both of which appellations are applied to the *male* and the *female;* or such is only termed عتود; عَرِيض signifying one *that has become a* ثَنِىّ [app. meaning *in the third year*]: (TA:) or *that has attained the fit age for procreation:* (L:) pl. [of pauc.] أَعْتَدة and [of mult.] عِدَّان the latter originally عِتْدَان, (S, O, L, Msb, K,) the use of which last form is also allowable. (Msb.) ___ Also [*A tree of the species called*] *a* سِدْرة: or *a* طَلْحة. (O, L, K.)

عتيد A thing (S, O, L) *ready, at hand,* or *prepared;* (S, A, O, L, K;) as also عتد [q. v.]: pl. [of pauc.] of the latter أَعتاد and [of mult.] عتد: (Msb:) the former occurs in the Kur l. 22, (O, L,) in this sense: or as meaning *near:* (L:) or as meaning معتد , (O,) i. e. *made ready,* or *prepared.* (K.)

عتيدة *A receptacle for perfume* (A, Msb) *and unguent* (A) or *unguents:* (Msb:) *a kind of*

wooden tray (طَبْلَة), or *a small round box* (حُقَّة), *in which are the perfume of a man,* (O, K,) or

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his unguent, (O,) *and the perfume of the bride,* (O, K,) *prepared* (أُعْتَدَتْ) *for what she requires of perfume, and substance for fumigation, and a comb, and other things;* [formed from عَتِيدٌ;] the ة being affixed to it as being a subst.: (O:) or *a* طَبْل [or *small round basket covered with leather*] *prepared for the perfume,* (Az, Mgh, L,) *and utensils, and substance for fumigation,* (Az, L,) *and comb,* (Az, Mgh, L,) *and mirror,* (Mgh,) *and other things, required by a bride:* (Az, Mgh, L:) or *a thing like a casket,* or *small chest, in which a woman puts such of her goods,* or *utensils, as she values.* (L.)

مُعْتَدٌ : see عَتِيدٌ.

عتر

1 **عَتَرَ**, aor. ـِ, inf. n. عَتْرٌ [and تَعْتَارٌ (mentioned below in this paragraph), a form denoting repetition, or frequency, of the action, or its application to several objects, or it may be an inf. n. of which the verb is عَتَّرَ], *He slaughtered* [or *sacrificed*] (S, O, K, TA) an عَتِيرَةٌ, (S, O,) [i. e.] a sheep or goat, or a gazelle or the like. (TA.) Sometimes a man, (S, O,) of the people of the Time of Ignorance, (S,) made a vow that, if he should see what he loved, he would slaughter such and such of his sheep or goats; and when the performance of the vow became obligatory, he would be unwilling to do so, and would slaughter gazelles instead of the sheep or goats: (S, O:) sometimes he would say, If my camels amount to a hundred, I will slaughter for them an عَتِيرَةٌ; but when they amounted to a hundred, he would be niggardly of the sheep or goat, and would hunt a gazelle, and slaughter it. (TA.) One says, هٰذِهِ أَيَّامُ تَرْجِيبٍ وَتَعْتَارٍ [*These are days of the sacrificing of the* عَتِيرَةٌ]. (S, O.)

2 **عَتَّرَ** see above, first sentence.

عَتْرٌ *Origin,* or *original state* or *condition;* (S, O, K;) and *natural disposition;* like عِكْرٌ. (O.) One says, هُوَ كَرِيمُ العَتْرِ *He is of generous origin.* (TK.) And it is said in a prov., عَادَتْ إِلَى عَتْرِهَا لَمِيسُ *Lemees* [a proper name of a woman] *returned to her original state* or *condition* (S, O) and *natural disposition:* (O:) applied to him who has returned to a natural disposition which he had relinquished. (S, O.) [See also عِكْرٌ.] Also *A certain plant,* (S, O, K,) *used medicinally, like the* مَرْزَنْجُوشٌ [or *marjoram*]; (S;) *growing like this latter plant, in a straggling manner; and when it has grown tall, and its stem is cut, there comes forth from it what resembles milk:* (TA:) accord. to Aboo-Ziyád, it is *a plant of those termed* أَحْرَارٌ [pl. of حُرٌّ], *having a small round fruit* (جُرَيّ [dim. of جَرْوٌ]), *which is sweet,* or *pleasant in taste, eaten by men; and it grows like as*

does the poppy, but is smaller: (AHn, O:) or *certain small trees* [or *plants*], (S, K, TA,) *having round fruits* (جرآء [pl. of جرو]), *like those of the poppy:* (TA as on the authority of AHn:) AHn says, (O,) some assert it to mean the مرزنْجُوش; (O, TA;) but, he adds, this I have not found to be known: (O:) and some say that it is the عرفج: (TA:) the n. un. is عترة: (S, O:) AHn says, a desert-Arab of Rabee'ah told me that this is *a small tree* [or *plant*], *that rises to the height of a cubit, having many branches, and green, round leaves, like the* تنُّوم, *and round fruits* (جرآء), *which are in pairs, near together, hanging down towards the ground, and sweet,* or *pleasant in taste, their taste being like that of small cucumbers: it seldom,* or *never, grows singly, but is found in pairs,* or *in fours, in one place:* and some assert that *it abounds with milk:* (O:) it is also said to be *a tree* [or *plant*] *that grows by the burrow of the* [*lizard called*] ضبّ, which mumbles it so that it does not increase; whence the saying هُوَ أَذَلُّ مِنْ عَتْرَةِ الضَّبِّ [*He is more vile than the* عترة *of the* ضبّ]: and it is also said, in the K, to signify the مرزنْجُوش, mentioned above as being said to be a signification of عتر: (TA:) also, the *caper.* (K, * TA.) It is said in a trad. that there is no harm in a man's treating himself medically with senna and عتر while in a state of إحرام: (S, O:) which, some say, means that there is no harm in taking these from the sacred territory for such treatment. (O.) Also *An idol,* (O, K,) *such as had victims* (عتائر) *sacrificed to it.* (O.) ___ See also عتيرة.

عترة The *stem,* or *stock,* of a tree: on the authority of Aboo-Sa'eed and IAar: (TA:) and the *branches* of a tree. (A, TA.) ___ [And hence,] The *people,* or *tribe,* of a man, *consisting of* his *nearer relations,* (A'Obeyd, ISk, S, A, O, Msb, K,) *both* the *dead and* the *living:* (S, K:) or his *relations:* (Msb:) or his *relations consisting of* his *offspring and* his *paternal uncle's sons:* (A:) or his *relations consisting of* his *offspring and of others:* (TA:) or the *more distinguished of* one's *relations:* (IAth, TA:) or the

people of a man's *house,* the *more near and more distant:* (O, TA:) and a man's *offspring,* or *progeny;* (IAar, Th, Az, S, O, Msb, K;) which is said to be the only meaning of the word known to the Arabs; (Msb;) or imagined by the vulgar to be its meaning peculiarly. (TA.) عترة النَّبِىّ means [*The nearer portion of the tribe of the Prophet, consisting of*] *the sons of 'Abd-El-Mut- talib:* (Aboo-Sa'eed, O:) or *'Abd-El-Muttalib and his sons:* (TA:) or *the offspring of Fátimeh:* (IAar, TA:) or *the nearer members of the house of the Prophet, consisting of his own offspring and of 'Alee and his offspring:* or *the nearer and the more distant in relationship of the house of the Prophet:* or, as is commonly held, *the people of the house of the Prophet;* who are those from whom it is forbidden to exact the poor-rate, and those to whom is assigned the fifth of the fifth mentioned in the Soorat el-Anfál [the eighth chapter of the Kur-án, verse 42]. (TA.) Also n. un. of عتر [q. v.]. (S, O.)

عَتِيرَةٌ *A sheep,* or *goat, which they used to slaughter,* (S, O, Msb, K,) *in* [*the month of*] *Rejeb,* (S, O, Msb,) *to their gods,* (S, O, K,) or *to their idols;* (Msb;) *i. q.* رَجَبِيَّةٌ, (A'Obeyd, TA,) i. e. *a victim which was sacrificed in Rejeb, as a propitiation, in the Time of Ignorance,* (A'Obeyd, Mgh, TA,) *and also by the Muslims in the beginning of El-Islám;* (Mgh;) but the custom was afterwards abolished; (A'Obeyd, Mgh, O;) as also عتر ; (S, O, K;) which likewise signifies *any slaughtered animal;* (K;) and so does عَاتِرَةٌ ; this being like راضِيَةٌ, in the phrase عيشة راضية, for مرضِيَّةٌ; (Lth, TA;) or it may be a possessive epithet [meaning ذات عتر]: (TA:) the pl. of عتيرة is عتائر. (Msb.)

عَاتِرَةٌ : see the next preceding paragraph.

عتق

1 **عَتَقَتِ الفَرَسُ**, aor. ـِ , inf. n., عَتْقٌ; (S, O;) or عَتَقَ الفَرَسُ, aor. ـِ ; and عَتُقَ; *The mare,* (S, O,) or *horse,* (K,) *preceded, and became safe,* or *secure:* (S, O, K:) [or,] accord. to IDrd, عَتُقَ الفَرَسُ, with damm, signifies *the horse became such as is termed* عَتِيق [q. v.]. (O.) The meaning of The *state,* or *act, of preceding,* or *having precedence,* [assigned to the inf. n. عَتْقٌ,] is said to be the turning-point of the art.: and hence, عَتَقَ الخَيْلَ, said of a horse, means *He preceded the* other *horses, and became safe,* or *secure, from them.* (Mgh.) And عَتَقْتُ الشَّىْءَ, aor. ـِ , *I preceded the thing.* (Msb.) ___ عَتَقَ العَبْدُ, (S, Mgh, O, Msb, K,) aor. ـِ , (S, O, Msb, K,) inf. n. عَتْقٌ (S, Mgh, O, K) and عَتَقٌ, (K,) or the former is a simple subst. and the latter is an inf. n., (Msb, K,) as also عَتَاقٌ (S, Mgh, O, Msb, K) and عَتَاقَةٌ, (S, O, Msb, K,) *The slave became free;* (S, O;) *the slave passed forth from the state of slavery.* (Mgh, K.) And sometimes عَتْقٌ is used in the place of إِعْتَاقٌ; (Mgh;) and so is عَتَاقٌ, in the saying حَلَفَ بِالعَتَاقِ [*He swore by emancipation*]: (TA:) but see 4. [Hence,] one says, فُلَانٌ مَوْلَى عَتَاقَةٍ [*Such a one is a freed slave*]. (S, O, K. [See also عَتَقَتْ مِنْ ___.]) عَتِيقٌ الصِّبَا is said of a girl when she has attained to the marriageable state [meaning *She has passed forth from the state of childhood*]. (O, TA.) And عَتَقَتْ, aor. ـِ , *She* (a girl) *attained to the commencement of the state of puberty:* and as some say, *had not married:* (K, * TA:) [or] *she* (a woman) *passed forth from the state,* or *condition, of serving her father and mother, and from being possessed by a husband.* (Msb.) ___ عَتَقَ بَعْدَ ٱسْتِعْلَاجٍ, aor. ـِ , *He* (a man, S, O) *became thin,* or *fine,* or *delicate, in his external skin, after having been coarse and rough;* (S, O, K;) as also عَتُقَ. (K.) ___ عَتَقَ, said of anything, *It attained its utmost point, reach,* or *degree.* (TA.) ___ عَتَقَتِ البَكْرَةُ *The young she-camel became free from* القُرْحَةِ [or *purulent*

pustules in the mouth] *and* العُرَّة [i. e. *mange*, or *scab*]: until this is the case, she is not reckoned a بَكْرَة: so said an Arab of the desert. (TA.) ___ عَتَقَ, (Msb,) or عَتَقَ المالُ,

(S, O, K,) aor. ـِ , (K,) inf. n. عَتْق; (Fr, S, O;) and عَتُقَ; (K;) *It*, (Msb,) or *the property*, or *cattle*, (Fr, S, O, K,) *became in a good, right*, or *proper, state*. (Fr, S, O, Msb, K.) ___ See also 4. ___ عَتُقَ الشَّىءُ, (S, Mgh, O, K,) inf. n. عَتَاقَة; (S, Mgh, O;) and عَتَقَ, aor. ـُ (S, O, K) and ـِ ; (K;) *The thing became old*. (S, Mgh, O, K.) Both of these verbs, in this sense, are said of clarified butter. (TA.) And you say, عَتُقَتِ الخَمْرُ; (S, Msb, K;) and عَتَقَتْ, (Msb, K,) aor. ـِ , inf. n. عَتْق and عَتَق; (Msb;) *The wine became old* (Msb, K) *and good*. (K.) ___ عَتَقَتْ عَلَيْهِ يَمِينٌ, (S, O, K,) aor. ـِ ; (S, K; in one of my copies of the S ـُ ;) and عَتُقَتْ; (S, O, K;) *The oath was binding on him:* (K:) or *was old, and binding on him;* as though he kept it [long], not violating it. (S, O.) عَتَقَهُ بِفِيهِ, inf. n. عَتْق, *He bit it:* (K:) or عَتَّقَ بِفِيهِ *he bit with his front teeth:* and [simply] *he bit:* (So in the O:) [both are app. correct; for it is said that] تَعْتِيق signifies the act of *biting*. (L, K.)

2 **عَتَّقَ** see 4. ___ عَتَّقْتُ الشَّىءَ, (S, O,) inf. n. تَعْتِيق, (S, K,) *I made the thing old*. (S, O, K. *) عَتَّقْتُ زَمَانًا is said of wine (الخَمْرَ) [as meaning *It was kept long, so that it became old*]. (S, O.) ___ See also 1, last sentence.

4 **اعتق فَرَسَهُ** *He made his mare to hasten*, or *be quick*, [*and to precede*, (see 1, first sentence,)] *and become safe*, or *secure*. (S, O, K.) ___ اعتق العَبْدَ *He emancipated the slave; freed him from slavery:* (S, Mgh, O, Msb, * K:) عَتَقَهُ in this sense is not known, (TA,) and should not be said, therefore it is said in the Bári' that one should not say عَتَقَ العَبْدُ, nor should one say أَعْتَقَ العَبْدُ with the verb in the active form [and making العبد the agent]. (Msb.) ___ اعتق المالَ *He put the cattle*, or *property, into a good,*

right, or *proper, state;* (Fr, S, O, K;) as also عتّقه , inf. n. تعتيق; (O;) and عتقه , (Msb, * K, TA,) aor. ـِ , inf. n. عَتْق. (TA.) ___ اعتق قليبه *He dug his well, and cased it* [*with stones* or *bricks*], (AA, O, K,) *and made it good.* (AA, O.) ___ اعتق موضعه *He took for himself his place* (حازه), *so that it became his property.* (O, K.) ___ اعتق ديوانه [is expl. by the words] إذا ٱستقام له وأخذ منه شيئًا [app. as meaning *He took something from his register,* or *his account* or *reckoning, when it had become in a right,* or *correct, state for him*]. (O, TA.) ___ اعتق يمينه *He made his oath to be inexpiable.* (L, TA.)

عُتْق : see the next paragraph.

عَتْق [mentioned above as an inf. n. and also as a simple subst. (see 1)] *i. q.* نَجَابة [app. as a quality of a horse and the like, meaning *Generousness, excellence,* or *swiftness:* see 1, first and second sentences]. (K.) ___ And *i. q.* كَرَم [*Generousness, generosity,* or *nobility*]; (S, Mgh, O, K;) as in the saying, ما أَبْيَنَ العَتْقَ فى وجه فُلَانٍ [*How manifest is generousness,* &c., *in the face of such a one!*]. (S, O.) ___ And *i. q.* شَرَف [*Highness,* or *eminence, of rank* or *condition*]. (K.) ___ Also *Beauty,* or *comeliness.* (S, O, K.) ___ And The *state,* or *condition, of freedom; contr. of slavery.* (S, O, K.) ___ [And *Oldness:* in which sense,] accord. to some, عَتْق and عُتْق relate to inanimate things, as wine and dates; and قِدَم relates to inanimate things and also to animals. (L, K.) Also, and عَتَق , *A species of trees from which Arabian bows are made:* (AHn, K: *) the name being meant to imply the excellence of the bow [made therefrom]. (AHn.)

عُتُق : see what next precedes.

عُتَاق : see the next paragraph, last quarter.

عَتِيق A horse *that precedes, outstrips,* or *outgoes;* as also عَاتِق ; or this signifies a horse *that*

precedes, and becomes safe, or *secure;* (TA; [see 1, first and second sentences;]) or *that precedes, outstrips,* or *outgoes, the* [*other*] *horses:* (Msb:) and the former, a *generous,* or an *excellent,* horse: (Msb, TA:) or a horse *swift and excellent;* or *that excites admiration by his generousness* or *excellence;* syn. رائع: (S, Mgh, O, TA:) pl. عتاق: (S, O, Msb:) عتيقة applied to a young she-camel means *generous, excellent,* or *swift:* (TA:) and عتاق has this meaning applied to camels, (TA,) or to such as are termed أَرحبيَّات, (S, O, TA,) and to horses; (K, TA;) or the عتاق of horses are the *generous,* or *excellent,* thereof; and so of birds; (Mgh;) [the *noble* thereof, in a sense wider that that in which this epithet is applied in English falconry;] or of birds, *such as prey;* (S, O, K, TA;) عتيق being applied to one of them: (TA:) عتاق الطَّير is also applied [particularly] to *eagles:* (IAar, TA voce عقاب:) and عتيق الطَّير, to *the hawk,* or *falcon:* (O, TA:) and عتيق signifies anything *generous,* or *excellent;* (S;) and anything *choice,* or *best;* (S, O, K;) thus applied to a hawk, and dates, and water, and fat: (S:) or العتيق means *dates* [themselves], (AHn, O, K,) as in a verse of 'Antarah (or of Khuzaz-Ibn-Lowdhán, S, TA) cited voce كذب, (O,) as a proper name thereof; (K;) or, as some say, the *dates termed* شهريز; and its pl. is عتق: (TA:) and *water* [itself]: (K:) and *fat* [itself]: and accord. to IAar, anything *that has attained the utmost degree in goodness* or *badness* or *beauty* or *ugliness* is termed عتيق; pl. عتق. (TA.) ___ Also *Beautiful,* or *comely:* so in the saying, فلان عتيق الوجه [*Such a one is beautiful,* or *comely, in respect of the face*]. (O, TA.) And امرأة عتيقة means *A woman beautiful,* or *comely; generous,* or *noble.* (TA.) ___ And (applied to a man, S, O) *Thin,* or *fine,* or *delicate, in his external skin,* after having been coarse and rough. (S, O, K.) ___ And, applied to a slave, signifying *Freed from slavery,* or *emancipated;* (S, Mgh, O, Msb, * K;) as also عاتق , and معتق ; (S, O, Msb, K;) and some of the relaters of traditions say معتوق , (TA,) but this is not allowable: (Msb, TA:) عتيقة is applied to a female, (S, O, Msb, K,) and عتيق also: Msb:) the pl. of عتيق is عتقآء, (S, Mgh, O, Msb, K,) and عتاق also sometimes occurs, like كرام as a pl. of كريم ; (Msb;) and the pl. of عتيقة is عتائق. (S, O, Msb.) العتيق is an appellation applied to Es-Siddeek, (S, K,) i. e. (S) to Aboo-Bekr, (S, O, K,) as a surname, (K,) because he was said by the Prophet to be

freed (عَتِيق) from the fire [of Hell]: or because of his beauty, or comeliness: (S, O, K:) or he was so named by his mother. (O, K.) ___ And *Old;* (S, Mgh, O, L, Msb, K;) as also عَاتِق : (S, O:) the former is applied in this sense to anything, even to a man: (S, L:) and the pl. is عَتَاق, which occurs in a trad. applied to the earlier verses of the Kur-án that were revealed at Mekkeh, (L, TA,) and عُتُق, (S, K, *) or عُتُق, with two dammehs, (Mgh, Msb,) like بُرُد pl. of بَرِيد, (Msb,) applied to دَرَاهِم, (Mgh, Msb,) عُتُق being [probably] a contraction of عُتُق (like as بُرُد is of بُرُد) and in like manner applied to دَنَانِير, (S,) [and عُتَّق occurs in the TA in art. سم, agreeably with general analogy if pl. of عَاتِق,] but عُتُّق, with two dammehs and teshdeed, is a mistake. (Mgh.) البَيْتُ العَتِيقُ is an appellation of *The Kaabeh,* (S, O, K,) given to it in the Kur-án [xxii. 30 and 34, as meaning *the Old House*], (O,) because it was the first house founded upon the earth, (O, K,) as is said in the Kur [iii. 90]: (O:) or [as meaning *the Freed House,*] because it was freed from submersion (O, K) in the days of the Deluge, (O,) being taken up; (TA;) or from the imperious, overbearing, or tyrannical, of mankind; or from the Abyssinians; or because not possessed by any one; (O, K;) and [thus expl.] it is tropical. (TA.) You say قَنْطَرَةٌ عَتِيقَةٌ [*An old bridge*], (S, O, K,) with ة, (S, O,) and قَنْطَرَةٌ جَدِيدٌ [meaning the contr.], (S, O, K,) without ة, (S, O,) because عَتِيقَة has the meaning of the measure فَاعِلَة, (S, O, K,) but جَدِيد has the meaning of the measure مَفْعُولَة. (S, O.) And رَاحٌ عَتِيقٌ, (O, K,) without ة, (O,) and عَتِيقَة and عَاتِق [app. meaning *Old wine*]: (K:) and خَمْرٌ عَاتِقٌ and عَتِيقٌ and عَتَاقٌ *good and old wine:* (K, in a later portion of the art.:) or عَاتِق means *old* wine: (S, O, TA:) or *long kept in its receptacle:* (L, TA:) or *of which no one has broken the seal* [*upon the mouth of its jar*]: (S, O, TA:) or *that has just attained to maturity:* (Z, TA:) Hassán says, [using it as an epithet in which the quality of a subst. predominates,]

* كَالْمِسْكِ تَخْلِطُهُ بِمَآءِ سَحَابَةٍ *

* أَوْ عَاتِقٍ كَدَمِ الذَّبِيحِ مُدَامِ *

[*Like musk which thou mixest with the water of a cloud, or old* wine (&c.) *like the blood of the slaughtered* animal, *made to continue long* in its unopened jar]. (S, O, TA: but the last, for

تَخْلطُهُ, has مُخْتَلَطٌ.) ___ And العَتِيقُ signifies *Wine* [itself]. (K.) And [*What is termed* الطِّلَآءُ [app. as meaning *expressed juice of grapes boiled until the quantity thereof is reduced to one third* or *half*]. (K.) ___ And *Milk.* (K.) ___

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And *A* [*sort of*] *male palm-tree,* (K, TA,) *well known,* (TA,) *of which the female palm-tree will not shake off,* or *drop, its fruit* (لَا تَنْفُضُ نَخْلَتُهُ). (K, TA.) ___ And ثَوْبٌ عَتِيقٌ means جَيِّدُ الحِبْكَةِ [app. a mistranscription, for جَيِّدُ الحِبْكِ, i. e. *A garment,* or *piece of cloth, well woven*]. (TA.)

عَاتِقٌ : see the next preceding paragraph, in six places. ___ Also A young bird (S, O, K, TA) *above the stage of that which is termed* نَاهِضٌ, (S, O, TA,) i. e. *of that of which the first feathers have fallen off and strong feathers have grown;* (TA;) *when it has flown and become independent;* (K, TA;) thought by A'Obeyd to be from the meaning of outgoing, or outstripping, كَأَنَّهُ يَعْتِقُ أَىْ يَسْبِقُ [as though it outwent, or outstripped]: (S, O, TA:) or *of the young of the sandgrouse* (القَطَا), or *of the pigeon, while not yet firm,* or *strong,* (K, TA,) *not advanced in age:* (TA:) pl., in this and the following senses, عَوَاتِقُ. (K.) ___ And A girl *that has attained to the commencement of the state of puberty,* (S, O, K,) *and become kept behind the curtain in the tent,* or *house, of her family,* (S, O,) *and not been separated to a husband:* (S, O, K:) said by IAar to be so called because she has passed forth from the state of childhood, and attained to being marriageable; (O;) or because she has passed forth from the state, or condition, of serving her father and mother, and has not yet been possessed by a husband; but AAF says that this is not valid: or *that has attained to the wearing of the garment called* دِرْعٌ, *and has passed forth from the state of childhood and of being required to help in the service of her family:* (TA:) or *such*

as is between the stages of puberty and middle age: (K:) or a woman *who has passed forth from the state,* or *condition, of serving her father and mother, and from being possessed by a husband:* (Msb:) pl. as above, and عُتَّقٌ also; the latter occurring in a trad. (TA.) ___ And A زِقّ [or wine-skin], (T, S, &c.,) *of which the wine is good:* (T, TA:) or *of which the odour is pleasant, because of its oldness:* (S:) or *wide,* (Ibn-'Abbád, O, L, K,) and *good:* or *wide* as applied to a [leathern water-bag such as is called] مَزَادَة. (TA.) ___ And A bow (قَوْسٌ) *that has become altered in colour;* as also عَاتِكٌ: (IF, O:) or عَاتِقَةٌ (S, O, K) and عَاتِقٌ (K) a bow *that has become old and red;* (S, O, K;) as also عَاتِكَةٌ. (S, O.) العَاتِقُ also signifies *The part, of the* مَنْكِب [or *shoulder*], *which is the place of the* [*garment called*] رِدَآء: (S, O, K:) or *the part between the* مَنْكِب *and the neck;* (Mgh, Msb, K:) *which is the place of the* رِدَآء: (Msb:) or *the part, of the* كَتِف [properly the *shoulder-blade,* but app. here meaning, as in some other instances, the *shoulder* itself], *which is the place of the suspensory-cord of the sword:* (Ham p. 556:) it is [said to be] masc. and fem.; (S, O, Msb;) sometimes fem.; (K;) but this is not of established authority: a verse which is cited by IB [and in the O] as an instance of its being fem. is asserted by some to be forged: (TA:) the pl. is عَوَاتِق (Msb, K, and Ham ubi suprà,) and عُتْق. (K.) One says رَجُلٌ أَمْيَلُ العَاتِقِ *A man bent,* or *bending,* [or *sloping,*] *in* [*the part which is*] *the place of the* رِدَآء. (S, O.) حَبْلُ العَاتِقِ see in art. حبل. ___ And [the pl.] العَوَاتِقُ signifies also النَّوَاحِى [*The sides;* or *lateral,* or *outward,* or *adjacent, parts* or *portions;* &c.: see the sing., نَاحِيَةٌ]. (Ibn- 'Abbád, O.)

مُعْتَقٌ : see عَتِيقٌ, in the former half.

مُعَتَّقَةٌ , applied to wine (خَمْر), *Old,* (S, O, K,) *having been kept* (عُتِّقَتْ) *long.* (S, O.) ___ And المُعَتَّقَةُ [as a subst.] *A certain perfume,* or *odoriferous substance;* syn. عِطْرٌ; (K;) *a sort of* عِطْر. (L.)

رَجُلٌ مُعْتَاقُ الوَسِيقَةِ *A man who, when he drives away a number of camels that he has*

captured, renders them secure (S, O) *from being overtaken,* (O,) *and outstrips with them:* (S:) from أَعْتَقَ العَبْدَ: (O:) you should not say مُعْنَاقٌ. (S.)

مُعْتَوْقٌ : see عَتِيقٌ, in the former half.

عتك

1 **عَتَكَ به الطِّيبُ**, (S, O,) aor. ـِ , inf. n. عَتْكٌ, (O,) *The perfume stuck to him,* or *it.* (S, O.) ___ And عَتَكَ البَوْلُ عَلَى فَخِذَ النَّاقَةِ *The urine dried upon the thigh of the she-camel:* (S, O, K:) but as some relate a verse cited as an ex. of the verb in this sense, it is عَبَكَ. (O.) ___ And عَتَكَ به, inf. n. as above, *He,* or *it, clave to him,* or *it.* (TA.) ___ عَتَكَتْ بالطِّيب *She* (a woman) *daubed,* or *smeared, herself with perfume.* (IDrd, O.) ___ عَتَكَتِ القَوْسُ, aor. ـِ , inf. n. عَتْكٌ and عُتُوكٌ, *The bow became red* (IDrd, O, K) *in its wood* (IDrd, O) *by reason of oldness.* (IDrd, O, K.) ___ عَتَكَتْ said of a woman, *She was,* or *became, high,* or *exalted, in rank, condition,* or *estimation; high-born,* or *noble.* (Ibn-'Abbád, O, K.)

قَطِيفَةٌ عَتِكَةٌ [*A nappy,* or *villous, cloth* or *outer garment,*] *coherent* [*in its nap*], or *matted* [*therein*]: and in like manner, نَعْجَةٌ عَتِكَةُ الصُّوفِ [*A ewe having the wool coherent,* or *matted*]. (Ibn-'Abbád, O.)

عَاتِكٌ, (K,) or عَاتِكَةٌ, (S,) or both, (IDrd, O,) applied to a bow (قَوْس), *Red* (IDrd, S, O, K) *in its wood* (IDrd, O) *by reason of oldness:* (IDrd, S, O, K:) as also عَاتِقٌ (K in art. عتق) and عَاتِقَةٌ: (S and O and K in that art.:) [or] عَاتِكَةٌ, so applied, signifies *of a pure,* or *clear, yellow colour.* (Skr, TA.) أَحْمَرُ عَاتِكٌ signifies *Intensely red.* (Lh, O, TA.) And عَاتِكٌ, alone, *Yellow.* (TA. [App. applied therein, in this sense, to a vein or a root (عرق, thus without any vowel-sign)].) And *Pure,* or *unmixed;* applied to a colour (K, TA) of any kind, and to a thing of any kind. (TA.) And *Clear;* applied to [the beverage called] نَبِيذ: (IDrd, O, K, TA:) or, so applied, *old;* accord. to Lth with ن, but correctly with ت. (TA in art. عنك.) And *i. q.* كَرِيمٌ [as meaning *Highly esteemed,* or *excellent,* or the like]; (K, TA;) applied to anything. (TA.)

___ عَاتِكَةٌ applied to a woman means *Being*, or *becoming, red* (مُحْمَرَّةٌ [in the CK مُخَمَّرَة]) *by reason of perfume;* (K, TA;) from عَتَكَتِ القَوْسُ [expl. above]: (IKt, TA:) or *having a stain of perfume:* (TA:) or *being*, or *becoming, yellow from saffron:* (R, TA:) or *having clearness and redness:* or, accord. to Ibn-Saad, *lean*, or *light of flesh; slender and lean;* or *lean, and lank in the belly:* (TA:) or *high*, or *exalted, in rank, condition*, or *estimation; high-born*, or *noble:* (O, TA:) or, accord. to IAar, from عَتَكَتْ عَلَى بَعْلِهَا, [said of a woman,] meaning نَشَزَتْ; but this is said by Th to be correctly عَنَكَتْ, the ت being a mistranscription. (TA.)

عَاتِكِىٌّ *A certain kind of cloth* or *garment, red* and *yellow, brought from Syria:* a rel. n. from [a place called] مَشْهَدُ عَاتِكَةَ. (TA.)

عتل

1 **عَتَلَهُ**, aor. ـُ and ـِ, (S, O, K, TA,) as in the Kur xliv. 47 accord. to different readers, inf. n. عَتْلٌ, (TA,) *He drew him along,* or *dragged him, roughly,* or *violently,* (S, O, K,) namely, a man, and likewise a horse, (S, O,) *and carried him off* or *away:* (K:) *he pushed him,* or *thrust him, and urged him, driving him along roughly,* or *violently:* (TA:) accord. to ISk, عَتَلَهُ and عَتَنَهُ signify the same; (S, O, TA;) i. e. *he pushed him,* or *thrust him, roughly,* or *violently,* to the prison: or العَتْلُ signifies *the laying hold upon the clothes at the bosom* of a man, *and drawing* him, or *dragging* him *to thee, and taking* him *away* to prison, or to trial, or affliction. (TA.) And عَتَلَ النَّاقَةَ *He led the she-camel* (K, TA) *roughly,* or *violently,* taking hold of her nose-rein. (TA.) عَتَلَ إِلَى الشَّرِّ, aor. ـَ, (K,) inf. n. عَتْلٌ, (S, O, TA,) *He* (a man, S, O) *hastened,* or *was quick, to do evil,* or *mischief.* (S, * O, * K.)

2 **تَعْتِيلٌ** [app. The *making* one *to quit his place*]: see 7.

3 **مُعَاتَلَةٌ** The act of *pushing,* or *thrusting, one another* [app. *roughly,* or *violently*]. (TA.)

5 **تَعَتَّلَ** see the next paragraph, in two places.

7 **انعتل** *He was,* or *became, drawn along,* or *dragged, roughly,* or *violently:* (K:) or *i. q.* انْقَادَ [*he suffered himself to be led,* &c.]. (Ibn-'Abbád, O, TA.) ___ And لَا أَنْعَتِلُ مَعَكَ; (so in copies of the S and K and in the TA;) or لَا أَتَعَتَّلُ مَعَكَ, (so in the O and in one of my copies of the S,) from التَّعْتِيلُ; (O;) *I will not quit my place with thee;* (S, O, K, TA;) and *will not come with thee.* (TA.) And لَا أَنْعَتِلُ مَعَكَ شِبْرًا, thus in the handwriting of J in one of the copies [of the S, or أَتَعَتَّلُ may be the correct word], *I will not come with thee* [*a span*]. (TA.)

عَتَلٌ : see [its n. un.] عَتَلَةٌ, in two places.

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عَتَلٌ A man (S, O) *who hastens,* or *is quick, to do evil,* or *mischief.* (S, O, K.)

عَتَلَةٌ The بَيْرَم [i. e. *auger, wimble,* or *gimlet,*] *of the carpenter.* (S, O, K.) ___ And The مِجْثَاث [or *iron implement with which young palm-trees,* or *shoots of palm-trees, are pulled up* or *off,* as expl. in art. جث, and in the Ham p. 102]: (S, K: [in one copy of the S, المُحْتَاتُ is erroneously put for المُجْثَاثُ; and in another of the S, and in some copies of the K, and in the O, المُجْتَابُ:]) pl. [or rather coll. gen. n.] عَتَلٌ . (TA.) *An iron implement with which young palm-trees,* or *shoots of palm-trees, and the branches,* or *shoots, of grape-vines, are cut,* or *lopped.* (TA.) ___ And *An iron thing resembling the head of a* [*hoe,* or *the like, such as is called*] فَأْس, (K, TA,) *broad, and having in its lower part a piece of wood; with which earth and walls are dug,* or *excavated; not curved like the* فأس, *but even with the piece of wood:* (TA:) or [in the CK and] *a large,* or *thick, rod of iron, having a wide head,* (K, TA,) *like the* قَبِيعَة [or *pommel*] *of the sword, used by the builder,* (TA,) *with which the wall is demolished.* (K, TA.) ___ And *A thick staff* (S, O, K TA) *of wood.* (TA.) [Now commonly applied to *A shoulder-pole by means of which burdens are carried by two men.*] ___ And عَتَلٌ signifies *Persian bows;* one of which is termed عَتَلَةٌ: (S, O, K:) or *strong bows.* (KL.) Also, i. e. عَتَلَةٌ, *A large clod of clay,* or *cohesive earth, that is plucked from the ground* (ISh, O, K) *when it is ploughed,* or *turned over.* (ISh, O.) And *A she-camel that does not conceive,* (S, O, K,) *and is therefore always strong.* (S, O.)

[It is also a pl. of عَاتِلٌ, q. v., voce عَتِيلٌ.]

عُتُلٌّ *A great eater, who denies,* or *refuses to give,* (Er-Rághib, L, K, * TA, [المَنِيعُ in the K, as is said in the TA, being a mistake for المَنُوعُ,]) *and draws,* or *drags,* [*to him*] *a thing roughly,* or *violently;* (Er-Rághib, TA;) *gross, coarse, rough,* or *rude:* (S, O, K:) occurring in the Kur lxviii. 13: (S, O:) or one *who recoils from admonition:* (Fr, Towsheeh, TA:) or *vehement in altercation; gross, coarse, rough,* or *rude; low, ignoble,* or *mean, in natural disposition:* or, accord. to Ibn- 'Arafeh, *unkind, churlish,* or *surly; gross, coarse, rough,* or *rude; who will not suffer himself to be led to a thing that is good:* (O:) or *gross, coarse, rough,* or *rude, and strong;* applied to a man and to any beast, and, some say, to anything. (TA.) ___ Also A *thick* spear. (S, O, K.) ___ And A *hard* mountain. (TA.)

عَتِيلٌ *A hired man,* or *hireling;* (S, O, K;) so in the dial. of Jedeeleh of Teiyi; (S, O;) as also عَاتِلٌ : (TA:) pl. of the former عُتَلَآءُ (S, O, K) and عُتُلٌّ also; and of the latter عَتَلَةٌ: (TA:) which last pl. also signifies a man's *aiders,* or *assistants:* (TA in art. امل:) and some say that عَتِيلٌ signifies *a servant.* (O.) ___ Also A *violent,* or *severe,* disease, or malady. (O, K.)

عَتَّالٌ *A porter,* or *carrier of burdens, for hire* [*by means of the* عَتَلَةٌ, or *shoulder-pole*]. (TA.)

عَاتِلٌ : see عَتِيلٌ. ___ Also *An aid,* or *officer, of the prefect of the police:* pl. عُتُلٌّ. (TA.)

مُعْتَلٌّ *Strong to draw along,* or *drag, roughly,* or *violently.* (S, * K, TA.)

عتم

1 **عَتَمَ** The primary signification of the inf. n. عَتْمٌ in the [genuine] language of the Arabs is that of *Tarrying* [or *delaying*]: and of *withholding*, or *restricting*, or *limiting*, *oneself*. (TA.) See 2, in three places. [Hence,] one says, غَرَسْتُ الوَدِىَّ فَمَا عَتَمَ مِنْهَا شَىْءٌ i. e. [*I planted the shoots of palm-trees*,] *and not any of them was slow* or *tardy* [*in its growth*]. (S.) And عَتَمَتْ حَاجَتُهُ *The object of his want was*, or *became*, *slow* or *tardy* [*of accomplishment*]; as also أَعْتَمَتْ . (TA.) ___ عَتَمَ اللَّيْلُ, (S, K,) aor. ـِ , (S, TA,) inf. n. عَتْمٌ, (TA,) *The night was*, or *became*, *dark*, *in the period termed* عَتَمَة: (S:) or *a portion of the night passed;* as also اعتم : (K:) the latter mentioned by IAar. (TA.) ___ And عَتَمَتِ الإِبِلُ, aor. ـِ and ـُ , *The camels were milked at nightfall* [i. e. *at the commencement of the* عَتَمَة]; as also أَعْتَمَتْ and استعتمت . (K.) ___ See also 4.

2 **تَعْتِيمٌ** and عَتْمٌ signify The *being slow*, or *tardy*. (S.) You say, عَتَّمَ قِرَاهُ and عَتَمَ *His entertainment for his guest*, or *guests*, *was*, or *became*, *slow*, or *tardy;* syn. أَبْطَأَ [not أَبْطَأَ بِهِ]: (S, K:) and *he delayed it:* (TA: [but this, though virtually a correct rendering, is app. not so literally:]) and اعتم likewise has the former meaning: (K:) or اعتم قِرَى الضَّيْفِ signifies *he delayed the entertainment of the guest*. (S.) And مَا عَتَّمَ أَنْ فَعَلَ كَذَا *He delayed not*, or *was not slow*, *to do*, or *in doing*, *such a thing*. (S, K. *) And اعتم حاجته *He delayed* [*the accomplishment of*] *the object of his want*. (TA.) ___ And عَتَّمَ عَنْهُ *He refrained*, *forbore*, *abstained*, or *desisted*, *from it*, (S, K,) namely, an affair, (S,) *after having made progress therein;* as also اعتم ; and عَتَمَ , aor. ـِ , (K, TA,) inf. n. عَتْمٌ: (TA:) or this last signifies *he withheld himself from doing it*, meaning, a thing that he desired: (K:) and اعتم signifies *he delayed* to do it. (TA.) And [hence] one says, ضَرَبَهُ فَمَا عَتَّمَ, (S,) and حَمَلَ عَلَيْهِ فَمَ عَتَّمَ, (S, K,) i. e. [*He beat him*,

and *he attacked him,*] *and did not withhold,* or *restrict,* or *limit, himself, in beating him,* [and *in attacking him,*] (S,) or *and did not recede,* or *draw back,* or *desist:* (K, TA:) the vulgar say, ضَرَبَهُ فَمَا عَتَّبَ. (S.) ___ See also 4.

4 **أَعْتَمَ** see 2, in five places: and see also 1, in three places. ___ اعتم (S, Msb) from العَتَمَةُ (S) is like أَصْبَحَ from الصُّبْحُ; (S, Msb; *) i. e. it signifies *He entered upon the period termed* عَتَمَة; (Msb;) as also عَتَمَ , inf. n. عَتْمٌ : (TA:) or *he journeyed in that period;* (K, TA;) and so عَتَّمَ : (S, K, TA:) or both signify *he became in the period:* (TA:) or *he brought* [*his camels*] *to the watering-place and* [in the CK or] *he brought* [*them*] *back therefrom in that period;* (K, TA;) and *did any kind of work* or *action* [*therein*]. (TA.)

8 اعْتَتَمَتِ الإِبِلُ [**إِعْتَتَمَ**, accord. to Golius, (whom Freytag has followed in this instance,) signifies the same as اسْتَعْتَمَتْ, as on the authority of the K, in which I do not find it. He probably found the former verb thus written erroneously for أَعْتَمَتْ in this sense, which he has not mentioned.]

10 **اسْتَعْتَمَهُ** *He deemed him,* or *reckoned him, slow,* or *tardy.* (Z, TA.) ___ اسْتَعْتِمُوا نَعَمَكُمْ حَتَّى تَفِيقَ means *Delay ye the milking of your camels,* or *cattle, until the milk shall have collected:* (K, TA:) for they used to bring back their camels a little after sunset to their nightly resting-place, and make them to lie down there a while, until, when their milk had collected, after a portion of the night had passed, they roused them and milked them. (TA.) اسْتَعْتَمَتِ الإِبِلُ: see 1.

عَتْمٌ and عَتَمٌ (S, K, but only the former in some copies of the S,) The *wild olive-tree:* (S, K, TA:) or *such as does not bear anything:* or *such as grows in the mountains:* written by IAth عَتِمٌ , and expl. by him as the *olive-tree:* or *a species of tree resembling it, growing in the Saráh* (السَّرَاة). (TA.)

عَتِمٌ : see عَتَمَة, first sentence: and see also عَتْمٌ.

عتم : see عتم.

عتمة *Slowness,* or *tardiness:* (IB, TA:) hence the saying of a rájiz,

* بذى سلَمْ	*
* طَيفٌ أَلَمْ	*
* بين الخيم	*
* يسرِى عتم	*

meaning يسرى بطيئًا, [i. e. *A phantom visited* (أَلَمْ being for أَلَمَّ) *in Dhoo-Selem, journeying by night slowly amid the tents,*] the ة of عتمة [i. e. عتمة] being elided. (TA. [But عتم is also mentioned in the TA, in the beginning of this art., not as being originally عتمة, but simply as a subst. in the sense expl. above.]) [Also, in its most usual sense,] The *first third of the night, after the disappearance of the* شفق [or *redness that is seen in the sky after sunset*]; (Kh, S, Msb, K;) the *first part* of the night, *after the setting of the light of the* شفق: (Msb:) or the *time of the prayer of nightfall:* (S, K:) but the calling of that prayer the prayer of the عتمة, as the Arabs of the desert called it, instead of calling it the prayer of the عشآء, is said to be forbidden in a trad. (TA.) ___ عتمة ربعٍ [*The* عتمة *of a young camel brought forth in the* ربيع, *which is the beginning of the breeding-time*], (S, K,) meaning *the space during which it* (i. e. *the* ربع) *is confined at its evening-feed,* (K,) is applied to *the moonlight of the night when the moon is four nights old.* (S, K.) AZ says, The Arabs say in relation to the moon when it is one night old,

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عتمة سُخَيْلَة حلَّ أَهْلُها برميلَة [*The* عتمة *of a little lamb* or *kid, the owners of which have alighted in a small tract of sand*]; meaning that it does not long continue; like the lamb, or kid, that sucks its

mother and soon returns to the sucking: and when it is two nights old, حَدِيثُ أَمَتَيْنِ بِكَذِبٍ وَمَيْنٍ [*The discourse of two female slaves, with lying and falsehood*]; because their discourse is not long, by reason of their being busied with the serving of their owners: and when it is three nights old, حَدِيثُ فَتَيَاتٍ غَيْرِ مُؤْتَلِفَاتٍ [*The discourse of young women not united by affection*]: and when it is four nights old, عَتَمَةُ رَبِعٍ غَيْرِ جَائِعٍ وَلَا مُرْضَعٍ [*The* عتمة *of a* ربع (expl. above) *not hungry nor suckled*]; meaning that it is limited to the space of the فُوَاق [or time between two suckings] of this ربع or of the فواق [or time between two milkings] of its mother; or, as IAar says, عَتَمَةُ أُمِّ الرُّبَعِ [*The* عتمة *of the mother of the* ربع]: and when it is five nights old, حَدِيثٌ وَأُنْسٌ وَبَقَآءُ عَشَآءِ خَلَفَاتٍ قُعْسٍ [*Discourse and sociableness, and the continuance of the evening-feed of pregnant camels having their heads and necks inclining towards their backs:* see also art. قعس]: and when it is six nights old, يَسْرٌ وَبَتٌّ [app. A twisting and a grinding by *a turning towards the left and from the left;* as though meaning that it is a time fit for active employment]: and when it is seven nights old, دُلْجَةُ الضَّبُعِ [*The night-journeying of the hyena*]: and when it is eight nights old, قَمَرٌ إِضْحِيَانٌ [*A bright moon*]: and when it is nine nights old, يُلْقَطُ فِيهِ الْجِزْعُ [*The onyx is picked up in it,* being distinguishable by the light of the moon]: and when it is ten nights old, مُخَنِّقُ الْفَجْرِ [lit. *The choker of the dawn;* as though its light were about to overtake, and grapple with, that of daybreak]. (TA.) [It should be observed that every one of these ten sayings is fancifully framed so as to rhyme, perfectly or imperfectly, with words preceding it: the first being preceded by ابن لَيْلَةٍ; the second, by ابن لَيْلَتَيْنِ; the third, by ابن ثَلَاثٍ; the fourth, by ابن أَرْبَعٍ; and so on.] ___ عَتَمَةٌ signifies also The *darkness* of the night: (S, K, TA:) or the *darkness of the first part of the night,* [*after nightfall,* i. e.] *after the setting of the light of the* شَفَق [or *redness that is seen in the sky after sunset*]: and the vulgar [sometimes] pronounce it عَتْمَة. (TA.) ___ And The *remains of the milk that has collected in the udders of the camels,* or *of the camels and other cattle, at the period thus termed.* (S, ISd, K.) One says, حَلَبْنَا عَتَمَةً [*We milked some remains of*

what had collected in the udders &c.]. (S, TA.) And حُلِبَتْ عَتَمَتُهَا *The milk that was obtained from them at the period termed the* عَتَمَة *was drawn.* (TA, from the trad. of Aboo-Dharr.) And قَعَدَ عِنْدَنَا فُلَانٌ قَدْرَ عَتَمَةِ الحَلَائِبِ i. e. [*Such a one sat with us,* or *at our abode,*] *as long as the space during which the milch camels are confined for the purpose of the collecting of the milk in their udders.* (TA.) ___ And The *return of the camels from the place of pasturing after their entering upon evening.* (ISd, K.)

عَتُومٌ A she-camel *that does not yield her milk copiously except in the period termed* عَتَمَة: (S, K:) or a she-camel *abounding in milk, the milking of which is deferred to the latter,* or *last, part of the night:* thus accord. to Az: and *that is retarded in the milking;* as also عَاتِمٌ ; pl. عَوَاتِمُ: and عَتُومَةٌ, as mentioned by IB, on the authority of Th, a she-camel *that yields a copious supply of milk.* (TA.)

عَاتِمٌ *Tardy,* or *late; entering upon,* or *coming in, the evening;* applied to a guest; (S, K;) and to the entertainment for a guest, or guests: (S:) and مُعْتِمٌ , applied to a guest, signifies [the same, or] *entering upon,* or *coming in, the evening;* or, as some say, *remaining, staying, dwelling,* or *abiding.* (TA.) And one says, فُلَانٌ عَاتِمُ القِرَى *Such a one is slow,* or *tardy, in respect of the entertainment for the guest,* or *guest:* (TA:) and in like manner, [but in an intensive sense,] مِعْتَامُ القِرَى. (Har p. 579.) See also ___. عَتُومٌ النُّجُومُ العَاتِمَاتُ means *The stars that are dark by reason of a dusty hue in the air:* (K:) such is the case in drought; for the stars of winter are more bright because of the clearness of the sky: but El-Aashà applies it to the stars of winter. (TA.)

عَيْتُومٌ A camel *slow in journeying.* (K, * TA.) And A man *bulky, big-bodied:* (K, * TA:) but J mentions, on the authority of As, جَمَلٌ عَيْثُومٌ, [as meaning *a great camel,*] with ث. (TA.)

معتم : see عاتم.

معتام : see عاتم.

عته

1 **عَتُهَ**, (Mgh, Msb, K, and so accord. to copies of the S,) inf. n. عَتَاهَةٌ and عَتَاهِيَةٌ, (Mgh, Msb,) [but see the former of these below,] and عَتِهَ [app. عَتَهَ], (Mgh,) or عَتَهَ and عَتُهَ and عَتَاهٌ; (K;) and (Msb, TA) عَتِهَ, (Msb, TA, and so in one of my copies of the S in the place of عَتُهَ, and said in the TA to be mentioned by J,) on the authority of Akh, and also mentioned by IKtt, (TA,) inf. n. عَتَهٌ, (Msb, TA,) which is mentioned by A'Obeyd as of the inf. ns. from which no verbs are derived, (so in my copies of the S, in some copies of which this remark applies to تَعَتُّهٌ,) and عَتَاهٌ, with fet-h; (Msb;) *He* (a man, TA) *was idiotic*, or *an idiot*, i. e. *deficient*, or *wanting, in intellect;* (S, Mgh, Msb, K;) or *one who had lost his intellect;* (K;) or *bereft of his intellect*, or *so in consequence of shame* or *fear* &c., syn. دُهِشَ; (Mgh, Msb, K;) *without diabolical possession*, or *madness:* (Mgh, Msb:) or, accord. to IAar, عَتُهَ signifies *he* (a man) *was*, or *became, possessed*, or *mad.* (Ham p. 680.) [See also العَتَهُ, below.] ___ عَتُهَ فِى العِلْمِ *He was*, or *became, addicted, attached*, or *devoted, to knowledge*, or *science, and vehemently desirous thereof.* (K.) ___ And عَتُهَ فِى فُلَانٍ *He was*, or *became, addicted to annoying such a one, and mimicking his speech.* (K.)

5 **تَعَتُّهٌ** signifies The *being*, or *becoming*, or the *feigning oneself, possessed*, or *mad;* syn. تَجَنُّنٌ: and the *being*, or *becoming, foolish, stupid, unsound in intellect*, or *deficient therein*, and *lax*, or *languid;* syn. رُعُونَةٌ. (S, K.) [تَعَتَّةَ بِجَارِيَةٍ, occurring in this art. in the TA, app. means *He was*, or *became, infatuated by* love of *a girl*, or *young woman.*] ___ Also The *feigning ignorance.* (K.) ___ And The *feigning oneself unmindful*, or *heedless.* (K.) One says, هُوَ يَتَعَتَّهُ لَكَ عَنْ كَثِيرٍ مِمَّا تَأْتِيهِ i. e. *He feigns himself unmindful*, or *heedless*, [*to thee, of much that thou dost*, or] *of thee, in much that thou dost.* (TA.) ___ And The *affecting cleanliness*, (K, TA,) and *nicety*, or

refinement: (TA:) and the *exceeding the usual bounds in dress and eating.* (K, TA.) One says, تَعَتَّهَ فِى كَذَا *He affected nicety,* or *refinement, and exceeded the usual bounds, in such a thing.* (TA.)

عَتَهٌ [see 1, first sentence, where it is mentioned as an inf. n.]. العَتَهُ is *An evil affection, of essential origin, necessarily occasioning unsoundness in the intellect; so that the person affected therewith becomes confused in intellect; and therefore some of his speech resembles that of the intelligent; and some, that of the possessed,* or *mad:* it differs from السَّفَهُ; for this does not resemble possession, or madness. (KT.)

عَتِهٌ and عَتَهِىٌّ (so in the TA as from the K [but not found by me in the latter]) and عُنْتُهٌ and عُنْتُهِىٌّ (so too in the TA, but not as from the K, [though I find these two words without the two preceding in the copies of the K that I have been able to consult,]) A man *who greatly exceeds the usual bounds in an affair.* (K, TA.)

عُتَهِىٌّ : see what next precedes. ___ It is also a subst. from التَّعَتُّهُ, of the measure فُعَلِىٌّ: thus in the saying of Ru-beh [which is cited in the Ham p. 680],

* فِى عُتَهِىِّ اللُّبْسِ وَالتَّقَيُّنِ *

[*In affecting cleanliness,* or *nicety,* or *refinement,* or *in exceeding the usual bounds, in dress; and* in *self-adornment*]. (TA.)

عَتِيهٌ : see عَاتِهٌ.

عَتَاهَةٌ a subst. from عَتَهَ [app. in all its senses; i. e., meaning *Idiocy;* &c.; though it might be supposed, from the manner in which it is mentioned, to be a subst. from عَتَهَ in the last only of the senses above assigned to it]; (K, TA;) as also عَتَاهِيَةٌ : (TA:) or each is an inf. n. of that verb [q. v.]. (Mgh, Msb.) ___ See also the next paragraph.

عتاهية : see عتاهة. ___ Also *Foolish,* or *stupid:* and so عتاهية ; (Akh, S, K, TA;) applied to a man. (TA.) ___ And, in a pl. sense, The *erring* of mankind; and so عتاهة ; (K, TA;) which

latter signifies also, in a pl. sense, *foolish,* or *stupid.* (TA.)

عتاهية : see the next preceding paragraph.

عاته A man *addicted to annoying another, and mimicking his speech;* (K, TA;) as also عتيه : (TA:) pl. [accord. to analogy, of the latter, but mentioned in the K as of the former,] عتهآء. (K, TA.)

عنته and see عته.

عنتهى : see عته.

معتَّه *Intelligent, and symmetrical in make:* and also *possessed,* or *mad, and incongruous in make:* thus having two contr. significations. (K, TA.)

معتوه *Idiotic,* or *an idiot,* i. e. *deficient,* or *wanting, in intellect;* (S, Mgh, Msb, K;) or one *who has lost his intellect;* (K;) or *bereft of his intellect,* or *so in consequence of shame* or *fear* &c.; (Mgh, Msb, K;) *without diabolical possession,* or *madness:* (Mgh, Msb:) also expl. as signifying *possessed,* or *mad; smitten,* or *afflicted, in his intellect.* (TA.)

عتو

1 **عَتَا** , aor. يَعْتُو, inf. n. عُتُوٌّ (S, Msb, K) and عُتِيٌّ and عِتِيٌّ, (S, K,) of which عُتُوٌّ is the original form, one [i. e. the second] of the two dammehs being changed into a kesreh and therefore the و into ى and then the other dammeh being assimilated to the kesreh, (S, TA,) *He behaved proudly,* (Msb, K,) *and was immoderate, inordinate,* or *exorbitant:* (K:) *he was excessively, immoderately,* or *inordinately, proud* or *corrupt* or *unbelieving:* (AO, TA; and so in a copy of the S as on the authority of A'Obeyd:) or *he revolted, recoiled,* or *was averse, from obedience:* (Er-Rághib, TA:) and تَعَتَّيْتُ signifies the same as عَتَوْتُ; (S, K;) or *I* [*disobeyed,* or] *did not obey;* (TA;) and so does عَتَيْتُ; (K, accord. to some copies; but in some, عَتِيتُ;) or, accord. to J and others, one should not say عَتَيْتُ. (TA.) It is said in the Kur [li. 44], فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. *But they turned with disdain from* obeying *the command of their Lord.* (Bd, Jel.) ___ [Hence,] عَتَتِ الرِّيحُ *The wind blew immoderately.* (IKtt, TA.) ___ And عَتَا said of and old man, (S, Msb, K, [but in my copy of the Msb الشى is put for الشيخ,]) aor. يَعْتُو, (S, Msb,) inf. n. عُتُوٌّ (S, Msb) and عُتِيٌّ, (S,) or عُتِيٌّ and عَتِيٌّ, with damm and also with fet-h, (K,) *He became advanced in age,* and *in a declining state:* (S, Msb, * K:) [or *he became dried up;* as is shown by what here follows.] It is said in the Kur [xix. 9], accord. to one reading, وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عُتِيًّا, (TA,) from عَتَا *It became dried up;* (Ksh, * Jel;) said of wood, or a branch; as also عَسَا: (Ksh:) the meaning here being, [*And I have reached*] *the extreme degree of old age:* (Jel:) or *dryness, and hardness,* or *rigidness, in the joints and the bones; like the dry wood* or *branch.* (Ksh.)

5 **تَعَتَّوَ** see the preceding paragraph.

عَتِيٌّ : see عَاتٍ.

عَتَّى a dial. var. of حَتَّى, (S, K,) of the dial. of Hudheyl and Thakeef. (S.)

عَاتٍ part. n. of 1; (S, Msb, K;) *Proud,* (Msb, K,) *and immoderate, inordinate,* or *exorbitant:* (K:) *excessively, immoderately,* or *inordinately, proud* (Mgh) [or *corrupt* or *unbelieving:* or *revolting, recoiling,* or *averse, from obedience:* (see 1:)] *i. q.* جَبَّارٌ: (Mgh, TA:) and عَتِيٌّ signifies the same: (K:) pl. عُتِيٌّ, (S, Msb, K,) originally [عُتُوٌّ,] of the measure فُعُولٌ, (Msb,) the [former] و being changed into ى, agreeably with a rule which, Mohammad Ibn-Es-Seree says, should be observed in a word of this [class and] measure when it is a pl., though not [generally] when it is an inf. n., (S, TA,) or this is pl. of عَتِيٌّ, and the pl. of عَاتٍ is عُتَاةٌ. (TA.) [See also أَعْتَآءٌ, below.] ___ Also *Advanced* [*and declining*] *in age:* [or *dried up:* (see 1, last sentence but one:)] pl. عُتِيٌّ. (Msb.) ___ And لَيْلٌ عاتى [a mistranscription, the latter word being correctly عَاتٍ,] *A night intensely dark.* (TA.)

أَعْتَى *Most* [and *more*] *excessive, immoderate,* or *inordinate, in pride* [&c.: see عَاتٍ]. (Mgh.)

أَعْتَآءٌ [a pl., app. of عَاتٍ, like as أَصْحَابٌ is of صَاحِبٌ,] applied to men as meaning دُعَّارٌ [i. e. *Who act corruptly,* or *vitiously; who transgress the command of God;* or *who commit adultery* or *fornication;* &c.]. (ISd, K, TA.)

عتى

عتو See **عتى**

عث

1 **عَثَّتْهُ** , (S, K,) aor. ـُـ , (S, Msb,) inf. n. عَثٌّ, said of the عُثَّة [or moth-worm], *It ate it,* or *fretted it,* namely, wool, (S, Msb, K, TA,) and a garment [&c.]. (TA.) And عُثَّ, said of wool [&c.], *It was eaten,* or *fretted, by the* عُثّ [or *moth-worm,* or *moth-worms*]. (TA.) ___ Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (K, TA,) said of a serpent (حَيَّة), *It bit him.* (O, K, TA.) And *It* (a serpent) *blew upon him, without biting him, and his hair in consequence fell off.* (TA.) ___ And عَثَّنِى, (O,) inf. n. as above, (K,) *He importuned me* (O, K *) by asking. (TA.) [And عَتَّنِى signifies the same.]

2 **عَثَّثَ** see the next paragraph, in two places.

3 **عاثّ** , (O,) inf. n. مُعَاثَّة and عَثَاث; (O, K;) and عثّث , (O,) inf. n. تَعْثِيث; (K;) *He raised his voice with singing:* (O:) or *he trilled,* or *quavered, in singing:* (K:) or *he raised his voice with singing, and trilled,* or *quavered:* (L:) and عاثّ فى غنائه, inf. n. as above; and عثّث ; *he trilled,* or *quavered, in his singing.* (TA.) And عَثَاث is also used to signify The *sounding* [or *ringing*] of a bow when its string has been pulled to try its strength: some say that it is *like the* تَرَنُّم [or *ringing*] *of a basin when it has been struck.* (O, TA.)

عَثٌّ : see عُثَّة.

عُثٌّ *i. q.* سُوس [i. e. The *moth-worm that eats,* or *frets, wool,* or *woollen cloths*]: (Msb:) [and the *book-worm,* or *species of moth-worm that eats books:* applied to both of these in the present day: and,] accord. to IAar, *an insect* [*of the same kind*] *that clings to skin,* or *leather, and eats it:* (TA:) [and the *weevil;* i. e.] the *kind of worm,* or *grub, that eats corn;* also called سُوس: (M in art.

سوس:) one thereof is termed عُثَّةٌ : (Msb:) [i. e.] عُثَّةٌ signifies *a* سُوسَةٌ [or *mothworm*] *that eats*, or *frets, wool:* (S, A, O, K:) or *a worm*, or *grub, that attacks wool and cloths* (Mgh and Msb in art. سوس) *and wheat* or *other food;* (Mgh in that art.;) also called سُوسَةٌ: (Mgh and Msb in that art.:) and it is said to be the أَرَضَةٌ, [generally signifying the *wood-fretter*, but here meaning] *a certain insect that eats wool, and skin*, or *leather:* (Msb:) the pl. of عُثَّةٌ is عُثَثٌ, (O,) or عُثٌّ, (K,) or both, (S,) or [rather] عُثٌّ, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing: (TA:) the pl. of عُثٌّ is عِثَاثٌ. (Msb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِى دَانِقًا وإِنَّهُ فِيهِ لَأَسْرَعُ مِنَ العُثِّ فِى الصُّوفِ فِى الصَّيْفِ [*I give him, every day, of my property, a dánik* (a small silver coin), *and verily he is quicker in* consuming *it than the moth-worm in wool in the summer*]. (TA.) And one says, فُلَانٌ عُثُّ مَالٍ, (S, O,) meaning *Such a one is a consumer of property;* (PS;) like as one says إِزَآءُ مَالٍ, (S, O,) meaning a manager of property. (PS.) [See also عُثَّةٌ below: and أَطْعَمَنِى سَوِيقًا حُثًّا عُثًّا.] عُثَيْثَةٌ means [*He fed me with meal of parched barley* or *wheat*] *not moistened and beaten up with anything greasy* [*such as clarified butter &c.*]. (O: in the TA حُثًّا وعُثًّا.)

عَثَّةٌ : see the paragraph here following.

عُثَّةٌ : see عُثٌّ. ___ It is also an appellation of *An old woman:* (S, O, K:) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a سُوسَةٌ. (TA.) ___ Also, (O, K, TA,) and عَثَّةٌ , (TA,) *A woman foul*, or *obscene, in tongue;* (O, K, TA;) *despised; obscure*, or *reputeless:* (TA:) and *a foolish*, or *stupid, woman:* (O, K:) or, the former signifies, accord. to AZ, *a woman obscure*, or *reputeless;* whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, *a woman lean*, or *spare, in body:* and in like manner عَثٌّ applied to a man: (O:) the pl. of عَثَّةٌ is عِثَاثٌ. (TA.)

عِثَاثٌ *Vipers that eat one another in a time of*

drought. (O, K.) ___ Also pl. of عُثٌّ: (Msb:) ___ and of عُثَّةٌ or عَثَّةٌ. (TA.)

عُثَيْثَةٌ dim. of عُثَّةٌ [n. un. of عُثٌّ, q. v.]. (L.) It is said in a prov.,

* عُثَيْثَةٌ تَقْرِمُ جِلْدًا أَمْلَسَا *

[*A little moth-worm gnawing a smooth skin*]: applied to a man endeavouring to make an impression, or produce an effect, upon a thing, and unable to do so: (S, O, L, K: *) and said in contempt of a man and of what the latter says in finding fault with one who is free from faults. (O.)

عَثَّآءُ The *serpent.* (O, K.)

عثر

1 **عثر**, aor. ـُ (S, A, Mgh, O, Msb, K) and ـِ ; (A, Msb, K;) and عثر, aor. ـَ ; and عثر, aor. ـُ ; (A, K;) inf. n. عثار (S, Mgh, O, Msb, K) and عثر and عثير; (K;) said of a man and of a horse, (S, Msb,) *He stumbled,* or *tripped;* [the most usual meaning;] or *he fell upon his face;* syn. كبا [which has both of these meanings]; as also تعثّر : (A, K:) or [simply] *he fell;* syn. سقط: (Mgh:) or one says of a man, (Msb on the authority of the Mukhtasar el-'Eyn, and TA on the authority of the T,) عثر, (Msb, TA,) inf. n. عثور, (Msb,) or عثرة; (TA; [perhaps a mistranscription for عثر;]) and of a horse, عثر, inf. n. عثار; (Msb, TA;) فعال being a measure of inf. ns. of verbs signifying various faults of horses and the like. (TA.) You say, عثر فى ثوبه [*He stumbled,* or *tripped, upon his garment*]. (S, O, Msb.) And خرج يتعثّر فى أذياله [*He went forth stumbling,* or *tripping, upon his skirts*]. (A.) And عثر به فرسه فسقط [*His horse stumbled,* or *tripped, with him, and he fell*]. (S, O.) And it is said in a prov., الجواد قد يعثر [*The swift and excellent horse sometimes stumbles,* or *trips*]: applied to a person by whom a slip that is not of his nature is seen to have been committed. (O.) ___ [Hence,] عثر فى كلامه and تعثّر [*He stumbled,* or *tripped, in his speech*]. (A.) And تعثّر لسانه *His tongue halted, faltered,* or *hesitated.* (S, O, TA.) ___ And [hence, app.,] عثر, (Kr, K, TA,) inf. n. عثر, (Kr, O, TA,) *He lied.* (Kr, O, K, TA.) One says, فلان فى العثر والبائن, meaning [*Such a one is occupied*] *in truth and falsehood* [or rather *in falsehood and truth*]. (O, TA.) ___ And عثر عليه, (S, A, Mgh, O, Msb,) aor. ـُ (S, O, Msb) and ـِ , (TA,) inf. n. عثر and عثور, (O, Msb, K, [the latter erroneously written in the CK عثور,]) [*He stumbled on it; lighted on it by chance;*] *he got,* or *obtained, knowledge of it;* or *sight and knowledge of it; became acquainted with it; knew it;* or *saw it;* (S, A, Mgh, O, Msb, K, * TA;) *accidentally,* or *without seeking;* (TA;) [and so عثر به; (see an ex. voce أشرس;)] and أعثر signifies the same; but accord. to the usage of the Kur-

án, you say أَعْثَرْتُ غَيْرِى: so in the Kitáb el-Abniyeh of IKtt. (TA. [See 4.]) You say, عَثَرَ عَلَى سِرِّ الرَّجُلِ *He obtained knowledge of,* or *became acquainted with, the secret of the man* [*accidentally*]. (TA.) [Hence,] فَإِنْ عُثِرَ عَلَى أَنَّهُمَا ٱسْتَحَقَّا إِثْمًا, in the Kur [v. 106], means *But if it become known,* or *seen,* (Ksh, Mgh, O, Bd, Jel,) *that they two have done what has necessitated sin,* (Ksh, Bd, Jel,) and *deserved its being said of them that they were sinners.* (Ksh.) And عَثَرَ, aor. ـُ, inf. n. عُثُورٌ, as expl. by Lth, means *He* (a man) *entered suddenly,* or *unexpectedly, upon an affair upon which another had not so entered.* (TA.) ___ عَثَرَ جَدُّهُ, (K, TA,) aor. ـُ and ـِ, (TA,) means *His fortune,* or *good fortune, fell;* syn. تَعِسَ; (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face. (TA.) ___ عَثَرَ العِرْقُ, (Lh, K,) inf. n. عَثَرٌ, (Lh, TA,) *The vein pulsed.* (Lh, K, TA.) ___ عَثَرَ بِهِ: see 4. ___ [Hence,] عَثَرَ بِهِمُ الزَّمَانُ *Time,* or *fortune, destroyed them:* (TA:) or *caused them to be overcome.* (O.)

2 **عَثَّرَ** see the next paragraph, in three places.

4 **اعثره** *He caused him to stumble,* or *trip;* or *to fall upon his face;* [or simply, *to fall;*] as also عثّره ; (K, TA;) [and so عَثَرَ بِهِ; (see 1, last sentence, and see also عَاثُورٌ, first sentence;)] said of God. (TA.) IAar cites as an ex.,

* فَخَرَجْتُ أُعْثَرُ فِى مَقَادِمِ جُبَّتِى *

* لَوْلَا الحَيَآءُ أَطَرْتُهُ إِحْضَارَا *

[*And I went forth, made to stumble,* or *trip, upon the fore parts of my jubbeh: but for the sense of shame, I had made it to fly, in running*]: accord. to one relation, however, the verb in question, in this verse, is أَعْثُرُ. (TA.) And اعثره ٱللّٰهُ is syn. with أَتْعَسَهُ [of which see various explanations in art. تعس]. (TA.) ___ [Hence,] اعثر به عند السُّلْطَانِ, (K,) or عثّره عنده, (A,) *He impugned his character to the Sultán,* (A, O, K,) *and sought to make him fall into destruction by means of the*

latter. (A.) ___ And اعثره عليه [*He made him to stumble upon it,* or *to light on it by chance;* or] *he made him to get,* or *obtain, knowledge of it,* or *sight and knowledge of it; to become acquainted with it; to know it;* or *to see it;* (S, A, O, Msb, K; *) *accidentally,* or *without seeking.* (B, TA.) Hence the phrase in the Kur [xviii. 20] أَعثرنا عليهم; (S, Ta;) in which غيرهم, the objective complement, is suppressed. (TA.) And اعثره على أَصحابه *He guided him,* or *showed him the way, to his companions.* (A.) ___ اعثر جدَّه, and عثّره, *He* [i. e. God] *made his fortune,* or *good fortune, to fall.* (K. [See عثر جدُّه.]) See also 1, latter half.

5 **تعثَّر** see 1, in four places.

Q. Q. 1 **عثير القوم** [from عثير] *The people,* or *party, raised the dust,* or *earth,* or *bits of dry clay* or *compact earth,* (termed عثير,) *with the extremities of their toes, in walking.* (Kh, Har p. 488.) عيثر الطَّير [from عيثر] *He saw,* or *beheld, the birds:* or *he saw that the birds ran:* (O:) or *he saw the birds running, and augured from them* (فزجرها). (K. [But this addition, فزجرها, is evidently taken from an explanation of the words here following.]) A poet says,

* **لَقَدْ عيثَرتَ طَيرَكَ لَوْ تَعِيفُ** *

[i. e. *Thou sawest,* or *beheldest, thy birds;* &c.: *would that thou wouldst augur from them,* and take warning]. (O.) And you say, عيثرت الشَّىء *I saw,* or *beheld, the thing;* (L, TA;) and *individuated it.* (TA.)

عثر : see عثرى.

عثر *A lie;* or *falsehood;* (K;) as also عثر. (IAar, K.) Also The *Eagle:* (K:) a meaning also assigned in the K, in art. عبر, but erroneously, to عبر. (TA.)

عثر : see the next preceding paragraph.

عَثْرَةٌ *A stumble,* or *trip,* (Msb, TA,) *in walking,* or *going along:* pl. عَثَرَاتٌ. (TA.) ___ And [hence,] *A slip, lapse, fault, wrong action,* or *mistake;* (S, O, Msb, TA;) so called as being *a fall into sin* or *crime.* (Msb.) One says, أَقَالَ ٱللّٰهُ عَثْرَتَكَ [*May God cancel thy slip, lapse, fault,* &c.]. (A.) And it is said in a trad., لَا حَلِيمَ إِلَّا ذُو عَثْرَةٍ i. e. *There is no one* to be characterized as *of a forbearing disposition except* he be *one who has committed a slip,* and becomes admonished thereby, distinguishing the occasions of error so as to avoid them [and to make allowance for others who have done the like]. (TA.) ___ And *War,* or *fight, against unbelievers* or *others;* because war, or fight, is an occasion of frequent stumbling, or tripping: so in a trad., in which it is said, لَا تَبْدَأْهُمْ بِالْعَثْرَةِ [*Begin not ye with them by war*]; meaning invite ye them first to El-Islám or to the payment of the poll-tax; and if they assent not, then have recourse to war. (TA.)

عَثِرَةٌ Land (أَرْضٌ) *without herbage, being high, and overspread with* عِثْيَرٌ, i. e. *dust:* (O, TA:) and said to occur in a trad. as the name of a particular land. (O, K, * TA.)

عَثَرِىٌّ *i. q.* عِذْىٌ, (Az, S, O, Msb, TA,) as some say; (Msb;) i. e., (Az, S, O, TA,) *Such as is watered by the rain* (Az, S, K, TA) *alone,* (S,) of palm-trees, (Az, O, TA,) or of seed-produce: (S:) or *such as is watered by water running upon the surface of the ground,* (O, Msb,) of palmtrees: (Msb:) or seed-produce *that is watered by torrents and by rain, the water being made to flow thereto in channels:* (TA:) and عَثْرٌ signifies the same: (K, TA:) or, accord. to IAth, palm-trees (نَخِيلٌ) *that imbibe with their roots of the rain-water that collects in a part hollowed out in the ground:* (TA:) the former term is said to be thus applied because what is so called is as though it stumbled upon water without any labour of its owner; regarding it as an irregular rel. n. from العَثْرُ: (O, * TA:) but Abu-l-'Abbás [i. e. Th] says that, thus applied, it is

with teshdeed to the ث [i. e. عَثَّرِىٌّ], though not in the sense here following. (TA.) ___ Also A man *who does not occupy himself in seeking the things of the present world nor those of the world to come:* (O, K, TA:) occurring in a trad., in which such is said to be the most hateful of mankind to God: (O, TA:) in this sense, sometimes written with teshdeed to the ث, (K, TA,) and thus it is accord. to Sh (O, TA) and IAar; (TA;) but correctly without teshdeed: (Th, K, TA:) and said by some to be from عَثَرِىٌّ applied to palm-trees. (O, * TA.) One says also, جَآءَ فُلَانٌ عَثَرِيًّا, meaning *Such a one came unoccupied.* (O, TA.)

عَثَارٌ or عِثَارٌ: see عَاثُورٌ, in six places: and for عِثَارٌ see also عَثِيرٌ.

عَثُورٌ [*Having a habit of stumbling* or *tripping,* or *of falling:*] *that stumbles,* or *trips,* and *falls, much* or *often.* (Har p. 296.)

عَثِيرٌ, (S, O, K,) not عَثَيْرٌ, for there is not in the language any word of the measure فَعِيلٌ, with fet-h to the ف, except ضَهْيَدٌ, meaning hardy, strong, or robust, and this is [said to be] forged, (S, O, [but see ضهيد,]) *Dust,* (MA, O, K,) syn. غُبَارٌ, (O,) or عَجَاجٌ, and تُرَابٌ, (K,) and thus عَثِيرَاتٌ is expl. by Sb; (TA;) or *dust rising* or *spreading;* (S, MA; *) as also عَثِيرَةٌ; (TA;) and عِثَارٌ signifies the same. (MA.) ___ And *Clay,* or *earth,* (K, TA,) or *dust,* or *bits of clay* or *compact earth,* (TA,) *which one turns over* (K, TA) *with the extremities of the feet* (K) or *of the toes, in walking,* or *going along, no other mark of the foot being seen:* (TA:) and *an obscure trace* or *mark,* (K, TA,) said to be *more obscure than such as is termed* أَثَرٌ: (TA:) and so عَيْثَرٌ, with the ى put before [the ث] and with fet-h to the ع in both [of these senses: misunderstood by SM as meaning and with fet-h to the ع in both words, i. e. in عَثِير and عَيْثَر]: (K:) or عَيْثَرٌ signifies *an obscure trace* or *mark:* (S:) and Yaakoob mentions the saying رَأَيْتُ مَا عَيْثَرًا وَلَا أَثَرًا لَهُ and وَلَا عَثِيرًا [app. meaning *I saw not any trace of him nor any obscure trace*]: (S, O:) or وَلَا عَثِيرًا means, *nor clay,* or *earth,* &c., *turned over by the*

extremities of his feet: (TA:) and it is said that ولا عيثرًا means, *nor bodily form.* (O.) And [it is said that] ما له أَثَرٌ ولا عَثِيرٌ and ولا عيثر means *He is not known to be a pedestrian by the appearing of his foot-mark, nor to be a horseman by his horse's raising the dust.* (TA.) [See also Har p. 488.]

عَثِيرَةٌ, and its pl. عَثِيرَاتٌ: see عَثِيرٌ. ___ One says also أَرْضٌ عَثِيرَةٌ, meaning *A land in which is much dust.* (TA.)

عَاثِرٌ [*Stumbling,* or *tripping;* &c. ___ And] *A liar.* (TA.) ___ And one says also جَدٌّ عَاثِرٌ [*Fortune,* or *good fortune, in a falling state:* (see 1, near the end:)] pl. عَوَاثِرُ: (TA:) ___ or this may be pl of عَاثِرٌ signifying The *snare of a sportsman:* ___ or it may be pl. of عَاثِرَةٌ signifying *An accident that destroys,* or *causes to be overcome, him whom it befalls:* (O:) ___ or it may be pl. of عَاثُورٌ [q. v.], the ى being suppressed, (O, TA,) by poetic license, in a verse in which it occurs. (TA.)

عَيْثَرٌ The *substance* of a thing; its *bodily,* or *corporeal, form;* syn. عَيْنٌ and شَخْصٌ. (T, O, L, K, TA. [In this sense, it is said in the TA to be erroneously written in all the copies of the K عَثِيرٌ, with the ث before the ى; but I find it written عَيْثَرٌ in my MS. copy of the K and also in the CK.]) See also عَثِيرٌ, in five places.

عَاثِرَةٌ : see عَاثِرٌ.

عَاثُورٌ *A pit dug for a lion or other* [*animal*], (S, A, O,) *that he may fall into it,* (A,) *in order that he may be taken:* (S, O:) this is the primary signification: (A:) or *a thing that is prepared for one to fall into it:* (K:) or, as also عَثَارٌ [i. e. عَثَارٌ or عَثَارٌ (see what follows)], *a thing by which one is made to stumble and fall;* expl. by ما عَثَرَ به: (TA:) the pl. is عَوَاثِيرُ; whence, perhaps, عَوَاثِرُ, by suppression of the ى. (O, TA. [See عَاثِرٌ.]) ___ [Hence,] *A place of perdition:* (TA voce حاجور:) or *a cause,* or *place,*

of perdition or *of death:* (A, K:) applied to a land. (K.) You say, وَقَعَ فِى عَاثُورٍ *He fell into a cause,* or *place, of perdition* or *of death.* (A, TA.) And فُلَانٌ يَقِى صَاحِبَهُ العَوَاثِرَ [*Such a one preserves his companion from the causes,* or *places, of perdition* or *of death*]. (A.) And it is said in a trad., إِنَّ قُرَيْشًا أَهْلُ أَمَانَةٍ مَنْ بَغَاهَا العَوَاثِيرَ كَبَّهُ ٱللّٰهُ لِمَنْخَرَيْهِ [*Verily* the tribe of *Kureysh are people of fidelity: whoso seeks for them the causes,* or *places, of perdition* or *of death, may God lay him prostrate upon his nostrils*]: or, accord. to one relation, عَوَاثِر. (O, TA.) ___ And [hence,] *Difficulty,* or *distress;* as also عَاثُورُ شَرٍّ: (S, O:) and *evil;* (K, TA;) like عَاذُورٌ, which is a dial. var. thereof, or an instance of mispronunciation; (S and O in art. عذر;) as also عَثَارٌ, (accord. to some copies of the K,) or عِثَارٌ: (thus in other copies of the K and in the TA [in the latter of which it is said to be with kesr; and this I think to be the more probably correct; originally an inf. n.]:) and عَثَارُ شَرٍّ is said by Fr to signify the same as عَاثُورُ شَرٍّ. (TA.) You say, لَقِيتُ مِنْهُ عَاثُورًا, (As, S, O, TA,) and عِثَارًا, (TA,) *I experienced from him,* or *it, difficulty,* or *distress.* (As, S, O, TA.) And وَقَعُوا فِى عَاثُورِ شَرٍّ, (As, S, O, TA,) and عَافُورِ شَرٍّ, (S, O,) *They fell into difficulty,* or *distress:* (As, S, O:) or *into a confusion of evil and difficulty* or *distress.* (TA.) It is the opinion of Yaakoob that the ف in عَافُور is a substitute for the ث in عَاثُور: but Az observes that this is not necessarily the case, as the meaning of difficulty is implied in the root عفر. (TA.) ___ It is said to signify also *A kind of snare* (مَصِيدَة) *made of bark.* (O.) ___ And *A channel that is dug for the purpose of irrigating thereby a palm-tree such as is termed* بَعْلٌ. (O.) ___ And *A well.* (K.) And it may also be used as an epithet [app. meaning *Perilous,* or *destructive*]. (ISd, TA.)

عثكل

Q. 1 **عَثْكَلَ الهَوْدَجَ**, (K, TA,) inf. n. عَثْكَلَةٌ, (TK,) *He adorned the* هودج [or *women's camel-vehicle*] *with the kind of pendant termed* عُثْكُولَة. (K, * TA.) And عُثْكِلَ الهَوْدَجُ *The* هودج *was* [*so*] *adorned.* (S.) And [the inf. n.] عَثْكَلَةٌ signifies *A heavy kind of running.* (K.) One says, هو يُعَثْكِلُ *He runs heavily.* (TK.)

Q. 2 **تَعَثْكَلَ العِذْقُ** *The* عذق [or *raceme of a palm-tree* or of *dates*] *had many* شَمَارِيخ [or *fruit-stalks,* also called عَثَاكِيل, whence the verb]. (S, TA.)

عِثْكَالٌ and عُثْكُولٌ (S, Mgh, O, Msb, K) and عُثْكُولَةٌ (K) *i. q.* شِمْرَاخٌ (S, O, Msb, K) and شُمْرُوخٌ, (Msb,) i. e. [*A fruit-stalk of the raceme of a palm-tree;* or] *a stalk, of a* كِبَاسَة, *upon which are the ripening dates:* (S, O:) or [so in some copies of the K and in the TA, but in other copies of the K and,] *i. q.* عِذْقٌ [i. e. *a raceme of a palm-tree* or *of dates*]; (K;) [i. e.] *an* عُنْقُود *of a palm-tree,* of which the شِمْرَاخ is a single branching stalk: (Mgh:) [agreeably with this last explanation and the latter of the two here given from the K, it is said,] and *it is, in relation to the palm-tree, like the* عُنْقُود *in relation to the grape-vine:* (S, O:) and in one dial., the ع is changed into ء, so that one says إِثْكَالٌ [and أُثْكُولٌ]: the pl. is عَثَاكِيل. (Msb.) It is said in a trad., خُذُوا عِثْكَالًا فيه مائة شِمْرَاخٍ فَٱضْرِبُوه بها ضَرْبَةً [i. e. *Take ye a raceme of a palm-tree in which are a hundred fruit-stalks, and strike him therewith a single stroke*]. (O.)

عُثْكُولٌ: see the next preceding paragraph: ___ and that here following.

عُثْكُولَةٌ: see عِثْكَالٌ. ___ Also, (K,) and عُثْكُولٌ, (TA,) *A kind of pendant, of* عِهْن [i. e. *wool,* or *dyed wool*], or *some* [*other*] *ornament,* (K, TA,) *suspended to a* هودج [or *women's camel-*

vehicle], (TA,) *so as to dangle in the air:* (K, TA:) pl. عَثَاكِلُ occurring in a verse [by poetic license for عَثَاكِيلُ]. (TA.)

عِذْقٌ مُعْثَكَلٌ [*A raceme of a palm-tree* or *of dates*] *having many* شَمَارِيخ [or *fruit-stalks*]. (TA.) [See also the following paragraph.] ___ And, by way of comparison [thereto], هَوْدَجٌ مُعْثَكَلٌ *A* هودج [or *women's camel-vehicle*] *having much wool* [*in the form of pendants, suspended to it*]. (TA.)

عِذْقٌ مُتَعْثَكِلٌ and مُتَعْثَكَلٌ [*A raceme of a palm-*

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tree or *of dates*] *having* عَثَاكِيل [i. e. *fruit-stalks*]. (K.) [See also the next preceding paragraph.]

عثم

1 **عَثَمَ**, said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i. e. one says عَثَمَتِ اليَدُ,]) aor. ـِ, (PS,) inf. n. عَثْمٌ, (TA,) *It became set unevenly,* (S, K, TA,) i. e. [*forming a node,* or *protuberance, like a swelling, not so hard as bone,* (see عَثْمٌ, below,) or] *so as to have an unevenness remaining in it:* (TA:) or, said of a broken bone, *it approached to a state of consolidation, but was not as yet consolidated;* and in like manner, a wound: (ISh, TA:) or *it was,* or *became, in a bad state, and wanting in its former strength,* or *in its form.* (TA.) And عَثَمَ, aor. ـَ, inf. n. عَثَمٌ, said of a [broken] bone, signifies [the same, or] *It was badly set, so that there remained in it an unevenness.* (TA.) And sometimes it is used metaphorically in relation to the sword: so says IJ. (TA. [In a verse there cited as an ex., the verb app. relates to a sword in its scabbard or its case cut in pieces by another sword.]) ___ عَثَمَ said of a wound means as expl. above: (ISh, TA:) or *It became callous, and covered with a skin, but not as yet healed.* (K.) عَثَمَهُ *I set it unevenly,* [*so as to form a node,* or *protuberance, like a swelling, not so hard as bone,* (see the first sentence above,)] namely, a broken bone; (S, K;) the verb being trans. as well as intrans., (S, TA,) like رَجَعَ and وَقَفَ. (TA.) ___ And عَثَمَتِ المَزَادَةَ, (S, K,) inf. n. عَثْمٌ, (TA,) *She sewed the* مزادة [or *leathern water-bag*] *not strongly,* or *not firmly;* (S, K;) as also اعْتَثَمَتْهَا; (S, TA;) in the K, erroneously, أَعْثَمَتْهَا. (TA.)

2 **عَثَّمَهُ**, inf. n. تَعْثِيمٌ, *He set it;* namely, a [broken] bone. (TA.)

4 **أَعْثَمَ** see 1, last sentence.

8 **إِعْتَثَمَ** see 1, last sentence. ___ [Hence,] it is said in a prov., إِلَّا أَكُنْ صَنَعًا فَإِنِّي أَعْتَثِمُ, meaning *If I be not*

skilful, verily I do according to the degree of my knowledge. (S, Meyd.) اعتثم به *He sought help by means of it;* (S, K;) and *profited by it,* or *made use of it.* (K.) One says, خُذْ هٰذَا فَٱعْتَثِمْ بِهِ *Take thou this, and seek help by means of it* [or *profit by it*]. (S.) ___ And اعتثم بيده *He extended,* or *stretched forth, his arm,* or *hand;* syn. أَهْوَى بِهَا. (K.)

عَثْمٌ inf. n. of 1 [q. v.]. (TA.) ___ جُبِرَتْ يَدُهُ عَلَى عَثْمٍ means عَلَى عُقْدَةٍ, (S and O in art. عقد,) [i. e. *His arm was set and joined unevenly,*] *so as to form a node,* or *protuberance, like a swelling, not so hard as bone.* (ISk, L in art. اجر.)

عَثِمٌ, applied to a [broken] bone, *Badly set, so as to have an unevenness remaining in it.* (TA.) [And عَثْمَآءُ signifies the same, applied to an arm (يد); expl. by Golius as applied to a hand, and meaning *Distortedly consolidated,* on the authority of Meyd.]

عَثْمَآءُ: see the next preceding paragraph.

عُثْمَانٌ The *young one of the* [*species of bustard called*] حُبَارَى. (S, K.) ___ And The *young one of the* [*serpent called*] ثُعْبَان. (AA, K.) And, (K,) some say, (TA,) The *serpent,* (AA, K,) *of whatever species it be:* (AA:) or the *young one thereof.* (AA, Mgh, K.) And أَبُو عُثْمَانَ is a surname of *The serpent;* (K, TA;) mentioned by 'Alee Ibn-Hamzeh. (TA.)

عَيْثَمٌ, applied to a camel, *Big,* or *bulky, tall, and thick.* (TA.) See also عَيْثَام.

عَيْثَمِىٌّ The *wild ass;* (K, TA;) so called because of his bigness, or bulkiness, and strength. (TA.)

عَيْثَامٌ (in the T, voce دُلْبٌ, written عَيْثَمٌ ,) *A species of tree;* (S, K, TA;) said to be the *same as the* دُلْب [q. v.]; it is *a white tree, that grows very tall:* n. un. with ة. (TA.) Also *A certain sort of food, in which locusts are cooked;* (K, TA;) *of the food of the people of the desert.* (TA.)

عيثوم A *great* camel. (As, S. [See also عيتوم.]) And Anything *big,* or *bulky, and strong.* (TA.) ___ And The *female elephant:* (El-Ghanawee, S:) or the *elephant, male* and *female:* (K:) pl. عياثِمُ. (TA.) ___ And The ضبع [i. e. *hyena,* or *female hyena*]. (A'Obeyd, S, K.)

عثمثم *Strong;* applied to a camel; (AA, S;) and to a mule; and likewise to a shoulder: (IAar, TA:) or, applied to a camel, *strong and tall:* (K, TA:) or *tall and thick:* or *big,* or *bulky:* (TA:) fem. with ة: (AA, S, K, TA:) pl. عثمثمات. (TA.) ___ And The *lion:* (AA, S, K:) so called because of the heaviness of his tread. (AA, S.)

عثن

1 **عَثَنَتِ النَّارُ**, (S, K,) aor. ـُ, (S,) inf. n. عَثْنٌ and عُثَانٌ and عُثُونٌ, (K,) *The fire smoked,* or *sent up smoke;* (S, K;) as also عَثَّنَتْ. (K.) ___ And عَثَنَ فِى الجَبَلِ, (K,) aor. ـُ, inf. n. عَثْنٌ, (TA,) *He ascended the mountain:* (K, TA:) like عَفَنَ: mentioned by Kr. (TA.) عَثِنَ, aor. ـَ, (K,) inf. n. عَثَنٌ, (TK,) said af garment, *It became perfumed with the odour of incense,* or *some substance for fumigation.* (K, * TA.)

2 **عَثَّنْتُ الثَّوْبَ** *I fumigated the garment:* (Mgh:) or عَثَّنَتِ الثَّوْبَ بالطِّيبِ *She fumigated the garment over the perfume so that it* [the perfume] *clung to it:* (TA:) or عَثَّنْتُ ثَوْبِى بِالبَخُورِ, (S,) inf. n. تَعْثِينٌ, (S, K,) *I perfumed my garment with incense,* or *some substance for fumigation.* (K. *) ___ And عَثَّنَتِ المَرْأَةُ بِدُخْنَتِهَا *The woman perfumed herself with her incense,* or *substance for fumigation.* (TA.) ___ See also 1. ___ One says also عَثَّنَ عَلَيْنَا فُلَانٌ meaning *Such a one caused confusion, or disorder, or disturbance, to happen between us,* or *among us;* from عُثَانٌ signifying smoke: (A, TA:) [or *caused confusion,* &c., *and excited evil,* or *corrupt, conduct, between us,* or *among us:* for] التَّعْثِينُ signifies *the causing confusion,* or *disorder,* or *disturbance, and exciting evil,* or *corrupt, conduct.* (K.)

4 **لَا تُعْثِنْ عَلَيْنَا** [*Do not thou raise a smothering smoke upon us*] is said when one kindles a fire with bad, smoking, wood. (TA.)

عِثْنٌ *A species of* خُوصَةٌ [q. v.] *upon which camels,* or *the like, feed,* (K, TA,) *when it is succulent; but when it becomes dry, it is useless.* (TA.) ___ And [hence, perhaps,] *A good tender* and *manager, of camels,* or *the like.* (K.) And *i. q.* عِهْنٌ [i. e. *Wool;* or *wool dyed of*

various colours]: (K:) a dial. var. thereof. (TA.)

عثن : see عثان. Also *A small idol:* pl. أَعْثَانٌ: (K:) [it is said that] وَثَنٌ signifies a large idol. (TA.)

عَثِنٌ Food *infected with smoke;* as also مَعْثُونٌ . (K.)

عُثَانٌ *Smoke;* (S, Mgh, Msb, K;) as also عَثَنٌ : (S, K: [in one of my copies of the S, written with the ث quiescent:]) mostly used in relation to a substance with which one fumigates: (Mgh, Msb:) and also expl. as signifying *smoke without fire:* (TA:) pl. عَوَاثِنُ, (S, K, TA,) deviating from rule, (TA,) like دَوَاخِنُ pl. of دُخَانٌ, the only other instance of the kind. (S, TA.) ___ And *Dust* (Az, S, Mgh, K) is sometimes thus called, (S, Mgh,) metaphorically, (Mgh,) as being likened to smoke, which is the primary meaning: so says A'Obeyd, and Aboo-'Amr Ibn-El-'Alà says the like. (Az.)

عُثْنُونٌ *Small long hairs under the part beneath the lower jaw of the camel:* (S, K:) [pl. عَثَانِينُ:] one says بَعِيرٌ ذُو عَثَانِينَ [*a camel having such small long hairs*], like as they said, for the مَفْرِقٌ of the head, مَفَارِقُ. (S.) And The *beard:* or the *portion thereof that extends beyond the two sides of the cheeks:* or the *portion that grows upon the chin and beneath it, downwards:* or *length of the beard:* (K:) or the *portion of the beard that depends form the chin:* (Ham p. 820:) and عُثْنُونُ اللِّحْيَةِ signifies *the extremity of the beard.* (TA.) And *Certain small hairs at the part in which the he-goat is slaughtered.* (TA.) And The رَعْثَةٌ [or *wattle*] of the cock. (S and K in art. رعث, q. v.) ___ Also The *first* of wind and of rain; (S, K;) so says [the Imám] Aboo- Haneefeh: (TA:) or *rain generally:* or *rain while it is between the heaven and the earth:* pl. عَثَانِينُ: (K:) AZ says that العَثَانِينُ signifies *the rain that is between the clouds and the earth;* like السَّبَلُ: sing. عُثْنُونٌ: (S, TA:) and عُثْنُونُ السَّحَابِ signifies *the clouds that have fallen upon the earth:* and عَثَانِينُ السَّحَابِ *the pendent skirts of the clouds:* and عُثْنُونُ الرِّيحِ *the trail of the wind when it comes drawing along the dust:* pl. as above. (TA.) And The *first* of anything. (Ham p. 820.)

عُوَاثِنٌ A lion *having much hair.* (K.)

مُعَثَّنٌ (K, TA) A man (TA) *large in the* عُثْنُونٌ. (K, TA.)

مَعْثُونٌ : see عَثِنٌ.

عثو

1 **عثا**, aor. يعثو, (S, Msb, K,) inf. n. عثوٌ, (K, TA,) [accord. to the CK عثوٌ, but] like سموٌ; (TA;) and عثى, aor. يعثى, (S, Msb, K,) which is of the dial. of El-Hijáz, and of which the inf. n. is عثًا; (TA;) and عثى, aor. يعثى and يعثى; inf. n. عثًى and عثًى and عثيانٌ; (K, TA;) *He acted corruptly;* or *made,* or *did, mischief:* (S, Msb, K:) or *did so in the utmost degree:* (TA:) فى الأَرضِ [*in the earth*]: (S, TA:) the aor. of one of the dial. vars. occurs in the Kur ii. 57; &c.: some say that عثا, aor. يعثا, [or عثى, aor. يعثى,] is formed by transposition from عاثَ, aor. يعيثُ: (TA:) accord. to Er-Rághib, عيثٌ and عثًى, or عثًى, and عثوٌ are nearly alike; but عيثٌ is mostly used in relation to that which is perceived by sense; and عثّى and عثّو, in relation to that which is perceived by the [mind or] judgment: some say that عثّو [as also عثّى] is the *acting wrongfully, injuriously,* or *unjustly;* and sometimes does not involve the acting corruptly: (MF and TA in art. عيث:) Lh says that عثى is of the dial. of El-Hijáz, and is the [more] approved form; and عاث is of the dial. of the Benoo-Temeem. (TA in that art.) ___ And عثى, aor. يعثى, inf.n. عثًا, said of the hair of the head, *It was,* or *became, dry and matted, and was long left uncombed.* (TA.)

عثًى *Hair:* this is its primary signification. (TA.) [See the next paragraph.] ___ And, metaphorically, *Such as is straggling, of plants,* or *herbage; as the* نصّى, *and the* بهمى, *and the* صلّيان. (TA.) And [hence] one says, شابَ عثًى الأَرضِ *The plants,* or *herbage, of the earth, dried up,* or *became yellow:* (K:) so in the Tekmileh, and so says ISk. (TA.)

عثوةٌ *A long* لمَّة [or *quantity of hair descending below the ear* or *to the shoulder*]: (K:) pl. عثًى, like ربًى; (so in some copies of the K;) or عثًّى, like ربًّى; (so in other copies;) or عثًى; like ربًى; (so in my MS. copy of the K; [app. taken from the TA; the first of which (i. e. عثًى) I hold to be the right; (see the paragraph next preceding this;) though SM says

what here follows;]) it is correctly عثى, like إلى; agreeably with what is said in the M, i. e. that العثى signifies اللِّمَمُ الطِّوَالُ. (TA.)

عُثْوَةٌ The *state of the hair of the head when it has become dry and matted, and has been long left uncombed.* (TA.)

عِثْيَانٌ : see أَعْثَى.

عَاثٍ *Acting corruptly;* or *making,* or *doing, mischief.* (Msb. [See 1.])

أَعْثَى *Having much hair;* (S, K;) sometimes applied in this sense to a man. (S.) And *Having a thick beard.* (TA.) ___ And The *male hyena;* (S, K;) as also عِثْيَانٌ : (S:) and [the fem.] عَثْوَآءُ the *female hyena;* (S, K;) because of the abundance of her hair: (S:) and [the pl.] عُثْوٌ, and عُثًى, *a number of hyenas together.* (TA.) ___ [The fem.] عَثْوَآءُ is also an appellation applied to *An old woman.* (S, TA.) ___ And the masc. signifies also *Thick, gross,* or *coarse, in size.* (TA.) ___ And *Foolish,* or *stupid,* (S, K,) *heavy,* or *dull.* (S.) ___ And One *whose colour inclines to blackness.* (K.) ___ And *A colour* [itself] *that inclines to blackness:* (K, TA:) or, accord. to the M, العثى [perhaps a mistranscription] signifies *a colour inclining to blackness, with abundance of hair.* (TA.)

عشى

عشو See **عشى**

عج

1 عَجَّ, (S, A, Mgh, O, &c.,) aor. ـِ, (S, Mgh, Msb, K,) or ـُ; (so in the O; [but this is at variance with a general rule;]) and عَجَّ with kesr to the medial radical [in the first and second persons, عَجَجْتُ and عَجَجْتَ], (TA,) aor, ـَ; (K;) inf. n. عَجٌّ and عَجِيجٌ; (S, A, Mgh, O, Msb, K;) *He cried out,* or *vociferated;* (K, TA;) like ضَجَّ; accord. to Az, *supplicating,* and *begging aid,* or *succour;* (TA;) and (K) *he raised his voice;* (S, A, O, K;) as also عَجْعَجَ; (K;) or this signifies *he cried out, vociferated,* or *raised his voice, repeatedly;* (S, O, TA;) and عَجَّ, *he raised his voice with the* تَلْبِيَة [or *saying* لَبَّيْكَ]: it is said in a trad., أَفْضَلُ الحَجِّ العَجُّ والثَّجُّ (S, Mgh, O, Msb) i. e. *The most excellent of the actions of the pilgrimage are* (Mgh) *the raising of the voice with the* تلبية (Mgh, O, and Msb in art. ثج) *and the shedding of the blood of the victims brought for sacrifice to the sacred territory:* (Mgh, and Msb in art. ثج:) and عَجِيجٌ signifies the *crying out,* or *vociferating, and clamouring,* of a people, or party. (TA.) ___ And عَجَّ, aor. ـِ, inf. ns. as above, said of a camel, *He made a* [*loud*] *noise* in his braying: and عَجْعَجَ *he repeated,* or *reiterated,* [*such*] *a noise:* and عَجَّ, aor. ـِ, inf. n. عَجِيجٌ, said of water, *it made a sound;* and so [or as meaning *it made a reiterated sound*] عَجْعَجَ: and in the same sense the former verb is used in relation to a bow: and also in relation to the [piece of stick of wood called] زَنْد on the occasion of its producing fire: (TA:) and عَجْعَجَ said of camel, when beaten, or heavily laden, *he uttered a grumbling cry;* syn. رَغَا. (O, K.) ___ عَجَّتِ الرِّيحُ, and اعجّت, *The wind was,* or *became, violent, and raised the dust,* (S, O, K, TA,) *and drove it along.* (TA.) [See also 2.] ___ And عَجَّتِ الرَّائِحَةُ [*The odour diffused itself strongly,* or *powerfully*]. (A, TA.) ___ And عَجَّ ثَدْيُهَا, (A,) or ثَدْيَاهَا, (TA,) said of a girl, *Her breast,* or *breasts, began to swell,* or *become protuberant.* (A, TA.) عَجَّ القَوْمُ and اعجّوا, (K, TA,) and هَجُّوا and اهجّوا, and ضَجُّوا

and اضجّوا [P], as is said in the Nawádir, (TA,) mean أَكْثَرُوا فى فُنُونِهِمُ الرُّكُوبَ, (K, TA,) in one copy فى فُنُونِهِ: (TA:) [Ibr. D thinks that both of these readings are mistranscribed, for أَكْثَرُوا مِنْ فُنُونِ الرُّكُوبِ, meaning *The people*, or *party, practised many modes*, or *manners, of riding;* agreeably with an explanation in the TK: but the case is very perplexing; and is rendered the more so by the facts that this is not in the O, and that what here follows is not in the K nor in the TA, and that I do not find in art. هج nor in any other art. anything that throws light upon it:] عَجَّ القَوْمُ فى الوَادى and اعجّوا and هَجُّوا and اهجّوا, and خَجُّوا and اخجّوا [?], mean *The people*, or *party, descended into the valley, and trod it much.* (O.) عَجَّ النَّاقَةَ: see R. Q. 1.

2 **عَجَّجَت الرِّيحُ الغُبَارَ**, inf. n. تَعْجِيجٌ, *The wind raised the dust.* (TA.) [See also 1.] ___ And عَجَّجْتُ البيتَ دُخَانًا, (S, O, and so in a copy of the K,) or مِنَ الدُّخَانِ, (so in other copies of the K,) inf. n. as above, (K,) *I filled the house*, or *tent, with smoke.* (K, TA.)

4 **أَعْجَجَ** see 1, latter half, in three places.

5 **تعجّج**, said of a house, or tent, (S, K,) *It was*, or *became, filled with smoke.* (K.)

R. Q. 1 **عَجْعَجَ**: see 1, in four places. ___ عجعج بالنَّاقَةَ, (S, O, L,) or عَجَّ النَّاقَةَ, *He chid the she-camel*, (S, O, L, K,) *saying* عَاجِ عَاجِ, (S, K,) or عَاجَّ: (L:) or the former signifies *he turned the she-camel to a thing, saying* عَاجِ عَاجِ. (TA.) ___ And [the inf. n.] عَجْعَجَةٌ signifies The *changing of* ى *into* ج *when occurring with* ع [*immediately preceding it*]: a practice that obtained among the tribe of Kudá'ah; (S, O;) and accord. to Fr, among the tribe of Teiyi, and some of the tribe of Asad; (TA in art. ج, q. v.;) like as عَنْعَنَةٌ did among that of Temeem: (TA in the present art.:) they used to say, هٰذَا رَاعِجٌ خَرَجَ مَعِجْ for رَاعٍ خَرَجَ مَعِى [*This is a pastor who went forth with me*]. (S, O.)

عَجَّةٌ *A crying out*, or *vociferating*, and *clamour*, or *confusion of cries* or *noises*, of a people,

or party. (TA.) وَحَّدَ ٱللّٰهَ فِى عَجَّتِهِ means [*He declared the unity of God*] *aloud.* (TA, from a trad.)

عُجَّةٌ [*An egg-fritter,* or *omelet:* so in the present day:] *a certain food made of eggs:* (S, O, K:) or *flour kneaded with clarified butter,* (AA, TA,) *and then fried,* or *roasted:* IDrd says, it is *a sort of food;* but what sort I know not: accord. to IKh, it is *any food compounded; as*

dates and [*the preparation of curd called*] أَقِطٌ: (TA:) it is a post-classical word: (K:) [J says,] I think it to be post-classical: (S:) it is of the dial. of Syria. (TA.)

عَجَاجٌ *Dust:* (S, A, O, K:) or *dust raised by the wind:* (TA:) and *smoke:* (S, A, O, K:) عَجَاجَةٌ is a more special term [signifying *a portion,* or *cloud, of dust:* and *of smoke*]: (S, O:) and this latter signifies [also] *a dust that buries in it everything;* as also هَجَاجَةٌ. (TA.) ___ Also *Low, vile, base, mean,* or *ignoble, people;* (Sh, O, K, TA;) *lacking intellect,* or *understanding;* (Sh, O;) *in whom is no good:* [a coll. gen. n.; for] عَجَاجَةٌ signifies *one of such persons* [as is indicated in the O]. (TA.) And, applied to a single person, *Foolish; stupid; unsound,* or *deficient, in intellect,* or *understanding.* (K.)

عَجَاجَةٌ: see the next preceding paragraph, first sentence. [Hence,] one says, فُلَانٌ يَلُفُّ عَجَاجَتَهُ عَلَى بَنِى فُلَانٍ [*Such a one folds his cloud of dust*], meaning, *makes a hostile,* or *predatory, incursion,* or *attack, upon the sons of such a one.* (S, O, K. *) And لَبَّدَ عَجَاجَتَهُ (O, K) *He laid,* or *allayed, his* عجاجة [or *cloud of dust*], (O,) meaning *he desisted from that in which he was engaged.* (O, K.) ___ Also *Many great camels:* (S, O, K:) so accord. to Fr, (S, O,) as mentioned by A 'Obeyd: (S:) but Sh says, I know not the word in this sense. (TA.) ___ See also the next preceding paragraph, second sentence.

عَجَّاجٌ *Vociferous, clamorous, sounding much,* or *noisy;* an epithet applied to anything that has a

voice, or sound, or noise, (S, O, K,) as a bow and the wind [&c.]; (S, O;) as also عَجْعَاجٌ , (K,) this latter mentioned by Lh as applied in this sense to a man: (S:) and the former, applied to a stallion [camel], *vociferous*, or *noisy*, in his braying: and, applied to a river, *sounding:* (S, O:) or, thus applied, *containing much water;* as though it vociferated by reason of the abundance thereof and of the sound of its copious pouring. (IDrd, TA.) [See a tropical ex. of it voce ثَجَّاجٌ] ___ يومٌ عَجَّاجٌ and مُعِجٌّ *A day of violent wind that raises the dust.* (S, O, K.)

عَاجِ , (S, K,) or عَاجَّ, (L,) *A cry by which a she-camel is chidden.* (S, L, K.) [But the former belongs to art. عوج, q. v.]

عَاجٌّ [part. n. of 1], applied to a road, [app. because a crowded road is usually noisy,] means *Full.* (S, O, K.) [Compare عَجَّاجٌ applied to a river.]

عَجْعَاجٌ : see عَجَّاجٌ. ___ Also, applied to a horse, *Generous*, or *excellent, and advanced in age:* (O, K:) or, accord. to IF, *that runs vehemently.* (O.)

مُعِجٌّ : see عَجَّاجٌ, last sentence.

رِيحٌ مُعَجْعَجٌ *A wind that raises the dust:* (IAar, TA:) [the pl.] رِيَاحٌ مُعَاجِيجُ (S, O, K) signifies the *contr. of* مُهَاوِين. (S, O.)

عجب

1 **عَجِبَ مِنْهُ**, (S, O, Msb, K,) [and لَهُ, as shown by what follows,] aor. ـَـ , inf. n. عَجَبٌ; (Msb, TA;) and تعجّب منه, and استعجب منه, (S, O, Msb, K,) which two are syn. each with the other, (S, O, K,) and with the first also; (S, K;) all signify *He wondered at it;* i. e. *he deemed it strange, extraordinary,* or *improbable,* said of a thing occurring, or presenting itself, to him; (K, TA;) *on account of his being little accustomed to it:* (TA:) or the first signifies [as above, i. e.] *he deemed it strange, extraordinary,* or *improbable:* and تَعَجُّبٌ is of two kinds; one is [the *wondering*] at a thing which one commends, and it means the *accounting* (a thing) *good* or *goodly,* or *approving* [it], *and expressing one's approval* of a thing; and the other is at a thing that one dislikes, and it means the *deeming* [a thing] *strange, extraordinary,* or *improbable, and discommending* [it]: (Msb:) or, accord. to some of the grammarians, it signifies the *mind's becoming affected,* or *acted upon, by some excessive quality* in the thing by which it is so affected; [so that it may be rendered the *becoming affected with wonder;*] as when one says مَا أَشْجَعَهُ [how courageous is he!] and أَسْمِعْ بِهِمْ وَأَبْصِرْ [how clearly shall they hear! and how clearly shall they see!]: (Msb, MF, TA:) or it is [the *wondering*] at a thing of which the cause, or reason, is hidden, and not known: or it is when one sees a thing that pleases him, and thinks that he has not seen the like of it: (L, TA:) [therefore تَعَجَّبَ مِنْهُ may be rendered *he wondered at it,* and *he admired it:*] accord. to some, it peculiarly relates to what is deemed good or goodly, or approved; [though this is inconsistent with the application of the grammatical term فِعْلُ التَّعَجُّبِ *the verb of wonder;*] and the subst. derived from it is عَجَبٌ : and استعجب relates to what is good or goodly or approved, and to what is otherwise; and the subst. is عَجَبٌ [which is also the inf. n. of عَجِبَ]: or accord. to the A and L, استعجب signifies *he wondered* at a thing *intensely;* or *became affected with intense wonder.* (TA.) ___ [عَجَبًا لِهٰذَا, a phrase of common occurrence, (mentioned in the K voce

ويب, &c.,) is for أَعْجَبُ عَجَبًا لِهٰذَا *I wonder greatly,* lit. *with wondering, at this.* See also an ex. voce عجب, last sentence but two.] ___ Of the words in the Kur xxxvii. 12, there are two readings, بل عَجِبْتَ ويسخرون and بل عَجِبْتُ ويسخرون: accord. to the former, the meaning is, *Nay, thou wonderest* at their conduct, or *deemest it extraordinary,* [O Mohammad,] *and they mock:* respecting the latter reading, [which may be rendered *Nay, I wonder,* &c.,] it is observed that عجب when attributed to God has a meaning different from that which it has when attributed to men: IAth says that, when attributed to God, it is used in a tropical manner, as the causes of things are not hidden from Him: or, accord. to IAmb, the verb here meams *I have recompensed* them *for* their *wondering* at the truth, or their *deeming* it *strange* or *improbable:* and in like manner it is said [in the Kur viii. 30], يَمْكُرُونَ وَيَمْكُرُ ٱللّٰهُ [lit. They plot and God plotteth], meaning, God recompenseth them for their plotting. (L, TA.) ___ It is also said that عجب when attributed to God [sometimes] means The *being well pleased, content,* or *satisfied.* (K, TA.) The saying, in a trad., عَجِبَ رَبُّكَ مِنْ قَوْمٍ يُقَادُونَ إِلَى الْجَنَّةِ فِى السَّلَاسِلِ means *Thy Lord wonders at a people who will be led to Paradise in chains* [because of their deeming themselves unworthy thereof]; the verb عجب being here used in a tropical sense: or the meaning is, *thy Lord is well pleased with,* and will reward, *a people* &c.: and there are other trads. of the same kind. (L, TA.) ___ عَجِبَ إِلَيْهِ means *He loved,* or *liked, him,* or *it.* (L, TA.) [See a verse cited voce عجيب; from which it seems to signify lit. *He,* or *it, was an object of love to him.*] عَجِبَتْ, inf. n. عَجَبٌ; and عَجُبَتْ; said of a she-camel, *She was,* or *became, such as is termed* عَجَبًآء (TA.)

2 **عجّبه**, inf. n. تَعْجِيبٌ, *He caused him to wonder,* (S, O, K, TA,) بِالشَّىْءِ [*by the thing*]. (TA. [See also 4.])

4 **اعجبه** *It* (a thing, or an affair, or event, TA) *induced,* or *excited, him to wonder.* (K, TA. [See also 2.]) In the following saying of Ibn- Keys-er-Rukeiyát,

* رَأَتْ فِى الرَّأْسِ مِنِّى شَيْبَةً لَسْتُ أُغَيِّبُهَا *
* فَقَالَتْ لِى ٱبْنُ قَيْسٍ ذَا وبعضُ الشَّيْبِ يعجبُهَا *

the meaning is, [*She saw upon my head some hoariness, which I did not hide; and she said to me, Is this Ibn-Keys? somewhat of hoariness*] *causing her to have wonder.* (TA.) ___ And *It* (a thing, or an affair, or event, TA) *induced in him wonder,* or *admiration, and pleasure,* or *joy:* (K:) or *it excited his admiration,* or *approval:* (Msb:) or *it pleased,* or *rejoiced, him.* (TA.) You say, أَعْجَبَنِى هٰذَا الشَّىْءُ لِحُسْنِهِ [*This thing has excited my admiration,* or *approval,* or *has pleased me, for its goodness,* or *goodliness,* or *beauty*]. (S, O.) And أَعْجَبَنِى حُسْنُهُ [*Its goodness,* or *goodliness,* or *beauty, excited my admiration,* &c.]. (Msb.) ___ And أُعْجِبَ بِهِ *He was excited to wonder,* or *admiration, and pleasure,* or *joy, by it; he admired it, and was pleased with it,* or *rejoiced by it.* (K.) You say, أُعْجِبَ بِنَفْسِهِ, (S, O, Msb,) inf. n. إِعْجَابٌ, [which is often used as syn. with عُجْبٌ, the corresponding subst.,] (O,) [*He admired himself,* (lit. *was excited to admiration by himself,*) *was pleased with himself,* or *was self-conceited,* or *vain;* or] *he exalted,* and *magnified, himself; was haughty,* and *proud.* (Msb.) ___ [مَا أَعْجَبَهُ generally signifies *How wonderful is it!*] ___ مَا أَعْجَبَهُ بِرَأْيِهِ [*How greatly does he admire his opinion* or *judgment!* or *how greatly is he pleased with it!* or *how conceited,* or *vain,* or *proud, is he of it!*] is anomalous [in two respects], (S, O, K,) not to be taken as an example to be imitated; (S, O;)

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for the verb here is formed from a passive [and augmented] verb [أُعْجِبَ], like as is the case in مَا أَشْغَلَهُ; whereas it is the primary

rule with respect to the verb of wonder that it shall not be formed from any but an active [and unaugmented] verb. (TA.)

5 **تَعَجَّبَ** see 1, in two places. ___ One says also, تعجّب فى مشيته [app. meaning *He showed* عُجْب, i. e. *self-admiration*, &c., *in his gait*]. (TA voce تعجَّبنى.) تَفَخَّتَ signifies تَصَبَّانِى [*He excited my desire, and invited me*, or *made me to incline, to ignorant*, or *foolish*, or *silly, and youthful, conduct, so that I yearned towards him:* or *he deceived me*, or *beguiled me, and captivated my heart*]; (O, K, TA;) said of a man: (O, TA:) and تَفَتَّنِى [in the O تَفَتَّتِى, which I think a mistranscription, though I do not find تَفَتَّنَ elsewhere in the sense here assigned to it,] signifies the same. (TA.)

10 **إِسْتَعْجَبَ** see 1, in three places.

عَجْب : see عَجَب, in two places: and see also عُجْب. Also The *root*, or *base, of the tail:* (S, O, K:) or the *part of the root*, or *base, of the tail*, of any beast, *which the haunch encloses*, (Msb, TA,) *and which is inserted in the hinder part of the rump:* (TA:) or the *root*, or *base, and bone, of the tail:* (Lh, TA:) also called the عُصْعُص [q. v.]: (Msb, TA:) or it is the *head of the* عُصْعُص: (TA:) or the *upper part of the* عُصْعُص: or the *external extremity of the spine;* and the عُصْعُص is its internal extremity: (Az, L voce قحقح:) it is said in a trad., that every part of a man will become consumed, except the عَجْب, (TA,) or the عَجْب of the tail, (O, TA,) accord. to different relations; (TA;) from which [as a rudiment] he was created, and upon which he will [at the resurrection] be put together: (O:) i. e. the *bone at the lower*, or *lowest, part of the spine, at the rump;* which is the عَسِيب of beasts: it is said to be *like a grain of mustard-seed:* or, as Z says in the Fáïk, it is the *bone that is between the buttocks:* it is also pronounced عُجْب ; and accord. to MF, عَجْب , but no one else says this: and, as El-Khafájee says, it is also called عَجْم and عُجْم and عِجْم, in this case with the three vowel-sounds. (TA.) ___ Also The *hinder part* (S, O, K, TA) of a tract of sand, (S, O,) or of anything: (K, TA:) and hence, عَجْب كَثِيب i. e. *the thin hinder portion* [*of a sand-hill*, or *of an extended and gibbous sand-hill,*

or *of a collection of sand that has poured down*]: (TA:) pl. عُجُوبٌ, (S, O,) and perhaps أَعْجَابٌ also in the former sense [and therefore in this likewise]. (TA.)

عُجْبٌ : see عَجَبٌ. ___ Also a subst. from the phrase أُعْجِبَ بِنَفْسِهِ, (S,) or from الإِعْجَابُ; (O;) [i. e. it signifies *Self-admiration;* or *selfconceitedness;* or] *vanity;* and *pride:* (K:) it is said to be [a result, or an offspring, of stupidity, or folly; or] a redundance of stupidity, or folly, which one has turned to what is thus termed. (TA.) [Er-Rághib makes a distinction between عُجْبٌ and تِيهٌ; as will be seen below, voce مُعْجَبٌ.] Also, and عَجَبٌ , and عَجِبٌ , *A man who is pleased to sit with women,* (O, K,) *and to converse with them, without his doing what induces doubt,* or *suspicion,* or *evil opinion:* (O:) or *with whom women are pleased:* (K, TA:) the pl. is perhaps أَعْجَابٌ. (TA.) See also عَجِبٌ.

عَجِبٌ : see عَجَبٌ: and see also عَجَبٌ.

عَجَبٌ [originally an int. n.] (S, O, K) and عُجْبٌ , (accord. to the K,) or عَجِبٌ , (accord. to the TA,) *Wonder;* i. e. *a deeming strange, extraordinary,* or *improbable, what occurs,* or *presents itself, to one,* (K, TA,) *on account of being little accustomed to it;* (TA;) or [the *effect, upon the mind, of*] *the consideration of a thing with which one is not familiar, and to which one is not accustomed:* (IAar, TA:) for a distinction between عَجَبٌ and عَجِبٌ , see 1, in the middle of the paragraph: the pl. of عَجَبٌ [in this sense] is [said to be] أَعْجَابٌ; (K;) or it has no pl.: (S, O, K:) [this statement correctly applies to عَجَبٌ as an epithet; for as such it is app. used as sing. and pl., being originally an inf. n.:] but El-'Ajjáj has pluralized it, [regarding it in the sense expl. above,] saying,

* ذَكَرْنَ أَشْجَابًا لِمَنْ تَشَجَّبَا *

* وَهِجْنَ أَعْجَابًا لِمَنْ تَعَجَّبَا *

[*They mentioned griefs to him who grieved, and they excited wonder to him who wondered*]. (O.) يَا لَلْعَجَبِ [may be rendered *O case of wonder!* but properly] means *O wonder come,* for this is thy time: and يَا لَلْعَجَبِ [may also be rendered *O case of wonder!* but properly] means *O* [people, or the like, come] *to wonder;* the noun signifying the invoked being suppressed. (Har p. 27.) It is also an epithet applied to a thing, an affair, an event, or a case; one says أَمْرٌ عَجَبٌ [*A wonderful thing* or *affair* &c.]; and so عَجِيبٌ [which is more common in this sense], and عُجَابٌ , and عُجَّابٌ : or عَجِيبٌ is *syn. with* عَجَبٌ; but عُجَابٌ signifies *more than* عَجَبٌ: (K:) or عُجَابٌ is *syn. with* عَجِيبٌ , (S, O,) which signifies a thing, (S, O, Msb,) or an affair, or event, or a case, (S, O,) *wondered at;* (S, O, Msb, TA;) or *inducing wonder,* or *admiration, and pleasure,* or *joy;* or *pleasing,* or *rejoicing;* syn. مُعْجِبٌ ; (TA;) and عُجَّابٌ ; signifies *more than* عَجَبٌ: (S, O, TA:) [it is said that] عَجَبٌ has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has عَجِيبٌ ; (S, O, K;) or the pl. of this is عَجَائِبُ [respecting which see عَجِيبَةٌ]; (S, O, K;) like as أَفَائِلُ is pl. of أَفِيلٌ; and تَبَائِعُ, of تَبِيعٌ. (S, O.) [Being originally an inf. n., it is used alike as masc. and fem.:] one says قِصَّةٌ عَجَبٌ [meaning *A wonderful story:* and for the same reason, it may, as an epithet, be also used alike as sing. and pl.: like عَدْلٌ &c.]. (O.) ___ [It is also used as a subst. in a pl. sense, signifying *Wonders,* as meaning *wonderful things;* like the pl. عَجَائِبُ, &c.; and it may be similarly used in a sing. sense for شَىْءٌ عَجَبٌ or أَمْرٌ عَجَبٌ: but when used as a subst. in the pl. sense expl. above, it seems to be regarded by some as a coll. gen. n., of which عَجَبَةٌ is the n. un.; for] one says, مَا فُلَانٌ إِلَّا عَجَبَةٌ مِنَ العَجَبِ [*Such a one is none other than a wonder of wonders*]. (A, TA.) [Hence, also,] أَبُو العَجَبِ [lit. *The father of wonders*] is a surname of *Fortune.* (TA.) And it signifies also *The practiser of legerdemain,* or *sleight-of-hand;* syn. الشَّعْوَذِىُّ, (A, TA,) or المَشْعُوذُ: (Eth-Tha'álibee, TA in شعذ:) and *any one who does wonderful things.* (A, TA.) And a poet says,

* يَا عَجَبًا لِلدَّهْرِ ذِى الأَعْجَابِ *

[for يا أَعْجَبُ عَجَبًا O, *I wonder greatly,* lit. *with wondering, at fortune that is* ever *attended with wonders*]. (TA.) [See also عَجِيبَةٌ.] Also The *quality,* in a she-camel, *that is denoted by the epithet* عَجْبَآءُ [fem. of أَعْجَبُ, q. v.]; and so عُجْبَةٌ . (O.)

عُجْبَةٌ : see the last preceding sentence.

عَجَبَةٌ : see عَجَبٌ, last quarter.

عُجَابٌ : see عَجَبٌ, in three places, near the middle of the paragraph: ___ and see also عَاجِبٌ.

عَجِيبٌ : see عَجَبٌ, in four places, near the middle of the paragraph. ___ Also *Loved, beloved,* or *an object of love:* so in the following verse, cited by Th:

* وَمَا البُخْلُ يَنْهَانِى وَلَا الجُودُ قَادَنِى *
* وَلٰكِنَّهَا ضَرْبٌ إِلَىَّ عَجِيبُ *

[*And neither does niggardliness forbid me nor liberality lead me; but she is a sort* of person, *to me, an object of love*]: by قَادَنِى, the poet means يَقُودُنِى. (L, TA.)

عَجِيبَةٌ (K) and أُعْجُوبَةٌ (S, O, K) *A wonderful thing; a thing at which one wonders:* (S, O, K: *) [the pl. of the former, accord. to modern usage, is عَجَائِبُ, mentioned above as pl. of عَجَبٌ: and] أَعَاجِيبُ seems to be pl. of أُعْجُوبَةٌ, like as أَحَادِيثُ is pl. of أُحْدُوثَةٌ: (S, O:) and تَعَاجِيبُ signifies *wonderful things;* syn. عَجَائِبُ; (S, O, K;) and is a word [of a rare form, (see تَبَاشِيرُ,)] having no proper sing., (S, O,) like تَعَاشِيبُ; (O;) erroneously thought by the author of the Námoos [on the Kámoos] to be most probably a mistake for أَعَاجِيبُ: (TA:) a poet says,

* وَمِنْ تَعَاجِيبِ خَلْقِ ٱللّٰهِ غَاطِيَةٌ *
* يُعْصَرُ مِنْهَا مَلَاحِىٌّ وَغَرْبِيبُ *

[*And of the wonderful things of God's creation is a grape-vine covering the ground* (so غَاطِيَةٌ is expl. by IB), *whereof grapes of the kinds called* ملاحىّ

and غريبب *are pressed* for making wine]. (S, O.)

عُجَّابٌ : see عَجَبٌ, near the middle of the paragraph, in two places.

عَجَبٌ عَاجِبٌ [meaning *Very wonderful* or *admirable* or *pleasing*] (S, O, K) is like لَيْلٌ لَائِلٌ, the latter word being a corroborative of the former; (S, O;) and one says also [in like manner] عَجَبٌ عُجَابٌ . (K.)

أَعْجَبُ [*More,* and *most, wonderful* or *admirable* or *pleasing*]. ___ [And the fem.] عَجْبَآءُ signifies A female *wondered at for her beauty:* and also, *for her ugliness.* (O, K.) Also, i. e. the former, A *thick,* or *big,* or *coarse,* camel. (O, K. *) And so the fem. applied to a she-camel: (O, K:) or, so applied, *thick in the* عَجْب [or *root,* &c.,] *of the tail:* (TA:) or *whereof the hinder part,* (O, K,) or *the upper portion of that part,* (L, TA,) *is narrow, and whereof the* جَاعِرَتَانِ [q. v.] *are prominent:* (O, L, K, TA:) the kind of make thus particularized is ugly. (TA.)

أُعْجُوبَةٌ : see عَجِيبَةٌ.

رجل تعجابة *A man of* (lit. *having, possessing,* or *endowed with,*) *wonders,* or *wonderful things.* (O, K, TA.)

تَعَاجِيبُ , a pl. without a sing.: see عَجِيبَةٌ.

مُعْجَبٌ بنفْسه , and برأْيه, [*Admiring himself,* (lit. *excited to admiration by himself,*) or *pleased with himself,* and *his opinion,* or *judgment; selfconceited,* and *conceited of*

his opinion or *judgment,*] (S, O, TA,) [or] *vain,* or *proud,* [*thereof;* for] معجب signifies a man *vain,* or *proud, of what proceeds from him, whether good* or *bad,* and *of himself,* or *of a thing* [*belonging to him,* such as his dress or wealth &c.]: but Er-Rághib makes a distinction between معجب and تائه; saying that the معجب believes himself with respect to the opinion or judgment that he forms of himself indecisively from evidence outweighed in probability; [so that it rather denotes conceit than vanity;] whereas the تائه believes himself decisively. (MF, TA.)

معجب [*Inducing wonder,* or *admiration,* &c.]: see عجب, in the middle of the paragraph: [or] a thing that is *very good* or *goodly* or *beautiful.* (TA.)

عجر

1 عَجَرَ عُنُقَهُ, aor. ـِ , inf. n. عَجْرٌ, *He bent his neck,* (ISk, S, O, K, TA,) and *twisted it:* said of one who desires not to comply with a command to do a thing: or عَجَرَ عُنُقَهُ إِلَى كَذَا وَكَذَا [*he bent,* and *twisted, his neck, turning towards such and such things,*] is said of one who is going in a particular direction, and returns from it to a thing behind him which he is forbidden: so in the Nawádir el-Aaráb. (TA.) ___ And one says, عَجَرَ بِهِ بَعِيرُهُ as though meaning *His camel returned with him towards his usual associates and his family when he was desiring to ride him in a particular direction;* as also عَكَرَ بِهِ. (ISk, S, O.) [See also the latter verb.] ___ And عَجَرَ الفَرَسُ, (S, O,) aor. ـِ , inf. n. عَجْرٌ and عَجَرَانٌ, (O,) *The horse extended* [or, accord. to an explanation of the act. part. n. in the L, *raised*] *his tail towards his* عَجُزٌ [or. *croup*] *in running.* (S, O.) ___ And hence, (S,) مَرَّ الفَرَسُ يَعْجُرُ (S, O, K *) and يَعْجُرُ, (so in one of my copies of the S, and accord. to the TA,) inf. n. عَجْرٌ (S, K) and عَجَرَانٌ, (K,) *The horse went along swiftly,* (S, O, K, *) by reason of briskness, liveliness, or sprightliness, (O,) or from fear and the like: and مُعَاجَرَةٌ is syn. with the inf. ns. of يَعْجُرُ used in this sense: (K:) [so that one says in like manner مَرَّ يُعَاجِرُ :] and one says also, عَاجَرَ الرَّجُلُ الرَّجُلَ, meaning *The man ran before the man, fleeing.* (O, TA.) ___ عَجَرَ, aor. ـِ , inf. n. عَجْرٌ, said of an ass, is *syn. with* قَمَصَ [app. as meaning *He raised his fore legs together and put them down together, and beat the ground with his kind legs*]: (K, TA:) and a similar action is signified by the phrase يَعْجُرُ بِرِجْلَيْهِ, inf. n. عَجَرَانٌ, [app. meaning *He beats the ground with his kind legs, rearing while doing so*], said of a horse. (TA.) عَجَرَهُ بِالعَجْرَآءِ *He beat him,* or *struck him, with the knotted staff* or *stick, so that the place struck became swollen;* as also بَجَرَهُ. (O.) ___ And عَجَرْتُ الشَّيْءَ *I clave,* or *split, the thing.* (IKtt, TA.) ___ And عَجَرَ عَلَيْهِ بِالسَّيْفِ, (S, O, K, *) aor. ـِ , inf. n. عَجْرٌ, (K,) *He made an assault,* or *attack, upon*

him with the sword. (S, O, K. *) ___ عجرت عليه, (Sh, O, K, *) aor. ـِ , inf. n. عجر, (K,) is also *syn. with* حجرت عليه [meaning *I prohibited him from using,* or *disposing of, his property according to his own free will*]. (Sh, O, K. *) ___ And عجر is also *syn. with* إلْحَاح; in which sense, as in others, its aor. is said in the K to be يعجر; but this is not the case, for the verb is used only in the pass. form: you say, عُجِرَ عَلَى الرَّجُلِ, meaning *The man was importuned for his property,* or *was asked for it by many persons, so that it became little.* (TA.) One says رجل معجور عليه meaning *A man importuned by begging so that all his property has been taken from him.* (K, * TA.) One says also, عجر الرَّجُل بثوبه عَلَى رأسه [app. meaning *The man wound his garment upon his head:* see 8]. (TA.) ___ And hence, عجر الرّيق عَلَى أَنْيابه *The saliva became dry upon his canine teeth, and stuck.* (TA.) عجر, (S, O, K,) aor. ـَ , inf. n. عجر, (S,) *He* (a man, S) *was,* or *became, thick and fat.* (S, O, K.) And عجر, (K,) inf. n. عجر, (S, O,) *He* (a man, S, O) *was,* or *became, bigbellied.* (S, O, K.) ___ Also *He* (a horse) *was,* or *became, hard* (K, TA) *in his flesh.* (TA.) And عجر, inf. n. عجر and عجرة, *It* (a solid hoof, and the belly,) *was,* or *became, hard.* (IKtt, TA.) [See also عجر below.]

3 **عاجر**, inf. n. معاجرة: see 1, in three places.

5 **تعجّر** said of the belly (S, O) of a man, (S,) *It became wrinkled by reason of fatness.* (S, O.)

8 **اعتجرت** *She* (a woman) *bound a* معجر [q. v.] *upon her head;* (S;) *she attired herself with the* معجر: (O, Msb:) or *with a* خمار: (Mgh:) اعتجار is *a mode of attiring peculiar to a woman,* (K, TA,) *resembling that termed* الْتحاف. (TA.) ___ And اعتجر *He wound a turban round his head:* (IF, S, Mgh, O, Msb:) and *he wound a turban* (or *a piece of cloth,* TA) *upon his head without turning* [*a portion of*] *it beneath his lower jaw;* (Az, El-Ghooree, Mgh, K, * TA;) as also اقتعط: the winding it in which manner [and so wearing it] in prayer, is forbidden: but another explanation, which is, *he wound*

the turban upon his head so as to show the هَامَة [or *crown of the head*], is more probable; as it is from مِعْجَر, meaning a piece of a cloth, like a fillet, wound upon the round of a woman's head. (Mgh.) One says, هُوَ حَسَنُ المُعْتَجَرِ *He is comely in respect of the manner of winding the turban upon the head.* (A.) [See also عُجْرَة: and see مُعْتَجَر.] ___ One says also اعْتَجَرَتْ بِغُلَامٍ, or بِجَارِيَةٍ, meaning *She brought forth a boy,* or *a girl, after she had despaired of her giving birth to a child.* (O, K, TA.)

عُجْر inf. n. of عَجَرَ [q. v.]. (S.) ___ Also *Projection, protrusion, prominence,* or *protuberance,* and *elevation.* (S, O, TA.) ___ And *Strength, with greatness of body.* (TA.)

عُجُر : see what next follows.

عَجَر and عَجُر , applied to a وَظِيف [or shank of a beast], (S, O, K,) *Thick;* (S, O;) as also أَعْجَر : (O:) or *hard,* (K, * TA,) *and strong;* and in like manner applied to a solid hoof, and to a pastern. (TA.) ___ And for another meaning of the first of the words, see أَعْجَر.

عُجْرَة *A place of projection, protrusion, prominence,* or *protuberance,* and *elevation.* (A, * K * TA.) ___ [*A protuberance; a knob; a lump.*] ___ *A knot in wood,* (S, Mgh, O, K,) *and the like,* (K,) or *in other things:* (Mgh:) or *in the veins of the body:* (S:) or *a knotted vein in the body;* and بُجْرَة, with which it is coupled, a knotted vein in the belly, particularly: (A 'Obeyd, TA:) or the former, *a thing that collects in the body, like a ganglion* (سَلْعَة); (As, O, TA;) and the latter signifies the like: (As, TA:) or, as some say, عُجُر, which is the pl., signifies the *vertebræ of the back:* (IAth, TA:) or عُجْرَة signifies *a tumour,* or *swelling,* or *an inflation, in the back;* and بُجْرَة, the like in the navel. (TA.) [See also بُجْرَة.] ___ Hence, one says, ذَكَرَ عُجْرَهُ وَبُجْرَهُ *He mentioned his vices,* or *faults, which no one knew save he who tried him,* or *tested him:* (TA:) or *his external and internal conditions; what he*

showed and what he concealed. (IAth, TA.) And أَفْضَيْتُ إِلَيْهِ بِعُجَرِى وَبُجَرِى *I revealed to him my vices,* or *faults,* by reason of my confidence in him: (A 'Obeyd, O, TA:) or *I acquainted him with my whole state,* or *case; not concealing from him anything thereof.* (As, TA.) And أُحَدِّثُهُ بِعُجَرِى وَبُجَرِى *I relate to*

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him my vices, or *faults.* (TA.) And يَشْكُو عُجَرَهُ وَبُجَرَهُ *He complains of his vices,* or *faults,* or *the like:* and *of his sorrows:* and *of what is apparent and what is concealed.* (K, * TA. [In the CK, أُبْدَر is put by mistake for أُبْدَى.]) One says also, جَآءَ فُلَانٌ بِالعُجَرِ وَالبُجَرِ i. e. [*Such a one uttered falsehood:* or *a great,* or *terrible, thing.* (Fr, TA.) [See, again, عُجْرَة ___.] بُجْرَة also signifies The *mark made upon the waist by the running string of the drawers.* (A, TA.) To this a poet likens the mark made by a blunt sword. (Aboo-Sa'eed, TA.) ___ And one says, السَّيْفُ فِى فِرِنْدِهِ عُجَرٌ [*The sword has, in its diversified wavy marks, what resemble knots*]. (TA.)

عُجْرَةٌ *A mode of winding the turban upon the head.* (S, O.) One says, فُلَانٌ حَسَنُ العُجْرَةِ [*Such a one is comely in respect of the mode of winding the turban upon the head*]. (O. [See also 8.])

عِجَارٌ : see مِعْجَرٌ.

عَجُورٌ [*A species of melon:* accord. to Forskål, (Flora Aegypt. Arab., pp. lxxvi. and 168,) this name and عبدلّاوى are both applied to the *cucumis chate:* but accord. to Delile, (Floræ Aegypt. Illustr., no. 922,) the latter name is thus applied; and عجور (written by him as though it were عَجُّور, but it is without teshdeed,) is the name of the *fruit of this species of cucumis while immature;* so too says 'Abd-El-Lateef: (see De Sacy's Transl. and Notes, pp. 35 and 127; and p.

54 of the Ar. Text edited by White:) I have, however, found the name عَجُور to be commonly applied to *a species different from the* عَبْدَلَّاوِىّ, (which is also called عَبْدَلِّى, see art. عبد,) as Sonnini asserts it to be, (in his Travels in Upper and Lower Egypt, pp. 574 and 636 of the Engl. Transl., 4to., London, 1800,) *and differing therefrom in shape, being,* as he describes it, *in some instances round, in some instances oval, and in others much elongated:* the name is probably derived from the Greek ἀγγούριον (in modern Greek), signifying the water-melon]: it is said in the Msb that قِثَّآء is a name of what the [common] people call خِيَار and عَجُور and فَقُّوس: but it is said [by some, not by the author of the Msb,] that عَجُور signifies *large* قِثَّآء [q. v.]. (TA in art. قثأ.)

أَعْجَرُ, applied to a man, (S, O,) *Thick and fat:* (K:) *big-bellied:* (S, O, K:) a stallion *big,* or *bulky:* (S, O:) and a belly, (TA,) and a purse, (S, O,) *full:* (S, O, TA:) pl. عُجْرٌ. (TA.) See also عَجِرٌ. ___ Anything *having knots:* (TA:) and so عَجِرٌ applied to a string, or thread: (Ham p. 815:) and the former, *knotty,* or *having many knots.* (TA.) [Hence,] عَجْرَآءُ [for عَصًا عَجْرَآءُ] *A staff,* or *stick, knotted,* or *having knots.* (A, O, K.) One says, ضَرَبَهُ بِعَجْرَآءَ مِنْ سَلَمٍ [*He beat him,* or *struck him, with a knotted staff,* or *stick, of wood of the* سَلَم]. (TA.) ___ It is also applied to a sword [as meaning *Having, in its diversified wavy marks, what resemble knots:* see عُجْرَة, and see also the paragraph next following this]. (TA.) ___ Also *Hump-backed.* (Fr, O, TA.)

سَيْفٌ ذُو مَعْجَرٍ فِى مَتْنِهِ *A sword having what resemble knots* [*in* the diversified wavy marks of *the broad side of its blade:* see also the next preceding paragraph]. (TA.)

مِعْجَرٌ (S, A, Mgh, O, Msb, K) and عِجَارٌ (S, Msb, TA, in the O [erroneously] written مِعْجَارٌ,] *A piece of cloth* (Msb, K, TA) *which is bound upon the head,* (K, TA,) *smaller than the* رِدَآء, (Msb, TA,) *and large than the* مِقْنَعَة, (TA,) *worn by a woman:* (Msb:) *a thing which a woman binds upon her head:* (S:) *a piece of cloth,* (Lth, Mgh, O, Msb, L,) *like a fillet,* (Mgh, Msb,) *which a woman winds*

upon the round of her head, (Lth, Mgh, O, Msb, L,) *after which she puts on, over it, her* [*garment,* or *covering, called*] جلْباب; (Lth, O, L:) [it is also said that] معجَر signifies *a turban:* or *a turban* [*wound*] *upon the head without a turning* [*of a portion thereof*] *beneath the jaw:* (Ham p. 709:) its pl. is معاجِر: whence الاعتجار. (L, TA.) ___ And معجَر signifies also *A kind of garment,* or *cloth, of the fabric of El-Yemen,* (Lth, K, TA,) *used as the* لحاف *or* ملْحفة *and the* رداء: pl. as above. (TA.) ___ And *A thing woven of* [*the fibres of the palm-tree called*] ليف, *like the* جوالق: (K:) pl. as above. (TA.)

معجَّر, applied to a rope, or to a bow-string: see مجرَّع and محرَّد, with which it is syn.

معجور عليه: see 1, last quarter.

معتجر: see 8, of which it is an inf. n.

معتجِر is expl. as meaning A man *wearing his turban as a* نقاب [q. v.], *so that* [*a portion of*] *it covers his nose* [*and the lower part of his face*]. (Mgh.) [See also its verb, 8.]

عجرف

Q. 2 تَعَجْرَفَ *He* (a camel) *took what was not the right course, being refractory,* or *untractable:* (Ham p. 618:) [or *he went obliquely, by reason of briskness, liveliness,* or *sprightliness:* or *he was as though he were rough, ungentle,* or *awkward, in going, when tired, and wanting in due care, by reason of speed;* and likewise said of a man:] see عَجْرَفِيَّةٌ. ___ Also *He* (a man, O) *magnified himself* (O, K) عَلَيْنَا *against us.* (O.) And رَجُلٌ فِيهِ تَعَجْرُفٌ [*A man in whom is self-magnification*]. (TA.) ___ And. فُلَانٌ يَتَعَجْرَفُ عَلَيَّ, (S, O,) or عَلَيْهِمْ, (K,) *Such a one does to me,* (S, O,) or *to them,* (K,) *what I,* (S, O,) or *they,* (K,) *dislike,* or *hate, he not fearing,* or *dreading, anything.* (S, O, K.) ___ And تَعَجْرَفَ الأَمْرَ *He ventured upon,* or *undertook, the affair, not having knowledge in it.* (TA.)

عَجْرَفَةٌ : see عَجْرَفِيَّةٌ [which is probably syn. with it in all the senses of the former]. ___ Also *Coarseness, roughness,* or *rudeness, in speech:* and *roughness, ungentleness,* or *awkwardness, in work.* (Lth, K, TA.) ___ And *Audaciousness, with* هَوَج [i. e. *foolishness,* or *tallness combined with foolishness* or *with foolishness and fickleness and hastiness*]. (IDrd, K.) And The *venturing upon,* or *undertaking, an affair without having knowledge in it.* (TA.)

عَجْرَفِيُّ المَشْيِ [in the CK عَجَزَ فِى المَشْيِ] A camel *in whose manner of going is what is termed* تَعَجْرُف *and* عَجْرَفَة *and* عَجْرَفِيَّة, [see the next paragraph,] (Az, K, TA,) *by reason of his speed:* (Az, TA:) and عَجْرَفِيٌّ alone, a camel *that does not go in the right direction, by reason of his briskness, liveliness,* or *sprightliness:* fem. with ة. (TA.)

فيه عَجْرَفِيَّةٌ and عَجْرَفَةٌ and تَعَجْرُفٌ , said of a camel, *He is as though there were in him roughness, ungentleness,* or *awkwardness,* (S, TA,) *and want of due care by reason of his speed:* (S, K, TA:) or عَجْرَفِيَّةٌ is a camel's *taking to the going with roughness, ungentleness,* or *awkwardness, when fatigued:* (M, TA:) or a camel's *going obliquely, by reason of briskness, liveliness,* or *sprightliness.* (Az, TA.) And عَجْرَفِيَّةٌ is also in a man. (AZ, S, O, and K, voce عُرْضِيَّةٌ.) [See also عَجْرَفِيَّةُ ضَبَّةَ.] عَجْرَفَةٌ is thought by ISd to mean [*The tribe of*] *Dabbeh's guttural speech* (تَقَعُّرُهُمْ فِى الكَلَامِ). (TA.)

عُجْرُوفٌ *A certain small creeping thing,* (Lth, S, K,) *having long legs;* (Lth, TA;) said to be the *long-legged* نَمْلَة [or *ant*]: (S:) or the نَمْل [or *ant*], (Az, TA,) or *long* نَمْل, (K,) *the legs of which raise it from the ground:* (Az, K, TA:) or it is *larger than the* نَمْل. (ISd, TA.) ___ And A *light,* or and *agile,* she-camel. (Ibn-'Abbád, K.) ___ And *An old woman;* as also with ة. (El-'Ozeyzee, K.)

عَجَارِفُ الدَّهْرِ (S, K *) and عَجَارِيفُهُ *The accidents of time,* or *fortune.* (S, K.) ___ And عَجَارِفُ المَطَرِ and عَجَارِيفُهُ *The vehemence of rain* (IDrd, K) *at its coming;* (IDrd:) or عَجَارِفُ الغَيْثِ *The rain's coming with thunder and wind.* (Ham p. 750.) ___ ذُو عَجَارِفَ and عَجَارِيفَ A camel *having briskness, liveliness,* or *sprightliness.* (TA.)

عَجَارِيفُ : see the next preceding paragraph, in three places.

عجز

1 **عَجَزَ** The primary signification of عَجْزٌ [an inf. n. of عَجَزَ] is The *being*, or *becoming, behind*, or *behindhand*, or *backward*, with respect to a thing; or *holding back, hanging back*, or *abstaining*, from it: and its *happening at the latter*, or *last, part*, or *at the end, of an affair:* and hence, in common conventional language, it has the signification shown by the explanation here next following. (Er-Rághib, B, &c., and TA.) ___ عَجَزَ, aor. ـِ , inf. n. عَجْزٌ and مَعْجَزَةٌ and مَعْجِزَةٌ (S, Mgh, O, Msb, K) and مَعْجَزٌ, (S, O, Msb, K,) which is

agreeable with rule, (S,) and مَعْجَزٌ, (S, O, Msb, K,) which is extr., (Sb, TA,) and عَجَزَانٌ and عُجُوزٌ; (O, K;) and عَجَزَ, aor. ـَ , (O, Msb, K,) inf. n. عَجَزٌ, (Msb,) said by IKtt to be mentioned by Fr, as of the dial. of some of the tribe of Keys, but by others [and among them Sgh in the O] said to be a bad form, (TA,) or mentioned by AZ, as of the dial. of some of the tribe of Keys- 'Eylán, but not known to them, and said by IF to be disallowed by IAar in the sense here immediately following; (Msb;) *He lacked strength*, or *power*, or *ability; he was*, or *became, powerless, impotent*, or *unable.* (S, * Msb, * K, TA.) You say, عَجَزَ عَنْ كَذَا, (S, A, O, Msb, TA,) and accord. to some, as shown above, عَجَزَ عَنْهُ, (Msb, TA,) *He lacked strength*, or *power*, or *ability, for*, or *to do, effect, accomplish, achieve, attain*, or *compass, such a thing; he was unable to do it:* (S, * O, * Msb, * TA:) or *he was too old to do it.* (A, TA.) And it is said in a trad., (S, * Mgh,) of 'Omar, (TA,) لَا تُلَثُّوا بِدَارٍ مَعْجَزَةٍ, meaning *Remain ye not in a country*, or *district*, or *town, where ye are unable to gain your livelihood.* (S, A, Mgh, * TA.) You say also, لَا يَسَعُنِى شَىْءٌ وَيَعْجِزُ عَنْكَ [app. *A thing will not suffice*

me when it cannot thee]. (A, TA.) And جاؤوا بجيشٍ تعجز الأَرض عنه [*They came with an army which the earth had not strength to bear,* or *scarce sufficed to contain*]. (A, TA.) ___ [And عجز عن كذا also signifies *He,* or *it, lacked such a thing:* see an ex. voce عرف.] ___ [Hence,] عجزت, (S, O, Msb, K,) aor. ـُ, (S, O, K,) or ـِ, (Msb,) inf. n. عجوز (S, O, K) and عجز, (TA,) *She* (a woman, S, O, Msb) *became aged;* (S, O, Msb, K;) [because the aged lacks strength;] as also عجزت, aor. ـُ; (O, K;) and عجَّزت, inf. n. تعجيز. (S, O, K.) عجزت, aor. ـَ, (S, O, K,) inf. n. عجز and عجز, (S, K,) [or the latter is a simple subst.,] or عجز and عجزان, (O,) *She* (a woman, S) *became large in the hinder parts,* or *posteriors;* (S, O, K;) as also عجزت, inf. n. تعجيز: (Yoo, O, K:) and عجز, inf. n. عجز, *he* (a man) *became large therein:* (Msb:) accord. to IAar, as related by Th, one does not say thus of a man except in this sense. (S, O.) ___ [Hence,] عجزت الرَّملة *The piece of sand became high.* (IKtt, TA.) عُجز *He* (a man) *was importuned for his property:* part. n. معجوز. (O.) عاجزته فعجزته: see 3.

2 **عجّزه**, (Msb,) inf. n. تعجيز, (S, O, Msb, K,) *He attributed,* or *imputed, to him lack of strength* or *power* or *ability;* i. e., *inability,* or *impotence:* (S, * O, * K, * TA:) *he asserted him to be,* or *called him,* or *made him,* (جعله,) *unable,* or *impotent.* (Msb.) [Compare 4, in a sense given below from the B.] You say also, عجَّز فلانٌ رأى فلان *Such a one attributed,* or *imputed, the opinion of such a one to littleness of good judgment,* or *of prudence;* as though he attributed it to inability. (TA.) ___ Also *He withheld him,* or *kept him back,* or *diverted him,* (S, K,) from (عن) a person or thing: (TA:) [as though he made him unable to attain his object: compare 4.] عجَّزت, said of a woman: see 1, latter part. عجزت, said of a woman: see 1, latter part. ___ عجّز دابَّته *He put the* حقيبة [q. v.] *upon his beast.* (Sgh, TA.) ___ عجّز الشَّاعر *The poet uttered,* or *wrote, the* عجز, or *last foot, of the verse.* (TA.)

3 **عاجزه**: see عاجزته فعجزته. أَعجزه, (A, K,) aor. of the latter ـُ, (TA,) *I contended with him in a*

race, and I outstripped him. (A, O, K.) ___ And عاجز (inf. n. مُعَاجَزَةٌ, TA) *He outstripped, and was not reached;* as also اعجز : (A:) or *he went away, and was not reached:* (S, O, K:) or *he fled, and could not be caught.* (Msb.) عاجز إِلَى ثِقَةٍ *He inclined to a trusty person,* (S, A, O, K,) *and had recourse to him for refuge.* (A.) [Hence,] فُلَانٌ يُعَاجِزُ عَنِ الحَقِّ إِلَى البَاطِلِ *Such a one declines from the truth to falsehood, and has recourse to the latter for protection.* (A, TA.) ___ And عاجز القَوْمُ *The people,* or *company of men, left a thing and began another.* (TA.)

4 **اعجزه** *He found him to be without strength,* or *power,* or *ability; to be unable,* or *impotent.* (S, O, Msb, K.) ___ *He,* or *it, made him to be* (جَعَلَهُ) *without strength* or *power* or *ability, to be unable,* or *impotent; disabled him;* or *incapacitated him;* as also عاجزه . (B, TA.) [For an illustration of the latter verb, see its act. part. n., below: and compare 2, in a sense given above from the Msb. You say, اعجزه عَنِ الأَمْرِ *He,* or *it, rendered him unable to do, effect, accomplish, achieve, attain,* or *compass, the affair.*] ___ *He,* or *it, rendered him* (صَيَّرَهُ) *unable* (TS, K, TA) *to attain,* or *overtake, him:* (TS, TA:) ___ and [thus, by an inversion, it also signifies] *he was unable to reach,* or *overtake, him.* (Lth, TA.) ___ [*It frustrated his power* or *ability,* or *his skill,* or *endeavours.*] ___ *It escaped him, so that he was unable to attain it,* or *to do it,* or *to accomplish it:* (S, O, Msb, K:) and simply, *he was unable to attain it,* or *to do it,* or *to accomplish it.* (TA.) ___ See also 3.

5 **تعجّز البَعِيرَ** *He rode upon the hinder part,* or *rump, of the camel.* (Yaakoob, S, A, O, K.)

عَجُزٌ : see عَجُزٌ. ___ Also, [said in the TA to be written by Sgh عَجَزٌ, but it is written عَجْزٌ in the O, and is thus accord. to the K,] *A disease in the hinder part of a horse* or *the like, rendering him heavy.* (O, K.)

عُجُزٌ *Old age* of a woman: a simple subst. (TA.) You say, اتَّقِى ٱللّٰهَ فِى شَبِيبَتِكَ وعُجُزِكَ *Fear thou God in thy youth and* [*thine old age,* or] *when thou becomest an old woman.* (TA. [But اتّق is there put for اتَّقِى: and in the explanation, تصير for تصيرين. See عجزت.]) See also عجز. ___ [And see عجزت.]

عُجُزٌ : see the next paragraph.

عَجُزٌ (S, A, O, L, Msb, K) and عَجُزٌ (O, L, Msb, K) and عُجُزٌ (L, Msb) and عُجُزٌ (O, L, Msb, K) and عَجُزٌ (O, L, K) and عَجَزٌ , (K,) but the first form is the most chaste, (Msb,) fem. and masc., (S, O, Msb, K,) in the first of the following senses, i. e., in the general application; and in the second, or restricted application, fem., but made masc. by the Benoo- Temeem, (Msb,) or, accord. to El-Heythemee, fem. only, (TA,) The *hinder part* of a thing; (S, A, O, L, Msb, K;) i. e., of anything: (Msb:) and particularly the *hinder parts, posteriors, buttock,* or *buttocks, rump,* or *croup,* (S, * O, *) or *what is between the two hips,* (Mgh, Msb,) or *what is after the back,* (TA,) of a man, and of a woman; (S, Mgh, O, Msb, TA;) [and of a camel, &c.;] and عَجِيزَةٌ signifies the same, but of a woman only, (S, O, Msb, K,) in its proper application, though sometimes of a man also by way of comparison: (IAth, Mgh, TA:) pl. of عَجُزٌ, (S, Msb, K,) and of its variants, (Msb, K,) أَعْجَازٌ, (S, Msb, K,) the only pl. form: (TA:) and of عَجِيزَةٌ عَجِيزَاتٌ: they do not say عَجَائِزُ, [the regular form of pl. of عَجِيزَةٌ,] for fear of confusion [as it is pl. of عَجُوزٌ or of عَجُوزَةٌ]. (TA.) One says also, إِنَّهَا لَعَظِيمَةُ الأَعْجَازِ *Verily she is large in the hinder parts:* as though the term عَجُزٌ were applicable to every portion thereof. (Lh, TA.) And رَكِبَ فِى الطَّلَبِ أَعْجَازَ الإِبِلِ *He exposed himself, in seeking* [a thing], *to abasement and difficulty and patient endurance, and exerted unsparingly his power* or *ability,* (K, TA,) *not caring for undergoing long night-journeying.* (TA.) Thus expl. in a saying of 'Alee: لَنَا حَقٌّ إِنْ نُعْطَهُ نَأْخُذْهُ وإِنْ نُمْنَعْهُ نَرْكَبْ أَعْجَازَ الإِبِلِ وإِنْ طَالَ السُّرَى [*There is a right belonging to us: if we be given it, we take it: and if we be refused it, we expose ourselves to abasement,* &c., *though the night-journeying be long*]: (O, * TA:) or, accord. to Az, he does not mean

this, but alludes to others' having precedence in respect of his right, and his being himself kept back from it. (TA.) One also says, بَنُو فُلَانٍ يَرْكَبُونَ أَعْجَازَ الإِبِلِ *The sons of such a one are in a state of abasement, dependents of others:* or *experience difficulties;* because the rump, or croup, of the camel is a difficult place to ride upon. (A.) And it is said by one of the wise, (Aktham Ibn-Seyfee, T, in TA, art. دبر,) لَا تَدَبَّرُوا أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ صُدُورُهَا, (TA, in this art., and O,) or لَا تَتَدَبَّرُوا, (T, in TA, art. دبر,) [*Think ye not upon the ends of things whereof the beginnings have passed:*] meaning, when a thing has passed, make not your minds, or desires, to follow after it, regretting what has passed, but be consoled for it, placing your reliance upon God: (O, TA:) and, as IAth says, it is intended to incite to the consideration of the results, or issues, of affairs before the entering upon them. (TA.) [See also دَبَّر ___.] أَعْجَازُ نَخْلٍ The *trunks of palm-trees.* (S, O, K.) [See Kur liv. 20 and lxix. 7.) And أَعْجَازُ الصَّلِّيَانِ [*The stems of the* صَلِّيَان]. (AHn, M in art. عجز ___.) صل also signifies The *last foot* of a verse; contr. of صَدْر. (TA.) And The *latter hemistich* of a verse: the former hemistich is termed صَدْر. (O.) [And The *last word* of a clause of rhyming

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prose. And the *latter part* of a word.] See also أَيَّامُ العَجُزِ. عَاجِزٌ: see عَجُوزٌ.

عَجِزٌ : see عَجُزٌ: and see also عَاجِزٌ.

عُجُزٌ : see عَجُزٌ.

عُجْزَةٌ : see the next paragraph.

عُجْزَةٌ The *last* of the children of a man; (S, O, K;) as also عُجُزَةٌ . (IAar, O, K.) You say, فُلَانٌ عُجْزَةُ وَلَدِ أَبَوَيْهِ *Such a one is the last of the children of his parents;* and in like manner you say of a female, and of a plural number: (S, O, TA:) and so, [accord. to some,] كُبْرَةُ وَلَدِ أَبَوَيْهِ. (TA.) You say also, وُلِدَ لِعُجْزَةٍ *He was born after*

his parents had become old: and such you term ابن العجزة. (O, TA.)

عجوز *i. q.* عاجز, q. v. (K.) ___ *An old,* or *aged, woman:* (S, O, Msb, K:) *a woman extremely old;* or *old and weak:* so called because of her inability to do many things: (TA:) [this is the most common signification of the word:] accord. to ISk, (S, O, Msb,) you should not say عجوزة ; (S, O, Msb, K;) or this is bad; (K;) and is said by the vulgar; (S, O;) but IAar authorizes it; (O;) and IAmb allows it, to demonstrate its being fem.; and Yoo is related to have heard it from the Arabs: (Msb:) pl. عجائز, (S, O, Msb, K,) or this is pl. of عجوزة; (R, TA;) and عجز, (S, O, Msb, K,) and عجز, a contraction of عجز, occurring in traditions. (TA.) ___ *A* man's *wife,* whether old or young: (Az, O, K, * TA:) and in like manner, the husband, though young, is called شيخ. (Az, O, TA.) ___ *An old,* or *aged, man:* (O, TA:) *a man extremely old;* or *old and weak.* (TA.) *Wine;* (S, O, K;) because of its oldness: (S, O:) or *old wine.* (A, TA.) *A certain nail in the hilt of a sword,* (IAar, O, K,) *with which is another nail called* الكَلْب. (IAar, O, TA.) Az approves of this explanation. (O.) ___ *A sword-blade.* (Lth, S, O, K.) ___ *A sword.* (O, TA.) ___ [It has a great variety of other significations; but these are of very rare occurrence, and are therefore to be mentioned (ان شآء الله) in Book II.]

أَيَّامُ العَجُوزِ; (S, O, K;) also called أَيَّامُ العَجُزِ, because they come in the latter part (عَجُز) of winter; but the former is the correct appellation; (MF;) accord. to the usage of the Arabs, *Five days, the names of which are* صِنٌّ *and* نَوْء *of* الصَّرْفَة [by which is meant the auroral setting of the Twelfth Mansion of the Moon, which, in Central Arabia, about the commencement of the era of the Flight, happened on the 9th of March O. S.: in the modern Egyptian Almanacs, the ايام العجوز are said to commence now on the 9th of March N. S., which is now the 26th of February O. S.]: (S, O, TA:) or, accord. to Abu-l-Ghowth, (S,) they are *seven days,* (S, K,) *named* صِنٌّ *and* صَنَّبْر *and* وَبْر *and* الآمر *and* المؤتمر *and* المعلّل *and* مُطْفِئ الجَمْر, *or* مُكْفِئ الظَّعْن: (K:) *and some reckon* مكفئ الظعن *an eighth:* but most authors hold these names to be post-classical: (MF:) accord. to Esh-Shereeshee, they are *seven days; four of the last* [*days*] *of*

February, and three of the first [*days*] *of March:* (Har p. 295:) during these days blew the wind by which the tribe of 'Ád was destroyed: and they are thus called because they are [in] the latter part (عَجْز) of winter; or because an old woman (عَجُوز) of 'Ád concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her: (Bd in lxix. 7:) or آمِر and مُؤْتَمِر are the names of the last two days; (K in art. امر;) the former being the sixth, and the latter the seventh. (M in that art.) Ibn-Ahmar says, (S,) or, accord. to IB, not Ibn-Ahmar, but Aboo-Shibl 'Ásim Ibn-el-Aarábee, as Th says, on the authority of IAar, (TA,) or Aboo-Shibl 'Osm Ibn-Wahb Et-Temeemee, (O,)

* كُسِعَ الشِّتَآءُ بِسَبْعَةٍ غُبْرٍ *

* أَيَّامَ شَهْلَتِنَا مِنَ الشَّهْرِ *

* فَإِذَا ٱنْقَضَتْ أَيَّامُهَا وَمَضَتْ *

* صِنٌّ وَصِنَّبْرٌ مَعَ الوَبْرِ *

* وَبِآمِرٍ وَأُخَيِّهِ مُؤْتَمِرٍ *

* وَمُعَلِّلٍ وَبِمُطْفِئِ الجَمْرِ *

* ذَهَبَ الشِّتَآءُ مُوَلِّيًا عَجِلًا *

* وَأَتَتْكَ وَاقِدَةٌ مِنَ النَّحْرِ *

[*The winter is driven away,* or *is closed, by seven dusty* (*days*), *our old woman's days of the month; and when her days come to an end, and Sinn and Sinnabr, with El-Webr, and with Ámir and his little brother Mu-temir, and Mo'allil, and with Mutfi-el-Jemr, pass, the winter goes away, retiring quickly, and a burning wind* (رِيحٌ being understood) *comes to thee from the first day of the* ensuing *month,* or, accord. to a reading which I find in one copy of the S, *from the sea,* مِنَ البَحْرِ]. (S, O, TA.)

عَجِيزٌ One *who does not come to women* [*by reason of impotence*]: (S, K:) and so عَجِيرٌ, (S, TA,)

and عَجِيسٌ. (TA.) And A stallion *impotent to cover:* as also عَجِيسٌ. (IDrd, O, TA.)

عَجَازَةٌ : see إِعْجَازَةٌ. ___ Also The دَابِرَةُ [in the CK (erroneously) دَائِرَةُ], (O, K, TA,) i. e. *backtoe,* (O, TA,) of a bird. (O, K, TA.)

عَجُوزَةٌ : see عَجُوزٌ.

عَجِيزَةٌ : see عَجُزٌ, in two places.

عَاجِزٌ *Lacking strength,* or *power,* or *ability; powerless, unable,* or *impotent;* (K, * TA;) as also عَجُوزٌ , (K,) and عَجُزٌ and عَجُزٌ : (TA:) pl. of the first [عَاجِزُونَ, and] عَجَزٌ, [or rather this a quasi-pl. n.,] like as خَدَمٌ is of خَادِمٌ, (TA,) and عَوَاجِزُ, (O, K,) but this is only in the dial. of Hudheyl, and, applied to men, is anomalous. (O, TA.) You say also, امْرَأَةٌ عَاجِزٌ *A woman lacking strength,* or *power,* or *ability, to do a thing; unable to do a thing.* (IAar, TA.) And it is said in a trad., respecting Paradise, لَا يَدْخُلُنِي إِلَّا سَقَطُ النَّاسِ وَعَجَزَتُهُمْ [*There shall not enter me save the mean of mankind, and*] *those lacking in intelligence and in power with respect to worldly things.* (TA.) ___ ثَوْبٌ عَاجِزٌ *A garment that is* [*too*] *short:* (A, O, TA:) or *narrow,* or *scanty.* (O.)

أَعْجَزُ : fem. عَجْزَآءُ. ___ The latter signifies A woman *large in the hinder parts,* or *posteriors;* (S, O, Msb, K;) as also مُعْجَزَةٌ ; (TA;) [unless this be a mistake for مُعَجَّزَةٌ , from عُجِّزَتْ:] or *wide in the belly, heavy in the flesh upon the hips, and consequently large in the hinder parts.* (TA.) ___ And each, *Having the disease termed* عَجَزٌ [q. v.]. (O, TA.) ___ And the fem., An eagle (عُقَابٌ) *short in the tail,* (S, O, K, TA,) *and deficient therein:* (TA:) and (some say, O) *having in its tail a white feather,* (O, K,) or *two* [*white*] *feathers:* (O:) or *having a whiteness,* or *a colour differing* [*from the rest*], *in its hinder part:* (TA:) and (some say, O) *strong in the* دَابِرَةُ (O, K, TA, in the CK [erroneously] دَائِرَةُ,)

of the كَفّ, (K, TA,) i. e. *in the back-toe:* (TA:) so says IDrd. (O.) ___ رَمْلَةٌ عَجْزَآءُ *A high piece of sand:* (S, O, K:) or *an oblong piece of sand producing plants* or *herbage:* (M, TA:) or *a high oblong piece of sand, as though it were hard ground, not sand heaped up, but fertile:* pl. عُجْزٌ, because it is an epithet. (T, TA.)

إِعْجَازَةٌ *A thing* (S, O, K, TA) *resembling a pillow,* (O, TA,) *with which a woman enlarges* [*in appearance*] *her hinder part,* (S, O, K, TA,) *binding it upon that part,* (O, TA,) *in order that she may be thought to be large in her hinder part,* (O, K, TA,) *when she is not so;* (TA;) as also عَجَازَةٌ . (O, K.)

مُعْجِزٌ [act. part. n. of 4, q. v.]. ___ The words of the Kur [xxix. 21] وَمَا أَنْتُمْ بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ signify, accord. to Fr, *And ye shall not escape in the earth, nor* shall those *in the heaven* escape: or, accord. to Aboo-Is-hák, *and ye shall not escape in the earth, nor* should ye if ye were *in the heaven:* or, accord. to Akh, *and ye shall not escape* by fleeing *in the earth nor in the heaven:* but Az says that the explanation of Fr is the best known. (L.) ___ مُعْجِزَةٌ [*A miracle performed by a prophet;* distinguished from كَرَامَةٌ, which signifies one performed by a saint, or righteous man, not claiming to be a prophet;] *that by which a prophet disables the opponent in a contest;* the ة implying intensiveness; (K;) as defined by the Muslim theologians, *an event at variance with the usual course* [*of nature*], *produced by means of one who lays claim to the office of a prophet, in contending with those who disacknowledge* [*his claim*], *in such a manner as renders them unable to produce the like thereof;* (O;) or *an event breaking through,* or *infringing, the usual course* [*of nature*] (أَمْرٌ خَارِقٌ لِلْعَادَةِ), *inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest*

the veracity of him who claims to be an apostle of God: (KT:) pl. معجزات. (S, O, TA.)

معجزة : see معجز: and see also أَعجز.

معجزة *A* [*zone,* or *waist-belt, such as is termed*] منطقة: so called because it is next to the عجز of the person wearing it. (TA.)

معجاز *Always lacking strength,* or *power,* or *ability; always unable,* or *impotent.* (TA.) Also *A road.* (O, K. [In the TA, المعاجز كمحارب is erroneously put for المعجاز كمحراب.])

معجوز *Outstripped.* (Z, TA.) ___ And *Importuned by begging.* (IAar, K, TA.) See also 1, last sentence but one.

معجَّزة : see أَعجز.

معجز [act. part. n. of 2]: see معاجز. Also, (TA,) or معجزة, (Yoo, TA,) A woman *becoming aged:* (TA:) or *become aged.* (Yoo, TA.)

معاجز act. part. n. of 3 [q. v.]. ___ In the Kur xxii. 50 and xxxiv. 5, معاجزين signifies *Fighting and contesting* with the prophets and their friends, *to render* them *unable* to perform the command of God: (Ibn-'Arafeh, O, K:) or *opposing:* or *striving to outstrip,* or *gain precedence:* (TA:) or *opposing,* (K,) [*and*] *striving to outstrip* or *gain precedence:* (O, K:) or *imagining that they will render* us *unable to attain them,* or *that they will escape us;* (Zj, K;) for they imagined that they were not to be raised from the dead, and that there was no Paradise nor Hell: (Zj, O, TA:) but some read معجزين , meaning, *withholding,* or *keeping back,* or *diverting,* the followers of the Prophet from him and from belief in the signs or miracles: or

attributing impotence to the followers of the Prophet. (TA.)

عجس

1 **عَجَسَهُ**, (K,) [aor. ـِ ,] inf. n. عَجْسٌ, (S, O,) *He grasped it;* (S, O, K;) namely, a thing [such, for ex., as a bow]: (S:) [and *he grasped it hard;* for] عَجْسٌ signifies also the *grasping* a thing *hard.* (TA.) ___ And عَجَسَهُ عَنْ حَاجَتِهِ, aor. as above, (O, K,) and so the inf. n., (O,) *He,* or *it, withheld him from the object of his want;* (O, K;) as also عَجَّسَهُ : (TA:) and عَجُسَ is likewise said of a radical, or hereditary, evil quality, meaning *It withheld him from generous actions;* (Sh, O, K;) as also عَقَّلَهُ and تَثَفَّلَهُ. (Sh, O.) And عَجَسَنِي عَنْكَ *It* (an affair, or event,) *withheld me from thee.* (AO, O.) And عَجَّسَ بِهِمْ *He withheld them;* and *he held them back,* or *made them slow* or *tardy:* (Sh, O, K: *) and one says, تَعَجَّسَتْ بِيَ الرَّاحِلَةُ *The riding-camel kept me back,* or *made me slow* or *tardy.* (TA.) ___ عَجَسَ and تَعَجَّسَ alone signify *He was,* or *became, slow, tardy, late,* or *backward:* (TA:) and the latter signifies [likewise] *he was,* or *became, behind,* or *backward;* or *he remained behind,* or *held back.* (O, TA.) ___ And one says of a she-camel, عَجَسَتْ بِهِ, (O, K,) aor. as above, (K,) and so the inf. n., (TA,) meaning *She turned aside,* or *away, with him from the road, by reason of her briskness, liveliness,* or *sprightliness;* (O, K, TA;) and so تَعَجَّسَتْ ; and, as written by El-Urmawee, عَجَّسَتْ . (TA.)

2 **عَجَّسَ** see what next precedes.

5 **تَعَجَّسَ** see 1, in six places. ___ عَجَّسَهُ also signifies *He reckoned,* or *esteemed, his judgment,* or *opinion, weak.* (Sh, O, * TA.) ___ And *He upbraided him,* or *reproached him, for a thing,* or *an affair,* (IDrd, K, TA,) *which he had commanded him to do.* (IDrd, TA.) ___ And تَعَجَّسَ أَمْرَهُ *He searched repeatedly after the knowledge of his* (i. e. another's S, O) *affair,* or *case.* (S, O, K.)

Hence, in a trad., فيتجسّسكم فى قريش *And he seeks repeatedly after you among Kureysh.* (TA.) ___ And تعجّست الأرض غيوث *Rains fell, one after another, upon the earth,* or *land,* (S, O, K, TA,) *and bore heavily upon it.* (TA.) تعجّس الرّجل *The man went forth in a last portion, before daybreak,* (بعجسة, O, or بعجسة, K, [but see what follows,]) *of the night:* (O, K:) El-Marrár Ibn-Sa'eed El-Fak'asee says, describing his travelling-companions,

* وإذا هم ٱرتحلوا بليل حابس *
* أخرى النّجوم بعجسة *

[*And when they departed in an impeding night, in the last period* of the appearance *of the stars, in a last portion of the night of him who goes forth at that time*]. (O: in which بعجسة is thus written, with fet-h and damm, and with معا above them.) [It is also said in the O (immediately after this verse), and likewise in the K and TA (in neither of which is the verse cited), in all of them probably from one and the same source, that المتعجس means المتشمخر; and it is added in the TA that this has been mentioned in its place: but it is not mentioned in its proper art. in the O nor in the K nor in the TA; and it is evidently a mistranscription, for المستحر, part. n. of استحر (q. v. voce أسحر), and therefore I have rendered المتعجس as above.]

عجس and عجس and عجس The *handle,* or *part that is grasped by the hand,* of a bow; (S, O, K, TA;) which is the *part,* thereof, *that is the place of the arrow;* as AHn says, the *thickest place* therein; (TA;) as also معجس [lit. the *place of grasping*]. (S, O, K.) ___ And, (K,) or the first of these words, (S, O,) *A portion of the middle* of the night; (S, O, K;) as though from the عجس of the bow; [whence] one says, مضى عجس من اللّيل [*A portion of the middle of the night passed*]: (S, O:) or the *last part* of the night: (Lth, O, K:) or the *blackness* of the night &c. (TA.) [See also عجسة.] ___ And see أعجس.

عجس : see the next preceding paragraph.

عَجْس : see عَجَس. [It is of the dial. of Hudheyl. (Freytag, from the Deewán of the Hudhalees).] ___ Also The *part,* of an arrow, *that is below,* or *exclusive of, the feathers.* (TA.)

عَجْسَة : see 5, last sentence but one.

عُجْسَة, with damm, *A period* (ساعة) of the night. (O, K, TA.) And The *blackness* of night. (IAar, TA. [See also عَجَس.]) And see 5, last sentence but one, in two places.

عَجْسَة : see 5, last sentence but one.

عَجُوس *Pouring* rain, (S, O, K, TA,) *that does not clear away.* (TA.) And Clouds (سحاب) *heavy* [*with rain*], (O, K,) *not passing away.* (O.)

عَجِيس, applied to a stallion, (S, K, TA,) *Impotent to cover;* (TA;) *that will not impregnate:* (S, K, TA:) as also عَجِيز. (S.) And both signify also A man *who does not come to women* [*by reason of impotence*]. (TA in art. عجز.) ___ See also what next follows.

لَا آتِيكَ سَجِيسَ عُجَيْسٍ, (S, O,) and عَجِيسَ سَجِيسَ and سَجِيسَ عَجِيسَ, (O,) both of which words are written in the K in this art. like أَمِير, with a reference to art. سجس, but the latter of them is correctly عُجَيْس, in the dim. form, (TA,) mean *I will not come to thee ever;* (S, O;) or *while time lasts.* (TA.) And one says also, لَا آتِيكَ عُجَيْسَ الدَّهْرِ *I will not come to thee to the end of time.* (TA.)

أَعْجَس *Strong in the* عَجْس, i. e. the *middle.* (O, K.) [To what this epithet is applied is not said.]

مَعْجَس : see عَجَس.

مُتَعَجِّس see 5, last two sentences.

عجف

1 عَجِفَ, (Fr, S, O, Msb, K,) aor. ـَـ, inf. n. عَجَفٌ; (S, * O, * Msb, K; *) and عَجُفَ; (Fr, S, O, Msb, K;) *He*, i. e. [a beast, or] a horse, (Msb,) or *they*, i. e. cattle, (مال, Fr, S, O,) *became lean, meagre*, or *emaciated;* (S;) *lost his*, or *their, fatness* or *plumpness:* (O, K:) or *became weak.* (Msb.) [See also عَجَفٌ, below.] عَجِفَهُ, or عَجَفَ الدَّابَّةَ, see 4. ___ عَجَفَ نَفْسَهُ عَنِ الطَّعَامِ, aor. ـِـ, inf. n. عَجْفٌ and عُجُوفٌ, *He withheld himself from the food, though desiring it, preferring that one who was hungry should have it;* (O, K;) or (K) *he left the food, though desiring it,* (O,) *in order that he who was eating with him might become satisfied in stomach;* (O, K;) as also عَجَّفَ, inf. n. تَعْجِيفٌ. (K.) And عَجَفَ نَفْسَهُ عَلَى فُلَانٍ [*He restrained himself for such a one*] means *he chose that such a one should have the food in preference to himself.* (S.) عُجُوفٌ also signifies The *leaving*, or *relinquishing, food,* (IAar, O, K, TA,) *with desire for it.* (TA.) And [hence, app.,] The *withholding*

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oneself from evil acts or *dispositions.* (TA.) ___ And عَجَفَ نَفْسَهُ, (L, K,) aor. ـِـ, inf. n. عَجْفٌ, (L, TA,) *He constrained himself to be forbearing.* (L, K, TA.) You say, عَجَفَ نَفْسَهُ عَلَى فُلَانٍ, (O, K,) aor. ـِـ, inf. n. عَجْفٌ [and app. عُجُوفٌ also], (O,) *He bore*, or *endured, what proceeded from such a one, and did not punish him.* (O, K.) And عَجَفَ نَفْسَهُ عَلَى المَرِيضِ, (O, K,) aor. and inf. n. as above, (O,) *He constrained himself to exercise patience toward the sick man in tending him in his sickness;* as also أَعْجَفَ بِنَفْسِهِ عَلَيْهِ. (O, K.) ___ And عَجَفَ عَنْ فُلَانٍ [نَفْسَهُ being

app. understood] *He withdrew himself,* or *became aloof, from such a one.* (K.)

2 **عَجَّفَ** see 1. ___ التَّعْجِيفُ also signifies *The eating less than what would satisfy the stomach.* (S, O, K.) ___ And One's *transferring his food to another before satisfying his stomach, by reason of drought,* or *dearth.* (IAar, TA.) ___ And *The feeding on bad food, and being lean, meagre,* or *emaciated.* (TA.)

4 **اعجفهُ**, (S, O, Msb,) or اعجف الدَّابَّةَ; (O, K;) and عَجَفَهُ, (O, Msb,) or عَجَفَ الدَّابَّةَ, (O, K,) aor. ـُ (O, Msb, K) and , (O, K,) inf. n. عَجْفٌ; (O, Msb;) *He rendered him,* (S, O, Msb,) i. e. a horse, (Msb,) or *he rendered the beast,* (O, K,) *lean, meagre,* or *emaciated,* (S, O, K,) or *weak.* (Msb.) ___ اعجفوا *They became in the state,* or *condition, of having their cattle lean, meagre,* or *emaciated.* (O, K.) And *They confined their cattle, by reason of hardness and straitness* [*of circumstances*]. (TA.) ___ See also 1, last sentence but one.

5 **تَعَجُّفٌ** The *being in a difficult and hard state* or *condition.* (TA.)

عَجَفٌ *Leanness, meagreness,* or *emaciation;* (S;) *loss of fatness* or *plumpness:* (O, K:) and *thickness,* or *roughness, and leanness* (عَرَآء), *of the bones.* (TA.) [See 1, first sentence.]

عَجِفٌ : see أَعْجَفُ, in three places.

عُجَافٌ, like غُرَابٌ, *A sort of dates:* (L, K:) or so عَجَافٌ, accord. to Lth. (O.)

عَجَافٌ pl. of أَعْجَفُ [q. v.], (S, O, Msb, K,) and of its syn. عَجَفٌ. (TA.) Also The *colocynth:* (K:) or the *grains of the colocynth.* (Ibn- 'Abbád, O, TA.) ___ And حَبٌّ عَجَافٌ *Grain,* or *grains, not increasing.* (A, TA.) ___ See also عُجَافٌ. And العَجَافُ is one of the names of *Time,* or *fortune.* (Ibn-'Abbád, O, K. *)

عَجِيفٌ : see أَعْجَفُ, in two places.

عَنْجَفٌ , like جَنْدَلٌ, (K in the present art.,) or عُنْجُفٌ, (AA, O and K in art. عنجف,) like قُنْفُذٌ, (K in the latter art.,) and عُنْجُوفٌ , *Dry,* or *tough, by reason of leanness, meagreness,* or *emaciation,* (AA, K in this art., and O and K in art. عنجف,) or *of disease:* thus expl. by AA, and mentioned by IDrd and Az among quadriliteral-radical words. (TA.) And *Short, and compact,* or *contracted* [*in make* or *body*]: and sometimes applied as an epithet to an old woman: (K:) thus the latter word is expl. by IDrd. (TA.)

عُنْجُوفٌ : see the next preceding paragraph.

أَعْجَفُ *Lean, meagre,* or *emaciated;* (S;) *having lost his fatness* or *plumpness:* (O, K:) or *weak:* (Msb:) and عَجَفٌ signifies the same, applied to a man and to a woman: and عَجِيفٌ also signifies *lean, meagre,* or *emaciated:* (TA:) and مَعْجُوفٌ [likewise] is *syn. with* أَعْجَفُ, applied to a camel; (O, K;) as also مُنْعَجِفٌ , (K, TA,) in some copies of the K erroneously written مُتَعَجِّفٌ: (TA:) the fem. of أَعْجَفُ is عَجْفَآءُ: and the pl. is عِجَافٌ, which is irreg., having this form to assimilate it to سِمَانٌ, (S, O, Msb, K,) or to its like ضِعَافٌ, (Msb,) and which is applied to males and to females: (O, TA:) the pl. of عَجَفٌ , also, is عِجَافٌ: (TA:) and the pl. of عَجِيفٌ , if this be of established authority, may be عَجْفَى, agreeably with analogy. (MF, TA.) [Hence,] وَجْهٌ أَعْجَفُ and عَجَفٌ *A face having little flesh.* (TA.) And لِثَةٌ عَجْفَآءُ *A gum having little flesh.* (TA.) And شَفَتَانِ عَجْفَاوَانِ *Two thin lips.* (Ks, O, K.) ___ And نَصْلٌ أَعْجَفُ *A thin,* or *slender, arrow-head:* (S, O, K:) pl. نِصَالٌ عِجَافٌ. (O, K.) ___ And أَرْضٌ عَجْفَآءُ *Land in which is no good.* (O, K.) And أَرَضُونَ عِجَافٌ *Lands not rained upon.* (O.) And عِجَافٌ is sometimes used [alone] as signifying *Lands affected by drought:* a poet says, describing clouds (سَحَابٌ),

* لَقِحَ العِجَافُ لَهُ لِسَابِعِ سَبْعَةٍ *

meaning *The lands affected by drought produced herbage by reason thereof at a period of seven days* after the rain. (L, TA.)

مَعْجُوفٌ : see أَعْجَفُ. ___ Also A *rusty, unpolished,* sword; or one *sullied by remaining long unpolished.* (O, K.)

مُنْعَجِفٌ : see أَعْجَفُ.

عجل

1 **عَجِلَ**, [aor. ـَـ ,] (S, Mgh, O, Msb, K,) inf. n. عَجَلٌ and عَجَلَةٌ, (S, * Mgh, O, * Msb, K, *) *He hasted, hastened, made haste,* or *sped; he was,* or *became, hasty, speedy, quick,* or *expeditious;* (S, Mgh, O, Msb, K;) as also تعجّل ; (Mgh, Msb, K;) and عجّل , [app. for عجّل نفسه,] inf. n. تَعْجِيلٌ; (K;) and استعجل ; (Mgh, Msb;) or this last signifies *he required himself to haste,* &c., *constraining,* or *tasking, himself to do so.* (Sb, K.) [See also عَجَلٌ below.] One says, عَجِلْتُ لَهُ [*I hasted,* &c., *to him,* or *it*]. (O.) And عَجِلْتُ بِهِ [*I was quick,* or *beforehand, with him*]: see 4. (Mgh.) And عَجِلْتُ إِلَى الشَّىْءِ *I preceded, outwent,* or *got first, to the thing.* (Msb.) ___ Also *i. q.* حَضَرَ [meaning *It was,* or *became, present,* or *ready;* said of a price, hire, payment, or the like; *contr. of* أَجَلَ]. (Msb.) ___ And عَجِلَ مِنْهُ *He turned aside from him,* or *it.* (TA.) [It is also trans., as having, or implying, the meaning of سبق:] see 4.

2 **عجّلهُ**, inf. n. تَعْجِيلٌ: see 4, in two places. ___ [It generally relates to some inanimate object.] It is said in the Kur [xxxviii. 15], رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ [*O our Lord hasten to us our portion before the day of reckoning*]: (TA:) accord. to some, *our portion of punishment:* but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise.* (TA in art. قطط.) And you say, عَجَّلْتُ إِلَيْهِ المالَ *I brought,* or *conveyed, hastily,* or *speedily, to him the property;* or *hastened its coming to him.* (Msb.) And عَجَّلْتُ لَهُ مِنَ الثَّمَنِ كَذَا *I paid him in advance, of the price, such a sum.* (S, O.) And عَجَّلَهُ مِنَ الكِرَآءِ كَذَا *He gave him in ready money,* [or *promptly,* or *quickly,* or *in advance,*] *of the hire, such a sum.* (Mgh.) And عَجَّلَ لَهُ الثَّمَنَ *He gave to him* [*in ready money,* or *promptly,* or *quickly,* or *in advance, the price*]. (Mgh.) And عجّل نَقْدَهُ [*He paid it in ready money, promptly,* or *quickly*]. (ISk, S and K in art. زكأ.) And بِعْتُهُ تَعْجِيلًا بِتَعْجِيلٍ [*I sold it,* or *I sold to him,*

present, or *ready*, merchandise, *for present*, or *ready*, money]. (S voce نَاجِزٌ, q. v.) And عَجَّلْتُ اللَّحْمَ, (S, O,) inf. n. as above, (TA,) *I cooked the flesh-meat in haste.* (S, O.) And لَوْ عَجَّلْتَ بِأَيِّمِكَ العَجُولَ, a prov., [which, app., is properly rendered *Would that thou didst hasten, with thy husbandless woman, the early portion of food called* عَجُول, or the right reading may be العَجَّوْلَ,] meaning عَجِّلْ بِهَا الزَّوَاجَ [*hasten thou, with her,* i. e. *with thy husbandless woman, marriage*]. (TA.) One says also عَجَّلْتُمْ like as one says لَهَّنْتُمْ [i. e. *Ye supplied,* or *fed, with the early portion of food called* لُهْنَة; which is also called عَجُول, or عَجَّوْل, &c.]. (S, TA. [For لَهَّنْتُمْ, Golius appears to have read لَهَّيْتُمْ, which is evidently wrong.]) ___ عَجَّلَ أَقِطَهُ, inf. n. as above; and تَعَجَّلَهُ; *He made his* [*preparation of dried curd called*] اقط *into what are termed* عَجَاجِيل, (K, TA,) pl. of عُجَّالٌ: (TA:) or you say, عَجَّلْتُ أَقِطِي عَجَاجِيلَ [*I made my* اقط *into* عجاجيل]. (O.) See also 1, first sentence.

3 **عاجله** [inf. n. مُعَاجَلَةٌ] *i. q.* بَادَرَهُ [*He hastened,* or *made haste,* or *strove to be first* or *beforehand, in doing,* or *attaining,* or *obtaining, it*]; (M and K in art. بدر;) namely, a thing. (M ibid.) And عاجل غَيْرَهُ إِلَيْهِ *i. q.* بَدَرَهُ اليه, (M and K in art. بدر,) like بَادَرَهُ اليه [*He hastened with another,* or *vied* or *strove with him in hastening, to it,* or *to do,* or *attain,* or *obtain, it*]. (M ibid.) ___ [Also *He dealt hastily with him.*] And عاجله بِذَنْبِهِ *He punished him for his sin,* or *crime,* or *offence,* (أَخَذَهُ بِهِ,) *not granting him any delay,*

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(S, TA. [For بِذَنْبِهِ, Golius appears to have read بِذَنَبِهِ.])

4 **اعجله**, (S, Mgh, Msb, TA,) inf. n. إِعْجَالٌ; (TA;) and عَجَّلَهُ, inf. n. تَعْجِيلٌ; (S, O, TA;) and تَعَجَّلَهُ; (S;) and اسْتَعْجَلَهُ; (K, TA;) *He incited, excited, urged, instigated, induced,* or *made, him to haste,*

hasten, make haste, speed, or *be quick;* (S, Mgh, Msb, K, TA;) and *commanded,* or *bade, him, to haste,* &c. (K.) One says, أَعْجَلَنِى فَعَجِلْتُ لَهُ [*He incited me,* &c., *to haste,* &c., *and I hasted,* &c., *to him*]. (O, TA.) And it is said in the Kur [xiii. 7], وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ [*And they incite thee to haste with that which is evil before that which is good*]: and [in xxii. 46 and xxix. 53,] وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ [*And they incite thee to haste with the punishment*]: (TA:) and استعجل بنفسه signifies *He hastened himself.* (MA.) ___ اعجله signifies also [*He incited him to haste,* &c., *by going before him:* and hence it is expl. as meaning also] سبقه [i. e. *he preceded him,* or *it; he had, got,* or *took, precedence of him,* or *it; he was,* or *became, beforehand with him,* or *it;* or *he anticipated him,* or *it*]; as also عجّله ; and استعجله : (K:) or استعجلته signifies *I went before him,* or *preceded him,* (S, O, TA,) *and so incited him to haste:* (TA:) and أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ, in the Kur [vii. 149], means أَسَبَقْتُمْ [i. e. *Have ye anticipated the command of your Lord?*]: (S, O:) or *have ye left* [*the fulfilment of*] *the command of your Lord incomplete?* (Ksh, Bd;) عَجِلَ being made to imply, (Ksh,) or as though it were made to imply, (Bd,) the meaning of سبق, wherefore it is made trans. like this latter verb; (Ksh, Bd;) the phrase meaning أَعَجِلْتُمْ عَنْ أَمْرِ رَبِّكُمْ. (Ksh.) وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ, in the Kur [xx. 85, lit. *And what caused thee to hasten from thy party?*], means [virtually] كَيْفَ سَبَقْتَهُمْ [i. e. *how is it that thou camest before thy party?*]. (O.) ___ One says also, اعجل الشَّىْءَ عن وقته [*He did the thing hastily,* or *hurriedly, before its time*]. (O and K in art. غرض.) And اعجله عن إدراكه [*He made it,* or *did it, hastily,* or *hurriedly,* or *he hurried it, before,* or *so as to prevent, its becoming mature*]. (S and K * in art. فطر.) And أَعْجَلْتُهُ عَنِ ٱسْتِلَالِ سَيْفِهِ i. e. عَجِلْتُ بِهِ [*I was quick,* or *beforehand, with him, and*] *I flurried him, so that he could not draw his sword:* whence the saying, رَأَى صَيْدًا فَرَكِبَ فَرَسَهُ وَأُعْجِلَ عَنْ حَرْبَتِهِ أَوْ سَوْطِهِ [*He saw an animal of the chase, and he mounted his horse,* or *mare, and was incited by haste so as to be*

prevented from taking his dart or his whip]: and the saying, هَلَاكُ المَالِ أَعْجَلَهُ عَنْ أَدَائِهَا, meaning مَنَعَهُ [i. e. *The perishing of the cattle,* or *property, prevented,* or *precluded, him from paying it*], namely, the زَكَاة [or *poor-rate*]; which is an instance of the extension of the signification. (Mgh.) ___ أَعْجَلَتْ said of the pregnant, (O,) or of a she-camel, (K,) [as though for اعجلت وَلَدَهَا,] *She brought forth,* (O,) or *cast,* (K,) *her offspring before its maturity.* (O, K.) ___ And اعجل said of palmtrees, (نَخْل,) *They had ripe fruit before its full time.* (Mgh.) ___ And, said of a camel, *He leaped* [*up*] *when the rider had mounted him and had not yet become firmly seated upon him.* (TA.) [See مُعْجَلٌ.]

5 **تَعَجَّلَ** as intrans.: see 1, first sentence. ___ Hence, تعجّل الحَرُّ *The heat came speedily,* or *quickly.* (Mgh.) And تعجّل الثَّمَنُ [*The price was,* or *became, given in ready money,* or *promptly,* or *quickly,* or *in advance*]. (Msb in art. نض.) ___ And تعجّل الشَّىْءُ *The thing came before its time.* (W p. 83.) تعجّل مِنَ الكِرَآءِ كَذَا (S, Mgh, O) *He took,* or *received, in ready money,* or *promptly,* or *quickly,* [or *in advance,*] *of the hire, such a sum.* (Mgh.) And تعجّل المالَ *He took,* or *received, promptly,* or *quickly,* [or *in advance,*] *the property.* (Msb.) ___ تَعَجَّلْتُ الشَّىْءَ *I constrained myself to do the thing in haste.* (Ham p. 28.) ___ And تَعَجَّلْتُ خَرَاجَهُ *I constrained him to hasten* [*the payment of*] *his* [*tax called*] خراج. (TA.) ___ See also 4, first sentence. ___ And see 2, near the end.

10 **إِسْتَعْجَلَ** as intrans.: see 1, first sentence. اسْتَعْجَلْتُهُ *I desired,* or *required,* or *demanded, his hasting,* or *speeding,* or *being quick.* (S, O.) And استعجل الشَّىْءَ *He desired,* or *required,* or *demanded, the thing's being speedy,* or *quick, not waiting patiently until its time,* or *full time.* (Ham p. 665.) See also 4, in six places.

عُجْل : see عُجَالَة.

عِجْل *A calf* the *young one of the* بَقَرَة, (Aboo-Kheyreh, S, Mgh, O, Msb, K,) [both *domestic* and *wild*, which latter is a bovine antelope,] *from the time when his mother brings him forth* (Aboo-Kheyreh, Mgh, TA) *until a month old;* (Aboo-Kheyreh, Mgh, Msb, TA;) after which [accord. to some] he is called بَرْغَز, when about two months old; and then he is called فَرْقَد: (Aboo-Kheyreh, TA:) or he is thus called while *in the first year*, then تَبِيع, (S and Sgh and K in art. سلغ,) or, correctly, accord. to IB, he is called while in the first year عِجْل and تَبِيع, (TA in that art.,) then جَذَع, then ثَنِيّ, then رَبَاعٍ, then سَدِيس, then سَالِغ سَنَة and سَالِغ سَنَتَيْن and so on: (S and Sgh and K ibid.:) the fem. is with ة: (Abu-l-Jarráh, S, O, Msb:) pl. of the masc. عِجْلَة (Mgh, Msb) and عُجُول (Msb, TA) and, of pauc., أَعْجِلَة and أَعْجَال; (IB, TA;) [and of the fem. عِجْل;] but as to عِجَال as a pl., [Mtr says,] I have not heard it: (Mgh:) and عَجُّول signifies the same as عِجْل; (S, Mgh, O, K;) fem. with ة; (TA;) and pl. عَجَاجِيل. (S, Mgh, O, K.)

عَجَل and عَجَلَة , both inf. ns. of عَجِل [q. v.], (Mgh, Msb,) are *Syn. with* سُرْعَة; (K;) *contr. of* بُطْء: (S, O:) the latter is expl. by Th as signifying the *seeking*, and *pursuing*, or *endeavouring after, a thing before its proper time*, or *season;* and as proceeding from the desire of the soul; wherefore it is generally discommended in the Kur-án, so that it is said to be from the Devil. (TA.) It is said in the Kur [xxi. 38], خُلِقَ ٱلْإِنْسَانُ مِنْ عَجَلٍ, meaning, it is said, *Man is composed of haste;* (O;) so says Fr, and in like manner says Aboo-Is-ták; (T, TA;) to denote the excess of this attribute in him: (T, O, TA:) or, accord. to Th, (TA,) the phrase is inverted, the meaning being, *haste is created from man;* (Msb, TA;) but IJ disapproves this explanation, and also another which will be mentioned in what follows. (TA.) عَجَل signifies also *Food that is hastily prepared, and brought, before the* [*meal called*] غَدَآء *has become matured.* (TA.) [See also عُجَّال.] Also *Clay*, or *earth;* syn. طِين: (IAar, O, K:) or *black mud*, or *black fetid mud;* syn. حَمْأَة: and عَجَلَة has both of these meanings, i. e. طِين and حَمْأَة: (O, * K:) the former of these two significations of عَجَل is said by AO to be of the dial. of Himyer; and IAar says that it is what is meant in the phrase in

the Kur [xxi. 38] cited above; but Ibn-'Arafeh disapproves this; (O, TA;) and so does Az; and Er-Rághib says that some expl. it as meaning in this instance *stinking black mud*, but that their saying is nought. (TA.) See also عَجَلَةٌ, in four places.

عَجَلٌ : see the next paragraph, in two places.

عَجِلَ (S, O, Msb, K) and عَاجِلٌ (Msb, K) and عَجُلَ (S, O, K) and عَجُولٌ (S, O) and عَجِيلٌ (K) and عَجْلَانُ (S, Mgh, O, Msb, K) *Hasting, hastening, making haste,* or *speeding;* [thus more properly the first and second, and often the last; the rest generally signifying] *hasty, speedy, quick,* or *expeditious:* (S, Mgh, O, Msb, * K:) pls., (K, TA,) all of عَجْلَانُ , (TA,) عَجَالَى and عُجَالَى and عَجَالٌ; (K, TA;) the first and last of which pls., as pls. of عَجْلَى [fem. of عَجْلَانُ], are applied to women (S, O, TA) also: (TA:) عَجِلٌ has no broken pl., nor has عَجَلٌ : (Sb, TA:) ISk says that, for the dim. of عَجَلٌ, they use عُجَيْلَانُ , as formed from عَجْلَانُ; though they also form it regularly, saying عُجَيْلٌ ; but the former is the better. (O, TA.)

عُجْلَةٌ : see عُجَالَةٌ.

عَجْلَةٌ fem. of عَجْلٌ [q. v.]. (Abu-l-Jarráh, S, O, Msb.) Also *A water-skin,* or *skin for water* and *for milk;* syn. سَقَآءٌ: (S, O, K:) pl. عَجَلٌ and عَجَالٌ. (S, O.) ___ And *A* [*water-wheel such as is called*] دُولَابٌ: (IAar, O, K: [see also عَجَلَةٌ:]) pls. as above. (K.) And *A species of plant,* (S, O, K, TA,) *which extends along the ground,* (TA,) *also called* وَشِيجٌ [q. v.]: (O, TA:) AHn says of the وشيج, on the authority of Aboo-Ziyád, *it grows, at first, from one root, then branches forth upon the surface of the earth, in innumerable branches, every branch having a knot,* or *joint,* (كَعْبٌ,) *from which knot,* or *joint, grow other branches; it cleaves to the ground, not rising high; its leaves are like*

those of wheat; and while green, it is called عُجْلَة; (O;) *and it is the best of pasture, and is not* [*what is termed*] *a* بَقْل: (O, TA:) and it is said to be *a tree having leaves and joints,* or *knots,* (كُعُوب,) *and pliant canes,* [for قضب in my original, I read قَصَب, (see وشيج,)] *long,* or *elongated, with a fruit like the foot of the domestic fowl, contracted, which, when it dries up, opens; and not having any blossom.* (TA.) See also عَجَالَة.

عَجَلَة : see عَجَل, first sentence. Also [*A cart,* or *wheeled carriage of any kind;*] the *thing,* (S, O,) or آلَة [meaning آلَةُ حَمْلٍ i. e. *instrument of carriage*], (K,) *that is drawn along by the bull:* (S, O, K:) said by Er-Rághib to be so called because of the quickness of its passing along: (TA:) pl. عَجَل [or rather this is a coll. gen. n.] and [pl. of pauc.] أَعْجَالٌ (S, O, K) and [of mult.] عِجَالٌ. (K.) ___ And *Pieces of wood constructed,* (K,) or *a piece of wood,* (Msb,) or *a thing that is constructed like the* [*women's camel-vehicle called*] مَحَفَّة, (Mgh,) *upon which burdens are carried:* (Mgh, Msb, * K:) pl. [or coll. gen. n.] عَجَل. (Mgh, Msb.) ___ And *A* [*water-wheel such as is called*] مَنْجَنُون (S, O) or دُولَاب (K) *upon which water is drawn:* (S, O: [see also عُجْلَة:]) or *a* مَحَالَة [app. meaning a *great sheave of a pulley by means of which camels draw water*]: (K:) pl. [or coll. gen. n.] عَجَل. (S, O.) ___ And *A piece of wood lying transversely,* or *horizontally, upon the* نَعَامَة [or rather نَعَامَتَان or *two posts*] *of the well, to which the large bucket is suspended:* (El-Kilábee, S, O, K: [see زُرْنُوق:]) pl. [or coll. gen. n.] عَجَل. (TA.) ___ And *A kind of ladder made from a palm-tree, like the* نَقِير, (O, K,) *which is the trunk of a palm-tree hollowed, and having the like of steps made in it:* mentioned in a trad. as the means of ascending to an upper chamber. (O.) ___ And *A small* [*leathern vessel for water such as is called an*] إِدَاوَة: and some say, *a* [*leathern water-bag such as is called*] مَزَادَة. (TA.) ___ And *i. q.* كَارَةُ ثَوْبٍ [app. *A garment made up into a bundle*]: pl. عِجَالٌ and أَعْجَالٌ, by the rejection of the

augmentative [ة in the sing.]. (TA.) ___ And *A rock* [*that is as though*] *growing forth by itself upon rugged, elevated, hard ground.* (AA, O.) ___ See also عَجَلٌ, latter half.

عَجْلَانُ : see عَجَلٌ, in two places. ___ [Hence,] قَوْسٌ عَجْلَى *A bow of which the arrow is quick* [*in its flight*]. (AHn, K.) ___ And أُمُّ عَجْلَانَ *A certain bird,* (S, O, K,) *black, but white in the base of the tail, that moves about its tail much,* or *often; also called* الفَتَّاحُ. (O.) ___ And العَجْلَانُ is [a name of *The month*] شَعْبَانُ: so called because of the quickness of its passing away and coming to an end; (L, K; [in the latter of which, in some copies, ونفاذه is erroneously put for ونَفَاذُه;]) i. e. because of its seeming short on account of the fast that follows it. (L.)

عَجُولٌ : see عَجَلٌ. ___ Also A she camel *distracted,* or *confounded,* or *perplexed, having lost her young one;* (S, O, K; *) because of her quickness in her motions, (K, TA,) i. e. in her coming and going, (TA,) by reason of impatience: (K, TA:) and a woman *bereft of her child:* pl. عُجُلٌ, (O, K,) and, accord. to the K, عَجَائِلُ, but correctly مَعَاجِلُ, as in the L, an anomalous pl. (TA.) ___ And العَجُولُ signifies *Death,* or *the decree of death;* syn. المَنِيَّةُ: (AA, K, TA:) because it [often] hurries him whom it befalls so as to prevent him from reaching his family. (TA.) ___ See also عُجَّالٌ: and see a phrase in the latter half of the second paragraph of this art.

عَجِيلٌ : see عَجَلٌ.

عُجَيْلٌ a dim. of عَجَلٌ, q. v. (O, TA.) ___ See also عُجَّالٌ.

عُجَالَةٌ (S, O, K) and عَجَالَةٌ (O, K) and عُجْلٌ and عُجْلَةٌ (Ibn-'Abbád, O, K) *A thing that one takes hastily,* or *quickly:* (S, O, K:) and the first, [or all,] the rider's *provision of food whereof the eating does not fatigue, as dates, and meal of parched barley;* (Meyd, TA;) because he desires its readiness, for the journeying hurries him so as to prevent his having food prepared with pains: (TA:) and *hasty provision for a guest.*

(Har p. 84.) One says, التَّمرُ عُجَالَةُ الرَّاكِبِ [*Dates are the hastily-taken food of the rider*]: (S, O:) and so, الثَّيِّبُ [q. v.]; (S, O;) which is a prov., (S,) said by A'Obeyd to be used in urging one to be content with a little of what is wanted when much thereof is unattainable. (Meyd.) ___ Also, the same four words, The *milk which the* مُعَجِّل [q. v.] *draws;* and so إِعْجَالَةٌ : (K:) or this last signifies the *milk* (S, O, TA) *of his camels* (TA) *which the pastor hastens to bring* (S, O, TA) *to his family before the* [*fresh*] *milking,* (S, O,) or *when his camels return from the water;* and its pl. is إِعْجَالَاتٌ: (TA:) and عُجَالَةٌ signifies the *milk which the pastor carries from the place of pasture to the owners of the sheep or goats before the sheep or goats return;* this being done only when there is abundance of milk. (IAth, O, TA.)

عَجَالَةٌ : see the next preceding paragraph. Also *A certain plant:* (K, TA:) said to be the عَجْلَة mentioned above. (TA.)

عُجَيْلَةٌ : see what next follows.

عُجَيْلَى *A certain quick pace;* (As, O, K;) as also عُجَيْلَةٌ , (K,) and عُجَّيْلَى , mentioned, and thus written, by Ibn-Wellád, like سُمَّيْهَى. (TA.)

عُجَيْلَانُ an anomalous dim. of عَجْلٌ, q. v. (O, TA.)

عُجَّالٌ and عَجَّوْلٌ *A thing with which one hastes* [i. e. *an early portion of food that one eats*] *before the* [*morning-meal called*] غَدَآء; *i. q.* لُهْنَةٌ; (Th, TA;) and (TA) so عَجُولٌ ; (K, TA;) or, some say, it is [correctly] عَجَّوْلٌ, as above; (TA;) so too عُجَيْلٌ : (K:) or this last signifies *food that is presented to a party before a preparation has been made for them.* (IDrd, O, K.) [See also عَجْلٌ.] ___ Also (i. e. عُجَّالٌ and عَجَّوْلٌ) *A* كَفّ [or *cake of the length and thickness of the hand*] *of* حَيْس [or *dates mixed and kneaded with clarified butter and with the preparation of dried curd called* أَقِط, &c.], (K, TA, accord. to several copies of the K جُمَّاعُ كَفٍّ [which means the same],) or *of dates*

[*alone*], *which is eaten in haste:* (K:) or (K, TA, in some copies of the K and) *a handful of dates kneaded with* سَوِيق [or *meal of parched barley or wheat*], (ISh, O, K, the last in two places,) or *with* أَقِط: (ISh, O:) pl. عَجَاجِيل: (TA:) which signifies [also] *certain things of* أَقِط, *made in a long form, of the thickness of the hand,* (ISh, O, K,) *and of the length thereof, like the* عَجَاجِيل *of dates and* حَيْس; one of which is called عُجَّالٌ. (ISh, O.)

عَجَّوْلٌ : see the next preceding paragraph, in two places. And see also عَجْلٌ.

عُجَّيْلَى : see عُجَيْلَى.

عَاجِلٌ : see عَجْلٌ. [Also *Fleeting; quickly transitory.*] ___ And *Present; ready;* (Msb;) *not delayed;* (PS;) [applied to a price, hire, payment, or the like;] *contr. of* آجِلٌ; (S, O, K;) as applied to anything. (K.) عَاجِلٌ بِعَاجِلٍ [*Ready* merchandise *with ready* money] is like نَاجِزٌ بِنَاجِزٍ, and يَدٌ بِيَدٍ. (TA in art. نجز.) ___ And hence, [or because fleeting, or quickly transitory,] العَاجِلَةُ signifies *The present hour* or *time:* (Msb:) and *the present dwelling, abode, world, life,* or *state of existence:* (TA:) *contr. of* الآجِلَةُ, (S, O, TA,) in relation to anything. (TA.)

أَعْجَلُ [*More,* and *most, hasty, speedy, quick,* or *expeditious:* and *more,* and *most, fleeting,* or *short-lived*]. They say, in relation to the affecting of hardiness, or strength, and endurance, and to soundness of body, لَيْتَنِي وَفُلَانًا يُفْعَلُ بِنَا كَذَا حَتَّى يَمُوتَ الأَعْجَلُ [*Would that such a thing might be done to me and such a one until the more short-lived die*]. (O.)

إِعْجَالَةٌ : see عُجَالَةٌ, last sentence.

أَعَاجِلُ [mentioned by Freytag, on the authority of the Deewán of the Hudhalees, as a pl. derived by some from عَجْلٌ, and signifying *Little ones* (*parvi*)].

مُعْجَلٌ A young camel *brought forth before the completion of the year, and living.* (K.)

مُعْجَلٌ and مُعَجَّلٌ and مِعْجَالٌ A she-camel *that brings forth before the completion of the year, and whose young one lives:* (K:) or مُعْجِلَةٌ and مِعْجَالٌ signify the pregnant *that brings forth her young before its full time:* (O:) or مُعْجِلَةٌ signifies a she-camel *that casts her young prematurely:* (TA:) and مُعْجِلٌ applied to a بَقَرَةٌ [meaning a cow, either domestic or wild, the latter being a bovine antelope], (S, O, Msb, K,)

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having a calf, (S, Msb, K,) or *having her calf with her.* (O.) ___ Also [i. e. the three epithets first mentioned], A she-camel *that leaps* [*up*] *when the foot is put in her stirrup;* as also مُعْجِلَةٌ: (K:) or thus this last word: (O:) or مِعْجَالٌ is so applied, like مُعْجِلَةٌ; and is in like manner applied to a he-camel; meaning *that rises and leaps* &c. as above. (TA.) ___ Also, (K,) or مِعْجَالٌ [only], (TA,) A palm-tree *that matures its fruit on the first occasion of its bearing.* (K, TA.)

مُعَجِّلٌ : see the next preceding paragraph. ___ Also One *who brings to his family the* إِعْجَالَةَ (S, O) or عُجَالَةَ [q. v.]; (K;) as also مُتَعَجِّلٌ : (S, O, K:) or one *who brings the* إِعْجَالَةَ *from the camels pasturing at a distance from their owners.* (TA.) ___ And The pastor *who milks the camels once while they are in the pasture.* (K.)

مِعْجَالٌ : see مُعْجِلٌ, in four places. ___ Also sing. of مَعَاجِيلُ (A, TA) which means, The مُخْتَصَرَاتُ [i. e. *nearer,* or *nearest,* (in art. خصر erroneously written مُخْتَصَرَاتُ,)] of the roads, or ways. (A, O, K, TA.) One says also, أَخَذْتُ مُسْتَعْجَلَةً مِنَ الطَّرِيقِ (O, K, in the CK مُسْتَعْجَلَةً,) [*I took a short cut,*] and هٰذِهِ مُسْتَعْجَلَاتُ الطَّرِيقِ [*These are the short cuts*]: both denote nearness and shortness. (O, K.)

مَعَاجِلُ an anomalous pl. of عَجُولٌ, q. v. (L, TA.)

مُتَعَجِّلٌ : see مُعَجِّلٌ.

مُسْتَعْجَلَةٌ and its pl.: see مُسْتَعْجَلَةُ ___. مَعْجَالٌ is a name of *A certain plant that fattens women; also called* العُرُوقُ البِيضُ. (K in art. عرق.)

عجم

1 **عَجَمَهُ**, (S, Msb, K,) aor. ـُـ, (S, Msb,) inf. n. عَجْمٌ (S, Msb, K) and عُجُومٌ, (K,) *He bit it:* (Msb, K:) and *he chewed it:* (Msb:) or *he chewed it for the purpose of eating* or *of trial:* (K:) or *he bit it with the lateral teeth, not with the central incisors:* (TA:) or *he bit it,* namely, a piece of wood, or a stick, or rod, or the like, *in order to know whether it were hard or fragile:* (S:) or *he tried it with his lateral teeth in order that he might know,* or *prove, its hardness:* and *he bit it,* namely, a gaming-arrow known for winning, *between two lateral teeth, in order to make upon it a mark by which he might know it.* (TA.) ___ Hence, (TA,) *He tried, tested,* or *proved, him.* (K, TA.) And عَجَمْتُ عُودَهُ *I tried, tested,* or *proved his case, and knew his state,* or *condition.* (S, TA.) And عَجَمَتْهُ الأُمُورُ *Affairs exercised him so as to render him strong for them,* and *habituated,* or *inured, to them.* (TA.) And Kabeesah Ibn-Jábir says,

* وَعَاجَمْتُ الأُمُورَ وَعَاجَمَتْنِى *
* كَأَنِّى كُنْتُ فِى الأُمَمِ الخَوَالِى *

[*And I have tried affairs, and they have tried me, as though I were of the generations that have passed away*]; meaning, as though I were one of the long-lived, by reason of my many trials. (Ham p. 340.) ___ [Hence also,] one says, الثَّوْرُ يَعْجِمُ قَرْنَهُ *The bull smites the tree with his horn to try,* or *test, it.* (S, K.) ___ And عَجَمَ السَّيْفَ, (S, K,) inf. n. عَجْمٌ, (TA,) *He shook the sword to try,* or *test, it.* (S, K.) ___ مَا عَجَمَتْكَ عَيْنِى مُنْذُ كَذَا means *My eye has not seen thee since such a time;* (S, K, TA;) and is said by a man to one with whom his [last] meeting was long past. (TA.) An Arab of the desert is related to

have said, تعجمك عينى, meaning [*My eye seems to know thee;* or] *it seems to me that I have seen thee.* (TA.) And one says, رأيت فلانا فجعلت عينى تعجمه i. e. [*I saw such a one,*] *and my eye seemed to know him,* (Lh, S, K, TA,) *not knowing him perfectly, as though not certain of him.* (TA.) And عجمونى *They knew me.* (TA.) ___ And [hence, app.,] one says, نظرت فى الكتاب فعجمت, meaning [*I looked into the book,* or *writing, and*] *I did not know surely its letters.* (TA.) ___ See also 4. عجم, [aor. ـُ ,] inf. n. عجمة, *He had an impotence,* or *an impediment,* or *a difficulty, in his speech,* or *utterance;* and [*a barbarousness,* or *vitiousness, therein,* especially *in speaking Arabic;* (see عجمة below;) i. e.] *a want of clearness, perspicuousness, distinctness, chasteness,* or *correctness, therein.* (Msb.)

2 عَجَّمَ see 4.

3 عَاجَمَ see the verse cited in the first paragraph.

4 اعجمه *He made it* (i. e. speech, or language, S, K, or a thing, TA) *to want,* or *be without,* or *to have a quality the contrary of, clearness, perspicuousness,* or *distinctness;* (S, Msb, K, * TA;) or [*to be barbarous,* or *vitious,* i. e.] *to want,* or *be without, chasteness,* or *correctness.* (K, * TA.) Ru-beh says, [in some verses very differently cited in different copies of the S,] of him who attempts poetry without having knowledge thereof,

* يُرِيدُ أَنْ يُعْرِبَهُ فَيُعْجِمَهُ *

[*He desires to make it clear,* &c., *and he makes it to want clearness,* &c.]. (S.) ___ And *He dotted it,* or *pointed it,* (S, K,) namely, a letter, (S,) or a writing; (K;) *he removed its* عجمة [or *want of clearness,* &c.,] *by means of dots,* or [*diacritical*] *points,* (Nh, Msb, TA,) *and* [*the signs*

called] شَكْل, [but see شكل,] *which distinguished it,* namely, a letter, *from other letters;* the ا denoting privation; (Msb;) as ISd holds to be the case; (TA;) and so عَجُمَهُ, (S, * K,) inf. n. تَعْجِيمٌ; (S;) and عَجَمَهُ, (K,) inf. n. عَجْمٌ; (S;) for J's assertion [in the S] that one should not say عَجَمْتُ is a mistake: (K:) this last verb, however, which J thus disallows, is disallowed also by Th, in his Fs, and by most of the expositors thereof; and J confined himself to the correct and chaste. (TA.) ___ And *He locked it;* namely, a door. (Msb.) ___ نَهَانَا النَّبِيُّ أَنْ نُعْجِمَ النَّوَى طَبْخًا [*The Prophet forbade us to make the date-stones to become as though they were chewed and bitten*], (K,* TA,) occurring in a trad., means that when dates are cooked for دِبْس, (K, TA,) i. e. for taking their sweetness, (TA,) they should be cooked gently, so that the cooking shall not extend to the stones, (K, TA,) nor produce upon them such an effect as that of their being chewed and bitten, (TA,) and thus spoil the taste of the حَلَاوَة, (K, TA,) so in the copies of the K, but correctly, as in the Nh, the سُلَافَة [here meaning the sweet decocture]; (TA;) or because they [the date-stones] are food for the home-fed animals, and therefore they should not be thoroughly cooked, that their taste, (K, TA,) in the Nh their strength, (TA,) may not go away: (K, TA:) or the meaning is, [that he forbade] the cooking the date-stones immoderately, so that they would crumble, and their strength, with which they would be good for the sheep, or goats, would be spoiled. (TA.)

7 **إِنْعَجَمَ** see the next paragraph.

10 **استعجم** *He was unable to speak:* (TA:) *he was silent, mute,* or *speechless;* (K, TA;) said of a man. (TA.) And اِسْتَعْجَمَتِ الدَّارُ عَنْ جَوَابِ سَائِلِهَا [*The dwelling kept silence from replying to its interrogator*]: and Imra-el-Keys says,

* صَمَّ صَدَاهَا وَعَفَا رَسْمُهَا *
* وَٱسْتَعْجَمَتْ عَنْ مَنْطِقِ السَّائِلِ *

[*Its echo has become dumb, and its trace has become effaced, and it has become in the state of keeping silence from* answering *the speech of the interrogator*]: he makes

استعجمت trans. by means of عن because it is used in the sense of سَكَتَتْ. (TA.) ___ One says also, استعجم عَلَيْهِ الكَلَامُ, (S,) or عَلَيْنَا, (Msb,) meaning *Speech was as though it were closed against him,* or *us;* or *he,* or *we, became impeded in speech, unable to speak,* or *tongue-tied;* syn. اسْتَبْهَمَ: (S, Msb:) and انعجم عليه الكلام; [which means the same;] syn. انْطَبَقَ and انْغَلَقَ. (K * and TA in art. طبق.) And accord. to the K, one says, استعجم القَرَآءَةَ, meaning *He was unable to perform* [or *continue*] *the recitation,* or *reading, by reason of the overcoming of drowsiness:* but what is said in the Nh and other works is اسْتَعْجَمَتْ عَلَيْهِ قِرَآءَتُهُ i. e. *His recitation,* or *reading, was cut short, and he was unable to perform* [or *continue*] *it, by reason of drowsiness:* and it is also expl. as meaning *he was,* or *became, impeded in his recitation,* or *reading, and unable to perform* [or *continue*] *it, as though he became one in whom was* عُجْمَةٌ. (TA.) ___ And استعجم الخَبَرُ means *The information,* or *narration, was dubious, confused, vague,* or *difficult to be understood* or *expressed;* or *was not to be understood* or *expressed; as though it were closed* [*against the hearer* or *speaker*]; syn. اسْتَبْهَمَ, and اسْتَغْلَقَ. (Msb in art. بهم.)

عَجْمٌ The *young of camels;* (S, Msb, K, TA;) *such as the* بَنَاتُ لَبُونٍ *and* حِقَاقٌ *and* جِذَاعٌ: (IAar, S, * Msb, * TA:) thus far: (S, Msb:) when they have entered upon the state of إِثْنَآءٌ, they are of the جِلَّةٌ thereof: (IAar, TA:) applied to

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the *male* and to the *female:* (S, Msb, K:) pl. عُجُومٌ [app. meaning *young camels of different ages not exceeding the age of the* جِذَعٌ]. (S, K.) And The *root,* or *base, of the tail;* (S, Msb, K;) which is the عُصْعُصٌ; (S, Msb;) as also عُجُمٌ ; (K;) like عُجُبٌ [and عُجْبٌ]; (S, Msb;) [each] a dial. var. of عُجْبٌ; (Msb;) or, accord. to Lh, the م is a substitute for the ب of عُجْبٌ. (TA.) See also عَجْمٌ. [Golius and Freytag have assigned to this word a meaning

belonging to عَجَمِىٌّ.]

عُجْم : see the next preceding paragraph: and that here following.

عَجَم [*Foreigners, as meaning*] *others than Arabs; such as are not Arabs;* [often used as implying disparagement, like *barbarians;* and often especially meaning *Persians;*] (S, Mgh, Msb, K;) as also عُجْم , [of which see an ex. in a verse of Lebeed cited voce رازقى,] (S, Msb, K,) or this latter may be a pl. of the former: (TA:) عَجَمِىٌّ (of which أَعْجَام is pl., TA) signifies *one thereof;* (S, Mgh, Msb, K;) *one who is of the race of the* عَجَم; (K;) *though he may be chaste,* or *correct, in* [*the Arabic*] *speech;* (Mgh, K;) the ى denoting unity; but it is also the relative ى, and thus one may apply to an Arab the appellation عَجَمِىٌّ as meaning called thus in relation to the عَجَم: (Msb:) and one says also رَجُلٌ أَعْجَمُ [*a man not of the Arabs*]: and قَوْمٌ أَعْجَمُ [*a people,* or *party, not of the Arabs*]. (K.) Also The *stones* of dates (S, Mgh, Msb, K) and of the drupes of the lote-tree (Msb) and of grapes (Mgh, Msb) and of raisins and of pomegranates and the like, (Mgh,) or also of other things, (Msb,) or the similar stones of anything, (K,) or also *whatever is in the interior of a thing that is eaten such as the raisin and the like;* (S;) and عُجَام signifies the same: (K:) the vulgar say عَجْم : (Yaakoob, S:) [see also غَيْض, in an explanation of which عَجَم is evidently, I think, used as meaning the *heart* (commonly termed جُمَّار q. v.) *of the palm-tree:*] the n. un. is عَجَمَة, (S, Mgh, Msb,) which is incorrectly expl. by AHn as meaning *a grape-stone when it germinates.* (ISd, TA.) Also Camels *that bite,* or *chew, the* [*trees called*] عِضَاه *and the tragacanths and* [*other*] *thorny trees, and satisfy themselves therewith so as to be in no need of the* [*plants called*] حَمْض. (S.)

عَجَمَة sing. of عَجَمَات, (K, TA,) which signifies *Hard rocks* (S, K, TA) *protruding* (lit. *growing forth*) *in a valley.* (TA.) ___ See also عُجْمَة.

عُجْمَة (S, Mgh, Msb, K, TA) *An impotence,* or *an impediment,* or *a difficulty,* (Msb, TA, *) *in*

speech, or *utterance;* (S, Msb, K, TA;) and [*a barbarousness*, or *vitiousness, therein;* i. e.] *a want of clearness, perspicuousness, distinctness, chasteness*, or *correctness, therein*, (Mgh, Msb,) meaning, *in speaking Arabic*. (Mgh, Msb. *) [See also 1, last sentence, where it is mentioned as an inf. n.] Also, (S, K,) and عُجْمَةٌ, (K,) *Such as is accumulated*, or *congested, of sand:* or *abundance thereof:* (K, TA:) or *sand rising above what is around it:* (TA:) or the *last portion* of sand. (S in explanation of the former.)

عُجْمَةٌ : see the next preceding paragraph.

عَجَمَةٌ, (S, TA,) thus in the L, and thus correctly, (TA,) i. e. بِالتَّحْرِيك, (S, TA,) but in the K عَجْمَةٌ, (TA,) [app. from the same word as signifying a date-stone, n. un. of عَجَمٌ,] *A palmtree growing from a date-stone*. (S, K, TA.)

عَجْمِىٌّ, with the ج quiescent, *Intelligent and discriminating;* (K, TA;) applied to a man. (TA.)

عَجَمِىٌّ; pl. أَعْجَامٌ: see عَجَمٌ, first sentence. [The sing. is applied to anything as meaning *Of*, or *belonging to, the* عَجَم.]

عَجَمِيَّةٌ [*A speech*, or *language, foreign to the Arabs*]. (TA in art. رطن.)

عُجَامٌ : see عَجَمٌ, latter half.

عُجُومٌ : see عَجْمَجَمَةٌ.

عُجَامَةٌ *A thing that one has bitten*, or *chewed* [like مُضَاغَةٌ]. (TA. [The explanation there given is ما عجمه: correctly ما عَجَمْتَ.])

عُجُومَةٌ : see عَجْمَجَمَةٌ.

عَجَّامٌ The *large* خُفَّاش [or *bat*]; and the وَطْوَاط [which accord. to some signifies the same as خُفَّاش; but accord. to

others, the *large* خُفَّاش; or the *swallow;* or *a species of the swallows of the mountains*]. (K.)

عَاجِمَةٌ : and عَاجِمَاتٌ: see what next follows.

عَوَاجِمُ [a pl. of which the sing. عَاجِمَةٌ (a subst. formed from the act. part. n. عَاجِمٌ) I do not find mentioned] The *teeth.* (S, K.) ___ And *Camels;* because they bite, or chew, bones; and so عَاجِمَاتٌ . (TA.)

عَجَمْجَمَةٌ applied to a she-camel, (AA, S, K,) *Strong;* like عَثَمْثَمَةٌ: (AA, S:) or *strong to journey;* as also عَجُومَةٌ (K, TA) and عَجُومٌ : (TA:) pl. of the first عَجَمْجَمَاتٌ. (AA, S.)

أَعْجَمُ One *having an impotence,* or *an impediment,* or *a difficulty, in speech,* or *utterance,* (S, Msb,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language; (S;) and [*barbarous,* or *vitious therein;* i. e.] *not clear, perspicuous, distinct, chaste,* or *correct, therein;* (S, Mgh, Msb, K;) meaning, *in speaking Arabic,* (S, Mgh, Msb, * K, *) though he may be an Arab; (S, Mgh, Msb;) and أَعْجَمِىٌّ signifies the same, (Mgh, Msb, K,) and therefore, if applied to an Arab, it does not imply reproach; (Msb; [but it is said in the Mgh that this demands consideration;]) or this latter epithet is applied to a tongue, or speech, and to a book, or writing, but not to a man unless it be syn. with the former epithet: (S:) the fem. of the former is عَجْمَآءُ: (S, Mgh, Msb:) and the dual masc. أَعْجَمَانِ (S) and fem. عَجْمَاوَانِ; (Har p. 226;) and the pl. masc. أَعْجَمُونَ (S, Msb, TA) and أَعَاجِمُ (S, TA) and عَجْمَانٌ: (TA:) and the pl. of أَعْجَمِىٌّ is أَعْجَمِيُّونَ. (Msb.) See also عَجَمٌ, first sentence, in two places. ___ Also *Dumb; speechless; destitute of the faculty of speech;* (K, TA:) *unable to speak;* and so مُسْتَعْجِمٌ : (S, TA:) fem. of the former as above. (TA.) ___ Hence, (S,) by predominance of its application, (Mgh,) عَجْمَآءُ signifies *A beast,* or *brute;* syn. بَهِيمَةٌ; (S, Mgh, K;) and so مُسْتَعْجِمٌ [or the fem. of this]: (TA:) pl. of the former in this sense, as a subst., عَجْمَاوَاتٌ: (Har p. 13:) [and] عَجْمَآءُ is applied [also] as an epithet to a beast, or brute, (بَهِيمَةٌ,) for the like reason. (Msb.) It is said in a trad., جُرْحُ العَجْمَآءِ جُبَارٌ [expl. in art. جبر]. (S, Mgh.) ___ [Hence also] فَحْلٌ أَعْجَمُ signifies *A stallion* [*camel*] *that brays in a* شَقْشَقَةٌ [or *faucial bag*] *to which there is no*

perforation, so that the sound does not issue from it: and they approve of the sending such among the شَوْل [or she-camels that have passed seven or eight months since the period of their bringing forth] because he usually begets females. (TA.) ___ The *prayer of the daytime* is termed عَجْمَآءُ because the reciting [of the Kur-án] therein is inaudible; (S, Mgh, Msb, K, TA;) i. e. the *prayer of noon* and *of afternoon;* (TA;) and these two together are termed العَجْمَاوَانِ. (Har p. 226.) ___ مَوْجٌ أَعْجَمُ means *Waves that do not sprinkle their water, and of which no sound is heard.* (S, K.) ___ And عَجْمَآءُ [or رَمْلَةٌ عَجْمَآءُ?] *A tract of sand in which are no trees.* (IAar, K.)

أَعْجَمِىٌّ : see the next preceding paragraph, first sentence, in two places. [It is often improperly used for عَجَمِىٌّ.]

أَعْجَمِيَّةٌ [*A barbarous,* or *vitious, speech* or *language*]. (TA in art. رطن.)

صُلْبُ المَعْجَمِ [lit. *Hard in respect of the place of biting,* or *of chewing.* And hence,] applied to a man, (S, K, TA,) as also صُلْبُ المَعْجَمَةِ, (TA,) *Mighty, strong, resisting,* or *indomitable, in respect of spirit;* (S, K, TA;) *such as, when tried by affairs,* or *events, is found to be mighty, strong,* or *resisting,* and *hard,* or *hardy.* (TA.) And نَاقَةٌ ذَاتُ مَعْجَمَةٍ *A she-camel having strength,* or *power, and fatness, and endurance of journeying:* (S, K, TA:) or *having patience, and soundness, and strength for treading* the way *with vehemence:* [for الدعك the last word of this explanation in my original, (evidently, I think, a mistranscription,) I read الدَّعْق:] Sh disapproves of the saying *having fatness:* accord. to IB, the phrase signifies *a she-camel such as, when tried, is found to have strength for traversing the desert,* or *waterless desert;* and he says that it does not mean *in which is fatness.* (TA.)

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مُعْجَمٌ [pass. part. n. of 4: and also an inf. n. of that verb]. حُرُوفُ المُعْجَمِ, an appellation of *The letters of the alphabet* (الحُرُوفُ المُقَطَّعَةُ) [*of the language of the Arabs*], most of which are distinguished by being dotted from the letters of other peoples, means حُرُوفُ الخَطِّ المُعْجَمِ [*the letters of the dotted character*]: (S:) or by المُعْجَمِ is meant الإِعْجَامِ, it being an inf. n., like المُدْخَلِ (S, K) and المُخْرَجِ, (S,) so that the meaning of حُرُوفُ المُعْجَمِ is [*the letters*] *of which a property is the being dotted:* (S, K:) of which explanations, the latter is held by Mbr and IB and others to be the more correct. (L, TA.) ___ Also, applied to a door, *Locked.* (S, K.)

مُعْجَمَةٌ : see مُعْجَمٌ, in two places.

مُعَجَّمٌ [applied to a plant, or herbage, *Much bitten;* or] *eaten* [or *depastured*] *until but little thereof has remained.* (IAar, TA.)

مُسْتَعْجَمٌ : see أَعْجَمُ, in two places.

عجن

1 **عَجَنَهُ**, aor. ـِ and ـُ, [inf. n. عَجْنٌ,] *He kneaded it;* i. e. *he bore upon it with his fist,* or *clinched hand, pressing it;* as also اعتجنه : (K:) or عَجَنَتْ, (S, TA,) or عَجَنَتْ عَجِينًا, (Msb,) aor. ـِ, (Msb, TA, and so in copies of the S,) or ـُ, (so in a copy of the S,) inf. n. عَجْنٌ, *she* (a woman) *made,* or *prepared,* [or *kneaded,*] عَجِين [i. e. *dough*]; (S, Msb, TA;) as also اعتجنت, (S, TA,) or اعتجنت عَجِينًا. (Msb.) إِنَّ فُلَانًا لَيَعْجُنُ بِمِرْفَقَيْهِ حُمْقًا [*Verily such a one kneads with his two elbows by reason of stupidity*] is a saying mentioned by Lth. (TA.) ___ And عَجَنَ, said of a man, *He rose bearing upon the ground* (IF, S, Msb, K, TA) *with his fist,* or *clinched hand,* (TA,) *as though he were kneading* (كَأَنَّهُ يَعْجُنُ), (IF, Msb,) by reason of age (IF, S, Msb, K, TA) or fatness. (TA.) It is said in a trad., of Ibn-'Omar, كَانَ يَعْجُنُ فِى الصَّلٰوة i. e. *He used to bear upon his two hands when he rose in prayer, like as does he who kneads dough:* and he said that he had seen the Apostle of God do so. (TA.) And one says of an old man, عَجَنَ وَخَبَزَ, which is expl. in the A as meaning *He became old,* or *aged;* because such, when he desires to rise, bears upon the outer sides of the fingers of his two hands like the kneader, and upon his two palms like the maker of bread. (TA.) [See also 4, first sentence.] ___ And عَجَنَ عَلَى العَصَا, aor. ـِ, inf. n. عَجْنٌ, *He* (a man) *bore,* or *stayed himself, upon the staff.* (Msb.) ___ And عَجَنَتْ, (S, K,) aor. and inf. n. as above, (TA,) *She* (a camel) *beat the ground with her fore feet in her going along.* (S, K.) And one says of a horse or other animal, يَعْجُنُ بِرِجْلَيْهِ [*He beats the ground with his kind feet*]. (S and K in art. عجنه.) قمص, (K,) inf. n. as above, (TA,) also signifies *He struck his* عَجَان, [q. v.]. (K.) عَجَنَتْ, aor. ـَ, (S, K, TA,) inf. n. عَجْنٌ, (S, TA,) said of a she-camel, (S, K, TA,) [app. signifies *She was,* or *became, such as is termed* عَجْنَة *or* عَجْنَآء *in any of the senses assigned to these epithets:* or] *she was,* or *became, fat:* (S:) or *she had much flesh in*

the udder, with little milk: (TA:) or *she had in her vulva a tumour* (K, TA) *like a wart, and resembling what is termed* عَفَلٌ, (TA,) *preventing conception,* (K, TA,) *and sometimes reaching to the anus.* (TA.) [See also the next paragraph.]

4 **اعجن** *He* (A man) *was,* or *became, advanced in age.* (TA.) [See also عَجَنَ وخَبَزَ, above.] And *He rode a fat she-camel.* (K, * TA.) And *He had a tumour in his* عَجَانٌ [q. v.]. (K.) [See also 1, last signification.] And *He begot a stupid child, such as is termed* عَجِينَة. (TA.)

7 **انعجن** *It* (dough) *became kneaded:* so accord. to Freytag; but he has not named any authority for this.]

8 **إعتجن** see 1, first sentence, in three places.

عَجَنٌ *A tumour incident to a she-camel, between her vulva and her anus, which sometimes in consequence thereof become conjoined.* (S.) [See also عَجَنَتْ (of which it is the inf. n.), last signification.]

عَجِنٌ (S, K) and مُتَعَجِّنٌ (K) A camel *compact,* or *firm, by reason of fatness;* (S, K, TA;) *as though consisting of flesh without bone.* (TA.) ___ For the fem. of the former, with ة, see أَعْجَنُ, in two places.

عَجَانٌ [The *perinæum;* i. e.] *what is between the anus and the scrotum:* (S, Msb:) or the [*protion of the*] قَضِيب [or *virga*] *that is extended from the scrotum to the anus;* (K;) or *the kinder portion of the penis, extended within the skin:* and that of a woman is the وَتَرَة [or *intervening part,* perhaps so called as being likened to the partition between the nostrils,] *that is between the vulva and the anus:* (TA:) and the اسْت [or *anus* itself]: (K:) [see also عَضْرَطٌ:] pl. [of pauc.] أَعْجِنَةٌ and [of mult.] عُجُنٌ. (TA.) ابن حَمْرَآءِ العَجَانِ is an appellation used in reviling, applied to one who is not an Arab; (TA in this art.;) or meaning *Son of the female slave.* (TA in art. حمر.) ___ Also The *neck,* (K, TA,) in the dial. of El-Yemen: or, as in the

Nawádir of El- Kálee, the *part beneath the chin.* (K.)

عَجِينٌ *Kneaded;* i. e. *borne upon with the fist,* or *clinched hand, and so pressed;* as also مَعْجُونٌ . (K.) ___ [Also, as a subst. mentioned in the S and Msb &c. as well known,] *Dough; flour kneaded with water.* (MA, KL, &c.) ___ And *A catamite;* as also عَجِينَةٌ : (IAar, K: *) pl. عُجُنٌ: or this means *soft,* or *yielding, persons, of men* and *of women:* (IAar, K:) and عَجِينٌ and عَجِينَةٌ are both applied to a man, but only the latter is applied to a woman: applied to a man, meaning *weak in his body and in his intellect:* (IAar, TA:) and عَجِينَةٌ as a masculine epithet signifies, (K, TA,) accord. to Lth, (TA,) *stupid,* or *foolish;* (K, TA;) as also عَجَّانٌ . (Lth, S, K.)

عَجِينَةٌ : see the next preceding paragraph, in three places. Also *A company, an assembly,* or *an assemblage;* syn. جَمَاعَةٌ; as also مُتَعَجِّنَةٌ [written by Freytag تَعْجِنَةٌ]: or *such as is numerous.* (K.) أُمُّ عَجِينَةَ is an appellation of *The* رَخَمَةٌ, [or *female of the vultur percnopterus*]. (K, TA.)

عَاجِنٌ [act. part. n. of عَجَنَ: as such signifying *Kneading.* ___ And hence, as such, signifying also] *Bearing with his hands upon the ground when rising,* by reason of age [or fatness: see 1]: (S, Msb:) pl. عُجُنٌ, with two dammehs: so in the T. (Msb.) ___ And, [without ة,] applied to a she-camel, [and in a similar sense applied to a horse or other animal, (see 1,)] *Beating the ground with her fore feet in her going along.* (S, TA.) ___ And also, applied to a she-camel, *In whose womb the young will not rest,* or *remain.* (K.)

عَاجِنَةٌ The *middle* of a place. (K.)

عَجَّانٌ : see عَجِينٌ.

أَعْجَنُ, applied to an udder, The *most scant of udders in milk and the goodliest thereof in appearance.* (TA.) ___ And [the fem.] عَجْنَآءُ, applied to a she-camel, (S,) *Fat;* (S, K;) as also عَجْنَةٌ : (S:) and, so applied, *that has attained the utmost degree in fatness;* and so مُتَعَجِّنَةٌ : and one *having*

little milk: (K, TA:) or *having much flesh in the udder, with paucity of milk:* and sometimes, one *having much milk:* (TA:) and one *whose udder is pendulous,* (K, TA,) *by reason of the abundance of the flesh,* (TA,) *and whose teats cohere, and rise into the upper parts of the udder.* (K, TA.) ___ Also, i. e. عَجَنَّآءُ,(S, K, TA,) and عَجِنَةٌ , (K, TA,) applied to a she-camel, (S, K, TA,) *Having a tumour between her vulva and her anus, which sometimes in consequence thereof become conjoined:* (S:) or *having in her vulva a tumour,* (K, TA,) *like a wart, and resembling what is termed* عَفَلٌ, (TA,) *preventing conception,* (K, TA,) *and sometimes reaching to the anus:* and likewise applied to a ewe and to a cow. (TA.)

مِعْجَنٌ *A* [*bowl of the kind called*] جَفْنَةٌ [*probably used for kneading dough therein*]. (Fr and IAar, in TA, voce قَعْرٌ.)

مَعْجُونٌ : see عَجِينٌ. ___ [Also, as a subst., *An electuary; any drug,* or *drugs, mixed up with honey* or *inspissated juice* or *sirup;* generally applied to *such as contains opium,* or *some other intoxicating ingredient:* pl. مَعَاجِينُ.]

مُتَعَجِّنٌ : see عَجِنَ: and أَعْجَنُ: and see also عَجِينَةٌ.

عجو

عَجْوَةٌ (S, K, &c.) and عَجَاوَةٌ and عَجَايَةٌ, or عُجَاوَةٌ and عُجَايَةٌ, (accord. to different

copies of the K, [but in the TA these two words are expl. only as in another paragraph which will be found below,]) *A sort of dates in El-Medeeneh,* (S, K,) *of the best kind, the palm-tree of which is called* لِينَةٌ; (S; [or, accord. to Fr and Akh, cited in the TA in art. لون, the term لِينَةٌ is applied to a palm-tree but not to that of the عَجْوَةٌ;]) *said to be from what was planted by the hand of the Prophet;* accord. to IAth, they are *larger than the* صَيْحَانِىّ [q. v.], *inclining to blackness;* but accord. to Az, *the* عَجْوَةٌ *in El-Medeeneh are the* صَيْحَانِيَّةٌ, *and there are sorts of the* عجوة *there that have not the sweetness nor the odour nor the fulness of the* صيحانية: (TA:) or the *best of dates:* (Mgh:) and, *in El-Hijáz,* the *dates that are stuffed* (مَحْشِىّ) [or *pressed into a compact mass, while moist, in the receptacle of palm-leaves* or *skin,* as are the dates called عَجْوَةٌ in the present day]; (K, TA;) they are *termed* أُمُّ التَّمْرِ [lit. *the mother of dates,* app. because many persons keep a stock thereof], *to which recourse is had, like the* [*dates called*] شَهْرِيز *in El-Basrah.* (TA.)

عَجَاوَةٌ, or عُجَاوَةٌ, and عَجَايَةٌ: see the preceding paragraph: and for the second, see also the paragraph here following, in two places.

العُجَايَةُ and العُجَاوَةُ are two dial. vars., each signifying *A piece of the size of a gobbet of flesh, conjoined with a sinew* (عَصَبَةٌ) *which descends from the knee of the camel to the*

foot: (As, S, TA:) or the عُجَايَتَانِ are *two sinews* (عَصَبَتَانِ) *in the interior of the fore legs of the horse, in the lower parts of which are things resembling nails* (أَظْفَار), *called* السَّعْدَانَات: and عُجَايَةٌ is a term applied to *all sinews* (عَصَب) *that conjoin with the solid hoof:* (S, TA:) or it signifies *certain sinews* (عَصَب) *in which are set ossicles resembling the gems that are set in signet-rings, at the pastern of the horse,* or *similar beast;* (K, TA;) when one is hungry, he bruises them between two stones, and eats them; and عُجَاوَةٌ is a dial. var. thereof: (TA:) or *any sinew* (عَصَبَة) *in a fore leg* (يَد) or *in a hind leg* (رِجْل): or *a sinew* (عَصَبَة) *in the interior of the shank* (وَظِيف) *of the horse* and *of the bull:* (K, TA:) or, *in a horse,* the *sinew* (عَقَبَة) *extending lengthwise from the shank and ending at each of the pasterns; and in it is what is termed* الخَطَم [a mistranscription, correctly الحَطَم, which means a certain disease in the leg]: and *in a she-camel, a sinew* (عَقَبَة) *in the interior of her fore leg:* and also *in a horse, a piece of flesh like a small gobbet:* accord. to IAth, العُجَايَات signifies *the sinews* (أَعْصَاب) *of the legs of camels* and *of horses:* (TA:) pl. عُجًى (S, K) and عُجَىٌّ and عَجَايَا (K) and عُجَايَا and عُجَايَاتٌ. (TA.) See also the first paragraph.

عجى

عجو See **عجى**

عد

1 عَدَّهُ, (S, A, O, Msb, &c.,) aor. ـُ, (O, Msb,) inf. n. عَدٌّ (S, O, Msb, K) and عِدَّةٌ and تَعْدَادٌ [which last has an intensive signification, and may also be regarded as an inf. n. of the verb next following]; and عَدَّدَهُ; (TA;) or this latter has an intensive signification; (Msb;) *He numbered, counted, reckoned,* or *computed, it:* (S, A, O, Msb, K:) [and اعْتَدَّهُ sometimes signifies the same, as is shown by what here follows:] فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا, in the Kur xxxiii. 48, means [*Then there shall not be for you, as incumbent on them, any* عِدَّة (q. v.)] *of which ye shall count the number* [of the days]: (Bd, Jel:) or the meaning is, *of which ye shall exact the accomplishment of the number* [of the days]: (Ksh, Bd:) and Lh has mentioned, as heard from the Arabs, عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا وَحِادًا [*I counted the dirhems by single pieces*], and أَعْدَدْتُ, also, followed by the same words; then adding, I know not whether it [i. e. the latter] be from العَدَدُ or from العُدَّةُ [i. e. whether the meaning be *I counted* or *I prepared* or *provided,* the latter of which is a well-known meaning]: his doubt indicates that أَعْدَدْتُ is a dial. var. of عَدَدْتُ; but [SM says] I know it not. (TA.) عَدَّ is doubly trans.: you say عَدَدْتُكَ المَالَ as well as عَدَدْتُ لَكَ المَالَ [both meaning *I numbered, counted, reckoned,* or *computed, to thee the articles of property*]. (TA.) And you say, عُدَّ فِى قَوْمٍ *He was numbered,* or *reckoned, among a people,* or *party.* (S, K.) [And عَدَّ مَحَاسِنَهُ, and عَدَّدَهَا, inf. n. of the former عَدٌّ, and of either تَعْدَادٌ, *He enumerated,* or *recounted, his good qualities* or *actions:* a phrase of frequent occurrence.] ___ [Also *He counted,* or *reckoned,* as meaning *he accounted,* or *esteemed, him,* or *it,* good or bad &c.:] one says عَدَّهُ حَسَنًا *He counted, accounted, reckoned,* or *esteemed, him,* or *it, good,* or *goodly;* syn. اسْتَحْسَنَهُ: (S in art. حسن, &c.:) and اعتدّ signifies the same as عَدَّ [in this sense]; whence the saying,

* وَيَعْتَدُّهُ قَوْمٌ كَثِيرٌ تِجَارَةً *

[*And many people count it,* or *reckon it, as merchandise*]. (Har p. 127.)

2 **عَدَّدَ** see above, in two places. ___ عدّده also signifies *He made it a provision against the casualties of fortune:* (S, O, K: see also 4:) so, accord. to Akh, in the Kur civ. 2: or, as some say, *he made it numerous:* (S, O:) or it may mean *he reckoned it* (Bd and Jel in civ. 2) *time after time.* (Bd.)

3 **عَادَدَ** [عادّ بعضهم بعضاً, inf. n. مُعَادَّةٌ and عِدَادٌ, app. signifies *They enumerated,* or *recounted, their good qualities* or *actions, one to another:* for] يومُ العِدَادِ is expl. by Sh as meaning يومُ الفَخَارِ ومُعَادَّةِ بعضهم بعضاً [i. e. *The day of vying,* or *contending for superiority, in glory,* or *excellence,* &c., *and* app. *of persons enumerating,* or *recounting, their good qualities* or *actions, one to another*]. (TA.) [See also عادَّهم الشَّىءَ ___.] عِدَادٌ *He shared with them equally in the thing:* and عادّ بعضهم بعضاً فى الشَّىءِ *They shared one with another in the thing;* i. e., in anything. (TA.) [Hence,] one says, عادّه فى الميراث [*He shared with him in the inheritance*]. (S.) ___ [The inf. n.] عِدَادٌ also signifies The *contributing equally,* or *clubbing, for the purchase of corn,* or *food, to eat:* and a people's *having money,* or *property, divided into lots,* or *portions, and distributed in shares among them:* syn. بِدَادٌ; (T and L in art. بد from IAar, and O in the present art.;) and مُنَاهَدَةٌ. (T and L in art. بد from IAar, and O and K in the present art.) [You say, عادّ القومُ: see عادّه ___] بادَّ, inf. n. مُعَادَّةٌ and عِدَادٌ, said of a malady, and of the pain of a venomous sting or bite, and of insanity, *It intermitted, and returned to him.* (TA.) It is said in a trad., (S, O,) مَا زَالَتْ أُكْلَةُ خَيْبَرَ تُعَادُّنِى (S, O, K) *The pain of the poison of the food of Kheyber which I ate has not ceased to return to me at certain periods.* (TA.) And one says, عَادَّتْهُ اللَّسْعَةُ *The pain of the venomous sting,* or *bite, returned to him with vehemence at the expiration of a year.* (S, O, K.)

4 **أَعْدَدْتُهُ**, (Msb,) inf. n. إِعْدَادٌ, (Msb, TA,) with which اعْتِدَادٌ and اسْتِعْدَادٌ and تَعْدَادٌ [as inf. n. of 2] are syn., (TA,) *I*

made it ready, prepared it, or *provided it.* (Msb, TA. *) One says, اعدّه لأَمْرِ كَذَا *He made it ready, prepared it,* or *provided it, for such an affair.* (S, O, K. *) And أَعْدَدْتُ لِلْأَمْرِ عُدَّتَهُ [*I made ready, prepared,* or *provided, for the affair, its proper apparatus*]. (TA.) Some say that أَعَدَّ is originally أَعْتَدَ; but others deny this. (L in art. عتد.) See also 1, former half. أَعَدَّ is also intrans.: [but when it is used as such, نَفْسَهُ may be considered as understood after it:] see 10.

5 تعدّد [تَعَدَّدَ *It was,* or *became, numerous:* often used in this sense. ___ Hence, one says,] هُمْ يَتَعَدَّدُونَ عَلَى عَشَرَةِ آلَافٍ *They exceed in number ten thousand;* and يَتَعَادُّونَ signifies the same; (S, O, K; *) or the latter means *they participate, one with another,* in such generous qualities as may be shared. (TA.) ___ See also 10.

6 تعادّوا *They shared, one with another,* in a thing. (TA.) See also 5. [And see 3.]

7 انعدّ : see what next follows.

8 اعتدّ *It was,* or *became, numbered, counted, reckoned,* or *computed.* (S, O.) Many of the learned say that انعدّ should not be [thus] used as a quasi-pass. of عَدَّهُ: it is said to be vulgar, or bad. (MF.) اعتدّه: see 1, first and last sentences. ___ One says also اعتدّ به (S, O, Msb) meaning *He included it in a numbering,* or *reckoning.* (Msb.) [And hence, *He made account of it; accounted it a matter of importance.* And لَا يُعْتَدُّ بِهِ *No account is made of it,* or *him; it,* or *he, is not reckoned,* or *esteemed, as of any account,* or *importance:* a phrase of frequent occurrence.] [*He made it ready, prepared it,* or *provided it:*] see 4. ___ See also

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10. اعْتَدَّتْ, said of a woman, *She observed,* or *kept, the period of her* عِدَّة [q. v.]. (S, O.)

10 **استعدّ**, (S, O, Msb, K,) as also اعدّ and اعتدّ and تعدّد, the last, as well as the first, mentioned by Th, (TA,) *He made himself ready, prepared himself,* or *became in a state of preparation,* (S, O, K, TA,) لِلْأَمْرِ *for the affair;* (S, O, K, * TA; *) *he prepared,* or *provided, himself with proper,* or *necessary, apparatus,* or *implements,* or *the like.* (A'Obeyd, Msb, &c.) All except the last are also trans.: see 4.

R. Q. 1 **عَدْعَدَ**, (IAar, O, TA,) inf. n. عَدْعَدَةٌ, (IAar, O, K, TA,) *He was quick,* (IAar, TA,) or *he hastened,* and *was quick,* (O, K,) in walking, or going along, (IAar, O, K, TA,) &c. (IAar, TA.) [And app. said of the sandgrouse (القَطَا) meaning *It uttered its cry:* see عَدْعَدَةٌ below.]

Q. Q. 2 **تَمَعْدَدَ**, in which, accord. to Sb, the م is a radical letter, because of the rarity of the measure تَمَلْعَلَ, but others contradict him, (S, K, *) *He assumed the dress, garb, habit,* or *external appearance, of the sons of Ma'add* who was the son of 'Adnán, and who is called the Father of the Arabs [because through him all the descendants of Ismá'eel, or Ishmael, trace their ancestry], (S, O, K,) *imitating them in their coarseness therein:* (K:) or *he asserted himself to be related to them:* (S, O, K:) or *he spoke their language:* (TA:) or *he affected,* or *constrained himself, to endure with patience their mode of life:* (S, O, K:) or *he imitated their mode of life, which was coarse and rude; abstaining from ease and luxury, and from the garb of the foreigners:* (S, O:) and *he* (a boy) *attained to the prime of manhood, and became thick,* or *coarse.* (S, O, K.) 'Omar said, (S, O,) or not 'Omar, but the Prophet, (K,) اخْشُوشِنُوا وَتَمَعْدَدُوا, (S, O, * K, *) i. e. [*Lead ye a rough,* or *coarse, life, and*] *imitate the mode of life of the sons of Ma'add,* &c. (TA.) [See also art. معد.] ___ It is also used by the poet Maan Ibn-Ows for تَبَاعَدَ [*He went,* or *withdrew himself, far away*]: (S, O:) it means thus, and *he went away into the country,* or *in the land.* (TA.)

عَدْ عَدْ *A cry by which the mule is chidden;* (AZ, O, K;) like عَدَسْ. (AZ, O.)

عُدٌّ and عُدَّةٌ *Pustules in the face:* (IJ, TA:) or *pustules that come forth in the faces of beautiful,* or *goodly, persons:* (O, K:) pl. of the former [and app. of the latter also, which is probably a n. un.,] أَعْدَادٌ. (Marg. note in a copy of the S.)

عَدٌّ *Multitude, muchness,* or *abundance,* (S, O, K,) in a thing. (K.) One says, إِنَّهُمْ لَذَوُو عَدٍّ وَقَبْضٍ (in one of my copies of the S and in the O لَذُو, and in the other of my copies of the S and in the O قَبْضٍ,) [*Verily they are many,* or *numerous*]. ___ [It is also an epithet, signifying] Water *having a continual increase;* (S, O, K;) *that does not cease;* as the water of a spring; (S, O, Msb, K;) and of a well: (S, O, Msb:) or *copious* water *of the earth:* or *spring*-water; rain-water being called كَرَعٌ: (TA:) or *old* water, *that does not become exhausted:* (IDrd, TA:) or an *old* well; (M, O, K;) said in the M [and O] to be from حَسَبٌ عَدٌّ: (TA: [but see this in what follows:]) or in the dial. of Temeem, *much* water; but in the dial. of Bekr Ibn-Wáïl, *little* water: (AO, TA:) or *well*-water, *whether little or much;* so accord. to a woman of Kiláb; opposed to that of the rain: accord. to Lth, *a place which men make,* or *prepare, wherein much water collects;* but Az says that this is a mistake: (TA:) pl. أَعْدَادٌ. (S, A, O.) ___ And حَسَبٌ عَدٌّ *Old nobility* or *the like:* (M, A, O:) accord. to IDrd, from عَدٌّ applied to old water that does not become exhausted. (TA. [This derivation is probably correct: but see above.]) See also عَدِيدٌ. And see the paragraph here following.

عُدَّةٌ *Apparatus, equipments* or *equipage, accoutrements, furniture, gear, tackle* or *tackling,* (S, O, L, Msb,) *that one has prepared for the casualties of fortune,* (S, O, L,) *consisting of property and weapons,* (S, O,) or *of property,* or *weapons,* or *other things,* (Msb,) or *of implements, instruments, tools,* or *the like, and of beasts:* (L:) accord. to some, formed from عُتْدَةٌ [q. v.]; but others deny this: (L in art. عتد:) pl. عُدَدٌ. (Msb.) One says, أَخَذَ لِلْأَمْرِ عُدَّتَهُ and عَتَادَهُ [*He*

took, for the affair, his apparatus, &c.; or *he prepared,* or *provided, himself for the affair*]: both signify the same. (S, O.) ___ Also, (S, O,) and عُدٌّ , this latter of the dial. of Temeem, (A'Obeyd, Msb,) *A state of preparation.* (A'Obeyd, S, O, Msb.) One says, كُونُوا عَلَى عُدَّةٍ *Be ye in a state of preparation.* (S, O.) See also عُدٌّ.

عِدَّةٌ an inf. n. of 1[q. v.]. (TA.) ___ And *A number collected together; a number collectively.* (TA.) You say, رَأَيْتُ عِدَّةَ رِجَالٍ *I saw a number of men collected together.* (TA.) And أَنْفَذْتُ عِدَّةَ كُتُبٍ *I transmitted a number of letters together.* (S, K, * TA.) ___ عِدَّةُ المَرْأَةِ *The days of the menstruation of the woman,* (S, O, Msb, K, TA,) *which she numbers, when she has been divorced,* or *when her husband has died;* [*until the expiration of which she may not marry again;* the period being, in the case of a divorced woman, not pregnant, that of three menstruations]; or [in the case of a pregnant woman] *the days of her pregnancy;* or [in the case of a widow not pregnant] *four months and ten nights:* (TA:) or *the woman's waiting the prescribed time after divorce,* or *after the death of her husband, until she may marry again:* (Msb:) and *the days of the woman's mourning for a husband, and of abstaining from the wearing of ornaments &c.;* (K, TA;) whether it be a period of months or of menstruations, or the period completed by her giving birth to offspring in her womb, which she has conceived by her husband: (TA:) pl. عِدَدٌ. (Msb.) One says, انْقَضَتْ عِدَّتُهَا *Her* عِدَّة *ended,* (S, TA,) from the period of the death of her husband, or of his divorcing her. (TA.) ___ انْقَضَتْ عِدَّةُ الرَّجُلِ means *The man's term of life ended:* pl. عِدَدٌ. (TA.) ___ And one says, فُلَانٌ إِنَّمَا يَأْتِى أَهْلَهُ العِدَّةَ *Such a one comes to his wife,* or *family, only once in the month,* or *in the two months.* (O, L.) See also عِدَادٌ, in two places.

عَدَدٌ a subst. from عَدَّهُ he numbered it; as also عَدِيدٌ : (S, O, K:) [originally] What is *numbered, counted,*

reckoned, or *computed:* (O, Msb, K: [in the CK, a و is inadvertently omitted after the explanation of this meaning:]) [and hence,] *a number;* (Msb;) and عَدِيدٌ is syn. therewith [in this sense, as will be seen in what follows]; (A;) *a quantity composed of units;* and therefore not [properly] applicable to one; but accord. to the grammarians, one belongs to the predicament of العَدَدُ because it is the root thereof, and because it implies quantity, for when it is said How many hast thou? it is as proper to answer One as it is to answer Three &c.: (Msb:) pl. أَعْدَادٌ. (TA.) مَا أَكْثَرَ عَدِيدَهُمْ means عَدَدَهُمْ [i. e. *How great is their number!*]. (A.) Zj says that عَدَدٌ is sometimes used in the sense of an inf. n.; as in the phrase in the Kur [xviii. 10], سِنِينَ عَدَدًا: but many say that it is in this instance used in its proper sense, meaning مَعْدُودَةً [i. e. *numbered*], and is made masc. because سِنِينَ is syn. with أَعْوَامٍ. (Msb.) In the phrase وَأَحْصَى كُلَّ شَىْءٍ عَدَدًا, in the Kur [lxxii. last verse], it is used in its proper sense of مَعْدُودًا, and is put in the accus. case as a denotative of state; or it is used in this case as an inf. n. (IAth, O.) ___ It signifies also The *years of* a man's *life, which one numbers,* or *counts.* (IAar, O, K. [In the CK, after the words والعَدَدُ المَعْدُودُ, a و should be inserted.]) Hence the phrase رَقَّ عَدَدُهُ *The years of his life, which he numbered, became few, the greater part having passed.* (IAar, O.)

عَدَدٌ : see the next paragraph.

عَدَادٌ an inf. n. of 3 [q. v.]. (TA.) ___ يَوْمُ العَدَادِ [as expl. by Sh: see 3, first sentence. ___ Also] *The day of giving:* (S, O:) العَدَادُ signifies العَطَآءُ (S, O, K) in this phrase. (S, O.) ___ And *i. q.* يَوْمُ العَرْضِ [which generally means *The day of the last judgment*]. (TA.) ___ And one says, أَتَيْتُ فُلَانًا فِى يَوْمِ عَدَادٍ meaning *I came to such a one on a Friday* (يَوْمَ جُمُعَةٍ), or *on a Minor Festival* (يَوْمَ فِطْرٍ), or *on a Great Festival* (يَوْمَ أَضْحًى). (O, K, * TA.) ___ And لَقِيتُ فُلَانًا عَدَادَ الثُّرَيَّا, (S, O, K,) or عَدَادَ الثُّرَيَّا القَمَرُ, and فِى نُزُولِ القَمَرِ الثُّرَيَّا, (TA,) meaning *I met such a one once in the month:* (S, O, K:) because the moon makes its abode in الثُّرَيَّا [the Pleiades, its third Mansion,] once in every month: (S, O:) IB [understood the meaning to be, *once in the year;* for he] asserts that, correctly, J should have said, because the moon is in conjunction with الثُّرَيَّا once in every year, and that is on the fifth

day of [the Syrian month] Ádhár [corresponding to March O. S.], agreeably with what is said in a verse of Ibn-Holáhil which will be

found cited in what follows: but [this verse evidently relates to what was the case in its author's time; for it is well known that] the moon traverses the firmament once in every month, and is every night in a [different], Mansion, and it is therefore in [the Mansion of] الثريّا once in every month. (L, TA.) [Accord. to some,] one says, لَا آتيكَ إلّا عِدَادَ القَمَرِ الثُّرَيَّا, meaning *I will not come to thee save once in the year:* because the moon makes its abode in الثريّا but once in the year: (A:) and مَا يَأْتِينَا فُلَانٌ إلَّا عِدَادَ الثُّرَيَّا القَمَرِ, and إلَّا قِرَانَ القَمَرِ الثُّرَيَّا, meaning *Such a one comes not to us save once in the year:* and مَا أَلْقَاهُ إلَّا عِدَّةَ الثُّرَيَّا القَمَرِ, and الّا عِدَادَ الثُّرَيَّا القَمَرِ, and الّا عِدَادَ الثُّرَيَّا مِنَ القَمَرِ, meaning *I do not meet him save once in the year:* (TA:) [but these explanations are probably founded upon a want of due consideration of a statement which here follows:] after citing this verse of Aseed, or Useyd, or Useiyid, [written in the TA اسيد,] Ibn-Holáhil, or Ibn-El-Holáhil, [thus differently written in different places,]

* إذَا مَا قَارَنَ القَمَرُ الثُّرَيَّا *

* لَثَالِثَةٍ فَقَدْ ذَهَبَ الشِّتَآءُ *

[*When the moon is in conjunction with the Pleiades in a third* night, *then winter has departed*], AHeyth said, [as though what was the case at a particular period of a cycle were the case generally,] the moon is in conjunction with الثريّا only in a third night from the new moon, [meaning only once in the year in the third night,] and that is in the beginning of spring and the end of winter. (TA.) ___ And عِدَادٌ and عِدَدٌ, (S, O, K,) the latter a contraction of the former, used by poetic license, (S, O,) signify *A paroxysm of pain which a person stung or bitten by a venomous reptile suffers on the completion of a year from the day on which he was stung or bitten:* (S, O, K: *) *a paroxysm of pain occurring at a certain period:* (A:)

a paroxysm such as that of a tertian, or *quartan, fever;* and the *pain of poison which kills at a certain period:* and the *regular period of the return* of a fever is called its عِدَاد. (TA.) One says, أَتَتْهُ اللَّسْعَةُ لِعِدَادٍ *The pain of the venomous sting,* or *bite, returned to him with vehemence at the expiration of a year.* (S, O, * K.) And به مَرَضٌ عِدَادٌ *He has a malady that intermits and returns.* (A.) And عِدَادُ السَّلِيمِ is said to signify *A period of seven days from that on which the person has received a venomous sting* or *bite:* when it has expired, his recovery is hoped for: as long as it has not expired, one says, هُوَ فِى عِدَادِهِ. (A, TA.) [See also 3.] ___ عِدَادٌ signifies also The *time of death.* (O, K.) ___ And *A day,* or *night, when the family of a person deceased assemble together to wail for him.* (ISk, TA.) ___ And *A touch of insanity* or *diabolical possession:* (S, O, K:) or *an affection resembling insanity* or *diabolical possession, that takes a man at certain times.* (Az, TA.) One says, بِالرَّجُلِ عِدَادٌ *In the man is a touch of insanity* [&c.]. (S, O.) ___ And The *twanging* of a bow; (S, O, K; *) and so عَدِيدٌ . (O, K.) ___ See also the next paragraph, in five places: ___ and see عَدِيدَةٌ.

عَدِيدٌ : see عَدَدٌ, in three places. ___ Also *A man who introduces himself into a tribe, to be numbered,* or *reckoned, as belonging to it, but has no kindred in it:* (Msb:) or عَدِيدُ قَوْمٍ signifies *one who is numbered,* or *reckoned, among a people,* (K, TA,) *but is not with them* (معهم [app. a mistranscription for منهم *of them*]); as also عِدَادٌ . (TA.) One says, فُلَانٌ عَدِيدُ بَنِى فُلَانٍ, (S, Mgh, O, Msb,) and مِنْ عِدَادِهِمْ , (Msb,) *Such a one is numbered,* or *reckoned, among the sons of such a one.* (S, Mgh, O, Msb.) And عِدَادُهُ فِى بَنِى فُلَانٍ *He is numbered among the sons of such a one in the* دِيوَان [or *register of soldiers* or *pensioners*]. (S, O, K.) And فُلَانٌ فِى عِدَادِ أَهْلِ الخَيْرِ *Such a one is numbered,* or *reckoned, among the people of goodness,* or *of wealth.*

(S, O.) ___ And *A like,* or an *equal;* [originally, *in number;*] (A, O, K;) as also عَدٌّ and عِدَادٌ : (IAar, O, K:) pl. of the first عَدَائِدُ; and of the second and third أَعْدَادٌ. (TA.) One says, هٰذه الدَّراهم عَدِيدُ هٰذه *These dirhems are equal to these.* (A, * TA.) And هم عَدِيدُ الحصى والثَّرَى *They are equal in multitude,* or *quantity, to the pebbles and the moist earth;* (S, * O, * TA;) i. e. *they are innumerable.*

(TA.) The saying of Aboo-Duwád, describing a mare,

* وَطِمِرَّةٍ كَهِرَاوَةِ الأَعْرَابِ لَيْسَ لَهَا عَدَائِدْ *

Th explains by saying that he likens her to the staff of the wayfarer, because of her being smooth, as though عدائد here meant *knots:* [so that, accord. to him, we should render the verse thus: *And compact in make,* or *swift and excellent, like the staff of those who go far away with their camels to pasture, having no knots:*] but Az says that the meaning is, [*like Hiráwet-el-Aazáb* (a celebrated mare)], *having no equals.* (TA.) See also عِدَادٌ, last sentence but one.

عَدِيدَةٌ *A lot, portion,* or *share:* (IAar, O, K:) like غَدِيدَةٌ: (IAar, O:) pl. عَدَائِدُ; (IAar, O, TA;) with which عِدَادٌ is syn.: and عَدَائِدُ signifies also *property divided into shares;* and *an inheritance* [*so divided*].

(TA.) Lebeed says,

* تَطِيرُ عَدَائِدُ الأَشْرَاكِ شَفْعًا *
* وَوِتْرًا وَالزَّعَامَةُ لِلْغُلَامِ *

The portions of property and inheritance *of the sharers fly away* in the course of time, *two together and singly; but the lordship,* or *mastery, is* still remaining *for the boy:* (IAar, TA:) or the poet means *those who share with him* [i. e. with the boy] (من يعادُّه) in the inheritance: or it (عدائد) is from عُدَّةُ المال [i. e. what one prepares for a future time, of property]: (S, O:) for عدائد, in this verse, some read غَدَائِدُ. (L in art. غد [q. v.]) [See also

زعامة.]

عدَّانٌ and عَدَّانٌ The *time*, or *period*, of a thing; (IAar, K, TA;) as in the phrase أَنَا عَلَى عَدَّان ذٰلكَ *I was at the time*, or *period, of that;* (IAar, TA;) and in the saying جئتُ عَلَى عَدَّان تَفْعَلُ ذٰلكَ *I came at the time of thy doing that;* (TA;) and thus in the saying كَانَ ذٰلكَ عَلَى عَدَّان فُلَانٍ *That was in the time of such a one:* (S, O:) or the *first, and best*, or *most excellent, part*, (K, TA,) and the *most*, (TA,) of a thing; (K, TA;) accord. to Az, from أَعَدَّهُ he prepared it; and so in the saying كَانَ ذٰلكَ فِى عَدَّان شَبَابه and مُلْكه [*That was in the first and best and chief part of his young manhood* and *of his dominion*]. (TA.) [See also art. عدَّانٌ.] عدن as a contraction of عَتْدَانٌ: see عَتُودٌ, of which it is a pl.

عدْعدَةٌ inf. n. of عدْعدَ [q. v.]. (IAar, O.) And The *cry*, or *crying, of the sand-grouse* (القَطَا): (A 'Obeyd, O, K:) app. onomatopoetic. (A 'Obeyd, O.)

جيْشٌ أَعَدُّ *An army in the most complete state of preparation*, or *equipment*. (TA, from a trad.)

معَدٌّ The *side* (ISd, TA) of a man and of a horse &c.: (L in art. معد [in which it is fully explained]:) المعَدَّان signifies the *places of the two boards of the saddle* (S, * O, * A, K, * TA) *upon the two sides* of the horse. (A, TA.) One says, عَرِقَ مَعَدَّاهُ [*The parts of his sides beneath the two boards of the saddle sweated*]. (A, TA.)

اللِّبْسَةُ المَعَدِّيَّةُ *The mode of dress of the sons of Ma'add, which was coarse and rude.* (S, from a trad. [See Q. Q. 2.])

معْدُودٌ [meaning *Numbered, counted, reckoned*, or *computed*,] is applied to any number, little or large; but معْدُودَاتٌ more particularly denotes few; and so does every pl. formed by the addition of ا and ت, as دَرَاهِمَاتٌ and حَمَامَاتٌ;

though it is allowable to use such a pl. to denote muchness. (Zj, TA.) الأَيَّامُ المَعْدُودَاتُ signifies *The days called* أَيَّامُ التَّشْرِيقِ; (S, Mgh, O, Msb, K;) *the three days next after the day of the sacrifice* [which is the tenth of Dhu-l-Hijjeh]; thus called because they are few. (TA.) And one also says دَرَاهِمُ مَعْدُودَةٌ [lit. *Numbered,* or *counted, dirhems*] as meaning *a few dirhems.* (TA.)

المُعَيْدِىُّ is the dim. of المَعَدِّىُّ, (S, O, K,) meaning *He whose origin is referred to Ma'add,* (S, O, TA,) and is originally المَعَيْدِدِىُّ, then المَعَيْدِّىُّ, and then المَعَيْدِىُّ, (IDrst, TA,) thus pronounced without the teshdeed of the د because the double teshdeed, (IDrst, S, O, K, TA,) that of the د with that of the ى after it, (IDrst, TA,) is found difficult of pronunciation, (IDrst, S, O, K, TA,) combined with the ى that denotes the dim.: (S, O, K:) it is thus pronounced in the prov., أَنْ تَسْمَعَ بِالْمُعَيْدِىِّ خَيْرٌ مِنْ أَنْ تَرَاهُ [*Thy hearing of the Mo'eydee is better than thy seeing him*]: (Ks, S, O:) or تَسْمَعُ بِالْمُعَيْدِىِّ خَيْرٌ مِنْ ان تَرَاهُ, (K, TA,) which means the same, the ع

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in تسمع being pronounced with damm because أَنْ is suppressed before it; but some pronounce it with nasb, regarding أَنْ as understood, though this is anomalous: (TA:) or تَسْمَعُ بِالْمُعَيْدِىِّ لَا أَنْ تَرَاهُ; as though meaning *hear thou of the Mo'eydee, but do not see him:* (ISk, S, O, K:) of which three variants, the second is that which is best known: so says A 'Obeyd: (TA:) the prov. is applied to him who is of good repute, but whose outward appearance is contemned. (S, O, K, TA. [See also Freytag's Arab. Prov. i. 223.])

مُعْتَدٌّ به A thing *included in a numbering,* or *reckoning.* (Msb.) [And hence, A thing *of which account is made; that is accounted a matter of importance.* See the verb.]

مُسْتَعِدَّاتٌ is used in a verse of Ibn-Mukbil as meaning The *legs* of a she-camel. (AA, TA voce أَطَامِيمُ, q. v.)

عدس

1 عَدَسَ فِى الأَرْضِ, (AA, S, O, K,) aor. ـِ, inf. n. عَدْسٌ (AA, O, K) and عَدَسَانٌ and عِدَاسٌ (Ibn-'Abbád, O, K) and عُدُوسٌ, (O, K,) *He went away* [or *journeyed*] *into*, or *in*, or *through*, *the country*, or *land*. (AA, S, O, K.) One says, عَدَسَتْ بِهِ المَنِيَّةُ (S, O) i. e. [*Death*] *took him away*. (O.) And El-Kumeyt says,

* أُكَلِّفُهَا هَوْلَ الظَّلَامِ ولَمْ أَزَلْ *

* أَخَا اللَّيْلِ مَعْدُوسًا إِلَىَّ *

or عَلَىَّ, as some relate it, (O, [and thus, instead of إِلَىَّ, in one of my copies of the S,]) meaning [*I constrain them* (referring to camels mentioned in a preceding verse) *to bear the terror of the darkness, and I cease not to be, as a nightfarer,*] *journeyed to* by night [*and journeying*]. (S, O.) [It is added in the S, as though to indicate another meaning, وعَدَسَ لُغَةٌ فِى حَدَسَ; and in the O and K, والعَدْسُ الحَدْسُ; (in the O with أَيْضًا between these two inf. ns.;) but accord. to the TA, the meaning intended by this is, *The going away* into, or in, the country, or land: see, however, what here follows.] ___ العَدْسُ also signifies *The treading hard*, or *vehemently*, (شِدَّةُ الوَطْءِ, S, O, K, TA,) *upon the ground;* and so الحَدْسُ. (TA.) ___ And *i. q.* الكَدْحُ [app. as meaning *The working*, or *labouring;* or *toiling*, or *labouring hard*]; (S, O, K, TA;) as also الحَدْسُ. (TA.) ___ And, accord. to IKtt, عَدَسَ, said of a man, signifies قَوِىَ عَلَى الشَّرِّ [*He was strong to do evil*, or *mischief:* but I think it probable that the right explanation is, على السَّيْرِ or على السُّرَى, i. e. *to journey*, or *to journey by night:* see عُدُوسٌ]. (TA.) عَدَسَ, aor. ـِ, (AA, O, K,) inf. n. عَدْسٌ, (TA,) also signifies *He served* [another]; syn. خَدَمَ. (AA, O, K.) ___ And عَدَسَ المَالَ, inf. n. عَدْسٌ, *He pastured the cattle*, or *camels &c.* (Ibn-'Abbád, O, K, TA.) And هُوَ يَعْدُسُ عَلَيْهِ *He pastures for him.* (Ibn-'Abbád, O.) عَدَسَ بِهِ, (O, K,) and عَدَسَهُ, (IKtt, * O,) *He said to*

him (i. e. to a mule, O) عَدَسْ [q. v.]. (IKtt, O, K.) عُدِسَ, *He had an eruption of the small pustule called* عَدَسَة [q. v.]. (K, * O, * TA.)

3 عادس *He journeyed continually.* (Freytag, from the Deewán of Jereer.)]

عَدَسْ *A cry by which one chides a mule,* (IDrd, S, IKtt, * O, K,) *to urge him:* (IKtt:) sometimes, by poetic license, it is made decl.: (L, TA:) the vulgar say عد [app. عَدْ]. (TA.) ___ Hence, (TA,) sometimes, (S, O,) it is also used as a name for *The mule;* (S, O, K;) like as the ass is [sometimes] called سَأْ سَأْ, which is [origiginally] a cry whereby one chides an ass; and there are other instances of the same kind. (TA.)

عَدَسٌ [*Lentils;*] *a well-known grain;* (S, O, K;) also called عَلَسٌ and بُلُسٌ: (TA:) n. un. with ة. (O, K.) ___ عَدَسُ المآء *A certain plant* [of which I have not found any description]. (See art. ساذج, last sentence.)

عَدَسَةٌ *A small pustule,* (Lth, S, * O, * K,) *resembling the* عَدَسَة [commonly so called, i. e. the *single grain of lentil*], (Lth, TA,) *which comes forth* (Lth, O, K) *in the body* (Lth, K) *in a man,* (S, O,) *dispersedly, like the* طَاعُون [or *plague*], (Lth, TA,) *of which it is said to be a kind,* (Lth, O, TA,) *and kills,* (Lth, O, K,) or *sometimes kills,* (S,) or *generally kills,* (Lth, TA,) *few recovering from it:* (Lth, O:) it was feared by the tribe of Kureysh, as being transitive. (O.)

عَدَسِيَّةٌ [*A soup made by boiling yellow lentils in water, till nearly dissolved, and then adding red vinegar, coriander, and salt.* (Ibn-Jezleh, quoted, from Channing, by Greenhill, in his Transl. of Er-Rázee on Small-pox and Measles.) It is now applied also to *Bats' dung;* which is used in medicine, administered internally; and also applied externally, mixed with vinegar, to tumours: so says Forskål in his Descr. Animalium, p. iii.: but he there states عدسيه to be an appel-lation of the *bat* itself.]

عَدُوسٌ, applied to a female, [and app. to a male also,] *Bold,* or *daring;* (Ibn-'Abbád, O, K, TA;) *strong to*

journey. (TA.) And عَدُوسُ السُّرَى *Strong to journey* (S, O, K) *by night;* as a masc. epithet; (O, K;) and as a fem. epithet applied to the hyena: (S, O:) or عَدُوسُ اللَّيْلِ, as meaning *strong to journey by night,* is applied to a man and to a woman and to a camel. (TA.)

عَادِسٌ : see the verse cited in the first paragraph.

مَعْدُوسٌ : see the verse above mentioned. Also *Having an eruption of the small pustule termed* عَدَسَةٌ. (K, * O, * TA.)

عدف

1 **عَدَفَ**, aor. ـِ, inf. n. عَدْفٌ, *He ate.* (S, O, K.) In the dial. of Rabee'ah with ذ. (S, O, K, * in art. عذف.)

5 **مَا تَعَدَّفْتُ اليومَ** *I have not tasted a little today, far less much.* (El-'Ozeyzee, O, K.) [See also 5 in art. عذف.]

عَدْفٌ: see عَدُوفٌ. ___ Also *A small quantity of fodder,* or *provender.* (L, K.) ___ And *A small gift.* (IF, O, K.) One says, أَصَبْنَا مِنْ مَالِهِ عَدْفًا [in the TA فى ماله] i. e. [*We obtained from his property*] *a small gift.* (IF, O.)

عَدَفٌ: see the paragraph here following.

عُدَافٌ: see the paragraph here following.

عَدُوفٌ *Anything that is tasted:* (S, O, K:) or the *least of what is eaten* and *of what is drunk:* (Ham p. 448:) pl. عُدْفٌ. (K, TA.) One says, مَا ذُقْتُ عَدُوفًا, (S, O,) or مَا ذُقْنَا عَدُوفًا, (K,) i. e. [*I,* or *we, have not tasted,* or *did not taste,*] *anything;* (S, O, K;) as also عَدُوفَةً, (O, K,) and عُدَافًا, and عَدْفًا, (S, O, K,) and عَدَفًا. (K.) And بَاتَتِ الدَّابَّةُ عَلَى غَيْرِ عَدُوفٍ i. e. [*The beast passed the night*] *without fodder,* or *provender.* (S, O, K. *) Of the dial. of Mudar: (S:) or pronounced by Rabee'ah with ذ; and by the rest of the Arabs with د. (AA, O.)

عَدُوفَةٌ: see the next preceding paragraph.

عدل

1 **عَدَلَ**, (S, O, Msb, K,) aor. ـِ, (Msb, K,) inf. n. عَدْلٌ (S, * O, * Msb, K, * TA) and مَعْدَلَةٌ (S, * O, * Msb, K *) and مَعْدَلَةٌ (S, * Msb, K *) and عَدَالَةٌ and عُدُولَةٌ, (K, * TK,) *He acted equitably, justly,* or *rightly.* (S, O, Msb, K.) So in the phrase عَدَلَ فِى أَمْرِهِ, [*He acted equitably,* &c., *in his affair,*] inf. n. عَدْلٌ. (Msb.) And so in the phrase عَدَلَ عَلَيْهِ فِى القَضِيَّةِ [*He acted equitably,* &c., *towards him in the judgment*]: (S, O:) and عَدَلَ عَلَى القَوْمِ, [*he acted equitably,* &c., *towards the people,* or *party,*] inf. n. عَدْلٌ and مَعْدَلَةٌ and مَعْدَلَةٌ. (Msb.) لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَآءِ, [*Ye will not be able to act with* perfect *equity between women*], in the Kur [iv. 128], is said to mean, in respect of love, and of جِمَاع. (TA.) [See also عَدْلٌ below.] ___ وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ, in the Kur [vi. 69], means *And if it would ransom with every* [degree of] *ransoming:* (T, S, O, Msb, TA:) AO used to say, *and if it would act equitably with every* [degree of] *equitable acting;* but Az says that this is a blunder. (TA.) [See, again, عَدْلٌ below.] ___ [عَدَلَ signifies also *He declined, deviated,* or *turned aside* or *away;* and particularly from the right course: thus having a meaning nearly agreeing with that assigned to عَدَلَ in the last sentence of this paragraph.] بَلْ هُمْ قَوْمٌ يَعْدِلُونَ, in the Kur [xxvii. 61], means [*Nay but they are a people*] *who decline,* or *deviate,* from the truth, and from the right course; i. e., who disbelieve. (O.) And one says, عَدَلَ عَنْهُ, aor. ـِ, inf. n. عَدْلٌ and [more com-

monly] عُدُولٌ, *He declined, deviated,* or *turned aside* or *away, from him,* or *it.* (K.) And عَدَلَ عَنِ الطَّرِيقِ, (S, O, Msb,) inf. n. عُدُولٌ, (Msb,) *He declined,* &c., *from the road,* or *way;* (S, O, Msb;) as also انعدل عنه. (S, O, K. *) And عَدَلَ الطَّرِيقُ *The road declined,* or *deflected.* (K.) And عَدَلَ الفَحْلُ (S, O, K)

عَنِ الإِبِلِ (S, O) *The stallion left, left off,* or *desisted from, covering the she-camels;* (S, O, K; *) and so انعدل عَنِ الضِّرَابِ. (TA.) [عَدَلَ الفَحْلُ see in what follows.] And عَدَلَ إِلَيْهِ, inf. n. عُدُولٌ, *He returned to him,* or *it.* (K.) عَدَلَهُ: see 2, in two places. ___ عَدَلَ فُلَانًا بِفُلَانٍ *He made such a one to be equal,* or *like, to such a one;* (K;) [and] so عَادَلَهُ بِهِ: (S:) or, accord. to some, العَدْلُ signifies *the rating* a thing *as equal* to a thing of another kind *so as to make* it *like* the latter. (TA.) One says, عَدَلْتُ هٰذَا بِهٰذَا *I made this to be like* and *to stand in the stead of, this.* (Msb.) And عَدَلَ بِرَبِّهِ, (El-Ahmar, TA,) aor. , (S, O, TA,) inf. n. عَدْلٌ and غَيْرُهُ, [عُدُولٌ being understood,] *He made another to be equal with his Lord, and worshipped him.* (El-Ahmar, TA.) بِرَبِّهِمْ يَعْدِلُونَ, in the Kur [vi. 151, and accord. to some in vi. 1], means *Attributing a copartner,* or *copartners, to their Lord.* (O. [And the like is said in the S and Msb and TA.]) ___ عَدَلْتُ أَمْتِعَةَ البَيْتِ *I made the goods,* or *furniture, of the house,* or *tent, into equal loads,* [*so as to counterbalance one another,*] on the day of departure, or removal. (TA.) And عَادَلَ بَيْنَ الشَّيْئَيْنِ (S, O, TA) *He made an equiponderance to subsist between the two things.* (TA.) ___ فُلَانٌ يَعْدِلُ فُلَانًا *Such a one is equal to such a one.* (TA.) And يَعْدِلُهُ *He,* or *it, is like him,* or *it.* (Fr, S, O.) [Hence] one says, مَا يَعْدِلُكَ عِنْدَنَا شَيْءٌ *Nothing stands with us in thy stead.* (TA.) And عَدَلَهُ, aor. ـِ , (K,) inf. n. عِدْلٌ, (TA,) *It was,* or *became, equiponderant to it;* as also عَادَلَهُ , (K,) inf. n. مُعَادَلَةٌ. (TA.) And [hence] عَدَلَهُ فِى المِحْمَلِ, (K,) and عَادَلَهُ , (TA,) *He rode with him in the* [*vehicle called*] مِحْمَل [*so as to counterbalance him*]. (K, TA.) ___ And عَدَلَ, aor. ـِ , inf. n. عَدْلٌ, signifies also *He turned* a thing from its course, direction, or manner of being. (TA.) You say, عَدَلْتُ فُلَانًا عَنْ طَرِيقِهِ *I turned such a one from his road,* or *way.* (TA.) And لَا تُعْدَلُ سَارِحَتُكُمْ *Your pasturing cattle shall not be turned away, nor prevented, from pasturing.* (TA, from a trad.) And عَدَلَ الفَحْلَ (K, TA) عَنِ الضِّرَابِ (TA) *He removed the stallion,* or *made him to withdraw* [or *desist*], *from covering.* (K, TA.) And عَدَلْتُ الدَّابَّةَ إِلَى مَوْضِعِ كَذَا *I turned the beast to such a*

place. (TA.) [See also two meanings assigned to this verb in the next paragraph, third sentence.] عَدُلَ, [aor. ـُ ,] inf. n. عَدَالَةٌ (S, O, Msb) and عُدُولَةٌ, (Msb,) *He* (a man, S, O, i. e. a witness, Msb) *was,* or *became, such as is termed* عَدْل [q. v.]. (S, O, Msb.) عَدَلَ, aor. ـَ , inf. n. عَدَلٌ, *He acted wrongfully, unjustly, injuriously,* or *tyrannically.* (Msb.)

2 **عدّله**, inf. n. تَعْدِيلٌ, *i. q.* أَقَامَهُ, (K,) meaning *He made it to be conformable with that which is right;* (TK;) namely, a judgment, or judicial decision. (K, TK.) ___ *He made it straight,* or *even;* namely, a thing; as, for instance, an arrow; (TA;) *right,* or *in a right condition; direct,* or *rightly directed;* (S, O, Msb, K, TA;) and so عَدَلَهُ . (O, K.) Hence, فَعَدَّلَكَ and فَعَدَلَكَ , accord. to different readers, in the Kur [lxxxii. 7, which I would rather render *And hath made thee symmetrical*]: (O:) or the latter means *and hath turned thee from unbelief to belief;* (IAar, O, TA;) or, accord. to Fr, *and hath turned thee to whatever form He pleased,* beautiful or ugly, tall or short: but Az says that the former reading was the more pleasing to Fr, and is the better. (TA.) ___ *He made it equal;* (Mgh, Msb, K, TA;) namely, a pair of scales, or a weight, (K, TA,) and a measure, &c. (TA.) Hence, قِسْمَةُ التَّعْدِيلِ i. e. *The division* of a thing [*in an equal manner*] *with regard to the value and utility, not with regard to the quantity, so that the smaller portion may be equal to the larger portion in value and utility.* (Msb.) You say, عَدَّلَ القَسَّامُ الأَنْصِبَآءَ لِلْقَسْمِ بَيْنَ الشُّرَكَآءِ i. e. [*The divider of inheritances*] *made equal the shares* [*for distribution among the participators*]. (TA.) ___ عدّل الشِّعْرَ *He made the poetry,* or *verse, to be right in measure.* (TA.) ___ تَعْدِيلُ أَرْكَانِ الصَّلَاةِ means *The making the limbs,* or *members, to be still, in the bowing of the head and body, and in the prostration, and in the standing between these two acts, and in the sitting between the two prostrations.* (Mgh.) ___ عدّله signifies also *He attributed to him* (i. e. a witness, Msb) *what is*

termed عَدَالَة [inf. n. of عَدُلَ]; (O, Msb;) *described him as possessing that quality;* (Msb;) *pronounced him to be veracious,* and *good,* or *righteous;* (K;) *pronounced him to be such as is termed* عَدْل [q. v.]: (TA:) تَعْدِيلُ الشُّهُود is *the pronouncing the witnesses to be* عُدُول [pl. of عَدْلٌ]. (S.) ___ عدّل أَمْرَه: and عَدَّلْتُ بينهما: see 3. ___ شَرِبَ حَتَّى عَدَّلَ *He drank until he became full:* (Aboo-'Adnán, O, TA:) or *until his belly became like the* [*load called*] عِدْل. (K.)

3 **عَادَلَ** see 1, in four places. One says, يُعَادِلُ فى الوَزْن [*It is equal in weight; is equiponderant*]. (IF, Msb.) And يُعَادِلُكَ فِى الوَزْن والقَدْر [*He is equal to thee in weight and in size:* as one who rides with thee in a مَحْمِل]. (S.) يُعَادِلُهُ فى القِيمَة والمَنْفَعَة [*It is equal to it in value and utility*]. (Msb.) ___ And عَادَلَهُمَا عَلَى نَاضِحٍ *He bound them two upon the two sides of a camel* [or *of a camel used for carrying water for irrigation, so that they counterbalanced each other*] *like the* [*two loads called*] عِدْلَان. (TA.) ___ And فُلَانٌ يُعَادِلُ أَمْرَه, and يُقَسِّمُه, (O, and so accord. to a copy of the S,) or عَدَالٌ, (so in another copy of the S,) inf. n. يُعَادِلُ هٰذَا الأَمْر, *Such a one wavers,* or *vacillates,* [*in his case*] *between two affairs, hesitating which of them he shall do.* (S, O.) And عادل أَمْرَه تَعْدِيلٌ *He is in a state of entanglement in this affair, and does not execute it:* (K:) *he is in doubt respecting it.* (TA.) And عادل أَمْرَه *He paused* [*in his case*], *hesitating between two affairs, which he should do;* as also عدّله inf. n. تَعْدِيلٌ: and hence, in the trad. of the مِعْرَاج [or ladder by which Mohammad is related to have ascended from Jerusalem to Heaven], فَعَدَّلْتُ بينهما [*And I paused in hesitation between them two*]; meaning that they were equal in his estimation, and he could not make choice of either of them. (TA.) And عَادَلْتُ بَيْنَ أَمْرَيْنِ أَيَّهُمَا آتِى *I wavered,* or *vacillated, between two affairs, hesitating which of them I should do.* (TA.) المُعَادَلَةُ is *The doubting* respecting two affairs: and one says, أَنَا فِى عِدَالٍ مِنْ هٰذَا الأَمْر *I am in doubt respecting*

this affair, whether I should do it or leave it undone: (TA:) or العِدَالُ is *the considering deliberately respecting the case of two affairs that have occurred to one, when one knows not to which of them he should betake himself.* (IAar, K.) And *The case of one person's saying There is in it something remaining and another's saying There is not in it anything remaining.* (S, O.) And one says, when he wavers, or vacillates, between two affairs, hesitating which of them he shall do, and then a right opinion occurs to him, and he determines upon that which is the more fit in his estimation, قَطَعْتُ العِدَالَ فِى أَمْرِى ومَضَيْتُ عَلَى عَزْمِى [*I cut short wavering in my affair, and executed my determination*]. (TA.) ___ And عادل signifies also *It became crooked,* or *bent.* (K.)

5 **تعدّل** *It became,* or *was rendered, straight,* or *even;* syn. تَقَوَّمَ. (Msb in art. قوم.) ___ And تَعَدَّلَتْ قيمةُ المتاعِ بكَذَا *The value of the commodity was equal to such a thing;* syn. قَامَ المتاعُ بكَذَا. (Msb in art. قوم.)

6 **تَعَادُلٌ** The *being,* or *becoming, equal.* (Msb.) You say, تَعَادَلَا [*They two became equal*]. (M and K voce تَبَاوَآ, q. v., in art. بوأ.) ___ [Also The *being,* or *becoming, intermediate in quality.*]

7 **إِنْعَدَلَ** see 1, former half, in two places.

8 **اعتدل** *It was,* or *became, right,* or *in a right condition; direct,* or *rightly directed; straight,* or *even;* (S, O, Msb, TA;) *equal;* (as a pair of scales, or a weight, and a measure, &c.; TA;) *equable,* or *uniform;* (Msb, TA;) [*symmetrical, proportionate,*] *suitable in itself* [or *in its parts*]. (K.) The saying, cited by Sh,

* وَٱعْتَدَلَتْ ذَاتُ السَّنَامِ الأَمْيَلِ *

means *And she that had an inclining hump became straight* [*and erect*] *in her hump* by reason of fatness. (TA.) And one says جَارِيَةٌ حَسَنَةُ الاعْتِدَالِ *A girl*, or *young woman, goodly in respect of stature* [or *proportion*]. (A, TA.) And اعتدل الشِّعْرُ *The poetry*, or *verse, was*, or *became, measured, and right in its feet.* (TA.) ___ Also *It was*, or *became, of a middling sort, in quantity*, or *quality;* (K, TA;) as a body between tallness and shortness, and water between the hot and the

cold; and [*moderate*, or *temperate*,] as a day of which the air is pleasant. (TA.)

عَدْلٌ *Equity, justice*, or *rectitude; contr. of* جَوْرٌ; (S, O, Msb, K, TA;) i. e. *i. q.* قَصْدٌ, in affairs; (Msb;) and قِسْطٌ; (S, M, Mgh, &c., in art. قسط;) and سَوِيَّةٌ; (O, K;) and اِسْتِقَامَةٌ; (IAar, K;) and *a thing that is established in the minds as being right;* (K, TA;) as also مَعْدَلَةٌ (S, O, Msb, K) and مَعْدَلَةٌ (S, Msb, K) and عَدَالَةٌ and عُدُولَةٌ: (K:) or, as some say, it is the *mean between excess and falling short:* and Er-Rághib says, it is of two sorts: one is *absolute, such that reason requires the inference of its goodness;* and this will not at any time be abrogated, nor described as a mode of transgression; as the doing good to him who does good to thee, and the abstaining from harming him who abstains from harming thee: and the other is *such as is known to be* عَدْلٌ *by the law;* and this may be abrogated sometimes; as retaliation, and fines for wounds and maimings, and the taking the property of the apostate; and this is what is meant by the saying in the Kur [xvi. 92], إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَانِ i. e. [*Verily God commandeth*] *equality in recompensing, if good, with good, and if evil, with evil, and the requiting of good with more good, and of evil with less evil:* [see also 4 in art. حسن:] and he says of عَدَالَةٌ and مَعْدَلَةٌ, that each is a term requiring the inference of equality, and is used with a regard to correlation. (TA.) One says, بَسَطَ الوَالِى عَدْلَهُ and مَعْدَلَتَهُ (S, O) and مَعْدَلَتَهُ (S) [*The governor*, or *ruler*,

largely extended his equity, or *justice*]. And فُلَانٌ مِنْ أَهْلِ المَعْدَلَةِ , (S,) or المَعْدَلَة , (O,) i. e. من اهل العَدْل [*Such a one is of the people of equity,* &c.]. (S, O.) وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِنْكُمْ, in the Kur [lxv. 2], is said by Sa'eed Ibn-El-Museiyib to mean ذَوَى عَقْلٍ [i. e. *And make ye to be witnesses two persons of intelligence from among you:* but this rendering I think questionable]. (TA.) ___ Also *Repayment, requital, compensation,* or *recompense.* (K.) ___ And *Ransom,* (S, O, Msb, K, TA,) *when regard is had therein to the meaning of equality,* or *equivalence.* (TA.) This is [said to be] the meaning in the phrase of the Kur [v. 96], أَوْ عَدْلُ ذٰلِكَ صِيَامًا [*Or the ransom thereof by fasting:* but this is generally expl. as meaning *or the like thereof of fasting;* (see عِدْلٌ;) i. e., in lieu of feeding a number of poor men, one shall fast the like number of days]. (S, O.) And so [accord. to some] in the saying, occurring in a trad., لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ [of which see various explanations (including three renderings here following) in art. صرف]. (O, Msb.) ___ And *Measure;* syn. كَيْلٌ. (K.) So in the phrase أَعْطَاهُ بِالعَدْلِ [*He gave him by measure*]. (TK.) ___ And *An obligatory act* or *divine ordinance.* (En-Nadr, O, K.) ___ And *A supererogatory act.* (O, K.) Also One *who acts equitably, justly,* or *rightly;* and so عَادِلٌ : (K, TA:) or the latter signifies thus: (S, O:) and the former [particularly] signifies a man *approved and satisfactory in testimony;* originally an inf. n.; (S, O, TA;) *whose testimony is approved and available;* (Msb;) a man *whose testimony is allowable,* or *legally admissible,* as also عَادِلٌ ; a man *whose saying, and whose judgment,* or *judicial decision, are approved;* and, accord. to Ibráheem, one *from whom a thing occasioning doubt,* or *suspicion,* or *evil opinion, has not appeared:* being originally an inf. n., it means ذُو عَدْلٍ: or, accord. to IJ, it is an intensive epithet, as though meaning *possessing every kind of* عَدْلٌ: (TA:) one says رَجُلٌ عَدْلٌ, (S, O, Msb, * K,) and امْرَأَةٌ عَدْلٌ and عَدْلَةٌ, (Msb, K,) the latter mentioned by IJ, (TA,) and رَجُلَانِ عَدْلٌ and عَدْلَانِ, (Msb, * TA,) and قَوْمٌ عَدْلٌ (S, O, Msb, * K) and نِسْوَةٌ عَدْلٌ (TA) and قَوْمٌ عُدُولٌ, (S, O, Msb, * K,) عُدُولٌ being pl. of عَدْلٌ, (S, O, Msb,) or of عَادِلٌ, (K,) and عَدْلٌ used in a pl. sense being a quasi-pl. n. of عَادِلٌ, (M, K,) like تَجْرٌ [of تَاجِرٌ] and شَرْبٌ [of

شَارِبٌ]; (M, TA;) or رِجَالٌ عَدْلٌ and نِسْوَةٌ عَدْلٌ mean رِجَالٌ ذَوُو عَدْلٍ and نِسْوَانٌ ذَوَاتُ عَدْلٍ. (TA.) ___ العَدْلُ as one of the names of God means *He whom desire does not cause to incline,* or *decline, so that he should deviate from the right course in judgment.* (TA.) ___ And one says, هٰذَا عَدْلٌ بَيْنَهُمَا, meaning *This is intermediate in quality between them two, not in the utmost degree of goodness nor in the extreme degree of badness.* (Mgh.) And مَكَانٌ عَدْلٌ بَيْنَ فَرِيقَيْنِ [*A place equidistant,* or *midway, between two parties*]. (S in art. سوى.) ___ See also عَدْلٌ, throughout the greater part of the paragraph. عَدْلٌ is also the name of a certain chief of the [body of armed men called] شُرَطٌ, (S, O,) or شُرْطَةٌ, (K,) of a تُبَّع [or King of El-Yemen], who, when he desired the slaughter of a man, delivered him to this person; (S, O, K;) whereupon the people said, وُضِعَ عَلَى يَدَىْ عَدْلٍ [*He has been consigned to the hands of 'Adl*]; (S, O;) and this was afterwards said of anything of which one despaired. (S, O, K.) [Meyd mentions عَلَى يَدَىْ عَدْلٍ, as a prov., without وُضِعَ: see Freytag's Arab. Prov. ii. 80.]

عَدْلٌ The *like* (IAar, Zj, O, K) of a thing; (IAar, O;) as also عَدْلٌ ; syn. مِثْلٌ; (IAar, Zj, O, K;) and نَظِيرٌ [which signifies the same, or the *equal*]; and so عَدِيلٌ : (K:) or, accord. to Er-Rághib, عَدْلٌ and عِدْلٌ are nearly the same; but the former is used in relation to what is perceived mentally, as in the phrase of the Kur [v. 96], أَوْ عَدْلُ ذٰلِكَ صِيَامًا [mentioned voce عَدْلٌ]; and عِدْلٌ and عَدِيلٌ , in relation to what is perceived by the sense, as things weighed and things numbered and things measured: Ibn-'Ámir, however, read او عِدْلُ ذلك; and Ks and the people of El-Medeeneh, with fet-h [i. e. عَدْلُ]: (TA:) or عِدْلُ الشَّىْءِ, with kesr, signifies *the like of the thing in kind,* (Mgh, Msb,) or *in quantity,* or *measure,* or *the like,* (Msb,) or also *in quantity,* or *measure,* or *the like,* (Mgh,) and IF says, *in weight;* (Msb;) and عَدْلُهُ , with fet-h, (Mgh, Msb,) *its like,* (Mgh,) or *what will stand in its stead,* (Msb,) *of a thing different in kind,* (Mgh, Msb;) whence the phrase of the Kur أَوْ عَدْلُ ذٰلِكَ صِيَامًا [mentioned above]; عَدْلٌ being originally an inf. n.: (Msb:) Akh says, العِدْلُ, with kesr, signifies المِثْلُ; and العَدْلُ , with fet-h, is originally an inf. n., but is made a subst. to denote

المثل in order to distinguish it from the عدل of goods or commodities [which will be expl. in what follows]: Fr says, العِدْلُ, with kesr, is *the like* (المِثْلُ), as in the saying عِنْدِى عِدْلُ غُلَامِكَ [*I have the like of thy boy* or *young man*] and عِدْلُ شَاتِكَ [*the like of thy sheep* or *goat*]; but you say العَدْلُ, with nasb [i. e. fet-h] to the ع, when you mean *the* [*equal in*] *value, of what is different in kind;* though sometimes it is pronounced with kesr by some of the Arabs, app. by an error on their part: (S, O:) or some allow one's saying عِنْدِى عِدْلُ غُلَامِكَ as meaning *I have the like of thy boy* or *young man,* [and app. عَدْلُهُ also,] and عَدْلُهُ with fet-h only as meaning *his value:* (TA:) but Zj says that العَدْلُ and العِدْلُ both signify *the like,* whether it be *of the same kind* or *of a different kind;* and if one make a mistake, he should not say that some of the Arabs have erred: (O:) the pl. (S, O, K) of عِدْلٌ, by common consent, (S, O,) is أَعْدَالٌ, (S, O, K,) and [that of عَدِيلٌ is] عُدَلَآءُ. (K.) ___ Also The *half of a load,* (K, TA,) *such as is on either of the two sides of the camel;* (TA;) or *a burden* [*borne on one side of a beast, counterbalancing another on the other side,* or] *made equiponderant to another burden:* (Az, TA:) pl. [of pauc.] أَعْدَالٌ and [of mult.] عُدُولٌ: (Sb, K:) and عَدِيلٌ signifies the *equal* of a person *in weight and measure* or *size* or *the like* (S, K, * TA) in the [vehicle called] مِحْمَل: (TA:) Sb says that it signifies *a human being that is the equal* of another [*in weight*]; distinguishing it from عِدْلٌ, which, he says, is applied only to goods, or commodities: (IB, TA:) [but] عَدِيلَتَانِ signifies *two sacks* (غِرَارَتَانِ); because each counter balances, or is equiponderant to, the other. (TA.) Hence one says of the عُدُول of an evil judicial decision, مَا هُمْ عُدُولٌ وَلٰكِنْ عُدُولٌ [meaning *They are not witnesses whose testimony is approvable, but equalized loads of merchandise*]. (TA.) And [hence also] one says, وَقَعَ المُصْطَرِعَانِ عِدْلَىْ بَعِيرٍ, meaning *The two* [*men wrestling*] *fell together, neither of them having thrown down the other.* (TA. [See also عِكْمٌ.])

عَدَلٌ The *equalizing of the* [*two burdens,* or *half-loads, called*] عِدْلَانِ. (IAar, O, K.)

عَدَلَةٌ : see what next follows, in two places.

عُدَلَةٌ Men *who pronounce witnesses to be veracious,* and *good,* or *righteous;* (AZ, IAar, O, K, * TA;) as also عَدَلَةٌ ; (K;) and the former is also applied to a man *who does so:* (AZ, O, TA: *) or the former is applied to a single per-

son, and عَدَلَةٌ is applied to a pl. number. (AA, K, TA.)

عَدِيلٌ : see عَدْلٌ, in four places.

عَدَالَةٌ : see عَدْلٌ, in two places. It is an inf. n. of عَدُلَ (S, O, Msb) said of a witness; like عُدُولَةٌ : and signifies The *quality of a witness such as is termed* عَدْلٌ [q. v.]: it is expl. as being *a quality the regard of which necessitates the guarding against what falls short of the requirements of manly virtue* or *moral goodness, habitually and evidently; which evident falling short thereof is not effected by small instances of lapses* or *falls into wrongdoing, and by perversion of speech, because mistake and forgetfulness are supposable* [*as the causes thereof*], *and interpretation not according to the obvious meaning; but it is when such is the known and repeated practice of the person: regard is to be had to the goodness,* or *honesty, of every individual, and his usual practice in respect of his apparel, and his dealing in selling and buying, and the conveyance of goods, and other things; and when he does that which is not suitable to him, without necessity, his testimony is impugned; otherwise it is not.* (Msb.)

عُدُولَةٌ : see عَدْلٌ, first sentence: and عَدَالَةٌ.

عَدِيلَتَانِ : see عِدْلٌ, last quarter.

عَدَوْلَى *An old, tall tree:* (K:) or شَجَرٌ عَدَوْلًى signifies *old trees;* one of which is termed عَدَوْلِيَّةٌ: or, accord. to AHn, عَدَوْلًى signifies anything *old.* (TA.) See also the next following paragraph.

عَدَوْلًى : see the next preceding paragraph, in two places. Also, thus correctly, as in the S, (TA, [and thus, app., accord. to the K, though this is thought by SM, and not altogether without reason, to require by its context the reading of عَدَوْلَى , as does, app., the O,]) *A seaman,* or *mariner.* (S, O, K, TA.) ___ And pl. [app. a mistake for n. un.] of عَدَوْلِيَّةٌ, (K,) which latter means *Certain ships* or *boats,* (O, K, TA,) or *a* [*sort of*] *ship* or *boat,* (S,) or it is an epithet applied to certain ships or boats, (EM p. 58,) so called as being *of* عَدَوْلَى, (S, O, * K, TA,) meaning *a city of El-Bahreyn,* (S, O, * TA,) not meaning, as would be imagined from the context in the K, the tree [said to be] thus called; (TA;) mentioned in the poetry of Tarafeh, (S, O, TA,) in the fourth verse of his Mo'allakah, (O, TA,) and thus expl. by As: (TA:) or meaning *old;* or *large:* (O, TA:) or so called as being *of a place named* عَدَوْلَاة, of the measure فَعَوْلَاة: (TA:) or *of* عَدَوْل, *a man who used to construct ships* or *boats:* or *of a people who used to alight and abide in Hejer.* (O, K.)

عَادِلٌ : see عَدْلٌ, latter half, in two places. ___ Also *An attributer of a copartner,* or *of copartners, to God.* (S, TA.) A woman is related to have said to El-Hajjáj, يَا قَاسِطُ يَا عَادِلُ; [by which she meant *O deviater from the right course; O attributer of a copartner,* or *of copartners, to God;*] (S, * O;) whereupon, the people thinking that she was commending him, he said that by her saying يا قاسط, she referred to the words of the Kur [lxxii. 15] أَمَّا ٱلْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا [expl. voce قَاسِطٌ; and by her saying يا عادل, to the words in the same [vi. 151] وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ [expl. above, see 1]. (O.)

مَعْدِلٌ *A place of turning away* or *back;* as also مَعْدُولٌ : so in the saying, مَا لَهُ مَعْدِلٌ and مَعْدُولٌ

[*There is for him no place of turning away* or *back*]: (K:) pl. مَعَادِلُ: Aboo-Khirásh says,

* تَضِيقُ عَلَيَّ الأَرْضُ ذَاتُ المَعَادِلِ *

meaning [*The earth having those ways in which one may turn in various directions becomes strait to me;* or] *having such amplitude that by reason thereof one may turn in it to the right and left.* (TA.) ___ And *A way, course, mode,* or *manner, of acting* or *conduct* or *the like:* thus in the saying أَخَذَ فِى مَعْدِلِ الحَقِّ [*He took to the right way of acting*], and مَعْدِلِ البَاطِلِ [*the false,* or *wrong, way of acting*]: and in like manner one says, انْظُرُوا إِلَى سُوْءِ مَعَادِلِهِ *Look ye at his evil ways of acting:* and هُوَ سَدِيدُ المَعَادِلِ [*He is one who takes a right direction in respect of the ways of acting*]. (TA.)

مَعْدَلَةٌ : see عَدْلٌ, former half, in seven places.

مُعَدَّلٌ Anything *straightened,* or *made even:* (S, O, K:) [&c.: see its verb.] ___ الكُرُّ المُعَدَّلُ see in art. كر.

مُعَدَّلَاتٌ The *angles,* or *corners, of a house* or *chamber.* (IAar, O, K.)

مَعْدُولٌ : see مَعْدِلٌ, in two places.

مُعْتَدِلٌ [*Right,* or *having a right direction; straight,* or *even; equal; equable,* or *uniform; symmetrical, proportionate; suitable in itself* or *in its parts:* see its verb]. مُعْتَدِلَةٌ applied to a she-camel means *Whose limbs,* or *members, are rendered even, one with another,* (Lth, Az, TA,) *including her hump and other parts;* as is the case when she becomes fat: erroneously said by Sh, on the authority of Mohárib, to be مُعَنْدَلَةٌ, belonging to art. عندل. (Az, TA.) ___ And *Of a middling sort, in quantity,* or *quality;* as a body between tallness and shortness, and water between the hot and the cold; and [*moderate,* or *temperate,*] as a day of which the air is pleasant; contr. of مُعْتَذِلٌ, with the pointed ذ.

(TA.) فَرَسٌ مُعْتَدِلُ الفَرْقِ [app. الفَرْقِ] means *A horse whose* غُرَّة [or *blaze*] *occupies the middle of his forehead, not reaching to one of the eyes nor inclining upon one of the cheeks.* (AO, TA.) أَيَّامٌ مُعْتَدِلَاتٌ signifies [*Days moderate in temperature;* or] *pleasant, not hot, days.* (TA.) And المُعْتَدِلَاتُ is applied to *Forty nights of varying,* or *alternating, heat and cold, commencing from the* [*auroral*] *rising of Suheyl* [or *Canopus,* which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.]: (AZ, TA in art. صفر: see صَفَرِىٌّ:) or *the days of heat known by the appel-lation of* وَقَدَاتُ سُهَيْلٍ [*the most vehement heats of Canopus*]; as also المُعْتَذِلَاتُ [q. v.]. (El- Hareeree's Durrat-el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 37 of the Arabic text.)

عدم

1 **عَدِمَهُ**, with kesr to the د, (S, MA, Msb, K, &c.,) aor. ـَـ, (S,) inf. n. عَدَمٌ, (S, MA, Msb, K,) which is anomalous [as the verb is trans.], (S,) and عُدْمٌ, (S, MA, K,) or the latter is a simple subst., (Msb,) *He had it not, was destitute of it, was without it, lacked it, wanted it, found it not,* or *lost it;* (S, * MA, Msb, * K; *) syn. فَقَدَهُ, (S, Msb, K; *) or لَمْ يَجِدْهُ; so says Ibn-El-Kemál in the Exposition of the Hidáyeh. (TA.) And عَدِمْتُ فُلَانًا [*I wanted,* or *lost, such a one*]. (TA.) And عَدُمَ, [inf. n. عَدَمٌ,] *It lacked, wanted, was wanting, was not found, did not exist,* or *was lost;* syn. فَقَدَ. (AHát, Msb.) [See also عَدَمٌ below.] ___ لَا يَعْدَمُنِي هٰذَا الأَمْرُ means مَا يَعْدُونِي [i. e. *This thing,* or *affair, does not pass from me*]. (S, K, TA. [In the CK, erroneously, مَا يَعْدَمُنِي as intrans.: see the next paragraph, last sentence.]) عَدُمَ, (K, TA,) inf. n. عَدَامَةٌ, (TA,) *He was,* or *became, foolish,* or *stupid;* (K, TA;) being *destitute of intellect,* or *understanding.* (TA.)

4 **اعدمه** is *syn. with* أَفْقَدَهُ [meaning *He made him to lack, want,* or *lose, it,* or *him*]: (AHát, Msb:) and has a second objective complement: one says, لَا أَعْدَمَنِي ٱللّٰهُ فَضْلَهُ [*May God not make me to lack, want,* or *lose, his bounty*]: (Msb:) or لَا أَعْدَمَنِي فَضْلَكَ *May He* (i. e. God) *not make thy bounty to depart from me:* and اعدمنى ٱللّٰهُ فُلَانًا [*God made me to lack, want,* or *lose, such a one*]. (TA.) ___ And *He denied him,* or *refused him,* (Az, MA, K, TA,) what he sought, (Az, TA,) or a thing. (MA.) ___ And *He rendered him poor, needy,* or *destitute:* (S, * K, * TA: [in the S, this meaning seems to be indicated by the context; but in the K, the context seems rather to indicate the first of the meanings expl. in this paragraph:]) in this sense, said of God. (S, K, TA) ___ أَعْدَمَنِي الشَّيْءُ means [app. *The thing excited my want,* or *made me to want it;* and hence, *the thing was not found by me;* or] *I did not find the thing.* (K.) ___ [And اعدمه signifies also *He made it to have no existence; to be non-existent;* or *he*

annihilated it; or *did away with it;* agreeably with explanations of the inf. n. (إِعْدَامٌ) in the KL and PS &c., and with present usage.] اعدم as intrans., (Kr, S, Msb, K,) inf. n. إِعْدَامٌ and عُدْمٌ, (Kr, K, TA,) like إِيسَارٌ and يُسْرٌ as inf. ns. of أَيْسَرَ, and إِعْسَارٌ and عُسْرٌ as of أَعْسَرَ, and إِفْحَاشٌ and فُحْشٌ as of أَفْحَشَ, or rather the latter in every one of these instances is a simple subst., as ISd says, (TA,) signifies *He* (a man, S) *was,* or *became,*

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poor, needy, or *destitute;* (Kr, S, Msb, K;) as also عَدَمٌ. (TA.)

7 **انعدم** in the phrase of the Muslim theologians وُجِدَ الشَّىْءُ فَٱنْعَدَمَ [meaning *The thing existed, and became non-existent,*] is a barbarism. (K, * TA.)

عُدْمٌ: see the next paragraph.

عَدَمٌ and عُدْمٌ are inf. ns. of the trans. verb عَدِمَ, (S, M, K,) or the latter is a simple subst., (Msb,) and each signifies, as also عُدُمٌ, *Lack,* or *want,* as meaning *non-possession;* or *loss;* [of a thing, and of a quality, or faculty, &c.;] and by predominance of application, *lack,* &c., *of property* or *wealth;* (K, TA;) and *departure thereof;* and *paucity thereof;* (TA;) or *poverty, neediness,* or *destitution.* (S in explanation of the first and second; respecting the latter of which, see 4, last sentence.) [Also *Non-performance* of an act; and *non-observance* of a duty &c. And *Lack,* or *want,* as meaning *non-existence;* and *absence;* or the *state of being lost.*]

عَدَمٌ: see عَدِيمٌ.

عُدُمٌ: see عَدَمٌ.

أَرْضٌ عُدْمَآءُ *Land such as is termed* بَيْضَآءُ; (K, TA;) i. e., *without,* as though [meaning] *lacking, plants,* or *herbage.* (TA.) ___ And شَاةٌ عُدْمَآءُ *A sheep,* or *goat, of which the head is white*

and the rest differing therefrom. (K.)

عَدَامٌ : see عَدَائِمُ.

عَدِيمٌ *Not having, being without, lacking, wanting, not finding,* or *having lost:* one says, هُوَ عَدِيمُ النَّظِيرِ *He is one not having, without, lacking,* &c., *the likes* [or *like*]; and عَدِيمُ المَعْرُوفِ [*destitute of goodness, gentleness, beneficence,* &c.]: and هِىَ عَدِيمَةُ المَعْرُوفِ [*She is destitute of goodness,* &c.]. (TA.) ___ And *Poor, needy,* or *destitute;* (S, Msb, K;) as also عَدَمٌ , (K,) and مُعْدَمٌ , (S,) and مَعْدُومٌ , (Msb, TA,) which last occurs in a trad. as meaning the *poor who has become, by reason of the pressure of his want, as though himself were not existing,* or *lost:* عَدِيمٌ signifies *having no property;* as also مُعْدَمٌ : and *having nothing:* it is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: and its pl. is عُدَمَآءُ; erroneously said in the K to be pl. of عَدَمٌ. (TA.) ___ Also *Stupid; foolish;* (K, TA;) *destitute of intellect,* or *understanding.* (TA.) And *Insane; demented.* (IAar, Az, K, * TA.)

عَدَائِمُ , (K, and so in copies of the S) or عَدَامٌ , (so accord. to other copies of the S,) *A sort of fresh ripe dates found in El-Medeeneh,* (S, K,) *that are late* [*in ripening*], (K,) or *that come the last of fresh ripe dates.* (S.)

مُعْدَمٌ : see عَدِيمٌ, in two places.

مَعْدُومٌ [*Lacking, wanting, not found, not existing,* or *lost:* see عَدَمٌ, of which it is the part. n.]. ___ يَكْسِبُ المَعْدُومَ means *He is fortunate,* or *possessed of good fortune;* [properly,] *he attains what others are denied.* (K.) It is said in a trad., إِنَّكَ لَتَكْسِبُ المَعْدُومَ وَتُطْعِمُ المَأْدُومَ. (M and TA in art. ادم: expl. voce أَدِيمٌ.) ___ See also عَدِيمٌ.

عدن

1 **عَدَنَ بِهِ** , (Mgh, Msb, Msb, K,) aor. ـِ and ـُ , inf. n. عَدْنٌ and عُدُونٌ, (Msb, K,) *He remained, stayed, dwelt,* or *abode, in it,* (Mgh, Msb, K,) namely, a place, (Mgh, Msb,) or a country, or town. (K.) Whence, (Msb, K,) or from عَدَنَتْ said of camels as expl. in what follows, (S,) جَنَّاتُ عَدْنٍ, (S, Msb, K,) [applied to Paradise,] meaning *Gardens of abode,* (S, Msb,) or *gardens of perpetual abode.* (TA.) And عَدَنْتُ البَلَدَ means *I took for myself the country,* or *town, as a home,* or *settled place of abode.* (S.) ___ And عَدَنَتِ الإِبِلُ (S, Msb TA) بِمَكَانِ كَذَا, (S, TA,) aors. as above, (Msb, TA,) and so the inf. ns., (TA,) *The camels kept to such a place, not quitting it:* (S:) or *remained,* or *stayed,* (Msb, TA,) *in such a place, in the pasturage,* (TA,) or *pasturing upon the* [*plants,* or *trees, called*] حَمْض: (Msb, TA:) or عَدَنَتِ الإِبِلُ فِى الحَمْضِ *the camels found the* حمض *to be wholesome* (استمرته [for استمرأته]), *and increased,* or *fattened, thereon, and kept thereto:* (K, TA:) accord. to AZ, the verb is used of camels only in relation to the حمض: or, as some say, it is in relation to anything: (TA:) and the epithet عَادِنٌ , (S, K,) without ة, (TA,) is applied to a she-camel of which this verb is used; (S, K;) and its pl. is عَوَادِنُ. (TA.) عَدَنَ الأَرْضَ, aor. ـِ , (K,) inf. n. عَدْنٌ, (TA,) *He dunged,* or *manured, the land;* as also عَدَّنَهَا . (K.) ___ And عَدَنَ الشَّجَرَةَ, (K,) inf. n. عَدْنٌ, (TA,) *He marred the tree with an axe or the like.* (K.) ___ عَدَنَ الحَجَرَ, (K,) inf. n. عَدْنٌ, (TA,) *He pulled out the stone* (K, TA) *with the* فَأْس [meaning *hoe*]. (TA.) See also Q. Q. 1.

2 **عَدَّنَ الأَرْضَ** : see 1, near the end. Also, inf. n. تَعْدِينٌ, *He smote the ground* بِالْمِعْدَنِ, i. e. *with the* صَاقُور [or *pickaxe*], (K, TA,) *to put it in a good state* [app. *for cultivation, by breaking it up*]. (TA.) عَدَّنَ الغَرْبَ *He added a piece, called* عَدِينَة, *in one side of the hide of which the* غرب [or *large leathern bucket*] *was made, to render it of full dimensions, it*

being [*too*] *small.* (ISh, TA.) [And probably, *He added to the* غَرْب *an* عَدِينَة (q. v.) *of any kind.*] And عدّن said of a drinker, *He became full.* (K.)

Q. Q. 1 **عَيْدَنَتِ النَّخْلَةُ**, (K accord. to the TA, and so in the TA in art. عود, as on the authority of Az,) or عَدْنَتْ, (so in the CK and in my MS. copy of the K,) *The palm-tree became such as is termed* عَيْدَانَة (K, TA) i. e. *tall* [&c., n. un. of عَيْدَانٌ, mentioned in art. عود]. (TA.)

عَدَنِىٌّ *of,* or *belonging to,* [*the place called*] عَدَن [*in El-Yemen*]: ___ hence, عَدَنِيَّاتٌ meaning *Highly-prized garments:* and an epithet applied to رِيَاط [pl. of رَيْطَةٌ] worn by young women, or girls: ___ and hence likewise عَدَنِىٌّ is an epithet applied to a man as meaning *Generous in natural dispositions:* (TA:) [or this may be from what next follows:] ___ عَدَنِىٌّ signifies also *One who weaves* [*the garments called*] الثِّيَاب العَدَنِيَّة *in Neysáboor* [app. from سِكَّةُ عَدَنِى, which, as is said in the TA, is in Neysáboor]. (TA.)

عَدَانٌ *A place of* عُدُون [i. e. of *remaining, staying, dwelling,* or *abiding,* of men in a place, or of camels in the pasturage &c.: see 1]. (TA.) ___ Also The *shore* of the sea: (S, K:) but in the phrase بِعَدَانِ السِّيفِ in a verse of Lebeed, it is said that he meant عَدَن [of El-Yemen], adding the ا by poetic license; or some other place: (S:) Sh says that is there means a place on the shore of the sea: and AHeyth related it with kesr to the ع. (TA.) And (K, TA) accord. to IAar (TA) it *signifies* The *side* of a river. (K, TA.) And *A period of seven years:* one says, مَكَثُوا عَدَانًا [*They tarried during a period of seven years*], (K, TA,) and عَدَانِين i. e. *fourteen years.* (TA.)

عَدَانَةٌ *A company* (AA, K, TA) *of men:* (AA, TA:) pl. عَدَانَاتٌ: (AA, K, TA:) or this latter signifies *parties,* or *distinct bodies, of men:* (S, TA:) and accord. to IAar رِجَالٌ عَدَانَاتٌ means *men remaining, staying, dwelling,* or *abiding.* (TA.) See also what next follows.

عَدِينَةٌ *A piece,* or *patch, in the bottom,* or *lower part, of a leathern bucket;* (S, K;) as also

عَدَانَةٌ : (K:) or *at the extremities of the loops of the* [*leathern water-bag called*] مَزَادَةٌ: (AA, TA:) or *any piece that is added in the* [*large leathern bucket called*] غَرْب, *like the* بَنِيقَة *in the shirt:* (ISh, TA:) pl. عَدَائِنُ. (S, K.)

عَدَّانٌ, signifying *A time,* [as also عَدَّانٌ,] is said by some to be of the measure فَعْلَالٌ [a mistranscription for فَعَّالٌ] from عَدَنَ; but Fr held it to be more probably of the measure فَعْلَانٌ from العَدّ and العِدَاد, in the place of which [i. e. in art. عد] it has been mentioned. (TA.)

عَدَوْدَنٌ *Swift;* (K, TA;) applied to a camel: (TA:) or *strong, robust,* or *hardy;* (K, TA;) so applied: (TA:) or *whose origin is referred to a certain stallion,* (K, TA,) *named* عَدَوْدَن; (TA;) or *to a certain land,* (K, TA,) *so named.* (TA.)

عَادِنٌ [act. part. n. of 1:] as an epithet applied to a she-camel; pl. عَوَادِنُ: see 1, latter half.

عَيْدَانٌ (S, K) meaning *Tall palm-trees* (S) [or the *tallest of palm-trees* &c. (see art. عود)] has been mentioned in the portion appropriated to words of which the last radical letter is د, (S, K,) as being of the measure فَعْلَانٌ: (TA:) or they are so called because of their long remaining;

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the word being of the measure فَيْعَالٌ from عَدَنَ بِالمَكَانِ: (Ham p. 712:) [it is a coll. gen. n. :] n. un. with ة, (S, O, K, all in art. عود.)

مَعْدِنٌ, (S, Mgh, Msb, K, &c.,) and accord. to some مَعْدَنٌ also, but this is not of established authority, (TA,) *A mine;* i. e. *a place of the origination of the* جَوَاهِر [meaning *native ores*] *of gold and the like:* (K:) the *place of the origination of anything,* (Lth, Msb, K, TA,) as *of gold,* and *of silver,* and *of other*

things: (Lth, TA:) or the *gold*, and *silver*, [and *any other metal* or *mineral, such as is of value*,] *created by God in the earth:* (Mgh:) so called because the people thereof remain there (S, Mgh, Msb, K) always, (K,) summer and winter; (S, Mgh, Msb;) or because the native ore created therein by God has remained fixed in it; (Msb; [and the like is said in the Mgh and K;]) or, as some say, from عَدَنْتُ الحجر meaning I pulled out the stone: (Ham p. 81:) the pl. is مَعَادِنُ. (TA.) It signifies also *A place of fixedness of anything.* (S, TA.) And مَعَادِنُ signifies also *Origins*, or *sources.* (TA.) [Hence the saying,] هَجَرُ مَعْدِنُ التَّمْرِ [*Hejer is* famous as *the place of production of dates*]. (S in art. بضع.) And [hence] one says, هُوَ مَعْدِنٌ لِلْخَيْرِ وَالكَرَمِ [*He is a natural source of goodness and generosity*], meaning that he was created with a disposition thereto. (TA.) [And هُمْ كِرَامُ المَعَادِنِ *They are generous in respect of* their *origins:* see a verse cited voce إِنْ, p. 107.]

مِعْدَنٌ *A* صَاقُور [or *pickaxe*], (K, TA,) *resembling a* فَأْس. (TA.)

غَرْبٌ مُعَدَّنٌ [*A large leathern bucket*] *having a piece,* or *patch, called* عَدِينَة, *sewed upon its bottom,* or *lower part,* (S, K,) *in consequence of its having been rent in that part.* (S. [See also 2.]) And خُفٌّ مُعَدَّنٌ *A boot having a piece added at the end of the shank, so as to widen it.* (TA.)

مُعَدِّنٌ One *who extracts the masses of stone from a mine, seeking to find in them gold* and *the like,* (K, TA,) *after having then broken them in pieces.* (TA.)

مَعْدِنِىٌّ [, also pronounced مَعْدَنِىٌّ, *Of,* or *belonging to, a mine; mineral;* and *metallic.* ___ And *A mineral;* and *a metal:* pl. مَعْدَنِيَّاتٌ.]

عدو

1 **عَدَاهُ**, (Mgh, K,) first pers. عَدَوْتُهُ, (Msb,) aor. يَعْدُو, (Mgh, Msb,) [inf. n. عَدْوٌ,] *He passed from it,* (Mgh, Msb, K,) namely, a thing, or an affair, (K,) to another, (Mgh, Msb,) *and left it;* (K;) and عَدَا عَنْهُ signifies the same; (K;) as also تَعَدَّاهُ; (S, * K;) and in like manner one says, عَدَّيْتُهُ, inf. n. تَعْدِيَةٌ; (Msb;) [but I do not find this elsewhere, and think that correctly one should say, عَدَّيْتُ عَنْهُ; agreeably with what here follows:] the saying عَدَّ عَنْ هٰذَا means *Leave thou this,* and *turn from it to another;* and is app. from the phrase عَدَّ هَمَّكَ إِلَى غَيْرِهِ [*Turn thy anxiety to other than him,* or *it*]; the objective complement being altogether left out, so that the verb becomes as though it were intrans.; and there are many instances similar to this in the language: (Har p. 478:) one says, عَدَّيْتُ عَنِّى الهَمَّ *I turned away from me anxiety:* and [hence] you say to him who has pursued you, عَدَّ عَنِّى إِلَى غَيْرِى, meaning *Turn thou* the beast upon which thou art riding *towards other than me:* (TA:) and عَدَّ عَمَّا تَرَى, meaning *Turn thou* thine eye *from what thou seest.* (S.) [See an ex. of the first of these verbs in the Ham p. 125.] One says also, عَدَاهُ الأَمْرُ and تَعَدَّاهُ *The thing,* or *affair, passed from him.* (TA. [See an ex. in the first paragraph of art. عدم.]) And the Arabs say, إِنَّ الجَرَبَ لَيَعْدُو, meaning *Verily the mange,* or *scab, passes* from him that has it to him that is near to him so that the latter becomes mangy, or scabby. (Msb.) And مَا عَدَا فُلَانٌ أَنْ صَنَعَ [app. meaning *Such a one did not leave,* or, accord. to an explanation of the verb in a similar phrase in Har p. 333, *did not delay, his doing* such a thing]. (S.) Accord. to Er-Rághib, العَدْوُ primarily signifies *Transition;* [whence what here precedes;] or *the going,* or *passing, beyond,* or *the exceeding,* a limit, or the usual limit: and *incompatibility to coalesce.* (TA.) ___ And [hence,] عَدَاهُ, aor. as above, [inf. n. عَدْوٌ,] *He went,* or *passed, beyond it; exceeded it;* or *transgressed it.* (S, TA. *) So in the saying عَدَا طَوْرَهُ [*He went,* or *passed, beyond his proper limit; exceeded it;* or *transgressed it*]: and in like manner, تَعَدَّى الحَقَّ and اعْتَدَاهُ signify *He went,* or

passed, beyond, &c., *what was true,* or *right;* and so عَنِ الحَقِّ, and فَوْقَ الحَقِّ. (TA.) أَمَا عَدَا مَنْ بَدَا, a saying in which the vulgar erroneously omit the interrogative أ, means *Does not he transgress that which is right who begins* by acting injuriously? (TA.) And it is said عَدَا القَارِصُ فَحَرَزَ *What was biting to the tongue attained to an excessive degree, so that it became acid:* meaning that the affair, or case, became distressing. (S in art. قرص.) ___ And عَدَا عَلَيْهِ, inf. n. عَدْوٌ and عَدَآءٌ (S, Mgh, Msb, K) and عُدُوٌّ (S, Msb, K) and عُدْوَانٌ (ISd, Msb, K) and عَدْوَانٌ (ISd, K) and عُدْوَى; (K;) and تَعَدَّى, and اعتدى; (S, Msb, K;) *He acted wrongfully, unjustly, injuriously,* or *tyrannically, against him;* (S, Msb, K;) and *transgressed against him,* or *exceeded the proper limit against him:* (S, Msb:) [and *he acted aggressively against him;* agreeably with an explanation of the inf. n. of the last of these verbs in what follows: (see an ex. in a verse cited voce رِيحٌ:)] or *he acted with excessive wrongfulness,* &c., *against him:* (Mgh:) and اعدى signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, أَعْدَيْتَ فِى مَنْطِقِكَ *Thou hast deviated from that which is right in thy speech:* (S, TA:) الاعْتِدَآءُ is *the exceeding what is right;* and it is sometimes *in the way of aggression;* and sometimes *in the way of requital;* and instances of the usage of its verb in both of these manners occur in the Kur ii. 190: (Er-Rághib, TA:) the first and third of the inf. ns. of عَدَا, mentioned above, occur in the Kur vi. 108 accord. to different readings: (S, TA:) and [it is said that] العُدْوَانُ signifies *sheer,* or *unmixed, wrongful* or *unjust* or *injurious* or *tyrannical conduct:* (S:) or, as some say, *the worst of* [*such conduct,* i. e., *of*] الاعْتِدَآءِ, *in strength,* or *deed,* or *state* or *condition.* (TA.) ___ And عَدَا عَلَيْهِ *He acted corruptly towards him.* (TA.) ___ And عُدِىَ عَلَيْهِ *He had his property stolen, and was wronged.* (TA.) And عَدَا عَلَى القُمَاشِ, inf. n. عَدَآءٌ [said in the TA to be like سَحَابٌ, but in the CK عَدًا,] and عُدْوَانٌ and عَدْوَانٌ, (K, TA,) but in the M written with damm and fet-h [i. e. عُدْوَان and عَدْوَان], (TA,) said of a thief, *He stole the* قماش [meaning *goods,* or *utensils and furniture*]. (K, TA.) And عَدَا فِى ظَهْرِهِ *He stole what was behind him:* (A in art. ظهر:) [or *he acted*

wrongfully in respect of what was behind him: for] لصٌّ عادى ظَهْرًا is expl. by the words فسرقه ظَهْرًا [so that it app. means *A thief who has acted wrongfully in respect of what was behind one, and stolen it*]. (O and K in that art.) ___ And عدا عليه, (K, TA,) inf. n. عَدْوٌ, (TA,) signifies also *He leaped upon him,* or *it.* (K, TA.) ___ And عدا, (K,) or عدا فى مشيه, (Msb,) aor. يعدو, (Msb, K,) inf. n. عَدْوٌ (S, Mgh, Msb, K) and عَدًا and عُدُوٌّ and عَدَوَانٌ and تَعَدَّآءٌ, (K,) signifies أَحْضَرَ [i. e. *He ran;* or *rose in his running*]; (S, * K, TA;) said of a man and of a horse: (TA:) or *he went a pace nearly the same as that termed* هَرْوَلَةٌ, (Msb, TA,) *not so quick,* (TA,) or *which is not so quick,* (Msb,) *as that termed* جَرْىٌ: (Msb, TA:) or *he went a pace less quick than* شَدٌّ *and more so than* مَشْىٌ: (TA in art. سعى:) or [*he went quickly,* or *swiftly;* for] العَدْوُ signifies السُّرْعَةُ: (Mgh:) [or rather *he ran,* whether *gently* or *moderately* or *vehemently:* that it often signifies *he ran vehemently* is shown by the prov. أَعْدَى مِنْ سُلَيْكٍ *More vehement in running than Suleyk,* who is said to have outstripped fleet horses; and by numerous exs.:] and عَدًّى signifies the same as عَدَا, denoting a quick pace. (TA in art. هبص.) ___ And [hence, perhaps,] عَدَا المآءُ, aor. يَعْدُو, *The water ran.* (TA.) عَدَاهُ عَنِ الأَمْرِ, (S, K,) inf. n. عَدْوٌ and عُدْوَانٌ; as also عَدَّاهُ ; (K;) signifies *He,* or *it, diverted him;* or *turned him away,* or *back;* (S, K;) and *occupied him so as to divert him;* (K;) *from the thing,* or *affair.* (S, K.) You say, عَدَتْ عَوَادٍ. (S, TA. See عَادِيَةٌ, voce عُدْوَآءٌ: and see also the last sentence of the first paragraph of art. عود.) ___ عَدَانِى مِنْهُ شَرٌّ means بَلَغَنِى [i. e., app., *Evil,* or *mischief, reached me from him,* or *it*]. (TA. [See a signification of 4.]) عَدِيتُ لَهُ signifies *I hated him,* or *it.* (ISd, K.) عَدَا is also a verb by which one makes an exception, with مَا [preceding it] and without مَا: (S, K:) you say, جَآءَنِى القَوْمُ مَا عَدَا زَيْدًا [*The people,* or *party, came to me, except Zeyd*]; and جَاؤُونِى عَدَا زَيْدًا [which means the like]; putting what follows it in the accus. case; the agent being

implied in it: (S: [see this expl. in what has been said of خَلَا as used in the same manner:]) accord. to MF, it is a verb when what follows it is put in the accus. case; and when what follows it is put in the gen. case, it is a particle, by common consent: (TA: [and the like is said in the Mughnee; i. e., that it is similar to خَلَا in respect of the explanations there given of the different usages of this latter; but that Sb did not know it to have been used otherwise than as having the quality of a verb:]) one says, رَأَيْتُهُمْ عَدَا أَخَاكَ and مَا عَدَاهُ, meaning مَا خَلَا [i. e. *I saw them, except thy brother*]: and sometimes it governs the gen. case without مَا: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress [مَا], you make it to govern the accus. case as meaning إِلَّا and you make it to govern the gen. case as meaning سِوَى. (TA.

2 **عَدَاهُ**, (S, K,) inf. n. تَعْدِيَةٌ, (K,) *He made him,* or *it, to pass* [from a thing, or an affair, to another: see 1, first sentence]: (S, K:) and *he made it to pass through, and go beyond;* syn. أَنْفَذَهُ. (K.) ___ Hence تَعْدِيَةُ الفِعْلِ, a phrase of the grammarians, [generally meaning *The making the verb transitive,*] as in خَرَجَ زَيْدٌ فَأَخْرَجْتُهُ [*Zeyd went forth and I made him to go forth*]. (TA.) ___ See also 1, first quarter, in seven places: ___ and again, in the latter half, in two places.

3 **عَادَاهُ**, (K, TA,) inf. n. مُعَادَاةٌ, (S, K, TA,) [*He treated him,* or *regarded him, with enmity,* or *hostility:*] the verb in this phrase is that of which the epithet is عَدُوٌّ, and the subst. is عَدَاوَةٌ. (K, TA.) [It is perhaps from one of the three phrases next following]. ___ عَادَى الشَّىْءَ signifies *He was,* or *became, distant,* or *aloof, from the thing;* or *he made the thing to be,* or *become, distant,* or *aloof;* syn. بَاعَدَهُ. (TA.) And you say, فُلَانٌ لَا يُعَادِينِى وَلَا يُوَادِينِى, meaning لَا يُجَافِينِى وَلَا يُوَاتِينِى [app. *Such a one will not make me to be,* or *become, remote,* or *aloof, from him, nor will he comply with me:* but لَا يُوَادِينِى properly signifies *he will not take from me the* دِيَة, or *bloodwit*]. (TA.) And عَادَ رِجْلَكَ عَنِ الأَرْضِ *Draw away thy leg,* or *foot, from the ground.* (TA.) And عَادَى الأَدَاةَ عَنِ البَعِيرِ *He raised* [*partially*] *the furniture* (*consisting of the saddle and saddle-cloth*) *from contact*

with the camel [*so as to render it bearable by him*]. (ISh, TA in art. عادى شعره ___.) غلق *He took* [*somewhat*] *from his hair:* or *he raised it,* (K, TA,) *in washing it:* or *he neglected it, and did not oil it,* or *anoint it:* or *he subjected it time after time to the purification termed* وضوع, *and to washing.* (TA.) ___ عادى الوِسادةَ *He folded the pillow.* (TA.) ___ عادى القِدْرَ *He lowered one of the three stones upon which the cooking-pot rested, in order that it* (the pot) *might incline upon the fire.* (TA.) ___ عادى بَيْنَ الصَّيْدَيْنِ, (S, * K,) inf. n. عِدَآءٌ (S, K) and مُعَادَاةٌ, (K,) *He made a succession, of one to the other, between the two animals of the chase,* (S, K,) *by throwing down one of them immediately after the other,* (S,) *in one* طَلَق [or *heat*]. (S, K.) Imra-el-Keys says, [describing a horse,]

* فَعَادَى عِدَآءً بَيْنَ ثَوْرٍ ونَعْجَةٍ *

* دِرَاكًا ولَمْ يَنْضَحْ بِمَآءٍ فَيُغْسِلِ *

[*And he made a succession, of one to the other, between a wild bull and a wild cow, by running down one after the other in a single heat, overtaking uninterruptedly, and not breaking out with water* (i. e. *sweat*) *so as to become suffused* therewith]. (S. [See EM p. 49.]) In like manner also المُعَادَاةُ بَيْنَ رَجُلَيْنِ means *The piercing,* or *thrusting, two men, one after the other, uninterruptedly.* (TA.) ___ And عاديته [sometimes] signifies *I vied,* or *contended, with him in running; i. q.* حاضرته, from الحُضْر. (A in art. حضر.)

4 **اعدى الأَمْرَ** *He passed from,* or *beyond, another, to the thing,* or *affair:* so in the K. (TA.) But in the M it is said, اعداه الدَّآءُ signifies *The disease passed from another to him.* (TA.) And one says أَعْدَى فُلَانٌ فُلَانًا مِنْ خُلُقِهِ, or مِنْ عِلَّةٍ بِهِ, or جَرَبٍ, (S, TA,) i. e. *Such a one made somewhat of his natural disposition,* or *of a disease,* or *malady, that was in him,* or *of mange,* or *scab,*

to pass [*from him*] *to such a one;* [or *infected him therewith;* (see two exs., in a verse and a hemistich, cited in the first paragraph of art. جنى;)] and اعداه به signifies the same: and اعدى صاحبه *He made his companion to acquire the like of what was in him.* (TA.) And يعدى is said of the mange, or scab, &c., meaning *It passes from him that has it to another;* (S, K;) and in like manner one says of a disease, يتعدّى : (Nh, TA:) but it is said in an explanation of a trad., لا يعدى شىء شيئا [i. e. *A thing* (meaning disease) *does not pass* by its own agency *to a thing*]. (S, TA.) [Therefore] one says, of the mange, or scab, [or the like,] اعداه الله *God made it to pass from him that had it to one that was near to him, so that he became affected therewith.* (Msb.) ___ One says also, of a man, قد أعدى النّاس بشرّ *He has made evil,* or *mischief, to cleave to men.* (TA.) See also 1, near the middle, in two places. اعداه عليه *He aided,* or *assisted, him,* (S, Mgh, Msb, K,) *and strengthened him,* (K,) *against him;* (S, Mgh, Msb, K;) *and avenged him of him;* (S, Msb;) namely, one who had wronged him. (S, Mgh, Msb.) And اعداه *He* (a judge) *heard his accusation against another, and commanded to bring his adversary.* (Mgh.) اعداه, (S, Msb, K, TA,) namely, a horse, (S, TA,) and also a man, (TA,) [*He made him to run,* whether *gently* or *moderately* or *vehemently:* or, as sometimes used,] *he made him,* (K, TA,) or *desired him,* (S,) *to go the pace termed* حضر: (S, K, TA:) or *he made him to go a pace nearly the same as that termed* هرولة, (Msb, TA,) *not so quick,* (TA,) or *which is not so quick,* (Msb,) *as that termed* جرى: (Msb, TA: [see 1, latter half:]) and استعداه signifies the same. (S.)

5 **تعدّو** see 1, first quarter, in two places: and see 4. ___ [Hence تعدّى said of a verb, *It was,* or *became, transitive.*] ___ تعدّى الحقّ: and تعدّى عليه: see 1, second quarter, in two places. تعدّوا *They found milk,* (K, TA,) *which they drank,* (TA,) *and it rendered them in no need of wine:* (K, TA:) so in the copies of the K; but correctly, *of flesh-meat,* as in the M. (TA.) ___ And *They found pasturage for their*

cattle, and it rendered them in no need of purchasing fodder. (K, * TA.) And تعدّى مهرَ فُلَانَةَ *He took,* or *received, the dowry,* or *bridal gift, of such a woman.* (K.)

6 **تعادى القَوْمُ** *The people,* or *party, became affected,* [or *infected,*] or *smitten,* (S, TA,) *one with the disease of another,* or *one with the like of the disease of another:* (S:) or *died, one after another,* (S, TA,) *in one month,* and *in one year.* (TA.) And تعادت الإبلُ *The camels died in great numbers.* (TA.) ___ And تعادى القَوْمُ عَلَيَّ بنَصْرِهِمْ *The people,* or *party, came upon me consecutively with their aid,* or *assistance.* (TA.) ___ One says also, تعادى القَوْمُ (S, K) from العَدَاوَةُ (S) meaning *The people,* or *party, treated,* or *regarded, one another with enmity,* or *hostility.* (K.) ___ And تعادى ما بَيْنَهُمْ (S, K) *The case,* or *affair, that was between them became in a bad,* or *corrupt, state,* (S,) or *complicated, intricate,* or *confused, so as to be a subject of disagreement,* or *difference, between them.* (K.) ___ And تعادى المَكَانُ *The place was,* or *became, dissimilar in its several parts;* and *uneven.* (TA.) And [hence] one says, بعُنُقِى وَجَعٌ مِنْ تَعَادِى الوِسَادِ مِنَ المَكَانِ المُتَعَادِى i. e. [*In my neck is a pain from the unevenness of the pillow from*] *the uneven place.* (TA.) ___ And تعادى *He,* or *it, was,* or *became, distant, remote, far off,* or *aloof,* (S, * K, * TA,) عَنْهُ *from him,* or *it.* (S, TA.) تعادوا *They vied, competed,* or *contended for superiority, in going the pace termed* العَدْو [meaning *in running*]. (K, TA.)

8 **إعْتَدَوْ** see 1, second quarter, in three places. ___ الاعْتِدَآءُ in supplication [to God] is *The exceeding the limits of the* [*Prophet's*] *rule,* or *usage, that has been transmitted from generation to generation.* (TA.)

10 **الاسْتِعْدَآءُ** signifies *The asking,* or *demanding, of aid,* or *assistance,* (Mgh, Msb,) and *of*

vengeance, or *avengement*, (Mgh,) and *of strengthening:* (Msb:) and also *the* act of *aiding*, or *assisting*. (Mgh.) You say, استعداه *He asked*, or *demanded, of him* (i. e. the prince, or governor, or commander, S, Mgh, Msb) *aid*, or *assistance*, (S, Mgh, Msb, K,) عَلَيْهِ *against him*, (S, Mgh, Msb,) namely, one who wronged him:

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(Mgh, Msb:) [or,] accord. to El-Khuwárezmee (who derives it from العَدِىُّ signifying استعدى), الرَّجَّالَةُ الَّذِينَ يَعْدُونَ [or استعدى القَاضِىَ] means *he asked*, or *demanded, of the judge, that he should make his foot-messengers to run in quest of his antagonist and to bring him, for the purpose of exacting from him his right*, or *due*. (De Sacy's Chrest. Arabe, sec. ed., iii. 100. [And an explanation similar to this, but not a similar derivation, is indicated in the Mgh by an explanation of أَعْدَاهُ, q. v.]) ___ See also 4, last sentence.

عَدَا, as a verb, or a preposition, or both, denoting an exception: see 1, last sentence.

عَدْوٌ an inf. n. of 1 [q. v.] ___ فَعَلَ كَذَا عَدْوًا بَدْوًا means *He did thus openly*, or *publicly*. (TA.)

عَدْوٌ: see عَدًى: ___ and see also عَدَآءٌ.

عَدًى [or عَدَا]: see عَدْوَةٌ, in two places: and عَادٌ, last sentence.

عُدًى: see the next paragraph. [It is also a pl. of عَدُوٌّ, q. v.]

عُدًى The *stones of a grave;* as also عُدًى: (KL:) [i. e.] the *broad stones with which the* [*oblong excavation called*] لَحْد *is covered over:* (AA, TA:) or *a thin stone with which a thing is concealed*, or *covered over;* as also عَدَآءٌ; (K, TA;) the latter written in [a copy of] the M عَدَاءٌ, like

سحاب; but [the former explanation seems to be the more correct, for] it is added in the K that one thereof is termed عدو ; and accord. to this, the word expl. above [or each of the two words expl. above] is a pl. (TA. [See also عدوة.]) ___ And *Any piece of wood that is put between two* [*other*] *pieces of wood.* (K, * TA.) See also عدوة, in two places: and عاد, last sentence: ___ and عدوآء: ___ and عدآء. [It is also a pl. of عدو, which see in two places.] And عدى is used as a prefixed n. for عدة as syn. with وعد. (Fr; S and L in art. وعد, q. v.)

عدوة [inf. n. un. of عدا: pl. عدوات. ___ Hence the saying, السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ, expl. voce بدآء, in art. بدو. See another reading of this saying voce عدوان.] ___ [Hence also,] one says, لَهُ عَدْوَةٌ شَدِيدَةٌ *He has a vehement run of the kind termed* عدو, inf. n. of عدا. (Msb) ___ عَدْوَةُ الأَمَدِ means *The extent of the eyesight.* (TA.) And one says, هُوَ مِنِّى عَدْوَةَ القَوْسِ [app. meaning *He,* or *it, is at the distance of a bowshot from me*]. (TA.) See also عدايا ___. عدوة is used in poetry as a pl. of عدوة [app. عدوة, but in what sense is not shown]. (TA.)

عدوة and عدوة , (S, Msb, K,) the former of the dial. of Kureysh and the latter of the dial. of Keys, (Msb,) and عدوة , (K,) all mentioned by ISd, (TA,) The *side of a valley;* (S, Msb, K;) as also عدًى ; (K;) which last likewise signifies [absolutely] *a side,* or *lateral part* or *portion;* and so عدًى ; (K, TA; [see both voce عاد, last sentence;]) thus in the M; (TA;) and the pl. is أَعْدَآء; (K, TA;) or this last signifies [particularly] the *sides* of a valley, and so do عدًى and عدًى : (TA:) the pl. of عدوة and عدوة is عدآء and [of عدوة] عدويات also. (S.) ___ And عدوة signifies also *An elevated place;* and so عدوة : (AA, S, K:) pl. [as above, i. e. of both] عدآء and [of the former] عدويات [also]. (K. [In some copies of the K, the latter pl. is written عديات; in the CK عدويات; but it is correctly عديات, as above, thus in my copies of the S; and perhaps عديات may also be a pl., i. e. of عدوة, being thus written accord. to the TA in copies of the S.]) ___ And *A place far extending:* (K, TA:) mentioned by ISd. (TA.) ___ See also عدآء. ___ [Reiske, as stated by Freytag, has expl. عدوة as signifying Atrium, impluvium domus: but this the former has app. done from his having found عدوة erroneously written for عدوة.] عذرة signifies also

The *kind of plants*, or *herbage, termed* خُلَّة; i. e., *in which is sweetness.* (TA.)

عَدْوَةٌ : see عُدْوَةٌ, in three places: ___ and see also عَدَآءٌ. ___ [Freytag states, as from the Deewán of the Hudhalees, that, accord. to some, it signifies *A stone with which a grave*, or *a well, is covered:* and that the pl. is عَدَآءٌ : this latter, if correct, is a quasi-pl. n.: but perhaps it is correctly عَدَآءٌ: see عَدًى, first sentence.] أُمُورٌ عَدْوَةٌ [app. أُمُورٌ عَدْوَةٌ, or perhaps أُمُورٌ عَدْوَةٌ,] signifies *Remote affairs.* (TA.)

عَدْوَى *Mange*, or *scab*, or *other disease, that passes*, or *is transitive, from one to another;* (S, K, TA;) *a transitive disease;* and such is said to be the جَرَب, and the بَرَص, and the رَمَد, and the حَصْبَة, and the جُذَام, and the وَبَآء, and the جُدَرِىّ. (Kull p. 259.) You say, لَا تُقَرِّبْهُ مِنْهُ فَإِنَّ بِهِ عَدْوَى *Do not thou bring him near to him, for in him is a disease such as the mange*, or *scab, that is transitive from one to another.* (TK.) ___ And The *transition of the mange*, or *scab*, or *other disease, from him that has it to another:* (S, K, TA, TK:) the subst. from يَعْدُو said of the mange, or scab, expl. above, as meaning it passes &c. (Msb. [See 1, first quarter.]) It is said in a trad., لَا عَدْوَى, i. e. لَا يُعْدَى شَىْءٌ شَيْئًا [*A thing* (meaning disease) *does not pass* by its own agency *to a thing*]; (S;) or [lit.] *there is no transition of the mange*, or *scab*, or *other disease, from him that has it to another.* (TK.) ___ And *i. q.* فَسَادٌ [i. e. *Badness, corruptness, unsoundness*, &c.]. (K, TA. [In the CK erroneously written in this sense عُدْوَى; which, however, being an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ, q. v., may be correctly used as having the same, or nearly the same, meaning.]) So in the saying, بِهِ عَدْوَى [*In him*, or *it, is badness*, &c.]. (TK.) Also *A demand that one makes upon a prefect*, or *governor*, [or *judge*,] *to aid*, or *assist, him against him who has wronged him*, i. e. *to inflict penal retribution on him*, (IF, S, Msb,) *for his wrongdoing to him.* (IF, Msb.) ___ And *Aid*, or *assistance, against a wrongdoer*, (S, Mgh, TA,) *required of a judge, for the bringing into his presence the antagonist:* and

also applied to *a signet*, or *a* [*sealed*] *piece of clay, given by the judge as a token to denote the summoning of him whose presence is required.* (Mgh.)

عُدُوآءُ (S, K) and عَادِيَةٌ and عَدَآءٌ (K) *Distance*, or *remoteness*, (S, K, TA,) as also عَدًى, (Ham p. 377,) [or particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, طَالَتْ عُدُوَاؤُهُمْ *Their distance*, or *remoteness, one from another*, and *their separation, was*, or *became, long.* (TA.) ___ Also (i. e. the first and ↓ second and ↓ third words) *Occupation*, or *business, that turns one away*, or *back, from a thing:* (K, TA:) or عُدُوآءُ signifies *a custom*, or *habit, of occupation* or *business:* (TA:) and عُدُوآءُ الشُّغْلِ, *the hindrances*, or *impediments, of occupation* or *business:* (S, TA:) and one says, جِئْتَنِى وَأَنَا فِى عُدُوآءٍ عَنْكَ i. e. [*Thou camest to me when I was engaged*] *in an occupation that diverted* [me *from thee*]: (so in one of my copies of the S:) the pl. of عَادِيَةٌ is عَوَادٍ: (TA:) عَوَادِى الدَّهْرِ means *the accidents*, or *casualties, of time* or *fortune, that divert* [or *intervene as obstacles*] *by occupying* or *busying:* (S:) and you say, عَدَتْ عَوَادٍ, [lit.] meaning *Things*, or *events, turning away*, or *back, turned*, or *have turned, away*, or *back;* [but this phrase, when followed by دُونَ or بَيْنَ, I would rather render, simply, *obstacles occurred*, or *have occurred;*] (S, TA;) thus in the latter of two verses cited voce حَبَّ. (S.) ___ عُدُوآءُ الدَّهْرِ means *The shifting*, and *varying, of time* or *fortune.* (TA.) ___ And عُدُوآءُ الشَّوْقِ *What has severely affected, distressed*, or *afflicted, its sufferer, of the yearning*, or *longing, of the soul*, or *of longing desire.* (TA.) ___ And عُدُوآءُ signifies also *A* مَرْكَبٌ [i. e. *beast*, or *saddle*, or *thing on which one rides,*] *that is not easy:* (K:) or, accord. to As, *a place where he who sits thereon is not in a state of ease:* and one says, جِئْتُ عَلَى مَرْكَبٍ ذِى عُدُوآءٍ i. e. [*I came upon a beast*, or *saddle*, &c.,] *that was not easy:* (S:) and جِئْتُكَ عَلَى فَرَسٍ ذِى عُدُوَّآءٍ, the last word imperfectly decl., i. e. [*I came to thee*

upon a horse] *that was not easy:* (TA:) and جَلَسَ عَلَى عُدَوَآءَ *He sat upon an uneven thing* or *place;* (M, TA;) the last word imperfectly decl., as is said by ISd. (TA.) ___ Also *Dry, hard, land;* (K, TA;) *sometimes occurring in a well when it is dug; and sometimes it is stone, from which the digger turns aside:* and one says, أَرْضٌ ذَاتُ عُدَوَآءَ, meaning *land that is not even,* or *plain; not easy to walk* or *ride* or *lie upon:* or, as some say, it means *a rough, rugged, place:* or *an elevated place upon which the camel lies down and then reclines thereon upon his side, having by his side a depressed place, which causes him to tend downwards, in consequence whereof he becomes in*

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the state termed تَوَهُّنٌ, [*weak,* or *languid, and unable to rise,*] i. e. *in the condition of extending his body towards the low place while his legs are upon the* عُدَوَآءُ, *which is the elevated, so that he is unable to rise, and dies.* (TA.) And [it is said that] العُدَوَآءُ also signifies اناخة قليلة [app. إِنَاخَةٌ قَلِيلَةٌ, meaning *A little,* or *brief, making* of a camel *to lie down upon the breast,* as is done on the occasions of mounting and dismounting &c.]. (TA.)

عُدْوِىٌّ and عُدَوِىٌّ [are rel. ns. of which only the fem. forms are mentioned, in what here follows]. عُدْوِيَّةٌ and عُدَوِيَّةٌ are rel. ns. of عُدْوَةٌ as meaning the kind of plants, or herbage, termed خُلَّةٌ, the former reg. and the latter irreg.; and عَوَادٍ [pl. of عَادٍ or of عَادِيَةٌ] is a possessive epithet [from the same], without the relative ى: [all are app. applied to camels, as meaning *Having for their pasture the plants,* or *herbage, called* عُدْوَةٌ, *above mentioned:* but it is immediately added,] and عُدْوِيَّةٌ and عُدَوِيَّةٌ applied to camels signify *that pasture upon the* [*plants called*] حَمْضٌ: (TA:) and عَادِيَةٌ and [the pl.] عَوَادٍ, so applied, have this latter meaning accord. to the M and K: but accord. to the S, they are applied to

camels as meaning *abiding among the* [*trees called*] عِضَاه, *not quitting them, and not pasturing upon the* حَمْض; and so is [the pl.] عَادِيَاتٌ. (TA in another portion of this art.) [See also عَاذِيَةٌ, in art. عذو.]

عَدَوِىٌّ, being a rel. n. of عِدَةٌ, see in art. وعد.

عَدَوِيَّةٌ The *herbage of the* صَيْف [q. v., here app. meaning *spring*], *after the departure of the* رَبِيع [q. v., here app. meaning *winter*]: (S, K:) it is applied to the *young trees which then become green and are depastured by the camels:* (S:) or, as some say, the [*plants*, or *herbage, called*] رِبْل [q. v.]. (TA.) ___ And The *young ones of sheep* or *goats.* (K.) ___ And *Female infants* [*of the age*] *of forty days;* (K, TA; [in the CK, نَبَات is erroneously put for بَنَات;]) *but when their* [*hair termed*] عَقِيقَة *has been cut off, this appel-lation is no longer applied to them:* so says Lth; but Az pronounces him to have erred: (TA:) or it is with غ (K, TA) and ذ, both dotted, or only the former of them dotted, and one of them is called غَذَوِىٌّ [or غَذَوِىٌّ, or غَذِىٌّ or غَذَوِىٌّ]: thus in the M, and thus accord. to Az. (TA.)

عُدْوَانٌ [expl. in the S as signifying *Sheer* or *unmixed, wrongful* or *unjust* or *injurious* or *tyrannical conduct,*] is an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ [q. v.]; (ISd, Msb, K;) as also عَدْوَانٌ. (ISd, K.)

عَدَوَانٌ, applied to a wolf, (S, K,) means يَعْدُو عَلَى النَّاسِ [i. e. *That acts aggressively against men*]; (S, TA;) *i. q.* عَادٍ [app. in this sense], (K, TA,) which occurs in a trad. applied to a beast of prey, (TA,) an epithet applied to a beast of prey by the Prophet: (Mgh:) one says سَبُعٌ عَادٍ and سِبَاعٌ عَادِيَةٌ. (Msb.) [In the S, immediately after the words يَعْدُو عَلَى النَّاسِ, it is added, and hence their saying, السُّلْطَانُ ذُو عَدَوَانٍ وَذُو بَدَوَانٍ; and thus I find the saying cited as from the S in arts. عدو and بدو of the PS: but I think that عَدَوَانٍ and بَدَوَانٍ, here, are mistranscriptions for عَدَوَاتٍ and بَدَوَاتٍ, as I find them written in my copies of the S and TA in the arts. above mentioned: see عَدْوَةٌ, above; and see بَدَآءٌ in art. بدو, where it seems to be clearly shown that بَدَوَاتٍ is correct, as pl. of بَدَاةٌ.] ___ Also, (S, K, and Ham p. 81,) and عَدَّآءٌ, (Mgh, Msb, K, and Ham ubi

suprà,) *That runs vehemently,* or *much;* (S, Mgh, Msb, K; *) *i. q.* شَدِيدُ العَدْوِ, (S, TA,) or كَثِيرُ العَدْوِ; (Ham;) applied to a horse: (Mgh, and Ham:) [and to a man:] الشَّدِيدَةُ, in the K, is a mistake for الشَّدِيدُه, meaning الشَّدِيدُ العَدْوِ. (TA.)

عَدَآءٌ an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ [q. v.]. (S, Mgh, Msb, K.) ___ And, as also عَدَآءٌ, *A single* طَلَق [or *heat;* i. e., *a single run, at once, to a goal,* or *limit*]; (K, TA;) of a horse. (TA.) And عَدَآءُ كُلِّ شَيْءٍ, (S, K,) as also عَدَاهُ, (K, TA,) [the latter written in the CK عَدَاؤُه, but] the former is with the lengthened ا and the latter with the shortened ا, (TA,) and عَدْوُهُ and عَدُوَتُهُ and عَدُوَتُهُ, (K,) signify طَوَارُهُ, (S, K,) i. e. [*The equal, of anything, in breadth and length;* or] *what is coextensive with anything in its breadth and its length.* (S, TA.) One says, لَزِمْتُ عَدَآءَ الطَّرِيقِ, or النَّهْرِ, or الجَبَلِ, meaning طَوَارَهُ [i. e. *I kept to the tract coextensive in its breadth and its length with the road,* or *the river,* or *the mountain*]. (TA.) See also عُدُوَآءٌ, first and third sentences. And see عَدًى, and عَدْوَةٌ.

عَدَآءٌ : see the next preceding paragraph: and see also عَدًى.

عَدُوٌّ *And enemy, contr. of* وَلِىٌّ, (S,) or *of* صَدِيقٌ, (K,) or *of* صَدِيقٌ مُوَالٍ; (Msb;) an epithet, but resembling a subst.: (S:) [and (like our word enemy in military parlance) *a hostile party:* for] it is used alike as sing. and pl. and masc. and fem.; (Msb, K;) as is said in the Muk- tasar el-' Eyn: (Msb:) but sometimes it is dualized and pluralized and feminized: (K:) the pl. is أَعْدَآءٌ; (S, Msb, K;) and the pl. of أَعْدَآءٌ is أَعَادٍ; (Msb, K; *) and عَدًى and عُدًى are also pls. of عَدُوٌّ; (S, Msb, K; [each improperly termed in the K اسم جمعٍ; for فَعْلٌ and فُعَلٌ are measures of pls., not of quasi-pl. ns.;]) the former said by ISk to be the only pl. of this measure among epithets; (S, Msb; *) and عُدَاةٌ, with damm and with ة, is another pl.; (Th, S, Msb;) and is pl. of عَادٍ, (K, TA,) which is *syn. with* عَدُوٌّ; (S, K, TA;) as in the saying of a woman of the Arabs, أَشْمَتَ رَبُّ العَالَمِينَ عَادِيَكَ [*May the Lord of the beings of the universe make thy enemy to rejoice at thy affliction*]: (S, TA:) the fem. form of عَدُوٌّ is عَدُوَّةٌ, (S, Msb,) which is said by Az to be used when the meaning of an epithet is

intended: (Msb:) it is said by ISk, (S, TA,) and in the Bari', (Msb,) that there is no instance of the measure فَعُولٌ in the sense of فَاعِلٌ but its fem. is without ة, except عَدُوَّةٌ, (S, Msb, K,) in the phrase هٰذِهِ عَدُوَّةُ ٱللّٰهِ [*This* woman *is the enemy of God*]: accord. to Fr, عَدُوَّةٌ has the affix ة to assimilate it to صَدِيقَةٌ; for a word is sometimes formed to accord with its contr.: (S, TA:) AZ says that he heard certain of the tribe of 'Okeyl say, [of some women,] هُنَّ وَلِيَّاتُ ٱللّٰهِ and عَدُوَّاتُ ٱللّٰهِ and أَوْلِيَاؤُهُ and أَعْدَاؤُهُ [i. e. *They are the friends of God* and *the enemies of God*]. (Msb.) [The pl.] عِدًى signifies also *Persons distant*, or *remote, one from another:* (ISd, K, TA:) and (K) *strangers*, or *foreigners:* (ISk, S, K, TA:) and *such as are distant*, or *remote, in respect of relationship;* or *not relations:* (TA:) as well as *enemies:* (M, TA:) كَالأَعْدَآءِ, which is added in the K after وَالغُرَبَآءِ, should be وَالأَعْدَآءُ. (TA.)

عَدِىٌّ is a pl. [or rather a quasi-pl. n.] of عَادٍ, q. v. (S, TA.)

عَدَاوَةٌ *Enmity*, or *hostility;* (S, K, TA;) like مُعَادَاةٌ [inf. n. of 3, q. v.]. (TA.)

عَدَّآءٌ : see عَدْوَانٌ, last sentence.

عَادٍ [act. part. n. of عَدَا, q. v. ___ As such particularly signifying] *Acting wrongfully, unjustly, injuriously*, or *tyrannically; transgressing*, or *exceeding the proper limit:* (Msb, TA:) pl. عَادُونَ. (Msb.) Hence the saying, لَا أَشْمَتَ ٱللّٰهُ بِكَ عَادِيَكَ i. e. [*May God not make to rejoice at thy affliction*] *him who acts wrongfully to thee.* (TA.) [And hence the phrase لِصٌّ عَادٍى ظَهْرٍ, expl. in art. ظهر.] See also عَدْوَانٌ. And see عَدُوٌّ, with which it is syn. ___ Also *Seizing*, or *carrying off, by force;* or *snatching at unawares.* (TA.) And العَادِى signifies [particularly] *The lion;* (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) ___ عَدِىٌّ is a pl. of عَادٍ, [or rather a quasi-pl. n.,] like as غَزِىٌّ is of غَازٍ; as such signifying *Runners upon their feet:* (S, TA:) or *a company of men*, (K, TA,) in the dial. of Hudheyl, (TA,) *that run to the fight* (K, TA) and *the like:* (TA:) or the *first, of the footmen*, [or *foot-*

soldiers,] *that charge,* or *assault;* (K, TA;) because they run quickly: (TA:) like عَادِيَةٌ, (K, TA,) of which the pl. is عَوَادٍ, (TA,) in both senses: or this signifies the *horsemen;* (K, TA;) i. e. the *first, of the horsemen, that charge,* or *assault, in a hostile,* or *predatory, incursion,* especially; (TA;) or *horses making a hostile,* or *predatory, incursion;* and hence [the pl.] العَادِيَاتُ in the Kur c. 1. (TA in

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the supplement to this art.) And accord. to ElKhuwárezmee, عَدِىٌّ particularly signifies The *foot-messengers of the sovereign,* and *of the judge, who are made to run in quest of one against whom an accusation has been made, and to bring him, for the purpose of exacting from him the right,* or *due, of his accuser.* (De Sacy's Chrest. Arabe, sec. ed., iii. 100.) عَادِى العَوَادِى, a phrase used by a poet, is expl. by IAar as meaning *The hardest,* or *most pressing,* or *most severe, of occupations that turn one away,* or *back, from a thing.* (TA.) See also عَادٌ and its fem. عَادِيَةٌ voce عَادِيَا اللَّوْحِ. عُدْوِىٌّ signifies طَرَفَاهُ [*The two extremities,* or *two sides, of the tablet* or *the like*]; (K, TA;) each of them being called عَادِى [i. e. عَادِى اللَّوْحِ, or a mistranscription for عَادٌ], like عِدًى [i. e. عِدًى or عَدًى, both mentioned above, voce عُدْوَةٌ, as meaning, absolutely, *a side,* or *lateral part* or *portion*]. (TA.)

عَادِيَةٌ [fem. of عَادٌ, q. v. As a subst., it signifies] *Wrongdoing, injustice, injuriousness,* or *tyranny;* and *evil,* or *mischief;* (S, TA;) as in the saying دَفَعْتُ عَنْكَ عَادِيَةَ فُلَانٍ [*I repelled,* or *have repelled, from thee the wrongdoing* &c., and *the evil,* or *mischief, of such a one*]: (S:) it is an inf. n. [or rather a quasi-inf. n.] like عَاقِبَةٌ: and signifies also *sharpness,* or *hastiness, of temper;* and *anger.* (TA.) Also The *harm,* or *hurt,* of poison. (Har p. 304.) See also عُدْوَآءُ, in three places. عَوَادِى الكَرْمِ, (K, TA,) of which عَادِيَةٌ is the sing., (TA,) signifies *The grape-vines that are planted at the feet,* or *roots, of great trees.*

(K, TA.)

أَعْدَى [a noun denoting the comparative and superlative degrees, and having several different significations]. أَعْدَى مِنَ الجَرَبِ *More transitive,* or *wont to pass from one to another, than the mange,* or *scab,* is a prov. (Meyd.) And أَعْدَى مِنَ التُّؤَبَآءِ is another prov., having a similar meaning [i. e. *More wont to pass from one to another,* or, as we commonly say, *more catching, than yawning*]; (Meyd;) for when a man yawns in the presence of others, they become affected as he is. (TA in art. ___.) أَعْدَى مِنَ الذِّئْبِ ثأب is also a prov., and may mean *More wrongful,* or *more inimical,* or *more vehement in running, than the wolf.* (Meyd.) أَعْدَى مِنْ سُلَيْكٍ, another prov., (expl. in the latter half of the first paragraph,) is from العَدْوُ. (Meyd.) ___ هُوَ أَعْدَى شَىْءٍ [app. meaning *It is the most effectual thing to aid,* or *assist,* or *to avenge;* أَعْدَى in this case being irregularly formed from the augmented verb in the phrase أَعْدَاهُ عَلَيْهِ]. (TA in art. ادو: see آدَى in that art.)

تَعَادٍ *Uneven places,* (K, TA,) *dissimilar in their several parts:* occurring in this sense in a trad. (TA.) As mentions the saying مَكَانٌ مُتَعَادٍ نِمْتُ عَلَى, meaning [*I slept upon*] *a place dissimilar in its several parts; uneven:* and أَرْضٌ مُتَعَادِيَةٌ هٰذِهِ *This is land having in it burrows, and* [*trenches,* or *channels, such as are termed*] خَاقِيق. (S, TA.)

مَا لِى عَنْ فُلَانٍ مَعْدًى means *There is not for me any going beyond such a one to another, nor any stopping short of him.* (S.)

مَعْدُوٌّ : see what next follows.

فُلَانٌ مَعْدِىٌّ عَلَيْهِ and مَعْدُوٌّ (S, K *) mean [*Such a one is*] *treated wrongfully, unjustly, injuriously,* or *tyrannically:* (K:) the ى in مَعْدِىٌّ is substituted for و because the latter [in this case] is deemed difficult of utterance. (S.)

مُتَعَادٌ ; and its fem., with ةٌ: see تَعَادٌ.

عذب

1 **عَذُبَ**, (S, O, Msb, K, TA,) aor. ـُـ, (TA,) inf. n. عُذُوبَةٌ, said of water, (S, O, Msb, K, TA,) [and app. of wine or other beverage, and of food, (see عَذْبٌ,)] *It was,* or *became, sweet:* (S, O, * TA:) or *it was,* or *became, easy and agreeable to be drunk* or *swallowed.* (Msb.) [See also 12. ___ Freytag has also assigned to it a meaning belonging to أَعْذَبَ, q. v.] عَذَبَ: see 4, in two places. And see also 2, last sentence. [عَذِبَ, inf. n. عَذَبٌ, is mentioned by Golius as signifying *Quisquiliis* aut *lente palustri obducta fuit,* and in a similar manner by Freytag; by both as said of water, and as on the authority of the K: but I find, in the K, no ground for this, except an explanation of عَذِبٌ, q.v., of which ISd knew not a verb.]

2 **عذّبهُ**, inf. n. تَعْذِيبٌ, *He punished, castigated,* or *chastised, him:* (S, O, Msb, K:) [and *he,* or *it, tormented,* or *tortured, him:*] originally, *he beat him:* then, *he punished him in any painful manner.* (Msb.) It is said in a trad., إِنَّ المَيِّتَ يُعَذَّبُ بِبُكَآءِ أَهْلِهِ عَلَيْهِ [*Verily the dead will be punished for his family's weeping for him*]: the reason of which is probably this; that the Arabs used to charge their families to weep and wail for them; therefore the dead is obnoxious to punishment for his having done this. (IAth, TA.) And the verb is used metaphorically in relation to that which has not sensation: a poet says,

* لَيْسَتْ بِسَوْدَآءَ مِنْ مَيْثَآءَ مُظْلِمَةٍ *

* وَلَمْ تُعَذَّبْ بِإِدْنَآءٍ مِنَ النَّارِ *

[*It* (app. wine) *is not black, from Meytha, darkcoloured; nor has it been mulled* (such seems to be here the meaning of the verb) *by being put near to fire,* or by being boiled]. (L, TA. [See also مُعَذَّبَةٌ.]) ___ See also 4, in two places. عذّب سَوْطَهُ, and هذّبهُ, [perhaps a mistranscription for عَذَبَهُ, for accord. to Golius, this last and

the first here mentioned are expl. by Z in the sense here following,] *He put an* عَلَاقَة [i. e. *an* عَذَبَة] *to his whip:* so in the A. (TA.)

4 **اعذب القَوْمُ** *The people,* or *party, became in the condition of having sweet water.* (K, TA. [Freytag has erroneously assigned this meaning to عَذُبَ.]) And اعذب, (O, TA,) inf.n. إِعْذَابٌ, (K, TA,) *He abstained,* or *desisted,* (O, K, * TA,) عَنْ شَىْءٍ *from a thing;* (TA;) and, (K, TA,) in like manner followed by عَنْ, (TA,) *he left, quitted,* or *relinquished,* (K, TA,) a thing: (TA:) and استعذب, (K, TA,) likewise followed by عَنْ, (TA,) signifies the same: (K, TA:) and عَذْبٌ, (K, TA,) as inf. n. of عَذَبَ, (MF, TA,) signifies the *abstaining,* &c., (K, MF, TA,) from a thing: and [particularly] the *abstaining* (of a man, and of an ass, and of a horse, TA) *from eating, by reason of intense thirst;* (K, TA;) *being neither fasting nor breaking fast;* (TA;) and so عُذُوبٌ as inf. n. of the same verb. (MF, TA.) And اعذبه, (S, O,) inf. n. إِعْذَابٌ; (K;) and عذّبه, (O,) inf. n. تَعْذِيبٌ; (K;) and عَذَبَهُ, (O,) inf. n. عَذْبٌ; (K;) *He prevented, hindered, withheld, restrained,* or *forbade, him,* (S, O, K, *) عَنِ الأَمْرِ *from* [doing] *the thing,* or *affair.* (S, O.) One says, أَعْذِبْ نَفْسَكَ عَنْ كَذَا *Withhold,* or *restrain, thyself from such a thing.* (S, O.) اعذبه [*He deprived it of its* عَذَبَ; i. e.] *he removed from it,* (S, O, K,) namely, water, (K,) or a watering-trough, or tank, (S, O,) *the floating particles that were upon it,* (S, O,) or *its* [*green substance termed*] طُحْلُبٌ, (K,) or *both of these:* (TA:) and تَعْذِيبٌ [in like manner] signifies the *removing of what is termed* عَذَبٌ. (Bd in ii. 6.)

8 **اعتذب** *He made* [*the*] *two ends* (عَذَبَتَيْنِ) *of his turban to hang down behind.* (O, K, TA.)

10 **استعذب المَآءَ** *He reckoned,* or *esteemed, the water sweet.* (O, Msb, TA.) ___ And *He sought sweet water:* you say, استعذب لأَهْلِهِ *he sought sweet water for his family.* (TA.) ___ And *He drank the water sweet.* (TA.) ___ And *He drew sweet water.* (S, O, K. *) One says, يُسْتَعْذَبُ لِفُلَانٍ مِنْ بِئْرِ كَذَا i. e. [*Sweet water*] *is drawn for such a one from such a well.* (S, O.) ___ And

استعذب لَهُ المآء *He brought to him sweet water.* (TA.) See also 4.

12 **اعذوذب**, like احْلَوْلَى, said of water, *It was,* or *became, sweet,* [like عَذُبَ,] or *very sweet.* (Lb, TA.)

عَذْبٌ *Sweet* water: (S, O:) or water, (Msb,) or wine, or beverage, and food, (K,) *that is easy and agreeable to be drunk* or *swallowed:* (Msb, K:) pl. عِذَابٌ (O, Msb, TA) and عُذُوبٌ. (TA.) You say رَكِيَّةٌ عَذْبَةٌ [*A well of sweet water*] : and مَآءٌ عَذْبٌ [*sweet water*]: and also مَآءَةٌ عَذْبَةٌ [*a sweet water*]: and مَآءٌ عِذَابٌ [*sweet water* or *waters*], using a pl. epithet in this last case because مَآءٌ is a coll. gen. n., of which مَآءَةٌ is the n. un. (TA.) And Aboo-Heiyeh En-Nemeree says, describing water,

* لَهُ غَلَلٌ بَيْنَ الإِجَامِ عُذُوبُ *

[*Having sweet water permeating amid the reedbeds,* or *the thickets*]: he uses غَلَلٌ as a coll. gen. n., and therefore pluralizes the epithet. (L,

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TA.) ___ One says also نِسَاءٌ عِذَابُ الثَّنَايَا [*Women sweet in respect of the front teeth*]. (A.) ___ And إِنَّهُ لَعَذْبُ اللِّسَانِ [*Verily he is sweet in respect of the tongue*]; likening his tongue to the water that is termed عَذْبٌ. (Lh, TA.) Also *A sort of trees;* (K, TA;) the same that is called عَذَبٌ [q. v.]. (TA.)

عَذَبٌ, (S, O, K,) [a coll. gen. n.] of which, in all its senses, the n. un. is darr; عَذَبَةٌ, (K, TA,) *Motes,* or *particles of rubbish* or *the like,* (S, O, K, TA,) *floating upon water.* (TA.) [In this sense, it is said in the S and O that عَذَبَةٌ is its sing. or n. un.] One says مَآءٌ ذُو عَذَبٍ *Water abounding with such motes* or *particles.* (S, O. See also عَذْبٌ.) And عَذَبَةٌ has the same meaning as the n. un. of عَذَبٌ in this sense: (K:) and signifies likewise, as also عَذَبَةٌ and عَذْبَةٌ, (L, K,) this last mentioned by IAar, (L,) [the *green substance called*] طُحْلُبٌ (L, K, TA) *and* عَرْمَضٌ

and the like, (L, TA,) or طُحْلُب *and dung* (دمن), *floating upon water.* (TA.) ___ And *What comes forth next after the fœtus from the womb.* (O, K.) Also *A sort of trees,* (AHn, O, K,) *of the shrub-kind:* (AHn, O:) the same that is called عَذْبٌ. (TA.) And The *pieces of rag that women hold when wailing for the dead;* as also مَعَاذِبُ, (O, K,) pl. of مَعْذَبَةٌ [or probably مَعْذِبَةٌ, like its syn. مَئْلَاةٌ, originally مَئْلَوَةٌ], or , accord. to AA, an anomalous pl. of [the n. un. of عَذَبٌ, i. e.] عَذَبَةٌ: (O:) one of such pieces of rag is also called مَعْوَزٌ, as well as عَذَبَةٌ. (TA.) ___ And *Straps,* or *thongs:* (S, O:) or the *extremities thereof;* as also عَذَبَاتٌ . (TA.) So in the saying of Dhu-r-Rummeh, (S, O, TA,) describing dogs of the chase, (O,)

* غُضْفٌ مُهَرَّتَةُ الأَشْدَاقِ ضَارِيَةٌ *
* مِثْلُ السَّرَاحِينِ فِى أَعْنَاقِهَا العَذَبُ *

[*Having pendulous ears, wide in the sides of the mouth, habituated to the chase, resembling wolves, with straps,* or *thongs,* or *the extremities thereof, upon their necks*]. (S, O, TA.) ___ Also, (K,) or عَذَبَةٌ , in this and other senses following, (S, O, Msb, &c.,) [the former evidently wrong, the latter (as is said in the K) being its n. un. in all its senses,] The *string with which a balance,* or *pair of scales, is raised.* (S, O, Msb, K.) ___ And The *end,* or *extremity,* of a whip; (Mgh in art. ثمر, and Msb;) its *tail;* also called its ثَمَرَةٌ: (Mgh ubi suprà:) or its عَلَاقَةٌ, (TA in the present art.,) which means the [*suspensory*] *thong in the handle* thereof: (TA in art. علق:) or [it may have both of these significations, for it is said that it is] *one of the* عَذَبَتَانِ of a whip. (S, O.) ___ The *end,* or *extremity* of anything. (A, K.) ___ The *extremity* of the tongue; (S, O, Msb;) its [*tip* or] *narrow extremity:* (TA:) pl. عَذَبَاتٌ . (Msb.) One says, الحَقُّ عَلَى عَذَبَاتِ أَلْسِنَتِهِمْ [*Truth is on the tips of their tongues*]. (A, TA.) ___ The *extremity of the penis* of a camel: (ISd, K, TA:) or the *extremity of a* camel's *penis thin in the fore part.* (TA.) ___ The *part that hangs down* of the [thong called] شِرَاكٌ [q. v.] of a sandal. (O, TA. [See also ذُؤَابَةٌ.]) ___ *A piece of skin which is hung behind*

the hinder part (مُؤْخَرة, O, K, or مُؤَخَّرة, CK) *of the* [*camel's saddle called*] رَحْل, (O, K,) *from its upper portion;* (O;) also termed ذُؤَابة. (TA in art. ذأب.) ___ And عَذَبٌ [accord. to the TA, but correctly عَذَبَةٌ , (see 8,)] The *portion* [i. e. *end*] of a turban, *that is made to hang down between the shoulders.* (TA.) ___ And the same, [correctly عَذَبَةٌ , as is shown by what follows,] *A piece of rag* [or *strip of linen or the like,* called in French *cravate,*] *that is bound upon the head of a spear.* (TA.) One says, خَفَقَتْ عَلَى رَأْسِه العَذَبُ (A, TA) i. e. خِرَقُ الأَلْوِيَة [*The cravates fluttered over his head*]. (A.) ___ And عَذَبَةٌ signifies also *A branch* of a tree; (S, O, Msb;) and so عَذَبَةٌ . (TA.)

عَذَبٌ (K, TA) and ذُو عَذَبٍ (TA) Water *overspread by* [*the green substance termed*] طُحْلُب: (K, TA:) or *abounding therewith, and with motes,* or *particles of rubbish* or *the like:* (TA:) [or the latter signifies as expl. before: see عَذَبٌ, third sentence:] عَذَبٌ is thought by ISd to be a possessive epithet, [meaning ذُو عَذَبٍ,] because he found no verb belonging to it. (TA.) عَذَبٌ is also syn. with عَظَبٌ meaning A man *alighting,* or *abiding, in places of dried-up herbage, and in a waterless desert.* (TA in art. عظب.)

عَذْبَةٌ : see عَذَبٌ. Also *A certain tree, that kills camels,* (O, K, TA,) *if they eat thereof.* (TA.) ___ And *A well-known medicine.* (K, TA. [In some copies of the K, دآء, or disease, is put for دوآء, accord. to the TK, as observed by Freytag.])

عَذَبَةٌ , and its pl. عَذَبَاتٌ: see عَذَبٌ, in nine places. ___ The pl. above mentioned signifies also The *legs* of a she-camel. (TA.)

عَذَبَةٌ : see عَذَبٌ, fourth and last sentences. Also *What is taken forth from* طَعَام [i. e. *wheat,* or *corn* in general,] *and thrown away;* (Lh, K, TA;) being the *worst thereof;* also termed عَذَرَةٌ. (Lh, TA in art. عذر.) And *Pasturage,* or *herbage:* so in the phrase مَآءٌ مَا بِه عَذَبَةٌ, (O,) or مَآءٌ لَا عَذَبَةَ فِيه [*Water where is no pasturage,* or *herbage*]. (TA.) ___ It is also expl. in copies of the K as signifying, with the article, مَا أَحَاطَ مِنَ الدَّرَّة: but the right explanation is مَا أَحَاطَ بِالدَّبْرَة [app. meaning *The ridge of earth that surrounds a sown*

piece of ground to retain the water for irrigation (see دبر)], as in the M and L &c. (TA.)

عَذَبِىٌّ, (thus in my copies of the S,) or عُذَبِىٌّ, (O, K, TA,) with the pointed ذ, accord. to AA, mentioned in the T in art. عدب, as written with the unpointed د, and here said in the K to be *syn. with* عُدَبِىٌّ, (TA,) *Generous in natural dispositions.* (AA, S, O, TA.)

أَصابه عَذَابُ عذَبِينَ, (O, K, TA,) with kesr to the ع and fet-h to the ذ, (O, TA,) like بلَغِينَ, (K, TA, in the CK عُذَبِينَ like بلُغِينَ,) and أَصابه العذَبُونَ, (O, TA,) [*May the punishment that will not be remitted befall him,* or] *may his punishment not be remitted:* (O, K, TA:) so says Ibn-Buzurj. (O, TA.)

عَذَابٌ *Punishment, castigation,* or *chastisement,* [or] *such as serves to give warning to others than the sufferer,* or *to restrain the offender from repeating the offence;* syn. عُقُوبَةٌ, (S, O,) or نَكَالٌ: (K, and Ksh and Bd in ii. 6:) so termed from عَذَبَ he prevented &c.; because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done: (MF, TA:) [it generally signifies *any corporal punishment:*] and, by an extension of the original signification, *any* [*infliction of*] *pain that disgraces,* or *puts to shame:* (Ksh and Bd ubi suprà:) originally, *beating:* afterwards used to signify *any painful punishment:* [*torture;* or *torment:*] and metaphorically applied to *an affair,* or *event, that is difficult, distressing, afflicting,* or *troublesome;* whence the saying, السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ [*Travel is a portion of that which is difficult,* &c.; or *of torment*]: (Msb:) in the Kur xxiii. 78, it means *hunger,* or *famine:* (Zj, O, TA:) the pl. is أَعْذِبَةٌ: (Zj, K, TA:) the author of the K says in art. نهر [voce نِهَارٌ] that it has no pl.: [and it seems to be doubted whether it have a pl. because it is properly an inf. n. though its verb in the unaugmented form is not used:] but MF observes that if it be a name for that whereby one is prevented [from repeating an offence], as hunger, or famine, agreeably with what Zj says, there is no reason why it should not have this pl. (TA.)

عَذُوبٌ: see عَاذِبٌ, in seven places.

عَذَابَةٌ The *womb;* thus mentioned by Az, on the authority of El-Mundhiree and AHeyth, with the pointed ذ; (O, TA;) *i. q.* عَدَابَةٌ. (K, TA.)

عَاذِبٌ and عَذُوبٌ, applied to a horse or the like, &c., (S, O,) *Such as is standing still,* or *stopping from fatigue,* (قَائِمٌ, S,) *that will not eat nor drink:* (S, O:) or *abstaining,* or *that abstains, from eating, by reason of intense thirst;* (K, TA;) applied to a man, and an ass, and a horse: but Az says that the assertion respecting these two epithets that they signify [a horse, &c.] *that neither eats nor drinks* is more correct than the assertion respecting عَذُوبٌ that it signifies [one] *that abstains from eating by reason of his thirst:* also, that عَاذِبٌ signifies any animal, but generally a horse and a camel, *that will not eat anything:* accord. to Th, this and عَذُوبٌ signify a horse or the like *standing still,* or *stopping from fatigue,* (قَائِمٌ,) *that raises his head, and will not eat nor drink;* and the former, *that passes a night without eating anything:* (TA:) the pl. of عَاذِبٌ is عُذُوبٌ, like as سُجُودٌ is a pl. of سَاجِدٌ: and the pl. of عَذُوبٌ is عُذُبٌ, and, accord. to

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A 'Obeyd, عُذُوبٌ [like as هُجُودٌ is pl. of هَجُودٌ]: Az says that this is a mistake, for a word of the measure فَعُولٌ does not form a pl. of the measure فُعُولٌ; but [SM says] this is an extr. instance; and he who preserves an authority in his mind is an evidence against him who does not. (TA.) One says, بَاتَ عَذُوبًا, meaning *He passed the night without eating* or *drinking anything;* because abstaining therefrom. (O.) ___ عَاذِبٌ signifies also [*Unsheltered;*] *having no covering between him and the sky;* (O, K;) and so عَذُوبٌ. (K, TA.) El-Jaadee says, describing a wild bull (ثَوْرٌ وَحْشِىٌّ [a species of bovine antelope]) that had passed the night alone, tasting nothing,

* فَبَاتَ عَذُوبًا لِلسَّمَآءِ كَأَنَّهُ *

* سُهَيْلٌ إِذَا مَا أَفْرَدَتْهُ الكَوَاكِبُ *

[*And he passed the night exposed without shelter to the sky, as though he were Canopus when the* other *stars have left him solitary*]. (TA.)

الأَعْذَبَانِ [*The two most sweet things;*] *saliva* (الرِّيق, S, O, K, or الرُّضَاب, A) *and wine:* (S, A, O, K: [for, in the amorous language of the Arab, the sweetness of the saliva of his beloved is often praised:]) or *food and coïtus.* (K.)

لِجَامٌ مُعْذَبٌ *A bridle that withholds from going away in a headlong manner.* (O.)

مَعْذَبَةٌ [or مَعْذَبَةٌ?]: see عَذَبٌ.

مُعَذَّبَةٌ [for خَمْرٌ مُعَذَّبَةٌ] *Wine mixed* [*with water,* or *with some other thing* or *things*]. (A, TA.) ___ And مُعَذَّب [app. مُعَذَّب] is applied by the vulgar to Fresh ripe dates *soaked with water.* (TA voce سَوْطٌ.) مَنْقُوشٌ مُعَذَّبٌ *A whip having an* عَلَاقَة [or عَذَبَة] *attached to it.* (TA.)

امْرَأَةٌ مَعْذَابُ الرِّيقِ *A woman whose saliva is pleasant to be swallowed, and sweet.* (TA.)

عذر

1 **عَذَرَهُ**, aor. ـِ , inf. n. عُذْرٌ (S, O, Msb, K) and عُذُرٌ (S, O, K) and عُذْرَى (O, K) and مَعْذَرَةٌ and مَعْذُرَةٌ (K) [all of which are also used as simple substs.]; and اعذره ; (S, O, Msb, K;) *He excused him; freed, cleared,* or *exempted, him from blame; exculpated him:* (Msb:) or *he accepted his excuse:* properly, عَذَرْتُ signifies *I cancelled evil conduct.* (TA.) [See also عُذْرٌ below.] You say, عَذَرْتُهُ فِيمَا صَنَعَ (S, O, Msb) *I excused,* or *exculpated, him for what he did.* (Msb.) And in a trad. of El-Mikdád it is said, لَقَدْ أَعْذَرَ ٱللّٰهُ إِلَيْكَ i.e. *Verily God hath excused thee,* and exempted thee from the obligation to fight against the unbelievers; for he had become extremely fat, and unable to fight. (TA.) And you say [also], عَذَرَهُ عَنِ الشَّىْءِ *He excused him for,* or *from, the thing.* (MA.) [And accord. to Golius, عَذَرَهُ عَلَى الشَّىْءِ, as well as فِى الشَّىْءِ: but he has not mentioned his authority: see an explanation of عَذِيرٌ, from which the former phrase was perhaps derived by him.] And عَذَرْتُهُ مِنْ فُلَانٍ [*I excused him,* or *held him excusable, for his conduct to such a one*]; meaning, I did not blame him, but I blamed such a one. (S, * TA.) And مَنْ يَعْذِرُنِى مِنْهُ *Who will excuse me,* or *make my excuse, if I requite him* (Msb, TA) *for his action,* (Msb,) or *for his evil action,* (TA,) *and will not blame me* (Msb, TA) *for it?* (Msb:) or *who will excuse me with respect to his case, and will not blame me for it?* (Msb.) [And a similar ex. is mentioned in the TA with فِى in the place of مِنْ.] ___ [Hence,] عَذَرَ, (Az, S, IKtt, O, Msb, K,) aor. ـِ ; (O, TA;) and اعذر , (S, IKtt, Msb, K,) inf. n. إِعْذَارٌ; (TA;) *He was vitious,* or *faulty, and corrupt:* (Msb:) or *he was guilty of many crimes, sins, faults, offences,* or *acts of disobedience,* (S, O, Msb, K,) *so as to vender him excusable who punished him.* (TA.) It is said in a trad., لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذُرُوا مِنْ أَنْفُسِهِمْ, (O, and so in some copies of the S and K,) or يَعْذِرُوا , (so in other copies of the S and K,) both of which readings are the same in meaning, (TA,) i. e. [*Men will not perish,* or

die,] *until they are guilty of many crimes,* or *sins,* &c.; (S, O, Msb, K;) meaning, (accord. to A 'Obeyd, S, O,) *until they deserve punishment, so as to render excusable him who punishes them.* (S, A, O, TA.) And you say, اعذر من نفسه, meaning *He placed himself within the power of another.* (TA.) And عذرته *I aided him,* or *assisted him, against an enemy.* (Msb.) عَذَرَ, inf. n. عَذْرٌ, *He cut,* or *cut off.* (TA: but only the inf. n. of the verb in this sense is there mentioned.) ___ And [hence, probably, as is implied in a passage in the TA, (see عذر,)] عُذْرَةٌ, aor. ـِ , (S, O, * Msb, K) inf. n. عَذْرٌ; (S, Msb;) and اعذر ; (S, O, Msb, K;) both as expl. by A 'Obeyd; (S;) *He circumcised* a boy, (S, O, Msb, K,) and in like manner a girl; (S, O, Msb;) but when a girl is the object, خفض is more common. (S, O.) عَذَرَ الفَرَسَ بالعِذَار, aor. ـِ and ـُ ; and اعذره ; *He fastened,* or *bound, the horse's* عِذَار [q. v.]: (S, O, K:) and اعذر الفرس *he bridled the horse;* syn. أَلْجَمَهُ; (K, TA;) as also عَذَرَهُ, and عذّره : (TA:) or اعذره , (K,) or عذّره , (thus in the TA,) *he put to him* [or *upon him*] *an* عِذَار; (K, TA;) and so عَذَرَهُ, aor. ـِ and ـُ , inf. n. عَذْرٌ: (Msb:) and اعذر اللّجام *he put to the* لجام [i. e. *bridle* or *bit*] *an* عِذَار. (TA.) ___ And it is said in the Tahdheeb of IKtt that عَذَرْتُ الفَرَسَ, inf. n. عَذْرٌ, signifies *I cauterized the horse in the place of the* عِذَار: ___ and also حملت على عذاره [an explanation in which there seems to be a mistranscription or an omission, or both; perhaps correctly جَعَلْتُ عَلَى الفَرَسِ عِذَارَهُ *I put upon the horse his* عذار; a meaning given above]; and أَعْذَرْتُهُ is a dial. var. thereof. (TA.) ___ عُذِرَ said of a camel means *He was branded with the mark called* عِذَار. (TA.) ___ [Hence, app., the phrase عَذَرَهُ بالّلوم *He branded him with blame;* like خطمه باللوم, q.v.] عَذَرَهُ, from العُذْرَة, *He* (God, S) *caused him* (i. e. a child, TA) *to be affected with the pain, in the fauces, termed* عُذْرَة: and عُذِرَ *He was,* or *became, affected therewith:* (S, K, * TA:) inf. n. عَذْرٌ and عُذْرَةٌ. (IKtt, TA.)

2 **عذّر** , inf. n. تَعْذِيرٌ, *He was without excuse;* (K, * TA;) as also عاذر , (K, TA,) inf. n. مُعَاذَرَةٌ: (TA:) *he affected to excuse himself, but had no excuse: he excused himself, but did not*

adduce an excuse [*that was valid*]. (TA.) [See also 8.] ___ And *He was remiss, wanting, deficient,* or *defective,* (S, O, Msb, TA,) in an affair, (S, Msb,) *setting up an excuse* [*for being so*]; (O;) *fell short,* or *did less than was incumbent on him,* (S, O, Msb, TA,) in it; (S, Msb;) *did not exert himself,* or *act vigorously,* in it; (Msb, TA;) *causing it to be imagined that he had an excuse when he had none.* (Bd in ix. 91.) You say, قَامَ فُلَانٌ قِيَامَ تَعْذِيرٍ *Such a one acted remissly, falling short,* or *doing less than was incumbent on him.* (TA.) And it is said in a story of the Children of Israel, نَهَاهُمْ أَحْبَارُهُمْ تَعْذِيرًا *Their learned men forbade them remissly:* the inf. n. being here put in the place of the act. part. n. as a denotative of state; as it is in جَآءَ مَشْيًا. (O, TA.) [See also 4.] Also *He made,* or *prepared, a feast,* (O, K,) *such as is termed* إِعْذَار [q. v.] (O) or عِذَار: (K:) and *he invited to a feast such as is thus termed.* (K. [Accord. to the TA, these are two distinct significations of the verb. See, again, 4.]) عَذَّرَ الفَرَسَ: see 1, latter half, in two places. ___ عَذَّرْ عَنِّى بَعِيرَكَ, (S, O,) and أَعْذِرْهُ عَنِّى, (O,) *Brand thy camel with a brand different from that of mine, in order that our camels may be known, one from the other.* (S, O.) ___ عَذَّرَ الغُلَامُ *The hair of the boy's* عِذَار (K, TA) i. e. of his *cheek* (TA) *grew.* (K, TA.) عَذَّرَ الدَّارَ (inf. n. as above, TA) *He effaced the traces of the house,* or *dwelling.* (K, TA.) عَذَّرَهُ, (S, O, K,) inf. n. as above, (S, O,) *He defiled,* or *besmeared, it* (a thing, K) *with* عَذِرَة [or *human dung*]. (S, O, K.)

3 **عَاذَرَ** see 2, first sentence. [And see also the last clause of the last paragraph of this art.]

4 **اعذر** : see 1, in five places from the commencement. ___ Also *He had an excuse;* [or *he was,* or *became, excusable;*] (S, O, K;) and so اعتذر . (S, O, K.) It is said in a prov., أَعْذَرَ مَنْ أَنْذَرَ [*He has an excuse,* or *is excusable, who warns*]. (S. [See also below: and see art. نذر. It is held by some in the present day that the ا in اعذر, in this phrase, has a privative effect, and that the meaning is, *He deprives of excuse who warns:* but for this I

have not found any authority.]) And Lebeed says, (S, O, TA,) addressing his two daughters, (O, TA,) and telling them to wail and weep a year for him after his death, (TA,)

* إِلَى الحَوْلِ ثُمَّ ٱسْمُ السَّلَامِ عَلَيْكُمَا *
* وَمَنْ يَبْكِ حَوْلًا كَامِلًا فَقَدْ ٱعْتَذَرْ *

[*Until* the end of *the year: then the name of peace be an you both: for such as weeps a whole*

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year has become excusable]. (S, O.) You say also, أَعْذَرْتُ عِنْدَ السُّلْطَانِ *I got excuse of the Sultán* [or *ruling power*]. (TA.) ___ And *He manifested an excuse:* (K, TA:) in which sense, عُذْرٌ is said to be its inf. n., as well as إِعْذَارٌ; but the former is correctly a simple subst. (TA.) And *He pleaded that by which he should be excused.* (TA.) [See also 8.] ___ *He did that by which he should be excused.* (TA.) ___ *He did that in which he should be excused:* hence the saying of Zuheyr, * سَتَمْنَعُكُمْ أَرْمَاحُنَا أَوْ سَنَعْذُرُ [*Our spears shall prevent you,* or *shall defend you,*] or *we will do that in which we shall be excused.* (S, O: but in the latter, وَتَمْنَعُكُمْ.) ___ And *He exceeded the usual bounds,* (A, Mgh, O,) or *went to the utmost point,* (TA,) *in excuse,* (A, Mgh, O, TA,) i. e. *in being excused.* (A.) So in the saying أَعْذَرَ مَنْ أَنْذَرَ [*He exceeds the usual bounds in rendering himself excused who warns*]. (A, Mgh, O. [See also above, third sentence.]) And it is said in a trad., لَقَدْ أَعْذَرَ ٱللّٰهُ إِلَى مَنْ بَلَغَ مِنَ العُمُرِ سِتِّينَ سَنَةً [app. meaning *Verily God hath freed himself from the imputation of injustice to an extraordinary degree,* or *to the utmost point, to him who hath attained sixty years of age:*] i. e. He hath left him no plea for excuse [for his sins], since He hath

granted him respite for all this length of time and he hath not excused himself. (TA. [As اعذر is here followed by إِلَى, I do not think that this explanation is meant to show that the ا has a privative effect, and that the verb signifies he deprived of excuse.]) ___ [Hence,] *He exerted himself, acted vigorously, took extraordinary pains,* or *exceeded the usual bounds,* [*so as to render himself excused,*] (S, O, Msb, K, TA,) فِى الأَمْرِ *in the affair;* (S, O, Msb;) as, for instance, in eating, in relation to which it occurs in a trad., wherein one is enjoined to do so when eating with others, [app. meaning with guests and with a host,] such having been the custom of the Prophet; for, when he ate with others, he was the last in eating. (TA.) [Hence also,] أَعْذَرْتُ إِلَيْكَ *I took extraordinary pains,* or *exceeded the usual bounds, in exhortation and precept to thee.* (TA.) ___ And *He was remiss, wanting, deficient,* or *defective; he fell short,* or *did less than was incumbent on him; feigning* (يُرِى [in the CK, erroneously, يُرَى]) that *he was doing the contrary:* as though the verb bore two contrary significations. (K.) [See also 2.] Also *I. q.* أَنْصَفَ: (O, K:) you say, أَعْذِرْنِى مِنْ هٰذَا i. e. أَنْصِفْنِى مِنْهُ [*Give thou me,* or *obtain for me, my right,* or *due, from this* person]: and hence the saying of the Prophet to Aboo-Bekr, respecting 'Áïsheh, أَعْذِرْنِى مِنْهَا إِنْ أَدَّبْتُهَا [*Obtain thou for me my right,* or *due, from her if I discipline her,* or *chastise her*]: (O:) or this means *undertake thou to excuse me* [*for my conduct to her* &c.]: (TA:) and the Arabs say, أَعْذَرَ فُلَانٌ مِنْ نَفْسِهِ [*Such a one became bound to render an excuse for his conduct to himself;* (see عَذِيرٌ;)] meaning *such a one was destroyed by himself.* (Yoo, TA.) As signifying *He circumcised:* see 1, latter half. It is said in a trad., كُنَّا إِعْذَارَ يَوْمٍ وَاحِدٍ, meaning *We were circumcised in one day.* (TA.) ___ Also *He made a feast on the occasion of a circumcision,* (AZ, Msb, K, TA,) لِلْقَوْمِ *for the people,* or *party:* (K:) *he prepared such a feast:* from the same verb signifying he circumcised. (TA.) [See also 2: and see إِعْذَارٌ as a subst.] اعذر الفرس and اللِّجَامَ: see 1, latter half, in five places. ___ And أَعْذِرْ عَنِّى بَعِيرَكَ: see 2, near the end. ___ أَعْذِرْ عَلَى نَصِيبِكَ *Make a mark upon thy share.* (O.) ___ اعذر فِى ظَهْرِهِ *He beat him* (O, K) with whips (O) *so*

as to make a mark, or *marks, upon his back.* (O, K.) And ضَرَبَهُ حَتَّى أَعْذَرَ مَتْنَهُ *He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger.* (TA.) And ضُرِبَ فَأُعْذِرَ, (S, O, K,) in the Tahdheed of IKtt فَأَعْذَرَ, (TA,) *He* (a man) *was beaten so that he was at the point of death.* (S, O, K, TA.) And أُعْذِرَ مِنْهُ *He had wounds inflicted upon him so that fear was excited for him in consequence thereof.* (O.) And أَعْذَرَ بِهِ *He,* or *it, left a scar upon him.* (O, * TA.) ___ And أَعْذَرْتُ الدَّارَ and فِى الدَّارِ *I made a mark,* or *marks, in,* or *upon, the house,* or *dwelling.* (O.) اعذر also signifies *He* (a man, TA) *voided his ordure.* (O, K.) ___ And اعذرت الدَّارُ *The house,* or *dwelling, had in it much* عَذِرَة [or *human ordure*]. (S, O.)

5 **تعذّر** : see 8, in three places. ___ Also *He went backwards; drew back; remained behind;* or *held back:* (K:) or *he held back,* or *withheld himself, for a cause rendering him excused.* (TA voce تَغَذَّرَ, q. v.) ___ And *He fled.* (K.) You say, تعذّروا عَلَيْهِ *They fled from him, and abstained from aiding,* or *assisting, him,* or *held back from him.* (O.) ___ And *He resisted,* and *was difficult:* it is said in a trad., [respecting Mohammad,] كَانَ يَتَعَذَّرُ فِى مَرَضِهِ *He used to resist,* and *be difficult, in his malady.* (TA.) ___ And تَعَذَّرَ الأَمْرُ (O, K, TA) *The affair was not direct in its tendency;* (K, TA;) i. e. (TA) *it was,* or *became, difficult:* one says, تعذّر عَلَيْهِ الأَمْرُ *The affair was,* or *became, difficult to him.* (O, Msb, TA.) [And *The affair was,* or *became, impracticable,* or *impossible.*] تعذّر الرَّسْمُ *The* رسم [i. e. *trace,* or *relic, of an abode,* or *of a place of sojourning,* &c.,] *became effaced;* (S, O, K;) as also اعتذر : (S, *, O, * K:) or *became altered and effaced:* and اعتذرت المَنَازِلُ *the places of alighting,* or *abode, had their traces,* or *remains, effaced.* (TA.) And تعذّر (from العَذِرَة, S, O) *He,* or *it, became defiled,* or

besmeared, (S, O, K) *with* عَذِرَة [or *human ordure*]. (K.)

8 **اعتذر**, (S, O, Msb, &c.,) inf. n. اِعْتِذَار, (S, O, TA,) and [quasi-inf. ns.] عُذْرَة and مَعْذِرَة ; (TA;) and for اعتذر one says also اعذّر, aor. يعذّر, inf. n. اعذّار; and it is allowable to say اعذّر, aor. يعذّر; but the former of these two variations is the more approved; (AHeyth, TA;) [in the former case, the original being changed to اعتذّر, then to اعذْذَر, then to اعذّر; and in the latter case, to اعتذّر, then to اعتذَر, then to اعذْذَر, then to اعذْر, and then to اعذّر;] *He excused himself; he adduced,* or *urged, an excuse,* or *a plea, for himself;* (Fr, S, * O, * TA;) as also تعذّر . (S, O, K.) [See عُذْر.] You say, اعتذر إِلَىَّ [*He excused himself to me;*] *he begged me to accept his excuse;* (Msb;) and AZ says, I have heard two Arabs of the desert, one of the tribe of Temeem and one of the tribe of Keys, say, تعذّرت إِلَى الرَّجُلِ in the sense of اعتذرت [i. e. *I excused myself to the man*]. (TA.) And اعتذر من ذَنْبه (S, * O, * TA) and تعذّر (TA) [*He excused himself,* or *urged an excuse, for his crime, sin,* or *misdeed:* or] *he asserted himself to be clear of his crime, sin,* or *misdeed.* (TA.) And اعتذر عن فعله [or من فعله] *He showed,* or *manifested, his excuse for his deed.* (Msb.) [It is said that] the primary meaning of الاعتذار is *The cutting a man off from the object of his want, and from that to which he clings in his heart.* (TA.) [Hence, perhaps, one says اعتذر meaning *He excused himself for not complying with a claim,* or *request.*] ___ See also 4, in two places, near the beginning. ___ Also *He did not adduce an excuse.* (Fr, TA.) [Thus it has two contr. significations. See also 2.] Also *He complained,* (O, Msb, K,) منه *of him,* or *it.* (Msb.) And اعتذرت المياه *The waters stopped, ceased,* or *became cut off.* (O, K.) ___ See also 5, last sentence but one, in two places. And اعتذر العمامة *He made the turban to have two portions* [*its two ends*] *hanging down behind.* (O, K.) And الاعتذار signifies also *The act of devirginating.* (S, O, [See عُذْرَة.])

10 **استعذر من فُلَانٍ** *He asked,* or *desired, to be excused if he should lay violent*

hands upon such a one [or *requite him for an evil action*]; *he said,* مَنْ عَذِيرِى مِنْ فُلَانٍ. (A, TA.) It is said in a trad. of the Prophet, اسْتَعْذَرَ أَبَا بَكْرٍ مِنْ عَائِشَةَ i. e. *He said to Aboo-Bekr, Undertake thou to excuse me for my conduct to 'Áïsheh* if I discipline her, or chastise her. (O, * TA.) ___ And one says to him who has neglected the giving information of a thing, (A, TA,) or to him who reproves thee for a thing before giving thee any command, or order, or injunction, respecting it, (O, TA,) وَٱللّٰهِ مَا ٱسْتَعْذَرْتَ إِلَىَّ وَلَا ٱسْتَنْذَرْتَ *By God, thou didst not offer to me excuse, nor didst thou offer warning.* (A, O, TA.)

عُذْر (Msb, K) and عُذُر (Msb) and عَذْرَة (S, O, K) and عُذْرَى (S, Msb) and مَعْذَرَة (S, O, Msb, K) and مَعْذُرَة and مَعْذِرَة (K) [all as simple substs., but all except the third and the last mentioned also as inf. ns.,] *An excuse; an apology; a plea whereby one excuses himself* [or *another*]: accord. to the B, عُذْر [as a subst. from اعْتَذَرَ or from أَعْذَرَ] is of three kinds;

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the saying I did it not; and the saying I did it for such a cause, mentioning what might exempt him from being culpable; and the saying I did it, but will not do it again, or the like; which third kind is the same as تَوْبَة: (TA:) the pl. of عُذْر is أَعْذَار; (Msb, K;) and that of عَذْرَة is عَذَر; (O;) and that of مَعْذَرَة is مَعَاذِر, and, irregularly,] مَعَاذِير: (TA:) and عَذِير, of which عُذْر, (Ksh,) or عُذُر, (Bd,) may be pl., is syn. with [عِذْر and] مَعْذِرَة; (Ksh and Bd in lxxvii. 6;) and مَعْذَار is [likewise] syn. with عُذْر. (Bd in lxxv. 15.) It is said in a prov., المَعَاذِرُ مَكَاذِبُ [*Excuses are lies*]. (TA.) And it was said by Ibráheem En-Nakha'ee, إِنَّ المَعَاذِيرَ يَشُوبُهَا الكَذِبُ [*Verily excuses, lying mixes therewith*]. (S, O.) ___ عُذْرًا أَوْ نُذْرًا, in the Kur [lxxvii. 6], or عُذُرًا أَوْ نُذُرًا, (Bd,) means *For excusing* or *terrifying;* the two ns. being inf. ns.: or *for excuses* or *warnings;* the two ns. being pls., of عَذِير in the sense of مَعْذِرَة and of نَذِير in the sense إِنْذَار: or *such as excuse and such as warn;* the two ns. being pls. of عَاذِر and مُنْذِر: (Ksh, Bd:) or, accord. to Th, both mean the same. (TA.)

[See also نُذْر.] ___ And the Arabs say, أَعْذِرْ وَلَا تُنْذِرْ i. e. عُذْرَاكَ لَا نُذْرَاكَ [app. meaning *Do that for which thou wilt be excused,* by inflicting punishment when it is deserved, *and do not* merely *warn, and put in fear*]. (TA in art. عُذْر.) نذر also signifies *Success;* or the *attainment,* or *accomplishment, of one's wants,* or *of a thing:* (IAar, O, K:) and *victory,* or *success in a contest.* (O, K.) One says, with respect to a war or a battle, لِمَنِ العُذْرُ *Whose is the success,* or *victory?* (O.) See also عُذْرَة, in five places: and see عِذَار, last quarter.

عَذِر [an epithet of which I find only the fem., with ة, mentioned]. دَارٌ عَذِرَة means *A house,* or *dwelling, of which there are many traces,* or *relics.* (O.) ___ And أَرْضٌ عَذِرَة *Land that does not yield herbage freely, and if it give growth to anything, this soon becomes blighted.* (O and TA in art. عثر.)

عُذُر : see عُذْر, in three places. Also pl. of عِذَار [q. v.]. (S, O, Msb, K.)

عُذْرَة The *virginity, maidenhead,* or *hymen;* syn. بَكَارَة, (S, Mgh, Msb, K,) or قِضَّة; so called from عَذْر signifying the act of cutting, because a girl's hymen (خَاتَمُ عُذْرَتِهَا) is rent when she is devirginated; (Lh, Az, TA;) العُذْرَة being *that whereby a girl is a virgin:* (Lh, TA:) [and عُذْر perhaps signifies the same: (see an ex. voce أَرِيم; and see also the next sentence here following:)] pl. عُذَر. (Msb.) ___ And *Devirgination* of a girl [or woman]: (Lh, K:) [and عُذْر is used in the same sense:] one says, فُلَانٌ أَبُو عُذْرِهَا (S, A, O, K) and ابو عُذْرَتِهَا (TA) [lit. *Such a one is the father,* i. e. *the author, of her devirgination*]; meaning *such a one is he who devirginated her.* (S, A, O, K, TA.) And [hence] one says also, هُوَ أَبُو عَذْرِ هٰذَا الكَلَام [*He was the first utterer of this speech*]. (A.) And مَا أَنْتَ بِذِى عُذْرِ هٰذَا الكَلَام *Thou art not the first utterer of this speech.* (S, O, TA. [But see an assertion of Sb cited voce شعر.]) ___ And The [*part in the external organs of generation of a girl or woman termed*] بَظْر [q. v.]; (K;) the *place* of a girl *where the*

operation of circumcision is performed: so called from عَذْرٌ signifying the act of cutting. (Lh, Az, TA.) [See also العَاذُورُ.] ___ And The *prepuce* of a boy: (O, K:) so accord. to Lh, who does not say whether it be so called before or after it has been cut off: said by others to be the *portion of skin which the circumciser cuts off.* (TA.) ___ And *Circumcision;* syn. خِتَانٌ. (K.) One says, دَنَا وَقْتُ عُذْرَةِ الصَّبِيِّ *The time of the circumcision of the boy drew near.* (TK.) ___ And *A sign,* or *mark;* syn. عَلَامَةٌ; (O, K, TA;) as also عُذْرٌ. (TA.) See also عِذَارٌ, last quarter. ___ And The *hair upon the withers* of a horse: (S, O, K:) and, (K,) accord. to As, (S, O,) *a lock,* or *small quantity, of hair:* (S, O, K:) and the نَاصِيَة [or *forelock* of a horse]; (K;) the *hair of the* نَاصِيَة of a horse: (A:) or, accord. to some, the *mane* of a horse: (TA:) pl. عُذَرٌ: (S, O, TA:) which is said by some to mean *hairs* [*extending*] *from the back of the head to the middle of the neck:* (TA:) and, as pl. of عُذْرَةٌ, *a sign, mark,* or *token, that is tied to the forelock of a horse that outstrips,* [*as a preservative*] *from the* [*evil*] *eye.* (Ham p. 795.) ___ And العُذْرَةُ is the appellation of *Five stars at the extremity of the Milky Way:* (S, O, K:) or, as some say, *below Sirius, and also called* العَذَارَى, [app. *the star e of Canis Major* (which is called by our astronomers adara, often written adard,) *with four other neighbouring stars,*] *which rise* [*aurorally*] *in the midst of the heat:* (TA:) and, (O, K, TA,) as some say, (O, TA,) العُذْرَةُ is *a star at the time of the* [*auroral*] *rising of which the heat becomes intense;* (O, K, TA;) [app. *the star h of Canis Major* (which is called by our astronomers aludra);] *it rises* [*aurorally, in Central Arabia, in the latter part of July O. S.,*] *after Sirius and before Canopus, and is accompanied with intense heat, without wind, taking away the breath.* (O, TA.) ___ Also (i. e. العُذْرَةُ) *Pain in the fauces,* (Mgh, K,) [*arising*] *from the blood;* (Mgh;) as also العَاذُورُ, (K, accord. to the TA,) or العَادُورَآءُ; (thus in some copies of the K, and thus accord. to the CK;) or *pain of the fauces,* (S, O, K,) *in a part near the uvula,* (S, O,) [*arising*] *from the blood:* (S, O, K:) it is said to be *a small swelling,* or *pustule,*

that comes forth in the خَرْم [app. meaning the *uvula,* as being a *projection* from the soft palate,] *which is between the fauces and the nose: it is incident to children, at the time of the* [*auroral*] *rising of* العُذْرَة, i. e. *the star that rises after Sirius, mentioned above; and on the occasion thereof, a woman has recourse to a piece of rag, which she twists tightly, and inserts into the nose so as to pierce that place, whereupon there issues from it black blood, and sometimes it becomes ulcerated;* and this piercing is called الدَّغْر: then they suspended to the child some such thing as the [amulet termed] عُوذَة. (TA. [See 1 in art. دغر.]) ___ It also signifies *The place of the pain above mentioned,* (S, O, K,) *which is near the uvula.* (S, O.)

عَذْرَة : see عُذْر, in two places: and see also 8. [Accord. to analogy, it signifies *A mode,* or *manner, of excusing.*]

عَذَرَة *Human dung* or *ordure;* (S, * O, * Msb, K, TA;) as also عَاذَر (IAar, IDrd, O, L, K, TA) and عَاذَرَة : (O, K:) pl. of the first [which is the most common] عَذَرَات, (Msb,) and of ↓ the second عُذَر. (IAar, TA.) ___ And hence, (S, O, Msb,) The *court,* or *yard,* (فِنَآء,) *of a house:* (S, O, Msb, K, TA:) so called because the human ordure (العَذَرَة) used to be cast in it: (S, O, Msb:) or, accord. to As, this is the primary signification; what is before mentioned being so termed because cast in the فِناء; like as it is termed غَائِط because cast in the عائط, which means a depressed piece of ground; (Har p. 403;) [and] thus says A 'Obeyd: pl. as above: (O, TA:) and مَعَاذِر [pl. of مَعْذِر which lit. signifies *a place of human dung* or *ordure*] is *syn. with* عَذَرَات as meaning أَفْنِيَة [pl. of فِنَآء]. (Ham p. 677, q. v.) It is related of 'Alee that he reproved some persons, and said, مَا لَكُمْ لَا تُنَظِّفُونَ عَذَرَاتِكُمْ (A, * O, TA) i. e. [*What aileth you that ye will not cleanse*] *the courts,* or *yards, of your houses?* (TA.) And in a trad. (O, TA) of the Prophet (O) it is said, اليَهُودُ أَنْتَنُ خَلْقِ اللّٰهِ عَذَرَةً, (A, O, TA,) which may mean [*The Jews are the most stinking of God's creatures*] *in respect of the court,* or *yard, of the house:* or *in respect of ordure.* (TA.) And it is said in a

prov., إِنَّهُ لَبَرِىءُ العَذْرَةِ, a phrase like بَرِىءُ السَّاحَةِ [lit. *Verily he is clear in respect of the court,* or *yard, of the house;* app. meaning, *clear of disgrace*]. (TA.) ___ Also *A place where people sit* (K, TA) *in the court,* or *yard, of the house.* (TA.) ___ And The *worst of what come forth from wheat* or *corn* (طَعَام), (Lh, O, K, TA,) *and is thrown away,* (Lh, TA,) *when it is cleared;* (O;) as also عَذَبَةٌ. (Lh, TA.)

عُذْرَى : see عُذْرٌ, in two places.

عَذْرَآءُ *A virgin:* (S, O, K:) used as an epithet: you say جَارِيَةٌ عَذْرَآءُ *a virgin girl:* (TA:) and امْرَأَةٌ عَذْرَآءُ, meaning ذَاتُ عَذْرَةٍ: (Msb:) accord. to IAar alone, so called لِضِيقِهَا, from تَعَذَّرَ عَلَيْهِ الأَمْرُ: (TA:) pl. عَذَارَى and عَذَارٍ [with the art. العَذَارَى, and thus written in the S and O and K] (S, O, K, TA) and عَذْرَاوَاتٌ, (S, O, K,) like صَحَارَى [&c.]. (S, O.) ___ [Hence,] العَذْرَآءُ [*The sign Virgo;*] *the sign* السُّنْبُلَةُ: or الجَوْزَآءُ [which is an evident mistake]. (K.) ___ And العَذَارَى *Certain stars, described above:* see عُذْرَةٌ, latter half. ___ And أَصَابِعُ العَذَارَى *A sort of grapes, black and long, like acorns;* likened to the dyed fingers of virgins. (TA.) ___ And دُرَّةٌ عَذْرَآءُ *A*

pearl not bored. (A, O, K, * TA.) ___ And رَمْلَةٌ عَذْرَآءُ *A sand upon which one has not trodden* (A, O, K, * TA) *nor ridden, because of its height.* (TA.) ___ And العَذْرَآءُ *A kind of collar by means of which the hands,* or *arms, are confined together with the neck:* (T, O, TA:) or *such as is put upon the throat of a man and has not been put upon the neck of any one before:* (TA:) or *a thing of iron by means of which a man is tortured in order to make him confess an affair,* or *the like;* (K, TA;) as, for instance, *for the purpose of extorting property &c.:* pl. عَذَارَى. (TA.) [Compare the term maiden applied to an instrument for beheading.] ___

Also a name of [*El-Medeeneh,*] *the City of the Prophet:* (K, TA:) because of its not having been abased. (TA.)

عِذَارٌ *A certain appertenance of a horse* or *the like;* (S, O;) i. e. the *part,* (T, M, Mgh,) or *strap,* (Msb,) *of the bridle,* (T, M, Mgh, Msb,) *that lies,* (T,) or *extends down,* (M, K,) *upon the cheek,* (M, Mgh, Msb, K,) or *two cheeks,* (T,) of the horse (T, M, Mgh, Msb, K) or the like: (T, Mgh, Msb:) the عِذَارَانِ are the *two straps upon the two cheeks* of the horse, *on the right and left:* (IDrd in his Book on the Saddle and Bridle:) or, as some say, the عِذَار is the *two straps* of the bridle *that meet at the back of the neck:* (TA:) [thus it signifies *either of the two cheek-straps,* or, accord. to some, the *two cheek-straps together, that compose the headstall:*] some say that it is called by the name of its place; but the converse is the case accord. to others: (TA:) [and عِذَارُ الرَّسَنِ signifies *the appertance, of the halter, corresponding to the cheek-strap,* or *cheek-straps, of the bridle* or *headstall:* (see a verse of Ibn-Mukbil cited voce رَسَنٌ:)] pl. عُذُرٌ, (S, O, Msb, K, [in the CK عُذْرٌ,]) like as كُتُبٌ is pl. of كِتَابٌ. (Msb, TA.) It is said in a trad., لَلْفَقْرُ أَزْيَنُ لِلْمُؤْمِنِ مِنْ عِذَارٍ حَسَنٍ عَلَى خَدِّ فَرَسٍ [*Verily poverty is more ornamental to the believer than a beautiful cheek-strap,* or *headstall, upon the cheek of a horse*]. (TA.) فَرَسٌ قَصِيرُ العِذَارِ [*A horse short in the cheek-strap,* or *headstall,*] implies commendation, as denoting width of the lip. (TA, voce عِنَانٌ.) And عِذَارٌ signifies also The *thing that connects the leading-rope* (حَبْلُ الخِطَامِ) *to the head of the he-camel* (K, TA) *and of the she-camel.* (TA.) And *A halter;* syn. رَسَنٌ: (Msb:) and مُعَذَّرٌ signifies *a halter* (رَسَنٌ) *having a double* ذُو عِذَارٍ (عِذَارَيْنِ). (TA.) One says, فُلَانٌ شَدِيدُ العِذَارِ *Such a one is strong in respect of determination.* (A, TA.) And فُلَانٌ خَلِيعُ العِذَارِ *Such a one is weak in respect of determination;* [or *is a person who has thrown off restraint;*] like a horse that has no bridle upon him, and that therefore falls upon

his face. (TA. [See also art. خلع.]) And خَلَعَ عِذَارَهُ [*He threw off restraint;* or] *he persisted in error:* (S, O:) or *he departed from obedience, and persisted in error:* (TA:) or *he broke off from his family,* or *disagreed with them, and wearied them by his wickedness;* syn. تَشَاطَرَ; as also خلع مُعَذَّرَهُ : (A:) or the latter means *he did not obey a director in the right course:* (As, TA:) or, in the former phrase, (TA,) عِذَار means *shame;* (K, TA;) خَلَعَ عِذَارَهُ meaning *he divested himself of shame;* like as a horse casts off his عِذَار, and becomes refractory, overcoming his rider and running away with him. (TA. [See, again, art. خلع.]) And لَوَى عَنْهُ عِذَارَهُ *He disobeyed him.* (A, TA.) ___ Also The *two sides of the beard:* (K:) or *either side* thereof; (Mgh, TA;) the two sides thereof being called عِذَارَا اللِّحْيَة, (Mgh,) or العِذَارَان, (TA,) because they are in the place [corresponding to that] of the عِذَار of the horse or the like: (Mgh, * TA:) or the *hair,* of a boy, *that grows evenly in the place of the* عِذَار: (S:) or the *hair,* of the beard, *that descends upon the two jaws:* (Msb:) or a man's *hair that grows in the place of the* عِذَار: (O, TA:) the *line of the beard:* (TA:) or the *hair,* of a man, *that is in front of the ear, and between which and the ear is a whiteness:* (Har pp. 208-9:) and the *part,* of the face, *upon which grows the hair in a lengthened form in front of the lobula of the ear* [*extending*] *to the base of the jaw.* (Har p. 495.) ___ And The *cheek;* as also مُعَذَّرٌ : (K:) which latter [properly] signifies the *place of the* عِذَار, (A, TA,) or the *place of the* عِذَاران. (S, O.) You say, فُلَانٌ طَوِيلُ المُعَذَّرِ *Such a one is long in the place of the* عِذَار. (A, TA.) ___ And *A mark made* [on a camel (see مَعْذُور)] *with a hot iron in the place of the* عِذَار; (S, O, K;) as also عُذْرَةٌ : (K:) or *on the back of the neck, extending to the temples:* so in the Tedhkireh of Aboo-'Alee; but the former explanation is the better known: El-Ahmar mentions عُذْرٌ as meaning *one kind of the marks made with a hot iron.* (TA.) ___ Also The *two sharp sides* or *edges,* (K,) or [rather] *either of these,* for both together are called the عِذَاران, (TA,) of a نَصْل [i. e. of the iron head of an arrow or of a spear &c.]. (K, TA.) ___ And *Either side* of a road, (A,) and of a valley, (A, TA,) and of a wall. (TA.) ___ And *A row* of trees,

(TA,) or of palm-trees. (A.) ___ And *An elongated tract* of sand. (A.) The dual as used in a verse of Dhu-r-Rummeh means *Two elongated tracts* (حَبْلَانِ [in the CK جَبَلَانِ]) *of sand:* (S, O, K, TA:) or the *two sides thereof:* (TA:) or *two roads* (طَرِيقَانِ). (S, O, K, TA.) ___ And *A rugged tract of ground,* (O, K, TA,) and [*a tract*] *of sand,* (TA,) *lying across in a wide plain:* (O, K, TA:) pl. عُذُرٌ. (TA.) See also إِعْذَارٌ. It also signifies *Resistance,* or *refusal;* from التَّعَذُّر. (TA.)

عَذِيرٌ : see عُذْرٌ, in two places. ___ Also *i. q.* عَاذِرٌ [act. part. n. of 1, *Excusing; an excuser;* &c.]. (K.) You say, مَنْ عَذِيرِى مِنْ فُلَانٍ *Who will excuse me,* or *make my excuse,* or *be my excuser, if I requite such a one* (Msb, TA) *for his action,* (Msb,) or *for his evil action,* (TA,) *and will not blame me* (Msb, TA) *for it?* or *who will excuse me with respect to the case of such a one, and not blame me for it?* (Msb: [see عَذَرْتُهُ مِنْ فُلَانٍ: and see also 10:]) or *who will aid me,* or *assist me, against such a one,* or *to defend myself from him?* (Msb;) *who will be my aider,* or *assistant, against such a one?* (TA:) for عَذِيرٌ is also said to signify *an aider,* or *assister, against an enemy.* (Msb, K, TA.) The Prophet said thus with respect to 'Abd-Allah Ibn-Ubeí, demanding of the people that they should excuse him for laying violent hands upon him. (TA.) [It is a phrase by which one asks for permission to retaliate, or punish, &c.] And one says also, عَذِيرَكَ مِنْ فُلَانٍ, meaning *Bring him who will excuse thee* [*for what thou hast done,* or *doest,* or *wilt do, to such a one*]; (S, O, TA;) i. e. *bring him who will blame him and will not blame thee.* (S, O.) And عَذِيرَكَ إِيَّاىَ مِنْهُ *Bring thine excuse of me* [*for what I have done,* &c., *to him*]. (TA.) A poet (Dhu-l-Isba' El-'Adwánee, O, TA) says,

* عَذِيرَ الحَيِّ مِنْ عَدْوَا *

* نَ كَانُوا حَيَّةَ الأَرْضِ *

* بَغَى بَعْضٌ عَلَى بَعْضٍ *

* فَلَمْ يَرْعُوْا عَلَى بَعْضٍ *

* فَقَدْ أَضْحَوْا أَحَادِيثَ *

* بِرَفْعِ القَوْلِ وَالخَفْضِ *

(S, * O, * L, TA) [Bring *an excuse for the tribe, for what they have done to 'Adwán,* i. e., one to another; for the tribe of 'Adwán were rent by intestine wars, in which Dhu-l-Isba' took a prominent part; (see the Essai sur l' Histoire des Arabes by Caussin de Perceval, vol. ii. p. 262;) therefore we may render the phrase, bring *an excuse for the tribe, 'Adwán,* regarding مِنْ as redundant in this instance, like as it is in فَٱجْتَنِبُوا ٱلرِّجْسَ مِنَ ٱلْأَوْثَانِ, in the Kur xxii. 31; and then proceed thus: *they were the serpent of the earth* (meaning *cunning, guileful, malignant,* or *mischievous, and strong, not neglecting to take blood-revenge,* as expl. in art. حى in the TA): but *some acted wrongfully against some, and were not regardful* of the rights *of some: so they became subjects of talk* uttered *by the raising of speech and the lowering* thereof]: he means, bring an excuse for what some of them have done to some by mutual hatred and slaughter, some of them being not regardful of some; after their having been the serpent of the earth, which every one fears. (L, TA.) ___ Also *A state,* or *condition,* (حال,) *which one desires,* or *seeks after, for which,* or *on account of which, he is to be excused* (يُعْذَرُ عَلَيْهَا): (S, O, K, TA:) [and in one of my copies of the S is added, إِذَا فَعَلَهَا, as though by حال were here meant *an action:*] pl. عُذُرٌ, sometimes, in poetry, contracted into عُذْرٌ. (S, O.) El-'Ajjáj said, (S, O, TA,) in reply to his wife, who, seeing him repairing the saddle of his she-camel for a journey which he had determined to make, asked him, What is this that thou repairest ? (TA,)

* جَارِىَ لَا تَسْتَنْكِرِى عَذِيرِى *

* سَعْيِى وَإِشْفَاقِى عَلَى بَعِيرِى *

(S, O,) or, as some relate it, سَيْرِى واشفاقى, (O,)

[i. e. *O girl, inquire not as disapproving it respecting my desired state for which I shall be excusable* (or rather *my excusable purpose*), *my work* (or *my journeying*), *and my benevolent care for my camel;*] meaning يا جارية, [and suppressing يا] and apocopating [جارية]. (S, O. [In the TA, البعير is put for بعيرى.]) See also عاذر: and إعذار.

عَذِيرَة [*A disposition to excuse*]. One says, ما عندهم عَذِيرَة, meaning [*They have not a disposition to excuse;* or] *they do not excuse.* (O.) [See also غَفِيرَة.] See also عاذر: and إعذار. ___ Also *I. q.* عَدِيرَة [app. as *syn. with* رَغِيدَة]. (O, TA.)

عَذَوَّر *Evil in disposition;* (S, O, K, TA, and Ham p. 417;) as though needing to excuse himself for his evildoing; (Ham ibid.;) *vehement in commanding and forbidding,* (Ham p. 469,) and *in spirit.* (K.) [*Clamorous.* (Freytag, from the Deewán of Jereer.)] ___ Applied to an ass, *Wide in the* جَوْف [i. e. *belly,* or *chest*], (S, O, K,) and فَحَّاش [app. meaning *very lewd*]. (K.) ___ And, applied to dominion, (مُلْك, O, TA, in the copies of the K erroneously written ملك, TA, [in which and in the O exs. are cited showing the former to be right,]) *Wide,* or *ample:* (O:) or *strong,* (K, TA,) *and wide,* or *ample.* (TA.) ___ [Also, accord. to Golius, from the Destoor el Loghah, *An agile animal.* ___ And Freytag adds, from the Deewán of Jereer, عَذَوَّرَة as signifying *Brisk* (alacris).]

عاذر : see عَذِير; and عُذْر, latter half. ___ عاذرة, [fem. of عاذر,] as an epithet applied to a woman: see the fem. of مَعْذُور. Also *A scar,* or *mark of a wound;* (S, O, K;) and so عَذِيرَة , (O, and thus in copies of the S,) or عَذِير . (TA, and so in a copy of the S.) One says, تركَ به عاذرًا *He,* or *it, left upon him a scar,* or *mark of a wound.* (TA.) And the same is said of rain, meaning, *It left upon him,* or *it, a mark.* (TA.) See also عَذِرَة, in two places. And العاذر signifies *The vein whence flows the blood of what is termed* الاستحاضة: [see 10 in art.

حيض:] (S, * O, * Msb, K: *) a dial. var. of العَاذِلُ, or an instance of mispronunciation: (S, O:) or it may be so called because it serves as an excuse for the woman. (TA.)

عَاذِرَةٌ, as a subst.: see عَذِرَةٌ.

عَاذُورٌ *A brand,* or *mark made with a hot iron, like a line:* pl. عَوَاذِيرُ. (S, O.) And لَقِيتُ مِنْهُ عَاذُورًا is a saying mentioned by As, as meaning *I experienced, from him,* or *it, evil:* عَاذُورٌ being a dial. var. of عَاثُورٌ, or an instance of mispronunciation. (S, O.) العَاذُورُ also signifies *What is cut off from the place of circumcision of a girl* [which place is termed her عُذْرَةٌ]. (O, TA.) See also عُذْرَةٌ, last quarter.

عَاذُورَآءُ : see عُذْرَةٌ, last quarter.

إِعْذَارٌ, (AZ, S, A, O, Msb, K,) originally an inf. n., (S, O, Msb,) and عَذِيرَةٌ (S, A, O, K) and عَذِيرٌ (A, K) and عِذَارٌ, (K,) *A repast,* or *food, prepared on the occasion of a circumcision;* (AZ, S, A, O, Msb, K;) or *on some joyful occasion:* (Msb:) and the last of these words likewise signifies *a repast,* or *food, prepared on the occasion* [*of the completion*] *of a building:* and also *a repast,* or *food, which one prepares, and to which he invites his brethren, on the occasion of the acquisition of something new:* (O, K:) and accord. to the K, all the other words mentioned above also have, app., the former, or perhaps the latter, of these two meanings, as well as the meaning first mentioned above, which is the most common. (TA.)

مَعْذَرٌ ; pl. مَعَاذِرُ: see عَذِرَةٌ, second sentence.

مُعْذِرٌ : see مُعْتَذِرٌ, in two places.

مَعْذِرَةٌ and مَعْذُرَةٌ and مَعْذَرَةٌ; and the pl. مَعَاذِرُ: see عُذْرٌ, in five places: and for the first, see also 8.

مُعَذَّر [properly signifying The *place of the* عذار or *of the* عذاران]: see عذار, in four places.

مُعَذِّر and مُعَذّر and مُعَذّر: see مُعْتَذِر, in six places.

مَعْذِار sing. of معاذير, (O, K,) which signifies [*Excuses*, or *apologies;*] *pleas, allegations*, or *arguments:* (K, TA: see عُذْر, in two places:) ___ and also, (K, TA,) in the dial. of El-Yemen, (TA,) *Veils, curtains*, or *coverings.* (O, K, TA.) The saying in the Kur [lxxv. 14 and 15], بَلِ ٱلْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَاذِيرَهُ is expl. as meaning [*Nay, the man* shall be *witness against himself, though he throw*] *his veils* or *coverings* [over his offences]: (TA:) or (accord. to Mujá- hid, S, O), [*though he offer his excuses;* or] *though he dispute respecting it* (S, O, TA) *with every plea by which he may excuse himself.* (TA.)

مَعْذُور *Excused; freed, cleared*, or *exempted, from blame; exculpated.* (Msb.) ___ And [hence, perhaps,] مَعْذُورَة applied to a woman signifies مُسْتَحَاضَة [q. v. in art. حيض]: and sometimes one says عَاذِرَة ; as meaning *having an excuse:* (Msb:) the latter is said to be used in the sense of مُسْتَحَاضَة; but it requires consideration; (O, TA;) as though it were of the measure فَاعِلَة in the sense of مَفْعُولَة, [i. e. in the sense of مَعْذُورَة as meaning *excused*,] from إِقَامَةُ العُذْر. (TA.) ___ [Golius assigns to مَعْذُور the meaning of *Voti impos;* as on the authority of the KL; in which, however, I do not find it.] Also *Circumcised.* (S, A, O, Msb.) And A camel *branded with the mark called* عذار. (TA.) And [A child] *affected with the pain, of the fauces, termed* عُذْرَة. (S, O, K.)

مُعَاذِر : see its pl. in the last clause of the following paragraph.

مُعْتَذِر One *excusing himself, whether he have*, or *have not, an excuse:* (TA:) the person to whom this epithet is applied may be a speaker of truth, and he may be not a speaker of truth: (Msb, TA:) and so مُعَذِّر , which, as applied to a speaker of truth, signifies *having an excuse*, like مُعْتَذِر, (S, O, K,) [of which it is a variation,] for the ت is

changed into ذ, and this is incorporated [into the radical ذ], and its vowel is transferred to the ع, like as is the case in يَخِصِّمُونَ; (S, O;) and مُعَذِّر is also allowable, (S, O, TA,) and also مُعَذَّر ; (S, O;) but [it is said that] مُعَذِّر applied to him who does not speak truth, (S, O, K,) being [originally] of the measure مُفَعِّل, [not a variation of مُعْتَذِر,] (S, O,) means *falling short*, or *doing less than is incumbent on him*, (S, O, K,) *excusing himself* (S, O) *without having any* [*real* or *valid*] *excuse*. (S, O, K.) In the Kur ix. 91, I'Ab read المُعْذِرُونَ [instead of the more usual reading المُعَذِّرُونَ], (S, O, K,) and so did Yaakoob El-Hadramee, (Az, TA,) from أَعْذَرَ; the former asserting that it was so revealed; app. considering مُعَذِّر, with teshdeed, to apply to one not speaking truth, (S, O, K,) meaning *pretending to excuse himself, without having any real excuse;* (S, O;) and مُعْذِر to mean *having an excuse:* (S, O, K:) Ibn-Abee-Leylà and Tá-oos read المُعَاذِرُونَ, as meaning *those striving*, or *labouring, in seeking excuse*. (O.)

عذط

1 عَذَطَ : see what here follows.

Q. Q. 1 عَذْيَطَ , (O, Msb, K,) inf. n. عَذْيَطَةٌ, (S, Msb,) *Alvum ejecit, ventumve per anum emisit, in coïtu:* (S, O, Msb, K:) or *semen emisit ante congressum:* (K:) or *semen in coïtu non emisit:* (TA:) and عَذَطَ , aor. ـَـ , inf. n. عَذَطٌ, signifies the same: (Msb:) or there is no verb derived from عَذْيَوْطٌ, because it denotes a natural quality: (O, K:) so says El-Mufaddal Ibn-Selemeh, in his book on the errors in the 'Eyn: but the rule is only one which applies in most instances, of which this is not one; for the former of these words is of established authority, mentioned by Ibn-Málik and others of the leading lexicologists. (TA.)

عَذْطٌ the subst. [or abstract n.] from عَذْيَطَ. (Lth, K.)

عَذْوَطٌ : see what follows.

عَذْيَوْطٌ (S, O, Msb, K) and عُذْيُوطٌ (Th, L, K) and عَذْوَطٌ (Ibn-'Abbád, O, K) *Qui alvum ejicit, ventumve per anum emittit, in coïtu:* (S, O, Msb, K:) or *qui semen emittit ante congressum:* (K:) or *qui semen in coïtu non emittit:* (TA:) and so with ة applied to a woman: (S, O, Msb:) pl. عَذْيَوْطُونَ [masc.] and عَذَايِيطُ and عَذَاوِيطُ; (Lth, O, K;) the last contr. to rule. (TA.)

عذف

1 **عَذَفَ** , (S, K) aor. ـِ , (K,) inf. n. عَذْفٌ, (IDrd, S, O,) *He ate:* (S, O, K:) as also with

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د: (IDrd, O:) the former of the dial. of Rabee'ah. (S, O.)

5 **تَعَذَّفَ** تَعَذَّفْتُ عَذُوفَةً *I tasted a portion the least in quantity of what is eaten* and *of what is drunk.* (Ham p. 448.) [See also 5 in art. عدف.]

عَذْفٌ : see عَذُوفٌ.

سَمٌّ عُذَافٌ *Deadly poison:* (O, K:) formed by transposition from ذُعَافٌ: (O:) mentioned by Yaakoob and Lh. (TA.)

عَذُوفٌ and عَدُوفٌ are syn.; (IDrd, O, K;) signifying *Food of man* and *of beast;* (IDrd, O;) [or *food* and *drink;* (see عدوف;)] and in like manner the dial. vars.: with ذ in the dial. of Rabee'ah, and with د in the dials. of the rest of the Arabs. (K.) One says, مَا ذُقْتُ عَذُوفًا and عَذْفًا [&c.] i. e. [*I have not tasted,* or *did not taste,*] *anything.* (S, O.) And بَاتَتِ الدَّابَّةُ عَلَى غَيْرِ عَذُوفٍ [like عَدُوفٌ, q. v.]. (S, O.)

عَذُوفَةٌ [*i. q.* عَدُوفَةٌ &c.]: see 5 [and see also عَذُوفٌ and عَدُوفٌ].

عَاذِفٌ [as act. part. n. of عَذَفَ should signify *Eating:* but see what here follows]. Ibn-'Abbád says, (O,) مَا زِلْتُ عَاذِفًا مُنْذُ الْيَوْمِ means *I have not tasted anything* [*to-day*]. (O, K.)

عذق

1 عَذَقَ الشَّاةَ, (S, O, K,) aor. ـُـ, inf. n. عَذْقٌ, (S, O,) *He appended to the sheep,* or *goat, a sign whereby the latter might be known, termed* عَذْقَةٌ (S, O, K) *and* عِذْقَةٌ, (K,) *being a flock of wool,* (S, O,) *differing in colour from the animal:* (S, O, K:) some particularize the animal to which this is done as being a goat: (TA:) and اعذقها signifies the same. (S, K.) ___ Hence the saying, مَنْ عُذِقَتْ به الأَعْمالُ أُعْلِقَتْ به الآمالُ [*The person to whom offices of administration are assigned, to him hopes are made to cling*]. (Har p. 489.) ___ Hence also, (O, TA,) عَذَقَ الرَّجُلَ, (S, O,) or عَذَقَهُ بشرٍّ or بقبيحٍ, (K,) *He reproached him,* or *upbraided him, with a thing that was bad, evil, abominable,* or *foul,* (S, O, K, TA,) *and stigmatized him with it,* (S, O, TA,) *so that he became known thereby.* (TA.) ___ And عَذَقَهُ إلَى كَذَا i. e. نَسَبَهُ إلَيْه [commonly meaning نَسَبَ إلَيْه كَذَا *He attributed,* or *imputed, to him such a thing*]. (Ibn-'Abbád, O, K.) عَذَقْتُ النَّخْلَةَ *I cut off the branches of the palm-tree:* (S, O:) and [in like manner one says] عَذَّقْتُ, with teshdeed to denote muchness [of the action] or multiplicity [of the objects]. (S.) عَذَقَ said of the [species of sweet rush called] إذْخر, *It put forth its fruit;* as also أَعْذَقَ: (S, O, K:) or the latter, accord. to IAth, *it had* عُذُوق [pl. of عِذْقٌ] *and* شُعَب [pl. of شُعْبَةٌ, i. e. *bunches,* or *sprigs*]: or, as some say, *it blossomed.* (TA.) And, said of the [species of tree, or plant, called] سَخْبَر, *It grew tall.* (IAar, O, TA.) عَذَقَ الفَحْلُ عَنِ الإبِلِ, (O, K,) aor. ـِـ, (K,) inf. n. عَذْقٌ, (TA,) *The stallion* [*camel*] *repelled from the* [*she-*] *camels, and drew them together.* (O, K.) And عَذَقَ البَعِيرُ *The camel voided his dung in a thin state.* (Ibn- 'Abbád, O, K.)

2 عَذَّقَ see the preceding paragraph.

4 **اعذق** : see 1, first sentence. Also *He* (a man) *had many* عُذُوق, i. e. *palm-trees,* pl. of عَذْقٌ. (O.) ___ And اعذقت النَّخْلَةُ *The palm-tree had many* أَعْذَاق, i. e. *racemes,* or *bunches of dates,* pl. of عِذْقٌ. (O.) ___ See also 1, latter half.

8 **اعتذق بَكْرَةً من إبله** *He made a mark,* or *sign, upon a young female of his camels, for his riding her before she had been trained:* (O, K: * [the K has لِيَقْبِضَها in the place of لِيَقْتَضِبَها, which latter is the reading in the O, and is evidently the right:]) the mark, or sign, is termed عَذْقَةٌ, as mentioned by Az. (TA.) ___ And اعتذقه بكذا means اختصَّه به [i. e. *He distinguished him particularly, peculiarly,* or *specially, by such a thing;* or *he particularized him,* or *particularly* or *peculiarly* or *specially characterized him, thereby*]; (O, K;) namely, a man. (K.) ___ And اعتذق *He made* [*the*] *two ends of his turban to hang down behind;* (IAar, O, K;) like اعتذب. (TA.)

عَذْقٌ *A palm-tree with its fruit:* (S, O, K:) so called by the people of El-Hijáz: (TA:) or [simply] *a palm-tree:* (Mgh, Msb:) pl. [of pauc.] أَعْذُقٌ and [of mult.] عِذَاقٌ (K, TA) [the latter erroneously written in the CK عِذْقٌ] and عُذُوقٌ. (O: in which no other is mentioned.) [The dim. is عُذَيْقٌ :] hence the saying, أَنَا عُذَيْقُهَا المُرَجَّبُ [expl. in art. رجب]. (S, O.) ___ And *Certain dates of El-Medeeneh.* (CK.) It it is applied to several sorts of dates; of which are those called عَذْقُ ٱبْنِ الحُبَيْق, (Msb,) or عَذْقُ حُبَيْق, (Mgh,) and عَذْقُ ٱبْنِ طَابٍ and عَذْقُ ٱبْنِ زَيْدٍ [mentioned in art. طوب]: so says AHát: (Msb:) or عَذْقُ ٱبْنِ طَابٍ is the name of *a sort of palm-trees in El-Medeeneh.* (K in art. طوب.)

عِذْقٌ *A raceme of a palm-tree,* or *of dates;* (S, Mgh, O, Msb, K, TA;) i. e. the *base thereof,* (TA,) *together with the fruit-stalks* [*and fruit*]; (Msb, TA;) *when ripe:* (TA:) pl. أَعْذَاقٌ (O, Msb, K) and عُذُوقٌ. (K.) ___ Hence, (TA,) *Might;* or *high,* or *elevated, rank* or *condition;* syn. عِزٌّ. (O, K, TA.) So in the saying, فى بنى فلان كَهْلٌ *In the sons of such a one is might,* &c., *that has attained its utmost point;* and so عِذْقٌ يانِعٌ. (O, TA.) ___ Also *A bunch of grapes:* (Lth, O, K:) or *when what was*

upon it has been eaten. (Ibn-'Abbád, O, K.) ___ And *A branching portion* of a plant: (Lth, O:) and *any branch having branchlets.* (Lth, O, K.)

عَذَقٌ, applied to a man, *i. q.* لَبَقٌ: (O, K:) so in the phrase عَذَقٌ بِالقُلُوبِ [app. meaning *Congenial with hearts*]. (O, TA.) ___ Applied to perfume, *Fragrant.* (O, K.) ___ نَعْجَةٌ عَذَقَةٌ *A ewe having goodly wool:* one should not say عَنْزٌ عَذَقَةٌ. (Ibn-'Abbád, O.)

عَذْقَةٌ and عَذْقَةٌ: see 1, first sentence: and for the former, see also 8.

عَذَقَةٌ The *fruit of the* [*species of tree,* or *plant, called*] سَخْبَرٌ. (IAar, O.)

عُذَيْقٌ dim. of عَذْقٌ, q. v.

عَاذِقٌ One *who undertakes the affairs of palmtrees, the fecundating of them, and the adjusting of their racemes of fruit, and disposing them properly for the cutting off.* (TA.)

هُوَ مَعْذُوقٌ بِالشَّرِّ *He is stigmatized with evil.* (TA.)

عذل

1 **عَذَلَهُ**, (S, Msb,) aor. ـُ (S, O, Msb) and ـِ, (Msb,) inf. n. عَذْلٌ, (S, O, Msb, K,) *He blamed him,* or *censured him;* (S, O, Msb, K; *) [and عذّله *he did so much;* for] تَعْذِيلٌ is like عَذْلٌ, signifying مَلَامَةٌ, (K, TA,) [and تَعْذَالٌ is a dial. var. thereof, occurring in the Mo'allakah of Imra-el-Keys, (see EM p. 33,)] but its verb has teshdeed to denote muchness. (TA.) سَبَقَ السَّيْفُ العَذْلَ [*The sword preceded the censure*] is a prov. [expl. voce شَجْنٌ]. (TA.) Accord. to IAar, [عَذَلَهُ may signify as above; or *he afflicted, annoyed,* or *hurt, him;* for he says,] العَذْلُ signifies الإِحْرَاقُ; [perhaps meaning الإِحْرَاقُ بِاللِّسَانِ; for SM adds,] as though the censurer burned (يُحْرِقُ) by his عَذْلِهِ the object thereof: (TA:) [or it may mean also *he burned him;* for Sgh says,] and العَذْلُ signifies also الإِحْرَاقُ. (O.)

2 **عَذَّلَ** see the preceding paragraph.

5 **تَعَذَّلَ** see 8, in two places.

6 **تَعَاذَلَ** [تعاذلوا *They blamed,* or *censured, one another*]. See the last sentence in this art.

8 **اعتذل** *He blamed,* or *censured, himself:* (S, O, Msb:) or *i. q.* قَبِلَ المَلَامَةَ [*he admitted,* or *accepted, blame,* or *censure*]; as also تعذّل: (K:) [or, accord. to SM,] one says, اعتذل الرَّجُلُ and تعذّل as meaning قَبِلَ مِنْهُ المَلَامَةَ وأَعْتَبَ [i. e. *he admitted,* or *accepted, blame,* or *censure, from the man, and reverted;* but I think that the right reading is الرَّجُلَ, and that منه should be erased]. (TA.) ___ Also *He shot,* or *cast, a second time;* (ISk, O, K;) having shot, or cast, and missed: (ISk, O:) or, accord. to the A, *he blamed himself for having missed, and therefore shot,* or *cast, a second time, and hit.* (TA.) ___ And *i. q.* اعْتَزَمَ [perhaps said of a man, and meaning *He kept to the course,* or *right course, in running,* or *walking, &c.:* but more probably, I think, said of a horse, meaning *he went along*

overcoming his rider, in his running, not complying with his desire when he pulled him in]: (K:) accord. to AA, said of a horse as meaning *he went quickly, after slowness, and strove,* or *exerted himself.* (O.) ___ And اعتذل يومنا *Our day became intensely hot;* as though it had been remiss, and made amends for its remissness by excess, blaming itself for what had proceeded from it. (A, TA.)

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عَذَلٌ *Blame,* or *censure:* a subst., as distinguished from the inf. n. عَذْلٌ. (O, K.)

أَيَّامٌ عُذُلٌ : see مُعْتَذِلَاتٌ, in two places.

عُذَلَةٌ One *who blames,* or *censures, others much* or *often;* (S, O, K;) an epithet like ضُحَكَةٌ and هُزَأَةٌ; (S;) [and عَذُولٌ is used in the same sense, agreeably with analogy, but is perhaps post-classical;] as also عَذَّالٌ ; (K;) and this last with ة is applied in this sense to a woman. (TA.) Hence the prov., أَنَا عُذَلَةٌ وَأَخِى خُذَلَةٌ وَكِلَانَا لَيْسَ بِٱبْنِ أَمَةٍ [lit. *I am one who blames others much, and my brother is one who constantly abstains from rendering aid, and neither of us is a son of a female slave;* but expl. as] meaning *I blame my brother, and he abstains from aiding me.* (TA.)

عَذُولٌ : see the next preceding paragraph.

عَذَّالٌ : see the next preceding paragraph.

عَذَّالَةٌ A man *who blames,* or *censures,* [*very*] *much* or *often:* the ة is added to render it [more] *intensive.* (O, TA.) ___ [Also fem. of عَذَّالٌ, q. v.] ___ And العَذَّالَةُ is an appellation of *The* اسْتِ [i. e. the *podex,* or the *anus*]. (O, K.)

عَاذِلٌ *Blaming,* or *censuring;* or *a blamer,* or *censurer:* (TA:) pl. عَذَلَةٌ and عُذَّالٌ and عُذَّلٌ; (K, TA;) all pls. of عَاذِلٌ: the fem., applied to a woman, is عَاذِلَةٌ; and the pl. of this is عَوَاذِلُ, and عَاذِلَاتٌ is allowable. (TA.) ___ And العَاذِلُ signifies *The vein from which flows the blood called that of* الاسْتِحَاضَة [inf. n. of اسْتُحِيضَتْ, q. v., in art. حيض]; (S, O, Msb, K, TA;) as though it were so called because the woman becomes liable to be blamed by her husband; the blaming being attributed to the vein by reason of its being the cause thereof: (O:) and sometimes it is called العَاذِرُ [q. v.]: (Msb, TA: *) the pl. is عُذُلٌ, like شُرُفٌ pl. of شَارِفٌ. (TA.) ___ عَاذِلٌ was *The name of* [*the month*] شَعْبَانُ *in the Time of Ignorance:* (K, * TA:) or of شَوَّالٌ; (K, TA;) but the former has been pronounced to be the right: (TA:) [see شَهْرٌ:] the pl. is عَوَاذِلُ. (K, TA.)

مُعَذَّلٌ A man *much blamed,* or *censured, for his excessive munificence.* (S, O, K. *)

أَيَّامٌ مُعْتَذِلَاتٌ *Intensely hot days;* (S, O, K, TA;) as also عُذُلٌ ; (K;) as though they blamed one another; one saying to another, I am hotter than thou, and why is not thy heat like my heat? (TA:) or, accord. to IAar, العُذُلُ signifies *the hot days.* (O.) And مُعْتَذِلَاتُ سُهَيْلٍ *Certain intensely hot days that come before the* [*auroral*] *rising of Suheyl* [i. e. *Canopus*], or *after it;* so called as [though] meaning that they blame one another (يَتَعَاذَلْنَ), and bid one another to be intensely hot or to desist from heat: and also called مُعْتَدِلَات [q. v.], with the unpointed د, as being equal in intensity of heat. (TA.)

عذو

1 **عَذَا البَلَدُ**, aor. يَعْذُو, *The country,* or *town, was good,* or *pleasant, in respect of its air.* (IAar, K, TA.) ___ And you say, عَذُوَتِ الأَرْضُ (AZ, K, TA) and عَذِيَتْ (K) أَحْسَنَ العَذَاةِ or العَذَآءَةِ. (So accord. to different copies of the K [in which what immediately precedes app. indicates that the meaning is, *The land was such as is termed* عَذَاة, *in the best degree;* so that العَذَاة or العَذَآءَة, the former of which is the reading in the T, is the inf. n.: but accord. to the TK, عَذُوَتِ الأَرْضُ, having for its inf. n. عَذَاوَةٌ, and عَذِيَتْ, having for its inf. n. عَذًى, mean, without any addition, كَانَتْ أَحْسَنَ العَذَاةِ i. e. *the land was the best of what is termed* عَذَاة].)

10 **اسْتَعْذَيْتُ المَكَانَ** [*I found that*] *the place was suitable to me* (K, TA) *in its air,* (TA,) *and I deemed it good,* or *pleasant.* (K, TA. [Mentioned in art. عذى; but more properly belonging to the present art.; though both of these arts. are intimately connected, each with the other.])

عَذًى [or عَذًا]: see the next paragraph.

عَذَاةٌ and عَذِيَةٌ, (S, K, TA,) the latter written in [some copies of] the K, erroneously, عَذِيَّةٌ, (TA,) Land *good* (S, K) *in its soil,* (S,) *remote from water and from tainted air:* (K:) or land *good in its soil, and fertile:* or *remote from men:* or *remote from water and from tainted air and from pestilence:* or *remote from the* [*sunken waters,* or *the watery beds of sand* or *earth, called*] أَحْسَآء, *and from the waters that ooze from the ground:* or *not having in it* [*plants of the kind called*] حَمْض, *nor near to a region thereof:* (TA: [see also عِذْيٌ, in art. عذى:]) pl. of the former عَذَوَاتٌ (S, K) and [coll. gen. n. of the same, app. when used as a subst., which may generally be the case,] عَذًى [or عَذًا]. (TA.) [See also عِذْيٌ, again, in art. عذى.] ___ And عَذَاةٌ signifies also *A* خَامَة [or *portion that*

grows forth upon a single stalk, or *fresh* or *juicy bunch* or *plant,* &c., (see art. خيم,)] *of seedproduce.* (TA in art. عذى.)

عَذِيَةٌ : see the next preceding paragraph.

عَذَوَانٌ *Brisk, lively,* or *sprightly; light,* or *active; not having great forbearance nor* أَصَالَة [app. as meaning *firmness,* or *soundness, of judgment*]: fem. with ة: or, as some say, it is with غ. (TA.)

عَذَوِيَّةٌ : see عَاذِيَةٌ, below.

عَذَآءٌ the subst. from عَذَاةٌ [app. signifying The *quality,* or *condition, of land that is termed* عَذَاة]. (TA in art. عذى.)

عَاذِيَةٌ and عَذَوِيَّةٌ , and عَوَاذٍ [the pl. of the first], applied to camels, *Being in a place of pasture that has not in it* [*plants of the kind called*] حَمْض. (K and TA in art. عذى.) [See also عَادِيَةٌ, voce عُدْوِىٌّ, in art. عدو.]

عذى

1 **عَذِىَ**, aor. يَعْذَى, [inf. n. عَذًى,] *It was,* or *became, such as is termed* عِذْىٌ, said of seedproduce, and of herbage, and of palm-trees. (Msb.) See also 1, in art. عذو.

10 **إِسْتَعْذَى** see art. عذو [with which the present art. is intimately connected].

عَذْىٌ : see the next paragraph, in two places.

عِذْىٌ (S, Msb, K) and عَذْىٌ (IAar, Msb, K) *Such as is not watered but by the rain,* of seed-produce, (S, Msb, K, TA,) and of herbage, (Msb,) and of palm-trees: (Msb, TA:) [app. used as epithets and as substs.: see also عَثَرِىٌّ: and see بَعْل:] and عَذٌ and عَذِىٌّ, the latter of the measure فَعِيل, are applied as epithets to the same in the same sense: the pl. of عِذْىٌ is أَعْذَآءٌ. (Msb.) ___ And عِذْىُ الكَلَأِ *Herbage,* or *pasturage, that is remote from the* رِيف [or *land of sown fields and of seed produce* &c.], *and that grows from the rain.* (TA.) ___ And عِذْىٌ signifies also *A place that gives growth to plants,* or *herbage, in winter and summer, without the welling forth of water.* (Lth, TA.) ___ And *Any place not having in it* [*plants of the kind called*] حَمْض (K, TA) *nor land that exudes water and produces salt;* (TA;) as also عَذْىٌ. (K.) ___ And *i. q.* عَذَاةٌ: [perhaps in the sense last expl. above: (see the latter in art. عذو:)] pl. أَعْذَآءٌ. (TA.)

عَذٌ : see the next preceding paragraph.

عَذِىٌّ : see the next preceding paragraph.

عر

1 عَرَّتِ الإِبِلُ, aor. ـِ (S, O, K) and ـُ, (K,) inf. n. عَرٌّ; (S;) *The camels were,* or *became, mangy,* or *scabby,* or *affected with the mange* or *scab;* (S, O, K; *) as also تَعَرَّرَتْ; (O, K; *) and عُرَّتْ: (K: *) or this last verb signifies *they* (the camels) *had purulent pustules, like the* [*cutaneous eruption called*] قُوبَآء [q. v.], *coming forth dispersedly in their lips* (S, O) *and their legs,* (S,) *and discharging a fluid resembling yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady:* (S, O:) or the same verb signifies, (IKtt, K, * TA,) and so the first, and ↓ the second, (K, *) said of young, or unweaned, camels, *they had purulent pustules in their necks:* (IKtt, K, * TA:) and all the three verbs, said of camels, signify *they had a disease which caused their fur to fall off,* (K, TA,) *so that the skin appeared and shone.* (TA.) ___ عَرَّ البَدَنَ, said of the mange, or scab, signifies اعترضه [app. meaning *It attacked the body*]. (B, TA.) عَرَّ, aor. ـُ, inf. n. عُرَّةٌ, said of a bird, *It muted,* or *dunged.* (S, O.) ___ عَرَّ, (S, Mgh, TA,) aor. ـُ, (S, TA,) inf. n. عَرٌّ; (O;) and عرّر, inf. n. تَعْرِيرٌ; (S, O;) *He manured* land: *he dunged* it: (Mgh, TA:) *he manured* it *with*

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human ordure. (TA.) ___ And [hence] عَرَّهُ, (Mgh, Msb,) aor. ـُ, (Msb,) *He defiled,* or *besmeared, him,* or *it,* (Mgh, Msb,) *with* عُرَّةٌ, i. e. *dung such as is called* سَرْقِين, (Mgh,) or with a thing. (Msb.) ___ And عَرَّهُ بِشَرٍّ *He sullied,* or *bespattered, him with evil, by charging him therewith; aspersed him;* or *charged,* or *upbraided, him with evil:* (S, O, K, TA:) from عَرَّ signifying he dunged land; or, accord.

to A'Obeyd, it may be from عَرٌّ signifying mange, or scab: and *he wronged him,* or *treated him unjustly* or *injuriously; and reviled him;* and *took his property.* (TA.) ___ And [in like manner] هو يعرُّ قومه *He brings against his people,* or *party, an abominable,* or *evil, charge,* (يُدْخِلُ عليهم مَكْرُوهًا,) *aspersing them with it.* (S, O.) *He disgraces,* or *dishonours, his people,* or *party.* (TA.) ___ And عَرَّهُ, aor. ـُ, *He applied to him a surname,* or *nickname, that disgraced him,* or *dishonoured him:* and عُرَّ *He received,* or *became called by, such a surname* or *nickname.* (TA.) ___ And عَرَّهُ, (S, O, K,) aor. ـُ, (TA,) inf. n. عَرٌّ, (K,) *He did to him an abominable,* or *evil, thing:* (K:) *he displeased him; grieved,* or *vexed, him; did to him what he disliked,* or *hated; did evil to him.* (S, O, K.) ___ And عَرَّهُ also signifies *It* (a thing that he disliked, or hated, and that distressed him,) *befell him;* syn. عَرَاهُ, meaning دَهَاهُ. (Ksh in xlviii. 25. [In Bd, اغراه; app. a mistranscription for عَرَاهُ.]) ___ Also, (O, Msb, K,) aor. ـُ, (O, TA,) inf. n. عَرٌّ; (O, K;) and اعتره, (Msb, K,) and اعتَرَّ به; (K;) and عَرَاهُ and اعتراه likewise; (Msb, TA; [see art. عرو;]) *He addressed,* or *applied, himself to obtain favour,* or *bounty, of him, without asking;* (Msb, K;) *he came to him, and sought his favour,* or *bounty;* or *seeking his favour,* or *bounty:* (O, TA:) or *he went round about him, seeking to obtain what he had,* whether *asking him* or *not asking him.* (TA, as implied in an explanation of مُعْتَرٌّ.) ___ And عَرَّهُ *He alighted at his abode as a visiter and guest.* (IKtt, TA.) See also 3.

2 **عَرَّرَ** see the preceding paragraph, former half.

3 **عارّ**, (S, O, K,) aor. يُعَارُّ, (S,) inf. n. عَرَارٌ (S, O, K) and مُعَارَّةٌ; (K;) and, (S, O, K,) as some say, (S, O,) عَرَّ, aor. ـِ, (S, O, K,) or ـُ, (thus in the L,) inf. n. عِرَارٌ, (S, O, K,) with kesr; (K; [in one of my copies of the S عَرَارٌ; but عُرَارِقٌ, which would be agreeable with analogy, I do not find;]) *He* (an ostrich [said of the male only]) *cried; uttered a cry* or *cries:* (S, O,

K:) like as they say of a female ostrich زَمَرَتْ: (S, O: *) IKtt cites an assertion that it is عَارَ, aor. يَعُورُ. (TA.)

4 اعرّت الدَّارُ *The house had in it* عُرَّةٌ [i. e. *dung*, or *human ordure*], (S, * O, K, *) or *much thereof;* like أَعْذَرَتْ. (TA.)

6 تعارّ *He awoke from his sleep,* (S, A, O,) *in the night, with a sound,* or *cry,* (S, O,) or *speaking,* or *talking:* (A:) *he was sleepless, and turned over upon the bed, by night, speaking,* or *talking,* (A, K,) *and with a sound,* or *cry, and,* as some say, *stretching.* (TA.) A'Obeyd says that some derive it [as Z does] from عَرَارٌ, signifying the crying of a male ostrich; but that he knows not whether it be so or not. (TA.)

8 إعترر see 1, near the end of the paragraph.

10 استعرّهم الجربُ *The mange,* or *scab, appeared and spread among them.* (S, O, * K.) [See also 8 in art. سعر.]

R. Q. 2 تعرعرت : see 1, first quarter, in two places.

عَرٌّ The *mange,* or *scab;* (S, A, Mgh, O, K;) as also عُرٌّ (K) and عُرَّةٌ (IF, Msb, K) and عَرَّةٌ : (IF, Msb, and so in a copy of the A:) see also عَرَرٌ: or عَرٌّ has this signification; but عُرٌّ , with damm, signifies *purulent pustules in the necks of young,* or *unweaned, camels:* and *a certain disease, in consequence of which the fur of the camel falls off,* (K, TA,) *so that the skin appears and shines;* as some say: (TA:) or *purulent pustules, like the* [*cutaneous eruption called*] قُوبَآءُ [q. v.], *which comes forth in camels, dispersedly, in their lips* (S, O) *and their legs,* (S,) *discharging a fluid which resembles yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them*

the malady. (S, O.) En-Nábighah says, (addressing En-Noamán Ibn-El-Mundhir, O,)

* فَحَمَّلْتَنِى ذَنْبَ ٱمْرِئٍ وَتَرَكْتَهُ *

* كَذِى العُرِّ يُكْوَى غَيْرُهُ وَهْوَ رَاتِعُ *

[*And thou hast charged me with the crime,* or *offence, of a man* other than myself, *and left him like that which has the disease called* عُرّ, *another than which is cauterized while he is pasturing at pleasure*]: he who says العَرّ, in relating this verse, errs; for cauterization is not practised as a preservative from the mange, or scab. (IDrd, S, O.) ___ [Hence, app.,] *A vice,* or *fault,* or *the like.* (Har p. 366.) [See also عُرَّة.] ___ And *Evil,* or *mischief.* (Har ibid.) One says, لَقِيتُ مِنْهُ شَرًّا وعَرًّا [*I experienced from him,* or *it, evil and mischief:* the two nouns being synonymous: and the latter of them also an inf. n. of عَرَّهُ, q. v.]. (TA: but written without any syll. signs.) [See also an instance of the use of the phrase شَرٌّ وعَرٌّ voce دَفِينٌ.] ___ See also عَارٌ.

عُرٌّ : see عَرٌّ, in three places: ___ and see عُرَّةٌ.

عَرَّةٌ : see عَرٌّ.

عُرَّةٌ : see عَرٌّ. ___ Also *Madness,* or *such as is caused by diabolical possession, affecting a man:* You say, بِهِ عُرَّةٌ *In him is madness,* &c. (S, O.) ___ *Dung, such as is called* بَعَر, *and* سَرْجِين, (S, O,) or سَرْقِين, (Mgh,) [i. e. *dung of horses* or *other solid-hoofed animals,* and *of camels, sheep* and *goats, wild oxen,* and *the like,*] and *that of birds;* (S, O, K;) as also عُرٌّ : (O, K:) and *human ordure.* (O, K.) It is said in a trad., لَعَنَ ٱللّٰهُ بائِعَ العُرَّةِ ومُشْتَرِيَها i. e. [*God has cursed,* or *may God curse, the seller of*] سرقين [or perhaps the meaning may be *human ordure, and the buyer thereof*], (Mgh.) ___ *Dirt,* or *filth.* (Msb.) ___ *Filthiness in the natural dispositions.* (O.) ___ *A*

thing that exposes its author to disgrace; a vice, or *fault,* or *the like.* (O, Msb, TA.) See also مَعَرَّةٌ. [And see عُرٌّ, voce عَرٌّ. Hence,] عُرَّةُ النِّسَآءِ *That which disgraces women; their evil conversation* or *behaviour, with others.* (TA.) ___ As an epithet applied to a man, (S, O, Msb,) *Dirty,* or *filthy;* as also عَارُورٌ and عَارُورَةٌ : (S, O:) [or] having an intensive signification [as though meaning dirt, or filth, itself]: (Msb:) a man *who is the disgrace of the people* [*to whom he belongs*]: (K:) a man *sullied,* or *bespattered, with evil.* (IDrd, O.) And one says, فُلَانٌ عُرَّةُ أَهْلِهِ meaning *Such a one is the worst of his family.* (TA.) ___ Also The *act of doing an abominable,* or *evil, thing, to another.* (K.)

عَرَرٌ and عُرُورٌ *Manginess,* or *scabbiness:* (K:) or, accord. to some, *mange,* or *scab,* itself; like عَرٌّ . (TA.)

عَرَارٌ *A certain plant, of sweet odour,* (S, O,) *intensely yellow and wide in the blossom;* (O;) *i. q.* بَهَارُ البَرِّ [q. v., i. e. *buphthalmum,* or *ox-eye;* which is called by both of these names in the present day]: (S, O, K:) accord. to IB, the *wild narcissus* (النَّرْجِسُ البَرِّىُّ): (TA:) and said by some to be *a sort of tree* [or *plant*] *to which the complexion of a woman is likened:* (Ham p. 548:) n. un. with ة: (S, O, K:) IAar says that the عَرَارَةُ is *like the* بَهَار; *having wood,* [or *arborescent,* app. meaning that it is the *buphthalmum arborescens,* the flower of which is intensely yellow, agreeably with what is said of it in the O,] *having a sweet odour, and growing only in plain land.* (O.) Also, i. e. like سَحَابٌ [in measure], *Retaliation of slaughter* or *of wounding* or *of mutilation;* syn. قَوَدٌ: and *anything that is slain in retaliation for another* (كُلُّ شَىْءٍ بِآءَ بِشَىْءٍ): (K, TA:) of any such thing one says, هُوَ لَهُ عَرَارٌ [*It is one slain in retaliation for it*]. (TA.) [This latter meaning is app. taken from the prov. بِآءَتْ عَرَارِ بِكَحْلٍ, relating to two cows; mentioned in art. بوأ.]

عُرُورٌ : see عَرَرٌ.

عَرِيرٌ *A stranger* (Az, S, Z, O, K) *among a people:* (O, K:) occurring, in the accus. case, in a trad., in which some

read غَرِيرًا, with the pointed غ ; and some say that the right reading is غَرِيًّا, i. e. مُلْصَقًا [here meaning an adherent]: but Hr and IAth agree with Az [and the S] and Z and the [O and] K. (TA.)

عَرْعَرٌ The *tree called* سَرْو [which is the *common,*

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or *evergreen, cypress;* but the former name is generally applied in the present day to the *juniper-tree*]; (S, O, K;) a Pers. word: (K:) it is *a kind of great tree, of the trees of the mountains:* (O:) some say that it is the [*tree called*] سَاسَم, *and also* [*said to be*] *called* شِيزَى: others, that it is *a great kind of mountain-tree, evergreen, called by the Persians* سَرْو: (TA:) AHn says that he had been informed by an Arab of the desert, of the people of the Saráh (السَّرَاة), who are possessors of the عَرْعَر, that it is the أَبْهَل [q. v., a name now applied to the *juniper-tree,* like عَرْعَر; and particularly to the species thereof called the *savin*]; and he adds that he knew it in his own country, and afterwards saw it in the province of Kazween, cut for firewood from the mountains thereof, in the borders of Ed-Deylem; whence he knew that his informant was well acquainted with it, for those mountains are places of growth of the ابهل: (O:) he says that *it has a fruit like the* نَبِق [or *fruit of the lote-tree called* سِدْر], *first green, then becoming white, then becoming black until it is like* حُمَم [or *charcoal, &c.*], *and sweet, when it is eaten:* (TA:) n. un. with ة. (O, TA.)

عَرْعَارٌ : see عَرْعَار, in art. رع.

عَارٌ A camel *having the mange,* or *scab;* as also أَعَرُّ ; (A'Obeyd, S, O;) which latter [in some of the copies of the K written عَرٌّ] is applied in this sense to a man; and مَعْرُورٌ to a camel: (K:) or this last signifies *having,* or *affected with, the disease called* عُرّ. (S, O, K.) ___ See also مُعْتَرٌّ.

عَارُورٌ and عَارُورَةٌ: see عُرَّةٌ.

أَعَرُّ: see عَارٌ. ___ One says also, أَنْتَ شَرٌّ مِنْهُ وَأَعَرُّ [meaning *Thou art worse than he, and more evil:* the two nouns being synonymous, like شَرٌّ and عَرٌّ]. (TA.)

مَعَرَّةٌ *A place of* عَرّ, i. e. *mange,* or *scab:* this is the primary signification. (TA.) ___ Hence, المَعَرَّةُ *The region of the sky that is beyond the Milky Way* (المَجَرَّة) *in the direction of the North Pole;* so called because of the multitude of the stars therein; (O, * TA;) like as the sky is called الجَرْبَآء because of its numerous stars; these being compared to scabs on the body of a man: (TA:) and to this and the مَجَرَّة a man alluded, when, being asked respecting the place where he alighted and abode, he informed the inquirer that he alighted and abode between two tribes, (O, TA,) great and numerous; (O;) saying, نَزَلْتُ بَيْنَ المَعَرَّةِ وَالمَجَرَّةِ [*I have alighted between the* مَعَرَّة *and the* مَجَرَّة]: (O, TA:) or, as some say, (O,) المَعَرَّةُ is the name of *a certain star,* or *asterism,* [*which is*] *below the* مَجَرَّة [or *Milky Way,* app. meaning *when the latter, as viewed from Arabia, is seen stretching across the sky above the North Pole*]. (O, K.) ___ [Hence likewise, app.,] مَعَرَّةٌ signifies also *A cause of reviling,* or *of being reviled;* syn. مَسَبَّةٌ: (TA:) *a crime,* or *sin;* syn. إِثْمٌ; (S, O, Msb, K;) and جِنَايَةٌ; (TS, L, TA; in the copies of the K خِيَانَة; [and thus in the O;] but this is a mistake; TA;) and جُرْمٌ; (TA;) as also عُرَّةٌ: (K:) or *a crime,* or *sin,* [*that is noxious*] *like the mange,* or *scab:* (L, TA:) *a foul,* or *an abominable, thing:* (O, TA:) *a cause of grief* or *vexation:* (Mgh, Msb:) *annoyance,* or *hurt;* or *a thing by which one is annoyed* or *hurt;* syn. أَذًى; (Sh, Mgh, K;) or أَذِيَّةٌ: (O:) *displeasing, grieving,* or *vexing, conduct:* (Mgh, Msb:) and *i. q.* شِدَّةٌ [app. as meaning *violence,* or *the like*]. (O: there mentioned between the significations of إِثْمٌ and أَذِيَّةٌ.) Also The *slaying unexpectedly,* (S,) or the *fighting,* (O, K,) of an army, *without the permission of the commander:* (S, O, K: [omitted in one of my copies of the S:]) or the *alighting* of an army *among a people, and eating of the produce of their fields without knowledge* (Sh, O, TA) *of the commander:* (O:) or an army's *oppressing,* or

assaulting, those by whom they pass, whether *Muslims,* or *unbelievers with whom terms of peace have been made, and afflicting them in respect of their women under covert and their possessions by conduct not permitted to them.* (TA.) ___ And *A debt, fine,* or *mulct, which one is obliged to pay:* and *a fine for homicide:* (K, TA:) thus expl. by Mohammad Ibn-Is-hák Ibn-Yesár: (TA:) or *a thing that one dislikes,* or *hates, relating to fines for homicide;* of the measure مَفْعَلَةٌ from عَرٌّ signifying mange, or scab. (Th, TA.) ___ And The *changing of the face in colour by reason of anger:* (O, K, TA:) Az says that it is thus mentioned by Abu-l-'Abbás with teshdeed to the ر: but if it be from تَمَعَّرَ وَجْهُهُ, not from العَرُّ, it is without teshdeed. (O, TA.)

مَعْرُورٌ : see عَارٌّ. ___ Also, with ة, applied to a palm-tree (نَخْلَةٌ), [and to land (أَرْضٌ),] *Dunged with* عُرَّةٌ [q. v.]. (TA.) ___ And, without ة, A man *sullied,* or *bespattered, with evil;* or *aspersed:* (S, Msb:) and *wronged,* or *treated unjustly* or *injuriously; and reviled;* and *deprived of his property.* (TA.)

مُعْتَرٌّ One *who addresses,* or *applies, himself to obtain favour,* or *bounty, without asking;* (I'Ab, S, O, * Msb, K;) one *who comes to another, and seeks his favour,* or *bounty;* or *seeking his favour,* or *bounty;* as also عَارٌّ : or one *who goes round about another, seeking to obtain what the latter has,* whether *asking him* or *not asking.* (TA.) And *A guest visiting.* (Msb.) And A *poor* man. (K, TA.) It occurs in the Kur xxii. 37: accord. to some, having the last of these meanings: accord. to others, the first thereof. (TA.)

عرب

1 **عَرُبَ لِسَانُهُ**, [aor. ـُ ,] inf. n. عُرُوبَةٌ, *His tongue* [or *speech*] *was*, or *became*, *Arabic*, (S, O,) or *chaste Arabic*. (Msb.) ___ See also 4, first sentence, in three places. عَرِبَ, aor. ـَ , inf. n. عَرَبٌ, *He* (a man) *became disordered in the stomach by indigestion*. (TA.) And عَرِبَتْ مَعِدَتُهُ, inf. n. as above, *His stomach became in a corrupt*, or *disordered*, *state*, (S, O, Msb, K,) *from being burdened*. (TA.) ___ Also, (O, K,) inf. n. as above, (TA,) said of a camel's hump, (O, TA,) *It became swollen and purulent*. (O, K, TA.) ___ And, said of a wound, (S, O, K, TA,) *It became corrupt:* (TA:) or *it broke open again;* or *became recrudescent:* (S, O:) or *it had a scar remaining after it had healed*. (K.) ___ Said of a river, *It abounded with water*. (K.) And عَرِبَتِ البِئْرُ *The well contained much water;* or *its water became abundant*. (K.) ___ And, (K, TA,) inf. n. عَرَبٌ (O, * K, * TA) and عَرَابَةٌ, said of a man, (TA,) *He was*, or *became*, *brisk*, *lively*, or *sprightly*. (K, TA.) عَرِبَ, (O, K,) aor. ـِ , (K,) inf. n. عَرَبٌ, (TK,) *He ate* (O, K) food. (TK.)

2 **عَرَّبَ**, (S, O,) inf. n. تَعْرِيبٌ, (S,) *He* (an Arab) *arabicized* a foreign word; *spoke it*, or *pronounced it*, *agreeably with the ways of Arabic speech;* (S;) as also اعرب , (S, O, *) inf. n. إِعْرَابٌ. (TA.) ___ And *He taught* another *the Arabic language*. (TA, from a trad.) ___ See also 4, in fourteen places. ___ The inf. n. signifies also The *showing*, or *declaring*, *one's saying*, (K, TA,) and *one's deed*, (TA,) *to be bad*, *evil*, *abominable*, or *foul*. (K, TA.) One says, عَرَّبَ عَلَيْهِ *He showed him*, or *declared to him*, *that his saying*, and *his deed*, *was bad*, &c.; and *upbraided him for it*. (TA.) And فَعَلْتُ كَذَا وَكَذَا فَمَا عَرَّبَ عَلَيَّ أَحَدٌ *I did so and so, and no one upbraided me;* or *charged me with having acted disgracefully*. (AZ, TA.) And عَرَّبَ عَلَيْهِ فِعْلَهُ, (S, O,) and قَوْلَهُ, (TA,) *He showed him*, or

declared to him, that his deed was bad, evil, abominable, or *foul,* (S, O,) and so *his saying.* (TA.) تَعْرِيبٌ is The *saying to a man who has uttered what is foul,* or *erroneous, It is not so, but so; telling him what is more correct.* (Sh, TA.) And The *replaying against a speaker;* (K, TA;) and so إِعْرَابٌ . (TA.) One says, عَرَّبَ عَلَيْهِ *He replied against him, denying* or *disallowing* or *disapproving what he said:* (S:) or *he prevented, hindered,* or *forbade, him:* or *he did so, and denied* or *disallowed* or *disapproved* [*what he said* or *did*]. (TA.) [See what next follows.] ___ Also The *treating medically, to remove his disease, one whose stomach is in a corrupt,* or *disordered, state.* (O, K. [In both, التَّعْرِيبُ is expl. as meaning تَمْرِيضُ العَرَبِ i. e. الدَّرَبُ المَعِدَةِ. Freytag has strangely rendered the verb as signifying *ægrotum reddidit* aliquem stomachi corruptio.]) Az says that التَّعْرِيبُ followed by عَلَى and having for its object him who says what is disapproved may be from this. (TA.) ___ Also The *lopping a palm-tree;* or *pruning it by cutting off some of its branches.* (S, O, K. *) ___ And The *scarifying* a horse or similar beast *in the parts of the skin next the hoofs and then cauterizing those parts:* (K, TA:) or the *cauterizing* a horse *in several places in those parts, and then gently scarifying them without producing any effect upon the sinews,* or *tendons,* (Az, O, TA,) *in order to strengthen the*

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parts, (Az, TA,) or *in order that the hair may become strong:* (O:) or عَرَّبَ الفَرَسَ signifies *he made an incision in the bottom of the horse's hoof;* and the verb implies that, by this operation, what was concealed becomes apparent to the eye, so that one knows the state of the hoof, whether it be hard or soft, sound or diseased. (L, TA. See also 1 in art. بزغ.) Also, the inf. n., The *getting,* or *procuring for oneself, an Arabian horse.* (TA. [See also 4, near the end.]) ___ And The *taking,* or *making, for oneself, an*

Arabian bow. (O, K.) Also the *drinking much clear,* or *limpid, water,* (O, K,) which is termed عَرِب.

(O.) عَرَّبَ البَقَرَةَ, (K,) or أَعْرَبَهَا, (O,) *He rendered the cow desirous* [*of copulation*]; said of a bull.

(O, K.) And عَرَبَ, (Fr, Mgh, O,) inf. n. تَعْرِيبٌ; (Fr, O, K;) and اعرب, (Fr, Mgh, O, Msb,) inf. n. إِعْرَابٌ; (Fr, Mgh, K;) and عربن; (O, and S and K in art. عربن;) *He gave what is termed an* عُرْبُونٌ (O, Msb, K) or عُرْبَانٌ (Fr, Mgh) [i. e. an *earnest*], فِى كَذَا [*in the case of such a thing*], (O,) or فِى بَيْعِهِ [*in the case of his purchase*]. (Msb.) One says, أَعْرَبُوا فِى الدَّارِ أَرْبَعَمِائَةٍ *They paid in advance, as an earnest, in the case of the house, four hundred* [dirhems]. (L, TA.) It is related in a trad. that الإِعْرَابُ in buying and selling is forbidden: (Mgh, O, TA:) this is said by Sh to mean A man's *saying to another, If I do not purchase this for so much, thou shalt have such and such of my property.* (O, TA.)

3 **عَارَبَ** [The following ex. is given of the inf. n. of this verb.] One says, مَا أُوتِىَ أَحَدٌ مِنْ مُعَارَبَةِ النِّسَآءِ مَا أُوتِىَ فُلَانٌ, (O,) or مَا أُوتِيتُهُ أَنَا, (TA,) meaning, (O, TA,) app., (TA,) [*No one has been given what such a one has been given,* or *what I have been given, of*] *the means of coïtus* [*with women*]. (O, TA.)

4 **اعرب**, (AZ, Msb, TA,) [for اعرب الكَلَامَ, like افصح for افصح الكَلَامَ,] inf. n. إِعْرَابٌ, (A, K,) *He spoke clearly, plainly, distinctly,* or *intel-ligibly,* (AZ, A, Msb, K, * TA,) *in Arabic;* (Msb;) as also تعرّب, and استعرب; said of a foreigner, or one [previously] not clear, plain, distinct, or intelligible, in speech: (AZ, Msb, TA:) and عَرُبَ, aor. ـُ, inf. n. عُرْبٌ and عُرُوبٌ, accord. to Th, and عُرْبَةٌ and عَرَابَةٌ [which accord. to general analogy would be عَرَابَةٌ] and عُرُوبِيَّةٌ; (TA;) or عَرِبَ, aor. ـَ; (Msb;) [likewise] signifies *he spoke clearly, plainly,* or *distinctly, after being barbarous,* or *vitious, in speech:* (Msb, TA:) and عَرُبَ *he spoke without incorrectness;* (Msb;) and [so اعرب, for] إِعْرَابٌ signifies the *committing no error in speech:* (K, TA:) and the *expressing of meanings clearly, plainly, distinctly,* or *perspicuously, by words.* (TA.) [عَرَّبَ, also, has a similar meaning:] it is said in a trad., كَانُوا يَسْتَحِبُّونَ أَنْ يُلَقِّنُوا الصَّبِىَّ حِينَ يُعَرِّبُ أَنْ

يَقُولَ لَا إِلَٰهَ إِلَّا ٱللّٰهُ سَبْعَ مَرَّاتٍ (O, TA) i. e. [*They used to like teaching the boy,*] *when he spoke distinctly,* or *articulately,* [*to say There is no deity but God seven times.*] (TA.) And one says, اعرب الكَلَامَ, and به اعرب, meaning *He made the speech* [that he spoke] *clear, plain, distinct,* or *perspicuous.* (TA.) And اعرب بحُجَّته *He declared,* or *spoke out clearly* or *plainly, his argument, plea, allegation,* or *the like, without fearing any one.* (S, O.) And أَعْرَبْتُ الشَّىْءَ and اعربت عنه, and عَرَّبْتُهُ and عربت عنه, which last, accord. to Fr, is better than عربته and اعربته, *I made the thing clear, plain, distinct,* or *manifest.* (Msb.) And اعرب عَمَّا فى ضَمِيرِه *He declared,* or *spoke out clearly* or *plainly, what was in his mind.* (TA.) And اعرب عنه لسانه, and عرّب عنه, *His tongue made clear,* or *plain,* or *spoke clearly,* or *plainly, for him:* and يُعَرِّبُ عَمَّا فى قَلْبِه لسانه *His tongue tells plainly,* or *declares, what is in his heart.* (Az, TA.) It is said in a trad., الثَّيِّبُ تُعَرِّبُ عن نفسها, (S,) or الأَيِّمُ, and تُعَرِّبُ, accord. to different relaters, but some say the former only, (Msb,) i. e. [*She who has become a widow,* or *been divorced,* &c., or *she who has no husband, whether she be a virgin* or *not,* or *not being a virgin,*] *shall speak out plainly for herself* [when demanded in marriage]: (S, Msb:) or الثَّيِّبُ يُعَرِّبُ عنها لسانُها, so accord. to IKt, (O,) or يُعَرِّبُ عنها, (Mgh, O,) so accord. to A 'Obeyd, but, as IAmb says, both are dial. vars. of which neither is preferable to the other; and the meaning is [*she who has become a widow,* &c., *her tongue*] *shall declare for her.* (O.) One says also, اعرب عَنِ الرَّجُلِ *He spoke out,* or *explained, for the man.* (TA.) And عَرَّبْتُ عَنِ القَوْمِ *I spoke for the people,* or *party;* (Fr, S, Mgh, * O, K;) *and pleaded for them;* (Fr, Mgh, * TA;) as also أَعْرَبْتُ; but the former in this sense is better known. (Mgh.) And اعرب عنه, and عرّب عنه, *He pleaded his cause.* (TA.) And عرّب عن حاجته *He spoke and pleaded for the object of his want.* (A.) ___ اعرب also signifies *He was,* or *became, chaste, uncorrupt,* or *free from barbarousness, in speech;* although not an Arab. (Msb.) And عَرَّبْتُ لَهُ الكَلَامَ, inf. n. تَعْرِيبٌ; as also أَعْرَبْتُ له, inf. n. إِعْرَابٌ; *I made*

the speech [that I spoke] *clear,* or *plain, to him, so that there was in it no barbarousness.* (TA.) And عرّب منطقه, (S, O,) inf. n. تعريب, (K,) *He made his speech free from error,* or *incorrectness.* (S, O, K.) And أعربت الحرف *I made the* حرف [i. e. *word*] *clear,* or *plain:* or the ا in this case denotes privation, and the meaning is *I removed its* عرب, [app. عرب , from this word as inf. n. of عرب used in relation to the stomach &c.,] i. e. *vagueness.* (Msb.) And اعرب كلامه *He made his speech free from error,* or *incorrectness, in* [*what is termed*] الإعراب [here meaning what grammarians generally intend thereby, namely, *desinential syntax,* or *the science of the various inflections of words, literal* or *virtual, by reason of the various governing words*]. (S, O.) [اعرب is also used by grammarians as meaning *He declined* a word; and أُعْرِبَ as meaning *It was declined,* or *declinable;* in these senses opposed to بنى and بُنِىَ, inf. n. بِنَآء: and the former also as meaning *He analyzed grammatically,* or *parsed,* a sentence: and the inf. n. of the verb (act. and pass.) in these senses is إِعْرَاب.] ___ See also 2, first sentence: ___ and again in the first third part of the paragraph. ___ إِعْرَاب also signifies The *making* [a person] *to revert from,* or *relinquish, foul speech;* (K, TA;) and so تَعْرِيب . (TA.) ___ And The *speaking foul,* or *obscene, language;* as also تَعْرِيب , and اسْتِعْرَاب : (O, K:) thus it bears two contr. significations. (K, TA.) One says of a man, اعرب [&c.], (S, O,) or اعرب فى كلامه, (Msb,) *He spoke foul,* or *obscene, language.* (S, O, Msb.) [Golius and Freytag have assigned this meaning to تعرّب also: the latter of them as from the S and K; in neither of which do I find it.] ___ And The *act of copulating:* or the *speaking of that act in an oblique,* or *indirect, manner.* (K.) And اعرب, (S, O,) inf. n. إِعْرَاب, (K,) *He had a child born to him of Arabian complexion,* or *colour.* (S, O, K.) ___ And *He possessed,* or *acquired,* or *sought to acquire, horses,* or *camels, of pure Arabian race.* (TA. [See also 2, in the middle of the latter half; and see مُعْرَب.]) ___ And إِعْرَاب signifies One's *knowing* a horse *of pure Arabian race from one of mean race by his neighing.* (K.) And A horse's *being known by his neighing to be of pure*

Arabian race, free from any admixture of other than Arabian blood: (K, TA:) [or his *making himself to be known as such by his neighing;* for] اعرب means *he* (a horse) *neighed, and was consequently known to be of Arabian race.* (A.) ___ And The *making* a horse *to run.* (K.) Accord. to Fr, one says, اعرب عَلَى فَرَسه, meaning *He made his horse to run:* but he adds that some say اغرب. (O.) And إِعْرَابٌ signifies The *taking as one's wife a woman such as is termed* عُرُوبٌ [q. v.]. (K.) اعرب سَقْىُ القَوْمِ means *The people's watering* [of their camels], *having been at one time on alternate days, and another time on the fourth day after that of the next preceding watering, then became, and continued to be, of one uniform way.* (S, O.) See also 2, last four sentences.

5 **تعرّب** *He assimilated himself to the Arabs.* (S.) *He* (a man not of genuine Arabian descent) *introduced himself among the Arabs, and spoke their language, and imitated their manner* or *appearance;* [*he became a naturalized,* or *an insitious, Arab;* (see العُرُوبُ;)] as also استعرب . (Az, TA.) ___ *He became an Arab of the desert;* (S, Mgh;) *he returned to the desert,* (Az, Mgh, TA,) *after he had been dwelling in a region of cities or towns or villages and of cultivated land, and joined himself to the Arabs of the desert.* (Az, TA.) Hence, تعرّب بعد هَجْرَتِه *He became an Arab of the desert* [*after his flight,* or *emigration,* for the sake of El-Islám], (S, Mgh,) *returning to the desert.* (Mgh.) ___ *He dwelt,* or *abode, in the desert.* (O, K.) ___ See also 4, first sentence. ___ تَعَرَّبَتْ لِزَوْجِهَا *She acted in an amorous manner,* or *with amorous dalliance, and mani-*

fested love, to her husband. (A, TA.) ___ Respecting a meaning assigned to تعرّب by Golius and Freytag, see 4, latter half.

10 **استعرب** : see 5: ___ see also 4, first sentence: ___ and the same again in the latter half of the paragraph. استعرب جربًا, said of a camel, *He was affected with mange,* or *scab, which began in his armpits and groins* or *similar parts, and his lips, and appeared upon the general extent of his skin.* (O.) ___ And استعربت, said of a cow, *She desired the bull.* (O, K.)

Q. Q. 1 **عربن** : see 2, near the end.

عرب is *syn. with* إعراب in the sense of إفصاح [but app. as a subst. (not an inf. n.) meaning *Clear, plain,* or *distinct, speech*]. (TA.) ___ And *syn. with* عرابة, q. v. (TA.) ___ And *syn. with* عرب *as* [inf. n. of عرِب, and] *meaning* نشاط [i. e. *Briskness, liveliness,* or *sprightliness*]. (O, K.)

العرب : see العرب, first sentence.

عرب *Such as is dried up, of the* [*species of barley-grass called*] بهمى: (S, O, K:) or *of any herb,* or *leguminous plant:* n. un. with ة: or عرب البهمى signifies *the prickles of the* بهمى. (TA.)

العرب , (S, A, Mgh, O, Msb, K, &c.,) as also العُرب , (S, O, Msb, K,) *A certain people,* or *nation;* [*the Arabs,* or *Arabians;*] (S, O;) *the contr. of* العجم (A, Msb, K, TA) and العُجم; (TA;) *the inhabitants of the cities,* or *large towns,* (S, A, O, K,) or *of the Arabian cities and towns or villages:* (Mgh:) [but now, on the contrary, generally applied to those who dwell in the desert:] or *those who have alighted and made their abode in the cultivated regions, and have taken as their homes the Arabian cities and towns or villages, and others also that are related to them:*

(Az, Msb:) or [accord. to general usage] *an appellation of common application* [*to the whole nation*]: (T, K:) [and in the lexicons and lexicological works applied to *the desert Arabs of pure speech:*] it is of the fem. gender: (Msb, K:) and العرب has two pls., namely, العُرُب, with two dammehs, and الأَعْرُب [which is a pl. of pauc.]: (Msb:) the rel. n. [which serves as a sing.] is عَرَبِىٌّ : (S, O, K: [عَرَبٌ عَرَبِىٌّ in the CK is a mistake:]) accord. to Az, (TA,) this appellation is applied to a man *of established Arab lineage, even if he be not chaste,* or *correct, in speech.* (Msb, TA.) The dim. of العرب is العُرَيْب , (S, O,) without ة, (O, TA,) an extr. word [with respect to analogy, as the undiminished noun is fem.]: (TA:) a poet (Abu-l-Hindee, whose name was 'Abd-El-Mu-min, son of 'AbdEl-Kuddoos, O, TA) says,

* وَمَكْنُ الضَّبَابِ طَعَامُ العُرَيْبِ *

* وَلَا تَشْتَهِيهِ نُفُوسُ العَجَمِ *

[*And the eggs of dabbs are food of the little Arabs; but the souls of the Foreigners do not desire them*]: in which he uses the dim. form to imply respect, or honour, like as it is used in the saying أَنَا جُذَيْلُهَا المُحَكَّكُ وعُذَيْقُهَا المُرَجَّبُ [expl. in art. جذل]. (S, O.) ___ العرب العَارِبَة (in which the latter word is used as a corroborative of the former as in لَيْلٌ لَائِلٌ, S, O) and العرب العَرْبَآء (S, A, O, Msb, K) and العرب العَرَبِيَّة (O) and العرب العَرِبَة (K) and العرب العَرِبَات (CK [but this I do not find in any other copy of the K]) are appellations of *The pure,* or *genuine Arabs:* (S, A, O, K:) or *those who spoke the language of Yaarub Ibn-Kahtán;* which is the ancient language: (Msb:) and العرب المُسْتَعْرِبَة , (S, O, Msb, K,) as also العرب المُتَعَرِّبَة , (S, O, K,) is an appellation of *The insititious* [or *naturalized Arabs*]; (K;) *those who are not pure,* or *genuine, Arabs:* (S, O:) or *those who spoke the language of Ismá'eel* [or *Ishmael*] *the son of Ibráheem* [or *Abraham*], i. e., *the dialects of El-Hijáz and the parts adjacent thereto:* (Msb:) and the appellation of مُسْتَعْرِبَة is thought by Az to apply [also] to *people not of pure Arabian*

descent, who have introduced themselves among the Arabs, and speak their language, and imitate their manner or *appearance.* (TA.) [The former division is most reasonably considered as consisting of the extinct tribes ('Ád, Thamood, and others mentioned in what follows); or of these together with the unmixed descendants of Kahtán, whose claims to the appellation of genuine Arabs are held by many to be equally valid: and the latter division, as consisting of those whose origin is referred, through Ma'add and 'Adnán, to Ismá'eel (or Ishmael), whose wife was descended from Kahtán. What I find in the TA, on this subject, is as follows.] The former of these two divisions consisted of nine tribes, descendants of Irem [or Aram] the son of Sám [or Shem] the son of Nooh [or Noah]; namely, 'Ád, Thamood, Umeiyim, 'Abeel, Tasm, Jedees, 'Imleek [or Amalek], Jurhum, and Webári; and from them Ismá'eel [or Ishmael is said to have] learned the Arabic language: and the متعربة are [said to be] the descendants of Ismá'eel, the descendants of Ma'add the son of 'Adnán the son of Udd: so says Abu-l-Khattáb Ibn-Dihyeh, surnamed Dhun-Nesebeyn: or the former division consisted of seven tribes, namely, 'Ád, Thamood, 'Imleek, Tasm, Jedees, Umeiyim, and Jásim; the main portion of whom has become extinct, some remains of them, only, being scattered among the [existing] tribes: so says IDrd: and the appellation of العرب العاربة is also given to the descendants of Yaarub the son of Kahtán [only]. (TA.) [It should be observed, however, that the appellation of المتعربة is, by those who hold the extinct tribes above mentioned as the only genuine Arabs, applied to the unmixed descendants of Kahtán; and المستعربة, to those who are held to be the descendants of Ismá'eel: thus in the Mz, 1st نوع. Also, it should be observed that the appellation of العرب العاربة, in the conventional language of Arabic lexicology, is often applied to the Arabs of the classical ages, and the later Arabs of the desert who retained the pure language of their ancestors, indiscriminately: it is thus applied by writers quoted in the Mz (1st نوع) to all the descendants of Kahtán, and those of Ma'add the son of 'Adnán (through whom all the descendants of Ismá'eel trace their ancestry) who lived before the corruption, among them, of the Arabic language.] ___ الأَعْرَابُ is the appellation given to *Those* [*Arabs*] *who dwell in the desert;* (S, Mgh, O, Msb, K;) *such as go about in search of herbage and water;* and Az adds, *whether of the Arabs or of their freedmen:* he says that it is applied to *those who alight and abide in the desert, and are neighbours of the*

dwellers in the desert, and journey, or *migrate, with them, to seek after herbage and water:* (Msb:) it is not a pl. of العرب, not being like الأَنْبَاطُ, which is pl. of النَّبَطُ; (S, O;) but is a [coll.] gen. n.: (S:) الأَعَارِيبُ occurs as its pl. (S, O, K) in chaste poetry: (S:) it has no sing. [properly so termed]: (K:) the rel. n. is أَعْرَابِىٌّ, (S, O,) which is applied to single person; (Msb;) as also بَدَوِىٌّ: (TA:) Az says, if one say to an أَعْرَابِى, يا عَرَبِىُّ, he is pleased; and if one say to an عَرَبِى, يا أَعْرَابِىُّ, he is angry. (TA.) ___ Authors differ as to the cause why the عرب were thus called: some say, because of the perspicuity of their speech, from إِعْرَابٌ: others, that they were so called from Yaarub the son of Kahtán, who is said to have been the first that spoke the Arabic language; his original language having been, as asserted by IDrd, [what the Arabs term] Syriac; though some say that Ismá'eel was the first that spoke the Arabic language; and some, that Yaarub was the first that spoke Arabic, and that Ismá'eel was the first that spoke the pure Arabic of El-Hijáz, in which the Kur-án was revealed: others say that the عَرَب were so called from العَرَبَةُ, the name of a tract near El-Medeeneh, or a name of Mekkeh and the adjacent region, where Ismá'eel settled, or the same as Tihámeh [as is said in the Mgh, in which this is pronounced to be the most correct derivation], or the general name of the peninsula of Arabia, which is also called العَرَبَاتُ [as is said in the Msb]: but some say that they were so called in like manner as were the فُرْس and the رُوم and the تُرْك and others, not after the name of a land or other than a land, but by the coining of the name, not a term expressive of a quality or a state or condition &c. (TA.) [If the country were called العَرَبَةُ, an inhabitant thereof might be called, agreeably with analogy, عَرَبِىٌّ; and then, the people collectively, العَرَبُ: but I think that the most probable derivation is from the old Hebrew word עֶרֶב, meaning a mixed people, which the Arabs assert themselves to have been, almost from the first; and in favour of this derivation it may be reasonably urged that the old Himyeritic language agrees more in its vocabulary with the Hebrew and Phœnician than it does with the classical and modern Arabic.] See also عَرَبَةٌ. And see عَرَبٌ. [It also app. signifies *Vagueness* (considered as an unsoundness) in a word; from the same as inf. n. of عَرِبَ used in relation to the stomach &c.:] see 4, latter half.

عَرِبٌ [part. n. of عَرِبَ, q. v.: as such signifying]

Having the stomach in a bad, or *corrupt, state.* (O, K.) And معدة عربة *A stomach in a bad,* or *corrupt, state,* (S, O, TA,) *from being burdened.* (TA.) ___ Also, and عرب , (O, K,) the former of which is the more common, (TA,) and عربب , (O, K,) *Abundant* water, (O, K,) *such as is clear,* or *limpid.* (K.) And نهر عرب (TA) and عارب and عارية (K) *A river containing abundance of water.* (K, TA.) And بئر عربة *A well containing much water.* (K.) ___ عربة applied to a woman: see عروب, in four places. ___ العرب العربة and العربات: see العرب, first quarter.

عربة : see عرابة.

عربة *A river that flows with a vehement,* or *strong, current.* (S, O, K.) And *i. q.* نفس [The *soul, mind,* or *self*]. (S, O, K.) [It is thought to occur in a pl. sense, without ة, as a coll. gen. n., in the following sense, quoted in the S immediately after the explanation above.] A poet says, (S,) namely, Ibn-Meiyádeh, (O,)

* لَمَّا أَتَيْتُكَ أَرْجُو فَضْلَ نائلكُمْ *
* نَفَحتنِى نَفَحةً طَابَتْ لَهَا العرب *

[*When I came to thee, hoping for the redundance of your bounty, thou gavest me a gift with which the souls were pleased*]: (S, O:) thus related by some, and expl. as meaning طَابَتْ لَهَا النُّفُوس: but the [approved] relation is, طَارَتْ بِهَا العرب [*which the Arabs made to fly* upon the wings of fame], i. e. حَدَّثَت العرب النَّاس بِهَا [meaning *of which the Arabs talked to the people*]. (O.) Also sing. of عربات (TA) which is the name of *Certain stationary vessels that used to be in the Tigris.* (K, TA.) ___ [As meaning *A wheel-carriage of any kind* (which is commonly called in Egypt عَرَبِيَّة) it is post-classical.]

العرب العربآء : see العرب, first quarter: and see عربان.

عربب : see عرب.

عربىٌّ ; and العرب العربيَّة: see العرب, first quarter. ___ لَا تَنْقُشُوا فِى خَوَاتِيمِكُمْ عَرَبِيًّا, (Mgh, O, K, TA,) in a trad., or, as some relate it, العربيَّة , (TA,) means *Engrave not on your signets* مُحَمَّدٌ رَسُولُ ٱللّٰه; (Mgh, O, K, TA;) because this was engraved on the Prophet's own signet: (O, TA:) as though he had said, نَبِيًّا عَرَبِيًّا [*an Arabian prophet*]; meaning himself. (O, K, TA.) Omar said, لَا تَنْقُشُوا فِى خَوَاتِيمِكُمُ العَرَبِيَّةَ [*Engrave not on your signets Arabic*]: and Ibn-'Omar disapproved of engraving on a signet words from the Kur-án. (Mgh, * O, TA.) [عربىُّ الوجه often occurs in post-classical works as meaning *Having an Arab face;* i. e. *long-faced;* opposed to تُرْكِىُّ الوجه.] ___ See also عراب, in two places. Also *A white barley, the ears of which are bifurcate* [so I render, agreeably with the TK, سنبله حرفان]: (K, TA:) *it is wide, and its grain is large, larger than the grain of the barley of El- 'Irak, and it is the best of barley.* (TA.)

العربيَّة *The Arabic language;* (S, TA;) *the language of the Kur-án.* (Msb.) Katádeh says that the tribe of Kureysh used to cull, or select, what was most excellent in the dialects of the Arabs, [in the doing of which they were aided by the confluence of pilgrims from all parts of the country,] so that their dialect became the most excellent of all, and the Kur-án was therefore revealed in that dialect. (TA.) See also عربىٌّ, in two places. ___ And see عروبة.

عربان [written in the TA without any syll. signs, but it is app. thus, fem. عربآء (like حيرآء fem. of حيران), whence, probably, the appellation العرب العربآء ,] A man *chaste, uncorrupt,* or *free from barbarousness, in speech:* so in the Towsheeh. (TA.) [See also عريب.]

عربانٌ and عربَّانٌ: see what next follows.

عربونٌ and عربونٌ and عربانٌ (Mgh, * O, Msb, K) and عربَّانٌ , mentioned on the authority of Ibn-Es-Seed, as of the dial. of El-

Hijáz, and عَرْبُونٌ, mentioned by AHei, but this last is a vulgar word, and is disallowed by Lb; (TA;) as also أَرْبُونٌ and أُرْبُونٌ and أُرْبَانٌ; (Mgh, * Msb, K;) [*An earnest,* or *earnest-money;*] *a portion of the price, whereby a bargain is ratified;* (K, TA;) *a thing that is paid by the purchaser of a commodity,* (Mgh, O, Msb,) or *by the hirer of a thing,* (Msb,) *on the condition that if the sale* (Mgh, O, Msb) or *hire* (Msb) *have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed;* (Mgh, O, Msb;) called by the vulgar رَبُونٌ: (O:) it is forbidden in a trad., (Mgh, O, TA,) and by most of the lawyers, but allowed by some: (TA:) عربون is said by As to be a foreign word arabicized, (Msb,) and so say many authors; though it is said by some of the expositors of the Fs to be from التَّعْرِيبُ signifying the making clear, plain, &c.; اربون being also derived from أُرْبَةٌ signifying a knot: (TA:) and [it is said that] the ن in عربون and عربان may be augmentative or radical, because one says أَعْرَبَ فِى كَذَا and عَرَبَنَ. (O.) ___ [Hence,] أَلْقَى عَرَبُونَهُ *He ejected his excrement,* or *ordure.* (O, K, TA.)

عَرْبِيَآءُ : see عَرْوَبَآءُ.

عَرَابٌ The *fruit of the species of tree called* خَزَمٌ [q. v.], *of the bark of which* [*tree*] *ropes are made:* (O, K, TA:) [*beads which are used in prayer are made thereof,* (Freytag, from the Deewán of the Hudhalees,) i. e., *of the berries thus called, and*] *it* [the fruit] *is eaten by the apes,* or *monkeys, and sometimes, in a case of hunger, by men:* n. un. with ة. (O, TA.)

خَيْلٌ عِرَابٌ *Horses of pure Arabian race;* (Mgh, K;) *opposed to* بَرَاذِينُ; (S, O, Msb;) also termed أَعْرَبُ and مُعْرَبَةٌ, (K,) which last [erroneously written in the CK مُعْرِبَةٌ] is fem. of مُعْرَبٌ, signifying a horse *having no strain of admixture of other than Arabian blood:* (Ks, S, O:) one of such horses is [also] termed عَرَبِىٌّ : (Mgh, Msb:) by the pl. عِرَابٌ, they distinguish beasts from human beings. (Mgh.) ___ And إِبِلٌ عِرَابٌ (S, O, Msb, K) and أَعْرَبُ (TA) *Camels of pure Arabian race:* (K;) opposed to بَخَاتِىُّ. (S, O, Msb.) ___ And بَقَرٌ عِرَابٌ *A goodly*

sort of oxen, of generous race, with short and fine hair, smooth, or *sleek,* (Msb,) *having even backs, and thick hoofs and hides:* one of which is termed عَرَبِىٌّ . (TA voce دَرَبَانِيَّةٌ.)

عَرُوبٌ A woman *who manifests love to her husband;* (IAar, S, O, K, TA;) *and is obedient to him;* (IAar, TA;) as also عَرُوبَةٌ : (TA:) and (so in the O and TA, but in the CK or) a woman *disobedient to her husband;* (IAar, O, K, TA;) *unfaithful to him by unchastity; corrupt in her mind:* (IAar, O, TA:) as though having two contr. meanings; [the latter meaning] from عَرْبٌ [a mistranscription for عَرَبٌ] signifying corruptness of the stomach: (O:) or *who loves him passionately,* or *excessively:* or *who manifests love to him, evincing passionate,* or *excessive, desire:* [lit., *evincing that;* meaning what is expressed by the words immediately preceding it; for otherwise this last explanation would be the same as the first; and as I have rendered it, it is nearly the same as an explanation in the Expos. of the Jel (lvi. 36), *manifesting love to her husband, by reason of passionate,* or *excessive, desire:*] (K:) and (so in the TA, but in the CK or) a woman *who is a great laugher:* and عَرُوبَةٌ and عَرَبَةٌ signify the same: (K:) the pl. of the first is عُرُبٌ (S, O, K) and عُرْبٌ; (TA;) and the pl. of عَرَبَةٌ is عَرَبَاتٌ: (K:) IAth says that عَرَبَةٌ signifies a woman *who is eager for play,* or *sport:* and عُرُبٌ, he adds, is pl. of عَرِيبٌ , which signifies a woman *of goodly person, who manifests love to her husband:* and it is also said that عُرُبٌ signifies women *who use amorous gesture* or *behaviour, and coquettish boldness, with feigned coyness* or *opposition:* or *who make a show of,* or *act with, lasciviousness:* or *passionately loving:* and عَرَبَةٌ and عَرُوبٌ, accord. to Lh, signify a woman *passionately loving, and lascivious.* (TA.)

عَرِيبٌ *i. q.* مُعْرَبٌ , which means, accord. to Az, A man *chaste, uncorrupt,* or *free from barbarousness, in speech.* (TA.) ___ [Hence,] مَا بِالدَّارِ عَرِيبٌ (S, O, K) and مُعْرَبٌ (K) *There is not in the house any one:* (S, O, K:) used [in this sense] as applying to either sex, but only in a negative phrase. (TA.) ___ See

also عُرُوبٌ, latter half.

العُرَيْبُ : see العُرَبُ (of which it is the dim.), second sentence.

عُرَابَةٌ : see عِرَابَةٌ. ___ Also *Coïtus.* (TA.) And *A bag with which the udder of a sheep,* or *goat, is covered:* pl. عُرَابَاتٌ. (IAar, O, K.)

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عِرَابَةٌ (S, O, K) and عُرَابَةٌ (O, TA) and عُرْبَةٌ (O) or عُرْبٌ (TA) *Foul,* or *obscene, speech* or *talk;* (S, O, K, TA;) like إِعْرَابٌ and تَعْرِيبٌ. (K.)

عُرُوبَةٌ : see عُرُوبٌ, in two places. عُرُوبَةٌ (O, K) and العُرُوبَةُ (K) and (O) يَوْمُ العُرُوبَةِ (S, O) *Friday;* (S, O, K;) and ancient name of that day (S, O, TA) in the Time of Ignorance: (TA:) accord. to some, it is most chastely without the article; (TA;) thus it occurs in old poetry of the Time of Ignorance; (O;) and it is thought to be not Arabic; (TA;) and said to be arabicized from the Nabathæan أُرْبَا: (Har p. 340, q. v.:) accord. to others, the article is inseparable from it; and its meaning, accord. to Ibn-En-Nahhás is *the manifest and magnified,* from أَعْرَبَ he made clear, plain, &c.; or accord. to an authority cited in the R, its meaning is *mercy.* (TA.) [See art. ابجد.]

عُرُوبَةٌ (S, K) and عُرُوبِيَّةٌ (K) The *quality of being Arabian:* (S, K, TA:) each [said to be] an inf. n. having no verb. (TA. [But see عَرَبٌ at the commencement of this art. and under أَعْرَبَ.]) And عَرَبِيَّةٌ is used [in the same sense] as denoting the quality of a horse such as is termed عَرَبِيٌّ. (TA.)

عُرُوبَآءُ a name of *The seventh heaven:* (IAth, K, TA:) or, accord. to Sub, it is عُرَيْبِيَآءُ , corresponding to جُرَيْبِيَآءُ, which is a name of the seventh earth; (TA in this art.;) or these two words are with the article ال. (TA in art. جرب.)

عُرُوبِيَّةٌ : see عُرُوبَةٌ.

عَرَّابٌ *One who makes* عَرَابَاتٌ (pl. of عَرَابَةٌ) i. e. *bags to cover the udders of sheep* or *goats.* (IAar, O, K.)

عَرَبْرَبٌ *i. q.* سُمَّاقٌ [i. e. *Sumach*]. (O, TA.)

قِدْرٌ عَرَبْرَبِيَّةٌ *i. q.* سُمَّاقِيَّةٌ [app. meaning *A cooking-pot in which food prepared with sumach is cooked*]. (O.)

عَارِبٌ and عَارِبَةٌ: see العَارِبَةُ العَرَبُ ___. عَرِبٌ: see العَرَبُ, in two places.

أَعْرَبُ *More,* or *most, distinct* or *plain* [&c.]. (TA.)

الأَعْرُبُ is a pl. of العَرَبُ [q. v.]. (Msb.) ___ See also عَرَابٌ, in two places.

الأَعْرَابُ : see العَرَبُ, latter half.

أَعْرَابِيٌّ : see العَرَبُ, latter half.

مُعْرِبٌ : see عَرِيبٌ, in two places: ___ and see عَرَابٌ. ___ Also One *who has horses of pure Arabian race:* (S, O:) one *who has with him a horse of such race:* and one *who possesses,* or *acquires,* or *seeks to acquire, horses,* or *camels, of such race.* (TA.)

اسْمٌ مُعَرَّبٌ [*An arabicized noun;*] *a noun received by the Arabs from foreigners, indeterminate,* [i. e. *significant of a meaning,* (as is said in the Mz, 19th نوع,)], *such as* إِبْرِيسَم [meaning silk], *and, if possible, accorded to some one of the forms of Arabic words; otherwise, spoken by them as they received it; and sometimes they derived from it:* but if they received it as a proper name, it is not termed مُعَرَّبٌ, but أَعْجَمِيٌّ, like إِبْرَاهِيمُ and إِسْحَاقُ. (Msb.) [مُعَرَّبٌ alone

is also used in this sense, as a subst: and as such its pl. is مُعَرَّبَاتٌ: thus in the Mz, ubi suprà; and often in lexicons &c.]

العَرَبُ المُتَعَرِّبَةُ and see العَرَبُ, each in three places.

العَرَبُ المُسْتَعْرِبَةُ : see العَرَبُ, each in three places.

عربد

Q. 1 **عربد**, inf. n. عربدة, *He showed illnature,* or *an evil disposition, and behaved unsociably, towards his cup-companion.* (TK.) One says, هو يعربد على أصحابه عربدة السكران *He behaves in an annoying manner towards his companions as does the drunken.* (A.) Accord. to some, this verb is from عربد as signifying a red and malignant, or noxious, serpent. (TA.)

عربد : see عربد: ___ and معربد. Also *Rough ground.* (K.)

عربدة *Illnature,* or *evil disposition.* (S, A, O, K. [See the verb of which it is the inf. n., above.])

عربد, (S, O, K,) quasi-coordinate to جردحل, (S, O,) and عربد, (K,) *A serpent that blows but does not hurt;* (S, O, K;) accord. to Aboo-Kheyreh and ISh, (TA,) or Sh, (O,) *a serpent of a red colour with dusky and black specks,* (O, TA,) *always appearing among us,* (O,) *that does not hurt,* (TA,) or *that seldom injures small or great,* (O,) *unless it be hurt:* (O, TA:) or *a red and malignant,* or *noxious, serpent;* (O, K;) for a man, in some verses cited by IAar, likens himself, in his treatment of his enemies, to this serpent; and how should he describe himself as a serpent that blows at the enemies and does not hurt them? (TA:) and, (K,) or the former word, accord. to Sh, (O,) the *male viper:* (O, K:) and the former, accord. to Th, *a light,* or *an active, serpent:* (L:) or so عربد : (TA:) or this last signifies the *serpent* [absolutely]. (IAar, O, K.) ___ Also the former word, (O, K,) and the latter, (K,) *i. q.* شديد [app. as meaning *Vehement,* or the like], applied to anything: (O, K:) accord. to Ibn-'Abbád, the latter is applied in this sense to anger. (O.) Also both words, (K,) or, accord. to Ibn-'Abbád, the latter, (O,) *Custom, habit,* or *wont:* (O, K:) but app. mistranscribed for عريد. (TA.) ___ And one says, ركبت عربدى, (K, TA,) or عربدى, (Ibn-'Abbád, O,) meaning *I went without pausing,* or *waiting, for anything:* (Ibn- 'Abbád, O,

K, TA:) or *I followed my own opinion.* (TA in art. عصد.)

عربيد : see what follows, in two places.

معربد (IDrd, S, A, O, K) and عربيد (IDrd, O, K) One *who behaves in an annoying manner* (S, A, K) *towards his cup-companion,* (S, K,) or *towards his companions,* (A,) *in his intoxication;* (S, A, K;) as also عربد : and the first and second, a man *who behaves in an evil,* or *a mischievous, manner, towards another* or *others:* (TA:) or ↓ the second signifies *having much evilness of disposition,* or *manners, in intoxication.* (Har p. 453.)

عربن

Q. 1 **عربنه** *He gave him what is termed an* عربون or عربون &c. [i. e. an *earnest*, or *earnestmoney*]. (S, TA: mentioned as a quadriliteralradical word, and also in art. عرب, q. v.)

عربان and عربّان: see art. عرب.

عربون and عربون: see art. عرب.

عرتب

العرتَبَة a dial. var. of العرتَمَة; (S, O;) *The nose:* or *the soft,* or *pliable, part thereof:* or *the* [*depression termed*] دائرة *beneath the nose, in* [or *above*] *the middle of the lip,* (K, TA,) i. e., *of the upper lip, next the nose:* (TA:) or *the extremity of the partition between the nostrils:* (K:) [J says,] I asked an Arab of the desert, of the tribe of Asad, whereupon he put his finger upon the extremity of the partition between his nostrils. (S.)

عرتن

Q. 1 **عَرَتَ** *He tanned* a hide *with* [*the plant*, or *tree*, *called*] عَرْتَن or عَرَتَن &c. (TA.)

عَرْتَن , (S, K, * [in the K it is not clear whether this be thus or عَرَتَن,]) and عَرْتَن, (S, K,) and عَرَتَن, [thus accord. to copies of the K,] with تَحْرِيك, (K, TA,) and with kesr to the ت, (TA, [which may mean that it is عَرَتِن and عَرَتَن or only the latter, but what is meant in the K is evidently عَرَتَن,]) originally عَرَنْتَن , like قَرَنْفُل, (Kh, S, K,) and عَرَنَتَن , or both and عَرَنْتَن , as also عَرَتُون , (K,) *A species of plant*, (S,) or *tree*, (K,) *rough, resembling the* عَوْسَج [or *boxthorn*], *except that it is bigger, full and luxuriant in the branch, and not having tall stems*, (TA, [see also عَرْنَة, of which the same is said,]) *with which*, (S, K, TA,) *it being* [*first*] *cooked*, (TA,) *one tans*, (S, K, TA,) *and the hide tanned therewith becomes red*. (TA.)

عَرَتُون : see the next preceding paragraph.

عَرَنْتَن : see the next preceding paragraph.

مُعَرْتَن *A hide tanned with* عَرْتَن or عَرَتَن &c. (S, K.)

عرج

1 عَرَجَ, (S, A, O, K,) aor. ـُ, (S,) inf. n. عُرُوجٌ (S, O, K) and مَعْرَجٌ, (O, K,) *He ascended,* or

mounted. (S, A, O, K.) So in the saying عَرَجَ فِى الدَّرَجَةِ and فِى السُّلَّمِ [*He ascended,* or *mounted, the stair,* or *the series of steps,* and *the ladder*]. (S, O.) And عَرَجَ فِى الشَّىْءِ, and عَلَيْهِ, aor. ـُ and ـِ, inf. n. عُرُوجٌ, *He ascended,* or *mounted, upon the thing* (TA.) And عُرِجَ بِهِ means *He was taken up* to a high place; as, for instance, إِلَى عَنَانِ السَّمَآءِ [*to the clouds of Heaven*]. (Ham p. 87.) ___ And عَرُجَ الشَّىْءُ *The thing became high,* or *elevated.* (TA.) عَرِجَ, (S, O, Msb, K,) with fet-h to the ر, (O,) aor. ـُ, inf. n. عَرَجٌ; (Msb; [accord. to the O عَرَجٌ;]) or عَرَجٌ and عَرِجٌ and عُرْجٌ; (K;) *He limped,* or *had a slight lameness,* (S, O, Msb, K,) *and walked like the lame,* (S, O,) *by reason of some accident that had befallen him* (S, O, Msb, K) *in his leg* or *foot,* (S, O, K.) *not naturally,* (S, K,) or *not by reason of a chronic ailment:* (Msb:) or عَرَجَ, aor. ـُ; and عَرِجَ and عُرُجَ; inf. n. عَرَجَانٌ; *he walked like the lame, with a limping gait, by reason of some accident.* (L.) ___ And عَرِجَ, (S, O, Msb, K,) aor. , (Msb, K,) inf. n. عَرَجٌ (S, * O, * Msb, K, * TA) and عُرْجَةٌ, (TA,) *He was lame, walked lamely,* or *limped,* (S, O, Msb, K,) *naturally,* (S, O, K,) or *by reason of a chronic ailment:* (Msb:) or *he became lame.* (TA.) [See also عَرَجٌ below.] ___ عَرَجٌ also signifies The *setting* of the sun: or its *inclining towards the place of setting:* (S, O, K:) inf. n. of عَرَجَتْ. (TK.) ___ And عَرِجَ, inf. n. عَرَجٌ, *He* (a camel) *emitted his urine indirectly:* said of the male only, when the hind girth is bound upon him [so as to press upon his sheath]: like حَقِبَ. (TA.)

2 **عرّج**, inf. n. تَعْرِيجٌ, *He made* (a building, or structure, S, O, and a river, or rivulet, TA) *to incline.* (S, O, K, TA.) عَرَّجْتُ عَنْهُ *I turned from it, and left it,* or *forsook it;* as also انعرجت عنه. (Msb.) ___ And عرّج عَلَيْهِ *He bent,* or *inclined, to,* or *towards, him,* or *it.* (TA.) You say, مَرَّ بِهِ فَمَا عَرَّجَ عَلَيْهِ [*He passed by him,* or *it,*] *and did not bend,* or *incline, to him,* or *it.* (A.) [But this may be otherwise rendered, as is shown by what follows.] ___ عرّج also signifies *He remained, stayed, abode,* or *dwelt;* (K, TA;) as also تعرّج. (T, TA.) You say, عرّج بِالمَكَانِ *He remained, stayed,* &c., *in the place.* (TA.) And عرّج عَلَى الشَّىْءِ, (O,) inf. n. as above, (S, A,) *He remained, stayed,* or *abode, intent upon the thing;* (S, A, O;) as also تعرّج عليه. (O.) See also عُرْجَةٌ, in two places: and see 2 in art. عوج. And مَا عَرَّجْتُ عَلَى الشَّىْءِ means *I did not pause,* or *stop, at the thing:* (Msb: [and the like is said in the Mgh:]) or *I did not care for it,* or *regard it.* (TA in art. وبر.) And عرّج عَلَى المَنْزِلِ, (S, O, K,) and تعرّج, (S, K,) *He confined his camel that he rode at the place of alighting* or *abode,* (S, O, K,) *and remained,* or *stayed:* (S, O:) or تَعْرِيجٌ signifies the *confining the camel that one rides, remaining,* or *staying, for one's travelling-companions* or *for some object of want:* and عُرِّجَ النَّاقَةَ means *he confined the she-camel.* (TA.) See also 4.

4 **اعرجه** *He* (God) *rendered him lame.* (S, O, * K.) And *He gave him a herd of camels such as is termed* عَرْجٌ. (S, K.) And اعرج *He had,* or *possessed, a herd of camels such as is termed* عَرْجٌ: (O, TA:) thus in the L and other lexicons: in the K, إِبِلٌ عُرُجٌ is erroneously put for عَرْجٌ مِنَ الإِبِلِ. (TA.) [This signification is erroneously assigned by Freytag to 2: and so is that next preceding it by him and by Golius.] Also *He entered upon the time of the setting of the sun;* and so عرّج, (O, K,) inf. n. تَعْرِيجٌ. (O.)

5 **تعرّج** *It* (a building, or structure,) *inclined.* (S, O.) ___ See also 2, in three places: and see عُرْجَةٌ, in two places.

6 **تعارج** [*He pretended to be lame;*] *he imitated the gait of a lame person.* (TA.)

7 انعرج *It* (a thing, S, Msb) *bent* or *inclined;* (S, O, Msb, TA;) and so a road: (TA:) and *it was,* or *became, curved,* or *crooked.* (Mgh.) You say, انعرج بنا الطَّرِيقُ [*The road bent,* or *inclined, with us*]. (A.) And انعرج عن الطَّرِيق *He declined from the road:* (Mgh:) and انعرج الرَّكْبُ عن طَرِيقِهِمْ [*The company of riders declined from their road*]. (A.) See also 2, second sentence.

R. Q. 3 اعْرَنْجَجَ فى أَمْرِه *He strove,* or *exerted himself, in his affair.* (O, K. *)

عَرَجٌ and عَرَجٌ *A herd of camels consisting of about eighty:* (S, O, K:) or *from seventy to eighty:* (TA:) or *from eighty to ninety:* (K:) or *a hundred and fifty and a little above that number:* (AO, S, O, K:) or *from five hundred to a thousand:* (As, S, O, K:) or *more than two hundred,* and *near a thousand:* (AHát, TA:) or *a thousand:* (TA:) or *many camels:* (AZ, TA:) pl. أَعْرَاجٌ [a pl. of pauc.] (S, O, K) and عُرُوجٌ. (K.)

عُرُجٌ : see أَعْرُجٌ, in two places.

عَرَجٌ : see عَرَجٌ.

عَرَجٌ inf. n. of عَرِجَ: (Msb, TA:) [as a simple subst.,] *Natural lameness;* (S, O, K;) as also عُرْجَةٌ , which is likewise an inf. n. of عَرِجَ. (TA.) One says, مَا أَشَدَّ عَرَجَهُ [*How great is his natural lameness!*]: not مَا أَعْرَجَهُ; for from that which signifies a colour, or a quality in the body, one does not derive the form مَا أَفْعَلَهُ. (S, O.) Also *A river,* or *rivulet:* and *a valley:* because of their bending, or inclining. (TA.)

عَرِجٌ A camel *that emits his urine indirectly:* (O, K, TA:) an epithet applied to the male only. (TA. [See 1, last sentence.])

عَرَجَةٌ : see the next paragraph, in two places.

عُرْجَة : see عَرَج. ___ Also, (TA in this art.,) or عَرَجَة , like جَدَعَة and قَطَعَة, (TA in art. جدع,) The *place*, or *seat, of lameness, in the leg*, or *foot*. (TA.) ___ And you say, مَا لِى عِنْدَكَ عُرْجَة, and عَرْجَة , and عَرَجَة , and عَرِجَة , and تَعْرِيج , and تَعَرُّج , *There is not for me any remaining, staying, abiding*, or *dwelling*, or, as some say, *any confining*, or *place of confinement*, [*of my beast*,] *with thee*, or *at thy abode*. (L, TA.) And مَا لِى عَلَيْهِ عُرْجَة, and عَرْجَة , (S, O,) and عَرَجَة , and عَرِجَة , (so in a copy of the S,) and تَعْرِيج , and تَعَرُّج , (S, O,) [i. e., as is implied in the S, *There is not for me any confining of my camel that I ride, and remaining*, or *staying, at it:* or] *there is not for me any bending*, or *inclining, to*, or *towards, him*, or *it*. (O.)

عُرْجَة : see the next preceding paragraph, in two places.

عَرَجَة : see عُرْجَة.

عَرِجَة : see عُرْجَة, in two places.

عَرَجَان [mentioned in the L as an inf. n.,] The *gait of him who is naturally lame*. (S, K.)

عُرْجُون , mentioned in the A and Mgh and Msb in this art.: see art. عرجن.

عُرَاج : see أَعْرَج, in two places.

عَرِيج *High*, or *elevated*. (TA.) And An affair *not firmly, solidly*, or *soundly, executed*. (S, O, K.)

العُرَيْجَآء [dim. of العَرْجَآء fem. of الأَعْرَج; and therefore, if without the article ال, imperfectly decl.;] *The* هَاجِرَة [or *midday;* or *midday in summer*, or *when the heat is vehement;* &c.]. (O, K.) ___ And *The coming*, of camels, *to water one day at noon, and one day in the morning between daybreak and sunrise:* (As, S, O, K:) or their *coming to water in the morning between*

daybreak and sunrise, then returning from the water and remaining the rest of the day in the pasturage, and the next night and day, and coming to the water again at night, then returning from the water, and remaining the rest of the night in the pasturage, and the next day and night, then coming to the water in the morning between daybreak and sunrise: this is one of the descriptions of رِفْه: or, as some say, their *coming to water thrice every day;* but this is strange. (TA.) ___ Also A man's *eating but once every day.* (K.) One says, فُلَانٌ يَأْكُلُ العُرَيْجَآءَ *Such a one eats but once every day.* (O, TA.)

عَارِج *Limping,* or *having a slight lameness, not by reason of a chronic ailment, but in consequence of some accident that has befallen him.* (Msb.) Also *i. q.* غَائِبٌ [i. e. *Absent,* &c.]: (O, K:)

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thus written, with the pointed غ ; but [SM says, though without adducing any ex. to confirm his assertion, that] it is correctly عَائِب, with the unpointed ع , [i. e. *being,* or *becoming, faulty,* &c.; or *making,* or *causing, to be faulty,* &c.; or *blaming,* &c.;] as in the L. (TA.)

أَعْرَجُ *Lame,* (S, Msb, K,) *by nature,* (S, K,) or *by reason of a chronic ailment:* fem. عَرْجَآءُ: (Msb:) pl. عُرْجٌ and عُرْجَانٌ. (S, K.) ___ الأَعْرَجُ is an appellation of *The crow;* (O, K;) [and] so الأَعْوَرُ الأَعْرَجُ: because of its hopping, or leaping in going, as though shackled. (A, TA.) ___ And العَرْجَآءُ is an appellation of *The female hyena:* (S, O, K:) pl. عُرْجٌ: the male is not called أَعْرَجُ. (TA.) And عُرْجٌ , determinate, and imperfectly decl., means *The female hyenas,* so called as though they were a قَبِيلَة [or tribe]; (Sh, O, K;) and so عُرَاجُ , likewise determinate, and imperfectly decl.: (K:) or, accord. to IAar, in the phrase أَبْنَآءُ عُرْجٍ in a verse of Aboo-Muk'it ElAsadee, the poet makes the latter word, which is a pl.,

imperfectly decl. because he means التَّوحيد والعرجة; as though he regarded it as a sing. [proper] name: (L: [i. e., accord. to Ibr D, because he uses عرج as a sing. proper name, curtailed by poetic license from العرجة: if so, this last word seems here to signify a personification of lameness:]) and accord. to him (i. e. IAar), one says هٰذه عراج , meaning *This is the female hyena* [not hyenas]; the latter word imperfectly decl. (O.) ___ الأَعرج is also an appellation of *A certain deaf, malignant serpent.* (TA.) [See also the next paragraph.] ___ And العرج signifies *Three nights of the first part of the lunar month:* [perhaps in allusion to the curved aspect of the moon; though on this ground it might also be applied to three nights of the last part:] mentioned on the authority of Th. (TA.)

الأُعَيرِج [dim. of الأَعرج] *A certain deaf serpent,* (O, K, TA,) *of the most malignant of serpents,* (TA,) *that will not admit of being charmed, and that leaps up like the viper:* (O, K:) accord. to ISh, *a certain broad serpent, having a single broad leg; like the* [*serpent called*] أَصلَة: IAar says, *it springs upon the horseman so as to become with him on his saddle:* (O:) the word has no fem. form: (Lth, O, K:) [but] the pl. is الأُعَيرِجات. (O, K.)

معرج : see معراج, in two places.

معرج : see the next paragraph.

معراج (S, A, O, K) and معرج and معرج , (S, O, K,) the second and third allowable accord. to Akh, like مرقاة and مرقاة, (S, O,) *A ladder,* or *series of steps* or *stairs:* (S, A, O, K:) or, with the article ال, [but most commonly the first of these with ال,] *a thing resembling a* درجة [i. e. *ladder,* or *series of steps* or *stairs*], *upon which the souls ascend when they are taken* [*from their bodies*]: it is said that there is nothing more beautiful than it; so that when the soul sees it, it cannot refrain from making its exit [from the body]: (TA:) hence لَيلَة المعراج [*the Night of the Ladder;* in which Mohammad is related to have ascended from Jerusalem to Heaven, after having been conveyed to the former from Mekkeh upon the beast named البراق]: pl. معارِج and معارِيج, like مفاتِح and مفاتِيح. (S, O.) Also, (K,) or

[properly the last only, i. e.] مَعْرَجٌ , (L, Msb, TA,) *A place of ascent:* (L, Msb, K, TA:) and the *way whereby the angels ascend:* (TA:) pl. مَعَارِجُ, (Msb, TA,) [in both senses, i. e.] this signifies *places of ascent:* (S, A, O:) and in the Kur lxx. 3, the *places of ascent of the angels:* or it there means *benefits,* or *favours:* (O:) and مَعْرَاجٌ is [said to be] like مَعْرَجٌ [in meaning, though this is a loose explanation]. (Msb.)

مُعَرَّجٌ A garment, or piece of cloth, *having upon it curving stripes* or *lines.* (O, K.)

مُعَرْجَنٌ : see art. عرجن.

مُنْعَرَجٌ , (S, O, K, TA,) or مُنْعَرِجٌ , (Msb,) or the latter is wrong, (TA,) *A place of bending,* or *inclining,* (S, O, Msb, K,) of a valley, *to the right* and *to the left.* (S, O, Msb.)

مُنْعَرِجٌ : see what next precedes.

عرجن

Q. 1 عَرْجَنَهُ *He struck him,* or *beat him, with an* عُرْجُونٌ [q. v.]. (S, K.) And عَرْجَنَهُ بِالعَصَا *He struck him,* or *beat him, with the staff,* or *stick.* (TA.) ___ And *He figured it* (i. e. a garment, or piece of cloth,) *with the forms of* عَرَاجِينُ, pl. of عُرْجُونٌ. (K.) ___ And *He smeared,* or *rubbed over, him,* or *it, with blood,* or *with saffron,* or *with* خِضَاب [i. e. *hinnà,* or *the like*]. (K.)

عُرْجُونٌ *A raceme of a palm-tree,* or *of dates;* syn. عِذْقٌ: or, *when it has become dry and curved:* (K:) or the *base,* or *lower part,* (أَصْل, S, K, and also A and Mgh and Msb in art. عرج [because the ن is therein regarded as augmentative],) *of the* عِذْق (S, K) or كِبَاسَة [which signifies the same as عِذْق], (A, Mgh, Msb,) *which curves, and from which the fruit-stalks are cut off, and which then remains upon the palm-tree, dry:* (S:) or the عُود [meaning *main stem*] *of the* كِبَاسَة: (Th, K:) Az says, it is yellow and broad: [but it is the contrary of broad in comparison with its length:] and in the Kur xxxvi. 39, the moon when it has become slender [in appearance, towards the end of the lunar month,] is likened to the old عُرْجُونٌ, in respect, as ISd says, of its slenderness and curvature: (TA:) [in the TA voce سُبَاطَةٌ, the pl. عَرَاجِينُ is strangely used as meaning the *fruit-stalks* of the raceme of a palmtree:] بَنَاتُ عُرْجُونٍ signifies *the fruit-stalks of a raceme of dates:* (T in art. بنى:) [it is said that] the ن of عُرْجُونٌ, though this word imports the meaning of انْعِرَاجٌ [or a state of bending], is shown to be radical by the word مُعَرْجَنٌ, occurring in a verse of Ru-beh, and also by the fact that there is no verb of the measure فَعْلَنَ. (TA. [But عَشَرْنَ and سَبَعْنَ, though these are said to be post-classical, and, accord. to some, عَلْوَنَ, may be mentioned, and perhaps some other, as being of this measure.]) ___ Also *A certain plant,* (K, TA,) *white,* accord. to Th, (TA,) *like the* فُطْر [or *toadstool*], *resembling the* فَقْع [*a white and soft sort of* كَمْء], (K, TA,) *which dries, having a round form:* or *a species of the* كَمْأَة, *of the measure of a span,* or *a little less than that;*

good, or *pleasant, while fresh:* (TA:) pl. عَرَاجِينُ. (K.)

مُعَرْجَنٌ, occurring in a verse of Ru-beh, (TA,) A garment, or piece of cloth, *in which are* [*figured*] *the forms of* عَرَاجِينُ [pl. of عُرْجُونٌ]. (A and TA in art. عرج.)

عرد

1 **عَرَدَ**, (AHn, S, O, K,) aor. ـُـ, inf. n. عُرُودٌ, (AHn, S, O,) *It* (a plant, and a canine tooth, &c.,) *came forth, and became high,* or *tall:* (S, O, K:) or *it* (a plant) *came forth, and became high,* or *tall, and hard:* (AHn, TA:) and *it* (a canine tooth, and a plant,) *came forth altogether, and became hard and erect: it* (a camel's tush) *became thick and strong:* and *it* (a tree) *came forth:* or *became crooked:* or *became thick and great;* as also اعرد . (TA.) عَرَدَ الحَجَرَ, (K,) aor. ـُـ, inf. n. عَرْدٌ, (TA,) *He threw the stone far.* (K, TA.) ___ عَرَدَ بحاجتنا [app. عَرَدَ] *He did not accomplish our want.* (TA.) عَرَدَ: see the next paragraph, in two places.

2 **عرّد**, inf. n. تَعْرِيدٌ, *He* (a man, S) *fled;* (IAar, S, O, K;) as also عَرِدَ, aor. ـَـ. (IAar, O, K.) *He drew back,* or *drew back in fear,* عن قرنه *from his adversary:* or *he went away quickly, being put to flight.* (TA.) *He* (a man) *quitted the road:* (O, K:) or *he quitted the right direction of the road, and turned aside from it.* (TA.) And عرّد عنه *He turned aside, and went to a distance,* or *far away, from him,* or *it.* (A.) ___ *It* (a star) *rose high:* and also *it inclined to set after it had culminated:* (O, K:) [or] *it set.* (A.) *It* (water) *rose high.* (A.) ___ And *He,* or *it, descended,* or *alighted.* (MF.) ___ عرّد السَّهْمُ فى الرَّمِيَّة *The arrow penetrated into the inside of the animal at which it was shot and its extremity went forth from the other side.* (Aboo-Nasr, O, K.) And عرّد, inf. n. تَعْرِيدٌ; (TA;) or عَرِدَ; (thus in the O, as on the authority of IAar;) *He* (a man, TA) *became strong in body after disease.* (IAar, O, TA.)

4 **أَعْرَدَ** see 1.

5 تعرّد *He was put to flight:* (Freytag, from the Fákihet el-Khulafà, p. 93, 1. 27:) probably post-classical.]

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عَرْدٌ A thing, (S, O,) or anything, (TA,) *hard:* (S, O:) or *strong, hard, and erect:* (Lth, O, K:) or *thick;* (As, AHn, O;) as also عَارِدٌ and عُرُدٌ [correctly عُرُدٌّ] and عُرَيْدٌ [evidently a mistranscription for عُرُنْدٌ] and عَرَدٌ : (AHn, O:) and عَرَنْدَدٌ , (S, O, K,) quasi-coordinate to سَفَرْجَلٌ, (S, O,) and عُرُنْدٌ , (K, TA,) with two dammehs, (TA, in the CK عُرَنْدٌ,) the ن being a substitute for د, (TA,) and عَرَدٌ (O, K) and عُرُدٌّ , (K,) signify *hard,* (S, O, K,) or *hard and strong,* applied to anything: (TA:) and عُرُدٌّ , applied to a spear, and a bow-string, signifies *strong:* (Fr, TA:) and عُرُنْدٌ , in measure like تُرُنْجٌ, applied to a bow-string, (Sb, S, O,) *thick;* (Sb, S;) or *strong and thick;* as also عُرُدٌّ ; and thus both signify applied to a rope, or well-rope, and any other thing. (O.) One says, إِنَّهُ لَعَرُدٌ مُغْرِزُ العُنُقِ [*Verily he is hard,* or *strong,* or *thick, in respect of the base of the neck*]. (Lth, O, TA.) ___ [Hence,] The *penis:* or *a hard and strong penis:* (TA:) or *a penis distended and erect* (O, K, TA) *and hard:* pl. أَعْرَادٌ. (TA.) ___ And The *ass:* (O, K:) so called because of the thickness of his neck. (TA.) ___ And [it is said to signify] The *base of the neck.* (K. [But this I think doubtful: see a saying mentioned above (in this paragraph), from a mistranscription of which it may have originated.])

عَرِدٌ : see عَرْدٌ, in two places. In the phrase عَرَادِ عَرِدٌ, the latter word may be added to give intensiveness to the signification, or it may be used by poetic license for عَارِدٌ. (TA.)

عُرُدٌّ : see عَرْدٌ, in four places.

عَرْدَادٌ The *elephant:* (O, K:) because of his thickness and bulkiness. (TA.) ___ And *Courageous, and hard,* or *sturdy;* (O, K;) applied to a man. (TA.) ___ And *A staff by means of which the horse and the*

camel are tied. (O, K.)

عَرَادٌ, applied to a plant, *Thick and hard.* (AHn, O, K.) ___ And *A certain plant,* (S, O, K,) *of the kind termed* حَمْض, (S,) *hard and erect:* (TA:) or *a certain herb, said to be* [*of the kind termed*] حَمْض, *eaten by the camels, growing in sands and sand-plains:* or, as some say, it is [*a sort*] *of the* نَجِيل [q. v.] *that grows in good and salubrious land, remote from water:* n. un. with ة: Az says, I have seen the عَرَادَة in the desert, [*a plant*] *having hard wood, spreading branches, and no scent.* (L.) ___ See also عَرَادَةٌ.

عَرِيدٌ *Distant,* or *remote:* (K:) of the dial. of El-Yemen. (TA.) And *Custom, habit,* or *wont.* (Lh, K.) One says, مَا زَالَ ذٰلِكَ عَرِيدَهُ *That ceased not to be his custom, habit,* or *wont.* (Lh, TA.) [See also عَرِيدٌ.]

عَرَادَةٌ *A single locust:* (K: [if so, عَرَادٌ probably signifies *locusts;* as a coll. gen. n.:]) or *a female locust.* (S, O.) And *A state,* or *condition.* (S, O, K.) You say, فُلَانٌ فِى عَرَادَةِ خَيْرٍ *Such a one is in a good state,* or *condition.* (S, O.)

عَرَّادَةٌ *A certain thing, smaller than the* مَنْجَنِيق, (S, O, K, TA,) *but resembling it;* (TA;) [i. e. *an engine of war,* app. *similar to that called by the Romans onager;*] *that casts a stone to a long distance:* (Ham p. 307:) pl. عَرَّادَاتٌ. (TA.)

عُرُنْدٌ : see عَرْدٌ, in three places.

عُرَنْدَدٌ : see عَرْدٌ.

عَارِدٌ : see عَرْدٌ. ___ Also *Separate;* syn. مُنْتَبِذٌ. (K.) In the saying (S, O, K) of a rájiz, (S,) of a man of the Benoo-Asad, (O,) or of Hajl, (As, O, K, TA, in the CK Hajal,) a freedman of the Benoo-Fezárah, describing a male camel, [and the sutures of his skull,] (As, O, K,) or it is of Aboo-Mohammad El-Fak'asee, (IB, TA,)

* تَرَى شُؤُونَ رَأْسِهِ العَوَارِدَا *

(IB, O, K) not رَأْسِهَا, as in the S, (IB, K,) the last word [pl. of عَارِدٌ] means *separate* (مُنْتَبِذَة) *one from another:* or *rugged* (غَلِيظَة): (K:) or *rising high,* or *elevated.* (S, O.)

مُعَرَّدٌ, applied to a bow-string, [like مُحَرَّدٌ,] *i. q.* مُجَرَّعٌ [q. v.] and مُعَجَّرٌ. (ISh, TA in art. جرع.)

نِيقٌ مُعَرَّدٌ *A high mountain-top.* (O, TA.)

عرس

1 **عَرِسَ بِهِ** , (S, O, Msb, K,) aor. ـَ , (Msb, K,) inf. n. عَرَسٌ, (TA,) *He kept*, or *clave, to him* or *it;* (S, O, Msb, K;) as also أَعْرَسَهُ . (O, K.) From this, and from another signification of the same verb, which see below, عُرُوسٌ is said [by some] to be derived. (Msb.) You say, عَرِسَ الرَّجُلُ بِقَرْنِهِ *The man kept*, or *clave, to his opponent* or *adversary*, in fight. (Mgh.) And عَرِسَ الصَّبِيُّ بِأُمِّهِ, (TA,) or أُمَّهُ, (Mgh,) *The child kept to his mother.* (Mgh, TA.) And عَرِسَ بِهِمُ الشَّرُّ *Evil clung*, or *stuck fast, to them, and continued.* (TA.) ___ [Hence, perhaps,] عَرِسَ الشَّىْءُ, [or, perhaps, الشَّرُّ,] inf. n. as above, *The thing* [or *evil* or *mischief*] *became vehement*, or *severe*, or *distressful.* (TA.) عَرِسَ, aor. ـَ , inf. n. عَرَسٌ, *He* (a man) *was*, or *became, fatigued:* (TA:) or عَرِسَ, (IKtt,) or عَرِسَ عَنِ الجِمَاعِ, (Msb,) *he* (a man) *was*, or *became, fatigued*, or *weak, and so disabled*, or *incapacitated, from copulation;* syn. كَلَّ, (Msb,) and أَعْيَا, (IKtt, Msb,) عَنِ الجِمَاعِ. (IKtt.) From this, and from another signification of the same verb, mentioned above, عُرُوسٌ is said [by some] to be derived. (Msb.) ___ Also *He was*, or *became, confounded* or *perplexed, and unable to see his right course;* syn. دَهِشَ: (S, O, K:) and so عَرِشَ. (TA.) ___ And عَرِسَ عَنْهُ *He held back*, or *refrained, from him*, or *it, through cowardice.* (TA.) ___ And عَرِسَ عَلَىَّ مَا عِنْدَهُ *i. q.* امْتَنَعَ [i. e. *What he had was unattainable*, or *difficult of attainment, to me*]. (IAar, O, K. [In the CK, عَلَى is put for عَرِسَ.]) عَلَّى البَعِيرَ, (S, O, K,) aor. ـُ (S, O, TA) and ـِ , (TA,) inf. n. عَرْسٌ, (S, O,) *He bound the camel's fore shank to his neck*, (S, O, K,) *while he was lying down*, (S, O,) *with the rope called* عِرَاسٌ : (S, O, K:) or, as some say, *he bound the neck of the camel to both of his fore legs.* (TA.)

2 **عَرَّسُوا** , (Msb, K,) inf. n. تَعْرِيسٌ; (S, Mgh, O, Msb;) and اعرسوا ; (S, O, K;) but the former is the more common; (K;) the latter, rare; (S, O;) *They alighted* (S, Mgh, O, Msb, K) *during a journey*, (S, Mgh, O, Msb,) *in the last part*

of the night, (S, Mgh, O, K,) *for a rest,* (S, O, Msb, K,) *and made their camels lie down, and took a nap,* or *slight sleep,* (TA,) *and then departed,* (S, Msb,) *and continued their journey, at daybreak:* (TA:) [see also 2 in art. عوه:] or *they journeyed all the day, and alighted in the first part of the night:* (TA:) or *they alighted* (AZ, Msb, TA) *in a usual place of resort* (TA) *at any time of the night or day.* (AZ, Msb, TA.) [Hence,] لَيْلَةُ التَّعْرِيسِ *The night in which the Apostle of God slept:* (O, K:) the story of which is well known, in the biographies of him and in the traditions. (TA.) [It was when he was returning from the siege and capture of Kheyber: he halted in the latter part of the night, and unintentionally slept until the time of the prayer of daybreak had passed. See Mishcàt ul-Masábìh, vol. i., p. 146.] See also 4. عُرْسٌ, inf. n. as above, *It* (a chamber) *had an* عِرْسٌ [q. v.] *made to it.* (TA.)

4 **اعرس** *He made,* or *prepared, a marriagefeast.* (S, O, Msb, K, TA.) ___ [*He became a bridegroom.*] And اعرس بأَهْله, (S, O, K,) or بِٱمْرَأَته, (Mgh, * Msb,) *He had his wife conducted to him on the occasion of the marriage;* syn. بنى بها, (T, S,) or بنى عليها; (Mgh, O, K;) as also عرّس بها; (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Msb:) and *he abode with his wife during the days of and after that event:* (TA:) [and] *he went in to his wife* (IAth, Msb) [a signification which may be meant to be included in the explanation بني بها or بنى عليها] *on the occasion of that event;* meaning, *he compressed her;* وطْءٌ being thus called إِعْرَاسٌ because it is a consequence of إِعْرَاسٌ [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife.* (S, TA.) See also 2: and see عرس به.

5 **تعرّس لِٱمْرَأَته** *He manifested,* or *showed, love,* or *affection, to his wife,* (A, Ibn-'Abbád, O, K,) *and kept to her.* (TA.) [App. originally signifying *He behaved like a bridegroom* (عروس) *to his wife.*]

عِرْسٌ *A wall which is placed between the two* [*main lateral*] *walls of the winter-*

chamber, not reaching to the further end thereof, (S, O, K, TA,) *then the beam is laid from the inner extremity of that wall to the further end of the*

chamber, (TA,) *and it is roofed over,* (S, O, K, TA,) i. e. *the whole chamber is roofed over: what is between the two walls* [*above mentioned*] *is* [*called*] *a* سَهْوَة [q. v.], *and what is beneath the beam* [app. *with what is screened by the middle wall from the portion* (*of the chamber*) *in which is the entrance*] *is the* مُخْدَع: (TA:) *this is done for the sake of more warmth, and only in cold countries:* (S, O, K, TA:) *and it is called in Pers.* بيجه [correctly پیچه]: (S, TA:) and عِرْص is [said to be] a dial. var. thereof. (TA.)

عُرْس (Az, S, Msb, K) and عُرُس (Az, S, K) substs. from أَعْرَس as signifying he had his wife conducted to him on the occasion of his marriage, and he went in to her: (Az, TA:) The *ceremony of conducting a bride to her husband:* (Msb:) or the *ministration,* or *performance, of a marriage, and of the ceremony of conducting the bride to her husband:* (TA:) or [simply] *marriage:* or *coitus:* syn. نِكَاحٌ: (K, TA:) because this is the real thing intended by الإِعْرَاس: (TA:) in the first of these senses, it is masc. and fem.; or, accord. to some, fem. only: as masc., its pl. is أَعْرَاس; and as fem., its pl. is عُرُسَاتٌ. (Msb.) Hence [the trad.], إِذَا دُعِىَ أَحَدُكُمْ إِلَى وَلِيمَةِ عُرْسٍ فَلْيُجِبْ *When any one of you is invited to a marriage-feast,* or *a feast given on the occasion of the conducting of a bride to her husband, let him consent.* (Mgh.) ___ And hence, (Az, TA,) *A marriage-feast:* (A 'Obeyd, Az, S, O, K:) or *a feast made on the occasion of conducting a bride to her husband:* (Msb:) in this sense it is masc.: (Msb:) or mase, and fem.: (S, O:) or fem., and sometimes mase. (Az, TA.) A rájiz says,

* إِنَّا وَجَدْنَا عُرُسَ الحَنَّاطِ *

* لَئِيمَةً مَذْمُومَةَ الحُوَّاطِ *

[*Verily we found the marriage-feast of the wheatseller to be mean, discommended for the managers:* see also حُوَاطَةٌ]. (Az, S, O, TA.) Pl. as above, i. e., أَعْرَاسٌ and عُرُسَاتٌ. (S, O, K.) [See an ex. voce خُرْسٌ.] ___ [And hence,] *A state of rejoicing.* (IB, voce مَأْتَمٌ, q. v.) ___ The dim. is عُرَيْسٌ [,] without ة; which is extr., [accord. to those who hold it to be fem. only,] for [accord, to them] it should have ة, being a fem. n. of three letters. (TA.)

عُرْسٌ A man's *wife:* (S, Mgh, O, Msb, K:) and a woman's *husband:* (O, Msb, K:) pl. (in both senses, TA) أَعْرَاسٌ: (S, O, Msb, K, TA:) the dual, عُرْسَانِ, is sometimes applied to the *male and female,* (S, O,) or *husband and wife:* (TA:) and to *a male and female ostrich:* (IB:) and the sing., to the *mate* of the lion: (S, A, O, K:) and the pl. is applied, metaphorically, by Málik Ibn-Khuweylid El-Hudhalee, to *lions.* (TA.) ابن عُرْسٍ [*The weasel;* and *a weasel;*] *a certain small animal,* (Lth, S, O, Msb, K,) *well known,* (TA,) *resembling the rat* (الفَأْرَة), (Msb,) *smaller than the cat,* (Lth, O, TA,) *having the lower lip cleft* (أَشْتَرُ), *and very short ears, as though they were amputated,* (Lth, O, K,) *and having a canine tooth;* (TA;) *called in Persian* راسو: (S, Mgh:) the name is determinate and indeterminate: (TA:) pl. بَنَاتُ عُرْسٍ, (S, Msb, K,) applied to the males and the females; (O, K;) like as you say ابن آوَى and ابن مَخَاضٍ and ابن لَبُونٍ and ابن مَآءٍ, and in the pl. بَنَاتُ آوَى and بَنَاتُ مَخَاضٍ and بَنَاتُ لَبُونٍ and بَنَاتُ مَآءٍ; or, accord. to Akh, you say بَنَاتُ عُرْسٍ and بَنُو عُرْسٍ, like بَنَاتُ نَعْشٍ and بَنُو نَعْشٍ. (S, O.)

عُرُسٌ One *who quits not the place of conflict, by reason of courage.* (TA.) ___ العُرُسُ *The lion:* (O, K:) because he keeps to the preying upon men; or because he keeps to his covert, or retreat. (O, * TA.) Also *Confounded,* or *perplexed, and unable to see his right course;* syn. دَهِشٌ. (S, O, K.)

عُرُس : see عرس.

عُرْسِىٌّ *A certain dye;* (K;) *a certain colour of dye, likened to the colour of the* ابن عُرُس [or *weasel*]. (S, O.)

عَرَاس : see 1, last sentence.

عَرُوس *A bridegroom:* and *a bride:* i. e., *a man,* and *a woman, during the period of their* إِعْرَاس or أَعْرَاس [thus differently written in different MSS.]; (S, A, O, Msb, K;) or *when the one goes in to the other:* (IAth:) you say رجل عَرُوس [*a bridegroom,* vulgarly, in the present day, عَرِيس ,] and امرأة عَرُوس [*a bride,* vulgarly, in the present day, عَرُوسة]: (S:) and عُرُوس is a dial. var. of the same: (IAar, TA:) pl. mase. عُرُس (S, O, Msb, K) and أَعْرَاس; (TA;) and pl. fem. عَرَائِس. (S, O, Msb, K.) [See عُرُس, in two places.] It is said in a prov., كَادَ العَرُوسُ يَكُونُ أَمِيرًا [*The bridegroom was near to being a prince*]. (S: in the O, مَلِكًا.) The dim. is عُرَيْس, without the addition of ة to distinguish the fem., because of the fourth letter. (TA.) ___ [Hence,] أَبْيَاتٌ عَرَائِسُ *Verses of which the words are marked with diacritical points:* for, as Esh-Shereeshee says, the Arabs used to adorn the bride by speckling her cheeks with saffron: opposed to أَبْيَاتٌ عَوَاطِلُ. (Har p. 610.) ___ [Hence also,] عَرَائِسُ الإِبِلِ *The high-bred of camels.* (A.)

عَرِيس : see the next preceding paragraph.

عَرُوسة : see the next preceding paragraph.

عُرَيْس and عَرِيسة, [the latter the more common,] *A thicket:* (L:) the *covert,* or *retreat, of the lion,* (S, O, K, TA,) *in a thicket.* (TA.) [It is said in a prov.,]

* كَمُبْتَغِى الصَّيْدِ فِى عَرِيسَةِ الأَسَدِ *

[*Like the seeker of game in the covert of the lion*]: from a verse of Et-Tirimmáh. (Z, O. [See Freytag's Arab. Prov., ii. 360.] (TA.) ___ Also the former, The *place of growth* [or *origin*] *of the stock of a man, among his people.* (TA.)

عَرِيسَةٌ : see the next preceding paragraph.

مَعْرَسٌ : see what next follows.

مُعَرَّسٌ (S, O, K) and مُعْرَسٌ , (O, K,) [the former of which is the more common,] *A place where people alight* (S, O, K) *during a journey,* (S,) *in the last part of the night, for a rest,* (S, O, K,) *and make their camels lie down, and take a nap,* or *slight sleep,* (TA,) *after which they depart,* (S,) *and continue their journey, at daybreak:* (TA:) or *a place where people alight in the first part of the night, after journeying all the day:* or *a usual place of resort where people alight at any time of the night or day.* (TA.) ___ Also the former, A chamber (بَيْت) *having an* عِرْس [q. v.] *made to it.* (S, O, K.)

عرش

1 **عَرَشَ**, aor. ـِ and ـُ, (S, O, K,) inf. n. عَرْشٌ, (S, O,) *He constructed,* or *built, what is called an* عَرِيش; (K;) as also اعرش; (Zj, K;) and عرّش, (K,) inf. n. تَعْرِيشٌ: (TA:) or *he built a building of wood.* (S, O.) ___ عَرَشَ البَيْتَ, (K,) aor. ـِ and ـُ, inf. n. عَرْشٌ and عُرُوشٌ, (TA,) *He built the house,* or *the like.* (K.) ___ عَرَشَ الكَرْمَ: see 2. ___ عَرَشَ البِئْرَ, (A, K,) aor. ـِ and ـُ, (K,) inf. n. عَرْشٌ, (S, A, O,) *He cased the well with stones to the height of the stature of a man in the lowest part, and the rest of it with wood:* (K:) or *he cased the well with wood, after having cased the lowest part thereof with stones to the height of the stature of a man.* (S, O.) عَرَشَ فُلَانًا, (K, TA,) aor. ـِ, inf. n. عَرْشٌ, (TA,) *He struck such a one in the* عُرْشٌ, (K, TA,) i. e. *base,* (TA,) *of his neck.* (K, TA.)

2 **عرّش**, inf. n. تَعْرِيشٌ: see 1. ___ Also *He* (a bird) *rose, and shaded with his wings him who was beneath him.* (TA.) ___ عرّش العَرْشَ *He made the* عَرْشَ [q. v.: or perhaps we should read العَرِيشَ]. (TA.) ___ عرّش البَيْتَ, (O, K,) inf. n. as above, (TA,) *He roofed the house,* or *the like;* (O, K, TA;) *and raised the building thereof.* (TA.) ___ عرّش الكَرْمَ, (S, O, Msb, K,) inf. n. as above, (S, O, TA,) *He made an* عَرِيش *for the grape-vine:* (Msb:) or *he raised the shoots of the grape-vine upon the pieces of wood* [*made to support them*]; as also عَرَشَهُ, (Zj, O, K,) aor. ـِ and ـُ, inf. n. عَرْشٌ and عُرُوشٌ; (K;) or both signify *he made an* عَرْشٌ *for the grape-vine, and raised its shoots upon the pieces of wood;* (TA;) and اعرشه signifies the same as عرّشه: (Zj, O, TA:) or عرّشه signifies *he bent the pieces of wood upon which its branches,* or *shoots, were trained.* (TA.)

4 **اعرش** : see 1. ___ اعرش الكَرْمَ: see 2.

5 **تَعَرَّشْنَا** *We pitched our tent,* or *tents.* (A, TA.) ___ تعرّش بالبَلَد *He became fixed, settled,* or *established, in the country,* or *town.* (AZ, O, K.)

8 **اعترش** *He made,* or *took, for himself an* عَرِيش. (O, K.) ___ اعترش العِنَبُ *The grapes mounted* (S, O, K) *upon the* عَرِيش, (O, K,) or,

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as in the Mufradát, *upon their* عريش, (TA,) or *upon the* عَرَاش [which may be a pl. of عَرِيش, like عَرَائِش, or perhaps it is a mistranscription for this last word]: (S: so in two copies:) and in like manner, اعترش العِنَبُ العَرِيش: (L, TA: [expl. by عَلَاهُ عَلَى العَرَاشِ, which seems to be a mistake for عَلَا عَلَى العَرِيشِ:]) and اعترشت القُضْبَانُ عَلَى العَرِيشِ *The branches,* or *shoots, mounted upon the* عريش. (A, TA.)

عَرْش *A booth,* or *shed,* or *thing constructed for shade,* (مِظَلَّة,) *mostly made of canes,* or *reeds;* (K;) and sometimes, (TA,) *made of palm-sticks, over which is thrown* ثُمَام [*a species of panic grass*]; (Mgh, TA:) as described by Az, on the authority of the Arabs; (TA;) and such is meant by the عَرْش of Moses: (Mgh:) *a thing resembling a house,* or *tent, made of palm-sticks, over which is put* ثُمَام; as also عَرِيش : (Msb:) *a booth,* or *shed,* syn. خَيْمَة, (K, TA,) *made of wood and* ثمان; (TA;) as also عَرِيش ; (S, A, * O, K;) and such is meant by the عَرِيش of Moses; (A;) and sometimes the عَرِيش was *made of palm-sticks, with* ثُمَام *thrown over them:* (TA:) both signify *a thing,* (S, O,) or *a house,* or *the like,* (K,) *used for shade:* (S, O, K:) pl. of the former, عُرُوش (ISd, Mgh, Msb, K) and عُرُش and أَعْرَاش [which is a pl. of pauc.] and عَرَشَة: (K:) or عُرُش is pl. of عَرِيش , (S, ISd, O, Msb,) not of عَرْش: (ISd:) or it is also pl. of عَرِيش : (K:) and عُرُوش is also a pl. of عُرْش , which is a pl. of عَرِيش . (L.) Hence *The houses of Mekkeh,* (S, A, Mgh, O, Msb,) *in which the*

needy of its inhabitants dwelt, (Mgh,) or *its ancient houses,* (K,) were called العُرُوش, (S, A, Mgh, O, Msb, K,) and العُرُش, (S, Msb,) and العُرْش ; (O, K;) because they were of poles, or sticks, set up, and shaded over: (S, O, Msb:) or *Mekkeh* itself was called العُرْش : (Az, O, L, K:) or it was called العَرْش, with fet-h, and العَرِيش : (Az, L, K:) and *its houses* were called العُرْش , and العُرُش العُرُوش. (K.) And hence, (S, O, Msb,) the saying in a trad., (S, O,) i. e., the saying of Saad, (K, TA,) when he heard that Mo'áwiyeh forbade the performing conjointly the greater and minor pilgrimages, (TA,) تَمَتَّعْنَا مَعَ رَسُولِ ٱللّٰهِ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ وَفُلَانٌ كَافِرٌ بِالْعُرُشِ, (S, O, K, *) or بِالْعُرُوشِ, (S, TA,) i. e., [*We performed conjointly the greater and minor pilgrimages with the Apostle of God,* (*God bless and save him,*)] *when such a one,* meaning Mo'áwiyeh, *was abiding* (O, L, K) *in his state of unbelief,* (L,) *in Mekkeh;* (L, K;) i. e. *in the houses thereof:* (O, L:) or, as some say, *was hiding himself in the houses of Mekkeh.* (L.) ___ *A house* [*in an absolute sense*]; *a dwelling,* or *place of abode:* (Kr, TA:) pl. عُرُش (TA) [and عُرُوش]. ___ *A* [*building of the kind called*] قَصْر. (K.) ___ The *wood upon which stands the drawer of water:* (K:) or *a structure of wood built at the head of the well, forming a shade:* [pl. عُرُوش:] when the props are pulled away, the عُرُوش fall down. (TA.) [عِرْش in relation to a well has also another meaning; which see below.] ___ The *wooden thing* [or *trellis*] *which serves for the propping* of a grape-vine. (TA.) [But this is more commonly called عَرِيش, q. v.] ___ The *roof* of a house or the like: (S, Mgh, O, Msb, K:) pl. عُرُوش. (A.) So in a trad., where a lamp is mentioned as suspended to the عُرُش: (O, TA:) and in another, in which a man relates that he used, when upon his عُرُش, to hear the Prophet's reciting [of the Kur-án]. (TA.) And so it has been expl. as occurring in the phrase of the Kur [ii. 261 and xxii. 44], خَاوِيَةٌ عَلَى عُرُوشِهَا *Having fallen down upon its roofs:* meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them: (O, TA:) but some consider عَلَى as here meaning عَنْ [from]. (TA.) ___ [Hence, app.,] العَرْش is applied to *The* عِرْش *of God, which is not definable:* (A, K:) I'Ab is related to have said that the كُرْسِيّ is the place of the feet and the عِرْش is immeasurable:

and it is said in the Mufradát of Er-Rághib that the عَرْش of God is *one of the things which mankind know not in reality, but only by name;* and it is not as the imaginations of the vulgar hold it to be; [namely, *the throne of God;*] for were it so, it would be a support to Him; not supported; whereas God saith [in the Kur., xxxv. 39], Verily God holdeth the heavens and the earth, lest they should move from their place; and if they should move from their place, no one would hold them after Him: or, as some say, it is *the highest sphere;* [or *the empyrean;*] and the كُرْسِىّ is the sphere of the stars: and they adduce as an indication thereof the saying of Mohammad, that the seven heavens and earths, by the side of the كُرْسِىّ, are nought but as a ring thrown down in a desert land; and such is the كُرْسِىّ with respect to the عَرْش: and this assertion is mentioned in the B, but without approval: (TA:) [it appears, however, to be most commonly accepted:] or *a red sapphire, which glistens with the light of the Supreme.* (A, K.) [Hence the saying,] مِنَ العَرْشِ إِلَى الفَرْشِ meaning, [*From the highest sphere,* or *the empyrean, to*] *the earth.* (A.) ___ Also *The* سَرِير [or *throne*] (S, A, O, Msb, K) *of a king;* (S, A, O, K;) the *seat of a sultán;* [perhaps as being likened to the عَرْش of God; or, more probably, from its being generally surmounted by a canopy; or] because of its height. (Er-Rághib.) [Hence,] the phrase اسْتَوَى عَلَى عَرْشِهِ means *He reigned as king.* (A, TA.) ___ And [hence, also,] *Certain stars in advance of* السِّمَاكُ الأَعْزَل [which is *Spica Virginis*]; (TA;) [app. those meant by what here follows;] عَرْشُ السِّمَاك signifies *four small stars* [app. γ, δ, ε, *and* η, *of Virgo,* regarded as *the seat of Bootes,* the principal star of which is called السِّمَاكُ الرَّامِح, being described as] *beneath* العَوَّآء [which is a name of Bootes and also of the four stars mentioned above], *and also called* عَجُزُ الأَسَد [*the rump of Leo,* the figure of which was extended by the Arabs far beyond the limits which we assign to it]. (S, O, K.) ___ And عَرْشُ الجَوْزَآء [*The seat of Orion;* applied by our astronomers to α *of Lepus;* but described as] *four stars, of which two are on the fore legs and two on the hind legs, of Lepus.* (Kzw.) ___ And عَمْشُ الثُّرَيَّا *Certain stars near* الثُّرَيَّا [or *the Pleiades*]. (T, TA.) ___ عَرْشٌ also signifies The جَمَازَة; (O, K, TA;) i. e., the *bier of a corpse.* (O, TA.) And hence, as some say, the expression in a trad., اهْتَزَّ العَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ, meaning *The*

bier rejoiced [lit. *shook*] *at the death of Saad Ibn-Mo'ádh;* i. e., at carrying him upon it to his place of burial: (O, K, * TA:) but there are other explanations, for which see art. هز. (TA.) ___ The *wood with which a well is cased after it has been cased with stones* (S, O, K) *in its lowest part* (S, O) *to the height of the stature of a man:* (S, O, K:) pl. عُرُوشٌ. (S, O.) [Another meaning of the same word in relation to a well has been mentioned before.] ___ The *nest* of a bird, *such as is built in a tree,* (K,) [app. as being likened to a booth.] ___ The *angle, or corner, or strongest side,* syn. رُكْن, (Ks, Zj, K,) of a house, (Ks, Zj,) or [other] thing: (K:) pl. عُرُوشٌ. (Ks, Zj.) Accord. to some, the phrase in the Kur [ii. 261, mentioned above], خَاوِيَةٌ عَلَى عُرُوشِهَا, means *Empty, and fallen to ruin upon its* أَرْكَان [or *angles,* &c.]. (Ks, Zj, O.) ___ [Hence,] The *head,* or *chief, who is the manager* or *regulator of the affairs,* of a people, or company of men: (K:) likened to the عَرْش of a house. (TA.) ___ [Hence also,] The *means of support of a thing,* or *an affair.* (A, O, K.) Hence the saying, ثُلَّ عَرْشُهُ, (O, K,) meaning *His means of support became taken away:* (TA:) or *he perished:* (A:) or *he was slain;* as also ثُلَّ عُرْشُهُ : (IDrd, in M, art. ثل:) or *his might,* or *power, departed:* (TA:) or *his affairs,* or *state, became weak, and his might,* or *power, departed.* (S, O. [See also art. ثل.] [For عَرْش also signifies] ___ *Might,* or *power:* (Er-Rághib, K:) *regal power; sovereignty; dominion:* (IAar, Er-Rághib, K:) from the same word as signifying the throne, or seat, of a king. (Er-Rághib.) ___ And The *protuberant part* (S, O, K) *in,* (S, O,) or *of,* (K,) *the upper surface* of the foot, (S, O, K,) *in which are the toes;* (S, O, TA;) as also عُرْش : pl. [of pauc.] أَعْرَاش and [of mult.] عَرَشَةٌ: (O, TA:) and the *part between the* عَيْر [or *prominent bone*] *and the toes, of the upper surface* of the foot; as also عُرْش : (Ibn- 'Abbád, O, K:) pls. the same as last mentioned above: (K:) or عُرْش signifies the *upper surface* of the foot; and its lower surface is called the أَخْمَص. (IAar.)

عُرْش, both as a sing. and as a pl.: see عَرْش, last sentence, in three places: ___ and the same paragraph, first and second

sentences, in four places: and see ثُلَّ عُرْشُهُ in the latter part of the same paragraph. ___ العُرْشَانِ signifies *Two oblong portions of flesh in the two sides of the neck,* [app.

the two sterno-mastoid muscles,] (S, A, O, K, TA,) *between which are the vertebræ* [*of the neck*]: (TA:) or *in the base of the neck:* (K:) or *the base* [itself] *of the neck:* so in the phrase ثَلَّ عُرْشِيهِ: (IDrd and M in art ثل, q. v.:) or the أَخْدَعَانِ [or *two branches of the occipital artery*], (TA, as from the K, [in which I do not find it,]) which are (TA) [*in*] *the two places of the cuppingvessels:* (K, TA:) or the أَخْدَعَانِ are in the عُرْشَانِ: (Ibn-'Abbád, O:) or the عُرْش is *a vein in the base of the neck:* (Th, O:) or the عُرْشَانِ are [app. *the two greater cornua of the os hyoides, which forms a support to the tongue; two bones in the* لَهَاة [meaning *furthest part of the mouth*], *which erect the tongue.* (Ibn-'Abbád, O, K.) It is related in a trad., respecting the slaying of Aboo-Jahl, that he said to Ibn-Mes'ood, خُذْ سَيْفِى فَٱجْتَزَّ بِهِ رَأْسِي مِنْ عُرْشَيَّ [*Take thou my sword, and cut with it my head from my* عُرْشَانِ]. (O, TA.) ___ And *The ear:* (K:) or *the two ears:* because near to the عُرْشَانِ [properly so called]: hence the saying, نَفَثَ فِى عُرْشِيهِ *He spoke secretly to him,* or *with him.* (As, A, O.) ___ And *The extremity of the hair of the mane* of a horse: (IDrd, O, K:) or so العُرْش. (TA.) ___ Also, (K,) or العُرْش, (TA [and thus accord. to a verse there cited],) *The bulky she-camel;* as though her chest were cased like a well. (K, TA. [See 1.])

عَرِيشٌ : see عَرْشٌ, first and second sentences, in several places. ___ Also, (K,) or عَرِيشُ كَرْمٍ, (S, Mgh, Msb,) [The *trellis of a grape-vine;*] the *structure made for a grape-vine, of sticks,* or *pieces of wood, in the form of a roof, upon which are put the branches,* or *shoots, of the vine;* (K, * TA;) [also, but less commonly, called عَرْشٌ;] the *structure made for a grape-vine to rise upon it;*

(Mgh;) the *elevated structure upon which a grape-vine spreads itself:* (Msb:) pl. عَرَائِشُ, (Mgh, Msb,) [and perhaps عَرَاشٌ also: see 8.] ___ Also, عَرِيشٌ, *A thing resembling a* هَوْدَجٌ, (S, O, K,) *but not* [*exactly the same as*] *it, made for a woman, who sits in it upon her camel:* (S, O:) so called as being likened in form to the عَرِيشُ of a vine: (Er-Rághib:) or عَرِيشَةٌ, with ة, is the *same as* هَوْدَجٌ; and its pl. is عَرَائِشُ, (Msb,) which signifies the *same as* هَوَادِجُ. (ISh, A.) ___ And *An enclosure of the kind called* حَظِيرَةٌ, *made for beasts, to protect them from the cold.* (TA.)

عَرِيشَةٌ : see the next preceding paragraph.

عَرُوشَاتٌ *Grape-vines.* (TA.)

كُرُومٌ مُعَرَّشَاتٌ [*Grape-vines furnished with,* or *trained upon,* عَرَائِشُ, or *trellises,* pl. of عَرِيشٌ]. (S.) ___ بِئْرٌ مُعَرَّشَةٌ [*A well cased with what is termed an* عَرَشٌ]. (S.) ___ Hence, (O,) مَعْرُوشُ الجَنْبَيْنِ A camel *large in the sides.* (O, K.)

عرص

1 عَرِصَ , [aor. ـَـ ,] (Fr, Th, S, O,) inf. n. عَرَصٌ, (S, A, O, K,) *He* (a man, Fr, S, O, and a cat, Th,) *was*, or *became, brisk, lively*, or *sprightly;* (Fr, Th, S, A, O, K;) as also اعترص , (Fr, Th,) said of a man, (Fr,) and of a cat. (Th.) ___ *He* (a man) *leaped, jumped, sprang*, or *bounded;* as also اعترص . (Lh.) ___ عَرِصَ القَوْمُ *The company of men played*, or *sported, and advanced and retired, urging*, or *pushing*, [*one another*] *from behind:* (TA:) and اعترص *he* (a child, T, Msb) *played*, or *sported, and was very joyful*, or *glad, and very brisk, lively*, or *sprightly.* (T, O, Msb, K.) ___ عَرِصَ البَرْقُ, (IDrd, A, O, K,) aor. ـَـ , inf. n. عَرَصٌ and عَرْصٌ, (IDrd, O, TA,) *The lightning gleamed*, or *glistened, much:* (A:) or *was*, or *became, in a state of commotion*, or *agitation; quivered; flickered;* (IDrd, O, K;) as also اعترص : (TA:) and in like manner, عَرِصَ السَّيْفُ, inf. n. as above, *The sword vibrated*, or *quivered:* (TA:) and اعترص جِلْدُهُ *His skin quivered*, or *quaked;* (K, TA;) as also ارتعص. (TA.) ___ Also عَرَصَ, aor. ـِـ , said of a camel, (O, K, TA,) or other [animal], (O, TA,) *He struggled*, or *quivered*, (اضْطَرَبَ, O, K, TA,) *with his hind legs;* (O, TA;) as also اعرص . (O, K.) ___ And عَرَصَتِ السَّمَآءُ, (AZ, S, O, K,) or السَّحَابَةُ, as in some copies of the S, (TA,) aor. ـِـ , (AZ, S, O, K,) inf. n. عَرْصٌ, (AZ, S, O, TA,) or عَرَصٌ, (as in one copy of the S,) *The sky*, or *cloud, lightened continually.* (AZ, S, O, K.) عَرِصَ, (S, O,) inf. n. عَرَصٌ, (S, O, K,) said of a tent or house, (بَيْت, S, O, K,) and of a plant, (نَبْت, O, K,) *Its odour became foul*, (S, O,) *and stinking*, (TA,) or *altered*, (K,) *from the dew* (النَّدَا). (S, O, K.)

4 أَعْرَصَ see 1, last sentence but two.

5 تعرّص *He remained, stayed, dwelt*, or *abode.* (K.) The imperative of the verb in this sense is mentioned by

IAar. (O.)

8 إِعْتَرَصَ see 1, in five places.

عَرْصٌ I. q. عَرْسٌ (O, K, TA) meaning as expl. in art. عرس: (TA:) or *a piece of wood which is laid across a chamber when they desire to roof it: then they lay upon it the ends of the short pieces of wood:* (A'Obeyd, O, TA:) occurring in a trad., mispronounced by the relaters عَرْضٌ. (O, * K, TA.) See also عَرَّاصٌ, in two places.

عَرِصٌ : see عَرَّاصٌ, in two places.

عَرْصَةٌ The *court,* or *open area,* (سَاحَةٌ,) of a house; (T, Msb;) i. e., *a spacious vacant part,* or *portion,* thereof, *in which is no building;* (Msb;) so called because the children play, or sport, &c., (يَعْتَرِصُونَ,) therein: (T, Msb:) or *any spacious piece of ground between houses, in which is no building:* (S, O, K:) or *any distinct piece of ground in which is no building;* accord. to EthTha'álibee, in his book entitled Fikh el-Loghah: (Msb:) or *any open space in which is no building:* (As, TA:) or the *ground* of a house, *where it is built;* and *any chamber* of a house, *in which one sits, not in the upper part:* (A:) pl. أَعْرَاصٌ (K) and عِرَاصٌ and عَرَصَاتٌ (S, A, O, Msb, K.)

عَرُوصٌ A she-camel *having a pleasant odour when she sweats.* (IAar, O, K.)

عَرَّاصٌ Clouds (سَحَابٌ) *having thunder and lightning:* (S, O, K:) or *having thunder and lightning,* without which they are not thus called, *in which the lightning is in commotion,* or *flickering, and which overshadow and approach so as to become like a roof:* (O, TA:) or *of which the lightning does not cease:* (Lh, TA:) and (K) *that gleam,* or *glisten, much,* (A, K,) *with lightning:* (A:) or *that lighten at one time, and become concealed at*

another: (TA:) or *which the wind carries to and fro.* (O, TA.) ___ Lightning *in a state of commotion,* or *agitation; quivering; flickering;* as also عِرِصٌ and عِرْصٌ : (K:) or *vehemently so,* (IDrd, O, TA,) *and vehement in its thunder:* (TA:) or *that gleams,* or *glistens, much:* or *that lightens at one time, and becomes unapparent at another;* as also عِرِصٌ and عِرْصٌ . (Ibn-'Abbád, O.) ___ A *pliant* spear, (AA, S, O, K, TA,) *that vibrates,* or *quivers, when shaken:* (S, * O, * TA:) and so applied to a sword: (AA, S, O, K:) or, applied to a spear, it signifies *of which, when it is shaken, the head glistens;* from عِرِصَ البرقُ. (Ibn-'Abbád, O, TA.)

مُعَرَّصٌ Flesh-meat *laid in the* عَرْصَة [q. v.] *to dry:* (S, O, K:) or *cut in pieces:* (Fr, O, K:) or *laid in,* or *upon, the live coals, so that it becomes mixed with the ashes and not well and thoroughly cooked:* (Lth, O, K, TA:) Az says that this last explanation, the like of which has also been given on the authority of ISk, is more pleasing to him than that of Fr. (O, TA.) [See also مُعَرَّضٌ, with ض.] Also A camel *whose back has become submissive, but not his head:* (Ibn-Habeeb, O, K:) because they used [sometimes] to ride without bridling. (TA.)

المُعْرَاصُ *The* هِلَال [or *new moon,* or *moon when near the change*]. (Ibn-'Abbád, O, K.)

عرصف

Q. 1 عَرْصَفَهُ *He pulled it,* (Lth, O, L, K,) namely, a thing, (O,) *so that he slit it,* or *divided it lengthwise.* (Lth, O, K.)

عَرْصَفٌ *A certain plant, called in ancient Greek* كَمَافِيطُوس [i. e. χαμαίπιτυς, the *chamæpitys,* or *ground-pine*], (K, TA,) by which name it is commonly known to the physicians, who say, (TA,) *when a mixture of some of its leaves with hydromel is drunk for forty days, it cures the sciatica; and when for seven days, it cures the jaundice.* (K, TA.)

عِرْصَافٌ *One of the* عَرَاصِيف *of the* [*camel's saddle called*] رَحْل [or قَتَب], (S, O,) *which are four pegs,* or *pins of wood, that unite,* or *conjoin, the heads of* [*the curved pieces of wood called*] *the* أَحْنَآء *of the* قَتَب; *in the head of each* حِنْو *are two pegs,* or *pins of wood, bound with* [*the sinews called*] عَقَب, (S, O, K,) or *with* [*pieces of*] *the skins of camels; and in it* [or *appertaining to the same part*] *are the* ظَلَفَات; (S, O;) and they are

also called the عَصَافِير, which is formed from عراصيف by transposition: (S and O in art. عصفر:) or, (K,) accord. to As, (O,) they are the *two pieces of wood* (O, K) *that bind,* (O,) or *are bound,* (K,) *between* [*the upright piece of wood called*] *the* وَاسِط [*in the fore part*] *of the* رَحْل *and its* آخِرَة [*which is in its hinder part*]; *on the right and left.* (O, K.) ___ The عِرْصَاف of the [kind of saddle called] إِكَاف, also called its عُرْصُوف and its عُصْفُور, is *A piece of wood bound between* [or *conjoining*] *the*

anterior [*curved pieces called*] حَنْوَانِ. (S, O, K.) ___ And, [so in the O, but in the K or,] accord. to Az, (O,) عِرْصَافٌ signifies *A whip made of* [*the sinews called*] عَقَبٌ; (O, K;) as also عِرْفَاصٌ. (O.) And, (O, K,) accord. to Lth, (O,) *Elongated* عَقَبٌ; (O, K;) mostly applied to the عَقَبٌ *of the two sides and of the two elongated portions of flesh between which is the backbone:* (O:) or, (K.) accord. to IDrd, as also عِرْفَاصٌ, (O, TA,) *a fascicle* (خُصْلَة) *of* عَقَبٌ *and of thongs,* (O, TA,) *upon a* قُبَّة [q. v.], *with which the* [*women's camel-vehicle called*] هَوْدَج *is bound,* or *made fast.* (TA.)

عُرْصُوفٌ : see العُرْصُوفَانُ ___. عِرْصَافٌ signifies *Two sticks* (عُودَانِ) *inserted in the* دَجْرَانِ *of the plough,* (Ibn-'Abbád, O, K,) *forking;* the دُجْر being the piece of wood upon which is bound the iron [or share] of the plough. (Ibn-'Abbád, O.) ___ The عَرَاصِيفُ of the hump of the camel are The *extremities of the* سَنَاسِنُ [pl. of سِنْسِنٌ, q. v.,] *of his back;* (Ibn-'Abbád, O, K;) sing. عُرْصُوفٌ: (Ibn-'Abbád, O:) or *what are upon the* سَنَاسِنُ; and also called the عَصَافِيرُ; and ISd says, I think that العَرَافِيصُ is a dial. var. thereof. (L, TA.) The عَرَاصِيفُ of the خُرْطُومٌ [or nose, or fore part of the nose, &c.,] are *Certain bending bones in the* [*part called*] خَيْشُومٌ [q. v.]. (Ibn-'Abbád, O, K.)

عرض

1 **عَرُضَ**, aor. ـُ, inf. n. عَرْضٌ, [instead of which, as a simple subst., عَرْضٌ is generally used,] and عَرَاضَةٌ, *It was,* or *became, broad,* or *wide;* (S, O, * Msb, K, TA;) as also اعرض, (A, TA,) which occurs in this sense in two exs. following. (TA.) [And in like manner, استعرض *It grew,* or *spread, wide;* said of a tree; opposed to طَالَ; occurring in the TA in art. بهل.] It is said in a prov., أَعْرَضَتْ القَرْفَةُ (S, O, * TA [but in two copies of the S, I find the verb in this instance written اعرضتُ, and in the O اعرضتَ, and I do not know that the reading in the TA, which seems to be the common one, is found in any copy of the S,]) *Suspicion became,* or *has become, wide;* syn. اتَّسعت: (TA:) used when it is said to a man, Whom dost thou suspect ? and he answers, The sons of such a one, referring to the whole tribe. (S, O, TA.) [See Freytag's Arab. Prov. ii. 112, where another reading is mentioned, which, by what he says, is shown to be أَعْرَضْتَ القَرْفَةُ *Thou hast made suspicion wide.*] In another prov. it is said, أَعْرَضَ ثَوْبُ المَلْبَسِ (IAar, A, TA, and K in art. لبس,) and المَلْبَسِ and المَلْبُسِ (IAar, and K in art. لبس,) and المَلْتَبِسِ (TA in art. لبس) i. e. صَارَ ذَا عَرْضٍ, (A, TA,) and عَرُضَ, and اتَّسعَ; (Sh;) [meaning the same as the prov. before mentioned;] used with reference to him whose suspicion has become wide; (IAar, and TA in art. لبس;) i. e. with reference to him who suspects many persons (IAar, Az, and K in art. لبس,) of a theft; (IAar, Az, and TA in that art.;) or of saying a thing: (TS, and TA in that art.:) or when thou askest a person respecting a thing and he does not explain it to thee. (TA in that art.) [See, again, Freytag's Arab. Prov. ii. 100, where it is said that أَعْرَضَ ثَوْبُ المَلْبَسِ app. means *The garment of the suspected appeared,* or *has appeared:* but that another reading is عَرُضَ, meaning *became,* or *has become, wide.*] عَرَضَ, aor. ـِ, (Fr, S, O, Msb, K,) inf. n. عَرْضٌ; (TA:) and عَرِضَ, (As, TS, K,) aor. ـَ, (Fr, K,) or ـِ, like حَسِبَ, aor. ـِ, deviating from the general rule; (As, TS;) *It* (a thing) *appeared,* or *became apparent,* لَهُ *to him;* (S, O, Msb, K; [but in some copies of the K, instead of the explanation ظَهَرَ وبَدَا, we find ظَهَرَ عَلَيْهِ وبَدَا, which is a mistake;]) as also اعرض, (Fr, S, O, Msb, K,) which is a deviation from a general rule, being quasi

pass. of عَرَضَهُ, which see below; (S, * O, * Msb, K;) [lit.] *it showed its breadth,* or *width.* (O, * TA.) You say, اعرض لَكَ الشَّىْءُ من بعيد *The thing appeared to thee from afar.* (TA.) And عَرَضَتْ لَهُ الغُولُ, and عَرَضَتْ, (AZ, S, O, K,) *The ghool appeared to him.* (K.) The Arabs say, of a thing, عَرَضَ and اعرض and تعرّض and اعترض , using these verbs as syn.; (Sh;) [app. as meaning *It showed, presented,* or *offered, itself,* (lit. *its breadth,* or *width,* or *its side,* see 5,) to a person: the first and last also often signify, and the others sometimes, *he obtruded himself* in an affair; *interfered* therein:] IKt disallows اعرض in the sense of اعترض, as not having been found by him: (TA:) [but] an instance of the former of these two verbs used in the sense of the latter of them occurs in the phrase إِذَا أُعْرِضَتْ لِلنَّاظِرِينَ [app. meaning *When she shows,* or *presents, herself to the lookers*], in a poem by one of the tribe of Teiyi. (Sh.) ___ عَرَضَ لَكَ الخَيْرُ, [in one place in the TA الخَبَرُ, and الخبر in a copy of the Msb,] inf. n. عَرْضٌ; (TA; [in one place in the TA عروض there referring to الخَبَرُ, which is app. a mistranscription;]) and اعرض ; (S, O, K, TA;) *Good* [i. e. *the doing of good*] *hath become within thy power,* or *practicable to thee,* or *easy to thee.* (S, O, K, TA.) And اعرض لَكَ الظَّبْىُ *The gazelle hath exposed to thee its side;* (TA;) or *hath put its side in thy power,* (S, O, K, TA,) *by turning it towards thee:* (O, TA:) said to incite one to shoot it, or cast at it. (S, O.) Or اعرض لَكَ, said of an animal of the chase, or other thing, signifies *It hath put in thy power,* [or *exposed to thee,*] *its breadth,* or *width:* (A:) or اعرض لَهُ signifies *it* (a thing) *became within his power,* or *practicable to him,* or *easy to him;* lit., *it showed its side* [*to him*]. (Mgh.) [In the TA, I find أَعْرَضَ فِى الشَّىْءِ expl. as signifying *He had the width of the thing in his power:* but فى, here, seems to be a mistake for لَهُ.] A poet, also, says أَعْرِضِى addressing a woman; meaning أَمْكِنِى [*Empower thou;* i. e. *grant thou access*]. (S.) ___ عَرَضَ لَهُ, aor. ـِ ; (As, S, K, TA;) and عَرِضَ, aor. ـَ ; (TA;) are also said of an event, (As, TA,) or of a disease, and the like, (S, K, TA,) such as disquietude of mind, and a state of distraction of the mind or attention; (TA;) [meaning *It happened to him; it befell him; it occurred to him; was incident to him;*] and also of doubt, and the like. (TA.) [So, too, is

اعترض .] You also say, عَرَضَهُ عَارِضٌ مِنَ الحُمَّى وَنَحْوِهَا [*An occurrence of fever, and the like, happened to him,* or *befell him*]. (S.) And اعترض البَدَنَ [*It befell the body*] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. عرض ___.) عَرَضَ لَهُ, aor. ـِ ; (Msb, TA;) and عَرِضَ له, aor, ـَ ; (Msb;) *He intervened as an obstacle to him, preventing him from attaining his desire,* (Msb, TA, *) or *from seeking to attain his desire,* and *from going his way;* (TA;) as also اعترض له. (Msb.) You say also, عَرَضَ لَهُ أَشَدَّ العَرْضِ, and اعترض , *He opposed himself to him* (قَابَلَهُ بِنَفْسِهِ) *with the most vehement opposition of himself.* (TA.) See also 5, second sentence. One should not say, عَرَّضَتْ لَهُ, with teshdeed, in the sense of اعْتَرَضَتْ. (Msb.) You also say, عَرَضَ عَارِضٌ, meaning [*An obstacle intervened,* or *prevented;* lit.] *an intervening thing intervened; a preventing thing prevented.* (TA.) And سِرْتُ فَعَرَضَ لِى فِى الطَّرِيقِ عَارِضٌ مِنْ جَبَلٍ وَنَحْوِهِ *I journeyed, and there opposed itself to me, so as to prevent my going on, an obstacle consisting in a mountain, and the like;* as also اعترض : whence the اعْتِرَاضَاتُ [or *objections*] of the lawyers; because they prevent one's laying hold upon the evidence. (Msb.) And عَرَضَ لَهُ الشَّىْءُ فِى الطَّرِيقِ *The thing intervened as an obstacle to him in the way, preventing him from going on.* (TA.) And عَرَضَ الشَّىْءُ *The thing stood up and prevented;* [or *stood in the way,* or *presented itself as an obstacle;* or *opposed itself;*] as also اعترض . (TA.) [And *The thing lay,* or *extended, breadthwise,* or *across,* or *athwart;* like اعترض, q. v.] And اعترض الشَّىْءُ دُونَ الشَّىْءِ *The thing intervened as an obstacle in the way to the thing;* syn. حَالَ. (S, O.) ___ مَا عَرَضْتُ لَهُ بِسُوءٍ, aor. ـِ ; and مَا عَرِضْتُ, aor. ـَ ; signify مَا تَعَرَّضْتُ: see 5: or, as some say, *I did not,* or *have not, become exposed to his reviling,* or *evilspeaking, by reviling,* or *speaking evil, of him.* (Msb.) [See also عَرَضَ عَرَضَهُ, below.] ___ عَرَضَ لَهُ also signifies *He went towards him;* (TA in art. نحو;) and عَرَضَ عَرَضَهُ and عَرَضَهُ [the same, i. e.] نَحَا نَحْوَهُ; (K;) as also اعترض عرضه (TA.) ___ In the saying of El-Kumeyt,

* فَأَبْلِغْ يَزِيدَ إِنْ عَرَضْتَ وَمُنْذِرًا *

he means [*And convey thou to Yezeed,*] *if thou*

pass by him, [*and to Mundhir:* or perhaps, *if thou go* to him: or *if thou present thyself* to him.] (S.) ___ عَرَضَ الفَرَسُ, (L, K,) aor. ـِ , inf. n. عَرْضٌ, (L, TA,) *The horse went along inclining towards one side:* (K, TA:) or *ran inclining his breast and head:* (L, TA:) and *ran inclining his head and neck;* (K; [in which only the inf. n. of the verb in this last sense is mentioned;]) the doing of which is approved in horses, but disapproved in camels. (TA.) [See also 3, and 5.] ___ عَرَضَ البَعِيرُ, (K,) inf. n. عَرْضٌ, (TA,) *The camel ate of the* أَعْرَاض, i. e. of the *upper parts of the trees* [or *shrubs*]. (K.) ___ عَرِضَتْ, said of a she-camel, *A fracture,* (S, O, K,) or *some injurious accident,* (S, O,) *befell her;* (S, O, K;) as also عَرِضَتْ; (O, K;) but the former is the more approved: (TA:) and عَرَضَ لَهَا *a disease,* or *a fracture, befell her.* (TA, from a trad.) Also, said of a sheep, or goat, (شاة,) *It died by disease.* (K.) And عَرَضَ الشَّآءُ *The sheep,* or *goats, burst,* or *became rent, from abundance of herbage.* (K.) And عَرَضَ, (IKtt,) inf. n. عَرْضٌ, (K,) *He* (an animal, IKtt, or a man, K, [but it is said in the TA that there is no reason for this restriction,]) *died without disease.* (IKtt, K.) ___ عَرَضَ بِسِلْعَتِهِ *i. q.* عَارَضَ بِهَا. (K.) See 3, in two places. [And under the same, see a similar phrase.] ___ عَرَضَ *He* (a man, S, O) *came to* العُرُوض, i. e. *Mekkeh* and *El-Medeeneh,* (S, O, K, TA,) and *El-Yemen,* (TA,) *and what is around them.* (S, O, K, TA.) عَرَضَ الشَّىْءَ, (S, Msb, K,) aor. ـِ , inf. n. عَرْضٌ, (Msb,) *He made the thing apparent; showed it; exhibited it; manifested it; exposed it to view; presented it;* (S, O, Msb, K;) *unfolded it; laid it open:* and also *he mentioned it:* (Msb:) [lit. *he showed its breadth,* or *width,* or *its side:* and hence it also signifies *he made the thing to*

stand as an obstacle, دُونَ شَىْءٍ *in the way to,* or *of, a thing.*] You say, عَرَضَ لَهُ الشَّىْءَ *He made apparent, showed, exhibited, manifested,* or *exposed to view, to him the thing;* (S, O, K;) *unfolded it,* or *laid it open, to him.* (S, TA.) And عَرَضَ عَلَيْهِ أَمْرَ كَذَا (S, O, K *) *He showed, propounded,* or *proposed, to him, such a thing,* or *such a case:* (K, * TA:) [and *he asked,* or *required, of him, with gentleness, the doing of such a thing;* for] العَرْضُ signifies طَلَبٌ بلين, (Mughnee and K, voce أَلَا,) or طَلَبٌ بلين وتَأَدُّب. (Mughnee voce لَوْلَا.) And عَرَضْتُ المتاعَ للبيعِ [*I showed, exposed, presented,* or *offered, the commodity for sale;* or] *I showed the commodity to those desirous of purchasing it.* (Msb.) The phrase عَرَضَ عَلَيْهِ المتاعَ [*He showed,* or *offered, to him the commodity*] is used because the person shows to the other the length and breadth of the thing (طُولَهُ وعَرْضَهُ), or because he shows him one of its sides (عُرْضًا مِنْ أَعْرَاضِهِ). (Mgh.) [Hence,] it is said in a trad. of Hodheyfeh, تُعْرَضُ الفِتَنُ عَلَى القُلُوبِ عَرْضَ الحَصِيرِ, which means, accord. to some, that فِتَن [*Temptations,* &c.,] *will be* [*displayed and*] *embellished to the hearts* of men *like* [*as*] *the ornamented and variegated garment called* حصير [*is displayed and embellished*]: (B, TA in art. حصر:) or the meaning is, that they *will be laid and spread upon the hearts like the* حصير: (IAth, TA in the present art.:) and some say that by this last word is here meant a certain vein extending across upon the side of a beast, towards the belly. (TA in art. حصر.) [Hence also,] عَرْضٌ سَابِرِىٌّ [*A slight exhibition:* (see art. سبر:)] so in the proverbs by A'Obeyd, in the handwriting of Ibn-El-Jawáleekee: (TA:) or عَرْضٌ سَابِرِىّ: (TA, and so in a copy of the S in this art.:) or عَرْضٌ سَابِرِىّ. (O, TA, and so in a copy of the S in this art.) With this agrees in meaning the saying عَرَضَ عَلَىَّ سَوْمَ عَالَّةٍ [*He offered to me in the manner of offering* water *to camels taking a second draught:* see also arts. سوم and عل; and see Freytag's Arab. Prov. ii. 84]. (TA.) You say also, عَرَضْتُ الجَارِيَةَ عَلَى البَيْعِ [*I showed,* or *displayed,* or *exposed,* or *offered, the girl for sale*]: (S, O, TA:) and in like manner المتاعَ [*the commodity*]. (TA.) And عَرَضْتُ لَهُ ثَوْبًا مَكَانَ حَقِّهِ; (S, O;) and عَرَضْتُ لَهُ مِنْ حَقِّهِ ثَوْبًا, (S, O, K,) or

متاعًا, (TA,) this meaning, [as also the former phrase,] *I gave to him a garment,* or *piece of cloth,* [or *a commodity,*] *in place of his due:* (S, O, K:) and in like manner, عرضت به. (El-Umawee, TA.) And عرضت البعير على الحوض, which is an instance of inversion, meaning عرضت الحوض على البعير [*I showed the watering-trough to the camel*]: (S, O, Msb:) [or it agrees in meaning with the phrase] عرض النَّاقة على الحوض, and أَعرضها, [as rendered] *He offered to the she-camel to drink* [*at the wateringtrough*]. (L, TA.) And عرضهم على السَّيف [lit. *He exposed them to the sword;* (see also 2;) meaning] *he slew them* (S, A, O, Msb, K) *with the sword.* (Msb.) And عرضهم على السَّوط *He beat them with the whip; he flogged them.* (K, * TA.) And عرضهم على النَّار *He burned them.* (A, TA.) And عرضت العسل على النَّار *I cooked the honey* [*upon the fire*] to separate it from the wax. (Msb.) [And عرض نفسه للهلاك *He exposed himself to destruction.*] ___ عرضٌ also signifies The *bringing* a man *before a judge, and accusing* him. (IAar, in TA, art. عقب.) [And The *presenting,* or *addressing,* a petition, &c., with على or ل before the word signifying the person to whom it is presented or addressed.] ___ One says also, ما يعرضك لفلان, (S, [so in two copies,] and O,) or ما يعرضك, (L, TA,) with fet-h to the ى and damm to the ر, (L,) the verb being coordinate to نصر: (TA:) [app. meaning *What causeth thee to present thyself to such a one?*]: Yaakoob disallows one's saying ما يعرّضك لفلان, with teshdeed. (S, O, TA.) [But the latter of these two verbs has a signification nearly allied to that which is here assigned to the former, and exactly agreeing with one mentioned before. See 2.] ___ عرض الجند, (S, Msb,) and عرض الجند عرض العين, (S, O,) or عرض عينٍ, (A, K, B, except that in the A and B we find الجيش instead of الجند,) aor. ـِ, (Msb,) inf. n. عرضٌ, (Yoo, S,) *He made the army,* or *body of soldiers, to pass by him, and examined their state,* (S, O, K,) *what it was:* (S, O:) [i. e. *he reviewed them:*] or *he made them to pass before him in review, that he might know who was absent and who was present:* (A, B:) or *he caused them to come forth, and examined them, that he might know them:* (Msb:) and you say also, اعترضهم, (S, O, K,) meaning [the

same, or] *he made them to pass by him,* or *before him, and examined them, one by one,* (K, TA,) *to see who were absent from those who were present.* (TA.) You say also, اعترض المتاع ونحوه and اعترضه على عينه [*He examined the commodity, and the like thereof, having it displayed before his eye*]. (Th.) [See also عرضت الكتاب ___.] عَرَضَ, (S, O, Msb,) aor. ـِ , inf. n. عَرْضٌ, (Msb,) *I read,* or *recited, the writing,* or *book:* (O, TA: [in the S it is unexplained, but immediately followed by عرضت الجند عرض العين:]) or *I recited it by heart,* or *memory.* (Msb.) عَرَضَ عَرْضَهُ, aor. ; (TA;) and اعترضه ; (A, TA;) [perhaps originally signified *He examined his grounds of pretension to respect,* or *the like:* and then became used to express a frequent consequence of doing so; i. e.] *he spoke evil of him; reviled him; detracted from his reputation:* (A, TA:) or *he corresponded to him,* or *equalled him, in grounds of pretension to respect:* (TA:) [the former seems to be the more probable of the two meanings; for it is said that] اعترض فلانًا signifies *he spoke evil of such a one; reviled him; detracted from his reputation;* (Lth, S, O, K;) *and annoyed him.* (Lth, TA.) عَرَضَ الشَّىْءَ, (K,) aor. ـِ , inf. n. عَرْضٌ, (TA,) *He hit the side* (عُرْض) *of the thing.* (K.) عَرَضَ العُودَ عَلَى الإِنَآءِ, (S, O, Msb, K,) and السَّيْفَ عَلَى فَخِذِهِ, (S, O, K,) aor. ـُ and ـِ , (S, O, Msb, K,) in both phrases, (O, K,) [J says, in the S, app. referring, not, as SM thinks, to the latter of the two phrases, but to the meaning, this, only, with damm,] *He put the stick breadthwise, across, athwart,* or *crosswise,* (معروضًا, TA, or بالعرض, Msb, TA, both meaning the same, TA,) *upon the vessel,* (Msb, TA,) [and so *the sword upon his thigh:* and عرّضه signifies the same.] ___ عَرَضَ الرُّمْحَ, aor. ـِ , [and probably ـُ also,] inf. n. عَرْضٌ; and عرّضه , inf. n. تَعْرِيضٌ; (TA:) *He turned,* or *placed, the spear sideways; contr. of* سدّده. (S, in art. سد, relating to the former verb; and L, in the same art., relating to the latter verb.) ___ عَرَضَ الرَّامِى القَوْسَ, inf. n. عَرْضٌ, *The archer laid the bow upon its side on the ground,* and then shot with it. (TA.) ___ The saying of Aboo-Kebeer El-Hudhalee, cited, but not expl., by Th,

* فَعَرَضْتُهُ فِى سَاقِ أَسْمَنِهَا *

is thought by ISd to mean *And I made its* (the sword's) *breadth to become concealed in the thigh of the fattest of them.* (TA.) عَرَضَهُ *He fed him:* (Fr, TA:) [or *he offered,* or *presented, to him food:* for] عُرِضُوا signifies *They were fed:* and *they had food offered,* or *presented, to them.* (L, TA.) [See also 2, in the last quarter.] ___

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عَرَضَ الحَوْضَ and القِرْبَةَ *He filled the wateringtrough* and *the water-skin.* (K.) عَرَضَ الشَّوْكَ: see 8, near the end. عَرَضَ بعيره, inf. n. عَرْضٌ, *He branded his camel with the mark called* عِرَاض; (S;) and so عَرَّضَهُ : (S, TA:) and عُرِضَ البعيرُ, inf. n. as above, *The camel was branded with that mark.* (K.) عَرَضَتْهُ, (K,) aor. ـُ , (TA,) inf. n. عَرْضٌ, (K, TA,) *I defrauded,* or *deceived, him* in selling. (K.) عُرِضَ, (K,) or عُرِضَ لَهُ, (A, TA,) inf. n. عَرْضٌ, (K,) *He was,* or *became, mad,* or *insane,* or *possessed by jinn* or *by a jinnee:* (A, K:) or *he was,* or *became, affected, by a touch,* or *stroke, from the jinn.* (TA.)

2 **عَرَّضَهُ**, inf. n. تَعْرِيضٌ, *He made it* (a thing) *broad,* or *wide;* (S, K;) as also اعرضه , (Lth, S, K,) inf. n. إِعْرَاضٌ. (TA.) ___ See also 1, near the end, in three places. ___ تَعْرِيضٌ also signifies *The speaking obliquely, indirectly, obscurely, ambiguously,* or *equivocally; contr. of* تَصْرِيحٌ; (S, Mgh, Msb, K;) *as when thou askest a man, Hast thou seen such a one? and he, having seen him, and disliking to lie, answers, Verily such a one is seen:* (Msb:) or the *making a phrase,* or *the like, to convey an allusion,* or *an indication not expressly mentioned therein; as when you say How foul is niggardliness! alluding to such a one's*

being a niggard (تعرض بأنه بخيل): differing from كناية, which is the mentioning of the consequence and meaning that of which it is the consequence; as when you say Such a one has a long suspensory cord to his sword, and has many ashes of the cooking-pot; meaning that he is tall of stature, and one who entertains many guests: (Mgh:) [but many hold these two words to be identical in meaning.] You say, عرّضت لفلان and بفلان, i. e. *I said something* [*in the manner explained above*], *meaning such a one.* (S, Msb.) [See also an ex. voce كلّآء.] 'Omar defined [or rather explained] التّعريض بالفاحشة [*The making an allusion to that which is foul,* or *obscene*] by the instance of a man saying to another My father is not an adulterer, nor is my mother an adulteress. (O, TA.) Or, accord. to the early authorities, عرّض signifies *He used a phrase susceptible of different meanings,* or *an equivocal phrase, by which the hearer understood a meaning different from that which he* (*the speaker*) *intended:* or, accord. to the later authorities, as Et-Teftezánee, *he mentioned a thing by a proper or tropical or metonymical expression, to signify some other thing, which he did not mention;* as when one says, I heard him whom thou hatest praying for thee, and making good mention of thee; meaning in his praying for the Muslims in general. (El-Munáwee, in explaining the trad. إنّ فى المعاريض الخ, which see below, voce تعريض.) معراض with respect to the demanding of a woman in marriage in [the period of] her عدّة, [during which she may not contract a new marriage,] is the using language which resembles a demand of her in marriage, but does not plainly express it; as the saying to her Verily thou art beautiful, or Verily there is a desire for thee, or Verily women are of the things that I need: and تعريض is sometimes made by the quoting of proverbs, and by the introducing of enigmas in one's speech. (TA.) [When followed by على, it signifies The *making an indirect objection* against a person or saying &c.] ___ Also عرّض, (S, O,) inf. n. as above, (K,) *He wrote indistinctly;* (S, O, K;) *not making the letters distinct, nor the handwriting rightly formed* or *disposed.* (TA.) تعريض also sigsifies The *making* a thing *to be exposed* [or *liable*] to another thing. (K, [It is there expl., with the article ال prefixed to it, by the words أن يجعل الشّىء عرضا للشّىء, or عرضا , accord. to different copies; the latter (which see, last sentence but one,) app. the right

reading; meaning معروضًا, whichever be the right; for an inf. n. may be used in the sense of a pass. part. n.; and many a word of the measure فَعَلٌ is used in that sense, as, for instance, خَبَطٌ and نَفَضٌ and هَدَمٌ. That I have rightly rendered the above-mentioned explanation in the K is indicated by what here immediately follows.]) Hence the trad. مَا عَظُمَتْ نِعْمَةُ ٱللّٰهِ عَلَى عَبْدٍ إِلَّا عَظُمَتْ مُؤُونَةُ النَّاسِ عَلَيْهِ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ المُؤُونَةَ فَقَدْ عَرَّضَ تِلْكَ النِّعْمَةَ لِلزَّوَالِ [*The blessing of God upon a servant,* or *man, hath not become great but the burden of* other *men upon him hath become great; and he who doth not take upon himself that burden causeth that blessing to be exposed to cessation*]. (O, TA.) You also say, عَرَّضْتُ فُلَانًا لِكَذَا فَتَعَرَّضَ هُوَ لَهُ [*I caused such a one to expose himself,* or *I exposed him, to such a thing, and he exposed himself,* or *became exposed, to it*], (S, O, *) i. e. جَعَلْتُهُ عَرَضًا لِكَذَا. (O.) See also 1, last quarter. ___ Also The *giving a thing in exchange for, as an equivalent for,* or *in the place of, another thing.* (TA.) ___ And The *act of bartering,* or *selling, a commodity for a like commodity.* (K, * TA.) See 3, in two places. ___ And The *giving what is termed an* عُرَاضَة: (TA:) and the *feeding with what is so termed:* (K:) or the *giving food of what is so termed.* (S.) [See also 1, near the end.] It is said in a trad., respecting a company of travelling merchants making presents to Mohammad and Aboo-Bekr, عَرَّضُوهُمَا ثِيَابًا بِيضًا *They gave to both of them white garments,* or *pieces of cloth.* (L.) And you say, عَرَّضُوهُمْ مَحْضًا *They gave them to drink* [*unmixed*] *milk.* (TA.) And عَرِّضُونَا *Give ye to us food of your* عُرَاضَة; *your wheat,* or *corn, which ye have brought.* (S, TA.) ___ عَرَّضَ المَاشِيَةَ, inf. n. تَعْرِيضٌ, *He made the cattle to have such pasturage as rendered them in no need of being fed with fodder.* (TA.) عَرَضَ, (IAar, O,) inf. n. تَعْرِيضٌ (K,) also signifies *He became possessed of* عَارِضَة [i. e. *courage,* or *courage and energy*], (IAar, O, K,) *and strength,* or *power,* (IAar, O,) *and a faculty of speech,* (IAar, O, K,) or, as in the Tekmileh, *and power of speech.* (TA.) And *He kept continually to the eating of* عِرْضَانٌ, (O, * K, TA, [in the O عِرَاضٌ,]) pl.

of عَرِيضٌ. (TA.) See also 4, last sentence.

3 عارضه [عَارَضَ has two contr. significations, which are unequivocally expressed by saying عارضه بالخلاف and عارضه بالوفاق. (See عانده.) Thus one says,] عارضه, (Msb,) inf. n. مُعَارَضَةٌ, (TA,) *He opposed him* [*being opposed by him*]. (Kull p. 342.) ___ And [*He vied, competed,* or *contended for superiority, with him; emulated, rivalled,* or *imitated, him;*] *he did like as he* (the latter) *did.* (Msb, TA.) You say also, عارضته بمثلِ ما صنع, (S, O,) or بمثلِ صنيعه, (K,) *I did to him like as he did:* (S, O, K:) whence المعارضة [in trafficking, as will be seen below]: as though the breadth (عرض) of the action of the one were like the breadth of the action of the other. (O, K.) And عارضه بما صنعه *He requited him for that which he did.* (L.) ___ [Hence] مُعَارَضَةٌ also signifies The *selling a commodity for another commodity; exchanging it for another;* as also عَرْضٌ: (TA:) and [in like manner] تَعْرِيضٌ, the *act of bartering,* or *selling a commodity for a like commodity.* (K, * TA.) You say, عارض بسلعته; and عرض بها, (K, TA,) aor ـِ, inf. n. عَرْضٌ; (TA;) *He exchanged his commodity; giving one commodity and taking another;* (TA:) and عرّض متاعه *he sold his commodity for another commodity.* (TK.) Also عارضه بالبيعِ (M and L in art. بد) and باعه مُعَارَضَةً (S and K in that art.) [*He bartered,* or *exchanged commodities, with him*]. And أَخَذْتُ هٰذه السِّلْعَةَ عَرْضًا *I took this commodity giving another in exchange for it.* (TA.) And when persons demand blood of other persons, and they [the latter] do not retaliate for them, they [the latter] say, نَحْنُ نَعْرِضُ منه [*We will give a compensation for it*]: and they [the former] accept (اعترضوا) the bloodwit. (L.) ___ You say also, عارضته فى البيعِ فعرضته [*I vied with him in endeavouring to defraud,* or *deceive, in selling,* or *buying,*] *and I defrauded,* or *deceived, him therein.* (K, * TA.) And عارضه بالمجد [*He vied,* or *competed,* or *contended, with him,* or *emulated him,* or *rivalled him, in glory,* or *honour,* &c.]: (L and K in art. مجد:) and in

like manner عارضهُ بالفَخْرِ. (K in art. فخر.) See 6. ___ عارضهُ, (O, K,) or عارضهُ فى المسيرِ (S,) or فى السَّيْرِ, (A,) *He went along over against him;* or *on the opposite side to him;* (S, A, O, K;) *in a corresponding manner;* (TA;) [*each taking the side opposite to the other.*] ___ [Hence. عارضهُ as signifying *It* (a tract &c.) *lay over against him.* Also as *syn. with* اعرض عنهُ.] See 4. ___ [Hence also,] عارض, (S, O, K,) inf. n. مُعَارَضَةٌ, (TA,) *He took to one side* (S, O, K *) *of the way,* or *ways,* (accord. to different copies of the K,) *while another took to another way, so that they both met.* (TA. [See 3 in arts. خزم and زم.]) El-Ba'eeth says,

* مَدَحْنَا لَهَا رَوْقَ الشَّبَابِ فَعَارَضَتْ *

* جَنَابَ الصِّبَا فى كَاتِمِ السِّرِّ أَعْجَمَا *

[cited in the S, voce رِيقَ, but with رِيقَ, in the place of رَوْقَ, and there ascribed to Lebeed,]

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meaning, accord. to ISk, [*We praised to her the first part of youth, and thereupon*] *she took to the side of* الصبا [or *youthful foolishness, and amorous dalliance*], or, as another says, *she entered with us into it, in a manner not open, but making it appear to us that she was entering with us;* جناب الصبا meaning جَنْبَهُ. (TA.) ___ عارض الجنازةَ *He came to the bier,* or *the bier conveying the corpse, intermediately* (مُعْتَرِضًا), *in a part of the way, not following it from the abode of the deceased:* (O, K, TA:) said of Mohammad, in a trad. respecting the funeral of Aboo-Tálib. (O, TA.) ___ عارض المرأةَ, inf. n. عِرَاضٌ and مُعَارَضَةٌ, *He came in to the woman* [*indirectly,* or] *unlawfully;* (Sgh, K, TA;) i. e. *without marriage and without possession* [*of her as his slave*]. (Sgh, TA.) Hence the saying, جآءت بولَدٍ عن عِرَاضٍ and مُعَارَضَةٍ *She*

brought forth a child in consequence of a man's having so come in to her: (K:) or *a child whose father was unknown.* (A, O, TA.) [Hence also,] ابن معارضة *i. q.* سفيح; (O, K;) i. e. *A son the offspring of fornication.* (O, TA.) ___ الجوزآء تمرُّ على جنبٍ وتعارِض النُّجوم, inf. n. معارضة, [*Orion passes along towards one side, and is oblique in its course with respect to the* other *stars;*] i. e. it is not direct [in the disposition of its stars, particularly of the three conspicuous stars of the belt, with respect to its course] in the sky. (As, S, O.) [See also 5.] ___ عارض الرِّيح, said of a camel, (TA,) [*He turned his side to the wind;*] *he did not face the wind nor turn his back to it.* (A, TA.) ___ نظر إليه معارضةً *He looked at him,* or *towards him, sideways,* or *obliquely.* (A, TA.) You say also, نظر عن معارضة [*He looked sideways,* or *obliquely*]. (TA in art. خزر.) And you say of a she-camel, تمشى معارضةً للنَّشاط [*She goes obliquely by reason of briskness, liveliness,* or *sprightliness*]. (S, K. * [See again 5, latter half.]) ___ عارض الشَّىء بالشَّىء *He compared the thing with the thing.* (Msb.) You say, عارض الكتاب, (S, O, K,) inf. n. معارضة and عِراض, (TA,) *He compared,* or *collated, the writing,* or *book,* (S, O, K,) بكتاب آخر *with another writing,* or *book.* (S, * O, * TA.) And كتب كتابا عن معارضة [*He copied,* or *transcribed, the writing,* or *book*]. (K in art. نسخ.) ___ And المعارضة is *syn. with* المدارسة [probably as meaning *The reading,* or *studying, with another*]. (TA.) ضرب النَّاقة عراضًا [*He covered the she-camel agreeably with her desire*] is said when the stallion is offered to her, and if she desire he covers her, but otherwise he does not: (S, O, TA:) in the K it is said, if he desire her; which is wrong: (TA:) this is because of her generous quality. (S, O, TA.) ___ And لقحت عراضًا *She* (a camel) *conceived by a stallion, she not being of the camels among which he was sent.* (AO, TA.) ___ See also 8, near the end.

4 اعرض : see 1, first sentence; and in thirteen places after that, as far as the break after the words grant thou access. ___ Also

He went wide (S, O, Msb, K) *and long;* (S, O, K;) فى الشَّىْءِ [*in the thing*]; (Msb;) and فى المَكَارِمِ [*in generous actions*]. (TA.) ___ اعرض عنه, (S, * O, * Msb, K,) inf. n. إِعْرَاضٌ, (S, O,) *He turned away from, avoided, shunned, and left, it;* (S, O, Msb, K;) lit. *he took a side* (عُرْضًا i. e. جَانِبًا) *other than the side in which it was:* (Msb:) or *he turned his back upon it:* (IAth, TA:) and [in like manner] عارضه *he turned aside,* or *away, from him; avoided him; shunned him;* (S, O, K;) lit. *he became aside with respect to him.* (TA.) اعرضه: see 2, first signification. ___ أَعْرَضَتْ بِوُلْدِهَا *She* (a woman) *brought forth her children broad* [*in make*]; expl. by the words وَلَدَتْهُمْ عِرَاضًا; (S, O, K;) [not meaning عَنْ عِرَاضٍ, (see 3,) as Freytag, deviating from Golius, has understood it; unless SM be in error; for he says that] the last word in this explanation is pl. of عَرِيضٌ. (TA.) ___ اعرض المَسْأَلَةَ *He put,* or *expressed, the question broadly;* (Mgh;) *widely;* (Mgh, TA;) *largely.* (TA.) ___ اعرض النَّاقَةَ عَلَى الحَوْضِ: see عَرَضَ, latter half. ___ اعرض العِرْضَانَ *He put for sale the* عرضان [pl. of عَرِيضٌ, q. v.]. (O.) ___ And (O) *He castrated the* عرضان. (S, IKtt, O.) ___ [And app. *He circumcized* a boy: or so عرّض : see مُعَرِّضٌ.]

5 **تعرّض** : see عَرَضَ, near the beginning, where these two verbs, and اعرض and اعترض, are said to be used as syn.; [app. as meaning *It showed, presented,* or *offered, itself,* to a person; lit. *it showed,* or *presented, its breadth,* or *width;* or, as تعرّض is expl. in the EM p. 19, *it showed its* عُرْضٌ, i. e. *side:* this, or *it,* or *he, presented,* or *offered,* or *exposed, its,* or *his, side,* seems to be the primary signification of تعرّض, and of اعترض, as well as of عَرَضَ; and is of frequent occurrence: and all (as mentioned voce عَرَضَ) signify also *he obtruded himself* in an affair; *interfered* therein.] ___ [Hence,] تعرّض لَهُ *He opposed himself to him; he offered opposition to him;* or *he attacked him;* said of a man, and of a beast of prey, or noxious reptile, and the like; as also عَرَضَ and اعترض : this signification also is of frequent occurrence. (The lexicons passim.) ___ [Hence also,] *He addressed,* or *applied,* or *directed, himself,* or *his regard,* or *attention,* or *mind, to*

him, or *it;* [as though he set himself over against the object to which the verb relates;] syn. تَصَدَّى. (Lth, Lh, S, O, Msb, K.) So in the saying, تعرّض لمعروفهم and معروفهم [*He addressed himself*, &c., *presented himself, betook himself, advanced, came forward*, or *went forward*, or *attempted, to obtain their favour*, or *bounty*]: and تعرّض للمعروف and المعروف [*He addressed himself*, &c., *to obtain favour*, or *bounty;* and] *he sought*, or *demanded, it:* (Az, Msb:) and [so] اعترض للمعروف (Msb in art. عر. [See also اعترض له.]) So too in the saying, تَعَرَّضُوا لنَفَحَاتِ رَحْمَةِ ٱللّٰهِ [*Address ye yourselves*, &c., *to become objects of the effusions of the mercy of God*]; (O, K, TA;) occurring in a trad. (TA.) And hence the saying, تعرّض فى شهادته لكذا *He addressed himself*, &c., (تصدّى,) *in his testimony, to the mention of such a thing.* (Msb.) It is likewise syn. with تصدّى in the saying, تعرّض لى فلانٌ بمكروه [*Such a one addressed himself*, &c., or *attempted, to do me an abominable*, or *evil, action;* or *opposed himself to me with an abominable*, or *evil, action*]. (Lth.) [In like manner also you say,] يتعرَّضُ للنَّاسِ بالشَّرِّ [*He addresses himself*, &c., *to do to men evil;* or *he opposes himself to men with evil* or *mischief*]. (S, K.) And ما تَعَرَّضْتُ له بسوءٍ [*I did not address myself*, or *have not addressed myself*, &c., *to do to him evil*]: and ما عَرَضْتُ and ما عَرَضْتُ are said to signify the same. (Msb.) [See 1.] You say also, تَعَرَّضْتُ أَسْأَلُهُمْ [*I addressed myself*, &c., *to ask them*]. (S, O. *) And جآءَ فلانٌ يتعرَّضُ, and يتضرَّعُ, *Such a one came asking*, or *petitioning*, to another, *for a thing that he wanted.* (Fr, in S, art. ضرع.) ___ And تعرّض الرِّفاقَ *He asked the companies of travellers for what are termed* عُرَاضَات [pl. of عُرَاضَة, q. v.]. (TA.) ___ تعرّض لكذا [also signifies *He exposed himself*, or *became exposed, to such a thing*]. (S.) See 2, latter portion. ___ Also تعرّض, [from عُرْض,] *He*, or *it, turned aside; turned from the right course* or *direction;* syn. تَعَوَّجَ; (S, K, TA;) and زَاغَ: (TA:) *his*, or *its, course*, or *march, was*, or *became, indirect*, or *oblique.* (L, TA.) You say, تعرّض الجملُ فى الجَبَلِ *The camel went to the right and*

left, [*in,* or *upon, the mountain,*] on account of the difficulty of the road, or way. (S, O, K.) And تَعَرَّضَتِ الإِبِلُ المَدَارِجَ *The camels went along the routes* (المَدَارِجَ) [فِى المَدَارِجِ being in the accus. case because فى is understood, not that the verb is trans.] *to the right and left;* (A;) i. e., *alternately to the right and left.* (T in art. ثنى.) [See a verse cited voce تَصَدَّفَ, and its explanation.] Dhu-l-Bijádeyn, being guide to the Apostle, addressing his she-camel, said,

* تَعَرَّضِى مَدَارِجًا وَسُومِى	*
* تَعَرُّضَ الجَوْزَآءِ لِلنُّجُومِ	*
* هٰذَا أَبُو القَاسِمِ فَٱسْتَقِيمِى	*

(S, O) *Go thou along routes to the right and left,* avoiding the rugged acclivities, [*and continue thy course,* or as expl. in the TA, art. سوم, *pass along quickly,*] (TA,) *like as* الجوزاء [*Orion*] *passes along* in the sky *obliquely,* or *indirectly,* in the disposition of its stars [*with respect to the* other *stars:* (see 3, towards the end:) *this is Abu-l- Kásim; therefore go thou right*]. (IAth, TA.) ___ تعرّض الفرس فى رسنه *i. q.* اعترض, q. v. (TA.) You say also, of a camel, يَعْتَرِضُ فى سَيْرِهِ [*He inclines towards one side, in his march,* or *course;* or *goes obliquely,* or *inclining towards one side*]. (K: and so in one copy of the S: in another copy of the S, يَتَعَرَّضُ. [See also 3, last quarter.]) ___ تعرّض also signifies *It* (a thing) *became infected, vitiated,* or *corrupted;* and in this sense it is said of love: (TA:) [as though it turned from the right course, or direction; a signification mentioned before; and thus it is expl. in the S,

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as occurring in the phrase تعرّض وَصْلُهُ, in the Mo'allakah of Lebeed; or, thus used, it signifies] *it* (a person's attachment to another) *became altered,* so as to cease. (EM p. 149.)

6 **تعارضا** *They opposed each other.* (Ibn-Maaroof, in Golius. [The verb is very often used in this sense.]) ___ *They fought,* or *combated, each other.* (MA.) ___ *They did each like as the other did; they imitated each other: they vied, competed,* or *contended, each with the other; they emulated,* or *rivalled, each other:* (TA in art. برى:) syn. تباريا. (K in that art.)

8 **اعترض** : see عَرَضَ, near the beginning, where these two verbs and اعرض and تعرّض, are said to be used as syn., app. in the senses expl. there and in the beginning of 5. ___ [Hence,] اعترض عَلَيْهِ *He opposed, resisted,* or *withstood, him,* or *it;* syn. امتنع. (MA.) [See 1 in art. شنف, in two places.] ___ See also 5, second sentence. ___ And see from عَرَضَ لَهُ as signifying it happened to him as far as the end of the sentence explaining اعترض الشَّىْءُ دُونَ الشَّىْءِ. اعترض signifies [*It lay,* or *extended, breadthwise, across, transversely, athwart, sideways, obliquely,* or *horizontally:* or *so as to present an obstacle:* or *so intervened in any manner;* as shown in the part last referred to, above: or rather it has both of these meanings; and in the former sense it is used, in the TA, art. حر, in describing the direction of an asterism, opposed to انتصب: or, in other words,] *it* (a thing, S) *became,* (K,) or *became an obstacle,* (صَارَ عَارِضًا, S, O,) *like a piece of wood lying across,* or *athwart,* or *obliquely,* (مُعْتَرِضَةً,) *in a channel of running water,* (S, O, K,) or *a road,* (O, L,) and *the like, preventing persons from passing along it.* (L.) It is also said [of a collection of clouds appearing, or presenting itself, or extending sideways, or stretching along in the horizon like a mountain; see عَارِضٌ: and] of a building, or other thing, such as a trunk of a palm-tree, or a mountain, lying in a road: and as this prevents the passengers from passing along the road, it is used as signifying *He,* or *it, prevented,* or *hindered:* (O, K:) it is quasi-pass. of عَرَضَهُ. (K, * TA.) [And hence,] اعترض عن امرأته, (O, TA,) not اعترض, as the K seems to indicate, (TA,) *He was prevented from going in to his wife, by an obstacle that befell him, arising from the jinn,* or *genii,* or *from disease:* (O, K, TA:) occurring in a trad. (TA.) ___ [Hence,] اعتراضٌ which is forbidden in

a trad. [respecting horseracing] signifies A man's *coming intermediately with his horse, in a part of the course, and so entering among the* [*other*] *horses.* (O, L, K.) [See also عارض الجنازة.] ___ [And hence,] اعترض الشَّهر *He commenced* [the observances of] *the month not from the beginning thereof.* (S, O, K.) ___ [اعترضت الجملة *The clause intervened parenthetically.* ___ اعترض عليه *He interposed* in an argument, or the like, *objecting against him* something, by way of confutation]. And اعترض على أحد من قول أو فعل *He attributed to any one an error in respect of a saying or an action.* (Har p. 687.) ___ اعترض الفرس فى رسنه *The horse was perverse, untoward,* or *intractable,* [*in his halter,*] *to his leader;* (S, A, O, K;) as also تعرّض . (TA. [See معترِض.]) And اعتراض in a man is The *appearing and engaging in what is vain,* or *false, and refusing to obey the truth.* (TA.) ___ اعترضه *He faced him, and advanced towards him:* (Har p. 420) and اعترض عرضه and عرضه [has nearly, if not exactly, the same signification]: see عرض. And اعتراض also signifies The *coming in upon any one:* or *entering upon an affair.* (Har p. 687.) ___ [اعترض له often means *He presented himself,* or *advanced,* or *came forward, to him:* and *he addressed* or *betook himself,* or *advanced,* or *went forward, to it;* namely, an action; like تعرّض له: see its syns. انبرى and تبرّى.] ___ See also 5, second sentence. ___ اعترض له بسهم *He advanced towards him with an arrow, and shot at him, and slew him.* (S, O, K.) ___ اعترض للمعروف: see 5. ___ يعترِض فى سيره: see 5, near the end. اعترض *He rode while reviewing the army,* or *body of soldiers,* or *making them to pass by him and examining their state,* (S, O, K,) على الدَّابَّة *upon the beast.* (S, O.) ___ اعترض الجند *The army,* or *body of soldiers, was reviewed:* (Mgh, L:) quasi-pass. of عرض الجند [which signifies the same as the phrase next following]. (O, L, TA.) ___ اعترض الجند: and المتاع ونحوه and اعترضه على عينه: see عرض, last quarter. اعترض عرضه: and اعترض فلانًا: see عرض, last quarter. اعترض البعير *He rode the camel while refractory,* or *untractable,* (S, O, K,) *as yet.* (K.) And اعترض العروض

He took the untrained she-camel in her untrained state. (TA. [In the original of this explanation is a mistranscription, which I have rectified in the translation; اخذعا for أَخَذَهَا.]) ___ [Hence, app.,] اعترض فُلَانٌ الشَّىْءَ *Such a one undertook the thing,* or *constrained himself to do it, it being difficult,* or *troublesome,* or *inconvenient.* (IAth.) اعترض الشَّوْكَ (K, TA.) *He ate the thorns:* and عَرَضَ الشَّوْكَ, aor. ـُ, inf. n. عَرْضٌ, *he took and ate of the thorns:* both said of a sheep or goat, or rather of a camel: (TA:) and [in like manner] one says of a camel, عَارَضَ الشَّجَرَ ذَا الشَّوْكِ بفيه: and the camel that does so is said to be ذُو عِرَاضٍ. (S, O, K.) See also 10, in five places. اعترض منه [*He accepted an equivalent,* or *a substitute,* or *compensation, for it*]. You say, كَانَ عَلَى فُلَانٍ نَقْدٌ فَأَعْسَرَتْهُ فَٱعْتَرَضْتُ مِنْهُ [*Such a one owed a debt of money, and I demanded it of him when it was difficult for him to pay it, and I accepted an equivalent,* &c., *for it*]: and اعترضوا منه, referring to blood, when retaliation has been refused, means *they accepted* [قَبِلُوا, for which اقبلوا has been substituted by the copyists in the L and TA,] *the bloodwit* [*as a compensation for it*]. (L.)

10 **استعرض**: see عَرُضَ; second sentence. ___ استعرضت النَّاقَةُ بِاللَّحْمِ is like the phrase قُذِفَتْ بِاللَّحْمِ, (O, K, TA,) meaning *The she-camel became fat and plump.* (TA.) استعرضه *He asked him to show,* or *exhibit, to him what he had.* (S, TA.) ___ استعرض الجَارِيَةَ *He asked to show,* or *display, to him the girl* on the occasion of sale. (Mtr, in Har p. 557.) استعرضها *He came to her from the direction of her side.* (TA.) ___ [Hence, استعرضه also signifies, and so اعترضه, *He betook himself to him* or *it,* or *he took him* or *it,* or *he acted with respect to him* or *it, without any direct aim, at random,* or *indiscriminately:* and hence the phrase here following.] استعرض النَّاسُ الخَوَارِجَ and اعترضوهم *The people went forth against the Khárijees not caring whom they slew.* (Mgh.) And لَا بَأْسَ بِأَنْ يَعْتَرِضُوا مَنْ لَقُوا فَيَقْتُلُوا [*There will be no harm* to them] *in their taking*

without distinguishing who and whence he is him whom they find, and slaying. (Mgh.) And يَسْتَعْرِضُ الخَارِجِىُّ النَّاسَ *The Khárijee slays men* (S, O, K, * TA) *in any possible manner, and destroys whomsoever he can,* (TA,) *without inquiring respecting the condition of any one,* (S, * O, K, TA,) *Muslim or other,* (S, O, TA,) *and without caring whom he slays.* (TA.) And اعْتَرِضْهُ وَاشْتَرِهِ مِمَّنْ وَجَدْتَهُ وَلَا تَسْأَلْ عَمَّنْ عَمِلَهُ [*Take thou it at random,* or *indiscriminately, and buy it of him whom thou findest, and ask not respecting him who made it*]. (S, K.) And اسْتَعْرَضَ يُعْطِى مَنْ أَقْبَلَ وَمَنْ أَدْبَرَ [*He acted indiscriminately, giving to him who advanced and to him who retired*]. (S.) And اسْتَعْرِضِ العَرَبَ *Ask thou whom thou wilt of the Arabs* respecting such and such things. (S.) You say also, of land (أَرْض) in which is herbage, يَسْتَعْرِضُهَا المَالُ and يَعْتَرِضُهَا [*The camels,* or *the like,*] *depasture it* [app. *at random*] *when traversing it.* (K.)

عَرْضٌ *Breadth; width; contr. of* طُولٌ; (S, Mgh, O, Msb, K;) and *i. q.* سَعَةٌ; (K;) the *mutual distance of the edges* or *sides* of a thing: (Msb:) primarily relating to corporeal things, but afterwards used in relation to other things: [see عَرِيضٌ:] (TA:) this word as signifying the contr. of طول is the common source of derivation of the other words of this art., not withstanding their multitude: (O:) pl. [of pauc.] أَعْرَاضٌ (IAar, TA) and of mult. عُرُوضٌ and عِرَاضٌ. (TA.) It is said in the Kur [lvii. 21,] وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالأَرْضِ *And a paradise whereof the breadth,* or *width, is like the breadth,* or *width, of the heaven and the earth:* and in iii. 127,] عَرْضُهَا السَّمٰوَاتُ وَالأَرْضُ [*the breadth,* or *width, whereof is* as *the heavens and the earth*]: and Ibn-'Arafeh observes that when the عَرْض is described as being much, it indicates that the طُول is much, for the latter is more than the former. (O, TA.) You say also, عَرَضَ عَرْضَهُ, and عَرْضَهُ , *He went towards him:* [lit. *towards his breadth,* and *his side.*] (K.) And ذَهَبَ عَرْضًا وَطُولًا [*He went wide and long*]; (S, Msb, * K;) فِى الشَّىْءِ [*in the*

thing]; (Msb;) and فِى المَكَارِمِ [*in generous actions*]. (TA.) And قَطَعَهُ عَرْضًا [*He*

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cut it breadthwise, or *across*, or *crosswise*]. (S in art. قطع, &c.) And قَطَعَ الوَادِى عَرْضًا [*He crossed the valley*]; (S and K in art. جزع &c.;) and in like manner, الأَرْضَ [*the land*]. (K in that art.) And وَضَعَ العُودَ عَلَى الإِنَآءِ بِالعَرْضِ [*He put the stick upon the vessel breadthwise*, or *across*, or *crosswise*]; (Msb;) *i. q.* مَعْرُوضًا. (TA.) ___ [In geography, The *latitude* of a place.] ___ The *middle*, or *midst*, of a thing: or عَرْضُ الشَّىْءِ signifies *the thing itself*. (TA.) See also عَرْضٌ, former half, and in three places towards the end. *A mountain;* (S, K;) as also عَارِضٌ : (S, O, K:) or the former, the *lowest part*, or *base*, (سَفْحٌ,) *thereof;* (S, K;) as also عُرْضٌ : (O, K:) and (so in the S, but in the K or) the *side thereof;* (S, K;) as also عُرُضٌ : (TA:) or the *place whence*, or *whereby*, (مِنْهُ,) *a mountain is ascended:* (K:) and عَارِضٌ , *a lofty mountain:* (TA:) pl. of the first, أَعْرَاضٌ and عُرُوضٌ. (S, TA.) *A collection of clouds:* (K:) or *a collection of clouds that obstructs the horizon:* (S, K:) [see also عَرْضٌ and عَارِضٌ:] pl. عُرُوضٌ. (TA.) *An army:* (O, K:) or *a great army:* (S, TA:) and عَرْضٌ also has the former signification: (K:) or the latter: (TA:) so called as being likened to a mountain; or to the clouds that obstruct the horizon: (S, TA:) pl. أَعْرَاضٌ. (TA.) ___ جَرَادٌ عَرْضٌ *Numerous locusts;* (S, O, K; *) likened to the clouds that obstruct the horizon; (TA;) as also عَرْضٌ : (K:) pl. of the former, عُرُوضٌ: (TA:) and عَارِضٌ also signifies *a multitude of locusts;* (S, O, TA;) and *of bees:* (TA:) as in the saying, مَرَّ بِنَا عَارِضٌ قَدْ مَلَأَ الأُفُقَ [*There passed by us a multitude of locusts*, or *of bees, which had filled the horizon*]: (S, O, TA:) so says Aboo-Nasr Ahmad Ibn-Hátim. (S, O.) *A valley.* (IDrd, K.) See also عَرْضٌ. [As inf. n. of عَرَضَ, it occurs in the phrases عَرَضَ عَيْنَ and عَرَضَ العَيْنَ: see عَرَضَ الجُنْدَ.] You say also, نَظَرَ إِلَيْهِ عَرْضَ عَيْنٍ (Th, A) *He looked at*, or *examined, him*, or *it, having him*, or *it, before his eye; i. q.* اعْتَرَضَهُ عَلَى عَيْنِهِ. (TA.) And رَأَيْتُهُ عَرْضَ عَيْنٍ *I saw him*, or *it, obviously; nearly.*

(TA.) [See also an ex. voce يوم العرضِ [___.] عين is an appellation of *The day of the last judgment.*] *A compensation; a substitute; a thing that is given or received or put instead* of another thing: so, accord. to some, in the Kur iii. 127, quoted above: [but this is strange:] and so in the phrase عَرْضُ هٰذَا الثَّوبِ كَذَا وكَذَا [*The compensation,* or *substitute, for this garment,* or *piece of cloth, is such a thing, and such a thing:* but not necessarily; for عرض in this phrase may have the meaning first assigned to it above]. (TA.) See also what next follows. ___ *A commodity;* or *commodities,* or *goods;* syn. مَتَاعٌ; (S, O, Msb, K;) as also عَرَضٌ ; accord. to Kz; (K;) which is the *contr. of* عَيْنٌ: (Mgh:) and the former, *anything except silver and gold money,* or *dirhems and deenárs,* (S, Msb, K,) which are termed عَيْنٌ: (S, Msb:) or *any worldly goods or commodities except silver and gold money:* (Mgh, * O, TA:) but عَرَضٌ , which see below, has a more comprehensive signification; everything that is termed عَرْضٌ being included in عَرَضٌ, whereas everything that is termed عَرَضٌ is not عَرْضٌ: (TA:) the pl. of عَرَضٌ is عُرُوضٌ, (Msb,) which A'Obeyd explains as signifying the *commodities,* or *goods, whereof none are meted in a measure nor weighed, and which are not animals, and do not consist in* عَقَارٌ [or *immoveable property*]. (S, O, Msb.) You say, اشتريت المتاعَ بعرضٍ *I bought the commodity for a commodity like it.* (S, O.) جعل الشَّىءَ عرضًا للشَّىءِ, or عرضًا, accord. to different copies of the K: see 2, in the latter half of the paragraph. سَأَلْتُهُ عرضَ مالٍ: see عرض. عُرَاضَةٌ also signifies *Madness; insanity;* or *possession by jinn,* or *by a jinnee.* (K, TA.) [See 1, last sentence.] مضى عَرْضٌ من اللَّيلِ *An hour,* or *a portion, of the night passed;* syn. سَاعَةٌ. (K, * TA.) See also عرض, with the unpointed ص.

عُرْضٌ *A side; a lateral,* or *an outward, part,* or *portion;* syn. جَانِبٌ, (S, Mgh, O, Msb, K,) and نَاحِيَةٌ, (S, O, Msb, K,) *from whatever direction one comes to it,* (S, O,) and شِقٌّ: (S, Mgh:) and so عَرْضٌ ; syn. نَاحِيَةٌ; of anything: (TA:) and عَارِضٌ , or عَارِضَةٌ , (accord. to different copies of the K,) or both; (TA;) syn. نَاحِيَةٌ: (K, TA:) and

عَرُوضٌ ; syn. عَارِضَةٌ: (S, A, O, K:) and عِرَاضٌ ; syn. نَاحِيَةٌ, and شِقٌّ: (S, O, K:) [or] this last is pl. of عَرْضٌ; (Sgh, K;) or, accord. to the M, of عَرْضٌ as signifying the contr. of طُولٌ: and أَعْرَاضٌ is pl. [or is another pl.] of عُرْضٌ; and is also pl. of عَرْضٌ in the sense expl. above. (TA.) You say, عُرْضُ السَّيْفِ *The side,* or *flat,* (صَفْحٌ,) *of the sword.* (K.) And عُرْضُ العُنُقِ *The two sides of the neck:* (K:) or *each side of the neck.* (TA.) [See also عَارِضٌ.] And عُرْضَا أَنْفِ البَعِيرِ *The beginning of the part of the bone of the camel's nose which slopes downwards, in both its edges.* (Az, TA.) And نَظَرَ إِلَيْهِ بِعُرْضِ وَجْهِهِ *He looked at him with the side of his face* [*turned towards him*]. (S, O.) And نَظَرَ إِلَيْهِ عَنْ عُرْضٍ and عُرُضٍ *He looked at him from one side.* (S, O, K. *) And خَرَجُوا يَضْرِبُونَ عَنْ عُرْضٍ (S, O, K *) *They went forth smiting the people from one side, in whatever manner suited,* (S, O,) *not caring whom they smote.* (S, O, K.) And اضْرِبْ بِهِ عُرْضَ الحَائِطِ *Strike thou with it indiscriminately any part that thou findest of the wall:* (S, O, Msb, TA:) or *the side thereof.* (TA.) And أَلْقِهِ فِى أَىِّ أَعْرَاضِ الدَّارِ شِئْتَ *Throw thou it in any side,* or *quarter, of the house which thou wilt.* (TA.) And خُذْهُ مِنْ عُرْضِ النَّاسِ, and عُرْضِهِمْ , *Take thou him from any side of the people which thou wilt.* (TA.) And أَوْصَى أَنْ يُنْفَقَ عَلَيْهِ مِنْ عُرْضِ مَالِهِ *He enjoined that he should expend upon him,* or *it, of any part of his property indiscriminately.* (Mgh.) And فُلَانٌ مِنْ عُرْضِ العَشِيرَةِ *Such a one is of the collateral class of the kinsfolk,* or *tribe; not of the main stock thereof.* (Mgh.) And عَرَضَ عُرْضَهُ, *He went towards him:* [lit. *towards his side.*] (K.) See also عَرْضٌ, near the beginning. And أَخَذَ فِى عُرُوضٍ مِنَ الطَّرِيقِ (S, * K) *He took to one side of the way.* (S, * TA.) And خُذْ فِى عُرُوضٍ سِوَى هٰذِهِ *Take thou to a side other than this.* (A.) And أَخَذَ فُلَانٌ فِى عُرُوضٍ مَا تُعْجِبُنِى (S, A) *Such a one took to a way and side not pleasing to me.* (S.) [عُرُوضٍ, it will be observed, is fem.] And سِرْتُ فِى عِرَاضِهِ *I went along over against him.* (A.) And سِرْنَا فِى عِرَاضِ القَوْمِ *We went along not facing the people,* or *company of men, but coming to*

them from their side. (TA.) And Aboo-Dhueyb says,

* أَمِنْكَ بَرْقٌ أَبِيتُ اللَّيْلَ أَرْقُبُهُ *

* كَأَنَّهُ فِى عِرَاضِ الشَّامِ مِصْبَاحُ *

(S, * TA,) i. e. [*Is there lightning* proceeding *from thee, which I pass the night watching, as though it were a lamp*] *in the side,* or *region, of Syria?* (S.) ___ See also عَرْضٌ, as signifying the lowest part, or base, of a mountain; and the side thereof. [And see شَفَقٌ, last sentence but one.] ___ The *middle,* or *midst,* of a river or rivulet or the like, (O, K,) and of the sea, (K,) and of men or people, and of a story or tradition; and عَرْضٌ signifies the same, of men or people, &c.: (TA:) and the former, the *main part* of men or people; as also the latter; and of a story or tradition; (K;) as also عَرَاضٌ, (TA, and so in some copies of the K,) and عُرَاضٌ. (TA, and so in some copies of the K.) You say, رَأَيْتُهُ فِى عَرْضِ النَّاسِ *I saw him among the people:* (S, O:) and some of the Arabs say, رَأَيْتُهُ فِى عَرْضِ النَّاسِ, meaning فِى عُرْضِ; (Yoo, S, O, TA;) or meaning *I saw him in the midst of the people;* (TA;) or, as also فِى عُرَضِ النَّاسِ, *in the middle portions of the people;* or, as some say, *in the surrounding portions of the people.* (Msb.) And فُلَانٌ مِنْ عُرْضِ النَّاسِ *Such a one is of the common people,* or *vulgar.* (S, K. *) ___ كُلِ الجُبْنَ عُرْضًا [*Eat thou cheese indiscriminately;* or] *take thou cheese at random,* or *indiscriminately, and buy it of him whom thou findest, not asking respecting him who made it,* (As, S, O, K,) *whether it be of the making of the people of the Scriptures, or of the making of the Magians.* (As, S, O.) عُرْضُ هٰذَا البَعِيرِ السَّفَرُ والحَجَرُ: see عُرْضَةٌ, last two sentences but one. ناقةٌ عُرْضُ أَسْفَارٍ: and أَعْرَاضُ الكَلَامِ: see مَعْرَاضٌ. [But whether اعراض in this phrase be pl. of عُرْضٌ, or whether it have any sing., I know not.] ___ See also عُرُضٌ.

عَرْضٌ : see عُرْضٌ, first signification. ___ Also The *side of a valley,* and *of a* بَلَدٌ [i. e. *country* or *the like,* or

town or *the like*]: (K: [in the CK, بلد is in the nom. case, which I think a mistake:]) or (as some say, TA) *a part, region, quarter,* or *tract,* (K, TA,) and the *low ground* or *land,* (TA,)

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of, or *pertaining to, either of these:* (K, TA:) pl. أَعْرَاضٌ. (TA.) ___ *A valley in which are towns,* or *villages, and waters:* (O, K:) or *in which are palm-trees:* (K:) or *a valley containing many palms and other trees:* (TA:) or *any valley in which are trees:* (S, O:) [see also عِرْضٌ, explained as applied to a valley:] pl. as above, (S,) and عُرْضَانٌ. (TA.) ___ أَعْرَاضُ الحِجَازِ *The towns,* or *villages, of El-Hijáz:* (K:) or these, (TA,) or the أَعْرَاضُ, (S, O,) are *certain towns,* or *villages,* [*with their territories;* i. e. *certain provinces,* or *districts;*] *between El-Hijáz and El-Yemen:* (S, O, TA:) and some say that أَعْرَاضُ المَدِينَةِ is applied to *the towns,* or *villages, that are in the valleys of El-Medeeneh:* (TA:) or *the low lands of its towns,* or *villages, where are seed-produce and palm-trees:* so says Sh: (O, TA:) the sing. is عِرْضٌ. (K.) ___ And عِرْضٌ, (S, O,) or أَعْرَاضٌ, (K,) which is its pl., (TA,) signifies [The *trees called*] أَرَاكٌ (S, O, K) *and* أَثْلٌ (S, O) *and* حَمْضٌ. (S, O, K.) Also *A great cloud,* (K, TA,) *appearing,* or *presenting itself,* or *intervening,* (يَعْتَرِضُ,) *in the horizon.* (TA.) [See عِرْضٌ and عَارِضٌ, which signify nearly the same.] *I. q.* عَرْضٌ, q. v., as signifying *An army:* (K:) or *a great army:* (TA:) ___ and as signifying *Numerous locusts.* (K.) One's *self;* syn. نَفْسٌ; (S, O, Msb, K;) i. e. نَفْسُ رَجُلٍ. (IKt.) You say, أَكْرَمْتُ عَنْهُ عِرْضِى *I preserved myself from it.* (S, O.) And فُلَانٌ نَقِىُّ العِرْضِ *Such a one is* [*pure in respect of himself;* or] *free from reproach;* (S, O;) or *from fault,* or *vice,* or *the like.* (S, Msb.) And in the same sense it occurs in the saying of Abu-d-Dardà, أَقْرِضْ مِنْ عِرْضِكَ لِيَوْمِ فَقْرِكَ [*Lend thou from thyself for the day of thy poverty:* but see art. قرض]: and in other instances. (TA.) ___ The *body;* syn. جَسَدٌ, (IAar, S, O, K,) or بَدَنٌ: (IKt, Az:) pl. أَعْرَاضٌ. (Az, S.) So in the description of the

people of Paradise, (Az, S,) in a trad., (Az,) إِنَّمَا هُوَ عَرَقٌ يَجْرِى مِنْ أَعْرَاضِهِمْ [*It is only sweat which flows from their bodies*]. (Az, S, O.) ___ The *skin.* (Ibráheem El-Harbee, O, K.) ___ *Any place of the body that sweats:* (O, K:) so in the trad. cited above: (TA:) or *any part of the body such as the arm-pit and the groin and the like.* (A'Obeyd.) ___ The *odour of the body,* (S, O, K,) and *of other things,* (S, O,) *whether sweet or foul.* (S, O, K.) You say, فُلَانٌ طَيِّبُ العَرْضِ [*Such a one is sweet in respect of odour*], and مُنْتِنُ العَرْضِ [*foul in respect of odour*]; and سِقَآءٌ خَبِيثُ العَرْضِ *a stinking water-skin,* or *milk-skin;* from A'Obeyd. (S, O.) ___ *A man's honour,* or *reputation,* (جَانِبُهُ,) *which he preserves from impairment and blame, both as it relates to himself and to his* حَسَب [or *grounds of pretension to respect on account of the honourable deeds or qualities of his ancestors,* &c.]: (IAth, O, K:) or *whether it relate to himself or to his ancestors or to those of whose affairs the management is incumbent on him:* (K:) or *a subject of praise,* and *of blame, of a man,* (Abu-l-'Abbás, IAth, O, K,) *whether it be in himself or in his ancestors or in those of whose affairs the management is incumbent on him:* (IAth:) or *those things by the mention whereof with praise or dispraise a man rises or falls; which may be things whereby he is characterized exclusively of his ancestors; and it may be that his ancestors are mentioned in such a manner that imperfection shall attach to him by reason of the blaming of them.* respecting this there is no disagreement among the lexicologists, except IKt [whose objection see in what follows]: (Abu-l-'Abbás, O:) or (accord. to some, S) *grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors,* &c., (حَسَبٌ, S, Msb, K,) *and eminence,* or *nobility,* (شَرَفٌ,) *in which one glories.* (K.) You say, فُلَانٌ كَرِيمُ العَرْضِ *Such a one is generous,* or *noble, in respect of* حَسَب: and هُوَ ذُو عِرْضٍ *he is a possessor of*

حسب; and *of* شرف. (TA.) ___ Sometimes, *Ancestors* are meant by it. (A'Obeyd, K.) Thus you say, شتم فلانٌ عرضَ فلانٍ, meaning *Such a one spoke evil of the ancestors of such a one.* (A'Obeyd.) And فلانٌ جرِبُ العرضِ *Such a one is base,* or *ignoble, in respect of ancestry.* (TA.) IKt disallows this signification, asserting عرضٌ to have no other signification than those of a man's نفسٌ and his بدنٌ: (O, * TA:) but I Amb says that this is an error; as is shown by the saying of Aboo-Miskeen Ed-Dárimee,

* رُبَّ مَهْزُولٍ سَمِينٌ عِرْضُهُ *

* وَسَمِينِ الجِسْمِ مَهْزُولُ الحَسَبْ *

in which عرضٌ cannot be syn. with بدنٌ and جسمٌ, for, were it so, it would involve a contradiction; the meaning being only *Many a person meagre* in respect of his body *is noble* [or *great*] *in respect of his ancestry;* [*and fat in respect of the body, meagre in respect of grounds of pretension to honour on account of the honourable deeds or qualities of his ancestors,* &c.:] and by Mohammad's using the expression دمه وعرضه; for if عرضٌ were [here] syn. with نفسٌ, it had sufficed to say دمه without عرضه. (O, TA.) ___ Also *A natural disposition that is commended.* (IAth, K.) ___ And *A good action.* (TA.) Also One *who speaks evil of men* (يعترضهم) *falsely;* (O, K;) applied to a man: and so with عرضنٌ applied to a woman: (O, K: *) so too ةٌ applied to a man, and with عرضنٌ to a woman. (TA.)

عَرَضٌ *A thing that happens to, befalls,* or *occurs to, a man; such as disease, and the like;* (S, O, K;) *as disquietude of mind, and a state of distraction of the mind* or *attention:* or *a misfortune, such as death, and disease, and the like:* (TA:) or *an event that happens to a man, whereby he is tried:* (As:) or *a thing that happens to a man, whereby he is impeded; such as disease,* or *a theft:* (Lh:) or *a bane,* or *cause of mischief, that occurs in a thing;* as also عارِضٌ: (TA:) [both signify also *an accident of any*

kind:] pl. أَعْرَاضٌ. (TA.) ___ A thing's *befalling,* or *hitting, unexpectedly.* (O, K. [I follow the reading of the O, which is that of the K as given in the TA, and of my MS. copy of the K, أَنْ يُصِيبَ الشَّىْءُ عَلَى غِرَّةٍ; in preference to that in the CK, أَنْ تُصِيبَ الشَّىْءَ عَلَى غِرَّةٍ.]) You say, أَصَابَهُ سَهْمُ عَرَضٍ (S, A, O, K*) and سَهْمُ عَرَضٍ, (A, TA,) and حَجَرُ عَرَضٍ (S, O) and حَجَرُ عَرَضٍ, (TA,) [*A random arrow,* and *a random stone,* or] *an arrow,* and *a stone, aimed at another, hit him:* (S, O, K:) such as hits, or falls upon, a man without any one's shooting it, or casting it, is not thus termed. (L.) And مَا جَآءَكَ مِنَ الرَّأْىِ عَرَضًا خَيْرٌ مِمَّا جَآءَكَ مُسْتَكْرَهًا, i. e. [*The opinion*] *that comes to thee without consideration,* or *thought,* [*is better than that which comes to thee forced.*] (TA.) And عَلِقْتُهَا عَرَضًا *I became attached to her* (S, O, K) *accidentally,* or *unintentionally,* (S, O,) *in consequence of her presenting herself to me* (ISk, S, O, K) *as a thing occurring without my seeking it.* (ISk.) [See an ex., in a verse of Antarah, cited in the first paragraph of art. زعم; and another, in a verse of El-Aashà, cited in the first paragraph of art. علق.] ___ *A thing that is not permanent:* (Mgh, O, B, K.) so in the conventional language of the Muslim theologians: (Mgh:) opposed to جَوْهَرٌ: (TA:) or hence metaphorically applied by the Muslim theologians to *a thing that has not permanence unless in,* or *by, the substance;* [i. e., in the language of old logicians, *an accident; an essential,* and *an accidental* (as meaning *a non-essential*), *property,* or *quality;* or what modern logicians call *a mode;* whether it be, in their language, *an essential mode* or *an accidental mode;* which latter only they term an accident;] *as colour, and taste:* (B:) or, in the conventional language of the Muslim theologians (المُتَكَلِّمُونَ [expl. in the TA as signifying the philosophers, from whom, however, they are generally distinguished]), *a thing that subsists in,* or *by, another thing;* (O, K;) *as colours, and tastes, and smells, and sounds, and powers, and wills:* (O: [and the like is said in the Msb:]) or, in philosophy, *a thing that exists in its subject,* or *substance, and ceases therefrom without the latter's becoming impaired or annihilated;* and also *such as does not cease*

therefrom: the former kind being such as tawniness occasioned by an altered state of the body, and yellowness of complexion, and motion of a thing moving; and the latter kind, such as the blackness of pitch, and of [*the beads called*] سَبَج, *and of the crow.* (L.) ___ [Hence, *An appertenance of any kind.* ___ Hence also,] The *frail goods* (حُطَام) *of the present world* or *state;* (As, O, K;) and *what a man acquires thereof:* (As, O:) [so called as being not permanent:] or *worldly goods* or *commodities,* (AO, Msb,) *of whatever kind,* are thus called, with fet-h to the ر: (AO:) and *any property* or *wealth, little* or *much,* (S, O, K,) is thus called, (K,) or is called عَرَضُ الدُّنْيَا. (S, O.) See also عَرْضٌ, expl. as signifying a commodity, or commodities or goods. One says, الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا البَرُّ والفَاجِرُ [*The world is a present frail good: the righteous and the unrighteous eat thereof*]: (S, O, TA:) i. e. it has

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no permanence: a trad. related by Sheddád Ibn-Ows. (TA.) And in another trad. related by the same, it is said, لَيْسَ الغِنَى عَنْ كَثْرَةِ العَرَضِ إِنَّمَا الغِنَى غِنَى النَّفْسِ [*Richness is not from the abundance of worldly goods: richness is only richness of the soul*]. (O, TA.) One says also, قَدْ فَاتَهُ العَرَضُ, (Yoo, S, L,) and العَرْضُ, but the former is the more approved, (L,) [*The property,* &c., (but see another meaning below,) *had escaped him*], which is from عَرْضُ الجُنْدِ, [see عَرَضٌ,] like as one says قَبَضَ قَبْضًا and قَدْ أَلْقَاهُ فِى القَبَضِ: (Yoo, S:) [which seems to indicate that عَرَضٌ properly signifies مَعْرُوضٌ, like as قَبَضٌ signifies مَقْبُوضٌ.] ___ *Booty; spoil.* (O, K.) So in the Kur ix. 42: (O:) or it there signifies ___ *i. q.* مَطْلَبٌ [app. meaning *A thing sought,* or *desired; and object of desire;* rather than *a place where a thing is sought*]. (TA.) ___ *I. q.* طَمَعٌ [app. meaning *A thing that is eagerly desired,* or *coveted:* and also *eager desire;* or *covetousness*]. (AO, O, K.) So explained by some as occurring in the saying قَدْ فَاتَهُ العَرَضُ, mentioned above. (TA.) And the following verse is also cited as an

ex.,

* مَنْ كَانَ يَرْجُو بَقَآءً لَا نَفَادَ لَهُ *

* فَلَا يَكُنْ عَرَضُ الدُّنْيَا لَهُ شَجَنَا *

[*Whoso hopeth for continuance without cessation, let not the eager desire of worldly goods be to him a cause of anxiety*]. (O, TA.) ___ *A gift.* (TA.) See also هُوَ ___. عُرَاضَةٌ عَلَى عَرَضِ الوُجُودِ signifies عَلَى إِمْكَانِهِ [app. meaning *It is in the condition of possibility of existence;* for على seems to be here used in the sense of فى, as in some other instances]; from أَعْرَضَ لَهُ meaning it became within his power, &c. (Mgh.) And one says, هُوَ بِعَرَضِ أَنْ يَضِيعَ [*He is exposed,* or *liable, to perish*]. (Mgh voce جَعَلَ الشَّىْءَ عَرَضًا لِلشَّىْءِ ___.) ضِيَاعٌ, or عَرَضًا, accord. to different copies of the K: see 2, in the latter half of the paragraph, in two places.

عُرْضٌ, (L, TA,) in the K, erroneously, عَرْضٌ, (TA,) *A certain manner of going along,* (K, TA,) *towards one side,* (TA,) *approved in horses, but disapproved in camels.* (K, TA.) ___ نَظَرَ إِلَيْهِ عَنْ عُرْضٍ: ___ and رَأَيْتُهُ فِى عُرْضِ النَّاسِ: see عُرْضٌ.

عُرْضَةٌ is of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ, like قُبْضَةٌ; (Bd, ii. 224;) and is applied to *A thing that is set as an obstacle in the way of a thing:* (Bd, TA:) and also to *a thing that is exposed to a thing:* (Bd:) or *that is set as a butt, like the butt of archers.* (TA.) You say, جَعَلْتُ فُلَانًا عُرْضَةً لِكَذَا, meaning نَصَبْتُهُ لَهُ; (S, O, K; *) i. e. *I set such a one as an obstacle to such a thing:* or *as a butt for such a thing.* (TA.) And هُوَ لَهُ دُونَهُ عُرْضَةٌ *He is an obstacle to him intervening in the way of it.* (S, O.) And فُلَانٌ عُرْضَةٌ لِلنَّاسِ *Such a one is* [*a butt to men;* i. e.] *a person whom men cease not to revile:* (S, O, Msb, K:) or *a person to whom men address themselves to do evil, and whom they revile.* (Az, TA.) And هُمْ ضُعَفَآءُ عُرْضَةٌ لِكُلِّ مُتَنَاوِلٍ

They are weak persons; persons who offer themselves as a prey to any one who would take them. (TA.) And it is said in the Kur [ii. 224], وَلَا تَجْعَلُوا ٱللّٰهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ, (S, * &c.,) meaning نَصْبًا; (S, TA;) admitting the two significations of *an obstacle* and *a butt:* (TA:) i. e. *And make not God an obstacle* between you and that which may bring you near unto God, &c.: (O, K:) or *make not God an obstacle to the performance of your oaths to be pious* (O, Bd) *and to fear God and to make reconciliation between men:* or *make not God an obstacle, because of your oaths, to your being pious* &c.: (Bd:) or *make not the swearing by God an obstacle to your being pious* [&c.]: (Fr:) and Zj says the like of this: (L:) or عُرْضَةٌ signifies *intervention* with respect to good and evil; (Abu-l- 'Abbás, O, K;) and the meaning is, *do not intervene by swearing by God every little while so as not to be pious* &c.: (O, K, * TA:) or *make not God an object of your oaths, by ordinary and frequent swearing by Him,* (Bd,) or *a butt for your oaths, like the butt of archers,* (TA,) *in order that ye may be pious* &c.; for the habitual swearer emboldens himself against God, and is not pious &c.: (Bd:) or, as some say, the meaning is *make not the mention of God a means of strengthening your oaths.* (TA.) You say also, هٰذَا عُرْضَةٌ لَكَ as meaning *This is a thing prepared for thy common,* or *ordinary, use.* (O, TA.) ___ *A purpose; an intention;* or *an object of desire,* or *of endeavour;* [as though it were a butt;] syn. هِمَّةٌ. (S, O, K.) Hassán says, (S, O,) i. e. Ibn-Thábit, (O, TA,)

* وَقَالَ ٱللّٰهُ قَدْ يَسَّرْتُ جُنْدًا *

* هُمُ الْأَنْصَارُ عُرْضَتُهَا اللِّقَآءُ *

[*And God said I have prepared an army: they are the Ansár; whose purpose,* or *the object of whose desire, is conflict* with the unbelievers]. (S, O, TA. [In one copy of the S, in the place of

يَسَّرْتُ, I find أَعْدَدْتُ, which signifies the same.]) ___ *A pretext; an excuse.* (MA.) ___ One says also, فُلَانٌ عُرْضَةٌ لِذَاكَ, (S, O,) or عُرْضَةٌ لِذَاكَ, (S, O, K,) *Such a one is possessed of the requisite ability and strength for that:* (S, O, K:) and عُرْضَةٌ لِلشَّرِّ *possessed of strength to do evil,* or *mischief:* and in like manner عُرْضَةٌ is applied to two things, and to more. (TA.) And فُلَانَةُ عُرْضَةٌ لِلزَّوْجِ (S, O, K) *Such a female is possessed of sufficient strength for the husband;* [i. e., to be married;] (TA;) or لِلنِّكَاحِ *for marriage.* (A.) And نَاقَةٌ عُرْضَةٌ لِلْحِجَارَةِ *A she-camel having strength enough for* [going upon] *the stones.* (S, O, K.) And [in like manner] نَاقَةٌ عُرْضُ أَسْفَارٍ *A she-camel having strength sufficient for journeys.* (S, O, K. *) And عُرْضُ هٰذَا البَعِيرِ السَّفَرُ والحَجَرُ (S, O, K) *The strength of this camel is sufficient for journeying and for going over stone.* (IB.) عُرْضَةٌ also signifies *A kind of trick,* or *artifice, in wrestling,* (S, O, K,) by which one throws down men. (S, O.)

عَرْضِىٌّ [in the CK عَرْضٰى] *A kind of cloths* or *garments.* (S, O, K.) ___ And *Certain of the appertenances* (مرافق, O, K) *and chambers* (O) *of the house:* a word of the dial. of El-'Irák: (O, K:) unknown to the Arabs. (O.)

عُرْضِىٌّ A camel *that goes obliquely,* or *inclining towards one side, because not yet completely trained:* (S, O, K:) or *submissive in the middle part* [or *body, so as to be easy to ride, but*] *difficult of management:* and *perverse, untoward,* or *intractable:* and with ة, a she-camel *not completely trained:* (TA:) or *difficult to manage; refractory.* (S, O, K.) See also عَرُوضٌ. ___ One *who does not sit steadily,* or *firmly, upon the saddle;* (IAar, O, K;) *inclining at one time this way, and at another time that way.* (IAar, O.)

يَمْشِى بِالعَرْضِيَّةِ, and بِالعُرْضِيَّةِ, the latter from Lh, *He goes sideways.* (TA.)

عُرْضِيَّةٌ: see what next precedes. *Refractoriness, and a random* or *heedless manner of going,*

by reason of pride: in a horse, the *going sideways:* and in a she-camel, the *state of being untrained:* (TA:) and in a man, [so expressly shown in the S and TA; but in the CK, قيل is erroneously put for فيك;] *what resembles roughness, ungentleness,* or *awkwardness; want of due care, by reason of haste;* (syn. عجرفيّة;) and *pride;* and *refractoriness.* (AZ, S, O, K.) [See also عرضىٌّ.]

عرضّى, with fet-h to the ر; (O;) or عرضّى, like زمكّى; (K;) *Briskness, liveliness,* or *sprightliness.* (IAar, O, K. [See also عرضنة.]) ___ And [app. for ذو عرضّى] meaning also *Brisk, lively,* or *sprightly.* (TA. [See, again, عرضنة.])

عرضن; fem. with ة: see عرض, last sentence.

عرضنة *An oblique course* or *motion:* (A'Obeyd, L, TA:) and *briskness, liveliness, sprightliness:* and عرضنة signifies the same. (TA. [See also عرضّى.]) One says, يمشى العرضنة and العرضنى *He goes along with a proud gait,* (S, O, K,) *inclining towards one side,* (S, O,) *by reason of his briskness, liveliness,* or *sprightliness.* (S, O, K.) And تعدو العرضنى and العرضنة and العرضناة [perhaps correctly العرضنات] *She* (a mare) *runs in a sidelong manner, one time in one direction and another time in another.* (O, TA.) And يعدو العرضنة *He* (a man) *runs so that he outstrips.* (L, TA.) And نظرت إلى فلان عرضنة *I looked towards such a one from the outer angle of my eye.* (S, O, K. *) The dim. of عرضنى is عريضن; the ن being retained because it is a letter of quasi-coordination, and the ى suppressed because it is not such. (S, O.) ___ Also, [app. for ذات عرضنة,] A she-camel *that goes along obliquely,* (S, O, K,) *by reason of briskness, liveliness,* or *sprightliness:* pl. عرضنات. (S, O. [See, again, عرضّى.] But A'Obeyd disallows the application of this epithet to a she-camel. (TA in

art. عرضن.) ___ And A woman *that has become broad by reason of her fatness and plumpness.* (TA.)

عَرَضْنَى : see the next preceding paragraph, in three places.

عُرَاض : see عَرِيض, in four places: see also عُرْض, in the latter half of the paragraph.

عُرَاض : see عُرْض, in the first sentence, and again, in four places, in the latter half of the paragraph. ___ أَخَذَ فِى عِرَاضِ كَلَامِه *He began to say the like of that which he* [another] *had said:* or, as in the O, *he matched him, and equalled him, by saying the like of what he had said.* (TA.) [See also عُرُوض.] ___ Also *A certain brand;* (S, O, K;) or, (K,) accord. to Yaakoob, (S, O,) *a line upon the thigh of a camel, crosswise;* (S, O, K;) or *upon the neck, crosswise.* (Ibn-Er-Rummánee, TA.) ___ And *An iron with which the feet of a camel are marked in order that his foot-prints may be known.* (O, K.)

عُرُوض : see عُرْض, first sentence, and three of the examples which follow it, near the middle of the paragraph: ___ see also عَارِض, in the sentence commencing with The side of the cheek. ___ Also *A road in a mountain:* (S:) or *in the side,* or *lowest part,* (عُرْض,) *of a mountain,* (O, K,) or, as some say, *a part thereof lying across,* or *obliquely,* (مَا ٱعْتَرَضَ مِنْهُ, TA,) *in a narrow place:* (O, K:) and *a road down a descent,* or *declivity:* (TA:) or [simply] *a road:* (Ham p. 346:) pl. عُرُوض (TA) and أَعَارِيض. (Ham ubi suprà.) Hence the phrase in a trad. of Aboo-Hureyreh, فَأَخَذَ فِى عُرُوضٍ آخَرَ *And he took another way of speech.* (TA.) ___ The *place that is over against one,* or *on the opposite side to one, as he goes along.* (S, O, K.) A she-camel *that takes to a side,* or *tract, different from that which her rider would traverse;* for which reason this epithet is applied to her: (O:) or *that goes to the right and left, and does not keep to the road:* (IAth:) or *that has not been trained:* (S, O, K:) or *that*

has received some training, but is not thoroughly trained: (ISk:) or *such as is termed* عُرْضِيَّة, *stubborn in the head, but submissive in her middle part; that is loaded; and then the other loaded camels are driven on; and if a man ride her, she goes straight forward, and her rider has not the power of exercising his own free will* [*in managing her*]. (Sh.) To such a camel, 'Omar likened a class of his subjects. (TA.) And 'Amr Ibn-Ahmar El-Báhilee says,

* أُخَبُّ ذَلُولًا أَوْ عَرُوضًا أَرُوضُهَا *

[*I make a submissive one to go the pace termed* خَبَب, *or an untrained one I train*]; meaning that he recites two poems; one of which he has made easy, and the other whereof is difficult: J gives a different reading, أُسِيرُ عَسِيرًا, meaning أُسَيِّرُ; with the same explanation that is given above, of the former reading. (IB, O.) ___ A camel, (S, O, TA,) in the K, erroneously, a sheep or goat, (TA,) *that eats the thorns* (S, O, K, TA) *when herbage is unattainable by him.* (S, O.) ___ And *i. q.* عَتُودٌ [*A yearling goat,* &c.]. (TA [See also عَرِيضٌ.]) Also *i. q.* كَثِيرٌ, (Ibn-'Abbád, O, K,) [as meaning *A large quantity* or *number*] of a thing [or of things], (K.) [or *large in number,*] as in the phrase حَىٌّ عَرُوضٌ [*A tribe large in number*]. (Ibn-'Abbád, O.) And *Clouds;* syn. سَحَابٌ; (Ibn-'Abbád, O, K;) and غَيْمٌ. (K.) And *Food.* (Fr, O, K.) عَرُوضُ كَلَامٍ *The meaning,* or *intended sense, of speech;* syn. فَحْوَاهُ, (ISk, S, O, K,) and مَعْنَاهُ: (ISk, S, O:) as also مَعْرَاضُ كَلَامٍ, (K,) of which the pl. is مَعَارِيضُ and مَعَارِضُ. (TA.) One says عَرَفْتُ ذٰلِكَ فِى عَرُوضِ كَلَامِهِ [*I knew that in the intended sense of his speech*]; (ISk, S, O;) and فِى مَعْرَاضِ كَلَامِهِ; (A, O;) and in like manner, مَعَارِضِ كَلَامِهِ: (L, TA:) and عَرَفْتُهُ فِى مَعْرَاضِ كَلَامِهِ and فِى لَحْنِ كَلَامٍ and فِى نَحْوِ كَلَامِهِ signify the same. (Msb.) [See also هٰذِهِ المَسْأَلَةُ.] مَعْرَاضُ عَرُوضُ هٰذِهِ *This question is the like of this.* (TA.) [See also عَرُوضٌ.] عِرَاضٌ also signifies The *transverse pole* or *piece of wood* (عَارِضَة) *which is in the middle of a tent, and*

which is its main support. (Aboo-Is-hák.) ___ And hence, (Aboo-Is-hák,) The *middle portion* [or *foot*] *of a verse;* (Aboo-Is-hák, O;) for the بَيْت of poetry is constructed after the manner of the بَيْت inhabited by the Arabs, which is of pieces of cloth; and as the عروض of the latter is the strongest part, so should that of the former be; and accordingly we see that a deficiency in the ضَرْب is more frequent than it is in the عروض: (Aboo-Is-hák:) the *last foot of the first half* or *hemistich* (S, K) *of a verse;* (S;) *whether perfect or altered:* (K:) some make it to be the طَرَائِق of poetry, and its عُمُود: (TA:) [i. e. they liken it to these parts of the tents:] it is fem.: (K:) or sometimes masc.: (L:) the pl. is أَعَارِيضُ; (S, O, K;) contr. to rule, as though pl. of إِعْرِيضٌ; and one may use as its pl. أَعَارِضُ. (S, O.) ___ Also [The *science of prosody,* or *versification;*] the *science of the rules whereby the perfect measures of Arabic verse are known from those which are broken;* (Msb;) the *standard whereby verse is measured:* (S, O, K:) because it is compared (يُعَارِضُ) therewith: (S, O:) or because what is correct in measure is thereby distinguished from what is broken: (K: [in which some other reasons are added, too futile, in my opinion, to deserve mention: I think it more probable that عروض is used by a synecdoche for شِعْر, as being the most essential part thereof; and then, elliptically, for عِلْم العُرُوض, which is the more common term for the science:]) it is fem.; and has no pl., because it is a gen. n. (S, O.) See also عَارِضَة; second and two following sentences. العُرُوض is a name of *Mekkeh and El-Medeeneh,* (S, O, Msb, K, TA,) and *El-Yemen,* (Msb, TA,) *with what is around them.* (S, O, K, TA.)

عُرُوض [thus app., but written without any vowel-sign to the ع,] The *quality,* in a she-camel, *of being untrained.* (L, TA. [See عُرُوض, near the beginning.])

عَرِيض *Broad,* or *wide;* (S, Mgh, O, Msb, K; *) as also عُرَاض ; (S, O, K;) like as one says كَبِير and كُبَار : (S, O:) fem. of the former, (S, Msb,) and of the latter, (S, K,) with ة: (S, Msb, K:) the pl. of عَرِيض is عِرَاض, like as كِرَام is pl. of كَرِيم . (Msb.) You say, عُرَاضَة and عُرَاضَة [*A broad,* or *wide, bow*]. (S.) And عُرَاضَات , (TA,) or عُرَاضَاتٌ أَثَرًا, in which the latter word is in the accus. case as a specificative, (S, O, TA,) meaning Camels *whose foot-marks are broad.* (S, O, TA.)

And فُلَانٌ عَرِيضُ البِطَانِ *Such a one is rich;* or *in a state of competence:* (A, TA:) or *possessed of much property.* (S, * O, K, * TA. [See also art. بطن.]) And عَرِيضُ القَفَا *Fat:* (TA:) or *stupid.* (Mgh.) And عَرِيضُ الوِسَادِ *Sleepy:* (TA:) or *stupid, dull,* or *wanting in intelligence.* (Msb in art. دعآء.) وسد عَرِيضٌ, occurring in the Kur [xli. 51], means *Large,* or *much, prayer,* or *supplication:* (K, * TA:) or in this instance we may say *long.* (L.) Also A goat (As, O, K) *that is a year old,* (K,) or *about a year old,* (As, O,) *and that takes* [or *crops*] *of the herbage* (As, O, K) *and trees* [or *shrubs*] (As, O) *with the side of his mouth:* (K:) or (O, K) *such as is termed* عَتُودٌ [q. v.], (S, O,) *when he rattles, and desires copulation:* (S, O, K:) or a [*young*] goat *above such as is weaned and below such as is termed* جَذَعٌ [q. v.]: or *such as has pastured and become strong:* or *such as is termed* جَذَعٌ: or a *young* goat *when he leaps the female:* it is applied only to *a male:* the female is termed عَرِيضَةٌ: with the people of El-Hijáz it means peculiarly *such as is gelded:* it is also applied to a gazelle *that has nearly become a* ثَنِىٌّ [q. v.]: (TA:) pl. عِرْضَانٌ and عُرْضَانٌ. (S, O, K.)

عُرَاضَةٌ *A present: what is brought to one's family:* (S, O, K:) called in Persian راه آورد: (S:) *a present which a man gives when he returns from his journey:* (TA:) *such as a man gives to his children when he returns from a journey:* (Sgh, TA:) and *what is given as food by the bringer,* or *purveyor, of wheat,* or *corn, of the said wheat,* or *corn:* (S, O, K:) *what a person riding gives as food to any one of the owners of waters who asks him for food.* (As.) You say, اشْتَرِ عُرَاضَةً لأَهْلِكَ *Purchase thou a present to take to thy family.* (S, O.) And سَأَلْتُهُ عُرَاضَةَ مَالٍ and عَرْضَ مَالٍ and عَرَضَ مَالٍ [*I asked him for a present of property*] فَلَمْ يُعْطِنِيهِ [*and he did not give it to me*]. (L.) [See also Ham p. 103, l. 8.]

عَرُضِىٌّ [*Of,* or *relating to, prosody,* or *the art of versification. A prosodist.*]

عُرَيْضَنٌ dim. of عَرَضْنَى, q. v., voce عَرَضْنَةٌ. (S, O.)

عُرُوضَاوَاتٌ *Places in which grow* أَعْرَاضٌ [pl. of

عَرْضٌ] i. e. *the* [*trees called*] أَثْلٌ *and* أَرَاكٌ *and* حَمْضٌ. (TA.)

عَرِيضٌ *Forward; officious; meddling; a busybody:* (TA in art. تيح:) one *who addresses himself to do evil to men.* (S, O, K.)

عَارِضٌ [*Showing its breadth,* or *width;* (see عَرَضٌ, first signification;) or] *having its side apparent:* (TA:) and [in like manner] مُعْرِضٌ, q. v., anything *showing its breadth,* or *width:* [or *its side:*] (TA:) [and hence, both signify *appearing.* (See again عَرَضٌ.)] ___ *A collection of clouds appearing,* or *presenting itself,* or *extending sideways,* (مُعْتَرِضٌ,) *in the horizon;* (S, O, K;) *overpeering:* (TA:) or *a collection of clouds which one sees in a side of the sky, like that which is termed* جُلْبٌ, *except that the former is white, whereas the latter inclines to blackness, and is narrower than the former, and more distant:* (AZ:) or *a collection of clouds that comes over against one* (مُعَارِضًا) *in the sky, unexpectedly:* (El-Báhilee, O:) or *a collection of clouds that appears,* or *presents itself,* or *extends sideways,* (يَعْتَرِضُ,) *in the sky, like as does a mountain, before it covers the sky,* is called سَحَابٌ عَارِضٌ, and also حَبِيٌّ: (As, O:) pl. عَوَارِضُ. (TA.) [See also عَرْضٌ and عَرِضٌ.] In the phrase عَارِضٌ مُمْطِرُنَا, in the Kur [xlvi. 23], مُمْطِرُنَا means مُمْطِرٌ لَنَا; for as being determinate it cannot be an epithet to عَارِضٌ, which is indeterminate: and the like of this the Arabs do only in the instances of nouns derived from verbs; so that you may not say هٰذَا رَجُلٌ غُلَامُنَا. (S, O.) ___ See also عَرْضٌ, in the sentence commencing with A mountain, in two places: ___ and again, shortly after. ___ *A gift*

appearing (As, S, O, K) from a person. (As, S, O.) [See an ex. voce عائض.] ___ [*Happening; befalling; occurring: an occurrence;* as a fever, and the like. (See عرض له.)] *A bane,* or *cause of mischief, that occurs in a thing;* as also عرض, q. v. (TA.) And شبهة عارضة *A doubt,* or *dubiousness, occurring,* or *intervening, in the mind.* (TA.) In the saying of 'Alee, يَقْدَحُ الشَّكُّ فى قَلْبه بأَوَّل عارضة من شبهة, the word عارضة may perhaps be an inf. n., [or a quasi-inf. n.,] like عاقبة and عافية: (TA:) [so that the meaning may be *Doubt makes an impression upon his heart at the first occurrence of dubiousness.*] ___ *Whatever faces one,* of a thing: (TA, and so in some copies of the K: in other copies of the K, this signification is given to عارضة :) or *anything facing one.* (O.) ___ *Intervening; preventing: an intervening,* or *a preventing, thing; an obstacle:* (TA:) *a thing that prevents one's going on; such as a mountain and the like.* (Msb.) [Its application to a cloud, and some other applications to which reference has been made above, may be derived from this signification, or from that next preceding, or from the first.] ___ *I. q.* عرض, in the first of the senses assigned to this latter above; as also عارضة . (The former accord. to some copies of the K: the latter accord. to others: but both accord. to the TA.) ___ *What appears,* of the face, (K,) or of the mouth, accord. to the L, (TA,) *when one laughs.* (L, K, TA: but in some copies of the K, and in the O, this signification is given to عارضة .) ___ The *side of the cheek* (K, TA) of a man; (TA;) as also عارضة ; (O, L, K;) the two sides of the two cheeks of a man being called the عارضان, (Msb, TA,) or the عارضتان : (S:) the *two sides of the face:* (Lh, O, K:) or the *side of the face;* as also عروض ; the two together being called the عارضان: (Lh, TA:) or this last signifies the *two sides of the mouth:* or the *two sides of the beard:* pl. عوارض. (TA.) خفيف العارضين means *Light,* or *scanty, in the hair of the two sides of the cheeks,* (S, O, Msb,) and *of the beard;* (O;) being elliptical. (Msb.) But in a certain trad., in which a happy quality of a man is said to be خفَّة عارضيه, the meaning is said to be *His activity in praising and glorifying God;* i. e. *his not ceasing to move the sides of his cheeks by praising and glorifying God.* (IAth, on the authority of El-Khattábee; and O.) ___ The

side of the neck; (K;) the two sides thereof being called the عَارِضَانِ: (IDrd, O:) pl. as above. (TA.) [See also عُرْضٌ, near the beginning.] ___ The *tooth that is in the side of the mouth:* (TA; and K, as in some copies of the latter; but in other copies, this signification is given to عَارِضَةٌ :) pl. as above: (K:) or the *side of the mouth;* (S;) and so, as some say, عَوَارِضُ; (TA;) [meaning the *teeth in the side of the mouth;* for] you say امْرَأَةٌ نَقِيَّةُ العَارِضِ, (S,) and العَوَارِضِ, (TA,) *a woman clean in the side of the mouth:* (S, TA:) and Jereer describes a woman as polishing her عَارِضَانِ with a branch of a beshámeh, [a tree of which the twigs are used for cleaning the teeth,] meaning, as Aboo-Nasr says, the *teeth that are after the central incisors,* which latter are not of the عوارض: or, accord. to ISk, عَارِضٌ signifies the *canine tooth and* the ضِرْسٌ [or *bicuspid*] *next thereto:* or, as some say, *what are between the central incisor and the* [*first*] ضرس [which is a *bicuspid*]: (S, O:) some say that the عوارض are the *central incisors,* as being [each] in the side of the mouth: others, that they are the *teeth next to the sides of the mouth:* others, that they are *four teeth next to the canine teeth, and followed by the* أَضْرَاسٌ: Lh says that they are *of the* اضراس: others, that they are the *teeth that are between the central incisors and the* اضراس: and others, that they are *eight teeth in each side; four above, and four below.* (TA [from the O &c.].) عَارِضٌ as applied to a she-camel, or a sheep or goat: see the paragraph next following. *Giving* a thing, or the *giver* of a thing, *in exchange,* for (مِنْ) another thing. (TA.) ___ *A reviewer of an army,* or *of a body of soldiers, who makes them to pass by him, and examines their state.* (S.) See also the next paragraph; last three sentences.

عَارِضَةٌ : see عَارِضٌ, in eight places, from the sentence commencing with شُبْهَةٌ عَارِضَةٌ. ___ *A want; an object of need:* (S:) and [in like manner] عُرُوضٌ *a want,* or *an object of need, that has occurred to one:* (S, O, K:) pl. of the former عَوَارِضُ. (S.) عُرُوضٌ has the signification above assigned to it in the saying, فُلَانٌ رَكُوضٌ بِلَا عُرُوضٍ [*Such a one is running without any want that has occurred to him*]. (S, O. [In the

K, in the place of ركوض, we find ربوض, which I think a mistake.]) [In Freytag's Arab. Prov. i. 555, we find رَكُوضٌ فِى كُلِّ عَرُوضٍ, which is expl. as meaning *Running swiftly in every region;* and said to be applied to him who disseminates evil, or mischief, among men.] A she-camel *having a fracture* or *a disease,* (S, O, K,) *for which reason it is slaughtered;* (S;) as also عَارِضٌ: (O, K:) and in like manner, a sheep or goat: (TA:) pl. عَوَارِضُ. (S.) It is opposed to عَبِيطٌ, which is one that is slaughtered without its having any malady. (S, O.) One says, بَنُو فُلَانٍ لَا يَأْكُلُونَ إِلَّا العَوَارِضَ [*The sons of such a one do not eat any but camels such as are slaughtered on account of disease*]; reproaching them for not slaughtering camels except on account of disease befalling them. (S, O.) ___ عَوَارِضُ, applied to camels, also signifies *That eat the* [*trees called*] عِضَاه, (S, L,) *wherever they find them.* (L.) [*A thing lying,* or *extending, across,* or *athwart; any cross piece of wood &c.:* so in the present day.] ___ The [*lintel,* or] *piece of wood which holds the* عِضَادَتَانِ [or *two side-posts*], *above,* of a door; *corresponding to the* أُسْكُفَّة [or *threshold*]; (S, L;) the *upper piece of wood in which the door turns.* (O, K. [In some copies of the latter, this signification is erroneously given to عَارِضٌ.]) The عَارِضَتَانِ of a door are also [said to be] *the same as the* عِضَادَتَانِ. (TA, voce عَتَبَةٌ.) ___ *A* [*rafter,* or] *single one of the* عَوَارِض *of a roof:* (S, O, K: [but in some copies of the last, and in the TA, this signification is erroneously given to عَارِضٌ:]) the عوارض of a house are the *pieces of wood of its roof, which are laid across;* one of which is called عَارِضَةٌ: and عَارِضٌ [a mistranscription for عَوَارِضُ] also signifies the سَقَائِف [or *pieces of wood which form the roof*] *of a* [*vehicle of the kind called*] مَحْمَل. (L.) Also, (S, and so in some copies of the K,) or عَارِضٌ, (as in other copies of the K,) or both, (TA,) *Hardiness:* (S, K, TA:) and this is what is meant by its being said, in [some copies of] the K, that عَارِضٌ is also syn. with عَارِضَةٌ; (TA;) [for in some copies of the K, after several explanations of العَارِضُ, we find والعَارِضَةُ والسِّنُّ الَّتِى فِى عُرْضِ الفَمِ; whereas, in other copies, the و before السِّنُّ is omitted:] *courage;* or *courage and energy:* (S, K, TA:) *power of speech:* (S:) *perspicuity,* or *chasteness, of speech; and eloquence:* (K, TA:) or

the former signifies *intuitive knowledge* (بَدِيهَةٌ): or *determination, resolution,* or *decision:* (A:) and the *trimming of speech* or *language,* and the *removal of its faults:* and *good judgment.* (TA.) You say, فُلَانٌ ذُو عَارِضَةٍ (AZ, IDrd, S, O, TA) *Such a one is possessed of hardiness;* (S, TA;) as also ذُو عَارِضٍ ; (TA;) and *of courage,* or *courage and energy;* and *of power of speech:* (S:) or *of eloquence,*

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(AZ, IDrd, O,) *and perspicuity,* or *chasteness, of speech.* (IDrd, O.) And فُلَانٌ شَدِيدُ العَارِضَةِ *Such a one is hardy;* (Kh, O, TA;) as also شَدِيدُ العَارِضِ ; (TA;) and *courageous,* or *courageous and energetic.* (Kh, TA.)

أَعْرَاضُ الكَلَامِ : see أَعْرَاضٌ ___ . مَعْرَاضٌ is pl. of عَرْضٌ and of عُرْضٌ and of عِرْضٌ and of عَرَضٌ ___ . أَعْرَاضُ الشَّجَرِ means *The upper parts of the trees* [or *shrubs*]. (K.)

مَعْرِضٌ The *place of the appearance,* [or *occurrence,*] and *of the showing,* or *exhibiting,* or *manifesting,* and *of the mentioning,* and *of the intending,* or *purposing,* of a thing. (Msb.) You say, قَتَلْتُهُ فِى مَعْرِضِ كَذَا *I slew him in the place of the appearance* [or *occurrence* &c.] *of such a thing.* (Msb.) And ذِكْرُ ٱللّٰهِ إِنَّمَا يَكُونُ فِى مَعْرِضِ التَّعْظِيمِ *The praise and glorification of God is only in the place* [or *case*] *of the appearance,* [or *of the manifesting,*] and *of the intending,* or *purposing, of magnifying.* (Msb.) [And hence, فِى مَعْرِضِ كَذَا also signifies *In the time,* or *case,* or *on the occasion, of the appearance,* &c., *of such a thing.* And *In the state,* or *condition,* or *manner, which is indicative of such a thing:* thus virtually agreeing with the phrase فِى مَعْرِضِ كَذَا, q. v. infrà.] ___ Also *A place for the sale of slaves* or *beasts.* (MA.) And

Pasturage that renders the cattle in no need of their being fed with fodder. (TA.)

مُعْرِضٌ Anything *showing its breadth,* or *width;* [or *its side;* as also عَارِضٌ .] (TA. See the latter word.) [And hence, *Appearing,* as also the latter.] And *i. q.* مُعْتَرِضٌ [app. as signifying *Presenting itself;* or *occurring*]. (Sh.) And Anything *putting its breadth,* or *width,* [or *side,* (as is shown by an explanation of أَعْرَضَ,)] *in one's power.* (TA.) You say, الشَّىْءُ مُعْرِضٌ لَكَ, meaning *The thing is in thy power; apparent to thee; not offering resistance to thee.* (IAth, O. *) ___ And طَأْ مُعْرِضًا حَيْثُ شِئْتَ [*Tread thou* or] *put thy feet where thou wilt, fearing nothing, for it is in thy power to do so.* (S, O.) ___ ادَّانَ مُعْرِضًا (occurring in a saying of 'Omar, K, or, as some relate it, دَانَ مُعْرِضًا, K in art. دين,) means *He bought upon credit,* or *borrowed,* or *sought* or *demanded a loan,* [*doing so* (TA)] *of whomsoever he could,* (AZ, S, A, Mgh, O,) *not caring what might be the consequence:* (S, O:) or *addressing himself to any one who came in his way:* (Sh, K:) or *turning away from such as said Thou shalt not buy on credit,* or *borrow:* (IAth:) or *avoiding payment:* (TA:) or *from any quarter that was easy and practicable to him, without caring,* (O, K,) *and without being perplexed:* (O:) or *he incurred the debt without caring for not paying it,* or *for what might be the consequence:* (As:) or *he contracted a debt with every one who presented himself to him:* (K in art. دين:) Sh says that the making معرضا to signify مُمْكِنًا is improbable; because it is in the accus. case as a denotative of state with respect to [the agent implied in the verb] ادّان; and if you explain it as meaning he took it from him who enabled him, then معرضا applies to him whom he accosts, for he is the ممكن; [he suggests also, that the meaning may be *he bought upon credit,* or *borrowed, largely;* for] he adds that معرضا may be from أَعْرَضَ ثَوْبُ المِلْبَسِ, signifying اتَّسَعَ and عَرُضَ. (TA.) ___ أَرْضٌ مُعْرِضَةٌ, or مُعْرَضَةٌ, (K, TA, [the former only in the CK,]) means *Land wherein is herbage which*

the camels, or *the like, depasture* [app. *at random*] *when traversing it.* (O, K.) See also مُعَرِّض, last sentence.

مَعْرِض *Garments in which girls are displayed:* (S:) or *a garment in which a girl is displayed:* (O, K:) or *a garment in which girls are displayed on the wedding-night; which is the goodliest of their apparel,* or *of the goodliest thereof:* (Msb:) and *a garment in which a girl is shown,* or *displayed, to the purchaser:* (TA:) or the *shirt in which a male slave,* and *a girl, is shown, displayed, exposed,* or *offered for sale.* (Har p. 129.) [And hence, فِى مَعْرِضِ كَذَا *In the guise of such a thing,* used tropically, virtually agreeing with the phrase فِى مَعْرِضِ كَذَا in a sense expl. above.] See also مَعْرَاض, last sentence but one.

مُعَرَّض [pass. part. n. of 2, q. v.] Camels (نَعَم) *branded with the mark called* عِرَاض. (S, O, K.) Also Flesh-meat *not well and thoroughly cooked:* (ISk, S, O, K:) occurring in a verse (S, O) of Es-Suleyk Ibn-Es-Sulakeh, (O,) as some relate it; but accord. to others it is with ص; (S, O;) and this latter is the more correct. (O.) مُعَرَّضَة *A virgin before she is veiled,* or *concealed:* for she is once exhibited to the people of the tribe in order that some one or more may become desirous of her, and then they veil her, or conceal her. (TA.)

مُعَرِّض [act. part. n. of 2, q. v.]. A poet describes a she-camel carrying dates, and having outgone the other camels, so that the crows, or ravens, alighted upon her, and ate the dates, as being مِن مُعَرِّضَات الغِرْبَان, as though she were *of those feeding the crows,* or *ravens, of what is termed* عُرَاضَة, q. v. (S.) Also the *circumciser* of a boy: (K:) [or] so مُعَرِّض . (O:)

مَعْرَاض *An arrow having no feathers* (As, S, Mgh, O, Msb, K) *nor head,* (As,) *slender at the two extremities, and thick in the middle,* (O, K,) *being in form like the wooden implement wherewith cotton is separated from its seeds,* or *is separated and*

loosened [*by striking therewith the string of a bow*], (O, TA,) *which goes sideways,* (Mgh, [in the O and TA, مستويا, app. a mistranscription, for مستعرضا,]) *striking with its* عرض [or *middle part,* unless this be a mistake for عُرْض, or *side*], (Mgh, [in my copy of which, عرض is without any vowel-sign,] and K,) *not with its extremity:* (Mgh, K:) *sometimes, it strikes with its thick middle part in such a manner that it breaks and crushes what it strikes so that it is like the thing that is beaten to death; and if the object of the chase be near to it, it strikes it with the place of the head thereof:* if it make a hole, the game smitten with it may be eaten; but not if it strike with a middle part (بعرض). (O, TA.) *An oblique, indirect, obscure, ambiguous,* or *equivocal, mode of speech; as when thou askest a man, Hast thou seen such a one? and he, having seen him, and disliking to lie, answers, Verily such a one is seen:* (Msb:) from عَرَّضَ [q. v.]: (Msb, El-Munáwee: the latter in explaining a trad., q. v. infrà:) *i. q.* تَوْرِيَة [signifying as above; or the *pretending one thing and meaning another;* or the *using a word, an expression,* or *a phrase, which has an obvious meaning, and intending thereby another meaning to which it applies but which is contrary to the obvious one*]; the original meaning of which is *concealment:* (Msb:) or *language whereof one part resembles another in the meanings:* (O, TA: [in the TA immediately follows the exemplification cited above, from the Msb; whence it seems that this explanation is itself somewhat of a معراض, meaning what it does not clearly express:]) or المَعَارِيضُ فِى الكَلَامِ [thus, with the pl. form, in two copies of the S, and in the TA,] signifies التَّوْرِيَةُ بِالشَّىْءِ عَنِ الشَّىْءِ [the *pretending,* or *making believe, a thing instead of another thing*]: (S:) and مَعَارِضُ الكَلَامِ and أَعْرَاضُهُ signify the same as مَعَارِيضُهُ. (TA.) [مَعَارِضُ is a contraction of مَعَارِيضُ, like as مَعْرِضٌ is said to be of مَعَارِضُ when syn. therewith.] It is said in a prov., (S,) a trad., (TA,) إِنَّ فِى المَعَارِيضِ لَمَنْدُوحَةً عَنِ الكَذِبِ [*Verily, in oblique, indirect, obscure, ambiguous,* or *equivocal, modes of speech is ample scope, freedom,* or *liberty,* (سَعَةٌ,

S,) *to avoid lying;* or, as is said in the L in art. ندح, *that which renders one in no need of lying*]. (S, Msb.) One says also, عرفته فى معاريض كلامه, expl. voce عروض which see in three places, and فى معرض كلامه, rejecting the ا: this latter is said by some of the learned to be a metaphorical expression, from معرض signifying the garment in which girls are displayed, as though the meaning were [*I knew it*] *in the form,* or *manner,* and *guise,* and *mould, of his speech;* but this does not obtain in all kinds of speech; for it may not be said in cases of reviling; indeed it would be bad, in these cases, to use as a metaphor the garment of adornment: therefore the proper way is to say that معرض is a contraction of معراض. (Msb.) One also says الألفاظ معاريض المعانى [*Words are the robes of meanings*]: and this phrase also is [said to be] taken from معرض signifying the garment in which a girl is displayed; because words adorn meanings. (TA.)

معارِض A camel *that does not go straightly in the file,* or *series, but takes to the right and left:* (A:) or a she camel *such as is termed* عَلُوق; *that makes a show of affection with her nose* [*by smelling her young one*], (ترأَم بأَنفها,) *and refuses to yield her milk.* (AA, O, K.)

سحاب معترِض فى الأُفُق : *i. q.* عارِض, q. v. ___ [جملة معترِضة *A parenthetic clause.*] ___ فلان

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معترِض فى خُلُقه [*Such a one is habitually cross,* or *perverse, in his disposition, in every case,*] is said of a man when everything of his affairs displeases thee. (TA.) ___ هوًى معترِض *Love that befalls at first sight, and captivates the heart at once unless it quit it quickly as it seized it quickly.* (Ham p. 551.)

عرضن

عرضن : and عرضنة and عرضنى: عرضنة and its dim. عريضن: see art. عرض.

عرطب

عَرْطَبَةٌ The *lute:* (S, O, * K: *) or the [*kind of mandoline called*] طُنْبُور: (O, K:) or the [*Persian lute, called*] بَرْبَط: (O:) or the *drum:* (S, K:) or the *drum that is contracted in the middle:* (O:) or the *Abyssinian drum:* (K:) also pronounced with damm [i. e. عُرْطُبَةٌ] (K, TA) in the first two senses. (TA.)

عرف

1 **عرفه**, (S, O, Msb, K, &c.,) aor. ـِـ, (O, K,) inf. n. معرفة (S, O, K) and عرفان (S, O, Msb, K) and عرفّان (K) and عرفة, (Msb, K,) or معرفة is a simple subst., (Msb,) *He knew it; he had cognition of it;* or *he was,* or *became, acquainted with it;* syn. علمه: (K:) or *he knew it* (علمه) *by means of any of the five senses;* (Msb;) [and also, *by mental perception:*] Er-Rághib says, المعرفة is *the perceiving* a thing *by reflection,* and *by consideration of the effect* thereof [*upon the mind* or *sense*], so that it has a more special meaning than العلم, and its contr. is الإنكار; and one says, فلانٌ يعرف الله ورسوله [*Such a one knows God and his apostle*], but one does not say يعلم الله, making the verb [thus] to have a single objective complement, since man's معرفة [or knowledge] of God is [the result of] the consideration of his effects, without the perception of his essence; and one says, الله يعلم كذا, but not يعرف كذا, since المعرفة is used in relation to علم [or knowledge] which is defective, to which one attains by reflection: it is from عرفته meaning *I found,* or *experienced, its* عرف i. e. *odour;* or as meaning *I attained its* عرف i. e. *limit:* (TA:) it is said in the B that المعرفة differs from العلم, in meaning, in several ways: the former concerns the thing itself [which is its object;] whereas the latter concerns the states, or conditions, or qualities, thereof: also the former generally denotes *the perceiving* a thing *as a thing that has been absent from the mind,* thus differing from the latter; therefore the contr. of the former is الإنكار, and the contr. of the latter is الجهل; and the former is *the knowing* a thing itself *as distinguished from other things;* whereas the latter concerns a thing collectively with other things: (TA in art. علم:) and sometimes they put اعترف in the place of عرف; (S, O;) [i. e.] اعترف الشَّىء signifies عرفه: (Mgh, K:) and so, sometimes, does استعرفه. (Har p. 486.) ___ And عرف is also used in the place of اعترف [in the first of the senses assigned to the latter below]. (S, O.) See the latter verb, in four places. ___ عرفه also signifies *He requited him.* (O, K.) Ks read, (O, K,) and so five others, (Az, TA,) in the Kur [lxvi. 3], (O,) عرف بعضه, meaning

He requited her, namely, Hafsah, *for part* [*thereof,* i. e.] of what she had done: (Fr, O, K:) and he did so indeed by divorcing her: (Fr, TA:) or it means *he acknowledged part thereof:* (K:) but others read عَرَّفَ بَعْضَهُ, which, likewise, has the former of the two meanings expl. above: (Bd:) or this means *he told* Hafsah *part thereof.* (Fr, O, Bd, * TA. [See also 2.]) As first expl. above, this phrase is like the saying to him who does good or who does evil, أَنَا أَعْرِفُ لِأَهْلِ الإِحْسَانِ وَأَعْرِفُ لِأَهْلِ الإِسَآءَةِ, (O,) or لِلْمُحْسِنِ وَالمُسِيءِ, (K,) [*I know how to requite the doer of good and the doer of evil,*] i. e. the case of the doer of good and that of the doer of evil are not hidden from me nor is the suitable requital of him. (O, K.) لَأَعْرِفَنَّكَهَا عِنْدَ رَسُولِ ٱللّٰهِ occurs in a trad., meaning *I will assuredly requite thee for it in the presence of the Apostle of God so that he shall know thy evil-doing:* and is used in threatening. (TA.) عَرَفَ الفَرَسَ, (S, O, K,) aor. ـِ, (O,) inf. n. عَرْفٌ, (O, K,) *He clipped the* عُرْف [i. e. *mane*] *of the horse.* (S, O, K.) عَرُفْتُ عَلَى القَوْمِ, aor. ـُ, inf. n. عَرَافَةٌ, *I was,* or *became,* عَرِيف *over the people,* or *party;* i. e., *manager,* or *orderer, of their affairs;* as also عَرُفْتُ عَلَيْهِمْ: (Msb:) or عَرُفَ, inf. n. عَرَاعَةٌ, signifies *he was,* or *became, an* عَرِيف; (S, O, K;) as also عَرَفَ, aor. ـِ; (K;) i. e., *a* نَقِيب: (S, O:) and when you mean that he acted as an عَرِيف, you say, عَرَفَ عَلَيْنَا سِنِينَ, aor. ـُ, inf. n. عَرَافَةٌ, [*he acted over us as an* عريف *during some years,*] like كَتَبَ, aor. يَكْتُبُ, inf. n. كِتَابَةٌ. (S, O, K. *) عَرَفَ لِلْأَمْرِ, aor. ـِ, *He was patient in relation to the affair,* or *event;* (K;) as also اعترف, (O, K,) as some say. (O.) And عُرِفَ عِنْدَ المُصِيبَةِ *He was patient on the occasion of the affliction,* or *misfortune.* (TA.) ___ And عَرُفَ *He was,* or *became, submissive,* or *tractable;* (Ibn-'Abbád, O, TA;) and so اعترف, (IAar, O, K,) said of a man, (IAar, O,) and of a beast that one rides. (O.) عَرُفَ, inf. n. عَرَافَةٌ, *He* (a man) *was,* or *became, pleasant,* or *sweet, in his odour.* (TA.) And اعرف, said of food, *It was sweet in its* عَرْف, i. e. *odour.* (TA.) ___ عَرِفَ *He* (a man, TA) *made much use of perfume.* (IAar, O, K.) ___ And *He relinquished,* or *abstained from, perfume.* (IAar, O.) عُرِفَ, (S, O, K,) inf. n. عَرْفٌ, (K, TA,) accord. to one or more of the copies of the K عَرَفَانٌ, (TA,) *He* (a man, S, O) *had a purulent*

pustule, termed عَرْفَة, *come forth in the whiteness* [or *palm*] *of his hand.* (S, O, K.)

2 تَعْرِيفٌ signifies The *making to know;* syn. إِعْلَامٌ: (S, O, K, TA:) [or rather it has a more restricted signification than the latter word, as is indicated in the preceding paragraph:] and in this sense its verb may have two objective complements: one says, عرّفه الأَمْرَ *He made him to know the affair,* or *case;* syn. أَعْلَمَهُ إِيَّاهُ: [or *he acquainted him with it;* or *told him of it:*] and عرّفه بيته *He made him to know,* or *acquainted him with, the place of his house,* or *tent;* syn. أَعْلَمَهُ بِمَكَانِهِ: (TA:) [and] one says عَرَّفْتُهُ بِهِ, meaning *I made him to know it by means of any of the five senses* [or *by mental perception;* as also عَرَّفْتُهُ إِيَّاهُ]. (Msb.) See also 1, former half. And see 4. ___ Also The *making known; contr. of* تَنْكِيرٌ. (O, K.) عَرَّفَ بَعْضَهُ, in the Kur [lxvi. 3], has been expl. as meaning *He made known part thereof.* (TA. [For other explanations, see 1.]) And عَرَّفْتُهُ بِزَيْدٍ means *I made him known by the name of Zeyd;* like the phrase سَمَّيْتُهُ بِزَيْدٍ. (Sb, TA.) ___ [Hence, The *explaining* a term: and *an explanation* thereof: thus used, its pl. is تَعْرِيفَاتٌ: it has a less restricted meaning than حَدٌّ, which signifies the defining, and a definition. ___ And The *making* a noun, or a nominal proposition, *determinate.* ___ Hence also,] The *crying* a stray-beast, or a beast or some other thing that has been lost; (S, TA;) the *mentioning* it [*and describing* it] *and seeking to find him who had knowledge* of it. (TA.) ___ And [hence likewise,] عرّفه بِذَنْبِهِ *He branded him,* or *stigmatized him, with his misdeed.* (TA.) Also The *rendering* [a thing] *fragrant;* (S, O, * K, * TA;) from العَرْفُ: (S:) and the *adorning* [it], *decorating* [it], or *embellishing* [it]. (TA.) عَرَّفَهَا لَهُمْ, in the Kur [xlvii. 7], is said to mean *He hath rendered it fragrant* [i. e. Paradise (الجَنَّة)] *for them:* (S, O:) or it means *He hath described it to them so that, when they enter it, they shall know it by that description,* or so *that they shall know their places of abode therein:* (O:) or *He hath described it to them, and made them desirous of it:* (Er-Rághib, TA:) [and the like is said by Bd:] or *He hath defined it for*

them so that there shall be for every one a distinct paradise. (Bd.) ___ One says also, عرّف رأسه بالدُّهْن *He moistened the hair of his head abundantly with oil,* or *with the oil;* syn. رَوَّاه. (TA.) ___ And عرّف طَعامه *He made his food to have much seasoning,* or *condiment.* (TA.) Also The *halting* [of the pilgrims] *at 'Arafát.* (S, O, K.) You say, عرّفوا, (S, Mgh, O, Msb,) inf. n. as above, *They halted at 'Arafát;* (Mgh, Msb;) or *they were present at 'Arafát;* (S, O.) And [hence], in a postclassical sense, *They imitated the people of 'Arafát, in some other place, by going forth to the desert and there praying, and humbling themselves,* or *offering earnest supplication;* (Mgh;) or *by assembling in their mosques to pray and to beg forgiveness:* (Har p. 672:) the first who did this was Ibn-'Abbás, at El-Basrah. (Mgh, and Har ubi suprá.) And عرّف بالهَدْى *He brought the animal for sacrifice to 'Arafát.* (Mgh.) عرّف الشَّرَّ بينهم *He excited evil,* or *mischief, between them,* or *among them:* the verb in this phrase being formed by permutation from أَثَّ. (Yaakoob, TA.)

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4 **اعرف فُلَانًا** *He told such a one of his misdeed, then forgave him;* and so عرّفه. (TA.) اعرف (said of a horse, S, O) *He had a long* عُرْف [or *mane*]. (S, O, K.) See also 1, near the end.

5 **تعرّف** *It was,* or *became, known.* (Har p. 6.) ___ And تعرّف إليه *He made himself known to him;* (TA;) [and so استعرف ; for] you say, أَتَيْتُ مُتَنَكِّرًا ثُمَّ ٱسْتَعْرَفْتُ i. e. [*I came disguising myself,* or *assuming an unknown appearance, then*] *I made known who I was:* (L:) and ائْتِ فُلَانًا فَٱسْتَعْرِفْ إِلَيْهِ حَتَّى يَعْرِفَكَ [*Come thou to such a one and make thyself known to him,*

that he may know thee]. (S, O, K. *) [See also 8.] ___ [Hence,] one says, تعرّف إلى ٱللّه بالعبادات والأدعية [*He made himself known to God by religious services and prayers*]. (Er-Rághib, TA.) And تعرَّفْ إلى ٱللّه فى الرَّخآء يعرفْك فى الشّدَّة, occurring in a saying of the Prophet to Ibn-'Abbás, [may be rendered *Make thyself known to God* by obedience *in ampleness of circumstances,* then *He will acknowledge thee in straitness:* or] means *render thou obedience to God* [&c., then] *He will requite thee* [&c.]. (O.) تعرّفه [*He acquainted himself,* or *made himself acquainted, with it,* or *him; informed himself of it; learned it;* and *discovered it:* often used in these senses: for an instance of the last, see تفرّس: it is similar to تعلّمه, but more restricted in meaning. ___ And] *He sought the knowledge of it:* (Har p. 6:) [or *he did so leisurely,* or *repeatedly, and effectually:*] you say, تعرّفتُ ما عند فلانٍ *I sought leisurely,* or *repeatedly, after the knowledge of what such a one possessed until I knew it.* (S, O, K. *) ___ And تعرّفه المكانَ, and فى المكان, *He looked at it, endeavouring to obtain a clear knowledge thereof, in the place;* syn. تأمّله به. (TA.) [تعرُّفٌ is also expl. in the KL by the Pers. words بعرف كارى كردن, app. meaning *The acting with* عُرْف i. e. *goodness,* &c.: but Golius has hence rendered the verb convenienter opus fecit.]

6 **تعارفوا** *They knew,* or *were acquainted with, one another.* (S, O, K.) ___ And *i. q.* تفاخروا [i. e. *They vied, competed,* or *contended for superiority, in glorying,* or *boasting,* or *in glory,* &c.; or simply *they vied, one with another*]: it occurs in a trad., or, as some relate it, with ز; and both are expl. as having this meaning. (TA.)

8 **اعترف به** *He acknowledged it,* or *confessed it,* (S, Mgh, O, Msb, K,) namely, a misdeed, (S, O,) or a thing; (Mgh, Msb;) and so عرف به and له, namely, his misdeed [&c.]; (K;) [for] sometimes they put عرف in the place of اعترف; (O;) and so عرفه : (Ksh and Bd and Jel in xvi. 85:) [عرفانُ الإحسان (occurring in the K voce شُكْرٌ &c.) means *The*

acknowledgment, or *confession, of beneficence; thankfulness,* or *gratitude:*] and one says, ما أَعْرِفُ لأَحَدٍ يصرعنى (S, O, TA) i. e. ما أَعْتَرِفُ, (S, O,) meaning *I do not acknowledge* [*any one that will throw me down*]: this was said by an Arab of the desert. (TA.) ___ اعترف إِلَىَّ *He acquainted me with his name and condition.* (K.) And اعترف لَهُ *He described himself to him in such a manner as that he would certify himself of him thereby.* (TA.) [See also 5.] ___ اعترف also signifies *He described* a thing that had been picked up, and a stray-beast, *in such a manner as that he would be known to be its owner.* (TA.) ___ And you say, اعترفتُ القومَ, (S, O,) or فُلَانًا, (K,) *I asked the people,* or *party,* (S, O,) or *such a one,* (K,) *respecting a subject of information, in order that I might know it.* (S, O, K.) ___ See also 1, former half. And see 1, last quarter, in two places.

10 **استعرف** [*He sought,* or *desired, knowledge;* or *asked if any had knowledge;* of a person or thing: a meaning clearly shown in the M by an explanation of a verse cited in art. بلو, conj. 8, q. v.]. ___ استعرف إِلَيْهِ: see 5. Also *He mentioned his relationship, lineage,* or *genealogy, to him.* (TA.) ___ استعرفه: see 1, former half.

12 **اعرورفَ** *He* (a horse, TA) *had a mane* (عُرْف). (S, O, TA.) ___ اعرورف الفَرَسَ *He* (a man, O) *mounted upon the mane* (عُرْف) *of the horse.* (O, K. [In the CK, والفرس علا عرفه is erroneously put for والفرس علا عُرْفَهُ.]) ___ And اعرورف (said of a man, K) *He rose upon the* أَعْرَاف [pl. of عُرْفٌ, and app. here meaning the wall between Paradise and Hell: (see the Kur vii. 44:) probably used in this sense in a trad.]. (Ibn-'Abbád, O, K.) ___ Said of the sea, *Its waves became high,* (S, O, K, TA,) *like the* عُرْف [or *mane*]: and in like manner said of the torrent, *It became heapy and high.* (TA.) ___ Said of blood, *It had froth* (O, K) *like the* عُرْف [or *mane*]. (O.) ___ Said of palm-trees (نَخْل), *They became dense, and luxuriant,* or *abundant,* or *thickly*

intermixed, like the عُرْف [or *mane*] *of the hyena.* (O, K, TA.) ___ And, said of a man, *He prepared himself for evil,* or *mischief,* (S, O, K, TA,) *and raised his head,* or *stretched forth his neck, for that purpose.* (TA.) [See also 12 in art. عزف.]

عَرْفٌ *An odour,* whether *fragrant* or *fetid,* (S, O, K, TA,) in most instances the former, (K, TA,) as when it is used in relation to Paradise: (TA:) and عَرْفَةٌ signifies [the same, i. e.] رِيحٌ (K, TK) and رَائِحَةٌ. (TK.) One says, مَا أَطْيَبَ عَرْفَهُ [*How fragrant is its odour!*]. (S, O.) And لَا يَعْجِزُ مِسْكُ السَّوْءِ عَنْ عَرْفِ السَّوْءِ [*The bad hide will not lack the fetid odour*]; (S, O, K;) a prov.; (S, O;) applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned; (O, K;) wherefore it is cast aside, and becomes fetid. (O.) And some read, in the Kur [lxxvii. 1], وَٱلْمُرْسَلَاتِ عَرْفًا, [as meaning *By the winds that are sent forth with fragrance,*] instead of عُرْفًا. (TA.) Also *A certain plant:* or the ثُمَام [or *panic grass*]: (K:) or *a certain plant, not of the* [*kind called*] حَمْض, *nor of the* [*kind called*] عِضَاه; (Ibn-'Abbád, O, L, K;) *of the* [*kind called*] ثُمَام. (Ibn-'Abbád, O, L.)

عُرْفٌ [*Acknowledgment,* or *confession;*] a subst. from الاعْتِرَافُ, (S, O, K, TA,) as meaning الإِقْرَارُ. (TA.) Hence, (S, O,) you say, (K,) لَهُ عَلَيَّ أَلْفٌ عُرْفًا, meaning اعْتِرَافًا [i. e. *A thousand is due to him on my part by acknowlegment,* or *confession*]; (S, O, * K;) the last word being a corroborative. (S, O.) ___ Also *i. q.* مَعْرُوفٌ; (S, O, Msb, K;) as also عَارِفَةٌ, (S, O, K,) of which the pl. is عَوَارِفُ; (O, K;) عُرْفٌ being contr. of نُكْرٌ, (S, O, K,) and مَعْرُوفٌ being contr. of مُنْكَرٌ [as syn. with نُكْرٌ]; (S, Mgh, O, K;) i. e. *Goodness,* or *a good quality* or *action;* and *gentleness,* or *lenity;* and *beneficence,* [*favour, kindness, or bounty,*] or *a benefit, a benefaction,* or *an act of beneficence* [or *favour* or *kindness*]: (Msb:) عُرْفٌ is also expl. as signifying *liberality,* or *bounty;* (K, TA;) and so عُرُفٌ, which is a dial. var. thereof: (TA:) and *a thing liberally,* or *freely, bestowed;* or *given:* (K:) and مَعْرُوفٌ is expl. as signifying *liberality,* or *bounty,* when it is *with*

moderation, or *with a right and just aim:* [and sometimes it means simply *moderation:*] and *sincere,* or *honest, advice* or *counsel* or *action:* and *good fellowship with one's family and with others of mankind:* it is an epithet in which the quality of a subst. predominates: (TA:) and signifies *any action,* or *deed, of which the goodness is known by reason and by the law;* and مُنْكَرٌ signifies the contr. thereof. (Er-Rághib, TA.) It is said in the Kur [vii. 198], وَأْمُرْ بِٱلْعُرْفِ, (O,) meaning [*And enjoin thou goodness,* &c., or] *what is deemed good,* or *approved, of actions.* (Bd.) And you say, أَوْلَاهُ عُرْفًا, (S, O,) or عَارِفَةً, (TA,) meaning مَعْرُوفًا [i. e. *He did to him,* or *conferred upon him, a benefit,* &c.]. (S, O, TA.) مَتَاعٌ بِٱلْمَعْرُوفِ وَلِلْمُطَلَّقَاتِ [in the Kur ii. 242] means [*And for the divorced women* there shall be *a provision of necessaries*] *with moderation,* or *right and just aim, and beneficence.* (TA.) And قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى [in the same, ii. 265,] means Refusal with *pleasing* [or *gracious*] *speech,* (Bd, Jel, TA,) *and prayer* [expressed to the beggar, that God may sustain him,] (TA,) *and forgiveness* granted to the beggar for his importunity (Bd, Jel) or obtained by such refusal from God or from the beggar, (Bd,) *are better than an alms which annoyance follows* (TA) by reproach for a benefit conferred and for begging. (Jel.) And بِٱلْمَعْرُوفِ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ [in the same, iv. 6,] means [*And such as is poor, let him take for himself* (lit. *eat*)] *according to what is approved by reason and by the law,* (TA,) or *according to his need* (Bd) and *the recompense of his labour.* (Bd, Jel.) ___ [العُرْفُ, in lexicology, signifies *The commonly-known, commonly-received,* or *common conventional, language; common parlance,* or *common usage:* mostly meaning that of a whole people; in which case, the epithet العَامُّ is sometimes added: but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms حَقِيقَةٌ عُرْفًا and مَجَازٌ عُرْفًا, expl. in arts. حق and جوز. See also مُتَعَارَفٌ: and see عَادَةٌ.] Also The عُرْفُ of the horse; (S, O;) [i. e. the *mane;*] the *hair*

(Mgh, Msb, K) *that grows on the ridge* (Msb) *of the neck* of the horse (Mgh, Msb, K) or similar beast; (Msb;) as also عُرْفٌ : (K:) [see also مَعْرَفَةٌ:] or the *part, of the neck, which is the place of growth of the hair:* [see again مَعْرَفَةٌ:] and the *part, of the neck* [of a bird], *which is the place of growth of the feathers:* (TA:) [or the *feathers* themselves *of the neck;* used in this sense in the K and TA in art. برل, as is shown by the context therein:] and the [*comb* or] *elongated piece of flesh on the upper part of the head* of a cock; to which the بَظْرٌ of a girl is likened: (Msb:) pl. أَعْرَافٌ [properly a pl. of pauc.] (O, TA) and عُرُوفٌ. (TA.) As used it in relation to a man, explaining the phrase جَآءَ فُلَانٌ مُبْرَثَّلًا لِلشَّرِّ as meaning نَافِشًا عُرْفَهُ [i. e. *Such a one came* as though *ruffling the feathers of his neck to do evil,* or *mischief*]. (TA.) And [hence] it is said in a trad., جَاؤُوا كَأَنَّهُمْ عُرُفٌ [*They came as though they were a mane*], meaning, *following one another.* (TA.) And one says, جَآءَ القَوْمُ عُرْفًا عُرْفًا [*The people,* or *party, came*] *one after another:* like the saying, طَارَ القَطَا عُرْفًا [*The sand-grouse flew*] *one after another.* (K.) And hence, وَٱلْمُرْسَلَاتِ عُرْفًا, (S, O, K,) in the Kur [lxxvii. 1], a metaphorical phrase, from the عُرْفٌ of the horse, meaning [*By the angels,* or *the winds, that are sent forth*] *consecutively, like* [*the several portions of*] *the* عُرْفٌ [or *mane*] *of the horse:* (S, O:) or the meaning is, *sent forth* بِٱلْمَعْرُوفِ, (S, O, K, TA,) i. e. *with beneficence,* or *benefit:* (TA:) [for further explanations, see the expositions of Z and Bd or others: and see also art. رسل:] some read عُرْفًا [expl. in the next preceding paragraph]. (TA.) ___ [Hence also,] The *waves of the sea.* (K, TA.) ___ And *Elevated sand;* as also عُرُفٌ and عُرْفَةٌ : pl. (of the last, TA) عُرَفٌ and (of the first, TA) أَعْرَافٌ: (S, O, K:) and all signify likewise *an elevated place:* (K:) and the first, the *elevated,* or *overtopping, back* of a portion of sand, (K, TA,) and of a mountain, and of anything high: and *an elevated portion* of the earth or ground: and [the pl.] أَعْرَافٌ the حَرْثٌ [meaning *land ploughed,* or *prepared, for sowing*] *that is upon the* [*channels for irrigation that are called*] فُلْجَانٌ [pl. of فَلَجٌ] and قَوَائِدُ [pl. of قَائِدٌ]. (TA.) ___ [The pl.]

الأَعْرَافُ, (S, O, K,) mentioned in the Kur [vii. 44 and 46], (S, O,) is applied to *A wall between Paradise and Hell:* (S, O, K:) so it is said: (S, O:) or *the upper parts of the wall:* or by عَلَى الأَعْرَافِ may be there meant عَلَى مَعْرِفَةِ أَهْلِ الجَنَّةِ وَأَهْلِ النَّارِ [i. e., app., *and possessing knowledge of the people of Paradise and of the people of Hell:* for it seems that مُحْتَوُونَ, or the like, is to be understood before على]. (Zj, TA.) [And hence it is the name of *The Seventh Chapter of the Kur-án.*] By أَصْحَابُ الأَعْرَافِ [*The occupants of the* اعراف], there mentioned, are said to be meant persons whose good and evil works have been equal, so that they shall not have merited Paradise by the former nor Hell by the latter: or prophets: or angels. (Zj, TA.) ___ See also عُرْفَةٌ. ___ [The pl.] أَعْرَافٌ also signifies The *higher,* or *highest,* (K, TA,) and *first,* or *foremost,* (TA,) of winds; (K, TA;) and likewise of clouds, and of mists. (TA.) ___ And عُرْفٌ signifies also, (As, O, K,) in the speech of the people of El-Bahreyn, (As, O,) *A species* [or *variety*] *of palm-trees;* (As, O, K;) and so [the pl.] أَعْرَافٌ (O, K) is expl. by IDrd: (O:) or *when they first yield fruit,* or *edible fruit,* or *ripe fruit;* (K, TA;) or *when they attain to doing so:* (TA:) or *a* [*sort of*] *palmtree in El-Bahreyn, also called* بُرْشُومٌ; (K, TA;) but this is what is meant by As and IDrd. (TA.) ___ And The *tree of the* أُتْرُجّ [i. e. *citrus medica,* or *citron*]. (K.) Also pl. of عَرُوفٌ: ___ and of أَعْرُفٌ and عَرْفَآءُ. (K.)

عِرْفٌ, with kesr, is from the saying, مَا عَرَفَ عِرْفِى إِلَّا بِأَخَرَةٍ, (S, O,) which means *He did not know me save at the last,* or *lastly,* or *latterly.* (S, O, K.) And it signifies *Patience.* (IAar, O, K.) A poet says, (namely Aboo-Dahbal ElJumahee, TA,)

* قُلْ لِٱبْنِ قَيْسٍ أَخِى الرُّقَيَّاتِ *
* مَا أَحْسَنَ العِرْفَ فِى المُصِيبَاتِ *

[*Say thou to the son of Keys, the brother of Er-Rukeiyat, How good is patience in afflictions!*]. (IAar, O, TA.)

عُرُفٌ : see عُرْفٌ, in three places.

عَرْفَةٌ *A question,* or *questioning, respecting a subject of information, in order to know it;* (K, * TA;) as also عَرِفَةٌ . (K, TA.) See also عَرْفٌ. Also *A purulent pustule that comes forth in the whiteness* [or *palm*] *of the hand.* (ISk, S, O, K.)

عُرْفَةٌ : see عُرْفٌ, latter half. ___ Also *An open, elongated, tract of land, producing plants,* or *herbage.* (O, K.) ___ Also, (O, K,) and عُرْفٌ , (TA,) *A limit* (O, K, TA) between two things: (K:) [like أُرْفَةٌ:] pl. of the former عُرُفٌ. (O, K, TA.)

عَرْفَةٌ [an inf. n.] *I. q.* مَعْرِفَةٌ. (O, K. [See 1, first sentence. In the O, it seems to be regarded as a simple subst.]) ___ See also عَرَفَةٌ.

يَوْمُ عَرَفَةَ *The ninth day of* [*the month*] ذُو الحِجَّة [*when the pilgrims halt at* عَرَفَاتٌ]: (S, Mgh, O, Msb, K:) the latter word being without tenween, (S, O,) imperfectly decl., because it is of the fem. gender and a proper name, (Msb,) and not admitting the art. ال. (S, O, Msb.) ___ See also the next paragraph.

عَرَفَاتٌ *The place* [or *mountain*] *where the pilgrims halt* (Mgh, O, Msb, K) *on the day of* عَرَفَةَ [above mentioned], (O, K,) [described by Burckhardt as a granite hill, about a mile, or a mile and a half, in circuit, with sloping sides, rising nearly two hundred feet above the level of the adjacent plain,] *said to be nine miles,* (Msb,) or *twelve miles,* (K,) *from Mekkeh;* (Msb, K;) said by J to be *a place in,* or *at, Minè,* but incorrectly, (K, TA,) unless thereby be meant *near Minè;* (TA;) also called by some عَرَفَةُ ; (Mgh, Msb;) but the saying نَزَلْنَا عَرَفَةَ, (S, O, K,) or نَزَلْتُ بِعَرَفَةَ, (Msb,) [*We,* or *I, alighted at* عَرَفَةَ,] is like a post-classical phrase, (S, O, K,) and (S, O) it is said to be (Msb) not genuine Arabic: (S, O, Msb:) عَرَفَاتٌ is a [proper] name in the pl. form, and therefore is not itself pluralized: (S, O, K:) it is as though the term عَرَفَةٌ applied to every distinct portion thereof: (TA:) as Fr says, it has, correctly, no sing.; (S, O;) and it is determinate as

denoting a particular place; (Sb, S, O, K, TA;) and therefore not admitting the article ال; (Sb, TA;) differing from الزَّيْدُونَ [because this is a proper name common to a number of persons]: you say, هٰؤُلَآءِ عَرَفَاتٌ حَسَنَةً [lit. *These are 'Arafát, in a good state*], putting the epithet in the accus. case because it is indeterminate [as a denotative of state, like مُصَدِّقًا in the saying وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ, in the Kur ii. 85]: (S, O:) it is decl. (مصروفة [more properly معربة]) because the ت is equivalent to the ى and و in مُسْلِمِينَ and مُسْلِمُونَ, (S, O, K,) the tenween becoming equivalent to the ن, therefore, being used as a proper name, it is left in its original state, like as is مُسْلِمُونَ when used as a proper name: (Akh, S, O, K:) [i. e.,] it is decl. in the manner of مُسْلِمَاتٌ and مُؤْمِنَاتٌ, the tenween being like that which corresponds to the masc. pl. termination ن, not the tenween of perfect declinability, because it is a proper name and of the fem. gender, wherefore it does not admit the article ال. (Msb.)

عَرَفَاتٌ was thus named because Adam and Eve knew each other (تَعَارَفَا) there (IF, O, K, TA) after their descent from Paradise: (TA:) or because Gabriel, when he taught Abraham the rites and ceremonies of the pilgrimage, said to him Hast thou known? (أَعَرَفْتَ), (O, K,) and he replied I have known (عَرَفْتُ): (K:) or because it is a place sanctified and magnified, as though it were rendered fragrant (عُرِّفَ i. e. طُيِّبَ): (O, K:) or because the people know one another (يَتَعَارَفُونَ) there: or, accord. to Er-Rághib, because of men's making themselves known (نَتَعَرَّفُ العِبَادُ) there by religious services and prayers. (TA.)

عُرْفِىٌّ [*Of*, or *relating to*, العُرْفُ as meaning *the commonly-known* or *commonly-received* or *conventional language*, or *common parlance*, or *common usage*. Hence حَقِيقَةٌ عُرْفِيَّةٌ and مَجَازٌ عُرْفِىٌّ, expl. in arts. حق and جوز.]

عَرَفِىٌّ *Of*, or *relating to*, عَرَفَاتٌ. (O, K.)

عِرْقَانٌ, (O, K,) accord. to Th, A man (O) *who acknowledges*, or *confesses, a thing, and directs to it*, or *indicates it;* (O, K;) thus expl. as an epithet, though Sb mentions his not knowing it as an epithet; (O;) occurring in a poem of Er-Rá'ee, and expl. by some as the name of a companion of his: (O, K: *) and عُرْقَانٌ signifies the same; (K;) but this is said by Sb to be a word

transferred from the category of proper names. (O.) Also the latter, (O,) or both, (K,) *A small creeping thing that is found in the sands of 'Álij and of Ed-Dahnà:* (O, K:) or *a large* [*sort of locust,* or *the like, such as is termed*] جُنْدَب, *resembling the* جَرَادَة, (AHn, K, TA,) *having a crest* (لَهُ عُرْفٌ), (AHn, TA,) *not found save upon* [*one or the other of two species of plants,* i. e.] *a* رِمْثَة *or an* عُنْظُوَانَة: (AHn, K, TA:) but AHn mentions only the latter form of the word, عُرُقَّانٌ. (TA.)

عَرُوفٌ : see عَارِفٌ, in two places.

عَرِيفٌ : see عَارِفٌ, first sentence. ___ [Hence,] *One who knows his companions:* pl. عُرَفَآءُ. (O, K.) The *chief,* or *head,* (Mgh, K, TA,) of a people, or party; (K, TA;) because he knows the states, or conditions, of those over whom he acts as such; (Mgh;) or because he is known as such [so that it is from the same word in the last of the senses assigned to it in this paragraph]; (K;) or because of his acquaintance with the ordering, or management, of them: (TA:) or the نَقِيب [or *intendant, superintendent, overseer,* or *inspector, who takes cognizance of, and is responsible for, the actions* of a people], who is below the رَئِيس: (S, O, K:) or the *manager and superintendent of the affairs, who acquaints himself with the circumstances,* or a tribe, or of a company of men; of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (IAth, TA:) or the *orderer,* or *manager, of the affairs* of a people, or party; as also عَارِفٌ : (Msb:) pl. as above: (S, IAth, Msb:) it is said that he is *over a few persons,* and the مَنْكَب is over five عُرَفَآء, then the أَمِير is over these. (Msb.) It is said in a trad. that the عُرَفَآء are in Hell, as a caution against undertaking the office of chief, or head, on account of the trial that is therein; for when one does not perform the duty thereof, he sins, and deserves punishment. (TA.) ___ [It is now used as meaning *A monitor in a school, who hears the lessons of the other scholars.*] See also مَعْرُوفٌ, with which it is syn.

عِرَافَةٌ The *holding*, and the *exercising, of the office of* عَرِيف. (S, Mgh, * O, Msb, * K. [An inf. n.: see 1, in the middle of the latter half.])

عَرُوفَةٌ : see عَارِفٌ, in two places.

عَرَّافٌ *A* كَاهِن [or *diviner*]: (S, O, Msb, K:) or the former is *one who informs of the past*, and the latter is one who informs of the past and of the future: (Msb:) or, accord. to Er-Rághib, [but the converse of his explanation seems to be that which is correct,] the former is *one who informs of future events*, and the latter is one who informs of past events. (TA.) Hence the saying of the Prophet, that whoso comes to an عرّاف and asks him respecting a thing, prayer of forty nights will not be accepted from him. (O.) ___ And (Msb) *An astrologer*, (IAth, Mgh, Msb,) *who lays claim to the knowledge of hidden*, or *invisible, things*, (IAth, Mgh,) *which God has made to belong exclusively to Himself:* (IAth:) and this is [said to be] meant in the trad. above mentioned. (Mgh.) ___ And *A physician.* (S, O, K.) ___ And *One who smells* [for يسم I read يَشُمُّ] *the ground, and thus knows the places of water, and knows in what country*, or *district, he is.* (ISh, in TA, art. حزى.)

عَارِفٌ and عَرِيفٌ are syn., (S, O, K,) like عَالِمٌ and عَلِيمٌ, (S, O,) signifying *Knowing;* [&c., agreeably with the explanations of the verb in the first quarter of the first paragraph of this art.;] as also عَرُوفَةٌ , (S, O, K,) but in an intensive sense, which is denoted by the ة, (S, O, TA,) meaning [*knowing*, &c., *much*, or *well;* or] *knowing*, or *acquainted with, affairs*, and *not failing to know* [or *recognise*] *one that has been seen once;* (TA;) as in the phrase, رَجُلٌ عَرُوفَةٌ بِالأُمُورِ [*A man much*, or *well, acquainted with affairs*]. (S, O.) ___ For the first, see also عَرِيف. ___ It also signifies particularly [*Skilled in divine things;*] *possessing knowledge of God, and of his kingdom, and of the way of dealing well with Him.* (TA.) ___ See also مَعْرُوف. Also, the first, [*Patient;* or] *very patient*, or *having much patience;* syn. صَبُورٌ; (AO, S, O, K;) and so عَرُوفٌ ; (S, O, K;) of which latter the pl. is عُرُفٌ. (K.) One says, أُصِيبَ فُلَانٌ فَوُجِدَ عَارِفًا [*Such a one was*

smitten, or *afflicted, and was found to be patient*]. (S, O.) And حَبَسْتُ نَفْسًا عَارِفَةً, meaning صَابِرَةً [i. e. *I restrained a patient soul,* or *mind*]: (O, TA:) like the phrase صَبَرْتُ عَارِفَةً in a verse of 'Antarah [cited in the first paragraph of art. صبر]. (S, * O.) And نَفْسٌ عَرُوفٌ means [*A soul,* or *mind,*] *enduring; very patient; that endures an event,* or *a case, when made to experience it.* (TA.) عَوَارِفُ [is pl. of عَارِفَةٌ, and] means *Patient* she-camels. (IB, TA.)

عَارِفَةٌ as a subst.; pl. عَوَارِفُ: see عُرْفٌ, first quarter, in two places.

عُوَيْرِفٌ [dim. of عَارِفٌ, i. e. signifying One *possessing little knowledge* &c.]. One says of him in whom is a sin, or crime, مَا هُوَ إِلَّا عُوَيْرِفٌ [*He is none other than one possessing little knowledge*]. (TA.)

أَعْرَفَ is mentioned in the Book of Sb as used in the phrase هٰذَا أَعْرَفَ مِنْ هٰذَا [meaning *This is more known than this*]: irregularly formed from مَعْرُوفٌ, not from عَارِفٌ. (ISd, TA.) Also A thing *having what is termed* عُرْفٌ [i. e. *a mane,* or *the like*]: (S, O, K:) fem. عَرْفَآءُ: pl., masc. and fem., عُرْفٌ. (K.) It is applied to a horse, (Mgh, K, TA,) meaning *Having a full mane,* or *much hair of the mane.* (Mgh, TA.) And to a serpent (O, K) such as is termed شَيْطَانٌ [which is described as having an عُرْفٌ]. (O.) And the fem. is applied to a she-camel, (K, TA,) meaning *High in the hump:* or *resembling the male:* or *long in her* عُرْفٌ [or *mane*]: (TA:) or *having what resembles the* عُرْفٌ *by reason of her fatness:* or *having, upon her neck, fur like the* عُرْفٌ. (Ham p. 611.) ___ The fem. is also used as meaning The ضَبُعُ [i. e. *hyena,* or *female hyena*], because of the abundance of its hair (S, O, K, TA) of the neck, (O, K, TA,) or because of the length of its عُرْفٌ. (TA.) ___ And one says سَنَامٌ أَعْرَفُ *A long,* or *tall, camel's hump, having an* عُرْفٌ. (TA.) And جَبَلٌ أَعْرَفُ *A mountain having what resembles the* عُرْفٌ. (TA.) And قُلَّةٌ عَرْفَآءُ *A high mountain-top.* (TA.) And حَزْنٌ أَعْرَفُ *High rugged ground.* (TA.)

مَعْرَفٌ (S, O, K [in one of my copies of the S written مُعَرَّفٌ]) and مَعْرِفٌ also (Ham p. 47) sing. of مَعَارِفُ, which means The

face [and *faces*], and *any part thereof that appears;* as in the saying امْرَأَةٌ حَسَنَةُ المَعَارِفِ [*A woman beautiful in the face,* or *in the parts thereof that appear*]; (S, O, K;) because the person is known thereby: (TA:) or, as some say, no sing. of it is known: (Har p. 146:) and some say that it signifies the *beauties,* or *beautiful parts, of the face.* (TA.) Er-Rá'ee says,

* مُتَلَفِّمِينَ عَلَى مَعَارِفِنَا *
* نَثْنِي لَهُنَّ حَوَاشِيَ العَصْبِ *

[*Muffling our faces,* or *the parts thereof that appeared, we fold,* or *folding, to them the selvages of the* عَصْب (a sort of garment).] (S, O: but the latter has مُتَلَثِّمِينَ.) And one says, حَيَّا ٱللّٰهُ المَعَارِفَ, meaning [*May God preserve*] *the faces.* (O, K.) And قَدْ هَاجَتْ مَعَارِفُ فُلَانٍ *The features of such a one, whereby he was known to me, have withered,* like as the plant withers: said of a man who has turned away, from the speaker, his love, or affection. (TA.) And هُوَ مِنَ المَعَارِفِ *He is of those who are known;* [or *of those who are acquaintances;*] (O, K;) as though meaning مِنْ ذَوِي المَعَارِفِ, i. e. *of those having faces* [*whereby they are known*]: (O:) or مَعَارِفُ الرَّجُلِ means *Those who are entitled to the man's love,* or *affection,* and *with whom he has acquaintance;* [and simply *the acquaintances of the man;*] and is pl. of مَعْرِفَةٌ. (Har p. 146.) مَعَارِفُ الأَرْضِ means *The faces,* and *known parts, of the land.* (TA.)

مَعْرَفَةٌ The *place* [or *part*] *upon which grows the* عُرْف [or *mane*]; (S, Mgh;) the *place of the* عُرْف *of the horse,* (O, K, TA,) *from the forelock to the withers:* or the *flesh upon which grows the* عُرْف. (TA.) But the phrase الأَخْذُ مِنْ مَعْرَفَةِ الدَّابَّةِ means *The cutting* [or *taking*] of somewhat *from the* عُرْف *of the beast.* (Mgh.)

مَعْرِفَةٌ a subst. [signifying *Knowledge, cognition, cognizance,* or *acquaintance;* &c.: as such having

for its pl. مَعَارِفُ, meaning *sorts of knowledge:*] from عَرَفَهُ signifying as expl. in the beginning of this art.: (Msb:) or an inf. n. therefrom. (S, O, K.) ___ See also مَعْرِفَةٌ, last sentence but one. ___ [In grammar, *A determinate noun;* opposed to نَكِرَةٌ.]

مُعَرَّفٌ [pass. part. n. of 2, q. v.] Food *rendered fragrant.* (TA.) And Food *put part*

upon part [app. *so that the uppermost portion resembles a mane* or *the like* (عُرْف)]. (TA.) [Golius, as on the authority of J, and hence Freytag, assign to it a meaning belonging to مُعَرَّقٌ.] Also The *place of halting* [of the pilgrims] *at* عَرَفَاتٌ. (S, O, K.) ___ And in a trad. of I'Ab, the phrase بَعْدَ المُعَرَّفِ occurs as meaning *After the halting at* عَرَفَةَ [or rather عَرَفَاتٌ]. (TA.)

مَعْرُوفٌ [*Known:* and particularly *well*, or *commonly, known*]. أَمْرٌ مَعْرُوفٌ and عَارِفٌ, (O, Msb, K, TA,) accord. to Lth, but the latter is disapproved by Az, having not been heard by him on any other authority than that of Lth, (O, TA,) [though there are other similar instances well known, (see أَمْرٌ, and دَافِقٌ,)] signify the same [i. e. *A known affair* or *event* &c.]; (O, Msb, K, TA;) as also عَرِيفٌ. (Msb, TA,) ___ [Hence, in grammar, The *active voice;* opposed to مَجْهُولٌ.] ___ See also عُرْفٌ, former half, in seven places. أَرْضٌ مَعْرُوفَةٌ *Land having a fragrant* عَرْفٌ [or *odour*]. (TA.) رَجُلٌ مَعْرُوفٌ *A man having a purulent pustule, termed* عَرْفَةٌ, *come forth in the whiteness* [or *palm*] *of his hand.* (S.)

مُعْتَرِفٌ [part. n. of 8, q. v.]. 'Omar is related to have said, اطْرُدُوا المُعْتَرِفِينَ, meaning [*Drive ye away*] *those who inform against themselves* [or *confess* or *acknowledge* the commission] of something for which castigation is due to them; as though he disliked their doing so, and desired that people should protect them. (TA.)

مُتَعَارَفٌ [applied to language, or a phrase, or word, means *Known by common conventional usage*]. One

says, هو متعارف بينهم *It is known* [*by common conventional usage*] *among them.* (MA. See also عرف.])

عرفج

عَرْفَجٌ *A certain plant,* (S,) or *a sort of trees* [or *shrubs*], (K,) *growing in plain,* or *soft, land:* n. un. with ة: (S, K:) it is said to be *of the trees* [or *shrubs*] *of the* صَيْف [meaning either *spring* or *summer*], *soft,* or *pliable, dust-coloured, and having a rough produce like the* حَسَك [or *prickly heads of thistles and similar plants*]: (TA:) Aboo-Ziyád says, (O, TA,) as related by AHn, (O,) that *it is of sweet,* or *pleasant, odour, dustcoloured, inclining to greenness, having a yellow blossom;* (O, TA;) and when it becomes aggregated and abundant in a place, that place is called حَوْمَانٌ: (O:) *it has no grains nor thorns:* (O, TA:) *it and the* ثُمَام *and the* ضَعَة *grow in plain,* or *soft, land, and on the mountain; and none of these has thorns: its firewood is the best of firewood in odour, and the quickest in taking fire and in blazing:* (O:) AHn [also] says, certain of the Arabs of the desert informed me that *its root is wide, occupying a* [*considerable*] *piece of ground; and it sends forth many shoots, proportionate to the root, without leaves,* [but see خُوصٌ,] *being only slender shoots, at the extremities whereof are* [*buds,* or *the like, such as are termed*] زَمَع, *at the heads of which appears a yellow substance like hair:* and he says that, accord. to the ancient Arabs of the desert, *it occupies a space like that of a man sitting, becomes white when it dries up, has a yellow produce, is eaten in the fresh and dry state by the camels and sheep* or *goats, and its flame is intensely red,* whence one says, كَأَنَّ لِحْيَتَهُ ضِرَامُ عَرْفَجَةٍ or عَرْفَجٍ [*As though his beard were the blazing,* or *flaming, of an 'arfajeh* or *of 'arfaj*]. (TA.) The fire of the عرفج is called نَارُ الزَّحْفَتَيْنِ [The fire of the two walks]; because he who kindles it walks to it, and when it burns up he

walks from it: (T, TA:) or because it quickly blazes and quickly subsides; so when it blazes they walk from it, and when it subsides they walk to it. (O. [See also art. زحف.]) When the greenness of plants appears in it, it is termed عَرْفَجَةٌ خَاضِبَةٌ. (Aboo- 'Obeyd El-Bekree, TA.) When it has been rained upon, and its stalk has become soft, one says ثَقَّبَ عُودُ العَرْفَجِ: when it has become somewhat black, قَمَلَ: when a little more so, ارْقَاطَّ: when more so, أَدْبَى: and when its خُوص are perfect, أَخْوَصَ. (AA, TA.) ___ كَمَنِّ الغَيْثِ عَلَى العَرْفَجَةِ [*Like the benefit conferred by the rain upon the 'arfajeh*], meaning its falling upon it when dry, and causing it to become green, is a prov., said, accord. to AZ, to him upon whom thou hast conferred a benefit and who says to thee, Dost thou confer a benefit upon me? (TA.) ___ لَىٌّ العَرْفَجَةِ signifies *A certain mode of coïtus.* (O, K.)

عَرَافِجُ *Sands in which is no road.* (O, K. [In the latter it is expl. as though it were a proper name.])

عرفط

عُرْفُطٌ [*A species of mimosa;* called by Forskål *mimosa örfota;* (see his Flora Ægypt. Arab., pp. cxxiii. and 177;)] *a sort of trees of the* [*description termed*] عِضَاه, (S, O, K,) *which exudes* [*the gum called*] مُغْفُور, *and of which the fruit* (بَرَمَة) *is white and round:* (S:) *it has a gum of disagreeable odour ; and when bees eat it, somewhat of its odour is found in their honey:* (TA:) AHn says that, accord. to Aboo-Ziyád, *it is of the* عضاه, *and spreads upon the ground, not rising towards the sky, and has a broad leaf, and a sharp, curved thorn; it is of those trees of which the bark is stripped off and made into well-ropes;* (O, TA;) *and there comes forth from its fruit* (برم) *what is termed* عُلَّفَةٌ, [i. e. *a pod,*] *resembling a bean,* (O, * TA,) *which is eaten by the camels and the sheep* or *goats:* (O:) it is said by another, or others, that *its fruit* (بَرَمَة) *is called* فَتْلَة, *and is white, as though fringed with cotton;* (O, TA;) *like the button of the shirt,* or *somewhat larger:* (O:) Aboo-Ziyád [further] says, (TA,) *it is compact in its branches; has no wood that is useful like other wood; and has abundance of gum, which sometimes drops upon the ground until there are, beneath the trees, what resemble great mill-stones:* Sh says that *it is a short tree, the branches of which are near together, having many thorns; its height is like that of a camel lying down; it has a small, diminutive leaf; grows upon the mountains; and the camels eat it, particularly desiring the upper extremities of its branches:* (O, TA:) [the word is a coll. gen. n.:] the n. un. is with عُرْفُطِيَّةٌ. إِبِلٌ (O, K.)

عُرْفُط *Camels that eat the* [*kind of trees called*] عُرْفُط. (TA.)

عرق

1 عَرَقَ العَظْمَ, (S, O, Msb, K,) aor. ـُـ, (S, O, Msb,) inf. n. عَرْقٌ (S, O, Msb, K) and مَعْرَقٌ; (S, O, K; [see an ex. of the last voce عَارِقٌ;]) and تعرّقه ; (S, O, K;) *He ate off the flesh from the bone,* (S, O, Msb, K, TA,) *taking it with his fore teeth:* (TA:) and one says also تعرّق اللَّحم [meaning as above]: (Lh, TA in art. نهس:) and اعترق العظْم is likewise said to signify as above. (TA.) ___ عَرَقْتُ مَا عَلَى العُرَاق مِنَ اللَّحْم *I pared off what was on the bone, of flesh,* with a مَعْرَق, i. e. a large, or broad, knife or blade. (TA.) ___ And [hence,] عَرَقَتْهُ السِّنُونَ, aor. as above, i. e. [*The years,* or *droughts,* or *years of drought,*] *took from him* [*his flesh,* or *rendered him lean*]; namely, a man. (TA.) تَعَرَّقَتْهُ الخُطُوبُ, also, signifies the like, i. e. [*Afflictions,* or *calamities,*] *took from him* [*his flesh,* &c.]. (TA.)

* أَيَّامَ أَعْرَقَ بِي عَامُ المَعَاصِيمِ *

cited by Th, he expl. as meaning *In the days when the year of the* مَعَاصِم *took away my flesh:* i. e., when the dirt, consequent upon drought, reached my مَعَاصِم [or wrists]; المعاصيم being here used by poetic license for المَعَاصِم: but ISd says, I know not what this explanation is. (L.) And عَرِقَ, inf. n. عَرَقٌ, signifies *He* (a man) *was,* or *became, emaciated,* or *lean.* (K.) التَّعَرُّقُ is also used in relation to other than material objects; as the strength and patience of camels, which are meant by خَلَالَهُنَّ [their properties or qualities, خَلَال in this case being pl. of خَلَّةٌ,] in the phrase يَتَعَرَّقُونَ خَلَالَهُنَّ [*They exhaust,* or *wear out, their properties,* or *qualities,* of strength and patience], in a verse cited by IAar, describing camels and a company of riders. (TA.) ___ [Hence, app.,] طَرِيقٌ يَعْرَقُهُ النَّاسُ (K, TA) *A road which men travel* [as though they pared it]. (TA.) عَرَقَ فِى الأَرْضِ, (S, O, K,) aor. ـِـ, (S, O, TA,) not , as seems to be required by the method of the K, (TA,) inf. n. عُرُوقٌ (S, O, TA) and عَرَقٌ, (TA,) *He* (a man, S, O, TA) *went*

away into the country, or *in the land;* syn. ذَهَبَ [which, followed by فى الارض, often means *he went into the open country,* or *out of doors, to satisfy a want of nature*]. (S, O, K, TA.) عَرَقَ المَزادَةَ, (K, TA,) and السُّفْرَةَ, aor. ـُ , inf. n. عَرْقٌ, (TA,) *He made to the* مَزادَة [or *leathern water-bag*], (K, TA,) and *to the* سُفْرَة [or *round*

piece of skin in which food is put and upon which one eats], (TA,) *what is termed an* عِراق [q. v.]. (K, TA.) عَرِقَ, (S, O, Msb, K,) aor. ـَ , inf. n. عَرَقٌ, (Msb,) *He sweated.* (S, O, K.) ___ And [hence, app.,] عَرِقَ, inf. n. عَرَقٌ, said of a wall, *It became moist:* [or *it exuded moisture:*] and in like manner one says of earth, or land, when the dew, or rain, has percolated in it (نَتَحَ فيها) so that it has met the moisture thereof. (TA.) ___ [It is also said in the TA, in the supplement to this art., that عَرِقَت اليه بخَيْر means ندبت: but I think that the phrase is correctly عَرَقْتُ إِلَيْه بخَيْر; and the explanation, نَدَيْتُ: meaning *I did to him good:* see art. ندو and ندى.] ___ And عَرِقَ, (O, K,) inf. n. عَرَقٌ, (TA,) signifies also *He was,* or *became, heavy, sluggish, lazy,* or *indolent.* (O, K.) عَرُقَ, inf. n. عَرَاقَةٌ, *It had root:* and *he was of generous origin.* (MA.) [See also 4, latter half.]

2 **عَرَّقَ** see 4, third sentence. ___ عَرَّقَ الشَّرابَ, (S, O, K,) inf. n. تَعْرِيقٌ, (S, O,) *He mixed the wine,* [*with water,*] *not doing so immoderately:* (S, O:) or *he put a little water into it;* as also اعرقه ; (K;) or the latter signifies *he put into it some water, not much:* (S:) [but] accord. to Lh, أَعْرَقْتُ الكَأْسَ signifies *I filled the cup of wine:* or, accord. to IAar, عَرَّقْتُ الكَأْسَ signifies *I put little water to the cup of wine;* and so أَعْرَقْتُهَا : but the former of these two phrases is also expl. as meaning *I mixed the cup of wine;* whether with little or much water not being specified: (TA:) and تَعَرَّقْتُ الخَمْرَةَ signifies *I mixed* [*with water the wine,* or *portion of wine*]. (Ham p. 561.) ___ عَرَّقَ فى الدَّلْوِ, (S, O, K, TA,) inf. n. as above; (O, K;) and اعرق

فيها; (O, K, TA;) *He put into the bucket less water than what would fill it,* (S, O, K,) *on the occasion of drawing:* (S, O:) or *he put little water into the bucket;* and so فى السِّقَآء [*into the skin*]: (TA:) and عَرِّقْ فى الإِنَآء *Put thou less than what would fill it into the vessel.* (S.) ___ بَرَّقْتَ وعَرَّقْتَ *Thou madest a sign with a thing, that had nothing to verify it,* [or *madest a false display,* or *a vain promise,*] *and didst little.* (IAar, TA in this art and in art. .)برق

عرّق الفرس, (O, TA,) inf. n. as above; and اعرقه ; (TA;) *He made the horse* [*to sweat,* or] *to run in order that he might sweat, and become lean, and lose his flabbiness of flesh.* (O, * TA.) See also 4, again, in three places.

4 **أَعْرَقَ** see 1, former half. اعرقه عَرْقًا *He gave him a bone with flesh upon it,* or *of which the flesh had been eaten.* (TA.) ___ And [hence, app.,] ما أَعْرَقْتُهُ شَيْئًا and ما عَرَّقْتُهُ *I gave him not anything.* (O, TA.) ___ And عرقه *He gave him to drink pure,* or *unmixed, wine;* or *wine with a little mixture* [*of water*]. (Ham p. 561.) ___ See also 2, in four places. اعرق الفرس: see 2, last sentence but one. اعرق الشَّجَرُ, (S, O, K,) and النَّبَاتُ, (S,) *The trees,* (S, O, K,) and *the plants,* (S,) *extended their roots into the earth;* (S, O, K, * TA;) in the K, اشْتَدَّتْ is erroneously put for امْتَدَّتْ, and so [in one place] in the O; (TA;) as also تعرّق , said of trees, (M, O, TA,) and عرّق , (M, TA,) and in like manner, اعترق , and استعرق , said of trees, i. e., *struck their roots into the earth,* as in the A: (TA:) [but accord. to Mtr,] in the phrase رَجُلٌ لَهُ شَجَرَةٌ تَعَرَّقَتْ فى مِلْكِ غَيْرِهِ, meaning [*A man of whom a tree*] *whereof the root crept along beneath the ground* [*into the property of another*], in [one of the books of which each is entitled] the Wáki'át, تعرّقت should correctly be عَرَّقَتْ . (Mgh.) ___ [Hence,] one says, أَعْرَقَ فيه أَعْمامُهُ وأَخْوالُهُ [*His paternal uncles and his maternal uncles implanted,* or *engendered, in him, by natural transmission, a quality,* or *qualities, possessed by them,* or *what is termed a strain*]; (S, O, TA; [in which the

meaning is indicated by the context;]) and so عرّق . (L, TA.) [See also the saying ضَرَبَتْ فِيهِ فُلَانَةُ بِعِرْقٍ ذِى أَشَبٍ in the second quarter of the first paragraph of art. ضرب.] And أُعْرِقَ, (S, O, [agreeably with the context in both, in like manner as it is with explanations of phrases here preceding,]) or أَعْرَقَ, (K, [but I know nothing that is in favour of this latter except a questionable explanation of مُعْرِقٌ which will be mentioned below, voce عَرِيقٌ,]) said of a man, and likewise of a horse, (S, O,) *He was,* or *became, rooted* (عَرِيقًا), (S, O, K,) i. e. *one having a radical,* or *hereditary, share* (لَهُ عِرْقٌ), in generousness or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the verb when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; meaning *he had a strain* of, i. e. *an inborn disposition* to, generousness or nobleness, and also meanness or ignobleness]. (S, * O, * K.) [See an ex. in a verse cited voce طَابٌ, in art. طيب. And see also the last form of 1 (عَرُقَ) in the present art.] أَعْرَقَ also signifies *He* (a man, S, O) *went,* or *came,* (صَارَ, S, or أَتَى, K,) or *journeyed,* (سَارَ, O,) *to El-'Irák:* (S, O, K:) and اعترقوا *They entered upon,* or *took their way in* or *into, the country of El-'Irák.* (Th, TA.)

5 **تَعَرَّقَ** see 1, former half, in four places: and 2, former half: and 4, former half, in two places. تَعَرَّقْ فِى ظِلِّ نَاقَتِى *Walk thou in the shade of my she-camel, and profit by it, little and little.* (TA.) صَارَعَهُ فَتَعَرَّقَهُ *He wrestled with him, and took his head beneath his armpit and threw him down.* (K.)

8 **إِعْتَرَقَ** see 1, first sentence: and 4, former half: and the same, last sentence. اعترق النَّاقَةَ *He took the she-camel and tied the cord called* زِمَامٌ *to her* خِطَامٌ [or *halter,* or *the like*]. (TA.)

10 **استعرق** *He exposed himself to the heat in order that he might sweat:* (IF, O, K:) *he stood in a place on which the sun shone, and covered himself with his clothes* [*for that purpose*]. (Z, TA.) See also 4, former half. استعرقت الإِبِلُ *The camels pastured near to the sea* or *a great river,* i. e., *in a place of pasture such as is termed* عِرَاقٌ: so says AZ: or, as

AHn says, *the camels came to a piece,* or *tract, of land, such as is termed* عِرْق, i. e., *one exuding water and producing salt and giving growth to trees.* (TA.)

Q. Q. 1 **عَرْقَيْتُ الدَّلْوَ**, inf. n. عَرْقَاةٌ, *I bound,* or *tied, upon the leathern bucket the two cross-pieces of wood called the* عَرْقُوتَانِ. (S.)

عَرْقٌ (S, O, Msb, K) and عُرَاقٌ (K) [the latter also a pl.] *A bone of which the flesh has been taken:* (S, O:) or *a bone of which the flesh has been eaten:* (Msb, K:) or *a bone of which most of the flesh has been taken, some thin and savoury portions of flesh remaining upon it:* (TA:) or the former signifies *a bone upon which is flesh:* and *one upon which is no flesh:* or, as some say, *whereof most of that which was upon it has been taken, some little remaining upon it:* (Mgh:) or, as some say, *a piece of flesh-meat;* as also عَرْقَةٌ : (TA:) or عَرْقٌ signifies *a bone with its flesh:* and عُرَاقٌ , *a bone of which the flesh has been eaten:* (K:) thus they are correctly expl. accord. to Ez-Zejjájee; and the like is said by AZ respecting عُرَاقٌ : (TA:) but accord. to A'Obeyd, this signifies *a piece of flesh-meat;* and IAmb says that this is the right explanation, because the Arabs say أَكَلْتُ العُرَاقَ, and they do not say أَكَلْتُ العَظْمَ: (Har p.26:) [or, app., the *flesh-meat* of a bone: and likewise the *portions,* of trees, *that are cropped* by camels: (see عرام:)] the pl. (of عَرْقٌ, S, Mgh, O) is عُرَاقٌ , (S, Mgh, O, K,) which is extr, (IAth, K,) a pl. of a measure of which, as that of a pl., there are few instances, (ISk, S, O,) [see an ex. voce جَنَاحٌ,] and عِرَاقٌ, also, (IAar, K,) which is more agreeable with analogy. (IAar, TA.) ___ Also *A road which men travel* [as though they pared it] *so that it becomes plainly apparent:* (K, * TA:) an inf. n. used as a subst. [properly so termed]. (TA.) ___ See also عَرَقٌ, near the end.

عِرْقٌ *A certain appertenance* of a tree; (S, Mgh, O, Msb, K;) the *root* thereof; or the *part* thereof *that is beneath the ground;* (MA;) or its *branching roots* [*collectively*]: (TA:) pl. [of mult.] عُرُوقٌ (S, O, Msb,

K) and عِرَاقٌ and [of pauc.] أَعْرَاقٌ. (K.) ___ It is said in a trad., لَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ, (S, Mgh, O, Msb,) i. e. لِذِى عِرْقٍ ظَالِمٍ, (Mgh, O, Msb,) meaning [*There is no right pertaining*] *to him who plants,* (S, Mgh, O, Msb,) or *sows,* (S,) *in land,* (Mgh, Msb,) or *in land which another has brought into cultivation* (S, O, Msb) *after it has been waste,* (S, O, Msb, *) *wrongfully, in order that he may have a claim to that land:* (S, Mgh, O, Msb:) the epithet being tropically applied to the عِرْقٌ, (Mgh, Msb,) as it properly applies to the owner thereof: (Mgh:) but some, in relating this trad., say لِعِرْقٍ ظَالِمٍ, making the former noun to be a prefix to the latter, governing it in the gen. case. (O.) ___ The roots of the أَرْطَى (عُرُوقُ الأَرْطَى) are long, red, penetrating into the moist earth, succulent, compact, and dripping with water: and to them, in

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a trad., certain camels are likened in respect of their redness and plumpness and the compactness of their flesh and fat. (TA.) ___ العُرُوقُ also signifies *A certain plant with which one dyes:* (S, O:) or العُرُوقُ الصُّفْرُ, *a certain plant used by the dyers, called in Pers.* زردچوبة [or زردچوب], (K, TA,) i. e. *yellow wood:* (TA:) or *i. q.* الهِرْدُ: or المَامِيرَانُ, (K,) or المَامِيرَانُ الصِّينِىُّ: (TA:) or الكُرْكُمُ الصَّغِيرُ: (K:) all which are nearly alike. (TA. [See also الخَطَاطِيفُ بَقْلَةُ, voce بقل.]) ___ And العُرُوقُ الحُمْرُ *Madder,* (الفُوَّةُ, K, TA,) *with which one dyes.* (TA.) ___ And العُرُوقُ البِيضُ *A certain plant that fattens women; also called* المُسْتَعْجِلَةُ. (K.) ___ [عُرُوقٌ seems sometimes to signify *Straggling plants* or *stalks, spreading like roots:* see جَنْبَةٌ. ___ And it signifies also *Sprouts from the roots* of trees: see عُسْلُوجٌ.] ___ And عِرْقٌ signifies also The *root, origin,* or *source, of anything:* (K, TA:) and the *basis* thereof. (TA.) [And particularly The *origin* of a man, considered as the root from which he springs: hence عِرْقُ الثَّرَى is said to be applied by Imra-el-Keys to *Adam,* as the root, or source, of mankind; or to *Ishmael,* as, accord. to some, the root, or source, of all the Arabs: (see Le Diwan d'Amro'lkais, p. 33 of the Ar. text, and p. 103 of the Notes:) and the pl.] أَعْرَاقٌ signifies the *ancestors* of a man. (Har p. 634.) [And *A quality,*

or *disposition, possessed by a parent* or *by an ancestor* or *by a collateral of such person,* considered as the source of that quality of a disposition in a descendant or in a collateral of a descendant: and *such a quality,* or *disposition, when transmitted; a strain;* i. e. *a radical, a hereditary, an inborn,* or *a natural, disposition:* and *a radical,* or *hereditary, share* in some quality or the like: pl. أَعْرَاقٌ.] One says, تَدَارَكَهُ أَعْرَاقُ خَيْرٍ [*Good qualities* or *dispositions possessed by a parent* or *by an ancestor* or *by a collateral of such a person,* or *strains of a good kind, extended to him*]; and أَعْرَاقُ شَرٍّ or سَوْءٍ [*evil qualities* or *dispositions* &c., or *strains of an evil kind*]. (TA.) And العِرْقُ دَسَّاسٌ [*The natural disposition is wont to enter;* i. e., to be transmitted to succeeding generations]. (TA in art. دس, q. v.) And عرقت فيهم عرق سوء [i. e. عَرَّقَتْ, or, accord. to more common usage, أَعْرَقَتْ, meaning *She implanted,* or *engendered, in them,* or *among them, an evil strain,* or *radical* or *hereditary disposition*]. (TA in art. ضرب.) And لَهُ عِرْقٌ فِى الكَرَمِ [*He has a radical,* or *hereditary, share in generousness* or *nobleness of origin*]: (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, لَهُ عِرْقٌ فِى المَوْتِ [*He has a radical,* or *heriditary, share in death*]; meaning that he will inevitably die. (O. [See also عريق.]) ___ [Hence, app., *A little,* or *modicum,* or *small quantity* or *admixture,* of something]. One says, فيه عِرْقٌ مِنْ حُمُوضَةٍ, and مُلُوحَةٍ, i. e. *In it is a little,* or *a modicum, of acidity,* and *of saltness.* (TA.) And فِى الشَّرَابِ عِرْقٌ مِنَ المَآءِ *In the wine is a small quantity* [or *admixture*] *of water.* (S, O, K.) ___ Also *A certain appertenance* of the body; (O, Msb, K, TA;) i. e. the *hollow* [*canal*] *in which is the blood;* (TA;) [*a blood-vessel; a vein,* and *an artery:* also any *duct,* or *canal,* in an animal body: and sometimes, though improperly, *a nerve:* or *any one of the appertenances* of the body *that resemble roots:*] pl. [of mult.] عُرُوقٌ (O, Msb, K) and عِرَاقٌ (K) and [of pauc.] أَعْرَاقٌ. (Msb, K.) [Hence it may be applied to *A spermatic duct:* and hence, app.,] it is said in a trad., عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ مَحْسَمَةٌ لِلْعِرْقِ, meaning [*Keep ye to fasting, for it is*]

a cause, or *means, of stopping venereal intercourse:* or *an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse* or *passion.* (T * and TA in art. حسم.) ___ عُرُوقُ الأَرْضِ means *The pores through which exudes the moisture of the earth.* (TA.) ___ And (i. e. عروق الارض) *i. q.* شَحْمَةُ الأَرْضِ [the significations of which see in art. شحم]. (TA.) عِرْقٌ also signifies The *body.* (K, TA.) Thus in the saying, إِنَّهُ لَخَبِيثُ العِرْقِ [*Verily he is corrupt,* or *impure, in respect of the body*]. (TA.) ___ And *Milk.* (K.) One says, نَاقَتُكَ دَائِمَةُ العِرْقِ, meaning *Thy she-camel has a constant flow,* or *abundance, of milk:* or *has constant milk.* (TA.) [See also عَرَقٌ, first quarter.] ___ And *Numerous offspring:* (IAar, K:) or *milk and offspring;* as in the saying, مَا أَكْثَرَ عِرْقَ إِبِلِكَ وَغَنَمِكَ [*How abundant are the milk and offspring of thy camels and thy sheep* or *goats!*]. (TA.) [See, again, عَرَقٌ, first quarter.] Also *Salt land that gives growth to nothing.* (K.) ___ And (K) *A piece,* or *tract, of land exuding water and producing salt,* (AHn, K,) *that gives growth to trees,* (AHn, TA,) or *that gives growth to the* [*species of tamarisk called*] طَرْفَآء: (K:) a signification the contr. of that in the next preceding sentence. (TA.) ___ And *A mountain that is travelled,* or *traversed:* (TA:) or *a mountain that is rugged, and extending upon the earth,* (K, * TA,) *debarring one by reason of its height,* (TA,) *and not to be ascended, because of its difficult nature,* (K, TA,) *but not long.* (TA.) And *A small mountain* (K, TA) *apart from others.* (TA.) Thus it has two contr. significations. (K.) ___ And *A thin* حَبْل [or *elongated and elevated tract* (not جَبَل as in the CK)] *of sand extending along the ground:* (K, TA:) or *an elevated place:* pl. عُرُوقٌ. (K.) ___ See also عِرَاقٌ, latter half, in two places. عِرْقٌ مُضَنَّةٌ and عِلْقٌ مُضَنَّةٌ (the latter of which is that commonly known, TA) signify *A thing of which one is tenacious;* (O;) *a thing held in high estimation, of which one is tenacious,* (S and K and TA in art. ضن,) *and for which people vie in desire:* (TA in that art.:) but [said to be] used only in a

case of negation: one says, مَا هُوَ عِنْدِى بِعَرْقٍ مَضَنَّةٍ, meaning *It is not, in my estimation, a thing of any value,* or *worth.* (TA.)

عَرَقٌ *Sweat;* i. e. the *moisture,* or *fluid, that exudes* (S, * O, * K, TA) *from the skin* of an animal; (K, TA;) or the *water of the skin, that runs from the roots of the hair:* a gen. n.; having no pl.; (TA;) or no pl. of it has been heard: (Msb:) Lth says, I have not heard a pl. of العَرَقُ; but if it be pluralized, it should be, accord. to analogy, أَعْرَاقٌ. (O, TA.) ___ It is metaphorically used [in a similar sense] in relation to other things than animals. (K.) [Thus] it signifies The [*exuded*] *moisture* of a well: (K:) and in like manner of earth, or land, when the dew, or rain, has percolated in it (نَتَحَ فِيهَا) so that it has met the moisture thereof. (TA.) ___ And The دِبْسٌ [or *honey*] of dates; (K;) because it flows, or exudes, from them. (TA.) ___ And *Milk;* because it flows in the ducts (عُرُوق) [thereof] until it comes at the last to the udder: (K:) or *milk at the time of bringing forth;* as in the saying, مَا أَكْثَرَ عَرَقَ غَنَمِكَ *How abundant is the milk of thy sheep,* or *goats, at the time of their bringing forth!* (AZ, O.) [See also عَرْقٌ, latter half.] ___ And (K) The *offspring* of camels: (S, O, K:) so in the saying, مَا أَكْثَرَ عَرَقَ إِبِلِهِ [*How numerous are the offspring of his camels!*]. (S, O.) [See, again, عَرْقٌ, latter half.] ___ And *Advantage, profit, utility,* or *benefit:* (O, K, TA; in [several of] the copies of the second of which, النَّقْعُ is erroneously put for النَّفْعُ: TA:) and *a recompense,* or *reward:* (K, TA; in some copies of the former of which, التُّرَابُ is erroneously put for الثَّوَابُ: TA:) or *a little thereof;* (K, TA;) likened to عَرَقٌ [as meaning sweat]. (TA.) عَرَقُ الخَلَالِ means *A thing that one gives,* or *yields, for friendship:* (S, O, TA:) or *a reward for friendship.* (TA.) A poet says, namely El-Hárith Ibn-Zuheyr, describing a sword named النُّون, (O, TA,) belonging to Málik Ibn-Zuheyr, which Hamal Ibn-Bedr took from him on the day when he slew him, and which El-Hárith took from Hamal when he slew him, (TA,)

* وَيُخْبِرُهُمْ مَكَانَ النُّونِ مِنِّى *

* وَمَا أُعْطِيتُهُ عَرَقَ الخَلَالِ *

[*And he shall tell them the place of En-Noon, from me, and* that *I was not given it as a reward for friendship*]; meaning, that I took this sword by force. (O, TA. [In the S, the former hemistich of this verse is given differently, and, as is said in the TA, erroneously.]) ___ لَقِيتُ مِنْ فُلَانٍ عَرَقَ القِرْبَةِ (which is a prov., TA) means [*I experienced from such a one*] *hardship,* as expl. by As, who says that he knew not the origin thereof, (S, O,) or *difficulty,* or *distress,* as expl. by IDrd: (O:) and it is said that the عَرَق [or sweat] is of the man, not of the قِرْبَة [or water-skin]; and the origin of the saying is, that water-skins (قِرَب) are [generally] carried only by female slaves that bear burdens, and by him who has no assistant; but sometimes a man of generous origin becomes poor, and in need of carrying them himself, and he sweats by reason of the trouble that comes upon him, and of shame; (S, O;) wherefore one says, تَجَشَّمْتُ لَكَ عَرَقَ القِرْبَةِ [expl. in art. جشم], (S,) or جَشَمْتُ إِلَيْكَ عَرَقَ القِرْبَةِ [likewise expl. in art. جشم]: accord. to Ks, the meaning is, *I have*

suffered fatigue, and imposed upon myself difficulty, for thee, [or *in coming to thee,*] *so that I have sweated like the sweating of the water-skin:* or, accord. to A'Obeyd, *I have imposed upon myself, in coming to thee, what no one has attained, and what will not be;* because the قِرْبَة does not sweat: (O:) عَرَقُ القِرْبَةِ is a metonymical expression for *hardship,* and *difficulty,* or *distress;* because, when the قِرْبَة sweats, its odour becomes foul: or because it has no sweat; therefore it is as though one imposed upon himself an impossible thing: or it means *the benefit of the* قِرْبَة; (which is *the flowing of its water,* TA;) as though one imposed upon himself such a task that he became in need of the water of the قِرْبَة, i. e. of journeying to it; or it means *a* سَفِيفَة [or *plaited suspensory*] *which the carrier of the* قِرْبَة *puts over his chest* [*when carrying the* قِرْبَة *on his back*]: (K:) accord. to IAar, it signifies *the suspensory* (مِعْلَاق) *by means of which the* قِرْبَة *is carried;* as also عَلَقُهَا; (O, TA;) the ر being substituted for ل: (TA: see art. ر:]) but he says also that عَرَقُ القِرْبَةِ means *one's sweating with the* قِرْبَة by reason

of the difficulty, or trouble, of carrying it; and عَلَقُهَا, that by which it is tied, or bound, and then suspended: (L, TA:) the former is also said to signify *the* عِرَاق [q. v.] *of the* قِرْبَة, *that is sewed around it:* (TA:) or it means that one has imposed upon himself *difficulty,* or *trouble,* or *fatigue, like that of the carrier of the* قِرْبَة, who sweats beneath it by reason of its heaviness. (K.) ___ عَرَقٌ also signifies *A heat;* i. e. *a single run,* or *a run at once, to a goal,* or *limit.* (S, O, K.) One says, جَرَى الفَرَسُ عَرَقًا or عَرَقَيْنِ *The horse ran a heat* or *two heats.* (S, O.) Also *A row of horses,* and *of birds,* (S, O, Msb, K,) and *the like;* (S, Msb;) and *any things disposed in a row;* (S, O, K, TA;) as also عَرَقَةٌ ; (TA;) or this latter is the n. un. [app. signifying *one of such as compose a row*]: (S:) pl. أَعْرَاقٌ and عَرَقَاتٌ. (Msb.) [See an ex. in a verse of Tufeyl cited in art. صدر, conj. 5; also cited in the present art. in the S and O.] ___ And *Any row of bricks, crude* and *baked, in a wall:* one says, بَنَى البَانِى عَرَقًا وعَرَقَيْنِ and عَرَقَةً وعَرَقَتَيْنِ [*The builder built a row of bricks and two rows thereof*]: (K, TA:) pl. أَعْرَاقٌ. (TA.) ___ And *Roads in mountains;* as also عَرْقَةٌ , (K, TA,) with fet-h and then sukoon. (TA.) ___ And *Foot-marks of camels following one another:* (K, TA:) n. un. عَرَقَةٌ . (TA.) [See an ex. of the latter voce طَرَقٌ.] A poet says,

* وَقَدْ نَسَجْنَ بِالفَلَاةِ عَرَقَا *

[*And they had woven in the desert,* or *waterless desert, foot-marks in their following one another*]. (TA.) ___ And *A plait of palm-leaves* (S, O, Msb, K) &c. (S, O) *before a* زَبِيل [so in the S and O] or زَنْبِيل [so in the K, both meaning the same, i. e. a *basket,*] *is made therewith:* (S, O, K:) or *a* زَنْبِيل *itself:* (K:) or hence (S, O) it signifies also (S, O, Msb) *a* زَبِيل (S, O) or [*what is called*] *a* مِكْتَل (Mgh, Msb) and زَنْبِيل, (Msb,) *of large size, woven of palm-leaves,* (Mgh,) *capable of containing fifteen times as much as the measure termed* صَاع, as some say, (Mgh, Msb,) or *thirty times as much as that measure:* (Mgh:) also pronounced عَرْقٌ . (K.) ___ [And *A suspensory* of a زَبِيل: see حَتِىٌّ,

in art. حتى. (A similar meaning has been mentioned above, in this paragraph.)] ___ See also عَرَقَةٌ. And *Raisins.* (K. [But this is said in the TA to be extr.: and I think it to have been probably taken from some copy of a lexicon in which زَبِيب has been erroneously written for زَبِيل.])

لَبَنٌ عَرِقٌ *Milk of which the flavour is corrupted by the sweat of the camel upon which it is borne;* (S, O, K;) *the skin containing it being bound upon him without any preservative between it and his side.* (S, O.)

عُرَقٌ : see عُرَقَةٌ.

عُرُقٌ a pl. of عَرَاقٌ [q. v.]. (Lth, AZ, S, &c.) It is also expl. by IAar as meaning *People of soundness in religion.* (TA.)

عَرْقَةٌ : see عَرْقٌ: and see also عَرَقٌ, last quarter.

عَرْقَةٌ : see عَرْقَاةٌ, in four places.

عَرَقَةٌ : see عَرَقٌ, last quarter, in three places. ___ Also The *piece of wood,* or *timber, that intervenes between the* [or *any*] *two rows of bricks of a wall.* (S, O, K, TA. [ساقى, in this explanation in the CK, is a mistake for سافى, with ف.]) ___ And The *border* (طُرَّة) *that is woven in the sides of the* [*tent called*] فُسْطَاط. (S, O.) See also عَرْقَاةٌ, last sentence. ___ And The دَرَّة [or *whip*], *with which one beats,* or *flogs.* (K.) ___ And The *plaited thong with which a captive is bound:* pl. عَرَقَاتٌ and [coll. gen. n.] عَرَقٌ : (K:) or عَرَقَاتٌ signifies [simply] *plaited thongs* (نُسُوع). (S, O.)

عُرَقَةٌ, (S, O, K,) which is agreeable with general analogy, and عُرَقٌ , (K, TA,) which is not so, but which is used by some in the same sense as the former, (TA,) A man *who sweats much,* (S, O, K, TA.)

عَرْقٌ, originally عَرْقُوٌ: see عَرْقَوَةٌ, of which it is a coll. gen. n.

عَرْقًى [, said by Reiske to signify The *inner and thin skin in the egg of an ostrich,* is evidently a mistake for غَرْقَئٌ.]

عَرَقَاةٌ: see عَرْقَوَةٌ: and the paragraph here following, in two places: and see also عُرَاقٌ.

عَرْقَاةٌ (O, K) and عَرَقَاةٌ and عَرَقَةٌ (K) *A root, race, stock,* or *source;* syn. أَصْلٌ: (O, K:) or *a source of wealth* or *property:* or the *main portion of the root of a tree. from which the* عُرُوقٌ [or *minor roots*] *branch off:* (K:) or, as some say, عَرْقَاةٌ has this last meaning; or, as others say, عَرَقَةٌ. (Ltl., O.) They said, اسْتَأْصَلَ ٱللّٰهُ عَرَقَاتَهُمْ and عَرَقَاتَهُمْ; if they pronounced the first letter with fet-h, they so pronounced the last letter [before the pronoun]; and if they pronounced the former with kesr, they thus pronounced the latter, regarding the word as pl. of عَرَقَةٌ: (K:) or, accord. to Lth, the Arabs are related to have said, اسْتَأْصَلَ ٱللّٰهُ عَرَقَاتَهُمْ, meaning شَأْفَتَهُمْ [i. e. *May God utterly destroy their race, stock,* or *family*], pronouncing the ت with nasb because regarding the word as [a sing.] like سَعْلَاةٌ; or holding it to be pl. of عَرَقَةٌ, but pronouncing the ت thus like as they do in saying رَأَيْتُ بَنَاتَكَ: it is said, however, that this is a mistake; that only he should pronounce it thus who makes the word to be a sing. like سَعْلَاةٌ. (O.) [The saying is a prov., mentioned by Meyd, who adds another reading, namely, عَرَقَاتِهِمْ, holding this to be from العَرَقَةُ meaning the طُرَّةٌ that is woven around the فُسْطَاطٌ: and Freytag, in his Lexicon, adds also عَرَقَاتَهُ, with nasb, as on the authority of Meyd; in whose Proverbs I do not find it.]

عَرَقَانٌ [accord. to general analogy without tenween and having for its fem. عَرْقَى, or accord. to the dial. of the Benoo-Asad with tenween and having for its fem. عَرَقَانَةٌ,] *Sweating.* (Msb.)

عَرْقُوَةُ الدَّلْوِ is thus, (S, O, K,) with fet-h to the ع, (S, O,) like تَرْقُوَةٌ, (K,) and should not be pronounced with damm to the first letter; (S, O, K;) and عَرَقَاتُهَا signifies the same; (K, TA; [in the CK, erroneously, عَرَقَاتُهَا; but expressly stated in the TA to be with

fet-h and then sukoon;]) i. e. *The piece of wood that is put across the* دلو [or *leathern bucket, from one part of the brim to the opposite part*]: (TA:) the عَرْقُوَتَانِ being the *two pieces of wood that are put athwart the* دلو [*to keep it from collapsing and for the purpose of attaching thereto the well-rope*], *like a cross:* (As, S, O, K:) pl. عَرَاقٍ; (S, O, K;) and if you pluralize it by suppressing the ة [of the sing., or rather if you form from it a coll. gen. n.], you say عَرْقٌ, originally عَرْقُوٌ, (S, O, L,) then عَرْقًى, and then عَرْقٌ. (L.) ___ العَرْقُوَتَانِ also signifies *The two pieces of wood that connect the* وَاسِط [or *fore part*] *of the* [*camel's saddle called*] رَحْل *and the* مُؤَخَّرَة [or *kinder part thereof*]: (S, O, K:) or, accord. to Lth, *two pieces of wood which are upon the* عَضُدَانِ [q. v.], *on the two sides of the* [*camel's saddle called*] قَتَب. (O.) ___ ذَاتُ العَرَاقِى means *Calamity,* or *misfortune:* (S, O, K, TA:) for it is [properly] the دَلْو [or *leathern bucket*]; and الدَّلْو is one of the names for calamity: one says, لَقِيتُ مِنْهُ ذَاتَ العَرَاقِى [*I experienced from it,* or *him, calamity*]: (TA:) or, as some say, it is from what here follows. (S, O, TA.) ___ عَرَاقِى الإِكَام signifies *Such* [*eminences of the kind called* إِكَام (pl. of أَكَمَةٌ or of أَكَمٌ)] *as are very rugged, not to be ascended unless with difficulty,* or *trouble:* (S, O, TA:) or عَرْقُوَةٌ signifies *any* أَكَمَه *extending upon the earth,* [*in form*] *as though it were the heap over a grave,* (Lth, O, K,) *elongated:* (Lth,

O:) *an* أَكَمَة *that extends, not high, but overtopping what is around it, near to the ground* or *not near, and varying in different parts so that one place thereof is soft and another place thereof rugged;* being only *a level portion of the earth overtopping what is around it:* (ISh, TA:) and العَرَاقِى is also said to signify *continuous,* or *connected,* إِكَام, *that have become as though they were one long* جُرْف [or *abrupt,*

water-worn bank or *ridge*] *upon the face of the earth.* (TA.) ___ العَرَاقِى signifies also *The collar-bones* (التَّرَاقِى), in the dial. of El-Yemen. (L, TA.)

عَرَقِيَّةٌ, meaning *A thing* [i. e. *a close-fitting cap, generally of cotton, to imbibe the sweat,*] *which is worn beneath the turban and the* [*cap called*] قَلَنْسُوَة, is a post-classical word. (TA.)

عُرَاقٌ: see عَرَقٌ, in four places. ___ Also, and عُرَاقَةٌ, *i. q.* نُطْفَةٌ (O, K) مِنَ المَآءِ [app. meaning *Clear water,* whether *much* or *little;* or *a little water remaining in a bucket* or *skin*]: (K:) or, accord. to the L, the former word is pl. [or rather a coll. gen. n.] of the latter in this sense: (TA:) and عَرْقَاةٌ signifies the same. (K.) ___ And *A copious rain:* (K:) or so عُرَاقَةٌ [only]. (TA.) ___ And عُرَاقُ الغَيْثِ *The herbage that has come forth after the rain.* (Ibn-'Abbád, A, O, K.)

عَرَاقٌ The *double suture that is in the lower part* of the [leathern water-bag called] مَزَادَة and رَاوِيَة; (Lth, O, K;) and this is of the firmest kinds of suture therein: (Lth, O:) or the *suture that is in the middle* of the قِرْبَة [or water-skin]: (TA:) or the *piece* [or *strip*] *of skin that is put upon the place where the two extremities,* or *edges, of the* [*main*] *skin meet when it is sewed in,* or *upon, the lower part* of the مَزَادَة: (K:) or the *appertenance* of the قِرْبَة, and of the مَزَادَة, &c., *which is* [*a strip of skin*] *doubled and then sewed* [*thereon thus*] *doubled:* (Msb:) or, accord. to AZ, the [*piece of*] *skin that is doubled, and then sewed upon the lower part* of the [water-skin or milk-skin called] سِقَآء: (S:) and, (K,) accord. to As, (S, O,) *i. q.* طِبَابَةٌ; (S, O, K;) i. e. the *piece of skin with which the punctures of the seams are covered:* (S, O: see also عَرَقٌ, latter half: [and see طِبَابَةٌ:]) pl. عُرُقٌ (Lth, AZ, S, O, K, TA) and عُرْقٌ (TA) and أَعْرِقَةٌ; (Lth, O, TA;) the last a pl. of pauc. (Lth, O.) And عَرَاقُ السُّفْرَةِ signifies *The suture surrounding the* [*round piece of skin called*] سُفْرَة [q. v.]. (K.) ___ Also *Nearness, together,*

of the stitch-holes in a skin or hide: [so I render تقارب الخرز; reading الخرز: and it seems to mean also *uniformity thereof:* for it is added,] hence the prov., لأَمْره عِراقٌ, meaning *His affair is uniform, right,* or *rightly disposed.* (TA.) ___ Also The *side,* or *shore,* (Lth, O, K,) of water, (K,) or of a sea, or great river, *along the whole length* thereof. (Lth, O, K. * [It is said in the K that عُرُقٌ is pl. of عِراقٌ in this sense: but afterwards, that the pl. of the latter in all its senses is أَعْرِقَةٌ also; to which the TA adds عُرُقٌ.]) And accord. to AZ, *Any pasturage adjacent to a great river* or *a sea.* (TA.) And عِراقُ النَّهْرِ, (K,) or الرَّكِيب, (TA,) *The border of the rivulet* [*for irrigation*] (K, TA) *by which the water enters a* حائط [i. e. *garden,* or *garden of palm-trees surrounded by a wall*], (TA,) *from its nearest to its furthest extremity.* (K, TA.) ___ Also The قُطْر [app. meaning *side* (but see this word)] *of a mountain, by itself;* [or so, perhaps, عِراقُ جَبَلٍ;] and so عُرْقٌ [or عُرْقُ جَبَلٍ]. (Ibn-'Abbád, O, K.) ___ And, as also عُرْقٌ, *Remains of the* [*plants,* or *trees, called*] حَمْض. (K.) ___ عِراقُ الدَّارِ *The court,* or *yard, in front,* or *extending from the sides, of the house.* (IB, K.) ___ عِراقُ الأُذُن *The circuit,* or *surrounding edge, of the ear.* (K.) ___ عِراقُ الظُّفُر *The flesh surrounding the nail.* (K, * TA.) ___ عِراقُ الحَشَا *The intestines that are above the navel, lying breadthwise,* or *across, in the belly.* (K.) ___ And عِراقٌ signifies also The *inside of feathers.* (AA, K.) ___ The عِراقَان of the horse's saddle are The *two edges of the* دفَّتان, *at the fore part of the saddle and its hinder part.* (IDrd, TA voce قِرْبُوس, q. v.) [Also *A pace,* or *rate of going.*] One says in relation to a horse, on the occasion of drawing forth the sweat, and of careful tending, and fattening, احْمِلْهُ عَلَى العِراقِ الأَعْلَى والعِراقِ الأَسْفَلِ, meaning [*Urge,* or *make, thou him to go*] *the vehement pace and the inferior pace.* (Ibn-'Abbád, O, TA.) العِراقُ is the name of *A certain country,* (S, O, Msb, K,) *well known,* (Msb, K,) *extending from 'Abbádán to El-Mow- sil in length and from El-Kádiseeyeh to Hulwán in breadth;* (K;) masc. and fem.: (S, O, Msb, K:) said to be so named because upon the عِراقٌ, i. e. side, or

shore, of the Tigris and Euphrates: (O, * K: [in which, and in other works, several other supposed derivations are mentioned, but such as I think too fanciful to deserve notice:]) accord. to some, it is arabicized, (S, O, Msb, K,) from a Pers. appellation, (S, O,) i. e. from إِيرَانْ شَهْر, (As, O, * K, TA,) of which the meaning is [said to be] having many palmtrees and [other] trees; (K;) but [SM justly says,] in my opinion the meaning requires consideration. (TA.) ___ العِرَاقَانِ is an appellation of *El-Basrah and El-Koofeh.* (S, O, K.)

عَرِيقٌ, (S, O, K,) applied to a man and to a horse, means [*Rooted,* i. e.] *having a radical,* or *hereditary, share,* (لَهُ عِرْقٌ, S, O,) in generousness or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the epithet when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; or *having a strain* of, i. e. *an inborn disposition* to, generousness or nobleness, and also meanness or ignobleness]. (S, * O, * K.) And you say also فُلَانٌ مُعْرَقٌ فِى الكَرَمِ and فِى اللُّؤْمِ [*Such a one is rooted,* &c., *in generousness* or *nobleness* and *in meanness* or *ignobleness*]; and إِنَّهُ لَمُعْرَقٌ لَهُ فِى الكَرَمِ; (S, O;) and إِنَّهُ لَمَعْرُوقٌ لَهُ فِى الكَرَمِ, [the part. n. being formed] on the supposition of the suppression of the augmentative letter [in its verb, which is أُعْرِقَ]: (TA:) and in like manner, (S, O, TA,) in a trad., (O, TA,) a man of whom there is no living ancestor between him and Adam is said to be مُعْرَقٌ لَهُ فِى المَوْتِ (S, O, TA) i. e. *Made to have a radical,* or *hereditary, share* (عِرْقٌ) *in death;* (O, TA;) meaning that he will inevitably die. (S, O, TA.) [In the Ham p. 438, مُعْرَقٌ is expl. as syn. with عَرِيقٌ: but in the verse to which this explanation relates it is evidently employed in the sense of the act. part. n. of أَعْرَقَ as used in the phrase أَعْرَقَ فيه أَعْمامُه وأَخْوالُه, q. v.] ___ غُلَامٌ عَرِيقٌ means [*A boy,* or *young man,*] *slender,* or *spare, and light of spirit.* (TA.)

عُرَافَةٌ : see عُرَاقٌ, in two places.

عِرَاقِىٌّ *Of,* or *belonging to, the country called* العِرَاقُ. (Msb.) ___ إِبِلٌ عِرَاقِيَّةٌ means *Camels that pasture upon what are termed* عِرَاقٌ, i. e. *remains of the* [*plants,* or *trees, called*] حَمْض:

(K, * TA:) or, app., accord. to Az, *camels of*, or *belonging to*, العِراق as meaning *the waters of Benoo-Saad-Ibn-Málik and Benoo-Mázin:* or, as some say, *of*, or *belonging to, the* عِراق as meaning the *side*, or *shore, of water:* and it is also said that the epithet in this phrase is a rel. n. from العِرق [thus in my original, without any syll. sign and without explanation]. (TA.)

عَرَّاقَةٌ, with teshdeed [to the ر], *A thing* [app. *a cloth for imbibing the sweat*] *that is put beneath the* تكلة [app. meaning *pad*] *of the* سَرْج [or *horse's saddle*] *and the* بَرْذَعَة [q. v.]. (TA. [The word تكلة, which I have not found anywhere except in this instance, I can only suppose to be an arabicized word from the Pers. or Turkish تَكَلْتُو, which is commonly pronounced by the Turks تَكَلْتِى, with ك and ى, and which means *a pad*, or *a piece of felt, put beneath the saddle to prevent its galling the beast's back.*])

عَارِقٌ [act. part. n. of عَرَقَ]. A poet says,

* أَكُفُّ لسانى عَنْ صَديقى فَإِنْ أُجَأْ *
* إِلَيْهِ فَإِنِّى عَارِقٌ كُلَّ مَعْرَقِ *

[*I restrain my tongue from my friend; but if I be compelled to have recourse to him in a case of need, I am one who gnaws to the utmost:* مَعْرَق being here an inf. n.]. (S, O: mentioned in both immediately after the explanation of عَرَقْتُ العَظْمَ.) ___ And [the pl.] العَوارِقُ signifies *The* أَضْرَاس [i. e. *teeth*, or *lateral teeth*, &c.]: (K:) an epithet in which the quality of a subst. predominates. (TA.) ___ And *The* سُنُون [i. e. *years*, or *droughts*, or *years of drought*]; so called لأَنَّها تَعْرُقُ الإِنْسَانَ, (K, TA, in some copies of the K الأَسْنَانَ,) i. e. because they take from the man [his flesh, or render him lean]. (TA.)

أَعْرَقُ لَيْلَةٍ فى السَّنَةِ, *The night, in the year, most abundant in milk.* (O.) [أَعْرَقُ is also a comparative and superlative epithet signifying *More*, and *most, rooted* in a quality or faculty: regularly

formed from عَرُقَ, or irregularly from أُعْرِقَ: but perhaps post-classical. (See De Sacy's Anthol. Gram. Arabe, p. 183, lines 1 and 3, of the Ar. text; and p. 441 of the Notes, in which he has expressed his opinion that it signifies qui a jeté de plus profondes racines.)]

مَعْرَقٌ an inf. n. of 1 in the sense first expl. in this art. (S, O, K.) [And a noun of place, signifying *A place of sweat* or *of sweating* of an animal; such as the armpit and the groin: pl. مَعَارِقُ. ___ Hence,] مَعَارِقُ الرَّمْلِ *i. q.* آبَاطُهُ [i. e. *The places where the main body of the sand ends, and where it is thin, not deep*]: likened to the مَعَارِق of the animal. (TA.) ___ And مَعْرَقٌ [thus in my original; perhaps مَعْرَقٌ, as denoting a place of sweat, like مَمْطَرٌ from المَطَرُ; or مَعْرَقٌ, as being likened to a utensil, like مِمْطَرٌ, and as being in form agreeable with many words denoting articles of dress;] signifies *An innermost garment for imbibing the sweat, lest it should reach to the garments of pride* [i. e. *the outer garments*]. (TA.)

مُعْرَقٌ Wine (شَرَاب) *having a little water put into it;* (S, K;) and so مُعَرَّقٌ, (S, O, K,) applied to طَلَآء [which likewise signifies wine, or thick wine, &c.]; (S, O;) and مَعْرُوقٌ, (K,) of which last no verb has been mentioned: (TA:) or مُعْرَقَةٌ signifies wine (خَمْر) *pure,* or *unmixed:* or *having a little mixture* [*of water*]. (Ham p. 561.) See also عَرِيقٌ, in three places.

مُعْرِقٌ: see عَرِيقٌ. [Accord. to Reiske, as mentioned by Freytag, it signifies *Rain that appears to the people of El-Yemen from the region of El-'Irák.*] تَرَكْتَ الحَقَّ مُعْرِقًا means *Thou hast left the truth apparent,* or *manifest, between us.* (TA.)

مَعْرَقٌ *An iron implement,* or *a knife,* or *broad knife,* or *broad blade, with which one pares a bone with some flesh upon it, removing the flesh.* (TA.) See also مَعْرَقٌ.

مُعَرَّقٌ : see مَعْرُوقٌ, in four places: and see مُعْرَقٌ.

مَعْرُوقٌ A bone *of which the flesh has been* [*eaten* or] *thrown from it.* (TA.) ___ And A man *having little flesh;* (K;) and so مَعْرُوقُ العظَامِ; (S, O, K;) and مُعْتَرَقٌ , (S, O, TA, [and probably in correct copies of the K, but in my MS. copy of it and in the CK مُعْتَرِقٌ , which does not accord. with any of the explanations of its verb,]) and مُعْتَرَقُ العظَامِ; (TA;) and مُعَرَّقٌ , and مُعَرَّقُ العظَامِ. (K.) And A horse *having no flesh upon his* قَصَبِ [meaning *bones of the legs*]; as also مُعْتَرَقٌ . (TA.) And مَعْرُوقُ الخَدَّيْنِ, applied to a horse, in which the quality denoted thereby is approved, *Having no flesh in the cheeks:* (TA:) and مُعَرَّقُ الخَدَّيْنِ a man *having little flesh in the cheeks:* (S, O:) and مُعَرَّقُ القَدَمَيْنِ, (K and TA in art. نهس,) and الكَعْبَيْنِ, a man *having little flesh upon the feet,* and *upon the ankle-bones:* (TA in that art.:) and مُعَرَّقٌ applied to a horse signifies مُضَمَّرٌ [i. e. *rendered lean,* or *light of flesh,* probably *by being made to sweat,* agreeably with an explanation of the latter epithet, and thus radically differing from مَعْرُوقٌ and مُعْتَرَقٌ]. (TA.) See also مُعْرَقٌ. And see عَرِيقٌ.

مُعْتَرَقٌ and مُعْتَرِقٌ: see مَعْرُوقٌ; the former in two places.

عرقب

Q. 1 عَرْقَبَ الدَّابَّةَ *He hocked, houghed, hamstrung,* or *cut the hock-tendon of, the beast.* (S, A, O, K, *) ___ And عَرْقَبَهُ *He raised his hocks,* (namely, a camel's, O,) *in order that he might stand up:* (O, K:) *he assisted him* (i. e. a camel) *to stand up, by raising* [*his hocks*]. (TA.) Thus the verb has two contr. meanings. (K.) ___ And عَرْقَبَ *He practised artifice, craft,* or *cunning.* (O, K.) One says, إِذَا أَعْيَاكَ غَرِيمُكَ فَعَرْقِبْ [*When thy debtor wearies thee,*] *practise artifice,* &c. (AA, O, TA.)

Q. 2 تَعَرْقَبَ *He mounted* a beast *from behind.* (O, TA.) ___ And *He took his course along the narrow roads,* or *ways, of the mountain, which are called* عَرَاقِيب. (S, O, K.) ___ And تعرقب لخصمه *He pursued a way hidden from his adversary:* said when one adopts another and easier course of speech. (TA.) ___ And تعرقب عن الأَمْر *He turned away,* or *declined, from the affair.* (K.) ___ إِذَا مَطَلَ تَعَقْرَبَ وَإِذَا وَعَدَ تَعَرْقَبَ [*When he puts off the fulfilment of his promise, he acts like 'Akrab* (a man notorious for putting off the fulfilment of his promises); *and when he promises, he acts like 'Orkoob*] (A, TA) is a prov. (TA. [See the following paragraph, last sentence but one.])

عُرْقُوبٌ [The *tendo Achillis,* or *heel-tendon;*] *a certain tense,* (T, A, Mgh, Msb,) or *thick,* (K,) or *thick and tense,* (S, O,) *tendon,* (T, S, A, Mgh, O, Msb, K,) *behind the two ankle-bones,* (T, A, Mgh, Msb,) *above the heel;* (S, O, K;) the *thing that conjoins the shank and the foot;* (As, TA;) in a human being: (S, O, K:) pl. عَرَاقِيبُ. (TA, &c.) The saying of the Prophet, وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ [*Woe to the heel-tendons from the fire* of Hell] means, to him who neglects the washing of them (Mgh, Msb) in the [ablution termed]

وضوء. (Msb.) ___ [In a beast, it is in some instances applied to The *hock,* or *hough;* i. e.] the عُرْقُوب of a beast is *that which, in its hind leg, corresponds to the* رُكْبَة [or *knee*] *in its fore leg:* (S, O, K:) [in other instances, it is applied to the *tendon of the hock,* or *hough;* i. e., to the *hamstring;* for, as] As says, in every quadruped, the عُرْقُوبَان are in the hind legs, and the رُكْبَتَان in the fore legs; (S, O, TA;) and the عُرْقُوب of the horse is the *tendon that conjoins the part wherein meet the* وَظِيف [here meaning the *metatarsus*] *and the* سَاق [here meaning the *tibia*]: (TA: [he says of the horse, instead of using a more comprehensive term, app. because he is describing that animal:]) it is, in a quadruped, the *tendon that* [*corresponds to that which in a human being*] *is behind the two ankle-bones, between the joint of the foot and the shank:* in a human being it is a little above the heel. (TA, from an explanation of a trad. [This last explanation evidently employs terms according to their applications in the comparative anatomy of quadrupeds and human beings, and therefore requires the words which I have supplied. That عُرْقُوب, in relation to a beast, signifies the *hocktendon* is well known: and that it also signifies the *hock* itself is shown by a usage of the verb عَرْقَبَ (for it is by raising the hocks that a man assists a camel to stand up), and by an explanation voce عُرْقُوب (شَرٌّ مَا أَجَآءَكَ إِلَى مُخَّةِ عُرْقُوبٍ.) رُكْبَة [*It is an evil thing that has compelled thee to have recourse to the marrow of a hock*] (K, TA) is a prov. (TA) applied to him who seeks to obtain a thing from a mean, or sordid, person; (K, TA;) for the عُرْقُوب has no marrow. (TA.) And one says, فُلَانٌ يَضْرِبُ العَرَاقِيبَ وَيَقْرَعُ الظَّنَابِيبَ [*Such a one smites the hock-tendons* of camels to slaughter them, *and strikes the shins* of camels to make them lie down that he may mount them in haste]; meaning that he entertains guests and gives aid, or succour. (A.) ___ عُرْقُوبُ الأَسَد is a name of *The Thirteenth Mansion of the Moon.* (Kzw: see العَوَّآء, in art. عو ___.) طَيْرٌ عُرْقُوبٌ is an appellation given to *Any bird from which one augurs evil to camels, because it wounds them in the hocks* or *hock-tendons* (يُعَرْقِبُهَا). (Meyd, TA.) The Arabs say that when the bird called أَخْيَل [q. v.] lights upon a camel, its hocks, or hock-tendons, will assuredly be laid bare: and accord. to the [O and] K, طَيْرُ العَرَاقِيب is an appellation of *The* [*bird called*] شَقْرَاق [which is said in the S &c. to be the same as the

أَخْيَل]; and [Sgh and SM add that] they regard it as of evil omen. (TA.) ___ عُرْقُوبُ القَطَا means *The* سَاق [or *shank*] *of the* قطا [or *sand-grouse*]. (S, O, K.) To this a thing is hyperbolically likened to denote its shortness: one says يَوْمٌ أَقْصَرُ مِنْ عُرْقُوبِ القَطَا [*A day shorter than the shank of the katà*]: (L, TA:) and a poet says, (S, &c.,) namely, El-Find Ez-Zimmánee, (O, L, TA,) or, accord. to Seer, Imra-el- Keys Ibn-'Ábis, (IB, L, TA,)

* وَنَبْلِى وَفُقَاهَا كَعَرَاقِيبِ قَطًا طُحْلِ *

[*And my arrows, with their notches, like the shanks of ash-coloured sand-grouse*]. (S, O, L, TA.) ___ عُرْقُوبٌ also signifies *A turning*, or *bending, part* of a valley: (K:) or *a part* of a valley *in which is a great turning* or *bending.* (S, O.) And *A road in a mountain:* (K:) or *a narrow road in a mountain:* or *a road in a deep valley, in which only one can walk.* (TA.) And [the pl.] عَرَاقِيبُ, The *prominences*, or *projecting parts*, of mountains: (O, K, TA:) and the *most distant*, or *far-extending, roads*, or *ways*, thereof: (Aboo-Kheyreh, O, TA:) for [in travelling mountains,] you follow the most easy way, wherever it be: (Aboo-Kheyreh, TA:) or the *narrow roads* or *ways, in the hard and elevated parts*, of moun-

tains. (S, O, K.) And [hence, app.,] عَرَاقِيبُ الأُمُورِ *Great and difficult affairs:* (S, O, K:) as also عَرَاقِيلُهَا. (S, O.) ___ And *A mountain always crowned with clouds, not rained upon.* (TA.) ___ Also *Artifice, craft*, or *cunning;* or *a stratagem*, or *trick.* (O, K. [See Q. 1, last signification.]) ___ And *Knowledge* (عِرْفَان) *of an argument, a plea, an allegation*, or *a proof.* (O, K.) Also the name of a certain man of the Amalekites, (S, O, K, TA,) or, (so says Ibn-El-Kelbee, O,) of the Benoo-Abd-Shems-Ibn-Saad, (Jm, O, TA,) but this is said to be of no authority, (O,) or of El-Ows, (Jm, TA,) the greatest liar of his time, (K,) proverbial for breach of promises: (S,

O:) El-Ashja'ee (whose name was Jubeyhà, O, K) says,

وَعَدْتَ وَكَانَ الخُلْفُ مِنْكَ سَجِيَّةً *	*
مَوَاعِيدَ عُرْقُوبٍ أَخَاهُ بِيَثْرِبَ *	*

(S, O, K, TA) i. e. *Thou promisedst, but breach of promise was an inherent quality of thee, like the promises of 'Orkoob to his brother in Yetreb;* which is in El-Yemámeh; or, as some relate it, بِيَثْرِبَ, i. e. El-Medeeneh, or, as some say, the land of the Benoo-Saad; but the former is the more correct. (TA. [See also Har p. 160.]) And one says, هُوَ أَكْذَبُ مِنْ عُرْقُوبِ يَثْرِبَ [*He is more mendacious than 'Orkoob of Yetreb*]. (A, TA.)

عرك

1 عَرَكَهُ, (S, O, K,) aor. ـُـ, (S,) inf. n. عَرْكٌ, (S, O,) *He rubbed it,* or *rubbed and pressed it,* or *did so well;* syn. دَلَكَهُ; namely, a thing; (S, O;) such as a skin or hide, or a tanned skin or hide, and the like. (TA.) ___ And [*He wore it away by scraping,* &c.;] *he scraped, rubbed, chafed,* or *fretted, it, until he erased,* or *effaced, it.* (K.) ___ Hence, عَرَكَ بِجَنْبِهِ مَا كَانَ مِنْ صَاحِبِهِ, aor. and inf. n. as above, meaning [*He acted*] *as though he scraped,* &c., [*with his side,*] *what had proceeded from his companion, until he erased,* or *effaced, it:* (TA;) [like as a camel allays an itching by rubbing with his side the trunk of a tree: i. e. *he bore,* or *endured, what proceeded from his companion:* for] يَعْرُكُ الأَذَى بِجَنْبِهِ means يَحْتَمِلُهُ [i. e. *He bears,* or *endures, annoyance,* or *molestation;* or *forgives it, and feigns himself neglectful of it*]. (O and K in explanation of عَرَكَةٌ.) ___ And عَرَكْتُ القَوْمَ فِى الحَرْبِ, inf. n. as above, [*I fretted,* or *ground,* or *crushed, the party in the war,* or *battle.*] (S, O.) And عَرَكَتْهُمُ الحَرْبُ *i. q.* دَارَتْ عَلَيْهِمْ [i. e., lit., *The war,* or *battle, revolved upon them* like the mill or mill-stone; meaning *fretted,* or *ground,* or *crushed, them*]. (TA.) Zuheyr says,

* فَتَعْرُكْكُمُ عَرْكَ الرَّحَى بِثِفَالِهَا *
* وَتَلْقَحْ كِشَافًا ثُمَّ تُنْتَجْ فَتُتْئِمِ *

(O) meaning *And it,* i. e. war, *will fret* [or *grind* or *crush*] *you, as the mill with its skin put beneath it, upon which the flour falls, frets* [or *grinds*] the grain; *and it,* i. e. war, *will conceive two years, one after the other; then bring forth, and give birth to twins:* he makes war's destruction of them to be like the mill's grinding of the grain, and the various evils that are engendered from

war to be like children. (EM pp. 123-4.) ___ عَرَكَ أُذُنَهُ, (MA,) inf. n. عَرْكٌ, (MA, KL,) *He rubbed,* or *rubbed and pressed,* [or generally, as now used, *he wrung,* or *twisted,*] *his ear.* (MA, KL.) ___ عَرَكَ ظَهْرَهَا, aor. and inf. n. as above, *He felt her back,* namely, that of a she-camel, &c., *doing so much* or *often, to know her state of fatness:* (TA:) and عَرَكَ السَّنَامَ *He felt the hump, to know if there were in it fatness or not.* (S, O, TA.) ___ عَرَكَ البَعِيرُ جَنْبَهُ بِمِرْفَقِهِ, (S, K, *) inf. n. as above, (TA,) *The camel made an incision,* or *a cut, in his side with his elbow,* (K, TA,) *and rubbed it,* or *rubbed and pressed it,* (TA,) *so as to reach to the flesh,* (K, TA,) *cutting through the skin:* (TA:) in which case the epithets عَارِكٌ and عَرَكْرَكٌ are applied to the camel. (K.) [See also عَرْكٌ below, which indicates another meaning.] ___ عَرَكَهُ (Lh, K, TA,) aor. and inf. n. as above, (Lh, TA,) also signifies *He put upon him evil* (Lh, K, TA) and *misfortune:* (K, TA: [the CK has حَمَلَ عليه الشَّرُّ والدَّهْرُ, meaning *evil and misfortune assailed him,* instead of حَمَلَ عَلَيْهِ الشَّرَّ والدَّهْرَ, as in other copies of the K and in the TA:]) and, as some say, عَرَكَهُ بِشَرٍّ signifies *he did evil to him,* or *brought evil upon him, repeatedly.* (TA.) ___ عَرَكَ الدَّهْرُ فُلَانًا *Time,* or *fortune, rendered such a one experienced;* or *trained,* or *disciplined, and reformed,* or *improved, him.* (K, TA.) ___ عَرَكَ الإِبِلَ فِى الحَمْضِ *He left the camels amid the plants termed* حَمْض, *to obtain thereof what they wanted.* (Lh, K.) ___ عَرَكَتِ المَاشِيَةُ النَّبَاتَ *The cattle ate the plants,* or *herbage.* (K.) ___ عَرَكَتْ said of a woman, (S, O, K,) or of a girl, or young woman, (Lh, TA,) aor. ـُ, (S, O,) inf. n. عُرُوكٌ (S, O, K) and عِرَاكٌ (O, * K) and عَرْكٌ, (K,) *She menstruated;* (S, O, K;) as also اعركت. (K.) عَرِكَ, (K,) [aor. ـَ,] inf. n. عَرَكٌ, (TA,) *He was,* or *became, such as is termed* عِرْكٌ [q. v.]; *strong,* or *vehement, in striving, contending,* or *conflicting,* (K, TA,) and *in might, courage, valour,* or *prowess,* (TA,) *in war,* or *battle,* (K, TA,) and *in altercation.* (TA.)

3 **عَارَكَهُ**, (TA,) inf. n. مُعَارَكَةٌ (S, O, K, TA) and عِرَاكٌ, (TA,) *He fought him; contended with him in*

fight, or *battle:* (S, * O, * K, * TA:) مُعَارَكَةٌ signifies the act of *fighting;* and *thrusting at and wounding, one another, in fight*, or *battle.* (KL.) ___ And عِرَاكٌ signifies also, in relation to camels, The *pressing*, or *crowding, one another, at*, or *to get to, the water.* (TA.) [See also this word below. And see 8.]

4 أَعْرَكَ see 1, last sentence but one.

6 تَعَارَكَ see the next paragraph.

8 اعترَكوا, (S, O,) or اعترَكوا فى المَعْرَكَة, (K, TA,) [and تعاركوا, mentioned by Freytag, and agreeable with analogy, but I do not find any authority for it,] *They pressed, straitened*, or *crowded, one another*, (S, O, TA,) and *rubbed*, or *rubbed and pressed, one another*, (TA,) or *strove together*, and *fought one another*, (K, TA,) *in the place of fight*, or *battle;* (S, O, K, TA;) and فى الخُصُومَة [*in altercation*]. (TA.) ___ And اعترَكت الإبلُ فى الوِرْد *The camels pressed*, or *crowded, one another, in the coming to water.* (K.) [See also 3.] ___ اعترَكت مَعْرَكَةً, (Ibn- 'Abbád, O,) or بمَعْرَكَةٍ, (K,) said of a woman [menstruating] *She stuffed her vulva with a piece of rag.* (Ibn-'Abbád, O, K.)

عَرْكٌ, [originally an inf. n.,] accord. to El- 'Adebbes El-Kinánee, *i. q.* حَازٌ, i. e. *An incision*, or *a cut, made by the elbow* [*of a camel*], *in the arm*, [probably a mistake for *in the side*, (see 1, near the middle of the paragraph,)] *so as to reach to the flesh, cutting through the skin, by the side of the callous protuberance upon the breast.* (O.) [See also حَازٌ, in art. حز.] ___ [Hence, app.,] ذُو عَرْكَيْنِ, as used by a poet, [the dual, it seems, being put for the sing. for the sake of the rhyme, as it ends a verse,] is a metaphorical term for The *vulva* of a woman; the عِرْك in its primary sense being in the camel. (TA.) Also The *dung* of beasts or birds of prey. (O, K.) And Herbage *trodden and eaten.* (TA.)

عَرَكٌ *Fishermen;* (AA, S, MA, O, K;) as also عَرَكَةٌ ; (MA; [but this I do not find elsewhere;]) and عُرُوكٌ: (O, K:) one of whom is called عَرَكِىٌّ , (AA, S, MA, O, K,) meaning *a fisherman who holds in his hand an iron implement having five prongs:* (MA:) عَرَكٌ and عَرَكِىٌّ being like عَرَبٌ and عَرَبِىٌّ: (AA, S, O:) [i. e. عَرَكِىٌّ is the n. un.:] accord. to the K, عَرَكٌ and عُرُوكٌ are pls. of عَرَكِىٌّ; but IAth says that عُرُوكٌ is pl. of عَرَكٌ: (TA:) hence عَرَكٌ is used as meaning *sailors,* or *mariners,* (AA, S, O, K,) because they fish, not as being [properly] a name for them: (AA, S, O:) Zuheyr says,

* تَغْشَى الحُدَاةُ بِهِمْ حُرَّ الكَثِيبِ كَمَا *
* يُغْشِى السَّفَائِنَ مَوْجَ اللُّجَّةِ العَرَكُ *

[*The camel-drivers cover with them the middle of the elevated expanse of sand like as the seamen cause the waves of the deep to cover the ships*]: but AO related this verse otherwise, saying مَوْجُ, in the nom. case, and making العَرَكُ to be an epithet applied to the موج as signifying المتلاطم [as though the meaning were, *like as the colliding waves of the deep cover the ships* with their surf]. (S, O.) Also *i. q.* صَوْتٌ [*A sound, noise, voice,* &c.]; and so عَرْكٌ . (S, O, K.) It is also the subst. denoted by the phrase عَرَكَ الإِبِلَ فى الحَمْضِ [q. v., app. as meaning The *act of leaving camels amid the pasturage termed* حَمْض, *to obtain thereof what they want;* a meaning given in the O as an explanation of عَرْكَرَكٌ , which is perhaps in this instance a mistranscription]. (K.)

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عَرِكٌ A man *who throws down,* or *prostrates, his antagonists much,* or *often;* syn. صِرِّيعٌ; (S, O;) in the K and in some of the copies of the S صَرِيعٌ, like أَمِيرٌ; [which is app. a mistranscription;] (TA;) *strong,* or

vehement, (S, * O, * K, TA,) *in striving, contending*, or *conflicting*, (K, TA,) and *in might, courage, valour*, or *prowess*, (TA,) *in war*, or *battle*, (K, TA,) and *in altercation;* (TA;) as also مُعَارِكٌ : (K, TA:) pl. of the former عَرُكُونَ. (S, O, K, TA: in the CK رَمْلٌ عَرِكٌ.) عَرُكُوا and مُعْرُوْرُكٌ *Sand*, or *sands, intermingling;* (IDrd, O, K;) as also عَرِيكٌ , (L, TA,) which last epithet is erroneously applied in the K to the word رَجُلٌ instead of رَمْلٌ, as is also in one instance مُعْرُوْرُكٌ [in the CK in this latter instance written مُعْرُوْرُكٌ]. (TA.) See also عَرَكٌ.

عَرْكَةٌ as meaning *A war*, or *battle*, is postclassical. (TA.) ___ لَقِيتُهُ عَرْكَةً, (S, O, K,) and عَرْكَةً بَعْدَ عَرْكَةٍ, and عَرْكَتَيْنِ, (TA,) and عَرَكَاتٍ, (S, O, K,) mean *I met him once*, (S, O, K,) and *time after time*, and *twice*, (TA,) and *several times:* (S, O, K:) the noun not being used otherwise than adverbially. (TA.)

عَرَكَةٌ : see عَرَكٌ.

عُرَكَةٌ , (O, K,) and عُرَكَةٌ لِلْأَذَاةِ بِجَنْبِهِ, a phrase used by 'Áisheh in describing her father, (O,) One *who bears*, or *endures, annoyance*, or *molestation;* or *who forgives it, and feigns himself neglectful of it.* (O, K. [See 1, third sentence.])

عَرَكِىٌّ : see عَرَكٌ, in two places. عَرَكِيَّةٌ A *vitious*, or an *immoral*, or *unrighteous*, woman; or *an adulteress*, or *a fornicatress.* (O, K.) ___ And A *thick, gross, coarse*, or *rude*, woman; as also عَرَكَانِيَّةٌ . (K, TA. [The latter thus expl. in the O, and, as is said in the TA, on the authority of Ibn-'Abbád: in my MS. copy of the K written عَرْكَانِيَّةٌ; and in the CK, عَرَنِيَّةٌ.])

عَرَكَانِيَّةٌ : see the next preceding paragraph.

عِرَاكٌ an inf. n. of 3 [q. v.]. (TA.) [Hence,] one says, أَوْرَدَ إِبِلَهُ العِرَاكَ, (S, O, K,) or, as in the Book of Sb, أَرْسَلَهَا العِرَاكَ, (TA,) *He made his camels to come*, or *go, to the water together;* (S, O, K;) the last word being in the accus. case after the manner of inf. ns.; (S, O;) originally عِرَاكًا; then they prefixed ال, which does not change it from its proper

state of an inf. n.: (S, O, K:) it is like the phrases مررت بهم الجَمَّآءَ الغَفِيرَ and الحَمْدَ للّه: (S, O:) IB says that العِرَاكَ and الجَمَّآءَ الغَفِيرَ are in the accus. case as denotatives of state; and الحَمْدَ للّه as the inf. n.: but Sb says that they prefix ال to the inf. n. that is in the place of the denotative of state. (TA.) [See also a similar phrase voce حَقٌّ: and see a verse cited voce رِفْه.]

عَرُوكٌ, applied to a she-camel, (S, O, K,) *i. q.* شَكُوكٌ; (S, O, TA;) i. e. (TA) *Whose fatness is not known unless by feeling her hump:* or *of whose hump one doubts whether there be in it fat* or *not:* pl. عُرُكٌ. (K.)

عَرِيكٌ : see عَرَكٌ.

عُرَاكَةٌ *What is drawn from the udder before the first* فِيقَة [or *milk that collects in the udder between two milkings*], (K,) *and before the second* فِيقَة *collects:* also termed عُلَاكَةٌ [perhaps a mistranscription for عُلَالَةٌ] and دُلَاكَةٌ. (TA.)

عَرِيكَةٌ *A camel's hump:* or the *remainder thereof:* (K:) or عَرِيكَةُ السَّنَامِ signifies *what remains of the hump:* (ISk, S, O:) so called because the purchaser feels that part (يعركه) to know the fatness and strength [of the animal]: (TA:) pl. عَرَائِكُ; which is said by some to signify the *humps with the backs.* (O.) ___ [Hence, in phrases here following,] *Nature; natural, native,* or *innate, disposition* or *temper* or *the like;* (S, O, K;) and *soul, spirit,* or *mind.* (K.) One says, فُلَانٌ لَيِّنُ العَرِيكَةِ *Such a one is easy,* or *gentle,* (S, O, K, TA,) *in natural disposition,* (K, TA,) *submissive, tractable;* (S, * O, * TA;) *one whose pride,* or *haughtiness, has been broken,* or *subdued;* (K, TA;) *having little contrariness and aversion:* and شَدِيدُ العَرِيكَةِ *strong in spirit, incompliant,* or *resisting:* (TA:) and لَانَتْ عَرِيكَتُهُ *His pride,* or *haughtiness, became broken,* or *subdued:* (S, O:) originally relating to the camel; for they used to betake themselves to the camel when he had the disposition of refusing to be ridden or mounted, and incompliance, and cut [a part] in his hump, it being high, difficult to ride upon; and when this was done, he became quiet, and was rendered inclinable, and the

part of him that was the place of riding became easy to sit upon; so one said, قَدْ لَانَتْ عَرِيكَتُهُ (Har pp. 566-7.) One says also رَجُلٌ مَيْمُونُ العَرِيكَةِ, meaning [*A man fortunate, happy,* or *blest, in natural disposition,* or] *in mind.* (TA.)

عَرْكَكٌ : see 1, latter half. ___ Also A *thick, strong* camel. (S, O, K.) See also مُعَرَّكٌ. ___ And the fem, with ة, A *fat* she-camel: pl. عَرْكَكَاتٌ. (TA.) ___ And A *bulky, corpulent* woman: (S, O:) or a woman *ugly,* or *unseemly,* (رسحآء,) *fleshy,* (K, TA,) *bulky,* or *corpulent,* (TA,) *and foul;* (K, TA;) as being likened to the camel. (TA.) ___ And the masc., applied to a رَكَب [or pubes] (T, O, K) of a woman, (T, TA,) *Large,* or *big.* (T, O, K.) See also عَرَكٌ, last sentence.

عَارِكٌ : see 1, latter half. ___ Also (without ة) A woman *menstruating;* (S, O, K;) and so مُعْرِكٌ : (K:) pl. of the former عَوَارِكُ. (O.)

مَعْرَكٌ and مَعْرَكَةٌ and مَعْرُكَةٌ and مُعْتَرَكٌ *A place* [or *scene*] *of battle,* or *fight:* (S, O, K:) pl. [of the first and second and third] مَعَارِكُ. (TA.) It is said in a trad., ذُمِّ السُّوقَ فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ وبِهَا تُنْصَبُ رَايَتُهُ [*Discommend thou the market; for it is the battle-ground of the Devil, and in it is set up his banner*]: meaning that it is the dwelling of the Devil, and his place of alighting to which he repairs and which he frequents, because of the unlawful doings and the lying and the usury and the violence that occur therein. (IAth, TA.) And it is said in another trad., مُعْتَرَكُ المَنَايَا مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ [*The space of the conflict of the decrees of death is that between* the ages of *sixty and seventy*]. (O, TA. *)

مُعْرِكٌ : see عَارِكٌ.

مَعْرَكَةٌ and مَعْرُكَةٌ: see مَعْرَكٌ, in three places.

مَعْرَكَةٌ *A piece of rag with which a woman stuffs her vulva* (O, K) *when menstruating.*

(O.)

مُعَرَّكٌ [*Much rubbed,* or *much rubbed and pressed:* &c.: see 1].

* **أَصْبَرُ مِنْ ذِى ضَاغِطٍ مُعَرَّكِ** *

[*More patient than a camel, such as has a* ضاغط *much rubbed,* or *much rubbed and pressed*]: or, as some relate it, عَرَكْرَكٌ, meaning a camel *strong and thick:* the ضاغط is *a tumour in the armpit of a camel, like a bag, straitening him:* the saying is a proverb. (Meyd. [See also Freytag's Arab. Prov. i. 737 9.])

مَآءٌ مَعْرُوكٌ *Water to which there is a pressing* or *crowding together* [*of camels*]. (S, O, K.) ___ أَرْضٌ مَعْرُوكَةٌ *Land which the cattle* (S, O, K) *pasturing at their pleasure* (S, O) *have rubbed and pressed* [*with their feet*] (عَرَكَتْهَا) *so that it has become barren.* (S, O, K.) ___ And رَجُلٌ مَعْرُوكٌ *A man pressed with petitions.* (TA.)

مَعْرُورِكٌ : see عَرِكٌ; the former in two places.

مَعَارِكٌ : see عَرِكٌ; the former in two places.

مُعْتَرَكٌ : see مُعْرَكٌ, in two places.

عرم

1 **عرم**, aor. ـُـ and ـَـ, (S, Msb, K,) inf. n. عرامة (S, K) and عرام (S, * Msb, * K) and عرم; (CK;) and عرِم, aor. ـَـ, (Msb, K,) inf. n. عرَم; (Msb;) and عرُم; (K; [in which the inf. ns. mentioned above follow this last form of the verb;] and so in a copy of the S in the place of عرَم, with يعرُم only for the aor.;) *He was,* or *became, evil in disposition,* or *illnatured, and very perverse* or *cross* or *repugnant;* (S, Msb, K; *) and *sharp:* (Msb:) or *vehement,* or *strong:* (K:) said of a boy, or child: (S:) or of a man: and, said of a boy, or child, (or so [particularly] عرُم, inf. n. عرامة and عرام, TA,) *he behaved insolently and unthankfully,* or *ungratefully;* syn. أَشِر, or مرِح, or بطِر; [all of which signify the same;] or *he was,* or *became, bad, corrupt,* or *wicked;* علَينا [*to us*]. (K, TA.) And accord. to IAar, عرَم, aor. ـُـ, signifies *He was,* or *became, ignorant;* as also عرُم, and عرِم. (TA.) [See also عرام, below.] ___ عرِم said of a bone, [app. when burnt,] aor. ـَـ, (K, TA,)

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inf. n. عرَم, accord. to the copies of the K *i. q.* فتَر, but correctly فتَر [i. e. *It exhaled its scent, smell,* or *odour*]. (TA.) عرَم فلانًا, (K, TA,) inf. n. عرامة, (TA,) *He treated such a one with illnature, and exceeding perverseness* or *crossness* or *repugnance.* (K, * TA.) ___ عرَم العظْم, (S, K,) aor. ـُـ and , inf. n. عرَم; (S;) and تعرمه ; (S, K;) are like عرقه and تعرقه; (S;) [i. e.] both signify *He stripped off the flesh from the bone* [*with his fore teeth, eating it*]. (K.) ___ And in like manner, (S,) عرَمت الإبل الشَّجر *The camels* [*cropped the trees;* or] *obtained* [*pasture*] *from the trees.* (S, K.) ___ And عرَم أُمَّه, (K, TA,) inf. n. عرَم, (TA,) *He* (a child) *sucked the breast of his mother;* (K, TA;) and so اعترم ثَدْى أُمِّه. (TA.)

2 تَعْرِيمٌ The act of *mixing.* (K.) One says, عَرَّمَهُ بِهِ *He mixed it with it.* (TK.)

3 مُعَارَمَةٌ The *contending in an altercation, disputing,* or *litigating;* and *occasioning* فِتْنَةٌ (i. e. *conflict,* or *discord,* or *the like,*) *with another;* syn. مُخَاصَمَةٌ; and مُفَاتَنَةٌ. (TA.)

4 اعْرَمَهُ *He brought upon him,* meaning *he induced him to do,* a deed [of an evil nature] that he had not committed. (Ham p. 707.)

5 تَعَرَّمَ العَظْمَ : see 1, latter half.

8 اعْتِرَامُ الفِتَنِ *The being,* or *becoming, hard to be borne, severe,* or *distressing,* said *of* فِتَنٌ [i. e. *trials,* or *conflicts and factions,* &c.]. (TA.) ___ اعْتَرَمَتْ, said of a mare, *She went at random, heedlessly,* or *in a headlong manner, not obeying guidance;* and *deviated from the right course.* (Ham p. 277.) ___ And, said of a mother, *She sought one who would suck her breast:* or *she sucked the milk from her own breasts and spirted it forth from her:* a poet says,

* لَا تَلْغُبَنَّ كَأُمِّ الغُلَا *

* مِ إِلَّا تَجِدْ عَارِمًا تَعْتَرِمْ *

[in my original لا تلغينّ; for which I have substituted what I think to be the right reading: i. e. *Do not thou become wearied like the mother of the boy if she find not a sucker of her breast, seeking for such:* or] he means, if she finds not one who will suck her, she contrives, and milks her own breasts, and sometimes she sucks it [i. e. the milk] and spirts it forth from her mouth: accord. to IAar, this is said to him who imposes upon himself the task of doing that which is no part of his business: or, accord. to Az, the meaning is, be not thou like him who censures, or satirizes, himself, when he finds not whom he may censure, or satirize. (TA.) ___ See also 1, last sentence.

عُرْم *Grease,* or *gravy;* i. e. the *dripping that exudes from flesh-meat and from fat.* (K.) And The *remains of the cooking-pot:* (K, TA:) or the *dirt of the cooking-pot;* as also عُرَام , (TA.)

عَرَم The *quality,* in anything, *of being of two colours:* a leopard has this quality: (Th, TA:) or, as also عُرْمَة , *blackness mixed with whiteness,* in anything: or the *quality of being speckled with blackness and whiteness, without largeness of every speckle:* and *a whiteness in the lip of the sheep* or *goat:* (K:) or thus the latter word: (S, TA:) and likewise the *quality of being speckled with black, in the ear thereof.* (TA.) Also (i. e. عَرَم) The *quality,* in a collection of small cattle, *of consisting of sheep and goats.* (S.) See also عَرَمَة.

عَرِم : see عَارِم, in two places. Also *A dam;* syn. مُسَنَّاة: (S, TA:) [or rather *dams,* agreeably with what here follows:] a pl. [or coll. gen. n.] (K) having no sing. [or n. un.]: (S, K:) or its sing. [or n. un.] is عَرِمَة , (S, Msb, K,) which signifies, (Kr, K, TA,) as also عَرَمَة , (Kr, TA,) *a dam* (مُسَنَّاة, Kr, or سَدٌّ, K) *that is raised across a valley,* or *torrent-bed:* (K:) or عَرِم signifies [*dams such as are termed*] أَحْبَاس [pl. of حِبْس] *constructed in valleys,* or *torrent-beds,* (AHn, K, TA,) *in the middle parts of these:* (AHn, TA:) in each of which senses it is said to be used in the Kur xxxiv. 15: (TA:) or it there signifies *a torrent of which the rush is not to be withstood:* (Msb:) and *a violent rain,* (K, TA,) *that is not to be endured:* thus, accord. to some, in the Kur: (TA:) and the *male of the* [*species of rat called*] جُرَذ, (K, TA,) *which is the* خُلْد, so, Az says, is there meant accord. to some: (TA:) and, (K, TA,) as some say, in that instance, (TA,) it is the name of *a certain valley* (K, TA) *in ElYemen:* so says (TA.)

عُرْمَة : see عَرَم: and see also عَرَمَة. Also *A helmet of iron.* (TA.)

عَرَمَة *A quantity of reaped corn* or *grain, collected together,* (S, Msb, K,) *trodden out,* (S, K,) *to be winnowed,* (S,) *not yet winnowed,* (K,) or *that is trodden out, then winnowed:*

(Msb:) said by some to called only عَرَمَة; but correctly عَرَمَة, as is shown by its having for its pl. [or rather coll. gen. n.] عَرَم , as in an ex. cited by J [in the S]; حَلَقَة and حَلَق being anomalous: (IB, TA:) and عُرَمَة , of which the pl. is عُرَم, signifies the same; (Msb;) or عُرَمَة signifies *heaps of reaped wheat and of barley.* (TA.) ___ And *A place in which sand is collected:* (S, K:) pl. عَرَمَات. (IB, TA.) ___ And it is said to signify جُثْوَة مَنْ دَمَال [app. meaning *A heap of dung such as is termed* دَمَال, q. v.]. (TA.) ___ See also عَرَم. Also *Flesh-meat.* (Fr, K, TA: omitted in the CK.) One says, إِنَّ جُزُورَكُمْ لَطَيِّبُ العَرَمَة *Verily your slaughtered camel is savoury in respect of the meat.* (Fr, TA.) ___ And The *odour of cooked flesh-meat.* (K.) Also a pl. of عَارِم [q. v.]. (TA.)

عَرَمَة : see عَرَم. ___ [It is also said, by Golius, on the authority of Meyd, to signify *A vineyard.*]

عَرْمَى وَٱللّٰه is a dial. var. of أَمَا وَٱللّٰه, (IAar, K, TA,) as also [غَرْمَى واللّٰه, and] حَرْمَى وَٱللّٰه: one says, عَرْمَى وَٱللّٰه لَأَفْعَلَنَّ كَذَا [*Verily,* or *now surely, by God, I will indeed do such a thing*]. (IAar, TA.)

عُرَام , [mentioned in the first sentence of this art. as an inf. n.,] (S, Mgh, Msb, K,) when used as [a simple subst.] denoting a quality of a boy, or child, (S, Mgh,) or of a man, (K,) signifies *Evilness of disposition,* or *illnature, and exceeding perverseness* or *crossness* or *repugnance;* (S, Msb, K;) and *vehemence,* and *strength;* (Mgh, * TA;) and *sharpness;* (Msb;) and *annoyance,* or *molestation:* (K:) [and] the *quality of quitting the right course,* and *exorbitance.* (Ham p. 277.) ___ Hence, in a trad. of 'Omar, metaphorically used as meaning *Sharpness and strength* of [the beverage termed] نَبِيذ made of raisins. (Mgh.) ___ And *Numerousness* of an army, (S, K,) and *sharpness,* and *vehemence,* thereof. (K.) ___ Also *Ignorance.* (Fr, TA.) And The عُرَاق [app. meaning *flesh-meat*] of a bone: and likewise [i. e., app., *portions that are cropped* by camels] of trees. (S, K. [See عُرَاق, voce عَرَق.]) One says أَعْرَمُ مِنْ كَلْبٍ عَلَى عُرَامٍ [*More evil in disposition than a dog over a piece of flesh-meat of a bone*]. (TA.) Or, accord. to Az, العُرَام signifies, (TA,) or it signifies also, (K,) *What falls of the bark of the* [*thorn-tree called*] عَوْسَج: (K, TA:)

but others explain it in a general manner, saying that عُرَامُ الشَّجَرَةِ signifies *the bark of the tree.* (TA.) ___ See also عَرَمٌ.

عَرِيمٌ *A calamity,* or *misfortune:* (K, TA:) because of its hardness, or *pressure.* (TA.) See also أَعْرَمُ, last two sentences.

عُرَامِىٌّ is [app. a rel. n. signifying *Of,* or *relating to, ignorance;* being] said by Fr to be from عُرَامٌ signifying ignorance. (TA.)

عَارِمٌ and عَرِمٌ , (S, Msb, K,) applied to a boy, or child, (S,) or to a man, (K,) *Evil in disposition,* or *illnatured, and very perverse* or *cross* or *repugnant;* (S, Msb, K; *) and *sharp:* (Msb:) or *vehement,* or *strong:* (K:) and, applied to a boy, or child, *insolent and unthankful,* or *ungrateful:* or *bad, corrupt,* or *wicked:* the former epithet, applied to a man, signifies also *abominable,* or *evil:* (TA:) and so its fem. pl. عَارِمَاتٌ, (S, TA,) applied by a rájiz as an epithet to creeping [ticks, or similar insects, such as are termed] أَنْبَارٌ [pl. of نَبْرٌ]: (S:) and عَرِمٌ is said (Msb, TA) by IAar (TA) to signify *ignorant:* (Msb, TA:) عَرَمَةٌ is pl. of عَارِمٌ, and is applied as an epithet to boys, like عَقَقَةٌ [pl. of عَاقٌّ]. (TA.) ___ [Hence,] لِسَانٌ عَارِمٌ *A vehement tongue.* (TA. [See an ex. voce شَكِىٌّ.]) ___ And يَوْمٌ عَارِمٌ *A day vehemently cold:* (TA:) or *a day cold in the utmost degree:* (K, TA:) and in like manner لَيْلٌ عَارِمٌ [*a night vehemently cold:* &c.]: and [the pl. in this sense is اللَّيَالِى العُرَّمُ:] عُرَّمٌ signifies *the vehemently-cold nights.* (TA.) Also [*Sucking the breast;* or] *a sucker of the breast:* so in a verse cited above: see 8. (TA.) مَا هُوَ بِعَارِمِ عَقْلٍ see expl. voce حَارِمٌ

عَرَمَرَمٌ *Hard, strong,* or *vehement;* (K, TA;) applied to anything. (TA.) ___ And *Numerous;* applied to an army; (S, K, TA;) or, as some

say, to anything. (TA.) ___ And, applied to a man, *Having a strong degree of* عُجْمَة [i. e. *impotence,* or *difficulty, in speech,* or *utterance;* or *barbarousness,* or *vitiousness, therein;* or *in speaking Arabic*].

أَعْرَم [*More,* and *most, evil in disposition,* or *illnatured,* &c.]: see an ex. voce عُرَام. Also [*Having the quality termed* عَرِم and عَرِمَة: fem عَرْمَآء: and pl. عُرْم: i. e.] *having in it blackness and whiteness:* [&c.:] (S, K: *) the eggs of the sand-grouse are عُرْم; (S, K, * TA;) they are meant by this word in a verse of Aboo-Wejzeh Es-Saadee: (TA:) and عَرْمَآء is applied to a serpent; (S;) and means *a serpent speckled with black and white;* (K, TA;) pl. عُرْم. (TA.) And *i. q.* أَبْرَش: (K, TA:) and, some say, أَبْرَص: [the former meaning *Speckled:* and the latter, and sometimes the former also, *leprous:*] fem. عَرْمَآء. (TA.) Applied to a sheep or goat, *Having a whiteness in the lip:* fem. as above: (K:) [but] it occurs in a trad., applied to a ram, as meaning *white, with black specks.* (TA.) And *Coloured* (K, TA) *with two colours.* (TA.) Hence دَهْرٌ أَعْرَم [*Time,* or *fortune, of two sorts*]. (TA.) ___ [Hence also,] applied to a collection of small cattle, *Consisting of sheep and goats.* (S, K.) ___ And *Uncircumcized:* pl. عُرْمَان, and pl. pl. عَرَامِين, (K, TA,) which is mentioned by AA as an epithet applied to men, syn. with قُلْفَان [a pl. of أَقْلَف]. (TA.) Also a sing. of عَرْمَان signifying *Tillers,* or *cultivators, of land, syn.* أَكَرَة, [in the CK أُكْرَة (which is a sing.),] (Az, K, TA,) and so is عَرِيم, in the copies of the K, erroneously written عَرْم [in some of them عَرِم and in others عَرَم]. (TA.) ___ And أَعْرَم and عَرِيم, the latter more agreeably with analogy, are likewise pls. of عُرْمَان signifying *Places of seed-produce.* (TA.)

عرمض

Q. 1 **عَرَمَضَ** , inf. n. عَرَمَضَةٌ and عَرَمَاضٌ, (Lh, O, K,) *It* (water) *became overspread with* عَرَمَضٌ [q. v.]; (Lh, O;) *i. q.* طَحْلَبَ. (K.)

عَرَمَضٌ (Lth, S, O, K) and عَرَمَاضٌ (IDrd, K, TA, written in the O عَرَمَاضٌ) *i. q.* طُحْلُبٌ; (S, O, K;) i. e. The *green substance that comes forth from the bottom of water, so as to overspread it;* (S, O, L;) *also called* ثَوْرُ المآء; [O; in the L, and in one copy of the S, ثَوْبُ المآء, which is a mistake;] accord. to AZ; (S, O;) the *green substance like* خِطْمِىّ [or *marsh-mallow*], *which is upon water;* (Lh;) *a soft green substance, like loosened and separated wool, upon stale water;* so says Lth, and he adds his opinion that it is vegetative: (TA:) n. un. with ةٌ. (K.) ___ Also the former, (O, K,) and عَرَمَضٌ , (El-Hejeree, K,) *A sort of trees, of those called* عِضَاه, (Lth, O, K,) *having thorns like the beaks of birds; the hardest thereof in the wood:* (Lth, O:) or the former, (O, K,) as some assert, (AHn, O,) the *small of the* أَرَاكٌ (AHn, O, K) *and of the* سِدْرٌ *and of all trees that never become great:* (K:) or *small trees of those called* سِدْرٌ, *that do not become large nor tall, of which the thorns are like the beaks of birds; the hardest thereof in the wood, and the best for bows:* (IAar, O:) or *certain small trees:* or the *small of the* عِضَاه: or the *small of all trees:* n. un. with ةٌ. (O.)

عَرَمَضٌ : see the next preceding paragraph.

عَرَمَاضٌ inf. n. of 1: ___ and *i. q.* عَرَمَضٌ, q. v.

مآء مُعَرْمَضٌ [so in the TA, agreeably with the verb; but in my two copies of the S, مُعَرْمَضٌ;] *Water overspread,* or

becoming overspread, with عرمضٌ. (S, TA.)

عرن

1 عَرَنَ البَعِيرَ, aor. (S, K) and ـِ, (K,) inf. n. عَرْنٌ, (S, TA,) *He put the wooden thing called* عِرَانٌ [q. v.] *into the nose of the camel.* (S, K.) ___ And عَرُنَ, like عَنِىَ, *He* (a camel, TA) *had a complaint of his nose arising from the* عِرَانٌ [above mentioned]. (K.) عَرَنَ السَّهْمَ, (K,) [aor. ـُ,] inf. n. عَرْنٌ, (TA,) *He bound,* or *wound, a sinew upon the socket of the head of the arrow.* (K.) And عَرَنَ, (K,) aor. , (TK,) inf. n. عُرُونٌ, (TA,) is *syn. with* مَرَنَ, (K,) inf. n. مُرُونٌ, (TA,) i. e. *He became accustomed,* or *habituated;* as in the phrase عَرَنَ عَلَى الشَّىْءِ [*he became accustomed,* or *habituated, to the thing*]. (TK.) عَرُنَتِ الدَّارُ, (so in copies of the K,) or عَرِنَتِ, (so accord. to the TK,) inf. n. عِرَانٌ, *The house,* or *dwelling,* or *abode, was,* or *became, distant,* or *remote,* (K, TA,) *and in a quarter,* or *direction, that he who loved it did not desire.* (TA.) عَرِنَتْ, (S, K,) aor. ـَ, inf. n. عَرَنٌ, (TA,) said of the hind leg of a horse, or similar beast, (S,) or said of such a beast itself, (TK, [and this is plainly indicated in the K,]) *It had the disease termed* عَرَن (S, K) and عُرْنَة and عِرَان. (K.) ___ And عَرِنَ, aor. -[Note], inf. n. عَرَنٌ, is said of a camel as meaning *He had the disease termed* عَرَن expl. below on the authority of ISk. (S.)

2 عَرَّنَ الرُّمْحَ is app. said, as meaning *He nailed its head to the shaft of the spear:* see the pass. part. n., مُعَرَّنٌ, below.]

4 اعرن *He* (a man) *continually ate what is termed* عَرَن, meaning *cooked flesh-meat.* (IAar, K, * TA.) And *He had the shanks of his young weaned camels much cracked* or *chapped.* (K.) ___ And *He had the* حَكَّة, [i. e. *mange,* or *scab,* or *dry mange* or *scab*], (K, TA,) or, as ISk says, *purulent pustules* (قَرْح) *that arise in the neck and occasion a scratching* or

scraping, (TA, [see عَرَنٌ,]) *among his camels.* (K, TA.)

عُرْنٌ : see the next paragraph, latter half: and see also عُرْنَةٌ, last sentence but one.

عَرَنٌ *A callousness in the hind leg of a horse* or *similar beast, above the pastern, in the hinder part thereof;* and it is *what is called* شُقَاق [q. v.]: and, as ISk says, *purulent pustules* (قَرْح) *that arise in the neck of a camel, in consequence of which he scratches,* or *scrapes, himself, and sometimes he lies down against the stem of a tree and scratches,* or *scrapes, himself therewith; and its cure,* he says, *is the burning of fat upon him.* (S:) and *an eruption like pustules,* or *purulent pustules, in the necks of young weaned camels, in consequence of which they scratch,* or *scrape, themselves:* (IB, TA:) or, as also عُرْنَةٌ and عَرَانٌ , *a certain disease in the hinder part of the hind leg of a horse* or *similar beast,* (K, TA,) *like an abrasion in the skin,* (TA,) *causing the hair to fall off:* or *a cracking,* or *chapping,* (K, TA,) *incident to horse,* (TA,) *in their fore legs and their hind legs:* or *a callousness that arises in the pastern of a horse* (K, TA) or *similar beast, and in the place of its fetlock, in the hinder part, and a* شُقَاق [q. v.] *that betides it from the kicking against a mountain or stone.* (TA.) Also The *foul smell,* or *foulness* [of the hands] *with the smell, of flesh-meat and its grease;* syn. غَمَرٌ: (K:) so in the saying, أَجِدُ رَائِحَةَ عَرَنِ يَدَيْكَ [*I perceive the odour of the foulness of thy hands with the smell of flesh-meat and its grease*]: (IAar, TA:) or عَرَنٌ signifies the *odour of flesh-meat that has* عَرْم [i. e. *grease,* or *gravy*]: and also *i. q.* عَرْم [*itself,* q. v.]. (TA.) And The *odour of cooked flesh-meat;* (Kr, K;) as also عُرْنٌ . (K.) And *A mark,* or *relic,* [or *soil,*] *of broth upon the hand of the cater.* (El-Hejeree, TA.) And *Cooked flesh-meat:* (IAar, K:) or, as some say, *flesh,* or

flesh-meat, in an absolute sense. (TA.) ___ And *Smoke.* (K.) Also *A species of tree, with which one tans.* (K.) Dioscorides asserts the عرن to be *A plant having leaves resembling those of the small lentil, except that they are longer than they, and having a stem about a span tall, and a red flower, and a small root; growing in neglected,* or *uncultivated, places: a poultice of its leaves with olive-oil is sudorific; its bruised leaves applied as a poultice act as a discutient to wounds and inflamed pustules; and taken in a beverage.* or *sirup, they cure the dribbling of the urine.* (Avicenna, i. e. Ibn-Seenà book ii. p. 235.)

عَرِنٌ the masc. epithet applied to a horse, or similar beast, signifying *Having the disease termed* عَرَن [q. v.]: (TA:) the fem. epithet having this meaning is عَرِنَةٌ; with which عَرُونٌ is syn. (K, TA.) Also One *who keeps close to the* يَاسِر [or *slaughterer,* or *superintendent of the slaughtering and of the division, of the camel for the game called* المَيْسِر], *in order that he may eat of the slaughtered camel.* (K.)

عُرْنَةٌ : see عَرَنٌ, former half. ___ عُرْنَتَانِ signifies *Two specks,* or *spots, above the eye of a dog:* so in a trad. in which men are commanded to kill every dog that is entirely black having عُرْنَتَانِ. (TA.)

عُرْنَةٌ One *who prostrates,* or *throws down, his antagonists much,* or *often; with whom one cannot cope:* (S, K, TA: [in the CK, الصَّرِيعُ is

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erroneously put for الصَّرِّيعُ:]) accord. to IB, as signifying صَرِّيعٌ, it is used in commendation: Fr says that when a man is *one who prostrates,* or *throws down, his antagonists much,* or *often, abominable,*

wicked, or *crafty,* [*with whom one cannot cope,*] it is said that he is عُرْنَةٌ لَا يُطَاقُ. (TA.) ___ Also A man *coarse, rough,* or *rude, and niggardly.* (TA.) ___ And One *who serves houses,* or *tents.* (TA.) Also The *roots of the* عُرْنَتُ, (AA, S, TA, in the K, erroneously, of the عُرْنِين, TA,) *which is a plant used for tanning.* (S in art. عرتن.) ___ And The *wood of the* ظَمْخ, (S, K,) *a species of tree,* (S, TA,) *having the form of the* دُلْب [or *plane-tree*], (TA,) *with which skins for water or milk are tanned,* (S, K,) *and from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried:* accord. to ISk, [but the same is also said of the عُرْتُن,] it is *a species of tree resembling the* عَوْسَج [or *box-thorn*], *except that it is bigger than it, full and luxuriant in the branch, and not having tall stems:* (TA:) or it is called عُرْنٌ , [which is a coll. gen. n.,] and عُرْنَةٌ is the n. un. (AA, T in art. ظمخ.) And [it is also expl. as signifying] The *piece of wood of the beaters and washers and whiteners of clothes upon which the beating is performed with that which is called the* مِيجَنَة. (IKh, TA.)

عُرْنِينٌ The *first part* or *portion* of anything. (S, Msb, K.) ___ And hence, (Msb,) [particularly,] the *first* [or *upper*] *part* [i. e. the *bridge*] of the nose, *beneath the place where the eyebrows come together;* the *place of what is termed* الشَّمَمُ: (S, Msb, TA:) or the *head* of the nose: (TA:) or the *hard part of the bone* of the nose: (K:) or it signifies, (K,) or is sometimes applied to, (Msb,) the *nose,* (Msb, K,) *altogether:* (K:) pl. عَرَانِينُ. (TA.) One says, هُمْ شُمُّ العَرَانِينِ [*They are high in respect of the noses,* or *of the bridges thereof;* often meaning *they are haughty,* or *disdainful*]. (S, Msb.) And one of the learned has used it metaphorically, saying,

* وَأَصْبَحَ الدَّهْرُ ذُو العُرْنِينِ قَدْ جُدِعَا *

[lit. *And nosed fortune became mutilated in the nose;* by *nosed* being app. meant *haughty,*

or *disdainful;* and by *mutilated in the nose, marred,* or *abased*]. (TA.) Hence also, عَرَانِينُ السَّحَابِ *The first of the rains of the clouds.* (TA.) ___ And *A noble chief:* (K, TA:) عَرَانِينُ signifies the *chiefs,* (S, TA,) and *noble,* (TA,) of a people, or party, (S,) or of the people, or of men. (TA.)

عِرَانٌ *A piece of wood,* or *stick, which is inserted in the partition between the nostrils of a camel* (S, K) *of the species called* بُخْتِىّ. (S. [See also خَشَاشٌ.]) ___ And (hence, as being likened thereto, TA) The *wooden thing* [app. meaning the *pin,* or *axis,*] *of the sheave of a pulley,* (S, K, TA,) *by which the* خُطَّاف [or *iron thing in which is the pin whereon the sheave turns*] *is made firm:* (S, TA:) pl. أَعْرِنَةٌ. (TA.) ___ And *A nail;* (S, K, TA;) accord. to El-Hejeree, *that conjoins the spear-head and the shaft.* (TA.) And *A horn.* (K.) Also *Trees occupying an extended,* or *oblong, tract.* (TA.) ___ And *Roads:* in this sense a pl. having no singular. (TA.) See also عَرِينٌ. And see عَرْنٌ, former half. Also *Distance,* or *remoteness,* (S, K,) of a house, or dwelling, or abode. (S.) ___ And [hence,] دَارٌ عِرَانٌ (TA) and دَارٌ عَارِنَةٌ (S) *A distant,* or *remote, house* or *dwelling* or *abode;* (S, TA;) and دِيَارٌ عِرَانٌ and دِيَارٌ عَارِنَةٌ *distant,* or *remote, houses* &c.; (K, TA;) عِرَانٌ being an inf. n. used as an epithet [and therefore applicable to a pl. and to a fem. as well as a masc. sing.]: ISd says, it is not in my opinion a pl., as the lexicologists hold it to be. (TA.) Also *Fight,* or *conflict.* (K.)

عُرُونٌ : see عَرْنٌ.

عَرِينٌ *A collection of trees,* (S, Msb, K, TA,) *tangled,* or *luxuriant,* or *abundant and dense; a thicket, wood,* or *forest:* (TA:) this is the primary signification; (S, Msb, TA;) whether there be in it a lion or not. (TA.) And [particularly] *A collection of thorn-trees,* (K, TA,) and *of such as are called* عِضَاه; whether there be a lion therein or not. (TA.) ___ And [hence], as also عَرِينَةٌ, The *covert,* or *place of resort, of the lion,* (S, Msb, K,) and *of the hyena,* as also عِرَانٌ, and *of the wolf,* and *of the serpent:* and the former signifies also the

burrow of the [*lizard called*] ضَبّ: pl. عُرُنٌ. (K, TA.) ___ And (hence, TA) عَرِينٌ signifies also *An open*, or *a wide, space, in front*, or *extending from the sides, of a house*, [in this case meaning *a yard*,] and *of a town*, as, for instance, in this latter case, of Mekkeh, occurring in this sense in a trad., likened to the place of resort of the lion, because of its resistibility. (TA.) ___ And (hence also, TA) *Eminence*, or *nobility;* and *might, strength*, or *resistibility.* (K, TA.) Also *Such as is dry and broken of the* [*trees called*] عِضَاه. (K.) And *Flesh:* (S, K:) so it is said to signify. (S.) ___ And The *prey of the lion*, or *the like.* (K.) And The *cry of the* [*dove called*] فَاخِتَة: (K, TA:) so in the T in art. عزهل. (TA.)

عَرِينَةٌ : see the next preceding paragraph.

عُرَانِيَةٌ The *crests*, or *upper parts, of waves, rising high;* as in the phrase, مَآءٌ ذُو عُرَانِيَةٍ, (S, TA,) meaning *water having many and high waves* or *billows* or *surges;* (TA;) used by 'Adee Ibn-Zeyd in describing the flood of Noah: (S:) or the *middle, and main body*, or *deepest part, of the sea:* and the flow, or *extending, of a torrent.* (K.)

عَرَّانٌ *A seller of the wood called* عَرْنَة. (TA.)

عَارِنٌ : see its fem., with ة, voce عِرَانٌ, last sentence but one, in two places. العَارِنُ *The lion:* (K:) [app. a possessive epithet, meaning ذُو العَرِينِ: but he is said to be thus called] because of his abominable nature, and his strength. (TA.)

مُعَرَّنٌ A spear *having its head nailed* [*to the shaft*] *with the nail called* عِرَان. (S, K.) See also the following paragraph.

مَعْرُونٌ A camel *having the wooden thing called* عِرَان [q. v.] *put into his nose.* (TA.) Also, applied to a سِقَآء [or skin for water or milk], *Tanned with the wood called* عَرْنَة; (S, K, TA;) and so مُعَرَّنٌ . (TA.) And, so applied, *Tanned with the tree called* عَرَن. (TA.)

عرو

1 **عَرَاهُ**, (S, Mgh, Msb, K,) aor. يَعْرُوهُ, (S, Msb, K,) inf. n. عَرْوٌ; (S, Msb;) and اعتراه ; (Msb, K;) *He came to him,* (S, Mgh, K,) syn. أَتَاهُ, (S, Mgh,) and أَلَمَّ به, (S,) or غَشِيَهُ, (K,) or *he repaired to him,* syn. قَصَدَهُ, (Msb,) *seeking* (S, Mgh, K) *his beneficence,* or *bounty,* (Mgh, K,) or *for the purpose of seeking his gift,* or *aid:* (Msb:) or both signify [simply] *he,* or *it, came to him;* syn. جَآءَهُ: (Ham pp. 24 and 109:) or عَرَوْتُهُ, also, signifies [simply] *I came to him;* syn. غَشِيتُهُ; and so عَرَيْتُهُ: (K in art. عرى:) and one says, عَرَى الرجل عَرْيَةً شَدِيدَةً and عَرْوَةً شَدِيدَةً [app. *He came to the man,* or *upon him, with a vehement coming;* for it seems that الرَّجُل is meant, and that عَرْيَة and عَرْوَة are inf. ns. of un.]: (TA, immediately after what here next precedes:) and عَرَا, aor. يَعْرُو, also signifies [simply] *he sought* [&c.]: and hence the saying of Lebeed in a verse cited in art. ثأر [q. v., conj. 8]: (S, * TA:) the pass. part. n. is مَعْرُوٌّ . (S, Msb.) One says also, فُلَانٌ تَعْرُوهُ الأَضْيَافُ and تَعْتَرِيهِ i. e. *Such a one, guests come to him;* syn. تَغْشَاهُ. (S, TA.) And عَرَانِى هٰذَا الأَمْرُ and اعْتَرَانِى *This affair,* or *event, came upon me;* syn. غَشِينِى. (S.) And عَرَاهُ الأَمْرُ, (Msb, TA,) aor. يَعْرُوهُ, *The affair,* or *event, came upon him* (غَشِيَهُ), (TA,) and *befell him;* (Msb, TA;) as also اعتراه . (Msb.) And عَرَاهُ المُهِمُّ and اعتراه *The hard,* or *difficult, affair,* or *event, befell him.* (Mgh.) And عَرَّهُ signifies the same. (Ksh in xlviii. 25.) [And in like manner اعتراه said of a malady, and of diabolical possession, &c., *It befell,* or *betided, him; attacked him;* or *occurred,* or *was incident* or *incidental, to him.*] And عَرَاهُ البَرْدُ *The cold smote him.* (TA.) See also 2. عُرِىَ *He* (a man, S) *was,* or *became, affected with what is termed the* عُرَوَآءُ [q. v.] *of fever:* (S, K, TA:) and ElFárábee has mentioned, in the Deewán el-Adab, among verbs of the class of فَعَلَ, aor. يَفْعَلُ, عَرَا from العُرَوَآءُ: (Har p. 406:) ISd says that the verb mostly used is the former, and its part. n. is مَعْرُوٌّ : but some say that the verb [i. e. عَرِيَتْ; imperfectly written in my copy of the TA, but cleared from doubt by its being there added that the part. n. is مَعْرُوَّةٌ,] is said of a fever, as meaning *it*

came with a shivering,

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or *trembling.* (TA.) ___ Also, *He* (a man) *was,* or *became, affected with the tremour of fear.* (TA.) ___ One says also, عُرِىَ إِلَى الشَّىْءِ, meaning *He felt a want of the thing* (استوحش إليه) *after having sold it.* (K, TA.) And مَالٌ لِى أَشَدَّ العُرُوآءِ عُرِيتُ إِلَى, meaning *My soul followed* [*most vehemently,* or *I felt a most vehement yearning towards,*] *property that belonged to me after having sold it.* (TA.) And عُرِىَ هُوَاهُ إِلَى كَذَا *He yearned towards,* or *longed for, such a thing.* (TA.)

2 **عرّى القَمِيصَ** *He put button-loops* (عُرًى [pl. of عُرْوَةٌ]) *to the shirt;* as also اعراه . (TA.) ___ And عرّى المزادة, thus, with teshdeed, in copies of the K, agreeably with the Tekmileh, or عرى [or عرا], without teshdeed, as in the M, (TA,) *He put a loop-shaped handle* (عُرْوَة) *to the* مزادة [or *leathern water-bag*]. (K, TA.)

4 **اعراهُ نَخْلَةً** (S, K) *He assigned to him* (i. e. a man in need, S) *a palm-tree as an* عَرِيَّة [q. v.; accord. to some, belonging to art. عرى], (S, Msb,) *for him to eat its fruit:* (Msb:) [i. e.] *he gave to him the fruit of a palm-tree during a year.* (S; and K in art. عرى.) اعراه صَدِيقُهُ *His friend went,* or *removed, far away from him, and did not aid him.* (S.) And أَعْرَوْا صَاحِبَهُمْ *They left their companion* (K, TA) *in his place;* and *went away from him.* (TA.) [But these two significations seem rather to belong to art. عرى.] See also 2. اعرى, intrans., *He* (a man) *was,* or *became, fevered,* or *affected with fever.* (TA. [From عُرُوآء.]) ___ And أَعْرَيْنَا *We were,* or *became, affected by a cold night* [*such as is termed* لَيْلَةٌ عَرِيَّةٌ]: or *we came to experience the cold of evening.* (TA.) One says, أَهْلَكَ فَقَدْ أَعْرَيْتَ i. e. [Betake thyself to *thy family, for thou hast reached the time when*] *the sun has*

set and the evening has become cold. (S.)

8 **اعتراه** : see 1, in six places. ___ Also *i. q.* قصد عراه i. e. ناحيته [app. as meaning *He repaired to his region,* or *quarter;* or *his vicinage*]. (TA.) ___ And *i. q.* خبله [*He,* or *it, rendered him possessed,* or *insane;* or *unsound in his intellect,* or *in a limb* or *member*]. (TA.)

10 **استعرى النَّاس** *The people ate the fresh ripe dates* (S, K, the latter in art. عرى,) فى كُلِّ وجه [*in every direction*]: from العَرِيَّة. (S.)

عرا, (T, S, K, TA,) mentioned in the K in art. عرى, but accord. to Az, thus written with ا, as belonging to the present art., (TA,) *i. q.* ناحية [as meaning *A region,* or *quarter;* or *a vicinage*]; (K in art. عرى;) and so عرو, (K in art. عرو,) of which the pl. is أَعْرَآء; (TA;) and جناب [which likewise signifies *a vicinage;* and *a place of alighting* or *abode;* &c.; and also has the two meanings here following]; as also عَرَاة; (K in art. عرى;) this last and عرا both signify *a yard,* syn. فِنَآء; (S;) and *a court,* syn. ساحة; (T, S;) as also عَرْوَة. (T, TA.) One says, نزل فى عراه [or بعراه and بحراه (S in art. حرى)] meaning ناحيته [i. e. *He alighted,* or *descended and abode, in his region,* or *quarter,* or *his vicinage*]: (TA:) or نزل بعراه and عروته i. e. [*he alighted,* &c.,] *in his court.* (Az, TA.)

عرو : see عَرْوَة.

عرو : see عرا: and see also عَرْوَة. Also One *who is not disquieted,* or *rendered anxious,* or *grieved, by an affair:* (K:) [or] أَنَا عرو منه means *I am free,* or *free in mind,* (خلو,) *from it:* (S:) but it is held by ISd to belong to art. عرى: (TA:) the pl. is أَعْرَآء; (K, TA;) which is said in the Tekmileh to signify persons *who are not disquieted,* or *rendered anxious,* or *grieved, by that which disquiets,* &c., *their companions.* (TA.) And *A company* of men: [pl. as above:] one says, بها أَعْرَآء من النَّاس [*In it are companies of men*]. (TA.)

عَرَاةٌ : see عَرًا. Also *Vehemence,* or *intenseness, of cold:* (S, K; mentioned in the latter in art. عرى:) originally عَرْوَةٌ. (TA.)

عَرْوَةٌ : see عَرًا, in two places.

عُرْوَةٌ primarily signifies *A thing by means of which another thing is rendered fast,* or *firm, and upon which reliance is placed:* (TA:) or it is metaphorically applied in this sense; from the same word as signifying an appertenance of a shirt, and of a mug, and of a leathern bucket. (Mgh, Msb. *) ___ The عُرْوَة of a shirt, (S, M, Msb,) or of a garment, (K,) is well known; (S, Msb;) i. e. [*A button-loop,* or *loop into which a button is inserted and by means of which it is rendered fast;*] the *thing into which the* زِرّ [or *button*] *thereof enters;* (M, TA;) the *sister of the* زِرّ *thereof;* (K;) as also عُرًى, accord. to the copies of the K, or عَرًى, accord. to some of them; and with kesr; but correctly with damm and with the ر quiescent [i. e. عُرْو] as in the Tekmileh; and also with kesr [i. e. عِرْو]; as though these two were pls. [or rather coll. gen. ns.] of عُرْوَة [i. e. عُرْوَة and عَرْوَة]: (TA:) the pl. is عُرًى: (Msb:) عَرَاوَى [i. e. عَرَاوَى] as pl. of عُرْوَة is vulgar. (TA.) ___ [The pl.] عُرًى also signifies [in like manner] *Certain* [*well-known*] *appertenances* [i. e. *loop*] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. لَا تُشَدُّ العُرَى إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ [*The loops* of loads *shall not be made fast* for the purpose of journeying *save to three mosques;* that of Mekkeh, that of El-Medeeneh, and that of El-Aksà at Jerusalem: see also similar trads. in art. ضرب (first paragraph, see. col.,) and in art. عمل (conj. 4)]. (TA.) ___ The عُرْوَة of the leathern bucket is likewise well known, (TA,) and so is that of the mug: (S, TA:) each is The [*loopshaped*] *handle:* (K, TA:) [so too is that of the leathern water-bag: (see 2:)] that of the mug is [also called] its أُذُن. (Msb.) ___ The عُرْوَة of the فَرْج [or vulva of a woman] is The *flesh of its exterior,* (K, TA,) or *an external flesh,* (so in some copies of the K,) *which is,* or *becomes, thin, and turns to the right and left, with* [or *at*] *the lower part of the* بَظْر [here meaning the *clitoris*]: (K, TA;) *each of what are termed* عُرْوَتَانِ [i. e. the *nymphæ*]. (TA.) ___

And عُرْوَةٌ signifies also *A collection of* [*the trees called*] عِضَاه *and of* [*those called*] حَمْض *that are depastured in the case of drought:* (K:) or especially *a collection of* عِضَاه *upon which men pasture* [*their beasts* or *cattle*] *when they experience drought:* or *such as remain of* عِضَاه *and of* حَمْض *and are depastured in the case of drought;* and it is not applied to any trees but these, unless to *any trees that have remained in the* صَيْف [here app. meaning *spring,* having survived the winter]: (TA:) also *tangled,* or *luxuriant,* or *abundant and dense, trees, among which the camels pass the winter, and whereof they eat:* (K:) and (as some say, TA) *tree of which the leaves fall not in the winter,* (K, TA,) *such as the* أَرَاك *and the* سِدْر: (TA:) or *trees that remain incessantly in the earth, not going:* (S:) or *such as suffice the camels.* or *cattle, throughout the gear:* (TA:) or *shrubs of which the lower portions remain in the earth, such as the* عَرْفَج *and the* نَصِىّ *and the several kinds of* خُلَّة *and* حَمْض; *so that when, men experience drought, the cattle gain the means of subsistence;* thus accord. to Az: or *pasture that remains after the* [*other*] *herbage has dried up;* because the cattle cling thereto, or eat thereof in the winter. (تَتَعَلَّقُ بِهَا,) and are preserved thereby: wherefore they are also called عُلْقَة: (Mgh: [but for عَلَقَة in my copy of that work, I have substituted عُلْقَة as being evidently the right word:]) [see also عُقْدَةٌ, in the last quarter of the paragraph, in two places:] the pl. is عُرًى. (S, TA.) ___ Also The *environs* of a town [*where people pasture their cattle*]. (K, TA.) One says, رَعَيْنَا عُرْوَةَ مَكَّةَ i. e. [*We pastured* our cattle] *in the environs of Mekkeh.* (TA.) ___ And the pl., عُرًى, signifies *A company,* or *party, of men by whom one benefits,* or *profits;* as being likened to the trees [so called] that remain [throughout the winter]: (TA:) or a company, or party, of men is likened to the trees thus called. (S.) ___ And the sing., *Such as is held in high estimation,* or *in much request, of camels,* or *cattle,* or *other property;* as *an excellent horse;* (K, TA;) and *the like.* (TA.) ___ عُرْوَةُ الصَّعَالِيك means *The stay,* or *support, of the*

صعاليك [i. e. *poor,* or *needy*]: and [hence] is the name [or a surname] of a well-known man. (TA. [See ___.]) صُعْلُوكٌ

العُرْوَةُ الوُثْقَى signifies *The firmest thing upon which one lays hold:* (Bd in xxxi. 21: [see also ii. 257, where the same phrase occurs:]) and is [said to be] the saying There is no deity but God: from العُرْوَةُ [in the first of the senses assigned to it above, as is indicated in the Msb in relation to a similar phrase here following; or] as signifying the trees that have a lower portion remaining in the earth, as the نَصِىّ and the عَرْفَج &c.; as expl.

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above. (TA.) And أَوْثَقُ عُرًى [*The firmest of things upon which one lays hold*], occurring in a saying of the Prophet, is expl. as being [religious] belief, or faith. (Msb.) ___ And العُرْوَةُ is a name of *The lion.* (S, Mgh, K.)

عُرَوَآءُ *A tremour,* or *shivering:* (Mz, 40th نوع:) or the *access of a fever, on the occasion of the first tremour,* or *shivering, thereof.* (S, K.) ___ [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning The *coming of a hero, and* the *tremour thence arising in others.* ___ And *A feeling of yearning,* or *longing:*] see 1, last sentence but one. ___ And The *low voice* (syn. حِسّ) of the lion. (K.) ___ And The *interval from the sun's becoming yellow to the night, when cold wind springs up,* (M, * K, TA,) i. e., *the north,* or *northerly, wind.* (TA.)

عَرِىٌّ an epithet applied to a palm-tree such as is termed عَرِيَّةٌ [q. v.]: one says نَخْلَةٌ عَرِىٌّ, (S, Msb,) the latter word without ة; like as one says امْرَأَةٌ قَتِيلٌ. (Msb.) And رِيحٌ عَرِيَّةٌ (S, K) and عَرِىٌّ (K) *A cold wind.* (S, K: mentioned in the K in this art. and also in art. عرى) And one says also, إِنَّ عَشِيَّتَنَا هٰذِهِ لَعَرِيَّةٌ [*Verily this our evening is cold*]. (El-Kilábee, S.) And لَيْلَةٌ عَرِيَّةٌ *A cold night.* (TA.)

عَرِيَّةٌ [as a subst.] *A palm-tree which its owner assigns to another,* (S, Mgh, Msb, K, *) *who is in need,* (S, Mgh,) *for him to eat its fruit* (S, Mgh, Msb, K *) *during a year:* (S, Mgh, K:) and *of which*

what was upon it has been eaten: (K:) so some say: or *that does not retain its fruit, this becoming scattered from it:* (TA:) and *one that has been excluded from the bargaining on the occasion of the selling of palm-trees:* (K:) so some say: (TA:) the pl. is عَرَايَا: (S, Mgh, Msb:) it is said that on the occasion of the prohibition of المُزَابَنَة, which is the selling of the fruit upon the heads of palm-trees for dried dates, license was conceded in respect of the عَرَايَا, because a needy man, attaining to the season of fresh ripe dates, and having no money with which to buy them for his household, nor any palm-trees to feed them therefrom, but having some dried dates remaining of his food, would come to the owner of palm-trees, and say to him, Sell to me the fruit of a palm-tree, or of two palm-trees, and would give him those remaining dried dates for that fruit: therefore license was conceded in respect of that fruit when less than five أَوْسُق [pl. of pauc. of وَسْق, q. v.]: (Nh, TA: [and the like is said, but much less fully, in the Mgh; and somewhat thereof in the S:]) the word is of the measure فَعِيلَة in the sense of the measure مَفْعُولَة, because the person to whom it is assigned repairs to it (S, Nh, * Mgh, Msb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from عَرَى, aor. يَعْرَى, (Nh, TA,) in which case the word is of the measure فَعِيلَة in the sense of the measure فَاعِلَة; or because it is as though it were divested of its fruit: (Mgh:) the ة is affixed because the word is reckoned among substs., like نَطِيحَة and أَكِيلَة. (S, Msb.) [It is mentioned in the K in art. عرى. See also عَرًى, above.] ___ Also *A* مِكْتَل [or *kind of basket, made of palm-leaves, in which dates &c. are carried*]. (K and TA in art. عرى. [In the CK, المِكْيَل is erroneously put for المِكْتَل.])

عَرَاوَة [, expl. by Freytag as signifying oleris species &c., is a manifest mistake for عَرَارَة, n. un. of عَرَار, q. v.]

عَارٍ act. part. n. of عَرَاهُ in the first [and in others also] of the senses assigned to it above. (Msb.) En-Nábighah says,

* أَتَيْتُكَ عَارِيًا خَلَقًا ثِيَابِى *
* عَلَى خَوْفٍ يُظَنُّ بِىَ الظُّنُونُ *

meaning *I came to thee,* or *have come to thee, as a guest* [or *seeking thy beneficence,*

with my clothes old and worn out, in fear, various *thoughts being thought of me*]. (S; one of my copies of which has تَظُنُّ instead of يَظُنُّ.)

أُعْرُوَانٌ (so in copies of the K and accord. to the TA, in the CK عُرْوَانٌ,) *A certain plant:* (K, TA:) or *one of which the leaves fall not in the winter.* (CK.)

مُعَرًّى An epithet applied to a فَرْجٌ as meaning *Having what is termed* عُرْوَةٌ [q. v.] (K, TA) or *what are termed* عُرْوَتَانِ. (TA.)

مَعْرُوٌّ pass. part. n. of عَرَا, q. v. (S, Msb.) ___ And part. n. of عُرِىَ, q. v. (ISd, TA.)

عرى

1 **عَرِىَ** (S, MA, Mgh, Msb, K) مِنْ ثِيَابِهِ, (S, MA, Mgh, Msb,) aor. يَعْرَى, (S, Msb,) inf. n. عُرْىٌ (Mgh, Msb, K, and so in some copies of the S, accord. to other copies of which it is عُرًى, and also with kesr to the ع, as stated in the TA, [العُرَى commencing the art. in the CK is a mistake for العُرْى,]) and عُرْيَةٌ, (Msb, K,) *He* (a man, Msb, TA) *was*, or *became, naked, nude, bare,* or *without clothing;* (K, TA;) or *bare of his clothes:* (MA:) and تَعَرَّى signifies the same: (MA, K:) [or rather] the latter is quasipass. of عَرَّاهُ [and therefore is more correctly rendered *he was made naked*, &c.; or *made bare of his clothes*, or *denuded thereof*, or *divested;* or *he made himself naked*, &c.; or *denuded himself of his clothes*]. (S.) [And sometimes it means *He was*, or *became, bare of clothing*, or *of his clothes, except one*, or *more, of his inner garments:* and in like manner, تَعَرَّى, *he was made*, or *he made himself, bare of clothing*, or *of his clothes, except one*, or *more, of his inner garments.*] ___ And [hence] one says also, عَرِىَ البَدَنُ مِنَ اللَّحْمِ [*The body was*, or *became, bare of flesh*, or *lean*]. (TA.) ___ And عَرِىَ مِنَ العَيْبِ, aor. as above, *He*, or *it, was*, or *became, free from fault, defect*, or *blemish:* part. n. عَرٍ [if not a mistranscription for عَارٍ]. (Msb.) And عَرِىَ مِنَ الأَمْرِ *He was*, or *became, free from the affair:* and مَا يَعْرَى مِنْ هٰذَا الأَمْرِ *He is not*, or *does not become, free from this affair:* and hence, لَا يَعْرَى مِنَ المَوْتِ أَحَدٌ [*No one will be exempt from death*]. (TA.) عَرَيْتُهُ *I came to him;* syn. غَشِيتُهُ; like عَرَوْتُهُ [q. v.]. (K.)

2 **عَرَّى** see 4. ___ [Hence,] one says also, عَرَّاهُ مِنَ الأَمْرِ *He freed him from the affair.* (TA.) ___ And عَرَّيْتُهُ *I left it;* or *let it alone;* i. e., anything. (TA.)

3 **نَحْنُ نُعَارِى** *We ride the horses not saddled.* (K, TA.) [See also 12.]

4 **اعراه** (S, MA, Msb, K) من ثيابه, (Msb,) or من الثّياب, (MA,) or الثَّوب and من الثَّوب; (K;) and عراه , (S, MA, Msb, K,) inf. n. تعرية; (S, K;) *He denuded him, made him bare,* or *divested him,* (S, * MA, Msb, * K,) *of his clothes,* (Msb,) or *of the clothes,* (MA,) or *of the garment.* (K.) ___ And اعراه signifies also *He plucked out the hair of his* (a horse's) *tail;* like أَعاره: mentioned by IKtt and others. (TA in art. عير.) ___ See also three other significations (two of which seem to belong to this art.) in art. اعرى. عرو as intrans. *He* (a man, TA) *journeyed in* [*a bare and wide tract,* or] *what is termed* عرآء [q. v.]: and *he remained, stayed, dwelt,* or *abode, therein.* (K, TA.) And *He remained, stayed, dwelt,* or *abode, in the lateral,* or *adjacent, part* or *tract* (بالنَّاحية). (TA.) And أَعريت signifies also اجتنبت [app. as meaning *I was,* or *became, distant, remote, far off,* or *aloof;* or *I went,* or *removed,* or *retired,* or *withdrew myself, to a distance,* or *far away;* though I do not know اجتنبت used otherwise than as trans.]; as also استعريت , and اعتريت : mentioned by Sgh. (TA.)

5 **تعرَّى** see the first paragraph, in two places.

8 **إعترى** see 4, last sentence.

10 **إستعرى** see 4, last sentence: and see 10 in art. عرو.

12 **اعرورى الفرس** , (S, K,) or الدَّابَّة, (Mgh, Msb,) *He rode the horse,* or *the beast, without a saddle,* (S, Mgh, Msb, K, * and Ham p. 42,) *and having nothing beneath him;* (Ham:) the verb being of the measure افعوعل, (S, TA,) a measure of which there is no other trans. v. except احلولى. (TA.) ___ Hence the usage of the verb in the saying of Taäbbata-Sharrà

* يَظَلُّ بِمَوْمَاةٍ وَيُمْسِى بِغَيْرِهَا *

* جَحِيشًا وَيَعْرَوْرِى ظُهُورَ المَهَالِكِ *

He passes the day in a waterless desert, and enters upon the evening in another than it, alone, and he ventures upon [*the surfaces of*] *the places of perdition without anything to protect him from them.* (Ham ubi suprà.) [See also an ex. of the

act. part. n. in a verse cited in the second paragraph of art. دوم.] ___ And اعرورى السَّرابُ الآكامَ means رَكِبَها [i. e. *The mirage surmounted the hills,* or *mounds*]. (TA.) ___ And اعرورى أَمْرًا قَبِيحًا *He ventured upon,* or *did, an evil,* or *a foul, thing;* (S, K; *) syn. رَكِبَهُ, (S,) or أَتَاهُ, (K,) or both. (TA.) ___ اعرورى signifies also *He journeyed by himself, alone, in the earth,* or *land.* (K.)

عَرًى *A hard and elevated,* or *an elevated and plain, part,* or *tract,* of the earth, *that is apparent,* or *open:* pl. أَعْرَآءُ. (TA.) [عَرَآءُ, also, (q. v.,) has a similar meaning, and the same pl.] ___ And *i. q.* حَائِطٌ [*A wall;* or *a wall of enclosure;* or *one that surrounds a garden:* or *a garden,* in general; or *a garden of palm-trees, surrounded by a wall*]. (TA.) ___ See also عَرًا in art. عرو: and in the same paragraph see its syn. عَرَاةٌ.

عَرٍ : see 1, last quarter.

عُرْىٌ A horse *not having a saddle upon him;* (S, Msb, K;) and so مَعْرُورٌ and مَعْرُورًى : (TA:) or *not having upon him a saddle nor a saddle-cloth,* or *housing;* as also مَعْرُورًى ; but مَعْرُورٌ signifies *riding without a saddle and without a saddle-cloth,* or *housing:* (Mgh:) or عُرْىٌ [as also مَعْرُورًى] signifies *not having upon him a saddle nor any furniture:* (TA:) عُرْيَانٌ is not applied as an epithet to a horse, nor is عُرْىٌ to a man: (Mgh, Msb, TA:) the latter is an inf. n. used as an epithet, and then made a subst., having a pl., (Msb, TA,) which is أَعْرَآءُ. (S, Mgh, Msb, TA.)

جارِيَةٌ حَسَنَةُ العُرْيَةِ , and العُرْيَة , and المَعْرَى , and المَعْرَاة , (K, TA,) or, as in the M, المُعَرَّى , and المَعْرَاة , and in like manner in the A, المُعَرَّى and العُرْيَة being [there] said to be like المُجَرَّد and الجُرْدَة in measure and in meaning, (TA,) signify حَسَنَةُ المُجَرَّد, (K, TA,) i. e. [*A girl*, or *young woman, beautiful in respect of what is unclad* of her person; or] *beautiful when she is unclad:* (TA: [see also جُرْدَة: the CK, for والمَعْرَى والمَعْرَاة أَى المُجَرَّد, has والمَعْرَى والمَعْرَاة اَى المُجَرَّد:]) and المَعَارِى (of which the sing. is مَعْرًى, TA) signifies *the hands* or *arms, and the feet* or *legs, and the face,* (S, K, TA,) as being *the parts that are seen,* (K, TA,) of a woman: (S, TA:) so in the saying, مَا أَحْسَنَ مَعَارِىَ هٰذِهِ المَرْأَةِ [*How beautiful are the hands* or *arms, &c., of this woman!*]: (S, TA:) or, as some say, *the parts where the bones appear* [*as distinct*] *from the flesh:* or, some say, *what are necessarily made to appear,* of a woman: and, some say, *the* عَوْرَة [or *pudenda* of a woman]: and the فَرْج [or *vulva*]. (TA.)

العُرْيَة : see the next preceding paragraph.

عُرْيَانٌ and عَارٍ *Naked, nude, bare,* or *without clothing;* (S, * MA, Mgh, * Msb, * K, TA;) applied to a man: (Msb, TA:) fem. عُرْيَانَةٌ (S, MA, Mgh, &c.) and عَارِيَةٌ , (MA, Mgh, Msb, &c.,) applied to a woman: (S, Msb:) the pl. of عُرْيَانٌ is عُرْيَانُونَ; (K;) and the pl. of عَارٍ is عُرَاةٌ, (Msb, K,) and that of عَارِيَةٌ is عَارِيَاتٌ. (Msb.) [Also, sometimes, *Bare of clothing,* or *of his clothes, except one,* or *more, of his inner garments.*] See also ___. عُرْيٌ عُرْيَانٌ applied to sand, *An extended and gibbous tract* (نَقًا), or *such as is accumulated and congested* (عَقَدٌ, in the CK عَقْدٌ), of sand, *having no trees upon it.* (ISd, K, TA.) ___ Applied to a plant, or to herbage, *Such as has become apparent.* (TA.) ___ عُرْيَانُ النَّجِىِّ is an appellation applied to *A wife:* but in the A it is implied that it is used as denoting anyone *who will not conceal a secret.* (TA.) ___ عُرْيَانٌ applied to a horse signifies *Light,* or *active, and quick; tall; and long in the legs.* (K, TA. [Expl. in the K and TA by the words مُقَلَّص طَوِيل ; to which is added in the TA القَوَائِم: the first of these words I find written, in copies of the K, only

مُقَلَّص; but it is correctly مُقَلِّص.])

عَرَآءٌ [is app. a subst. signifying *Nakedness,* or *bareness,* or *the like:* for عَرَآءُ العِظَامِ مِنَ اللَّحْمِ occurs in the TA, in art. عجف, evidently as meaning *Leanness of the bones.* Also] *A wide,* or *spacious, place* or *tract of land,* (S, M, Msb, K,) *in which is nothing that hides,* or *conceals,* (S, Msb,) or *in which nothing will be hidden,* (M, TA,) or *in which one will not be hidden by anything;* (K;) occurring in the Kur xxxvii. 145 [and lxviii. 49]: (S:) or the *vacant surface of the earth* or *land,* or *of a wide space of land:* (TA in this art.:) or *a tract such as is termed* جَهْرَآءُ [q. v.]: (TA in art. جهر:) pl. أَعْرَآءٌ. (K.) [In the TA in art. جهر the pl. is said to be أَعْرِيَةٌ. See also عرى.]

عَارٍ; and its fem., with ة: see عُرْيَانٌ, in three places. ___ [Hence,] عَارِى الأَشَاجِعِ: see عَارِى الثُّنْدُؤَتَيْنِ. أَشْجَعُ means *Having no flesh on the* ثُنْدُؤَتَانِ [or *two paps*]. (TA.) ___ And [hence] one says, الحَقُّ عَارٍ *The truth is* [*naked,* i. e.] *manifest.* (TA in art. عجز.)

طَرِيقٌ اعرورى [thus I find the latter word, like the verb (12), and without any syll. signs, perhaps a mistranscription, and, if so, it may be correctly عُرْوَرًى, of the measure فُعْوَعَلٌ, like شُجْوَجًى &c.,] *A rugged road.* (TA.)

المَعْرَى; and its pl., المَعَارِى: see العَرِيَّةُ. ___ [The pl.] مَعَارٍ [with the article المَعَارِى] signifies also *Places that do not give growth to plants,* or *herbage.* (K.) ___ And *Beds,* or *the like;* syn. فُرُشٌ, (K, TA,) pl. of فِرَاشٌ. (TA.) And in this sense, (TA,) مَعَارِى occurs for مَعَارٍ, by poetic license. (S, TA.)

المَعْرَاةُ: see العَرِيَّةُ.

المُعَرَّى and المُعَرَّاةُ: see العَرِيَّةُ, in three places. ___ The former signifies also *That* [camel or beast] *which is left to pasture by itself, and upon which no burden is put.* (TA.)

مُعْرُورًى: see عُرْوَرًى, in three places.

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معرورٍ : see عرى, in two places.

عز

1 عَزَّ, aor. ـِ, inf. n. عِزٌّ (AZ, S, A, O, Msb, K) and عِزَّةٌ, (AZ, S, K,) or the latter is a simple subst., (Msb,) and عَزَازَةٌ, (S, K,) *He was,* or *became, mighty, potent, powerful,* or *strong;* (TA, in explanation of عِزٌّ;) and so تَعَزَّزَ; or the latter signifies *he made himself so; he strengthened himself;* syn. تَقَوَّى: (Msb:) and the former, *he became so after being low,* or *mean, in condition;* (AZ, S, A, K;) as also عَزَّ, sec. pers. عَزِزْتَ, aor. : (Msb:) *he was,* or *became, high,* or *elevated, in rank,* or *condition,* or *state; noble, honourable, glorious,* or *illustrious;* (S, * A, * K, * TK; and TA in explanation of عِزٌّ;) as also تَعَزَّزَ. (S, * K, * TK.) [عَزَّ وَجَلَّ, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him,* or *to Whom, belong might and majesty,* or *glory and greatness.*] ___ You also say, عَزَزْتُ عَلَيْهِ, (S, O, K,) aor. ـِ; (O, K,) meaning, كَرُمْتُ عَلَيْهِ, (S, O, K, *) i. e., *I exceeded him in nobleness,* or *generosity.* (TK.) ___ And عَزَّ, [aor. ـِ, inf. n. عِزٌّ and عِزَّةٌ and app. عَزَازَةٌ also,] *He magnified,* or *exalted, himself:* (TA:) *he was disdainful, scornful,* or *indignant, in a blamable manner.* (TA, in explanation of عِزَّةٌ; q. v. infrà.) [See also 5.] ___ *He resisted,* or *withstood:* (TA, in explanation of عِزٌّ:) *he was indomitable, invincible; not to be overcome.* (B and TA, in explanation of عِزَّةٌ, q. v. infrà.) And عَزَّ الشَّىْءُ, aor. ـِ, *The thing was,* or *became,* [*difficult,* or *hard;* as also اعْتَزَّ, (occurring in the TA, coupled with تَعَسَّرَ, in an explanation of مَنُعَ, in art. منع,) and تَعَزَّزَ: and] *impossible, insuperable,* or *unattainable:* or so, as Es-Sarakustee says, تَعَزَّزَ. (Msb.) ___ And عَزَّ, (S, O, K,) aor. ـِ, inf. n. عِزٌّ and عِزَّةٌ and عَزَازَةٌ, (S, O,) *It* (a thing, S, O, K, meaning anything, TA) *was,* or *became, rare, scarce, hardly to be found.* (S, O, K.) ___ [And hence, *He,* or *it, was,* or *became, dear, highly esteemed,* or *greatly valued.*.] ___ عَزَّ عَلَىَّ أَنْ تَفْعَلَ كَذَا, (S, Mgh, O, Msb, K,) aor. ـِ (Mgh, O, Msb, K) and ـَ (Fr, Mgh, O, K,) [the second

pers. of the pret. being عَزَزْتَ and عَزَزْتَ,] the latter aor. the more chaste, (O,) means *Thy doing so distressed*, or *hath distressed*, or *afflicted, me;* or, emphatically, *distresses*, or *afflicts, me;* syn. اشْتَدَّ, (S, Mgh, O, Msb, K, TA,) and حَقَّ, (S, O, K, TA,) and شَقَّ: (TA:) a phrase [often, but not always,] alluding to a loathing of the action, or indignation thereat. (Msb.) In like manner also you say, عَزَّ عَلَىَّ كَذَا *Such a thing*

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distressed, or *afflicted, me.* (S.) And عَزَّ عَلَىَّ أَنْ أَسُوءَكَ *It distressed*, or *afflicted, me to displease thee.* (A.) And عَزَّ مَا أَنَّكَ ذَاهِبٌ, like حَقَّ أَنَّكَ ذَاهِبٌ [or حَقَّ مَا انّك ذاهب, meaning *It is distressing that thou art going away*]. (TA.) And one says to a man, Dost thou love me? and he replies, لَعَزَّ مَا, i. e., لَشَدَّ مَا, (A, O, K,) and لَحَقَّ مَا, (A, TA,) meaning *It distresses* me, what thou sayest; or *it has distressed me.* (TK.) You say also, أُعْزِزْتُ بِمَا أَصَابَكَ *I was*, or *am, distressed by what befell*, or *hath befallen, thee.* (S, O, K.) And أَعْزِزْ عَلَىَّ بِمَا أُصِبْتَ بِهِ *That by which thou hast been afflicted distresses me:* (S, O:) [or *how doth it distress me!*] so in a trad. of 'Alee; when he beheld Talhah slain, he said, أَعْزِزْ عَلَىَّ أَبَا مُحَمَّدٍ أَنْ أَرَاكَ مُجَدَّلًا تَحْتَ نُجُومِ السَّمَآءِ [*It distresses me*, or *how doth it distress me! O Aboo-Mohammad, that I see thee prostrated upon the ground beneath the stars of heaven*]. (TA.) [A similar ex. is given in the A; without ب prefixed to عَزَّ.] أَنْ also signifies *He was*, or *became, weak:* thus having two contr. meanings. (Msb.) عَزَّهُ, aor. ـُ, (S, A, O, K,) inf. n. عَزٌّ, (S, O, TA,) *He overcame him*, or *conquered him:* (S, A, O:) *he overcame him in argumentative contest;* (K, * TA;) as also عَزْعَزَهُ, (K,) inf. n. عَزْعَزَةٌ; (TA;) and so عَزَّهُ فِى الخِطَابِ: (Jel in xxxviii. 22, and TA:) or this last signifies *he became stronger than he therein;* (TA;) or *he strove with him to overcome therein;* as also عَازَّهُ فِيهِ, (S, K,) inf. n. مُعَازَّةٌ: (O, TA:) in the Kur xxxviii. 22, some read عَزَّنِى; and others, عَازَّنِى: and you say, عَازَّنِى فَعَزَزْتُهُ, meaning, *he strove with me to overcome, and I overcame him:* and مُعَازَّةٌ

signifies the *contending together in argument:* (TA:) you say also of a horse, اعتزّ فارسه [*he overcame his rider,* or *gained the mastery over him*]. (S and K in art. جمع.) It is said in a prov., (S,) من عزّ بزّ *He who overcomes takes the spoil.* (S, A, O, K.) And in another prov., (S,) إذا عزّ أخوك فهن (Th, S, O, K) *When thy brother overcomes* thee, and thou art not equal to him (لم تقاومه) *be thou gentle to him:* (Az, O, K, TA:) or *when thy brother magnifies and exalts himself* against thee, *abase thyself:* (Th, TA:) or, accord. to Aboo-Is-hák, what Th says is a mistake; the right reading being فهِن, with kesr, and the meaning, *when thy brother is hard,* or *severe,* to thee, *treat thou him with gentleness,* or *blandishment;* not فهُن, with damm, which is from الهوان: but ISd approves and justifies the reading given by Th. (TA.) [See also 10.] عزّه. aor. ـُ, inf. n. عزّ, also signifies the *same as* عزّزه (Msb, TA *) and أعزّه, (TA,) in a sense pointed out below: see 2, in two places. (Msb, TA.) ___ [And hence,] with the same aor. and inf. n., *He aided,* or *helped, him.* (IKtt, TA.) عزّ الماء, (O, K,) aor. ـِ, (O,) *The water flowed.* (O, K.) ___ And عزّت القرحة, (O, K,) aor. ـِ, (O,) *The* قرحة, [i. e. *wound,* or *pustule,*] *discharged what was in it.* (O, K.) عزّت, aor. ـُ, inf. n. عزوز and عزاز; (S, O, K;) and , (K,) accord. to IAar, (O,) عززت, (O, K,) inf. n. عزوز; (O, TA;) *She* (a camel, IAar, S, O, K, and a ewe or goat, IAar, O) *was narrow in the orifices of the teats;* (S, O, * K;) as also اعزّت, (S, O, K,) and تعززّت: (S, K:) or عززت, [which is of a very uncommon form, (see دمّ, last sentence,)] *she* (a ewe, or goat,) *became scant in her milk.* (IKh, TA in art. لب.)

2 **عزّزه**, (inf. n. تعزيز, TA,) *He rendered him mighty, potent, powerful,* or *strong; he strengthened him;* (S, Msb, TA;) بآخر *by,* or *by means of, another;* (Msb;) as also عزّه, (S, Msb, TA,) aor. ـُ, inf. n. عزّ; (Msb;) and اعزّه: (O, TA:) the agent is God, (S, TA,) and a man: (Msb, TA:) *He* (God, S, TA) *rendered him mighty, potent, powerful,* or *strong, after he had been low,* or *mean, in condition;* (K, TA;) as also اعزّه [which is the more common in this sense, and as signifying *He rendered him*

high, or *elevated, in rank* or *condition* or *state,* or *noble, honourable, glorious,* or *illustrious*]. (S, K, TA.) In the Kur [xxxvi. 13], some read, فَعَزَّزْنَا بِثَالِثٍ; (S, TA;) and others, فَعَزَزْنَا بِثَالِثٍ; meaning *And then we strengthened* [them] *by a third.* (S, O, TA.) [See also an explanation of a verse cited voce عَزَآءٌ in art. عزى.] ___ عَزَّ المَطَرُ الأَرْضَ, (S, O, K,) and عَزَّ مِنْهَا, (O, K,) inf. n. تَعْزِيزٌ, (K,) *The rain made the earth compact,* or *coherent,* (S, O, K, TA,) *and hard, so that the feet did not sink into it.* (TA.) ___ عَزَّ بِهِمْ, (inf. n. as above, TA,) *He treated them with hardness, severity,* or *rigour; not with indulgence.* (A, TA.)

3 **عازّه**, inf. n. مُعَازَّةٌ: see عَزَّهُ, in three places.

4 **اعزّه** : see 2, in two places. ___ Also *He loved him:* (AZ, O, K:) but Sh reckons this weak. (O.) أُعْزِزْتُ: and the verb of wonder أَعْزِزْ: see عَزَّ, in three places. اعزّت said of camel and of a ewe: see 1, last sentence. ___ Also *She* (a cow) *had difficult gestation,* (S, O, K,) or, accord. to IKtt, *bad gestation.* (TA.) ___ And *She* (a goat, and a ewe,) *manifested her pregnancy, and became large in her udder:* (AZ, O, K:) or, as some say, *i. q.* أَضْرَعَتْ [q. v.]. (O.) And اعزّ *He became,* (S, O, K,) and *journeyed,* (TA,) *in ground such as is termed* عِزَازٌ [q. v.]. (S, O, K, TA.)

5 **تعزّز** : see 1, first quarter, in four places. [It is sometimes changed to تعزّى.] It is said in a trad., مَنْ لَمْ يَتَعَزَّ بِعِزِّ ٱللّٰهِ فَلَيْسَ مِنَّا [*Such as does not strengthen himself by the strength of God, he is not of us*]; expl. by Th as meaning *he who does not refer his affair to God is not of us.* (TA. [See another reading voce تَعَزَّى, in art. عزى.]) You say also, تَعَزَّيْتُ عَنْهُ, meaning *I constrained myself to endure the loss,* or *want, of him,* or *it, with patience;* originally تَعَزَّزْتُ, meaning, *I exerted my strength* or *energy* [*to divert myself from him,* or *it*]; like تَظَنَّيْتُ for تَظَنَّنْتُ. (TA.) [But see art. عزى.] ___ *He magnified and hardened himself; he behaved in a proud and hard manner,* towards

others. (TA.) ___ تعزّز به *He gloried*, or *prided himself, in*, or *by reason of, him* [or *it*]; (TA;) as also اعتزّ به; (O, TA;) [and تعزّز لحم النَّاقة ___.] استعزّ به *The flesh of the she-camel became hard*, or *tough*. (S, * A, O, * L, K. *) ___ تعززت said of a camel and of a ewe: see 1, last sentence.

8 **اعتزّ به** *He reckoned himself strong*, or *mighty*, &c., (عزيز,) *by means of him;* (S, * K;) [as also استعزّ به.] ___ See also 5. And see 1, in two places.

10 **إستعزز** see 8, and 5. ___ استعزّ فلانٌ بحقّى *Such a one overcame me.* (S, TA.) And استعزّ به المرضُ, (A, O,) or استعزّ عليه, (O, K,) *The disease became violent*, or *severe, to him, and overcame him.* (O, K.) And استُعزَّ به *He was overcome* by disease or any other thing: (S, O:) or, accord. to AA, *he* (a sick man) *became in a state of violent*, or *severe, pain, and his reason was overcome.* (S.) You say also استعزّ الله به *God caused him to die.* (O, K.) And استُعزَّ به *He died.* (O, TA.) ___ استعزّ said of sand, (S, A, O, K,) and of other things, (S,) also signifies *It held together*, or *cohered*, (S, A, O, K,) *and did not pour down.* (S, O, K.)

R. Q. 1 **عزعزه** : see 1, latter half.

عَزٌّ : see. جىء به عَزًّا بَزًّا. عزيز *He was brought without any means of avoiding it;* (A, O, K;) *willingly* or *against his will:* (TA:) [as though originally signifying *by being overcome and despoiled.*]

عزٌّ *Might, potency, power*, or *strength;* (TA;) as also عزّةٌ : (S, O, TA:) and especially *after lowness*, or *meanness, of condition;* as also ↓ the latter word: (AZ, S, A, * Msb, and K, in explanation of عزَّ:) *high*, or *elevated, rank* or *condition* or *state; nobility, honourableness, gloriousness*, or *illustriousness;* syn. رفعةٌ; (TA;) *contr. of* ذُلٌّ; (S, A, O;) [as also ↓ the latter word: see عزَّ بعزّى لقد كان.]

كَذَا وكَذَا, and بِعِزَّكَ, [*By my might*, &c., and *by thy might*, &c., *such and such things have happened*,] like لَعَمْرِى and لَعَمْرُكَ, are bad phrases of the people of Esh-Shihr. (TA.) ___ [*Self-magnification; self-exaltation:* see عَزَّ:] and عِزَّةٌ [or عِزَّةُ النَّفْسِ signifies the same: and also,] *disdainfulness; scornfulness; indignation;* (O, TA;) *of a blameable kind;* as in the Kur ii. 202. (TA.) ___ The *quality*, or *power, of resisting*, or *withstanding; resistibility:* (TA:) and عِزَّةٌ [signifies the same: and] the *quality*, in a man, *of being invincible*, or *not to be overcome:* (B, TA:) and both signify [*difficulty*, or *hardness:* and] *impossibility, insuperableness*, or *unattainableness*, of a thing. (Msb.) ___ [*Rareness; scarceness;* as also عِزَّةٌ : see عَزَّ.] ___ The *act of overcoming; conquest; superior power* or *farce;*

(TA;) as also عِزَّةٌ : (S, O, TA:) and the latter has this signification especially *in relation to an argumentative contest.* (K.) مَطَرٌ عِزٌّ *Vehement rain:* (S, K:) or *copious rain:* (IAar, AHn, O, TA:) or *mighty, great, rain, that causes the plain and the mountain to flow.* (TA.) And سَيْلٌ عِزٌّ *An overpowering torrent.* (A, TA.)

عَزَّةٌ The *female young one of a gazelle.* (S, O, K.)

عِزَّةٌ : see عِزٌّ, throughout.

عَزَرٌ : see عَزَازٌ. Also The *state of being narrow in the orifices of the teats;* and so عَزَازٌ . (TA. [See 1, last sentence.])

عَزَازٌ *Hard ground:* (S, O, K:) or *hard, rugged ground*, but only *in the borders of a tract of land:* (TA:) or *a hard place, that quickly flows* [*with rain*]; (Kzz, TA;) as also عَزَزٌ : (TA:) or, accord.

to ISh, *rugged ground, upon which the rain quickly flows, in plains, and* [*particularly*] *such as are bare* or *barren, and the acclivities of mountains and* [*hills* or *eminences such as are termed*] آكَام, *and the elevated parts* (ظُهُور) *of* [*the high grounds termed*] قِفَاف. (TA.) See also عَزَز.

عَزُوز *Narrow in the orifices of the teats;* (S, A, O, K;) applied to a she-camel, (S, O, K,) and to a ewe, (O,) and to a she-goat. (TA.) One says of a niggardly man possessing much property, فُلَانٌ عَنْزٌ عَزُوزٌ لَهَا دَرٌّ جَمٌّ [*Such a one is* like *a she-goat narrow in the orifices of the teats, that has much milk*]. (TA.)

عَزِيز *Mighty, potent, powerful,* or *strong,* [in an absolute sense; as also عَزٌّ, accord. to the Msb; and especially,] *after lowness,* or *meanness, of condition:* (S, A, Msb:) [*high,* or *elevated, in rank* or *condition* or *state; noble, honourable, glorious,* or *illustrious:* see عَزَّ:] *rough in manners* or *behaviour:* (TA: [see ذَلِيل, which signifies, sometimes, the contr. of this:]) [*proud: disdainful; scornful; indignant:* see عَزٌّ:] *resisting; withstanding; indomitable; invincible; not to be overcome;* applied to a man: (TA:) [*difficult,* or *hard:* and *impossible, insuperable,* or *unattainable:* see عَزَّ:] *rare; scarce; hardly to be found:* (S, K:) [and hence, *dear, highly esteemed,* or *greatly valued:* hence, also, applied to a word or phrase, *rare,* or *extraordinary, in respect of usage* or *analogy* or *both:*] and أَعَزُّ also signifies the same as عَزِيز [mostly in the first of the senses expl. above, or in a similar sense]: (S, O, K:) and عُزَّى the same as عَزِيزَة [app. as meaning *noble,* or *the like*], (O, K, TA,) applied to a woman: (TA:) the pl. of عَزِيز is عِزَاز (S, O, K) and أَعِزَّة (S, Msb, K) and أَعِزَّآء; (S, K;) but one does not say عُزَزَآء, on account of the reduplication, which is disliked. (TA.) ___ مَلِكٌ أَعَزُّ signifies the same as عَزِيز [*A mighty, potent, powerful,* or *strong, King;* or *a glorious King*]. (TA.) And El-Farezdak says,

* إِنَّ ٱلَّذِى سَمَكَ ٱلسَّمَآءَ بَنَى لَنَا *

* بَيْتًا دَعَائِمُهُ أَعَزُّ وَأَطْوَلُ *

[*Verily He who raised the heaven built for us a tent of which the props are strong and tall*]: meaning, عَزِيزَةٌ طَوِيلَةٌ: like the phrase in the Kur [xxx. 26], وَهُوَ أَهْوَنُ عَلَيْهِ [meaning هَيِّنٌ]: not implying excess, accord. to ISd, because اَلْ and مِنْ supply each other's places [and one or the other of these, or a noun in the gen. case expressed or understood after the epithet, is necessary to denote excess: see أَكْبَر]. (TA.) ___ العَزِيزُ, as a name of God, signifies *The Mighty,* (TA,) *who overcomes* (O, TA) *everything:* (TA:) or *He who resists,* or *withstands, so that nothing overcomes Him:* (Zj, TA:) or *The Incomparable,* or *Unparalleled.* (TA.) ___ It also signifies *The King;* because he has the mastery over the people of his dominions: (O, K:) and especially *the ruler of Misr together with Alexandria;* (K, TA:) a surname; like النَّجَاشِىُّ applied to the King of the Abyssinians, and قَيْصَرٌ to the King of the Romans. (TA.) ___ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ, [said of the Kur, in that book, xli. 41, means *And verily it is a mighty book:* meaning, *inimitable:* or] *defended,* or *protected,* (Bd, Jel,) *from being rendered void and from being corrupted:* (Bd:) or *of great utility; unequalled.* (Bd.) [الكِتَابُ العَزِيزُ *The mighty book,* is an appellation often given to the Kur-án.] ___ عِزٌّ عَزِيزٌ signifies *Great might,* or *the like:* or *might,* or *the like, that is a cause of the same* to a person. (TA.) ___ It is said in the Kur [v. 59], فَسَوْفَ يَأْتِى ٱللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى المُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَافِرِينَ, meaning, [*God will bring a people whom He will love and who will love Him,*] *gentle to the believers, rough in manners,* or *behaviour, to the unbelievers:* (TA:) or *submissive to the believers,* though they be [themselves] mighty, or noble, *proud to the unbelievers,* though they be [themselves] inferior to them in highness of rank and in grounds of pretension to respect. (Az, TA.) ___ [And one says, هُوَ العَزِيزُ أَنْ يُضَامَ: expl. voce اَلْ (p. 75). And هُوَ عَزِيزُ النَّفْسِ: see صُلْبٌ. And امْرَأَةٌ عَزِيزَةٌ عِنْدَ نَفْسِهَا: see عَزِيزٌ ___. ظَلَفٌ also signifies *Severe, difficult, distressing,* or *grievous;* (see an

ex. voce عنت;) and so أَعَزُّ , fem. عَزَّآءُ:] you say, سَنَةٌ عَزَّآءُ *A severe year:* (S, O, K:) and مَنْ حَسُنَ مِنْهُ العَزَآءُ هَآنَتْ عَلَيْهِ العَزَّآءُ [*He whose patient endurance of a loss is of a good description, what is difficult,* or *distressing, becomes easy to him*]. (A.) حَبُّ العَزِيزِ [*The small tubercles that compose the root of the cyperus esculentus, which have a sweet and pleasant taste, and which women eat with the view of acquiring fatness thereby:* and also *that plant itself:* both are thus called in the present day]. (TA voce سُقَّيْطٌ, &c.)

عَزَازَةٌ *A small water-course of a valley, shorter than a* مِذْنَب [q. v.]. (AA, TA.) ___ See also مَعْزُوزَةٌ.

عَزِيزَةٌ [fem. of عَزِيزٌ, q. v. ___ Also] *An eagle:* so in a verse of Aboo-Kebeer El-Hudhalee: but as some relate that verse, it is عَزِيبَة, (K, TA,) i. e. that has gone far from the seeker: (TA:) or غَرِيبَة, (TA, and thus in the CK,) expl. by Skr as meaning black (سَوْدَآء) [as though for غَرِيبِيَة, fem. of غَرِيبِيب: but the word سَوْدَآء immediately follows it in that verse]. (TA.)

عُزَيْزَى and عُزَيْزَآء The *extremity of the hip,* or *haunch,* of a horse: (S, O, K, TA:) or the *part between the root of the tail and the* جَاعِرَة [q. v.]; (TA as from the K [in which I do not find it]): or the former, *a sinew inserted in the rectum, extending to the hip,* or *haunch:* (Aboo-Málik, TA:) dual of the former عُزَيْزَيَان, and of the latter عُزَيْزَاوَان. (S, O, TA.)

عُزَّى : see أَعَزُّ, in four places: and عَزِيزٌ.

عَزَّآءُ [fem. of أَعَزُّ, q. v., last sentence: ___ and] *i. q.* مَعْزُوزَةٌ, q. v. (TA.)

أَعَزُّ [*More,* and *most, mighty, potent, powerful,* or *strong:* &c.: see عَزِيزٌ, of which it is the comparative and superlative form: and see an ex. voce اَلْ (p. 75): and another in a verse cited in art. صب, conj. 6]. It is related in a trad. of Aboo-Bekr, that he said to 'Áïsheh, إِنَّ أَحَبَّ النَّاسِ إِلَيَّ غِنًى أَنْتِ وَأَعَزُّهُمْ فَقْرًا أَنْتِ, meaning. *Verily the one of*

mankind whose richness is most pleasing to me art thou; and the one of them whose poverty is most distressing to me art thou. (Mgh.) The fem. of أَعَزُّ [as a noun of excess] is عُزَّى : (S, ISd, O, K;) like as فُضْلَى is of أَفْضَلُ. (ISd.) [But see what follows.] ___ العُزَّى was the name of *A certain idol,* (S, O, K,) *belonging to Kureysh and Benoo-Kináneh:* (S, O, TA:) or *a certain gum-acacia-tree,* (سَمُرَةٌ,) *which the tribe of Ghatafán* (S, O, K) *the son of Saad the son of Keys-'Eilán* (TA) *used to worship;* (S, O, K;) *the first who took it as an object of worship was Dhálim the son of As' ad; above Dhát- 'Irk, nine miles towards El-Bustán,* (O, K, TA,) *at* [*the valley called*] *En-Nakhleh Esh-Shámeeyeh,* (O, TA,) *near Mekkeh; or, as some say, at Et- Táïf:* (TA:) he, (K,) Dhálim, (O,) or they, (S,) built over it a house, (S, O, K) and named it بُسّ, (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, بُسَّآء; (TA;) and they appointed to it ministers, (S, TA,) like those of the Kaabeh; (TA;) and they used to hear in it a voice: (O, K, TA:) but Mohammad sent to it Khálid Ibn-El-Weleed, (S, O, K,) in the year of the conquest [of Mekkeh], (O, TA,) and he demolished the house, (S, K,) and slew the [chief] minister, (TA,) and burned the gum-acacia-tree: (S, O, K:) or, as is related on the authority of I'Ab, *a certain she-devil,* who used to come to three gumacacia-trees (سَمُرَات) in Batn-Nakhleh, against whom Mohammad, when he conquered Mekkeh,

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sent Khálid Ibn-El-Weleed; and he cut down the trees, and slew her and her minister. (TA.) A poet says,

* أَمَا وَدِمَآءٍ مَائِرَاتٍ تَخَالُهَا *

* عَلَى قُنَّةِ العُزَّى وَبِالنَّسْرِ عَنْدَمَا *

[*Verily,* or *now surely, by bloods flowing, and running hither and thither, which thou wouldst think to be dragon's-blood, upon the mountain-top of El-' Ozzà,*

and by En-Nesr]. (S.) ISd says, I hold العُزَّى to be fem. of الأَعَزُّ; and if so, the ال in the former is not redundant, but is like the ال in الحَارِثُ and العَبَّاسُ: but properly it should be redundant, because we have not heard العُزَّى as an epithet [of excess] like as we have heard الصُّغْرَى and الكُبْرَى. (L, TA.) ___ عُزَّى is [however] used in the sense of عَزِيزَةٌ: (K, TA:) and أَعَزُّ [fem. عَزَّآءُ] is also syn. with عَزِيزٌ, which see in four places. (S, K.)

المُعِزُّ, as a name of God, *He who giveth* عِزّ [or *might*, &c.] *to whomsoever He will, of his servants.* (TA.)

مَعَزَّةٌ [accord. to analogy signifies *A cause*, or *means, of* عِزّ i. e. *might*, &c.]: see ظِفَار.

إِنَّكُمْ مُعَزَّزٌ بِكُمْ *Verily ye are treated with hardness, severity,* or *rigour; not with indulgence.* (S, O, TA.) From a trad. of Ibn-'Omar. (O, TA.)

فُلَانٌ مُعْزَازٌ المَرَضِ *Such a one is in a severe state of disease.* (S, O, K.)

مَعْزُوزَةٌ, applied to land, or ground, (أَرْضٌ, S, O,) *Hard,* or *firm;* syn. شَدِيدَةٌ. (S, O, K.) ___ And, so applied, *Rained upon* (O, K, TA) *by rain such as is termed* عِزّ, *and rendered compact,* or *coherent, and hard;* as also عَزَازَةٌ and عَزَّآءُ. (TA.)

مُعْتَزٌّ is syn. with مُسْتَعِزٌّ. (TA.) You say, أَنَا مُعْتَزٌّ بِبَنِي فُلَانٍ and مُسْتَعِزٌّ بِهِمْ [*I reckon myself strong by means of the sons of such a one*]. (A.) ___ فَرَسٌ مُعْتَزَّةٌ *A mare having thick and strong flesh.* (TA.)

مُسْتَعِزٌّ :see the next preceding paragraph.

عزب

1 **عَزَبَ**, aor. ـُ (S, O, Msb) and ـِ, (S, O,) inf. n. عُزُوبٌ, (S, Msb,) *He,* (a man, S, O,) or *it,* (a thing, Msb,) *was,* or *became, distant,* or *remote;* (S, O, Msb;) and *absent;* عَنِّى *from me:* (S, O:) or اعزب has the former meaning: (K:) and عَزَبَ, aor. ـُ and ـِ, (Msb, K,) inf. n. as above, (K,) signifies *he,* or *it, was,* or *became, absent,* (Msb, K,) and *concealed:* (Msb:) and *went away,* or *departed.* (K, TA.) You say, عَزَبَ بِهَا, referring to sheep or goats, *He went to a distance,* or *far off, with them:* so in a trad.: or, as some relate it, عزّب بها, meaning *he went with them to a remote pasturage:* and *he pastured them* (namely, camels,) *at a distance from the place of abode of the tribe, not repairing,* or *returning, to them* [*in the evening*]: and تعزّب, and thus the verb is written in copies of the K in a place where some copies have يعزب, occurs in the phrase تعزّب عن أَهْله ومَالِه [*He went away to a distance from his family and his cattle,* or *camels* &c.]. (TA.) And عَزَبَتِ الإِبلُ *The camels went away to a distance in the pasturage, not returning in the evening:* (S, O:) and in like manner one says of sheep or goats. (O.) And لَا يَعْزُبُ عَنْ عِلْمِه شَىْءٌ *Nothing is absent from his* (God's) *knowledge.* (TA. [See Kur x.62 and xxxiv. 3.]) And عَزَبَ طُهْرُ المَرْأَةِ [*The woman's state of pureness from the menstrual discharge was a remote thing*] means *the woman's husband was absent from her:* (K:) or [rather] is said of the woman when her husband is absent from her. (S, O.) And عَزَبَ عَنْ فُلَانٍ حِلْمُه [*Such a one's forbearance quitted him*]; (S, O;) as also اعزب. (O.) ___ Also, aor. ـُ, (Msb, K,) inf. n. عَزَبَةٌ and عُزُوبَةٌ, (Msb, MF, TA,) or these are simple substs., (S, K,) *He was without a wife;* or *in a state of celibacy.* (Msb, K.) [And app. عَزَبَتْ is said in like manner of a woman, meaning *She was without a husband.* See also 5.] ___ And عَزَبَتِ الأَرْضُ *The land,* whether fruitful or unfruitful, *was,* or *became, destitute of*

inhabitants; had in it no one. (S, O, K.)

2 **عزّب بها** : see 1, second sentence. عُزِّبَ به عن الدَّار is said of a herd of pasturing camels [meaning *It was taken to pasture at a distance from the place of abode*]. (S, O, K. *) ___ It is said in a trad. (S, O) of the Prophet, (O,) مَنْ قَرَأَ القُرْآنَ فى أَرْبَعِينَ لَيْلَةً فَقَدْ عَزَّبَ, meaning [*He who reads,* or *recites, the Kur-án in forty nights*] *goes to a remote period of time from his commencement;* (S, O, TA;) or *makes the time of the commencement thereof to be remote;* (A;) and *is tardy in doing so.* (TA.) عزّب إبلَه: see 4. ___ لَيْسَ لِفُلَانٍ ٱمْرَأَةٌ تُعَزِّبُهُ, meaning *There is not for such a one a woman to put an end to his celibacy by marriage,* is like the saying هى تُمَرِّضُهُ she takes care of him in his sickness. (O, TA.) ___ And one says, فُلَانٌ يُعَزِّبُ فُلَانًا وَيُرَبِّضُهُ [*Such a one undertakes,* or *manages, the affairs of such a one, and his expenses*]; i. e., *acts for him like a treasurer.* (TA, from the Nawádir el-Aaráb. [In art. ربض in the TA, عزّبه is said to signify, agreeably with the explanation above, قَامَ عَلَيْهِ.])

4 **اعزب** *He made to be distant,* or *remote;* or *to go far away.* (K, * TA.) You say, اعزبه ٱللّٰهُ *God made him,* or *may God make him, to go away,* or *far away.* (S, TA.) ___ اعزب الإبلَ *He drove the camels to a distance in the pasturage, not to return in the evening.* (TA.) And اعزب إبلَه and عزّبها *He made his camels to pass the night in the pasturage, not bringing them back in the evening.* (TA.) And اعزب جملَه is like أَضَلَّهُ [*He made his camel to go astray*]. (A.) ___ [Hence,] اعزب ٱللّٰهُ عنه حلْمَه *God made his forbearance to become remote from him.* (O.) ___ And أَعْزَبْنَا الكَلَأَ, (O,) or أَعْزَبْنَا alone, (S,) *We lighted upon remote herbage.* (S, O.) As intrans.: see 1, first sentence: and the same in the latter half. ___ [Hence,] اعزب القومُ *The people's camels went away to a distance in the pasturage, not to return in the*

evening. (S, * O, * K, * TA.)

5 **تعزّب** : see 1, second sentence. ___ Also *He passed the night with his camels in the pasturage, not returning in the evening.* (TA.) ___ And *He abstained from marriage:* (K, TA:) and in like manner تعزّبت is said of a woman. (TA.) One says, تعزّب زمانًا ثُمَّ تأَهَّل (S, O) *He was without a wife* [*a long time,* or *he abstained from marriage a long time; then he took a wife*]. (O.) [See also 1, near the end.]

عَزَبٌ [correctly thus, but in the sense here following written in the TA without any syll. signs, and in the O written عَزَّبٌ,] A man *who goes away to a distance into the country,* or *in the land.* (O, TA.) [And One *who goes far away with his camels to pasture:* pl. أَعْزَابٌ. (See also عَزِيبٌ and عَازِبٌ and مُعْزِبٌ and .)]مَعْزَابَةٌ هِرَاوَةُ الأَعْزَابِ means *The staff of those who go far away with their camels to pasture;* and a horse is likened thereto, (S, O, TA,) on account of its compactness and smoothness; so in a marginal note in the L: (TA:) [Sgh, however, says,] thus in some of the lexicons, but in my opinion, (O,) it was the name of a mare which was not to be outstripped, and which was thus called because her owner gave her gratuitously for the use of those of his people who had no wives, who made predatory attacks upon her, and when one of them acquired for himself property and a wife, he resigned her to another of his people: (O, K: *) whence the prov.

* **أَعَزُّ مِنْ هِرَاوَةِ الأَعْزَابِ** *

[*More highly esteemed than Hiráwet-el-Aazáb*]. (O.) See an ex. in a verse cited voce عَدِيدٌ. ___ See also عَازِبٌ. ___ Also Whatever is *alone, solitary,* or *apart from others.* (TA.) ___ And A man *having no wife;* (Ks, S, Mgh, O, Msb, K;) as also عَازِبٌ , (Msb, * TA,) which is the original; (Msb;) and عَزِيبٌ , and مَعْزَابَةٌ [which see below]; (K;) but not أَعْزَابٌ , (Mgh, O, Msb, K,) this being disallowed by AHát, (O, Msb,) and others; (TA;) or it is rare; (K;) but it occurs in a trad.; (Mgh, O;) and some allow it: (O, Msb:) the pl. of the first is أَعْزَابٌ, (O, K,) or عُزَّابٌ, (S, * Msb,) which is thus

because the original form of the sing. is considered as being عَازِبٌ , this pl. being like كُفَّارٌ as pl. of كَافِرٌ , (Msb,) or عَزَبٌ has both of these pls., (O,) or عُزَّابٌ is pl. of عَازِبٌ , (TA,) and is applied to men and to women as meaning *having no spouses:* (S, TA:) عَزَبَةٌ is applied to a woman [as meaning *having no husband*], (Ks, S, O, Msb, K,) and (O, Msb, K) so عَزَبٌ; (Zj, Kz, Mgh,

O, Msb, K;) and if أَعْزَبُ be applied to a man, عَزْبَآءُ , may by rule be applied to a woman; and the pl. of عَزَبَةٌ is عَزَبَاتٌ: (Msb:) or, accord. to Zj, عَزَبَةٌ is a mistake of Abu-l-'Abbás [i. e. Th], and عَزَبٌ is used as an epithet of a man and of a woman, like as is خَصْمٌ, and does not assume a dual form nor a pl. nor a fem. form, because it is originally an inf. n.; MF, however, denies that we have any authority for calling عَزَبٌ an inf. n.: he considers it to be a simple epithet, like حَسَنٌ &c.; and if used in the fem. sense without the termination ة otherwise than by poetic license, to be an anomalous epithet, like عَانِسٌ, which is applied alike to a man and to a woman: the phrase رَجُلَانِ عَزَبَانِ is also mentioned: and the saying إِنَّهُ لَعَزَبٌ لَزَبٌ [in which the latter epithet is merely an imitative sequent corrobative of the former], and إِنَّهَا لَعَزَبَةٌ لَزَبَةٌ: and عَزَبٌ is said to be [also] a quasi-pl. n. [of عَازِبٌ], like as خَدَمٌ is of خَادِمٌ. (TA.)

عَزَبَةٌ and عُزُوبَةٌ The *state of having no wife* or *husband; celibacy.* (S, K. [Each said in the S and K to be a simple subst.: but see 1, near the end.])

عَزِيبٌ A man *who has gone away to a distance* (تَعَزَّبَ, as in some copies of the K), or *who goes away to a distance* (يَعْزُبُ, as in other copies of the K), *from his family and his cattle,* or *camels* &c. (K, TA.) ___ And Cattle, or camels &c., *at a distance from the tribe:* heard by Az in this sense from the Arabs: (TA:) or a herd of camels, and the like of sheep or goats, *that go away to a distance from their owners in the pasturage:* (K, TA:) and إِبِلٌ عَزِيبٌ *camels that do not return in the evening to the*

tribe: عَزِيبٌ thus used is pl. (or a quasi-pl. n., TA) of عَازِبٌ , like as غَزِىٌّ is of غَازٍ. (S, K, TA.) ___ See also عَازِبٌ ___ And see عَزُبَ, near the middle.

عَزُوبَةٌ A land *in which one has to go far for pasturage;* (O, K;) *in which the pasturage is little:* (TA:) the ة is to render the signification intensive. (O.)

عَزُوبَةٌ : see عُزْبَةٌ.

عَازِبٌ *Distant,* or *remote:* (Msb, TA:) applied in this sense to herbage: (S, K:) or, applied to herbage, *such as has not been depastured at all, nor trodden:* and, accord. to the A, only *such as is in a desert in which is no seed-produce:* (TA:) and it is likewise applied to meadows (رَوْضٌ) [app. as meaning *distant,* or *remote*]; as also عَزِيبٌ . (A, TA.) In the following saying,

* وَصَدْرٍ أَرَاحَ اللَّيْلُ عَازِبَ هَمِّهِ *
* تَضَاعَفَ فِيهِ الحُزْنُ مِنْ كُلِّ جَانِبِ *

[*In many a bosom whose remote* (or *long-past*) *anxiety night has brought back, grief has multiplied from every quarter*], it is used metaphorically. (A.) And [in like manner,] in a trad. of 'Átikeh,

* قَهُنَّ هَوَآءٌ وَالحُلُومُ عَوَازِبُ *

means *And they are devoid of reason, the intel-lects* [being] *far away:* عَوَازِبُ here being pl. of عَازِبٌ. (L, TA.) And [in a similar manner,] عَوَازِبُ الأَطْهَارِ [in which عَوَازِبُ is pl. of عَازِبَةٌ] is applied as an epithet to women whose husbands are absent: (S and O and TA, from a verse of En-Ná- bighah Edh-Dhubyánee: [for the lit. meaning, see 1, latter half:]) ___ [for] عَازِبٌ signifies also *Absent;* and *concealed.* (Msb.) ___ It is also applied to sheep or goats, (شَآءٌ, O, TA, and غَنَمٌ, O,) and to camels, (إِبِلٌ, O,) meaning *Remote in the pasturage,* (O, TA,) *that do not return*

in the evening, (O,) or *that do not repair to the place of alighting and abode* [*of their owners*] *in the night:* (TA:) and [in like manner] عَزَبٌ is applied to cattle, or camels &c., (مَالٌ, A, O, TA,) meaning *that go away to a distance from their owners.* (O.) See also عَزِيبٌ [which, thus applied, is a quasi-pl. n. of عَازِبٌ]. And عَازِبَةٌ is likewise applied to camels (O, K) as meaning *That go far away to pasture:* (O, K: *) so in the prov. إِنَّمَا ٱشْتَرَيْتُ الغَنَمَ حَذَارَ العَازِبَةِ [*I only bought the sheep,* or *goats, in fear of loosing those that go far away to pasture*]: said by a man who had camels, and sold them, and bought sheep, or goats, lest they [the camels] should go far away to pasture; and his sheep, or goats, did so: (O, K:) it is applied to the case of him who acts with gentleness [or precaution] in the easiest of affairs, and has unexpected difficulty, or trouble, inseparable from him. (O.) ___ See also عَزَبٌ, in three places. ___ And see مُعْزَبَةٌ.

عَوْزَبٌ *An old woman:* (O, K:) so called because of the long period that has elapsed since her marriage. (TA.)

أَعْزَبُ; and the fem. عَزْبَآءُ: see عَزَبٌ.

مُعْزِبٌ One *who goes away from his family with his camels.* (Az, TA.) [See also عَزَبٌ and عَزِيبٌ &c.] ___ And *Seeking distant herbage, such as is termed* عَازِبٌ. (TA.) ___ And One *whose camels go away to a distance in the pasturage, not to return in the evening.* (S, TA.)

مُعْزَبَةٌ *A female slave:* (O, K:) or, accord. to Th, applied only to a woman *that has not a husband:* (TA:) pl. مَعَازِبُ, for which مَعَازِيبُ occurs in a verse of Aboo-Khirásh El-Hudhalee. (O.) ___ See also مُعْزَبَةٌ.

مُعَزَّبٌ A herd of pasturing camels *taken to pasture at a distance* (عُزِّبَ بِهِ) *from the place of abode.* (S, O, K. *)

مُعْزَبَةٌ (A, O, K) and مُعْزَبَةٌ and عَازِبَةٌ (K) A man's *wife,* (A, O, K,) *to whom he resorts, and who*

undertakes the preparing of his food and the taking care of his implements, utensils, accoutrements, or *furniture.* (O.)

مِعْزَابٌ : see what follows, in two places.

مِعْزَابَةٌ A man *who goes away to a distance with his cattle,* or *camels* &c., (S, A, O, K,) *from others, in the pasturage;* (S, O;) as also مِعْزَابٌ : (A, O, K:) accord. to Az, the former is the only epithet of the measure مِفْعَالَةٌ, except مِجْذَامَةٌ, which is sometimes used; [but in the TA, مِطْرَابَةٌ and مِطْوَاعَةٌ and مِقْدَامَةٌ also are mentioned;] the ة in مِعْزَابَة, he says, is added to give intensiveness to the signification, and to imply praise; the meaning being, in his opinion, a man *who frequently betakes himself, with his cattle,* or *camels &c., pasturing at a distance from others, to the places where rain has fallen, and to the uncropped herbage produced thereby;* and he adds that the ة is affixed to a masc. epithet to imply praise or blame when intensiveness is meant. (TA.) The two epithets above are also expl. as applied to a man *who pastures his camels at a distance from the abode of the tribe, not repairing to them to rest.* (TA.) [See also عَزَبٌ &c.] ___ Also, (S, O, K, TA,) or مِعْزَابٌ , (A, TA,) A man *who has been long without a wife,* (S, A, O, K, TA,) *so that he has no need of one.* (TA.) ___ See also عَزَبٌ

عزر

1 **عَزَرَهُ** , aor. ـِ , inf. n. عَزْرٌ, *He prevented, hindered, withheld,* or *forbade, him;* (Mgh, * O, K, * TA;) and *turned him away,* or *back;* (Mgh, * O, TA;) عَنِ الشَّىْءِ *from the thing:* this is the primary signification, from which others, mentioned in the next paragraph, are derived. (TA.) See 2, in eight places. ___ And عَزَرْتُ البَعِيرَ. inf. n. عَزْرٌ, *I tied a cord upon the* خَيَاشِيمَ [app. meaning the *upper parts of the nostrils*] *of the camel, and then put medicine into his mouth.* (O, TA.) ___ And عَزَرَ المَرْأَةَ, (TA,) inf. n. as above, (K,) *He compressed the woman.* (K, * TA.)

2 **عَزَّرَهُ** , (O, TA,) inf. n. تَعْزِيرٌ, (S, O, K, TA,) *He disciplined, chastised, corrected,* or *punished, him;* (S, O, TA;) meaning *he did to him that which should turn him away,* or *back, from evil,* or *foul, conduct.* (Ibráheem Es-Seree, O, * TA.) ___ And hence, (S,) *He inflicted upon him a beating,* or *flogging, less than that prescribed by the law;* (S, M, Mgh, * O, Msb, * K;) as also عَزَرَهُ , inf. n. عَزْرٌ: (TA: but only the inf. n. of the latter verb in this sense is there mentioned:) because it prevents the criminal from returning to disobedience: but whether this meaning belong only to the conventional language of the law or be implied in the proper signification, is disputed: (TA:) or *he beat,* or *flogged, him with the utmost vehemence:* (M, K:) or تَعْزِيرٌ signifies [simply] the act of *beating.* (A.) And one says, ضَرَبَهُ تَعْزِيرًا, meaning *He beat him moderately; not exceeding the ordinary bounds.* (TA in art. حل.) ___ Also *He constrained him against his will,* عَلَى الأَمْرِ *to do the thing,* (O, K, *) *and taught him by forbidding him to return to the doing of that which was at variance therewith;* and so عَزَرَهُ : (IAar, O:) and *he taught him the* فَرَائِضَ and أَحْكَامَ [or *obligatory statutes* or *ordinances of God*]; (O;)

or التَّعزِيرُ, (Az, L,) or العزْرُ , (K,) signifies *the teaching* [one] (Az, L, K) *religion,* (Az, L,) or بَابُ الدِّينِ [i. e. *the declaration of belief in the unity of God and in the mission of Mohammad*] and the فَرَائِضُ and أَحْكَامُ. (L, K.) ___ And *He blamed, censured,* or *reproved, him;* as also عَزَرَهُ , aor. ـِ , inf. n. عَزْرٌ. (K.) ___ And *He aided,* or *assisted, him;* as also عَزَرَهُ , inf. n. as above: (K, * TA:) and *he strengthened him;* (K, * TA;) and so عَزَّرَهُ , inf. n. as above. (TA.) *He aided him against his enemy,* or *enemies, by repelling the latter;* (O, TA;) as also عَزَرَهُ , aor. ـِ and ـُ , but the former is the more chaste, inf. n. as above: (O:) or *he did so time after time:* or *with the sword.* (O, TA.) ___ And *He treated him with reverence, veneration, respect,* or *honour;* (S, A, O, Msb, K;) and so عَزَّرَهُ , aor. ـِ and ـُ , inf. n. as above. (O.) ___ Also *He abased him; rendered him abject, vile, despicable,* or *ignominious:* thus it has two contr. significations. (B, TA.) ___ And *He loaded him,* namely, an ass. (S.)

عَزْرَائِيلُ, as some write it, or, as others, عَزْرَائِيلُ, [*The Angel of Death;*] *a certain angel, well known.* (MF.)

عَيْزَارٌ *A species of trees.* (S, O, L, K.) أَبُو العَيْزَارِ the surname of *A certain long-necked bird, which one always seees in shallow water,* (S, O, K, *) *called the* سَبَيْطَرُ: (S, O:) or it is *the* كُرْكِىّ [or *Numidian crane*]. (K.)

عزف

1 **عَزَفَ عَنِ الشَّىْءِ**, aor. ـِ and ـُ ; inf. n. عَزْفٌ and عَزِيفٌ [or عُزُوفٌ?], *He turned away,* or *back, from the thing:* (Msb:) [or] عَزَفَتْ نَفْسِى عَنْهُ, aor. ـِ (S, O, K) and ـُ , (S, O,) inf. n. عُزُوفٌ (S, O, K) and عَزْفٌ, and عُزْفٌ, which is a contraction of عُزُوفٌ, (TA, the last from a verse of Umeiyeh Ibn-Abee-'Áïdh,) *My soul abstained from it, relinquished it,* or *forsook it,* (S, O, K, TA,) *after having been pleased with it;* (TA;) and *turned away,* or *back, from it;* (S, O, K, TA;) namely, a thing: (S, O:) or *became averse from it.* (IDrd, O, K, * TA.) And عَزَفَ نَفْسَهُ عَنْ كَذَا *He withheld,* or *restrained, himself from such a thing.* (TA.) عَزَفَ, (S, O, Msb,) aor. ـِ , (Msb,) inf. n. عَزْفٌ (S, O, Msb) and عَزِيفٌ, (Msb,) *He played with,* or *upon, the musical instruments called* مَعَازِفُ: (S, O, Msb:) and *he sang:* (S, O:) and عَزْفٌ signifies [particularly] the *beating* of tambourines; whence the saying in a trad., of 'Omar, مَرَّ بِعَزْفِ دُفٍّ [*He passed by the beating of a tambourine*], whereupon he said, What is this? and they said A circumcision, and he was silent: and it signifies also *any playing.* (TA.) ___ And عَزَفَتِ الجِنُّ, (S,) aor. ـِ , (S, O, K,) inf. n. عَزِيفٌ (S) and عَزْفٌ, (TA,) *The jinn,* or *genii, uttered,* or *made, the sound termed* عَزِيفٌ, expl. below. (S, O, * K. *) ___ And عَزَفَتِ القَوْسُ, inf. n. عَزْفٌ and عَزِيفٌ, *The bow* [*twanged,* or] *made a sound.* (AHn, TA.) عَزَفَ, aor. ـِ , (IAar, O, K,) inf. n. عَزْفٌ, (TA,) *He* (a man, IAar, O) *continued occupied in eating and drinking.* (IAar, O, K.) عَزَفَ said of a camel, *The head of his windpipe heaved* (نَزَتْ حَنْجَرَتُهُ) *on the occasion of death:* (Ibn- 'Abbád, O, K:) app. a dial. var. of عَسَفَ [q. v.]. (TA.)

4 **اعزف** *He heard the* عَزِيفُ *of the sands,* (IAar, O, K, TA,) and *of the winds,* expl. below, voce عَزِيفٌ. (TA.)

6 تعازفوا *They recited, one to another, poems of the metre termed* رَجَز, [which are usually chanted,] *and satirized one another:* or *they vied, competed,* or *contended for superiority, one with another, in glorying,* or *boasting,* or *in glory,* or *excellence.* (TA.)

12 اعْزَوْزَفَ للشَّرِّ *He prepared himself for evil,* or *mischief.* (Lh, TA.) [Perhaps a mistranscription; for اعْرَوْرَفَ q. v.]

عَزْفٌ : see عَزِيفٌ, in two places. ___ See also مَعَازِفُ. [Freytag explains it as meaning also *A person from whom we are averse; whom we do not love:* from the Deewán of the Hudhalees.]

عُزْفٌ The *pigeons called* طُورَانِيَّة, (O, K,) i. e. *wild pigeons;* (S and TA in art. طور;) *which have a cooing cry.* (TA in the present art.)

عَزُوفٌ عَنْ أَمْرٍ *Abstaining from an affair,* (O, K, *) *relinquishing it,* or *forsaking it,* and *turning away,* or *back, from it:* or *averse from it:* (K:) [i. e.] عَزُوفٌ is syn. with عَازِفٌ , as also عَزُوفَةٌ [but in an intensive sense because of the affix ة], and عَزِيفٌ ; all as epithets applied to a man. (Ham p. 675.) You say رَجُلٌ عَزُوفٌ عَنِ اللَّهْوِ *A man not desirous of play,* or *sport.* (TA.) And عَزُوفٌ عَنِ النِّسَآءِ *Not desirous of women.* (TA.) And عَزُوفٌ, alone, signifies One *hardly,* or *not at all, constant in true friendship.* (TA.)

عَزِيفٌ [mentioned above as an inf. n.] *A sounding,* or *an emission of sound:* (Msb:) [and particularly] the *low,* or *faint,* or *humming, sound of the jinn,* or *genii, that is heard by night in the deserts;* as also عَزْفٌ [which is likewise mentioned above as an inf. n.]: (O, K:) or *a sound heard in the night, like drumming:* or the *sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn.* (TA.) عَزْفُ الرِّيَاحِ means *The sounds of*

the winds; (S, O, K;) and عَزِيفُ الرِّيَاحِ means [the same; or both mean] *the confused and continued sound* [or *the rustling* or *murmuring*] *of the winds.* (TA.) And one says also عَزِيفُ الرَّعْدِ (S, O, K) *The confused and continued sound* [or *the rumbling*] *of the thunder.* (S.) And عَزِيفُ الرِّمَالِ (IAar, O, K) *The sound of the sands; a certain sound therein; but what it is* [or *what is its cause*] *is not known:* it is said to be [*the sound of*] *the falling of portions thereof, one upon another.* (TA.) See also عَزُوفٌ.

عَزُوفَةٌ : see عَزُوفٌ.

عَزَّافٌ Clouds (سَحَاب) *in which is heard the* عَزِيف (i. e. *confused and continued sound* [or *rumbling*], S) *of thunder.* (S, O, K, *) And Rain *sounding,* or *sounding vehemently;* syn. مُجَلْجِلٌ. (TA.) And Sand *causing a sound* [*such as is termed* عَزِيف (q. v.)] *to be heard;* as also عَازِفٌ . (TA.)

عَازِفٌ : see عَزُوفٌ. Also *Playing with,* or *upon, the musical instruments called* مَعَازِف: and *singing.* (S, O, K.) ___ [And, applied to a jinnee, *Uttering,* or *making, the sound termed* عَزِيف: pl., masc. and fem., عَوَازِفُ.] A poet says, in relation to the sound of the jinn,

* وَإِنِّى لَأَجْتَابُ الفَلَاةَ وبَيْنَهَا *
* عَوَازِفُ جِنَّانٍ وهَآمٌ صَوَاخِدُ *

[*And verily I cross the waterless desert when amid it are nightly hummers of the jinn, and hooting owls*]. (TA.) ___ See also عَزَّافٌ.

مَعْزَفٌ and مَعْزَفَةٌ: see what follows.

مَعَازِفُ *Musical instruments;* (S, O, K;) *pulsatile instruments of music;* (Mgh, Msb; *) accord. to some of the lexicologists, (O,) *such as the lute and* [*mandoline called*] طُنْبُورٌ (O, K, TA) *and the like*

of these (O) *and the tambourine* &c.: (TA:) sing. عَزْفٌ, (Lth, Az, Mgh, O, Msb, K,) as is transmitted from the Arabs; (Lth, Az, Mgh, O, Msb;) the pl. being irreg., (Msb, TA,) like مَلَامِحُ and مَشَابِهُ, pls. of لَمْحَةٌ and شَبَهٌ; (TA;) or the sing. is مَعْزَفٌ and مَعْزَفَةٌ, (K,) which are applied to *a sort of musical instrument having many strings;* (Lth, O;) or the former of these signifies *a sort of* طُنْبُورٌ *made by the people of El-Yemen,* (Mgh, Msb, TA,) *now called* قبوس; (TA;) or the *lute.* (Msb, TA.)

عزق

1 عَزَقَ الأَرْضَ , aor. ـِ , (S, O, Msb, K,) inf. n. عَزْقٌ, (S, O, Msb,) *He clave,* or *furrowed, the earth,* or *land, with the implement called* مَعْزَقَةٌ (S, O, Msb, K) *and* مِعْزَقٌ. (S, O, K.) ___ And *He dug the earth until the water came forth from it.* (TA.) ___ The verb is [said to be] used only in relation to the earth, or land. (S, O, Msb, K.) [But] لَا تَعْزِقُوا occurs in a trad. as meaning *Cut not ye* (لَا تَقْطَعُو). (TA.) ___ العَزْقُ metonymically used as meaning *The act of eating* is post-classical. (TA.)

2 عَزَّقْتُ القَوْمَ , inf. n. تَعْزِيقٌ, *I routed,* or *defeated, and slew, the people,* or *party.* (TA.)

4 اعزق *He worked with the* مَعْزَقَةٌ [q. v.]. (TA.)

عَزِقٌ : see the next paragraph.

عُزُقٌ *Winnowers of wheat* (مُذَرُّوا حِنْطَةٍ [origi-

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nally مُذَرِّيوا, in the CK مُذَرُّوا]). (O, K, TA.) [See also what here follows.] And Men *evil in dispositions:* (O, K, TA:) sing. [app. in the former sense as well as in this] عَزِقٌ : (TA:) or this latter signifies, (K,) or signifies also, (TA,) like مُتَعَزِّقٌ , *difficult in disposition:* (K, TA:) or *hard, and niggardly, and difficult in disposition.* (Lth, TA.)

مَعْزَقٌ : see the next paragraph. ___ Accord. to IAar, The مَرّ, i. e. *handle, of the* [*implement called*] مِحْرَاث [q. v.]. (L, voce سَخِينٌ.)

مَعْزَقَةٌ The *implement with which the earth,* or *land, is cloven,* or *furrowed;* (S, O, Msb, K;) [*a*

kind of hoe,] *resembling the* قَدُوم, or *larger than this;* as also مِعْزَقٌ : (S, O, K:) accord. to IDrd, the *implement with which the earth,* or *land, is cloven,* or *furrowed;* whether it be *a* فَأْس [meaning *hoe*], or *a* مِسْحَاة [i. e. *spade*], or *a* سِكَّة [i. e. *ploughshare*]: and he says, it is *a* بِيلَة [from the Pers. بِيلَه meaning a *kind of mattock* or *hoe*] *which is curved* [*in its blade*]: and some say that it is [particularly] *a* فَأْس [i. e. *hoe*] *with two extremities to its* [*iron*] *head:* (TA:) [it is applied in the present day to *a kind of hoe with a broad blade:*] pl. مَعَارِقُ. (O, TA.) ___ And, (K,) accord. to IAar, (O,) The *forked,* or *pronged, implement with which wheat is winnowed.* (O, K; and L and TA voce حِفْرَاةٌ.)

أَرْضٌ مَعْزُوقَةٌ *Land cloven,* or *furrowed,* (S, TA,) *with the* مِعْزَقَة, (S,) *for sowing,* or *cultivating.* (TA.)

مُتَعَزِّقٌ : see عُزُقٌ. IF says that there is no word with ع and ز and ق that is of well-founded authority. (O.)

عزل

1 **عَزَلَهُ**, (S, O, Msb, K,) aor. ـِ, (Msb, K,) inf. n. عَزْلٌ, (Msb, TA,) *He put it,* or *set it, apart, away,* or *aside; removed it;* or *separated it;* (S, O, Msb, K;) i. e., a thing; عَنْ غَيْرِهِ [*from another thing,* or *from other things*]. (Msb.) ___ And hence, *He removed, deposed,* or *displaced, him,* namely, an agent, or a deputy, *from his office,* or *exercise of authority.* (Msb.) Or عَزَلَهُ عَنِ العَمَلِ *He removed, deposed,* or *displaced, him* [*from the agency,* or *administration,* or *government*]. (S, O, TA.) And عَزَّلَهُ, (K, TA,) inf. n. تَعْزِيلٌ, (TA,) signifies the same as عَزَلَهُ. (K, TA.) [In like manner also اعزل is said by Freytag to signify *Semovit,* followed by عن, as on the authority of the K; in which I do not find it.] And عُزِلَ *He was,* or *became, removed deposed,* or *displaced,* [from his office, &c.,] (S, O, Msb,) used as quasi-pass. of عَزَلَهُ; in which sense انعزل is [said to be] not used, because in it [i. e. عَزَلَهُ] no labour, or exertion, is implied. (Msb.) ___ عَزَلَ said of the مُجَامِع means *Paulò ante emissionem,* [*penem suum*] *extraxit, et extra vulvam semen emisit.* (Az, * Msb, TA. *) You say, عَزَلَ عَنْهَا, (S, O, K,) the pronoun referring to the man's female slave, (S, O,) inf. n. عَزْلٌ, (Az, Mgh, O, TA,) [vaguely expl. as] meaning *He did not desire her* [*having*] *offspring;* as also اعْتَزَلَهَا : (K:) the motive being that the woman might not conceive. (Az, TA.) عَزَلَ, aor. ـَ, (TA,) inf. n. عَزَلٌ, (Mgh, * TA,) *He* (a horse) *had his tail inclining to one side,* (Mgh, TA,) *by habit, not naturally:* (TA:) when it inclines to the right side, the Arabs deem it unlucky. (Z, TA.) [See also عَزَلٌ below.]

2 **عَزَّلَ** see the preceding paragraph.

5 **تَعَزَّلَ** see 8, in four places.

6 **تَعَازَلَ** ت عازلوا *They went apart, away,* or *aside; removed;* or *separated themselves;*

each from other, or *one party from another.* (K, TA.)

7 **إِنْعَزَلَ** see 1: and see also the paragraph here following, in two places.

8 **اعتزله** and تعزّله both signify the same, (S, O, TA,) i. e. *He went apart, away,* or *aside; removed;* or *separated himself; from him,* or *it:* (O, TA:) and so اعتزل عنه and تعزّل عنه: (TA:) or اعتزلت النَّاس and تعزّلتهم *I went apart, away,* or *aside; removed;* or *separated myself; from men,* or *the people;* [*withdrew from association,* or *communion, with them; seceded from them;*] and *left, forsook,* or *quitted, them:* and both verbs are sometimes used intransitively: (Msb:) [i. e.] اعتزل and تعزّل [used alone sometimes] signify *he went apart, away,* or *aside;* &c.; as also انعزل : (K, TA: [the last omitted in this place in the CK; but mentioned afterwards, voce تعازلوا:]) and they said, انعزل عن النَّاس meaning *he went apart,* or *aside, from men,* or *the people:* (Msb:) and one says, of a pastor, يعتزل بماشيته ويرعاها بمعزل من النَّاس [*He goes apart,* or *aside, with his cattle, and pastures them in a place remote,* or *separate, from men,* or *the people*]. (S, O.) وإن لم تؤمنوا لى فاعتزلون, in the Kur [xliv. 20], means, accord. to Ibn-'Arafeh, [*And if ye believe me not,*] *leave me on equal terms, not being against me nor for me.* (O.) [And you say, اعتزله إلى غيره *He withdrew himself from him to another:* see Har p. 245.] And اعتزلها, expl. above, as syn. with عزل عنها: see 1. And يعتزل الحرب [*He withholds himself,* or *keeps aloof, from war,* or *battle*]: said of him who has no weapon. (TA.)

عَزْلٌ *What is brought to the treasury of the state in advance, not weighed, nor picked so as to have the bad put forth from it, to the time of the falling-due of the instalment:* (O, K, TA:) [for the second of the last three words of the explanation, which are correctly إلى محلّ النَّجم, the O has محلِ; the CK, محلِّ; and my MS. copy of the K, محل, without any vowel-sign and without the sheddeh:] from Ibn-'Abbád; (O;) and thus in the L. (TA.)

عُزْلٌ : see the next paragraph.

عَزَلٌ inf. n. of عَزَلَ [q. v.]. (TA.) ___ Also The *state*, or *condition, of not having with one any weapon;* and so عُزْلٌ : (K, TA: [the latter, by reason of an ambiguity in the K, misunderstood by Freytag as syn. with عَزَالٌ in the sense in which this is expl. in the CK:]) they are two dial. vars., like شَغَلٌ and شُغْلٌ, and بَخَلٌ and بُخْلٌ. (TA.) ___ And *A deficiency in one of the* حَرْقَفَتَانِ [app. meaning, *in the crest of one of the two hip-bones*]. (IAar, O, K.) ___ And The *hinder part* of an ass: so in the saying, اقْرِعْ عَزَلَ حِمَارِكَ [*Strike thou the binder part of thy ass*]: (O, K:) said to the driver of the ass. (O.)

عُزُلٌ : see أَعْزَلُ, in three places.

عُزْلَةٌ a subst. (S, Msb) signifying *A going apart. away,* or *aside; removal,* or *separation of oneself;* (S, * L, Msb, * K;) [*a withdrawing of oneself from association* or *communion;* or *secession:* and it seems to be sometimes used in a sense similar to that of اعْتِكَافٌ; for] one says, العُزْلَةُ عِبَادَةٌ [app. meaning *Retirement,* or *self-seclusion, is a mode of religious service*]. (S, L, TA.)

العَزَلَةُ *The* حَرْقَفَةُ [app. meaning the *crest of the hip-bone*]. (K.)

عَزْلَآءُ [originally fem. of أَعْزَلُ; a subst. signifying] The *lower mouth* [or *spout* or *outlet*] *of the* [*leathern water-bag called*] مَزَادَةٌ; (S, Mgh, O, Msb;) the *part where the water pours forth from the* رَاوِيَةٌ [a word here, as in many other instances, used as syn. with مَزَادَةٌ,] *and the like of this,* (K, TA,) *such* [*for instance*] *as the* قِرْبَةٌ, *in the bottom thereof, where the water contained in it is drawn forth:* Kh says that *to every* مزادة *there are* عَزْلَاوَانِ [dual of عَزْلَآءُ], *in the bottom thereof;* but it is said in the M that *the* عزلآء *is thus called because it is in one of the* خُصْمَانِ [meaning the *two lower corners*] *of the* مزادة; not in its middle; nor is it like its mouth, in which it receives the water:

(TA:) [the mouth, by means of which this kind of water-bag is filled, is in the middle of the upper edge; and the عزلآء, in every instance that I remember to have seen, is in the binder of the two lower corners, and is tied round with a thong: (see مزادة in art. زيد:)] the pl. is عزال (S, Mgh, O, Msb, K, * written with the article العزالى, and in the K [improperly] عزالى without the article,) and عزالى also (S, O, Msb, K) is allowable; (S, O;) and العزائل occurs in a trad. for العزالى; these two words being like الشَّائك and الشَّاكى. (TA.) ___ [Hence,] El-Kumeyt says, [describing clouds (سحاب),]

* مرته الجنوب فلمَّا اكْفَهرْ *

* رحلتْ عزاليه الشَّمأَلُ *

[*The south wind drew them forth; and when they became black and dense and accumulated, the north wind loosed their spouts;* i. e. caused the rain to pour forth]. (S, O.) And one says of a cloud (سحابة), (Mgh, TA,) when it discharges

its pouring [rain], (Mgh,) or when it pours forth copious rain, (TA,) أَرخت عزاليها [*It loosed its spouts*], (Mgh,) or قد حلَّت عزاليها [*it has loosed its spouts*], and أَرسلت عزاليها, (TA,) which [means the same and] is said [also] of the sky (السَّمآء) by way of indicating the vehement falling of the rain, this being likened to its descent from the mouths [meaning spouts] of the مزادة [or rather of the مزاد or مزايد]. (Msb.) ___ And [hence also,] العزلآء signifies *The* است [i. e. the *anus;* as being an outlet; and as being closed by means of a sphincter, like as the عزلآء properly thus termed is closed by means of a thong tied round it]. (O, K.)

عزْلانٌ is a word used by the vulgar in the sense of عزْلٌ [app. as inf. n. of عزَلَه, q. v.]. (TA.)

عزالٌ *Weakness;* syn. ضعفٌ. (L, K, TA: in the CK ضعيف.) It is also a vulgar term for The *goods,* or *furniture and utensils, of the house* or *tent.* (TA.)

العَزَالَانِ [a dual of which the sing. is not mentioned] *The two feathers that are at the extremity of the tail of the eagle:* (Ibn-'Abbád, O, K:) pl. أَعْزِلَةٌ. (Ibn-'Abbád, O.)

العَزَائِلُ, for العَزَالِى: see عَزْلَآءُ.

العُزَّالُ: see المُعْتَزِلَةُ.

أَعْزَلُ Sand (رَمْل) *separate,* or *cut off,* (IAar, O, K,) *from other sands.* (IAar, O.) ___ Also A man *not having with him any weapon;* (S, O, K;) as also عُزُلٌ, (O, K,) occurring in a trad.; (O;) and مِعْزَالٌ, (K,) or this signifies *not having with him a spear;* (S, * K;) and the first is sometimes expl. as having this particular meaning: (TA:) pl. of the first, (S, O, K,) and of عُزُلٌ, (K, TA,) عُزْلٌ and عُزْلَانٌ and عُزَّلٌ, (S, O, K,) which is anomalous, but made to accord with حُسَّرٌ, pl. of the epithet حَاسِرٌ, because nearly like it in meaning, (R, MF,) and أَعْزَالٌ, (K,) or or this is pl. of عُزُلٌ, (O, TA,) and مَعَازِيلُ, (IJ, K,) which is anomalous, (TA,) and this is pl. of مِعْزَالٌ (S, O, K) also. (K.) Hence, the epithet الأَعْزَلُ is applied to one of the سِمَاكَانِ, (S, O, K, TA,) i. e., to one of the two stars of which each is called السِّمَاكُ [q. v.]; (TA;) because, unlike [the other سِمَاكٌ, i. e.] الرَّامِحُ, it has no star [near] before it that is regarded as its weapon; (S, * O, * K, * TA;) or because in the days of its rising [aurorally] there is no cold nor wind. (O, K.) ___ And A bird *that cannot fly.* (MF, TA.) ___ And Clouds (سَحَاب) *in which is no rain.* (S, O, K.) ___ And A horse *having his tail inclining to one side,* (S, Mgh, O, K,) *by habit,* (S, O, K,) *not naturally.* (S, O.) [See عَزَلَ.] Hence the saying, أَعُوذُ بِٱللّٰهِ مِنَ الأَعْزَلِ عَلَى الأَعْزَلِ i. e. [*I seek protection by God*] *from a* [or *the*] *man having with him no weapon, upon a* [or *the*] *horse of which the* عَسِيب [or *bone of the tail,* or *part of the tail where the hair grows,*] *is crooked.* (TA.) ___ And [app. as an epithet applied to an ass or the like,] *Deficient in one of the* حَرْقَفَتَانِ [which seems here to mean, *in the crest of one of the two hip-bones*]. (IAar, O, K.) ___ And The *share,* of flesh-meat, *of an absent man:* (IAar, O, K: *) pl. عُزْلٌ. (IAar, O.)

مَعْزِلٌ *A place of removal,* or *separation of oneself:* so in the saying, كُنْتُ بِمَعْزِلٍ عَنْ كَذَا وَكَذَا [*I*

was in a place, and hence *in a state, of removal,* or *separation, of myself, from such and such things; I was aloof therefrom*]. (TA.) See 8. وَكَانَ فِى مَعْزِلٍ, in the Kur [xi. 44], means *And he was aloof* from the ship [i. e. the ark], or from the religion of his father. (O, TA.) And one says, أَنَا عَنْ هٰذَا الأَمْرِ بِمَعْزِلٍ [*I am aloof from this affair*]. (S, O.) And فُلَانٌ عَنِ الحَقِّ بِمَعْزِلٍ *Such a one is aloof from the truth.* (Msb.)

مَعْزَالٌ A pastor *who goes apart,* or *aside, with his cattle, and pastures them in a place remote,* or *separate, from men,* or *the people:* (S, O:) or a pastor *apart from others* (K, TA) *with his camels depasturing the herbage not previously pastured upon and seeking successively the places where rain had fallen:* in this sense not an epithet of discommendation, for the doing thus is an act of the courageous and valiant of men: (TA:) pl. مَعَازِيلُ. (S.) ___ And One *who alights apart,* or *aloof, from the company of travellers;* (K, TA; [مِن السَّفَرِ in the CK should be مِنَ السَّفْرِ;]) *who alights by himself;* in which sense it is an epithet of discommendation. (TA.) ___ And One *who separates himself from the players at the game called* المَيْسِر, *by reason of meanness.* (S, O, K.) ___ And One *who is alone in his opinion, having no one to share with him in it.* (TA.) ___ See also أَعْزَلُ in two places. ___ Also *Weak and stupid.* (S, O, K.)

مَعْزُولٌ [pass. part. n. of عَزَلَهُ; *Put,* or *set, apart, away,* or *aside;* &c.]. إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ, in the Kur [xxvi. 212], means *Verily they are debarred,* or *precluded, from hearing* [the speech of the angels]. (TA.)

المُعْتَزِلَةُ *A sect of the* قَدَرِيَّة [q. v.], *who asserted that they seceded from what were in their estimation the two parties of error, the people of the* سُنَّة *and* خَوَارِج: (O, K:) [*therefore they were thus called,* i. e. *the Seceders:*] or *they were thus called by El-*

Hasan (K, TA) *Ibn-Yesár El-Basree* (TA) *when Wásil Ibn-'Atà and his companions withdrew from him to one of the columns of the mosque,* [agreeably with a common practice of lecturers in a mosque, each of them seating himself on the ground at the foot of a column, while his hearers, with him, seated also on the ground, form a ring,] *and he* (i. e. Wásil, TA) *began to establish the dictum of the condition between the two conditions, that the committer of a great sin is not a believer absolutely* (K, TA) *nor an unbeliever absolutely* (K, TA, but not in the CK,) *but between the two conditions:* (K, TA:) and they are also called العُزَّالُ . (TA.)

عزم

1 **عزم عليه**, (S, Msb, K,) aor. ـِ, (Msb, K,) inf. n. عزم (S, Msb, K) and عزم (S, K) and عزمة (TA) and عزمان (K) and عزيمة and عزيم (S, K) and معزم and معزم; (K;) and عزمه; (Msb, K;) both signify the same; (IB, TA;) and اعتزم عليه, (S, K,) and اعتزمه; and تعزم [app. تعزم عليه, but accord. to the TK تعزمه]; (K;) [*He determined, resolved,* or *decided, upon it,* or *upon doing it,* namely, an affair;] *he desired to do it, and decided,* or *determined, upon it;* (S, K;) *he settled,* or *determined, his heart,* or *mind, firmly* (عقد ضميره) *upon doing it:* (Msb:) or *he strove, laboured,* or *toiled, in it,* namely, an affair; or *exerted himself* or *his power* or *efforts* or *endeavours* or *ability therein:* (K:) or so عزم: (TA:) or عزم, inf. n. عزيمة and عزمة, signifies also *he strove,* &c., *in his affair:* (Msb:) and عزم الأمر signifies *he made the affair to have,* or *take, effect;* and *settled it firmly:* (Har p. 3:) or, accord. to Ktr, *he so settled it,* and *confirmed it.* (Id. p. 105.) [See also عزم and عزيمة, below.] ولم نجد له عزما, in the Kur [xx. 114], means [*And we found him not to have*] *a quality of deciding an affair.* (S.) [قد أحزم لو أعزم, a prov.: see expl. in art. حزم.] ___ One says also, عزم الأمر, meaning عزم عليه: (K, TA:) and hence, in the Kur [xlvii. 23], فإذا عزم الأمر [*And when the affair is determined upon*]: or the meaning may be, فإذا عزم أرباب الأمر [*and when the disposers of the affair determine* upon it]: but accord. to Zj, the meaning is, *and when the affair is serious,* or *earnest,* and the command to engage in fight becomes obligatory. (TA.) ___ عزم على الرجل means *He conjured the man:* (S, * K, TA:) or *he commanded him,* or *enjoined him, earnestly:* ليفعلن كذا [*that he should surely do such a thing*]: (TA:) or عزمت عليك means *I make thy informing me to be a decided thing in which there shall be no exception:* and one says also, عزمت عليك إلا فعلت and لما فعلت [virtually meaning *I conjure thee to*

do such a thing]; as though one said, By Allah, *I demand not of thee* [*aught*] *save* [*thy doing*] this: so says Mtr, referring to the Book of Sb. (Har pp. 21 and 22. [But عزم is there, inadvertently, put for إلّا.]) ___ And one says, عزم الرَّاقى *The charmer recited* عزائم, meaning *charms*, or *spells*, [for the cure of a disease, &c.;] (K, TA;) as though he conjured the disease [&c.]: and in like manner, عزم الحوَّآء [*The serpent-charmer recited charms*, or *spells*,] is said when he draws forth the serpent; as though he conjured it. (TA.) [See an ex. voce داد, in art. دود. ___ Hence, عزم is used in the present day as meaning *He invited to an entertainment.* ___ And Freytag mentions its occurring often in the book entitled بغية المستفيد فى مدينة زبيد as signifying *He went*, or *tended*,

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to, or towards, (إلى,) some place: but this signification is probably post-classical: it is correctly expressed by 8, q. v.]

5 **تعزَّم** see the preceding paragraph, first sentence.

8 **إعتزم** see 1, first sentence, in two places. ___ اعتزم signifies also *He* (a man, K) *kept to the course*, or *right course*, (القصد,) (S, K,) in a thing, (S,) in running, and walking, &c. (K.) And اعتزم الطَّريق *He went along upon the road without turning aside.* (TA.) ___ Also *He tended, repaired*, or *betook himself*, to, or towards, him, or it, either *in a direct course*, or *indirectly.* (IJ; M and L in art. قصد.) ___ And اعتزم, (K, TA,) or اعتزم فى عنانه, (Har p. 3,) said of a horse, *He went along overcoming his rider*, (K, TA, Har,) *in his running, not complying with the desire of his rider when he pulled him in*, (TA,) [*and*] *not turning aside.* (Har.) ___ And اعتزم له *He bore it*, and *endured it with patience;* or *he bore*, and *was patient, with him.* (TA.)

عزم an inf. n. of 1. (S, Msb, K, &c.) [Hence,] أُولُو العَزْمِ مِنَ الرُّسُلِ, (K, &c.,) mentioned in the Kur [xlvi. 34], (TA,) *Those, of the apostles, who determined upon doing what God had enjoined them:* or they

were *Noah and Abraham and Moses and Mohammad;* (K, TA;) to which several add *and Jesus:* (TA:) or *those, of the apostles, who were endowed with earnestness and constancy and patience:* (Ksh, K, TA:) عَزْمٌ in the dial. of Hudheyl meaning *patience;* as in their saying, مَا لِى عَنْكَ عَزْمٌ [*I have not patience of separation from thee*]: (TA:) or, (K,) it is said, (Ksh,) they were *Noah and Abraham and Isaac and Jacob and Joseph and Job and Moses and David and Jesus:* (Ksh, K:) or *Noah and Hood and Abraham and Mohammad:* thus accord. to Aboo-Is-hák. (Yoo, R, TA.) ___ See also عَزِيمَةٌ, in three places. ___ عَزْمٌ is expl. by Lth as meaning *An affair upon the doing of which one's heart,* or *mind, is firmly settled* or *determined.* (TA.) Also The *dregs of pressed raisins:* pl. عُزُمٌ. (K.)

أُمُّ العَزْمِ, (K,) or أُمُّ عَزْمٍ, (T in art. ام,) and عَزْمَةٌ, and أُمُّ عَزْمَةٍ, (K,) and العَزُومُ, (TA,) *The* اسْتُ [i. e. *anus,* or *podex,* app. the former]. (K, TA.)

عَزْمَةٌ is an inf. n. of 1, meaning *A striving, labouring,* or *toiling, in an affair;* (Msb, TA;) and *strength.* (TA.) ___ And one says, عَزْمَةٌ وَلَا عَزِيمَةٌ مَا لَهُ, meaning *He has not* [*determination,* or *resolution,* or] *a deliberate way of acting* or *proceeding, nor patience, in that upon which he determines,* or *resolves,* or *decides:* (Ham p. 31:) or مَا لِفُلَانٍ عَزِيمَةٌ means *Such a one will not keep constantly, firmly,* or *steadily,* [or rather *has not the quality of keeping constantly,* &c.], *to an affair upon which he determines.* (TA.) ___ See also عَزِيمَةٌ. ___ عَزْمَةٌ مِنْ عَزَمَاتِ ٱللّٰهِ, (K, TA,) such, in a trad., the poor-rate is said to be, (TA,) means *A due of the dues of God;* i. e. [in the CK or] *a thing that is obligatory, of the things that God has made obligatory.* (K, TA.)

عُزْمَةٌ A man's أُسْرَةٌ [or *near kinsmen;* or his *near kinsmen on the father's side*]: and his قَبِيلَةٌ [or *tribe*]: pl. عُزَمٌ. (K.)

عَزْمَةٌ, and أُمُّ عَزْمَةٍ: see أُمُّ العَزْمِ, above.

عَزَمَةٌ a pl. of عَازِمٌ [q. v.]. (TA.)

عَزْمِىٌّ A man *who fulfils his promise;* (K, TA;) *who, when he promises a thing, performs it,* and *fulfils it.* (TA.) And *A seller of* عَزْمٌ, meaning *dregs of pressed raisins.* (K.)

عَزُومٌ [*Determined,* or *resolute;*] one *who perseveres in his determination until he attains that which he seeks,* or *desires.* (Ham p. 532.) ___ See also عَوْزَمٌ, in two places. ___ And see أُمُّ العَزْمِ.

عَزِيمٌ *A vehement running.* (K, TA. [In the CK, العَدُوُّ is erroneously put for العَدْوُ.]) Rabeea Ibn-Makroom Ed-Dabbee says,

* لَوْلَا أُكَفْكِفُهُ لَكَادَ إِذَا جَرَى *
* مِنْهُ العَزِيمُ يَدُقُّ فَأْسَ المِسْحَلِ *

[*If I did not restrain him, when he runs, his vehement running would almost break the piece of iron that stands up in the mouth from the middle of the bit-mouth:* see مِسْحَلٌ]. (TA.)

عَزِيمَةٌ an inf. n. of عَزَمَ in the sense first expl. above. (S, K.) [As a simple subst., it signifies *Determination, resolution, decision,* or *fixed purpose of the mind;* as also عَزْمٌ and عَزْمَةٌ : or] the *disposition and subjection of the mind to the wish,* or *thing desired:* (Ham p. 336:) or it is a subst. [signifying the *making an affair to have,* or *take, effect;* and *settling it firmly;*] from عَزَمَ الأَمْرَ meaning أَمْضَاهُ and أَحْكَمَهُ: or, as in the Mj, the *settling,* or *determining, the heart,* or *mind, firmly upon the thing that one desires to do;* as also عَزْمٌ : or, accord. to El-Ghooree, عَزْمٌ signifies the *preceding*

desire to dispose and subject the mind to the act. (Har p. 3.) [The pl., in all the senses, is عَزَائِمُ. Hence,] اشْتَدَّتِ العَزَائِمُ means *The determinations* (عَزَمَات) *of the commanders in the hostile and plundering expedition to distant parts, and their taking to them, became strong.* (TA. [Probably from a trad.]) ___ See also عَزْمَةٌ, in two places. ___ عَزَائِمُ ٱللّٰهِ means *The obligatory statutes* or *ordinances of God:* (Mgh, Msb, K, TA:) sing. عَزِيمَةٌ. (Msb.) ___ And, accord. to Er-Rághib, عَزِيمَةٌ signifies *A charming;* syn. تَعْوِيذٌ; as though thou imaginedst thy having imposed an obligation [thereby] upon the devil, lest [for اى in my original I read أَنْ as meaning لِئَلَّا] he should execute his desire upon thee: pl. عَزَائِمُ: (TA:) or عَزَائِمُ signifies *charms,* or *spells,* (S, K,) *that are recited* [*for the cure of diseases,* &c.]: or *certain verses of the Kur-án that are recited over persons affected with diseases,* or *the like, in the hope of cure:* (K, TA:) these are termed عَزَائِمُ القُرْآنِ: but عَزَائِمُ الرُّقَى are *those* [*charms,* or *spells,*] *by which one conjures the jinn,* or *genii, and spirits.* (TA.) ___ عَزَائِمُ السُّجُودِ is an appellation of *Certain portions of the Kur-án,* which are الٓمٓ تَنْزِيلُ [*chap.* xxxii.] *and* حٰمٓ السَّجْدَةُ [*chap.* xli.] *and* النَّجْمُ [*chap.* liii.] *and* اقْرَأْ بِٱسْمِ رَبِّكَ [*chap.* xcvi.]; (Mgh;) [thus called because] they are *those in* [*the reciting of*] *which one is commanded to prostrate himself.* (Msb.)

العَزَّامُ *The lion;* as also المُعْتَزِمُ. (K.)

عَازِمٌ sing. of عَزَمَةٌ, (TA,) which signifies [*Such as act with determination, resolution,* or *decision.* And particularly] *Such as are sound,* or *true, in love,* or *affection.* (K, TA.) ___ [And sing. of عَوَازِمُ applied to affairs.] خَيْرُ الأُمُورِ عَوَازِمُهَا means *The best of affairs are those in which is determination, resolution,* or *decision:* or *upon which one has confirmed his determination, and in which one has fulfilled what God has enjoined.* (TA.)

عَوْزَمٌ A she-camel *advanced in age,* (As, S, K, TA,) and so عَوْزَمَةٌ as expl. by IAar, (TA,) *but having*

somewhat remaining of youthful vigour; (As, S, K, TA;) as also عَزُومٌ ; (K, TA;) of which the pl. is عُزُمٌ: (TA:) or one *whose teeth have been eroded by old age:* or one *extremely aged, such as is termed* دَلْقَمٌ: [but see دَلُوقٌ:] the pl. is عَوَازِمُ. (TA.) ___ And *An old woman;* (S, K;) as also عَزُومٌ . (K.) ___ And *Short,* as an epithet applied to a woman. (K, * TA.)

مُعَزِّمٌ *Charming,* or *a charmer,* (K, TA,) *by means of spells.* (TA.)

المُعْتَزِمُ : see العَزَّامُ.

عزو

1 **عَزَاهُ إِلَى أَبِيهِ**, (S, * Msb, * K,) first pers. عَزَوْتُهُ, (S, Msb,) aor. ـُ, (S, Msb, and K in art. عزى,) inf. n. عَزْوٌ, (TA,) *He asserted his relationship* [*of son*] *to his father:* (S, Msb, K:) [you say, عَزَاهُ إِلَى فُلَانٍ *He asserted his* (another's) *relationship as son to such a one:*] and so عَزَاهُ إِلَيْهِ, (S, * Msb, O, * and K in art. عزى,) first pers. عَزَيْتُهُ, (S, Msb,) aor. ـِ, (S, Msb, K,) inf. n. عَزْىٌ; (TK;) this latter verb being a dial. var. of the former. (S, Msb.) [And the latter verb has a similar signification expl. in art. عزى.] ___ And عَزَا إِلَى أَبِيهِ and لَهُ, intrans.: see 8. See also the first sentence in art. عزى.

5 **تَعَزَّوَ** see the next paragraph, in two places.

8 **اعتزى إِلَيْهِ** (S, Mgh, * Msb, K) and لَهُ (K) *He asserted his* [*own*] *relationship* [*of son*] *to him:* (S, Mgh, * Msb, K:) [you say, اعتزى إِلَى فُلَانٍ and لِفُلَانٍ *He asserted his relationship of son to such a one:*] and so تعزّى, (S, Mgh, Msb, K,) and عَزَا. (K.) It is said in a trad., تَعَزَّى مِنَ الجَاهِلِيَّةِ فَأَعِضُّوهُ بِهَنِ أَبِيهِ وَلَا تَكْنُوا بِعَزَآءِ [expl. in art. عض: see 4 in that art.]. (S, Mgh, Msb.) See also art. عزى.

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عَزَةٌ *A party of men* (S, Msb, K) *such as is termed* عُصْبَةٌ [i. e., as expl. in the O in art. عصب, *who league together to defend one another*], (K, TA,) *above*, or *exceeding*, [*such as compose*] *a* حَلْقَةٌ: (TA:) or, accord. to Er-Rághib, *a company of men who assert their relationship, one to another*, either *by birth* or *by the leaguing together for mutual*

aid: (TA:) [for] the ة is a substitute for the final radical letter which is و: (Msb:) or, as some say, it is from عَزَى signifying he was, or became, patient; as though they were a company who took patience by one another's example: (TA:) [for, accord. to J,] the ة is a substitute for ى: (S:) the pl. is عُزُونَ (S, Msb, K) and عُزُونَ and عَزًى, but they did not say عَزَاتٌ: (S:) hence عَزِينَ in the Kur lxx. 37, (S, TA,) [expl. as] meaning *companies in a state of dispersion:* (TA:) or *separate,* or *sundry, parties:* pl. of عَزَةٌ, which is [said to be] originally عَزْوَةٌ, from [the inf. n.] العَزْوُ: as though each party asserted their relationship [as sons] to other than those to whom the other party asserted their relationship: (Ksh, Bd:) عُزُونَ is expl. by Et-Tarasoosee as meaning *companies coming in a state of dispersion.* (Msb.) One says, فِى الدَّارِ عُزُونَ, meaning [*In the house,* or *abode, are*] *several sorts of men.* (As, S.)

عَزْوَةٌ : see عَزَآءٌ, below, in two places: and also in art. عزى.

عَزْوَى , which is of the dial. of the tribe of Mahrah Ibn-Heydán, but disapproved, (IDrd, TA,) is a word expressive of desire for one's becoming favourably inclined; [as though meaning *Mercy on me!* or *I cry mercy;*] and so تَعَزْوَى : (K, TA:) or a word expressive of the being, or becoming, favourably inclined; [as though meaning *Mercy on thee!*] and so يَعَزْوَى , (IDrd, TA,) which is of the dial. of the people of Esh-Shihr, a bad word: (TA in art. عزى:) يَعَزْوَى مَا كَانَ كَذَا, (K and TA in that art, in the CK يَعَزَى,) a saying of that people, (TA,) [app. meaning *Mercy on thee!* (or the like) *it was not thus,* or *such a thing was not,*] is like the saying لَعَمْرِى لَقَدْ كَانَ كَذَا [By my life, or by my religion, &c.]. (K, TA.)

بَنُو عَزْوَانَ *A certain tribe of the Jinn,* or *Genii.* (ISd, K, TA.)

عَزَآءٌ a subst. [signifying The *assertion of relationship of son* to a particular person] from اعتزى or تَعَزَّى; (S, Mgh, TA; see an ex. above, voce اعتزى;) and so عَزْوَةٌ : (TA:) one says, إِنَّهُ لَحَسَنُ العَزْوَةِ and العَزْيَةِ also, meaning [*Verily he is good in respect of*] *the assertion of relationship* [*of son;* i. e. he asserts his relationship to a good father]. (K, TA.) See also art. عزى.

عزى

1 **عَزِىَ**, (Msb, K, and Ham p. 369,) aor. ـَـــ, (Msb,) inf. n. عَزَآءٌ; (K;) and عَزًى, (Ham ubi suprà,) or عَزًا, inf. n. as above; (Ham p. 125;) *He was,* or *became, patient,* or *enduring,* (Msb, K, and Ham,) or *commendably so,* (K,) *of that which befell him.* (Msb.) عَزَاهُ إِلَى أَبِيهِ, first pers. عَزَيْتُهُ, aor. ـِـــ, inf. n. عَزًى: see 1 in art. عزو. ___ [Hence,] عَزَيْتُ الحَدِيثَ, aor. أَعْزِيهِ, *I traced up,* or *ascribed,* or *attributed, the tradition* [إِلَى قَائِلِهِ *to the original relater thereof*]; syn. أَسْنَدْتُهُ. (Msb, TA. *)

2 **عَزَّاهُ**, inf. n. تَعْزِيَةٌ (S, Msb, K, TA) and تَعْزَآءٌ, (TA,) *He enjoined* [or *exhorted*] *him to be patient,* or *enduring,* (S, * K, * TA,) or *to have comely patience;* (K, TA;) *i. q.* أَسَّاهُ [q. v.]: (S, M, K, TA, all in art. اسو:) [and hence, *he consoled him;* often used in this sense:] or *he said to him,* أَحْسَنَ ٱللّٰهُ عَزَآءَكَ, meaning *May God grant thee comely patience.* (Msb.) [You say, عَزَّاهُ عَنْهُ *He enjoined,* or *exhorted, him to endure with patience the death of him;* or *the loss,* or *want, of it:* and hence, *he consoled him for the death of him;* in which sense, عَزَّاهُ فِيهِ is also now used.] ___ See also عَزَآءٌ, below.

5 **تَعَزَّى** *He took patience;* or *constrained himself to be patient,* or *enduring;* syn. تَصَبَّرَ, (S, Msb, TA,) and تَأَسَّى [q. v.]; (TA;) the sign of doing which is the saying, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ [Verily to God we belong, and verily unto Him we return]. (Msb.) It is said in a trad., [as some relate it,] مَنْ لَمْ يَتَعَزَّ بِعَزَآءِ ٱللّٰهِ فَلَيْسَ مِنَّا, expl. by some as meaning *Such as does not constrain himself to be patient* [*with the patience of God, he is not of us*]. (TA. [See another reading voce تَعَزَّزَ.]) And you say, تَعَزَّيْتُ عَنْهُ, meaning *I constrained myself to endure with patience the loss,* or *want, of him,* or *it:* [and hence, *I consoled myself for the loss,* or *want, of him,* or *it:* held by some to be] originally تَعَزَّزْتُ, meaning *I exerted my*

strength or *energy* [*to divert myself from him,* or *it*]; like تَظَنَّيْتُ for تَظَنَّنْتُ. (TA in art. عز.) You say also تعزّى به, meaning تَأَسَّى به [i. e. *He took patience,* or *constrained himself to be patient, by reflecting upon him,* or *it;* or *he took example by him,* or *became consoled by his example,* meaning the example of a person who had suffered in like manner and had been patient]. (S in art. اسو.)

6 **تَعَازَوْا** *They enjoined* [or *exhorted*] *one another to be patient,* or *enduring,* or *to have comely patience.* (K, TA.) [And hence, *They consoled one another.*]

8 **إِعْتَزَى** see art. عزو; to which, as well as to the present art., this verb belongs. الاعْتِزَآءُ [often] signifies الدَّعَآءُ والشِّعَارُ فى الحَرْبِ [i. e. *The asserting one's relationship by saying I am such a one the son of such a one;* and the *call,* or *cry, by means of which to know one another; in war:* see 8 (last sentence but one) in art. دعو; and see also شِعَار]. (K in this art.)

عَزٍ *Patient,* or *enduring;* or *having comely patience.* (K.)

عَزَةٌ, held by some to belong to this art.: see art. عزو.

عَزِيَةٌ: see عَزَآءٌ in art. عزو.

عَزَآءٌ *Patience,* or *endurance;* (S, K;) and عَزْوَةٌ signifies the same, as in the saying هُوَ حَسَنُ العَزْوَةِ [*He is comely in respect of patience* or *endurance*]: (Ham p. 369:) or *patient endurance of the loss of anything:* (TA:) or *comely patience* or *endurance;* (K, TA;) as also تَعْزُوَةٌ accord. to the copies of the K, but correctly تَعْزِيَةٌ [inf. n. of 2, as though for تَعْزِيَةُ النَّفْسِ i. e. *self-enjoinment,* or *self-exhortation, to be patient* or *enduring,* as is indicated by what follows]: an Arab of the desert, whose brother had slain a son of his, is cited by the author of the Hamáseh as saying, [on his brother's being brought to him that he might retaliate upon him, (see Ham p. 100,)]

* أَقُولُ لِلنَّفْسِ تَأْسَآءً وتَعْزِيَةً *
* إِحْدَى يَدَىَّ أَصَابَتْنِى ولَمْ تُرِدِ *

[*I say to the soul*, i. e. to myself, *enjoining patience and enjoining endurance, One of my two hands has smitten me, not desiring*, or *not meaning*, to do so]: (TA:) تَأْسَآءٌ is [syn. with تَأْسِيَةٌ, inf. n. of أَسَّى,] from الإِسْوَةُ: and التَّعْزِيَةُ [signifies as rendered above; or] is derived from العَزَازُ, i. e. the hard ground, and means *the strengthening of the heart:* or it is from عَزَوْتُهُ إِلَى أَبِيهِ; because the afflicted remembers his ancestors who have gone before him; and he means, I enjoin the soul to endure his loss with patience, becoming consoled by the example of others whose sons have been slain. (Ham ubi suprà.) ___ عَزَآءٌ is also a quasiinf. n.; like عَطَآءٌ, meaning إِعْطَآءٌ, from أَعْطَى: (TA:) or a subst. [signifying *Enjoinment*, or *exhortation, to be patient:* and hence, *consolation:* and, as often used in the present day, the *state*, or *ceremony, of mourning, when relations and friends come to console the bereaved:*] from عَزَّيْتُهُ; like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Msb.) See also art. عزو.

عَزِىٌّ *Very patient* or *enduring*. (Ham p. 125.)

تَعَزَّى : see عَزَوَى, in art. عزو.

مَعْزًى [*A place of consoling:* and hence *a place of wailing for a dead person*, because relations and friends go thither to console the bereaved]. (A. [There used as an explicative adjunct to مَنَاحَةٌ.])

يَعْزَى : see عَزَوَى (in art. عزو) in two places.

عس

1 **عَسَّ** , (S, A, O, Msb, K,) aor. ـُـ , (S, A, O, Msb,) inf. n. عَسٌّ (S, O, Msb, K) and عَسَسٌ; (S, O, K;) and اعتسّ ; (S, O, K;) *He went roundabout, patrolled,* or *went the rounds, by night,* (S, A, O, K,) *to guard the people:* (TA:) *he made search by night after suspicious persons,* or *persons to be suspected,* (S, A, O, Msb, K,) *and investi-*

gated, or *discovered, their opinions,* or *sentiments:* (TA:) *he went to and fro;* syn. اختلف. (Ham p. 320.) It is said in a prov., كَلْبٌ عَسَّ خيرٌ من كَلْبٍ رَبَضَ, (S, O,) or أَعْتَسَّ ; (O, K;) or, as some relate it, عَاسٌّ, and رَابِضٍ; (TA;) [*A dog that has gone the rounds by night is better than a dog that has lain down;* or *a dog going the rounds* &c.;] said for the purpose of urging to make gain: meaning that he who occupies himself in business is better than he who lacks power or ability: (TA:) or, as some relate it, كَلْبٌ عَسَّ خيرٌ من أَسَدٍ أَنْدَسَّ [*a dog that has gone the rounds by night is better than a lion that has hidden himself*]; alluding to the superiority of the weak who occupies himself in making gain over the strong who holds back. (O, TA.) You also say of a wolf, (S, O, K,) and of any beast of prey, (TA,) عَسْعَسَ , meaning, *He went roundabout by night,* (S, O, K, TA,) *seeking for prey:* (TA:) and تَعَسْعَسَ *he* (a wolf, TA) *sought for prey* (S, O, K, TA) *by night:* (S, TA:) and اعتسّ *he* [a man] *sought, sought after,* or *sought to gain, sustenance:* (S, O, K:) and تَعَسْعَسَ *he* (a wolf, AA, S) *smelt* [app. *to find prey*]. (AA, S, O, K. *) عَسَّ خَبَرُهُ, (S, L, K,) aor. ـُـ , inf. n. عَسٌّ, (L, TA,) *His tidings were slow,* or *tardy.* (S, L, K, TA. [In the O, ___.]) خَيْرُهُ عَسَّتْ, aor. ـُـ , *She* (a camel) *yielded little milk, though her milk had collected in her*

udder since the next previous milking. (TA.) ___ And عَسَّتْ, aor. ـُ , inf. n. عَسَاسٌ, *She* (a camel) *grumbled much on being milked.* (TA.) Hence, دَرَّتْ عَسَاسًا *She yielded her milk unwillingly.* (IDrd, O, K, TA.) ___ And عَسَّتْ, (S, O, K,) aor. ـُ , (S, O, TA,) inf. n. عَسٌّ, (TA,) *She* (a camel) *pastured alone.* (S, O, K.) ___ And عَسَّ عَلَيَّ بِخَيْرِهِ *He was parsimonious to me with his wealth.* (AA, TA.) عَسَّهُ, (A,) aor. ـُ , (S, A,) inf. n. عَسٌّ; (A;) and اعْتَسَّهُ ; (S, * K, * TA;) *He sought,* or *sought for* or *after, him* [or *it*]: (S, * A, K: *) or the latter, *he sought,* or *sought for* or *after, it* (a thing) *by night.* (TA.) You say, ذَهَبَ يَعُسُّ صَاحِبَهُ *He went away seeking his companion.* (A.) And الإِبِلَ اعْتَسَسْنَا وَلَا قَسَاسًا عَسَاسًا فَمَا وَجَدْنَا *We sought for the camels,* or *sought for them by night, and found not any trace.* (TA.) And فُلَانٌ يَعْتَسُّ الآثَارَ *Such a one traces footsteps.* (A.) And يَعْتَسُّ الفُجُورَ *He follows vice, immorality,* or *unrighteousness.* (A.) عَسَّ القَوْمَ, (O, K,) aor. ـُ , inf. n. عَسٌّ, (TA,) *He fed the people,* or *party, with somewhat little in quantity.* (O, K, TA.)

8 **إِعْتَسَسَ** see عَسَّ, in three places: ___ and عَسَّهُ, in four places. ___ You say also, اعْتَسَّ بَلَدَ كَذَا *He trod such a country, and knew its tidings.* (TA.) ___ And اعْتَسَّ النَّاقَةَ *He sought to obtain the she-camel's milk.* (TA.) ___ And اعْتَسَّ الإِبِلَ *He entered into the midst of the camels, and stroked their udders in order that they might yield their milk.* (O, K. *)

R. Q. 1 **عَسْعَسَ** : see عَسْعَسَ اللَّيْلُ ___. عَسَّ *The night came on:* (AO, IAar, Msb:) or *came on with its darkness;* (TA;) *its darkness came on:* (IDrd, S, O, K:) or *departed:* (IDrd, O, K:) or it has this last meaning also; (AO, IAar, Msb;) bearing two contr. significations: (Ktr, AHát, Msb:) or *was dark;* meaning, all the night: (IAar:) Fr says that, in the Kur [lxxxi. 17], وَٱللَّيْلِ إِذَا عَسْعَسَ, accord. to all the expositors, signifies *and by the night when it departeth:* but that some of his companions asserted the meaning to be *when its commencement*

approacheth, and it becometh dark: like as you say عَسْعَسَ السَّحَابُ, (S, O,) which signifies *the clouds approached the earth:* (Fr, S, O, K:) or this is only said when it is *in the night, with darkness and lightning.* (Lth, O, TA.)

R. Q. 2 **تَعَسْعَسَ** : see عَسَّ, in two places.

جِئْ بِالْمَالِ مِنْ عَسَّكَ وَبَسَّكَ (S, O, K) [*Bring thou the property*] *from where it is and where it is not:* (TA:) *i. q.* مِنْ حَسَّكَ وَبَسَّكَ: (S, O, K, TA:) which means thus: (TA in art. حس:) or *whence thou wilt:* (S, O, K, TA, ibid.:) or *from any,* or *every, quarter.* (TA ibid.)

عُسٌّ *A* [*drinking-cup* or *bowl, of the kind called*] قَدَحٌ: (TA:) or *a large* قَدَحٌ, (S, A, Mgh, O, L, Msb, K,) *from which two or three or more* [*men*] *may satisfy their thirst;* (L, TA;) *larger than the* غُمَرٌ; (L, voce رَفْدٌ:) though this is greater in height; (TA;) *and larger than the* قَعْبٌ; (IAar, in TA, voce قَعْبٌ;) *but not so large as the* رَفْدٌ: (S, O:) pl. عِسَاسٌ (S, A, Mgh, O, Msb, K) and عَسَسَةٌ (TA) and [pl. of pauc.] أَعْسَاسٌ. (IAth, Msb.) ___ Hence, one says, هُوَ لَكَ عَلَى ظَهْرِ العُسِّ, meaning *It is apparent, manifest,* or *conspicuous, to thee.* (O in art. ظهر.) And The *penis.* (O, K.)

عَسَسٌ : see عَاسٌّ.

عُسُسٌ *Slowness,* or *tardiness.* (TA.) Also, [in the CK, erroneously, عُسْعُسٌ,] *Covetous merchants* or *traders:* (IAar, O, K, * TA:) accord. to [some of] the copies of the K, it signifies تُجَّارٌ and حُرَصَآءُ; but the conjunction should be omitted. (TA.) And *Large vessels.* (IAar, O, K.)

عَسَاسٌ *A trace, footstep, vestige,* or *the like:* see 1, latter part. (TA.)

عَسُوسٌ *A seeker:* (TA:) [see عَاسٌّ:] or *a seeker,* or *pursuer, of prey,* or *game,* (S, O, K, TA,) *by night,* or *at any time;* applied to a wolf, or to any beast of prey: (TA:) or a wolf, or, as some say, any beast of prey,

that seeks much for prey by night; as also عَسَّاسٌ and عَسْعَسٌ and عَسْعَاسٌ : (TA:) and hence, (S,) ↓ each of the last three, (S, O, K,) as well as the first, (K,) *a wolf:* (S, O, K:) and the first (عَسُوسٌ), a dog *that pursues much, and will not eat.* (TA.) Also A she-camel *that yields little milk:* (Ibn- 'Abbád, O, K:) or *that will not yield her milk until she becomes remote from men:* (O, K:) and one *that, when she is roused to be milked, goes along awhile, then goes roundabout, and then yields her milk:* (O, * K, * TA:) and one *evil in disposition when milked,* (O, K, TA,) *that grumbles much,* (O, TA,) *and goes aside from the other camels:* (TA:) and one *that kicks the milker, and spills the milk:* (TA:) and one *whose udder is stroked to try if she have milk* or *not.* (O, K.) Also A she-camel *that pastures alone;* (AZ, S, O, K;) like قَسُوسٌ. (AZ, S, O.) And A she-camel *that seeks after bones, and eats the flesh upon them* تَرْتَمُّهَا [in the TK erroneously تَرِيمُهَا]). (Ibn-'Abbád, O, K.) ___ Also A woman *who does not care for,* or *mind, her approaching men:* (O, K:) or, accord. to Er-Rághib, *who ventures upon that which occasions suspicion,* or *evil opinion.* (TA.) ___ And A man *in whom is little,* or *no, good* or *goodness;* or *who does little good.* (O, K.) ___ And One who is *slow,* or *tardy.* (TA.)

عَسِيسٌ : see عَاسٌ.

عَسَّاسٌ : see عَسُوسٌ; each in two places.

عَسْعَسٌ : see عَسُوسٌ; each in two places.

عَسْعَاسٌ : see عَسُوسٌ, in two places. Also The سَرَابُ [or *mirage*]. (O, K.)

عَسَاعِسُ *Hedge-hogs:* because of their often going to and fro by night. (S, O, K.)

عَاسٌّ *One who patrols,* or *goes the rounds, by night,* (S, A, O, Msb, K,) *for the Sultán,* (Msb,)

to guard the people: (TA:) *who makes search by night after suspicious persons,* or *persons to be suspected,* (S, A, O, K,) *and investigates,* or *discovers, their opinions,* or *sentiments:* (TA:) and *any seeker* of a thing: (A:) used as a sing and pl.: or it is a quasi-pl. n. also: being, without idghám, [i. e., in its original form, عَاسِسٌ.] like بَاقِرٌ and جَامِلٌ: (TA:) or the pl. is عُسُسٌ, (S, * A; O, Msb, * K,) or this is a quasi-pl. n., (TA,) and عَسِيسٌ, like حَجِيجٌ, (O, K,) [or this is also a quasi-pl. n.,] and عُسَّاسٌ and عَسَسَةٌ. (TA.) [See طَائِفٌ.]

مَعَسٌّ *A place where a thing is sought,* or *to be sought;* syn. مَطْلَبٌ. (S, O, K.) ISd cites, as an ex., from El-Akhtal,

* مُعَفَّرَةٌ لَا يُكْنِهُ السَّيْفُ وَسْطَهَا *

* إِذَا لَمْ يَكُنْ فِيهَا مَعَسٌّ وَطَالِبُ *

[*Defiled with dust, the sword will not reach the middle of it if there be not in it a place where something is to be sought and a seeker*]. (TA.) You say also, هُوَ قَرِيبُ المَعَسِّ [*He,* or *it, is near as to the place where he,* or *it, is to be sought*]. (TK.)

عسب

1 عَسَبَ النَّاقَةَ, aor. ـِ , inf. n. عَسْبٌ, *He* (the stallion) *covered*, or *compressed, the she-camel.* (Mgh, Msb, TA.) [See also عَسْبٌ below.] ___ And one says, الكَلْبُ يَعْسِبُ *The dog chases the bitches with the desire of coupling.* (TA.) ___ And عَسَبَهُ فَحْلَهُ, aor. and inf. n. as above, *He let him*

his stallion to cover for hire. (S.) [See also 4.] ___ And عَسَبَ, aor. and inf. n. as above, *He gave hire for a stallion's covering.* (A, * K.) You say, عَسَبْتُ الرَّجُلَ, inf. n. as above, *I gave the man hire for a stallion's covering.* (Msb.)

4 اعسبهُ جَمَلَهُ *He lent him his he-camel* [app. *for covering*]. (Lh, TA.) [See also 1.] اعسب said of a wolf, *He ran*, and *fled.* (O, K.)

10 استعسبهُ جَمَلَهُ *He asked*, or *demanded*, or *desired, of him, the loan of his he-camel* [app. *for covering*]. (TA.) ___ استعسبت *She* (a mare) *desired the stallion.* (S.) And استعسب *He* (a dog) *became excited by lust:* you say, فُلَانٌ يَسْتَعْسِبُ ٱسْتِعْسَابَ الكَلْبِ *Such a one becomes excited by lust like as does the dog.* (TA.) And استعسبت نَفْسِى مِنْهُ *My soul disliked*, or *hated, him*, or *it.* (O, K. *)

عَسْبٌ A stallion's *covering*, or *compressing:* (S, A, Mgh, O, K:) [in this sense an inf. n.: (see 1:)] also used, metaphorically, as relating to a man: (TA:) or (so in the A and K; but in the S, and, it is said,) his *sperma;* (S, A, K, TA;) that of a horse or of a camel; in which sense it has no verb: (TA:) or his *progeny:* and *offspring;* syn. وَلَدٌ; (A, O, K;) [app. of

human beings; for it is added by SM that,] in this sense, it is, accord. to some, tropical. (TA.) One says, قَطَعَ ٱللّٰهُ عَسَبَهُ, (A, TA,) meaning [*God cut short,* or *may God cut short,*] *his progeny,* (A,) or *his sperma* and *his progeny.* (TA.) And Kutheiyir says, describing mares that had cast abortively their offspring,

* يُغَادِرْنَ عَسْبَ الوَالِقِيِّ وَنَاصِحٍ *

* تَخُصُّ بِهِ أُمُّ الطَّرِيقِ عِيَالَهَا *

[*They leave behind them the offspring of ElWálikee and Násih: the hyena appropriates them to her dependants for maintenance*]: (O, TA:) الوالقىّ and ناصح were two horses; (O;) two stallions; and ام الطريق is the hyena. (TA.) ___ Also The *hire of covering,* for كِرَآءُ عَسْبٍ; (Mgh, Msb, TA;) the *hire that is taken for a stallion's covering:* (S, O, TA:) so in a trad. in which it is said that عَسْبُ الفَحْلِ is forbidden. (S, Mgh, O, Msb, TA.)

رَأْسٌ عَسِبٌ *A head that has remained long without being combed and anointed.* (O, * K, * TA.)

عَسْبَةٌ : see عَسِيبٌ, last sentence.

عَسُوبٌ : see يَعْسُوبٌ.

عَسِيبٌ *A palm-branch from which the leaves have been removed:* (T, Msb, TA:) or *a straight and slender palm-branch from which the leaves have been stripped off:* and *one upon which leaves have not grown:* (K:) or the *part, of a palmbranch, a little above the* كَرَبٌ [or *lower, thick,* and *broad, portions,*] *upon which no leaves have grown;* that [or those parts] upon which leaves have grown being termed سَعَفٌ: (S, O:) pl. [of mult.] عُسُبٌ, (O, Msb, TA,) with two dammehs, (TA,) and عُسْبَانٌ (Msb, TA) and عَسَبَانٌ and عُسُوبٌ and [of pauc.] أَعْسِبَةٌ. (TA.) It is said of the Prophet, in a

trad., قُبِضَ والقُرْآنُ فِى العُسُبِ والقُضُمِ والكَرَانِيفِ [*He was taken,* i. e. *he died, while the Kur-án was* written only *upon leafless palm-branches, and skins,* or *white skins, and stumps of palm-branches*]. (O, TA.*) ___ Also The *bone of the tail;* and so عَسِيبَةٌ : (K:) or the *slender part thereof:* (TA:) or the *part where grows the hair thereof,* (K, TA,) i. e. *of the tail:* (TA:) or عَسِيبُ الذَّنَبِ signifies the *part, of the skin and bone of the tail, where the hair grows.* (S, O, TA.) ___ And The *outer* [here meaning *upper*] *part of the human foot:* and *likewise* [i. e. the *shorter side,* or app., accord. to some, the *shaft* (see ظَهْرٌ as used in relation to a feather),] *of a feather, lengthwise.* (K.) ___ And *A cleft,* or *fissure, in a mountain;* as also عَسَبَةٌ . (K.)

عَسِيبَةٌ : see the next preceding paragraph.

يَعْسُوبٌ The *king of the bees:* (S, O, K: *) the *male bee.* (A, O, * K.) ___ And hence, (S, O,) The *lord,* or *chief,* of his people: (S, A, O:) or *a great chief;* as also عَسُوبٌ ; (K;) or this signifies [simply] *a lord,* or *chief,* like يَعْسُوبٌ: (O:) pl. يَعَاسِيبُ. (TA.) It is said in a trad. of 'Alee, When such and such things shall happen (mentioning factions, or seditions), ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ; (A, O, TA;) in which, accord. to As, يعسوب الدين means *the chief of men in respect of religion* at that time; (TA;) or it means *the leader of the religion:* (T and TA in art. ضرب:) and it is said that ضرب بذنبه here means *shall quit the faction,* or *sedition, and its party, with his partisans in religion;* by ذنبه being meant *his followers;* and by ضرب, *shall go away through the land, journeying,* or *warring in the cause of the religion:* or , as Z says, ضرب بذنبه means *shall remain, and be firm, together with his religious followers;* and accord. to Aboo-Sa'eed, the same is said of the locust, when it lays its eggs, thrusting its tail into the ground; and the meaning here is, *shall remain firm* until the people shall return to him, and the religion become manifest, and spread abroad. (TA. [See also ضَرَبَ and ذَنَبٌ.]) ___ Also *Gold;* so called because it is that by means of which an affair is managed, or ordered: and

[in a larger sense] *a thing to which one has recourse for protection* or *the like;* as in a saying of 'Alee, in which wealth is termed the يعسوب of the unbelievers or of the hypocrites. (TA.) ___ And *A certain flying thing, smaller than the locust;* (As, A'Obeyd, K;) or *larger;* (K;) *and having a long tail:* (TA:) or *a certain flying thing, longer than the locust, that does not contract its wings when it alights;* to which a horse is likened for the slenderness of its body: (S, O:) or *a kind of moth,* or *the like,* (فَرَاشَةٌ,) *of a greenish colour, that flies in the* [*season called*] رَبِيع. (IAth, TA.) [Golius explains it as *Insectum oblongum, quaternis pennis volucre, mordella* Gazæ, *seu orsodacna* Aristot.] ___ And *A species of* حَجَل [or *partridge*]. (O, K, TA.) ___ And *A blaze,* or *white mark, on a horse's face,* (K, TA,) *of a long shape, terminating before it extends as far as the upper parts of the nostrils;* or *extending upwards along the bone of the nose, wide and straight, until it reaches the lower part of the even portion of the forehead, whether it be little* or *much, if it do not reach as far as the eyes:* (TA:) or *a white line,* or *stripe, of the blaze, extending downwards until it touches the fore part of the nose and mouth.* (En-Nadr, A'Obeyd, Az, O.) ___ And (accord. to Lth, O) *A* دَائِرَة [or what we term a *feather*] *in the part of the flank of a horse where the rider strikes it with his foot:* (O, K, TA:) but Az says that this is a mistake, and that the correct meaning is that given above on the authority of A'Obeyd. (TA.) ___ The ى in يَعْسُوبٌ is augmentative; because there is no Arabic word of the measure فَعْلُولٌ except صَعْفُوقٌ. (S, O.)

عسج

1 **عَسَجَ**, (K,) aor. ـِ, (L, TA,) inf. n. عَسْجٌ (L, TA, and so in some copies of the S, in other copies of the S and in the O عَسَجَ [which is wrong],) and عَسِيجٌ and عَسَجَانٌ, (O, L, TA,) *He* [a camel] *stretched out his neck in going along* [*quickly:* or *went a pace quicker than that termed* الدَّمِيل, *but not so quick as that termed* الوَسْجِ: see وسج]. (S, O, L, K, TA.) ___ And عَسَجَ, aor. ـِ, inf. n. عَسَجَانٌ, *He* (a beast) *limped, halted,* or *was slightly lame:* so in the M. (TA.) And Arab of the desert said, when the lion was desiring to devour him, and he [the lion] therefore betook himself to a tree [or shrub] of the species termed عَوْسَجٌ,

* يُبْصِرُنِى لَا أَحْسَبُهُ *
* يَعْسَجُنِى بِالْخَوْتَلَهْ *

meaning يَخْتِلُنِى بِالْعَوْسَجَةِ يَحْسَبُنِى لَا أُبْصِرُهُ [*He conceals himself, to seize me, by means of the 'owsajeh: thinking that I shall not see him:* the transpositions in the verse being app. meant to be understood as occasioned by the terror of the man; for the words of the explanation may be read so as to have the same metre as those of the verse]. (TA.) عَسَجَ المالُ, [aor. ـَ,] *The camels became diseased from pasturing upon the* [*shrubs called*] عَوْسَجٌ. (O, K, TA.)

9 **اعسجّ**, inf. n. اعْسِجَاجٌ, *He* (an old man) *went away bent by reason of age.* (O, K.)

عَسْجٌ *A certain pace,* or *manner of going, of* camels. (TA.) [See 1, first sentence.]

عَسْجَةٌ *A portion* of the night. (O.)

عَاسِجٌ [part. n. of عَسَجَ]. Dhu-r-Rummeh says, describing his she-camel,

* وَالعِيسُ مِنْ عَاسِجٍ أَوْ وَاسِجٍ خَبَبًا *
* يَنْحَزْنَ مِنْ جَانِبَيْهَا وَهِىَ تَنْسَلِبُ *

[*And the reddish,* or *yellowish,* or *dingy, white camels, of a sort that goes the pace termed* عَسْج, *or*

of a sort that goes the pace termed وَسْج, *with a quick running, are struck with the feet on their sides, but she outstrips*]: he means, the camels go swiftly, struck with the feet in their course, but do not overtake my she-camel. (S, O.)

عَوْسَجٌ [The *lycium,* or *box-thorn; of several species;* but now particularly applied to the *lycium Europæum* of Linn.: accord. to Sprengel (Hist. rei herb. p. 252, as stated by Freytag), applied to the *zizyphus spina Christi,* which is the *rhamnus spina Christi* of Linn.; but this is the سِدْر:] *a species of thorn:* (S, O, K: *) *certain trees of the thorn-kind,* (L,) *having a round red fruit* [or *berry*] *like the carnelian-bead,* (O, L,) *which is sweet, and is eaten:* (O:) or *a species of thorntrees having a bitter red fruit in which is acidity, called* مُصْعٌ: (Msb:) or *certain trees having many thorns, and of several species, whereof is one that produces a red fruit, called* مُصْعٌ, *in which is acidity:* (T:) *when it grows large, it is called* غَرْقَدٌ: (O, Msb:) *and because of the softness of its wood, the women of the Arabs of the desert make of it spindles for spinning wool:* (O:) the n. un. is with ة: (S, O, Msb: [in the K, عَوْسَجٌ is termed the pl. of عَوْسَجَةٌ:]) and it is said that the pl. of the n. un. is عَوَاسِجُ: (TA:) ISd says, *the genuine* عَوْسَج *is short between the knots, hard in the wood, small in the leaves, and does not grow*

large, and this is the best sort: thus says AHn: (L:) some say that it is the عليق [i. e. عُلَّيْق, q. v.]: Dioscorides says, *it is a tree that grows in tracts that exude water and produce salt, having erect thorny branches, and leaves somewhat long, overspread with a moist viscous substance: and there is another species, whiter than this: and another species, of which the leaves are blacker than those of the former, and wider, inclining a little to redness, and its branches are long, their length being about five cubits, and having more numerous thorns, and weaker, and less sharp, and its fruit is wide and thin, as though it were in sheaths: and the* عوسج *has a fruit like the* توث [or *mulberry*], *which is eaten: it grows mostly in cold,* or *cool, countries.* (Avicenna [Ibn-Seenà], book ii. p. 232. [In this extract from Dioscorides, in the original, are some unimportant words which I have passed over, including two imperfectly printed, and unintelligible: and what is said in it respecting the fruit I think doubtful, as being inapplicable to the fruit of the box-thorn.])

مُعْسَاجٌ an epithet applied to a camel [app. meaning *That stretches out his neck much in going along:* or *that goes the pace termed* عَسْج *much* or *well*]. (S, O, K.)

عسجد

عَسْجَدٌ, an instance of a quadriliteral-radical word without any letter of the kind termed ذَوْلَقِىٌّ; (S, O, TA;) the letters of this kind being six; three pronounced with the tip of the tongue, namely, ر and ل and ن; and three labial, namely, ب and ف and م; (TA;) *Gold:* (S, O, K:) and (as some say, O, TA) *any gems, such as pearls and* يَاقُوت [or *sapphires*]. (O, K.) Also A *large,* or *bulky,* camel: (O, K:) a small one is called لَطِيمٌ. (TA.) ___ And, accord. to AZ, *A certain stallion-camel.* (O.) See also the following paragraph.

عَسْجَدِيَّةٌ *Large* weaned camels: (O, K:) small ones are called لَطِيمَةٌ. (TA.) ___ And, (O, K,) accord. to El-Mufaddal, (TA,) Camels *on which kings ride;* [and particularly] certain camels *which were decked,* or *adorned, for En-Noamán* (S, O, K, TA) *Ibn-El-Mundhir;* or, accord. to AO, camels *on which kings ride, which bear* [*fine housings* or *the like, of the kind of stuff called*] دقّ [q. v. voce دَقِيقٌ] *of great price:* (TA:) and, (O, K, TA,) by El-Mázinee, (TA,) it is said to signify (O, TA) camels *that carry gold;* (O, K, TA;) but IAar rejected this assertion: (O:) it is said (O, TA) by Nasr, on the authority of As, (TA,) to be a [fem.] rel. n. from the name of a certain market in which is عَسْجَد, i. e. gold: (O, TA:) IAar relates, on the authority of El-Mufaddal, that it is a rel. n. from the name of a certain stallion of generous race, called عَسْجَدٌ ; and he is said to have been called العَسْجَدِىُّ also: (TA:) in the T, (TA,) or by AO, (O,) it is said that العَسْجَدِىُّ, (O, TA,) or العَسْجَدِيَّةُ, (O,) was a horse or mare (فَرَس) of the offspring of Ed-Deenáree (O, TA) Abu-l-Humeys Ibn-Zád-er-Rá- kib: (TA:) in the K, العَسْجَدِيَّةُ is said to have been [the name of] a mare (فَرَس) of the offspring of Ed-Deenáree. (TA.)

عسر

1 **عسر**, aor. ـُـ, inf. n. عُسْر (S, A, O, Msb, K) and عُسُر (S, A, K) and عَسَارَة (Msb, K) [and مَعْسُور and عُسْرَة and مَعْسَرَة and مَعْسُرَة and عُسْرَى (see عُسْر below)]; and عَسِرَ, aor. ـَـ, inf. n. عَسَر; (S, O, Msb, K;) and تَعَسَّرَ, (A, O, Msb, K,) and تَعَاسَرَ, (K,) and اِسْتَعْسَرَ; (A, O, Msb, K;) *It* (an affair, or a thing, S, A, O, Msb) *was*, or *became, difficult, hard, strait*, or *intricate.* (S, A, O, Msb, K, * TA.) You say, عَسُرَ عَلَيْهِ, (TA,) and عَسِرَ, (S, O,) and تَعَسَّرَ, and تَعَاسَرَ, and اِسْتَعْسَرَ, (K,) *It was*, or *became, difficult, hard, strait*, or *intricate, to him.* (S, * O, * K.) ___ عَسُرَ مَا فِى البَطْنِ, (as in the CK and a MS. copy of the K,) or عَسِرَ, (accord. to the TA,) *What was in the belly would not come forth.* (K.) You say عَسِرَ عَلَيْهِ مَا فِى البَطْنِ *What was in his belly would not come forth.* (TA.) ___ See also 4. ___ عَسُرَ, (Msb,) or عَسَرَ, (IKtt, TA,) or عَسِرَ, (TK,) inf. n. عُسْر and عَسَارَة (Msb, IKtt, TA) and عَسَر, (IKtt, K,) *He* (a man) *had little gentleness*, (Msb, IKtt,) فِى الأُمُور [*in* the execucution of *affairs*]; (Msb;) *and was narrow*, or *niggardly, in disposition:* (IKtt:) or *he was hard in disposition;* or *illnatured.* (K, * TK.) ___ عَسُرَ عَلَيْهِ, (A, and so in the CK and a MS. copy of the K,) or عَسَرَ, (as in the TA,) inf. n. عُسْر, (TA,) *He acted contrarily*, or *adversely, to him; opposed him;* (A, K;) as also عَسَّرَ, (K,) inf. n. تَعْسِير: (TA:) and عَسَّرَ عليه also signifies *he straitened him.* (Sb, O, * TA.) ___ عَسُرَ الزَّمَانُ, (so in the CK and in a MS. copy of the K,) or عَسَرَ, (so in the TA,) *Time*, or *fortune, became severe, rigorous, afflictive*, or *adverse*, (K,) عَلَيْنَا *to us.* (TA. ___ عَسُرَتِ النَّاقَةُ and عَسَرَتْ *The she-camel was untrained.* (O.) ___ And عَسَرَتْ, (K, TA,) and عَسَرَتْ بِذَنَبِهَا, (S, O, TA,) aor. ـِـ, inf. n. عَسَرَان (S, O, K, TA) and عَسْر, (O, K, TA,) *She* (a camel) *raised her tail, after conception, to show the stallion that she was pregnant:* (S, * O, TA:) and [as also, app., عَسَّرَتْ, or عَسَّرَتْ ذَنَبَهَا, inf. n. تَعْسِير, (see ناقة عَسِير, voce عَسَر,)] *she* (a camel) *raised her tail in her running.* (K, TA.) [In the former

case, the action denotes repugnance to the stallion: in the latter, a degree of refractoriness: in both, difficulty.] عَسَرَ الغَرِيمَ, aor. and ـُ, (S, O, Msb, K,) inf. n. عُسْرٌ; (S, O;) and أَعْسَرَهُ; (O, Msb, K;) *He demanded the debt of the debtor, it being difficult to him to pay it:* (S, O, Msb, K: *) and *he took it of him, it being difficult to him to pay it, and was not lenient towards him until he was in easy circumstances.* (TA.) ___ عَسَرَهُ, (As, TA,) and اعْتَسَرَهُ, (S, TA,) *He forced,* or *compelled, him, against his wish;* [عَلَى الأَمْرِ *to do the thing;*] *i. q.* قَسَرَهُ, (As, TA,) and اقْتَسَرَهُ. (S, O, TA.) عَسِرَ, and عَسِرَتْ, (TK,) or عَسَرَتْ, (K, TA,) aor. ـَ, (TK,) inf. n. عَسَرٌ, (S, Mgh, O, Msb, K,) *He,* (a man, TK,) and *she,* (a woman, TK,) *was left-handed.* (S, Mgh, O, Msb, K.) ___ عَسَرَنِى, (O, L, and K, and so in a copy of the S,) aor. ـِ, (L,) or ـُ, (TA,) inf. n. عُسْرٌ; (L, TA;) and عَسَّرَنِى, (K,) or عَسَرَنِى, (L and TA, and so in a copy of the S,) aor. ـَ; (TA;) *He came on my right side.* (S, O, L, K, TA.)

2 **عَسَّرَ** see 1, in four places: and see 4.

3 **عاسره**, (K,) inf. n. مُعَاسَرَةٌ, (S, O,) *He treated him,* or *behaved towards him, with hardness, harshness,* or *ill-nature;* (S, * O, * K;) مُعَاسَرَةٌ is the *contr. of* مُيَاسَرَةٌ. (S, O.)

4 **اعسر**, (S, K, &c.,) inf. n. إِعْسَارٌ, (Kr, Mgh, &c.,) and, accord. to Kr, عُسْرٌ; but correctly, the former is an inf. n., and عُسْرَةٌ is a simple subst.; [as is also عُسْرٌ;] (TA;) *He was,* or *became, in a state of difficulty; possessing little power* or *wealth:* (TA:) *he became poor:* (Mgh, Msb, K:) *he lost his property.* (S, O.) عَسَارٌ in the sense of إِعْسَارٌ is a pure mistake. (Mgh.) ___ اعسرت *She* (a woman) *had,* or *experienced, difficulty in bringing forth;* (Lth, S, O, K;) as also عَسَرَتْ. (O, TA.) You say, أَيْسَرَتْ وأَذْكَرَتْ (Lth, A) *May she have an easy birth, and may she bring forth a male child:* (Lth, O:) and in the contr. case you say, أَعْسَرَتْ وآنَثَتْ [*May she have a difficult birth, and may she bring forth a female child*]. (Lth, A, O, TA.) ___ And in like manner, *She* (a

camel) *had difficulty in bringing forth, her young one sticking fast at the time of the birth.* (O, TA.) ___ And *She* (a camel) *did not conceive during her year* [*after she had been covered*]; (K, * TA;) as also عُسِّرَتْ, in the pass. form. (TA.) اعسر الغَرِيمُ: see عَسَرَ.

5 **تعسّر**: see 1, in two places. ___ *It* (spun thread, غَزْلٌ, in the K قَوْلٌ [speech], but this is a mistake, TA) *became entangled, so that it could not be unravelled;* as also تغسّر, with the pointed غ: so accord. to Lth, as related by Az, who confirms it as of the language of the Arabs: but Sgh, in the TS [and O], says, You say of a thing, when it has become difficult, استعسر and تعسّر; but of spun thread, when it has become entangled, so that it cannot be unravelled, تغسّر, with the pointed غ; not with the unpointed ع, unless using a forced, or constrained, mode of speech. (TA.)

6 **تَعَاسَرَا** [*They were difficult,* or *hard, each with the other; they treated,* or *behaved towards, each other with hardness, harshness,* or *illnature;*] *they disagreed, each with the other;* said of a buyer and seller, and of a husband and wife; (TA;) تَعَاسُرٌ is the *contr. of* تَيَاسُرٌ: (S, O:) see Kur lxv. 6. (TA.) ___ See also 1, in two places.

8 **اعتسره** in the sense of اقتسره: see اعتسر النَّاقَةَ ___. عَسَرَهُ *He rode the she-camel before she was trained,* (S, A, O,) *while she was difficult to manage:* (A:) or *he took her in the first stage of her training, while yet difficult to manage, and attached her rein to her nose, and rode her.* (K.) ___ Hence, اعتسر الكَلَامَ *He uttered the speech without premeditation; without measuring and preparing it in his mind.* (Az, A.) ___ اعتسر مِنْ مَالِ وَلَدِهِ *He took of the property of his son,* or *child,* or *children, against the wish of the latter:* (S, O, K:) so occurring in a trad., with س; from الاعتسار signifying the act of forcing, or compelling: but accord. to

one relation of that trad., it is with ص. (TA.)

10 **إستعسر** see 1, in two places. استعسره *He sought,* or *desired,* or *demanded, that in which he experienced,* or *would experience, difficulty.* (O, K.)

عسر, or العسر: see عسر, in two places.

عسر and عسر (S, A, O, K) and عسر (S, A, K) and معسور [respecting which, as well as some other words here mentioned, see below, in this paragraph, and see what is said of its contr. ميسور, voce يسر,] and عسرة and معسرة and معسرة and عسرى [all of which are app. inf. ns., of 1, q. v.,] (K) *Difficulty; hardness; straitness; intricacy; contr. of* يسر. (S, A, O, K.) ___ 'Eesà Ibn-'Omar observes that every noun of three letters of which the first is with damm and the second quiescent is pronounced by some of the Arabs with the second movent like the first; as عسر and عسر, and رحم and رحم, and حلم and حلم. (S, O.) ___ It is said in the Kur [lxv. 7], سيجعل ٱلله بعد عسر يسرا [*God will give, after difficulty, ease*]. (O, TA.) And again, [xciv. 5 and 6,] فإنّ مع ٱلْعسر يسرا مع ٱلْعسر يسرا [*And verily with difficulty* shall be *ease: verily with difficulty* shall be *ease*]: on reciting which, Ibn-Mes'ood said, لَن يغلب عسر يسرين [*A difficulty will not predominate over twofold ease*], which, says Abu-l-'Abbás, is meant as an explanation of the words of the Kur immediately preceding it, agreeably with a rule mentioned by Fr [and applying to most cases, but not to all]: for العسر being mentioned, and then repeated with ال, the latter is known to be the same as the former; and يسرا being mentioned, and repeated without ال, the latter is known to be different from the former. (O, * TA.) ___ It is also said, لَو دخل العسر جحرا لَدخل اليسر عليه [*If difficulty were to enter a burrow in the ground, ease would enter upon it*]. (TA.) ___ As to معسور , it is the *contr. of* ميسور, and both are inf. ns.: (S, O:) or they are put in the places of عسر and يسر: (TA:) or accord. to Sb, they both are epithets; for he holds that there is no inf. n. of the measure مفعول; and the saying دعه إلى ميسوره وإلى معسوره is expl. as signifying *Leave thou him to a thing in which he experiences ease, and to a thing in which he experiences difficulty:*

and معقولٌ is also expl. in like manner. (S, O.) [In like manner also,] بلغت معسور فلانٍ [may be expl. as signifying *I effected a thing in which such a one experienced difficulty;* meaning *I treated such a one with hardness, harshness,* or *illnature;* being] said when thou hast not treated the person of whom thou speakest with gentleness, graciousness, courtesy, or civility. (O, TA.) You also say, [using معسور and its contr. ميسور as epithets,] خذْ ميسوره ودع معسوره [*Take thou what is easy thereof, and leave thou what is difficult thereof*]. (A.) ___ عسر also signifies *Poverty:* (Msb:) and عسرة, [*the same:* or] *littleness of possessions, of property, of wealth,* or *of power:* (S, TA:) and معسرة and معسرة, [*the same:* or] *difficulty, and poverty;* contr. of ميسرة: (O, TA:) both inf. ns.: (O:) and عسرى, [*the same:* or] *difficult things, affairs,* or *circumstances;* (TA;) *contr. of* يسرى: (S, O, TA:) and fem. of أَعسر, applied to a thing, or an affair, or a circumstance. (TA.) ___ جيش العسرة [*The army of difficulty*] is an appellation given to the army of Tabook; because they were summoned to go thither during the intense heat of summer, (O, K,) and in the season of the ripening of the fruit, (O, TA,) so that it was hard to them; (O, K;) and because the Prophet never warred before with so numerous an army, amounting to thirty thousand. (O, TA.) ___ فسنيسره للعسرى, in the Kur [xcii. 10], signifies, as some say, [*We will smooth his way*] *to punishment, and a difficult case.* (O, TA.)

عسر, (S,) or العسر, (O, K,) *A certain tribe of the Jinn,* or *Genii;* (S, O, K;) as also عسر, (S,) or العسر: (O, K:) or the first, (S, O,) or second and ↓ last, (K,) *a land inhabited by Jinn.* (S, O, K.)

عسر: see عسر.

عسر *Difficult, hard, hard to be done* or *accomplished, hard to be borne* or *endured, distressing, strait,* or *intricate;* (S, O, Msb, K; *) applied to an affair, or a thing; (S, O, Msb;) as also عسير. (S, A, O, Msb, K.) ___ حاجة عسر, and عسير, (K,) or عسير and عسيرة, (L,) *A want difficult of attainment.* (L, K.) ___ يوم عسر, (K,) and عسير, (S, K,) and أَعسر, (K,) *A difficult day; a day of difficulty;* (S;) *a*

hard, distressful, or *calamitous, day;* or *an unfortunate,* or *unlucky, day.* (K.) ___ رَجُلٌ عَسِرٌ *A man having little gentleness in* [*the execution of*] *affairs:* (Msb:) or *hard in disposition;* or *illnatured.* (K.) [See 1.] ___ نَاقَةٌ عَسِيرٌ, (S, A, O,) or عَسِيرَةٌ, (as in one copy of the S,) *A she-camel not trained:* (S, A, O:) or نَاقَةٌ عَسِيرٌ and عَوْسَرَانَةٌ and عَيْسَرَانَةٌ [and app. عَيْسَرَانِيَّةٌ] (K) or عَوْسَرَانِيَّةٌ (Lth, Az, S, O, L) and عَيْسَرَانِيَّةٌ (Lth, Az, TS, O, L) and عَيْسَرَانِيَّةٌ, (Lth, Az, TS, O,) but what Lth says is not agreeable with the usage of the Arabs, (Az, TS, O,) *a she-camel that is ridden,* (Lth, Az, S, O, TA,) or *laden,* (TA,) *before she has been trained:* (Lth, Az, S, O, TA:) or *that has been taken in the first stage of her training, while yet difficult to manage, and had her nose-rein attached, and been ridden:* (K:) and the epithet applied to a he-camel is عَسِيرٌ, (K, TA,) or عَسْرٌ, (CK,) and عَيْسَرَانٌ (Lth, Az, and so in some copies of the K,) and عَيْسُرَانٌ (Lth, Az, TA, and so, in the place of the form immediately preceding, in some copies of the K,) and عَيْسَرَانِىٌّ (TA) and عَيْسُرَانِىٌّ (K, TA) and عَوْسَرَانِىٌّ. (S, O.) ___ Also نَاقَةٌ عَسِيرٌ *A she-camel that raises her tail in her running;* as also عَاسِرٌ: (K:) or the latter, *raising her tail after conception:* (TA:) [see 1:] and [its pl.] عَوَاسِرُ, applied to wolves, *that are agitated in their running, and shake the head, and contort* (تَكْسِرُ) *their tails,* (S, TA,) *by reason of briskness.* (TA.) And نَاقَةٌ عَوْسَرَانِيَّةٌ *A she-camel that is wont to raise her tail when she runs,* (TS, O, K,) *by reason of sprightliness.* (O, TA.) In the L, instead of تَعْسِيرُ, preceding ذَنَبِهَا, we find تَكْسِيرُ. (TA.) ___ Also, نَاقَةٌ عَسِيرٌ, (Lth, O, K,) or عَسِيرَةٌ, (S,) accord. to Lth, (TA,) *A she-camel not conceiving during her year* [*after having been covered*]: (Lth, S, O, K:) but Az says that this explanation by Lth is not correct, and that نَاقَةٌ عَسِيرٌ signifies, as expl. above, a she-camel that is ridden before she has been trained; and so As explains it; and ISk says the same. (TA.)

عُسُرٌ: see عَسْرٌ.

عُسْرَةٌ: see عُسُرٌ, in three places.

عسره : see أَعسر, last sentence.

عسرى : see عسر, in three places: and see also أَعسر.

عسير and عسيرة: see عسر, throughout.

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عاسر ; and [its pl.] عواسر: see عسر, latter half.

عوسرانة and عوسرانيّ and عوسرانيّة: see عسر; the last in two places.

عيسران and عيسران and عيسرانة and عيسرانة and عيسرانىّ and عيسرانىّ and عيسرانيّة and عيسرانيّة: see عسر.

أَعْسر [*More*, and *most, difficult, hard, strait*, or *intricate; contr. of* أَيسر;] applied to a thing, or an affair, or a circumstance: fem. عسرى . (TA.) ___ Applied to a day, *i. q.* عسر, q. v.; (K;) *unfortunate*, or *unlucky*, (O.) A *left-handed* man; one *who works with his left hand;* (S, O, Msb, K;) one *whose strength is in his left hand* or *arm, and who does with that what others do with the right:* (TA:) fem. عسرآء: (K:) and pl. عسران, (O, TA,) like as سودان is a pl. of أَسود, (TA,) and عسر. (O.) None is stronger in casting or shooting than the أَعسر. (TA.) ___ أَعسر يسر A man *who uses both his hands* [*alike*]; *ambidextrous; an ambidexter:* (S, O, K:) fem. عسرآء يسرة: (TA:) you should not say [of a man that he is] أَعسر أَيسر; (S, TA;) nor of a woman that she is عسرآء يسرآء. (TA.) ___ العسرآء, fem. of الأَعسر, *The left hand* or *arm.* (TA.) ___ حمام أَعسر *A pigeon*, or *pigeons, having a whiteness in the left wing.* (S, O.) And عقاب عسرآء *An eagle whose feathers on the left side are more numerous than those on the right:* (S, O, K: *) and (S, O, K) some say (S, O) *having, in its wing, white primary*

feathers. (O, K.) And عسرآء *A white primary feather;* (O, K;) and so عسرة . (S, O, K; in one of my copies of the S written عسرة.)

معسر A man *who presses his debtor, and straitens him,* or *puts him in difficulty.* (T, TS, O, K.) [See 1, latter half].

معسرة and معسرة: see عسر; each in two places.

معسور : see عسر, in four places.

عسف

1 عَسَفَ فِى الأَمْرِ, (Msb,) [aor. ـِ ,] inf. n. عَسْفٌ, (TA,) *He did the affair* [or *he acted in it*] *without consideration;* (Msb, TA; *) and تعسّف and اعتسف have the like meaning: (Msb, * TA:) whence what next follows. (Msb.) ___ عَسَفَ الطَّرِيقَ *He travelled the road not following a right direction:* (Msb:) [or you say,] عَسَفَ عَنِ الطَّرِيقِ, (O, K,) aor. ـِ , (K,) inf. n. عَسْفٌ; (TA;) and اعتسف , and تعسّف ; (O, K;) *he declined from the road,* (O, K, TA,) *and journeyed without direction and without pursuing a right course:* (TA:) or عَسَفَ الطَّرِيقَ (K, * TA) *he travelled the road,* (K, TA,) *seeking an object of want,* (TA,) *without direction:* (K, TA:) and اعتسفه , and تعسّفه , *he travelled it without aiming at and hitting upon a right course:* (TA:) and عَسَفَ الفَلَاةَ, (Mgh,) or المَفَازَةَ, inf. n. as above, (TA,) *he traversed,* or *crossed, the desert,* or *waterless desert, without direction,* (Mgh, TA,) *and without any travelled road;* as also اعتسفها : (Mgh:) or عَسْفٌ signifies the *taking a course not along the road,* (S, IAth, O, TA,) *and without knowledge:* (IAth, TA:) this is said by IAth to be the primary meaning: (TA:) or, accord. to IDrd, the primary meaning is the *travelling the road without direction:* (O:) and الاعْتِسَافُ signifies the *taking a course at random, without direction and without knowledge.* (Ham p. 613.) And one says, بَاتَ يَعْسِفُ اللَّيْلَ, inf. n. as above, *He passed the night journeying therein without direction, seeking a thing.* (Msb.) And عَسْفٌ [alone] signifies The *going round about by night seeking an object of quest,* or *desire.* (O, K.) [See also 2, and 4.] ___ Hence, i. e. from the frequent usage of the verb in its primary sense, عَسَفَ فُلَانٌ فُلَانًا, meaning *Such a one treated,* or *used, such a one wrongfully, unjustly, injuriously,* or *tyrannically;* (O;) as also تعسّفه : (O, * K:) and عَسَفَ السُّلْطَانُ (O, K) i. e. [*The Sultán,* or *ruling power,*] *acted*

wrongfully, unjustly, &c.: (K:) inf. n. as above. (IAth, Mgh, TA.) ___ And [hence,] عَسَفَ فُلَانَةَ *He violated such a woman.* (TA.) ___ And الدَّمْعُ يَعْسِفُ الجُفُونَ *The tears are copious so that they flow in other than their* [*proper*] *channels.* (A, TA.) ___ And عَسَفَهُ, aor. and inf. n. as above, *He took him,* or *it, with strength,* or *force.* (Msb.) ___ And عَسَفَهُ *He took him as a servant,* (O, K, TA,) or *an* عَسِيفٌ; (TA;) as also اعتسفه . (O, K, TA.) ___ عَسَفَ عَلَيْهِ and لَهُ *He worked,* or *wrought, for him* [*as a hired servant*]. (K.) One says, كَمْ أَعْسِفُ عَلَيْكَ (O) or لَكَ (TA) i. e. [*How long shall I*] *work for thee,* (O, TA,) *and earn,* or *gain, for thee, going repeatedly to and fro for thee like him who goes round about in the night seeking an object of quest,* or *desire?* (TA.) ___ And عَسَفَ ضَيْعَتَهُمْ, (K,) aor. as above, (O,) *He kept, minded,* or *managed, their estate, and ordered its affairs in their stead,* (O, K, TA,) *and went to and fro occupied in that which should put it* [or *keep it*] *in a good,* or *right, state.* (TA.) عَسْفٌ signifies also The *breathing of death,* (O, K.) And عَسَفَ, (O, K,) aor. ـِ , inf. n. عَسْفٌ (O, TA) and عُسُوفٌ, (TA,) said of a camel, (O, K,) *He was at the point of death, and had* [*the affection,* or *disease, termed*] عُسَافٌ: or, as some say, *he had the affection,* or *disease, termed* غُدَّةٌ [q.v.]: (O:) or *he was at the point of death by reason of the* [*affection,* or *disease, termed*] غُدَّةٌ, *and began to breathe* [or *pant*] *so that his* حَنْجَرَةٌ [or *head of the windpipe*] *became convulsed.* (K.) [See also عَزَفَ.]

2 **تَعْسِيفٌ** The *journeying without any sign of the way and without track;* (TA;) and so تَعَسُّفٌ . (TA in art. سمت: see a verse cited in the first paragraph of that art.) [See also 1, and 4.] عَسَّفَهُ, inf. n. as above, *He fatigued,* or *jaded, him,* (O, K, TA,) namely, his camel, (O, TA,) *by journeying.* (TA.)

4 **اعسف** *He journeyed by night,* [*going at random, in a headstrong and reckless manner,*] *like the weak-sighted she-camel that beats the ground with her fore*

feet as she goes along, not guarding herself from anything. (IAar, O, K, TA.) [See also 1, and 2.] ___ And *He punished his young man with hard work.* (IAar, O, K.) Also *He* (a man, O) *had his camel taken with the breathing of death,* (IAar, O, K,) *termed* العَسْف. (IAar, O.) And *He kept to drinking from the large cup* or *bowl* [*termed* عَسْف]. (IAar, O, K.)

5 **تَعَسَّفَ** see 1, first quarter, in three places: and see 2. ___ تَعَسُّفٌ in language is from عَسَفَ الفَلَاةَ, [and the like,] expl. above: (Mgh:) it signifies [in its general application The *using,* or *use of, a discommendable license in language:* and particularly *vague,* or *vagueness of, expression;* or] the *making language to accord with* [or *to hear*] *a meaning which it does not plainly indicate.* (KT.) ___ See also 1, third quarter. ___ [Hence,] one says, وَقَعَ عَلَيْهِ السَّيْفُ فَتَعَسَّفَهُ i. e. [*The sword fell upon him, and*] *hit the bone that was the main stay of the limb, falling short of the joint.* (TA.)

7 **انعسف** *It bent,* or *inclined;* syn. انعطف. (O, K.) Hence, (TA,) Aboo-Wejzeh says,

* وَٱسْتَيْقَنَتْ أَنَّ الصَّلِيفَ مُنْعَسِفْ *

meaning [*And she knew,* or *became sure, that*] *the side of the week* [*was bending,* or *inclining*]. (O, TA.)

8 **إِعْتَسَفَ** see 1, in six places.

عَسْفٌ [inf. n. of 1, q. v. passim. Also] *A large drinking-cup* or *bowl;* (S, O, K, TA;) like عُسٌّ: pl. عُسُوفٌ. (TA.)

عَسَفَاتٌ : see what next follows.

عُسَافٌ, in a camel, as expl. by As on the authority of an Arab of the desert, is [The *suffering experienced*] *when the* حَنْجَرَة [or *bead of the windpipe*] *is convulsed* (تَرْجُفُ, O, or تَقْمُصُ, i. e. تَرْجُفُ, S) *by the*

breathing (S, O) *at death:* (O) they say that it is to camels *like* نَزَاعٌ *to man.* (TA.) One says of a she-camel, بِهَا عُسَافٌ (O, K) and عَسَفَاتٌ, (K,) meaning *In her is the suffering expl. above:* (O:) or *the* [*affection,* or *disease, termed*] غُدَّةٌ (O, K) *occasioning her to be at the point of death and to breathe* [or *pant*] *so that her* حَنْجَرَةٌ *is convulsed.* (K.)

عَسُوفٌ *Travelling without following a right direction;* [as also عَاسِفٌ; and, app., in like manner, عَسِيفٌ, but in an intensive sense, occurring in a verse of Esh-Shenfarà, (see Dc Sacy 's Chrest. Ar., see. ed., ii. 359-60,) but not found by me in any of the lexicons:] pl. عُسُفٌ, like as رُسُلٌ is pl. of رَسُولٌ. (Msb.) Applied to a she-camel as meaning *That goes along at random, heedlessly,* or *in a headlong manner, not obeying a guide to the right course, and that is not turned by anything.* (TA.) ___ And [hence,] *Acting wrongfully, unjustly, injuriously,* or *tyrannically;* syn. جَائِرٌ: (TA:) or one *who acts wrongfully,* &c., *much,* or *often;* syn. ظَلُومٌ: (S, Mgh, O, * K, TA:) and عَسَّافٌ also has the former [or rather the latter]

meaning. (TA.) ___ And One *who takes with strength,* or *force;* and so, but in an intensive sense, عَسَّافٌ. (Msb.)

عَسِيفٌ *A hired man; a hireling:* (S, Mgh, O, Msb, K:) or *a slave who is held in light,* or *mean, estimation,* or *in contempt:* (O, L, TA:) in the K, المُسْتَعَانُ بِهِ is erroneously put for المُسْتَهَانُ بِهِ, the reading in the O and L: (TA:) a poet says, (O,) namely, Nubeyh Ibn-El-Hajjáj, (TA,)

* أَطَعْتُ النَّفْسَ فِى الشَّهَوَاتِ حَتَّى *

* أَعَادَتْنِى عَسِيفًا عَبْدَ عَبْدِ *

[*I obeyed the soul in respect of appetites until it rendered me a despised bondman, a slave of a slave*]: (O, TA:) it is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, from عَسَفَ لَهُ meaning he worked for him; or in the sense of the measure مَفْعُولٌ, from عَسَفَهُ meaning he took him as a servant: (K: [and the like is said in the O:]) pl. عُسَفَآءُ (S, Mgh, O, Msb) and عَسَفَةٌ, which latter is anomalous. (TA.)

عَسَّافٌ : see عَسُوفٌ, last two sentences.

عَسِّيفٌ : see عَسُوفٌ, first sentence.

عَاسِفٌ : see عَسُوفٌ. Also, applied to a she-camel, (Aboo-Yoosuf, S, O, K,) without ة, (O,) as well as to a he-camel, (TA,) *At the point of death, and having* [*the affection*, or *disease, termed*] عُسَافٌ: or, as some say, *having the affection*, or *disease, termed* غُدَّةٌ [q. v.]: (O:) or *at the point of death by reason of the* غُدَّةٌ, *and beginning to breathe* [or *pant*] (Aboo-Yoosuf, S, K) *so that the* حَنْجَرَةٌ [or *head of the windpipe*] *becomes convulsed.* (K.)

هُوَ رَاكِبُ التَّعَاسِيفِ means *He is one who has no known place of aim*, or *pursuit:* (Msb in art. رَكِبَ:) the last word is app. pl. of تَعْسَافٌ, which is of a form common to triliteral-radical verbs, in general. (Msb in the present art.)

مَعْسَفٌ *A place in which one travels without direction:* (O, TA:) [*in which is no sign of the way nor any track:* pl. مَعَاسِفُ:] one says, أَخَذُوا فِى مَعَاسِفِ البِيدِ [*They took their way in the tracts of the deserts*, or *of the waterless deserts, in which one travels without direction*]. (TA.)

مَعْسُوفَةٌ , applied to a woman, *Violated.* (TA.)

مُنْعَسِفٌ part. n. of 7, q. v. (O, TA.)

عسكر

Q.1 عَسْكَرَ الرَّجُلُ [*The man collected an army*]. (S.) ___ عَسْكَرْتُ الشَّىْءَ *I collected the thing.* (Msb.) ___ عَسْكَرَ القَوْمُ *The people collected themselves together,* (K,) بِٱلْمَكَانِ *in the place:* (TA:) or *the people fell into difficulty, distress,* or *adversity:* (K:) or *into dearth, scarcity,* or *drought.* (TA.) ___ عَسْكَرَ اللَّيْلُ *The night became densely dark.* (O, K.)

عَسْكَرٌ, a Pers. word arabicized, (Ibn-El-Jawá- leekee, Mgh, Msb, K, *) from لَشْكَرٌ, (Mgh, TA,) *An army:* (S, A, O, Msb:) pl. عَسَاكِرُ. (A, O.) You say, العَسْكَرُ مُقْبِلٌ, and مُقْبِلُونَ, *The army is coming,* and *are coming.* (Th, TA.) ___ *A collection.* (A, K.) ___ *A large number,* or *quantity,* of anything: (A, K:) as, of men, and of camels or other property, and of horses, and of dogs. (TA.) ___ The *camels* or *sheep* or *goats* of a man, *collectively.* (Az, O, TA.) You say, إِنَّهُ لَقَلِيلُ العَسْكَرِ *Verily he has few beasts.* (TS, O, TA.) ___ The *darkness* of night. (TA.) ___ عَسَاكِرُ الهَمِّ *Anxieties, coming one upon another, consecutively.* (O, TA.) ___ See also مُعَسْكَرٌ. ___ [Hence,] العَسْكَرَانِ *'Arafeh and Minè* (عَرَفَةُ وَمِنًى): (S, A, O, Msb, K:) because places of assembling. (Msb.)

عَسْكَرَةٌ *Difficulty, distress,* or *adversity:* (S, O, K:) and *dearth, scarcity,* or *drought.* (K.)

Tarafeh says,

* ظَلَّ فِى عَسْكَرَةٍ مِنْ حُبِّهَا *

i. e., *He became in a state of difficulty,* or *distress, by reason of love of her.* (S, O.)

مُعَسْكَرٌ *Collected together.* (Msb.) And The *place where an army collects itself;* (S, * Msb;) as also عَسْكَرٌ. (TA.)

مُعَسْكِرٌ *Collecting an army;* or *a collector of an army.* (S, * Msb.)

عسل

1 عَسَلَ الطَّعَامَ, aor. ـُ and ـِ, (S, O, K,) inf. n. عَسْلٌ, (TA,) *He made,* or *prepared, the food with* عَسَل [i. e. *honey*]: (S, O:) or, as also عَسَّلَهُ, (K, TA,) inf. n. تَعْسِيلٌ, (TA,) *he mixed the food with honey,* (K, TA,) *and made it pleasant and sweet.* (TA.) ___ [Hence,] عَسَّلَهُ *He made him an object of eulogy.* (IAar, K, TA.) And *He* (i. e. God) *made him an object of love to men.* (K, TA.) Accord. to an explanation by the Prophet, of a saying of his in which it occurs, *He* (i. e. God) *granted him,* or *permitted him,* (O, TA,) i. e. *disposed him,* (TA,) *to do a good deed, before his death, so that those around him were pleased with him, and eulogized him;* the good deed being likened to honey. (O, TA.) ___ And *He fed him with honey.* (TA.) See also 2. ___ The inf. n. عَسْلٌ also signifies The *extracting honey from a bee-hive.* (KL.) ___ And عَسَلَ المَرْأَةَ, aor. ـِ, (K, TA,) inf. n. عَسْلٌ, (TA,) *He compressed the woman:* (K, TA:) the verb in this sense may be derived from a phrase mentioned voce عُسَيْلَةٌ, or it may be a word independently coined: ISd says, In my opinion it is derived. (TA.) ___ عَسَلَ مِنْ طَعَامِهِ, inf. n. عَسْلٌ, [in form] like حَلَبَ, inf. n. حَلْبٌ, *He tasted his food.* (AA, O, K.) عَسَلَ, said of a spear, aor. ـِ, inf. n. عَسَلَانٌ (S, O, K) and عَسْلٌ [correctly عَسَلٌ] and عُسُولٌ, (K,) *It quivered:* (S, K:) or *quivered much.* (K. [In the CK, عَسْلًا and عَسْلَانًا are put for عَسَلًا and عَسَلَانًا.]) ___ And عَسَلَ said of water, inf. n. عَسْلٌ and عَسَلَانٌ, (K, TA,) both with fet-h to the س, (TA, [but the former in the CK is with the س quiescent,]) *It became agitated* (K, TA) *and rippled,* (TA,) *being put in a state of commotion by the wind.* (K, TA.) ___ And عَسَلَ said of a wolf, (S, O, K,) or of a horse, (K,) or of a fox, (TA,) inf. n. عَسْلٌ and عَسَلَانٌ, (S, O, K, TA, [but both in the CK with the س quiescent,]) *He went the pace termed* عَنَقٌ, or خَبَبٌ, [i. e., *with wide steps,*] *and quickly:* and in like manner said of a man: (S, O:) or *he was in a state of agitation in his running, and shook his head,* (K, TA,) *going along quickly:*

(TA:) or عَسَلَانٌ signifies the *shaking of the limbs in running;* and is mostly used in relation to the wolf: (Er-Rághib, TA:) and, as some say, عَسَلُ الفَرَسِ and عَسَلَانُهُ signify *the horse's being vehement,* or *ardent,* (أَنْ يَضْطَرِمَ,) *in his running, bending down his head, and having his back even:* and عَسَلُ الطَّرِيقِ, said of a fox, occurs in a verse of Sá'ideh Ibn-Ju-eiyeh, for عَسَلَ عَنِ الطَّرِيقِ [app. a mistranscription for عَسَلَ فِى الطَّرِيقِ], like the phrase دَخَلْتُ البَيْتَ [for دَخَلَتْ فِى البَيْتِ]. (TA. [See what next follows.]) One says also, of a guide, عَسَلَ بِالْمَفَازَةِ, (K, TA,) or فِى الطَّرِيقِ, (Ham p. 353,) *He went quickly,* (K,) or *went with wide steps, like the wolf,* (TA,) [*in the desert,* or *waterless desert,* or *in the way*]. كَذَبَ عَلَيْكَ العَسَلُ (S, K) and العَسَلُ, (K,) occurring in a trad., means *Keep thou to going along quickly;* (S, K, TA;) from العَسَلَانُ signifying *the going along* of the wolf and *the quivering* of the spear: or, as some say, by العَسَلُ is here meant عَسَلُ النَّحْلِ [*the honey of bees*]. (TA. See also art. عسل بالشَّىْءِ.) كذب, (O, TA,) with kesr [to the س], (O,) like علم, (TA,) or عسل بالشّىء, (so in two copies of the S, [in one of my copies of the S omitted,]) inf. n. عَسَلٌ, with fet-h to the س, (O,) or عَسُولٌ (S, TA) and عَسْلٌ, (TA,) *He kept,* or *clave, to the thing.* (S, O, TA.)

2 **عسّل الطَّعَامَ**, inf. n. تَعْسِيلٌ: see 1, first sentence. ___ عَسَّلْتُهُمْ, (S, O, K,) inf. n. as above, (S, O,) *I furnished them with* عَسَلٌ [i. e. *honey*] *for travelling-provision;* (S, O, K;) as also عَسَلْتُهُمْ. (K.) ___ And عسّل الرَّجُلَ, inf. n. as above, *He made the man's condiment to be* عَسَلٌ [or *honey*]. (TA.) ___ And the Arabs say, عَسِّلُوا ضَيْفَكُمْ, meaning *Divert ye your guest with something* [*whereby to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَآء; like لَمَّجُوهُ and لَهَّجُوهُ &c. (El-Umawee, TA in art. لهج.) ___ And عَسَّلَتِ النَّحْلُ *The bees made honey.* (TA.) ___ [And, accord. to Freytag, عسّل signifies *He collected honey:* but for this he names no authority.]

10 **استعسلوا** *They sought,* or *demanded,* or *asked for,* عَسَلٌ [i. e. *honey*], (S, O, K,) *as a gift.* (K.)

عَسْلٌ: see عَنْسَلٌ, below. عَسْلًا لَهُ means

تعسًا لَهُ [i. e. *May he stumble and fall;* &c.; (see art. عَسْلًا;) تعس being app. an inf. n., of which, in this sense, the verb is not mentioned]: (O, K:) [or *may he be reviled;* for] it is said that العَسْلُ signifies *the reviling in blaming.* (TA.)

عَسْلُ مالٍ (O, K) and عَسِيلُ مالٍ (O) *i. q.* إِزَاؤُهُ, (O, K, TA,) i. e. *A good manager and pastor of cattle,* or *camels &c.:* the pl. of عَسْلٌ is أَعْسَالٌ. (TA.) ___ And هٰذَا عَسْلُ هٰذَا means *This is the like of this:* and so عَسْنُهُ. (O.)

عَسَلٌ [*Honey;*] the *fluid that is discharged from the mouths of bees,* (K, TA,) *when they have eaten, of the flowers and the leaves, what fills their bellies, these substances being then converted by God, within their bellies, into* عَسَل, *which they eject from their mouths:* (TA: [in which, and in the K, several other explanations are added, too fanciful to deserve notice:]) the word is mase. and fem.; (S, O, Msb, K;) in most instances fem.: (S, O, Msb:) عَسَلَةٌ signifies *a portion,* or *somewhat, thereof;* (S, Mgh, O, TA;) being the n. un.: (TA:) the dim. is عُسَيْلَةٌ, with ة, because عَسَلٌ is mostly fem., or as meaning عَسَلَةٌ; (S, O, Msb;) or it is the dim. of عَسَلَةٌ: (Mgh:) the pl. of عَسَلٌ is أَعْسَالٌ [a pl. of pauc.] and عُسُلٌ and عُسْلٌ and عُسُولٌ and عُسْلَانٌ; (AHn, K;) and these pls. are used when one means *sorts of* عَسَل. (AHn, TA.) ___ [It is also used tropically for نَوْرٌ, i. e. *Flowers,* or *blossoms;* because honey is made therefrom. (See جرس.) ___ And it is applied also to The *sweet, thick, inspissated,* or *melligenous, juice* of fruit:] and it signifies [particularly] the *juice that flows from fresh ripe dates;* (O, K, * TA;) because of its sweetness. (O.) [See also دِبْسٌ.] ___ Also The *gum of the* [*species of mimosa called*] عُرْفُطٌ [q. v.]; (O, K;) because of its sweetness. (O.) And عَسَلُ اللُّبْنَى is *The gum that flows from the species of tree called* اللُّبْنَى, *having no*

sweetness; (O;) *a thing* [or *substance*], (M, TA,) or *a certain odoriferous substance,* (K,) *that exudes from the species of tree above mentioned,* (M, K, * TA,) i. e. المَيْعَة [generally applied to *storax,* or *styrax*], (TA in art. لبن,) *used for fumigation, and called by the vulgar* حَصَى لُبَان. (K. [See art. حصو and حصى.]) And عَسَلُ الرِّمْث is *A white thing* [or *substance, a species of manna,*] *that comes forth from the* [*shrub called*] رِمْث, [q. v.], *resembling* جُمَان [i. e. *pearls,* or *silver beads like pearls*]. (K, * TA.) ___ Also *A good,* or *righteous, deed, the eulogy for which is deemed sweet.* (AZ, O.) See عَاسِل. And The حَبَاب [app. as meaning *ripples*] *of running water,* (IAar, O, K,) [*arising*] *from the blowing of the wind.* (IAar, O.) ___ [In one place in the CK, العَسَل is erroneously put for العَسْل: see عَنْسَل, below.]

عَسَلٌ, (S, O, TA,) in the K erroneously said to be like أَمِير, i. e. عَسِيل, (TA,) applied to a man, (K,) *Vehement in beating,* (S, O, K,) *quick in the raising,* (سَرِيع رَفْعٍ, O, and so in copies of the S,) or *in the falling,* (وَقْعٍ, so in a copy of the S,) or *in the returning,* (رَجْعٍ, so in the K,) *of the hand,* or *arm,* (S, O, K,) *with the beating.* (TA.)

أَبُو عَسْلَةَ: see عَاسِل.

عَسَلَةٌ n. un. of عَسَلٌ [q. v.]. ___ [مَضْرِبُ عَسَلَةٍ is a euphemism for *The place of injection of sperma:* and hence it means *the source from which one springs; origin; ancestry,* or *parentage;* &c.] One says, مَا لِفُلَانٍ مَضْرِبُ عَسَلَةٍ i. e. [*Such a one has no source*] *of kindred* (نَسَب), (S, O,) *nor of cattle* or *property* (مَال). (S in art. ضرب.) And مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ meaning أَعْرَاقَهُ [i. e. *I know not the sources* (or *the source*) *from which he has sprung;* or *his ancestry,* or *parentage*]: (S, O, * K:) or *his origin,* and *any wife from whom he has sprung.* (A, TA.) And مَا تَرَكَ لَهُ مَضْرِبَ عَسَلَةٍ *He reviled him so that he demolished his parentage, and denied*

his origin, or *rank* or *quality.* (Z, TA.) And كُلُّ ضَرْبَةٍ لَهَا مِنْ عَسَلَةٍ, said respecting his mother by an Arab of the desert, meaning *Every child that she has brought forth is from a manly sire.* (A, TA.) And عَلِمَ فُلَانٌ عَسَلَةَ بَنِي فُلَانٍ *Such a one knew the whole company, and case,* or *condition,* [or *origin,*] *of the sons of such a one.* (O.)

عَسَلِيٌّ A thing *of the colour of* عَسَل [i. e. *honey*]. (TA.) ___ [Hence,] عَسَلِيُّ اليَهُودِ *The distinctive mark,* or *sign,* [which has sometimes been *a honey-coloured turban,* at other times *a girdle,* or *some other article of attire, of the same colour,*] *of the Jews.* (S, Mgh, O, K.)

عَسُولٌ : see عَاسِلٌ: and see also عَسَّالٌ.

عَسِيلٌ The *broom,* or *implement for sweeping, of the seller of perfumes,* (S, O, K, * TA, كَمِكْنَسَةٍ in the K being a mistake for مِكْنَسَةٌ, TA,) *with which he gathers together the perfume;* (S, O, TA;) it is *a hair-broom, with which he sweeps up the perfume from his paved floor:* (TA:) or *a feather with which* [*the compound of perfumes called*] غَالِيَة *is detached,* or *displaced:* (Fr, IAar, O, K:) pl. عُسُلٌ. (TA.) A poet says,

* فَرِشْنِي بِخَيْرٍ لَا أَكُونَنْ وَمِدْحَتِي *
* كَنَاحِتِ يَوْمًا صَخْرَةً بِعَسِيلِ *

[*Then amend thou my condition by means of wealth: I will assuredly not be, with my mode of praising, like a hewer, one day, of a rock with a hair-broom,* or *a feather, of a seller of perfumes*]: he means, كَنَاحِتِ صَخْرَةٍ يَوْمًا, this last word intervening between the prefixed noun and its complement because the noun of time is held by them to be like what is redundant. (S, O, TA. [One of my copies of the S has أَكُونَا; the O, اَكُونَا: and each of my copies of the S has صَخْرَةً; and one of them, يَوْمٍ.]) ___ And The *pizzle of*

an elephant, (S, O, K,) and *of a camel:* pl. as above. (K.) ___ See also عسل مال. ___ And see عسل.

عُسَيْلَةٌ dim. of عَسَلٌ, q. v.: or of its n. un. ___ [Hence,] *i. q.* نُطْفَةٌ [i. e. The *sperma of a man* and *of a woman*]: or the مآء [meaning *sperma*] of a man. (K, TA.) ___ And The *deliciousness,* (S, Mgh, O, Msb, TA,) or *sweetness,* (Mgh, K, TA,) *of* جِمَاع; as being likened to عَسَل [i. e. honey]. (S, O, Msb, K, TA.) Thus, (Mgh, O, Msb, TA,) or as expl. in the next preceding sentence, (TA,) in the saying of the Prophet to a woman who desired to be divorced from a husband in order that she might return to a former husband, لَا حَتَّى تَذُوقِى عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ. (Mgh, O, Msb, TA. [See 1 in art. ذوق.]) ___ And العُسَيْلَتَانِ signifies العُضْوَانِ [meaning *The male and female genital organs*]; because means of experiencing delight. (Z, TA.)

عَسَّالٌ : see عَاسِلٌ. Also, (S, O, Msb, K,) and عَاسِلٌ , (Msb, K,) and عَسُولٌ , (K,) A spear *that quivers,* (S, O, Msb,) by reason of pliableness: (Msb:) or [so the second, but the first and last,] a spear *that quivers much.* (K.) And رِمَاحٌ عَسَّالَةٌ [*Spears that quiver much*]. (A in art. زعب.) ___ See, again, عَاسِلٌ.

عَسَّالَةٌ [as a subst.] *Bees.* (S, O, K.) ___ And The شُورَةُ *of bees;* (K, TA;) i. e. the *thing, such as a* رَاقُودٌ [q. v.] *&c., in which bees make honey.* (TA.) [See also مَعْسَلَةٌ.]

عَاسِلٌ *A gatherer of honey* (S, O, K) *from the hive* (S, O) or *from its place;* as also عَسَّالٌ . (K.) [And نَحْلٌ عَوَاسِلُ *Bees occupied in gathering honey:* see a verse of Aboo-Dhu-eyb cited in art. خلف, conj. 3.] ___ Also, as a possessive epithet, A place *in which is honey.* (TA.) One says خَلِيَّةٌ عَاسِلَةٌ (S, O, TA) *A hive containing honey.* (TA.) ___ Also an epithet applied to a man, (O, K,) said by Az to be as though it were for ذُو عَسَلٍ , (O,) meaning *Having a good,* or *righteous, deed attributable to him, for which the eulogy of him is deemed sweet:* (Az, O, K:) and (O, K) accord. to IAar, (O,) a *good,* or *righteous,* man; as also عَسُولٌ ; (O, K;) the former said by him to be an instance of the measure فَاعِلٌ in the sense of مَفْعُولٌ بِهِ [as meaning *made an object of eulogy:* see 1, second sentence]: (O:) pl. of both عُسُلٌ, (O, K,) accord. to him. (O.) See also

العَاسِلُ ___. عَسَّالٌ also signifies *The wolf;* [because of his manner of running; (see 1, latter half;)] (S, O, K;) and so العَسَّالُ ; (TA;) and أَبُو عِسْلَةَ (O, K) and ابو غِسْلَةَ, with ع and غ : (O:) pl. of the first عُسَّلٌ and عَوَاسِلُ (S, O, K) [and عَاسِلَاتٌ is mentioned by Freytag as signifying *wolves* from the Deewán of the Hudhalees].

عَنْسَلٌ A *swift* she-camel; (S, K;) as also عِسْلٌ : (K, TA: [العِسْلُ in the CK, as syn. with العَنْسَلُ, is a mistranscription:]) the ن in the former is augmentative; (IJ, S, TA;) for, as Sb says, the word is of the measure فَنْعَلٌ from [the inf. n.] العَسَلَانُ; not, as

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Habeeb asserts it to be, syn. with عَنْسٌ, and of the measure فَعْلَلٌ, with the ل augmentative. (IJ, TA.)

أَعْسَال *i. q.* [آسَال and] آسَان: so in the saying هُوَ عَلَى أَعْسَالٍ مِنْ أَبِيهِ [*He is of a semblance and of characteristics and natural dispositions which are those of his father*]. O, K.)

تَعْسِيلَةٌ *A light sleep:* but this is a vulgar [postclassical] word. (TA.)

مَعْسَلَةٌ *i. q.* خَلِيَّةٌ [q. v., i. e. The *habitation of bees,* whether it be *a manufactured hive* or *a hollow in the trunk of a tree* or *in a rock, in which they deposit their honey*]. (K.) [See also عَسَّالَةٌ.]

مُعَسَّلٌ *Made* [or *preserved*] *with* عَسَلٍ [i. e. *honey*]: applied as an epithet in this sense to زَنْجَبِيل [or ginger]. (S, TA.)

حَدِيثٌ مَعْسُولٌ *Sweet* [or (as we say) *honeyed*] *talk* or *discourse.* (TA.) And جَارِيَةٌ مَعْسُولَةُ الكَلَامِ *A girl,* or *young woman, sweet in speech, beautiful in expression, pleasing in the modulation of the voice.* (TA.) And مَعْسُولُ المَوَاعِيدِ *Veracious,* or *faithful, in promises.* (TA.)

عسلج

Q. 1 عَسْلَجَتِ الشَّجَرَةُ *The tree put forth its* عَسَالِيج, or *soft and green rods* or *twigs* or *shoots* [&c.: see عُسْلُوج]. (S, K.)

عُسْلُجٌ : see عُسْلُوجٌ, in four places.

عَسَلَّجٌ , applied to food (طَعَام), *i. q.* رَقِيقٌ [app. meaning *Thin,* or *unsubstantial*], (Ibn-'Abbád, O, K,) i. e. *in which are flour and water:* (Ibn- 'Abbád, O:) or *good, sweet,* or *pleasant.* (O, K.)

عِسْلَاجٌ : see the following paragraph.

عُسْلُوجٌ *A branch,* or *twig,* or *shoot:* (Msb:) or *a branch,* or *twig,* or *shoot, that is a year old:* (Lth, O:) or *a rod,* or *twig,* or *shoot, of recent growth:* (TA:) or *any plant that comes forth green, twisting,* or *wreathing, and soft, before it assumes other colours:* (AHn, O:) or, as also عُسْلُجٌ , (S, O, K,) and عِسْلَاجٌ , (O,) *a soft and green rod* or *twig* or *shoot* (S, O, K) *of a tree,* and *of a grape-vine, when it first grows forth:* (S, O:) or all signify *a branch,* or *twig,* or *shoot, until a year old:* (M, TA:) or عُسْلُجٌ signifies *a soft,* or *tender, branch* or *twig* or *shoot:* (TA:) the pl. of عُسْلُوجٌ is عَسَالِيج: (Msb:) and this is said to signify *a certain* [*sort of*] *white thing, that comes forth in the* صَيْف [meaning either *spring* or *summer*], *and stretches along like the* خَيْزُرَان [or *kind of cane called rattan*], *soft,* or *supple, and bending:* (O:) it is [also] said to signify the عُرُوق of trees, i. e. the نُجُوم thereof [meaning the *sprouts from the roots* (see art. نجم)] *that shoot forth in the year:* and *certain things that spread upon the surface of the earth, like* عُرُوق [or *roots*], *and are green:* or *a certain plant upon the banks of rivers, bending and*

inclining by reason of softness, or *tenderness,* or *luxuriance:* and, as used by the vulgar, *rods,* or *twigs,* or *shoots, of recent growth.* (L.) ___ Also A boy, or young man, *hot-headed, and light,* or *active, in spirit.* (IAar, O.) And جَارِيَةٌ غُسْلُوجَةُ النَّبَاتِ (O, K) and القَوَامِ (O) *A soft,* or *tender, girl* or *young woman.* (O, K, TA.) And قَوَامٌ عُسْلُجٌ *A soft,* or *tender, figure,* or *person:* (O, K:) the latter word, used in this sense by El-'Ajjáj, said to be a contraction of عُسْلُوجٌ. (TA.) And شَبَابٌ عُسْلُجٌ *A perfect state of youthfulness.* (TA.)

عسم

1 **عَسَمَ**, aor. ـَ, (Msb, K,) inf. n. عَسْمٌ, (S, * Msb, K, *) *It* (a man's hand, and his foot,) *was*, or *became, distorted*, (S, * Msb, K,) [or, accord. to the K, app. said of a man, meaning *he was*, or *became, distorted in his hand*, and *his foot*, and thus in the TK,] *in consequence of rigidity in the wrist*, and *ankle*. (S, * Msb, K. * [See also عَسَمَ below.]) عَسِمَ, aor. ـِ, (S, Msb, K,) inf. n. عَسَمٌ, (S, Msb,) *He coveted*. (S, Msb, K.) [It is trans. by means of فِى.] One says, لَا يَعْسَمُ فِيهِ [*He will not covet it*]. (S.) And أَمْرٌ لَا يُعْسَمُ فِيهِ *A thing*, or *an affair, the contending with which for the mastery, and the mastering of which, will not be coveted*. (S, K.) ___ Also, inf. n. عَسْمٌ and عُسُومٌ, *He gained*, or *earned;* or *he sought sustenance;* syn. كَسَبَ; (K, TA;) *for himself;* or *for his family*, or *household:* (TA:) accord. to Fr, العَسْمُ signifies الاكْتِسَابُ [i. e. *the gaining*, or *earning;* or *the seeking sustenance*]; (S;) [and] so signifies الاعْتِسَامُ. (TA.) ___ عَسِمَ فِى الأَمْرِ, (S, K,) aor. ـِ, (S,) *He strove, laboured*, or *toiled;* or *he exerted himself*, or *put himself to labour; in the affair*. (S, K. *) ___ And عَسِمَ, (K,) or عَسِمَ بِنَفْسِهِ, (S,) وَسْطَ القَوْمِ, *He plunged into the midst of the people*, or *party, so that he mixed with them, not caring whether it were in battle or not:* (S, K, TA:) or, accord. to some, it is peculiarly in war, or battle; one says, عَسِمَ, aor. ـِ, inf. n. عَسَمٌ, meaning *he went at random, heedlessly*, or *in a headlong manner, without consideration, into war*, or *battle, and threw himself into the midst of it, not caring*. (TA.) عَسِمَتْ عَيْنُهُ *His eye shed tears* (ذَرِفَتْ [in the CK دَرِفَتْ]): and (some say, TA) *had foul matter in its inner angle* (غَمِصَتْ [in the CK غَمِضَتْ]); as also أَعْسَمَتْ: or *had its lids closed, one upon the other*. (K, TA.)

4 **اعسم يده** *He*, or *it, rendered his hand rigid* [*and* app. *distorted:* see 1, first sentence]. (K.)

اعسمه *He gave to him.* (TA.) See also 1, last sentence.

8 **اعتسمته** *I gave him what he coveted from me.* (S, TA.) And الاعتسام signifies الاكتساب [expl. above]: see 1. (TA.) Also *The sheep's,* or *goats', bringing forth, and the pastor's coming and putting to every one of them her young one.* (S, K.) [Accord. to the TK, one says, اعتسمت الشَّاةُ, (using الشاة, as is sometimes done, in the sense of the coll. gen. n. الشَّآءُ, or the former may be a misprint for the latter,) meaning *The sheep,* or *goats, brought forth,* &c.] And *The taking and wearing an old and worn-out sandal,* or *boot.* (K.) [Accord. to the TK, one says, اعتسم النَّعلَ, or الخُفَّ, meaning *He took the sandal,* or *the boot, in an old and worn-out state, and wore it.*]

عسم [mentioned above as an inf. n.] signifies *A rigidity in the wrist,* and *ankle; in consequence of which the hand,* and *foot, became distorted:* (S, K:) or, as some say, *a rigidity in a man's wrist:* (TA:) or *a distortion in the hand,* or *arm, in consequence of a rigidity in the wrist,* or *in the elbows.* (Mgh.) See also معسم.

عَسَمِىٌّ One *who gains,* or *earns, much for his family,* or *household.* (TA.)

عسوم One *who toils,* or *works laboriously,* or *who seeks gain* or *the means of subsistence, for his family,* or *household;* as also عاسم : pl. [of the former, and perhaps of the latter also,] عسم. (K.) ___ And A she-camel *that has many young ones.* (K.)

عاسم : see the next preceding paragraph.

أَعْسَم *Having a distortion of the hand,* and *of the foot, in consequence of rigidity in the wrist,* and *ankle;* applied to a man: and so عسمآء applied to a woman. (S, Msb, K. [See also عسم.]) ___ And An ass *slender in the legs.* (TA.)

مَعْسَمٌ *A thing that is,* or *that is to be, coveted;* syn. مَطْمَعٌ; (S, TA;) as also عَسَمٌ ; or this latter signifies *coveting,* or *covetousness;* and عَشَمٌ, with ش, is a dial. var. of it. (TA in this art. and in art. عشم.) So the former signifies in the saying مَا لَكَ فِى بَنِى فُلَانٍ مَعْسَمٌ [*There is not for thee, in the sons of such a one, anything that is,* or *is to be, coveted*]. (S.) [Freytag has written this word مَعْسَم, as from the K, in which I do not find it; and has expl. it as signifying *desire.*]

عسو

1 **عَسَا العُودُ**, aor. يَعْسُو, inf. n. عُسُوٌّ and عَسَآءٌ, *The wood,* or *stick, was,* or *became, dry and hard:* (As, S:) and عَسَا النَّبَاتُ, (Kh, S, K,) inf. ns. as above, (K, TA,) *the plant was,* or *became, thick,* or *coarse,* or *rough,* (Kh, S, K,) *and dry,* (K,) *and hard;* (TA;) as also عَسِىَ, (Kh, S, TA, [in the CK, in art. عسى, erroneously written عَسَى,]) a dial. var. of the former, (Kh, S,) inf. n. عَسًا. (TA.) ___ And عَسَتْ يَدُهُ, aor. تَعْسُو, inf. n. عُسُوٌّ (El-Ahmar, S, Msb, TA) and عُسِىٌّ, (Msb,) *His hand became thick,* or *coarse,* or *rough, from work.* (El-Ahmar, S, Msb, TA.) ___ عَسَا said of an old man, aor. يَعْسُو, (As, S, Msb, K,) inf. n. عُسِىٌّ, (As, S,) or عُسُوٌّ, (Msb,) or both, and عَسَآءٌ and عَسْوٌ; (K;) and عَسِىَ, (Kh, S, K,) inf. n. عَسًا; (K;) *He became aged,* or *ad-*

vanced in age, (Msb, K,) and (Msb) *in a declining state* (S, Msb) *by reason of age:* like عَتَا. (S.) [See also an explanation of عَتَا more agreeable with the first and second of the significations mentioned in this paragraph.] ___ And عَسَا اللَّيْلُ *The night became intensely dark:* (K:) but غَسَا is more known [in this sense]. (TA.)

عَسْوٌ *i. q.* شَمْعٌ [*Wax,* or *wax-candles*]. (K.)

عَسًا *Dates while green and small:* (S:) said in the K, in art. عسى, and [before] by Hr as is stated in the handwriting of Aboo-Zekereeyà, to be correctly with غ; but mentioned by Sb in the Book of Palm-trees, and by AHn in the Book of Plants, as being with ع and غ. (TA.) ___ [Also, as stated by Freytag on the authority of Dmr, The *female locust.*]

عَسْوَةٌ *Age; old age.* (TA. [See 1.])

عَاسٍ [part. n. of 1;] *Thick, coarse,* or *rough.* (TA.) And The *fruit-stalk of the raceme of a palm-*

tree: (A 'Obeyd, S, and TA in art. عسى:) of the dial. of Belhárith Ibn-Kaab. (TA.) ___ And (TA) *Palm-trees* (نَخْلٌ). (K, TA, both in art. عسى.)

أَعْسَآءٌ [a pl. of which the sing. is not mentioned;] *Hard* [*hollows,* or *cavities, in stone,* or *in rugged ground, that retain the water of the rain, such as are termed*] أَرْزَان. (TA.)

عسى

1 **عَسَى** is [said by some to be] one of the verbs of appropinquation, implying eager desire, or hope, and fear, and not perfectly inflected, for it is applied in the form of the preterite to that which occurs in the present: one says عَسَى زَيْدٌ أَنْ يَخْرُجَ [meaning, accord. to what has been said above, *Zeyd is near to going forth,* though generally otherwise expl., as will be shown in what follows], and عَسَتْ فُلَانَةُ أَنْ تَخْرُجَ [*Such a woman is near to going forth*]; زَيْدٌ being the agent of عَسَى, and أَنْ يَخْرُجَ being its objective complement and meaning الخُرُوجَ: and one says also, عَسَيْتُ أَنْ أَفْعَلَ ذَاكَ [as meaning, accord. to what here precedes, *I am near to doing that*], and عَسِيتُ, with kesr, agreeably with readings [in the Kur xlvii. 24], فَهَلْ عَسِيتُمْ and عَسَيْتُمْ, with kesr and fet-h; and one says to a woman, عَسَيْتِ أَنْ تَفْعَلِي ذَاكَ; and [to women,] عَسَيْتُنَّ; but one does not use the form يَفْعَلُ thereof, nor the form فَاعِلٌ; (S;) both of which [however] are memtioned [as used] by the author of the Insáf: (I 'Ak p. 88:) [or, accord. to Fei,] عَسَى is a preterite verb, [used in the sense of the present,] aplastic, not perfectly inflected, of the verbs of appropinquation, implying hope, and eager desire, and sometimes opinion, and certainty; and it is incomplete [i. e. non-attributive], and complete [i. e. attributive]: the incomplete has for its predicate an aor. mansoob by means of أَنْ, as in the saying, عَسَى زَيْدٌ أَنْ يَقُومَ, meaning قَارَبَ زَيْدٌ القِيَامَ [*Zeyd is near to standing*], the predicate being an objective complement or having the meaning of an objective complement: or, as some say, the meaning is لَعَلَّ زَيْدًا أَنْ يَقُومَ, i. e. [virtually, but not literally,] *I eagerly desire,* or *I hope, that Zeyd may be performing the act of standing:* [but see عَلَّ and لَعَلَّ in art. عل, as well as what follows in this paragraph after the explanation of the next ex.:] the complete is such as occurs in the saying, عَسَى أَنْ يَقُومَ زَيْدٌ [meaning, accord. to what is said above, *Zeyd's standing is near to being a fact*]; the agent being literally a phrase composed of a subject and an attribute because أَنْ is here what is termed مَصْدَرِيَّةٌ [so that أَنْ يَقُومَ زَيْدٌ is equivalent to قِيَامُ زَيْدٍ]: (Msb:) ___ [in the MA and PS and TK &c., عَسَى is expl. as meaning *It may be that;* and this, or simply *may-be,* or *may-hap,* or

perhaps, I regard as the preferable rendering; as being virtually the meaning in all cases: for عَسَى زَيْدٌ أَنْ يَقُومَ, in which it is used as an incomplete verb, however it may be rendered, virtually means *It may be that Zeyd is*, or *will be, standing;* or *may-be Zeyd* &c.: and عَسَى أَنْ يَقُومَ زَيْدٌ, in which it is used as a complete verb, virtually means the same, though more properly rendered *Zeyd's standing may be a fact:* its usages are various, and have occasioned much dispute respecting its grammatical character and its meaning or meanings; as will be shown by what here follows:] ___ it is [said to be] a verb unrestrictedly, or a particle unrestrictedly: (K:) [but this statement seems to have originated from a mistranscription: IHsh says,] it is a verb unrestrictedly: not a particle unrestrictedly, contrary to the opinion of Ibn-Ks-Sarráj and Th; nor when it has an affixed pronoun, as in عَسَاكَ, contrary to an opinion of Sb, ascribed to him by Seer: (Mughnee:) it denotes hope in the case of that which is liked, and fear in the case of that which is disliked; as in the saying in the Kur [ii. 213], وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ [*But it may be that ye dislike a thing when it is good for you, and it may be that ye like a thing when it is evil for you*]: (Mughnee, K: *) ___ it is used in various ways; one of which is the saying, عَسَى زَيْدٌ أَنْ يَقُومَ [mentioned above], respecting the analysis of which there are different opinions: that of the generality is, that it is like كَانَ زَيْدٌ يَقُومُ [inasmuch as عسى is here an incomplete verb]; but this is deemed dubious, because the predicate [أَنْ يَقُومَ] is rendered by an inf. n., and the subject [زَيْدٌ] is a substance; to which several replies have been made; one being that a prefixed noun is meant to be understood, either before the subject, so that the meaning is, عَسَى أَمْرُ زَيْدٍ القِيَامُ [*It may be that the case of Zeyd is*, or *will be, the performing of the act of standing*], or before the predicate, so that the meaning is عَسَى زَيْدٌ صَاحِبُ القِيَامِ [*It may be that Zeyd is*, or *will be, the performer of the act of standing*]; and another reply is, that it is of the class of زَيْدٌ عَدْلٌ and صَوْمٌ [meaning عَادِلٌ and صَائِمٌ, for أَنْ يَقُومَ is equivalent to an inf. n., and an inf. n. may be used in the sense of an act. part. n.]; and another is, that أَنْ is here redundant, which reply is [*said* to be] nought, because ان has rendered the aormansoob, and because it seldom falls out [from the phrase, though it should be remarked that لَعَلَّ, which is said in the Mughnee to be like عَسَى in meaning, is generally followed by a simple aor. and sometimes by أَنْ and an

aor.]: another opinion respecting the analysis of the phrase is, that عَسَى is a trans. verb, like قَارَبَ in meaning and in government, [agreeably with the explanations mentioned above from the S and Msb,] or intrans. like قَرُبَ مِنْ with the preposition suppressed; and this is the opinion of Sb and Mbr: the opinion of the generality is, that it is an incomplete verb [like كَانَ in the phrase كَانَ زَيْدٌ يَقُومُ, mentioned above], and that أَنْ and the verb following it compose a substitute of implication supplying what is wanting in the two preceding portions of the sentence: ___ the second way of using it is, the making it to have أَنْ and the verb following this for its object, [as in عَسَى أَنْ يَقُومَ زَيْدٌ, mentioned above], so that it is a complete verb: ___ the third and fourth and fifth are when it is followed by a simple aor. [being in this case likened to كَادَ, (S, K, * TA.)] or an aor. with س prefixed, or a single noun; as in عَسَى زَيْدٌ يَقُومُ [*It may be that Zeyd stands,* or *will stand*] and عَسَى زَيْدٌ سَيَقُومُ [*It may be that Zeyd will stand*] and عَسَى زَيْدٌ قَائِمٌ [*It may be that Zeyd is standing*]; the first whereof is one of which there are few exs., such as the saying,

* عَسَى الكَرْبُ الَّذِى أَمْسَيْتَ فِيهِ *
* يَكُونُ وَرَآءَهُ فَرَجٌ قَرِيبُ *

[*It may be that the state of anxiety in which thou hast become* (or, as some relate it, أَمْسَيْتُ i. e. *I hare become,*) is such that *after it will be a near removal thereof*]; and the third is one of which there are fewer exs., [and which is said in the S to be not allowable,] such as the saying,

* أَكْثَرْتَ فِى العَذْلِ مُلِحًّا دَائِمَا *
* لَا تُكْثِرَنْ إِنِّى عَسَيْتُ صَائِمَا *

[or, as some relate it, عَسَيْتُ, which is more common, i. e. *Thou hast been profuse in censuring, persisting constantly: be not thou profuse: verily it may be that I am,* or *shall be, abstaining*]; and as to the prov., عَسَى الغُوَيْرُ أَبْؤُسًا [expl. in art. بأس, and of which it is said in the K that the verb therein is used in the manner of كَانَ, and in the S that the phrase is extr., that ابؤسا is there put in the place of the predicate, and

that there sometimes occurs in provs. what does not occur elsewhere], the right opinion is that يَكُونُ is suppressed before ابؤسا; and [in the latter of the two verses cited above] أَكُونُ is suppressed before صائما; because thus the primary usage is preserved, and because what is hoped is the person's being an abstainer, not the abstainer him-

self; and as to the second of the three modes of using عَسَى last mentioned above, with س prefixed to the aor., it is very extr.: ___ the sixth way of using it is the saying عَسَانِى and عَسَاكَ and عَسَاهُ, which is rare: in this case, accord. to Sb, it is used in the manner of لَعَلَّ, as governing the subject in the accus. case, and the predicate in the nom.; the predicate being sometimes expressed, in the nom. case, as in the saying,

* فَقُلْتُ عَسَاهَا نَارُ كَأْسٍ وَعَلَّهَا *
* تَشَكَّى فَآتِى نَحْوَهَا فَأَعُودُهَا *

[*And I said, May-be it is the fire of Ka-s,* (for I suppose that كأس is here a proper name, that of a woman, daughter of El-Kelhabeh El-'Oranee,) *and perhaps she has a complaint,* (تَشَكَّى being for تَبَشَّكَى,) *so I will come towards her, and visit her*]: ___ the seventh way is the saying, عَسَى زَيْدٌ قَائِمٌ, mentioned by Th; which is to be explained on the ground that عسى is here an incomplete verb, and that its subject is the ضَمِيرُ الشَّأْنِ [i. e. إِنَّهُ is suppressed, the meaning being, *It may be that* the case is this, *Zeyd is standing*], the nominal proposition being the predicate. (Mughnee. [Several other statements in that work, respecting عَسَى, I have omitted, as being refuted therein, or as being of little or no importance.]) ___ It also denotes opinion, (Msb,) or doubt, (K, TA,) and certainty: (Msb, K, TA:) the last is meant in the saying of Ibn-Mukbil,

* ظَنِّى بِهِمْ كَعَسَى وَهُمْ بِتَنُوفَةٍ *
* يَتَنَازَعُونَ جَوَائِزَ الأَمْثَالِ *

[*My opinion of them is like an expression of certainty while they, in a desert,* or *in a desert destitute of water* or *of herbage and water,* &c., *are contending in reciting current proverbs* instead of attending to the wants of themselves and their camels]. (S, TA.) ___ As uttered by God, it is expressive of an event of necessary occurrence, (S, K,) in the whole of the Kur-án, except the saying, [in lxvi. 5,] عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ [*It may be that his Lord, if he divorce you, will give him in exchange wives better than you*]. (S.) ___ هَلْ عَسَيْتُمْ with what follows it, in the Kur [ii. 247], means [virtually] *Are ye near to fleeing?* (K:) some read thus; and some, عَسِيتُمْ. (TA.) عَسَى النَّبَاتُ [erroneously written in the CK عسى]: see the first sentence in art. عسو.

4 **أَعْسِ بِهِ** means *How well adapted* or *disposed,* or *how apt, meet, suited, suitable, fitted, fit, competent,* or *proper,* or *how worthy, is he!* (Lh, K, TA.)

بِالْعَسَى أَنْ تَفْعَلَ means بِالْحَرَى [i. e. *It is suitable, fit,* or *proper, that thou shouldst do* such a thing]. (K. [In the CK, and likewise in the TK, erroneously, بِالْعَسِيِّ and عَسًا.]) بِالْحَرِيِّ: see art. عسو.

هُوَ عَسٍ بِهِ : see what next follows.

هُوَ عَسًى بِهِ *He is adapted* or *disposed by nature, apt, meet, suited, suitable, fitted, fit, competent, proper,* or *worthy, for it* or *of it;* as also عَسٍ بِهِ: (K, TA:) but one should not say عَسًى. (TA.) [See also مَعْسَاةٌ.]

عَاسٍ : see art. عسو.

مَعْسَآءُ A girl *thought to have attained puberty:* (Lh, TA:) or a girl *near to attaining puberty.* (K.)

مَعْسَاةٌ is from عَسَى, like مَئِنَّةٌ from إِنَّ: you say, هُوَ مَعْسَاةٌ لِلْخَيْرِ, meaning *He is a person* (مَحَلٌّ) [*fit,* or

proper,] *for one's saying of him,* عَسَى أَنْ يَفْعَلَ خَيْرًا [*It may be that he will do good*]: (A and TA in art. ان:) and إِنَّهُ لَمَعْسَاةٌ بِكَذَا, meaning مَخْلَقَةٌ [i. e. *Verily he is adapted* or *disposed by nature, apt, meet, suited,* &c., *for such a thing*]: (K, TA:) and in like manner, without variation, it is used in speaking of a female, and of two persons, and of a pl. number. (TA.)

مُعْسِيَةٌ A she-camel *of which one doubts whether there be in her milk or not:* (IAar, K, TA:) or *whose milk has stopped and it is hoped that it will return.* (Er-Rághib, TA.)

عش

1 **عَشَّ** , (TK,) inf. n. عَشٌّ, (K,) *He* (a bird) *kept to his* عُشّ [or *nest in a tree*]. (K, TK.)

2 **عشّش** , inf. n. تَعْشِيشٌ, *He* (a bird) *made for himself a nest in a tree;* (S, O, K;) as also اعتشّ , (A, K,) or اعتشّ عُشَّه, (O,) inf. n. اعْتِشَاشٌ. (TA.) ___ It is said in a trad., (A, K,) in the story of Umm-Zara, (O, TA,) لَا تَمْلَأُ بَيْتَنَا تَعْشِيشًا, meaning *She will not be unfaithful with respect to our food,* or *wheat, by hiding somewhat in every corner,* (A, O, K,) *like birds that make their nests in sundry place,* (O,) *so that it becomes like the nest of the bird in a tree,* (A, O,) or *so that it becomes like the place where the birds make their nests in a tree.* (K.) [See another reading in the first paragraph of art. غش.] ___ You say also, of a person greatly erring, and obstinately persevering in evil, عشّش الشَّيْطَانُ فِى قَلْبِه [*The devil hath made a nest in his heart*]. (TA in art. فحص.) عشّش الخُبْزُ *The bread became mouldy,* or *spoiled and overspread with greenness,* (S, A, O, K,) *and dried up.* (S.) عشّش الخُبْزَ *He left the bread until it became mouldy,* or *spoiled and overspread with greenness* [*and dried up*]. (A.)

8 **إِعْتَشَشَ** see the next preceding paragraph.

عَشٌّ : see the paragraph here following.

عُشٌّ The *nest of a bird, formed of what it collects together,* (S, A, Mgh, O, Msb, K,) *of slender pieces of sticks,* (S, A, O, K,) &c., (S, O,) or *of fragments of sticks,* (Mgh, Msb,) *in which it lays its eggs,* (Mgh,) *in a tree,* (S, A, Mgh, O, Msb, K,) *in the branches thereof;* (S, A, O, K;) as also عَشٌّ : (A, K:) but if in a mountain, (S, O, Msb,) or a building, (Msb,) or a wall or the like, (S, O,) it is called وَكْرٌ, and وَكْنٌ; and if in

the ground, أُفْحُوصٌ, (S, O, Msb,) and أُدْحِىٌّ: (S, O:) or the *nest of a raven* or *other bird, upon a tree, when it is dense,* or *compact, and large:* (Lth, T:) pl. [of pauc.] أَعْشَاشٌ (S, Msb) and [of mult.] عِشَاشٌ and عُشَّةٌ (S, Mgh, Msb) and عُشُوشٌ. (TA.) [See also عُشْعُشٌ.] It is said in a prov., quoted in a خُطْبَةٌ of El-Hajjáj, (O, TA,) لَيْسَ هٰذَا بِعُشِّكَ فَٱدْرُجِى [*This is not thy nest,* or] *thou hast no right in this; therefore go thy way:* (A, O, K: *) addressed to him who alights in a place of abode not befitting him: (A, TA:) or to him who raises himself above his rank: and to him who applies himself to a thing not of his business to do: and to him who is at case in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA.) And in another prov., (TA,) تَلَمَّسْ أَعْشَاشَكَ *Seek thou,* or *seek thou repeatedly, after pretexts, and* [*causes for*] *false accusation, in thy family* (O, L, K, TA) *and those belonging to thee:* (TA:) [not in others: (see Freytag's Arab. Prov., i. 235:)] nearly like the former proverb. (TA.) [In the CK, تَلَمَّسَ is erroneously put for تَلَمَّسْ.]

عُشَيْشَةٌ and عُشَيْشِيَةٌ: see art. عشو

عُشَيْشَانٌ and عُشَيْشِيَانٌ: see art. عشو.

عُشْعُشٌ, (IAar, S,) or عَشْعَشٌ, as written by Sgh, (TA,) or both, (O, K,) *A nest such as is called* عُشٌّ, *when heaped up, one part upon another.* (IAar, S, O, K.)

مَوْضِعٌ كَذَا مُعَشَّشُ الطُّيُورِ [*Such a place is the place where the birds make their nests in the branches of trees*]. (S, O, K. *)

عشب

1 **عَشِبَ المَوْضِعُ** : see 4. ___ عَشِبَ said of bread, (Yaakoob, TA,) *It was*, or *became, dry*, (Yaakoob, K, TA.) ___ And عَشِبَ, [so in the TA, app. عَشُبَ,] inf. n. عَشَابَةٌ and عُشُوبَةٌ, said of a man, *He became dry*, or *tough, by reason of leanness*. (Yaakoob, TA.)

2 **عَشَّبَ** see what next follows.

4 **اعشب المَوْضِعُ** ; and عَشَبَ , aor. ـَـ , inf. n. عَشَبٌ; *The place produced its* [*herbs*, or *herbage, of the kind termed*] عُشْبٌ: (Msb:) and in like manner, (Msb,) اعشبت الأَرْضُ, (S, O, Msb, K,) and عَشِبَتْ , (Msb,) and thus in a copy of the K, [and in my MS. copy,] but in another copy, [and in the CK,] عشّبت , (TA,) *The land produced* عُشْبٌ. (S, O, K.) [See also 12. After the mention of بَلَدٌ عَاشِبٌ in the S and O, it is said in the former that for the verb one does not say otherwise than اعشبت الأَرْضُ, and in the latter that one does not say عَشَبَ البَلَدُ.] ___ And اعشب القَوْمُ *The people*, or *party, lighted on*, or *found*, عُشْبٌ; (S, O, K;) as also اعشوشب القوم [but

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probably in an intensive sense]. (K.) One says to him who is sent to seek for herbage, أَعْشَبْتَ انْزِلْ [*Thou hast found fresh herbage: alight*]. (O.) ___ See also 5. سَأَلْتُهُ فَأَعْشَبَنِى [*I asked him and*] *he gave me an old she-camel*, (S, O, K, TA,) i. e. *what is termed* عَشَبَةٌ. (TA.)

5 **تعشّبت الإِبلُ** *The camels fed upon* [*herbs*, or *herbage, of the kind termed*] عُشْبٌ; and [accord. to the TA as a distinct meaning] *became fat* (K, TA) *therefrom;* (TA;) as also أَعْشَبَتْ accord. to the K, but this latter is wrong, being correctly اعتشبت , as in the parent-lexicons. (TA.)

8 إِعْتَشَبَ see what next precedes.

12 اعْشَوْشَبَتِ الأَرْضُ *The land produced abundance,* or *much, of* [*herbs,* or *herbage, of the kind termed*] عُشْبٌ; this verb having an intensive signification, like اخشوشن [q. v.]. (S, O, TA.) [It is erroneously mentioned in the K as syn. with أَعْشَبَتْ.] ___ See also 4.

عُشْبٌ [a coll. gen. n.], n. un. with ة; (TA;) *Fresh, green, juicy, soft,* or *tender, herbs* or *herbage,* (S, A, O, Msb, K,) *in the first part of the* [*season called*] رَبِيعٌ [i. e. رَبِيعُ الكَلَأِ, which begins in January and ends in March, O. S.]: (Msb:) not termed حَشِيشٌ until drying up: (S, O:) or, in the opinion of the generality of the lexicologists, عُشْبٌ is applied to *such as is fresh* and to *such as is dry:* (ISd, TA voce حَشِيشٌ:) or the *first,* or *earliest, of herbage,* (سَرَعَانُ الكَلَأِ,) *in the* رَبِيعٌ, *that* [*afterwards*] *dries up, and does not remain;* the term كَلَأٌ being applied by the Arabs to عُشْبٌ and to other kinds: and عُشْبٌ is applied to *fresh, green, juicy, soft,* or *tender, herbs* or *leguminous plants, of the desert, that come forth in the* رَبِيعٌ: and under this term are included *those that are hard and thick,* which are termed the ذُكُور thereof; as well as to *those that are slender and soft,* which are termed the أَحْرَار thereof: or, accord. to AHn, *whatever is destroyed by winter, and grows again from the stocks,* or *roots, thereof,* or *the seed:* he says also that it is applied to *such* [*herbage*] *as is uninterrupted;* as opposed to تَعَاشِيبُ: or, accord. to Th, it is applied to the *mature;* as so opposed. (TA.) ___ عُشْبَةُ الدَّارِ [*The green herb of the dwelling*] means *that which grows in the* دِمْنَة [or *patch of ground which people have blackened by their cooking and where their cattle have staled and dunged*] *of the dwelling, surrounded by fresh,* or *green, herbs, in a white* [or *clean*] *part of the ground, and good soil:* and hence, *The* هَجِينَة [or *woman whose father is a free man,* or *an Arab, and her mother a slave*]; an appellation like خَضْرَآءُ الوَضَرِ [app. lit. meaning The green herb that

grows in the place where the water with which skins have been washed, or the like, is poured out: but IbrD thinks that it may be a mistranscription for خَضْرآءُ الدِّمَنِ]. (TA.) ___ [عُشْبُ الذِّئْبِ is *Eyptian toad-flax; antirrhinum Aegyptiacum;* the name of which is written by Forskål (Flora Aegypt. Arab., pp. lxviii. and 112,) عشب الديب and *Asjib ed dîb* and *Aeschib ed dîb.*]

عَيَالٌ عَشَبٌ *A family,* or *household, among whom is none little,* or *young.* (S, O, K.) ___ See also عَشَبَةٌ.

عَشَبٌ ; fem. with ة: for the latter see عَاشِبٌ.

عَشَبَةٌ An *old* she-camel (نَابٌ كَبِيرَةٌ [mistranslated by Golius and Freytag dens exertus magnus]); (S, O, K; [see 4;]) as also عَشَمَةٌ. (S, O.) And An *old* ewe, *advanced in age.* (K.) Also An old man *bent with age.* (K.) A man, and an old woman, *bent, and slender, and advanced in age:* (Lh, L, TA:) or a *decrepit* old man and old woman. (S, O.) A *short* man; (O, K;) as also عَشِيبٌ (K.) And A woman *short, and ugly,* or *despicable;* (O, K, TA;) and so applied to a man; (TA;) or so عَشَبٌ applied to a man. (O.) And A man *dry,* or *tough, by reason of leanness.* (Yaakoob, TA.)

عَشِيبٌ ; and its fem., with ة: see عَاشِبٌ, in three places. And see also عَشَبَةٌ.

عَشَابَةٌ The *state of having,* or *producing,* [*herbs,* or *herbage, of the kind termed*] عُشْبٌ, (S, O,) or *much thereof.* (K.)

بَلَدٌ عَاشِبٌ (S, A, O) and مَعْشُبٌ, (A,) and مَوْضِعٌ عَاشِبٌ (Msb) and مَكَانٌ عَشِيبٌ, (S, O,) and رَوْضٌ عَاشِبٌ and مَعْشَبٌ, (TA,) and أَرْضٌ عَاشِبَةٌ (Msb, K) and عَشِيبَةٌ (S, O, Msb, K) and عَشَبَةٌ (Msb, K) and مَعْشُبَةٌ, (S, Msb,) but some do not say عَشِيبٌ, (Msb,) [*A country,* and *a place,* and *meadows,* and *land,*] *having,* or *producing,* [*herbs,* or *herbage, of the kind termed*] عُشْبٌ, (S, A, O, Msb,) or *much thereof.* (K. [See also

معشاب.]) ___ And بعير عاشب *A camel feeding upon* عشب. (S, O.)

تعاشيب *Scanty, and scattered,* or *disunited,* [*herbs,* or *herbage, of the kind termed*] عشب: a word [of an extr. form (see تباشير) and] having no sing.: (S, O:) or *scattered,* or *disunited, portions thereof:* (AHn, K, TA:) or *different kinds of herbage:* in the saying of a seeker of herbage, عشب وتعاشيب وكمأة شيب تثيرها بأخفافها النيب, it means *scattered,* or *disunited,* عشب: (AHn, TA:) or عشب *not yet mature.* (Th, TA.) [See عشب as opposed thereto.]

معشب and its fem.: see عاشب, in three places.

أرض معشاب, and أرضون معاشيب, [*Land,* and *lands,*] *having,* or *producing, much herbage* [*of the kind termed* عشب]: (K, * TA:) معاشيب is pl. of معشاب, or it has no proper sing. (TA.) [See also عاشب.]

عشر

1 **عَشَرَ**, (K,) aor. ـُ, as is expressly stated by the expositors of the Fs and by others, but F, confounding two usages of the verb, says ـِ, (TA,) inf. n. عَشْرٌ, (TA,) *He took one from ten.* (K.) ___ And عَشَرَهُمْ *He took one from among them, they being ten.* (Msb.) ___ And عَشَرَهُمْ, (S, K,) aor. ـُ, (S, O, TA,) accord. to the K ـِ, but this is at variance with other authorities, as mentioned above, (TA,) inf. n. عَشْرٌ, (K,) or عُشْرٌ, with damm, (S, O,) the former correct, but the latter is preferred by MF, who quotes it from the Expositions of the Fs, (TA,) and عُشُورٌ; (K;) and عَشَّرَهُمْ, (O, K,) inf. n. تَعْشِيرٌ; (TA;) *He took from them the* عُشْرٌ [i. e. the *tenth*, or, by extension of the term in the Muslim law, the *half of the tenth*, or the *quarter of the tenth*,] *of their several kinds of property.* (S, O, K.) And in like manner you say, (TA,) عَشَرَ المالَ, (Msb, TA,) aor. ـُ, inf. n. عَشْرٌ and عُشُورٌ; (Msb;) and عَشَّرَهُ; (TA;) *He took the* عُشْرٌ *of the property.* (Msb, TA.) It is said in a trad., respecting women, لَا يُعْشَرْنَ, meaning, *They shall not have the tenth of the value of their ornaments taken.* (TA.) ___ عَشَرَ, aor. ـِ, *He added one to nine.* (L, K.) [In the TA and CK, this signification is connected with the first mentioned above, at the commencement of this art., by أَوْ, instead of وَ, which latter is evidently the right reading.] ___ And عَشَرَهُمْ, aor. ـِ, (S, O, Msb, K,) inf. n. عَشْرٌ, (S, O, Msb,) *He became the tenth of them:* (S, O, Msb, K:) or *he made them ten by* [*adding to their number*] *himself.* (TA.) [See also 2: and see Q. Q. 1.]

2 **عَشَّرَ** see 1, in two places. ___ عَشَّرَهُمْ, (O, Msb, TA,) inf. n. تَعْشِيرٌ, (TA,) also signifies *He made them ten, by adding one to nine.* (O, Msb, TA. [See وَحَّدَهُ.]) And اَعْشَرَ العَدَدَ *He made the number ten.* (TA.) ___ عَشَّرَ المُصْحَفَ, inf. n. تَعْشِيرٌ, *He put, in the copy of the Kur-án,* [*the marks called*] *the* عَوَاشِر [pl. of عَاشِرَةٌ]. (S, O, K. *) ___ اَللّٰهُمَّ عَشِّرْ خَطَاىَ *O God, write down ten good deeds for every one of my steps.* (Lh, TA.) ___ عَشَّرَ لِٱمْرَأَتِهِ, or عِنْدَهَا, *He remained ten nights with his*

wife: and in like manner the verb is used in relation to any saying or action. (TA voce عشّرت ___.) سَبَّعَ, (S, Msb, K, [in the CK عَشَرَتْ,]) inf. n. تَعْشِيرٌ; (S;) and اعشرت ; (K;) *She* (a camel) *became what is termed* عُشَرَآءُ; (S, K;) *she completed the tenth month of her pregnancy.* (Msb.) ___ And عشّروا *Their camels became such as are termed* عِشَار [pl. of عُشَرَآءُ]. (O.) ___ See also 4. ___ عشّر القَدَحَ *He broke the* قدح [or *drinking-bowl*] *into ten pieces.* (O, TA.) ___ And [hence, app.,] عشّر الحُبُّ قَلْبَهُ *Love emaciated him* [as though it broke his heart into ten pieces]. (TA.) ___ And عشّر, (A, K,) inf. n. تَعْشِيرٌ, (S, O, K,) *He* (an ass) *brayed with ten uninterrupted reciprocations of the sound.* (S, A, O, K. *) They assert that, when a man arrived at a country of pestilence, he put his hand behind his ear, and brayed in this manner, like an ass, and then entered it, and was secure from the pestilence: (S, * O, TA:) or he so brayed at the gate of a city where he feared pestilence, and conse-

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quently it did not hurt him. (A.) ___ Also *He* (a hyena) *cried,* or *howled, in the same manner.* (A.) And *He* (a raven) *croaked in the same manner.* (K.)

3 **عاشره**, (K,) inf. n. مُعَاشَرَةٌ, (S, O, Msb, K,) *He mixed with him; consorted with him; held social* or *familiar intercourse,* or *fellowship, with him; conversed with him;* or *became intimate with him;* syn. خَالَطَهُ. (S, O, Msb, K.) [See also 6.]

4 **اعشر العَدَدَ** : see 2. ___ اعشروا *They became ten.* (S, O.) ___ اعشرت said of a she-camel: see 2. ___ Also *She* (a camel) *completed ten months from the time of her bringing forth.* (TA.) ___ Also, or عشّرت , *She brought forth her tenth offspring.* (TA in art. بكر.) ___ And the former, said of camels, *They came to water on the tenth day, counting the day of the next preceding*

watering as the first. (O.) ___ And اعشر *He was,* or *became, one whose camels came to water on the tenth day, counting the day of the next preceding water-ing as the first;* expl. by the words وردت إبله عشرًا, (S, TA,) or العشر. (TA.) ___ And *He came to be within* [*the period of*] *the* [*first*] *ten* [*nights*] *of Dhu-l-Hijjeh* (فى عشر ذى الحجَّة). (T, TA.) ___ And أَعشرنا منذ لم نلتق *We have had ten nights pass over us since we met.* (L, TA.)

6 **تعاشروا** *They mixed; consorted;* or *held social* or *familiar intercourse,* or *fellowship; one with another; conversed together;* or *became intimate, one with another;* syn. تَخَالَطُوا; (S, O, Msb, K;) as also اعتشروا . (TA.)

8 **إعتشر** see what next precedes.

Q. Q. 1 **عشرنه** *He made it twenty:* an extr. word [with respect to formation, and post-classical, like سبعن, q. v.]. (K, TA.) [In the CK, عشرته, and expl. there as signifying *I made it twenty:* but this is evidently a mistranscription.]

عَشْرٌ fem. of عَشَرَةٌ [q. v.].

عُشْرٌ (S, O, Msb, K) and عُشُرٌ (TA) *A tenth; a tenth part; one part of ten parts;* as also عَشِيرٌ and مِعْشَارٌ ; (S, O, Msb, K;) which last is [of a form] not used [to denote a fractional part] except as applied to the tenth part (S, O) and [in the instance of مِرْبَاعٌ applied to] the fourth part: (O:) or, as some say, مِعْشَارٌ is the *tenth of the tenth* [i. e. *a hundredth part*]: and as some say, مِعْشَارٌ is the *tenth of the* عَشِيرٌ , which latter is the *tenth of the* عُشْرٌ; so that, accord. to this, the مِعْشَار is *one of a thousand;* for it is the *tenth of the tenth of the tenth:* (Msb:) [in the TA, and as some say, مِعْشَار is pl. of عَشِير, which latter is pl. of عُشْرٌ: but this is evidently a mistake:] the pl. of عُشْرٌ is أَعْشَارٌ (Msb, K) and عُشُورٌ; (K;) and that of عَشِيرٌ is أَعْشَرَآءُ: (S, O, Msb:) it is said in a trad., تِسْعَةُ أَعْشَرَآءِ الرِّزْقِ فى التِّجَارَةِ وجزء منها فى السَّابِيَآءِ, i. e. [*Nine tenths of the means of subsistence consist in*

merchandise, and one part of them consists in] *the increase of animals.* (S, A, * O. *) ___ أَخَذَ عُشْرَ أَمْوَالِهِمْ [means *He took the tenth,* or *tithe,* or by extension of the term in the Muslim law, *the half of the tenth,* or *the quarter of the tenth, of their several kinds of property*]. (S, K.) [See 1, and see عُشْرٌ.] عِشَّارٌ [as a pl. of which the sing. is not mentioned], applied to she-camels, *That excern into the udder* (تُنْزِلُ) *a scanty* دِرَّةٌ [or *quantity of milk* (in the CK دَرَّةٌ)] *without its collecting* [*and increasing*]. (O, K.)

عُشْرٌ *A period of eight days between* [*camels'*] *twice coming to water;* for they come to water on the tenth day [counting the day of the next preceding watering as the first]; and in like manner, the term for every one of the periods between two waterings is with kesr: [see ثُلْثٌ:] (S, O:) or *camels' coming to water on the tenth day* [*after the next preceding period of abstinence,* i. e., *counting the day of the next preceding watering as the first*]: or *on the ninth day* [*not counting the day of the next preceding watering;* for it is evident that these two explanations are virtually one and the the same]; (K;) as in the Shems el-'Uloom, on the authority of Kh, where it is added that they keep them from the water nine nights and eight days, and then bring them to water on the ninth day, which is the tenth from [by which is meant including] the former [day of] watering: (TA:) after the عُشْرٌ, there is no name for a period between the two waterings until the twentieth [day]; (S, O;) but you say, هِيَ تَرِدُ عِشْرًا وَغِبًّا, and عِشْرًا وَرِبْعًا, [and so on,] to the twentieth [day counting the day of the next preceding watering as the first]; (As;) and then you say, that their period between two waterings is عِشْرَانٌ, (As, S, O,) i. e., *eighteen days;* (S, O;) and when they exceed this, they are termed جَوَازِئُ [meaning that satisfy themselves with green pasture so as not to need water]. (As, S, O.) ___ Also The *eighth young one,* or *offspring.* (A in art. ثلث.) And *A piece that is broken off* from a cooking-pot, (K, TA,) or from a drinking-cup or bowl, (TA,) and from anything; (K, TA;) as though it were one of ten pieces; (TA;) as also عُشَارَةٌ , (K, TA,) which signifies *a piece* of anything: (O, TA:) pl. of the former, أَعْشَارٌ [and pl. pl.

أَعَاشِيرُ]; (TA;) and of ↓ the latter, عُشَارَاتٌ. (O, TA.) ___ [Hence, app.,] بُرْمَةٌ أَعْشَارٌ *A cookingpot,* or *one of stone, broken in pieces:* thus [we find the latter word] occurring in the pl. form [and used as an epithet]. (S, O.) And قِدْرٌ أَعْشَارٌ *A cooking-pot broken into ten pieces:* (K:) or *a large cooking-pot, of ten pieces joined together by reason of its largeness:* (A:) or *a cooking-pot so large that it is carried by ten men,* (K,) or *by ten women:* (TA:) or [simply] *a cooking-pot broken in pieces;* not derived from anything: (TA:) pl. قُدُورٌ أَعْشَارٌ, (A,) and أَعَاشِيرُ. (A, K.) And جَفْنٌ أَعْشَارٌ [*A scabbard of a sword,* or *a sword-case,*] *broken in pieces.* (O.) And قَلْبٌ أَعْشَارٌ [*A broken heart.*] (S, K.) And أَعْشَارُ جَزُورٍ *The portions of a slaughtered camel* [for which players at the game called الْمَيْسِر contend, and which are ten in number; not seven, as is said in one place in the TA. In Har p. 579, اعشار in this case is said to be pl. of عُشْرٌ; but I think that we have better reason for regarding it as a pl. of عَشْرٌ]. (Az, S, O, K.) Imra-el-Keys says,

* وَمَا ذَرَفَتْ عَيْنَاكِ إِلَّا لِتَضْرِبِى *

* بِسَهْمَيْكِ فِى أَعْشَارِ قَلْبٍ مُقَتَّلِ *

[*And thine eyes did not shed tears but that thou mightest play with thy two arrows for the portions of a heart subdued and killed by the passion of love*]: he means, by the two arrows, the two called المُعَلَّى and الرَّقِيب; to the former of which are assigned seven portions, and to the latter, three; so that both together gain all the portions; for the slaughtered camel is divided into ten portions: therefore he means that she has played for his heart with her two arrows, [alluding to the glances shot from her eyes,] and gained possession of it altogether: (Az, S, * O: * [see also a verse cited voce رَقِيب:]) or accord. to some, he means that his heart had been broken, and then repaired like as cooking-pots are repaired: but Az says that the former explanation, which is mentioned by Th, pleases him more. (TA.) Hence the saying, ضَرَبَ فِى أَعْشَارِهِ وَلَمْ يَرْضَ بِمَعْشَارِهِ [*He played for* all *the portions of it, and was not content with the fifth of it*]; meaning he took the whole of it. (A.) ___ And أَعْشَارٌ alone means *Cooking-*

pots that boil the ten portions [*of a* جزور]. (Har. p. 579.) أَعْشَارٌ also signifies The *primary feathers of the wing of a bird;* (S, O, TA;) and so عَوَاشِرُ . (TA.)

عُشْرٌ *Three nights of the* [*lunar*] *month,* [the *tenth, eleventh, and twelfth,*] *after the* تُسْعٌ [q. v.]. (S, O.) Also [The *asclepias gigantea* of Linnæus; or *gigantic swallow-wort;*] *a species of tree* [or *shrub*] *in which is a substance answering the purpose of tinder,* (K,) *like cotton,* (TA,) *than which there is nothing better wherein to strike fire, and with which cushions are stuffed,* (K,) *on account of its softness:* (TA:) [see رَآءٌ, in art. روأ:] accord. to AHn, (TA,) *a large species of tree* [or *shrub*], *of the kind called* عِضَاه, *having a sweet gum,* (AHn, S, O, *) *and milk,* (O,) *and broad leaves, growing up high,* (AHn,) *from the flowers and shoots of which,* (AHn, K,) or *from the joints of the branches and from the places of the flowers whereof,* (O,) *there comes forth a well-known kind of sugar,* (AHn, O, * K,) *in which is somewhat of bitterness,* (O, K,) *called* سُكَّرُ العُشَرِ; (AHn, TA;) [or *this is a kind of red sugar, which falls like dew upon this tree;* (Golius, from Ibn-Maaroof and the Mj;)] *it produces also bladders, resembling the* شَقَاشِق [or *faucial bags*] *of camels, in which they bray,* [blowing them out from their months, with a gurgling sound,] (AHn, TA,) [*and*] *like the bladder of the smaller* قَتَاد [q. v.]; (S, O;) *and it has a blossom like that of the* دِفْلَى, *tinged,* [but with what hue is not said,] *and shining, and beautiful in appearance, as well as a fruit:* (AHn, TA:) n. un. with ة: and pl. [of this

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latter] عُشْرٌ [or rather this is a coll. gen. n.] and عُشَرَاتٌ. (S, O.) [See also سَلَعٌ.]

عُشُر : see عُشْر.

عِشْرَة *Social,* or *familar, intercourse; fellowship; i. q.* مُخَالَطَة; (O, * K;) or a subst. from the latter word. (S, Msb.) Sometimes it governs as a verb, [like the inf. n.,] accord. to some grammarians, as in the following ex.:

* بِعِشْرَتِكَ الكِرَامَ تُعَدُّ مِنْهُمْ *

[*By thine associating with the generous thou will be reckoned* as one *of them*]. (I'Ak p. 211.)

عَشَرَة [*Ten;*] the *first of the* عُقُود; (A, K;) with ة, (Msb,) and with fet-h to the ش, (TA,) for the masc.; (Msb, TA;) and عَشْر, without ة, (Msb, TA,) and with one fet-hah, (TA,) for the fem. (Msb, TA.) You say, عَشَرَةُ رِجَالٍ [*Ten men*]: and عَشْرُ نِسْوَةٍ [*ten women*]. (S, O, Msb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put عَشْرَة; and for the latter, عَشَرَة; and in Freytag's lexicon we find عَشَرَة instead of عَشَرَات.] عُشَر [is the pl. of عَشَرَة: and also] signifies *Decimal numbers.* (M in art. ست.) The vulgar make عُشْر masc., as meaning a number of days, saying العُشْرُ الأَوَّلُ, and العُشْرُ الأَخِيرُ; but this is wrong [unless thereby they mean to speak of nights with their days, as will be shown by what follows]: the month consists of three عَشَرَات; namely, العُشْرُ الأُوَلُ [*The first ten* nights. with their days], pl. of أُولَى; and العُشْرُ الوُسْطُ [*The middle ten* nights, with their days], pl. of وُسْطَى; and العُشْرُ الأَخِرُ [*The last,* lit. *the other, ten* nights, with their days], pl. of أُخْرَى; or العُشْرُ الأَوَاخِرُ [*The last ten* nights, with their days], pl. of آخِرَة. (Msb.) [العُشْرُ الأَوَاخِرُ is also especially applied to *The last ten* nights of Ramadán, with their days: and عُشْرُ ذِى الحِجَّةِ to *The* first *ten* nights *of Dhu-l-Hijjeh,* with their days: and العُشْرُ, alone, to *The* first *ten* nights of El-Moharram, with their days.] The Arabs also said, سِرْنَا عُشَرًا, meaning *We journeyed ten* nights, with their days; making the fem. [لَيَال] to predominate over the masc. [أَيَّام]; as is the case in the Kur ii. 234. (Msb.) And أَيَّامُ العُشْرِ is used for أَيَّامُ اللَّيَالِى العَشَرَةِ [*The days of the ten nights*]. (Mgh.) [See some other observations applying to the syntax of عَشَرَة and عَشَر, voce خَمْسَة. And respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which عَشَرَة is imperfectly decl., see ثَلَاثَة.]

عَشْرٌ [___ is also applied to *A portion*, or *paragraph, of the Kur-án properly consisting of ten verses;* but it is often applied to *somewhat more*, or *less, than what is considered by some*, or *by all, as ten verses*, either because there is much disagreement as to the divisions of the verses or for the sake of beginning and ending with a break in the tenour of the text: (see عَاشِرَةٌ:) pl. أَعْشَارٌ. These divisions have no mark to distinguish them in some MSS.: in others, each is marked by a round ornament at the end; or by the word عشر, or the letter ع, over, or over against, the commencement.] ___ When you have passed the number ten, you make the masc. fem., and the fem. masc. [to nineteen inclusively]: in the masc., you reject the ة in عَشَرَةٌ; and from thirteen to nineteen [inclusively], you add ة to the former of the two nouns; and [in every case] you pronounce the ش with fet-h; and you make the two nouns one noun, [and, as such,] indecl., with fet-h for the termination: (TA:) you say, أَحَدَ عَشَرَ [*Eleven*], (S, O, Msb,) [and اثْنَا عَشَرَ *Twelve*,] and ثَلَاثَةَ عَشَرَ [*Thirteen*], and so on; (Msb, TA;) with fet-h to the ش; and in one dial. with sukoon [أَحَدْ عَشَرَ, &c.]; (Msb;) or the former only: (S, O:) and, as ISk says, some of the Arabs make the ع quiescent, [as many do in the present day,] saying أَحَدْ عَشَرَ, and so on to تِسْعَةْ عَشَرَ [inclusively] except in the instance of اثْنَا عَشَرَ and اثْنَىْ عَشَرَ, because of the quiescence of the ا and ى; and Akh says that they make the ع quiescent because the noun is long and its vowels are many: (S, O) in the fem., you add ة to the latter of the two nouns, and reject the ة in the former of them, and make the ش in عشرة quiescent: you say إِحْدَى عَشْرَةَ (TA,) [and اثْنَتَا عَشْرَةَ,] and so on to تِسْعَ عَشْرَةَ [inclusively]: and if you choose, you say إِحْدَى عَشَرَةَ, [&c.,] with kesr to the ش: the former is of the dial. of the people of El-Hijáz, [and is the more common,] and the latter is of the dial. of the people of Nejd: (S, O, TA:) but fet-h to the ش in this case is unknown to the grammarians and lexicologists, as Az says, though an instance has been adduced in an unusual reading of the Kur ii. 57, and another in vii. 160. (TA.) Every noun of number, from eleven to nineteen [inclusively], is mansoob, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-h,] in the cases of refa and nasb and khafd, except that of twelve; for اثْنَا and اثْنَتَا are decl. [i. e. you say, in a case of nasb or khafd, اثْنَىْ عَشَرَ and اثْنَتَىْ عَشْرَةَ]. (TA.) ___ [In the same manner also عشر and عشرة are used in the ordinal compounds,]

عُشَرَآءُ A she-camel *that has been ten months pregnant,* (S, Mgh, O, Msb, K,) *from the day of her having been covered by the stallion:* she then ceases to be [of those] called مَخَاضٌ, and she is called عشرا *until she brings forth,* and also *after she has brought forth,* (S, O,) or *when she has brought forth, at the completion of a year:* or when she has brought forth she is termed عَاتِدٌ: (TA:) or *that has been eight months pregnant:* or, applied to a she-camel, *i. q.* نُفَسَآءُ *applied to a woman:* (K:) it is applied also to any female that is pregnant, but mostly to the female of the horse and camel: (IAth:) it is the only sing. word of this measure, which is a pl. measure, except نُفَسَآءُ: (MF:) the dual is عُشَرَاوَانِ: (S, O, TA; in one copy of the S عُشَرَاوَانِ:) and pl. عُشَرَاوَاتٌ; (S, O, K, TA; in one copy of the S, and in the CK عُشَرَاوَاتٌ;) but some disallow this; (MF;) and عِشَارٌ; (S, O, Msb, K;) like as نِفَاسٌ is pl. of نُفَسَآءُ; (Msb;) and عُشَارٌ: (K in art. نفس:) or عِشَارٌ is applied to she-camels *until some of them have brought forth and others are expected to bring forth.* (K.) Some say that عِشَارٌ have no milk; though El-Farezdak applies this term to camels that are milked, because of their having recently brought forth; and it is said that camels are most precious to their owners when they are عشار. (TA.) عَشَائِرُ, as pl. of عِشَارٌ, which is pl. of عُشَرَآءُ, signifies Gazelles *that have recently brought forth.* (O.)

لَبَنٌ عُشَرِىٌّ *Milk of camels that feed upon the* عُشَرُ, q. v. (TA.)

عِشْرُونَ *Twenty; twice ten:* (K:) applied alike to a masc. and a fem.: (Msb:) you say عِشْرُونَ رَجُلًا [*Twenty men*], and عِشْرُونَ ٱمْرَأَةً [*Twenty women:* the noun following it being in the accus. case as a specificative]: (TA:) it is decl. with و and ى [like a pl. formed by the addition of و and ن]; (Msb;) and when you prefix it to another noun, making it to govern the latter in the gen. case, you drop the ن, (S, Msb,) and say, عِشْرُو زَيْدٍ [*The twenty of Zeyd*], (Msb,) and عِشْرُوكَ [*Thy twenty*], (S, O, Msb,) and عِشْرِىّ [*My twenty*], changing the و into ى [in this last case], because of the letter following it, and these incorporating: (S, O:) so says Ks; but most disallow this mode of prefixing in the case of a decimal number [of this kind], (Msb.) [It signifies also *Twentieth.*] It is not a pl. of عَشَرَةٌ, (so in a copy of the S and in the O and in the TA.) or

عشر, (so in another copy of the S,) [or perhaps the right reading is عشر, as may be inferred from what will be presently added: but first it should be observed that if it were pl. of عشرة, or of عشر, it would signify at least three times ten: some hold it to be a pl. of عشر, saying, (TA.) as عشر signifies camels' coming to water on the ninth day, they do not say عشران [for twenty], but they say عشرون, (in the K, لم يقل عشرين وقالوا عشرين: but the correct reading seems to be لم يقولوا: TA: [in the CK it is more incorrect, لم يقل عشرين وقالوا عشرين:]) making eighteen days to be عشران, and the nineteenth and twentieth a portion of the third عشر; and so, [regarding the portion as a whole,] forming the pl. عشرون; (K, * TA;) agreeably with a well-known license, which allows the calling two and a part of the third a pl: (TA:) this is the opinion of Kh and IDrd and some others: but J and most of the lexicologists hold that عشرون is not a pl. of عشرة nor of عشر nor of any other word, and their opinion I hold to be *correct*, applying as it does to the other similar nouns of number. (MF.)

عُشَار *Ten and ten;* [or *ten and ten together;* or *ten at a time and ten at a time;*] (MF;) changed from عشرة, (S,) or rather عشرة عشرة; as also معشر ; (MF;) [for which reason, and its

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having the quality of an epithet, each is imperfectly decl.] You say, جاؤوا عشار عشار, (S, M, O, L, K,) and معشر معشر , (M, O, L, K,) and عشار once, and معشر once, (M, L, TA,) *They came ten* [*and*] *ten.* (S, M, O, L, K.) MF says that the repetition is manifestly wrong; but it is allowed by the M and L, as well as the K; [and is for the purpose of corroboration;] and معشر معشر is also authorized by the TS. (TA.) A'Obeyd says that more than أُحَاد and ثُنَآء and ثُلَاث and رُبَاع has not been heard, except عُشَار occurring in a verse of El-Kumeyt. (O, TA.) [But خُمَاس is mentioned in the K.]

عَشِير : see عُشْر, in three places. ___ Also *A certain measure of land, a tenth of the* قَفِيز, (O, Msb, K,) *which is the tenth of the* جَرِيب [q. v.]: (O, TA:) pl. أَعْشِرَآء. (TA in art. جرب.) And *An associate; i. q.* مُعَاشِر. (S, O, Msb, K.) ___ And *A husband;* (S, O, Msb, K;) because he and his wife are associates, each of the other. (S,

O.) يَكْفُرْنَ العَشِيرَ means *They are ungrateful to the husband.* (Msb.) ___ And *A wife.* (Msb.) ___ And *A relation.* (K.) ___ And *A friend.* (K.) Pl. عُشَرَآءُ. (K.) ___ See also عَشِيرَةٌ. Also The *cry of the* ضَبُعٌ [or *hyena,* or *female hyena*]: (K:) in this sense, a word not derived. (TA.)

عُشَارَةٌ ; and its pl.: see عُشْرٌ.

عُشَارِىٌّ A garment, or piece of cloth, (A, K,) *ten cubits long.* (S, A, Mgh, O, K.) ___ And A boy *ten years old:* fem. with ة. (TA.)

عَشُورَى and عَشُورَآءُ: see عَاشُورَآءُ.

عَشِيرَةٌ A man's *kinsfolk:* (Bd and Jel in ix. 24:) or his *nearer* or *nearest relations,* or *next of kin, by descent from the same father* or *ancestor:* (K:) or *a small sub-tribe; a small portion,* or the *smallest subdivision, of a tribe, less than a* فَصِيلَة: (TA voce شَعْبٌ, q. v.:) or *a tribe;* syn قَبِيلَةٌ; (S, O, Msb;) a man's قَبِيلَة; (K;) as also عَشِيرٌ , without ة: (TA:) or *a community, such as the Benoo-Temeem,* and *the Benoo-'Amr-Ibn-Temeem:* (ISh:) a word having no proper sing.: (Msb:) accord. to some, from عَشْرَةٌ: accord. to others, from عَشَرَةٌ, the number so called: (Bd ubi suprà, and MF:) pl. عَشَائِرُ (Msb, K) and عَشِيرَاتٌ. (Msb.) [See also عَشَائِرُ.] مَعْشَرٌ is also a pl. pl. of عُشَرَآءُ [q. v., last sentence]. (O.)

عَشَّارٌ (S, O, Msb, K) and عَاشِرٌ (O, Msb, K) and مُعَشِّرٌ (TA) *One who takes,* or *receives, the* عُشْرٌ [q. v.] *of property.* (S, Msb, K.) Where the punishment of the عَشَّار, or عَاشِر, is mentioned in traditions, as where it is said that the عَاشِر is to be put to death, the meaning is, he who takes the tenth as the people in the Time of Ignorance used to do: such is to be put to death because of his unbelief; or because, being a Muslim, he holds this practice to be lawful: but such as performed the like office for the Prophet and for the Khaleefehs after him may be thus called because of the relation of what he takes to the tenth, as the quarter of the tenth, and the half of the tenth, and as he takes the tenth wholly of the produce that is watered [only] by the rain,

and the tenth of the property in merchandise [of foreigners, and half the tenth of that] of non-Muslim subjects. (TA.) [There is either a mistake or an omission in the last part of the statement above, in the TA, which I have rectified by inserting of foreigners &c.]

عَاشِرٌ : see عَشَّارٌ. ___ One says also, صَارَ عَاشِرَهُمْ [meaning *he became the tenth of them*]. (S, Msb, K.)

عَاشِرَةٌ The *circular sign which marks a division of an 'ashr* (عَشْر) *in a copy of the Kur-án:* (O, L, K:) a post-classical term: (O, L:) pl. عَوَاشِرُ. (S, K.) ___ And عَوَاشِرُ القُرْآنِ means The *verses that complete an* عَشْر *of the Kur-án.* (K.) ___ And إِبِلٌ عَوَاشِرُ *Camels coming to water after an interval of eight days;* (S, O;) *on the tenth day* [*counting the day of the next preceding watering as the first*]: or *on the ninth day* [*not counting the day of the next preceding watering:* see عُشْرٌ]. (K.) For another signification of the pl., عَوَاشِرُ, see عُشْرٌ, last sentence.

عَاشِرَةُ is a proper name of *The* ضَبُعٌ [i. e. *hyena,* or *female hyena*]; a determinate noun: [but it has for] pl. عَاشِرَاتٌ. (O.)

عَاشُورٌ : see what next follows.

عَاشُورَآءُ and عَشُورَآءُ (Msb, K) and عَاشُورَى (Msb, K) and عَشُورَى (K) and عَاشُورٌ, (Msb, K,) or يَوْمُ عَاشُورَآءَ (S, O, and K in art. تسع, &c.) or يَوْمُ العَاشُورَآءِ (S in that art., &c.) and يَوْمُ عَشُورَآءَ, (S, O,) *The tenth day of the month El-Moharram:* (S, Msb, K:) or *the ninth thereof,* (K,) accord. to some; but most of the learned, of old and late times, agree that it is the former; (Msb in art. تسع;) and AZ says that by the ninth may be meant the tenth; after the same manner as the term عُشْرٌ, relating to camels' coming to water, is [said to be] applied to a period of nine days, [but means the coming to water on the tenth day, counting the day of the next preceding watering as the first,] as Lth says, on the authority of Kh. (TA.) Few nouns of the measure فَاعُولَآءُ have been heard. (Az, TA.)

مَعْشَرٌ *A company,* or *collective body,* (Az, S, O, Msb, K,) *of people,* (S,) *consisting of men,*

exclusive of women; like نَفَرٌ and قَوْمٌ and رَهْطٌ; (Az, Msb;) having no proper sing.: (Az:) or *any company,* or *collective body, whose state of circumstances is one; a community;* as the معشر of the Muslims and that of the Polytheists: (Lth:) or *a great company,* or *collective body;* so called [from عَشَرَةٌ,] because they are many; for عشرة is that large and perfect number after which there is no number but what is composed of the units comprised in it: (MF:) or the *family* of a man: or *jinn* (i. e. *genii*) *and mankind:* (K: [or the author of the K may mean, or *jinn:* and also *mankind:*]) in the Kur [vi. 130, and lv. 33], we find the expression يَا مَعْشَرَ ٱلْجِنِّ وَٱلْإِنْسِ; but this means *O* معشر *consisting of the jinn and of mankind:* and [vi. 128], يا معشر الجن, without the mention of الانس: (MF:) pl. مَعَاشِرُ. (S, Msb.) [See also مَعْشَرٌ.] عَشِيرَةٌ: see عُشَارٌ, in four places.

مُعْشِرٌ A woman *who has completed her full time of pregnancy.* (TA.)

مُعَشَّرٌ [pass. part. n. of 2, q. v. See also مُثَلَّثٌ.]

مُعَشِّرٌ : see عَشَّارٌ. Also One *whose camels have brought forth:* and one *whose camels have become* عِشَارٌ [pl. of عُشَرَآءُ]. (O, K.)

مُعْشَارٌ : see عُشْرٌ. Also A she-camel *whose milk is abundant* (K, TA) *in the nights of her bringing forth.* (TA.)

عشرق

Q. 1 عَشْرَقَ, said of a plant, or of herbage, and [عَشْرَقَتْ] said of land, *It became green.* (Ibn- 'Abbád, O, K.)

عِشْرِقٌ *A certain plant,* (S, K,) *of the* [*kind of plants called*] أَغْلَاث, *the grain of which is good for the piles, and for generating milk, and blackens the hair,* (K,) or *the leaves whereof, which are like those of the* عِظْلِم, *intensely green, blacken the hair when it is dressed therewith, and cause it to grow:* (TA:) n. un. with ة: (K:) Aboo-Ziyád says, it is *of the* [*kind of plants called*] أَغْلَاث, and is *a tree* [or *plant*] *that spreads upon the ground, having thick* [in the TA *wide*] *leaves, and not having thorns, and is scarcely,* or *never, eaten by anything but the goats, which take some little thereof, except its grain, for this is eaten: some of the Arabs call it* فِنًا; *and when a grain thereof falls upon the ground and dries, it becomes red as though it were a bit of red wool: sometimes,* he says, *the women use its leaves in combing and dressing their hair, which it blackens, and causes to grow:* he says also, an Arab of the desert, of Rabee'ah, informed me that *the* عِشْرِقَة *rises upon a short stem, then spreads into many branches, and bears numerous fruits, which are long, broad pods, in every one of which pods are two rows of grains exactly like the stones of raisins, and these are eaten while fresh, and are cooked, and are pleasant in taste; and when the wind blows, those pods become in a state of commotion, being suspended by slender stalks, so that they make a rustling sound, and you hear, in the valley in which they are found, a low and confused sound, which frightens the camels; and the*

serpents do not make their abode in that valley, fleeing from the sound: its leaves are like those of the عِظْلِم, *intensely green; and its grain is white, pleasant to the taste, easily broken, unctuous, and hot; good for the piles:* Aboo-Ziyád also says that *the* عِشْرِق *and* سَنًا [i. e. *senna*] *are like each other, except that the leaves of the latter are thin;* also, that an Arab of the desert, of the Benoo-Asad,

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told him that *the blossom of the* عِشْرِق *inclines to whiteness;* and that *the places of its growth were said by some to be the rugged tracts:* (O:) Az says that it is *a herb of which the leaves and produce are like those of the* غَار [or *bay*], *except in being larger:* IAar, that it is *a red plant, of sweet odour, used by the brides:* and IB, from As, that it is *a cubit in height, having small grains, and, when dry, producing a sound by reason of the passage of the wind:* (TA:) [Forskål (in his Flora Aegypt. Arab. pp. cxi. and 86) mentions it as *a species of cassia:*] عَشَارِقُ is pl. of عِشْرِقَةٌ, or of the gen. n. عِشْرِقٌ. (TA.)

عشرن (Quasi root)

Q. Q. 1 **عَشْرَنَهُ** : see art. عشر.

عشق

1 **عَشِقَ**, aor. ـَـ, (S, O, Msb, K, [accord. to the TA, said in the Msb to be like ضَرَبَ, but in my copy of the Msb it is correctly said to be of the class of تَعِبَ,]) inf. n. عَشَقٌ and عَشَقٌ, (S, O, K,) the latter mentioned by Fr, and said by Ibn-EsSarráj to be thus by poetic license, and with two fet-hahs because two kesrehs are rare in nouns, (S, O,) or the former is a simple subst., and the latter is the inf. n., (Msb,) [and app. مَعْشَقٌ also,] *He loved* (another, S, O, K) *excessively;* (IF, S, O, Msb, K;) [or *passionately;* or *with amorous desire;* or, agreeably with explanations of عَشَقٌ below, *admiringly;* or *with blindness to defects in the object of his love;* or *with a disease of the nature of melancholia;*] and تَعَشَّقَ as trans. is *syn. with* عَشِقَ as such. (TA.) [See also عَاشِقٌ.] ___ And عَشِقَتْ said of a she-camel, *She was,* or *became, vehemently desirous of the stallion.* (AA, TA.) ___ And عَشِقَ بِهِ *He,* or *it, stuck to him,* or *it;* (O, K;) as also عَسِقَ بِهِ. (O.)

2 **عَشَّقَهُ** is used in the present day as meaning *He made him to be affected with* عَشَقٌ; but is probably post-classical.]

5 **تَعَشَّقَ** *He affected* عَشَقٌ: (S, O, K: * [in the K, تَعَشَّقَهُ, in which the pronoun app. refers to العَشَقُ, is erroneously put for تَعَشَّقَ:]) or *he showed,* or *exhibited,* عَشَقٌ. (KL.) And *He was,* or *became,* عَاشِقٌ. (KL.) See also 1.

عَشَقٌ (IF, S, O, Msb, K) [generally held to be an inf. n.] and مَعْشَقٌ [likewise app. an inf. n.] (O, K) *Excessive love;* (IF, S, O, Msb, K;) [or *passionate love;* or *amorous desire:*] or *attackment to women:* (IF, Msb:) or the lover's *admiration* (عَجَبٌ [for عُجْبٌ in the CK is a mistranscription for عَجَبٌ]) *of the beloved;* and it may be in chasteness and in immorality; (K;) or عَشَقٌ may be in chasteness and حُبٌّ may be in immorality: (TA:) or *blindness of the sense to the faults,* or *defects, of the beloved:* or *a disease of the nature of*

melancholia (مَرَضٌ وَسْوَاسِىٌّ), *which one procures to himself by making his thought to exercise absolute power over the approval of certain forms:* (K:) Th, being asked respecting الحُبّ and العِشْق, which of them is the more commendable, said, الحُبّ, because in العِشْق is excess: (TA:) [see also حُبٌّ:] Ibn-Seenà, [whom we commonly call Avicenna,] in a treatise on العِشْق, [regarding it as meaning *natural propension,*] says that it is not peculiar to the human species, but pervades all existing things of the celestial and the elemental and the vegetable and the mineral and the animal, and that its meaning is not perceived nor known, and is rendered more obscure by explanation thereof: (MF, TA:) it is said in the A that العِشْق is derived from العَشَقَةُ, which means the [plant commonly called] لَبْلَاب, because it twines upon trees, and cleaves to them. (TA.)

عَشَقٌ The لَبْلَاب [*a species of dolichos,* the *dolichos lablab* of Linn.]; one of which is called عَشَقَةٌ: IDrd says, the [common] people assert that the عَشَقَة is the لَبْلَابَة: (O:) accord. to Zj, (TA,) عَشَقَةٌ signifies *a certain tree* [or *plant*] *that becomes green, and then becomes slender and yellow:* (K, TA:) and عَشَقٌ is its pl. [or rather the coll. gen. n.]: (K:) and Kr says that with the postclassical authors it is the لَبْلَات. (TA.) ___ Also The [*tree called*] أَرَاك. (TA.)

عُشُقٌ, with two dammehs, A camel *that keeps to the female which he covers and which desires none but him.* (IAar, TA.) And Men *who trim,* or *dress,* or *put into a good* or *right state, the sets* [so I render غُرُوس, as pl. accord. to general analogy of غَرْسٌ,] *of sweet-smelling plants.* (IAar, O, K.)

عَشِيقٌ *i. q.* عَاشِقٌ, q. v. (TA.) ___ عَشِيقُ العُلَى is a metaphorical expression like خَدِينُ العُلَى [meaning *Excessive lover of eminence*]. (TA in art. خدن.) Also *i. q.* مَعْشُوقٌ [*Loved excessively,* &c.]. (TA.)

عَشِّيقٌ *Affected with much* عِشْق; (ISk, S, O, K;) applied to a man. (ISk, S, O.)

عَشِيقٌ *Loving excessively;* [or *passionately;*] &c.; (Msb, K;) [or *an excessive,* or *a passionate, lover;*] as also عَاشِقَةٌ : (TA:) the former applied to a man and to a woman, (Msb, K,) and عَاشِقَةٌ also is applied to a woman, (K:) they said امْرَأَةٌ عَاشِقٌ لِزَوْجِهَا [*A woman excessively,* or *passionately, loving to her husband*]; (Fr, S, O;) and sometimes they said عَاشِقَةٌ: (O:) pl. عُشَّاقٌ (TA) [and عُشَّقٌ, mentioned in the O as an epithet applied to eyes (عُيُونٌ), by Ru-beh]: it is asserted that the عَاشِق is thus called from العَشَقَةُ meaning the لِبْلَابَة, because of his becoming dried up: (O, TA:) or from عَشِقَ بِهِ, because of his cleaving to the object of his love. (TA.) ___ [Hence,] عَاشِقُ الأَبْكَارِ an appellation of *The insect called* حُرْقُوص [q. v.]; because of its entering into the فَرْج of the virgin girl. (IB, TA voce حرقوص.)

مَعْشَقٌ : see عَشْقٌ.

مَعْشُوقٌ : see عَشِيقٌ.

عشو

1 **عَشَا** , (TA, and so accord. to some copies of the K,) first pers. عَشَوْتُ, (S,) aor. يَعْشُو, (TA,) inf. n. عَشْوٌ and عُشُوٌّ; (KL;) as also عَشِىَ, like رَضِىَ [i. e. having for its aor. يَعْشَى, but the inf. n. is app. عَشًا, as in the similar sense expl. in the next sentence]; (TA, and so in my MS. copy of the K;) *i. q.* تَعَشَّى , (S, K, TA,) [which is more commonly used than either of preceding verbs, and] which signifies *He ate the* [*eveningmeal*, or *evening-repast*, or *supper*, i. e. *what is called the*] عَشَآء. (Msb, K, TA.) And عَشَيْتُ الإِبِلَ, (ISk, S, K, TA,) aor. تَعْشَى, inf. n. عَشًا, (ISk, S, TA,) *i. q.* تَعَشَّتْ [i. e. *The camels ate the evening-pasture*, or *evening-feed, called the* عَشَآء]. (ISk, S, K, TA.) ___ And عَشَاهُ, (K,) first pers. عَشَوْتُهُ, (S, Msb,) aor. يَعْشُوهُ, (S, TA,) inf. n. عَشْوٌ; (K, TA;) and inf. n. عَشًى also, (TA, and thus in some copies of the K,) thus correctly, as in the M, عَشْيًا in [some of] the copies of the K being a mistake for عَشْيًا, the aor. being also يَعْشِيهِ; (TA;) *i. q.* عَشَّاهُ , (S, Msb, K, TA,) [which is more commonly used than either of the preceding verbs,] inf. n. تَعْشِيَةٌ, (S,) i. e. *He fed him* (namely, a man, Msb, or a horse, or a camel, (S) *with the* [*evening-meal*, or *supper*, or *the evening-pasture* or *evening-feed*, i. e. *what is called the*] عَشَآء; (S, Msb, K;) as also اعشاه : (K:) and عَشَا الإِبِلَ, (K, TA,) like دَعَا [i. e. having for its aor. يَعْشُو]; (TA;) and عَشَّاهَا ; *He pastured the camels by night.* (K, TA.) عَشَوْتُهُ also signifies *I repaired*, or *betook myself, to*, or *towards, him*, or *it, by night:* and hence عَاشٍ is applied to any one *repairing*, or *betaking himself, to* or *towards* [an object]. (S.) ___ And عَشَوْتُ إِلَى النَّارِ, aor. أَعْشُو, inf. n. عَشْوٌ, *I sought to be directed*, or *guided*, or *I directed*, or *guided, myself, by weak eyesight, to the fire:* (S:) or *I looked at the fire*, or *endeavoured to see it, and repaired*, or *betook myself, to it*, or *towards it;* and *I saw it*, or *looked towards it trying whether I could see it, and sought to be directed*, or *guided, to it by its light:* (Har p. 535:) El-Hotei-ah says,

* مَتَى تأْته تَعْشُو إلَى ضَوْءِ نَارِه *

* تَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرُ مُوقَدِ *

[*When thou comest to him, looking with blinking eyes towards the light of his fire and seeking to be guided by it thereto, thou findest the best fire,* and *at it is the best kindler*]; meaning مَتَى تأْته عَاشِيًا; using the marfooa verb between two verbs whereof each is mejzoom because the verb in the future tense when it occurs in the place of a denotative of state is marfooa: (S:) or عَشَا النَّارَ and إلَى النَّارِ, inf. n. عَشْوٌ and عُشُوٌّ; as also اعتشى النَّارَ and بالنَّارِ; signifies *he saw the fire by night from*

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afar, and repaired, or *betook himself, to it,* or *towards it, seeking to light himself thereby,* (K, TA,) *and hoping to obtain thereby guidance and good.* (TA.) ___ And عَشَا عَنِ النَّارِ *He turned away and went from the light of the fire.* (TA.) ___ And عَشَوْتُ عَنْهُ *I went,* or *turned, from him,* or *it, to another:* whence, it is said, the saying in the Kur [xlii. 35], وَمَنْ يَعْشُ عَنْ ذِكْرِ ٱلرَّحْمَٰنِ [*And such as turns from the admonition of the Compassionate*]. (S. See another explanation of this saying in what follows.) [This and other meanings expl. below are app. from what here next follows.] ___ عَشِىَ, aor. يَعْشَى, (S, Msb, K,) dual يَعْشَيَانِ, not يَعْشَوَانِ, (S,) inf. n. عَشًا, (S, Msb, K,) *He was,* or *became, weak-sighted:* (Msb:) or *he did not see by night, but saw by day:* (S:) or *he had bad sight by night and by day:* or *he was,* or *became, blind:* [said of a man, and of a beast of the equine kind, and of a camel, and of a bird: (see عَشًا, below:)] and عَشَا, aor. يَعْشُو, signifies the same: (K:) or the two verbs differ in meaning; so as that وَمَنْ يَعْشَ عَنْ ذِكْرِ ٱلرَّحْمَٰنِ, in the Kur xliii. 35, thus read by some, means *And such as is blind to the admonition of the Compassionate,* i. e., to the Kur-án; but مَنْ يَعْشُ, as others read, *such as feigns*

himself blind: (Ksh and Bd: *) [see also 6: and see another explanation of the latter reading, above: or] عَشَا signifies also *he* (a man, TA) *did as does the* أَعْشَى [q. v.]. (K, TA.) One says also, عَشِىَ مِنَ الشَّىْءِ, aor. يَعْشَو, [thus in my original, but the pret. is app. عَشَى, and the aor. يَعْشَى,] meaning *He lacked strength of sight to perceive the thing.* (TA.) And عَشِىَ عَنْ حَقِّهِ like عَمِىَ in measure and in meaning [i. e. *He was,* or *became, blind to his right,* or *due*]. (TA.) And لَا يَعْشَى إِلَّا بَعْدَ مَا يَعْشُو is one of their sayings, meaning [app. *He will not become weak-sighted except*] *after his eating the* [*eveningmeal called the*] عَشَآءُ: (TA:) [for it is said that] the eating of food in the night occasions weakness of sight more than [do] other things. (Har p. 52. [العشآء is there written in one instance for عَشَى عَلَيْهِ ___.]) العَشَا, inf. n. عَشًا, means *He wronged him; treated him wrongfully, injuriously, unjustly,* or *tyrannically:* (K, TA:) mentioned by ISd. (TA.)

2 **عَشَّوَ** see 1, former half, in two places. One says, عَشِّ وَلَا تَغْتَرَّ, (Meyd, TA,) or عَشِّ إِبِلَكَ وَلَا تَغْتَرَّ [a prov., meaning *Pasture thy camels by night, and be not negligent,* or *be not made to desire what is vain,* or *false*]. (S. [See Freytag's Arab. Prov., ii. 92.]) And عَشَّيْتُ الإِبِلَ عَنِ الوِرْدِ *I pastured the camels with the* [*evening-pasture called*] عَشَآءً, *so that they might come to the water having satisfied themselves with food:* and in like manner one says, ضَحَّيْتُهَا عَنْهُ. (A and TA in art. ضحو and ضحى.) And عَشِّ رُوَيْدًا *Pasture thou* the camels *in the evening* (عَشِيًّا) *gently:* and in like manner one says, ضَحِّ رُوَيْدًا. (A, TA.) And hence, عَشَّى عَنِ الأَمْرِ (inf. n. تَعْشِيَةٌ, K) *He acted gently,* or *deliberately, in the affair:* (A and TA in art. ضحو and ضحى, and S * and K * in the present art.:) and in like manner, ضَحَّى عَنْهُ. (A and TA in the former art., and S * in the present art.) See also the next paragraph. [Hence,] عَشَّى الطَّيْرَ, inf. n. تَعْشِيَةٌ, *He kindled a fire for the birds in order that they might become dim-sighted* (لِتَعْشَى) *and consequently be captured.* (M, K.)

4 **أَعْشَوَ** see 1, former half. ___ [Hence, app.,] اعشى also signifies *He gave.* (K.) And اعشاه *He* (God) *rendered*

him أَعْشَى [i. e. *weak-sighted,* &c.: and in like manner one says عشّاه : see 2, last sentence; and see also Har p. 52].

5 **تَعَشَّى** see 1, first quarter, in two places. One says also, تعشّى به *He fed himself with it* [*in the evening,* or] *in the time called the* عشآء: and [in like manner] تتعشّاه is said of camels [as meaning *they feed themselves with it,* or *pasture upon it, in the evening*]. (TA.) And when one says to thee, تَعَشَّ [*Eat thou the evening-meal*], thou sayest, ما بِى تعشٍّ, (S,) or ما بِى من تعشٍّ, (TA,) [*I have no* desire for *eating the evening-meal;* see 5 in art. غدو;] and not ما بِى عشآءٌ, (S,) or not ما بي من عشآءٍ (TA.) See also 6. And تعشّاه signifies also *He gave him an* عشوة [or عشوة, i. e. *a firebrand*]. (TA.)

6 **تعاشى** *He feigned himself* أَعْشَى [i. e. *weaksighted,* &c.; and so تعشّى as used by Bd in xliii. 35]. (S, TA.) ___ And [hence] *He feigned himself ignorant,* (K, TA,) عن كذا [*of such a thing*], *as though he did not see it;* like تعامى. (TA.)

8 **اعتشى** *He journeyed in the time of the* عشآء [or *nightfall*]: (K, TA:) like اهتجر meaning he journeyed in the time of the هاجرة. (TA.) See also 1, latter half.

10 **استعشاه** *He found him to be deviating from the right course,* or *acting wrongfully, injuriously, unjustly,* or *tyrannically,* (وجده جائرا, K, TA, in some copies of the K, حائرا) فى حقّ أَصْحابه [*in respect of the right,* or *due, of his companions*]. (TA.) And استعشى نارا *He guided himself by means of a fire.* (K.)

عشْوٌ *A bowl* (قدح) *of milk which is drunk at the time when the sheep,* or *goats, return from the pasture in the evening* or *afternoon,* or *after that time.* (K.)

عشْىٌ : see عشآءٌ.

عشًا inf. n. of عشى: (S, Msb, K:) [used as a simple subst., *Weakness of sight:* or *sightlessness by night*

with ability to see by day: or] *badness of sight by night and by day;* as also عَشَاوَةٌ : (K:) it is in human beings, and beasts of the equine kind (دَوَابّ), and camels, and birds; as is said in the M: (TA:) or it is *darkness that happens to the eye:* (Er-Rághib, TA:) or *blindness;* (K, TA;) i. e. *absolute destitution of sight.* (TA.)

عَشٍ applied to a he-camel, and عَشِيَةٌ applied to a she-camel, *That exceeds the other camels in the* [*evening-pasture,* or *evening-feed, called*] عَشَآء; each after the manner of the possessive epithet, having no verb. (TA. [And عَشًى is said to have a similar meaning.]) See also أَعْشَى.

عَشْوَةٌ *Darkness,* (K, TA,) in [any part of] the night and in the سَحَر [or period a little before daybreak]; (TA;) as also عَشْوَآء : (K:) or the *first of the darkness* of the night: (Az, TA:) or the *period between the beginning and* [*the end of*] *the* [*first*] *quarter* of the night: (AZ, S, K:) thus in the saying, مَضَى مِنَ اللَّيْلِ عَشْوَةٌ [*A period between the beginning* &c. *of the night passed*]: and one says also, أَخَذْتُ عَلَيْهِمْ بِالْعَشْوَةِ, meaning [*I laid hold upon them*] *in the blackness of night:* (AZ, S:) the dim. is عُشَيَّةٌ . (Az, TA.) In the saying جَآءَ عَشْوَةً, meaning عَشَآءً [i. e. *He came at nightfall*], it [is an adv. n. which] may not be used otherwise than thus: you may not say, مَضَتْ عَشْوَةٌ. (TA.) ___ العَشْوَة [app. العَشْوَةُ] as meaning العَشَآءُ, like الغَدْوَة [app. الغَدْوَةُ] as meaning الغَدَآءُ, is vulgar. (TA.) Also The *venturing upon,* or *embarking in, an affair that is not clear;* as also عَشْوَةٌ and عُشْوَةٌ : (S, K:) one says, أَوْطَأْتَنِى عَشْوَةً and عَشْوَةٍ and عُشْوَةٍ, meaning [*Thou hast made me to venture upon,* or *embark in,*] *a confused and dubious affair:* this is when you tell him of a thing by means of which you have made him to fall into perplexity or trial. (S.) ___ خَبَّاطُ عَشَوَاتٍ, occurring in a trad., see expl. in art. خبط.

عُشْوَةٌ : see عَشْوَةٌ. Also, (S, K, TA,) and عَشْوَةٌ , (K, TA,) *A fire which one sees by night from afar, and to which,* or *towards which, he repairs,* or *betakes himself, seeking to light*

himself thereby: (K, TA:) or (TA) *a firebrand* (شُعْلَةٌ مِنْ نَارٍ). (S, TA.)

عَشْوَةٌ : see عَشْوَةٌ: and see also عُشْوَةٌ.

عَشْوَى *A state of perplexity, and of having little guidance:* so in the saying, إِنَّهُمْ لَفِى عَشْوَى أَمْرِهِمْ [or, perhaps, مِنْ أَمْرِهِمْ, i. e. *Verily they are in a state of perplexity,* &c., *in respect of their case,* or *affair*]. (TA.)

عَشَوِىٌّ *Of,* or *relating to, the* [*time called*] عَشِيَّةٌ [or عَشِىٌّ, q. v.]. (S.)

عُشْوَانٌ *A species of dates:* (IDrd, K, TA:) or *of palm-tress,* (K, TA,) *of such as are late in bearing.* (TA.)

عَشْيَانُ , (S, K, TA,) originally عَشْوَانُ, like غَدْيَانُ [q. v.] which is originally غَدْوَانُ, (TA,) A man (S) *eating the* [*evening-meal,* or *eveningrepast,* i. e. *what is called the*] عَشَآءُ; (S, K, TA;) as also عَاشٍ . (TA.)

عَشَآءٌ The *meal,* or *repast,* (S, Msb, K,) *of the* عَشَآءُ [or *nightfall*], (S, * Msb,) or *of the* عَشِىٌّ [or *late part of the evening,* &c.]; (S, * K, TA;) [i. e. *supper,* in a general sense;] opposed to غَدَآءٌ; (S;) as also عِشْىٌ : (K: [in the CK,

العِشْى is erroneously put for العُشْىُ:]) and in like manner both are used in relation to camels [as meaning their *evening-pasture,* or *evening-feed:* see an ex. voce عَتَمَةٌ, and another voce أَقْعُسُ]: (S, TA:) pl. of the former أَعْشِيَةٌ; (K, TA;) to which is added, in [some of] the copies of the K, and عُشًى; but this is correctly عَشًى, [or عَشًا, as in some copies,] and commences another sentence. (TA.)

عَشَآءٌ [The time of *nightfall;* i. e.] the *first,* or *beginning, of the darkness* (Msb, K) *of night:* (Msb:)

[this is the sense in which it is generally used, and always when it is used as applied to *one of the five times of the divinely-appointed acts of prayer;* صَلَاةُ العِشَآءِ, and elliptically العِشَآءُ alone, meaning *the prayer of nightfall:*] or it is [the *time*] *when the sun has disappeared:* (Az, TA:) or [the *time*] *from sunset* (K) [i. e.] *from the prayer of sunset* (Msb, TA) *to the* عَتَمَة [or *darkness after nightfall*]; (Msb, K, TA;) [and this is what is meant by its being said that it is] *syn. with* عَشِىٌّ: (S:) or [the *time*] *from the* زَوَال [meaning the *declining of the sun from the meridian*] *to the rising of the dawn:* (S, K:) so some assert, and they cite, as an ex.,

* غَدَوْنَا غُدْوَةً سَحَرًا بِلَيْلٍ *
* عِشَآءً بَعْدَ مَا ٱنْتَصَفَ النَّهَارُ *

[*We went early in the morning, a little before daybreak, in a period between the declining of the sun from the meridian and the rising of the dawn, after the daytime had become halved*]: (S, TA:) [sometimes] the Arabs said, أَقْبَلَتِ العِشَآءُ, meaning العَشِيَّةُ; and هٰذَا العَشِيَّةُ, meaning العِشَآءُ. (Msb voce العِشَآن.) صَوْتٌ means *The time of sunset and the* عَتَمَة [or *darkness after nightfall*]: (IF, S, Msb, K: [compare הָעַרְבַּיִם in Exodus xii. 6 and xvi. 12:]) this is accord. to the saying that the عِشَآء is from the prayer of sunset to the عَتَمَة. (TA.)

عَشَاوَةٌ : see عَشًا.

عَشِىٌّ [The *late part of the evening:* or the *evening:* or the *afternoon:* i. e.] the *last,* or the *latter, part of the day;* (Mgh, Msb, K, TA;) as also عَشِيَّةٌ : (K, TA:) this is the meaning commonly known: (Mgh:) or [the *time*] *from the prayer of sunset to the* عَتَمَة [or *darkness after nightfall*]; (S, Msb, TA;) like عِشَآءٌ; (Msb;) and so عَشِيَّةٌ : you say, أَتَيْتُهُ عَشِىَّ أَمْسِ and عَشِيَّةَ أَمْسِ [*I came to him late in the evening,* or *in the time between sunset and nightfall,* &c., *of yesterday*]: (S, TA:) or عَشِىٌّ has the meaning

expl. in the K [and mentioned above]; but عَشِيَّةٌ relates to one day: and one says, جِئْتُهُ عَشِيَّةً [*I came to him late in an evening*, &c.] and عَشِيَّةَ [*late this evening*, &c.], and أَتَيْتُهُ العَشِيَّةَ *I came to him in the* عشيّة [or *late part of the evening*, &c.,] *of this day;* and آتيه عَشِيَّ غَدٍ [*I will come to him in the late part of the evening*, &c., *of to-morrow* (in my original اتيته, an obvious mistranscription,)] without ة when relating to the future; and أَتَيْتُكَ عَشِيًّا [*I came to thee in the late part of an evening*, &c.]; and أَتَيْتُهُ بالغَداة والعَشِيّ i. e. [*I came to him early in the morning and late in the evening*, &c., meaning,] *every* عَشِيَّة [or عَشِيّ] *and* غَداة: (TA:) or, as some say, عَشِيَّةٌ is a sing. [or n. un.] and عَشِيٌّ is its pl. [or a coll. gen. n.]: and, as IAmb says, sometimes the Arabs make عَشِيَّةٌ masc., as meaning عَشِيٌّ: (Msb:) or عَشِيٌّ signifies the *time between the declining of the sun* [*from the meridian*] *and sunset:* (Az, Mgh, Msb, TA:) or [the *time*] *from the declining of the sun* [*from the meridian*] *to the* صَباح [app. here, as generally, meaning *morning*]: (Er-Rághib, Msb, TA:) and sometimes it means the *night:* (TA:) the pl. is عَشايا and عَشِيَّاتٌ, (K, TA,) the former of which [is pl. of عَشِيَّةٌ, like the latter, or perhaps of عَشِيٌّ also, and] is originally عَشايِوُ, then عَشايِي, then عَشائِي, then عَشاءِى, and then عَشايا: (TA:) the dim, of عَشِيٌّ is عُشَيَّانٌ, irreg., as though formed from عَشْيانٌ, and its pl. is عُشَيَّانات; and another form of its dim. is عُشَيْشِيانٌ, pl. عُشَيْشِيانات: and the dim. of عَشِيَّةٌ is عُشَيْشِيَةٌ, pl. عُشَيْشِيات: (S, TA:) one says, لَقِيتُهُ عُشَيْشِيَةً [another form of dim., properly meaning *I met him in a short period of a late part of an evening*, &c.], and [in like manner] عُشَيْشانًا, and عُشَيَّانًا [in some copies of the K عشّانا], and عُشَيْشِيَةً [accord. to the Mgh meaning عشآءً], and عُشَيْشات, and عُشَيْشِيانات. (K.) صَلاتا العَشِيّ [*The two prayers of the afternoon*] means *the two prayers of the* ظُهْر *and the* عَصْر; (Az, Mgh, Msb, K;) because they are in the latter part of the day (فى آخر النَّهار), after the زَوال [or declining of the sun from the meridian]. (TA.) In the phrase عَشِيَّةً أَوْضَحاها [i. e. *A late part of an evening*, &c., or *its early portion of the forenoon*, meaning or *an early portion of the forenoon of the same civil day*], in the Kur lxxix. last verse, the ضحى is prefixed to [the pronoun referring to] the عشيّة because the ضحى and the عشيّة belong to the

same [civil] day, [for this day is reckoned as the period from sunset to sunset,] (Ksh Bd, Jel, *) and also [by a kind of poetic license, for the sake of the rhyme, i. e.] because ضحاها occurs as a فَاصِلَة [q. v.]. (Jel.) ___ عَشِىٌّ also signifies, (K, TA,) and so does عَشِيَّةٌ, (K,) *Clouds* (K, TA) *coming late in the evening* or *at eventide* (عَشِيًّا). (TA.) ___ And the former, as an epithet applied to a camel, *That continues long eating the* عَشَآء [i. e. *evening-pasture*, or *evening-feed*]: fem. with ة. (K. [See also عَشٍ.])

عَشِيَّةٌ : see عَشِىٌّ, in ten places.

عُشَيَّةٌ dim. of عَشْوَةٌ, q. v.

عُشَيَّانٌ, pl. عُشَيَّانَاتٌ: see عَشِىٌّ, in two places.

عُشَيْشَةٌ and عُشَيْشِيَةٌ, pls. عُشَيْشَاتٌ and عُشَيْشِيَاتٌ: see عَشِىٌّ; the latter in two places.

عُشَيْشَانٌ and عُشَيْشِيَانٌ, pl., of the latter عُشَيْشِيَانَاتٌ: see عَشِىٌّ.

عَاشٍ : see عَشْيَانُ. The fem., عَاشِيَةٌ, applied to camels, means *Eating the* [*evening-pasture*, or *evening-feed, called the*] عَشَآء. (ISk, S, K.) It is said in a prov., العَاشِيَةُ تَهِيجُ الآبِيَةَ [*Such as are eating the* عَشَآء *excite such as desire not*, or *refuse;* or *she that is eating* &c.]: i. e., when the camels that desire not, or refuse, the عَشَآء see those that are eating it, they follow them, and eat it with them. (S. [See also Freytag's Arab. Prov. ii. 83.]) And [the pl.] العَوَاشِى, (S, K, TA,) [when indeterminate, عَوَاشٍ,] as an epithet in which the quality of a subst. predominates, (TA.) signifies *Those* (S, K, TA) *camels*, and *sheep* or *goats*, (K, TA,) *that are pasturing by night.* (S, K, TA.) ___ See also 1, former half. ___ [Hence,] عَاشِيَةٌ signifies also *Anything* [meaning *any man* or *animal*] *looking and repairing, by night, towards the fire of a person who entertains guests.* (TA.)

أَعْشَى *Weak-sighted:* (Msb:) or *sightless by night, but seeing by day:* (S:) or *having bad*

sight by night and by day: and so عَشٌ : (K:) fem. عَشْوَآءُ, (S, Msb, K,) applied to a woman; (S, Msb;) [the masc. being applied to a man, and either masc. or fem. to a beast of the equine kind, and a camel, and a bird, (see عَشًا,)] and dual masc. أَعْشَيَانِ (TA) and fem. عَشْوَاوَانِ: (S, TA:) [and pl. عُشْىٌ.] ___ The fem. عَشْوَآءُ also particularly signifies. A she-camel *that sees not before her,* (S, K, TA,) [or *that has weak sight,*] *and therefore strikes everything with her fore feet,* (S, TA,) *not paying attention to the places of her feet* [*on the ground*]. (TA.) [Hence] one says, رَكِبَ فُلَانٌ العَشْوَآءَ, meaning *Such a one prosecuted his affair without mental perception,* or *without certainty.* (S, TA.) And خَبَطَهُ خَبْطَ عَشْوَآءَ (K, TA) *He did it* [*at random,* or] *without aim;* thus accord. to the M: (TA:) or *be ventured upon it without mental perception,* and *without certainty:* (K, * TA:) or, as some say, *he took it upon himself without his endeavouring to ascertain the right course;* the doing of which is sometimes, or often, attended with error: it is a prov., applied to him who goes at random and does not care for the result of his conduct. (TA. [See also 1 in art. خبط.]) ___ And عُقَابٌ عَشْوَآءُ *An eagle that cares not how it beats the ground, and where it strikes with its talons.* (TA.) ___ See also the fem. voce عَشْوَةٌ.

مُتَعَشًّى [*A place in which one eats the eveningmeal,* or *supper.*]

عشى (Quasi root)

عشْىٌ : and عَشِىٌّ, &c.: see in art. عشو.

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عص

عَصَصٌ and عُصُصٌ: see عُصْعُصٌ.

عُصُوصٌ : see what next follows.

عُصْعُصٌ (S, Mgh, O, Msb, K) and عُصْعَصٌ (O, Msb) and عِصْعَصٌ (IAar, Mgh, O, K) and عَصْعَصٌ (IAar, K, TA) and عَصَصٌ and عُصُصٌ and عُصْعُوصٌ (IAar, O, K) and عُصُوصٌ (L, TA) The [*caudal bone called the*] عَجْبٌ [q. v.] *of the tail;* (Zj in his Khalk el-Insán, S, Mgh, O, Msb, K;) *which is felt by him who feels for it;* (Zj ubi suprà;) i. e., the [*os coccygis,* or] *tail-bone;* (S;) the *small bone between the two buttocks:* (Mgh:) or *that of which the upper part is the* عَجْبٌ, *and its lower part the* ذَنَبٌ: or the *internal extremity of the spine;* and the عَجْبٌ is its external extremity: (Az, in L, voce قُحْقُحٌ:) it is said to be the first part that is created, and the last that wastes away: (S, O:) or *i. q.* قُحْقُحٌ [q. v.]: (IAar, O voce عُكْدَةٌ:) pl. عَصَاعِصُ. (Msb, TA.) ___ Also عُصْعُصٌ (Mgh, IAth) and عِصْعَصٌ (Mgh) *What is in the middle of the* أَلْيَةٌ [or *tail,* or *fat of the tail,*] *of the sheep;* (Mgh;) [i. e.,] *flesh-meat in the interior of that part:* (IAth, TA:) this is what the doctors of practical law mean by this word in speaking of sales: (Mgh:) pl. as above. (IAth, TA.) ___ Also عُصْعُصٌ A man (IF, O) *compact and strong in make.* (IF, O, K.) ___ Also, (Ibn-'Abbád, K,) or ضِيقٌ العُصْعُصِ, (O, L, TA,) A man (Ibn-'Abbád, L,) *unpropitious,* or *mean,* or *hard,* (L, K, TA,) *having little,* or *no, good,* or *goodness.* (Ibn- 'Abbád, O, L, K, TA.)

عَصْعَصَةٌ *Pain of the* عُصْعُصٌ. (O, K.)

عُصْعُوصٌ : see عُصْعُصٌ.

عصب

1 عَصَبَ, aor. ـِ , (K,) inf. n. عَصْبٌ, (S, A, Mgh, O, K,) *He twisted* [a thing], or *wound* [it] *round:* (A, K, TA:) this is the primary signification: (TA:) and *he folded* [it]; (A, K;) or *he folded* [it] *tightly:* (S, O, TA:) and *he bound* [it], or *tied* [it]: (A, Mgh, K, TA:) عَصْبٌ denotes the *binding,* or *tying,* a thing with another thing, *lengthwise,* or [more commonly] *around.* (O.) See also 2, first sentence. [And see مَعْصُوبٌ.] ___ *He twisted,* or *spun,* thread. (K, * TA.) And *He put together* thread, *and bound* it, previously to dyeing it. (TA.) ___ عَصَبَ الكَبْشَ, (S, O, Msb, K, *] aor. as above, (K,) and so the inf. n., (S, Msb, K,) *He bound,* or *tied,* (*tightly,* TA) *the testicles of the ram, in order that they might fall, without his extracting them:* (S, O, Msb, K:) and in like manner one says of a goat, (K,) and of other beasts. (TA.) ___ عَصَبَ النَّاقَةَ, (O, Msb, K, *) aor. as above, (K,) and so the inf. n., (Msb, K, TA,) and عِصَابٌ also; (TA;) and اعتصبها ; (O, K;) *He bound the thighs of the she-camel,* (Msb, K, TA,) or *the lower parts of her nostrils,* (TA,) *with a cord,* (Msb, TA,) in order that she might yield her milk copiously: (Msb, K, TA:) and (O) عَصَبَ فَخِذَ النَّاقَةِ [*He bound the thigh of the she-camel*] for that purpose. (S, O.) [See عَصُوبٌ.] Hence one says, أَعْطَى عَلَى العَصْبِ *He gave by means of force.* (TA.) And مِثْلِى لَا يَدِرُّ بِالعِصَابِ *Such a one as I am will not give by means of force.* (A, TA.) ___ عَصَبَتْ فَرْجَهَا *She* (a woman) *bound her vulva with a bandage.* (Msb.) ___ عَصَبَ الشَّجَرَةَ, (S, O, K,) aor. ـِ , inf. n. عَصْبٌ, (K,) *He drew together the branches of the tree* (S, O, K, TA) *that were straggling,* (K, TA,) *by means of a rope,* (TA,) *and then beat it,* (S, O, K, TA,) in order that its leaves might fall. (S, O, TA.) [Golius assigns this signification also to عَصَّبَ, as on the authority of the S, in which I do not find it.] El-Hajjáj said, (S, TA,) when preaching to the people at El-Koofeh, (TA,) لَأَعْصِبَنَّكُمْ عَصْبَ السَّلَمِ (S) or السَّلَمَةِ (TA) [*I will assuredly draw you together and beat you as one does the selem*

or *the selemeh*]. The سَلَمَة is a tree of the kind called عِضَاه, having thorns, and its leaves are the قَرَظ with which hides are tanned: [but see قَرَظٌ:] the removal of the leaves with the hand being difficult on account of the many thorns, its branches are drawn together and bound tightly with a rope; then the beater pulls them towards him, and beats them with his staff; whereupon the leaves become scattered for the cattle and for him who desires to gather them. (TA.) Or this is done, (S, O, TA,) accord. to A 'Obeyd, (S, O,) only (TA) when they desire to cut down the selemeh, that they may get at the stock. (S, O, TA.) [Hence,] one says, فُلَانٌ لَا تُعْصَبُ سَلَمَاتُهُ [*Such a one will not have his selemehs bound round with a rope, and beaten*]: a prov., applied to a strong, mighty man, not to be subdued nor abased. (A, * TA.) And one says also of winds, تَعْصِبُ الشَّجَرَ عِنْدَ دُرُوجِهَا فِيهِ [*They compress the branches of the trees, as though they bound them round, in their passage among them*]: and such winds are termed عَصَائِبُ. (O.) And عَصَبَ القَوْمَ, aor. ـِ, inf. n. عَصْبٌ, *It* (an affair, or event,) *drew the people together, and became severe to them.* (Az, TA.) ___ عَصَبَ صَدْعَ الزُّجَاجَةِ بِضَبَّةٍ مِنْ فِضَّةٍ *He* (a smith) *repaired the crack of the glass vessel by putting round it a band of silver.* (O, TA.) ___ عَصَبَ بِرَأْسِ قَوْمِهِ العَارَ *He made disgrace to befall his people* [*as though he bound it upon the head of their chief* or *upon the head of each of them*]. (O.) It is related in a trad. respecting the battle of Bedr, that 'Otbeh the son of Rabee'ah said, ارْجِعُوا وَلَا تُقَاتِلُوا وَٱعْصِبُوهَا بِرَأْسِي [*Return ye, and fight not; and bind it upon my head*]; meaning attach and attribute to me the disgrace that will befall you for relinquishing the battle and inclining to peace. (IAth, TA.) And it is said in another trad., قُومُوا بِمَا عَصَبَكُمْ بِهِ *Fulfil ye the obligations with which He* (meaning God) *has bound you;* or *which He has imposed upon you and attached to you;* by his commands and prohibitions. (TA.) ___ عَصَبَ الشَّيْءَ and عَلَى الشَّيْءِ, aor. ـِ, inf. n. عَصْبٌ and عِصَابٌ, *He grasped the thing with his hand.* (K, * TA.) A poet, cited by IAar, says,

* وَكُنَّا يَا قُرَيْشُ إِذَا عَصَبْنَا *

* يَجِيءُ عِصَابُنَا بِدَمٍ عَبِيطِ *

[*And we were, O Kureysh, when we grasped* our opponents, *such that our grasping brought fresh blood*]; عِصَابُنَا meaning *our grasping* those whom we opposed with the swords. (TA.) ___ And عَصَبَ, aor. ـِ , inf. n. عَصْبٌ, *He clung*, or *kept, to* a thing. (K.) One says, عَصَبَ المَآءَ *He kept to*, or *by, the water.* (IAar, TA.) And عَصَبَ الرَّجُلُ بيتَه *The man remained*, or *stayed, in his house*, or *tent, not quitting it.* (O, TA.) ___ And *He went round, encompassed*, or *surrounded*, a thing. (K.) It is said in a trad., of the angel Gabriel, on the day of Bedr, قَدْ عَصَبَ رَأْسَهُ الغُبَارُ *The dust had overspread*, [or *surrounded*,] *and clung to, his head:* or, as some relate it, قَدْ عَصَمَ ثَنِيَّتَيْهِ الغُبَارُ; and if this be not a mistake, the latter verb is syn. with the former: ب and م being often interchangeable: (L, TA:) the latter phrase means, as also with عَصَبَ, *the dust had stuck to his two central incisors.* (TA in art. عصم.) And Ibn Ahmar says,

* إِذْ عَصَبَ النَّاسَ شَمَالٌ وَقُرْ *

[وَقُرْ being for وَقُرٌّ] i. e. *When north wind and cold environ me.* (L, TA.) And one says also, عَصَبَ الغُبَارُ بِالجَبَلِ *The dust encompassed*, or *surrounded, the mountain.* (L, TA.) And عَصَبُوا بِهِ *They encompassed*, or *surrounded, him:* (S, A, Mgh, O, TA:) and *they encompassed*, or *surrounded, him, looking at him:* (S, O:) and, (Msb, K,) as also عَصِبُوا, (K,) aor. of the former ـِ , (Msb, K,) and inf. n. عَصْبٌ, (Msb,) and aor. of the latter ـَ , (K,) *they assembled around him* (Msb, K) *for fight* or *defence.* (Msb. For another explanation of عَصَبَ and عَصِبَ, see 12.) And عَصَبَ القَوْمُ بِالنَّسَبِ *i. q.* أَحَاطُوا بِهِ [app. meaning *The people*, or *party, included*, or *comprehended, the relations*, or *kinsmen;* for النَّسَبُ is often used for ذَوُو النَّسَبِ]. (Msb.) And عَصَبَتِ الإِبِلُ بِالمَآءِ *The camels surrounded*, or *encircled, the water.* (S, O.) ___ عَصَبَ الرِّيقُ بِفِيهِ, (S, O, K, * TA,) aor. ـِ , inf. n. عَصْبٌ; (K, TA;) and

عَصِبَ, aor. ـَـ ; (TA;) *The saliva became dry in his mouth.* (S, O, K, * TA.) And عَصَبَ الرِّيقُ فَاهُ (S, O, TA) *The saliva* by its drying *made his mouth dry:* and *the saliva adhered to his mouth.* (TA.)

Aboo-Mohammad El-Fak'asee says,

* يَعْصِبُ فَاهُ الرِّيقُ أَىَّ عَصْبِ *
* عَصْبَ الجَبَابِ بِشَفَاهِ الوَطْبِ *

[*The saliva makes his mouth dry, with what a drying ! as the drying of the spume of camels' milk on the lips of the skin*]. (S, O.) And عَصَبَ فُوهُ, aor. ـِـ , inf. n. عَصْبٌ, *His mouth, with*

his saliva, became dry. (O.) And عَصَبَ الفَمُ, (K, * TA,) aor. ـِـ , inf. n. عَصْبٌ and عُصُوبٌ, meaning [*The mouth,* or *teeth,* (the latter accord. to the explanation in the K,)] *became foul,* or *dirty, from dust and the like,* (K, TA,) as *from vehement thirst,* or *fear.* (TA.) ___ عَصَبَ, aor. ـِـ , inf. n. عُصُوبٌ, *He was,* or *became,* [*hungry;* or] *very hungry;* or *his bowels were almost dried up with hunger:* because it is said of the practice of a hungry man's binding round his belly, as expl. voce مَعْصُوبٌ [q. v.]. (TA.) ___ عَصَبَ الأُفُقُ *The horizon became red.* (S, O. [In Freytag's Lex. عَصَبَ, as from the K, in which I do not find it. See عَصِبَ.]) عَصْبٌ, (S, O, K,) with kesr, (S, O,) like فِرْحٍ, (K,) said of flesh, or flesh-meat, *It had many* عَصَبٌ [i. e. *sinews,* or *tendons*]. (S, O, K.) ___ And عَصِبَ, aor. ـَـ , inf. n. عَصْبٌ, [so in the TA, and so in a verse there cited, not عَصَبٌ,] *He was,* or *became, firm and compact in flesh.* (TA.) ___ [Other meanings of this verb have been mentioned above.]

2 **عَصَّبَ**, (S, A, O, &c.,) inf. n. تَعْصِيبٌ, (S, A, O,) [*He bound,* or *wound round,* a thing *with several*

circumvolutions:] *he bound* [or *wound round*] a man's head with a turban, fillet, bandage, or the like; (S, * O, * Msb, K, * TA;) as also عَصَبَ , inf. n. عَصْبٌ: (MA:) and *he bound* a broken limb, or a wound, with a piece of rag or a bandage. (L, TA.) *He turbaned* a man; *attired* him *with a turban.* (A, TA.) ___ Hence, (A, O,) تَعْصِيبٌ signifies [The *crowning* a man: (see the pass. part. n.:)] the *making* a man *a chief:* (A, O, K, TA:) for turbans are the crowns of the Arabs: (O:) when a man's people made him a chief, they bound his head with a turban: (A, TA:) as kings wore crowns, so the chiefs of the Arabs wore red turbans: (L, TA:) there were brought to the desert, from Haráh (هَرَاةَ), red turbans, which the nobles among the Arabs wore. (Az, TA.) ___ [Hence also,] عَصَّبَهُ بِالسَّيْفِ *i. q.* عَمَّمَهُ بِهِ [*He cut,* or *wounded, him in the place of the turban, with the sword*]. (A, TA.) ___ And عَصَّبَهُ, inf. n. as above, *He,* or *it,* [*caused him to bind his waist by reason of hunger:* (see the pass. part. n.:) and hence,] *made him to hunger:* (K:) and عَصَّبَتْهُمُ السِّنُونَ *The years of drought,* or *sterility, made them to hunger:* (TA:) or عَصَّبَتْهُ السِّنُونَ *The years of drought,* or *sterility, ate up his property,* or *cattle.* (A 'Obeyd, S, O.) And *It* [i. e. drought or the like] *destroyed him:* (K:) and عَصَّبَ الدَّهْرُ مَالَهُ *Adverse fortune destroyed his cattle,* or *camels &c.* (TA.) ___ And *He called him* مُعَصَّبٌ [meaning *poor*]: so says IAar; and he cites as an ex.,

* يُدْعَى المُعَصَّبَ مَنْ قَلَّتْ حَلُوبَتُهُ *
* وهل يعصَّبُ ماضى الهَمِّ مِقْدَامُ *

[*He is called the poor, whose milch-cattle have become few: but should one whose purpose is effectual, one of great boldness, be called poor?*]. (TA.) ___ الذَّكَرُ يُعَصِّبُ الأُنْثَى means *The male makes the female to be such as is termed* عَصَبَةٌ [by his being consociated with her as such]. (Mgh.)

4 أَعْصَبَ see 12. ___ [Golius explains this v. as meaning *Firmiter religavit:* or, as a trans. v. governing an accus.,

constringi jussit: as on the authority of the S, in which I do not find it in any sense.]

5 **تعصّب** *i. q.* شَدَّ العِصَابَةَ [i. e. *He bound the turban,* or *fillet, round his* (own) *head;* a meaning well known, whence that explained in the next sentence: (see also 8:) and *he bound a bandage of some kind round his* (own) *body,* by reason of hunger: see مُعَصَّبٌ]. (S, O, Msb, * K.) ___ And *He was made a chief;* quasi-pass. of 2 [q. v.]. (L, TA.) ___ And it has also another signification, from العَصَبِيَّة; (S, O;) [i. e.] it signifies also أَتَى بالعَصَبِيَّة; (K, TA;) which means [*He aided his people,* or *party, against hostile conduct:* or *he was angry,* or *zealous, for the sake of his party, and defended them:* (see عَصَبِىٌّ and عَصَبِيَّةٌ:) or] *he invited,* or *summoned, others to the aid of his party, and to combine,* or *league, with them against those who acted towards them with hostility, whether they were wrongdoers* or *wronged.* (TA.) And you say, تَعَصَّبُوا عَلَيْهِمْ *They leagued,* or *collected themselves, together against them:* and تَعَصَّبْنَا لَهُ, and معه, *We* [*leagued together for him, and with him, and*] *defended him.* (TA.) [See also De Sacy's Chrest. Ar., see. ed., i. 445-6; where it is shown that التَّعَصُّبُ in religion means *The being zealous,* or a *zealot:* and see Har pp. 423 and 573.] ___ And تعصّب بالشَّىْءِ *He was,* or *became, content with the thing;* as also به. اعتصب. (K.)

7 **انعصب** *i. q.* اشْتَدَّ [app. meaning, as seems to be indicated by the context (both before and after) in the S, *It was,* or *became, hard, firm,* or *strong*]. (S, O, K.)

8 **اعتصب بالعمامة** [*He attired himself,* or *surrounded his head, with the turban*], and بالتَّاجِ [*with the crown*]. (S, O.) And اعتصب التَّاجَ عَلَى رَأْسِه *He encircled his* [own] *head with the crown.* (Az, TA.) ___ اعتصب النَّاقَةَ: see 1, in the middle of the first quarter. ___ اعتصبوا *They became formed,* or *collected, into companies such as those whereof one is called* عُصْبَة: (K:) or, *into one of such companies.* (M, L, TA.) [See also 12.] ___ اعتصب به: see 5, last sentence.

12 اعصوصب القوم *The people,* or *party, collected themselves together:* (TA:) or *did so, and became companies such as are called* عصائب, (S, O, TA,) and *became one of such companies:* [see also 8; and see عصبة:] and in like manner, [*did so, and*] *strove,* or *exerted themselves, in journeying,* or *pace.* (TA.) And اعصوصبت الإبل *The camels strove,* or *exerted themselves, in journeying,* or *pace;* as also اعصبت : and *collected themselves together;* (K;) [and] so عصبت and عصبت : (Fr, S, O:) or *collected themselves together so as to become one* عصابة, *and strove,* or *exerted themselves, in journeying,* or *pace.* (TA.) ___ اعصوصب is also said of a day, [app. in relation to heat,] meaning *It was,* or *became, vehement,* or *severe:* (S, O:) and of evil, meaning *it was,* or *became, vehement,* or *severe,* (K, TA,) *and concentrated.* (TA.)

عصب : see عصابة, in two places. ___ And see also عصب. ___ Also *A particular sort of the garments called* برود, (S, A, Mgh, O, K,) *of the fabric of El-Yemen;* (S, Mgh, O;) *a* برد *of which the yarn is dyed, and then woven;* (Msb;) or *of which the yarn is put together and bound, then dyed, and then woven;* (A, Mgh, TA; *) not of the sort called برود الرَّقْم: (TA:) it has no pl., (Nh, Msb, TA,) nor dual: (Msb:) you say برد عصب (Nh, Mgh, TA) and برود عصب (Nh, Mgh, Msb, TA) and يردا عصب, (Msb,) and also يرد عصب and برود عصب, (Nh, TA,) and ثوب عصب, (Msb,) and أَردية العصب; (A, TA;) and sometimes they say عصب alone, the برد being known by this name: (TA:) or *garments of the kind called* برود, *of the fabric of El-Yemen, the yarn of which is put together and bound, and then dyed, and woven, so that they become partycoloured, because what has been bound thereof remains white, the dye not having taken it;* and such garments a woman in the period termed عدَّة [q. v.] is allowed to wear, but not garments that are [wholly] dyed: or *striped garments of the kind called* برود: and what is forbidden in that case is a garment that has been dyed after it has been woven; or what are forbidden are the عصب of El-

Yemen, which are said to have been dyed with urine; so in the L &c.: (TA:) or, accord. to Sub, *garments of the kind called* بُرُود *of the fabric of El-Yemen;* so called because they are dyed with عَصْب, which grows only in El-Yemen; [he says that العُصْب is *a certain dyed that does not grow but in El-Yemen;* (Msb;)] but in this he opposes the generality of authorities; for they agree in stating that the garments in question are thus called from العُصْب, the act of binding, because the yarn is bound in order that the dye may not pervade the whole of the بُرْد. (MF, TA.) ___ Hence, *Clouds like such as are termed* لَطْخ [q. v.]: (S, O:) or *red clouds* or *mist* (K, TA) *seen in the western horizon* (TA) *in a time of drought,* or *sterility;* as also عَصَابَة, (K, TA,) pl. عَصَائِب. (TA.) In a trad., mention occurs of a necklace made of عَصْب: ElKhattábee says, if it do not mean the garments of El-Yemen, I know not what it is; yet I see not how a necklace can be made of these: Aboo-Moosà thinks it may be عَصَب, meaning the tendons of joints, as they may have taken the tendons of certain clean animals, and cut them in pieces, and made them like beads, and, when dry, made neck laces of them; but he adds his having been told by some of the people of El-Yemen that عَصَبٌ is the name of *A certain beast of the sea,* or *of the great river,* called also فَرَسُ فِرْعَوْن [i. e. *Pharaoh's horse,* perhaps meaning the *hippopotamus*], *of which* [meaning *of the teeth* or *bones of which*] *beads and other things, as the handles of knives &c., are made, and which is white.* (L, TA.)

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And *Saliva that sticks and dries in the mouth:* whence the saying, لَفَظَ فُلَانٌ عَصَبَهُ, meaning *Such a one died.* (T and TA in art. لفظ.) And A *light,* or *an active, and sharp-headed,* boy, or young man; (IAar, TA;) [and] so عَضَبٌ. (IAar, TA in art. عضب.)

عُصُب and عَصَبٌ and عَصَبٌ (K, TA) *Certain trees that twine round other trees, having weak leaves;* (TA;) the *kind of tree called* لَبْلَاب [*dolichos lablab* of Linn.]; (K;) said by Sh to be *a*

kind of plant that twines round trees, i. q. لِبْلَابٌ: [coll. gen. ns.:] the ns. un. are عُصْبَةٌ and عَصْبَةٌ and عَصَبَةٌ: (TA:) accord. to Abu-lJarráh, (O, TA,) عَصْبَةٌ signifies *a certain thing* [app. meaning *plant*] *that twines about a* قَتَادَةٌ [or *tragacanth*], (O, K, TA,) thus, correctly, in many copies of the K, but in some فَتَاةٌ, and in some قَنَاةٌ, both of which are wrong, though some assert the latter to be correct, (TA,) *not to be pulled off from it but with an effort:* (O, K, TA:) [see عَطْفَةٌ:] one says of a man strong in struggling for the mastery, قَتَادَةٌ لُوِيَتْ بِعَصْبَةٍ [*A tragacanth twined about by a lebláb;* the strong man being app. likened to a tragacanth, and his antagonist to a lebláb]: (TA:) and in a trad. of Ez-Zubeyr Ibn-El-'Owwám, he is related to have said,

* عَلَقْتُهُمْ إِنِّى خُلِقْتُ عُصْبَهْ *

* قَتَادَةً تَعَلَّقَتْ بِنُشْبَهْ *

(O, TA:) he puts عصبه for علقه, [evidently, I think, a mistranscription for عَلَقًا, (see نُشْبَةٌ, in its proper art., for a confirmation,)] the meaning being خلقت علقة لخصومى [in which for علقة I read عَلَقًا]; then he likens himself to a tragacanth in respect of his excessive tenaciousness; for بنشبه means by the help of a thing of great tenaciousness: [or نشبه may be here an inf. n., i. e. of نَشَبَ: the meaning of the verse may therefore be, *I clung to them: verily I have been created a grasper,* and *a tragacanth that has clung by means of a strong holdfast,* or *that has clung with great tenaciousness:*] (TA:) Sh explains عُصْبَةٌ (O, TA) with damm on the authority of Ed-Deenawaree [i. e. AHn], and عَصْبَةٌ with fet-h on the authority of AA, (O,) as meaning *a certain plant that twines about a tree, and is called* لِبْلَابٌ; and نُشْبَةٌ as meaning a man who, when he sports with a thing (عَبِثَ بِشَىْءٍ [but probably the right reading is شَبِثَ بِشَىْءٍ or تَشَبَّثَ i. e. clings to a thing]), hardly, or never, quits it. (O, TA.)

عَصَبٌ [The *sinews,* or *tendons;* though the following explanation seems rather to denote the *ligaments;*] the أَطْنَابُ *of the joints,* (S, O, Msb, K, TA,) *which connect and bind together the structure thereof,* in man and in others, such as the ox-kind, and sheep or goats, and gazelles, and ostriches; so says AHn; (TA;) *i. q.*

عَقَبٌ: (S and K &c. in art. عقب:) or *such as are yellow of the* اطناب (Mgh, Msb) *of the joints;* the عَقَب being the white: (Mgh:) [it is also used as meaning *ligaments:* (see an ex. of its n. un. in an explanation of الصَّدَفَتَانِ, voce صَدَفٌ:) and sometimes it means *nerves:* (see a usage of its pl. voce صِرْعٌ:) it is a coll. gen. n.:] the n. un. is with ة: (S, O, TA:) and the pl. is أَعْصَابٌ. (S, Mgh, O, Msb.) ___ And The *best* (in a pl. sense) *of a people* or *party.* (K.) ___ See also عُصْبٌ.

عَصَبٌ Flesh, or flesh-meat, *having many* عَصَب [i. e. *sinews,* or *tendons*]. (TA.)

عَصَبَةٌ n. un. of عَصَبٌ as syn. with عُصْبٌ [q. v.]. (TA.)

عُصْبَةٌ n. un. of عُصْبٌ [q. v.]. (TA.) ___ And *A party,* or *company, of men* (AZ, S, O, Msb) *who league together to defend one another;* (O; [See also عِصْبَةٌ;]) *in number from ten to forty;* (AZ, S, O, Msb;) or, *about ten:* (IF, Msb:) or accord. to Akh, *a company* [*of men*]; as also عِصَابَةٌ ; having no sing.: (O:) or ↓ the latter, (S, O, Msb,) or each, (K,) signifies *a company,* or an *assemblage,* of men, and of horses, (S, O, Msb, K,) or of horses with their riders, (TA,) and of birds, (S, O, Msb, K,) and of other things, (TA,) *in number from ten to forty,* (K, TA,) or the former *from three to ten,* or *consisting of forty,* or *of seventy,* but said to be originally applied to an unlimited number: its pl. is عُصَبٌ: (IAth, Msb, TA:) and the pl. of عِصَابَةٌ is عَصَائِبُ. (S, O, Msb, TA.) It is said in a trad. of 'Alee that the أَبْدَالُ are in Syria; and the نُجَبَآءُ, in Egypt; and the عَصَائِبُ , in El-'Irák; meaning, by the last, *Companies assembled for wars:* or *a company of devotees,* because coupled with the ابدال and the نجباء. (TA.)

عُصْبَةٌ *A mode,* or *manner, of binding,* or *winding round, one's head* with a turban or the like. (L, TA.)

عَصَبَةٌ n. un. of عَصَبٌ. (S, &c. [See the latter word in the paragraph headed by it and also voce عُصْبٌ.]) ___ Also A man's

people, or *party, who league together for his defence:* (K, TA: [see also عُصْبَةٌ:]) thus accord. to the leading lexicologists. (TA.) ___ And The *heirs of a man who has left neither parent nor offspring:* and [particularly], with respect to the [portions of inheritances termed] فَرَائِض [pl. of فَرِيضَةٌ q. v.], *all such as have not a* فَرِيضَة *named, and who receive if there remain anything after* [*the distribution of*] *the* فَرَائِض: (K, TA:) thus accord. to those who treat of the فرائض, and accord. to the [other] lawyers: (TA:) or the *relations by the side of the males:* this is the meaning of what is said by the leading lexicologists: (Msb:) or, as is said by Az, a man's *heirs consisting of male relations:* (Msb, TA:) or his *sons, and relations on the father's side:* (S:) so called because they encompass him; the father being a طَرَف [i. e. an extremity in the right line], and so the son, and the paternal uncle being a جَانِب [i. e. a collateral relation], and so the brother: (Az, S, TA:) or a man's *relations on the father's side;* (Mgh, TA;) because they encompass him and he is strengthened by them: (TA:) afterwards it became applied to a single person as well as to a pl. number, and both a male and a female: (Mgh:) or the lawyers apply it to a single person when there is no other than he, because he stands in the place of the collective number in receiving the whole of the property; and in the language of the law it is applied to a female in certain cases relating to emancipation and inheritances, but not otherwise either in the proper language or in the language of the law: (Msb:) and عُصُوبَةٌ is used as its inf. n. [meaning the *state of being persons,* or *a person, to whom the term* عَصَبَةٌ *is applied*]: (Mgh:) it is said [by Az] in the T, I have not heard any sing. of عَصَبَةٌ: accord. to analogy it should be عَاصِبٌ, like as طَالِبٌ is sing. of طَلَبَةٌ: (TA: [and the like is also said in the Mgh: in the Msb it is said that عَصَبَةٌ is pl. of عَاصِبٌ, like as كَفَرَةٌ is pl. of كَافِرٌ:]) the pl. is عَصَبَاتٌ. (Az, S, TA.)

عَصَبِىٌّ *One who aids his people,* or *party, against hostile conduct:* or *who is angry* [or *zealous*] *for the sake of his party, and defends them:* [or *one who invites others to the aid of his party,* or *to combine,* or *league, with them against those who act*

towards them with hostility, whether they be wrongdoers or *wronged:* or *one who leagues with others:* or *one who defends others:* or *a partisan; a person of party-spirit;* or *one zealous in the cause of a party:* (see 5, and see the paragraph next following this:)] occurring in a trad. (TA.)

عَصَبِيَّةٌ [The *quality of him who is termed* عَصَبِىٌّ: i. e., *of him who aids his people,* or *party, against hostile conduct:* or *of him who is angry,* or *zealous, for the sake of his party, and defends them:* or *of him who invites others to the aid of his party,* and *to combine,* or *league, with them against those who act towards them with hostility, whether they be wrongdoers* or *wronged:* or *of him who leagues with others:* or *of him who defends others:* or *partisanship; party-spirit;* or *zeal in the cause of a party:* or (as expl. by De Sacy, Chrest. Ar., sec. ed., i. 411,) *a strong attachment, which holds several persons closely united by the same interest* or *the same opinion:* see 5, and see the paragraph next preceding this]. (S, K, TA.)

عَصَابٌ *A cord with which the thigh of a she-camel is bound in order that she may yield her milk copiously.* (S.) ___ See also عَصَابَةٌ, in two places.

عَصُوبٌ A she-camel *that will not yield her milk copiously unless her thigh,* (S, O,) or *thighs,* (A, K,) *be bound with a cord:* (S, A, O, K:) or *unless the lower parts of her nostrils be bound with a cord, and she be then urged to rise, and not loosed until she is milked.* (AZ, TA.) ___ And A woman *having little flesh in her posteriors and thighs:* or *light in the hips,* or *haunches.* (Kr, K.)

عَصِيبٌ *Lights* [of an animal] *bound round with guts, and then roasted,* or *broiled:* (S, O, K:) pl.

[of pauc.] أَعْصِبَة (K) and [of mult.] عُصُب. (S, O, K.) And *Such as are twisted,* of the guts of a sheep or goat. (TA.) And its pl. عُصُب, *Guts*

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of a sheep or *goat, folded, and put together, and then put into one of the winding guts of the belly.* (L, TA.) Also, and عَصَبْصَب A *vehement,* or *severe,* day: (Fr, S, O, K:) or a *vehemently-hot* day: (Fr, K:) and the former is in like manner applied to a night (لَيْلَة), without ة: (TA:) and ↓ the latter signifies also a *cold, and very cloudy,* day, *in which nothing is seen of the sky.* (Abu-l- 'Alà, L, TA.)

عَصَابَة *A thing with which another thing is bound,* or *wound round;* as also عَصَاب (K, TA) and عَصَب : (L, TA:) or *a thing with which the head is bound,* or *wound round:* (S, A, Mgh, O, TA;) and عَصَاب signifies *a thing with which a thing other than the head is bound,* or *wound round;* (A, TA;) *anything, such as a piece of rag,* or *a fillet,* or *bandage, with which a broken limb,* or *a wound, is bound,* is termed thus, i. e. عَصَاب: (L, TA:) and عَصَابَة signifies also *a turban;* syn. عِمَامَة: (A, Mgh, Msb, K, TA:) or this [in the TA by mistake written عَمَامَة] signifies *a small thing that serves as a covering for the head,* [*such as a kerchief* or *a fillet,*] *being wound round it;* and what is larger is termed عِمَامَة: ('Ináyeh of Esh-Shiháb, MF, TA:) or *whatever is bound,* or *wound, round the head,* whether it be *a turban* or *a kerchief* or *a piece of rag:* (TA, from an explanation of a trad.:) and عَصَب [likewise] signifies *a turban,* and *anything with which the head is bound,* or *wound round:* (S, O:) the pl. of عَصَابَة is عَصَائِب. (Mgh, TA.) El-Farezdak says,

* وَرَكْبٌ كَأَنَّ الرِّيحَ تَطْلُبُ مِنْهُمُ *

* لَهَا سَلَبًا مِنْ جَذْبِهَا بِالْعَصَائِبِ *

[*And a company of riders* in such a state that it seemed *as though the wind desired to take for itself spoil from them, by its dragging away the turbans*]: he means that the wind untwisted their turbans by its violence, as though it despoiled them thereof. (TA.) ___ And [hence] *A crown.* (A, TA.) ___ See also عَصْبٌ, latter half. ___ And see عُصْبَةٌ, in four places. ___ And for the pl. applied to winds, see 1, former half.

عُصُوبَةٌ : see عَصَبَةٌ, near the end.

عَصْبَصَبٌ : see عَصِيبٌ, in two places.

عَصَّابٌ *A vender,* or *spinner, of thread,* or *yarn;* syn. غَزَّالٌ. (AA, S, O.)

فُوهُ عَاصِبٌ *His mouth is dry from the drying up of the saliva:* and رَجُلٌ عَاصِبٌ *A man in whose mouth the saliva has dried up.* (TA.)

مُعَصَّبٌ, (S, O, TA,) accord. to the author of the K مُعَصَّبٌ, like مُحَدَّثٌ, in all its senses there explained, but accord. to others like مُعَظَّمٌ, (TA,) One *having his waist bound round in consequence of hunger;* (S, O;) one *who binds round his body* (يَتَعَصَّبُ) *with pieces of a garment* or *of cloth, by reason of hunger;* (K, TA;) one *who, in consequence of leanness occasioned by hunger, binds round his belly with a stone* [*placed under the bandage:* see مَعْصُوبٌ]: (TA:) or, accord. to A 'Obeyd, one *whose property,* or *cattle, years of drought,* or *sterility, have eaten up:* (S, O:) [or] it signifies also a *poor* man. (K, TA.) ___ And *Turbaned; attired with a turban;* (O, L, TA;) [as also مُعْتَصِبٌ.] ___ And [hence] *A chief;* (K;) one *made a chief.* (Az, L, TA. [See 2.]) ___ And [hence] *Crowned:* (O:) or a *crowned* king; as also مُعْتَصِبٌ : (A, TA:) because the crown encircles the head like a turban. (Az, TA.)

مُعَصَّبٌ : see the next preceding paragraph.

مَعْصُوبٌ [*Twisted*, or *wound round:* and *folded*, or *folded tightly:* and *bound*, or *tied:* see 1, first sentence. ___ And hence,] *Firm*, or *strong, in the compacture of the flesh.* (S, O,) You say رَجُلٌ مَعْصُوبُ الخَلْقِ [*A man firm*, or *compact, in respect of make*]; (S, A, O;) *strongly*, or *firmly, knit*, or *compacted; not flabby in flesh.* (TA.) And جَارِيَةٌ مَعْصُوبَةٌ, meaning حَسَنَةُ العَصْبِ i. e. مُجْدُولَةُ الخَلْقِ [*A girl*, or *young woman, goodly in respect of compacture; well compacted in respect of make*]. (S, O.) ___ And A *slender*, or an *elegant*, sword. (K.) ___ And *Hungry, having his belly bound round:* (A:) or [simply] *hungry;* in the dial. of Hudheyl: (S, O:) or *very hungry:* (K:) or one *whose bowels are almost dried up by hunger:* an epithet said to be applied to a hungry man because he binds round his belly with a stone [within the bandage] on account of his hunger: it is said to have been the custom of any hungry man, among the Arabs, to bind his belly with a bandage, under which he sometimes put a stone. (TA.) ___ And *A letter* (كِتَابٌ); thus called because bound round with a thread, or string: so in the saying, وَرَدَ عَلَيَّ مَعْصُوبٌ [*A letter came to me*]. (A, TA.)

مُعْتَصِبٌ : see مُعَصَّبٌ, in two places.

رَجُلٌ يَعْصُوبٌ , *A strong*, or *sturdy, man.* (TA.)

عصد

1 **عَصَدَهُ**, (S, O, K,) aor. ـِ, (O, K,) inf. n. عَصْدٌ, (S, O,) *He twisted it; turned,* or *wreathed, it round* or *about; contorted it; wound it;* or *bent it;* (S, O, K;) as also اعصده. (K.) ___ [Hence,] عَصَدَ العَصِيدَةَ, aor. ـِ, (S, O, L, Msb,) inf. n. as above; (Msb;) and اعصدها; (O, L, Msb;) *He stirred about and turned over the* عصيدة *with a* مِعْصَدٌ, or مِعْصَدَةٌ; (O, * L, Msb; *) *he made,* or *prepared, the* عصيدة. (L.) ___ And عَصَدَ عُنُقَهُ, [and app. عَصَدَ alone, (see عاصد,)] aor. ـِ, inf. n. عُصُودٌ, *He* (a camel) *bent his neck towards his withers in dying.* (TA.) ___ عَصَدْتُهُ عَلَى الأَمْرِ, (O, K, *) inf. n. عَصْدٌ, (O,) *I made him to do the thing against his will.* (O, K. *) ___ عَصَدَتْهُمُ العَصَاوِيدُ *Clamours such as are raised in trial,* or *affliction, assailed them.* (Lth, L.) عَصَدَ said of an arrow, *It wound,* or *turned, in its course, not going directly towards the butt.* (L.) ___ And عَصَدَ, (S, O, K,) aor. , (K,) inf. n. عُصُودٌ; (S, O, K;) as also عَصِدَ, aor. ـَ; (K;) said of a man, (TA,) *He died.* (S, O, K.)

4 **أَعْصَدَ** see above, first and second sentences.

Q. Q. 1 **عَصْوَدُوا**, (O, K.) inf. n. عَصْوَدَةٌ; (TA;) and تَعَصْوَدُوا; (O, K;) *They cried out,* (O, K,) *and fought one another:* (K:) and ↓ the latter, *they raised a clamour, and became in a state of confusion.* (TA.)

Q. Q. 2 **تَعَصْوَدُوا**: see Q. Q. 1, in two places.

عَصِيدٌ *Twisted; turned,* or *wreathed, round* or *about; contorted; wound;* or *beat;* as also مَعْصُودٌ. (TA.)

عَصِيدَةٌ is well known; (K;) [as being *A sort of thick gruel, consisting of*] *wheat-flour moistened and stirred about with clarified butter, and cooked:* (L;) *one stirs it about, and turns it over, with a* مِسْوَاطٌ, [i. e. *stick,* or *the like,*] (also called مِعْصَدٌ and مِعْصَدَةٌ, L,) *so that no part of it that has not been turned over remains in the vessel;* (IF, S, O, Msb; *) and hence it is thus called; (IF, Msb:) [it is also commonly made with boiling *water, flour, clarified butter, and honey:*] accord. to El-Mufaddal, it is properly thus called when it is *so thick that it may be chewed.* (TA voce وَطِيئَةٌ [q. v.: see also حَرِيرَةٌ.]

عَصَوَّدٌ A *long* day: (IAar, K:) and so عَطَوَّدٌ and عَطَرَّدٌ. (L in arts. عطد and عطرد.) ___ And all signify A *high* mountain. (L in arts. عطد and عطرد.)

عُصْوَادٌ : see the next paragraph, in two places.

عُصْوَادٌ *Evil,* or *mischief, arising from slaughter;* or *mutual reviling;* or *clamour;* so in the phrase, تَرَكْتُهُمْ فِى عُصْوَادٍ [*I left them in a state of evil,* &c.]: (TA:) or *clamour and confusion in war* or *altercation;* as also عُصْوَادٌ : (M, TA:) or *clamour in trial* or *affliction:* (Lth, TA:) or *a formidable,* or *terrible, case;* (S, K;) so in the phrase, وَقَعُوا فِى عُصْوَادٍ [*They fell into a formidable,* or *terrible, case*]: (S:) and هُمْ فِى عُصْوَادٍ [*They are in a formidable,* or *terrible, case*]: (K:) or you say, هُمْ فِى عُصْوَادٍ بَيْنَهُمْ *They are in trials,* or *afflictions, and altercations.* (TA.) ___ Also, and عُصْوَادٌ, A man, and a woman, *difficult,* or *stubborn, hard,* and *evil,* or *mischievous:* (O, K:) applied to a woman, *evil,* or *mischievous;* (O;) or *very evil* or *mischievous.* (TA.) [Pl. عَصَاوِيدُ.] You say, قَوْمٌ عَصَاوِيدُ فِى الحَرْبِ *A people who cleave to their adversaries in war,* (O, K,) *and will not quit them.* (O.) ___ And عَصَاوِيدُ الكَلَامِ *Distorted language;* (O, K;) [*as though*] *heaped together, one part upon another.* (TA.) And عَصَاوِيدُ الظَّلَامِ *Confused* (O, *

TA) *and dense darkness.* (O, * K, TA.) And in like manner عَصَاوِيد is used in relation to camels: (K:) one says, جَآءَتْ الإِبِلُ عَصَاوِيدَ *The camels came pressing,* or *crowding, one upon another:* (S, O:) and accord. to Ibn-'Abbád, *came in a state of dis-*

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persion. (O.) ___ عَصَاوِيدُ signifies also *Thirsty,* (ISh, O, K,) applied to camels. (ISh, O.) ___ And عَصْوَادٌ signifies A *fatiguing* approach, (O, K,) or night-journey, (O,) to water. (O, K.)

عَاصِدٌ A camel *bending his neck towards his withers in dying.* (S, O, K.)

مَعْصَدٌ and مَعْصَدَةٌ: see عَصِيدَةٌ.

مَعْصُودٌ : see عَصِيدٌ.

عصر

1 **عَصَرَهُ**, (S, Msb, K,) aor. ـِ, (O, Msb, K,) inf. n. عَصْرٌ; (S, Msb;) and اعتصرهُ; (S, O, Msb, K;) [*He pressed it,* or *squeezed it, so as to force out,* i. e. *he expressed, its juice, sirup, honey, oil, water,* or *moisture;*] *he extracted,* or *fetched out by labour* or *art* [i. e. *by pressure* or *wringing*], (Msb, K,) *its water,* or *juice,* or *the like,* (Msb,) or *what was in it,* (K,) namely, what was in grapes, (S, Msb, K,) and the like, (Msb, K,) of things having oil, or sirup, or honey: (TA:) or عَصَرَهُ signifies *he performed that act himself;* (K;) as also عَصَّرَهُ, inf. n. تَعْصِيرٌ: (Sgh, TA:) or the latter, *he superintended the pressing thereof,* i. e., of grapes: (O:) and اعتصرهُ, *he had it done for him:* (K:) or this last, *he did it for another,* or *others:* (Mgh, as implied by an explanation of مُعْتَصَرٌ:) and اعتصر عَصِيرًا *he prepared expressed juice or the like.* (S, O.) [See also 8 below.] عَصَرَ is used as a contraction of عَصَرَ. (S, O.) ___ [Hence,] عَصَرَ الثَّوْبَ, inf. n. as above, *He wrung out the water of the garment,* or *piece of cloth; he forced out its water by wringing it.* (Msb.) ___ And عَصَرَ الدُّمَّلَ لتخرج مدَّتهُ [*He squeezed,* or *pressed, the pustule in order that its thick purulent matter might come forth*]. (Msb.) ___ And عَصَرَ حَلْقَهُ [*He squeezed his throat*]. (Mgh and Msb in art. خنق.) ___ And عَصَرَ, aor. ـِ, *He took,* or *collected, the produce of the earth:* from the same verb in the first of the senses expl. above: and hence, accord. to Abu-l-Ghowth, in the Kur [xii. 49], وفيه يَعْصِرُونَ *And in it they shall take,* or *collect, the produce of the earth:* (S:) or the meaning is, *and in it they shall press grapes,* or *olives,* or *the like:* or *they shall milk the udders.* (Bd.) [And there are other explanations, which see below.] عُصِرُوا, (S, IKtt, O,) or أُعْصِرُوا, (O, K,) *They were rained upon; they had rain;* syn. مُطِرُوا, (S, O,) or أُمْطِرُوا [which is less correct]. (IKtt, K.) Hence, in the Kur [ubi suprà], accord. to one reading, وفيه يُعْصَرُونَ

[*And in it they shall have rain*]. (S, O.) [See also above, and below.] عَصَرَهُ also signifies *He saved him; preserved him:* and hence, in the Kur [ubi suprà], accord. to one reading, وَفِيهِ يُعْصَرُونَ [*And in it they shall be saved,* or *preserved*]. (Bd.) ___ Hence also, perhaps, the other reading, وَفِيهِ يَعْصُرُونَ *And in it they shall aid,* or *succour, one another.* (Bd.) ___ See also 8, last quarter, in two places. Also, عَصَرَهُ, (O, TA,) inf. n. عَصْرٌ, (O, K, TA,) *It* [or *he*] *withheld, hindered,* or *prevented, him:* (O, K, * TA:) one says, مَا عَصَرَكَ *What withheld, hindered,* or *prevented, thee?* (O, TA.) And *He refused,* and *withheld, it;* (K, * TA;) namely, anything. (TA.) [See also 8, which signifies the same.] ___ And عَصَرَهُ, (K,) aor. ـِ , inf. n. عَصْرٌ, *He gave* (O, K, TA) *to him.* (K, TA.) Thus it has two contr. significations. (IKtt, TA.) Tarafeh says,

* لَوْ كَانَ فِى أَمْلَاكِنَا أَحَدٌ *
* يَعْصِرُ فِينَا كَٱلَّذِى تَعْصِرُ *

(S, O, TA, but in the S with مَلِكٌ in the place of أَحَدٌ,) i. e. [*If there were,* or *would that there were, among our kings one*] *giving to us the like of what thou givest:* (TA:) and another reading is, مِثْلَ مَا تَعْصِرُ; (O;) and it is expl. (by A'Obeyd, TA) as meaning, *doing to us benefits* (O, TA) *like as thou dost:* (O:) but Aboo-Sa'eed relates it thus;

* يُعْصَرُ فِينَا كَٱلَّذِى تُعْصَرُ *

i. e. يُصَابُ مِنْهُ [app. from عَصَرَ signifying he pressed grapes and the like; and thus meaning, *from whom is gotten, among us, like what is gotten from thee;* or, as it may be less freely rendered, *who has his bounty drawn forth, among us, like as thou hast thine drawn forth*]; and he disallowed the reading [يَعْصِرُ and] تَعْصِرُ. (TA.) See also 8, first quarter. See also 4, second sentence: ___ and last two sentences. And see the paragraph here following.

2 **عَصَّرَ** see 1: and see also 4, second sentence. عَصَّرَ الزَّرْعُ, inf. n. تَعْصِيرٌ; (K, TA;) but in the Tekmileh written عَصَرَ الزَّرْعُ, without teshdeed; (TA;) *The corn put forth its glumes:* (K, TA:) app. from عَصْرٌ meaning a place of protection: i. e. [*the rudiments of its ears*] *became protected in its glumes.* (TA.)

3 **عاصر فُلَانًا**, inf. n. مُعَاصَرَةٌ and عِصَارٌ, *He was contemporary with such a one:* or *he attained to*, or *reached, the time of such a one.* (O, TA.) Hence the saying, المُعَاصَرَةُ مُعَاسَرَةٌ والمُعَاصِرُ لَا يُنَاصِرُ [*The being contemporary is* an occasion of *hard*, or *harsh, treatment; and the contemporary will not render reciprocal aid* to his fellow]. (TA. [But I have substituted معاسرة for معاصرة, which latter seems to have been written by mistake for the former.]) See also 8, last quarter.

4 **اعصر** *He* (a man, TA) *entered upon the time called* العَصْرُ: (K, TA:) and also *he entered upon the evening*, or *last part of the day;* like اقصر. (TA.) ___ And اعصرت, (S, Msb, K,) and عَصَّرَتْ, (K,) so in all the copies of the K, but in a copy of the Tahdheeb of IKtt عَصَرَتْ, without tesh-deed, (TA,) *She* (a girl, S, Msb, or woman, K) *attained the* عَصْرُ *of her youth,* (TA,) or [simply] *attained the period of her youth,* (K,) *and arrived at the age of puberty:* (K, TA:) or *entered upon the time of puberty, and began to have the menstrual discharge;* (S, O;) because of her womb's being pressed; (O;) or as though she entered upon the عَصْرُ of her youth: (S, O, TA:) or *she attained the age of puberty:* (S, IKtt:) or *she had the menstrual discharge:* (Msb:) or *she entered upon the time of that discharge:* (K:) or *she approached that time;* for, said of a girl, it is like راهق said of a boy; accord. to Abu-lGhowth el-Aarábee: (S:) or *she approached the age of twenty:* (K:) or *she became confined in the house,* (K,) *and had a retreat* (عَصْرٌ) *appointed for her,* (TA,) *at the time of her having the menstrual discharge:* (K:) or *she brought forth;* (K;) in which sense it is of the dial. of Azd. (TA.) The woman, or girl, is termed مُعْصِرٌ (S, O, Msb, K) and مُعْصِرَةٌ, with ة: (IDrd, O, TA:) pl. مَعَاصِرُ (S, K) and مَعَاصِيرُ. (K.) أَعْصَرَتْ

السَّحَائِبُ *The clouds were at the point of having rain pressed forth from them by the winds.* (O, and Bd in lxxviii. 14. [But see أُعْصِرُوا ___.]) مُعْصِرٌ: see 1. اعصرت الرِّيحُ, (O, TA,) and عَصَرَتْ , (TA,) *The wind brought what is termed* إِعْصَار [q. v. infrà.]. (O, TA.) And you say also, عَصَرَتِ الرِّيحُ بِالتُّرَابِ فِى الهَوَآءِ [*The wind raised the dust into the air in the form of a pillar*]. (TA.)

5 **تعصّر** : see 7: and 8, latter half. *I. q.* تَعَسَّرَ [*it was,* or *became, difficult, strait,* or *intricate*]. (TA.) *He wept.* (A.)

7 **انعصر** quasi-pass. of 1 in the first of the senses expl. above; [*It became pressed,* or *squeezed, so that its juice, sirup, honey, oil, water,* or *moisture, was forced out; its juice,* or *the like, became extracted,* or *fetched out by labour* or *art,* i. e. *by pressure* or *wringing;*] (S, O, Msb, K;) as also تعصّر . (S, O, K.) ___ You say also, انعصر الخِنَاقُ فِى حَلْقِهِ [*The strangling-rope,* or *the like, became compressed upon his throat*]. (TA in art. خنق.)

8 **اعتصره** : see عَصَرَهُ, in three places. ___ [Hence, app.,] اعتصر *He voided his ordure.* (O, K, * TA.) [See the act. part. n., below.] ___ And اعتصر بالمآء *He swallowed the water by little and little in order that some food by which he was choked might be made to descend easily in his throat.* (S, O, K.) ___ And اعتصر مالَهُ *He extracted,* or *extorted, his property from his hand,* or *possession:* (S, Msb, TA:) from the same verb as syn. with عصر expl. in the beginning of this art.: (Msb:) *he took forth his property for a debt* or *for some other reason:* (K, * TA:) and اعتصر, *he took;* (K;) as also عَصَرَ , aor. ـِ : (TA:) *he took* of, or from, a thing: (TA:) *he got, and took,* of, or from, a thing: (S, as implied in an explanation of the act. part. n.:) *he got* a thing from a person: (L:) or, accord. to El-'Itreefee, *he took* the property of his son *for himself;* or *he suffered* the property of his son *to remain in his* (the latter's) *possession:* you do not say اعتصر فُلَانٌ مَالَ فُلَانٍ [*such a one took for himself the property of such a one*]

unless he be a relation to him: [you say so of a father:] and of a boy you say, اعتصر مالَ أَبيه, meaning, *he*

took the property of his father. (TA.) [See اعتسر.] And اعتصر العصَّارُ بالمالَ [or المالَ? i. e. *The extorter,* or *exacter, extorted,* or *exacted the property*]. (A, TA.) ___ Also اعتصر, *He took back* a gift: (A, Mgh, L, TA:) in the K, the inf. n. is expl. by انْتجاعُ العطيَّة; but in the L, the verb is expl. by ارْتَجَعَ العطيَّةَ, [and in like manner in the A and Mgh,] and رجع فيها: (TA:) *he revoked, recalled,* or *retracted,* the gift; syn. ارْتَجَعَ, (Mgh, O,) and اسْتَرَدَّ. (Mgh.) Hence the trad. of 'Omar, الوالدُ يعتصر ولَدَه فيما أَعْطاه وليس للْوَلَد أَنْ يَعْتَصِر من والده, i. e., *The father may take from his child what he has given him;* [*but it is not for the child to take from his father what he has given him.*] (Mgh, O.) But as to the trad. of Esh-Shaabee, يَعْتَصِر الوالدُ على وَلَده فى ماله [*The father may take back what he has given to his child*], the verb is made trans. by means of على because it implies the meaning of يرجع عليه, and يعودُ عليه: (IAth, Mgh, O: *) or this latter trad. means, *the father may forbid his child his property, and withhold it from him:* (S:) and [in like manner] the former trad., *the father may withhold his child from giving his property, and forbid it to him:* (TA:) for اعتصر also signifies *he prevented, hindered, withheld,* or *refused;* syn. منع. (K, TA.) Hence, اعْتِصارُ الصَّدَقة [*The withholding,* or *refusing, the poorrate*]. (TA.) [See also 1.] ___ اعتصر also signifies *He was niggardly,* or *avaricious,* (K, TA,) عليه *towards him.* (TA.) اعتصر به; (S, A, K;) and تعصّر به, (S, K,) or إليه; (O;) and عصر به, inf. n. عصر; (TA;) and عاصره ; (A;) *He had recourse to him for refuge, protection,* or *preservation;* (S, A, K;) *and sought, desired,* or *asked, aid,* or *succour, of him.* (A.) In the Kur [xii. 49], وفيه تعصرون [sic], which is one reading, is expl. by Lth as signifying *And in it ye shall have recourse for refuge,* or *protection;* but Az disapproves of this: (TA:) [the common reading] وفيه يَعْصِرون, accord. to AO, (so in

one copy of the S,) or A'Obeyd, (as in another copy of the S,) signifies *and in it they shall be safe;* from عُصْرَةٌ signifying a cause, or means, of safety: (S:) or *they shall be safe from trial,* or *affliction, and shall preserve themselves by plenty,* or *fruitfulness.* (TA.)

عَصْرٌ [which is the most common form] and عُصُرٌ (S, A, O, Msb, K) and عُصْرٌ (S, A, O, K) and عِصْرٌ (A, O, K) *i. q.* دَهْرٌ [as meaning *Time;* or *a time;* or *a space* or *period of time*]; (S, A, O, Msb, K;) or *any unlimited extent of time, during which peoples pass away and become extinct;* (Esh-Shiháb, in the Sharh esh-Shifè;) [*a succession of ages:*] such is said by Fr to be its meaning in the Kur ciii. l: (TA:) pl. (of pauc., O) أَعْصُرٌ (O, K) and أَعْصَارٌ; (K;) and [of mult.] عُصُورٌ (S, O, K) and عُصْرٌ. (K.) You say, مَا فَعَلْتُهُ عَصْرًا, and بِعَصْرٍ, *I did it not in its time.* (A.) And جَآءَ لٰكِنَّ لَمْ يَجِئْ لِعَصْرٍ *He came, but he came not at the* [*proper*] *time of coming.* (AZ, O, K: but AZ relates it without لٰكِنَّ. TA.) And نَامَ وَمَا نَامَ لِعَصْرٍ, (K,) or, accord. to AZ and Sgh and the author of the L and others, نَامَ عَصْرًا مَا, (TA,) *He slept, but hardly,* or *scarcely, slept.* (AZ, K, &c.) And نَامَ فُلَانٌ وَلَمْ يَنَمْ عَصْرًا, and بِعَصْرٍ, *Such a one slept, but slept not during a* [*considerable period of*] *time,* or *day;* (A;) agreeably with other significations, here following. (TA.) ___ عَصْرٌ also signifies *An hour,* or *a time,* (سَاعَةٌ,) *of the day.* (Katádeh, O.) ___ *A day:* (K:) [or *day, as opposed to night:*] and *a night:* (K:) [or *night, as opposed to day:*] also the *morning, before,* or *after, sunrise;* syn. غَدَاةٌ: and the *afternoon;* or *evening;* or *last part of the day; until the sun becomes red;* as also عَصْرٌ, (IDrd, K.) Hence, العَصْرَانِ *The night and the day:* (O, TA:) or *night and day:* (Msb:) and *the morning, before,* or *after, sunrise, and the afternoon* or *evening;* or *the first part of the day and the last part thereof:* الغَدَاةُ وَالعَشِىُّ. (ISk, S, O, Msb.) [See also الأَبْرَدَانِ.] A poet says,

* وَأَمْطُلُهُ العَصْرَيْنِ حَتَّى يَمَلُّنِى *

* وَيَرْضَى بِنِصْفِ الدَّيْنِ وَالأَنْفُ رَاغِمُ *

[*And I put him off, delaying the payment of his debt, morning and evening,* or *from morning to evening, so that he loathes me, and is content with half of the debt, though unwilling*]: meaning, when he comes to me in the first part of the day, I promise to pay him in the last part of it: (ISk, S:) or, accord. to Sgh, the right reading (instead of والانف راغم) is فى غَيْرِ نَائِلٍ [*without liberality*]: and the verse is by 'Abd-Allah Ibn-Ez-Zubeyr El-Asadee. (TA.) ___ Hence also (S, O) صَلَاةُ العَصْرِ, (S, O, Msb,) and صلاة العصر, (O, TA,) fem. only, and simply العَصْرُ, [and العَصْرُ,] mase. and fem., (Msb,) [*The prayer of afternoon;* the time of which commences about mid-time between noon and nightfall; or accord. to the Shá- fi'ees, Málikees, and Hambelees, when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon; and accord. to the Hanafees, when the shadow is equal to twice the length of the object added to the length of its mid-day shadow: its end being sunset, or the time when the sun becomes red:] so called because performed in one of the عَصْرَانِ, i. e., in the last portion of the day: (O:) also called الصَّلَاةُ الوُسْطَى [accord. to some], because it is between the two prayers of the day [that of daybreak and that of noon] and the two prayers of the night [that of sunset and that of nightfall]: (Abu-l-'Abbás:) pl. [of pauc.] أَعْصُرٌ; and [of mult.] عُصُورٌ. (Msb.) [And hence likewise,] العَصْرَانِ is applied in a trad. to *The prayer of daybreak and that of the* عَصْرٍ; one being made predominant over the other; (Msb, TA;) as is the case in القَمَرَانِ applied to the sun and the moon; (TA;) or they are so called because they are performed at the two extremities of the عَصْرَانِ, meaning the night and the day; (Msb, TA;) but the former is the more likely. (TA.) [See an ex. of the dim., العُصَيْرُ, voce مُرْهِقَةٌ, in art. رهق.] ___ You say also, جَآءَ فُلَانٌ عَصْرًا, meaning *Such a one came late.* (Ks, S, O.) See also عَصْرٌ ___. عَصِيرٌ also signifies *Rain from the* [*clouds called*] مُعْصِرَاتٌ. (K.) Also A man's [*near kinsfolk such as are termed his*] رَهْطٌ and عَشِيرَةٌ: (O, K, * TA:) or his عَصَبَةٌ [q. v.]. (TA.)

عُصُرٌ : see عَصْرٌ, in four places. And see also عَصَرٌ.

عصر : see عصر.

عصر : see عصر, in three places. Also *A place to which one has recourse for refuge, protection, preservation, concealment, covert,* or *lodging; a place of refuge; an asylum; a refuge:* (S, O, K:) and *a cause,* or *means, of safety;* syn. منجاة: (S, K:) as also عصر (K) and عصرة (S, O, TA) and معصَّر (O, K) and معتصر (TA) and عصر , from which عصر is said to be contracted, (TA,) [and عصيرة .] You say, زيد عصرتى and عصيرتى and معتصرى [*Zeyd is my refuge*]. (A.) Also Dust; or *dust raised and spreading;* syn. غبار: (S, O, K:) or *vehement dust;* (TA;) which latter is also the signification of عصار and عصرة : (O, K, TA:) or this last, or, accord. to some, عصرة , has the former signification. (L.) It is said in a trad., مرَّت امرأة متطيبة لذيلها عصر, (S, O,) or عصرة . or, as some relate it, عصرة , (I.,) *A perfumed woman passed by, her skirt having a dust* proceeding from it, (S, A, L,) occasioned by her dragging it along [upon the ground], (I.,) or occasioned by the abundance of the perfume: (A:) or عصرة may mean *an exhalation of perfume:* (L, TA: *) [for] it has this meaning also: (IDrd, O:) but accord. to one relation, it is إعصار, (L,) which also signifies *dust raised by wind.* (TA.)

عصر : see عصر: and see عصر.

عصرة [app., *A thing from which water* or *the like may,* or *may almost, be expressed,* or *wrung out*]. You say, بلَّ المطرُ ثيابه حتَّى صارت عصرةً *The rain wetted his clothes so that their water was almost wrung out.* (TA.) See also عصر, in four places. Also *i. q.* دنية: one says, هٰؤلآء مواليناعصرةً i. e. دنية [*These are sons of our paternal uncle,* or *the like, closely related*], *exclusively of others:* (S, O:) and so قصرة. (TA.)

عصرة : see عصر, in three places.

عصار : see عصارة.

عصار : see عصر, and إعصار.

عصور : see عاصر.

عصير *i. q.* معصور [*Pressed,* or *squeezed,* or *wrung, so that its juice, sirup, honey, oil, water,* or *moisture, is forced out*]; (K;) as also عصر . (TA.) See also عصارة, in two places.

عصارة *Expressed juice* or *the like; what flows*

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(S, O, Msb, K) from grapes and the like, (Msb, K,) of things having oil or sirup or honey, (TA,) *on pressure* or *squeezing* or *wringing;* (IDrd, S, O, Msb, TA;) [*an extract;* but properly, *such as is expressed;*] as also عصير (Mgh, Msb, K) and عصار ; (K;) or, as some say, عصار is a pl. of [or rather a coll. gen. n. of which the n. un. is] عصارة. (TA.) ___ Also *What remains of dregs, after pressing to force out the juice* or *the like.* (S, O, TA.) ___ Also The *choice part,* or the *refuse,* (نقاية [which has these two contr. significations]) of a thing. (TA.) ___ Also The *produce* (IF, A, O) of a land. (A.) ___ ولد فلان عصارة كرم and من عصارات الكرم [means *The children of such a one are of generous race,* or *of generous disposition*]. (A.) ___ رجل كريم العصارة, (K,) and المعصر , (S, O, K,) and المعتصر , (K,) *A man generous,* or *liberal, when asked.* (S, O, K.) And منيع المعتصر One *with whom one cannot take refuge,* or *whose protection is unobtainable.* (TA.) And كريم العصير , (O, L,) or كثير العصير, not كريم العصر as in the [O and] K, (TA,) *Of generous race.* (O, L, K.) [See also عنصر.]

عصيرة : see عصر, in two places.

عَصَّارٌ *A presser* of [grapes or] oil [and the like]. (MA, KL.) ___ [And hence, *An extorter,* or *exacter.*] See 8, former half.

عَاصِرٌ act. part. n. of 1. ___ لَا أَفْعَلُهُ مَا دَامَ للزَّيْتِ عَاصِرٌ [*I will not do it as long as there is an expresser of the oil of the olive*]; i. e., *ever.* (S, O.) ___ عَوَاصِرُ [as though pl. of عَاصِرٌ or of عَاصِرَةٌ] *Three stones with which grapes are pressed so as to force out the juice,* (K,) *being placed one upon another.* (TA.) ___ عَاصِرٌ and عَصُورٌ One *who takes of the property of his child without the latter's permission.* (TA.) ___ فُلَانٌ عَاصِرٌ *Such a one is tenacious,* or *avaricious.* (TA.)

عُنْصُرٌ (S, O, Msb, K) and عُنُصْرٌ, (S, O, K,) the former of which is the more commonly known, but the latter [accord. to my copy of the Msb عَنْصَرٌ, but this I regard as a mistake of the copyist,] is the more chaste, (TA,) *Origin;* syn. أَصْلٌ: (S, O, Msb, K:) *race, lineage,* or *family:* (Msb:) *rank* or *quality, nobility* or *eminence, reputation* or *note* or *consideration, derived from ancestors,* or *from one's own deeds* or *qualities;* syn. حَسَبٌ: (S, O, K:) pl. عَنَاصِرُ. (Msb.) You say فُلَانٌ كَرِيمُ العُنْصُرِ [*Such a one is of generous origin,* or *race,* &c.,] like as you say كَرِيمُ العَصِيرِ. (L.) ___ *An element* (أَصْلٌ) [*of those*] *whereof are composed the material substances of different natures;* [*an element considered as that from which composition commences:*] *it is of four kinds;* namely, *fire, air, earth,* and *water.* (KT.) [But this application belongs to the conventional language of philosophy. See also مَادَّةٌ, and جِسْمٌ.]

عَوَاصِرُ: see عَاصِرٌ.

إِعْصَارٌ *A whirlwind of dust* [or *sand*], *resembling a pillar; a wind that raises dust* [or *sand*] *between the sky and the earth, and revolves, resembling a pillar; called also by the Arabs a* زَوْبَعَةٌ; of the masc. gender; (Msb;) *a wind that raises the dust* [or *sand*], *and*

rises towards the sky, as though it were a pillar; (S, O;) *a wind that blows from the ground,* (K, TA,) *and raises the dust* [or *sand*], *and rises* (TA) *like a pillar towards the sky;* (K, TA;) *called by the people a* زَوْبَعَة: (TA:) unless it blow in this manner, with vehemence, it is not thus called: (Zj, TA:) [see عَمُودٌ:] *a wind that rises into the sky:* (AZ:) or *a wind that raises the clouds,* (S, O, K,) *with thunder and lightning:* (S, O:) or *in which is fire:* (K:) mentioned in the Kur ii. 268: (S, O:) or *in which is* عِصَارٌ, which signifies *vehement dust,* (K,) or this latter word signifies *dust raised into the air, by the wind, in the form of a pillar* (مَا عَصَرَتْ بِهِ الرِّيحُ مِنَ التُّرَابِ فِى الهَوَآءِ): (TA:) [see also عَصْرٌ:] pl. أَعَاصِيرُ, (Msb, TA,) and أَعَاصِرُ [occurring in poetry]. (Ham p. 678.) ___ إِنْ كُنْتَ رِيحًا فَقَدْ لَاقَيْتَ إِعْصَارَا [*If thou be a wind, thou hast met with a whirlwind of dust like a pillar*] is a prov. of the Arabs, (O, TA,) relating to a man in whom is somewhat of power and who meets with one superior to him, (O,) or to a man who meets his adversary with courage. (TA.) ___ And one says, وَعْدُهُ إِعْصَارٌ [*His promising is* unprofitable like *a whirlwind of dust*]. (A, TA.)

كَرِيمُ المَعْصَرِ : see عُصَارَةٌ.

مُعْصِرٌ and مُعْصِرَةٌ: see 4, near the end. ___ مُعْصِرَاتٌ signifies *Clouds;* (Az, K;) so called because they press forth water: (Aboo-Is-hák, TA:) this explanation is most agreeable with what is said in the Kur lxxviii. 14, because the winds called أَعَاصِيرُ [pl. of إِعْصَارٌ] are not of the winds of rain: (Az, TA:) or *clouds at the point of having rain pressed forth from them by the winds:* (Bd in lxxviii. 14; and TA: *) or *clouds ready to pour forth rain:* (TA:) or *clouds pressing forth rain:* (S, O:) or *clouds that flow with* [or *ooze forth*] *rain but have not yet collected together;* like as مُعْصِرٌ is applied to a girl who has almost had the menstrual discharge but has not yet had it: (Fr, TA:) or *winds ready to press forth the rain from the clouds:* (Bd, ubi suprà:) or *winds having* أَعَاصِيرُ; (Bd, ubi suprà; and TA;) i. e., *dust.* (TA.)

معصر (K, TA) and **معصرة** (S, O, TA) The *thing in which grapes* (S, O, K) *and olives* (S) *are pressed, to force out their juice* (S, O, K) *and oil.* (S.) [See also **معصار**.]

معصرة *A place in which grapes and the like are pressed, to force out their juice* or *the like.* (K, * TA.)

معصَّر : see **عصر**.

معصار *That in which a thing is put and pressed, in order that its water,* or *the like, may flow* [or *ooze*] *out.* (K, * TA.) [See also **معصر**.]

معصور : see **عصير**. ___ Also A tongue *dry* (O, TA) *by reason of thirst.* (TA.)

معتصر : see **عصر**, in two places: ___ and see **عصارة**, in two places.

معتصر : One *who expresses* the juice of grapes, to make wine, *for another* or *others.* (Mgh.) [But see 1.] ___ *Voiding ordure:* (Mgh, K, * TA:) from **عصر**, or from **عصر** signifying a place of refuge or concealment. (TA.) ___ And One *who gets,* and *takes,* of, or from, a thing. (S, O.)

عصف

1 **عَصَفَتِ الرِّيحُ**, aor. ـِ , (S, O, Msb, K,) inf. n. عَصْفٌ and عُصُوفٌ, (O, Msb, K,) *The wind blew violently,* or *vehemently;* as also اعصفت ; (S, O, Msb, K;) the latter of the dial. of BenooAsad. (S, O.) ___ Hence, (TA,) عَصْفٌ signifies also The *being quick,* or *swift;* (Lth, O, TA;) and so [إِعْصَافٌ and] تَعَصُّفٌ : (TA:) and is used in relation to anything: (Lth, O:) عَصَفَ signifying *He,* or *it, was quick,* or *swift.* (K.) One says, of a she-camel, تَعْصِفُ بِرَاكِبِهَا *She goes quickly,* or *swiftly, with her rider;* (Sh, S, Z, O, TA;) likening her to the wind in the swiftness of her course. (Z, TA.) And اعصفت فى السَّيْرِ *She* (a camel) *was,* or *became, quick,* or *swift, in going along:* (TA:) and اعصف said of a horse, *he went,* or *passed, along quickly,* or *swiftly;* (S, O, K;) like احصف, (O,) of which it is [said to be] a dial. var. (S.) ___ [Hence, also,] عَصَفَتِ الحَرْبُ بِالقَوْمِ, (O, K, * TA,) aor. تَعْصِفُ بِهِمْ, (S, O, TA,) *War,* or *the war, carried off,* and *destroyed, the people,* or *party;* (S, O, K, TA;) as also اعصفت بهم, (O, K,) which is [said to be] the more correct. (O, TA.) ___ And عَصَفَ signifies *It* (a thing) *inclined,* or *declined.* (K.) [See عَاصِفٌ, last sentence.] عَصَفَ عِيَالَهُ, (Ibn-'Abbád, O, K, TA,) and لِعِيَالِهِ, (Ibn-'Abbád, O,) aor. ـِ , (K,) inf. n. عَصْفٌ, (S, O,) *He gained,* or *earned,* or *he sought sustenance,* (Ibn-Abbád, S, O, K, TA,) *for his household,* or *family;* (Ibn-'Abbád, O, K, TA;) and so اعتصف لعياله; (Lh, S, * O, * TA;) like as one says صرف and اصطرف: and some add, in explaining عَصَفَ عِيَالَهُ, and *he sought for his household,* or *family;* and *exercised for them art,* or *skill, in the management of affairs.* (TA.) عَصَفَ الزَّرْعَ, (S, O, K, TA,) aor. ـِ , inf. n. عَصْفٌ, (TA,) *He cut,* or *clipped, the corn before its attaining to maturity;* (S, O, K, TA;) i. e. *he cut off its leaves that were inclining in its lower part, in order to lighten it;* for if he did not thus, it would lean: or *he cut it from its stalks.* (TA.)

4 **أَعْصَفَ** see 1, in five places. ___ اعصف (said of a man, S, O) *He died,* or *perished.* (S, O, K.) ___ And *He* (a

man) *deviated, declined,* or *wandered, from the road,* or *way.* (TA.) ___ اعصفت الإبلُ *The camels went round about the well, eager for the water, raising the the dust,* (En-Nadr, O, K,)

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and spreading it, around. (En-Nadr, O.) اعصف الزَّرْعُ *The corn,* or *seed-produce, put forth* its عَصْف [q. v.]: (S, * O, K:) or *its* عَصْف *became long:* or *it attained to the time for its being cut,* or *clipped.* (TA. [See 1, last sentence.])

5 **تَعَصَّفَ** see 1, second sentence.

8 **إعْتَصَفَ** see 1, last sentence but one.

10 **استعصف الزَّرْعُ** *The corn,* or *seed-produce: produced its culm,* or *jointed stalk.* (TA.)

عَصْفٌ The *herb* (بَقْل) *of corn,* or *seed-produce:* (Fr, S, O, K:) and (TA) the *leaves,* or *blades, of corn,* or *seed-produce;* (MA, * Mgh, TA;) as also عُصُوفٌ; each a pl. of عَصْفَةٌ : (MA: [or rather عَصْفٌ is a coll. gen. n. of which عُصُوفٌ is the pl. and عَصْفَةٌ is the n. un.:]) or *the leaves,* or *blades, that are upon the stalk of corn,* or *seedproduce, and that dry up and crumble;* as also عَصْفَةٌ and عَصِيفَةٌ and عُصَافَةٌ : or the *leaves, and what is not eaten, thereof:* in these three different senses it is expl. as used in the Kur lv. 11: (TA:) or it there means the *stalk,* or *stem,* of corn: (Fr, S voce رَيْحَانٌ:) or *straw;* (Jel, TA;) and so عَصِيفُ الزَّرْعِ; (M voce تِبْنٌ;) or عَصِيفَةُ الزَّرْعِ: (so in copies of the K voce تِبْنٌ:) and عُصُوفٌ signifies *straws:* (IAar, TA:) or عَصْفٌ signifies *dry leaves, like straw:* (Bd in lv. 11:) or *corn,* or *seed-produce,* or *barley, cut while green, for fodder;* syn. قَصِيلٌ: (En-Nadr, TA:) or *leaves of corn,* or *seed-produce, that are cut, and eaten while fresh:* or the *leaves of the ears of corn;* as also عَصِيفَةٌ : or *what are cut*

thereof; as also عَصِيفٌ : or both signify the *leaves, of corn, that incline in its lower part, and which one cuts off, in order that it may become lightened:* or the former signifies the *ears,* themselves, *of corn:* and the pl. is عُصُوفٌ. (TA.) كَعَصْفٍ مَأْكُولٍ, in the Kur [cv. last verse], means *Like corn of which the grain has been eaten and the straw thereof remains:* (El- Hasan El-Basree, S, O, K:) or *like leaves of which the contents have been taken and which remain without any grain therein:* (O, K:) or *like* عَصْفٌ, (O,) or *leaves,* (K,) *which the beasts have eaten:* (O, K:) or, as Sa'eed Ibn-Jubeyr is related to have said, *like barley growing* or *growing forth* [*that has been eaten*]. (TA.) ___ And IAar says, (O, TA,) [the pl.] عُصُوفٌ, (O, K, TA,) with damm to the ع, (TA,) [in the CK, erroneously, عَصُوفٌ,] signifies *Handfuls of reaped corn;* syn. كَدَرٌ [a coll. gen. n. of which the n. un. is كَدَرَةٌ]: (O, TA:) in the copies of the K, كُدْرَةٌ; and in the L, كد. (TA.) And accord. to IAar, (O,) عُصُوفٌ signifies also *Wines;* syn. خُمُورٌ. (O, L, K. [In the CK خُمْرَةٌ; and in the TA, as from the K, خمر.])

عَصْفَةٌ [as an inf. n. un. of 1 signifies *A gust,* or *strong puff,* of wind. ___ And hence,] The *odour,* (K,) or *fragrance* (فَغْمَةٌ) *of odour,* (Z, TA,) or *exhaled odour,* (IF, O,) of wine: (IF, Z, O, K, TA:) likened to the عَصْفَةٌ of wind. (Z, TA.) See also عَصْفٌ, in three places.

عَصْفَانٌ *A seller of* تِبْنٌ [i. e. *straw,* or *straw that has been trodden,* or *thrashed, and cut*]. (IAar, O, TA.)

عَصُوفٌ : see عَاصِفٌ. ___ Hence, (Z, TA,) *Swift;* applied to a she-ostrich, and to a she-camel (S, O, K, TA) *that goes swiftly with her rider;* (S, O, TA;) likened to the wind in the swiftness of her course: (Z, TA:) pl. عُصُفٌ: (TA:) and عَاصِفٌ is applied in like manner to a she-camel as meaning *swift;* (Sh, TA;) and so too is مُعْصِفَةٌ . (TA.)

عَصِيفٌ : see عَاصِفٌ: and see also عَصْفٌ, in two places.

عُصَافَةٌ *What has fallen from the ears of corn,* [app. *when they are trodden,* or *thrashed, consisting*] *of the straw,* (S, O, K, [but in the CK التِّنِّين is put in the place of التِّبْن,]) *and the like.* (S.) See also عَصْفٌ. Also *What the wind has carried away.* (TA.)

عَصِيفَةٌ The *combined leaves in which are the ears of corn:* (S, O, K, TA:) or the *leaves that open from around the fruit:* or the *heads of the ears of wheat.* (TA.) See also عَصْفٌ, in three places.

رِيحٌ عَاصِفٌ (S, O, Msb, K) and عَاصِفَةٌ (O, Msb, K) and عَصُوفٌ [but this app. has a more intensive meaning] (S, O, K) [and عَصِيفٌ as used in Fákihet el-Khulafà p. 196 line 18 but not found by me in this sense in any lexicon] and مُعْصِفٌ (S, O, K) and مُعْصِفَةٌ (S, O, Msb, K) *Wind blowing violently,* or *vehemently:* (S, O, Msb, K:) pl. of the first عَوَاصِفُ, and of the second عَاصِفَاتٌ; (Msb;) and of the last two مَعَاصِفُ and مَعَاصِيفُ ; and مُعْصِفَاتٌ [pl. of مُعْصِفَةٌ] which signifies winds *that raise the clouds and the winds.* (TA.) ___ One says also يَوْمٌ عَاصِفٌ, (Fr, S, O, Msb,) because of the violent blowing of the wind therein, (Fr, O, Msb,) عَاصِفٌ in this case being an instance of فَاعِلٌ in the sense of مَفْعُولٌ فِيهِ, (S, O,) like as one says يَوْمٌ بَارِدٌ, (Fr, O,) or like لَيْلٌ نَائِمٌ; the meaning being, *A day in which the wind blows violently,* or *vehemently:* (S, O:) this is the meaning in the phrase فِى يَوْمٍ عَاصِفٍ (Fr, O, K) in the Kur [xiv. 21]: or this phrase may mean فِى يَوْمٍ عَاصِفٍ الرِّيحِ [*in a day violent,* or *vehement, in respect of the wind*], because the wind is mentioned in the former part of the sentence. (Fr, O.) ___ See also عَاصِفٌ ___. عَصُوفٌ also signifies An arrow *turning aside,* or *declining, from the butt;* (El-Mufaddal, O, K, TA;) pl. عُصُفٌ; a tropical meaning: (TA:) and anything *inclining,* or *declining.* (El-Mufaddal, O, K.)

مُعْصِفٌ, and the fem., and pls.: see عَاصِفٌ, in five places: ___ and for the fem., see also مُعْصِفٌ. مَكَانٌ عَصُوفٌ *A place abounding with corn,* or *seed-produce:* (Lh, S, L:) or *with straw.* (Lh, L.)

عصفر

Q. 1 عَصْفَرَ *He dyed* a garment, or piece of cloth, *with* عُصْفُر. (S, O, Msb, K.)

Q. 2 تَعَصْفَرَ *It* (a garment, or piece of cloth,) *became dyed with* عُصْفُر. (S, O, K.)

عُصْفُرٌ [*Safflower,* or *bastard saffron;* i. e., *cnicus,* or *carthamus tinctorius;*] *a certain dye,* (S, O,) or *plant,* (Msb, K,) *well known,* (O, Msb,) *with which one dyes,* (M,) *the first juice* (سُلَافَة) *of which is called* جِرْيَال, (TA,) *and one of the properties of which is that it causes tough meat to become thoroughly cooked, so as to fall off from the bone,* (K, * TA,) *when somewhat thereof is thrown into it:* (TA:) *its seed is called* قُرْطُمٌ: (K:) *there are two kinds of it; one of the cultivated land, and one of the desert; and both grow in the country of the Arabs:* (M, TA:) it is an Arabicized word. (Az, TA.)

عُصْفُورٌ (S, O, Msb, K, &c.) and عَصْفُورٌ, (Ibn-Rasheek, MF,) but the latter is not an approved form, because there is no chaste word of the measure فَعْلُولٌ, (MF, TA,) [The *sparrow;*] *a certain bird,* (S, O, K,) *well known;* (Msb:) accord. to AHát, the *same that is called the* نَقَّار; *the male black in the head and neck, the rest of it inclining to ash-colour, with a redness in the wings; the female inclining to yellowness and whiteness:* (O:) the word is masc.: (TA:) fem. with ة: (S, O, K:) pl. عَصَافِيرُ. (Msb.) Accord. to Hamzeh, it is so called because it was disobedient, and fled, عَصَى وفَرَّ. (MF, TA.) [This, I believe, is said to have been the case when the beasts and birds &c. were summoned before Adam, to be named by him. See the Kur ii. 29-31.] ___ [It is also applied to *Any passerine bird.* And hence,] عُصْفُورُ الجَنَّة [*The passerine bird of Paradise;* meaning] *the swallow;* syn. الخُطَّاف. (ISd in TA art. خطف, and IB in TA art. وط.) ___ [Also, sometimes, *Any small bird.*]

___ طَارَتْ عَصَافِيرُ رَأْسِهِ [lit., *The sparrows of his head flew;*] is a prov., meaning *he became frightened;* as though there were sparrows upon his head when he was still, and they flew away when he was frightened: (Meyd:) [or *he became light,* or *inconstant:* or *he became angry:* like طَارَ طَائِرُهُ: (see طَائِرٌ:)] or *he became aged.* (TA.) ___ نَقَّتْ عَصَافِيرُ بَطْنِهِ [lit. *The sparrows of his belly cried*], (K,) like نَقَّتْ ضَفَادِعُ بَطْنِهِ, alluding to the intestines, is also a prov., (TA,) meaning *he was,* or *became, hungry.* (K, TA.) In like manner also one says, لَا تَأْكُلْ حَتَّى تَطِيرَ عَصَافِيرُ بَطْنِكَ, meaning *Eat thou not until thou be hungry.* (TA.) أَصَافِيرُ المُنْذِرِ is an appellation of *Certain excellent camels, that belonged to kings:* (S, O, K:) or *certain excellent camels that belonged to En-Noamán Ibn-El-Mundhir* were called أَصَافِيرُ النُّعْمَانِ. (T, TA.) العُصْفُورُ also signifies *The*

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male locust. (O, K.) And *The chief,* or *lord.* (IAar, O, K.) ___ And *The king.* (K.) Also *A portion,* (S, O,) or *small portion,* (K,) *of the brain,* (S, O, K,) *beneath the* فَرْخ *of the brain,* (TA,) *as though separated therefrom:* (S, O, TA:) *between the two is a pellicle.* (S, O, K.) ___ And *A certain vein in the heart.* (IF, O.) ___ And *A prominent bone in the temple of the horse,* (S, O, K,) *on the right* and *on the left;* both being called عُصْفُورَانِ. (S, O.) ___ And *The place whence grows the forelock* [app. *of the horse*]. (M, K.) ___ And *A narrow blaze extending downwards from the blaze on the forehead of the horse, not reaching to the muzzle.* (O, K.) ___ The عَصَافِيرُ of a camel's hump see expl. voce عُرْصُوفٌ. And عُصْفُورٌ signifies also *A piece of wood in the* [*kind of camel-vehicle called*] هَوْدَجٌ, *uniting the extremities of certain* [*other*] *pieces of wood therein;* [perhaps what unites the outer extremities of two long pieces of wood which project horizontally from the lower part of the هودج, from the two extremities of either side;] (K;) *having the form of the* [*kind of saddle*

called] إِكَاف: (L:) or the *pieces of wood which are in the* [*kind of camel's saddle called*] رَحْل, *by which the heads of the* [*curved pieces of wood called the*] أَحْنَآء *are fastened* [*together*]: (K:) and the *wood by which are fastened the heads of the* [*kind of saddle called*] قَتَب: (K:) the pl. is عَصَافِيرُ: or the عصافير of the قتب are its عَرَاصِيف, from which عصافير is formed by transposition; and they are *four pins of wood which are put between* [or rather *which unite* or *conjoin*] *the heads of the* احنآء *of the* قتب; *in each* حِنْو *are two of these pins, fastened with sinews or with camel's skin; and in it* [or *appertaining to the same part*] *are the* ظَلَفَات: (S, O:) or the *nails which unite the head of the* قتب: (IDrd:) or the عُصْفُور of the [kind of saddle called] إِكَاف is its عُرْصُوف, from which latter word the former is formed by transposition; and it is *a piece of wood fastened between* [or rather *uniting* or *conjoining*] *the anterior* حِنْوَان. (S, O.) In a trad. it is said that it it is unlawful to cut or shake off aught from the trees of El-Medeeneh, except for the عَصَفُور of a قتب, or to supply a sheave of a pulley, or for the handle of an iron implement. (S.) ___ Also *A nail of a ship.* (O, K.)

عصل

1 عَصَلَ العُودَ, (K, TA,) aor. ـُ, inf. n. عَصْلٌ, (TA,) *He made the* عود [or *piece of wood,* or *branch,* or *the like,*] *crooked:* and عَصِلَ, aor. ـَ, [inf. n. عَصَلٌ, q. v.,] *It was crooked naturally* [or *originally*]: thus in the K: or, as in some copies, [and among them my MS. copy, and the CK,] the latter verb has this meaning: and it is added, فَإِنْ كَانَ ٱعْوِجَاجُهُ بِهِ قُلْتَ عَصَّلَ تَعْصِيلًا [app. meaning that this last verb signifies *it became crooked of itself,* i. e., *by some accident of its growth*]. (TA.) And عَصِلَ, aor. ـَ, [inf. n. عَصَلٌ,] signifies also *It was crooked, with hardness:* (K, TA:) and *it was crooked and strong* or *hard;* said of the canine tooth of a camel; as is the case only when he has become advanced in age: and, said of the same, [simply,] *it became strong* or *hard;* as also أَعْصَلَ. (TA.) Also, said of a horse, *He had that twisting of the tail which is signified by the term* عَصَلٌ expl. below. (K, * TK.) عَصَلَ, (K, TA,) aor. ـُ, inf. n. عَصْلٌ, (TK,) said of a man, and of other than man, (TA, [in the TK said of a boy,]) also signifies *He urined; made water:* (K, TA: [in the CK, مالَ is erroneously put for بالَ:]) it occurs in a trad. as said of a fox that made water upon the head of an idol. (TA.)

2 عصّل: see 1. ___ Also, inf. n. تَعْصِيلٌ, *It* (an arrow) *twisted when shot.* (TA. [But see مُعَصَّلٌ.]) ___ Also, (AA, O,) inf. n. as above, (AA, O, K,) said of a man, (AA, O,) *He was,* or *became, slow, dilatory, late,* or *backward.* (AA, O, K.)

4 أَعْصَلَ see 1.

Q. Q. 4 اعْصَأَلَّ *He grasped,* or *laid hold upon, his staff.* (IKh, O, K.)

عَصَلٌ: see the next paragraph.

عَصَلٌ [inf. n. of عَصَلَ, q. v.:] *A twisting in the* عَسِيب [or *bone,* or *slender part,* or *part where the hair grows,*] *of the tail* (S, O, K) *of the horse,* (K,) *so that a portion of the inner side upon which is no hair appears,* (S, O,) or *so that it hits* [*the flesh of the part of the thigh that is called*] *his* كَاذَة *and* [*the flesh upon the socket of the hip,* or *the vein in the thigh, that is called*] *his* فَائِل. (K, TA. [In the CK, قَائِلَه is erroneously put for فَائِلَه.]) And *Crookedness with hardness:* (K:) or *crookedness and strength* or *hardness* of a canine tooth. (S, O.) Also sing. of أَعْصَالٌ signifying The *intestines into which the food passes from the stomach;* (As, S, O, K;) and it (the sing.) is also pronounced عِصْلٌ. (K.) ___ And *Wreathed,* or *twisting, and curved, sands:* occurring in this sense in a trad. (TA.) ___ And *Certain trees which, when the camel eats thereof, cause him to void thin dung:* (S, O:) or the *trees called* دِفْلَى [q. v.]: (K:) or *certain trees resembling the* دِفْلَى, *which the camels eat, and after which they drink water every day:* or, as some say, [*trees of the kind called*] حَمْض *that grow upon,* or *at, the waters:* (TA:) a single tree thereof is called عَصَلَةٌ. (S, O, K. [See also عَضَلَةٌ, in art. عضل.]) [Accord. to Forskål (Flora Aegypt. Arab. pp. cxiv. and 110) now applied to a species of *Ocymum* which he terms *serpyllifolium.*]

عَصِلٌ : see أَعْصَلُ, in three places. ___ Also An arrow *crooked* in [the portion called] its مَتْن [q. v.]. (TA.) ___ And شَجَرَةٌ عَصَلَةٌ *A crooked tree,* (S, O, TA,) *that cannot be straightened by reason of its hardness.* (TA.)

عَاصِلٌ , applied to an arrow, *Strong,* or *hard.* (K, * TA.)

العُنْصُلُ and العُنْصَلُ, and العُنْصُلَآءُ and العُنْصَلَآءُ, (S, O, K, [in the O, and a second time in the K, mentioned in art. عنصل,]) *What is called* (S, O, K) *by the physicians* (S, O) الإِسْقَالُ, (S, O, K,) pronounced with إِمَالَة [i. e. *el-iskélu,* notwithstanding the ق, which is generally an obstacle to امالة], *and in some of the books of the*

physicians written with ى, [i. e. الإِسْقِيلُ,] (O,) or *only known to them as thus pronounced;* (TA;) [i. e. *scilla,* or *squill;* particularly *the officinal squill;*] *i. q.* البَصَلُ البَرِّىُّ; (O, K;) *also called* بَصَلُ الفَأْرِ; (K;) [see art. بصل;] *and a vinegar is prepared from it:* (S, TA:) IAar says that it is *a certain plant in the deserts, of which they assert that longing pregnant women desire it and eat it, and that it is what is called* البَصَلُ البَرِّىُّ: AHn says, *it consists of leaves like the leek, appearing extended and lank:* and in one place he says, *it is a certain tree* [or *plant*] *of the plain,* or *soft, tracts, growing in places of water and moisture, in like manner as does the* مَوْزَة [?], *and it has a blossom like that of the white* سَوْسَن [or *lily*], *of which the bees eat, and make honey; and the oxen, in cases of drought, eat its leaves, which are mixed for them in the fodder:* (TA:) *it is good for the alopecia, and hemiplegia* (الفَالِج), *and sciatica; and the vinegar thereof, for chronic cough, and asthma, and the rattles; and strengthens the weak body:* (K:) the pl. is عَنَاصِلُ. (S, O.) ___ أَخَذَ فى طَرِيقِ العُنْصُلَيْنِ (S, O) and طريق العُنْصُلِ, (S,) [*He entered upon,* or *took to, the road of* العنصلين and العنصل,] a road from El-Yemámeh to El-Basrah, is said of a man as meaning *he went astray:* (S, O:) but AHát says that he asked As respecting طريق العنصلين, and he pronounced the latter word with fet-h to the ص; adding that it should not be pronounced with damm; and that the saying originated from ElFarezdak's mentioning, in his poetry, a man who went astray in this road. (O.) One says also, سَلَكَ طَرِيقَ العنصلين, meaning *He pursued that which was false, vain,* or *futile.* (TA.)

العُنْصُلَآءُ and العُنْصَلَآءُ: see the next preceding paragraph.

أَعْصَلُ, applied to a horse, *Having a twisting of the* عَسِيب [*of the tail, such as is termed* عَصَلٌ, expl. above]: pl. عِصَالٌ, (K, * TA,) which is extr.; or, in the opinion of ISd, this is pl. of عَصِلٌ. (TA.) And *Crooked,*

with hardness; as also عَصِلٌ ; (K, TA;) both applied to anything: (TA:) pl. as above. (K, TA.) And [simply] *Crooked;* applied in this sense to a canine tooth; and to an arrow: pl. عُصُلٌ: (K, TA: [in the CK and in my MS. copy of the K, وَكَكِتَابِ الأَعْوَجُ وَالسَّهْمُ المُعْوَجُّ is erroneously put for وَلِلنَّابِ الأَعْوَجِ وَالسَّهْمِ المُعْوَجِّ:]) or [the pl.] عُصُلٌ is applied in this sense to arrows: and أَعْصَلُ applied to a canine tooth signifies *crooked and strong* or *hard;* (S, O, TA;) and عَصِلٌ likewise signifies *crooked and strong* or *hard, and old;* applied to the canine tooth of a camel, because

it is thus only when the camel has become advanced in age: and the former, applied to an arrow, signifies also *scanty in the feathers.* (TA.) ___ Also *Crooked in the shank,* (S, O, K, TA,) *dry,* or *tough, in the body:* (TA:) pl. عُصُلٌ: (K:) and the sing., applied to a man, [simply,] *dry,* or *tough, in the body;* and so [the fem.] عَصْلَآءُ applied to a woman: (TA:) or this, thus applied, signifies *having no flesh upon her,* (K, TA,) *and dry,* or *tough:* (TA:) and [the pl.] عُصُلٌ is applied to camels as meaning *lank in their bellies.* (O.) ___ Also (K, TA, in the CK or) *Keeping,* or *clinging, to a thing, and favourably inclined to it.* (K, TA.) ___ And أَمْرٌ أَعْصَلُ *An affair,* or *a case, that is hard, troublesome,* or *distressing.* (TA.)

مُعْصَلٌ One who is *hard upon his debtor.* (O, K.)

مُعَصَّلٌ An arrow *that twists when it is shot:* (S, O, K:) or, accord. to 'Alee Ibn-Hamzeh, it is correctly مُعَضَّلٌ, with the pointed ض; from عَضَّلَتْ meaning the egg twisted, or became difficult [to be excluded], in her inside. (TA.)

مِعْصَالٌ *A stick,* or *staff, with a crooked,* or *bent, head, with which one reaches,* or *takes hold of,* [or *draws towards him,*] *the branches of a tree.* (IDrd, O, K.) And The [*kind of goff-stick called*] صَوْلَجَان [q. v.]; as also مِعْصِيلٌ . (O, K.)

مِعْصِيلٌ : see what next precedes.

عصم

1 عَصَمَ, aor. ـِ, (K, TA,) inf. n. عَصْمٌ, (TA,) *i. q.* مَنَعَ [as meaning *He, or it, prevented, or hindered:* or, as is generally the case, *defended, or protected*]: (K, TA:) this is [said to be] the primary signification: (TA: [but see عَصْمَةٌ]) and *he, or it, preserved, or kept;* syn. وَقَى: (K, TA:) and *it withheld* (أَمْسَكَ) a thing. (TA.) One says, عَصَمَهُ الطَّعَامُ [for عَصَمَهُ مِنَ الجُوعِ] *The food prevented him, or defended him,* (مَنَعَهُ,) *from being hungry.* (S, K.) And عَصَمَهُ ٱللّٰهُ, (Mgh, Msb, TA,) aor. as above, (Msb, TA,) inf. n. عِصْمَةٌ, (Mgh,) or this is a simple subst., (Msb,) and the inf. n. is عَصْمٌ, (TA,) *God defended, or protected, him;* (TA;) or *preserved him;* (Mgh, Msb, TA;) مِنَ السُّوْءِ [*from evil*], (Mgh,) or مِنَ المَكْرُوهِ [*from what was disliked, or hated*]. (Msb.) And عَصَمَتْهُ *I* [*defended, or protected, him;* or] *preserved him.* (S.) ___ And [hence,] عَصَمَ القِرْبَةَ, (K, TA,) aor. ـِ, inf. n. عَصْمٌ, (TA,) *He put, or made, to the water-skin, an* عِصَامٌ; (K, TA;) as also أَعْصَمَهَا: (ISk, S, K, TA:) or the latter signifies, (TA,) or signifies also, (K,) *he bound it with the* عِصَامٌ, (K, TA,) i. e. the [*tie called*] وِكَآءٌ [*which is bound round its head to confine the contents*]. (TA.) عَصَمَ إِلَيْهِ: see 8. عَصَمَ, aor. ـِ, (S, K,) inf. n. عَصْمٌ, (S,) signifies also اِكْتَسَبَ [i. e. *he gained, or earned;* or *he sought means of subsistence*]. (S, K.) عَصَمَ ثَنِيَّتَهُ الغُبَارُ means *The dust stuck to his central incisor;* like عَصَبَ [q. v.]. (TA.) عَصَمَ, aor. ـَ, (K, TA,) inf. n. عَصَمٌ, (S, * TA,) said of a gazelle, and of a mountain-goat, [and app. of a horse,] *He was such as is termed* أَعْصَمُ. (K, TA.)

4 اعصم *He exerted his strength, and laid hold, or fast hold, upon a thing, or clung to it,* lest his horse, or his camel, should throw him down; [or rather اعصم بشىءٍ has this meaning, or *he laid hold, or fast hold, upon a thing, or clung to it;*] and in like manner one says اعتصم به, and استعصم به; (S;) اعتصم به is said by Er-Rághib, to signify thus; whence, in the Kur [iii. 98], وَٱعْتَصِمُوا بِحَبْلِ ٱللّٰهِ [expl. in art. حبل]: (TA:) and

[hence, likewise,] اعصم بحبْله signifies تَمَسَّكَ به [meaning *He held fast by his corenant*]. (Mgh.) One says also, اعصم بالبعير *He laid hold upon one of the cords,* or *ropes, of the camel,* (K, TA,) lest the camel should throw him down. (TA.) And اعصم بالفرس *He laid hold upon the mane of the horse,* (K, TA,) lest his horse should throw him down. (TA.) And اعصم بفُلَانٍ *He laid upon such a one:* (K:) or اعصم بصاحبه *He clung to his companion.* (S.) ___ And [hence,] *He took refuge,* and *defended,* or *protected, himself,* من الشَّرّ *from evil;* as also اعتصم , and استعصم (Ham p. 810.) Also *He was not firm* [*in his seat*] *upon the back of the horse.* (K.) اعصم فُلَانًا *He prepared for such a one,* (S, K,) *in the camel's saddle,* and *in the horse's saddle,* (S,) *a thing upon which he might lay hold,* (S, K,) *lest he should fall.* (S.) ___ اعصم القربة: see 1, latter half.

7 **انعصم** *He became* [*defended,* or *protected,* or] *preserved;* quasi-pass. of عصمته. (S.)

8 **إعتصم** see 4, first sentence, in three places. [Hence,] اعتصم بٱللّٰه *He held fast,* or *clung, unto God:* (Jel in iii. 96:) or, *to his religion:* or *he had recourse to God for protection, in,* or *in respect of, the concurrences,* or *combinations, of his affairs:* (Bd ibid:) *he confided in,* or *relied upon, God,* (Bd and Jel in xxii. last verse,) *in,* or *in respect of, the concurrences,* or *combinations, of his affairs, not seeking aid from any but Him:* (Bd ibid.:) or *he defended,* or *preserved, himself,* or *he refrained,* or *abstained,* (امتنع,) *by the grace of God,* (S, Msb, * K,) *from disobedience.* (S, K. [See also 10.]) And عصم إليه signifies the same as اعتصم به. (K.) See also 4, latter half. اعتصمت, said of a girl, or young woman, [from عصام,] *She applied collyrium to her eyes.* (El-Muärrij, TA.)

10 **استعصم** : see 4, in two places. ___ Also *He defended,* or *preserved, himself,* or *he refrained,* or *abstained;* syn. امتنع. (TA. [See also 8.])

عصم (S, K) and عصم (K) and عصيم (S, K) *A relic,* and *a trace,* of anything, (S, K,) such as tar [with which camels are smeared when mangy], (S,) and خضاب [i. e. hinnà (حنّآء) and the like, with which one dyes, or tinges, the hair &c.], and the like: (S, K:) and عصم is also expl. as signifying *a trace* of anything such as ورس [q. v.] or saffron or the like. (TA.) As says, I heard an Arab woman of the desert say to her follow-wife, أَعطِينِى عُصَمَ حنَّائك, meaning [*Give me*] *what thou hast wiped off and cast away of thy* حنَّآء (S, TA *) *after thy dyeing of thy hands with it.* (TA.)

عصم is also a pl. of عصام [q. v.]. (TA.)

عصم : see عصمة.

عصم : see عصم. Also a pl. of عصام [q. v.]. (Msb.)

عصمة *A* قلادة [meaning *collar* for a dog]: (S, K;) as also عصمة ; (Kr, K, &c.;) *resembling a bracelet:* (Er-Rághib, TA:) pl. (of the latter, TA) عصم, and pl. pl. أَعصم and عصمة [in the CK عصمة, but, as is said in the TA, with kesr and then fet-h], and pl. pl. pl. أَعصام; (K;) or this last, which is said in the S to be pl. of عصمة, and thought by ISd to be formed from عصمة after rejecting the augmentative letter [ة], and said by some to be a pl. of which the sing. is عصم , like as أَعدالٌ is of عدلٌ, is correctly pl. of عصم, which is pl. of عصمة, (IB, TA.) of which أَعصمة is also a pl. [of pauc.] (TA.) And أَعصام signifies also The *straps* (عذبات) *that are upon the necks* of dogs: and the sing. is عصمة, and, (K, TA,) some say, (TA,) عصام , (K, TA,) with kesr, [in the CK عصام,] mentioned by Lth. (TA.) [Hence,] one says, دفعته إليه بعصمته and بعصامه [i. e. *I gave it to him altogether*]; like as one says, برمَّته [q. v.]. (TA.) Also The *quality denoted by the epithet* أَعصم [q. v.]: (S, K:) ISh says, it is *in the arm of the gazelle* and *of the mountain-goat:* and IAar says, it is *in cloven-hoofed animals in the fare legs;* and *in the crow, in the shanks;* and sometimes, he says, it is *in horses.* (TA.)

عصمة [mentioned in the Mgh as an inf. n., but said in the Msb to be a simple subst.,] primarily (TA) signifies منع [as meaning *Prevention,* or *hindrance:* or, as seems to be indicated by most of its subordinate applications, *defence,* or

protection]: (S, K, TA:) or, as some say, its primary signification is the *act of tying*, or *binding;* and hence the meaning of مَنْعٌ: or, accord. to Zj, it primarily signifies حَبْلٌ [i. e. *a rope*, or *cord*]; and accord. to Mohammad Ibn-Neshwán El-Himyeree, سَبَبٌ and حَبْلٌ [which mean the same]. (TA.) *Defence*, or *protection*, (TA,) or *preservation*, (S, Msb, K,) [in an absolute sense, and] as an act of God, (Msb, TA,) *from that which would cause destruction* of a man. (TA.) عِصْمَةُ الأَنْبِيَآءِ signifies God's *preservation of the prophets;*

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first, by the peculiar endowment of them with essential purity of constitution; then, by the conferring of large and highly-esteemed excellences; then, by aid against opponents, and rendering their feet firm; then, by sending down upon them tranquillity (السَّكِينَة, q. v.), [see the Kur ix. 26, &c.,] *and the preservation of their hearts,* or *minds, and adaptation to that which is right.* (Er-Rá- ghib, TA.) ___ Also [*A defence* as meaning] *a defender from a state of perdition* and *from want:* so in a saying of Aboo-Tálib, in praise of the Prophet, cited voce ثِمَالٌ. (TA.) ___ And *A faculty of avoiding*, or *shunning, acts of disobedience,* [or *of self-preservation therefrom,*] *with possession of power to commit them:* (El-Muná- wee, TA:) [or,] as used by the Muslim theologians, *inability to disobey:* or *a disposition that prevents* [*disobedience*], *not such as constrains* [*to act*]. (MF, TA.) ___ عِصْمَةُ النِّكَاحِ means *The tie*, or *bond, of marriage:* [also called, in the present day, عِصْمَةُ المَرْأَةِ i. e. *the woman's matrimonial tie* or *bond, which is in her husband's hand*, or *power:* a term used by the lawyers:] one says, بِيَدِهِ عِصْمَةُ النِّكَاحِ i. e. [*In his hand*, or *power, is*] *the tie*, or *bond, of marriage:* pl. عِصَمٌ: whence, in the Kur [lx. 10], وَلَا تُمَسِّكُوا بِعِصَمِ الكَوَافِرِ [*And hold ye not to the matrimonial ties*, or *bonds, of the unbelieving women;* meaning divorce ye such women: but the

common reading is ولا تُمْسِكُوا, which signifies the same]. (TA.) ___ See also عُصْمَةٌ.

عِصَامٌ The *tie* of a قِرْبَة [or water-skin]; (S, Msb;) [i. e.] its [*tie called*] وِكَآء [*which is bound round the head to confine the contents*]: (TA:) and the *strap that is used for the carrying* thereof: (S, Msb:) or *a cord that is used for the tying*, or *binding*, of the leathern bucket and of the water-skin and of the [leathern vessel for water called] إِدَاوَة: and the *loop-shaped handle that serves for the suspending* of the [bag, or other receptacle, for travelling-provisions or for goods or utensils &c. called] وِعَآء: (K:) and *anything that serves for the protection*, or *preservation*, of a thing: (TA:) pl. [of pauc.] أَعْصِمَةٌ and [of mult.] عُصُمٌ, (K, TA,) or عُصْمٌ, (Msb, and so in some copies of the K,) and عِصَامٌ, like the sing., of the class of دِلَاصٌ: (AZ, K:) but Az states, as what had been heard [app. by him] from the Arabs, respecting the عُصُمٌ of [the leathern water-bags called] مَزَاد, that they are the *cords that are fixed in the loops of the pairs of water-bags, and with which they are tied when they are bound upon the back of the camel; after which the* [*rope called*] رِوَآء *is bound over them:* they are erroneously said by Lth to be the طَرَائِق [app. meaning *borders*] *of the extremity of the* مَزَادَة [or *leathern water-bag*], *at the place of the* كُلْيَة [or *kidney-shaped piece of leather to which a loop is sewed*]. (TA. [See also خُصُمٌ.]) Mention is made, in a trad., of a place where a camel was shackled with عُصُمٌ, as meaning that its abundance of herbage confined him so that he would not go away in search of pasturage. (TA.) ___ Also The *cord*, or *bond*, of the [vehicle called] مَحْمِل, (K, * TA,) *which is bound at the extremity of* [*each of the transverse pieces of wood called*] *the* عَارِضَان [correctly عَارِضَتَان], *in the upper part of each of these:* [for,] as Lth says, *there are two of such cords*, or *bonds:* and Az says that *the* عِصَامَان *of the* مَحْمِل *are like those of the* [*pair of leathern water-bags called*] مَزَادَتَان. (TA.) ___ And The *slender part of the end of the tail;* (M, K;) and عِضَامٌ is a dial. var. thereof: (TA: [but see the latter:]) or the *tail with*

its hair and its عَسِيب [q. v.]: (ISh, TA:) pl. أَعْصِمَة. (K.) ___ See also عُصْمَة, in two places. ___ Also

Collyrium: (K, TA:) mentioned on the authority of El-Muärrij: so called because it defends and strengthens the eye. (TA.)

عَصُوم *Edacious; voracious;* (K, TA;) applied to a she-camel; (TA;) and عَيْصُوم signifies the same, (K, TA,) applied to

a human being, male and female; (TA;) the latter occurring in the saying of a rájiz, applied to an old woman, (S, TA,) and said to have

this meaning, (S,) but as some relate it, the word is there with ض; (S, TA;) and عَيْضُوم signifies thus accord. to Kr, applied to a

woman: عَيْصُوم, however, is of higher authority: (TA in art. عضم عَيْصَام also signifies the same, applied to a man. (TA.) ___ Also

A female *whose family,* or *household, have become numerous.* (Az, TA.)

عَصِيم : see عُصْم. ___ Also *Sweat:* (K:) or, accord. to Lth, *rust* [*that is an effect*] *of sweat.* (TA.) ___ And

Dirt, and urine that dries, upon the thighs of camels, (K, TA,) *so as to become like the road, in thickness.* (TA.) ___ And *Black hair that grows beneath the fur of the camel when it falls off* (إِذَا ٱنْتَسَل [perhaps a mistranscription for اذا أَنْسَل]). (K.) ___ And The *leaves of trees.* (IB, TA.)

عَصَامِىٌّ [a rel. n. used as meaning *Of the class of 'Isám;* and hence, *self-ennobled*]. عَصَامٌ is the name of a

chamberlain of En-Noamán Ibn-ElMundhir: and [in relation to him] it is said in a prov., كُنْ عَصَامِيًّا وَلَا تَكُنْ عِظَامِيًّا, (S, K, TA,)

[the former clause meaning *Be thou of the class of 'Isám,* i. e. *be thou self-ennobled,* and] the latter

clause meaning *and be not of those who glory in old and wasted and crumbling bones,*

[i. e. *in their ancestors,*] (TA,) alluding to his saying, [so in the S and K and TA, but correctly the saying of En-Nábighah,

(see Har p. 297,)]

* نَفْسٌ عَصَامٌ سَوَّدَتْ عِصَامَا *

* وَعَلَّمَتْهُ الكَرَّ وَالإِقْدَامَا *

[*The soul of 'Isám ennobled 'Isám, and taught him the art of attack, and boldness*]. (S, K, TA.) And [hence] one says also, فُلَانٌ عِصَامِىٌّ وَعِظَامِىٌّ i. e. *Such a one is noble in respect of soul,* or *self, and of origin.* (A, TA.)

عَاصِمٌ [act. part. n. of عَصَمَ, signifying] *Defending* [&c.], or *a defender* [&c.]. (TA.) لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ ٱللّٰهِ, in the Kur [xi. 45], may mean *There is no defender* [*this day from the decree of God*]: (TA:) or the meaning may be, *no* [*person*] *defended:* or *no possessor of defence:* (S, TA:) so that عاصم may be an instance of فَاعِل in the sense of مَفْعُوا: (S:) or it may thus be a possessive epithet. (TA. [See also دَافِقٌ.]) ___ [Hence,] العَاصِمَةُ is a name of *El-Medeeneh.* (K.) ___ أَبُو عَاصِمٍ is an appellation of *The meal of parched barley* or *the like* (السَّوِيق). (S, K.) And also *The food called* سِكْبَاج [q. v.]. (K.)

عِيصَامٌ : see عَصُومٌ.

عِيصُومٌ : see عَصُومٌ ___ Also A woman *who sleeps long, and speaks angrily when she is roused.* (TA.)

أَعْصَمُ A gazelle, and a mountain-goat, *having in his arms,* (As, T, S, K,) or *in one of them,* (AO, S, M, K,) *a whiteness,* (S, K,) *the rest of him being red* or *black:* (K:) or a goat *white in the fore legs,* or *in the fore leg:* (Az, TA:) fem. عَصْمَآءُ: (S, K:) and pl. عُصْمٌ. (S.) ___ And A horse *white in the fore leg:* (As, TA:) or *having a whiteness in one of his fore legs, above the pastern:* (ISh, TA:) or *having a whiteness in his fore shanks:* (Ham p. 18:) or *having a whiteness in one of his fore legs,* (S, TA,) *but not in his hind legs,* (TA,) *little* or *much;* in which case he is termed أَعْصَمُ اليُمْنَى or اليُسْرَى [*white in respect of the right* fore leg or *of the left*]: when the whiteness is in both of his fore legs, he is termed أَعْصَمُ اليَدَيْنِ [*white in respect of the two fore legs*]; unless having a blaze in his face, in which case he is termed مُحَجَّلٌ, not أَعْصَمُ; (S, TA;) though a blaze in his face does not cause him to be termed مُحَجَّلٌ when

the whiteness is in one fore leg. (S.) ___ And A crow *having a white feather in its wing;* (S, K; [in some copies of the K, *in its two wings;*]) i. e., *in one of its wings:* (TA:) because the wing of the bird corresponds to the fore leg [of the beast]: (S, TA:) or *white in the wings:* (ISh, IAth, TA:) or *white in the legs:* (TA:) or *red* (أَحْمَر) *in the legs and beak;* (Az, K, TA;) and this is said by Az to be the correct explanation; [but] he adds that the Arabs term بَيَاض [i. e. whiteness] حُمْرَة [which properly signifies redness], saying of a woman of white complexion that she is حَمْرَآء: [so that by the last of the foregoing explanations of أَعْصَم applied to a crow is app. meant *white in the legs and beak:*] the Prophet is said to have explained this epithet, thus applied, as meaning *of which one of the legs is white:* (TA:) some say that الغُرَابُ الأَعْصَمُ is like العَقُوقُ الأَبْلَقُ and بَيْضُ الأَنُوقِ, applied to anything that is rarely found: (S, TA:) it occurs in a number of trads.; and a righteous woman is likened thereto. (TA.)

مَعْصَمٌ The *part, of the fore arm, which is the place of the braçelet;* (S, Msb, K;) [the *wrist:* pl. مَعَاصِمُ:] in a citation from a poet (voce المَعَاصِيم), عَرَق is used by poetic license for المَعَاصِم. (L in art. عرق.) ___ And The يد [meaning *arm*];

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(K, TA;) used in this sense in a verse of ElAashà. (TA.) Also, thus without the article ال, a name for *The she-goat;* which is called to be milked by one's saying مَعْصَمْ مَعْصَمْ, with the last letter quiescent. (K.)

مُعْتَصَمٌ *A place of defence, protection,* or *preservation.* (Ksh and Bd in xi. 45.)

عصو

1 **عَصَاهُ**, (K, TA,) aor. يَعْصُوهُ, (TA,) inf. n. عَصْوٌ, (TK,) *He struck him,* or *beat him, with the staff* or *stick* or *rod* (بالعصا): (K, TA:) or عَصَوْتُهُ بالعصا *I struck him,* or *beat him, with the staff* &c. (S.) ___ And عَصَى بِهَا *He took it,* i. e. the staff &c.: and عَصَى بِسَيْفِهِ *he took his sword as one takes the staff:* or *he struck,* or *beat, with it as one does with the staff;* as also عَصَا, aor. ـُ, inf. n. عَصًا: or you say عَصَوْتُ بالسَّيْفِ and عَصَيْتُ بالعصا [in the CK عَصَيْتُ]: or the reverse of this: or each of these verbs followed by بالسيف and بالعصا: (K, TA:) all these phrases are mentioned by the leading lexicologists and by ISd in the M: (TA:) or you say عَصَى بالسَّيْفِ, aor. ـَ, inf. n. عَصًا, meaning *he struck with the sword.* (S.) [See also 5.] ___ عَاصَانِى فَعَصَوْتُهُ: see 3. ___ [See also 2.] عَصَوْتُ القومَ, (K, TA,) aor. أَعْصُوهُمْ, (TA,) *I collected together the people,* or *party, for good* or *for evil.* (K, TA.) [This seems to be regarded by some as the primary signification; (see عَصًا;) but, I think, without good reason.] ___ And عَصَوْتُ الجرحَ, (S, K,) inf. n. عَصْوٌ, *I bound the wound.* (S, K.) عَصَا, inf. n. عَصْوٌ, also signifies *It was,* or *became, hard:* as though for عَسَا; the س being changed into ص. (TA.) And عَصَا, aor. يَعْصُو, said of a bird, *It flew.* (TA.)

2 **عَصَّاهُ العصا**, inf. n. تَعْصِيَةٌ, *He gave him the* عصا [or *staff,* &c.]. (K. [Accord. to Golius, عَصَاهُ; evidently a mistake, for عَصَّاهُ is not mentioned by him.])

3 **عَاصَوْ**ـنِى عَاصَانِى فَعَصَوْتُهُ *He contended with me in striking,* or *beating,* (K, TA,) or, as in the M, *he acted roughly towards me,* and *opposed me,* or *contended with me,* (TA,) *with the* عصا [or *staff,* &c.], *and I overcame him* [*therein*]. (K, TA.)

4 **اعصى** *It* (a grape-vine) *put forth its* عِيدَان (S, K, TA) or عُصِىّ [i. e. *rods*]. (TA.)

5 **تعصّى** *He struck,* or *beat, with the* عَصَا [or *staff,* &c.]. (Mgh.) And تعصّى بِالعَصَا *He made use of the* عصا [or *staff,* &c.]: and *he struck,* or *beat, with it.* (Mgh.)

8 **اعتصى عَلَى العَصَا** *He leaned,* or *he supported,* or *stayed, himself, upon the* عَصَا [or *staff,* &c.]. (S, Mgh.) ___ And يَعْتَصِى بالسَّيْف He *makes use of the sword as a staff.* (S, and TA in this art. and in art. عصى.) ___ And اعتصى الشَّجَرَةَ *He cut a staff,* or *stick,* or *rod,* (عَصًا,) *from the tree.* (K.)

عَصًا *i. q.* عُودٌ [as meaning *A staff,* or *stick,* or *rod*]: (K:) originally عَصَوٌ, and accordingly its dual is as below: said to be thus called because the fingers and hand are put together upon it [to grasp it], from the saying عَصَوْتُ القَوْمَ I collected together the people, or party; as related by As from some one or more of the Basrees: (TA:) of the fem. gender: (S, Msb, K:) it is said in a prov., العَصَا مِنَ العُصَيَّة [lit. *The staff is from the little staff;* the dim. having the affix ة because it is the dim. of a fem. n.]; (S;) [or] العَصَا in this prov. is the name of a mare of Jedheemeh [mentioned voce ضُلٌّ], and العُصَيَّة is that of her dam; meaning that part of the thing, or affair, is from part; (S, K, TA;) and said when one is likened to his father; or meaning that the big thing is in its commencement small: (TA: [see also Freytag's Arab. Prov. i. 17:]) it is not allowable to say عَصَآء; nor to affix ة: (As, TA:) one says, هٰذه عَصَاىَ أَتَوَكَّأُ عَلَيْهَا [*This is my staff; I support,* or *stay, myself upon it*]: Fr says that the first incorrect speech heard in El-'Irák was the saying, هٰذه عَصَاتِى: (S:) the dual is عَصَوَانِ: (S, Msb:) and the pl. [of mult.] is عُصِىٌّ, (S, Msb, K,) [originally عُصُوٌو,] of the measure فُعُولٌ, (S, Msb,) and عِصِىٌّ, (S, K,) in which the ع is with kesr because of the kesrah following it, and [of pauc.] أَعْصٍ (S, Msb, K) and أَعْصَآء, (K,) or this last is agreeable with analogy, but has not been transmitted, (ISk, Msb,) and is disallowed by Sb, who says that عُصِىٌّ was used in its stead. (TA.) ___ [Hence various sayings, here following. ___] أَلْقَى عَصَاهُ [lit. *He threw down his staff;*] meaning *he stayed,* (S, Msb, K, TA,) and *rested,* (Msb,) and *ceased from journeys,* (S,) *having reached his place:* (K, TA:) a prov.; (S, TA;) applied to him to whom an affair has become suitable and who has therefore kept to it: (TA:) or *he made firm his*

tent-pegs, and pitched his tent, or *stayed;* (K, TA;) like him who has returned from his journey. (TA.) And رَفَعَ عَصَاهُ [*He took up his staff*] means *he ceased from staying* [*in a place at which he had alighted; he departed*]. (Har p. 454.) ___ لَا تَرْفَعْ عَصَاكَ عَنْ أَهْلِكَ [*Put not thou away thy staff,* or *stick, from thy family,* or *thy wife,*] denotes [the practice of] discipline. (S. [See art. رفع, p. 1122, col. 3.]) ___ هُمْ عَبِيدُ العَصَا [*They are the slaves of the staff*] means *they are* [*persons*] *beaten with the staff.* (K, TA.) It is said in the A, النَّاسُ عَبِيدُ العَصَا [*Mankind are the slaves of the staff*], meaning that they are dreaded by reason of their doing harm [and are therefore to be kept in awe]. (TA.) ___ And مَا هُمْ إِلَّا عَبِيدُ العَصَا [*They are none other than the slaves of the staff*] is said of persons regarded as low, base, or vile. (TA.) ___ إِنَّهُ لَيِّنُ العَصَا [*Verily he is one whose staff is supple*] means *he is gentle, a good manager of that whereof he has the charge:* (S, K: *) accord. to ISd, alluding to the beating little with the عصا. (TA.) And إِنَّهُ ضَعِيفُ العَصَا [*Verily he is one whose staff is weak*], meaning تَرْعِيَّةٌ [i. e., *one who performs well the act of keeping* or *tending,* or *of pasturing* or *feeding, camels*]: (S:) or *one who beats the camels little* (K, TA) *with the* عصا: and such is commended. (TA.) And صَلِيبُ العَصَا and صُلْبُهَا [*One whose staff is hard*], i. e. *one who is ungentle with the camels, beating them with the* عصا: and such is discommended. (TA.) See an ex. in a verse of Er-Rá'ee cited voce المَلَامَة ___. قَرَعَهُ بِعَصَا المَلَامَةِ صُلْبٌ [*He struck him with the staff of censure*] means *he exceeded the usual bounds in censuring him.* (TA.) ___ See also 1 in art. قرع. ___ فُلَانٌ يُصَلِّي عَصَا فُلَانٍ [*Such a one straightens the staff of such a one by turning it round over the fire*] means *such a one manages, orders,* or *regulates, the affairs of such a one.* (TA.) ___ لَا تَدْخُلْ بَيْنَ العَصَا وَلِحَائِهَا [*Enter not thou between the staff and its peel*] means [*intermeddle not thou between two close friends;* (see Freytag's Arab. Prov. i. 153;) or] *enter not thou into that which does not concern thee.* (TA.) And قَشَرْتُ لَهُ العَصَا [*I peeled for*

him the staff] means *I discovered to him what was in my mind.* (TA.) ___ شَقُّ العَصَا [lit. *The splitting of the staff*] means *the contravening of the collective body* [or *the community*] *of El-Islám* [i. e. *of the Muslims*]: (K, TA:) and also *the disuniting of the collective body of the tribe:* (TA:) or شَقَّ العَصَا means *He separated himself from,* and *he contravened, the collective body* [or *the community*]: (Msb:) and [it is said that] the primary signification of العَصَا is *the state of combination and union:* (TA:) this is the meaning in the saying, respecting the خَوَارِج [see خَارِجِىٌّ, قَدْ شَقُّوا عَصَا المُسْلِمِينَ] *They have made a schism in the state of combination and union,* or *in the communion, of the Muslims*]. (S, TA.) [Hence,] their saying إِيَّاكَ وَقَتْلَ العَصَا means *Beware thou of slaying* or *being slain in making a schism in the communion of the Muslims* (فِى شَقِّ عَصَا المُسْلِمِينَ). (TA.) And one says, انْشَقَّتِ العَصَا (S, TA) [*The staff became split*], meaning, *disagreement,* or *discord, befell.* (TA.) And طَارَتْ عَصَا بَنِى فُلَانٍ شَقَقًا [lit. *The staff of the sons of such a one flew in splinters*], a prov., meaning *the sons of such a one became scattered in various directions.* (Meyd.) ___ عَصَا العَبْدِ [*The stick of the slave*] is *the thing with which one stirs the* مَلَّة [or *hot ashes wherein bread is baked*]. (TA.) ___ العَصَا signifies also *The bone of the shank;* (K, TA;) as being likened to the عَصَا [properly so called]. (TA.) And [the pl.] العَصَى, *The bones that are in the wing.* (S.) And [the same, or] العُصَىُّ, *Certain stars, having the form of the* عَصَا [or rather *of* عَصًى]. (TA. [But what stars these are, I have not been able to determine.]) ___ Also, (i. e. العَصَا,) *The tongue.* (K.) [Perhaps as being likened to a staff because used in chiding.] ___ And *The woman's* [*muffler,* or *headcovering, called*] خِمَار. (K.) ___ عَصَا الرَّاعِى [*The pastor's rod;* and appellation of *knot-grass; a species of polygonum, p. aviculare;*] *the* بطباط

[i. e. بَطْبَاط, but the former name is the better known]; *male, and female, the former of which is the more potent:* asserted by Dioscorides to be *diuretic, and a remedy for him who suffers suppression of the urine.* (Ibn-Seenà, whom we call Avicenna, book ii. p. 229.)

عُصَيَّةٌ dim. of عَصًا, q. v.

العَاصِى : see عَاصٍ in art. عصى.

عصى

1 **عَصَاهُ**, aor. يَعْصِيهِ, inf. n. عَصْىٌ and مَعْصِيَةٌ (S, Msb, K, TA) and عِصْيَانٌ, (TA, and so in some copies of the S,) or this last is a simple subst., (Msb,) *He* ([for instance] a slave, Msb, TA) *disobeyed him,* or *rebelled against him,* (S, K, TA,) i. e., his master; (Msb, TA;) as also عَاصَاهُ, (S, Msb, K, TA,) inf. n. مُعَاصَاةٌ; (TA;) and اِسْتَعْصَى عَلَيْهِ, (S,) meaning *he opposed him,* or *resisted him,* and *did not obey him,* [or *he rebelled against him,*] namely, his prince, or commander. (TA.) [See also an ex. of the first in a verse cited voce زُجٌّ] فُلَانٌ يَعْصِى الرِّيحَ means *Such a one faces the quarter from which the wind blows, not opposing his side to the wind.* (TA.)

3 **عَاصَى** see the preceding paragraph.

5 **تعصّى** *It* (an affair) *was,* or *became, difficult;* syn. اِعْتَاصَ: (K, TA:) said by some to be originally تَعَصَّصَ; like تَظَنَّى and تَقَضَّى. (TA.)

6 **تعاصى** [occurs in the S and TA, voce تَحَمَّسَ, as meaning *He feigned disobedience,* or *rebellion:* and in the A and TA, voce تَشَاغَبَ, as meaning *he manifested incompliance*].

8 **اعتصت النَّوَاةُ** *The date-stone was,* or *became, hard.* (S, K.)

10 **إستعصى** see the first paragraph.

عِصْيَانٌ [mentioned above as an inf. n., but accord. to the Msb a simple subst.,] *Disobedience,* or *rebellion; contr. of* طَاعَةٌ. (S, K.)

عَصِىٌّ : see what follows, in two places.

عَاصٍ and عَصِىٌّ *Disobeying,* or *rebelling;* or *disobedient,* or *rebellious:* (S, K:) [both are mentioned in the S and K as though syn.: but] ↓ the latter is an intensive epithet [and therefore has the latter signification, or means *very disobedient* or *rebellious*]: the pl. of the former is عُصَاةٌ. (Msb.) ___ العَاصِى is an appellation of *The young camel when it disobeys its mother, and does not follow her.* (TA.) ___ And it signifies also *The vein that will not cease bleeding:* (S, K, TA:) belonging to this art. and to art. عصو: (TA: mentioned in art. عصو in the K:) pl. العَوَاصِى. (S.)

عض

1 عَضَضْتُهُ, and عَضَضْتُ عَلَيْهِ, (S, O, Msb, K,) and بِهِ (S, O, Msb,) third pers. عَضَّ, (S,) aor. ـَـ, (S, Msb, K,) i. e. يَعَضُّ, (ISk, S, O,) imp. عَضَّ [i. e. عَضًّ and عَضِّ] and اِعْضَضْ, (TA,) inf. n. عَضٌّ (Mgh, O, Msb, K) and عَضِيضٌ (O, K) and عُضَاضٌ, (TA, [see also عِضَاضٌ, below,]) [*I bit it;* or] *I seized it,* or *took hold of it, with my teeth,* (A, Mgh, Msb, K,) *and pressed it therewith;* (TA;) namely, a thing, (A,) or a morsel of food: (S, Msb:) or *with my tongue;* (A, K;) as, for instance, a serpent does; but not a scorpion; for this latter stings: (TA:) accord. to the Book of Verbs by IKtt, one also says عَضَضْتُ, aor. ـُـ: (Msb:) and [it has been asserted that] one says, (Msb, K,) though rarely, (Msb,) عَضَضْتُ, aor. ـَـ: (Msb, K:) it is said in the S [and O] that ISk cites AO as asserting that عَضَضْتُ, with fet-h [to the first ض] is a dial. var. [which obtained] among [the tribes of] Er-Ribáb: but, IB says, this is a mistranscription; for what ISk says, in the book entitled ElIsláh, is, غَصَصْتُ بِاللُّقْمَةِ فَأَنَا أَغَصُّ بِهَا غَصَصًا قَالَ أَبُو عُبَيْدَةَ وَغَصَصْتُ لُغَةٌ فِى الرِّبَابِ, with [the pointed غ and] the unpointed ص: to which [says SM] I add, that thus it is found in the handwriting of Aboo-Zekereeyà and of Ibn-El-Jawáleekee, in the Isláh of ISk, and they expressly assert that what is in the S is a mistranscription. (TA.) ___ عَضَّ الفَرَسُ عَلَى لِجَامِهِ [*The horse champed his bit*]. (Msb.) ___ It is said in the Kur [iii. 115], وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الأَنَامِلَ مِنَ الغَيْظِ [*And when they are alone, they bite the ends of the fingers by reason of wrath,* or *rage, against you*]: meaning that, by reason of the vehemence of their hatred of the believers, they eat [or rather bite] their hands in wrath, or rage. (O, TA.) You say also, عَضَّ عَلَى يَدِهِ غَيْظًا [*He bit his hand in wrath,* or *rage*], when a man is inordinate in his enmity. (TA.) In like manner, it is said in the Kur [xxv. 29], وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ [*And the day when the wrong-doer shall bite his hands*]; meaning, in repentance and regret. (O, TA.) And it is said in a prov., عَضَّ عَلَى شِبْدِعِهِ, i. e. لِسَانِهِ [*He bit his tongue*]: applied to the clement, or forbearing. (O, TA.) One says also, عَضَّ بِالْخُمْسِ, meaning *He bit the fingers.* (Ham p. 790.) ___ عَضَّ فِى العِلْمِ

بناجذه *He confirmed his knowledge; made it sound.* (Mgh.) ___ Mohammad said, عَلَيْكُمْ بِسُنَّتِى وَسُنَّةِ الخُلَفَآءِ الرَّشِدِينَ مِنْ بَعْدِى عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ, meaning [*Keep ye to my course of conduct, and the course of conduct of the orthodox Khaleefehs after me:*] *cleave ye,* or *hold ye fast, thereto.* (Mgh, * Msb.) And you say, of a man, عَضَّ بِصَاحِبِهِ, (S, O, K,) aor. ـَـ , (S,) inf. n. عَضِيضٌ (S, O, K) and عَضٌّ, (TA,) *He kept,* or *clave, to his companion;* (S, O, K;) *he stuck to him:* (TA:) and عَضَّهُ has the same, which is said to be the primary, signification; (TA;) or this signifies *he seized him with his teeth,* because the doing so is a means of cleaving. (IAth, TA.) You say also عَضَضْتُ بِمَالِى, [so in the TA, without any vowel-signs to the verb,] inf. n. عُضُوضَةٌ and عَضَاضَةٌ, [to agree with which, the pret. by rule should be عَضُضْتُ,] *I clave,* or *held fast, to my property.* (TA.) And عَضَّ فُلَانٌ بِالشَّرِّ *Such a one kept,* or *clave, to evil,* or *mischief, and did not leave it.* (A, TA.) ___ عَضَّهُ, (Aboo-'Is-hák, TA in art. همز,) or عَضَّهُ بِلِسَانِهِ, (A, TA, *) inf. n. عَضٌّ, (TA,) *He defamed him; spoke evil of him;* or *backbit him.* (Aboo-Is-hák, ubi suprà; A, TA.) ___ عَضَّ الثِّقَافُ بِأَنَابِيبِ الرُّمْحِ, and عَضَّ عَلَيْهَا, inf. n. عَضٌّ, *The straighteninginstrument held fast to* [or *pinched*] *the internodal portions of the spear.* (TA.) ___ عَضَّهُ القَتَبُ, inf. n. عَضٌّ, [*The camel's saddle hurt him*] *as though it bit him.* (IB.) ___ عَضَّهُمُ السِّلَاحُ [*The weapon,* or *weapons, wounded them*]. (O, TA.) ___ عَضَّهُ الأَمْرُ *The thing,* or *affair, was,* or *became, severe,* or *distressing,* or *afflictive, to him.* (A, TA.) And you say also, عَضَّتْهُ الحَرْبُ (A, O) and عَضَّتْ بِهِ *War,* or *the war, was,* or *became, severe to him.* (Ham p. 628. See an ex. voce رَحِيمٌ.) عَضُّ الزَّمَانِ and الحَرْبِ signify *The severity,* or *rigour, of time,* or *fortune,* and *of war:* or in these two cases, the former word is with ظ: (K:) or, accord. to IKtt and others, عَضّ and عَظّ are two dial. vars. (TA.) And عَضَّ, aor. ـَـ , inf. n. عَضِيضٌ, signifies also *He,* or *it, was,* or *became, strong,* or *hard;* syn. اشْتَدَّ and صَلُبَ: (IKtt, TA:) app. said of a man: (TA:) [or, thus used, it has a more comprehensive meaning; for] it is said in the S that عَضَضْتَ, addressed to a man, signifies *thou becamest,* or *hast become, such as is termed* عَضٌّ [q. v.]; and the like is said in the A; and Sgh

adds [in the O] that its inf. n. is عَضَاضَةٌ. (TA.) ___ عَضَّتْهُ الأَسْفَارُ *Travels rendered him experienced,* or *expert.* (A, TA.) And one says, عَضَّتْهُ الأُمُورُ بِأَضْرَاسِهَا وَأَكَلَتْهُ حَتَّى عَرَّفَتْهُ [*The management of affairs rendered him experienced so that they taught him*]. (A in art. جرس.)

2 **عَضَّضَهُ**, inf. n. تَعْضِيضٌ, [*He bit him,* or *it, much,* or *frequently,*] a word of the dial. of Temeem. (TA.) You say, فُلَانٌ يُعَضِّضُ شَفَتَيْهِ *Such a one bites* (يَعَضُّ) *his lips much,* or *often,* by reason of anger. (S.) And, of an ass, عَضَّضَتْهُ الحُمُرُ *The asses bit him much,* (O, K,) *and lacerated him with their teeth.* (O.) ___ [And hence,] عَضَّضَ *He jested with his girl,* or *young woman.* (IAar, O, K.) Also عَضَّضَ, (inf. n. as above, IAar,) *He drew water from a well such as is termed* عَضُوضٌ. (IAar, O, K.) And *He fed his camels with* [*the provender termed*] عُضٌّ. (IAar, O, K.)

3 **عَاضَّتِ الدَّوَابُّ**, (K, * TA,) inf. n. عِضَاضٌ (S, K) and مُعَاضَّةٌ, (S,) *The beasts bit one another.* (S, * K, * TA.) And in like manner you say, يَتَعَاضَّانِ هُمَا *They two bite each other.* (S.) ___

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[Hence the saying,] عَاضَّ القَوْمَ العَيْشُ مُنْذُ العَامِ فَٱشْتَدَّ عِضَاضُهُمْ i. e. عَيْشُهُمْ [app. meaning *The people,* or *company of men, have grappled with life during this year, and their life has been strait,* or *difficult,* or *hard*]. (S.) [See عِضَاضُ عَيْشٍ.]

4 **أَعْضَضْتُهُ الشَّىْءَ** *I made him to bite the thing;* or *to seize it,* or *take hold of it, with his teeth.* (S, * O, K.) ___ It is said in a trad., مَنْ تَعَزَّى بِعَزَآءِ الجَاهِلِيَّةِ فَأَعِضُّوهُ بِهَنِ أَبِيهِ وَلَا تَكْنُوا (S, * Mgh, Msb, K) i. e. *Whoso asserteth his relationship* [*of son*] *in the manner of the people of the Time of Ignorance,* meaning by saying, in crying out for aid or succour, يَا لَفُلَانٍ, (Mgh and Msb in art. عزو,) and exclaiming, أَنَا فُلَانُ بْنُ فُلَانٍ, (Msb,) *say ye to him* اعِضَّ بِأَيْرِ أَبِيكَ, (Mgh, O, L, Msb,) or اعضض أَيْرَ أَبِيكَ,

(K,) [*Bite thou the* اير *of thy father,*] *and use not a metonymical term* for it, by saying هن for اير. (Mgh, O, L, K.) ___ أَعْضَضْتُهُ سَيْفِى [*I made my sword to wound him;*] *I smote him with my sword.* (S, O, K.) And أَعَضَّ السَّيْفَ بِسَاقِ البَعِيرِ [*He made the sword to wound the thigh,* or *shank, of the camel*]. (A, TA.) And أَعَضَّ المَحَاجِمَ قَفَاهُ (Lh, A, O *) *He made the cupping-instruments to cleave to the back of his neck.* (Lh.) أَعَضَّتِ البِئْرُ *The well became such as is termed* عَضُوضٌ. (S, O, K.) أَعَضُّوا *Their camels ate* [*the provender called*] عُضّ: (S, O, K:) and *their camels pastured upon* [*the trees called*] عِضّ, (S, O,) or عِضَاض. (L.) ___ And اعضّت الأَرْضُ *The land abounded with* عِضّ, (S, O,) or عُضّ, (K,) or *both.* (TA.)

6 **تَعَاضَضَ** see 3.

عُضٌّ The *provender,* or *fodder, of the people of the cities* or *towns; such as the dregs of sesamegrain from which the oil has been expressed, and crushed date-stones:* (S, O, TA:) or *dough with which camels are fed:* (AHn, O, K:) and [the *trefoil called*] قَتّ, (AHn, O, K,) i. e. فَصْفَصَة: (AHn, O:) and *barley and wheat, not mixed with any other thing:* (AA, O, K:) or *date-stones* (K, TA) *crushed,* (TA,) *and* قَتّ, (K, TA,) *with which camels are fed:* (TA:) and *thick,* or *course, trees* [or *shrubs*] *remaining in the earth:* (AA, O, K;) as also عَضَاضٌ : (AA, O:) or *date-stones* (K, TA) *crushed,* (TA,) *and dough:* (K, TA:) and *barley* (K, TA) *with one of those two things;* (TA;) but 'Alee Ibn-Hamzeh disallows its application to date-stones: (IB, TA:) or *thick, large firewood, collected:* (K, TA:) and *dry herbage* (K, TA) *with which beasts are fed.* (TA.) [See an ex. in a verse cited in art. صلب, conj. 2.] ___ See also the next paragraph, last sentence, in two places.

عِضٌّ [is of the measure فِعْلٌ, in the sense of the measure فَاعِلٌ in some cases, and in the sense of the measure مَفْعُولٌ in other cases; but appears to have only tropical significations]. ___ A lock *that will scarcely open;* or *that is not*

near to opening; expl. by لَا يَكَادُ يَنْفَتِحُ: (S, A, O, K:) or *that will not open.* (TA.) ___ One *who keeps close to his property:* (TA:) a man *who improves his means of subsistence and his property, attends closely to it, and manages it well:* (L:) or *a manager of property:* (K:) or عَضٌّ مَالٍ signifies one *who manages property well:* (A:) or *who manages property rigorously.* (S, O.) ___ *Niggardly, tenacious,* or *avaricious:* (K, TA:) for a man's keeping close to his property generally courses him to fall into niggardliness: or such a person is likened to a lock that will not open. (TA.) ___ *Evil in disposition;* (Lth, O, K, TA;) *bad, wicked* or *malignant.* (TA.) ___ A *strong* man; (IAar, T, A, K;) as also عَضْعَضٌ. (IAar, T, TA.) It is said in the A that العَضِيضُ and العَضُّ signify الشَّدِيدُ: and in one place in the K, that العَضِيضُ signifies العَضُّ الشَّدِيدُ: and by Sgh, in his two books, [the O and TS,] as on the authority of IAar, that العَضْعَضُ signifies العَضُّ الشَّدِيدُ: but the correct reading is that which is given in the T, with which other lexicons agree. (TA.) ___ *Having strength,* or *power, sufficient for a thing.* (K.) You say, هُوَ عَضٌّ سَفَرٍ *He has strength,* or *power, sufficient for travel:* (S, A, O:) *he is rendered experienced,* or *expert, by travels:* of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ. (A, TA.) And عَضٌّ قِتَالٍ *Having strength,* or *power, sufficient for fight.* (TA.) ___ *An equal in courage,* or *generally;* or *an opponent,* or *adversary;* syn. قِرْنٌ: (O, K:) of another; (TA;) as also عَضِيضٌ. (TA.) [See the latter, below.] ___ *Cunning,* or *intel-ligent,* or *skilful and knowing, and contentious;* in the sense of the measure فَاعِلٌ, because such a person defames, or speaks evil of, or backbites, others: (A, TA:) *understanding and knowing obscure,* or *abstruse, things:* (A, TA:) *eloquent, and cunning* or *intelligent* or *skilful and knowing:* (S, O, K:) and [simply] *cunning;* syn. دَاهٍ; applied to a man: (S, O:) or *very cunning;* syn. دَاهِيَةٌ: (K:) pl. [of mult.] غُضُوضٌ (O, K) and [of pauc.] أَعْضَاضٌ. (TA.) Also *i. q.* شَرْسٌ, i. e. (AZ, S, O) *Such as are small, of thorny trees,* (AZ, S, O, K,) *as the* شُبْرُمٌ *and* حَاجٌ *and* شَبْرَقٌ *and* لَصَفٌ *and* عَتْرٌ *and the smaller* قَتَادٌ (AZ, S, O) *and* كَلْبَةٌ *and* نُغْرٌ [app. a mistranscription]; (AZ, TA;) as also عُضٌّ, (K, TA,)

accord. to AHn: (TA:) or the طَلْح *and* عَوْسَج *and* سَلَم *and* سَيَال *and* سَرْح *and* عُرْفُط *and* سَمُر *and* شَبَهَان *and* كَنَهْبَل; (K, TA;) as also عُضٌّ: (CK:) or the عوسج and سيال and عرفط and سمر and كنهبل are of the trees called عِضَاه [q. v.]. (AZ, TA.)

عَضَّةٌ [*A bite*]. (A and TA voce صَمَّم, q. v.)

عَضَاضٌ (Ibn-Buzurj, S, A, O, K) and عَضُوضٌ (Ibn-Buzurj, S, O, K) and مَعْضُوضٌ (Ibn-Buzurj) *A thing to be bitten* (Ibn-Buzurj, S, A, O, K) *and eaten.* (S, O, K.) You say, مَا أَتَانَا مِنْ عَضَاضٍ, and عَضُوضٍ, and مَعْضُوضٍ, *He brought not to us anything that we might bite.* (Ibn-Buzurj.) And مَا عِنْدَنَا عَضُوضٌ and عَضَاضٌ, *We have not what is to be bitten and eaten.* (S, O.) And مَا ذُقْتُ عَضَاضًا *I have not tasted a thing to be bitten.* (A.) ___ Also عَضَاضٌ, *Trees* [or *shrubs*] *that have become thick,* or *coarse.* (K:) or *plants that have become thick,* or *coarse, and dry,* or *tough, and hard.* (TA.) See also عُضٌّ. See also the next paragraph, in two places.

عِضَاضٌ, (ISk, S, Msb, K,) with kesr, (S, Msb,) like كِتَابٌ, (K,) or عَضَاضٌ, (Sb, A,) like سَحَابٌ, (A,) a subst., like سِيَابٌ, not an inf. n., (Sb,) and عَضِيضٌ, (ISk, S, Msb,) The *act,* or *fault, of biting,* (S, * Msb, * K, * TA,) in a beast, (ISk, A, TA,) or a horse. (Msb, K.) You say (Yaakoob, S, TA) to the purchaser of a beast, when selling it, (TA,) بَرِئْتُ إِلَيْكَ مِنَ العِضَاضِ, and العَضِيضِ, (Yaakoob, S, O, TA,) i. e. [*I am irresponsible to thee for*] its *biting* men; (TA;) or مِنْ عِضَاضِ هٰذِهِ الدَّابَّةِ [*for the biting of this beast*]. (A.) And دَابَّةٌ ذَاتُ عَضِيضٍ and عِضَاضٍ [*A beast having a fault of biting*]. (TA.) فُلَانٌ عِضَاضُ عَيْشٍ *Such a one endures distress,* or *affliction, with patience.* (S, O, K.)

عَضُوضٌ A horse *that bites;* (S, O, Msb;) [i. e. *that has a habit of biting;* or *that bites much;* as the form of the word indicates;] and a camel; as also عَضَّاضٌ. (TA.) ___ A bow *having its string cleaving,* or *sticking, to its* كَبِد [or *handle*]. (A, O, K. [Omitted in the TA.]) ___ A woman *narrow in the* فَرْج, (O, * K,

TA,) *so that the* ذَكَر *will not penetrate into it;* (TA;) as also تَعْضُوضَةٌ : (K:) the latter is thought by Az to have this signification. (O, TA.) ___ A well that is *deep,* or *having its bottom distant,* (S, A, O, L, K,) *and narrow,* (S, O,) *from which one draws by means of the* سَانِيَة; (S, O, L;) as though it bit the water-drawer by the distress which it occasions him; (A;) and in like manner a water; (L;) and waters; as also عَضِيضٌ : (Nawádir of AA:) or a well *distressing to the water-drawer:* (TA:) or a well *having much water:* (O, K:) pl. عُضُضٌ, (as in some copies of the S and K, and in the O and TA,) or عُضَضٌ, (as in other copies of the S and K,) and عِضَاضٌ. (K.) ___ *Severe; grievous; distressing; afflictive:* applied to time, or fortune; (S, A, O, K;) and to war. (TA.) ___ *Unjust,* or *tyrannical,* rule, or dominion; (A, O, K, TA;) as though the subjects thereof were bitten; (O, TA;) an intensive epithet. (TA.) ___ *A calamity; a misfortune.* (O, L, K, TA.) See also عِضَاضٌ, in three places.

عَضِيضٌ : see عِضَاضٌ, in three places. *An associate; a companion:* or *an equal in age:* syn. قَرِينٌ: (O, K:) of another. (O, TA.) See also عَضٌّ. ___ Applied to waters, *i. q.* عَضُوضٌ, q. v. (Nawádir of AA.) ___ In the A and K, written by mistake for عَضْعَضٌ, as mentioned above, voce عَضٌّ. (TA.)

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عَضَّاضٌ : see عَضُوضٌ, first signification.

عَضْعَضٌ : see عَضٌّ.

عَاضٌّ A camel *that feeds upon the trees called* عِضٌّ. (ISk, S, O.)

تَعْضُوضٌ *A sort of black dates,* (S, O, K,) *sweet,* (K,) *very sweet, the place of origin of which is Hejer:* (S, O:) n. un. with ةٌ: (S, O, K:) which latter is said by AHn to be *a date of a colour like*

that of the spleen, large, succulent, melliferous, luscious: and [also *a tree producing such dates;* for] he mentions his having been told that the تَعْضُوضَة bears, in Hejer, a thousand pounds, of the weight of the pound of El-'Irák. (O.)

تَعْضُوضَة, n. un. of تَعْضُوض [q. v.]. ___ See also عَضُوض, third signification.

مَعَضٌّ [lit. *A place in which to bite.* ___ And hence,] *i. q.* مُسْتَمْسَك [*A place in which,* or *on which, to lay hold:* and *a thing on which to lay hold*]. (S, A, O, Msb.) So in the saying مَا لَنَا فِى الأَرْضِ مَعَضٌّ [*There is not for us, in the earth, any place in which,* or *on which, to lay hold;* meaning, *in which to settle*]. (A, TA.) And in the saying مَا لَنَا فِى هٰذَا الأَمْرِ مَعَضٌّ [*There is not for us, in this affair, anything on which to lay hold*]. (S, O, Msb, * TA.)

مُعَضٌّ One *whose camels feed upon* [*the trees called*] عَضّ (S, O) [and *upon* عُضّ also: see the verb]. ___ And أَرْضٌ مُعَضَّةٌ *Land abounding with* [*the trees called*] عَضّ (S) [and *with* عُضّ].

حِمَارٌ مُعَضَّضٌ *An ass bitten much by other asses,* (O, K,) *and lacerated with their teeth.* (O.)

مَعْضُوض [pass. part. n. of 1; *Bitten:* &c.] ___ See also عَضَاض, in two places.

عضب

1 **عَضَبَهُ**, (S, O, Msb, K,) aor. ـِ, (Msb, K,) inf. n. عَضْبٌ, (S, A, O, &c.,) *He cut,* or *cut off, him,* or *it.* (S, A, * Mgh, * O, Msb, K.) ما لَهُ عَضَبَهُ ٱللّٰهُ, meaning [*What aileth him?*] *may God cut off* (O, TA) *his arm and his leg,* or *his hand and his foot,* (O,) *or his arms and his legs,* or *his hands and his feet,* is a form of imprecation used by the Arabs. (TA.) And hence, (O,) one says, إِنَّ الحَاجَةَ لَيَعْضَبُهَا طَلَبُهَا قَبْلَ وَقْتِهَا *Verily the seeking of the object of want before its time assuredly cuts it off,* or *precludes it, and mars it:* a prov. (O, TA.) And إِنَّكَ لَتَعْضَبُنِي عَنْ حَاجَتِي *Verily thou cuttest me off from* [*the attainment of*] *the object of my want.* (TA.) ___ And [hence] *He reviled him;* (A, * K;) and (A) so عَضَبَهُ بِلِسَانِهِ. (S, A, O.) ___ And *He beat him,* or *struck him,* (O, K,) with a staff, or stick. (O.) ___ And *He thrust him,* or *pierced him,* (K,) with a spear. (TK.) [But in the O and TA, عَضَبْتُهُ بِالرُّمْحِ is expl. by the words هُوَ أَنْ تَشْغَلَهُ عَنْهُ; and the meaning app. is, *I occupied him so as to divert him with the spear;* though this meaning would be expressed more agreeably with usage by saying هو ان يشغله عنه; or rather هو ان تشغله عنك, which, I think, is the right reading.] ___ And *It* (disease, O) *rendered him weak,* or *infirm:* (S, O:) and (O) *deprived him of the power of motion.* (A, * O, K.) You say, عَضَبَتْهُ الزَّمَانَةُ, aor. as above, (O, TA,) and so the inf. n., (TA,) meaning [*Disease of long continuance,* or *want of some one or more of the limbs,*] *deprived him of the power of motion:* and AHeyth says, it [in the O هُوَ (so that it does not refer to الزمانة), and in the TA العضب,] is الشَّلَلُ and الخَبَلُ and العَرَجُ [*a state of privation of the power of motion,* and *unsoundness,* and *lameness;* app. meaning that these are the effects denoted by the phrase عضبته الزمانة]. (O, TA.) ___ See also 4. عَضَبَ, (O, K,) aor. and inf. n. as above, (K,) signifies also *He returned* (O, K) عَلَيْهِ [*against him*]. (O.) عَضَبٌ, said of a ram, (K,) or عَضَبَتٌ, said of a شَاةٌ [i. e. sheep or goat, male or female], (S, O,

Msb,) aor. ـَـ , (Msb, K,) inf. n. عَضْبٌ, (S, O, Msb,) *He*, or *she, had the inner* [*part of the*] *horn broken:* (S, O, Msb, K:) or *had one of the horns broken.* (S, O, Msb.) ___ العَضْبُ is mostly used in relation to the horn: but sometimes, in relation to the ear: (A 'Obeyd, TA:) one says of a شاة [expl. above], and of a she-camel, عَضِبَتْ, inf. n. عَضْبٌ, meaning *He*, or *she, had her ear slit*, or *had a slit ear:* (Msb:) [or *had half*, or *a third, of the ear cut off;* for] accord. to IAar, العَضْبُ in relation to the ear is when half, or a third, thereof has *gone.* (O.) عَضُبَ, aor. ـُـ , inf. n. عُضُوبَةٌ (S, O, K) and عُضُوبٌ, (O, K,) said of a man's tongue, *It was*, or *became, sharp in speech;* (S, O, * K, TA;) being likened to a sharp sword. (O.)

3 عاضبه *i. q.* رَادَّهُ [*He endeavoured to turn him* from, or to, a thing]. (O, K.)

4 **اعضب**, (Fr, S, O, Msb, K, *) inf. n. إِعْضَابٌ; (K;) and عَضَبَ , (Fr, O, K,) aor. ـِـ , inf. n. عَضْبٌ; (K;) *He rendered* a شَاة [i. e. sheep or goat, male or female], (Fr, S, O, Msb, K,) and a she-camel, (Msb, K,) *such as is termed* عَضْبَآء. (Fr, S, O, Msb, K.)

7 **انعضب** *It* (a horn) *became cut*, or *broken, off.* (TA.)

عَضْبٌ *A sharp sword;* (S, O, Msb;) an inf. n. (Msb, TA) used as a subst. [properly so termed], (Msb,) or as an epithet (TA) applied to a sword as meaning *sharp:* (TA:) or it signifies *a sword.* (K.) ___ And A tongue *sharp in speech;* (S, TA;) likened to a sharp sword: (TA:) and so applied to a man; (K;) or so عَضْبُ اللِّسَانِ. (O.) ___ And, applied to a boy, or young man, (O, K, TA,) *Light-headed:* (K:) or *light*, or *active, sharp-headed, light in body;* (IAar, O, TA; *) as also عَضْبٌ. (IAar, TA.) ___ And The offspring of the cow *when his horn comes forth,* (As, O, K, TA,) which is *after he is a year old:* (As, O, TA:) or, accord. to Et-Táïfee, *when his horn is* [or *can be*] *laid hold upon:* fem. with ة: after that, he is termed جَذَعٌ; then, ثَنِىٌّ; then, رَبَاعٍ; then, سَدَسٌ; then, تَمَّمٌ; and when all his teeth are grown, عَمَمٌ. (O, L, TA.)

عَضَبٌ inf. n. of عَضَبَ [q. v.]. (S, &c.) ___ Also *A fracture* in a spear. (TA.)

عَضَّابٌ A man *who reviles much.* (S, A, O.)

أَعْضَبُ applied to a ram, and the fem. عَضْبَآءُ applied to a شَاةٌ [i. e. sheep or goat, male or female], *Having the inner* [*part of the*] *horn* (*which is called the* مُشَاشٌ, AZ, S, O) *broken:* (AZ, S, O, Msb, K; and so in the Mgh as applied to a شاة:) or *having one of the horns broken.* (S, O, Msb.) ___ And the masc. applied to a camel, (Msb, TA,) and the fem. applied to a she-camel (S, O, Msb, K) and to a شاة [expl. above], (S, Mgh, Msb, K,) *Having a slit ear.* (S, Mgh, O, Msb, K.) The she-camel of the Prophet, called العَضْبَآء, was not slit-eared; this being only her surname: (S, IAth, Mgh, O, Msb, K:) or, accord. to some, the fewer number, she was sliteared: (IAth, TA:) or her name was taken from the epithet عضباء applied to a she-camel as meaning short in the fore leg. (Z, TA.) ___ And the fem. is applied to a horse's ear as meaning *Of which more than a fourth part has been cut off.* (K.) ___ And, applied to she-camel, *Short in the fore-leg;* as mentioned above: (Z, TA:) and the masc., (O, K,) applied to a man, (O,) *short in the arm.* (O, K.) ___ Also the masc., applied to a man, *Who has no aider against an enemy,* (S, O, K,) *nor brethren:* (O:) and one *whose brother has died:* or *who has no brother, nor any one* [*beside*]. (K.)

مَعْضُوبٌ *Weak,* or *infirm.* (S, O, K.) And *Crippled,* or *deprived of the power of motion, by disease,* or *by a protracted disease.* (A, Mgh, O, Msb, K.) ___ And مَعْضُوبُ اللِّسَانِ *Impotent in tongue; having an impediment in his speech.* (TA.)

عضد

1 عَضَدَهُ, aor. ـُ, (S, O, Msb, K,) inf. n. عَضْدٌ, (Msb,) *He hit,* or *hurt, his* عَضُدٌ [or *upper arm, between the elbow and the shoulder-blade*]; (S, O, Msb, K;) i. e., a man's. (Msb.) ___ And, aor. as above, (S, A, &c.,) and so the inf. n., (Msb,) *He aided,* or *assisted, him;* (S, A, O, Msb, K;) *he was,* or *became, an* عَضُدٌ i. e. *aider,* or *assistant, to him:* (Msb:) thus used, it is doubly tropical; for عَضْدٌ primarily [and properly] relates to the arm, then it was metaphorically applied to signify an aider, or assistant, then they formed the verb in this meaning, and it obtained so extensively as to become a حَقِيقَةً عُرْفِيَّةً [i. e. a word so much used in this tropical sense as to be, in the said sense, conventionally regarded as proper]; therefore it is not mentioned by Z [in the A] as tropical; (TA;) and عَاضَدَهُ, (K, * TA,) inf. n. مُعَاضَدَةٌ, (S, A, O, TA,) likewise signifies *he aided him* against another. (S, * K, * TA.) ___ Also, عَضَدَهُ, *He* (a camel) *took him* (another camel) *by his* عَضُدٌ [i. e. *arm*], *and threw him down.* (L.) ___ عَضَدَهُ فِى العَضُدِ [*He bound it,* or

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attached it, upon the عَضُدٌ (or *upper arm*)]; namely, a thong, or the like; (O, K, TA;) such, for instance, as an amulet. (TA.) ___ عَضَدَ الدَّابَّةَ, aor. ـِ, [thus I find it in this instance,] inf. n. عُضُودٌ [in the TA عَضْدٌ,] *He walked by the side* [as though *by the* عَضُدٌ (or *arm*)] *of the beast,* (L, Msb,) *on the right* or *left,* (Msb,) or *sometimes on its right and sometimes on its left, not quitting it.* (L.) ___ عَضَدَ الرَّكَائِبَ, (L, K,) aor. ـُ, inf. n. عَضْدٌ, (L,) *He came to the camels,* or *other beasts, used for riding, from the tracts,* or *parts, surrounding them, and gathered them together.* (L, K. *) ___ See also 4. ___ عَضَدَ الشَّجَرَ, aor. ـِ, (S, Mgh, O, &c.,) inf. n. عَضْدٌ, (Mgh, Msb,) *He cut,* or *lopped, the trees*

(S, Mgh, O, Msb, K*) *with a* معضد; (S;) as also استعضده. (Hr, O, K.*) ___ And عضد الشَّجرة *He scattered the leaves from the tree for his camels.* (Th, TA.) ___ عضده القتب, (O, K,) inf. n. عضد, (TA,) *The saddle galled and wounded him;* namely, a camel. (O, K.) عضد, (L, K,) a verb like عنى, (K,) *He had a complaint of his* عضد [or *upper arm*]. (L, K.) And in like manner are formed verbs relating to all other members, or parts of the body. (L.) عضد *He* (a camel) *had the disease termed* عضد [q. v.]. (S, O, K.)

2 **عضَّد** see 4, in two places.

3 **عاضد** see 1, second sentence.

4 **اعضد المَطَر**, and عضّد, *The moisture of the rain reached* [or *penetrated*] *to the* [*measure of the*] عضد [or *upper arm*]. (L.) ___ رمى فأعضد; as also عضّد, inf. n. تعضيد; [and app. عضد likewise, said of an arrow; (see its part. n. عاضد;)] *He shot,* or *cast, and it* [i. e. the arrow or other missile] *went to the right and left* (O, K) [or *fell on the right,* or *left, of the butt:* see عاضد].

5 **تعضَّد** see 8.

6 **تعاضدوا** *They aided,* or *assisted, one another.* (O, Msb, K.)

8 **اعتضده** *He put it,* or *placed it,* (i. e. a thing, S,) *upon* (فى) *his* عضد [or *upper arm*]: (S, O, K:) [or] *he placed it under his arm;* as also تعضّده; syn. احتضنه. (A.) اعتضد *He became strong;* or *he strengthened himself.* (TA.) ___ اعتضد به *He asked, begged,* or *desired, aid,* or *assistance, of him.* (S, A, O, K.)

10 **استعضده**: see 1, last quarter. ___ Also *He gathered it;* namely, fruit; (O, K;) *he cut it off and gathered it from a tree, to eat it.* (Hr, O. *)

عَضْدٌ : see عَضُدٌ, first sentence: ___ and عَضَادٌ.

عَضْدٌ : see عَضُدٌ, first sentence.

عَضْدٌ : see عَضُدٌ, first sentence.

عَضَدٌ *A certain disease in the* أَعْضَادٌ [or *arms* (pl. of عَضُدٌ)] *of camels,* (S, O, K,) *on account of which they are slit* [*in those parts*]. (S, O.) And What is *cut,* or *lopped,* of trees; (S, O, K;) as also عَضِيدٌ (TA) and مَعْضُودٌ : (S, O:) or العَضُدُ signifies *what is cut,* or *lopped, from trees;* or *the leaves that are made to fall by beating trees, and used as food for camels:* as also عَضِيدٌ : (TA:) or *the leaves scattered off from a tree for camels.* (Th, TA.) See also عَضُدٌ, first sentence: ___ and again, near the middle, in two places.

عَضُدٌ, (S, O, Msb, K,) which is the most common form of the word, (TA,) and عَضَدٌ , (S, O, Msb, K,) of the dial. of Asad, (O, Msb,) and عَضْدٌ , (AZ, O, Msb, K,) of the dial. of Tihámeh, (AZ, TA,) or of El-Hijáz, (Msb,) and عَضَدٌ , (Th, TA,) and عَضْدٌ , (S, O, Msb, K,) of the dials. of Temeem and Bekr, (O, Msb,) and عُضْدٌ , (S, O, Msb, K,) and عَضِدٌ , (K,) the last three of which are said to be contractions of the first or second, or variants thereof formed to assimilate them to other words preceding them; (TA;) all masc. and fem.; (L;) or fem. only; (Lh, TA;) or masc. in the dial. of Tihámeh; (AZ, L;) or fem. in the dial. of Tihámeh, and masc. in the dial. of Temeem; (AZ, Msb;) *i. q.* سَاعِدٌ, (S, L,) i. e. [The *upper arm,* or *upper half of the arm,*] *from the elbow to the shoulder-blade,* (S,) or the *part between the elbow and the shoulderblade,* (L, O, Msb, K,) of a human being: (L:) [and in a beast, the *arm;* (see أَبْضَةٌ &c.;) in this case like ذِرَاعٌ:] pl. أَعْضُدٌ and أَعْضَادٌ, (Msb,) or only the latter, (L,) which is used in a poem of Sá'ideh Ibn-Ju-eiyeh as meaning the *legs* of bees. (TA.) مَلَأَ مِنْ شَحْمٍ عَضُدَى, in the story of Umm-Zara, means *He filled with fat,* not peculiarly *my* عَضُدٌ, but *my whole body;* for when the عَضُدٌ becomes fat, the whole body becomes so. (O, L.) ___ [Hence,] عَضُدٌ [in the CK العَضُدُ is erroneously put for العَضُدُ] signifies also *An aider,* or *assistant;* (L, K, TA;) and so [app. any of its variants mentioned

above, and] عَاضِدٌ (TA) and عَضَادَةٌ . (L, TA.) And it is also used for [its pl.] أَعْضَادٌ; as in the Kur xviii. 49, in which the sing. form is said to be employed for the sake of agreement with the other verses [preceding and following], that they may all end with singulars: (TA:) but one also says, هُمْ عُضُدِى and أَعْضَادِى [*They are my aiders*, or *assistants*]. (O, K, TA.) And one says, فُلَانٌ عُضُدِى, meaning *Such a one is my support*, or *stay*. (Msb.) And فَتَّ فِى عَضُدِهِ *He broke some of the intentions, purposes*, or *designs, of his aiders*, or *assistants*, (or *of the people of his house*, TA,) *and separated*, or *dispersed, them from him:* (O, K:) or *he sought to injure him by diminishing*, or *impairing*, [*in number* or *power*,] *the people of his house;* (T and O in art. فت;) and in like manner, فَتَّ فِى أَعْضَادِهِ. (TA in the present art.) And فَتَّ فِى عَضُدِى وَهَدَّ رُكْنِى *He broke my strength, and dispersed*, or *separated, my aiders*, or *assistants:* (TA in art. فت:) [for] عَضُدٌ signifies also *Strength*, because the part so called, of a man, is a mean of strength to him. (L.) سَنَشُدُّ عَضُدَكَ بِأَخِيكَ, in the Kur [xxviii. 35], means, accord. to Zj, *We will aid thee*, or *assist thee, by thy brother.* (L.) ___ Also The *side* of the armpit; and so عَضَدٌ . (L.) And *A side* of a road; (O, L; [in this sense written in the TA عَضْدٌ;]) as also عَضَادَةٌ . (L.) *The side*, or *quarter*, from which the wind blows. (L.) *A side;* or *a lateral*, or *an outward*, or *adjacent, part*, or *portion; a quarter region*, or *tract;* (O, L, K;) of a house, and of anything: pl. أَعْضَادٌ. (L.) [Hence,] عَضُدُ الرَّكَائِبِ *The tract*, or *part, surrounding the camels*, or *other beasts, used for riding.* (L.) One says, اِمْلِكْ أَعْضَادَ الإِبِلِ [lit. *Have thou possession of the tracts adjacent to the camels*], meaning *direct thou aright the course of the camels, so that they may not wander away to the right and left.* (A.) ___ Also, and عَضَدٌ , (L,) and أَعْضَادٌ, (S, L, K,) which last is a pl. of the two preceding words, as is also عُضُودٌ, (L,) *A raised enclosing border*, or *such borders, of built work*, (S, O, L, K,) &c., (S, L,) of a watering-trough or tank, and of a road, &c., (K,) or of anything, (S, O,) such as the أَعْضَادُ of a watering-trough or tank, which are *stones*, (S,) or *broad and thin stones*, (L,) *set up around the brink;* (S, L;) also called عَضُدٌ;

extending from the place whence the water flows into it, to its hinder part: (L:) or عَضُدٌ signifies the *two sides* of a watering-trough or tank: (IAar, L:) or its *side:* (O, TA:) and its أَعْضَادٌ are its *sides:* and the أَعْضَادٌ of a portion of sown land that is separated from the parts adjacent to it by ridges of earth, for irrigation, are its *raised borders that confine the water;* (A;) أَعْضَادُ المَزَارِعِ signifying *the* [*raised*] *boundaries between the portions of sown land.* (En-Nadr, L.) ___ عَضُدٌ (O, K, in the CK عَضْدٌ,) is also syn. with عَضِيدٌ, (K,) or عَضِيدَةٌ, (O,) as signifying *A row* of palm-trees: (O, K:) the first of these words is mentioned by Hr as occurring in a trad., and is thus expl.: but others say that it is عَضِيدٌ, (TA,) which, accord. to As, signifies a palm-tree *having such a* [*low*] *trunk that one can reach from it* [*the fruit* or *branches*]; (S, TA;) and the pl. is عَضْدَانٌ: (S, K:) he adds that when it exceeds the reach of the hand it is called جَبَّارَةٌ. (S, TA.) ___ عَضُدَا النَّعْلِ and عَضَادَتَاهَا [and عَضُدَا شِرَاكِ النَّعْلِ signifies *The two branches of the* شِرَاكٌ *of the sandal,* described voce أُذُنٌ, q. v.;] *the two appertenances, of the sandal, that lie upon the foot.* (L.) ___ عَضُدَا الرَّحْلِ *The two pieces of wood that are attached to the fore part of the camel's saddle,* (L,) or *to the lower portions of its fore part* (the وَاسِطٌ): (Lth, O, L:) or, accord. to AZ, *the upper portions of the* ظَلَفَتَانِ [a mistake for *the* حَنْوَانِ] *of the camel's saddle, next* [*the pieces of wood called*] *the* عِرَاقِى; *below them being the* ظَلَفَتَانِ, *which are the lower parts of the* حَنْوَانِ *of the* وَاسِطٌ *and of the* مُؤَخَّرَةٌ. (O, L. [See ظَلَفَةٌ. In a similar manner, also, the term عَضُدَانٌ is used in relation to a horse's saddle: see قَرَبُوسٌ.]) ___ See also عِضَادٌ.

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عَضِدٌ *Having a complaint of his* عَضُدٌ [or *upper arm*]. (O, K.) ___ A camel *having the disease*

termed عَضَدٌ. (TA.) ___ One *that has drawn near,* or *approached, to the* عَضُدَانِ [i. e. the *two sides*] (O, TA) *of the watering-trough,* or *tank.* (O, K.) ___ A male [wild] ass *that has drawn together the she-asses* (الأُتُنَ) *from their several quarters* (مِنْ جَوَانِبِهَا); as also عَاضِدٌ : (O, K:) the former occurs in a verse of El-Akhtal, describing a sportsman shooting at [wild] asses. (O.) ___ يَدٌ عَضِدَةٌ *An arm of which the* عَضُدٌ [or *portion between the elbow and the shoulder-blade*] *is short.* (ISk, S, O, K.) And عَضُدٌ عَضِدَةٌ *A short upper arm.* (TA.) See also عَضُدٌ, first sentence. ___ And see عَضَادٌ.

عَضُدٌ : see عَضَدٌ, first sentence.

عَضَادٌ and عَضَادٌ A woman *thick and ugly in the* عَضُدٌ [or *upper arm*]: (Fr, O, * K:) or, as some say, *short.* (TA.) And the former, applied to a man and to a woman, signifies *Short:* (O, K:) or this epithet is applied to a woman, and عَضُدٌ and عَضَدٌ and عَضُدٌ are applied in this sense to a man. (L.) And عَضَادٌ, [in the CK and my MS. copy of the K عَضَادٌ, but it is] like رَبَاعٍ, applied to a boy, or young man, *Short, compact, of moderate dimensions,* (O, K, TA,) *firm in make.* (TA.) ___ نَاقَةٌ عَضَادٌ *A she-camel that does not come to the watering-trough,* or *tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels:* (O, L:) such is also termed قَذُورٌ. (L.)

عَضَادٌ : see مَعْضَدٌ, in three places. ___ Also *A mark made with a hot iron upon the* عَضُدٌ [or *arm*] *of a camel,* (Ibn-Habeeb, S, O, TA,) *crosswise.* (Ibn-Habeeb, TA.)

عَضِيدٌ : see عَضَدٌ, in two places: and see عَضُدٌ, latter half, likewise in two places.

عَضَادَةٌ : see عَضُدٌ, in three places. ___ عَضَادَتَانِ also signifies The *two sides,* (L,) or *wooden sideposts,* of a door, (S, O, L,) *which are on the right and left of a person entering* it. (L.) One says, وَقَفَا كَأَنَّهُمَا عَضَادَتَانِ *They two stood still as though they were two side-posts of a door.*

(A.) And فُلَانٌ عَضَادَةُ فُلَانٍ *Such a one is the close attendant of such a one; not quitting him.* (A.) [See also عَنْجَةُ الهَوْدَجِ, in art. عنج.] ___ Also The *two sides* of a buckle and the like: each of them is called عَضَادَةٌ. (L.) ___ And The *two sides* [or *branches*] of a bit. (Az, TA voce قِيقَبٌ.) ___ And *Two pieces of wood in the yoke that is upon the neck of a bull that draws a cart* or *the like:* the piece that is in the middle is called الوَاسِطُ. (O, L.)

عَضِيدَةٌ : see عَضُدٌ, latter half.

عُضَادِىٌّ (S, O, Msb, K) and عَضَادِىٌّ (O, Msb, K) and عَضَادِىٌّ (O, K) A man *large in the* عَضُدٌ [or *upper arm*]. (S, O, Msb, K.)

عَاضِدٌ : see عَضُدٌ, former half: ___ and see also عَضِدٌ. ___ Also A he-camel *that takes the* عَضُدٌ [or *arm*] *of a she-camel, and makes her lie down that he may cover her.* (S, O, K.) ___ And One *who walks by the side of a beast,* (O, K,) *on the right* or *left thereof.* (O.) ___ And An arrow *that falls on the right* or *left of the butt:* pl. عَوَاضِدُ. (Msb.) ___ عَاضِدَانِ *Two rows of palmtrees upon* [*the two sides of*] *a river,* or *rivulet:* and [the pl.] عَوَاضِدُ *palm-trees growing upon the sides of a river.* (L.) And *A cutter;* or *lopper,* of trees. (TA.)

أَعْضَدُ A man (S) *slender in the* عَضُدٌ [or *upper arm*]. (S, O, K.) And *Having one* عَضُدٌ *shorter than the other;* (O;) *short in one of his* عَضُدَانِ. (K.)

مِعْضَدٌ *An amulet that is bound upon the* عَضُدٌ [or *upper arm*]; as also عِضَادٌ : (TA:) and مِعْضَادٌ signifies *a thong,* or *the like,* (O, K,) *such as an amulet,* (TA,) *which thou bindest,* or *attachest,* (عَضَدْتَهُ,) *upon the* عَضُدٌ; (O, K;) *called in Pers.* بَازُبَنْدٌ. (TA.) Also, (O, K,) مِعْضَدٌ (S, O, Msb, K) and مِعْضَادٌ and عِضَادٌ (O, K) *An armlet,* or *bracelet for the arm;* syn. دُمْلُجٌ; (Lh, S, O, Msb, K;) which is

thus called because it is [*worn*] *upon the* عَضُد, like a مَعْضَدَة: (Lh, TA:) pl. of the first مَعَاضِد. (A.) ___ And *An instrument with which trees are cut,* or *lopped;* (O, K;) as also مِعْضَاد : (TA:) *anything with which this is done:* described by an Arab of the desert as *a heavy iron instrument in the form of a reaping-hook, with which trees are cut,* or *lopped:* (AHn, TA:) مِعْضَاد also, (TA,) or عِضَاد , (O, K,) signifies *an iron instrument like a reaping-hook,* (O, K, TA,) *without teeth, having its handle bound to a staff* or *cane,* (TA,) *with which the pastor draws down the branches of trees to his camels,* (O, K, TA,) or *his sheep* or *goats:* (TA:) and مِعْضَد, *a sword which is commonly,* or *usually, employed for cutting,* or *lopping,* trees; (S, Mgh, O, Msb, K;) and so مِعْضَاد ; (S, O, K;) which also signifies *a sword wherewith a butcher cuts bones.* (O, K.)

مَعْضَدَة *A purse for money;* (O, K;) the *thing that the traveller binds upon his* عَضُد [or *upper arm*], *and wherein he puts the money for his expenses.* (Lh, TA.)

مُعَضَّد A garment *having some figured,* or *embroidered, work on the place of the* عَضُد [or *upper arm*] (S, O, K) *of its wearer:* (S, O:) or *marked with stripes in the form of the* عَضُد: (TA:) or *of which its figured work is in its sides:* (Lh, TA:) or *i. q.* مُضَلَّع [q. v.]. (A, TA.) ___ إِبِل مُعَضَّدَة *Camels branded upon the* عَضُد [or *arm*] *with the mark called* عِضَاد. (S, O, L.) ___ In a description of the Prophet, as related by Yahyà Ibn-Ma'een, the epithet مُعَضَّد is applied to him, meaning *Firmly made:* but accord. to the relation commonly retained in the memory, it is مُقَصَّد [q. v.]. (TA.)

بُسْر مُعَضَّد *Dates beginning to ripen on one side.* (S, O, K.)

مِعْضَاد : see مِعْضَد, in five places.

مَعْضُود : see عَضُد.

يَعْضِيدٌ [a word of a very rare measure (see يَعْقِيدٌ)] *A certain herb,* or *leguminous plant;* (S, O, K;) *also called* طَرَخْشَقُوقٌ, (S, O, TA, [and hence supposed by Golius to be the *taraxicon,* with which the description has little agreement,] in the T تَرَخْجَقُوق, TA,) this being an Arabicized word from [the Pers.] تَلْخ كُوك: accord. to Aboo-Ziyád, it is *a herb,* or *leguminous plant, of those termed* أَحْرَار, *bitter, and having a yellow blossom, desired by the camels and the sheep* or *goats, and liked also by the horses, which thrive upon it; and it has a viscous milk:* (O:) it is *a herb,* or *leguminous plant, of which the blossom is more intensely yellow than the* وَرْس [q. v.]: or, as some say, it is *of the class of trees* (مِنَ الشَّجَرِ [but this term شجر is often applied to small plants]): and some say that it is *of the herbs,* or *leguminous plants, of* [*the season called*] *the* رَبِيع, *having in it a bitterness:* thus in the M. (TA.)

عضرط

عَضْرَطٌ (A 'Obeyd, S, O, K) and عَضْرَطٌ (K) The عَجَانٌ, (A 'Obeyd, Ibn-'Abbád, S, O, K,) which is [the *perinæum,* i. e.] *what is between the anus and the genitals;* (A 'Obeyd, S, TA;) so in the dial. of Hudheyl; also called عُضَارِطِىٌّ : (Ibn-'Abbád, O:) and, (O, K,) some say, (O,) the اسْتٌ [or *anus* itself]; (O, K;) as also عُضَارِطِىٌّ : (K:) and, (O, K,) accord. to IAar, (O,) the [*caudal bone called*] عُصْعُصٌ: (O, K:) or [the meaning is that first expl. above, i. e.] the *line* [or *seam*] *that extends from the penis to the anus;* (K;) as in the M. (TA.) One says, فُلَانٌ أَهْلَبُ العَضْرَطِ *Such a one is a person having much hair* (S, O) *of the part between the anus and the genitals,* (S,) [or *of the anus,*] or *of the body.* (O.)

عُضْرُطٌ and عُضْرُوطٌ and عُضَارِطٌ *One who acts as a servant for the food of his belly:* and *a hired man:* pl. عَضَارِطُ and عَضَارِيطُ and عَضَارِطَةٌ: (K:) or عُضْرُوطٌ has the former of these significations; and the pl. is عَضَارِيطُ and عَضَارِطَةٌ: (Lth, O:) and the former, (S,) or each, (O,) of these two pls. signifies *followers,* (S, O,) and the *like of them;* (S;) and the sing. is عُضْرُطٌ and عُضْرُوطٌ: (S, O:) and accord. to As, عَضَارِيطُ signifies *hired men;* as also عَضَارِطُ; of which latter the sing. is عُضَارِطٌ. (O.) Also, [i. e. the three sings. above mentioned,] (K,) or عِضْرِطٌ , (Lth, O, TA,) with kesr, (TA,) The *base, low, ignoble, mean,* or *sordid,* (Lth, O, K, TA,) of men. (Lth, O, TA.) And قوم عَضَارِيطُ means صَعَالِيكُ [i. e. *Poor,* or *needy, persons:* or *thieves,* or *robbers*]. (TA.)

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عِضْرِطٌ : see عَضْرَطٌ: and see also عُضْرُطٌ.

عُضْرُوطٌ ; pl. عَضَارِيطُ and عَضَارِطَةٌ: see عُضْرُطٌ. Also The *œsophagus*, or *gullet*, (مَرِىْءُ الحَلْقِ,) which is the *head of the stomach, adherent to the* حُلْقُوم, *red, oblong, and white in its interior.* (Ibn- 'Abbád, O, K.) ___ And العَضَارِيطُ signifies [app. *The axillary artery with its branches;*] *the veins that are in the arm-pit, between the two portions of flesh.* (Ibn-'Abbád, O, K.)

عُضَارِطٌ : see عُضْرُطٌ.

عُضَارِطِىٌّ : see عَضْرَطٌ, in two places. ___ Also *A flabby vulva.* (K, TA.)

عضرفط

عَضْرَفُوطٌ The عُذْفُوط, (K,) [i. e.] *a small creeping thing called* عَسْوَدّ, *white, soft,* or *smooth, to which the fingers of girls are likened, found in the sands, and called by some* عُضْفُوطٌ and عُذْفُوطٌ, of which the pls. are عَضَافِيطُ and عَذَافِيطُ: (Lth, O:) or the *male of the* [*species of lizard called*] عَظَآء; (S, O, K;) *and it is* (O, K) *said to be* (O) *one of the animals ridden by the jinn,* or *genii:* (O, K:) pl. عَضَارِفُ and عَضْرَفُوطَاتٌ: (Lth, O, K:) dim. عُضَيْرِفٌ and عُضَيْرِيفٌ. (S.)

عضل

1 **عَضَلَهَا** , (As, S, O, Msb, K,) aor. ـُ and ـِ ; (As, S, O, Msb;) or it is مُثَلَّثَة, (K,) i. e. the aor. is ـُ and - [Note] and ـَ , the first of which is the most chaste and most known, and the second is mentioned by such as IKtt and ISd, whereas the last is unknown and there is no reason for it; (MF;) or the author of the K may mean by this that the verb is like نَصَرَ and ضَرَبَ and عَلِمَ, not مَنَعَ as one might understand it to mean at first sight; (TA; [but I do not find that any one has mentioned عَضَلَهَا;]) inf. n. عَضْلٌ (As, S, O, Msb, K) and عَضْلٌ and عَضْلَانٌ; (Fr, O, K;) and عَضَّلَهَا , (K, TA,) inf. n. تَعْضِيلٌ; (TA;) *He prevented, withheld,* or *debarred, her from marrying,* (As, S, O, Msb, K, [الزَّوْجُ in the CK being a mistake for الزَّوْجَ,]) *wrongfully;* (K;) i. e., a woman, (K,) or his husbandless woman, (S, O,) or a woman highly esteemed by him. (Msb.) The primary signification of العَضْلُ is *The act of straitening;* (O;) or *preventing, withholding,* or *debarring;* and *straitening.* (Ham p. 466.) ___ عَضَلَ عَلَيْهِ: see 2. ___ عَضَلَ بِهِ: see 4. عَضَلْتُهُ, inf. n. عَضْلٌ, *I struck his* عَضَلَة [i. e. *muscle*]. (TA.) عَضَلَ, (S, O, K,) aor. ـَ , (K,) inf. n. عَضَلٌ, said of a man, (S, O,) [*He was,* or *became, muscular, musculous,* or *brawny;*] *he had many* عَضَلَات (S) or عَضَل (O, K) [i. e. *muscles*]: or *he was large in the* عَضَلَة [or *muscle*] *of his shank.* (K.)

2 **عَضَّلَ** see 1, first sentence. ___ عَضَّلَ عَلَيْهِ, inf. n. تَعْضِيلٌ; (S, O, TA;) or عَضَلَ عليه, (K, TA,) inf. n. عَضْلٌ; (TA;) *He straitened him* (S, O, K, TA) *in his affair,* (S, O,) *and intervened as an obstacle between him and that which he desired.* (S, O, TA.) ___ عَضَّلَ الشَّىْءُ *The thing was,* or *became, strait.* (TA.) ___ عَضَّلَتْ, (S, O,) or عَضَّلَتْ بِوَلَدِهَا, (K,) inf. n. تَعْضِيلٌ; (S;) and أَعْضَلَتْ ; (K;) said of a woman, (S, O, K,) and of a ewe or goat, (S, O,) *She had her child,* or *young one, sticking fast* [*in her vagina*], (S, O, TA,) *and not coming forth easily,* (S, O,) or *so that part of it came forth and part did not, thus remaining:* (TA:) or *she had difficulty in bringing forth her child,* or

young one: (K, * TA:) and in like manner one says of a hen (K, TA) بِبَيْضِهَا, (TA,) and of others: (K, TA:) عَضَّلَتْ [said of any bird] meaning *the egg twisted,* or *became difficult* [*to be excluded*] *in her inside:* (TA in art. عصل:) or عَضَّلَتْ بولدها, said of a woman, means *her child became choked in her vulva, and did not come forth nor go in* [or *back*]: (Aboo-Málik, TA:) and عَضَّلَهَا وَلَدُهَا, occurring in a trad., said of a gazelle, means *Her young one made her to be such as is termed* مُعَضِّلَة, *by sticking fast in her belly, not coming forth.* (IAth, TA.) ___ And [hence,] عَضَّلَتِ الأَرْضُ بِأَهْلِهَا *The land became choked with its people,* (S, O, K, TA,) *by reason of their multitude.* (TA.) And عضّل المكَانُ *The place became strait,* (K, TA,) بِهِمْ *with them.* (TA.) ___ See also 4. ___ عَضَّلَتِ النَّاقَةُ *The she-camel became fatigued in consequence of travelling,* and *being ridden,* and *from any work.* (TA.)

4 **اعضل** *It* (an affair) *was,* or *became, hard, strait,* or *difficult,* syn. اشْتَدَّ; (S, O, Msb;) and *as though it were closed against one* syn. اسْتَغْلَقَ. (S, O.) You say, اعضل به الأَمْرُ, (K, TA,) and عَضَلَ به, (IDrd, O, K,) and عَضَّلَ به, (TA, and Ham p. 258,) and اعضله, (K, TA,) *The affair was,* or *became, hard, strait,* or *difficult, to him,* syn. اشتدّ; (IDrd, O, K, TA, and Ham ubi suprà) and *as though it were closed against him,* syn. استغلق. (TA.) ___ And أَعْضَلَنِى فُلَانٌ, (S,) or اعضل بِى, (O,) *Such a one's affair,* or *case, wearied me.* (S, O.) Hence the phrase, in a trad. of 'Omar, أَعْضَلَ بِى أَهْلُ الكُوفَة, (O,) i. e. [*The people of El-Koofeh have caused that*] *the means of effecting my object in their affair,* or *case, have become strait to me,* (O, TA,) *and the treating them with gentleness has become difficult to me:* (TA:) from عُضَالٌ, (O, TA,) as applied to a disease, (O,) or as meaning a hard, or difficult, affair, which one will not undertake, or [be able to] manage. (TA.) One says of a disease [such as is termed اعضل الأَطِبَّآء], عُضَال, and تَعَضَّلَهُمْ, *It overcame the physicians,* (K, TA,) *and wearied*

them. (TA.) ___ See also 2.

5 تَعَضَّلَ see the next preceding paragraph.

Q. Q. 4 اعْضَأَلَّتِ الشَّجَرَةُ *The tree had many branches, and was tangled,* or *luxuriant,* or *dense.* (S, K.) But [its part. n.] مُعْضَئِلَّةٌ, applied to branches, in a verse cited by J [in the S], is said by Az to be correctly مُعْطَئِلَّةٌ, meaning نايمة [app. a mistranscription ناعمة i. e. soft, &c.]. (TA.) See Q. Q. 4 in arts. عطل and عظل.

عَضْلٌ, applied to a man, *Very cunning;* or *possessing much intelligence* or *sagacity,* or *much intelligence mixed with craft and forecast.* (IAar, K, * TA.) ___ And *Very bad, evil, foul,* or *unseemly;* as also مُعْضَلٌ ; (IAar, K, TA;) applied to a thing. (IAar, TA.)

عَضَلٌ : see عَضَلَةٌ. Also, (O, K, TA,) accord. to the context in the S, (K, TA,) and as written in all the copies, (TA,) with damm to the ع, but it is only with fet-h to that letter and to the ض, (K, TA,) and thus it is written by IAar and other leading lexicologists, (TA,) The [*large species of rat called*] جُرَذ: (S, O, K:) or, accord. to IAar, the *male of the* فَأْر [or *rat*]: (TA, and T in art. فأر:) pl. عِضْلَانٌ. (Aboo-Nasr, S, O, K.) [See also عَظَلٌ.]

عَضَلٌ, (S, O, K,) and accord. to the K عَضُلٌ, but correctly عُضُلٌّ, (TA,) applied to a man, (S, O,) [*Muscular, musculous,* or *brawny;*] *having many* عَضَلَات (S) or عَضَل (O, K) [i. e. *muscles*]: or *large in the* عَضَلَة [or *muscle*] *of his shank.* (K) ___ And عَضَلَةٌ, applied to a woman, *Compact in flesh, and unseemly,* or *devoid of beauty.* (TA.) See also عُضَالٌ.

عُضْلَةٌ *A calamity,* or *misfortune:* pl. عُضَلٌ (S, O, K) and عُضْلٌ [which latter may be a coll. gen. n.]. (K.) One says, إِنَّهُ لَعُضْلَةٌ مِنَ العُضَلِ *Verily it is a calamity of the calamities* [meaning *a great calamity*]. (S, O.)

عَضَلَةٌ (S, O, K) and عَضِيلَةٌ (K) [*A muscle;* or *any of what are termed the voluntary muscles;*

i. e.] *any tendon,* or *sinew, with which is thick flesh;* (K;) or *any collected and compact flesh upon a tendon* or *sinew:* and particularly *of the shank:* (S, O:) pl. عَضَلٌ, (S, O, K, *) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] عَضَلَاتٌ. (S.) Also the former, accord. to AA, *A certain tree resembling the* دِفْلَى, *which the camels eat, after which they drink water every day:* but Az says that he thinks it be عَصَلَة, [n. un. of عَصَلٌ, q. v.,] with the unpointed ص; and what he says is correct. (O.)

عُضُلٌّ : see عَضَلٌ.

عُضَالٌ, applied to a disease, (S, O, Msb, K,) *Severe,* or *distressing,* (S, O, Msb,) *that wearies the physicians;* (S, O;) as also عَضَلٌ and عَضِيلٌ : (O:) or *wearing* and *overcoming:* (K:) or, so applied, *hateful, that attacks suddenly, and is not slow to kill; the treatment of which wearies the physicians:* (Sh, TA:) or *that frustrates the ability of the physicians, there being no cure for it.* (IAth, TA.) And in like manner it is applied to an affair [as meaning *That wearies him who would perform it*]: (S, O:) or meaning *hard,* or *difficult, which one will not undertake,* or [*be able to*] *manage;* and in like manner

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مُعَضَّلٌ [or مُعْضَلٌ]: or, as some say, the affair [that is hard, or difficult,] is termed عُضَالٌ *in its first state;* and مَعْضَلٌ [i. e. مُعَضَّلٌ or مُعْضَلٌ] *when it is obligatory.* (TA.) And حَلْفَةٌ عُضَالٌ means *A hard,* or *severe, oath, in which is no exception:* (K:) or, accord. to IAar, in the phrase حَلَفْتُ عُضَالًا, the latter word signifies *a wonderful calamity;* and the phrase means *I swore an oath that was a severe calamity.* (TA.)

عَضِيلٌ : see the next preceding paragraph.

عَضِيلَةٌ : see عَضَلَةٌ.

عَضِيلٌ *Base, ignoble,* or *mean; narrow* [or *illiberal*] *in disposition.* (O, K.)

مُعْضِلٌ , applied to an affair, [*Hard, strait,* or *difficult;* (see its verb, 4, first sentence;)] *such that one cannot find the way to perform it.* (S, O.) See also عُضَالٌ, in two places. ___ And see مُعَضِّلٌ: ___ and عَضْلٌ.

مُعْضِلَةٌ [as a subst.] sing. of مُعْضِلَاتٌ (TA) which signifies *Hard,* or *distressing, events:* (S, O, K, TA:) and مَعْضَلَةٌ [app. accord. to the context مُعَضِّلَةٌ] *a hard,* or *difficult,* or *strait, calamity.* (Ham p. 258.) Also, and مُعَضِّلَةٌ , *An affair,* or *a case, that is strait in respect of the ways of getting out therefrom.* (TA.) [Hence,] أَعُوذُ بِٱللّٰهِ مِنْ كُلِّ مُعْضِلَةٍ لَيْسَ لَهَا أَبُو حَسَنٍ, (O, TA,) or, as some relate it, مُعَضِّلَةٍ , (TA,) is a saying of 'Omar, (so in the O, but in the TA in the trad. of Ibn-'Omar,) who meant thereby [*I seek protection by God from*] *every difficult question* or *case* [*for which there is no Aboo- Hasan;* meaning, no one such as 'Alee the son of Aboo-Tálib, who was surnamed أَبُو الحَسَنِ, and was celebrated for his answers to what are termed المَسَائِلُ المُعْضِلَاتُ, as is related by En-Nawawee, in his Biographical Dictionary (p. 437)]: (O, TA:) ابو حسن, though determinate, is put in the place of that which is indeterminate. (IAth, TA.)

مُعَضَّلٌ [from عَضَلَةٌ a muscle] *Rendered firm, strong,* or *compact, in make:* such, it is said, was the Prophet. (TA.)

مُعَضِّلٌ (S, O, K) and مُعَضِّلَةٌ (S, O) and مُعْضِلٌ (K) are epithets applied to a woman (S, O, K) and to a sheep or goat (S, O) and in like manner to a hen and to others; (K;) meaning *Having her child,* or *young one, sticking fast* [*in her vagina*], *and not coming forth easily:* (S, O:) or *having difficulty in bringing forth her child,* or *young one:* (K:) [&c.: see 2:] accord. to Lh, مُعَضِّلَةٌ signifies *whose child,* or *young one,*

will not come forth, so that she dies: and Lth says that مُعَضَّلٌ is applied to a قَطَاةٌ as meaning *whose eggs stick fast* [*in her*]; but Az says that the epithet applied by the Arabs to a قطاة is مُطَرَّقٌ: (TA:) the pl. applied to sheep or goats is مَعَاضِيلُ [irreg.]. (O.) ___ See also عُضَالٌ, in two places. ___ مُعَضَّلٌ applied to an arrow: see مُعَصَّلٌ.

مُعَضَّلَةٌ [as a subst.] see مُعْضَلَةٌ, in three places.

مَعَاضِيلُ : see مُعَضَّلٌ.

عضم

عَضْمٌ *A winnowing-fork;* i. e. the *wooden implement* (S, ISd, K) *with prongs* (ISd, K) *with which wheat is winnowed:* (S, ISd, K:) and عَظْمٌ is a dial. var. thereof: (AHn, TA:) pl. أَعْضِمَةٌ and عُضْمٌ, [the former of pauc. and the latter of mult.,] (K, TA,) both anomalous; the true state of the case being that they formed from عَضْمٌ the pl. عِضَامٌ; and from this, أَعْضِمَةٌ and عُضُمٌ, [of which latter, عُضْمٌ is app. a contraction,] like أَمْثِلَةٌ and مُثُلٌ pls. of مِثَالٌ. (TA.) ___ And The *board,* (S, K,) i. e. the *broad board,* (TA,) *of the plough, at the head of which is the iron* [or *share*] (S, K, TA) *that cleaves the earth:* and so عَظْمٌ, accord. to AHn. (TA.) ___ And The *handle,* or *part that is grasped by the hand, of a bow:* (S, K:) and عَظْمٌ is a dial. var. thereof: (AHn, TA:) pl. عِضَامٌ. (K.) ___ And The [*part of the tail called*] عَسِيبٌ [q. v.], (S, K, TA,) or the عُكْوَةٌ [or *root of the tail where it is bare of hair,* S in art. عكو], (TA,) of the camel, (S, TA,) or of the horse, (ISd, TA,) or of both: (K:) as also عِضَامٌ, (K,) of which عِصَامٌ is a dial. var.: (TA: [but see the latter:]) pl. أَعْضِمَةٌ (S, TA) and عُضُمٌ, [both, accord. to analogy, of the latter sing.,] the former of pauc. and the latter of mult. (TA.) ___ And *A line,* or *streak, in a mountain, differing from the rest in colour.* (K, TA.) Also *Mountain goats.* (K.)

عِضَامٌ : see the preceding paragraph.

عَضُومٌ, applied to a she-camel, *Hard,* or *robust,* (K, TA,) *in her body; strong to journey.* (TA.)

عَيْضُومٌ *Edacious; voracious;* (Kr, K;) applied to a woman: (Kr, TA:) but عَيْصُومٌ is of higher authority [in this sense]. (TA.) ___ And *Having a habit of biting;* syn. عَضُوضٌ. (K.)

عضه

1 **عَضَهَ**, said of a camel, (Msb, K,) or عَضَهَتْ, (S, TA,) said of camels, (S,) or of a she-camel, (TA,) aor. ـَ, (S, Msb, K, TA,) inf. n. عَضْهٌ, (S, Msb, TA,) *He*, or *they*, or *she, depastured the trees called* عِضَاه: (S, Msb, K, TA:) or *had a complaint of the belly from the eating thereof:* and عَضِهَ, aor. ـَ, inf. n. عَضَهٌ, *he* (a camel) *ate the* عِضَاه. (K.) ___ And عَضَهَ العِضَاهَ; as also عَضَّهَهَا; (so accord. to the copies of the K;) or عَضَهَ العِضَاهَ, like مَنَعَ [in form], inf. n. عَضْهٌ; as also عَضَّهَهَا, inf. n. تَعْضِيهٌ; (so accord. to the TA;) *He cut the trees called* عِضَاه: (K, TA:) accord. to AHn, (TA,) التَّعْضِيهُ signifies *the cutting of the* عِضَاه, (S, TA,) and *the collecting firewood thereof.* (TA.) عَضَهَ, aor. ـَ, inf. n. عَضْهٌ and عَضَةٌ and عَضِيهَةٌ and عَضْهَةٌ, *He lied.* (K.) And *He excited discord,* or *dissension, and made known discourse in a mischievous manner,* or *embellished speech with falsehood;* or *he calumniated;* syn. نَمَّ; (K, TA;) or بَهَتَ: (TA:) whence the saying, in a trad., أَتَدْرُونَ مَا العَضْهُ (TA) i. e. [*Know ye what is*] *the reporting of conversation,* or *of what has been said, from one person to another, to make mischief between them?* (El-Jámi' es-Sagheer:) [or,] accord. to IAth, *the calumnious speech between men?* or, accord. to As, *the evil,* or *foul, speaking?* (TA.) And the same verb, (so accord. to my MS. copy of the K,) or عَضَهَ, (so accord. to other copies and the TA,) *He uttered falsehood and calumny;* as also اعضه: (K, TA:) [whence] one says, قَدْ أَعْضَهْتَ يَا رَجُلُ *Thou hast uttered calumny, O man.* (S, TA.) ___ And عَضَهَ فُلَانًا, (S, * K, TA,) [in some copies of the K عَضَهَ, but it is] like مَنَعَ, [in form], (TA,) inf. n. عَضْهٌ (S, TA) and عَضِيهَةٌ, (TA,) *He calumniated such a one,* (S, K, TA,) *and said that there was in him what was not.* (K, TA.) ___ And عَضَهَهُ, inf. n. عَضْهٌ, *He reviled him,* or *vilified him, plainly* [or *in coarse language,* as is shown by an explanation of it in the R]. (TA.) ___ And عَضَهَ, inf. n. عَضْهٌ and عَضَهَ and

عَضِيهَة and عَضْهَة, *He enchanted:* (K, TA:) because enchantment is a lying, and a causing to imagine that which has no reality: and *he divined.* (TA.)

2 عَضَّهَ see 1, former half, in two places.

4 أَعْضَهَتِ الأَرْضُ *The land abounded with the trees called* عِضَاه. (K.) ___ And اعضه القَوْمُ *The people,* or *party, had their camels depasturing the* عِضَاه. (S, K.) See also 1, latter half, in two places.

عَضَه : see عَاضِه, in three places. ___ أَرْضٌ عَضِهَة and عَضِيهَة (K, TA) and مُعْضِهَة (S, K, TA) *A land having trees such as are called* عِضَاه: (TA:) or *abounding with such trees.* (S, K, TA.)

عَضَه [also pronounced عَضَة] *A lie,* or *falsehood;* and *a calumny;* (Ks, S, K, TA;) as also عَضِيهَة : (S, TA: *) the former said by Et-Toosee to be a mistranscription for عَضْه; but it is not so: (IB, TA:) and it signifies also *enchantment,* (S, K, TA,) and *divination:* (S, TA:) and its pl., (S, K,) or [rather] the pl. of عَضَة , (thus accord. to the TA and one of my copies of the S,) is عِضُون, like as عِزُون is of عِزَة: (S, K, TA:) whence the saying in the Kur [xv. 91], ٱلَّذِينَ جَعَلُوا ٱلْقُرْآنَ عِضِينَ [*Those who pronounced the Kur-án to be lies,* or *enchantments*]: (S, TA:) accord. to Fr, [the sing.] عَضَة is originally عَضْهَة, the deficient [radical] letter being هـ; (S, * TA;) for عَضَة and عِضُون in the dial. of Kureysh signify *enchantment* [and *enchantments*], and they term the enchanter عَاضِه: (S:) or, as some say, the deficient [radical] letter is و, (S, TA,) from عَضُوتَه meaning فَرَّقْتُه, (S,) or from عَضَّيْتُ الشَّىْءَ

meaning فَرَّقْتُه; (TA;) because they divided their sayings respecting the Kur-án, pronouncing it to be falsehood, or enchantment, or divination, or poetry. (S, TA.) And one says, يَالَلْعَضِيهَة , with kesr to the ل, [*O the lie?*] denoting a calling to aid; (S;) or said on an occasion of wondering at a great lie; and with fet-h to the ل [i. e. يَا لَلْعَضِيهَة] denoting a calling for aid. (TA.)

عضة , originally عضهة: see عضاه, in two places. And see also عضه, in three places: and art. عضو.

عضهة : see عضاه.

عضهى , applied to a camel, *That depastures the trees called* عضاه; as also عضاهى so applied; (S, K;) and in like manner, applied to camels, عضاهيَّة ; (S;) the second and third being rel. ns. from عضة, and therefore irregularly formed, or from عضاهة, not from عضاه because this is a pl. or has the meaning of a pl.: (TA:) so too عضوى applied to a camel, (S, K,) and عضويَّة applied to camels, both with fet-h, irregular. (S.) [See also عاضه.]

عضاه *Any great trees having thorns; these being of two sorts, genuine* (خالص) and *not genuine* (غير خالص): *the former sort are the* عرف, *the* عرفط, *the* طَلْح, *the* سَلَم, *the* سدْر, *the* سيال, *the* سمر, *the* ينبوت, *the greater* قتاد, *the* كنهبل, *the* غرب, *and the* عوسج: *the other sort are the* شوحط. *the* نبع, *the* شريان, *the* سرآء, *the* نشم, *the* عجرم, *and the* تأْلَب; *and these are called the* عضاه *of bows* (عضاه القياس [i. e. القسيّ] pl. of قوس): the small thorny trees are called عضٌّ [q. v.]: and such as are neither عضّ nor عضاه, of thorny trees, are the شُكَاعى, the حُلَاوى, the حاذ, the كُبّ, and the سلَّج: (S:) or, as AZ says in the beginning of his book of herbage and trees, عضاه is the general name of *certain thorny trees which have different particular names: the genuine* عضاه (العضاه الخالص) *are those which are large and have strong thorns:* such as are small, of thorny trees, are called عضٌّ and شرس [q. v.]: *of the* عضاه *are the* سمر, *the* عرفط, *the* سيال, *the* قرظ, *the greater* قتاد, *the* كنهبل, *the* عوسج, *the* سدْر, *the* غاف, *and the* غرب: these are the genuine عضاه: and *of the* عضاه *of bows* (عضاه القياس i. e. القسيّ) *are the* شوحط, *the* نبع, *the* شريان, and the سرآء: (TA voce عضٌّ:) or عضاه signifies *any trees having thorns; as the* طَلْح *and the* عوسج: or, accord. to some, *except the* قتاد *and the* سدْر: (Msb:) or the *greatest of trees:* or the خَمْط [q. v., for it is variously explained]: or *any having thorns:* or *such as are great and tall, of these:* (K:) [حبلة and سنفة are terms applied to

the fruit, or produce, of trees of the kind called عضاه: see the former of those words:] a single tree thereof is called عضاهة (S, K) and عضهة and عضة, (S, Msb, K, [but in the copies of the K the last of these is erroneously written عضه,]) the radical ه being rejected in the last, as it is in شفة; or, accord. to some, the rejected radical letter is و; (AAF, S, Msb; *) opinions differing on this point because of the different forms of the pl.; (AAF, S, TA;) the pl. being عضاه and (of pauc., TA) عضوات (AAF, S, K, TA, in the CK عضوات,) and عضون; (K;) [the second and third of which are pls. of عضة;] or, accord. to ISd, عضاه may be an instance of the kind of pl. that differs from its sing, [only] in respect of the ة, like قتاد, of which the sing. is قتادة, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were عضهة: (TA:) the dim. [of عضهة] is عضيهة. (S, TA.) [Hence,] one says, فلان ينتجب غير عضاهه [lit. *Such a one takes the back of other than his own* عضاه, to tan therewith]; meaning such a one arrogates to himself the poetry of another. (S. See a verse cited in art. نجب.)

[See also 1, first sentence.]

عضيهة: see عضه. And see also عضه, in two places.

عضيهة [dim. of عضهة]: see عضاه.

عضاهى; and its fem., with ة: see عضهى.

عاضه applied to a he-camel, as also عضه, (S,) and عاضهة applied to a she-camel, (S, K,) and thus also عاضه, (K,) *Depasturing the trees called* عضاه; (S, K, TA;) and the pl. [of عاضه and عاضهة] in this sense, applied to camels, is عواضه: (S, TA:) or, accord. to 'Alee Ibn-Hamzeh, (IB, TA,) عضه has this meaning; (IB, Msb, TA;) but عاضه signifies *having a complaint from eating the* عضاه: (IB, TA:) or عضه has the latter meaning, or the former meaning: or, accord. to AHn, عضهة applied to a she-camel signifies *breaking the branches*, or *twigs, of the* عضاه. (TA.) [See also عضهى.] Also *Enchanting*, or *an enchanter;* (As, S, K, TA;) in the dial. of Kureysh. (As, S, TA.) See also the last paragraph of this art. A poet says,

* أَعُوذُ بِرَبِّى مِنَ النَّافِثَا *

* تِ فِى عُقَدِ العَاضِهِ المُعْضِهِ *

[*I seek protection by my Lord from the women sputtering upon the knots of the lying enchanter:* see art. نفث, and the Kur-án cxiii. 4]: (S, TA:) or, as some relate it, فى عضه [*upon the enchantment*]. (TA.) ___ And حَيَّةٌ عَاضِهٌ and عَاضِهَةٌ *A serpent that kills instantly* (AO, S, K) *when it bites.* (AO, S.)

مُعْضِهٌ : see its fem. voce عَضِهٌ: and see the verse cited voce عَاضِهٌ.

مُسْتَعْضِهَةٌ A woman *seeking*, or *demanding*, *enchantment:* hence the trad., لَعَنَ ٱللّٰهُ العَاضِهَةَ والمُسْتَعْضِهَةَ [*May God curse her who enchants and her who seeks*, or *demands*, *enchantment*]. (TA.)

عضو

1 **عَضَا**, aor. يَعْضُو, inf. n. عَضْوٌ: see 2, in three places. ___ العَضْوُ in the language of the Arabs signifies [also] السِّحْرُ [i. e. عَضْوٌ is the inf. n. of عَضَا signifying *He enchanted;* like عَضْهٌ an inf. n. of عَضَهَ: see the last sentence of the first paragraph of art. عضه]. (TA.) ___ And كَانَ يَعْضُو الجِرَاحَ occurs in the Aghánee of Abu-l-Faraj, in the biographical notice of Et-Tufeyl: [it means *He used to understand,* or *have skill in, wounds:* for it is added] العَاضِى means *He who understands,* or *is skilled in, wounds.* (TA.)

2 **تَعْضِيَةٌ** signifies The act of *dividing* [a thing] *into parts,* or *portions:* and the act of *distributing:* as also عَضْوٌ [in both of these senses]. (K, TA.) You say, عَضَّيْتُ الشَّاةَ, (S,) or الذَّبِيحَةَ, (Msb,) inf. n. تَعْضِيَةٌ, (S,) *I divided the sheep,* or *goat,* (S,) or *the slaughtered animal,* (Msb,) *into* أَعْضَآءٍ [i. e. *limbs,* or *members,* &c.; *I limbed it,* or *dismembered it*]: (S, Msb:) and عَضَا الشَّاةَ, aor. يَعْضُوهَا, inf. n. عَضْوٌ, *he divided the sheep,* or *goat, into parts,* or *portions.* (TK.) And عَضَّيْتُ الشَّىْءَ, inf. n. as above, *I distributed the thing:* (S:) and عَضَاهُ, aor. يَعْضُوهُ, inf. n. عَضْوٌ, *he distributed it.* (TA.) It is said in a trad., لَا تَعْضِيَةَ فِى مِيرَاثٍ إِلَّا فِيمَا ٱحْتَمَلَ القِسْمَ [*There shall be no distributing in an inheritance, except in the case of that which is susceptible of division*]; i. e., what is not susceptible of division, such as the bead of precious stone, and the like, shall not be distributed, even though one or more of the inheritors demand its division, because therein would be injury to them or to one or more of them; but it shall be sold, and its price shall be divided among them. (S.)

عَضْوٌ and عُضْوٌ, (S, Msb, K, &c.,) the former of which is the more commonly known, (Msb, TA,) [*A limb, a member,* and *an organ,* of the body;] *any bone with the flesh entire,* or *with much flesh;* (M, TA;) *any entire bone of the body;* thus in the Abridgment of the 'Eyn; (Msb;) *any flesh that is entire,* or *much*

in quantity, with its bone: (K, TA;) *a* [*distinct*] *portion of the body;* (KL;) *a part of an animal, such as the head,* (Msb in art. رأس,) or the *heart,* and the *brain,* and the *liver,* and the *testicles:* (Mgh and K in that art.:) and of a bow: (K in art. تبع:) pl. أَعْضَآءٌ. (S, Msb, TA.) One says عُضْوٌ مِنَ اللَّحْمِ [*A portion of flesh forming a distinct limb* or *member*]. (K voce خُصْلَةٌ.) [And العُضْوَانِ is used as meaning *The male and female genital organs;* which are also called العُسَيْلَتَانِ: see عُسَيْلَةٌ, last sentence.]

عَضَةٌ *A piece, part,* or *portion,* (Msb, K,) of a thing: originally عَضْوَةٌ: pl. عَضُونَ, irreg., like

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سَنُونَ. (Msb.) ___ And *A party, sect,* or *class,* (K, TA,) of people: (TA:) [pl. as above:] one says, فِى الدَّارِ عَضُونَ مِنَ النَّاسِ *In the house,* or *place of abode, are* [*several*] *parties, sects,* or *classes, of people:* (S, TA:) so says As, (S,) or Ks. (TA.) Also *A lie,* or *falsehood:* pl. عَضُونَ. (K) In this sense, (TA,) as sing. of the last word in the saying in the Kur [xv. 91], ٱلَّذِينَ جَعَلُوا ٱلْقُرْآنَ عِضِينَ, its deficient [radical] letter is و or ه, as has been mentioned in art. عضه [q. v.]: (S, TA:) those who say that it is و regard as an evidence its having for a pl. عَضَوَاتٌ; and those who say that it is ه regard as an evidence their saying عَضِيهَةٌ. (TA.) ___ العُضُونُ as meaning السِّحْرُ [i. e. *Enchantment,* in the CK (erroneously) الشَّجَرُ,] is [said to be] pl. of عَضَهٌ [in the CK عَضَةٌ], with ه. (K. [But see عَضَهٌ, in art. عضه.])

عُضُوٌّ The *state of possessing sufficient clothing and food.* (ISd, K.)

عَضَوِىٌّ applied to a camel, and عَضَوِيَّةٌ applied to camels: see عَضَهِىٌّ in art. عضه.

عَاضٍ A man *possessing sufficient clothing and food.* (ISd, K.) See also 1, last sentence.

عط

1 عَطَّ الثَّوْبَ, (S, O, K,) aor. ـُـ, inf. n. عَطٌّ, (S, O,) *He slit,* or *rent, the garment,* or *piece of cloth, lengthwise,* (Lth, S, O, K,) or *breadthwise, without separation,* (Lth, O, K,) but not heard by Mtr as meaning breadthwise in chaste language; (Har p. 636;) like عَطَّطَهُ ; (K;) or this, of which the inf. n. is تَعْطِيطٌ (S, O, TA) and تَعْطَاطٌ also, (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, * TA:) and اعتطّ الثَّوب signifies [the same, or simply] *he slit,* or *rent, the garment,* or *piece of cloth.* (TA.) El-Mufaddal is related to have said that he had read in a copy of the Kur-án, [in xii. 28,] فَلَمَّا رَأَى قَمِيصَهُ عُطَّ مِنْ دُبُرٍ [*And when he saw that his shirt was rent in the hinder part*]. (O, K. *)

2 عَطَّطَ see the preceding paragraph.

5 تَعَطَّطَ see what next follows.

7 انعطّ *It* (a garment, or piece of cloth,) *became slit,* or *rent,* (S, O, K,) *lengthwise,* or [accord. to some] *breadthwise, without separation;* as also تعطّط : (K:) or the latter signifies تَشَقَّقَ [as meaning *it became slit,* or *rent,* &c., *much,* or *in several,* or *many, places;* or is like the former verb but said of several, or many, garments, &c.]. (O.) ___ Also, said of a stick, or branch, or the like, *It bent without breaking so as to part asunder.* (AZ, O, K.)

8 إِعْتَطَطَ see 1. ___ [Hence,] one says, اعتطّ أَوَائِلَ القَوْمِ *He clave the foremost persons of the people,* or *party.* (TA.)

عُطُطٌ [*Wrappers of the kind called*] مَلَاحِف [pl. of مِلْحَفَةٌ] *slit,* or *rent;* or *slit,* or *rent, much,*

or *in many places.* (IAar, O, K.)

عَطِيطٌ A garment, or piece of cloth, *slit,* or *rent,* [*lengthwise,* or, accord. to some, *breadthwise, without separation;*] as also مَعْطُوطٌ . (TA.)

مَعَطٌّ [*A place of slitting* or *rending* &c.]. One says فَتْقٌ وَاسِعُ المَعَطِّ [*A rent of which the place of slitting is wide*]. (TA.)

مَعْطُوطٌ : see عَطِيطٌ.

عطب

1 **عَطِبَ**, (S, A, Mgh, O, Msb, K,) aor. ـَـِ, (A, Mgh, Msb, K,) inf. n. عَطَبٌ, (S, * Mgh, * O, * Msb,) and مَعْطَبٌ also may be an inf. n. of the same, (Har p. 196,) *He perished,* or *died:* (S, A, Mgh, O, Msb, K:) [Freytag mentions عَطَبَ also in the same sense, as from the K, in which I do not find it:] it is said of a man, and of other than man: in a trad. it is said of seed-produce. (TA.) ___ And *He* (a camel, and a horse,) *flagged,* or *became powerless:* (K, TA:) or *stopped with his master* [or *rider*] *from fatigue.* (TA.) ___ And عَطِبَ عَلَيْهِ *He was,* or *became, violently,* (O,) or *most violently,* (K,) *angry with him.* (O, K.) العَطْبُ signifies لِينُ القُطْنِ (O, * K) and الصُّوفِ, (O,) and نُعُومَتُهُ: (K:) you say, عَطَبَ, aor. ـُ, (A, O, K,) inf. n. عَطْبٌ and عُطُوبٌ, (O,) *It* [i. e. cotton, and wool,] *was,* or *became, soft.* (A, O, * K. [See also عُطْبٌ, below.])

2 **تَعْطِيبٌ**, (O, K,) inf. n. of عطّب, (TA,) signifies The *brewing* (عِلَاج) of beverage, or wine, *in order that its odour may become good:* (O, K:) so says Aboo-Sa'eed. (O.) The phrase رَحِيقٌ مُعَطَّبٌ occurs in a poem of Lebeed, as some relate it; but as others relate it, it is مُقَطَّبٌ, which means mixed: (O, TA:) so says Az; and he adds, I know not what مُعَطَّبٌ is. (TA.) Also, in a grape-vine, The *appearing of the knots,* or *gems, in the places whence grow the bunches of grapes.* (K.)

4 **اعطبه** *He* (a man, Msb), or *it* (calamity, A), *destroyed him,* or *caused him to perish.* (S, A, O, Msb, K.)

8 **اعتطب النَّارَ** *He took fire in a portion of cotton:* (A:) or اعتطب بِعُطْبَةٍ *he took fire in a piece of rag* (O, K) or *a portion of cotton.* (O.)

عُطْبٌ and عُطُبٌ *Cotton:* (IAar, S, O, K:) and عُطْبَةٌ signifies *a portion thereof,* (S, A, O, TA,) or *of wool.* (TA.) [SM says,] In the T, العطب is said to mean لِينُ القُطْنِ والصُّوفِ, [and so in the O, where it is written العَطْبُ, and said to

be with fet-h,] and its n. un. is عطبة; but I have found it written with damm [to the ع]; therefore by لين seems to be meant لَيِّن [i. e. *Such as is soft* of cotton and of wool: which I think to be evidently a mistake: see 1]. (TA.)

عَطَبٌ [*Perishing,* or *dying*]: see an ex., from a poet, voce رُبَّ.

عُطُبٌ: see عُطْبٌ.

عُطْبَةٌ: see عُطْبٌ. ___ Also *A portion of rag by means of which fire is taken:* (K:) or *a portion of burning cotton* (S, A, O) or *rag:* (S, O:) so in the saying, أَجِدُ رِيحَ عُطْبَةٍ [*I perceive the odour of a portion of burning cotton* or *rag*]. (S, A, O.)

عَوْطَبٌ *A calamity,* or *misfortune:* (As, O, K:) from العَطَبُ [inf. n. of عَطَبَ]. (As, TA.) ___ And The *main part,* or *fathomless deep, of the sea:* (As, K:) likewise from العَطَبُ: (As, TA:) and so عَوْبَطٌ, (K in art. عبط,) formed by transposition: (TA ibid.:) or the *deepest place in the sea:* (IAar, O:) or *a depressed part between two waves.* (IAar, O, K.)

أَعْطَبُ *More* [and *most*] *soft:* so in the saying, هٰذَا الكَبْشُ أَعْطَبُ مِنْ هٰذَا [*This ram is more soft* in his wool *than this*]. (O.)

مَعْطَبٌ *A place of perdition* or *destruction:* pl. مَعَاطِبُ. (S, O, Msb.) [See also 1, first sentence.]

مُعْطِبٌ One *who scants his household;* syn. مُقْتِرٌ. (O, K.)

عطد

عَطْدٌ *Hardness, severity, rigour,* or *difficulty.* (IDrd, * O, * L.)

عَطَوَّدٌ *Hard, severe, rigorous,* or *difficult:* (IDrd, O, L, K:) applied in this sense to anything: and particularly to a journey: or in this case meaning *distant.* (L.) ___ A *quick* pace, or rate of going: (S, O, L, K:) and so عَطَرَّدٌ [q. v.]. (L.) ___ *A high* mountain: (O, L, K, TA: [in the CK, من الحبال is erroneously put for من الجبال:]) as also عَصَوَّدٌ and عَطَرَّدٌ. (L.) ___ A *long* day: (O, K:) a *complete* day (L) or year: (Ibn-'Abbád, O, K:) a *whole* day. (T, O, L, K.) One says, ذَهَبَ عَطَوَّدًا *He went away a whole day.* (O, K.) ___ *A conspicuous, clear, open, road, along which one goes whithersoever he will.* (ISh, O, L, K.) ___ A *generous, noble, liberal,* man. (Ibn-'Abbád, O, K.) ___ A *sharpened* spearhead. (Ibn-'Abbád, O, K.) ___ Accord. to [IDrd and] Az [and J], this word is quasi-coordinate to the quinqueliteral-radical class. (TA.)

عطر

1 **عَطِرَتْ** , (S, A, O, Msb,) aor. ـَـ , inf. n. عَطَرٌ, (S, O, Msb,) said of a woman, (S, A, Msb,) *She perfumed herself;* (TA;) and تعطّرت , (A, O, Msb,) inf. n. تَعَطُّرٌ; (S;) and استعطرت ; (A;) [signify the same: also عَطِرَ *he* (a man) *was sweet in the odour of his body;* and عَطِرَتْ, said of a woman, signifies the same: see the part. n. عَطِرٌ:] and استعطرت signifies *she* (a woman) *made use of perfume.* (TA.) [See also 5.]

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2 **عطّر** *He perfumed* a woman [&c.; and so, app., اعطر]. (Msb.) ___ بَطْنِى عَطِّرِى, (K,) but in other lexicons than the K we find أَعْطِرِى , (TA,) [occurring in a prov.,] see in art. سأر [voce سائر]. (K.)

4 **أَعْطَرَ** see 2, in two places.

5 **تَعَطَّرَ** see 1. ___ It is said in a trad., of Mohammad, كَانَ يَكْرَهُ تَعَطُّرَ النِّسَآءِ وَتَشَبُّهَهُنَّ بِٱلرِّجَالِ, (O, K, TA,) meaning *He used to dislike women's perfuming themselves with perfume of which the odour was perceived like that of men* [*and their affecting to be like men*]: (TA:) or *their being without ornaments* (O, K, TA) *and dye on the hands &c.* [*and their affecting to be like men*]; (TA;) the ر in this case being substituted for ل: (O, K, * TA:) or تعطُّر, here, is from what follows: (TA:) ___ تعطّرت *She* (a woman, O, TA) *remained in the house,* or *tent, of,* (O, K,) or *with,* (L,) *her father and mother, and did not marry.* (O, L, K, TA.)

10 **إِسْتَعْطَرَ** see 1, in two places.

عطْر *Perfume; an odoriferous,* or *a fragrant, substance;* syn. طيب: (S, A, O, K:) pl. [of pauc.] أَعْطَار (A) and [of mult.] عُطُور. (A, O, K.) [And عطَارة, as used in the present day, and in medical books, signifies *Perfumes* and *drugs:* see an ex. voce عطْر الأَمة [___.] صيدلة *A certain berb:* see ذفر.]

عَطِر, applied to a man, (K, TA,) and عَطِرة, applied to a woman, (S, A, O, Msb, K,) *Having perfume upon,* or *using perfume for,* or *perfuming,* [*himself,* and] *herself;* (S, O;) and مُتَعَطِّرة, applied to a woman, (S, K,) signifies the same. (S) [See also عاطر, and مُعَطَّرة, and مُعْطِير.] ___ Also عطِر, *Sweet in the odour of his body;* and in like manner عطِرة applied to a woman. (TA.) امرأَة عَطِرة مَطِرة means *A woman who perfumes and cleanses and washes herself much:* (O:) [or *is sweet in the odour of her body, and often uses the tooth-stick;* for] مَطِرة signifies here كَثِيرة السِّوَاك. (TA.) ___ عَطِرة A she-camel *easy of sale in the market;* (O, K;) *that sells herself by her goodliness;* (TA;) as also عَطَّارة (O, K) and مِعْطَارة: (TA:) or a she-camel *of generous race,* or *excel-lent;* (S, O, K;) as also مِعْطَار (S, O, TA) and مِعْطَارة and مُعْطِرة [or مُعْطَرة?]; (K, TA;) or مِعْطَرة: (O:) and عَطِرات and مَعَاطِر she-camels *goodly, and of generous race,* or *excel-lent.* (A.)

عطْرِيَّة [*Fragrance*]. (TA in art. زرد.)

عطَارة The *trade of a seller of perfumes.* (K.) ___ See also عطْر.

عطَّار *A seller of perfumes;* (O, K;) and مِعْطِير signifies the same in the saying of El-'Ajjáj, describing the [wild] he-ass and the she-asses,

* يَتْبَعْنَ جَأْبًا كَمُدُقِّ المِعْطِيرْ *

[*They* (the she-asses) *follow a bulky male like the stone with which the seller of perfumes pounds,* or *pulverizes, his perfume*]. (S, O.)

عَطَّارَة : see عَطِر.

عَاطِر One *who loves perfume:* (IAar, O, K:) or *i. q.* عَطِر [q. v.]: (TA:) pl. عُطُر. (O, K.)

أَعْطَرُ العَرَب *The most sweet, in perfume, of the Arabs.* (TA, from a trad.)

مُعْطَر [or مُعْطَرَة is the correct form, pass. part. n. of أَعْطَرَ, and agreeable with the pl. in two copies of the S,] (K, TA) A *beautiful* she-camel, as though there were a dye upon her fur by reason of her beauty: (TA; and so the pl. is explained in the S:) or *strong and beautiful;* as also مِعْطَار : (K, TA:) pl. of the former مُعْطَرَات, (TA,) or مُعْطَرَات, (S, O,) meaning *fat:* or *red,* as though dyed. (O.) ___ مُعْطَرَة [or مُعْطَرَّة] A *red* she-goat. (El-Báhilee, as cited in the TA.) ___ See also عَطِر.

مُعْطَرَة : see عَطِر, last sentence.

مُعَطَّرَة , applied to a woman [*Perfumed:* see 2]. (K.)

مِعْطَار and مِعْطَارَة: see مِعْطِير; each in two places. ___ and see مُعْطَر; and عَطِر, in three places.

مِعْطِير , applied to a woman, (Msb,) or to a man and a woman, (S, K,) and مِعْطَار , applied to a woman, (S, Msb,) or to a man and a woman, (K,) and مِعْطَارَة , (K,) One *who perfumes himself,* and *herself, much;* (S, Msb;) and *who frequently does so:* and مِعْطَار and مِعْطَارَة a woman *who is accustomed to do so:* pl. مَعَاطِير. (TA.) Lh says that an epithet of the measure مِفْعَال is mase. and fem. without ة, except in some extraordinary instances, in which the fem. is with ة. (TA.) ___ Also مِعْطِير, A she-camel *red, and whose sweat has a sweet odour.* (L, and so in the CK.) In [some of] the copies of the K, طِيبَة العَرْف is put by mistake for طِيبَة العَرَق. (TA.) See also عَطَّار.

مَعَاطِر : see عَطِر, last sentence.

مُتَعَطِّرَة : see عَطِر, first sentence.

عطرد

Q. 1 عَطْرِدْهُ لَنَا *Make thou it to be to us,* (O, K,) *with thee,* or *in thy estimation,* (O,) *like the promise,* (كَالعِدَة, K, TA, inf. n. of وَعَدَ, and this is the only explanation given by the leading authorities on strange words, TA, [in the O, كَالعِدَّة,]) or *like the apparatus that is prepared for the casualties of fortune;* (كَالعُدَّة and العَتَاد; Ibn-'Abbád, O, K;) and اجْعَلْهُ لَنَا عُطْرُودًا signifies the same. (O, K.)

عَطَرَّدٌ *i. q.* عَطَوَّدٌ in its several meanings: (K:) signifying *High,* applied to a mountain: ___ and *Tall,* applied to a man or camel: (L:) ___ and *Long,* applied to a day; and to a limit, term, reach, or goal, or to a heat, or single run to a goal or limit; (S, O, L;) and to a road: (L:) ___ and *Generous, noble,* or *liberal,* applied to a man: (O:) ___ and *Quick,* applied to a pace, or rate of going: (L:) ___ and *Sharpened,* applied to a spear-head. (O.)

اجْعَلْهُ لَنَا عُطْرُودًا: see the first paragraph.

عُطَارِدٌ or عُطَارِدُ, (accord. to different copies of the S,) or both, being perfectly and imperfectly decl., (K,) but what is the cause of its being imperfectly decl., with the quality of a proper name, requires consideration, (MF,) [*The planet Mercury;*] *the star of the scribes;* (Az, TA:) *one of the stars called* الخُنَّسُ; (S, O, K:) accord. to the K [and O], *in the sixth heaven* [or *sphere*]: but the sheykh 'Alee El-Makdisee says that this is a mistake, for it is well known to be *in one second.* (TA.)

عطس

1 **عَطَسَ**, aor. ـِ (S, A, O, Msb, K) and ـُ, (S, O, Msb, K,) the former of which is the more approved, and therefore it alone is mentioned in some copies [of the K], (TA,) inf. n. عَطْسٌ, (Msb,) or عُطَاسٌ, (S, * A,) or both, (O, K,) or the latter is a simple subst., (TA,) *He sneezed;* expl. by أَتَتْهُ العَطْسَةُ: (A, K:) [properly] said only of a man. (MF, from the Iktiráh.) It is said in a trad., كَانَ يُحِبُّ العُطَاسَ ويَكْرَهُ التَّثَاؤُبَ [*He* (Mohammad) *used to like sneezing, and dislike yawning*]: (O, TA:) because the former is accompanied by lightness of the body, and openness of the pores, and facilitation of movements; whereas, in yawning, the contrary is the case; and these properties are caused by taking light nourishment and little food and drink: (TA:) but the Arabs used to augur evil from sneezing; (A, O;) so that if a man were journeying and heard a sneeze, it prevented him from going on. (A.) ___ عَطَسَ الصُّبْحُ, (S, O, K,) inf. n. عَطْسٌ, (TA,) *The dawn broke:* (S, K:) or *shone forth.* (A, Msb.) ___ عَطَسَتْ بِهِ النُّجُمُ, (A, O, K,) and النُّجُمُ, (A,) *Evil omens brought ill luck upon him:* (A, O: *) لُجَمٌ and لُجُمٌ are pls. of لُجْمَةٌ and لِجَامٌ, which are syn. with طِيَرَةٌ, because the طِيَرَة refrains one from a thing that he wants: for they used to augur evil from sneezing [as remarked above]: (A:) or *he died;* (A, O, K;) as also عَطَسَ, alone. (K.) [See also غَطَسَ.]

2 **عطّسه**, inf. n. تَعْطِيسٌ, *He* [or *it*] *made him to sneeze.* (K.)

عَطْسَةٌ (S, A, O, K) and عُطَاسٌ (Msb, TA) [*A sneeze,* or *a sneezing:* or, accord. to the A and O and K, the latter is an inf. n.: see 1]. It is said, خُلِقَ السِّنَّوْرُ مِنْ عَطْسَةِ الأَسَدِ [*The cat was created from the sneeze of the lion*]: (A:) [app. because it resembles the lion in make and disposition: for] one says also, فُلَانٌ عَطْسَةُ فُلَانٍ,

meaning *Such a one resembles such a one in make and disposition;* (A, O, K, TA;) and [in the same sense] they say, كَأَنَّهُ عَطْسَةٌ مِنْ أَنْفِهِ. (TA.)

عُطَاسٌ : see العُطَاسُ ___. عَطْسَةٌ *The dawn,* or *daybreak;* (Lth, Az, A, O, K;) as also العَاطِسُ . (K.) You say, جَآءَ فُلَانٌ قَبْلَ طُلُوعِ العُطَاسِ and هُبُوبِ العُطَاسِ [*Such a one came before the rising of the dawn*]. (A.) And a poet says,

* وَقَدْ أَغْتَدِى قَبْلَ العُطَاسِ بِسَابِحٍ *

[*And sometimes I go early in the morning, before dawn, with a horse that runs stretching out his fore legs gracefully as if swimming*]: but As relates that the meaning is said to be, *before I hear the sneeze of a sneezer* and augur evil from it; and that he had not heard any authority worthy of reliance for the meaning assigned by Lth. (TA.)

عَطُوسٌ is [said to be] applied to a man as meaning *Bold in wars and rigours,* (TA in this art.,) [and to be] thus correctly, as written by Az and others, but in the O and K with غ . (TA in art. غطس.) ___ And one says, أَصَابَتْهُ اللُّجُمُ العَطُوسُ, (A, O, * K, *) and العَاطِسُ , (A, TA,) and اللُّجُمُ, (TA,) [accord. to the A, app. meaning *A portentous event bringing ill luck befell him:* (see 1, last sentence:) or] meaning *death* [*befell him*]: (O, K:) اللُّجُمُ being here made sing.; (A, TA;) and so اللُّجُمُ. (TA.)

عَاطِسٌ : see عُطَاسٌ: and see also عَطُوسٌ. Also A gazelle *coming towards one from before his face;* (A, O, K;) *i. q.* نَاطِحٌ: because one augurs evil from it. (A, TA.)

عَاطُوسٌ *A thing by which one is made to sneeze.* (Seer, K.) ___ *A certain beast, from which one augurs evil:* (IAar, O, K:) or *a certain fish in the sea, from which the Arabs augur evil.* (IKh.)

المَعْطِسُ (S, O, Msb, K) and المَعْطَسُ, (Lth, S, O, K,) the latter being sometimes used, (S,) or only the former, (Az,) *The nose:* (Lth, S, O, Msb, K:) pl. مَعَاطِسُ. (TA.)

مُعَطَّسٌ *Abased.* (Ibn-'Abbád, A, O, K.) You say, رددته مُعَطَّسًا *I repelled him abased.* (A.)

عطش

1 **عَطِشَ**, aor. ـَ , inf. n. عَطَشٌ, (S, O, Msb, K,) and sometimes مَعْطَشٌ, (TA,) *He thirsted; was thirsty: was in want of drink;* and *it was in want of irrigation:* عَطَشٌ being the *contr. of* رِىٌّ. (S, O, TA.) ___ عَطِشَ إِلَى لِقَائِهِ *He longed,* or *desired,* [lit. *thirsted,*] *to meet with him:* like as they say ظَمِئَ. (IDrd, O.) And أَنَا شَدِيدُ العَطَشِ إِلَى لِقَائِكَ [*I am vehemently longing,* or *desiring, to meet with thee*]. (A.) [See also the first paragraph of art. عاطشه فعطشه.] عمى: see 3.

2 **عَطَّشَ** see 4.

3 **عَاطَشَهُ فَعَطَشَهُ** [aor. of the latter, accord. to general rule, ـُ , *He vied with him in endeavouring to satisfy,* (see 6,) or *in bearing, thirst, and surpassed him therein*]. (O, K, TA. [But whether sanctioned by usage, seems to be doubtful.])

4 **اعطش** *His camels,* or *cattle, thirsted.* (T, S, M, O, K.) اعطش فُلَانًا *He made such a one to thirst.* (O, * K, * TA.) ___ اعطش الإِبِلَ *He increased the intervals between the two drinkings,* or *waterings, of the camels, and withheld them from coming to the water,* (O, K,) or *from the water on the day of their coming thereto:* (TA:) and عطّشها, [in like manner,] *he increased their* thirsting: (A:) or the latter, of which the inf. n. is تَعْطِيشٌ, has a more intensive signification than the former verb: (O, K, TA:) or it signifies *he kept them thirsty;* i. e., *did not water them at all;* or, *watered them little, so that they were not satisfied:* (TA, voce ثَأْثَأَ:) when a man has been accustomed to bring his camels to water on the third day, or the fourth, and waters them one day beyond that, you say أَعْطَشَهَا. (TA.)

5 **تعطّش** *He constrained himself to thirst;* syn. تَكَلَّفَ العَطَشَ. (O, K.)

6 **تَعَاطَشَا** [app. *They vied, each with the other, in endeavouring to satisfy their thirst,* (see K, voce تَجَاشَعَا,) or *in bearing thirst*].

عَطُشٌ ; fem. with ة: see the next paragraph, in three places.

عَطِشٌ (Mgh, O, Msb, K) and عَطُشٌ (K) and عَطْشَان [without and with tenween, as is shown by the two forms of its fem., which see in what follows,] (S, Mgh, O, Msb) and عَاطِشٌ (TA) *Thirsting;* or *thirsty:* (S, TA:) or *needing water:* (Mgh:) or you say, هُوَ عَطْشَانُ ٱلْآنَ [*He is thirsting,* or *thirsty, now*]; (Lh, K;) and هُوَ عَاطِشٌ غَدًا [*He will be thirsting,* or *thirsty, tomorrow*]; (Lh, O, K;) and مَا هُوَ بِعَاطِشٍ بَعْدَ هٰذَا اليَوْمِ [*He will not be thirsting,* or *thirsty, after this day*]: (Lh, TA:) fem. [of the first] عَطِشَةٌ (O, Msb, K) and [of the second] عَطُشَةٌ (TA) and [of the third] عَطْشَى , (S, O, Msb, K,) which is also used as a pl., (S, K,) and عَطْشَانَةٌ : (Lth, O, K:) pl. masc. [of the first and third and fourth, and perhaps of the second also,] عِطَاشٌ (S, O, Msb, K) and عُطَاشٌ [which is irregular] and عَطْشُونَ and [of the second] عَطُشُونَ (TA) and [of the third] عَطَاشَى: (S, O, K:) pl. fem. عِطَاشٌ, like the masc., (S, O, K,) and [of the first] عَطَشَاتٌ, (Lth, O, K,) but this was ignored by Aboo-Leylà, (O,) and [of the second] عَطُشَاتٌ (TA) and [of the third] عَطْشَانَاتٌ. (Lth, O, K.) Accord. to Mohammad Ibn-EsSeree, عَطْشَان is originally عَطْشَآءُ, like صَحْرَآءُ, the ن being substituted for the fem. ا, as is shown by its plural's being عَطَاشَى like صَحَارَى: (S, O:) [but there are many similar pls. of epithets of the measure فُعْلَان; as سَكَارَى and غَيَارَى and نَدَامَى and كَسَالَى &c.] You say also عَطْشَانُ نَطْشَانُ; the latter being an imitative sequent to the former, not used alone. (S, O.) And إِنَّكَ إِلَى الدَّمِ عَطْشَانُ عَطْشَانُ كَأَنَّكَ عَطْشَانُ [*Verily thou art thirsting for blood, as though thou wert 'Atshán*]: (A:) this being the name of a sword of 'Abd-ElMuttalib Ibn-Háshim. (A, O, K.) The dim. of عَطِشٌ is عُطَيْشَان , as though from عَطْشَان; and عُطَيْشٌ also; but the former is the better. (ISk, O.) ___ [Hence,] عَطْشَان also signifies *Longing;* or *desiring.* (K.) You say, لَعَطْشَانُ إِنِّى إِلَيْكَ [*Verily I am longing for* seeing *thee*]. (IAar, O.) ___ مَكَانٌ عَطِشٌ (S, O, Msb) and عَطُشٌ (S, O) *A place*

in which is little water: (S, O, Msb:) or *in which is no water.* (Msb.) ___ فُلَانَةُ عَطْشَى الوِشَاحِ (A) or عَطْشَةُ الوِشَاحِ (TA) [*Such a woman is slender in the waist;* or *in the belly and flanks;* like غَرْثَى الوِشَاحِ].

عَطْشَان : fem. عَطْشَى and عَطْشَانَةٌ: see عَطِشٌ, throughout.

عُطَاشٌ [*Insatiable thirst;*] *a certain disease,* (S, O, K, TA,) *that attacks a man,* (S, O, TA,) or *a child,* (TA,) *the sufferer from which drinks water and cannot satisfy his thirst:* (S, O, K, * TA:) or *intense thirst:* the sufferer thereof is permitted to break his fast. (TA.)

عُطَيْشٌ : dims. of عَطِشٌ, q. v. (ISk, O.)

عُطَيْشَان : dims. of عَطِشٌ, q. v. (ISk, O.)

عَاطِشٌ : see عَطِشٌ, in three places.

مَعْطَشٌ [The *space in which one becomes thirsty:* see an ex. voce مَجَاعٌ. And] sing. of مَعَاطِشُ, (O, K,) which signifies The *appointed times* (مَوَاقِيت, S, A, O, K) *of thirst,* or *of the restraining of camels from water,* (S, A, O,) or *of thirsts,* or *of the restrainings of camels from water.* (K.)

مُعْطَشٌ A man *whose camels have become thirsty.* (TA.) [See also مُعْطَاشٌ.] ___ See also مَعْطَشَةٌ.

مَعْطَشٌ A man *who has not had drink given to him.* (TA.)

مَعْطَشَةٌ *A land in which is no water;* (O, K;) as also أَرْضٌ مُعْطَشَةٌ : (TA:) pl. of the former مَعَاطِشُ. (O, K.) ___ *A cause of thirst.* (TA in art. بخل.)

مُعَطَّشٌ *Confined,* or *withheld,* (O, K, TA,) *from water, purposely.* (TA.)

مِعْطَاشٌ *Very thirsty;* or *often thirsty:* applied to a man and to a woman. (Lh) ___ *Having thirsty camels:* applied to a man and to a woman. (O, K.) [See also مُعْطِشٌ.]

عطف

1 عَطَفَ, (S, Mgh, O, Msb, K,) aor. ـِ, (O, K,) inf. n. عُطُوفٌ, (Mgh, Msb,) or عَطْفٌ, (O, TA,) *He,* or *it,* (a man, S, O, or a thing, Msb,) *inclined;* (S, Mgh, O, Msb, K;) or *bent:* (MF, TA:) and انعطف also has the former meaning, (Mgh, Msb, * TA,) as in the saying انعطف نَحْوَهُ i. e. *he,* or *it, inclined towards him,* or *it;* (TA;)

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[or the latter meaning;] or *it became inclined,* (Msb,) or *became bent,* (S, * O, Msb, K,) or *both,* (TA,) as quasi-pass. of عَطَفَهُ; (S, O, Msb, TA;) and تعطّف likewise has both of these meanings, as quasi-pass. of عطّفهُ, or [signifies *it became much inclined* and *bent,* for] عطّف is with teshdeed to denote muchness. (TA.) ___ Hence, (MF, TA,) عَطَفَ عَلَيْهِ, (S, Mgh, MA, O, K,) [aor. as above,] inf. n. عَطْفٌ; (MA, MF, TA;) and تعطّف عليه; (S, MA, O, K;) [and انعطف عليه;] *He was,* or *became, favourably inclined towards him;* or *affectionate,* or *kind, to him;* (MA, PS;) *he regarded him,* or *treated him, with mercy* or *pity* or *compassion;* (MA, Mgh;) because in mercy, or pity, or compassion, is an inclining towards its object; (Mgh;) *i. q.* أَشْفَقَ عَلَيْهِ; (S, O, K;) and وَصَلَهُ, and بَرَّهُ. (TA in explanation of the second.) And عَطَفَتْ عَلَى وَلَدِهَا, aor. as above, inf. n. عَطْفٌ, said of a she camel, *She became favourably inclined,* or *compassionate, towards her young one, and yielded her milk;* (Msb;) and تعطّفت عَلَيْهِ [signifies the same, or *she was made to incline to him,* or *to affect him*]. (M in art. رأم, &c) ___ عَطَفَ عَلَيْهِ also signifies *He turned,* or *returned, against him:* (S:) or *he charged,* or *made an assault* or *attack, upon him,* [in battle,] *and turned,* or *returned, against him:* (O, K:) or *he returned against him with that which he disliked,* or *hated:* and *to him with that which he desired.* (L, referring to a verse of Aboo-Wejzeh Es-

Saadee cited in art. حين, q. v.) ___ And عَطَفَ, aor. as above, (TA,) inf. n. عَطْفٌ, (K, TA,) signifies also *He turned away,* or *back.* (K, * TA.) ___ And [hence,] عَطَفَ عَنْهُ signifies *the contr. of* عَطَفَ عَلَيْهِ in the first of the senses assigned to this latter above [i. e. it signifies *He was,* or *became, averse from him;* or *disaffected,* or *unkind, to him;* or *unmerciful, unpitying,* or *uncompassionate, to him*]. (MF, TA.) ___ عُطُوفٌ and عَطْفٌ [as intrans. inf. ns.] also signify A sheep's, or goat's, *bending the neck, not by reason of an ailment.* (TA.) ___ And عَطْفٌ [app. likewise as an intrans. inf. n.] also signifies The *folding of the extremities of the skirt, of the facing,* or *outer side, upon,* or *against, the lining,* or *inner side.* (TA.) عَطَفَهُ, (Mgh, Msb, TA,) [aor. as above,] inf. n. عَطْفٌ, (Mgh, Msb,) *He inclined it;* (Mgh, Msb, TA;) namely, a thing; (Msb, TA;) as also اِسْتَعْطَفَهُ : (Mgh:) or *he bent it,* or *doubled it,* or *folded it:* (Msb:) or it signifies also *he bent it:* and عَطَّفَهُ likewise, inf. n. تَعْطِيفٌ, has both of these meanings: (TA:) or this latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, TA:) you say, عَطَفْتُ العُودَ (S) *I bent* [or *inclined*] *the stick,* or *piece of wood:* (MA, PS:) and عَطَّفْتُ العِيدَانَ [*I bent,* or *inclined, the sticks,* or *pieces of wood*]: (S, O:) and عَطَّفْتُ رَأْسَ الخَشَبَةِ [*I bent,* or *inclined, much, the head of the piece of wood*]. (TA.) One says of a she-gazelle, تَعْطِفُ جِيدَهَا إِذَا رَبَضَتْ [*She inclines,* or *bends, her neck when she lies down on her breast*]. (O, K.) And one says, عَطَفَ رَأْسَ بَعِيرِهِ إِلَيْهِ *He inclined,* or *bent,* or *turned aside, the head of his camel towards him;* inf. n. عَطْفٌ: (TA:) and اِسْتَعْطَفَ نَاقَتَهُ *He turned aside his she-camel* (عَطَفَهَا) *by pulling her nose-rein in order that she should incline her head.* (Mgh.) And عَطَفَ الوِسَادَةَ, (S, O, K,) aor. and inf. n. as above; (O;) and عَطَّفَهَا ; (K;) *He bent,* or *doubled,* or *folded, the pillow,* or *cushion,* (S, O, K,) *when leaning with his elbow upon it.* (O.) ___ And [hence] one says, عَطَفَ ٱللّٰهُ بِقَلْبِ السُّلْطَانِ عَلَى رَعِيَّتِهِ *God made the heart of the Sultán,* or *ruling power, to be favourably inclined towards his subjects; to regard them,* or *treat them, with mercy.* (TA.) And عَطَفَتْكَ عَلَيْهِمْ

الرَّحِمُ [*The feeling of relationship,* or *consanguinity,* or *the sympathy of blood, caused,* or *hath caused, thee to be favourably inclined towards them;* &c.]. (Ham p. 765.) And عَطَفَ النَّاقَةَ عَلَى وَلَدِهَا [*He made the she-camel to incline to,* or *affect, her young one*]. (M in art. رأم; &c.: see also لِقَاحٌ مُعَطَّفَةٌ in this art.) And تُعْطَفُ عَلَى البَوِّ [*She* (a camel) *is made to incline to,* or *affect, the stuffed skin of a young unweaned camel* in order that she may yield her milk, when her young one has died]. (S, O, [See عَطُوفٌ.]) ___ And عَطَفْتُهُ عَنْ حَاجَتِهِ *I turned him away,* or *back, from his object of want.* (Msb.) ___ And عَطْفُ المُدْمَجِ i. e. القِدْحِ means *The turning round about,* or *shuffling, of the gaming-arrow.* (S voce مُدْمَجٌ: see a verse there cited.)

2 **عَطَّفَ** see 1, latter half, in four places. عَطَّفْتُهُ ثَوْبِي, inf. n. تَعْطِيفٌ, *I made my garment to be to him an* عِطَافٌ, (O, K, TA,) i. e. *a* رِدَآءٌ, [*by putting it*] *upon his shoulders,* as men do in the [season of] heat. (TA.)

5 **تَعَطَّفَ** see 1, former half, in three places. ___ [تَعَطَّفَ also signifies *He* (a man) *affected a bending of his body;* like تَثَنَّى, with which it is coupled in the S and O and K in art. غوج.] تَعَطَّفَ بِالعِطَافِ *He clad himself* (S, O, K *) *with the* عِطَافٌ (O) [i. e.] *with the* رِدَآءٌ; (S;) as also اعْتَطَفَ بِهِ. (Ibn-'Abbád, O, K. *) ___ Hence, in a trad., (TA,) in a prayer of the Prophet, (O,) سُبْحَانَ مَنْ تَعَطَّفَ بِالْعِزِّ وَقَالَ بِهِ, (O, TA,) meaning [*I declare,* or *celebrate,* or *extol, the absolute perfection*] *of Him who hath clad Himself with might as with a* رِدَآءٌ [*and* (as expl. in the K in art. قول and by Sgh) *hath predominated thereby*]. (IAth, TA.)

6 **تَعَاطَفُوا** means عَطَفَ بَعْضُهُمْ عَلَى بَعْضٍ [i. e. *They were,* or *became, favourably inclined, one towards another;* or *affectionate,* or *kind, one to another;* &c.: see 1]. (S, O, K.) ___ And تَعَاطَفَ فِى مِشْيَتِهِ *He* (a man, Lth, O) *shook,* or *moved about, his head, in his gait:* (Lth, O, K:) or *he*

inclined from side to side, therein: or *he walked with an elegant and a proud and self-conceited gait.* (O, * K.)

7 **إِنْعَطَفَ** see 1, first quarter, in two places.

8 **إِعْتَطَفَ** see 5. ___ [Hence,] اعتطف القَوْسَ *He hung upon himself the bow, putting its suspensory belt or cord upon his neck or shoulder;* (IAar, TA;) and so السَّيْفَ *the sword.* (TA.)

10 **استعطفهُ**, (O, K,) or استعطفهُ عَلَيْهِ, (S, [in which the meaning is indicated by the addition of فَعَطَفَ,]) signifies سَأَلَهُ أَنْ يَعْطِفَ عَلَيْهِ [*He asked him to become favourably inclined towards him; to be affectionate,* or *kind, to him;* or *to regard him,* or *treat him, with mercy* or *pity* or *compassion*]: (O, K:) [or *he sought,* or *endeavoured, to conciliate to him his affection,* or *good will:*] or استعطفته signifies سَأَلْتُهُ أَنْ يَنْعَطِفَ [*I asked him to incline,* or *bend:* but perhaps يَنْعَطِفَ is a mistranscription for يَعْطِفَ]. (Msb.) ___ See also 1, latter half, in two places.

عَطْفٌ : see the next paragraph, last sentence, in two places. ___ [It is used in grammar as meaning *Adjunction* to an antecedent: this is of two kinds; عَطْفُ البَيَانِ *the explicative adjunction,* as in جَآءَ أَخُوكَ زَيْدٌ; and عَطْفُ النَّسَقِ *the ordinal adjunction,* as in جَآءَ زَيْدٌ وَعَمْرٌو: (in each of which instances the latter noun is termed مَعْطُوفٌ ; and the former noun مَعْطُوفٌ عَلَيْهِ:) and hence, حَرْفُ عَطْفٍ, meaning *a particle of adjunction;* or what we commonly call *a conjunction;* (as وَ and ثُمَّ, &c.;) also termed حَرْفٌ عَاطِفٌ *an adjunctive particle.*]

عِطْفٌ The *side* of a human being, *from the head to the hip,* or *to the foot:* (Mgh:) and the *side* of a thing: (Msb:) or the dual signifies the *two sides* of a man, *from the part next the head to the hips:* (S,

O:) and the *two sides of the neck* of a man: (TA:) and the *two sides* of anything: (S, O, K:) as relating to a man, (TA,) or a thing. (Msb,) the pl. is أَعْطَافٌ, [properly a pl. of pane.,] (Msb, TA,) and, as relating to a man, عِطَافٌ also, and عُطُوفٌ. (TA.) Hence the phrase, هُمْ أَلْيَنُ عِطْفًا [*They are more pliant,* or *pliable;* properly as meaning *flexible, supple, lithe,* or *limber;* but app. here used tropically, as meaning *compliant:* compare لَيِّنُ الجَانِب]. (Mgh.) And لَيِّنُ الأَعْطَافِ [*Pliant,* or *pliable,* &c.], applied to a horse: (En-Nadr, TA voce غُوجٌ: [see also عَاجٌ, in art. عوج:]) and سَهْلُ المَعْطِفِ [and المَعَاطِف and الأَعْطَاف, which signify the same,] so applied. (S and O and TA voce غُوجٌ.) And [hence, also,] one says, ثَنَى عَنِّى عِطْفَهُ [lit. *He bent from me his side*], meaning *he turned away from me.* (S, O, K.) And جَآءَ ثَانِىَ عِطْفِهِ *He came in an unstraitened,* or *an easy,* or *a pleasant and plentiful, state,* or *condition:* (O, K:) or (K) ثَانِى عِطْفِهِ in the Kur [xxii. 9] means (O) *twisting,* or *bending, his neck:* (O, K:) or (K) *magnifying himself,* or *behaving proudly, and turning away* (O, K) *from El-Islám.* (O.) And فُلَانٌ يَنْظُرُ فِى عِطْفَيْهِ [lit. *Such a one looks at his sides*], meaning, *is self-conceited.* (IDrd, O, K. *) ___

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Also The *armpit* (Az, O, K, TA) of a man: and his *shoulder:* pl. عُطُوفٌ. (Az, TA.) ___ And The *curved part of each of the two extremities* of the bow; (O, K, TA;) the two being called its عِطْفَانِ. (TA.) One says, تَعَوَّجَ القَوْسُ فِى عِطْفَيْهِ, (O, TA,) in the copies of the K, تَعَرَّجَ الفَرَسُ فِى عِطْفَيْهِ, but the former is the right, (TA,) meaning [*The bow*] *bent to the right and left* [*in the two curved parts of its extremities*]. (O, K, TA.) ___ One says also, تَنَحَّ عَنْ عِطْفِ الطَّرِيقِ [i. e. *Go thou aside from*] *the beaten track of the road;* as also عَطْفِهِ : (IAar, O, K:) or عَطْفٌ signifies *a bending* (Mgh, Msb) in a street (Mgh) or road, (Msb,) being an inf. n. used as a simple subst.; but the عِطْفُ in a street [or road] is [*a bent part,* being] of the measure فِعْلٌ in the sense of the measure مَفْعُولٌ. (Mgh. [See similar instances voce ذِبْحٌ.])

عَطَفٌ : see عَطَفَةٌ. Also *Length of the edges of the eyelids,* (O, K, TA,) *and a bending* [app. *upwards*] *thereof:* (TA:) occurring in a trad.: or the word, as some relate it, is غَطَفٌ [q. v.]; (O, TA;) which is of higher authority. (TA.)

عَطْفَةٌ [as an inf. n. un.] *An inclining:* hence, in a trad., كَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِى عَطْفَةُ البَقَرِ عَلَى أَوْلَادِهَا [*As though their inclining, when they heard my voice, were the inclining of the cows* (app. meaning wild cows) *towards their young ones*]. (O, TA.) And *A certain bead by means of which women captivate men;* (S, O, K;) as also عِطْفَةٌ . (K.) Also, (K,) or عَطَفَةٌ , for which عَطْفَةٌ is used by poetic license, (ISh and O, [referring to a verse which will be found at the close of this paragraph, in which verse, however, it is certainly not used as applied to what here immediately follows,]) *A tree to which the* حَبْلَة [i. e. *grape-vine,* or *branch of a grapevine,*] *clings;* (ISh, O, K;) and so عِطْفَةٌ , (K,) or thus as written in the Book of Plants by AHn, who says that it is thus called because of its bending and twining upon trees: (O: [but this remark seems evidently to show that he means thereby one of the plants mentioned below voce عِطْفَةٌ or voce عَطَفَةٌ, or perhaps what here follows:]) IB says that the عَطْفَةٌ is the لَبْلَاب [*dolichos lablab* of Linn.]; so called because of its twining upon trees: (TA:) [and this, or what will be found mentioned voce عَطَفَةٌ below, may be meant in the following verse:] a poet says,

* تَلَبَّسَ حُبُّهَا بِدَمِى وَلَحْمِى *
* تَلَبُّسَ عَطْفَةٍ بِفُرُوعِ ضَالِ *

[*The love of her mingled with, and clung to, my blood and my flesh, like the mingling and clinging of an* عطفة *with, and to, the branches of a wild lote-tree*]. (ISh, O, TA.)

عِطْفَةٌ : see عَطْفَةٌ, in two places. ___ Also The *extremities* [or *tendrils*] *of the vine, that hang therefrom.* (K.) ___ And The *tree* [or *plant*] *called* عُصْبَة [n. un. of عُصْبٌ, q. v., said by some to signify the

لَيْلَاب, mentioned in the next preceding paragraph]. (K.)

عَطَفَةٌ *A certain plant which twines upon trees and has no leaves nor branches, fed upon by the oxen* [app. meaning the wild oxen,] (K, TA,) *but injurious to them:* (TA:) some of its عُرُوق [app. here meaning root-like stalks] are taken, and twisted, and charmed [by some invocation or otherwise], and cast upon the woman that hates her husband, and she consequently loves him: (K, TA:) so they assert: (TA:) accord. to AA, عَطَفٌ signifies *one of the strange kinds of trees of the desert:* (O, TA:) عَطَفَةٌ is the n. un. thereof. (TA.) See also عَطْفَةٌ.

قَوْسٌ عَطْفَى : see مَعْطُوفٌ.

عَطْفَآءُ [as an epithet applied to a شَاة, i. e. sheep or goat,] *Having the horn twisted;* like عَقْصَآءُ: occurring in a trad. relating to the poor-rate. (TA. [The masc., أَعْطَفُ, I do not find mentioned.])

عِطَافٌ and مِعْطَفٌ [*A garment of either of the kinds called*] *a* رِدَآء (S, O, K) and *a* طَيْلَسَان, and *any garment that is worn like as is the* رِدَآء, (TA,) and the former also signifies *an* إِزَار: (K:) the two words are like إِزَار and مِئْزَر, &c.: and the رِدَآء is said to be called عِطَاف because it falls against the two sides of the man's neck, which are termed his عِطْفَان: the pl. [of pauc.] of عِطَاف is أَعْطِفَةٌ and [of mult.] عُطُفٌ and عُطُوفٌ; (TA;) and عُطْفٌ [also] is a pl. of عِطَاف as meaning an إِزَار: (K, TA:) the pl. of مِعْطَفٌ is مَعَاطِفُ; but As says that he had not heard any sing. of this pl. (O, TA.) ___ Hence, (S, O, TA,) عِطَافٌ signifies also *A sword;* (S, O, K, TA;) because the Arabs called it [in like manner] رِدَآء [q. v.]; (TA;) and so مِعْطَفٌ . (K.) ___ And one says, السَّيْفُ عِطَافِى وإِبَاطِى, meaning *I put,* or *place, the sword upon my side, and beneath my armpit.* (TA in art. ابط.)

عَطُوفٌ, applied to a bow: see مُعَطَّفَةٌ. ___ Applied to a gaming-arrow, (O, K,) of those used in the game called المَيْسِر, (O,) as also عَطَّافٌ , *That inclines towards,* or *upon, the other arrows* [*in the receptacle called the* رِبَابَة], *and comes forth winning,* or *before the others:* [app. because it is the first upon

which the hand falls:] (O, K:) an ex. of the former occurs in a verse of Sakhr-el-Gheí cited in art. خض: (O, TA:) [in the TA, in art. خوض, it is expl. as meaning, in that verse, a *borrowed* arrow, in the luck of which one has confidence:] or the former, accord. to El-Kutabee, (O,) or each, (K,) signifies the arrow *to which is assigned no fine and no gain;* (O, K;) it is *one of the three* أَغْفَال; and is called عطوف because it returns into every رِبَابَة with which one plays; and El-Kutabee says that قِدْحًا عَطُوفًا in the verse of Sakhr is a sing. in a pl. sense: (O:) or, (O, K,) accord. to Skr, (O,) عَطُوفٌ signifies *that comes* [*forth*] (يَرِدُ, so in the O, in the copies of the K يُرَدُّ, [which would make this explanation virtually the same as the one immediately following it,]) *time after time:* or *that is repeated,* [i. e. *repeatedly put into the* رِبَابَة *and drawn forth from it,*] *time after time:* and عَطَّافٌ signifies a gaming arrow *that turns aside from the places whence the* [*other*] *arrows are taken* (عَنْ مَآخِذِ القِدَاحِ [for which the CK has على مأخذ القداحِ]), *and becomes alone, by itself.* (O, K.) ___ Also عَطُوفٌ, One *much inclined to favour;* or *to be affectionate,* or *kind; and to show mercy* or *pity* or *compassion.* (O.) *A bestower of favour,* or *bounty; good in disposition;* as also عَاطِفٌ ; (TA;) of both of which عُطْفٌ is pl.; (K, TA;) and عَطَّافٌ also has this meaning, applied to a man: (Lth, TA:) and also this last, and عَطُوفٌ, a man *who protects,* or *defends, those who are defeated,* or *put to flight.* (TA.) And A woman *loving to her husband, affectionate to her child* or *children.* (TA.) And A she-camel *that is made to incline to,* or *affect,* (S, O,) or *that inclines to,* or *affects,* (so in the copies of the K,) *the stuffed skin of a young unweaned camel,* [when her young one has died,] *and that keeps,* or *cleaves, to it:* (S, O, K:) pl. عُطُفٌ. (TA. [See 1, near the end.]) Also, and عَاطُوفٌ , A مَصِيدَة [or *snare, trap, gin,* or *net*], (O, K, TA,) so called because (O, TA) *having in it a piece of wood that bends,* or *inclines,* (O, K, TA,) *in its head:* (TA:) also called غَاطُوفٌ. (TA in art. غطف.)

عَطِيفٌ A woman *having no pride; gentle; very submissive* or *obedient.* (AZ, O, K.)

عطَافَةٌ : see مُنعطَفٌ: ___ and see what here follows.

عَطِيفَةٌ and عطَافَةٌ *A bow:* pl. عَطَائِفُ. (TA.)

عَطُّافٌ : see عَطُوفٌ, in three places. ___ العَطَّافُونَ is like العَكَّارُونَ, meaning *They who return to the fight* [after fleeing, or wheeling away]. (TA in art. عكر.)

عَاطِفٌ A she-gazelle (ظَبْيَةٌ) *inclining,* or *bending, her neck when she lies down on her breast.* (S, O, K.) And عَاطِفَةٌ A sheep or goat (شَاةٌ) *bending its neck, not by reason of an ailment.* (TA.) ___ See also عَطُوفٌ, latter half. ___ And see the explanations of the verse of Aboo-Wejzeh Es-Saadee cited in art. العَاطِفُ ___. حين is applied to *The sixth* [*in arriving at the goal*] *of the horses that are started together for a race;* (MA, TA, and Ham p. 46;) related as on the authority of El-Muärrij; but Az did not find that those who related this as from him were trustworthy persons, though he was himself trustworthy: (TA:) or *the fourth thereof.* (Har p. 270.) ___ See also عَطْفٌ.

عَاطِفَةٌ [*A bias,* or *cause of inclining:* pl. عَوَاطِفُ]. One says, مَا يَثْنِينِى عَلَيْكَ عَاطِفَةٌ مِنْ رَحِمٍ and قَرَابَةٍ [*A bias of relationship does not incline me towards thee;* or *no bias of relationship inclines me towards thee*]. (S, O, TA.) ___ [And

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hence, as being a cause of inclining,] العَاطِفَةُ signifies [also] *Relationship* [itself]; or *the tie,* or *ties, thereof;* syn. الرَّحِمُ: and epithet in which the quality of a substantive predominates. (TA.) ___ [And] *Affection,* or *kindness; mercy, pity,* or *compassion.* (MA.)

عَاطُوفٌ : see عَطُوفٌ, last sentence.

مَعْطِفٌ ; and its pl. مَعَاطِفُ: see مُنْعَطَفٌ. [*A place of inclining*, or *bending*, of the body; whence,] سَهْلُ المَعْطِفِ and المَعَاطِفِ: see عِطْفٌ: [and *a place of flexure*, or *creasing*, of the skin; whence it is said that the pl.] مَعَاطِفُ signifies the *places*, of the body, *that sweat*. (TA in art. عرض.) [And *A place of doubling*, or *folding;* or *a duplicature*, or *fold*, of a garment, or piece of cloth.]

مَعْطَفٌ : see عِطَافٌ, in three places.

مُعَطَّفَةٌ , applied to bows (قِسِيٌّ), is with teshdeed to denote muchness or multiplicity; (S, O, K, TA;) [so that it may signify either *Much bent*, or, as applied to a number of bows, simply *bent:* but it is said that] the meaning is, *having one of the curved extremities bent towards the other;* and so applied to a single bow (قَوْسٌ); as also عَطُوفٌ . (TA.) ___ And in like manner applied to milch camels (لِقَاحٌ); [meaning *Made to incline to*, or *affect*, *a young one:* for] sometimes, or often, they made a number of she-camels to incline to, or affect, a single young one, (عَطَفُوا عِدَّةَ ذَوْدٍ عَلَى فَصِيلٍ وَاحِدٍ,) and drew their milk while they were in the condition of doing thus, in order that they might yield it copiously. (S, O, K, TA.)

مَعْطُوفٌ [*Inclined*, or *bent:* &c.]. ___ قَوْسٌ مَعْطُوفَةٌ *An Arabian bow*, (IDrd, S, O, K, *) *of which the curved extremity is much bent towards it, and which is used for* [*shooting at*] *the butts:* (IDrd, O, K:) and قَوْسٌ عَطْفَى signifies the same. (TA.) ___ See also عِطْفٌ, in two places.

مُنْعَطَفٌ *A place of inclining*, or *bending;* (S, O, Msb, K;) [as also مَعْطِفٌ , pl. مَعَاطِفُ;] and so عَطَافَةٌ : (TA:) you say مُنْعَطَفُ الوَادِى *the place of inclining*, or *bending*, *of the valley:* (S, O, Msb, K:) and مَعَاطِفُ الأَوْدِيَةِ [*the places of inclining*, or *bending*, *of the valleys*]. (K voce كُسُورٌ.)

عطل

1 **عَطَلَتْ** , [in my copy of the Msb said to be of the class of قتل, perhaps a mistranscription for قَبِلَ, but see what is said below of عَطَلَ as syn. with بَطَلَ, from which it may be inferred that عَطَلَتْ is correct in the sense here following as well as عَطِلَتْ,] said of a woman, [aor. ـَـ ,] inf. n. عَطَلٌ (S, O, K) and عُطُولٌ; (O, K;) and تعطّلت ; (S, O, K;) *She had not upon her any women's ornaments;* (K, TA;) and *wore not any ornature,* or *decoration:* (TA:) or *her neck was destitute of necklaces or the like;* (S, O;) as also استعطلت : (Har p. 268:) accord. to Er-Rághib, العَطَلُ signifies *the being destitute of ornature,* or *decoration.* (TA.) ___ And sometimes العَطَلُ is used [for العَطَلُ مِنْ شَىْءٍ] as meaning *The being destitute* of a thing; though primarily relating to women's ornaments. (S, O.) One says, عَطِلَ مِنَ المالِ *He* (a man, O) *was,* or *became, destitute* [*of property*], and مِنَ الأَدَبِ [*of discipline,* or *good qualities and attributes, of the mind,* &c.]. (O, K.) ___ And it signifies also *The being destitute of occupation.* (Er-Rághib, TA.) One says, عَطَلَ الأَجِيرُ, aor. ـُـ , like بَطَلَ, aor. ـُـ , in measure and in meaning [i. e. *The hired man was without occupation:* though it seems that in this sense also, accord. to general usage, the verb is عَطِلَ, aor. ـَـ]. (Msb. [See also 5.]) And عطلت الإِبلُ *The camels were without a pastor to tend them.* (Msb. [The context there app. indicates that the verb in this case, likewise, is with fet-h to the ط; but I believe it to be more correctly عَطَلَتْ.]) ___ And عَطِلَ, (O, K,) with kesr [to the ط], (O,) [i. e.] like فَرِحَ, (K,) signifies also *He was,* or *became, large in the body.* (O, K.)

2 **عطّل الشَّىْءَ** and اعطله signify the same [app. in all the senses assigned to the former]. (O.) ___ 'Áïsheh is related, in a trad., to have said respecting a woman who had died, عَطِّلُوهَا, meaning *Divest ye her of her ornaments.* (S, O.) ___ [Hence,] عطّل القَوْسَ, inf. n. تَعْطِيلٌ, *He divested the bow of its string.* (TA.) ___ [Hence likewise, the inf. n.] التَّعْطِيلُ signifies [also] *The rendering vacant, void,* or *unoccupied,* (K, TA,) a place of abode, and the

like. (TA.) And *The leaving* a thing *untended, unminded,* or *neglected.* (K, TA. [ضياعًا in the CK is a mistake for ضَيَاعًا.]) One says of the frontier of a hostile country, عُطِّلَ, meaning *It was left without any to defend it.* (TA.) And of subjects one says, عُطِّلُوا, meaning *They were left without any one to govern them.* (TA.) One says also, عَطَّلْتُ الإِبِلَ, inf. n. as above, *I left the camels without a pastor to tend them.* (Msb.) وَإِذَا العِشَارُ عُطِّلَتْ, in the Kur lxxxi. 4, means *And when the pregnant camels* [*ten months gone with young*] *shall be left without a pastor,* or *without being milked* [?]; (Jel;) by reason of the terrors of the hour; (O;) i. e. by men's having their minds occupied by the terrors of the day of resurrection. (TA.) And عُطِّلَتْ is said of lands of seed-produce as meaning *They were left uncultivated.* (TA.) ___ التَّعْطِيلُ signifies also التَّفْرِيغُ [as meaning *The making,* or *leaving, vacant* from any work, occupation, employment, or use; *free* therefrom; *unoccupied;* or *unemployed*]. (S, O, K.) One says, عَطَّلْتُ الأَجِيرَ *I made the hired man to be unoccupied.* (Msb.) And عطّل الخَيْلَ مِنَ الغَزْوِ (S and K in art. بهو) [*He freed the horses from service in warfare;*] *he did not go to war upon the horses.* (TA in that art.) ___ [Also *The assertion of the tenet,* or *tenets, of the* مُعَطِّل, q. v.] ___ And تَعْطِيلُ الحُدُودِ means *The not inflicting the* [*punishments termed*] حدود *upon him to whom they are due.* (TA.)

4 **أَعْطَلَ** see 2, first sentence.

5 **تَعَطَّلَ** see 1, first sentence. ___ تعطّل, said of a man, (S, O,) *He remained* [or *became*] *without work,* or *occupation.* (S, O, K.) [Said of a man, &c., *He,* or *it, was,* or *became, inactive,* or *inert.* (See غُشِيَ عَلَيْهِ ___.)] تَعَطَّلَتْ مِنَ الاسْتِقَآءِ بِهَا is said of a دَلْوٌ [or leathern bucket, meaning *It was exempted from,* i. e. *unused for, the drawing of water therewith*]. (TA.) ___ And تعطّل is said of a tent [as meaning *It became vacant*]. (TA in art. بهو.)

10 **إِسْتَعْطَلَ** see 1, first sentence.

Q. Q. 4 اعْطَأَلَّت الشَّجَرَةُ *The tree had many branches, and was much tangled,* or *very luxuriant* or *dense:* so accord. to Az. (TA.) See also Q. Q. 4 in arts. عضل and عظل.

عُطْلٌ : see عُطُلٌ, last sentence.

عَطَلٌ inf. n. of 1 [q. v.]. (S, O, K.) Also The *denuded,* or *unclad, part,* or *parts, of the body;* syn. جُرْدَةٌ: so in the saying امْرَأَةٌ حَسَنَةُ العَطَلِ [*A woman beautiful in respect of the denuded,* or *unclad, part,* or *parts, of the body*]. (TA.) ___ And The *body,* or *person;* syn. شَخْصٌ; (S, O, K, TA;) particularly, as some say, of a human being; (TA;) like طَلَلٌ: (S, O, TA:) pl. أَعْطَالٌ. (K.) And one says, مَا أَحْسَنَ عَطَلَهُ, meaning [*How beautiful is*] *his tallness,* or *justness of stature, and his perfectness* [*of make*]! (S, O.) ___ And The *neck.* (K.) ___ And *Beauty of body.* (TA.) Also *A stalk of a raceme of a palmtree;* (S, O;) as also عَطِيلٌ , accord. to IDrd: (O:) or the former, (TA,) and ↓ the latter, accord. to IDrd, and accord. to Az, who says that he heard it from the cultivators of palm-trees (مِنَ النَّخْلِيِّينَ) in El-Ahsà, (O,) the *stalk of a raceme of a male palm-tree,* (O, TA,) to which Az adds, *with which the female palm-tree is fecundated:* (O:) or عَطِيلٌ and عَيْطَلٌ signify *a stalk of a* طَلْع [or *spadix*] *of a male palm-tree* [*with the flowers upon it*]. (K, TA.)

عَطِلٌ [is an epithet of which only the fem. (with ة) is mentioned.] ___ عَطِلَةٌ is applied to a she-camel as meaning *Goodly,* or *beautiful:* pl. عَطِلَاتٌ: (S, O:) which is expl. by A 'Obeyd in this sense, and not derived by him: held by ISd to be a possessive epithet: (TA:) or the sing., thus applied, *goodly,* or *beautiful, in body:* (K:) or thus as applied to a woman: and, applied to a she-camel, *perfect in body and tallness.* (TA.) ___ Also, applied to a she-camel, *i. q.* صَفِىٌّ [i. e. *Abounding in milk;* or *whose milk lasts throughout the year*]. (K.) And, applied to a ewe or she-goat, *Abounding much in milk:* (K:) or, accord. to Lth, *that is known in* [*the appearance of*] *her neck to be one abounding in milk.* (O.) And, applied to A دَلْو [or leathern bucket], *Having its*

[*thongs called*] وذَم *broken,* (O, K, TA,) *so that it has become exempted from* (تَعَطَّلَتْ

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من [i. e. *unused for*]) *the drawing of water therewith:* (TA:) or *that has been left for a time unused, and of which the thongs above mentioned, and the loop-shaped handles, have been broken.* (IAth, TA.) Hence the saying of 'Áïsheh, describing her father, رَأَبَ التَّأْىَ وأَوذَمَ العَطَلَةَ [*He repaired the rending, and put* وذَم *to that* bucket *of which the* وذَم *were broken*]; meaning that he restored the affairs to their state of order, and strengthened the condition of El-Islám after the apostatizing of men. (O, TA.)

عُطُلٌ and عَاطِلٌ , applied to a woman, (S, O, Msb, K,) *Having no women's ornaments upon her;* (Msb, K;) [and] so عَطْلَآءُ : (IDrd, O:) or *whose neck is destitute of necklaces or the like;* as also مُعْطَالٌ : (S, O:) or ↓ this last signifies *usually having no women's ornaments upon her:* (K:) the pl. (of عُطُلٌ, TA) is أَعْطَالٌ and (of عَاطِلٌ , TA) عَوَاطِلُ and عُطَّلٌ. (K, TA.) ___ [Hence,] أَعْطَالٌ applied to camels, (S, O, K,) *Having no halters upon them:* (S, O:) or *having no collars upon them, nor halters;* and so as applied to horses: (K:) and, (Th, K,) applied to camels, (Th, TA,) *having upon them no brands:* (Th, K:) sing. عُطُلٌ. (K.) [See also عُلُطٌ.] ___ And, applied to men, *Having no weapons with them:* (S, O, K:) in this sense, also, pl. of عُطُلٌ. (K.) ___ عُطُلٌ applied to a bow, *Having no string upon it:* (S, O, Msb, K:) pl. أَعْطَالٌ. (TA.) ___ And عُطُلٌ and عُطْلٌ [or عطل من المال and من الأَدَب (see 1)] signify, applied to a man, *Destitute of property* and *of discipline,* or *good qualities and attributes, of the mind,* &c. (S, O, K.)

عُطْلَةٌ The *state of being,* or *remaining, without work,* or *occupation;* (S, MA, O, K;) a subst. from تَعَطَّلَ. (S, O, K.) One says, هُوَ يَشْكُو العُطْلَةَ [*He complains of being without work,* or

occupation]. (TA.) ___ And هُوَ ذُو عُطْلَةٍ means *He is one who has no estate upon which to labour,* or *work.* (TA.)

عَطْلَآءُ : see عُطُلٌ, first sentence.

عَطِيلٌ : see عَطَلٌ, latter half, in three places.

عَاطِلٌ : see عُطُلٌ, first sentence, in two places. ___ [Hence,] أَبْيَاتٌ عَوَاطِلُ *Verses of which the words are without diacritical points:* opposed to أَبْيَاتٌ عَرَائِسُ. (Har pp. 608-10.)

عَيْطَلٌ *Long* (K, TA) *in the* عَطَل, i. e., (TA,) *in the neck, with beauty of body;* (K, TA;) applied to a woman: (TA:) or *long,* or *tall,* in an absolute sense; and thus as applied to a she-camel and to a horse: (TA:) or *long in the neck;* (S, O, K, TA;) applied in this sense to a woman, and to a she-camel, (S, O,) and to a horse, (S,) or to any animal: (K, TA:) or *tall, with beauty of aspect and fatness;* thus as applied to a she-camel: the ى is augmentative. (TA.) It is also a proper name of a certain she-camel. (S, O.) ___ Also *Tall,* as applied to a [hill, or mountain, such as is termed] هَضْبَةٌ. (O.) ___ And شَجَرٌ عَيْطَلٌ *Soft,* or *tender, trees.* (TA.) ___ See also عَطَلٌ, last sentence.

مُعْطَلٌ : see the next paragraph, in two places.

مُعَطَّلٌ [pass. part. n. of 2 (which see for some of its significations)] is applied to Anything *left untended, unminded,* or *neglected;* as also مُعْطَلٌ . (TA.) [Thus] مُعَطَّلُونَ signifies People, or subjects, *left without any one to govern them.* (TA.) And إِبِلٌ مُعَطَّلَةٌ *Camels* [*left*] *without a pastor.* (S, O, K.) And المُعَطَّلُ *What has no owner, of which no use is made, and from which no advantage is derived,* of land. (S, O, K.) And بِئْرٌ مُعَطَّلَةٌ, (S, O, TA,) and مُعْطَلَةٌ accord. to one reading [in the Kur xxii. 44], (O, TA,) *A well from which water is not drawn, and of the water of which no use is made:* (TA:) or it is thus called because [it is *one of which*] *its owners have perished:* (S, O, TA:) *neglected by reason*

of the death of its owners. (Jel.)

مُعَطِّلٌ One *who asserts that the universe is devoid of an artificer who constructed it skilfully and adorned it:* (Er-Rághib, TA:) [but] the مُعَطِّلَة of the Arabs were of different sorts: *one sort of them disacknowledged the Creator, and the raising and restoring to life, and asserted that nature is that which brings to life and time is that which brings to nought: another sort of them acknowledged the Creator, and the beginning of creation, but disacknowledged the raising and restoring to life:* and *another sort of them acknowledged the Creator, and the begining of creation, and a mode of restoration to life, but disacknowledged the apostles, and worshipped idols, and asserted them to be their intercessors with God in the life to come, and performed pilgrimage to them, and sacrificed victims to them, and offered offerings, and sought to advance themselves in their favour by means of religious rites and ceremonies, and legalized* [*certain things*] *and prohibited* [*others*]; and these were the generality of the Arabs, except a small portion of them. (Esh-Shahristánee.)

مُعْطَالٌ : see عُطُلٌ, first sentence, in two places.

مَعَاطِلُ [a pl. of which the sing. is not mentioned] The *parts which are the places of the ornaments* of a woman. (IDrd, O, K.)

مُعْطَئِلَّةٌ [part. n. of اعْطَأَلَّت, q. v.: see also Q. Q. 4 in arts. عضل and عظل.]

عطن

1 عَطَنَت الإِبِلُ (S, Msb, K) or عَطَنَت الإِبِلُ عَلَى المَآءِ, (TA,) aor. ـِ and ـُ, inf. n. عُطُونٌ, (S, Msb, K,) *The camels lay down* [*at the water*] *after having satisfied their thirst;* (S, Msb, * K;) as also عَطَّنَت: (K:) and العُطُونُ, (K, TA,) it is said, (TA,) signifies *the resting,* or *the driving back to the nightly resting-place,* a she-camel *after her drinking:* (K, TA:) or *the bringing* her *back to the* عَطَن [q. v.], *waiting in expectation with her, because she did not drink the first time,* (so in the K accord. to the TA, but in the CK, agreeably with the S, this last meaning is made to relate to 4, q. v.,) *then offering* her *the water a second time:* (K, TA:) or it signifies [agreeably with the first explanation above] her *satisfying her thirst, then lying down:* (K, * TA:) in which explanation, in [some of the copies of] the K, ثم تنرك is erroneously put for ثُمَّ تَبْرُكُ. (TA.) قَدْ عَطَنُوا مَوَاشِيَهُمْ occurs in a trad. as meaning *They had rested,* or *had driven back to the nightly resting-place, their cattle.* (TA.) عَطَنَ الجِلْدَ, aor. ـِ (S, K) and , (K,) inf. n. عَطْنٌ, (S,) *He took* عَلْقَى, *which is a certain plant,* (S,) so says J, but, as 'Alee Ibn-Hamzeh says, it is the غَلْقَة, a well-known plant, not the عَلْقَى, that is used for this purpose, (IB, TA,) [or perhaps عَلْقَى is a mistranscription for غَلْقَى, which is said in the K in art. غلق to be a syn. of غَلْقَةٌ,] or فَرْث [i. e. *the feces thus termed*], or *salt, and threw the skin into it, and covered it over, in order that its wool might become dissundered and loose;* after which it is thrown into the tan: (S:) or, as also عطّنه, *he put the skin into the tan, and left it so that it became corrupt and stinking:* (K:) or *he sprinkled water upon it,* (K, TA,) *and folded it,* (TA,) *and buried it* (K, TA) *for a day and a night,* (TA,) *so that its hair* (K, TA) or *its wool,* (TA,) *became loose;* in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) or

العَتْنُ signifies *the putting* [a skin] *into the tan.* (Az, TA.) عَطَنَ, aor. ـَـ , (S, K,) inf. n. عَطَنٌ, (S,) said of a hide, *It became stinking, and its wool fell off, in the process termed* عَطْن [expl. above]: (AZ, S, TA:) or *it was put into the tan, and left so that it became corrupt and stinking:* (K:) or *water was sprinkled upon it,* (K, TA,) *and it was folded,* (TA,) *and buried* (K, TA) *for a day and a night,* (TA,) *so that its hair* (K, TA) or *its wool* (TA) *became loose;* in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) and انعطن signifies the same: (S, K:) or this signifies *it* (a skin) *became loose in its wool without becoming corrupt.* (AHn, TA.)

2 **عطّن**, inf. n. تَعْطِينٌ, *He made for himself an* عَطَن [q. v.]: (K, TA:) like as one says of a bird عشّش, meaning he made for himself an عُشّ [i. e. a nest]. (TA.) ___ عطّنت الإبلُ: see 1, first sentence. عطّن الجِلْدَ: see 1, near the middle.

4 **اعطن القَوْمُ** means عَطَنَتْ إبلُهم [*The people,* or *party, had their camels lying down at the water after having satisfied their thirst:* see 1, first sentence]. (S, K.) اعطن الإبلَ *He watered the camels and then made them to lie down* [*at the water*]: (S, TA:) or *he confined the camels at the water, and they lay down, after having come to it* [*and drunk*], (K, TA,) *in order that they might drink again:* (TA:) this the Arabs do only in the intense heats of summer; not when the season becomes cool: (Msb:) or they do this only when the asterism of the Pleiades (الثُّرَيَّا) rises [auro-

rally, i. e. about the middle of May, O. S.], and men return from the seeking after herbage to the places of waters, or of constant sources of water: they do so only on the day of the camels' coming to the water; and they cease not to do thus [when necessary] until the time of the [auroral] rising of Canopus (سُهَيْل [i. e. early in August, O. S.]), in the خَرِيف, [app. here meaning the period of the

rain so called, (see the latter of the two tables in page 1254,)] after which they do it not, but the camels come to the water and drink their draught and return from the water: (Az, TA:) or اعطن الإبل signifies *he brought back the camels to the* عَطَن [q. v.], *waiting in expectation with them, because they did not drink the first time.* (So in the CK [agreeably with what here follows; but see 1, first sentence].) And one says, اعطن الرَّجُلُ بعيرَهُ *The man brought back his camel to the* عَطَن, *waiting in expectation with him, he not having drunk.* (S.)

7 **إِنْعَطَنَ** see 1, last sentence.

عَطَنٌ and مَعْطَنٌ (ISk, S, Mgh, Msb, K) or مَعْطِنٌ (TA [but this I find not elsewhere]) The *usual abiding-place of camels:* (K:) and also, (K, TA,) by predominance of usage, (TA,) or only, (Az, Msb, TA,) the *place of camels, where they lie down,* (Az, S, Mgh, Msb, TA,) *at the water,* (Az, S, TA,) or *around the water,* (Mgh, Msb,) or *around the watering-trough,* (K, TA,) *in order that they may drink a second time, after the first draught, and then be sent back to the places of pasture to remain there during the intervals between the waterings;* (S;) and likewise the *places of sheep* or *goats, where they lie down around the water:* (ISk, S, Msb, K, TA:) pl. of the former أَعْطَانٌ; and of the latter مَعَاطِنُ ; (Az, S, Mgh, Msb, K;) which latter pl. is used by the lawyers as meaning [generally] the *places of lying down of camels.* (Msb.) The [space called] حَرِيم [q. v.] of the well of the عَطَن is said to be forty cubits. (Mgh.) Prayer in the أَعْطَان of camels is forbidden, because the person praying is not secure from being hurt by them, and diverted from his prayer, and defiled by the sprinkling of their urine. (IAth, TA.) ضَرَبَتِ الإبلُ بعَطَنٍ [in which الأَرْضَ is understood after الابل] means *The camels lay down* [*in a place by the water*]: (S:) or *satisfied themselves with drinking and then lay down around the water* or *by the watering-troughs, to be brought again to drink another time.* (IAth, TA.) And one says, ضَرَبَتِ النَّاقَةُ

بعطَنٍ *The she-camel lay down* [&c.]. (TA.) And ضَرَبَ النَّاسُ بِعَطَنٍ *The people's camels satisfied themselves with drinking until they lay down and remained in their place* [*at the water*]; occurring in a trad.: (TA in art. ضرب:) or *the people satisfied their thirst and then abode at the water.* (K and TA in the present art.) ___ [Hence] one says, فُلَانٌ وَاسِعُ العَطَنِ والبَلَد, (S,) or رَحْبُ العَطَنِ, (K, TA,) *Such a one is a person possessing much wealth; having an ample dwelling* or *place of abode;* (K, TA;) *endowed with extensive power* or *strength* or *might;* or *liberal, munificent,* or *generous.* (S, K, TA.) And العَطَنُ signifies العِرْضُ [app. as meaning *Odour,* from the same word as inf. n. of عَطَنَ said of a hide]: so in the saying of 'Adee Ibn-Zeyd, cited by Sh,

* طَاهِرُ الأَثْوَابِ يَحْمِى عِرْضَهُ *
* مِنْ حَنَا الذِّمَّةِ أَوْ طَمْثِ العَطَنْ *

[*Pure in conduct,* or *actions; he guards his honour,* or *reputation, from unseemliness in respect of that which should be held sacred,* or *inviolable, or filthiness of odour*]. (TA)

عَطِنٌ part. n. of عَطَنَ [q. v.] said of a hide. (S, TA.) [Hence,] أُهُبٌ عَطِنَةٌ *Stinking hides.* (TA.)

عَطَنَةٌ a subst. from أَعْطَنَ الإِبِلَ [q. v., as such signifying The *watering of camels and then making them to lie down at the water:* or the *confining of camels at the water, where they lie down, after having come to it and drunk*]. (K.) Also The *place of* [*the operation termed*] العَطْنُ [inf. n. of عَطَنَ in the phrase عَطَنَ الجِلْدَ, q. v.]. (AZ, TA.)

عِطَانٌ *Feces such as are termed* فِرْث, or *salt, which one puts in,* or *upon, a hide,* [*in preparing it for tanning,*] *in order that it may not stink.* (K.)

عَطِينٌ *i. q.* مَعْطُونٌ, q. v., applied to a skin. (K.) ___ And (hence, TA), as also عَطِينَةٌ , applied to a man, *Stinking* (K, TA) *in the exterior of the skin:* or the latter, *blamed in respect of some foul affair.* (TA.)

عَطِينَةٌ : see what next precedes.

عَاطِنَةٌ , (S, K,) applied to a she-camel, (K,) or to camels, (S, Msb,) as also [the pls.] عَوَاطِنُ (S, Msb, K) and عُطُونٌ, (K,) but not عُطَّانٌ thus applied, (TA,) *Lying down* [*at the water*] *after having satisfied her,* or *their, thirst.* (S, Msb, * K.) ___ And عُطَّانٌ and عُطُونٌ and عَطِنَةٌ (K, TA) and عَاطِنُونَ (TA) [all pls. of عَاطِنٌ] Men *who have alighted,* or *descended and abode, in* مَعَاطِنَ [pl. of مَعْطِنٌ]. (K, TA.)

مَعْطِنٌ ; and its pl. مَعَاطِنُ: see عَطَنٌ.

مَعْطُونٌ A skin *prepared for tanning in the manner signified by the phrase* عَطَنَ الجِلْدَ, expl. above; (S, K;) as also عَطِينٌ . (K.)

عطو

1 **عَطَا**, [aor. يَعْطُو,] inf. n. عَطْوٌ: see 6, first quarter, in five places. ___ [Hence] one says طَوِيلٌ لَا تَعْطُوهُ الأَيَادِى [*High*, so that *the hands will not reach it*]. (TA.) ___ And عَطْوٌ signifies also The act of *raising the head and the hands* (K, TA) *to take a thing.* (TA.) See also an ex. in a verse cited voce أَنْ, p. 106, first col. [And see عَطْوٌ, and تَعَاطَيْنَا فَعَطَوْتُهُ.] عَاطَ: see 6.

2 **هُوَ يُعَطِّينِى**, (S, K, TA,) with teshdeed, (S, TA,) thus in the M, as well as the S, erroneously written in [some of] the copies of the K يُعَطِينِى, (TA,) *He serves me, does service for me,* or *ministers to me;* as also يُعَاطِينِى. (S, K, TA.) You say, مَنْ يُعَطِّيكَ i. e. *Who has the office of serving thee?* (TA.) And عَطَّيْتُهُ *I incited him,* or *made him, to hasten,* or *be quick.* (Sgh, K.)

3 **عَاطَوَ** see 4, in two places: ___ and see also 2. ___ عَاطَى الصَّبِىُّ أَهْلَهُ means *The boy wrought for his family, and gave them,* or *handed to them, what they desired.* (ISd, Z, K, TA.) ___ And المُعَاطَاةُ signifies A man's *meeting, face to face, a man having with him a sword, and saying, Bring near thy sword, and he gives it, and thereupon each acts with the other awhile in a manner resembling the slaying with the edge of the sword* (يَغُرُّهُ [see غَرَّ فُلَانًا فُلَانٌ]); they being in a marketplace or a mosque: the doing of which is forbidden. (TA.) ___ عَاطَيْتُ الأَرْطَالَ means [*I joined in mutually,* or *reciprocally, giving,* or *presenting, the pints* of wine; i. e.] أَعْطَيْتُ النَّدَامَى وَأَعْطَوْنِى أَرْطَالَ الخَمْرِ [*I gave,* or *presented to, the cup-companions, and they gave,* or *presented to, me, the pints of wine*]. (Har p. 650.)

4 **إِعْطَآءٌ**, (K, MF, TA,) and مُعَاطَاةٌ (S, Msb, K) and عِطَآءٌ, (K,) The act of *giving, presenting,* or *offering;* or

giving with the hand in the way of presenting or *offering;* syn. مُنَاوَلَةٌ (S, Msb, K, MF, TA) عَلَى جِهَةِ التَّقْرِيبِ; and إِعْطَآءٌ has been expl. as *syn. with* إِيتَآءٌ; but several authors make a distinction between these two words, saying that the latter is sometimes obligatory and sometimes by way of favour, whereas the former is never but by way of sheer favour; as El-Fakhr Er-Rázee says; though most of the leading lexicologists know not this distinction. (MF, TA.) One says, أَعْطَاهُ الشَّىْءَ; and عَاطَاهُ إِيَّاهُ, inf. n. مُعَاطَاةٌ and عِطَآءٌ; *He gave him,* &c., *the thing.* (TA.) And اعطاه مَالًا [*He gave him,* &c., *property*]. (S.) And أَعْطَيْتُهُ دِرْهَمًا *I gave him,* &c., *a dirhem.* (Msb.) And as the signification of this verb does not depend upon the condition of taking, or receiving, but only upon giving, or delivering, one may say, أَعْطَيْتُهُ فَمَا أَخَذَ [*I gave,* or *delivered,* &c., *to him, and he did not take,* or *receive*]. (Msb.) [See also a verse cited in the first paragraph of art. رأم, in which this verb has a single objective complement with ب redundantly prefixed to it.] ___ اعطى, (S,) inf. n. as above, (K,) signifies also *He was,* or *became, tractable, manageable,* or *submissive;* (S, K, TA;) said of a camel: (S:) and اعطى بيده [lit. *he gave his hand,* said of a man,] signifies the same: accord. to Er-Rághib, اعطى, said of a camel, primarily signifies *he gave his head, and did not resist.* (TA.) [Hence,] one says to a tractable camel, when his haltering becomes loosed (lit. opened) from his muzzle, أَعْطِ [meaning *Give thy head*]; whereupon he bends his head towards his rider, and he renews his haltering. (TA.) ___

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مَا أَعْطَاهُ لِلْمَالِ [*How large a giver is he of property!*] is like the phrase مَا أَوْلَاهُ لِلْمَعْرُوفِ, and مَا أَكْرَمَهُ لِى; anomalous, because the verb of wonder is not formed from the measure أَفْعَلَ, and only what has been heard, of this kind, from the Arabs, is allowable. (S, TA.)

5 **تعطّى** : see 10. And see also 6, last quarter, in two places. Also *He hastened,* or *made haste.* (Sgh, K.)

6 **تَعَاطٍ** The act of *taking* [a thing that is given, presented, or offered, or that is as though it presented, or offered, itself], or

taking with the hand; as also عَطْوٌ ; syn. of both تَنَاوُلٌ. (K.) One says, تعاطاه *He took it,* or *took it with his hand;* syn. تَنَاوَلَهُ: (S:) and هُوَ يَتَعَاطَى كَذَا *He takes,* or *takes with his hand, such a thing;* [as, for instance, food, and beverage;] syn. يَتَنَاوَلُهُ: (TA:) and عَطَا زَيْدٌ دِرْهَمًا *Zeyd took,* or *took with his hand, a dirhem;* syn. تَنَاوَلَهُ: (Msb:) and عَطَوْتُ الشَّىْءَ *I took the thing with the hand;* syn. تَنَاوَلْتُهُ بِالْيَدِ: (S:) or عَطَا الشَّىْءَ, and إِلَيْهِ [i. e. إِلَى الشَّىْءِ], inf. n. عَطْوٌ, *He took the thing,* or *took it with his hand;* syn. تَنَاوَلَهُ: and عَطَا بِيَدِهِ إِلَى الإِنَآءِ *He took the vessel,* or *took it with his hand,* (تَنَاوَلَهُ,) *before its being put upon the ground.* (TA.) ___ And The *taking with the hand* (تَنَاوُلٌ) *what is not right,* or *just,* or *due.* (K.) ___ And The *contending in taking.* (K.) One says, تَعَاطَوُا الشَّىْءَ *They took the thing,* or *took it with the hand, one from another,* and *contended together in doing it.* (TA.) ___ [And The *contending in giving, presenting,* or *offering.*] One says also, تَعَاطَيْنَا فَعَطَوْتُهُ , (S, K, TA,) aor. أَعْطُوهُ, (TA,) i. e. [*We contended in giving,* and it may also mean *in taking, and*] *I overcame,* or *surpassed, him* [*therein*]. (S, K, TA.) ___ [And simply The *giving, presenting,* or *offering, mutually, reciprocally,* or *by one to another.* See an ex. voce شِبْرٌ. ___ And hence, The *reciting, one with another,* or the *vying, one with another, in reciting,* verses, or poetry.] One says تَعَاطَوُا الرَّجَزَ بَيْنَهُمْ (TA and TK in art. رجز) *They recited, one with another,* [or *they vied, one with another, in reciting,*] *verses,* or *poetry, of the metre termed* رَجَزٌ; as also تَنَازَعُوهُ. (TK in that art.) ___ And The *standing upon the extremities of the toes, with raising the hands* to a thing. (K.) And hence, (K, TA,) as some say, (TA,) فَتَعَاطَى فَعَقَرَ, (K, TA,) in the Kur [liv. 29]: (TA:) for this is said to mean *And he stood upon the extremities of his toes, then raised his hands, and smote* her: (S, TA:) or this means *and he took* the sword, (Ksh, Bd, Jel,) or the she-camel, (Ksh,) *and slew* her: (Ksh, Bd, Jel:) or *and he emboldened himself* &c.: (Ksh, Bd:) [for] ___ تَعَاطٍ signifies also The *being bold, daring,* or *courageous, so as to attempt,* or *venture upon, a*

thing without consideration or hesitation: (TA:) or, as also تَعَطٍّ, the *venturing upon,* or *embarking in,* or *doing,* (K, TA,) a thing, or an affair, (K,) or a bad, or foul, thing or affair: (TA:) or the former is used in relation to that which is noble, or honourable; and ↓ the latter, in relation to that which is bad, or foul. (K, TA.) And one says, فُلَانٌ يَتَعَاطَى كَذَا (S, Msb) i. e. *Such a one enters into such a thing:* (S:) or *ventures boldly, daringly,* or *courageously, upon such a thing, and does it.* (Msb.). [And *Such a one takes,* or *applies himself, to such a thing;* as wine, or the drinking thereof; and gaming: you say, تعاطى الخَمْرَ; and المَيْسَر: see Ksh and Bd and Jel in ii. 216.] And تَعَاطَى قَوْلَ الشِّعْرِ *He affected to be a poet but was not.* (TA in arr. شعر.) And تَعَاطَى البَلَاغَةَ وَلَيْسَ مِنْ أَهْلِهَا [*He affected,* or *attempted, eloquence, not being of those endowed therewith*]. (TA in art. بلغ.)

10 **استعطى** *He asked for a gift;* as also تعطّى. (S, K.) And استعطى النَّاسَ بِكَفِّهِ and فِى كَفِّهِ *He sought, demanded,* or *asked,* [*a gift*] *of men* or *of the people* [*with his hand* and *in his hand*]. (M, TA.)

عَطًا: see عَطَآءٌ.

عَطْوٌ and عُطْوٌ and عِطْوٌ, applied to a gazelle, (K, TA,) and to a kid, accord. to Kr, who mentions only the first, as though an inf. n. used as an epithet, (ISd, TA,) *Stretching itself up towards the trees, to take therefrom;* as also عَطُوٌّ. (K.) [See also عَاطٍ.]

قَوْسٌ عَطْوَى *A bow that is easy* (S, K) and *yielding.* (S.) [See also مُعْطٍ.]

أَلْقَى فُلَانٌ عَطَوِيًّا *Such a one voided thin ordure* [*as an 'Atawee,* meaning] *much in quantity:* originating from the fact that a man of the Benoo- 'Ateeyeh voided thin excrement on his being flogged. (Z, TA.) ___ العَطَوِيَّةُ is the appellation of *A sect of the* خَوَارِج, so called in relation to. 'Ateeyeh Ibn-El-Aswad El-Yemámee El-Hanafee.

(TA.)

عَطَآءٌ and عَطًا *A gift,* as meaning *an act of giving* [in an absolute sense, or] *of such as is liberal, bountiful, munificent,* or *generous:* (K:) [as signifying the act of *giving,*] عَطَآءٌ is a subst. [i. e. a quasi-inf. n.] from أَعْطَى; (S, Msb;) and is originally عَطَاوٌ: and when they affixed to it ة, to denote unity, some said عَطَآءَةٌ , and some said عَطَاوَةٌ : and in forming the dual, they said عَطَآآن and عَطَاوَان: (S, TA:) it is used as a quasi-inf. n. in the saying,

* أَكُفْرًا بَعْدَ رَدِّ المَوْتِ عَنِّى *
* وَبَعْدَ عَطَائِكَ المِائَةَ الرِّتَاعَا *

[Shall I show *ingratitude after the repelling of death from me and after thy giving* as a bloodwit for me *the hundred* camels *pasturing at large amid abundant herbage?*], المائة being governed in the accus. case by عطائك: (I'Ak p. 211:) the dim. of عَطَآءٌ is عُطَيٌّ . (S, TA. [See مُحْيِىٌّ, in art. حى.]) ___ Also [i. e. عَطَآءٌ and عَطًا] *A gift* as meaning *a thing that is given;* (K;) or so عَطَآءٌ; (Mgh;) and (Mgh, K) so عَطِيَّةٌ : (S, Mgh, Msb, K:) or, as some say, عَطَآءٌ is a coll. n.; and when the sing. is meant, one says عَطِيَّةٌ : (TA:) the pl. of عَطَآءٌ is أَعْطِيَةٌ [a pl. of pauc.] and أَعْطِيَاتٌ (Mgh, K) which latter is a pl. pl.: (K:) and the pl. of عَطِيَّةٌ is عَطَايَا: (S, Mgh, Msb:) and عَطَآءٌ has also for a pl. مَعَاطِىُّ , anonymously. (TA.) عَطَآءٌ also signifies [*A soldier's stipend,* or *pay;* or *his allowance;* and so عَطِيَّةٌ :] *what is given out to the soldier from the government-treasury once a year,* or *twice;* and رِزْقٌ, what is given out to him every month: or the former, *every year,* or *month;* and the latter, day by day: or the former, and عَطِيَّةٌ , *what is assigned to those who fight:* and رِزْقٌ and عَطِيَّةٌ , *what is assigned to the poor Muslims when they are not fighting.* (Mgh. [See also رِزْقٌ.])

عَطُوٌّ : see عَطْوٌ.

عُطَيٌّ dim. of عَطَآءٌ, q. v. (S, TA.)

عَطَآءَةٌ and عَطَاوَةٌ: see عَطَآءٌ, first sentence.

عَطِيَّةٌ : see عَطَآءٌ, latter half, in six places. ___ [Hence] أُمُّ عَطِيَّةٍ *The mill,* or *hand-mill;* syn. الرَّحَا. (T in art. ام.)

عَاطٍ A gazelle *raising his head to take the leaves* [*of a tree*]. (TA.) [See also عَطْوٌ.] Hence, (TA,) عَاطٍ بِغَيْرِ أَنْوَاطٍ (S, Meyd, TA) *Taking* [or *reaching to take*] *without* there being aught of *things suspended,* (Meyd,) a prov.; (S, Meyd, TA;) applied to him who arrogates to himself that which he does not possess; (Meyd;) or to him who arrogates to himself knowledge that does not regulate him; (TA;) or meaning, taking [or reaching to take] that which is not to be hoped for (S, TA) nor to be taken. (S. [See also art. نوط.]) [And عَاطِيَةٌ is applied to a mare as meaning *Raising her head:* see شَبَاةٌ (last sentence) in art. شبو.]

أَعْطَى [signifying *More,* and *most, excellent in giving* is anomalous, being formed from the augmented verb أَعْطَى]: see أَجْوَبُ.

مُعْطٍ [*Giving,* &c.]. When thou desirest Zeyd [i. e. any person] to give thee a thing, thou sayest, هَلْ أَنْتَ مُعْطِيَّهُ [lit. *Art thou my giver of it?*], with fet-h and teshdeed to the ى: and in like manner thou sayest to a pl. number, هَلْ أَنْتُمْ مُعْطِيَّهُ, because the ن [of the word مُعْطُونَ] falls out by reason of the word's becoming a prefixed noun, and the و is changed into ى and incorporated [into the pronominal ى], and the ى is pronounced with fet-h because [originally] preceded by a quiescent letter [i. e. the و which is changed into ى]: and to two persons thou sayest, هَلْ أَنْتُمَا مُعْطِيَايْهِ, with fet-h to the ى: and thus you do in similar cases. (S, TA.) ___ [Hence,] قَوْسٌ مُعْطِيَةٌ *A pliable bow, not rigid nor resisting to him who pulls the string:* or, as some say, *that has been bent and not been broken.* (TA.) [See also عَطْوَى.]

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مِعْطَآءٌ A man, and a woman, *who gives much,* or *often:* pl. مَعَاطِىُّ and مَعَاطٍ. (Akh, S, K.)

مَعَاطِىُّ [a pl. of مِعْطَآءٌ and] an anomalous pl. of عَطَآءٌ, q. v. (TA.)

عظل

1 عَظَلَت الكلَابُ, aor. ـُـ ; and عَظَلَت, aor. ـَـ ; (K, TA;) inf. n. عَظْلٌ; (TA;) *The dogs mounted, one upon another,* (K, TA,) *in coitu.* (TA. [See also 3.])

2 عظّلوا عَلَيْه : see 5.

3 عَاظَلَت, (S, TA,) or عاظلت فى السِّفَاد, (O,) inf. n. مُعَاظَلَةٌ and عِظَالٌ, (S, K,) said of dogs, (S, O, K,) and of beasts of prey, (TA,) and of locusts, (S, K,) and of whatever stick fast (S, O, K, TA) in coitu; (TA;) as also تعاظلت, (S, O, K, *) and اعتظلت, (O, K, *) said of locusts (O) &c.; (K;) [and so تعظّلت ; (see 5 below;)] *Cohœserunt in coitu.* (S, O, K, TA.) ___ And عاظله is said of anything as meaning *It mounted upon it,* or *overlay it.* (El-Ámidee, TA.) ___ العظَالُ فى القَوافى signifies التَّضْمِينُ [i. e. *The introducing into verses a hemistich,* or *a verse,* or *more, of another poet;* &c.: see more in art. ضمن] (S, O.) One says, عاظل فى القَافية, inf. n. عظَالٌ, meaning ضَمَّن [i. e. *He introduced into the ode a hemistich,* &c.]. (K.) And فُلَانٌ لَا يُعَاظِلُ فى القَوافى [*Such a one does not,* or *will not, introduce into verses* &c.]. (S.) 'Omar said, of the best of poets, لَا يُعَاظِلُ الكَلَامَ, meaning *He does not make one part of the language to accord in meaning with another,* [so I render لَمْ يَحْمِلْ بعضه عَلَى بَعْضٍ, (see art. حمل,) i. e. *he does not make use of tautology,*] *nor does he utter that which is a repetition,* or *that which is disapproved,* (الرَّجيع من القَوْل,) *nor reiterate an expression:* or, accord. to El-Ámidee, *he does not make the language obscure, nor crowd one part of it upon another:* (TA:) or he said, لَمْ يُعَاظِلْ بَيْنَ القَوْل, referring to Zuheyr, and meaning *he rendered the saying distinct and plain, and did not make it obscure.* (O, TA. *) ___ عاظله also signifies *He said to him, I am like*

thee, or *better than thou, the latter saying the same.* (Marg. note in an autographical copy of the TA.)

5 **التَّعَظُّل** is a dial. var. of التَّعَاظُل. (Marg. note in an autographical copy of the TA. See 3, first sentence.) ___ تعظّلوا عَلَيْه *They collected themselves together against him;* (S, O, K;) as also عظّلوا , inf. n. تَعْظِيل: (K:) or *they bore,* or *pressed,* or *crowded, as though mounting one another, upon him, to beat him.* (TA.) ___ And one says, ظَلَّ يَتَعَظَّل فِى أَثَرِه مُنْذُ اليَوْم *He passed the time pursuing hard after it during the day;* meaning a thing that had escaped him. (O, TA.)

6 **تَعَاظَل** see 3, first sentence. ___ تعاظلوا عَلَى المآء *They became numerous at the water, and pressed,* or *crowded, upon it.* (Marg. note in an autographical copy of the TA.)

8 **إعْتَظَل** see 3, first sentence.

Q. Q. 4 **اعْظَأَلَّ الشَّجَر** *The trees had many branches.* (IKh, O.) See also Q. Q. 4 in arts. عضل and عطل.

عُظْل : see عُظُل.

عَظَل and عُظَل *A large* فَأْرَة [or *rat*]: also mentioned as with ض: on the authority of Aboo-Sahl. (Marg. note in an autographical copy of the TA.) [See also عَضَل.]

عُظُل [a pl. of which the sing. is not mentioned] *i. q.* مَأْبُونُون [of which see the sing., مَأْبُون]; (IAar, O, K;) as also عُظْل . (Marg. note in an autographical copy of the TA.)

هُوَ عَظِيلُه *He is the person who says to him, I am like thee,* or *better than thou, and to whom the latter says the same.* (Marg. note in an autographical copy of the TA.)

عَاظِل and [its pls.] عَظْلَى (S, O, K) and عِظَالٌ (marg. note in an autographical copy of the TA) and عُظَالَى, (ISh, TA,) applied to

locusts (جَرَادٌ), *Cohærentes in coitu.* (S, O, K, TA.) ___ [Hence,] يَوْمُ العُظَالَى *A certain day* (i. e. *conflict*) *of the Arabs, well known;* (S, O, K;) said in the A to be *that of Benoo-Temeem, when they went to fight against Bekr Ibn-Wáïl:* (TA:) so called because the people bore, or pressed, or crowded, as though mounting, one upon another, (رَكِبَ بَعْضُهُمْ بَعْضًا, S, O, K,) therein, (S, O,) when they were routed: (TA:) or because they congregated therein as though they were mounting, one upon another: (AHei, TA:) or because two and three of them rode upon one beast (S, O, K, TA) in the rout: thus says As: or because Bistám Ibn-Keys and Háni Ibn-Kabeesah and Maarook Ibn-'Amr and El-Howfazán combined therein for the command. (TA.)

مُعْظَلٌ and مُعْظَئِلٌ A place *abounding in trees.* (Kr, K.)

مُعْظَئِلٌ : see what next precedes. [And see its verb, Q. Q. 4.]

عظلم

Q. 2 **تَعَظْلَمَ**, [from عِظْلِمٌ as signifying a certain plant or dye,] said of the night, *It was*, or *became, dark, and very black;* (K, TA;) i. e. *it became like the* عِظْلِم. (TA.)

عِظْلِمٌ, (S, Msb, K,) of which عَظْلَمٌ is a dial. var., (MF, TA,) The *expressed juice of a species of tree* or *plant*, (Az, K, TA,) *the colour of which is like* نيل [or *indigo*], *green* (أَخْضَر) *inclining to duskiness:* (Az, TA:) or *a certain plant*, (S, K,) or *thing*, (Msb,) *with which one dyes*, (S, Msb, K,) *said to be* (Msb) *called in Pers.* نيل [i. e. the *indigo-plant*]: (Msb, and so in some copies of the S; other copies of which, for نيل, have تفل:) or *i. q.* وَسْمَةٌ [*an appellation now applied to woad;* as is also عِظْلِم]: (S, Msb, K:) AHn says, one of the Arabs of the desert told me that the عظلم is the *male* وَسْمَة: he also says that it is *a small tree* or *plant*, (شُجَيْرَةٌ), *of the* [*class called*] رِبَّة, *that grows in a late season, and the greenness of which is lasting:* and in one place he says, an Arab of the desert, of the Saráh (السَّرَاة), told me that the عِظْلِمَة [which is the n. un.] is *a tree* or *plant* (شَجَرَةٌ) *that rises upon a stem about a cubit* [*in height*] *and has branches at the extremities of which are what resemble the blossoms of the* كُزْبَرَة [or *coriander*], *and it* (the tree or plant) *is dustcoloured:* (TA:) some say that it is the بِقَّم [or *Brazil-wood*]: (Msb:) MF says, it is the خِطْمِىّ [or *marsh-mallow*]: (TA:) thus says El-Hareeree; but El-'Okbaree says that it is not that: (Har p. 625:) and some say that it is *a certain red dye.* (TA.) Hence the prov.,

* بَيْضَآءُ لَا يُدْجِى سَنَاهَا العِظْلِمُ *

i. e. [*A white*, or *fair, female*,] *whose whiteness* [or *brightness*] عظلم *will not blacken* [or

darken]: applied to that which is notable, which nothing will conceal. (Meyd, TA.) ___ Hence, as being likened thereto, (S,) it signifies also The *dark* night: (S, K:) one says لَيْلٌ عَظْلَمٌ. (TA.)

عَظْلَمَةٌ *Darkness.* (K.)

عَظْلَامٌ *Dust;* syn. قَتَرَةٌ and غَبَرَةٌ. (K.)

عظم

1 **عَظُمَ**, [aor. ـُ ,] inf. n. عَظَمٌ (S, Msb, K) and عَظَامَةٌ, (Msb, K,) accord. to El-Isbahánee, primarily signifies *He was,* or *became, great in his bone:* then metaphorically said of anything كَبِير [or great], whether an object of sense or of intel-lect, a substance or an accident: (TA:) *i. q.* كَبُرَ, (S, TA,) said of a thing [as meaning *it was,* or *became, great, big,* or *large*], (S, Msb, TA,) *in length* and *breadth* and *thickness:* (TA:) [and in like manner, metaphorically, said of an object of intellect; meaning *it was,* or *became, great in estimation* or *rank* or *dignity;* and thus also said of a man: or it imports more than كَبُرَ; signifying *it was,* or *became, great in comparison with other things of its kind; huge, enormous,* or *vast;* and in a similar sense it is said of a man; and in an incomparably higher sense, of God: (see عَظِيمٌ, below:)] and اعظم said of an affair, or event, signifies [like عَظُمَ] *it became* عَظِيم. (TA.) عَظَمٌ is the *contr.* of صِغَرٌ. (K.) ___ عَظُمَ عِنْدَهُ, and عَظُمَ عَلَيْهِ: see 6, in three places: and see also 4. And ما يَعْظُمُنِى [which is similar in meaning to ما يَعْظُمُ عَلَىَّ if not a mistranscription for ما يُعْظِمُنِى]: see 4. ___ In the case of expressing wonder, one says, عُظْمَ البَطْنُ بَطْنُكَ [*How great is the belly, thy belly !*], contracting عَظُمَ, and transferring the vowel of its middle letter to [the place of] its first; and thus one does in the case of that which denotes praise or blame, and of whatever [verb] may be well used in the manner

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of نِعْمَ, and بِئْسَ: but what may not be thus used does not admit of the transferring, though it may be contracted; so that you may say, حُسْنَ الوَجْهُ وَجْهُكَ and حَسُنَ الوَجْهُ وَجْهُكَ and حَسُنَ الوَجْهُ وَجْهُكَ, but not قَدْ حُسْنَ الوَجْهُ وَجْهُكَ. (S.) عَظَمَ الكَلْبَ, inf. n. عَظْمٌ, *He gave the dog a bone to eat;* as also اعظمه. (K.) ___ And عَظَمَ فُلَانًا, inf. n. عَظَمَةٌ (K, TA) and عَظْمٌ, (TA,) *He struck such a one upon his bones.* (K, TA.)

2 **عظّمه**, inf. n. تَعْظِيمٌ; and اعظمه ; [*He made it great, big,* or *large:* see إِعْظَامَةٌ. ___ And hence,] *He magnified, honoured,* or *treated with respect* or *reverence* or *veneration, him,* [generally meaning thus, i. e. a person,] or *it,* (S, Msb, K,) i. e. an affair. (S.) [One says, فَعَلْتُ كَذَا تَعْظِيمًا لَهُ *I did thus for the purpose of rendering honour* &c. *to him,* or *it.*] ___ عظّم المطر, inf. n. as above, *The rain moistened to the measure of the* عَظَمَة [or *thick part*] *of the arm.* (TA voce أَسَّل [q. v.]) عظّم الشَّاةَ, inf. n. as above, *He cut up the sheep,* or *goat, bone by bone.* (K.)

4 **اعظم** as intrans.: see 1, former half. اعظمه: see 2: ___ and 10, in two places. ___ One says also, أَعْظَمَنِى مَا قُلْتَ, meaning هالَنِى وعَظُمَ عَلَىَّ [i. e. *What thou saidst frightened me,* or *terrified me, and was grievous,* or *distressing, in its effect upon me* (like كَبُرَ عَلَىَّ)]: and مَا يَعْظُمُنِى أَنْ أَفْعَلَ ذٰلِكَ [if not a mistranscription for ما يُعْظِمُنِى], meaning مَا يَهُولُنِى [*My doing that will not frighten me,* or *terrify me*]. (TA.) اعظم الكَلْب: see 1, last sentence but one.

5 **تعظّم** [*He made himself to appear great, big,* or *large:* as is indicated by an explanation of the word رُفَاعَة in the S, in art. رفع. ___ And hence,] *He magnified himself;* or *behaved proudly, haughtily,* or *insolently;* as also استعظم ; (S, Msb, K;) [and so تعاظم : ___ whence one says, تعظّم عنه and تعاظم عنه, both of which occur in the K, the former in art. ابه in explanation of تَأَبَّهَ عَنْ كَذَا, and the latter in art. جل in explanation of تَجَالَّ عَنْهُ; both meaning *He held himself above it, disdained it,* or *was disdainful of it.*] ___ [تَعَظَّمَ ٱللّٰهُ and تَعَاظَمَ may be best rendered *Incomparable in greatness,* or *majesty, is God.*] See also 10.

6 **تعاظم** as intrans.: see 5, in three places: ___ and see تعاظمه. [عَظَمَةٌ signifies *It was,* or *became,* عَظِيم i. e. *great,* &c., *in comparison with it.*] One says, سَيْلٌ لَا يَتَعَاظَمُهُ شَىْءٌ, meaning [*A torrent*] *in comparison with which nothing will be great.* (TA.) And أَصَابَنَا مَطَرٌ لَا يَتَعَاظَمُهُ شَىْءٌ i. e. لَا يَعْظُمُ عِنْدَهُ [meaning, in like manner, *Rain in comparison with which* (lit. *in juxtaposition to*

which) *nothing will be great fell upon us*]. (S, TA.) And هٰذَا أَمْرٌ يَتَعَاظَمُهُ شَيْءٌ (K, * TA) [*This is an affair*] *in comparison with which nothing will be great.* (K, TA.) ___ تعاظمه said of an affair, or event, (أَمْرٌ, S, Msb, TA,) signifies (Msb, K, TA) also (K, TA) عَظُمَ عَلَيْهِ [i. e. *It was*, or *became, of great magnitude*, or *moment*, or *importance;* or *of great gravity;* or (like كَبُرَ عَلَيْهِ) *difficult, hard, severe, grievous, distressing, afflictive, troublesome*, or *burdensome; in its effect upon him*]. (Msb, K, TA.) In a trad., God is related to have said, لَا يَتَعَاظَمُنِى ذَنْبٌ أَنْ أَغْفِرَهُ, meaning لَا يَعْظُمُ عَلَىَّ and عِنْدِى [i. e. *A sin is not difficult*, &c., *to me to forgive it;* like as one says, لَا يَكْبُرُ عَلَىَّ and عِنْدِى]. (TA.)

10 **استعظم** as intrans.: see 5. استعظمه *He reckoned it*, (S,) or *he saw it*, or *judged it, to be*, (Mgh, Msb, K,) عَظِيمًا [i. e. *great*, &c.]; (S, Mgh, Msb, K;) as also اعظمه, (Mgh, K,) which latter is mentioned by ISd, but disapproved by him: one says, سَمِعْتُ خَبَرًا فَأَعْظَمْتُهُ [*I heard a narration and I judged it to be of great moment*, &c.]: (TA:) and تعظّم is thought by ISd to mean *he looked upon* [a thing] *as* عَظِيمًا. (TA in art. شرف.) ___ Also, *He took the greater*, or *main, part of it*, (K, TA,) namely, a thing. (TA.)

عَظْمٌ The قَصَبُ [here meaning *bone*, but properly applied to the bones of the hands and feet, or of the arms and legs,] *of an animal, upon which is the flesh:* (K:) [dim. عُظَيْمٌ:] pl. [of mult.] عِظَامٌ (S, Msb, K) and عِظَامَةٌ, with ة as characteristic of the fem. gender, (K,) and [of pauc.] أَعْظُمٌ. (Msb, K.) ___ [And app. *A portion of a camel slaughtered for distribution in the game called* المَيْسِر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عِظَامٌ وَضَّاحٍ ___.] أَعْظُمٌ, or عُظَيْمٌ وَضَّاحٍ, is the name of *A certain game of the Arabs*, (K, TA,) *of the children of the Arabs of the desert*, (L in art. وضح,) *in which they throw in the night a piece of bone*, (TA,) or *a white bone*, (L in art. وضح,) *and he who lights upon it overcomes his companions:*

when one of the two parties overcame, he, or *they, used to ride those of the other party from the place in which they found it to the place from which they threw it, saying,* عُظَيْمٌ وضَّاحٍ ضَحَنَّ اللَّيْلَهْ وَلَا تَضْحَنَّ بَعْدَهَا مِنْ لَيْلَهْ [*O little bone of a thing very apparent, do thou appear to-night, and do not thou appear any night after it*]. (TA.) ___ عَظْمُ الرَّحْلِ *The wood of the* [*camel's saddle called*] رَحْل, *without* أَنْسَاع [i. e. *the broad, plaited, leathern bands with which it is bound*], *and without any gear.* (S, K.) ___ عَظْمُ الفَدَّان *The broad board of the plough,* (K, TA,) *at the head of which is the iron* [or *share*] *whereby the earth is cloven:* and عَضْم is a dial. var. thereof. (TA.) ___ عَظْمٌ is also a dial. var. of عَضْمٌ signifying *A winnowing-fork.* (AHn, TA in art. عضم, q. v.) ___ And a dial. var. of عَضْمٌ as signifying The *handle,* or *part that is grasped by the hand, of a bow.* (AHn, TA in art. عضم.) See also مُعْظَمٌ.

عُظْمٌ : see عَظَمَةٌ: and see مُعْظَمٌ, in three places.

عَظَمُ الطَّرِيقِ *The main part,* or *middle,* or *beaten track, of the road.* (K.)

عُظْمَةٌ : see إِعْظَامَةٌ.

عَظَمَةٌ *Self-magnification, pride, haughtiness,* or *insolence;* (S, Msb, K;) as also عُظْمٌ (S, K) and عُظَّامَةٌ and عَظَمُوتٌ : (K:) as an attribute of a human being, it is [generally] blamable: (Az, K, TA:) [but] one says, لِفُلَانٍ عَظَمَةٌ عِنْدَ النَّاسِ meaning *To such a one belongs a title to honour,* or *respect, in the estimation of men;* and لَهُ تَعَاظُمٌ likewise: and إِنَّهُ لَعَظِيمُ المَعَاظِمِ i. e. *Verily he is great in respect of the title that he has to honour, and of the rights that are held in high account; one to whom it is incumbent* [*on others*] *to pay regard,* or *consideration.* (TA.) ___ As an attribute of God, it is not to be ascribed to a human being; (Az, K, TA;) for, in relation to Him [it means *Incomparable greatness* or *majesty,* and] it is not to be specified by the ascription of its quality, nor defined, nor

likened to anything. (TA.) ___ Also The *thick part* of the fore arm; (S;) the *half next the elbow,* of the fore arm, *in which is the* [*main*] *muscle;* the half next the hand being called the أَسَلَة. (Lh, K.) ___ And The *thick part* of the tongue, (K, TA,) *above the* عَكَدَة, which is the *root* thereof. (TA.) ___ عَظَمَاتُ القَوْمِ *The chiefs,* and *nobles, of the people,* or *party.* (K, * TA.) ___ See also إِعْظَامَة.

عَظَمَةٌ A female *that desires great* أُيُور [pl. of أَيْر, q. v.]; as also مَعْظُومَةٌ . (K.)

عَظْمِىٌّ [in the CK عَظْمَى, but it is a rel. n.,] A pigeon *inclining to whiteness;* (K, TA;) app. so called in relation to the bone (العَظْم), by reason of its whiteness. (TA.)

عَظَمُوتٌ : see عَظَمَةٌ, first sentence.

عُظَامٌ : see the next paragraph.

عَظِيمٌ *Having the quality denoted by the verb* عَظُمَ; [i. e. *great, big,* or *large;* &c.;] (S, Msb, K;) as also عُظَامٌ (S, K, TA) in an intensive sense [i. e. signifying *very great* &c.], (TA,) and عُظَّامٌ (K, TA) in a more intensive sense than عُظَامٌ [i. e. signifying *very very great* &c.]: (TA:) or عَظِيمٌ signifies *esteemed great* &c. *by another* or *others;* differing from كَبِيرٌ, which signifies great &c. in itself: (El-Fakhr Er-Rázee, TA:) or the former is the *contr. of* حَقِيرٌ; [i. e. it signifies *of great account* or *estimation;*] and as حَقِيرٌ is inferior to صَغِيرٌ, so عَظِيمٌ is superior to كَبِيرٌ; (Ksh and Bd in ii. 6;) and signifies *great,* or *the like, in comparison with other things of its kind:* (Bd ibid:) [it may therefore often be rendered *huge, enormous,* or *vast:* used metaphorically, as applied to an object of the intellect, it means *great in estimation* or *rank* or *dignity;* and thus as applied to a man: also *of great magnitude* or *moment* or *importance: of great gravity: difficult, hard, severe, grievous, distressing, afflictive, troublesome,* or *burdensome:* (see 6:) and *formidable,* or *terrible.* (Bd in

xxii. 1.) Hence one says, رَجُلٌ عَظِيمٌ فِى المَجْدِ وَالرَّأْىِ [*A man great in respect of glory, honour, dignity,* or *nobility, and of judgment,* or *opinion*]. (TA.) And رَمَاهُ بِعَظِيمٍ and بِمُعْظَمٍ [*He reproached him,* or *upbraided him, with,* or *he accused him of, a thing,* or *an act, of great gravity;* or *an enormity*]: both mean the same. (TA.) [The pl. of عَظِيمٌ is عِظَامٌ and, applied to rational beings, العُظَمَآءُ ___.] العَظِيمُ as an epithet applied to God is *syn. with* الكَبِيرُ [signifying *The Incomparably-great*]. (TA.)

عُظَيْمٌ : and عُظَيْمٌ وضَّاحٍ: see عَظْمٌ.

عَظَامَةٌ : see إِعْظَامَةٌ.

عَظِيمَةٌ *A severe calamity* or *misfortune;* as also مُعْظَمَةٌ ; (S, K;) [and so مُعْظَمٌ , thus in a verse cited in the S in art. ولب:] pl. of the first عَظَائِمُ; and of the second مَعَاظِمُ . (TA.) ___ [And *A great crime* or *the like;* a meaning well known: so I have rendered it voce صَخٌّ: in art. طمر in the O and TA, its pl. عَظَائِمُ, is rendered by ذُنُوبٌ: see مُطَمَّرٌ.] See also إِعْظَامَةٌ.

عَظَامِىٌّ [a rel. n. from عِظَامٌ, pl. of عَظْمٌ]: see عِصَامِىٌّ, in art. عصم, in two places.

عُظَّامٌ : see عَظِيمٌ.

عُظَّامَةٌ : see عَظَمَةٌ: and see also what here follows.

إِعْظَامَةٌ and عَظَامَةٌ and عُظَّامَةٌ and عُظْمَةٌ (S, K, TA) [the last written in one of my copies of the S عُظُمَّةٌ] and عَظِيمَةٌ (TA) [and عَظَمَةٌ (Freytag from the Deewán of Jereer)] *A thing like a pillow* (Fr, S) *&c.,* (Fr,) or *a garment,* or *piece of cloth,* (K,) *with which a woman makes her posteriors* [*to appear*] *large.* (Fr,

S, K.)

مُعْظَمٌ The *greater, main,* [*principal, chief,*] or *most, part* or *portion,* [or *body,* or *aggregate,*] (S, Msb, K,) of a thing [or of things], (S, Msb,) or of an affair, or event; (K;) [the *main, gross, mass,* or *bulk,* of a thing or of things;] as also عُظْمٌ (S, Mgh, Msb, K) and عَظْمٌ : (Lh, K:) or عُظْمٌ , it is said, [as also مُعْظَمٌ in many cases,] signifies the *middle,* or *midst,* of a thing. (TA.) It is said in a trad. of Ibn-Seereen, جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عُظْمٌ مِنَ الأَنْصَارِ, meaning [*I sat by an assembly in which was*] *a numerous company of the Ansár.* (TA.) [مُعْظَمُ الحَرْبِ, and المَوْتِ, signify *The thick,* or *thickest,* or *the main stress* or *struggle, of the fight* or *battle,* and *of death* in battle: see رَحًى (near the end of the paragraph) in art. رحو and رحى.] ___ [And accord. to Freytag, it occurs in the Deewan of the Hudhalees as signifying The *harder parts of the body,* as the *neck,* the *thigh,* &c.] ___ See also عَظِيمٌ: ___ and عَظِيمَةٌ.

مُعْظَمَةٌ ; and its pl., مَعَاظِمُ: see عَظِيمَةٌ. ___ And for مَعَاظِمُ as a pl. of which the sing. is not mentioned, see عَظَمَةٌ.

مَعْظُومَةٌ A young weaned camel *having a bone in his tongue broken, in order that he may not such.* (K.) مَعْظُومَةٌ: see عَظَمَةٌ.

عظو

عَظَآءٌ, in the CK عظاءٌ: see what follows.

عَظَآءَةٌ, (S, Msb, TA,) which is of the dial. of the people of El-'Áliyeh, (Msb, TA,) and عَظَايَةٌ, (S, Msb, K, TA,) which is of the dial. of Temeem, (Msb, TA,) [in the CK عظاية,] *A certain reptile,* or *small creeping thing,* (S, K, TA,) *larger than the* وَزَغَة, (S,) *like the* [*lizard called*] سَامّ أَبْرَص (Msb, K, TA) *in form,* or *make,* (Msb,) *but somewhat larger:* (TA:) or *a* غنده [or غُنْدَه, a Pers. word said to signify a *species of spider*]: (MA:) [or] *a species of lizard;* (MA, PS;) *a certain reptile,* or *creeping thing,* (دَابَّة,) *larger than the* وزغة; *a species of large lizard:* (MA:) [see also عضرفوط:] pl. عَظَآءٌ, (S, Msb, K, TA, in the CK عظاءٌ,]) i. e. pl. of عَظَآءَةٌ, (S, Msb,) [or rather عَظَآءٌ is a coll. gen. n. of which عَظَآءَةٌ is the n. un.,] and عَظَايَا, (TA,) and also عَظَايَاتٌ, which last is pl. of عَظَايَةٌ. (Msb.) A woman of the desert, whom her lord (مولاها) had beaten, said, رَمَاكَ ٱللّٰهُ بِدَآءٍ لَا دَوَآءَ لَهُ إِلَّا أَبْوَالُ العَظَآءِ [*May God smite thee with a disease for which there is no remedy but the urine* (lit. *urines*) *of the* عظاء], which is a thing hard to be found. (TA.)

عظى

عظو See **عظى**

عف

1 **عَفَّ** , (S, O, Msb, K, &c.,) aor. ـِ , (S, O, Msb,) inf. n. عِفَّةٌ and عَفَافٌ (S, O, Msb, K) and عَفٌّ and عَفَافَةٌ, (S, O, K,) *He abstained* (S, O, Msb, K) from (عن) what was unlawful, (S, O,) or from what was not lawful nor comely or decorous, (M, K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Msb:) [but it is implied in the K that the verb is used without the expression of the object, or objects; and it is very often so used, as meaning *he was abstinent, continent, chaste, virtuous, modest, decent,* or *decorous:*] and استعفّ signifies the same; (K;) as also تعفّف : (Msb, K:) or this last signifies, (S, O,) or signifies also, (K,) *he affected,* or *constrained himself, to abstain from what was unlawful:* (S, O, K:) or *he was patient, and kept himself remote,* or *aloof, from a thing* [*that was unlawful* or *the like*]: (TA:) and استعفّ عن المسأَلة means *he abstained* (عفَّ) *from begging:* (S, O:) whence the trad. of the Prophet استعفف عن السُّؤال ما ٱستطعت [*Abstain thou from begging, as much as thou art able*]: (O:) or, as some say, الاستعفاف signifies *the seeking to abstain from what is unlawful,* and *from begging of men:* and one says also, اعتفّ عن القبيح [*he abstained from that which was evil,* or *foul*]; this being [likewise] from العفَّة. (TA.) عفَّ said of milk, aor ـِ , (IDrd, O, K,) inf. n. عَفٌّ, (IDrd, O,) *It collected in the udder:* (IDrd, O, K:) or *it remained in the udder;* (K;) or thus عفَّ فى الضَّرْع. (Ibn-'Abbád, O.)

2 **عفَّفته** , inf. n. تعفيفٌ, *I gave him to drink what is termed* عُفَافَة [q. v.]. (IDrd, O, K.)

4 **اعفّه ٱللّه** *God made him to be* عفيف [i. e. *abstinent,* &c.]. (S, O, Msb, K.) أَعفَّتْ, [in the CK, erroneously, اعفَّت,] said of a ewe, or she-goat, is from العُفَافَة [and therefore signifies *She had milk collected in her udder:* or *she had some milk remaining in her udder after most of it had been*

sucked]. (IDrd, O, K.)

5 **تعفّف** : see 1. Also *He* (a man, S, O) *drank what is termed* عُفَافَة [q. v.]. (S, O, K.)

6 **تَعَافَّ نَاقَتَكَ** *Milk thou thy camel after the first milking.* (S, O, L, K.) ___ And تعافّ said to a sick man, *Treat thyself medically.* (K.) One says, بِأَىِّ شَىْءٍ نَتَعَافُّ *With what thing shall we treat ourselves medically ?* (AA, O, TA.)

8 **إِعْتَفَفَ** see 1. ___ اعتفّت الإِبِلُ اليَبِيسَ *The camels took with the tongue* [or *licked up*] *the dry herbage above the earth* or *dust, taking the best,* or *choice, thereof;* as also استعفّت . (O, K.)

10 **إِسْتَعْفَفَ** see 1, in two places: ___ and see also 8.

عَفٌّ ; and its fem.: see عَفِيفٌ.

عُفَّةٌ : see عُفَافَةٌ. Also *An old woman:* (Ibn-El-Faraj, O, K, TA:) like عُثَّةٌ: being formed [from the latter] by substitution. (TA.) And *A certain fish, smooth, white, and small; when cooked, having a taste like that of rice.* (Ibn-ElFaraj, O, K.)

عَفَافٌ *A medicine,* or *remedy.* (AA, O, K.)

عَفِيفٌ and عَفٌّ epithets from عَفَّ, as such signifying *Abstaining* (S, O, Msb, K) from what is unlawful, (S, O,) or from what is not lawful nor comely or decorous, (K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Msb:) [and very often used as meaning *abstinent, continent, chaste, virtuous, modest, decent,* or *decorous:*] fem. of the former with ة; (S, O, K;) and so of ↓ the latter, (S, O, Msb, K,) which has no broken pl.: (TA:) the pl. masc. (of عَفِيفٌ, Msb, TA) is أَعِفَّآءُ (O, Msb, K, TA) and أَعِفَّةٌ: (Msb, TA:) عَفِيفَةٌ, applied

to a woman, signifies *excellent*, or *high-born, good, righteous*, or *virtuous;* and [more commonly] *continent*, or *chaste;* (TA;) and the pl. of this is عَفَائِفُ and عَفِيفَاتٌ. (O, K.)

عُفَافَةٌ is the subst. from عَفَّ said of milk: (O, K:) so says IDrd: (O:) [accord. to him, it app. signifies *Milk that has collected in the udder:*] and it signifies (S, O, K) accord. to another or others, (O,) as also عُفَّةٌ , *somewhat of milk remaining in the udder* (S, O, K) *after most of it has been sucked.* (O, K.) ___ And F explains العُفَافَةُ, with damm, by the words أَنْ تَأْخُذَ الشَّىْءَ

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بَعْدَ الشَّىْءِ فَأَنْتَ تَعْتَقُّهُ [as though signifying *The taking thing after thing, by licking it up*, or *otherwise, from the ground, choosing the best thereof:* but this mode of explanation is often used in lexicons to denote the thing, or things, mentioned therein; not the act: and I think that what is here meant is *the thing*, or *things, thus taken:* this, moreover, is agreeable with the general analogy of words of the measure فُعَالَةٌ; as is shown by many exs. in the Mz, 40th نوع]. (TA.)

جَآءَ عَلَى عِقَّانِ ذٰلِكَ *He* (a man, S, O) *came at the time of that:* (S, O, K: *) a dial. var. of إِقَّانِ: (S, O:) or, accord. to IF, formed [from the latter] by substitution. (O.)

عفج

1 **عَفَجَ**, [aor. ـَـ ,] inf. n. عَفَجٌ, *He* [a man, or a beast other than a ruminant,] *was,* or *became, fat in his* أَعْفَاج [pl. of عَفَجٌ, q. v.]. (L.)

عَفْجٌ and عَفْجٌ: see the next paragraph.

عَفَجٌ and عَفْجٌ and عَفَجٌ (S, O, K) and عَفْجٌ (L, and some copies of the K) sings. of which the pl. is أَعْفَاجٌ (S, O, K) and عَفَجَةٌ: (TA:) the أَعْفَاج are The أَمْعَآء [or *intestines into which the food passes from the stomach*]: (TA, and Ham p. 641:) or the *lower* أَمْعَآء: (TA, and Zj in his Khalk el-Insán:) or *in human beings, and in solid-hoofed animals, and in beasts of prey,* (S, O,) *that* [*portion of the intestines*] *to which the food passes from the stomach;* (S, O, K;) *which is like the* [*intestines called*] مَصَارِين *in camels and in cloven-hoofed animals, to which the stomach transmits what it has concocted,* lit. *what it has tanned* (ما دَبَغَتْهُ:) (S, O: in some copies of the former, ما دَفَعَتْهُ:) or the عفج is *what is in the place of the* كَرِش *to that which has no* كَرِش: or, accord. to Lth, it is, *to any animal that does not ruminate, such of the* أَمْعَآء [or *lower intestines*] *of the belly as is like the* مُمْرَغَة *to the sheep* or *goat.* (TA.) عَفَجٌ is also the inf. n. of عَفَجَ [q. v.]. (L.)

عَفِجٌ: see the next preceding paragraph. Also A man [and app. a solid-hoofed animal and a beast of prey] *fat in his* أَعْفَاج [pl. of عَفَجٌ, q. v.].

أَعْفَجُ *Large in the* أَعْفَاج. (K, TA.)

عفر

1 **عَفَرَهُ**, aor. ـِ , (S, O, Msb, K,) inf. n. عَفْرٌ, (S, O, Msb,) *He rubbed it* (namely a vessel) *with dust:* and عفّره *he rubbed it much with dust:* (Msb:) or the latter, *he defiled,* or *soiled, it with dust:* (Mgh:) and the former, and ↓ latter, (S, O, K,) of which the inf. n. is تَعْفِيرٌ, (S, O,) *he rolled,* or *turned over, him,* or *it,* فى التُّراب *in the dust:* (S, O, K:) or *he hid* (دسّ) *him,* or *it,* therein. (K.) It is is said in a trad. of Aboo-Jahl, هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ [*Doth,* or *shall, Mohammad defile his face with dust,* or *rub his face in the dust, in the midst of you?*], meaning his prostrating himself in the dust: and at the end he says, لَأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِى التُّرَابِ [*I will assuredly trample upon his neck,* or *I will defile,* or *roll, his face in the dust*]; meaning that he would abase him, or render him abject. (TA.) ___ *He dragged him,* being about to roll him in the dust: and you say اعْتَفَرَ ثَوْبَهُ فِى االتُّرَابِ [*He dragged his garment in the dust*]. (Aboo-Nasr, L, TA.) ___ And عَفَرَهُ, (K,) inf. n. عَفْرٌ, (TA,) *He cast him upon the ground;* as also اعتفره . (K.) You say, اعتفره الأَسَدُ *The lion cast him upon the ground:* (A:) or *the lion seized him, and broke his neck,* (S, O, TA,) *and cast him upon the ground, and shook him about.* (TA.) And اعتفره *He leaped,* or *sprang, upon him,* or *at him,* (ساوره, O, K, for which شاوره is erroneously put in some copies of the K, TA,) *and dragged him, and cast him upon the ground.* (TA.) [See also 2.] عَفَرَ, aor. ـَ , (Msb, K,) inf. n. عَفَرٌ, (Msb,) *He,* or *it, was of the colour termed* عُفْرَة: (Msb, K:) or *of a colour resembling that.* (Msb.)

2 **عَفَّرَ** see 1, in four places. ___ عفّر قرنه, and عافره فَأَلْزَقَهُ بالعفر, *He wrestled with his adversary, and made him cleave to the dust.* (A.) عفّر, inf. n. تَعْفِيرٌ, *He mixed his black sheep* or *goats with others of the colour termed* عُفْرَة: (O, K, TA:) or *he took white sheep* or *goats*

in exchange for black; because the former have more increase. (S, O, TA.) ___ And *He made,* or *rendered, white.* (S, O.)

3 **عَافَرَ** see the next preceding paragraph.

5 **تَعَفَّرَ** see 7, in three places. ___ تعفّر الوحش *The wild animals became fat.* (O, K, TA.)

6 **تعافر** said of [food of the kind called] ثَرِيد, *It was made white.* (K. [See أَعْفَرُ, latter half.])

7 **انعفر** and اعتفر *It* (a vessel) *became rubbed with dust:* and تعفّر *it became much rubbed with dust:* (Msb:) or the first and ↓ second, (S, O,) and ↓ the last also, (O,) *it* (a thing) *became defiled with dust:* (S, O:) or the first and ↓ last, *he* or *it, became rolled,* or *turned over,* فى التُّراب *in the dust:* or *became hidden* therein. (K.) ___ And one says, دَخَلْتُ المآءَ فما ٱنْعَفَرَتْ قَدَمَاىَ *I entered the water, and my feet did not reach the ground.* (A, TA.)

8 **إِعْتَفَرَ** see 1, in four places. See also 7, in two places.

Q. Q. 2 **تَعَفْرَتَ** *He became,* or *acted like, an* عِفْرِيت; (K, TA;) from which latter word this verb is derived, the [final] augmentative letter being preserved in it, with the radical letters, to convey the full meaning, and to indicate the original. (TA.)

عِفْر : see عِفْرٌ, in four places.

عُفْر : see عِفْرٌ. Also pl. of أَعْفَرُ [q. v.]. (S, &c.)

عِفْر *A boar;* (S, O, K;) as also عُفْرٌ : or *a swine,* as a common term: or the *young one of a sow.* (K.) عِفْرٌ (S, A, O, K) and عَفْرٌ (Sgh in TA in art. نفر) and عِفْرِيَةٌ , (A, O, K,) in which the ى is to render the word quasi-coordinate to شِرْذِمَةٌ, [I substitute this word for شِرْذَوَةٌ, in the L, and شِرْذِذَةٌ in the TA,] and the ة to give intensiveness, (L, TA,) and عِفْرِيتٌ , (A, O, K,) in which the ت is to render the word quasicoordinate to قِنْدِيلٌ, (TA,) [or to render it a contraction of عِفْرِيَةٌ,] and عِفْرِيتٌ , which

occurs in one reading of the Kur, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, CK,) and عفرات, (CK,) and عفارية, (A, O, L, K,) in which the ى is to render the word quasi-coordinate to عذافرة, and the ة is to give intensiveness, (TA,) and عفر, (O, K,) and عفرى, (Sgh, K,) and عفرنية, (Sgh, K,) and عفرين, and عفرين, (Lh, TA,) and عفرنى, (Lth, TA,) [respecting which last, see the latter portion of this paragraph,] applied to a man, (S, O, K,) and to a jinnee, or genie, (Kur, ubi suprá,) *Wicked*, or *malignant;* (S, O, K;) *crafty*, or *cunning;* (S, O;) *abominable, foul*, or *evil;* (K;) *abounding in evil;* (TA;) *strong*, or *powerful;* (A;) *insolent and audacious in pride and in acts of rebellion* or *disobedience;* (A, TA;) *who roils his adversary in the dust:* (A:) and the epithet applied to a woman is عفرة, (S, O,) and عفريتة, (Lh, K,) and عفرّة: (Sh, O:) or عفريت signifies anything *that exceeds the ordinary bounds;* and عفارية is syn. with it: (AO, S, O:) and عفريت and عفرين and عفرين (Zj, K) applied to a man, and as applied in the Kur, ubi suprá, [to a jinnee,] (Zj,) *sharp, vigorous, and effective, in an affair, exceeding the ordinary bounds therein, with craftiness*, or *cunning*, (Zj, O, K,) *and wickedness*, or *malignity:* (Zj:) or عفريت is properly applied to a jinnee, and signifies *evil in disposition, and wicked* or *malignant;* and is metaphorically applied to a man, like as is شيطان: (B:) it is applied to *an evil jinnee that is powerful, but inferior to such as is termed* مارد: (Mir-át ez-Zemán:) عفرية also signifies *i. q.* داهية [app. meaning *very crafty* or *cunning*, rather than *a calamity*]: (S, O:) عفرية and عفريت are also applied as epithets to a شيطان [or devil]: (Kh, S:) the pl. of the former of these two epithets is عفارية, (Kh, S, O,) or عفارىّ; (Fr;) and that of عفريت is عفاريت; (Kh, Fr, S, O;) and that of عفر is عفرّون; (Sh;) and that of عفر is أعفار. (TA in art. جشم.) You say, فلان عفريت نفريت, and عفرية نفرية; [*Such a one is wicked*, or *malignant;* &c.;] the latter of these two words being an imitative sequent. (AO, S, O.) And in a trad. it is said, إنّ ٱللهَ يبغضُ

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العفرية النفرية ٱلّذى لا يرزأُ فى أهلٍ ولا مالٍ (AO, S) [*Verily God hates*] *the crafty* or *cunning, the*

wicked or *malignant, the abounding in evil;* or *him who collects much and refuses to give;* or *him who acts very wrongfully* or *unjustly* or *tyrannically;* [*who will not suffer loss in* his *family nor in* his *property.*] (TA.) ___ أَسَدٌ عَفِرٌ, and عَفْرِيَةٌ , and عَفْرِيتٌ , and عُفَارِيَةٌ , (K,) and عَفِرٌّ , (TA,) and عَفَرْنًى , (K, [respecting which see what follows: in the CK عَفَرْنًى, which is wrong in two respects:]) *A strong,* (K,) *powerful, great,* (TA,) *lion:* (K, TA:) or العَفَرْنَى *the lion;* so called because of his strength: (S, O:) and لُبْؤَةٌ عَفَرْنًى, (S, O, TA,) like the masc., (TA. [or it may be in this case with the fem. ى, i. e. without tenween,]) or عَفَرْنَاةٌ , (K, TA,) *a strong lioness:* (S, O, K:) or the epithet, of either gender, signifies *bold:* from عَفَرٌ signifying dust, or from عَفَرٌ in the sense of اعْتِفَارٌ, or from the strength and hardiness of the animal: (TA:) and نَاقَةٌ عَفَرْنَاةٌ *a strong she-camel;* pl. عَفَرْنَيَاتٌ: (S, O:) but you do not say جَمَلٌ عَفَرْنًى; (Az:) the alif [which is in this case written ى] and ن in عَفَرْنًى are to render it quasi-coordinate to سَفَرْجَلٌ [which shows that it is with tenween]. (S.)

عَفَرٌ (IDrd, S, A, O, Msb, K) and عَفْرٌ (IDrd, A, O, K) *Dust:* (IDrd, S, O, Msb:) [like عَفَارٌ the *dust of the earth:* (Freytag, from Meyd:)] or the *exterior of the dust* or *earth:* (A, K:) and the *surface of the earth;* (Msb;) as also عَفْرُ الأَرْضِ: (TA:) pl. أَعْفَارٌ. (K.) You say مَا عَلَى عَفْرِ الأَرْضِ مِثْلُهُ *There is not upon the face of the earth the like of him,* or *it.* (O, TA.) And كَلَامٌ لَا عَفَرَ فِيهِ, (K,) or لَا عَفْرَ لَهُ, (TS, TA,) [lit., *Language in which is no dust;* or *which has no dust;* like the saying كَلَامٌ لَا غُبَارَ عَلَيْهِ *language on which is no dust;* meaning] *language in which is nothing difficult to be understood.* (K.) And IAar mentions, but without explaining it, the saying, عَلَيْهِ العَفَارُ وَالدَّبَارُ وَسُوءُ الدَّارِ [app. meaning, *May the dust, and perdition, and evil of the dwelling, be his lot.* See دبر]. (O, TA.)

عَفَرٌ [part. n. of عَفَرَةُ أَرْضٍ]. عَفَرٌ *Land of the colour termed* عُفْرَةٌ [q. v.]. (O and TA in art. عثر.) See also عَفَرٌ.

عفرٌ , and the fem., with ة: see عفر, in four places.

عفرة *A dust-colour inclining to whiteness; a whitish dust-colour:* (TA:) or *whiteness that is not clear:* (Mgh, Msb:) or *whiteness that is not very clear,* (AZ, As,) *like the colour of the surface of the earth:* (AZ, As, Mgh:) or *whiteness with a tinge of redness over it:* (A:) the *colour of an antelope such as is termed* أَعفر. (K.) ___ See also عفرية, in three places.

عفرى , or عفرًى: see عفرية.

عفْرىٌّ : see عفر, first quarter.

عفراة : see عفرية.

عفرات : see عفر, first quarter: and see the next paragraph, in three places.

عفرية : see عفر, in six places. The *hair,* and the *feathers, of the back of the neck,* of the lion, and of the cock, &c., *which it turns back towards the top of its head when exasperated;* as also عفرة (S, O) and عفرات , (S,) or عفراة : (O, TA:) and عفرة , the *feathers around the neck* of a cock and of a bustard (حبارى) &c.: (S in art. برل:) or عفرية and عفرى , or عفرًى, [whether without or with tenween is not shown, but I think it is more probably without,] of a cock, the *feathers of the neck;* (K;) as also عفرة : (TA:) and of man, the *hair of the back of the neck:* (K:) or the *hair of the part over the forehead:* (TA:) and of a beast, the *hair of the fore-lock:* (K:) or the *hair of the back of the neck:* (TA:) and [of a man,] the *hairs that grow in the middle of the head,* (K,) *that stand up on an occasion of fright;* (TA;) as also عفرات and عفرنية . (K.) You say جآء فلانٌ نافشًا عفريته, meaning *Such a one came in a state of anger.* (S, O.) And جآء ناشرًا عفريته, and عفراته , *He came spreading his hair, by reason of covetousness, and inordinate desire.* (ISd, TA.)

عفْرِيتٌ ; and عَفْرِيتٌ: and the fem., عَفْرِيتَةٌ: see عِفْرٌ, in ten places.

عِفْرِينٌ : see عِفْرٌ, in two places.

عِفِّرِينٌ : see عِفْرٌ, in two places. لَيْثٌ عِفِّرِينٌ *The lion.* (AA, K.) So in the prov., إِنَّهُ لَأَشْجَعُ مِنْ لَيْثٍ عِفِّرِينٍ [*Verily he is more courageous than the lion*]. (AA, TA.) عِفِّرِينٌ is the name of a certain place in which are lions, or abounding with lions: (S, O, K:) or the name of a certain country or town. (As, AA, S, M.) *A certain insert, whose retreat is the soft dust at the bases of walls;* (O, K:) *that rolls a ball, and then hides itself within it; and when it is roused, throws up dust:* (O, TA:) the word [عِفِّرِينٌ] is of one of those forms not found by Sb: (TA:) or *a certain creeping animal* (دَابَّةٌ), *like the chameleon, that opposes itself to the rider* [*upon a camel or horse*], *and that strikes with its tail.* (O, K.) [See also طُحَنٌ: and see Ham p. 131.] ___ Also *A complete man;* [i. e., *complete with respect to bodily vigour, having attained the usual term thereof;*] (O, K, TA;) *fifty years old.* (O, TA.) ___ And *Resolute,* or *firm-minded; strong,* or *powerful.* (S, O, K, TA.)

عِفْرَنًى and عِفْرَنَاةٌ: see عِفْرٌ, in three places. ___ The latter also signifies The [*kind of goblin,* or *demon, called*] غُولٌ. (O, K.)

عِفْرُنِيَةٌ : see عِفْرٌ; first quarter. and see عِفْرِيَةٌ.

عِفَارٌ : see عِفْرٌ. Also *A certain kind of tree,* (S, O, K,) *by means of which fire is produced;* (S, O;) زِنَادٌ [or *pieces of wood,* or *stick, used for that purpose,*] *being made of its branches:* (K, * TA:) accord. to information given to AHn by certain of the desert-Arabs of the Saráh (السَّرَاةُ), *it resembles the kind of tree called the* غُبَيْرَآءُ, *by reason of its smallness, so that when one sees it from afar he doubts not its being the latter kind of tree; its*

blossom, also, is like that of the latter tree; and it is a kind of tree that emits much fire, so that the زناد *made of it are excellent:* (TA:) pl. of عَفَارَةٌ; (K;) or, more properly, [a coll. gen. n., and] its n. un. is with ة: (O, TA:) *it and the* مَرْخ *contain fire that is not in any other kind of tree:* Az says, I have seen them both in the desert, and the Arabs make them the subject of a prov., relating to high nobility: (TA:) they say فِى كُلِّ شَجَرٍ نَارٌ وَٱسْتَمْجَدَ المَرْخُ وَالعَفَارُ (S, O, TA) *In all trees is fire; but the markh and 'afár yield much fire,* more than all other trees. (O, * TA.) [See also مَرْخٌ, and استمجد.] It is also said, in another prov., اقْدَحْ بِعَفَارٍ أَوْ مَرْخٍ ثُمَّ ٱشْدُدْ إِنْ شِئْتَ أَوْ أَرْخِ [*Produce thou fire with markh or with 'afár: then tighten, if thou please,* or *loosen*]. (TA.) See also عَافُور.

عَفَارَةٌ The *quality,* or *disposition, of him who is termed* عِفْرٌ *and* عِفْرِيَةٌ *and* عِفْرِيتٌ *&c.;* i. e., *wickedness,* or *malignity, &c.* (K, * TA.)

عُفَارِيَةٌ : see عِفْرٌ, in three places.

عَافِرٌ and مُنْعَفِرٌ and مَعْفُورٌ and مُعَفَّرٌ *Defiled with dust:* hence, العَافِرُ الوَجْهِ *He whose face is defiled with dust:* and هُوَ مُنْعَفِرُ الوَجْهِ فِى التُّرَابِ, and مُعَفَّرُهُ, *He has the face defiled in the dust.* (TA.)

وَقَعُوا فِى عَافُورِ شَرٍّ, (S, K,) and فِى عَفَارِ شَرٍّ, (TA,) *i. q.* فِى عَاثُورِ شَرٍّ, (Fr, S, K,) i. e., *They fell into difficulty,* or *distress.* (S.) Some say that the ف is substituted for ث. (TA.) [But see عاثور.]

أَعْفَرُ *Dust-coloured inclining to white; of a whitish dust-colour:* (TA:) or *white, but not of a clear hue:* (Msb:) or, applied to a buckantelope, *white, but not of a very clear white,* (AZ, As, S, O, K,) *being like the colour of the surface of the earth:* (AZ, As, Mgh:) or a buck-antelope *having a tinge of red over his whiteness,* (AA, S, A, K,) *with a short neck;* and such is the

weakest of antelopes in running: (AA, S, O:) or *having a redness in his back, with white flanks:* (K:) [in the CK, after the words thus rendered, is an omission, of the words أَوِ الأَبْيَضُ وَ:] or *such as inhabits elevated, rugged, stony tracts, and hard grounds; and such is red:* (AZ:) or *having white horns:* (A:) fem. عَفْرَآءُ: (S, K, &c.:) also applied to a she-goat, meaning *of a clear white colour:* (TA:) pl. عُفْرٌ. (S, A, O.) ___ El-Kumeyt says,

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* وَكُنَّا إِذَا جَبَّارُ قَوْمٍ أَرَادَنَا *
* بِكَيْدٍ حَمَلْنَاهُ عَلَى قَرْنِ أَعْفَرَا *

[*And we used, when an insolent tyrant of a people desired to execute against us a plot, to carry him upon the horn of an antelope of a whitish dustcolour,* or *white but not of a clear hue,* &c.]; meaning, we used to slay him, and to carry his head upon the spear-head; for the spear-heads, in time past, were of horns. (S, O.) ___ Hence the saying رَمَانِى عَنْ قَرْنٍ أَعْفَرَ *i. q.* رَمَانِى بِدَاهِيَةٍ [*He sent upon me a calamity;* or *he made a very crafty man to be my assailant*]: for the same reason, also, قَرْنُ أَعْفَرَ is proverbially used to signify *A difficulty,* or *distress, that befalls one:* and one says to a man who has passed the night in disquieting distress, كُنْتَ عَلَى قَرْنِ أَعْفَرَ [*Thou wast pierced by grief*]. (TA.) One says also, of him who is frightened and disquieted, كَأَنَّهُ عَلَى قَرْنِ أَعْفَرَ [*He is as though he were upon the horn of an antelope of a whitish dustcolour,* &c.: meaning, *upon the head of a spear*]: the like of this phrase is used by Imra-el-Keys. (A.) ___ Also عَفْرَآءُ, A ewe *of a colour inclining to whiteness.* (O.) ___ And أَعْفَرُ, *Red* sand. (S, O.) ___ [Food of the kind called] ثَرِيد *made*

white: (K, TA:) from عُفْرَةٌ signifying the colour of the earth. (TA.) ___ عَفْرَآءُ *White.* (K.) ___ أَرْضٌ عَفْرَآءُ *Untrodden land.* (K, TA.) ___ العَفْرَآءُ *The thirteenth night* [*of the lunar month*]: (S, O:) or *the night of blackness:* (A:) but accord. to IAar, اللَّيَالِى العُفْرُ signifies *the white nights;* (A;) and so says Th, without particularizing: (TA:) or the nights thus called are *the seventh and eighth and ninth nights of the lunar month;* (K;) because of the whiteness of the moon [therein]. (TA.) It is said in a trad. لَيْسَ عُفْرُ اللَّيَالِى كَالدَّآدِئِ *The moon-lit nights are not like the black nights:* some say that this is a proverb. (TA.)

مُعَفَّرٌ : see عَافِرٌ, in two places.

مُعَفِّرٌ One *whose sheep* or *goats are of the colour termed* عُفْرَةٌ: there is no tribe among the Arabs to whom this appellation applies, except Hudheyl. (A, TA.) [Accord. to analogy, this should rather be written مُعْفِرٌ; and perhaps it is thus in correct copies of the A.]

مَعْفُورٌ : see مَعْفُورَةٌ أَرْضٌ ___. عَافِرٌ *Land of which the herbage has been eaten.* (S, O.)

مُعَافِرٌ : see مَعَافِرِىٌّ, in three places.

مُعَافِرٌ One *who walks with companies of travellers,* (S, O, K, TA,) and so, accord. to the L, مُعَافِرِىٌّ, (TA,) *and obtains of their superabundance* [*of provisions*]. (S, O, TA.)

ثَوْبٌ مَعَافِرِىٌّ, (S, Mgh, O, Msb,) pl. ثِيَابٌ مَعَافِرِيَّةٌ, (S, O, K,) and بُرْدٌ مَعَافِرِىٌّ, (Az,) and hence, simply, مَعَافِرُ, (Az, Mgh,) as a subst., (Az,) without the relative ى, (Az, Mgh,) accord. to As, (Mgh,) *A kind of garment,* or *piece of cloth,* (S, Mgh, O, Msb,) and *a garment of the kind called* بُرْدٌ, (Az,) *so called in relation to* مَعَافِرُ, (S, O, K, &c.,) a word imperf. decl., (S, O, K,) because of its being of the form of an imperf. decl. pl., (S, O,) as the name of a tribe of Hemdán; (S, O;) or as being the name of a son of Murr, (Sb, Mgh, Msb,) brother of Temeem the son of Murr, (Sb, Mgh,) and father of the tribe above mentioned, (Msb, K,) which was a tribe of El-Yemen; (Msb;) or as being the name of a place, (IDrd, O,) or a town, or

district, (K, TA,) of El-Yemen, (IDrd, O, TA,) in which Ma'áfir Ibn-Udd took up his abode, accord. to Z: (TA;) معافرىّ is perfectly decl. because the relative ى is added to it: (S:) and it is thus formed because معافر is sing. in its application; whereas, in a rel. n. from a pl. used as a pl., the formation is from the sing., as in the instance of مسجدىٌّ as a rel. n. from مساجد: (TA:) معافر should not be pronounced with damm to the م: (Msb, K:) and it is wrong to call the kind of garment above mentioned معافرىٌّ, with damm, and معافرىٌّ, without tenween, and معافير. (Mgh.)

معافرىٌّ : see معافر.

منعفر : see عافر, in two places.

يعفور The *dust-coloured gazelle:* (K:) or the *gazelle, as a general term:* (K, * TA:) as also يعفور: (K:) and the [*young gazelle such as is called* خشف: (S, O, K:) or the *buck-gazelle:* (S, Mgh, O:) and (S, IAth, O, in the Mgh or) the *young one of the wild cow:* (S, IAth, Mgh, O:) n. un. with ة: (TA:) pl. يعافير. (S, O.) ___ Also A *light,* or an *active,* ass. (IAar.) ___ And it is said to mean The *form of a man, seen from a distance, resembling a* يعفور [in one of the senses expl. above]. (L, TA.) And *One of the divisions of the night,* (K, TA,) *which are five, called* سدفة *and* ستفة *and* هجمة *and* يعفور *and* خدرة. (TA.)

عفص

1 **عَفَصَ الشَّىْءَ**, aor. ـِ, (K,) inf. n. عَفْصٌ, (TK,) *He doubled, folded,* or *bent, the thing.* (K.) Hence عَفَاصُ القَارُورَةِ. (TA.) ___ عَفَصَ القَارُورَةَ, (Fr, S, A, O, Msb, K,) aor. ـِ, (Msb, K,) inf. n. عَفْصٌ, (Msb,) *He tied,* or *bound, the* عَفَاص (q. v.) *upon the flask,* or *bottle;* (S, A, * O, K;) as also اعفصها : (K:) or *he put the* عفاص *upon the head of the bottle;* and so, accord. to some, ↓ the latter also: (Msb:) or ↓ the latter signifies *he made for it,* or *put to it,* (جَعَلَ لَهَا,) *an* عفاص; (Fr, S, O, Msb;) and so, (Fr, O, Msb,) accord. to some, (Msb,) the former also; (Fr, O, Msb;) each having two meanings: (Msb:) and the former, also, *he stopped the bottle with a stopper.* (A) ___ عَفَصَهُ, aor. ـِ, *He pulled it out* or *forth.* (K.) And عَفَصْتُ أُذُنَيْهِ *I pulled towards me its ears;* namely, the ears of a head that I was eating. (Ibn-'Abbád, O.) And IAar allows this verb with س as well as with ص. (TA.) ___ See also 8. ___ عَفَصَ يَدَهُ *He twisted his arm,* or *hand.* (O, K.) ___ عَفَصَهُ, (O, K,) aor. ـِ, inf. n. عَفْصٌ, (TA,) *He weakened,* or *enervated, him,* (أَثْخَنَهُ,) *in wrestling.* (O, K.) ___ And عَفَصَهَا *He compressed her,* (Ibn-'Abbád, O, K,) namely, a woman, (Ibn-'Abbád, O,) or his young woman. (K.)

2 **عَفَّصَ** [عفّص الثَّوبَ *He dyed the garment,* or *piece of cloth, with* عَفْص, or *galls.* See the pass. part. n., below.]

4 **اعفص القَارُورَةَ** : see 1, in three places. اعفص الحِبْرَ *He put* عَفْص [or *galls*] *into the ink.* (TA.)

8 **اعتفص منه حقّه** *He took from him his right,* or *due;* (Ibn-'Abbád, O, K;) as also عَفَصَ . (O, K. *)

عَفْصٌ [*Galls:* and the *trees which bear them:*] *a certain thing well known,* (Msb, K,) *of which ink is made,* (S, O, TA,) *and with which one tans;* (Msb;) the *produce of the tree called* بَلُّوط [or *oak*]: (L, TA:) or applied to the *trees* [*which bear it*] and to the *fruit* [*thereof*]: (K:) or *a*

certain tree of the kind called بَلُّوط, *which* [*is also the name of a produce of that tree,* i. e., of the acorn, (both of which applications are agreeable with modern usage,) *like as* عَفْصٌ *is also the name of another produce thereof,* i. e., the *gall,* or *gallnut; for it is said that this tree*] *bears one year* بَلُّوط, *and another year* عَفْص, (Lth, O, K,) *of which ink is made:* (CK:) *it is not of the growth of the land of the Arabs:* (IB, TA:) *it is astringent; drying; having the quality of repelling effluent matters; and strengthening flaccid and weak members;* (K, TA;) *and especially the teeth;* (TA;) *and when steeped in vinegar, it blackens the hair:* (K:) the word is post-classical; (S, O, K;) not of the language of the people of the desert: (S, IF, O, Msb:) or it is Arabic; (AHn, O, K;) and from it is derived عُفُوصَةٌ, signifying a taste in which is astringency and bitterness; as also the epithet عَفِصٌ, applied to a taste. (AHn, O.)

عَفَصٌ *A twisting in the nose:* (O, K:) so they say. (O.)

عَفِصٌ A taste (AHn, S, O, Msb) *having an astringent quality,* (AHn, S, O, Msb, K,) *and bitterness,* (AHn, O, K,) *which render swallowing difficult;* (TA;) *disagreeable and choking;* or *disagreeable, with dryness and bitterness;* or *rough;* syn. بَشِعٌ. (TA.) See عَفْصٌ.

عَفْصِىٌّ [app. *A seller of* عَفْص, or *galls.* Five relaters of traditions of whom each bore this appellation are mentioned in the TA.]

عِفَاصٌ The *receptacle in which is put money or the like that one expends,* (A'Obeyd, Az, A, Mgh, O, Msb, K,) or, as some say, *in which is the pastor's money or the like that he expends,* (TA,) *made of skin,* or *of a piece of rag,* or *other material.* (A'Obeyd, Az, A, * Mgh, O, Msb, K. *) ___ And hence, (A'Obeyd, O, Az, &c.,) The *skin with*

which the head of a flask, or *bottle, is covered:* (A 'Obeyd, Az, S, A, Mgh, O, Msb, K:) it is said to be *its* صِمَام [or *stopper*]; (Az, Mgh, O, Msb;) by Lth; (Az, O, Msb;) but the right explanation is that given by A 'Obeyd: (Az, Msb:) that which enters into its mouth is the صِمَام: (S:) or it has this latter signification also: (A:) or it signifies accord. to El-Ghooree, (Mgh,) or signifies also, (A, K,) the *case* (غِلَاف [which has app. been misunderstood as meaning the skin cover of the head of a flask or bottle, before mentioned.]) *of a flask,* or *bottle:* (A, Mgh, O, K:) but the first is the explanation that is preferred. (Mgh.) [See 1, first signification.)

عُفُوصَةٌ in taste, (S,) *Astringency* (S, K) *and bitterness,* (K,) *which render swallowing difficult:* (TA:) *a taste in which is astringency and bitterness:* derived from عَفْصٌ, q. v. (AHn, O.) [See also عَفِصٌ.]

مُعَفَّصٌ A garment, or piece of cloth, *dyed with* عَفْصٌ [or *galls*]. (O, K.)

مِعْفَاصٌ A young woman *extremely evil in disposition:* but the مِعْقَاصٌ (with ق) is more evil than she. (IAar, O, K.)

عفل

1 **عَفَلَتْ**, aor. ـَـ, (Msb, K,) inf. n. عَفَلٌ, (Msb,) said of a woman, (Msb, K,) and of a she-camel, (K,) or of any female, (Msb,) *She had a certain thing,* (Msb, K,) *called* عَفَلٌ *and* عَفَلَةٌ, (K.) *come forth in her vulva, resembling the* أُدْرَة [or *scrotal hernia*] *of a man.* (Msb, K.) عَفَلَهُ *He felt his* (i. e. a ram's) عَفْل [q. v.] *in order to see what was his state of fatness.* (TA.)

2 **عَفَّلْتُهَا**, (O,) inf. n. تَعْفِيلٌ, (O, K,) *I attributed to her the having what is termed* عَفَلٌ. (O, K. *) ___ And تَعْفِيل signifies also The *curing what is termed* عَفَلٌ. (Ibn-'Abbád, O, K.) One says, عَفَّلَ المَرْأَةَ *He cured the woman's* [عَفَل or] عَفَلَة. (TK.)

عَفْلٌ [in the CK (erroneously) عَفَل] The *part* of a sheep or goat, (Ks, S, O,) or of a ram, (K,) *which is the place where it is felt,* (Ks, S, O,) *between its hind legs,* (Ks, S,) *to know whether it be fat or lean.* (Ks, S, O, K. *) ___ And The *fat of the testicles* of a ram, *with what is around it.* (IF, K.) ___ And *Abundance of the fat of what is between the hind legs* of the he-goat and of the bull; seldom or never used except in relation to the gelded (K, TA) of these two; and not used in relation to the female. (TA.) ___ And The *perinæum;* or *line between the anus and the penis.* (K.)

عَفَلٌ *A certain thing that comes forth in the vulva of a woman* and *of a camel, resembling the* أُدْرَة [or *scrotal hernia* (in the TA the أُدْرَة in the خُصْيَة)] *of men;* as also عَفَلَةٌ : (S, O, K: [the latter word is said in the Msb to be the subst. from عَفَلَتْ, q. v.:]) accord. to IAar, *a certain excrescence of flesh in the vulva of a woman;* also called قَرْن: [but see this word;] (Az, Msb, TA;) they say that *it is not in the virgin, but only in the woman after childbirth:* (Msb:) so says Aboo-'Amr Esh-Sheybánee: (TA:)

and it is said to be *a swelling between the* مِسْلَكَانِ [or *vagina and rectum*] *of a woman, by reason whereof her vulva is contracted so as to prevent initus:* (Msb:) accord. to IDrd. it is, *in men, a thickness that arises in the anus;* and *in women, a thickness in the* رَحِمِ [here meaning *vulva*], and so *in beasts.* (TA.)

عَفَلَةٌ : see عَفَلٌ. ___ Also The بُظَارَةُ [q. v.] *of a woman:* so accord. to IAar. (TA.)

عَفَالِ , [indeed.] like قَطَامِ, an expression of reproach, (O, K,) addressed to a woman: K:) one says to a female slave, يَا عَفَالِ [as though meaning *O thou that hast what is termed* عَفَلٌ or عَفَلَةٌ]. (O.)

عَافِلٌ One *who wears short clothes over such as are long.* (IAar, O, K.)

أَعْفَلُ A ram *having much fat of the* خُصْيَةِ [i. e. *testicle,* or *scrotum*], *by reason of plumpness.* (TA.) ___ And [the fem.] عَفْلَآءُ A woman *having what is termed* عَفَلَةٌ (S, O, Msb, K) or عَفَلٌ. (S, O, K.) It is said in a trad of I'Ab that the selling, and giving in marriage, of such is not allowable. (TA.) ___ And شَفَةٌ عَفْلَآءُ [in the CK (erroneously) عَفْلَاةٌ] *A lip that becomes inverted on the occasion of laughing.* (O, K.)

عفن

1 **عَفَنَ** , aor ـَـ , inf. n. عَفَنٌ (S, Mgh, Msb, K, TA, in the CK [erroneously] عَفْنٌ,) and عُفُونَةٌ, (K,) *It* (a thing) *was*, or *became, putrid*, or *rotten;* i. e. *it became decayed*, (Mgh,) or *in a corrupt*, or *an unsound, state*, (Msb,) *by the effect of moisture upon it*, (Mgh, * Msb,) *so as to become dissundered when felt:* (Msb;) said of a rope, (S, K.) *it became decayed* (S,) or *in a corrupt*, or *an unsound, state*, (K,) *from the effect of water*, (S,) or *from moisture*, or *some other cause*, (TA,) *so as to crumble on its being felt;* as also تعفّن . (K.) And عَفَنَ اللَّحْمُ *The flesh*, or *flesh-meat, became* [*stinking*, or] *altered* [*for the worse*] *in odour;* and so تعقّن . (Msb.) عَفَنَ اللَّحْمَ, (Msb, K,) aor. ـِـ , (Msb,) inf. n. عَفْنٌ, (TA,) *He made the flesh*, or *flesh-meat, to become* [*stinking*, or] *altered* [*for the worse*] (Msb, K) *in odour;* (Msb;) and عفّنه signifies the same (K.) عَفَنَ فِى الجَبَلِ, (Kr, K.) inf. n. عَفْنٌ, (TA,) *He ascended the mountain;* (Kr, K;) as also عَثَنَ. (Kr, TA.)

2 **عَفَّنَ** see the preceding paragraph.

4 **اعفن** *He* (a man) *had his skin*, or *hide*, or *tanned skin* or *hide pierced with holes.* (K.) ___ And اعفن اللَّحْمَ *He found the flesh*, or *flesh-meat, to be* [*stinking*, or] *altered* [*for the worse*] *in odour.* (Msb.)

5 **تَعَفَّنَ** see the first paragraph, in two places.

عَفَنٌ A thing, (Az, S,) or a rope, (K,) *putrid*, or *rotten;* i. e. *decayed*, (S,) or *in a corrupt*, or *an unsound, state*, (Az, K,) *from moisture*, (Az. S, * TA,) or *some other cause*, (TA,) *and from being kept in a close place*, (Az, TA,) *so as to crumble on its being felt.* (K.) And Flesh, or

flesh-meat, (Msb, K,) [*stinking,* or] *altered* [*for the worse*] *in odour;* (Msb;) or *rendered so;* as also معفونٌ . (K.)

عفونةٌ [mentioned above (see 1) as an inf. n.] *Putridity,* or *rottenness;* i. e. *a state of decay from moisture* &c. (S.) And [*A stinking,* or] *alteration* [*for the worse*] *in odour,* of flesh, *or* flesh-meat. (Msb.)

معفونٌ : see عفِنٌ.

عفو

1 **عَفَا**, aor. يَعْفُو, (S, Msb,) inf. n. عَفَآءٌ (S, Msb, K) and عُفُوٌّ and عَفْوٌ, (Msb, K,) *It was*, or *became, effaced, erased, rased*, or *obliterated;* (S, Msb, K;) as also تعفّى : (K:) and *it*, or *he, perished, came to nought* or *to an end*, or *died.* (S, TA.) One says, عَفَا الأَثَرُ *The trace, vestige*, or *footprint, was*, or *became, effaced*, &c. (TA.) And [hence,] عَفَا أَثَرُه, inf. n. عَفَآءٌ, *He perished*, or *died.* (K.) And عَفَا المَنْزِلُ, aor. as above. (S, Msb,) and so the inf. ns. as in the first sentence, (Msb,) *the place of alighting*, or *abode, was*, or *became effaced*, &c., (S, Msb:) and عَفَتِ الدَّارُ. aor. تَعْفُو, inf. a عَفَآءٌ and عُفُوٌّ [and عَفْوٌ]: (TA;) and تَعَفَّتْ , (S, TA.) and عَفَّتْ also; (TA;) *The house*, or *dwelling*, or *abode, was*, or *became, effaced*, &c. (S, TA) A'Obeyd cites, as an ex. of العَفَآءُ signifying *the being*, or *becoming, effaced*, &c., and *the perishing*, &c., the saying of Zuheyr, (S, TA.) mentioning a dwelling, or an abode, (TA.)

* تَحَمَّلَ أَهْلُهَا عَنْهَا فَبَانُوا *

* عَلَى آثَارِ مَا ذَهَبَ العَفَآءُ *

[*Its occupants departed from it, and separated themselves*, or *removed far away; may the state of that which is effaced*, &c., *be* or *rest, upon the traces of what has gone away;* or the meaning may be, *dust is upon the traces* &c., (see عَفَآءٌ as a subst., below;) but it is not thus accord to A 'Obeyd; for] he says, This is like their saying عَلَيْهِ الدَّبَارُ as an imprecation against one expressing a prayer that he may go away and *not return.* (S, TA.) MF says that عَفَا is one of those verbs that have contr. significations, for at signifies *It was*, or *became, unapparent*, or *imperceptible* and also *It was*, or *became, apparent*, or *perceptible:* and it has two other contr. significations, which will be mentioned in what follows (TA.) ___ And عَفْوٌ signifies

also The act of *effacing, erasing, rasing,* or *obliterating.* (K, TA.) One says, عَفَتِ الرِّيحُ الأَثَرَ, (TA,) or المَنْزِلَ, (S, Msb,) and الدَّارَ, (TA,) *the wind effaced,* &c, (S, Msb, TA,) *the trace, vestige,* or *footprint,* (TA,) or *the place of alighting,* or *abode,* (S, Msb,) and *the house,* or *dwelling,* or

abode: (TA:) and in like manner, عَفَّتِ الرِّيحُ الدَّارَ, (S, TA,) inf. n. تَعْفِيَةٌ, (TA,) in which the verb is with teshdeed to denote intensiveness [of the signification, i. e. *the wind effaced,* &c., *mightily,* or *utterly, the house,* or *dwelling,* or *abode*]: (S, TA:) and عَفَّى عَلَى أَثَرِهِ *It,* or *he, effaced its,* or *his, trace, vestige,* or *footprint.* (MA.) ___ Hence, as some say, عَفَا ٱللّٰهُ عَنْكَ i. e. *May God efface* [*from thee* thy sin, &c.; meaning *may God absolve thee*]; (TA;) or *may God efface thy sins:* (Msb:) [and عُفِيَ عَنْهُ *May he be absolved,* or *forgiven,* or *pardoned:*] and hence the saying in a trad., سَلُوا ٱللّٰهَ العَفْوَ i. e. [*Ask ye of God*] *the effacement of sin;* [or *ask ye of God absolution,* or *forgiveness,* or *pardon;*] and المُعَافَاةَ, and العَافِيَةَ [which have a similar meaning: see 3]: (TA:) and one says, عَفَوْتُ عَنْ ذَنْبِهِ, meaning *I left him, and did not punish him:* (S:) or عَفَوْتُ عَنْهُ and عَفَوْتُ عَنْ ذَنْبِهِ and عَفَوْتُ لَهُ عَنْ ذَنْبِهِ i. e. *I turned away from him,* or *from his crime, sin, fault,* or *offence;* syn. صَفَحْتُ عَنْهُ; and *I turned away* (أَعْرَضْتُ) *from punishing him:* (Mgh:) or العَفْوُ signifies *the turning away* (الصَّفْحُ, K, TA) from the committer of a crime or the like; (TA;) and *the relinquishing the punishment of the deserving* [*thereof*]: and one says, عَفَا عَنْهُ and عَفَا لَهُ ذَنْبَهُ and عَنْ ذَنْبِهِ [*he turned away from him,* or *from his crime,* &c; and *relinquished the infliction of his merited punishment,* i. e. *forgave him,* or *pardoned him*]: (K, TA:) or عَفَا عَنْهُ ذَنْبَهُ and عَفَا لَهُ ذَنْبَهُ and عَنْ ذَنْبِهِ: (so accord. to the CK:) accord. to MF, the primary signification of العَفْوُ is التَّرْكُ: but this is not the case: and الصَّفْحُ [by which it is expl. in the K] is [or rather implies] the relinquishing of blame, or reproof, or of severe, or angry, blame or reproof; and this is more than [is signified

by] العفو, for the latter is sometimes without the former: the primary signification of العفو [when trans.] is [said to be] *the purposing to take a* thing; and Er-Rághib says that عفوت عنك is as though it meant *I have purposed to remove* [or *to take away*] *thy crime* or *the like:* (TA:) [but I think that the primary signification of العفو when its object is a crime or the like is that of *effacement:* and hence likewise what next follows:] ___ العفو is also metaphorically used as meaning *The withdrawing* from a right, or due, and from seeking, or demanding, it: and thus the verb is used in the Kur ii. 238 [q. v.]: and in the saying of the Prophet, عفونا لكم عن صدقة الخيل والرقيق [i. e. *We have remitted to you the poor-rate of horses and of the slave* or *slaves*]: (Mgh:) [and hence] عفوت عن الحق means *I have annulled* [or *remitted*] *the right,* or *due;* as though I erased it from [the account of] him who owed it: (Msb:) and عفوت له عن ما لى عليه *I have relinquished* [or *remitted*] *to him what was due to me on his part.* (TA.) عفا signifies also *It was,* or *became, much in quantity,* or *many in number:* (Msb, MF, TA:) and also the contr., i. e. *It was,* or *became, little in quantity,* or *few in number.* (MF, TA.) It is said in the former sense of hair, and of herbage, &c.: (S:) or, said of hair, *It was,* or *became, long, and much in quantity;* (TA;) and said of the hair of a camel, (K,) or of the hair of a camel's back, (TA,) *it became abundant and long, and covered his rump;* (K, TA;) and said of herbage, *it was,* or *became, much in quantity, and tall.* (TA.) And عفوا in the Kur vii. 93 means *They became many,* or *numerous.* (S, Msb.) And عفت الأرض *The land became covered with herbage.* (K and TK. [In the CK, والارض is erroneously put for والأرض.]) ___ And عفوته *I made it to become much in quantity,* or *many in number;* as also أعفيته ; (S, * Msb, TA; *) and so عفّيته . (TA.) Accord. to Es-Sarakustee, one says, عفوت الشَّعر, aor. أعفوه, inf. n. عفو; and عفيته, aor. أعفيه, inf. n. عفى; meaning *I left the hair to become abundant and long.* (Msb.) And one says, اعفى اللّحية *He left the beard to become abundant and long,* (Mgh, K, TA,) *having ceased from cutting it:* (Mgh:) whence, (TA,) it is said in a trad., أمر أن تُحفى الشَّوارب وتعفى اللُّحى [*He commanded that the mustaches should be clipped*

closely, or *much, and that the beards should be left to become abundant and long*]: (S, TA:) or أَحْفُوا الشَّوارِبَ وأَعْفُوا اللِّحَى [*Clip ye* &c.], and one may also use the unaugmented verb [saying وأَعْفُوا, from عَفَا]. (Msb, TA.) And أَعْفَيْتُ شَعْرَ البَعِيرِ, (K,) or شَعْرَ ظَهْرِ البَعِيرِ, (TA,) *I left the hair of the camel,* or *the hair of the back of the camel, to become abundant and long;* as also عَفَّيْتُهُ; (K, TA;) this latter with teshdeed. (TA. [In the CK, عَفَا الصُّوفَ.]) عَفَيْتُهُ, expl. in the K as signifying *He shore,* or *sheared, the wool,* signifies *he left the wool to become abundant and long, then shore,* or *sheared, it.* (TA.) Also, inf. n. عَفْوٌ, *i. q.* فَضَلَ or *superfluous;* or *it remained over and above*]. (Msb.) You say, خُذْ مَا صَفَا وعَفَا, [correctly, مَا عَفَا وصَفَا,] meaning فَضَلَ وتَسَهَّلَ [i. e. *Take thou what has exceeded,* or *become redundant, and has become facilitated*]. (Mgh.) ___ [And *He exceeded.*] You say, عَفَا عَلَيْهِ فى العِلْمِ *He exceeded him in knowledge;* syn. زَادَ. (K.) And هُوَ يَعْفُو عَلَى مُنْيَةِ المُتَمَنِّى وسُؤَالِ السَّائِلِ *He exceeds, in giving, the wish of the wisher and the petition of the petitioner.* (TA.) And عَفَوْتُ لَهُ بِمَالِى *I exceeded to him* [*what was incumbent on me*] *with my property, and gave him.* (TA.) ___ And عَفَا, aor. يَعْفُو, signifies also [simply] *He gave.* (TA.) And اعْفَاهُ *He gave to him,* namely, one seeking, or demanding, his beneficence. (Ham pp. 377 and 723.) And اعْفَاهُ بِحَقِّهِ *He gave to him fully,* or *wholly, his right,* or *due.* (Har p. 117.) ___ And عَفَوْتُ لَهُ مِنَ المَرَقِ *I laded out for him first, and gave to him in preference, some of the broth.* (S. [See عَفَاوَةٌ.]) ___ And عَفَوْتُ القِدْرَ *I left in the bottom of the cooking-pot* [*as a gratuity for the lender thereof*] *the last of the broth, which is termed the* عُفَاوَةٌ. (S.) And عَفَوْتُ الرَّجُلَ *I asked,* or *petitioned, the man.* (Msb.) And عَفَوْتُهُ and اعْتَفَيْتُهُ *I came to him seeking,* or *demanding, his beneficence:* you say, فُلَانٌ تَعْفُوهُ الأَضْيَافُ and تَعْتَفِيهِ [*Such a one, guests come to him seeking,* or *demanding, his hospitality*]. (S.) ___ And عَفَتِ الإِبِلُ المَرْعَى, (K, TA,) aor. تَعْفُوهُ, inf. n. عَفْوٌ, (TA,) *The camels took* [or *cropped*] *the pasture near by.* (K, TA.) عَفَا

المآء *The water was untrodden by what would render it turbid.* (S, K.)

2 **عَفَّتِ الدَّارُ** : ___ and عَفَّتِ الرِّيحُ الدَّارَ: and عَفَّى عَلَى أَثَرِهِ: see 1, former half, in three places. [Hence] one says, عَفَّى عَلَيْهِمُ الخَبَالُ, inf. n. تَعْفِيَةٌ, [*Perdition,* or *destruction,* &c., *effaced them,*] meaning *they died.* (Z, K, TA.) And عَفَّى عَلَى مَا كَانَ مِنْهُ [*He effaced what had proceeded from him*], meaning *he acted well,* or *rightly, after acting ill,* or *wrongly.* (S.) See also 1, latter half, in two places. ___ [Hence] one says, عَفُّوا ظَهْرَ هٰذَا الجَمَلِ, meaning *Leave ye this camel* [lit. *the back of this camel*] *so that he may become fat.* (TA.)

3 **عافاهُ ٱللّٰهُ** , (S, Msb, K,) مِنَ المَكْرُوهِ, inf. n. مُعَافَاةٌ (K) and عِفَآءٌ (TA as from the K) and عَافِيَةٌ , (K,) or this is a subst. (S, Msb) put in the place of an inf. n., (S,) or also an inf. n.; (Msb;) and اعفاه ; (S, K;) *God granted him* [*health,* or *soundness,* and *safety,* or *security,* i. e.] *defence* (S, K) *from diseases and from trial:* (K:) or [*restored him to health,* or *soundness,* and *to security from punishment,* i. e.] *effaced from him diseases,* and *sins.* (Msb. See also 1, former half.) And عُوفِيَ and اعفى [the latter perhaps أَعْفَى, but more probably, I think, أُعْفِيَ, agreeably with what here precedes,] are both used in the same sense, said of a sick person [as meaning *He was restored to health,* or *soundness*]. (TA.) ___ And مُعَافَاةٌ signifies also God's *defending thee from men and defending them from thee:* (K, TA:) IAth says that it signifies his *rendering thee independent,* or *in no need, of them, and rendering them independent,* or *in no need, of thee, and averting their harm from thee and thy harm from them:* and some say that it signifies one's *forgiving,* or *pardoning, men, and their forgiving,* or *pardoning, him.* (TA. [See also 6.])

4 **اعفاهُ مِنَ الأَمْرِ** *He made him to be free,* or *exempted him, from the affair.* (K.) You say, أَعْفِنِى مِنْ هٰذَا الأَمْرِ and أَعْفِ عَنِّى مِنْهُ [*Make thou me to be free,* or *exempt thou me, from*

this affair]. (TA.) And أَعْفِنِى مِنَ الخُرُوجِ مَعَكَ *Exempt thou me,* or *excuse me, from going forth with thee.* (S, Mgh, Msb. *) ___ See also 3, in two places: ___ and 1, latter half, in three places: ___ and the same paragraph, last quarter, in two places. اعفى also signifies *He expended the* عَفْو *of his property;* (K, TA;) i. e., *the clear portion thereof;* or *the redundant portion of it.* (TA.) And *He was,* or *became, a possessor of*

much property; and *independent,* or *in no need.* (TA.)

5 **تَعَفَّوَ** see 1, first and fourth sentences.

6 **التَّعَافِى** signifies [*The forgiving,* or *pardoning, one another,* or] *the turning away from punishing one another:* and تَعَافَوُا الحُدُودَ فِيمَا بَيْنَكُمْ, originally تَعَافَوْا عَنِ الحُدُودِ, [i. e. *Relinquish ye the prescribed punishments in respect of what occurs between you,*] means *let every one of you turn away from* [or *relinquish*] *punishing his fellow;* the phrase being elliptical, or the verb being made to imply the meaning of التَّرْك, and therefore being made trans. in the same manner as الترك: [hence,] لَوْ تَعَافَيْتُهَا is used by El- Hareeree as meaning *If I relinquished them:* (Har p. 60:) [and hence it is said that التَّعَافِى signifies التَّجَاوُز [app. when each is followed by عَنْ, and thus meaning *The passing by,* or *over,* another, or one another, *without punishing*]. (TA.) And it signifies also *The finding, experiencing,* or *obtaining, health,* or *soundness.* (KL.)

8 **إِعْتَفَوَ** see 1, last sentence but two, in two places: ___ and see also the paragraph here following.

10 **الاِسْتِعْفَآءُ** is *Thy seeking,* or *demanding, of him who imposes upon thee an affair that is difficult,* or *troublesome,* or *inconvenient, his exempting,* or *excusing, thee*

from doing it. (K.) You say, استعفاه من الخروج معه *He asked,* or *petitioned, him to exempt,* or *excuse, him from going forth with him.* (S, Msb, * TA.) ___ استعفت الإبل اليبيس and اعتفته mean *The camels took with their lips the dry herbage* (K, TA) *from above the dust,* (TA,) *picking out the clear,* or *best.* (K, TA.)

عفًا : see عفو, second and last sentences.

عفًا : see the next paragraph, last sentence.

عفو [an inf. n.; for which see 1, throughout. And also] *A land in which is no sign of the way nor trace of habitation* or *cultivation; untrodden, and not having in it any traces,* or *vestiges,* or *footprints:* (S:) or *a country,* or *portion of the earth* or *of land, in which is no trace of its being possessed by any one:* and so عفًا . (K.) ___ And *A redundant portion,* (S, Mgh, K,) being such as is left, (Mgh,) of property, *remaining over and above what is expended.* (S.) A poet says, [app. addressing his wife,]

* خُذى العَفْوَ منّى تَسْتَديمى مودَّتى *
* ولَا تَنْطقى فى سَوْرتى حينَ أَغْضَبُ *

[*Take thou what is redundant from me, seeking the continuance of my affection; and speak not in my fit of irritation, when I am angry*]. (S.) قُلِ العفو, in the Kur [ii. 217], means *Say thou,* Expend ye *what is redundant and abundant.* (TA.) And خُذِ العفو, in the same [vii. 198]. means [*Take thou,* or *accept thou,*] *what is redundant:* or *accept thou what is easily obtained from the dispositions of men;* and oppose them not, for in that case they would oppose thee, and thence would be engendered hatred and enmity. (TA.) And you say, أَعْطَيْتُهُ عَفْوَ المالِ i. e. [*I gave him, of the*

property, that for which he did not ask; or *spontaneously;*] *without being asked.* (S.) And أَعْطَيْتُهُ عَفْوًا [*I gave him spontaneously;*] *without being asked:* (K, TA:) or *without constraint.* (TA.) And أَدْرَكَ الأَمْرَ عَفْوًا *He attained the thing easily.* (TA.) And أَتَانِى ذٰلِكَ عَفْوًا [*That came to me easily*]. (A and K in art. غمض.) ___ Also The *portion* of water *that remains over and above what is required by the* شَارِبَة [which may mean either the *people that dwell thereby and to whom it belongs* or the *drinkers*], (K, TA,) *and is taken without constraint and without crowding* or *pressing.* (TA.) ___ And The *most lawful,* (أَحَلُّ,) so in the copies of the K, but in the M أَجْمَلُ [*most beautiful,* or *goodly*], (TA,) *and most pleasant,* of wealth, or property: (M, K, TA:) and the *clear portion* thereof. (TA.) ___ And The *choice, and best,* or *most excellent, portion* of a thing, (K, TA,) and *such as is not attended with fatigue,* or *weariness.* (TA.) ___ And *Goodness,* or *beneficence;* or *a benefit,* or *benefaction:* syn. مَعْرُوفٌ. (K.) ___ And *A first run:* one says of a courser, هُوَ ذُو عَفْوٍ وَعَقْبٍ *He has a first run, and a subsequent, and more vehement, ran.* (A in art. عقب.) Also, and عَفْوٌ , and عَفْوٌ , *A young ass;* and so عَفًا ; (S, K;) or, accord. to ISk, عَفًا : (S:) and the female is called عَفْوَةٌ (S, TA) and عَفَاوَةٌ : (TA:) pl. [of mult.], accord. to the copies of the K, عَفْوَةٌ, but correctly عَفَوَةٌ, said by ISd to be the only instance of a word with و as a final radical movent after a fet-hah, (TA,) and عَفَآءٌ, (ISd, K, TA,) and [of pauc.] أَعْفَآءٌ: (ISd, TA:) and [hence] أَبُو العَفَآءِ means *The ass;* (K, TA;) [lit. *the father of the young asses;*] العَفَآءِ being pl. of عَفْوٌ signifying the *young ass.* (TA.)

عَفْوٌ and عَفْوٌ: see the next preceding sentence.

عَفْوَةٌ *A bloodwit:* (K, TA:) because by means of it pardon is obtained from the heirs of the slain man. (TA.) عَفْوَةُ القِدْرِ and عَفَوَتُهَا and عَفْوَتُهَا , as also عَفَاوَتُهَا , and عَفَاوَتُهَا and عَفَاوَتُهَا , signify *The froth,* or *foam, of the cooking-pot;* (K, TA;) and *the best,* or *choice, portion thereof,* i. e., [*of the contents*] *of the*

cookingpot; (TA:) or العَفَاوَةُ signifies *the broth that is first taken up out of the cooking-pot, and with which he who is honoured is peculiarly favoured:* or, as some say, *the first and best of the broth:* and العَفَاوَةُ, *the last of the broth, which the borrower of the cooking-pot returns with the cooking-pot.* (S, TA. [See also عَفْوَةُ المَرْعَى ___.]) عَافٍ is *What has not been depastured, of herbage, and is therefore abundant.* (TA.) ___ And عَفْوَةُ المَآءِ is *The supply of water that has collected before the drawing from it.* (TA.) ___ See also عَفْوَةٌ.

عُفْوَةٌ : see the next preceding paragraph: ___ and also the next following, in two places.

عَفْوَةٌ : see عَفْوَةٌ. ___ Also, (S, TA,) and عَفْوَةٌ, (TA,) The *best,* or *choice,* (S, TA,) and *abundant,* (TA,) of a thing, (S,) or of property, (TA,) and of food, and of beverage. (S, TA.) One says, ذَهَبَتْ عَفْوَةُ هٰذَا النَّبْتِ *The soft,* or *tender, and best, of this herbage, has gone:* (S, TA:) and accord. to the M, عُفْوَةٌ, with damm, signifies *such as is soft,* or *tender,* of any herbage, and *such as has not in it anything troublesome,* or *burdensome, to the pasturing cattle.* (M, TA.) ___ And عَفْوَةٌ and عُفْوَةٌ signify The *hair of the head* of a man. (TA.)

عَفَآءٌ [an inf. n.: used as a subst., signifying The *state of being effaced, erased, rased,* or *obliterated:* and *of perishing,* or *dying.* Also] *Dust.* (S, K.) One says, in reviling, بِفِيهِ العَفَآءُ وَعَلَيْهِ العَفَآءُ [*In his mouth be dust, and may the state of that which is effaced,* &c., *be,* or *rest, upon him:* see also the verse cited near the beginning of this art.]. (TA.) ___ And *Rain:* (K:) because it effaces the traces of the places of alighting. (TA.) ___ And *A whiteness upon the black of the eye.* (K.)

عَفَآءٌ *Such as is abundant of the plumage of the ostrich,* (S, K,) and *of the fur,* or *soft hair, of the camel,* (S, and so in the K accord. to the TA,) and *long and abundant hair:* (K:) [see an ex. of

the last meaning in a verse cited in art. صب, conj. 6:] the n. of un. is with ة; but it is said that a single feather is not termed عَفَآءَةٌ unless it be [one of feathers that are] dense and abundant. (TA.) One says نَاقَةٌ ذَاتُ عَقَآءٍ [*A she-camel having abundant far*]. (S.) ___ عَقَآءُ السَّحَابِ means *What resembles nap,* or *pile, in the surface of the clouds, which* [*when they have this*] *scarcely ever,* or *never, break their promise of yielding rain.* (TA.)

عَفُوٌّ عَنِ الذَّنْبِ A man *forgiving* [or *who forgives*] *the crime,* or *misdeed:* (K:) [or rather] العَفُوُّ signifies *he who forgives much:* (S:) and [as meaning thus, or *the Very Forgiving,*] it is one of the names of God. (TA.)

عَفَاوَةٌ : see عَفْوَةٌ.

عُفَاوَةٌ : see عَفْوَةٌ, in two places.

عَفَاوَةٌ : see عَفْوَةٌ, in two places: and see also عَفْوٌ, last sentence.

عَافٍ *Being,* or *becoming, effaced, erased, rased,* or *obliterated:* [&c.: see 1, of which it is a part. n.:] pl. عُفًى. (S, TA.) *Having long hair.* (S, K.) ___ A *fleshy, plump,* boy. (TA.) And عَافِيَةُ اللَّحْمِ A she-camel *having much flesh:* pl. عَافِيَاتٌ. (K.) ___ And أَرْضٌ عَافِيَةٌ *A land of which the herbage, not having been depastured, has become abundant.* (TA.) *Some broth that is returned in the cooking-pot when it has been borrowed:* (K:) or عَافِى القِدْرِ means *what is left in the cooking-pot* (As, S, M) *by the borrower, for the lender.* (M, TA.) [See also عَفْوَةٌ.] *A guest:* (S, * K:) and *any seeker,* or *demander, of a favour* or *bounty,* (S, K,) or *of means of subsistence:* as also مُعْتَفٌ : (K:) pl. عُفَاةٌ (S, TA)

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and عُفَىٌّ, (S, * K,) both signifying *guests*, &c., (TA,) as also عَافِيَةٌ; (S, * TA;) which last signifies also beasts, and birds, (S, TA,) as well as men, (S,) *seekers of*, or *seeking, the means of subsistence;* (S, TA;) and its pl. is عَوَافٍ. (TA.) One says, هُوَ كَثِيرُ العُفَاةِ and العَافِيَةِ and العُفِيِّ [*He is one who has many guests*, &c.]. (S, TA.) ___ And *A seeker of herbage.* (K, * TA. [In the CK, الزَّائِدُ is erroneously put for الرَّائِدُ.]) ___ And *A comer to water:* (K, * TA:) and عَافِيَةُ المَآءِ *the comers to the water.* (S, TA.)

عَافِيَةٌ a subst. from عَافَاهُ ٱللّٰهُ, q. v., (S, Msb,) and from الإِعْفَآءُ [inf. n. of 4, q. v.], (TA,) signifying *Health*, or *soundness, and safety*, or *security:* (TK:) [or, as it may be best rendered, *health and safety*, considered as proceeding from God; i. e.] *God's defence* of a man (S, K) *from diseases and from trial:* (K:) or *freedom from evil.* (KL.) See also 1, former half. [Also fem. of عَافٍ (q. v.), and used as a pl.]

أَعْفَى a word occurring in the saying of 'Omar Ibn-'Abd-El-'Azeez, لَعَمْرِى مَا البَرَاذِينُ بِأَعْفَى مِنَ الفَرَسِ فِيمَا كَانَ مِنْ مُؤُونَةٍ وحَرَسٍ i. e. [*By my life*, or *by my religion, the hackneys*] *are not more easy in respect of sustenance* [*and guardianship than the horse*, or *mare, of good breed:* see فَرَسٌ]. (Mgh.)

مُعْفٍ, thus correctly, like مُكْرِمٌ, as in the M, in the K said to be like مُحَدِّثٌ, (TA,) One *who associates with another without seeking to obtain his bounty.* (K, TA.) You say, اصْطَحَبْنَا وكِلَانَا مُعْفٍ [*We associated, each of us doing so without seeking to obtain the other's bounty*]: and hence the saying of Ibn-Mukbil,

* فَإِنَّكَ لَا تَبْلُو ٱمْرَأً دُونَ صُحْبَةٍ *
* وحَتَّى تَعِيشَا مُعْفِيَيْنِ وتَجْهَدَا *

[*For verily thou wilt not test a man before companionship, and until ye live associating without either's seeking to obtain the other's bounty, and toil* in so living]. (TA.)

مُعَقًّى A camel *left unridden.* (K and TA in art. سنم.)

مُعْتَفٍ : see عَافٍ.

عفى

1 **عَفَيْتُ الشَّعَرَ**, aor. أَعْفِيهِ, inf. n. عَفْىٌ: see 1 (latter half) in art. عفو.

عق

1 عَقَّ, (Msb, K, TA,) aor. ـُـ, (TA,) inf. n. عَقٌّ, (Mgh, O, Msb, TA,) *He clave, split, slit, ripped,* or *rent;* (Mgh, O, Msb, K, TA;) and *he cut.* (Mgh, O, TA.) You say, عَقَّ ثَوْبَهُ *He slit, ripped,* or *rent, his garment.* (Msb.) And عُقَّتْ تَمِيمَتُهُ فِى بَنِى فُلَانٍ [*His amulet was cut off among the sons of such a one*]; said of a boy when he has attained to the prime of manhood, and become strong, with a tribe; originating from the fact that as long as the boy was an infant, his mother hung upon him amulets to preserve him from the evil eye; and when he became full-grown, they were cut off from him: whence the saying of a poet,

* بِلَادٌ بِهَا عَقَّ الشَّبَابُ تَمِيمَتِى *
* وَأَوَّلُ أَرْضٍ مَسَّ جِلْدِى تُرَابُهَا *

[*A country in which the attaining to the prime of manhood cut off my amulet, and the first land of which the dust touched my skin*]. (TA.) ___ And [hence,] عَقَّتِ الرِّيحُ الْمُزْنَ, aor. and inf. n. as above, *The wind drew forth a shower of fine rain from the* مزن [or *clouds containing water*]; as though it rent them. (TA.) And عُقَّتِ السَّحَابَةُ *The cloud poured forth its water;* [as though it were rent;] and انْعَقَّتْ [means the same]; (TA;) and اعتقّت [likewise]. (O.) ___ And عَقَّ عَنْ وَلَدِهِ, (S, Msb,) or عَنِ الْمَوْلُودِ, (K,) aor. ـُـ (S, Msb, TA) and ـِـ, (TA,) inf. n. عَقٌّ, (S, Msb,) *He slaughtered as a sacrifice* (S, Msb, K, TA) *for his child,* (S, Msb,) or *for the new-born child,* (K,) *a sheep* or *goat,* (T, Msb, TA,) [*generally the latter,*] *on the seventh day after the birth.* (T, S, Msb, TA.) And *He shaved the* [*hair termed*] عَقِيقَة [q. v.] (S, TA) *of his child,* (S,) or *of the new-born child.* (TA.) ___ And عَقَّ بِالسَّهْمِ *He shot the arrow towards the sky;* and that arrow was called عَقِيقَةٌ; (S, O, K;) and it

was the arrow of self-excuse: they used to do thus in the Time of Ignorance [on the occasion of a demand for blood-revenge]; and if the arrow returned smeared with blood, they were not content save with the retaliation of slaughter; but if it returned clean, they stroked their beards, and made reconciliation on the condition of the bloodwit; the stroking of the beards being a sign of reconciliation: the arrow, however, as IAar says, did not [ever] return otherwise than clean: (S, O:) the origin was this: a man of the tribe was slain, and the slayer was prosecuted for his blood; whereupon a company of the chief men [of the family of the slayer] collected themselves together to the heirs [who claimed satisfaction for the blood] of the slain, and offered the bloodwit, asking forgiveness for the blood; and if the heir [who claimed satisfaction and who acted for himself and his coheirs] was a strong man, impatient of injury, he refused to take the bloodwit; but if weak, he consulted the people of his tribe, and then said to the petitioners, We have, between us and our Creator, a sign denoting command and prohibition: we take an arrow, and set it on a bow, and shoot it towards the sky; and if it return to us smeared with blood, we are forbidden to take the bloodwit, and are not content save with the retaliation of slaughter; but if it return clean, as it went up, we are commanded to take the bloodwit: so they made reconciliation; for this arrow never returned otherwise than clean; and thus they had an excuse in the opinion of the ignorant of them. (L, TA.) A poet (S, O, TA) of the family of the slain, said by some to be of Hudheyl, by IB to be El-As'ar El-Joafee, who was absent from this reconciliation, (TA,) says,

* عَقُّوا بسَهْمٍ ثُمَّ قَالُوا صَالِحُوا *

* يَا لَيْتَنِى فِى القَوْمِ إِذْ مَسَحُوا اللُّحَى *

[*They shot an arrow towards the sky; them they said,* Make ye reconciliation: *would that I were among the party when they stroked the beards*]: (S, O, TA:) or, as some relate it, the first word is عَقَّوْا, with fet-h to the ق; which belongs to the class of unsound verbs [i. e. to art. عقى]. (S, O.) ___ One says also, عَقَّ والدَهُ, (S, O, K,) or أَبَاهُ, (Msb,) aor. ـُـ , (S, O, Msb,) inf. n. عُقُوقٌ (S, O, Msb, K) and مَعَقَّةٌ (S, O, K) and عَقٌّ, (TA,) *He was undutiful, disobedient, refractory,* or *ill-mannered, to his parent,* or *father; contr. of* بَرَّهُ; (K;) *he broke his compact of obedience to his parent,* or *father;* (TA;) *he*

disobeyed his father; and *failed,* or *neglected, to behave to him in a good,* or *comely, manner.* (Msb.) And عَقَّ الرَّحِمَ, (TA, and Ham p. 93,) like قَطَعَهَا [i. e. *He severed the tie,* or *ties, of relationship, by unkind behaviour to his kindred*]. (Ham ib.) And عَقَّ [alone], aor. ـُ , inf. n. عُقُوقٌ, [*He was undutiful,* &c.; or *he acted undutifully,* &c.; or] *he contravened,* or *opposed, him whom he was under an obligation to obey.* (Har p. 158.) عُقُوقُ الوَالِدَيْنِ [*Undutiful treatment,* &c., *of the two parents*] is said in a trad. to be one of the great sins. (O.) And it is said in a prov., العُقُوقُ أَحَدُ الثُّكْلَيْنِ [*Undutiful treatment of a parent is one of the two sorts of being bereft of a child*]: or, as some relate it, العُقُوقُ ثُكْلُ مَنْ لَمْ يَثْكَلْ [*Undutiful treatment of a parent is* (like) *the bereavement of him who is not* (really) *bereft of his child*]: i. e. he whom his children have treated undutifully (مَنْ عَقَّهُ وَلَدُهُ) is as though he were bereft of his children although they are living. (O.) [See also 3: and 4.] ___ Hence, from عُقُوقُ الوَالِدَيْنِ, the verb is metaphorically used in the saying, in a trad., مَثَلُكُمْ وَمَثَلُ عَائِشَةَ [مَثَلُ العَيْنِ فِى الرَّأْسِ تُؤْذِى صَاحِبَهَا وَلَا يَسْتَطِيعُ أَنْ يَعُقَّهَا إِلَّا بِالَّذِى هُوَ خَيْرٌ لَهَا *The similitude of you and of 'Áïsheh is that of the eye in the head, when it hurts its owner, and he cannot treat it severely save with that which is good for it:* app. meaning that her severity was for the good of the objects thereof]. (TA.) عَقَّ, intrans., said of lightning: see 7. عَقَّتْ said of a mare, and of an ass: see 4. عَقَّتِ الدَّلْوُ, inf. n. عَقٌّ, means *The bucket came up full from the well;* and some of the Arabs say عَقَّتْ as having تَعْقِيَةٌ for its inf. n.; but it is [said to be] originally عَقَّقَتْ , the third ق being changed into ى, [which is then in this case suppressed,] like as they said تَظَنَّيْتُ from الظَّنُّ: [it is, however, mentioned in the TA in art. عقو also, and there expl. as meaning *it rose* in the well *turning round:* and from what here follows, it appears to mean *it rose swiftly, cleaving the air:*] a poet, cited by IAar, says, of a bucket,

* عَقَّتْ كَمَا عَقَّتْ دَلُوفُ العِقْبَانْ *

meaning *It clave* [the air of] the well, *rising swiftly, like the hastening of the swift eagle* in its flight towards the prey. (TA in the present art.)

2 عَقَّقَ see above, last sentence.

3 عَاقَقْتُ فُلَانًا, aor. أُعَاقُّهُ, inf. n. عِقَاقٌ, *I contravened,* or *opposed, such a one.* (TA.) [See also عَقَّ والدَه, in the latter half of the first paragraph.]

4 اعقّ فُلَانٌ *i. q.* جَآءَ بالعُقُوق [i. e. *Such a one did that which was an act of undutifulness, disobedience, refractoriness,* or *ill manners, to his father* or *the like*]. (S, TA.) [See also عَقَّ والدَه, in the latter half of the first paragraph.] ___ And you say, مَا أَعَقَّهُ لوالدِه [*How undutiful, disobedient, refractory,* or *ill-mannered, is he to his father!*]. (TA.) اعقّت *She* (a mare, S, O, K, and an ass, TA) *conceived,* or *became pregnant;* (S, O, K;) or *she did not conceive,* or *become pregnant, after having been covered by the stallion,* or *during a year* or *two years* or *some years;* (K;) and عَقَّتْ, aor. ـِ, (O, K, TA,) the verb being of the class of ضَرَبَ, (TA,) inf. n. عِقَاقٌ and عَقَقٌ (O, K, TA) and عُقُوقٌ, (CK, but not in other copies,) signifies the same, (O, * K, TA,) said of a mare, (O, K,) and of an ass; (O;) or عِقَاقٌ signifies *pregnancy itself,* as also عَقَاقٌ, (K,) and عَقَقٌ; (S, O;) or عَقَّتْ signifies *she became pregnant;* and اعقّت, *the* [*hair called*] عَقِيقَة *grew in her belly upon the young one that she bore.* (TA.) ___ Also *It* (a palm-tree, and a grape-vine) *put forth what are termed* عقّان [q. v.]. (S, O, K.) اعقّه *He made it bitter;* (S, O, K;) namely, water; said of God; like اقعه. (S, O.) And اعقّت الأَرْضُ المآءَ *The earth made the water bitter.* (TA.)

7 انعقّ *It became cloven, split, slit, ripped,* or *rent;* or *it clave, split,* &c.; said of anything; (S, O, K, TA;) mentioned by Th as said of a garment. (TA.) ___ انعقّت السَّحابه *The cloud became rent with the water.* (S, O, K.) See also 1, first quarter. [And see 8.] ___ انعقّ البرقُ and عَقَّ [of which latter the aor. is probably يَعُقُّ, and the inf. n. عَقٌّ, said in the K to mean انشقاقٌ,] signify تَشَقَّقَ and انْشَقَّ [as though meaning *The lightning became cloven*]; (TA;) [but] the former is expl. as signifying *the lightning was,* or *became, in a state of commotion* (تَضَرَّبَ) *in the clouds.* (S, O.) [Another meaning is suggested by an explanation of عَقِيقَةٌ (q. v.) in relation to lightning.] ___ انعقّ الغُبَارُ *i. q.* سَطَعَ [app. as meaning *The dust spread,* or *diffused itself*]: (IF, O, K:) or انْشَقَّ وسَطَعَ [*became cleft, and diffused itself*]. (TA.) ___ انعقّ الوادى *The valley was,* or *became, deep.* (TA.) انعقّت العُقْدَةُ *The knot became strongly,* or *firmly, tied.* (O, * K, * TA.)

8 اعتقّ السَّحَابُ *The clouds became rent,* (K, TA,) *and their water poured forth.* (TA.) See also 1, first quarter. [And see 7.] اعتقّ السَّيْفَ *He drew the sword* (O, K) from its scabbard. (O.) And اعتقّ [probably from عَقَّ بالسَّهْمِ, q. v.,] *He exceeded the due bounds,* or *was immoderate, in excusing himself.* (TA.)

R. Q. 1 عَقْعَقَ بصوته, (O, TA,) inf. n. عَقْعَقَةٌ, (S, O,) said of the عَقْعَقُ [or magpie], *It uttered a* [*kind of chattering*] *cry,* (S, * O, TA,) *resembling the sound of* ع and ق [or *the repeated sound of* عَقْ]; (O, TA;) whence its name: and said of a bird [that utters a cry of this kind] when it comes and goes. (TA.) ___ And عَقْعَقَةٌ signifies also The *shaking,* or *being in a state of commotion,* [*so as to produce a kind of crackling,* or *rustling, sound,*] of paper, and of a new garment; like قَعْقَعَةٌ [q. v.]. (TA.)

عَقٌّ *Any cleft,* or *furrow,* and *any hole,* in sand &c. (S, TA.) See also عَقَّةٌ. Also *i. q.* عَاقٌّ, q. v. (O, K.) مَآءٌ عَقٌّ: see عُقٌّ.

مَآءٌ عُقٌّ, with damm, (K, TA,) or عَقٌّ, (thus written in my copies of the S and in the O,) and عُقَاقٌ, (O, K, TA,) *Bitter*

water: (S, O, K:) or *intensely bitter water:* used alike as sing. and pl.: (TA:) like قُعٌّ, (TA,) or قَعٌّ, (S, O,) and قُعَاعٌ. (O, TA.)

عقٌّ : see what next follows.

عَقَّةٌ *A deep excavation, hollow, cavity, trench,* or *the like, in the ground;* (K, TA;) as also عَقٌّ , accord. to the K, there said to be with kesr, but correctly عَقٌّ , with fet-h, [q. v.,] which signifies *an elongated excavation in the ground,* and is originally an inf. n.; thus in the L. (TA.) ___ And *A blaze of lightning extending in an elongated form in the sky,* (IDrd, O, K,) or *in the side of the clouds,* (A, TA,) and said to be *as though it were a drawn sword.* (TA.) [See also عَقِيقَةٌ.]

عُقَّةٌ *A certain thing with which boys play.* (L, K, TA.)

عِقَّةٌ : see عَقِيقَةٌ, in the former half.

عَقَقٌ : see عَقَاقٌ. ___ It is said in the K to be syn. with عَاقٌّ; but in this sense the correct word is عُقَقٌ. (TA.)

عُقَقٌ : see عُقَيقَةٌ, latter half: and see also عَاقٌّ, in two places.

عُقُقٌ , as a sing. and as a pl.: see عَاقٌّ.

عَقَاقٌ is an inf. n. of عَقَّتْ said of a mare (O, K) and of an ass: (O:) or it signifies *Pregnancy* (AA, S, K) *itself;* (K;) as also عَقَاقٌ , (K,) and عَقَقٌ [which is likewise said to be an inf. n. of عَقَّتْ]. (S.) You say, أَظْهَرَتِ الأَتَانُ عَقَاقًا *The she-ass manifested pregnancy.* (AA, S, O.) ___ And, accord. to Esh-Shafi'ee, *An embryo;* or *a fœtus.* (TA.) عَقَاقِ, like قَطَامِ, [indecl.,] is a [proper] name for العُقُوقُ [*Undutifulness, disobedience, refractoriness,* or *ill manners, to a parent,* or *the like*]: (K, TA:) mentioned by IB, and in the O. (TA.)

عُقَاقٌ , applied to water: see عُقٌّ.

عقَاقٌ : see عَقَاقٌ.

عَقُوقٌ, applied to a mare, (S, O, K, TA,) and to an ass, (TA,) *Pregnant:* (S, O, K:) or *not pregnant after having been covered by the stallion,* or *during a year* or *two years* or *some years;* (K;) or it signifies thus also; (O;) having two contr. meanings; (K;) or it is applied to one in the latter state as implying a presage of good; (O, K;) so says AHát; (O, TA;) i. e., as though they meant that she would become pregnant: (TA:) it is extr.; [as being from أَعَقَّتْ;] and one should not say مُعِقٌّ ; or this is a bad dial. var.; (S, O, K;) or, accord. to AA, it is from اعقّت, and عَقُوقٌ is from عَقَّتْ: (TA:) the pl. is عُقُقٌ, and عَقَاقٌ is a pl. pl., (S, O, K,) i. e. pl. of عُقُقٌ. (S, O.) It is said in a prov., طَلَبَ الأَبْلَقَ العَقُوقَ, meaning *He sought an impossible thing;* because ابلق is applied to a male, and عقوق means pregnant: (S, O, and K in art. بلق) or الابلق العقوق means *the dawn,* because it breaks, lit, cleaves. (O, and K in art. نَوَى العَقُوقِ ___.) بلق means *Date-stones that are easily broken,* (Lth, S, O, K,) *soft to be chewed;* (Lth, O, K;) which are given as provender to camels, (S,) or to the pregnant thereof, in consideration of her state, wherefore they are thus called; and which are eaten, or chewed, by the old woman; but this is of the speech of the people of El Basrah, and not known by the Arabs in their desert: (Lth, O:) and sometimes they called *a single date-stone of this sort* عَقِيقَةٌ . (S.) See also عَاقٌّ.

عَقِيقٌ *Cleft, split, slit, ripped,* or *rent;* and *cut;* as also مَعْقُوقٌ . (TA.) ___ And [hence] *Any channel which the water of a torrent has cloven* (S, O, Msb, * K) *of old* (Msb) *and made wide:* (S, O:) and *a valley:* (O, K:) pl. أَعِقَّةٌ (S, O, Msb, K, TA) and عَقَائِقُ. (TA.) And عَقَائِقُ signifies also *Pools of water in cleft furrows:* (AHn, TA:) and some say, *red sands.* (TA.) ___ See also عَقِيقَةٌ, in two places. Also [*Carnelian;*] *a species of* فُصُوص [or *stones that are set in rings*]; (S;) *a sort of stone,* (Msb,) or *red* خَرَز [meaning *precious stones*], (O, K,) *of which* فُصُوص *are made;* (O, Msb;) *existing in ElYemen,* (K, TA,) *near to Esh-Shihr, said by Et-Teefáshee to be brought from mines thereof at San'à,* (TA,) *and on the shores of the Sea of Roomeeyeh; one kind*

thereof is of a turbid appearance, like water running from salted flesh-meat, and having in it faint white lines, (K, TA,) *and this,* Et-Teefáshee says, *is what is known by the appellation* الرطبى [so in my original]; *the best kind is the red; then, the yellow; then, the white; and the other kinds are bad: or, as some*

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say, the streaked (المُشَطَّب) *is the best:* (TA:) [I omit some absurd assertions in the K and TA respecting various virtues supposed to be possessed by this stone:] the n. un. is with ة: and the pl. is عَقَائِقُ. (O, K.) [العَقِيقُ اليَمَانِىُّ is an appel-lation applied by some to *The agate.*]

عَقِيقَةٌ [a subst. from عَقِيقٌ, made so by the affix ة. Hence, because cleft, or furrowed, in the earth,] *A river,* or *rivulet.* (IAar, O, K.) ___ And *A fillet,* or *bandage,* (عِصَابَةٌ,) *at the time of its being rent from a garment,* or *piece of cloth.* (IAar, O, K.) ___ And The *prepuce of a boy* (AO, IAar, O, K) *when he is circumcised.* (TA.) ___ And [app. because made of cut pieces of skin,] *A* [*leathern water-bag such as is commonly called*] مَزَادَةٌ. (IAar, O, K.) ___ Also The *wool of a* جَذَعٌ [or *sheep in or before its second year*]: (S, O, K, TA:) that of a ثَنِىٌّ [or sheep in its third year] is called جَنِيبَةٌ: (TA:) and the *hair of a young one recently born,* (S, Mgh, O, Msb, K, TA,) *that comes forth upon his head in his mother's belly,* (TA,) *of human beings,* (S, Mgh, O, Msb, K, TA,) because it is cut off on his seventh day, (Mgh,) *and of others,* (Msb,) [i. e.] *of beasts likewise;* (S, O, K, TA;) as also عَقِيقٌ and عَقَّةٌ ; (S, O, Msb, K;) but A 'Obeyd says that he had not heard this last except in relation to human beings and asses: (S, O, K: *) its pl. (i. e. the pl. of عَقَّةٌ) is عَقَقٌ: (O, K:) [the pl. of عَقِيقَةٌ and عَقِيقٌ is عَقَائِقُ: a law of the Sunneh requires that the عَقِيقَةُ of an infant should be weighed, and its weight in silver be given to the poor: (and Herodotus, in ii. 65, mentions a similar custom as obtaining among the Ancient Egyptians:)] when the

hair has once fallen from the young [by its being cut], the term عَقِيقَةٌ ceases to be applied to it: so says Lth: (O, TA:) but it occurs in a trad. applied to *hair* as being likened to the hair of a recently-born infant. (TA.) ___ Hence, (S, O,) it is applied also to The *sheep,* or *goat,* [*generally the latter,*] *that is slaughtered* (S, Mgh, O, Msb, K) *as a sacrifice for the recentlyborn infant* (S, Mgh, Msb) *on the occasion of the shaving of the infant's hair* (O, K) *on the seventh day after his birth,* (S, Msb,) *and of which the limbs are divided, and cooked with water and salt, and given as food to the poor:* (Lth, TA:) Z holds it to be thus called from the same word as applied to the hair: but it is said [by some] to be so called because it is slaughtered by cutting the windpipe and gullet and the two external jugular veins: (TA:) the Prophet disallowed this appellation, (Mgh, Msb,) as being of evil omen, (Mgh,) or as though he saw them to regard it as of evil omen, (Msb,) and desired them to use نَسِيكَةٌ in its stead; (Mgh, Msb, TA;) saying I like not العُقُوق. (TA.) ___ عَقِيقَةُ البَرْقِ signifies *What remains* [*for an instant*] *in the clouds, of the rays,* or *beams, of lightning;* (Lth, O, K;) as also العُقُقُ ; (K;) which, as well as العَقِيقَةُ, is also expl. as meaning *lightning which one sees in the midst of the clouds, resembling a drawn sword:* (TA:) or عَقِيقَةُ البَرْقِ signifies *lightning in a state of commotion in the clouds:* (S, O:) or *lightning extending in an elongated form in the side,* or *breadth, of the clouds:* (TA:) or *lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left:* (S in art. خفو:) or, as expl. by Aboo-Sa'eed, *a flash of lightning that has spread in the horizon:* (O, voce شَقِيقَةٌ:) a sword is likened thereto: (S, O, K:) and [the pl.] عَقَائِقُ is a name for *swords:* (O, K:) عَقِيقٌ , also, signifies *lightning.* (TA.) ___ And عَقِيقَةٌ signifies also *An arrow shot towards the sky;* (S, O, K;) the *arrow of self-excuse;* which was used in the manner described in the explanation of the phrase عَقَّ بِالسَّهْمِ [q. v.]. (S, O.) ___ See also عَقُوقٌ, last signification.

سَحَابَةٌ عَقَّاقَةٌ *A cloud pouring forth its water:* (TA:) or *a cloud much rent by water.* (T, TA voce هَيْدَبٌ.)

عِقَّانٌ *Shoots that come forth from the* أُصُول [meaning *trunks*, or *stems*,] of palm-trees and of grape-vines; (S, O, K;) *and which, if not cut off, cause the* اصول *to become vitiated*, or *unsound.* (S, O.) [See also صُنْبُور: and see عَوَاقٌّ, below.]

عَقْعَقٌ [The *magpie, corvus pica;* so called in the present day;] *a certain bird,* (S, O, Msb, K,) *well known,* (S, O,) *of the size of the pigeon,* (Msb,) *party-coloured, black and white,* (O, Msb, K,) *having a long tail,* (O, Msb,) said by Is-hák El-Mowsilee to be the *same that is called* شَجَجَى, (Th, IB, TA,) *a species of crow,* (IAth, Msb, TA,) wherefore it is said in a trad. that the man in the state of إِحْرَام may kill it; (IAth, TA;) *its cry resembles the sound of* ع *and* ق [or *the repeated sound of* عَقْ]; (O, K;) *and the Arabs regard it as an evil omen.* (Msb.) [See also صُرَدٌ.]

عَاقٌّ *Undutiful, disobedient, refractory,* or *illmannered, to his parent,* or *father;* (S, * O, * K;) *breaking,* or one *who breaks, his compact of obedience to his parent,* or *father;* (TA;) *disobeying,* or *disobedient to, his father;* and *failing,* or *neglecting, to behave to him in a good,* or *comely, manner;* (Msb;) [and *severing,* or one *who severs, the tie,* or *ties, of relationship, by unkind behaviour to his kindred;* (see its verb;)] and عَقٌّ signifies the same; (O, K;) as also عُقَقٌ, (S, O, TA,) but in an intensive sense, altered from عَاقٌّ, like غُدَر and فُسَق from غَادِر and فَاسِق, in the K erroneously said to be عَقَقٌ; (TA;) and عُقُقٌ; (L, and TA as from the K, but not in my MS. copy of the K nor in the CK;) which last signifies also [as a pl.] men *severing,* or *who sever, the ties of relationship, by unkind behaviour to their kindred;* and also *remote,* or *distant, enemies:* (TA:) [and عَقُوقٌ is app. used (as Freytag asserts it to be) in the sense of عَاقٌّ in the Fákihet el-Khulatà, p. 55, 1. 7 from the bottom:] the pl. of عَاقٌّ is عَقَقَةٌ, (S,

O, Msb, K,) like كَفَرَةٌ, (S,) and عُقَّقٌ, like رُكَّعٌ, a form used by Ru-beh, (O,) and أَعِقَّةٌ, which is an extr. [meaning anomalous] pl. (Ham p. 93.) ذُقْ عُقُقُ, (S, O,) in a trad., (S,) said by Aboo-Sufyán to Hamzeh on the day of Ohod, when he passed by him slain, (S, * O,) means ذُقْ جَزَآءَ فِعْلِكَ [*Taste thou the recompense of thy deed*], (S,) or ذُقِ القَتْلَ [*taste thou slaughter*], (O,) يَا عَاقُّ [*O undutiful*, &c.; or, accord. to the explanation in the TA mentioned above, عُقَقُ, for يَا عُقُقُ, means *O very undutiful*, &c.]. (S, O.)

عَوَاقُّ النَّخْلِ *The shoots*, or *offsets, of the palmtrees, that grow forth therewith.* (O, K.) [See also عَقَّانٌ.]

أَعَقُّ مِنْ ضَبٍّ [*More undutiful*, &c., *to kindred, than a* lizard of the species called ضَبّ] is a prov. [mentioned, but not expl., in the O]: IAar says, the female [of the ضَبّ] is meant; and its عُقُوق consists in its eating its young ones. (TA.) [See also Freytag's Arab. Prov. ii. 152-3. And see an ex. of أَعَقُّ in a verse cited in art. زهد, conj. 2.]

مُعَقٌّ : see عَقُوقٌ.

مَعْقُوقٌ : see عَقِيقٌ, first sentence.

عقب

1 **عَقَبَهُ** , (S, K,) aor. ـُ , (TA,) inf. n. عَقْبٌ, (TK,) *He struck his* عَقِب [or *heel*]. (S, K, TA.) ___ And عَقَبَهُ, (S, Mgh, Msb, K, TA,) aor. ـُ , (Mgh, Msb, TA,) inf. n. عَقْبٌ and عُقُوبٌ, (Msb, TA,) *He came after him;* [as though *at his heel;* and hence, properly, *close after him;* but often meaning *near after him;*] (S, Mgh, Msb, K, TA;) *followed him; succeeded him;* (S, Mgh, K, TA;) *came in,* or *took, his place;* as also اعقبهُ : (S, K, TA:) and in like manner both are said of anything, (TA,) as also عقّبهُ , (Msb, K, TA,) inf. n. تَعْقِيبٌ; (S, Msb, K;) and عاقبهُ ; (S, Msb, K;) and اعتقبهُ ; (TA;) meaning *it came after;* (S, * Msb, K, * TA;) &c., as above: (TA:) and تعقّبهُ is used in this sense, but not rightly. (Mgh.) [All primarily denote proximate sequence.] You say, عَقَبُونَا and عَقَبُوا مِنْ خَلْفِنَا *They came after us.* (TA.) And عَقَّبُونَا and عَقَبُونَا مِنْ خَلْفِنَا *They succeeded us, in alighting,* or *taking up their abode, after our departure.* (TA.) And العِدَّةُ تَعْقُبُ الطَّلَاقَ *The* عِدَّة [q. v.] *follows divorce.* (Mgh, Msb.) And ذَهَبَ فُلَانٌ فَأَعْقَبَهُ ٱبْنُهُ, as also عَقَبَهُ, *Such a one went away, and his son succeeded him,* or *took his place.* (S, O.) And اعقب هٰذَا هٰذَا [*This succeeded this*] is said when the latter is gone, and there remains nothing of it, and the former has taken its place. (TA.) And one says, عَقَبَ فُلَانٌ مَكَانَ أَبِيهِ, (S, O, TA,) aor. ـُ , inf. n. عَقْبٌ, (TA,) and quasi-inf. n. عَاقِبَةٌ , this being a subst. used in the sense of an inf. n., like as كَاذِبَةٌ is [said to be] in the Kur lvi. 2, (S, O,) or it is an inf. n. syn. with عَقْبٌ, (Msb in art. عفو,) *Such a one succeeded,* or *took the place of, his father;* (S,

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O, TA;) as also عقّب . (TA.) [Hence also several phrases here following.] ___ It is said in a trad., كُلُّ غَازِيَةٍ غَزَتْ يَعْقُبُ بَعْضُهَا بَعْضًا i. e. [*Every party that goes forth on a warring,* or *warring and*

plundering, expedition] *shall take its turn, one after another:*] when one company has gone forth and returned, it shall not be constrained to go forth again until another has taken its turn after it. (TA.) ___ عَقَبْتُ الرَّجُلَ فِى أَهْلِهِ means بَغَيْتُهُ بِشَرٍّ وَخَلَفْتُهُ [i. e. *I sought to do evil to the man, and took his place* (see art. خلف), *with respect to his wife;* i. e. *I committed adultery with his wife*]: (S, O:) or عَقَبَهُ signifies [simply] بَغَاهُ بِشَرٍّ [*he sought to do evil to him*]: (K: [in which وَخَلَفَهُ seems to have been inadvertently omitted: but SM immediately adds what here follows:]) and one says also, عَقَبَ فِى إِثْرِ الرَّجُلِ بِمَا يُكْرَهُ, aor. ـُ , inf. n. عَقْبٌ, meaning *He accused the man* [app. *behind his back*] *of a thing disliked,* or *hated; he* [*so*] *defamed him,* or *charged him with a vice* or *fault* or *the like.* (TA.) ___ عَقَبَ فُلَانٌ عَلَى فُلَانَةَ [like خَلَفَ عَلَيْهَا] *Such a man married such a woman after her first husband.* (TA.) ___ عَقَبَ الشَّيْبُ, aor. ـِ and ـُ , inf. n. عُقُوبٌ, *Whiteness of the hair,* or *hoariness, came after* [or *took the place of*] *blackness:* as also عقّب . (TA.) ___ عَقَبَ said of a horse, aor. ـِ [or ـُ ?], inf. n. عَقْبٌ, [which see below,] *He performed a run after another run.* (L, TA.) ___ عَقَبَتِ الإِبِلُ مِنْ مَكَانٍ إِلَى مَكَانٍ, aor. ـُ , inf. n. عَقْبٌ; and اعتقبت ; *The camels removed from place to place, pasturing.* (IAar, TA.) ___ مَا عَقَبَ فِيهَا فَعَلَيْكَ مِنْ مَالِكَ, (TA,) or مَا عَقَّبَ , (so in the O, [in which فِى مَالِكَ is put in the place of مِنْ مَالِكَ,]) *Whatever evil consequence happen* to me, *with respect to it,* (referring to merchandise,) *the responsibility* for it *will be on thee* [and compensation shall be made *from thy property*]: and [تَعْقِبَةٌ (thus in the O) appears, from what follows, to be an inf. n. of the latter verb in this sense; or it may perhaps be from the former verb, like تَهْلِكَةٌ from هَلَكَ; for] one says, بَاعَنِى سِلْعَةً وَعَلَيْهِ تَعْقِبَةٌ إِنْ كَانَتْ فِيهَا [*He sold me an article of merchandise, and was responsible for an evil consequence,* (or for damage afterwards found in it,) *should there be any in it*]. (ISh, O, TA. *) ___ عَقَبَهُ and عَقَّبَهُ and اعقبه signify also *He took,* or *received, from him something in exchange, an exchange, a substitute,* or *an equivalent, for another thing:* it is said in a trad., إِنْ لَمْ يَقْرُوهُ فَلَهُ

أَنْ يعقبهم بمثل قراه *If they entertain him not. he shall have a right to take from them as a substitute the like of his entertainment* which they denied him: and one says also استعقب منه خيرا, or شرًّا, *He took,* or *received, from him in exchange good,* or *evil:* (TA:) and عقب الرَّجل, aor. ـُ, *He took from the man's property the like of what he* (the latter) *had taken from him.* (O, * TA.) After the words in the Kur lx. 11, وإنْ فاتكم شىءٌ من أزواجكم إلى الكفّار, there are three different readings, فعاقبتم, and فعقَّبتم, and فعقبتم: (TA:) the first means *and ye take,* or *carry off, spoil:* (Masrook Ibn-El-Ajda', S, TA:) or the second has this meaning; and the first means *and ye punish them so that ye take,* or *carry off, spoil:* and the third means *and ye have a requital:* the second is the best; and the third is also good; but the second has a more intensive meaning: (Aboo-Is-hák the Grammarian, L, TA:) accord. to Fr, the first and second signify the same: (L, TA:) and As says that عقْب [inf. n. of عقب] is syn. with عقاب [inf. n. of عاقب; but whether with reference to this case, I do not find]. (TA.) ___ And عقب, aor. ـُ, inf. n. عقْب, also signifies *He sought,* or *sought after, wealth,* or *some other thing.* (TA.) عقب, (S, O, K,) aor. ـِ and ـُ, (TA,) inf. n. عقْب, (S, O,) *He bound* a thing *with* [*the kind of sinew,* or *tendon, called*] عقب; as also عقّب [inf. n. تعقيب, of which see an ex. in a verse cited voce مصنع]: *he bound therewith* a خوْق. i. e. the ring of an ear-drop, fearing lest it should incline on one side: or *he bound* an earring *with a thread called* عُقاب: (TA:) *and he wound round* a bow, (S, O, K,) and an arrow, (S, O,) *with* [*the kind of sinew,* or *tendon, called*] عقب, (O,) or *with somewhat thereof:* (S, K:) or عقبه بالعقب *he bound it,* namely, the [arrow termed] قدْح, *with the* عقب, in consequence of its having broken. (IB, L, TA.) عقبنا الرَّكيَّة [thus I find it written without teshdeed, but perhaps it should be عقَّبنا, from أعْقاب الطّى, (see عقْب,)] *We lined the well with stones behind* [*the other*] *stones.* (TA. [See also 4.]) [The inf. n.] العقْب also signifies الرَّجْع, [which generally means *The making,* or *causing, to return,* or *go back;* but this may perhaps be a mistake for الرُّجوع, for it is immediately added,] Dhu-rRummeh says,

كَأَنَّ صِيَاحَ الكُدْرِ يَنْظُرْنَ عَقْبَنَا * * تَرَاطُنُ أَنْبَاطٍ عَلَيْهِ طَغَامِ

meaning [*As though the crying of the dusky* she-camels] *looking,* or *waiting, for our returning* from watering that they might go to the water after us [*were the barbarous talk of low,* or *ignoble, Nabathœans, over it,* i. e. over the water]. (TA.) عَقِبَ النَّبْتُ, [aor. ـَـِ ,] inf. n. عَقَبٌ, *The branches of the plant,* or *herbage, became slender, and the leaves thereof turned yellow.* (IAar, TA. [See also 2.])

2 عَقَّبَ see 1, first three quarters, in seven places. ___ The inf. n., تَعْقِيبٌ, signifies also The *doing a thing and then returning to doing it:* (IAth, TA:) the *performing an act of prayer,* or *another act, and then returning to doing it in the same day:* (Sh, TA:) and [particularly] the *making a warring,* or *warring and plundering, expedition, and then another in the same year.* (S, O, K.) [See also مُعَقِّبٌ.] You say, عَقَّبَ بِصَلَاةٍ بَعْدَ صَلَاةٍ, and غَزَاةً بَعْدَ غَزَاةٍ, *He followed up one prayer with another,* and *one warring,* or *warring and plundering, expedition with another.* (TA.) And صَلَّى مِنَ اللَّيْلِ ثُمَّ عَقَّبَ *He prayed in the night and then repeated the prayer.* (IAar, TA.) And عُقِّبَ الغَازِيَةُ بِأَمْثَالِهَا, and أُعْقِبَ , *The warring,* or *warring and plundering, party was made to be followed by another, consisting of the likes of it, sent in its place.* (TA.) And it is said in a trad. of 'Omar, كَانَ كُلَّ عَامٍ يُعَقِّبُ الجُيُوشَ *He used, every year, to call back one party of the forces and to send another to take its turn after the former.* (O, TA.) ___ Also The *performing of prayer* (IAth, O, K, TA) *as a supererogatory act* (TA) *after the* [*prayers called*] تَرَاوِيحَ: (IAth, O, K, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) ___ And The *waiting* (K, TA) in prayer; or

remaining in one's place in prayer *waiting for another prayer.* (TA.) And you say, عقّب فى الصَّلَاة, (S, O,) inf. n. as above, (S, A, O, Msb, K,) *He sat after the performing of the* [ordinary] *prayer for the purpose of a supplication* (S, A, O, Msb, K) or *a petition.* (S, O, Msb.) وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ, in the Kur [xxvii. 10 and xxviii. 31], means [*He did did not turn back retreating*] *and did not wait;* (O, TA;) properly, *did not make advancing to follow his retreating:* (O:) or *and did not turn aside* (S, Msb) *nor wait in expectation:* (S:) or *and did not turn aside nor return:* (O:) or *and did not look aside:* (K, * TA.) or *and did not return;* from عقّب said of a combatant, meaning *He returned after fleeing:* (Bd in xxvii. 10:) you say, عقّب عَلَيْه *He returned against him;* syn. كَرَّ, and رَجَعَ: and تَعْقِيبٌ signifies also The *turning back,* or *receding, from a thing that one had desired to do.* (TA.) ___ عَقَّبَ فى الشَّيْبِ بِأَخْلَاقٍ حَسَنَةٍ [app. means *He had latterly, in the time of hoariness, good dispositions*]. (O. [The meaning that I have assigned to this phrase seems to be there indicated by the context: but I incline to think that the right reading is عُقِّبَ, lit. *He was made to be followed, in hoariness, by good dispositions;* agreeably with what next follows.]) ___ آتَى فُلَانٌ إِلَىَّ خَيْرًا فَعُقِّبَ بِخَيْرٍ مِنْهُ [means *Such a one caused good to betide me, and it was made to be followed by what was better than it*]. (A, TA. [In the former it is followed by the words وَأُرْدِفَ بِخَيْرٍ مِنْهُ, evidently for the purpose of explanation.]) ___ [Hence,] one says, تَصَدَّقَ بِصَدَقَةٍ لَيْسَ فِيهَا تَعْقِيبٌ, meaning اسْتِثْنَآءٌ [i. e. *He gave an alms in which was no making an exception* by following it up with a condition]. (S, A, O, Msb. *) ___ عَقَّبَنِى حَقِّى *He delayed,* or *deferred, the giving,* or *paying, to me my due.* (S.) ___ عقّب الأَمْرَ *He looked to the consequence, end, issue,* or *result, of the affair, event,* or *case.* (TA. [See also 5.]) ___ And عقّب فى الأَمْرِ *He went repeatedly to and fro,* or *made repeated efforts, in seeking to accomplish the affair, striving,* or *exerting himself.* (S, O, L, TA.) In the K, التَّعْقِيبُ [the inf. n.] is expl. as signifying التَّرَدُّدُ

فى طَلَب المجد: but the right reading is فى طَلَب مُجدًّا. (TA.) [See also عقّب.] مُعَقِّب said of the [plant called] عَرْفَج, (S, O,) inf. n. تَعْقِيب, (K,) *It became yellow in its fruit,* (S, O, K,) *and attained to the season of its drying up:* (S, O:) from عَقَب said of a plant or herbage. (TA.) عقّب عُقَابًا, inf. n. as above, *He planed off a stone of the kind called* عُقَاب, *in a well.* (TA. [See also مُعَقِّب.]) See also 1, last quarter, in two places.

3 **عاقبه** : see 1, second sentence. ___ Also عاقب الرَّجُل, (Mgh, * TA,) inf. n. مُعَاقَبَة and عِقَاب, (Mgh,) *He did a thing with the man alternately, each taking his turn;* (Mgh, TA;) and so اعقبه . (TA.) And [particularly], (TA,) inf. n. مُعَاقَبَة, (S, O,) *He rode in his turn after the man, each riding in his turn;* (S, O, TA;) as also اعقبه , (S, O, K,) and اعتقبه . (TA.) And عَاقَبْتُ الرَّجُلَ فِى الرَّاحِلَة *I rode in my turn after the man, upon the camel, he riding in his turn after me.* (S, O.) And in like manner you say, اعتقبوه , and تَعَاقَبُوهُ *They rode by turns with him, taking their turns after him.* (TA.) ___ And عاقب بين الشَّيْئَيْن [*He made an interchange,* or *alternation between the two things; he made the two things interchangeable,* or *commutable;*] *he brought,* or *did, the two things interchangeably,* or *alternately,* i. e. *one of them one time and the other of them another time.* (TA.) [Thus, for instance,] العرب تُعَاقِب بين الفآء والثَّآء [*The Arabs make an interchange between* ف *and* ث; *make* ف *and* ث *interchangeable,* or *commutable;* i. e. *put* ف *in the place of* ث, *and* ث *in the place of* ف]; as in جَدَفٌ and جَدَثٌ; and تُعُقِّب signifies the same. (S, O.) ___ And عاقب signifies also *He stood upon one of his legs one time and upon the other another time;* or *moved his legs alternately.* (TA.) ___ [عاقبه as denoting consequence, and retaliation, or retribution, also signifies *He punished him.*] You say, عاقبه بذَنْبه,

(S, Msb, * TA,) inf. n. عِقَابٌ (S, Msb, TA) and مُعَاقَبَةٌ, (Msb, TA,) *He punished him for his crime, sin, fault,* or *offence:* (S, * Msb, * TA:) and [in like manner] تَعَقَّبَهُ *He punished him* (i. e. a man, S, O) *for a crime, a sin, a fault,* or *an offence, that he had committed.* (S, O, K.) In the saying in the Kur [xvi. last verse but one], وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ [*And if ye punish, then punish ye with the like of that with which ye have been afflicted,* lit. *punished*], the verb first denotes punishment, and is afterwards used for the purpose of assimilation: and similar to this is the saying in the same [xxii. 59], وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ [*And whoso punisheth with the like of that with which he hath been afflicted,* lit. *punished*]. (O.) For another ex., from the Kur lx. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., أَبْطَلَ النَّفْحَ إِلَّا أَنْ يُضْرَبَ فَيُعَاقِبَ [*He made the kicking* of a beast *with the hind leg to be of no account unless it were beaten* by its master, or rider, *and retaliated* by kicking another person]; meaning, he made nothing to be incumbent on the master of the beast unless the latter made the kicking to be a consequence of that [i. e. unless the beast kicked in consequence of its being beaten by the master, or rider]. (TA.) [See also 4, which has a similar meaning, that of requital.] ___ عُوقِبَتْ said of a mare means *She was required to perform run after run.* (Ham p. 277.)

4 **اعقبه** : see 1, first quarter, in three places: ___ and see 3, in three places. ___ [Also *He made him to take his place.* And hence,] *He descended from his beast in order that he* (another) *might ride in his turn:* and one says also أَعْقِبْ meaning *Descend thou in order that I may ride in my turn:* and in like manner with respect to any kind of action: thus, when the office of Khaleefeh became transferred from the sons of Umeiyeh to the Háshimees, Sudeyf, the poet of the 'Abbásees, said,

* أَعْقِبِي آلَ هَاشِمٍ يَا مَيَّا *

meaning *Descend* from the station of the Khaleefehs *that the family of Háshim may mount, O*

Meiyà [for O sons of Umeiyeh]. (TA.) ___ [And *It made* a thing *to follow as a consequence to him:* the verb in this sense being doubly trans.] One says, اعقبه ندما *It occasioned him as its consequence repentance,* (Mgh, Msb, TA,) and همًّا *anxiety.* (TA.) And أَكَلَ أَكْلَةً أَعقبتْه سقَمًا *He ate a repast that occasioned him as its consequence a sickness.* (S, O.) And [hence] أُعْقِبَ عزُّه ذُلًّا *His might was exchanged for,* or *changed into,* [lit. *made to be followed by,*] *abasement.* (TA.) See also 2, first quarter, for another ex. [Hence, likewise,] فَأَعْقَبَهُمْ نِفَاقًا, in the Kur [ix. 78], means [*Therefore He caused hypocrisy to follow as a consequence to them;* or] *He caused them to err,* because of their evil deed, *as a punishment to them.* (O.) And [in like manner] one says, أَعقبه ٱللّٰه بإحسانه خيرًا [*God gave him,* or *may God give him, as a recompense,* or *requital, for his beneficence, good,* or *prosperity*]. (TA.) And اعقبه بطاعته *He recompensed,* or *requited, him for his obedience,* (S, O, K, *) and على ما صنع *for what he did.* (TA. [See also 3, which has a similar meaning, that of retribution.]) اعقبه خيرًا means also *He gave him in exchange good.* (TA.) See also 1, latter half, where the verb is expl. in the contr. sense, that of taking, or receiving, in exchange. ___ اعقبه الطَّائفُ *The diabolical visitation,* or *insanity, returned to him at times.* (S, O.) ___ اعقب طَىَّ البئر بحجارة من ورائها [is app. from أَعْقَابُ الطَّىِّ (see عَقِبٌ), and] means *He laid stones compactly together at the back* [*behind the regular casing*] *of the well.* (TA. [See also 1, near the end.]) اعقب as intrans., *He* (a man) *died, and left offspring.* (S, O, K.) One says, أَعقب منهم رجلان ودرج واحدٌ [*Two men of them died and left offspring, and one died and left no offspring*]: and Tufeyl El-Ghanawee says,

* كَرِيمَةُ حُرِّ الوَجْهِ لَمْ تَدَعْ هَالِكًا *
* مِنَ القَوْمِ هُلْكًا فِى غَدٍ غَيْرَ مُعْقِبِ *

[*A female noble of countenance,* (or whose nobility was manifest in what appeared of her countenance,) *she*

did not invoke one of the people dead, on a morrow after an engagement, *as having perished without leaving a successor,* or *one to fill his place:*] i. e. when a chief of her people died, another chief came; so that she did not bewail a chief who had not his equal. (TA.) ___ *He* (a borrower of a cooking-pot) *returned a cooking-pot with the remains termed* عُقْبَة *in it.* (S, O, K.) ___ *He* (a man) *returned from evil to good.* (TA.) ___ اعقب عَلَيْهِ يَضْرِبُهُ *He set upon him beating him.* (O.) ___ أَعْقَبَتْ رَاحِلَتُكَ *Thy riding-camel became,* or *has become, jaded,* or *fatigued.* (O.)

5 **تعقّب** *He looked to the consequence, end, issue,* or *result:* and *he considered a second time.* (TA. [See also 2, last quarter.]) ___ تعقّب مِنْ أَمْرِهِ *He repented of his affair.* (TA.) ___ تعقّب عَنِ الخَبَرِ *He doubted of the information,* or *questioned it, and asked again respecting it.* (S, O, K, TA. [In my copies of the S, and in the O, الخَيْرِ: but see what follows; in which مُتَعَقَّب is used as a noun of place of the verb in this sense.]) Tufeyl says,

* وَلَمْ يَكُ عَمَّا خَبَّرُوا مُتَعَقَّبُ *

[*And there was no place of,* or *ground for, doubting, and asking again, respecting what they told*]. (S, O, TA.) And one says, مُتَعَقَّبًا لَمْ أَجِدْ عَنْ قَوْلِكَ, (A, TA,) i. e. [*I found not*] *any place of,* or *ground for, inquiring into,* or *investigating, thy saying;* syn. مُتَفَحَّصًا; (A, TA;) [or *questioning it;* or *returning to examine it;*] meaning, thy saying was right and true, so that it did not require التَّعَقُّب; (A;) or I did not allow myself to doubt, and ask again, respecting it, that I might see whether I should do what thou saidst or abstain from it. (TA.) ___ [And the verb is used transitively in a similar sense.] You say, تعقّب الخَبَرَ *He searched after the information repeatedly,* or *time after time;* (Mgh, * TA;) syn. تَتَبَّعَ: (Mgh, TA:) and اعتقب has a like meaning. (Ham p. 287.) And *He asked respecting the information another person than the one whom he asked the first time.* (A, TA.) ___ And تَعَقَّبْتُ الرَّجُلَ *I sought to discover*

in the man that which he would be ashamed to expose; or *the slip,* or *fault, that he had committed:* and استعقبته signifies the same. (O, K. *) [In critical observations and the like, تعقّبه is often used as meaning *He found fault with him; animadverted upon him;* or *impugned his judgment* or *assertion;* بقوله كذا وكذا *by his saying so and so.* And تعقّب عليه seems to be similarly used as meaning *He animadverted upon his saying:* (compare اعترض عليه:) but more commonly as meaning *he animadverted upon it,* i. e. a saying, and the like.] ___ See also 3, near the middle of the para-

graph. ___ تعقّب الأَمر *He thought repeatedly upon the affair,* or *case.* (TA in art. تعقّب ___.) روأ رأيه *He found his opinion to have a good issue,* or *result.* (S, O. [See a somewhat similar signification of 8 and 10, under the former.]) ___ See also 1, second sentence. ___ [The saying of Aboo-Thumámeh,

* وإنْ منطقٌ زلَّ عن صاحبي *
* تعقّبتُ آخر ذا معتقَبْ *

may be rendered, nearly in accordance with an explanation by Et-Tebreezee, *And if a speech slip by mistake from my companion, 1 substitute another having superiority:* or تعقّبت may here mean *I search out:* but see the Ham p. 287; where are some remarks, on this verse, that appear to me to be fanciful and far-fetched.]

6 **يتعاقَبان** (T, S, O, Msb, TA) *They follow each other* [*by turns*]; or *alternate;* (T, Msb, TA;) *one coming and the other going;* (TA;) said of the night and the day; (T, Msb;) or as the night and the day; (S, O, TA;) as also يعتقبان . (TA.) You say, تعاقب المسافران على الدَّابَّة *The two travellers rode upon the beast, each of them in his turn.* (TA: and the like is said in the Msb.) And تعاقبا عملًا *They two did a work,* or *deed, by turns,* or *alternately:* syn. ارتوحاه, (K and TA in art. روح,) and تراوحاه (TA in that art.) And تعاقبا

They helped each other by turns. (TA.) And يَعْتَقِبَانِهِ بِالضَّرْبِ *They two ply him by turns with beating* (A.) See also 3, near the beginning. التَّعَاقُبُ also signifies *The coming to water* [*by turns*, or] *time after time.* (TA.)

8 **إِعْتَقَبَ** see 1, former half, in two places: ___ and see 3, near the beginning, in two places; and 6, also in two places. ___ [اعتقبه signifies also *He took it*, or *had it, subsequently.* Thus one of the meanings of العُقْبَةُ is expl. in the A and TA by the words مَا يَعْتَقِبُونَهُ بَعْدَ الطَّعَامِ مِنَ الحَلَاوَةِ i. e. *What they have*, or *take, after* the main portion of *the meal*, consisting *of sweetmeat.* ___ And *He had it*, or *experienced it, as a consequence* of an act &c.: and that it may have مُعْتَقَبٌ for an inf. n. in this sense (as well as in other senses agreeably with analogy) seems to be meant by its being said (in the Ham p. 287) that المُعْتَقَبُ signifies أَخْذُ عُقْبَةِ الشَّىْءِ i. e. آخِرُهُ. See also a somewhat similar signification of 5.] One says, فَعَلْتُ كَذَا فَٱعْتَقَبْتُ مِنْهُ نَدَامَةً i. e. [*I did such a thing and*] *I found*, or *experienced, in consequence thereof repentance;* (S, O;) as also اِسْتَعْقَبْتُ . (A, O.) And اِسْتَعْقَبَ مِنْ كَذَا خَيْرًا *He found*, or *experienced, in consequence of such a thing*, or *after such a thing, good.* (T, Msb.) And hence, perhaps, the saying of the lawyers, يَصِحُّ الشِّرَآءُ إِذَا ٱسْتَعْقَبَ عِتْقًا [as meaning *The sale*, or *purchase, is valid when it has emancipation as an after-event*]: but this does not agree with the former phrase unless by a far-fetched interpretation; and therefore one should say, إِذَا عَقَبَهُ العِتْقُ i. e. *when emancipation follows it.* (Msb.) ___ اعتقب also signifies *He withheld*, or *detained*, a thing *in his possession.* (TA.) And [particularly] *He* (a seller) *withheld*, or *detained*, an article of merchandise *from the purchaser until he should receive the price:* (S, A, O, K:) for the doing of which he is said in a trad. to be responsible; meaning, if it perish in his keeping. (S, A, O.) And *He detained, confined*, or *imprisoned*, a man. (S, O.) ___ See also 5.

10 **إِسْتَعْقَبَ** see the next preceding paragraph, in three places: ___ and see also 1, latter half: ___ and 5. ___ [Accord. to

Reiske, as mentioned by Freytag, استعقبه signifies also *He followed his footsteps.*]

عَقْبٌ : see عَقَبٌ, in eight places.

عُقْبٌ : see عَقَبٌ, in seven places.

عَقَبٌ The عَصَبٌ [meaning *sinews,* or *tendons,*] *of which* أَوْتَار [i. e. *strings for bows or the like*] *are made:* (S, O, K: [see also 1, last quarter:]) n. un. with 3: (S, O:) or *such as are white of the* أَطْنَاب *of the joints;* (Mgh, Msb; [see عَصَبٌ;]) the عَصَبٌ being such as are yellow: (Mgh and Msb in art. عصب:) accord. to IAth, the عَصَبٌ [or *sinews,* or *tendons,*] *of the two portions of flesh next the back-bone on either side, and of the* سَاقَان and وَظِيفَان [meaning the *hind and fore shanks*], *that are intermingled with the flesh, of any animal; the half of one whereof, divided lengthwise from the other half, is extended,* or *drown out, and trimmed, and cleansed of the flesh, and the* وَتَر [or *string for the bow or the like*] *is made thereof; and they are sometimes in the two sides of the camel; but* [*properly speaking*] *there is a difference between the* عَصَبٌ *and the* عَقَبٌ; *the former being such as incline to yellow, whereas the latter incline to white, and are the harder, and firmer,* or *stronger, of the two:* AHn says, on the authority of Aboo-Zíyád, that the عَقَبٌ are [the *sinews,* or *tendons,*] *of the two portions of flesh next the back-bone on either side, of the sheep or goat, and of the camel, and of the ox or cow,*(TA.) [See also عِلْبَآءٌ.]

عَقِبٌ (S, Mgh, O, Msb, K, &c.) and عَقْبٌ , (Msb, TA,) the latter being a contraction of the former, (Msb,) [The *heel* of a human being;] the *hinder part of the foot* of a human being: (S, Mgh, O, Msb, K:) of the fem. gender: (S, O, Msb:) pl. [of pauc.] أَعْقُبٌ (TA) and [of mult. as well as of pauc.] أَعْقَابٌ: (Msb, TA:) and عَقِيبٌ is said to signify the same; but MF cites an assertion that this is a word of a bad dialect. (TA.) وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ [*Wo to the heels from the fire* of

Hell], (O, Msb, TA,) and ويل للعقب من النّار [*Who to the heel* &c.], (TA,) occurring in a trad., means wo to him who neglects the washing of the heels in the ablution preparatory to prayer. (O, * Msb, TA. *) عقبُ الشَّيطان, (O, Msb, TA,) or, as some say, عُقْبَةُ الشيطان, (Msb, TA,) with damm, (TA,) which is forbidden in prayer, is expl. as meaning *The placing the buttocks upon the heels between the two prostrations;* which is what some term الإقعآء: (Mgh, * O, Msb, TA:) so says A'Obeyd: (Msb:) or, accord. to some, this means *the leaving the heels unwashed in the ablution preparatory to prayer.* (O.) وطئ النَّاسُ عقبَ فلانٍ [lit. *The people trod upon the heel of such a one*] means *the people walked after,* or *near after, such a one:* and in like manner, هو موطَّأُ العقب [lit. *He is one whose heel is trodden upon*]: (O, TA; *) because of his having command over people, and their being submissive to him: (O:) the latter phrase means *he is one who has many followers:* (A, TA: [see also art. وطأ:]) جآء زيدٌ يطأُ عقبَ عمرٍو primarily signifies *Zeyd came putting his foot in the place of the foot* [or *heel*] *of 'Amr every time that the latter raised his foot.* (Msb.) And one says, من أَين عقبُك, (A, O,) or من أَين كان عقبُك, (TA,) meaning *Whence camest thou?* or *Whence hast thou come?* (A, O, TA.) And رجع فلانٌ على عقبه *Such a one returned by the way of his heel;* i. e., *by the way that was behind him,* and *whence he had come; quickly.* (Msb.) And ولّى على عقبه, and على عقبيه, *He turned back,* or *receded, from a thing to which he had betaken himself.* (TA.) لا تردُّهم على أعقابهم, occurring in a trad., means *Turn not thou them back to their former condition* of not emigrating [for the sake of religion]: and ما زالوا مرتدّين على أعقابهم, in another trad., means *They ceased not to return to infidelity:* as though they went back wards. (TA.) ___ The عقب of the نعل [or sandal] is The *part* [or *wide strap*] *that embraces the heel.* (AO, in an anom. MS. in my possession.) ___ [And عقب الباب means *The pivot* (generally of wood) *at the bottom of the door, turning in a socket in the threshold.*] ___ And عَقَبٌ and عَقْبٌ (TA) and عقب and عُقْبٌ (S, O, Msb, K, TA) and عُقْبَى and عُقْبَةٌ and عُقْبَانٌ and عَقْبَانٌ and عاقبٌ (TA) are *syn. with* عاقبة ,

(S, O, Msb, K, TA,) which signifies, (S, O, Msb, K,) i. e. as signifying, (TA,) The *end;* or the *last,* or *latter, part* or *state;* [but generally as explanatory of this last word, and often as explanatory of عُقُبٌ and عُقْبٌ and عُقْبَى, as meaning the *consequence,* or *result,* or *issue;*] of anything: (S, O, Msb, K, TA:) [and the same words, app. with the exception of عُقْبَى and عَاقِبَةٌ, signify also *a time,* or *state, of subsequence:*] the pl. [of the first four words is أَعْقَابٌ, and] of the last عَوَاقِبُ. (TA.) Hence, (S,) it is said in the Kur [xviii. 42], هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا [or عُقْبًا or عُقْبَى , accord. to different readings, i. e. *He is the best in respect of recompense,* or *reward, and the best in respect of consequence,* or *result,* or *issue;* i. e., the consequence of the actions &c. of believers]. (S, O.) And in the same [xci. last verse], وَلَا يَخَافُ عُقْبَاهَا i. e. *And He feareth not the consequence thereof.* (Th, TA.) And they said, العُقْبَى لَكَ فِى الخَيْرِ meaning العَاقِبَةُ [i. e.

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May the end to thee be in that which is good; or *may thy case end in good*]. (TA.) And it is said in a trad., سَافَرَ فِى عَقِبِ رَمَضَانَ, (T, O, Msb,) meaning *He journeyed in the end,* or *the last,* or *latter, part, of Ramadán:* (T, Msb:) or, *when Ramadán had almost ended.* (O.) One says, جِئْتُ فِى عَقِبِ رَمَضَانَ, (ISk, S, O, * Msb, *) with kesr to the ق, (ISk, S,) meaning [*I came*] *when there was somewhat remaining of Ramadán.* (ISk, S, O, * Msb.) And جِئْتُكَ فِى عَقِبِ الشَّهْرِ, and فِى عَقِبِهِ , and عَلَى عَقِبِهِ, *I came to thee in the latter part of the month, when ten days of it,* or *less, remained.* (L.) هُوَ فِى عَقِبِ المَرَضِ *He is in the state of convalescence in which somewhat remains of the disease:* (Msb:) and فِى أَعْقَابِ المَرَضِ *in the* [*state in which there are some*] *remains of the disease.* (TA.) One says also, جَآءَ فِى عَقِبِهِ and عَقِبَهُ , meaning *He came after him;* or *near after him;* [as though *at his heel;* and hence, properly, *close after him;*] and جَآءَ عَقِبَهُ; from the phrase جَآءَ زَيْدٌ يَطَأُ عَقِبَ عَمْرٍو, meaning as expl. above. (Msb.) And بَنُو فُلَانٍ سَقَى إِبِلَهُمْ عَقِبَ

بَنِى فُلَانٍ i. e. [*The sons of such a one, the watering of their camels is*] *after* [*that of*] *the sons of such a one;* a saying mentioned by ISk. (Msb.) And صَلَّيْنَا أَعْقَابَ الفَرِيضَةِ تَطَوُّعًا i. e. [*We performed prayer*] *after the obligatory* [*by way of supererogation*]. (Lh, IF, Msb, TA.) And جِئْتُ فِى عَقِبِ الشَّهْرِ i. e. *I came after the month had passed.* (El-Fárábee, Msb.) And خَلَفَ فُلَانٌ بَعْقِبِى *Such a one remained,* or *stayed, after me.* (Msb.) Er-Rázee says, in the Mukhtár es- Siháh, that he had found no authority in the T nor in the S for the phrase جَآءَ فُلَانٌ عَقِبَ فُلَانٍ [app. عَقِبَ], meaning *Such a one came after such a one,* except a similar saying of ISk, cited by Az, in which عقب is expl. as signifying *after.* (TA.) [But if the word in question be عَقِبَ, sufficient authorities for its use in this sense have been cited above: though it seems from what here follows that عَقُبَ or عَقْبَ in this sense is preferable.] One says, جِئْتُ فِى عَقِبِ شَهْرِ رَمَضَانَ, (S,) or عَقِبَهُ, (O,) and عَلَى عَقْبِهِ and عَقُبَهُ, (L,) and فِى عُقْبَانِهِ, (S, O,) meaning *I came when the whole of the month of Rama- dán had passed:* (S, O, L:) and جِئْتُكَ عَقِبَ رَمَضَانَ *I came to thee at the end of Ramadán:* and جِئْتُ فُلَانًا عَلَى عَقْبِ مَمَرِّهِ and عَقُبَهُ and عَقِبَهُ and عُقْبَانَهُ *I came to such a one after he had gone:* and أَتَيْتُكَ عَلَى عَقْبِ ذَاكَ and عَقِبَ ذَاكَ and عَقْبَ ذَاكَ and عُقْبَانَ ذَاكَ *I came to thee after that:* and جِئْتُهُ عَقِبَ قُدُومِهِ *I came to him after his arrival.* (Lh, TA.) One says also, فُلَانٌ يَسْتَقِى عَلَى عُقْبَةِ آلِ فُلَانٍ *Such a one draws water after the family of such a one.* (TA.) And MF mentions جِئْتُكَ عَلَى عَاقِبِهِ [app. meaning *I came to thee after him,* or *it*]: and Aboo-Mis-hal mentions [app. in this sense] عُقْبَانِهِ, with kesr. (TA.) ___ عَقِبٌ (S, A, Mgh, O, Msb, K) and عَقْبٌ (S, O, Msb, K) also signify The *child,* or *children,* (S, A, O, Msb, K,) of a man; (S, O;) as also عَاقِبَةٌ: (S, O, K:) and the *child,* or *children, of the child* or *children,* (S, A, O, Msb, K,) of a man: (S, O:) applied to *such as remain after the father:* (TA:) or a man's *offspring;* (Mgh;) and so عَاقِبَةٌ: (Msb:) or his *male children:* and, accord. to some of the lawyers, the *children of the daughters* [of a man, also]: (Mgh:) of the fem. gender, on the authority of Akh: (S, O:) pl. أَعْقَابٌ. (TA.) The Arabs say, لَا عَقِبَ لَهُ, meaning *There is,* or *are, no male offspring remaining to him:*

(TA:) and لَيْسَتْ لِفُلَانٍ عَاقِبَةٌ *There is,* or *are, to such a one, no* [*remaining*] *child,* or *children.* (S, O, Msb.) ___ عَقْبُ شَيْءٍ [or عَقِبُ شَيْءٍ] signifies *A thing,* whatever it be, *that follows, succeeds, comes after,* or *takes the place of, a thing;* as the water of a well, and the blowing of the wind, and the flying of the sand-grouse (القَطَا), and the running of a horse. (TA. [See also عَاقِبٌ.]) ___ And عَقَبٌ, (IAar, IF, A, Msb,) or عَقْبٌ, (S, K,) or, as As says, each of these, some of the Arabs using the latter form, by way of contraction, (Msb,) *A run after another run,* (As, IF, S, Msb, K,) of a horse: (As, IF, S, Msb:) or the *last,* or *latter, run,* of a horse: (IAar, Msb:) or one says of a courser, هُوَ ذُو عَفْوٍ وَعَقَبٍ meaning *He has a first run, and a subsequent, and more vehement, run:* (A:) and عِقَابٌ is said in the L to have the first of these meanings: (TA:) or it is pl. of عَقْبٌ [or عَقَبٌ] as having that meaning: (Ham p. 358:) an ex. of it occurs in the following verse, (Ham, TA,) cited by IAar: (TA:)

* يَمْلَأُ عَيْنَيْكَ بِالفِنَآءِ وِيرٌ *

* ضِيكَ عِقَابًا إِنْ شِئْتَ أَوْ نَزَقَا *

[*That would satisfy thine eye by his beauty, in the area before the dwelling, and content thee by run after run,* or *by runs after runs, if thou wilt,* or *by lightness,* or *agility*]: (Ham, TA:) [or it may be here an inf. n., (of 3,) meaning *on an occasion of being required to perform run after run:* (see 3, last sentence:)] or, accord. to IAar, the meaning in this instance is, *by his owner's making, upon him, warring,* or *warring and plundering, expeditions time after time:* (TA:) accord. to Kh, لَهُ عِقَابٌ, said of a horse, means *he has a recovering of strength* (جِمَامٌ [i. e. جِمَامٌ]) *after ceasing to run.* (Ham ubi suprà.) ___ Hence, *A reply:* so in the saying, relating to him who stops, or breaks off, in speech, لَوْ كَانَ لَهُ عَقَبٌ لَتَكَلَّمَ [*If he had a reply, assuredly he would have spoken*]. (A, TA.) ___ See also عَقِبَةٌ.

عُقُبٌ : see the next preceding paragraph, in six places.

عَقْبَةُ القَمَر *i. q.* عَقْبَةُ القَمَرِ, q. v. (L.) And عَقَبَةٌ and عَقْبَةٌ signify *Variegated,* or *figured, cloth:* (TA:) or *one of the sorts of variegated,* or *figured, cloths* [*that serve for the covering*] *of the* [*women's camel-vehicle called*] هَوْدَج: (O, K, TA:) as also عَقَمَةٌ: (O, TA:) accord. to Yaakoob, the ب is a substitute for م. (TA.)

عُقْبَةٌ : see عَقَبٌ, in three places. ___ Also The *last that remains:* so in the saying, فُلَانٌ عُقْبَةُ بَنِى فُلَانٍ [*Such a one is the last that remains of the sons of such a one*]. (L.) ___ And *A turn;* or *time at which,* or *during which, anything is,* or *is to be, done,* or *had, in succession:* (S, Mgh, O, Msb, K:) pl. عُقَبٌ. (Msb.) One says, تَمَّتْ عُقْبَتُكَ *Thy turn is completed.* (S, O.) And دَارَتْ عُقْبَةُ فُلَانٍ *The turn of such a one came round.* (TA.) And رَكِبَ عُقْبَةً *He rode one turn:* and رَكِبَ عُقْبَتَهُ *He rode his turn,* or *in his turn.* (TA.) And it is said in a trad., مَنْ مَشَى عَنْ دَابَّتِهِ عُقْبَةً فَلَهُ كَذَا *Whoso walks a turn to a certain point, instead of his beast, to him shall be given such a thing.* (TA.) عُقْبَةُ الأَجِيرِ means *The hired-man's turn to ride; when the hirer dismounts,* for example in the morning, *and he* (*the former*) *rides.* (Mgh.) And [the pl.] عُقَبٌ means [particularly] The *turns of camels, when they are being watered:* the watering of a number of camels together after another number is termed their عُقْبَةٌ. (TA.) [See also عُقْبَى.] ___ And [it is said that] it means also *Camels which a man pastures and waters in his turn;* and IAar cites as an ex.

* إِنَّ عَلَىَّ عُقْبَةً أَقْضِيهَا *
* لَسْتُ بِنَاسِيهَا وَلَا مُنْسِيهَا *

[but this I would rather render, *Verily I have incumbent on me a turn* to pasture and water camels; *and I perform it; I am not a neglecter thereof nor a delayer of it*]; meaning I drive the camels which I pasture and water in my turn, and I tend them well: مُنْسِيهَا is for مُنْسِئُهَا, for the sake of the rhyme. (TA.) ___ Also The *place*

in which one mounts a beast to ride [app. *in his turn*]. (TA.) ___ And The *distance*, or *space, of two leagues;* i. e. *twice the distance termed* فَرْسَخ: and the *distance to which one journeys* [app. *from one halting-place to the next;* i. e. *a stage of a journey*]: pl. as above: a poet says,

* خَوْدًا ضِنَاكًا لَا تَسِيرُ العُقَبَا *

[*Soft,* or *tender, heavy in the hinder part, that will not perform men's marches*]; meaning that she will not [or cannot] journey with men, because she will not endure the doing so on account of her soft and delicate life. (TA.) ___ And The *distance*, or *space, between the ascending and descending* of a bird. (S, O, K.) ___ And The *night* and the *day;* because they follow each other. (K.) ___ And *A substitute;* or *thing that is given,* or *taken, in exchange for another thing;* (S, O, L, K;) as also عُقْبَى. (L, TA.) One says, أَخَذْتُ مِنْ أَسِيرِى عُقْبَةً *I took,* or *received, for my captive, a substitute,* or *something in exchange.* (S, O.) And سَأُعْطِيكَ مِنْهَا عُقْبَى occurs in a trad., meaning *I will give thee something in exchange* [*for her,* i. e.] for sparing her life,

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and liberating her. (L, TA.) ___ And *Pasture,* or *food,* of an ostrich, *that is eaten after other pasture* or *food:* [and likewise of camels: and of men:] pl. as above. (AA, S, O.) One says of camels, رَعَتْ عُقْبَتَهَا i. e. *They pastured upon the* [*kind of plants termed*] حَمْض *after the* [*kind termed*] خُلَّة; (A, L;) or *upon the* خُلَّة *after the* حَمْض: (L:) and of men one says, أَكَلُوا عُقْبَتَهُمْ *They ate their repast of sweetmeat after the other food.* (A, TA. [See 8, near the beginning.]) ___ And The *remains of the contents* of a cooking-pot, *adhering to the bottom.* (TA.) And *Somewhat of broth which the*

borrower of a cooking-pot returns when he returns the pot. (S, O, K.) ___ [Hence,] أُمُّ عُقْبَةَ is an appellation of *The cooking-pot.* (T in art. أَبُو عُقْبَةَ.) ام is a surname of *The hog.* (Har p. 663. [But the origin of this I know not.]) ___ One says also, لَقِيتُ منه عُقْبَةَ الصُّنْعِ, meaning *I experienced from him,* or *it, difficulty:* [as though lit. signifying, *the result of the deed* that I had done:] and [simply] لَقِىَ منه عُقْبَةً *He experienced from him,* or *it, difficulty.* (TA. [But in a copy of the A, and in my opinion correctly, the last word in this phrase is written عَقَبَةً : see عَقَبَةٌ, below.]) ___ And كُنْتُ مَرَّةً نُشْبَةَ وأَنَا اليومَ عُقْبَةَ, expl. by IAar as meaning *I was such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such, through weakness.* (TA. [It is a prov., somewhat differently related in art. نشب, q. v.]) ___ See also the next paragraph, in four places.

عَقْبَةٌ (Lh, S, O, K) and عُقْبَةٌ, (Lh, O, K,) but the former is the more approved, (Lh, TA,) and عقب, (so in the TA, [app., if not a mistranscription, عَقَبٌ ,]) *A mark, sign, trace, impress, characteristic,* or *outward indication.* (Lh, S, O, K.) One says, عَلَيْهِ عُقْبَةُ السَّرْوِ, (S, O,) and عُقْبَتُهُ, (O,) and الجَمَالِ, (S, O,) i. e. *Upon him is the mark* &c. [*of generosity and manliness,* and *of beauty*]. (S, O, K.) ___ عُقْبَةُ القَمَرِ and عَقَبَةُ القمر mean *The return of the moon, when it has set,* or *disappeared, and then risen:* (L:) [or *the return of the moon after the change;* for] one says, مَا يَفْعَلُ ذٰلِكَ إِلَّا عُقْبَةَ القَمَرِ, (S,) or عُقْبَةَ القمر, (so in the O,) meaning *He does not that save once in each month:* (S, O:) but, accord. to IAar, عُقْبَةُ القَمَرِ, with damm, is *a certain star,* or *asterism, which is in conjunction with the moon once in the year;* and عُقْبَةَ القَمَرِ means *once in the year:* so in the following verse, of one of the Benoo-'Ámir:

* لَا يُطْعِمُ المِسْكَ وَالكَافُورَ لِمَّتَهُ *
* وَلَا الدَّرِيرَةَ إِلَّا عُقْبَةَ القَمَرِ *

[*He will not apply to his hair that descends below the ear musk and camphor, nor the perfume called* ذريرة, *save once in the year*]: or, as Lh relates it, عقبة القمر: thus in the L; in which it is added that this saying of IAar requires consideration, because the moon cuts [a meridian of] the celestial sphere once in every month: but MF replies that it may be in conjunction with the said star only once in the year, as the moon's path varies in each successive month. (TA. [See also عقمة.]) See also عقبة.

عَقَبَةٌ [*A mountain-road;*] *a road in* [or *upon*] *a mountain:* (Bd in xc. 11:) or *a road in the upper part of a mountain:* (Ham p. 287:) or *a difficult place of ascent of the mountains:* (K:) or it is *in a mountain* and *the like thereof:* (Msb:) or [it sometimes signifies] *a long mountain that lies across the way, and over which the way therefore leads; long,* or *high, and very difficult; so called, too, when it is further impassable after it is ascended; rising high towards the sky, ascending and descending; most difficult of ascent; but sometimes its height is one* [or *uniform*]; *and its acclivity is in appearance like a wall:* (TA:) [generally it means *a road over,* or *up,* or *down,* or *over some part of, a mountain:*] pl. عِقَابٌ. (S, O, Msb, K.) اقتحم العقبة [properly signifying *He attempted the mountain-road*] is metaphorically used as meaning *He entered upon a hard,* or *difficult, affair.* (Bd in xc. 11.) See also عقبة, near the end. ___ It is also n. un. of عَقَبٌ [q. v.]. (S, O.)

عُقْبَى : see عَقَبٌ, second quarter, in four places. ___ It occurs in a trad. respecting the prayer of fear; in which it is said of that prayer, كانت عُقْبَى [*It was an affair of turns*]; meaning that it was performed by one company after another; several companies performing it successively, by turns. (TA. [Compare عقبة as expl. in the third sentence of the paragraph on that word.]) ___ Also *i. q.* مرجع [app. مَرْجِعٌ i. e. *A returning,* &c.]. (TA.) ___ And The *requital,* or *recompence,* of an affair, or action. (S, O, K.) ___ See also عقبة, latter half, in two places.

عُقْبِىُّ الكَلَامِ *i. q.* عُقْمِىُّ الكَلَامِ, [the ب being app. a substitute for م,] i. e. *Obscure speech* or *language, which men do not know.* (TA in art. عقم.)

عُقْبَانٌ : see عَقَبٌ, in four places.

عَقْبَانٌ : see عَقَبٌ, in two places.

رَجُلٌ عَقَبَّانٌ *A rough, coarse,* or *rude, man;* syn. غَلِيظٌ: pl. عقبان [so in the TA, either عَقْبَانٌ or عُقْبَانٌ]: mentioned by Kr: but Az doubted its correctness. (TA.)

عُقَابٌ [The *eagle;*] *a certain bird,* (S, O, K,) *of those that prey,* (Msb,) *well known:* (K:) of the fem. gender: (S, O, Msb:) [though] applied to the *male* and the *female;* but with this distinction, that you say of the male, هٰذَا عُقَابٌ ذَكَرٌ [*This is a male eagle*]: or it is only *female;* and a bird of another kind couples with it; whence Ibn-'Oneyn says, satirizing a person named Ibn-Seyyideh, Say thou to Ibn-Seyyideh,

* مَا أَنْتَ إِلَّا كَٱلْعُقَابِ فَأُمُّهُ *
* مَعْرُوفَةٌ وَلَهُ أَبٌ مَجْهُولُ *

[*Thou art not other than the like of the eagle; for his mother is known, but he has a father unknown*]: (MF, TA:) the pl. (of pauc., S, O) is أَعْقُبٌ, (S, O, K,) because it is of the fem. gender and the measure أَفْعُلٌ specially belongs to pls. of fem. nouns [though not to such exclusively], (S, O,) and أَعْقِبَةٌ, (Kr, TA,) and (of mult., S, O) عَقْبَانٌ (S, O, K) and عَقَائِبُ accord. to AHei, but Ed-Demámeenee thinks this to be strange; and pl. pl. عَقَابِينُ. (TA.) عُقْبَانُ الجِرْذَانِ [*The eagles that prey upon the large field-rats*] are not black, but of the colour termed كُهْبَةٌ; and no use is made of their feathers, except that boys feather with them round-topped pointless arrows. (AHn, TA.) ___ [Hence,] العُقَابُ is the name of *One of the northern constellations,* [i. e. *Aquila,*] *the stars of which are nine within the figure, and six without, of the former of which are three well*

known, called النَّسر الطَّائر [q. v.]. (Kzw.) ___ [Hence also,] *The* عُقَاب *of the banner,* or *standard;* (S, O;) [app. meaning *the flag attached to a lance;*] *what is bound* [*to a lance*] *for a prefect,* or *governor;* likened to the bird so called; and of the fem. gender. (L, TA.) It is also the name of *The banner,* or *standard, of the Prophet.* (O, K.) And عُقَابٌ also means *A large banner* or *standard.* (TA.) And *i. q.* غَايَةٌ: so in the saying of Aboo-Dhu-eyb, describing wine,

* لَهَا غَايَةٌ تَهْدِى الكِرَامَ عُقَابُهَا *

[meaning *It has a banner, which guides the generous;* like as the military banner guides and attracts warriors: for غَايَةٌ sometimes signifies a sign which the vintner used to set up to attract customers]: the repetition is approvable because of the difference of the two words in themselves: pl. عُقْبَانٌ. (TA.) ___ عُقَابٌ also signifies *A black she-camel;* as being likened to the bird. [so called], (AA, O.) ___ And *A stone* (or *piece of rock,* L) *protruding in the inside of a well, which lacerates the* [*leathern*] *bucket;* (S, O, K, TA;) *sometimes it is before* [i. e. *above*] *the casing* [*of stones* or *bricks*]: *it is when a mass of stone becomes displaced; and sometimes the water-drawer stands upon it:* it is of the fem. gender: pl. as above. (TA.) And The *stone upon which the waterer stands,* (O, K,) [accord. to SM,] *projecting beyond the casing in a well,* the same that is meant in the next preceding sentence, (TA,) [but this I think doubtful, for Sgh adds,] *between two stones which support it.* (O.) Accord. to IAar, the قَبِيلَة is a mass of stone, or rock, at the mouth of a well; and the عُقَابَان are [*two masses of stone*] *at the two sides of the* قبيلة, *supporting it.* (TA.) And *A rock,* or *mass of stone, projecting in the side of a mountain, like a stair,* or *series of steps:* (S, O, K:) or *an ascent, like stairs, in the side of a mountain.* (TA.) ___ Also *A hill;* syn. رَابِيَةٌ. (O, K.) And *Anything elevated, that is not very long* or *tall.* (O, K. *) ___ *A channel by which water flows to a trough,* or *tank.* (O, K.) ___ *A*

thing resembling an almond, that comes forth in one of the legs of a beast. (O, K.) ___ *A small thread that enters into* [or *passes through*] *the two bores of the ring of the* قُرْط [or *ear-drop*], (O, K, *) *with which the*

latter is bound, or *fastened:* (O:) or, accord. to Az, the *thread that binds the two extremities of the ring of the* قُرْط. (TA.) ___ Accord. to Th, it signifies also *Garments of the kind called* أَبْرَاد [pl. of بُرْد, q. v.]. (TA voce خُدَارِيَّة.) ___ And accord. to Kr, [in the Munjid,] *i. q.* حَرْث [app. meaning *A ploughshare*]. (TA.) ___ See also أَعْقَاب. ___ And العُقَابَان signifies *Two pieces of wood between which a man is extended to be flogged:* (L, TA:) or *two pieces of wood which are set up, stuck in the ground, between which he who is beaten,* or *he who is* [*to be*] *crucified, is extended.* (Mgh.)

عُقَاب : see عَقَب, last quarter. It is also pl. of عَقَبَة [q. v.]. (S, &c.) See also أَعْقَاب.

عَقُوب : see عَاقِب, near the end.

عَقِيب *Anything that is a sequent,* of, or to, another thing; [*in an absolute sense,*] (S, Msb, TA,) *as when you say,* السَّلَامُ عَقِيبٌ لِلتَّشَهُّد [*The salutation is a sequent to the* تشهّد (q. v.)], and العِدَّةُ عَقِيبٌ لِلطَّلَاق [*The* عِدَّة (q. v.) *is a sequent to divorcement*], i. e., one follows the other; (Msb;) and [*by alternation,*] *as when one says of the night and the day,* كُلٌّ وَاحِدٌ مِنْهُمَا عَقِيبُ صَاحِبِهِ [*Each of them is the alternating sequent of its correlative*]: (Az, Msb, TA:) you say of the night and the day, هُمَا عَقِيبَانِ [*They are two alternating sequents*]; and عَقِيبُكَ signifies *He who does a deed,* or *work, with thee by turn, he doing it one time and thou another:* (A,

* TA:) and معاقب signifies the same, (S, Msb,) as also [معقب and معتقب and] معقب . (Msb.) As for the saying of the lawyers, يفعل ذلك عقيب الصَّلاة [meaning *He does that after the prayer*], and the like thereof, there is no reason to be given but a suppression; the meaning being, فى وقت عقيب وقت الصَّلاة [*in a time following that of prayer*], عقيب being an epithet qualifying وقت: (Msb:) and Er-Rázee says, in the Mukhtár es- Siháh, that he had found no authority in the T nor in the S for the phrase جآء عقيبه meaning *He came after him.* (TA.) See also عقب, first sentence. [And compare عاقب.]

عقوبة *Punishment;* (S, * MA, Msb, * KL;) *i. q.* نكال. (MA.) ___ And *Detention, confinement,* or *imprisonment:* so in the trad., لَىُّ الواجد يحلُّ عقوبته وعرضه i. e. [*The solvent man's putting off the payment of his debt with promises repeated time after time renders allowable*] *the imprisoning of him and the accusing of him.* (IAar, TA. [Accord. to one relation, mentioned in the TA in art. عرض, this trad. ends with وعرضه, there said to mean ونفسه.])

عقيّب, with teshdeed of the ى, (O,) or عقّيب, like قبّيط, (K,) *A certain bird,* (O, K,) *well known.* (O.) [If the name be correctly as in the O, the bird meant is probably *an eaglet,* or *a small species of eagle.*]

عقاب عقنباة, and عبنقاة, and يعنقاة, (S, O, K,) and قعنباة, (O,) and عبنقآء, (K in art عبق,) the vars. of the first being formed by transposition, (O,) *An* عقاب [or *eagle*] *having sharp talons:* (S, O, K:) or *having abominable,* or *hideous, talons:* (T, TA:) or *quick in seizing, and abominable,* or *hideous:* accord. to IAar, the epithet denotes intensiveness of quality, as in the cases of أَسَدٌ أَسَدٌ and كَلْبٌ كَلْبٌ: accord. to Lth, عقنباة applied to an عقاب signifies *cunning:* and the pl. is عقنبيات. (TA.) [See also art. عبق.]

عاقب [act. part. n. of عقب;] *Coming after* [&c.]. (Msb.) عاقب شىء means *Any person* [or *thing*] *that comes after,* or *succeeds,* or *comes in the place of, a thing.* (S, O, TA.) العاقب is an appellation applied to the Prophet (S, O, Msb) by himself (S, O) because he came after other prophets, (Msb,) meaning *The last of the*

prophets, (S, O.) And عَاقِبٌ لِلْمَرْأَةِ means *One who is the last of the husbands of a woman.* (TA.) ___ [Hence,] عَاقِبَةٌ مِنْ طَيْرٍ *Birds succeeding one another, this alighting and flying, and then another alighting in the place where the former alighted.* (TA.) And إِبِلٌ عَاقِبَةٌ *Camels that betake themselves to plentiful pasture where they feed freely, after eating of the* [*kind of plants called*] حَمْض: [or] they are not so called unless they be *camels that, in a severe year, eat of trees, and then of the* حمض; not when they pasture upon fresh, juicy, or tender, herbage. (IAar, TA.) And إِبِلٌ عَوَاقِبُ *Camels that drink water, and then return to the place where they lie down by the water, and then go to the water again.* (IAar, S, O, K.) ___ And عَاقِبٌ signifies also *A successor* of another *in goodness,* or *beneficence;* and so عَقُوبٌ. (O, K.) ___ And *A chief,* or *lord:* or *one who is below the chief* or *lord:* (TA:) or the *successor of the chief* or *lord.* (S, K.) ___ See also عَقِبٌ, in two places.

عَاقِبَةٌ a quasi-inf. n.: see 1, first quarter. ___ See also عَقِبٌ, in four places.

أَعْقَابٌ pl. of عَقِبٌ [q. v.]. (Msb, TA.) ___ And [hence] *Streaks, one behind another;* as streaks of fat so disposed. (TA.) ___ And *Pottery* [or *potsherds*] *put between the bricks in the casing of a well, in order that it may become strong;* said by Kr to have no sing.: (TA:) [or,] accord. to IAar, عَقَابٌ, i. e. like كَتَابٌ, (TA,) or عُقَابٌ, (thus written in the O,) signifies *pottery* [or *potsherds*] *between the rows,* or *courses, of bricks,* (O, * TA,) *in the casing of a well.* (O.) [IAar cites an ex., in a verse, in which اعقاب would not be admissible.] And أَعْقَابُ الطَّيِّ signifies *What surround the casing of a well;* i. e. *what are behind it.* (TA. [See 4, latter half.])

تَعْقِيبَةٌ [a modern word signifying *A catchword at the bottom of a page:* pl. تَعَاقِيبُ.]

مُعْقَبٌ [appears, from what here follows, to be used for مُعْقَبٌ حَالُهُ i. e. One *whose state is changed*]. IAar cites

as an ex. of this word,

* كُلُّ حَيٍّ مُعْقَبٌ عُقَبَا *

meaning [*Every living being*] *comes to a state different from that in which he was* [*by turns,* or *time after time*]. (TA.)

مُعْقِبٌ [accord. to the O, مُعْقَبٌ, but this I think a mistranscription,] *A star that succeeds,* i. e. *rises after, another star,* (S, K, TA,) *and on the rising of which, he who rides in his turn, after another, mounts the beast:* (TA:) *a star at the appearance of which two persons who ride by turns during a journey take each the other's place; when one star sets and another rises, he who was walking mounts the beast.* (AO.) See عَقِيبٌ. See also 4, latter half; where an ex. occurs in a verse.

مُعْقَبٌ He *who is brought up for the office of Khaleefeh after the* [*actual*] *Imám* [or *Khaleefeh*]. (O, K.) ___ And *A skilful driver.* (O, K.) ___ And A camel *that is ridden by different persons in turns.* (O, * TA.) ___ And *A woman's* خِمَار [i. e. *muffler,* or *head-covering*]; (IAar, O, * K, TA;) so called because it takes the place of the مُلَآءَة. (O, TA.) ___ And *An ear-drop;* syn. قُرْطٌ. (O, K.)

مُعَقَّبٌ One *who is made to go forth,* (so in the CK,) or *who goes forth,* (O, and so in my MS. copy of the K,) *from the shop of the vintner when a greater man than he enters.* (O, K.) ___ جَآءَ مُعَقَّبًا *He came at the end,* or *close, of the day.* (TA.) ___ قِدْحٌ مُعَقَّبٌ *An arrow which* [*in the game called* المَيْسِر] *is returned into the* رِبَابَة [q. v.] *time after time;* the prize allotted to which is hoped for. (TA.) ___ جَزُورٌ سَحُوفُ المُعَقَّبِ *A fat slaughtered camel.* (TA.) ___ نَعْلٌ مُعَقَّبَةٌ *A sandal having an* عَقِب [q. v.]. (O, TA.)

مُعَقِّبٌ *Coming after,* or *near after, another thing.* (O.) See عَقِيبٌ. ___ It is said that it is applied as an epithet to an angel; that one says مَلَكٌ مُعَقِّبٌ [meaning *An angel that follows another*]; and مَلَائِكَةٌ مُعَقِّبَةٌ; and that مُعَقِّبَاتٌ is a pl. pl. (O.) المُعَقِّبَاتُ means *The angels of the night and the day;* (S, O, K;) because they succeed one another by turns; and the fem. form is used because of the frequency of their doing so, in like manner as it is in the words نَسَّابَةٌ and عَلَّامَةٌ: (S, O:) *the angles called* الحَفَظَةُ [pl. of حَافِظٌ, q. v.]: so in the Kur xiii. 12: in which some of the Arabs of the desert read مُعَاقِيبُ: (TA:) this [may be an anomalous pl. of عَقِيبٌ, like as مُهَاجِينُ is of هَجِينٌ, or it] is pl. of مُعَقِّبٌ or of مُعَقِّبَةٌ, the ى being to compensate for the suppression of one of the two ق. (Bd.) ___ المُعَقِّبَاتُ also signifies *The she-camels that stand behind those that are pressing towards the wateringtrough,* or *tank; so that when one she-camel goes away, another comes in her place.* (S, O, K.) ___ And *The ejaculations of* سُبْحَانَ ٱللّٰهِ, *which follow*

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one another, (O, K,) *repeated at the end of the ordinary prayer, thirty-three in number, and which are followed by* اَلْحَمْدُ لِلّٰهِ *thirty-three times, and* اَللّٰهُ أَكْبَرُ *thirty-four times.* (O.) ___ And مُعَقِّبٌ signifies also One *who makes repeatedly warring,* or *warring and plundering, expeditions;* and *who journeys repeatedly, and does not stay with his family after his return.* (TA.) ___ And One *who seeks after a thing repeatedly, striving,* or *exerting himself:* (S, O:) one *who follows after a thing that is his due, demanding restitution of it:* or one *who follows close after a man, for something that is his due:* one *who seeks to recover his right,* or *due:* and one *who, being despoiled of all his property in a hostile attack, makes a hostile attack upon him from whom he has thus suffered, and endeavours to recover his property.*

(TA.) Lebeed says, describing a [wild] he-ass and his female,

* حَتَّى تَهَجَّرَ بالرَّواحِ وهَاجَهَا *

* طَلَبَ المُعَقِّبِ حَقَّهُ المَظْلُومُ *

(S, O, but in the latter فِى الرَّوَاحِ,) i. e. [*Until he went along in the midday heat,* (بالرواح or فى الرواح being redundant,)] *and drove her on* [by a pursuit] *like the seeking of him who is making repeated efforts, having been wronged, to obtain his due:* (O:) المظلوم is an epithet qualifying المعقّب, and is in the nom. case agreeable with the meaning, (S, O,) because it is put after its proper place; (O;) and المعقّب is literally in the gen. case, but as to the meaning is an agent: (S, O: *) or, accord. to some, المعقّب [here] signifies *the debtor who puts off the payment of his debt;* so that المظلوم is an agent and المعقّب is an objective complement: (S:) or, as some say, المعقّب signifies *he who demands the payment of a debt and repeats his demand thereof.* (TA.) ___ Also Any one *returning* [app. to the doing of a thing]. (O.) ___ See also ___. معاقبٌ لَا مُعَقِّبَ لِحُكْمِهِ, in the Kur [xiii. 41], means *There is no repeller of his decree.* (TA.) Also A man *who descends into a well to raise a stone of the kind called* عُقَاب. (TA.) [See also the verb.]

مِعْقَابٌ A woman *who usually brings forth a male after a female.* (S, O, K.) And *A chamber* (بيت) *in which raisins are put.* (K.)

مُعَاقِبٌ : see عُقَيْبٌ, with which it is syn. ___ [Hence,] إِبِلٌ مُعَاقِبَةٌ *Camels that eat one time,* or *turn, of the* [*kind of plants called*] حَمْض, *and another of the* [*kind called*] خُلَّة. (S, O, K.) ___ And نَخْلَةٌ مُعَاقِبَةٌ *A palm-tree that bears fruit one year, and fails to do so another.* (TA.) ___ And مُعَاقِبٌ also signifies *A revenger of blood:* a poet, cited by IAar, says,

* وَنَحْنُ قَتَلْنَا بالمَحَارِقِ فَارِسًا *

* جَزَآءَ العُطَاسِ لَا يَمُوتُ المُعَاقِبُ *

meaning [*And we slew, in El-Mahárik,* (app. the name of a place,) *a horseman,*] taking our bloodrevenge quickly, *in the time that elapses between a sneeze and the prayer for the sneezer* [which is usually God have mercy on thee]: the memory of *the blood-revenger shall not die.* (TA. [It is there also said that العقب (app. a mistranscription for المُعَقِّبُ , as may be conjectured from the fact that the م after the article is often indistinctly written, and inferred on other grounds,) is syn. with المُعَاقِبُ as here explained.])

مُعْتَقَبٌ : see 8: and see also 5, last sentence.

مُعْتَقَبٌ : see عَقِيبٌ.

مُتَعَقَّبٌ : see 5, former half, in two places.

يَعْقُوبٌ , perfectly decl., because it is an Arabic word, not altered, and, although having an augmentative letter at the beginning, not of the measure of a verb; whereas يعقوب as a proper name of foreign origin is imperfectly decl.; (S, O;) The حَجَلٌ [or *partridge*]: (K:) or the *male of the* حَجَلٌ; (S, O, Msb;) or *of the* قَبْجٌ; (Lh, Mgh;) but ISd says, I know not whether Lh mean by this the حَجَلٌ or the قَطَا or the كُرْوَانٌ, nor do I know that the قَبْجٌ is the same as the حَجَلٌ: (TA:) and the *male of the* قَطَا [or *sand-grouse*]: (TA:) pl. يَعَاقِيبُ. (S, Mgh, O, Msb.) كَأَنَّكُمْ يَعَاقِيبُ الحَجَلِ, occurring in a trad., means [*As though ye were the males of partridges*] in your haste, and your flying into destruction: for they are such that, when they see the female in the possession of the fowler, they throw themselves upon him, so as to fall into his hand. (Z, TA in art. ركب.) ___ And accord. to some, (TA,) the pl. also signifies *Horses:* they being thus termed as being likened to the يعاقيب of the حَجَلٌ, (O, TA,) because of their swiftness: (TA:) so in the phrase رَكْضَ اليَعَاقِيبِ [*As the running of the horses,* or *of the swift horses*]; in a verse of Selámeh Ibn-Jendel: (O, TA:) but others say that the meaning [here] is, *the males of the* حَجَلٌ. (TA.) It is said in the L that فَرَسٌ يَعْقُوبٌ means *A horse that has a run*

after another run [or *the power of repeating his running*] (ذُو عَقْبٍ [or عَقَبٍ]). (TA.) ___ J has cited [in the S] the words of a poet,

* عَالٍ يُقَصِّرُ دُونَهُ اليَعْقُوبُ *

[*High,* so that *the* يعقوب *falls short of reaching it*] as an ex. of the last word meaning *the male of the* حَجَل: but IB says that it appears to mean in this case *the male of the* عُقَاب [or *eagle*]; like as اليَرْخُوم means the male of the رَخَم; and اليَحْبُور, the male of the حُبَارَى; for the حَجَل is not known to have so high a flight: and ElFarezdak describes يَعَاقِيب as congregating with vultures over the slain. (TA.)

اليَعْقُوبِيَّةُ [a coll. gen. n., n. un. يَعْقُوبِيٌّ,] the name of *A sect of the* خَوَارِج, *followers of Yaakoob Ibn-'Alee El-Koofee.* (TA.) ___ And *A sect of the Christians; the followers of Yaakoob ElBarádi'ee* [or *Jacobus Baradæus*], *who assert the unity of the divine and human natures* [*in the person of Christ*], *and who are the most unbelieving and stubborn of the Christians:* so says El-Mak- reezee, in one of his tracts. (TA.)

عقد

1 عَقَدَ الحَبْلَ, (S, Mgh, L, Msb, K, &c.,) aor. ـِ, (L, Msb, K,) inf. n. عَقْدٌ (Mgh, L, Msb) and تَعْقَادٌ [of which see an ex. in a verse cited voce رَتِمٌ, and which is properly an intensive or a frequentative form]; and عَقَّدَهُ [which is also intensive or frequentative, inf. n. تَعْقِيدٌ]; and اعتقده ; (L;) *He tied the cord,* or *rope; knit it; complicated it so as to form a knot* or *knots; tied it in a knot* or *knots; tied it firmly, fast,* or *strongly; contr. of* حَلَّهُ; (L;) syn. شَدَّهُ: (K:) the etymologists assert that the primary signification of عَقْدٌ is the contr. of حَلٌّ: that it was afterwards used in relation to sales, or bargains, contracts, &c.: and then, in relation to a firm determination of the mind. (MF.) [عَقَدَ لَهُ لِوَآءً *He tied for him a banner,* to a spear, is said of a man on appointing him to a command.] And one says, عَقَدَ حَبْلَهُ meaning *He exerted and prepared himself for action &c.:* and لَا يَعْقِدُ الحَبْلَ *He is incompetent,* or *lacks power* or *ability, to do a thing, by reason of his abject state.* (L.) ___ عَقَدَ البَيْعَ, and العَهْدَ, (S, L, Msb, * K, &c.,) and اليَمِينَ, (L, Msb,) aor. as above, (L, K,) inf. n. عَقْدٌ; (L;) and عَقَّدَ العَهْدَ, (L,) and اليَمِينَ, (L, Msb,) which latter form of the verb has a more energetic signification; (Msb;) *He concluded, settled, confirmed,* or *ratified, the sale,* or *bargain,* and *the contract, compact, covenant, agreement,* or *league,* (L, Msb, K,) and *the oath.* (L, Msb.) In the phrase وَٱلَّذِينَ عَقَدَتْ أَيْمَانُكُمْ, or عَقَّدَتْ, or عَاقَدَتْ, accord. to different readings, in the Kur [iv. 37], by the verb is meant ratification; and by ايمانكم, your oaths, or your right hands: (L:) [i. e., accord. to the first and second readings, the meaning is, *And those* whose contracts, or the like, (عهودهم being understood,) *your oaths,* or *your right hands, have ratified:* and accord. to the third reading, *and those* with whom (هم being understood) *your oaths,* or *your right hands have ratified* a contract, or the like.] One says also, عَقَدَ عَلَيْهِمْ عُقُودًا *He imposed upon them obligations.* (L.) And عَقَدَ الجِزْيَةَ فِى عُنُقِهِ *He imposed upon himself the obligation to pay*

the [*tax called*] جزية. (L, from a trad.) And عَقَدْتُ عَلَيْهِ فِى كَذَا, and عَاقَدْتُهُ فِى كَذَا, *I obliged him to do such a thing, by taking,* or *exacting, from him an engagement,* or *a security.* (L.) عَقَدَ قَلْبُهُ عَلَى الشَّىْءِ [*He settled,* or *determined, his heart,* or *mind, firmly upon the thing;* (see the first sentence of this art.; and see also عَزَمَ;)] *he held, adhered,* or *clave, to the thing* [*with his heart,* or *mind; he knit his heart to it*]. (L.) See also 8. ___ عَقَدَتْ بِذَنَبِهَا, said of a she-camel, (S, O, L,) *She twisted her tail, as though tying it in a knot:* (L:) this she does to make it known that she has conceived. (S, O, L.) ___ عَقَدَ لِحْيَتَهُ *He dressed his beard*

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so as to make it knotted, and crisp, or *curly:* this they used to do in wars, and their doing so was forbidden by the Prophet: (O, L:) they did it from a motive of pride and self-conceit. (L.) ___ عَقَدَ نَاصِيَتَهُ [lit. *He knotted his forelock*] means *he was angry, and prepared himself to do evil,* or *mischief.* (A, O, L.) [See 2.] ___ عَقَدَ عُنُقَهُ إِلَيْهِ *He had recourse, betook himself,* or *repaired, to him, for refuge,* or *protection;* (O, L, K; *) heard by Is-hák Ibn-Faraj from an Arab of the desert: (L:) and so عَكَدَهَا. (O.) ___ عَقَدَ, (K,) or عَقَدَ بِأَصَابِعِهِ, (O,) or عَقَدَ الحِسَابَ, (MA,) aor. ـِ, (O, TA,) inf. n. عَقْدٌ, (TA,) *He numbered, counted,* or *reckoned,* (M, A, O, K,) *with his fingers* [*by bending their tips down upon the palm, one after another, commencing with the little finger, and then by extending them in like manner*]. (MA, O.) ___ عَقَدَ فَمُ الفَرْجِ عَلَى المَآءِ [*The mouth of the vulva closed upon the sperma* of the male]. (O.) ___ عُقِدَتِ السِّبَاعُ *The beasts,* or *birds, of prey were restrained from injuring the cattle,* and *the like, by means of charms* and *talismans.* (L, from a trad.) ___ عَقَدَ التَّاجَ فَوْقَ رَأْسِهِ, and اعتقده, *He put the crown upon his head.* (L.) ___ عَقَدَ البِنَآءَ, (A, L,) [aor. ـِ,] inf. n. عَقْدٌ; (L;) and عَقَّدَهُ, (A, O, L, K,) inf. n. تَعْقِيدٌ; (L;) *He arched* [or *vaulted*] *the building,* or

structure. (A, O, L, K.) ___ And عَقَدَ البِنَآءَ بالجِصّ, aor. ـِ , inf. n. عَقْدٌ, *He cemented the building,* or *structure, with gypsum.* (L.) ___ عَقَدَ ثَمَرَهُ, said of a plant, (M in art. ثمر,) or عَقَّدَهُ , (K in that art., [in the CK عقّد ثَمَرَهُ,]) and عَقَدَ alone, (A, O, K, in art. حبل, [see 4 in that art. and also in art. علف,]) [*It organized and compacted,* or *compactly organized, its fruit;* and in like manner each verb is said of a fruit in relation to a fruit-stone, such as that of a date, and of a peach, &c.]. ___ لَا تَعْقِدُ عَلَيْهِ السَّائِمَةُ شَحْمًا وَلَا لَحْمًا [*The pasturing cattle will not make upon it fat nor flesh*], said of a pasturage. (O in art. ضرع.) ___ عَقَدَ الشَّحْمُ *The fat became formed and compacted, and became apparent.* (L.) ___ عَقَدَ, (S, M, A, L, [in the O عَقَدَ, which is app. a mistranscription,]) aor. ـِ , (M, L,) inf. n. عُقُودٌ; (A;) and تعقّد ; (Ks, S, O, L, K;) and انعقد ; (M, A, L;) said of rob, (Ks, S, O, M, A,) and of tar, (Ks, S, O,) and of honey, (M, A, O,) and of expressed juice of fresh ripe dates, (K,) and the like, (Ks, S, M, O,) [generally meaning when boiled,] *It thickened; became thick,* or *inspissated.* (Ks, S, M, A, O, L, K.) ___ [Hence, app.,] عَقَدَ بَطْنُهُ [*His belly became constipated*]. (M voce صرب, q. v.) عَقَدَتْ, said of a bitch, (TK,) [aor. ـَ ,] inf. n. عَقْدٌ, (O, L, K,) *Her vulva clung fast to the head of the* قَضِيبٌ *of the dog.* (O, L, K, TK.) ___ عَقَدَ, said of the tongue, (S, O, K, *) aor. ـَ , (S, [in the O ـِ , an evident mistake,]) inf. n. عَقْدٌ, (S, O,) *It had in it an impediment.* (S, * O, * L, K. *) And, said of a man, *He had an impediment in his tongue; was unable to speak freely; was tongue-tied.* (TA.) ___ Also, said of sand, *It became moistened in consequence of much rain* [*so as to cohere*]. (L.)

2 **عَقَّدَ** see 1, first sentence. [Hence,] عَقَّدُوا النَّوَاصِىَ [*They tied the forelocks* of their horses *in knots*] on an occasion of war, or battle; it being customary on such an occasion to do thus to the hair of the mane and that of the tail. (W p. 140.) ___ See again 1, former half,. in two places: ___ and latter half also in two places. ___ See also 4. ___ عقّد كَلَامَهُ *He rendered his speech,* or *language, obscure.* (A, L.) And فِى كَلَامِهِ تَعْقِيدٌ *In his speech,* or

language, is obscurity. (A.)

3 **عَاقَدْتُهُ عَلَى كَذَا**, (Msb,) inf. n. مُعَاقَدَةٌ, (S, O, L,) *I united with him in a contract, a compact, a covenant, an agreement, a league, a treaty,* or *an engagement,* or *I covenanted with him, respecting,* or *to do, such a thing.* (S, * O, * L, * Msb.) ___ See also 1, former half, in two places.

4 **اعقده**; (Ks, S, M, A, O, K;) and عقّده, (S, O, L, K,) inf. n. تَعْقِيدٌ; (S, O, K;) but the former is the more approved, (L,) *He thickened it; caused it to become thick,* or *inspissated;* (Ks, S, M, A, O, K;) *by boiling it;* (O, K;) namely, rob, (Ks, S, O, M, L,) and tar, (Ks, S, O,) and honey, (M, A, O,) and the like. (Ks, S, M, O.)

5 **تعقّد**: see 7, first sentence. ___ See also 8, last quarter. ___ تَعَقَّدَتْ قَوْسُ قُزَحٍ *The rainbow became like a constructed arch* (O, L, K) in the sky. (O, L.) And in like manner تعقّد is said of a collection of clouds (سَحَاب). (A, L.) ___ تَعَقُّدٌ in a well is The *projecting of the lower part of the interior casing of stone, and* the *receding of the upper part thereof as far as the* اتّسَاع *of the well,* (O, L, K,) *which is its* جِرَاب [app. here meaning *the main portion of the well, from the water,* or *a little above this, to the mouth;* this portion, it seems, being without casing]: (O, L:) thus expl. by El-Ahmar. (O.) ___ تعقّد said of sand, [as also انعقد, (S and O and K voce سَلَاسِلُ,)] *It became accumulated,* or *congested.* (S, K. *) And the former said of moist earth, *It became contracted, and compacted in lumps.* (L.) ___ And تعقّدت القَرْحَةُ [*The wound,* or *ulcer, formed itself into a knot,* or *lump*]. (K in art. جرذ: see 1 in that art.) ___ تعقّد said of rob, and of tar, and the like: see 1, last quarter.

6 **تعاقدوا** *They united in a contract, a compact, a covenant, an agreement, a league, a treaty,* or *an engagement,* (S, O, K,) فِيمَا بَيْنَهُمْ [*respecting the matter between them*]. (S, O.) ___ تعاقدت الكِلَابُ *The dogs stuck fast together in coupling.* (S, O, K.)

7 **انعقد**, said of a cord, or rope, (S, O, L, Msb,) as also تعقّد, (S, * O, * L,) [but the latter has an intensive or a frequentative signification,] *It became tied, knit, complicated so as to form a knot* or *knots, tied in a knot* or *knots, tied firmly* or *fast* or *strongly.* (L.) ___ And the former, said of a sale or bargain, and of a contract or compact or the like, (S, O, L,) *It was,* or *became, concluded, settled, confirmed,* or *ratified.* (L.) One says, انعقد النِّكَاحُ بَيْنَ الزَّوْجَيْنِ *The marriage was,* or *became, concluded, settled,* &c., *between the husband and wife.* (L.) ___ Said of an animal's tail, *It became twisted* [*as though tied in a knot*]. (L.) ___ And said of hair, *It became knotted, and crisp,* or *curly.* (L.) ___ Said of the date [and other fruit, *It became organized and compact,* or *compactly organized*]. (K in art. يسر, &c.) See also 8, latter half. ___ Said of sand: see 5. ___ And said of rob, and of tar, and the like: see 1, last quarter.

8 **اعتقدهُ**: see 1, first sentence: ___ and see also 1 in the latter half. ___ اعتقد كَذَا, (Msb,) or اعتقد كَذَا بِقَلْبِهِ, (S, O,) *He settled,* or *determined, his heart,* or *mind, firmly upon such a thing;* or *he held, adhered,* or *clave, to such a thing with the heart,* or *mind; i. q.* عَقَدَ القَلْبَ والضَّمِيرَ عَلَيْهِ; (Msb;) [*he believed,* or *believed firmly,* or *was firmly persuaded of, such a thing:* this is its most usual meaning;] *he was,* or *became, certain,* or *sure, of such a thing.* (PS.) [It is mostly used in relation to matters of religion, to religious dogmas and the like.] See also اعتقد ___. عَقِيدَةٌ also signifies *He acquired,* (S, Mgh, O, L, K,) or *bought,* (A,) an estate consisting of land, or of land and a house, &c., (S, A, O, L, K,) or other property: (S, A, Mgh, O, L, K:) *he collected* property. (Mgh, * Msb.) Also, [without any objective complement expressed,] *He bought what is termed* عُقْدَة, i. e. *an estate,* or *a property, consisting in land* or *houses.* (L.) ___ And اعتقد أَخًا فِى ٱللّٰه *He adopted a brother in God.* (A.) ___ اعتقد الدُّرَّ, and الخرز, *He made the pearls,* and *the beads, into a necklace;* and in like manner, other things. (L.) اعتقد said of a date-stone, (A,) or

other thing, (S, O, L,) [as also انعقد , which frequently occurs in the lexicons &c. in the sense here following,] *It became hard.* (S, A, O, L.) ___ And hence, [so in the A,] اعتقد بينهما الإِخآء *Fraternity became true,* or *sincere, and firmly established, between them two:* (A:) and [in like manner] تعقّد *it* (i. e. fraternity) *became firmly established.* (L.) ___ And accord. to Ibn-Buzurj, اعتقد signifies *He* (a man) *closed,* or *locked, a door upon himself, when in want, that he might die:* (O:) thus Sh found in the Book of Ibn-Buzurj, i. e. اعتقد, with ق: (TA in art. عفد:) but others say that it is اعتفد, with ف: (O:) [or] اعتقد and اعتفد signify the same. (K.)

10 **استعقدت** *She* (a sow) *desired the male.* (O, K.)

عَقْدٌ [as an inf. n.: see 1. ___ See also أُخْذَةٌ, which is syn. with the inf. n. تَأْخِيذٌ. ___ As a simple subst.,] see عُقْدَةٌ, third sentence. ___ Also *A contract, a compact, a covenant, an agreement, a league, a treaty,* or *an engagement:* (Mgh, O, L, K:) pl. عُقُودٌ. (O, L.) Agreeably with this explanation, the pl. is used in the Kur v. 1, as meaning *Contracts,* &c.: or it there means the *obligatory statutes,* or *ordinances, of God:* or, accord. to Zj, the *covenants imposed by God,* and *those imposed mutually by men agreeably with the*

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requirements of religion. (L.) And مَعَاقِدُ is used in the sense of عُقُودٌ: thus one says, بينهم مَعَاقِدُ [*Between them are contracts, compacts,* &c.]. (A.) ___ Also *Responsibility, accountableness,* or *suretiship;* syn. ضَمَانٌ. (Ibn-'Arafeh, O, K.) ___ See also مَعْقُودٌ. ___ Also *An arch;* [and *a vault;*] *a structure that is curved in like manner as are* [*in many instances*] *doorways:* (A, * O, L, * K:) pl. عُقُودٌ (A, O, L, K) and أَعْقَادٌ [a pl. of pauc.]. (L.) [Hence,] أَعْقَادُ السَّحَابِ *The arches of the*

clouds: sing. عَقْدٌ. (L.) ___ Applied to a he-camel, it means *Having the back firmly compacted:* (S, O, K:) and so مَعْقُودَةُ القَرَا applied to a she-camel. (S, A, O.) ___ [And *A decimal number;* of those numbers of which the first is ten and the last is ninety: (I have not found any satisfactory authority for the orthography of the word in this sense; and have therefore followed the general usage, in mentioning it as عَقْدٌ: in the MA, it is written عَقَدٌ, as from only one MS.; and Freytag has mentioned its pl. under عَقْدٌ; which I hold to be wrong:) the pl. is عُقُودٌ: thus in the A and K in art. عشر, it is said that العَشَرَةُ is the first of the عُقُودُ.]

عِقْدٌ *A necklace;* (S, O, Msb, K;) *a string upon which beads are strung:* (L, TA:) pl. عُقُودٌ: (O, L, Msb, K:) and مَعْقَادٌ signifies *a string upon which beads are strung and which is hung upon the neck of a boy;* (O, L, K;) as does عَقْدٌ also: (TA:) and عُقْدَةٌ, likewise, signifies *a kind of necklace.* (L.)

عَقَدٌ [as an inf. n.: see 1, last four sentences. ___ Also] *A twisting in the tail* of a sheep or goat, *as though it were knotted,* or *tied in a knot.* (L.) And *A twisting,* or *a knottiness, in the horn* of a hegoat. (L.) ___ And *A canker, corrosion, rottenness,* or *blackness,* (syn. قَادِحٌ,) in teeth. (L.) ___ See also the next paragraph. And see عَقَدَانٌ.

عَقَدٌ: see أَعْقَدُ. ___ Also, applied to moist earth (ثَرًى), *Contracted, and compacted in lumps:* [said to be] in this sense a possessive epithet [as distinguished from a part. n.: but see 1, last sentence]. (L.) ___ And [as an epithet in which the quality of a subst. predominates, i. e. used as a subst.,] *Sand accumulated,* or *congested;* as also عَقَدٌ; (S, O, L, K;) the latter accord. to AA: (S, O:) n. un. of each with ة: (S, O, L, K:) pl. أَعْقَادٌ. (L.) See also عَقَصٌ, in two places. ___ رَوْضَةٌ عَقَدَةٌ *A meadow of which the herbage is continuous,* or *uninterrupted.* (O.) ___ عَقَدٌ applied to a camel, *Short, and patient in endurance of labour:* (IAar, O, K:) or, so applied, *strong.* (TA.) And *A kind of tree, the leaves of which consolidate wounds.* (K.)

عُقْدَةٌ *A knot; a tie;* (L, Msb;) pl. عُقَدٌ. (L.) [Hence النَّفَّاثَاتُ فِى العُقَدِ: see art. نفث. And العُقْدَةُ meaning *The*

star a Piscium; as being in the place of the knot of the two strings: the same, app., that is called عَقْدُ الخَيْطَيْنِ, mentioned by Freytag under عَقْدٌ. Hence also] one says, تحلّلت عُقَدُهُ [lit. *His knots became loosed,* or *untied*], meaning *his anger became appeased.* (S, A, O, K.) And فى عُقْدَتِهِ ضَعْفٌ *In his judgment and his consideration of his own affairs is a weakness.* (TA.) And حَصِيفُ العُقْدَةِ, occurring in a letter of 'Omar, means [*Firm*] *in judgment, and in the management, conducting, ordering,* or *regulating, of affairs.* (TA in art. حصف.) And فى لسانه عُقْدَةٌ (S, O, L, K*) *In his tongue is an impediment* [*as though it were tied*], or *a distortion.* (L. [See عَقْدٌ.]) ___ The *knot, tie,* or *bond,* (L,) or the *obligation,* (O, K,) of marriage, (O, L, K,) and of anything, (O, K,) as a sale and the like: (TA:) and the *ratification* (O, L, Msb) of marriage (O, Msb) &c., (Msb,) or of anything. (L.) It is said in a trad. relating to prayer, لَكَ مِنْ قُلُوبِنَا عُقْدَةُ النَّدَمِ, meaning [We offer *to Thee, from our hearts,*] *the ratification of the resolution to repent.* (L.) ___ *A promise of obedience,* or *vow of allegiance, ratified to persons in acknowlegment of their being prefects,* or *governors:* (O, L, K, * TA:) from عُقْدَةُ الحَبْلِ [*the knot,* or *tie, of the cord* or *rope*]: (O:) thus in the saying, in a trad. of Ubeí, هَلَكَ أَهْلُ العُقْدَةِ [*Those who have received the promise of obedience* &c. *have perished;* virtually meaning the same as the saying in the sentence here following]. (L.) And [hence also] The *prefecture over,* or *government of, a town, country, province,* or *the like:* pl. عُقَدٌ: (L, K, TA:) thus in the saying of 'Omar, هَلَكَ أَهْلُ العُقَدِ [*The possessors of the prefectures* &c. *have perished*]. (L.) ___ Also *A place where a knot,* or *node, is formed:* and [particularly] *an uneven juncture* (عَثْمٌ) [of a bone] in the arm: (S, O, K:) thus in the saying, جُبِرَتْ يَدُهُ عَلَى عُقْدَةٍ [*His arm was set and joined unevenly, so that a node,* or *protuberance, was produced in the bone*]: (S, O:) and in like manner one says, جَبَرَ عَظْمَهُ عَلَى عُقْدَةٍ *He set and joined his bone unevenly.* (L.) ___ [Hence also *A joint,* i. e. *an articulation,* of the fingers: and *a bone* of a finger, i. e. *any one of the phalanges:* it is used in both of

these senses in the present day: and العُقْدَةُ مِنَ الأَصَابِعِ occurs in the Msb, in art. نمل, in explanation of الأَنْمَلَةُ; which is generally expl. as meaning the head of the finger, or the portion in which is the nail. (See also مَعْقِدٌ.) ___ *A knot,* or *joint,* of a cane and the like. And what is termed *A knot* in the horn of a mountain-goat (as in the S and K in art. حيد) and the like. ___ *A knot* in a tree. ___ *A node,* of a plant, *whence a leaf shoots forth: a bud,* or *gem,* of a plant: and *any fruit,* or *produce,* of a plant, *forming a compact and roundish head;* by some termed حَسَكَةٌ, n. un. of حَسَكٌ, q. v. ___ العُقْدَتَانِ signifies *The nodes of a planet.* (See تَنِّينٌ.) ___ And عُقْدَةٌ signifies also *Any small nodous lump; such as the substance of a ganglion;* see غُدَّةٌ: and *a gland,* or *glandular body;* see غُنْدُبَةٌ. And *A knob* in a general sense. ___ And hence,] The *penis* of a dog (IAar, A, O, L, K) *compressus in coitu, et extremitate turgens:* otherwise it is not thus called: (IAar, O, L:) and when this is the case, the epithet أَعْقَدُ is applied to the dog. (IAar, O.) Also *An estate consisting of land,* or *of land and a house,* or *of a house* or *land yielding a revenue,* or *of a house and palm-trees,* or *the like,* syn. ضَيْعَةٌ, (S, A, O, L, K,) and عَقَارٌ, *which a person has acquired* (اعتقده) *as a possession.* (O, L, K.) ___ *Any land abounding with herbage* (K, TA) *and with trees.* (TA.) *A place abounding with trees* or *palm-trees;* (S;) or *with trees and palm-trees;* (O, L, K;) or *with trees of the kinds called* رِمْثٌ *and* عَرْفَجٌ, or, accord. to some, *not of the latter kind,* (L, TA,) *serving for pasturage:* (TA:) or *a garden of many palm-trees, surrounded by a wall:* and *a town,* or *village, abounding with palm-trees,* the crows of which are not made to fly away: (Ibn-Habeeb, L:) [whence] it is said in a prov., آلَفُ مِنْ غُرَابِ عُقْدَةٍ [*More familiar than the crow of a place abounding with trees* or *palm-trees*]; because its crow is not made to fly away, (S, O, L, K, [or, as in some copies of the S and K, does not fly away,]) on account of the abundance of its trees; (K;) [or مِنْ غُرَابِ عُقْدَةَ *than the crow of ' Okdeh;* for] عُقْدَةُ is perfectly decl. as a name for any fruitful land, and is imperfectly decl. as a proper name of a particular land (O, K) abounding with palmtrees. (O.) Also *Herbage,* or *pasturage,*

sufficient for camels: (O, K:) or *a place abounding with herbage,* or *pasturage, sufficient for cattle.* (TA.) And *Pasturage such as is termed* جَنْبَة, (O, L, K, [in the CK جَنَبَة, and in my MS. copy of the K جُنْبَة,]) *remaining from the next preceding year;* also termed عُرْوَة: (O, L:) or *remains of pasturage:* (L:) pl. عُقَد (O, L) and عِقَاد. (L.) And accord. to the copies of the K, it signifies also *Camels,* or *cattle, that are constrained to feed upon trees:* but [this is evidently a mistake; for] it is said in the L, [as also in the O,] sometimes camels, or cattle, are constrained to feed upon trees, and these [*trees*] are termed عُقْدَة and عُرْوَة; but while the جَنْبَة exists, the trees are not termed عُقْدَة nor عُرْوَة. (TA.) ___ Also *Anything whereby a man feels himself to be well established, and whereon he relies;* from the same word signifying a garden of many palmtrees, surrounded by a wall; because, when a man has this, he considers his condition to be well established: (L, TA:) or *a thing,* (K, TA,) or *an estate consisting of land* or *of land and a house* &c., (عَقَار, O,) *in which is a sufficiency for a man:* (O, K, TA:) pl. عُقَد. (TA.) See also عَقْد.

عَقَدَة The *root* of the tongue; (O, K;) as also عَكَدَة [q. v.]; (O;) i. e. the *thick part* thereof. (TA.) ___ Also n. un. of عَقَد as applied to sand. (S, O, L, K. [See عَقْد.])

عَقْدَة n. un. of عَقْد [q. v.] as applied to sand. (S, O, L, K.)

عَقَدَان *A species,* or *sort, of dates;* (O, L, K; *) as also عَقَد . (L.)

عَقِيد *i. q.* مُعَاقِد , (S, O, K,) *One who unites,*

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or *joins, in a contract, a compact, a covenant, an agreement, a league, a treaty,* or *an engagement:* (K, TA:) *a confederate.* (TA.) One says, هُوَ عَقِيدُ الكَرَمِ and اللُّؤْمِ [*He is bound by nature to generosity* and *to meanness*]: (S, O, K:) the former is said of him who is by nature generous; and the

latter, of him who is by nature mean. (TK.) ___ Also, (S, M, A, O,) and مُعْقَدٌ, (M,) and مُعَقَّدٌ, (A,) applied to rob, (S, M, A,) and honey, (M, A, O,) and the like, (S, M, A,) *Thick*, or *thickened*, or *inspissated*. (S, M, A, O. *)

عَقِيدَةٌ [*A doctrine*, or *the like, upon which one's mind is firmly settled* or *determined;* or *to which one holds, adheres*, or *cleaves, with the heart*, or *mind; a belief*, or *firm belief* or *persuasion; a creed; an article of belief; a religious tenet;* i. e.] ما يدين الإنسان به: (Msb:) [see اعتقد كذا, in connection with which it is mentioned in the Msb: pl. عقائد: and معتقد signifies the same as عقيدة; pl. معتقدات: so too does اعتقاد, an inf. n. used in the sense of a pass. part. n.; pl. اعتقادات.] One says, له عقيدة حسنة [*He has a good belief*]; meaning *he has an* عقيدة *free from doubt.* (Msb.) [See also معقود.]

عَاقِدٌ A she-camel *that has confessed herself to have conceived;* (S, O, K;) or *that has closed her vulva upon the sperma of the stallion;* (L;) *for she then twists her tail as if tying it in a knot, and it is thereby known that she has conceived:* (S, O, L:) and a she-camel *twisting her tail as if tying it in a knot*, (L,) or *that has so twisted her tail*, (O,) *on the occasion of her conceiving;* (O, L;) *in order that it may be known that she has conceived:* (O:) pl. عواقد. (L.) ___ And A she-gazelle *having the end of her tail twisted* [*as if tied in a knot*]: or *bending her neck in lying down:* or *raising her head in fear for herself and her young one.* (L.) And A gazelle *putting his neck upon his rump*, (O, L,) *having bent it to sleep:* (TA:) or *having put his neck upon his rump:* (K:) pl. as above. (O, L.) ___ And one says, جآء عاقدا عنقه, meaning *He came twisting his neck by reason of pride.* (A, O, L.) ___ عاقد is also applied as an epithet to أَقِط [q. v.] meaning That *of which the water has gone, and which is thoroughly cooked.* (AHát, TA voce كثء.) Also The [*space called the*] حَرِيم [q. v.] *of a*

well; (S, M, O, K;) and *what is around it,* (ما حَوْلَهُ, S, M, TA,) i. e. *what is around the* حريم: in the K [and O], ما حَوْلَهَا, i. e. *what is around the well;* but the former is the right. (TA.)

عِنْقَادٌ : see what next follows.

عُنْقُودٌ and عِنْقَادٌ (S, O, L, Msb, K, &c.) *A raceme,* or *bunch,* (Mgh voce عِثْكَالٌ,) of grapes, (S, O, L, Msb, K,) and the like, (Msb,) as of dates, (Mgh ubi suprà, and ISh in art. ثفرق of the TA,) and of [the fruit of] the أَرَاكٌ, and بُطْمٌ, (O, K,) and the like: (K:) pl. عَنَاقِيدُ. (S, O, L, &c.)

أَعْقَدُ A wolf, (O, L, K,) and a dog, and a ram, and any other animal, (L.) *having a twisted tail* [*as though it were tied in a knot*]: (O, L, K:) and [the fem.] عَقْدَآءُ, a sheep or goat (شَاةٌ) *having a twisted tail as though it were knotted* or *tied in a knot.* (S, * L, K. *) And الأَعْقَدُ signifies *The dog;* (S, O, L, K;) a well-known name thereof; (S, O, L;) because of his tail's being twisted as though it were tied in a knot. (S, L.) ___ And A *crooked* tail. (L.) ___ And A stallion [app. of the camels] *that raises his tail;* which he does by reason of sprightliness. (L.) ___ And A he-goat *having a twist,* or *a knot, in his horn.* (L.) ___ For one of its meanings as an epithet applied to a dog, see عُقْدَةٌ, latter half. ___ Also, and عَقِدٌ , A man *having an impediment in his tongue; unable to speak freely; tongue-tied.* (S, * O, * L, K. *) ___ And لَئِيمٌ أَعْقَدُ A *mean* man, *of difficult,* or *stubborn, disposition.* (ISk, O, L.) ___ And [the fem.] عَقْدَآءُ signifies *A female slave.* (AA, O, K.)

مَعْقِدٌ The *place of the* عَقْدٌ [or *tying,* &c.,] of a thing: (Msb:) pl. مَعَاقِدُ. (S, O: in which this is similarly explained.) مَعْقِدُ حَبْلٍ signifies *The place of a cord,* or *rope, where it is tied, knit,* or *tied in a knot* or *knots.* (L.) [Hence,] one says, هُوَ مِنِّى مَعْقِدَ الإِزَارِ [lit. *He is, in respect of me, in the place of the tying of the waistwrapper*], meaning *he is near to me in station, standing,* or *grade:* (S, O, L, K:) and in like manner, مَقْعَدَ القَابِلَةِ: (TA:) مَعْقِدَ الإِزَارِ being an adverbial phrase having a special application, but used as one not having such an application. (L.) ___ And *A joint, an articulation,* or *a place of juncture between*

two bones. (L. [See also عُقْدَةٌ, in the latter part of the former half.]) ___ أَسْأَلُكَ بِمَعَاقِدِ العِزِّ مِنْ عَرْشِكَ i. e. *I ask Thee by the properties wherein consists the title of thy throne to glory,* or *by the places wherein those properties are* [*as it were*] *knit together,* properly meaning *by the glory of thy throne,* is a phrase used in prayer, of which, IAth says, the party of Aboo-Haneefeh disapprove. (L.) ___ For another meaning of the pl., مَعَاقِدُ, see عَقْدٌ.

مُعَقِّدٌ : see عَقِيدٌ.

مُعَقَّدٌ [*Tied in many knots*]. One says خُيُوطٌ مُعَقَّدَةٌ [*Threads,* or *strings, tied in many knots*]: the latter word being with teshdeed to denote muchness, or multiplicity. (S, O, L.) ___ And [hence] applied to language, (S, O, L, K,) as meaning *Rendered obscure:* (S, O, L:) or [simply] *obscure.* (K.) ___ See also مَعْقُودٌ. ___ And see عَقِيدٌ. ___ It also occurs in a trad. as meaning *A sort of* بُرْدٌ, *of the manufacture of Hejer.* (L.)

مُعَقِّدٌ [*Tying a number of knots* or *many knots:* as enchanters used to do. (See نَفَثَ.) ___ And hence,] *An enchanter.* (A, O, K.)

مِعْقَادٌ : see عِقْدٌ.

مَعْقُودٌ A cord, or rope, *tied, knit, complicated into a knot* or *knots,* or *tied firmly, fast,* or *strongly.* (L.) الخَيْلُ مَعْقُودٌ فِى نَوَاصِيهَا الخَيْرُ, a saying occurring in a trad., means *Good fortune cleaves to the forelocks of horses* as though it were tied to them. (L.) ___ Also A sale, or bargain, and a contract, a compact, or the like, *concluded, settled, confirmed,* or *ratified.* (L.) ___ لَيْسَ لَهُ مَعْقُودٌ means لَيْسَ لَهُ عَقْدُ رَأْىٍ [i. e. *He has not any settled,* or *determined, opinion* or *judgment*]. (S, O, K.) ___ بِنَآءٌ مَعْقُودٌ *A building,* or *structure,* [*arched,* or *vaulted,* or] *having arches, like those of* [*many*] *doorways;* (A, O, K;) as also مُعَقَّدٌ . (A.) ___ مَعْقُودَةُ القَرَا: see عَقْدٌ.

معاقد : see عقيد.

معتقد : see عقيدة.

يمين منعقدة *An oath to do,* or *to abstain from doing, a thing in the future.* (KT.)

يعقيد , asserted by some to be the only word in the language of the measure يفعيل except يعضيد, (O,) *Honey thickened,* or *inspissated,* (O, L, K,) *by means of fire:* (O, K:) and (as some say, L) *food,* or *wheat,* (طعام,) *made thick with honey.* (O, L, K.)

عقر

1 **عقَرَهُ**, (S, Mgh, O, &c.,) aor. ـِ, (Mgh, O, Msb, K,) inf. n. عَقْرٌ, (S, * Mgh, O, Msb, K,) *He wounded him;* (S, Mgh, O, Msb, K;) [and so, app., accord. to the K, عقّرهُ, inf. n. تَعْقِيرٌ; or the latter signifies *he wounded him much;* for it is said that] تَعْقِيرٌ signifies more than عَقْرٌ: (S, O:) you say of a lion, and of a lynx, and of a leopard, and of a wolf, يَعْقِرُ النَّاسَ [*He wounds men*]. (Az, Msb.) ___ And عقَرَهُ, (S, O, Msb, K, &c.,) and عقَرَهَا, (L, Mgh, &c.,) aor. ـِ, (K,) inf. n. عَقْرٌ; (Mgh, &c.;) and عقّرهُ, (K,) and عقّرها, (L,) inf. n. تَعْقِيرٌ; (TA;) [or the latter has an intensive signification, or applies to many objects; see above;] *He hocked, houghed,* or *hamstrung,* (عَرْقَبَ,) *him,* or *her,* namely, a beast; (TA;) *he laid bare his* [or *her*] (namely, a camel's) عُرْقُوبٌ [or *hock-tendon*]; such being the meaning of عقر with the Arabs; (Az, TA;) *he struck,* (S, IAth, Mgh, Msb,) or *cut,* (TA,) *his,* (a camel's, S, IAth, O, Msb, or a horse's, S, O, or a sheep's or goat's, IAth,) or *her,* (a camel's, L, Mgh,) *legs,* بِالسَّيْفِ *with the sword,* (S, IAth, Mgh, O, Msb, TA,) *while the beast was standing;* (IAth;) *he cut one of his,* or *her,* (a camel's,) *legs,* previously to stabbing the animal, that it might not run away when being stabbed, but might fall down, and so be within his power; *he moved* [*his* or] *her* (a camel's) *legs with the sword;* (IKtt, TA;) *he made a mark,* or *wound, like a notch, in his,* or *her,* (a horse's, or a camel's,) *legs.* (K.) [See عَقْرٌ, below.] ___ Hence (Az, TA,) عقَرَهُ, aor. and inf. n. as above, *He stabbed him,* namely, a camel; *slaughtered him by stabbing:* (Az, Msb, TA:) because the slaughterer of the camel first lays bare its عُرْقُوبٌ [or hocktendon; or hocks it; or strikes or cuts its legs,

or one of its legs, with a sword: see above]. (Az, TA.) So in the saying of Imra-el-Keys,

* وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مَطِيَّتِى *

[*And the day when I slaughtered for the virgins my riding-camel*]. (TA.) And so in the trad. لَا عَقْرَ فِى الإِسْلَامِ [*There shall be no slaughtering of camels* at the grave *in* the time of *El-Islám*]: for they used to slaughter camels at the graves of the dead, saying, The occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death. (IAth, TA.) ___ Hence also, *He slew him; he destroyed him:* of this signification we have an ex. in the story of Umm-Zara: وعَقَرَ جارَتَها *And* [a cause of] *the destruction of her fellow-wife* through [the latter's] envy [of her] and rage [against her]. (TA.) ___ عَقْرَى حَلْقَى, (Mgh, O, Msb, K, &c.,) said of a woman, (TA,) occurring in a trad. of Safeeyeh, (Mgh, Msb, TA,) in which Mohammad is related to have used this expression, on the day of the return of the pilgrims from Minè, when he was told that she had her menstrual flux, to which he added, I see her not to be aught but a hinderer of us; thus accord. to the relaters of traditions, each word being an inf. n., like دَعْوَى; (O, * TA;) of the measure فَعْلَى; or, as some say, the ى is to mark a pause; (Mgh;) and عَقْرًا حَلْقًا, (O, K,) which are also inf. ns.; (TA;) and this is accord. to the usage of the Arabs; (Az, TA;) being a form of imprecation, though not meant to express a desire for its having effect, (Az, Msb, TA,) for what is meant by it is only blame; (Msb;) expl. by وعَقَرَها اللّٰهُ وحَلَقَها تَعَالَى, (K,) i. e., [*May God* (*exalted be He*) *wound her,* &c., *and*] *shave her hair,* or *afflict her with a pain in her throat:* (TA:) or *may her body be wounded* (عُقِرَ), *and may she be afflicted with a disease in her throat:* (Mgh, O: *) so accord. to A'Obeyd: or *may her leg and her throat be cut:* or *may her leg be cut and her head shaven:* (Mgh:) [or *may she be destroyed, and may her throat be cut:*] or the two words عقرى and حلقى are epithets, applied to a woman of ill luck; and the meaning is, (Z, O, TA,) *she is one who extirpates* [or *destroys, and cuts the throats of,*] *her people, by the effect of her ill luck upon them;* (Z, O, K, * TA;) being virtually in the nom. case, as enunciatives; i. e., هى عَقْرَى وحَلْقَى. (Z, TA.) Lh mentions the phrase, لَا تَفْعَلْ ذٰلِكَ أُمُّكَ عَقْرَى [app. meaning, *Do thou not that: may thy mother be childless:* (see عَقُرَتْ:)] without explaining it: but he mentions it with the phrases أُمُّكَ ثَاكِلٌ and أُمُّكَ هَابِلٌ. (TA.) Or عَقْرَى signifies *Having the*

menstrual flux. (K.) One says also, imprecating a curse upon a man, جَدْعًا لَهُ وعَقْرًا وحَلْقًا, meaning, *May God* [*maim him, and*] *wound* (عَقَرَ) *his body, and afflict him with a pain in his throat:* and sometimes, عَقْرَى حَلْقَى, without tenween. (S.) [See also 1 in art. عقربه ___.] حلق *He killed the beast which he was riding, and made him to go on foot: he hocked, houghed, or hamstrung, his beast.* (TA.) ___ Hence, عَقَرْتَ بِى *Thou hast long detained me,* or *restrained me;* as though thou hadst hocked (عَقَرْتَ) my camel and I were therefore unable to journey: ISk cites as an ex.

* قَدْ عَقَرَتْ بِٱلْقَوْمِ أُمُّ خَزْرَجِ *

[*Umm-Khazraj has long detained the party,* or *people*]. (S, O, TA.) And in the A it is said that عَقَرَتْ فُلَانَةُ بِٱلرَّكْبِ means *Such a woman,* or *girl, came forth to the riders on camels, and they staid long in her presence;* as though she hocked (عَقَرَتْ) the camels upon which they rode. (TA.) One says also قَدْ كَانَتْ لِى حَاجَةٌ فَعَقَرَنِى عَنْهَا *I had a want, and he withheld me from it, and hindered me.* (Ibn-Buzurj, L.) Hence, عَقْرُ النَّوَى, (Az, TA,) meaning صَرْفُهَا حَالًا بَعْدَ حَالٍ [i. e. *The shifting about of the course of a journey by successive changes:* see صَرْفٌ, third sentence]. (O, TA.) ___ And عَقَرَ بِالصَّيْدِ *i. q.* وَقَعَ بِهِ [app. meaning *He made much slaughter among the objects of the chase*]. (O, K.) ___ And عَقَرَتْ بِهِمْ *She* (a woman) *smote their souls, and wounded their hearts.* (O.) ___ عَقَرَ النَّخْلَةَ, (inf. n. عَقْرٌ, TA, and subst. [or quasi-inf. n., like جَدَادٌ and صِرَامٌ and قِطَافٌ &c.,] عَقَارٌ, T, S, O, TA,) *He cut off the head of the palm-tree,* (T, S, O, K,) *altogether, with the heart* (الجُمَّار), (T, S, O,) *so that it dried up,* (K,) *and nothing came forth from its trunk.* (IKtt.) ___ لَا تَعْقِرَنَّ شَجَرًا *Thou shalt by no means cut down trees.* (Mgh.) ___ عَقَرَ المَرْعَى *He cut down the trees of the pasture-land: he cut down the herbage,* or *pasture, and spoiled it.* (TA.) ___ عَقَرَ الكَلَأَ *He ate the herbage,* or *pasture.* (O, K.) And *He had the herbage for*

pasturage. (O.) ___ You say of wine, يَعْقُرُ العَقْلَ [*It disables the intellect;* like as a man disables a beast by hocking him]. (IAar.) ___ عَقَرَهُ, (S, O, TA,) aor. ـِ, (TA,) inf. n. عَقْرٌ, (S, O, TA,) *He* (a man) *galled his* (a camel's) *back:* (TA:) *he galled it;* namely, a camel's back: (S, O:) *it* (a camel's saddle, TA, and a horse's saddle, S, O, TA) *galled his* (the beast's) *back.* (S, O, TA.) ___ And عَقُرَتْ رَكِيَّتُهُمْ *Their well was demolished.* (O.) عَقَرَ, (S, K,) aor. ـَ, (K,) inf. n. عَقْرٌ, (S, O,) *His* (a man's) *legs betrayed him, so that he was unable to fight, by reason of fright and stupefaction:* (S, O:) *he became stupified,* or *deprived of his reason:* (S, K:) or *he was taken by sudden fright,* (K, TA,) *and stupified,* or *deprived of his reason,* (TA,) *so that he could not advance nor retire.* (K, TA.) عَقُرَتْ حَتَّى خَرَرْتُ إِلَى الأَرْضِ [*My legs betrayed me,* &c., *so that I fell to the earth*] was said by 'Omar. (S.) And one says, عَقُرْتُ حَتَّى مَا أَقْدِرُ عَلَى الكَلَامِ [*I am stupified,* or *taken by sudden fright,* &c., *so that I am not able to talk*]. (M, TA.) [And عَقَرَ alone means *He became unable to speak.* In one place in the L, this verb is written عَقُرَ; but this is probably a mistake.] عَقُرَتْ, aor. ـُ; (S, IJ, M, IKtt, L, Msb;) in the K, عَقَرَتْ, of the class of عَنِيَ; but the authorities indicated above show that عَقُرَتْ is the correct form; (TA;) and عَقَرَتْ, aor. ـِ; (M, IKtt, L, Msb, K;) and عَقَرَتْ, aor. ـَ; (M, IKtt, L;) inf. n. عُقْرٌ, (S, M, IKtt, L, Msb, K,) of the first, (S, Msb, like as حُسْنٌ is inf. n. of حَسُنَتْ, (S,) or of the second, (M, L, K,) and عَقَارَةٌ (M, L, K) and عُقَارَةٌ, (K,) or عَقَارَةٌ, (M and L, as in the TA,) which are of the first, (M, L, K,) and عَقْرٌ, (M, IKtt, L, Msb, K,) which is of the second, (M, L, Msb, K,) and عَقَارٌ, or عُقَارٌ, (accord. to different copies of the K,) or عِقَارٌ, (M and L, as in the TA,) also of the second, (K,) or of the third; (M, L;) *She* (a woman [and a camel &c.]) *was,* or *became, barren:* (K, TA:) or *did not conceive:* (S:) or *ceased to conceive.* (IKtt, Msb.) ___ عَقَرَ, aor. ـِ: and عَقَرَ, aor. ـَ; *He* (a man [and a beast]) *was barren; did not generate.* (TA.) ___ عَقُرَ, aor. ـُ, inf. n. عُقْرٌ, *It* (an affair) *did not produce any issue,* or *result.* (K.) عَقَرَهَا *He* (God) *made her* [*to be barren,* or] *to cease to conceive.* (Msb.)

2 **عقّره** : see 1, first and second sentences. ___ جدَّعته وعقَّرته *I said to him* جدعًا لَكَ وعقرًا. (Sb.) [See 1.]

3 **عاقره** *He contended with him for superior glory* (K, TA) *and generosity and excellence* (TA) *in the hocking,* or *slaughtering,* (عقْر [see 1],) *of camels.* (K, TA.) It was customary for two men thus to contend for superior munificence, [giving away the flesh of the victims,] but they did so for the sake of display and vain glory; wherefore the eating of the flesh of camels slaughtered on an occasion of this kind is forbidden in a trad., and they are likened to animals sacrificed to that which is not God. (TA.) ___ And عاقره, (TK,) inf. n. معاقرة, (S, K,) *He held a dialogue* or *colloquy,* or *a disputation* or *debate, with him,* (S, K,) *and encountered him with mutual reviling and satire* (S, TA) *and cursing.* (TA.) Also عاقره, (K,) inf. n. معاقرة, (S, O, K,) *He,* or *it, kept, confined himself* or *itself, clave, clung,* or *held fast, to him,* or *it:* (S, O, K: *) *he kept,* or *applied himself, constantly,* or *perseveringly, to him,* or *it.* (TA.) You say عاقر الخمر, (S, * TA,) and simply عاقر, (TA,) *He kept,* or *applied himself, constantly,* or *perseveringly, to the drinking of wine:* (S, TA:) or معاقرة الشَّراب signifies *the contending with wine for superiority;* as when a man says, I have more, or most, strength for drinking, and so contending with it for superiority, and being overcome thereby. (Aboo-Sa'eed, TA.) You say also, عاقرت الخمر الدَّنَّ *The wine remained long confined to the* [*jar called*] دنّ; syn. لازمته. (S, K.) And عاقرت الخمر العقل [app., *The wine took hold upon the intellect:* or *contended with it for superiority*]. (S.)

4 **اعقره** *He stupified him* [*so that his legs betrayed him and he was unable to fight or to advance or retire:* see عقر]. (S, O.) اعقر ٱللّٰه رحمها *God rendered her womb barren;* (O, TA;) *God affected her womb mith a disease* (K, TA) *so that she did not conceive.* (TA.) اعقر فلانًا *He assigned to such a one a grant of land;* syn. أَطْعمه عقرةً i. e. طُعْمةً. (K.) ___ And one says, أَعْقَرْتُكَ كَلأً موضعِ كذا *I have given thee permission to pasture thy beasts upon*

the herbage of such a place. (O.) And اعقر *He*

became possessed of much property such as is termed عَقَار. (S, IKtt, O.)

6 **تَعَاقَرَا**, (K,) or تعاقرا إِبِلُهُمَا, (S, O,) *They two hocked,* or *hamstrung, their camels,* (عَرْقَبَا إِبِلَهُمَا, S, O, or عَقَرَاهَا, K,) *vying, each with the other, therein,* (S, O,) *that it might be seen which of them should do so most.* (K.) [See 3.]

7 **انعقر** *He* (a camel, and a horse, [&c.,]) [*became hocked, houghed,* or *hamstrung; had his hock-tendon laid bare;*] *had his legs struck* [or *cut*] *with a sword.* (S.) [See 1.] ___ *It* (a camel's or a horse's back) *became galled by the saddle;* as also اعتقر . (S, K.)

8 **إِعْتَقَرَ** see what next precedes.

عَقْرٌ The *act of wounding; &c.:* [see 1:] *a mark,* or *wound,* (أَثَرٌ,) *like a notch,* (كَالْحَزِّ, K, TA, [in the CK, كَالْخَرِّ,]) *in the legs of a horse,* and *of a camel.* (K.) [Hence, عَقْرًا حَلْقًا, and عَقْرَى حَلْقَى: see 1.] See also عُقْرٌ, first sentence: and again in the last quarter. Also *What is,* or *constitutes, the most essential part,* of anything; or the *prime,* or the *principal part,* thereof; syn. أَصْلٌ: [such appears to me to be the meaning of اصل as here used, from what follows.] (S, IF, Msb.) ___ The *principal part* (أَصْلٌ) of a دَار [i. e., a country]; (As, S, Msb, K;) which is the *place where the people dwell,* or *abide;* (As, S;) as also عُقْرٌ : (As, S, Msb, K:) the former of the dial. of Nejd; (As, TA;) and the latter of the dial. of the people of El-Medeeneh, (As, S,) or of the dial. of El-Hijáz; (TA;) or both of the dial. of the people of El-Hijáz; and the latter, in the dial. of others, signifies the *chief,* or *main, part* of a دار; (Msb;) and the latter also signifies the *middle* [or *heart*] of a دار: (K:) or عَقْرُ الدَّارِ and عُقْرُهَا both signify *the principal part* (اصل) *of the place of abode of a people, upon which they rest their*

confidence. (Mgh, O.) This last signification is exemplified by the trad. of 'Alee, مَا غُزِىَ قَوْمٌ فِى عَقْرِ دَارِهِمْ إِلَّا ذَلُّوا [*No people have had war waged against them in the principal part of their country, upon which they rest their confidence, but they have become abased,* or *brought into subjection*]: (Mgh, O:) or the meaning here is, *in the midst* [or *heart*] *of their country,* &c.; i. e., *in the place where they abide,* or *lodge.* (L.) It is said in another trad., عَقْرُ دَارِ ٱلْإِسْلَامِ الشَّأْمُ, meaning, *The principal part* (اصل), *and the place, of the country of El-Islám is Syria:* apparently pointing to a time of conflicts and factions, or seditions, when Syria should be free from them, and the Muslims should there be more secure. (TA.) Lth has confounded in explaining what is the عُقْر of a دار and what is the عُقْر of a tank or trough for watering beasts &c. (Az.)

عُقْرٌ (S, M, &c.) and عَقْرٌ, (M,) or عَقْرَةٌ and عُقْرَةٌ, (A, K,) *Barrenness,* in a woman, (S, K, &c.,) and in a man. (S, TA.) You say also لَقِحَتِ النَّاقَةُ عَنْ عُقْرٍ [*The she-camel conceived after having been barren*]. (S, O.) And لَقِحَ لِقَاؤُكَ عَنْ عُقْرٍ [app., *The meeting thee hath been productive of good after barrenness thereof*]. (A, TA.) And لَقِحْنَ إِلَى عُقْرٍ, a phrase used by Dhu-r-Rummeh, referring to wars; i. e. *They returned to stillness.* (TA.) And رَجَعَتِ الحَرْبُ إِلَى عُقْرٍ *The war became languid.* (A, TA.) ___ عُقْرٌ in a palm-tree means [*Barrenness,* or *a drying up, and perishing, occasioned by*] *having the* [*fibrous substance called*] لِيف *stripped off* (O, K, TA) *from the heart,* (O, TA,) *and the heart itself taken away;* (O, K, TA;) which being done, it dries up and perishes. (Az, O, TA.) Also, or عُقُرٌ, or the latter is used only by poetic license, *Anything which a man drinks, and in consequence thereof has no offspring born to him.* (O, TA.) Also, عُقْرٌ, *A kind of dowry,* (S,) or *compensation,* (IAth,) *which is given to a woman when connection has been had with her in consequence of dubiousness,* or *a likeness* [*on her part to the man's wife*]: (إِذَا وُطِئَتْ

عن شبهة, S; or بشبهة, Mgh; or على وطء الشُّبهة, IAth:) or *a recompense which is given to a woman for connection with her:* (AO:) or *a mulct,* or *fine, which is paid to a woman for ravishing her:* (Lth, Msb, K:) or *what is given to a female slave who has been ravished, like a dowry in the like case to a free woman:* (Ahmad Ibn-Hambal:) so called because devirgination wounds the object of it: pl. أَعْقَارٌ. (IAth, TA.) ___ Hence, in consequence of frequency of usage, (Msb,) A woman's *dowry;* (Msb, K;) *i. q.* بُضْعُهَا. (O.) ___ Also The *exploration of a woman to see if she be a virgin or not:* (Kh, O, K, TA:) but Az says that this is unknown. (TA.) [Perhaps it is a meaning inferred from what here follows.] ___ بَيْضَةُ العُقْرِ is *That* [*egg*] *with which a woman is tested on the occasion of devirgination:* (K: [but what is meant by this, I have not been able to learn:]) or *the first egg of the hen;* (K, TA;) because it wounds her: (TA:) or *the last egg of the hen;* (O, K, TA;) *when she is old and weak:* (TA:) or *the egg of the cock, which* [*they say*] *he lays once in the year,* (O, K,) [or *once in his life,* for] they assert that it is *the egg of the cock, because he lays, in his life, one egg, somewhat inclining to length; so called because the virginity of the girl,* or *young woman, is tested with it:* hence, they say of a thing given one time [only], كَانَتْ بَيْضَةَ العُقْرِ: or, as some say, it is like the phrases بَيْضُ الأَنُوقِ and الأَبْلَقُ العَقُوقُ; so that it is a phrase proverbially used as applied to a thing that never is: (S, O:) accord. to A'Obeyd, when a niggard gives once, and not again, one says [of the gift], كَانَتْ بَيْضَةَ الدِّيكِ; and when he gives a thing, and then stops doing so, one says of the last time [of his giving], كَانَتْ بَيْضَةَ العُقْرِ. (TA.) One says also, كَانَ ذٰلِكَ بَيْضَةَ العُقْرِ *meaning* ∗ *That happened once, not a second time.* (TA.) And بَيْضَةُ العُقْرِ means also *He who has no offspring.* (K, TA. [See also عَاقِرٌ.]) And *He who stands another in no stead.* (TA.) Also *A grant of land;* syn. طُعْمَةٌ; (O, K;) and so عُقْرَةٌ. (K. [See 4.]) ___ And *A place where people alight* (مَحَلَّةُ قَوْمٍ, K, TA) *between the house,* or *abode, and the trough,* or *tank, for watering beasts &c.;* (TA;) as also عَقْرٌ: (K, TA:) or (TA, but in the K and) the *hinder part* of a

trough, or tank, for watering beasts &c., (S, K, TA,) *where the camels stand when they come to water;* as also عُقْر : (S:) or the *station of the drinker;* (K;) as in all the copies of the K; but accord. to the T and Nh, the *station of the animals drinking:* (TA:) or the *place where the bucket is emptied, at the hinder part* of the trough, or tank; the place at the fore part being called its إِزَآء: (IAar:) pl. أَعْقَار. (S, O.) It is said in a prov., إِنَّمَا يُهْدَمُ الحَوْضُ مِنْ عُقْرِهِ [lit., *The trough,* or *tank, for watering beasts &c. is demolished only* by commencing *from its hinder part*]; meaning, *an affair is performed only by setting about it in the proper way.* (TA.) ___ Also The *part* of a well *where the fore feet of the animals watering stand when they drink.* (TA.) ___ See also عَقْر, in two places.

عَقْر : fem. عَقْرَة: see the latter voce عَقِير: and see عَقْرَة ناقة. عَاقِر, accord. to the K, *A she-camel that will not drink save from fear:* but accord. to IAar [and the S and O], *that will not drink save from the* عُقْر *of the trough,* or *tank;* and أَزِيَة signifies one that will not drink save from its إِزَآء, i. e. from its fore part. (TA.)

عُقَر : see مَعْقَر, in two places.

عُقُر : see عَقْر, in two places.

عُقْرَة : see عُقْر, first sentence.

عُقَرَة : see عُقْر, first sentence: and again in the last quarter.

عُقَرَة : see مَعْقَر, in two places; and عَقُور. Also *A kind of bead* (خَرَزَة, S, O, K) *which a woman binds upon her flanks, in order that she may not conceive;* (T, S, O;) or *which a woman bears,* or *carries, in order that she may not bear offspring:* (K:) accord. to IAar, *a kind of bead which is hung upon her who is barren, in order that she may bear offspring;* but this is strange. (TA.) Hence the saying, عُقْرَةُ العِلْمِ النِّسْيَانُ [*That which renders*

knowledge barren is forgetfulness]. (S, O.) See also عَاقِرٌ, in two places.

عَقْرَى : see 1, in five places.

عُقْرَى : see the paragraph here following.

عَقَارٌ : see عَقَرَ النَّخْلَةَ. Also *Real*, or *immovable, property*, (كُلُّ مَالٍ لَهُ أَصْلٌ, Mgh, or مِلْكٌ ثَابِتٌ لَهُ أَصْلٌ, Msb, or مَا لَهُ أَصْلٌ وَقَرَارٌ, KT,) [*an estate*] *consisting of a house* or *land yielding a revenue;* (Mgh;) or *such as land and a house;* (KT;) or *such as a house and palm-trees:* (Msb:) or simply, *land yielding a revenue;* syn. ضَيْعَةٌ; (Mgh, K:) as also عُقْرَى : (Sgh, K:) or *land;* or *lands yielding revenues* (syn. ضِيَاعٌ); and *palmtrees;* (S, O, TA;) and *the like:* (TA:) and *palm-trees* (L, K) *in particular:* (L:) pl. عَقَائِرُ.

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(Msb.) You say مَا لَهُ دَارٌ وَلَا عَقَارٌ *He has not a house nor land*, or *lands yielding revenues*, or *palm-trees.* (S, O.) ___ Also (sometimes, Msb) *Household goods*, or *furniture and utensils*, (S, O, Msb, * K, TA,) *which are not used except on the occasions of festivals*, (K, TA,) *and necessary affairs of great importance*, (TA,) *and the like:* (K, TA:) thus, with fet-h, accord. to AZ and IAar; (TA;) and sometimes with damm [عُقَارٌ], (K,) thus accord. to As; (O, TA;) but in saying so, he differs from the generality of authorities: (TA:) or the *best* of furniture and the like, because none but the best is spread on the occasions of festivals: (TA:) and the *best* of anything. (O, TA.) One says فِى البَيْتِ عَقَارٌ حَسَنٌ *In the house*, or *tent, are goodly furniture and utensils.* (S, O.)

عُقَارٌ *Wine:* (S, O, K:) or *wine that does not delay to intoxicate:* (TA:) so called because of its taking hold upon the intellect, or contending with it for superiority, (لِأَنَّهَا عَاقَرَتِ العَقْلَ,) accord. to Aboo-Nasr; (S;) or because of its

remaining long confined to the [jar called] دَنّ, (S, O, K,) accord. to AA; (S, O;) [see 3;] or because the drinker keeps closely to it; (TA;) or because it prevents the drinker from walking; (K;) or because it disables (يَعْقُر) the intellect. (IAar.) See also عَقَارٌ.

عَقُورٌ, applied to a dog, (S, O, Msb, K,) and to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, (Az, IAth, Msb,) and the like, (IAth,) each of these being called كَلْبٌ عَقُورٌ, (Az, IAth, Msb,) because of the same rapacious nature as the dog, (IAth,) meaning, *That wounds,* (Az, * IAth, O, Msb,) *and kills, and seizes its prey and breaks its neck:* (IAth:) [or *that wounds, &c., much;* for] it is an intensive epithet: (TA:) only applied to an animal; (S, K; [in the latter of which, the words thus rendered are preceded by or; the epithet in what precedes being restricted to a dog, but not explained;]) عَقُرَةٌ being applied to an inanimate thing: (K:) pl. عُقُرٌ, (Msb, and so in some copies of the K,) or عُقْرٌ. (So in some copies of the K, and in the TA.)

عَقِيرٌ *i. q.* مَعْقُورٌ ; (IF, O, K;) applied to a man, *Wounded:* (S, O:) pl. عَقْرَى. (S, Mgh, O, K.) ___ Applied to a camel, (S, Mgh, O,) both to a male and to a female, (TA,) and to a horse [or mare, &c.], (S, O,) [*Hocked, houghed,* or *hamstrung;*] *having the* [*hock-tendon* or] *two hock-tendons laid bare, so as to be unable to run;* applied to a horse; (TA;) *struck* [or *cut*] *in the legs* with a sword; (S, Mgh, O;) [a camel *having one of the legs cut,* previously to being stabbed; *having a mark,* or *wound, like a notch, made in his,* or *her,* (a camel's or a horse's) *legs:* see 1:] pl. as above. (S, Mgh.) [See also عَقِيرَةٌ.] ___ [Hence,] applied to a camel, (male, Msb, and female, L,) *Stabbed; slaughtered by stabbing:* (L, Msb, TA:) pl. as above. (Msb.) ___ Applied to a palm-tree (نَخْلَةٌ), as also مَعْقُورَةٌ, (Az, TA,) and, accord. to the copies of the K, عَقِيرَةٌ, but correctly عَقَرَةٌ, as in the M, (TA,) *Having its head cut off,* (Az, K, TA,) *altogether, with the heart,* (Az, TA,) *and having in consequence dried up,* (K, TA,) *so that nothing comes forth from its trunk.* (IKtt, TA.) A man *unable to walk,* or *to fight, by reason of fright and stupefaction;* (TA;) *taken by sudden fright,* so *as to be unable to advance or retire:* or

stupified: (K:) in which last sense it is applied to an antelope. (TA.) See also عَاقِرٌ.

عَقِيرَةٌ signifies مَا عُقِرَ [*What is wounded,* or *hocked,* or *struck* or *cut in the legs,*] of wild animals that are snared or hunted or chased, and the like; (K;) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) See عَقِيرٌ. ___ *A man of high rank who is slain.* (S, K.) So in the saying, مَا رَأَيْتُ كَالْيَوْمِ عَقِيرَةً وَسْطَ قَوْمٍ [*I have not before seen, as on this day, a man of high rank who is slain in the midst of a people*]. (S.) ___ *A leg,* or *shank, cut.* (S, O, K.) ___ Hence, The *voice,* or *a cry;* (S;) the *voice of a singer* (K, TA) *singing;* (TA;) the *voice of a weeper* (K, TA) *weeping;* (TA;) the *voice of a reciter* or *reader* (K, TA) *reciting* or *reading;* (TA;) the *utmost extent of the voice* or *of a cry.* (TA.) You say رَفَعَ فُلَانٌ عَقِيرَتَهُ *Such a one raised his voice:* the origin of the saying was this: a man had one of his legs cut, or cut off, and he raised it, and put it upon the other, and cried out with his loudest voice: so this was afterwards said of any one who raised his voice: (S, O:) or it is expl. thus: a man had one of his limbs wounded, and he had camels which were accustomed to his singing in driving them, and which had become dispersed from him; so he raised his voice, crying, by reason of the wound; and his camels, hearing, and thinking that he was singing to drive them, came together to him: and hence this was afterwards said of any one who raised his voice, singing. (Az, TA.)

عُقَيْرَى a dim. n., of the occurrence of which the only instance known to Kt is in a trad. cited and expl. voce أَصْحَرَ: said by IAth to be derived from عَقْرٌ in the phrase عَقْرُ الدَّارِ. (TA.)

عَقَّارٌ [*A simple; a drug;*] *any of the elements* (أُصُول) *of medicines;* (S, O;) *what is used medicinally, of plants* and *of their roots* (أُصُول) and *of trees:* (K, TA:) [accord. to the CK, *what is used medicinally, of plants,* or *of their roots:* and *trees:* the last word being in the nom. case:] as also عَقِّيرٌ: (K:) or *what is used medicinally, of plants* and *trees:* (L, TA:) or *a medicine that is used for moving the bowels:* (Az, TA:) or *any curative plant;* as also its pl., (AHeyth,) which is عَقَاقِيرُ:

(AHeyth, S:) nothing thus termed is called فوه. (AHeyth.) ___ [Hence,] حديد جيد العقاقير *Iron of excellent manufacture.* (O, K.)

عقّير : see the next preceding paragraph.

عاقر ; see معقر. Also, applied to a woman, *Barren:* (O, K, TA:) *that does not conceive:* (S, O:) or *that has ceased to conceive:* (Msb:) as being from عقرت, it is an instance of the confusion of dialects; [being properly from عقرت;] or it is a possessive epithet [meaning *having the quality of barrenness*]: (IJ:) pl. عُقَّر, (K, TA,) which is applied to women and to she-camels, (TA,) or عواقر and عاقرات: (Msb:) and عُقَرَة is in like manner applied to a woman, signifying, *having a disease in her womb,* (O, K, TA,) *in consequence of which she does not conceive.* (TA.) ___ Applied to a man, *Barren; that has no offspring born to him;* (S, O, Msb, K;) as also عَقِير : (K:) the former anomalous; [if regarded as from عُقَر, not from عَقَر; but عُقَر said of a man, I do not find;] the latter regular; [if from عُقَر;] and the latter has not been heard applied to a woman: (TA:) pl. عُقَّر: (Msb, TA:) and عُقَرَة is also applied to a man, and signifies, one *who comes to women, and feels them, and indulges himself with them in mutual embracing,* or *pressing to the bosom,* (يُحَاضِنُهُنَّ,) *but has no offspring born to him.* (IAar, TA.) ___ A tree (شَجَرَة) *that does not bear; barren:* and in like manner عَقَرَة , occurring in a trad., as the name of a certain tract of land (أَرْض), which name Mohammad changed to خَضِرَة; or this may be from the same epithet applied to a palm-tree. (TA.) [See also عَقِير.] ___ Applied to a tract of sand (رَمْلَة), *That produces no plants* or *herbage;* (O, K, TA;) likened to a [barren] woman: (TA:) or *of which the sides produce plants* or *herbage, but the middle does not produce:* (TA:) or such as is *large:* (K:) or *large and producing no plants* or *herbage.* (S.)

عاقُور : see معقر.

أَعْقَرُ مِنْ بَغْلَةٍ [*More barren than a she-mule*]. (TA in art. بغل.)

معقر A man *having much properly such as is termed* عقار. (S, K.) See also the next paragraph.

معقر (S, O, K) and معقار and معقر (K) and عقر (AZ, S, O, K) and عقرة (S, O, K) and عاقور, (O, K,) applied to the saddle of a horse (S, K) and that of a camel, (TA,) *That galls the back;* (S, * O, * K;) i. e., *that usually galls the back:* if it galls it but once it is only termed عاقر. (A' Obeyd.) ___ Also معقر and عقر and عقرة A man *who galls the backs of camels by fatiguing them with labour,* or *by urging them much in a journey.* (L, K.)

معقرة *Having her womb rendered barren* by God. (TA.)

معقار: see معقر.

معقور and معقورة: see عقير.

معتقر *A place of* عقر [or اعتقار, i. e. *of galling,* or *being galled,* upon the back of a camel or the like]. (TA in art. ارى.)

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عقرب

Q. 1 عَقْرَبَ *He twisted, wreathed, curled, curved,* or *bent,* a thing. (MA.) [And, accord. to Freytag, *He imitated the scorpion in acting:* but for this he names no authority; and I doubt its correctness: see the next paragraph.]

Q. 2 تَعَقْرَبَ [*It was crisp and curved;* said of a lock of hair hanging down upon the temple: so accord. to Reiske, as mentioned by Freytag. ___ And *He acted like 'Akrab;* a man notorious for putting off the fulfilment of his promises; as is said in the TA in the present art.]. (A and TA in art. عرقب: see Q. 2 in that art.)

عَقْرَبٌ [The *scorpion;*] *a certain venomous reptile,* (TA,) *well known:* (K, TA:) the word is masc. (TA) and it is fem., (S, O, K, TA,) generally the latter; (T, Msb, TA;) but is applied to the *male* and the *female:* (Lth, T, O, Msb, TA:) and the *male* is called عُقْرُبَانٌ, (T, S, O, Msb, K, TA,) accord. to some, (O,) when one desires to denote it in a corroborative manner, (Msb, TA,) and عُقْرُبَّانٌ also; (K;) or these two words are syn. with عَقْرَبٌ: (K:) and the *female* is called عَقْرَبَةٌ, (T, S, O, Msb, K,) sometimes, (T, Msb,) and عَقْرَبَآءُ, which is imperfectly decl.; (S, O, K;) or these two words and عَقْرَبٌ, accord. to the Tahreer et-Tembeeh, all denote the *female,* and the *male* is called عُقْرُبَانٌ: (TA:) or, as some say, the *male* and the *female* are called only عَقْرَبٌ: (Msb, TA:) and of عُقْرُبَانٌ it is said by IB, on the authority of AHát, that it does not signify the male of عَقَارِبُ, but [as expl. below] a certain creeping thing, having long legs: (TA:) IJ says that you may drop the ا and ن, and say عُقْرُبَّانٌ: (L, TA:) and an instance occurs of عَقْرَابٌ, as a coll. gen. n., in the following verse:

* أَعُوذُ بِٱللّٰهِ مِنَ العَقْرَابِ *
* اَلشَّائِلَاتِ عُقَدَ الأَذْنَابِ *

[*I seek protection by God from the scorpions raising the joints of the tails*]: but the ا

here is said to be inserted for the purpose of what is termed الإِشْبَاع: (MF, from the Mukhtasar el-Bayán:) and الشَّائِلَات is applied as an epithet to a sing. n. because this is used as a coll. gen. n.: (M voce سبسب:) the pl. of عَقْرَب is عَقَارِبُ. (S, O.) ___ And [hence] العَقْرَبُ is the name of *A certain sign of the Zodiac,* (T, S, O, K,) [i. e. *Scorpio,*] to which belong the Mansions of the Moon called الشَّوْلَةُ and القَلْبُ [and الإِكْلِيلُ] and الزُّبَانَيَانِ. (T, TA. [See these words, and see also شِيَانُ, and مَنَازِلُ القَمَرِ in art. نزل. It should also be observed that the Arabs extended the figure of this constellation (as they did that of Leo) far beyond the limits that we assign to it.]) ___ [Hence, likewise,] عَقْرَبٌ signifies *A thong,* or *strap,* of a sandal, (O, K, TA,) *in the form of the reptile of this name.* (TA.) [See also عَقْرَبَة.] ___ And *A thong,* or *strap,* (O, K,) *plaited, and having a buckle at its extremity,* (O,) *by which the crupper of a horse,* or *the like, is bound to the saddle.* (O, K.) ___ And the pl. عَقَارِبُ signifies also *Malicious and mischievous misrepresentations, calumnies,* or *slanders.* (O, K, TA.) One says, إِنَّهُ لَتَدِبُّ عَقَارِبُهُ *Verily his malicious and mischievous misrepresentations,* &c., *creep along:* (TA:) or *he traduces,* or *defames, people behind their backs,* or *otherwise.* (O, K.) And the phrase دَبَّتْ عَقَارِبُهُ is sometimes used to signify *His downy hair crept* [along his cheeks]. (MF.) ___ And *Reproaches for benefits conferred:* so in the saying of En-Nábighah,

* عَلَيَّ لِعَمْرٍو نِعْمَةٌ بَعْدَ نِعْمَةٍ *
* لِوَالِدِهِ لَيْسَتْ بِذَاتِ عَقَارِبِ *

[*I owe unto 'Amr favour after favour, for his father, not accompanied by reproaches for benefits conferred*]. (TA.) ___ And *Hardships, severities, difficulties, troubles,* or *distresses.* (K.) عَقَارِبُ الشِّتَآءِ means *The hardships, severities,* &c., *of winter:* (TA:) or *the intense cold thereof:* (O, K:) and عَقْرَبُ الشِّتَآءِ, accord. to IB, *the assault, and intense cold, of winter.* (TA.) And عَيْشٌ ذُو عَقَارِبَ means *An uneasy life:* or *a life in which is evil and*

roughness. (TA.) ___ See also the next paragraph.

عَقْرَبَةٌ : see عَقْرَبٌ, first sentence. ___ Also *An iron thing like the* كُلَّاب [or *flesh-hook*], *which is suspended,* or *attached, to the horse's saddle.* (O, K.) ___ And, of a sandal, The *knots of the* [*thong,* or *strap, called*] شِرَاك [q. v.]. (TA.) ___ And, (O, K,) thus in all the copies of the K, and in the handwriting of Ibn-Mektoom, but in the L عَقْرَب , (TA,) *An intelligent female slave, who does much service,* or *work.* (O, L, K, TA.)

عَقْرَبَآءُ : see عَقْرَبٌ, first sentence.

عُقْرُبَانٌ : see عَقْرَبٌ, first sentence, in three places. ___ Also, [or it has this meaning only, as stated above, voce عَقْرَبٌ,] *A certain creeping thing, having long legs, and the tail of which is not like that of the* عَقْرَب [or *scorpion*]: (S, IB, O, TA:) or *a small creeping thing that enters the ear; long, yellow, and having many legs:* (TA:) *i. q.* دَخَّالُ الأُذُن [an appellation now applied to the *earwig*]; (Az, K;) and (K) so عُقْرُبَّانٌ . (O, K.)

عُقْرُبَانَةٌ : see مُعَقْرَبٌ.

عُقْرُبٌّ : see عَقْرَبٌ, first sentence.

عُقْرُبَّانٌ : see عَقْرَبٌ, first sentence: ___ and عُقْرُبَانٌ.

عَقْرَابٌ : see عَقْرَبٌ, first sentence.

مُعَقْرَبٌ [*Twisted, wreathed, curled,*] *curved,* or *bent.* (K.) A صُدْغ [or lock of hair hanging down upon the temple *curled,* or] *curved,* or *having one part turned upon another.* (S, O.) ___ And *Strong and compact in make:* (K:) or مُعَقْرَبُ الخَلْقِ, applied to a wild ass, *compact and strong in make.*

(O.) ___ Also, and ذُو عُقْرُبَانَةٍ, One *who aids,* or *assists, much,* or *well,* (O, * K, * TA,) *and resists attack:* (K:) or *an aider who resists attack with energy.* (MF.)

مَكَانٌ مُعَقْرَبٌ *A place having in it scorpions* (عَقَارِب). (S, O.) And أَرْضٌ مُعَقْرَبَةٌ (S, O, Msb, K) and مُعَقْرَةٌ, (S, O, * K,) the latter as though formed from عَقْرَبٌ after reducing it to three letters, (S,) *A land in which are scorpions:* (S, O, Msb:) or *a land abounding with scorpions.* (K.)

عقص

1 عَقَصَتْ شَعَرَهَا, aor. ـِ , (Msb,) inf. n. عَقْصٌ, (Lth, S, Mgh, IAth, Msb,) *She* (a woman, Lth, Msb) *twisted her hair, and inserted the ends thereof into the parts next the roots:* (Mgh, IAth, Msb:) this is the primary signification: (IAth:) or *she took each lock of her hair, and twisted it, then tied it, so that there remained in it a twisting, and then let it hang down;* (Lth, O; *) each of the said locks is termed عَقِيصَةٌ: (Lth:) and *she tied her hair upon the back of her neck:* (TA:) and *she plaited her hair:* (Msb:) or عَقْصُ الشَّعَرِ signifies *the gathering of the hair together upon the head:* (Mgh:) or *the plaiting of the hair:* and *the twisting it upon the head:* (S:) and you say, عَقَصَ شَعَرَهُ, aor. as above, (and so the inf. n., O,) meaning, *he plaited his hair:* and *he twisted it.* (A, O, K.) عَقَصَ, (S, TA,) aor. ـَ , (TA,) inf. n. عَقَصٌ, [q. v.], (S, O, TA,) *He was,* or *became, niggardly,* or *close-handed,* (S, O, * TA,) *and evil in disposition.* (S.) ___ And عَقَصَتْ عَلَيَّ الدَّابَّةُ [as also عَكَصَتْ] *The beast became restive,* or *refractory, to me, and stopped.* (TA.)

2 عقّص أَمْرَهُ *He rendered his affair difficult,* or *intricate, and involved in confusion,* or *doubt.* (TA.)

3 أَخَذْتُهُ مُعَاقَصَةً *I took it striving to overcome;* (O, K; *) as also مُقَاصَعَةً. (O.)

عَقَصٌ [app. an inf. n. of which the verb is عَقَصَ] *A twisting,* or *contortion,* in the horn of a sheep or goat: (A:) or *a twisting,* or *contortion, of the horns of a goat, upon his ears, backwards.* (S.)

عَقَصٌ *Sand accumulated,* or *congested, in which there is no way:* (S, O, K:) said to be syn. with عَقَدٌ: and عَقَصَةٌ signifies *sand like such as is termed* سَلْسَلَةٌ [q. v.]; or عَقَصَةٌ and عَقِصَةٌ , as expl. by

Aboo-'Alee, signify *sand contorted, one part upon another, and extended;* like عَقَدَةٌ and عَقْدَةٌ. (TA.) ___ And The *neck of the* كَرِش [or *stomach of a ruminant animal*]. (IF, O, K. [In the CK, for وعنق الكَرِش is erroneously put وكعنق الكَرِش; after which a و should have been inserted.]) ___ Also, (S, O, K,) and عَقِّيصٌ, (O, K,) and عَيْقَصٌ, (IDrd, O, K,) and أَعْقَصُ, (TA,) *Niggardly, stingy,* or *close-handed,* (S, O, K, TA,) and *evil in disposition:* (S:) and عَقِيصٌ [app. عَقِّيصٌ, or perhaps عَقِيصٌ,] signifies *evil and perverse in disposition.* (TA.)

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عُقْصَةٌ *A knot* of a horn: (O, K:) pl. عُقَصٌ. (O.)

عَقْصَةٌ: see عَقِيصَةٌ, in two places.

عَقَصَةٌ and عَقَصَةٌ: see عَقَصٌ.

عِقَاصٌ *A string with which the ends of the* ذَوائِب [or *locks of hair hanging down loosely from the middle of the head to the back*] *are tied:* (O, Msb, K:) or *a thong with which the hair is gathered together:* (Mgh:) pl. عُقُصٌ: (Msb:) or, as some say, عُقْصٌ, (Mgh,) or عُقُوصٌ, (TA,) signifies *black strings,* (Mgh,) or *strings of twisted wool, dyed black,* (TA,) *which a woman joins to her hair:* (Mgh, TA:) of the dial. of El-Yemen: (TA:) [in Egypt, in the present day, the term عُقُوصٌ is applied to *red silk strings, each with a tassel at the end, worn by women of the lower orders, who divide their hair behind into two tresses, and plait, with each tress, three of these strings, which reach more than half-way towards the ground, so that they are usually obliged to draw aside the tassels before they sit down:*] MF

says that, accord. to some, عَقَاصٌ signifies *a thorn*, or *the like, with which a woman arranges*, or *puts in order, her hair:* which is strange: (TA:) and IAar says that it signifies مَدَارِىُّ [i. e. *horns with which people scratch their heads;* or *things like packing-needles, with which the female hair-dresser arranges*, or *puts in order, the locks of women's hair*]; and this meaning he assigns to it in explaining a verse of Imra-el-Keys [which see below, voce عَقِيصَةٌ, of which word, as well as of عَقْصَةٌ, the word عَقَاصٌ is also a pl.]. (O, * TA.)

عَقُوصٌ : see the next preceding paragraph.

عَقِيصٌ : see عَقَصٌ, last sentence.

عَقِيصَةٌ *A portion of a woman's hair which is twisted, and of which the ends are inserted into the parts next the roots;* (IAth, * Msb;) as also عَقْصَةٌ : (Msb:) or *a lock of a woman's hair which she twists, then ties, so that there remains in it a twisting, and then lets hang down:* (Lth, A:) [i. e., *a twisted lock of a woman's hair, which* either *has its end inserted into the part next the roots*, or *is tied, and left to hang down:*] or *i. q.* ضَفِيرَةٌ; as also عَقْصَةٌ ; (S, O, K;) the latter on the authority of A'Obeyd: (S:) pl. (of the former, S, A, Msb, TA) عَقَائِصُ, (S, A, Msb, K,) and (of the latter, S, Msb) عَقَصٌ, (S, O, Msb, K,) and (of the former also, S, Msb, and of the latter also, S, TA) عَقَاصٌ, (S, O, Msb, K,) of which A'Obeyd cites the following ex. in a verse of Imra-el-Keys:

* غَدَائِرُهُ مُسْتَشْزِرَاتٌ إِلَى العُلَى *
* تَضِلُّ العِقَاصُ فِى مُثَنًّى ومُرْسَلِ *

[*Its pendent locks being twisted upwards, the twists becoming concealed among* hair *doubled and* hair *made to hang down*]: or, as some say, it [عقاص] signifies *what a woman*

makes, of her hair, like a pomegranate; each lock of which is termed عقيصة; the pl. being عقاص and عقائص. (S, O.) [See also عقاص as expl. by IAar, above.] عقاص is also used in the sense of ذوائب [or *Locks of hair hanging down loosely from the middle of the head to the back*]. (Mgh. [But this is said in relation to an instance of its occurrence in which it may with propriety be regarded as pl. of عقيصة or عقصة in any of the senses before explained.])

عقّيص : see عقص, last sentence, in two places.

عيقص : see عقص, last sentence.

أَعْقَص A goat (S, O, Msb, K) or sheep (Msb) *whose horns are twisted,* or *contorted, upon his ears,* (S, O, Msb, K,) *backwards:* (S, O, K:) fem. عَقْصَآءُ: (Msb:) or عَقْصَآءُ القَرْنِ signifies a شَاة [i. e. sheep or goat] *having a twisting,* or *contortion, in the horn:* (A:) and مُعْقَص , a sheep or goat *crooked in the horn.* (K.) ___ Also *Having the fingers twisting, one upon another.* (Ibn- 'Abbád, O, K.) ___ And *Whose central incisors enter into his mouth,* (O, K, TA,) *and are twisted.* (TA.) ___ See also عقص, last sentence.

مُعْقَص *A crooked arrow:* (S, O, K:) and, (K,) or accord. to As, (TA,) *an arrow of which the head breaks, and its tongue,* or *tang, remaining therein, is extracted, and beaten until it becomes long, and then restored in its place;* (K, TA;) but it does not perfectly serve in its stead: (TA:) pl. مُعَاقِص. (S.)

مُعْقَاص : see أَعْقَص. ___ See also مُعْفَاص.

عقف

1 **عَقَفَهُ**, (S, O, Msb, K,) aor. ـِ, (O, Msb, K,) inf. n. عَقْفٌ, (S, O, Msb, KL,) *He bent it;* (S, O, Msb, K, KL;) *crooked it; made it hooked;* or *doubled it:* (KL:) and عَقَّفَهُ, (Msb,) inf. n. تَعْقِيفٌ, (S, KL,) signifies [the same, or] *he bent it,* or *crooked it:* (S, Msb, KL:) [or *he did so much:*] and تَعْقِيفٌ signifies also the *making crook-backed.* (KL.) عقفت, [app. عَقَفَتْ, the part. n. being عَاقِفٌ, or this may be a possessive epithet, and, if so, the verb may be عَقَفَتْ or عُقِفَتْ,] said of a sheep or goat (شَاةٌ), and likewise, sometimes, of any beast (دَابَّةٌ), *It had the disease termed* عُقَافٌ [q. v.]. (TA.)

2 **عَقَّفَ** see the preceding paragraph.

5 **تَعَقَّفَ** see the next following paragraph.

7 **انعقف** *It became bent,* (S, O, Msb, K,) or *crooked;* (K;) as also in either sense, تعقّف. (O, K.)

عَقْفٌ The *fox.* (IF, S, O, K.) So in the following verse, (ascribed by IF and IB to Homeyd El-Arkat, and by J to Homeyd Ibn-Thowr, but said by Sgh to be of neither of the Homeyds, TA,)

* كَأَنَّهُ عَقْفٌ تَوَلَّى يَهْرُبُ *
* مِنْ أَكْلُبٍ يَتْبَعْهُنَّ أَكْلُبُ *

[*As though he were a fox that had turned away fleeing from dogs which* (other) *dogs were following*]. (S, O, TA.)

عُقَافٌ *A disease that attacks the sheep* or *goat,* (S, O, K,) *and sometimes any beast,* (O,) *in its legs, so that they become bent,* or *crooked, in consequence of it.* (S, O, K.)

عَقُوفٌ A cow's udder *of which the stream of milk comes forth contrarily, on the occasion of milking.* (AHát, O, K.)

شَوْكَةٌ عَقِيفَةٌ *A thorn bent like the crooked piece of iron in the head of the spindle.* (TA.)

عُقَّافَةٌ *A piece of wood* [or *a stick*] *crooked* [or *hooked*] *at the head thereof, with which a thing is extended,* (يُمَدّ, so in the O and L and copies of the K,) or *drawn,* or *pulled, towards one,* (يُحْجَن, so in the CK,) *like the* مِحْجَن [q. v.]: (O, L, K:) or it is [*a part,* app. the *crooked,* or *hooked, head,*] *of the* مِحْجَن: (Msb:) and some say that it is *a* صَوْلَجَان [q. v.]. (TA.) [In the present day it is applied to *A hook,* or *a small hook.*]

عَاقِفٌ, applied to a sheep or goat (شَاة, O, K), and sometimes to any beast (دَابَّة, O), *Having the disease termed* عُقَاف; as also مَعْقُوفَةُ الرِّجْلِ. (O, K.)

أَعْقَفُ Anything (IDrd, O) *bent, curved, crooked,* [*hooked,*] *contorted,* or *distorted.* (IDrd, O, K.) And *Bending.* (O, K.) ___ A gazelle *having the horns bent.* (TA.) And [the fem.] عَقْفَآءُ A sheep or goat (شَاة) *of which the horns are contorted* [or *bent down*] *upon its ears.* (TA.) ___ Also *Coarse, rough, rude,* or *churlish;* as an epithet applied to an Arab of the desert. (S, O, K.) ___ And *Poor; needy:* (Lth, O, K:) pl. عُقْفَانٌ. (TA.) ___ And [the fem.] عَقْفَآءُ signifies [*An iron hook;*] *a piece of iron of which the extremity has been contorted, and in which is a bending.* (O, K.)

شَعْرٌ مُعَقَّفٌ [*Hair that is recurvate at the extremities;* as though ending with hooks]: (M and TA voce أَحْجَن:) and شَعْرٌ مَعْقُوفٌ [signifies the same]. (TA in art. سدل.) [See also مُعَكَّفٌ, and مَعْكُوفٌ.]

مَعْقُوفٌ applied to an old man, *Bent by reason of great age.* (TA.) ___ See also عَاقِفٌ: ___ and مُعَقَّفٌ.

عقفر

Q. 1 عَقْفَرَتْهُ الدَّوَاهِى, (S, O, K,) and عقفرت عَلَيْهِ, (K,) and اعْقَنْفَرَتْ عليه, (Lth, O, K,) *Calamities destroyed him:* (Lth, S, O:) or *prostrated and destroyed him.* (K.)

Q. 2 تَعَقْفَرَ *He* (a man) *perished:* (Lth, O:) or *became prostrated and destroyed,* (K,) by calamities. (Lth, O, K.)

Q. 3 إِعْقَنْفَرَ see 1.

عَقْفَرَةٌ [inf. n. of 1. Also] *Craftiness,* or *cunning,* of a [demon of the kind called] غُول. (O, TA.)

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عَنْقَفِيرٌ *A calamity* (S, O, K, TA) *of fortune:* (TA:) like عَنْقَآءُ; from which it is said by IF to be formed, by additional letters: (O:) pl. عَقَافِيرُ. (O, TA.) ___ A *crafty,* or *cunning,* [demon of the kind called] غُول. (O, TA.) ___ A *clamorous and foul-tongued* woman, (K, TA,) *that overcomes with evil.* (TA.) ___ *A scorpion.* (O, K.) ___ A she-camel *so old that the back of her neck almost touches her shoulder* (K, O, TA) *by reason of her extreme old age.* (TA.)

عقل

1 **عقَقْل** [The inf. n.] عَقْلٌ signifies The act of *withholding*, or *restraining;* syn. مَنْعٌ. (TA.) [This is app. the primary signification, or it may be from what next follows.] ___ عَقَلَ البعيرَ, (S, Mgh, O, Msb, K,) aor. ـِ, (S, O, Msb,) inf. n. عَقْلٌ, (S, Mgh, O, Msb,) *He bound the camel with the* [*rope called*] عِقَال; (Mgh;) meaning *he bound the camel's fore shank to his arm;* (K;) i. e. *he folded together the camel's fore shank and his arm and bound them both in the middle of the arm with the rope called* عِقَال; (S, O, Msb;) and اعتقله signifies the same; as also عقّله ; (K;) or you say, عَقَّلْتُ الإِبلَ, from العِقَالُ, (S, O,) inf. n. تَعْقِيلٌ, (O,) [i. e. *I bound the camels in the manner expl. above,*] this verb being with tesh-deed because of its application to a number of objects: (S, O:) and sometimes the hocks were bound with the عِقَال. (TA.) The she-camel, also, was bound with the عِقَال on the occasion of her being covered: ___ and hence العَقْلُ is metonymically used as meaning الجِمَاعُ [i. e. *The act of compressing* a woman]. (TA.) ___ عَقَلْتُ القَتِيلَ, (S, Mgh, Msb, K, *) or المَقْتُولَ, (S, O,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) means *I gave,* or *paid, the bloodwit to the heir,* or *next of kin, of the slain person:* (S, Mgh, O, Msb, K: *) for the camels [that constituted the bloodwit] used to be bound with the عِقَال in the yard of the abode of the heir, or next of kin, of the slain person; and in consequence of frequency of usage, the phrase became employed to mean thus when the bloodwit was given in dirhems or deenárs. (As, S, O, Msb. * [See a verse cited in the first paragraph of art. عيف.]) And [hence] one says also, عَقَلْتُ عَنْهُ, (inf. n. as above, TA,) meaning *I paid for him,* (the slayer, Mgh,) i. e., *in his stead,* (S, Mgh, O, Msb, K, *) *the bloodwit that was obligatory upon him,* (S, Mgh, O, K, *) or *what was obligatory upon him of the bloodwit.* (Msb.) And عَقَلْتُ لَهُ دَمَ فُلَانٍ *I relinquished in his favour retaliation of the blood of such a one for the bloodwit.* (S, O, Msb, K. *) لَا تَعْقِلُ العَاقِلَةُ عَمْدًا وَلَا عَبْدًا, (S, Mgh, O, Msb, K,) in a trad. (S, O, Msb) of Esh-Shaabee,

(O,) or a saying of Esh-Shaabee, (Mgh, * K,) not a trad., (K,) but the like occurs in a trad. related on the authority of I'Ab, (TA,) [meaning, accord. to an expl. of the verb when trans. without a particle, mentioned above, *Those who are responsible for the payment of a bloodwit* in certain cases *shall not pay it for an intentional act* of slaying or the like, *nor for* the slaying or the like of *a slave,*] applies, accord. to Aboo-Haneefeh, to the case of a slave's committing a crime against a free person: (S, O, Msb, K: [and thus as expl. in the Mgh:]) but, (S, O, Msb, K,) accord. to Ibn-Abee-Leylà, (S, O, Msb,) it applies to the case of a free person's committing a crime against a slave; for if the meaning were as Aboo-Haneefeh says, the phrase would be لَا تَعْقِلُ العَاقِلَةُ عَنْ عَبْدٍ; (S, O, Msb, K;) and As pronounced this to be correct: (S, O, Msb: *) Akmal-ed-Deen, however, in the Exposition of the Hidáyeh, says that عَقَلْتُهُ is used in the sense of عَقَلْتُ عَنْهُ, and that the context of the trad. indicates this meaning, which MF also defends. (TA.) [See also the saying لَا أَعْقِلُ الكَلْبَ الهَرَّارَ in art. هر.] ___ عَقَلَهُ, inf. n. as above, also means *He set him up* [app. a man] *on one of his legs;* [app. from عَقَلَ البَعِيرَ;] as also عَكَلَهُ: and every عَقْلٌ is *a raising.* (TA.) ___ Also, [agreeably with the explanation of the inf. n. in the first sentence of this art.,] and عَقَّلَهُ, and تَعَقَّلَهُ, (TA, [see also the first paragraph of art. عجس,]) and اعْتَقَلَهُ, (Msb, TA,) *He withheld him,* or *restrained him,* (Msb, TA,) عَنْ حَاجَتِهِ *from the object of his want.* (TA.) ___ And [hence,] عَقَلَ الدَّوَآءُ بَطْنَهُ, (S, O, Msb, K,) aor. ـِ (S, K) and ـُ, (K,) inf. n. عَقْلٌ, (TA,) *The medicine bound,* or *confined, his belly* [or *bowels*]; syn. أَمْسَكَهُ: (S, O, Msb, K:) accord. to some, particularly *after looseness:* and اعْتَقَلَ بَطْنَهُ signifies the same. (TA.) And يَعْقِلُ الطَّبْعُ is said of a medicine [as meaning, in like manner, *It binds the bowels; is astringent*]. (TA in art. حمض; &c.) And عَقَلَ البَطْنُ [app. عَقُلَ] *The belly* [or *bowels*] *became bound,* or *confined;* syn. اسْتَمْسَكَ. (TA.) ___ عَقَلَ عَلَى القَوْمِ, [aor. ـِ,] inf. n. عِقَالٌ, means *He collected,* or *exacted, the poor-rates of the people,* or *party;* [app. from عَقَلَ البَعِيرَ; as though he bound with the rope called عِقَال the camels that he collected;] on the authority of IKtt. (TA.) 'Omar, when he had deferred [collecting] the poor-rate in the year [of drought called] عَامُ الرَّمَادَةِ, sent Ibn-AbeeDhubáb, and said, اعْقِلْ عَلَيْهِمْ عِقَالَيْنِ فَأَقْسِمْ فِيهِمْ عِقَالًا وَأْتِنِي بِالْآخَرِ [*Collect thou from them two years' poor-rate; then*

divide among them one year's poor-rate, and bring to me the other]. (O.) One says of the collector of the poor-rate, يَعْقِلُ الصَّدَقَةَ [*He collects,* or *exacts, the poor-rate*]. (S, O.) ___ عَقَلَ فُلَانًا and اعتقله signify *He threw down such a one* [*in wrestling*] *by twisting his leg upon the latter's leg:* (K, * TA:) [or] you say, صَارَعَهُ فَاعْتَقَلَهُ الشَّغْزَبِيَّةَ *He wrestled with him and twisted his leg upon the leg of the latter:* (S, O:) and one says of a wrestler, عُقْلَةٌ لِفُلَانٍ بِهَا النَّاسَ يَعْتَقِلُ, (S, O,) or يَعْقِلُ بِهَا النَّاسَ, i. e. [*Such a one has*] *a* [*mode of*] *twisting his leg with another's* [*whereby he wrestles with men*]. (TA.) ___ عَقَلَتْ شَعْرَهَا, (inf. n. عَقْلٌ, TA,) said of a woman, *She combed her hair:* (S, O:) or *combed it in a certain manner;* as also عَقَّلَتْهُ . (TA.) عَقَلَ, aor. ـِ , inf. n. عَقْلٌ and مَعْقُولٌ , (S, O, K,) or the latter, accord. to Sb, is an epithet, [or a pass. part. n.,] for he used to say that no inf. n. has the measure مَفْعُولٌ, (S, O,) *He was,* or *became,* عَاقِلٌ [i. e. *intelligent,* &c.; and so تَعَقَّلَ ; as though he were withheld, or restrained, from doing that which is not suitable, or befitting: see عَقْلٌ below]: and عَقَّلَ , (K, TA,) inf. n. تَعْقِيلٌ, (TA,) signifies the same, (K,) or [*he possessed much intelligence,* for] it is with teshdeed to denote muchness: (TA:) and عَقَلَ, aor. ـَ , is a dial. var. of عَقَلَ, aor. ـِ , signifying *he became* عَاقِلٌ. (IKtt, TA.) ___ And عَقَلَ الشَّيْءَ, (Msb, K, TA,) aor. ـِ , inf. n. عَقْلٌ, (Msb, TA,) *He understood,* or *knew, the thing;* syn. فَهِمَهُ: (K, TA:) or *i. q.* تَدَبَّرَهُ [app. as meaning *he looked into, considered, examined,* or *studied, the thing repeatedly, until he knew it*]; and عَقَلَ, aor. ـَ , is a dial. var. thereof. (Msb.) See also 5. ___ مَا أَعْقِلُهُ عَنْكَ شَيْئًا, (S, and so in the K accord. to my copy of the TA, but in the CK and in my MS. copy of the K اعقله ,) meaning دَعْ عَنْكَ الشَّكَّ [*Dismiss from thee doubt*], is [said to be] mentioned by Sb; as though the speaker said, مَا أَعْلَمُ شَيْئًا مِمَّا تَقُولُ فَدَعْ عَنْكَ الشَّكَّ [*I know not aught of what thou sayest, so dismiss from thee doubt*]; and [to be] like the phrases خُذْ عَنْكَ and سِرْ عَنْكَ: Bekr El-Mázinee says, I asked AZ and As and Aboo-Málik and Akh respecting this phrase, and they all said, 'We know not what it is: ' (so in the S:) [but] it is a mistake, for مَا أَغْفَلَهُ; (K, TA;) and thus it is mentioned by Sb and others, with غ and ف. (TA.) نَخْلَةٌ لَا تَعْقِلُ الإِبَارَ *A palm-tree that will not receive*

fecundation is a tropical phrase [perhaps from عَقَلَ meaning he understood a thing]. (A, TA.) ___ عَاقَلْتُهُ فَعَقَلْتُهُ: see 3.

___ عَقَلَ, aor. ـِ , inf. n. عُقُولٌ (S, O, K) and عَقْلٌ, (K,) *He* (a mountain-goat, S, O) *became,* or *made himself, inaccessible in a high mountain:* (S: in the O unexplained:) or *he* [a gazelle) *ascended* [*a mountain*]. (K.) Accord. to Az, العُقُولُ signifies *The protecting oneself in a mountain.* (TA.) And one says, عَقَلَ إِلَيْهِ, aor. ـِ , inf. n. عَقْلٌ and عُقُولٌ, *He betook himself to him,* or *it, for refuge, protection, covert,* or *lodging.* (K.) ___ عَقَلَ الظِّلُّ, (S, O, K,) aor. ـِ , (K,) inf. n. عَقْلٌ (K) [and probably عُقُولٌ also], *The shade declined, and contracted,* or *shrank, at midday;* (S, O;) *the sun became high, and the shade almost disappeared.* (S, O, K.) عَقَلَ, (O, K,) aor. ـِ , (K,) inf. n. عَقْلٌ, (TA,) said of a camel, *He pastured upon the plant called* عَاقُولٌ. (O, K.) عَقَلَ, aor. ـَ , (K,) inf. n. عَقَلٌ, (S, O, K,) *He* (a camel) *had a twisting in the hind leg,* (S, O, K,) *and much width* [*between the hind legs*]: (S, O:) or *had an excessive wideness,* or *spreading, of the hind legs, so that the hocks knocked together:* (ISk, S, O:) or *had a knocking together of the knees.* (K.) [See also رَوَحَ.]

2 **عَقَّلَ** see 1, in four places. عَقَّلَهُ, inf. n. تَعْقِيلٌ,

also signifies *He,* or *it, rendered him* عَاقِلٌ [i. e. *intelligent,* &c.]. (O, K.) And عَقَّلَ said of a grape-vine, (O, K,) inf. n. as above, (TA,) *It put forth its* عُقَّيْلَى, or *grapes in their first, sour, state.* (O, K.)

3 **المَرْأَةُ تُعَاقِلُ الرَّجُلَ إِلَى ثُلُثِ دِيَتِهَا** (S, Mgh, O, K) means *The woman is on a par with the man to the third part of her bloodwit;* (S, Mgh, O;) she receives like as the man receives [up to that point]: (Mgh:) i. e., [for instance,] his مُوضِحَة [or wound of the head for which the mulct is five camels] and her مُوضِحَة are equal; (K;) but when the

portion reaches to the third of the bloodwit, her [portion of the] bloodwit is the half of that of the man: (S, O, K:) thus, for one of her fingers, ten camels are due to her, as in the case of the finger of the man; for two of her fingers, twenty camels; and for three of her fingers, thirty; but for four of her fingers, only twenty, because they exceed the third, therefore the portion is reduced to the half of what is due to the man: so accord. to Ibn-El-Museiyab: but Esh-Sháfi'ee and the people of El-Koofeh assign for the finger of the woman five camels, and for two of her fingers ten; and regard not the third part. (TA.) عَاقَلَتُهُ فَعَقْلَتُهُ , (S, O, K, *) inf. n. of the former مُعَاقَلَةٌ, (TA,) and aor. of the latter ـُ , (S, O, K,) and inf. n. عَقْلٌ, (TA,) means *I vied*, or *contended, with him for superiority in* عَقْل [or *intelligence*], (O, TA,) *and I surpassed him therein.* (S, O, K, * TA.)

4 **اعقل** *He* (a man) *owed what is termed* عَقَال, (O, K, TA,) i. e. *a year's poor-rate.* (TA.) ___ اعقل القوم *The people*, or *party, became in the condition of finding the shade to have declined, and contracted*, or *shrunk, with them, at midday.* (S, O.) اعقله *He found him to be* عَاقِل [i. e. *intelligent*, &c.]: (K:) it is similar to أَحْمَدُهُ and أَبْخَلُهُ. (TA.) ___ See also 1, last quarter.

5 **تعقّله** : see 1, near the middle: ___ and see 8, in four places. ___ تَعَقَّلْ لِى بِكَفَّيْكَ حَتَّى أَرْكَبَ بَعِيرِى, (O, K, *) a saying heard by Az from an Arab of the desert, (O,) means *Put thy two hands together for me, and intersert thy fingers together, in order that I may put my foot upon them*, i. e. upon thy hands, *and mount my camel;* for the camel was standing; (O, K; *) and was laden; and if he had made him to lie down, would not rise with him and his load. (O.) [It is used in philosophical works as meaning *He conceived it in his mind, abstractedly*, and *otherwise;* and so, sometimes, عَقَلَهُ , aor. ـِ , inf. n. عَقْلٌ. Hence one says, هٰذَا شَىْءٌ لَا يُتَعَقَّلُ *This is a thing that is not conceivable.*] تعقّل as intrans.: see 1, latter half. ___ [Hence, *He recovered his intellect*, or *understanding.* ___ And] *He affected*, or *endeavoured to acquire*, عَقْل [i. e. *intelligence*, &c.]: like as one says تَحَلَّم and تَكَيَّس. (S, O.) [See also 6.] ___ Said of an animal of

the chase, as meaning *It stuck fast*, and *became caught*, in a net or the like, it is a coined word, not heard [from the Arabs of chaste speech]. (Mgh.)

6 **تعاقلوا دمَ فُلَانٍ** *They paid among themselves*, or *conjointly, the mulct for the blood of such a one*. (K.) It is said in a trad., إِنَّا لَا نَتَعَاقَلُ المَصْعَ *Verily we will not pay among ourselves*, or *conjointly, the mulcts for slight wounds of the head*, [lit. *the stroke with a sword*,] but will oblige him who commits the offence to pay the mulct for it: i. e. the people of the towns or villages shall not pay the mulcts for the people of the desert; nor the people of the desert, for the people of the towns or villages; in the like of the case of the [wound termed] مُوضِحَة. (TA.) And in another it is said, يَتَعَاقَلُونَ بَيْنَهُمْ مَعَاقِلَهُمُ الأُولَى [*They shall take and give among themselves*, or *conjointly, their former bloodwits*]: i. e. they shall be as they were in respect of the taking and giving of bloodwits. (TA.) And one says, القَوْمُ عَلَى مَا كَانُوا يَتَعَاقَلُونَ عَلَيْهِ [*The people*, or *party, are* acting *in conformity with that* usage *in accordance with which they used to pay and receive among themselves bloodwits*]. (S, O.) تعاقل also signifies *He affected*, or *made a show of possessing*, عَقْل [i. e. *intelligence*, &c.], *without having it*. (S, O.) [See also 5.]

8 **إِعْتَقَلَ** see 1, former half, in three places. ___ اعْتُقِلَ said of a man, *He was withheld, restrained*, or *confined*. (S, O.) ___ And اعْتُقِلَ لِسَانُهُ, (S, Mgh, O, Msb, K,) and اعْتَقَلَ, also, (Msb,) *His tongue was withheld*, or *restrained*, (Mgh, Msb, TA,) *from speaking;* (Mgh, Msb;) *he was unable to speak*. (S, Mgh, O, Msb, K.) ___ [Hence,] اعتقل الشَّاةَ *He put the hind legs of the ewe*, or *she-goat, between his shank and his thigh*, (S, O, K,) *to milk her*, (S, O,) or *and so milked her*. (K.) And اعتقل رُمْحَهُ *He put his spear between his shank and his stirrup* [or *stirrup-leather*]: (S, O, K:) or *he* (a man riding) *put his spear beneath his thigh, and dragged the end of it upon*

the ground behind him. (IAth, TA.) And اعتقل الرَّحْلَ, and تعقّلهُ ; (O;) or اعتقل الرِّجْلَ, (O, K,) accord. to one relation of a verse of Dhu-rRummeh, (O,) and تعقّلها ; (K;) *He* [a man riding upon a camel] *folded his leg, and put it upon the* مورِك: (O, K, * TA:) in the K, الورِك is erroneously put for المورِك: (TA:) the مورِك is before the واسطَة [or upright piece of wood in the fore part] of the camel's saddle: (AO, in TA art. ورك:) and one says also, اعتقل قادمة رحله and تعقّلها ; both meaning the same [as above]: (TA:) and تعقّل السَّرْجَ and اعتقلهُ *He folded his leg upon the fore part of the* سرج [or *saddle of the horse or the like*]. (Mgh.) ___ See also 1, latter half, in three places. ___ الاعْتِقَالُ also signifies *The inserting a* سَيْر [or *narrow strip of skin* or *leather*], *when sewing a skin, beneath a* سَيْر, *in order that it may become strong, and that the water may not issue from it.* (AA, O.) And one says, اعتقل من دم فُلَانٍ, (O, K,) and من طَائِلَته, (O,) meaning *He took,* or *received, the* عَقْل, (O, K, TA,) i. e. the *mulct for the blood of such a one.* (TA.)

10 استعقلهُ [**إِسْتَعْقَلَ** *He counted, accounted,* or *esteemed, him* عاقِل, i. e. *intelligent,* &c.: for] you say of a man, يستعقل [from العَقْل], like as you say يستحمق [from الحُمْق], and يسترأى from الرِّئَآء. (AA, S in art. رأى.)

عَقْلٌ an inf. n. used as a subst. [properly so termed], (Msb,) *A bloodwit,* or *mulct for bloodshed;* syn. دِيَةٌ; (As, S, Mgh, O, Msb, K;) so called for a reason mentioned in the first paragraph in the explanation of the phrase عَقَلْتُ القَتِيلَ; (As, S, Mgh, * O, Msb;) as also مَعْقُلَةٌ, (S, Mgh, O, K,) of which مَعْقَلَةٌ, with fet-h to the ق, is a dial. var., mentioned in the R; (TA;) and of which the pl. is مَعَاقِلُ: (S, O, K:) one says, لَنَا عِنْدَ فُلَانٍ ضِمْدٌ مِنْ مَعْقُلَةٍ i. e. *We have a remainder of a bloodwit owed to us by such a one.* (S, O.) And هُمْ عَلَى مَعَاقِلِهِمُ الأُولَى *They are* [acting] *in conformity with* [the usages relating to] *the bloodwits that were in the Time of Ignorance;* (K, TA;) or meaning عَلَى مَا كَانُوا يَتَعَاقَلُونَ عَلَيْهِ [expl. above (see 6)]: (S, O:) or *they are* [acting] *in conformity with the conditions of their fathers;* (K, TA;) but the former is the primary meaning: (TA:) and [hence] صار دَمُ فُلَانٍ مَعْقُلَةً عَلَى قَوْمِهِ *The blood of such a one became* [*the occasion of*] *a debt*

incumbent on his people, or *party,* (S, O, K, *) *to be paid by them from their possessions.* (S, O,) And as being originally the inf. n. of عَقَلَ in the phrase عَقَلَ الشَّىْءَ meaning [فَهِمَهُ or] تَدَبَّرَهُ; (Msb;) or as originally meaning المَنْعُ, because it withholds, or restrains, its possessor from doing that which is not suitable; or from المَعْقِلُ as meaning the place to which one has recourse for protection &c., because its possessor has recourse to it; (TA;) العَقْلُ signifies also *Intelligence, understanding, intellect, mind, reason,* or *knowledge;* syn. الحِجْرُ, (S, O,) and النُّهَى, (S,) or النُّهْيَةُ, (O,) or الحِجَا, and اللُّبُّ, (Msb,) or العِلْمُ, (K,) or *the contr. of* الحُمْقُ; (M, TA;) or *the knowledge of the qualities of things, of their goodness and their badness, and their perfectness and their defectiveness;* or *the knowledge of the better of two good things, and of the worse of two bad things,* or *of affairs absolutely;* or *a faculty whereby is the discrimination between the bad and the good;* (K, TA;) but these and other explanations of العَقْلُ in the K are all in treatises of intellectual things, and not mentioned by the leading lexicologists; (TA; [in which are added several more explanations of a similar kind that have no proper place in this work;]) some say that it is *an innate property by which man is prepared to understand speech;* (Msb;) the truth is, that it is *a spiritual light,* (K, TA,) *shed into the heart and the brain,* (TA,) *whereby the soul acquires the instinctive and speculative kinds of knowledge, and the commencement of its existence is on the occasion of the young's becoming in the fœtal state,* [or *rather of its quickening,*] *after which it continues to increase until it becomes complete on the attainment of puberty,*

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(K, TA,) or *until the attainment of forty years:* (TA:) the pl. is عُقُولٌ: (K:) Sb mentions عَقْلٌ as an instance of an inf. n. having a pl., namely, عُقُولٌ; like شُغْلٌ and مَرَضٌ: (TA in art. مرض:) IAar says, (O,) العَقْلُ is [*syn. with*] القَلْبُ,

and القَلْبُ is [*syn. with*] العَقْلُ: (O, K:) and المَعْقُولُ is [said to be] a subst., or name, for العَقْلُ, like المَجْلُودُ and المَيْسُورُ for الجَلَادَةُ and اليُسْرُ: (Har p. 12:) it is said in a prov., مَا لَهُ جُولٌ وَلَا مَعْقُولٌ, (Meyd, and Har ubi suprà,) meaning *He has not strong purpose of mind,* [to withhold, or protect, him,] like the جول [or casing] of the well of the collapsing whereof one is free from fear because of its firmness, *nor intellect,* or *intelligence,* (عَقْل,) to withhold him from doing that which is not suitable to the likes of him. (Meyd. [But see مَعْقُولٌ below.]) [Hence, أَسْنَانُ العَقْلِ (see 1 in art. حنك) and أَضْرَاسُ العَقْلِ (see ضرس), both meaning *The wisdom-teeth.*] [It is said that] عَقْلٌ also signifies *A fortress;* syn. حِصْنٌ. (K.) [But this seems to be doubtful.] See مَعْقَلٌ. And *A sort of red cloth* (S, O, K) *with which the* [*women's camel-vehicle called*] هَوْدَجٌ *is covered:* (K:) or *a sort of what are called* بُرُودٌ [pl. of بُرْدٌ, q. v.] or *a sort of figured cloth,* (K,) or, as in the M, *of red figured cloth:* (TA:) or *such as is figured with long forms.* (Har p. 416.)

عُقْلَةٌ *A bond like the* عِقَالٌ [q. v.]: or *a shackle.* (Har p. 199.) ___ [Hence it seems to signify *An impediment* of any kind.] One says, بِهِ عُقْلَةٌ مِنَ السِّحْرِ وَقَدْ عُمِلَتْ لَهُ نُشْرَةٌ [app. meaning *In him is an impediment* arising *from enchantment, and a charm,* or *an amulet, has been made for him*]. (S, O.) ___ And *A* [*mode of*] *twisting one's leg with another's in wrestling.* (TA.) See 1, latter half. ___ And *A twisting of the tongue when one desires to speak.* (Mbr, TA in art. حبس.) ___ And, in the conventional language of the geomancers, (O, K,) it consists of *A unit and a pair and a unit,* (O,) the *sign* =[Note]: (K, TA:) also called ثِقَافٌ. (O, TA.)

عَقْلِىٌّ [*Intellectual,* as meaning *of,* or *relating to, the intellect.*]

عِقَالٌ *A rope with which a camel's fore shank is bound to his arm, both being folded together and bound in the middle of the arm:* pl. عُقُلٌ. (S, O, Msb.) [See also شِكَالٌ.] ___ And The *poor-rate* (S, Mgh, O, Msb, K) *of a year,* (S, Mgh, O, K,) *consisting of camels* and *of*

sheep or *goats.* (K.) [See a verse cited in the first paragraph of art. سعو and سعى.] One says, عَلَى بَنِى فُلَانٍ عِقَالَانِ *On the sons of such a one lies a poor-rate of two years.* (S, O.) And hence the saying of Aboo-Bekr, لَوْ مَنَعُونِى عِقَالًا (Mgh, O, Msb) *If they refused me a year's poor-rate:* (Mgh, O:) and it is said that the phrase أَخَذَ عِقَالًا was used when the collector of the poor-rate took the camels themselves, not their price: (TA:) or Aboo-Bekr meant *a rope of the kind above mentioned;* (Mgh, O, Msb;) for when one gave the poor-rate of his camels, he gave with them their عُقُل: (O, Msb:) or (Mgh, TA) he meant thereby a paltry thing, (Mgh, Msb, TA,) of the value of the [rope called] عقال: (TA:) or he said عَنَاقًا [a she-kid]; (Mgh, TA;) so accord. to Bkh, (Mgh,) and most others: (TA:) or جُدَيًّا [a little kid]. (Mgh, TA.) ___ Also *A young* [*she-camel such as is called*] قَلُوص. (K.) ___ عِقَالُ المِئِينَ means *The man of high rank who, when he has been made a prisoner, is ransomed with hundreds of camels.* (K.)

عَقُولٌ A medicine *that binds, confines,* or *astringes, the belly* [or *bowels*]; (S, O, Msb;) as also عَاقُولٌ; *contr. of* حَادُورٌ. (A in art. حدر.) See also عَاقِلٌ, latter half, in two places.

عَقِيلَةٌ A woman *of generous race,* (S, O, K,) *modest,* or *bashful,* (S, O,) *that is kept behind the curtain,* (K,) *held in high estimation:* (TA:) the *excellent* of camels, (Az, S, O, K,) and of other things: (Az, TA:) or the *most excellent* of every kind of thing: (S, O, K:) and the *chief* of a people: (K:) the first is the primary signification: then it became used as meaning the *excel-lent* of any kind of things, substantial, and also ideal, as speech, or language: pl. عَقَائِلُ. (TA.) And العَقِيلَةُ: (K,) or عَقِيلَةُ البَحْرِ, (S, O, TA,) signifies *The pearl,* or *large pearl:* (S, O, K, * TA: *) or *the large and clear pearl:* or, accord. to IB, *the pearl,* or *large pearl, in its shell.* (TA.)

إِبِلٌ عُقَيْلِيَّةٌ *Certain hardy, excellent, highly esteemed, camels, of Nejd.* (Msb.)

عُقَّالٌ *A limping,* or *slight lameness,* syn. ظَلَعٌ, (so in copies of the S,) or ضَلَعٌ [which is said to signify the same,

or correctly to signify *a natural crookedness*], (so in other copies of the S and in the O,) *which occurs in the legs of a beast:* (S, O:) or *a certain disease in the hind leg of a beast, such that, when he goes along, he limps,* or *is slightly lame, for a while, after which he stretches forth;* (K, TA;) accord. to A'Obeyd, (TA,) *peculiar to the horse;* (K, TA;) but *it mostly occurs in sheep* or *goats.* (TA.) ___ دَآءٌ ذُو عُقَّال *A disease of which one will not be cured.* (TA.) عُقَّالُ الكَلَأ *Three herbs that remain after having been cut,* which are the سَعْدَانَة and the حُلَّب and the قُطْبَة. (TA.) And عَقَاقِيل, [a pl.] of which the sing. is not mentioned, [perhaps pl. of عُقَّالٌ, but in two senses a pl. of عَقَنْقَلٌ,] signifies The *portions* of a grape-vine *that are raised and supported upon a trellis* or *the like.* (TA.)

عُقَّيْلَى *Grapes in their first, sour, state.* (O, K.)

أَخَذَهُ العَقَّيلَى *i. q.* شَغْزَبَه and شَغْرَبَه. (AZ, TA in art. شغزب.)

عَاقِلٌ [act. part. n. of عَقَلَ: and as such,] The *payer of a bloodwit:* pl. [or rather coll. gen. n.] عَاقِلَةٌ : (Msb:) the latter is an epithet in which the quality of a subst. predominates; (TA;) and signifies a man's *party* (S, Mgh, O, K, TA) *who league together to defend one another,* (S, O, K, TA,) *consisting of the relations on the father's side,* (S, Mgh, * O, TA,) *who pay the bloodwit* (S, Mgh, O, TA) [app. *in conjunction with the slayer*] *for him who has been slain unintentionally:* (S, O, TA:) it was decided by the Prophet that it was to be paid in three years, to the heirs of the person slain: (TA:) they look to the offender's brothers on the father's side, who, if they take it upon them, pay it in three years: if they do not take it upon them, the debt is transferred to the sons [meaning all the male descendants] of his grandfather; and in default of their doing so, to those of his father's grandfather; and in default of their doing so, to those of his grandfather's grandfather; and so on: it is not transferred from any one of these classes unless they are unable [to pay it]: and such as are enrolled in a register [of soldiers or pensioners or any corporation] are alike in

respect of the bloodwit: (IAth, TA:) or, accord. to the people of El-'Irák, it means the *persons enrolled in the registers* [*of soldiers* or *of others*]: (S, O:) or it is applied to the *persons of the register which was that of the slayer; who derive their subsistence-money,* or *allowances, from the revenues of a particular register:* (Mgh:) Ahmad Ibn-Hambal is related to have said to Is-hák Ibn-Mansoor, it is applied to the *tribe* (قَبِيلَة) [of the slayer]; but that they bear responsibility [only] in proportion to their ability; and that if there is no عَاقِلَة, it [i. e. the bloodwit] is not to be from the property of the offender; but Is-hák says that in this case it is to be from the treasury of the state, the bloodwit not being [in any case] made a thing of no account: (TA:) the pl. of عَاقِلَةٌ thus applied is عَوَاقِلُ. (Msb.) عَاقِلٌ also signifies *Having,* or *possessing,* عَقْل [i. e. *intelligence, understanding,* &c.; or *intelligent,* &c.; a *rational* being]; (S, O, Msb, K;) and so عَقُولٌ, (S, O, K,) or this latter has an intensive signification [i. e. *having much intelligence* &c.]: (TA: [see an ex. in a saying cited voce أَبْلَهُ, in art. بله:]) the former is expl. by some as applied to a man *who withholds,* or *restrains, and turns back, his soul from its inclinations,* or *blamable inclinations:* (TA:) and it is likewise applied to a woman, as also عَاقِلَةٌ: (Msb:) the pl. masc. is عُقَّالٌ and عُقَلَآءُ, (Msb, K,) this latter pl. sometimes used; and the pl. fem. is عَوَاقِلُ and عَاقِلَاتٌ. (Msb.) ___ عَاقِلٌ is also applied to a mountaingoat, as an epithet, signifying *That protects himself in his mountain from the hunter:* (TA:) [and in like manner عَقُولٌ is said by Freytag to be used in the Deewán of Jereer.] And it is [also] a name for *A mountain-goat,* (S, O,) or *a gazelle;* (K;) because it renders itself inaccessible in a high mountain. (S, O, K. *) ___ And عَاقِلَةٌ signifies *A female comber* of the hair. (S, O.)

عَاقِلَةٌ, as a coll. gen. n.: see عَاقِلٌ; of which it is also fem.

عَاقُولٌ: see عَقُولٌ. Also *A bent portion,* (S,

O,) or *place of bending,* (K,) of a river, and of a valley, (S, O, K,) and of sand: (S, O:) pl. عَوَاقِيلُ: or the عَوَاقِيل of valleys are the *angles, in the places of bending,* thereof; and the sing. is عَاقُولٌ. (TA.) ___ And The *main of the sea:* or the *waves thereof.* (K.) ___ And *A land in which* (so in copies of the K, but in some of them *to which,*) *one will not find the right way,* (K, TA,) *because of its many places of winding.* (TA.) ___ [Hence,] عَوَاقِيلُ الأُمُور *What are confused and dubious of affairs.* (S, O, K. *) ___ And [hence] one says, إِنَّهُ لَذُو عَوَاقِيل, meaning *Verily he is an author,* or *a doer, of evil.* (TA.) Also *A certain plant,* (O, K,) *well known,* (K,) not mentioned by AHn (O, TA) in the Book of Plants; (TA;) [the *prickly hedysarum; hedysarum alhagi* of Linn.; common in Egypt, and there called by this name; fully described by Forskål in his Flora Aegypt. Arab., p. 136;] *it has thorns; camels pasture upon it; and* [*hence*] *it is called* شَوْكُ الجَمَال; *it grows upon the dykes and the* تُرَع [or *canals for irrigation*]; *and has a violetcoloured flower.* (TA.) [See also تَرَنْجُبِينٌ; and see حَاجٌ, in art. حيج.]

عَنْقَلٌ : see the next paragraph.

عَقَنْقَلٌ *A great* كَثِيب [i. e. *hill,* or *heap,* or *oblong* or *extended gibbous hill,*] *of intermingled sands:* (S, O:) or *a* كَثِيب *that is accumulated* (K, TA) *and intermingled:* or *a* حَبْل [or *long and elevated tract*] *of sand, having winding portions, and* حَرْف [app. meaning *ridges*], *and compacted:* (TA:) accord. to El-Ahmar, it is the *largest quantity of sand; larger than the* كَثِيب: (S voce لَبِب:) pl. عَقَاقِلُ (S, O) and عَقَاقِيلُ (O) and عَقَنْقَلَاتٌ. (TA.) ___ And *A great, wide, valley:* (K:) pl. عَقَاقِلُ and عَقَاقِيلُ. (TA.) ___ Also, (S, O, K,) sometimes, (S, O,) and عَنْقَلٌ, (O, K,) The مَصَارِين [or *intestines into which the food passes from the stomach*], (S, O,) or قَانِصَة [which here probably signifies the same], (K,) of a [lizard of the species called] ضَبّ: (S, O, K:) or the [*portion of fat termed*] كُشْيَة of the ضَبّ. (TA.) أَطْعِمْ أَخَاكَ مِنْ عَقَنْقَلِ الضَّبِّ [*Give thy brother to eat of the intestines,*

&c., *of the dabb:* or, as some relate it, مِنْ كُشْيَةِ الضَّبِّ:] is a prov., said in urging a man to make another to share in the means of subsistence; or, accord. to some, denoting derision. (TA.) ___ Also *A* [*drinking-cup*, or *bowl, of the kind called*] قَدَح. (Ibn-'Abbád, O, K.) ___ And *A sword.* (Ibn- 'Abbád, O, K.)

أَعْقَلُ, applied to a camel, *Having what is termed* عَقَلٌ, i. e. *a twisting in the hind leg*, &c.: (S, O, K: [see the last portion of the first paragraph:]) fem. عَقْلَآءُ, applied to a she-camel. (S, K.) [Also *More*, and *most*, عَاقِل, or *intelligent*, &c.]

مَعْقِلٌ *A place to which one betakes himself for refuge, protection, preservation, covert*, or *lodging;* syn. مَلْجَأٌ; (S, Mgh, O, Msb, K;) as also عَقْلٌ, (S, O, K,) of which the pl. is عُقُولٌ: (S, O:) but Az says that he had not heard عَقْل in this sense on any authority except that of Lth; and held العُقُولُ, which is cited as an ex. of its pl., to signify the protecting oneself in a mountain: (TA:) and مَعْقِلٌ signifies also *a fortress;* [like as عَقْلٌ is said to do;] syn. حِصْنٌ: (Mgh:) the pl. is مَعَاقِلُ. (TA.) Hence one says, using it metaphorically, هُوَ مَعْقِلُ قَوْمِهِ *He is the refuge of his people:* and the kings of Himyer are termed in a trad. مَعَاقِلُ الأَرْضِ, meaning *The fortresses* [or *refuges*] *of the land.* (TA.) ___ [It is perhaps primarily used in relation to camels; for] مَعَاقِلُ الإِبِلِ means *The places in which the camels are bound with the rope called* عِقَال. (TA.)

مَعْقُلَةٌ and مَعْقَلَةٌ; and the pl.: see عَقْلٌ, first quarter, in five places. ___ [It seems to be implied in the S and O that the former signifies also *Places that retain the rain-water.*]

تَمْرٌ مَعْقَلِىٌّ, (Mgh, Msb,) or رُطَبٌ مَعْقَلِىٌّ, (S,) *A certain sort of dates*, (Mgh, * Msb,) [or *fresh ripe dates*,] *of El-Basrah:* (Msb:) so called in relation to Maakil Ibn-Yesár. (S, Mgh, Msb.)

مُعَقَّلَةٌ is applied to camels (إِبِلٌ) as meaning *Bound with the rope called* عِقَال. (O, TA.) And also to a she-camel bound therewith on the occasion of her being covered: and hence the epithet مُعَقَّلَاتٌ is applied by a poet, metonymically, to

women, in a similar sense. (TA.)

مَعْقُولٌ [pass. part. n. of عَقَلَ in all its senses as a trans. verb. ___ Hence it signifies *Intellectual,* as meaning *perceived by the intellect;* and *excogitated:* thus applied as an epithet to any branch of knowledge that is not necessarily مَنْقُولٌ, which means desumed, such as the science of the fundamentals of religion, and the like. ___ Hence also, *Intelligible.* ___ And *Approved by the intellect;* or *reasonable.* It is also said to be an inf. n.]: see 1, latter half. ___ And see عَقْلٌ, latter half, in two places.

مَعْقُولَاتٌ [*Intellectual things,* meaning *things perceived by the intellect:* generally used in this sense in scientific treatises. ___ And hence, *Intel-ligible things.* ___ And *Things approved by the intellect;* or *reasonable.*]

عقم

1 عقمت مفاصله *His joints* (S, K) of the arms and legs (S) *became dry.* (S, K.) [See عقم, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, (TA,) تعقم أصلاب المنافقين والمشركين ولا يسجدون (S, * TA) i. e. *The joints* [*of the backbones of the hypocrites and of the believers in a plurality of gods*] *shall become dry, and bound, so that their backbones shall be* [*as*] *one vertebra, impacted together in their constituent parts,* [*and they shall not* be able to *prostrate themselves.*] (TA.) ___ And عقمت; (S;) or عقمت; (Msb;) or both; and عقمت, aor. ; and عقمت; (K;) inf. n. عقم and عقم (S, K) and عقم, (K,) or the second of these is a simple subst., and the last is the inf. n. of the second verb; (Msb;) said of the womb (الرَّحم, S, Msb, K, TA), *It was,* or *became, barren,* (Msb,) or *incapable of receiving offspring,* (S, K,) *in consequence of a* هزمة *therein.* (K. [See عقم, below.]) And عقمت and عقمت and عقمت are said of a woman [as meaning *She was,* or *became, barren*]. (IB, TA.) ___ [Hence,] عقم خلقه, said of a man, *His disposition was,* or *became, bad,* or *evil.* (TA.) ___ And عقم, (K, TA,) inf. n. عقم, (TA,) *He* (a man, TA) *was,* or *became, silent.* (K, TA.) عقم الله رحمها, (IB, Msb, K, TA,) aor. ـِ , (Msb, K, TA, [in the CK عقَّمها and تعقيما are erroneously put for عقمها and يعقمها,]) inf. n. عقم; (IB, Msb, TA;) and (IB, K) أعقمها ; (S, IB, K;) the former used by those who say عقمت, and the chaste form; the latter, by those who say عقمت and عقمت; the two being like حزنته and أحزنته; (IB, TA;) *God made her womb to be barren,* (Msb,) or *incapable of receiving offspring.* (S, K.) ___ [Hence,] one says, اليمين الفاجرة تعقم الرَّحم i. e. [*The false oath*] *severs communion and kindness between men.* (TA.)

2 عقّمه, inf. n. تعقيم, *He silenced them.* (K.)

3 **عاقمه**, (S, K,) inf. n. معاقمة and عقام, (TA,) *He contended with him in an altercation, disputed with him,* or *litigated with him:* (S, K, TA:) and *vied wth him, contended with him for. superiority,* or *strove to surpass him, in strength, power,* or *force.* (TA.)

4 **أَعْقَمَ** see 1, last sentence but one.

5 **تعقَّم** In the saying of a poet, (S,) namely, Rabee'ah Ibn-Makroom Ed-Dabbee, (TA,)

* وَمَآءٍ آجِنِ الجَمَّاتِ قَفْرٍ *
* تَعَقَّمُ فِى جوانبه السِّبَاعُ *

the meaning is تَحْتَفِرُ [i. e. the verse means *Many a water,* or *and a water, of which the supplies are altered for the worse,* and which is *deserted, by the sides of which the beasts of prey dig* hollows in the ground, app. to obtain water that has become purified by filtration]: or, as some say, the meaning is تَرَدَّدُ [i. e. *go to and fro*]. (S, TA.)

6 **التَّعَاقُمُ** is *syn. with* التَّعَاقُبُ, (K, TA,) *The coming to water* [*by turns,* or] *time after time;* and some say that the م of the former is a substitute for the ب of the latter. (TA.)

8 **الاعْتِقَامُ** signifies *The digging a well, and, when one has nearly reached the water, digging a small well,* (S, K, TA,) *in the middle of the former,* (TA,) *of sufficient dimensions for one's finding the flavour of the water; when, if it be sweet, the rest of it is dug,* (S, K, TA,) *and made wide; otherwise it is abandoned.* (TA.) ___ Also

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The entering into, or *upon, an affair.* (TA.) ___ And *The overcoming* [another] *in a game of*

hazard; syn. القُمْر. (TA.)

عَقْمٌ and عَقَمَةٌ and عَقْمَةٌ *A red* [*garment of the sort called*] مِرْط [q. v.]: or *any red garment:* and the last signifies *a variegated,* or *figured, cloth* or *garment;* syn. وَشْىٌ: (K:) [see an ex. of this last in a verse cited voce جَرْمَةٌ:] or all signify *a certain sort of* وَشْىٌ: (S:) or, accord. to Lh, the last signifies *one of the sorts of variegated,* or *figured, cloths* [*that serve for the coverings*] *of the* [*women's camel-vehicles called*] هَوَادِج; (TA;) as also the second; and so عَقَبَةٌ: (O and TA in art. عقب:) but some, Lh adds, say that it signifies *sorts of* لَبِن [evidently, I think, a mistranscription for لِبْس i. e. *clothing*], *white* and *red.* (TA.)

عُقْمٌ [accord. to the S and K an inf. n., but accord. to the Msb a simple subst.,] *Dryness that prevents the receiving of an impression:* this is the primary signification accord. to Er-Rághib. (TA.) ___ [And] *Barrenness* of the womb: (Msb:) or *a* هَزَمَة [generally and properly signifying a *depression,* or *dint,* but here app. meaning a *stricture,* (see عَقِيم,)] *that takes place in the womb, in consequence of which it is incapable of receiving offspring:* (K, TA:) so in the M. (TA.)

عَقْمٌ [accord. to the TK signifies the same as عَقَمٌ as syn. with عَقَمَةٌ and عَقْمَةٌ: but this I do not find in the K.]

عَقْمَةٌ : see عَقَمَةُ القَمَرِ. عَقَمٌ [in the CK عَقْمَةُ القَمَرِ] *The return of the moon.* (K, TA, TK.) [See عَقْبَةُ القَمَرِ and عَقَبَةُ القَمَرِ, of the latter of which it is app. a dial. var.]

عَقْمَةٌ : see عَقَمٌ.

عَقْمِىٌّ : see the paragraph here following.

عُقْمِىٌّ A man *of old* [or *hereditary*] *nobility and generosity.* (K, TA. [For وَالكَرِيمُ in the CK, I read وَالكَرَمُ, as in other copies of the K and in the TA.]) ___ Also, and عُقْمِىٌّ , [as rel. ns. from عُقْمٌ and its syn. عَقْمٌ, both inf. ns.

accord. to the S and K,] (so in copies of the S,) or عُقْمِىٌّ and عِقْمِىٌّ , with damm and with kesr, (K,) applied to speech, or language, (كَلَام,) *Obscure, recondite,* or *abstruse,* (S, K, TA,) *which men do not know; like what are termed* نَوَادِر; and so عُقْبِىٌّ: or *such as is termed* عَقِيمٌ [lit. *barren*], *from which no verb is derived:* accord. to the A, *strange,* or *difficult to understand; the mode,* or *manner, of which is not known:* expl. to AA by a man of Hudheyl as meaning *of the Time of Ignorance, not now known:* accord. to Th, *old and obsolete.* (TA.) [Hence,] فُلَانٌ ذُو عقميّات [i. e. عُقْمِيَّات or عَقْمِيَّات, app. meaning *Such a one has obscure modes of expression*], mentioned by IAar as said of a man اذا كان يلوى بخصمه [which I can only conjecture to mean when he turns his adversary in a dispute from the right point: the difficulty in the phrase lies in the verb, which I think to be more probably يُلْوِى than يَلْوِى: (see أَلْوَى:) what follows it is evidently بِخَصْمِهِ]. (TA.)

عِقْمِىٌّ : see the next preceding paragraph.

عُقْمِيَّات or عَقْمِيَّات: see عُقْمِىٌّ, last sentence.

عَقَامٌ : see عَقِيمٌ, in two places. ___ Also A *vehement* war or battle, (S, K, TA,) and so عُقَامٌ and عَقِيمٌ , (K, TA,) all meaning one *in which no one pauses nor waits for another, in which is much slaughter, and women become husbandless.* (TA.) ___ And A man *of evil disposition;* (S, K, TA;) as also عُقَامٌ ; (CK, but not in other copies of the K nor in the TA;) and a woman likewise. (TA.) ___ And An *incurable* disease; (S, K;) as also عُقَامٌ , which is the more chaste; (K;) or the latter is that which is accord. to analogy, but the former is that which has been heard: (S:) or *of which one will not hope to be cured.* (A, TA.) ___ And A *strong* she-camel *such as is termed* بَازِلٌ [i. e. *in her ninth,* or *eighth, year*]. (K.) And *A species of fish.* (K.) ___ And (K) it is said to be (TA) *A serpent inhabiting the sea;* (K, TA;) respecting which they say, (TA,) the أَسْوَد (i. e. the serpent so called, TA) comes from the land, and whistles upon the shore, whereupon the عقام comes forth to it, and they twist together

(يتلاويان); then they separate, and each goes away to its abode. (K, TA.)

عقام : see the next preceding paragraph, in three places. ___ Also, (K, TA,) and عقيم , (TA,) A *hard, distressing,* or *distressful,* day: (K, TA:) accord. to Er-Rághib, one *in which is no joy.* (TA.)

عقيم , (K,) with which عقام is syn., (S,) is applied to a womb, meaning [*Barren;* or] *incapable of receiving offspring, in consequence of a* هزمة *therein;* [see عقم;] as also عقيمة, and معقومة ; (K;) the last of which is expl. by Ks as signifying, thus applied, *bound,* or *constricted;* (مشدودة; so in some copies of the S, and in the TA;) or *obstructed;* (مسدودة; so in other copies of the S;) *that will not bring forth offspring.* (S, TA.) It is also applied to a woman, (IAar, S, Msb, K,) as meaning *Barren; that will not bring forth offspring:* (IAar, Msb, TA:) so in a trad. cited voce أَسوأُ, in art. سوأ: (TA:) pl. عقائم and عقم, (S, Msb,) and sometimes عقم, (S, and so in some copies of the K instead of عقم,) a contraction of عقم. (S.) And it is also applied to a man, meaning *To whom no child is born;* (S, Msb, K;) and so عقام : (K:) pl. عقمآء and عقام (Msb, K) and عقمى. (K.) ___ [Hence,] applied to a wind, *Such as does not fecundate,* or *fructify;* (K, TA;) *that does not cause clouds to produce rain, nor trees to produce fruit;* (S;) i. e. *that does not bring rain, but is destructive:* or *that does not fructify the trees, nor raise clouds, nor bear rain.* (TA.) And الريح العقيم [mentioned in the Kur li. 41] means *The west,* or *westerly, wind, by means of which* [*the tribe of*] *'Ád were destroyed.* (TA.) ___ Applied to intellect (عقل), it means [*Barren,* or] *unprofitable to him who possesses it:* (Msb:) or *unfruitful of good.* (TA.) ___ As applied to speech, or language, see عقم. كلمات عقمى means [*Words,* or *expressions,* or *sentences,*] *strange,* or *difficult to understand.* (TA.) ___ It is applied to a day as meaning *Without air* [or *wind*], *and therefore* [*sultry,* or] *intensely hot.* (Msb.) ___ See also عقام. ___ And see عقام. ___ The day of resurrection is termed يوم عقيم because [it is *A day*] *having no day after it.* (S, TA.) Accord. to some, it is thus termed in the Kur

xxii. 54. (Bd &c.) ___ الدُّنْيَا عَقِيمٌ means [*The present world*] *does not render good to him who is of the people thereof.* (TA.) ___ And one says, المُلْكُ عَقِيمٌ meaning *Dominion is a condition in which,* (A, K, TA,) or *in the seeking of which,* (Msb,) *relationship profits not,* (A, Msb, K, TA,) *nor friendship:* (Msb:) for a man will slay his son, (S, Msb,) if he fear him, (S,) and his father, (Msb,) for dominion; (S, Msb;) or because, in seeking it, the father will be slain, and the son, and the brother, and the paternal uncle; (Th, K;) or because, in it, the ties of relationship are severed by slaughter and by undutiful conduct. (TA.)

مَعْقِمٌ *A joint* of a horse; (S, K;) *such as* [*that of*] *the pastern, next the hoof, and the knee, and the hock:* (S:) pl. مَعَاقِمُ: (S, K:) the pl. signifies *certain vertebræ between* [*the one called*] *the* فَرِيدَة [q. v.] *and the* عَجْب [i. e. the *root,* or *base, of the tail*], *in the hinder part of the backbone,* (K, TA,) of the horse. (TA.) One says of a horse, هُوَ شَدِيدُ المَعَاقِمِ, meaning *He is strong in respect of the vertebræ above mentioned:* and likewise, *in the joints of the pasterns.* (TA.) ___ Also *A joint,* or *knot, in straw.* (S, TA.)

مَقْعُومَةٌ : see عَقِيمٌ, first sentence.

عقو

1 **عَقَا الأَمْرَ**, aor. يَعْقُو, and [عَقَى, aor.] يَعْقَى, *He disliked*, or *hated, the thing*, or *affair*. (K.) And عَقَاهُ, aor. يَعْقُوهُ, is syn. with عَاقَهُ [meaning *He*, or *it, hindered, prevented, impeded*, or *withheld, him*], being formed from the latter by transposition; (S, TA;) *i. q.* حَبَسَهُ; as also اعْتَقَاهُ ; (TA;) [and this is app. meant by its being said that] الاعْتِقَآءُ is syn. with الاحْتِبَاسُ, and is formed by transposition from الاعْتِيَاقُ. (S, TA.)

8 **إِعْتَقَوْ** see the preceding paragraph.

عَقًا and [its n. un.] عَقَاةٌ: see the next paragraph; the latter in two places.

عَقْوَةٌ (S, K) and عَقَاةٌ (S) The *environs of a house:* (S, K:) and the سَاحَةٌ [i. e. *court*, or *open*

area,] *of a house:* (S:) and the former, the *environs of a* مَحَلَّةٌ [or *place of alighting*, or *of descending and stopping*, &c.]: (ISd, K, TA: [والمحلَّة in the CK should be والمحلَّة:]) as also عَقَاةٌ : (K, TA:) the pl. (of عَقْوَةٌ TA) is عَقَآءٌ, (K, TA,) and the pl. [or rather coll. gen. n.] of عَقَاهُ is عَقًا , like as حَصًى is of حَصَاةٌ. (TA.) One says, مَا يَطُورُ بِعَقْوَتِهِ أَحَدٌ [*No one approaches the environs of his house*]. (S, TA.) And اذْهَبْ فَلَا أَرَيَنَّكَ بِعَقْوَتِى [*Depart thou, and I will assuredly not see thee in the environs of my house*]. (TA.)

مُعَقٍّ, mentioned here in the K: see the next art.

عقى

1 **عَقَى الأَمْرَ**, aor. يَعْقِى: see 1 in art. عقو. عَقَى, aor. as above, inf. n. عَقْىٌ, said of an infant, (S, K,) *He voided his* عِقْى; (K;) [i. e.] *he voided his ordure for the first time, and, after that, while he was a youngling.* (S.) It is said in a trad. of I'Ab, that when a child once suckled by a woman voids his عِقْى, she and her children become, to him, within the prohibited degrees of marriage, because it is known thereby that the milk has entered his belly. (TA.) ما أَدْرِى مِنْ أَيْنَ عُقِيتَ and اعْتُقِيتَ mean *I know not whence thou camest,* or *hast come.* (K, * TA.)

2 **عقّى** *He* (a bird) *rose high in his flight.* (S, K.) ___ And عَقَّتِ الدَّلْوُ *The bucket rose* in the well *turning round.* (TA in art. عقو.) [See also 1, (last sentence,) in art. عق.] ___ And عقّى بسهمه, (S, K,) inf. n. تَعْقِيَةٌ, (K,) *He shot his arrow* [*up*] *into the air;* (S, K;) a dial. var. of عَقَّهُ [or rather of عَقَّ بِهِ]. (S.) The Hudhalee, (S,) El-Mutanakhkhil, (TA,) or Aboo-Dhu-eyb, (L in art. وضح,) says,

* عَقُّوا بسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ *
* ثُمَّ اسْتَفَاؤُوا وَقَالُوا حَبَّذَا الوَضَحُ *

[*They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk*]; (S, TA;) meaning, we would rather have milk than the blood of him who killed our companion; preferring that camels should be given them as a compensation: (L in art. وضح:) it is related [thus] with fet-h to the doubled ق, so that its place is here; and also with damm thereto, so that its place is art. عق, in which it has been mentioned. (TA. [See a similar verse cited voce عَقَّ, and the explanation thereof, there preceding that verse.]) And عقّاه, inf. n. as above, *He gave him to drink* [or *to swallow*] *what would cause his* عِقْى [q. v.] *to pass forth,* (K, TA,) or *honey in order that it might have that effect.* (TA.)

4 **اعقى** *It was,* or *became, bitter,* (K,) or *intensely bitter.* (S, K.) ___ And **اعقاه** *He removed it from his mouth because of its bitterness:* (S, K:) like as one says أَشْكَيْتُهُ meaning I removed him from that of which he complained, (S, TA,) [or I removed from him that of which he complained,] the hemzeh having a privative effect. (TA.) It is said in a prov., لَا تَكُنْ حُلْوًا فَتُسْتَرَطَ وَلَا مُرًّا فَتُعْقَى, (S, TA,) or فَتُعْقَى, accord. to different relaters. (TA. [See 1 in art. سرط, where both these readings are expl., and where the reading فَتُسْرَطَ is given instead of فَتُسْتَرَطَ.])

8 **إِعْتَقَى** see 1, last sentence.

عَقْىٌ *What comes forth from the belly of the child* (S, Msb, K) *before he eats,* (S,) or *when he is born,* (Msb, K,) *black and viscous as though it were glue;* (Msb;) and likewise *from the mare's foal, and the young ass, and the young camel, and the kid;* (ISd, TA;) or what comes forth from the lamb or kid, and the mare's foal, is called رَدَجٌ: (S, TA:) and Az states that it is said to be *what comes forth from the belly of the fœtus, inclosed in the* [*membrane called*] حُوَلَآءُ [q. v.]; *a thing* [or *substance*] *that comes forth from its anus while it is in the belly of its mother, part of it black and part of it yellow:* (TA:) pl. أَعْقَآءٌ. (Az, K, TA.) أَحْرَصُ مِنْ كَلْبٍ عَلَى عَقْىِ صَبِيٍّ is a prov. [meaning *More eager than a dog for the feces of a young child*]. (S.) ___ Also *A youngling,* or *young infant:* whence the saying of Z, فُلَانٌ لَهُ عَقْيَانٌ وَلَيْسَ عِنْدَهُ الْعَقْيَانُ i. e. *Such a one has two younglings,* or *young infants, but gold is not in his possession.* (TA.)

عَقْيَانٌ *Gold:* (KL:) or *pure gold:* (S, TA:) or *gold that grows,* [meaning *native gold,*] (S, K, TA,) *not such as is produced from the stones,* (S, TA,) or, as in the M and A, *not such as is educed, by melting, from the stones:* the ا and ن are augmentative. (TA.) See an ex. in the latter sentence of the next preceding paragraph.

أَعْقَى [*More,* and *most, intensely,* or *nauseously, bitter*]. (AHn, TA voce شَيْلَمٌ.)

مُعَقٍّ *Circling over a thing, aloft, like the eagle.* (K, TA: mentioned in the former in art. عقو.)

عك

1 عَكَّ, aor. ـِ, (S, O, K,) inf. n. عَكٌّ, (K,) *It* (a day) *was*, or *became*, [*sultry;* i. e.] *vehemently hot*, (S, O, K,) *with moisture, and without wind.* (K.) ___ And عَكَّ *He* (a man) *remained, stayed*, or *abode, and confined himself.* (IAar, TA.) عَكَّتْهُ الحُمَّى, (S, O,) [aor., app., ـُ,] inf. n. عَكٌّ, (TA,) *The fever clave to him, and heated him*, or *made him vehemently hot*, (S, O, TA,) *so that it emaciated him*, or *oppressed him.* (TA.) ___ And عُكَّ *He* (a man) *was*, or *became, fevered.* (TA.) ___ And *It boiled*, or *estuated*, or *fermented, by reason of the heat.* (TA.) عَكَّهُ, (S, O,) aor. ـُ, (TA,) inf. n. عَكٌّ, (O, TA,) *He hindered, prevented, impeded*, or *withheld, him, from the object of his want:* (S, O:) or عَكَّهُ عَنْ حَاجَتِهِ signifies thus; and *he turned him back*, or *away, therefrom.* (K.) ___ And also, i. e. عَكَّهُ, (S, O, K,) aor. ـُ, inf. n. عَكٌّ, (TA,) *He deferred with him, delayed with him*, or *put him off, in the matter of his due, by promising time after time to render it to him.* (S, O, K.) ___ And *He asked him to repeat to him* [*by relating it*] *twice*, or *three times, a narration*, or *story, that he had related to him:* (K:) or عَكَكْتُهُ الحَدِيثَ, aor. ـُ, inf. n. عَكٌّ, *I asked him to repeat the narration*, or *story, until he repeated it* [*by relating it*] *twice.* (AZ, S, O.) ___ And عَكَّ الكَلَامَ *He interpreted*, or *explained, the speech*, or *language.* (K.) It is related of IAar that, being asked respecting a thing, he said, سَوْفَ أَعُكُّهُ لَكَ *I will interpret it*, or *explain it, to thee.* (TA.) ___ [And app. *He rejected the speech*, or *saying:* for] العَكُّ signifies also *the rejecting* a man's speech, or saying, and *not accepting it.* (O.) ___ And عَكَّهُ بِالقَوْلِ *He repeated to him the speech*, or *saying*, (رَدَّهُ عَلَيْهِ,) *occasioning annoyance*, or *molestation.* (L, TA.) [This might be rendered agreeably with the next preceding explanation: but] one

says, مَا زِلْتُ أَعُكُّهُ بِالقَوْلِ حَتَّى غَضِبَ *I ceased not to reiterate to him* (أُرَدِّدُ عَلَيْهِ) *the speech,* or *saying, until he was angry.* (El-Jurjánee, TA.) And in like manner, عَكَّنِى بِالأَمْرِ, inf. n. عَكٌّ, *He reiterated to me* (رَدَّدَ عَلَىَّ) *the thing, affair, case,* or *action, until he fatigued me:* (L, TA:) or عَكَّهُ بِالامر *he repeated to him* (رَدَّ عَلَيْهِ) *the thing,* &c., *until he fatigued him.* (K.) And عَكَّهُ بِشَرٍّ *He repeated,* or *reiterated, evil,* or *wrongdoing, to him;* syn. كَرَّرَهُ عَلَيْهِ. (Lh, K.) ___ [Hence, perhaps, because the act is generally reiterated,] عَكَّهُ بِالسَّوْطِ *He struck him* [or *flogged him*] *with the whip.* (S, O, K.) ___ And عَكَّهُ بِالحُجَّةِ, (IDrd, O, K,) aor. ـُ, inf. n. عَكٌّ, (IDrd, O,) *He overcame him by,* or *with, the argument,* or *plea.* (IDrd, O, K.) ___ And العَكُّ signifies also الدَّقُّ [*The breaking, crushing, bruising,* &c., of a thing]. (O.)

4 **أَعَكَّتْ**, said of a she-camel [when she has conceived (see عُكَّةٌ)], (S, K,) or of such as is termed عُشَرَآءُ [q. v.], (TA,) *She assumed an altered colour.* (S, K, TA.)

يَوْمٌ عَكٌّ, and عَكِيكٌ, (S, O, K,) and ذُوعَكِيكٍ, (TA,) [*A sultry day;* i. e.] *a day vehemently hot,* (S, O, K,) *with moisture, and without wind:* (K:) thus يَوْمٌ عَكٌّ أَكٌّ is expl. by Th, among instances of imitative sequents; meaning, perhaps, that أَكٌّ is an imitative sequent, or that it signifies vehemently hot: (TA:) or *a day vehemently hot and dense* [*in the air*]. (El-Jurjánee, TA.) And لَيْلَةٌ عَكَّةٌ [*A sultry night;* i. e.] *a night vehemently hot,* &c. (K.) And أَرْضٌ عَكَّةٌ, and أَرْضٌ عَكَّةٌ, *A hot* [or *sultry*] *land;* (S, O, K:) mentioned by Fr. (S, O.) And حَرٌّ عَكِيكٌ *Vehement* [or

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sultry] *heat.* (TA.) ___ عَكٌّ applied to a man, (S, O,) *Tough, strong,* (AZ, S, O, TA,) *and compact.* (AZ, TA.) ائْتَزَرَ إِزْرَةَ عَكٍّ وَكٍّ, (S, O, K,) and إِزْرَةَ عَكًّى, (S,) or عَكًّى وَكًّى, (O, K,) *He wore a waist-wrapper so*

that he made its two ends to hang down and drew together the rest of it [*round his waist*]. (S, O, K.)

عَكَّةٌ (Lth, S, O, K) and عُكَّةٌ (Lth, S, K) and عِكَّةٌ and عَكَكٌ (K) and عَكِيكٌ and عِكَاكٌ, (S, O, K,) which last is also a pl., (K,) said to be pl. of عَكَّةٌ, (O,) [*Sultriness;* i. e.] *vehemence of heat* (Lth, S, O, K) *in summer* (Lth) [*with moisture* (see the first sentence of this art.) *and*] *with stillness of the wind:* (K:) *it may be with the south* or *southerly wind* (الجَنُوب) *and the east* or *easterly wind* (الصَّبَا). (TA.) Hence the saying of the rhyming-proser, إِذَا طَلَعَ السِّمَاكُ ذَهَبَ العِكَاكُ وَقَلَّ اللِّكَاكُ [*When* السماك *rises* aurorally, *the sultriness goes,* or rather *has gone,* (see السِّمَاكُ, and another ex. of العِكَاك there cited,) *and the pressing,* or *crowding, at,* or *to, the water becomes little*]. (O.) ___ See also عَكٌّ. ___ And see عُكَّةٌ, in two places.

عُكَّةٌ: see عَكَّةٌ. ___ Also *A sand heated by the sun;* (T, S, O, K;) and so عَكَّةٌ: (K:) pl. of the former عِكَاكٌ. (TA.) ___ And The *access of a fever, on the occasion of the first tremour,* or *shivering, thereof;* as also عَكَّةٌ. (K.) ___ And العُكَّةُ, (K,) or عُكَّةُ العِشَارِ, (S, O,) *A colour that overspreads she-camels when they have conceived.* (S, O, K,) *like the* كَلَف *of the woman.* (K.) And The *receptacles,* (S, K,) or [correctly] *one of the receptacles,* (O,) *for clarified butter,* (S, O, K,) *smaller than the* قِرْبَة; (K;) said by ISk to be *like the* شَكْوَة, [i. e. it is *a skin of a sucking kid,* (see شَكْوَةٌ, and وِطْبٌ,)] *in which clarified butter is put:* (S, O:) or, accord. to IAth, *a round receptacle of skins, for clarified butter and honey, but more particularly for clarified butter:* (TA:) pl. عَكَكٌ and عِكَاكٌ. (S, O, K.) One says of a woman, سَمِنَتْ حَتَّى صَارَتْ كَالْعُكَّةِ [*She became fat so that she was like the skin of clarified butter*]. (El-Jurjánee, TA.)

عِكَّةٌ: see عَكَّةٌ.

عَكَى : see عَكٌّ, last sentence.

عُكًى The سَوِيق [or *meal of what has been parched,* or perhaps *of what has been dried in the sun,*] *of the* مُقْل [or *fruit of the Theban palm*]. (O, K.)

عَكَكٌ : see عَكَّةٌ.

عَكَاكٌ : see عَكَّةٌ, in two places.

عَكِيكٌ : see عَكٌّ, in three places: and also عَكَّةٌ.

عَكَوَّكٌ , inadvertently said by J [and in the O] to be of the measure فَعَلَّعٌ, whereas it is of the measure فَعَوَّلٌ, like عَطَوَّدٌ, (IB, TA,) *Fat and short, with toughness:* (S, O:) or *short, compact and strong,* (K, TA,) *of middling make:* (TA:) or *fat:* (K, TA:) or *tough and strong.* (TA.) ___ And A place *rugged and hard:* (S, O:) or [simply] *hard:* or *soft,* or *plain.* (K.)

عَكَوَّكَانٌ *Plump, fat, and short.* (Ibn-'Abbád, O.)

مَعَكٌّ A horse *that runs a little and then requires to be struck* (S, O, K, TA) *with the whip.* (TA.) ___ And A man *contentious, disputatious,* or *litigious;* (O, K;) *difficult to be managed.* (O.)

إِبِلٌ مَعْكُوكَةٌ *Camels confined,* or *kept within bounds.* (S, O.)

عكب

عُكُبٌ and عِكَابٌ and أَعْكُبٌ quasi-pl. ns. of عَنْكَبُوتٌ, which is mentioned under this head by J and IM and others. (TA.) See art. عنكب.

عكد

1 **عَكَدَنِى** , (O, K,) aor. ـِ , (K,) inf. n. عَكْدٌ [q. v. infrà], (TK,) *It* (an affair) *was*, or *became, possible*, or *practicable, to me.* (O, K.) ___ عَكَدَ إِلَيْهِ *He had recourse, betook himself*, or *repaired, to him for refuge*, or *protection;* (O, K;) as also اعكد اليه; (O, K; omitted in the TA;) and عَكَدَ عُنُقَهُ إِلَيْهِ, (O, TA,) and عَقَدَ likewise; (TA;) so too عَكَدَ به; (TA;) which last signifies (O, K) also (TA) *he stuck to him*, or *it.* (O, K, TA.) See also 8. [And see 10.] عَكَدَ, (S, O, L, K,) aor. ـَ , (L, K,) inf. n. عَكَدٌ; (L;) said of a [lizard of the species termed] ضَبّ; (S, O, L, K;) and in like manner said of a camel; as also استعكد ; (K;) or in like manner [عَكَدَت] said of a she-camel; and استعكد said of a boy; (O;) *He became fat*, (S, O, L, K,) *and hard in his flesh.* (L.)

4 **أَعْكَدَ** see the preceding paragraph.

8 **اعتكده** *He* (a man, O) *kept*, or *clave, to it*, (O, K,) namely, a thing; (O;) like عَكَدَهُ . (TA.)

10 **استعكد** *He* (a bird) *drew close*, or *betook himself, to a thing, in fear of the birds of prey.* (O, K.) And استعكد بحجر, or بشجر, *He* (a [lizard of the species termed] ضَبّ) *betook himself*, or *repaired, for refuge*, or *protection, to a stone*, or *to trees, in fear of the eagle or the hawk.* (T, M, O, TA.) ___ And, said of water, *It collected.* (TA.) ___ See also 1, in two places.

عَكْدٌ : see معكود: and see also what here follows.

عَكَدٌ , (so accord. to the O and my MS. copy of the K,) or عَكْدٌ , (so accord. to the L and the copy of the K followed in the TA,) [in the CK عُكْدٌ,] The *middle* of a thing. (O, L. K.) ___ See also عَكَدَةٌ.

عَكِدٌ *Fat*, (S, O, L, K,) *and hard in his flesh;* (L;) applied to a [lizard of the species termed] ضَبّ, (S, O, L, K,) and

to a camel: (K:) fem. with ة, (S, O, L, K,) applied to a she-camel. (S, O, L.)

عُكْدَةٌ The [*rump-bone called*] عُصْعُصٌ (IAar, O, K) *and* قُحْقُحٌ; both of which signify the same thing. (IAar, O. [But they are differently expl. by different authors.]) See also عَكَدَةٌ, in two place. The pl. is عُكَدٌ. (L.) And The *hole,* or *burrow,* of the [lizard called] ضَبّ. (O, K. *) And *Power,* or *strength.* (O, K.)

عَكَدَةٌ The *root* of the tongue; (S, O, L, K;) as also عُكْدَةٌ and عَقَدَةٌ; (L;) i. e. the *thick part* thereof: (TA in art. عقد:) or the *main part* thereof: or the *middle* thereof. (L.) ___ And The *root* of the tail; (O, L;) as also عُكْدَةٌ [q. v.]. (L.) The pl. is عَكَدٌ [or rather this is a coll. gen. n. of which عَكَدَةٌ is the n. un.]. (L.) ___ Also The *base* of the heart, (O, L, K, TA,) *between the two lungs.* (L, TA.) And *A feather with which bread is marked with points, like dots.* (O, K.)

مَعْكَدٌ *A place to which one has recourse,* or *betakes himself, for refuge,* or *protection.* (O, K.)

مَعْكُودٌ *Possible,* or *practicable.* (K. [Omitted in the O and in the TA, except in as far as it is implied by what here follows.]) One says, مَعْكُودُكَ أَنْ تَفْعَلَ كَذَا, (O, TA,) and أُمُّ مَعْكُودِكَ, (O,) meaning *The utmost that is possible,* or *practicable, to thee is thy doing such a thing:* (O, TA:) and عَكْدُكَ هٰذَا الأَمْرُ *The utmost that is possible,* or *practicable, to thee is this affair.* (TA.) Also *Remaining, staying, dwelling,* or *abiding, and keeping close.* (O, K.) And *Imprisoned,* or *confined.* (Yaakoob, O, K.) ___ And, applied to food, *Unfailing, constant,* or *permanent;* (O, K, TA;) and *prepared.* (TA.)

مُسْتَعْكَدُ مَآءٍ [*A place in which water collects:* see 10]. (TA.)

عكر

1 **عَكَرَ**, aor. ـِ (S, O, Msb) and ـُ, (Mgh, Msb,) inf. n. عَكْرٌ (S, O) and عُكُورٌ (O) [and مَعْكَرٌ, occurring in the Ham p. 200], *He,* or *it,* (a thing, Msb,) *turned,* or *inclined;* (S, O, Msb;) *turned back; returned:* (Mgh, Msb:) and انعكر [likewise] signifies *he,* or *it, turned* or *inclined;* or *became turned* or *inclined.* (O.) ___ عَكَرَ به بعيره *His camel turned with him towards his family, and overcame him;* like عجر به [q. v.]; (S, O;) *overcame him, and turned back.* (Msb.) ___ عَكَرَ عَلَى الشَّىْءِ, aor. ـِ, inf. n. عَكْرٌ and عُكُورٌ; and اعتكر; *He turned back,* or *returned, against the thing.* (K.) You say فَرَّ من قرنه ثُمَّ عَكَرَ عَلَيْهِ بالرُّمْحِ [*He fled from his adversary,* or *wheeled about widely from him, then*] *turned back against him with the spear:* (A, TA:) and اعتكر [likewise] signifies *he turned back* [against his adversary] *after fleeing,* or *wheeling about widely* [from him]. (IDrd, O.) [Hence, عَكَرَ عَلَيْهِ *It* (a saying) *contradicted it,* namely, another saying; *it was contradictory,* or *repugnant, to it.* See an

ex. voce سَبْعٌ.] ___ [And *He returned to the thing.* See an ex. voce قَرْدٌ.] You say also عَكَرَ الزَّمَانُ عَلَيْهِ بِخَيْرٍ *Fortune turned towards him with good.* (IKtt.) [And عَكَرَ is also trans. as signifying *He made* his soul *to turn,* &c., against another in fight: see Ham p. 200.] See also 4. عَكِرَ, aor. ـَ, (S, O, Msb, K,) inf. n. عَكَرٌ, (S, Msb,) *It* (water, S, O, K, and wine, S, O, and beverage of the kind called نَبِيذ, K, and oil, S, O) *became dreggy,* or *feculent,* (S, O, K,) *thick,* (S, O,) or *turbid.* (Msb.) ___ عَكِرَتِ المسرجةُ *The lamp had dregs collected in it.* (S, O.)

2 **عَكَّرَ** see the next paragraph in two places.

4 **اعكره** ; (S, O, Msb, K;) and عكّره , (S, Msb, K,) inf. n. تَعْكِيرٌ; (S, O, K;) *He rendered it* (namely, a fluid, O, or water, and beverage of the kind called نَبِيذ, [&c.,] K) *dreggy,* or *feculent,* (K,) or *turbid:* (O, Msb:) or ↓ the latter verb signifies, (S, O,) or signifies also, (K,) and so the former, (S, K,) *He put into it* (namely water, K, and wine, S, and نَبِيذ, K, and oil, S) *dregs,* (S, O, K,) or *earth,* or *dust* (تربة [but this is perhaps a mistake of a copyist]); as also عَكَرَه , inf. n. عَكْرٌ. (IKtt, TA.) See also 8.

6 **تَعَاكَرَ** see 8, in three places.

7 **إِنْعَكَرَ** see 1, first sentence.

8 **اعتكر** : see 1, in two places. ___ Also *It* (darkness) *became confused;* (S, Msb;) as though one part thereof turned back upon another, from the slowness of its clearing away: (S, O:) *it* (night) *became intense in its blackness, and confused;* (K;) as also اعكر : (O, K;) or *it became dense in its darkness, and confused.* (A.) ___ اعتكروا *They* (people) *became confused;* (S;) as also تعاكروا : (S, O:) *they became confused,* or *mixed together, in war,* or *fight;* (K;) as also تعاكروا : (TA:) *they became embroiled together in contention;* (TA;) as also تعاكروا . (K.) [Hence,] اعْتِكَارُ الضَّرَائِرِ [lit., *The wrangling of fellow-wives;* meaning,] *confusion of discordant affairs.* (TA.) ___ اعتكر العَسْكَرُ *One part of the army returned upon another, so that it could not be numbered.* (O, K.) ___ اعتكر المَطَرُ *The rain became vehement:* (K:) or *copious and vehement.* (S, TA.) ___ اعتكرت الرِّيَاحُ, (S, O,) or الرِّيحُ, (K,) *The winds,* (S, O,) or *wind,* (K,) *brought dust,* (S, O, K,) *and removed the fruit of the trees.* (O.) ___ اعتكر الشَّبَابُ *Youthfulness continued* (O, K) *until its term was ended.* (O.)

عِكْرٌ *i. q.* أَصْلٌ [*Origin;* and *original state* or *condition,* and *natural disposition*]; (S, O, K;) as also عِتْرٌ. (S, O.) You say هو كَرِيمُ العِكْرِ *He is of generous origin.* (TK.) And بَاعَ فُلَانٌ عِكْرَهُ, (S, O, TA,) or

عكْرَةَ أَرْضه, (TA,) *Such a one sold the* أَصْل [meaning the *fundamental property,* i. e. *the property itself,*] *of his land.* (S, O, TA.) And رجع فُلَانٌ إِلَى عكْره [*Such a one returned to his original state* or *condition,* or *natural disposition:* see عتْر]. (S, O.) ___ Also *Custom; habit:* so in the prov., عَادَتْ لعكْرِهَا لَمِيسُ *Lemees* [a proper name of a woman] *returned to her custom,* or *habit.* (O, L.) [See also عتْر.] And it is said in a trad., that when the words اقْتَرَبَ للنَّاس حسابهم [in the Kur xxi. 1] were revealed, those who were in error refrained a little from what was forbidden, and then عَادُوا إِلَى عكْرِهِمْ, i. e., *they returned to their original bad way of acting* or *of opinion, and to their evil deeds:* (S, O, TA:) or, accord. to one relation of the trad., الى عَكَرِهِمْ , *to their filthiness,* from عَكَرٌ relating to oil: (O, TA:) but the former is the more proper. (TA.)

عَكَرٌ The *dregs, feces, lees,* or *sediment,* or *what remains at the bottom,* (S, Mgh, O, K,) of oil, (S, Mgh, O,) &c., (S, O,) and of the beverage called نَبِيذ, (Mgh,) or of anything; (K;) *what is thick, and subsides,* of oil and the like; (Msb;) the *last and thick part* of water and of wine and of oil: (S, O:) *earth,* or *dust;* syn. تربة. (IKtt [but see 4].) ___ *Rust* of a sword (IAar, S, O, K) &c. (IAar, S.) ___ See also عكْر.

عَكِرٌ *Dreggy,* or *feculent,* wine [&c.]. (S, O.)

عَكْرَةٌ *A return to the fight,* or *charge, after fleeing* or *wheeling away.* (S, O, TA.)

عكْرَةٌ : see عكْر.

عَكَّارٌ One *who returns to the fight after fleeing* or *wheeling away.* (S, * Mgh, O, * K.) It is said in a trad., أَنْتُمُ العَكَّارُونَ لَا الفَرَّارُونَ (S, Mgh, * O, TA) *Ye are they who return to the fight; not they who flee.* (Mgh, * TA.) And عَطَّافُونَ signifies the like. (TA.)

طَعَامٌ مُعْتَكِرٌ *Much food* or *wheat.* (ISh, O.)

عكز

1 **عَكَزَعَلَى عُكَازَتِهِ** , (K,) and عَلَى عَصَاهُ, aor. ـُ , (A, O,) inf. n. عَكْزٌ and عَكَزَانٌ, (O,) *He learned,* or *stayed himself,* (A, O, K,) *upon his* عُكَازَة, (K,) and *upon his staff;* (A, O;) as also تعكّز : (O, * K:) or this verb signifies *he bent himself* upon the عُكَازَة. (O.) ___ عَكَزَ بِالشَّىْءِ, (IKtt, K,) inf. n. عَكْزٌ, (O,) *He used the thing as a leader,* or *guide;* (IKtt;) *he guided himself with the thing.* (O, * K.) ___ And *He grasped the thing with his fingers.* (IKtt.) ___ عَكَزَ الرُّمْحَ *He stuck the spear into the ground.* (O, K.) ___ And عَكَزَهُ *He struck him with the* عُكَازَة. (O.)

2 **عكّزه** , inf. n. تَعْكِيزٌ, *He fixed the* عُكَاز [or *pointed iron foot*] *upon it;* (O, K;) namely, the spear. (O, K.)

5 **تعكّز** : see 1. ___ تعكّز قَوْسَهُ *He made use of his bow as an* عُكَازَة. (A.)

عَكُوزٌ , or عُكُوزٌ: see the next paragraph.

عَكْوَزٌ , (K,) or عَكُوزٌ , like صَبُورٌ as written by Sgh, (TA,) or عُكُوزٌ , (thus accord. to the O,) [or more probably, I think, عَكُّوزٌ ,] *A thing like the* جُبَّة [or *socket of a spear-head*], *of iron, into which the* أَجْذَم [app. meaning the *person afflicted with elephantiasis*] *puts his leg,* or *foot.* (Ibn- 'Abbád, O, K.) ___ See also عُكَازَة.

عُكَازٌ : see عُكَازَة. ___ Also *A* زُجّ [or *pointed iron foot* of a spear or the like]; as also عُكُوزٌ [or عَكُّوزٌ ?]. (O.)

عَكُّوزٌ : see عُكَازَة: ___ and عَكْوَزٌ: ___ and عُكَازٌ.

عُكُوزٌ : see عُكَازٌ.

عُكَّازَةٌ (S, A, O, Msb, K*) and عُكَّازٌ, (A, K,) or this is a pl., (O,) [or a coll. gen. n.,] and accord. to the K عَكْوَزٌ, but correctly عَكُّوزٌ, as written by Sgh, (TA,) *A staff having a* زُجّ [i. e. *a pointed iron foot*] (S, A, O, K) *at the lower extremity,* (O,) *upon which a man leans,* or *stays himself:* (TA:) or *i. q.* عَنَزَةٌ [q. v.]: (Msb:) pl. عَكَاكِيزُ (S, O, Msb) and عُكَّازَاتٌ. (O, Msb.) ___ The first of these words is also used metonymically for مَنْصِبٌ [*A post, an office, a function,* or *a magistracy*]: hence the saying فُلَانٌ مِنْ أَرْبَابِ العَكَاكِيزِ [*Such a one is of the functionaries,* or *magistrates:* because officers of rank made use of walking-sticks]. (TA.)

عكس

1 **عَكَسَهُ**, aor. ـِ, (A, * Msb, K, *) inf. n. عَكْسٌ, (S, A, O, Msb, K,) *He reversed it; made the last part of it to be first, and the first to be last;* or *turned it kind part before, and fore part behind.* (S, A, O, Msb, K.) [Hence,] عَكَسَ الكَلَامَ وَنَحْوَهُ, (A, O, K,) aor. and inf. n. as above, (O,) *He inverted, reversed, converted,* or *transposed, the language* or *sentence, and the like;* [as, for instance, a word;] *he changed its order by inversion* or *transposition:* (A, O, K:) sometimes a word, when this is done, remains as at first; as in the instances of بَابٌ and خَوْخٌ and عَكَوْكَعٌ: (TA:) or *he perverted its order* (TA) [or *its meaning:* see مَعْكُوسٌ]. [Hence the phrase بِٱلْعَكْسِ *Vice versâ.*] One says to him who speaks wrongly, لَا تَعْكِسْ [*Pervert not thou*]. (A.) And مُعَاكَسَةٌ with respect to language and the like is like عَكْسٌ. (TA.) ___ [Hence, said of a mirror and the like, *It reflected it;* namely, an object before it; because the object seen in it is reversed.] ___ From the first of the significations mentioned above is derived the expression [used by the Arabs in the Time of Ignorance], عَكْسُ البَلِيَّةِ عِنْدَ القَبْرِ [*The tying, with her head turned backwards, of the she-camel that is left to die at the grave in which her master is buried*]; because they used to tie her with her head turned backwards towards the part next her breast and belly, or, as some say, towards her hinder part next the back, and to leave her in that state until she died. (S, O.) And [hence, app.,] العَكْسُ also signifies *The confining* a beast (دَابَّة) *without fodder.* (TA.) You say also, عَكَسَ رَأْسَ البَعِيرِ, aor. ـِ, *He turned the head of the camel* [app. meaning *backwards*].

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(TA.) And عَكَسَ البَعِيرَ, (IKtt, O, L, Msb,) aor. ـِ, (Msb, [in the L, ـُ, which is evidently a mistranscription,]) inf. n. عَكْسٌ (S,

IKtt, O, L, K) and عِكَاسٌ, (IKtt, L,) *He tied the camel's neck to one of his fore legs while he was lying down:* (IKtt, L, Msb:) or *he tied the camel's fore shank to his* (the camel's) *arm with a rope, and then turned back the rope beneath his belly and tied it to his flank:* (IDrd, O:) or *he tied a cord in the fore part of the nose,* or *mouth, of the camel,* (S, O, K,) [*attaching it*] *to his fore legs,* (K,) or *to the pastern of* [*each of*] *his fore legs,* (S, O,) *to render him submissive,* or *tractable:* (S, K:) or *he put a halter* (خِطَام) *upon the head of the camel, and then tied it in a knot upon his knee, to prevent his being impetuous:* (El-Jaadee:) or, accord. to an Arab of the desert, *he pulled the rein* (جِرِير) *of the camel, and kept fast hold of his head, so that he went an easy and a quick pace:* and عَكَسَ الدَّابَّةَ is said to signify *he pulled the head of the beast towards him, to make him go backwards.* (TA.) ___ عَكَسْتُ عَلَيْهِ أَمْرَهُ *i. q.* رَدَدْتُهُ عَلَيْهِ [*I reversed to him his affair,* or *case; I made his affair,* or *case, to become the contrary of what it was to him*]. (Msb.) ___ عَكَسْتُهُ عَنْ أَمْرِهِ *I prevented him from executing his affair.* (Msb.) It is said in a trad. of Er-Rabeea Ibn-Kheythem, (TA,) اعْكِسُوا أَنْفُسَكُمْ عَكْسَ الخَيْلِ بِاللُّجُمِ *Rein in,* or *refrain,* (TA,) or *turn back,* (A, TA,) *yourselves* [*as one reins in,* &c., *horses by means of the bits and bridles*]. (TA.) ___ And عَكَسَ الشَّىْءَ *He pulled the thing towards the ground, and pressed it,* or *squeezed it, hard, then smote the ground with it.* (TA.) One says also, عَكَسْتُ, aor. ـِ , inf. n. عَكْسٌ, [app. meaning *I poured milk upon broth;* for it is said to be] from عَكِيسٌ in the first of the senses assigned to it below: (O:) or العَكْسُ signifies *the pouring* عَكِيس, meaning as first expl. below, *upon* طَعَام [or *food*]: (K:) and اعْتَكَسَ اللَّبَنَ signifies the same as عَكَسَ: (TA:) [or both of these verbs are intrans.;] عَكَسَ and اعتكس from عَكِيسٌ signify the same [app. without اللَّبَن]. (JM.)

2 **عكّس** , inf. n. تَعْكِيسٌ, [*He said the contrary of what he meant; spoke ironically.*] (A and Mgh in art. حرس. [In the former, تعكيس is coupled with تَهَكُّمٌ, which signifies the same.])

3 **مُعَاكَسَةٌ** [are inf. ns. of عَاكَسَ]: for the former see 1, near the beginning. ___ دُونَ ذٰلِكَ الأَمْرِ عِكَاسٌ وَمِكَاسٌ (S, A, * O, K) means [*In the way to the accomplishment of that affair is*] *a striving to turn* [*therefrom*]: (A, TA:) or *a mutual seizing of the forelock:* (A, O, K, TA:) [عِكَاسٌ and مِكَاسٌ may signify alike:] or مكاس is an imitative sequent. (O, * K, * TK.)

5 **تعكّس فى مشْيَته** [*He moved along like the viper in his gait;*] *he went along like the viper,* (Lth, O, K, TA,) *as though his veins had become dry,* or *stiff:* said of a man: sometimes a drunken man goes along thus. (Lth, O, TA.)

7 **انعكس** , said of a thing, *i. q.* اعتكس ; (O, K;) each is quasi-pass. of عَكَسَهُ [and signifies, therefore, *It became reversed; the last part of it became first, and the first last;* or *it became turned hind part before, and fore part behind: it* (language) *became inverted, reversed, converted,* or *transposed:* or *its order,* or *meaning, became perverted*]. (TA.) You say, الحَدُّ يطَّرِدُ وينْعَكِسُ [*The definition is of uniform,* or *general, application, and may become inverted,* or *converted:* for instance, you may say, a man is a rational animal, and a rational animal is a man]. (A, TA. [See also العَكْسُ in Kull p. 255.]) You say also, انعكس الحَالُ *The state,* or *condition, became reversed.* (TA.)

8 **إعْتَكَسَ** see 7: and see also 1, last sentence.

عَكْسٌ [, an inf. n. used as an epithet in which the quality of a subst. predominates; The *reverse* either *in respect of order* or *of sense,* i. e. the *converse* or the *contrary,* of a proposition &c. You say, هٰذَا عَكْسُ هٰذَا *This*

is the reverse, &c., *of this.*]

عِكَاسٌ The *cord which is tied in the fore part of the nose,* or *mouth, of a camel,* (S, O, K,) [*and attached*] *to his fore legs,* (K,) or *to the pastern of* [*each of*] *his fore legs,* (S, O,) *to render him submissive,* or *tractable:* (S, K:) the *cord mentioned in explanations of* عِكَاس البعير [q. v.]. (S, O, K.)

عَكِيسٌ *Milk poured upon broth,* (O, K,) *in whatever state it* [*the former*] *be.* (O.) And (O, K) *Fresh milk with* إِهَالَة [or *melted fat,* &c.,] *poured upon it, after which it is drunk:* (S, O, K:) or *flour upon which it is poured, and which is then drunk.* (A'Obeyd, TA.) Also *A shoot of a grape-vine that is reversed* (يُعْكَس) *under the ground to* [*come forth at*] *another place.* (S, O, K.) ___ لَيْلَةٌ عَكِيسَةٌ *A dark night.* (O, K.) ___ إِبِلٌ عَكِيسَةٌ *Many camels.* (O, K.)

كَلَامٌ مَعْكُوسٌ *Language,* or *a sentence, inverted, reversed, converted,* or *transposed:* (A:) or *perverted in order,* or *in meaning.* (Msb.)

عكف

1 عَكَفَ عَلَيْهِ, aor. ـُ and ـِ, [the former, only, mentioned in the Mgh, and only the latter in the CK,] inf. n. عُكُوفٌ (S, O, Msb, K) and عَكْفٌ, (Msb, TA,) or the latter is of the trans. verb, (T, TA,) *He kept,* or *clave, to it constantly,* or *perseveringly;* (S, Mgh, * O, Msb, K, TA;) namely, a thing; (S, O, Msb;) *not turning his face from it:* or, as some say, *he continued intent upon it:* (TA:) and, accord. to Er-Rázee, اعتكف عَلَيْهِ would be agreeable with analogy, in the sense of عَكَفَ عليه, but has not been heard. (Har p. 682.) Hence, in the Kur [vii. 134], يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ, (S, * O, TA,) or يَعْكِفُونَ, accord. to different readers, (O, TA,) i. e. A people *keeping,* or *cleaving, constantly,* or *perseveringly, to* the worship of *idols belonging to them;* (Ksh;) or *continuing intent upon* the worship of *idols belonging to them.* (Bd, Jel.) ___ And عُكُوفٌ [or عُكُوفٌ فِى مَكَانٍ] signifies The *keeping,* or *cleaving, to a place.* (TA.) See also 8. ___ And one says, عَكَفَتِ الخَيْلُ بِقَائِدِهَا meaning أَقْبَلَتْ عَلَيْهِ [i. e. *The horses,* or *horsemen,* (for the latter may be meant notwithstanding the fem. pronoun, agreeably with an ex. in De Sacy's Gram., sec. ed., ii. 265,) *advanced,* or *approached, towards their leader;* or *kept,* or *clave, to him*]. (TA.) ___ And عَكَفُوا حَوْلَهُ *They went round it;* (S, O, K;) namely, a thing. (S, O.) El-'Ajjáj says, *عَكْفَ النَّبِيطِ يَلْعَبُونَ الفَنْزَجَا [*Like the going round of the Nabathœans playing the* game called فَنْزَضَج: in which عَكْفَ is probably used by poetic license for عُكُوفَ]. (S, O.) And in like manner one says, عَكَفَتِ الطَّيْرُ عَلَى القَتِيلِ, (O,) or حَوْلَ القَتِيلِ, (K,) [*The birds went round the slain person*], inf. n. عُكُوفٌ. (TA.) And عَكَفَ الجَوْهَرُ فِى النَّظْمِ (S, O, K) i. e. [*The gems*] *went round* [*among the strung beads*]. (O, K.) ___ And عَكَفَ signifies also تَأَخَّرَ [*He went back* or *backwards,* &c.; or *became,* or *remained, behind;* &c.]. (O, K.) عَكَفَهُ, aor. ـُ and ـِ, [the former, only, mentioned in the Mgh, and only the latter in the CK,] inf. n. عَكْفٌ, (S, O, Msb, K,) *He,* or *it, made him,* or *it, still,* or

motionless: (S, O:) and *he,* or *it, detained, withheld,* or *debarred, him,* or *it;* (S, Mgh, O, Msb, K;) as also عكّفه , (O, * TA,) inf. n. تَعْكِيفٌ; (TA;) and so عَكَفَ به. (Har p. 293.) One says, عَكَفْتُهُ عَنْ حَاجَتِهِ, (Msb,) aor. and inf. n. as above, (TA,) *I withheld him from the object of his want:* (Msb:) or *I turned him away,* or *back, therefrom.* (TA.) And مَا عَكَفَكَ عَنْ كَذَا [*What has withheld thee,* or *turned thee away* or *back, from such a thing?*]. (S, O.) ___ See also 2. ___ عَكَفَ, (O, K,) inf. n. عَكْفٌ, (O,) also signifies رَعَى [app. as trans., meaning *He tended,* or *pastured,* cattle; &c.]. (O, K.) ___ And *i. q.* أَصْلَحَ [*He put into a good, sound, right,* or *proper, state;* &c.]. (O, K.)

2 **عَكَّفَ** see 1, last quarter. ___ One says, عكّف السِّلْكُ السُّمُوطَ i. e. [*The thread of the necklace*] *kept from becoming scattered* [*the things suspended therefrom*]. (O, from a verse of El-Aashà.) ___ And عُكِّفَ النَّظْمُ, inf. n. تَعْكِيفٌ, *The strung beads had gems disposed in regular order* (نُضِّدَ, Lth, O, or نُظِمَ, K) *among them.* (Lth, O, K.) ___ And عُكِّفَ الشَّعْرُ *The hair was crisped, curled,* or *twisted,* and *contracted.* (O, K.) And عكّفت شعرها *She* (a woman) *made her hair to cleave together, one part to another, and disposed it in plaits;* as also عَكَفَتْهُ ; (Ham p. 267;) but, accord. to Lth, they seldom said عَكَفَ in relation to hair that is termed مَعْكُوفٌ, i. e. combed and plaited, though, if this were said, it would be correct. (O.)

3 **عاكف** , accord. to Reiske, as mentioned by Freytag, (app. followed by an accus.,) signifies *He clave continually to the side* of any one.]

5 **تعكّف** *He confined, restrained, withheld,* or

debarred, himself; (O, K;) as also اعتكف : one should not say انعكف . (K.)

7 إِنْعَكَفَ see what next precedes.

8 إِعْتَكَفَ see 1, first sentence: and see also 5. ___ اعتكف, (Mgh, O, Msb, K, *) or اعتكف فى المسجد, (S, O, * K, *) and عَكَفَ فيه, signify the same, (O, K,) i. e. *He secluded himself,* (S, O, TA,) or *remained,* (Mgh, TA,) *in the mosque,* or *place of worship,* (S, Mgh, O, TA,) *performing a particular sort of religious service, with the observance of certain conditions,* (Mgh,) [*during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing,*] *not going forth therefrom except for human necessity:* (TA:) اعْتِكَافٌ is thus termed because it is the *withholding oneself from the customary exercises of freedom of action in the disposal,* or *management, of affairs.* (Msb.)

عَكَفٌ *Crisp, curly,* or *twisted, and contracted,* hair. (Ibn-'Abbád, O, K.)

عَاكِفٌ *Keeping,* or *cleaving, constantly,* or *perseveringly,* [عَلَى شَىْءٍ *to a thing,* and فى مَكَانٍ *in a place:*] (S, O: *) or *continuing intent* [upon a thing]: and *remaining, staying, dwelling,* or *abiding,* in a place: (O:) pl. عَاكِفُونَ and عُكُوفٌ (O, K, TA) and عُكَّفٌ. (TA.) One says, فُلَانٌ عَاكِفٌ عَلَى فَرْجٍ حَرَامٍ [*Such a one is keeping,* or *cleaving, constantly,* or *perseveringly, to an unlawful* فَرْج]. (S, O.)

مُعَكَّفٌ *Bent, crooked, contorted,* or *distorted.* (TA.) [See also مُعَقَّفٌ.]

مَعْكُوفٌ *Made still,* or *motionless:* and *detained, withheld,* or *debarred.* (S, O.) Hence مَعْكُوفًا in the Kur [xlviii. 25], (S, O,) meaning *Being detained,* or *withheld;* (Mgh, TA;) as expl. by Mujáhid and 'Atà. (TA.) ___

And Hair *combed and plaited.* (O, K.) [See also مَعْقُوفٌ, voce مُعَقَّفٌ.]

مُعْتَكَفٌ A man's *place of* اعْتِكَاف [or *self-seclusion in a mosque* or *the like:* see 8]. (TA.)

عكم

1 **عَكَمَ المَتَاعَ**, (S, K,) aor. ـِ, (K,) inf. n. عَكْمٌ, (TA,) *He bound* [or *tied up*] *the goods,* (S, K,) *with a string,* (S,) or *rope,* (TA,) *in a garment,* or *piece of cloth,* (K, * TA,) [*so as to form a bundle,* or *the like,*] *by spreading the garment,* or *piece of cloth, and putting the goods in it, and binding it:* the goods thus bound being then called عَكْمٌ. (TA.) ___ And عَكَمَ البَعِيرَ *He bound, upon the camel,* [or, app., *upon each side of the camel,*] *the* عِكْم. (S.) ___ And عَكَمْتُ الرَّجُلَ العِكْمَ *I bound, for the man, the* عِكْم. (S.) See also 4. ___ عَكَمَ البَعِيرَ, inf. n. عَكْمٌ, signifies also [*He muzzled the camel;*] *he bound the mouth of the camel.* (TA. [In this sense it is probably formed by transposition from كَعَمَ; for the latter is better known.]) عَكَمَهُ عَنْ زِيَارَتِهِ, inf. n. عَكْمٌ, *He turned him away,* or *back, from visiting him.* (TA.) And عُكِمَ عَنَّا, (S,) or عَنْهُ, (K,) inf. n. as above, (S,) *He was turned away,* or *back, from visiting us,* or *him.* (S, K.) عَكَمَ لِأَرْضِ كَذَا, (K, [thus in my MS. copy, in the CK الارض كذا,]) inf. n. as above, (TA,) *He repaired,* or *betook himself,* [as though properly meaning *he bound his goods upon his camel* or *camels, for the purpose of repairing,*] *to such a land.* (K.) ___ And عَكَمَ, (K,) aor. and inf. n. as above, (S, TA,) *He expected,* or *waited.* (S, K.) ___ And *He returned,* or *turned back,* syn. كَرَّ, (S, K, TA,) عَلَيْهِ [*against him*], (K, TA,) after fleeing. (S, TA.) ___ And مَا عَكَمَ عَنْ شَتْمِهِ *He did not hold back from reviling him.* (K, * TA.) عَكَمَتِ الإِبِلُ: see what next follows.

2 **عَكَّمَتِ الإِبِلُ**, (S, K,) inf. n. تَعْكِيمٌ, (S,) *The camels became fat,* and *laden with fat upon fat;* (S, K;) as also عَكَمَتْ, (K,) inf. n. عَكْمٌ. (TA.)

3 **المُعَاكَمَةُ**, relating to two men, or two women, *The being together in a state of nudity, without*

anything intervening between their two bodies: which is forbidden: thus expl. by Et- Taháwee. (TA.)

4 اعكمه *He assisted him to perform what is termed* العَكْم [i. e. *the binding,* or *tying up, of his goods,* or *the binding them upon a camel*]; (S, K;) [and so عَكَمَهُ ; for] a man says to his companion, اعْكِمْنِى and أَعْكِمْنِى, meaning *Assist thou me to perform* العَكْم; like as one says احْلُبْنِى [and أَحْلِبْنِى], meaning Assist thou me to milk. (Fr, TA.)

8 اعتكموا *They equalized the* أَعْدَال [i. e. the *burdens called* أَعْكَام, pl. of عِكْمٌ], *in order to their taking them up and carrying them,* (K, TA,) *and binding them upon the camel,* or *camels, that was,* or *were, to bear them:* Az says, I have heard the Arabs say thus to their servants on the day of departure. (TA.) ___ And اعتكم الشَّىْءُ *The thing was,* or *became, heaped up, one part upon another:* (K:) or *mixed.* (TA.)

عِكْمٌ *A* [*thing such as is called*] نَمَط [q. v.]. (TA. [See also the next paragraph, near the end.]) ___ And hence, as being likened thereto, (TA,) The *interior of the side:* (K, TA:) occurring in a trad. (TA.)

عِكْمٌ *A burden that is borne on one side of a camel* or *other beast, made equiponderant to another burden;* syn. عِدْلٌ; (S, Mgh, K;) i. e. *one of two such burdens:* (S:) so called as long as *containing goods:* two such burdens are bound upon the two sides of the [women's camel-vehicle called] هَوْدَج: or, accord. to A'Obeyd, *a burden,* and *a burden such as is described above, containing receptables of various sorts of food, and goods:* (TA:) pl. أَعْكَامٌ; (Az, M, K;) accord. to the M, the only pl.; but accord. to Az, عُكُومٌ also. (TA.) كَعِكْمَىِ العِيرِ [*Like the two equiponderant burdens of the ass*] is a prov. applied to two men who are equals in eminence or nobility. (TA.) And one says, وَقَعَ المُصْطَرِعَانِ عِكْمَى عِيرٍ, and كَعِكْمَى عِيرٍ, meaning *The two* [*men wrestling*] *fell together, neither of them having thrown down the other.* (TA. [See also عِدْلٌ, last sentence.]) ___ Also *A*

bundle (كَارَة, K, TA) *of clothes* [&c., *put in one piece of cloth and tied up*]: (TA:) pl. عُكُومٌ. (K.) See also 1, first sentence. ___ And *A* نَمَط [q. v.] *in which a woman puts what she lays up for a time of need* (ذَخِيرَتَهَا). (S, K. [See also عَكْمٌ.]) ___ See also عِكَامٌ. ___ Also The بَكْرَة [i. e. *pulley,* or *sheave of the pulley,*] *of a well.* (K.)

عَكْمَةٌ *A corner* of the belly: (K:) pl. عَكُومٌ. (TA.) Some restrict it to negative phrases: they say, مَا بَقِىَ فِى بَطْنِ الدَّابَّةِ هَزْمَةٌ وَلَا عَكْمَةٌ إِلَّا ٱمْتَلَأَتْ [*There remained not in the belly of the beast a depression nor a corner but it became full*]. (TA.)

عِكَامٌ (S, K, TA) and عِكْمٌ (K, TA) The *thing,* (K, TA,) i. e. *rope,* (TA,) or *string,* (S, TA,) *with which one binds goods:* (S, K, TA:) and the former, if not a mere repetition in the K, may signify also the *thing* [or *muzzle,* more commonly called كِعَام,] *with which the mouth of a camel is bound:* (TA:) the pl. of the former is عُكُمٌ, (so in copies of the K,) or عُكْمٌ. (So in the TA.)

عَكُومٌ : see مَعْكَمٌ. Also A woman *who usually brings forth a male after a female.* (K.)

عَكَّامٌ *One who binds the burdens upon the camels that are to bear them:* (TA:) [thus applied in the present day: and also to *one who has the charge of the baggage and tents:* coll. gen. n. with ة.]

مَعْكَمٌ *A place of turning away* or *back;* (S, TA;) and (TA) so عَكُومٌ , (K, TA,) as in the saying مَا عِنْدَهُ عَكُومٌ [*He has not a place of turning away* or *back*]. (TA.)

مِعْكَمٌ *Compact,* or *hard, in flesh;* (S, K;) applied to a man. (S.) [See also what next follows.]

مُعَكَّمٌ A man *hard in the flesh, and* كَثِيرُ المَفَاصِلِ [app. a mistranscription for كَبِيرُ المَفَاصِلِ *large in the joints*]; likened to the عِكْمٌ: and, accord. to IAar, a boy, or young man, *plump and pampered.* (TA.)

مُعَاكِمٌ [app. A man *asking another to assist him in the binding of the burdens upon his camel*]. (Ham p. 233 l. 21.)

عكن

5 **تعكّن**, said of the belly (S, Msb, K) of a girl, or young woman, (K,) *It had creases,* or *wrinkles, originating from fatness.* (S, Msb, K.) ___ And *It* (a thing) *was,* or *became, heaped up, one part upon another, and folded.* (TA.)

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عُكْنَةٌ *A crease,* or *wrinkle, in the belly, originating from fatness:* pl. عُكَنٌ (S, Mgh, Msb, K) and (S, Msb) sometimes they said (Msb) أَعْكَانٌ [which is a pl. of pauc.]. (S, Msb, TA.) ___ عُكَنُ الدِّرْعِ means *The folds of the coat of mail:* so in a verse cited voce أَخْنَسُ: one says دِرْعٌ ذَاتُ عُكَنٍ [*A coat of mail having folds*] when it is wide, folding upon the wearer by reason of its width. (TA.)

عَكْنَآءُ A girl, or young woman, *having creases,* or *wrinkles, in her belly, originating from fatness;* as also مُعَكَّنَةٌ. (K.) ___ And A she-camel *thick in the teats* (K, TA) *and in the flesh of the udder;* and in like manner a ewe or goat. (TA.)

نَعَمٌ عَكَنَانٌ, and sometimes pronounced عَكْنَانٌ [app. by poetic license], (S,) or إِبِلٌ عَكْنَانٌ and عَكَنَانٌ, (K,) *Numerous camels:* (S, K:) or *numerous great camels.* (TA.)

عَكَانٌ The *neck:* (K:) app. a dial. var. of عَجَانٌ, of the dial. of El-Yemen. (TA.)

مُعَكَّنَةٌ: see عَكْنَآءُ.

عل

1 **عَلَّهُ**, aor. ـُ (S, O, Msb, K) and ـِ, (S, O, K,) inf. n. عَلَلٌ (Msb, K) and عَلٌّ, (K,) *He gave him to drink the second time;* (S, O, Msb, K;) and so اعلّهُ, (K, TA,) inf. n. إِعْلَالٌ. (TA.) [See also 2 and 4.] ___ [Hence, *He dyed it a second time;* namely, a hide: see a verse cited voce مُحْلَفٌ.] ___ Hence [also], (TA,) عَلَّ الضَّارِبُ المَضْرُوبَ *The beater plied the beaten with a continued beating;* (S, O, K, TA;) and so عَلَّهُ ضَرْبًا. (TA.) ___ And عَطَآءُ ٱللّٰهِ مُضَاعَفٌ يَعُلُّ بِهِ عِبَادَهُ مَرَّةً بَعْدَ أُخْرَى [*The gift of God is redoubled; He bestows it upon his servants one time after another*]. (TA.) And عَلَّ, (Msb, K,) or عَلَّ بِنَفْسِهِ, the verb being also intrans., (S, O,) aor. ـِ (IAar, Msb, K) and ـُ, (IAar, K,) inf. ns. as above, (TK,) *He drank* (IAar, * S, O, Msb, K) *the second draught:* (IAar, * S, O, K:) or *drank after drinking, uninterruptedly:* (K:) and عَلَّتِ الإِبِلُ, aor. ـِ and ـُ, *The camels drank the second draught.* (TA.) And هٰذَا طَعَامٌ قَدْ عُلَّ مِنْهُ *This is food of which some has been eaten.* (Kr, K. *) عَلَّ, aor. ـِ, (IAar, Msb, K,) inf. n. عَلٌّ, (TA,) *He* (a man, IAar, Msb) *was,* or *became, diseased, sick,* or *ill;* (IAar, Msb, K;) and (Msb, K) so اعتلّ, (S, O, Msb, K,) inf. n. اعْتِلَالٌ; (K;) and so عُلَّ, in the pass. form: and the trans. verb is عَلَّهُ, [syn. with اعلّهُ,] aor. in this case ـُ. (Msb. See 4.) [عُلَّ الشَّىْءُ is mentioned in the S, with the addition فَهُوَ مَعْلُولٌ, but without any explanation; perhaps as meaning *The thing was caused;* from عِلَّةٌ a cause, of which مَعْلُولٌ (q. v.) is the correlative: but the context seems to indicate that it means *the thing was used for the purpose of diverting from some want:* Golius appears to have read عَلَّ, and to have been led by what next precedes it in the S to render it *loco alterius rei fuit lactavitve res.*]

2 **تَعْلِيلٌ** signifies The *giving to drink after giving to drink.* (S.) See 4. [And see also 1, first sentence.] ___ And The *plucking fruit one time after another.* (S.) ___ And عَلَّلَهُ بِهِ, (S, O, K,) inf. n. as above (K) [and

تَعِلَّةٌ, q. v.], *He diverted,* or *occupied, him* [*so as to render him contented*] *with it;* (S, O, K;) namely, a thing, (S, O,) or food, &c., (K, TA,) as, for instance, discourse, and the like; (TA;) *like as the child is diverted,* or *occupied, with somewhat of food, by which he is rendered contented to be restrained from milk.* (S, O, TA. *) One says, فُلَانٌ يُعَلِّلُ نَفْسَهُ بِتَعِلَّةٍ [*Such a one diverts,* or *occupies, himself, so as to render himself contented, with something diverting*]. (S, O.) [See also مُعَلِّلٌ. And see 5.] Also The *assigning a cause:* and the *asserting a cause.* (KL.) [One says, عَلَّلَهُ بِكَذَا *He accounted for it by assigning as the cause such a thing:* and *he asserted it to be caused by such a thing.*]

3 عَالَلْتُ النَّاقَةَ *I milked the she-camel in the morning and the evening and the middle of the day:* (Lh, O, TA:) in the K, erroneously, عَالَتِ النَّاقَةُ [as meaning *the she-camel was milked at those times*]: (TA:) and the subst. is عِلَالٌ : (K: [but there is no reason why this should not be regarded as a reg. inf. n.:]) Lh cites this verse, (O,) of an Arab of the desert, (TA,)

* اَلْعَنْزُ تَعْلَمُ أَنِّى لَا أُكَرِّمُهَا *

* عَنِ العِلَالِ وَلَا عَنْ قِدْرِ أَضْيَافِى *

[*The she-goat knows that I will not preserve her from the milking in the morning and the evening and the middle of the day nor from the cookingpot of my guests*]: (O:) or, accord. to Az, عِلَالٌ signifies the *milking after milking, before the udder requires it by the abundance of the milk.* (TA.) [See also 6.]

4 أَعْلَلْتُ الإِبِلَ *I brought,* or *sent, back the camels from the water* (S, O, K) *after they had satisfied their thirst,* (O,) or *before they had satisfied their thirst:* (S, K:) or, (S, O, K,) [if the latter is meant,] accord. to some of the etymologists, (S, O,) it is with غ ; (S, O, K; [see 4 in art. غل;]) as though it were from the

meaning of thirsting; but the former is what has been heard; (S, O;) and it means *I gave the camels to drink the second draught,* or *watered them the second time, and then brought them,* or *sent them, back from the water, having their thirst satisfied;* and thus, too, means عَلَّلَتُ الإِبِلَ; *the contr. of* أَغْلَلْنَهَا. (TA.) See also 1, first sentence. ___ And اعلّ القومُ *The people,* or *party, were,* or *became, persons whose camels had drunk the second time.* (S, O, K. *) اعلّه ٱللّٰهُ *God caused him to be diseased, sick,* or *ill;* (Msb, K;) as also عَلَّهُ , aor. ـُ . (Msb.) One says, لَا أَعَلَّكَ ٱللّٰهُ, meaning *May God not smite thee with a disease, a sickness,* or *an illness.* (S, O.) ___ And اعلّه signifies also *He made him,* or *pronounced him, to have an excuse* (جعلَه ذَا عِلَّة): whence إِعْلَالَاتُ الفُقَهَآءِ [*The excusings of the lawyers*]. (Msb.)

5 **تعلّل به** *He diverted himself,* (S,) or *occupied himself so as to divert himself,* (K,) *and* (S, in the K or) *contented,* or *satisfied, himself,* or *he was,* or *became diverted,* &c., *with it;* (S, K;) as also اعتلّ : (K:) as, for instance, with a portion of food, [*so that the craving of his stomach became allayed,*] before the [morning-meal called] غَدَآء; (M voce سُلْفَة, and K voce لُمْجَة, &c.;) and as a beast does with the cud: (TA:) *he occupied himself so as to divert himself,* and *fed* [or *sustained*] *himself, with it:* (Har p. 23:) and *he whiled away his time with it.* (W p. 55.) And تعلّل بٱلْمَرْأَة *He diverted himself with the woman.* (K.) ___ And تعلّل signifies also *He occupied himself vainly.* (S and TA in art. جدب: see a verse cited voce جَادِبٌ.) ___ And *He made an excuse.* (KL. [See also 8.]) ___ And تَعَلَّلَتْ مِنْ نِفَاسِهَا, and تَعَالَّتْ , (K, TA,) as also تَعَالَتْ, without teshdeed, (TA, [see 5 in art. علو,]) *She passed forth from her state of impurity consequent upon childbirth,* (K, * TA,) *and became lawful to her husband.* (TA.)

6 **هُوَ يَتَعَالُّ نَاقَتَهُ** means *He milks the* عُلَالَة [q. v.] *of his she-camel.* (TA. [See also 3.]) And الصَّبِيُّ يَتَعَالُّ

بِثَدْىِ أُمِّه [perhaps correctly ثَدْىَ أُمِّه, and app. meaning *The child exhausts the* عُلَالَة, or *remains of milk, in the breast of his mother*]. (TA.) ___ And تَعَالَلْتُ النَّاقَةَ *I elicited from the she-camel what power she had* [*remaining*] *of going on.* (S, O.) ___ And تَعَالَلْتُ نَفْسِى signifies the same as تَلَوَّمْتُهَا [app. meaning *I waited for myself* to accomplish a want, or an object of desire, *so that I might avoid blame:* for تَلَوَّمَ as signifying انْتَظَرَ and تَنَظَّرَ is trans. as well as intrans.; and seems to be originally similar to تَأَثَّمَ and تَحَنَّثَ &c.]. (TA.) ___ See also 5, last sentence.

8 **اعتلّ** : see 1, latter half. ___ [Hence, اعتلّت الرِّيحُ *The wind became faint,* or *feeble.*] See also 5, first sentence. ___ Also *He excused himself;* or *adduced,* or *urged, an excuse,* or *a plea;* (MA, K, * TA; *) or *he laid hold upon a plea,* or *an allegation.* (El-Fárábee, Msb.) You say, اعتلّ عَلَيْه بعلَّة (S, MA, O) *He adduced,* or *urged, an excuse,* or *a plea,* or *pretext, for it.* (MA.) And hence, اعْتِلَالَاتُ الفُقَهَآءِ [*The pleas,* or *allegations, of the lawyers, which they adduce,* or *upon which they lay hold*]. (Msb.) اعتلّه *He hindered, prevented, impeded,* or *withheld, him; turned him back* or *away; retarded him;* or *diverted him by occupying him otherwise; from an affair.* (S, O.) ___ And (S, O, in the K or) *He accused him of a crime, an offence,* or *an injurious action, that he had not committed.* (S, O, K.)

R. Q. 2 **تَعَلْعَلَ** *He,* or *it, was,* or *became, unsteady,* or *shaky, and lax,* or *uncompact.* (K.)

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عَلْ and لَعَلْ and عَلْكَ and لَعَلْكَ: see عَلَّ, below. عَلْ عَلْ (K, TA, in the O written as one word,) *A cry by which one chides sheep* or *goats* (Yaakoob, O, K) and *camels.* (O.)

عَلُ : see art. علو.

عَلَّ and لَعَلَّ (S, O, Mughnee, K) are dial. vars.; or the former is the original, the ل being augmentative, (S, O, Mughnee,) prefixed for the purpose of corroboration: the meaning is expectation of a thing hoped for or feared; (S, O;) importing hope, or eager desire, and fear, or caution: (S, O, K:) each is a particle, like إِنَّ and لَيْتَ and كَأَنَّ and لكنَّ: (S, O:) and like عَسَى [q. v.] in meaning; but like إِنَّ in government; (Mughnee;) governing the subject in the accus. case, and the predicate in the nom.: one says, عَلَّكَ تَفْعَلُ [*Maybe*, or *perhaps, thou wilt do* such a thing], and عَلَّى أَفْعَلُ [*May-be I shall do*], and لَعَلِّى أَفْعَلُ; and sometimes they said, عَلَّنِى and لَعَلَّنِى; (S, O;) and one says also عَلْ and لَعَلْ, with the ل quiescent, and عَلَّكَ and لَعَلْكَ: (O:) [and accord. to general usage, one says, لَعَلَّ زَيْدًا قَائِمٌ *May-be Zeyd is standing:*] and the tribe of 'Okeyl made each to govern the subject in the gen. case, (S, O, Mughnee,) saying, لَعَلَّ زَيْدٍ قَائِمٌ; (S, O;) and allowed the pronouncing عَلِّ and لَعَلِّ: (Mughnee:) sometimes its subject is suppressed, as in عَلَّ أَنْ أَتَقَدَّمَ, meaning لَعَلَّنِى أَنْ أَتَقَدَّمَ [*May-be I shall precede*]: (Ham p. 517:) the Koofees allow the mansoob aor. [immediately] after, on the authority of the reading of Hafs, [in the Kur xl. 38,] لَعَلِّى أَبْلُغَ الأَسْبَابَ [*May-be I may reach the places of ascent*, or *the regions*, or *tracts*, of the heavens]. (Mughnee.) Other dial. vars. of عَلَّ are mentioned in art. لعل [q. v.]. (K.)

عَلٌّ : see عَلَلٌ, in two places. Also [in the CK erroneously with damm to the ع in all the senses here following that are expl. in the K] *An emaciated tick:* (S, O:) or *a big-bodied tick:* or *a small-bodied one:* (K, TA:) pl. عِلَالٌ. (TA.) ___ And *A man advanced in age,* (S, O, K,) *small in body,* (S, O,) or *slender,* or *spare;* (K;) as being likened to the tick. (S, O.) And anything *slender* (دَقِيق, for رَقِيق in the K is a mistranscription, TA) *in body, advanced in age.* (M, K, * TA.) And A man *whose skin is contracted by disease.* (IDrd, O, K.) ___ Also *One in whom is no good:* Esh-Shenfarà says, وَلَسْتُ بِعَلٍّ [And *I am not one in whom is no good:* but the context seems rather to require one of the other meanings mentioned above: and another reading (بِفَلٍّ) is mentioned by De Sacy, in his Chrest. Ar., 2nd ed., ii. 359]. (O, TA.) ___ Also A man *who visits women much,* or *often,* (K, TA,) *and*

diverts himself with them. (TA.) ___ And A *big-bodied, large* he-goat. (K.)

عُلٌّ and عِلٌّ: see عُلْعُلٌ.

عَلَّةٌ *A* [*single*] *second draught.* (Mgh.) ___ And hence, (Mgh,) A woman's *fellow-wife;* her *husband's wife:* (Mgh, Msb, * K:) or, as some say, *a step-mother:* but the former is the more correct meaning: (Mgh:) pl. عَلَّاتٌ. (Msb.) Whence, بَنُو العَلَّات *The sons of one father by different mothers:* as though, when he added by marriage a second wife to the first, he took a second draught. (S, * Mgh, O, * Msb, * K. *) أَوْلَادُ الأَخْيَاف means the contr. of this: and أَوْلَادُ الأَعْيَان, the sons of the same father and mother. (Msb.) Accord. to IB, one says, هُمَا أَخَوَان مِنْ ضَرَّتَيْن [They two are brothers from two fellow-wives]; but they did not say, مِنْ ضَرَّة: and accord. to ISh, one says, هم بنو عَلَّة and أَوْلَادُ عَلَّة. (TA.) And it is said in a trad., الأَنْبِيَآءُ بَنُو عَلَّات, (Mgh,) or أَوْلَادُ عَلَّات, (TA,) meaning *The prophets are of different mothers, but of one religion:* (T, Mgh, TA:) or *of one faith, but of different religious laws* or *ordinances.* (Nh, TA.) See also عُلَالَةٌ.

عِلَّةٌ *An accident that befalls an object and causes its state,* or *condition, to become altered.* (TA.) ___ And hence, (TA,) *A disease, sickness,* or *malady;* (S, O, K, TA;) because, by its befalling, the state becomes altered from strength to weakness; so says El-Munáwee in the Tow- keef: (TA:) or *a disease that diverts* [*from the ordinary occupations;* app. regarded as being from what next follows]: pl. عِلَلٌ (Msb) [and عِلَّاتٌ]. ___ Also *An accident,* or *event, that diverts the person to whom it occurs from his course,* (S, O, K,) or *from the object of his want:* (M:) as though it became a second occupation hindering him from his former occupation. (S, O.) ___ And [hence,] *an excuse; an apology; a plea whereby one excuses himself.* (TA.) Hence, (K, * TA,) لَا تَعْدَمُ خَرْقَآءُ عِلَّةً [expl. in art. خرق]. (K, TA.) [See also another ex. in art. سأل, conj. 3.] ___ And *A cause:* [and particularly *an efficient cause:*] (M, K:) one says, هٰذَا عِلَّةٌ لِهٰذَا *This is a cause of this:* (M:) and هٰذِهِ عِلَّتُهُ *This is its cause:* (K:) [and عِلَّةٌ ومَعْلُولٌ *Cause and*

effect; a phrase of frequent occurrence in theological and other works:] and [sometimes عِلَّةٌ signifies *a pretext,* or *pretence:*] it is said in a trad. of 'Áïsheh, فَكَانَ عَبْدُ الرَّحْمٰنِ يَضْرِبُ رِجْلِى بِعِلَّةِ الرَّاحِلَةِ, meaning *And 'Abd-Er-Rahmán was beating my leg with the pretence,* or *pretext, of* his beating the side of *the camel* with his leg. (TA.) ___ The phrase عَلَى عِلَّاتِهِ means *In every case.* (S, O, K.) Zubeyr says,

* إِنَّ البَخِيلَ مَلُومٌ حَيْثُ كَانَ وَا *
* كِنَّ الجَوَادَ عَلَى عِلَّاتِهِ هَرِمُ *

[*Verily the niggard is blamed wherever he be; but the liberal in all his circumstances is Herim*]: (S, O:) meaning his companion Herim Ibn-Sinán El-Murree. (S in art. هرم.)

عَلَلٌ and عَلٌّ [both mentioned in the first paragraph as inf. ns.] The *second draught:* or *a drinking after drinking, uninterruptedly:* (K:) or the former signifies *a second drinking;* one says عَلَلٌ بَعْدَ نَهَلٍ [*a second drinking after a first drinking*]: (S, O:) or *a drinking after drinking:* (Msb:) and the *second watering* of camels; the first being termed the نَهَل: (As, TA:) these two terms are also similarly used in relation to suckling: and one of the unknown poets says,

* ثُمَّ ٱنْثَنَى مِنْ بَعْدِ ذَا فَصَلَّى *
* عَلَى النَّبِيِّ نَهَلًا وَعَلَّا *

[*Then he turned,* or *turned away* or *back, after that, and blessed the Prophet a first time and a second time*]. (TA.) ___ Also, the former, Food *that has been eaten.* (Kr, TA.) [See also نَهَلٌ.]

عُلُلٌ : see عُلْعُلٌ.

عَلَالٌ : see 3; of which it is said in the K to be the subst., though app. the inf. n.

عَلُولٌ *Some light food with which the sick person is diverted* or *occupied* [*so as to be rendered contented*]: pl. عُلُلٌ. (TA.)

عَلِيلٌ *Diseased, sick,* or *ill;* (S, Msb;) and so with ة applied to a woman: (Mgh:) or, the former, *rendered diseased* &c. by God; [being used as the pass. part. n. of أَعَلَّهُ in the phrase اعلّه ٱللّٰهُ;] (K;) as also مُعَلٌّ, (Msb, K,) agreeably with rule, but this is seldom used; (Msb;) and مَعْلُولٌ, from عَلَّهُ ٱللّٰهُ; (Msb;) or this last should not be said, for, though the theologians say it, it is not of established authority. (K, * TA.) عَلِيلَةٌ also signifies A woman *perfumed repeatedly:* (AA, O, K, TA:) and accord. to AA, مُعَلَّلٌ, as used in a verse of Imra-el-Keys, signifies *perfumed time after time.* (O.) [See also مُعَلَّلٌ.]

عُلَالَةٌ (S, K) and عَلَّةٌ (S, * K) and عِلَّةٌ, (K, TA,) with fet-h, (TA, [in the CK العِلَّةُ is put for العَلَّةُ,]) *A thing with which a person,* (S, K,) or *a child,* (TA,) *is diverted,* or *occupied so as to be diverted, and contented,* or *satisfied,* (S, K, TA,) *such as talk, and singing, and food,* &c., (Har p. 308,) [or *such as a small quantity of food by which the craving of his stomach is allayed,*] *in order that he may be quiet.* (TA.) It is said in a trad., accord. to different relations thereof, that dates are the تَعِلَّةُ of the child or of the guest. (TA.) ___ Also, the first, accord. to the copies of the K, *What is drawn from the udder after the first* فِيقَةٌ: but accord. to IAar, *what is drawn from the udder before the first* فِيقَةٌ [or *milk that collects in the udder between two milkings*], *and before the second* فِيقَةٌ *collects:* also termed عُرَاكَةٌ and دُلَاكَةٌ: (TA:) [or] the *milking that is between two milkings:* (S, O:) [or] it signifies also *the middle milking of the camel that is milked in the first part and the middle and the last part of the day:* (K:) or, as some say, the *milk that she excerns* [*into her udder*] *after the milking of the copious flow thereof.* (TA.) ___ And *A remaining portion of milk* (S, O, K, TA) *in the udder:* (TA:) and *of other things:* [for

instance,] *of the course* [*of a beast*]: (K:) *of the running of a horse;* (S, O, TA;) the former portion whereof is termed بُدَاهَةٌ: (TA:) and *of anything:* (S, K:) as *of the flesh* of a sheep or goat: and *of the strength* of an old man. (TA.)

عُلًّى : see the next paragraph, in three places.

عَلِيَّةٌ (S, O, K) and عُلِّيَّةٌ (O, K) *An upper chamber;* syn. غُرْفَةٌ: pl. عَلَالِىُّ. (S, O, K.) [It is mentioned also in art. علو, q. v.] ___ هو مِنْ عَلِيَّةِ قَوْمِهِ and عُلِّيَّتِهِمْ, [both mistranscribed in the CK,] and عَلْيَتِهِمْ, without teshdeed, [which belongs to art. علو,] and عَلِّيَّتِهِمْ and عُلِّيِّهِمْ , [which are also mistranscribed in the CK,] mean *He is of the exalted,* or *elevated, of his people.* (K, TA.) ___ عِلِّيُّونَ mentioned in the Kur [lxxxiii. 18 and 19] is [said to be] a pl. of which the sing. is عِلِّىٌّ , or عَلِيَّةٌ or عُلِّيَّةٌ, or a pl. having no sing., (K, TA,) [or rather it is from the Hebr. עֶלְיוֹן signifying high, or higher,] and is said to be *A place in the Seventh Heaven, to which ascend the souls of the believers:* or *the most elevated of the Paradises;* like as سِجِّين is the most elevated of the places of the fires [of Hell]: or rather it is properly a name of *the inhabitants thereof;* for this [sort of] pl. is peculiar to rational beings: (TA:) it is mentioned again in art. علو [in which see other explanations]. (K, TA.)

عَلَّانٌ *Ignorant:* (O, K:) so in the saying, أَنَا عَلَّانٌ بِأَرْضِ كَذَا وَكَذَا [*I am ignorant of such and such a land*]: (O:) and so, with ة, applied to a woman: (O, K:) mentioned by Aboo-Sa'eed, as being well known: but said by Az to be unknown to him. (O.)

هُوَ فُلَانُ بْنُ عَلَّانٍ means *He is a person unknown.* (TA.)

عِلِّيُّونَ : see عَلِيَّةٌ.

عُلْعُلٌ (S, O, K) and عَلْعَلٌ (Kr, IF, O, K) The رَهَابَة [or *ensiform cartilage*, or *lower extremity of the sternum*], *which is the portion of the bone that impends over the belly, resembling a tongue:* (S, O, K:) or the *head of the* رَهَابَة *of the horse:* or the *extremity of the rib that impends over the* رَهَابَة, *which is the extremity of the stomach:* pl. عَلَل [so in my original, perhaps عُلُلٌ,] and عُلٌّ and عِلٌّ [all of which are anomalous]. (TA.) ___ And The *male of the* قَنَابِر, (S, O,) the *male* قُنْبُر [or *lark*]; as also عَلْعَالٌ. (K.) In some one or more of the copies of the S, الذَّكَر من القَنَافِذ is erroneously put for الذكر من القَنَابِر. (TA.) ___ And The *membrum virile*, (S, O,) or the *penis*, (K,) or the جُرْدَان, (IKh, TA,) *when in a state of distention:* (IKh, TA, and so in a copy of the S:) or *such as, when in a state of distention, does not become hard*, or *strong*. (K.)

عَلْعَلَانٌ *A species of large trees*, (O, K,) *the leaves of which are like those of the* قُرْم. (O.)

عَلْعَالٌ : see عُلْعُلٌ, second sentence.

عُلْعُولٌ *Continual evil* or *mischief;* and *commotion*, or *tumult;* and *fight*, or *conflict*. (K.) One says, إِنَّهُ لَفِى عُلْعُولٍ شَرٍّ and زُلْزُولٍ شَرٍّ, meaning *Verily he is in a state of fighting*, or *conflict, and commotion*, or *tumult*. (Fr, O.) [See also زُلْزُولٌ.]

عَائِلَةٌ and [its pls.] عَوَالُّ and عَلَّى epithets applied to camels [as meaning *Taking*, or *having taken, a second draught;* and so the first applied to a single she-camel]. (TA.) It is said in a prov., عَرَضَ عَلَىَّ سَوْمَ عَائِلَةٍ [*He offered to me in the manner of offering* water *to those* (camels) *taking*, or *having taken, a second draught*]; (S, O, K, TA; in the CK, عَرِض and سَوْم;) applied to one who offers food to him who does not need it; like the saying of the vulgar, عَرْضٌ سَابِرِىٌّ; (TA;) i. e., without energy; for one does not offer drink to the عالّة with energy, as one does to the نَاهِلَة [or those taking, or having taken, the first draught]. (S, O, K, TA. [See also Freytag's Arab. Prov. ii. 84.])

تَعِلَّةٌ an inf. n. of 2 [q. v.]. (Ham p. 91.) ___ See also عُلَالَةٌ, in two places.

مُعَلٌّ : see عَلِيلٌ.

مُعَلَّلٌ : see عَلِيلٌ. [And see also the paragraph here following.]

مُعَلِّلٌ *Giving to drink time after time.* (K.) ___ And [hence,] *That diverts with the saliva him who sucks it in* [*when kissing*]; thus in a verse of Imra-el-Keys, accord. to one relation thereof; (O, and Har p. 566;) as expl. by Az; and thus, with ة, applied to a female: (Har:) but accord. to IAar, *that aids with kindness after kindness* (بِٱلْبِرِّ بَعْدَ البِرِّ [in Har على البرء بعد البرء]): another reading of the word in that verse, المُعَلَّل, has been expl. above, voce عَلِيلٌ, on the authority of AA. (O.) ___ Also *Plucking fruit time after time.* (K.) ___ And One *who repels the collector of the* [*tax called*] خَرَاج *with excuses.* (IAar, M, O, K.) ___ Also, (TA,) or المُعَلِّلُ, (S, O, K,) *One of the days called* أَيَّامُ العَجُوزِ; [respecting which see art. عجز;] (S, O, K, TA;) because it diverts men by somewhat of an alleviation of the cold: (S, O, TA:) or, accord. to some, it is called مُحَلِّلٌ. (TA.)

مَعْلُولٌ : see عَلِيلٌ: and see عِلَّةٌ: and also 1, last sentence.

يَعْلُولٌ *A pool of water left by a torrent, white, and flowing in a regular,* or *continuous, course, one portion following another:* (As, O, K, TA:) or, accord. to Suh, in the R, [simply] *a pool of water left by a torrent;* so called because it waters the ground a second time (يَعُلُّ الأَرْضَ بمائه [after its having been watered by the rain]): pl. يَعَالِيلُ. (TA.) ___ And A dye (صِبْغٌ) *that is imbided* (عُلَّ) *one time after another:* (O, K:) or, accord. to 'Abd-El-Lateef El-Baghdádee, a garment, or piece of cloth, *dyed, and dyed again.* (TA.) ___ Accord. to AA, [app. as applied to camels,] يَعَالِيلُ signifies *That have drunk one time after another;* and has no sing.: but it is said on other authority to signify *that go away at random to pasture* (الَّتِى تَهْمِى) *one time after another;* and to have for its sing. يَعْلُولٌ: and some say that it signifies

such as are excessive in respect of whiteness. (TA.) ___ Also, the sing., *Rain after rain:* (AO, O, K:) pl. as above. (TA.) ___ And the pl., (S, M, O, TA,) [accord. to the context in the K the sing., which is clearly wrong,] *Bubbles* (حَبَاب, M, K, TA, [in the CK حُبَاب,] and نُقَّاخَات, S, O, K, [both, I think, evidently meaning thus,]) *upon water;* (S, M, O, K;) said to be *from the falling of rain;* and to be used in a verse of Kaab Ibn-Zuheyr for ذَاتُ يَعَالِيلَ as meaning *having bubbles:* (TA:) sing. as above. (O.) ___ And *Clouds disposed one above another;* (S, O;) sing. as above: (S:) or [simply] *clouds;* so in the R; to which ISd adds *containing rain:* (TA:) or *white clouds;* (K, TA; a meaning assigned in the K to the sing.;) but this is said by Niftaweyh in explanation of the phrase بِيضٌ يَعَالِيلُ in a verse of Kaab Ibn-Zuheyr to which reference has been made above: (TA:) or [the sing. signifies] *a white portion of clouds.* (M, K.) ___ The pl. is also said to signify *Lofty mountains;* and Suh adds, *from the upper parts of which water descends.* (TA.) Also, the sing., A camel *having two humps.* (IAar, O, K.) ___ And A camel *such as is termed* أَفِيل [q. v.]. (O.)

علب

1 **عَلَبَهُ**, aor. ـُ, (S, O, TA,) inf. n. عَلْبٌ (K, * TA) and عُلُوبٌ, (TA,) *He made a mark,* or *an impression, upon it,* (S, O, K, * TA,) accord. to Az, *like the mark termed* عِلَاب [q. v.]; (TA;) and *he marked him,* or *it, with a hot iron;* or *scratched him,* or *it, so as to cause bleeding* or *not so:* (S, O, TA;) and تَعْلِيبٌ [inf. n. of عَلَّبَ] likewise signifies the *doing thus* [i. e. the *making a mark* &c.]: (S, TA: *) and, as also عَلْبٌ [inf. n. of عَلَبَ], the *cutting* [a thing], syn. جَزٌّ; (so in the CK and in my MS. copy of the K;) or *inciding* [it], or *notching* [it]; syn. حَزٌّ. (K accord. to the TA.) لَا تَعْلُبْ صُورَتَكَ i. e. *Make not thou a mark upon thy* صورة [here meaning *face,* as in some other instances,] occurs in a trad., as said to a man upon whose nose was seen a mark [of dust, or an impression,] made by pressing hard upon it in prostration. (O, TA.) عَلَبَ السَّيْفَ, aor. ـُ (S, O, K) and ـِ, (K,) inf. n. عَلْبٌ; (S, O, K;) and عَلَّبَهُ, (O,) inf. n. تَعْلِيبٌ; (O, K;) *He bound round the hilt of the sword with the* عِلْبَآء [q. v.] *of a camel:* (S, O, K:) and in like manner one says of things similar to a sword, (K, TA,) as a knife, and a spear. (TA.) ___ [And عُلِبَ seems to signify sometimes *It was tied* with, or by, a sinew, or tendon: see a usage of its part. n. voce عَلَبَ.] مَتْنٌ, [aor. ـَ,] (TA,) inf. n. عَلَبٌ, (K, TA,) *It* (a sword) *became broken in its edge.* (K, * TA.) And عَلِبَ, [aor. ـَ,] (S, O, TA,) inf. n. عَلَبٌ, (TA,) said of a camel,

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He was, or *became, affected by a disease in the two sides of his neck;* (S, O;) *by what is termed* عَلَبٌ, (TA,) which is *a disease attacking in the* عِلْبَآن, (K, TA,) dual of عِلْبَآء [q. v.], *in consequence of which the neck swells, and becomes bent.* (TA.) And عَلِبَ, aor. ـَ, inf. n. عَلَبٌ; and عَلَبَ, aor. ـُ, inf. n. عَلْبٌ; *It was,* or *became, hard,* or *firm;* (O, K;) and *hard, tough,* or

coarse: (K:) each, said of flesh, or flesh-meat, and of a plant, has the former meaning: (O:) or the latter verb, said of flesh, or flesh-meat, has that meaning; and the former verb, said of a plant, has the latter meaning: (S:) or the former verb, said of flesh, or flesh-meat, means *it was,* or *became, hard,* or *firm, and thick,* or *coarse;* and the latter verb also, *it was,* or *became, thick,* or *coarse, and hard, not soft,* or *tender.* (Suh, TA.) And علبت يده *His hand was,* or *became, thick, coarse,* or *rough.* (TA.) [See also 10.] ___ And عَلَبَ, aor. ـَـ , inf. n. عَلَبٌ; and عَلَبَ, aor. ـُـ ; and استعلب ; said of flesh-meat, *It became altered in odour* [*for the worse*], *after having been hard,* or *firm.* (K.)

2 **عَلَّبَ** see 1, former half, in two places.

10 **استعلب** , said of flesh, or flesh-meat, *It was,* or *became, thick,* or *coarse; not soft,* or *tender:* (O:) or *it was,* or *became, hard,* or *firm, and thick,* or *coarse;* and likewise said of skin. (L.) [And عَلَبَ and عَلَبَ are similarly explained.] ___ See also, 1, last sentence. استعلب البَقْل *He found the herbs,* or *leguminous plants, to be hard, tough,* or *coarse.* (TA.) And (TA) استعلبت البَقْل, said of cattle, *They loathed the herbs,* or *leguminous plants, and found them,* or *deemed them, thick,* or *coarse,* (O, K, TA,) *being withered.* (O, TA.)

Q. Q. 1 **عَلْبَى** , said of a man, *His* عَلَبِىّ [or rather عَلْبَآن, the former being pl., and the latter dual, of عَلْبَآء, q. v.,] *became apparent, by reason of old age:* (O, K:) or accord. to the T, *his* عَلْبَآء *became depressed.* (TA.) عَلْبَاه *He cut his* عَلْبَآء [q. v.], (O, K, TA,) i. e., his slave's علباء: (K, TA:) or *he perforated his* (i. e. his slave's) علباء, (K, TA,) *and put into it a string,* or *thread.* (TA.)

Q. Q. 3 **اعْلَنْبَى** , inf. n. اعْلَنْبَآء, *He* (a man) *raised himself;* or *drew,* or *stretched, himself up; like as is done on the occasion of altercation,* (S, O, K,) *and of reviling.* (S, O.) ___ And hence, (K,) it is said also of a cock, and of a dog, (S, O,) and other than these,. (S, O, TA,) as a cat, meaning *He prepared*

himself for evil, or *mischief,* (K, TA,) *and fighting:* (TA:) [or *ruffled his feathers,*] or *bristled up his hair:* it is from the عَلْبَآء of the neck, and quasi-coordinate to اِفْعَنْلَلَ, with ى [for the final ل]: (S, O, TA:) and sometimes it is with ء [in the place of the ى]. (TA.) ___ And one says also, اِعْلَنْبَأَ بِالْحِمْلِ *He rose,* or *raised himself, with the burden.* (TA.)

عَلْبٌ *A mark, an impression,* or *a scar,* (S, O, K, TA,) of beating, and of burning with a hot iron, &c.; (TA;) or *such as is mangled and bleeding:* (K in art. حبط:) [an inf. n. used as a subst. properly so termed:] pl. عُلُوبٌ. (S, O.) Tufeyl El-Ghanawee has used لَعْبٌ for عَلْبٌ in this sense. (IAar, TA.) ___ And *A rugged place;* (S, O, K, TA;) as also عِلْبٌ : (K, TA:) and ↓ the latter, (O,) or *each,* (K, TA,) *a place,* (K,) or *a rugged* (O, TA) *and hard* (TA) *place* of the earth, (O, TA,) *which, if rained upon for a long time, will not give growth* (O, K, TA) *to any green thing:* (O, TA:) and ↓ the latter signifies also *any rough and hard place* of the earth. (O.) ___ And A *hard* thing; as also عَلَبٌ ; (K;) each applied in this sense to flesh, or flesh-meat; the former being an inf. n. used as an epithet. (O.)

عُلْبٌ : see عَلَبٌ: ___ and عُلْبَةٌ, last sentence.

عِلْبٌ : see عَلْبٌ, in three places. ___ Also *A place where the* سِدْر [*rhamnus nabeca,* or *rhamnus spina Christi, a species of lote-tree,*] *grows:* pl. عُلُوبٌ. (AZ, O, K.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cvi.,) علب (thus written by him, and also œlb, app. for عِلْبٌ,) is an appel-lation applied by some in El-Yemen to the tree which he calls *Rhamnus nabeca rectus.*] ___ And A man *such that one should not covet,* or *hope to get, what he has,* (O, K,) whether *of words* or *of other than words.* (O.) ___ And one says, إِنَّهُ لَعِلْبٌ شَرٍّ *Verily he is strong to do evil,* or *mischief.* (TA.)

عَلَبٌ *A certain disease of camels,* expl. above: see 1, latter half.

عَلَبٌ : see عَلْبٌ, last sentence. ___ Also, applied to a he-goat, and to a [lizard of the species-called] ضَبٌّ, *Advanced in age, and hard, tough,* or *coarse:* (S, O:) and applied to a mountain-goat, (O, K, TA,) in this sense; (TA;) or as meaning *advanced in age;* (O;) or *large,* or *bulky,* (K, TA,) *advanced in age;* because of his strength; (TA;) and [in the same sense applied to] a ضَبٌّ, as also عُلْبٌ : (K:) and applied to a man, as meaning *thick, coarse, rough,* or *rude.* (TA.) And A *hard, tough,* or *coarse,* plant. (TA.) And A camel *having the disease termed* عَلَبٌ [q. v.]; as also أَعْلَبُ . (TA.)

عُلْبَةٌ *A milking-vessel of skin,* (S, O, TA,) or *of wood, like a large* قَدَح [or *bowl*]: (TA:) or *a large* قَدَح *of camel's skin,* or *of wood, into which one milks:* (K:) or *a bowl into which the she-camel is milked:* or *a* قَدَح *of wood,* or *of skin and wood:* or *a vessel of skin, in the form of a bowl, with a wooden hoop:* Az says, it is *a piece of skin taken from the side of a camel's hide while it is fresh; it is made round, and filled with soft sand; then its edges are drawn together, and perforated with a wooden skewer, and it is bound so as to be closed,* [*thus*] *contracted, by a cord* [*passed through the holes made with the skewer*], *and left until it becomes dry and tough; then its upper part is cut off, and it stands by reason of its dryness, resembling a round bowl, as though it were carved out,* or *fashioned by the turner; the pastor and the rider suspend it, and milk into it, and drink out of it; and it is convenient to the man of the desert by its lightness, and its not breaking when the camel shakes it about* or *when it falls to the ground:* (TA:) IAar says that this word and جَنَبَةٌ and دَسَمَآءُ and سَمَرَآءُ all signify the same: (O:) the pl. is عُلَبٌ (S, O, Msb, K) and عَلَابٌ. (S, Msb, K.) Also *A tall palm-tree:* (O, K:) [see عُلْبٌ (voce سَاجِدٌ), a coll. gen. n. used as a pl.; or a pl., and, if so, app. a contraction of عُلَبٌ, by poetic license: Sgh, however, adds,] but

some say that it is عَلَبَةٌ [i. e.] بِالتَّحْرِيك. (O.)

عَلْبَةٌ *A thick knot of wood,* (IAar, O, K, TA,) otherwise expl. as *a great branch of a tree,* (TA,) *whereof is made the* مِقْطَرَة, (IAar, O, K, TA,) *which is a wooden thing having in it holes adapted to the size of the legs of the persons confined* [*by it,* i. e. *a kind of stocks*]: (TA:) pl. عُلَبٌ. (IAar, O, TA.) A poet says,

* فِى رِجْلِه عَلْبَةٌ خَشْنَآءُ مِنْ قَرَظٍ *

[*Upon his leg was a rough kind of stocks of* the wood of the tree called *karadh*]. (O, TA.)

عَلَبَةٌ : see عُلْبَةٌ, last sentence.

عَلْبَآءُ [perfectly decl., because the ء is a letter of quasi-coordination, i. e., added to render the word quasi-coordinate to the class of قُرْطَاسٌ and the like,] The عَصَب *of the neck;* [app. meaning the *upper, cervical, tendinous portion of the trapezius muscle;*] (S, O, K; [in all of which, mention is made of the علباء of the camel, to which it seems to be most commonly applied, and also to that of a man;]) it is *one of a pair, and between one* علباء *and the other is the place of growth of the mane;* (S, O;) Az explains it as specially applied to the *thick* عَصَب; and IAth, as the عَصَب *in the neck, extending to the* كَاهِل [or *part between the two shoulder-blades*]: ISd says that it is *syn. with* عَقَبٌ [q. v.]: (TA:) [it is also said that] it signifies the عَصَبَة [i. e. *tendon,* or *sinew,*] *that extends in the neck:* (Msb:) or the *yellow* عَصَبَة *in the side* (صَفْحَة) *of the neck; one of a pair:* (A:) and the عَلْبَاوَان in a man are [said to be] the *two yellow tendons* or *sinews* (العَصَبَتَان الصَّفْرَاوَان) *in the* مَتْن [or *part next the spine, on either side,*] *of the neck:* (Zj in his Khalk el-Insán:) [but of all the meanings thus assigned to it, the first seems to be the most proper, or at least the most usual: see Q. Q. 1:] the Arabs used to bind therewith, in the fresh, or moist, state, the أَجْفَان [or sheaths] of their swords, and

also their spears when cracked, and it dried upon them, and became strong: (IAth, TA:) the word is masc., (Lh, TA,) or [it is masc. and fem., but] the making it fem. is preferred [though this is contr. to analogy]: (Msb:) the dual is عَلْبَاوَانِ (S, A, O, Msb) and عَلْبَا آنِ; (S, O, Msb, K;) [the former app. the more common, but the latter the more proper;] for the ء [in the sing.] is a letter of quasi-coordination [and therefore properly with tenween]; but if you will, you may liken it to the fem. ء that is in حَمْرَآءُ [of which the dual is more properly حَمْرَاوَانِ], or to the radical ء [or rather the ء that is substituted for the last radical letter] in كِسَآءٌ [of which the dual is more pro-

perly كِسَا آنِ]: (S, O:) and the pl. is عَلَابِىُّ. (S, O, K.) You say of a man when he has become advanced in age, تَشَنَّجَ عَلْبَآءُ الرَّجُلِ [*The* علبآء *of the man has become contracted*]. (S, O.) ___ The pl. عَلَابِىُّ is expl. in the K as signifying also *Lead:* and in the S as signifying *lead,* or *a kind thereof:* (TA:) El-Kutabee says, I have been told that العَلَابِىُّ signifies *lead;* but I am not sure of it: and Az says, I know not any one who has said it, and it is not true; (O, TA;) and this is the case: (O:) MF observes that its explanation as signifying *lead* requires it to be a sing. of a pl. form, or a pl. that has no sing., like أَبَابِيلُ and عَبَادِيدُ: (TA:) in a trad., mention is made of swords of which the ornaments were العلابىّ and الآنُكُ; (O, TA;) and the coupling of these two words together has led to the supposition that the former means lead; but there is no evading the fact that it is the pl. of عَلْبَآءُ meaning the عَصَبُ of the camel. (TA.)

عُلْبُوبَةُ القَوْمِ *The best persons of the people,* or *party.* (Sh, O, K.)

عَلَابٌ *A mark made with a hot iron along the length of the neck* [*of a camel*], (S, O, K,) *upon,* or *over, the* عَلْبَآءُ. (TA.)

عَلَابِىُّ pl. of عَلْبَآءٌ [q. v.].

أَعْلَبُ : see عَلَبٌ, last sentence.

مُعْلَبَةٌ : see the next paragraph.

مُعَلَّبٌ A sword *having its hilt bound* (A, O) *with the* عِلْبَآءُ *of a camel;* (O;) as also مَعْلُوبٌ . (A.) ___ And مُعَلَّبَةٌ A she-camel (S, K) *marked with the mark called* عِلَابٌ; (S, O, K;) as also مُعْلَبَةٌ . (K.)

مُعَلِّبٌ One *who makes the kind of vessel called* عُلْبَةٌ. (S, O.)

مُعَلْبَاةٌ One *who has a perforation made in her* عِلْبَاوَانِ [dual of عِلْبَآءٌ] *with the instrument called* مِدْرًى [q. v.]. (O.)

مَعْلُوبٌ A *conspicuous* road (S, O, K, TA) *that is marked in its two sides;* or *marked with the traces of travellers.* (TA.) ___ And A sword *broken in its edge.* (O.) ___ See also مُعَلَّبٌ.

علث

1 **عَلَثَهُ**, aor. ـِ, (K,) inf. n. عَلْثٌ, (S, O,) to which غَلْثٌ is like in its meanings (K and TA in art. غلث) for the most part, (TA in that art.,) *He mixed it;* (S, * O, * K, TA;) as also عَلَّثَهُ, inf. n. تَعْلِيثٌ; and اعتلثه. (TA.) You say, عَلَثْتُ البُرَّ بالشَّعِيرِ, aor. as above, *I mixed the wheat with the barley.* (S, O.) ___ Also, (K, TA,) aor. as above, (TA,) and so the inf. n., (O, TA,) *He collected it together,* (O, * K, TA,) *from different places.* (TA.) عَلَثَ السِّقَآءَ *He tanned the* [*skin called*] سقاء *with the* أَرْطَى [q. v.], (K,) or *with any of the trees of the kind called* عَلَث [q. v.]: accord. to AHn, it is with غ [i. e. غَلَثَ]. (TA.) [But مَغْلُوثٌ, with غ, is expl. on the authority of ISk, as meaning, applied to a سقاء, Tanned with dry, or with unripe, dates.] عَلَثَ, (S, O, K, TA,) [or, perhaps, عَلَثَ, like غَلَثَ,] as also اعتلث, (TA,) said of a زَنْد [or piece of stick, or wood, for producing fire], *It failed to produce fire,* (S, O, K, TA,) and *was difficult to use:* and the subst. is عُلَاثٌ [app. meaning The *quality of failing to produce fire,* &c.]. (L, TA.) عَلَثٌ The *fighting vehemently, and cleaving to fight:* (S, O, K:) and so غَلَثٌ. (S, O.) One says, عَلَثَ القَوْمُ, aor. ـَ, inf. n. عَلَثٌ, *The people,* or *party, fought one another* [or *did so vehemently and perseveringly*]: and عَلَثَ بَعْضُ القَوْمِ بِبَعْضٍ [*One portion of the people,* or *party, fought another portion vehemently and perseveringly*]. (TA.) And عَلَثَ الذِّئْبُ بالغَنَمِ *The wolf kept to worrying the sheep* or *goats.* (L. [And so غَلَثَ.])

2 **عَلَّثَ** see 1, first sentence. ___ [The inf. n.] تَعْلِيثٌ also signifies *Confusion of mind:* or, as some say, the *beginning of pain.* (TA. [See also 2 in art. غلث; and see مُغَلِّثٌ, with غ.])

4 **أَعْلَثَ** see 8.

5 **تعلّث** *He,* or *it, clung, clave,* or *held fast,* (O, K, TA,) به *to it* [or *him*]. (TK. [See also 5 in art. غلث.])

Also *He made,* or *did,* [a thing] *faultily,* or *unsoundly.* (O, K.) [Accord. to the TK, one says, تعلّث السَّهْمَ, meaning *He made the arrow faultily,* or *unsoundly:* but this is perhaps a mistake: see 8.] ___ And *i. q.* تَمَحَّلَ: (K:) Fr says, تعلَّثْتُ لَهُ الذُّنُوبَ is like تَمَحَّلْتُ [app. meaning *I laboured, and exercised art* or *management, in seeking to do to him misdeeds:* see art. محل]. (O.)

8 **إِعْتَلَثَ** see 1, first sentence. You say, اعتلث العُلَاثَةَ *He* (a man) *mixed the* [*mess called*] عُلَاثَة [q. v.]. (As, O.) ___ And اعتلث زَنْدًا *He took a* زَنْد [or *piece of stick,* or *wood, for producing fire*] from trees, *without knowing whether or not it would produce fire:* (S, O, K:) or *he acted unskilfully in selecting a* زند: (A:) or *he took,* or *made, for himself a* زند *from any tree that he found in his way:* and so اغتلث, with غ. (AHn, TA.) And one says, فُلَانٌ يَعْتَلِثُ الزِّنَادَ meaning *Such a one does not select his* مَنْكِح [or *wife*]: (S, A, * O, K: *) in which sense also يغتلث is a dial. var.: (TA:) and in like manner one says اعتلث [alone], and أَعْلَثَ. (So in a copy of the A. [But I doubt the correctness of the latter verb; and the more so as it is not quite clear whether it be meant to be expl. as having this meaning, or as meaning *It* (a زَنْد) *failed to produce fire,* and therefore, perhaps, a mistranscription for عَلَثَ.]) ___ And اعتلث السَّهْمَ *He took* [or *made*] *the arrow from any of the trees that were before him.* (L.) And *He made the arrow faultily,* or *unsoundly.* (L, TA. [See also 5.]) See also 1, latter half.

عَلْثٌ [originally an inf. n.] *A mixture;* as also عُلَاثَةٌ. (TA.)

عَلَثٌ *What is mixed with wheat &c., of those things that are taken forth and thrown away.* (TA. [It is used in this sense in the present day; as also غَلَثٌ.]) ___ See also عَلِيثٌ. ___ Also a term applied to The [*trees,* or *plants, called*] طَرْفَآء *and* أَثْل [or أَسَل (see غَلَثٌ)] *and* حَاج *and* يَنْبُوت *and* عِكْرِش: pl. أَعْلَاثٌ. (TA. [See also أَغْلَاثٌ, which is somewhat similarly explained.]) ___ And *A* زَنْد [or *piece of stick,* or *wood, for producing fire*] *that has not produced fire.* (A.) And الأَعْلَاثُ [or أَعْلَاثُ الشَّجَرِ] signifies [also]

The promiscuous pieces of trees that one uses for producing fire, of the [*trees called*] مَرْخ, *and of such as are dried up.* (S, O, K.) ___ And أَعْلَاثُ الزَّاد *Such things as are eaten without being selected, of travelling-provisions.* (O, K.)

عَلَثٌ One *whose origin is referred to a person who is not his father* [or *forefather*], (O, K, TA,) his lineage being confused; (TA;) as also مُعْتَلِثٌ. (O, K.) Also *Firm,* or *constant, in fight.* (TA.) [رَجُلٌ عَلَثٌ is expl. in the O by the words مُلَازِمٌ لِمَنْ يُطَالِبُ, and in like manner العَلِثُ is expl. in the K; app. meaning *A man cleaving,* or *holding fast,* applied to *such as is seeking,* or *demanding,* blood-revenge, or a debt or the like; agreeably with what here immediately precedes, and with the explanation in the L, which is, مُلَازِمٌ أَىْ طَالِبٌ فِى قِتَالٍ أَوْ غَيْرِهِ *cleaving,* or *holding fast, i. e. seeking,* or *demanding, in fight or in some other case.* See عَلَثَ, of which عَلِثٌ is the part. n.: and see also غَلَثٌ.]

عُلْثَةٌ, with damm, (K, but written in the O عَلْثَة,) *i. q.* عُلْقَةٌ [most probably, I think, in the sense in which this is used in the phrase لِى فِى هٰذَا المَالِ عُلْقَةٌ (q. v.), from تَعَلَّثَ in the first of the senses assigned to it above, syn. with تَعَلَّقَ]. (O, K.)

عَلْثَى *Food having poison mixed with it, by which vultures are killed:* mentioned by Kr: and غَلْثَى is a dial. var. thereof. (TA.)

عُلَاثٌ : see عُلَاثَةٌ: and see also, 1, latter half.

عَلِيثٌ *Bread made of barley and wheat:* (S, O, K:) and so غَلِيثٌ. (S, O.) And خَمِيرٌ عَلِيثٌ *Bread made of barley and* [*the grain called*] سُلْت. (TA, from a trad.) ___ And *Wheat mixed with barley;* (AZ, TA;) as also عَلَثٌ and عَلِيثَةٌ : or, accord. to Abu-l-Jarráh, *barley and wheat mixed together for sowing and then reaped together.* (TA.)

عُلَاثَةٌ *Clarified butter,* (S, O, K, TA,) or *oliveoil,* (TA,) *and* [*the preparation of curd called*]

أَقط, *mixed together:* (S, O, K, TA:) and *any*

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two things mixed together: (S, O, K:) pl. [or rather coll. gen. n.] عُلَاثٌ . (O.) See also عَلْثٌ. ___ Also *A man who collects from various places.* (O, K.)

عَلِيثَةٌ : see عَلِيثٌ.

مُعْتَلَثُ الزِّنَادِ [evidently, I think, a mistranscription, correctly مُعْتَلِثُ ,] A man *whose* زِنَاد [pl. of زَنْدٌ] *fail to produce fire.* (L.) ___ See also the following paragraph.

مُعْتَلِثٌ : see عَلْثٌ: ___ and see the next preceding paragraph. ___ Also, (O, * L, [thus in the latter, with kesr to the ل, but in the former without any vowel-sign to that letter, perhaps from اعْتَلَثَ الزَّنْدُ, but more probably مُعْتَلَثٌ , from اعتلث السَّهْمَ,]) An arrow *in which is no good.* (O, L.)

علج

1 **عَلَجَهُ** : see 3. عَلَجَتْ, (TA,) inf. n. عَلَجَانٌ, (O, K, TA,) *She* (a camel) *was*, or *became, in a state of commotion.* (O, * K, * TA.) عَلِجَ, aor. ـَ , inf. n. عَلَجٌ, *He* (a man) *was*, or *became, strong, robust*, or *sturdy.* (Msb.)

2 **عَلَّجَ الإِبِلَ** *He fed the camels with the fodder of the* [*shrub called*] عَلَجَان. (TA.)

3 **عَالَجَهُ**, inf. n. عِلَاجٌ (S, A, O, K) and مُعَالَجَةٌ, (S, O, K,) *He laboured, exerted himself, strove, struggled, contended*, or *conflicted, with it*, (namely, a thing, S, O,) *to prevail, overcome*, or *gain the mastery* or *possession*, or *to effect an object; he worked*, or *laboured, at it*, or *upon it, to do, execute, perform, effect*, or *accomplish, it*, or *to manage*, or *treat, it;* syn. زَاوَلَهُ; (S, A, O, K;) and مَارَسَهُ. (TA.) [And *He exercised his skill upon it; worked*, or *wrought, it; worked it together; mingled, mixed up*, or *compounded, it, with some degree of labour; mashed it; kneaded it; manipulated it; brewed it; treated it* with some admixture; *dressed it*, or *prepared it for use;* namely, some substance, composition, food, medicine, or the like.] مِنْ كَسْبِهِ وَعِلَاجِهِ is a phrase occurring in a trad., meaning *From his gain*, or *earning, and his work*, or *labour.* (L.) And one says, عَالَجَ الحَدِيدَ *He worked*, or *wrought, iron.* (L in art. حد, &c.) And عَالَجَ فُرُشًا وَوَسَائِدَ [*He manufactured beds*, or *the like, and pillows*]. (K in art. نجد.) And عَالَجَ الشَّرَابَ بِالنَّارِ [*He brewed*, or *prepared with pains, the beverage*, or *wine, by means of fire;* or *boiled it well*]. (K voce مُصَعَّدٌ.) And عَالَجَ السِّحْرَ [*He wrought enchantment*]. (K in art. تول.) And عَالَجْنَا غَيْبَ السَّمَآءِ [*We laboured*, or *strove, after the secrets of heaven*]. (K in art. لمس.)

___ Also *He laboured,* or *strove, with him, to prevail,* or *overcome;* syn. زَاوَلَهُ. (L.) One says, فَعَلَجَهُ عَالَجَهُ, (S, O, * L, K, *) [aor. of the latter ـُ ,] inf. n. عَلْجٌ, (S,) *He laboured,* or *strove, with him, to prevail,* or *overcome,* (L,) *and he overcame him* (S, O, L, K) *in so doing;* (O, K;) namely, another man. (S, O.) It is said in a trad., عَالَجْتُ ٱمْرَأَةً فَأَصَبْتُ مِنْهَا [*I strove with a woman, and obtained what I desired of her*]. (L.) And لَمْ يُعَالِجْ, in another trad., is said to mean *He did not strive,* or *contend, with the confusion of intel-lect* [*usually*] *attendant upon death,* which would be an expiation for [some of] his sins: or *he did not strive,* or *contend, with the severity of longcontinued sickness, nor suffer the perturbation* [*usually*] *attending death:* or, as some relate it, the phrase is لَمْ يُعَالَجْ, meaning *he was not tended,* or *treated medically, in his sickness.* (L.) In another trad. occurs the saying, إِنِّى صَاحِبُ ظَهْرٍ أُعَالِجُهُ, meaning *Verily I am the owner of a camel for riding or carriage, which I ply,* or *work,* (أُمَارِسُهُ,) *and employ to carry for hire.* (L.) And it is related in another trad. that 'Alee sent two men in a certain direction, and said, إِنَّكُمَا عِلْجَانِ فَعَالِجَا عَنْ دِينِكُمَا, meaning *Verily ye are two strong, bulky men, therefore labour ye* [*in defence of your religion*] in the affair to the performance of which I have called and incited you. (L.) ___ [And *He plied it;* i. e. *kept it at work,* or *in action;* namely, a thing. See an ex. voce دُلْبٌ.] ___ Also, (O, K,) inf. ns. as above, [but generally عِلَاجٌ,] (K,) *He treated him* (i. e. a person either sick or wounded, or a beast, O) *medically, curatively,* or *therapeutically:* (O, K:) *he tended him,* or *took care of him, in his sickness:* (L:) [*he endeavoured to cure him* (i. e. a sick person), or *it* (i. e. a diseased part of the body):] and عَالَجَهُ مِنَ الدَّآءِ, inf. n. عِلَاجٌ, *he treated him medically to cure him of the disease.* (MA.) [And *He dressed it,* namely, a wound or the like.] And one says, عُولِجَتِ السِّبَاعُ بِأُخَذٍ, meaning *The beasts,* or *birds, of prey were wrought upon,* or *operated on, by charms,* so as to prevent their injuring cattle and the like. (L in art. عقد.)

5 **تعلّج الرَّمْلُ**, and اعتلج, *The sand became collected together.* (TA.) ما تَعَلَّجْتُ بِعَلُوجٍ and ما تَأَكَّلْتُ بِأَلُوكٍ signify the same, (O, K,) i. e. [*I have not occupied myself in chewing with anything that is chewed;* or] *I have not tasted anything;* and so ما تَعَلَّكْتُ بِعَلُوكٍ. (O.) تعلّجت الإِبلُ *The camels obtained,* or *took, of the* [*shrub called*] عَلَجَانٌ. (TA.)

6 **تعالجوا** *They laboured, exerted themselves, strove, struggled, contended,* or *conflicted, one with another, to prevail, overcome,* or *gain the mastery* or *possession,* or *to effect an object;* syn. تَزَاوَلُوا. (S and K in art. زول. [See also 8.]) One says, تَعَالَجَا الشَّرَّ بَيْنَهُمَا [*They two laboured,* or *strove, each with the other, to do evil,* or *mischief*]. (S in art. كوح.)

8 **اعتلجوا** *They wrestled together, striving to throw one another down;* and *fought one another.* (A, O, K.) And اعْتَلَجَتِ الوُحُوشُ *The wild animals contended in smiting one another, and strove,* or *struggled, together for the mastery.* (TA.) [See also 6.] ___ [Hence,] اعتلجت الأَمْوَاجُ (S, A, O, K) *The waves conflicted,* or *dashed together.* (S, O, K.) ___ And اعتلج الهَمُّ فى صَدْرِه *Anxiety conflicted in his bosom.* (TA.) ___ And اعتلجت الأَرْضُ *The land produced,* or *had, tall plants,* or *herbage.* (S, O, K.) ___ See also 5.

10 **استعلج** is said of a man's make [as meaning *It was,* or *became, strong,* or *sturdy, and big,* or *bulky*]: (A:) [or] *it was,* or *became, thick, big,* or *coarse.* (Kh, O.) And said of a man, *His beard grew forth,* (AZ, L, Msb,) *and he became thick, big,* or *coarse, and strong,* or *sturdy, and bulky in his body:* and it is also said of a boy, or young man, meaning خَرَجَ وَجْهُهُ [for خَرَجَ نَبَاتُ وَجْهِهِ *the hair of his face grew forth*]. (L.) And said of the skin (S, O, K) of a man, (S, O,) *It was,* or *became, thick, coarse,* or *rough.* (S, O, K.) ___ It is also said of a lock (مِغْلَاقٌ), [app. as meaning *It required labour,*

exertion, or *effort, to open it,*] from العِلَاجُ. (O. [I suppose it to be like اسْتَكَدَّ, from الكَدُّ; &c.])

عِلْجٌ *A strong,* or *sturdy, man:* (Msb:) or *a strong,* or *sturdy, and thick, big,* or *coarse, man:* (L:) or *any man having a beard;* (AZ, L, Msb;) not applied to the beardless: (AZ, Msb:) and *any* [*man* or *beast*] *that is hardy, strong,* or *sturdy:* (L:) and *an ass,* (S, K, TA,) in an absolute sense: (TA:) and, (K,) or as some say, (TA,) *a fat and strong wild ass:* (K, TA:) or *a fat and thick, big,* or *coarse, wild ass:* (O:) and *a man,* (S, A, O, L, K,) or *a big,* or *bulky, man,* (Mgh, Msb,) or *a strong and big,* or *bulky, man,* (TA,) *of the unbelievers of the* عَجَم [i. e. *Persians* or other *foreigners*], (S, A, Mgh, O, L, Msb, K, TA,) and *of others;* (L;) so called because of the thickness, bigness, or coarseness, of his make: (O:) or *a strong and big,* or *bulky, unbeliever:* (L:) or simply *an unbeliever;* (L, Msb;) thus accord. to some of the Arabs, in an absolute sense: (Msb:) fem. with ة: (L:) pl. [of pauc.] أَعْلَاجٌ and [of mult.] عُلُوجٌ (S, O, Msb, K) and عَلَجَةٌ and [quasi-pl. n.] مَعْلُوجَآءُ, (S, O, K,) like مَشْيُوخَآءُ [q. v.], (TA,) and مَعْلُوجَى (O, L, CK) and مَعْلَجَةٌ. (Sb, R, TA.) El-Hasan applied the epithet عُلُوجٌ, contemptuously, to certain men who neglected the supererogatory prayers before daybreak, performing only [afterwards] the prescribed prayers. (Mgh.) ___ فُلَانٌ عِلْجُ مَالٍ is like إِزَآءُ مَالٍ [meaning *Such a one is a manager, tender,* or *superintendent,* or *a good pastor, of cattle,* or *camels &c.*]. (S, O, K.) ___ And عِلْجٌ signifies also *A cake of bread:* (Abu-l- 'Omeythil, TA:) or *a cake of bread that is thick* (O, K, TA) *in the edges* (O) or *in the edge.* (K, TA.)

عَلَجٌ The *small ones,* or *young ones,* of palmtrees. (AHn, S, O, K.) ___ See also عَلَجَانٌ, in two places.

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عَلِجٌ (S, O, K) and عُلَجٌ and عُلَّجٌ, (O, K,) applied to a man, *Strong,* or *sturdy,* (S, O, K.) in labouring, or striving, to

prevail, (TA,) *who throws down his antagonists much* or *often,* (صَرِّيعٌ, [in the CK, erroneously, صَرِيعٌ,]) *and who labours,* or *exerts himself, in performing, accomplishing,* or *managing, affairs:* (O, K:) or عُلَّجٌ signifies a man *strong,* or *sturdy, in fighting, and in contending like the ram.* (L.) ___ And عَلَجَةٌ, applied to a she-camel, *Strong,* or *sturdy:* (O:) or, so applied, *having much flesh:* (TA:) pl. عَلَجَاتٌ. (O, TA.)

عُلَجٌ and عُلَّجٌ: see عَلَجٌ; the latter in two places.

عَلْجَنٌ A she-camel *compact and firm in flesh:* (S, O, K:) or *strong;* (Az and TA in art. علجن;) as also عُلْجُونٌ : (K in that art.:) or *thick, big,* or *coarse:* (Aboo-Málik, TA in that art.:) [but] the ن is augmentative. (O.) ___ And A woman *who cares not for what she does nor for what is said to her.* (T, K; and S in art. علجن.)

عُلْجَانٌ *A collection of* [*thorny trees of the kind called*] عِضَاه. (O, K.)

عَلَجَانٌ (S, O, L, K) and عَلَجٌ (L, TA) *A certain sort of plant;* (S, O, K;) *growing in the sand:* n. un. with ة: (O:) AHn says, on the authority of certain of the Arabs of the desert, that *it grows in the form of slender strings, intensely green, of a greenness like that of herbs,* or *leguminous plants, inclining to yellowness, bare, having no leaves:* (O:) he says [also] that the عَلَج [or عَلَجَان, as will be shown by what follows,] is, with the people of Nejd, *a sort of trees* [or *shrubs*] *having no leaves, consisting only of bare strings, of a dusty green colour:* (L, TA:) *the asses eat it, and their teeth become yellow in consequence of their eating it;* wherefore one says of him who has yellow teeth, كَأَنَّ فَاهُ فُو حِمَارٍ أَكَلَ عَلَجَانًا [*As though his mouth were the mouth of an ass that had eaten 'alaján;* by the *mouth* being meant the *teeth,* as is often the case]: (O, L, TA:) and he says that *it sometimes grows, not in the sand, but in soft,* or *plain, tracts;* and accord. to

some, (O,) the عَلَجَان is *a sort of trees of a dark green colour, not having leaves, consisting only of twigs, one of such trees occupying the space of a man sitting;* (O, L, TA; *) *growing in plain,* or *soft, land, and not eaten by the camels unless of necessity:* Az says that the عَلَجَان is *a sort of trees resembling that called* عَلَنْدًى, which he had seen in the desert: and its pl. [or rather the pl. of the n. un. (عَلَجَة) of its syn. عَلَج] is عَلَجَات. (L, TA.)

عَلَجَانَة n. un. of عَلَجَان [q. v.] Also *Dust which the wind collects at the foot of a tree.* (O, K.)

عُلْجُون : see عَلْجَن.

عِلَاج an inf. n. of 3 [q. v.]. (S, A, O, K.) ___ And [*A medicine,* or *remedy;* often used in this sense;] *a thing with which one treats a patient medically,* or *curatively.* (TA.)

عَلُوج *i. q.* أَلُوك (O, K) and عَلُوك, meaning *A thing that is eaten* [or *chewed*]: (O:) so in the phrase هٰذَا عَلُوجُ صِدْق [*This is an excellent thing that is chewed*]. (O, K.) See also 5.

عَالِج A camel *pasturing,* or *that pastures, upon the* [*shrub called*] عَلَجَان. (S, O, K.) *A quantity* of sand *that has become accumulated and intermixed:* pl. عَوَالِج. (TA, from a trad.)

مَعْلَجَة : [quasi-pl. ns.] see عِلْج.

مَعْلُوجَى : [quasi-pl. ns.] see عِلْج.

مَعْلُوجَآء : [quasi-pl. ns.] see عِلْج.

مُعَلْهِج [mentioned in the O and K in art. علهج] One *whose father is free,* or *an Arab, and whose mother is a slave;* syn. هَجِين: (S, K:) or one *who claims as his father a person who is not his father;* or *who is claimed as a son by a person who is not his father:* and one

born of two different races: (Lth, O:) or one *born of a slave the daughter of a female slave:* (Ibn-'Abbád, O:) or, accord. to ISd, one *who is not of pure race:* (TA:) a *low,* a *vile,* or an *ignoble,* man; *foolish,* or *stupid,* or *deficient in intellect;* (Lth, O, K;) *a frivolous babbler.* (Lth, O.) F charges J with error in asserting the هـ to be augmentative; but all the authorities on inflection assert the same thing. (MF.)

مُعَالَجٌ *A place of* عِلَاج [i. e. *medical,* or *curative, treatment*]. (TA in art. ارى.)

مُعَالِجٌ One *who treats patients, whether sick or wounded,* or *beasts, medically,* or *curatively.* (TA.)

أَرْضٌ مُعْتَلَجَةٌ *Land of which the herbage has become strong,* or *tall, and tangled,* or *luxuriant, and abundant.* (TA.)

مُسْتَعْلِجُ الخَلْقِ A man [*strong,* or *sturdy, and big,* or *bulky,* or] *thick, big,* or *coarse, in make.* (S, O. [See the verb.])

علجن (Quasi root)

عَلْجَنٌ &c. see in art. علج.

علد

1 عَلَدَ, aor. ـَـ, (O, L, K,) inf. n. عَلْدٌ (O, L, K *) and عَلَدٌ, (O,) said of a man, (O,) or of anything, (L,) *He*, or *it*, *was*, or *became*, *strong and hard.* (O, L, K. [See also Q. Q. 3.]) ___ And *He stood fast, and refused to be led*, or *to turn.* (L. [See also Q. Q. 1.])

13 اعْلَوَّدَ : see Q. Q. 3: ___ and Q. Q. 1. ___ Also *He* (a man) *was*, or *became*, *grave*, *staid*, *steady*, *sedate*, or *calm.* (O, K.)

Q. Q. 1 عَلْوَدَ *He*, or *it*, *kept*, or *clave*, *to his*, or *its*, *place*, *and could not be moved by any one;* (L, K;) as also اعْلَوَّدَ . (L. [See also 1.])

Q. Q. 3 اعْلَنْدَى *He* (a camel) *was*, or *became*, *thick*, *big*, or *coarse*, *and strong;* (Abu-sSemeyda', S, O, L, K;) as also اكْلَنْدَى: (Abu-sSemeyda', S, L:) and so اعْلَوَّدَ said of a man. (O, L, * K, [See also 1.])

عَلْدٌ *Hardness and strength.* (K. [See 1.]) And A thing, (S,) or anything, (TA,) *hard*, (S, K,) *and strong:* (K:) or, accord. to Kh, anything *thick*, *big*, or *coarse*, *and strong.* (Ham p. 81.) ___ And *Standing fast*, *and refusing to be led*, or *to turn.* (L.) Also, (S, K,) or أَعْلَادٌ, (IAar, TA,) which is the pl., (TA,) The *sinews* عَصَب *of the neck.* (IAar, S, K.)

عَلَنْدٌ : see مُعَلَنْدَدٌ.

عَلْوَدٌ : see what next follows.

عَلْوَدٌ (S, O, L, K) and عَلْوَدٌّ (Ibn-Habeeb, MF) and عَلْوَدٌ as written in some copies of the Book [of Sb] and said by Seer to be a dial. var., (TA,) *Great*, or *old* or *full-grown;* syn. كَبِيرٌ : (El-Umawee, S, K:) or *great*, or *old* or *full-grown*,

(كَبِيرٌ,) *advanced in age, and strong:* (so in a copy of the S:) or *advanced in age, and strong;* applied to a man and to a camel; as also عَلُّودٌ : or *thick, big,* or *coarse;* as also عَلُّودٌ : and *old* (كَبِيرٌ) *and decrepit:* (L:) applied to a man: (TA:) and with ة, *decrepit,* applied to a she-camel: (K:) also, without ة, *big,* or *bulky;* applied to a [lizard of the species termed] ضَبٌّ: and applied by El-Farezdak to the بَظْر [q. v.] of a woman, as meaning *large and hard:* (L:) and a *thick-necked* man: (AA, TA:) and applied [app. as meaning *thick*] as an epithet to a neck: (AO, S, O:) and the *neck* itself, of a she-camel: also *strong, and having hardness;* applied to a man; and likewise, with ة, to a woman: (L:) and applied to a lord, or chief, as meaning *grave, staid, steady, sedate,* or *calm,* (O, L, K,) *and of firm judgment:* (L:) and, with ة, a mare that is *stubborn, and not to be led unless driven;* (K;) *that extends her legs, and pulls vehemently the person who leads, with her neck, so that he can seldom lead her unless she be urged on from behind.* (ISh, O, * L.)

عَلُّودٌ : see the next preceding paragraph, in two places.

عُلَادًى : see the next paragraph.

عَلَدْنًى : see the next paragraph.

عَلَنْدَدٌ : see the next paragraph.

عَلَنْدًى Anything *thick, big,* or *coarse;* (S, O, * K;) as also عُلَنْدًى: (O, K:) and *bulky, strong, and tall;* applied to a camel and to a horse: (TA:) and sometimes they applied the epithet عُلَنْدًى to a camel: (S:) this and عُلَادًى signify *strong,* so applied, (O, K,) as does also عَلَنْدَدٌ applied to a horse; (L;) or *bulky and tall,* applied to a camel and to a horse: or, accord. to En-Nadr, one says ناقة عَلَنْدَاةٌ, meaning *a great and tall she-camel;* but not جمل عَلَنْدًى;

like as one says ناقة عفرناة; but not جمل عفرنى: (TA:) and علندى occurs in old poetry as an epithet applied to a she-camel [app. in this instance with what is termed the fem. alif, i. e. without teshdeed]: (Ham p. 82:) the pl. of علندى is علاند (S, O) and علادى: and Sb mentions [app. as a dial. var. of the sing.] علدنى . (L.) ___ Also *A species of tree,* (O, K, TA, and so in a copy of the S,) *of the kind called* عضاه, *having thorns:* (O, K:) [a coll. gen. n.:] n. un. علنداة; (AHn, O, K: *) it is *of the trees of the sands, not such as is termed* حمض, (O, TA,) *and yields an intense smoke:* (TA:) accord. to Lth, the علنداة is *a tall tree, having no thorns, of the kind termed* عضاه: but he is incorrect in so saying: it is *a tree having hard branches, for which the cattle,* or *camels and other beasts, have no desire, and not of the kind termed* عضاه; and indeed how can it be of the kind thus termed having no thorns? *nor is it tall, the tallest being of the height of a man sitting; but, with its shortness, it is dense and compact in its branches.* (Az, TA.)

ما لى عنه معلندد, (Lh, L, and K in art. عند,) and معلندد, (K in that art.,) and معلندد, (Lh, L,) or ما لى منه معلندد, (AZ, and S and O in art. عند,) and علند , (L,) as also عندد and عندد, (AZ, O and K in art. عند,) *I have no way of avoiding it,* or *escaping it:* (Lh, L, and O and K in art. عند, q. v.:) or ما لى عنه معلندد, *I have, in the way to it, no place in which to make my camel lie down, nor any in which to take a noontide-sleep, but only a direct course to it.* (L in art. علند.) And ما لى إليه معلندد, (Lh, L, and O * and K in art. عند,) and معلندد, (Lh, O in that art.,) *I have no way of attaining to it.* (Lh, L, and O and K in art. معلندد.) عند also signifies A country, (O in art. عند, on the authority of Ibn-'Abbád,) or a land, (K in that art.,) *containing neither water nor pasture.* (O and K in that art.)

علس

عَلَسٌ *A certain kind of wheat, having two grains in one husk,* (S, O, Msb, K,) *and sometimes one grain,* or *three grains;* (Msb;) *it is found in the region of El-Yemen;* (TA;) *and is the wheat of San'à:* (S, O, K:) or *a sort of wheat, of good quality, but difficult to cleanse, growing in the parts of El-Yemen:* (AHn, O:) or [*a kind of grain*] *like wheat, but difficult to cleanse,* (Mgh, Msb,) *having two grains in one envelope, and it is the corn of San'à:* (Mgh:) or *a certain black grain, which people eat in times of dearth,* or *drought,* (Mgh, Msb,) *after grinding it:* (Mgh:) or, (Msb, in the K and,) accord. to IAar, (O,) *i. q.* عَدَسٌ [or *lentils*]. (O, Msb, K.)

علط

1 **عَلَطَ**, aor. ـُ (S, O, K,) and ـِ, (O, K,) inf. n. عَلْطٌ, (O,) *He branded* (S, O, K) his camel, (S, O,) or a she-camel, (K,) *with the mark called* عِلَاط; (S, K;) as also عَلَّطَ, (K,) inf. n. تَعْلِيطٌ; (TA;) or the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]; (S, M, TA;) you say, عَلَّطَ إِبِلَهُ [*he branded his camels with that mark*]. (S.) ___ [Hence,] one says, لَأُعَلِّطَنَّكَ عَلْطَ البَعِيرِ, (TA,) or عَلْطَ سَوْءٍ, (O,) *I will assuredly brand thee* [*with the branding of the camel,* or *with an evil branding,* meaning,] *with a branding that shall remain upon thee.* (O, TA.) And عَلَطَهُ بِشَرٍّ, (S, O, K, TA,) and بِسُوْءٍ, inf. n. عَلْطٌ and عُلُوطٌ, (TA,) *He mentioned him,* (S, O, K, TA,) and *aspersed him,* (TA,) [or *branded,* or *stigmatized, him,*] *with evil.* (S, O, K, TA.) And عَلَطَهُ بِالقَوْلِ, inf. n. عَلْطٌ, *He branded,* or *stigmatized, him with a mark* [*of reproach*] *whereby he should be known.* (TA.) ___ And عَلَطَهُ بِسَهْمٍ *He hit him with an arrow;* (S, O;) inf. n. عَلْطٌ. (S.)

2 **عَلَّطَ** see above, first sentence. ___ عَلَّطَ البَعِيرَ, inf. n. تَعْلِيطٌ, *He pulled off the cord called* عِلَاط *from the neck of the camel.* (A 'Obeyd, S, O, * K.)

4 **مَا أَعْلَطَهُ**, said of a poet, means مَا أَنْكَرَهُ [*How great is his intelligence,* or *skill, and knowledge!* &c.]. (AA, O, K.)

5 **تَعَلَّطَ القَوْسَ** *He hung upon himself the bow.* (TA.)

8 **اعتلطه** *He contended with him in an altercation; disputed,* or *litigated, with him; and treated him with enmity,* or *hostility;* or *did evil to him, obliging him to do the like in return.* (O, K.)

13 اعْلَوَّطَ البَعِيرَ *He clung to the neck of the camel, and mounted him:* (S, O, K:) or it signifies, (K,) or signifies also, (O,) *he rode the camel without a* [*cord such as is termed*] خِطَام [q. v.]: (Ibn-'Abbád, O, K:) or *he rode the camel bare, without saddle:* (K:) and اعلوّط الفَرَسَ *he rode the mare without bridle.* (TA.) ___ And اعلوّط النَّاقَةَ, said of a camel, (O, K, TA,) *He got upon the neck of the she-camel, and mounted upon her in a headlong,* or *heedless, manner:* (TA:) or *he mounted the she-camel to cover her.* (O, K, TA.) ___ [Hence,] اعلوّط رَأْسَهُ, (O, TA,) and اعلوّط أَمْرًا, (K, TA,) *He pursued a headlong,* or *heedless, course, and plunged,* or *rushed, into an affair without consideration.* (O, K, TA.) ___ And اعلوّطه *He took him and confined him.* (Lth, * O, * K.) ___ And *He clave to him,* (IAar, S, O, K,) *like as the* [*cord called*] عِلَاط *cleaves to the neck of the camel.* (IAar, TA.) ___ And *He clung to him, and drew him to him;* (Ibn-'Abbád, O;) and so تَعَلْوَطَهُ. (Ibn-'Abbád, O, K.)

Q. Q. 2 تَعَلْوَطَهُ: see what next precedes.

عَلْطٌ *A brand upon the side of the cheek of a camel:* (IDrd, O: [see also عِلَاطٌ:]) or *the scar of the branding upon the side of the fore part of the neck of a camel:* app. an inf. n. used as a subst. (TA.) ___ See also عُلْطَةٌ.

عُلُطٌ, applied to a she-camel, (S, O, K,) and to a he-camel, (O,) accord. to As, (S,) *Without a* [*cord such as is called*] خِطَام [q. v.]: (S, O, K:) and, (K,) accord. to El-Ahmar, (S, O,) *without a brand:* (S, O, K: [see عِلَاطٌ:]) like عُطُلٌ: (TA:) pl. أَعْلَاطٌ. (S, O, K.) ___ Hence, (O,) أَعْلَاطُ الكَوَاكِبِ *The shining,* or *brightly-shining, stars,* (الدَّارِىّ, K, TA, [in the O الدَّارِىّ, an evident mistranscription,]) *that have no names:* (O, K:) or *the named, known stars;* as though they were مَعْلُوطَة, i. e. marked with brands. (O.) [See also عِلَاطٌ.] ___ And عُلُطٌ signifies *Tall* she-camels: ___ and *short* asses. (IAar, O, K.)

عُلْطَةٌ *A necklace,* or *collar,* or *the like;* syn. قِلَادَةٌ: (S, O, K:) pl. عُلَطٌ. (O, TA.) ___ Also *A black mark which a woman makes upon her face for adornment;* (IDrd, O, K, TA;) like لُعْطَةٌ; (TA;) and so عَلْطٌ. (IDrd, O, K.) ___ And *A* سُفْعَةٌ [or *blackness tinged with redness*] *in the face* of a hawk; as also لُعْطَةٌ. (TA.) ___ See also العُلْطَتَانِ ___. عَلْطَآءُ *The* رَقْمَتَانِ [app. meaning *two ringstreaks*] *upon the necks of the* [*collared doves called*] قَمَارِىّ, *and the like thereof of birds;* as also العَلَاطَانِ: (TA:) or this latter signifies *the black* طَوْقٌ [or *ring*] *on the two sides of the neck* of the dove: (Az, O, TA:) or so العَلَاطُ: (K:) and العُلْطَتَانِ signifies, accord. to Th, a طَوْقٌ [or *neckring*]: and some say, *a* سِمَةٌ [or *brand*]; but ISd says, I know not how this is: it is mentioned, however, by Suh, in the R. (TA.) ___ Also *Two cowries* (وَدَعَتَانِ) *which are upon the necks of boys.* (TA.) ___ And عُلْطَتَا المَرْأَةِ *The anterior and posterior pudenda of the woman.* (TA.)

عَلْطَآءُ A ewe *having in the side of her neck a black* [*mark termed*] عُلْطَةٌ, *the rest of her being white.* (TA.)

عَلَاطٌ The *side of the neck:* (K:) the عَلَاطَانِ are the *two sides of the neck* (S, O, K) of anything [i. e. of any creature]. (O.) ___ And *A brand* (S, O, K) *on the neck of a camel,* (S, O,) *breadthwise,* (S,) *on the side* (عُرْضٌ [in the CK عَرْضٌ]) *of his neck:* (K, TA:) this is [said to be] its primary meaning: or, accord. to IDrd, *a brand on the side of the cheek of a camel:* (O:) or, accord. to the R, *on the base of the neck:* in the book of Ibn-Habeeb, said to be *on the neck breadthwise; sometimes a single line, sometimes two lines,* and *sometimes several lines, on each side:* (TA:) and إِعْلِيطٌ signifies the same: the pl. (of عَلَاطٌ, TA) is أَعْلِطَةٌ [a pl. of pauc.] and عُلُطٌ. (K, TA.) ___ See also عُلْطَةٌ. ___ Also *A rope which is put upon the neck of a camel.* (S, O, K.) ___ And The *thread* of the needle. (Lth, O, TA.) ___ And [hence] العَلَاطُ, (K, TA,) or عَلَاطُ الشَّمْسِ, (Lth, O,) *What is, when one looks at it, as though it were*

thread [*proceeding from the sun,* app. *when its light enters through an aperture in a wall or the like into a dark,* or *shady, place*]. (Lth, O,

K, * TA. * [In the K expl. as meaning خَيْطُ الشَّمْسِ. See also خَيْطُ البَاطِلِ, in art. خيط.]) ___ And عَلَاطُ النُّجُومِ *What is suspended to the stars:* [as though meaning *the rays proceeding from the stars:*] pl. أَعْلَاطٌ [which is also pl. of عُلُطٌ, q. v.]. (TA.) [But this is app. a conjectural explanation, suggested by a verse of Umeiyeh Ibn-Abi-s-Salt, incorrectly cited by Lth, and after him by Az, in which what are termed أَعْلَاطُ النُّجُومِ, or أَعْلَاطُ الكَوَاكِبِ, (see عُلُطٌ,) are described as being كَحَبْلِ الفَرْقِ, i. e. like the cord of flax, thus expl. by Az; whereas the right reading, as is stated in the O and TA, is كَخَيْلِ القَرْقِ; by القَرْقِ being meant the game thus called, and also called السُّدَّرُ; to which is added in the TA, that the خَيْل thereof are the stones used therein.] Also *Contention, altercation, dispute,* or *litigation;* and *evil,* or *mischief;* (K, TA;) and *inimical,* or *hostile, treatment;* or *evildoing that obliges one to return evil:* (TA:) or the *branding,* or *stigmatizing, with evil.* (S, * O.)

عَلْيَطٌ *A species of trees,* (K, TA,) *in the Sarâh* (السَّرَاة), *from which bows are made.* (TA.)

شَاعِرٌ عَالِطٌ [*A poet possessing intelligence,* or *skill, and knowledge;* or *great intelligence* &c.]: of such one says, مَا أَعْلَطَهُ [q. v.]. (AA, O, K. *)

إِعْلِيطٌ The *pericarp of the* مَرْخ, which is like the shale of the bean, (O, K,) and to which the ear of the horse is likened: (O, TA:) said by certain of the lexicographers, (O,) as expl. by J, (TA,) to mean the *leaves of the* مَرْخ; but this is incorrect; for the مرخ has no leaves, its branches being bare and slender twigs: (O, TA: *) n. un. with ة. (TA.) ___ And *A branch,* and *a twig, of which the leaves have fallen.* (K.) See also عَلَاطٌ.

مَعْلَطٌ The *place of the brand called* عَلَاط *on the neck of the camel:* (O, K, TA:) and so, accord.

to the K, مُعْلَوَّطٌ ; but this latter means the *place of the neck of the camel to which one clings* [*to mount him:* see 13]. (TA.)

مُعَلَّطٌ A camel *whose cord called* عِلَاط *has been pulled off from his neck.* (TA.)

مَعْلُوطٌ A camel *branded with the mark called* عِلَاط. (O, TA.)

مُعْلَوَّطٌ : see مَعْلَطٌ.

علف

1 **عَلَفَ الدَّابَّةَ** , (S, Mgh, O, Msb,) aor. ـِ , (O, Msb, TA,) inf. n. عَلْفٌ; (S, Mgh, O, Msb, K;) and اعلفها , (Mgh, Msb,) inf. n. إِعْلَافٌ; (K;) *He fed the beast* (S, * Mgh, O, * Msb, * K) *with* عَلَف [i. e. *fodder,* or *provender*], (S, * Mgh, O, * Msb,) [i. e. *he foddered the beast,*] in the مَعْلَف [or manger]: (Mgh:) or ↓ the latter signifies *he repaired to it often, putting* عَلَف *for it.* (TA.) Fr cites the following verse:

* عَلَفْتُهَا تِبْنًا وَمَآءً بَارِدًا *

* حَتَّى شَتَتْ هَمَّالَةً عَيْنَاهَا *

[meaning *I fed her with straw, and* gave her to drink *cool water, so that she passed the winter with her eyes flowing abundantly with tears*]: (S, O:) i. e. وسقيتها مآءً. (S.) ___ And عَلْفٌ signifies also The *drinking much.* (AA, O, K.) [Accord. to the TK, one says, عَلَفَهُ, aor. ـِ , inf. n. عَلْفٌ, meaning *He drank it much.*]

2 **عَلَّفَ** see the next paragraph, in two places. [Accord. to Golius, علّف signifies *He fed well with fodder:* but for this he mentions no authority.]

4 **أَعْلَفَ** see 1, in two places. اعلف الطَّلْحُ *The* [trees called] طلح *put forth their* عُلَّف [q. v.]; (S, O, K;) as also علّف ; but this is extr., for a verb of this meaning is [regularly] of the measure أَفْعَلَ only: (Ibn-'Abbád, O, K:) accord. to AA, as AHn states in mentioning the حُبْلَة, (O, TA,) علّف , (O, K,) inf. n. تَعْلِيفٌ, (K,) signifies *they scattered their blossoms, and organized and compacted their fruit* [i. e. *their pods with the seeds therein*]; expl. by تناثر ورده وعقد [meaning عَقَدَ الثَّمَرُ]; (O, K;) like أَحْبَلَ. (O.)

5 **تعلّف** *He sought* عَلَف [i. e. *fodder,* or *provender,*] *repeatedly,* or *leisurely, in the places in which it was thought,* or *known, usually to be.* (Mgh.)

8 **تَعْتَلِفُ**, said of a beast, (دَابَّة, O,) *It eats* (O, TA) [fodder, or provender, or] green herbage. (TA in art. ربع.) ___ And اعتلف [perhaps a mistranscription for اعْتَلَفَ] *He was a great eater.* (TA.)

10 **استعلفت الدَّابَّةُ** *The beast* [meaning horse] *sought,* or *demanded,* عَلَف [i. e. *fodder,* or *provender,*] *by neighing.* (O, K.)

عَلْفٌ *A great eater;* one *who eats much;* (AA, O, K;) as also مُعْتَلَفٌ [perhaps a mistranscription for مُعْتَلِفٌ, but see 8]. (TA.) Also *A certain tree,* or *plant,* (شَجَرَةٌ,) *of ElYemen, the leaves of which are like* [*those of*] *the grape* [-*vine*]: *they are pressed* [app. *in the nosebags of horses,* the TA here inserting فى المخابى, for which I read فى المخالى, and it is there added وَيُسَوَّى, app. as meaning *and made into a flat mass,*] *and dried, and flesh-meat is cooked therewith instead of with vinegar;* (K;) *and they* [i. e. the leaves] *are used as a* ضِماد [or *dressing for wounds*] (وَيُضَمَّدُ به). (K accord. to the TA. [But in the place of these words, the CK and my MS. copy of the K have وَبِضَمٍّ, as relating to a form of the pl. of عُلُوفَةٌ, there mentioned in the next sentence.])

عَلَفٌ is for beasts, or horses and the like; (S, O;) a word of well-known meaning; (K;) i. e. *Fodder,* or *provender for beasts;* (KL;) *food of cattle,* or *of animals,* (TA,) or *of quadrupeds;* (MA;) *food with which the beast is fed* (Mgh, Msb *) *in the* مَعْلَف [or *manger*]: (Mgh:) accord. to ISh, applied to *herbs,* or *leguminous plants,* both *fresh* and *dry:* (TA voce حَشِيشٌ:) said by ISd to be the قَضِيم [generally meaning *barley*] *of the beast:* (TA in the present art.:) [see also عُلُوفَةٌ:] pl. [of mult.] عَلَافٌ (S, O, Msb, K) and عُلُوفَةٌ (Mgh, O, K) and [of pauc.] أَعْلَافٌ. (O, K.) See also عَلَفَةٌ. ___ [Hence,] one says, هُمْ عَلَفُ السِّلَاحِ وجزر السِّبَاعِ [*They are the provender of the weapons, and the flesh that is food of the beasts,* or *birds, of*

prey]. (TA.)

عَلَفَةٌ The *food*, or *victuals, of soldiers;* as also عُلُوفَةٌ [which is a pl. of عَلَفٌ, or perhaps it is correctly عَلُوفَةٌ, which is expl. by Golius as meaning *a stipend*, peculiarly *of a soldier*]. (KL.)

العَلْفَى, from عَلَفٌ, *What a man assigns, on the occasion of the reaping of his barley, to a guardian* [*thereof*] *from the birds*, or *to a friend.* (El-Hejeree, TA.)

عَلِيفٌ, (K, TA,) applied to a sheep or goat (شَاة), (TA,) *i. q.* مَعْلُوفَةٌ [i. e. *Fed with fodder*, or *provender; foddered*]: (K, TA:) accord. to AZ, applied to a ram; and having for its pl. عَلَائِفُ: and expl. by Lh as meaning *tied up, and fed with fodder*, or *provender; not sent forth to pasture where it pleases, nor led to pasture.* (TA.) [See also عَلُوفَةٌ.]

عَلَافَةٌ The *seeking*, and *buying*, and *bringing, of* عَلَف [i. e. *fodder*, or *provender for beasts*]. (Mgh.)

عَلُوفَةٌ A sheep or goat and other animal, and sheep or goats and other animals, *fed with fodder*, or *provender:* (Mgh, Msb:) or, as also عَلِيفَةٌ, a sheep or goat (شَاة), and a she-camel, *fed with fodder*, or *provender, and not sent forth to pasture;* (S, O, K, TA;) in order that it may become fat, (TA,) by means of the fodder collected: (Az, TA:) the pl. of each is عَلَائِفُ, accord. to Lh: or the pl. of the former is عُلُفٌ and عَلَائِفُ: (TA:) accord. to Lth, they said عَلُوفَةُ الدَّوَابِّ, as though the former word were a pl.; and it is more properly to be regarded as a pl. (O.) [See also عَلِيفٌ.] ___ Also The *food of the beast:* pl. عُلُفٌ (K, TA) [and accord. to the CK and my MS. copy of the K عُلْفٌ also; but see what is said above, voce عُلْفٌ, respecting this latter]. [See also عَلَفٌ.] And see عَلَفَةٌ.

عُلُوفَةٌ: see عَلَفَةٌ.

عَلِيفَةٌ: see عَلُوفَةٌ.

عَلَافِىٌّ [for رَحْلٌ عَلَافِىٌّ], (S, O,) and رِحَالٌ عَلَافِيَّةٌ, (S, O, K,) *A camel's saddle,* (S, O,) and *camels' saddles,* [*of a particular sort,*] *so called in relation to* عَلَافٌ (S, O, K) *the son of* حُلْوَان, (O, TA,) in the K, erroneously, طُوَار, (TA,) *a man of Kudá'ah,* (S, O,) *because he was the first*

maker thereof; (O, K;) or, (K,) accord. to Lth, (O,) the *largest of* رِحَال *in the* [*hinder part and the fore part which are called*] آخِرَة [in the CK اَخِرَة] *and* وَاسِط: in a verse of Homeyd Ibn-Thowr, العُلَيْفِىّ occurs as an abbreviated dim. [of العَلَافِىّ]: (O, K:) the pl. of عَلَافِيَّةٌ is عَلَافِيَّاتٌ. (O.)

العُلَيْفِىّ : see what next precedes.

عُلَّفٌ The *fruit of the* [*trees called*] طَلْح, *which resembles the fresh bean,* (S, O, K,) *and upon which, when they come forth, the camels pasture:* (S, O:) or the *pods,* or *receptacles of the fruit, thereof:* (TA:) [i. e.] the *fruit of the* طلح *when it succeeds the* برمة; *resembling the* [*kidney-bean called*] لُوبِيَآء: (IAar, TA:) the n. un. is عُلَّفَةٌ: (S, O, K:) AHn says that *this is like the great Syrian carob* (خَرُّوبَة [n. un. of خَرُّوب q. v.]), *except that it is bigger, and in it are grains like lupines, of a tawny colour, upon which the cattle pasturing at their pleasure feed, but which men eat not save in case of necessity:* and the *like thereof in size, of the fruit of the* عِضَاه, is also termed عُلَّفٌ: what is smaller than it, like the fruit of the سَلَم and of the سَمُر and of the عُرْفُط, is [properly] termed حَبْلَة: the عُلَّف are *long, and expanded,* or *extended:* (O:) [it is also said that] عُلَّفٌ signifies the *fruit of the* أَرَاك. (Ham p. 196.)

عَلَّافٌ *A seller of* عَلَف [i. e. *fodder,* or *provender for beasts*]: (O, K:) and عَلَّافَةٌ [as a coll. gen. n.] signifies [*sellers thereof:* or] *possessors of* عَلَف: and *seekers thereof.* (Mgh.)

شَيْخٌ عَلُوفٌ *An old man very aged.* (Lth, O, K.)

عَلَافَةٌ : see عَلَّافٌ. ___ Also *A place in which* عَلَف [i. e. *fodder*] *is produced:* like مَلَّاحَةٌ signifying a place in which salt is generated. (Mgh.)

عَلْفُوفٌ (applied to a man, S, O) *Coarse, rough, rude,* or *churlish, and advanced in age:* (Yaa-koob, S, O, K:) and in this sense also applied to a woman: (TA:) or, thus applied, it signifies *old,* or *aged.* (Ibn-'Abbád, O, K, TA.) And An *old* man, *fleshy, and having much hair:* (K, TA: [in the CK, المشْعَرانِىُّ is put for الشَّعْرانِىُّ:]) or, accord. to Az, شَيْخٌ عَلْفُوفٌ signifies *an old man having much flesh and hair.* (O.) And it is also expl. as signifying A man *in whom is negligence.* (TA.) ___ Also, applied to a horse, *Generous,* or *high-bred,* or *a male,* or *a stallion, large, big,* or *bulky;* syn. حِصَانٌ ضَخْمٌ. (Ibn-'Abbád, O, K. *) ___ And, applied to a goat, *Having much hair.* (TA.) ___ And نَاقَةٌ عُلْفُوفُ السَّنَامِ *A she-camel having the hump much enveloped with fur* [so I render مُلَفَّفَتُه (see art. لف)], *as though wrapped with a* كِسَآء. (Ibn-'Abbád, O, K.)

مَعْلُفٌ : see what next follows.

مَعْلَفٌ , (S, Mgh, O,) with kesr (S, Mgh) to the م; (Mgh;) or مَعْلَفٌ , like مَقْعَدٌ; (K;) [*A manger;* thus called in the present day; i. e.] *a place of* عَلَف [i. e. *fodder,* or *provender for beasts*]: (S, Mgh, O, K:) [pl. مَعَالِفُ.] ___ [Hence,] المَعْلَفُ, (Ibn-'Abbád, O,) or المَعْلَفُ, (K,) is the name of *Certain stars, disposed in a round form,* [*but*] *separate;* (Ibn-'Abbád, O, K;) also called الخَبَآءُ: (Ibn-'Abbád, O:) [the latter appellation is app. wrongly identified in the TA in art. خبى with الأَخْبِيَةُ: what is here meant seems to be *the group of stars called by our astronomers Præsepe;* agreeably with the former appellation, and with the following statement:] in the مجسطى, [i. e. المَجْسَطِى, (thus the Arabs term the great work of Ptolemy, which we, imitating them, commonly call Almagest,)] النَّثْرَة (in Cancer) is mentioned by the name of المعلف: (Kzw, descr. of Cancer:) [but it is also said that] the Arabs thus call *the seven stars*

that compose the constellation الباطية [i. e. *Crater*]. (Kzw, descr. of Crater.) ___ [Accord. to Golius, معلَفٌ signifies also *A bag for fodder, which, with fodder, is hung on the neck of a beast.*]

معلَّفَةٌ *Fattened;* applied to a شاة [i. e. sheep or goat]; (Lth, O, K;) with teshdeed because of its owner's frequent and continual attention to it. (Lth, O.)

معلُوفَةٌ : see عَلِيفٌ.

معتلَفٌ : see عِلْفٌ.

معتلَفٌ : see المعتلَفة ___. عِلْفٌ is a metaphorical appellation applied to *The midwife.* (Ibn-'Abbád, O, K.)

علق

1 **عَلِقَ بِهِ** , (S, Mgh, O, Msb, TA,) aor. ـَـ , (Msb,) inf. n. عَلَقٌ (S, O, Msb, KL, TA) and عَلَقَةٌ (L, TA) [and app. عُلُوقٌ also, as will be seen from what follows]; and تعلّق , (S, MA, Mgh, O, Msb,) and اعتلق ; (O, Msb, KL;) *It hung to it; it was,* or *became, suspended to it:* (so the first and last accord. to the KL, and the second accord. to the MA and common usage: [in the S and Mgh and O, it is merely said that the first and second signify the same:]) [and] *it clung, caught, clave, adhered, held,* or *stuck fast, to it;* (Msb in explanation of all, and TA * in explanation of the first;) and so تعلّقه . (S, * O, * TA.) It is said in a prov., (S, O, TA,) asserted in the K to have been mentioned before, which is not found to be the case, (TA,)

* عَلِقَتْ مَعَالِقَهَا وَصَرَّ الجُنْدَبُ *

(S, O, K, [in the CK, erroneously, مُعالقها,]) [*It* (the bucket, الدَّلْوُ, Z, TA) *has become suspended in its places of suspension, and the* جندب (accord. to the S and K a species of locust) *has creaked*]: originating from the fact that a man went to a well, and suspended his well-rope to the rope thereof, and then went to the owner of the well, and claimed to be his neighbour [and therefore to have a right to the use of the well]; but the owner refused his assent, and ordered him to depart; whereupon he uttered these words, meaning The heat has come, [see صَرَّ الجُنْدَبُ in art. جدب,] and I am not able to depart. (S, O. [See more in Freytag's Arab. Prov. ii. 91.]) And one says, عَلِقَ الشَّوْكُ بِالثَّوْبِ, aor. ـَـ , inf. n. عَلَقٌ; and تعلّق به; meaning *The thorns clung, caught,* &c., *to the garment.* (Msb.) And اعتلق ظُفْرِى بالشَّىْءِ *My nail clung, caught,* &c., *to the thing.* (Msb.) And عَلِقَ الظَّبْىُ فى الحِبَالَةِ, (S, O,) or الصَّيْدُ; (K;) or عَلِقَ الوَحْشُ بِالْحِبَالَةِ, inf. n. عُلُوقٌ, (Msb,) [*The gazelle,* or *the animal of the chase, became caught,* or *stuck fast, in the snare;* or *the wild animal became caught,* or *held fast,*

thereby, or] *became withheld from getting loose* [*thereby*]: whence the saying, عَلِقَ الخَصْمُ بِخَصْمِهِ and تعلّق به [*The antagonist became held fast,* or *withheld from getting loose, by his antagonist;* and also *the antagonist clung,* or *held fast, to his antagonist*]. (Msb.) [

___ The primary significations are those mentioned above in the first sentence: and hence several other significations here following.

___ عَلِقَ عَلَى كَذَا and تعلّق عَلَيْهِ *It depended upon such a thing, as a condition.* ___ عَلِقَ بِهِ and تعلّق *It pertained to him,* or *it: it concerned him,* or *it.* And *He had a hold upon it: he had a concern in it.*] ___ عَلِقَهَا, (S, O,) or عَلِقَهُ, (K,) and عَلِقَ بِهَا, (S, O,) or بِهِ, (K,) inf. n. عُلُوقٌ (S, O, K) and عَلَقٌ (K [and mentioned also in the S and O but app. as a simple subst.]) and عَلْقٌ [but see this below voce عَلَقٌ] and عَلَاقَةٌ, (K,) [*He became attached by love to her,* or *to him;*] *he loved* (S, O, K) *her,* (S, O,) or *him;* (K;) and so عَلِقَ حُبُّهَا بِقَلْبِهِ; (S, O;) and تعلّقها , and تعلّق بها; [the former of these two phrases being used for the latter, agreeably with a saying of IAmb cited in the TA in art. ارى, that تَعَلَّقْتُ فُلَانًا is for تعلّقت بِفُلَانٍ;] like اعتلق [i. e. اعتلقها and اعتلق بها], (K,) or اعتلقه, (S,) or اعتلق به; (TA;) and عَلَّقَهَا , (S, * O, * K, TA,) from عَلَاقَةُ الحُبِّ, (S, O, TA,) and عَلَّقَ بِهَا, (TA,) [but this last verb is more commonly trans. by itself, for ex.,] El-Aashà says,

* عُلِّقْتُهَا عَرَضًا وَعُلِّقَتْ رَجُلًا *
* غَيْرِى وَعُلِّقَ أُخْرَى غَيْرَهَا الرَّجُلُ *

[*I became attached to her accidentally, and she became attached to a man other than me, and the man became attached to another female, other than her*]. (S, O. [See also another ex., in a verse of 'Antarah, cited voce زعم.]) [See also عَلَقٌ, below.] ___ عَلِقَتْ مِنْهُ كُلَّ مُعَلَّقٍ [which may be rendered *She captivated him wholly*] occurs in a trad. as [virtually] meaning *he loved her, and was vehemently desirous of her.* (TA.) ___ عَلِقَتْ نَفْسُهُ الشَّىْءَ *His soul,* or *mind, clung to the thing persistently.* (L, TA.) ___ قَدْ عَلِقَ الكِبَرُ مَعَالِقَهُ [app. meaning *Old age has taken hold in*

its holding places, or, agreeably with what is said in the

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next sentence, *has had its effects*], in which معالق is pl. of مَعْلَقٌ, is said to an old man. (TA.) And of everything that has had its effect [so I here render وقع موقعه, but see art. وقع], one says, معالقه علق. (TA, and Ham p. 172.) ___ عَلَقَتْ مراسيها بذى رمرام [*Their anchors have clung to a place having the species of herbage called* رمرام, meaning *they are abiding therein*, (see مرساة, in art. رسو,)] is said of camels when they are at rest, or at ease, and their eyes are refreshed by the pasturage; and is a prov., applied to persons in the like condition by reason of their means of subsistence. (TA.) ___ عَلِقَ به, inf. n. عَلَقٌ, *He contended with him in an altercation* [as though clinging to him]; *disputed with him;* or *litigated with him.* (TA.) ___ لَا يَعْلَقُ بك means لا يليق بك [*It will not be suitable to thee; it will not befit thee*]. (S and K in art. ليق.) ___ عَلِقَ يَفْعَلُ كَذَا *He set about, began,* or *betook himself to, doing such a thing.* (S, O, K.) فعلقوا وجهه ضربا occurs in a trad., meaning *They set about,* or *betook themselves to, smiting his face.* (TA.) And a rájiz says,

* عَلِقَ حَوْضِى نُغَرٌ مُكِبُّ *

[*Nughar* (a species of birds) *bending down their heads*] *betook themselves to coming for the purpose of drinking to my* حوض [or *watering-trough*]: or, as some say, *liked it, and frequented it.* (S, O.) ___ And ما عَلِقْتُ أَقُولُهُ means *I did not cease saying it;* like ما نَشِبْتُ. (A in art. نشب.) [Thus عَلِقَ has two contr. meanings.] ___ عَلِقَتِ الإِبِلُ العضاه, (S, O, K,) aor. ـَـِ ; (K;) and عَلَقَتْ likewise, aor. ; (S, O, K;) inf. n. عَلْقٌ; (S, O, K; *) *The camels fed upon the upper,* or *uppermost, portions of the* [*trees called*] عضاه, (S, O, K,) *reaching them with their mouths:* (S and O in explanation of the

latter verb:) and يَعْلُقُ العضاه, said of a camel, *he plucks from the* عضاه, [as though] hanging from it, by reason of his tallness: (S: in one of my copies of the S, and in the TA, يَعْلُقُ:) or one says, of camels, عَلَقَتْ من الشَّجَر, aor. ـُ , inf. n. عَلْقٌ and عُلُوقٌ, meaning *they ate of the trees with their mouths:* and عَلَقَتْ فى الوادى, aor. ـَ , *they pastured,* or *pastured where they pleased, in the valley:* (Msb:) accord. to Lh, عَلَقَتْ, aor. ـُ , inf. n. عَلْقٌ, said of beasts, means *they ate* the leaves of the trees: and accord. to As, عَلَقَتْ, aor. ـُ , inf. n. عُلُوقٌ, means *they reached and took with their mouths.* (TA.) Hence, (TA,) it is said in a trad., أَرْوَاحُ الشُّهَدَآءِ فى حَوَاصِلِ طَيْرٍ خُضْرٍ تَعْلُقُ من ورق الجَنَّة, (S, Msb, *) or مِنْ ثِمَارِ الجَنَّة, (TA,) and, as some relate it, تَعْلَقُ, (Msb, TA,) [both as meaning *The souls of the martyrs are in the crops of green birds that eat of the leaves,* or *fruits, of Paradise,*] but the former relation is that which should be followed, because the latter requires that one should say فى ورق الجنّة [or فى ثمار الجنّة], though the latter is said to be the more common. (Msb.) One says also, عَلَقَتِ الإِبِلُ, aor. ـَ , inf. n. عَلَقٌ, meaning *The camels ate of the* عُلْقَة *of the trees,* i. e., *of the trees that remain in the winter and of which the camels are fed until they attain to the* رَبِيع [meaning *spring,* or *springherbage*]; as also تعلّقت . (TA.) And عَلَقَ, inf. n. عَلَاقٌ and عُلُوقٌ, *He ate.* (TA.) And الصَّبِىُّ يَعْلُقُ *The child sucks his fingers.* (TA.) ___ عَلَقَهُ بلسانه [inf. n. عَلْقٌ] *He blamed,* or *censured, him; he said to him that which he disliked,* or *hated.* (Lh, K, * TA.) ___ عَلَقَ أَمْرَهُ *He knew his affair.* (K.) ___ عَلَقَتِ المَرْأَةُ, (S, Mgh, O, K,) inf. n. عُلُوقٌ, (Mgh,) or عَلَقٌ, (TA,) *The woman conceived,* or *became pregnant.* (S, Mgh, O, K.) Hence the saying, الغِرَاسُ تَبَدَّلُ بالعُلُوق [*The set,* or *shoot that is planted, becomes changed by pullulating*]; a metaphorical phrase; meaning that what is planted becomes changed because it increases and rises when it clings to the earth and germinates. (Mgh.) ___ عَلَقَتِ الدَّابَّةُ *The beast drank water and the leech* (العَلَقَةُ) *clave to it:* (S, O, K:) or, accord. to an explanation of [the part. n.] مَعْلُوقٌ by Lth, one says عُلِقَتْ, of the form of that whereof the agent is not named, meaning *it had leeches* (عَلَق) *that had taken hold upon its fauces when it drank:* (O:) or عُلِقَ, also,

like عُنِىَ, is used in this sense, (K, * TA,) said of a man and of a beast. (TA.) ___ عالَقْتُ فُلَانًا فعلقته: see 3.

2 **علّقه**, (S, O, Msb, K,) i. e. الشَّىْءَ, (S, O, Msb,) inf. n. تَعْلِيقٌ; (S, O, K;) and اعلقه, (S, * O, * Msb,) and تعلّقه; (S, O, K;) signify the same. (S, O, Msb, K.) You say, علّق الشَّىْءَ بالشَّىْءِ, (Mgh, Msb, K,) inf. n. as above, *He hung*, or *suspended, the thing to the thing;* and so مِنَ الشَّىْءِ, and عَلَيْهِ: (TA:) [and] *he made the thing to cling, catch, cleave, adhere, hold,* or *stick fast, to the thing;* as also اعلقه بِهِ. (Msb.) [For ex.,] one says, عَلَّقْتُ رِشَائِى بِرِشَائِكَ [*I have suspended my well-rope to thy well-rope*]: and أَعْلَقَ رِشَآءَهُ بِرِشَآءِ البِئْرِ [*He suspended his well-rope to the rope of the well*]. (S, O.) [See also an ex. of the latter verb in a verse cited voce رافض.] And علّقه عَلَى الوَتَدِ [*He hung it on the peg*]: and in like manner, علّق الشَّىْءَ خَلْفَهُ [*He hung the thing behind him*]; as, for instance, a حَقِيبَة, &c., behind the camel's saddle. (TA.) And تعلّق مَعَاذَةً *He hung* (عَلَّقَ) *upon himself an amulet.* (S, O.) And اعلق بالغَرْبِ بَعِيرَيْنِ *He coupled two camels to the end of the well-rope* [*to the other end of which was attached the large bucket*]. (IF, K.) [And in like manner they say in the present day, علّق الخَيْلَ فِى العَرَبَةِ *He harnessed,* or *attached, the horses to the carriage.*] And اعلق أَظْفَارَهُ فِى الشَّىْءِ *He made his nails to cling, catch,* or *cleave, to the thing.* (S, TA.) And [in like manner,] علّق يَدَهُ and اعلقها [*He made his hands to cling,* &c.], followed by فِى before the object: both signify the same. (TA.) And علّق الدَّابَّةَ, meaning علّق عَلَيْهَا [for علّق عليها المِخْلَاةَ, agreeably with modern usage, i. e. *He hung upon the beast the nose-bag* containing barley, or the like; or *he supplied the beast with* عَلِيق, which means *barley,* or *the like, that is hung upon the beast*]. (TA.) [And hence, as is indicated in the T and TA, علّق signifies, by a metaphor, *He supplied with* عَلِيق as meaning *wine.*] And علّق رَاحِلَتَهُ *He loosed the halter,* or *leading-rope, from the muzzle of his riding-camel and threw it* [or *hung it*] *upon her shoulders, to give her ease.* (TA.) ___ [The primary significations are those mentioned in the

second sentence of this paragraph: and hence several other significations here following. ___ علّقه بكذا, and علّق كذا, *He made it to depend upon such a thing, as a condition.*] You say, علّقت عتق عبدى بموتى [*I made the freedom of my slave to depend upon my death*]. (TA in art. دبر.) ___ إن أنطق أُطلّق وإن أسكت أُعلّق, in the story of Umm-Zara, means [*If I speak, I am divorced; and if I be silent, I am left in suspense,* i. e.,] he leaves me like that which is suspended, (O, TA,) neither retained nor divorced. (TA.) [And similar to this is the phrase تعليق أفعال القلوب *The suspending of the verbs significant of operations of the mind from government, as to the letter but not as to the meaning:*] see علّق البنآء [___. معلّق *He made the building,* or *structure, pensile,* i. e. *supported above the ground,* or *above a stage* or *floor, by pillars* or *piers* or *otherwise.* Hence,] the saying نقبوا الحائط وعلّقوه means *They dug beneath the wall* [or *made a hole through it*] *and left it* [or *rendered it*] معلّقًا [i. e. *pensile,* or *supported above the ground,* being partially hollowed beneath]. (Mgh.) ___ [علّق فى حاشية كتاب *He appended a note in the margin of a book* or *writing.*] ___ علّق بابًا *He set up, and fixed, a door,* (Mgh, TA,) على داره [*upon,* or *to, his house*]. (Mgh.) ___ And (TA) *He closed,* or *made fast, a door, with a kind of latch,* or *sliding bolt;* syn. أزلجه, (O, TA,) or أرتجه; (K;) as also اعلقه . (TA.) [See علّقها ___.] معلاق, and علّق بها, in which the pronoun denoting the object relates to a woman: see 1, former half. ___ علّق فلان دم فلان [app. meaning *Such a one attached to himself responsibility for the blood of such a one*] is said when the former is the slayer of the latter. (TA. [Thus I find the phrase there written: but perhaps the right reading is ___.]) علّق علّقه also signifies *He joined him,* and *overtook him.* (TA.) ___ And *He learned it,* and *took it* or *received it* [from another]. (TA.) ___ علّقوا رمقه بشىء *Give ye to him something that shall stay,* or *arrest, what remains in him of life.* (Z, TA.) ___ علّقت مع فلان عليقة, (S, TA,) and مع القوم, (TA,) *I sent with such a one,* (S, TA,) and *with the people,* or *party,* (TA,) *a camel for*

the purpose of bringing corn for me upon it. (S, TA. [See عَلِيقَةٌ.])

* ارْضَ مِنَ المَرْكَبِ بالتَّعْلِيقِ *

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is a prov., said to a man who is thereby enjoined to be content with a part of that which he wants, instead of the whole thereof; like him who rides the camel termed عَلِيقَة one time after another time: [so that it means *Be thou content, instead of the riding* constantly, or *instead of the beast that is ridden* only, *with the sending a camel to bring corn,* upon which thou mayest ride occasionally:] (TA:) or the meaning may be, *be thou content, instead of* thy *riding, with the hanging* of thy goods upon the beast: or the meaning may be, *be thou content, in respect of the beast that is ridden, with the hanging* [thy goods] upon him in thy turn. (Meyd.) ___ And one says, عَلِّقْ لناقتك, meaning *Go thou from thy she-camel* (امْشِ عَنْهَا). (O.)

3 عالَقَ ع الَقْتُ فُلَانًا فعلَقْته **عالَقَ** *I vied with such a one,* or *contended with him for superiority, in precious things* (أَعْلَاق, pl. of عِلْق), *and I surpassed him,* or *was better than he, in respect of a precious thing.* (TA.) And عالَقْتُه بعِلْقِى وعِلْقِه *I laid a bet,* or *wager, with him with precious articles of property* [or, I *with my precious thing and* he *with his precious thing*]. (Ham p. 101, but without the vowel-signs.)

4 **أَعْلَقَ** see 2, former half, in six places: and again, in the latter half. ___ اعلق القَوْسَ *He put a suspensory* (عِلَاقَة) *to the bow.* (S, O, K.) ___ اعلق said of one practising the capturing of game, or animals of the chase, *He had the game,* or *animal of the chase, caught,* or *stuck fast, in his snare.* (S, O, K.) اعلق also signifies

He sent, or *let go,* [or *applied,*] *leeches* (عَلَق), (S, O, K,) *upon a place,* (S, O, TA,) *to such* (S, O, K) *the blood.* (O, TA.) And *He found, lighted on,* or *met with, a precious article,* (عَلْقًا, K, TA, [in the CK عَلْقًا] i. e. نَفِيسًا, TA,) *of property:* (K, TA:) mentioned by Ibn-'Abbád. (TA.) And *He brought to pass that which was a calamity.* (K.) You say to a man, أَعْلَقْتَ وأَفْلَقْتَ, i. e. جِئْتَ بِعَلَقٍ فُلَقٍ, meaning [*Thou hast brought to pass*] *that which is a calamity.* (S, O.) ___ And أَعْلَقْتُ عَنْهُ *I removed from him* العَلُوقَ, meaning *that which was a calamity.* (O, TA. *) ___ Hence, الإِعْلَاقُ as meaning A woman's *pressing with the finger the* نَغَانِغ, which are *certain portions of flesh by the uvula, of a child, thereby endeavouring to cure his* عُذْرَة, (O, TA, *) which means a *pain and swelling in the fauces;* (TA;) *i. q.* الدَّغْرُ. (S, TA. [See 1 in art. دغر.]) You say of a woman, أَعْلَقَتْ وَلَدَهَا مِنَ العُذْرَةِ, (S,) or أَعْلَقَتْ عَلَيْهِ, (O, TA,) *She raised* (رَفَعَتْ [or دَفَعَتْ i. e. *thrust*]) *her child's* [*swelling termed*] عُذْرَة *with her hand:* (S:) or *she pressed that part with her finger, and thrust it.* (TA.) ___ And hence, (TA,) one says also, أَعْلَقْتُ عَلَيَّ, meaning *I put my hand into my fauces to constrain myself to vomit.* (O, TA.) اعلقت البِلَادُ *The countries were,* or *became, distant,* or *remote;* like اعنقت. (TA in art. عنق, from the Nawádir el-Aaráb.)

5 **تَعَلَّقَ** see 1, former half, in seven places: ___ and see the same paragraph again, in the last quarter: and see also 2, first quarter, in two places.

8 **إِعْتَلَقَ** see 1, former half, in three places.

عَلْقٌ *A hole in a garment,* (K, TA,) *caused by one's passing by a tree* or *a thorn that has caught to it;* (TA;) as also عَلَقٌ : (K, TA:) or *a thing that has caught,* or *clung, to a garment, and pulled it* [*and,* app., *frayed,* or *rent, it*]. (S. [See also عَلْقَةٌ.]) And The *act of reviling.* (K.) [See also عَلَقَهُ بِلِسَانِهِ, (of which it is the inf. n.,) near the end of the first paragraph.] And *A species of*

trees used for tanning. (K.) See also the next paragraph, in two places.

عَلْقٌ *A precious thing,* or *thing held in high estimation, of any kind,* (Lh, S, O, K, TA,) *except of animate beings;* (Lh, TA;) as also عَلَقٌ : (K:) one says, هٰذَا عَلْقُ مَضَنَّةٍ *This is a precious thing,* or *thing held in high estimation, of which one is tenacious;* (S, * O;) as also عَرْقُ مَضَنَّةٍ [q. v.]: (O and TA in art. عرق:) pl. [of pauc.] أَعْلَاقٌ (S, K) and [of mult.] عُلُوقٌ, (K,) and, as some say, عَلْقَاتٌ. (O.) And [particularly] *A garment held in high estimation:* [see also عَلْقَةٌ:] or *a shield:* [see again عَلْقَةٌ:] or *a sword:* (Lh, K, TA:) and *property held in high estimation.* (TA.) ___ And *Wine;* (S, O, K;) because held in high estimation: (S, O:) or *old wine.* (K, TA.) ___ And one says, فُلَانٌ عَلْقُ عِلْمٍ *Such a one is a lover and pursuer of knowledge:* (O, K: *) and in like manner, عَلْقُ شَرٍّ [*a lover and pursuer of evil*]: (K:) and عَلْقُ خَيْرٍ [*a lover and pursuer of good*]. (TA.) Also *A* جِرَابٌ [or *bag for travelling-provisions &c.*]; and so عَلَقٌ : (Ibn-'Abbád, O, K:) [pl. أَعْلَاقٌ, of which see an ex. in a verse cited voce رَائِحٌ, in art. روح.] See also عُلْقَةٌ: ___ and see عَلَاقَةٌ, first quarter.

عَلَقٌ *Anything hung,* or *suspended.* (K.) ___ The *suspensory* [*cord*] *of the* بَكْرَةٌ [or *pulley of a well*]; (K;) the *apparatus of the* بَكْرَةٌ, *by which it is suspended:* (S, O:) and the بَكْرَةٌ [or *pulley*] *itself;* (K, TA;) as some say; and the pl. is أَعْلَاقٌ: (TA:) or [in the CK and] the *wellrope and the large bucket and* the مِحْوَرٌ [or *pin on which the sheave of the pulley turns*] (K, TA) *and* the *pulley,* (TA,) *all together;* (K, TA;) so says Lh: (TA:) or *all the apparatus for drawing water by means of the pulley; comprising the two pieces of wood at the head of the well, the two upper extremities of which are connected by a rope and then fastened to the ground by means of another rope, the two ends of this being extended to two pegs fixed in the ground; the pulley is suspended to the upper parts of the two pieces of*

wood, and the water is drawn by means of it with two buckets by two drawers: it signifies only the سَانِيَة [here meaning the *large bucket with its apparatus*] *and all the apparatus consisting of the* خُطَّاف [or *bent piece of iron which is on each side of the sheave of the pulley and in which is the pin whereon the sheave turns*] *and the* مِحْوَر [or *pin itself*] *and the sheave and the* نَعَامَتَان [app. here meaning the *two pieces of wood mentioned above,* agreeably with an explanation mentioned voce زُرْنُوق,] *and the ropes thereof:* so says As, on the authority of Arabs: (TA:) or the *rope that is suspended to the pulley:* (K:) or, as some say, the *rope that is at the upper part of the pulley.* (TA.) ___ And The *suspensory* of a قِرْبَة [or water-skin]; i. e. عَلَقُ القِرْبَة signifies *the strap by which the* قِرْبَة *is suspended;* (TA;) *i. q.* عَرَقُهَا: (S, O, K, TA:) or *the thing with which it is tied and then suspended:* or *what has remained in it of the grease with which it is greased.* (TA.) One says, جَشِمْتُ إِلَيْكَ عَلَقَ القِرْبَة [expl. in arts. جشم and عرق]. (S, O.) ___ Also [*Leeches;*] *certain worms,* (S,) or *certain things resembling worms,* (Mgh, Msb,) or *certain small creeping things,* (O,) or *a* [*species of*] *small creeping thing,* (K,) *black,* (Mgh, Msb,) or *red,* (TA,) *found in water,* (S, O, Msb, K,) *and having the property of sucking blood,* (S, O, K, TA,) *and employed to suck the blood from the throat and from sanguineous tumours:* (TA:) *they cling* (Mgh, Msb) *to the* حَنَك [q. v.] (Mgh) or *to the fauces* (Msb) *of the beast when he drinks,* (Mgh, Msb,) *and suck the blood:* (Msb:) one thereof is termed عَلَقَةٌ. (S, O, Msb.) ___ And *Clay that clings to the hand.* (K.) ___ And *Blood,* in a general sense: or *intensely red blood:* (K:) or *thick blood:* (S, O, K:) or *clotted blood,* (K, TA,) *before it becomes dry:* (TA:) or *clotted, thick, blood;* because of its clinging together: (Mgh:) and عَلَقَةٌ signifies *a portion thereof:* (S, Mgh, O, K:) or this signifies *a little portion of thick blood:* (Jel in xcvi. 2:) or *a portion* [or *lump*] *of clotted blood:* (TA:) or the *seminal fluid, after its appearance, when it becomes thick,*

clotted, blood; after which it passes to another stage, becoming flesh, and is what is termed مُضْغَةٌ. (Msb. [See Kur xxiii. 14.]) Also [*Attachment,* as meaning] *tenacious love:* (K:) and [simply] *love,* or *desirous love,* (Lh, S, O, K, TA,) *of a man for a woman:* (Lh, TA:) or *love cleaving to the heart;* (TA;) and so عَلَاقَةٌ and عَلَاقَةٌ ; or the former of these two relates to love and the like and the latter relates to a whip and the like [as will be expl. below under the two words]. (K.) [In this sense it is originally an inf. n., of which the verb is عَلِقَ.] One says, إِنَّهُ لَذُو عَلَقٍ فِى فُلَانَةَ *Verily he is one having love,* or *desirous love, for such a woman:* (Lh, TA:) thus made trans. by means of فِى. (TA.) And نَظْرَةٌ مِنْ ذِى عَلَقٍ *A look from one having love,* or *desirous love:* (S, O, TA:) a prov. (TA.) ___ See also عَلَاقَةٌ, first quarter. ___ Also *Pertinacious contention in an altercation;* or *such disputation* or *litigation.* (K. [In this sense it is originally an inf. n., of which the verb is عَلِقَ. And عَلَاقَةٌ, q. v., has a similar signification.]) ___ See also عُلْقَةٌ, second sentence. And see عَلْقٌ. Also The *main* [or *middle*] *part* [or *beaten track*] *of a road.* (Ibn-'Abbád, O, K.) [See an ex. of the pl. (أَعْلَاقٌ) in a verse cited voce عَمْقٌ.]

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عَلَقٌ [part. n. of عَلِقَ: as such signifying *Hanging,* or *being suspended:* and *clinging,* &c.: ___ and] *pertinacious; adhering to affairs, and minding them.* (TA in art. ذمر.) [See also عَلَاقِيَةٌ.] ___ [Also, as such, applied to a woman, *Pregnant:* a meaning assigned by Golius to عَلَقٌ.]

عُلَقُ and فُلَقُ in the saying جِئْتَ بِعُلَقٍ فُلَقٍ, [expl. above, see 4,] (S,) or جَآءَ بِعُلَقٍ فُلَقٍ [*He brought to pass*] *that which was a calamity,* (K,) are imperfectly decl., (S, K,) like عُمَرُ. (S.) ___ And عُلَقٌ [perfectly decl.] signifies *A numerous company,* or *collection* [*of men*]: (K:) thus it is said to mean: (S:) and this is meant in the saying

above mentioned, as some explain it. (TA.) ___ And عُلَقٌ accord. to K, but correctly عُلُقٌ, with two dammehs, pl. of عَلُوقٌ, (TA,) signifies *Deaths*, or the *decrees of death;* syn. مَنَايَا: (K, TA:) and *calamities:* (TA:) and *businesses, occupations*, or *employments:* or *such as divert one* from other things: or *occurrences that cause one to forget*, or *neglect*, or *be unmindful:* syn. أَشْغَالٌ. (K, TA.)

عَلْقَةٌ *A* جَذْبَة [meaning *fray*, as being a kind of strain,] *that is occasioned in a garment* (K, TA) *and other* [*similar*] *thing when one passes by a thorn or a tree.* (TA. [See also عَلْقٌ.])

عُلْقَةٌ: see عَلَاقَةٌ, former half, in two places. ___ Also The *quantity that suffices the cattle*, (S, O, Msb, K,) *of what they obtain from the trees* [or *plants*]; (S, K;) as also عَلَقٌ; (S, O, K;) and so عَلَاقٌ, and عَلَاقَةٌ: (K:) and *a sufficiency of the means of subsistence*, (S, O, K,) *whatever it be;* (S;) as also عَلَاقٌ, (O,) or عَلَاقَةٌ: (S, K:) or it signifies also *food sufficient to retain life;* (Msb, TA; *) as also مُتَعَلَّقٌ; (TA;) and so عَلَاقٌ, as in a verse cited voce رَجِيعٌ: (S in art. رجع:) and, (O, K, TA,) accord. to AHn, (O, TA,) the *trees that remain in the winter* (O, K, TA) *and of which the camels are fed*, (O, K,) or *with which the camels suffice themselves*, (TA,) *until they attain to the* رَبِيع [meaning *spring*, or *spring-herbage*]: (O, K, TA: [see also عُرْوَةٌ:]) and it is also expl. as signifying *herbage that does not stay:* (TA:) and *food that suffices until the time of the* [*morning-meal called*] غَدَآء; (K, * TA;) as also عَلَاقٌ: (K, TA:) and accord. to Az, *food*, and likewise *a beast for riding, such as suffices one, though it be not free from deficiency*, or *defect:* (TA:) the pl. of عُلْقَةٌ is عُلَقٌ. (Msb.) One says, لِى فِى هٰذَا المَالِ عُلْقَةٌ and عُلْقٌ and عُلُوقٌ and عَلَاقَةٌ and مُتَعَلَّقٌ, all meaning the same, (K, TA,) i. e. [*There is for me*, or *I have, in this property*,] *a sufficiency of the means of subsistence.* (TA.) And مَا يَأْكُلُ فُلَانٌ إِلَّا عُلْقَةً [*Such a one eats not save a bare sufficiency of the means of subsistence*]. (O, TA.) And مَا ذُقْتُ عَلَاقًا [*I have not tasted a sufficiency of the means of subsistence*, or

food sufficient to retain life]. (TA.) And مَا فِى الأَرْضِ عَلَاقٌ وَلَا لَمَاقٌ *There is not in the land a sufficiency of the means of subsistence:* or *pasturage:* (TA:) or مَا بِهَا مِنْ عَلَاقٍ *there is not in it pasturage.* (S.) And عَلَاقًا لَمْ يَتْرُكِ الحَالِبُ بِالنَّاقَةِ *The milker did not leave in the she-camel's udder anything.* (S, O. [See also عَلُوقٌ.]) And لَمْ يَبْقَ لِى عِنْدَهُ عُلْقَةٌ [*There remained not with him*] *anything* [*belonging to me*]. (S, O, * K. *) And هٰذَا الكَلَامُ لَنَا فِيهِ عُلْقَةٌ [*In this speech is*] *a sufficiency* [*for us*]. (TA.) And عِنْدَهُمْ عُلْقَةٌ مِنْ مَتَاعِهِمْ [*With them is*] *somewhat remaining* [*of their goods*]. (TA.)

عُلْقَةٌ *A small garment,* (S, O,) the *first garment that is made for a boy:* (S, O, K:) or *a shirt without sleeves:* or *a garment in which is cut an opening for the head to be put through it,* [*so that nearly one half of it falls down before the wearer and the corresponding portion behind,*] *not having its two sides sewn* [*together*]; *it is worn by a girl;* (K, TA;) *like the* صُدْرَة; *she uses it for service and work;* (TA;) *and it extends to the place of the waist-band:* (K, TA: [see also إِتْبٌ:]) or *a garment held in high estimation;* (K, TA;) like عُلْقٌ [mentioned before]; *worn by a man:* one says of him who has not upon him costly garments, مَا عَلَيْهِ عُلْقَةٌ [*He has not upon him costly attire*]. (TA.) ___ And *A shield.* (Ibn- 'Abbád, O, TA. [This last meaning is also assigned to عُلْقٌ, as mentioned before.]) And *A certain tree, used for tanning.* (K.) إِبِلٌ لَيْسَ بِهَا عُلْقَةٌ is a phrase mentioned by Ibn-'Abbád, (O, TA,) as meaning [app.] اصرة. (TA. [This word, in the TA, is blurred: and in the O, the place that it occupied has perished: I think that it is most probably أَصِرَّةٌ, pl. of صِرَارٌ; and therefore that the phrase means *Camels not having upon them strings,* or *pieces of rag, bound upon their udders* or *teats, to prevent their young ones from sucking:* for one says صَرَّ بِالنَّاقَةِ as well as صَرَّ النَّاقَةَ; and in like manner, I suppose, one may say لَيْسَ بِهَا أَصِرَّةٌ: and hence, perhaps, it may mean *not having*

milk: see the phrase عَلُوقٌ بالنَّاقَة ما.]) [For the phrase اسْتَأْصَلَ ٱللّٰهُ عِلْقَاتَهُمْ, see the next paragraph but one.]

عَلْقَى, (S, O, K,) like سَكْرَى, (K,) *A certain plant:* (S, O, K:) accord. to Sb, (S, O,) it is used as sing. and pl.; (S, O, K;) and its alif [written ى] is to denote the fem. gender, therefore it is without tenween: but others say that its alif is to render it quasi-coordinate [to the quadriliteral-radical class], and is with tenween, the n. un. being عَلْقَاةٌ: (S, O:) IJ says that the alif in عَلْقَاةٌ is not to denote the fem. gender, because it is followed by ة; but when they elide the ة, they say عَلْقًى, without tenween: (L, TA: [in both of which, more is added, but with some mistranscription or omission rendering it inconsistent:]) *its twigs are slender, difficult to be broken, and brooms are made of it:* (K: [but this is taken from what here follows:]) Aboo-Nasr says, the علقى is *a tree* [or *plant*] *of which the greenness continues during the hot season, and its places of growth are the sands, and the plain,* or *soft, tracts:* and he says, an Arab of the desert showed me a plant which he asserted to be the علقى; *having long and slender twigs, and delicate leaves; called in Pers.* خُلْوَام [?]; *those who collect* [*the dung used for fuel called*] جِلَّة *make of it brooms for that purpose:* to which he adds, and it is said, on the authority of the early Arabs, that the علقاة is *a certain tree* [or *plant*] *which is found in the sands, green, having leaves, but in which is no good:* (O:) [it is said, however, that] *the decoction thereof is drunk for the dropsy.* (K.)

عِلْقَاتُهُمْ, (O, K,) like سِعْلَاتُهُمْ, (O,) in the saying اسْتَأْصَلَ ٱللّٰهُ عِلْقَضَاتَهُمْ, (O, K, * [in the CK عَلْقَاتُهُمْ,]) is a dial. var. of عِرْقَاتُهُمْ, (K, [in the CK عِرْقَاتُهُمْ,]) [and] is said by Ibn-'Abbád to mean أَصْلَهُمْ [i. e. *May God utterly destroy their race, stock,* or *family*]: but some say that it is a pl. of العِلْقُ signifying that which is precious, or held in high estimation: and in one dial. it is [عِلْقَاتِهِمْ,] with kesr to the ت. (O.)

عَلْقَنَةٌ: see عَلَاقِيَةٌ.

عَلَاقٌ: see عُلْقَةٌ, in eight places.

عَلَاقِ [an imperative verbal noun], like نَزَالِ &c., (IDrd, O, K, *) means تَعَلَّقْ, (K,) or تَعَلَّقْ بِهِ [i. e. *Cling thou, cleave thou,* or *stick thou fast, to him,* or *it*]. (IDrd, O.)

عَلَاقٌ *A thing that is hung,* or *suspended,* like the عُوذَة [or amulet]. (TA voce مَعْذُورٌ as an epithet applied to a child affected with the pain, of the fauces, termed عُذْرَة.)

عَلُوقٌ *A thing that clings, cleaves,* or *sticks fast,* (يَعْلَقُ, [in the CK تَعَلَّقَ,]) *to a man.* (S, O, K.) ___ And [hence,] *Death,* or the *decree of death;* syn. مَنِيَّةٌ; (S, O, K;) as also عَلَّاقَةٌ, (S, TA,) accord. to the K, erroneously, عَلَاقَة [without teshdeed]: in a verse in which it occurs, some explain العَلَّاقَةُ as meaning thus; and some, as meaning *the serpent,* because of its clinging. (TA.) El-Mufaddal En-Nukree says,

* وَقَدْ عَلِقَتْ بِثَعْلَبَةَ العَلُوقُ *

[*When death,* or *the decree of death, had clung to Thaalebeh*]. (S, O.) The pl. of عَلُوقٌ, in this sense, and in the sense next following, as mentioned before, in the paragraph commencing with the word عُلَقٌ, is عُلُقٌ, with two dammehs. (TA. See that paragraph.) ___ And [hence, likewise,] *A calamity,* or *misfortune.* (O, K.) It occurs in a trad. in this sense, applied to what is termed عُذْرَة, or to the operation performed upon it. (O, TA. [See 4.]) ___ See also عَوْلَقٌ. Also *Pasture upon which camels feed.* (S, O, K.) And *Trees that are eaten by the camels that have been ten months pregnant,* (O, K,) *in consequence of which they assume a red hue.* (O.) El-Aashà speaks of it [in a verse of which I find four different read-

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ings] as occasioning a redness in she-camels: but some say that he means thereby The *young in the bellies;* and by the redness, the beauty of their colour on the occasion of conceiving. (S, O.) And some say that, as used by El-Aashà, it means The *sperma of the stallion;* a signification mentioned by AHeyth; because the she-camels become altered in colours, and

red, when they conceive. (TA.) ___ مَا بِالنَّاقَةِ عَلُوقٌ means *There is not in the she-camel aught of milk.* (S. [And عَلَاقٌ signifies the same: see an ex. voce عُلْقَةٌ.]) Also A she-camel *that is made to incline* (تعطُّف [in the CK تَعَطُّفٌ]) *to a young one not her own, and will not keep to it, but only smells it with her nose, and refuses to yield her milk;* (S, O, K; [see an ex. in a verse cited in the first paragraph of art. رأم;]) as also مُعَالِقٌ : (S:) or a she-camel *that inclines to her young one, and feels it, until it becomes familiar with her, but when it desires to suck the milk from her, strikes it, and drives it away.* (Ham p. 206.) [Hence,] one says of him who speaks a speech with which is no deed, عَامَلَنَا مُعَامَلَةَ العَلُوقِ [*He dealt with us with the dealing of the* علوق]. (O, K.) ___ And A she-camel *that does not become familiar with the stallion nor affect the young one:* (Lth, O, K:) as implying a presage of good [i. e. that she will cling to both]. (TA.) ___ And A woman *that does not love other than her husband:* (Lth, O, K:) likewise as implying a presage of good. (TA.) ___ And A woman *that suckles the child of another.* (Lth, O, K.) ___ See also عَلِيقَةٌ. Also *i. q.* ثُؤَبَآءُ [generally meaning *A yawning*]. (Ibn-'Abbád, O, TA.)

عُلُوقٌ [originally an inf. n.]: see عُلْقَةٌ. ___ One says also, لِى فِى الأَمْرِ عُلُوقٌ *There is something made obligatory to me,* or *in my favour, in the affair,* or *case;* and so مُتَعَلَّقٌ . (TA.)

عَلِيقٌ *i. q.* قَضِيمٌ, (S, MA, K, TA,) i. e. *Barley for a horse or similar beast,* (MA,) [in which sense and also as meaning *provender of beans* and *the like,* the former word is now used, properly, or originally,] *that is hung upon the beast* [*in a* مِخْلَاة, or *nose-bag*]: (TA:) pl. عَلَائِقُ. (MA.) ___ And hence, as being likened thereto, *Wine.* (TA.)

عَلَاقَةٌ [is originally an inf. n.: and as a simple subst. signifies *An attachment, a tie,* or *a connection;* as also عُلْقَةٌ , mentioned in the TA, in art. ربط, together with وُصْلَةٌ, as syn. with رَابِطَةٌ:] a word relating to things conceived in the mind;

as love, and contention in an altercation: عَلَاقَةٌ relating to things extrinsic to the mind; as a bow, and a whip: (Kull p. 262:) see عَلَقٌ, last quarter. ___ [Hence, as denoting an attachment, or a tie,] *Love*, and *friendship;* or *such as is true*, or *sincere;* syn. حُبٌّ, and صَدَاقَةٌ: (K, TA:) [or as expl. voce عَلَقٌ, last quarter:] or it means عَلَاقَةُ حُبٍّ [*an attachment*, or *a tie*, or *a clinging, of love*]: (S, O:) Lh mentions, on the authority of Ks, and as known to As, the saying لَهَا فِى قَلْبِى عَلَاقَةُ حُبٍّ [i. e. *There is to her, in my heart, an attachment*, or *a tie*, or *a clinging, of love*]; and likewise, on the authority of the former, but as unknown to As, عَلْقُ حُبٍّ and عَلَاقَةُ حُبٍّ, though As knew the phrase عَلَقُ حُبٍّ: (TA:) or عَلَاقَةُ حُبٍّ means *love to which one clings.* (Msb.) ___ And *A contention in an altercation; a dispute;* or *a litigation:* (K: [see also عَلَقٌ, near the end of the paragraph:]) or it means عَلَاقَةُ خُصُومَةٍ [app. one's *connection in such a contention*]: (S, O:) or عَلَاقَةُ خُصُومَةٍ means *the proportion* [or *share*] *that one holds* [*in such a contention;* or *what pertains to one thereof;* or *one's concern therein*]: (Msb:) [for] ___ عَلَاقَةٌ also signifies *A thing upon which one has*, or *retains, a hold;* like عُلْقَةٌ in the saying كُلُّ بَيْعٍ أَبْقَى عُلْقَةً فَهُوَ بَاطِلٌ i. e. [*Every sale that leaves remaining*] *a thing upon which the seller retains a hold* [*is null*]. (Msb.) And one says, مَا بَيْنَهُمَا عَلَاقَةٌ, with fet-h, meaning *There is not between them two anything upon which either of them has a hold against the other:* and the pl. is عَلَائِقُ. (TA.) And لِفُلَانٍ فِى هٰذَا الدَّارِ عَلَاقَةٌ, [or rather هٰذِهِ الدار,] with fet-h, i. e. [*There belongs to such a one, in this house, something upon which he has a hold*, or *in which he has a concern*, or] *a remaining portion of a share.* (TA.) العَلَاقَةُ مِنَ المَهْرِ means *That* [*portion*, or *amount, of the dowry*, or *nuptial gift*,] *upon which they have a hold against him who takes a woman in marriage:* (Sh, K, TA:) pl. عَلَائِقُ [as above]: (K, TA:) whence the saying, in a trad., أَدُّوا العَلَائِقَ i. e., as expl. by the Prophet, [*Pay ye*] *what their families have agreed upon;* meaning, *what attack each one of them* [*by an obligation*] *to his companion*, or *fellow, like as a thing is*

attached to another thing. (TA.) And [the pl.] عَلَائِقُ likewise signifies [*Obligations of bloodwits;* or] *bloodwits that are attached to a man.* (TA.) [See also another explanation in the fourth of the sentences here following.] ___ Also *A work, craft, trade,* and *any other thing* [or *occupation*], *to which a man has attached himself:* (K:) or *a work* or *craft* &c. as above, or *property* and *a wife* and *a child,* or *love,* or *a contention in an altercation, pertaining to a man* (يتعلَّق بإنسانٍ): pl. as above. (Har p. 372.) ___ See also عُلْقَةٌ, in three places. ___ [The pl.] عَلَائِقُ is also expl. by Lh as meaning *Articles of merchandise.* (TA.) ___ And العَلَاقَةُ is said by Sh to signify النَّبْلُ [evidently, I think, a mistranscription for التَّبْلُ, i. e. *Blood-revenge;* or *the seeking for blood-revenge,* or *the like;* though it seems to be better rendered *the obligation of bloodrevenge;* or *the obligation of a bloodwit, attaching to a man,* agreeably with an explanation given above]: and by Aboo-Nasr to signify التَّبَاعُدُ [which I think to be a mistranscription for التَّنَافُدُ, signifying *contention, disputation,* or *litigation,* a meaning mentioned in the former half of this paragraph]: and both of these significations are assigned to it in the saying of Imra-el-Keys,

* بأَىِّ عَلَاقَتِنَا تَرْغَبُو *

* نَ عَنْ دَمِ عَمْرٍو عَلَى مَرْثَدِ *

[as though meaning *By reason of what bloodrevenge,* &c., *of ours do ye relinquish the claim for the blood of 'Amr resting as a debt upon Marthad?* or *What is our contention,* &c.? *Do ye relinquish* &c.]: the ب [in بأَىِّ] accord. to the latter explanation being redundant. (TA. [See also De Slane's Diwan d'Amro'lkais, p. 48, line 4, of the Ar. text. (in which the former hemistich ends with ترغبون and the latter commences with أَعَنْ); and see his translation; and a gloss in the notes, p. 126.]) See also عَلِيقَةٌ.

عَلَاقَةٌ : see عَلَقٌ, last quarter; and عَلَاقَةٌ, first and second sentences. It signifies The *suspensory thong* or *the like,* of the knife and of other things; (Msb;) it is of the bow, (S, O, [see also مُعَلَّقٌ,]) and of the whip (S, Mgh, K) and the like, (K,

TA,) as the sword, and the shield, and the drinking-cup or bowl, and of the book, or copy of the Kur-án, &c., (TA,) and of the water-skin; (M voce شناق;) that of the whip being the *thong that is in the handle* thereof. (TA.) See also معلاق. [Also The *suspensory stalk* of a fruit.] ___ And *A surname,* or *by-name;* because it is attached to a man; as also علاقية, of which the pl. is علاقى: the pl. of علاقة is علائق. (K.)

عليقة (IAar, S, O, K) and علاقة (IAar, O, K) and علوق (TA) *A camel,* (IAar, S, O, K,) or *two camels,* (IAar, TA,) *sent by a man with a people,* or *party, in order that they may bring corn for him,* (IAar, S, O, K,) *thereon,* (S, O, K,) *he giving them money for that purpose:* pl. علائق, (S, O,) which may be of the first and of the second; (O;) and (S, O) of the first, (S,) عليقات. (S, O.) [See also جنيبة.] ___ [And in the present day عليقة is applied to *A nose-bag, such as is called* مخلاة; i. e. *a bag that is hung to the head of a horse or the like, in which he eats barley or other fodder.*]

علاقية A man *who, when he clings to a thing, will not quit it.* (S, O, K.) [See also علق.] ___ And نفس علاقية and علقنة *A devoted,* or *an attacked, soul; one that clings to a thing persistently.* (L, TA.) ___ See also علاقة.

علاق *A certain plant.* (Ibn-'Abbád, K.)

علّيق and علّيقى *A certain plant that clings to tree;* (S, O, K;) sometimes called by the latter name; (S;) *in Pers. called* سرند (S, O) or سرند: (S; in one of my copies of which it is written سرند:) [agreeably with this description, the former appellation is now applied to the *convolvulus arvensis* of Linn., or *field-bindweed:* (so in Delile's Flor. Aegypt. Illustr., no. 222:) and to *a species of dolichos; dolichos nilotica; dolichos sinensis* of Forskål: and *any climbing plant:* (no. 669 in the same:) but it is also said to be applied to the *rubus fruticosus,* or *common bramble:* (Forskål's

Flor. Aegypt. Arab., p. cxiii.:) and, agreeably with what here follows, it is now often applied to the *rubus Idæus*, or *raspberry:*] accord. to AHn, both of these appellations signify *a thorny tree* [or *shrub*], *that does not grow large, such that when a thing catches to it, it can hardly become free, by reason of the numerousness of its thorns, which are curved and sharp; and it has a fruit resembling the* فرْصَاد [or *mulberry*], (O, TA,) *which, when it becomes ripe, blackens, and is eaten;* (O;) [see also تُوتٌ;] and it is *called in Pers.* دَرْكَه [?]; (O, TA;) *they assert that it is the tree in which Moses beheld the fire;* (O;) *and the places of its growth are thickets, and tracts abounding with trees:* (O, TA:) *the chewing it hardens,* or *strengthens, the gum, and cures the* [*disease in the mouth called*] قُلَاع; *and a dressing,* or *poultice, thereof cures whiteness of the eye, and the swelling,* or *protrusion, thereof, and the piles; and its root,* or *stem,* (أَصْلُه,) *crumbles stones in the kidney.* (K.) عُلَّيْقُ الجَبَلِ [in the CK الخَيْلِ] is *A certain plant:* and عُلَّيْقُ الكَلْبِ [one of the appellations now applied to The *eglantine,* or *sweet brier,* more commonly called the نَسْرِين,] is *another plant.* (K.)

عَلَّاقَةٌ : see عَلُوقٌ, second sentence.

عُلَيْقَى : see عُلَّيْقٌ.

عَالِقٌ *Clinging, catching, cleaving, adhering, holding,* or *sticking fast:* so in the phrase هُوَ عَالِقٌ بِهِ [*He,* or *it, is clinging,* &c., *to him,* or *it*]. (TA.) ___ Also A camel *plucking from the* [*tree called*] عِضَاه; (S, O;) so termed because he is [as though he were] hanging from it, (S, O, K, *) by reason of his tallness: pl. عَوَالِقُ; which is also applied to goats. (S.) And A camel *pasturing upon the plant called* عَلْقَى. (S, O, K.)

عَوْلَقٌ The [*kind of goblin, demon, devil,* or *jinnee, called*] غُول; (S, O, K;) as also عَلُوقٌ . (K.) ___

And A bitch *vehemently desirous* [*of the male*]. (S, K.) ___ And The *wolf*. (K. [But what here follows suggests that الذِّئْبُ in the copies of the K may be a mistranscription for الذَّنَبُ.]) ___ The saying هٰذَا حَدِيثٌ طَوِيلُ العَوْلَقِ means [lit. *This narrative*, or *story, is*] *long in the tail*. (S.) Kr mentions the phrase إِنَّهُ لَطَوِيلُ العَوْلَقِ without particularizing a narrative or story, or any other thing. (TA.) Also *Hunger:* (K, TA:) like عَوْقٌ. (O in art. عوق.)

أَعَالِيقُ a pl. having no sing.: see مُعْلَاقٌ.

تَعَلُّقَاتٌ [and مُتَعَلِّقَاتٌ are post-classical terms often used as meaning *Dependencies*, or *appertenances*, of a thing or person: *circumstances* of a case: and *concerns* of a man.]

تَعْلِيقٌ : see the next paragraph.

تَعْلِيقَةٌ [a post-classical-term, sing. of تَعَالِيقُ signifying *Coins*, and *the like, suspended to women's ornaments*. See also مُعْلَاقٌ. ___ Also *An appendix* to a book or writing: and hence, *a tract*, or *treatise;* properly *such as is intended by its author to serve as a supplement to what has been written by another or others on the same subject;* as also تَعْلِيقٌ : and, more commonly, *a marginal note:* pl. تَعَالِيقُ and تَعْلِيقَاتٌ.]

مَعْلَقٌ , and its pl. (مَعَالِقُ): see 1, in four places.

مِعْلَقٌ *A small* عُلْبَةٌ [or *milking-vessel*]: (S, O, TA:) next is the جَنَبَةٌ, larger than it: then, the حَوْءَبَةٌ, the largest of these: the مِعْلَقٌ is the best of these, and is *a drinking-cup*, or *bowl, which the rider upon a camel hangs with him* [*upon his saddle*]: (TA:) pl. مَعَالِقُ. (S, O, TA.) [See an ex. voce شَرْبَةٌ.]

رَجُلٌ ذُو مَعْلَقَةٍ *A man who attacks and plunders*, (O,) *who clings to everything that he finds*, or *attains*, or *obtains*. (O, K.)

مُعْلَقَةٌ *One of the implements,* or *utensils, of the pastor* [probably *a thing upon which he hangs his provision-bag* &c.]. (Lh, TA.)

مُعَلَّقٌ [pass. part. n. of 2, *Hung,* or *suspended,* &c.: see its verb. ___ Hence, السَّبْعُ المُعَلَّقَاتُ or السَّبْعُ المُعَلَّقَاتُ *The seven suspended* odes; accord. to several writers: two reasons for their being thus called are mentioned in the Mz (49th نوع); one, that they were selected from all the poetry, and written upon قَبَاطِىّ (pieces of fine white cloth of Egypt) with water-gold, and suspended upon the Kaabeh; the other, that when an ode was deemed excellent, the King used to say, ' Suspend ye for us this, ' that it might be in his repository: that these odes were selected from all the poetry, and that any copies of them were suspended collectively upon the Kaabeh, has been sufficiently confuted in Nöldeke's Beiträge zur Kenntniss der Poesie der alten Araber, pp. xvii. xxiii.: it is not so unreasonable to suppose that they may have been suspended upon the Kaabeh singly, at different times, by their own authors or by admiring friends, and suffered to remain thus placarded for some days, perhaps during the period when the city was most thronged by pilgrims; but the latter of the two assertions in the Mz seems to be more probable. ___ Hence also مُعَلَّقُ القَوْسِ *The appendage of the bow, by which it is suspended:* see نِيَاطٌ and وَتَرٌ: and see also مُعَلَّقَةٌ ___.] عَلَاقَةٌ applied to a woman means One *whose husband has been lost* [*to her*]: (S, TA:) or [*left in suspense;*] *neither husbandless nor having a husband;* (O;) [i. e.] *whose husband does not act equitably with her nor release her, so that she is neither husbandless nor having a husband;* (Az, TA;) or *neither having a husband nor divorced.* (Msb.) It occurs in the Kur iv. 128. (S, TA.) ___ And one says of a man when he does not decide, or determine upon, his affair, nor relinquish it, أَمْرُهُ مُعَلَّقٌ [*His affair is left in suspense*]. (Z, TA.)

مِعْلَاقٌ The *thing by means of which flesh-meat,* (S, Mgh, O, Msb,) and *other things,* (Mgh, Msb,) or *grapes,* and *the like,* (S, O,) *are suspended;* (S, Mgh, O, Msb;) as also مُعْلُوقٌ : (S, O:) and *anything by means of which a thing is suspended* (S, O, K) is called its مِعْلَاقٌ, (S, O,) or is called مِعْلَاقٌ and مُعْلُوقٌ ,

(K,) which latter is a word of a rare form: (TA:) and عَلَاقَةٌ likewise signifies the مِعْلَاقٌ *by means of which a vessel is suspended:* (TA:) pl. of the first [and of the second] مَعَالِيقُ. (Mgh, Msb.) Also *A stirrupleather:* pl. as above. (MA.) And المِعْلَاقَانِ signifies مِعْلَاقَا الدَّلْوِ وَشُبْهَيْهَا [app. meaning *The two suspensory cords of the leathern bucket and of the like thereof*]. (IDrd, O, K: but the CK, for مِعْلَاقَا, has مِعْلَاقُ: and the O has وَمَا أَشْبَهَهَا in the place of وَشُبْهَيْهَا [which means the same].) ___ Also *A thing suspended to a beast of burden; such as the* قُرْبَةٌ *and the* مِطْهَرَةٌ *and the* قُمْقُمَةٌ: pl. as above. (Mgh, Msb: but in the former, only the pl. of مِعْلَاقٌ in this sense is mentioned.) ___ [And *A pendant* of a necklace and of an earring and the like; in which sense its pl. is expl. as follows:] the مَعَالِيقُ of necklaces (O, TA) and of [the ear-rings or ear-drops called] شُنُوفٌ (TA) are *what are put therein* or *thereto,* [meaning *suspended thereto,*] *of anything that is beautiful;* (O, * TA;) and الأَعَالِيقُ, which has no sing., is like المَعَالِيقُ, each of them signifying *what are suspended.* (TA.) [See also .] شَنْفٌ ___ مِعْلَاقُ البَابِ [means *A kind of latch,* or *sliding bolt;*] *a thing that is suspended,* or *attached, to the door, and is then pushed, whereupon it* [i. e. *the door*] *opens;* different from the مِغْلَاقٌ, with the pointed غ. (TA.) One says, مَا لِبَابِهِ مِغْلَاقٌ وَلَا مِعْلَاقٌ i. e. [*There is not to his door*] *a thing that is opened with a key nor* [*a thing that is opened*] *without it.* (A, TA.) ___ مِعْلَاقٌ also signifies The *tongue* (O, K) of a man: (O:) or *an eloquent tongue.* (TA.) ___ And رَجُلٌ ذُو مِعْلَاقٍ *A man whose antagonist, when he clings to him, will not* [*be able to*] *free himself from him:* (Mbr, Z, TA:) or *a man vehement in altercation* or *dispute* or *litigation,* (IDrd, S, O, K,) *who clings to arguments,* or *pleas,* (IDrd, O, K,) *and supplies them;* (IDrd, O;) and رَجُلٌ مِعْلَاقٌ signifies the same. (IDrd, O, K.) ___ And [the pl.] مَعَالِيقُ signifies *A sort* [or *variety*] *of palm-trees.* (IDrd, O, K.)

مَعْلُوقٌ One *to whose fauces leeches have clung* (Lth, O, K) *on the occasion of his drinking water;* (Lth, O;) applied to a man and to a beast. (TA.) ___ And *A suspended cluster,* or *bunch,*

of grapes or *dates.* (MA.)

مُعْلُوقٌ : see مُعْلَاقٌ, first sentence, in two places.

مُعَالَقٌ : see عَلُوقٌ, latter half.

مُتَعَلَّقٌ : see عُلْقَةٌ, in two places: ___ and see also عُلُوقٌ.

مُتَعَلَّقَاتٌ : see تَعَلُّقَاتٌ. ___ لَيْسَ المُتَعَلِّقُ كَالمُتَأَنِّقِ means *He who is content with what is little is not like him who seeks, pursues,* or *desires, the most pleasing of things,* or *who is dainty,* (مَنْ

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يَتَأَنَّقُ,) *and eats what he pleases.* (S, O, K.) [See also مُتَأَنِّقٌ.]

علقم

Q. 1 عَلْقَمَ, [inf. n. عَلْقَمَةٌ,] said of the colocynth, *It attained its utmost degree of bitterness.* (Ham p. 166.) عَلْقَمَ طَعَامَهُ, (TA,) inf. n. as above, (K, TA,) *He made his food bitter;* (TA;) or *put something bitter into it.* (K.)

عَلْقَمٌ *A species of bitter tree* or *plant.* (S, TA.) ___ And it is applied to, (S,) or is said to be, (Msb, TA,) The *colocynth:* (S, Msb, K, TA:) or the *pulp of the colocynth:* (Az, TA:) or the *colocynth when intensely bitter:* (Ham p. 509:) or, as some say, قِثَّآءُ الحِمَارِ [a name now applied to the *elaterium;* the *wild,* or *squirting, cucumber*]. (Msb.) Hence one says of anything in which is intense bitterness, كَأَنَّهُ العَلْقَمُ [*As though it were colocynth,* or *the pulp of colocynth,* &c.]. (Az, TA.) ___ And *Anything bitter.* (S, Msb, K.) ___ Also *A bitter* نَبْقَةٌ [or *drupe of the species of lotetree called* سِدْرٌ]: (K:) or so عَلْقَمَةٌ : mentioned by IAar. (TA.) ___ And The *bitterest of water:* (K:) or so عَلْقَمَةٌ : mentioned by IAar. (TA.)

عَلْقَمَةٌ *Bitterness.* (K. [Originally an inf. n.: see Q. 1.]) ___ And *A mixed and turbid state of water.* (IDrd, TA.) ___ See also عَلْقَمٌ, last two sentences.

علك

1 **عَلَكَهُ**, (S, Msb, K,) aor. ـُ (Msb, K) and ـِ, (K,) inf. n. عَلْكٌ, (Msb,) *He chewed it;* (S, Msb, K;) and *moved it backwards and forwards in his mouth, to chew it.* (K.) ___ عَلَكَ اللِّجَامَ, (S, O, Msb, K,) aor. ـُ, (S,) or ـِ, (O,) *He* (a horse) *chewed,* or *champed, the bit,* (S, O, Msb,) or *moved it about,* (K,) *in his mouth;* (S, O, K;) like أَلَكَهُ. (ISd and K in art. الك.) ___ And عَلَكَ نَابِيَهُ *He ground,* or *grated, his canine teeth, one with the other, so that a sound was produced.* (K.) ___ عَلَكَتْ عَجِينَهَا *She kneaded well her dough.* (TA.)

2 **عَلَّكَ القِرْبَةَ**, (K,) inf. n. تَعْلِيكٌ, (O, K,) *He tanned well the water-skin:* (O, K:) mentioned by AHn (TA) and Ibn-'Abbád (O, TA) and Z. (TA.) ___ عَلَّكَ مَالَهُ *He tended,* or *managed, well, his cattle,* or *property.* (O, K, TA.) ___ And عَلَّكَ يَدَيْهِ عَلَى مَالِهِ *He tightened his hands upon his property, from niggardliness,* (K, TA,) *not entertaining a guest nor giving to a petitioner* or *beggar.* (TA.)

5 **مَا تَعَلَّكْتُ بِعَلُوكٍ** [*I have not occupied myself in chewing with anything that is chewed;* or] *I have not tasted anything;* and so مَا تَأَلَّكْتُ بِأَلُوكٍ and مَا تَعَلَّجْتُ بِعَلُوجٍ. (O in art. علج.)

R. Q. 3 **اعْلَنْكَكَ الشَّعَرُ** *The hair was,* or *became, intensely black,* (احْلَنْكَكَ, S,) or *abundant,* (K,) *and collected together.* (S, K.)

عِلْكٌ [*Resin;*] *a certain thing that is chewed;* (S, O;) the صَمْغ [meaning *resin*] *of the* صَنَوْبَر and *of the* أَرْزَة and *of the* فُسْتُق and *of the* سَرْو and *of the* يَنْبُوت and *of the* بُطْم; the last of which is the best of

these; (K, TA;) *like* لُبَان [or *frankincense*], *which is chewed and is not thereby liquefied;* (TA;) *heating, diuretic, and strengthening to the venereal faculty;* (K, TA;) *any* صَمْغ [or *resin*] *that is chewed, consisting of frankincense* (لُبَان) and *of other sorts, and that does not flow* [*in consequence of its being chewed*]: (Msb:) pl. [of mult.] عُلُوكٌ (Msb, K) and [of pauc.] أَعْلَاكٌ. (Msb, TA.)

عَلَكٌ and عَلَاكٌ (O, K) and عُلَاكٌ (accord. to some copies of the K, but not in the O nor in the TA,) *A tree of El-Hijáz:* (K:) or *a species of trees growing in the region of El-Hijáz:* AHn says, the عَلَك are certain trees, of the characteristics of which I have not heard a description. (O.)

عَلْكٌ Food *tough,* or *hard to chew;* (O, K;) as also عَالِكٌ. (K.) [And] A *viscous, glutinous, cohesive, sticky, ropy,* or *slimy,* thing. (S.) ___ طِينَةٌ عَلَكَةٌ *A piece,* or *portion, of clay* or *earth, green,* or *of a dark* or *an ashy dust-colour,* (خَضْرَآء,) *and soft,* (O, TA,) *in which is no sand.* (TA.) ___ And أَرْضٌ عَلَكَةٌ *Land near to water.* (O, K.)

عَلَكَةٌ *A fat and goodly she-camel.* (K.)

عَلَكَةٌ The شَقْشَقَة [or *faucial bag*] *of the camel, when he brays:* (O, K:) pl. عَلَكَاتٌ. (O.) ___ And the latter, (عَلَكَاتٌ,) *Strong canine teeth:* (K:) this is said by some to be its meaning in a verse of Ru-beh. (O.)

عَلَاكٌ : see عُلَاكٌ: and see also عَلَكٌ.

عُلَاكٌ *A thing that is chewed;* as also عَلَاكٌ [and عَلُوكٌ (see 5)]: so in the saying مَا ذَاقَ عُلَاكًا and عَلَاكًا [and عَلُوكًا, i. e. *He tasted not a thing that is chewed;* meaning, *anything*]. (K, TA.) See also عَلَكٌ.

عَلُوكٌ : see the next preceding paragraph: and see also أَلُوكٌ.

عُلَاكَةٌ *i. q.* عُرَاكَةٌ [q. v.]. (TA in art. عرك.)

عَلَّاكٌ *A seller of* عِلْك [or *resin*]. (K.)

عَالِكٌ [act. part. n. of 1; *Chewing;* &c.]. ___ [The pl.] عَوَالِكُ is applied by Ru-beh to bitted mares [as meaning *Chewing,* or *champing the bits*]. (O.) ___ See also عَلِكٌ.

عَوْلَكٌ *A stammering,* or *stuttering,* (لَجْلَجَةٌ,) *in the tongue:* (K:) [or, app., *an action, in the tongue, like chewing:* for it is said that] عَوْلَكٌ فى لسانه means يَعْلُكُهُ and يَمْضُغُهُ [i. e., app., *He chews his tongue* in speaking]. (O, from Ibn- 'Abbád.) Also *A certain vein* (S, O, K) *in the* رحم [app. here meaning, as in many other instances, the *vulva*]; accord. to El-'Adebbes ElKinánee, (S, O,) *in mares* and *she-asses* and *ewes* or *she-goats, in the* بُظَارَةٌ [q. v.], *unapparent,* (S, O, K,) *in the interior thereof:* (S, O:) the بظارة is between the two sides of the vulva: (TA:) pl. عَوَالِكُ. (S, O.) Accord. to Ibn-Abbád, *i. q.* بَظْرٌ [q. v.]. (O.)

مِعْلَاكٌ *A thing like an arrow, which is shot.* (IB, TA.)

علم

1 **عَلِمَهُ**, aor. ـَـ , inf. n. عِلْمٌ, *He knew it;* or *he was,* or *became, acquainted with it;* syn. عَرَفَهُ: (S, K:) or *he knew it* (عرفه) *truly,* or *certainly:* (B, TA:) by what is said above, and by what is afterwards said in the K, العِلْم and المَعْرِفَة and الشُّعُور are made to have one meaning; and this is nearly what is said by most of the lexicologists: but most of the critics discriminate every one of these from the others; and العِلْم, accord. to them, denotes the highest quality, because it is that which they allow to be an attribute of God; whereas they did not say [that He is] عَارِفٌ, in the most correct language, nor شَاعِرٌ: (TA:) [respecting other differences between العِلْم and المَعْرِفَة, the former of which is more general in signification than the latter, see the first paragraph of art. عرف: much might be added to what is there stated on that subject, and in explanation of العِلْم, from the TA, but not without controversy:] or عَلِمَ signifies تَيَقَّنَ [i. e. *he knew* a thing, *intuitively,* and *inferentially,* as expl. in the Msb in art. يقن]; العِلْم being syn. with اليَقِين; but it occurs with the meaning of المَعْرِفَة, like as المَعْرِفَة occurs with the meaning of العِلْم, each being made to import the meaning of the other because each is preceded by ignorance [when not attributed to God]: Zuheyr says, [in his Mo'allakah,]

* وَأَعْلَمُ عِلْمَ اليَوْمِ وَٱلْأَمْسِ قَبْلَهُ *
* وَلٰكِنَّنِى عَنْ عِلْمِ مَا فِى غَدٍ عَمِ *

meaning وَأَعْرِفُ [i. e. *And I know the knowledge of the present day, and of yesterday before it; but to the knowledge of what will be to-morrow I am blind*]: and it is said in the Kur [viii. 62], لَا تَعْلَمُونَهُمُ ٱللّٰهُ يَعْلَمُهُمْ, meaning لَا تَعْرِفُونَهُمُ ٱللّٰهُ يَعْرِفُهُمْ [i. e. *Ye know them not,* but *God knoweth them*]; المَعْرِفَة being attributed to God because it is one of the two kinds of عِلْم, [the intuitive and the inferential,] and the discrimination between them is conventional, on account of their different dependencies, though He is declared to be free from

the imputation of antecedent ignorance and from acquisition [of knowledge], for He knows what has been and what will be and how that which will not be would be if it were, his عِلْم being an eternal and essential attribute: when عَلِمَ denotes اليَقِين, it [sometimes] has two objective complements; but as syn. with عَرَفَ, it has a single objective complement: (Msb:) it has two objective complements in the saying, in the Kur [lx. 10], فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ [*And*

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if ye know them to be believers]; and [in like manner] they allowed one's saying عَلِمْتُنِى [meaning *I knew myself to be*], like as they said رَأَيْتُنِى and حَسِبْتُنِى &c.: (TA:) and sometimes it imports the meaning of شَعُرَ, and is therefore followed by بِ: (Msb:) [thus] عَلِمَ بِهِ signifies شَعُرَ or شَعِرَ (accord. to different copies of the K) [i. e. *He knew it;* as meaning *he knew,* or *had knowledge, of it; was cognizant of it;* or *understood it:* or *he knew the minute particulars of it:* or *he perceived it by means of any of the senses:* and sometimes this means *he became informed,* or *apprised, of it:* and sometimes, *he was,* or *became, knowing in it*]: or in this case, [as meaning شَعُرْتُ بِهِ,] you say, عَلِمْتُهُ and عَلِمْتُ بِهِ [*I knew it;* &c.]: (Msb:) and one says, مَا عَلِمْتُ بِخَبَرِ قُدُومِهِ, meaning مَا شَعُرْتُ [*I knew not,* &c., *the tidings of his coming,* or *arrival*]. (TA.) اعْتَلَمَهُ, also, signifies عَلِمَهُ [*He knew it;* &c.]. (K.) And one says تَعَلَّمْ in the place of اعْلَمْ [*Know thou;* &c.]: ISk says, تَعَلَّمْتُ أَنَّ فُلَانًا خَارِجٌ is a phrase used in the place of عَلِمْتُ [as meaning *I knew,* or, emphatically, *I know, that such a one was,* or *is, going forth*]; adding, [however,] when it is said to thee, اعْلَمْ أَنَّ زَيْدًا خَارِجٌ [*Know thou that Zeyd is going forth*], thou sayest قَدْ عَلِمْتُ [lit. *I have known,* meaning *I do know*]; but when it is said, تَعَلَّمْ أَنَّ زَيْدًا خَارِجٌ, thou dost not say, قَدْ تَعَلَّمْتُ; (S:) accord. to IB, these two verbs are not used as syn. except in the imperative forms: (TA:) [or] عَلِمَ الأَمْرَ and تَعَلَّمَهُ are syn. as signifying أَتْقَنَهُ [app. meaning *he knew,* or *learned, the case,* or *affair, soundly, thoroughly,* or *well:* see art. تقن: but I think it not improbable, though I do not find it in any copy of the K, that the right reading may be أَيْقَنَهُ,

which is syn. with تيقَّنه; an explanation of عَلِمَ in the Msb, as mentioned above, being تيقَّنَ]. (K, TA.) And تعالمه الجميعُ means علموه [i. e. *All knew him;* &c.]. (S, K.) ___ علمتُ علْمَه [lit. *I knew his knowledge,* or *what he knew,* app. meaning *I tried, proved,* or *tested, him, and so knew what he knew;* and hence *I knew his case* or *state* or *condition,* or *his qualities;*] is a phrase mentioned by Fr in explanation of رَبَأْتُ فيه. (TA voce رَبَأَ, q. v. See also the explanation of لَأَخْبُرَنَّ خَبَرَكَ, in the first paragraph of art. خبر: and see غَبَنُوا خَبَرَهَا, in art. علمتُ ___.) غبن is also used in the manner of a verb signifying swearing, or asseveration, so as to have a similar complement; as in the saying,

* وَلَقَدْ عَلِمْتُ لَتَأْتِيَنَّ عَشِيَّةً *

[*And I certainly knew that thou wouldst,* or *that she would, assuredly come in the evening*]. (TA in art. شهد.) And يَعْلَمُ ٱللّٰهُ [*God knoweth*] is a form of asseveration. (IAth, TA voce قِيرْوَانٌ: see an ex. in art. علم.) قير, agreeably with what is said in the M, which is عَلِمَ هُوَ نَفْسَهُ, accord. to the K عَلِمَ هُوَ فِى نَفْسِهِ, but the verb in this case is correctly like كَرُمَ, (TA,) *He was,* or *became, such as is termed* عَالِمٌ *and* عَلِيمٌ; (M, * K, * TA;) meaning *he possessed knowledge* (العِلْم) *as a faculty firmly rooted in his mind:* (IJ, * TA:) accord. to IB, *i. q.* تعلّم [q. v., as intrans.]: and *he was,* or *became, equal to the* عُلَمَآءُ [pl. of عَالِمٌ and of عَلِيمٌ]. (TA.) عَالَمَهُ فَعَلَمَهُ, aor. ـُ : see 3. عَلَمَهُ, aor. ـُ and ـِ , (K,) inf. n. عَلْمٌ, (TA.) signifies *He marked it;* syn. وَسَمَهُ. (K.) And one says, عَلَمْتُ عِمَّتِى, meaning *I wound my turban upon my head with a mark whereby its mode should be known.* (TA.) [See also 4.] عَلَمَ شَفَتَهُ, aor. ـِ , (S, K,) inf. n. عَلْمٌ, (S,) *He slit his* [upper] *lip.* (S, K.) عَلِمَ, aor. ـَ , (S, Msb, K,) inf. n. عَلَمٌ, (S, Msb,) *He* (a man, S) *had a fissure in his upper lip:* (S, Msb, K:) or *in one of its two sides.* (K.)

2 **عَلَّمَهُ** [*He,* or *it, made him to be such as is termed* عَالِمٌ *and* عَلِيمٌ; i. e., *made him to possess knowledge* (العِلْم) *as a faculty firmly rooted in his mind:* and hence, *he taught*

him. And it generally has a second objective complement]. You say, عَلَّمْتُهُ الشَّىْءَ [*I made him to know,* or *taught him, the thing*], in which case the teshdeed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows]; (S;) and عَلَّمْتُهُ الفَاتِحَةَ [*I taught him the Opening Chapter of the Kur-án*], and الصَّنْعَةَ [*the art,* or *craft*], &c.; inf. n. تَعْلِيمٌ; (Msb;) and عَلَّمَهُ العِلْمَ, inf. n. تَعْلِيمٌ and عِلَّامٌ, the latter like كِذَّابٌ; and اعلمه إِيَّاهُ; (K;) both, accord. to the K, signifying the same [i. e. *he taught him knowledge,* or *science*]; but Sb makes a distinction between them, saying that عَلَّمْتُ is like أَذَّنْتُ, and that أَعْلَمْتُ is like آذَنْتُ; and Er-Rághib says that الإِعْلَامُ is particularly applied to quick information; and التَّعْلِيمُ is particularly applied to that which is repeated and much, so that an impression is produced thereby upon the mind of the مُتَعَلِّمِ: and some say that the latter is *the exciting the attention of the mind to the conception of meanings;* and sometimes it is used in the sense of الإِعْلَامِ when there is in it muchness: (TA:) you say, أَعْلَمْتُهُ الخَبَرَ and بِالخَبَرِ [meaning *I made known,* or *notified,* or *announced, to him,* or *I told him,* or *I made him to know,* or *have knowledge of, the news,* or *piece of information; I acquainted him with it; told, informed, apprised, advertised,* or *certified, him of it; gave him information, intelligence, notice,* or *advice, of it*]: (Msb:) see also 10: [hence the inf. n. إِعْلَامٌ is often used, as a simple subst., to signify *a notification, a notice, an announcement,* or *an advertisement:*] and sometimes اعلم has three objective complements, like أَرَى; as in the saying, أَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا [*I made known,* &c., *to Zeyd that 'Amr was going away*]. (I'Ak p. 117.) ___ See also 4, in three places.

3 عَالَمَ عَالَمَهُ فَعَلَمَهُ , aor. of the latter ـُ , means [*I contended with him,* or *strove to surpass him, in* عِلْمٍ,] *and I surpassed him in* عِلْمٍ [i. e. *knowledge,* &c.]: (S, K:) [the measure يَفْعَلُ,] and in like manner the measure يَفْعُلُ, in every case of this kind, is changed into يَفْعَلُ: so says Az: [but see 3 in art. خصم:] and Lh mentions the phrase, مَا كُنْتُ أَرَانِى أَنْ أَعْلَمُهُ [*I did not think,* or *know, that I should surpass him in*

knowledge]. (TA.)

4 **أَعْلَمَ** see 2, in six places. ___ One says also, اعلم الثَّوْبَ (S, Mgh, TA) *He* (i. e. a beater and washer and whitener of clothes, S, Mgh) *made the garment,* or *piece of cloth, to have a mark;* (Mgh;) or *he made upon it,* or *in it, a mark.* (TA.) [And, said of a weaver, or an embroiderer,] *He made to the garment,* or *piece of cloth, a border,* or *borders, of figured,* or *variegated,* or *embroidered, work,* or *the like.* (Msb.) ___ And اعلم عَلَيْه *He made,* or *put,* or *set, a mark upon it;* namely, a writing, or book, &c.: (Msb:) [or] اعلم عَلَى مَوْضِعِ كَذَا مِنَ الكِتَابِ عَلَامَةً [*He made,* &c., *a mark upon such a place of the writing,* or *book*]. (TA.) ___ اعلم الفرس *He suspended upon the horse some coloured wool,* (K, TA,) *red,* or *white,* (TA,) *in war,* or *battle.* (K, TA.) And اعلم نَفْسَهُ *He marked himself with the mark, sign, token,* or *badge, of war;* as also عَلَّمَهَا . (K.) [Or] اعلم الفَارِسُ *The horseman made,* or *appointed, for himself,* [or *distinguished himself by,*] *the mark, sign, token,* or *badge, of the men of courage.* (S.) And عَلَّمْتُ لَهُ عَلَامَةً *I appointed to him* (وَضَعْتُ لَهُ) *a mark, sign,* or *token, which he would,* or *should, know.* (Msb.) ___ And علّم القَبْرَ (K in art. رجم) *He put a tombstone* [*as a mark*] *to the grave.* (TK in that art.) اعلم said of a well-sinker, *He found the well that he was digging to be one having much water.* (TA.)

5 **تعلّم** is quasi-pass. of 2 [i. e. it signifies *He was,* or *became, made to know,* or *taught;* or *he learned:* and is trans. and intrans.]. (S, Msb, K, * TA.) You say, تعلّم العِلْمَ (MA, K) *He learned* [*knowledge,* or *science*]. (MA.) See also 1, latter half, in three places. [In the last of those places, تعلّم app. signifies, as it often does, *He possessed knowledge as a faculty firmly rooted in his mind.*] Accord. to some, التَّعَلُّم signifies *The mind's having its attention excited to the conception of meanings,* or *ideas.* (TA.)

6 **تعالمُه الجَمِيعُ** : see 1, latter half.

8 **اعتلمه** : see 1, latter half. اعتلم said of water, *It flowed* (K, TA) *upon the ground.* (TA.) ___ And said of lightning it means لَمَعَ فى العلم [app. فِى العَلَمِ, and, if so, meaning *It shone, shone brightly,* or *gleamed, in,* or *upon, the long mountain*]: a poet says,

* بَلْ بُرَيْقًا بِتُّ أَرْقُبُهُ *

* لَا يُرَى إِلَّا إِذَا ٱعْتَلَمَا *

[*But a little lightning, in watching which I passed*

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the night, not to be seen save when it shone, &c.]. (TA.)

10 **استعلمه** *He asked,* or *desired, him to tell him* [a thing; or *to make* it *known to him*]. (MA, KL. *) You say, اسْتَعْلَمَنِى الخَبَرَ فَأَعْلَمْتُهُ إِيَّاهُ [*He asked,* or *desired, me to tell him,* or *make known to him, the news,* or *piece of information, and I told him it,* or *made it known to him*]. (S.)

عَلْمٌ : see مَعْلَمٌ, in two places.

عِلْمٌ is an inf. n., (S, K, &c.,) and [as such] has no pl. [in the classical language]. (Sb, TA voce فِكْرٌ.) [As a post-classical term, used as a simple subst., its pl. is عُلُومٌ, signifying The *sciences,* or *several species of knowledge.*] ___ Sometimes it is applied to *Predominant opinion;* [i. e. *preponderant belief;*] because it stands in stead of that which is عِلْمٌ properly so termed. (Ham p. 632.) ___ And sometimes it is used in the sense of عَمَلٌ [*A doing,* &c.], as mentioned by Az, on the authority of Ibn-'Oyeyneh, agreeably with an explanation of عَالِمٌ as signifying one who does according to his knowledge;

and it has been expl. as having this meaning in the Kur xii. 68 [where the primary meaning seems to be much more apposite]. (TA.)

___ لَقِيتُهُ أَدْنَى عِلْمٍ means [*I met him the first thing,* like لقيته أَدْنَى دَنِّى and أَدْنَى دَنًا; or] *before everything* [*else*]. (TA.)

عَلَمٌ : see عَلَامَةٌ. ___ Also *An impression,* or *impress;* or *a footstep,* or *track,* or *trace.* (TA.) ___ And The عَلَم of a garment, or piece of cloth; (S;) [i. e. the *ornamental,* or *figured,* or *variegated, border* or *borders* thereof;] the *figured,* or *variegated,* or *embroidered, work* or *decoration,* (Msb, K, TA,) *in the borders,* (TA,) thereof: (Msb, K, TA:) pl. أَعْلَامٌ. (Msb.) ___ And [*A way-mark;* i. e.] *a thing set up,* or *erected, in the way,* (K, TA,) or, as in the M, *in the deserts,* or *waterless deserts,* (TA,) *for guidance,* (K, TA,) in the M, *for the guidance of those going astray;* (TA;) as also عَلَامَةٌ : (K:) the former is also applied to *a building raised in the beaten track of the road, of such as are places of alighting for travellers, whereby one is guided to the land* [*that is the object of a journey*]: pl. أَعْلَامٌ: and عَلَمٌ also signifies *a* مَنَارَة [app. a mistranscription for مَنَار, without ة: see these two words]. (TA. [See also مَعْلَمٌ.]) [Hence, أَعْلَامُ الكَوَاكِب *The stars,* or *asterisms, that are signs of the way to travellers:* see مِصْبَاحٌ.] ___ And *A separation between two lands;* [like مَنَار;] as also عَلَامَةٌ . (K.) [Hence,] أَعْلَامُ الحَرَم *The limits that are set to the Sacred Territory.* (TA.) ___ And *A mountain;* (S, K;) as a general term: or *a long mountain:* (K:) [app. as forming a separation: or as being a known sign of the way:] pl. أَعْلَامٌ and عَلَامٌ: (K:) the former pl. occurring in the Kur [xlii. 31 and] lv. 24. (TA.) ___ And *A banner,* or *standard,* syn. رَايَةٌ, (S, K, TA,) *to which the soldiers congregate:* (TA:) and, (K,) some say, (TA,) the *thing* [i. e. *flag,* or *strip of cloth,*] *that is tied upon the spear:* (K, TA:) it occurs in a verse of Aboo-Sakhr El-Hudhalee with the second fet-hah lengthened by an alif after it [so that it becomes عَلَام]. (IJ, TA.) ___ And The *chief of a people* or *party:* (K, TA:) from the same word as signifying a mountain or a banner: (TA:) pl. أَعْلَامٌ. (K.) ___ [In

grammar, it signifies *A proper name* of a person or place &c. ___ And the pl. أَعْلَامٌ is applied to *Things pertaining to rites and ceremonies* of the pilgrimage or the like, *as being signs* thereof; such as the *places where such rites and ceremonies are performed,* the *beasts destined for sacrifice,* and the *various practices performed during the pilgrimage &c.;* as also مَعَالِمُ, pl. of مَعْلَمٌ : the former word is applied to such places in the Ksh and Bd and the Jel in ii. 153; and the latter, in the Ksh and Bd in ii. 194: the former is also applied to the beasts destined for sacrifice in the Ksh and Bd and the Jel in xxii. 37; and the latter, in the Ksh and Bd in xxii. 33: and both are applied to the practices above mentioned, the former in the TA and the latter in the K, in art. شعر: see شَعَارٌ.] See also what next follows.

عُلْمَةٌ and عَلَمَةٌ and عَلَمٌ [the last of which is originally an inf. n., see 1, last sentence,] *A fissure in the upper lip,* or *in one of its two sides.* (K.)

عَلَمَةٌ : see what next precedes.

عَلْمَآءُ fem. of أَعْلَمُ [q. v.].

عَلْمَآءُ in the saying عَلْمَآءُ بَنُو فُلَانٍ [meaning *At the water are the sons of such a one*] is a contraction of عَلَى المَآءِ. (S.)

عِلْمِىٌّ [*Of,* or *relating to, knowledge* or *science; scientific; theoretical;* opposed to عَمَلِىٌّ.]

عَلَمِيَّةٌ [, in grammar, The *quality of a proper name.*]

عَلَامٌ : see عَلَامَةٌ: ___ and see also عَلَامَ. [عَلَمٌ is for عَلَى مَ.]

عُلَامٌ : see عُلَّامٌ. Also *i. q.* غُلَامٌ [q. v.]: an instance of the substitution of ع for غ. (MF and TA on the letter ع.)

عَلِيمٌ : see العَلِيمُ ___. عَالِمٌ and العَالِمُ and العَلَّامُ , as epithets applied to God, signify [*The Omniscient;*] *He who*

knows what has been and what will be; who ever has known, and ever will know, what has been and what will be; from whom nothing is concealed in the earth nor in the heaven; whose knowledge comprehends all things, the covert thereof and the overt, the small thereof and the great, in the most complete manner. (TA.)

عَلَامَةٌ *i. q.* سِمَةٌ [*A mark, sign,* or *token, by which a person* or *thing is known; a cognizance,* or *badge; a characteristic; an indication; a symptom*]; (K; [see also مَعْلَمٌ;]) and عَلَمٌ is syn. therewith [as meaning thus]; (S, Msb, TA;) and so أُعْلُومَةٌ, (Abu-l-'Omeythil ElAarábee, TA,) as in the saying بَيْنَ القَوْمِ أُعْلُومَةٌ [*Among the people,* or *party, is a mark, sign,* or *token*]; and the pl. of this last is أَعَالِيمُ: (TA:) the pl. of عَلَامَةٌ is عَلَامَاتٌ (Msb) and [the coll. gen. n.] عَلَامٌ, (K, TA,) differing from عَلَامَةٌ only by the apocopating of the ة. (TA.) ___ See also عَلَمٌ, in two places.

عُلَامِىٌّ *Light,* or *active; and sharp,* or *acute, in mind;* (K, TA;) applied to a man: it is without teshdeed, and with the relative ى; from عُلَامٌ [signifying a hawk]. (TA.)

عَلَّامٌ and عُلَّامٌ, (K, TA,) both mentioned by ISd, the latter [which is less used] from Lh, (TA,) and عَلَّامَةٌ (S, K) and تَعْلَمَةٌ and تَعْلَامَةٌ, (K,) *Very knowing* or *scientific* or *learned:* (S, K:) the ة in عَلَّامَةٌ is added to denote intensiveness; (S;) or [rather] to denote that the person to whom it is applied has attained the utmost degree of the quality signified thereby; [so that it means *knowing* &c. *in the utmost degree;* or it may be rendered *very very,* or *singularly, knowing* or *scientific* or *learned;*] and this epithet is applied also to a woman: (IJ, TA:) [تَعْلَامَةٌ, likewise, is doubly intensive; and so, app., is تَعْلَمَةٌ:] the pl. of عَلَّامٌ is عَلَّامُونَ; and that of عُلَّامٌ is عُلَّامُونَ. (TA.) See also, for the first, عَلِيمٌ. ___ Also the same epithets, (K,) or عَلَّامٌ and عَلَّامَةٌ, (TA,) *i. q.* نَسَّابَةٌ; (K, TA;) [or rather عَلَّامٌ signifies نَسَّابٌ, i. e. *very skilful in genealogies,* or *a great genealogist;* and عَلَّامَةٌ signifies نَسَّابَةٌ, i. e. *possessing the*

utmost knowledge in genealogies, or *a most skilful genealogist;*] from العِلْمُ. (TA.)

عُلَّامٌ : see the next preceding paragraph, in two places. ___ Also, and عُلَامٌ , The صَقْر [or *hawk*]; (K;) the latter on the authority of IAar: (TA:) and [particularly] the بَاشَق [i. e. the *musket,* or *sparrow-hawk*]; (K;) as some say: (TA:) or so the former word, (T, * S, TA,) or the latter word accord. to Kr and IB. (TA.) ___ And the former word, The [*plant called*] حَنَّآء [i. e. *Lawsonia inermis*]: (IAar, S, K, TA:) thus correctly, but mentioned by Kr as without tesh-deed. (TA.) ___ And the same, i. e. with tesh-deed, The *kernel of the stone of the* نَبَق [or *fruit,* i. e. *drupe, of the lote-tree called* سِدْر]. (TA.)

عَلَّامَةٌ : see عَلَّامٌ, in four places.

عُلَامَةٌ : see مَعْلَمٌ.

العَالَمُ , (S, Msb, K, &c.,) said by some to be also pronounced العَالَمُ , (MF, TA,) and pronounced by El-Hajjáj with hemz [i. e. العَأْلَمُ], is primarily a name for *That by means of which one knows* [a thing]; like as الخَاتَمُ is a name for that by means of which one seals [a thing]: accord. to some of the expositors of the Kur-án, its predominant application is to *that by means of which the Creator is known:* then to *the intelligent beings of mankind and of the jinn* or *genii:* or *to mankind and the jinn and the angels:* and *mankind* [alone]: Es-Seyyid Esh-Shereef [El-

Jurjánee] adopts the opinion that it is applied to *every kind* [of these, so that one says عَالَمُ الإِنْسِ (which may be rendered *the world of mankind*) and عَالَمُ الجِنِّ (*the world of the jinn* or *genii*) and عَالَمُ المَلَائِكَة (*the world of the angels*), all of which phrases are of frequent occurrence], and to *the kinds* [thereof] *collectively:* (TA:) or it signifies الخَلْقُ [i. e. *the creation,* as meaning *the beings,* or *things, that are*

created], (S, Msb, K,) *altogether* [i. e. *all the created beings* or *things*, or *all creatures*]: (K:) or, as some say, peculiarly, *the intelligent creatures:* (Msb:) or *what the cavity* (lit. *belly*) *of the celestial sphere comprises*, (K, TA,) *of substances and accidents:* (TA:) [it may often be rendered *the world*, as meaning *the universe;* and as meaning *the earth with all its inhabitants and other appertenances;* and in more restricted senses, as instanced above: and one says عَالَمُ الحَيَوَانِ meaning *the animal kingdom*, and عَالَمُ النَّبَاتِ *the vegetable kingdom*, and عَالَمُ المَعَادِنِ *the mineral kingdom:*] Jaafar Es-Sádik says that the عَالَم is twofold: namely, العَالَمُ الكَبِيرُ, which is *the celestial sphere with what is within it;* and العَالَمُ الصَّغِيرُ, which is *man, as being* [*a microcosm*, i. e.] *an epitome of all that is in the* كَبِير: and Zj says that العَالَمُ has no literal sing., because it is [significant of] a plurality [of classes] of diverse things; and if made a sing. of one of them, it is [significant of] a plurality of congruous things: (TA:) the pl. is العَالَمُونَ (S, M, Msb, K, &c.) and العَوَالِمُ: (S, TA:) and the sing. is [said to be] the only instance of a word of the measure فَاعَلٌ having a pl. formed with و and ن, (ISd, K, TA,) except يَاسَمٌ: (K, TA:) [but see this latter word:] العَالَمُونَ signifies *the* [*several*] *sorts of created beings* or *things:* (S:) [or *all the sorts thereof:* or *the beings of the universe*, or *of the whole world:*] it has this form because it includes mankind: or because it denotes particularly *the sorts of created beings consisting of the angels and the jinn and mankind, exclusively of others:* I'Ab is related to have explained رَبُّ العَالَمِينَ as meaning *the Lord of the jinn*, or *genii, and of mankind:* Katádeh says, *the Lord of all the created beings:* but accord. to Az, the correctness of the explanation of I'Ab is shown by the saying in the beginning of ch. xxv. of the Kur-án that the Prophet was to be a نَذِير [or warner] لِلْعَالَمِينَ; and he was not a نذير to the beasts, nor to the angels, though all of them are the creatures of God; but only to the jinn, or genii, and mankind. (TA.) ___ عَالَمٌ is also *syn. with* قَرْنٌ [as meaning *A generation of mankind;* or the *people of one time*]. (O, voce طَبَقٌ, q. v.)

عَالِمٌ and عَلِيمٌ signify the same, (IJ, Msb, K, *) as epithets applied to a man; (K;) i. e. *Possessing the attribute of* عِلْمٌ (IJ, Msb, TA) *as a faculty firmly rooted in the mind;* [or *learned;* or *versed in science and literature;*] the former being used in [what is more properly] the sense of the latter; (IJ, TA;) which is an intensive epithet: (TA:) the pl. is عُلَمَآءُ and عُلَّامٌ, (K,) the latter of which is pl. of عَالِمٌ; (IB, TA;) the former being [properly] pl. of عَلِيمٌ; and عَالِمُونَ is [a] pl. of عَالِمٌ; (Msb;) [but] عُلَمَآءُ is used as a pl. of both, (IJ, TA,) and by him who says only عَالِمٌ [as the sing.], (Sb, TA;) because عَالِمٌ is used in the sense of عَلِيمٌ: to him who is entering upon the study of العِلْمُ, the epithet مُتَعَلِّمٌ [which may generally be rendered *learning*, or *a learner*,] is applied; not عَالِمٌ. (IJ, TA.) عَالِمٌ is also expl. as signifying One *who does according to his knowledge.* (TA.) ___ See also عَلِيمٌ: and أَعْلَمُ. And see العَالَمُ.

عَيْلَمٌ *A well having much water:* (S, K:) or *of which the water is salt:* (K:) and *a wide well:* and sometimes a man was reviled by the saying, يَا ٱبْنَ العَيْلَمِ, referring to the width of his mother [in respect of the فَرْج]: (TA:) pl. عَيَالِمُ or عَيَالِيمُ. (S, accord. to different copies: in the TA, in this instance, the latter.) ___ And The *sea:* (S, K:) pl. عَيَالِمُ. (TA.) ___ And The *water upon which is the earth:* (S, K:) or *water concealed*, or *covered, in the earth;* or *beneath layers*, or *strata, of earth;* mentioned by Kr: (TA:) [عَيْلَمُ المَآءِ occurs in the JK and TA in art. خسف, and is there plainly shown to mean *the water that is beneath a mountain*, or *stratum of rock:* (see also غَيِّثٌ: and see غَيْلَمٌ:) and it is said that] المَأْءُ العَيْلَمُ means *copious water.* (Ham p. 750.) ___ And *A large cooking-pot.* (T, TA voce هِلْجَابٌ.) Also *Plump*, and *soft, tender*, or *delicate.* (S, K.) And The *frog.* (AAF, K. [This meaning is also assigned to غَيْلَمٌ.]) ___ And *i. q.* عَيْلَامٌ ; (K;) which signifies *A male hyena;* (S, K;) occurring in a trad. (خبر) respecting Abraham, relating that he will take up his father to pass with him the [bridge called] صِرَاطٌ, and will look at him, and lo, he will be عَيْلَامٌ أَمْدَرُ [*a male hyena inflated in the sides, big in the belly*, or *having his sides defiled with earth* or *dust*]. (TA.)

عَيْلَامٌ : see the next preceding sentence.

أَعْلَمُ [*More*, and *most, knowing* or *learned*]. Applied to God, [it may often be rendered *Supreme in knowledge:* or *omniscient:* but often, in this case,] it means [simply] عَالِمٌ [in the sense of *knowing*, or *cognizant*]. (Jel in iii. 31, and I'Ak p. 240.) [Therefore اللّٰهُ أَعْلَمُ virtually means, sometimes, *God knows best;* or *knows all things:* and sometimes, simply, *God knows.*] Also [*Harelipped;* i. e.] *having a fissure in his upper lip:* (S, Mgh, Msb, K:) or *in one of its two sides:* (K:) the camel is said to be اعلم because of the fissure in his upper lip: when the fissure is in the lower lip, the epithet أَفْلَحُ is used: and أَشْرَمُ is used in both of these, and also in other, similar, senses: (TA:) the fem. of أَعْلَمُ is عَلْمَآءُ: (S, Msb, TA:) which is likewise applied to a lip (شَفَةٌ). (TA.) ___ العَلْمَآءُ signifies also *The coat of mail:* (K:) mentioned by Sh, in the book entitled كِتَابُ السِّلَاحِ; but as not heard by him except in a verse of Zuheyr Ibn-Khabbáb [?]. (TA.)

أُعْلُومَةٌ: see عَلَامَةٌ, in two places.

تَعْلَمَةٌ and تَعْلَامَةٌ: see عَلَّامٌ; each in two places.

مَعْلَمٌ *i. q.* مَعْلَمُ الشَّىْءِ; مَظِنَّةٌ signifying مَظِنَّتُهُ; (K, TA;) as meaning *The place in which is known the existence of the thing:* (Msb in art. ظن:) pl. مَعَالِمُ; (TA;) which is the *contr. of* مَجَاهِلُ, pl. of مَجْهَلٌ [q. v.] as applied to a land; meaning *in which are signs of the way.* (TA in art. جهل.) And hence, [*A person in whom is known the existence* of a quality &c.:] one says, هُوَ مَعْلَمٌ لِلْخَيْرِ [*He is one in whom good,* or *goodness, is known to be*]. (TA.) ___ Also *A thing,* (K,) or *a mark, trace,* or *track,* (S, TA,) *by which one guides himself,* or *is guided,* (S, K, TA,) *to the road,* or *way;* (S, TA;) as also عُلَّامَةٌ and عَلْمٌ: (K: [in several copies of which, in all as far as I know, والعَلْمُ is here put in the place of والعَلَمُ; whereby العَلْمُ is made to be syn. with العَالَمُ: but accord. to SM, it is syn. with المَعْلَمُ, as is shown by what here follows:]) and hence a reading in the Kur [xliii. 61], وَإِنَّهُ لَعَلْمٌ لِلسَّاعَةِ, meaning *And verily he,* i. e. Jesus, by his appearing, and descending to the earth, shall be *a sign* of the approach *of the hour* [of resurrection]: it is also said, in a trad., that on the day of resurrection there shall

not be a مَعْلَم for any one: and the pl. is مَعَالِمُ. (TA.) And مَعْلَمُ الطَّرِيقِ signifies *The indication,* or *indicator, of the road,* or *way.* (TA.) ___ [And hence it signifies likewise *An indication,* or *a symptom,* of anything; like عَلَامَةٌ.] ___ See also عَلَمٌ, last quarter.

مُعْلَمٌ pass. part. n. of أَعْلَمَ [q. v.] in the phrase اعلم الثَّوْبَ, and thus applied as an epithet to a garment, or piece of cloth: (S:) [and also in other senses: thus in a verse of 'Antarah cited voce مَشُوفٌ:] and applied to a قِدْحٌ [or gamingarrow] as meaning *Having a mark* [*made*] *upon it.* (TA.) ___ [See also a verse of 'Antarah cited voce مَشَكٌ.]

مُعْلِمٌ act. part. n. of أَعْلَمَ [q. v.] in the phrase اعلم الثَّوْبَ: [and in other senses:] ___ thus also of the same verb in the phrase اعلم الفَارِسُ. (S.)

مُعَلَّمٌ [pass. part. n. of 2, in all its senses: ___ and hence particularly signifying] *Directed by inspiration to that which is right and good.* (TA.)

مُعَلِّمٌ [act. part. n. of 2, in all its senses: and generally meaning] *A teacher.* (KL.) ___ [It is now also a common title of address to a Christian and to a Jew.]

مَعْلُومٌ [*Known;* &c.]. الوِقْتُ المَعْلُومُ [mentioned in the Kur xv. 38 and xxxviii. 82] means [*The time of*] *the resurrection.* (TA.) And الأَيَّامُ المَعْلُومَاتُ [mentioned in the Kur xxii. 29] means

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[*The first*] *ten days of Dhu-l-Hijjeh,* (S, Mgh, Msb, K,) *the last of which is the day of the sacrifice.* (TA.) ___ [In grammar, The *active voice.*]

مُتَعَلِّمٌ : see عَالِمٌ.

علن

1 **عَلَنَ الأَمْرُ**, aor. ـُ (S, Msb, K) and ـِ ; (K;) and عَلُنَ, aor. ـُ ; (K;) and عَلِنَ, aor. ـَ ; (ISk, S, Msb, K;) inf. n. عُلُونٌ, which is of the first; (S, Msb;) and عَلَنٌ, (ISk, S, Msb, K, TA, [app., accord. to the CK, عَلْنٌ, but this is wrong,]) which is of the last; (ISk, S, Msb, TA;) and عَلَانِيَةٌ, (K, TA,) which is of the three; (TA;) or this last is a simple subst.; (Msb;) *The affair,* or *case,* or *event, was,* or *became, overt, open, manifest, public,* (S, * Msb, K, TA,) *published,* or *spread;* (Msb, TA;) and اعتلن signifies the same; (K;) [and so استعلن , but for this I know not any authority except modern usage: and اعلن has a similar meaning, expl. below.] [The CK has عَلَنَتَهُ where other copies of the K, and the TA, have عَلَّنَتَهُ, as syn. with أَعْلَنَتَهُ, q. v.]

2 **عَلَّنَ** see 4, first sentence.

3 **مُعَالَنَةٌ** signify the same, (S, K,) i. e. *i. q.* مُجَاهَرَةٌ [meaning The *behaving,* or *acting, openly with another,* or *others*]; as also إِعْلَانٌ . (K.) You say, عَالَنْتُهُمْ بِالأَمْرِ *i. q.* جَاهَرْتُهُمْ بِهِ [i. e. *I was open,* or *I acted openly, with them in the affair,* or *case*]. (JK in art. جهر.) And عَالَنَ بِالعَدَاوَةِ *i. q.* جَاهَرَ [i. e. *He showed open enmity* or *hostility, with another*]. (TK.) ___ Or The *laying open,* or *manifesting, of each one to his fellow, what is in his mind.* (TA.) You say, عَالَنْتُ بِهِ, [or عَالَنَتَهُ,] inf. n. مُعَالَنَةٌ and عَلَانٌ, [*I laid open,* or *manifested, to him what was in my mind, he doing the same to me,*] i. e. *each of us laid open,* or *manifested, to the other, what was in his mind.* (Msb.) ___ See also the next paragraph.

4 **أَعْلَنَتَهُ** *I laid it open, manifested it, revealed it, made it public,* or *published it;* namely, an affair, a case, or an event; (S, Msb, K, TA;) as also اعلنت بِهِ; and عَلَّنَتَهُ , (K, TA,) [for which latter the CK has عَلَنَتَهُ,

but it is] with teshdeed, (TA,) inf. n. تَعْلِينٌ; (TK;) [and عَالَنْتُهُ , for] عَالَنَهُ, (K,) or [rather] عَالَنَهُ الأَمْرَ, (TK,) means اعلن إِلَيْهِ الأَمْرَ [*He laid open*, &c., *to him, the affair*, or *case*, or *event*]. (K.) ___ Hence, أَعْلَنَتْ, occurring in a trad., as said of a woman [accused of adultery], *She revealed* [or *confessed*] *the enormity*, or *act of adultery*. (TA.) ___ [And اعلن به app. signifies *He made him to be*, or *become, publicly known:* see 10; and see also أَظْهَرْتُ بِفُلَانٍ, in art. ظهر ___.] اعلن الأَمْرُ *The affair*, or *case*, or *event, was*, or *became, notorious;* or *commonly*, or *publicly, known;* syn. اشْتَهَرَ. (TA. [Compare 1.]) ___ See also 3, first sentence.

8 **إِعْتَلَنَ** see the first paragraph.

10 **استعلن** *i. q.* تَعَرَّضَ لِأَنْ يُعْلَنَ بِهِ [app. meaning *He addressed himself to being*, or *sought to be, made publicly known*]. (TA.) ___ [And] اسْتِعْلَانٌ signifies [or is said to signify] The *seeking*, or *desiring, to lay open, manifest, reveal, make public*, or *publish*. (KL.) ___ [And] *i. q.* إِعْلَانٌ [inf. n. of 4, but in what sense is not shown; perhaps of 4 as signifying اشْتَهَرَ, expl. above]. (JM.) ___ See also 1.

Q. Q. 1 **عَلْوَنْتُ الكِتَابَ**, (S,) inf. n. عَلْوَنَةٌ and عُلْوَانٌ, (K in art. علو,) *i. q.* عَنْوَنْتُهُ [i. e. *I put a title to the book*, or *writing*]: (S:) it may be of the measure فَعْوَلْتُ from العَلَانِيَةُ, or the former ن in عَنْوَنْتُ may be a substitute for the ل in عَلْوَنْتُ [or the ل for the ن]: Lth says that it is not a good word. (TA.) [It is also mentioned in art. علو.]

عَلِنٌ part. n. of عَلَنَ: see عَالِنٌ. (Msb.)

عُلَنَةٌ A man *who reveals his secret;* (S;) [or *a revealer of secrets;*] or one *who will not conceal a secret*. (K.)

عَلِينٌ [part. n. of عَلُنَ]: see عَالِنٌ.

عَلَانِيَةٌ an inf. n. of 1 [q. v.]: (K, TA:) or a simple subst. from 1; (Msb;) [as such] signifying *Openness*, or *publicity;* (S,

Msb;) *contr. of* سِرٌّ. (S.) [Hence, عَلَانِيَةً meaning *Openly,* or *publicly;* and *aloud:* see Kur ii. 275; &c.] ___ Also One's *outward man;* syn. بَرَّانِىٌّ, q. v.: opposed to سَرِيرَةٌ and جَوَّانِىٌّ. (T in art. بر.) [And it is also used as an epithet; app. by those who hold it to be originally an inf. n.; or rather its being thus used may be regarded as corroborating the assertion that it is originally an inf. n., like عَدْلٌ &c., though, as an epithet, it has a pl.:] one says رَجُلٌ عَلَانِيَةٌ, pl. عَلَانُونَ; as also عَلَانِىٌّ, pl. عَلَانِيُّونَ; *A man whose affair,* or *case, is open,* or *manifest;* (K, TA;) mentioned by Lh. (TA.)

عَلَانِىٌّ, and its pl.: see what next precedes.

عُلْوَانٌ The عُنْوَانُ [or *title*] of a book, or writing. (S, K.) ___ And an inf. n. of the verb عَلَوْنَ. (K in art. علو.)

عَالِنٌ part. n. of عَلَنَ; applied to an affair, a case, or an event, *Overt, open, manifest, public, published,* or *spread;* as also عَلِنٌ and عَلِينٌ. (Msb.)

علند

علَنْدٌ and علَنْدَدٌ and علَنْدًى &c.: see arts. علد and عند.

علو

1 عَلَا, (Msb, K,) aor. يَعْلُو, (Msb,) inf. n. عُلُوٌّ; (Msb, K;) and عَلِىَ; and تعلّى [which last see also below]; (K;) *It* (a thing, Msb) *was*, or *became, high, elevated*, or *lofty;* (Msb, K; *) syn. ارتفع; (Msb;) and so تعالى : (S, K:) or you say, عَلَا فى المكَان [*it was*, or *became, high*, or *elevated, in place*], aor. يَعْلُو, inf. n. عُلُوٌّ: (S:) and عَلِىَ فى الشَّرَف [*he was*, or *became, high*, or *elevated*, or *exalted, in dignity*, or *nobility*], (S, Mgh,) with kesr, (S,) aor. يَعْلَى, inf. n. عَلَآءٌ; (S, Mgh;) and also عَلَا, with fet-h, aor. يَعْلَى: a poet says,

* لَمَّا عَلَا كَعْبُكَ لِى عَلِيتُ *

[*When thy nobility became exalted to me, I became exalted*]; thus combining the two dial. vars.: (S:) or you say, عَلِىَ فى المكَارِم [*he was*, or *became, eminent in generous*, or *honourable, actions* or *qualities*], inf. n. عَلَآءٌ [in some copies of the K عَلًا]; (Msb, K;) and عَلَا, inf. n. عُلُوٌّ; (K;) and thus the two verbs are used in the saying of the poet cited above: (TA:) and استعلى , said of a man, signifies the same as عَلَا. (S.) [Hence,] عَلَتِ الشَّمْسُ *The sun became high;* as also اعْتَلَتْ : (Nawádir el-Aaráb, TA in art. دلك:) and [hence,] عَلَا النَّهارُ *The day became advanced, the sun being somewhat high;* syn. ارْتَفَعَ [q. v.]; as also اعتلى and استعلى . (K.) ___ عَلَا فى المكَان, inf. n. عُلُوٌّ, signifies [also] *He ascended the place*, or *upon the place;* syn. صَعِدَ: and عَلَوْتُ عَلَى الجَبَلِ and عَلَوْتُ أَعْلَاهُ are syn. [as meaning *I ascended the mountain*, or *upon the mountain*, or *upon the top*, or *highest part, thereof*]: and عَلَوْتُهُ and عَلَوْتُ فيه signify *I ascended it;* syn. رَقِيتُ فيه. (Msb.) عَلَاهُ (S, Msb, K, TA) and عَلَا به, (K, TA, [in the CK عَلّاه وبه is put for عَلَاه وبه,]) and استعلاه , (S, K, TA,) and اعتلاه , (S,) and اعْلَوْلَاه , and اعلاه , and عَلّاه , (K, TA,) this last [for which the CK has عالاه] being with teshdeed, (TA,) and عالاه and عالى به, (K, TA, [in the CK عالّاه وبه,]) are syn., (S, K,)

signifying *He ascended it,* or *upon it;* (K; [in the CK صَعَّدَهُ, and so in my MS. copy of the K, but in other copies صَعِدَهُ, which is certainly the right reading;]) whether the object be a mountain or a beast: (TA:) [or] you say, عَلَا الدَّابَّةَ *He mounted the beast;* (K, TA;) and in like manner, anything: (TA:) and عَلَى السَّطْحِ, aor. يَعْلِيهِ; (K, TA;) but in the M عَلِيَ السَّطْحَ, i. e., like رَضِيَ; (TA;) inf. n. عَلْيٌ (K, TA) and عُلْيٌ (TA, and so accord. to some copies of the K,) and عُلِيٌّ; (TA, and so accord. to other copies of the K instead of عَلْيٌ;) *He ascended upon the flat house-top;* syn. صَعِدَهُ. (K, TA.) ___ [عَلَاهُ signifies also *He,* or *it, was,* or *became, upon it,* or *over it:* and *it came,* or *arose, upon it; overlay it; was,* or *became, superincumbent,* or *supernatant, upon it;* or *overspread it;* as scum, and rust, &c. And *It lay on him as a burden.* Hence,] one says, مَا سَأَلْتُكَ مَا يَعْلُوكَ ظَهْرًا i. e. [*I did not ask,* or *demand, of thee, what would lie as a burden on thy back;* or] *what would be onerous, burdensome, oppressive,* or *troublesome, to thee.* (TA.) ___ And [hence also] عَلَاهُ *It over-*

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topped it, rose above it, or *exceeded it in height.* (TA in art. دصر.) [And in like manner, استعلى عَلَيْهِ *It became elevated above it.*] ___ And عَلَوْتُهُمْ بِالشَّرَفِ and بِالجَمَالِ [*I was,* or *became, superior to them in nobility* and *in goodliness*]. (S in art. فرع.) ___ And عَلَاهُ [*He had,* or *gained, ascendency over him,* or *it;* as also عَلَا عَلَيْهِ and استعلى عليه: and] *he overcame him;* or *had,* or *gained, the mastery over him;* (S, Msb, TA;) and *subdued him;* (Msb;) namely, his opponent, or adversary; as also استعلاهُ : and in like manner, عَلَا حَاجَتَهُ and استعلاها *he gained the mastery over the object of his want:* and اعتلى الشَّيْءَ *he prevailed against the thing,* or *had power over it, and overcame it;* and عَلَا لِلشَّيْءِ, aor. يَعْلُو, *he was,* or *became, able to do,* or *accomplish,* or *to bear, the thing.* (TA.) عَلَا بِالأَمْرِ means اضْطَلَعَ بِهِ وَاسْتَقَلَّ [i. e. *He had*

strength, or *power, sufficient for the affair, and had absolute control over it*]: (S: [so in one of my copies: the other has اطَّلَعَ, which I find also in the PS and in my copy of the TA; and which is allowed by some, but disallowed by others, in the sense of اضْطَلَعَ, as is shown voce مُضْطَلَعٌ:]) a poet says,

* فَٱعْمِدْ لِمَا تَعْلُو فَمَا لَكَ بِالَّذِى *
* لَا تَسْتَطِيعُ مِنَ الْأُمُورِ يَدَانِ *

[*Then aim thou at that for which thou hast sufficient strength,* or *power, and over which thou hast absolute control:* (به being understood after تعلو:) *for what object hast thou* in meddling *with that which a pair of hands cannot accomplish, of affairs?*]. (S.) [And hence, perhaps,] one says to him who possesses much property, اعل به i. e. ابق بعده [app. اعْلُ بِهِ and ابْقَ بَعْدَهُ, as though meaning *Have thou ability to consume it,* and so *survive thou it;* like as one says to him who puts on a new garment, أَبْلِ (see 4 in art. بلو)]: or [perhaps a mistake for and] it is [virtually] a prayer for his continuance in life. (TA.) ___ عَلَوْتُ عَلَى فُلَانٍ الرِّيحَ means *I was* [or *went*] *on the windward side of such a one:* and one says, لَا تَعْلُ الرِّيحَ عَلَى الصَّيْدِ فَيَرَاحَ رِيحَكَ وَيَنْفِرَ [i. e. *Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee*]. (TA.) ___ عَلَوْتُهُ بِالسَّيْفِ means *I smote him* [*with the sword;* or, more properly, *I set upon him therewith*]. (S, TA.) And [in like manner] one says, عَلَاهُ بِالشَّتْمِ وَالضَّرْبِ [*He set upon him,* or *assailed him,* or *overcame him, with reviling and beating*]. (S and M in art. ثول, &c.) ___ عَلَا فِى الْأَرْضِ, (S, TA,) inf. n. عُلُوٌّ, (S,) signifies *He exalted,* or *magnified, himself,* [*in the earth,*] or *behaved proudly, insolently,* or *exorbitantly.* (S, * TA.) And [in like manner] لَا تَعْلُوا عَلَى ٱللّٰهِ, in the Kur xliv. 18, *Exalt not,* or *magnify not, yourselves against God;* or *behave not proudly,* &c. (Bd, Jel.) ___ عَلَا عَنْهُ [lit. signifies *It rose from it:* and hence,] *it recoiled from it,* i. e., a thing from another thing; *it did not cleave to it:* and

تَعْلُو عَنْهُ العَيْنُ means *The eye recoils from him.* (TA.) ___ أُعْلُ عَنِّى: see 3. ___ عَلَا بِهِ as syn. with أَعْلَاهُ: see expl. with the latter below.

2 **عَلَّاهُ**: see 4. ___ [Hence,] one says, عَلَّيْتُ بِهِ عَلَى البَعِيرِ [*I raised it, and put it, upon the camel*]: (S:) [and so عَالَيْتُهُ; as in a verse cited voce رائح, in art. روح; in which, and in the present art., it is cited in the S and TA: and عَالَبْتُ بِهِ; as in a verse cited voce إِلَى in the sense of مِنْ, in art. الو:] and عَالِ عَلَيَّ means احْمِلْ [i. e. *Put thou upon me* such a thing *to be carried by me;* or *load thou me*]. (S, K.) ___ And عَلَّيْتُ الحَبْلَ, inf. n. تَعْلِيَةٌ, *I raised the cord to its proper place in respect of the channel of the sheave, and in respect of the* [*main*] *well-rope.* (S.) ___ And عَلَّى الدَّلْوَ, inf. n. as above, *He raised the bucket from a stone projecting in the lower part of the casing of a well* [*and impeding its ascent*]; *he having descended the well for that purpose:* [or simply *he raised the filled bucket;* for] some say that المُعَلِّى signifies *he who raises the filled bucket;* i. e., *who draws water thereby.* (TA.) ___ And عَلَّى المَتَاعَ عَنِ الدَّابَّةِ *He put down the goods,* or *furniture and utensils, from the beast:* [app. because he who does so lifts them off the beast:] (K, TA:) أَعْلَاهُ in this sense is disapproved. (TA.) ___ See also 1, former half. ___ And see Q. Q. 1.

3 **مُعَالَاةٌ** signifies The *vying, competing,* or *contending for superiority, in highness, loftiness, elevation,* or *eminence.* (KL.) You say, عَالَاهُ, meaning سَامَاهُ. (M in art. سمو. [See 3 in that art. in two places.]) ___ See 4, in two places. ___ عُولِى, said of clarified butter, and of the fat of anything having fatness, means *It was wrought* (صُنِعَ [app. *over a fire*]) *until it rose in the operation.* (TA.) ___ عَالَوْا نَعِيَّهُ *They manifested the announcement of his death:* (K, TA:) [as though meaning *they raised the report of his death:*] one should not say أَعْلَوْهُ nor عَلَّوْهُ. (TA.) ___ See 2, in three places. ___ عَالَتِ البَيْقُورَ, occurring in a verse of Umeiyeh Ibn-Abi-s-Salt, is mentioned and explained in the S in this art. and in art. عول: see the latter art. [to

which it seems more properly to belong]. ___ See 1, former half, in two places. ___ عَالَ عَنِّى *Remove thou,* or *go thou away* or *aside, from me;* as also أَعْلِ عَنِّى; (S, TA;) for which latter, أَعْلِ عَنَّجْ occurs in a trad. respecting the slaughter of Abu-Jahl; and اعْلُ عَنِّى with the conjunctive ا is a dial. var. of أَعْلِ عَنِّى with the disjunctive ا mentioned by Fr. (TA.) ___ [Hence,] one says, أَعْلِ عَنَّا and عَالَ [i. e. and عَالَ عَنَّا], meaning *Seek the object of thy want at the hands of other than us* (عِنْدَ غَيْرِنَا), *for we are not able to accomplish it.* (TA.) ___ And عالى and اعلى signify *He came to the 'Áliyeh of Nejd,* i. e. *the region above Nejd, extending to the land of Tihámeh and the part behind Mekkeh,* (S, K,) i. e. [*to*] *El-Hijáz and what is next to it.* (S.)

4 **اعلاه** *He* (a man, Msb) *elevated it* (i. e. a thing, Msb); or *made it high,* or *lofty;* (Msb, K;) as also عَلَّاهُ, (K,) with teshdeed, (TA,) and عَلَا به [without teshdeed]: (K:) it is [also] said of God, meaning *He elevated,* or *exalted, him;* and عالاه is like it [in meaning]: (S:) and عَالَيْتُ بِفُلَانٍ signifies the same as أَعْلَيْتُهُ [*I elevated,* or *exalted, such a one;* as also, app., (see 4 in art. ظهر,) أَعْلَيْتُ بِفُلَانٍ]. (Ham p. 175.) Hence one says, أَعْلَى ٱللّٰهُ كَعْبَهُ [*God exalted,* or *may God exalt, his nobility*]. (TA.) ___ See also 1, former half. ___ أَعْلِ الوِسَادَةَ means *Sit thou upon the cushion.* (TA.) ___ And أَعْلِ عَنِ الوِسَادَةِ *Rise thou from the cushion;* syn. قُمْ: (TA in art. دك:) or *descend thou from it.* (S * and TA in the present art.) And اعلى عَنِ الدَّابَّةِ *He alighted from the beast.* (K, TA.) ___ See also 3, latter half, in three places.

5 **تعلّى** : see 1, first sentence. ___ Also (K) *He,* or *it, was,* or *became, high, elevated,* or *lofty, gently,* or *leisurely.* (S, K.) ___ And *He came upon a party of men suddenly,* or *at unawares, without permission.* (TA.) ___ تَعَلَّتْ مِنْ نِفَاسِهَا *She* (a woman) *became free,* (S, Mgh, K,) and *passed forth,* (Mgh,) *from her state of impurity consequent upon childbirth;* (S, Mgh, K;) as also تَعَالَتْ ; (Mgh; and TA in art. عل;) and so تَعَالَّتْ, as well as تَعَلَّلَتْ: (K and TA in that art.:) or مِنْ مَرَضِهَا *from*

her disease: (K:) or you say of a woman, تعلّت من نفاسها meaning [as above or] *she became pure from the effects of her childbirth:* (TA:) and of a man you say, تعلّى مِنْ عِلَّتِهِ (S, TA) *he recovered from his disease.* (TA.)

6 **تعالى** : see 1, first sentence. ___ Addressing a man, (S, Msb,) using the imperative form, you say, تَعَالَ, (S, Msb, K,) with fet-h to the ل, (S, K,) originally meaning *Be thou elevated,* (S, Msb,) and said by a man in a high place in calling a man in a low place; (Msb;) then, by reason of frequency of usage, employed in the sense of هَلُمَّ [meaning *Come thou*], (S, Msb,) absolutely, whether the place of the person called be high or low or on the same level; so that it is originally applied to denote a particular meaning, and then used in a general meaning: (Msb:) and to a woman one says, تَعَالَىْ; (S, K;) and to two women, (S,) or two persons, (TA,) تَعَالَيَا; (S, TA;) and to a pl. number of men, تَعَالَوْا; (Msb, TA;) and to a pl. number of women, تَعَالَيْنَ; (S, Msb, TA;) and sometimes the ل is pronounced with damm in the pl. masc., and with kesr in the fem.; whence El-Hasan El-Basree read, [in the Kur iii. 57,] قُلْ يَا أَهْلَ ٱلْكِتَابِ تَعَالُوا [*Say thou, O people of the Scripture, come ye,* the usual reading being تَعَالَوْا], for the sake of congeniality with the و: (Msb, TA:) it is not allowable to say تَعَالَيْتُ [as meaning *I came*], nor to use the prohibitive form; (S;) but one

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says, (thus accord. to several copies of the S,) or nor does one say, (thus accord. to one of my copies of the S, [and accord. to the TA, in which it is said that the verb is not used otherwise than in the imperative form,]) قَدْ تَعَالَيْتُ [as meaning *I have come*], and إِلَى أَىِّ شَىْءٍ أَتَعَالَى [as meaning *To what thing shall I come?* like as one says, إِلَامَ أَهْلُمَّ]. (S.) ___ [تعالى signifies also *He was,* or *became, exalted,* or *extolled:* and *he exalted himself:* and in both of these senses it is often followed by عَنْ as syn. with عَلَى, denoting superiority: you say, تعالى فُلَانٌ عَنْ كَذَا, meaning *Such a one was,* or *became, exalted above such a thing;* or simply, *was,* or *became, above it,* i.

e. *too elevated in character for it:* and also, *exalted himself above such a thing;* or *held himself above it.*] Said of God, in the Kur xx. 113 [and in other instances therein], it means [*Exalted,* or *supremely exalted, is He*] in his essence and his attributes, above the created beings. (Bd.) [But in common speech, it is generally used as an ejaculation of praise, meaning *Exalted* or *extolled,* or *supremely exalted* or *extolled, be He,* or *his greatness* or *majesty* or *glory,* or *his name;* or *acknowledged be his absolute supremacy.* And the common expression (used in citing words of the Kur-án) قَالَ تَعَالَى means *He saith,* or *hath said, exalted* or *extolled,* or *supremely exalted* or *extolled, be He;* &c.] ___ See also 5.

8 **إِعْتَلَوَ** see 1, in two places as trans.: ___ and also in two places as intrans. [It may also be used for, or in the sense of, ائْتَلَى, as meaning *He fell short* in an affair: see its part. n.]

10 **إِسْتَعْلَوَ** see 1, in seven places. [The inf. n. اسْتِعْلَآءٌ, properly denotes *Superiority that is perceptible by sense:* and tropically, *such as is ideal,* or *perceived by the intellect:* see عَلَى, below.] ___ One says also, هٰذِهِ الكَلِمَةُ تَسْتَعْلِى لِسَانِى, meaning [*This word,* or *sentence,*] *is often current upon my tongue.* (TA.) ___ And اسْتَعْلَى عَلَى الغَايَةِ, said of a horse in the contending to outstrip in a race, means *He reached the goal.* (TA.)

12 **اعْلَوْلَاهُ** : see 1, former half.

Q. Q. 1 **عَلْوَنَ الكِتَابَ**, (S, K,) inf. n. عَلْوَنَةٌ and عُلْوَانٌ, (K,) *i. q.* عَنْوَنَهُ [*He put a superscription,* or *title, to the book,* or *writing;* or *he wrote the superscription,* or *title, thereof*]; (S, K;) as also عَلَّى الكِتَابَ; (K;) which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. عن and عنو.]

مِنْ عَلُ : see the next paragraph. It also signifies, simply, *Above him* or *it;* or *in the higher,* or *highest, part*

of him or *it:* thus in a hemistich cited voce تَحْت. (Mughnee.) [In all cases,] عَلُ is determinate, and indecl., with damm for its invariable termination: (Mughnee, TA:) [for it is regarded as a prefixed noun of which the complement is to be understood as to the meaning but not as to the letter:] in the saying of Ows,

* كَغِرْقِئِ بَيْضٍ كَنَّهُ القَيْضُ مِنْ عَلُو *

[*Like the thin pellicle of eggs, which the shell covers above*], the و [in عَلُو] is augmentative, being added to render the rhyme unrestricted: (S, TA:) and in the instance of مِنْ عَلُهْ, likewise ending a verse, the ه is that of pausation: for if عَلُ were [really] a prefixed noun, it would not be thus indecl. (Mughnee, TA.)

أَتَيتهُ مِنْ عَلُ, (S, * K,) whence the saying of Imra-el-Keys cited in the first paragraph of art. حط, (S, Mughnee, TA,) and مِنْ عَلُ, [respecting which see the next preceding paragraph,] and مِنْ عَلَا, (S, K,) of which a verse cited voce نَاش in art. نوش is an ex., (S, TA,) and مِنْ عَالٍ, signify the same, (S, Mughnee, K,) i. e. مِنْ فَوْقٍ; (K;) [which, with أَتَيتهُ preceding it, means *I came to him,* or *it, from above;* and *I overcame,* or *subdued, him,* or *it;* for] اتاه من فوق and من علو [app. مِنْ عَلْوٍ (see عَلْوٌ below,) tropically used,] means قهره; (Ham p. 128;) [but the former is here meant in many, if not in all, instances, as is shown by what follows;] and [in like manner] one says, أَتَيتهُ مِنْ مُعَالٍ; [whence] Dhu-r-Rummeh says,

* وَنَغَضَانُ الرَّحْلِ مِنْ مُعَالِ *

[*And the shaking of the camel's saddle in the upper part*]. (S, TA.) مِنْ عَلِ in عَلِ is indeterminate [in itself] and decl. [as being a prefixed noun of which the complement is to be understood as to the meaning and as to the letter; thus differing from عَلُ in مِنْ عَلُ: if the complement were not to be understood either as to the letter or as to the meaning, one would say مِنْ عَلٍ, originally مِنْ عَلْوٍ]. (TA.) One says also أَتَيتهُ مِنْ عَلِ الدَّارِ, [thus in several copies of the S, from which one of my copies deviates by erroneously substituting على for عَلِ,] with kesr to the ل, meaning مِنْ عَالِ [or rather مِنْ عَالِ الدَّارِ i. e. *I came to him,* or *it, from the high,* or *elevated, part of the house* or

abode]: (S:) or the using عَل [thus] as a prefixed noun is a mistake. (Mughnee.) ___ And one says, ازجُرِ الفَزَّ عَلِ عَلِ and عَلَا عَلَا [*Chide thou the young one of the wild cow,* saying عَلِ عَلِ and عَلَا عَلَا]. (TA.)

عَلَا [as a subst.]: see the next preceding paragraph, in two places. See also عَلَاةٌ.

عَلْوٌ : see عُلْوٌ in five places. ___ Also *A high,* or *an elevated, state of the base,* or *foundation, of a building.* (TA.) ___ And you say, أَخَذَهُ عَلْوًا, meaning *He took him,* or *it, by force.* (K, TA.) See also the next but one of the preceding paragraphs.

عُلْوٌ and عَلْوٌ (S, Msb, K) and عَلْوٌ (K) signify The *higher,* or *highest, part* (S, Msb, K) of a house, or an abode, (S, Msb,) or of a thing; (K;) as also عُلْوَةٌ (K voce سفل) and عُلَاوَةٌ and عَالِيَةٌ . (K in the present art.) You say, قَعَدْتُ عُلْوَهُ and عَلْوَهُ and فِى عُلْوِهِ and فِى عَلْوِهِ [i. e. *I sat in the higher,* or *highest, part of it*]. (TA.) And Aashà-Báhileh says,

* إِنِّى أَتَتْنِى لِسَانٌ لَا أُسَرُّ بِهَا *
* لَا عَجَبٌ مِنْهَا وَلَا سُخْرٌ مِنْ عَلْوِ *

(S,) or, as in one of my copies of the S, أُسَرُّ and سُخْرٌ,) i. e. *Verily information has come to me* [*by which I shall not be rejoiced* (or *by which I shall not rejoice* others, accord. to the latter reading mentioned above,)] *from the higher,* or *highest, parts of Nejd,* (مِنْ أَعْلَى نَجْدٍ, thus in some copies of the S and in the TA, but in other copies of the S the word نَجْدٍ is omitted,) [*at which there is no wondering, as at a thing that is improbable, nor any scoffing;*] related [thus] with fet-h to the و and with damm thereto and with kesr thereto [i. e. عَلْوَ as above and also عُلْوُ and عِلْوِ]. (S, TA.) ___ One says also, هٰذَا شِعْرُ عُلْوٍ [app. عُلْوٍ], meaning *This is poetry of a high class:* or [the last word may be عَلْوَ or عُلْوُ or عِلْوِ, for it may mean], *of the higher,* or *highest, part of Nejd.* (TA.)

عَلْوٌ : see the next preceding paragraph, in three places.

عَلًى : see عَلْيَآءُ.

عَلْىٌ : see عَلًى.

عَلَى is a particle and a noun (Mbr, S, Mughnee, K) and a verb; (Mbr, S;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, S, Msb,) [which, when it has no affix, is written ى, and] which is originally و, (Sb, S,) [like that of إِلَى, q. v.,] is changed into [what is properly] ى when it has a pronominal affix, (Sb, S, Msb,) as in عَلَيْكَ, (Sb, S,) and عَلَيْهِ; (Msb;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a rájiz,

* طَارُوا عَلَاهُنَّ فَطِرْ عَلَاهَا *

[*They fled*, or *have fled, upon them*, (referring to camels,) *and flee thou upon her*]; this, it is said, being of the dial. of Belhárith Ibn-Kaab. (Sb, S.) ___ As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (K,) it denotes الاِسْتِعْلَآءُ [i. e. superiority] (Msb, Es-Subkee, Mughnee, K, TA) properly thus termed, (Msb,) such as is perceptible by sense; (Es-Subkee, TA;) either with respect to what is signified by the noun governed by it, and this is generally the case, (Mughnee,) as in the saying [in the Kur xxiii. 22 and xl. 80], وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ [*And upon them* (referring to camels) *and upon the ship*, or *ships, ye are carried*]; (Mughnee, K;) or with respect to what is near thereto, as in the saying [in the Kur xx. 10], أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى [*Or I shall find near upon the fire*, i. e. *at the fire, a right direction*]: (Mughnee:) and using it to denote الاستعلآء properly thus termed, you say, كُنْتُ عَلَى السَّطْحِ [*I was*

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upon the flat house-top]: (Msb:) [in like manner also,] as denoting الاستعلآء that is perceptible by sense, it occurs in

the saying [in the Kur lv. 26], كُلُّ مَنْ عَلَيْهَا فَانٍ [*Every one that is upon it* (referring to the earth) *is transitory*]: (Es-Subkee, TA:) and you say, عَلَى زَيْدٍ ثَوْبٌ [*Upon Zeyd is,* or *was, a garment*], عَلَى being here a particle; and عَلَا زَيْدًا ثَوْبٌ [*A garment was upon Zeyd,*] عَلَا being here a verb. (Mbr, S.) And it denotes الاستعلآء, likewise, tropically thus termed, (Msb, TA,) such as is ideal, or perceived by the intel-lect; (Msb, Es-Subkee, Mughnee, TA;) as in the saying زَيْدٌ عَلَيْهِ دَيْنٌ [*Zeyd, a debt is lying upon him,* or *incumbent on him,* i. e. *he owes a debt,* لِفُلَانٍ *to such a one*], that which is ideal being thus likened to that which is corporeal; (Msb;) and in the phrases عَلَيْنَا أَمْرٌ and عَلَيْنَا مَالٌ, meaning *An affair,* or *a command, lies,* or *rests, upon us,* or *is incumbent on us,* and so *property,* [*as due from us,* i. e.] *the former as a duty* and *the latter as a debt,* i. e. يَثْبُتُ, like as the thing lies, or rests, (يَثْبُتُ,) upon the place; the latter phrase importing responsibility: and ثَبَتَ عَلَيْهِ مَالٌ is also said to mean كَثُرَ [i. e. *property was,* or *became, much in quantity,* or *amount, upon him,* app. *as a burden imposing upon him responsibility*]. (TA.) And it [likewise] denotes ideal استعلآء in the phrase لَهُمْ عَلَيَّ ذَنْبٌ [*A crime,* or *an offence, committed upon* (or here, as in many other instances, it may be rendered *against*) *me is imputable to them*]: (Mughnee:) and so in the saying [in the Kur ii. 254 and xvii. 22], فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ [*We have made some of them to have superiority over some*]. (Es-Subkee, Mughnee, TA.) [See also أَنْتَ عَلَى عَيْنِي, and and أَنْتَ عَلَى رَأْسِي, voce عَيْنٌ, first quarter.] ___ It also denotes concomitance, like مَعَ; as in the saying [in the Kur ii. 172], وَآتَى المَالَ عَلَى حُبِّهِ [*And giveth property with* (or *notwithstanding*) *the love of it*]; (Mughnee, K;) and so it is said to be used in the phrase, in a trad. respecting the alms of the breaking of the fast [of Ramadán], عَلَى كُلِّ حُرٍّ وَعَبْدٍ صَاعٌ [*With every free man and slave, a sáa*], because the alms-gift of the breaking of the fast is not incumbent on the slave, but only on his master; (IAth, TA;) and so it is used in the [common] phrase, عَلَى أَنَّنِي رَاضٍ [*With* (or *notwithstanding*) *my being pleased,* or *well pleased,* or *content*]. (Har p. 13.) ___ It also denotes transition, (Mughnee, K,) like عَنْ; (Mughnee;) as in the saying (of El-Koheyf El- 'Okeylee, TA),

إِذَا رَضِيَتْ عَلَيَّ بَنُو قُشَيْرٍ * * لَعَمْرُ ٱللّٰهِ أَعْجَبَنِي رِضَاهَا * *

[*When the sons of Kusheyr shall be pleased,* or *well pleased,* or *content, with me,* (or rather, if عَلَيَّ here denote transition, *with what will proceed from me,*) *by the everlasting existence of God, their being pleased,* &c., *will induce in me admiration,* or *pleasure*], (Mughnee, K, * TA,) i. e. عَنِّي; (Mughnee, TA;) or it may be that رَضِيَ is made to imply the meaning of عَطَفَ [which is trans. by means of عَلَى]; (Mughnee;) or, as Ks says, it is made to accord with its contr. سَخِطَ, (Mughnee, TA,) by its being made trans. by means of عَلَى: (TA:) and so in the saying,

فِى لَيْلَةٍ لَا نَرَى بِهَا أَحَدًا * * يَحْكِى عَلَيْنَا إِلَّا كَوَاكِبُهَا * *

[*In a nigh in which we shall not see any one that shall report what will proceed from us, except its stars*], i. e., عَنَّا; or it may be said that يَحْكِى is [here] made to imply the meaning of يَنُمُّ. (Mughnee.) ___ It is also used to assign a cause, like لِ; as in the saying [in the Kur ii. 181], وَلِتُكَبِّرُوا ٱللّٰهَ عَلَى مَا هَدَاكُمْ, (Mughnee, K,) meaning لِهِدَايَتِهِ إِيَّاكُمْ [i. e. *And that ye should magnify God for,* or *on account of, his rightly directing you*]; (Mughnee;) [and in the same, vi. 90, &c., لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا i. e. *I will not ask of you for it,* or *on account of it, a recompense;*] and as in the saying of Rabee'ah Ibn Makroom Ed-Dabbee,

فَدَعَوْا نَزَالِ فَكُنْتُ أَوَّلَ نَازِلٍ * * وَعَلَامَ أَرْكَبُهُ إِذَا لَمْ أَنْزِلِ * *

i. e. [*And they called out, Alight; and I was the first of any alighting:*] *and for what*

[or *wherefore*] *do I ride him if I do not alight* when called upon to do so? (Ham p. 29. [عَلَامَ is here, as usually, for عَلَى مَ.]) ___ It is also used in the sense of فِى [generally followed by a noun significant of time]; (S, Mughnee, K; *) as in the saying [in the Kur xxviii. 14], وَدَخَلَ ٱلْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ [*And he entered the city in,* or *during, a time of inadvertence*]; (Mughnee, K;) and in the saying [in the same ii. 96], وَٱتَّبَعُوا مَا تَتْلُو ٱلشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ, meaning, فِى زَمَنِ مُلْكِ سليمان [i. e. *And they followed what the devils related,* or *recited, in the time of,* or *during, the reign of Suleymán* (or *Solomon*)]; (Mughnee;) and in the phrase, كَانَ كَذَا عَلَى عَهْدِ فُلَانٍ, meaning, فِى عَهْدِهِ [i. e. *It was thus,* or *such a thing was, in the time of such a one*]: (S:) [and in like manner it is used in the saying in the Kur iii. 173, مَا كَانَ ٱللّٰهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ *God is not purposing to leave,* or *certainly will not leave, the believers in that* state *wherein ye are:* and in the phrase عَلَى سَفَرٍ, in ii. 180 &c. of the same, i. e. *In* (or, as we also say, *on*) *a journey:* in like manner also] لَقَدْ سَرَيْتُ عَلَى الظَّلَامِ, in a verse of Aboo-Kebeer El-Hudhalee, means, فِى الظَّلَامِ [i. e. *I have journeyed by night in the darkness*], فِى الظلام holding the place of a noun in the accus. case as a ظَرْفٌ [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning وَأَنَا عَلَى الظَّلَامِ i. e. رَاكِبٌ لَهُ [*riding upon the darkness*]: (Ham p. 37:) and you say of one who was desiring to rise and hasten, رَأَيْتُهُ عَلَى أَوْفَاضٍ [i. e. *I found him in a state of haste:* see وَفْضٌ]. (TA.) ___ [It also denotes conformity, accordance, adaptation, or agreement; as in the phrase, اضْرِبْهُ عَلَى طَبْعِ هٰذَا i. e. *Make thou it, fashion it,* or *mould it, conformably,* or *according, to the model, make, fashion,* or *mould, of this;* (see طَبْعٌ;) and in طُبِعَ عَلَى الشَّىْءِ and جُبِلَ and فُطِرَ &c. i. e. *He* (a man) *was created conformably,* or *with an adaptation* or *a disposition, to the thing:* (see 1 in art. طبع:) so too in the phrase in the Kur xxiv. last verse, قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ *Certainly He knoweth that* state of conduct and mind *to which ye are conforming yourselves;* and in many other passages therein: thus also in the saying of Mohammad, كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ *Every infant is born in a state of conformity to the*

natural constitution with which he is created in his mother's womb in relation to the soul; (see art. فطر;) and in the prov., mentioned by Meyd, النَّاسُ عَلَى دِينِ المُلُوكِ *The people are in conformity to,* i. e. *are followers of,* or *follow, the religion of the kings;* and in the phrase, relating to a saying or an opinion, عَلَيْهِ أَكْثَرُ العُلَمَآءِ *Upon it most of the learned are in agreement;* in which, as in other exs. of the same kind, a verb or a part. n., (in the last, for instance, مُجْمِعُونَ or the like,) is understood. ___ It also denotes a condition; as in the phrases, صَالَحَهُ عَلَى كَذَا *He made peace,* or *reconciliation,* or *a compromise, with him on the condition of such a thing,* and عَلَى أَنْ يَفْعَلَ كَذَا *on the condition of his doing such a thing.* ___ And there are various other usages of this prep. depending upon verbs or part. ns. expressed or obviously understood in connection with them, too numerous to be here collected. Many of these will be found among the explanations of words with which they occur.] ___ It is also used in the sense of مِنْ; as in the saying, إِذَا ٱكْتَالُوا عَلَى ٱلنَّاسِ يَسْتَوْفُونَ, (S, Mughnee, K,) in the Kur [lxxxiii. 2], meaning, مِنَ النَّاسِ [i. e. Who, *when they take by measure from men, take fully*], (S,) or, as in the T, عَنِ النَّاسِ [which signifies the same]. (TA.) ___ It is also used in the sense of بِ; (S, Mughnee, K;) as in the saying in the Kur [vii. 103], عَلَى أَنْ لَا أَقُولَ عَلَى ٱللّٰهِ إِلَّا ٱلْحَقَّ, (Mughnee, K, *) meaning بِأَنْ, (TA,) [i. e. *That I should not say of God* aught *save the truth,*] and Ubeí read with بِ [i. e. بِأَنْ]; (Bd, Mughnee;) like as they say, رَمَيْتُ عَلَى القَوْسِ [meaning بِالقَوْسِ, i. e. *I shot with the bow*], and جِئْتُ عَلَى حَالٍ حَسَنَةٍ [meaning بِحَالٍ حَسَنَةٍ, i. e. *I came in a good condition*]; (Bd; [in which, and also voce حَقِيقٌ, last sentence, see more;]) and they said also, ارْكَبْ عَلَى ٱسْمِ ٱللّٰهِ [meaning, بِسْمِ ٱللّٰهِ, i. e. *Mount thou in the name of God*]: (Mughnee:) thus [too] it is used in the saying of Aboo-Dhu-eyb,

* يَسَرٌ يُفِيضُ عَلَى القِدَاحِ وَيَصْدَعُ *

[expl. in art. فيض, conj. 4,] meaning بِالقِدَاحِ:

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(S:) [and in the phrase عَلَى يَدِهِ i. e. *By his hand*, or *by his means*.] ___ It is also used to denote an emendation, (Mughnee, K,) and a digression, or transition, (Mughnee,) like لَكِنَّ; (TA;) as in the saying, فُلَانٌ لَا يَدْخُلُ الجَنَّةَ لِسُوءِ صَنِيعِهِ, (Mughnee,) or فُلَانٌ جَهَنَّمِيٌّ, (K,) عَلَى أَنَّهُ لَا يَيْأَسُ مِنْ رَحْمَةِ ٱللّٰهِ, (Mughnee, K,) meaning لَكِنَّهُ [i. e. *Such a one will not enter Paradise, because of the evilness of his deed*, or *conduct*, or *such a one is hell-doomed; but*, or *yet, he will not despair of the mercy of God*]: (TA:) and thus it is used in the saying,

* بِكُلٍّ تَدَاوَيْنَا فَلَمْ يُشْفَ مَا بِنَا *
* عَلَى أَنَّ قُرْبَ الدَّارِ خَيْرٌ مِنَ البُعْدِ *
* عَلَى أَنَّ قُرْبَ الدَّارِ لَيْسَ بِنَافِعٍ *
* إِذَا كَانَ مَنْ تَهْوَاهُ لَيْسَ بِذِي وُدِّ *

[*With everything we treated*, or *have treated, ourselves curatively, and what was in us was not*, or *has not been, healed; but the nearness of the abode is better than the remoteness; but the nearness of the abode is not profitable when the person whom thou lovest is not endued with affection*]: the poet invalidates by the first عَلَى his saying فَلَمْ يُشْفَ مَا بِنَا; and then, by the second عَلَى, the clause immediately preceding it. (Mughnee.) ___ It is also redundant, for the purpose of compensation; as in the saying,

* إِنَّ الكَرِيمَ وَأَبِيكَ يَعْتَمِلْ *
* إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلْ *

meaning مَنْ يَتَّكِلُ عَلَيْهِ [i. e. *Verily the generous, by thy father, will work for himself when he finds not, some day, him upon whom he may rely*]; عَلَى being added before مَنْ for

the purpose of compensation [for its omission in its proper place]: (Mughnee, K:) Es-Subkee says, it may be redundant, as in the saying, لَا أَحْلِفُ عَلَى يَمِينٍ, meaning لا احلف يَمِينًا [i. e. *I will not swear an oath*]. (TA.) It is also a noun, having the meaning of فَوْقَ [i. e. The *location that is above*, or *over*], this being the case when it is immediately followed by مِنْ; (S, Msb, Mughnee, K; *) as in the saying (of Muzáhim-El-'Okeylee, describing a قَطَاة [or sand-grouse, and, afterwards, its making a rumbling sound in its inside, from thirst], TA),

* غَدَتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظِمْؤُهَا *

[*It went away in the early morning from the location above it*, (or, as we say, *from above it*,) *after that her interval between two comings to water was complete*]: (Msb, Mughnee, K: [and a similar ex. is cited in the S:]) or, accord. to As, meaning مِنْ عِنْدِهِ [*from its vicinage*]: and, used in this sense, as a noun, it admits before it no other prep. than مِنْ. (Msb.) عَلَيْكَ is also a verbal noun, used as an incentive: (TA:) you say, عَلَيْكَ زَيْدًا, (S, K, TA,) and بَزِيدٍ, (TA,) meaning *Take thou Zeyd;* or *take thou hold of Zeyd:* (S, TA:) or *keep thou*, or *cleave thou, to Zeyd:* (K, TA:) and عَلَيْكَ بِكَذَا *keep thou to such a thing:* (El-Munáwee, TA in art. ب:) [thus] it is said in a trad., عَلَيْكَ بِالرِّفْقِ [*Keep thou to gentleness*]. (El-Jámi' es-Sagheer.) ___ And [in like manner] you say, عَلَيَّ زَيْدًا, and بَزِيدٍ, meaning *Give thou me*, or *present thou to me, Zeyd:* (S, TA:) [or, more commonly, *bring thou to me Zeyd:*] you say, عَلَيَّ بِكَذَا, meaning *bring thou to me such a thing.* (MA.)

عُلًى : see عَلَآءٌ. ___ [It is also pl. of عُلْيَا, fem. of أَعْلَى, q. v.]

عَلَاةٌ The سِنْدَان [or *anvil*], (S, Mgh, K, TA,) whether *of* شجر [app. meaning of *such as are made from trees*, or perhaps this is a mistranscription for صَخْر, i. e. *rock*], or of *iron;* or the زُبْرَة [i. e. *iron anvil*] *upon which the blacksmith beats iron:* (TA:) pl. [or rather coll. gen. n.] عَلًا. (S.) ___ Hence it is applied to a she-camel, as being likened thereto in respect of her hardness: you say نَاقَةٌ عَلَاةُ الْخَلْقِ [*A she-camel hard*, or *firm, in*

respect of make]: (S:) or عَلَاةٌ thus applied signifies *tall*, or *overtopping;* as also عَلْيَانٌ , and عَلَّيَانٌ : (K, TA:) or عَلْيَانٌ , (TA,) or عَلَيَانٌ , (S,) and عَلَّيَانٌ , (TA,) signify, thus applied, *tall and bulky;* (S, TA;) or, as some say, *outstripping in pace* or *journeying; never seen otherwise than before the other camels.* (TA.) ___ Also *A stone* [*placed upon two other stones called* حَمَارَان (q. v.)] *upon which is put* [*to dry the preparation of curd called*] أَقِط: (S, K, TA:) or, as some say, *a piece of rock upon which is made a circle of* أَخْثَآء [or *lumps of dung such as is called* خُثْى (q. v.)] *and bricks,* or *crude bricks,* (لَبِن,) *and ashes, and in,* or *upon, which* أَقِط *is then cooked:* pl. [or coll. gen. n.] as above. (TA.) ___ And *A thing like the* [*milking-vessel called*] عُلْبَة, *around which* [*dung such as is called*] خُثْى *is put, and which is used for milking therein.* (K.)

عَلْوَةٌ : see عُلْوٌ.

عَلْيَةٌ : see عَلِيٌّ [of which it is said to be pl.].

عَلْوَى , accord. to IAar, [and so in my MS. copy of the K,] but accord. to [other copies of] the K عَلْوَآءُ , (TA,) *i. q:* قِصَّةٌ عَالِيَةٌ [app. *A story,* or *an affair, of a high quality*]. (K, TA. [See also عَلْيَآءُ.])

عَلْوَآءُ : see what next precedes.

عَلْيَآءُ *A high place;* (IAth, K, TA;) a subst. in this sense, not [an epithet syn. with عُلْيَا] fem. of أَعْلَى; for if it were this, it would [by rule] be necessarily determinate; (IAth, TA;) [though] it is sometimes used as syn. with عُلْيَا, see أَعْلَى: (Msb:) any *high,* or *overtopping, place:* (S, Msb:) this is its primary meaning: (Msb:) and [in like manner] عَلَايَةٌ signifies any *high,* or *lofty, place;* as also عَلْيٌ . (K.) And Any *high thing.* (K.) The *head of a mountain:* (K, TA:) or the *head of any high,* or *overtopping, mountain.* (TA.) And العَلْيَآءُ signifies *The sky:* (K, TA:) a

subst., not an epithet. (TA.) مَا زَالَ مِنْهَا بِعَلْيَآءَ means *He ceased not to be ennobled, and elevated in rank,* or *dignity, in consequence of it;* i. e., a deed that he had done. (As, TA in art. بعل.) ___ Also *A high,* or *an eminent, deed.* (K, TA.)

عُلْوِىٌّ : see عَالِىٌّ.

عُلْوَانٌ of a book or writing, The عُنْوَان thereof; (S, Msb, K, * TA;) i. e. its *superscription,* or *title;* syn. سِمَةٌ. (TA.) [See arts. عن and عنو.]

عَلْيَانٌ : see the next paragraph: and see also عَلَاةٌ.

عِلْيَانٌ , with kesr, (K, TA,) thus accord. to Az and ISd, but accord. to J, [in the S,] عَلْيَانٌ , like عَطْشَانٌ [in measure] *Tall and corpulent,* applied to a man, (S, TA,) and likewise to a woman: (TA:) or *bulky:* and *tall:* (K:) or *bulky and tall,* applied to a man and to a camel; fem. with ة: or, applied to a camel, *old and bulky.* (TA.) See also عَلَاةٌ, in two places. ___ Also, عِلْيَانٌ, The *male hyena:* (K, TA:) or *a tall hyena.* (TA.) ___ And A *high,* or *loud,* voice, as also عَلِّيَانٌ . (K.) And *Household-goods,* or *furniture and utensils;* syn. مَتَاعٌ. (TA, as from the K; and TK; but not in my MS. copy of the K, nor in the CK.)

عَلَآءٌ inf. n. of عَلَى (S, Mgh, Msb) in the phrase عَلَى فِى الشَّرَفِ (S, Mgh) or فِى المَكَارِمِ: (Msb:) and [used as a simple subst.] it signifies *High,* or *elevated, rank* or *station;* or *eminence,* or *nobility;* (K;) as also عُلًى , and مَعْلَاةٌ ; (S;) or this last signifies the *acquisition of high,* or *elevated, rank* or *station,* or *of eminence,* or *nobility;* (K;) [or, agreeably with analogy, *a cause,* or *means, of acquiring high,* or *elevated, rank* &c.; being originally مَعْلَوَةٌ, of the measure مَفْعَلَةٌ, like مَبْخَلَةٌ and مَجْبَنَةٌ &c.;] and its pl. is مَعَالٍ, (S, Msb,) whence مَعَالِى الأُمُورِ i. e. مكتسب الشرف [a strange explanation of a pl. by a sing., app. meaning (*the affairs,* or *actions, that are*) *the cause,* or *means, of acquiring high,* or *elevated, rank* &c.]. (Msb.) ___ أَبُو العَلَآءِ [is a

name for *The kind of sweet food called* الفَالُوذَجُ [and الفَالُوذُ, q. v.]. (Har pp. 228.)

عَلُوٌّ, like عَدُوٌّ [in measure], an epithet used in the phrase رَجُلٌ عَلُوٌّ لِلرِّجَالِ [app. meaning *A man wont to exalt himself to* other *men*]. (TA.)

عُلُوٌّ: [see 1, of which it is an inf. n., and] see عَلِيٌّ.

عَلِيٌّ *High, elevated,* or *lofty;* (S, K;) applied to a thing; (K;) [and] so عَالٍ: (Msb:) so, too, the former, [and more commonly so,] *in respect of rank, condition,* or *state; eminent,* or *noble:* and عَلِيَّةٌ is a pl. thereof in the latter sense; like as صَبِيَّةٌ is of صَبِيٌّ; [or, as some hold a word

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of this form and class to be, a quasi-pl. n.;] as in the saying, فُلَانٌ مِنْ عَلِيَّةِ النَّاسِ [*Such a one is of the high in rank,* &c., *of men*]; (S;) or عَلِيَّةٌ, as also عِلْيَةٌ, [which latter is of a form proper to quasi-pl. ns. by common consent,] signifies the *great in respect of estimation, rank,* or *dignity,* of men, thus used in a pl. sense. (K.) ___ It signifies also *Strong, robust,* or *powerful:* (K, TA:) and hence it is used as a proper name of a man; (K, * TA;) and it may be also from the meaning of highness of rank &c., eminence, or nobility. (TA.) ___ العَلِيُّ as a name of God signifies [*The High:* or *the Most High,* like الأَعْلَى; i. e.] *He above whom is nothing.* (TA.) ___ عَلِيُّونَ [is also a pl. of عَلِيٌّ, and] signifies Persons *alighting,* or *abiding, in the high parts of a country;* in this sense opposed to سُفْلِيُّونَ: ___ and it signifies also Persons *having opulence,* and *eminence,* or *nobility;* in this sense likewise opposed to سُفْلِيُّونَ. (TA.) ___ عَلِيَّةٌ applied to a she-camel means *Having strength to bear her burden;* as also مُعْتَلِيَةٌ and مُسْتَعْلِيَةٌ: and you say نَاقَةٌ حَلِيَّةٌ عَلِيَّةٌ, the former epithet meaning *pleasing in appearance and pace,* and عالية [an evident mistranscription for عَلِيَّةٌ] meaning *excelling.* (TA.) ___ And one says, فُلَانٌ هَيِّىءٌ عَلِيٌّ, meaning [*Such a one is a person of goodly form* or *aspect* or *the like,*] *one who acts*

effeminately to women. (TA.)

عَلِىٌّ *i. q.* عُلُوٌّ [an inf. n. of 1, q. v.]. (K, TA.) Hence the reading of Ibn-Mes'ood [in the Kur xxvii. 14], ظُلْمًا وَعَلِيًّا [*By reason of wrongfulness and self-exaltation*]. (TA.)

عُلَاوَةٌ: see عُلَاوَةُ الرِّيحِ ___. عُلْوٌ means *The windward side; the side,* or *quarter, from which the wind blows;* with respect to the game, or object of the chase; (S, TA;) and with respect to a man: (TA:) opposed to سُفَالَتُهَا. (S, Msb, * TA.) [See 1, last quarter.]

عَلَاوَةٌ *Anything that one has raised and put,* (S,) or *a thing that one has hung, upon a camel, after the loading him* (S, Mgh, Msb) *completely, such as the water-skin and the* سَقُّود [q. v.], (S,) or *such as the* [*small leathern water-bag called*] إِدَاوَة *and the* سُفْرَة [q. v.]: (Mgh, Msb:) or *a thing that is put between the two equiponderant burdens,* (K, TA,) *after the binding of them upon the camel* or *other animal:* (TA:) pl. عَلَاوَى, (S,) or عَلَاوَاتٌ. (Msb.) ___ Also *A superaddition* of anything; as meaning *something added.* (K, TA.) One says, أَعْطَاهُ أَلْفَ دِينَارٍ وَدِينَارَ عَلَاوَةٍ [as though the phrase were, وَدِينَارَ عَلَاوَةٍ, but the right reading is app. وَدِينَارًا عَلَاوَةً, i. e. *He gave him a thousand deenárs, and a deenár as a superaddition,* or *over and above*]. (TA.) ___ And The *upper,* or *uppermost, part of the head,* or *of the neck:* (K:) or the *head* of a human being *as long as it remains upon the neck:* one says, ضَرَبَ عَلَاوَتَهُ i. e. رَأْسَهُ [*He smote his head,* app. meaning *he beheaded him*]: (S:) or ضَرَبَ عَلَاوَةَ رَأْسِهِ, which is tropical: (Mgh:) and سَبَتَ عَلَاوَتَهُ *he smote his neck* [*so as to decapitate him*]: (S and M in art. سبت:) and سُبِتَتْ عَلَاوَتُهُ *His head was cut off;* a tropical phrase. (A in that art.)

عَلَايَةٌ: see عَلْيَآءُ.

عَلَّيَانٌ : see عَلَاةٌ, in two places: ___ and عَلْيَانٌ.

عَلَّى : see عَلَّيُّونَ.

عُلَّيَّةٌ , (S, Msb, K,) with damm, (Msb, K,) the ل, which is meksoorah, being with teshdeed, as is also the ى, (TA,) of the measure فُعَّيْلَةٌ, like مُرَيْقَةٌ [n. un. of مُرَيْقٌ], (S,) originally عُلُّيْوَةٌ, (S, Msb,) from عُلُوْتٌ; (S;) and عِلِّيَّةٌ, with kesr, (S, Msb, K,) of the measure فِعَّيْلَةٌ; or, as some say, from a reduplicate root, and of the measure فُعْلِيَّةٌ; adding that there is no instance of فُعَّيْلَةٌ in the language; (S;) [therefore it is also mentioned in art. علو;] *An upper chamber;* or *a chamber in the upper,* or *uppermost, story;* syn. غُرْفَةٌ: (S, Msb, K:) pl. عَلَالِيُّ. (S, Msb, K.) ___ And عِلِّيَّةٌ, it is said, may signify also The *board upon which is placed the* مِعْيَارٌ [or *assay-balance*]. (Har p. 550.) ___ See also the next paragraph.

عِلِّيُّونَ , [said to be] a pl. of which the sing. is عَلِّيٌّ , (K and TA in this art. and in art. علو,) or عِلِّيَّةٌ or عُلِّيَّةٌ, or a pl. having no sing., (K and TA in art. علو,) [or rather it is from a Hebr. word, as I have stated in art. علو,] *A place in the Seventh Heaven, to which ascend the souls of the believers:* (K, TA:) or *the highest of the places:* or *a certain thing above another thing;* [a word] of which the sing. is not known, nor the fem.: or *loftiness above loftiness:* or *the Seventh Heaven* [altogether]: or *the* دِيوَانٌ [or *register,* or *place of reckoning,*] *of the guardian angels, to which are brought up the reports of the deeds of the righteous:* (TA:) or *Paradise:* or *the right leg* [or *pillar*] *of the* عَرْشٌ [which is vulgarly held to mean the *throne of God*]: or [*the lote-tree called*] سِدْرَةُ المُنْتَهَى [respecting which see art. سدر]. (Har p. 5.) [See also other explanations in art. علو.]

عَالٍ : see عَلِيٌّ. ___ [Hence,] رَجُلٌ عَالِى الكَعْبِ *A man who is elevated, exalted, eminent,* or *noble.* (K. [See also كَعْبٌ.]) It is said in a trad. respecting Keyleh, لَا يَزَالُ كَعْبُكَ عَالِيًا, meaning *May thou not cease to be elevated,* or *noble; exalted above such as treats,* or *regards, thee with enmity.* (TA.) ___ مَنْ عَالٍ signifies the same as مِنْ عَلٍ, q. v. (S, K.) ___ عَالِيَةُ الدَّمِ, said of the حَائِضُ, means One

whose blood rises above the water. (TA.) ___ [عَالٍ applied to a word, or form of word, signifies *Of high authority, approved,* or *chaste:* and hence, *usual,* or *common:* see أَعْلَى.] See also عَائِلٌ, in art. عول.

عَالِيَةٌ [a subst. from عَالٍ, rendered such by the affix ة]: see عُلْوٌ. ___ Also [particularly] The *upper portion* of the spear-shaft; (K, TA;) سَافِلَةٌ signifying the lower portion thereof: (TA:) or the *head* (رأس) thereof: or the *half that is next to the iron head:* (K, TA:) or the *part,* of the spear, *that is below the iron head:* (Er-Rághib, TA:) or the *portion,* of the spear, *that enters the iron head, extending to the third part thereof* [i. e. *of the shaft;* so that it signifies the *uppermost of the three equal portions of the shaft*]: (S, TA:) pl. عَوَالٍ, which some explain as meaning the *iron heads* of spears. (TA. [See an ex. of the pl. in a verse cited voce زُجٌّ.]) Also *A straight spear-shaft.* (TA.) ___ And The [*upper*] *part,* of a valley, *whence the water thereof descends.* (TA.) ___ العَالِيَةُ, also, is *The region above Nejd, extending to the land of Tihámeh,* (S, Mgh, Msb, K,) *and to the part behind Mekkeh,* (S, K,) i. e. [*to*] *El- Hijáz and what is next to it:* (S:) and it is said that the عَالِيَة of El-Hijáz is the *higher and more elevated part thereof, forming a wide extent of country.* (TA.) And [its pl.] العَوَالِى, (K, TA,) as also العَالِيَةُ, (TA,) is applied to *Certain towns,* or *villages, in the exterior of El-Medeeneh,* (K, TA,) *the nearest four miles distant from it, and the most distant, in the direction of Nejd, eight.* (TA.)

عَالِىٌّ *Of,* or *relating to, the region called* العَالِيَة; (S, K;) and so عُلْوِىٌّ, (S, Msb, K,) with damm, (Msb, K,) which is anomalous. (S, Msb, K.)

أَعْلَى *Higher,* and *highest; contr. of* أَسْفَلُ: (M and Msb and K in art. سفل:) the fem. is عُلْيَا; (TA;) which is like دُنْيَا and قُصْيَا, with و changed into ى; (ISd, TA voce بقوى;) and of which the pl. is عُلًى, like as كُبَرٌ is of كُبْرَى. (Msb, TA.) See عَلِىٌّ. ___ One says شَفَةٌ عُلْيَا and عُلْيَآءُ, but the former is the more usual, meaning *An upper lip.* (IAmb, Msb, TA.) ___

عُلْيَا مُضَرَ means *The higher* [app. *in respect of territory* (see a note in p. xi. of the preface to this work)] *of Mudar;* (K, TA;) said to denote *Kureysh and Keys;* the rest being called سُفْلَى مُضَرَ. (TA.) ___ And one says, جَآءَ مِنْ أَعْلَى وَأَرْوَحَ, meaning *It came from the sky and the place whence the wind blows.* (TA.) ___ أَعْلَى applied to a word, or form of word, means [*Of higher authority, more approved,* or *more chaste;* and also, hence, as frequency of usage is a necessary condition of فَصَاحَةٌ, q. v.,] *more usual* or *common.* (M and TA in art. قر.) ___ One says also, هُمْ بِهِمْ أَعْلَى عَيْنًا i. e. *They are most knowing respecting them, and most acquainted with their state,* or *condition.* (TA.) ___ And هُوَ أَعْلَى بِكُمْ عَيْنًا i. e. *He is in the highest degree a magnifier,* or *honourer, of you; ye being greatly esteemed by him.* (TA.) ___ اليَدُ العُلْيَا *The abstinent,* or *chaste, hand:* or *the expending,* or *disbursing, hand.* (TA.) أَعْلَى formed by transposition from أَعْوَلُ: see the latter, in art. عول.

مَعْلَاةٌ : see عَلَآءٌ.

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المُعَلَّى *The seventh of the arrows of the game called* المَيْسِر; (As, A'Obeyd, S, M, Mgh, K;) *the most excellent of them; it has seven notches; and it obtains seven shares* [*of the slaughtered camel*] *when it wins, and occasions the imposition of seven fines when it does not win.* (M, TA.) [See an ex. in a verse cited voce رَقِيبٌ.]

المُعَلِّى : see 2. ___ Also *He who comes to the milch beast* [meaning *the she-camel, when she is to be milked,*] *from the direction of her left side:* (S, K:) or the she-camel has two milkers; one of them holds the milking-vessel on the right side, and the other milks on the left side; and *the milker* [*thus standing on*

the left side] is called المُعلّى and المُسْتَعْلِى ; and the holder, البائِنُ: thus in the M: or المُسْتَعْلِى is *he who stands on the left side of the milch beast:* or *he who takes the milking-vessel with his left hand and milks with his right hand:* or *he who milks from the left side.* (TA.)

أَرْضٌ مُعْلَوْلَيَةٌ : see مُغْلَوْلِيَةٌ, in art. غلو.

أَتَيْتُهُ مِنْ مُعَالِ : see أَتَيْتُهُ مِنْ عَلِ.

مُعْتَلٍ *Having ability,* or *power;* as also مُسْتَعْلٍ . (TA.) ___ [Hence,] المُعْتَلِى signifies *The lion;* (K, TA;) because of his strength. (TA.) ___ See also عَلِىٌّ, last quarter. هُوَ غَيْرُ مُعْتَلٍ فِى الأَمْرِ means *He is not one who falls short,* or *falls short of doing what is requisite,* or *who is remiss, in the affair;* like غَيْرُ مُؤْتَلٍ. (TA.)

المُتَعَالِى , as a name of God, *He who is great,* or *supremely great, above the lie* [or *lying imputation*] *of the forgers of falsehood:* or *the High:* and *the Most high; who is higher than every* [*other*] *high one:* (TA:) or *He who has ascendency over everything by his power:* or *He who is great,* and *exalted,* or *supremely exalted, above* [*the ascription of*] *the attributes of the created beings.* (Ksh, Bd.)

مُسْتَعْلًى The *near,* i. e. *left, side* of a she-camel: you say, أَتَيْتُ النَّاقَةَ مِنْ قِبَلِ مُسْتَعْلَاهَا i. e. مِنْ قِبَلِ إِنْسِيِّهَا [*I came to the she-camel from the direction of her near,* or *left, side*]. (TA.)

مُسْتَعْلٍ : see مُعْتَلٍ; and عَلِىٌّ, last quarter: ___ and see also المُعَلّى, in two places. ___ اليَدُ المُسْتَعْلِيَةُ means *The hand of him who takes by force,* and *of the plunderer,* and *the like:* opposed to اليَدُ المُسْتَخْفِيَةُ: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former. (TA in art. خفى ___.) الحُرُوفُ المُسْتَعْلِيَةُ [*The high,* or *elevated, letters*] are غ, ظ, ط, ض, ص, خ, *and* ق; (K, TA;) in which is a rising [of the

tongue] to the palate; with إِطْبَاق [of the tongue (see 4 in art. طبق)] except in خ and غ and ق: opposed to المُنْخَفِضَةُ. (TA.)

عم

1 عَمَّ, (S, Msb, K,) aor. ـُـ, (S, Msb,) inf. n. عُمُومٌ, (S, Msb, K,) *i. q.* شَمِلَ الجَمَاعَةَ [i. e. *It was*, or *became, common*, or *general*, or *universal;* or *generally*, or *universally, comprehensive: it included the common*, or *general*, or *whole, aggregate, assemblage, bulk, mass*, or *extent, within its compass;* or *within the compass of its relation* or *relations, its effect* or *effects, its operation* or *operations, its influence*, or *the like*]: said of a thing: (S, K:) of rain, &c.: (Msb:) عُمُومٌ signifies the *including*, or *comprehending*, [*the generality*, or] *all:* (PS:) and the *happening*, or *occurring, to* [*the generality*, or] *all.* (KL.) عَمَّ ثُؤَبَآءُ النَّاعِسِ [*The yawning of the drowsy became common*, or *general*, or *universal*,] is a prov., applied to the case of an event that happens in a town, or country, and then extends from it to the other towns, or countries. (TA.) ___ It is also trans. [signifying *He*, or *it, included, comprehended*, or *embraced*, persons, or things, *in common, in general*, or *universally, within the compass of his action*, or *influence*, &c., or *within the compass of its relation* or *relations, its effect* or *effects, its operation* or *operations, its influence*, or *the like*]: and when trans., its inf. n. is عَمٌّ. (TK.) One says, عَمَّ المَطَرُ الأَرْضَ [*The rain included the general*, or *the whole, extent of the land within the compass of its fall*]. (The Lexicons passim.) And عَمَّهُمْ بالعَطِيَّةِ [*He included them in common, in general*, or *universally, within the compass of the gift;* or *gave to them in common, in general*, or *universally*]. (S, K.) And عَمَّ فى دُعَائِهِ وخَصَّ [*He included*, or *comprehended*, persons or things *in common*, or *in general, in his prayer* or *supplication* &c., *and particularized*, or *specified*, some person or thing, or some persons or things]. (S voce خَلَّ.) And عَمَّهُمُ المَرَضُ

[*The disease was,* or *became, common,* or *general,* or *universal, among them*]. (The Lexicons passim.) عَمَّ also signifies *He,* or *it, made long,* or *tall:* ___ and *He,* or *it, was,* or *became, long,* or *tall.* (IAar, TA.) [And *He became a paternal uncle* (صار عمًّا).] One says, ما كُنْتُ عَمًّا ولَقَدْ عَمَمْتُ [*I was not a paternal uncle, and now I have become a paternal uncle*]: (so in my copies of the S:) or ما كُنْتَ عَمًّا ولَقَدْ عَمَمْتَ or عَمَمْتَ [*Thou wast not* &c.]: (so accord. to different copies of the K: the former accord. to the TK [agreeably with my copies of the S; and this I believe to be the right reading, or at least preferable; like أَمْمْتُ]:) inf. n. عُمُومَةٌ; (S, Msb, K;) like خُؤُولَةٌ [and أُمُومَةٌ] and أُبُوَّةٌ. (TA.) And بَيْنِى وبَيْنَ فُلَانٍ عُمُومَةٌ [*Between me and such a one is a relationship of paternal uncle*]. (S.) عُمٌّ: see the next paragraph.

2 **تَعْمِيمٌ** The *making* a thing *to be common, general,* or *universal; the generalizing it; contr. of* تَخْصِيصٌ. (K in art. خص.) عَمَّمْتُهُ *I attired him with the* عِمَامَةٌ [or *turban*]. (S.) And عُمِّمَ رَأْسُهُ *His head was wound round with the* عِمَامَةٌ [or *turban*]; as also عُمَّ . (K.) ___ And [hence,] عُمِّمَ *He was made a chief* or *lord* [over others]: (S, Msb, K, TA:) because the turbans (العَمَائِم) are the crowns of the Arabs: (S, TA:) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, عَمَّمْنَاكَ أَمْرَنَا, meaning *We have made thee to take upon thyself the management of our affair,* or *state,* or *case.* (TA.) ___ And عَمَّمْتُهُ سَيْفًا [*I attired him with a sword;* like كَسَوْتُهُ سَيْفًا]. (TA in art. غشو.) ___ And عَمَّمَهُ بِالسَّيْفِ [*He cut,* or *wounded, him,* or *it* (i. e. his head), *in the place of the turban, with the sword*]: like عَصَّبَهُ به, (A and TA in art. عصب,) and ضَمَّدَهُ. (A and L in art. ضمد.) ___ And عَمَّمَ اللَّبَنُ, (S, K,) inf. n. تَعْمِيمٌ, (K,) *The milk frothed:* as though its froth were likened to the عِمَامَةٌ [or *turban*]; (S, TA;) as also اعْتَمَّ . (K.)

4 **أُعِمَّ**, in the pass. and act. forms, [*He had many paternal uncles:* (see مُعَمٌّ:) or] *he had generous*

paternal uncles. (Msb.)

5 **تعمَّمته** *I called him a paternal uncle:* (AZ, S, Z:) or تعمَّمته, said of women, *they called him a paternal uncle.* (K.) ___ تعمّم عمًّا: see 10. See also the next paragraph, in five places.

8 **اعتمّ** and تعمّم and استعمّ , (K,) or اعتمّ بالعمامة and تعمّم بها, (S,) *He attired himself with the turban:* (S, K:) and تعمّم is also expl. as meaning *he attired himself with the helmet:* or, *with the garments of war.* (TA.) ___ And [hence] one says, اعتمَّت الآكامُ بالنَّبات and تعمَّمت [*The hills became crowned with plants,* or *herbage*]. (TA.) And تعمَّمت بها رؤوسُ الجبال [*The heads of the mountains became crowned with its light*]: referring to the sun, when its light has fallen upon the heads of the mountains and become to them like the turban. (Mgh.) ___ And اعتمّ اللَّبن: see 2, last sentence. ___ And اعتمّ النَّبتُ *The plant,* or *herbage, became of its full height, and blossomed,* syn. اكتهل, (S, K, TA,) and طَالَ; and *became luxuriant,* or *abundant and dense:* (TA:) like اغتمّ. (TA in art. غم.) ___ And اعتمّ الشَّابُّ *The youth,* or *young man, became tall.* (S.) ___ And اعتمّ is said of a beast of the bovine kind as meaning *He had all his teeth grown.* (As, TA. [See عمم and عضب.])

10 **استعممته**, (K,) or استعممته عمًّا, (S,) *I took him,* or *adopted him, as a paternal uncle:* (S, K:) and تعمَّم عمًّا *He took,* or *adopted, a paternal uncle.* (TA in art. خول.) See also 8, first sentence.

R. Q. 1 **عمعم** (inf. n. عمعمة, TK) *He had a numerous army,* or *military force, after paucity* [*thereof*]. (K.)

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عَمَمَ, for عَمَمَا, which is for أَمَا: see this last, in art. اما.

عَمْ صَبَاحًا, and عَمُوا صَبَاحًا: see art. صبح.

عَمٌّ *A company of men:* (S:) or, as some say, *of a tribe:* (TA:) or *a numerous company;* as also أَعَمٌّ ; (K;) this latter mentioned by AAF, on the authority of AZ, and said by him to be the only instance of a word of the measure أَفْعَل denoting a plurality, unless it be a [coll.] gen. n., like أَرْوَى; and he cites as an ex. the phrase بَيْنَ الأَعَمِّ, occurring in a verse; but Fr is related to have read بين الأَعُمِّ, with damm to the ع, making it pl. of عَمٌّ, like as أَضُبٌّ is of ضَبٌّ. (TA.) *A paternal uncle; a father's brother:* (S, K:) pl. أَعْمَامٌ (S, Msb, K) and عُمُومٌ (TA) and عُمُومَةٌ (Sb, S, K) and أَعِمَّةٌ (CK) and أَعُمٌّ, (K,) a pl. of pauc., mentioned by Fr and IAar, (TA,) and pl. pl. أَعْمُمُونَ, (K, TA,) without idghám, by rule أَعُمُّونَ: (TA:) the female is termed عَمَّةٌ [i. e. *a paternal aunt; a father's sister*]: (K:) and the pl. of this is عَمَّاتٌ. (Msb.) One says, يَا ٱبْنَ عَمِّى and يَا ابْنَ عَمِّ (S, L) and يَا ابْنَ عَمَّ (L) and يَا ابْنَ عَمِ, (S, L, [but in one copy of the S I find the first three and not the last,]) the last without teshdeed, (L,) dial. vars. [all meaning *O son of my paternal uncle*]: (S, L:) and Abu-n-Nejm uses the expression يَا ٱبْنَةَ عَمَّا [*O daughter of my paternal uncle*], meaning عَمَّاهْ, with the ه of lamentation. (S.) And one says, هُمَا ٱبْنَا عَمٍّ [meaning *Each of them two is a son of a paternal uncle of the other*]; (S, IB, Msb, K;) because each of them says to the other, يَا ٱبْنَ عَمِّى; (IB;) and in like manner, ٱبْنَا خَالَةٍ; (S, IB, Msb, K;) because each of them says to the other, يَا ٱبْنَ جَالَتِى: (IB:) but one may not say, هُمَا ٱبْنَا عَمَّةٍ, nor ٱبْنَا خَالٍ; (S, IB, Msb, K;) because one of them says to the other, يَا ٱبْنَ خَالِى, but the latter says to the former, يَا ٱبْنَ عَمَّتِى. (IB.) And [عَمٌّ signifies also *A paternal great uncle,* &c.: therefore] one says, هُمَا ٱبْنَا عَمٍّ لَحًّا [*They two are cousins on the father's side, closely related*]; and in like manner, ٱبْنَا خَالَةٍ لَحًّا: but not ٱبْنَا عَمَّةٍ لَحًّا, nor ٱبْنَا خَالٍ لَحًّا: (TA:) and هُوَ ٱبْنُ عَمِّهِ ظَهْرًا i. e. [*He is his cousin on the father's side,*] *distantly related.* (As, in A and O and TA, art. ظهر.) ___ It is said in a trad., أَكْرِمُوا عَمَّتَكُمُ النَّخْلَةَ [*Honour ye your paternal aunt the palm-tree*]: i. e. [do ye so] because it was created of the redundant portion of the earth, or clay,

of Adam. (TA.) ___ And عَمٌّ signifies also *Tall palm-trees,* (K, TA,) *of full tallness and abundance and density;* (TA;) and عُمٌّ signifies the same: (K, TA:) [or so نَخْلٌ عُمٌّ and عَمٌّ, which is perhaps meant in the K: for] عُمٌّ is an epithet applied to palm-trees, (S, K, TA,) and is pl. of عَمِيمَةٌ [fem. of عَمِيمٌ]. (S, K.) ___ And *All* [*herbs such as are termed*] عُشْبٌ. (Th, K.)

عَمَّ in the phrase عَمَّ يَتَسَآءَلُونَ [*Respecting what do they ask one another?* in the Kur lxxviii. 1] is originally عَمَّا, [for عَنْ مَا,] the ا being elided in the interrogation [after the prep. عَنْ]. (S.)

عُمٌّ : see عَمٌّ, last sentence but one: and see also عُمُمٌ.

عَمَّةٌ fem. of عَمٌّ: see the latter, in four places.

عِمَّةٌ *A mode of attiring oneself with the turban:* so in the saying, هُوَ حَسَنُ العِمَّةِ [*He is comely in respect of the mode of attiring himself with the turban*]. (S, K.) ___ [And it is vulgarly used as meaning *A turban* itself, like عِمَامَةٌ; and is used in this sense in the TA in art. علم: see عَلِمْتُ عِمَّتِي near the end of the first paragraph of that art.]

عَمَمٌ The *state,* or *quality, of being collected together, and numerous,* or *abundant.* (K.) ___ And *Largeness,* or *bigness, of make,* in men and in others. (K.) ___ See also عُمُمٌ. Also *Complete,* or *without deficiency;* applied to a body, and to a shoulder: (S:) or, applied to the latter, *long.* (TA.) [See also عَمِيمٌ.] ___ Applied to a beast of the bovine kind, *Having all his teeth grown.* (As, TA.) [See 8, last sentence; and see عَضَبٌ.] ___ And Any affair, or event, or case, *complete* [or *accomplished*], *and common* or *general* or *universal* [app. meaning *commonly* or *generally* or *universally known*]. (K.) ___ And quasi. pl. n. of عَامَّةٌ, q. v. (K.) ___ See also مَعَمٌّ.

عُمُمٌ *Completeness of body* [or *bodily growth*], *and of wealth, and of youthful*

vigour, or *of the period of youthfulness:* so in the phrase اسْتَوَى عَلَى عُمُّمِهِ, (S, K,) occurring in a trad. of 'Orweh Ibn-Ez-Zubeyr, on his mentioning Uheyhah Ibn-El-Juláh and the saying of his maternal uncles respecting him, كُنَّا أَهْلَ ثُمِّهِ وَرُمِّهِ حَتَّى اسْتَوَى عَلَى عُمُّمِهِ [i. e. *We were the masters of the meaner and the better articles of his property until he attained to man's estate,* or *to his completeness of bodily growth,* &c.]; (S;) [or] the meaning is, *his completeness of stature and of bones and of limbs:* (TA:) also pronounced with teshdeed [or idghám, i. e. عُمُّهِ], for the sake of conformity [with ثُمِّهِ and رُمِّهِ]; (S, TA;) and by some, عَمَمِهِ. (TA.) ___ It is also pl. of عَمِيمٌ [q. v.]. (S, K.)

عُمَامٌ : see عِمَامَةٌ, first sentence.

عَمِيمٌ A thing *complete,* or *without deficiency:* pl. عُمُمٌ. (S. [See also عَمَمٌ.]) ___ Anything *collected together, and abundant,* or *numerous:* pl. as above. (K.) ___ *Reaching to everything:* applied in this sense to perfume. (Har p. 200.) ___ *Tall;* applied to a man, and to a plant: (TA:) and so عَمِيمَةٌ applied to a palm-tree (نَخْلَةٌ); (S, K;) and to a girl, or young woman; as also عَمَّآءُ applied to both; of which last word the masc. is أَعَمُّ : (K:) or عَمِيمَةٌ applied to a woman, (S,) or to a girl, or young woman, (TA,) signifies *complete,* or *perfect, in stature and make,* (S, TA,) *and tall:* (TA:) pl. عُمٌّ, (K,) which is applied to palm-trees (نَخِيلٌ) as meaning *tall;* (S;) or, accord. to Lh, to a single palm-tree (نَخْلَةٌ), and may be [thus, originally,] of the measure فُعْلٌ, or of the measure فُعُلٌ, originally عُمُمٌ: (TA:) يَعْمُومٌ, also, signifies *tall,* applied to a plant, or herbage: (K:) and عَمِيمَةٌ applied to a بَقَرَةٌ [or beast of the bovine kind] signifies *complete,* or *perfect, in make.* (TA.) ___ One says also, هُوَ مِنْ عَمِيمِهِمْ, meaning صَمِيمِهِمْ [i. e. *He is of the choice, best,* or *most excellent, of them;* or *of the main stock of them*]. (S, K. *) Also *Such as is dry of* [*the species of barleygrass called*] بُهْمَى. (S, K.)

عِمَامَةٌ [*A turban;*] the *thing that one winds upon the head:* (K:) pl. عَمَائِمُ (S, Msb, K) and عِمَامٌ, (Lh, K,) the latter either a broken pl. of عِمَامَةٌ or [a coll. gen. n., i. e.,] these two words are of the class of طَلْحٌ and طَلْحَةٌ. (TA.)

[On the old Arab mode of disposing the turban, see خِمَارٌ.] The عَمَائِم were the crowns of the Arabs. (S, Msb.) أَرْخَى عِمَامَتَهُ [lit. *He slackened*, or *loosened, his turban*,] means *he became*, or *felt, in a state of security*, or *safety, and at ease*, or *in easy circumstances;* (K, TA;) because a man does not slacken, or loosen, his turban but in easy circumstances. (TA.) ___ Also The مِغْفَر [q. v.]: and the *helmet:* (K, TA:) by some erroneously written with fet-h [to the first letter]. (MF.) ___ And *Pieces of wood bound together, upon which one embarks on the sea, and upon which one crosses a river;* as also عَامَّةٌ ; or this is correctly عَامَةٌ, without teshdeed; (K, TA;) and thus it is rightly mentioned by IAar. (TA.)

عَمَوِىٌّ [*Of*, or *relating to, a paternal uncle;*] rel. n. of عَمٌّ; as though formed from عَمًى, or عَمًا. (S.)

عَمَّا [is for عَنْ مَا when not interrogative.]

عُمُّىٌّ, like قُمُّىٌّ, (K, TA,) with damm, but in the M عَمَّىٌّ, (TA, [in which this word is thus doubtfully written, and has been altered, perhaps from عَمًى, for قُمُّىٌّ is a word which I do not find in any case other than this, and if any word of the measure فُعْلِىٌّ were meant, أُمِّىٌّ would be a much better instance of similarity of form,]) an epithet applied to a man, *i. q.* عَامٌّ [app. meaning *Of the common sort;* like عَامِّىٌّ]: (K, TA:) and قُصْرِىٌّ or قَصْرِىٌّ, (accord. to different copies of the K,) in the M قَصْرَى, (TA, [there thus written, only with a fet-hah to the ق and the sign of quiescence to the ص,]) signifies [the contr., i. e.] خَاصٌّ. (K, TA.)

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عُمِّيَّةٌ, (S, K,) like عُبِّيَّةٌ, (S,) and عَمِّيَّةٌ, (K,) [like عَبِّيَّةٌ,] *Pride*, or *haughtiness.* (S, K.)

عَمَاعِمُ [a pl. of which no sing. is mentioned] *Companies of men in a scattered*, or *dispersed, state.* (S, K.)

عَامٌّ part. n. of عَمَّ; applied to rain &c. [as meaning *Common*, or *general*, or *universal;* or *generally*, or *universally, comprehensive:* &c.: see 1, first sentence: *contr. of* خَاصٌّ]. (Msb.) ___ See also العَامَّةُ. ___ Also [A *general* word; i. e.] a word *applied by a single application to many things, not restricted, including everything to which it is applicable:* the words by a single application exclude the homonym, because this is by several applications; and the saying to many things excludes what is not applied to many things, as زَيْدٌ, and عَمْرٌو: and the words not restricted exclude the nouns of number, for المِائَةُ, for instance, is applied by a single application to many things and includes everything to which it is applicable, but the many things are restricted: and the words including everything to which it is applicable exclude the indeterminate plural, as in the phrase رَأَيْتُ رِجَالًا, all men not being seen: and the word is either عامّ by its form and its meaning, as الرِّجَالُ, or عامّ by its meaning only, as الرَّهْطُ and القَوْمُ. (KT. [The word in this sense is often used in the lexicons, but is expl. in few of them, as being conventional and post-classical.])

العَامَّةُ is *the contr. of* الخَاصَّةُ [i. e. the former signifies *The commonalty*, or *generality of people; the people in common* or *in general; the common people; the common sort;* or *the vulgar*]: (S, Msb, K:) the ة is a corroborative: (Msb:) and المَعَمَّةُ signifies the same as العَامَّةُ: (IAar, TA voce سَامٌّ:) the pl. of عَامَّةٌ is عَوَامُّ, (Msb,) and عَمَمٌ is quasi-pl. n. of عَامَّةٌ as contr. of خَاصَّةٌ. (K.) [And one says also الخَاصُّ وَالعَامُّ as well as الخَاصَّةُ وَالعَامَّةُ, meaning *The distinguished and the common people; the persons of distinction and the vulgar.* ___ عَامَّةً means *In common*, or *commonly, in general*, or *generally;* and *universally.* And one says, جَاؤُوا عَامَّةً meaning *They came generally*, or *universally.*] عَامَّةُ الشَّهْرِ means *The greater part of the month.* (TA in art. جذب.) And عَامَّةُ النَّهَارِ means *The whole of the day.* (TA in art. ادم.) ___ And العَامَّةُ signifies also *General*, or *universal, drought.* (TA.) ___ And *The resurrection:* because [it is believed that all beings living on the earth immediately before it shall die, so that] it will occasion universal [previous] death to mankind. (TA.) See also عَمَامَةٌ.

عَامِّىٌّ *Of,* or *relating to, the* عَامَّة [or *common people; common;* or *vulgar;* often applied to a word, or phrase]. (Msb.)

أَعَمُّ [*More,* and *most, common* or *general:* applied to a word, *more,* and *most, general in signification*]. As a simple epithet, with its fem. عَمَّآءُ: see عَمِيمٌ. ___ Also, the former, *Thick* (K, TA) *and complete* [or *of full size*]; applied in this sense to the middle of a she-camel, in a verse of El-Museiyab Ibn-'Alas. (TA.) See also عَمٌّ, first sentence.

مُعَمٌّ مُخْوَلٌ *Having generous,* (T, L,) or *having many and generous,* (S,) *paternal and maternal uncles;* (T, S, L;) and both are sometimes pronounced with kesr [to the ع of the former and to the و of the latter, i. e. مِعَمٌّ مِخْوَلٌ: see مُخْوَلٌ in its proper art.]: (S:) or مُعَمٌّ and مَعَمٌّ, with damm to the [initial] م and with kesr to the same, [but the latter is app. a mistake, occasioned by a misunderstanding of what is said in the S,] signify *having many paternal uncles:* or *having generous paternal uncles.* (K.)

مُعَمٌّ : see the next preceding paragraph.

مَعَمٌّ, with kesr to the first letter, (K, TA, [in the CK, مَعَمٌّ خَيْرٍ بِكَسْرِ اوَّله is erroneously put for مَعَمٌّ بِكَسْرِ أَوَّله خَيِّرٌ,]) *One who is good,* or *very good,* (K, TA,) *who includes mankind in common, in general,* or *universally, within the compass of his goodness,* (Kr, T, K, TA,) *and his superabundant bounty;* (T, TA;) and عَمَمٌ signifies the same: (K:) [see also an ex. and explanation voce مَثَمٌّ, in art. مَعَمٌّ:] ثم is almost the only instance of an epithet of the measure مَفْعَلٌ from a verb of the measure فَعَلَ, except مَلَمٌّ [and مَثَمٌّ, with both of which it is coupled]. (TA.) ___ See also مُعَمٌّ.

المَعَمَّةُ : see العَامَّةُ, first sentence.

مُعَمَّمٌ [*Attired with a turban.* ___ And hence, *Made a chief* or *lord* over others; or] *a chief,* or

lord, who is invested with the office of ordering the affairs of a people and to whom the commonalty have recourse. (TA.) ___ Applied to a horse, (S, K,) and other than a horse, (so in a copy of the S,) *White in the ears and the place of growth of the forelock and what is around this, exclusively of other parts:* (S:) or *white in the* هَامَة [or *upper part of the head*], *exclusively of the neck:* or *white in the forelock so that the whiteness extends to the place of its growth.* (K.) And شَاةٌ مُعَمَّمَةٌ *A sheep,* or *goat, having a whiteness in the* هَامَة. (S.)

رَوْضَةٌ مُعْتَمَّةٌ [*A meadow*] *having abundant and tall herbage.* (TA.)

يَعْمُومٌ : see عَمِيمٌ.

عمت

1 **عَمَتَ**, aor. ـِ, (T, K,) inf. n. عَمْتٌ; (T, S, O;) and عَمَّتَ, (O, K,) inf. n. تَعْمِيتٌ; (O;) *He wound* wool (S, O, * K) *in an oblong form,* (TA,) or *in a round form,* (S, O, K,) *like a ring,* (TA,) *for the purpose of its being put in the hand and spun* (S, O, K) *with the spindle:* (TA:) or *he wound* soft hair of the camel, and wool, *into the form of a ring, and spun it, putting it in his hand:* (T, TA:) the operation termed عَمْتٌ is performed after beating, and separating and loosening, the wool, and collecting it together, in order to wind it upon the hand, and spin it with the spindle. (AHeyth, TA.) An ex. of the former verb occurs in a verse cited voce رَاجِلَةٌ. (TA.) ___ And the former verb signifies also *He twisted* a rope of [the species of trefoil, or clover, called] قَتّ. (TA.) ___ And it is said in the K that عَمَتَ فُلَانًا means *He overcame,* or *subdued, such a one, and made him to refrain,* or *restrained him;* expl. by قَهَرَهُ وَكَفَّهُ: but [SM says that] the correct reading is probably وَلَقَّهُ; for in the L [and in the O, app. on the authority of Az, to whom the same is ascribed in the TA in art. لف] we find what here follows: فُلَانٌ يَعْمِتُ أَقْرَانَهُ means يَقْهَرُهُمْ وَيَلُفُّهُمْ [i. e. *Such a one overcomes,* or *subdues, and throws into confusion, his antagonists:* and hence, app., what is said in the K; the author of which probably found يَكُفُّهُمْ erroneously written for يَلُفُّهُمْ in some lexicon, and therefore thought it allowable to make عَمَتَ in this case to have a sing. for its objective complement]: and it is added that this is said in relation to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him with the infliction of many wounds. (TA.) ___ عَمَتَهُ also signifies *He beat him with a staff,* or *stick, not caring* [for any one]. (K.)

2 **عَمَّتَ** see the first sentence above.

عَمِيتٌ *A twisted* rope of [the species of trefoil, or clover, called] قَتّ; as also مَعْمُوتٌ. (TA.) ___ See also what next

follows.

عَمِيتَةٌ *A portion* of wool, (S, * O, * K,) or of the soft hair of the camel, (S, O,) *wound in the manner described in the first sentence of this art.;* (S, O, K;) like a سَبِيخَة of cotton, and a سَلِيلَة of [goats'] hair, (S, O, TA,) or a فَلِيلَة of [goats'] hair: (ISd, TA:) the pl. [of pauc.] is أَعْمِتَةٌ and [of mult.] عُمُتٌ [and coll. gen. n., improperly called a pl.,] عَمِيتٌ ; (K;) or, accord. to ISd, أَعْمِتَةٌ is pl. of عَمِيتٌ, which is pl. of عَمِيتَةٌ; (TA;) and عَمَائِتُ is a pl. of this last. (AHeyth, TA.)

عَمِّيتٌ *A clever,* or *an intelligent, watcher,* or *guardian:* (S, O, K:) or *a knowing, intelligent, keeper,* or *preserver,* or *guardian:* (Az, TA:) and a *clever,* or an *intelligent,* and a *bold,* man. (TA.) ___ And (some say, S, O) *Ignorant and weak.* (S, O, K.) ___ And (some say, O) *Drunken:* (O, K:) and *who cannot go aright,* or *knows not the course,* or *way, that he would pursue:* (K:) which last explanation and that which immediately precedes it (i. e. drunken) appear, from the L and other lexicons, to be one signification. (TA.) The pl. is عَمَامِيتُ. (S, O.)

مَعْمُوتٌ : see عَمِيتٌ.

عمج

1 **عَمَجَ**, aor. ـِ, *He hastened,* or *was quick,* or

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swift, in his pace, or *course:* (S, O, K:) formed by transposition from معج. (S, O.) ___ And, (K,) or عَمَجَ فِى المآءِ, (O,) *He swam in the water.* (O, K.) ___ See also the next paragraph, in two places.

5 **تعمّج**; (S, O, K;) and عَمَجَ, (K,) inf. n. عَمْجٌ; (O;) *He wound,* or *bent,* (S, O, K,) *in going along,* (S, O,) or *in the road, to the right and left:* (K:) or عَمَجَ فِى سَيْرِهِ signifies *he proceeded in every direction, by reason of briskness, liveliness,* or *sprightliness.* (TA.) And تعمّجت الحَيَّةُ *The serpent wound about in its course.* (S, O.) And تعمّج السَّيْلُ فِى الوادى *The torrent wound in the valley to the right and left.* (O.)

عَمَجٌ (Ktr, S, O, K) and عُمَّجٌ (S, O, K) and عَوْمَجٌ (Kr, S, O, K) *A serpent:* (S, O, K, &c:) so called because of its winding. (TA.)

عَمْجَةٌ and عَمَجَةٌ: see عَمُوجٌ.

عُمَّجٌ: see عَمَجٌ.

عَمُوجٌ An arrow *that winds about in its course.* (S, O, K.) And A horse *that does not proceed in a straight,* or *direct, course:* and عَمْجَةٌ and عَمَجَةٌ a she-camel *that winds about.* (TA.) ___ It is also used by Aboo-Dhu-eyb El-Hudhalee as meaning *Swimming.* (O.)

عومج : see عمج.

عمد

1 **عَمَدَهُ**, (S, A, O, L, Msb, K,) aor. ـِ, (L,) inf. n. عَمْدٌ; (L, Msb;) and اعْمَدَهُ; (Msb, K;) *He stayed it, propped it up,* or *supported it;* (S, A, O, L, Msb, K;) namely, a wall, (A, L, Msb,) or other thing; (S, O, L;) *i. q.* دَعَمَهُ: (A, L, Msb:) or اعْمَدَهُ, [and app. sometimes عَمَّدَهُ, (see مَعْمُودٌ,) and in a similar manner عَمَّدَهُ is expl. by Golius, as on the authority of J, whom I do not find to have anywhere mentioned it, but it is probably correct, (see its pass. part. n. in this art.,)] *he placed beneath it columns, pillars,* or *props.* (S, O. [See عَمُودٌ, &c.]) ___ And عَمَدَهُ, (L, K,) aor. ـِ, (L,) or ـُ, (TA,) inf. n. عَمْدٌ, (L,) *He struck him,* or *beat him, with an* [*iron weapon such as is called*] عَمُودٌ. (O, L, K.) ___ And *He struck him,* or *beat him, upon the part called* عَمُودُ البَطْنِ. (O, L, K.) عَمَدَ لَهُ, (S, A, O, L, Msb,) and عَمَدَ إِلَيْهِ, (L, Msb,) and عَمَدَهُ, (L, K,) aor. ـِ, [or ـِ and ـُ, (Har p. 299,)] inf. n. عَمْدٌ (S, O, L, Msb) and عَمَدٌ and عِمَادٌ and عُمْدَةٌ (Mtr, TA) and عُمُودٌ (Nawádir el-Aaráb, TA) and مَعْمَدٌ; (Ibn-'Arafeh, TA;) and تَعَمَّدَهُ, (L, Msb, K,) and تَعَمَّدَ لَهُ; (S, L;) and اعْتَمَدَهُ; (L, TA;) *He intended it,* or *purposed it; did it intentionally,* or *purposely;* the inf. n. signifying the contr. of خَطَأٌ: (Az, S, L, TA:) *he directed himself,* or *his course* or *aim, to it,* or *towards it; made for it,* or *towards it; made it his object; aimed at it; sought,* or *endeavoured, after it;* or *tended, repaired,* or *betook himself, to it,* or *towards it;* syn. قَصَدَهُ; (L, K;) or قَصَدَ لَهُ, (S, A, O,) or إِلَيْهِ. (Msb.) You say, اعْتَمَدَ الأَمْرَ *He intended,* or *purposed, the affair;* or *aimed at it;* &c.; syn. صَمَدَهُ; (A in art. صمد;) or صَمَدَ صَمْدَهُ, i. e. قَصَدَ قَصْدَهُ. (M in that art.) And تَعَمَّدَ ذَنْبًا *He committed a sin,* or *the like, intentionally.* (TA in art. خطأ.) And تَعَمَّدَ صَيْدًا [*He aimed at an object of the chase*]. (Sgh, in Msb.) And عَمَدَ لِرَأْسِهِ بِالعَصَا *He aimed at his head with the staff,* or *stick.* (M in art. صمد.) And عَمَدَهُ, [and عَمَدَ إِلَيْهِ,] aor. ـِ; and اعْتَمَدَهُ; and تَعَمَّدَهُ; *He betook himself to him,* or *had recourse to him,* in a case of need. (A.)

___ And [hence] one says, فعلته عمدًا على عينٍ, (S, O, Msb, K,) and عمد عينٍ, (S, A, O, Msb, K,) *I did it seriously,* or *in earnest, and with certain knowledge,* or *assurance.* (S, A, O, Msb, K. [See also عين.]) When a man sees a bodily form and imagines it to be an object of the chase and therefore shoots at it, he cannot use this phrase, for he only aims at what is an object of the chase in his imagination: so says Sgh. (Msb.) عمده, (S, O, L, K,) aor. ـِ, (L,) said of disease, (S, O, L,) *It pressed heavily upon him,* or *oppressed him;* (S, O, L, K;) on the authority of IAar: (TA:) and so said of straitness, or confinement, or imprisonment, and captivity; (O;) and *it caused him to fall;* (O, K;) in this sense in like manner said of confinement, &c.: (O:) also, (O, K,) said of a disease, (O,) *it pained him.* (O, K.) And عمده, (K, TA,) aor., in this case, ـُ, (TA, [but this, I think, requires confirmation,]) *It grieved him,* or *made him sorrowful.* (K, TA.) One says, ما عمدك *What has grieved thee,* or *made thee sorrowful?* (TA.) عمد, (S, O, L, K,) aor. ـَ, inf. n. عمد, (S, O,) said of earth, *It became moistened by rain so that when a portion of it was grasped in the hand it became compacted by reason of its moisture:* (S, O, L, K:) or *it became moistened by rain and compacted, layer upon layer.* (L.) And عمدت الأرض, inf. n. as above, *The land became moistened by the rain's sinking into the earth so that when a portion of it was grasped in the hand it became compacted by reason of its moisture.* (AZ.) ___ Also, (inf. n. as above, L,) said of a camel, *He had the inner part of his hump broken* [or *bruised*] *by being* [*much*] *ridden, while the outer part remained whole,* or *sound:* (S, O, L, K:) or *he had his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and broken* [or *bruised*]: whence عميد and معمود as epithets applied to a man. (L.) And عمدت أَلْيَتاه من الرُّكُوب *His buttocks became swollen, and quivered,* or *throbbed, in consequence of* [*long and hard*] *riding.* (En-Nadr, O, K.) And عمد, aor. and inf. n. as above, said of a pustule, *It became swollen in consequence of its having been squeezed before it had become ripe, and its egg*

[or *white globule*] *did not come forth.* (L, TA.) ___ Also *He suffered pain.* (L.) ___ And, (T, O, L, K,) inf. n. as above, (T, L,) *He was,* or *became, angry:* (T, O, L, K:) like عَبَدَ (T, L) [and أَمِدَ and أَبِدَ]. One says, عَمِدَ عَلَيْهِ *He was angry with him.* (T, L.) ___ [And *He wondered.*] One says, أَنَا أَعْمَدُ مِنْهُ *I wonder at him,* or *it:* (S, O, L, K:) or, as some say, *I am angry at him,* or *it:* and some say that it means *I lament at,* or *complain of, him,* or *it.* (L.) أَعْمَدُ مِنْ سَيِّدٍ قَتَلَهُ قَوْمُهُ (S, O, L) i. e. *Do I wonder at a chief whom his* [*own*] *people have slain?* (L) was said by Aboo-Jahl (S, O, L) when he lay prostrated at Bedr; meaning, hath anything more happened than the slaughter of a chief by his [own] people? this is not a disgrace [to him]: he meant thereby that the destruction that befell him was a light matter to him: (A'Obeyd, L:) the saying is interrogative; (Sh, L;) أَعْمَدُ being app. contracted from أَأَعْمَدُ, by the suppression of one of the two hemzehs. (Az, L.) And أَعْمَدُ مِنْ كَيْلٍ مُحَقٍّ, as related by A'Obeyd, [and thus in the O, in two copies of the S written مُحَقّ, and in a third copy omitted,] or مُحَقٍّ, without teshdeed, as seen by Az written in an old book, [i. e. *Do I wonder at a measure incompletely filled?*] is a saying of the Arabs, expl. in the book above alluded to, and, Az thinks, correctly, as meaning is it anything more than a measure incompletely filled? [and in a similar manner, but not so fully, expl. in two copies of the S and in the O:] or, accord. to IB, is it anything more than the fact of my measure's being incompletely filled? (L:) thus expl. also by ISk: and in a similar manner the saying of Aboo-Jahl. (From a marginal note in one of my copies of the S.) ___ عَمِدَ بِهِ means *He kept,* or *clave, to it;* (Ibn-Buzurj, O, K;) namely, a thing. (O.)

2 **عَمَّدَ السَّيْلَ**, inf. n. تَعْمِيدٌ, *He stopped,* or *obstructed, the course of the torrent, so as to make it collect in a place, by means of earth,* (O, K,) or *the like,* (K,) or *stones.* (O.) ___ See also 1, first sentence. ___ [عَمَّدَهُ as used by the Christians, and held to be of Syriac origin, means *He baptized him:* see مَعْمُودِيَّة.]

4 **أَعْمَدَ** see 1, first sentence, in two places. ___ أَعْمَدَتَاهُ رِجْلَاهُ occurs in a trad. as meaning *His legs rendered him* عَمِيدٌ, i. e. *in such a state that he could not sit unless propped up by cushions*

placed at his sides: (L:) it is of the dial. of Teiyi, who say in like manner أَكَلُونِى البَرَاغِيثُ. (TA.)

5 **تَعَمَّدَ** see 1, former half, in five places.

7 **انعمد** *It became stayed, propped up,* or *supported;* (S, O, L, K;) said of a wall, (L,) or other thing. (S, O, L.)

8 **اعْتَمَدْتُ عَلَى الشَّىْءِ** *I leaned, reclined, bore,* or *rested, upon the thing; stayed, propped,* or *supported, myself upon it.* (S, O, L, Msb.) ___ And [hence] اعتمدت عَلَيْهِ فى كَذَا *I relied upon him in such a thing,* or *case;* (S, O, L;) as also اعْتَمَدْتُهُ. (L.) And اعتمدت عَلَى الكِتَابِ [and اعتمدت الكِتَابَ, and perhaps بالكِتَابِ (see De

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Sacy's Chrest. Arabe, sec. ed., i. 315),] *I relied upon the book,* and *held to it:* a metaphorical phrase, from the first above. (Msb.) ___ [Hence also the phrase, used by grammarians, يَعْتَمِدُ عَلَى مَا قَبْلَهُ *It is syntactically dependent upon what is before it;* as, for instance, an enunciative upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. ___ اعتمد المَطَرُ عَلَى الأَرْضِ, a phrase occurring in the K in art. نكح, app. means *The rain rested upon the ground so as to soak into it:* see اعتمد عَلَى السَّيْرِ ___.] عَمَدَ *He went,* or *journeyed, gently; went a gentle pace.* (L in art. هود.) And اعتمد لَيْلَتَهُ *He rode on journeying during his night.* (A, O, K.) See also 1, former half, in three places. ___ [اعتمده بِكَذَا means قَصَدَهُ بِكَذَا i. e. *He brought to him such a thing;* lit. *he directed,* or *betook, himself to him with such a thing:* see two exs. in the first paragraph of art. بى.]

عَمَدٌ : see عُمُودٌ (of which it is a quasi-pl. n., as it is also of عِمَادٌ), in four places: and عُمْدَةٌ. [It is also an inf. n. of عَمَدَ لَهُ, q. v.: and the inf. n. of عَمَدَ, q. v.: ___ and hence it signifies] *A swelling, with galls, in the back of a*

camel. (L.)

عَمَدٌ Earth *moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture:* (S, O, L:) or *moistened by rain and compacted, layer upon layer.* (L.) ___ [Hence] one says, هُوَ عَمَدُ الثَّرَى *ndant in goodness, beneficence,* or *bounty.* (AZ, Sh, O, K.) ___ عَمَدٌ is also applied to a camel, meaning *Having the inner part of his hump broken* [or *bruised*] *by his being* [*much*] *ridden, while the outer part remains whole,* or *sound:* (S, O, L:) or *having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken* [or *bruised*]: fem. with ةٌ: and, with ة, a she-camel *broken,* or *subdued, by the weight of her burden.* (L.) Lebeed says, describing rain (S, O, L) that caused the valleys to flow, (S,)

* فَبَاتَ السَّيْلُ يَرْكَبُ جَانِبَيْهِ *

* مِنَ البَقَّارِ كَالعَمَدِ الثَّقَالِ *

[*And the torrent continued during the night, what resembled the heavy,* or *slow-paced, camel such as is termed* عَمَد *overlying its two sides, from* the valley of *El-Bakkár*]: As says, he means that a collection of clouds resembling the [camel termed] عَمَد overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (S, O, L.) ___ Also, applied to a pustule, *Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg* [or *white globule*]. (L.)

عُمْدَةٌ *A thing by which another thing is stayed, propped,* or *supported; a stay, prop,* or *support;* as also عِمَادٌ ; of which latter the pl. [or rather quasi-pl. n.] is عَمَدٌ ; (Msb;) as it is also of عَمُودٌ: (S, Msb, &c.:) *a thing upon which one leans, reclines,* or *bears; upon which one stays,*

props, or *supports, himself: a thing upon which one relies:* (S, * O, * L, * K, TA:) and عِمَادُ أَمْرٍ (S and K voce قِوَامٌ) and عَمُودُهُ and عَمِيدُهُ (L) signify *the stay,* or *support, of a thing* or *an affair; that whereon it rests,* or *whereby it subsists; its efficient cause of subsistence; that without which it would not subsist:* (L, and S * and K * ubi suprà:) and مُعْتَمَدٌ, applied to a man, is *syn. with* سَنَدٌ [meaning *a person upon whom one leans, rests, stays himself,* or *relies;* a man's *stay, support,* or *object of reliance;* like عُمْدَةٌ and عِمَادٌ]: (S and K * in art. عمدة:) سند is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says, أَنْتَ عُمْدَتُنَا *Thou art he to whom we betake ourselves,* or *have recourse, in our necessities;* (A;) or عُمْدَتُنَا فِى الشَّدَائِدِ *our stay,* or *support,* or *object of reliance,* (معتمدنا,) *in difficulties:* (Msb:) and أَنْتُمْ عُمْدَتُنَا *Ye are they upon whom we stay ourselves,* or *rely:* (TA:) and one says also هُوَ عَمُودُ حَيِّهِ *He is the stay,* or *support, of his tribe:* (A:) and عِمَادُ القَوْمِ means *the stay, support,* or *object of reliance, of the people,* or *party;* syn. سَنَدُهُمْ. (Ham p. 457.) See also عَمُودٌ, second quarter. ___ [Hence, as used by grammarians,] *An indispensable member of a proposition;* as, for instance, the agent; contr. of فُضْلَةٌ. (I'Ak p. 143.) ___ Also *An intention, a purpose, an aim,* or *a course:* so in the phrase الْزَمْ عُمْدَتَكَ [*Keep to thy intention,* &c.]. (A.)

عُمْدَةٌ The *place that swells,* or *becomes inflated, in the hump and withers of a camel.* (L. [See عَمَدَ and عُمْدَةٌ.])

عُمْدَانٌ: see عَمُودٌ, second quarter.

عُمُدٌّ and عُمُدَّانِىٌّ (O, L, K) and عُمُدَّانٌ and مُعَمَّدٌ (L) or مُعْمَدٌ (TA) *A youth,* or *young man, full of the sap,* or *vigour, of youth:* (O, L, K:) or *bulky,* or *corpulent, and tall:* (L:) the fem. (of every one of these, L) is with ة: (L, K:) and the pl. of the second is عُمُدَّانِيُّونَ: and عُمُدَّانِيَّةٌ signifies a *corpulent, bulky,* woman; (O, L;) as

also عُمُدَّانَة . (O.)

عُمُدَّانٌ (O, K, TA, in the CK عُمَّدان) *Tall;* (O, K;) applied to a man; fem. with ة, applied to a woman: (O:) and مُعْمَد , (A, K,) like مُكْرَم [in measure], (K,) or مُعَمَّد , (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so طَوِيل العِمَاد . (Mbr, L.) ___ See also عُمُدٌ, in two places.

عُمُدَّانِىٌّ, and its pl., and fem.: see عُمُدٌ.

عِمَاد : see عُمْدَة, in four places: ___ and عُمُود also, former half, in four places. ___ Also *Lofty buildings:* (S, O, L, Msb, K:) masc. and fem.: (S, O, L, K:) [being a coll. gen. n.:] one thereof is called عِمَادَة. (S, O, L, Msb, K.) ___ إِرَم ذَاتُ العِمَاد [mentioned in the Kur lxxxix. 6] means *Irem possessing lofty buildings supported by columns:* or *possessing tallness:* (L:) or *possessing tallness and lofty buildings:* (O:) or, accord. to Fr, *the possessors of tents;* i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode. (O, L.) ___ طَوِيل العِمَاد: see عُمُدَّانٌ. ___ Also (i. e. طويل العماد) A man *whose abode is a place known for its visiters.* (S, O, L, K.) ___ And فُلَانٌ رَفِيعُ العِمَاد means [*Such a one is a person of exalted nobility;* lit.] *such a one has a high pole of the tent* of nobility. (A.)

عُمُود a word of well-known meaning, (Msb, K,) The عُمُود of a بَيْت, (S, O,) or of a خَيْمَة; (Mgh;) [i. e.] *a pole* of a tent; as also عِمَاد : and *a column,* or *pillar,* of a house or the like: (L:) pl. (of pauc., S, O) أَعْمِدَة, and (of mult., S, O) عُمُد, and (quasi-pl. n., L) عِمَد . (S, O, L, Msb, K.) [The former is the primary, and more common, meaning: and hence the phrase] أَهْلُ عُمُود (Lth, A, Msb) and عُمُد or عِمَد , (Msb,) or this last is not said, (L,) and أَهْلُ عِمَاد , (Lth, A, Msb, K,) [*The people of the tent-pole* or *of the tent-poles;*] meaning *the people of,* or *who dwell in, tents:* (Lth, A, Msb, K:) or the last means *the people of lofty tents,* (K,) or *of lofty structures.* (TA.) خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا, in the Kur [xxxi. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-'Arafeh, (O,) or Fr, (L,) means either *He*

created the heavens without عَمَدٍ [or *pillars*] as *ye see them;* and with the sight ye need not information: or *He created the heavens with pillars* (عَمَدٍ) *that ye see not;* [i. e., *with invisible pillars;*] (O, * L;) the pillars that are not seen being his power; or, accord. to Lth, Mount Káf, which surrounds the world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is said, results the greenness of the sky. (L.) And عَمَدٍ and عُمُدٍ in the Kur [civ., last verse], accord. to different readings, are pls. [or rather the former is a quasipl. n.] of عَمُودٌ; (Fr, L;) or of عِمَادٌ ; and mean [*pillars*] *of fire.* (Zj, L.) ___ Also *Any tent* (خِبَآءٌ) *supported on poles:* or *any tent extending to a considerable length along the ground, supported on many poles.* (L.) ___ See also عُمْدَةٌ, in two places. ___ [Hence,] *A lord, master,* or *chief,* (S, O, K,) of a people, or party; (S, O;) as also عَمِيدٌ ; (S, A, O, K;) both signify *a lord, master,* or *chief, upon whom persons stay themselves,* or *rely, in their affairs,* or *to whom they betake themselves,* or *have recourse;* and the pl. of the latter is عُمُدٌ آءٌ. (TA.) And (accord. to IAar, O, L, TA) The رَئِيسٌ [or *chief,* or *commander*], (so in the L, and in the copy of the K followed in the TA,) or رَسِيلٌ [app. meaning, if correct, the *scout,* or *emissary,* or perhaps the *advanced guard*], (so in the O, and in the CK, and in my MS. copy of the K,) *of an army;* (O, L, K;) also called the زُوَيْرٌ [which corroborates the former explanation, being syn. with رَئِيسٌ]; (L, TA; [in the O written زُوَيْرٌ;]) as also عِمَادٌ and عُمْدَةٌ and

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عُمْدَانٌ . (O, L, K.) ___ Also, [from the same word in the first of the senses expl. above,] *A staff,* or *stick.* (L.) ___ And *A weapon made of iron, with which one beats,* or *strikes;* (Mgh;) *a rod of iron;* (L;) [*a kind of mace;* app. *a rod of iron with a ball of the same metal at the head:* I have heard this appellation applied to the kind of weapon which I have mentioned in an explanation of طَوَارِقُ, pl. of طَارِقَةٌ, q. v.; and it is vulgarly said, in Egypt, to have been used by the فِدَاوِيَّةٌ, the sect called in our histories of the Crusades the Assassins:] pl. [of pauc.]

أَعْمِدَةٌ. (Mgh.) ___ [And *A bar of iron,* or *of any metal.* ___ And *A perpendicular.*] ___ And *A slender and lofty mountain:* so in the saying, العُقَابُ تَبِيضُ فِى رَأْسِ عَمُودٍ [*The eagle lays her eggs in the top of a slender and lofty mountain*]. (A.) ___ عَمُودُ البِئْرِ [*Each of*] *the two upright supports* (قَائِمَتَانِ [or قَامَتَانِ]) *upon which is* [*placed the horizontal cross-piece of wood whereto is suspended*] *the great pulley* (مَحَالَةٌ) *of the well:* (O, K:) [both together being termed the عَمُودَانِ:] a poet says,

* إِذَا ٱسْتَقَلَّتْ رَجَفَ العَمُودَانْ *

[*When it* (the bucket, الدَّلْوُ,) *rises, the two upright supports of the piece of wood to which hangs the great pulley tremble*]. (O.) ___ عَمُودُ الظَّلِيمِ [*Each of*] *the two legs of the male ostrich:* (K:) his two legs are called his عَمُودَانِ. (O, L, TA.) ___ عَمُودُ الصَّلِيبِ [*The upright timber of the cross*] is an appellation applied by the vulgar to *the star* [e] *upon the tail of the constellation Delphinus.* (Kzw.) ___ عَمُودُ المِيزَانِ *The* شَاهِينُ, (K voce شاهين,) i. e. the *beam of the balance; the same as the* مِنْجَمُ, *except that it* (the عَمُودُ) *is generally of the* قَبَّانُ, or *steelyard.* (MA.) ___ عَمُودُ السَّيْفِ *The* شَطِيبَةُ [or شُطْبَةُ, generally meaning a *ridge,* but sometimes a *channel,* or *depressed line,*] *that is in the* مَتْنُ [or *broad side,* or *middle of the broad side, of the blade*] *of the sword,* (En-Nadr, O, K,) *in the middle of its* مَتْنٌ, *extending to its lower part:* (En-Nadr, O:) [the swords of the Arabs in the earlier ages being generally straight and twoedged:] and sometimes the sword had three أَعْمِدَةٌ [pl. of pauc. of عَمُودٌ] in its back, termed شُطُبٌ and شَطَائِبُ. (En-Nadr, O.) ___ And عَمُودُ السِّنَانِ *The ridge* (عَيْرُ, in the O and in copies of the K [erroneously] written غَيْرُ,) *rising along the middle of the spear-head, between its two cutting sides.* (ISh, O, L, K. *) ___ عَمُودُ البَطْنِ *The back;* (S, A, Mgh, O, L, K;) because it supports the belly: (Mgh, O, L:) or *a vein* (عِرْقٌ), (K,) or *a thing resembling*

a vein, (O, L,) *extending from the place of the* رُهَابَة [or *lower extremity of the sternum*] *to a little below the navel,* (O, L, K,) *in the middle whereof the belly of the sheep or goat is cut open;* so says Lth: (O, L:) or, accord. to Lth, *a vein extending from the* رهابة *to the navel.* (Mgh.) They said, حَمَلَهُ عَلَى عَمُودِ بَطْنِهِ, meaning *He carried it on his back:* (S, O, L:) or, in the opinion of A'Obeyd, *with difficulty,* or *trouble, and fatigue;* whether upon his back or not. (O, L.) ___ عَمُودُ الكَبِدِ *The rising thing* (المُشْرِفُ [app. meaning *the longitudinal ligament*]) *in the middle of the liver:* (Zj in his Khalk el-Insán:) or *a certain vein that irrigates the liver:* (Lth, O, L, K:) or عَمُودَا الكَبِدِ signifies *two large veins, on the right and left of the navel.* (ISh, O, L.) One says, إِنَّ فُلَانًا لَخَارِجٌ عَمُودُ كَبِدِهِ مِنَ الجُوعِ [*Verily such a one has his* عمود *of his liver coming forth in consequence of hunger*]: (O:) or عَمُودُهُ مِنْ كَبِدِهِ [*his* عمود *from his liver*]; (L, TA;) and some say that by his عمود in this saying is meant what here next follows. (TA.) ___ عَمُودُ السَّحْرِ *The* وَتِين [app. meaning the *aorta,* as though it were considered as the support of the lungs]. (O, K.) ___ عَمُودُ الأُذُنِ *The main part, and support, of the ear:* (O, L, K, TA: [in the CK, قوامها is erroneously put for قوامها:]) or *the round part which is above the lobe.* (L.) ___ عَمُودُ القَلْبِ *The middle of the heart,* (A, L,) *lengthwise:* or, as some say, *a certain vein that irrigates it.* (L.) One says, اجْعَلْ ذٰلِكَ فِى عَمُودِ قَلْبِكَ *Put thou that in the middle of thy heart.* (A.) ___ عَمُودُ اللِّسَانِ *The middle of the tongue, lengthwise.* (L.) ___ عَمُودُ الكِتَابِ *The text of the book:* thus in the saying, هُوَ مَذْكُورٌ فِى عَمُودِ الكِتَابِ [*It is mentioned in the text of the book*]. (A, TA.) ___ عَمُودُ الصُّبْحِ *The bright gleam of dawn;* (L;) *the dawn that rises and spreads,* (A, L, Msb, *) *filling the horizon with its whiteness:* (Msb voce فَجْر:) [app. thus called as being likened to a tent, or long tent:] *it is the second,* or *true,* فَجْر, *and rises after the first,* or *false,* فجر *has disappeared; and with its rising, the day commences, and everything by which the fast would be broken becomes*

forbidden to the faster. (Msb voce فَجْر.) One says, سَطَعَ عَمُودُ الصُّبْحِ, (S, O, L,) or ضَرَبَ الصُّبْحُ بِعَمُودِهِ, (A,) or ضَرَبَ الفَجْرُ بِعَمُودِهِ, i. e. [*The bright gleam of dawn*] *rose and spread.* (Msb.) ___ عَمُودُ الإِعْصَارِ *That* [meaning *the dust*] *which rises into the sky,* or *extends along the surface of the earth, in consequence of the* [*wind called*] إِعْصَار [q. v.]. (O, L.) ___ عَمُودُ الحُسْنِ *Tallness of stature.* (TA in art. عَمُودُ النَّوَى ___.) مِلْأَ *The state of distance, from their friends, in which travellers continue.* (L.) ___ دَائِرَةُ العَمُودِ *The curl of the hair* [*which we term a feather*] *on a horse's neck, in the places of the collar:* it is approved by the Arabs. (L.) ___ اسْتَقَامُوا عَلَى عَمُودِ رَأْيِهِمْ means *They continued in the course upon which they placed reliance.* (O, K.) Also, i. e. عَمُودٌ, (accord. to the O and K,) or عَمِيدٌ, (accord. to the TA [agreeably with an explanation of the latter in the L],) *Affected with vehement,* or *intense, grief* or *sorrow.* (O, K, TA.)

عَمِيدٌ : see عُمْدَةٌ ___ and see also عَمُودٌ, first quarter. ___ Also A man *sick,* (L,) or *very sick,* (A,) *so that he cannot sit unless propped up by cushions placed at his sides.* (A, * L.) ___ Also, and مَعْمُودٌ, (S, O, L, K,) and مُعَمَّدٌ, (K,) A man *broken,* or *enervated, by the passion of love;* (S, O, K;) and in like manner all the three are applied to a heart: (O:) or the first and second signify a man *whose* عَمُودُ *of his heart is severed:* (A:) or a man *much distressed,* or *afflicted, by love;* likened to a camel's hump of which the interior is broken: (L. [See عَمَدَ:]) and مَعْمُودٌ signifies *diseased,* or *sick.* (L.) ___ See also عَمُودٌ, last sentence. عَمِيدُ الوَجَعِ *The place of pain.* (L.)

عَامِدٌ applied to the latter part of the night, *Causing pain.* (IAar, O.) And لَيْلَةٌ عَامِدَةٌ *A night causing pain.* (IAar, Az, O.)

مُعْمَدٌ A *tall* [tent such as is called] طِرَافٌ. [So in a copy of the A. [Perhaps a mistranscription for مُعَمَّدٌ, q. v.]) See also عُمْدَّانٌ. ___ And see عُمُدٌّ.

مُعَمَّدٌ, applied to a tent, *Set up with poles:* (O, K:) occurring in a verse of [the Mo'allakah of] Tarafeh [p. 88 in the EM]. (O. [See also وشى معمَّدٌ ___.]) معمد (O, K, TA, in some copies of the K شىء,) *A sort of* وَشْى [or *variegated cloth*] (O, K, TA) [*figured*] *with the form of* عماد [app. meaning *lofty buildings*]. (TA.) ___ See also عمدَّان: ___ and عمدٌ: and عميد.

مُعْمَدَانٌ [and معمدانىٌّ and معموداىٌّ epithets used by the Christian Arabs, meaning *A baptist.*]

مَعْمُودٌ applied to a thing that presses heavily, such as a roof, *Held* [*up,* or *supported,*] *by columns:* differing from مدعوم [q. v.]. (TA in art. دعم.) Also A person *resorted to* in cases of need. (A.) See also عميد, in two places.

المَعْمُودِيَّةُ, thus correctly, as in the 'Ináyeh, without teshdeed to the ى, but in the copies of the K with teshdeed, [and so in the O; held by some to be of Arabic origin, but by others, of Syriac;] said by Es-Sowlee to be an arabicized word, from معموذيت, with the pointed ذ, signifying الطَّهارة [app. as meaning ablution, or purification]; (TA;) [*Baptism:* and *baptismal water;* expl. as signifying] *a yellow water, pertaining to the Christians,* (O, K, TA,) *consecrated by what is recited over it from the Gospel,* (TA,) *in which they dip their children, believing that is is a purification to them, like circumcision to others.* (O, K, TA.) [See also صبغة.]

مُعْتَمَدٌ : see عمدة, in two places. ___ [Also *A ground of reliance:*] one says, ما على فلان معتمد [*There is not any ground of reliance upon such a one*]. (S voce مُحْمَل, q. v.)

عمر

1 **عَمَرَ**, aor. ـَ ; (S, O, Msb, K;) and عَمِرَ, aor. ـُ (K) and ـِ ; (Sb, K;) inf. n. عَمْرٌ (S, O,

Msb, K) and عُمْرٌ, (S, O, Msb,) both anomalous, as inf. ns. of عَمِرَ, for by rule the inf. n. should be عَمَرٌ, (S,) but عَمْرٌ is also an inf. n., (TA,) and عُمُرٌ, which is the most chaste, (O,) and عَمَارَةٌ; (K;) *He lived,* (S, O,) or *continued in life* (بَقِىَ), (K,) *long,* or *a long time;* (S, O, K; *) *his life was,* or *became, long:* (Msb:) and عَمَرَ *he grew old.* (TA.) ___ عَمَرَ بِمَكَانٍ *He remained, continued, stayed, resided, dwelt,* or *abode, in a place.* (B, TA.) عَمَرَ, aor. ـُ , inf. n. عَمْرٌ, (Msb,) or عَمَارَةٌ and عُمْرَانٌ, (MA,) *It* (a place of abode) *became inhabited;* (MA, Msb;) بِأَهْلِهِ [*by its people*]: (Msb:) [*it became peopled, well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate* or *waste* or *ruined,* or *in a state of good repair:*] and in like manner you say, عَمُرَتِ الدَّارُ, aor. ـَ , inf. n. عَمْرٌ, *the house became inhabited* [&c.]. (MA.) ___ [You say also, عَمُرَتِ الْأَرْضُ *The land became inhabited, peopled, well stocked with people and camels and the like, colonized, cultivated, well cultivated, in a flourishing state,* or *in a state the contrary of waste:* see its act. part. n., عَامِرٌ.] ___ And عَمَرَ المَالُ, aor. ـُ ; and عَمِرَ, aor. ـَ ; (K;) and عَمُرَ, aor. ـُ ; (Sb, K;) inf. n. عَمَارَةٌ; (K; [so in most copies; in the TA, عَمَارَةٌ, and there said to be inf. n. of عَمَرَ; but, I think, erroneously;]) *i. q.* صَارَ عَامِرًا [*The property, consisting of camels* or *the like, became in a flourishing state*]; (K;) *the property became much; the camels,* or *the like, became many,* or *numerous.* (Sgh.) عَمَرَهُ, (Msb, K,) aor. ـُ , (TA,) inf. n. عَمَارَةٌ (K [so in most copies, but in the TA, عَمَارَةٌ, with

fet-h, which I think erroneous;]) and عُمُور (K) and عُمْرَان, (TA,) *He inhabited it; remained, continued, stayed, resided, dwelt,* or *abode, in it;* namely, a place of abode: (Msb:) *he kept to it;* namely, his property, or his camels or the like, and his house, or tent: (K:) one should not say, of a man, أَعْمَرَ مَنْزِلَهُ, with ا. (Az, TA.) إِنَّمَا يَعْمُرُ مَسَاجِدَ ٱللّٰهِ, in the Kur [ix. 18], signifies *Only he shall abide in the mosques,* or *places of worship, of God:* or *shall visit them:* (TA:) see 8: but Z says, I know not عَمَرَ as occurring in the sense of اعتمر [*he visited*]: (TA:) or *shall enter them and sit in them:* (Jel:) or the verb in the above-cited phrase of the Kur has another signification, which see below. (TA.) عَمَرَهُ is also syn. with عَمَّرَهُ, in the first of the senses expl. below: see 2. عَمَرَ ٱللّٰهُ بِكَ مَنْزِلَكَ, (AZ, S, O, K, *) aor. ـُ, (TA,) inf. n. عِمَارَةٌ; (K;) and أَعْمَرَهُ; (AZ, S, O, K;) *May God make thy place of abode to become peopled,* [or *well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of ruined* or *waste* or *desolate,* or *in a state of good repair,*] *by thee* [or *by thy means*]: (K, * TA:) but AZ says that one should not say, of a man, أَعْمَرَ مَنْزِلَهُ, with ا. (S.) ___ عَمَرَ الخَرَابَ, aor. and inf. n. as above, [*He made the ruin,* or *waste,* or *the like, to become in a state of good repair, in a state the contrary of ruined* or *waste* or *desolate.*] (S, O, TA.) ___ [عَمَرَ الأَرْضَ, aor. and inf. n. as above, *He peopled the land; stocked it well with people and camels and the like; colonized it; cultivated it,* or *cultivated it well; rendered it in a flourishing state,* or *in a state the contrary of waste.*] ___ And عَمَرَ البِنَآءَ, aor. and inf. n. as above, *He kept the building in a good state;* syn. حَفِظَهُ. (TA.) So accord. to some, in the Kur, إِنَّمَا يَعْمُرُ مَسَاجِدَ ٱللّٰهِ, [quoted above,] *Only he shall keep in a good state* [or *in repair*] *the mosques,* or *places of worship, of God:* (TA:) among the significations of the verb as here used, are these; *he shall adorn them with carpets* or *the like, and light them with lamps, and continue the performance of religious worship and praise and the study of science in them, and guard them from*

[*desecration by*] *that for which they are not built, such as worldly discourse.* (Bd.) ___ عَمَرَ الدَّارَ, aor. ـُ , inf. n. عَمْرٌ [and عِمَارَةٌ, (MA,) or this, accord. to the Msb, is a simple subst.], *He built the house.* (Msb.) [And] *He made the house to be inhabited; he peopled it;* (MA;) [or *made it to be well stocked with people and the like,* or *in a flourishing state,* or *in a state of good repair.*] ___ عَمَرَ الخَيْرَ, aor. ـُ , inf. n. عَمْرٌ and عِمَارَةٌ, [app., *He instituted what was good:* or perhaps, *he cultivated,* or *promoted, it:* or *he kept to it;* or *observed it;* or *regarded it.*] (Az, TA.) عَمَرَ رَبَّهُ, (IAar, K,) aor. ـُ , (IAar, O,) [inf. n. عِمَارَةٌ,] *He served,* or *worshipped, his Lord;* (IAar, K;) *he prayed and fasted.* (Ks, Lh, O, K.) You say تَرَكْتُ فُلَانًا يَعْمُرُ رَبَّهُ *I left such a one worshipping his Lord, praying and fasting.* (TA.)

2 **عَمَّرَهُ ٱللّٰهُ**, (S, O, Msb, K,) inf. n. تَعْمِيرٌ; (S, Msb;) and عَمَّرَهُ, (Msb, K,) aor. ـُ , (Msb,) inf. n. عَمْرٌ; (TA;) *God lengthened,* or *prolonged, his life;* (S, O, Msb, TA;) *made him to continue in life; preserved him alive;* (K, TA;) as also اِسْتَعْمَرَهُ . (O and Bd in xi. 64.) It is said in the Kur [xxxv. 12], وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ إِلَّا فِى كِتَابٍ, i. e., *No one whose life is prolonged has life prolonged, nor is aught diminished of his,* meaning another's, *life, but it is recorded in a writing:* (I'Ab, Fr, * O: *) or the meaning is, *nor does aught pass of his,* i. e. the same person's, *life:* (Sa'eed Ibn-Jubeyr:) both these explanations are good; but the former seems more probably correct. (Az, TA.) ___ عَمَّرَ نَفْسَهُ *He determined for himself,* or *assigned to himself, a limited life.* (K.) ___ عَمَّرَ ٱللّٰهَ, inf. n. تَعْمِيرٌ, *He acknowledged the everlasting existence of God.* (S, TA.) ___ عَمَّرْتُكَ ٱللّٰهَ *I ask,* or *beg, God to prolong thy life:* (Ks, O, TA:) or *I remind thee of God.* (TA, app. on the authority of Mbr.) [It also seems to signify *I swear to thee by the everlasting existence of God.* See ___.] عَمْرَ ٱللّٰهِ أُعَمِّرُكَ ٱللّٰهَ أَنْ تَفْعَلَ كَذَا *I adjure thee by God, and beg thee by the length of thy life,*

that thou do such a thing. (K, * TA.) ___ See also 4. عَمَّرَ خِبَآءً بِمَا ٱحْتَاجَ إِلَيْهِ [*He furnished a tent with what he required*]. (Msb in art. بنى.)

3 عَامَرْتُهُ طُولَ حَيَاتِهِ [*I lived with him for the length of his life*]. (M in art. بلو.)

4 أَعْمَرَ see 1, in three places. ___ اعمره المكانَ, (K,) and استعمره فيه, (S, K,) *i. q.* جعله يعمره (K) or جعله عامره (S) [*He made him to inhabit the place,* or *to people,* or *colonize,* or *cultivate, it*]. So the latter signifies in the Kur [xi. 64], وَٱسْتَعْمَرَكُمْ فِيهَا (S) *And He hath made you to dwell therein:* (O, Jel:) or *hath required of you to inhabit it,* or *to people it,* &c.: (Z:) or *hath enabled and commanded you to do so:* (Bd:) or *hath permitted you to do so, and to fetch out by labour,* or *art, your food* [for قومكم in the L and TA, I read قُوتكم, and this is evidently the right,] *from it:* (TA:) or *hath given you your houses therein for your lives;* or *made you to dwell in them during your lives, and then to leave them to others:* (Bd:) or *hath prolonged your lives therein.* (Ibn-'Arafeh, O.) ___ أَعْمَرْتُهُ دَارًا, (S, Mgh, O, Msb, K, *) or أَرْضًا, or إِبِلًا, (S, O,) and عَمَّرْتُهُ إِيَّاهَا, (K, *) *I assigned to him the house for his life,* (Msb, K,) or *for my life,* (K,) *to inhabit it for that period;* (Msb, TA;) *I said to him, of a house,* (S, Mgh, O,) or *of land,* or *of camels,* (S, O,) *It is thine,* (S, Mgh, O,) or *they are thine,* (S, O,) *for my life,* (S, Mgh, O,) or *for thy life, and when thou diest it returns,* or *they return, to me.* (S, O.) The doing so is forbidden. (Mgh, TA.) [See also عُمْرَى: and see أَرْقَبَ, and اعمر الأَرْضَ ___.] رُقْبَى *He found the land to be* عَامِرَةً, (S, O, K,) i. e., *peopled* [*and cultivated,* or *in a flourishing state*]. (TA.) ___ اعمر عَلَيْهِ *He rendered him rich; made him to be possessed of competence* or *sufficiency, to be without wants,* or *to have few wants.* (K.) اعمره *He aided him to perform the visit called* عُمْرَةً; (Mgh, O, K;) [said to be] on the authority of analogy; not on that of hearsay; (Mgh;) but occurring in a trad.: (Mgh, TA:) or *he made him to*

perform that visit. (IKtt, Msb.) See also 8.

8 **اعتمر** *He visited.* (Msb, K: in some copies of the K اعتمره.) You say, اعتمره, (S, O,) and اعمره , (ISk, Msb,) *He visited him,* or *it;* (S, O;) *he repaired,* or *betook himself, to him,* or *it;* (ISk, S, O, Msb;) as also عمره , accord. to one explanation of a passage in the Kur ix. 18, quoted above: [see 1:] but Z says, I know not عمر as occurring in the sense of اعتمر. (TA.) ___ *He performed the religious visit called* عمرة. (O, TA.) You say اعتمر فى الحجّ [*He performed the visit so called in the pilgrimage*]. (S.) ___ اعتمر أمرًا *He betook himself to a thing,* or *an affair;* as, for instance, a warring and plundering expedition; *aimed at it; purposed it.* (TA.) Also *He attired his head* (i. e. his own head) *with an* عمارة, i. e., *a turban,* &c. (S, K.)

10 **إستعمر** see 2: ___ and also 4, in two places.

عمر and عمر are both inf. ns., signifying the same. (S, O.) [See 1. As such, the former is the more common.] And both of these words, (Mgh, K, &c.,) and عمر , (K, &c.,) [used as

simple substs., or abstract ns., in which case the second is more common than the first, except in forms of swearing, in which the former is used, and the third is more chaste than the second,] signify *Life;* (Msb, K;) [the *age to which the life extends;*] the *period during which the body is inhabited by life:* so that it denotes less than بقآء: wherefore the latter is [frequently] used as an attribute of God; but عمر is seldom used as such: (Er-Rághib, B:) pl. أعمار. (K.) You say أطال الله عمرك and عمرك [*May God prolong thy life*]. (S, O.) In a form of swearing, عمر only is used. (S.) [In a case of this kind, when ل is not prefixed to it, it is in the accus. case, as will be shown and expl. below: but when ل is prefixed to it, it is in the nom.] You say لعمرك لأفعلنّ, meaning *By thy life, I will assuredly do* [such a thing].

(Msb.) لَعَمْرُكَ occurs in the Kur xv. 72, and means *By thy life:* (I'Ab, Akh, Bd, Jel:) and لَعَمَرُكَ is a dial. var., mentioned by Yoo: (O:) or the former, accord. to the grammarians, means *by thy religion:* (AHeyth, O:) and [in like manner] لَعَمْرِى, and لَعَمَرِى, [*by my life,* or] *by my religion.* (K.) لَعَمْرُكَ is an inchoative, of which the enunciative, مَا أُقْسِمُ بِهِ, [*that by which I swear,* so that the entire phrase means *thy life is that by which I swear,*] is understood; therefore it is in the nom. case: (IJ, TA:) or the complete phrase is وَعَمْرُكَ فَلَعَمْرُكَ عَظِيمٌ [*by thy life,* &c.: *and thy life is of great account*]. (Fr, as related by A'Obeyd.) You say also لَعَمْرُ أَبِيكَ الخَيْرَ, and الخَيْرِ; the former meaning *By thy father's instituting,* or *promoting,* or *keeping to,* or *observing,* or *regarding, what is good;* الخير being the objective complement of عمر, from عَمَرَ الخَيْرَ, aor. ـُ, inf. n. عَمْرٌ and عَمَارَةٌ; [see 1;] but in the latter case, الخَيْرِ is an epithet added to أَبِيكَ [so that the meaning is *by the life of thy good father*]. (AHeyth, Az, O, TA.) [See also art. خير.] You also say لَعَمْرُ ٱللّٰهِ, meaning *By the everlasting existence of God;* (S, O, K;) عمر being here in the nom. case as an inchoative, with ل prefixed to it as a corroborative of the inchoative state: the enunciative is understood; the complete phrase being لَعَمْرُ ٱللّٰهِ قَسَمِى or مَا أُقْسِمُ بِهِ [*the everlasting existence of God is my oath,* or *that by which I swear*]. (S, O.) This expression is forbidden in a trad., (K,) because عَمْرٌ [properly] means the life of the body: (TA:) [but] لَعَمْرُ إِلٰهِكَ, meaning *By the everlasting existence of thy God,* occurs in a trad. (TA.) When you do not prefix ل, you make it to be in the accus. case, as an inf. n.: thus you say, عَمْرَ ٱللّٰهِ مَا فَعَلْتُ كَذَا (S, O, K) I swear *by the everlasting existence of God, I did not so:* (S, O:) and عَمْرَكَ ٱللّٰهَ مَا فَعَلْتُ كَذَا (S, O, K, [in the CK اللّٰهُ, but this is a mistake,]) *By thine acknowledgment of the everlasting existence of God, I did not so:* (S, O:) or the original thereof is عَمَّرْتُكَ ٱللّٰهَ تَعْمِيرًا, (O, K,) i. e., *I ask,* or *beg, God to prolong thy life:* (Ks, O:) [and it is said in the S that عَمْرَكَ ٱللّٰهَ sometimes has this signification:] and in like manner عَمْرَكَ ٱللّٰهَ لَا أَفْعَلُ ذَاكَ means *I beg God to prolong thy life: I will not do that:* or it may be a form of oath without و [for وَعَمْرِكَ]: (Ks:) and you say عَمْرَكَ ٱللّٰهَ افْعَلْ كَذَا and إِلَّا فَعَلْتَ كَذَا [and إِلَّا مَا فَعَلْتَ كَذَا *By thine acknowledgment of the*

everlasting existence of God, &c., *do thou so*]: (TA:) or عَمْرَكَ ٱللّٰهِ signifies *by thy worship of God:* (AHeyth:) or I remind thee, *reminding thee, of God.* (K.) Mbr says of this phrase, عمرك الله, that عمر may be in the accus. case on account of a verb understood; [such, for instance, as أُذَكِّرُكَ;] or by reason of و suppressed, the complete phrase being وعَمْرَكَ ٱللّٰهِ; or as being for [the inf. n.] تَعْمِيرٌ. (TA.) It may also be [found written] عَمْرَ ٱللّٰهِ; but this is bad. (Ks.) Some of the Arabs, for لَعَمْرُكَ, said رَعَمْلُكَ. (Az.) ___ عَمْرًا وشَبَابًا: see عَمْرٌ. قُحَابٌ (AHeyth, K) and عَمْرٌ (K) signify *Religion;* (AHeyth, K;) as in the phrases لَعَمْرِى and لَعَمْرِى (K) and لَعَمْرُكَ (AHeyth) [mentioned above]. Also عَمْرٌ (S, O, Msb, K) and عُمْرٌ (IAth, O, K) The *flesh that is between the teeth:* (S, O, Msb, K:) or the *pendent piece of flesh between the teeth:* (Az, Msb:) or the *flesh that is between the places in which the teeth are set:* (TA:) or the *flesh of the gum:* (K:) or *the flesh of the gum that runs between any two teeth:* (TA:) or *what appears of the gum:* (Kh, Msb:) or (so accord. to the TA, but in the K and) *anything of an oblong shape between two teeth:* (K:) pl. عُمُورٌ: (S, O, Msb, K:) which some explain as signifying the *places whence the teeth grow.* (TA.) It is said in a trad., أَوْصَانِى جِبْرِيلُ بالسِّوَاكِ حَتَّى خَشِيتُ عَلَى عُمُورِى [*Gabriel enjoined me to make use of the tooth-stick so that I feared for my* عمور]. (O, TA.) أُمُّ عَمْرٍو: see عَامِرٌ.

عُمْرٌ : see عَمْرٌ, in two places.

عَمْرٌ : see عَمْرٌ, in four places.

عُمُرٌ : see عَمْرٌ, in two places.

عَمْرَةٌ : see عَمْرَةٌ. أَبُو عَمْرَةَ. عَمَارَةٌ means *Bankruptcy, insolvency,* or *the state of having no property remaining;* (Lth, O, K;) which is said to be thus called because it was the name of an envoy of El-Mukhtár the son of Aboo-'Obeyd, on the occasion of whose alighting at the abode of a people, slaughter and war used to befall them: (Lth, O, K: *) ___ and (K) *hunger.* (IAar, K.)

عُمْرَةٌ *A visit,* or *a visiting:* (S, Msb, K:) or *a visit in which is the cultivation* (عِمَارَة) *of love* or *affection:* (TA:) or *a repairing to an inhabited,* or *a peopled, place:* this is the primary signification. (Mgh.) ___ Hence the عُمْرَة in pilgrimage [and at any time]; (S, O; *) i. e. [*A religious visit to the sacred places at Mekkeh, with the performance of the ceremony of* الإِحْرَام,] *the circuiting round the Kaabeh, and the going to and fro between Es-Safà and El-Marweh:* الحَجُّ [differs from it inasmuch as it is at a particular time of the year and] is not complete without the halting at 'Arafát on the day of 'Arafeh: (Zj, TA:) the عُمْرَة is the *minor pilgrimage* (الحَجُّ الأَصْغَرُ); (Msb, and Kull p. 168;) what is commonly termed الحَجُّ being called sometimes the greater pilgrimage (الحَجُّ الأَكْبَرُ): (Kull:) pl. عُمَرٌ (S, O, Msb) and عُمَرَاتٌ or عُمُرَاتٌ or عُمْرَاتٌ. (Msb.) ___ Also A man's *going in to his* [*newlymarried*] *wife in the abode of her family:* (IAar, S, K:) if he removes her to his own family, the act is termed عُرْسٌ. (IAar, S.)

عُمْرَى a subst., (إِسْمٌ [strangely read by Golius أَسْمَرُ], S, O,) or an inf. n., (TA,) [or rather a quasiinf. n.,] from أَعْمَرَهُ دَارًا and the like; (S, O, TA;) A man's *assigning to another a house for the life of the latter,* or *for the life of the former;* (accord. to the explanation of the verb in the K;) a man's *saying to another, of a house,* or *of land,* or *of camels, It is thine,* or *they are thine, for my life,* or *for thy life, and when thou diest it returns,* or *they return, to me;* (accord. to the explanation of the verb in the S and Mgh and O;) a man's *giving to another a house, and saying to him, This is thine for thy life,* or *for my life:* (Th, in TA: [in which is added, whichever of us dies, إِنَّا مَاتَ, but this I consider a mistake for إِذَا مَاتَ, when he dies,) the house is given to his family:]) so they used to do in the Time of Ignorance: (TA:) but some of the Muslim lawyers hold the gift to be absolute, and the condition to be null. (TA, &c.) ___ Also [The *property,* or *house,* &c., *so given;*] *what is assigned,* or *given, to another for the period of his life,* or *for that of the life of the giver.* (K.) [See also رُقْبَى.]

عُمْرِىٌّ, applied to trees (شَجَر), *Old;* (K;) a rel. n. from عُمْر: (TA:) عُمْرِيَّةٌ, [the fem.,] applied to a tree (شَجَرَة), signifies *great and old, having had a long life:* (IAth, TA:) or the former, the [species of lote-tree called] سِدْر, *that grows upon the rivers* (O, K) *and imbibes the water;* as also عُبْرِىٌّ: (O:) or, accord, to Abu-l-'Ameythel [or 'Omeythil] El-Aarábee, the *old,* whether on a river or not; (O, TA;) and in like manner says As, the *old* of the سِدْر, whether on a river or not; and the ضَال is the recent thereof: some say that the م is a substitute for the ب in عُبْرِىٌّ [q. v.]. (TA.)

الفَرِيضَةُ العُمَرِيَّةُ : see المُشَرَّكَة.

عُمْرَانٌ [an inf. n. of عَمَرَ: ___ and of عَمُرَ: ___ then app. used as an epithet *syn. with* عَامِرٌ, q. v.: (of which it is also a pl.:) ___ and then as an epithet in which the quality of a subst. is predominant; meaning *A land,* or *house, inhabited, peopled, well people, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate* or *waste* or *ruined; a land colo-*

nized, cultivated, or *well cultivated; a house in a state of good repair:* such seems to be meant in the JK and A and K, in art. خرب, where, as in the O in this art., it is said to be *contr. of* خَرَابٌ, q. v.] ___ It is also a subst. signifying بُنْيَانٌ [*A building; a structure; and edifice:* or perhaps the *act of building*]. (Msb.) [See also عِمَارَةٌ. ___ It is also a pl. of عَامِرٌ, q. v.]

عِمَارٌ : see عِمَارَةٌ, in three places.

عَمِيرٌ : see عَامِرٌ.

أَبُو عُمَيْرٍ *The* ذَكَر. (K; and TA voce شَامٌ, q. v., in art. شيم.)

عَمَارَةٌ *Anything* (AO, S, O, K) *which one puts,* (S, O,) or *which a chief puts,* (TA,) *upon his head, such as a turban,* and *a* قَلَنْسُوَة, and *a crown, &c.,* (AO, S, O, K,) *as a sign of headship, and for keeping it in mind;* (TA;) as also عَمْرَةٌ (K) and عَمَارٌ : (S, O, * TA:) which last [is app. a coll. gen. n., of which عَمَارَةٌ is the n. un., and] also signifies *any sweet-smelling plant* (رَيْحَان) *which a chief puts upon his head for the same purpose:* and hence, *any such plant,* absolutely: (B:) or *any such plant with which a drinkingchamber is adorned,* (S, K,) *called by the Persians* مَيْوَرَانْ; *when any one comes in to the people there assembled, they raise somewhat thereof with their hands, and salute him with it, wishing him a long life:* so, accord. to some, in a verse of El-Aashà, which see below: (S:) or it there signifies *crowns of such plants, which they put upon their heads, as the foreigners* (العَجَم) *do;* but ISd says, I know not how this is: or the *myrtle;* syn. آس: (TA:) and عَمَارَةٌ signifies *a plant of that kind, with which one used to salute a king, saying, May God prolong thy life:* or, as some say, *a raising of the voice, saying so:* (Az, TA:) *a salutation;* (K;) said to mean, *may God prolong thy life;* (TA;) as also عَمَارٌ (S, K) and عَمَارَةٌ ; (L;) but Az says that this explanation is not valid. (TA.) El-Aashà says,

* فَلَمَّا أَتَانَا بُعَيْدَ الكَرَى *

* سَجَدْنَا لَهُ ورفَعْنَا العَمَارَا *

[*And when he came to us, a little after slumber, we prostrated ourselves to him, and*] *we put the turbans from our heads,* in honour of him: (S:) but IB says that, accord. to this explanation, the correct reading is وَضَعْنَا العَمَارَا: (TA:) or the former reading means, *we raised our voices with prayer for him, and said, May God prolong thy life:* or *we raised the sweet-smelling plants: &c.:* see above. (S, TA.) ___ Also عَمَارَةٌ, (K,) or عَمَارَةٌ , (O,) *An ornamented piece of cloth*

which is sewed upon a مظلّة, [by which is meant *a kind of tent,*] (O, K, TA,) i. e. *sewed to the* طَرِيقَة [q. v.], *on each side of the tent-pole,* (O,) *as a sign of headship.* (TA.) See also عمارة.

عُمَارَة *Hire, pay,* or *wages, of,* or *for,* عمارة *as signifying* ما يعمر به المكان [see below]. (K, TA.)

عَمَارَة [is an inf. n.: and often signifies *Habitation and cultivation;* or *a good state of habitation and cultivation:* ___ and is also expl. as signifying] ما يعمر به المكان [*That by which a place is rendered inhabited, peopled, well stocked with people and the like, colonized, cultivated, well cultivated, in a flourishing state,* or *in a state the contrary of desolate* or *waste* or *ruined;* app. meaning, *work,* or *labour, by which a place is rendered so;* as it is immediately added in the K that عُمَارَة signifies hire, pay, or wages, of it, or for it; and the explanation which I have here given is agreeable with ancient and modern usage; to which it may be further added, that the measure (فَعَالَة) is common to words signifying arts, occupations, or employments, as زِرَاعَة and فَلَاحَة &c.]. (K, TA.) ___ Also a subst. from عَمَرَ الدَّارَ. (Msb.) [It has two significations, either of which may be meant in the Msb: The *act,* or *art, of building* a house: ___ and *A building; a structure; an edifice:* generally, accord. to modern usage, *a public edifice:* pl. عَمَائِر. See also عُمْرَان.] Also The *breast* of a man. (TA.) ___ Hence, (TA,) عَمَارَة (S, O, Msb, K) and عِمَارَة, (Msb, K,) the latter allowed by Kh, (O,) but the former is the more common, (Msb,) *A great tribe,* syn. قَبِيلَة عَظِيمَة, (Msb,) or حَىٌّ عَظِيم, (O, K, TA,) *that subsists by itself, migrating by itself, and abiding by itself, and seeking pasturage by itself:* (O, TA:) or it is called by the former name because it peoples a land; and by the latter, because complex like a turban; (TA;) and عَمِيرَة signifies the same; or, as some say, all signify *a* بَطْن: (Ham p. 682:) or *i. q.* قَبِيلَة and عَشِيرَة: (S, O:) or *less than a* قَبِيلَة: (O, K:) or *less than a* قبيلة *and more than a* بَطْن: (IAth, TA:) [see also شَعْب:] or *a body of men by which a place is peopled:* (B, TA:) pl. عَمَائِر. (TA.) See also عَمَارَة, in two places.

عَمِيرَةٌ : see the next preceding paragraph, near the end.

عَامِرٌ *Living long.* (Msb, TA.) ___ *Remaining, continuing, staying, residing, dwelling,* or *abiding,* in a place: (TA:) and thus, or *remaining,* &c., *and congregated,* in a pl. sense. (Mus'ab, O.) [Hence,] *An inhabitant* of a house: pl. عُمَّارٌ. (TA.) And عُمَّارُ البُيُوتِ *The jinn,* or *genii, that inhabit houses.* (S.) And عَوَامِرُ البُيُوتِ *The serpents that are in houses:* sing. عَامِرٌ and عَامِرَةٌ: accord. to some, they are so called because of the length of their lives. (TA.) ___ See also مُعْتَمِرٌ. Also *i. q.* مَعْمُورٌ . (O, TA.) [See also عُمْرَانٌ.] You say أَرْضٌ عَامِرَةٌ *A land peopled;* [*colonized; cultivated; &c.*] (TA.) [See عَمَرَ.] And مَنْزِلٌ عَامِرٌ *A place of abode inhabited* [&c.]. (Msb.) And مَكَانٌ عَامِرٌ, and عَمِيرٌ , (S, O, TA,) i. e. ذُو عِمَارَةٍ [*A place inhabited, peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate* or *waste* or *ruined*]. (TA.) ___ It is applied also to that which has been a ruin or waste or the like [as meaning *In a state of good repair; in a state the contrary of ruined* or *waste* or *desolate*]; and so مَعْمُورٌ . (S, TA.) [Pl. عُمْرَانٌ.] إِنَّهُ لَعَامِرٌ لِرَبِّهِ *Verily he is a server,* or *worshipper, of his Lord.* (TA.) أُمُّ عَامِرٍ, (S, O, K,) and أُمُّ عَمْرٍو , (K,) but the latter is extr., (TA,) *The hyena;* (S, O, K;) a metonymical surname, (S, O,) determinate, as applying to the species. (TA.) It is said in a prov., خَامِرِى أُمَّ عَامِرٍ أَبْشِرِى بِجَرَادٍ عَظْلَى وَكَمْرٍ رِجَالٍ قَتْلَى [*Hide thyself, O Umm-'Ámir: rejoice thou at the news of locusts cohering, and the glands of the penes of slain men:* (in this prov., for كَمٍّ, in the TA, I have substituted كَمْرٍ, which is the reading in variations of the prov.: see Freytag's Arab. Prov., i. 431:)] this being said by a man, [it is asserted that] the animal becomes obsequious to him, so that he muzzles it, and then drags it forth; for the hyena, says Az, is proverbial for its stupidity, and for its being beguiled with soft speech. (TA.) It is called امّ عامر, as though its young one were called عَامِرٌ, and it is so called by a Hudhalee poet: (L:) or its whelp is called العَامِرُ: (K:) but it is not known with ال in the compound name with the prefixed noun [امّ, nor, app., without امّ]. (MF, from the Expos. of the دُرَّةٌ.)

عومرة *Clamour and confusion,* (S, O, * K,) *and evil,* or *mischief:* (O:) or *wearying contention* or *altercation.* (TA in art. دقر.)

معمر *A place of abode peopled,* or *inhabited:* (so in a copy of the S:) *a place of abode spacious,* (O, TA,) *agreeable, peopled* or *inhabited,* (TA,) *abounding with water and herbage,* (S, O, * K, TA,) *where people stay.* (TA.)

معمار [and معمارى , of which latter معمارية is the coll. n., *An architect:* both app. postclassical.]

معمور : see عامر, in two places. ___ دار معمورة *A house inhabited by jinn,* or *genii.* (Lh.) ___ البيت المعمور is [*The edifice*] *in heaven,* (K,) *in the third heaven,* or *the sixth,* or *the seventh,* (Jel, in lii. 4,) or *in the fourth,* (O, Bd,) *over,* or *corresponding to, the Kaabeh,* (O, Jel, K,) *which seventy thousand angels visit every day,* [or *seventy thousand companies of which every one consists of seventy thousand angels,* (see دحية,)] *circuiting around it and praying, never returning to it:* (O, * Jel:) or *the Kaabeh:* or *the heart of the believer.* (Bd.) Also *Served* [or *worshipped*]. (TA.)

معمارى : see معمار.

معتمر *Visiting; a visiter.* (S, K.) ___ *Performing the religious visit called* عمرة: (Kr, S:) *having entered upon the state of* إحرام *for the performance of that visit:* (TA:) pl. معتمرون: and عمّار [a pl. of عامر] is syn. with معتمرون. (Kr.) ___ And *Betaking himself to a thing; aiming at it;*

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purposing it. (K, TA.) Also *Having his head attired with an* عِمَارَةٌ, i. e. *a turban* [*&c.*]. (AO, S.)

مَا لَكَ مُعْوِمًرا بِالنَّاسِ عَلَى بَابِى means *Wherefore art thou congregating and detaining the people at my door?* (Sgh, TA.)

يَعْمُورٌ *A kid:* (IAar, S, O, K:) and *a lamb:* pl. يَعَامِيرُ. (IAar, S, O.)

عمرد

عَمَرَّدٌ *Long;* (S, O, K;) as also **عُمْرُودٌ** ; (K;) applied to a road, (S, O,) as meaning *far extending,* (O,) and to a desert without water or herbage, (S, O,) and a limit, term, reach, or goal, or a heat, or single run to a goal or limit, (شَأْو,) (AA, S, O,) and a horse, (S, O,) or anything. (K.) ___ *Evil in disposition and very perverse, and strong;* (O, L, K;) applied to a horse. (L.) *Malignant,* or *noxious;* applied to a wolf. (L, K.) *Malignant,* or *noxious, and very cunning;* (O, * K;) and so **عَمَرَّطٌ**; applied to a wolf; and the latter sometimes applied in this sense to a man: pls. **عَمَارِدُ** and **عَمَارِطُ**. (O.) ___ An *excel-lent* camel, *used for riding.* (O, L, K. *) ___ A *quick, vehement* pace. (L.)

عُمْرُودٌ : see above, first sentence.

عمش

1 **عَمِشَ**, (S, TA,) aor. ـَـِ, (TA,) inf. n. عَمَشٌ, (S, A, O, K,) *He* (a man, S, TA) *was weak in sight,* (S, A, O, K,) *and generally,* or *at most times, shedding tears.* (S, O, K.) And عَمِشَتِ العَيْنُ, aor. and inf. n. as above, *The eye was generally,* or *at most times, shedding tears, and weak in sight.* (Msb.) ___ Hence, (A,) عَمِشَ فيه, said of speech, *It produced a good effect upon him.* (A, O, K.) And فُلَانٌ لَا تَعْمَشُ فيه المَوْعِظَةُ *Such a one, exhortation produces no good effect upon him.* (A, O.) Both of these are chaste phrases; for when exhortation produces an effect upon a man, it becomes as though it were weaksighted, seeing nothing to amend in him. (A.)

2 **تَعْمِيشٌ** The *removing of* [*the weakness of sight termed*] عَمَشٌ [inf. n. of عَمِشَ, q. v.]. (O, K.)

10 **استعمشه** *He deemed him foolish,* or *stupid,* (O, K, TA,) or, as in the Tekmileh, *ignorant:* (TA:) but this is post-classical. (O, TA.)

أَعْمَشُ A man *weak in sight, and generally,* or *at most times, shedding tears:* fem. عَمْشَآءُ: (S, Msb:) pl. عُمْشٌ; (Msb, TA;) which is also applied to camels: (TA:) or *disordered in the eye; whose eyes are dim,* or *watery;* and أَغْمَصُ signifies the like. (L, TA.)

عمق

1 **عَمُقَ**, (S, O, K,) or **عَمُقَتْ**, (Msb,) [aor. ـُـ ,] inf. n. **عَمَاقَةٌ** (S, O, Msb) and **عُمْقٌ**, (Msb,) said of a well (**رَكِيٌّ**, S, O, or **بِئْرٌ** Msb), *It was*, or *became, deep:* (S, * O, * Msb, K, * TA:) and so **عَمُقَ**. (TA.) One says, **مَا أَبْعَدَ عَمَاقَةَ هٰذِهِ الرَّكِيَّةِ** (O, K *) and **مَا أَعْمَقَهَا** (K) [*How great*, or *far-extending, is the depth of this well !*]: and so **مَا أَمْعَقَهَا**. (TA.) ___ And **عَمُقَ** and **عَمِقَ**, inf. n. (of the former, TA) **عُمْقٌ** and (of the latter, TA) **عَمَاقَةٌ**, said of a [road such as is termed] **فَجٌّ**, *It was*, or *became, far-extending:* or *long:* (K:) but accord. to a saying of IAar, app. not used in the latter sense when said of a road. (TA.) And **عَمُقَ** said of a place, *It was*, or *became, distant, remote*, or *far off.* (Msb.)

2 **عَمَّقَ** see 4. ___ [Hence,] **عَمَّقَ النَّظَرَ فِى الأُمُورِ**, (S, O, K,) inf.n. **تَعْمِيقٌ**, (S,) *He exceeded the usual bounds* [*in looking*, or *examining*, or rather *he looked*, or *examined, deeply, into affairs*, or *the affairs*]. (K, TA.)

4 **اعمق البئر**, (Msb, K,) inf. n. **إِعْمَاقٌ**; (S, O;) and **عَمَّقَهَا**, (Msb, K,) inf. n. **تَعْمِيقٌ**; (S, O;) and **اعْتَمَقَهَا**; (O, K;) *He made the well deep:* (S, O, Msb, K, TA:) and so **امعقها**. (TA.) ___ **مَا أَعْمَقَهَا**: see 1.

5 **تعمّق فى كَلَامِه** *He went deeply*, or *far, in in his speech;* syn. **تَنَطَّعَ**. (S, O, K.) And **تعمّق فى الشَّىْءِ** *He went*, or *dived, deeply*, or *far, in*, or *into, the thing.* (MA.) And **تعمّق فى الأَمْرِ** *He was*, or *became, nice, exquisite, refined*, or *scrupulously nice and exact;* or *he chose what was excellent*, or *best to be done; and exceeded the usual bounds; in the affair.* (TA. [See also the part. n., below.])

8 **إِعْتَمَقَ** see 4.

عَمَقٌ (S, O, Msb, K, TA) and عُمْقٌ, (S, O, K, TA,) or the latter is an inf. n., (Msb,) and عُمُقٌ, (K, TA,) The *bottom* (قَعْر) of a well (S, O, K, TA) and the like, (K, TA,) and of a [road such as is termed] فَجّ, and of a valley: (S, O, TA:) or the *depth* of a well (Msb, TA) and the like; [i. e.] the *distance to the bottom:* (TA:) [and عُمُوقٌ, which may be a pl. of the first or second, and perhaps of the third, signifies *deep places* of the ground: (see خَسْفٌ:) and عُمْقٌ signifies also *depth* of anything; or *distance between the two opposite surfaces* thereof:] but accord. to IAar, عُمْقٌ as an attribute of a road signifies *distance:* and as an attribute of a well it is the *length of* its *cavity*, or *interior, from top to bottom.* (TA.) ___ And عَمَقٌ and عُمْقٌ signify also The *distant*, or *remote, extremity* of a desert, or waterless desert: pl. أَعْمَاقٌ: (S, O, K, TA:) which is also expl. as signifying *sides, regions*, or *tracts;* and *extremities;* without restriction: and *sides, regions*, or *tracts*, of the earth, or of a land. (TA.) Ru-beh says,

* فِى سَبْسَبٍ مُنْجَرِدِ الأَعْلَاقِ *

* غَيْرِ الفِجَاجِ عَمَقِ الأَعْمَاقِ *

[*In a desert*, or *waterless desert, bared of the beaten tracks, except the far-extending (?) remote in respect of the extremities*]. (O.) And عَمَقٌ *Full-grown unripe dates put in the sun to dry* (AHn, K, TA) *and to ripen.* (AHn, TA.) ___ [And accord. to Forskål, (Flora Aeg. Arab. p. cxii.,) The *Euphorbia officin. arborea;* mentioned by him as found at a place in Tihámeh, which suggests that its name may perhaps be correctly عَمَقَى, q. v.]

عُمْقٌ: see the next preceding paragraph, in four places.

عَمَقٌ *A right*, or *due.* (ISh, O, K.) So in the saying, فِى هٰذِهِ الدَّارِ عَمَقٌ [*In this house is a right*, or *due*, pertaining to some one]: (ISh, O:) and لَهُ فِيهِ عَمَقٌ [*There pertains to him, in it, a right*, or *due*]. (K.)

عَمَقٌ: see عَمِيقٌ, and the verse cited above.

عمق : see عمق, first sentence. ___ [And see عميق.]

عمقة *Feculence* (وضر) *of clarified butter,* [*adhering to the interior*] *in a skin:* (Lh, O, K:) the م is asserted by Lh to be a substitute for ب. (TA voce عبقة.)

عمقى , (S, O, K,) said by Aboo-Nasr to be of the fem. gender, (O,) *A species of trees,* (S,) or *a certain plant,* (O, K,) *in El-Hijáz and Tihá- meh,* (S, [see عمق, last sentence,]) of which AHn states his not having found any one who described its qualities, or attributes, (O,) and said by IB to be spoken of as *more bitter than the colocynth;* (TA;) also called عماقية , (O, K,) which occurs in a verse of Sá'ideh Ibn-El-'Ajlán, or, as some relate it, the word there is عباقية [q. v.]. (O.)

عُمْقِىُّ الكَلَام A man *whose speech has depth.* (TA.)

عميق is of the dial. of the people of El-Hijáz: and the tribe of Temeem say معيق. (Fr, TA.) One says بئر عميقة (S, O, Msb, K) and معيقة, formed by transposition, (O,) *A deep well:* (S, * O, * Msb, K, * TA:) pl. عمق and عمق and عمائق and عماق. (K.) ___ Also, applied to a [road such as is termed] فجّ, (O, K,) as in the Kur xxii. 28, (O,) *Remote,* or *far-extending;* (Mujáhid, O, K;) and so as applied to a place; (Msb;) [so too عمق , applied to a desert, as in the verse cited above, voce عمق;] and, applied to a road, عميق is more used than معيق: (Lth, TA:) or عميق applied to a فجّ signifies *long;* (K;) or, app., accord. to IAar, not thus when applied to a فجّ as meaning a road. (TA. [See عمق.])

عماقية : see عمقى.

بعير عامق *A camel feeding upon the* [*trees,* or *plants, called*] عمقى: (S, O, K;) and إبل عامقة *camels so feeding.* (TA.)

أَعْمَق [*Deeper:* and *deepest*]. IAar mentions his having heard one of the Arabs of chaste speech say, رَأَيْتُ خَلِيقَةً فَمَا رَأَيْتُ أَعْمَقَ مِنْهَا i. e.

[*I saw*] *a recently-dug well* [*and I have not seen any deeper than it*]. (O.)

مُتَعَمِّقٌ One *who exceeds the usual bounds in an affair; who acts with forced hardness, vigour,* or *hardiness, therein; seeking to accomplish the utmost thereof.* (TA.)

عمل

1 **عَمِلَ**, aor. ـَـ , inf. n. عَمَلٌ, (S, O, Msb, K,) *He worked,* or *wrought; laboured; served,* or *did service: he did, acted,* or *performed:* (K, TA:) [generally, *he did,* &c., *with a sort of difficulty,* or *with intention;* but sometimes said of an inanimate thing: (see عَمَلٌ, below:)] *he did,* or *he made, wrought, manufactured,* or *constructed,* a thing. (Msb. [See, again, عَمَلٌ, below.]) Accord. to Az, عَمِلَ is the only trans. verb of its measure having the inf. n. of the measure فَعَلٌ, except هَبَلَتْ, said of a mother, inf. n. هَبَلٌ; other similar verbs having the inf. n. of the measure فَعْلٌ; as سَرِطَتْ اللُّقْمَةَ, inf. n. سَرْطٌ; and بَلِعَتْهُ, inf. n. بَلْعٌ. (TA. [But see arts. سرط and بلع; with respect to the former of which I must here state that, since it was printed, I have found an authority for سَرْطٌ as inf. n. of سَرَطَ in a copy of the S; though in the K it is said to be مُحَرَّكَةٌ, and accord. to the Msb it is like تَعَبٌ.]) You say, عَمِلْتُ عَلَى الصَّدَقَةِ *I officiated in the collecting of the poor-rate.* (Msb.) [And عَمِلَ بِمَا فِى كِتَابِ ٱللّٰهِ *He did according to what is* enjoined *in the Book of God.*] And عَمِلَ فِى هَلَاكِهِ [*He laboured to destroy him,* or *to kill him*]. (K in art. شيط.) [And عَمِلَ فِيهِ *It acted upon him,* or *it:* and, said of a sword &c., *it had effect,* or *made an impression, upon him,* or *it.*] ___ [Hence,] عَمِلَ فِيهِ signifies [also *It governed it syntactically;* or *caused* it to be مَرْفُوعٌ or مَنْصُوبٌ or مَجْرُورٌ &c.; i. e.] *it produced in it a certain species of syntactical desinence.* (K.) ___ And عَمِلَ البَرْقُ *The lightning was continual.* (K.) And عَمِلَتْ بِأُذُنَيْهَا, said of a she-camel, (K,) and also, in a trad., of [the beast] البُرَاقُ, (O, * TA,) *She went quickly,* or *swiftly;* (O, K, TA;) because she that does thus puts her ears in motion by reason of the vehemence of the pace. (TA.) And عَمِلَتْ [alone] said of a she-camel, signifies [the same: or] *She was,* or *became, brisk, light, active,* or *quick.* (K.) ___ And [hence, app.,] لَمْ أَرَ النَّفَقَةَ تَعْمَلُ كَمَا تَعْمَلُ بِمَكَّةَ, a saying mentioned by Lh, is expl. by ISd as meaning تَنْفُقُ [i. e. *I have not seen the money that that one*

expends pass away as it passes away in Mekkeh]. (TA.)

2 **عَمَّلْتُ فُلَانًا عَلَى البَصْرَةِ**, (S, O,) or عَلَى البَلَدِ, (Msb,) inf. n. تَعْمِيلٌ, (S, O,) *I made,* or *appointed, such a one governor* (S, O, Msb) *over El-Basrah,* (S, O,) or *over the province,* or *city,* &c. (Msb.) And عُمِّلَ فُلَانٌ عَلَيْهِمْ, inf. n. as above, *Such a one was made,* or *appointed, governor over them.* (K, TA.) And one says, مَنِ الَّذِى عُمِّلَ عَلَيْكُمْ *Who is he that has been set up as governor over you?* (TA.) And اسْتُعْمِلَ فُلَانٌ [*Such a one was employed as governor* over a people: (see a saying of 'Omar in art. ضعف, conj. 2:) or] *such a one was appointed to one of the sovereign's offices of government.* (TA.) ___ And عَمَّلَهُ, (Mgh, O, K,) inf. n. as above, (K,) *He gave him his* عُمَالَةٌ, or *pay,* or *salary, for work, service,* or *agency;* (Mgh, O, K;) as also اعْمَلَهُ . (TA.)

3 **عَامَلَهُ** [*He worked, laboured, served, acted,* or *transacted business, with him.* Hence,] *He dealt with him in buying and selling,* (Msb, KL,) and *the like:* so in the language of the people of the cities. (Msb.) See also 6. [And hence the saying, عَامَلَهُ مُعَامَلَةَ اللَّيْثِ (mentioned in the S in art. ليث) *He did, acted,* or *dealt, with him in the manner of the lion.*] ___ And *i. q.* سَامَهُ بِعَمَلٍ [*He made to him an offer of working, mentioning the rate of payment;* or *bargained,* or *contracted, with him for work*]. (K.) Sgh says that المُعَامَلَةُ in the language of the people of El-'Iráḳ is what is termed in the dial. of the people of El-Hijáz المُسَاقَاةُ, (Msb,) which is *The employing a man to take upon himself,* or *manage, the culture'* [or *watering* &c.] *of palm-trees* or *grape-vines* [or *the like*] *on the condition of his having a certain share of their produce.* (S and TA in art. سقى.)

4 **اعْمَلَهُ** *He made him to work, labour, serve,* or *do service;* or *to do, act,* or *perform;* (S, * O, * K, TA;) as also اسْتَعْمَلَهُ : (S, K:) *he made him,* or *caused him, to do,* or *to make, manufacture,* or *construct,* a thing. (Msb.) And one says also, يُعْمِلُ نَفْسَهُ فِى الأَمْرِ [*He plies himself*

in the affair]. (S in art. عسم.) ___ And [hence,] *He worked with it,* [i. e. *employed it,* or *used it,* or *plied it,*] namely, his judgment, or opinion, and [properly] his instrument, or implement, (K, TA,) and his tongue; (TA;) as also استعمله. (K, TA.) And أَعْمَلَ ذِهْنَهُ فِى كَذَا وَكَذَا [*He employed,* or *used, his intellect,* or *understanding, in such and such things;*] meaning *he considered,* or *forecast, the issues,* or *results, of such and such things with his intellect,* or *understanding.* (TA.) ___ And أَعْمَلْتُ النَّاقَةَ [*I hastened, and urged, the she-camel*]: whence the saying, in a trad., لَا تُعْمَلُ المَطِىُّ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ, meaning [*The camels that are used for riding*] *shall not be hastened nor urged* [or *plied, save to three mosques;* that of Mekkeh, that of El-Medeeneh, and that of ElAksà at Jerusalem: see also a variation of this saying in the first paragraph of art. ضرب; and another voce عُرْوَةٌ]: and in a trad. of Lukmán, يُعْمِلُ النَّاقَةَ وَالسَّاقَ [*He hastens, and urges, the she-camel and the shank*], meaning *he is strong to journey, riding and walking.* (TA.) ___ See also 2, last sentence. [مَا أَعْمَلَهُمْ بِعَمَلِ أَهْلِ النَّارِ, a phrase occurring in art. صبر in the K, means *How much do they occupy themselves in doing the deed of the the people of the fire* of Hell!] أَعْمَلْتُ الرُّمْحَ means *I thrust,* or *pierced, with the* عامل [q. v.] *of the spear.* (Har p. 77.) [Or one says, أَعْمَلْتُهُ بِالرُّمْحِ, meaning *I thrust him,* or *pierced him, with the* عامل *of the spear.* (See De Sacy's Chrest. Ar., sec. ed., iii. 191.)]

5 **تعمّل** *He suffered fatigue,* or *difficulty;* and *strove, laboured,* or *toiled;* syn. تَعَنَّى, (O, K, TA,) and اجْتَهَدَ; (TA;) لِكَذَا [*for such a thing*]; (S, O;) and مِنْ أَجْلِهِ [*on his account,* or *for his sake*]; (K;) and فِى حَاجَتِهِ [*in the case of his object of want*]. (TA.)

6 **تعامل** is syn. with مُعَامَلَةٌ [generally as meaning The *dealing together in buying and selling,* and *the like*]. (TA.) One says, تَعَامَلَ النَّاسُ بِالدَّرَاهِمِ [*Men,* or *the people, dealt together in buying and selling with the dirhems;* i. e. *used the dirhems in buying and selling*]. (Msb in art. روج.)

And يتعامل به [*The business of buying and selling is transacted with it;* i. e. *it is used in buying and selling*]; referring to the [coin called] فَلْس. (Msb in art. فلس.)

8 **اعتمل** signifies اضْطَرَبَ فِى العَمَلِ [*He went to and fro occupied in work, labour,* or *service*]: (S, O, TA:) or *he worked, laboured,* or *did service, for himself;* like as one says اختدم meaning خدم نفسه: (T, TA:) or *he worked,* &c., *by himself:* (K, TA:) or *he worked,* &c., *for another:* (TA:) with an instrument, or tool, or the like; or with instruments, or tools, or the like. (M and K in art. اول.) [It is also trans.] One says, اعتملْتُ أَعمالًا, meaning اكْتَسَبْتُ [*I laboured to earn,* or *gain, sustenance*]. (Msb.) And it is said in a trad., respecting Kheyber, دَفَعَ إِلَيْهِمْ أَرْضَهُمْ عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ i. e. [*He gave to them their land*] *on the condition of their* [*bestowing labour upon it,* or] *doing what they required to be done* [*upon it*], *of cultivation, and sowing, and fecundating of the palm-trees, and guarding, and the like, from their own property.* (IAth, TA.) ___ [And اعتمله signifies also *He employed him,* or *used him, for work,* or *service;* like استعمله: but is perhaps post-classical.]

10 **استعمله** *He asked, required,* or *desired, him to work, labour, do service,* or *act,* (S, O, Msb, * TA,) *for him.* (TA.) [And استعمل, app. for استعمل نفسه, *He desired to act:* see an ex. in art. روى conj. 2.] ___ See also 4, in two places. ___ And see 2. One says also, استُعْمِلَ فُلَانٌ عَلَى الجَالَّة [*Such a one was employed as collecter of the poll-tax*]. (S and Msb in art. جل. See also a similar ex. voce ضَحٌّ.) And استعملْتُ الثَّوبَ *I made the garment to serve* [i. e. *made use of it*] *for clothing.* (Msb.) And استعملْتُ اللَّبِنَ [*I made use of the bricks*], meaning *I built with the bricks a building.* (Msb.) And استعمل البَلَه [*He feigned heedlessness,* &c.; or *made use of it as a mask,* or *pretext*]. (K in explanation of تَبَالَه and تَبَلَّه. See also a similar ex. voce تَحَلَّم.)

عمل [mentioned in the beginning of this art. as an inf. n.] is *syn. with* مهنة and فعل: (K:)

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[accordingly, when used as a simple subst., it may be rendered *Work, labour,* or *service:* and *a deed,* or *an action:*] or it has a more particular meaning than فعل; for it is *a* فعل [or *deed*] *with a sort of difficulty;* and therefore it is not attributed to God: or, accord. to Er-Rághib, it is *any* فعل [i. e. *deed* or *action*] *that proceeds from an animate being by his intention;* and thus it has a more particular meaning than فعل; for the فعل is sometimes attributed to animate beings from which it proceeds without intention; and sometimes to inanimate things, to which the عمل is seldom attributed; and this is not used in relation to [irrational] animals except [as implied] in the phrases إبل عوامل and بقر عوامل: or, accord. to MF, the عمل is *a motion of the whole,* or *of a portion, of the body;* and sometimes, *of the mind;* so that it is *the utterance of a saying,* as well as *the doing a deed with the member,* or *limb, with which things are gained* or *earned;* though most readily understood as applied particularly to *the latter;* and some apply it particularly to *that which is not a saying:* it is also said that a saying is not termed عمل in the common conventional language: and the truth is said to be, that it is not included in the terms عمل and فعل otherwise than tropically: (TA:) [see also عملة:] the pl. of عمل [used as a simple subst.] is أَعْمَالٌ. (K.) In the following saying, of a woman dandling her child, (S,) or of Keys Ibn-Ásim, (O, TA,) dandling his child Hakeem, (TA,)

* أَشْبِهْ أَبَا أُمِّكَ أَوْ أَشْبِهْ عَمَلْ *

the last word is a proper name of a man: (S, O, TA:) or, accord. to Aboo-Zekereeyà, [the meaning is, *Share thou in the qualities of the father of thy mother,* or *share thou in the qualities of my course of action;* for he says that] by عمل is here meant عملى. (TA.) ابن عملى means *He who does my work,* or *the like of what I do.* (TA in art. بنى.) And [hence,] فلان ابن عملٍ *Such a one is strong.* (TA.) And بنو

عَمِلٍ *Those who journey on foot.* (O, K, * TA.) [And عَمَلُ النَّخْلِ, occurring in the T, voce ضَيْعَةٌ, means *The culture of palm-trees:* like as عَمَلُ الأَرْضِ means *agriculture*]. ___ And عَمَلٌ signifies also The *striving, labouring,* or *toiling, in work;* or the *holding on,* or *continuing, in work:* so in the saying of El- Kutámee

* فَقَدْ يَهُونُ عَلَى المُسْتَنْجِحِ العَمَلُ *

[*For verily the striving,* &c., *in work is a light matter to him who seeks success*]. (TA.) ___ [Also *An office of administration;* and particularly the *office of governor of a province;* and the *office of collector of the poor-rates,* and *the like:* and *an agency of any kind;* the *management of the affairs and property of another; an employment.* ___ Also *A province;* or *territory under a governor appointed by a sovereign.* Pl. in this and other senses as above.]

عَمِلٌ, as an epithet applied to a man, *i. q.* ذُو عَمَلٍ [*Having work, labour,* or *service*]; (Sb, K;) as also عَمُولٌ : (K:) or *adapted,* or *disposed, by nature, to work, labour,* or *service;* (S, O, K;) and so عَمُولٌ : (S, * O, * K:) or this latter signifies *that makes much gain.* (TA.) ___ And, applied to lightning, *Continuing,* or *continual.* (K.) ___ And عَمَلَةٌ, applied to a she-camel, *Brisk, light, active,* or *quick;* (K, TA;) like يَعْمَلَةٌ ; (TA;) and so عَمَّالَةٌ . (A, TA.)

عَمْلَةٌ *Theft:* or *treachery, perfidy,* or *unfaithfulness:* (O, K:) it is not used otherwise than in relation to evil. (O.)

عُمْلَةٌ : see عُمَالَةٌ.

عَمْلَةٌ *A mode,* or *manner, of work, labour,* or *service;* or of *doing,* or *acting;* or *of making.*

(K, TA.) One says رَجُلٌ خَبِيثُ العَمَلَةِ, meaning *A man bad,* or *corrupt, in respect of* [*the mode of*] *gain.* (TA.) ___ See also عَمَلَةٌ. ___ And see عُمَالَةٌ. Also The *internal state,* or *condition, of a man, in relation to evil.* (K.)

عَمَلَةٌ, with kesr to the م, is *syn. with* عَمَلٌ [as signifying *A deed,* or *an action*]: (O, K:) so in the saying of a woman of the Arabs, مَا كَانَ لِى عَمَلَةٌ إِلَّا فَسَادُكُمْ [*There was no deed,* or *action, for me, except the corrupting of you*]. (O.) ___ And *A thing that is done,* or *performed;* or *that is made;* (مَا عُمِلَ;) as also عَمْلَةٌ . (K.)

عَمْلَى: see عُمَالَةٌ.

عَمَلِىٌّ [*Practical;* opposed to عِلْمِىٌّ: and *fabrile; factitious;* or *artificial.*]

عَمَلَ به العَمَلَّيْنَ, with two kesrehs and with the ل musheddedeh, (K, TA, but in the CK العَمَلَّيْنَ,) or العَمْلَيْنَ, or العُمَلَيْنَ, (K, TA,) or, accord. to ISd as on the authority of Th, العَمَلَيْنَ and العَمْلَيْنَ, [app. العَمَلَيْنَ and العَمْلَيْنَ,] (TA,) or العَمَلَيْنَ, [thus written without any vowel-sign to the م, and in the dual form,] (O as on the authority of Aboo-Zeyd,) and IAar adds العَمْلَيْنَ, with the م quiescent, (O,) [compare البَلَغَيْنَ and البُرَحَيْنَ, which suggest that the correct forms may be العُمَلَيْنَ and العَمَلَيْنَ,] *He exceeded the ordinary bounds,* (K,) or *went to the utmost point,* (O, K,) *in annoying him,* (K,) or *in reviling him and annoying him.* (O.)

عَمُولٌ: see عَمَلٌ, in two places.

عَمَالَةٌ *Briskness, lightness, activity,* or *quickness, of a she-camel.* (K.) ___ See also what next follows.

عُمَالَةٌ (T, S, Mgh, O, Msb, K) and عَمَالَةٌ (Lh, Msb, K) and عَمَالَةٌ (K) and عَمْلَةٌ and عُمْلَةٌ (K) or عُمَّلَةٌ, with damm, and عَمْلَى, like ذَكْرَى [in measure], this last on the authority of Fr, (O,) The *hire, pay,* or *recompense,* (T, S, Mgh, O, Msb, K,)

of him who works, labours, or *serves,* (T, S, Mgh, O, Msb,) or *for work, labour,* or *service.* (K.) ___ And عُمَالَةٌ signifies also The *state,* or *condition, of being occupied;* or *having work, labour,* or *service, to perform; contr. of* بُطَالَةٌ as syn. with بَطَالَةٌ, inf. n. of بَطَلَ in the phrase بَطَلَ مِنَ العَمَلِ. (Msb in art. بطل.)

عَمَالَةٌ : see the next preceding paragraph.

عُمَّلَةٌ : see the next preceding paragraph.

عَمَّالٌ One *who does much work* or *labour* or *service:* or *who strives, labours,* or *toils, in work;* or *holds on,* or *continues, in work.* (TA.) ___ عَمَّالَةٌ, applied to a she-camel: see عَمِلٌ.

عَامِلٌ [*Working; labouring; serving,* or *doing service: doing, acting,* or *performing:* and *doing, making, working, manufacturing,* or *constructing,* a thing:] act. part. n. of عَمِلَ: (T, Msb, TA:) pl. عَامِلُونَ (Msb, K, TA) and عُمَّالٌ (Msb) and عَمَلَةٌ, (K, TA,) which last signifies [particularly] *workers with their hands,* (Mgh in art. فعل, K, TA,) *in various sorts of work,* (TA,) *in clay* (Mgh, TA) or *building* (Mgh) or *digging* (Mgh, TA) *&c.;* (TA;) like فَعَلَةٌ [a pl. of فَاعِلٌ]: (Mgh:) and عَوَامِلُ, (K, TA,) as pl. of [the fem.] عَامِلَةٌ, (TA,) [and likewise in this case of عَامِلٌ,] signifies oxen *that plough,* and *that tread the corn,* (K, TA,) and *upon which water is drawn,* and *that are employed in other labours;* and in like manner applied to camels: and it is said in a trad. that in the case of such animals no poorrate is required. (TA.) ___ Also [*An administrator of public affairs;* and particularly *a governor of a province;* and] *a collector of the poor-rates* [and *the like*]: and *an agent who manages the affairs and property of another.* (TA.) عَامِلُ الرُّمْحِ (S, O, K) and عَامِلَتُهُ (K) *The part, of the spear, that is next to the head, exclusive of the* ثَعْلَب [or *portion that enters into the head*]: (S, O:) or *the* صَدْر [or *fore part*] *of the spear,* (K, TA,) *exclusive of the head,* accord. to A'Obeyd *two*

cubits in length: (TA:) or, as some say, *the spear-head itself* is called عَامِلٌ: (O, TA:) pl. عَوَامِلُ. (TA.) See also ذِرَاعٌ, last sentence.

عَامِلَةٌ [as a subst., rendered so by the affix ةٌ,] sing. of عَوَامِلُ, (T, TA,) which signifies The *legs* (T, K, TA) of a beast or horse or the like. (T, TA.) ___ عَامِلَةُ الرُّمْحِ: see عَامِلٌ, near the end.

طَرِيقٌ مُعْمَلٌ *A conspicuous, travelled, road.* (S.)

مَعْمُولٌ [pass. part. n. of عَمِلَ, as such signifying *Done, made,* &c. ___ And] applied to beverage, or wine, (شَرَابٌ,) as meaning *In which are milk and honey* (Th, O, K) *and snow:* (Th, O:) occurring in a trad. of El-Shaabee. (O.) ___ [And An ass *whose testicles have been extracted.* (Freytag on the authority of Meyd.)]

مُسْتَعْمَلٌ as an epithet applied to a camel means *Employed in work, labour,* or *service.* (TA.)

يَعْمَلٌ *An excellent,* or *a strong, light, and swift, he-camel;* (O, K;) though disallowed by

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

عملق

عَمْلَاقٌ One *who deceives* (O, K) *men,* (O,) or *thee,* (K,) *with his eye* (بِطَرْفِهِ); (O, K, TA; in the TK بظرفه [i. e. بِظَرْفِهِ, meaning *with his excel-lence,* or *elegance, of mind, manners, and address* or *speech;* &c.]; in the CK بِظُرْفِهِ;) so expl. by Ibn-'Abbád: (O:) or, accord. to the Nh, one *who deceives men, and beguiles them with his speech.* (TA.) ___ And *Tall:* pl. عَمَالِيقُ and عَمَالِقَةٌ and عَمَالِقُ, which last is extr. (TA.) [And the pls.] العَمَالِيقُ and العَمَالِقَةُ [are appellations applied by the Arabs to *The Amalekites;*] *a people of the descendants of* عَمْلِيق, (S, O, K,) or عَمْلَاق [or *Amalek*]; (K;) who was *the son of* لَاوِذ [or *Lud*], *the son of* إِرَم [or *Aram*], *the son of* سَام [or *Shem*], *the son of* نُوح [or *Noah*]; (S, O, K;) or [rather, *who was the son of Lud, the son of Shem,* for,] accord. to the Mukaddameh Fádileeyeh, لَاوِذ was the brother of إِرَم: (TA:) *they dispersed themselves in the countries,* (S, O, K, TA,) *and most of them became extinct:* or, accord. to IAth, they were *of the remnant of the people of 'Ád* (عَاد): Suh says that *of them were the kings of Egypt, the Pharaohs, of whom were El-Weleed the son of Mus'ab, the consociate of Moses, and Er-Reiyán the son of El-Weleed, the consociate of Joseph.* (TA.)

عمن

1 **عَمَنَ بالمَكَان** , (S, Msb, K,) aor. ـِ ; and عَمَنَ, aor. ـَ ; (K;) inf. n. عَمْنٌ; (TK;) *He remained, stayed, dwelt,* or *abode, in the place.* (S, Msb, K.)

2 **عَمَّنَ** see the next paragraph.

4 **اعمن** , (S, K,) and عمّن , (K,) *He* (a man, S) *betook himself,* or *repaired, to,* or *towards,* [*the region of*] *'Omán* (عُمَان): (S, K: * [accord. to the K, app., عَمَّان, a town of Syria; but correctly عُمَان, as is clearly shown by quotations from poets in the TA:]) or *he entered it:* (K:) and also, (K,) or the former verb, accord. to AA, (TA,) *he continued to remain, stay, dwell,* or *abide,* (K, TA,) *there.* (TA. [For دَامَ عَلَى المَقَامِ, in this last explanation, the CK has قَامَ على المقام.])

عَمَّنْ [a contraction of عَنْ مَنْ.]

عَمُونٌ and عَامِنٌ , (TA,) and the pl. عُمُنٌ, [pl. of عَمُونٌ accord. to analogy, like صُبُرٌ pl. of صَبُورٌ,] (IAar, K, TA,) *Residing, staying, dwelling,* or *abiding,* (IAar, K, TA,) in a place. (IAar, TA.)

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

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

عَامِنٌ [act. part. n. of 1]: see عَمُونٌ.

عمه

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

2 **عمَّهْت فى ظُلْمه**, inf. n. تعميه, *Thou wrongedst him,* or *hast wronged him, without sure information.* (A, K.)

6 **تعامه** see the first paragraph.

عمه (S, Msb, K) and عامه (S, K) and أَعمه (Msb) *In a state of confusion,* or *perplexity, and unable to see his right course;* and *going repeatedly to and fro:* (S:) or *going repeatedly to and fro,* (Msb, K,) *in confusion,* or *perplexity,* (Msb,) or *in error, and confusion,* or

perplexity, (K,) *unable to see his right course:* (Msb, K:) or *not knowing the* [*right*] *argument,* or *plea,* or *allegation:* (K:) [see 1:] pl. [of the first] عُمْهُونَ (K) and [of the second] عُمَّهٌ (S, K) [and of the third عُمْهٌ].

ذَهَبَتْ إِبِلُهُ العُمَّهَى and العُمَّيْهَى *His camels went away, whither none knew.* (S, K.)

العُمَّيْهَى : see what next precedes.

عَامِهٌ : see عَمِهٌ.

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

عمى

1 **عَمِىَ**, [aor. يَعْمَى,] inf. n. عَمًى, *He was,* or *became, blind,* (S, Msb, K,) *of both eyes;* (Msb, K, * TA;) as also اعْمَاىَ, aor. يَعْمَاىُ, inf. n. اعْمِيآءٌ; (K;) [said by SM to be like ارْعَوَى, aor. يَرْعَوِى, inf. n. ارْعِوآءٌ; as though اعْمَاىَ were originally اعْمَىَّ, like as ارْعَوَى is originally ارْعَوَّ, both being of the measure افْعَلَّ; but he adds, correctly, that,] accord. to Sgh, اعْمَاىَ is originally like ادْهَامَمَ, which becomes ادْهَامَّ, [i. e. it is originally اعْمَايَى,] but the latter ى is changed into ا because of the fet-hah of the former, so that it becomes اعْمَايَا, and the two, thus differing, do not easily admit of idghám (TA;) and sometimes the ى of اعْمَاىَ is musheddedeh, (Sgh, K, TA,) so that it becomes [اعْمَاىَّ, aor. يَعْمَاىُّ, inf. n. اعْمِيَّآءٌ,] like ادْهَامَّ, aor. يَدْهَامُّ, inf. n. ادْهِيمَامٌ; but this is by a straining of a point, and not in use: (Sgh, TA:) and تَعَمَّى, likewise, signifies the same, (K, TA,) i. e., the same as عَمِىَ. (TA.) And you say also, عَمِيَتْ عَيْنَاهُ *His two eyes were,* or *became, blind.* (TA.) ___ Hence عَمًى is metaphorically used in relation to the mind, as meaning *An erring;* the connection between the two meanings being the *not finding,* or *not taking, the right way:* (Msb:) or the *being blind in respect of the mind:* and in this sense, the verb is as above, with the exception of the measure افْعَالَّ [and the abbreviated form of this]. (K, * TA. [افْعَالَ in the CK in this passage is a mistranscription, for افْعَالَّ.]) You say, عَمِىَ عَنْ رُشْدِهِ, and حُجَّتِهِ, meaning لَمْ يَهْتَدِ [*He did not,* or *could not, become guided to his right course,* and *his plea* or *the like;* i. e. *he was,* or *became, blind thereto*]. (TA.) And عَمِىَ عَنْ حَقِّهِ [*He was,* or *became, blind to his right,* or *due*], like عَشِىَ عَنْهُ. (TA in art. عشو.) ___ One says also عَمِىَ عَلَيْهِ الخَبَرُ *The information was,* or *became, unapparent, obscure,* or *covert, to him.* (Mgh, Msb. *) And عَمِىَ عَلَيْهِ طَرِيقُهُ, (TA,) and الأَمْرُ, (S, TA,) and الشِّعْرُ, and الكَلَامُ, (Har p. 190,) i. e. [*His way,* or *road,* and *the affair,* and *the poetry,* or *verse,* and *the speech,* or *saying,*] *was,* or *became, obscure,* or *dubious, to him;* (S, TA, and Har ubi suprá) and so عُمِّىَ; (TA;) and تَعَمَّى. (Har ubi suprá.) Hence, accord. to

different readings, in the Kur [xxviii. 66], فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ and فَعُمِّيَتْ [*And the pleas shall*

be obscure, or *dubious, to them*]. (S, TA.) ___ And عَمِيتُ إِلَى كَذَا *I betook myself to such a thing, not desiring any other;* as also عَطِشْتُ. (TA. [Accord. to the TA, the inf. ns. of these two verbs, thus used, are عميان and عطشان: but they are correctly عَمًى and عَمَى الموج.]) عَطِشَ, aor. يَعْمَى, (S, K,) inf. n. عَمًى, (S,) *The waves cast the particles of rubbish,* or *the like,* (S, K, TA,) *driving them to their upper,* or *uppermost, parts,* (TA,) *and the foam.* (S, TA.) ___ And عَمَى بِلُغَامِهِ, (K, TA,) aor. يَعْمَى, (TA,) *He* (a camel) *brayed, and cast the foam of his mouth upon his head,* or *the upper part of his head,* or *anywhere:* (K, TA:) mentioned by ISd. (TA.) ___ And [hence] عَمَانِى بِكَذَا *He cast upon me a suspicion of such a thing.* (TA.) ___ عَمَى, aor. يَعْمَى, said of water, (K, TA,) and of other things, (TA,) also signifies *It flowed;* (K, TA;) and so هَمَى. (TA.) ___ And عَمَى النَّبْتُ [app. عَمَى] and اعتمى and اعْتَمَّ are three syn. dial. vars., (TA in this art.,) meaning *The plant,* or *herbage, became of its full height, and blossomed;* (S, K, TA, in explanation of the last, in art. عم;) and *became luxuriant,* or *abundant and dense.* (TA in that art.)

2 **عَمَّاهُ**, inf. n. تَعْمِيَةٌ, *He rendered him blind, of both eyes:* (K, TA:) and (TA) so اعماهُ, (S, Msb, TA,) said of God, (S, TA,) or of a man. (Msb.) Hence the saying of Sá'ideh Ibn-Jueiyeh,

* **وَعَمَّى عَلَيْهِ المَوْتُ بَابَىْ طَرِيقِهِ** *

[*And death rendered blind, to him, the two doors of his way*]; بابى طريقه meaning *his two eyes.* (TA.) ___ And [hence] عَمَّيْتُ الخَبَرَ *I made the information unapparent, obscure,* or *covert.* (Msb.) And عَمَّى مَعْنَى البَيْتِ, inf. n. as above, (S, K,) *He made the meaning of the verse*

unapparent, obscure, or *covert.* (K.) And عمّى مُرَادُهُ *He made his meaning enigmatical,* or *obscure, in his speech,* or *language.* (S, A, K, in art. لغز.) And عمّى عَلَى إِنْسَانٍ شَيْئًا *He made a thing obscure,* or *dubious, to a man.* (TA.) See also 1, latter half, in two places. [And see مُعَمًّى.]

4 **اعماهُ** : see 2, first sentence. ___ Also *He found him to be blind* [app. meaning properly, and also *in mind*]. (K, TA.) ___ مَا أَعْمَاهُ means only مَا أَعْمَى قَلْبَهُ [*How blind is his mind!*]: (S, K:) for the verb of wonder is not formed from that which is not significant of increase. (S.)

5 **تعمّى** [in its proper sense, and also in a tropical sense]: see 1, in two places.

6 **تعامى** *He feigned himself* أَعْمَى (S, K, TA) [i. e. *blind*], *in respect of the eyes* [as is implied in the S], ___ and also *in respect of the mind* [as is implied in the K]. (TA.) You say, تعامى عَنْ كَذَا *He feigned himself ignorant* [*of such a thing*], *as though he did not see it;* like تَعَاشَى عَنْهُ. (TA in art. عشو.)

8 **اعتماهُ** *He chose it, selected it,* or *preferred it;* syn. اختارهُ; (S, K, TA;) i. e., a thing; (S;) formed by transposition from اعتامهُ [mentioned in art. عيم]. (S, TA.) ___ And *i. q.* قَصَدَهُ [i. e. *He tended, betook himself,* or *directed himself* or *his course* or *aim, to,* or *towards, him,* or *it;* &c.]; (K, TA;) like اعتامهُ. (TA in art. عيم.) See also 1, last sentence.

11 **اعْمَايَّ**, and its abbreviated form اعْمَاى: see 1, first quarter.

صَكَّةَ عُمْيٍ : see صَكَّةَ عُمَيٍّ.

عَمَا in the phrase عَمَا وَٱللّٰهِ, *i. q.* أَمَا [expl. in art. اما]: (K, TA:) as also غَمَا, (K in art. غمى,) and هَمَا. (TA.)

عَمًى [sometimes written عَمًا] inf. n. of عَمِىَ [q. v.]. (S, * Msb, K.) [Hence the saying, لَا شَلَلًا وَلَا عَمًى: see 1 in art. شل.

Hence also one says, رَكِبَ أَمْرًا عَلَى العَمَى, meaning *He ventured upon,* or *embarked in, an affair blindly;* like عَلَى غَيْرِ بَصِيرَةٍ.] See also أَعْمَآءُ. And see عَمَآءٌ, in two places. Also *Stature:* and *height.* (K.) One says, مَا أَحْسَنَ عَمَى هٰذَا الرَّجُلِ i. e. [*How goodly is*] *the height,* or *the stature, of this man!* (TA.) And *Dust;* syn. غُبَارٌ. (K.) In the saying of a rájiz, describing a skin of milk, because of its whiteness,

* يَحْسَبُهُ الجَاهِلُ مَا كَانَ عَمَا *

* شَيْخًا عَلَى كُرْسِيِّهِ مُعَمَّمَا *

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

عَمٍ, originally عَمِىٌ: see أَعْمَى, in four places.

عَمْيَةٌ, a contraction of عَمِيَةٌ fem. of عَمٍ: see أَعْمَى.

عَمْيَةٌ [in the CK erroneously عَمِيَةٌ] a subst. from اعْتَمَاهُ in the sense of اخْتَارَهُ [signifying *A thing chosen, selected,* or *preferred;* like خَيْرَةٌ, a subst. from اخْتَارَهُ]. (K, TA.)

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

عَمَآءٌ, (S, K, TA,) in some of the copies of the K عَمًى, and by some thus related in a trad. mentioned in what follows, (TA,) *Clouds:* or, accord. to AZ, [*clouds*] *resembling smoke, surmounting the heads of mountains:* (S, Msb:) or *lofty clouds:* or [in the CK and] *dense:* (K, TA:) or *dense* [*clouds such as are termed*] غَيْمٌ: (TA:) or *raining clouds:* or *thin clouds:* or *black:* or *white:* or *such as have poured forth their water;* (K, TA;) *but have not become dissundered like mountains:* and عَمَآءَةٌ [is the n. un., and] signifies *a dense, covering, cloud;* as also عَمَايَةٌ : or *a*

dense portion of cloud: but some disallow this, and make عَمَآءٌ to be [only] a coll. n. (TA.) It is related in a trad. that, in reply to the question Where was our Lord (meaning the عَرْش [q. v.] of our Lord) before He created his creatures? it was said, كَانَ فِى عَمَآءٍ تَحْتَهُ هَوَآءٌ وَفَوْقَهُ هَوَآءٌ [*He* (i. e. his عَرْش) *was in clouds,* or *lofty clouds,* &c., *beneath which was a vacuity, and above which was a vacuity*]: or, accord. to one relation, كَانَ فِى عَمًى [meaning *He was in a vacuity*] i. e. there was not with Him anything: or, as some say, it means *anything that the intellectual faculties cannot perceive, and to the definition of which the describer cannot attain.* (TA.) ___ See also عَمَآءَةٌ.

أَتَيْتُهُ صَكَّةَ عُمَىٍّ, (S,) or لَقِيتُهُ صَكَّةَ عُمَىٍّ, and عُمْىٍ, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for عُمَىٍّ, (TA, [which shows, by citing that verse, that عَمًى, the reading in the CK, is wrong,]) and أَعْمَى, (K,) i. e. [*I came to him,* or *I met him,*] *in the time of midday when the heat was vehement,* (S,) or *in the most vehement heat of midday in summer* (K, and Lh and O and TA in art. صك) *when the heat almost blinded by its vehemence;* (Lh and O and TA in that art.;) a time in which the divinelyappointed prayer [of midday] is forbidden: it is said only in the hot season; because when a man goes forth at that time, he cannot fill his eyes with the light of the sun; or, as ISd says, because the gazelle seeks the covert when the heat is vehement, and his eye becomes weak by reason of the whiteness of the sun, and the bright shining thereof, and he is dazzled, so that he knocks against his covert, not seeing it: (TA:) عُمَىّ being an abbreviated dim. of أَعْمَى: (S:) or it is a name for *the heat,* (K, TA,) itself: (TA:) or the name of a certain man, (K, TA,) of [the tribe of] 'Adwán, who used to press forward with the pilgrims when the heat was vehement, as is related in the Nh, or (TA) who used to decide cases judicially in, or concerning, the pilgrimage, and he came among a company journeying upon their camels, (K, TA,) performing the religious visit called عُمْرَة, (TA,) and they alighted at a station in a hot day, whereupon he said, Upon whomsoever shall come this hour, or time, of tomorrow while he is حَرَام [i. e. in the condition of one performing the acts of the حَجّ or of the عُمْرَة], (K, TA,) not having accomplished his عُمْرَة, (TA,)

he shall remain حرام until [this time] next year: and they immediately sprang up, (K, TA,) hastening, (TA,) so that they arrived at the House [of God, at Mekkeh, in the time required,] from a distance of a journey of two nights, using exertion; (K, TA;) and this saying became a prov., as is related in the M: (TA:) or it was the name of a certain man, (S, K, TA,) of the Amalekites, (S, TA,) who made a sudden attack upon a people, and exterminated them; (S, K, TA;) and the time became called in relation to him. (S, TA.) [See also art. صك.]

عَمَآءَةٌ, (K, TA,) or عَمَآءٌ, (CK, and so in my MS. copy of the K,) and عَمَايَةٌ, and عَمِيَّةٌ, and عُمِيَّةٌ, *Error:* and *persistence;* or *con-*

tention, or *litigation,* or *wrangling;* or *persistence in contention* or *litigation* or *wrangling;* syn. لَجَاجٌ; (K, TA;) *in that which is false* or *vain* or *futile:* (TA:) [or the last but one, or the last, signifies *ignorance;* for] فِيهِمْ عُمِيَّتُهُمْ or عُمِيَّتُهُمْ (accord. to different copies of the S) means *In them is their ignorance.* (S.) [See also عَمِيَّةٌ, and عَمِيًّا.] ___ For the first (عَمَآءَةٌ), see also عَمَآءٌ.

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

عَمِيَّةٌ: see عَمَآءَةٌ, in two places. ___ Also *i. q.* دعوة عميأء [i. e., app., دَعْوَةٌ عَمْيَآءُ, meaning *An obscure claim to relationship*]. (TA.)

عُمِيَّةٌ: see عَمَآءَةٌ, in two places.

عَمَّا is a compound of عَنْ and مَا.

تَرَكْنَاهُمْ عُمَّى, (S, K,) or تركناهم فى عُمَّى, (so in some copies of the S, [thus in one of my copies,]) *We left them at*

the point of death. (S, K.) ___ See also أَعْمَآء.

عَمِّيًّا, of the measure فَعِّيلَى, *i. q.* فِتْنَة [i. e. *Trial,* or *probation; punishment; slaughter; civil war; conflict and faction,* or *sedition;* &c.]. (Mz, 40th نوع.) [See also the next paragraph.] ___ [In the TA, عمياء, evidently a mistranscription for عَمِّيًّا, is expl. as having the second of the meanings assigned above to عَمَآءَة &c., i. e. *Persistence;* or *contention,* &c.] ___ قَتِيلٌ عَمِّيًّا, (Mz ubi suprà, and K,) [in the CK, erroneously, عَمِيًّا, and in the TA قُتِلَ عَمِّيًّا,] the latter word of the measure فَعِّيلَى, (Mz, TA,) like رِمِّيًّا, (K, TA, [in the CK like رَمِيًّا,]) and خَصِّيصَى, (TA,) means *A slain person whose slayer is not known.* (Mz, K, TA.) The predicament of him who has been so slain is like that of the slain unintentionally; the bloodwit being obligatory in his case [on his عَاقِلَة, q. v. voce عَاقِل]. (TA.)

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

عَامٍ One *who does not see his road,* or *way.* (TA.) ___ عَامِيَة, applied to a land (أَرْض): see أَعْمَى. ___ Also, [thus applied,] *Of which the traces are becoming* [or *become*] *effaced,* or *obliterated.* (TA.) ___ See also أَعْمَآء, in three places. ___ Applied to a woman, (TA,) عَامِيَة signifies بَكَآءَة, (K, TA,) [a strange epithet,] meaning *Having very little milk.* (TK.) Applied to a man, عَامٍ signifies also رَامٍ [i. e. *Casting,* &c.]. (TA.)

أَعْمَى (S, Msb, K) and عَمٍ (K [but see what follows]) *Blind,* (S, Msb, K,) *of both eyes:* (Msb, K, * TA:) fem. of the former عَمْيَآء: (Msb, K, TA:) and pl. [masc.] عُمْىٌ (S, Msb, K, TA, but not in the CK) and عُمْيَانٌ (Msb, K, TA, but not in the CK) and عُمَاةٌ, as though this last were pl. of عَامٍ; (K, TA, but not in the CK;) and the dual of its fem. is عَمْيَاوَانِ; and its pl. is عَمْيَاوَاتٌ: (TA:) the fem. of عَمٍ is عَمِيَةٌ, (S, K, TA, [in the CK عَمِيَّةٌ, which is a mistranscription, for it is]) of the measure فَعِلَةٌ, (S,) like فَرِحَةٌ, (TA,) and عَمْيَةٌ, (K, TA, but not in the CK,) which is [a contraction] like فَخْذٌ for فَخِذٌ: (TA:) and the pl. masc. is عَمُونَ. (S, TA.) ___ And

[hence,] *Blind in respect of the mind:* (K, TA:) [but more commonly] one says, هُوَ عَمٍ as meaning *He is erring,* or *one who errs;* and أَعْمَى القَلْبِ [meaning the same, or *blind in respect of the mind*]: (Msb:) or رَجُلٌ عَمَى القَلْبِ i. e. *An ignorant man* [or *a man blind in respect of the mind*]; and امْرَأَةٌ عَمِيَةٌ عَنِ الصَّوَابِ [*a woman ignorant of,* or *blind to, that which is right*], and عَمِيَةُ القَلْبِ [like عَمَى القَلْبِ as applied to a man]. (S.) In the saying in the Kur [xvii. 74], وَمَنْ كَانَ فِى هٰذِهِ فَهُوَ فِى ٱلْآخِرَةِ أَعْمَى, accord. to Er-Rághib, the former [اعمى] is a part. n. and the second is like it; (TA;) and the meaning is, *And whoso is in this* state of existence *blind in respect of the mind, not seeing his right course, he will be in the other blind with respect to the way of safety:* (Bd:) or, as some say, the second is what is termed أَفْعَلُ تَفْضِيلٍ, the complement of which is expressed by means of مِنْ, [meaning *more blind* &c.,] and therefore AA and Yaakoob did not pronounce it with الإِمَالَة, as not being like the first, (Bd, TA, *) which is subject to الامالة because its ا [written ى] becomes [really] ى in the dual: but Hamzeh and Ks and Aboo-Bekr pronounced both with الامالة. (Bd.) ___ الأَعْمَيَانِ means *The torrent and the fire of a burning house* or *the like;* (K, TA;) because of the perplexity that befalls him whom they befall; or because, when they occur, they spare not a place, nor avoid anything; like the أَعْمَى [or blind], who knows not where he is travelling, so that he goes whither his leg conveys him: (TA:) or *the torrent and the night:* (K:) or *the torrent,* (S, K) or *the tumultuous torrent,* (TA,) *and the camel excited by lust.* (S, K, TA.) ___ And الأَمْرُ الأَعْمَى *The case* [*such as that*] *of partisanship* (العَصَبِيَّة) *whereof the manner of proceeding is not distinguishable.* (TA.) ___ And أَرْضٌ عَمْيَآءُ and عَامِيَةٌ, and مَكَانٌ أَعْمَى, *A land,* and *a place, in which one will not,* or *cannot, be directed to his right course.* (TA.) ___ See also صَكَّةٌ عَمِيٌّ: ___ and see عَمِيَّةٌ.

أَعْمَآءُ *Tracts* of land *in which is no sign of the way,* (S, K,) *nor any habitation* or *cultivation,* (K,) or *nor any trace of habitation* or *cultivation;* (S;) and مَعَامٍ signifies the same; (S,

K;) this latter being a pl. of which the sing., said by ISd to be unknown to him, should by rule be معمية [app. مُعْمِيَةٌ], but it is عُمَّى, deviating from rule; (TA;) or it means مَجَاهِلُ, and its sing. is معماة [i. e. مَعْمَاةٌ] signifying *a place of erring*, or *wandering from the right way:* (Har p. 85:) in the K, أَعْمَآءٌ is also expl. as signifying جُهَّالٌ [pl. of جَاهِلٌ], and is said to be [in this sense] pl. of أَعْمَى: but this is a double mistake, for it signifies مَجَاهِلُ, [like as مَعَامٌ is said to do above,] and its sing. is عَمًى [app. عَمًى]. (TA.) In the phrase أَعْمَآءُ عَامِيَةٌ, [in the CK, erroneously, عَامِيَّةٌ,] the latter word is added to give intensiveness to the meaning; i. e., it signifies [*Tracts in which is no sign of the way,* &c.,] *in the utmost degree obscure* or *dubious:* thus it is in the following verse: (TA:) Ru-beh says,

* وَبَلَدٍ عَامِيَةٍ أَعْمَاؤُهُ *

* كَأَنَّ لَوْنَ أَرْضِهِ سَمَاؤُهُ *

[*And many a desert,* or *waterless desert, whereof the tracts in which is no sign of the way are in the utmost degree obscure* or *dubious, as though the colour of its ground were* like that of *its sky*]: (S, TA:) he means وَرُبَّ بَلَدٍ. (S.) ___ Also *Tall;* applied to men: (IAar, K:) pl. of عَامٍ, like as أَنْصَارٌ is of نَاصِرٌ. (IAar, TA.)

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

مَعْمَاةٌ; and the pl. مَعَامٍ: see أَعْمَآءٌ.

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

المُعْتَمِى *The lion.* (K.)

عن

1 عَنَّ, aor. ـِ (S, Mgh, Msb, K) and ـُ, (S, Msb, K,) the former accord. to some relaters, and the latter accord. to others, occurring in a verse of a Hudhalee, (TA,) inf. n. عَنَنٌ (S, Msb, K) and عَنٌّ (Msb, K) and عُنُونٌ, the first of which is also [or is properly] a simple subst., (K, [and such, in one sense, it is said to be in the Msb, as will be shown in what follows,]) said of an affair, or event, (Msb,) or of a thing, (S, * K,) *It appeared before one:* (K:) [and] *i. q.* عَرَضَ (S, Mgh) and (S, K) اعْتَرَضَ (S, Msb, K) [i. e. *it appeared; it showed, presented,* or *offered, itself: it occurred:* and *it presented itself,* or *intervened between a person and an object before him, as an obstacle: it opposed itself*]: and so اعْتَنَّ. (S, K.) [See also عَنَنٌ, below.] Imra-el-Keys says,

* فَعَنَّ لَنَا سِرْبٌ كَأَنَّ نِعَاجَهُ *

* عَذَارَى دَوَارٍ فِى مُلَآءٍ مُذَيَّلِ *

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(Mgh, TA, *) meaning, عَرَضَ, (TA,) i. e. *And there appeared to us a herd* of wild oxen, *as though the females thereof were virgins* making the circuit *of Dawár,* or *Duwár, in long-skirted garments of the kind called* مُلَآء; Dawár, or Duwár, being the name of an idol around which the people of the Time of Ignorance used to curcuit. (Mgh, * and EM pp. 46 and 47.) And one says, لَا أَفْعَلُهُ مَا عَنَّ فِى السَّمَآءِ نَجْمٌ, meaning مَا عَرَضَ [i. e. *I will not do it as long as a star appears in the sky*]. (S.) ___ And عَنَّ, (Msb, TA,) aor. , (Msb,) inf. n. عَنَنٌ, (TA,) or this is a simple subst., (Msb, TA,) and the inf. n. is عَنٌّ, (TA,) *He opposed himself*

(اعترض, Msb, or تعرّض, TA) *to another* (Msb) *from right and left,* (TA,) or *from either side of him,* (Msb,) *with an abominable,* or *evil, action.* (Msb, TA.) ___ And عنّ عن الشّىء, aor. ـِ , [inf. n., app., عنٌّ,] *He turned aside,* or *away, from the thing.* (Msb.) ___ Hence the saying of the lawyers, عنّ عن امرأة دون أخرى [*He turned away from one woman, not* from *another*]; meaning *he desired not one woman, but desired another:* thus in the active form: and one may also say عُنَّ i. e. in the passive form [from one or another of the following significations of the trans. verb]. (Msb.) For the latter of these, and its var. عُنن, see 2. عنّنت اللّجام: see 4. ___ عنّ دابّته *He put a rein* (عنان) *to his beast.* (TA.) And عنّنت الفرس, (S, Msb, K,) aor. ـُ ; (Msb;) in the M [عنّنْت ,] with tesh-deed; (TA;) *I withheld the horse by means of his* عنان [or *rein*]; (S, Msb, K;) as also أعننته : (K:) or أعننت الفرس signifies *I put a rein to the horse:* (Msb:) and it is said in the T that أعنّ الفارس means *the horseman drew,* or *pulled, the rein of his beast, to turn him back,* or *away, from his course.* (TA.) ___ And عننته, (Msb,) and عُنَّ, (Mgh,) *I confined him,* (Msb,) and *he was confined,* (Mgh,) *in the* عُنَّة i. e. the *enclosure* (Mgh, Msb) *of the camels.* (Mgh.) عنّنت فلانًا *I reviled such a one; vilified him;* or *gave a bad name to him.* (K.) See also Q. Q. 1.

2 **عنّنت اللّجام** : see 4. ___ عنّنت الفرس: see 1, last quarter. ___ [Hence, perhaps,] عنّن عن امرأته, (S, Msb, K,) inf. n. تعنين, (Msb,) which see also voce عنّة, former half, in two places, *He was pronounced by the judge* (S, Msb, K) *to be incapacitated from going in to his wife,* (Msb, K,) or *to have no desire for his wife:* or *to be withheld from her by enchantment,* or *fascination:* (S, Msb, K:) and أُعنّ signifies the same; as also عُنّ , (K, TA,) and عُنن ; and أعتنّ . (TA. [Thus in the supplement to this art. in the TA; but it seems that the last of these verbs may be a mistranscription for أُعنّ, as this verb is there omitted, though the other verbs are mentioned, and followed by the part. ns. معنون and معنٌّ and معنَّن, but not التّعنين ___.]) معتنٌّ also signifies *The confining in a deep*

مَطْبَق [or *subterranean prison*]. (TA.) ___ And عَنَّنَتْ شَعَرَهَا, said of a woman, means شَكَلَتْ بَعْضَهُ بِبَعْضٍ [i. e. *She plaited together two locks of her hair, of the fore part of her head, on the right and left, and then bound them with her other pendent locks* or *plaits*]. (TA.) See also Q. Q. 1.

3 **المُعَانَّةُ** signify المُعَارَضَةُ, (S, Msb, K, TA,) as inf. ns. of عَانَّهُ [meaning *He did like as he* (the latter) *did:* or *he opposed him, being opposed by him*]. (TA.) See, below, شَرْكَةُ العَنَانِ: and also عُنَانَاكَ.

4 **أَعَنَّ** [*i. q.* تَعَرَّضَ]. One says, أَعْنَنْتُ بِعُنَّةٍ مَا أَدْرِى مَا هِىَ, (S, K, but in the latter لا ادرى,) meaning *I addressed, applied,* or *directed, myself to a thing* (تَعَرَّضْتُ لِشَىْءٍ) *not knowing what it was.* (S, K.) And أَعْنَنْتُهُ لِكَذَا *I exposed him,* or *caused him to become exposed,* (عَرَّضْتُهُ,) *to such a thing;* and *I turned him to it,* or *towards it.* (S.) أَعْنَنْتُ اللِّجَامَ *I put a rein* (عِنَانَ) *to the bit;* (S, K;) as also عَنَّنْتُهُ, (S, * K,) inf. n. تَعْنِينٌ; (S;) and عَنَنْتُهُ. (K.) ___ See also 1, last quarter, in three places. ___ أُعِنَّ عَنِ ٱمْرَأَتِهِ: see 2.

5 **تعنّن** *He* (a man) *abstained from women without his being incapacitated from going in to them, because of blood-revenge that he sought.* (TA.)

8 **اعتنّ**: see 1, first sentence. اعْتَنَّ مَا عِنْدَهُمْ *He became acquainted with their state,* or *case.* (K.) ٱعْتُنَّ: see 2.

R. Q. 1 **عَنْعَنَةٌ** [an inf. n. of which the verb is عَنْعَنَ] The *substituting of* ع *for* ء; [for instance,] *saying* عَنْ *in the place of* أَنْ: a practice of [the tribe of] Temeem: (S, K:) or, accord. to Fr, it is of the dial. of Kureysh and of those in their neighbourhood, and of Temeem and Keys and Asad and those in their neighbourhood: they change the أ of أَنَّ, with fet-h, into ع; but not when it is with kesr. (TA.) [See two instances in art. عنف, conj. 8.] ___ Hence, عَنْعَنَةُ المُحَدِّثِينَ [i. e. *The saying of*

the relaters of traditions فُلَانٌ عَنْ فُلَانٍ عَنْ فُلَانٍ, suppressing the word رَوَى or حَدَّثَ or سَمِعَ]: but this is said to be post-classical. (TA.)

Q. Q. 1 عَنْوَنَ الكِتَابَ *He put a superscription,* or *title,* (عُنْوَان,) *to the book,* or *writing;* (S, * Msb;) or *he wrote the* عُنْوَان *of the book,* or *writing;* (K;) like عَلْوَنَهُ; (TA;) and عَنَّهُ, (S, K, TA,) aor. ـُ, inf. n. عَنٌّ, (TA,) signifies the same; as also عَنَّنَهُ, (S, K, TA,) inf. n. تَعْنِينٌ, mentioned by Lh; (TA;) and عَنَّاهُ, (S, K, TA,) formed by changing one of the نَ s [of عَنَّنَ] into ى. (S, TA.) [See also Q. Q. 1 in art. عنو.]

عَنْ is used in three manners: First, it is a prep.: and as such it has ten meanings. (Mughnee, K.) ___ (1) It denotes transition; (Msb, Mughnee, K;) either sensibly or virtually; (Msb;) and the Basrees have mentioned no other meaning than this: (Mughnee:) or, as Sb expresses it, (Msb,) it denotes what has passed [or rather it denotes passage] from the thing [that is mentioned immediately after it]: (S, Msb:) Er-Rághib says that it necessarily denotes transition from that to the mention of which it is prefixed: and the grammarians say that it is applied to denote what has passed and become remote from thee. (TA.) Thus in the saying, سَافَرْتُ عَنِ البَلَدِ [*I journeyed from the country,* or *town*]. (Mughnee, K. *) And in رَغِبْتُ عَنْ كَذَا [*I abstained from such a thing;* and hence, *I did not desire,* or *wish for, such a thing*]. (Mughnee.) And رَمَيْتُ عَنِ القَوْسِ [*I shot* an arrow, or arrows, *from the bow*]; (S, Mughnee;) because by means of the bow one projects his arrow from the bow, and makes it to pass therefrom: (S:) but another meaning of this will be mentioned in what follows. (Mughnee.) And أَطْعَمْتُهُ عَنْ جُوعٍ [*I fed him* so as to free him *from hunger*]; (S, Msb;) making hunger to be quitted, and passed from: (S, * Msb:) and in this case, مِنْ is used in its place, (S, TA,) as in the Kur cvi. 3; (TA;) or the meaning in this instance is, *because of hunger.* (Jel.) And جَلَسْتُ عَنْ يَمِينِهِ, [as though] meaning *I sat passing away from the place of his right side, in sitting, to another place* [*adjacent thereto:* but see another explanation near the end of the paragraph]. (Msb.) And انْصَرِفْ عَنِّي and تَنَحَّ عَنِّي [*Turn thou,* or *go thou, away,* or *aside, from me*]. (TA.) And أَخَذْتُ العِلْمَ عَنْهُ *I understood,* or *became acquainted with,* [or

acquired,] *knowledge,* or *science, from him;* as though the understanding passed from him. (Msb.) [And similar to this is the phrase رَوَى عَنْ فُلَانٍ, for which عَنْ فُلَانٍ alone (the verb being understood) is often used, *He related* a tradition or traditions &c. as learned, or heard, or received, *from such a one,* or *on the authority of such a one.* In many other phrases also, some of which will be mentioned in treating of عَنْ as syn. with مِنْ, the former of these two prepositions is to be, or may be, expl. as denoting transition. For ex., one says, دَفَعَ عَنْهُ and دَافَعَ *He repelled from him;* and hence, *he defended him:* (see art. دفع:) and رَمَى عَنْهُمْ *He shot in defence of them:* (see an ex. in a verse cited voce مَعْبُولٌ:) and عَنْهُ is sometimes used for دِفَاعًا عَنْهُ; as in the phrase قَاتَلْتُ عَنْهُ *I fought in defence of him;* i. e., *repelling from him.* But the instances of this and other usages of عَنْ, exclusive of those mentioned in this paragraph, depending upon verbs or part. ns. expressed or obviously understood, are far too numerous to be here collected: many of these will be found among the explanations of words with which they occur.] ___ (2) It denotes a compensation; or something given, or received, or put, or done, instead, or in lieu, of another thing. (Mughnee, K.) Thus in the saying [in the Kur ii. 45], وَٱتَّقُوا يَوْمًا لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا [*And fear*

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ye a day wherein *a soul shall not give anything as a satisfaction for a soul,* i. e. *for another soul:* or *shall not make satisfaction for a soul at all;* accord. to the latter rendering, شَيْئًا being put in the accus. case after the manner of an inf. n.]. (Mughnee, K. *) And in the saying in a trad., صُومِى عَنْ أُمِّكِ [*Fast thou for,* or *in lieu of, thy mother*]. (Mughnee.) ___ (3) It denotes superiority (الاِسْتِعْلَآء [as used tropically]); (Mughnee, K;) i. e. as *syn. with* عَلَى. (Mughnee.) Thus in the saying of Dhu-l-Isba' El-'Adwánee,

* لَاهِ ٱبْنَ عَمِّكَ لَا أَفْضَلْتَ فِى حَسَبٍ *

* عَنِّى وَلَا أَنْتَ دَيَّانِى فَتَخْزُونِى *

(S, Mughnee,) i. e. *To God be attributed the excellence of the son of thy paternal uncle* (the meaning being لِلّٰهِ دَرُّ ٱبْنِ عَمِّكَ), *thou hast not become possessed of superiority, in grounds of pretension to respect* or *honour, above me,* or *over me,* (عَلَيَّ,) *nor art thou my governor that thou shouldst rule me;* for the well-known mode is to say أَفْضَلْتُ عَلَيْهِ. (Mughnee.) [Thus too in the phrases تَعَظَّمَ عَنْهُ and تَعَاظَمَ عَنْهُ (expl. in art. عظم), and in the phrase تَجَالَّ عَنْهُ (expl. in art. جل), and the like.] And thus it has been said to be used in the phrase [in the Kur xxxviii. 31], إِنِّى أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَنْ ذِكْرِ رَبِّى, meaning قَدَّمْتُهُ عَلَيْهِ [i. e. *Verily I have preferred the love of good things above,* or *to, the remembrance,* or *praise, of my Lord*]: but it is also said that it is here used in its proper manner, as dependent upon a denotative of state suppressed; the meaning being, مُنْصَرِفًا عَنْ ذِكْرِ رَبِّى [i. e. *turning away from the remembrance,* &c.]: and AO is related to have said that أَحْبَبْتُ is from أَحَبَّ البَعِيرُ, signifying the camel lay down and did not become roused; and that the meaning is, *I have become withheld by the love of good things from the remembrance,* &c. (Mughnee.) And it is [said to be] used as denoting superiority or the like in the saying [in the Kur xlvii. last verse], فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ [as though the meaning were *He is niggardly only to himself* (عَلَى نَفْسِهِ, for عَلَى is considered in this case as importing an ideal superiority); but the phrase may be better rendered, agreeably with the proper, or primary, signification of عَنْ, *he withholds, with niggardliness, only from himself;* as is indicated by Bd]. (Mughnee, K.) ___ (4) It denotes a cause. (Mughnee, K.) Thus in the saying [in the Kur ix. 115], وَمَا كَانَ ٱسْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ [*And Abraham's begging forgiveness for his father was not otherwise than because of a promise*]. (Mughnee, K.) And thus in the saying [in the Kur xi. 56], وَمَا نَحْنُ بِتَارِكِى آلِهَتِنَا عَنْ قَوْلِكَ [*And we are not,* or *will not be, relinquishers of our gods because of thy saying*]: or the meaning may be, *we do not,* or *will not, relinquish our gods, turning away* (صَادِرِينَ, as a denotative of state relating to the pronoun [implied] in تَارِكِى,) *from thy saying;* and this is the opinion of Z. (Mughnee.) [See also an ex. voce دَنْدَنَ, last sentence.] ___ (5) It is

syn. with بعد. (S, Mughnee, K.) Thus in the saying [in the Kur xxiii. 42], عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ, (Mughnee, K,) meaning بعد قليل [i. e. *After a little* while, *they will assuredly become repentant*]. (TA.) And in the phrase [in the Kur lxxxiv. 19], لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ [expl. in art. طبق], meaning حالةً بعد حالة. (Mughnee.) And in the saying,

* وَمَنْهَلٍ وَرَدْتُهُ عَنْ مَنْهَلٍ *

[*And to many a watering-place have I come after a watering-place*]. (Mughnee.) And in the saying of El-Hárith Ibn-'Obád,

* قَرِّبَا مَرْبَطَ النَّعَامَةِ مِنِّى *

* لَقِحَتْ حَرْبُ وَائِلٍ عَنْ حِيَالِ *

(S, * TA,) meaning بعد حيالٍ [i. e. *Make ye two to be near to me the place of the tying of En-Na'ámeh* (the name of a horse of the poet): *the war of Wáïl has become pregnant after failing to be pregnant during a year,* or *years*]. (TA.) And in the saying of Et-Tirimmáh,

* سَيَعْلَمُ كُلُّهُمْ أَنِّى مُسِنٌّ *

* إِذَا دَفَعُوا عِنَانًا عَنْ عِنَانِ *

i. e. [*All of them shall know that I am of full age, when they press forward*] *heat after heat.* (TA.) ___ (6) It denotes the meaning of the preposition فى. (Mughnee, K.) Thus in the saying,

* وَلَا تَكُ عَنْ حَمْلِ الرِّبَاعَةِ وَانِيَا *

[*And be not thou remiss in bearing the responsibility of the obligation that thou takest upon thyself*]; as is shown by the phrase, [in the Kur xx. 44], وَلَا تَنِيَا فِى ذِكْرِى: (Mughnee, K:) so it is said; but it seems that the meaning of وَنَى عَنْ كَذَا is, he passed from such a thing, not entering upon it; and وَنَى فِيهِ, he entered upon it but

was remiss, or languid: by الرِّبَاعَة is meant *the payment of a bloodwit* or *the like.* (Mughnee.) ___ (7) It is *syn. with* مِنْ. (Mughnee, K.) Thus in the saying [in the Kur xlii. 24], وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِ [*And He is he who accepts repentance from his servants*]. (AO, Mughnee, K.) Az mentions among the cases in which there is a difference between مِنْ and عَنْ, that the former has adjoined to it a noun signifying what is near; and the latter, [one signifying] what is remote; as in one's saying سَمِعْتُ مِنْ فُلَانٍ حَدِيثًا [*I heard from such a one a narrative*], and حَدَّثَنِى عَنْ فُلَانٍ حَدِيثًا [*He related to me a narrative from such a one,* a phrase similar to رَوَى عَنْ فُلَانٍ, mentioned among exs. of the first meaning of عَنْ]: accord. to As, one says, حَدَّثَنِى فُلَانٌ مِنْ فُلَانٍ, meaning عَنْهُ [i. e. *Such a one related to me from such a one*]; and لَهِيتُ مِنْ فُلَانٍ and عَنْهُ [*I became diverted from such a one so as to forget him*]: accord. to Ks, one says لَهِيتُ عَنْهُ only: and عَنْكَ جَآءَ هٰذَا as meaning مِنْكَ [i. e. *From thee came this*]. (TA.) ___ (8) It is *syn. with* بِ. (Mughnee, K.) Thus [it is said to be used] in the phrase [in the Kur liii. 3], وَمَا يَنْطِقُ عَنِ ٱلْهَوَى [*Nor does he speak with the desire of self-gratification*]: (Mughnee, K:) but it seems that it is here used in its proper [or primary] sense; and that the meaning is, وَمَا يَصْدُرُ قَوْلُهُ عَنْ هَوًى [*nor does his speech proceed from desire of self-gratification;* so the phrase may be well rendered, *nor does he speak from the desire* &c.]. (Mughnee.) One says also, أَجَابُوا عَنْ بَوْآءٍ وَاحِدٍ, meaning بِجَوَابٍ وَاحِدٍ [i. e. *They replied with one reply*]. (T, S, O, K, all in art, بوأ.) And جَاؤُوا عَنْ آخِرِهِمْ [*They came with the last of them;* عَنْ being here syn. with بِ; meaning *they came all, without exception*]. (A in art. اخر.) [And in like manner, قَتَلُوهُمْ عَنْ آخِرِهِمْ *They slew them with the last of them;* meaning *they slew them all, without exception.*] ___ (9) It denotes the using a thing as an aid or instrument. (Mughnee, K.) Thus in the saying, رَمَيْتُ عَنِ ٱلْقَوْسِ [*I shot with,* or *by means of, the bow*], accord. to Ibn-Málik; (Mughnee, K;) because one says also, رَمَيْتُ بِٱلْقَوْسِ; both mentioned by Fr. (Mughnee.) [Another explanation of this phrase has been mentioned before.] ___ (10) It is redundant, to compensate for another [عَنْ] suppressed (Mughnee, K.) Thus in the saying,

* أَتَجْزَعُ إِنْ نَفْسٌ أَتَاهَا حَمَامُهَا *

* فَهَلَّا ٱلَّتِى عَنْ بَيْنِ جَنْبَيْكَ تَدْفَعُ *

[*Art thou impatient if the decreed event of death befall a soul? but why wilt not thou repel from,* i. e. *defend, that which is between thy two sides?*]; (Mughnee, K;) the meaning being, تَدْفَعُ عَنِ ٱلَّتِى بَيْنَ جَنْبَيْكَ; (IJ, Mughnee;) عن being suppressed before the conjunct noun [التى], and added after it. (Mughnee, K.) And sometimes it is redundant without compensation, when conjoined with a pronoun: AZ says that the Arabs make عَنْكَ redundant in the phrase خُذْ ذَا عَنْكَ [meaning *Take thou,* or *receive thou, this*]: (TA:) [but خُذْ عَنْكَ is expl. in the S and L, in art. اخذ, as meaning خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالمِرَآءَ: see 1 in art. اخذ:] and انْفُذْ عَنْكَ, occurring in a trad., is expl. as meaning دَعْهُ [i. e. *Leave thou it*]: (TA:) or this means *go thou from thy place; pass thou from it.* (L in art. نفذ.) [See also the last ex. in this paragraph.] The second manner of using it is, as a particle of the kind called مَصْدَرِىٌّ, [combining with an aor. following it to form an equivalent to an inf. n.,] as is done by the tribe of Temeem, (Mughnee, K, *) in what is termed their عَنْعَنَة: (K: [see R. Q. 1:]) they use it in the place of أَنْ; (S, Mughnee;) saying, أَعْجَبَنِى عَنْ تَفْعَلَ, (Mughnee, K,) for أَنْ تَفْعَلَ [meaning *Thy doing* such a thing *pleased me*]. (Mughnee.) Dhu-r-Rummeh says,

* أَعَنْ تَرَسَّمْتَ مِنْ خَرْقَآءَ مَنْزِلَةً *

* مَآءُ الصَّبَابَةِ مِنْ عَيْنَيْكَ مَسْجُومُ *

[*Is thy having looked upon the traces of a place of*

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abiding of thy beloved *Kharkà* the cause that *the water of excessive love is shed from thine eyes?*]. (S, Mughnee.) And thus they do in the case of أَنَّ; saying, أَشْهَدُ عَنَّ مُحَمَّدًا رَسُولُ ٱللّٰهِ [*I acknowledge,* or

declare, or *testify, that Mohammad is the apostle of God*]. (Mughnee.) The third manner of using it is, as a noun, in the sense of جانب, (Mughnee, K, *) or ناحية: (S:) and this is said to be in three cases. (Mughnee.) ___ (1) It is when من is prefixed to it; and this is of frequent occurrence: (Mughnee:) as in the saying,

* وَلَقَدْ أَرَانِى لِلرِّمَاحِ دَرِيئَةً *
* مِنْ عَنْ يَمِينِى مَرَّةً وَأَمَامِى *

[*And verily I see me to be* like *a ring for the spears to be aimed at, from the side of my right hand at one time, and from before me* at another time]: (Mughnee, K: *) and in the saying, جئت من عن يمينه *I came from the side of his right hand.* (S.) In the opinion of Ibn-Málik, من prefixed to عن is redundant; but accord. to others, it is used [as expl. above,] to denote the beginning of a space between two limits: these say that قعدت عن يمينه means فى جانب يمينه [i. e. *I sat in the side of his right hand*], either closely or otherwise; but if you say من [before عن], the sitting is particularized as being close to the first part of the lateral space. (Mughnee.) ___ (2) It is also when عَلَى is prefixed to it: (Mughnee:) thus in the saying,

* عَلَى عَنْ يَمِينِى مَرَّتِ الطَّيْرُ سُنَّحَا *

[*On,* or *over, the side of my right hand, the birds passed along turning the right side towards me,* or *turning the left side towards me;* the last word being a pl., accord. to analogy, of سانح, which is used in two opposite senses]: (Mughnee, K:) but this usage is extraordinary; no other instance of it than that here cited having been preserved. (Mughnee.) ___ (3) It is also when what is governed by it in the gen. case and the agent of the verb in connection with it are two pronouns having one application: so says Akh: as in the saying of Imra-el-Keys,

* دَعْ عَنْكَ نَهْبًا صِيحَ فِى حَجَرَاتِهِ *

[or فدع عنك: see the entire verse cited and expl. in art. حجر]: but it is shown to be not a noun in such a case by this, that

جانب may not take its place [unless used in a tropical sense]. (Mughnee. [See what has been said above, that عنك in a phrase of this kind is held to be redundant.])

عَنَّ for أَنَّ: see the next preceding paragraph, last quarter.

عَنٌّ : see أَعنانٌ. ___ إنَّه يأْخُذُ فى كُلِّ عَنٍّ means the same as فى كلِّ فَنٍّ [i. e. *Verily he enters upon every mode,* or *manner,* of speech or the like]; and so فى كلِّ سَنٍّ. (TA.)

عَنَّةٌ : see what next follows.

عُنَّةٌ The *presenting,* or *opposing, oneself, with meddling,* or *impertinent, speech; with speech respecting that which does not concern him;* (Msb, TA;) as also عَنَّةٌ, with fet-h, (Msb,) or عِنَّةٌ, with kesr. (TA.) ___ أَعطيتُه عينَ عُنَّةٍ, (S,) or عينَ عُنَّةً, imperfectly decl., and sometimes عينَ عُنَّةٍ, (K,) means *I gave to him distinguishing him particularly from among his companions:* (S, K:) from العَنُّ signifying the presenting, or opposing, oneself. (TA.) And one says, رأَيتُه عينَ عُنَّةٍ (S) or عُنَّةً (K) *I saw him just now,* (S, K, TA,) *presenting,* or *opposing, himself,* (TA,) *without my seeking him.* (S, TA.) And أَعننتُ بعُنَّةٍ ما أَدرى ما هى: see 4. (S, K.) It is also the subst. from عُنِّنَ عن امرأَته [i. e. a subst. signifying The *state of being pronounced by the judge to be incapacitated from going in to his wife,* or *to have no desire for his wife:* or *of being withheld from her by enchantment,* or *fascination*]: (S, Msb, * K:) or *incapacity to go in to women:* (Mgh, Msb:) or *undesirousness of women:* (Msb:) a word used in this sense by the lawyers; (Mgh, Msb;) who say, به عُنَّةٌ: (Msb:) but it is declared to be a low word, not allowable; (Mgh, Msb;) instead of which one should say تعنينٌ, (Mgh,) or, accord. to Th and others, عنَنٌ, and عنينةٌ, and accord. to the Bári', عنانةٌ: (Msb:) [i. e.] عنينةٌ signifies *undesirousness of women:* (S:) or, as also عنينةٌ, and عنانةٌ, and تعنينٌ, and تعنينةٌ, (K,) and عنينيَّةٌ, (TA,) it signifies thus, or *non-performance of the act of going in to women, by reason of impotence.* (K, TA.) Also *An enclosure* (S, Mgh, Msb, K)

made of wood, (S, Msb, K, TA,) or *of trees,* (TA,) *for camels,* (S, Mgh, K, *) or *for camels and horses,* (Msb,) or *for camels and sheep* or *goats, to be confined therein:* (TA:) or *an enclosure at the door of a man, in which are his camels and his sheep* or *goats:* (Th, TA:) pl. عُنُنٌ (S, K) and عَنَانٌ. (K.) لَا يَجْتَمِعُ اثْنَانِ فِى عُنَّةٍ [*Two* (app. meaning stallion-camels) *will not be together in an enclosure for camels*] is one of their sayings. (TA.) And one says, كَالْمُهَدِّرِ فِى العُنَّةِ *Like the brayer* (meaning the braying stallion-camel) *in the enclosure of trees,* in which the stallion-camel is sometimes confined to prevent him from covering; such a stallion being hence termed مُعَنًّى, originally مُعَنَّنٌ: (Meyd:) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. هدر) raising a cry and clamour, (S, K,) or threatening, (TA,) who does not make his saying, or action, to have effect; (S, * Meyd, K;) like the camel that is so confined, prevented from covering, and brays. (S, K.) ___ It is also said, by El-Bushtee and in the K, to signify *A rope;* and in a verse of El-Aashà, in which he mentions flesh-meat as put upon the عُنُنِ, this last word has been expl. as meaning ropes which are stretched, and upon which is thrown the flesh-meat that is cut into strips, or oblong pieces, and dried in the sun: but Az says that the right meaning is, the enclosures for camels; that he had seen such enclosures in the desert, thus called because facing the direction whence blows the north wind, to protect the camels from the cold of that wind; and that he had seen the people spread the flesh-meat cut into strips, or oblong pieces, and dried in the sun, upon them: he thinks that the word was expl. as meaning ropes by one who had seen the poor of the sacred territory extending ropes in Minè, and putting upon them the flesh of the victims of sacrifice that had been given to them. (TA.) ___ Also *A booth by means of which one shades himself, made of panic grass* (ثُمَام) *or* [probably a mistake for *and*] *branches of trees.* (IB, TA.) ___ And *Reeds,* or *plants* or *herbage, which a man collects, to give, as fodder, to his sheep* or *goats:* one says, جَآءَ بِعُنَّةٍ عَظِيمَةٍ [*He came with,* or *brought, a great collection of reeds,* &c.]. (TA.) And one says, كُنَّا فِى عُنَّةٍ مِنَ الكَلَأِ, and غُنَّةٍ, and ثُنَّةٍ, i. e. *We were in abundant herbage.* (TA.) Also The دَقْدَانُ (thus [correctly, as will be shown by an explanation in what follows, confirmed by an ex. from a poet,] in more than one of the copies of the K, in the CK دَقْدَانُ, in the copy

of the K followed in the TA وقدان, and in the L رقدان,) *of the cooking-pot:* (K, TA:) MF read وقدان, and conjecturally, and from analogy, supposed it [to be وَقَدَان and] to mean غَلَيَان; but the word is arabicized from the Pers. دیکدان, [correctly دیگدان, pronounced *dēgdān,*] a name for the *thing upon which the cooking-pot is set up;* and thus it [i. e. عُنَّةٌ] is expl. in the M and other lexicons [among which may be mentioned the L]: hence the saying of a poet,

* عَفَتْ غَيْرَ أَنْآءٍ وَمَنْصَبِ عُنَّةٍ *
* وَأَوْرَقَ مِنْ تَحْتِ الخَصَاصَةِ هَامِدِ *

[*It* (the دار, or place of abode,) *was effaced, save trenches dug around the tents to keep off the torrent, and the place of the setting-up of the support of the cooking-pot, and ashes beneath the space between the three stones that formed that support, in a state of extinction*]. (TA.)

عُنَّةٌ : see the next preceding paragraph, first sentence.

عَنَنٌ is a subst. [as well as an inf. n.] of عَنَّ; (Msb, K, TA;) [as such,] *i. q.* اعْتِرَاضٌ [used as a simple subst., meaning *Opposition*]; (K, * TA;) as also عَنَانٌ : (K, TA:) or *opposition of oneself to another, from either side of him, with an abominable,* or *evil, action.* (Msb.) El-Hárith Ibn-Hillizeh says,

* عَنَنًا بَاطِلًا وَظُلْمًا كَمَا يُعْـ *
* ـرُ عَنْ حُجْرَةِ الرَّبِيضِ الظِّبَآءُ *

(TA,) meaning *In wrong opposition,* (اعْتِرَاضًا بَاطِلًا), [*and injurious conduct*], *like as when gazelles are sacrificed* [in fulfilment of a vow] *for what is due on the part of the flock of sheep,* or *herd of goats.* (EM p. 281.) And it is said in a trad., بَرِئْنَا إِلَيْكَ مِنَ الوَثَنِ وَالعَنَنِ i. e. [*We are clear, to thee,*] *of the idol* (الصَّنَم) *and opposition*

(الاعتراض); as though saying, *of associating another with God and of wrongdoing:* or, as some say, the meaning [of the last word] in this case is *disagreement,* or *opposition,* or *contravention,* (الخلاف), and *that which is wrong* (الباطل). (TA.) And in another trad., دهمته المنيَّةُ فى عنن جماحه [*Death came upon him suddenly in the opposition of his heedless,* or *inconsiderate, course*]. (TA. [There expl. only by the words هو ما ليس بقصد.]) And one says, هو لك بين الأَوب والعنن, meaning [*He is to thee* in a state] *between obedience and disobedience.* (TA.) ورهآء العنان, a phrase used by a poet, means [A woman *foolish in*] *opposing herself,* or *intervening, in every discourse.* (TA.) And العنن signifies also [particularly] *Death's opposing itself, and preceding:* (TA, JM:) occurring in a trad. of Sateeh [the Diviner]. (TA.) ___ See also عنانٌ, near the middle of the paragraph. ___ Also The *place in which a person,* or *thing, presents,* or *opposes, himself,* or *itself.* (TA.) ___ See also أَعنانٌ. And see عُنَّةٌ, former half.

عنانٌ *Clouds:* (S, Msb, K:) or, accord. to some, *clouds appearing,* or *presenting themselves,* or *extending sideways, in the horizon;* as also سحابٌ عانٌّ: (TA:) *such as retain the water:* (K:) one whereof is termed عنانةٌ, (S, Msb, K,) and عانَّةٌ. (S.) ___ And عنانُ السَّمآء, (Mgh, MF, TA,) in the K said to be عنان, with kesr, but the former is the right, (MF, TA,) *The lofty region of the sky:* (Mgh:) or *what appears, of the sky, to one looking at it.* (K. [See also أَعنانٌ.]) ___ And عنانُ الدَّار, likewise with fet-h, accord. to the K عنان, with kesr, which is wrong, (TA,) *The side of the house,* (K, TA,) *that appears to one.* (TA.)

عنانٌ: see عنن, in two places. ___ Also an inf. n. of 3 [q. v.]. (TA.) And *A certain appertenance of a horse* or *the like;* (S, Msb;) [i. e. the *rein;*] the *strap of the bridle, by means of which the horse,* or

similar beast, is withheld: (K:) [said to be] so called because it lies over against the mouth, not entering into it, (Msb,) or because its two straps lie over against the two sides of the neck of the beast, on the right and left: (TA:) pl. أَعِنَّةٌ (S, Msb, K) and عُنُنٌ, (K,) or, accord. to Sb, the former only. (TA.) [Sometimes it may be rendered The *bridle;* as in the first of the following phrases.] ثَنَيْتُ عَلَى الفَرَسِ عِنَانَهُ *I put upon the horse his bridle.* (TA.) فَرَسٌ قَصِيرُ العِنَانِ [*A horse short in the rein*] implies discommendation, as denoting shortness of the neck: [but] هُوَ قَصِيرُ العِنَانِ [said of a man] means قَلِيلُ الخَيْرِ [i. e. *He is one possessing little,* or *no, good;* or *few,* or *no, good things;* or *little,* or *no, goodness*]: and إِنَّهُ لَطَوِيلُ العِنَانِ [lit. *Verily he is one whose rein is long*] means, *an exalted person; of great chiefdom,* or *eminence.* (TA.) رَجُلٌ طَرِفُ العِنَانِ (S, * K, TA, TK, in one of my copies of the S طَرِفُ, and in the other طَرْفُ, and in copies of the K طَرْقُ, [but correctly طَرِفُ, q. v., like كَتِفٌ, as is said in the TK,]) means *A man light,* or *active.* (S, K, TA.) فُلَانٌ أَبِيُّ العِنَانِ *Such a one is one who refuses the rein.* (TA.) ذُو العِنَانِ applied to the horse means *The tractable,* or *submissive.* (TA.) And ذَلَّ عِنَانُ فُلَانٍ *Such a one became submissive.* (TA.) ابْغِ مِنْ عِنَانِهِ [in which the first word is written in my original thus, but it has been altered by the copyist, and I doubt not that it is correctly أَرْخِ, the phrase, reading thus, being well known, i. e. *Slacken thou his rein,*] means *ease thou him,* or *relieve him.* (TA.) اثْنِ عَلَيَّ عِنَانَهُ means *Turn thou back* [or *bend thou*] *towards me his rein.* (TA.) جَآءَ ثَانِيًا فِى عِنَانِهِ [thus in my original, but correctly مِنْ عِنَانِهِ, as in the S in art. ثنى, i. e. *He came bending* a part *of his rein,* turning from his course,] means *he* [*came having*] *accomplished the object of his want.* (TA.) مَلَأَ عِنَانَ دَابَّتِهِ *He made,* or *urged, his beast to run vehemently.* (TA.) And [hence, app.,] امْتَلَأَ عِنَانُهُ *The utmost of his power,* or *ability, was accomplished.* (TA.) هُمَا يَجْرِيَانِ فِى عِنَانٍ *They two are equal* in excellence or otherwise. (TA.) ___ Also *A heat;* or *single run to a goal,* or *limit:* one says, جَرَى الفَرَسُ عِنَانًا *The horse ran a heat:* and كَبَا فِى عِنَانِهِ *He stumbled in his heat.* (TA.) See also an ex., in a verse of Et-Tirimmáh, voce عِنْ, in the middle of the paragraph. And عِنَنٌ signifies the same, i. e. *A heat* of a beast: and also the

beginning of speech: whence the prov.,

* مُعْتَرِضٌ لِعَنَنٍ لَمْ يَعْنِهِ *

meaning *Addressing himself to that which is not of his business* (مَا لَيْسَ مِنْ شَأْنِهِ). (Meyd.) ___ And *A long rope* or *cord.* (TA.) ___ And العَنَانُ signifies حَبْلُ المَتْنِ [*The cord of the portion of the back along which extends the spine;* app. meaning *the spinal cord,* also called *medulla spinalis,* considered as a single cord]: (K:) [but this consists of two lateral cords, connected together: and therefore, app., it is said that] عَنَانَا المَتْنِ signifies حَبْلَاهُ [*the two cords of the* مَتْن]. (S.) شِرْكَةُ العَنَانِ is *The copartnership of two persons in one particular thing,* (S, Mgh, Msb, K,) *exclusive of the rest of the articles of property of either:* (S, Msb, * K:) as though a thing presented itself to them (عَنَّ لَهُمَا, S, Mgh, Msb) and they bought it (S) and they then became copartners in it: (S, Mgh, Msb:) so says ISk: (Mgh:) or it is from the عِنَان of the horse, because each assigns to his companion the عِنَان of the free management of part of the property: (Mgh, Msb:) or because it is allowable for them to differ, like as does the عِنَان in the hand of the rider when pulled and when slackened: (Mgh:) or, accord. to Az, it is *the case in which each of the two copartners produces deenárs* or *dirhems, which they mix together, and each gives permission to the other to traffic therewith:* and the lawyers differ not in respect of its being lawful; if they gain upon the two sums, the gain being between them; and if they lose, the loss being on the head of each of them [equally]: the partnership of two persons in everything that is in their possession is called شِرْكَةُ المُفَاوَضَةِ [q. v.]: (TA:) or it is *the case of one's competing with a man in the making of a purchase, and saying to him, Make me to be a partner with thee; this being before he* [the purchaser] *becomes entitled to* الغَلَق, or الغَلْق, or العَلَق, or العَلَق: (K: [the last word in this explanation, thus written in four different ways in different copies of the K, following the words قَبْلَ أَنْ يَسْتَوْجِبَ, I think to be most probably الغَلَق, and to mean *irredeemability* by the seller, from غَلَقُ الرَّهْنِ:]) or it is

the case of two persons' being equal in partnership, (Z, Msb, K, TA,) *in respect of what they contribute of gold* or *silver;* and is from the عنَان of the beast; (TA;) because the عنان of the beast consists of two equal single pieces: (Z, Msb, K, TA:) or it is from العنَان as syn. with المعانَّة , meaning المعارضة; (Msb, TA;) because each of them does like as does the other in respect of his property [that he supplies] and in selling and buying. (TA.) See an ex. in a verse cited in art. شرك, conj. 3. ___ See also عنَانٌ, in two places.

عَنُونٌ and عَانٌّ One *who presents,* or *opposes, himself, with meddling,* or *impertinent, speech; with speech respecting that which does not concern him:* pl. [of the former agreeably with analogy] عُنُنٌ. (TA.) ___ And the former, A beast (دابَّة) *that precedes in journeying,* or *progress;* (S, K, TA;) *that vies with the* [*other*] *beasts in journeying,* or *progress, and precedes them;* and applied to a wild ass in this sense. (TA.)

عَنِينٌ One *unable to retain the wind of his belly.* (K.) ___ See also عَنِّينٌ.

عَنَانَةٌ : see عَنَانٌ: and see also عُنَّةٌ, former half, in two places.

عَنِينَةٌ : see عُنَّةٌ, former half.

عُنَانَاكَ means *The utmost of thy power,* or *ability,* or *of thy case:* (S, K:) so in the saying, عُنَانَاكَ أَنْ تَفْعَلَ كَذَا [*The utmost of thy power,* &c., *is,* or *will be, thy doing such a thing*]: (S:) as though from المعانَّة ; (S, TA;) the case being that thou desirest to do a thing, and an obstacle intervenes in the way to it, preventing thee and withholding thee from it: (TA:) but it is disputed whether it be correctly thus, or غُنَامَاكَ. (IB, TA.)

هُوَ عَنَّانٌ عَلَى آنُفِ القَوْمِ *He is wont to precede,* or *outstrip, the people,* or *party.* (TA.) ___ And هُوَ عَنَّانٌ عَنِ الخَيْرِ *He is* [*one who holds back from doing good,* or] *slow,* or *tardy, to do good.* (K.)

العَنُّونُ, of the measure فَعُّول, is an intensive

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epithet applied to the present world (الدُّنيا) [as meaning *The offerer of much opposition*]; because it opposes itself to mankind. (TA.)

عَنِّين, (S, Mgh, Msb, * K, TA,) of the measure فَعِّيل in the sense of the measure مَفْعُول, (S,) and عَنِين, [thus written in two places in the TA, and written without teshdeed in my copy of the Msb, but in the latter case app. from carelessness of the copyist, for otherwise the well-known form عَنِّين is not there mentioned,] of which (i. e. of عَنِن) عَنِين is pl., [which seems to show that عَنِين is not a mistranscription for عَنِّين, for فُعُل is a measure of a pl. of many epithets of the measure فَعِيل, as جَدِيد and نَذِير &c., but not, to my knowledge, of any word of the measure فَعِّيل,] (TA,) A man *incapable of going in to women;* (Mgh, Msb;) one *who does not go in to women by reason of impotence:* (K:) or, as some say, one *who has connection with her who is not a virgin, but not with the virgin:* (TA:) or a man *who is not desirous of women:* (S, K:) and مَعْنُون and مُعَنٌّ (Msb, TA) and مُعَنَّن (TA) signify the same. (Msb, TA.) And عَنِّينة signifies A woman *not desirous of men:* (S, Msb, * TA:) but there is disagreement in respect of the application of the epithet to a woman. (TA.)

عَنِّينة, as a subst.: see عُنَّة, former half, in two places.

عُنْوان and عَنْوان (S, Msb, K) and عُنْيان and عَنْيان, (S, K,) the first of which is the most chaste, (S,) originally عُنَّان, (K,) of a book, or writing, (S, Msb,) The *superscription,* or *title,* thereof: (TK:) what these words denote is thus called because it occurs (يَعُنُّ, K, TA, i. e. يَعْرِضُ, TA) in a bordering part thereof: (K, TA:) and they also signify [sometimes, as indicating the nature of the contents,] the *preface* of a book, or writing. (TK.) And *Anything that serves as an indication* of another thing is called its عُنْوان. (Msb, K.) One says, الظَّاهِرُ عُنْوانُ الباطِنِ, meaning *The outward* state of the man *is*

the indication of the inward state. (TK.) And one says of a man who speaks obliquely, not plainly, جَعَلَ كَذَا عُنْوَانًا لِحَاجَتِهِ *He made such a thing to be an indication of his want.* (TA.) [See also art. عنو.]

عُنْيَانٌ and عَنْيَانٌ: see the next preceding paragraph.

عُنَيِّنِيَّةٌ : see عُنَّةٌ, former half.

عَانٌّ and عَانَّةٌ: see عَنَانٌ. ___ And for the former, see also عَنُونٌ. ___ Also, the former, *A long mountain* (جَبَلٌ), (K, TA, in some copies of the K حَبْلٌ [i. e. *rope*],) *that presents itself in the direction in which one is going, and interrupts his way.* (TA.)

أَعْنَانٌ The *sides, quarters, tracts,* or *regions,* of anything: (Yoo, TA:) this is the proper signification: (TA:) [hence,] أَعْنَانُ السَّمَآءِ [in one of my copies of the S السَّحَابِ, but altered from السَّمَآءِ,] means *The sides, quarters, tracts,* or *regions, of the sky:* (K:) or *the surfaces thereof,* and *what present themselves to view of the sides, quarters, tracts,* or *regions, thereof;* as though pl. of عَنْنٌ, (S, TA,) or of عَنٌّ : (TA:) the vulgar say عَنَانُ السَّمَآءِ. (S, TA.) ___ And [it is said that] أَعْنَانُ الشَّيَاطِينِ means *The natural dispositions of the devils.* (K.) It is said of camels, in a trad., خُلِقَتْ مِنْ أَعْنَانِ الشَّيَاطِينِ [as though meaning *They are created of the natural dispositions of the devils*]: and in another trad., أَعْنَانُ الشَّيَاطِينِ occurs as said [app. by Mohammad] in answer to a question respecting camels: [but] accord. to IAth, the meaning seems to be, that, by reason of their many evil affections, they are as though they were from the tracts of the devil in respect of their natural dispositions. (TA.)

تَعْنِينَةٌ : see عُنَّةٌ, former half.

مُعَنٌّ : see عَنِّينٌ.

مَعَنٌّ One *who enters into that which does not concern him, and interferes in*

everything; (K;) *i. q.* عَرِيضٌ, (S,) or عَرِيضٌ مَتِيحٌ: (TA: [see these two words:]) fem. with ةٌ (S, K.) ___ And *An orator,* or *a preacher;* syn. خَطِيبٌ: (S, K:) or *an eloquent* خَطِيبٌ. (TA.) See also the next paragraph.

مُعَنَّنٌ : see عَنِّينٌ: ___ and see also مُعَنًّى, in art. عنو. مُعَنَّنَةُ الخَلْقِ A girl, or young woman, *compact in make;* (K, TA;) [*as though*] *compactly twisted like the* عِنَانُ [or *rein*]: (A, TA:) and مُعَنَّنَةٌ a woman *compact in make, not flabby in the belly.* (TA.) See also عُنَّةٌ, near the middle.

مُعَنًّى : see عُنَّةٌ, near the middle.

مَعْنُونٌ [pass. part. n. of 1, q. v. And] *i. q.* عَنِّينٌ; q. v. (Msb, TA.) ___ And *Possessed;* or *mad,* or *insane.* (K, TA.)

عنب

2 **عنّب**, (O, K,) inf. n. تعنيب, (K,) said of a grape-vine, [meaning *It produced grapes,*] (O, K,) is from العنب. (O.)

عنب and عنبآء both signify the same, (S, O, K,) the latter said by Kr to be the only word of its measure except سيرآء, but Kh mentions also حولآء, and Ibn-Kuteybeh adds to these خيلآء, (TA,) [whence it seems to be, accord. to analogy, عنبآء, imperfectly decl., with the fem. ء, but in a verse cited by F, and quoted in the O and TA, it is treated as masc., and in the TA it is treated as masc. in prose, and if so it is عنبآء, though it may be thus only by poetic license, and improperly in prose,] *Grapes,* the *fruit of the* كرم; (TA;) thus called only *while fresh;* when dry, called زبيب: (Msb:) عنبة signifies *a single berry thereof* [i. e. *a grape*]; (S, O, Msb, K; *) and is of a form generally belonging to a pl., rarely to a sing.: (S, O:) the pl. is أَعناب, (S, O, Msb,) used in speaking of many; and the pl. of pauc. [i. e. pl. of عنبة] is عنبات. (S, O.) ___ عنب also signifies The *grape-vine.* (MF [as from the K, in which I do not find it: but it is used in this sense in the Kur-án; pl. أَعناب, expl. as meaning كروم in xviii. 31 by Bd].) ___ And *Wine:* (K:) so says AHn, asserting it to be of the dial. of ElYemen: like as خمر signifies grapes in certain of the dials. [of El-Yemen: see خمر]. (TA.) ___ [عنب الثَّعلب, and عنب الذّئب: see ثَعلب; and see also عبب.]

عنبة n. un. of عنب [q. v.]. ___ Also *A small pustule that breaks forth in a human being,* (S, O, K, TA,) *emitting blood;* accord. to Az, *it swells, and fills* [*with blood* or *humour*], *and gives pain; and it attacks a human being in the eye and in the fauces.* (TA.)

عنبآء: see عنب.

عنبى [*Of,* or *relating to, grapes.*]

عنبان, applied to a gazelle, (K,) to a male gazelle, (S, O,) *Brisk, lively,* or *sprightly:* (S, O, K:) having no

corresponding verb: (S:) and, (K,) as some say, (TA,) so applied, *heavy,* or *sluggish:* thus having two contr. meanings: or one *advanced in age:* (K:) or, as some say, *a male gazelle:* pl. عُنْبَانٌ. (TA.) And A mountain-goat *long in the horn:* [in this sense also] having no corresponding verb. (O.) It is an epithet of a measure regularly belonging to inf. ns. (MF.)

عُنُبٌ, (O, and so accord. to copies of the K,) or عُنْبَبٌ, (accord. to some copies of the K,) The *foremost portion* of a torrent, (O, K,) and of a company of men. (O.) ___ And *Abundance of water.* (TA.) ___ [And accord. to Freytag, *A certain plant.*]

عُنَابٌ *Large in the nose;* (S, O, K;) applied to a man; (TA;) as also أَعْنَبُ, (K,) or أَعْنَبُ الأَنْفِ: (O:) and it [app. عُنَابٌ] is also expl. as meaning *a big, ugly nose.* (TA.) ___ And *i. q.* عَفَلٌ: (S, O, K:) or *i. q.* بَظْرٌ: (K:) [see these two words:] or the *portion that is cut off of the* بَظْرٌ. (TA.) ___ And *A small, black mountain:* (Lth, O, K:) or *a mountain small in circumference, black, and erect:* (TA:) and *a high, round mountain:* (K:) or *a high, isolated, sharpheaded hill, red,* and *black,* and *of any colour,* but *generally of a dusky yellowish hue, giving growth to nothing, and round:* (Sh, O:) pl. عُنْبٌ. (TA.)

عَنَّابٌ *A vender of* عَنَبٌ [or *grapes*]. (O, K,)

عُنَّابٌ *A certain fruit* [and *tree*], (K,) *well known;* (S, O, K;) [the *jujube fruit* and *tree; rhamnus zizyphus* of Linn.;] called in Pers. سُنْجُدٌ, or سُنْجُدٌ جِيلَانِىٌّ, (MA,) or سنجد جيلان: (PS:) n. un. with ة. (S, O.) And, (K,) sometimes, (TA,) accord. to IDrd, (O,) The *fruit of the* أَرَاكٌ [q. v.]. (O, K.) And The

[*fruit,* or *tree, called*] غُبَيْرَآءُ [q. v.]. (TA.) Also, [as being likened to jujubes, because dyed red,] The *fingers,* or

ends of the fingers, of a woman. (A, voce تُفَّاحٌ, q. v.)

عُنَّابِىٌّ [*Of the colour of the* عُنَّاب, or *jujube*]. (TA, voce سَخْتِيَانٌ, q. v.) صَبَغَ الكِيسَ عُنَّابِى [lit. *He dyed the purse jujube-colour*] means *he became bankrupt:* but this, as Esh-Shiháb says, is a phrase of the Muwelleds [or rather of the vulgar, unless ending a verse, in which case it is allowable to say عُنَّابِى for عُنَّابِيًّا, as in a verse cited in the TA]. (MF, TA.)

عَانِبٌ A man *possessing* عِنَب [or *grapes*]: like لَابِنٌ and تَامِرٌ, (O, TA,) which mean possessing milk and possessing dates. (TA.)

أَعْنَبُ : see عُنَابٌ.

مُعَنَّبٌ *Tall;* (O, K;) an epithet applied to a man. (O.) ___ And *Thick;* an epithet applied to tar. (O.)

عنبر

عَنْبَرٌ [*Ambergris;*] *a certain odoriferous substance,* (S, O, Msb, K,) *well known;* (O, Msb;) *an excrement found in the belly of a certain great fish,* [*the spermaceti-whale,*] *which is called by the same name;* (Towsheeh, TA;) or *an excrement of a certain marine beast;* (K;) or, accord. to Ks, *a vegetable* [*substance found*] *in the bottom of the sea and driven by the waves to the shores thereof, whence it is taken;* (O;) or, (O, K,) as the physicians say, (O,) *it issues from a source in the sea;* (O, * K;) [and there are other opinions respecting its origin, mentioned in the TA; but these I do not add, as it is well known to be an excrement of the spermaceti-whale;] *the best kind is the white,* and *the whitish; next, the blue* [or *gray*]; *and the worst, the black:* (TA:) the word is masc. and fem., (AA, IAmb, O, Msb,) like مِسْكٌ: (IAmb, TA voce ذَكِىٌّ:) MF says that most hold the ن to be augmentative, the measure being فَنْعَلٌ, as it is said to be in the Msb. (TA.) ___ [As mentioned above, it signifies also The *spermaceti-whale;*] *a certain great fish;* (Msb in art. عبر;) *a certain marine fish,* (Az, O, K,) *the length of which reaches to fifty cubits, called in Pers.* پاله [app. a mistranscription for وَالْ: see بَالٌ]: (Az, TA:) *shields are made of its skin;* (Mgh, O, TA;) *and the people of Juddeh have sandals,* or *shoes, made thereof.* (O, TA.) ___ And hence, (O,) *A shield* (S, O, K) *made of the skin of the fish above-mentioned:* (O, K:) and some say, *coats of defence* (دُرُوع). (O.) Also *Saffron.* (K.) ___ And (as some say, TA) [The *plant called*] وَرْس. (K.) ___ [Accord. to Forskål (Flora Aegypt. Arab. p. lxiv.) now applied to *Gomphrena globosa.*] See also the next paragraph, in two places.

عَنْبَرَةُ قَوْمٍ *The purity of the pedigrees of a people.* (Ibn-'Abbád, O, K.) Hence the vulgar say of a thing that is pure, هٰذَا عَنْبَرٌ. (TA.) ___ عَنْبَرَةُ القِدْرِ *The onion:* (K:) because it makes [the contents of] the قدر to become

savoury. (TA.) ___ عَنْبَرَةُ الشِّتَآءِ, (Ks, O, K, TA,) or, accord. to Kr, it is عَنْبَرُ الشِّتَآءِ, (TA,) *The vehemence*, or *rigour, of winter.* (Ks, Kr, O, K.)

عَنْبَرِىٌّ *Of*, or *belonging to*, بَنُو العَنْبَرِ, (O, K,) or بَلْعَنْبَر, (O,) a tribe of تَمِيم, (O,) who were the most skilful people as guides: (O, K:) hence the proverbial saying, أَنْتَ عَنْبَرِىٌّ بِهٰذَا البَلَدِ [*Thou art an 'Amberee in this country*, or *district*]. (O, K. *)

عنبس

عَنْبَسٌ The *lion;* (O, K;) as also عُنَابِسٌ : (K: but in the O it is said, when you designate the lion, you say عَنْبَسٌ and عَنَابِسُ: [as though, by the latter, the pl. were meant: but it is probably a mistranscription for عُنَابِسٌ:]) or the *lion from whom other lions flee:* (TA in art. عبس:) when you particularize him by a [proper] name, you say عَنْبَسَةُ , [i. e. *The lion,*] making it imperfectly decl.; like as you say أُسَامَةُ. (O, K.) It is mentioned by Lth and Az among quadriliteral-radical words: Hishám says, I know not whether it be a subst. or an epithet: and A'Obeyd says, it is from العُبُوسُ; and if so, it is of the measure فَنْعَلٌ: (O:) but 'Ikrimeh is related to have said that the lion is called عَنْبَسَةُ in the Abyssinian language. (TA voce قَسْوَرَةٌ.)

عَنْبَسَةُ : see above; the former in two places.

عُنَابِسٌ : see above; the former in two places.

عنت

1 **عَنِتَ**, [aor. ـَـ ,] inf. n. عَنَتٌ, *He fell into a difficult, hard,* or *distressing, case:* (S, A, * O, TA:) or عَنَتٌ signifies the *meeting with difficulty, hardship,* or *distress.* (K.) [This is held by some to be the primary signification: see عَنَتٌ below; by the explanations of which it seems to be indicated that the verb has several significations that are not expressly assigned to it in the lexicons.] عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ, in the Kur [ix. last verse but one], means, accord. to Az [and most of the expositors], *Grievous unto him is your experiencing difficulty,* or *hardship,* or *distress:* or, as some say, the meaning is مَا أَعْنَتَكُمْ , i. e., *what hath brought you into difficulty,* or *hardship,* or *distress.* (TA. [In the S and O, it seems to be indicated by the context that مَا عَنِتُّمْ means *your having sinned.*]) ___ عَنَتَتِ الدَّابَّةُ *The beast limped,* or *halted, in consequence of hard,* or *rough, treatment, such as it could not bear.* (TA.) It is said in a trad., أَنْعَلَ دَابَّتَهُ فَعَنَتَتْ *He shod his beast and it became lame:* thus as some relate it; as others relate it, فَعَتَبَتْ; but the former relation is preferred by Kt. (TA.) ___ عَنَتَ said of a bone, (Az, A, K, TA,) and عَنَتَتْ said of an arm or a leg, (Az, TA,) [aor. ـَـ ,] inf. n. عَنَتٌ, (TA,) *It broke* (Az, A, K, TA) *after its having been set and united:* (A, K:) [this is said in the Ksh and by Bd, in iv. 30, to be the primary signification:] and the former, said of a bone, *it became weak, and broke.* (K, * TA.) ___ عَنَتَ, (S, O, Msb, TA,) aor. ـَـ , (Msb,) inf. n. عَنَتٌ, (S, * O, * Msb, K, * TA,) *He committed a sin, a crime,* or *an act of disobedience deserving punishment:* (S, O, K, * TA: *) or *he committed sins, crimes,* or *acts of disobedience deserving punishment:* (K, * TA:) or *he did wrong* [*intentionally* or *unintentionally*]. (Msb.) [And particularly *He committed fornication,* or *adultery:* see عَنَتٌ below.]

2 **عَنَّتَهُ**, inf. n. تَعْنِيتٌ, *He treated him with hardness, severity,* or *rigour, and constrained*

him to do that which was difficult to him to perform; (IAmb, O, K, TA;) as also تَعَنَّتَهُ : and afterwards it became applied to signify *he destroyed him;* or *caused him to perish:* (IAmb, TA:) [and اعْنَتَهُ has both of these significations: for it is said that] لَوْ شَآءَ ٱللّٰهُ لَأَعْنَتَكُمْ, in the Kur [ii. 219], means *If God had willed, He would assuredly have treated you with hardness,* &c., *and constrained you to do that which would be difficult to you to perform:* or it may mean, *would have destroyed you:* or, accord. to IAar, إِعْنَاتٌ signifies the *requiring to do that which is not in one's power.* (TA.) ___ See also 5.

4 **اعنته** , (inf. n. إِعْنَاتٌ, Mgh,) *He caused him to fall into difficulty, hardship,* or *distress;* (S, Mgh, O, Msb, K, TA;) *into that which was difficult, hard,* or *distressing, to him to bear.* (Mgh, Msb.) See also 1, and 2. ___ *He* (the rider) *treated him* (i. e. a beast) *with hardness,* or *roughness, such as the latter could not bear, and so caused him to limp,* or *halt.* (TA.) ___ *He* (a physician) *treated him* (i. e. a sick man) *roughly,* or *without gentleness, and so harmed,* or *injured, him.* (A, O. *) ___ *He,* or *it, broke it* (i. e. a bone) *after it had been set and united:* (Az, S, A,. O, K, TA:) or *he* (a bone-setter) *treated it* (i. e. a broken bone) *roughly,* or *ungently, so that the fracture became worse.* (TA.)

5 **تعنّته** : see 2. Accord. to AHeyth, (TA,) *He brought upon him annoyance, molestation, harm,* or *hurt:* (Msb, TA:) or *he sought to occasion him difficulty, hardship,* or *distress.* (Mgh.) And hence, (Mgh,) *He asked him respecting a thing, desiring by doing so to involve him in confusion,* or *doubt;* (A, Mgh, TA;) *as when one says to a witness, Where was this, and when was it, and what garment was upon him when thou tookest upon thyself to bear witness?* and يَعَنَّتُ الشُّهُودَ and يَتَعَنَّتُ عَلَى الشُّهُودِ are also mentioned; but these require consideration. (Mgh.)

R. Q.1 عَنَتَتْ, said of the horn of the عَتُودٌ [or goat a year old], *It rose,* or *rose high.* (O, K.) ___ عَنَتَتْ عَنْهُ *He turned away from, avoided,* or *shunned, him,* or *it.* (O, K.)

عَنَتٌ [inf. n. of 1, q. v.: and also expl. as having the following meanings:] *Difficulty, hardship,* or *distress:* (A, IAth, Mgh, Msb, TA:) this is [said to be] the primary signification: (Jel in iv. 30:) or *severe difficulty,* or *hardship,* or *distress:* (Zj,

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TA:) or the *coming of difficulty* or *hardship* or *distress* upon a man. (K.) ___ *A state of perdition* or *destruction.* (A, IAth, K, TA.) ___ *A bad, an evil,* or *a corrupt, state:* or *bad, evil,* or *corrupt, conduct* or *doing:* syn. فَسَادٌ [which has both of these meanings; and may here have the former meaning as nearly agreeing with what precedes it, or the latter meaning as nearly agreeing with what follows it]. (A, IAth, K, TA.) ___ *A sin, a crime,* or *an act of disobedience deserving punishment;* (AHeyth, S, A, IAth, O, K, TA;) and so مَعْنَتَةٌ. (A.) ___ *A wrong action* [*intentional* or *unintentional*]; *an error; mistake.* (IAth, Msb, * TA.) ___ ___ *Fornication,* or *adultery:* (S, IAth, Mgh, O, Msb, K, TA:) but this is a conventional explanation of the lecturers of the colleges. (Mgh.) So in the Kur [iv. 30], where it is said, ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنْكُمْ [*That is for him, among you, who fears the commission of fornication*]: (S, O, Msb, TA: [and the like is said in the Mgh:]) this, says Az, was revealed in relation to him who might not have the means of taking to wife a free woman; therefore it was allowed to him to take to wife a slave: (Msb, TA:) or the meaning of العنت here is *perdition:* or *perdition in* [or *by means of*] *fornication.* (TA.) ___ Also *Wrongful, unjust, injurious,* or *tyrannical, conduct:* and *annoyance, molestation, harm,* or *hurt.* (AHeyth, TA.) And *Distressing, grievous,* or *afflicting, harm, injury, hurt,* or *mischief.* (TA.) ___ And accord. to the 'Ináyeh,

Contention; or *contention for superiority in greatness:* and *persistence in opposition,* or *in vain contention.* (TA.)

عَنْتٌ A bone *broken after its having been set and united;* as also مَعْنُتٌ . (S, O, K.)

عَنُوتٌ A hill (أَكَمَةٌ) *difficult of ascent;* (O, Msb, * K;) as also عُنْتُوتٌ : (O, K:) or *high, and difficult of ascent.* (A.)

عُنْتُوتٌ : see what next precedes. ___ With the article ال, *A mountain,* (O,) or *tapering mountain,* (K,) *in the* صَحْرَآء [or *desert*]: (O, K:) or, accord. to the L, *a small mountain tapering into* [or *towards*] *the sky* (جَبِيلٌ مُسْتَدِقٌّ فِى السَّمَآءِ): and it is said to be دون الحرة [app. دُونَ الحَرَّةِ; but there seems to be here an omission or a mistranscription; for of the various meanings that may be assigned to this phrase, none seems to be apposite: I incline to think that العُنْتُوتُ thus expl. is the proper name of a particular mountain]. (TA.) عُنْتُوتٌ signifies also The *notch in a bow:* accord. to Az, (TA,) the عُنْتُوتُ of the bow is the *notch into which enters the* غَانَةُ, i. e. the *ring at the head of the string.* (O, TA.) And The *first,* or *beginning,* or *commencement,* of anything. (O, K.) And *Dry* حَلِىّ, (O, and so in the CK, [in my MS. copy of the K حَلْى, and thus accord. to the TA, but this is evidently a mistake,]) which is a certain plant. (TA.)

عَانَتٌ an epithet applied to a woman, *i. q.* عَانِسٌ [q. v.]: (O, K:) said to be formed [from the latter] by substitution, or a dial. var., or a word mispronounced. (MF, TA.)

مَعْنُتٌ : see عَنْتٌ.

مَعْنَتَةٌ : see عَنْتٌ. [Its primary signification seems to be *A cause of difficulty, hardship,* or *distress;* &c.]

جَآءَنِى فُلَانٌ مُتَعَنِّتًا *Such a one came to me seeking* [*to cause*] *my fall into a wrong action,* or *an error.* (S, O, K. *)

عنج

1 **عَنَجَ**, aor. ـُ, inf. n. عَنْجٌ, *He drew,* or *pulled,* anything; *drew* it, or *pulled* it, *to him,* or *towards him.* (L.) ___ عَنَجَ رَأْسَ البَعِيرِ, aor. ـُ and ـِ, inf. n. as above, *He* (the rider) *pulled up,* or *drew up, the camel's head by means of the* [*halter,* or *cord, called*] خِطَامٌ. (TA.) And عَنَجَ البَعِيرَ, aor. ـُ, (S, O,) inf. n. عَنْجٌ as above; (S, O, K;) and اعنجه, (O,) inf. n. إِعْنَاجٌ; (K;) *He trained,* or *broke, the camel in a certain manner;* (S, O;) i. e. *he* (the rider) *pulled,* or *drew, the camel's* خِطَامٌ (S, O, K, TA) *towards his head,* (TA,) *and forced him back upon his hind legs,* (S, O, K, TA,) *so that, sometimes, the prominent part behind his ears clave to the upright piece of wood that rises from the fore part of the saddle:* (TA:) and عَنَجَ الجَمَلَ *He pulled the nose-rein of the camel to make him stop:* and عَنَجَ النَّاقَةَ *He reined up the she-camel* on an occasion of her stumbling. (TA, from trads.) ___ عَنَجَ الدَّلْوَ, (IAar, S, O, L,) aor. ـُ, (L,) inf. n. as above; (S, O;) and اعنجها; (IAar, O;) *He put,* or *attached, to the leathern bucket, an appertenance called* عِنَاجٌ [q. v.]. (IAar, S, O, L.) ___ And hence, عَنَجْتُ البَكْرَ, aor. ـُ, inf. n. as above, *I tied the young camel's* [*halter,* or *cord, called*] خِطَامٌ *to his arm, and made it short:* thus one does to a young camel only when he is trained, or broken. (TA.) ___ عَنَجَهُ also signifies, *He bent it,* or *inclined it;* and occurs in this sense in a trad. of 'Alee, in which the pronoun relates to a sail. (TA.) And one says, عَنَجَ نَعْلَهُ *He bent* [app. *upwards*] *the head* [or *fore part*] *of his sandal.* (Ibn-'Abbád, O.)

4 **أَعْنَجَ** see 1, in two places. ___ [Hence,] اعنج signifies also اسْتَوْثَقَ مِنْ أُمُورِهِ [i. e. *He secured himself against damage from his affairs;* virtually meaning *he ordered,* or *disposed, his affairs in a firm, solid, sound,* or *good, manner,* agreeably with an explanation in the TK as *syn. with* أَحْكَمَهَا]:

(O, K, TA:) and it alludes to the fulfilment of covenants. (TA.) ___ And اعنجت, said of a she-camel, means *She withheld herself* or *refrained* [*from going on*]. (TA.) Also *He had a complaint* (K, TA) *of his* عِنَاج, i. e., (TA,) *of his* صُلْب [meaning *back-bone*, or *loins*,] (K, TA) *and his joints.* (TA.)

عَنَجٌ a subst. from عَنَجَ البعيرَ; (S, O, K; *) [*A certain mode of training*, or *breaking, a camel;* (see the verb;)] whence the prov., عَوْدٌ يُعَلَّمُ العَنَجَ (S, O, TA) *An old camel that is trained*, or *broken, and forced back upon his hind legs:* (TA:) [or *that is taught the mode of training termed* عَنَجٌ:] applied to him who takes to learning a thing after he has become old. (O, * TA.) Also *An old man;* a dial. var. of غَنَجٌ: (K:) or *a man* in the dial. of Hudheyl; (O, TA; [in the former عَنْجٌ, app. a mistranscription;]) so says Ibn- 'Abbád; but correctly غَنَجٌ: (O:) Az says, I have not heard it with ع from any one to whose knowledge reference is made, and I know not what is the truth thereof. (TA.) ___ Also *A company of men.* (TA.)

عَنَجَةُ الهَوْدَجِ *The* عَضَادَة [or *post*, perhaps meaning *each of two side-posts*,] *at the door of the* [*women's camel-vehicle called*] هودج, (O, K, TA,) *by means of which the door is strengthened* (يُشَدُّ بِهَا البَابُ). (TA. [In the O, تَسُدُّ البَابَ; app. a mistranscription for تَشُدُّ البَابَ.])

عِنَاجٌ *A rope*, or *cord*, (S, A, O, K,) or *girth*, (S, O,) or *strap*, (TA,) *that is tied to the lower part of the large* [*leathern bucket called*] دَلْو, (S, O, K,) or *that is put beneath the* دلو, (A,) *and then tied to the cross-pieces of wood* (العَرَاقِى), (S, A, O, K,) or *to the loops*, (TA,) *so that it serves as an aid to the cross-pieces of wood and to the* [*thongs called*] وَذَم [*which bind those cross-pieces to the loops of the bucket*]; *for when these* [*thongs*] *break, it holds fast the* دلو: (S, O:) and *when the* دلو *is light*, (S, O, K,) *it is a string*, (S, O,) or *a light string*, (K,) *that is tied from one of the loops to one of the cross-pieces of wood* (العراقى): (S, O, K:) or, as some say, *a loop in the lower part of the bucket, inside it, which is*

tied by a cord or the like to the upper part of the [*rope called*] كَرَب [q. v.], *so that if the rope* [meaning the كرب, not the main rope,] *break, it keeps the bucket from falling in the well:* this is when the bucket is light: pl. [of pauc.] أَعْنِجَةٌ and [of mult.] عُنُجٌ. (TA.) One says, لَا بُدَّ لِلدَّآءِ مِنْ عِلَاجٍ وَلِلدِّلَآءِ مِنْ عِنَاجٍ [*It is absolutely necessary for the disease to have medical treatment, and for the buckets to have an* عناج]. (A, TA.) ___ [Hence,] El-Hotei-ah says, (S, O, TA,)

praising a people, or party, who concluded a covenant with their neighbour and faithfully kept it, (TA,)

* قَوْمٌ إِذَا عَقَدُوا عَقْدًا لِجَارِهِمُ *
* شَدُّوا العِنَاجَ وَشَدُّوا فَوْقَهُ الكَرَبَا *

[*A people who, when they conclude a covenant with their neighbour,* (lit. *tie a knot to their neighbour,*) *tie the* عناج, *and tie above it the* كرب: i. e. make it doubly sure]. (S, O, TA.) ___ [Hence also,] قَوْلٌ لَا عِنَاجَ لَهُ *The support,* or *foundation, of the affair; that upon which the affair rests,* or *whereby it subsists.* (A, O, L, TA. [In the K,

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والأَمْرُ ومَلَاكُهُ is erroneously put for ومِنَ الأَمْرِ مَلَاكُهُ; as is said in the TA.]) Thus in the saying, لَا أَدْرِى لِأَمْرِكَ عِنَاجًا [*I know not any foundation to thine affair*]. (O.) And عِنَاجُ الأَمْرِ إِلَى أَبِى سُفْيَانَ, occurring in a trad., means *The management of the affair pertained to Aboo-Sufyán;* he being to his companions like the عناج that bears the weight of the bucket. (TA.) ___ عِنَاجٌ signifies also *A thing with which one draws,* or *pulls.* (TA.) ___ And The *nose-rein* (زِمَام) of a she-camel; because she is drawn, or pulled, by means of it. (A, TA.) ___ See also 4. ___ Also *Pain of the* صُلْب [meaning *back-bone,* or *loins,*] (O, K) *and of the joints.* (O.)

عِنَاجٍ and عِنَاجِى: see عُنْجُوجٌ.

أَعْلِ عَنِّجْ occurs in a trad. as a saying of Aboo-Jahl to Ibn-Mes'ood, when the latter put his foot upon the back of the former's neck; meaning أَعْلِ عَنِّى [*Rise thou from me*]; the ى being changed into ج. (TA. [See art. ج.])

عُنْجُجٌ, (O, K,) or, accord. to AHn, عُنْجَجٌ, (O,) The ضَيْمَرَانٌ [q. v.], (O, K,) *a species of sweet-smelling plants;* (O, TA;) said to be the شاه سفرم [or شاهسفرم]: not heard by As on any other authority than that of Lth. (TA.)

عُنْجُوجٌ sing. of عَنَاجِيجُ, (A'Obeyd, S, O,) which signifies *Fleet,* or *swift, and excellent, horses* (A'Obeyd, S, O, K) and *camels;* (K;) sometimes applied to the latter: (Lth, TA:) or *horses that excite the admiration and approval of the beholder:* and عَنَاجٍ occurs in a verse cited by IAar, as some relate it; and عَنَاجِى as others relate it; the former for عَنَاجِجُ, and the latter for عَنَاجِيجُ: (TA:) or *long-necked horses* (O, TA) and *camels:* (TA:) or *tall,* or *long, horses.* (Ham p. 445.) [See an ex. in a verse cited voce عُنْجُوجٌ ___.] رُبَّ القَوْمِ means *The way* or *course* (سَنَنٌ) [*of the people,* or *party, was,* or *became, direct,* or *undeviating*]. (O.) ___ And عَنَاجِيجُ الشَّبَابِ signifies *The first part of youth.* (O, K.)

عَنْجَنٌ (in the K erroneously written عَنْجَجٌ, TA) *Great,* or *large.* (S, O, L, TA.)

مُعَنِّجٌ A man (O) *who addresses, applies,* or *directs, himself,* or *his regard,* or *attention,* or *mind, to affairs.* (O, TA.)

عنجف

عنجَفٌ, or عنجُفٌ, and عنجوُفٌ: see art. عجف.

عند

1 **عَنَدَ عَنْهُ**, aor. ـُ (S, O, L, Msb, K) and ـِ, (Fr, O, L,) inf. n. عُنُودٌ; (S, O, L, Msb, K;) and عَنَدَ, aor. ـَ, (L, K,) inf. n. عَنَدٌ; (L, TA;) and عَنُدَ, aor. ـُ; (K;) *He declined,* or *deviated, from it,* (S, O, L, Msb, K,) namely, the road, (S, O, L, K,) or the right course, (Msb,) and what was right or just or due, and from a thing; (L;) *he went aside from it:* (TA:) and *he went,* or *retired, to a distance,* or *far away, from it.* (L.) And عَنَدَ عَنْ أَصْحَابِهِ, aor. , inf. n. عُنُودٌ, *He left* or *quitted, his companions, and passed beyond them:* and *he left,* or *quitted, his companions in a journey, and took a road different from that which they followed,* or *remained,* or *fell, behind them:* (ISh, L:) and *he removed to a distance from his companions;* as when a man leaves his people in El-Hijáz and goes to El-Basrah. (L.) ___ عَنَدَتْ and عَنَدَتْ and عَنُدَتْ *She* (a camel) *pastured alone,* (K, TA,) *disdaining to pasture with the other camels, and sought the best of the herbage.* (TA.) ___ عَنَدَ, (S, A, O, K,) aor. ـِ, (S, A, O,) or ـُ, (K,) inf. n. عُنُودٌ (S, O, L) and عَنَدٌ; (L;) and عَنَدَ, aor. ـَ, and عَنُدَ, aor. ـُ; (K;) and عَانَدَ, inf. n. مُعَانَدَةٌ and عِنَادٌ; (L;) *He opposed and rejected what was true,* or *just, knowing it to be so;* (S, A, O, L, K;) *he acted obstinately, knowing a thing and rejecting it,* or *declining from it;* as did Aboo-Tálib, who knew and acknowledged the truth, but scorned to have it said of him that he followed the son of his brother. (L.) ___ And عَنَدَ, aor. ـُ, inf. n. عُنُودٌ and عَنَدٌ, *He* (a man) *overstepped,* or *transgressed, the proper bound,* or *limit; acted exorbitantly,* or *immoderately;* and especially *in disobedience,* or *rebellion.* (L.) ___ And [hence (see عَنَدَ العِرْقُ)] عَانَدَ, (S, O, L, Msb, K, [in the CK, erroneously, العِرْقُ,]) aor. ـُ, (K,) or , (Msb,) or both, the latter mentioned by Fr, (O,) inf. n. عُنُودٌ; (Msb;) and عَنَدَ, aor. ـَ; and عَنُدَ, aor. ـُ; (K;) as also اعْنَدَ; (O, * K;) *The vein flowed with blood, and did not cease to flow:* (S, O, L, K, TA:) or *flowed,*

and hardly ceased: (L:) or *flowed copiously.* (Msb.) And عَنَدَتِ الطَّعْنَةُ, aor. ـِ and ـُ *The spear-wound,* or *stab, poured forth blood to a distance.* (L.) And اعند أَنْفُهُ *His nose bled copiously.* (L.) And عَنَدَ الدَّمُ *The blood flowed on one side.* (L.) See also 10.

3 **عاند**, inf. n. عِنَادٌ [and مُعَانَدَةٌ], *He acted with opposition, disobedience,* or *rebellion.* (Msb.) ___ See also 1. عانده, (L,) inf. n. مُعَانَدَةٌ, (K,) *He separated himself from him;* (L, * K;) *he went,* or *retired, to a distance,* or *to a place apart, from him.* (L, K. [See also 1, first and second sentences.]) ___ And عانده, (T, S, O, L, Msb,) inf. n. مُعَانَدَةٌ (T, S, L, Msb, K) and عِنَادٌ, (T, S, L, K,) *He opposed him, disagreeing with him,* or *doing the contrary of what he* (the other) *did;* (T, S, O, L, Msb, K;) as also اعنده ; (O, L, K;) syn. عَارَضَهُ; (S, O, Msb, all in explanation of the former; [but it should be observed that عارضه bears the signification expressed above and also that given in the sentence next following;]) or عَارَضَهُ بِالْخِلَافِ; (O in explanation of the latter, and Msb in explanation of the former, as on the authority of Az [in the T], and K in explanation of both;) or خَالَفَهُ: (MA in explanation of the former:) [this is the sense in which the former is most commonly known: or as meaning *he contended with him in an altercation;* or *did so vehemently,* or *obstinately:* (see 6:)] the author of the T, however, says, the common people expl. يُعَانِدُهُ as meaning *he does the contrary of what he* [another] *does;* but this I know not [as occurring in the genuine language of the Arabs], nor do I admit it as of established authority. (TA.) ___ And, sometimes, *He imitated him, doing the like of what he* (the other) *did;* (T, L, Msb;) [and] so اعنده ; (O, L, K;) thus having two contr. significations; (K;) syn. عَارَضَهُ [respecting which see the sentence next preceding]; (S, O, Msb, all in explanation of the former;) or عَارَضَهُ بِالْوِفَاقِ; (O and K in explanation of the latter;) and بَارَاهُ; (T and TA in explanation of the former;) عِنَادٌ sometimes signifying مُعَارَضَةٌ بِغَيْرِ خِلَافٍ, as is said by As, who derives it from عَنَدُ الْحُبَارَى, making عَنَدٌ in this phrase a subst. from عَانَدَ الْحُبَارَى فَرْخَهُ *The bustard imitated the actions of his young one in flying,* on the first occasion of its rising, as though he would teach it to fly: and عَانَدَ الْبَعِيرُ خِطَامَهُ means *The camel*

conformed to [and perhaps it may also mean *resisted*] *the motion of his halter.* (L.) ___ عانده, (O,) inf. n. معاندة, (K,) also signifies *He kept,* or *clave, to him,* or *it:* (O, K:) the contr. of the first signification assigned to it above. (TA.) ___ And معاندة means also The *disputing with another without knowledge of the truth* or *falsity of what he himself says and also of what his opponent says.* (Kull p. 342.)

4 **اعند**, as intrans.: see 1, last quarter, in two places. ___ [Hence,] اعند فى قيئه *He vomited with successive discharges,* (S, O, L, K, TA,) *and copiously;* (TA;) and اعند القىء signifies the same. (L, TA.) ___ [اعند is also said by Freytag, as on the authority of the Deewán of the Hudhalees, to signify *He,* and *it,* (namely, a man, and blood,) *went away.*] اعنده: see 3, in two places.

6 **تعاندا** *They two* [*opposed each other:* (see 3:) or] *contended in an altercation;* or *did so vehemently,* or *obstinately.* (L.)

10 **استعند رأيه** *He was,* or *became, alone in his opinion, having none to share it with him.* (O.) ___ استعندنى من بين القوم *He directed his course towards me,* or *sought me,* [*singling me out*] *from among the people,* or *party.* (O, K. *) ___ استعند said of a camel, and of a horse, *He gained the mastery over the nose-rein,* and *over the halter,* or *leading-rope,* (K, TA,) *and resisted being led:* (TA:) or استعند البعير الصَّبِىَّ *the camel overcame the boy by gaining the mastery over the nose-rein, and dragged it,* or *him, along:* and in like manner, استعند الفرس الرَّسن [*the horse gained the mastery over the halter,* or *leading-rope*]. (O.) ___ استعنده said of vomit, (A, O, K, *) and of blood, (A,) *It overcame him:* (O, K: *) or *came forth from him copiously:* (A:) and عنده signifies the same. (TA.) ___ استعند عصاه *He struck,* or *smote, with his staff among the people.*

(O, K.) And [in like manner] استعند ذَكَرَهُ (O, K) i. e. زَنَى فِى النَّاسِ (O) or زَنَى بِهِ فِيهِمْ. (K.) ___ And استعند السِّقَآءَ *He doubled the mouth of the water-skin,* or *milk-skin, outwards,* or *insideout,* (O, K,) or *he inclined the water-skin,* or *milkskin,* (TA,) *and drank from its mouth.* (O, K, TA.)

عَنْدٌ : and عَنَدٌ: see the next paragraph.

عُنْدٌ : and عُنَدٌ: see the next paragraph.

عِنْدٌ and عَنْدٌ and عُنْدٌ , (O, K,) accord. to Ibn-'Abbád, (O,) *i. q.* نَاحِيَةٌ [app. as meaning The *vicinage,* or the *quarter, tract, region,* or *place,* of a person or thing]: (O, K:) whence the saying, هُوَ عِنْدَ فُلَانٍ الآنَ [*He is in the vicinage,* or *the quarter,* &c., *of such a one, now*]. (O.) [See also عِنَدٌ, which has a similar meaning.] عِنْدَ and عَنَدَ and عُنْدَ signify the same, (S, O, Msb, Mughnee, K,) being dial. vars., (S, O, Msb,) the first of which is the most common, (Mughnee,) and the most chaste: (Msb:) each is an adv. n. of place, and also of time; (S, O, Msb, Mughnee, K;) [used in the manner of a prep., though properly a prefixed noun;] of place when prefixed to a noun signifying a place [or anything local]; (TA;) of time when prefixed to a noun signifying a time: (Msb, TA:) denoting presence, (S, O,) i. e. perceptible presence, and also ideal presence, or rather the place of presence; (Mughnee;) and nearness, (S, O, Mughnee,) or the place of nearness; (Mughnee;) or the utmost nearness, and therefore it has no dim.; (T, TA;) [i. e.] it is primarily used in relation to that which is present with a person [or thing], in any adjacent part or quarter with respect to that person [or thing]; or in relation to that which is near to a person [or thing]: (Msb:) [thus it signifies *At, near, nigh, by, near by,* or *close by,* a place, or thing; *with, present with,* or *in the presence of,* a person or persons, or a thing or things; *at the abode of* a person; *at the place of,* or *in the region of,* a thing; or *among,* or *amongst,* persons or things: and *at, near, nigh,* or *about,* a time; and *at,* or *on,* or *upon,* denoting *the occasion* of an event or an action:] ___ using it as an adv. n.

of place, you say عِنْدَ البيت [*At, near, nigh, by, near by,* or *close by, the house* or *tent*]; (TA;) and عِنْدَ الحائط [*At, near, nigh,* &c., *the wall*]; (S, O;) [and عِنْدِى زَيْدٌ *With me, present with me, in my presence,* or *at my abode, is Zeyd;* and كُنْتُ عِنْدَ القَوْمِ *I was with,* or *among, the people,* or *party;* and] فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ [*And when he saw it standing in his presence* (in the Kur xxvii. 40)] is an ex. of its use as denoting presence perceptible by sense: and it is used as denoting nearness in the phrase عِنْدَ سِدْرَةِ ٱلْمُنْتَهَى [*Nigh to the lote-tree of the ultimate point of access* (in the Kur liii. 14)]: (Mughnee:) you say also, عِنْدِى مَالٌ, meaning *With me,* or *by me,* i. e. *present with me, is property;* and meaning also *in my possession, and in my power and at my disposal, is property,* though absent from me; *I have,* or *possess, property;* (Msb, Mughnee; *) and لِى عِنْدَهُ مَالٌ [*I have property in his hands,* or *possession;* or *there is property due to me in his hands,* or *possession;* meaning, *owed to me by him*]; as also قِبَلَهُ: (TA in art. قبل:) hence it is used in relation to attributes; so that one says, عِنْدَهُ خَيْرٌ وَفَضْلٌ [*He has,* or *possesses, goodness and excellence*]; and مَا عِنْدَهُ شَرٌّ [*He has not evil*]: and hence the saying in the Kur [xxviii. 27], فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ i. e. [*And if thou complete ten* years, it will be] *of thy redundant bounty;* (Msb;) [or *of thine own freewill;* as is implied in the explanation by Bd, and agreeably with common usage:] and it is used as denoting ideal presence in the phrase قَالَ ٱلَّذِى عِنْدَهُ عِلْمٌ مِنَ ٱلْكِتَابِ [*He with whom was,* i. e. *who possessed, knowledge the of Scripture said* (in the Kur xxvii. 40)]: (Mughnee:) [hence also] one says, لِى عِنْدَ فُلَانٍ حَاجَةٌ [*I have an object of want to be sought,* or *required, at the hand of such a one,* or *a want to be supplied on the part of such a one;* meaning *I want a thing of such a one;* as also قِبَلَ فُلَانٍ]: (TA in art. حوج:) [and in like manner one says of a right or due (حَقٌّ): and طَلَبَ حَاجَةً عِنْدَ فُلَانٍ *He sought an object of want at the hand of such a one:* (see an ex. in art. علو, conj. 3:)] ___ using it as an adv. n. of time, you say عِنْدَ الصُّبْحِ [*At, near, nigh,* or *about, daybreak*]; (Msb, TA;) and عِنْدَ

اللَّيْلِ [*At, near, nigh,* or *about, night*]; (S, O;) and جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ [*I came to thee at, near,* &c., *the rising of the sun*]; (Mughnee;) [and عِنْدَ ذٰلِكَ *At, on, upon,* or *on the occasion of, that* event; *thereupon;* and عِنْدَمَا فَعَلَ كَذَا *At, on, upon,* or *on the occasion of, his doing such a thing.*] ___ It admits before it the prep. مِنْ, (S, O, Msb, Mughnee, K,) but no other prep.; (S, O, Msb;) like as does لَدُنْ: (S, O:) as in the saying, جِئْتُ مِنْ عِنْدِهِ [*I came from his presence,* or *his vicinage:* or *I came from him;* for in this case it may be considered as redundant]: (Msb:) and in the saying آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا [*Upon whom we had bestowed mercy from us, and whom we had taught, from us, knowledge* (in the Kur xviii. 64)]: (Mughnee:) [and in an ex. above, from the Kur xxviii. 27: and one says of a gift, هٰذَا مِنْ عِنْدِى, meaning *This is from,* or *of, my property;* or *from me;* or, by way of emphasis, *from myself:*] one should not say [as the vulgar do], مَضَيْتُ إِلَى عِنْدِكَ; nor إِلَى لَدُنْكَ. (S, O, K. *) ___ Being a vague adv. n., (T, TA,) it may not be used otherwise than as an adv. n., (T, S, O, K, TA,) except in the following case: (T, O, TA:) one says of a thing without knowing it, هٰذَا عِنْدِى كَذَا [*This is in my judgment,* or *opinion, thus*]; and thereupon another says, أَوَلَكَ عِنْدٌ [*And hast thou a judgment,* or *an opinion?*]: (T, A, * O, * K, * TA:) and in like manner one says,

* وَمَنْ أَنْتُمْ حَتَّى يَكُونَ لَكُمْ عِنْدٌ *

[*And who are ye, that ye should have a judgment,* or *an opinion?*]: (TA:) and thus in the saying, (Mughnee, TA,) of one of the Muwelleds, (Mughnee,)

* لَا يُسَاوِى نِصْفَ عِنْدٍ *
* كُلَّ عِنْدٍ لَكَ عِنْدِى *

[*Every judgment,* or *opinion, of thine, in my judgment,* or *opinion, will not equal the half of a judgment,* or *an opinion*]: (Mughnee, TA:) they assert that عِنْدٌ in this case means the *mind,*

(T, O, * K, * TA,) i. e. القَلْب, and المَعْقُول, (O, K,) or القَلْب and مَا فِيهِ مَعْقُولُ اللُّبِّ; (T, TA;) [as in the phrase بُرْ لِى مَا عِنْدَ فُلَانٍ, expl. in the S, in art. بور, as meaning *Try thou*, or *examine, and learn, for me, what is in the mind* (نَفْس) *of such a one;* and in many other instances:] but this assertion is not valid: (T, TA:) [in a case of this kind] it means *judgment* [or *opinion*]: thus one says, هٰذَا عِنْدِى أَفْضَلُ مِنْ هٰذَا i. e. [*This is*] *in my judgment* [*more excellent than this*]: (Msb:) and أَنْتَ عِنْدِى ذَاهِبٌ i. e. [*Thou art*] *in my opinion* [*going away*]: (Fr, Th, TA:) and هٰذَا القَوْلُ عِنْدِى صَوَابٌ [*This saying is in my judgment*, or *opinion, right*, or *correct*]: (Mughnee:) [and in like manner, عِنْدَ ٱللّٰهِ is generally best rendered *In the estimation*, or *sight, of God.*] ___ [Sometimes it denotes comparison: see an ex. voce تَعَاظَمَ.] ___ It is also sometimes used to denote incitement, (S, O, K,) being in this case prefixed [to كَ or the like]; not alone: (MF:) you say, عِنْدَكَ زَيْدًا, meaning *Take thou Zeyd.* (S, O, K.) ___ And in cautioning a person respecting a thing before him, one says, عِنْدَكَ, [meaning *Keep thou where thou art;* and it is still used in this sense;] in which case it is an intrans. verbal noun. (Sb, L, TA.)

عِنْدٌ The *side* [of a thing]; syn. جَانِبٌ. (S, A, O, L, K. [See also عِنْدٌ, first sentence.]) One says, يَمْشِى وَسَطًا لَا عِنْدًا [*He walks in the middle, not on*, or *at, one side*]. (S, O.) And عِنْدُهُ, [for عِنْدُهُ,] occurring at the end of a verse [of which I find several different readings, and which I have cited accord. to one of those readings voce حُبَارَى], means *by its side:* (O, L:) but Th says, in explaining that verse, as describing the حُبَارَى teaching its young one to fly, that العِنْدُ signifies الاعْتِرَاضُ: [so that عِنْدُهُ there, accord. to him, app. means اعْتِرَاضًا لَهُ, which may be rendered *presenting itself before it:*] or, accord. to As, [عِنْدُهُ there means *imitating its actions in flying;* for he says that] عِنْدٌ is a subst. from عَانَدَ الحُبَارَى فَرْخَهُ [expl. above: see 3]. (L.)

طَعْنٌ عِنْدٌ *A thrusting* [with a spear or the like] *to the right and left.* (S, O.) [See also عَانِدٌ.]

عِنْدِدٌ or عُنْدُدٌ, (accord. to different copies of the S,) or both, (O, L, K,) in which the radical letters are said to be عند because of

the duplication of the د, and because ن when it occupies the second place in a word is not considered augmentative unless proved to be so, (L,) *An avoiding,* or *escaping:* (S, O, L, K:) and the former,

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artifice. (AZ, O, K.) One says, ما لى عنه عندد and عندد (Lh, L, K, and written, as on the authority of AZ, in both these ways in the O and in different copies of the S, but with منه in the place of عنه,) and معلندد (S, O, L, K) and معلندد , (K,) meaning *I have no way of avoiding it,* or *escaping it.* (AZ, Lh, S, O, L, K.) And ما وجدت إلى ذلك عندداً and عندداً (Lh, L) and معلندداً (Lh, S, O) and معلندداً (Lh, O) *I found no way of attaining to that:* (Lh, S, O, L:) and ما لى إليه معلندد (Lh, L in art. علد, and K) and معلندد (Lh, L) *I have no way of attaining to it.* (Lh, L, K.) [See also art. عندد.] علد also signifies *Old,* or *ancient.* (AA, O, K.)

عنْديَّةٌ [*A saying* عنْدى, meaning *In my opinion; an assertion of mere opinion of one's own.* Hence the phrase, هٰذا من عنْديَّاته (occurring in the TA in art. جرب) *This is* one *of his assertions of mere opinion.*]

عنْدأْو and عنْدأْوة: see art. عندأ.

عنود One *who declines,* or *deviates, from the right way,* or *course;* (S, O, L;) as also عنيد . (L.) See also عاند as applied to a camel. ___ A she-camel *that deviates from the road by reason of her sprightliness and strength:* pl. عند and عنَّد; or, as ISd thinks, this latter is pl. of عاند , not of عنود. (L.) ___ A she-camel *that pastures aside;* (S, O;) *that does not mix with the other camels, but removes to a distance from them, and always pastures aside;* as also عاند and عاندة, (L;) *that does not mix with the other camels, but is always apart from them;* (IAth;) *that is on one side of the other camels:* (IAar and Aboo-Nasr:) pl. of the first عند; (S, O, L;) and of the second and

third, عنَّد and عواند. (L.) ___ A she-camel *that continues to be opposite to the other camels,* [or *by their side;*] *keeping pace with them:* one that precedes them, or leads them, is termed سلُوف: so says El-Keysee: but accord. to ISd, عنود is applied to a beast (دابَّة), and to a wild ass, *that precedes others in her pace.* (L.) ___ A man *who alights in a place by himself, and mixes not with other persons.* (A.) ___ See also قدح عنود ___. عنيد [*An arrow of those used in the game called* الميسر] *that comes forth* [*from the* ربابة] *successful, in a direction,* or *manner, different from that of the other arrows.* (O, L, K.) ___ عنود المرفق [A beast] *having the elbow far from the* زور [or *breast*]. (S, O, L.) ___ عقبة عنود [*A mountain road*] *difficult of ascent.* (L.) ___ سحابة عنود *A cloud abounding with rain:* (O, L, K:) or *that hardly removes from its place:* (A:) pl. عند. (O, L.)

عنيد : see عنود, first sentence. ___ A man *who deviates,* or *declines, from obedience to God.* (L.) One *who opposes and rejects what is true,* or *just, knowing it to be so;* [*who acts obstinately, knowing a thing and rejecting it,* or *declining from it;* (see 1;)] as also عاند, (S, Mgh, * O, L, K,) and عنود, (O, L, TA,) and معاند. (A.) One *who oversteps,* or *transgresses, the proper bound,* or *limit; who acts exorbitantly,* or *immoderately;* and especially *in disobedience,* or *rebellion;* as also عاند. (L.) The pl. of عنيد is عند. (O.)

عاند A camel *that deviates from the road,* (S, O, L, K,) *and from the right course;* (S, O, L;) as also عنود: (O:) pl. of the former عنَّد. (S, O, K.) ___ See also عنود, in two places. ___ And see عنيد, likewise in two places. ___ Also Blood *flowing on one side.* (L.) ___ And A vein *flowing with blood, and not ceasing to flow:* (S, Mgh, O, L:) or *flowing, and hardly ceasing:* (L:) or *flowing copiously:* (Msb:) likened to a man who exceeds the proper bound or limit, or acts exorbitantly; (A'Obeyd, L;) or to one who disallows, or rejects, what is true, or

just, knowing it to be so. (Mgh.) ___ And طَعْنَةٌ عَانِدَةٌ *A spear-wound,* or *stab, pouring forth blood to a distance:* (L:) [or طَعْنٌ عَانِدٌ signifies the *lightest,* or *slightest, piercing* or *thrusting;* for] AA says that the lightest, or slightest, piercing or thrusting (أَخَفُّ الطَّعْنِ) is termed الوَلْقُ, and العَانِدُ signifies the like thereof. (S, O.)

عَانِدَةُ الطَّرِيقِ *The course that deviates from the* [*right*] *road.* (L.)

مُعَانِدٌ : see عَنِيدٌ. [And see also its verb.]

مُعْلَنْدِدٌ and مُعْلَنْدَدٌ: see عَنْدَدٌ, in six places. The latter also signifies A country, (Ibn- 'Abbád, O,) or land, (K,) *containing neither water nor pasture.* (Ibn-'Abbád, O, K.) It is mentioned in different places by the lexicographers; in arts. علد and علند and in the present art.

عندأ

عَنْدَأْوٌ *Bold,* or *daring,* (IDrd, O, K,) *to attempt,* or *undertake, things;* applied to a man; (IDrd, O;) as also عَنْدَأْوَةٌ : (K:) which latter is [also] applied to a she-camel, as meaning *bold,* or *fearless.* (IAar, Sh.)

عَنْدَأْوَةٌ *Difficulty,* and *perverseness,* (Z, K, TA,) in a man: (Z, TA:) and *roughness,* or *hardness, of behaviour:* (K:) and *opposition,* and *wrongdoing:* (L, TA:) and *deceit,* or *guile:* (K, TA:) and pronounced by some without ء. (TA.) One says, تَحْتَ طَرِيقَتِكَ لَعَنْدَأْوَةٌ *Beneath thy silence is deceit,* or *guile:* (K:) or *difficulty,* and *perverseness:* (Z, TA:) or *opposition,* and *wrongdoing.* (L, TA.) [See also طَرِيقَةٌ.] ___ And (accord. to Lh, TA) العَنْدَأْوَةُ signifies أَدْهَى الدَّوَاهِى [app. meaning *The greatest of calamities*]. (K, TA.) See also the former paragraph. [Accord. to some, the radical letters of عَنْدَأْوٌ and عَنْدَأْوَةٌ are عدأ: accord. to some, عدو: and accord. to some, عندأ.]

عندلب

عَنْدَلِيبٌ, of the measure فَعْلَلِيلٌ, as AHei says, the ن being radical; though some say that it is of the measure فَنْعَلِيلٌ, making the ن augmentative; (MF, TA;) *A certain bird, called* هَزَارٌ [q. v.]; (S, O, Msb, K;) or هَزَارْ دَسْتَانْ; (O;) or, as in the Sifr es-Sa'ádeh, *a small passerine bird,* called هَزَارْ دَاسْتَانْ; (TA;) which is Pers., (O, TA,) meaning a thousand notes or voices, (O,) or a thousand tales; (TA;) confirming a saying of Lth, accord. to whom, (O,) it is *a bird that utters various notes,* (O, Msb, K,) *of the passerine kind;* said by some to be the بُلْبُلٌ [i. e. the *nightingale,* or *a certain melodious bird resembling the nightingale*]: (Msb:) said by Az to be originally عَنْدَلِيلٌ: (O:) pl. عَنَادِلُ; (S, O, Msb, K;) because you reduce it to a quadriliteral, and then form from it the pl. and the dim. [which latter is عُنَيْدِلٌ]. (S, O.)

عندم

عَنْدَمٌ *Brazil-wood;* syn. بَقَّمٌ: or [the *red, resinous, inspissated juice called*] دَمُ الأَخَوَيْنِ: (S, K, the former in art. عدم:) mentioned in a verse cited voce أَعَزُّ: (S, TA:) and said to be *i. q.* أَيْدَعٌ [to which are assigned both of the meanings mentioned above, and others also]: or دَمُ الغَزَالِ [said to be the same as دَمُ الأَخَوَيْنِ, and said to be *a plant resembling the tarragon,*] *with bark of the* [*tree called*] أَرْطَى, *cooked together until the whole becomes thick, and then the girls,* or *young women, dye their hands with it:* As says that it is *a certain dye, with which, accord. to the assertion of the people of El-Bahreyn, their girls,* or *young women, tinge their hands:* AA says that it is *a species of red trees.* (TA.)

عنز

1 **عَنَزَ**, (O, K,) inf. n. عَنْزٌ, (O,) or عُنُوزٌ, (TA,) *He turned away,* (O, K, TA,) and *declined,* (TA,) عَنْهُ [*from him,* or *it*]: (K, TA:) or *he removed, went away* or *aside,* or *retired to a distance;* (IKtt, TA;) and thus اعتنز signifies; (S, O, K;) as also استعنز ; (O, K;) or these two verbs, and تعنّز , signify *he removed, went away* or *aside,* or *retired to a distance, from the people,* or *from men;* (TA;) and اعتنز signifies also *he alighted in a place aside* or *apart* [*from others*]. (S. [See also عنزه.]) مُعْتَنِزٌ, (IKtt, K,) or عَنَزُوهُ, (A,) inf. n. عَنْزٌ, (TA,) *He pierced him,* or *thrust him, with the* عَنَزَةٌ, (IKtt, K,) or *they pierced him,* or *thrust him;* from the word عَنَزَةٌ [q. v.]. (A.)

2 **تَعْنِيزٌ** is [the inf. n. of عَنِزٌ, and signifies The *having little flesh in the face;* being] from the phrase مُعَنَّزُ الوَجْهِ. (O.)

4 **اعنزه**, (K, TA,) or اعتنزه , (thus accord. to the O, [but the former is app. the right,]) *He,* or *it, made him to decline,* (O, K, TA,) and *to remove, go away* or *aside,* or *retire to a distance.* (TA.)

5 **تَعَنَّزَ** see 1.

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8 **إعْتَنَزَ** see 1, in two places: and see also 4.

10 **إسْتَعْنَزَ** see 1.

عَنْزٌ *A she-goat;* the *female of the common goat:* (S, O, K:) or *a she-goat a year old;* (Msb;) [and so عَنْزَةٌ : (Freytag, from the Kitáb el-Addád:)] and the *female of the mountain-goat;* and *of the gazelle:* (S, O:) pl. [of pauc.] أَعْنُزٌ and [of mult.] عُنُوزٌ and عِنَازٌ, or, accord, to some, the last of these is pl. of عَنْزٌ in the last of the senses expl. above. (TA.) هُمَا كَرُكْبَتَيِ العَنْزِ [*They two are like the two knees of the she-goat*] is a prov. applied to two men vying with each other, (O, K,) or equalling each other, (TA,) because her two knees, when she desires to lie down, fall together. (O, K. [See Freytag's Arab. Prov. ii. 861: where, instead of العنز, we find البعير; and thus I find in a MS. copy of the Proverbs of Meyd.]) And it is said in another prov., to him who commits a crime that occasions his destruction, لَا تَكُ كَالْعَنْزِ تَبْحَثُ عَنِ المُدْيَةِ [*Be not thou like the she-goat that scrapes up the dust,* or *earth, from over the butcher's knife*]. (TA. [See also بَاحِثٌ.]) Hence the saying, يَوْمٌ كَيَوْمِ العَنْزِ [*A day like the day of the she-goat*]; mentioned by Th; alluding to its bringing death. (TA.) And لَقِىَ يَوْمَ العَنْزِ [*He met with the day of the she-goat*] is also a prov., (O, TA,) applied to him who meets with that which destroys him, (O, K,) or to him who labours for his own destruction. (A.) ___ العَنْزُ is a name of *The star* [ε] *on the left* [or (as some figure the constellation) *the right*] *elbow of Auriga:* and العِنَازُ is a name of *The two stars* [ζ *and* η] *on the left* [or *the right*] *wrist together with* العَيُّوق [which is *Capella*]. (Kzw in his description of Auriga.) ___ Also *The female eagle:* (S, O, K: [see also عَنْسٌ:]) pl. عُنُوزٌ. (TA.) And *The female vulture:* (IDrd, O, K:) pl. عُنُوزٌ. (IDrd, O.) And *The female of the* [*species of bustard called*] حُبَارَى (IDrd, O, K) is sometimes thus termed: (O:) and it is said to be also called العَنْزَةُ . (TA.) And *The female of the hawk.* (TA.) ___ Also *A species of aquatic bird;* (O, K; *) [by some, in the present day, applied to *a gray heron;*] *also called* عَنْزُ المَآءِ. (O.) ___ And *A species of fish; also called* عَنْزُالمَآءِ: (Az, O:) accord. to Ibn- 'Abbád, (O,) *a certain great fish, which a mule can hardly,* or *in nowise, carry:* (O, K:) and the pl., he says, is أَعْنَزَةٌ. (O.) عَنْزٌ also signifies *An* [*eminence,* or *a hill, such as is termed*] أَكَمَةٌ: (S:) or *a black* أَكَمَةٌ. (O, K.) ___ And *A rock in the water:* pl. عُنُوزٌ. (TA.) ___ And *Land having in it ruggedness and sand*

and stones and [*the species of tamarisk called*] أَثْل. (TA.) And *I. q.* بَاطِل [q. v.]. (TA.)

عَنَز : see its n. un. عَنَزَة.

عَنَزَة : see عَنَز, in two places.

عَنَزَة *A short spear;* (A;) *a small spear, between a staff and a spear,* (O, K,) *longer than a staff and shorter than a spear,* (S,) *said to be of the measure of half a spear,* or *somewhat more, having a head like that of the spear;* (TA;) or *a staff shorter than a spear;* (Msb;) *and, as some say,* (TA,) *having a* زُجّ [i. e. a *pointed iron foot at the lower extremity*], (S, O, Msb, K, TA,) *like that of the spear:* (S, O, TA:) *the old man leans,* or *stays himself, upon it; and it is nearly like the* عُكَازَة [q. v.]: (TA:) or *it is like the* عُكَازَة, *which is a staff having a* زُجّ: (Mgh:) pl. عَنَز, [or rather this is a coll. gen. n., of which عَنَزَة is the n. un.,] and عَنَزَات. (Msb.) The Prophet is related to have prayed towards an عَنَزَة. (Mgh. [See سُتْرَة.]) ___ Also The حَدّ [by which may be meant either the *edge* or *point*] of a فَأْس [which means a hoe and an adz and an axe, and also a pickaxe]: (O, K:) or the *long* حَدّ [or iron *point*] of the مِلْطَاس, which is a long double-headed pickaxe. (ISh, TA in art. لطس.) Also *A certain beast,* (O, K,) *found in the desert, slender in the muzzle, smaller than the dog, of the beasts of prey,* (O,) *that seizes the camel in his rump,* (O, K,) *and is seldom seen; asserted by the Arabs to be a devil:* (O:) or, (K,) accord. to Aboo-Leyleh, (O,) *it is like the weasel* (O, K) *in size:* (O:) *it approaches the she-camel when she is lying down,* (O, K,) *then springs,* (O,) *and enters into her vulva, and conceals itself therein,* (O, K,) *until it reaches the womb,* (O,) *whereupon the she-camel* (O, K) *dies on the spot* (K) or *aborts and dies on the spot.* (O.)

عَنِيز *Afflicted by a calamity;* as also مَعْنُوز ; (Ibn-'Abbád, O, K;) both applied to a man. (Ibn- 'Abbád, O.)

مُعَنَّزٌ *Small in the head* (Ibn-'Abbád, O, K) *and ears.* (Ibn-'Abbád, O.) ___ مُعَنَّزُ الوَجْهِ A man (A, O) *having little flesh in his face.* (A, O, K.) ___ مُعَنَّزُ اللِّحْيَةِ *Whose beard is like* [*that of*] *the goat:* (K:) applied to a man as though his beard were like the beard of the goat: (O:) meaning, as expl. by Aboo-Dáwood, بُزْ بُزْ رِيشْ in Pers. meaning the goat [and رِيشْ the beard]. (TA.)

مَعْنُوزٌ : see عَنِيزٌ.

مُعْتَنِزٌ is said to mean One *who does not dwell in the neighbourhood of* [*other*] *men lest something should be gotten from him:* and one says, نَزَلَ مُعْتَنِزًا meaning *He alighted and abode aside,* or *apart, from men.* (TA. [See its verb.])

عنس

1 **عَنَسَتْ**, (S, A, Mgh, O, Msb, K,) aor. ـُ (S, A, O, Msb, K) and ـِ ; (A, O, Msb, K;) and عَنَسَتْ, aor. ـَ ; (A, O, K;) inf. n. عُنُوس (S, A, Mgh, O, Msb, K) and عَنَاسٌ, (S, A, O, K,) or the latter is a simple subst.; (Msb;) and أَعْنَسَتْ ; (O, K;) and عَنَّسَتْ , (AZ, S, A, Mgh, O, K,) or this last has an intensive signification, (Msb,) inf. n. تَعْنِيسٌ; (AZ, S, Mgh, O;) and عَنَّسَتْ ; (K;) or, accord. to As, (S, Mgh, O, Msb, TA,) you do not say عَنَسَتْ, (Msb,) or you do not say عَنَّسَتْ , (S, O,) or you do not say either of these two, (Mgh, TA,) but you say عُنِّسَتْ ; (S, Mgh, O, TA;) or, accord. to some, you say عَنَسَتْ and عُنِّسَتْ , but not عَنَّسَتْ ; (TA;) or what As says is, that you say عَنَّسَتْ , with fet-h and teshdeed, and عَنَسَتْ, without teshdeed, contr. to what J says; (IB, TA;) *She* (a girl, S, A, Mgh, O, K, or woman, A, Msb) *became of middle age, remaining a virgin,* (A, Mgh,) *not having married;* (Mgh;) *she stayed long in the abode of her family after she had attained to puberty, until she ceased to be reckoned among virgins, and did not marry:* (S, A, O, Msb, K:) of one who has once married, you say not thus. (S, O, Msb.) Also عَنَسَ *He* (a man) *became advanced in age without having married.* (O, * Msb.)

2 **عَنَّسَتْ**, inf. n. تَعْنِيسٌ: see 1, in seven places. عَنَّسَهَا أَهْلُهَا, (inf. n. as above, K,) *Her family restrained her* (namely a girl or woman) *from marriage* (Lth, A, Mgh, * Msb) *until she was of middle age;* (A, Mgh; *) or *until she had passed the period of youthfulness but had not yet become aged;* (TA;) or *long after she had attained to puberty, until she had ceased to be reckoned among virgins.* (S, O, Msb, K.)

4 **أَعْنَسَتْ**: see 1. اعنس *He nourished,* or *brought up, a girl who became of middle age remaining a virgin, not marrying;* expl. by رَبَّى عَانِسًا. (TA.) اعنسه *He,* or *it, altered him,* or *it.*

(K.) You say فلانٌ لم تعنس السنُّ وجهه *Such a one, age did not alter his face.* (S, O. *) And اعنس الشَّيب وجهه, (O, K,) or رأسه, (T, TA,) *Hoariness interspersed his face,* (O, K,) or *his head.* (TA.)

12 **اعنونس**, (S,) inf. n. اعنيناس, (O, K,) *It* (the tail of a she-camel) *was,* or *became, full,* or *ample,* (S, O, K,) *and long, in its hair.* (O, K.)

عَنْسٌ *A rock.* (TA.) ___ And hence, as being likened thereto, (TA,) *A she-camel that is hard,* or *firm,* (IAar, S, O, K, TA,) or *strong,* (TA,) *such as is termed* بازل, *when she is of full age, and has become very strong, and full in her bones and her limbs;* not applied to any other [beast]: (IAar, TA:) or *whose tail has become full,* or *ample:* (S:) pl. عناس and عنوس. (IAar, ISd, TA.) ___ And *An eagle:* (O, K;) because of its hardness: (TA:) and so عنز; (O;) or this signifies a female eagle. (S, O, K, in art. عنز.)

عَانِسٌ A woman *who has become of middle age remaining a virgin,* (Lth, A, Mgh,) *not having married;* (Lth, Mgh;) or a woman *who has not married, but waits,* or *expects, to be married;* (Fr, TA;) or *who has stayed long in the abode of her family after having attained to puberty, until she has ceased to be reckoned among virgins, and has not married;* (S, O, Msb, K;) *beyond the age of her who is termed* معصر; (Ks, S, O;) and مُعَنَّسَةٌ signifies the same: (Fr, Mgh, TA:) pl. عوانس and عنس and عُنَّسٌ (S, O, K) and عنوس: (O, K:) and the pl. of مُعَنَّسَةٌ is مَعَانِسُ and مُعَنَّسَاتٌ. (TA.) And عانس is applied in like

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manner to a man, (S, O, K,) signifying One *who is far advanced in age and has not married:* (Msb, TA:) and its pl. is عانسون. (S, O, TA.) ___ Also A camel *fat, and complete,* or *perfect, in make:* fem. with ة: (O, K, TA:) or [the pl.] عُنَّسٌ applied to camels means *such as are above the* بكارة [pl. of بِكْرٌ]; i. e. the *young*

in a middling degree. (TA.)

مُعَنَّسَةٌ : see عَانِسٌ, in two places.

عنصر (Quasi root)

عُنْصُر عُنْصَر

عنصر and عنصر: see art. عصر.

عنصل (Quasi root)

العنصل and العنصلآء: see art. عصل.

عنف

1 **عَنُفَ به** (S, MA, Mgh, O, Msb, K) and عَنِفَ عليه, (S, Mgh, O, Msb, K,) with damm, (S, O,) like قَرُبَ, (Mgh, Msb,) or like كَرُمَ, (K,) aor. ـَنُفُ, (MA, TA,) inf. n. عُنْفٌ (S, * MA, Mgh, O, * Msb, TA) and عَنَافَةٌ; (MA, Mgh, TA;) and عَنَفَ به, aor. ـَنِفُ; (MA;) [and عَنَفَ, inf. n. عَنْفٌ, is mentioned as syn. with عَنُفَ by Golius and Freytag, by the latter as on the authority of the S and K, in neither of which do I find it;] *He was ungentle, rough, harsh, rigorous, severe, violent,* or *vehement, with him,* or *to him:* (S, MA, Mgh, O, Msb, K, TA:) hence the phrase, عَنُفَ عَلَيْهِمْ فى السَّوْقِ [*He was ungentle, rough,* &c., *to them in driving*]: (Mgh:) and عَنَّفَه and عَنَّفَ عليه signify the same as عَنُفَ به: (MA:) you say عَنَّفْتُه, inf. n. تَعْنِيفٌ; and أَعْنَفْتُه; (Lth, O, K;) both meaning عَنُفْتُ عَلَيْهِ; (TK; [and the same is implied in the K;]) both from العُنْفُ: (Lth, O:) or التَّعْنِيفُ signifies *the upbraiding,* or *reproaching;* and *blaming, reproving,* or *censuring:* (S, O:) you say عَنَّفَه, inf. n. تَعْنِيفٌ, (Msb, K, TA,) meaning *he blamed, reproved,* or *censured, him;* (Msb;) or *did so with roughness* or *harshness, and vehemence;* (K, TA;) omitted in some of the copies of the K; (TA;) or *did so in anger* or *displeasure;* (Msb;) *upbraided,* or *reproached, him; blamed, reproved,* or *censured, him with reproach.* (TA.)

2 **عَنَّفَ** see the preceding paragraph, in two places.

4 **أَعْنَفَ** see 1. ___ اعنف الشَّىْءَ *He took the thing* أَخَذَهُ [or this may mean *he took to it,* or *set about it,*]) *with violence,* or *vehemence.* (TA.) [See also 8, in two places. ___ In Har p. 386, اعنفت الشىء is expl. as meaning ايتنفته اذا استقبلته: but in the lexicons I find only اعتنفته in this sense.]

5 **تعنّف** is expl. by Golius as signifying *Incommodè et imperitè aggressus fuit* rem, et *incepit;* on the

authority of the S: but it is اعتنف that has this, or a similar, meaning.]

8 اعتنفْتُ الأَمرَ *I took to,* or *set about, the affair* (أَخَذْتُه [for أَخَذْتُ فيه or أَخَذْتُ أَفْعَلُه]) *with ungentleness, roughness, violence,* or *vehemence.* (S, O, Msb, K, TA. [See also 4.]) *I entered into, engaged in, did,* or *performed, the affair,* (أَتَيْتُه,) *not having knowledge in it:* (O, K, TA:) or (K) *I was ignorant of the affair;* (O, K, TA;) *and found it troublesome,* or *difficult,* and *hard, to do;* (TA;) whence the saying (O, TA) of Ru-beh, (TA,)

* بِأَرْبَعٍ لَا يَعْتَنِفْنَ العَنَقَا *

[*With four* legs *not ignorant of the* pace termed عَنَق]: (O, TA:) and [simply] *I had no knowledge in the affair:* (O:) and اعتنفت الشَّىْء *I took to,* or *set about, the thing,* (أَخَذْتُه [as above],) or *I entered into, engaged in, did,* or *performed, the thing,* (أَتَيْتُه,) *not being skilled, nor having knowledge, in it.* (TA. (See, again, 4.]) ___ Also [simply] *I began,* or *commenced, the affair:* (O, * K:) some of the Benoo-Temeem use the phrase [thus] in the sense of ائْتَنَفْتُه: (Lth, O, TA:) an instance of العَنْعَنَة. (TA.) See also عُنْفَة. ___ And اعتنفْنا المراعى *We pastured* [our cattle] *upon the herbage that had not been pastured upon before, of the pasturages:* (O, K: but the latter has اعتنف in the place of اعتنفنا:) an instance of the عَنْعَنَة of Temeem. (O.) ___ And اعتنف المجلس *He removed from the sitting-place;* (K, TA;) like ائْتَنَف: (TA:) Esh-Sháfi'ee, after recommending that a man when he is drowsy in the sitting-place [in the mosque] on Friday, and finds another sitting-place without his treading therein upon any one, should remove from it, says, وَٱعْتِنَافُ المجلس ما يَذْعَرُ عنه النَّوم [i. e. *And the removing from the sitting-place is a cause of scaring from him sleep*]: making الاعْتِنَافُ to be *the putting himself in motion,* and *removing from place to place;* which is like الائْتِنَاف [or the beginning, or commencing, anew]. (Az, O.) ___ اعتنفْتُ الطَّعام *I disapproved,* or *disliked, the food* that I had eaten; (El-Báhilee, O, K, * TA;) *it*

disagreeing with me. (Az, TA.) And اعتنفتُ الأَرضَ *I disliked the land,* (S, O, K, TA,) *and deemed it insalubrious.* (TA.) And اعتنفتنِى البلادُ, (O,) or الأَرضُ, (K,) *The country,* or *the land, disagreed with me,* or *was unsuitable to me.* (O, K.) ___ اعتنف الطَّرِيقُ [perhaps اعتنفَ (see the part. n.)] *The road swerved from the right course.* (TA.)

عنفٌ : see the next paragraph. هم يخرجون عنفًا عنفًا means [*They go forth one after another,* or] *first and then first;* as also عنفوانًا . (O, K.)

عُنْفٌ (S, Mgh, O, K, &c.) and عَنَفٌ and عَنْفٌ [the first of which is an inf. n.] *Ungentleness, roughness, harshness, rigorousness, severity, violence,* or *vehemence;* (TA;) *contr. of* رِفْقٌ. (S, Mgh, O, K, TA.) It is said of God, in a trad., يُعطِى عَلَى الرِّفْقِ ما لَا يُعطِى عَلَى العُنْفِ [*He gives on account of gentleness* in the petitioner, *what He will not give on account of ungentleness*]. (O.)

عَنْفٌ : see the next preceding paragraph.

عَنَفٌ : see عَنِيفٌ.

عُنُفٌ, with two dammehs, *Roughness, and hardness:* so expl. by Lh as used in the saying,

* فَقَذَفَتْ بِبَيْضَةٍ فِيهَا عُنُفْ *

[*And she cast forth an egg in which were roughness and hardness*]. (TA.)

كَانَ ذٰلِكَ مِنَّا عُنْفَةً, and عُنُفَةً, *i. q.* اعْتِنَافًا, meaning ائْتِنَافًا [i. e. *That was, on our part, a beginning,* or *commencing*]. (Ks, O, K.)

عَنَفَةٌ *A thing* [app. *a wheel*] *which, being smitten* [or *put in motion*] *by water, turns a mill.* (AA, O, K.) ___ And The *space between two lines of corn,* or *seed-produce.* (AA, O, K.)

عُنْفَةٌ : see عُنْفَةٌ.

عَنِيفٌ *Ungentle,* [*rough, harsh, rigorous, severe, violent,* or *vehement,*] (S, Mgh, O, Msb, K, TA,) *in his affair;* as also عَنْفٌ and أَعْنَفُ and مُعْتَنِفٌ ; (TA;) [thus] as applied to a driver; (Mgh;) [and particularly] *in the riding of horses;* (S, O, K;) or *who does not ride well;* or *who is not acquainted with the riding of horses:* (TA:) pl. عُنُفٌ. (S, O.) And *Hard, severe, violent,* or *vehement,* applied to a saying, (O, K,) and to journeying, or a pace. (K.)

عُنْفُوٌّ : see عُنْفُوَانٌ.

عُنْفُوَةٌ *Such as is dried up of the* [*plant called*] نَصِىّ, (TA in this art.,) or *of the* حَلِىّ, *when it has become black, and old and withered,* or *wasted.* (TA in art. عنث.)

عُنْفُوَانٌ, (S, O, Msb, K,) of the measure فُعْلُوَانٌ from العُنْفُ, or it may be originally أُنْفُوَانٌ, having the أ then changed into ع, (TA,) or it is from اعْتَنَفْتُ الشَّىْءَ meaning I began, or commenced, the thing, (Ham p. 269,) and عُنْفُوٌّ also, (Ibn- 'Abbád, TA,) The *first* of a thing: (S, O, Msb, K:) or the *first of the beauty and brightness* thereof: (Lth, O, K:) and (S, O, TA) predominantly (TA) of youth, or youthfulness, and of plants, or herbage. (S, O, TA.) You say, هُوَ فِى عُنْفُوَانِ شَبَابِهِ [*He is in the prime, spring,* or *bloom, of his youth*]. (S, O, Msb.) ___ See also عَنْفَوَانٌ ___. عَنْفٌ also signifies The *juice that flows from grapes without their being pressed.* (TA.) ___ And The *force,* or *strength,* of wine. (TA.)

أَعْنَفُ : see عَنِيفٌ.

مُعْتَنَفٌ : see the next paragraph.

مُعْتَنَفٌ : see مُعْتَنَفَةٌ إِبِلٌ ___. عَنِيفٌ *Camels in a district,* or *country, that disagrees with them,* or *is unsuitable to them.* (S, O, K. *) ___ And طَرِيقٌ مُعْتَنَفٌ, (K,) or مُعْتَنَفٌ , (so in the O,) *A road*

swerving from the right course. (O, K.)

عنفق

عَنْفَقٌ *Lightness,* (IDrd, O, K,) and *paucity,*

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(IDrd, O,) of a thing. (IDrd, K, TA. [In the O, المَشْى is erroneously put for الشَّىْءِ.]) Hence is derived the word here following. (O, K.)

عَنْفَقَةٌ *A few hairs between the lower lip and the chin:* (Lth, O, K:) or the *hairs of the fore part of the lower lip;* (T, TA;) the [*tuft of*] *hair of the lower lip;* (Mgh;) or the *hair that grows upon* [or *beneath*] *the lower lip:* or the *part between the lower lip and the chin;* because of the lightness of its hair: or the *part between the chin and the edge of the lower lip, whether there be on it hair or not:* pl. عَنَافِقُ. (TA.) بَادِى العَنْفَقَةِ means A man *bare of hair* (Mgh, * O, TA) *in the place,* (Mgh, TA,) or *in the two sides,* (O,) *of the* عَنْفَقَةِ. (Mgh, O, TA.)

عنق

1 عَنَقَ, aor. ـَـ , inf. n. عَنَقٌ, *He* (a man, TK) *was,* or *became, long in the neck.* (TA, TK. [The verb in this sense is said in the TA to be like فَرِحَ: but in two instances in the same it is written عَنُقَ, with the same inf. n., and expl. as meaning *He was,* or *became, long and thick in the neck.*]) ___ [Golius has assigned to عَنَقَ (an unknown verb) two significations belonging to تعنّق.]

2 عنّق عَلَيْه, inf. n. تَعْنِيقٌ, *He went along and looked down upon it* or *came in sight of it;* expl. by مشى وأَشْرَفَ. (O, K.) ___ عنّقت السَّحابةُ *The cloud emerged from the main aggregate of the clouds, and was seen white by reason of the sun's shining upon it.* (TA.) ___ عنّقت أَسْتُه *His posteriors,* or *his anus, protruded;* syn. خَرَجَتْ. (O, K.) ___ عنّقت كَوَافِيرُ النَّخْلِ *The spathes of the palm-trees became long,* (O, K,) *but had not split open.* (O.) ___ عنّقت البُسْرَةُ *The date that had begun to colour ripened nearly as far as the* قَمْع [or *base*] *thereof,* (K, TA,) *so that there remained of it around that part what was like the finger-ring.* (TA.) عنّقه *He took him by his neck, and squeezed his throat,* or *fauces.* (O, * L, K. *) It is related in a trad., that the Prophet said to Umm-Selemeh, when a sheep, or goat, of a neighbour of her's had come in and taken a cake of bread from beneath a jar belonging to her, and she had taken it from between its jaws, مَا كَانَ يَنْبَغِى لَكِ أَنْ تُعَنِّقِيهَا i. e. [*It did not behoove thee*] *that thou shouldst take hold of its neck and squeeze it:* or the meaning is, *that thou shouldst disappoint it;* (O, K;) from عنّقه signifying *he disappointed him;* (K;) which is from العَنَاقُ: (O:) or, as some relate it, he said ان تُعَنِّكِيهَا, (O, K,) i. e., *that thou shouldst distress it, and treat it roughly:* (O:) and تُعَنِّفِيهَا, with فَ, would be approvable if agreeing with a relation. (O, K. *) And it is also related in a trad., that he said to the women of 'Othmán Ibn-Madh'oon, when he

died, ابْكِينَ وإِيَّاكُنَّ وتَعَنُّقَ الشَّيْطَانِ, if correct, [meaning *Weep ye, but beware ye of the Devil's seizing by the neck, and squeezing the throat,*] from عنّقه as first expl. above: but it is by some related otherwise, i. e. ونَعِيقَ الشيطان. (L.)

3 **عانقه**, (S, TA,) and عَانَقَتْ المرأَةَ, (Msb,) inf. n. عِنَاقٌ (S, Msb, TA) and مُعَانَقَةٌ, *He embraced him, putting his arms upon his neck, and drawing,* or *pressing, him to himself,* (S, TA,) and *I so embraced the woman,* as also اعتنقتها ; (Msb;) [and تعانقه , and تعنّقه : see the last of the verses cited voce بَيْنٌ, and the remarks thereon: but see also what here follows:] and تعانقنا *We so embraced each other* or *one another:* (Msb:) and تعانقا , and اعتنقا , [*They so embraced each other,*] both signifying the same; (S, O;) but (O) عانقا and تعانقا are said in a case of love, or affection, and اعتنقا is said in a case of war and the like; (O, * K;) or, accord. to Az, التَّعَانُقُ and الاعْتِنَاقُ are both allowable in all cases: and [it is said that] when the act is predicated of one exclusively of the other, one says only عَانَقَهُ, in both the cases above mentioned. (TA.) See also the next paragraph.

4 **اعنق الكَلْبَ** *He put the collar upon the neck of the dog.* (S, O, K.) اعنق, (S, Msb,) inf. n. إِعْنَاقٌ, (Msb,) said of a horse [and the like], (S,) *He went the pace termed* عَنَق, (S, Msb,) i. e. *a stretching pace,* or *a hastening and stretching pace,* (S,) or *a quick pace with wide steps.* (Msb.) And *He hastened;* as also عانق . (TA.) اعنقوا إِلَيْه, meaning *They hastened to him,* or *it,* is from العَنَقُ signifying the pace thus termed. (Mgh.) In the phrase أَعْنَقَ لِيَمُوتَ, (Mgh,) occurring in a trad., (O,) the ل is used causatively: [i. e., the phrase signifies *He hastened that he might die:*] (Mgh:) [or] the meaning is, that the decree of death made him to hasten, and drove him on, to his place of slaughter. (O.) ___ اعنقت البِلَادُ *The countries were,* or *became, distant,* or *remote;* and so اعلقت. (TA, from the Nawádir el-Aaráb.) ___ اعنقت الثُّرَيَّا *The* ثريّا [or *Pleiades*] *set.* (O, K, TA.) And اعنقت النُّجُومُ *The stars advanced to the place of setting.* (O.) ___ اعنق الزَّرْعُ *The corn became tall, and put forth its ears:* (O, K, TA:) as though it became such as had a neck. (TA.) ___

اعنقت الرِّيحُ *The wind raised the dust,* or *carried it away, and dispersed it.* (O, K, TA. [See also 8.])

5 **تَعَنَّقَ** see 2, last sentence: ___ and see also 3. ___ تعنّق said of the jerboa, *It entered its hole called the* عَانَقَآء; (O, K;) or so تعنّق العَانَقَآء, and تعنّق بِهَا: (TA:) and, said of the hare, *it hid,* or *inserted, its head and its neck in its burrow* [app. meaning *in the burrow of a jerboa:* but see عَانَقَآءُ]. (O, K.)

6 **تَعَانَقَ** see 3, in five places.

8 **إِعْتَنَقَ** see 3, in four places. ___ [Hence, اعتناقُ السَّلَاسِلِ, a phrase well known as meaning *The putting of chains upon one's* (own) *neck;* occurring in the K voce رَهْبَانِيَّة. ___ And] اعتنقت الأَمْرَ *I took to the affair with earnestness.* (Msb.) ___ اعتنقت الدَّابَّةُ *The beast fell in the mire, and put forth its neck.* (TA.) اعتنقت الرِّيحُ بالتُّرَابِ [app. meaning, like اعنقت, (see 4, last signification,) *The wind raised the dust,* or *carried it away, and dispersed it,*] is from العَنَقُ, i. e. the pace with wide steps thus termed. (TA.)

عُنُقٌ : see عُنْقٌ, first sentence, in two places.

عَنَقٌ *Length of the neck.* (S, O, K. [See also 1.]) ___ Also *A stretching pace,* or *a hastening and stretching pace,* of the horse or the like, and of camels: (S, O, K, TA:) or *a pace with wide steps:* (Mgh:) or *a certain quick pace, with wide steps:* a subst. from أَعْنَقَ: (Msb:) and عَنِيقٌ signifies the same. (O, TA.) [See also نَصَبَ السَّيْرَ, and وَسَجَ.] A rájiz (Abu-n-Nejm, TA) says,

* يَا نَاقَ سِيرِى عَنَقًا فَسِيحَا *
* إِلَى سُلَيْمَانَ فَتَسْتَرِيحَا *

[*O she-camel* (يَا نَاقَ being for يَا نَاقَةُ) *go a stretching-pace,* &c., *with wide steps, to*

Suleyman, that thou mayest find rest]. (S, O.)

عنق : see what next follows.

عنق and عنق , (S, O, Msb, K, &c.,) the former of the dial. of El-Hijáz, and the latter of the dial. of Temeem, (Msb,) the latter said by Sb to be a contraction of the former, (TA,) [which is the more common,] and عنيق and عنق , (K, [in which it is implied that these two have all the significations assigned by its author to عنق and عنق,]) but [SM says] none of the leading lexicologists has mentioned these two, in what I have seen, (TA,) [adding that he had found in the O العنيق as meaning العنق, which he supposes the author of the K to have thought to be العنق,] The *neck;* i. e. the *part that forms a connection between the head and the body;* (TA;) *i. q.* رقبة; (Msb;) or *i. q.* جيد: (K:) [but see these two words:] masc. and fem.; (S, O, K;) generally masc., (IB, Msb, * TA,) but in the dial. of El- Hijáz fem.; (Msb;) or, as some say, عنق is masc., and عنق is fem.: (TA:) the pl. (i. e. of the first and second, TA) is أَعناق, (Sb, S, O, Msb, K,) the only pl. form. (Sb, TA.) ___ [Hence,] عنق الحيَّة *A star* [*a*] *in the neck of the constellation Serpens.* (Kzw.) [And عنق الشُّجاع *The star a in the hinder part of the neck of the constellation Hydra:* also called عنق الرَّحم ___.] الفرد [*The neck of the womb;*] *the slender part of the* رحم, *towards the* فرج. (TA.) ___ عنق الكَرِش *The lowest portion of the stomach of a ruminant;* (AHát, O, K;) *also called* القبة [q. v.]. (AHát, O.) ___ أَعناق النَّخلِ [*The trunks of palm-trees*]. (S in art. مدَّ للْحبّ أَعناقه ___.) قصر, said of seedproduce [or corn], means *The internodal portions of its culms appeared.* (TA voce أَحنق, q. v.) ___ أَعناق الرِّيح *What have risen of the dust that is raised by the wind.* (O, K, TA.) [The phrase قد رأس اعناق الريح, mentioned by Freytag as from the K, is a strange mistake.] ___ يخرج عنق من النَّار, occurring in a trad., means *A portion*

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will issue from the fire [*of Hell*]. (TA.) ___ And خرج من النَّهر عنقٌ *A current of water issued from the river,* or *rivulet.* (ISh, TA.) ___ عنق الصَّيف and الشّتآء *The first part* [*of summer* and *of winter*]: and in like manner عنق السنّ [*The first part of the age* of a man as counted by years]: IAar says, I said to an Arab of the desert, كم أتى عليك [*How many* years *have passed over thee?*] and he answered, أخذت بعنق السّتّين i. e. [*I have entered upon*] *the first part of the* ستّين [or *sixtieth* year]: and the pl. is أعناقٌ. (L, TA.) And كان ذلك على عنق الدَّهر (O, K, TA) and الإسلام (TA) means *That was in the old* [or *early*] *period* [*of time*] (O, K, TA) [and *of El-Islám*]. (TA.) ___ [And عنقٌ app. signifies The *upper portion* of an elevated and elongated tract of sand, or the like: see the pl. أعناق in the last sentence of this art.] ___ الكلام يأخذ بعضه بأعناق بعضٍ and بعنق بعضٍ are tropical phrases [app. meaning *The speech,* or *language, is coherent,* or *compact*]. (TA.) ___ هم عنق إليك means *They are inclining to thee;* and *expecting thee:* (S, O, K:) or, accord. to Az, *they have advanced towards thee with their company* [agreeably with what next follows]. (TA.) ___ عنقٌ signifies also *A company* of men: (O, K, TA:) or *a numerous company* of men: or *a preceding company* of men: and is masc.: (TA:) and the *heads,* or *chiefs,* (O, K, TA,) of men; (O, TA;) and the *great ones,* and *nobles.* (TA.) فظلّت أعناقهم لها خاضعين, in the Kur [xxvi. 3], is expl. as meaning *And their great ones* and *their chiefs* [*shall continue submissive to it*]: or *their companies:* the pret. is here used in the sense of the future: (O, TA:) or, as some say, the meaning is, *their necks.* (TA. [See also art. خضع.]) One says also, جآء فى عنقٍ من النَّاس *He came in a company of men.* (O.) And جآء القوم عنقا عنقا *The people came in* [*successive*] *parties;* as Az says, each, or every, company of them being termed عنقٌ: or, as some say, *gradually, party by party.* (TA.) And هم عنقٌ عليه *They are a company,* or *party, combined against him.* (TA.) And it is said in a trad., لا يزال النَّاس مختلفةً أعناقهم فى طلب الدُّنيا i. e. [*Mankind will not cease to have*] *their companies* [or *parties diverse in the seeking of worldly good*]: or, as some say, *their*

heads, or *chiefs,* and *great ones.* (TA.) ___ Also *A portion* of good; (IAar, O, TA;) من الخُبْز in the K being a mistake for من الخَيْر: (TA:) and of property: and of work, whether good or evil. (O.) One says, لِفُلَانٍ عُنُقٌ مِنَ الخَيْرِ *To such a one pertains a portion of good.* (IAar, O, TA.) And it is said in a trad., المُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ القِيَامَةِ, (IAar, O, K, * TA,) meaning [*The proclaimers of the times of prayer will be the most abundant of men in* [*good*] *works* [*on the day of resurrection*]: (IAar, O, K, TA:) or the meaning is, *chiefs;* because the Arabs describe such as being long-necked: but it is also related otherwise, i. e., إِعْنَاقًا, with kesr to the hemzeh, meaning, [*the most*] *hasting* [*of men*] to Paradise: (O, K, TA:) and there are other explanations: (K, TA:) one is, that they *shall be preceders* to Paradise; from the saying لَهُ عُنُقٌ فِى الخَيْرِ *he has precedence in that which is good:* so says Th: another, that they *shall be forgiven to the extent of the prolonging of their voice:* another, that they *shall be given an addition above other men:* another, that they *shall be in a state of happiness and sprightliness, raising the eyes and looking in expectation;* for permission will have been given to them to enter Paradise: and other explanations may be found in the Fáïk and the Nh and the Expositions of Bkh. (TA.) عُنُقٌ is also a pl. of the next word. (TA.)

عَنَاقٌ *A she-kid,* (T, S, Mgh, O, Msb, K,) *when a year old,* (T, TA,) or *not yet a year old:* (IAth, Msb, TA:) and *a lamb* or *kid,* or *such as is just born;* syn. سَخْلَةٌ: (TA: [see مِعْنَاقٌ, last sentence:]) pl. (of pauc., TA) أَعْنُقٌ and (of mult., TA) عُنُوقٌ (S, O, Msb, K, TA) and also عُنُقٌ, with two dammehs. (TA.) العُنُوقُ بَعْدَ النُّوقِ [*The she-kids after the she-camels*], (T, O, K, &c.,) meaning he has become a pastor of she-kids after having been a pastor of she-camels, (T,) is a prov., (T, O, K, &c.,) applied to him who has become lowered from a high station, (T,) or to a case of straitness after ampleness. (O, K.) ___ And العَنَاقُ, (S,) or عَنَاقُ الأَرْضِ, (T, Mgh, O, Msb, K, TA, &c.,) [which latter is now applied to *The badger; ursus meles;* if correctly, app. because it burrows in the earth; but this application does not well agree with the

following descriptions;] *a certain beast,* (O, Msb, K, TA,) *of the beasts of the earth, like the* فَهْد [or *lynx*], (S,) *about the size of the dog, an animal of prey,* (Msb,) *that hunts,* (O, Msb, TA,) *smaller than the* فَهْد, *long in the back,* (TA,) *also called* التُّفَه, (Msb, TA,) *or, by some,* النُّقَّة, (O, * Msb,) with teshdeed to the ف and with the fem. ة, (Msb,) *and* الفُنْجُل, (O, TA,) *in Pers.* سِيَاه كُوش [or سِيَاه گُوش, i. e. black ear, if meaning the badger, app. because of the black mark on each ear]; (Mgh, O, K, TA;) said by IAmb to be *a foul beast, that is not eaten, and that does not eat anything but flesh;* (Msb;) Az says, *it is above the size of the Chinese dog, hunts like as does the* فَهْد, *eats flesh, and is of the beasts of prey; and is said to be the only beast that conceals its footmarks when it runs, except the hare;* and he says also, I have seen it in the desert (البَادِيَة), and it was *black in the head, the rest of it being white:* the pl. is عُنُوقٌ. (TA.) ___ العَنَاقُ is also the name of *The middle star* [ζ] *of* [*the three stars called*] بَنَاتُ نَعْشِ الكُبْرَى [*in the tail of Ursa Major*]: (O, * K, * TA:) *by it is a small star called* السُّهَا, *by looking at which persons try their powers of sight.* (Kzw. [See also القَائِدُ, in art. قود.]) ___ [And the same, or عَنَاقُ الأَرْضِ, is the name of *The star g in what is figured by some as the right, and by others as the left, leg,* or *foot, of Andromeda.*] ___ And عَنَاقٌ signifies also *A calamity,* or *misfortune:* (S, O, K: [see also العَنْقَآءُ, voce أَعْنَقُ:]) and *a hard affair* or *event* or *case:* (K:) and one says, لَقِىَ مِنْهُ أُذُنَى عَنَاقٍ, (S, O, TA, *) and عَنَاقَ الأَرْضِ, (TA,) *He experienced, from him,* or *it, calamity,* or *misfortune,* and *a hard affair* &c. (S, O, TA. *) And جَآءَ بِأُذُنَى عَنَاقٍ means *He uttered an exorbitant lie.* (TA.) ___ Also *Disappointment;* (IAar, S, O, K;) and so عَنَاقَةٌ. (O, K.) Such is the meaning in the saying of a poet, أُبْتُمْ بِالعَنَاقِ [*Ye returned with disappointment;*]: (S, O, TA:) or the meaning is بِالمُنْكَرِ [*with that which was disapproved,* or *abominable,* &c.]; agreeably with an explanation of العَنَاقُ by 'Alee Ibn-Hamzeh. (TA.) ___ And *A* [*stony tract such as is termed*] حَرَّة. (TA.) ___ And The *poor-rate of two years:* so in the saying of

Aboo-Bekr (K, TA) to 'Omar, when he contended in war with the apostates, (TA,) لَوْ مَنَعُونِى عَنَاقًا [*If they refused me a poor-rate of two years*]: but it is also otherwise related, i. e. عِقَالًا, meaning *a poor-rate of a year.* (K, TA.)

عَنِيقٌ *i. q.* مُعَانِقٌ [*Embracing by putting the arms around the neck* of another]. (S, * O, K.) A poet says,

* وَبَاتَ خَيَالُ طَيْفِكَ لِى عَنِيقًا *
* إِلَى أَنْ حَيْعَلَ الدَّاعِى الفَلَاحَا *

[*And the fancied image of thy form coming in sleep passed the night embracing my neck until the caller* to the prayer of daybreak *cried, Come to security* (حَىَّ عَلَى الفَلَاحِ)]. (S, O.) ___ See also مِعْنَاقٌ: ___ and see عَنَقٌ: ___ and عُنُقٌ, first sentence.

ذوات العنيق [app. ذَوَاتُ العُنَيْقِ] *A sort* [app. *a bad sort*] *of dates.* (TA voce حُبَيْقٌ.)

عَنَاقَةٌ : see عَنَاقٌ, last quarter.

يوم عَانِقٌ *One of the days* [or *conflicts*] *of the Arabs,* (O, TA,) *well known.* (K, TA.)

عَانِقَآءُ *One of the holes of the jerboa,* (IAar, O, K,) *which it fills with earth* or *dust, and in which, when it fears, it conceals itself to its neck:* (IAar, O:) and likewise, *of the hare* [?]. (TA. [See 5.]) The holes of the jerboa are this and the نَاعِقَآءُ and the نَافِقَآءُ and the قَاصِعَآءُ and the رَاهِطَآءُ and the دَامَّآءُ. (El-Mufaddal, L.)

أَعْنَقُ *Long-necked;* (S, O, K;) as also مُعْنَقٌ applied to a man, and مُعْنَقَةٌ applied to a woman: (TA:) or أَعْنَقُ signifies *long and thick in the neck:* (TA:) fem. عَنْقَآءُ. (S.) ___ Applied to to a dog, *Having a whiteness in*

his neck. (O, K.) ___ Also *A certain stallion, of the horses of the Arabs,* (O, K,) *well known:* (O:) whence بَنَاتُ أَعْنَقَ [*The progeny of Aanak*], (O, K,) *certain fleet,* or *excellent, horses,* (TA in art. بنى,) *so called in relation to that stallion.* (O, K.) And also said to be the name of *A certain wealthy* دِهْقَان [or *headman,* or *chief, of a village* or *town;* or *proprietor thereof, in Khurásán and El-'Irák;* &c.]: (O, K: *) whence بَنَاتُ أَعْنَقَ

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meaning *The daughters of* this *Aanak:* and it is said to have this or the former meaning in a verse of Ibn-Ahmar: (O, K:) accord. to As, *certain women that were in the first age, described as being beautiful:* accord. to Abu-l-'Abbás, *certain women that were in El-Ahwáz;* and mentioned by Jereer in satirizing El-Farezdak. (O.) ___ العَنْقَآءُ signifies also *Calamity,* or *misfortune:* (S, O, K: [like العَنَاقُ:]) one says, حَلَّقَتْ بِهِ عَنْقَآءُ مُغْرِبٌ [for مُغْرِبَةٌ, meaning *A calamity carried him off* or *away;* lit., *soared with him*]; and [in like manner] طَارَتْ بِهِ العَنْقَآءُ: (S, O:) [see also art. غرب:] and (K) originally, (S,) العَنْقَآءُ signifies *a certain bird, of which the name is known, but the body is unknown:* (S, O, K:) [or it is *a fabulous bird:*] AHát says, in the Book of Birds, العَنْقَآءُ المُغْرِبَةُ means *calamity;* and not any of the birds that we know: IDrd says, عَنْقَآءُ مُغْرِبٌ is a phrase for which there is no foundation: it is said to mean *a great bird that is not seen save* [*once*] *in ages;* and by frequency of usage it became a name for *calamity:* (O:) it is also said to be called عنقآء because it has in its neck a whiteness like the neck-ring: Kr says that they assert it to be *a bird that is found at the place of the setting of the sun:* Zj, that it is *a bird that no one has seen:* some say that it is meant in the Kur cv. 3: and some, that it is *the eagle:* (TA:) it is *called in Pers.* سِيمُرْغ: (MA:) and it is mentioned also in art. غرب [q. v.]. (K.) [See also my translation of the Thousand and One Nights, chap. xx. note 22.] ___ Also, i. e. العَنْقَآءُ, (K,) or عَنْقَآءُ, (O,) *An* [*eminence of the kind called*] أَكَمَة, *above an overlooking mountain:*

(O, K:) or العَنْقَآءُ المُغْرِبُ signifies *the summit of an* أَكَمَة *on the highest part of a tall,* or *long, mountain:* so says Aboo-Málik, who denies that it means a bird. (TA in art. غرب.) And عَنْقَآء applied to a [hill, or mountain, such as is termed] هَضْبَة signifies *High and long.* (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. غرب.])

تُعْنُوقٌ, with damm, (K,) or تَعْنُوقٌ, (so in the O,) *A plain,* or *soft, tract of land:* pl. تَعَانِيقُ. (O, K.)

مُعْنُقٌ; and its fem., with ة: see أَعْنَقُ, first sentence. ___ Also, the former, *Hard and elevated land* or *ground, having around it such as is plain,* or *soft,* (O, K, TA,) *extending about a mile,* and *less:* pl. مَعَانِيقُ: and they have imagined it to be termed مَعْنَاقٌ, [partly on account of this pl., and partly] because of the many instances like مُتْئِمٌ and مِتْآمٌ, and مُذْكِرٌ and مِذْكَارٌ. (TA.) ___ And مَرْبَأَةٌ مُعْنُقَةٌ *A lofty place of observation.* (O, K.) ___ See also مَعْنَاقٌ, in three places. ___ مُعْنُقٌ also occurs in a trad., applied as an epithet to a believer, meaning One *who hastens in his obedience, and takes a wide range in his work.* (TA.) ___ And مُعْنُقَاتٌ, as applied by Dhu-r-Rummeh to [portions of sand such as are termed] أَدْعَاصٌ [pl. of دَعْصٌ] means *Lying in advance of others.* (TA.) ___ See also the next paragraph.

مَعْنَقَةٌ *A curved piece of rock.* (O, K.) ___ And بَلَدٌ مَعْنَقَةٌ *A country in which there is no abiding, by reason of the dryness and barrenness of the ground thereof:* (O, K:) thus says Sgh: but in the Nawádir el-Aaráb it is said that بِلَادٌ مُعْنُقَةٌ means *countries that are distant,* or *remote.* (TA. [See also 4.])

مَعْنَقَةٌ *A* قِلَادَة [meaning *collar*], (T, S, O, K, TA,) accord. to ISd, *that is put upon the neck of a dog.* (TA.) ___ Also *A small* [*elongated and elevated tract such as is termed*] حَبْل (ISh, O, K, TA, [الجُبْل in the CK being a mistake for الحُبْل,]) of sand, (ISh, O,) *in front of,* or *before, the* [*main portion of*] *sands:* by rule it should be مَعْنَاقَةٌ, because they said in the pl. مَعَانِيقُ الرِّمَالِ: (ISh, O, K:) or one should say مَعَانِقُ الرَّمْلِ.

(ISh, O.) ___ See also المُعَنَّقَةُ.

مُعَنَّقَى, with kesr to the م, [app. مُعَنَّقَى,] sing. of مَعَانِقُ applied to *Certain horses* (خُيُول) *of the Arabs.* (TA.)

المُعَنَّقَةُ, (thus in the O,) or المُعَنَّقَةُ, like مُحَدَّثَةٌ, thus in the copies of the K, but correctly with kesr to the م, [app. المُعَنَّقَةُ,] pl. مَعَانِقُ, (TA,) *A certain small creeping thing;* (O, K, TA;) AHát says that المَعَانِقُ signifies [*the small creeping things called* مُقَرِّضَاتُ الأَسَاقِى] [*that gnaw holes in the skins used for water or milk*], *having neck-rings* (أَطْوَاق), [app. *white marks round the neck,* for it is added,] *with a whiteness in their necks.* (TA.)

مُعَنَّقَاتٌ, applied to mountains (جِبَال) accord. to the copies of the K, [and thus in the O,] but correctly حِبَال, with the unpointed ح, (TA,) [i. e. elongated and elevated tracts of sand,] signifies *Long.* (O, K, TA.) ___ See also المَعَنَّقَةُ. المُعَنَّقَةُ as signifying *Hectic fever* (حُمَّى الدِّقِّ) is post-classical. (TA.)

مُعْنَاقٌ, applied to a horse, signifies جَيِّدُ العَنَقِ [i. e. *Excellent,* or *good, in the pace called* عَنَق]; (S, O, K, TA; [in the CK, erroneously, العُنُق;]) as also مُعْنُقٌ (TA) and عَنِيقٌ: (O, * TA:) and the first is also applied to a she-camel, as meaning *that goes the pace called* عَنَق: (IB, TA:) the pl. is مَعَانِيقُ. (K.) And one says also مُعْنُقٌ رَجُلٌ [and مُعْنَاقٌ, meaning *A man hastening*]: and قَوْمٌ مُعْنُقُونَ and مَعَانِيقُ. (TA.) فَٱنْطَلَقْنَا مَعَانِيقَ إِلَى النَّاسِ occurs in a trad., meaning [*And we went away*] *hastening* [*to the people*]: (Sh, TA:) and in another, accord. to different relaters, فَٱنْطَلَقُوا مَعَانِقِينَ or مَعَانِيقَ i. e. [*And they went away*] *hastening.* (TA.) And مُعْنَاقُ الوَسِيقَةِ occurs in a verse of Abu-l-Muthellem El-Hudhalee, as some relate it, meaning *Hastening after,* or *near after, his* طَرِيدَةٌ [app. as signifying *the camels driven away by him*]: but as others relate it, it is مُعْتَاقٌ, with ت, meaning as expl. in art. عتق. (O. [The former is said in the S, in art. عتق, to be not allowable.]) It is also applied to a ewe or goat (شَاةٌ مِنْ غَنَمٍ) as meaning *That brings forth* [app., accord. to analogy, *that brings forth often*] عَنُوقٌ [meaning *lambs* or *kids,* pl. of عَنَاقٌ]. (TA.) See also مُعْنُقٌ.

معانق : see عنيق: ___ and see also معناق.

معتنق *A place where the* أَعناق [app. meaning *upper portions*] *of the* جبال [or *mountains*], accord. to the copies of the K, [and thus in the O,] but correctly حبال, with the unpointed خ, [i. e. *elongated and elevated tracts of sand*], (TA,) *emerge from the* سراب [or *mirage*]: (O, K, TA:) used in this sense by Ru-beh. (O, TA.)

عنقد (Quasi root)

عنقَاد and عنقُود see in art. عقد; the ن being held to be augmentative.

عنكب

عَنْكَبٌ : see عَنْكَبُوتٌ, in two places.

عَنْكَبَاةٌ and عَنْكَبَآءُ: see the next paragraph.

عَنْكَبُوتٌ ; (S, O, K;) generally fem., (S, O,) but sometimes masc.; (O, K;) also, fem., عَكْنَبَاةٌ, (S, O, K,) in the dial. of El-Yemen, with the ك put before the ن; (TA;) and عَنْكَبَاةٌ and عَنْكَبُوهٌ (so in the O and TA, but in the CK and a MS. copy of the K عَنْكَبُوةٌ); and عَنْكَبَاءُ ; (O, K;) the last mentioned by Sb as shewing the ت in عنكبوت to be an augmentative letter; but it is doubtful whether this be a sing., or a quasi-pl. n.: (TA:) also, masc., عَنْكَبٌ ; (IAar, O, K;) fem., عَنْكَبَةٌ: (IAar, K:) or the former of these two words is a coll. gen. n. [and the latter, its n. un.]: (TA:) [The *spider;*] the *thing that weaves;* (S, O;) *an insect that weaves a delicate web in the air and upon the upper part of a well:* (TA:) pl. عَنَاكِبُ (S, O, K) and عَنْكَبُوتَاتٌ (K) and عَنَاكِيبُ (Lh, TA) and عَنَاكِبِيتُ, (As, Ktr, TA,) which last is anomalous, in its having four letters together after its ا: dim. عُنَيْكِبٌ and عُنَيْكِيبٌ and عُنَيْكِبِيتٌ ; but this last is not approved: (TA:) quasi-pl. nouns عَكَابٌ and عُكُبٌ and أَعْكُبٌ [in the CK أَعْكَبٌ]. (K.) بَيْتُ العنكبوت [*The spider's web*] is also called عَكْدَبَةٌ. (Fr, TA.) ___ Sá'ideh-Ibn-Ju-eiyeh says,

* مَقَتُّ نِسَآءً بِالْحِجَازِ صَوَالِحًا *

* وَإِنَّا مَقَتْنَا كُلَّ سَوْدَآءَ عَنْكَبِ *

[meaning *I hated virtuous women in El-Hijáz; and verily we hated every black, short* woman: for] here عنكب signifies *short:* (Skr, L:) or it may be syn. with عَنْكَبُوتٌ, but be used as an epithet, though a subst., because it implies blackness and shortness. (IJ, L.) ___ زَهْرُ العَنْكَبُوتِ: see عنكبوت ___. رُتَيْلَآءُ also signifies *A worm,* or *maggot, that is engendered in the honeycomb, and spoils the honey.* (AHn,

L.) ___ عنكبوت is mentioned in this art. agreeably with the rule of Sb;

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when ن occupies the second place in a word, it is not to be pronounced augmentative without proof: but J and some others consider the ن augmentative, and mention the word in art. عكب. (TA.)

عنيكبٌ and عنيكيبٌ and عنيكبيتٌ: see the next preceding paragraph.

مُعَنْكَبُ القَرْنِ A he-goat *having a horn curved so as to resemble a ring.* (Az, TA.)

عنم

4 اعنم *He pastured upon,* or *depastured, the species of tree called* عَنَم. (AA, K, * TA.)

عَنَمٌ *A certain tree of El-Hijáz, having a red fruit, to which are likened the dyed fingers* or *ends of fingers:* (IAar, K:) in the Nawádir said to be *sappy,* or *tender, branches, that grow upon the trunks of the* [*trees called*] عِضَاه, *not resembling the other branches thereof, red in colour, the upper parts of the blossoms of which divide into four divisions, like a branch of an* أَرَاكَة [n. un. of أَرَاكٌ, q. v.]; *coming forth in winter and in summer:* (IDrd, TA:) or *a species of trees having tender branches, to which are likened the fingers,* or *the ends of the fingers, of girls,* or *young women:* (S:) in the Book of Plants [of AHn] said to be *a small tree that grows in the midst,* or *interior part, of the* سَمُرَة [or *gum-acacia-tree*], *having a red fruit:* (TA:) or, accord. to AA, the [*fruit called*] زُعْرُور [q. v.]: (TA, and so in a copy of the S:) or, (S, K, TA,) as AO says, (S, TA,) the *extremities of the Syrian* خَرُّوب [or *locust-tree*]: (S, K, TA:) and he says that a verse of En-Nábighah is recited thus:

* بِمُخَضَّبٍ رَخْصٍ كَأَنَّ بَنَانَهُ *

* عَنَمٌ عَلَى أَغْصَانِهِ لَمْ يُعْقَدِ *

[*With a dyed* member (عُضْوٍ being understood, instead of كَفٍّ, because the latter is fem.,) *soft,* or *tender, as though its fingers,* or *its fingers' ends, were 'anam upon their branches, not yet compactly organized*]; which shows that it means a plant, not a worm: (S, TA:) [for] it is said to signify a *species of red worm, found in sand:* (Ham p. 288, in which are other explanations, nearly agreeing with some here:) or, as

some say, the *fruit of the* عَوْسَج [or *box-thorn*], which is red, and then becomes black when thoroughly ripe; therefore En-Nábighah says لَمْ يُعْقَدِ, meaning *that had not yet become ripe:* (IB, TA; and also inserted in the text of a copy of the S:) and, (K, TA,) as AHn says in one instance, (TA,) *threads* [or *tendrils*] *by means of which the vine clings to its trellises:* (K, TA:) and (accord. to Lth, TA) the *thorns of the* طَلْح [or *acacia gummifera*]; (K, TA;) but this is said by Az to be incorrect: (TA:) [see also a hemistich cited voce طَرَفٌ:] the n. un. is عَنَمَةٌ . (K.)

عَنَمَةٌ : see what immediately precedes. Also *A species of the* [*sort of lizard called*] وَزَغ; (K, TA;) accord. to Lth; but this is rejected, as incorrect, by Az: it is said to be *like the* عَظَاية, *except that it is more white and more comely.* (TA.) Also, (accord. to copies of the K,) or عَنْمَةٌ, (accord. to the TA,) *A fissure in the lip of a human being.* (K.)

عَنَمِىٌّ A *beautiful red* face; (K, TA;) *tinged over with redness.* (TA.)

عِينُومٌ The *male frog.* (K.)

بَنَانٌ مُعَنَّمٌ [*Fingers,* or *fingers' ends,*] *dyed,* or *tinged* [with hinnà or the like]. (IJ, S, K.)

عنو

1 **عنا** , (S, Mgh, Msb,) first pers. عنوتُ, (K,) aor. يعنو, (S, Msb,) inf. n. عنوٌ, (S, Mgh, Msb, K, *) and عنوةٌ is the subst. thereof, (Mgh, K, * TA,) [and] so is عناءٌ , (Msb,) or عنوةٌ is its inf. n., (MA,) [and so, app., is عناءٌ, in this sense as well as in another sense, accord. to the K,] *He was,* or *became, lowly, humble,* or *submissive;* (S, MA, Mgh, Msb, K,) and *obedient;* (MA, TA;) to the truth, &c. (TA.) You say, عنا له *He was,* or *became, lowly, humble,* or *submissive, to him;* or *obedient to him.* (MA.) And hence the saying in the Kur [xx. 110], وعنتِ الوجوهُ للحيِّ القيُّوم (S, TA) *And the countenances shall be lowly* &c. [*to the Deathless,* or *Ever-living, the Self-subsisting by Whom all things subsist:* or *shall be downcast;* like the Hebr. phrases ending verses 5 and 6 in Gen. iv.]: or *shall be submissive like captives:* or the meaning is [*shall be depressed by*] *the depressing of the forehead and the knee* [or rather *knees*] *and the hands in the lowering of the head and the prostrating oneself* [*in prayer*]: or [عنت is here from عنى, belonging to art. عنى, and الوجوه is used by a synecdoche for *the persons* (as being the most noble of all the parts thereof), and the meaning is] *shall suffer fatigue,* or *weariness,* and *shall toil.* (TA.) ___ And عنا, inf. n. عنوٌ (M, Msb, K, TA, accord. to some copies of the K [erroneously] عنوٌ) and عنيٌ (TA) and عناءٌ; (K;) and عنِى; (M, K;) *He became a captive:* (K:) and the latter verb signifies also *he stuck fast in captivity:* (K in art. عنى:) or both of these verbs have this latter signification: (Msb:) [or] you say, عنا فيهم فلانٌ أسيرًا *Such a one remained among them a captive;* and *was in a state of confinement:* (S:) and عناءٌ signifies also *confinement,* or *imprisonment, in hardship and humiliation.* (TA.) Hence the trad., الخالُ وارثُ من لا وارثَ له يفكُّ عنيَّه i. e. أسرَه [*The maternal uncle is the heir of him who has no* more nearlyallied *heir: he shall loose his* (the latter's) *captivity*]: meaning [he shall acquit him

of] what is incumbent on him, and clings to him, because of the actions that require punishment or retaliation, the way [or custom] of which is that the عَاقِلَة [q. v., of whom he is a member,] bear the responsibility for them. (Nh, TA.) And عَنْوَة is the subst. of the verb in this sense also. (K, * TA.) And عَنَا, aor. يَعْنُو, inf. n. عَنْوَة, *He took a thing by force:* ___ and also *he took it peaceably,* or *by surrender:* thus having two contr. significations. (Msb.) [But see below, where عَنْوَة is expl. as though it were the subst. of the verb in these two senses.] عَنَوْتُ الشَّىْءَ *I put forth,* or *produced, the thing:* and *I made the thing apparent,* or *showed it:* (S:) or it has the latter signification; (K;) as also عَنَيْتُ الشَّىْءَ: (IKtt, TA in art. عنى:) and عَنَوْتُ بِالشَّىْءِ has the former signification. (K.) And عَنْوَة is the subst. of the verb thus used, (K, TA,) i. e. in these two senses, as well as in others mentioned above. (TA.) And one says, عَنَتِ الأَرْضُ بِالنَّبَاتِ, (ISk, S, and K in this art. and in art. عنى,) aor. تَعْنُو, inf. n. عُنُوٌّ; (ISk, S;) and aor. تَعْنِى; (Ks, S;) *The land made apparent,* or *showed,* [or *put forth,* or *produced,*] *its plants,* or *herbage;* (S, K;) as also أَعْنَتَهُ. (K.) And لَمْ تَعْنِ بِلَادُنَا بِشَىْءٍ and لَمْ تَعْنِ *Our country did not give growth to anything.* (S.) And مَا أَعْنَتِ الأَرْضُ شَيْئًا *The land did not give growth,* or *has not given growth, to anything.* (S.) ___ And [hence, app.,] سَأَلْتُهُ فَلَمْ يَعْنِ لِى بِشَىْءٍ *I asked him, and he did not* (لَمْ يَنْدَ and لَمْ يَبِضَّ) *to me,* or *for me, anything.* (TA.) عَنَتْ بِهِ أُمُورٌ *Events befell him.* (S, K.) [See also 1 in art. عنى.] ___ And عَنَا الأَمْرُ عَلَيْهِ *The event,* or *affair, was difficult,* or *distressing, to him; distressed,* or *troubled, him.* (ISd, K, TA.) ___ عَنَاهُ الأَمْرُ, aor. يَعْنُوهُ: see 1 in art. عنى, first sentence. ___ And عَنَا فِيهِ الأَكْلُ, aor. يَعْنُو, inf. n. عُنُوٌّ: see 1 in art. عنى. عَنَا الكَلْبُ الشَّىْءَ, (CK, [in the TA and in my MS. copy of the K للشىء, but see what follows,]) aor. يَعْنُوهُ, inf. n. عَنْوٌ [app., supposing the verb to be trans. by itself, عَنْوٌ], (TA,) *The dog came to the thing and smelt it:* (K, TA:) and one says, هٰذَا يَعْنُو هٰذَا *This comes to this and smells it.* (TA.) عَنَتِ القِرْبَةُ بِمَآءٍ كَثِيرٍ, (K, TA,) aor. تَعْنُو, (TA,) *The water-skin did not keep,* or *retain, much water, so that it appeared* [*oozing from it*]: (K, TA:) or, as some say, عَنَتِ القِرْبَةُ signifies *the water-skin let flow its water.* (TA.) ___ And عَنَا, inf. n. عُنُوٌّ, said of blood, *It flowed.* (IKtt, TA.) And عَنَا,

aor. يَعْنُو, inf. n. عُنُوٌّ, signifies also قَامَ [*He*, or *it*, *stood;* &c.]. (IKtt, TA.) See also Q. Q. 1.

2 **عنّاه** , (S, TA,) inf. n. تَعْنِيَةٌ, (S, K,) *He imprisoned him*, or *confined him*, (S, K, TA,) *long, straitening him.* (TA.) [See also 4.] ___ And تَعْنِيَةٌ is said to signify *Any long confining* or *restraining:* in a trad. of 'Alee, respecting the day of Siffeen, he is related to have said, اسْتَشْعِرُوا الْخَشْيَةَ وَعَنُّوا بِالْأَصْوَاتِ i. e. [*Make ye fear*, or *awe*, (app. of God,) *to be the thing next your hearts*,] *and restrain*, and *suppress, the voices;* as though he forbade their raising a confused and unintelligible clamour. (TA.) عَنَّيْتُ الْبَعِيرَ, (S,) inf. n. as above, (S, K,) *I smeared the camel*

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with عَنِيَّةٌ [q. v.]. (S, K.) [Hence تَعْنِيَةٌ as a subst., expl. below.] See also Q. Q. 1.

4 **اعناه** *He rendered him lowly, humble*, or *submissive.* (S, TA.) ___ And (TA) *He made him* (Msb, K, TA) *to stick fast in captivity*, (Msb,) or *to be*, (K,) or *to remain*, or *continue*, (TA,) *a captive.* (K, TA.) See also 1, in two places. ___ [Hence,] اعني الوَلِىُّ الأَرْضَ *The* وَلِىّ, i. e. the *rain after the* وَسْمِىّ, *watered the land so that it gave growth to plants*, or *herbage.* (S, * IKtt, TA.) ___ And اعنى الرَّجُلُ *The man found*, or *lighted on, land that had produced herbage such as is termed* عُشْب, [for قد اعشرت (to which I cannot assign any apposite meaning) in my original, I read قَدْ أَعْشَبَتْ], *and of which the pasturage had become abundant.* (TA.) See also Q. Q. 1.

5 **تعنّى** *He* [a camel] *was*, or *became, smeared with* عَنِيَّةٌ [q. v.]: whence the saying of EshShaabee, لَأَنْ أَتَعَنَّى بِعَنِيَّةٍ أَحَبُّ إِلَىَّ مِنْ أَنْ أَقُولَ فِى مَسْأَلَةٍ بِرَأْيِى [*Verily my being smeared with* عَنِيَّةٌ *would be more approvable to me than my saying respecting a question according to my opinion*]. (TA.)

Q. Q. 1 **عنونت الكتاب**, (S, K, TA,) inf. n. عنونة and عنوان, (TA,) *i. q.* علونته, (S,) *I put an* عنوان [i. e. *a superscription,* or *title,*] *to the book,* or *writing;* (K, TA;) syn. وسمته: (TA:) and one says also, عنا الكتاب, aor. يعنوه, meaning عنونه; (IKtt, TA;) and اعناه and عناه and عننه [which is said to be the original of عنّاه], meaning the same; (K and TA in art. عنى;) and عنيت الكتاب, inf. n. عنى, likewise signifies *I wrote the* عنيان [or عنوان] *of the book,* or *writing.* (IKtt, TA in art. عنى.)

عنًا : see the paragraph next following.

عنو sing. of أَعْنَآء as signifying The *sides, regions, quarters,* or *tracts,* (S, K,) of a country, (S,) or of the sky; (K;) like أَحْنَآء: (S in art. حنو and حنى:) or, accord. to IAar, its sing., in this sense, is عنًا : (S:) and the pl. signifies also the *sides* of the face. (TA.) ___ And sing. of أَعْنَآء as signifying *A party* of men *of sundry,* or *different, tribes.* (S, K.)

عنوة *Force,* or *constraint:* (Mgh, K, TA:) or the *taking by force;* (Msb, TA;) as inf. n. of عنا [q. v.]. (Msb.) One says, فتحت مكّة عنوةً *Mekkeh was taken forcibly,* or *by force.* (Mgh.) And أَخذه عنوةً *He took it by force.* (TA.) And فتحت هٰذه المدينة عنوةً i. e. [*This city was taken*] *by means of conflict; its occupants having been combated until they had it taken from them by superior power* or *force, and were powerless to keep it, so they left it without there having occurred between them and the Muslims* [or *invaders*] *a treaty of peace.* (TA.) ___ Also *Love,* or *affection:* (ISd, K, TA:) or *submission,* and *concession:* or *a consequence of submission* and *concession, on the part of him from whom a thing is taken:* (TA:) or the *taking peaceably,* or *by surrender;* as inf. n. of عنا [q. v.]: (Msb:) thus it has two contr. significations. (Msb, K, TA.) A poet (cited by Fr, TA) says,

* فَمَا أَخَذُوهَا عَنْوَةً عَنْ مَوَدَّةٍ *

* وَلٰكِنَّ ضَرْبَ المَشْرَفِيِّ ٱسْتَقَالَهَا *

(Msb, TA;) which is said to mean, [*And they did not take it*, or *her*, or *them*,] *by concession*, and *obedience*, [arising *from love*, or *affection*,] without fighting: [*but the smiting of the Mesh-rafee* sword *demanded the renouncing thereof:*] 'Abd-El-Kádir Ibn-'Amr El-Baghdádee asserts the meaning of عَنْوَةٌ to be *submission* and *concession;* adducing as evidence thereof this verse; attributing the contr. meaning to the vulgar: both, however, are correct; and that first mentioned occurs repeatedly in traditions: but the most learned Yákoot Er-Roomee, in his Moajam, says that the verse above-cited may be rendered as meaning *and they did not take it*, or *her*, or *them, by superior power attended by* [or *in consequence of*] *love*, or *affection:* but they did so by fighting: and that this may be regarded as indicated by the poet's saying اخذوها; for otherwise he would have said, فَمَا سَلَّمُوهَا: and he says, it is a matter of common consent that عَنْوَةٌ signifies *force*, and *superior power.* (TA.) ___ It is also a subst. from عَنَا in the first of senses mentioned in this art.: [i. e. it signifies *Lowliness, humility*, or *submissiveness:*] (Mgh, TA:) [and] so is عَنَآءٌ : (Msb:) see 1, first sentence. ___ And it is also a subst. from عَنَا as meaning he became a captive: [i. e. it signifies also *A state of captivity:*] (TA:) see, again, 1. And it is also a subst. from عَنَا in two other senses, as stated above: [i. e. it app. signifies also The *act of putting forth*, or *producing*, a thing: and *of making* it *apparent*, or *showing*, it:] (TA:) see, again, 1.

عُنْوَانٌ (S, K, TA) and عَنْوَانٌ (TA) The سِمَةٌ [meaning *superscription*, or *title*,] of a book, or writing; (K, TA;) *i. q.* عُلْوَانٌ; (S;) and عُنْيَانٌ signifies the same; (K in art. عنى;) as also مُعَنًّى : (K, TA: [in the CK, كَمَعْنَاهُ is put for كَمُعَنَّاهُ :]) the *inscription on the back*, or *outside*, of a book, or writing: (Har p. 163, in explanation of عُنْوَانٌ:) [and the *address* of a letter. And hence,] *Anything that serves as an indication* of another thing is called its عُنْوَانٌ. (Msb and K in art. عن.) One says, فِى جَبْهَتِهِ عُنْوَانٌ مِنْ كَثْرَةِ السُّجُودِ i. e. [*On his forehead is*] *a mark* [*from much prostration* in prayer]. (TA.) [See more in art. عن.]

عَنَآءٌ : see 1, first sentence; and عَنْوَةٌ, near the end: ___ and see also art. عنى.

عَنِيَّةٌ, of the measure فَعِيلَةٌ, The *urine of the camel, inspissated in the sun, with which such as is affected with mange,* or *scab, is smeared;* on the authority of AA: (S:) or *certain mixtures of urine and dung of camels, with which the camel affected with mange,* or *scab, is smeared;* also termed تَعْنِيَةٌ : (K:) or the *urine of camels that are caused to void their urine* [in my original تُسْتُبَانُ is erroneously written for تُسْتُبَالُ] *in the* [*season called*] رَبِيعٌ *when they are satisfied with fresh pasture so as to be in no need of water, cooked* [app. *by boiling*] *until it becomes thick, when some flowers of some sorts of herbs, and* حَبُّ المَحْلَبِ [the *prunus mahaleb* of Linn.], *are thrown upon it, and it becomes inspissated thereby, then put into small* [*earthen vessels of the kind called*] بَسَاتِيقُ [pl. of بُسْتُوقَةٌ]: or *urine* [app. *of camels*] *mixed with certain things, and kept close for some time:* or *any* هَنَآءٌ [generally meaning *tar,* or *a kind thereof, with which camels are smeared, as a remedy for the mange,* or *scab*]. (TA.) It is said in a prov., العَنِيَّةُ تَشْفِى الجَرَبَ; (S, TA;) or عَنِيَّتُهُ تَشْفِى الجَرَبَ [for مِنَ الجَرَبِ, i. e. *His* عَنِيَّة *cures the mange,* or *scab*]: applied to the man of good judgment [whose advice is like a remedy]. (TA.)

عَانٍ *Lowly, humble,* or *submissive.* (Msb, TA.) ___ And (Msb, TA) hence, app., (TA,) *A captive;* (S, Mgh, Msb, K, TA;) fem. عَانِيَةٌ: (Mgh, TA:) pl. masc. عُنَاةٌ; (S, Mgh, Msb, TA;) and pl. fem. عَوَانٍ. (S, Mgh, TA.) ___ And عَوَانٍ signifies *Women;* (Msb, K;) sing. عَانِيَةٌ: (Msb:) because they are confined like captives in the abodes of their husbands; (Msb;) or because they are treated wrongfully and not defended against their wrongers. (K.) It occurs in a trad. as meaning Females *in the condition of captives:* (Mgh:) or women who are *captives;* or *like captives.* (IAth, TA.) ___ And it signifies also عَوَامِلُ [which, as pl. of عَامِلَةٌ, is used as meaning *Workers,* or *labourers;* and also, as a subst., as

meaning the *legs* of a beast or horse or the like]: and it is said to be used by El-Jaadee as an epithet applied to the limbs of camels, or other beasts, used for riding. (TA.) ___ And hence, perhaps, it is applied to The مَكَّاسُونَ [or *collectors of the impost termed* مَكْس, q. v.]; because they are workers, or labourers, for the oppressors. (TA.) Also (the sing.) *Flowing,* applied to blood, (S, K, TA,) or to water. (TA.)

مَعْنَوِىٌّ : see art. عنى.

تَعْنِيَةٌ : [originally inf. n. of 2, q. v.: used as a subst.,] see عَنِيَّةٌ.

مُعَنًّى A stallion [camel] *of mean origin, which, when excited by lust, is confined in the* [*enclosure called*] عُنَّة, *because his exercise of the faculty of a stallion is avoided:* but it is said that it is originally مُعَنَّنٌ, from العُنَّةُ; one of the ن being changed into ى: (S, TA: *) or *of mean origin, of which the legs are bound with a rope, when he is excited by lust, for that reason.* (TA.) ___ And A camel *of which the people of the Time of Ignorance used to displace the* سَنَاسِن [pl. of سِنْسِنٌ, q. v.] *of one of his vertebræ, and to wound his hump, in order that he might not be ridden, and that no use might be made of his back:* this was done when his owner possessed a hundred camels,

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he being the camel by which they became a hundred: and this act was termed الأَغْلَاقُ: it may be from عَنَآءٌ meaning fatigue; or from the signification of confinement from freedom of action. (TA.) See also عُنْوَانٌ.

عنى

1 **عَنَاهُ الأَمْرُ**, aor. يَعْنِيهِ and يَعْنُوهُ, inf. n. عَنَايَةٌ and عَنَاءٌ (K, TA) and عُنِيٌّ, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) *The affair,* or *event,* or *case, disquieted him;* syn. أَهَمَّهُ [more fully expl. by what here follows]: (K, TA:) [عَنَاهُ may be generally rendered *it concerned him;* agreeing with this in meaning *it made him uneasy in mind, anxious,* or *careful;* and in meaning *it affected his interest,* or *was of importance to him;* like أَهَمَّهُ: and also *it concerned him* meaning *it related,* or *belonged, to him;* or *was of his business;* as will be shown by what follows: and] عَنَانِى كَذَا, aor. يَعْنِينِى, means *such a thing occurred,* or *happened, to me, and occupied me* [or *my mind*]. (Msb.) The saying [in the Kur lxxx. 37], لِكُلِّ ٱمْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ, thus accord. to one reading, means يُهِمُّهُ [i. e. *To every man of them shall belong, on that day, a business that will disquiet him,* &c.]: (Ksh, Bd;) or *a business in conjunction with which no other will disquiet him:* and like this is the other reading, which is with غ ; (TA;) i. e. يُغْنِيهِ, meaning *which will suffice him in respect of his being disquieted thereby;* (Ksh, Bd;) or the meaning of the latter reading is, [*a business such that*] *he will not be able, in conjunction with his being disquieted thereby, to be disquieted by any other;* (TA;) or *a state that will occupy him so as to divert him from the state of any other.* (Jel.) And it is said in a trad. respecting charming, بِسْمِ ٱللّٰهِ أَرْقِيكَ مِنْ كُلِّ دَآءٍ يَعْنِيكَ i. e. [*By the name of God I charm thee from,* or *against, any disease*] *that may disquiet thee,* &c., (يُهِمُّكَ,) *and occupy thee* [or *thy mind*]. (TA.) And in another trad. it is said, مِنْ حُسْنِ إِسْلَامِ المَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ, meaning مَا لَا يُهِمُّهُ [i. e. A condition *of the goodness of the man's submitting himself to the requirements of God is his leaving,* or *relinquishing, that which does not*

disquiet him, &c.]; (S, TA;) the exceptions therefrom being such things as necessary food and clothing. (So in a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee.) See also the prov.

* مُعْتَرِضٌ لِعَنَنٍ لَمْ يَعْنِهِ *

expl. voce عَنَانٌ. [It is like the common saying, يَتَكَلَّمُ فِيمَا لَا يَعْنِيهِ *He talks of that which does not concern him;* meaning *that which does not relate,* or *belong, to him;* or *that which is not of his business.*] ___ عُنِيَ in the phrase عُنِيَ بِالأَمْرِ is [said to be] one of a class of verbs used in the pass. form though having the sense of the act. form, like زُهِيَ: (S in art. زهو:) [but is expl. as though pass. of عَنَاهُ meaning as above, or quasipass.:] you say, عُنِيَ بِالأَمْرِ, with damm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. عَنَايَةٌ, (K, TA,) with kesr; (TA;) and عَنِيَ بِهِ, of the class of رَضِيَ, (K, TA,) mentioned by IDrst and others of the expositors of the Fs, and by Hr and Mtr, (MF, TA,) and by IKtt on the authority of Et- Toosee, (TA,) but this is seldom used, (K, TA,) the former being that which is commonly known, and this alone being mentioned by Th in his Fs, and by J and others; (TA;) *i. q.* اهْتَمَّ بِهِ [i. e. *He became disquieted by the affair,* or *case;* or *rendered uneasy in mind, anxious,* or *careful, by it;* and consequently, *he became occupied by it,* or *with it;* or *set about it, and managed it*]; as also اعْتَنَى بِهِ: (K, TA:) or اعْتَنَيْتُ بِأَمْرِهِ means *I became disquieted by his affair,* or *case;* or *rendered uneasy in mind, anxious,* or *careful, by it;* (اهْتَمَمْتُ بِهِ;) *and minded it;* or *managed it well;* (احْتَفَلْتُ بِهِ;) and عَنَيْتُ بِهِ, of the class of رَمَى, inf. n. عَنَايَةٌ, signifies the same: and عُنِيتُ بِأَمْرِ فُلَانٍ, in the pass. form, inf. n. عَنَايَةٌ and عُنْيٌ, signifies *I became occupied* [either *actually* or (as is shown by what follows) *in mind*] *by,* or *with, the affair,* or *case, of such a one;* and sometimes one said عَنَيْتُ بِأَمْرِهِ [in this sense as well as the similar sense expl. above], using the act. form: (Msb:) one says [also], عُنِيتُ بِحَاجَتِكَ, with damm to the first letter, [which may be rendered *I became occupied by,* or *with, thy want,*] aor. أُعْنَى, inf. n. عَنَايَةٌ: (S:) and لِتَعْنَ بِحَاجَتِي, (S, Msb,) which is the imperative form, (S,) meaning [*Be thou occupied by,* or *with, my want;* or] *let my*

want occupy, or *busy, thy mind:* (Msb:) and in interrogating, you say, كَيْفَ مَنْ تُعْنَى بِأَمْرِهِ [*How is he by,* or *with, whose affair,* or *case, thou art occupied,* or *disquieted,* &c.?]: you do not say, in this case, تَعَنَّى [for تَتَعَنَّى]. (Az, TA.) ___ عَنَى ٱللّٰهُ بِهِ, [inf. n. عَنَايَةٌ, as is implied in the TA,] means *God preserved him:* (Msb, TA:) and it is said that it may be from عَنَى بِحَاجَتِهِ [as syn. with عُنِىَ بِهَا]. (TA.) ___ And عَنِىَ, (S, Msb,) thus in the Tahdheeb of IKtt, (TA,) with kesr, (S, TA,) of the class of تَعِبَ, (Msb,) aor. يَعْنَى; (S, Msb;) or عَنَى, (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. عَنَأٌ, (S, K, TA,) or this is a simple subst., from عَنَّاهُ, (Mgh, Msb,) and عَنْيَةٌ is syn. therewith; (ISd, K, TA;) *He suffered difficulty, distress,* or *trouble;* (S, Msb, K, TA;) or *fatigue,* or *weariness:* and تَعَنَّى, also, has the former or the latter meaning. (S, K, TA.) You say, عَنِيتُ فِى الأَمْرِ, meaning تَعَنَّيْتُ [i. e. *I suffered difficulty,* &c., *in the affair,* or *case*]: mentioned by Az. (TA.) ___ And عَنِىَ signifies [also] *He stuck fast in captivity;* (K in this art., and Msb in art. عنو;) as also عَنَا, inf. n. عُنُوٌّ: (Msb in art. عنو:) or both signify *he became a captive.* (K in art. عنى.) عَنَا [as intrans.] said of an event, (K, TA,) inf. n. عَنْىٌ, (TA,) *It befell,* or *betided;* (K, TA;) as also اعتنى: (TA:) and *it occurred,* or *happened:* (K:) عَنَى لَهُ الأَمْرُ is said to mean *The event occurred,* or *happened, to him.* (TA.) عَنَى فِيهِ الأَكْلُ, (K, TA,) inf. n. عَنًى and عُنِىٌّ and عَنًى, (TA,) signifies *The eating had an agreeable, a wholesome,* or *a beneficial, effect upon him,* (syn. نَجَعَ,) and [it is said that] the aor. is يَعْنَى, like يَرْمَى and يَرْضَى, (K, TA,) the latter mentioned by ISd, as being anomalous, but MF says that the latter has not been heard unless as having its pret. like رَضِىَ, [i. e. عَنِىَ, of which عَنًى is the inf. n. accord. to analogy,] and [SM adds that] thus it is accord. to IKtt, who mentions the verb as said also, in the same sense, of the drinking of milk; (TA in this art.;) and he states that عَنَا, aor. يَعْنُو, inf. n. عُنُوٌّ, is a dial. var. thereof. (TA in this art. and in art. عنو.) عَنَى بِالقَوْلِ كَذَا, (S, K, TA,) aor. يَعْنِى, (TA,) *He meant,* or *intended, by the saying, such a thing;* syn. أَرَادَ, (S, K, TA,) and قَصَدَ. (TA.) عَنِيتُهُ, aor. أَعْنِيهِ, inf. n. عَنْىٌ, signifies قَصَدْتُهُ [as meaning *I intended it:* and app. in other senses expl. in art. قصد]. (Msb.) And you say, عَنَانِى أَمْرُكَ, meaning قَصَدَنِى [i. e., app., *Thy command,* or *thy affair, had me for its object*]. (TA.) ___ عَنِيتُ الشَّىْءَ: and عَنَتِ الأَرْضُ بِالنَّبَاتِ: see 1 in art. عنو. عَنِيتُ الكِتَابَ:

see Q. Q. 1 in art. عنو.

2 **عناه**, (S, Mgh, Msb, K,) inf. n. تَعْنِيَةٌ, (S, Msb,) *He caused him to suffer difficulty, distress,* or *trouble;* (S, Mgh, * K;) or *fatigue,* or *weariness;* (S, K;) as also تَعَنَّاهُ, (S,) or as also اَعْنَاهُ: (K:) or *he imposed upon him that which was difficult, distressing,* or *troublesome, to him:* (Msb:) or *he annoyed, molested, harmed,* or *hurt, him;* and *caused him to grieve* or *mourn,* or *to be sorrowful* or *sad* or *unhappy.* (Har p. 120.) ___ [See also 2 in art. عنى الكِتَابَ.] عنو, mentioned in the K in this art.: see Q. Q. 1 in art. عنو.

3 **عاناه**, (S, K,) inf. n. مُعَانَاةٌ, (S,) *He suffered,* or *endured,* or *he struggled* or *contended with* or *against, the difficulty* or *trouble* or *inconvenience that he experienced from it* or *him;* syn. قَاسَاهُ; as also تَعَنَّاهُ: (S, K:) you say, هُوَ يُعَانِى كَذَا i. e. يُقَاسِيهِ [*He suffers,* &c., *the difficulty* &c. *that he experiences from such a thing*]. (TA.) ___ And *He contended, disputed,* or *litigated, with him;* syn. شَاجَرَهُ: (K:) you say, لَا تُعَانِ أَصْحَابَكَ i. e. لَا تُشَاجِرْهُمْ [*Do not thou contend,* &c., *with thy companions*]. (TA.) ___ And المُعَانَاةُ is also *syn. with* المُعَالَجَةُ [inf. n. of عَالَجَ, q. v.]. (Har p. 7.) [Hence,] one says, عَانَى عَمَلَ الأَقْفَاصِ [*He plied the manufacture of cages,* or *coops*]. (TA in art. قفص.) And عُوِنَى بِأَدْوِيَةٍ [referring to hair] *It was treated* (دُووِىَ) *with remedies,* such as oils and the like. (M and TA in art. دوى.) And عَانَيْتُ المَرِيضَ *I treated the sick person;* syn. دَاوَيْتُهُ. (TA in art. دوى.) ___ It is also *syn. with* المُدَارَاةُ [*The treating with gentle-*

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ness, or *blandishment;* &c.: see 3 in art. درى]. (TA.) ___ And one says, هُمْ مَا يُعَانُونَ مَالَهُمْ *They do not tend,* or *take care of, their cattle,* or *camels,* or [other] *property* (S, K, TA) *well.* (TA.) ___ And

الهموم تعانى فلانا *Anxieties come to such a one.* (TA.) ___ And خذْ هٰذا وما عاناه i. e. شاكَلَهُ [*Take thou this and what has become conformable, suitable, agreeable,* or *similar, to it*]. (TA.)

4 **أَعْنَى** see 2. [See also 4 in art. عنو.] ما اعنى شيئًا means ما أَغْنَى [i. e. *It did not stand in any stead;* or *did not avail,* or *profit, at all*]. (TA.) See also أَغْنَى.

5 **تعنّى**, as intrans.: see 1, latter half, in two places. تعنّاه: see 2: ___ and see also 3, first sentence. [Hence the prov., جبابٌ فلا تعنَّ أبرا, expl. voce جبٌّ.] One says also, تعنّى العنية, meaning تَجَشَّمها [i. e. *He imposed upon himself the suffering of difficulty, distress,* or *trouble;* or *of fatigue,* or *weariness*]. (K.) ___ تتعنَّاه as meaning *It returns to him time after time* (تتعهَّده) is said of fever (الحُمَّى); but not of aught else. (TA.) And تعنَّيت signifies also قصدت [app. as intrans., meaning *I pursued a right,* or *direct, course;* &c.]. (TA.)

8 **إعتنى** see 1, former half, in two places: ___ and also in the last quarter of the paragraph.

عَنٍ is the part. n. from عَنِى بالأَمر as syn. with عُنِى [q. v.]: (K, TA:) you say, هو بالأَمر عَنٍ (IAar, K, TA) *He is disquieted* [&c.] *by the affair,* or *case:* (K, TA:) [and معنىٌّ signifies the same, as part. n. of عُنِى: or] أَنا معنىٌّ به, from عَنانى كذا [q. v.], means *I am occupied* [either *actually* or *in mind*] *by it,* or *with it;* i. e., a thing that has occurred, or happened, to me; and sometimes one says, أَنا عانٍ, meaning the same, i. e., by the affair, or case, of another, from عنيت بأَمره [q. v.]: (Msb:) and one says [also], أَنا معنىٌّ بحاجتك [*I am occupied by,* or *with, thy want*], from عنيت بحاجتك. (S.) ___ [And] part. n. from عنيت فى الأَمر [q. v.]: you say, أَنا عَنٍ [*I am suffering difficulty, distress,* or *trouble;* or *fatigue,* or *weariness;* in an affair, or case]: mentioned by Az. (TA.)

عنية: see عنآء.

عنيان *i. q.* عنوان [expl. in art. عنو]. (K.)

عَنَآءٌ *Difficulty, distress,* or *trouble;* (Mgh, Msb; *) the subst. from عَنَّاهُ: (Mgh, Msb:) or the *suffering of difficulty, distress,* or *trouble;* or *of fatigue,* or *weariness;* inf. n. of عَنِىَ [or of عَنِىَ]; and عَنْيَةٌ is syn. therewith. (K.) [See also art. عنو.] It is also a subst. from عَنًى in the phrase عَنِىَ بِالْقَوْلِ كَذَا [as such having the signification of the inf. n. of that verb, or perhaps as syn. with مَعْنًى]. (TA.)

عَانٍ : see عَنٍ. [See also art. عنو.] ___ In the phrase عَنَآءٌ عَانٍ, it denotes intensiveness; [the meaning being *Severe difficulty,* &c.;] (K, TA;) like شَاعِرٌ and مَائِتٌ in the phrases شَعْرٌ شَاعِرٌ and مَوْتٌ مَائِتٌ: (TA:) as also مُعَنٍّ ; (K, TA;) in the M like مُكْرَمٌ [i. e. مُعْنًى]. (TA.)

هُوَ بِهِ أَعْنَى means أَكْثَرُ عَنَايَةً [i. e. *He is more disquieted, uneasy in mind, anxious,* or *careful, by reason of it*]. (TA.)

مَعْنًى [signifying The *meaning,* or *intended sense,* of a word or saying,] is from عَنِىَ بِالْقَوْلِ كَذَا [q. v.]; so says Z: (TA:) it is an inf. n. [of this verb] used in the sense of the pass. part. n.; or a contraction of the latter; i. e. of مَعْنِىٌّ: (Dict. of the Technical Terms used in the Sciences of the Musalmans:) or, accord. to Er-Rághib, it signifies the *import* of a word or an expression, from the phrase عَنَتِ الْأَرْضُ بِالنَّبَاتِ meaning the land made apparent, or showed, its plants, or herbage: accord. to El-Munáwee, as he says in the Towkeef, [and the like is said in the KT,] *an idea,* i. e. *a mental image, considered as having a word,* or *an expression, applied to denote it, and as being intended by that word* or *expression:* [the idea, or mental image,] considered as accruing, from the word or expression, in the mind, is termed مَفْهُومٌ: considered as what is said in reply to مَا هُوَ [What is it?], it is termed مَاهِيَّةٌ: considered as existing objectively, [as that by which a thing is what it is,] it is termed حَقِيقَةٌ: and considered as distinguished from others, it is termed هُوِيَّةٌ: (TA:) signifying [as expl. above, i. e.] the *opposite to* لَفْظٌ, it may be either *a substance,* or *thing that subsists by itself,* i. e. عَيْنٌ, or *an accident,* or *attribute,* i. e. عَرَضٌ: but it also signifies the *opposite to* عَيْنٌ, i. e. the *opposite to a thing that subsists by itself:* (Kull p. 238:) [hence اسْمٌ

معنى, opposed to اسم عين; both of which are expl. voce اسم, in art. معنى الكلام:] سمو and معناته and معنيّه (S, K, TA) and معنيّته , (K, TA, [in the CK, erroneously, معنيته, without the sign of teshdeed,]) the last mentioned by ISd, (TA,) are one [in signification], (S, K, TA,) as *syn. with* فحواه (TA, and so in some copies of the S,) and مقصده [both of which are generally understood as signifying *the meaning,* or *intended sense, of the saying*]: (TA:) AHát says, the vulgar say, لأىّ معنى فعلت [*For what intent didst thou* such a thing?]; but the Arabs know not المعنى, and never say it: this is the case: but some of the Arabs say, ما معنىُّ هٰذا [i. e. *What is the meaning,* or *intent,* (lit. *the meant* or *intended* object,) *of this?*], with kesr to the ن and with the ى musheddedeh: and AZ says, هٰذا فى معناة ذاك and فى معناه سوآء, i. e. *This is* [used] *in a manner the like of that in respect of indication* and *import* and *acceptation:* El-Fárábee, also, says, معنى الشّىء and معناته are one [in signification]; and معناه and فحواه and مقتضاه and مضمونه all signify *that which the word,* or *expression,* [termed before *the thing,*] *indicates:* and it is said in the T, on the authority of Th, that المعنى and التّفسير and التّأويل, are one [in signification, as meaning *explanation,* or *interpretation,* or *the like*]: and people have used their phrase هٰذا معنى كلامه, and the like, meaning *this is the import,* and *the indication of the meaning, of his saying;* which is agreeable with what is said by AZ and El-Fárábee: the grammarians and lexicologists, moreover, have agreed respecting a mode of expression of which they have made frequent use, their saying هٰذا بمعنى هٰذا [*this is* used *with the meaning of this*], and هٰذا وهٰذا فى المعنى واحدٌ [*this and this are in meaning one*] and فى المعنى سوآء [*in meaning alike*], and هٰذا فى معنى هٰذا [*this is* used *in the sense of this*] i. e. *this is like this* [*in meaning*]: (Msb, TA:) the pl. of معنى is معان. (TA.) ___ علم المعانى is expl. by El-Munáwee in the Towkeef as *The science whereby one knows how to express clearly one meaning in various ways:* (TA:) [but this definition is applied in the Talkhees (Talkhees el-Miftáh), and Hájjee Khaleefeh uses the same words with only one unimportant variation, in explaining علم البيان; and a similar explanation of the latter is given in the Kull: in a marginal note in a copy of the Ksh, cited by De Sacy in his Anthol. Gr. Ar. p. 305, علم المعانى is expl. as *the science*

whereby is known the manner of adapting language to the requirements of the case; (and it is similarly expl. in the Talkhees and other works;) and علم البيان, as the science that concerns comparisons and tropes and metonymies.] ___ [صُورَةٌ بِلَا مَعْنًى means *A form without any intrinsic quality.*] ___ And المَعَانِى signifies also *The qualities that are commended,* or *approved;* [*the charms,* or *graces;*] *such as knowledge,* or *science,* and *piety,* and *generosity,* and *goodliness of make, &c.* (Har p. 644.)

مُعْنًى : see عَانَ.

مَعْنَاةٌ : see مَعْنًى, in three places.

مَعْنِىٌّ : see عَنَ, in three places: and see also مَعْنًى, in two places.

مَعْنِيَّةٌ : see مَعْنًى, in the former half.

مَعْنَوِىٌّ a rel. n. from مَعْنًى; signifying [*Of,* or *relating to, meaning,* or *intended sense;* opposed to لَفْظِىٌّ: ___ and *Of,* or *relating to, idea, mind,* or *intellect; ideal, mental,* or *intellectual;* opposed to حِسِّىٌّ;] a thing *in which* [*neither*] *the tongue* [*nor any of the senses*] *has a share;* being *known only by the mind.* (TA.)

مُعَنًّى, mentioned in the TA in this art.: see art. عنو.

مُعَنٍّ : see عَانَ.

عه

عه عه : see عاه عاه, in art. عوه.

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عهج

عوهج *Long-necked;* applied to a gazelle, and to a she-camel, (S, O, K,) and to an ostrich, (O,) or a male ostrich. (S, K.) And A *young* she-camel: (O, K:) or one *perfect in make:* or only one *beautiful in colour, long in the neck:* and also applied to a gazelle, or young gazelle, in all these senses: and to a woman as meaning *perfect in make, and beautiful:* or *long-necked.* (TA.) And A *long-legged* ostrich: (O, K:) or it app. means thus: (L:) and [simply] *an ostrich.* (TA.) And A gazelle *having two black lines,* or *stripes, on its flanks:* (O, L, K:) or, accord. to As, *striped in the neck.* (O.) And *A serpent;* (O, K;) like عومج and عمج and عُمَّج: (O:) it is said to have this meaning by El-Bushtee; but Az says that it is a mistranscription; correctly عومج, with م. (TA.) It is also the name of *A stallion of the camels, which belonged to* [*the tribe of*] *Mahrah,* (O, K, TA,) *characterized by the beauty of his make.* (TA.)

عهد

1 **عَهِدَ إِلَيْهِ**, (S, A, &c.,) aor. ـَـــ , (Msb,) inf. n. عَهْدٌ, (TA,) *He enjoined, charged, bade, ordered,* or *commanded, him;* (S, A, Mgh, O, Msb, K, TA;) as also اِسْتَعْهَدَ مِنْهُ. (A.) One says, عَهِدْتُ إِلَيْهِ بِالأَمْرِ *I enjoined him,* or *charged him,* &c., *to do the thing.* (Msb.) And it is said in the Kur [xxxvi. 60], أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِى آدَمَ أَنْ لَا تَعْبُدُوا ٱلشَّيْطَانَ [*Did I not enjoin you,* or *charge you,* &c., *O sons of Adam, that ye should not serve the Devil?* or, saying, *Serve not ye the Devil?*]. (O, Msb.) [And in the same, ii. 119, وَعَهِدْنَا إِلَى إِبْرٰهِيمَ وَإِسْمٰعِيلَ أَنْ طَهِّرَا بَيْتِى *And we enjoined,* or *charged,* &c., *Abraham and Ishmael,* saying, *Purify ye my house.*] And one says also, عَهِدَ إِلَيْهِ فِيهِ, meaning تَقَدَّمَ [i. e. *He enjoined him,* or *charged him,* &c., *respecting it,* or *to do it*]. (TK.) And *He obliged him to do it.* (L in art. عقد.) ___ Also *He imposed a condition,* or *conditions, upon him;* (A;) and so اِسْتَعْهَدَ مِنْهُ: (A, K:) which latter signifies (O, K) also (K) *he wrote a statement of a compact, covenant, confederacy,* or *league,* as *binding upon him.* (O, K.) ___ And *He made a compact, contract, covenant,* or *the like, with him;* or *a promise to him.* (MA.) [See also 3.] ___ And عَهِدَ إِلَىَّ فُلَانٌ فِى كَذَا *Such a one was,* or *became,* or *made himself, responsible, answerable, accountable, amenable, surety,* or *guarantee, to me, for,* or *in respect of, such a thing.* (TK.) عَهِدَ وَعْدَهُ, inf. n. عَهْدٌ, *He fulfilled his promise.* (TK.) ___ And عَهِدَ الحُرْمَةَ, inf. n. as above, *He was mindful, regardful,* or *observant, of that which should be sacred,* or *inviolable;* or *of that which was entitled to reverence, respect, honour,* or *defence.* (TK.) عَهِدَهُ, (S, Mgh, Msb,) inf. n. عَهْدٌ, (Msb, K,) *He met,* or *met with, him,* or *it,* (S, Mgh, Msb, K, *) بِمَكَانِ كَذَا *in such a place.* (S, Mgh, Msb.) [See also عَهْدٌ below.] ___ And *He knew,* or *was acquainted*

with, him, or *it,* (Msb, K, * TA,) عَلَى حَالٍ *in a state,* or *condition,* or فِى مَكَانٍ *in a place.* (TA.) And عُهِدَ *He,* or *it, was known.* (S, O.) One says, الأَمْرُ كَمَا عَهِدْتَ *The affair,* or *case, was as thou knewest.* (Msb.) And the saying of Umm-Zara, وَلَا يَسْأَلُ عَمَّا عَهِدَ (O, TA,) means *Nor used he to ask respecting that which he saw,* (O,) or *that which he knew,* (TA,) in the tent, or house, by reason of his liberality. (O, TA.) [See, again, عَهْدٌ below.] عُهِدَتِ الأَرْضُ, (S,) or الرَّوْضَةُ, (A,) *The land,* or *the meadow, was rained upon* (S, A) *by the rain called* عَهْدَةَ [or عَهْدٌ]: (A:) and عُهِدَ المَكَانُ [in the CK بالمَكَانِ] *the place was rained upon by the rain called* عَهْدٌ, i. e. *the first of the rain called* الوَسْمِىّ: (K:) or *was altogether rained upon.* (TA.)

3 **مُعَاهَدَةٌ** is between two persons; (O;) signifying The *uniting with another in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty,* or *an engagement,* (Msb,) عَلَى كَذَا [*respecting,* or *to do, such a thing*]. (MA.) You say, يُعَاهِدُكَ وَتُعَاهِدُهُ [*He makes a compact,* &c., *with thee, and thou makest a compact,* &c., *with him*]. (S, O.) [See also عَهِدَ إِلَيْهِ.] ___ And عَاهَدَهُ *He swore to him.* (K in this art., and Mgh in art. وثق.) See also 5.

4 **أَنَا أُعْهِدُكَ مِنْ إِبَاقِهِ**, (ISh, O, K,) inf. n. إِعْهَادٌ, (K,) *I hold thee clear of responsibility for his running away:* (ISh, O, K, TA:) said by one who has purchased a slave. (TA.) And in like manner, أَنَا أُعْهِدُكَ مِنْ هٰذَا الأَمْرِ *I hold thee,* or *make thee, secure from this thing.* (TA.) Hence the term عَهْدَةٌ . (TA.) And the latter phrase signifies [also] *I am responsible for thy security from this thing.* (ISh, O, K.)

5 **تَعَهَّدَهُ** *He renewed his acquaintance with it,* or *his knowledge of it;* (S, O, L, Msb, K;) this is the proper signification; (Msb;) as also اعْتَهَدَهُ ; (O, * L, K;) and تَعَاهَدَهُ ; (L, K;) and عَاهَدَهُ , inf. n. مُعَاهَدَةٌ: (L:) and *he sought it,* or *sought for it* or *after it, it being absent from him;* syn. تَفَقَّدَهُ; as also تَعَاهَدَهُ , and اعْتَهَدَهُ : (K:) or تَعَهَّدَهُ and تَفَقَّدَهُ are used, by some, each in the place of the other; but accord. to Er-Rághib and many

others, the former signifies *he sought*, or *sought leisurely* or *repeatedly, to obtain knowledge of it, having known of it before;* and the latter, *he sought*, or *sought leisurely* or *repeatedly, to obtain knowledge of it, having lost it:* (MF in art. فقد:) or تعهّده signifies *he renewed his acquaintance with it*, or *his knowledge of it, and sought*, or *sought leisurely* or *repeatedly, to find means of rectifying it, reforming it*, or *putting it into a good* or *right* or *proper state:* (IDrst, TA:) or *he came to it, and rectified it, reformed it*, or *put it into a good* or *right* or *proper state:* (Mgh:) or as first expl. above, and also *he returned to it time after time*, or *went frequently to it, and rectified it, reformed it*, or *put it into a good* or *right* or *proper state:* (Msb:) or, simply, [as also تعاهده ,] *he returned*, or *recurred, to it time after time*, [see an instance voce أَخرق,] or *went frequently to it:* (Et-Tedmuree, TA:) and also [i. e. both signify also *he paid repeated*, or *frequent, attention to it;* or] *he was careful*, or *mindful, of it;* or *attentive to it.* (S, O, Msb. *) One says also, تعهَّدْتُ فلانًا [*I renewed my acquaintance with such a one; repaired*, or *betook myself, to him frequently; paid frequent attention to him;* or simply *paid attention to him*]. (S, O.) And تعهَّدْتُ ضيعتِى, (S, O, Mgh,) properly signifying *I renewed my acquaintance with*, or *my knowledge of, my estate*, is used as meaning *I came to my estate, and put it into a good* or *right* or *proper condition:* (Mgh:) [or *I paid repeated*, or *frequent*, or *much, attention to it, taking good and effectual care of it; I husbanded it well:*] or, accord. to IDrst, the verb here has the meaning given above on his authority: or, accord. to Ed-Tedmuree, the meaning is that given above as his explanation; and is from عهد as signifying rain that falls after other rain, or from the same word as signifying a place of abode in which one has known a thing: (TA:) and one may say also تعاهدتُ ; (Fr, ISk, Mgh;) but تعهَّدْتُ is more chaste, (El-Fá- rábee, S, O, Msb,) because تعاهد is only between two [or more]: (S, O:) or تعاهدت is not allowable, (AZ, AHát, Th, IF, Msb,) for the reason just mentioned:

(IF, Msb:) AZ says that six Arabs of the desert, of chaste speech, being asked in the presence of himself and of Yoo, one after another, whether they said تعهّدت ضيعتى or تعاهدت , all answered, تعهّدت. (AHát, TA.) One also says, of a man, يتعهَّدُه صرعٌ [*Epilepsy befalls him repeatedly,* or *time after time*]. (S, O.)

6 **تعاهدوا** *They united in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty,* or *an engagement,* [عَلَى كَذَا *respecting,* or *to do, such a thing;*] syn. تعاقَدُوا, (S and K in art. عقد,) and تَحَالَفُوا. (S and K in art. حلف.) See also 5, in six places.

8 **إعتَهَدَ** see 5, near the beginning, in two places.

10 **إستَعْهَدَ** see 1, former half, in two places. ___ One says also, استعهدته من نفسه, meaning *I made him responsible for accidents* [*arising,* or *that might arise,*] *from himself.* (O, K. *)

عَهْدٌ [an inf. n. of 1, q. v.: used as a simple subst.,] *An injunction, a charge, a bidding, an order,* or *a command.* (S, A, Mgh, O, Msb, K, TA.) [Pl. in this and other senses عُهُودٌ.] عَهْدِى أَنْ لَا آخُذَ مِنْ رَاضِعٍ شَيْئًا, occurring in a trad., is a phrase tropically abridged, meaning *It is in the injunction,* or *charge, prescribed as obligatory on me* [*that I should not take anything from a suckling*]. (Mgh.) ___ *A compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, an engagement, a bond, an obligation,* or *a promise:* (S, A, Mgh, O, L, Msb, K, TA:) pl. عُهُودٌ: or, accord. to AHeyth, عَهْدَةٌ has this this meaning, and عَهْدٌ is its pl. [or rather a coll. gen. n.]. (TA.) Hence وَلِىُّ عَهْدٍ The *suc-*

cessor by virtue of a covenant of a Khaleefeh [or King]. (TA.) [And وِلَايَةُ عَهْدٍ The *succession by virtue of a covenant.*] ___ *Protection,* or *safeguard; a promise,* or *an assurance, of*

security or *safety; responsibility,* or *suretiship;* syn. أَمَانٌ; and ذِمَّةٌ; (Sh, S, A, O, Msb, K;) and ضَمَانٌ; (O, K;) as also عُهَّيْدَى [in the O عُهَيْدَى] and عَهْدَانٌ [which last is said in the S and O to be syn. with عَهْدٌ, but in what sense is not there specified]. (K.) Hence, ذُو عَهْدٍ, an appel-lation given to a Christian, and a Jew, [and a Sabian, who is a subject of a Muslim government,] meaning *One between whom and the Muslims a compact,* or *covenant, subsists, whereby the latter are responsible for his security* [*and freedom and toleration*] *as long as he acts agreeably to the compact* [*by living peaceably with them and paying a poll-tax*]; (Mgh, * Msb, * TA;) [i. e. *a free non-Muslim subject of a Muslim government;*] as also مُعَاهَدٌ and مُعَاهِدٌ , the act. and pass. forms being both applied to such a person because the compact is mutual; (Msb;) both syn. with ذِمِّىٌّ: (S:) persons of this description are called collectively أَهْلُ العَهْدِ. (TA.) ___ *An oath:* (S, A, O, K:) pl. عُهُودٌ: or, accord. to AHeyth, عَهْدَةٌ signifies *an oath whereby one secures himself against him with whom he makes a compact, contract, covenant,* or *the like,* and عَهْدٌ is its pl. [or rather a coll. gen. n.]. (TA.) [But it is generally used as a sing.: hence,] one says, عَلَىَّ عَهْدُ ٱللّٰهِ لَأَفْعَلَنَّ كَذَا [*The oath by attestation of God is binding on me that I will assuredly do such a thing*]. (S, O.) ___ *A writ,* or *diploma, of appointment to the office of a prefect* or *governor* or *the like:* (S, O, K:) pl. عُهُودٌ. (TA.) ___ *Defence of those persons,* or *things, that should be sacred,* or *inviolable,* or *that are entitled to reverence, respect, honour,* or *defence;* (S, A, O, K;) and *mindfulness, regard,* or *observance,* (S, K,) *of such things,* (K,) or *of love,* or *affection;* occurring in this sense in a trad., in which it is said that generosity therein is a point of religion. (S.) ___ *Fulfilment of a promise* or *the like.* (O, K.) So in the Kur vii. 100. (O.) ___ The *assertion of the unity of God:* whence, إِلَّا مَنِ ٱتَّخَذَ عِنْدَ ٱلرَّحْمٰنِ عَهْدًا [*Except such as hath made a covenant with the Compassionate to assert his unity*], (O, K,) in the Kur [xix. 90]: (O:) and the words of a trad. relating to prayer, أَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا ٱسْتَطَعْتُ *I am persevering in the*

observance of my covenant and promise to Thee to believe in Thee and to assert thy unity incessantly [*as far as I am able*]. (TA.) Also *A time;* (S, * A, K;) and so عَهْدَانٌ . (A, TA.) One says, كَانَ عَلَى عَهْدِ فُلَانٍ and عَهْدَانِهِ *It was in the time of such a one.* (A.) And كَانَ ذٰلِكَ فِى عَهْدِ شَبَابِى *That was in the time of my youth,* or *young manhood.* (TK.) And أَتَى عَلَيْهَا عَهْدٌ طَوِيلٌ [*Over which a long time has passed*]. (S, in explanation of قَرْيَةٌ عَهِيدَةٌ meaning قَدِيمَةٌ.) ___ One says also, عَهْدِى بِهِ قَرِيبٌ i. e. *My meeting* [*with him,* or *it, was a short time ago*]. (S, * Msb.) And هُوَ قَرِيبُ العَهْدِ بِكَذَا *He knew,* or *was acquainted with, such a thing,* and *was in such a state,* or *condition, recently,* or *a short time ago.* (Msb. [And in like manner one says حَدِيثُ العَهْدِ and حَدِيثُ عَهْدٍ.]) And عَهِدَى بِهِ بِمَوْضِعِ كَذَا, (K, TA,) and فِى حَالِ كَذَا, (TA,) *I met,* or *met with,* or *I knew,* [or *I saw,*] *him,* or *it, in such a place,* (K, TA,) and *in such a state,* or *condition.* (TA.) And مَا لِى بِهِ عَهْدٌ [*I have not any knowledge of,* or *acquaintance with, him,* or *it*]. (A.) And مَتَى عَهِدْتُكَ بِفُلَانٍ *When didst thou meet,* or *meet with, such a one?* (Mgh:) or *see such a one?* (TA.) And مَتَى عَهِدْتُكَ بِالخُفِّ *When didst thou wear the boots?* (Mgh.) And مَتَى عَهِدْتُكَ بِأَسْفَلِ فِيكَ [*When didst thou see the lower part of thy mouth?*]: a prov.; said in asking a person respecting an old affair of which he has no knowledge. (L.) The saying of the poet, (Aboo-Khirásh El-Hudhalee, TA, and so in a copy of the S,)

* فَلَيْسَ كَعَهْدِ الدَّارِ يَا أُمَّ مَالِكٍ *
* وَلٰكِنْ أَحَاطَتْ بِالرِّقَابِ السَّلَاسِلُ *

[*And it is not like the formerly-known state of the abode, O Umm-Málik; but chains have surrounded the necks;*] is expl. as meaning, the case is not as thou knewest it; but El-Islám has come, and has subverted that case. (S, TA.) [Hence, لِلْعَهْدِ and لِلْمَعْهُودِ , said of the article اَلْ; meaning *Used to distinguish a noun as known to the hearer,* or *reader, in a particular sense.*] Also *A*

first rain; the rain immediately following which is called وَلْىٌ: (TA:) or the *first of the rain called* الوَسْمِىُّ; (IAar, M, K;) and so عَهْدَة and عَهْدَة and عَهَادَة, (M, K, TA,) or, as in some copies of the K [and in the CK], عَهَاد, which is pl. of عَهْد. (TA.) ___ And *Rain that falls after other rain,* (AHn, S, K,) *while the moisture of the former yet remains;* (AHn, K;) as also عَهْدَة and عَهْدَة: (TA:) pl. عِهَاد and عُهُود: (S:) or عِهَاد, accord. to some, signifies *recent rains;* app. from the saying, أَصَابَتْنَا دِيمَةٌ بَعْدَ دِيمَةٍ عَلَى عِهَادٍ غَيْرِ قَدِيمَةٍ [*A continuous and still rain fell upon us after a continuous and still rain following upon* عهاد *not long anterior*]: (AHn, TA:) or عِهَاد signifies *rains of the* [*season called*] رَبِيع [here meaning *autumn,* as is shown voce نَوْء], *after the rain called* الوَسْمِىّ: (A:) or *weak, fine rain, of that which is called* وَسْمِىّ. (IAar, TA.) ___ And عَامُ العُهُود means *The year of few rains.* (TA.) See also عُهْدَة, near the middle, in two places: and see مَعْهَد, in three places.

عَهِد A man *who applies himself repeatedly to affairs,* and *to prefectures* or *governments* or *the like;* or *who applies himself repeatedly thereto, and to the reforming thereof;* expl. by the words يَتَعَاهَدُ الأُمُورَ وَالوِلَايَاتِ: (S, K:) or one *who loves prefectures* or *the like, and writs of appointment thereto;* expl. by مُحِبٌّ لِلْوِلَايَاتِ وَالعُهُودِ. (A.)

عَهْدَة: see عَهْد, former half, in two places: and again, in the last quarter, in two places. عَهْدَة [thus written, without any syll. sign], in a verse cited by AHeyth, [the measure of which shows it to be عَهْدَة or عُهْدَة or عَهْدَة, and in which it is applied to the depository of a secret,] is expl. as signifying [properly] *A place on which the sun does not come.* (TA.)

عُهْدَة *A written statement of a purchase* or *sale:* (S, Msb, K:) so called because one recurs to it on an occasion of doubt. (Msb.) And *A written statement of a confederacy, league, compact,* or *covenant.* (K.) ___ Also *A return* [to claim an indemnification for a fault or the like in a thing purchased]; syn. رَجْعَة: so in the saying, لَا عُهْدَةَ [*There shall be no return* to claim an indemnification]: (S, O, K:) one says, أَبِيعُكَ المَلَسَى لَا

عُهْدَةٌ i. e. [*I sell to thee on the condition that*] *thou shalt get thee away, and not return to me,* (S in this art., and S and Msb and K in art. ملس,) *nor have any claim upon me for indemnification:* (Msb in art. عُهْدَةٌ:) ملس with respect to an article of merchandise being when it is sold in a faulty state or subject to a claim on the part of its owner. (TA. [See more voce مَلَسَى.]) One says also, عَلَيْكَ فِى هٰذِهِ عُهْدَةٌ لَا تَتَفَصَّى مِنْهَا *Thou art subject to a claim for acting unjustly* [*in respect of this, from which thou wilt not liberate thyself*]. (A, TA.) And عُهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ *The claim for indemnification for a fault in a slave, from the property of the seller, if he have sold him without making it a condition that he is clear of responsibility for any fault, is during three days,* and the purchaser may return him without proof; but if he find a fault after three days, he may not return him without proof. (TA, from a trad.) And عَهْدٌ and عُهْدَةٌ signify the same: (TA:) you say, بَرِئْتُ إِلَيْكَ مِنْ عُهْدَةِ هٰذَا العَبْدِ [and مِنْ عَهْدِهِ], meaning *I am clear of responsibility to thee for any fault that thou mayest find in this slave known to exist in him while he was with me.* (AHeyth, Mgh, TA.) See 4. And you say also, عُهْدَتُهُ عَلَى فُلَانٍ *The responsibility for the rectification of any fault that may be found in him,* or *it, is upon such a one.* (S, * Mgh, Msb, * K, * TA.) And فِى الأَمْرِ عُهْدَةٌ *In the affair is an occasion for reverting to it for the purpose of its rectification;* (Msb;) i. e. *the affair is not yet performed soundly, thoroughly,* or *well,* (S, O, Msb,) *and the manager thereof has to revert to it in order to render it so.* (Msb.) And فِيهِ عُهْدَةٌ *In it is a fault, a defect,* or *an imperfection.* (TA.) And فِى عَقْلِهِ عُهْدَةٌ *In his intellect is a weakness.* (S, A, O, K.) And فِى خَطِّهِ عُهْدَةٌ *In his handwriting is a weakness:* (K:) or *badness:* (A:) or *faulty formation of the letters.* (O.) See also عَهْدَةٌ.

عَهْدَةٌ : see عَهْدٌ, last quarter, in two places: and see also عُهْدَةٌ.

عَهْدَانُ : see عَهْدٌ, in three places.

عَهَادٌ : see عَهْدٌ, near the end of the paragraph.

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___ Also *Parts of land upon which the rain called* الوَسْمِىّ *has fallen.* (TA.)

عَهِيدٌ *One who makes, and with whom is made, a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty,* or *an engagement;* [*a confederate;*] (S, O;) *i. q.* مُعَاهِدٌ [and مُعَاهَدٌ]. (A, K.) Also *Old,* or *ancient.* (K.) قَرْيَةٌ عَهِيدَةٌ means *An old,* or *ancient, town* or *village.* (S, O.)

عَهَادَةٌ : see عَهْدٌ, last quarter.

عُهَيْدَى and عُهَّيْدَى: see عَهْدٌ, first quarter.

مَعْهَدٌ *A place in which one used to know,* or *be acquainted with,* or *meet with, a thing;* (S, A, O;) *a place in which a thing is,* or *has been, known,* or *met with;* as also عَهْدٌ ; (K;) the latter originally an inf. n.: (TA:) *an abode in which one used to know love,* or *desire:* (TA:) and, as also عَهْدٌ , *a place of abode to which people return:* (A:) or *a place of abode to which people, when they have gone far away from it, always return:* (S, O:) pl. of the former مَعَاهِدُ. (A.) One says, اسْتَوْقَفَ الرَّكْبَ عَلَى عَهْدِ الأَحِبَّةِ and عَلَى مَعْهَدِهِمْ [*He asked the company of riders to stop at the place where he used to know,* or *meet, the objects of love;* or] *at the abode to which the objects of love used to return.* (A.)

أَرْضٌ مُعَهَّدَةٌ *Land upon which a partial rain has fallen.* (AZ, O, K. *)

معهود *Known.* (S, O.) معهود ومشهود وموعود, as meaning *Past and present and future,* are applied to denote the tenses of a verb. (Kh, L.) See also عهد, last quarter. Also, applied to a place, (K,) and, with ة, to a land, (أَرض, S,) and to a meadow, (روضة, A,) *Rained upon by the rain called* عهد (S, * K) or عهدة. (A.)

معاهد and معاهد: see عهيد: and see also عهد, former half. معاهد [i. e. either the act. or the pass. part. n.] is mostly applied in the trads. to *A person of the class called* أَهْل الذِّمَّة [or أَهْل العَهْد, expl. voce عهد]: but sometimes it is applied also to *any other of the unbelievers with whom one is on terms of peace,* or *with whom peace has been made, for a definite time.* (L.)

عهر

1 **عَهَرَ المَرْأَةَ** , (K,) or عَهَرَ إِلَيْهَا, (M, Mgh, O,) aor. ـَ , (M, Mgh, O, K,) inf. n. عَهْرٌ and عَهَرٌ (Mgh, O, K) and عَهْرٌ, (K,) or this last is a simple subst., (S,) or a quasi-inf. n., (TA,) and عُهُورٌ (O, K) and عَهَرَانٌ (O) and عَهَارَةٌ and عُهُرَةٌ; (K;) and عَاهَرَهَا , inf. n. عِهَارٌ; (K;) *He came to the woman by night for the purpose of adultery* or *fornication:* (Mgh, O, * TA:) and hence the committing adultery or fornication, absolutely, has become the predominant signification: (TA:) or *he came to her by night for that purpose,* or *by day:* (K:) or *he committed adultery or fornication* (فُجُورٌ) *with her at any time, in the night* or *in the day,* i. e., with a free woman or a slave: (TA:) or عَهَرَ بِهَا, inf. n. عَهْرٌ, *he committed adultery* or *fornication with her* (فَجَرَ بِهَا) *by night:* (IKtt, TA:) and عَهَرَ, (S, Msb, K,) aor. ـَ , (K, MS,) or ـُ , (Msb,) [but this I think a mistake,] inf. n. عَهْرٌ and عَهَرٌ, (S,) or عُهُورٌ, (Msb,) or all the forms mentioned above, (accord. to the K,) *he committed adultery* or *fornication;* syn. زَنَى, (S, K, TA,) or فَجَرَ; (Msb;) as also عَهِرَ, aor. ـَ , inf. n. عَهَرٌ; (Msb;) and عَاهَرَ ; and تَعَيَّهَرَ : (TA:) you say عَاهَرَ بِهَا *he committed adultery* or *fornication with her,* i. e., with a free woman or a slave: (TA, from a trad.:) or عَهَرَ signifies *he stole:* (K:) and *he followed evil,* (K, TA,) *whether by committing adultery* or *fornication,* or *by transgressing* [*in any other manner*], or *quitting the way of truth* or *justice,* or *forsaking the command of God:* (TA:) and تَعَيَّهَرَ *he was,* or *became, an adulterer* or *a fornicator, following evil:* (S:) and عَيَّهَرَتْ and تَعَيَّهَرَتْ *she* (a woman) *committed adultery* or *fornication:* (TA:) or *she was,* or *became, light,* or *active, and volatile,* (Kr, K,) *not remaining fixed in her place,* (Kr,) *without continence.* (K, not added by Kr.)

3 **عَاهَرَ** see the preceding paragraph, in three places.

Q. Q. 1 **عيهرت** : see 1, near the end.

Q. Q. 2 **تعيهر** and تعيهرت: see 1, in three places.

عهر : see عاهر.

عهر *Adultery* or *fornication.* (S, O.) [See also 1.]

عهرة : see the next paragraph.

عهرة : see the next paragraph.

عهيرة : see the next paragraph.

عاهر *An adulterer* or *a fornicator;* (S, O, Msb;) as also عهر [originally an inf. n.]: and عهيرة occurs in a trad. in the same sense, as a dim. of عهر: or, accord. to ISh, on the authority of Ru-beh, عاهر signifies one *who follows evil, whether by committing adultery or fornication, or by stealing:* (O, TA:) or, as in the L, *whether by committing adultery* or *fornication,* or *by transgressing* [*in any other manner*], or *quitting the way of truth* or *justice,* or *forsaking the command of God;* أَوْ فاسقًا being put in the L in the place of او سارقًا: (TA:) or any one *who does that which induces doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion:* (A, TA:) pl. عُهَّار. (Ham p. 131.) It is said in a trad., الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ, (S, Mgh, O, &c.,) i. e., *The child is for the master of the bed,* (Mgh, Msb, TA,) meaning, the husband (Msb, TA) of the child's mother, or, if she be a slave, her owner; (TA;) *and for the adulterer,* or *fornicator, disappointment;* (Msb;) meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Msb,) nor any share in the child: (TA:) like the saying لَهُ التُّرَابُ, (A'Obeyd, Mgh, O, Msb,) which means [he has, or shall have, or may he have,] disappointment, (Msb,) or nothing: (Mgh, O, TA:) for some of the Arabs used to establish relationship arising from adultery or fornication; therefore the law annulled this: (Msb:) some, however, explain it agreeably

with the apparent [or literal] meaning, *and for the adulterer,* or *fornicator, stoning.* (Mgh.) [See also art. حجر.] ___ Also عَاهِرَةٌ (AZ, S) and عَاهِرٌ, (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly ذَاتُ عُهْرٍ,] (TA,) A woman *who comes to a man by night for the purpose of* فُجُورٌ [*adultery* or *fornication*], or *by day;* as also مُعَاهِرَةٌ (K) and مُعَاهِرٌ : (CK: [but this is app. a mistake:]) *an adulteress* or *a fornicatress;* as also مُعَاهِرَةٌ (AZ, S, O) and عَيْهَرَةٌ ; (S;) which last is originally عَهَرَةٌ , like ثَمَرَةٌ, with an augmentative ى: (Th, Mbr:) or عَيْهَرَةٌ signifies a woman *light,* or *active, and volatile,* (Kr, O, K,) *who does not remain fixed in her place,* (Kr, O,) *without continence:* (K, not added by Kr:) and عَهَرَةٌ signifies the same as عَاهِرَةٌ, applied to a woman. (O, TA.)

عَيْهَرٌ A *strong* camel. (O, K.) ___ عَيْهَرَةٌ: see عَاهِرٌ, near the end. ___ Also The [*kind of goblin,* or *demon, called*] غُولٌ. (O, K.)

عَيْهَرَانٌ The *male of the* عَيْهَرَةٌ, i. e. غُولٌ: pl. عَيَاهِرُ. (O, K.)

مُعَاهِرٌ, and with ة: see عَاهِرٌ, near the end, in three places.

عهل

Q. Q. 1 عَيْهَلْتُ الإِبِلَ *I left the camels to pasture by themselves, without a pastor, by night and by day:* mentioned by IB, on the authority of A'Obeyd: and he cites as an ex.,

* عَيَاهِلُ عَيْهَلَهَا الذُّوَّادُ *

[app. meaning *Camels left to pasture by themselves, the drivers having left them to do so*]. (TA.)

عَاهِلٌ *A paramount sovereign, like a* خَلِيفَة. (S, O, K.) ___ And A woman *having no husband:* [probably because of her independence:] (AO, S, O, K:) pl. عَوَاهِلُ. (O.)

عَيْهَلٌ A *swift* she-camel; as also هَيْهَلَةٌ; (S, O, K;) and so عَيْهُولٌ and عَيْهَالٌ: (IDrd, * O, * K:) or all signify an *excellent, strong,* she-camel: (K:) or عَيْهَلٌ signifies a *large, big,* she-camel; or a *tall* she-camel: (TA:) [see an ex. in a verse cited in the first paragraph of art. جهم:] and it is also applied to the male of camels, (K, TA,) as some say; (TA;) and عَيْهَلَةٌ to the female; (K, TA;) but, (TA,) accord. to AHát, one should not say جَمَلٌ عَيْهَلٌ; (S, O, TA;) and some say that one should apply to a she-camel the epithet عَيْهَلَةٌ only: (TA:) sometimes, by poetic license, they said عَيْهَلٌ. (S, O.) ___ Also, applied to a man, and عَيْهَلَةٌ applied to a woman, (K,) or both applied to a woman, (S,) *That will not remain*

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in one place, by reason of lightness, or *unsteadiness,* or *lightwittedness,* (S, K, TA,) *going to and fro, forwards and backwards.* (TA.) ___ And the former, A *tall* woman: (K, TA:) or a *strong* woman. (TA.) ___ And عَيْهَلَةٌ An *old, aged,* woman. (O, K, * TA.) ___ And رِيحٌ عَيْهَلٌ *A strong,* or

violent, wind. (S, O, K. *) ___ عَيَاهِلُ [a pl., of which the sing. is probably عَيْهَلٌ or عَيْهَلَةٌ,] see in the first paragraph.

عَيْهَالٌ : see the next preceding paragraph.

عَيْهُولٌ : see the next preceding paragraph.

عهن

1 **عَهَنَ**, (S, K,) aor. ـُ, (K,) inf. n. عَهْنٌ, (TK,) *He remained, stayed, dwelt,* or *abode,* (S, K,) بالمَكَانِ [*in the place*]. (S.) ___ And *He,* or *it, went forth:* thus the verb has two contr. significations. (K, TA.) One says, عَهَنَ مِنْهُ خَيْرٌ, aor. ـُ, inf. n. عُهُونٌ, *Good went forth* [or *proceeded*] *from him,* or *it.* (TA.) ___ Also *It* (a thing) *continued, lasted,* or *endured.* (TA.) ___ And *It was,* or *became, present,* or *ready;* syn. حَضَرَ. (TA.) ___ And *He strove, laboured, exerted himself,* or *was diligent,* فِى العَمَلِ [*in the deed,* or *work*]. (K.) ___ And *i. q.* عَهِدَ [probably in its most usual sense, meaning, with إِلَيْهِ following it, *He enjoined, charged,* or *bade, him;* or the like]. (K.) عَهَنَ لَهُ مُرَادَهُ *He hastened to him what he wished,* or *desired.* (K.) عَهَنَتِ السَّعَفَةُ, (AHn, K, TA,) or عَهَنَتْ عَوَاهِنُ النَّخْلِ, (S,) aor. ـُ, with damm, (AHn, S, TA,) and ـَ, inf. n. عُهُونٌ, (AHn, TA,) *The palm-branch,* (AHn, K,) or *the palm-branches called* عَوَاهِن, (S,) *became dried up.* (AHn, S, K, TA.) عَهَنَ, aor. ـِ, (K,) inf. n. عَهْنٌ, (TK,) [and quasi-inf. n. عُهْنَةٌ, q. v.,] said of a branch, rod, or twig, *It bent:* or *it broke without becoming separated.* (K.)

عِهْنٌ *Wool,* (AO, S, K, TA,) in a general sense: (TA:) or *wool dyed of various colours;* (K, TA;) and it has been expl. as having this meaning in the Kur ci. 4: Er-Rághib says, it is peculiarly applied to *coloured wool;* referring to the Kur lv. 37: (TA:) and عُهْنَةٌ signifies *a portion* [or *flock* or *tuft*] *thereof:* the pl. of عِهْنٌ is عُهُونٌ [meaning *sorts of* عِهْنٌ]. (S, K.) هُوَ عَهْنُ مَالٍ means *He is a good manager,* or *tender, of property,* or *camels,* or *cattle.* (S, K.)

عُهْنَةٌ [as a quasi-inf. n.] The *bending* of a branch, rod, or twig: or its *breaking without becoming separated;* so that when one looks at it, he finds it to be whole; and when he shakes it, it bends. (TA. [See 1, last sentence.])

عهنة : see عهن. Also *A certain tree* (K, TA) *in the desert,* (TA,) *having a red* [*flower such as is termed*] وردة; (K, TA;) mentioned by Az as having been seen by him: said by AHn to be *a* بقلة [i. e. *herb,* or *leguminous plant*]: and by IB to be *of the* بقل *termed* ذكور. (TA.) And a dial. var. of إحنة; (K, TA;) meaning *Rancour, malevolence, malice,* or *spite:* and *anger.* (TA.)

عهان The *base,* or *lower part, of a raceme of a palm-tree:* (IAar, K:) like إهان &c. (TA.)

عاهن *Remaining, staying, dwelling,* or *abiding.* (S, K, TA.) ___ And *Going forth;* thus having two contr. significations, (TA.) ___ And *Continuing, lasting,* or *enduring.* (S, K, TA.) ___ And *Present,* or *ready:* (S, K, TA:) applied in this sense to food, and to beverage; and to property, or camels, or cattle; as also آهن: one says, خذ من عاهن ماله and آهنه [*Take thou of what is present,* or *ready, of his property,* &c.]. (TA.) ___ Also, applied to property, or camels, or cattle, *Long-possessed,* or *long-possessed and homeborn,* or *inherited from parents.* (S, K.) So in the saying, أعطاه من عاهن ماله [*He gave him of what had been long-possessed,* &c., *of his property,* &c.]. (S.) Applied to a branch, rod, or twig, of a tree, *Broken without becoming separated, so that it remains suspended and lax:* this is said by Abu-l-'Abbás to be the primary signification [app. in relation to what here follows]. (TA.) ___ And [hence,] *Lax, and sluggish,* or *lazy.* (IAar, K, TA.) ___ And *Poor;* syn. فقير: (K, TA:) because of his broken state. (TA.) ___ Also sing. of عواهن, which signifies The *palm-branches that are next to the* قلبة [which latter are the *branches that grow forth from the heart of the tree*]; (S, K, TA;) thus in the dial. of El-Hijáz; called by the people of Nejd الخوافى: (S, TA:) or, accord. to Lh, the *branches below,* or *exclusive of, the* قلبة; of the dial. of El-Medeeneh: one thereof is called عاهن and عاهنة : or, accord. to IAth, it is pl. of عاهنة , and signifies the *branches that are next to the heart of the palmtree:* and the heart is injured by the cutting of those that are near to it; therefore 'Omar, as is related in a trad., ordering a person to bring him a palm-branch stripped of the leaves, told him to avoid

[cutting] the عواهن. (TA.) ___ And hence, (S, TA,) as being likened to these palm-branches, (TA,) العَوَاهِنُ signifies also *The members*, or *limbs, of a human being, with which he works*, or *earns*. (S, K, TA.) ___ And *Certain veins of the she-camel, in her* رَحِم [which may here mean either *womb* or *vulva*]: (S, K:) or, accord. to IAar, her عَوَاهِن are *in the place of her* رَحِم, *internally, like the* عَوَاهِن *of palm-trees*. (TA.) ___ رَمَى بالكَلَام, (S,) or رَمَى الكَلَامَ, (K,) عَلَى عَوَاهِنِه (S, K) means *He adduced* [or *blurted out*] *the speech*, or *saying, without thought*, or *consideration;* like their saying أَوْرَدَ كَلَامَهُ غَيْرَ مُفَسَّرٍ: (TA:) or *he cared not whether he said right or wrong:* (S, K, TA:) or *he held it* [i. e. *his speech*] *in light estimation:* or *he said what was good and what was bad:* accord. to IAth, العَوَاهِنُ denotes one's taking what is not the right way in journeying or in speech; and is pl. of عَاهِنَةٌ . (TA.) And one says also, حَدَسَ الكَلَامَ عَلَى عَوَاهِنِه, meaning *He spoke without anything to guide him, and without caution*. (TA in art. حدس.)

عَاهِنَةٌ : see the next preceding paragraph, latter half, in three places.

عَيْهُونٌ *A certain good, pleasant*, or *sweet, plant*. (K.)

عو

1 **عَوَى**, aor. يَعْوِى, inf. n. عُوَآءٌ (S, K, TA) and عَىٌّ and عَوَّةٌ (K, TA) and عَوْيَةٌ, with fet-h and then sukoon, thus in the M, but in the copies of the K عَوِيَّةٌ, (TA,) said of a dog, (S, CK, TA,) and of a wolf, and of a jackal, (S, TA,) *He cried,* or *cried loudly:* (S:) [meaning *he howled:*] *he twisted his muzzle, then uttered a cry:* or *he prolonged his cry, not doing so with clearness:* and اعتوى signifies the same: (K, TA:) [in the Ham p. 693, the former is expl. as signifying نَبَحَ and صَاحَ; but] it is said that عَوَّةٌ signifies a prolonged crying; and is not the same as نَبْحٌ [which means a barking]. (TA.) It is said in a prov. لَوْ لَكَ أَعْوِى مَا عَوَيْتُ [*If to thee I were howling, I had not howled*]; (TA;) or لَوْ لَكَ عَوَيْتُ لَمْ أَعْوِهْ, in which the ه may be the ه of pausation, or it may be put by metonymy for the inf. n. so that the meaning is لَمْ أَعْوِ العُوَآءَ: (Meyd:) it originated from the fact that a man used, [and still uses, as I have had occasion to do,] when becoming benighted, in the desert, to howl, in order that the dogs, if any person by whose presence he might be cheered were near him, might hear, and reply to him, and he might be guided by their howling: so this man howled, and the wolf came to him, whereupon he said thus: it relates to the seeker of succour from him who will not succour him. (Meyd, * TA.) And it is said in a trad., كَأَنِّى أَسْمَعُ عُوَآءَ أَهْلِ النَّارِ i. e. [*As though I heard*] *the crying* or *loud crying* [or *howling*] *of the people of the fire* [of Hell]: (TA:) [for] عَوَى is used metaphorically as meaning *he suffered distress, and complained;* from the عُوَآءُ of the dog: (Har p. 634:) as IAth says, it is more especially used in relation to the wolf and the dog. (TA.) And one says of him who is esteemed, or found to be, weak, مَا يَعْوِى وَمَا يَنْبَحُ [*He does not howl nor does he bark*]. (Ham p. 693.) ___ And عَوَى إِلَى الفِتْنَةِ means *He called* (K, TA) people, or a party, (TA,) [*to conflict and faction,* or *the like;*] عَوَى being used in this sense by way of likening the person who does so to a dog, or in contempt of him. (Ham p. 693.) [See also 10.] ___ عُوَآءٌ signifies also The *grumbling cry* (رُغَآءٌ) of a weak young camel: used in this sense by a poet. (TA.) ___ عُوَآءُ المُغْتَابِ; and the phrase عَوَى عَنِ الرَّجُلِ; see in the next

paragraph. عَوَى, (S, K, TA,) inf. n. عَىًّ, (S, TA,) *He bent* a thing; as also اعتوى ; and likewise a bow; as also عوّى , (K, TA,) inf. n. تَعْوِيَةٌ: (TA:) and (TA) *he twisted* hair, and a rope; (S, TA;) as also عوّى , inf. n. تَعْوِيَةٌ. (S.) One says also عَوَى العمامة

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عَيَّةً *He twisted the turban with a single twisting.* (TA.) And عَوَيْتُ رَأْسَ النَّاقَةِ *I turned the head of the she-camel by means of the nose-rein.* (S, TA.) And عوّى القومُ صُدُورَ رِكَابِهِمْ and عَوَّوْهَا *The party inclined the breasts of their camels that they were riding.* (TA.) And عَوَى البُرَةَ *He bent,* or *inclined, the nose-ring* of the she-camel. (K, * TA.) And النَّاقَةُ تَعْوِى بُرَتَهَا فِى سَيْرِهَا *The she-camel twists her nose-ring with her* خِطَام [or *halter*] *in her going.* (S, TA.) And عَوَاهُ عَنِ الشَّىْءِ *He turned him from the thing.* (TA.) And one says of the man who possesses prudence, or discretion, and precaution, or good judgment, and who is hardy, strong, or sturdy, ما ينهى ولا يعوى [i. e. مَا يُنْهَى وَلَا يُعْوَى *He is not forbidden nor is he turned*]. (TA.) ___ And عَوَى signifies also *He* (a man) *attained to the age of thirty years, so that his arm,* or *hand, became strong, and he twisted vehemently the arm,* or *hand, of another.* (ISd, K.)

2 **عوّى عَنِ الرَّجُلِ** , thus in the M, with tesh-deed in the case of عوى and also in the case of كذب in the explanation; but in the K, عوى [without teshdeed]; (TA;) *He repelled from the man,* or *defended him;* syn. كَذَّبَ, and رَدَّ: (M, K, TA:) in the S is said the like of what is said in the M; عَوَّيْتُ عَنِ الرَّجُلِ being expl. in the S as meaning *I repelled from,* or *defended, the man* (كذّبت عنه), *and replied against his backbiter* or *censurer* (رددت عَلَى مُغْتَابِهِ): and in the A, this phrase is said to be metaphorical, and expl. as meaning *I repelled from the man the clamouring* [or, as we say, *the barking*] *of the backbiter* or *the censurer* (رددت

عنه عوآء المُغتاب): thus all these three are express authorities for the teshdeed. (TA.) [Freytag has represented the phrase in the S as agreeing with the reading thereof in the K, and has strangely expl. the verb with عن following it as meaning Mendacii arguit et refellit.] See also 1, latter half, in three places.

3 عاوى الكلَابَ *He cried,* or *cried loudly,* [meaning *he howled,*] *to the dogs, they doing so to him.* (S, TA.) And [hence] عاواهم, (K, TA,) inf. n. مُعاواةٌ, (TA,) *He cried,* or *cried loudly, to them,* [i. e. to men,] *they doing so to him.* (K, TA.)

6 تعاوت الكلَابُ *The dogs cried,* or *cried loudly,* [meaning *howled,*] *one to another.* (TA.) ___ And تعاووا عليه, (K, TA,) and تغاووا, (TA,) *They collected themselves together,* (K, TA,) or *aided one another,* (TA,) *against him.* (K, TA.)

7 انعوى *It became bent* [or *twisted*]. (S, K.)

8 اعتوى : see 1, first sentence: and the same also in the latter half.

10 استعوى كَلْبًا [*He incited a dog to cry,* or *cry loudly,* or *to howl*]. (Esh-Sháfi'ee, TA in art. حمى.) ___ And استعواهم *He sought,* or *demanded, of them, aid,* or *succour:* (K, TA:) or, accord. to the S, it means نعق بهم إلَى الفتنة [*he urged them by clamour,* or *shouting, to conflict and faction,* or *the like*]: (TA: [in one of my copies of the S, for إذا نعق بهم, the reading followed in the JM and PS as well as in the TA, I find اذا يغويهم, which is app. a mistranscription: see also عوى إلَى الفتنة:]) accord. to Z, it means *he desired,* or *demanded, of them, that they should cry,* or *cry loudly, behind him.* (TA.) استعويته *I desired,* or *demanded, of him, that he should twist* hair, or a rope. (S.)

R. Q. 1 عَاعَى , [mentioned in the K in this art., and also, but as unexplained, in art. عيع,] aor. يُعاعى, inf. n. مُعاعاةٌ (K, TA) and عاعاةٌ; (TA;) and عوعى, [app. the original form,] aor. يُعوعى, (K, TA,) inf. n. عوعاةٌ; (TA;) and عيعى, aor. يُعيعى, inf. n.

عيعاة and عيعآء [in some copies of the K عيعآء]; *He chid sheep by the cry* عا or عو or عاى (K, TA) or عآء. (TA.)

عا and عو [in the CK عو] and عاى (K, TA) and عآء (TA) are *Cries by which sheep are chidden.* (K, TA.)

عوٌّ : see العوَّآء, last sentence.

عوَّةٌ [mentioned in the first sentence of this art. as an inf. n.] *A crying out, shouting,* or *clamouring;* like ضوَّةٌ: one says, سمعت عوَّةَ القوم i. e. [*I heard*] *the cries,* or *shouts,* or *clamour, of the people,* or *party:* so says AZ, and As says the like. (S.) ___ See also العوَّآء, last sentence. ___ Also *A way-mark that is set up, composed of stones:* mentioned by IDrd, but incorrectly as being with damm. (TA.)

عُوَّةٌ : see the next paragraph, last sentence.

العوَّآء (S, K) and العوَّا (K) *The dog* (S, K) *that howls* (يعوى) *much.* (S.) Hence the saying, عليه العفاءُ والكلبُ العوَّآء [*Upon him be the dust, and the howling dog*]: a form of imprecation. (TA.) ___ And the latter signifies also *The wolf.* (TA.) ___ Also, both, (S, K, TA,) but the latter is the more common, and its ا is to denote the fem. gender, like that of حبلى [in which it is written ى], the word being fem., (TA,) *One of the Mansions of the Moon,* (S, K, TA,) namely, *the Thirteenth;* (Kzw in his Descr. of the Mansions of the Moon;) *consisting of five stars,* (S, K,) *said to be the haunch of the Lion* [of which the Arabs, or some of them, extended the figure (as they did also that of the Scorpion) far beyond the limits that we assign to it: see ذراع]: (S:) or *four stars* [g, d, e *and* h, *of Virgo*], (K, and Kzw ubi suprà,) *behind* الصَّرفة [q. v.], (Kzw ibid.,) *resembling an alif* (K, Kzw) *with the lower part turned back, in the Koofee handwriting* [in which it is nearly like the Roman L (see زاوية, in art. زوى)]; (Kzw ibid;) *also called* عرقوبُ الأَسد; (TA, as from the S, in my copies of which I do not find this;) they regard it as dogs following the Lion; and *some say that it is the haunches of the Lion;* (Kzw ubi suprà;)

accord. to the A, it is thus called because it rises [a mistake for sets, aurorally, (see مَنَازِلُ القَمَرِ, in art. نزل,)] in the tail, or latter part, of the cold, as though it were howling (كَأَنَّهُ يَعْوِى) after it, driving it away, wherefore they call it طَارُودَةُ البَرْدِ: (TA:) or it is an appellation applied by the Arabs to *the star that is on the edge of the left shoulder of Virgo, which is the Thirteenth Mansion of the Moon:* or, accord. to some, *the stars that are upon her belly and beneath her armpit;* as though they were dogs howling (تَعْوِى) behind the Lion; so called because of the vehemence of the cold; for when they rise or set [aurorally], they bring cold. (Kzw in his Descr. of Virgo.) And [*The constellation Bootes;*] *a northern constellation, called also* الصَّيَّاحُ, *consisting of two and twenty stars within the figure, and one without it; the figure being that of a man having in his right hand a staff, between the stars of* الفَكَّةُ *and* بَنَاتُ نَعْشٍ: *the one that is without the figure is a red, bright star, between his thighs,* [i. e. *Arcturus,*] *called* السِّمَاكُ الرَّامِحُ, *and, by the Arabs,* حَارِسُ السَّمَآءِ and حَارِسُ الشَّمَالِ, *because it is always seen in the sky, not becoming concealed beneath the rays of the sun.* (Kzw in his Descr. of the Northern Constellations.) ___ Also, (K,) or the former word, (TA,) [*The aged she-camel;*] *the* نَابُ *of camels;* (K, TA;) on the authority of AA. (TA.) ___ Also, both words, (K,) the former and sometimes the latter, (S,) the former said by Az to be the more common, but MF says that the latter is the more chaste, for the former was by AAF absolutely disallowed, (TA,) *The* سَافِلَةُ, (S,) or اسْتٌ, (K,) [each here app. meaning *anus,*] of a human being; (S;) app. from عَوَى, aor. يَعْوِى, signifying he cried, or cried loudly: (TA:) as also عُوَّةٌ (IDrd, K, TA) and عَوَّةٌ , (Lth, K, TA,) of which last the pl. is عَوٌّ [or rather this is a coll. gen. n.] and [the pl. properly so termed is] عَوَّاتٌ: but IAar is said to have expl. العَوَّآءُ as meaning الأَسْتَاهُ [pl. of سَتَهٌ which is the original of اسْتٌ]. (TA.)

عَاوٍ [act. part. n. of عَوَى]. One says, مَا لَهُ عَاوٍ وَلَا نَابِحٌ i. e. *He has not belonging to him* [*a howler nor a barker,* meaning *sheep,* or *goats, among which the wolf howls and in the way to*

which the dog barks [to defend them]. (TA.)

مُعَاوِيَةٌ *A bitch excited by lust,* (Lth, A, K, TA,) *that howls* (تَعْوِى) *to the dogs when she is in that state, and to which they howl.* (Lth, A, * TA.) ___ And *A fox's cub.* (K.) ___ And أَبُو مُعَاوِيَةَ is a surname of *The* فَهْد [or *lynx*]. (K, TA.) ___ The dim. of مُعَاوِيَةٌ is مُعَيَّةٌ; (S, K, TA;) thus say the people of El-Basrah; for when three ى s occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and مُعَيْيَةٌ; (S, K, TA; [in the CK مُعَيْيَةٌ;]) thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say أُسَيْيِد; (S, TA;) and مُعَيْوِيَةٌ, (S,

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K, TA, [in the CK مُعَيْوَةٌ,]) after the manner of those who say أُسَيْوِد. (S, TA.)

عوج

1 **عَوِجَ**, (S, O, L, Msb, K,) aor. يَعْوَجُ, (TA,) inf. n. عَوَجٌ (S, O, L, Msb) and عِوَجٌ, (L,) or the latter is a simple subst.; (S, O, K;) and اعْوَجَّ, [which is more common,] inf. n. اعْوِجَاجٌ; (S, O, L, Msb, K;) and انعاج; and تعوّج; (L;) *It was*, or *became, crooked, curved, bent, winding, wry, contorted, distorted*, or *uneven:* (L:) or [عَوِجَ and] اعوجّ, *it was*, or *became, so of itself;* and [انعاج and] تعوّج, *it was*, or *became, so by the operation of an external agent;* (L, Msb;) as is said by Az: (L:) انعاج is quasi-pass. of عَجَتَهُ; (L;) and تعوّج is quasi-pass. of عَوَّجَتَهُ: (Az, S, O, L, Msb, K:) and عَوَجٌ and عِوَجٌ are said to be used in relation to different things: (S, O, L, Msb, K, &c.:) [for instance,] one says, عَوِجَ العُودُ, inf. n. عَوَجٌ, *The wood*, or *stick, was*, or *became, crooked, curved, bent*, or *distorted:* and عَوِجَ الأَمْرُ, inf. n. عَوَجٌ, *The affair was*, or *became, difficult, arduous*, or *troublesome.* (MA.) [See عوج below.] ___ لَا عَوَجَ لَهُ, in the Kur xx. 107, means *There shall be no evading it.* (Jel.) ___ عَجَتْ إِلَيْهِ, aor. أَعُوجُ, inf. n. عِيَاجٌ and عَوَجٌ, *I turned*, or *inclined, towards it;* namely, a place of abode. (L.) And انعاج عَلَيْهِ *He turned*, or *inclined, towards it*, or *him.* (S, O.) And انعاجت and تعوّجت, said of a she-camel, *She turned aside;* or *became turned aside;* the former quasi-pass. of عَاجَهَا; and the latter, of عَوَّجَهَا. (TA.) ___ عاج به *He inclined, and came to him*, or *came to him and alighted at his abode as a guest:* and *he passed by him.* (L.) And عَجَتْ بِالمَكَانِ, aor. أَعُوجُ, (S, O, K, *) inf. n. عَوَجٌ and مَعَاجٌ; (K;) and عوّجت; (TA;) *I remained, stayed, dwelt*, or *abode, in the place.* (S, O, K. *) And عاج عَلَيْهِ *He stopped*, or *paused, at it.* (S, * O, * K, * TA.) A poet says,

* عُجْنَا عَلَى رَبْعِ سَلْمَى أَىَّ تَعْرِيجِ *

[*We stopped at the abode of Selmà, with what a staying!*]: putting تعريج [in some copies of the S تعويج] in the place of عوج because their meaning is one. (S, O, TA.) ___ فلانٌ ما يعوج عن شيءٍ *Such a one does not revert from,* or *relinquish, anything.* (IAar, S, O, K. *) ___ Accord. to AA, [the inf. n.] عياج signifies The *returning to that upon which one had been intent,* or *attent,* or *employed.* (O and TA in art. عجته.) عيج: see 2. ___ عجت البعير, (S, A, * O, K, *) and عجت رأس البعير, (L,) aor. أَعوجه, inf. n. عوج (S, O, L) and معاج, (S, O,) *I turned the camel's head by means of the nose-rein:* (S, A, * O, L, K: *) and in like manner one says of a horse: and عاج ناقته, and عوّجها , *He turned aside his she-camel.* (TA.) And عاج رأسه إلى المرأة (O and TA from a trad.) *He inclined his head towards the woman, and looked towards her.* (TA.) And المرأة تعوج رأسها إلى ضجيعها [*The woman turns her head towards her bedfellow*]. (TA.) And عاج عنقه, inf. n. عوج, *He inclined,* or *bent, his neck.* (TA.) And عُجْ لسانك عني ولا تُكْثِر [*Turn,* or *withhold, thy tongue from me, and do not multiply* words]. (A.) And عوّج به الطّريق [*The road led him,* or *turned him, aside*]. (K in explanation of حوّج ما ___.) أَعوج بكلامه *I do not pay regard,* or *attention, to his speech,* (ISk, S in art. عيج, A, * and O,) is a phrase of the Benoo-Asad, who take it from عجت النّاقة: (ISk, S, O:) others say ما أَعيج. (O.) And one says, ما عجت بحديثه [*I did not pay regard to his discourse*]. (A.) ___ عجته بالمكان *I made him to remain, stay, dwell,* or *abide, in the place:* the verb being trans. as well as intrans. (S, O.)

2 **عوّجته**, (T, S, O, Msb, K,) inf. n. تعويج; (T, S, O, Msb;) *I crooked it, curved it, bent it, contorted it, distorted it,* or *rendered it uneven;* (T, S, * O, * Msb, K, * TA;) namely, a thing; (T, S, O, Msb, TA;) as also عجته, inf. n. عوج and عياج. (TA.) ___ See also 1, latter half, in two places. ___ تعويج [as an inf. n. of which the verb, if it have one in the following sense, is عوّج], in a horse, is *syn. with* تَحْنيب [app. as meaning *A bending,* or *curving, and tension of the sinews, in the kind leg*] which is a quality approved. (TA.) See also 1, near the middle.

[Hence] one says, مَا لَهُ عَلَى أَصْحَابِهِ تَعْوِيجٌ, meaning [*There is not for him any*] *remaining*, or *staying*, [*at the abode of his companions;*] as also تَعْرِيجٌ. (TA.) عَوَّجَهُ, inf. n. as above, also signifies *He set it*, or *inlaid it, with* عَاجٌ [which means *ivory*, and *tortoise-shell*]; (O, K, TA;) namely, a thing, (O,) or a vessel. (TA.)

5 **تَعَوَّجَ** see 1, former half, in four places.

7 **إِنْعَوَجَ** see 1, former half, in five places.

9 **إِعْوَجَّ** see 1, first sentence, in two places.

عَاجٌ, as an epithet applied to a she-camel, *Pliable;* syn. لَيِّنَةُ الأَعْطَافِ, or لَيِّنَةُ الانْعِطَافِ, accord. to different copies of the K; and by the latter words is expl. (but not in the K) عَائِجَةٌ, as so applied: in the L, عَاجٌ is expl. as meaning *tractable, submissive*, or *manageable;* syn. مِذْعَانٌ: (TA:) or مِذْعَانُ السَّيْرِ لَيِّنَةُ الانْعِطَافِ (thus in the O:) and it is said to be without a parallel in respect of the dropping of the [fem. termination] ة, whether its original measure be فَعِلٌ or فَاعِلٌ [?]. (TA.) Also [*Ivory;*] *elephant's bone;* (S, O, K;) or [rather] only *elephant's tusk;* (Lth, Msb, TA;) thus say ISd and Kz: (TA:) n. un. with ة [signifying *a piece of ivory*]: (S, O:) of its properties are these: that if seed-produce or trees be fumigated with it, worms will not approach them; and the woman who drinks of it every day two drachms with water and honey, if compressed after seven days, conceives. (K.) ___ And *Tortoise-shell;* syn. ذِبْلٌ [q. v.]; (O, K;) i. e. (O) the *back* [or *shell*] *of the sea-tortoise* [or *turtle*]: (O, Msb:) *i. q.* مَسَكٌ: (Sh, L:) or *a thing that is made from the back of the sea-tortoise:* (L:) and it is said that the Arabs called *any* [*sort of*] *bone* by this name: n. un. with ة. (TA.) The Prophet is related to have had a comb of عَاجٌ, i. e. ذِبْلٌ: (L:) and he is said to have ordered to purchase for Fátimeh a pair of bracelets of عَاجٌ, by which he meant not what is turned of elephants' tusks, for their tusks are مَيْتَةٌ, [i. e. they are taken from an animal of which the flesh is unlawful food,] but ذِبْلٌ: (O, * L, Msb: *) the عَاجٌ of the elephant is impure accord. to EshSháfi'ee, but pure accord. to Aboo-Haneefeh. (L.) ___ Also *Bracelets of* عَاجٌ, as distinguished from ذِبْلٌ, [i.

e. of *ivory:* and probably of *tortoise-shell* also:] (ISh:) n. un. with ة. (TA in art. عاج.) جوج, (S, O, L, K,) indecl., with kesr for its termination, (L, K,) as a determinate noun; and عاجٍ, with tenween, as an indeterminate noun; (L;) *A cry by which a she-camel is chidden:* (S, O, L, K:) Az says, in chiding a she-camel, one says عاجِ, without tenween; and if he please, عاجْ, with jezm, as though a pause were imagined to be made after it: or, accord. to A'Obeyd, one says to her عاجٍ, and جاهٍ, with tenween: [but see art. جوه:] accord. to AHeyth, a word of this kind is originally mejzoom; but in the case of a rhyme, [and in any case of poetical necessity,] it may be makhfood. (TA.) [See also art. عج.]

عوج and عوج [are inf. ns. of عوِج, q. v., or the latter is a simple subst.; and both, used as simple substs.,] signify *Crookedness, curvity, a bending, a winding, wryness, contortion, distortion,* or *unevenness:* (L:) or the former is peculiar to objects of the sight, as bodies; and the latter, to what are not seen, as opinion, and a saying, and religion: or, as some say, the latter is used in both of these cases; but the distinction is more common: (IAth, TA:) AZ makes the same distinction; but adds that some of the Arabs used the latter word in relation to a road: (Msb:) accord. to ISk, (S, O,) the former is in anything erect, (S, O, K,) or in anything that was erect and has inclined, (TA,) as a wall, (S, O, K, TA,) and a stick, (S, O, Msb,) or a staff, (K, TA,) and a spear; (TA;) and the latter, in land, or ground, and in religion, (S, O, Msb, K, TA,) and in means of subsistence: (S, O:) in land, or ground, the latter means *unevenness;* thus in the Kur xx. 106: in a road, *deflection;* as also عوج: in religion, and in natural disposition, *corruptness,* or *deviation from rectitude:* (TA:) and عوج, (S, O, TA, [thus accord. to both of my copies of the S,]) or عوج, (accord. to a copy of the A, [which

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I incline to regard as the right, in consideration of its consistency with explanations here preceding, notwithstanding the apparent preponderance of authority in favour of عوج,]) in a man, signifies *evilness of natural disposition:* (S, A, O: [and so, app., هوج:]) or عوج, with fet-h to the ع, as an inf. n., signifies the *being evil in natural disposition.*

(KL.)

عَوَجٌ : see the next preceding paragraph.

العُوَيْجَآء [dim. of العَوْجَآء fem. of الأَعْوَج] *A species of* ذُرَة [or *millet*]. (TA.)

عَوَّاجٌ *A possessor of* عَاج [i. e. *ivory,* and app. *tortoise-shell* also]; (S, O, K;) accord. to Sb: (S, O:) and (O, K) accord. to another or others (O) *a seller thereof.* (O, K.)

عَائِجٌ : for its fem. (with ة) as an epithet applied to a she-camel, see عَاجٌ, first sentence. ___ See also أَعْوَج, near the end. ___ Also *Stopping,* or *pausing.* (S, O.)

أَعْوَج *Crooked, curved, bent,* or *bending, winding, wry, contorted, distorted,* or *uneven:* (S, * O, * L, Msb:) and مُعْوَجٌّ , [or this and the former also,] *crooked, curved,* &c., *of itself:* fem. of the former عَوْجَآء: (L, Msb:) and pl. عُوج. (L.) One says عَصًا مُعْوَجَّةٌ [*A crooked,* or *crooking, staff* or *stick*]; but not مَعْوَجَّةٌ, with kesr to the م: (S, O:) or, accord. to ISk, one says the former; but not مُعَوَّجَةٌ , with fet-h to the ع and teshdeed to the و; though analogy does not forbid this, as it is allowable to say عَوَّجَهَا: accord. to As, one should not say مُعَوَّجٌ , with teshdeed to the و, except in applying it to a stick, or in another sense expl. below: Az says that this word is allowable as signifying *rendered crooked* or *curved* &c. (Msb.) ___ [Hence,] العَوْجَآء signifies *The bow.* (S, A, K.) ___ And عَوْجَآء applied to a woman, *Inclining,* or *bending, towards her child, to suckle it.* (TA.) And, so applied, *That has become crooked by reason of leanness and hunger.* (Ham p. 744.) And, applied to a she-camel, *Lean, lank, light of flesh, slender,* or *lank in the belly:* (S, A, K:) or *emaciated so that her back has become crooked,* or *curved.* (TA.) ___ [And أَعْوَج applied to a هِلَال (or new moon), *Oblique:* see نَخِيلٌ عُوجٌ ___.] أَدْفَق signifies *Palm-trees inclining,* or *leaning, and therefore crooked,* or *curved:* and accord. to some, the saying of Lebeed, describing a [wild] he-ass and his

she-asses,

* وَأَوْرَدَهَا عَلَى عُوجٍ طِوَالِ *

[the latter hemistich of a verse cited in the first paragraph of art. حوذ] means, *And he brought them to the watering-place at* [*tall*] *palm-trees* growing over the water, *inclining and curving* by reason of the abundance of their fruit: but others say that the meaning of على عوج is, *upon* their *crooked legs.* (TA.) ___ Hence, عُوجٌ signifies The *legs* of a horse or similar beast; (O, TA;) as ISd says, thus used as an epithet in which the quality of a subst. predominates [app. implying their *having that bending,* or *curving, and tension of the sinews, termed* تَجْنِيب, agreeably with what here follows]. (TA.) ___ And hence also, (TA,) خَيْلٌ عُوجٌ meaning *Horses that have, in their hind legs, the quality termed* تَجْنِيب. (A, TA. *) ___ أَعْوَجُ applied to a man means [*Crooked in temper,* or] *evil in natural disposition.* (S, A, O, K.) ___ المِلَّةُ العَوْجَآءُ [*The crooked,* or *perverted,* or *corrupted, religion*] is a phrase occurring in a trad., applied to the religion of Abraham as changed by the Arabs from its state of rectitude. (TA.) And one says خُطَّةٌ عَوْجَآءُ, and رَأْىٌ أَعْوَجُ, meaning [*An affair,* and *an opinion,*] *not of a right kind.* (A.) ___ الأَيَّامُ عُوجٌ رَوَاجِعُ [*The days are apt to decline from the right course, apt to return,*] is a prov., (Meyd, O, TA,) meaning fortune at one time declines from thee, and at another time returns to thee; (Meyd;) said by him at whose affliction one rejoices, or said on his part, and sometimes on an occasion of threatening: Az says that عُوجٌ, here, may be pl. of أَعْوَجُ, or of عَوْجَآءُ; or it may be pl. of عَائِجٌ, and originally عُوُجٌ. (O, TA.) [Hence,] العُوجُ is used as signifying *The days* [in allusion to their variableness with respect to good and evil]. (TA.) ___ And أَعْوَجُ is a [proper] name of *A watering-trough.* (Th, TA.) ___ See also the next paragraph, in four places.

أَعْوَجِىٌّ the rel. n. of أَعْوَجُ: (Msb, TA:) and applied to *A* [single] *horse of those termed* الأَعْوَجِيَّاتُ, (TA,) an appellation of *certain horse so called in relation to one named* أَعْوَجُ, belonging to the Benoo-Hilál,

(S, O, K,) a stallion than which there was none more celebrated among the Arabs, nor any that had a more numerous progeny: (S, O:) they were also called الخَيْلُ الأَعْوَجِيَّةُ, (L,) and بَنَاتُ أَعْوَجَ , (S, O,) and عُوجٍ بَنَاتُ; and a poet says,

* أَحْوَى مِنَ العُوجِ وَقَّاحُ الحَافِرِ *

[*Brown*, or *a blackish bay, of the progeny of Aawaj, hard in the hoof*]; meaning أَعْوَجَ مِنْ وَلَدِ; using that form of pl. because أَعْوَجُ is originally an epithet. (TA.)

مَعَاجٌ *A place to which one turns;* or *in which one remains, stays, dwells,* or *abides.* (Har p. 325.) Also an inf. n. of عَاجَ signifying he remained &c.: (K:) and of the verb in the phrase عُجْتُ البَعِيرَ. (S, O.)

مُعْوَجٌّ : see أَعْوَجُ, first and second sentences.

مُعَوَّجٌ : see أَعْوَجُ, second sentence, in two places. Also A thing *set*, or *inlaid, with* عَاجٌ [which means *ivory*, and *tortoise-shell*]: (As, Msb:) applied in this sense to a vessel. (TA.)

عود

1 **عَادَ إِلَيْهِ**, (S, A, O, TA,) and لَهُ, and فِيهِ, (TA,) aor. يَعُودُ, (S, O,) inf. n. عَوْدٌ and عَوْدَةٌ, (S, O, K, TA,) which latter is also an inf. n. of un., (TA,) and مَعَادٌ, (K, TA,) *He, or it, returned to it,* (S, A, O, K, * TA,) namely, a thing: (TA:) or, accord. to some, the verb is differently used with فِى and with other preps.: (MF, TA:) [with فِى it seems generally to imply some degree of continuance, in addition to the simple meaning of the verb alone:] one says, عَادَ الكَلْبُ فِى قَيْئِهِ *The dog returned to his vomit:* (Msb in art. رجع:) and عَادَ لَهُ بَعْدَ مَا كَانَ أَعْرَضَ عَنْهُ [*He returned to it after he had turned away from it*]: (S, O:) and اعْتَادَ, also, signifies *he returned:* (KL:) or عَادَ إِلَى كَذَا, and لَهُ, inf. n. عَوْدٌ (Mgh, Msb) and عَوْدَةٌ, (Msb,) signifies *He, or it, came to such a thing* or *state* or *condition;* syn. صَارَ إِلَيْهِ; (Mgh, * Msb;) *at first,* or *for the first time,* or *originally;* and also, *a second time,* or *again;* and the verb is trans. by means of عَلَى and فِى as well as إِلَى and لِ, and also by itself: (Mgh:) لَتَعُودُنَّ فِى مِلَّتِنَا, in the Kur [vii. 86 and xiv. 16], means *Ye shall assuredly come to our religion;* for the words relate to the apostle: (O, * and Bd in xiv. 16:) or the words relate to the apostle and to those who believed with him, the latter being made to have a predominant influence upon the verb; (Bd in vii. 86 and xiv. 16, and Jel in vii. 86;) the meaning being *ye shall assuredly return to our religion:* (Bd * and Jel in vii. 86:) or the meaning is, *ye shall assuredly enter the communion of our religion;* the verb here signifying beginning: and the saying, of a poet,

* وَعَادَ الرَّأْسُ مِنِّى كَالثَّغَامِ *

is cited as an ex. [i. e. as meaning *And my head began to be* white *like the* plant called ثغام]: or the meaning in this instance may be, *became like the* ثغام: (MF, TA:) you say also, عَادَ كَذَا *He, or it, became so,* or *in such a state* or *condition:* (K, TA:) and it is said in a trad., وَدِدْتُ أَنَّ هٰذَا اللَّبَنَ يَعُودُ قَطِرَانًا [*I wish that*

this milk would become tar]. (O, TA.) عاد is also used as an incomplete [i. e. a non-attributive] verb in the sense of كَانَ [*He*, or *it, was*], requiring an enunciative [generally] on the condition of its being preceded by a conjunction, as in the saying of Hassán,

* وَلَقَدْ صَبَوْتُ بِهَا وَعَادَ شَبَابُهَا *

* غَضًّا وَعَادَ زَمَانُهَا مُسْتَظْرَفًا *

[*And I had inclined to silly and youthful conduct with her, when her youth was fresh and her time* of life *was deemed comely*]; the meaning being كَانَ شَبَابُهَا [and كَانَ زَمَانُهَا]. (MF, TA.) [See also an ex. in a verse cited voce مَطْمَعَة. But the first of the significations mentioned in this art. is that which is most common. Hence several phrases mentioned below voce عَوْد. And hence the phrase يَعُودُ عَلَى كَذَا, inf. n. عَوْد, used by grammarians, *It refers*, or *relates, to such a*

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thing; as a pronoun to a preceding noun. Hence, likewise,] ___ عَادَهُ is also *syn. with* اعْتَادَهُ, q. v. (S, O.) ___ [Hence, also,] عَادَ, (Az, TA,) inf. n. عَوْد (Az, K, TA) and عِيَاد, (K,) *He repeated*, or *did a second time.* (Az, K, * TA.) One says, بَدَأَ ثُمَّ عَادَ *He began*, or *did a first time*, or *the first time: then repeated*, or *did a second time.* (Az, TA.) It is said in a prov., العَوْدُ أَحْمَدُ [*Repetition is more praiseworthy:* see art. حمد]. (S, O.) See also 4, in two places. ___ And عَدَتْهُ, (S, O, Msb, K,) aor. أَعُودُهُ, (S, O,) inf. n. عِيَادَة (S, O, Msb, K) and عِيَاد and عَوْد and عَوَادَة (K) and عَيْدُودَة [like كَيْنُونَة], (MF,) [*I came to him time after time:* see its act. part. n., عَائِد:] *I visited him,* (Msb, K, TA,) [commonly and especially (see again عَائِد)] meaning a sick person. (S, O, Msb, K, TA.) ___ عَادَنِى الشَّىْءُ, (TA,) inf. n. عَوْد; (K;) and اعْتَادَنِى, (TA,) inf. n. اعْتِيَاد; (K;) *The thing befell me, betided me*, or *happened to me.* (K, * TA.) One says, اعْتَادَنِى هَمٌّ وَحُزْنٌ [*Anxiety and grief betided me*].

(TA.) ___ عَادَ بِمَعْرُوفٍ, aor. يَعُودُ, inf. n. عَوْدٌ, *He conferred*, or *bestowed, favour*, or *a favour* or *benefit*. (Msb.) One says, عَادَ عَلَيْنَا فُلَانٌ بِمَعْرُوفِهِ [*Such a one conferred*, or *bestowed, his favour upon us*]. (A.) And عَادَ عَلَيْهِ بِصِلَةٍ [*He conferred*, or *bestowed, a free gift upon him*]. (TA.) And عَادَ عَلَيْهِ بِالْعَائِدَةِ الصَّالِحَةِ, aor. يَعُودُ, [meaning *It brought him that which was a good return* or *profit*,] is said of a thing purchased with the price of another thing. (S. and K in art. عاد ___.) رجع عَادَتْ الرِّيَاحُ وَالْأَمْطَارُ عَلَى الدِّيَارِ حَتَّى دَرَسَتْ [*The winds and the rains assailed the dwellings so that they became effaced*]. (A.) ___ عَوْدٌ is also *syn. with* رَدٌّ: (K, TA:) one says عَادَ, inf. n. عَوْدٌ, meaning *He rejected* (رَدَّ) *and undid* (نَقَضَ) *what he had done* [as though he reverted from it]. (TA.) [Accord. to the TK, one says, عَادَ السَّائِلَ, meaning رَدَّهُ, i. e. *He turned back*, or *away, the beggar*, or *asker*.] ___ And *i. q.* صَرْفٌ: (K:) one says, عَادَنِي أَنْ أَجِيئَكَ, in which عادنى is [said to be] formed by transposition from عَدَانِى, meaning *He*, or *it, diverted me from coming to thee:* mentioned by Yaakoob. (TA.)

2 عَوَّدَهُ إِيَّاهُ *He accustomed*, or *habituated, him to it*. (Msb, K.) One says, عَوَّدَ كَلْبَهُ الصَّيْدَ *He accustomed*, or *habituated, his dog to the chase*. (S, O.) And هٰذَا أَمْرٌ يُعَوِّدُ النَّاسَ عَلَيَّ is a saying mentioned by Aboo-'Adnán as meaning *This is a thing that causes men to become accustomed*, or *addicted, to treating me wrongfully*. (O, TA.) عَوَّدَ [from the subst. عُوَادَةٌ] *He* (a man, O) *ate what is termed* عُوَادَةٌ, (O, K,) i. e. *food brought again after its having been once eaten of*. (O.) عَوَّدَ said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. تَعْوِيدٌ, (K,) *He became such as is termed* عَوْدٌ [i. e. *old*, &c.]: (S, O, K:) or, said of a camel, *he exceeded the period of his* بُزُولٌ [q. v.] *by three*, or *four, years:* one does not say of a she-camel عَوَّدَتْ. (T, TA.) And, said of a man, *He became advanced in age*, or *years*. (IAar, TA.) عَيَّدَ [from عِيدٌ, and therefore retaining the ى in the place of the original و],

(S, Msb, K,) inf. n. تَعْيِيدٌ, (Msb,) *He was present on the occasion of the* عيد [or *periodical festival;* or *at the prayers,* or other *observances, thereof;* or *he kept, observed,* or *solemnized, the festival,* or *a festival*]. (S, Msb, K.) One says, عيّد ببلد كذا, meaning *He was, on the day of the* عيد, [or *he kept the* عيد or *an* عيد,] *in such a town,* or *country.* (O.)

3 **معاودة** signifies The *returning to the first affair.* (S, O.) ___ And عاوده *He returned to it time after time.* (Msb.) ___ [Hence,] *i. q.* اعتاده, q. v., as syn. with تعوّده. (K.) ___ [عاوده الكلام, or عاوده alone, or each of these phrases, the latter being probably used for the former, like as راجعه is used for راجعه الكلام, app. signifies primarily *He returned time after time to talking with him:* and hence, *he talked with him alternately;* (compare a signification assigned to 6;) *he returned him answer for answer,* or *answers for answers; held a dialogue,* or *colloquy,* or *conference,* or *a disputation,* or *debate, with him; bandied words with him:* for it is said that] راجعه الكلام is syn. with عاوده [app. meaning عاوده الكلام]; (S * and K in art. رجع;) [and that] راجعته is syn. with عاودته. (Msb in that art.) ___ And عاوده بالمسألة *He asked him the question repeatedly,* or *time after time.* (S, O.) ___ [Hence,] عاود ما كان فيه *He persevered in that in which he was engaged.* (TA.) ___ And عاودته الحمّى (S, O, TA) [may signify *The fever returned to him time after time:* or] means *the fever clave perseveringly to him.* (TA.)

4 **اعاده** (O, K) *He returned it,* or *restored it,* (K,) إلى مكانه [*to its place; he replaced it*]. (O, K.) ___ And *He did it a second time:* (S, Msb:) *he repeated it,* or *iterated it;* syn. كرّره; namely, speech; (K;) as also عاد له; *he said it a second time;* (Mgh;) and عاد إليه and عليه [likewise] signify the same as اعاده: (TA:) but Aboo-Hilál El-'Askeree says that كرّره signifies he repeated it once or more than once; whereas اعاده signifies only *he repeated it once:* (MF, TA:) اعاد الكلام mean *he repeated the speech* [*saying it*] *a*

second time; syn. رَدَّدَهُ ثَانِيًا. (O.) One says, اعاد الصَّلَاةَ *He said the prayer a second time.* (Msb.) And ما يَتَكَلَّمُ بِبَادِئَةٍ وَلَا عَائِدَةٍ signifies ما يُبْدِئُ وَمَا يُعِيدُ, (Lth, A, O,) i. e. *He does not say anything for the first time; nor anything for the second time;* or *anything original, nor anything in the way of repetition;* بَادِئَةُ الكَلَامِ signifying *what is said for the first time;* and عَائِدَةُ الكَلَامِ, *what is said for the second time, afterwards:* (TA in art. بدأ:) or *he says not anything:* (A:) and *he has no art, artifice,* or *cunning.* (IAar, TA; and A in art. بدأ; q. v.) ___ [Also *He returned it,* or *restored it, to a former state:* and hence, *he renewed it: he reproduced it.*] One says of God, يُبْدِئُ الخَلْقَ ثُمَّ يُعِيدُهُ, meaning [*He createth,* or *bringeth into existence, mankind:*] then *He returneth them, after life, to lifelessness,* in the present world; *and after lifelessness, to life,* on the day of resurrection. (TA.) ___ See also 8. ___ [اعاد also signifies *He,* or *it, rendered;* or *made to be,* or *become;* (like جَعَلَ;) in which sense it is doubly trans.: see an ex. in a verse cited voce عَسِيفٌ.]

5 **تَعَوَّدَ** see 8, in three places.

6 **تعاودوا** *They returned, each party of them to its chief,* or *leader,* in war or battle, (S, K,) &c. (S.) ___ And تَعَاوَدْنَا العَمَلَ وَالأَمْرَ بَيْنَنَا *We did the work, and the affair, by turns among us.* (T in art. دول. [But perhaps the right reading here is تَعَاوَرْنَا.])

8 **اعتاد** : see 1, near the beginning. اعتاده *He frequented it;* or *came to it and returned to it;* namely, a place. (T in art. ارى.) ___ And *He looked at it time after time until he knew it.* (TA in art. بلد.) ___ And, as also تَعَوَّدَهُ, (S, O, Msb, K,) and عَادَهُ; (S, O;) and so عَاوَدَهُ, inf. n. مُعَاوَدَةٌ and عِوَادٌ; and اعاده, (K,) and استعاده; (O, K;) *He became accustomed,* or *habituated, to it;* or *he accustomed,* or *habituated, himself to it;* or *made it his custom,* or *habit.* (S, O, Msb, K.) It is said in a trad., تَعَوَّدُوا

الخَيْرَ فإنَّ الخَيْرَ عادَةٌ والشَّرَّ لَجاجَةٌ, meaning *Accustom yourselves to good; for good becomes a habit, and evil is persevered in.* (A.) And one says, تعوّد الكَلْبُ الصَّيْدَ *The dog became accustomed,* or *habituated, to the chase.* (S.) ___ See also 1, latter half, in two places.

10 **استعادهُ** *He asked him to return.* (O, Msb, K.) ___ And استعادهُ الشَّىْءَ *He asked him to repeat the thing; to do it a second time:* (S, O, Msb, K:) and استعادهُ منهُ [*He asked for the repetition of it from him*]. (Har p. 28.) ___ See also 8.

عادٌ : see عادَةٌ. مَا أَدْرِى أَىُّ عادٍ هُوَ, (S, O, K,) عاد being in this case imperfectly decl., (S, O, [but in the CK and in my MS. copy of the K it is written عادٍ,]) means *I know not what one of mankind he is.* (S, O, K.) [Perhaps it is from عادٌ the name of an ancient and extinct tribe of the Arabs.]

عَادِ , indecl., with kesr for its termination, is a particle in the sense of إنَّ, governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the saying, رَقَدْتُ وعَادِ أَبَاكَ سَاهِرٌ [*I slept, and verily thy father was waking,* or *remaining awake, by night*]: ___ it is also an interrogative particle in the sense of هَلْ, indecl., with kesr for its termination, requiring an answer; as in the saying, عَادِ أَبُوكَ مُقِيمٌ [*Is thy father abiding?*]: ___ it also denotes an answer, in the sense of a proposition rendered negative by means of لم or of ما, only; indecl., with kesr for its termination; and this is when it is conjoined with a pronoun; as when

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an interrogator says, هَلْ صَلَّيْتَ [*Didst thou perform,* or *hast thou performed, the act of prayer?*], and thou answerest, عَادِنِى, meaning *Verily I* (إنَّنِى) *did not perform,* or *have not performed, the act of prayer:* ___ and some of the people of El-Hijáz suppress the ن in عَادِنِى: both the modes are chaste when عَادِ is used in the sense of إنَّ: ___ sometimes, also, it is used by the interrogator and the answerer; the former

saying, عَادَ خَرَجَ زَيْدٌ [*Did Zeyd go forth?* or *has Zeyd gone forth?*], and the latter saying, عَادَهُ, meaning *Verily he did not go forth,* or *has not gone forth:* ___ all this is unmentioned by the leading authors on the Arabic language, those of lengthy compositions as well as the epitomisers. (MF, TA.)

عَوْدٌ an inf. n. of 1, as also عَوْدَةٌ, (S, O, K,) and عُوَادَةٌ, and مَعَادٌ. (K.) [Hence,] one says, لَكَ العَوْدُ and العَوْدَةُ and العُوَادَةُ *It is for thee to return* (Lh, K, TA) فِى هٰذَا الأَمْرِ *in this affair.* (TA.) And اَللّٰهُمَّ ٱرْزُقْنَا إِلَى البَيْتِ مَعَادًا and عَوْدَةً (A, TA) *O God, grant us a return to the House* [i. e. the Kaabeh, called the House as being the House of God]. (TA.) And رَجَعَ عَوْدَهُ عَلَى بَدْئِهِ, (Sb, K,) [expl. in the TA in art. غبر as meaning *He returned without his having obtained,* or *attained, anything,*] and رَجَعَتْ عَوْدَى عَلَى بَدْءٍ عَوْدًا: (K:) and عَلَى بَدْئِى: (Sb:) expl., with other similar phrases, in art. بدأ, q. v. See also عَائِدٌ. Also A camel, (IAar, S, O, Msb, K,) and a sheep or goat, (IAar, O, K,) *old,* or *advanced in age:* (S, O, Msb, K:) applied to the former, *that has passed the ages at which he is termed* بَازِلٌ and مُخْلِفٌ: (S, O:) or *that has passed three years,* or *four, since the period of his* بُزُولٌ: (Az, TA:) or a camel *old,* or *advanced in age, but retaining remains of strength:* (L:) or one *old,* or *advanced in age, and well trained, and accustomed to be ridden* or *the like:* (TA:) fem. with ة: you say نَاقَةٌ عَوْدَةٌ, (As, S, O,) and نَاقَتَانِ عَوْدَتَانِ, (As, TA,) and عَنْزٌ عَوْدَةٌ: (TA:) or one should not say نَاقَةٌ عَوْدَةٌ, nor نَعْجَةٌ عَوْدَةٌ; (Az, TA;) but one says شَاةٌ عَوْدَةٌ: (Az, IAth, O:) the pl. of عَوْدٌ is عَوْدَةٌ (As, S, O, K) and عَيْدَةٌ (O, K) as some say, but this is anomalous, (O,) of a particular dial., and bad; (Az, TA;) and the pl. of عَوْدَةٌ is عَوْدٌ. (As, O, TA.) It is said in a prov., إِنْ جَرْجَرَ العَوْدُ فَزِدْهُ وِقْرًا [*If the old camel make a grumbling sound in his throat, then increase thou his load*]. (S.) And in another, عَوْدٌ يُعَلِّمُ العَنَجَ [expl. in art. عنج]. (O.) ___ It is also applied to man: (S, O:) one says, زَاحِمْ بِعَوْدٍ أَوْ دَعْ, (S, O, K,) *Ask thou aid of a person of age,* (S, O,) *and experience in affairs,* (O,) *and knowledge,* (S, O,) *or let* it *alone;* (O;) for the judgment of the elder is better than the aspect, or outward appearance, (مَشْهَدٌ,) of the

youth, or young man: (S, O:) or *ask aid, in thy war, of perfect men advanced in age:* (K:) a proverb. (S, O.) [See also Freytag's Arab. Prov. i. 586.] ___ And *An old road:* (S, O, K:) from the same word as an epithet applied to a camel. (O.) A poet says, (S, O,) namely, Besheer Ibn-En-Nikth, (TA, and so in a copy of the S,)

* عَوْدٌ عَلَى عَوْدٍ لأَقْوَامٍ أُوَلْ *

* يَمُوتُ بِالتَّرْكِ وَيَحْيَا بِالعَمَلْ *

(S, * O, TA) i. e. *An old camel upon an old road* [*belonging to prior peoples*], (S, O, TA,) a road *that dies away by being abandoned and revives by being travelled.* (TA.) And another says,

* عَوْدٌ عَلَى عَوْدٍ عَلَى عَوْدٍ خَلَقْ *

i. e. *An old man upon an old camel upon an old worn road.* (IB, TA.) [See also مُعِيدٌ.] ___ And سُودَدٌ عَوْدٌ means *Old* [*lordship,* or *glory* or *honour* or *dignity*]. (S, A, O, K, TA.) [See also عَادِىٌّ.] ___ And إِنَّكَ لَتَمُتُّ بِرَحِمٍ عَوْدَةٍ occurs in a trad., as said by Mo'áwiyeh, meaning [*Verily thou seekest to advance thyself in* my *favour*] *by an old and remote tie of relationship.* (TA.) ___ And عَوْدٌ is used by Abu-n-Nejm as meaning The *sun,* in the saying,

* وَتَبِعَ الأَحْمَرَ عَوْدٌ يُرْجِمُهْ *

[*And a sun followed the red dawn, driving it away*]: by الأَحْمَر he means الصُّبْح. (TA.)

عُودٌ *Wood; timber;* syn. خَشَبٌ: (Mgh, O, K:) *any slender piece of wood* or *timber:* (Lth, TA:) or *a piece of wood of any tree,* whether *slender* or *thick:* or *a part, of a tree, in which sap runs,* whether *fresh and moist* or *dry:* (TA:) *a staff; a stick; a rod:* and also *a sprig:* (the lexicons &c. passim:) *a branch;* or *twig;* properly, *that is cut off;* but also applied to one *not cut off:* (Har p. 499:)

[and the *stem* of the raceme of a palm-tree, and the like: (see فَجَّانٌ, in art. فج:)] pl. [of mult.] عِيدَانٌ, (S, Mgh, O, Msb, K,) originally عَوْدَانٌ, (Msb,) and [of pauc.] أَعْوَادٌ. (S, O, Msb, K.) ___ [Hence,] رَكَّبَ ٱللّٰهُ عُودًا عُودًا, (A,) or عُودًا عَلَى عُودٍ, (TA,) *God caused the arrow to be put upon the bow,* for shooting; (A;) meaning that civil war, or conflict, or faction, or sedition, became excited. (A, TA.) ___ And سَبِيلُ ذِى الأَعْوَادِ *Death:* الاعواد meaning *the pieces of wood upon which the dead is carried:* (El-Mufaddal, Az, L:) for the Arabs of the desert, having no biers, put two pieces of wood together, and on them carry the dead to the grave. (Az, L.) ___ And العُودَانِ *The pulpit and the staff of the Prophet.* (Sh, O, K.) ___ And one says, هُوَ صُلْبُ العُودِ: see art. صلب. ___ And هُوَ مِنْ عُودِ صِدْقٍ and سُوْءٍ [*He is of a good branch* and *of a bad branch*]. (TA.) ___ And it is said in a trad. of Shureyh, إِنَّمَا القَضَآءُ جَمْرٌ فَٱدْفَعِ الجَمْرَ عَنْكَ بِعُودَيْنِ [*Verily the exercise of the judicial office* is like the approaching *live coals; and repel thou the live coals from thee by means of two sticks*]: meaning, guard thyself well from the fire [of Hell] by means of two witnesses; like as he who warms himself by means of fire repels the live coals from his place with a stick or other thing that he may not be burned: or act firmly and deliberately in judging, and do thy utmost to repel from thee the fire [of Hell]. (L.) ___ عُودُ الصَّلِيبِ: see العُودُ. ___ يَبْرُوحٌ also signifies [*Aloes-wood;*] *a well-known odoriferous substance;* (Msb;) *that with which one fumigates himself;* (S, O, K; *) *a certain aromatized wood, with which one fumigates himself;* thus called because of its excellence: (L:) العُودُ الهِنْدِىُّ [which, like عُودُ البَخُورِ and عُودُ النَّدِّ and العُودُ القَمَارِىُّ and العُودُ القُاقُلِّىُّ, is a common, well-known, term for aloes-wood,] is said to be *the same as* القُسْطُ البَحْرِىُّ. (TA. [See art. قسط.]) ___ And *A certain musical instrument,* (S, O, L, Msb, K,) *well known;* (TA;) [*the lute;* which word, like the French luth, &c., is derived from العُودُ: accord. to the L, *it has four chords;* but I have invariably found it to have *seven double chords:* it is figured and described in my work on the Modern Egyptians: in the present day it is generally played with a plectrum, formed of a slip of a vulture's feather; but in former times it seems to have been usually played upon with the tips of the fingers:] pl. as above, عِيدَانٌ and أَعْوَادٌ. (Msb.) ___ And *The bone* [*called os*

hyoides] *at the root of the tongue;* (O, K;) also called عُودُ اللِّسَانِ. (O.) ___ And أُمُّ العُودِ signifies *The* [*portion,* or *appertenance, of the stomach of a ruminant animal, called*] قِبَة, (O,) or قِبَّة, (K,) i. e. *the* فَحْث: (TA:) pl. أُمَّهَاتُ العُودِ. (O.)

عِيدٌ, originally عَوْدٌ, the و being changed into ى because of the kesreh before it, (Az, TA,) *An occurrence that befalls,* or *betides, one,* or *that happens to one,* [or *returns to one,* of some former affection of the mind or body, i. e.] of anxiety, (S, O, K,) or of some other kind, (S, O,) of disease, or of grief, (O, K,) and the like, (K,) of affliction, and of desire: and accord. to Az, the *time of return* of joy and of grief. (TA.) ___ [And hence, *A festival;* or *periodical festival;*] *a feast-day;* (KL;) *i. q.* مَوْسِمٌ; (Msb;) *any day on which is an assembling,* or *a congregating;* (K;) [and particularly *an anniversary festival:*] so called because it returns every year with renewed joy: (IAar, TA:) or, from عَادَ, because people return to it: or from عَادَةٌ, a custom, because they are accustomed to it: (TA:) pl. أَعْيَادٌ; the ى being retained in the pl. because it is in the sing., or to distinguish it from أَعْوَادٌ the pl. of عُودٌ; (S, O, Msb;) for regularly its pl. would be أَعْوَادٌ, like as أَرْوَاحٌ is pl. of رِيحٌ. (TA.) [The two principal religious festivals of the Muslims are called عِيدُ الأَضْحَى *The festival of the victims* (see art. ضحو and ضحى) and عِيدُ الفِطْرِ *The festival of the breaking of the fast* after Ramadán.] The dim. of عِيدٌ is عُيَيْدٌ ; the ى being retained in it like as it is retained in the pl. (TA.) ___ See also عَادَةٌ, in two places. Also, *A certain sort of mountain-tree,* (K, TA,) *that produces twigs about a cubit in length, dust-*

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coloured, having no leaves nor blossoms, but having much peel, and having many knots: fresh wounds are dressed with its peel, and close up in consequence thereof. (TA.)

عَادَةٌ *A custom, manner, habit,* or *wont;* syn. دَأْبٌ, and وَتِيرَةٌ, (MA,) or دَيْدَنٌ: (K:) so called because one returns to it time after time: it respects more especially actions; and عُرْفٌ, sayings; as in indicated in the Telweeh &c.; or, accord. to some, عُرْفٌ and عَادَةٌ are syn.: (MF, TA:) and accord. to El-Mufaddal, [عِيدٌ signifies the same as عَادَةٌ; for he says that] عَادَنِى عِيدِى means عَادَتِى [i. e. *My habit returned to me:* but see the next preceding paragraph, first sentence]: (L, TA:) the pl. of عَادَةٌ is عَادَاتٌ (S, O, Msb) and عَادٌ, (S, O, Msb, K,) or rather this is a coll. gen. n., (TA,) and عِيدٌ, (L, K, TA,) mentioned by Kr, but not of valid authority, (L, TA,) [app. a mistranscription for عِيدٌ, like حُوجٌ, a pl. of حَاجَةٌ,] and عَوَائِدُ, (Msb, TA,) like as حَوَائِجُ is pl. of حَاجَةٌ; but, accord. to Z and others, this last is pl. of عَائِدَةٌ, not of عَادَةٌ. (TA.)

عَوْدَةٌ : see عَوْدٌ, first three sentences.

عَادِىٌّ An *old,* or *ancient,* thing: (S, A, Mgh, * O, Msb, * K:) as though so called in relation to the [ancient and extinct] tribe of 'Ád (عَادٌ). (S, A, O, Msb.) One says خَرِبٌ عَادِىٌّ *Old,* or *ancient, ruins.* (Mgh.) And بِئْرٌ عَادِيَّةٌ *An old,* or *ancient, well:* (O:) or *a well strongly cased with stone* or *brick, and abounding with water, the origin of which is referred to* [*the tribe of*] *'Ád.* (Msb.) And بِنَآءٌ عَادِىٌّ *A firm,* or *strong, building, the origin of which is referred to* [*the tribe of*] *'Ád.* (Msb.) And عَادِىٌّ أَرْضٍ *Land possessed from ancient times.* (Msb.) And مُلْكٌ عَادِىٌّ *Dominion of old,* or *ancient, origin.* (Msb.) And مَجْدٌ عَادِىٌّ *Old,* or *ancient, glory.* (A.) [See also عَوْدٌ.]

عِيدِيَّةٌ an appellation given to *Certain excellent she-camels;* (S, O, K;) so called in relation to a stallion, (S, O, K,) well-known, (K,) that begat an excellent breed, (S, O,) named عِيدٌ: (O, K:) [so some say:] but ISd says that this is not of valid authority: (TA:) or so called in relation to El-'Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn- Heidán: (Ibn-El-Kelbee, O, K:) or in relation to 'Ád Ibn-'Ád: or 'Ádee Ibn-'Ád: (K:) but if from either of the last two, it is anomalous: (TA:) or in relation to the Benoo-'Eed-Ibn-El-'Ámiree: (O, K:) Az says that he knew not the origin of their name. (L.) ___ And accord. to Sh, [*A female lamb;*] the *female of the* بُرْقَانٌ [pl. of بَرْقٌ]; the male of which is called خَرُوفٌ until he is shorn: but this was unknown to As. (L.)

عَيْدَانٌ *Tall palm-trees:* (As, S, O, K:) or the *tallest of palm-trees:* (K in art. عيد:) *but not so called unless the stumps of their branches have fallen off and they have become bare trunks from top to bottom:* (AHn, M, TA in art. عيد:) or *i. q.* رَقْلَةٌ [q. v.]: (AO, TA in art. عيد:) [a coll. gen. n.:] n. un. with ة: (S, O, K:) which As explains as applied to *a hard, old tree, having roots penetrating to the water:* and he says, ومنه هيمان وعيلان: [but what these words mean, I know not:] (TA:) the word belongs to this art. and to art. عيد: (K in art. عيد:) or it may belong to the present art., or to art. عدن [q. v.]. (Az, S, O.) The Prophet had a bowl [made of the wood] of an عَيْدَانَة, (K, TA,) or, accord. to some, it is preferably written with kesr [i. e. عِيدَانَة], (TA,) in which he voided his urine. (K, TA.)

عَوَادٌ : see عُدْ فَإِنَّ لَكَ عِنْدَنَا عَوَادًا حَسَنًا ___. عُوَادَةٌ, (S, O, K,) as also عَوَادًا and عِوَادًا, (O, K,) these two only, not the first, mentioned by Fr, (O,) means [*Return thou, and thou shalt have with us*] *what thou wilt like:* (S, O, K:) or *kind treatment.* (TA.)

عَوَادِ, [an imperative verbal noun,] like نَزَالِ (S, O) and تَرَاكِ, (S,) means *Return thou;* syn. عُدْ. (S, O, K.)

عُيَيْدٌ dim. of عِيدٌ, q. v. (TA.)

عُوَادَةٌ : see عَوْدٌ, first and second sentences. ___ Also, (S, O, K,) and if you elide the ة you say عَوَادٌ , like لَمَاظٌ and قَضَامٌ, (Az, TA,) [in the O عَوَادَةٌ and عُوَادَةٌ with damm, (but the former is probably a mistranscription,)] *Food brought again after its having been once eaten of:* (S, O:) or *food brought again for a particular man after a party has finished eating.* (A, K.)

عَوَّادٌ *A player upon the* عُودٌ [or *lute*]: (K:) or *one who makes,* (يَتَّخِذُ,) *the stringed* عُودٌ [or *lute*]; (O;) or *a maker* (مُتَّخِذ) *of* عِيدَانٌ [or *lutes*]. (TA.) [Fem. with ة.]

عَائِدٌ *A visiter* of one who is sick: (Msb, TA:) thus it more commonly and especially means: but it also signifies *any visiter*

of another, *who comes time after time:* (TA:) pl. عُوَّادٌ (Msb, K) and عَوْدٌ , (K,) or [rather] عَوْدٌ and عُوَّادٌ signify the same, like زَوْرٌ and زُوَّارٌ, (Fr, O, TA,) but عَوْدٌ is a quasi-pl. n. like as صَحْبٌ is of صَاحِبٌ: (TA:) the fem. is عَائِدَةٌ, of which the pl. is عُوَّدٌ, (Az, Msb, TA,) incorrectly said in the K to be a pl. of عَائِدٌ; and عَوَائِدُ also is a pl. of the fem. (TA.)

عَائِدَةٌ fem. of عَائِدٌ [q. v.]. (Az, Msb, TA.) ___ عَائِدَةُ الكَلَامِ: see 4. ___ عَائِدَةٌ also signifies *Favour, kindness, pity, compassion,* or *mercy:* (S, O, K:) *a favour, a benefit, an act of beneficence* or *kindness: a gratuity,* or *free gift:* (K:) and [*a return,* i. e.] *advantage, profit,* or *utility;* or *a cause,* or *means, thereof:* (S, O, K:) a subst. from عَادَ بِمَعْرُوفٍ: (Msb:) pl. عَوَائِدُ. (A.) One says, فُلَانٌ ذُو صَفْحٍ وعَائِدَةٍ *Such a one is a person of forgiving disposition, and of favour, kindness,* or *pity.* (S, A, O.) And إِنَّهُ لَكَثِيرُ العَوَائِدِ عَلَى قَوْمِهِ [*Verily he is one who confers,* or *bestows, many favours,* or *benefits, upon his people*]. (A.)

هٰذَا الشَّىْءُ أَعْوَدُ عَلَيْكَ مِنْ كَذَا means *This thing is more remunerative, advantageous,* or *profitable, to thee than such a thing:* (S, O, K: *) or *more easy,* or *convenient, to thee.* (A, * TA.)

مَعَادٌ, signifying *Return,* is originally مَعْوَدٌ. (IAth, TA.) See عَوْدٌ, first and third sentences. ___ Also *A place to which a person,* or *thing, returns: a place, state,* or *result, to which a person,* or *thing, eventually comes; a place of destination,* or *an ultimate state* or *condition:* syn. مَرْجِعٌ: and مَصِيرٌ. (S, A, O, K.) ___ [Hence,] المَعَادُ signifies [particularly] *The ultimate state of existence, in the world to come;* syn. الآخِرَةُ; (M, K, TA;) [and] so مَعَادُ الخَلْقِ: (S, O:) *the place to which one comes on the day of resurrection.* (TA.) And *Paradise.* (K.) And *Mekkeh:* (O, K:) the conquest of which was promised to the Prophet: (TA:) so called because the pilgrims return to it. (O.) لَرَادُّكَ إِلَى مَعَادٍ, in the Kur [xxviii. 85], is expl. as meaning *will assuredly return thee,* or *restore thee, to Mekkeh:* (O, K:) or مَعَادٌ here means

Paradise: (K:) or *thy fixed place in Paradise:* (I'Ab, TA:) or *the place of thy birth:* (Fr, TA:) or *thy home and town:* (Th, TA:) or *thy usual state in which thou wast born:* or *thy original condition among the sons of Háshim:* or, accord. to most of the expositors, the words mean *will assuredly raise thee from the dead.* (TA.) ___ And *The pilgrimage.* (K.) ___ And معاد (Lth, TA) and معادة (Lth, A, TA) *A place of wailing for a dead person:* (Lth, A, TA:) so called because people return to it time after time: (Lth, * A:) pl. معاود. (A.) [Hence,] one says, لآل فلان معادة , meaning *An affliction has happened to the family of such a one, the people coming to them in the places of wailing for the dead,* or *in other places, and the women talking of him.* (Lth, TA.)

معود and معوود, (K,) the latter anomalous, (TA,) A sick person *visited.* (K.)

معيد A stallion-camel *that has covered repeatedly;* (S, M, O, K;) and *that does not require assistance in his doing so.* (Sh, O.) ___ And hence, (Sh, O,) applied to a man *Acquainted with affairs,* (Sh, O, K,) *not inexperienced therein,* (Sh, O,) *possessing skill and ability to do a thing.* (O, K. *) One says, فلان معيد لهذا الأمر, meaning *Such a one is able to do this thing:* (S, O, Msb, K: *) because accustomed, or habituated, to it. (Msb.) ___ And hence, (O,) or because he returns to his prey time after time, (TA,) The *lion,* (O, K, TA.) ___ المبدئ المعيد applied to God: ___ and مبدئ معيد applied to a man, and to a horse: see art. بدأ. ___ معيد also signifies A road *travelled and trodden time after time.* (TA.) [See also عود.]

معادة : see معاد, last two sentences.

معاود *Persevering;* (Lth, A, K;) applied to a man. (Lth, A.) ___ A *courageous* man; (S, O,

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K;) because he does not become weary of conflict. (S, O.) ___ And One *skilful in his work.* (A.)

عوذ

1 **عَاذَ بِهِ**, aor. يَعُوذُ, (S, A, O, L, Msb,) inf. n. عَوْذٌ (O, L, K) and عِيَاذٌ and مَعَاذٌ (O, L, Msb, K) and مَعَاذَةٌ; (O, K;) and تَعَوَّذَ بِهِ; (O, L, Msb, K; *) and اِسْتَعَاذَ بِهِ; (S, A, O, L, Msb, K; *) *He sought protection,* or *preservation, by him; sought,* or *took, refuge in him; had recourse to him for protection, preservation,* or *refuge; sought his protection,* or *preservation; confided* or *trusted* or *put his trust in him,* or *relied upon him, for protection,* or *preservation;* (S, A, O, L, Msb, K;) namely, God, (S, A, O, L, Msb,) or a man; (S, O;) [and in like manner used in relation to a place; مِنْ كَذَا and عَنْهُ *from such a thing;* or followed by مِنْ أَنْ, or only أَنْ, and a mansoob aorist.] إِنَّمَا قَالَهَا تَعَوُّذًا, occurring in a trad., means *He only said it* (referring to the profession of the faith) *to seek protection,* or *preservation,* thereby from slaughter; not being sincere in his profession of El-Islám. (L.) And one says, مَعَاذَ ٱللّٰهِ, (S, A, O, L, K,) and مَعَاذَةَ ٱللّٰهِ, (S, O, L, K,) and مَعَاذَ وَجْهِ ٱللّٰهِ, and مَعَاذَةَ وَجْهِ ٱللّٰهِ, (S, O, L,) and عِيَاذَ ٱللّٰهِ, (A,) meaning أَعُوذُ بِٱللّٰهِ مَعَاذًا [*I seek protection,* or *preservation, by God;* &c.; which is equivalent to the saying *may God protect me,* or *preserve me*]: (S, A, O, L, K:) مَعَاذًا [as also مَعَاذَةً] being here used instead of the verb because it is an inf. n., though [accord. to some] not employed as such [in other cases], like as is the case in the phrase سُبْحَانَ ٱللّٰهِ. (S, O, L.) [One says also, مَعَاذَ ٱللّٰهِ أَنْ أَفْعَلَ كَذَا, for مِنْ أَنْ أَفْعَلَ كَذَا, *I seek preservation by God,* &c., *from my doing such a thing;* as though meaning *may God preserve me from doing such a thing:* see an ex. in the Kur xii. 79: and] some reckon مَعَاذَ ٱللّٰهِ among the forms of oaths. (MF.) [In like manner also,] عَوْذٌ بِٱللّٰهِ مِنْكَ means أَعُوذُ بِٱللّٰهِ مِنْكَ [*I seek protection,* or *preservation, by God,* &c., *from thee*]. (S, O, L, K. *) [See also the phrase عَائِذًا بِٱللّٰهِ, voce ___.] عَائِذٌ عَاذَتْ بِوَلَدِهَا *She* (a camel) *stayed with her young one, and attended to it affectionately, as long as it remained little,* is as though it were an inverted phrase, meaning عَاذَ بِهَا وَلَدُهَا [*her young*

sought protection by her: or it may be from what next follows]. (TA.) ___ عاذ بالعَظْم *It* (flesh-meat) *clave to the bone:* (S, O, L, K: *) a tropical phrase. (A.) ___ And عَاذَتْ, [aor. تَعُوذُ,] (L, K,) inf. n. عِيَاذٌ (S, O, L, K) and عُؤُوذٌ; (S, L; [in the O عُؤُوذَة;]) and أَعَاذَتْ , and أَعْوَذَتْ ; (L, K;) *She* (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) *was in the state of such as is termed* عَائِذ [q. v.]; or *that of having recently brought forth.* (S, O, L, K.) One says, هِىَ فَعِيَاذُهَا *She is in the early stage of the period after having brought forth.* (S, O, L.)

2 **عَوَّذْتُ غَيْرِى بِفُلَانٍ** , and أَعَذْتُهُ بِهِ, *I made another to seek protection,* or *preservation, by such a one; to seek,* or *take, refuge in him; to have recourse to him for protection, preservation,* or *refuge; to seek his protection,* or *preservation; to confide,* or *trust,* or *put his trust, in him,* or *to rely upon him, for protection,* or *preservation;* (S, O, * L;) [مِنْ كَذَا and عَنْهُ *from such a thing:* and in like manner, عَوَّذْتُهُ بِاللّٰهِ, and أَعَذْتُهُ بِهِ, *I made him to seek protection,* or *preservation, by God;* &c.] And عَوَّذْتُهُ بِكَذَا *I prayed for his protection,* or *preservation, by such a thing* [i. e. by invoking God, or uttering some charm; مِنْ كَذَا *from such a thing;* and أَنْ يَفْعَلَ كَذَا *from his doing such a thing;* as also أَعَذْتُهُ بِهِ, of which see an ex. in art. يبس, conj. 2]. (Har p. 49.) ___ And عَوَّذَهُ [and أَعَاذَهُ] *He charmed him* [against such a thing (مِنْ كَذَا)]; or *fortified him by a charm,* or *an amulet.* (L.) And عَوَّذْتُهُ بِاللّٰهِ and أَعَذْتُهُ بِهِ *I charmed him* (i. e. a child) [*by invoking God*]. (Msb. [Both mentioned in the present art. thereof, and the former said in art. رقى of the same to be syn. with رَقَيْتُهُ.]) And عَوَّذْتُ فُلَانًا بِاللّٰهِ, and بِأَسْمَائِهِ, and بِالْمُعَوِّذَتَيْنِ, *I said to such a one, I charm thee* (أُعِيذُكَ) *by* [*invoking*] *God,* and *by his names,* and *by the* مُعَوِّذَتَان [q. v.], against every evil person or thing, and every disease, and an envier, and destruction, or trial. (L.) It is said of the Prophet, كَانَ يُعَوِّذُ نَفْسَهُ بِالْمُعَوِّذَتَيْنِ [*He used to charm himself* against evil *by* reciting *the* مُعَوِّذَتَان]. (L.) And عَوَّذَتَاهُ, said of

the مُعَوِّذَتَانِ, means *They preserved him* from any evil. (Msb.) ___ عَوَّذَهُ and أَعَاذَهُ said of God mean *He granted him protection, preservation,* or *refuge; protected,* or *preserved, him.* (L.)

4 **أَعْوَذَ** see 2, in seven places: and see also 1, last sentence but one, in two places.

5 **تَعَوَّذَ** see 1, in two places.

6 **تعاوذوا** *They sought protection, preservation,* or *refuge, one of another;* or *confided in,* or *relied upon, one another's protection,* or *preservation;* (A, O, L, K; *) فِى الحَرْبِ *in war.* (O, L.)

10 **إِسْتَعْوَذَ** see 1, first sentence. فَٱسْتَعِذْ بِٱللّٰهِ in the Kur xvi. 100 means *Then say thou* أَعُوذُ بِٱللّٰهِ [*I seek protection,* or *preservation, by God;* &c.]. (L.)

عَوْذٌ : see مَعَاذٌ, in two places. ___ Also *A tree,* or *some other thing, beneath which,* or *in which, one takes refuge,* or *shelter.* (L.) ___ *A thing, such as a stone,* or *trunk of a tree, surrounded by things blown against it and around it by the wind.* (T, L.) ___ *Fallen leaves;* (AHn, L, K:) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AHn, L.) ___ *Vile,* or *ignoble, persons;* or the *worse* or *viler,* or the *worst* or *vilest, of mankind.* (IAar, L, K.) أَفْلَتَ فُلَانٌ مِنْهُ عَوْذًا [*Such a one escaped from him without being beaten;* or *without being killed, though beaten;*] is said when one has frightened the other; but not beaten him; (S, O, L, K; *) or beaten him, desiring to kill him, but not killed him. (S, O, L.) ___ And مَا تَرَكْتُهُ إِلَّا عَوْذًا مِنْهُ means *I left him not save from dislike,* or *hatred, of him;* as also عَوَاذًا مِنْهُ. (S, O, L.)

عُوذَةٌ (S, A, O, L, K) and تَعْوِيذٌ (S, O, L, K) and مَعَاذَةٌ (S, A, L, K) are syn., (S, A, O, L, K,) signifying *A kind of amulet, phylactery,* or *charm, bearing an inscription, which is hung upon a man* [*or*

woman or child or horse &c.], *to charm the wearer against the evil eye and against fright and diabolical possession,* and which is forbidden to be hung upon the person, (L,) unless inscribed with something from the Kur-án or with the names of God, for in this case there is no harm in it: (S and Mgh voce تَمِيمَةٌ:) accord. to some of the etymologists, originally signifying *an amulet, a phylactery,* or *a charm, upon which is* [*an inscription commencing with the word*] أَعُوذُ; and afterwards applied in a general manner [as meaning *any amulet*]; (MF;) *i. q.* رُقْيَةٌ, (K,) or تَمِيمَةٌ: (A:) or those who imagine that the مَعَاذَةٌ is the same as the تميمة are in error; for the latter is a bead: (Mgh in art. تم:) [in some instances] the تَعْوِيذ is *a thing made of silver, of a round shape like the moon, but partly hollowed out in the form of the horse-shoe, tied by a string to the neck of a child, as a preservative, and in some instances engraved with an inscription:* (Har p. 49:) the pl. of عُوذَةٌ is عُوذٌ; that of تَعْوِيذٌ is تَعَاوِيذُ; and that of مَعَاذَةٌ is مَعَاذَاتٌ. (L.)

عَوَاذٌ : see عَوَذٌ, last sentence.

عَيَاذٌ [originally an inf. n. of 1]: see عُوَّذٌ, in two places: and see also مَعَاذٌ, in two places.

عُوَّذٌ Birds *taking refuge in a mountain* or *in some other place;* as also عَيَاذٌ : [each app. a pl. of عَائِذٌ; like as نُوَّمٌ and نِيَامٌ are pls. of نَائِمٌ:] (L, K:) Bakhdaj says,

* كَالطَّيْرِ يَنْجُونَ عِيَاذًا عُوَّذَا *

[*Like birds saving themselves, taking refuge in a mountain* or *in some other place*]; repeating the epithet for the sake of emphasis: or عياذا may be here an inf. n. (L.) ___ And *Herbage growing at the feet of thorn-trees,* or *in a rugged place,* (S, O, K,) *which the cattle can hardly reach,* (S, O,) or *which they cannot reach;* (S, * O, * K;) as also مُعَوَّذٌ and مُعَوِّذٌ : (K:) or *herbage that*

has not risen so high as the branches [*around it*], *and which the trees prevent the beasts from depasturing:* or *such as is in rugged ground and cannot be reached by the cattle:* or *trees growing at the foot of some rising thing, such as a building* or *a sand-hill* or *a mountain,* or *a tree,* or *a rock, that protects them;* as also مُعَوَّذٌ : or مُعَوِّذٌ , with kesr, signifies *any herbage,* or *plant, at the foot of a tree* or *stone* or *other thing whereby it shelters,* or *protects, itself:* (L:) and مُعَوَّذٌ , (O, K,) with fet-h to the و (O,) *herbage upon which camels pasture around tents* or *houses:* (O, K:) or عُوَّذٌ

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شَجَرٍ and مُعَوَّذُهُ signify *herbage that shelters,* or *protects, itself by trees, and spreads beneath them.* (A.) [See also عُوَّذُ اللَّحْمِ ___.] دُخَّلٌ *The parts of flesh-meat that cleave to the bone:* (S, A, O, L, K: *) such are the sweetest of flesh-meat. (S, A, O, L.)

عَائِذٌ [part. n. of 1]. عَائِذٌ بِٱللّٰهِ occurs in a trad. as meaning أَنَا عَائِذٌ [i. e. *I am seeking protection,* or *preservation, by God;* &c.]. (L.) And one says, اَللّٰهُمَّ عَائِذًا بِكَ مِنْ كُلِّ سُوْءٍ, meaning, accord. to Az, أَعُوذُ بِكَ عَائِذًا [lit. *O God, I seek protection,* or *preservation, by Thee,* &c., *seeking,* &c., *from every evil*]: but accord. to Sb, in the phrase عَائِذًا بِٱللّٰهِ مِنْ شَرِّهَا, the word عائذا is put in the place of the inf. n. [as an absolute complement of أَعُوذُ understood; so that the meaning is, *I seek protection,* or *preservation, by God, with* earnest *seeking* &c., *from her,* or *its, evil,* or *mischief*]. (L.) ___ Also A female gazelle, (S, O, L, K,) and a she-camel, and a mare, (S, O, L,) and any female, (L, K,) *that has recently brought forth;* (S, O, L, K;) as also مُعْوِذٌ (O, K) and مُعِيذٌ : (L, K:) or any female *that has brought forth within seven days:* because her young one has recourse to her for protection; so that it is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or,

as some say, it is a possessive epithet, meaning ذَاتُ عَوْذٍ: or, accord. to Az, a she-camel *that has brought forth some days before;* accord. to some, *seven days:* (L:) or a female gazelle, and a she-camel, and a mare, *that has brought forth within ten days,* or *fifteen days,* (S, O, L,) or *thereabout;* (L;) after which she is called مُطْفِلٌ: (S, O, L:) pl. عُوذٌ and عُوذَانٌ, (S, O, L, K,) like as حُولٌ is pl. of حَائِلٌ, and رُعْيَانٌ of رَاعٍ; (S, O, L;) [and عَوَائِذُ;] and from عُوذٌ is formed the pl. عُوذَاتٌ. (L.) [It is said that the phrase] وَمَعَهُمُ العُوذُ المَطَافِيلُ, occurring in a trad., means *And with them the women and children.* (L. [See another rendering voce العَوَائِذُ ___.]) مُطْفِلٌ is the name of *Four stars,* (O, K,) *of the northern stars,* (O,) *forming an irregular quadrilateral figure, in the midst of which is a star* [for كَوَاكِبُ, in the O and K, I read كَوْكَبٌ,] *called* الرُّبَعُ; (O, K;) *the four stars in the head of* التِّنِّينِ, [or *Draco,* which, app., like some other constellations, the Arabs figured somewhat differently from our astronomers,] *in the midst of which is a very small star called by the Arabs* الرُّبَعُ: they are *between* الذِّئْبَانِ [q. v. voce ذِئْبٌ] *and* النَّسْرُ الوَاقِعُ. (Kzw.)

تَعْوِيذٌ [originally inf. n. of 2]: see عُوذَةٌ, in three places.

مَعَاذٌ *A refuge;* (A, O, L, K;) as also عِيَاذٌ (S, O, L, K) and عَوْذٌ (O, K, in both of which it is said to be بِالتَّحْرِيكِ, but written in the L عَوْذٌ,) [and مُسْتَعَاذٌ]; meaning *a place to which one has recourse for protection* or *preservation:* and it also means *a time at which one does so:* and is also an inf. n. (L.) [Hence,] one says, هُوَ مَعَاذِى, (O,) and عِيَاذِى, (S, O,) and عَوْذِى, (O,) *He is my refuge:* (S, O:) and اللّٰهُ مُسْتَعَاذِى [*God is my refuge*]. (A.)

مُعَوِّذٌ and مُعِيذٌ: see عَائِذٌ. The pl. مُعَوِّذَاتٌ is expl. by Skr as meaning She-camels *having their young ones with them.* (L.)

مَعَاذَةٌ an inf. n. of 1. (O, K.) ___ And *i. q.* عُوذَةٌ. (S, A, L, K.) See the latter, in three places.

مُعَوَّذٌ The *place of the collar* (S, O, L, K) of a horse. (S, O, L.) [App. so called because it is a place where charms, or amulets, are often suspended.] And المُعَوَّذُ, (A'Obeyd, L,) or دَائِرَةُ المُعَوَّذِ, (S, O, L,) *The feather,* or *curling portion of the coat of a horse, that is in the place of the collar:* (A'Obeyd, L:) it is a دائرة approved. (A'Obeyd, S, O, L.) ___ Also, (accord. to the K,) or مُعَوِّذٌ , (accord. to the O,) A she-camel *that does not cease to remain in one place.* (O, K.) [SM says that the word thus expl. in the K is a mistranscription for معوّد; by which he means مُعَوِّدٌ, part. n. of عَوَّدَ said of a camel; but this I doubt; for مُعَوِّدٌ has not the meaning here assigned to معوّذ.] ___ See also عُوَّذٌ, in four places.

مُعَوِّذٌ : see عُوَّذٌ, in two places: ___ and see also المُعَوِّذَتَانِ ___. مُعَوِّذٌ, with kesr to the و, (S, O, L, K,) erroneously said to be with fet-h, (TA,) an appellation of *Two chapters of the Kur-án;* (S, K;) *the last two chapters;* i. e. *the Soorat el-Falak and that which follows it:* (O, L, Msb:) so called because each of them begins with the words قُلْ أَعُوذُ; (L;) or because they preserved their publisher from every evil. (Msb.) And المُعَوِّذَاتُ is sometimes used to denote *The two chapters above mentioned together with that which next precedes them.* (MF.)

مُسْتَعَاذٌ : see مَعَاذٌ, in two places.

عور

1 **عَوِرَ**, (O, K,) said of a man, (O,) aor. يَعْوَرُ, inf. n. عَوَرٌ, (S, O, K,) *He was,* or *became, blind of one eye:* (K:) [or *he became one-eyed; wanting one eye:* or *one of his eyes sank in its socket:* or *one of his eyes dried up:* see what next follows:] as also عَارَ, aor. يَعَارُ; and اعْوَرَّ ; (K;) and اعْوَارَّ . (Sgh, K.) And عَوِرَتْ عَيْنُهُ, (Az, S, IKtt, O, Msb,) aor. تَعْوَرُ, (Az, Msb,) inf. n. عَوَرٌ; (IKtt, Msb;) and عَارَتْ, aor. تَعَارُ (Az, S, IKtt, O) and تَعَارَ; (IKtt, TA;) and اعْوَرَّتْ ; (Az, S, IKtt, O;) and اعْوَارَّتْ ; (Az, O, TA;) *His eye became blind:* (TA:) or *became wanting:* or *sank in its socket:* (Msb:) or *dried up.* (IKtt, TA.) Ibn-Ahmar says,

* أَعَارَتْ عَيْنُهُ أَمْ لَمْ تَعَارَا *

[*Has his eye become blind or has it not indeed become blind?*] meaning تَعَارَنْ; but, pausing, he makes it to end with ا: in عَوِرَتْ, the و is preserved unaltered because it is so preserved in the original form, which is اعْوَرَّتْ, on account of the quiescence of the letter immediately preceding: then the augmentatives, the ا and the teshdeed, are suppressed, and thus the verb becomes عَوِرَ: for that اعْوَرَّتْ is the original form is shown by the form of the sister-verbs, اسْوَدَّ and احْمَرَّ; and the analogy of verbs significant of faults and the like, اعْرَجَّ and اعْمَيَّ as the original forms of عَرِجَ and عَمِيَ; though these may not have been heard. (S, O. [See also عَارَتِ الرَّكِيَّةُ ___.]) صيد, aor. تعور [or تعور or تعار?], *The well became filled up.* (TA.) عَارَهُ, (O, K,) aor. يَعُورُهُ; (TA;) and أَعْوَرَهُ , (K,) inf. n. إِعْوَارٌ; (TA;) and عَوَّرَهُ , (K,) inf. n. تَعْوِيرٌ; (TA;) *He rendered him blind of one eye.* (K.) And عَارَ عَيْنَهُ, (S, M, IKtt, O, Msb,) aor. يَعُورُهَا, (S, O, Msb,) inf. n. عَوَرٌ: (IKtt;) and (more commonly, M) أَعْوَرَهَا ; and عَوَّرَهَا ; (S, M, IKtt, Msb;) *He put out his eye:* (IKtt, Msb: *) or *made it to sink in its socket.* (Msb.) Some say that عَوَّرَتْ عَيْنَهُ and أَعَارَهَا [sic] are from عَائِرٌ, q. v. (TA.) ___ عَارَ الرَّكِيَّةَ and اعَارَهَا signify the same as عَوَّرَهَا , *He marred,* or *spoiled, the well, so that the water dried*

up: (A, TA:) or *he filled it up with earth, so that the springs thereof became stopped up:* and in like manner, عوّر عيونَ المياه *he stopped up the sources of the waters:* (Sh, TA:) and عوّر عينَ الرَّكيَّة *he filled up the source of the well, so that the water dried up.* (S.) عارَه, aor. يعوره and يعيره, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say يعوره, (Yaakoob,) or يعيره, (Aboo-Shibl,) *He,* or *it, took, and went away with, him,* or *it:* (S, O, K:) or *destroyed him,* or *it.* (K, TA.) One says, ما أَدْرى أَىُّ الجرادِ عارَه *I know not what man went away with him,* or *it:* (S, O, TA:) or *took him,* or *it.* (TA.) It is said to be only used in negative phrases: but Lh mentions أَراكَ عُرْتَه, and عُرْتَه, *I see thee,* or *hold thee, to have gone away with him,* or *it:* [see also art. عير:] IJ says, It seems that they have scarcely ever used the aor. of this verb because it occurs in a prov. respecting a thing that has passed away. (TA.) See also 3 in art. عر.

2 **عوَّر** see 1, in five places: and see 3.

3 **عاوره الشَّىْء** *He did with the thing like as he* (the other) *did with it:* (S:) [or *he did the thing with him by turns;* for] المعاورة is similar to المداولة, with respect to a thing that is between two, or mutual. (TA. [See also 6.]) ___ See also 4. عاور المكاييل *i. q.* عايرها; [q. v. in art. عير;] (S, O, K;) as also عوّرها. (K.)

4 **أَعور** see 1, in four places. اعاره الشَّىْء, (Az, Msb, K,) inf. n. إعارة and عارة; like as you say أَطاعه, inf. n. إطاعة and طاعة, and أَجابه, inf. n. إجابة and جابة; (Az, Msb;) [or rather عارة is a quasi-inf. n.; and so is طاعة, and جابة;] and

اعاره منه; and عاوره إيَّاه; (K;) [accord. to the TK, all signify *He lent him the thing:* but the second seems rather to signify *he lent him of it:* and respecting the third, see 3 above.] For three exs., see 10. سيفٌ أُعيرتْه المنيَّةُ [*A sword which fate has had lent to it*] is an appellation applied to a man, by En-Nábighah. (TA.) [See also 4 in art.

أَعور.] عير *It* (a thing) *appeared;* and *was*, or *became, within power*, or *reach.* (IAar, K, TA.) One says, أَعْوَرَ لَكَ الصَّيْدُ *The object of the chase has become within power*, or *reach, to thee;* (S, O, TA;) and so أَعورك. (TA.) ___ *It* (a thing) *had a place that was a cause of fear*, i. e. what is termed عَوْرَةٌ, *appearing* [*in it*]. (Ham p. 34.) *He* (a horseman) *had, appearing in him, a place open and exposed to striking* (S, O, TA) *and piercing.* (TA.) *It* (a place of abode) *had a gap*, or *breach, appearing in it:* (TA:) and [so] a house, or chamber, *by its wall's being in a state of demolition.* (IKtt, TA.)

5 **تَعَوَّرَ** see 6: see also 10, in two places: and see 5 in art. عير.

6 **تعاوروا الشَّىْءَ**, and اعتوروه, (S, Mgh, O, Msb, K,) and تعوروه, (S, O, K,) *They took the thing*, or *did it, by turns;* syn. تداولوه, (S, Mgh, O, Msb, K,) فيما بينهم: (S, O, TA:) the و is apparent [not changed into ا] in اعتوروا because it signifies the same as تعاوروا. (S.) Aboo-Kebeer says,

* وَإِذَا الكُمَاةُ تَعَاوَرُوا طَعْنَ الكُلَى *

[*And when the men clad in armour interchange the piercing of the kidneys*]. (TA.) And in a trad. it is said, يتعاورون على منبرى *They will ascend my pulpit one after another, by turns; whenever one goes, another coming after him.* (TA.) One says also, تعاور القوم فلانًا, meaning *The people aided one another in beating such a one, one after another.* (TA.) And تعاورنا فلانًا ضربًا *We beat such a one by turns; I beating him one time, and another another time, and a third another time.* (TA.) And اعتور القتيل رجلان *Each of the two men* [*in turn*] *struck the slain man.* (Mgh.) And تعاورت الرياح رسم الدَّار *The winds blew by turns upon*, or *over, the remains that marked the site of the house*, or *dwelling;* (S, O; *) syn. تناوبته, (S,) or تداولته; *one time blowing from the south, and another time from*

the north, and another time from the east, and another time from the west: (Az, TA:) or *blew over them perseveringly,* so as to obliterate them; (Lth, TA;) a signification doubly tropical: but Az says that this is a mistake. (TA.) And doubly tropical is the saying الاسم تعتوره حركات الإعراب [*The noun has the vowels of desinential syntax by turns;* having at one time رفع, at another نصب, and at another خفض]. (TA.) تعاور and اعتوار denote that this has the place of this, and this the place of this: one says اعتواراه هٰذا مرّةً وهٰذا مرّةً [*They two took it,* or *did it, by turns; this, one time; and this, one time*]: but you do not say اعتور زيد عمرا. (IAar.) ___ تعاورنا العواريَّ *We lent loans, one to another:* (AZ:) and هم يتعاورون العواريَّ *They lend loans, one to another.* (S, * Msb.) [See also 10.]

8 **إعتور** see 6, in five places.

9 **إعورَّ** see 1, first quarter, in two places.

10 **استعار** and تعوّر (O, K) *He asked,* or *demanded,* or *sought, what is termed* عاريَّة [*a loan*]. (K.) It is said in the story of the [golden] calf, من حلْيٍ تعوَّره بنو إسرائيل i. e. استعاروه [*Of ornaments which the children of Israel had asked to be lent,* or *had borrowed*]. (TA.) ___ You say also استعرت منه الشَّىء فأعارنيه, (Mgh, Msb, K, *) and استعرته الشَّىء, (Mgh, TA,) suppressing the preposition, (Mgh,) *I asked of him the loan of the thing* [*and he lent it to me*]. (K, TA.) And استعرت منه عاريَّةً فأعارنيها [*I asked of him a loan and he lent it to me*]. (TA.) And استعاره ثوبا فأعاره إيَّاه [*He asked him to lend to him a garment,* or *piece of cloth, and he lent it to him*]. (S, O.) ___ استعار سهما من كنانته *He raised and transferred an arrow from his quiver.* (TA in arts. عور and عير.) ___ [Hence, استعار لفظًا *He used a word metaphorically.*]

11 **إعوارَّ** see 1, first quarter, in two places.

عَارٌ : see art. عير.

عَوَرٌ inf. n. of عَوِرَ [q. v.]. (S, O, K.) See also عَوَرَةٌ. ___ Also *Weakness, faultiness,* or *unsoundness;* and so عَوْرَةٌ : *badness, foulness,* or *unseemliness,* in a thing: *disgrace,* or *disfigurement.* (TA.) [See also عَوَرٌ بيننا عَوَارٌ هٰذَا الأَمْرُ.] means *This is a thing,* or *an affair, that we do by turns.* (TA, voce روح.)

عَوِرٌ A thing *having no keeper* or *guardian;* [lit., *having a gap,* or *an opening,* or *a breach,* exposing it to thieves and the like;] as also مَعُورٌ . (TA.) You say مَكَانٌ مَعُورٌ *A place in which one fears:* (TA:) *a place in which* (فيه [in one of my copies of the S منه]) *one fears being cut* [or *pierced* (see 4)]; (S, TA;) as also مَكَانٌ عَوْرَةٌ ; which is doubly tropical: (TA:) and طَرِيقٌ مَعُورَةٌ *a road in which is an opening, in which one fears losing his way and being cut off:* and مَعُورٌ signifies *within the power of a person; open, and exposed: appearing;* and *within power,* or *reach:* and a place *feared.* (TA.) I'Ab and some others read, in the Kur [xxxiii. 13], إِنَّ بيوتَنا عَوِرَةٌ, meaning, ذَاتُ عَوْرَةٍ; (O, K;) i. e., *Verily our houses are* [*open and exposed,*] *not protected, but, on the contrary, within the power of thieves, having no men in them:* (O, TA:) or it means مَعُورَةٌ, i. e., *next to the enemy, so that our goods will be stolen from them.* (TA.) See also عَوْرَةٌ, last sentence but one.

عَارَةٌ : see 4: ___ and see also عَارِيَّةٌ.

عَوْرَةٌ The *pudendum,* or *pudenda,* (S, O, Msb, K,) *of a human being,* (S, O,) *of a man* and *of a woman:* (TA:) so called because it is abominable to uncover, and to look at, what is thus termed: (Msb:) said in the B to be from عَارٌ, meaning مَذَمَّةٌ: (TA:) [but see what is said voce عَارِيَّةٌ: the *part,* or *parts, of the person, which it is indecent to expose:*] *in a man, what is between the navel and the knee:* and *so in a woman:* (Jel in xxiv. 31:) or, *in a free woman, all the person, except the face and the*

hands as far as the wrists; and respecting the hollow of the sole of the foot, there is a difference of opinion: in a female slave, like as in a man; and what appears of her in service, as the head and the neck and the fore arm, are not included in the term عورة. (TA.) [العورة المغلَّظة means *The anterior and posterior pudenda:* العورة المخفَّفة, *the other parts included in the term* عورة: so in the law-books.] The covering what is thus termed, in prayer and on other occasions, is obligatory: but respecting the covering the same in a private place, opinions differ. (TA.) The pl. is عورات: (S, O, Msb:) for the second letter of the pl. of فعلة as a subst. is movent only when it is not و nor ى: but some read [in the Kur xxiv. 31], عورات النّسآء, (S, O,) which is of the dial. of Hudheyl. (Msb.) ___ *A time in which it is proper for the* عورة *to appear; each of the following three times; before the prayer of daybreak; at midday; and after nightfall.* (K.) These three times are mentioned in the Kur xxiv. 57. (TA.) ___ *Anything that a man veils,* or *conceals, by reason of disdainful pride,* or *of shame* or *pudency:* (Msb:) *anything of which one is ashamed* (S, O, K, TA) *when it appears.* (TA.) ___ See also عور. ___ *A woman:* because one is ashamed at her when she appears, like as one is ashamed at the pudendum (العورة) when it appears: (L, TA:) or *women.* (Msb.) ___ *Any place of concealment* (مكْمن) [*proper*] *for veiling* or *covering.* (K.) ___ *A gap, an opening,* or *a breach,* (T, Msb, K,) or *any gap, opening,* or *breach,* (S, O,) *in the frontier of a hostile country,* (T, S, O, Msb, K,) *&c.,* (K,) or *in war* or *battle, from which one fears* (T, S, O, Msb) *slaughter.* (T.) ___ Sometimes it is applied as an epithet to an indeterminate subst.; and in this case it is applied to a sing. and to a pl., without variation, and to a masc. and a fem., like an inf. n. (TA.) It is said in the Kur [xxxiii. 13], إنَّ بيوتنا عورة (O, TA) [*Verily our houses are open and exposed:* or, as expl. by Bd and others, *defenceless*]: the epithet being here sing.; and the subst. to which it is applied, pl.: (TA:) but in this instance it may be a contraction of عورة ; and thus it has been read: (Bd:) see عور. ___ Also, (K,) or [the pl.] عورات, (S,) *Clefts,* or *fissures,* of mountains. (S, K.)

عَوَرَةٌ a subst. meaning عَوَرٌ [q. v.]: (O:) [it is mentioned in the S as a subst., and app., from the context, as signifying عَوَرٌ, i. e. *A blindness of one eye:* (but expl. by Golius as meaning the *succession of a worse after a better:*) after the mention of رَجُلٌ أَعْوَرُ, and the phrase بَدَلٌ أَعْوَرُ and خَلَفٌ أَعْوَرُ, in the S, it is added, وَالاِسْمُ العَوَرَةُ, or, accord. to one copy, العَوْرَةُ; and then follows, وَقَدْ عَارَتِ العَيْنُ.]

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عُوَرَانٌ a pl. of أَعْوَرُ [q. v.]; as also عِيرَانٌ. ___ It is also used as a sing.; رَكِيَّةٌ عُوَرَانٌ meaning *A well in a state of demolition.* (O, K.)

عَارِيَّةٌ (S, Mgh, O, Msb, K) and sometimes عَارِيَةٌ, without teshdeed, (Msb, K,) when used in poetry, (Msb,) and عَارَةٌ, (S, O, K,) *What is taken by persons by turns;* expl. by مَا تَدَاوَلُوهُ بَيْنَهُمْ: (K:) [generally meaning *a loan:* and the *act of lending;*] the *putting one in possession of the use of a thing without anything given in exchange:* (KT, and Kull p. 262:) the returning of the thing thus termed is obligatory, when the thing itself remains in existence; and if it has perished, then one must be responsible for its value, accord. to Esh-Sháfi'ee, but not accord. to Aboo-Haneefeh: (TA:) pl. [of the first] عَوَارِىُّ, (S, O, Msb, K,) and [of the second] عِوَارٌ. (Msb, K.) A poet says,

* وَالْعَوَارِىُّ قَصَارٌ أَنْ تُرَدْ *

* إِنَّمَا أَنْفُسُنَا عَارِيَّةٌ *

[*Our souls are only a loan: and the end of loans is their being given back:* تُرَدْ being for تُرَدَّ]. (S, O.) عَارِيَّةٌ is of the measure فَعْلِيَّةٌ: Az says that it is a rel. n. from عَارَةٌ, which is a subst. from إِعَارَةٌ: (Mgh, * Msb:) Lth says that what is thus called is so called because it is a disgrace (عار) to him who demands it; and J says the like; and some say that it is from عَارَ الفَرَسُ, meaning, the horse went away from his master: but both these assertions are erroneous; since عارية belongs

to art. عور, for the Arabs say هُمْ يَتَعَاوَرُونَ العَوَارِىَّ, meaning *they lend* [*loans*], *one to another;* and عَارٌ and عَارُ الفَرَسِ belong to art. عير: therefore the correct assertion is that of Az. (Msb.)

عَوَارٌ (S, Mgh, Msb, K) and عُوَارٌ (AZ, S, Msb, K) and عِوَارٌ (K) *A fault; a defect; an imperfection; a blemish; something amiss;* (S, Mgh, Msb, K;) in an article of merchandise, (S, Mgh, Msb,) and in a garment, or piece of cloth, (TA,) and in a slave, (Msb,) and in a beast: (TA:) or in a garment, or piece of cloth, *a hole,* and *a rent;* (Lth, Mgh, Msb, K, TA;) and so in the like, and in a house or tent and the like; (TA;) and in a garment, or piece of cloth, also *a burn;* and *a rottenness:* (Mgh:) and some say that عَوَارٌ, with fet-h, is only in goods, or commodities, or articles of merchandise. (Msb.) You say سِلْعَةٌ ذَاتُ عَوَارٍ, and عُوَارٍ, accord. to AZ, *An article of merchandise having a fault,* or *the like.* (S.) [See also عور.]

عُوَارٌ : see عَوَارٌ, in two places.

عَوَارٌ : see عَوَارٌ.

عُوَيْرٌ : see أَعْوَرُ, of which it is the dim.

عَيْرَةُ عَيْنَيْنِ : see عَائِرٌ.

عُوَّارٌ : see عَائِرٌ, in four places.

عَائِرٌ *Anything that causes disease in the eye,* (K, TA,) *and wounds:* so called because the eye becomes closed on account of it, and the person cannot see, the eye being as it were blinded: (TA:) *ophthalmia;* syn. رَمَدٌ; (S, O, K;) as also عُوَّارٌ : (Msb:) which latter also signifies *foul, thick, white matter, that collects in the inner corner of the eye; not fluid;* syn. رَمَصٌ: (Msb:) or both signify *a fluid matter that makes the eye smart, as though a mote,* or *the like, had fallen into it:* (Lth:) and both signify *a mote,* or *the like,* (S, O, K,) *in the eye:* (S:) or (TA, in the K and) عَائِرٌ signifies *pimples,* or *small*

pustules, in the lower eyelid: (K:) a subst., not an inf. n., nor an act. part. n.: (TA:) the pl. of عُوَّار is عَوَاوِيرُ, and, by poetic license, عَوَاوِرُ. (TA.) One says بِعَيْنِهِ عُوَّارٌ, meaning, *In his eye is a mote,* or *the like.* (S.) ___ عَيْنٌ عَائِرَةٌ *An eye in which is the fluid matter called* عُوَّار: but when the eye has this, you do not say of it عَارَتْ. (Lth.) ___ عَائِرُ العَيْنِ *What fills,* or *satisfies, the eye* (مَا يَمْلَؤُهَا), of مَال [meaning camels or the like], *so as almost to put it out;* and in like manner عَائِرَةُ عَيْنَيْنِ. (TA.) One says, عِنْدَهُ مِنَ المَالِ عَائِرَةُ عَيْنٍ, (S, O,) or عَائِرَةُ عَيْنَيْنِ and عَيِّرَةُ عَيْنَيْنِ, (K, but with عَلَيْهِ in the place of عِنْدَهُ, and in the CK عَتْرَة is put for عَيْرَة,) both of these mentioned by Lh, (TA,) i. e. [*He has, of camels* or *the like*], *what fill,* or *satisfy,* (تَمْلَأُ,) *his sight by the multitude thereof;* (K;) or *that at which the sight is confounded,* or *perplexed, by reason of the multitude thereof, as though it filled,* or *satisfied, the eye, and put it out:* (S, O:) [and A'Obeyd says the like:] or, accord. to As, the Arab in the Time of Ignorance used, when his camels amounted to a thousand, to put out an eye of one of them; and hence, by عَائِرَةُ العَيْنِ they meant *a thousand camels, whereof one had an eye put out.* (TA.) عَائِرٌ also signifies An arrow *of which the shooter is not known;* (S, O, K;) and in like manner, a stone: (S, O:) pl. عَوَائِرُ: (TA:) عَوَائِرُ نَبْلٍ means *arrows in a scattered state, of which one knows not whence they have come.* (IB, TA.) [See also art. عير.] And عَوَائِرُ (S, O, K) and عِيرَانٌ (K) signify *Swarms* of locusts *in a scattered state:* (S, O, K: [or] the *first* thereof *going away in a scattered state, and few in number.* (TA.)

أَعْوَرُ *Blind of one eye:* (K:) *one-eyed; wanting one eye:* or *having one of his eyes sunk in its socket:* (Msb:) or *having one of his eyes dried up:* (IKtt:) applied to a man, (S, Msb,) and to a camel, &c.: (TA:) fem. عَوْرَآءُ: (Msb:) pl. عُورٌ and عُوَرَانٌ (O, K) and عِيرَانٌ. (K.) The أَعْوَر is considered by the Arabs as of evil omen. (TA.) It is said in a prov., أَعْوَرُ عَيْنَكَ وَالحَجَرَ [*O oneeyed, preserve thine eye* (thine only eye) *from the stone*]. (Meyd, TA.) ___ *Squint-eyed;* syn. أَحْوَلُ: (TA:) and عَوْرَآءُ the same, applied to a woman. (K, TA.) ___

A crow: (S, O, K:) so called as being deemed inauspicious; (S, O, TA;) or by antiphrasis, (TA,) because of the sharpness of his sight; (S, O, TA;) or because, when he desires to croak, he closes his eyes; (O, TA;) and عُوَيْر is the dim., (S, O,) and signifies the same. (K.) ___ فَلَاةٌ عَوْرَآءُ *A desert in which is no water.* (S, O.) ___ طَرِيقٌ أَعْوَرُ *A road in which is no sign of the way.* (K, TA.) ___ عَوْرَآءُ القُرِّ A night (لَيْلَةٌ), (O, TA,) and a morning (غَدَاةٌ), and a year (سَنَةٌ), (TA,) *in which is no cold.* (Th, O, TA.) ___ أَعْوَرُ also signifies Anything, (O, K, TA,) and any disposition, temper, or nature, (TA,) *bad, corrupt, abominable,* or *disapproved:* (O, K, TA:) fem. as above. (TA.) ___ بَدَلٌ أَعْوَرُ [*A bad substitute*]: a prov. applied to a man who is dispraised succeeding one who is praised: and sometimes they said خَلَفٌ أَعْوَرُ: and Aboo-Dhu-eyb uses the expression خِلَافٌ عُورٌ; as though he made خِلَافٌ pl. of خَلَفٌ, like as جِبَالٌ is pl. of جَبَلٌ. (S, O.) ___ عَوْرَآءُ *A bad, an abominable,* or *a foul, word* or *saying;* (AHeyth, S, A, O, K;) opposed to عَيْنَآءُ: (AHeyth, A, TA:) *i. q.* سَقْطَةٌ; (S, O;) i. e. *a bad word* or *saying, that swerves from rectitude:* (TA:) or *a word* or *saying that falls inconsistent with reason and rectitude:* (Lth:) or *a word* or *saying which the ear rejects;* and in the pl. sense you say عُوْرَانُ الكَلَامِ: (AZ:) or *a bad, an abominable,* or *a foul, action:* (K:) as though the word or saying, or the action, blinded the eye: the attribute which it denotes is transferred to the word or saying, or the action; but properly its author is meant. (TA.) ___ مَعَانٍ عُورٌ, in a trad. of 'Omar, *Obscure, subtile, meanings.* (TA.) ___ See also the pl. عِيرَانٌ voce عَائِرٌ, last sentence.

اسْتِعَارَةٌ [inf. n. of 10. ___ And hence, *A metaphor*].

مُعْوِرٌ : see عُوِرَ, in four places.

مُسْتَعَارٌ [*Borrowed;* or *asked, demanded,* or *sought, as a loan;*] pass. part. n. of 10 as used in the phrase اسْتَعَارَهُ ثَوْبًا [q. v.] so in the following verse of Bishr (S, O) Ibn-Abee-Házim, describing a horse: (O:)

* كَأَنَّ حَفِيفَ مَنْخِرِهِ إِذَا مَا *

* كَتَمَ الرَّبْوَ كِيرٌ مُسْتَعَارُ *

[*As though the sound of the wind of his nostril, when they* (i. e. other horses) *suppressed loud breathing, were* the sound of the wind of *a borrowed blacksmith's bellows*]: or, as some say, مستعار here means متعاوَرٌ i. e. متداوَلٌ [app. *worked by turns*]: (S, O:) he means that his nostril was wide, not suppressing the loud breathing, when other beasts suppressed the breath by reason of the narrowness of the place of exit thereof. (S in art. كتم.) ___ [And hence, A word, or phrase, *used metaphorically.*]

عوز

1 **عَوِزَ**, (S, O, Msb, K,) aor. ـَـِ, (Msb, K,) inf. n. عَوَزٌ, (S, O, Msb,) *It* (a thing) *was,* or *became, wanting; not found;* or *not existing:* (S, O, K:) or *it* (anything) *was wanted, and desired, but not*

attainable: (Lth, O:) or *it was,* or *became, unattainable; not found;* or *not existing.* (Msb.) ___ The same verb, inf. n. as above, is also said of flesh, or flesh-meat; [app. signifying *It became wasted;* or *it was,* or *became, wanting,* or *not found;*] (A;) or the verb thus used is أَعْوَزَ, inf. n. إِعْوَازٌ. (TA.) ___ Also *It* (an affair) *was,* or *became, hard, difficult,* or *strait;* (O, K, * TA;) and اعوز *it* (a thing) *was,* or *became, difficult.* (IKtt.) ___ And *He* (a man) *was,* or *became, poor, needy,* or *indigent;* (S, A, O, K;) as also اعوز, (S, O, Msb, K,) inf. n. إِعْوَازٌ: (S, Msb;:) or the latter signifies *he was,* or *became, poor so as to possess nothing;* (AZ, Msb;) or *he became in want, and in an unsound condition;* (A;) as also اعوزّ, (A, TA,) inf. n. اِعْوِزَازٌ; (TA;) or *in an evil condition.* (TA.) عَازَ الشَّىْءَ, aor. يَعُوزُ, [inf. n. عَوْزٌ,] *He wanted, needed,* or *required, the thing, and found it not.* (Msb.) [And عَازَهُ الشَّىْءُ, and أَعْوَزَهُ, virtually signify the same.] See 4.

4 **اعوز**, inf. n. إِعْوَازٌ: see عَوِزَ, in three places. اعوزه الدَّهْرُ *Fortune caused him to became in want,* or *need;* (S, O, K;) or *rendered him poor;* (A, Msb;) [i. e.,] *poverty befell him.* (TA.) ___ اعوزه الشَّىْءُ [lit., *The thing caused him to want;* meaning] *he wanted, needed,* or *required, the thing,* [or *had it not,*] (S, O, K,) *and was unable to attain it:* (S, K:) and *the thing escaped him, so that he was unable to attain it,* (M, Mgh, Msb,) *it being much wanted by him;* (M, TA;) as also

عازه الشَّىء: (M, TA:) or the latter, [virtually, like عاز الشَّىء,] *he found not the thing:* (O, K, TA:) but Az says that this latter phrase is not known. (O, TA.) ___ *The thing was little,* or *scarce,* or *scanty, to him,* or *in his estimation, and needful to him.* (Mgh, TA.) ___ اعوزه الأَمر *The affair was hard,* or *difficult, to him.* (A, TA.) So in the saying, مسأَلة يختلف فيها كبار الصَّحابة يعوز فقهها [*A question respecting which the great men of the Companions differ;*] *the knowledge whereof is difficult.* (Mgh.) And one says, ما يعوز لفلانٍ شىءٌ إلَّا ذهب به *A thing does not come within sight of such a one but he takes it away:* (Ibn-Háni, O, K:) a saying disapproved by As, but held by AZ to be correct, [thus said by him with ز, (TA,)] and heard from the Arabs. (O.) [See also أَعور, with ر.]

9 إعوزَّ see 1, latter part.

عوز The *berries of the grape-vine* [i. e. *grapes;* العوز being expl. as signifying حبُّ العنب]: n. un. with ة. (O, K.) خرطْت العنقود, (O,) or العنب, (TA,) is expl. by AHeyth as said when one takes, (O,) or strips off, (TA,) the عوز (O, TA) that are upon the عنقود [or bunch], (O,) or that are upon the عنب [or grape-vine], (TA,) with all his fingers, (O, TA,) so as to clear it of its عوز, (O,) or so as to clear them from the عود [or stalk] thereof. (TA.)

عوز inf. n. of عوز [q. v.] (S, O, Msb.) ___ [As a simple subst.,] *Want; need; exigency;* (A, O, K;) in which sense معاوز may be an irreg. pl. thereof similar to ملامح and مشابه: (Har p. 26:) *destitution:* (TA:) *poverty:* (A:) *evilness of condition:* (TA:) *littleness,* or *scarceness,* or *scantiness, of a thing, to a person,* or *in his estimation, and its needfulness to him:* (Lth, * Mgh, TA: *) *straitness,* or *difficulty, of a thing.* (TA.) You say, أَصابه عوز *Want,* and *poverty, befell him.* (A.) And hence the saying, سداد من عوز, (A, Mgh, TA,) a well-known prov., expl. in art. سد. (TA.)

عوز *Poor; needy; indigent:* (K, in this art. and in art. لوز:) and معوز signifies the same; (S, TA;) *possessing little;* and *in an evil condition,* as also معوز, (O, TA,) which latter is anomalous. (TA.) You say, إنَّه لَعوز لوز

Verily he is poor indeed: the last word being an imitative sequent, (K, in this art. and in art. لوز,) and a corroborative. (TA.)

معوز : see معوز. ___ هٰذَا شَىْءٌ مَعُوزٌ *This is a thing that is rare; scarce; hardly to be found:* (TA:) or *not to be found.* (A.)

معوز : see عوز. *An old and worn-out garment* or *piece of cloth, that is worn in service and in labouring;* (S, O, K;) as also معوزة : (O, K:) because such is worn by the poor: (O, K, TA:) wherefore it has the form of an instrumental noun: (TA:) and the latter, *any garment,* or *piece of cloth, with which another is preserved:* or *a new garment* or *piece of cloth,* accord. to AZ: (TA:) but this is [said to be] a mistake ascribed to AZ: (O:) pl. of the former, معاوز; (S, O, K; [see also عوز;]) and of ↓ the latter, معاوزة, with ة added to corroborate the fem. character. (TA.) ___ Also The *piece of rag which a woman holds when wailing for the dead.* (TA, voce عذب.)

معوزة : see معوز, in two places.

عوش

معوشة *i. q.* معيشة, in the dial. of El-Azd. (K.) See 1 in art. عيش.

عوص

1 **عَوِصَ**, (S, O, Msb, K,) aor. يَعْوَصُ; (Msb, TA;) and عَاصَ, aor. يَعَاصُ; (A, O, K;) inf. n. (of the former, Msb, or of the latter, A) عَوَصٌ (A, O, Msb, K) and عِيَاصٌ; (A, O, K; [and accord. to the CK عيص also, but this I do not find elsewhere,]) *It* (a thing [or, accord. to the O, so the former verb, but both as said of language,]) *was,* or *became, difficult;* (S, * A, O, Msb, K;) syn. اشْتَدَّ, (A, O, K,) or صَعُبَ; (Msb;) as also اعتاص : (Msb:) and *it was,* or *became, impossible; contr. of* أَمْكَنَ. (TA.) You say, اعتاص عَلَيْهِ الأَمْرُ *The thing,* or *affair, was,* or *became, difficult and intricate to him:* (S, TA:) or *difficult and confused and intricate to him, so that he did not find the right course* (O, K, TA) *therein.* (O, TA.) ___ Also said of language, inf. n. as above, (A, K,) and عَائِصٌ also, (TA, [see عَوِيصٌ,]) meaning *It was,* or *became, difficult;* syn. صَعُبَ: (A, O, * K:) and [in like manner] اعتاص , said of language, *it was,* or *became, obscure.* (TA.) ___ [The two inf. ns. first mentioned above are also quasi-inf. ns. of أَعْوَصَ, q. v.]

2 **عوّص**, inf. n. تَعْوِيصٌ, *He put forth,* or *proposed, a verse difficult to be explained,* or *understood.* (O, K, * TA.) [See also 4.] ___ *He did not pursue a right course in saying nor in acting.* (TA.)

3 **عاوصه** *He wrestled with him, each endeavouring to throw down the other.* (Ibn-'Abbád, O, K.)

4 **أَعْوَصَ** *He said what was difficult to be understood:* (Msb:) *he spoke,* or *made use of, strange language,* or *a strange expression.* (S, TA.) [See also 2.] You say also, اعوص فى المَنْطِقِ *He was obscure in speech.* (TA.) And اعوص بِالخَصْمِ, (S, A, O, K,) inf. n. [or rather quasi-inf. n.] عَوَصٌ and عِيَاصٌ,

(K, TA, [the latter written in the CK عِياص,]) *He made the adversary's case,* or *affair, difficult and intricate to him:* (S, O, K:) or *he brought upon the adversary that which was difficult and intricate to him:* (A:) or *he brought the adversary into a case which he did not understand.* (TA.) And اعوص عَلَيْهِ, (O, K, TA,) and بِهِ, (TA,) *He introduced against him, of arguments, what it was difficult for him to evade.* (O, K, TA.) أَعْوَصَنِى [*It caused me to be in difficulty,* so that I was unable to accomplish it]. (Ibn-'Abbád, in O voce أَعْوَقَ, q. v.)

8 **إِعْتَوَصَ** see 1, in three places. ___ اعتاصت النَّاقَةُ *The she-camel, being covered, did not conceive,* (Lth, S, O, K,) *though there was no disease in her:* (S, TA:) and in like manner, اعتاصت رَحِمُهَا [*her womb was not impregnated*]: accord. to Yaakoob, the ص in this verb is substituted for the ط in اعتاطت, which, accord. to Az, is the more common: or, as some say, the former is said particularly of a mare, and the latter of a she-camel. (TA.)

عَوَصٌ [inf. n. of 1]: see عَوِيصٌ.

عَوُوصٌ A ewe, or she-goat, *that does not yield her milk plentifully, though plied hard.* (O, K.)

عَوِيصٌ A *difficult* thing, or affair: (Msb:) and the same, (K,) or عَوْصَآءُ, (O, TA,) applied to a calamity (دَاهِيَة) *difficult, severe, grievous,* or *distressing:* (O, K, TA:) IJ holds it to be used [only] as a subst. (M, voce صَوِيبٌ.) ___ Also Language *Difficult to be understood:* (Msb:) *obscure;* or *not comprehended* or *understood;* as also أَعْوَصُ and عَائِصٌ, which last is [originally] an inf. n., like فَالِجٌ &c.: (TA:) poetry *of which the meaning is difficult to be elicited;* (S, O, K;) as also أَعْوَصُ: (O, K:) also عَوِيصٌ, (K, TA,) and عَوِيصَةٌ, (TA,) and عَوْصَآءُ, (S, Msb, K, TA,) applied to a word, or an expression, or a sentence, or the like, (كَلِمَة,) *strange:* (S, K:) or *difficult to be understood.* (Msb.) ___ Also, applied

to earth [تراب), *Hard:* (K:) and عوصآء , applied to a piece of sand (رملة), *difficult to traverse:* (MF:) or, accord. to ISh, the latter is applied as an epithet to what is termed ميثآء, [of which one signification is an even, or a soft, tract of sand,] in the sense of مخالفة [app. meaning *opposing one's progress*]: and the state, or quality, thereof, is termed عوص . (O, TA.) ___ And, applied to a place, *Rugged, high, and difficult.* (Ibn-'Abbád, O, K.) ___ Also, (K,) or عوصآء , (S, O, TA,) [as an epithet in which the quality of a subst. predominates,] *A difficult affair:* (K, TA:) or the *most difficult of affairs.* (S, O, TA.) You say, فلان يركب العوصآء *Such a one embarks in,* or *undertakes, the most difficult of affairs.* (S, O, TA.) ___ Also عويص, (K,) or عوصآء , (S, TA,) *Difficulty,* or *distress:* (S, K:) or *difficulty and want.* (TA in art. عيص.) You say, أَصابتهم عوصآء *Difficulty,* or *distress, befell them.* (TA.) And عيصآء signifies the same; the ى being interchangeable with the و. (TA.)

عائص : see عويص, second sentence. ___ Also A ewe, or she-goat, *that has not conceived for some years:* (S, O, K:) pl. عوص, (O, K,) [and app. عيص,] made to accord with عوط and عيط. (O, TA.)

أَعوص : fem. عوصآء: see عويص, throughout.

ناقة معتاصة [*An intractable,* or *unmanageable, she-camel*]. (K in art. أَبد; there coupled with وحشيّة.)

معياص : see art. عيص.

عوض

1 **عَاضَهُ** , (S, A, O, Msb, K,) first pers. عَضْتُهُ, (A and TA in art. عرض,) aor. يَعُوضُ, (Msb,) inf. n. عَوْضٌ (A, O, Msb, K) and عَوَضٌ (O, K) and عِيَاضٌ, (A, O, K,) originally عِوَاضٌ, (O, K,) *He* (God, A, O, K, or a man, S, O, Msb) *gave him a substitute,* or *something instead* or *in exchange,* or *a compensation,* (S, A, * O, Msb, K, *) عَنْ كَذَا [*for such a thing*], (Msb,) or مِنْهُ [*for it*]; (O, K;) or عَاضَهُ مَا أُخِذَ مِنْهُ, said of God, [and of a man,] *He gave him a substitute for,* or *replaced to him, what had been taken from him;* (A;) and عَوَّضَهُ , (S, A, Msb, K,) inf. n. تَعْوِيضٌ, (TA,) signifies the same; (S, A, Msb, K;) as also اعاضه ; (S, IJ, Msb;) and عاوضه , (S, O, K,) inf. n. مُعَاوَضَةٌ. (TA.) ___ And عَضْتُهُ *I gave to him.* (IJ.) عِضْتُ, [originally عِوِضْتُ,] aor. أَعَاضُ: see 8.

2 **عَوَّضَ** and 3 and 4: see the preceding paragraph.

5 **تَعَوَّضَ** see 8, in two places.

6 **تعاوض القَوْمُ** , inf. n. تَعَاوُضٌ, *The people,* or *company of men, had their property and their former state restored to them after want.* (TA.)

8 **اعتاض** *He took,* or *received, a substitute,* or *something instead* or *in exchange,* or *a compensation;* (S, Msb;) as also تَعَوَّضَ : (S, O, Msb, K:) [both of which also signify *he had* a thing *replaced to him:*] and عِضْتُ , [originally عِوِضْتُ,] (Lth and TA, in this art. and in art. عرض,) aor. أَعَاضُ, (TA in art. عرض,) likewise signifies *I took,* or *received, a substitute,* or *something instead* or *in exchange,* or *a compensation:* (Lth, TA:) but Az says, I have not heard this on any other authority than that of Lth. (O, TA.) You say also, اعتاض خَيْرًا مِمَّا ذَهَبَ مِنْهُ [*He received as a substitute,* or *compensation, what was better than that which had gone from him*]; and [in like manner] تَعَوَّضَ . (A.) اعتاضه *He came*

to him seeking, or *demanding, a substitute,* or *something instead* or *in exchange,* or *a compensation;* (O, K;) and *a free gift,* or *gratuity.* (O, TA.) [See also 10.]

10 **استعاض** *He sought,* or *demanded,* or *asked for, a substitute,* or *something instead* or *in exchange,* or *a compensation.* (S, O, Msb.) ___ It is also trans.: you say, استعاضه *He asked him for a substitute,* or *something instead* or *in exchange,* or *a compensation.* (A, * O, K.) [See also 8, last signification.] ___ [استعاضه also signifies *He asked,* or *desired, that it should be replaced to him.*] ___ And استعوضه *He took it* (a thing) *as a substitute,* or *in exchange, for another thing;* or *in the place of another thing;* syn. استخلفه [q. v.]. (TA in art. خلف.)

عوض and عوض (Az, S, O, Mughnee, K) and عوضِ; (Mughnee, K,) the first accord. to Ks (TA) and the Koofees, and the second accord. to the Basrees; (O, TA; [in which latter it is added that the second is the most common; but this I think a mistake; for I have most frequently found the first; and in the Mughnee, عوض is mentioned first, as in the S and K, and عوض last;]) indecl., (Mughnee, K,) like قبل and أَين and أَمسِ, (Mughnee,) without tenween; (S;) [but not always, as will be seen below;] an adv. n., (Mughnee, K,) denoting future time, (S, O,) or all future time, (Mughnee, K,) like as قَطُّ denotes past time; (S, O;) meaning *Ever;* syn. أَبدًا; (S, * O, K;) but differing from أبدًا by being appropriated to negative phrases only: (Mughnee, K: *) you say لَا أُفارِقُكَ عوض, (K,) or عوض لَا أُفارِقُكَ, meaning *I will not separate myself from thee, ever;* like as you say قَطُّ ما فارقتك; but you may not say عوض ما فارقتك, like as you may not say قَطُّ ما أُفارِقُكَ: (S, O:) or it denotes past time also, having the same meaning: for you say, ما رأَيت مثلَه عوض, (AZ, K,) meaning *I have not seen the like of him,* or *it, ever:* (AZ:) so in the two books [the O and the TS] of Sgh: and in like manner a poet says,

* فَلَمْ أَرَ عامًا عَوْضُ أَكْثَرَ هالكًا *

[*And I have not seen a year, ever, more destructive*]. (TA.) But it is decl. when prefixed to another noun; as in the saying, العائضين لَا أفعلُه عوضَ (Mughnee, K) *I will not do it, ever;* (TA;) and لَا آتيكَ عوضَ

العائضين [*I will not come to thee, ever*]; like as one says, دهر الدَّاهرين: (S, O:) [for in this case you may not say عوض.] And one also says افعل ذاك من ذى عوضٍ, [in which the first word is written in some copies of the S and K افعل, and in others أَفْعَلُ,] like as one says, من ذى أُنُفٍ, (S, O, K,) and من ذى قَبَلٍ, (S, O,) meaning [*Do thou,* or *I will do, that*] *in what is* [*now*] *to be begun* [*of time;* meaning, *immediately:* see أُنُفٌ]: (S, O, K:) [thus making عوض decl., and using it without a negative, which must always accompany it when it is indecl.] [See also عوضٌ.] Or عوض signifies *Time;* syn. الدَّهر (K) and الزَّمان; (TA;) which is thus called because, as often as a portion thereof passes, it substitutes for it another portion: (Mughnee, K:) or, as some say, because they assert that it despoils and gives compensation. (Mughnee.) [See an ex. in the Ham p. 271, where it occurs in this sense with tenween, in the printed text, though said in the commentary to be indecl., with fet-h or with damm.] Or it is an oath; (Ibn-El-Kelbee, Mughnee, K,) and is (so in the O and Mughnee, but in the K or) the name of *A certain idol, belonging to Bekr Ibn-Wáïl:* (S, Mughnee, O, K:) as in a verse cited in art. مور: (O, Mughnee:) but if so, there is no reason for its being used indeclinably in a verse of El-Aashà cited voce أَسْحَمُ [q. v.]: (Mughnee:) or it is a word used in the manner of an oath; a man saying to his companion, عوضُ لا يكونُ ذلك أَبَدًا [as though meaning *Nay, that will not,* or *shall not, be, ever*]: for if it were a noun signifying *time,* it would be with tenween; but it is a particle by which is meant an oath, like أَجَلْ and نَعَمْ. (Lth, O.)

عوضٌ *A substitute; a thing given,* or *received,* or *put,* or *done, instead* of, *in place* of, *in lieu* of, or *in exchange* for, another thing; *a compensation; a thing given,* or *received, by way of replacement;* (O;) syn. بَدَلٌ; (M, Msb;) or خَلَفٌ: (A, K:) pl. أَعْوَاضٌ. (S, Msb.) See also مَعُوضَةٌ. [Hence, عوضًا عنه *As a substitute for it; instead of, in the place of,* or *in exchange for, it; as a compensation for it;* &c.] من ذى عوضٍ *i. q.* من ذى عوضٍ. (TA in art. قبل.)

العُوَيْضَان, in the dim. form, [but whether in the sing. or dual form is not shown,] The *penis of a man:* of the dial. of El-Yemen. (TA.)

عَائِضٌ in the saying of Aboo-Mohammad ElFak'asee, (K,) i. e. (TA) in the following saying,

* هَلْ لَكَ وَالعَارِضُ مِنْكَ عَائِضُ *

* فِى هَجْمَةٍ يُغْدِرُ مِنْهَا القَابِضُ *

(S, O, TA, in this art. and in art. عرض,) is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, like [the epithet in the phrase] عِيشَةٌ رَاضِيَةٌ, (S, O, K,) meaning مَرْضِيَّةٌ: (S, O:) As says that the poet is addressing a woman whom he is desirous of marrying, saying, *Art thou in want,* (*and the gift appearing from thee shall have an exchange made for it* to thee by me) *of a hundred*

camels which I will assign to thee as a dowry, *some whereof the* [*quick*] *driver will abandon,* not being able to collect them together because of their large number? (S in art. عرض: [and the like is said in the O, as on the authority of Lth: but I have made a transposition in the explanation, directed in the TA, to make it agree with the order of the words of the verse:]) or the meaning is, *and the giver of a thing in exchange for* the enjoyment of *thee receiveth an exchange* from thee by marriage which is equal to that which he giveth in exchange for thee; عائض being from عَضُتْ, not from عَضَتْ: [so that, accord. to this explanation, it is used in the sense of its own proper measure, فَاعِلٌ:] but IB says that the phrase, in his poetry, is والعَائِضُ مِنْكَ عَائِضُ, meaning *the thing given in exchange by thee will be* [indeed] *a substitute,* or *a compensation;* like as you say الهِبَةُ مِنْكَ هِبَةٌ: (TA in art. عرض:) the verse is also related differently, with مائة in the place of هجمة, and يسئر in the place of يغدر. (TA.) ___ See also عوض, in two places.

مَعُوضَةٌ, (S, O, K,) like مَعُونَةٌ, (O, TA,) a subst. from عَاضَهُ; (S, O, K;) [i. e. as expl. in the TK, meaning خَلَفٌ and بَدَلٌ;] as also عِوَضٌ. (O, K.)

عوط

1 **عَاطَتْ**, aor. تَعُوطُ, (S, K,) and تَعِيطُ, (K,) inf. n. عَوْطٌ (M, TA) and, accord. to some, عُوطَطٌ, which others hold to be a pl. of عَائِطٌ, (A'Obeyd, S,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and عَيْطٌ and عِيَاطٌ, (K,) *She* (a camel) *did not conceive in the first year after having been covered: nor in the next following year:* (S:) or *i. q.* اعتاطت and تعوّطت and تعيّطت, (K,) which (or the first and second of which, IDrd, O) signify *she* (a camel, IDrd, S, M, A, O, K, and a woman, A, K) *did not conceive for several years,* (Lth, IDrd, S, O, K,) *without being barren;* (Lth, K;) and sometimes this is caused by the abundance of her fat: (Lth, S:) the last three verbs also signify, (the first of them accord. to the K, and the other two also accord to the TA,) *she* (a camel) *did not conceive, having been covered;* (K, TA;) or *although her womb had attained to maturity.* (TA. [See also اعتاصت, in art. عوص.]) ___ [Hence the saying,] هٰذَا زَمَانٌ عَقُمَتْ فِيهِ القَرَائِحُ وَاعْتَاطَتِ الأَذْهَانُ اللَّوَاقِحُ [*This is a time in which the powers of elicitation have become unproductive, and the pregnant intellectual faculties have become fruitless*]. (A, TA.) [Hence also,] اعتاط الأَمْرُ *The affair was,* or *became, difficult;* or *difficult and intricate;* or *impossible; i. q.* اعتاص. (S, O.) See also art. عيط.

5 **تَعَوَّطَ** see 1: and see also عَاطَتْ in art. عيط.

8 **إِعْتَوَطَ** see 1, in three places.

عُوطَةٌ The *quality denoted by the epithet* عَائِطٌ, in a she-camel; as also عُوطَطٌ and عُوطُطٌ and عُيْطَطٌ [perhaps a mistake for عِيطَطٌ]. (TA.)

عُوطَطٌ and عُوطُطٌ: see 1, and عُوطَةٌ, and عَائِطٌ, this last in two places.

عَائِطٌ A she-camel *not conceiving in the first year after having been covered:* (Ks, Az, S, O:) or a she-camel, (Lth, K,) and a woman, (K,) *not conceiving for several years, without being barren;* (Lth, K;) as also مُعْتَاطٌ : (Lth, IAth, O, * TA:) and a she-camel *not conceiving when covered;* (K;) as also مُعْتَاطٌ , or مُعْتَاطَةٌ : (accord. to different copies of the K:) or *not conceiving when her womb has attained to maturity:* (TA:) مُعْتَاطٌ is also applied to a ewe or she-goat, as meaning *not conceiving, by reason of the abundance of her fat;* (IAth;) and occurs in a trad., so applied, (S, IAth,) and expl. as signifying الَّتِى لَمْ تَلِدْ وَقَدْ حَانَ وِلَادُهَا; but by this is app. meant *that has not conceived, although the time for her conceiving has come:* (IAth:) the pl. of عَائِطٌ is عُوطٌ, (Ks, S, M, O, K,) which is also applied to women, and she-goats, (M,) and عِيطٌ (Ks, S, O, K) and عُيَّطٌ (M, O, K) and عَوَائِطُ (TA) and عُوطَطٌ [which is irregular, like حُوَلَلٌ,] (Ks, S, O, K) and عَوْطَطٌ (accord. to the CK) and عُوطُطٌ, (K,) but this is a dial. var. of عُوطَطٌ accord. to those who assert it to be an inf. n., (As, O, TA,) for some assert this last to be an inf. n., not a pl., and in like manner حُوَلَلٌ, (A'Obeyd, S, O,) but Sb holds it to be a subst. in the sense of an inf. n., originally عِيْطَطٌ. (L, TA.) عَائِطٌ عِيطٌ and عَائِطٌ عُوطٌ and عَائِطٌ عُوطَطٌ (S, O, K) have an intensive signification, (K,) *Not conceiving in the first year after having been covered, nor in the next following year;* like حَائِلٌ حُولٌ and حَائِلٌ حُوَلَلٌ. (S, O.) [عِيطٌ is also pl. of أَعْيَطُ, which see in art. عيط.]

مُعْتَاطٌ , and with ة: see عَائِطٌ, in four places. The author of the K has confounded the words belonging to this art. with those belonging to art. عيط. (TA.)

عوف

1 **عَافَتِ الطَّيْرُ**, (Sh, O, K,) aor. تَعُوفُ, inf. n. عَوْفٌ, (Sh, O,) *The birds circled over a thing,* (Sh, O, K,) or *over the water,* or *over carcasses* or *corpses:* or *circled over a thing, going to and fro and not going away, desiring to alight:* (K:) AA says that the medial radical is و; others say that it is ى, as will be shown in art. عيف. (TA.) And عَافَ *He* (a man, TA) *kept,* or *clave, to the trees,* or *plants, called* عَوْف. (O, K, * TA.)

5 **تعوّف** *He* (a lion) *sought,* or *sought for* or *after, the prey,* by night. (TA.) [It is used as intrans. and as trans.:] see عَوْفٌ and عُوَافَةٌ.

عَافٌ *i. q.* سَهْلٌ [*A soft tract,* or *a plain,* &c.]. (O, K.)

عَوْفٌ *A state, condition,* or *case.* (S, O, K.) So in the saying, نَعَمْ عَوْفُكَ [*May thy state,* &c., *be good,* or *pleasant*]. (S, O.) One says also, أَصْبَحَ فُلَانٌ بِعَوْفِ سَوْءٍ, and بِعَوْفِ خَيْرٍ, meaning [*Such a one entered upon the morning,* or, simply, *became,*] *in an evil state,* and *in a good state:* or, accord. to some of the lexicologists, one should not say بِعَوْفِ خَيْرٍ, but only شَرٍّ [or سَوْءٍ]. (IDrd, O.) ___ Also *Fortune;* syn. جَدٌّ and حَظٌّ. (O, K.) And so, accord. to some, in the saying, نَعَمْ عَوْفُكَ [i. e. *May thy fortune be good*]. (O, TA.) ___ And *i. q.* طَائِرٌ [as meaning *An omen*]. (K, TA.) And thus it is said to signify in the form of prayer above mentioned: (TA:) [for,] as some say, the meaning is, نَعَمْ طَيْرُكَ [*May thy omen be good*]. (O, TA.) ___ And The ذَكَر. (O, K.) One says to a man on the morning after his first going in to his wife, نَعَمْ عَوْفُكَ, meaning thereby the ذَكَر [i. e. *May thy* ذكر *be in a good state*]. (O, TA.) A'Obeyd says, Some men used to explain (يَتَأَوَّلُ [for which يَتَنَاوَلُ is erroneously put in the O]) العَوْف as the فَرْج [meaning the ذَكَر], and I mentioned it to AA, and he disapproved it: (S, O, TA:) but a verse has been cited

in which عَوْفِى [certainly] means ذَكَرِى. (TA.) ___ And *A guest.* (Lth, O, K.) And thus it has been expl. as used in the saying, نَعَمْ عَوْفُكَ. (O, * TA.) ___ And The *cock.* (O, K.) ___ And The *lion:* because he seeks his prey (يَتَعَوَّفُ) by night. (O, K.) ___ *And The wolf.* (O, K.) ___ And *One who toils,* or *seeks the means of subsistence, for his household,* or *family.* (IAar, O, K.) ___ And *A certain idol.* (O, K.) ___ And *A species of trees;* (O;) or *a species of plants,* (AHn, O, K,) *of the plants of the desert,* (AHn, O,) *of sweet odour.* (AHn, O, K.) ___ أُمُّ عَوْفٍ *The* جَرَادَة, (S, O,) [i. e.] the *female of the* جَرَاد [or *locust*]. (K.) And أَبُو عَوْفٍ *The* جَرَاد [meaning the *male locust*]. (Az, O, K.) Also (i. e. عَوْفٌ) *a good manner of tending* or *pasturing* [cattle]: (O, K:) [or rather, simply,] the *tending* or *pasturing* [cattle]: so in the saying, إِنَّهُ لَحَسَنُ العَوْفِ فِى إِبِلِهِ [*Verily he is one who has a good quality of tending,* or *pasturing, in respect of his camels*]. (TA.)

عُوَافٌ : see عُوَافَةٌ.

أُمُّ عُوَيْفٍ *A small creeping thing* (دُوَيَّبَةٌ), *other than the* جَرَادَة [which is termed أُمُّ عَوْفٍ]. (TA.) ___ And, accord. to AHát, أَبُو عَوْفٍ *A species of the* [*beetles called*] جُعْلَان [pl. of جُعَلٌ]: it is *a small creeping thing* (دُوَيَّبَةٌ), *dust-coloured, that excavates with its tail and with its two horns, and* [*then*] *never appears.* (TA.)

عُوَافَةٌ (O, K) and عُوَافٌ (K) The *prey which the lion seeks* (مَا يَتَعَوَّفُهُ الأَسَدُ) *by night, and which he devours.* (O, K.) ___ And (both words, K) *A thing that becomes,* or *has become, an acquisition* of any one (O, K, TA) *by night.* (TA.)

عوق

1 **عَاقَهُ**, aor. يَعُوقُهُ, (S, O, Msb,) inf. n. عَوْقٌ, (S, O, Msb, K,) with which عِيقٌ [as inf. n. of

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عَاقَهُ having يَعِيقُهُ for its aor.] is syn.; (O and K in art. عيق;) and اعْتَاقَهُ, (S, O,) inf. n. اعْتِيَاقٌ; (K;) and اعَاقَهُ [if not a mistranscription for اعْتَاقَهُ]; (Msb;) and عَوَّقَهُ, (Msb,) inf. n. تَعْوِيقٌ; (S, O, K;) and تَعَوَّقَهُ; (IJ, TA;) *He*, or *it, hindered, prevented, impeded*, or *withheld, him;* (S, O, Msb, K, TA;) *turned him back* or *away; retarded him;* or *diverted him by occupying him otherwise;* (S, O, K, TA;) عَنْ كَذَا [*from such a thing*]; (S, O, TA;) and عَنِ الوَجْهِ الَّذِى أَرَادَهُ [*from the course that he desired to pursue*]. (TA.) [Accord. to the S and O and K, the first is *syn. with* حَبَسَهُ and صَرَفَهُ, and so is the last accord. to IJ and the TA, as is the second accord. to the S and O, and so app. are this and the fourth accord. to the K; and accord. to the S and O and K and TA, the fourth is *syn. with* ثَبَّطَهُ, as are also the first and second accord. to the K and TA: accord. to the Msb, the first and third and fourth are *syn. with* مَنَعَهُ.] And عَقَاهُ signifies the same as عَاقَهُ and عَوَّقَهُ and اعْتَاقَهُ. (TA.) ___ مَا عَاقَتْ عِنْدَ زَوْجِهَا وَلَا لَاقَتْ, (S,) or مَا عَاقَتْ وَلَا لَاقَتْ عِنْدَ زَوْجِهَا, (O, K,) means *She did not cleave*, or *stick, to the heart of her husband;* (S, O, K, TA;) to which IKtt adds, *and did not hinder him from separating himself from her*, or *marrying another:* and some say that it means *she was not happy with her husband; near to his heart; in favour with him*, or *beloved by him:* and some, that عَاقَتْ is an imitative adjunct to لَاقَتْ, because the latter signifies لَصِقَتْ. (TA.)

2 **عَوَّقَ** see the first sentence above.

4 **اعاقهُ** : see 1, first sentence. أَعُوقَ بِى الدَّابَّةُ, or الزَّادُ, *The beast,* or *the travelling-provision,* [*by failing me,*] *disabled me from prosecuting my journey;* syn. قَطَعَ. (Ibn-'Abbád, O, K.) ___ And أَعُوقَ عَنِّى *It caused me to be in difficulty* (أَعْوَصَنِى), *so that I was unable to accomplish it.* (Ibn-'Abbád, O.)

5 **تعوّق** *He became hindered, prevented, impeded, withheld, turned back* or *away, retarded,* or *diverted by being occupied otherwise;* [عَنْ أَمْرٍ *from an affair;*] syn. تَثَبَّطَ. (S, O, K.) تعوّقه: see 1, first sentence.

8 **اعتاقهُ** : see 1, first sentence. [Accord. to Freytag, اعتاق also signifies *He was detained,* or *retained,* (*retentus fuit,*) with, or at the abode of, any one: and *he was bound.*]

عَاقْ عَاقْ, (thus in copies of the K,) or [correctly] عَاقٍ عَاقٍ, like غَاقٍ غَاقٍ, (Lh, O,) *The cry of the crow;* (Lh, O, K;) an imitation thereof. (K.)

عَوْقٌ [an inf. n.: and also used as an epithet, signifying] One *who hinders, prevents, impedes,* &c., [see 1,] *people from that which is good;* as also عَوْقَةٌ [but app. in an intensive sense]. (K. [See also عُوَقٌ.]) ___ See also عَائِقٌ, in two places. ___ And see عُوقٌ. ___ Also *A place of bending,* or *inclining, of a valley, to the right* or *left.* (O, K.) ___ And *Time:* so in the saying, لَا يَكُونُ ذٰلِكَ آخِرَ عَوْقٍ [*That will not be to the end of time*]. (K.)

عُوقٌ A man *in whom,* (O,) or *with whom,* (K,) *is no good;* (O, K;) as also عَوْقٌ ; (K;) occurring in the saying of Ru-beh,

* فِدَاكَ مِنْهُمْ كُلُّ عَوْقٍ أَصْلَدُ *

[*May every one of them in whom,* or *with whom, is no good, who is niggardly, be*

thy ransom]: (TA:) pl. أَعْوَاقٌ. (K.) ___ See also عَائِقٌ.

عَوْقٌ *Hunger:* (O, K:) like عَوْلَقٌ. (O.)

عَوِقٌ : see عُوَقٌ: ___ and عَائِقٌ. ___ Also *Hungry:* [a meaning indicated, but not expressed, in the O and K:] you say رَجُلٌ عَوِقٌ لَوِقٌ [*A very hungry man*]; (IAar, O, K;) لَوِقٌ being an imitative [and corroborative] sequent. (TA in art. لوق.)

عُوَقٌ and عُوَقَةٌ (S, O, K) and عَوِقٌ , (K,) which last is from IAar, and is by some written عَوْقٌ , (TA,) and عَيِّقٌ and عَيِّقٌ , this last with fet-h, (K,) i. e. with fet-h and teshdeed to the ى, (TA, [but in the CK عَيْقٌ,]) A man *having the quality of hindering, preventing, impeding, retarding,* or *diverting by otherwise occupying,* (S, O, K, TA,) *men from that which is good, and his companions, because accidents diverting him from his course prevent his attaining the object of his want:* (TA: [see also عَوْقٌ:]) and (O, K) IDrd says, (O,) عُوَّقٌ , (O, K,) thus with tesh-deed accord. to El-Arzenee and Aboo-Sahl ElHarawee, applied to a man, (O,) signifies one *who hinders, prevents, impedes,* &c., *men from* [*accomplishing*] *their affairs:* (O, K:) or it signifies, (K,) or signifies also, accord. to IDrd, (O,) *a coward,* or *cowardly;* (O, K;) in this sense peculiar to the dial. of Hudheyl; (O;) and so عُوَقٌ: and عُوَقٌ is also *syn. with* عَائِقٌ : (K:) thus it means accord. to Aboo-Usámeh, as an epithet applied to a man: (O:) and عُوَّقٌ (O, K) accord. to him (O) is pl. of عَائِقٌ : (O, K:) and عُوَقٌ and عُوَّقٌ both signify also one *whom affairs cease not to hinder, prevent, impede,* &c., *from* [*accomplishing*] *the object of his want:* and one *who, when he purposes a thing, does it:* (K:) thus they are expl. by Ibn-'Abbád; as though having two contr. significations. (O.)

عَوَقٌ : see عُوَقٌ, first signification.

عَوْقَةٌ : see عَوْقٌ.

عُوَقَةٌ : see عُوَقٌ, first signification.

عُوَاقٌ *A sound that issues from the belly of a beast,* or *horse* or *the like, when he is going along;* (O, K;) as also وعُوَاقٌ: (O:) and some say, *a sound* of anything. (TA.)

عَوِيقٌ The *sound of the sheath of the penis of the horse;* as also وعَيِقٌ. (TA.)

عَائِقٌ and عَوْقٌ and عُوقٌ and عَوِقٌ all signify the same; (K, TA;) i. e. [A person, or thing,] *hindering, preventing, impeding, withholding, turning back* or *away, retarding,* or *diverting by occupying otherwise:* (TA:) see also عُوَقٌ, in two places: the pl. of the first is عُوَّقٌ. (O, K.) One says, عَاقَنِى عَائِقٌ (K, TA) and عَقَانِى عَاقٌ (TA) [*A hinderer* or *hindrance,* or *an impeder* or *impediment,* &c., *hindered me,* or *impeded me,* &c.,] عَنِ الأَمْرِ الَّذى أَرَدْتُ [*from the thing that I desired* to do]. (TA.) And عَوَائِقُ الدَّهْرِ signifies *The accidents,* or *casualties, of time* or *fortune, that divert* [or *hinder* or *impede*] *by busying* or *occupying* or *employing:* (S, O, K, TA:) the former noun being pl. of عَائِقَةٌ, or anomalously of عَوْقٌ . (TA.)

عُوَّقٌ : see عُوَقٌ, in three places.

عَيِقٌ and عَيَّقٌ: see عُوَقٌ, first signification. ___ It is also used as an imitative sequent: one says عَيِقٌ لَيِقٌ ضَيِقٌ (K) or ضَيِقٌ عَيِقٌ لَيِقٌ (IAar, TA) [app. meaning *Very niggardly*]: or, as some say, عَيِقٌ signifies as expl. voce عَوَقٌ, and is not an imitative sequent. (TA.)

العَيُّوقُ *A red* [?] *bright star in,* or *on, the right* [?] *edge of the Milky Way, following, not preceding,* الثُّرَيَّا [*the Pleiades*]; *rising before* الجَوْزَآء [by which may be meant either *Orion* or *Gemini*]: (TA:) when it has risen, it is known that الثُّرَيَّا has risen: (O:) [it is the well-known name of the star *Capella,* notwithstanding its being described above as red, and as in, or on, the right of the Milky Way; for Capella, though not now red, has been observed to alter in brightness by astronomers in very recent times; and I think that the word rendered above right, which is

أَيْمَن, is probably a mistranscription for أَيْسَر, i. e. left: the description here following plainly indicates Capella:] it is *the bright star* [a] *upon the left shoulder of Auriga:* that upon the left elbow is العَنْز: the two on the left wrist together with العيّوق are called العَنَاز: [see عَنْز:] it is also called the رَقِيب [or watcher] of الثُّرَيَّا, because it rises therewith at many places: and the star on the right shoulder [i. e. β] with the two upon the ankle-joints [which may be θ and ι, for the constellation, is variously figured,] are called تَوَابِعُ العَيُّوق: (Kzw:) it is [said to be] called العيّوق because of its [being regarded as] impeding الدَّبَرَان from meeting الثُّرَيَّا: (TA:) عَيُّوق, (Lth, Az, S, O,) is originally عَيْوُوق, (S, O,) its medial radical being و; or it may be ى. (Lth, Az, TA.) One says also, هٰذَا عَيُّوقُ طَالِعًا [meaning *This is* العَيُّوقُ *rising*]; suppressing the ال, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween]. (IAar, TA.)

مَعْوُقٌ One who is *disappointed of attaining his object* [by the failing of his beast or of his travelling-provision: see أَعْوَق]; syn. مُخْفِقٌ. (Ibn-' Abbád, O, K.) ___ And *Hungry.* (Ibn- 'Abbád, O, K.)

يَعُوقُ *A certain idol which pertained to the*

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people of Noah: (S, O, K:) or originally *a certain righteous man in his age, of whom and of seven other righteous men after him, by the direction of the Devil, were made images, which in process of time became objects of worship:* (Lth, O, K:) or *a certain idol which pertained to* [*the tribe of*] *Kináneh,* (Zj, TA,) or *to Murád.* (Ksh and Bd in lxxi. 23.) [See also وَدٌّ.]

عول

1 **عَالَ عِيَالَهُ** , (S, Mgh, O, Msb, * K, TA,) aor. يَعُولُ, (S, O, Msb,) inf. n. عَوْلٌ (S, O, Msb, K) and عِيَالَةٌ (S, O, K) and عُوُولٌ; (K;) *He fed, nourished,* or *sustained, his family,* or *household,* (S, Mgh, O, Msb, * K, [in the Msb, اليتيم, *the orphan,*]) *and expended upon them:* (S, Mgh, O:) or *he supplied them with what they needed of food and clothing and other things:* (TA:) and أَعَالَهُمْ and عَيَّلَهُمْ signify the same. (K.) One says, عُلْتُهُ شَهْرًا *I supplied him with his means of subsistence for a month.* (S, O.) And it is said in a trad., ابْدَأْ بِمَنْ تَعُولُ i. e. [*Begin thou*] *with those whom thou sustainest, and whose expenses are incumbent on thee;* and if anything remain over and above, let it be for the strangers, or those who are not related to thee. (TA.) And عال, (Ks, K, TA,) aor. as above, (Ks, TA,) inf. n. عَوْلٌ and عِيَالَةٌ (K, TA) and عُوُولٌ, (TA,) *He had a numerous family* or *household;* (K, TA;) [and] so اعال , (Z, Mgh, O, Msb,) and أَعْوَلَ , (Z, O, K,) and أَعْيَلَ , (Msb, K, TA,) this last formed by the change of و into ى, (TA,) [or formed from عِيَالٌ,] and عيل [i. e. عَيَّلَ]: (Msb:) اعال is also expl. as meaning [simply] *he had a family,* or *household:* and أَعْوَلَتْ , occurring in a trad., as meaning *she brought forth children,* is said by IAth to be originally أَعْيَلَتْ, signifying *she had a family,* or *household;* but Z says that اعيلت is formed with a regard to the word عِيَالٌ, and is not the original form. (TA.) [See also 4 in art. عيل.] مَا لَهُ عَالَ وَمَالَ is a form of imprecation, meaning [*What ails him?*] *May he have a numerous family* or *household, and may he decline from the right course in his judgment.* (K. [See another explanation in art. عيل.]) And the saying, in the Kur [iv. 3], ذٰلِكَ أَدْنَى أَلَّا تَعُولُوا has been expl. as meaning [*That will be more,* or *most, apt, fit,* or *proper,*] *that ye may not have numerous families* or *households.* (TA.) ___ [Hence, probably,] عال, aor. as above, [and يَعِيلُ, (see 1 in art. عيل,)] signifies also *He* (a man) *was,* or *became, poor;* (Ks, TA;) [and] so اعال . (K.) And Yoo says that لَا يَعُولُ

عَلَى القَصْدِ signifies لَا يَحْتَاجُ [app. meaning *No one will become poor,* or *in want, while following the right course*]: (TA:) and so لَا يَعِيلُ. (TA in art. عال المِيزَانُ.) عِيلَ, (S, Mgh, O, Msb, K,) aor. يَعُولُ and يَعِيلُ, (K, TA,) inf. n. عَوْلٌ and عَيْلٌ, (TA,) *The balance inclined,* or *declined,* (S, Mgh, O, Msb,) *and rose:* (Mgh, Msb:) or *one of its extremities rose above the other:* (TA:) or *it was,* or *became, defective, and declined from the right state:* or [in the CK and] *it was,* or *became, excessive.* (K, TA.) And [hence,] عال فى المِيزَانِ *He was,* or *became, unfaithful;* or *he acted unfaithfully.* (Msb.) A poet says,

* قَالُوا ٱتَّبَعْنَا رَسُولَ ٱللّٰهِ وَٱطَّرَحُوا *
* قَوْلَ الرَّسُولِ وَعَالُوا فِى المَوَازِينِ *

[*They said, We have followed the way of the Apostle of God: but they have rejected the saying of the Apostle, and been false in the balances,* i. e., *unfaithful*]. (S, O.) ___ And عال, (inf. n. عَوْلٌ, Msb,) *He* (a judge, Mgh) *deviated from the right course,* or *acted wrongfully,* (S, Mgh, O, Msb, K,) فى الحُكْمِ [*in the judgment*]. (S, O.) Hence, in the Kur [iv. 3, mentioned above], أَلَّا تَعُولُوا [*that ye may not deviate from the right course*], (S, Mgh, O, Msb, TA,) accord. to Mujá- hid, (S, O, Msb,) and most of the expositors. (TA.) ___ And hence, (S, Mgh, O,) in the opinion of A'Obeyd, (S, O,) عَالَتِ الفَرِيضَةُ, (S, Mgh, O, Msb, K,) aor. تَعُولُ, (TA,) inf. n. عَوْلٌ, (S, Mgh, O, Msb,) *The* فَرِيضَة [or *primarily-apportioned inheritance*] *deviated* [*by excess*] *from the limit of the named* [*primary*] *portions* [which are all fractions of four and twenty]; (Bd in iv. 3;) [meaning] *it rose* [*above*], (S, O, Msb, K,) or *exceeded,* (K,) in the reckoning, (Msb, K,) [*the regular sum of the fixed primary portions,*] i. e., *its* [*fixed primary*], *portions exceeded* [*the regular sum thereof*], *occasioning a diminution to the sharers:* (S, Mgh, O, Msb:) العَوْلُ in this case being *the contr. of* الرَّدُّ [which I do not find in any lexicon, but

only in dictionaries of conventional terms]. (Msb.) Az relates, of El-Mufaddal, that, application having been made to him respecting [the shares of inheritance of] two daughters and a father and a mother and a wife, said, Her [the wife's] eighth has become a ninth: and A' Obeyd says, he meant that the [primary] portions had exceeded [the regular sum] so that there fell to the wife the ninth, whereas in the original case she would have had the eighth; for if the فريضة had not exceeded [the regular sum], it would have consisted of four and twenty; but when it [so] exceeded, it became of seven and twenty; and there pertained to the two daughters the two thirds [of four and twenty], i. e. sixteen portions; and to the father and the mother the two sixths, i. e. eight portions; and to the wife three reckoned as of seven and twenty, i. e. the ninth, whereas, before the exceeding, it would have been three of four and twenty, i. e. the eighth: and this question is called المَسْأَلَةُ المِنْبَرِيَّةُ, because 'Alee was asked respecting it when he was on the pulpit, and said, without premeditation, Her eighth has become a ninth. (TA.) Hence the saying, in a trad. of Maryam, [i. e. the Virgin Mary, respecting a story to which allusion is made in the Kur iii. 39, (see a note on that verse in Sale's Translation,)] وَعَالَ قَلَمُ زَكَرِيَّآءَ i. e. [*And the divining-arrow of Zacharias*] *rose upon the water.* (TA.) ___ And one says also, عَالَ زَيْدٌ الفَرَائِضَ, (S, Mgh, O,) or الفَرِيضَةَ, (Msb,) first pers. عُلْتُهَا, (K,) meaning *Zeyd made the* فرائض, or فريضة, *to be as described above;* as also أَعَالَهَا ; (S, Mgh, O, Msb, K; *) which latter is the more common. (Msb.) ___ عال said of an affair, or event, *It was,* or *became, hard to be borne, severe,* or *distressing,* and *great,* or *formidable.* (S, O, K.) ___ And also, (S, O, K,) aor. يَعُولُ, (S. O,) inf. n. عَوْلٌ, (TA,) *It* (a thing) *overcame* a person; *burdened,* or *oppressed,* him; (S, O, K;) *distressed* him; (Fr, O;) and *disquieted* him, or *rendered* him *anxious.* (K.) [See an ex. in a verse cited voce مسافة, in art. سوف.] One says, غُلِبَ مَا هُوَ i. e. عِيلَ مَا هُوَ عَائِلُهُ غَالِبُهُ [*May he be overcome! Of what is he the overcomer?*]: (S, Meyd, O, K:) a prov., (Meyd,) applied to him at whose speech, or some other thing proceeding from him, (S, Meyd, O, K,) of a like sort, (K,) one wonders: (S, Meyd, O, K:) it is of the nature of a prayer, (S, Meyd, O,) for the man; (Meyd;) like the saying, when a thing pleases one, قَاتَلَهُ ٱللّٰهُ, and أَخْزَاهُ ٱللّٰهُ. (TA.) And عِيلَ صَبْرِى *My patience was overcome;* (S, O, K;) and so عَالَ صَبْرِى: (Abu-l-Jarráh, Lh, K:) or, accord. to Aboo- Tálib, the former may mean رُفِعَ [i. e., *was taken away,* lit. *raised;* and if so, the latter may

in like manner mean ارتفع]. (TA.) عالت البيقور, occurring in a verse of Umeiyeh Ibn-Abi-s-Salt, refers to a year of drought, and means *It oppressed the* [*wild*] *oxen*, by occasioning their having سلع and عشر tied to their tails and set on fire, and being made to ascend upon the mountain; by the doing of which, the Arabs asserted that they obtained rain. (S, O. [See art. .])سلع

عالك عاليا ___ [in which عالك app. signifies properly رفعك, the agent (الله) being understood,] is like the saying لعا لك عاليا, (K, TA, [in the CK لعا لك,]) and is expl. in the T as meaning *Mayest thou rise*, or *be raised, after stumbling*, or *falling*. (TA.) ___ عيل عوله [app. signifying lit. *May the wailing for him be raised* (in the CK عولة)] means *may his mother be bereft of him;* as also عال عوله. (K, TA.)

2 **عيّلهم** [app. formed from عيالٌ, in which the ى is originally و]: see 1, first sentence. ___ It signifies also *He made them to become what are termed* عيال [i. e. *a family*, or *household*]: or *he neglected them:* (K:) or تعييل signifies the *feeding badly*. (S and O in art. عيل.) عيل as intrans.: see 1, fourth sentence. عوّل عليه *He acted*, or *behaved, with boldness*, or *presumptuousness, towards him;* or *confided in his love, and therefore acted presumptuously towards him;* and *he put*, or *imposed as a burden, upon him* [some affair]; (AZ, S, O, K;) as also أعول عليه, (K, TA,) part. n. معولٌ. (TA.) One says, عوّلت على فلان *I put*, or *imposed as a burden, upon such a one, somewhat of my affair:* and عوّل عليّ *Put thou*, or *impose thou as a burden, upon me what thou desirest*. (Ham p. 125.) ___ And *He asked aid of him;* (K, TA;) as also عوّل به.

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(TA.) One says, عوّل عليّ بما شئت *Ask thou aid of me in what thou wilt;* as though he said, *put thou*, or *impose thou as a burden, upon me, what thou likest*. (S, O.) ___ And *He relied upon it*, or *confided in it;* (Msb, K;) namely, a thing; as also عوّل به; inf. n. تعويلٌ (Msb) and معوَّلٌ, (K, TA,) thus

on the authority of Th, who thus explains it in the saying, (TA,) of Imra-el- Keys, (O,)

* وَإِنَّ شِفَائِى عَبْرَةٌ مُهْرَاقَةٌ *

* فَهَلْ عِنْدَ رَسْمٍ دَارِسٍ مِنْ مُعَوَّلِ *

[*When verily my cure is a flow of tears poured forth: but is there reliance,* or *confidence,* to be felt *at the remains of an abode becoming rased,* or *effaced?*]: or مُعَوَّل is here an inf. n. of عَوَّلْتُ in the sense of أَعْوَلْتُ, i. e. بَكَيْتُ; so that the meaning is, *weeping:* (TA:) or it here means *a place of weeping:* or, as some say, *a seeking of any means of profiting.* (O. [See also EM pp. 6 and 7.]) One says likewise, عَلَيْهِ المُعَوَّلُ, meaning [*Upon him is* placed] *reliance.* (TA.) See also 4. And عوّل, (K, and Ham p. 125,) or عوّل عَالَةً, (S, O,) inf. n. تَعْوِيلٌ, (K,) signifies *He* (a pastor, Ham) *made,* or *constructed, a shelter from the rain, termed* عالة, (S, O, K, and Ham * ubi suprà,) *by binding some branches of a tree to some branches of a tree near to the former, and then covering them with small lopped wood such as is used for firewood.* (Ham.)

4 **أَعَالَهُمْ** : see 1, first sentence. اعال and أَعْوَلَ and أَعْيَلَ as intrans.: see 1, former half, in six places. اعال الفَرِيضَةَ or الفَرِيضَةَ: see 1, latter half. See also 2, former half. أَعْوَلَ (Sh, S, O, K) and عوّل (Sh, O, K) *He wept;* (O;) as also اعْتَوَلَ : (O, K:) or *he wailed;* i. e. *raised his voice with weeping,* (S, K,) *and cried out;* (K;) or *wept, and cried out;* عَلَيْهِ *for him:* (Sh, O, Msb:) and an instance occurs, in a verse of 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, cited by Th, of اعول trans. by itself, عَلَى being suppressed. (TA.) ___ [Hence,] one says also, أَعْوَلَتِ القَوْسُ *The bow produced a sound:* (S, M, O, K, TA:) in some lexicons, as in the L, erroneously, الفَرْسُ. (TA.) And اعال and أَعْوَلَ (AZ, O, K, and S in art. عول) and مُعْوِلٌ (K) signify *He* (a man, K) *desired vehemently, eagerly, greedily, very greedily,* or *with avidity;* or *did so excessively,* or *culpably;* or *coveted;* (AZ, S, O, K;) part. ns. مُعْوِلٌ and مُعْيِلٌ . (TA.)

8 **اعْتَوَلَ** : see the next preceding paragraph.

عَالٌ a word occurring in the saying مَا لَهُ عَالٌ وَلَا مَالٌ, which means *He has not anything belonging to him.* (K.)

عَوْلٌ : see عَوْلَ ___. عَوِيلٌ is a word like وَيْبَ: one says, عَوْلَكَ and عَوْلَ زَيْدٍ [i. e. May God decree *thy woe* and *the woe of Zeyd,* virtually meaning *woe to thee* and *woe to Zeyd*]: (S, O, K:) and عَوْلٌ لِزَيْدٍ [lit. meaning *Woe to Zeyd*]: (S, O:) or, accord. to Sb and others, عَوْلَ is used only as a sequent to وَيْلَ; they said وَيْلَهُ وَعَوْلَهُ; in which, Az says, ويل and عول both signify *weeping,* or *lamentation with tears;* and Aboo- Tálib says that they are put in the accus. case as expressive of an imprecation and of blame, like as is done in the sayings وَيْلًا لَهُ and تُرَابًا لَهُ. (TA.) Also *Any affair,* or *event, that renders one anxious:* (K, * TA:) app. an inf. n. used thus as a subst. (TA.) And One *whose aid is asked* (K, TA) *in affairs of difficulty* or *importance.* (TA. [See also مُعَوَّلٌ.]) And The *food of a family* or *household.* (K.)

عَوَلٌ : see the next paragraph.

عَوَلٌ is [said to be] a subst. signifying *Reliance,* and *confidence:* (S, * K, TA:) and [it is said that] هُوَ عَوَلِي signifies *He is my stay,* or *support:* the word, however, occurs in this form, twice, in a verse of Taäbata-sharrà, accord. to the relation thereof by Aboo-'Ikrimeh; but accord. to others it is عَوَلٌ , with fet-h to the ع and و, and is said to be an inf. n.; whereas the former is said to be pl. of عَوْلَةٌ ; [and the two words signify, respectively, *a weeping* and *weepings;* for] by his saying

* لَكِنَّمَا عَوَلِي إِنْ عَوَلٌ *

the poet means *If I wept* for any one, *I would weep* &c. (TA.) ___ And عَوَلٌ is also a subst. signifying *An asking for aid.* (K, TA.)

عَالَةٌ *A* ظُلَّة [or *covering*], (K,) or *a thing like a* ظُلَّة, (S, O,) *used as a shelter from the rain,* (S, O, K,) *constructed with cuttings of trees* [*in a manner described above:* see 2, last sentence]. (TA.) ___ And *i. q.* نَعَامَةٌ, (Kr, K,) either as meaning The *species of animal thus called* [i. e. *an ostrich*], or as meaning *a* ظُلَّة, for thus نَعَامَةٌ also signifies. (TA.) [As a pl.: see عَيَالٌ.] See also art. عيل.

عَوْلَةٌ : see the next paragraph, in two places: and see also عَوْلٌ.

عَوِيلٌ *A wailing;* i. e. *a raising of the voice with weeping;* as also عَوْلٌ and عَوْلَةٌ : (S, O, K:) or *a weeping and crying out:* (Msb:) and sometimes it signifies *a cry,* or *voice, from the chest, without weeping:* (O, TA:) and sometimes عَوْلَةٌ signifies the *burning sensation of grief* and *of love, without a raising of the voice and without weeping.* (TA.) [See also عَوَّالٌ.] Also *Weak:* ___ and hence it is used as a name for *One of the ropes of a ship* or *boat.* (TA.)

عَيَالٌ , belonging to this art. and to art. عيل; (K, mentioned in the S and O in the latter art.;) or its ى is substituted for و, for it is from عَالَ, aor. يَعُولُ, in the first of the senses expl. above, and seems to be an inf. n. used in the sense of a pass. part. n.; (IB, TA;) [and if so, it may be used as a sing. (as it is in the Ksh and by Bd in xvi. 78 and in the S and Mgh &c. voce كَلٌّ and in the O and K voce حَمِيلَةٌ) and also as a pl.; but in general] it signifies *A family,* or *household;* (Msb;) [i. e.,] a man's عِيَال are the *persons whom he feeds, nourishes,* or *sustains;* (S, O, Msb, K;) or the *persons who dwell with him, and whose expenses are incumbent on him, as his young man,* or *slave, his wife, and his young child:* (KT:) and عَيِّلٌ signifies the same: (K:) or this latter (which is originally عَيْوَلٌ, TA) is sing. of عِيَالٌ x(S, Mgh, O, Msb) and of عَيَائِلُ, (S, O,) like as جَيِّدٌ is sing. of جِيَادٌ (S, Mgh, O, Msb) and of جَيَائِدُ; (S, O;) the last being a pl. pl., (K in art. عيل,) [as also عَيَالَاتٌ, of which see an ex. voce أَزْمَلُ;] but is sometimes used as a pl., for عَشَرَةُ عَيِّلٍ, accord. to an ex. in a trad., signifies *ten persons fed, nourished,* or *sustained, by a man:* (TA:) or the pl. [of عَيِّلٌ] is عَالَةٌ, (Kr, K,) [like as سَادَةٌ is said to be pl. of سَيِّدٌ,] or, accord. to ISd, it is pl. of عَائِلٌ, [q. v. in art. عيل, and in

like manner سادة is held by him to be pl. of سائد, not of سيد,] for [he says that] a word of the measure فيعل never forms a pl. [like عالة, which is] of the measure فعلة; (TA;) and [عيائل is applied to women, for] one says نسوة عيائل. (K.) العيالُ [as meaning *The dependants for sustenance*] is also used, metaphorically, in relation to birds, and to predaceous and other beasts. (TA.) And أُمُّ العيال is a name for *The cooking-pot.* (T in art. ام.)

عوالَة *Want:* and *intrusion at feasts, uninvited.* (TA.)

عَوَّالٌ *A weeping:* an inf. n. [or rather a quasiinf. n.] of عَوَّلَ: pl. عَوَاوِيلُ, and by poetic license عَوَاوِلُ. (TA.) [See also عويل.]

عائل [act. part. n. of عَالَ]. ___ One says أَمرٌ عائلٌ and عالٍ, the latter being formed by transposition, meaning [*An affair,* or *event,*] *hard to be borne, severe,* or *distressing,* and *great,* or *formidable.* (TA.) ___ عائل applied to a measure of capacity means *Exceeding others.* (IAar, TA in art. عيل.)

عيّل : see عيالٌ, in two places.

أَعْوَلُ *i. q.* أَشَدُّ [*More,* and *most, hard to be borne,* &c.]: and أَعْلَى, occurring in a verse of Aboo-Dhu-eyb, signifies the same, being formed from أَعْوَلُ by transposition. (TA.)

مَعُولٌ [*Fed, nourished,* or *sustained:* &c. And] *Overcome:* applied in this sense to patience: (K:) and to a man, in respect of his opinion, or judgment. (TA.)

مَعْوَلٌ, followed by عَلَيْه, *Wailed for:* thus in the trad., المَعْوُلُ عَلَيْه يُعَذَّبُ, (S, O,) or, as some relate it, المُعَوَّلُ ; i. e. *He* (of the dead) *who is wailed for will be punished.* (O.)

مُعْوِلٌ : see 2: and see also 4, last sentence.

مِعْوَلٌ [*A pickaxe,* or *stone-cutter's pick;* (so in the present day;)] the *iron implement,* (K,) *a*

large فَأْس, (S, O, Msb,) *with which are pecked,* or *hollowed out,* (S, O, K,) *rocks,* or *great masses of stone,* (S, O,) or *mountains:* (K:) pl. مَعَاوِلُ. (S, O.) [See also صَاقُورٌ.]

مُعْيِلٌ A man *having a family,* or *household, whom he has to feed;* [or, accord. to an explanation of its verb, *having a numerous family* or *household;*] as also مُعَيَّلٌ, like مُحَمَّدٌ [in measure]: (TA: [see also art. عيل:]) or مُعَيَّلٌ signifies one *whose property is deficient and whose family,* or *household, have overcome him.* (TA in art. خلع.) See also 4, last sentence.

مُعَوَّلٌ One *of whom aid,* or *succour, is asked:* (S, O, TA:) and one *upon whom reliance,* or *confidence is placed.* (TA.) One says, مَا لَهُ فِى القَوْمِ مِنْ مُعَوَّلٍ *He has not, among the people,* or *party, any of whom aid is* [*to be*] *asked.* (S, O.) [See also عَوْلٌ.] It is also an inf. n. of عَوَّلَ. (Th. K. TA.) See that verb, in three places. Also *A place of weeping* [or *of wailing*]: so, accord. to some, in the verse cited in the second paragraph [q. v.]. (O.) See also مُعْوَلٌ.

مُعَيَّلٌ : see مُعْيِلٌ, in two places.

مُعَيِّلٌ *A constructor of the sort of shelter from the rain called* عَالَةٌ. (Skr, S, O.)

عوم

1 عَامَ فِى المَآءِ, (Mgh, Msb,) aor. يَعُومُ, (Msb,) inf. n. عَوْمٌ, (S, Msb, K,) *He swam in the water;* syn. سَبَحَ: (Mgh:) العَوْمُ signifying السِّبَاحَةُ: (S, K:) or, accord. to the author of the Iktitáf, the former signifies *the coursing along in water with immersion of oneself;* and the latter, the coursing along upon water without immersion of oneself: [but see what follows:] or, as some say, the former is an act of rational beings, and the latter is of irrational; but Bd, on the words كُلٌّ فِى فَلَكٍ يَسْبَحُونَ [in the Kur xxi. 34], says that السِّبَاحَةُ is the act of rational beings. (MF, TA.) It is said in a trad., عَلِّمُوا صِبْيَانَكُمُ العَوْمَ [*Teach ye your young boys swimming*]. (TA.) And one says, العَوْمُ لَا يُنْسَى [*Swimming* once learned *will not be forgotten*]. (S, TA.) ___ And عَامَتِ السَّفِينَةُ, (TA,) inf. n. as above, (S, K,) *The ship coursed along.* (S, K, TA.) ___ And عَامَتِ النُّجُومُ, inf. n. as above, *The stars coursed along.* (TA.) ___ And عَامَتِ الإِبِلُ, (TA,) inf. n. as above, (S, K,) *The camels marched along,* or *journeyed,* (S, K, TA,) in the desert. (TA.) And يَعْمُنَ فِى لُجِّ السَّرَابِ [*They course along in the apparently-boundless expanse of the mirage*]. (A, TA.)

2 عَوَّمَ السَّفِينَةَ, inf. n. تَعْوِيمٌ, *He made the ship to swim* [or *float*] in [or upon] the sea. (TA.) [J cites immediately after explaining عَامَةٌ in relation to a turban,]

* وَعَامَةٍ عَوَّمَهَا فِى الهَامَةِ *

[*Many a turn* or *twist, of a turban, which he turned,* or *twisted, upon the head*]. (S.) ___ And تَعْوِيمٌ also signifies The *putting,* or *placing,* reaped corn *in handfuls.* (S, K.) See also the next paragraph, in two places.

3 عَاوَمَهُ, (Lh, K, TA,) inf. n. مُعَاوَمَةٌ and عِوَامٌ, *He hired him,* or *tock him as a hired man* or

hireling, for the year: (Lh. TA:) or *he made an engagement,* or *a contract, with him for work* or *the like, by the year* (K:) or you say, عامَلَهُ مُعَاوَمَةً; like as you say, مُشَاهَرَةً; (S, Msb:) the former from العَامُ, and the latter from الشَّهْرُ; &c. (Msb.) The مُعَاوَمَةُ that is forbidden is The *setting the seed-produce of one's year,* (S, K, TA,) or *the dates of one's palm-trees,* or *ones trees, for two years,* or *three,* (so in one of my copies of the S,) or *for what will come forth in the next following year:* or, as in the Nh, the *selling the fruit of one's palm-trees* or *of one's grape-nines* or *of one's* [*other*] *trees for two years,* or *three,* and *more than that;* (TA:) or one's *extending to a man the term of a debt that has become due by him and* his *increasing the amount of the debt:* (Lh, TA:) or one's *adding somewhat to a debt and deferring it* (K.) ___ And عاوَمَتِ السَّخْلَةُ *The palm-tree bore one year and did not bear another year:* (S, K:) like سَانَهَتْ: (As, in K and TA, art. سنه.) as also عُوِّمَتْ: (K:) and عَوَّمَ الكَرْمُ, inf. n. تَعْوِيمٌ, *The grape-vine bore much one year and little another,* (TA, [See also مُعَوِّمٌ; perhaps a mistranscription for مُعَوِّمٌ.]) ___ Also (i. e. عاوَمَتِ النخلة *The palm-tree completed a year* [*of growth*]. (Z. TA.)

4 اعامت الدَّارُ *The house,* or *dwelling, became altered,* or *changed, and years passed over it;* like احالت. (TA in art. حول.)

عَامٌ *A year* syn. سَنَةٌ: (S, K;) or حَوْلٌ; [not سَنَةٌ; for] El. Jawáleekee says, the common people do not distinguish between the عام and the سنه, making them both to have the same meaning; but the right state of the case is what I have been told on the authority of Ahmad Ibn-Yahyà [i. e. Th], that the سنه is from any day from which one commences a reckoning to the like thereof, and the عام is only [*a period of*] *a winter and a summer;* and it is also said in the T and in the Bári that the عام is *a* حَوْلٌ *that makes an end of a winter and a summer,* so that every عام is a سنة, but every سنة is not an عام; for when you reckon from a day to the like thereof, that is a سنة, and there may be in it half of the summer. and half of

the winter, whereas the عام is only *a winter and a summer, without interruption:* (Msb, MF: *) Er-Rághib mentions a difference in the uses of the words عامٌ and سَنَةٌ [as has been stated in art. سنو and سنى: see سَنَةٌ in that art.] and Suh says, in the R, that the سنة is longer than the عام; that the former is a single revolution of the sun; and that the latter is applied to the [*twelve*] *Arabian months* [*collectively*]: it is said to be called عام because of the sun's عَوْمٌ [or coursing] through all of its zodiacal signs [during the period which it denotes]: (TA:) its pl. is أَعْوامٌ, (S, Msb, K,) because the sing. is originally of the measure فَعَلٌ [i. e. عَوَمٌ]: (Msb:) it has no other pl. than this. (TA.) ___ One says, لَقِيتُهُ عامًا أَوَّلَ [*I met him in a former year;* generally meaning, *the year immediately preceding,* or, as we say, *last year*]; making the last word imperfectly decl. as being an epithet [and of the measure of a verb]: and لَقِيتُهُ عامًا أَوَّلًا [*I met him in a year before:* generally meaning the same as the phrase preceding]; making the last word perfectly decl. as not being an epithet [but an adv.n. and K in art. وأل) or the meaning is, *in a year*] *before this year;* even if it be by a number of years: ('Alee El-Kári, on the authority of Seer, in a marginal note in my MS. copy of the K, art. اول:) and one says also, accord. to AZ and IAar, لَقِيتُهُ عامَ الأَوَّلِ; (TA in art. وأل;) or the is rarely said; (K and TA in that art.;) or should not be said; (ISk, S and TA in that art.;) nor should one say, لَقِيتُهُ عامَ أَوَّلَ (ISk TA in the present art.) And [in like manner] one says, ما رَأَيْتُهُ مُذْ عامٌ أَوَّلُ, putting the last word in the nom case as being an epithet, (S and K in art. وأل,) as though he said أَوَّلُ مِنْ عامِنا [i. e. *I have not seen him since a year preceding* this *one year*]; (S in that art.;) and مُذْ عامٌ أَوَّلَ, putting the last word in the accus. case as an adv n., (S and K * in that art.,) as though he said مُذْ عامٌ قَبْلَ عامِنا [*since a year before* this *our year*]; (S in that art.;) and مُذْ عامًا أَوَّلَ and مُذْ عامُ الأَوَّلِ are also mentioned by different authors (L in art, منذ) And [using the dim. form] one says, لَقِيتُهُ ذاتَ العُوَيْمِ i. e. [*I met him*] *in the course of some years;* like as one says, لَقِيتُهُ ذاتَ الزُّمَيْنِ, and ذاتَ مَرَّةٍ: (S:) or the meaning is, (*some few years ago;* or] *three years ago* or *more,* to *ten:* (AZ, Az, TA:) and it is like the saying, لَقِيتُهُ مُنْذُ سُنَيَّاتٍ: the fem. form is used because they mean by it مَرَّةً واحِدَةً. (Az, TA.) ___ One says also ناقةٌ بازِلُ عامٍ and بازِلُ عامِها [*A she-camel that has passed a year,* and *her year, after cutting her tush*], (TA,) and بازِلُ عامَيْنِ *that has*

passed two years after cutting the tush. (MF and TA in art. بزل.) See also عَامَةٌ, in two places. It is also said in the K that العَامُ signifies النَّهَارُ: but this is a mistake and a mistranscription it is العِيَامُ; and its place is art. عيم; as it as mentioned by Az, on the authority of El-Muärrij, (TA.)

عَامَةٌ *A* [*kind of float, such as is called*] طَوْف [q. v.], *upon which one embarks on the water;* (S, K:) accord. to AA, *a small* مَعْبَر [q. v.] *that is upon rivers:* (Az, TA:) in the M, said to be *a thing that is made of the branches of trees,* and *the like, upon which one crosses a river, and which tosses about upon the water* the pl. is عَامَاتٌ and عُومٌ [app. عُومٌ, like نُوقٌ pl. of نَاقَةٌ,] and [coll. gen. n.] عَامٌ . (TA.) [See also عَامَّةٌ, voce عَمَامَةٌ.] Also The *head of a ruler,* or *of a rider upon a camel,* (هَامَةُ رَاكِبٍ,) *when it appears to thee in the* [*desert,* or *plain, called*] صَحْرَآء, (K. TA,) *as he is journeying:* (TA:) or it is not

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thus called unless *having upon it a turban.* (K, TA.) ___ And *A turn,* or *twist, of a turban.* (S, K.) [See 2, second sentence.] ___ And *A quantity* of reaped corn *put,* or *placed, in handfuls:* pl. [or rather coll. gen. n.] عَامٌ . (S, K.)

عُومَةٌ *A certain insect* (دُوَيْبَّة, S, K) *that swims in the water, resembling a black* فَصّ [or *stone of a ring*], *smooth and round:* (S:) pl. عُوَمٌ. (S, K.) ___ And *A species of serpents, in 'Omán.* (TA.)

عَامِيٌّ a rel. n., from عَامٌ; (Msb, TA;) *A year old.* (TA in arts. حول and دول, &c.) And applied to a plant as meaning *A year old, and therefore dry.* (Msb, TA. *) It is also applied to a [vestige, or relic, of a dwelling, such as is termed] رَسْم, or طَلَل, as meaning *Over which a year has passed.* (TA.) And it is applied, in a trad., as an epithet to the

حَنْظَل [or colocynth, meaning *That is of service in the year of drought*, or *barrenness*]; because it is procured, or prepared [as an article of food], in the year of drought, or barrenness. (TA.)

عُوَيْم : see عَام [of which it is the dim.], last quarter.

عَوَّام an intensive epithet from عَامَ فِي المَآءِ; (Msb;) A man *skilful in swimming.* (TA.) ___ And A horse *that stretches forth his fore legs well in running* [*like as one does the arms in swimming*]; (S, Z, K, TA;) *fleet*, or *excellent, in his running.* (TA.)

عَائِم [*Swimming;*] part. n. of عَامَ in the phrase عَامَ فِي المَآءِ. (Msb.) ___ [Hence,] سَفِينٌ عُوَّمٌ means عَائِمَةٌ [of which عُوَّمٌ is pl.; i. e. *Ships coursing along*]. (TA.) One says سِنُونَ عُوَّمٌ, in which the latter word is a corroborative to the former; (S, K; *) [app. meaning *Tedious, because severe, years;*] like as one says شُغْلٌ شَاغِلٌ: as though pl. of عَائِم; but it is not used alone, because it is not a subst., being only a corroborative: (S:) or, as is said in the M, it should by rule be عُوَمٌ; for [it is pl. of أَعْوَمُ , and] the pl. of أَفْعَلُ is فُعْلٌ; but they pronounce it as above, as though the sing. were عَامٌ عَائِمٌ: ISd says, أَعْوَمُ عَامٌ is an intensive expression, and I think that the meaning is, [*A year*] *that seems long to people because of its drought*, or *barrenness;* and similar to it is عَامٌ مُعِيمٌ , mentioned by Lh. (TA.) عَائِمٌ is also [the name of] *A certain idol* (S, K) *of the Arabs.* (S.)

عَامٌ أَعْوَمُ : see the next preceding paragraph, in two places.

عَنَبٌ مُعْوِمٌ [perhaps a mistranscription for مُعْوِسٌ , see 3, near the end,] means, as mentioned by Az, on the authority of En-Nadr, [*A grapevine*] *that bears one year and does not bear another year.* (TA.)

عَامٌ مُعِيمٌ : see عَائِم, last sentence but one. [And see also art. عيم.]

شَحْمٌ مُعْوِسٌ *Fat of a year after another year.* (TA.) ___ See also مُعْوِمٌ.

مُسْتَعَامٌ A ship *upon the sea.* (K.)

عون

1 **عَانَتْ** , (S, K,) aor. تَعُونُ, inf. n. عَوْنٌ, (S, TA, [but see what follows,]) said of a woman, *She was*, or *became, such as is termed* عَوَانٌ [q. v.]; as also عَوَّنَتْ , inf. n. تَعْوِينٌ: (S, K:) and in like manner, عانت, aor. as above, inf. n. عُؤُونٌ, [or عَوْنٌ, (Ham p. 630,)] is said of a cow, accord. to AZ. (TA.)

2 **عَوَّنَ** see 1: and see also 10. تَعْوِينٌ signifies also The he-ass's *leaping his she-ass much*, or *often*. (IAar, K.) And The *invading* another *in respect of his share*, or *portion*. (K.)

3 **عَاوَنَهُ** , inf. n. مُعَاوَنَةٌ and عَوَانٌ (K,) [*He aided, helped*, or *assisted, him, being aided*, &c., *by him:*] see 6: ___ and *i. q.* أَعَانَهُ: see the latter, and see also 10.

4 **اعانهُ** [inf. n. إِعَانَةٌ] and عَاوَنَهُ signify the same, (S, * MA, K,) i. e. *He aided, helped*, or *assisted, him*. (MA.) رَبِّ أَعِنِّى وَلَا تُعِنْ عَلَىَّ [*O my Lord, aid me, and aid not against me,*] is said in a form of prayer. (S.) [And you say, اعانهُ عَلَي الأَمْرِ lit. *He aided him against*, meaning, *to accomplish*, or *perform, the affair*]. See also 6 and 10, the latter in two places.

5 **تَعَيَّنَ** , originally تَعَوَّنَ: see 10, last sentence.

6 **تَعَاوَنُوا** signifies أَعَانَ بَعْضُهُمْ بَعْضًا, (S, Msb, K,) *They aided, helped*, or *assisted, one another;* (MA;) as also عَاوَنُوا ; (Msb;) and اعْتَوَنُوا , (S, K,) in which the و is preserved because it is preserved in تعاونوا with which it is syn.; (Sb, S;) and also اعْتَانُوا , accord. to IB, who cites as an ex. a verse in which نَعْتَانُ occurs; but this correctly means نَأْخُذُ العَيْنَةَ [belonging to art. عين]. (TA.) One says, تَعَاوَنُوا عَلَي الأَمْرِ *They aided, helped*, or *assisted, one another* [lit. *against*, meaning, *to accomplish, the affair*]. (MA.)

8 **اعتونوا** : see 6, in two places.

10 **استعانه** *He sought, desired, demanded,* or *begged, of him, aid, help,* or *assistance.* (MA.) You say, استعنته, (Mgh,) or استعنت به, (S, Msb,) or both, (K,) فأعاننى (S, Mgh, Msb, * K) and عاوننى , (S, TA,) for which last, عوّننى is erroneously put in the copies of the K; (TA;) [i. e. *I sought,* &c., *of him, aid, &c., and he aided me.*] The alteration of the infirm letter [و into ا] is made in استعان and اعان in imitation of a general rule [which requires it when that alteration is made in the unaugmented triliteral verb], though عان, aor. يعون, [as their source of derivation,] is not used. (TA.) ب [i. e. ب] is called حرف ٱستعانة [*A particle denotative of seeking aid,* &c.,] because when you say ضربت بالسّيف and كتبت بالقلم and بريت بالمدية, it is as though you said استعنت بهٰذه الأدوات علي هٰذه الأفعال [meaning *I sought aid of these instruments,* or *made use of them as means, against,* i. e. *to perform, these actions of smiting* &c.]. (TA.) [And you say, استعان بنفسه, meaning *He sought self-help,* or *exerted himself,* في أمر *in an affair,* and عليه *against it,* or *him.*] استعان signifies also *He shaved his* عانة, or *pubes;* (S, Msb, K;) and so تعيّن , originally تعوّن, on the authority of ISd. (TA.)

عون (S, Mgh, K) and معونة (S, Mgh, Msb, K) and معونة , (K, TA,) with damm to the و, agreeably, with analogy, (TA, [in the CK written معونة,]) and معانة (S, Msb, K) and معون , (S, K,) [respecting the second and last of which see what follows,] are simply substs., (Mgh, Msb, K,) and signify *Aid, help,* or *assistance:* (S, Mgh, * Msb, * K: *) عون is one of those quasi-inf. ns. that govern like the inf. n., i. e. like the verb; as in the saying,

* إذا صحّ عونُ الخالق ٱلْمرءَ لم يجدْ *
* عسيراً من الآمال إلّا ميسّرا *

[*When the Creator's aiding the man is true, he will not find such as is difficult, of hopes, otherwise than facilitated*]: (I 'Ak, § إعمالُ المصدر:) or, accord. to AHei, it is an inf. n. [having no

verb]: (TA:) معونة is of the measure مَقْعَلَة, (Az, Msb, TA,) from العَوْن; (Az, TA;) or, as some say, of the measure فَعُولَة, from الماعُون: (Az, Msb, TA:) one says, ما عندك معونة and معانة and عَوْن [i. e. *There is not with thee any aid*]: (S:) and ما أَخْلَانِى فُلَانٌ من معاونه [*Such a one did not make me to be destitute of his aids*]; معاون being pl. of معونة: (S, TA:) معون is said by Ks to be *syn. with* معونة; (S;) and he says that it is the only masc. of the measure مَفْعَل except مَكْرَم: (TA:) an ex. of it occurs in a verse of Jemeel cited voce أَىٌّ: Fr says that it is pl. [virtually, though not in the language of the grammarians,] of معونة; (S, TA;) and that there is no sing. of the measure مَفْعَل. (S. [On this point, see مَأْلُك, voce أَلُوك.]) ___ Also *An aid*, as meaning *an aider, a helper*, or *an assistant*, (S, Msb, K,) to perform, or accomplish, an affair; (S, Msb;) applied to *a single person*, (K, TA,) and also to *two*, (TA,) and to *a pl. number*, (K, TA,) and to *a male*, (TA,) and to *a female:* (K, TA:) and [particularly] *a servant:* (Har p. 95:) [and *an armed attendant, a guard*, or *an officer*, of a king, and of a prefect of the police, and the like:] and عَوَانِيٌّ is an appellation applied to *an* عَوْن [or *armed attendant*, or *a guard*,] *who accompanies a Sultán, without pay*, or *allowance:* (TA in art. أَعْوَان:) تأر is pl. of عَوْن; (Lth, S, Msb, K;) and عَوِين is a quasi-pl. n., (K,) said by AA to be syn. with أَعْوَان, and Fr says the like. (TA.) The Arabs say, السَّنَةُ جَآءَتْ مَعَهَا أَعْوَانُهَا, meaning *When drought comes*, [*its aiders*]

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the locusts and the flies and diseases come with it. (TA.) And عَوْن signifies *Anything that aids, helps*, or *assists, one:* for instance, [one says,] الصَّوْمُ عَوْنُ العِبَادَة [*Fasting is the aider of religious service*]. (Lth, TA.) ___ See also what next follows.

أَبُو عُونٍ, with damm, *Dates:* and *salt:* (K:) or أَبُو عَوْنٍ [thus, with fet-h,] has the latter meaning; salt being metonymically thus called because its aid is sought for the eating of food. (Har p. 227.)

عَانَةٌ *A herd of wild asses:* (S, K:) and *a she-ass:* (K:) pl. عُونٌ, (S, K,) and some say عَانَاتٌ. (TA.) ___ And [hence, app.,] العَانَةُ is the appel-lation of *Certain white stars, beneath the* سُعُودٌ [pl. of سَعْدٌ, q. v.]. (K.) Also The *pubes;* i. e. the *hair of the* رُكَبٌ; (S, Msb, K;) the *hair that grows above the anterior pudendum;* (Mgh;) or, [as some say,] *above that of a woman:* (TA:) or, accord. to Az (Mgh, Msb, TA) and AHeyth, (TA,) the *place of growth of the hair above the anterior pudendum of a man* (Msb, TA) and *of a woman;* (TA;) the hair itself being called the شَعْرَةٌ (Mgh, Msb, TA) and the إِسْبٌ; (Msb, TA;) though it is also called عَانَةٌ (Mgh, Msb) by an extension of the proper meaning (Mgh) or by an ellipsis: (Msb:) the word is originally عَوْنَةٌ: (Msb:) and the dim. is عُوَيْنَةٌ . (Mgh.) فُلَانٌ عَلَي عَلَي عَانَةِ بَكْرِ بْنِ وَائِلٍ is a saying mentioned by Lh as meaning جَمَاعَتِهِمْ وَحُرْمَتِهِمْ [i. e., app., *Such a one is over the collective body,* or *community, and those who are under the protection,* of the tribe *of Bekr Ibn-Wáïl*]: and it is said to mean, *he is manager, orderer,* or *regulator, of their affairs.* (TA.) And عَانَةٌ is said to signify in the dial. of 'AbdEl-Keys *A share of water for land.* (TA.)

عَوَانٌ A beast of the bovine kind, or a cow, (AZ, TA,) or anything, (S, TA,) [i. e.] an animal [of any kind]. (IAar, TA,) or a woman, and a beast, (Msb,) *Of middle age,* (AZ, IAar, Msb, TA,) *between such as is advanced in age and the youthful,* (AZ, TA,) *neither young nor old;* (IAar, TA:) so in the Kur ii. 63: (S, * TA:) or a cow, and a mare, *that has brought, forth after her firstborn:* (K, TA: [in the CK, البَكْرُ is erroneously put for البِكْرُ:]) and a woman *who has had a hasland;* (K, TA;) in the M, *i. q.* ثَيِّبٌ: (TA:) pl. عُونٌ, (S, Msb, K,) originally عُوُونٌ. (Msb, TA.) لَا تُعَلِّمُ العَوَانُ الخَمْرَةَ is a prov. [expl. in art. خمر.]. (S, TA.) And حَرْبٌ عَوَانٌ means *A war in which fighting has occurred once* [*and is occurring again*]; (S, K;) as though they made the first [fighting] to be a بِكْرٌ [or first-horn], (S.) And ضَرْبَةٌ عَوَانٌ *A blow inflicted by seizing an opportunity when the object is unaware, and requiring to be repeated:* pl. ضَرَبَاتٌ عُونٌ, occurring in a trad., in

which the blows of 'Alee are said to have been not of this kind, but such as are termed مُبْتَكَرَاتٌ. (L. [See بِكْرٌ, last sentence.])

___ And Land *watered by rain* (K, TA) *between two portions of land not so watered.* (TA.)

___ And [the fem. i. e.] with ة, A *tall* palm-tree: (S, K:) of the dial. of 'Omán, (AHn, S, TA,) or of the dial. of Azd: (TA:) or one *standing alone, apart from others.* (IAar, TA.)

عَوِينٌ quasi pl. n. of عَوْنٌ, q. v. (K.)

عَوَانَةٌ [fem. of عَوَانٌ, q. v. And] *A certain creeping thing* (دَابَّة), *less than the* قُنْفُذٌ, [or *hedgehog*]: (K:) accord. to As, it is *like the* قُنْفُذٌ, *found in the midst of an isolated portion of sand, appearing sometimes, and turning round as though it were grinding, then diving* [*into the sand*], *and also called the* طَحَن [q. v.]: (TA:) and, (K, TA,) some say, (TA,) *a certain worm in the sand,* (K, TA,) *that turns round many times.* (TA.)

عُوَيْنَةٌ dim of عَانَةٌ, q. v. (Mgh.)

عَوَانِيٌّ : see عَوْنٌ,

عَانِيَّةٌ Wine (خَمْر [in the CK erroneously حُمْر]) *of 'Anch* (عَانَة), a town on the Euphrates. (S, K.) Zuheyr speaks of the wine of 'Aneh (S, TA) in a verse in which be likens to it the saliva of a woman. (TA.) And [عَانِيَّة is used as a subst.:] one says, فُلَانٌ لَا يُحِبُّ إِلَّا العَانِيَّةَ وَلَا يَصْحَبُ إِلَّا الحَانِيَّةَ i. e. [*Such a one does not love aught save*] *the wine of 'Auch, and* [*does not associate save with*] *the vintners.* (A, TA.)

مَعُونٌ : see عَوْنٌ, former half; each in two places.

مَعَانَةٌ : see عَوْنٌ, former half; each in two places.

مَعُنَةٌ and مَعُونَةٌ, and the pl. مَعَاوِنُ: see عَوْنٌ, former half, in four places. صَاحِبُ المَعُونَةِ [as used in post-classical times] means

The officer appointed for the rectifying of the affairs of the commonalty: as though he were the aider of the wronged against the wronger; *i. q.* الوالي; or, as Esh-Shereeshee says, والي الجنايات. (Har p. 261.) And دار المعونة was the appellation of *The mansion of the* شحنة [q. v.], in Cairo. (Abulf. Ann. vol. iii. . 632.)

معوانٌ A man *who aids, helps,* or *assists, people much,* or *often;* (S, K; *) or *well:* (K:) pl. معاوين. (TA.) One says, الكريم معوانٌ [*The generous is one who aids.* &c.] and هم معاوين في الخطوب [*They are persons who aid,* &c., *in affairs,* or *great affairs,* or *afflictions*]. (TA.)

متعاونةٌ A woman *advanced in age,* (S, K,) but not unless *with fleshiness:* (S:) or, accord. to Az, *symmetrical,* or *proportionate, in her make, so that there is no appearance of protrusion,* or *protuberance, of her form:* and accord, to the A, a woman *fat, with symmetry,* or *proportionateness.* (TA.) ___ And برذونٌ متعاونٌ [*A hackney*] *whose strength and age have reached their full states* [so I render the explanation لحقت قوّته وسنّه, in which I suppose لحقت to mean أدركت]; as also متلاحك [the fem. of which, applied to a she-camel, is expl. as meaning strong in make]. (TA.)

عوه

1 **عَاهَ المَالُ**, (K, TA,) aor. يَعُوهُ, (TA,) and يَعِيهُ, (K, TA,) inf. n. عَاهَةٌ and هُوهٌ and عُوَّةٌ (TA) and عِيَةٌ, (CK, [the only inf. n. there mentioned, and not in my MS. copy of the K nor in the TA,]) *The* مال [meaning *camels*, or *cattle*,] *became smitten with what is termed* عَاهَةٌ [i. e. *a bane, disease, pest*, or *murrain*]; (K, TA;) as also عَيِهَ. (TA.) And in like manner, عَاهَ الزَّرْعُ, aor. يَعُوهُ and يَعِيهُ; (TA;) or عَيِهَ, like إِيفَ; (S;) or عَيِهَ, of the class of تَعِبَ; (Msb; [but this I find not elsewhere, and it is app. a mistake for the well-known form عَيِهَ;]) *The* زرع [or *Seedproduce*] *became smitten with what is termed* عَاهَةٌ [i. e. *a bane, blight, blast, taint, canker*, or *the like*]; (S, Msb, TA:) as also أَعَاهَ. (TA.)

2 **عَوَّهَ** see 4. تَوْيِهٌ also signifies The *alighting in the last part of the night* (S, K, TA) *for rest;* (so in a copy of the S:) syn. with تَعْرِيسٌ: (S, TA:) or both of these words signify [the *taking*] *a slight sleep on the occasion of the morning-rest.* (Lth, TA.) ___ And The *confining oneself in a place.* (K.) You say of any one عَوَّهَ meaning *He confined himself in a place:* (S:) or *he remained, staged*, or *abode.* (Az, TA,) And The *calling a young ass by saying* عَوْهِ عَوْهِ. (K, TA.) You say, عَوَّهَ بِهِ, inf. n. تَعْوِيَةٌ, *He called him to come up with him.* (TA.) And عَيَّهَ بِالرَّجُلِ *He called*, or *called out, to the man.* (TA.)

4 **أَعَاهُوا**, (S, Msb, K,) the latter mentioned by El-Umawee, (S,) and عَوَّهُوا. (IAar, K,) *They had their cattle*, (S, Msb, K,) or *their seed-produce*, (K,) or *their fruits*, (TA,) *smitten with what is termed* عَاهَةٌ [i. e. *a bane*, such as *a disease, pest*, or *murrain*, or *a blight, blast, taint, canker*, or *the like*]. (S, Msb, K, TA.) ___ See also 1.

عَاهٌ ; pl. عَاهُونَ: see عَائِهٌ.

عَاهِ عَاهِ *A cry by which camels are chidden in order that they may confine themselves to a spot;* as also عَيْهِ عَيْهِ; (K, TA;) and عَهْ عَهْ. (TA.)

عَوْهِ عَوْهِ *A cry by which a young ass is called.* (K, TA.)

عَاهَةٌ, in which the ا is substituted for ى accord. to some, and for و accord. to others, (Msb, * TA,) is originally of the measure فَعَلَةٌ, with fet-h to the ع, (Msb,) and is *syn. with* آفَةٌ [signifying *A bane;* such as *a disease, pest,* or *murrain;* and *a blight, blast, taint, canker,* or *the like:* see 1, in two places]. (S, Msb, K, TA.) It is said in a trad., لَا يُورِدَنَّ ذُو عَاهَةٍ عَلَى مُصِحٍّ i. e. *One whose camels are affected with a bane, such as mange &c., shall not bring them to water immediately after one whose camels are in a healthy,* or *sound, state.* (TA. [See also art. صح.]

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رَجُلٌ عَائِهٌ and عَاهٌ are like مَائِهٌ and مَاهٌ, and رَجُلٌ عَاهٌ is like كَبْشٌ ضَانٌ [so in my original, but correctly عَائِهٌ and ضَائِنٌ: both app. mean *A man having some moral bane* or *malady*]: accord. to IAar, عَاهُونَ [the pl. of عَاهٌ] signifies persons *having in them what occasions suspicion,* and *what is evil,* or *corrupt.* (TA.)

عَائِهَةٌ *A raising of the voice, calling* or *calling out,* or *doing so vehemently:* (K:) a word from which they form no derivative. (Sgh, TA.)

مَعُوهٌ and مَعِيهٌ *Smitten with what is termed* عَاهَةٌ [expl. above]: (Msb, TA:) applied to مَالٌ [i. e. camels, or cattle]: (TA:) and to زَرْعٌ [or seed-produce]; (Msb, TA;) as also مَعْهُوهٌ [so in my original, a mistranscription for مَعْيُوهٌ]: and to a man,

as meaning *smitten therewith* في نَفْسه, [*in himself*] and في مَاله [*in his camels*, or *cattle*]: and in like manner مَعُوَّة applied to طَعَام [or food]: (TA:) and مَعْيُوهَة applied to a land (أَرْض), (S, K,) meaning *having what is termed* عَاهَة. (K.)

مَعْوَهَة [*A cause of what is termed* عَاهَة, q. v.]. طَعَامٌ ذُو مَعْوَهَةٍ means *Food that affects him who eats it with what is termed* عَاهَة. (IAar, TA.)

مُعَوَّة *A place in which one remains, stays,* or *abides.* (Az, TA.)

مَعْيُوه ; and its fem., with ة: see مَعُوه.

عى

1 **عَىَّ بِأَمْرِهِ**, (S,) or بِالأَمْرِ, (MA, Msb, K,) and عَنِ الأَمْرِ, (MA,) and الأَمْرَ also, (MA, and Ham p. 717,) and عَيِيَ, (S, Msb, K,) [which is the original form,] but عَىَّ is more common, (S, TA,) and أَعْيَا بِهِ is not allowable, (TA,) first pers. عَيِيتُ, (S,) pl. عَيُوا, (S, TA,) like حَيُوا [from حَىَّ and حَيِيَ], (S,) and عَيُّوا also, which is used by a poet, (S, TA,) aor. يَعْيَا, (Msb, TA), inf. n. عِىٌّ; (Msb, TA;) as also تَعِيَّا, and تَعَايَا, and اسْتَعْيَا; (K;) *He found not the right way,* or *manner,* (S, Msb, K, TA,) *that he desired,* (K, TA,) or *the way,* or *manner, of his acting* [i. e. *in which he should act*], (TA,) *to perform,* or *accomplish, his,* or *the, affair:* (S, Msb, K, TA:) or *he lacked power, strength,* or *ability, for it;* (MA, Mgh, * K, TA;) and *was unable to perform it,* or *execute it, thoroughly.* (K, TA.) [Hence,] one says, شِفَآءُ العِىِّ السُّؤَالُ [*The remedy of inability is the asking information*]. (TA in art. شفى.) ___ And in like manner one says, عَيَّ عَنْ حُجَّتِهِ, (Msb, TA,) and عَيِيَ, aor. and inf. n. as above, i. e. *He found not the right way,* or *manner, of adducing his argument, plea,* or *evidence.* (Msb, TA. *) ___ And عَىَّ فِى مَنْطِقِهِ, (S, Msb,) and عَيِيَ, (S, Msb, K,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) *He found not the right way,* or *manner, in his expressing of his ideas:* (Msb:) or *i. q.* حَصِرَ; (K;) or [nearly so, i. e.] عَيِيَ [or عَىَّ] signifies *he was,* or *became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech;* like حَصِرَ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause: (TA in art. حصر, from the Expos. of the Mufassal of Z:) العِىُّ is *the contr. of* البَيَانُ [q. v.]: (S, TA:) or, accord. to Er-Rághib, it is *an inability that ensues to one who has taken upon himself an affair* or *a speech.* (TA.) One says, جَآءَ بِالعِىِّ وَالشِّىِّ [app. meaning *He exhibited much impotence of expression*]; (S and K and TA in art. شوى;) using the latter noun as an imitative sequent to the former

[for the purpose of corroboration]. (TA in that art.) ___ And عَيِيتُهُ *I was ignorant of it:* (K, TA:) originally meaning *I was unable to give information respecting it when asked, by reason of ignorance of it.* (TA.) One says, لَا يَعْيَاهُ أَحَدٌ *No one will be ignorant of it.* (TA.)

2 عَمَّى see the next paragraph.

3 مُعَايَاةٌ [inf. n. of عَايَا] signifies The *saying,* or *doing, a thing to* [*the understanding of*] *which the right direction is not to be found:* (S:) or, as also تَعْيِيَةٌ [inf. n. of عَيَّا], the *uttering speech to* [*the understanding of*] *which the right direction is not to be found;* (K, TA;) *making one's speech enigmatical,* or *obscure;* syn. إِلْغَازٌ: or *doing a deed to* [*the understanding of*] *the way,* or *manner, of which the right direction is not to be found.* (TA.) One says, إِيَّاكَ وَمَسَائِلَ المُعَايَاةِ فَإِنَّهَا صَعْبَةُ المَعَاتَاةِ [*Avoid thou the questions of enigmatical,* or *obscure, diction; for they are difficult to be endured*]: and عَايَاهُ, [*He addressed to him enigmatical,* or *obscure, speech,* (like حَاجَاهُ, and لَاغَزَهُ,)] inf. n. مُعَايَاةٌ. (TA. [See also أُعْيِيَّةٌ.])

4 أَعْيَا [*He was,* or *became, disabled,* or *incapacitated*]: you say, اعيا عَنِ الجِمَاعِ *he was,* or *became, disabled,* or *incapacitated, from copulation;* syn. عَرِسَ. (IKtt, TA in art. عرس.) ___ *He was,* or *became, fatigued, tired,* or *wearied,* (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast]. You say, أَذَمَّ and اعيا بِهِ بَعِيرُهُ, both meaning the same [i. e. *His camel became jaded, and lagged behind with him*], aor. يُعْيِي, and some incorporate [one ى into the other, transferring the kesreh of the former ى to the ع], as is done in a verse of El-Hotei-ah. (TA.) اعياهُ *It made him to be without power,* or *strength,* or *ability; disabled,* or *incapacitated, him;* (S, * MA, TA;) said of an affair; (S, MA;) and [app. in like manner] of God. (S.) It is also said of a disease, meaning *It disabled him,* or *incapacitated him, from*

curing it: (K, * TA:) [or] one says of a difficult disease, for which there is no cure, كَأَنَّهُ أَعْيَا الأَطِبَّآءَ [It is *as though it disabled,* or *incapacitated, the physicians;* or *frustrated their skill;* or *baffled them*]. (S, TA.) And a poet says, (namely, 'Amr Ibn-Hassán, TA)

* فَإِنَّ الكُثْرَ أَعْيَانِى قَدِيمًا *
* وَلَمْ أُقْتَرْ لَدُنْ أَنِّى غُلَامُ *

[*And,* or *for, abundance of wealth baffled my attempts* to obtain it *of old; but I have not been poor from the time of my being a boy*]: (S, TA:) he means, I have been in a middling condition; not very poor, nor able to collect much wealth: but some relate the verse otherwise, saying أَعْنَانِى i. e. rendered me humble, lowly, or submissive. ___ Also *He,* (TA,) or *it,* (Msb,) or going or journeying, (MA, K,) *fatigued, tired,* or *wearied, him;* (MA, Msb, K, TA;) namely, a man, (Msb,) or a camel. (K.) ___ And you say, of an affair, (S, TA,) or a thing, (MA,) اعيا عَلَيْهِ, (S, MA, TA,) and تعيّا , and تعايا , (S, TA,) all meaning the same, (S, TA, PS,) as also استعيا , (TA,) i. e. *It was,* or *became, difficult,* or *arduous, to him;* (MA, TA;) or [*impracticable,* i. e.] *such that he found not the right way,* or *manner, to perform it,* or *accomplish it;* (TA;) or *veiled,* or *hidden.* (MA.) ما أَعْيَاهُ [*How wanting is he in ability to find the right way,* or *manner, of acting!* or *how impotent is he!* &c.]. (S and K in art. شوى: see 4 in that art.)

5 **تعيّا** : see 1, first sentence. ___ تعيّا عَلَيْهِ: see 4, last sentence but one.

6 **تعايا** : see 1, first sentence. ___ تعايا عَلَيْهِ: see 4, last sentence but one.

10 **استعيا** : see 1, first sentence. ___ استعيا عَلَيْهِ: see 4, last sentence but one.

عَىٌّ and عَيِىٌّ , (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَىٌّ بِالأَمْرِ (Msb, K) and عَىٌّ عَنْ حُجَّتِهِ (Msb) and عَىٌّ فِى مَنْطِقِهِ: [i. e. they signify *Unable to find the*

right way, or *manner,* &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of these phrases in the first paragraph of this art.:] and عَيَّانٌ (K) and عَيَايَآءُ (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S:) the pl. [of عَىٌّ] is أَعْيَآءٌ and [of عَيِيٌّ] أَعْيِيَآءُ; (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say أَعْيِيَآءُ [as above] and أَعْيِيَةٌ. (S.)

عَيَآءٌ An *incurable* disease; (K;) a *difficult* disease, *for which there is no cure;* as though it disabled, or baffled, (أَعْيَا,) the physicians. (S.) [Hence,] one says, الدَّآءُ العَيَآءُ الحُمْقُ [*The disease for which there is no cure is stupidity*]. (TA.) ___ See also عَيَايَآءُ.

عَيِيٌّ : see عَىٌّ. ___ Also A stallion-camel *that*

will not cover unles his yard be directed into the vulva. (TA in art. عود.) [See also the next paragraph but one.]

عَيَّانٌ : see عَىٌّ: ___ and see also مُعْيٍ.

عَيَايَآءُ : see عَىٌّ. ___ Also, (S, K,) and عَيَآءٌ , (K,) A camel, (S,) a stallion [camel], (K,) *that finds not the right way,* or *manner, to cover* (S, K:) or *that has never covered,* (K, TA,) or *impregnated:* or *that does not cover well:* (TA:) [see also عَيِيٌّ:] and in like manner applied to a man: (K:) or, accord. to Az, both signify the *coarse,* or *rude,* or the *heavy, dull,* or *stupid, and impotent, who has no need of women:* (TA voce عبا, in art. عبى:) pl. أَعْيَآءٌ, formed by considering the augmentative letters as rejected, (K, TA.) if pl. of عَيَايَآءُ; but not if pl. of عَيَآءٌ, as it appears to be from what is said in the M. (TA.)

أَعْيَا مِنْ بَاقِلٍ is a prov. [meaning *More unable to express what he would say than Bákil*], (S.

TA. [See Freytag's Arab. Prov. ii. 146.])

أُعْيِيَّةٌ, (K, TA,) [originally أُعْيُوِيَةٌ,] like أُحْجِيَّةٌ (TA) [and أُحْجُوَّةٌ, and أُلْغُوزَةٌ], means مَا عَايَيْتَ بِهِ صَاحِبَكَ [*A saying with which thou addressest thy companion enigmatically,* or *obscurely;* i.e. *an enigmatical,* or *obscure, speech*]. (K, * TA.)

مُعْيٍ, (S, Msb,) for which one should not say عَيَّانٌ, applied to a man, (S,) and to a camel. (TA,) and مَعَايَا and مَعَاى, (K, TA, [the latter, erroneously, in the CK, مَعَاةٌ,]) both being pls. of مُعْيٍ, (TA,) applied to camels, as also [the fem.] مُعْيِيَةٌ, (K, TA,) *Fatigued. tired,* or *wearied,* in going, or journeying. (S, Msb, K, TA.)

عيب

1 عَابَ, (S, A, O, Msb, K,) aor. يَعِيبُ, (Msb,) inf. n. عَيْبٌ, (Msb, TA,) and مَعَابٌ and مَعِيبٌ are allowable as inf. ns., (S, O, TA,) *It* (a thing, A, TA, or an article of merchandise, S, O, Msb) *was,* or *became, faulty, unsound,* or *defective;* or *had a fault, an unsoundness, a defect, an imperfection, a blemish,* or *something amiss.* (S, A, O, Msb, * K.) [See also 5.] عَابَهُ, (S, O, Msb, K,) [aor. as above,] inf. n. عَيْبٌ and عَابٌ; (TA;) and عَيَّبَهُ, (S, A, O,) or this has an intensive signification; (Msb;) and تَعْيِيبٌ; (S, A, O;) *He made,* or *caused, it* (a thing, TA in relation to the first, and A in relation to the second and third, or an article of merchandise, S and O in relation to the first,) *to be faulty, unsound,* or *defective;* or *to have a fault, an unsoundness, a defect, an imperfection, a blemish,* or *something amiss.* (S, A, O, Msb, * K.) أَرَدْتُ أَنْ أُعِيبَهَا, in the Kur [xviii. 78], means *I desired to render it faulty,* or *unsound.* (AHeyth, TA.) ___ [The same verbs are also often used in relation to a human being as the object.] ___ And one says عَابَهُ, [aor. as above,] inf. n. عَيْبٌ and عَابٌ and مَعَابٌ and مَعِيبٌ; (MA;) and عَيَّبَهُ; (S, A, O, Msb;) and تَعْيِيبٌ; (TA;) meaning *He* [*found fault with him,* or *it; blamed, upbraided,* or *reproached, him;* or] *attributed* or *imputed to him,* or *it,* or *charged him with,* or *accused him of, a vice, fault,* &c. (S, A, MA, * O, Msb, TA.) [The first of these verbs is of very frequent occurrence as meaning thus: one ex. of it occurs in the saying of a poet cited in the S and O in this art.,

* أَنَا الرَّجُلُ الَّذِى قَدْ عَبْتُمُوهُ *

I am the man whom ye have charged with a vice, or *fault,* &c. And one says, عَابَ عَلَيْهِ فِعْلَهُ, meaning *He blamed,* or *discommended, to him his deed.* عَابَ السِّقَآءُ *The skin had milk that had become thick in it* (O, K, TA.)

2 **عيّبه** : see 1, in two places. عيّب also signifies *He made,* or *prepared,* or *took for himself, what is called an* عيبة (O.)

5 **تعيّب** *It was,* or *became, rendered faulty, unsound,* or *defective;* or *such as to have a fault, an unsoundness, a defect, and imperfection, a blemish,* or *something amiss.* (A.) [See also 1, first sentence. تعيّبه: see 1, in two places.

6 **تعايبوا** [*They found fault, one with another; blamed, upbraided* or *reproached. one another*]. (S in explanation of تعاير القوم.)

عاب : see the next paragraph.

عيب , (S, A, O, Msb, K,) an inf. n. used as a simple subst. (Msb,) and عاب [which is also originally an inf. n. (S, O, Msb, K) and عيبة (S, O) and معاب (S, O, Msb, K) and معيب and معابة . (S, O. K,) signify the same, (S, O, Msb, K,) i. e. [in a man and in any animal,] *A vice.* [and in the same, and in anything,] *a fault* or *faultiness, an unsoundness, a defect, an imperfection, a blemish,* or *something amiss;* syn. وصمة, (A, K,) and نقيصة: (TK:) in Pers. آهو: (PS:) or معاب and معابة signify *a place of* عيب [or *vice, fault,* &c.; app. as meaning *a ground for* عيب or *finding fault,* &c.]. ما فيه معاب and معابة meaning [*There is not in him,* or *it,*] عيب, or موضع عيب: [and so معيب as is shown by what follows; and معيبة as expl. in Har p. 475, which last and معابة may be expl. agreeably with analogy as signifying *a cause of* عيب, i. e. *a thing for which one is to be found fault with, blamed, upbraided,* or *reproached;* like مذمّة;] for [although] مفعل from triliteral-radical verb such as كال, aor. يكيل, as the measure of a subst. [or n. of place] is with kesr [to the ع,] and as the measure of an inf. n. with fet-h, yet it is allowable to use fet-h or kesr in either case, for the Arabs say مسار and مسير, and معاش and معيش, and معاب and معيب : (S, O:) the pl. of عيب is عيوب [a pl. of mult.] (S, A, O, Msb) and أعياب [a pl. of pauc.]; (Th, TA;) and معايب [as pl. of معاب or معيب or معابة , or as an anomalous pl. of عيب like as مشاين is of شين,] is syn. with عيوب. (S, O.)

عيبة : see the next preceding paragraph. Also *A receptacle in which clothes are put:* (S, O, K:) and *a receptable of skin,* or *leather, in which goods,* or *utensils, are put:* (TA:) and *a* زبيل [or *receptacle like a basket*] *of skin,* or *leather* or *the like,* (K, TA,) *in which reaped corn is conveyed to the threshing-floor:* (TA:) or *a thing like the* خريطة [q. v.], *of skin,* or *leather:* (Ham p. 352:) *it has loops with which it is closed and fastened by the insertion of one into another:* (see 4 in art. شرج:)] pl. عيب and عياب and عيبات. (S, O, K.) ___ Hence, (A,) The *depositary of* one's *secret* [or *secrets*]; (A, O, K) and it is used as a sing and a pl.:] one says, هو عيبة فلان *He is the depositary of the secret* [or *secrets of such a one:* (A:) and it is said in a trad., الأنصار كرشى وعيبتى (S, O, TA) *The Anṣár are my intimates, and the depositary of my secret* [or *secrets*]. (TA. [See also other explanations in art. كرش.]) And [in like manner] العياب is used as meaning *The breasts.* and *the hearts:* (O, K:) for, as the Arab deposits in his عيبة the best of his goods, or utensils, and of his clothes so he conceals in his breast his meat particular secrets, which may not be divulge. (O, * TA) Hence, (TA,) a poet says,

* وَكَادَتْ عِيَابُ الوُدِّ مِنَّا وَمِنْكُمُ *

* وَإِنْ قِيلَ أَبْنَآءُ العُمُومَةِ تَصْفَرُ *

[*And our and your depositories of love, although it be said* that we and you are *the children of paternal uncles, were near to becoming and*]: (O, TA:) by عياب الودّ he means their breasts. (TA.) And بيننا وبينهم عيبة مكفوفة, a phrase in the treaty of El-Hodeybiyeh. means *Between us and them,* in respect of this peace, is [determined that there shall be, in each party.] *a breast bound to fulfil the terms of this writing.* like the عيبة that is closed and fastened by its loops over its contents,] clear of secret enmity, and perfidy, and deceit: (IAar, O, * TA:) or, accord. to some, as related by Sh, *evil between us* [*and them*] *shall be* [as it were] *tied up,* like as the عيبة is tied up: or *there shall be mutual reconciliation, and*

abstaining from war, like that kind of friendship that subsists between sincere friends who confide in each other. (Az, TA. [See also art. عليك بعينتك ___.]) كف, said by 'Aïsheh to 'Omar on an occasion of his blaming her, means *Busy thyself with thine own family,* or *wife,* and let me alone. (TA.)

عيبة : see عيّاب.

عياب a pl. of عيبة. (S, O, K.) ___ Also The [*wooden implement commonly called*] مندف [*with which cotton is separated and loosened*]: (O, K:) so says Lth, the only anthority for it known (O, TA) to Az. (TA.)

عيّاب (S, A, O, Msb, K) and عيّابة (A, O, K [but this has a more intensive signification]) and عيبة (A, K) One [*who finds fault with others,* or] *who attributes* or *imputes to others,* or *charges them with,* or *accuses them, of, vices, faults,* &c., *much,* or *often.* (A and K in explanation of all, and O in explanation of the second.)

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عيّابة : see the next preceding paragraph.

عائب part. n. of the intrans. v. عاب; [i. e. *Being,* or *becoming, faulty,* &c.;] applied to an article of merchandise [&c.]. (Msb.) ___ And also act. part. n. of عابه. (Msb.) Also, applied to milk, *Thick,* or *becoming thick.* (O, K.)

معاب : see عيب, in five places.

معيب : see عيب, in four places. ___ Also, (S, A, O, Msb, K) and معيوب , (S, O, K,) agreeably with the original form, (S, O,) and

مُعَيَّبٌ , [or this has an intensive signification, (see its verb,)] and مُتَعَيَّبٌ , (TA,) *Made,* or *caused, to be faulty, unsound,* or *defective;* or *to have a fault,* &c. (S, A, O, Msb, * K, TA. [See the verbs.]) ___ And [*Found fault with,* &c.; or] *charged with,* or *accused of, a vice, faulty,* &c. (TA, [See, again, the verbs.])

مَعَابَةٌ : see عَيْبٌ, in five places.

مَعِيبَةٌ : see عَيْبٌ.

مُعَيَّبٌ : see مَعِيبٌ.

مَعْيُوبٌ : see مَعِيبٌ.

مُتَعَيَّبٌ : see مَعِيبٌ.

عيث

1 **عَاثَ**, aor. يَعِيثُ, inf. n. عَيْثٌ (S, O, K) and عُيُوثٌ and عَيَثَانٌ, (TA,) *He acted corruptly;* or *made,* or *did, mischief;* syn. أَفْسَدَ: (S, O, K:) or, accord. to Az, *he hastened,* or *was hasty* or *quick, in so acting:* (TA:) accord. to Er-Rághib, عَيْثٌ and عُثِىٌّ, or عَثِىٌّ, and عُثُوٌّ are nearly alike; but عَيْثٌ is mostly used in relation to that which is perceived by sense; and عَثِىٌّ and عَثُوٌّ, in relation to that which is perceived by the [mind or] judgment: some say that عَثُوٌّ is the acting corruptly in the utmost degree: and some, that it is the acting wrongfully, injuriously, or unjustly; and sometimes does not involve the acting corruptly: (MF, TA:) Lh says that عَثِىٌّ is of the dial. of El-Hijáz, and is the [more] approved form; and عَاثَ is of the dial. of the BenooTemeem, who say, لَا تَعِيثُوا فِى الأَرْضِ [*Act not ye corruptly,* or *do not ye mischief, in the earth*]. (TA.) Hence one says, عَاثَ الذِّئْبُ فِى الغَنَمِ *The wolf made,* or *did, mischief among the sheep* or *goats;* syn. أَفْسَدَ. (S, A, O.) And عِيثِى جُعَارِ [*Do mischief, O she-hyena*]: a prov. used in declaring a thing to be vain, or false. (K in art. جعر.) And عَاثَ فِى مَالِهِ *He dissipated his property;* or *squandered, and wasted,* or *ruined, it:* and *he expended it quickly.* (TA.) ___ عَاثَ, aor. and inf. ns. as above, also signifies *He took without gentleness.* (L.) ___ And عَاثَ, inf. n. عَيْثٌ, *He ventured upon an affair not caring what he fell upon.* (AA.)

2 **عَيَّثَ**, (S, O, K,) inf. n. تَعْيِيثٌ, (S, O,) *He searched* [or *groped*] *for a thing with the hand, without his seeing it:* (S, O, K:) or, said of a blind man, *he searched* [or *groped*] *for a thing:* and, said of a man possessing sight, *he searched* [or *groped*] *for a thing in the dark:* written by Kr with غ. (L.) [It is said in the TA, in art. غيث, that ISd thought عَيَّثَ, with the unpointed ع, to be a mistranscription; but that it is correct.] ___ And hence, عَيَّثَ فِى الكِنَانَةِ *He put his hand into the quiver to search for an arrow:* (TA:) or *he turned about his hand in the quiver to search for the arrow.* (A.) ___ عَيَّثَ يُعَيِّثُ

كَذَا *He set about, began,* or *commenced, doing such a thing.* (O, K.) ___ عَيَّثَتْ طَيْرُهُ [lit.] *His birds* [from which he augured] *became confused to him;* [meaning *his affairs,* or *case, became confused and perplexing to him*]; syn. اخْتَلَطَتْ عَلَيْهِ. (O, K.) [See also عيّث فى ___.] غَيَّمَ السَّنَامَ *He made a mark,* or *an impression, upon the camel's hump* with a knife. (TA.)

5 **تعيّثت الإبل** *The camels drank less than what would satisfy their thirst.* (O, K.)

عَيْثَةٌ *A plain,* or *soft, tract of land,* (O, K,) *not consisting of sand nor of dust nor of clay.* (O.)

عَيْثَى is like عَجَبًا: (K, TA: [in the O, like عَجَبِى:]) a word expressive of wonder: one says عَيْثَى لَهُ, meaning عَجَبًا لَهُ, for أَعْجَبُ عَجَبًا لَهُ [*I wonder greatly,* lit. *with wondering, at him,* or *it*]: (TK: [but a verse cited in the O indicates that one says عَيْثَى بِهِ:]) in one copy of the K, عَيْثًا. (TA.)

رَجُلٌ عَيْثَانٌ *A man who acts corruptly;* or *who makes,* or *does, mischief:* [or rather, *who does so much,* or *often:*] fem., applied to a woman, عَيْثَى. (Seer, TA.)

العَيُوثُ : see what next follows.

العَيَّاثُ *The lion;* (A, O, K;) as also العَيُوثُ and العَائِثُ . (O, K.)

العَائِثُ : see what next precedes.

أَعْيَثُ مِنْ جُعَارٍ [*More mischievous than the she-hyena*]: is a prov. (Meyd, and A and TA in art. جعر.)

عيج

1 **مَا أَعِيجُ بِهِ**, (Lth, O, K, TA,) inf. n. عَيْجٌ (Lth, O, TA *) and عُيُوجٌ (Lth, O, TA) and عُوُوجٌ [app. عُؤُوجٌ], (TA,) *I do not regard it; do not care for it.* (Lth, O, TA.) One says, مَا عَاجَ بِقَوْلِهِ, inf. n. عَيْجٌ and عَيْجُوجَةٌ, *He did not regard his saying:* or *he did not believe it.* (ISd, TA.) And مَا أَعِيجُ مِنْ كَلَامِهِ بِشَىْءٍ *I care not for anything of his speech,* or *of what he says:* (Fr, ISk, S, O:) and the Benoo-Asad say, مَا أَعُوجُ بِكَلَامِهِ [expl. in art. عوج]; taking it from عُجْتُ النَّاقَةَ. (ISk, S.) ___ مَا عُجْتُ بِهِ *I was not pleased, well pleased, content,* or *satisfied, with it;* or *did not approve it.* (IAar, S, O, K.) ___ مَا عُجْتُ بِخَبَرِ فُلَانٍ *I was not satisfied in my mind by the information of such a one, and did not deem it certain.* (L.) ___ مَا عُجْتُ بِالْمَآءِ *I did not satisfy my thirst with the water:* (S, O, K, TA:) said by one who has drunk salt water: (S, O, TA:) or *I did not profit by it:* and sometimes the verb is used in this sense in an affirmative phrase. (TA.) And مَا عُجْتُ بِالدَّوَآءِ *I did not profit by the medicine.* (S, O, K.) And عَاجَ, aor. يَعِيجُ, [thus used affirmatively,] *He profited* by speech, &c. (TA.) ___ مَا يَعِيجُ بِقَلْبِى شَىْءٌ مِنْ كَلَامِكَ [app. meaning *Nothing of thy speech remains in my heart,* or *mind,* (compare عُجْتُ بِالْمَكَانِ, in art. عوج,)] is a saying mentioned by IAar. (TA.) ___ [And it seems that عَاجَ عَلَى الشَّىْءِ signifies *He took to, set about,* or *commenced, the thing:* for Sgh says that] العَيْجُ signifies الإِقْبَالُ عَلَى الشَّىْءِ. (O.)

عَيْجٌ an inf. n. of 1. (Lth, O, &c.) ___ Also *Profit, advantage,* or *utility.* (TA.) ___ And [its pl.] أَعْيَاجٌ signifies *Any means of satisfying a man's thirst:* [and عِيَاجٌ seems to have a similar signification, for it is immediately added,] and one says, اللَّبَنُ عِيَاجٌ [app. meaning *Milk is a thing that satisfies thirst*]. (O.)

عِيَاجٌ: see what next precedes.

عيد (Quasi root)

2 **عيّد** : see 2 in art. عود.

عيّد : and عيديَّة: and عيدان: and عييد: see art. عود.

عير

1 عَارَ, aor. يَعِيرُ, *He went,* or *journeyed.* (TA.) ___ عَارَ فِى الأَرْضِ, aor. as above, *He went away in,* or *into, the land,* or *country.* (S.) ___ And عَارَ, (S, O, &c.,) aor. as above, (Msb, K,) inf. n. عِيَارٌ, (Msb, TA,) or this is a simple subst., (K,) *He* (a horse, S, Mgh, O, Msb, K, and a dog, K) *went away* (O, K, TA) *hither and thither,* (O, TA,) which action is also termed مُعَايَرَةٌ [inf. n. of عَايَرَ], (O,) *as though he had made his escape* (K, TA) *from his master, going to and fro:* (TA:) and the same is said of news: (IKtt, TA:) or *escaped,* or *got loose, and went away hither and thither, by reason of his exceeding sprightliness:* (S:) or *escaped,* or *got loose, and went away at random:* (Msb:) or *went away hither and thither, by reason of his sprightliness:* or *strayed at random, nothing turning him:* (Mgh:) or *went away at random, far from his master.* (TA.) ___ And عَارَ, (aor. as above, TA,) *He* (a man) *came and went,* (K,) *moving to and fro.* (TA.) ___ عَارَ فِى القَوْمِ يَضْرِبُهُمْ بِالسَّيْفِ, (S, * TA,) inf. n. عَيَرَانٌ, (TA,) *He* (a man) *went and came among the people,* (TA,) or *did mischief among them,* (S,) *smiting them with the sword.* (S, * TA.) ___ عَارَتِ القَصِيدَةُ *The ode became current.* (K.) ___ عَارَ, (K,) aor. as above, inf. n. عِيَارٌ and عَيَرَانٌ, (TA,) *He* (a camel) *left his females*

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that were seven months gone with young, and went away to others, (IKtt, L, K,) *to cover them.* (IKtt, L.) In [some of] the copies of the K, شَوْلَهَا is put in the place of شَوْلَهُ, which latter is the reading in the Tahdheeb of IKtt [and in the CK]. (TA.) عَارَهُ, aor. يَعِيرُهُ and يَعُورُهُ, (S and K in art. عور,) or the aor. is not used, or it is scarcely

ever used, (TA in the same art.,) *He*, or *it, took, and went away with, him*, or *it:* (S and K in the same art.:) or *destroyed him*, or *it*. (K and TA in the same art.) See art. عور. You say عِرْتُ ثَوْبَهُ, *I took*, or *went away with, his garment*. (TA.) And it is said in a prov., عِيرٌ عَارَهُ وَتِدُهُ *An ass which his peg* [to which he was tethered] *destroyed* [by preventing his escape from wild beasts that attacked him]. (Meyd, TA. [See Freytag's Arab. Prov., ii. 87.]) عَارَهُ, [aor. as above,] also signifies *He blamed*, or *reproached, him; found fault with him; attributed* or *imputed to him*, or *charged him with*, or *accused him of, a vice*, or *fault*, or *the like*. (S, O, TA.) [See also what next follows.]

2 عَيَّرَهُ كَذَا, (S, O, Msb, K,) and عَيَّرَهُ بِهِ, though the former is the more approved, (ElMarzookee, in his Expos. of the Hamáseh, and Msb, and MF,) or the latter is peculiar to the vulgar, (S, and El-Hareeree in the Durrat el-Ghowwás.) and should not be used, (O, K,) inf. n. تَعْيِيرٌ, (S, O,) *He upbraided him with such a thing; reproached him for it; declared it to be bad, evil, abominable*, or *foal, and charged him with it*. (Msb.) [You also say عَيَّرَهُ عَلَى فِعْلِهِ *He upbraided him*, or *reproached him, for his deed*.] And عَيَّرَ عَلَيْهِ [is an elliptical phrase, signifying the same; فِعْلَهُ or the like being understood: or *He upbraided him; charged him with acting disgracefully*]. (TA, voce تعريب.) [See also 1, last signification.] عَيَّرَ الدَّنَانِيرَ, (K,) inf. n. as above, (TA,) *He weighed the pieces of gold one after another:* (K:) and *he put*, or *threw down, the pieces of gold, one by one, and compared them, one by one*. (TA.) The verb is [said to be] used in relation to measuring and weighing; but, says Az, Lth makes a distinction between عَايَرْتُ and عَيَّرْتُ, making the former to relate to a measure of capacity, and the latter to an instrument for weighing: and [SM adds,] F mentions the former in art. عور, and the latter in the present art. (TA.) See also 3, in five places. And عَيَّرَ الْمَآءُ *The water became overspread with* [*the green substance termed*] طُحْلُب: (O, K:) but [SM adds,] it is more probably أَغْثَرَ, with ا and غ and ث. (TA.)

3 **عاير المَكَاييل**, (S, Mgh, and K in art. عور,) and الموازين, (S, Mgh,) inf. n. عيار; (S;) and عاورها, (S, K,) and عوّرها; (K;) signify the same, (S, K,) *He measured,* or *compared, the measures of capacity,* (Mgh, K,) and *the instruments for weighing, one by,* or *with, another.* (Mgh.) One should not say عيّر . (S.) The saying دراهم ليعير استعار صنجاته بها, meaning, [*He borrowed pieces of money*] *that he might equalize* [*with them the weights of his balance*], should be, correctly, ليعاير. (Mgh.) You say عايرت المكْيالَ, and الميزانَ, inf. n. معايرةٌ and عيارٌ, meaning *I tried,* or *proved, the measure of capacity,* and *the instrument for weighing,* [or *gauged the former,*] *that I might know its correctness* [or *incorrectness*]: this, says Az, is the correct form: one should not say عيَّرت , except from العار, accord. to the leading lexicologists and ISk says, عايرت بين المكْيالَيْن signifies *I tried,* or *proved, the two measure of capacity, that I might know their equality* [or *inequality*]: you should not say عيَّرت الميزانين, (Msb.) [But in the TA, عيّر الميزان and المكيال is mentioned without any remark of disapproval, with عاورهما and عايرهما.] You also say عاير بينهما, inf. n. معايرةٌ and عيارٌ, *He measured,* or *compared, them two. each by,* or *with, the other, and examined what* [*difference*] *was between them.* (K in art. عور.)

___ [Hence, عاير app. signifies also *He assayed* gold &c.] See also 1, third sentence.

4 **اعار الفَرَس**, (S, K,) and الكَلْب, (K,) *He* (his master) *made the horse,* and *the dog, to go away as though he had escaped,* or *got loose:* (K:) or *made him to escape;* (TA:) or *made him to escape,* or *get loose, and go away hither and thither, by reason of his exceeding sprightliness.* (S.) أَعير النَّصْل *He made to the iron head* or *blade of an arrow,* or *of a spear,* or *of a sword,* or *of a knife,* or *the like, what is called* عيرٌ. (AA, K.) أَعارت حافرًا means *She* (a mare) *raised and shifted a hoof;* ___ and hence, accord. to Az, إعارة الثّياب [*The lending of garments*] &c. (L, TA. [See 4 in art. عور.]) And اعاره is also said to signify *He fattened him;* namely, a horse: ___

and *He plucked out the hair of his tail;* like أَعْرَاهُ: both of which meanings are mentioned by IKtt and others: ___ and *i. q.* ضَمَّرَهُ [*He made him lean,* or *light of flesh,* &c.]; from عَارَ he went and came. (TA.)

5 **هُمْ يَتَعَيَّرُونَ مِنْ جِيرَانِهِمُ الأَمْتِعَةَ** is said to mean يَسْتَعِيرُونَ [i. e. *They ask of their neighbours the loan of the household-goods,* &c.]: but Az says that the word used by the Arabs is يَتَعَيَّرُونَ. (TA. [See 10 in art. عور.])

6 **تعايروا** *They blamed, upbraided,* or *reproached, one another; found fault, one with another; i. q.* تَعَايَبُوا, (S, O, Msb,) or عَيَّرَ بَعْضُهُمْ بَعْضًا: (K:) or *they reviled,* or *vilified, one another;* syn. تَسَابُّوا. (AZ.)

10 **استعار سَهْمًا مِنْ كِنَانَتِهِ**: see art. عور.

عَارٌ *A disgrace; a shame; a thing that occasions one's being reviled; a vice,* or *fault,* or *the like;* (S, O;) *a thing for which one is,* or *is to be, blamed,* or *dispraised;* (B, in TA, art. عور;) *anything that necessarily occasions blame* or *reproach,* (Msb, K,) or *disgrace:* (Msb:) pl. أَعْيَارٌ: (TA:) and مَعَايِرُ, (S, O, K,) of which the sing. is app. مَعِيرَةٌ, (O,) [is syn. with أَعْيَارٌ, for it] signifies *things for which one is,* or *is to be, blamed, upbraided, reproached,* or *found fault with;* syn. مَعَايِبُ. (S, O, K.)

عَيْرٌ The *ass;* (S, O, Msb, K;) both the *wild* and the *domestic;* (S, O, Msb;) its predominant application is to the former: (K:) so called because he goes away hither and thither (يَعِيرُ فِيتَرَدَّدُ) in the desert: (TA:) fem. with ة: (S, Msb:) pl. [of pauc.] أَعْيَارٌ, (S, O, Msb, K.) and [of mult.] عِيَارٌ and عُيُورٌ (K) and عُيُورَةٌ (S, O, Msb, K) and عِيرَةٌ (O) and مَعْيُورَآءُ, (S, O, K,) like مَشْيُوخَآءُ &c., or this is [properly speaking] a quasi-pl. n., (TA,) and مَعْيُورَى, [also a quasipl. n.,] (Az, TA,) and pl. pl. عِيرَاتٌ (O) and عِيَارَاتٌ. (K.) [Dim. عُيَيْرٌ, q. v. intra.] ___ It is said in a prov., relating to contentment with that which is present and forgetting

what is absent, إِنْ ذَهَبَ العَيرُ فَعَيرٌ فِى الرِّبَاطِ [*If the ass has gone away, there is an ass in the tether*]. (A 'Obeyd.) ___ You say also, of a place in which is no good, هُوَ كَجَوْفِ عَيرٍ [*It is like the belly of an ass*], (S, TA,) or كَجَوْفِ العَيرِ [*like the belly of the ass*]; (TA;) because there is nothing in his belly of which any use is made: (S, TA:) or this originated from the saying هُوَ أَخْلَى مِنْ جَوْفِ حِمَارٍ [*It is more empty than the valley of Himar*]; (S, O, * TA;) for حِمَار was the name of a certain unbeliever, who possessed a valley, which for his infidelity, God rendered waste and unproductive; (O, * TA;) and Imra-el-Keys, (O, TA,) as some say, but correctly Taäbbata-sharrà, (O,) quoting the above-mentioned saying, has substituted العير for حِمَار, for the sake of the metre. (O, TA.) ___ One says also أَذَلُّ مِنَ العَيرِ *More vile than the ass.* (TA.) [But this is doubtful: see the same phrase expl. differently later in this paragraph. The wild ass is superior to every other kind of animal that is an object of the chase: (see فَرَأٌ:) and hence, app., the signification here next following.] ___ عَيرٌ also signifies *A lord*, or *chief*, (S, O, K,) of a people: (S, O:) *a king:* (K:) pl. أَعْيَارٌ. (O.) ___ The saying (S, K) of the people of Syria, used by them proverbially, (TA,) عَيرٌ بِعَيرٍ وَزِيَادَةُ عَشَرَةٍ [*A lord for a lord*, or *a lord* is succeeded *by a lord, and an increase of ten*] is expl. by the fact that, when the Khaleefeh of the sons of Umeiyeh died, and another arose, he increased their stipends by ten dirhems: (S, O, K:) so they said thus on that occasion. (O, TA.) ___ عَيرُ السَّرَاةِ is an appellation of *A certain bird*, (S, O, K, TA,) *resembling the pigeon*, (S, O, TA,) *short in the legs, which are coved with feathers, yellow in the legs and bill, having the eye bordered with black, of a clear colour inclining to greenness*, or *dark dust-colour*, (خُضْرَة,) *yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated* بُرْد: pl. عُيُورُ السَّرَاةِ: السَّرَاة being a place in the district of Et-Táïf: they assert that this bird eats three hundred figs, from the time of their coming forth from among the leaves, small; and in like manner, grapes. (TA.) Also The *prominence*, or *ridge, in the middle* of the iron head

or blade of an arrow or of a spear or of a sword or of a knife or the like. (S, O.) [See ذُبَابٌ.] ___ The *prominent line,* (S, O, TA,) *like a little wall,* (TA,) *in the middle* of a leaf; its *middle rib.* (S, O, TA.) ___ The *spine,* i. e. the *prominent part, in the middle* of the scapula, or shoulderblade. (S, O.) ___ The *prominent,* or *projecting, bone in the middle* of the hand: pl. أَعْيَارٌ. (TA.) [In the K, it is expl. simply by العَظْمُ النَّاتِئُ وَسَطَهَا: but this is a wrong reading, app. occasioned by an omission, which is supplied in the TA, though somewhat awkwardly: it seems that we should read وَمِنَ الكَفِّ العَظْمُ النَّتِئُ وَسَطَهَا; or, more probably, وَمِنَ الكَتِفِ الخ; for I incline to think that الكفّ in the TA is a mistake for الكتف, and that the last signification of عير, given here, is doubtful.] ___ The *prominence,* or *protuberance, in the upper,* or *convex, part,* or *back,* of the foot. (S, O, TA.) ___ *Any prominent,* or *protuberant, bone in the body.* (TA.) ___ *An edge,* or *a ridge,* of a rock, *naturally prominent.* (TA.) ___ *Anything prominent,* or *protuberant, in an even thing,* (K,) or *in the middle of an even thing* [or *surface*]. (TA.) ___ *Each of the two portions of flesh and sinew next the back bone, one on either side thereof:* both together are called عِيرَانٌ. (K, * TA.) [So called because it forms a kind of ridge.] ___ The *prominent,* or *protuberant, part at the pupil* (بُؤْبُؤٌ) *of the eye:* (AA, TA:) or the *lid* of the eye: (S, O, K:) or the *inner angle* [for مَأْقَى, in the CK, I read مَأْقًى, as in other copies of the K,] of the eye: (Th, K:) or the *image that is seen in the black of the eye when a thing faces it;* (Aboo-Tálib, L, K; *) also called لُعْبَةٌ: (Aboo-Tálib, L:) or the *eye-ball:* (TA:) or *a looking from the outer angle* (لَحْظٌ [or perhaps this signifies here the *outer angle itself*]) *of the eye.* (K.) Hence the saying, (S, O,) فَعَلْتُ ذَاكَ قَبْلَ عَيْرٍ وَمَا جَرَى *I did that before a look from the outer angle of the eye:* (S, O, K: *) or *before he winked* [or *could wink*]; عير meaning the image that is seen in the black of the eye; and ما جرى, what moved, i. e., the eye itself: (Aboo-Tálib:) or *before I looked* [or *could look*] *at thee;* not used with a negative: (Th:) nor do you say أَفْعَلُ ذاك [instead of فعلت ذاك in

this phrase]: (A O, S:) or عير here signifies the *wild ass.* (Lh.) You say also أَتَيْتُكَ قَبْلَ عَيْرٍ وَمَا جَرَى, meaning *I came to thee before a sleeper awoke* [or *could awake*]. (AA, TA.) ___ The وَتَد [or *tragus*] *which is in the inner part* of the ear: (S:) [see وَتَدٌ:] or the *part of the interior of the ear which is below the* فَرْع [or *upper portion thereof*], (K,) in a man and in a horse, *like the* عَيْر [*of the head*] *of an arrow:* (TA:) or the عَيْرَان are the مَتْنَان [app. meaning the *two backs,* though the word may have some other application in this case,] *of the two ears* of a horse: pl. عِيَارٌ. (TA.) *A wooden pin, peg,* or *stake, which is fixed in the ground* or *in a wall.* (S, O, K.) Hence, as some say, the prov. فُلَانٌ أَذَلُّ مِنَ العَيْرِ [*Such a one is more vile than the wooden pin,* or *peg, of a tent* &c.]. (TA.) [See another explanation above: and see also مَذَلَّةٌ.] Hence also, accord. to some, (TA,) one says, مَا أَدْرِى أَىُّ مَنْ ضَرَبَ العَيْرَ هُوَ, meaning *I known not what one of mankind is he.* (Yaakoob, S, O, K, TA.) And hence too, as some say, the saying of El-Hárith Ibn-Hillizeh, (O, TA,)

* زَعَمُوا أَنَّ كُلَّ مَنْ ضَرَبَ العَيْـ *
* ـرِ مَوَالٍ لَنَا وَأَنَّا الوَلَآءُ *

of which Aboo-'Amr Ibn-El-'Alà said that he had passed away, or died, who knew the meaning of this verse, (S, O, TA,) and which is differently related, some saying مَوَالٍ لَهَا, and some saying الوَلَآءُ: (TA:) but various meanings are assigned to العير in this instance; and some expl. it as a proper name: (O, TA:) and some, relating this verse, say العِيرُ [q. v.]: (TA:) [the following explanation of the verse has been given as preferable to others:] *They* (the Arákim, mentioned two verses before,) *have asserted that all who have hunted the wild ass are the sons of our paternal uncles, and that we are the relations* of them; الوَلَآء being for أَصْحَابُ وَلَائِهِمْ: meaning that we are responsible for their crimes, or offences, as though we were their heirs. (EM p. 261.) Also *A certain piece of wood which is in the fore part of the* [*vehicle called*] هَوْدَج. (O, K.) And *A drum.* (O, K.) And so, as some say, in the verse cited above.

(O, TA.) And *A mountain.* (K.) And also the name of *A mountain of El-Medeeneh:* (K, TA:) and, as some say, of *a mountain of Mekkeh.* (TA.) And الأَعيار (of which the sing. is العَيْر, TA) is a name of *Certain bright stars in the track of the feet of* سُهَيْل [or *Canopus*]. (O, K.)

عِيرٌ *A caravan;* syn. قَافِلَةٌ; of the fem. gen.: (K:) from عَارَ he journeyed: (TA:) or *camels that carry provision of corn:* (S, Mgh, O, Msb, K:) then generally applied to *any caravan:* (Mgh, Msb:) or *a caravan of asses;* and then extended to any caravan; as though pl. of عِيرٌ, being originally and regularly of the measure فُعُلٌ, [i. e. عُيُرٌ,] like سُقُفٌ as pl. of سَقْفٌ; (TA;) but it has no proper sing.: (K:) or *any beasts upon which provision of corn is brought,* whether *camels* or *asses* or *mules:* (K:) the عِير mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that عِير is applied specially to camels is false: (AHeyth, O, TA:) Nuseyr cites the poet Aboo-'Amr El-Asadee as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHeyth, TA:) IAar says that it is applied to *camels bearing burdens,* and *not bearing burdens:* (Az:) but camels are not thus called that bring corn for their owners: (TA, voce رِكَاب:) pl. عِيرَاتٌ, (O, K,) with ا and ت because it is of the fem. gender, and, being a subst., with the ى movent, accord. to the dial. of Hudheyl, for they say جَوْزَاتٌ and بَيْضَاتٌ; (Sb;) and عِيرَاتٌ (S, K) is allowable, (S,) and is the regular form, and occurs in a trad., meaning *horses* or *the like,* and *camels carrying merchandise.* (TA.)

عَيْرَانٌ applied to a he-camel, (O,) and عَيْرَانَةٌ applied to a she-camel, (S, O, K,) *Resembling the* [*wild*] *ass* (العَيْر) *in quickness and briskness:* (S, O:) or the latter, *swift, with briskness;* (K, TA;) so termed because of her frequent going round about [or to and fro], rather than as being likened to the [wild] ass: and also *hard,* or *hardy.* (TA.)

عَيْرَانٌ: see عَائِرٌ in art. عور.

عِيَارٌ and مِعْيَارٌ are syn.; (S;) both signify [*A standard of measure* or *weight;*] *a thing with which another thing is measured,* or *compared, and equalized;* (Mgh;) [and *with which it is*

assayed:] or *a thing with which measures of capacity are measured, compared,* or *equalized:* (Lth:) the عيار of a thing is *that which is made,* or *appointed, a standard* thereof, *by which to regulate* or *adjust* it; expl. by ما جعل نظاما له. (Msb.) ___ The عيار of dirhems, and of deenárs, is [The *rate,* or *standard, of fineness;*] the *quantity of pure silver,* and *of pure gold, that is put* into them. (Mgh.) [See also 1.]

عيارة *Currency* of a poem. (K.)

عيير [dim. of عير]. You say, فلان عيير وحده *Such a one is a person who is pleased with his own opinion;* (S, O, K;) an expression of dispraise; (S;) like as نسيج وحده is one of praise: (TA:) or *a person who does not consult others, nor mix with them, yet in whom is ignobleness and weakness;* as also جحيش وحده [q. v.]: (Az:) or *a person who eats by himself.* (Th, K.) You may also say عيير, like شييخ for شييخ; but you should not say عوير, nor شويخ. (S, O.)

عير : see عائر.

عيَّار : see the next paragraph, in five places.

عائر *That goes to and fro,* and *round about;* as also عيَّار : both are applied [to a man and] also to a dog: (TA:) and ↓ the latter is also expl. as follows: a man (TA) *often coming and going* (K, TA) *in the land:* (TA:) *often going round about,* (Fr, S, Msb, K,) *often in motion,* (Fr, S, Msb,) *and sharp,* or *quick, of intellect:* (S, K:) it is used as an epithet of praise and as one of dispraise: for instance, applied to a boy, it signifies *brisk in obeying God,* and *brisk in acts of disobedience:* (IAar:) and عير , applied to a horse, signifies *brisk, lively,* or *sprightly:* (IAar:) and عيَّار , so applied, *mischievous;* and *that is brisk, lively,* or *sprightly, so that he goes on one side of the way, and then turns to the other*

side: (TA:) and, applied to a man, *that goes to and fro without work:* (Ajnás en-Nátifee, Mgh:) or *that leaves himself to follow his natural desire, not restraining himself.* (IAmb, Mgh, Msb.) It is said in a prov., كَلْبٌ عَائِرٌ خَيْرٌ مِنْ أَسَدٍ رَابِضٍ *A dog going to and fro and round about is better* [as a guard] *than a lion lying down.* (TA.) You say also شَاةٌ عَائِرَةٌ *A sheep that goes to and fro between*

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two flocks, not knowing which of them to follow: to such is a hypocrite likened. (TA.) And نَاقَةٌ عَائِرَةٌ *A she-camel that goes forth from the other camels in order that the stallion may cover her* (S, O, TA.) And جَمَلٌ عَائِرٌ *A he-camel that leaves the females seven months gone with young, and goes to others.* (S.) And عَيَّارٌ بِأَوْصَالٍ A horse *that goes away hither and thither, by reason of his sprightliness:* (S, O:) or a lion *that goes away with the joints,* or *whole bones. of men to his thicket.* (IB.) العَيَّارُ is an appellation given to *The lion,* (S, O, K,) because of his coming and going in search of his prey. (S, O.) ___ قَصِيدَةٌ عَائِرَةٌ *An ode having currency.* (O.) ___ سَهْمٌ *An arrow from an unknown shouter.* (Msb. [Mentioned also in art. عور.]) And ثَمَرَةٌ عَائِرَةٌ *A fallen fruit, of which the owner is not known* (TA.) عَائِرُ العَيْنِ, and عَائِرَةُ عَيْنٍ or عَيْنَيْنِ, &c.: see art. عور.

مَا قَالَتِ العَرَبُ بَيْتًا أَعْيَرَ مِنْهُ *The Arabs have not uttered a verse more current than it.* (A, O, TA.)

مُعَارٌ A horse, (S, K,) and a dog, (K.) *made to go away as though he had escaped.* or *got loose:* (K:) or *made to escape:* (TA:) or *made to escape,* or *get loose, and go away hither and*

thither, by reason of his exceeding sprightliness. (S.) It is also expl. as signifying, applied to a horse, *Fattened:* and *having the hair of is tail plucked out:* these two explanations mentioned by IKtt and others: and *made lean,* or *light of flesh.* (TA. [See 4, last sentence.]) See also the next paragraph.

معار, (O, K,) as though originally معير, from عار, aor. يعير, (Az, O,) A horse *that turns away from the road with his rider.* (O, K.) Hence the saying of Bishr Ibn-Abee-Házim, (K,) or Kházim, as written by Sgh, (TA,) not Et-Tirimmáh, J having made a mistake [in ascribing it to him (but in one of my copies of the S it is ascribed to Bishr Ibn-Abee-Házim and in the other to a poet unnamed)],

* أَحَقُّ الخَيْلِ بِالرَّكْضِ المَعَارُ *

[*The most deserving, of horses, of being urged to run by the striking with the foot is he that turns away from the road with his rider*]. (K.) Aboo- 'Obeyd, (so in my copies of the S,) or Aboo- 'Obeydeh, (so in the K and TA,) says that the people, in relating this, say المَعَارُ, [deriving it] from العَارِيَّة; which is a mistake: (S, K, TA:) the truth being that this is a mistake as to the damm and the derivation; which is the saying of IAar alone, and is mentioned by IB also: (TA:) or the last word is المَغَارُ. (TA in art. غور, q. v.)

نصل معير *An iron head* or *blade, of an arrow* or *of a spear* or *of a sword* or *of a knife* or *the like, having what is termed* عير. (AHn, from AA.) And كَفٌّ مُعَيَّرَةٌ, and مُعَيَّرَةٌ, [so in the TA, but more probably مُعَيَّرَةٌ and مُعَيَّرَةٌ,] *A* كَفّ [or *hand*] *having what is so termed.* (TA. [But I think that كَفٌّ is here a mistranscription for كَتِفٌ: see عير.])

ابنة معير *Calamity,* (K, TA,) and *hardship.* (TA.) And بَنَاتُ مَعِيرٍ *Calamities.* (S, O, TA,) and *hardships.* (TA.)

مُعَيَّرَةٌ, and the pl. مَعَايِرُ: see عَارٌ

كَفٌّ مُعَيَّرَةٌ [or كَتِفٌ ?]: see مُعَيَّرٌ.

مِعْيَارٌ : see عِيَارٌ.

مَعْيُورِىٌّ and مَعْيُورَآءُ: see عِيرٌ, first sentence.

مُسْتَعِيرٌ *Resembling the* عَيْرٌ [i. e. *ass,* or *wild, ass,*] *in make.* (O, K.)

عيس

5 **تَعَيَّسَتِ الإِبِلُ** *The camels were,* or *became,* [*of the colour termed* عَيَسٌ or] *white inclining to black.* (O, K.)

عَيَسٌ (S, TA) and عَيَسَةٌ, the latter of the measure فُعْلَةٌ, [originally عَيْسَةٌ.] like صُهْبَةٌ and كُمْتَةٌ, (Lth, O, TA,) *Whiteness* in a camel, *mixed with somewhat of* [*the red hue termed*] شُقْرَةٌ; (S, TA;) [i. e., *a reddish whiteness:*] or [*a dingy whiteness;*] *whiteness in which is a mixture of clearness with slight darkness:* (TA:) [or *a yel-lowish whiteness* see أَعْيَسُ.]

عَيَسَةٌ: see the next preceding paragraph.

أَعْيَسُ A camel *of a white colour mixed with somewhat of* [*the red hue termed*] شُقْرَةٌ; (S, O, K; *) [i. e., *reddish white*] or [*dingy white;*] *white with a slight darkness* (Msb:) or *inclining to yellow:* [i. e., *yellowish white:*] (I Aar:) fem. عَيْسَآءُ: pl. عِيسٌ: (S, O, Msb, K:) the camels thus termed are said to be of good breed. (S, O,) Also A gazelle, or an antelope, and a bull, [app. meaning a wild bull,] *in which is* [*a hue such as is termed*] أَدْمَةٌ. (TA.) And you say رَجُلٌ أَعْيَسُ الشَّعَرِ *A man having white hair.* (TA.) And رَسْمٌ أَعْيَسُ *A white mark, trace, relic,* or *remain.* (TA.) ___ العَيْسَآءُ *The female locust.* (S, O, K.)

عيش

1 **عَاشَ**, (S, A, O, Msb, K,) aor. يَعِيشُ, inf. n. عَيْشٌ (S, O, Msb, K) and مَعَاشٌ and مَعِيشٌ (S, O, K.) and مَعِيشَةٌ and عِيشَةٌ and عَيْشُوشَةٌ (O, K) and in the dial. of El-Azd مَعُوشَةٌ, (K in art. عوش, and TA.) *He lived;* (S, A, * O, K;) [*he passed life* in a particular manner of state:] *he became possessed of life.* (Msb.) You say, عَاشَ فُلَانٌ عِيشَةً رَاضِيَةً. *Such a one lived a pleasant* [*life* (if we regard عِيشَةٌ as a simple inf. n., as it is said to be above,) or] *state* [or *sort*] *of life.* (A.) [See also عِيشَةٌ, below.]

2 **عَيَّشَ** see 4

3 **عايشه**, inf. n. مُعَايَشَةٌ, *He lived with him;* like as you say عَاشَرَهُ. (TA.)

4 **اعاشه** *He* (God, S, A) *made him to live;* (S, A, O, * K;) as also عيّشه, (O, * K,) inf. n. تَعْيِيشٌ. (TA.) You say, اعاشه ٱللّٰه عيشة راضية [*God made him to live a pleasant life,* or *state* or *sort of life*]. (S.)

5 **تعيّش** *He constrained himself to obtain the means of life:* (S;) or *he had what was barely sufficient, of sustenance, nothing remaining over and above it.* (TA.)

6 **تعايشوا** [*They lived together: one with another*]. You say, تعايشوا بِأُلْفَةٍ وَمَوَدَّةٍ [*They lived together with sociableness and affection,* (A, TA.)

عَيْشٌ [an inf. n. of 1. ___ As a subst.,] *Life:* (S, O, K;) or particularly *animal life.* (Kull p. 262.) It is said in a prove., أَنْتَ مَرَّةً عَيْشٌ وَمَرَّةً جَيْشٌ. meaning, *Thou act at one time in an easy state of life, and at one time in the state of life of warriors:* (A 'Obeyd, as cited in the TA: [but for عَيْشٍ غَزِىٍّ in my original, we should perhaps read عَيْشٍ عَزِيزٍ, i. e. *a difficult state of life:*) or *thou benefitest at one time,*

and injurest at another (TA. And a man to whom IAar said How is such a one ' answered عيش وجيش, meaning *At one time with me, and at one time against me.* (TA. [See also Freytag's Arab. Prov. i. 70 and ii. 699 ___ Also *I. q.* معيشة, in senses pointed out below (K.) see the latter, in four places. ___ And [hence,] *Wheat,* or other *food;* syn. طعام; (IDrd, A, O, K;) in the dial. of El-Hijáz, (A.) or of El-Yemen: (IDrd, O, TA:) and *seed-produce;* in the dial. of El-Hijáz: (A, TA:) and *bread;* (K:) in the dial. of Egypt. (TA.)

عيشة [see 1, in two places. ___] *A state,* (A,) or *sort.* (TA,) *of life.* (A, TA.) You say, عاش عيشة صدق, and عيشة سوء, *He lived a good sort of life,* and *an evil sort of life.* (TA.)

عيَّاش : see the paragraph here following.

عائش [*Living:*] *having life:* and in like manner, but in an intensive sense, (app. meaning *having much of the means of life* or *living well.*) عيَّاش : fem. of the former with ة. (Msb.) ___ A man *in a good state* or *condition* [*of life*] (Lth, A, O, K.)

معاش and معيش may be used as substantives as well as inf. ns., like معاب and معيب; (S, O, TA;) and signify, like معيشة, *That whereby one lives:* or *that* [*place* and *time*] *in which one lives:* (TA:) [or rather, they have both these significations; but معاش has generally the latter. whereas معيشة, q. v., and معيش, are generally used in the former sense, or one similar to it:] معاش also signifies the *place of subsistence;* or the *known,* or *usual, place thereof:* and the *time wherein one seeks sustenance.* (TA.) Thus, (TA,) الأَرض معاش الخَلْق [*The earth is the place of subsistence of mankind,* or *of the created beings*]. (A, O, TA.) And النَّهار معاش *The day is the time for seeking sustenance:* as in the Kur, lxxviii. 11. (O, TA.) See also معيشة, in two places.

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معيش : see معيشة, in four places: and معاش.

معيشة inf. n. of عاش [q. v.]. (K.) ___ Also *Victuals, living, sustenance,* or *food and drink by which one lives;* (Lth, A, O, K;) as also عيش ; (A;) whence you say that dates are the عيش of such a family: (TA:) *that whereby life subsists;* the *means of life* or *subsistence;* (A, K;) as also عيش : (A, TA:) *that whereby one lives;* as also عيش (A, K, TA) and معاش and معيش ; (TA;) or [the *state*] *wherein one lives;* (A, K, TA;) as also عيش (A) and معاش and معيش : (TA:) the *means of obtaining that whereby one lives:* (Aboo-Is-hák, TA:) the *gain,* or *earnings, by means of which a man lives;* (Mgh, Msb;) as also معيش : (Msb:) the pl. is معايش, (S, O, Msb,) accord. to general opinion, (Msb,) without ء, (S, O, Msb,) when formed from the original of the sing., which is معيشة, of the measure مفعلة; (S, O;) or because it is from عاش, so that the measure of the pl. is مفاعل: (Msb:) but when it is formed from the secondary form of the sing., it is with مفعلة,] معائش, [ء being in this case likened to فعيلة, like as مصائب is with ء because the ى [in its sing.] is quiescent; but some of the grammarians hold this latter pl. to be incorrect: (S, O:) all the Basree grammarians hold it to be so: (TA:) or, accord. to some, معيش and معيشة are from معش; and the pl. in question is therefore of the measure فعائل, with ء. (Msb.) ___ معيشة ضنك The *punishment of the grave:* (O, K:) so, accord. to most of the expositors, in the Kur xx. 123: or, as some say, [*strait sustenance*] *in the fire of hell.* (O, TA.)

متعيش One *who constrains himself to obtain the means of life:* (TA:) or *who has what is barely sufficient, of sustenance, nothing remaining over and above it.* (Lth, A, O, K.)

عيص

عيصٌ *A dense,* or *tangled wood; a numerous collection of dense,* or *tangled, trees:* (S, O, K:) or [*lote-trees of the species called*] سِدْر (AHn, O, TA) *collected together in one place,* (AHn, O,) *of which the lower parts are dense,* or *tangled:* (AHn, TA:) or *dense,* or *tangled, trees, some growing in,* or *among, the lower parts of others:* (TA:) pl. [of pauc.] أَعْيَاصٌ and [of mult.] عِصْيَانٌ: (O, K:) also *what are collected together* (AHn, O, K, TA) *in a place,* (AHn, O, TA,) *and are near together, and dense,* or *tangled,* (AHn, O, K, TA,) *of* [*trees of the kinds called*] عِضَاه, (O, K,) or *of* [*the trees called*] سِدْر *and* عَوْسَج *and* نَبْع *and* سَلَم *and all kinds of* عضاه: so says 'Omárah, (O, TA,) and AHn says the like: (TA:) or (K) *what are dense,* or *tangled, and numerous,* (El-Kilábee, O, TA,) *of thick and tough trees,* (El-Kilábee, O, K, TA,) *such as the* سَلَم *and* طَلْح *and* سَيَال *and* سِدْر *and* سَمُر *and* عُرْفُط *and* عِضَاه. (El-Kilábee, O, TA.) ___ Also *A place of growth of the best of trees:* (Lth, A, O, K:) or, as some say, the *lower parts of trees.* (TA.) ___ And hence, (A,) *A stock,* or *race.* (S, * A, K. *) You say, هُوَ مِنْ عِيصِ بَنِى هَاشِم *He is of the stock, or race, of Benoo-Háshim.* (A.) And مَا أَكْرَمَ عِيصَهُ *How generous,* or *noble, are his fathers,* or *ancestors, and paternal and maternal uncles, and the people of his house !* (TA.) And it is said in a prov., عِيصُكَ مِنْكَ وَإِنْ كَانَ أَشَبَّا, i. e. *Thy stock is an appertenance of thine though it be thorny and intricate* or *confused:* (AZ, O, TA:) meaning, accord. to A'Obeyd, those who are connected with thee by origin are thy kinsmen, although they follow a different way of life: have patience, therefore, for thou canst not remove them from thee: (Meyd:) [see Freytag's Arab. Prov., ii. 95:] implying dispraise: or, accord. to AHeyth, عِيصٌ أَشَبُّ denotes praise; force of resistance, or inaccessibleness or unapproachableness, and numerousness, being meant thereby. (O, TA.)

You say also, هُوَ فِى عِيصٍ صِدْقٍ *He is of a good,* or *an excellent, stock.* (Sh, O, TA.) جِئْ بِهِ مِنْ ___ عِيصِكَ means *Bring thou it from wherever it is.* (TA.)

عِيصَآءُ : see عُوَيْصٌ, (in art. عوص,) last sentence.

مَعِيصٌ *A place of growth* [app., as seems to be implied in the S, *of trees such as are termed* عِيص]. (S, O, K.)

مَعْيَاصٌ *Any one who is hard,* or *difficult, with respect to that which another desires of him:* (O, K:) app. originally مَعْوَاصٌ: mentioned in the L in art. عوص. (TA.)

عيط

1 **عَاطَتْ** , aor. تَعِيطُ and تَعُوطُ, (K,) inf. n. عَيْطٌ [perhaps a mistake for عَيَطٌ, which see below, like غَلَبٌ and طَلَبٌ], (TA,) *She* (a woman, TA) *was*, or *became, long in the neck,* (K, TA,) *with justness of stature;* (TA;) as also تَعَيَّطَتْ and تَعَوَّطَتْ. (K.) See also art. عوط.

5 **تَعَيَّطَ** see above: and see also عَاطَتْ in art. عوط.

8 **إِعْتَيَطَ** see عَاطَتْ in art. عوط, in three places.

عَيَطٌ *Length of the neck;* (S, O, K, TA;) to which some add, *with justness of stature.* (TA.)

عُيْطَطٌ : see عُوطَةٌ and عَائِطٌ, in art. عوط.

عَيَّاطٌ : see أَعْيَطُ.

عَائِطٌ : see art. عوط.

أَعْيَطُ *Long in the neck;* (S, O, K;) accord. to some, *with justness of stature;* (TA;) applied to a camel; (S, O;) as also عَيَّاطٌ : (TA:) fem. عَيْطَآءُ; (S, O, K;) applied to a she-camel; (S;) and to a woman, in the sense expl. above: (Mgh:) pl. عِيطٌ. (TA.) ___ *Long in the head and neck;* (K;) which is ugly. (TA.) ___ *Tall;* the fem. being applied in this sense to a mare; and the pl. to horses: (TA:) *high; lofty;* (S, O, K, TA;) applied to a mountain; (TA;) and the fem. to a [mountain such as is termed] قَارَةٌ, (S, O, TA,) and to [such as is termed] a هَضْبَةٌ; (TA;) and the masc. also, in this sense, to a palace, or the like; (S, O, K, TA;) and to عِزٌّ [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies *Excellent,* and *youthful,* camels; (O, K, TA;) *between the* حِقَّةٌ *and the* رَبَاعِيَةٌ. (O, TA.) ___ *Refusing; resisting; withstanding:* (K, TA:) applied to a man, and to a wild ass. (TA.)

مُعْتَاطٌ , and with ة: see عَائِطٌ in art. عوط, in four places.

عيف

1 **عَافَهُ**, aor. يَعَافُهُ, (S, Mgh, O, Msb, K,) and يَعِيفُهُ, (Fr, O, K,) inf. n. عِيَافٌ, (S, Mgh, O,) or عِيَافَةٌ, (Msb, [but probably a mistranscription for the former,]) or both, or the latter is a simple subst., and the former is an inf. n., also عِيفٌ and عِيفَانٌ, (ISd, K,) *He* (a man, S, O, Msb, [and any animal,]) *disliked it,* or *loathed it,* (S, Mgh, O, Msb, K,) namely, food, (S, O, Msb, K,) or water, (Mgh,) or beverage, (S, O, Msb, K,) *and would not drink it,* (S, O, K,) and sometimes it is said in relation to other things, (K,) but mostly in relation to food: (ISd, TA:) and اعْتَافَهُ signifies the same as عَافَهُ. (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,)

* إِنِّى وَقَتْلِى سُلَيْكًا ثُمَّ أَعْقُلُهُ *
* كَالثَّوْرِ يُضْرَبُ لَمَّا عَافَتِ البَقَرُ *

[*Verily I, in the case of my slaying Suleyk and then giving the bloodwit for slaying him, am like the bull that is beaten when the cows loathe* the water]: for when the cows hold back from entering into the water and drinking, they are not beaten, because they have milk, but only the bull is beaten, in order that they may be frightened, and therefore drink. (S, O, TA. [See also the Ham, p. 416; where the former hemistich is somewhat differently related.]) And hence the saying, هٰذَا مِمَّا يَعَافُهُ الطَّبْعُ [*This is of the things that the natural disposition dislikes,* or *loathes*]. (Mgh.) عِفْتُ الطَّيْرَ, aor. أَعِيفُهَا, inf. n. عِيَافَةٌ, *I augured from the birds,* (S, O, K, TA,) *good* or *evil,* (O, K, TA,) *taking warning,* or *the like, by considering their names, and their places of alighting* (S, O, K, TA) *and of passage,* (TA,) *and their cries:* thus, correctly, as in the T and S and M and L, i. e. وَأَصْوَاتَهَا; for which the authors of the O and K have substituted وَأَنْوَائَهَا, deceived by the word مَسَاقِطَ in what goes before: and the verb is used in like manner in relation to gazelles or other animals passing

with the right side, or the left side, turned towards the spectator: (TA:) العِيَافَةُ primarily signifies *the* man's *throwing a pebble at a bird,* or *crying out at it; and, if it turn its right side towards him in flying, the auguring good from it; and if its left side, evil:* (Har p. 308:) or, accord. to Az, it signifies *the seeing a bird,* (TA,) or *a raven,* or *crow,* (Msb, TA,) or *the like,* (Msb,) *and auguring evil* [or *good*] *therefrom:* (Msb, TA:) and also *the saying* [a thing] *conjecturally,* or *surmising; without*

seeing anything: and it is said in a trad. to be مِنَ الجِبْتِ [expl. in art. جبت]: the verb in عِفْتُ الطَّيْرَ, as ISd says, is originally عَيِفْتُ. (TA.) عَافَتِ الطَّيْرُ, aor. تَعِيفُ, inf. n. عَيْفٌ, (S, O, K,) is like عَافَتْ having for its aor, تَعُوفُ and inf. n. عَوْفٌ, (K, TA,) i. e. (TA) *The birds circled over the water,* or *over carcasses* or *corpses, and went to and fro, not going away, desiring to alight.* (S, O, TA. [See also art. عوف.])

4 **أَعَافُوا** [*They became in the condition of finding that*] *their beasts disliked,* or *loathed, the water, and would not drink it.* (ISk, O, K.)

5 **تعيّف** is probably used as signifying *He practised* عِيَافَةً, i. e. *auguration from birds, &c.* see its part. n., below.]

8 **إِعْتَيَفَ** see 1, first sentence. Accord. to Ibn- 'Abbád, (O,) اعتاف signifies *He furnished himself with provisions for journeying.* (O, K.)

عَيْفَةٌ is a term employed in the case when a woman brings forth and her milk is suppressed in her breast, wherefore her fellow-wife, or female neighbour, draws it, by the single sucking and the two suckings: (Nh, O, L, K, * TA: but in the K, فَتَرْضَعُهَا is erroneously put for فَتَرْضَعُهُ; and المَرَّةَ and المَرَّتَيْنِ are put for المَرَّةَ and المَرَّتَيْنِ: TA:) thus in the saying of ElMugheereh, (O, K, TA,) as expl. by

himself, (O, TA,) لَا تُحَرِّمُ العَيْفَةُ [i. e. *The woman's sucking once and twice in drawing the breast of another woman whose milk is suppressed after child-birth will not render unlawful* the marriage of either of them to a relation of the other, nor the marriage of a relation of either to a relation of the other; as the case of regular or continued suckling of a child does]: (O, K, TA: [but in the O and CK, تُحَرَّمُ is erroneously put for تُحَرِّمُ: see a similar saying voce مَزَّةٌ:]) the action is performed in order that the obstructed channels by which the milk issues may become opened: and it is thus termed because the woman loathes it: (Az, O, K:) A'Obeyd says, We know not العَيْفَة in sucking the breast, but think it to be العُقَّة: his saying thus, however, is disapproved by Az. (O, K, * TA.) عَيْفَةٌ is also the subst. from عَافَتِ الطَّيْرُ [q. v., app. signifying *A circling* of birds *over the water,* &c.]. (S, O, K.)

عَيْفَةٌ A *good* thing: (O:) or the *choice,* or *best,* or *excellent,* of camels or cattle or other property: (K:) like عَيِمَةٌ. (O, K.)

العَيَافُ and الطَّرِيدَةُ are *Two games* (Sh, O, K) *of the boys of the Arabs of the desert:* (Sh, O: [see the latter of these words:]) or the former is *what is called* لُعْبَةُ الغُمَيْصَآءِ, or, as in some of the copies of the K, الغُمَيْضَآءِ. (K, TA. [But I do not find elsewhere الغُمَيْصَآءِ as the name of a game, nor الغُمَيْضَآءِ in any sense.])

عَيُوفٌ : see عَائِفٌ. Applied to a camel, it means *That smells the water and then leaves it, though thirsty.* (S, O, K.)

عَيْفَانٌ : see عَائِفٌ.

عَيِفَانٌ , like تَيِّهَانٌ, (O, K,) or عَيِّفَانٌ, like تَيِّهَانٌ, (so in the CK,) One *whose natural disposition,* (O, K,) *and habit,* or *wont,* (K,) *it is to dislike,* or *loathe, a thing.* (O, K.)

عَائِفٌ *Disliking,* or *loathing,* food or beverage: (S, TA:) and عَيُوفٌ and عَيْفَانٌ , applied to a man, signify the same as عَائِفٌ [app. in this sense: see an ex. of the former in a verse of Ibn-Mukbil cited voce سَوْفٌ, last sentence]. (TA.)

Auguring, or *divining,* (S, O, K,) *from birds* or *other things.* (O, K,) ___ كَانَ عَائِفًا, said of Shureyh, in a trad, of Ibn-Seereen, means *He was true in conjecture and opinion:* like the saying, of him who is right in his opinion, مَا هُوَ إِلَّا كَاهِنٌ; and of him who is eloquent in his speech, مَا هُوَ إِلَّا سَاحِرٌ. (TA.) طَيْرٌ عَائِفَةٌ *Birds circling over water,* or *over carcasses or corpses, and going to and fro, not going away, desiring to alight.* (S, O.) And نُسُورٌ عَوَائِفُ [*Vultures*] *circling over the slain, and going to and fro.* (TA.)

مَعِيفٌ, applied to food [and beverage], *Disliked,* or *loathed.* (Msb.)

مُتَعَيِّفٌ One *who practises auguration from birds* [*&c.*]. (Har p. 564.)

عيق

1 **عَيْقٌ** [as inf. n. of عَاقَ having يَعِيقُ for its aor.] is syn. with عَوْقٌ [as inf. n. of عَاقَ having يَعُوقُ for its aor.], (O, K, TA,) signifying The act of *hindering, preventing, impeding, withholding,* or *turning back* or *away.* (TA.)

2 **عيّق**, inf. n. تَعْيِيقٌ, *He raised his voice, called* or *called out, cried* or *cried out,* or *vociferated.* (O, K.)

عَيْقٌ *A share of water.* (L, K.)

عِيقِ (in the CK عِيقُ) *A cry used in chiding.* (Ibn-'Abbád, O, K.)

عَيْقَةٌ The *shore,* and *side,* of the sea: (A'Obeyd, S, O, K:) pl. عَيْقَاتٌ. (TA.) ___ And *an open,* or *a wide, space of ground, in front,* or *extending from the sides, of a house:* or *a yard,* or *court.* (TA.)

عَيَّقٌ : see art. عوق.

العَيُّوقُ : see art. عوق.

عيل

1 **عَالَ**, aor. يَعِيلُ, inf. n. عَيْلَةٌ (S, Mgh, O, Msb, K) [afterwards said in the K to be the subst. from this verb] and عُيُولٌ (S, O, K) and عَيُولٌ (TA) and عَيْلٌ and مَعِيلٌ; (K;) and عَالَ, aor. يَعُولُ; (Ks, TA in art. عول;) and اعال ; (K in that art.;) *He was,* or *became, poor,* (S, Mgh, O, Msb, K,) and *in want.* (S, O.) So in the saying مَا لَهُ مَالَ وَعَالَ, [of which see another explanation in art. عول,] a form of imprecation. (TA.) It is said in a trad., مَا عَالَ مُقْتَصِدٌ وَلَا يَعِيلُ i. e. [*One following the right course*] *has not become poor* [*nor will he become poor*]. (TA.) And one says, لَا يَعِيلُ أَحَدٌ عَلَى القَصْدِ [and لَا يَقُولُ, expl. in art. عول], (Yoo, TA.) ___ See also 4. عَالَنِى, (S, O, K,) aor. as above, (S, O,) inf. n. عَيْلٌ and مَعِيلٌ, *It* (a thing) *was,* or *became, wanted by me, and unattainable to me:* (S, O, K:) mentioned by El-Ahmar. (S, O.) ___ And عَالَ الضَّالَّةَ, (S, O, K,) aor. as above, inf. n. عَيْلٌ and عَيَلَانٌ, (S, O,) *He knew not where to seek the stray beast.* (S, O, K.) عَالَ, (S, O,) or عَالَ فِى مَشْيِهِ, (K,) aor. as above, inf. n. عَيْلٌ, (S, O,) said of a horse, (S, O, TA,) and of a man, (S, TA,) *He inclined from side to side in his gait,* (S, O, K,) *and* (when said of a man, S) *was proud, haughty,* or *self-conceited, therein:* (S, K:) the doing so in a horse is commended, as indicative of his generousness: (TA:) and تَعَيَّلَ signifies the same, (O, K,) said of a man. (O.) ___ And عَالَ فِى الأَرْضِ, (O, K,) aor. as above, (O,) inf. n. عَيْلٌ and عُيُولٌ and عُيُولٌ, thus in the K, i. e. with damm and fet-h, but in the M [عُيُولٌ and عُيُولٌ, i. e.] with damm and kesr, [of the like whereof there are many instances, one of them in the first sentence above,] (TA,) *He* (a man, O) *went,* or *went away,* (O, K,) *and round about,* (K, TA, but not in the CK) *in the land;* (O, K;) or *journeyed therein seeking sustenance,* or *for the purpose of traffic;* syn. ضَرَبَ فِيهَا: so says IAmb. (O.) ___ عَالَ المِيزَانُ, aor. يَعِيلُ and يَعُولُ, inf. n. عَيْلٌ and عَوْلٌ: see art. عول.

2 **عَيَّلَ** as intrans.: see 4; and see also 1 in art. عول, fourth sentence. عَيَّلَ عِيَالَهُ *He neglected his family,* or *household:* (TA, and K in art. عول:) or تَعْيِيلٌ signifies the *feeding badly.* (S, O.) See also 2 in art. عول, second

sentence. ___ And see 1 in that art., first sentence. ___ عيّل فرسه *He* (a man) *left his horse alone,* or *by himself, to pasture where he would, without a pastor, in the desert.* (S, O.)

4 اعال *He* (a man) *had a family,* or *household;* so accord. to Akh: or *he had a numerous family or household;* (S, O, TA;) as also أَعيل, and عال , and عيّل . (TA.) [See also 1 in art. عول, fourth sentence.] ___ And see the first sentence of the present art. ___ Also, said of a wolf, (O, K,) and of a lion, and of a leopard, (K,) *He sought,* or *sought after,* (O, K,) a thing, (O,) or prey. (K.) ___ See also 4 in art. عول, last sentence.

5 تَعَيَّلَ see 1, latter half.

عيل : see عَيْلَة: and see also عَائِل.

عَيَل The *propounding of one's narration,* and *talk, to him who does not desire it and whom it does not concern;* (O, K;) [and so, app., عَيَالٌ ; for it is said that] this is what is meant in the saying of the Prophet, إِنَّ مِنَ القَوْلِ عَيَلًا, or, as some relate it, عَيالًا: [whence it seems that both

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readings mean *Verily of what is said is the propounding of one's narration,* &c.:] so says Saasa'ah. (O.)

عَالَة : see the next paragraph. [And see عَائِل, of which it is a pl.] See also art. عول.

عَيْلَة [mentioned above as an inf. n., and also said in the K to be a subst.,] *Poverty,* (S, O, K,) and *want;* thus in the Kur ix. 28; as also عَالَة ; (S, O;) and عَائِلَة , and thus accord. to one reading in the Kur ix. 28; and accord. to IAar, عِيل , with kesr, is syn. with عَيْلَة. (TA.) It is also a pl. [or rather a quasi-pl. n.] of عَائِل q. v. (S, TA.) طَالَ عَيْلَتِي إِيَّاكَ means *Long has continued my feeding, nourishing,* or *sustaining, thee.* (O, K. [But this app. belongs to art. عول:

see the first sentence in that art.])

عَيْلَى A woman *that weeps* [or *wails*] *for the dead.* (AA, O. [But this also app. belongs to art. عول.]) Also a pl. of عَائِل [q. v.]. (S, O, K.)

عَيْلَانٌ The *male hyena.* (S, O, K.)

عَيَالٌ a pl. of which the sing is عَيِّل and of which the pl. is عَيَائِل, this last being a pl. pl.: see art. عول. See also عَيِّل, above.

عَيَالَةٌ The *fodder,* or *provender,* of a بَرْذَوْن [or hackney]; as also مَعَالَةٌ . (Fr, O, K.)

عَيَّالٌ *That inclines from side to side in gait, and is proud, haughty,* or *self-conceited, therein:* (S, O, TA;) as also عَائِل , of which عَيْلَةٌ is a pl. [or rather a quasi-pl. n.]: (IAar, TA:) the former applied to a horse, (S, TA,) and to a lion: (S, O, TA:) and so with ة applied to a woman. (K, TA.) Respecting the saying of Hokeym Ibn-Mo'eiyeh Er-Raba'ee, cited by Sb,

* فِيهَا عَيَايِيلُ أُسُودٌ وَنُمُرْ *

Ibn-Es-Seeráfee says, it is as though he said فيها مُتَبَخْتِرَاتٌ &c. [i. e. *In it are such as walk with a proud gait and an inclining from side to side, of lions and of leopards*]; making عيايل to be pl. of عَيَّالٌ; not of عَيِّل ; (O, TA; *) of which latter, as signifying *seeking* [prey, like مُعِيل], it is also [said to be] an anomalous pl.: (TA:) but Aboo-Mohammad Ibn-El-Aarábee says that Ibn-Es-Seeráfee has miswritten عيايل, and that it is correctly غَيَايِيل, with the pointed غ, an anomalous pl. of غِيل [signifying a thicket, &c.; so that the meaning is, *in it are thickets* the lurking-places *of lions and of leopards*]. (O, TA.)

عَائِل *Poor,* (S, Mgh, O, Msb, K,) and *needy,* or *in want;* (S, O;) occurring in the Kur xciii. 8; (TA;) as also عَيِّل , (TA,) and مُعِيل : (Ibn-El-Kelbee, TA:) pl. of the first عَالَةٌ, (Mgh, O, Msb, K,) [originally] of the measure فَعَلَةٌ, like كَفَرَةٌ pl. of كَافِر,

(Msb,) and عُيَّل (K) and عَيْلَى (S, O, K) and [quasi-pl. ns.] عَيْلَة (S, TA) and عِيل . (IAar, TA.) See also عَيَّال.

عَائِلَة : see عَيْلَة.

عِيل , originally of the measure فِيْعِل: (ISd, TA in art. عول:) see عِيَال, in two places, in art. عول. See also عَائِل. And see مُعِيل: and عَيَّال.

مُعِيل : see عَائِل. ___ Also A man *having a family,* or *household;* and so مُعَيَّل : (TA:) or *having a numerous family* or *household;* and in like manner, with ة, applied to a woman. (S, O, TA.) [See also art. عول.] ___ Also, applied to a wolf, a lion, and a leopard, *Seeking,* or *seeking after,* prey; (K, TA;) and so عِيِّل . (TA.)

مُعَيَّل : see مُعِيل in this art., and also in art. عول.

مُعِيِّل : see art. عول.

مَعَالَة : see عِيَالَة.

عيم

1 **عَامَ**, aor. يَعِيمُ and يَعَامُ, inf. n. عَيْمَةٌ (S, K) and عَيْمٌ, (thus in copies of the K,) or عِيمٌ, thus accord. to Lth, (TA,) *He* (a man, S) *desired,* or *desired eagerly,* or *longed for, milk:* (S, K:) and *he thirsted:* (K: [like غَامَ:]) [or *thirsted vehemently:* (see عَيْمَةٌ, below:)] or, accord. to ISk, عَامَ إِلَى اللَّبَنِ means *he* (a man) *desired,* or *longed for, milk very immoderately:* (S:) or *he betook himself to milk,* or *the milk, and desired it eagerly,* or *longed for it;* like اسْتَشَنَّ إِلَيْهِ. (TA in art. شن.) ___ And عَامَ القَوْمُ *The people,* or *party, became scant in milk; their milk became little in quantity:* or, accord. to Lh, عَامَ signifies *he lacked milk;* or *became destitute thereof;* (TA;) [and] thus اعام signifies: (K:) and اعاموا *they became scant in milk,* or *their milk became little in quantity,* (K, TA,) *their camels having died.* (TA.) مَا لَهُ آمَ وعَامَ is a form of imprecation, meaning [*What aileth him?*] *May his wife and his cattle die,* (TA,) [*so that he shall have no wife and no milk,* or *and be eagerly desirous of milk.*]

4 **اعامه ٱللّٰهُ** *God left him* [or *made him to be*] *without milk.* (S, K.) And أَعَامَنَا بَنُو فُلَانٍ *The sons of such a one took our milk* [or *our milch cattle*]. (TA.) And أَصَابَتْنَا سَنَةٌ أَعَامَتْنَا [*A year,* or *year of drought, that deprived us of our milk,* or *of our milch cattle, befell us*]. (TA.) See also 1, in two places.

8 **اعتام**, (S, K,) aor. يَعْتَامُ, inf. n. اعْتِيَامٌ, (TA,) *He took,* (S, K,) or *chose,* (T, TA,) *the* عَيْمَةَ, i. e. the *choice,* or *best,* or *excellent, of the camels* or other *property.* (T, S, K, TA.) Tarafeh says,

* أَرَى المَوْتَ يَعْتَامُ الكِرَامَ ويَصْطَفِى *

* عَقِيلَةَ مَالِ الفَاحِشِ المُتَشَدِّدِ *

[*I see that death chooses the generous, and selects the most excellent of the property of the tenacious niggard*]. (TA.) [See also اعتماه, in art. عمى.] ___ And اعتامه signifies also قصده [i. e. *He tended, betook himself,* or *directed himself* or *his course* or *aim, to,* or *towards, him,* or *it;* &c.]; like اعتماه. (TA.)

عِيمَةٌ [mentioned above as an inf. n.] *Desire,* or *eager desire,* or *longing, for milk:* (S, K:) or *vehemence of desire,* or *of longing, for milk, so that one cannot endure with patience the want of it.* (TA.) It is said in a trad., كَانَ يَتَعَوَّذُ مِنَ العِيمَةِ والغِيمَةِ والأَيْمَةِ i. e. [*He used to pray for protection from*] *vehemence of desire,* or *of longing, for milk, so as not to be able to endure with patience the want of it; and vehemence of thirst; and the remaining long without a wife.* (TA.) ___ And *Thirst:* (K:) or, as some say, *vehemence thereof;* and so غِيمَةٌ, as mentioned above. (TA.)

عِيمَةٌ The *choice,* or *best,* or *excellent,* (Az, S, K, TA,) of camels or cattle or other property, (S, K, TA,) like عِيفَةٌ, (O and K in art. عيف,) and عِينَةٌ, (S in art. عين,) or, accord. to Az, *of anything:* pl. عِيَمٌ (TA.)

عِيمَانٌ *Desiring,* or *desiring eagerly,* or *longing for, milk:* fem. عِيمَى: (S, K:) the former applied to a man; and the latter, to a woman: (S:) pl. عِيَامٌ and عِيَامَى, like عِطَاشٌ and عِطَاشَى. (TA.) And [hence] one says رَجُلٌ عِيمَانٌ أَيْمَانٌ meaning *A man whose camels have gone* [*so that he is in want of milk*] *and whose wife has died:* (S, K:) and AZ mentions, on the authority of Et-Tufeyl Ibn-Yezeed, امْرَأَةٌ عِيمَى أَيْمَى *a woman who has no camels,* or *the like, and whose husband has died.* (TA.) ___ And *Thirsty:* (K:) [or *vehemently thirsty.* (See عِيمَةٌ.)]

عَيَامٌ The *day;* syn. نَهَارٌ: (K:) mentioned by Az, on the authority of El-Muärrij. (TA.) One says, طَابَ العَيَامُ i. e. النَّهَارُ [*The day became pleasant*]. (TA.) [See عَامٌ, last sentence; in art. عوم.]

عَامٌ مُعِيمٌ *A long* [or *tedious*] *year:* (K:) or, as some say, *a year of vehement* عِيمَةٌ [i. e. *desire,* or *longing, for milk;* or *thirst*]: mentioned on the authority of Lh. (TA.) [See also art. عوم.]

عين

1 **عَيْنٌ** [app. as inf. n. of عَانَ, agreeably with analogy, (like as أُذْنٌ is of أَذَنَ, and أُنْفٌ of أَنَفَ, &c.,) aor. يَعِينُ,] signifies The *hitting,* or *hurting,* [another] *in the eye.* (K.) ___ And The *smiting with the* [*evil*] *eye:* (K:) which is said in a trad. to be a reality. (TA.) You say, عِنْتُ الرَّجُلَ *I smote the man with my* [*evil*] *eye.* (S.) And إِنَّكَ لَجَمِيلٌ وَلَا أَعْنِكَ, meaning [*Verily thou art beautiful,*] *and may I not smite thee with the* [*evil*] *eye;* and ولا أَعِينُكَ, meaning *and I will not smite thee* &c. (Lh, TA.) And تعيّن المالَ *He* (a man) *smote the* مال [i. e. *cattle,* or *camels,* &c.,] *with an* [*evil*] *eye:* (S:) or تعيّن الأبلَ, and اعتانها , and اعانها , *he raised his eyes towards the camels, looking at them, and expanded his hand over his eyebrow like as does he who shades his eyes from the sun,* (K, TA,) *to smite them*

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with an [*evil*] *eye,* (K, * TA,) *and he so smote them.* (TA) ___ عَانَ عَلَيْنَا, (S, TA,) aor. يَعِينُ, (S,) inf. n. عَيَانَةٌ; (S, TA; [in one of my copies of the S, عِيَانَةٌ;]) and اعتان لَنَا; both signify *He was,* or *became, a spy,* or *scout, for us.* (S, TA.) [Golius mentions also عاين , construed with ل, in this sense, as from the S; in which I do not find it.] And one says, اذْهَبْ فَأَعْتَنْ لَنَا مَنْزِلًا, *Go thou, and look for,* or *seek, a place of alighting for us:* (S:) and Lh says the like, making the verb trans. (TA.) And بَعَتَنَا عَيْنًا يَعْتَانُنَا , and يَعْتَانُ لَنَا; (K, TA;) and يَعِينُنَا, (K, TA, but omitted in the CK,) and يَعِينُ لَنَا, (El-Hejeree, TA,) inf. n. عَيَانَةٌ, (K, TA,) with fet-h, (TA) [in the CK عِيَانَةٌ;]) i. e. [*We sent a spy,* or *scout, to bring us information.* (K, TA.) [See also عَانَ الدَّمْعُ ___.] مُعْتَانٌ, and المَآءُ, (S,) inf. n. عَيَانٌ (S, K) and عَيْنٌ, (K, TA,) *The tears,* and *the water, flowed.* (S, K. *) And عَانَتِ البِئْرُ, inf n. عَيْنٌ, *The*

well had in it much water. (TA.) ___ And حَفَرْتُ حَتَّى عَنْتُ *I dug until I reached the springs,* or *sources:* (S, TA:) and in like manner one says, أَعْيَنْتُ المَآءَ [*I reached the water*]: (S:) or, accord, to the T, one say, حَفَرَ الحَافِرُ فَأَعْيَنَ and أَعَانَ . meaning [*The digger dug,*] *and reached the springs, or sources.* (TA.) عَيِنَ, (K,) inf. n. عَيَنٌ, (S, * K, [not, as in the CK, with the ى quiescent.]) and عَيِنَةٌ, (Lh, * K.) [*He was wide in the eye:* or *large and wide therein:* (see أَعْيَنُ:) or] *he was large in the black of the eye, with width* [*of the eye itself*]. (K.)

2 عَيَّنَ اللُّؤْلُؤَةَ *He bored, perforated,* or *pierced, the pearl;* (S, K, TA;) as though he made to it an eye. (TA.) ___ عَيَّنَ القِرْبَةَ *He poured water into the skin in order that the stitchholes might become closed* (S, K, TA) *by swelling,* (S,) *it being new:* and سَرَّبَهَا [q. v.] signifies the same, as mentioned by As, (TA.) تَعْيِينُ الشَّيْءِ signifies *The individuating of a thing,* or *particularizing it;* i. e. *the distinguishing it from the generality,* or *aggregate.* (S, Msb, TA) عَيَّنَهُ means *He individuated it,* &c.: and *he particularized,* or *specified, it by words; mentioned it particularly,* or *specially.* And عَيَّنَ لَهُ كَذَا *He appointed,* or *prescribed, for him,* or *he assigned to him, particularly, such a thing:* and عَيَّنَ عَلَيْهِ كَذَا *He appointed against him,* or *imposed upon him, particularly, such a thing*]. You say, عَيَّنْتُ المَالَ لِزَيْدٍ *I assigned the property particularly,* or *specially, to Zeyd.* (Msb.) And أَتَيْتُ فُلَانًا فَمَا عَيَّنَ لِى بِشَىْءٍ and مَا عَيَّنَ بِشَىْءٍ i. e. [*I came to such a one,*] *and he did not give me anything:* (Lh, TA:) or, as some say, *he did not direct me to anything.* (TA.) And عَيَّنَ عَلَى السَّارِقِ *He distinguished,* or *singled out, the thief from among the suspected persons:* or, as some say, *he manifested against the thief his theft.* (TA.) And عَيَّنْتُ النِّيَّةَ فِى الصَّوْمِ *I purposed the performance of a particular fast.* (Msb.) ___ عَيَّنَ فُلَانًا *He told such a one to his face*

of his vices, or *faults*, or *the like*. (I. h, S, K.) عيّن الحرب بيننا *i. q.* أَدارها [*He, or it, stirred war,* or *conflict*, or *the war* or *conflicet, between us*, or *among us*]: so in the K in the L, ادرها [perhaps for أَدَرَّها, but more probably, I think, for أَدارها]. (TA.) عيّن الشَّجر *The trees became beautiful and bright, and blossomed*. (K. TA.) عيّن الرَّجل *The man took* [or *bought*] بالعينة i. e. السَّلَف [meaning *for payment in advance*, accord. to all the explanations that I find of السَّلَف as used in buying and selling; but accord to the TK, *upon credit*, i. e. *for payment at a future period*, agreeably with an explanation of عينّة in the A and Mgh; see this word in its place, and see also 8]: or *he so gave* [or *sold*]. (K.) ___ And (K) عيّن التَّاجر, (Msb, K, TA,) accord. to Az, (Msb, Ta) *The merchant*, or *trader, sold* (Msb, K, Ta) *to a man* (Msb, TA) *a commodity for a certain price to be paid at a certain period, and the bought if of him for less than that price* (Msb, K, TA) *with ready money*. (Msb.) عيّن العين, (K, TA,) inf. n. تعيين, (TA,) *He wrote the letter* ع (K, TA.) One says, عيَّن عينًا حسنة *He made* [or *wrote*] *a beautiful* ع. (Th, TA.)

3 **عاينته**, inf. n. عيانٌ, (S, Msb) and معاينة, (Msb), *I saw it* [or *him*] *with my eye* [or *eyes, ocularly*, or *before my eyes*]; (S;) [or *I viewed with my eye, and faced*, or *confronted, him*, or *it;* for] المعاينة signifies *the viewing with the eye, and facing*, or *confronting*. (TA.) [See also 5.] You say, لَقيه عيانًا, thus in copies of the K; but in some copies عينةً, with fet-h to the second and third letters and with kesr to the ع, and thus accord. to Lh, (TA,) i. e. [*He met him*] *eye to eye* (معاينة), [or *face to face*,] *not doubting of his seeing him*. (K,TA.) ___ See also 1. معاينة signifies also The *dealing in buying and selling with ready money*] which is termed عين]. (KL.) See also عين, in the third quarter of the paragraph.

4 **إعين** see 1, the former half: ___ and last sentence but one, in three places. ما أَعينه *How evil eyed is he!* (K,*TK.)

5 **تعيّنه** *He saw him*,, or *it*; or *he looked, looked at* or *towards*, [or *eyed*,] *trying whether he could see, him*, or *it*; syn. أَبصره. (TA.) *He saw him* (a man) *with certainty*. (K.) [See also 3.] ___

تعيّن المالَ, and الإبلَ: see 1, former half, in two place. ___ تعيّن, said of a man, also signifies *He was*, or *became, confounded*, or *perplexed, and unable to see his right course, by reason of shame*, (تشوّر, for which تشوّه is erroneously put in the copies of the K, TA,) or, accord. to some copies, تشوّس [app. as syn. with or perhaps a mistake for, تشاوس, meaning *he contracted his eye to look*], (TK,) *and acted leisurely*, or *waited*, or *waited patiently, to smite a thing with his* [evil] *eye*. (K, TA.) ___ Said of a skin, *It had thin circles*, or *rings*, or *round places*, [*likened to eyes*,] (Fr,S,TA,) *rendering it faulty:* (S:) or, said of a water-skin, *it was*, or *became, thin by reason of oldness:* (TA:) [or *it became lacerated*, or *worn in holes;* as is shown by what here follows.] One says also, تَعَيَّنَتْ أَخْفَافُ الأبلِ, meaning *The feet of the camels became lacerated* [*in the soles*], or *worn in holes*, or *blistered;* like the water-skin of which one says تعيّن. (IAar, TA.) تعيّن also signifies *It was*, or *became, clear*, or *distinct*. (KL.) ___ And *It was* or *became, individuated*, or *particularized;* i. e., *distinguished from the generality*, or *aggregate*. (KL,) [Thus signifying, it is quasi-pass. of عَيَّنَهُ. Hence it means *It had*, or *assumed, the quality of individuality*. And *It was*, or *became, particularized*. or *specified, by words; mentioned particularly*, or *specially*. And تعيّن لَهُ *It was appointed*, or *prescribed, for him, or was assigned to him, particularly* or *peculiarly*. And تعيّن عَلَيْهِ *It was appointed against him, upon him, particularly*. And hence.] one says, تعيّن عَلَيْهِ الشَّيْءُ, meaning لَزِمَهُ بِعَيْنِهِ, [i. e. : *The thing was*, or *became, incumbent, or obligatory, on him in particular*] (S, K. See also the next paragraph.

8 **إعتين** see 1, in four places. اعتان الشَّيْءَ *He took the* عَيْن *of the thing*, (S,) *the choice*, or *best, thereof*. (S, TA.) [See also 8 in art. عون]) And *He bought the thing upon credit, for payment at a future time:* (S, Msb, KL, TA:] [i.e.] اعتان signifies *he took upon credit, for payment at a*

future time; (Mgh: [in which is expl. by the words أَخَذَ بالعينة, and in which عينة in a sale is expl. as meaning نسيئة;]) and so تعيّن ; (KL;) [but Mtr says,] the saying تعين على حريرا as meaning اشتره ببيعِ العينة I have not found. (Mgh,) [See also عيّن الرَّجل expl. as meaning The man took بالعينة.]

عين is a homonym, applying to various things (Msb:) in the K. forty-seven meanings are assigned to it; but it is said by MF that its meanings exceed a hundred; those occurring in the Kur-án are seventeen. (TA.,) By that which is app. its primary application, and which is by many affirmed to be so,(TA,) العين signifies *The eye: the organ of sight:* (S, Mgh, Msb, K, TA [in the S expl. by حاسَّةُ الرُّؤْية, evidently used in this sense; in the Mgh, by المُبْصِرة; in the Msb and K, by الباصرة; and in a mater place in the K. by حاسَّةُ الرُّؤْية, app. as meaning *the sense of sight;*]) also denoted [emphatically] by the term الجارِحة [i. e. *the organ*]; (TA;) it is *that with which the looker sees:* (ISk, TA;) and is of a human being and of any other animal: (TA;) it is of the fem. gender; (S, K:) and the pl. [of mult.] as عُيُونٌ, (S, Mgh, Msb, K,) also pronounced عِيُونٌ, (K, [in which وتَكْسُر, immediately following عيونٌ, has been erroneously supposed by Golius and Freytag to relate to the sing.,]) and [of pause أَعْيانٌ and أَعْيُنٌ, (S, Mgh, Msb, K,) which last is asserted by Lh to be sometimes a pl. of mult., as it is in the Kur vii. [178 and] 194; (TA.) and pl. pl. أَعْيُناتٌ: (K:) the dim. is عُيَيْنة , (S.)

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Hence the saying in a trad. of 'Alee, قاس عينا ببيضة جعل عليها خطوطًا [*He measured* the reach of *an eye by means of an egg upon which he made lines*]. (Mgh.) And [hence also] one says, بعينٍ مَّا أَرِيَنَّكَ [lit. *With some eye I will assuredly see thee*]: it is said to one whom you send, and require to be quick; and means *pause not for anything, for it is as though I were looking at thee.* (TA. [See also art. رأى.]) And لَقِيتُه عينَ عُنَّةٍ [*I met him so that*] *I saw him with* [or *before*] *my eye, he not seeing me.* (S, TA.) [And رأَيته عينَ عُنَّةٍ or عُنَّةً, which see in art. عن. And أَعْطَيْتُه عينَ عُنَّةٍ and عُنَّةً, which also see in

art. عن.] And رأَيته عرض عين *I saw him,* or *it, obviously; nearly.* (TA, voce عرض, q. v.) And ها هو عرض عين [or عرض عين?] i. e. [*Lo, he,* or *it, is*] *near* [*before thee*]: and in like manner, هو منى عين عنَّة [or عين عنَّة? i. e. *He is near before me*]. (K.) And لقيته أوَّل عين, (S, K,) and أوَّل ذى عين and عائنة, (TA,) *I met him,* or *it, the first thing:* (S, K, TA:) and *before every* [*other*] *thing;* as also أوَّل عائنة and أدنى عائنة: (S:) or this last means *the nearest thing perceived by the eye.* (TA.) And فعلت ذاك عمدًا عين and عمدًا على عين *I did that purposely, with seriousness,* or *earnestness, and certainty:* (S:) or صنع ذلك على عين and على عينين, (K, TA,) and عمد عين and عمد عينين, (K,) or على عمد عين and على عمد عينين, (TA,) *He did that purposely,* (Lh, K, TA,) *with seriousness,* or *earnestness, and certainty.* (K.) And هو عبد عين *He is like the slave to thee as long as thou seest him,* (S, K, * TA,) *but not when thou art absent;* and so هو عبد العين: (S:) or *he is a man who pretends,* or *feigns, to thee, his doing that which he does not perform:* (TA:) and (K, TA) in this sense, (TA,) one says also, هو صديق عين i. e. [*He is a friend,* or *a true friend,*] *as long as thou seest him:* (K, TA:) and هو أخو عين *He is one who acts as a friend hypocritically with thee.* (TA.) أنت على عينى is said in relation to honouring and protecting: (S, K, TA:) [accordingly I would render it *Thou art* entitled to be honoured and protected by me *above my eye:* for the eye is esteemed the most excellent of the organs, (as is said in this art. in the TA,) and it is that which most needs protection:] أنت على رأسى is said in relation to honouring only. (TA.) And the Arabs say, على عينى قصدت زيدًا, meaning thereby the regarding with solicitude mixed with fear [so that I would render it As one to be regarded with solicitude mixed with fear *above my eye I made Zeyd the object to which my mind was directed*]. (TA.) [See another ex. of على عينى (in which it cannot be rendered as above) in a later part of this paragraph.] نعم الله بك عينًا [in the CK نعَّم, which is wrong,] means the same as أنعمها. (K. [See both in art. قرَّة العين.]) نعم [signifying ما قرَّت به العين, as expl. in the M and K in art. قر, i. e. *That by which,* or *in consequence of which, the eye becomes cool,* or *refrigerated,*

or *refreshed,* &c.,] is a phrase used as meaning A man's *child* or *offspring.* (TA.) فَقَأَ عَيْنَهُ [properly signifying *He put out his eye,* or *blinded it,* &c.,] means [sometimes] *he struck him;* or *struck him vehemently with a broad thing,* or *with anything;* or *slapped him with his hand:* (صَكَّهُ:) or *he was rough, rude,* or *ungentle, to him in speech.* (TA.) الَّذِى فِيهِ عَيْنَاكَ means *Thy head.* (TA. [There mentioned preceded by لاتحرمن: thus dubiously, and perhaps incorrectly, written. What is means, or should be, I know not.]) ___ عَيْنُ الثَّوْرِ (*The eye of the Bull;*] *the great red star* [a] *that is upon the southern eye of Taurus, and also* [*more commonly*] *called* الدَّبَرَانُ. (Kzw, Descr. of Taurus.) [And عَيْنُ الرَّامِى *The eye of Sagittarius;* app. *the two stars v, on the eye thereof.*] ___ عَيْنُ البَقَرِ [*The buphthalmum,* or *ox-eye;*] *the* [*plant called*] بَهَار [q. v.]. (S in art. بهر.) And عُيُونُ البَقَرِ *A sort of grapes,* (S, K, TA,) *black,* (K, TA,) *but not intensely so, large in the berries,* (TA,) *and round,* (K, TA,) *which are converted into raisins, and are not very sweet:* so says AHn: thus called as being likened to the eyes of the animals termed بَقَر: (TA:) they are *found in Syria:* (S:) or *said by some to be peculiar to Syria.* (TA.) And *Certain black* إِجَّاص [or *plums*]: (K, TA:) thus called for the same reason. (TA.) ___ عَيْنُ الهِرِّ [*Cat's-eye;*] *a certain stone, well known, of no utility.* (TA.) [فَتَحَ هَيْنَ النَّارِ means *He made an opening in the live coals of the fire, that had become compacted; in order that it might burn up well.* (See 1 in art. سخو and سخى.)] ___ And عَيْنٌ signifies also The عَيْن [i. e. *eye*] of the needle: such as is narrow is termed عَيْنُ صَفِيَّةَ [in which the latter word is app. a proper name, and, as such and of the fem. gender, imperfectly decl., i. e., in this case, written صَفِيَّةَ]. (TA.) ___ Also, as being likened to the organ [of sight] in form, or appearance, *A* [*small round hole* or] *place of perforation* in a [leathern water-bag such as is called] مَزَادَة. (TA.) And *Thin circles,* or *rings,* or *round places,* in a skin, (S, K, TA,) which are a fault therein, (S, TA,) *like* أَعْيُنٌ [or *eyes;* or *one of such thin circles* &c.]; being likened to the organ [of sight] in form. (TA.) [See 10.] And (K) *A fault,* or *defect,* (K, TA,) *of this description,* in a skin. (TA.) ___ And

The *small hollow* or *cavity* of the knee; (S, K; in [some of] the copies of the latter of which, الرَّكِيَّة is erroneously put for الرُّكْبَة; TA;) likened to the socket of the eye: (TA:) each knee has عَيْنَانِ [i. e. *two small hollows* or *cavities*, the *articular depressions for the condyles of the femur*], *in the fore part thereof, at* [*the joint of*] *the* سَاق. (S, TA.) ___ And The *piece of skin* [or *small leathern receptacle*] *in which are put the* بُنْدُق [or *bullets*] (K, TA) *that are shot from the* قَوْس [app. meaning the *large kind of cross-bow, called balista*, or *ballista*]: (K, * TA:) likened to the organ [of sight] in form. (TA.) ___ [In the B, accord. to the TA, it is also expl. as meaning the سنام: but this, I think, is most probably a mistranscription for سَام (q. v.) as signifying The *hollow*, or *cavity, in the ground, thus called, in which water remains*, or *stagnates, and collects.*] And The *place* [or *aperture*] *whence the water of a* قَنَاة [i. e. *pipe*, or *the like*,] *pours forth:* (K, TA:) as being likened to the organ [of sight] because of the water that is in it. (TA.) And, (K, TA,) for the same reason, (TA,) The *place whence issues the water of a well.* (TA.) And, (S, Msb, K, &c.,) for the same reason, as is said by Er-Rághib, (TA,) The عَيْن, (S, Msb,) or *source*, or *spring*, (K, TA,) *of water*, (S, Msb, K, TA,) *that wells forth from the earth*, or *ground, and runs:* (TA:) [and accord. to the Msb, it app. signifies *a running spring:*] of the fem. gender: (TA:) pl. عُيُونٌ and أَعْيُنٌ, (Msb, K,) and accord. to ISk, sometimes the Arabs said, as a pl. thereof, أَعْيَانٌ, but this is rare. (Msb.) Hence a saying, in a trad., cited and expl. voce سَاهِرٌ. (TA.) Also *Abundance of water* of a well. (TA.) And *A drop of water.* (TA.) عَيْنُ المَآءِ, [*originally signifying* the source of water,] accord. to Th, means *Life for men;* thus in the following verse:

* أُولَائِكَ عَيْنُ المَآءِ فِيهِمْ وعِنْدَهُمْ *
* مِنَ الخِيفَةِ المَنْجَاةُ والمُتَحَوَّلُ *

[*Those, life for men is among them; and with them are the means of safety, and the place of removal, from fear*]: accord. to the A, عَيْنُ المَآءِ فِيهِمْ means *good*, or *means of*

attaining good, and provision of corn, or *abundance of the produce of the earth, are among them.* (TA.) ___ Also The عَيْن [meaning *eye,* or *bud,* (thus called in the present day,)] of a tree. (Es-Subkee, TA.) ___ [And *Sprouting herbage;* as being likened to the eye or eyes:] one says, نَظَرَتِ البِلَادُ بِعَيْنٍ or بِعَيْنَيْنِ [lit. *The lands looked with an eye* or *with two eyes*], meaning, *had their herbage come forth:* (K:) or it is said when their herbage comes forth: or, as in the A, when that which cattle depasture comes forth without [as yet] becoming firm [in the ground, or firmly rooted]: taken from the saying of the Arabs, إِذَا سَقَطَتِ الجَبْهَةُ نَظَرَتِ الأَرْضُ بِإِحْدَى عَيْنَيْهَا فَإِذَا سَقَطَتِ الصَّرْفَةُ نَظَرَتْ بِهِمَا جَمِيعًا [lit. *When El-Jebheh* (the 10th Mansion of the Moon) *sets* aurorally (i. e. about the 11th of Feb., O. S.), *the land looks with one of its eyes; the, when Es-Sarfeh* (the 12th Mansion) *sets* aurorally (about the 9th of March), *it looks with both of them*]. (TA. [See also art. عين.]) نظر also, (S, Msb, K, &c.,) as being likened to the organ of sight, (TA,) signifies *A spy;* and ذُو العَيْنَيْنِ [in the CK ذُو العَيْنَتَيْنِ], in like manner, signifies *the spy,* (S, K, TA,) and ذُو العُوَيْنَتَيْنِ likewise, and ذُو العَيْنِ: (TA:) *he who looks for a people,* or *party:* (M, TA:) *the watcher,* or *observer;* (S, * K, * TA;) or *the scout:* (S, * Msb, K, * TA:) masc. and fem.: (M, TA:) accord. to the opinion of ISd, made by some to accord with a part [i. e. the eye], and

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therefore fem.; and by some, to accord with the whole [person], and therefore masc.: (TA:) pl. عُيُونٌ and أَعْيُنٌ, and, accord. to ISk, sometimes أَعْيَانٌ. (Msb.) ___ And *i. q.* مُكَاشِفٌ [app. as meaning *A discoverer,* or *revealer,* of tidings &c.]. (Es-Subkee, TA.) [And *An eye* as meaning *a look,* i. e. *an act of looking:* and hence, *a stroke of an evil eye:* or, simply, *an evil eye:* a meaning of frequent occurrence.] أَصَابَتْ فُلَانًا عَيْنٌ [*An evil eye smote such a one*] is said of a person when an enemy or an envier has looked at him and produced such an effect upon him that he has fallen sick in consequence thereof (TA.) [عَيْنُ الكَمَالِ is applied to an eye believed to have the power of killing by its glance:

see an ex. voce فَقَأَ.] ___ And *Sight with the eye* [or *before the eyes;* or *ocular view*]: thus in the saying, لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ [*I will not seek a trace,* or *vestige,* (or, as we rather say in English, *a shadow,*) *after an ocular view*]: (S, TA:) or the meaning is, *after* suffering *a reality,* or *substance,* to escape me: (Har pp. 120 and 174: [this latter rendering being agreeable with explanations of عَيْنٌ which will be found in a later part of this paragraph:]) i. e. I will not leave the thing when I see it ocularly, and seek the trace or vestige, thereof, after its [the thing's] disappearing from me: and the origin of it was the fact that a man saw the slayer of his brother, and when he desired to slay him, he [the latter] said, I will ransom myself with a hundred she-camels; whereupon he [the other] said, لَسْتُ أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ; and slew him: (TA:) it is a prov., thus, or, as some relate it, لَا تَطْلُبْ. (Har p. 120.) ___ And *Look,* or *view.* (K, TA.) It is said in the Kur [xx. 40], وَلِتُصْنَعَ عَلَى عَيْنِي, (S, TA,) and it has been expl. as there having this meaning [i. e. *And* this I did *that thou mightest be reared and nourished in my view*], as in the B; or, as Th says, *that thou mightest be reared where I should see thee:* (TA:) or the meaning is, *in my watch,* or *guard,* (Bd, * Jel,) and *my keeping,* or *protection.* (Jel. [It is implied by the context in the S, that عَلَى عَيْنِي is said in this instance in relation to honouring and protecting, as it is in a phrase mentioned in the first quarter of this paragraph; but my rendering of it there is obviously inapplicable here. See also 1 in art. صنع.]) And in like manner it has been expl. as used in the Kur [xi. 39], وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا [*And make thou the ark in our view*]. (TA.) [In like manner, also,] فَأْتُوا بِهِ عَلَى أَعْيُنِ ٱلنَّاسِ, in the Kur [xxi. 62], means عَلَى مَنْظَرِهِمْ [i. e. *Then bring ye him in the view of the people;* مَنْظَر being here evidently an inf. n.]; (B, TA:) or [*bring ye him*] *openly,* or *conspicuously.* (Jel.) And The مَنْظَر [as meaning *aspect,* or *outward appearance*], (S, K,) and شَاهِد [meaning the same as being an evidence of the intrinsic qualities], (S,) of a man. (S, K.) So in the saying of El-Hajjáj to El-Hasan [ElBasree, when he (the former) had asked مَا أَمَدُكَ What was the time of thy birth? and the latter had answered (see لَعَيْنُكَ أَكْبَرُ مِنْ أَمَدِكَ)], أَمَدٌ [*Verily thy aspect is greater than thy age*], أَمَدُكَ meaning سِنُّكَ. (S.) And it is said in a prov.,

* إِنَّ الجَوادَ عَيْنُهُ فُرَارُهُ *

[*Verily the fleet and excellent horse, his aspect is* (*equivalent to*) *the examination of his teeth*]: (S, TA: [accord. to the latter, عَيْنُهُ meaning شَاهِدُهُ:]) i. e. his external appearance renders it needless for thee to try him and to examine his teeth. (S and K in art. فر, q. v.) Also, [by a synecdoche, as when it means a spy,] *A human being:* (K:) and *any one:* (S, K:) [in which sense, as when it means a spy, it may be masc. or fem.:] and *human beings:* (S:) or *a company* [*of people*]; (K;) as also عَيْنٌ : (S, K:) and the *people of a house* or *dwelling:* (K:) and so عَيْنٌ ; (S, K;) and the *people of a town* or *country;* as also عَيْنٌ . (K.) One says, مَا بِهَا عَيْنٌ *There is not in it any one;* (S, K, TA;) [i. e. بالدَّار *in the house,* or *dwelling;*] as also عَيْنٌ , (TA,) and عَائِنٌ , (S, TA,) and عَائِنَةٌ : (TA:) and مَا بِهَا عَيْنٌ تَطْرِفُ [virtually meaning the same, but fit. *There is not in it an eye twinkling*]. (TA.) And مَا رَأَيْتُ ثَمَّ عَائِنَةً i. e. [*I was not there*] *a human being.* (TA.) And بَلَدٌ قَلِيلُ العَيْنِ [*A town,* or *country,*] *having few human beings,* (S.) or *few people.* (TA.) And *A lord, chief,* or *chief personage:* (K, TA:) in [some of] the copies of the K, السدّ or الشدّ is erroneously put for السَّيِّدُ: (TA:) the *great,* or *great and noble, person* of a people or party: (K, TA:) and the *head, chief,* or *commander,* of an army: (TA:) the pl. is أَعْيَانٌ: (TA:) which signifies [*lords, chiefs,* or *chief personages:* &c.: and] the *eminent,* or *high-born,* or *noble, individuals* (S, Mgh, Msb, TA) of a people, or party, (S, Mgh,) or of men; (Msb;) and the *most excellent persons.* (TA.) ___ Hence, (Mgh, Msb,) as pl. of عَيْنٌ, (K,) أَعْيَانٌ signifies also ا *Brothers from the same father and mother:* (S, Mgh, Msb, K:) this brotherhood is termed مُعَايَنَةٌ : (S, K:) and أَوْلَادُ الأَعْيَانِ means *the sons of the same father and mother.* (Msb in art. عل. [See عَلَّةٌ.]) ___ Also. the sing., The *choice,* or *best,* (S, Mgh, Msb, K,) of a thing, (S, K,) or of goods, or household-goods, or furniture and utensils, (Mgh, Msb, TA,) and of camels, or cattle, or other property, (TA,) and so عَيْنَةٌ , (S, K, TA,) of which the pl. is عِيَنٌ, (TA,) like عِيمَةٌ: (S:) عَيْنَةُ الخَيْلِ signifies *the fleet and excellent of horses.* (Lh, TA.) And *Highly prized, in*

much request, or *excellent*. (TA.) And, as applied to a deenár, *Outweighing, so that the balance inclines with it*. (TA.) ___ And *i. q.* مَالٌ, (K, TA,) [i. e. *Property*, or *such as consists of camels* or *cattle*,] *when of a choice*. or *of the best, sort*. (TA.) And *Such as is ready*, or *at hand*, (K, TA,) *present*, (TA,) or *within one's power*, or *reach*, (S, TA,) of property. (S, K, TA.) And Anything *present*, or *ready*, (K, TA,) *found before one*. (TA.) You say, بعته عينا بعين *I sold it ready* merchandise *for ready* money. (Msb.) ___ [Hence,] *Ready money; cash:* or simply *money:* syn. نَقْدٌ: (T, Mgh, Msb, TA:) *not* عَرْضٌ [q. v.]: (Mgh:) and sometimes, دَرَاهِمُ. (Msb.) So in the saying عين غير دين [*Ready money, not debt*]. (TA.) And [hence also] one says, اشتريت بالدَّين أَوْ بالعين [*Didst thou buy on credit or with ready money?*]. (Msb.) ___ And ا *A present gift*. (Mgh, TA.) So in the saying (Mgh, TA) of a rájiz (TA) satirizing a man, (Mgh,)

* وَعَيْنُهُ كَالكَالِئِ الضِّمَارِ *

[*And his present gift is* a thing not hoped for, *like the unseen debt of which the payment is deferred by the creditor:*] meaning, his present gift is like the absent that is not hoped for. (Mgh, TA.) [And hence, app.,] أَصابته عَيْنٌ مِنْ عُيُونِ ٱللّٰه, occurring in a trad., means, خَاصَّةٌ مِنْ خَوَاصِّ ٱللّٰه [i. e. *A particular*, or *special, gift of God betided him*]. (TA.) ___ Also *A deenár:* (S, K:) or *deenárs;* (Az, TA;) [i. e.] *coined gold;* (Mgh, Msb; *) different from وَرِقٌ [which signifies coined silver or dirhems]. (Mgh.) They said, عليه مائة عينا [*On him is* incumbent the payment of *a hundred deenars*]: but properly one should say عَيْنٌ, because it is identical with what precedes it (Sb, TA.) ___ And The *half of a dánik* [app. *deducted*] *from seven deenars:* (K, TA:) mentioned by Az. (TA.) ___ And *Gold*, (K, TA,) in a general sense; as being likened to the organ [of sight], in that the former is the most excellent of the metals, like as the latter is the most excellence of the organs. (TA.) And The *sun* itself; (A, K, TA;) as being likened to the organ [of sight], because the former is the most noble of the stars, like as the latter is the most noble of the organs. (TA:) or (K, TA) the عَيْنٌ *of the sun;* (S, Msb, TA;) i. e. the شُعَاعٌ *thereof;* (K, TA,) [meaning *its rays*, or

beams,] *upon which the eye will act remain fixed:* (TA:) or [more commonly] the عَيْن means the قُرْص [q. v., that is *disk*] of the sun. (KL.) [Using it in the first of these senses.] one says, طَلَعَتْ العَيْنُ [*The sun rose*], and غَابَتْ العَيْنُ [*The sun set*]. (Lh, TA.) And A thing's نَفْس [i. e. its *self*]; (S, Mgh, Msb, K, TA;) and its ذَات [which means the same]; (K, TA:) and its شَخْص, which means nearly, or rather exactly, the same as its ذات; (TA;) [and likewise a man's *person,* as does also عَيَانٌ, (see exs. in Har pp. 20 and 45,) and the *material substance* of a thing;] and its أَصْل [as meaning its *essence,* or *constituent substance*]: (TA:) pl. أَعْيَانٌ, (Mgh, Msb, TA,) not أَعْيُنٌ nor عُيُونٌ. (Mgh, TA.) One says, هُوَ هُوَ عَيْنًا and هُوَ هُوَ بِعَيْنِهِ (*It is it itself,* or *he is he himself*]: (S, TA:) ب when prefixed to عَيْن, [thus] used as a corroborative, being redundant. (Mughnee in art. ب.) And لَا آخُذُ إِلَّا دِرْهَمِى بِعَيْنِهِ [*I will not take* aught *save my dirhem itself*]. (S.) And أَخَذْتُ مَالِى بِعَيْنِهِ *I took my property itself.* (Msb.) And هٰذِهِ أَعْيَانُ دَرَاهِمِكَ (Lh, TA) and دَرَاهِمُكَ بِأَعْيَانِهَا (Lh, Mgh, * Msb, TA) *These are thy dirhems*

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themselves]. And هُمْ إِخْوَتُكَ بِأَعْيَانِهِمْ [*They are thy brothers themselves*]. (Msb.) And عَيْنُ الرِّبَا occurs in a trad. as meaning *Usury itself.* (TA.) [مَوْضِعٌ بِعَيْنِهِ, a phrase very frequently occurring in the L and TA &c., means *A certain,* or *particular, place:* and in a similar manner بِعَيْنِهِ is used after the mention of a plant &c.] One says also جَآءَ بِالْأَمْرِ مِنْ عَيْنٍ صَافِيَةٍ i. e. [*He brought forth, brought to light,* or *declared, the affair*] *from its very essence.* (TA.) And بِالْحَقِّ بِعَيْنِهِ means *With truth, clearly and manifestly.* (TA.) [In grammar, اِسْمُ عَيْنٍ means *A real substantive;* the *name of a real thing;* also termed اِسْمُ ذَاتٍ; and sometimes termed عَيْنٌ alone: opposed to اِسْمُ مَعْنًى i. e. an ideal substantive.] عَيْنٌ ثَاقِبَةٌ means *Certain,* or *sure, news* or *information.* (A and TA in art. ثقب.) And العَيْنُ [sometimes] signifies *Knowledge;* [or rather *sure,* or *certain, and manifest, knowledge;*] which is also termed عَيْنُ اليَقِينِ. (TA.) And *Might* (العِزُّ). (TA.) ___ And *Health and safety* (العَافِيَةُ). (TA.) ___ And *Thirst;* and so الغَيْنُ. (TA in art. غين.) And *The* صُورَةُ [which

generally means *form,* or the like: but it has many other significations; one of which is *essence,* before mentioned as a meaning of عَيْنٌ]. (TA.) And it signifies also النَّاحِيَةُ [app. as meaning *The part,* or *point, towards which one directs himself*]: (K, TA:) or, accord. to some, particularly *that of the* قِبْلَة [i. e. *that towards which one directs his face in prayer*]: (TA:) [or] it signifies also *the true direction of the* قِبْلَة: (K, TA:) or *the part that is on the right of the* قِبْلَة *of El-'Irák:* [whence] one says, نَشَأَتِ السَّحَابَةُ مِنْ قِبَلِ العَيْنِ [*The cloud rose from the part on the right of the* قبلة *of El- 'Irák*]: (S: [see also خَسَفَ:]) or this means, *from the direction of the* قبلة *of El-'Irak;* and the Arabs say that this scarcely ever, or never, breaks its promise [of giving rain]: when it rises from the direction of the sea, and then goes northward, one says عَيْنٌ غُدَيْقَةٌ; and this is usually most disposed to rain: (TA:) غُدَيْقَة is a dim. of magnification, meaning *abounding with water.* (TA in art. غدق.) Also *The clouds* (سَحَاب) *that have come from the direction of the* قِبْلَة: (K, * TA:) or, *from the direction of the* قبلة *of El- 'Irák:* or, *from the right thereof:* (K, TA:) and it is said in the B to signify [simply] السَّحَابُ [the *clouds*]; (TA;) and so الغَيْنُ. (TA in art. غين.) And, accord. to Th, مَطَرُ العَيْنِ signifies *The rain that is from the direction of the* قِبْلَة: or, *from the direction of the* قبلة *of El-'Irák:* or, *from the right thereof.* (TA.) The saying of the Arabs مُطِرْنَا بِالعَيْنِ [*We were,* or *have been, rained upon by the* عين] is allowed by some, but disapproved by others. (TA.) ___ And [hence, app.,] *The rain that continues during some days,* (S, K, TA,) some say *five,* and some say *six,* or *more,* (TA,) *without clearing away.* (S, K, TA.) عَيْنٌ signifies also *Usury;* syn. رِبًا; (K, TA; [see also عَيْنُ الرِّبَا above;]) and so عَيْنَةٌ. (TA.) And *An inclining* in the balance; (Kh, Mgh, K, TA;) said to be the *case in which one of the two scales* thereof *outweighs the other:* (TA:) one says, فِى المِيزَانِ عَيْنٌ, meaning *In the balance is an unevenness;* (S, TA;) *a little inclining in the tongue thereof:* and the word is fem. (TA.) ___ And The *tongue* [or *cock,* itself,] of the balance. (TA.) ___ And *A scale* of a balance; i. e. *either of the two scales* thereof. (TA.) Also *A small* بَيْتٌ [meaning *partition,* or *part divided*

from the rest,] *in a chest.* (TA.) ___ And *A* مَحَشَّة [app. meaning *a thing in which* حَشِيش, or *dry herbage, is put*]. (TA.) ___ [And *Either half,* or *one side, of a* خُرْج, or *pair of saddle-bags.*] And *A certain bird,* (K, TA,) *yellow in the belly,* أَخْضَر [generally in a case of this kind meaning *of a dingy,* or *dark, ash-colour* or *dust-colour*] *in the back; of the size of the* [*species of collared turtle-dove called*] قُمْرِىّ. (TA.) Also [The *letter* ع;] *one of the letters of the alphabet,* (S, K,) *of those termed* حَلْقِيَّة and مَهْجُورَة. (K. [See art. ع.]) ___ And The *middle* [*radical letter*] *of a word* [*of the triliteral-radical class;* the root of such a word being represented by فعل]. (TA.) ___ In the calculation by means of the letters د, ج, ب, ا, &c., it denotes *Seventy.* (TA.)

عِينٌ, originally عِيْنٌ, pl. of أَعْيُنٌ [q. v.]: (S, K: *) and also, (as a contraction of عِيْنٌ, IB, TA,) pl. of عِيَانٌ: (AA, S, IB:) [and of عِيُونٌ.]

عَيْنٌ The *quality denoted by the epithet* أَعْيَنُ [q. v.; i. e. *width in the eye;* &c.]; (S;) and so عَيْنَةٌ. (Lh, TA.) [See also 1, last sentence; where both are mentioned as inf. ns.] See also عَيْنٌ, in the third quarter of the paragraph, in four places. And see the paragraph here following.

عَيْنَةٌ: see the next preceding paragraph. ___ Also The *part that surrounds the eye* of a ewe; (K, TA;) like the مَحْجَر of a human being. (TA.) ___ And *Goodly appearance:* so in the saying, هٰذَا ثَوْبُ عَيْنَةٍ [*This is a garment of goodly appearance*]. (S, K) ___ See also عَيْنٌ, latter half, in three places. ___ Also *i. q.* سَلَفٌ [in buying and selling; i. e. *Any money,* or *property, paid in advance,* or *beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description:* or *payment for a commodity to be delivered at a certain future period with something additional to the equivalent of the current price at the time of such payment:* or *a sort of sale in which the price is paid in advance,*

and the commodity is withheld, on the condition of description, to a certain future period: but it seems to be in most cases used in one or another of the senses expl. in what here follows]. (S, Mgh, Msb, K, TA.) And one says, باعه بعينة meaning بنسيئة [i. e. *He sold it upon credit, for payment at a future time*]: (A, Mgh: [see 8:]) or, as some say, [and more commonly,] العينة is *the buying what one has sold for less than that for which one has sold it:* and العين signifies the same: (Mgh:) or, accord. to Az, *the selling a commodity for a certain price to be paid at a certain period, and then buying it for less than that price with ready money:* [see 2, last quarter:] this is unlawful when the buyer makes it a condition with the seller that he shall buy it for a certain price; but when there is no condition between them, it is allowable accord. to Esh-Sháfi'ee, though forbidden by some others; and he used to call it the sister of usury: and *the sale of a commodity by the purchaser* [*thereof upon credit*] *to other than the seller of it, on the spot* (lit. *in the sitting-place*), is also termed عينة; but is lawful by common consent: (Msb:) or it is *the case of a man's coming to another man to ask of him a loan, which the latter does not desire to grant, coveting profit, which is not to be obtained by a loan, wherefore he says, I will sell to thee this garment for twelve dirhems upon credit, for payment at a certain time, and its value is ten* [*which thou mayest obtain by selling it for ready money*]. (KT: in some copies of which the word thus expl. is [erroneously] written العينيّة instead of العينة.) [See also زرنقة. The word is generally held to be derived from عين as signifying ready money or ready merchandise.] ___ Also The مادّة [meaning *accession to the strength* or *forces*] of war: (K, * TA:) used in this sense in a verse of Ibn-Mukbil [in which it is shown to be so used as being likened to the accession, to the quantity of milk, which has collected and become added to that previously left in the udder: see مادّة]. (TA.)

لَقِيه عينةً : see 3.

عَيْنُونٌ *A certain plant, found in El-Andalus, that attenuates the humours of the body, when cooked with figs.* (TA.)

عِيَانٌ an inf. n. of 3. (S, Msb.) ___ [And *Clear, evident, manifest, open,* or *public:* thus, by the Pers. word اشْكَارْ, the KL explains عيان, which, in my copy of that work, is written عَيَّان, evidently, I think, a mistranscription for عِيَان, an inf. n. of 3, used in the sense of a pass. part. n., agreeably with a well-known license, lit. meaning *ocularly seen:* see ضِمَارٌ, under which I have rendered its contrary by unseen; not apparent.] ___ See also عَيْنٌ, latter half. Also *A certain iron thing among the appertenances of the* فَدَّان, (S, K,) or فَدَان [i. e. *plough*], this word (فدان) written in the copies of the S, [as in the K,] with teshdeed to the د, but, as IB says, it is without teshdeed when signifying the implement with which ploughing is performed: accord. to AA, the لُؤْمَة, i. e. the سنَّة [or *share*] *with which the earth is ploughed up,* is called the عِيَان *when it is upon the* فَدَان [or *plough*]: or, accord. to the M, the عِيَان is *a ring at the extremity of the* لُؤْمَة *and the* سليب. [app. a mistranscription] *and the*

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دُجْرَان [*two pieces of wood upon which the share is bound*]: (TA:) pl. [of pauc.] أَعْيُنَةٌ and [of mult.] عُيُنٌ, with two dammehs; (K;) or عِيَنٌ, originally of the measure فُعْلٌ [i. e. عُيُنٌ]; (S;) accord. to AA, عِيَنٌ, with kesr only; accord. to IB, عُيُنٌ, with two dammehs, and, when the ى is made quiescent, عِيَنٌ, not عُيُنٌ. (TA). ابنا عيان means *Two birds,* (K, TA,) *from the flight,* or *alighting-places,* or *cries,* &c., *of which, the Arabs augur:* (TA:) or *two lines which are marked upon the ground* (S, K) *by the* عائف [or *augurer*], *by means of which one augurs, from the flight,* &c., *of birds;* (S;) or *which are made for the purpose of auguring;* (TA;) *then the augurer says,* ابْنَىْ عِيَانْ أَسْرِعَا البَيَانْ [*O two sons of 'Iyán, hasten ye the manifestations*] (K, * TA: [see 1 in art. خط:]) in the

copies of the K, ابنا is here erroneously put for ابنى or, as some say ابنا عيان means *two well-known divininggarrows:* (TA:) and when it is known that the gaming arrow of him who plays therewith wins, one says, جرى ٱبنا عيان [app. meaning *The two sons of 'Iyán have hastened.* i. e. the two arrows so termed: as seems to be indicated by a verse cited in the L (in which it is followed by the words بالشّوآء المضهَّب *with the roast meat not thoroughly cooked*), and also by what here follows]: (S, L, K. TA:) these [arrows] being called ابن عيان because by means of them the people [playing at the game called الميسر see the winning and the food [i. e. the hastily cooked flesh of the slaughtered camel]. (L, TA.)

رجل عيون (K, TA) and عيَّان (TA) *A man who smites vehemently with the* [*evil*] *eye;* as also معيان : (K, TA,) pl. [of the first] عين and عين. (K.)

عيينة : and ذو العيينتين and ذو العوينتين: see عين, in the former half of the paragraph.

عيَّن : see the next paragraph, in two places.

رجل عين *A man quick to weep.* (TA.) ___ And سقآء عين, (S, K,) and عيَّن , (K,) the latter less common, and said to be the only instance of an epithet of the measure فيعل with an infirm [medial] radical, or it may be of the measure فوعل or فوعل, and in either of these two cases not without a parallel, (TA,) and متعين , (S, K,) *A skin, for water,* or *for milk, having thin circles,* or *rings,* or *round places,* [*likened to eyes,*] *rendering it faulty:* (S:) or *of which the water runs forth:* (Lh, K:) or *new;* (K;) or thus عين and عيَّن , in the dial. of Teiyi; and so قربة عين in that dial.: the pl. of عين applied to a skin is عيائن, with hemzeh because the place thereof is near to the end. (TA.)

عيَّان : see عيون.

عائن *Smiting with the* [*evil*] *eye.* (S, TA.) ___ And *Flowing water:* (S:) or so مآء عائن; from عين المآء.

(TA.) ___ See also عَيْنٌ, third quarter.

عَائِنَةٌ : see عَيْنٌ, first quarter, in two places: ___ and again, third quarter, in two places. ___ One says also, رَأَيْتُ عَائِنَةً مِنْ أَصْحَابِهِ, meaning *I saw a party of his companions who saw me.* (TA.) ___ And رَأَيْتُهُ بِعَائِنَةِ العَدَا *I saw him where the eyes of the enemy were seeing him.* (TA.) ___ And عَائِنَةُ بَنِى فُلَانٍ *The herds,* or *flocks,* or *herds and flocks,* (أَمْوَال,) *and pastors, of the sons of such a one.* (S.)

أَعْيَنُ A man *wide in the eye:* (S, Mgh:) or *large and wide therein.* (Lh, TA:) or *large in the black of the eye, with width* [*of the eye itself*]: (K.) fem. عَيْنَآءُ; (S:) when is applied to a woman as meaning *beautiful and wide in the eyes* (Msb:) pl. عِينٌ, (S, Msb,) originally عُيْنٌ (S.) ___ Hence. (S,) عِينٌ is an appellation of *Wild oxen;* (S, K, TA:) as an epithet in which the quality of a subst. predominates: (TA:) and أَعْيَنُ, of the *wild bull,* (S, ISd, K,) which one should not call ثَوْرٌ أَعْيَنُ: (ISd, K:) and عَيْنَآءُ, of the wild cow (S:) and women are likened to these wild animals. (TA,) ___ عَيْنَاءُ also signifies, applied to a sheep or goat (شَاة), *Of which the eyes are black and the rest white;* and some say, or the converse thereof: in this sense used as an epithet. (TA.) ___ And *A good* or *beautiful, word or saying;* likened to a woman beautiful and wide in the eyes (Msb:) opposed to عَوْرَآءُ. (AHeyth,A and TA in art. عور) ___ And, applied to a قَافِيَة *i. q.* نَافِشَة (K) [i. e. accord. to the TK. which is followed by Freytag, applied to a rhyme or meaning *Having what is termed* نَفَاشٌ: (see De Sacy's Ar. Gr., see, ed., ii. 657) but this explanation may be conjectural; and, if so, the meaning may be *penentrating,* or *effective* as applied to a verse or an ode] ___ And *i. q.* خَضْرَاءُ (K) [accord. to the TK as an epithet applied to land, and meaning *Black* likened to the eye of the buffalo; for سَوَاد was sometimes termed by the Arabs خُضْرَة. but this explanation also may be conjectural; and I rather think that it is so, and that by خَضْرَآءُ is here meant *a bucket with which water has been drawn long,* so that it has become green or blackish; (see أَخْضَرُ,) agreeably with the following explanation, which is immediately subjoined in the K]. ___ And *A water-*

skin (قربة) *ready to become lacerated,* or *rent,* (K, TA, [see عين,]) *and worn out.* (TA.)

معانٌ [*A place in which one is seen*]. One says, القوم منك معانٌ [in which the last word is app. a mistranscription. for بمعان, as in Har p. 22,] *The people,* or *party are* [*in a place*] *where thou sees them with thine eye.* (TA.) ___ And *A place of alighting* or *abode,* (K, TA,) and *one in which one is known to be,* (TA.) So in the saying, الكُوفَةُ معانٌ منها [*El-Koofeh is a place of our alighting* or *abode,* &c.,] (TA.)

معينٌ *Smitten with the* [*evil*] *eye;* as also معيونٌ , the complete form: (S, TA:) or, accord. to Ez-Zejjájee, the former has this meaning, but المعيونُ means الّذى فيه عينٌ [in which the last word is probably a mistranscription for عيبٌ; so that the meaning is, *in whom is a fault,* or *defect*], (L, TA.) A poet says, (S,) namely, 'Abbás, (TA,)

* قَدْ كَانَ قَوْمُكَ يَحْسَبُونَكَ سَيِّدًا *
* وإِخَلُ أَنَّكَ سَيِّدٌ معيونُ *

[*Thy people,* or *party, used to reckon thee a chief; but I think that them art a chief smitten with the evil eye,* or, perhaps, *in whom is a fault,* or *defect*]. (S, TA.) ___ مآءٌ معينٌ and معيونٌ (S, K:) *Water of which one has reached the springs* or *sources, by digging:* (S:) or *water that is apparent* (ظاهرٌ, for which the CK has ظاهر), (K, TA,) *seen by the eye,* (TA,) *running upon the surface of the earth:* (K, TA:) Bedr Ibn-'Ámir El-Hudhalee says.

* مآءٌ يُجَمُّ لحافرٍ معيونُ *

[meaning *Water collecting for a digger of which the springs have been reached by digging*]; the last word, it as said, being put by him in the gen. case because of the proximity [to a word in that case, agreeably with a poetic license of which there are many exs.], معيونٌ, as it is an epithet relating to مآءٌ: Respecting the measure of معينٌ, which

IB derives from عَيْنُ المَآءِ. and explain as meaning *having the source apparent,* there are differences of opinion; some say that it is an instance of مَفْعُولٌ though not having a verb; and some, that of the measure فَعِيلٌ, from المَعْنُ signifying the drawing of water. (TA.) In the saying إِنْ كَانَتِ البِئْرُ مَعِينًا لَا تُنْزَحُ, meaning [*If the well be one*] *having a running spring,* (*that willnot be entirely exhausted,*] معينا is made masc. to accord with the word [بئر, which is masc. in form though fem. by usage]; or it is thus because it is imagined to be of the measure فَعِيل, in the sense of the measure مَفْعُول; or because it is for ذَاتَ مَعِينٍ, i. e. [*having*] *water running upon the surface of the earth.* (Mgh.) In the Kur xxxvii. 44. [and in like manner in lvi. 18.] مَعِين is used as meaning *Wine running upon the surface of the earth, like rivers of water.* (Jel.) ___ مَعُونَةُ عَيْنٍ means *A spring,* or *source, having a continued increase of water* (Aboo-Sa'eed, TA.)

مُعَيَّنٌ A garment *figured with eyes* (S in art. برج:) or a garment *in the figuring of which are small* تَرَابِيعُ [app. meaning *quadrangular forms* (in the CK تَرْبِيعٌ)] *like the eyes of wild animals.* (K.) ___ And A bull *having a blackness between his eyes:* (K:) or *a bull;* so called because of the largeness of his eyes: or so called because *having spots of black and white, as though there were eyes upon his skin.* (Ham p. 293.) ___

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And Locusts (جَرَادٌ) *which, when stripped of the integument, are seen to be white and red:* mentioned by Az in art. ينع, on the authority of ISh. (TA.) [Also, as pass. part. n. of 2, *Individuated,* or *particularized;* i. e. *distinguished from the generality,* or *aggregate:* &c.: see the verb. Hence] نِيَّةٌ مُعَيَّنَةٌ means [*A distinct, particular,* or *special, purpose;* lit.] *a purpose made distinct:* and it is allowable for one to attribute the action to the purpose, tropically; and thus to say نِيَّةٌ مُعَيَّنَةٌ [*A*

distinguishing purpose], using the act. part. n. (Msb.)

مُعَيِّنٌ : see an ex. of its fem. in what next precedes.

مُعْيَانٌ : see عُيُونٌ. [And see also مُعْتَانٌ.]

مَعْيُونٌ and its fem.: see مَعِينٌ, in six places.

مُعْتَانٌ *An explorer* of a people or party, *who is sent before to seek for herbage and water and the places where rain has fallen,* (K, TA, [in the CK, المُعْيَانُ is erroneously put for المُعْتَانُ,]) *and who searches for news* or *tidings.* (TA.)

مُتَعَيِّنٌ : see عَيِّنٌ.

غ

The nineteenth letter of the alphabet: called غَيْنٌ. It is one of the letters termed حَلْقِيَّةٌ [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of ح, (TA in art. غين,) the same place as that of خ, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed مَجْهُورَةٌ [or vocal], (L, TA, and K in art. غين,) and of those that are termed مُسْتَعْلِيَةٌ [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. غين:) [but this is a mistake; for] it is substituted for two letters; for خ, in غَطَرَ بيده, aor. يَغْطُرُ, meaning خَطَرَ, aor. يَخْطُرُ, mentioned by IJ and several others, (MF, TA,) and in غَطَرَ بذَنَبه for خَطَرَ; (TA in art. خطر;) and for ع, in لَغَنَّ for لَعَنَّ, mentioned by Ibn-Umm- Kásim and others, (MF, TA,) [and in نَشُوغٌ for نَشُوعٌ,] and in ارْمَغَلَّ for ارْمَعَلَّ, and also in الغَيْنُ as signifying thirst and the clouds. (TA in art. غين.) [As a numeral, it denotes *A thousand.*]

غب

1 غَبَّتِ الإِبلُ, (S,) or الماشيةُ, (Msb, K,) aor. ـِ, inf. n. غَبٌّ (S, Msb, K) and غُبُوبٌ, (Msb, K,) *The camels,* (S,) or *cattle,* (Msb, K,) *came to water,* (S,) or *drank,* (Msb, K,) *on alternate days; one day and not the next day.* (S, Msb, K.) ___ Hence, (IAth, TA,) غَبَّ said of a man means *He came visiting at intervals of some days,* or *after some days.* (AA, IAth, TA.) [See also غبٌّ: and see غُبَيْس.] ___ And غَبَّ عَنِ القَوْمِ, (Ks, S, Msb, K,) aor. ـُ, the verb in this case being of the class of قَتَلَ, [but this is contr. to analogy, as well as to the derivation,] inf. n. غِبٌّ, with kesr, *He came to the people,* or *party, day after day:* (Msb:) or, as also اغبّ القَوْمَ, *he came to the people,* or *party, on alternate days, coming one day and not the next:* (Ks, S, K:) or *he came to them once in two days* or *more.* (TA.) It is said in a trad., أَغِبُّوا فى عِيَادَةِ المَرِيضِ وأَرْبِعُوا *Visit ye the sick on alternate days and after intervals of two days:* (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. ربع.]) And you say, أَغْبَبْتُهُ, inf. n. إِغْبَابٌ, meaning *I visited him* [*once*] *in every week.* (A.) ___ And hence غَبَّتْ said of a fever. (Msb.) غَبَّتِ الحُمَّى and أَغَبَّتْ signify the same: (S:) you say, غَبَّتْ عَلَيْهِ الحُمَّى, *The fever came upon him,* (Msb,) or *attacked him,* (K,) *one day and intermitted one day;* (Msb, K;) as also أَغَبَّتْهُ and أَغَبَّتْ عَلَيْهِ. (K.) [See also غبٌّ.] ___ You say also, غَبَّ عِنْدَنَا, (S, L, K,) and اغبّ, (L, K,) *He passed the night,* or *a night, at our abode.* (S, L, K.) Hence the saying, رُوَيْدَ الشِّعْرِ يَغِبُّ [so accord. to the TA, حَتَّى being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, يَغِبُّ,] (S, K,) i. e. *Leave thou the poetry until some days shall have passed,* that thou mayest see what will be its result, whether it will be praised or dispraised: (Meyd, TA:) or it may be from غَبَّتْ said of a fever, and may thus mean, *leave thou the poetry to be kept back* from people, [or *to be intermitted,*] i. e. do not repeat it to people in

an uninterrupted manner, lest they become weary. (Meyd. [See also art. رود.]) ___ And [hence] غَبَّ, (T, S, L, Msb, K,) aor. ـِ, (L, Msb,) inf. n. غَبٌّ and غِبٌّ and غُبُوبٌ and غُبُوبَةٌ, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) *It remained throughout a night,* whether it became corrupt or not: (L, Msb:) and, said of food, *it became altered* [*for the worse*] *in its odour:* (L:) or, said of flesh-meat, *it became stinking:* (T, S, K;) as also اغبّ : (T, K:) and *it* (a thing) *became corrupt.* (TA. [See also 2.]) ___ غَبَّتِ الأُمُورُ means *The affairs,* or *events, came to,* or *arrived at, their ends, conclusions, latter* or *last parts* or *states, issues,* or *results.* (S, TA.) ___ And غَبَّ الشَّىْءُ فِى نَفْسِهِ, aor. ـِ, inf. n. غَبٌّ, [app. meaning *The thing came into his mind,*] is a phrase mentioned by Th. (TA.)

2 غبّب فى الحاجة, (S, O,) inf. n. تَغْبِيبٌ, (K,) *He was remiss;* or *did not exert himself,* or *act vigorously* or *strenuously;* (S, O, K;) *in the needful affair:* (S, O:) [and] so تغبّب فيها [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] كَتَبَ إِلَيْهِ يُغَبِّبُ مِنْ هُلْكِ المُسْلِمِينَ, (TA,) or عَنْ هَلَاكِ المسلمين, (thus in the O,) *He wrote to him not acquainting him with the great number that had perished of the Muslims:* (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.) ___ And غبّب signifies also *It* (a thing) *became very corrupt.* (TA. [See also 1, last sentence but two.]) غبّب الشَّاةَ, (O, L, *) inf. n. as above, (L, K,) *He* (a wolf) *seized the sheep,* or *goat, by its throat,* (O, K,) *and fixed his canine teeth in it:* (O:) or *attacked the sheep,* or *goat, and broke its neck:* and also *left it with some remains of life in it.* (L.) And غبّب الذِّئْبُ فى الغَنَمِ *The wolf made,* or *did, mischief among the sheep,* or *goats.* (TA.) ___ And [hence, app.,] غبّب عَنِ القَوْمِ, (S, O,) inf. n. as above, (K,) *He repelled from,* or *defended, the people,* or *party:* (S, O, K:) so say Ks and Th. (TA.)

4 أَغْبَبَ see 1, in seven places. ___ You say also, لَا يُغِبُّنَا عَطَاؤُهُ *His gift will not come to us on*

alternate days, but will come every day. (S, O, K. *) ___ And اغبّت الحَلُوبَةُ *The milch camel yielded milk on alternate days.* (A.) And اغبّت الإِبلُ *The camels did not yield milk every day.* (TA.) ___ See again 1, last sentence but two. اغبّ الإِبلَ *He watered the camels on alternate days:* (S, O, Msb: *) from غبٌّ [q. v.]. (S, O.) And أَغْبَنِى is said by Th to signify وقَعَ بِى [app. meaning *He fell upon me* in fight]. (TA.)

5 **تغبّب** is app. from الغبُّ in the sense of العاقِبَةُ, and thus syn. with تعقَّب signifying *He looked to the consequence, end, issue,* or *result,* of an affair: see its part. n. مُتَغَبِّبٌ, below.] ___ See [also] 2, first sentence.

8 **اغتبّت الخَيْلُ** see اغتشّت.

R. Q. 1 **غَبْغَبَ** *He acted dishonestly in buying and selling.* (AA, TA.)

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غُبٌّ *A sea dashing so that it goes far,* or *runs, upon the land:* (JK, K, TA:) pl. غُبَّانٌ. (TA.) ___ And *Depressed land:* pl. [of pauc.] أَغْبابٌ and [of mult.] غُبُوبٌ (K, TA) and غُبَّانٌ. (TA.)

غِبٌّ [a subst., like ظِمْءٌ,] *A coming* (of camels, S, O) *to water on alternate days; coming to the water one day and not the next day:* (S, O, K:) or *after* [*being kept from it*] *a day and two nights:* or *pasturing one day and coming to the water the next day;* and this is the غِبّ of the ass. (TA.) [And وِرْدُ الغِبِّ signifies *The coming* of camels *to the water in the second of two nights* (as is shown by the context of a passage in which it occurs in the S and O and K voce طَلَقٌ), or *in the second of two days.*] But the saying of a rájiz,

* وَحُمَّرَاتٌ شُرْبُهُنَّ غِبُّ *

means *And hummarahs* [a species of birds] *whose drinking is every hour* or *every little while* (كُلَّ سَاعَةٍ). (S, O.) ___ Also [for سَيْرُ غِبٍّ] *A journey of two days* [*whereof one is without any watering of the camels;* i. e. *in the case of which they are watered only on the first and third of three days*]. (TA in art. نبج.) ___ And *A visiting once in every week:* (S, O, K:) so says El-Hasan: (S, O:) or *at intervals of some days: after some days:* (AA, IAth: [see also its verb:]) from the same word used in relation to camels. (IAth.) One says, زُرْ غِبًّا تَزْدَدْ حُبًّا [or, accord. to common usage, حِبًّا, to assimilate it to غِبًّا, *Visit once a week,* or *at intervals of some days;* not frequently, or not every day: so *thou shalt have more love:* a prov., respecting which see Freytag's Arab. Prov. i. 587; where غُبًّا is put for غِبًّا]. (S, O.) [See another ex. voce تَرَجَّلَ, last sentence.] The saying of Zeyd-el-Fawáris

* يَرَانِى العَدُوُّ بَعْدَ غِبِّ لِقَائِهِ *

means [*The enemy will see me*] *after the day of meeting with him by a day.* (Ham p. 732.) ___ And The *coming,* or *attacking,* of a fever *one day and intermitting one day:* from the same word used in relation to camels. (S, O, Msb.) ___ And A *tertian* fever; *that attacks one day and intermits one day:* (K, TA:) you say حُمَّى غِبٌّ [*a tertian fever*]; using it as an epithet: (TA:) and حُمَّى الغِبِّ. (Msb in art. ثلث.) ___ And The *end; conclusion; latter,* or *last, part* or *state; issue;* or *result;* syn. عَاقِبَةٌ, (S, A, MA, O, Msb, K,) and آخِرٌ; (S, * O, * TA;) of an affair, (S, A, O, Msb,) of any kind, (S, O,) or of a thing; (K;) as also مَغِبَّةٌ, (MA, O, Msb, K,) and مَغَبٌّ. (MA.) And [hence] غِبَّ means *After;* syn. بَعْدَ: thus in the phrases غِبَّ الأَذَانِ [*After the call to prayer*] and غِبَّ السَّلَامِ [*After salutation* or *the salutation*]: and one says,

* غِبَّ الصَّبَاحِ يَحْمَدُ القَوْمُ السُّرَى *

[*After daybreak, the party commend nightjourneying:* but more commonly, عِنْدَ الصَّبَاحِ: see art. سرى]. (TA.) ___ مَآءٌ غِبٌّ means *Distant water:* (A, TA:) and مِيَاهٌ أَغْبَابٌ *distant waters.* (A, K, TA.)

غُبَّةٌ *A sufficiency of the means of subsistence:* (O, K, TA:) and so غُضَّةٌ. (TA.) And غُبَّةُ, (S, O,) without ال, (K,) [and imperfectly decl.,] is the name of *An eaglet that belonged to the Benoo-Yeshkur,* (S, O, K,) and to which a certain story, or tradition, relates. (S, O,)

غَبَبٌ and غَبْغَبٌ The *flesh that hangs down under the part beneath the chin and lower jaw:* (K;) or *what hangs down beneath that part of an ox* or *cow* [i. e. the *dewlap*], and *beneath the beak of the cock:* (S, O:) and the *wrinkled skin of the part where the lower hairs of the chin grow:* and the former word, *what hangs down under the part beneath the lower jaw of the ox* or *cow* and *of the sheep* or *goat:* and the غبغب is [*what hangs down under the part beneath the lower mandible*] *of the cock* and *of the bull* [i. e. the *wattle of the cock* and the *dewlap of the bull*]: (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the *part below the under jaw,*] as the camel has really no غبغب: (TA:) [the pl. of غَبَبٌ is أَغْبَابٌ: see طَمْطَمٌ.]

غَبِيبٌ : see غَابٌّ. Also *A small and narrow water-course, from the hard and elevated part of a mountain,* or *of a tract of land:* or *in plain.* or *level, land:* (TA:) and *a watercourse that is not deep, and in which are* [*trees of the species called*] طَلْح: pl. [of pauc.] أَغِبَّةٌ and [of mult.] غُبَّانٌ. (JK.) [And *An affair* or *a business* (res, negotium). (Freytag, from the Deewán of Jereer.)]

غَبِيبَةٌ *Milk* (S, O, K) *of sheep* or *goats* (S, O) *drawn in the early morning, upon which other is milked at night, and which is then churned* (S, O, K) *on the morrow:* (S, O:) [and]

accord. to IAar, *camel's milk such as is termed* مُرَوَّب [q. v.]: and the *milk that is termed* رَائِب [q. v.]: (TA:) A'Obeyd is related on the authority of Sh to have assigned this last meaning to غَبِيبَة (TA, voce غَبِيبَة.)

غُبَّيَّةٌ and غَبَّيَّةٌ: see غُبَّيَّةٌ, in art. غب.

غَابٌّ [part. n. of غَبَّ]. You say إِبِلٌ غَابَّةٌ and غَوَابُّ *Camels coming to water,* or *drinking, on alternate days.* (As, S, O, K.) ___ And Flesh-meat *that has remained throughout a night:* (S, O:) or *stinking* flesh-meat: (TA:) or food, and dates, and, as also غَبِيبٌ , flesh-meat, *that has remained throughout a night,* whether it have become corrupt or not: (L:) and applied also to bread. (S and K in art. بيت.) ___ And نَجْمٌ غَابٌّ means *A fixed star* [app. because of its twinkling, or shining with intermitted light]. (A.)

غَبْغَبٌ : see غَبَبٌ. Also *A place where victims are sacrificed:* (O, TA:) or الغَبْغَبُ, (S, O, K, TA,) particularly, (TA,) *a small mountain,* (S, O, K, TA,) *which is the place of sacrifice,* (S, O,) *in Minè:* (S, K:) or *the place in which was ElLát, at Et-Táïf:* or *the place where they used there to sacrifice to El-Lát:* or غَبْغَبٌ is an appellation of *any place of sacrifice in Minè.* (TA.) ___ And الغَبْغَبُ is the name of *An idol* (صنم), (O, K, TA,) *which they used to worship in the Time of Ignorance, and upon which* (عَلَيْه) *they used to sacrifice;* (O, TA; *) and IDrd says that some called it الغَبْغَبُ [q. v.], with the unpointed ع : (O:) or *a stone which was set up before the idol, for,* or [*dedicated*] *to, Menáf, opposite the corner of the Black Stone* [*of the Kaabeh*]; and *there were two* [*whereof each was*] *thus called.* (TA.)

تَغَبَّةٌ *False testimony:* (K, TA:) of the measure تَفْعَلَةٌ, [being originally تَغْبَبَةٌ,] from غَبَّبَ الذِّئْبُ فِى الغَنَمِ, or from غَبَّبَ signifying it became very corrupt. (IAth, TA.)

رَجُلٌ مَغَبٌّ [*A man having a tertian fever,* as is indicated in the TA,] is mentioned on the authority of AZ, in the

form of an act. part. n. (TA.) And المُغَبُّ means *The lion.* (O, K.)

مَغَبٌّ : see غَبٌّ, last sentence but two.

مَغَبَّةٌ : see غَبٌّ, last sentence but two.

مُغَبَّبَةٌ A ewe, or goat, *that is milked on alternate days.* (IAar, S, K.) And مُغَبَّبٌ A bull *having a* غَبَب [or *dewlap*]. (Ham p. 293.)

مُتَغَبِّبٌ [app. A man *looking to the consequence, end, issue,* or *result,* of an affair; like مُتَعَقِّبٌ: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.]

غبث

1 **غَبَثَ**, (S, O,) aor. ـَـ, (TK,) inf. n. غَبْثٌ, (S, O, K,) *He moistened, and beat up,* or *mingled,* [the preparation of curd called] أَقِط *with clarified butter.* (Fr, S, O, K.) [See also عَبَثَ, of which it is a dial. var.; and عَبَثَتِ المرأَةُ, and عَبَثَ الأَقِطَ.]

9 **اغبثّ**, inf. n. اغْبِثَاثٌ, *He,* or *it, was,* or *became,* أَغْبَثُ, (S, O, K,) i. e., *of a colour inclining to that of dust,* (S,) or *dust-coloured.* (O.)

غُبْثَةٌ [formed by transposition from بُغْثَةٌ] *A colour inclining to that of dust:* (TA:) or *dustcolour.* (O.)

غَبِيثَةٌ [The *preparation of curd called*] أَقِط *moistened, and beaten up,* or *mingled, with clarified butter.* (Fr, S, O, K.) [See also غَبِيثَةٌ, of which it is a dial. var.] ___ And *I. q.* غَبِيثَةٌ in its [other] meanings. (O, * K.)

أَغْبَثُ *i. q.* أَبْغَثُ, (S, O, K,) from which it is formed by transposition, (S, O,) *Of a colour inclining to that of dust:* (TA:) or *dust-coloured.* (O.)

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غبر

1 غَبَرَ, (S, Msb, K,) aor. ـُ, (S, Msb,) inf. n. غُبُورٌ, (Msb, K,) *He,* or *it,* (a thing, S) *remained, lasted,* or *continued:* (S, Msb, TA:) and (Msb) *he* (a man, JK) *tarried, stayed,* or *waited.* (JK, Zbd, Msb, K.) ___ And *He,* or *it, passed, passed away,* or *went away.* (Msb, K.) It is sometimes used in this latter sense; (Msb;) and thus it has two contr. significations. (Msb, K.) ___ And *It was future.* (KL.) See also 9. غَبَرَ: see 5, last two sentences. ___ Also, this last, aor. ـَ, (S, K,) inf. n. غَبَرٌ, (S,) said of a wound, (S, K,) *It was,* or *became, in a corrupt state:* (K:) or *it became in a healing state, and then became recrudescent:* (S:) or *it was always recrudescent:* and *it became in a healing state upon,* or *over, corruptness:* (IKtt, TA:) or *it healed externally while in a withering state internally.* (L.) ___ And [hence, perhaps,] غَبَرَ said of a man, *He bore rancour, malevolence, malice,* or *spite;* or *hid enmity,* or *violent hatred, in his heart.* (IKtt, TA.)

2 غبّر النَّاقَةَ : see 5. ___ [Hence, app., as inf. n. of the pass. verb,] التَّغْبِيرُ signifies *The* milk's *becoming drawn up* or *withdrawn* [from the udder]. (TA.) غبّره, inf. n. تَغْبِيرٌ, *He sullied,* or *sprinkled, him,* or *it, with dust.* (K.) ___ See also 4, in two places. ___ [Hence,] تَغْبِيرٌ signifies also *A reciting of poetry,* or *verses, in the praising,* or *glorifying, of God, in which the performers trill,* or *quaver, and prolong, the voice;* whence the epithet مُغَبِّرَةٌ; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the *saying* لَا إِلَٰهَ إِلَّا ٱللّٰهُ, (IDrd, IKtt, K, TA,) *in the praising,* or *glorifying, of God:* (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKtt, K, TA,) the *reiterating the voice in reciting* [*the Kur-án*] &c. (IDrd, IKtt, K, TA) Esh-Shá- fi'ee is related to have said that, in his opinion, this تَغْبِيرٌ was instituted by the زَنَادِقَةُ [pl. of زِنْدِيقٌ, q. v.], in order that they might turn away [others thereby]

from the [simple] praising, or glorifying, of God, and from the reciting of the Kur-án. (Az, TA.) غبّر ضيفه, inf. n. as above, *He gave his guest, to eat,* غُبْرَان [meaning *dates thus termed*]: (TA:) the verb thus used is like لَهَّجَ [and لَمَّجَ &c.]. (L, TA.) ما غَبَّرَتْ إلّا لطَلَب المرآء is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see غَبْرٌ. (TA.)

4 **اغبر** *He* (a man) *raised the dust;* (S, Msb, K;) as also غبّر , (S, K,) inf. n. تَغْبِيرٌ. (S.) [Hence,] غَبَّرَ فى وَجْهِه [so, evidently, but written in the TA without any syll. signs, lit. *He raised the dust in his face;* meaning,] *he outwent him; outstripped him; went,* or *got, before him.* (TA.) ___ And اغبر فى طَلَب الحَاجَة *He strove, laboured, exerted himself,* or *employed himself vigorously* or *diligently, in seeking after the thing that he wanted;* (ISk, S, K;) *he hasted, made haste,* or *was quick, in doing so;* as though, by reason of his eagerness and quickness, he raised the dust. (TA.) ___ أَغْبَرْتُ فى الشَّىْءِ *I set about,* or *commenced, doing the thing.* (IKtt.) ___ أَغْبَرَتْ عَلَيْنَا السَّمَآءُ *The sky rained upon us vehemently.* (S, * K, * TA.) See also 9.

5 **تغبّر النَّاقَةَ** *He milked the camel, drawing what remained in her udder;* (Z, Sgh, K, TA;) as also غَبَّرَهَا . (Ham p. 527.) ___ Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: كُنَّا لَا نَلْتَبِئُ الصَّغِيرَ وَلَا نَتَغَبَّرُ الكَبِيرَ *We used not to take the first seed of the young, nor the remainder of the seed of the old;* meaning the marrying them, from eagerness to procreate. (TA. [But لَا is there omitted in both clauses, and نَلْتَبِسُ is put by mistake for نَلْتَبِئُ.]) [See also art. لبأ.] ___ And hence, (TA,) تغبّر من المرأة ولدًا (S, K) *He got offspring from the woman* [*she being old*]. (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَنْمٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Habeeb (K, TA) the son of Kaab the son of Bekr the son of Yeshkur the son of Wáil, (TA,) married a woman advanced in age, (S, Z,) Rakáshi the daughter

of 'Ámir, (K,) and it was said to him, She is old: (S, * K, * TA:) whereupon he said, لَعَلِّي أَتَغَبَّرُ مِنْهَا وَلَدًا (S, K) *May-be I shall get from her offspring:* (TA:) and when a son was born to him, he named him غُبَر, (S, K,) like غُمَر; (S;) and he became the father of a tribe. (TA.) تغبّر also signifies *He*, or *it, became sullied*, or *sprinkled, with dust;* (TA;) as also غَبَر . (L.) You say also غَبَرَ التَّمْرُ *The dates*, or *dried dates, became dusty.* (TA.)

9 **اغبرّ**, (S, K,) inf. n. اغْبِرَارٌ, (S,) *It was*, or *became, dust-coloured; of a colour like dust;* (S, K;) as also غَبِرَ , (K,) inf. n. غُبُورٌ and غُبْرَةٌ; (TA;) and أَغْبَرَ , (K,) inf. n. إِغْبَارٌ. (TA.) ___ *It* (a day) *became very dusty.* (Aboo-'Alee, K.)

غُبْرٌ *A remain, remainder, remnant, relic*, or *residue*, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also غُبَّرٌ : (Msb, K:) or غُبَّرٌ is a pl. of غُبْرٌ: [but if so it is extr.:] (TA:) or the pl. of غُبْرٌ is أَغْبَارٌ: (S, K:) and غُبَّرٌ is pl. of غَابِرٌ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies *remains*, &c.: (A'Obeyd, S, TA:) and غُبَّرَاتٌ is a pl. pl.; i. e., pl. of غُبَّرٌ . (A'Obeyd, TA.) You say بِهَا غُبْرٌ مِنْ لَبَنٍ *In her* (the camel) *is a remain of milk.* (S.) And غُبَّرُ الحَيْضِ signifies *The remains* [of the blood] *of the menses;* (S;) as also غُبْرُهُ. (Ham p. 37.) And غُبَّرُ المَرَضِ *The remains of the disease.* (S.) And in like manner, غُبَّرُ اللَّيْلِ (S) *The last part*, and *the remains, of the night.* (TA.) It is said in a trad. of 'Amr Ibn-El-Ás, مَا تَأَبَّطَتْنِى الإِمَآءُ وَلَا حَمَلَتْنِى البَغَايَا فِى غُبَّرَاتِ المَآلِى [*Female slaves did not carry me under their armpits,*] i. e., female slaves did not have the office of rearing me, *nor did prostitutes carry me in the remains of the rags used for the menses.* (TA.) And in another trad., فَلَمْ يَبْقَ إِلَّا غُبَّرَاتٌ مِنْ أَهْلِ الكِتَابِ, or غُبَّرُ أَهْلِ الكِتَابِ, accord. to different relations, i. e. *And there remained not save remains of the people of the Scripture*, or *the remains* &c. (TA.) And in a trad. of Mo'áwiyeh, بِفِنَائِهِ أَعْنُزٌ دَرُّهُنَّ غُبْرٌ [*In the court of his house were some she-goats whose flow of milk was a* mere *remain* of what it had been,] meaning, *little.* (L.) [See also غَابِرٌ.]

غُبْر *Rancour, malevolence, malice,* or *spite;* or *concealed enmity and violent hatred:* (K, TA:) like غُمْر. (TA.)

غَبَر *A remaining, lasting,* or *continuance;* (TA;) and so مَغْبَر. (Ham p. 225.) ___ [And by some of the grammarians it is used as signifying The *future:* see also غَابِر.] Also *A certain disease in the interior of the foot of a camel.* (K.) ___ And *A morbid affection* in a vein, *that will hardly,* or *in nowise, be cured.* (TA.) [See also داهِيَةُ الغَبَر ___.] غَبَر (said by A'Obeyd to be from the phrase جُرْحٌ غَبَرٌ [q. v.], TA) means *A calamity,* or *misfortune,* (JK, S, K,) *of great magnitude,* (S,) *which,* (JK, S,) or *the like whereof,* (K,) *is such that no way of escape therefrom will be found:* (JK, S, * K: *) or *a trial,* or *an affliction, that will hardly,* or *in nowise, depart:* (TA:) or *a person who opposes thee, disagreeing with thee, and then returns,* or *has regard, to thy saying;* (K, TA;) whence the saying, mentioned by AZ, مَا غَبَّرَتْ إِلَّا لِطَلَبِ المَرْآءِ. (TA. [See 2, last sentence.]) ___ صَمَّآءُ الغَبَر, occurring in a verse of El- Hirmázee in praise of El-Mundhir Ibn-Járood, to whom it is applied, is expl. by Z as meaning *The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached.* (TA.) And [it is said that] الغُبَر signifies *Water little in quantity.* (O.) Also *Dust,* or *earth;* syn. تُرَاب. (K.) [See also غُبَار.]

جُرْحٌ غَبَرٌ *A wound in a corrupt state:* (K:) or *that becomes in a healing state upon,* or *over, corruptness, and then becomes recrudescent after having healed.* (TA.) ___ Hence, عِرْقٌ غَبَرٌ *A vein constantly becoming recrudescent;* (S, TA;) called in Pers. [and hence in Arabic] نَاسُور [q. v.]. (TA.) نَاقَةٌ غَدَرَةٌ غَبَرَةٌ غَمَرَةٌ *A she-camel that remains,* or *lags, behind the other camels in being driven.* (L in art. غدر.)

غُبَر *A kind* [or *species*] *of fish;* as also غُوبَر. (O, K.)

غَبْرَةٌ *A sullying,* or *sprinkle, of,* or *with, dust.* (TA.)

غُبْرَةٌ *Dust-colour; a colour like dust:* (S, L, K:) and *a dusty hue of complexion* arising from

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grief or anxiety and the like. (L.) ___ See also غُبَارٌ.

غَبَرَةٌ : see غُبَارٌ: and see also أَغْبَرُ, latter half.

غَبْرَآءُ : see غُبَيْرَآءُ. [For other meanings, see the masc., أَغْبَرُ.]

غُبْرَانٌ *Two ripe dates upon one base;* pl. غُبَارِينُ: (K, TA:) so says A'Obeyd: or *two,* or *three, full-grown unripe dates upon one base;* and it has no pl. of its own radical letters: or, accord. to AHn, *several small green dates that come forth upon one base.* (TA.)

غُبْرُورٌ *A certain small bird of the passerine kind,* (O, L, K, TA,) *dust-coloured:* (O, L, TA:) so says AHát in the Book of Birds: pl. غَبَارِيرُ: (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of غُبْرُونٌ, which is a mistranscription. (TA.)

غُبْرُونٌ : see what next precedes.

غُبَارٌ and غَبَرَةٌ signify the same, (S, L, K,) as also غُبْرَةٌ ; (IAar, K:) i. e. *Dust;* syn. رَهَجٌ: (L:) or the first, *dust raised and spreading:* (L:) or *what remains of dust raised and spreading:* (B, TA:) and the second, the *moving to and fro of dust.* (L.) ___ You say طَلَبَ فُلَانًا فَمَا شَقَّ غُبَارَهُ [*He pursued after such a one but did not cleave his dust;*] i. e., *he did not overtake him.* (TA.) And مَا يَشُقُّ غُبَارَهُ, and مَا يَحُطُّ غُبَارَهُ, *He is not to be outgone, outstripped,* or *got before.* (TA.) [See also بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ, in art. بيع.] ___ لَا غُبَارَ عَلَيْهِ [*There is no dust upon it;* meaning, *it* (a phrase or the

like) *is clear,* or *perspicuous,* or *free from obscurity;* like the saying لَا عَفَرَ فِيهِ, or لَا عَفْرَ لَهُ]. (TA, in many places.)

غَبِيرٌ *A sort of dates.* (K, TA.)

غُبَيْرَآءُ [dim. of غَبْرَآءُ]: see أَغْبَرُ, in two places. ___ Also *A certain plant* [or *tree*], (K,) *well known,* (S,) *growing in the plains;* (TA;) [the *service-tree,* or *sorb:* or *its fruit:* so called in the present day: as is also the inula undulata:] and so غَبْرَآءُ : (K:) so called *because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red:* (TA:) or the former is the *tree,* and the latter is the *fruit:* or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his Book of Plants. (TA.) Also *A kind of beverage,* (شَرَاب, S, K, or نَبِيذ, Msb,) *which intoxicates, made by the Abyssinians,* (S,) *from* ذُرَة [or *millet*]; (S, Msb, K;) also called سُكُرْكَة: (Mgh, Msb, K:) or *wine* [or *cider*] *made from the wellknown fruit of the same name* [*the service-apple*]. (Th, TA.) [See also مِزْرٌ.] It is said in a trad., إِيَّاكُمْ وَٱلْغُبَيْرَآءَ فَإِنَّهَا خَمْرُ العَالَمِ (S, Mgh, TA) *Avoid ye the beverage called* غبيراء; *for it is* like *the wine* that is commonly known *of all men:* there is no distinction to be made between the two drinks (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called غُبَيْرَآءُ السَّكَرِ; to distinguish it from a kind of غبيراء made of dates, or dried dates. (Mgh.)

غُبَّرٌ and غُبَّرَاتٌ: see غُبْرٌ, passim.

غَابِرٌ *Remaining; lasting; continuing:* (Az, S, IAmb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (IAmb:) *tarrying; staying; waiting:* pl. غُبَّرٌ: (K:) and the pl. of غَابِرَةٌ is غَوَابِرُ. (TA.) You say قَوْمٌ غُبَّرٌ [*A people remaining,* &c.]. (TA.) And غُبَّرُ النَّاسِ *The later of mankind.* (TA.) And هُوَ غَابِرُ بَنِى فُلَانٍ *He is the relic of the sons of such a one.* (TA.) And الغَابِرُ مِنَ اللَّيْلِ *What remains of the night.* (TA.) And جَوْفُ اللَّيْلِ الغَابِرِ *The last division of*

the night. (Mgh.) And العشر الغوابر من شهر رمضان *The remaining,* or *last, ten* nights *of the month of Ramadán.* (TA.) And قطع الله غابره ودابره [*May God cut off the last, and what remains, of him,* or *it:* or *may God extirpate him*]. (TA.) See also غبر *Passing; passing away; going away: past:* syn. ماضٍ; (Az, S, IAmb, Mgh;) or ذاهب: (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashà: (IAmb:) thus it bears two contr. significations. (S.) You say, أَنْتَ غابرٌ غداوذكرُكَ غابرٌ أبدًا [*Thou passest away to-morrow, but thy fame remaineth for ever*]. (TA.) [*Future* time. See an ex. in the first of the verses cited voce حيث. The meaning of remaining seems equally appropriate in that verse: but غابر is often used by grammarians in the last of the senses expl. above.]

غوبر : see غبر.

الغابرة means الباقية [*The lasting,* or *everlasting, state of existence*]; (K, TA;) i. e. الآخرة [*the latter,* or *last, state*]. (TA.)

أَغْبَر *Dust-coloured; of a colour like dust:* (S:) [fem. غبرآء: and pl. الأَغْبَر ___.] غبر *The wolf;* (K, TA;) because of his [dusty] colour: like الأَغْثَر. (TA.) ___ And الغبرآء *The female of the* حجل [or *partridge*]. (K.) ___ Also (الغبرآء) *The earth;* (S, IAth, Msb, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to الخضرآء, which means the sky, or heaven. (IAth.) ___ And you say, جآء على غبرآء الظَّهر *He came on foot:* (Z, TA:) [i. e.] *he came upon the earth,* or *ground;* and so جآء على غُبَيْرآء الظَّهر: (M, TA:) or the latter means, *he returned without his having obtained,* or *attained, anything:* (T, TA:) or *he returned without his having been able to accomplish the object of his want.* (El-Ahmar, TA.) And تركه على غُبَيْرآء الظَّهر *He left him in the possession of nothing:* (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it is expl. as meaning

he returned disappointed, or *unsuccessful;* and so تركه على غَبْرَآءِ الظهر. (TA.) ___ بَنُو الغَبْرَآءِ *The poor, needy,* or *indigent;* (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the *guests;*] so called because of their cleaving to the dust: (IB, TA:) and غَبْرَآءُ النَّاسِ likewise means *the poor of mankind:* or, as some say, the former means *strangers from their homes:* (TA:) or *strangers,* (K,) or *persons,* (TA,) *who assemble together for* [*the drinking of*] *beverage,* or *wine, without mutual acquaintance:* (K, TA:) or *persons who contribute equally to the expenses which they have to incur in journeys:* all of these meanings have been assigned to it in explaining a verse of Tarafeh: [see EM p. 85:] and it is also expl. in the A as meaning *persons of whom one knows not to what family,* or *tribe, they belong:* (TA:) and [it is said that] ابْنُ غَبْرَآءَ signifies *the thief,* or *robber.* (T in art. غبرآء ___.) بنى also signifies Land *abounding with coverts of the kind termed* خَمَر [q. v.]: (TA:) and *land abounding with trees;* (K;) or so أَرْضٌ غَبْرَآءُ; (TA;) as also غَبْرَةٌ . (K.) ___ Also *Herbage in plain,* or *soft, land.* (Sgh, K.) [This is said in the TA to be more probably with ث; but I do not find any meaning like this assigned to غَثْرَآءُ.] ___ And *A species of plant.* (S. [App. that called غُبَيْرَآءُ, q. v.]) ___ وَطْأَةٌ غَبْرَآءُ *A footstep,* or *footprint, that is becoming obliterated,* or *effaced:* (S, A, K:) or *such as is recent.* (K. [See also دَهْمَآءُ, voce أَدْهَمُ.]) ___ And عِزٌّ أَغْبَرُ *Might departing;* (K, TA;) *becoming effaced.* (TA.) ___ سَنَةٌ غَبْرَآءُ *A year of drought;* (IAth, K;) *a year in which is no rain:* (TA in art. شهب:) pl. غُبْرٌ: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (IAth.) ___ And جُوعٌ أَغْبَرُ *Severe hanger* or *famine.* (TA.)

مَغْبَرٌ : see غَبْرٌ, first sentence.

مُغْبَرٌّ A camel *the interior of whose foot is in a withering state.* (As, TA.)

مُغَبِّرَةٌ *A party of men praising,* or *glorifying, God, by saying* لَا إِلَٰهَ إِلَّا ٱللّٰهُ, and

reiterating the the voice in reciting [*the Kur-án*] *&c.:* (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the غَابِرَة, which means the بَاقِيَة [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state (TA.) [See 2.]

مُغْبَار A palm-tree (نَخْلَة) *that becomes overspread with dust.* (AHn, K.) And A she-camel *that abounds with milk after the abounding therewith of those that have brought forth with her.* (K.)

مُغْبُور *i. q.* مُغْثُور [q. v.]: (Kr, K:) the latter is the more approved term. (TA.)

غبس

1 **غَبَسَ** , (K,) aor. ـُ , (TK,) inf. n. غَبْسٌ; (TA;) and غَبِسَ, aor. ـَ , inf. n. غَبَسٌ and غُبْسَةٌ; (IKtt,

TA;) and أَغْبَسَ , (K,) in some copies of the K, erroneously, اغْبَسَّ; (TA;) and اغْبَاسَّ ; (As, K;) *It* (the night, TA) *was,* or *became, dark.* (K.) [See also غَبَسَ وجهه.] غَبَشَ *He blackened his face.* (TA.)

4 **أَغْبَسَ** see 1. ___ اغبس الذِّئْبُ, inf. n. إِغْبَاسٌ, [*The wolf was,* or *became, of the colour termed* غَبَسٌ, *and* غُبْسَةٌ.] (TA.)

11 **إِغْبَاسَّ** see the first paragraph.

غَبَسٌ The *darkness of the end,* or *last part, of the night;* as also غَبَشٌ: (Lth:) or the *darkness of the beginning,* or *first part,* of the night; and غبش, that of the end, or last part, thereof: (TA:) or the former has the first of the abovementioned significations; as also غَلَسٌ; and غبش, the second of those significations. (ElKhattábee, MF.) [See also غَبَشٌ.] And *Darkness* [absolutely]; as also غُبْسَةٌ : or ↓ both signify *whiteness in which is a duskiness* or *dinginess:* (K:) or the former, (S,) and ↓ the latter, (A,) *a colour like that of ashes;* (S, A;) i. e., *whiteness in which is a duskiness* or *dinginess:* (S:) or ↓ the latter, *a hue between dust-colour inclining to black and dust-colour properly so called:* (IDrd:) or *a colour between black and yellow.* (TA.) [See also غَلَسٌ.]

غُبْسَةٌ : see غَبَسٌ, in four places.

لَا آتِيكَ مَا غَبَا غُبَيْسٌ means *I will not come to thee ever:* (S, K:) but the origin of this saying is unknown: (K:) IAar said that he knew it not: (S:) or, accord. to him, it means, *while time lasts:* it seems that he did not know it at first, and then thus explained it: (T, TA:) accord. to some, غُبَيْسٌ is an abbreviated dim. of أَغْبَسُ, and means *the wolf;* (S, K; *) and غَبَا is originally غَبَّ, the ا being substituted for one of the letters of duplication, as in تَقَضَّى for تَقَضَّضَ; (S;) and the saying means *I will not come to thee as long as the wolf comes now and then* (يَأْتِى غِبًّا) *to the sheep* or *goats.* (S, K. *)

أَغْبَسُ *Ash-coloured;* (Mgh;) *of a colour like that of ashes;* (S;) *of a dingy,* or *dusky, white;* applied to a wolf: (S, K:) or it is an epithet applied to any wolf: or, applied to a wolf, *light,* or *active, and greedy:* fem. غَبْسَآءُ: (TA:) pl. غُبْسٌ. (K.) ___ Applied to an ass, *Black.* (TA.) ___ وَرْدٌ أَغْبَسُ, applied to a horse, [app., *Of a dusky bay colour;*] *i. q.* سَمَنْدٌ; (Mgh, K;) *what the Persians call by the latter term:* (S, TA:) it is [a colour] desired by them. (TA.)

غبش

1 **غَبَشَ**, aor. ـَـ, (inf. n. غَبَشٌ; TK) and أَغْبَشَ; *It* (the night) *had somewhat remaining of it:* (K, TK:) or *was dark in its end,* or *last part,* (O, K, TK,) *with a darkness intermixed with whiteness:* (TK:) or both of these verbs; (TA;) or غَبَشَ, (aor. ـِـ; TA) and أَغْبَشَ; (A'Obeyd, O, TA;) *it* (the night) *was,* or *became, dark,* (A'Obeyd, O, TA,) *in its end.* (O.) [See also غَبَشٌ, below: and see غَبَشَهُ.] عَبَسَ, (aor. ـِـ, TA) *i. q.* غَشَمَهُ [*He wronged him,* &c.]. (Aboo-Málik, O, TA. [See also 5.]) ___ And *He deceived him,* عَنْ حَاجَتِهِ [*of the object of his want*]. (Lh, O, TA.)

4 **أَغْبَشَ** see 1, in two places.

5 **تَغَبَّشَهُ** *He wronged him:* (O, K: [see also 1:]) or *he made a false claim upon him:* (K, TA:) or so تَغَبَّشَهُ بِدَعْوَى بَاطِلَةٍ: (O:) so says As: (O, TA:) and تَعَبَّشَهُ is a dial. var. thereof. (TA.)

غَبَشٌ The *darkness* [or *duskiness*] *of the end,* or *last part, of the night;* (S, K;) as also غُبْشَةٌ: (K, TA:) or *of the part next to daybreak:* or *when daybreak commences:* and sometimes *in the beginning,* or *first part, of the night:* (TA:) or the *remains of darkness mixed with the whiteness of daybreak, so that the true dawn* (الخَيْطُ الأَبْيَضُ) *becomes distinguished from the false dawn* (الخَيْطُ الأَسْوَدُ); as also غَبَسٌ and غَلَسٌ: (Az, TA:) or *a remaining portion of the night;* (S, K;) as also غَبَشُ الصُّبْحِ: (Mgh:) or *intense darkness:* pl. أَغْبَاشٌ. (S, Mgh, K.) أَغْبَاشُ اللَّيْلِ and أَغْبَاسُهُ both signify *The remains of the night.* (Yaakoob, TA.) [See also غَبَسٌ.]

غَبَشٌ: see أَغْبَشُ.

غُبْشَةٌ : see غَبَشٌ. ___ Also *Intense blackness with smoothness;* like دُلْمَةٌ; in the colours of beasts or horses and the like. (TA.)

غَابِشٌ *A wronger,* &c., syn. غَاشِمٌ, (AZ, O, TA,) in the K, erroneously, غَامِشٌ, (TA,) of others: (AZ, O, TA:) and *a dishonest adviser,* syn. غَاشٌّ, (K, TA,) of them: (TA:) and *a deceiver.* (K, TA.)

أَغْبَشُ A *dark* night; as also غَبِشٌ . (IDrd, K.) ___ A beast or horse or the like *of the colour termed* غُبْشَةٌ: fem. غُبْشَآءُ. (TA.)

غبط

1 غَبَطَهُ aor. ـِ , (S, K,) inf. n. غَبْطٌ, (S,) *He felt with his hand his* (a ram's) أَلْيَة [i. e. *rump*, or *tail*, or *fat of the tail*,] *in order to see if he were fat* or *not:* (S, K:) and *he felt it* (his back) *with his hand in order to know whether he were lean or fat:* (Lth, K: *) and in like manner the verb is used in relation to a she-camel. (TA.) غَبَطَهُ, aor. ـِ ; (ISk, Az, S, Msb, K;) and غَبَطَهُ, aor. ـَ ; (Ibn-Buzurj, Sgh, K;) inf. n. غَبْطٌ (ISk, Az, S, Msb, K) and غِبْطَةٌ, (S, K,) or the latter is a simple subst.; (Msb;) *He regarded him* [*with unenvious emulation*, i. e.] *with a wish for the like of his condition*, (ISk, Az, S,) meaning a good condition, (Az,) or *for the like of that which he had attained*, (Msb,) or *for a blessing*, (K,) *and that it might not pass away*, (ISk, K,) or *without desiring that it should pass away*, (Az, S, Msb,) *from the latter person:* (ISk, Az, S, Msb, K:) the doing so is not حَسَدٌ, (Az, S, Msb,) for this implies the desire that what is wished for may pass away from its possessor; (Az, Msb;) or it is a kind of حَسَدٌ, of a more moderate quality: (Az:) or غِبْطَةٌ and غَبْطٌ have the signification shown above, and are also *syn. with* حَسَدٌ; (K;) this latter meaning is assigned to غَبْطٌ by IAar; and it is said that the Arabs use غَبْطٌ in the sense of حَسَدٌ metonymically; (TA;) [so that غَبَطَهُ and غَبَطَهُ may also mean *he envied him;* &c.; see an ex. in a prov. cited voce بَطْنٌ; but it is said that] حَسَدٌ, when it is for courage and the like, is syn. with غِبْطَةٌ, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Msb in art. حسد.) You say, غَبَطَهُ بِهِ, (S,) and عَلَيْهِ, (IAth,) and فِيهِ, (Msb,) *He regarded him with a wish for the like of it*, meaning a thing or state which he had attained, *without desiring that it should pass away from the latter person.* (S, IAth, * Msb.) Mohammad was asked, Does الغَبْطُ injure? and he answered, Yes, like as الخَبْطُ injures: or, accord. to the relation of A'Obeyd, No, save as الخَبْطُ injures the [trees called] عِضَاهٌ: (Az, TA:) [see خَبَطَ:] by الغَبْطُ meaning, accord. to some, الحَسَدُ: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as

الحسد whereby one wishes that a blessing may pass away from his brother; الخبط meaning the beating off the leaves of trees; after which they become replaced, without there resulting any injury therefrom to the stock and branches: moreover, الغبط sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also غَبْطَةٌ, below.] Accord. to IKtt, غَبَطَ signifies also *He lied;* but perhaps it is a mistranscription for عَبَطَ, which has this meaning; for it is not mentioned by any other. (TA.)

2 **غَبَّطَ** It is said in a trad., جآء وهم يصلُّون فيجعل يغبِّطُهم; thus it is related, meaning, [*He came* to them *while they were praying, and he began*] *to incite them to wish for the like* of that action: if related without teshdeed, [يَغْبِطُهم,] the meaning is, *to regard them with a wish for the like condition,* because of their forwardness to prayer. (Nh, K.)

4 **أَغْبَطَ** see 8. اغبط الرَّحْلَ عَلَى ظَهْرِ البَعِير, (S,) or على الدَّابَّة, (K,) *He kept the saddle constantly* (S, K) *upon the back of the camel,* (S,) or *upon the beast,* (K,) *not putting it down from him.* (S.) ___ إِغْبَاطٌ also signifies The *continuing constantly riding.* (ISk.) And أَغْبَطُوا عَلَى رِكَابِهِمْ فِى السَّيْرِ *They kept the saddles on their travellingcamels night and day, not putting them down, in journeying.* (ISh.) ___ Hence, (A, TA,) أَغْبَطَتْ عَلَيْهِ الحُمَّى *The fever continued upon him;* (S, K, TA;) *as though it set the* غَبِيط *upon him, to ride him;* like as you say, رَكِبَتْهُ الحُمَّى, and امْتَطَتْهُ, and ارْتَحَلَتْهُ: (A, TA:) or *clave to him:* (TA:) or *did not quit him for some days;* as also أَغْمَطَتْ, and أَرْدَمَتْ. (As.) ___ And أَغْبَطَتِ السَّمَآءُ *The sky rained continually.* (S, Msb, K, TA.)

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And أَغْبَطَ عَلَيْنَا المَطَرُ *The rain continued upon us incessantly, rain following close upon rain.* (Aboo-Kheyreh.) ___ And أَغْبَطَ النَّبَاتُ *The herbage covered the land, and became dense, as though it were from a single grain.* (K, TA.)

8 اغتبط *He was,* or *became, regarded* [*with unenvious emulation,* i. e.,] *with a wish for the like of his condition, without its being desired that it should pass away from him:* (S:) or *he was,* or *became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him:* (Táj el-Masádir, TA:) or *he rejoiced,* or *became rejoiced, in being in a good condition;* (K;) or *in blessing bestowed upon him:* (TA:) or *he was grateful,* or *thankful, to God for blessing,* or *bounty, bestowed upon him:* (L:) and the same, (K,) or أَغْبَطَ , inf. n. إِغْبَاطٌ, accord. to the L, (TA,) *he was,* or *became, in a good state* or *condition; in a state of happiness;* (L, K;) *and of enjoyment,* or *wellbeing.* (L.) You say, لَقِىَ مَا يُغْتَبَطُ عَلَيْهِ [*He met with,* or *experienced, that for which one would be regarded with unenvious emulation,* i. e., *with a wish to be in the like condition, without its being desired that it should pass away from him*]. (TA in art. فوز.) The saying,

* خَوًّى قَلِيلًا غَيْرَ مَا ٱغْتَبَاطِ *

cited by Th, but not expl. by him, is held by ISd to mean [*He* (referring to a camel) *lay down,* or *did so making his belly to be separated somewhat from the ground*], *not* resting *upon a wide* غَبِيط [q. v.] *of ground,* but upon a place not even, and not depressed. (TA.)

غَبْطٌ [originally an inf. n.]: see غَبْطَةٌ. Also, and غَبْطٌ , *Handfuls of reaped corn* or *seed-produce:* pl. غُبُوطٌ, (K, TA,) and, it is said, غَبُطٌ: or [rather] accord. to Et-Táïfee, غُبُوطٌ signifies the *handfuls which, when the wheat is reaped, are put one by one;* and غَبْطٌ is the sing.: or, as AHn says, غُبُوطٌ signifies the *scattered handfuls of reaped corn* or *seed-produce;* one of which is termed غَبْطٌ. (TA.)

غَبْطٌ : see the next preceding paragraph.

غُبْطَةٌ *A strap in the* [*leathern water-bag called*] مَزَادَة, (Ibn-'Abbád, O, K,) *like the* شِرَاك [*of the sandal*], (Ibn-'Abbád, O,) *which is put upon the extremities of the two skins* [*whereof the* مزادة *is mainly composed*] *and then strongly sewed.* (Ibn- 'Abbád, O, K.)

غِبْطَةٌ *A good state* or *condition;* (S, L, Msb, K;) *a state of happiness;* (L, K;) *and of enjoyment,* or *wellbeing;* (L;) as also غَبْطٌ , *in the saying,* اَللّٰهُمَّ غَبْطًا لَا هَبْطًا, meaning, *O God,* we ask of Thee *a good state* or *condition* [&c.], (S, K,) and we put our trust in Thee for preservation *that we may not be brought down from our state,* (S, TA,) or *that we may not be abased and humbled:* (TA:) or *place us in a station for which we may be regarded* [*with unenvious emulation,* i. e.,] *with a wish to be in the like condition without its being desired that it should pass away from us,* (K, * TA,) and *remove from us the stations of abasement and humiliation:* (TA:) or [we ask of Thee] *exaltation, not humiliation;* and *increase of* thy *bounty, not declension nor diminution.* (TA.) [See also 1, second sentence.]

سَمَآءٌ غَبَطَى *A sky raining continually* (Jm, K) *during two or three days;* (Jm;) as also غَمَطَى. (TA.)

غَيُوطٌ A she-camel *whose fatness is not to be known unless she be felt with the hand.* (K, TA.)

غَبِيطٌ *A* [*camel's saddle of the kind called*] رَحْل, (S, Msb,) *for women,* (S,) *upon which the* [*vehicle called*] هَوْدَج *is bound:* (S, Msb:) or *an elegant kind of* رَحْل, *depressed in its middle:* (TA:) or *a vehicle like the pads* (أُكُف [in the CK, erroneously, اَكُفّ]) *of the* [*species of camels called*] بَخَاتِىّ, (K,) *which is tented over with a* [*framework such as is called*]

شجاز, *and is for women of birth:* (Az, TA:) or, as some say, *of which the pad* (قتب) *is made not in the* [*usual*] *make of pads* (أقتاب): (TA:) or *a* رحل *of which the pad* (قتب) *and the* [*curved wooden parts called*] أحنآء *are one* [i. e., app., *conjoined*]: (K:) pl. غُبُطٌ. (S, Msb, K.) The pl. is also applied to the *pieces of wood in camels' saddles;* and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) ___ [Hence,] *Depressed land* or *ground:* (S, K:) or *a wide and even tract of land of which the two extremities are elevated,* (K,) *like the form of the camel's saddle so called, of which the middle is depressed:* (TA:) also *a channel of water furrowed in a tract such as is termed* قُفّ, (K, TA,) *like a valley in width, having between it and another such channel meadows and herbage:* pl. as above. (TA.)

غَابِطٌ act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) and also as expl. in the second sentence: (K:) pl., accord. to the K, غُبُطٌ, like كُتُبٌ; but correctly, غُبَّطٌ, like سُكَّرٌ, as in the L. (TA.)

فَرَسٌ مُغْبَطُ الكَاثِبَةِ *A horse high in the withers; likened to the form of the* غَبِيط; accord. to Lth: in the A, *as though he had on him a* غبيط. (TA.) ___ أَرْضٌ مُغْبَطَةٌ, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h, to the first letter, (TA,) *Land covered with dense herbage, as though it were from a single grain.* (AHn, K.) ___ سَيْرٌ مُغْبَطٌ *Journey continued without rest;* as also مُغْمَطٌ. (ISh.)

حُمًّى مُغْبَطَةٌ *Continual fever.* (TA.)

مَغْبُوطٌ and مُغْتَبَطٌ *Regarded* [*with unenvious emulation,* i. e.,] *with a wish for the like condition, without its being desired that it should pass away from him:* (S, TA:) *in a good state,* or *condition; in a state of happiness; and of enjoyment,* or *wellbeing;* as also مُغْتَبَطٌ . (TA.)

مُغْتَبِطٌ and مُغْتَبَطٌ: see the next preceding paragraph.

غبق

1 غَبَقَهُ, (S, O, K,) aor. ـُ (S, O, TA) and ـِ, (TA,) inf. n. غَبْقٌ; (O, TA;) and غَبَّقَهُ, inf. n. تَغْبِيقٌ; (TA;) *He gave him to drink an eveningdraught,* or *what is termed a* غَبُوقٌ. (S, O, K, TA.) لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yooneenee with kesr to the ب, means *I did not give to drink to* any one [of *family nor* of *cattle*] the share [of *the evening-draught*] *of milk of them two.* (TA.)

2 غَبَّقَ see the next preceding paragraph. One says also غَبَّقَ الإِبِلَ, and الغَنَمَ, *He gave to drink to the camels,* and *the sheep* or *goats, in the evening:* or *he milked them in the evening:* and اغتبق النَّاقَةَ *he milked the she-camel after sunset.* (TA. [See also 5.])

5 تغبّق *He milked in the evening.* (Lh, O, K. [See also what next precedes.]) ___ And *He drank in the evening.* (TA. [See also what next follows.])

8 اغتبق, (S, O, K,) inf. n. اغْتِبَاقٌ, (TA,) and مُغْتَبَقٌ may be an inf. n. as well as a n. of place, (O, K,) *He drank an evening-draught,* or *what is termed a* غَبُوقٌ. (S, O, K. [See also what next precedes.]) ___ And اغتبق لَبَنَهَا *He drank her* (a camel's) *milk in the evening.* (TA.) ___ See also 2.

غَبْقَةٌ *A single case of the evening-drink,* or *of what is termed* غَبُوقٌ. (TA.)

غَبَقَةٌ *A string,* or *cord,* (IDrd, O, K,) or *a plaited thong* (عَرَقَةٌ), (IDrd, O,) *which is tied to the transverse piece of wood upon the hump of the bull* [in the TA *of the camel,* or, accord. to the T, *of the bull,*] *when he* [*draws the plough that*] *turns over the ground for*

cultivation, or is used for the drawing of water [*to irrigate land* in the manner expl. voce سَانِيَةٌ], *in order that the piece of wood may be firm.* (IDrd, O, K.)

غَبْقَانُ, applied to a man, and غَبْقَى [for which the CK has غَبْقَآءُ], applied to a woman, (O, K, TA,) epithets similar to صَبْحَانُ and صَبْحَى, (O,) irregularly formed, for فَعْلَانُ is not to be formed from افْتَعَلَ nor from تَفَعَّلَ, (TA,) *Who has drunk an evening-draught,* or *what is termed a* غَيُوقٌ. (K.)

غَبُوقٌ *An evening-draught;* i. e. *a draught, drink,* or *potation,* [and particularly *of milk,* but also applied to one *of water,* and *of wine, &c.,*] *that is drunk in the evening,* or *the last,* or *latter, part of the day.* (S, O, K. [See also صَبُوحٌ.]) See an ex. in a verse of Khuzaz Ibn-Lowdhán cited voce كَذَبَ. One of the Arabs said to a companion of his, إِنْ كُنْتَ كَاذِبًا فَشَرِبْتَ غَبُوقًا بَارِدًا [*If thou be tying, then mayest thou drink a cold evening-draught*]; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him غبوق by way of comparison: or meaning, may that be to thee in the place of غبوق. (TA.)

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And one says, لَقِيتُهُ ذَا غَبُوقٍ [lit. *I met him at a time of drinking the evening-draught*], meaning, *in the evening;* a phrase used only adverbially; like ذَا صَبُوحٍ: (TA:) and ذَاتَ الغَبُوقِ [which has a similar meaning]. (T in art. ذو.) ___ Also, and with ة, A she-camel *whose milk one drinks in the evening:* or, accord. to Lh, *that is milked after sunset:* epithets like صَبُوحٌ and صَبُوحَةٌ. (TA.)

مُغْتَبَقٌ an inf. n. [of 8, q. v.]: and also a n. of place [signifying *A place in which one drinks the draught termed* غَيُوقٌ]. (O, K.)

غبن

1 **غَبَنَهُ** , (S, MA, Msb, K,) aor. ـِ , (Msb, K,) inf. n. غَبْنٌ (S, MA, Msb, K, KL) and غَبَنٌ, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) *He cheated, deceived, overreached,* or *defrauded, him,* (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) *he endamaged him,* or *made him to suffer loss* or *damage* or *detriment,* (Msb, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Msb:) [or] *he overcame him* in selling and buying. (Msb.) And غُبِنَ *He was cheated,* or *deceived* [&c. in a purchase]: (S, K, TA:) and انغبن [in like manner signifies] *he became* [*cheated* or *endamaged* or] *overcome* in selling and buying. (Msb.) And it is said that غَبَنَ فِى البَيْعِ, inf. n. غَبْنٌ, signifies *He was unmindful,* or *inadvertent,* [or perhaps غَبَنَ is here a mistranscription for غُبِنَ, signifying thus, and therefore meaning *he was made to suffer loss,*] *in selling* or *in buying.* (TA.) And one says also, غُبِنَ الرَّجُلُ أَشَدَّ الغَبَنَانِ [*The man was cheated* or *deceived* &c. *with the utmost degree of cheating* &c.]. (Ibn-Buzurj, TA.) غَبْنٌ يَسِيرٌ [*A petty overreaching* or *endamaging*] is *one of which the rate is such as has been estimated* [*as allowable by custom*] *by one estimator, not by every one:* and غَبْنٌ فَاحِشٌ [*An exorbitant overreaching* or *endamaging*] is *one of which the rate is such as has not been estimated* [*as allowable by custom*] *by any one.* (Dict. of Technical Terms used in the Sciences of the Musalmans.) [الغُبْنُ والغَبَنُ mentioned by Freytag as occurring in the Fákihet el-Khulafà, and expl. by him as meaning Fraus omnimoda, should, I doubt not, be الغَبْنُ والغَبَنُ, the two inf. ns. mentioned in the first sentence above.] ___ غَبَنَهُ, aor. ـِ , inf. n. غَبْنٌ, signifies also *He passed by him* (i. e. a man) *inclining,* or *leaning,* [or *bending down, so as as to elude his observation,* i. e.] *so that he* [the latter] *did not see him, and was not cognizant of him.*

(TA.) ___ [And it is said in the TA that غَيِنُوا النَّاسَ means *None but they obtained it:* whence it appears that فيه or the like has been omitted after النَّاس: with this addition, the phrase may be rendered, *they overreached,* or *prevented, the* other *people in respect of it, by obtaining it themselves.*] ___ هٰذَا يَغْبِنُ عَقْلَكَ, said to a man whom another had cheated (غَبَنَ) in a sale, means *This* [man] *attributes defect,* or *imperfection, to thy intellect.* (TA.) ___ قَدْ غَبِنُوا خَبَرَهَا, and غَبِنُوا, aor. of the former verb ـُ, and of the latter ـَ, i. e. لَمْ يَعْلَمُوا عِلْمَهَا [meaning *They have not know her case* or *state* or *condition,* or *her qualities*], (ISh, K, ast; TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is مَغْبُونَةٌ, [i. e.] one *of which the qualities are not known to be as above mentioned.* (ISh, TA.) ___ غَبِنْتَ رَأْيَكَ [if not a mistranscription for غَبَنْتَ (see غَبَنَ رَأْيَهُ in what follows)] means *Thou hast lost,* and *forgotten, thy judgment,* or *opinion.* (TA.) ___ غَبِنَ الشَّيْءَ and فِى الشَّيْءِ, aor. ـَ, inf. n. غَبْنٌ and غَبَنٌ, signify *He forgot the thing:* or *he was unmindful, neglectful,* or *heedless, of it;* (K, TA;) and *ignorant of it:* (TA:) or *he made a mistake in respect of it;* (K, TA;) as in the saying, غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ [*he made a mistake in respect of such a thing, of his right,* or *due, to be required at the hand of such a one*]. (TA.) ___ غَبِنَ رَأْيُهُ, inf. n. غَبَنٌ (S, Msb, K) and غَبَانَةٌ, (S, * K,) means *He was,* or *became, deficient in his judgment,* or *opinion:* (S:) or *he was,* or *became, weak* [*therein*]: (K:) or *his intelligence,* or *sagacity,* and *his sharpness,* or *acuteness, of mind, went away:* (Msb:) the parsing of this phrase has been [fully] expl. voce سَفِهَ [q. v.]. (S.) غَبَنَ الثَّوْبَ, (S, Mgh, Msb, TA,) inf. n. غَبْنٌ, (K,) from مَغْبَنٌ [q. v.], (Msb,) *He folded,* or *doubled, the garment,* (T, Mgh, Msb, K, * TA,) it being [too] long. (T, TA,) *and then sewed it;* (Mgh, Msb;) like خَبَنَهُ [q. v.] (S, Mgh) and كَبَنَهُ. (Mgh.) And غَبَنَ الدَّلْوَ *He folded,* or *doubled,* [*the edge of*] *the leathern bucket, to shorten it.* (TA: but only the inf. n. of the verb thus used is there mentioned.) ___ And غَبَنَ الشَّيْءَ *He hid,* or *concealed, the thing in the* مَغْبِنٌ [or *armpit* or *groin* or

the like]; (TA;) as also اغتبنه . (K, TA.) غَبَنَ الطَّعَامَ is like خَبَنَهُ [i. e. *He concealed, kept,* or *stored, wheat,* or *food, for a time of dearth,* or *adversity.*] (S.)

3 **غَابَنَ** see 6, first sentence.

5 **تَغَبَّنَ** see 10.

6 **تَغَابَنَ** signifies *Mutual* غَبْن [i. e. *cheating* or *endamaging* or *overcoming* in selling and buying: and مُغَابَنَةٌ signifies the same; or *mutual endeavoring to cheat* &c: see 3 in art زبن]. (S, MA, K, KL, TA.) Hence, يَوْمُ التَّغَابُنِ [in the Kur lxiv. 9], an appellation of *The day of resurrection;* because the people of Paradise will then overreach (تَغْبُنُ) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Hasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) ___ And تغابن له [i. e. لَهُ, but this, I think, is probably a mistranscription for به,] signifies تَقَاعَدَ [i. e. تقاعد به, meaning *He did not pay him his due,*] حَتَّى غُبِنَ [*so that he was cheated* or *endamaged* or *overcome*]. (TA.)

7 **إِنْغَبَنَ** see 1, second sentence.

8 **إِغْتَبَنَ** see 1, last sentence but one.

10 **اسْتَغْبَنَهُ** and تَغَبَّنَهُ [app. signify *He esteemed him* غَبِينٌ, i. e. *weak in judgment,* and therefore *liable to be cheated* or *endamaged*]. (TA in art. زبن: see 10 in that art.)

غَبْنٌ [mentioned above as an inf. n.,] *Weakness:* and *forgetfulness.* (K.) And *What is cut off from the extremities of a garment, and thrown down,* or *let fall.* (TA.)

غَبِينٌ *Weak in his judgment,* or *opinion;* (S, K, TA;) and *in intellect,* and *in religion;* (TA;) and

مَغْبُونٌ signifies the same. (K, TA.)

غَبَانَةٌ [mentioned above as an inf. n. (see غَبَنَ رَأْيَهُ),] *Weakness of judgment,* or *opinion.* (S.)

غَبِينَةٌ [The *act of cheating, deceiving, overreaching,* or *defrauding;* or *of endamaging;* in selling or the like;] a subst. (S, Msb, K) from [the inf. n.] غَبْنٌ, like شَتِيمَةٌ from شَتْمٌ, (S,) [or] from غَبَنَهُ (Msb, K) used in relation to selling, (K,) or in relation to a price &c. (Msb.)

غَابِنٌ *Remiss,* or *languid, in work.* (K.)

مَغْبِنٌ sing. of مَغَابِنُ, (Mgh, Msb, K,) which signifies The أَرْفَاغ, (S, Mgh, Msb, K,) and the آبَاط, (Mgh, Msb, K,) [i. e. the *groins* and the *armpits,* and *the like;* (see رَفْغٌ;)] or the *places of flexure,* or *creasing, of the skin:* the sing. is expl. by Th as signifying *any part upon which one folds his thigh.* (TA.)

مَغْبُونٌ pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Msb, K.) ___ See also مَغْبُونَةٌ ___. غَبِينٌ applied to a she-camel: see 1, latter half.

غبو

1 **غَبِيَ**, aor. يَغْبَى, inf. n. غَبًا and غَبَاوَةٌ, [the latter of which is the more common,] *He had little* [or *no*] *intelligence.* (Msb.) ___ And غَبِيَ الشَّئْ (S, K, TA, in the CK [erroneously] غَبِيَ,) or الأَمْرَ, (Msb,) and غَبِيَ عَنِ الشَّئْ (S, K) or عَنِ الأَمْرِ, (Msb,) aor. as above, (S,) inf. n. غَبَاوَةٌ (S, K) and غَبًا, (K,) *He did not understand* (S, Msb, K) *the thing* (S, K) or *the affair.* (Msb.) And غَبِيَ عَنِ الخَبَرِ *He was ignorant of the information.* (Msb.) ___ And in like manner, غَبِيَ عَلَيَّ الشَّئُ, inf. n. غَبًا, [*The thing was not understood,* or *not known, by me;* or] *I knew not the thing:* (S:) [or] غَبِيَ الشَّئُ مِنْهُ i. e. خَفِيَ [*the thing was hidden from him*], (K, TA,) *so that he did not know it:* (TA:) and غَبَا is used in the dial. of Teiyi for غَبِيَ in the sense of خَفِيَ: (A and TA in art. غبس:) or it is for غَبَّ, like

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تَقَضَّى for تَقَضَّضَ. (S in that art. [See غُبَيْسٌ: and see also غَبِيَةٌ, in art. غبى.])

5 **تَغَبَّاهُ** : see 10.

6 **تَغَابَى** *i. q.* تَغَافَلَ, (S, MA, TA,) i. e. *He was,* or *he feigned himself, unmindful,* &c. (MA.) So in the phrase تَغَابَى عَنْهُ: (TA: [see تَغَافَلَ and تَغَفَّلَ:]) and one says تَغَابَاهُ [also, app. in the same sense]. (IAar, TA in art. عمش.)

10 **اسْتَغْبَاهُ** and تَغَبَّاهُ [app. *He esteemed him unintelligent,* or *one having little intelligence*] (TA in art. زبن: see 10 in that art.)

فِيهِ غَبْوَةٌ and غُبُوَّةٌ and غُبِيٌّ *In him is unmindfulness, forgetfulness, neglectfulness, heedlessness,* or *inadvertence.* (K.)

غَبَاةٌ [*Stupidity.* (Freytag, from El-Meydánee.)]

غَبَآءٌ *Low,* or *depressed, ground.* (K, TA.) And *A thing that is hidden,* or *concealed, from one.* (TA.) ___ And *Earth,* or *dust, that is put over a thing to conceal it from one.* (TA.) [See also art. غبى.]

غَبِىٌّ *Having little,* (S, Msb,) or *no,* (K,) *intel-ligence:* (S, Msb, K:) or one *who does not understand deceit,* or *guile,* and *the like:* (T, TA:) or *unmindful, forgetful, neglectful, heedless,* or *inadvertent:* (TA:) and *ignorant:* (Msb:) pl. أَغْبِيَآءُ (IAth, Msb, TA) and أَغْبَيَآءُ: (IAth, TA:) accord. to J and others, (TA,) it belongs to this art.; (S, TA;) but Aboo-'Alee derives it from شَجَرَةٌ غَبْيَآءُ, [see أَغْبَى in art. غبى,] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.) ___ [And A hunter, or sportsman, *concealing himself.* (Freytag, from the Deewán of the Hudhalees.)]

غُبِىٌّ : see غَبْوَةٌ.

غَبَاوَةٌ an inf. n. of غَبِىَ [q. v.]. (S, Msb, K.) ___ هُوَ ذُو غَبَاوَةٍ means *He is one to whom things,* or *affairs, are unapparent,* or *obscure;* or *from whom they are hidden,* or *concealed.* (TA.)

غُبُوَّةٌ : see غَبْوَةٌ.

أَغْبَى : see the next article.

غبى

2 **غبّاهُ عَنِ الشَّيْءِ**, (TA,) inf. n. تَغْبِيَةٌ, (K, TA,) *He covered, veiled,* or *concealed,* (K, * TA,) *him,* or *it, from the thing.* (TA.) ___ And غبّى البئر *He covered the head* [or *mouth*] *of the well, and then put over it earth,* or *dust.* (TA.) غبّي شعره, (TA,) inf. n. as above, (K, TA,) *He shortened his hair:* (K, * TA:) of the dial. of 'Abd-el- Keys, and sometimes used by others: (TA:) and *he eradicated it* (K, TA) *at once.* (TA.)

4 **اغبت السَّمَآءُ**, inf. n. إِغْبَآءٌ, *The sky rained such rain as is termed* غَبْيَة [q. v.]. (AZ, S.) **غَبْيَةٌ** *A rain that is not copious,* (S, K,) *but exceeding such as is termed* بَغْشَة [q. v.]: (S:) or *a vehement shower* (K, TA) *of rain:* (TA:) pl. غَبَيَاتٌ. (S.) ___ [And app. *A shower* of arrows.] شَرُّ الغَبَيَاتِ غَبْيَةُ النَّبْلِ which seems clearly to mean *The worst of showers is the shower of arrows*] is a saying mentioned by As. (TA.) ___ Also *An abundant pouring of water:* ___ and likewise *of* سِيَاط [i. e. *stokes of the whip,* or *lashes*]: (K, TA:) thought by ISd to be thus termed as being likened to the غَبَيَات of rain. (TA.) ___ And, as being likened to the rain thus termed, *A running after another running:* [but] A'Obeyd says, it is *like a leap in pace* or *going.* (S. [In three copies of the S, I find الغَبْيَة كَالوَثْبَة فى السَّيْر as the explanation given by A'Obeyd: in one of my copies of the S, الغَبْيَة كَالزُّبْيَة: and in the TA, الغَيْبَة كالزبية فى السير: I have followed the first of these readings, as I cannot doubt its being the right.]) ___ Also *Dust* of the earth. *that has risen,* or *that has spread,* or *diffused itself;* (K, TA;) as also غَبَآءٌ ; thus correctly; but in [some of] the copies of the K غَبَآء, like كَسَآء; [and accord. to other copies غَبًا;] it is *like dust in the sky:* or, as some say, it is the *earth,* or *dust, with which the head* [or *mouth*] *of the well is stopped up, upon the corer.* (TA.) [See also art. غبو.] One says also,

جَاؤُوا عَلَى غَبْيَةِ الشَّمْسِ, meaning غَيْبَتِهَا [i. e. *They came at,* or *in the time of, the setting of the sun*]: (K, TA;) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غبو.])

غَبَآءٌ : see the next preceding paragraph: ___ and see also art. غبو.

غُصْنٌ أَغْبَى, and شَجَرَةٌ غَبْيَآءُ, *A branch,* and *a tree, tangled, confused,* or *dense.* (K.) ادْخُلْ فِى النَّاسِ فَإِنَّهُ أَغْبَى لَكَ means [*Enter thou among the people, for it will be*] *most concealing for thee.* (TA.)

سَمَآءٌ مُغْبِيَةٌ *A sky raining such rain as is termed* غَبِيَة [q. v.] (AZ, S.)

مُغَبَّاةٌ *i. q.* مُغَطَّاةٌ: so in the saying, حَفَرَ مُغَبَّاةً [*He dug a pitfall* which he afterwards *covered over with earth*]: and [hence] one says, دَفَنَ لِى فُلَانٌ مُغَبَّاةً ثُمَّ حَمَلَنِى عَلَيْهَا [lit. *Such a one covered over a pitfall for me, then urged me* to go *upon it*], meaning *such a one caused me to fall in* [or *by means of*] *a stratagem that he had concealed.* (TA.) Also *i. q.* مُفَوَّاةٌ [A land (أَرْضٌ) *abounding with* فُوَّة i. e. *madder*]. (TA.)

غت

1 غَتَّهُ, (S, K,) aor. ـُ, inf. n. غَتٌّ, (TK,) *He fatigued,* or *wearied, him,* (كَدَّهُ بِالأَمْرِ,) [*by,* or *with, the affair*]. (S, K.) ___ And *He forced him to do a thing against his will, so that he afflicted, distressed,* or *oppressed, him.* (TA.) And you say, غَتَّ الدَّابَّةَ شَوْطًا أَوْ شَوْطَيْنِ or *wearied, the beast by urging it to run a heat,* or *two heats.* (K, TA.) ___ Also *He grieved him;* (K, TA;) and *afflicted, distressed,* or *oppressed, him.* (TA.) And غُتَّ *He was grieved* [&c.]. (Sh, TA.) ___ And *He overcame him,* or *silenced him,* بِالكَلَامِ [*by speech,* i. e. *by what he said*]. (K, TA.) [Hence] it is said in a trad. respecting prayer, يَا مَنْ لَا يَغُتُّهُ دُعَآءُ الدَّاعِينَ *O Thou whom the praying of those who pray does not overcome.* (TA.) And [hence, perhaps,] one says, غَتَّ الضَّحِكَ (aor. and inf. n. as above, TA,) *He concealed laughter,* (S, K, TA,) *by putting his hand,* or *his garment, over his mouth.* (TA.) ___ Also *He squeezed his throat,* or *throttled him:* (K:) and *he squeezed his throat for the period of an breath,* or *of two breaths,* or, *as some say, more than that.* (TA.) It is said in a trad. respecting the mission [of Mohammad], فَأَخَذَنِى جِبْرِيلُ فَغَتَّنِى *And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water:* inf. n. غَتٌّ: and غَطٌّ signifies the same. (TA.) ___ غَتَّهُ فِى المَآءِ, (S, K, TA,) aor. and inf. n. as above, (TA,) is *syn. with* غَطَّهُ; (S, K, TA:) meaning *He immersed,* or *plunged, him,* or *it, into the water.* (TA.) ___ And one says, غَتَّهُمُ ٱللّٰهُ بِالعَذَابِ, inf. n. as above, *God plunged them.* or *may God plunge them, with consecutive plungings, into punishment.* (TA.) ___ And غَتَّ, aor. and inf. n. as above, *He took successive draughts, keeping the vessel to his mouth.* (AZ, TA.) And غَتَّ المَآءَ, (K, TA,) and غَتَّ فِى الإِنَآءِ, (TA.) *He drank, taking*

draught after draught, or *gulp after gulp, without removing the vessel from his mouth.* (K, TA.) ___ And غَتَّ الشَّيْءَ الشَّيْءَ *He made the part of the thing to follow another part thereof,* (K, TA,) whether in drinking or in speaking [&c.] (TA.) ___ ___ It is said in a trad. respecting Mohammad's pool, يَغُتُّ فيه ميزابان i. e. *Two spouts were pouring forth into it with an uninter rupted pouring:* or it is said to mean, *two spouts were running into it with a murmuring sound;* accord. to which latter explanation we must read يَغِتُّ: and some say that it is يَغِطّ. (Az., L, TA.) [See also another reading voce عَبَّ.] ___ And one says, غَتَّهُ بِجُشَمِهِ *He threw his breast upon him.* (TA in art. غَتَّ.) جشم, aor. ـِ , *It was,* or *became, bad,* or *corrupt;* said of food; and likewise of speech. (Aboo-Bekr, TA.) [See also غَثَّ.]

2 غَتَّتِ الطَّعَامُ, inf. n. تَغْتِيتٌ *He made the food bad,* or *corrupt;* as also اغتّه . (Aboo-Bekr, TA.)

4 أَغْتَتَ see what next precedes.

غَتٌّ [inf. n. of 1, q. v. ___ And] The *interval between two draughts,* or *gulps, while the vessel is kept to the mouth.* (TA.)

غتم

1 غَتِمَ, aor. ـَـ, inf. n. غَتَمٌ, *He had an impotence,* or *an impediment,* or *a difficulty, in his*

speech, or *utterance;* and *a barbarousness,* or *vitiousness, therein,* especially *in speaking Arabic;* i. e., *a want of clearness, perspicuousness, distinctness, chasteness,* or *correctness, therein.* (Msb.) غَتَمَ, said of food (طَعَام), *It was,* or *became, wholesome,* or *beneficial.* (TA.)

4 اغتم الزِّيَارَةَ, (K, TA, in the CK [erroneously] اغْتَتَمَ,) *He visited much, so as to weary.* (K, TA.) One says, لَا تُغْتَمِ الزِّيَارَةَ فَتُمَلَّ [*Do not thou visit much, so as to weary*]. (TA.) ___ And they said, كَانَ العَجَّاجُ يَغْتَمُ الشِّعْرَ i. e. *El-'Ajjáj used to make poetry cause much wearying:* and it is said in the A, أَغْتَمَ آلُ العَجَّاجِ الرَّجَزَ i. e. *The family of El- 'Ajjáj recited much poetry of the metre termed* رجز; and he among them. (TA.)

8 اغتتم *He suffered from indigestion* (K, TA) *in consequence of much eating;* and *became affected by what is termed* غَتْمٌ [app. meaning *heat of the stomach so intense as to take the breath*] *arising from the distress occasioned by repletion.* (TA.)

غَتْمٌ *Intense heat that almost takes away the breath.* (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. فل,)

* حَرَّقَهَا حَمْضُ بِلَادٍ فِلِّ *

* وَغَتْمُ نَجْمٍ غَيْرِ مُسْتَقِلِّ *

[*The pasturage termed* حمض *of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almostsuffocating heat of a star not high* (*above the horizon*), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (غَيْرِ مُرْتَفِعٍ) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of الشِّعْرَى, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] الجَوْزَآء. (S. [See الشِّعْرَى.]) ___ See also 8.

غُتْمٌ *Thick pieces* [or *clots* or *lumps*] *of milk.* (TA.)

غُتْمَةٌ *An impotence,* or *an impediment,* or *a difficulty, in speech,* or *utterance;* and *a barbarousness,* or *vitiousness, therein;* i. e. *a want of clearness, perspicuousness, distinctness, chasteness,* or *correctness, therein;* meaning, *in speaking Arabic;* syn. عُجْمَةٌ. (S, Mgh, Msb, K.)

غُتْمِىٌّ : see أَغْتَمُ. ___ Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., أَغْتَمُ ,] *Thick; the pouring forth of which is without any sound.* (IAar, K.) ___ And One who is *heavy in spirit:* from غُتْمٌ signifying as expl. above. (TA.)

حِيَاضُ غُتَيْمٍ , like زُبَيْرٍ, (so in copies of the K,) [or حِيَاضُ غُتَيْمٍ, for it is] a proper name for المَنِيَّةُ, (TA,) meaning *Death,* (K, TA,) like شُعُوبُ, imperfectly decl. [as being a proper name and of the fem. gender]; so says Z; and, accord. to Lh, الغُتَيْمُ signifies the same, but ISd says, I know it not save as from him. (TA.) One says, أَوْرَدَهُ حِيَاضَ غُتَيْمٍ [*He brought him to death*]: and in like manner, وَقَعَ فِى أَحْوَاضِ غُتَيْمٍ [*He fell into death*], expl. by Lh as meaning *he died.* (TA.)

أَغْتَمُ , (S, Mgh, Msb, K,) and غُتْمِىٌّ , (S, * K, * TA,) [and أَغْتَمِىٌّ , occurring in the فاكهة الخلفآء, p. 151, 1. 18, as mentioned

by Freytag, who explains it as meaning barbarus,] One *who does not utter anything with clearness, perspicuousness,* or *distinctness,* or *with chasteness,* or *correctness;* (S, Mgh, Msb, K, TA;) *i. q.* أَعْجَمُ: (TA:) fem. of the first, غَتْمَآءُ, applied to a woman: (Msb, TA:) pl. of the first غُتْمٌ (S, Mgh, Msb, K) and أَغْتَامٌ, (Mgh,) or this latter is pl. of the second. (TA.) ___ See also غُتْمِىٌّ.

أَغْتَمِىٌّ : see the next preceding paragraph.

مَغْتُومٌ , *Burned by the heat.* (TA.)

غث

1 **غَثَّ**, aor. ـِ ; and غَثَّ, (originally غَثَثَ, TA) aor. ـَ ; (S, O, K;) said of flesh-meat; (S, O;) and غَثَّتْ; said of a شَاة [i. e. sheep or goat]; (S, O, Msb;) inf. n. غَثَاثَةٌ and غُثُوثَةٌ, (S, O, K,) or غَثٌّ; (Msb;) and اغثّ, (K,) or اغثّت, (S, O,) or both; (TA;) *It was,* or *became, lean,* or *meagre:* (S, O, K:) or غَثَّتْ, said of a شاة, *it was,* or *became, weak.* (Msb.) ___ [Hence the saying,] غَثَّ الحَدِيثُ *The talk,* or *discourse, was,* or *became,* [*meagre,* or] *bad,* or *corrupt;* (S, A, O, K;) as also اغثّ. (S, K.) [See غَثٌّ.] ___ And لَا يَغِثُّ عَلَيْهِ شَيْءٌ [*Nothing is bad in his opinion; so that*] *he does not say of anything that it is bad, and therefore leave it.* (S, K.) And مَا يَغِثُّ عَلَيْهِ أَحَدٌ [*No one is to be disregarded in his opinion; so that*] *he does not leave any one unasked by him.* (T, A, O, K.) And غَثَّتْ عَلَيْنَا مَكَّةُ فَلَا بُدَّ لَنَا مِنْ خُرُوجٍ [*Mekkeh has become unpleasing* (as though insipid) *to us, so that there is for us no avoiding going forth*]. (A.) ___ And غَثَّ, (S, O, K,) aor. ـِ , inf. n. غَثٌّ and غَثِيثٌ, (S, O,) is said of a wound, meaning *It flowed with thick purulent matter,* as also اغثّ, (S, O, K,) *and with dead flesh.* (S and O in explanation of the former verb.)

2 **غثّت الإِبلُ**, (El-Umawee, O, TA,) inf. n. تَغْثِيثٌ, (El-Umawee, O, K,) *The camels became fat* (El-Umawee, O, K, TA) *by little and little:* (O, K, TA:) [or *became somewhat fat;* for] one says, غَثَّ بَعِيرِى ثُمَّ غَثَّثَ *My camel became lean; then he became somewhat fat.* (A, TA.)

4 **أَغْثَثَ** see 1, in three places. ___ You say also, اغثّ فى مَنْطِقِهِ *He* [*was meagre in his diction;* or] *spoke badly,* or *corruptly.* (S, TA.) And اغثّ فى كَلَامِهِ *He said that in which was no good.* (A, Msb.) And اغثّ اللَّحْمَ *He bought the flesh-meat lean.* (S, O.)

5 أَتَغَثَّثُ مَا أَنَا عَلَيْهِ حَتَّى أَتَسَمَّنَ means *I do what is of an inferior kind that I may find much;* as also أَسْتَغَثُّهُ : (A, TA:) or أَتَغَثَّثُ حَتَّى أَسْتَسْمِنَ, meaning *I deem my doing to be little that I may obtain thereby much recompense.* (O.)

8 اغتثّت الخَيْلُ (as also اغتفّت and اغتبّت, O) *The horses found,* or *lighted upon, somewhat of the* [*herbage called*] رَبِيع, (O, K, TA,) *and became fat in consequence thereof after having been lean.* (TA.)

10 استغثّ الجُرْحَ *He extracted from the wound the thick purulent matter therein,* (S, K,) *and the dead flesh, and treated it curatively.* (S.) See also 5.

R. Q. 1 غَثْغَثَ, (O,) inf. n. غَثْغَثَةٌ, (K,) *He remained, stayed, dwelt,* or *abode,* (O, K,) in a place. (O.) [And it seems to signify also *He washed clothes without an implement of the kind called* مِقْصَرَة (q. v.): for ___] غَثْغَثَةٌ signifies also *Weak fighting, without a weapon:* (O, K:) likened to the غَثْغَثَة of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.)

غَثٌّ *Lean,* or *meagre;* (S, A, O, K;) as also غَثِيثٌ ; (S, O, K;) both applied to flesh-meat; and the former, with ة, to a شَاة [i. e. sheep or goat]: (S, O:) pl. غِثَاثٌ. (MA.) ___ Hence, i. e. as being likened to flesh-meat thus termed, كَلَامٌ غَثٌّ *Speech,* or *language, that is* [*meagre,*] *without grace,* or *beauty.* (Ham p. 757.) One says, فِى الكَلَامِ الغَثُّ وَالسَّمِينُ [*In speech,* or *the speech, is what is meagre and what is vigorous;* or] *what is good and what is bad* [or rather *what is bad and what is good*]. (Msb.) And حَدِيثُكُمْ غَثٌّ وَسِلَاحُكُمْ رَثٌّ [*Your talk,* or *discourse,* is *meagre,* or *bad, and your weapons are old and worn out*]. (A.) And قَوْمٌ غَثَثَةٌ [*A people,* or *party, meagre,* or *bad, in speech:* غَثَثَةٌ being pl. of غَثٌّ, like as بَرَرَةٌ is of بَرٌّ]. (A. [The meaning that I have given is there indicated by the context.])

غُثَّةٌ *A lean,* or *meagre,* شَاة [i. e. *sheep or goat*]. (TA.) [See also غَثٌّ.] And *A sufficiency of the means of subsistence:* (O, K:) like غُفَّةٌ and غُبَّةٌ. (O.)

الغَثُّ and الغُثَاغِثُ *The lion.* (O, K.)

غَثَاثٌ [if not a mistranscription for the inf. n. غَثَاثَةٌ] *Leanness,* or *meagreness,* of a camel [&c.]. (A, TA.)

غَثِيثٌ : see غَثٌّ: and see what here follows.

غَثِيثَةٌ , (S, O,) or غَثِيثٌ , (A, K,) The *thick purulent matter,* (S, A, O, K,) *and dead flesh,*

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(S, O,) *of a wound.* (S, A, O, K.) ___ And [hence, probably,] the former word, *A corrupt,* or *disordered, state of mind.* (S, A, O, K.) So in the saying, لَبِسْتُهُ عَلَى غَثِيثَةٍ فِيهِ [meaning *I consorted with him* (see لَبِسَ) *notwithstanding a corrupt,* or *disordered, state of mind in him*]. (S, O, L, TA. [In a copy of the A, لَسْتُ عَلَى غَثِيثَةٍ, meaning *I am not in a corrupt,* or *disordered, state of mind:* but the former, I doubt not, is the right reading.]) Also A palm-tree (نَخْلَةٌ) *that produces ripe dates without sweetness.* (O, K.) ___ And *Foolish,* or *stupid, in whom is no good:* (O, K:) or *foolish,* or *stupid:* and also one *who speaks that in which is no good.* (TA.)

الغُثَاغِثُ : see الغَثُّ.

غثر

1 غَثَرَتِ الأَرْضُ بِالنَّبَاتِ *i. q.* مَأَدَتْ (thus in the JK [app. meaning *The land became flourishing and fresh with herbage*]): or مَادَتْ (thus in the O and K [i. e. without ء; but the former, I think, is evidently the right: the meaning which I have given may be from غَثَرٌ, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, غَثَرَتْ, fem. of غَثَرَى]). The epithet applied to such land is مُغْثَرِيَةٌ . (JK, O, K.)

4 اغثر *It* (the [species of tree, or shrub, called] رِمْثٌ [&c.]) *exuded what is termed* مُغْثُورٌ [q. v.]; (K;) as also اغفر. (TA.) ___ See also عَيَّرَ, last sentence.

11 اغثارّ *It* (a garment, or piece of cloth,) *had much* غَثَرٌ i. e. *nap,* or *villous substance,* (K, TA,) and *wool.* (TA.)

Q. Q. 1 غَثَرَى : see the first paragraph.

Q. Q. 2 تَمَغْثَرَ *He gathered* مُغْثُورٌ [q. v.]. (K.) You say, خَرَجَ النَّاسُ يَتَمَغْثَرُونَ, like يَتَمَغْفَرُونَ, *The people went forth to gather* مَغَاثِيرُ [pl. of مُغْثُورٌ]. (TA.)

غَثَرٌ The *nap,* or *villous substance,* of a garment, or piece of cloth; (K, TA;) and the *wool* thereof. (TA.)

غَثَرَةٌ *Abundance:* (TA:) [and particularly] *abundance of herbage,* and *of the goods, conveniences,* or *comforts, of life; ampleness* [*thereof*] (K, TA.) ___ And *A portion* of property. (TA.)

غُثْرَةٌ *A dust-colour inclining to* خُضْرَةٌ [which here app. means *a dingy ash-colour*]: (S, TA:) or, as some say, [simply] *dust-colour:* (TA:) or it is *like duskiness* (غُبْشَةٌ) *mixed with redness.* (K, TA.)

غَثْرَةٌ : see أَغْثَرُ, last sentence.

غَثَارِ, or غَثَارُ, accord. to the CK غُثَارٌ: see أَغْثَرُ.

الغَوْثَرُ and الغَثَوْثَرُ: see أَغْثَرُ, former half.

غَيْثَرَةٌ *A threatening.* (K.) ___ And *Fight,* or *conflict;* and *commotion,* or *tumult:* so in the saying, تَرَكْتُ القَوْمَ فِى غَيْثَرَةٍ and غَيْثَمَةٍ [*I left the people,* or *party, in fight,* &c.]: (As, TA:) or, accord to IAar, it means the *treading,* or *trampling,* of the people, or party, *one upon another,* (مُدَاوَسَةُ القَوْمِ بَعْضُهُمْ بَعْضًا,) *in fight,* or *conflict:* you say, بَيْنَ القَوْمِ غَيْثَرَةٌ شَدِيدَةٌ [*Among the people,* or *party, is a vehement treading,* &c.]. (S, TA.) See also أَغْثَرُ, last sentence, in two places.

أَغْثَرُ, (S,) and [the fem.] غَثْرَآءُ, (K,) *Dustcoloured:* (K, TA:) or *of a dingy,* or *dusky, colour:* (TA:) or *of a dingy,* or *dusky, colour:* (TA:) or [*of the colour termed* غُثْرَة, which is] *nearly the same as dust-coloured.* (S, K, TA.) 'Omárah says,

* حَتَّى ٱكْتَسَيْتُ مِنَ المَشِيبِ عِمَامَةً *
* غَثْرَآءَ أَغْفَرَ لَوْنَهَا بِخِضَابِ *

[*Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye*]. (TA.) ___ أَغْثَرُ is applied as an epithet to a ram *That is not red* [or *brown*] *nor black ner white;* (IAar, TA;) meaning *of a dusky,* or *dingy, colour.* (TA.) And it is so applied to a wolf. (IAar, TA.) And الأَغْثَرُ signifies *The wolf;* (TA;) as also الأَغْبَرُ. (TA in art. غبر.) ___ And [in like manner] الغَثْرَآءُ signifies *The hyena,* or *female hyena;* (K, TA;) because of its colour: (TA;) as also غَثَارِ, (O, K, TA,) like قَطَامِ, (O, TA,) determinate; (K, TA;) [accord. to the CK غُثَارٌ, which is wrong;] and accord. to IAar غَثَارُ, imperfectly declinable. (TA.) ___ And الأَغْثَرُ signifies also *The lion;* and so الغَثَوْثَرُ: (K:) or the latter, as also الغَوْثَرُ, *the lion that is in a*

confused, or *perplexed, case.* (O.) ___ And *A certain bird,* (K, TA,) *having confused,* or *disordered, plumage,* (TA,) *long in the neck,* (K, TA,) *in the colour of which is* غُثْرَة [q. v.], *and which is of the aquatic kind.* (TA.) ___ أَكَلَتْهُمُ الغُثْرَآءُ [which may be rendered *The hyena,* or *female hyena, devoured them*] means *they perished.* (Z, TA.) ___ غُثْرَآءُ applied to [garments of the kind called] أَكْسِيَة [pl. of كِسَآءٌ] (K, TA) and قَطَائِف [pl. of قَطِيفَةٌ] and the like, and to an عَبَآءَة, (TA,) signifies *Having much wool* (L, K, TA) *and nap,* or *villous substance.* (L.) ___ الأَغْثَرُ also signifies *The* [*green substance that overspreads stale water, called*] طُحْلُب. (S, TA.) ___ Also The *ignorant* man: and the *stupid* man: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is الغُثْرَآءُ. (IDrd, TA.) ___ And الغُثْرَآءُ and الغُثْرُ, (S, K, TA,) which latter is the pl. of الأَغْثَرُ, (S, TA,) *The low, base, vile, ignoble, mean,* or *sordid,* or *the refuse,* or *rabble, of mankind;* as also الغُثْرَةُ, (S, K, TA,) said to be originally الغَيْثَرَةُ, (S, TA,) which signifies the same: (S, K, TA:) and غُثْرَآءُ is also expl. as meaning *a mixed assemblage of people* (K, TA) *of the low, base, vile, ignoble, mean,* or *sordid,* or *of the refuse,* or *rabble, of mankind;* (TA;) and so غَيْثَرَةٌ: (AZ, TA:) or *a mixed assemblage of people of various tribes:* or the *unknown common people:* or the *commonalty,* or *generality, of men.* (TA.)

مَغْثَر: see what next follows.

مَغْثَار: see what next follows.

مَغْثُور (S, M) and مَغْثَر (Yaakoob, S, K) and مَغْثَار (TA) [*A sort of manna;*] *a thing* [or *substance*] *which is exuded by the* [*species of tree,* or *shrub, called*] رِمْث, (S, K,) *and by the* عُرْفُط, (S,) *and the* ثُمَام, *and the* عُشَر, (K,) *resembling gum, and sweet,* (S,) *like honey:* (S, K:) *it is eaten;* (TA;) *and sometimes it flows upon the ground, like* دِبْس: *and it has an unpleasant*

smell: مَغْثُورٌ is a dial. var. of مَغْفُورٌ [q. v.]: (S, TA:) the pl. is مَغَاثِيرُ. (K.)

أَرْضٌ مَغْثُورَةٌ : see 1. ___ وَجَدَ المَآءَ مَغْثُورًا عَلَيْهِ means *He found the water to be thronged:* (K, TA:) or, accord. to Sgh, (TA,) you say, وَجَدْتُ المَآءَ مَغْثُورًا بِالوِرْدِ *I found the water to be thronged by the coming thereto.* (O, TA.)

غثو

1 غَثَا الوَادِى, (Msb, K,) aor. يَغْثُو, (Msb,) inf. n. غَثْوٌ; (Msb, K;) and غَثَى, aor. يَغْثَى, inf. n. غَثْيٌ; (K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) *The valley*, or *water-course, was*, or *became, full of* غُثَآء [q. v.]: (Msb: [and the like is indicated in the K:]) or *had in a abundance of camels'* or *similar dung* (بَعَر) *and leaves and reeds* or *canes.* (TA.) ___ غَثَا اللَّحْمُ, inf. n. غَثْوٌ, *The flesh-meat was bad by reason of its leanness.* (IKtt, TA.) ___ غَثَتِ النَّفْسُ, (S, Msb, K,) aor. تَغْثَى, (S, Msb,) inf. n. غَثًى and غَثَيَانٌ; (S, Msb, K;) and, accord. to Lth, غَثِيَت, aor. تَغْثَى, inf. n. غَثًا, but Az says that this is post-classical; (TA;) *i. q.* خَبُثَت; (S, K, TA;) and جَاشَت; (TA;) i. e. [*The soul*, or *stomach, heaved;* or *became agitated by a tendency to vomit;* or] *became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach:* (Msb, TA:) or, as some say, غَثَيَانٌ signifies *a flowing of the mouth which sometimes*, or *often, occasions vomiting.* (TA.) ___ غَثَتِ السَّمَآءُ بِالسَّحَابِ, (K, TA,) aor. تَغْثَى, (TA,) *The sky was*, or *became, clouded*, or *covered with clouds:* (K, TA:) or *began to be so.* (TA.) غَثَا السَّيْلُ المَرْتَعَ, aor. يَغْثُوهُ, inf. n. غَثْوٌ; thus accord. to J, [in the S,] but accord. to the K and ISd, غَثَى, mentioned in art. غثى; and in [some of] the copies of the K, المَرْبَع is erroneously put for المَرْتَع; (TA;) *The torrent drew* [or *washed*] *together the pasture, and deprived it of its sweetness;* as also اغثاه . (S, K.) ___ And hence, by way of comparison, (TA,) غَثَى الكَلَامَ, aor. يَغْثِيه; (K, TA;) and غَثِيَه, aor. يَغْثَاه; (K, * TA;) the former verb of the class of رمى, and the latter of the class of رضى; inf. n. غَثًى;

(TA;) *He mixed,* or *put together confusedly, the speech,* or *language.* (K, * TA.) ___ And غَثَى المالَ, and النَّاسَ, *He beat the cattle,* and *the people,* and *dealt blows among them.* (K, * TA.) ___ غَثِيَت الأَرْضُ بالنَّبات *The land became abundant in herbage:* (K, TA:) or *began to be so.* (TA.) ___ And غَثِىَ شعرُه, inf. n. غَثًى, *His hair became matted,* or *compacted together:* mentioned in art. غثى by IKtt: perhaps a dial. var. of عَثِىَ, with the unpointed ع ; mentioned before. (TA.)

4 **أَغْثَو** see the preceding paragraph, latter half.

غُثَآءٌ (S, Msb, K) and غُثَّآءٌ (S, K) The *rubbish,* or *small rubbish,* or *particles of things,* or *refuse, and scum, and rotten leaves mixed with the scum,* (Zj, S, * Msb, * K, TA,) *borne upon the surface* (S, Msb, TA) of a torrent: (Zj, S, Msb, K, TA:) or *dried-up* [or *decayed*] *and broken pieces* [or *leaves and stalks*] *of herbage, that are seen upon a torrent:* so in the Kur lxxxvii. 5: [see أَحْوَى in art. حو:] (TA:) pl. أَغْثَآءٌ. (S, TA.) ___ [Hence,] one says, مالُه غُثَآءٌ وعملُه هبآءٌ وسعيه خفَآءٌ [*His property is as rubbish borne by a torrent* (see Kur xxiii. 43), *and his work is as motes that are seen in the rays of the sun* (see Kur xxv. 25), *and his labour,* or *earning, is a thing that is unapparent*]. (TA.) ___ [Hence, also,] غُثَآءُ النَّاسِ *The low,* or *vile,* and *the refuse, of mankind.* (TA.)

الأَغْثَى *The lion.* (K.)

غشی

غشو See **غشی**

غد

1 **غُدَّ** , said of a camel: see 4.

2 **غُدِّدَ** : see 4. غَدَّدَ, inf. n. تَغْدِيدٌ, *He took his* [غُدَّة, i. e.] *lot, portion,* or *share.* (K.)

4 **أَغَدَّ** (S, A, O, L, Msb, K) and أُغِدَّ, (O, L, K,) and غُدَّ , (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK غَدَّ , but (though the phrase غُدَّتْ إِبِلُهُمْ occurs there afterwards) غُدَّ may be less correct than غَدَّ, for the part. n. of the former was disallowed by As,] and غُدِّدَ , (Az, O, K,) *He* (a camel) *had the disease termed* غُدَّة [q. v.]; (Az, S, O, L, Msb, K;) or *had* غُدَد [pl. of غُدَّةٌ] *between the flesh and the skin.* (L.) ___ Hence, (A,) أَغَدَّ signifies also *He* (a man, As, S, A, O) *was,* or *became, angry,* (As, S, O, L,) or *swollen by reason of anger, as though he were a camel having the disease termed* غُدَّة: (A:) and أَغَدَّ عَلَيْهِ *he was angry with him;* (K;) or *he swelled against him and was angry with him.* (L.) ___ And أَغَدَّ القَوْمُ *The people,* or *party, had their camels affected with the disease termed* غُدَّة. (S, O, L, K.)

غَدٌ : see art. غدو.

غُدَّةٌ (IDrd, S, O, L, Msb, K) and غُدَدَةٌ (S, O, L, K) [*A ganglion;* i. e.] *any hard lump in the tendinous parts;* (L, K;) [*a lump of*] *flesh arising from disease, between the skin and the flesh, which may be made to move about:* (Msb:) and *any small nodous lump* (عُقْدَة) *in the body* (IDrd, O, L, K) *of a man,* (IDrd, O, L,) *surrounded by fat:* (IDrd, O, L, K:) pl. غُدَدٌ [properly pl. of غُدَّةٌ, and also a coll. gen. n. of which غُدَدَةٌ is the n. un.]: (S, O, L, Msb, K:) غُدَّةٌ [is applied in the present day to *a ganglion:* and *a bubo:* and *a wen:* and all these may be meant by its being said that it] also signifies *a* [*swelling such as is termed*] سَلْعَة, (L, K,) *overspread by fat.* (L.) ___ And غُدَّةٌ signifies likewise The *plague,* or *pestilence,*

(طَاعُون,) *in camels;* (As, S, O, L, K;) as also غَدَدٌ : (K:) or the *same in camels as the* طاعون *in man:* (Msb:) *it attacks them in the groins, and seldom do they recover from it:* (L:) or *it is only in the belly;* (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِر [so in the TA, but in the O دَارِئ, which I believe to be the right reading,] is applied to him: so says IAar: (TA:) or *it is also in the fat parts;* (Lth, O, L;) *and between the flesh and the skin.* (L.) ___ And *What is between the fat and the hump* [of the camel]. (K.) Another signification of غُدَّة is *A part,* or *portion,* of property; (L, K;) as in the saying, عَلَيْهِ غُدَّةٌ مِنْ مَالٍ [*He owes a part,* or *portion, of some property*]: (L:) pl. غَدَائِدُ, (L, K,) and, in some of the copies of the K, غَدَادٌ. (TA.) And [these two pls.] غَدَائِدُ and غَدَادٌ signify also *Lots, portions,* or *shares:* (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عَدِيدَة; but the reading better known is عَدَائِدُ: accord. to Az, غَدَائِدُ in this instance signifies *redundances.* (L.)

غَدَدٌ : see the next preceding paragraph.

غُدَدَةٌ : see غُدَّة. ___ [The pl.] غَدَدَاتٌ is expl. by AHeyth as signifying *Redundances of fatness:* and *redundances of goodly* [*fur, such as is termed*] وَبَر. (L.)

غَادٌّ : see مُغِدٌّ, in two places.

مُغَدٌّ : see the paragraph here following.

مُغِدٌّ A camel *having the disease termed* غُدَّة; (As, Az, S, O, L, K;) as also مُغَدٌّ (L) and مَغْدُودٌ , (Az, L, K,) or this is not said, (As, O, K,) but it was heard by Az from the Arabs, (O, L,) and مُغَدَّدٌ (Az, L) and غَادٌّ : (O, L, K:) مُغِدٌّ, without ة, is also applied to a she-camel: and its pl. is مَغَادٌّ: (L:) the pl. of غَادٌّ is غَدَاذٌّ. (O, L, K. *) ___ [Hence,] An *angry* man: (As, S, L:) or *swollen by reason of anger,* (A, L,) *as though he were a camel having the disease*

termed غُدَّة. (A.) One says, رَأَيْتُ فُلَانًا مُغِدًّا and مُسْمَغِدًّا *I saw such a one swollen with anger.* (L.)

مُغَدَّدٌ : see the next preceding paragraph.

مِغْدَادٌ A man, (S, O, L, K,) and a woman, (O, L, K,) *much,* or *often, in anger:* (S, O, L, K:) or *always angry:* (O, K:) or *angry in disposition* or *nature.* (O, L.)

مَغْدُودٌ : see مُغِدٌّ.

مُسْمَغِدٌّ : see مُغِدٌّ.

غدر

1 **غَدَرَهُ**, (K,) and [more commonly] غَدَرَ بِهِ, aor. ـِ (S, M, IKtt, Msb, K) and ـُ ; (M, IKtt, K;) and غَدَرَ, aor. ـَ , (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدْرٌ, (S, Msb, K,) of غَدَرَ; (S, Msb, TA;) and غَدَرٌ (TA, and so in the CK in the place of غَدْرٌ,) and غَدَرَانٌ, (K, TA,) which are both of غَدَرَ; (TA;) *He acted perfidiously, unfaithfully, faithlessly,* or *treacherously, to him;* (M, K;) *he broke his compact, contract, covenant,* or *the like, with him;* (Msb;) *he neglected the performance,* or *fulfilment, of his compact,* &c., *with him:* (S:) غَدْرٌ is the *contr. of* وَفَآءٌ, (K,) or *of* وَفَآءٌ بِعَهْدٍ: (M:) or it signifies the *being remiss* in a thing, and *neglecting* it. (B.) غَدَرَ, aor. ـِ , (T, O, K,) inf. n. غَدْرٌ, (T, O,) *He drank the water of the* غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدَرَ, *he drank the water of the sky;* but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَرَ meaning as expl. above should accord. to analogy be غَدِرَ, like كَرِعَ meaning he drank the كَرَع, i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) غَدَرَتْ وَلَدَهَا, said of a woman, is *like* دَغَرَتْهُ [q. v.]. (TA.) غَدَرَ, [aor. ـَ , inf. n. غَدْرٌ,] *He remained,* or *lagged, behind;* as also تَغَدَّرَ , accord. to As, who cites the following verse of Imra-el-Keys:

* عَشِيَّةَ جَاوَزْنَا حَمَاةَ وَسَيْرُنَا *
* أَخُو الجَهْدِ لَا نَلْوِى عَلَى مَنْ تَغَدَّرَا *

[*In the evening when we passed beyond Hamáh, and our journeying was laborious, we not waiting for such as lagged behind*]: but accord. to one relation it is تَعَذَّرَ, which means [the same, or] held back, or withheld himself, for a cause rendering him excused. (TA.) You say غَدَرَ عَنْ أَصْحَابِهِ *He*

remained, or *lagged, behind his companions.* (TA.) And غَدَرَتِ النَّاقَةُ عَنِ الإِبِلِ, (S, K,) and الشَّاةُ عَنِ الغَنَمِ, (S,) *The she-camel remained,* or *lagged, behind the* other *camels,* (S, K,) *not coming up to them,* (TA,) and so *the sheep,* or *goat, behind the* other *sheep,* or *goats.* (S.) And غَدَرَ فُلَانٌ بَعْدَ إِخْوَتِهِ *Such a one remained after the death of his brothers.* (TA. [But غَدَرَ, here, is app. a mistake for غَدَرَ, unless both forms be allowable.]) غَدَرَ اللَّيْلُ; (K;) or غَدَرَتِ اللَّيْلَةُ, aor. ـَـ , inf. n. غَدَرٌ; and أَغْدَرَتْ ;

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(S;) *The night became dark:* (K:) or *became intensely dark.* (S.) غَدَرَتِ الغَنَمُ, (K,) inf. n. غَدَرٌ, (TA,) *The sheep,* or *goats, became satiated in the place of pasture in the first of the growth thereof.* (K.) غَدَرَتِ الأَرْضُ *The land abounded with* غَدَرٌ [q. v.]. (K.)

2 **غدّر** *He cast* men, or *made* them *to fall, into what is termed* غَدَرٌ [q. v.]; and اغدر may signify the same. (O.)

3 **غادره** , inf. n. مُغَادَرَةٌ (S, K) and غِدَارٌ; (K;) and اغدره ; (S, K;) *He left him,* or *it;* (S, K;) *he left him,* or *it, remaining.* (K.) It is said in the Kur xviii. 47, لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً *It will not leave,* or *omit,* or *it will not fall short of,* (TA,) *a small sin nor a great sin.* (Jel.) And in a trad., يَا لَيْتَنِي غُودِرْتُ مَعَ أَصْحَابِ نُحْصِ الجَبَلِ *Would that I had* [*been left behind,* and had] suffered martyrdom *with the people of the foot of the mountain* of Ohud, who were slain there, and the other martyrs: said by Mohammad. (A 'Obeyd.) [See also a verse of 'Antarah cited voce مُتَرَدَّمٌ; and another, of Kutheiyir, voce اغدر ___.] عَسْبٌ also signifies *He left behind.* (TA.) You say اغدر النَّاقَةَ, and الشَّاةَ, *He* (the pastor) *left the she-camel behind the other camels,* and *the sheep,* or *goat, behind the other sheep,* or *goats.* (S.) And لَهُ ذٰلِكَ فِى

قَلْبِى مَوَدَّةً i. e. [*Such a one aided me, and that*] *left remaining* [*in my heart a love for him*]. (Lh, TA.)

4 **أَغْدَرَ** see 3, in four places: and see also 1: and 2.

5 **تَغَدَّرَ** see غَدَرَ.

10 **استغدر** *It* (a place) *had in it pools of water left by a torrent* or *torrents.* (K.) ___ And اسْتَغْدَرَتْ هُنَاكَ غُدُرٌ *Pools of water left by a torrent* or *torrents became formed there.* (S.)

غَدَرٌ; pl. غُدُورٌ: see غُدْرَةٌ, in three places. ___ [Hence,] one says, أَلْقَتِ النَّاقَةُ غَدَرَهَا *The she-camel cast forth what her womb had left remaining in it of blood and foul matter* [*after her bringing forth*]. (TA.) And أَلْقَتِ الشَّاةُ غُدُورَهَا *The ewe,* or *she-goat, cast forth the water and blood and other remains in her womb after bringing forth.* (TA.) ___ And فِى النَّهْرِ غَدَرٌ *In the river,* or *rivulet, is slime remaining when the water has sunk into the earth.* (TA.) غَدَرٌ signifies also *A place such as is termed* ظَلَف [app. as meaning *hard, and that does not show a footmark,* or *rugged and hard*], *abounding with stones:* (S, O, TA:) or *a place abounding with stones, difficult to traverse:* (TA:) or *any difficult place, through which the beast can hardly,* or *in nowise, pass:* (K:) or *soft ground, in which are* [*trenches,* or *channels, such as are termed*] لَخَاقِيق: (TA:) or *burrows,* (Lh, S, K, TA,) and *banks,* or *ridges, worn and undermined by water,* (Lh, TA,) *and uneven* لَخَاقِيق *in the ground:* (Lh, S, K, TA: [and the like is also said in the TA on the authority of As:]) and *stones* (K, TA) *with trees;* thus accord. to AZ and IKtt: (TA:) and *anything that conceals one, and obstructs his sight:* pl. أَغْدَارٌ. (TA.) ___ [Hence,] one says, مَا أَثْبَتَ غَدَرَهُ, meaning مَا أَثْبَتَهُ فِى الغَدَرِ [*How firm is he in* traversing *the*

rugged and hard and stony place! &c.]: this is said of the horse: and also of the man when his tongue is firm in the place of slipping and of contention or litigation: (S, TA:) or, accord. to Lh, it means *how firm,* or *valid, is his argument,* or *plea, and how seldom does harm in consequence of slipping and stumbling befall him!* or, accord. to Ks, *how firm is what remains of his intellect* or *understanding!* but ISd says that this explanation did not please him. (TA.) And فَرَسٌ ثَبْتُ الغَدَرِ *A horse firm,* or *steady, in the place of slipping.* (Ibn-Buzurj, TA.) And رَجُلٌ ثَبْتُ الغَدَرِ *A man firm,* or *steadfast, in fight,* or *conflict,* (S, K, TA,) or *in altercation* or *disputation,* or *in speech,* (S accord. to different copies,) or and *in altercation* or *disputation,* (K, TA,) and *in speech;* (TA;) and also *in everything that he commences.* (K, TA.) And accord. to Ibn-Buzurj one says, إِنَّهُ لَثَبْتُ الغَدَرِ, meaning *Verily he is strong in talking* or *discoursing, with men,* and *in contending,* or *disputing, with them.* (L.) [See also ثَبْتٌ.]

غَدْرٌ [part. n. of غَدَرَ]. ___ See غَادِرٌ, last sentence but one. And see also غَدُورٌ. You say also لَيْلَةٌ غَدْرَةٌ and مُغْدَرَةٌ (S, K) meaning *A dark night;* (K;) as also غَدْرَآءُ : (IKtt, TA:) or *an intensely-dark night,* (S,) *in which the darkness confines men in their places of alighting* or *abode, and their shelter, so that they remain behind:* or, as some say, such a night is termed مُغْدَرَةٌ because it casts him who goes forth therein into the غَدَر [i. e. غَدَرٌ]. (L, TA.)

غُدْرٌ and غُدَرٌ: see غَادِرٌ, in six places: and for غُدَرٌ, see also غَدِيرٌ.

غَدْرَةٌ [an inf. n. un., signifying *An act of perfidy. unfaithfulness, faithlessness,* or *treachery*]: see two exs. voce غَادِرٌ.

غُدْرَةٌ and غُدْرَةٌ , (K,) or غَدَرَةٌ , (ISk, Az, TA,) and غَدَرَةٌ and غَدَرٌ , (Lh, TA,) and غُدَارَةٌ , with damm, (K,) or غَدَارَةٌ , (as written in the L,) *A portion that is left,* or *left remaining,* of a thing; (K, * TA;) *a remain,*

remainder, remnant, relic, or *residue:* (Lh, ISk, Az, L:) the pl. of غدارة is غدرات (K) [and accord. to analogy غدرات and غدرات] and app. غدر; (TA;) and that of غدرة [or غدرة] is غدر and غدرات; (ISk, Az;) and that of غدر is غدور. (TA.) You say, على فلان غدر من الصَّدَقة *Such a one owes arrears of the poor-rate.* (ISk.) And على بنى فلان غدرة من الصَّدَقة and غدر *The sons of such a one owe an arrear of the poor-rate.* (Lh, L.) And به غادر من مرضٍ *In him is a relic of disease;* like غابر. (TA.)

غدرة , and the pl. غدر: see غدرة, in three places.

غدرة : see غدرة, in two places. غدرة, and the pl. غدر: see غدرة, in three places.

غدرآء *Darkness.* (K.) ___ See also غدرآء. أرض غدر *Land abounding with places of the kind termed* غدر. (IKtt, TA.)

غدار : see غادر.

غدور : see غادر, in two places. Also A she-camel *that remains,* or *lags, behind the other camels:* (K, TA:) in some of the copies of the K غدورة, with ة; but the former is the right. (TA.) And ناقة غدرة غبرة غمرة *A she-camel that remains,* or *lags, behind the other camels, in being driven.* (Lh.)

غدير *A pool of water left by a torrent:* (A 'Obeyd, S, M, K:) of the measure فعيل in the sense of the measure مفاعل, from غادره, or مفعل, from أغدره; or, as some say, of the measure فعيل in the sense of the measure فاعل; (S;) because it is unfaithful to those who come to it to water, failing when much wanted: (S, * TA:) but it is a subst.; [not an epithet; or an epithet in which the quality of a subst. predominates, and only used as a subst.:] you do not say هٰذا ماء غدير: (Lh:) or *a place in which rain-water stagnates,* whether *small* or *large, not remaining until the summer:* (Lth:) or *a river:* (Msb:) [but this is extr.:] pl. [of pauc. أغدرة, (occurring in a verse cited voce إلّا, &c.,) and of mult.] غدران (S, Msb, K, TA) and غدر (S, Nh, L, TA,) which last is sometimes contracted into غدر: (TA:) in the K, the last pl. is said

to be of the measure of صُرَدٌ; [i. e. غُدَرٌ ;] but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that غُدَرٌ signifies the same as غَدِيرٌ, in the sense first given above; but it appears that this is a pl. of غُدْرَةٌ; and that, in the K, we should read, for كَالغَدِيرِ, وَالغُدَيْرِ, and place this before, instead of after, its explanation. (TA.) ___ Hence, *A piece of herbage;* (TA;) as also غَدِيرَةٌ : pl. غُدْرَانٌ: (K, TA;) this is the only pl. (TA.) ___ Hence also, (TA,) *A sword;* (K, TA;) like as it is called لَجٌ. (TA.) ___ And غَدِيرَةٌ also signifies A she-camel *left by the pastor* (S, K) *behind the other camels;* and in like manner, a sheep, or goat. (S.)

غُدَارَةٌ or غَدَارَةٌ: see غُدْرَةٌ.

غَدِيرَةٌ : see غَدِيرٌ, last two sentences. Also *A portion,* or *lock,* or *plaited lock, of hair, hanging from the head;* syn. ذُؤَابَةٌ: (S, K:) accord. to Lth, every عَقِيصَةٌ is a غَدِيرَةٌ; and the غَدِيرَتَانِ are the *two portions,* or *locks,* or *plaited locks, of hair* (ذُؤَابَتَانِ) *which fall upon the breast:* (TA:) pl. غَدَائِرُ: (S, K:) or غدائر *pertain to women, and are plaited;* and ضَفَائِر, to men. (TA.) غَدِيرَةُ الحَائِكِ means *The hollow, in the ground, in which the weaver puts his legs,* or *feet:* also called الوَهْدَةُ. (Mgh in art. وهد.)

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غَدَّارٌ : see غَادِرٌ; the first and third, in two places.

غَدِّيرٌ : see غَادِرٌ; the first and third, in two places.

غَدَّارَةٌ : see غَادِرٌ; the first and third, in two places.

غَادِرٌ and غُدَرٌ [respecting which see below] (S, K) and غَدُورٌ and غَدَّارٌ and غَدِّيرٌ (K) are epithets applied to a man [and

signifying, the first, *Perfidious, unfaithful, faithless,* or *treacherous;* or *acting perfidiously,* &c.; and the rest, *very perfidious,* &c.]: (S, K:) and غَدُورٌ and غَدَّارٌ and غَدَّارَةٌ are epithets applied to a woman [and signifying as above]: (K:) but غُدَرُ is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا غُدَرُ [*O very perfidious* man]; (S, K;) and in like manner, يَا مَغْدَرُ , and يَا مَغْدَرُ , and يَا ٱبْنَ مَغْدَرَ , and يَا ابْنَ مَغْدَرٍ , all determinate; (K, TA;) and to a woman, يَا غَدَارِ , like قَطَامِ: (K:) [accord. to some, غُدَرُ is only used in this manner, and is therefore without tenween; for] it is said that رَجُلٌ غُدَرُ is not allowable, because غُدَرُ is determinate: but Sh says رَجُلٌ غُدَرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فُعَلُ being imperfectly decl. [only] when it is a determinate subst., like عُمَرُ and زُفَرُ: and IAth says that غُدَرُ is altered from its original form, which is غَادِرٌ, for the sake of intensiveness: (TA:) in the pl. [sense] you say يَالَ غُدَرَ, (S,) or يَا لَغُدَرَ, [for يَا آلَ غُدَرَ, (see the letter لَ, and see آلٌ, in art. اول,)] like يَا لَفُجَرَ. (TA.) It is said in a trad., أَلَسْتُ أَسْعَى فِى غَدْرَتِكَ يَا [app. meaning, *O thou very perfidious: am I not striving,* or *labouring, in respect of thine act of perfidy, to rectify it?*]. (S: but in one copy, غُدْرَتِكَ.) And in another trad., relating to El-Hodeybiyeh, وَهَلْ غُدَرُ يَا إِلَّا بِٱلْأَمْسِ غَدْرَتَكَ غَسَلْتَ [*O thou very perfidious: and didst thou wash away thine act of perfidy save yesterday?*]: said by 'Orweh Ibn-Mes'ood to El-Mugheereh. (TA.) And in another trad., اجْلِسْ غُدَرُ [*Sit thou, O very perfidious*]; for يَا غُدَرُ: said by 'Áïsheh to El-Kásim. (TA.) ___ [Hence,] سِنُونَ غَدَّارَةٌ *Years in which is much rain and little herbage;* from [the inf. n.] الغَدْرُ; i. e. *that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise.* (TA.) ___ [And غَدَرٌ is app. syn. with غَادِرٌ; for] غَدَرَةٌ occurs in a trad. applied to land (أَرْضٌ), as though meaning *Not producing herbage bountifully;* or *giving growth to herbage, and then soon becoming blighted,* or *blasted;* wherefore it is likened to the غَادِرُ, who acts unfaithfully. (TA.) See also غُدْرَةٌ, last sentence.

مَغْدَر and مَغْدَر: see غَادِرٌ, each in two places.

لَيْلَةٌ مُغْدَرَةٌ : see غَدِرٌ, in two places.

غدف

1 غَدَفَ لَهُ فِى العَطَآءِ, (aor. ـُـ , inf. n. غَدْفٌ, TK,) *He was profuse to him in giving.* (Ibn- 'Abbád, O, K.)

4 اغدفت قِنَاعَهَا *She* (a woman, S) *let down,* or *let fall, her* [*head-covering called*] قناع *upon her face.* (S, K.) 'Antarah says,

* إنْ تُغْدِفِى دُونِى القِنَاعَ فَإِنَّنِى *
* طَبٌّ بِأَخْذِ الفَارِسِ المُسْتَلْئِمِ *

(S,) i. e. *If,* O my beloved, *thou let down before me the head-covering,* meaning if thou veil thyself from me, *I am expert in capturing the mail-clad horseman:* then how should I lack power to capture thee? (EM p. 236.) ___ [Hence,] اغدف اللَّيْلُ *The night let down its curtains* [*of darkness*]. (S, K.) ___ And الشَّبَكَةَ عَلَى الصَّيْدِ *He* (a sportsman, or fowler, or the like,) *let fall the net upon the object,* or *objects, to be captured.* (S, K.) Hence, (TA,) it is said in a trad., إِنَّ قَلْبَ المُؤْمِنِ أَشَدُّ ٱرْتِكَاضًا مِنَ الذَّنْبِ يُصِيبُهُ مِنَ العُصْفُورِ حِينَ يُغْدَفُ بِهِ (S, TA,) i. e. [*Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow*] *when the net is made to cover it,* whereupon it struggles to escape: (TA:) or مِنَ الخَطِيئَةِ [i. e. *in consequence of the sin* that he is tempted to commit]. (So in the O, instead of اغدف ___.) يُصِيبُهُ مِنَ الذَّنْبِ بِهَا *He compressed her,* (Ibn- 'Abbád, O, K,) i. e., a woman: (Ibn-'Abbád, O:) or, as in the A, *he went in to her.* (TA.) ___ اغدف said of the sea [app. from the same verb said of the night] *It became confusedly agitated in its waves;* expl. by the words اعْتَكَرَتْ أَمْوَاجُهُ. (TA.) ___ And *He slept.* (AA, TA in art. سدف.) ___ And, accord.

to Lh, (O,) اغدف said of the circumciser (O, K, TA) of a boy (O) means *He cut off entirely the prepuce;* (O, K, TA;) like أَسْحَتَ; (O, TA;) but ISd holds that the latter has this meaning, and the former means *he left somewhat thereof:* (TA:) one says to the circumciser, لَا تُغْدِفْ وَلَا تُسْحِتْ, (O, TA,) but this means *Leave not thou much of the skin, nor cut off entirely.* (TA.)

8 **اغتدف منه** *He* (a man, O) *took from him* (another man, O) *much.* (Ibn-'Abbád, O, K.) ___ And اغتدف الثَّوْبَ *He cut the garment,* or *piece of cloth.* (Ibn-'Abbád, O, K.)

12 **اغْدَوْدَفَ** *It* (the night) *came with its darkness.* (TA.)

غَدَفٌ *A state of ease,* and *plentifulness,* or *ampleness:* so in the saying, القَوْمُ فِى غَدَفٍ مِنْ عَيْشِهِمْ (O, K *) or مَعِيشَتِهِمْ (TA) [*The people,* or *party, are in a state of ease,* &c., *in respect of their means of subsistence*]: thus in the O and TS: but in the L, فى غُداف من معيشتهم. (TA.)

غُدْفَةٌ *A thing in the form of the* [*head-covering called*] قِنَاعٌ, *worn by the women of the Arabs of the desert.* (TA.)

غِدْفَةٌ The *apparel of the king.* (TA.)

غُدَافٌ The *crow,* (S, O, K, TA,) or, as some say, the *large crow,* (TA,) *of the summer,* or *hot season:* (S, O, K, TA:) or, accord. to some, in an absolute sense, the *crow:* (TA:) or the *large crow that is full in the wings:* (JK:) or the *black crow:* (MA:) pl. غِدْفَانٌ. (S, O.) ___ And *A vulture having abundant plumage* (S, O, K) is sometimes thus called: (S, O:) pl. as above. (K.) ___ And *Long,* (S, O, K, TA,) *abundant,* (TA,) *black hair.* (S, O, K, TA.) ___ Also A *black* wing. (S, K, TA.) And Anything *intensely black* is termed غُدَافٌ, and أَسْوَدُ غُدَافِىٌّ. (TA.) See also غَدَفٌ.

غُدَافِىٌّ: see the next preceding paragraph.

مغدف , [app. مُغْدَفٌ, or perhaps taken from a mistranscription for مُغْدَقٌ,] as an epithet applied to means of subsistence (عَيْشٌ), signifies *Smooth and ample.* (TA.) [Freytag mentions مُغَدَّفٌ and مُغَدَّقٌ, each having the fem. with ة, as signifying *Copious,* applied to rain: both from the Fákihet el-Khulafà, p. 141, l. 3; where the word is مغدقة, evidently مُغْدَقَةٌ, and rhyming with مُطْبَقَةٌ.]

غدق

1 غَدِقَتِ العَيْنُ, (S, O, Msb, K,) aor. ـَـ, inf. n. غَدَقٌ, (Msb,) *The spring,* or *source, abounded with water;* (S, O, Msb, K;) as also اغدقت, inf. n. إِغْدَاقٌ. (Msb.) And غَدَقَ المَطَرُ, inf. n. as above; (Msb;) and اغدق, (O, Msb, K,) inf. n. أَغْدَاقٌ; (Msb;) and اغْدَوْدَقَ; (K;) and غَيْدَقَ; (Abu-l-'Omeythil, TA;) *The rain was,* or *became, copious.* (O, Msb, K, TA.) And غَدِقَتْ سَنَتُنَا [*Our year was,* or *became, rainy*]. (O.) And غَدَقَ, aor. and inf. n. as above, *There was abundance of rain,* or *dew,* or *moisture,* or *of water,* in the place. (Zj, TA.) ___ غَدَقٌ is also used in relation to herbs, or herbage, as meaning The *being plentifully irrigated,* or *flourishing and fresh, juicy,* or *moist.* (En-Nadr, AHn, TA.) ___ And you say, غَدِقَتِ الأَرْضُ, and اغدقت, meaning *The land abounded,* or *became abundant, with herbage,* or *with the produce of the earth.* (TA.) ___ And غَدَقَتِ الأَرْضُ, aor. ـِـ, being of the class of ضَرَبَ, *The land became moistened by abundant water.* (Msb.)

4 أَغْدَقَ see the preceding paragraph in three places.

12 إِغْدَوْدَقَ see 1, second sentence.

Q. Q. 1 غَيْدَقَ: see 1, second sentence. ___ Also *He* (a man, Ibn-'Abbád, O) *had much saliva;* (Ibn-'Abbád, O, K, TA;) or, accord. to the L, *much slaver.* (TA.)

غَدَقٌ [an inf. n.: and used in the sense of the part. n. غَدِقٌ, meaning] *Abundant,* or *copious;* applied to water; (S, O, Msb, K, TA;) not restricted to rain; (TA;) as also مُغْدَقٌ and مُغْدَوْدَقٌ, both applied to rain, and the latter [or both] applied to water [in general]; and غَيْدَاقٌ likewise, applied to water, and, as AA

says, to rain: or غَدَقٌ is applied to rain as meaning *abundant*, or *copious*, [*so as to be*] *general in its extent*. (TA.) It is said in the Kur [lxxii. 16], لَوِ ٱسْتَقَامُوا عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَآءً غَدَقًا [*If they should go on undeviatingly in the way* which they are pursuing, *we would water then with abundant water*]; (O, TA;) to try them thereby; the طريقة here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA:) 'Ásim Ibn-Abi-n-Najood read غَدَقًا . (O, TA.) In the saying, in a trad., مُغْدَقًا اَللّٰهُمَّ ٱسْقِنَا غَدَقًا, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) ___ See also غَيْدَاقٌ.

غَدَقٌ : see غَدَقٌ, in two places. You say also عَيْنٌ غَدَقَةٌ *A spring*, or *source abounding with water*. (Msb.) And أَرْضٌ غَدَقَةٌ *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And عُشْبٌ غَدَقٌ *Herbs*, or *herbage, plentifully irrigated*, or *flourishing and fresh, juicy*, or *moist*. (En-Nadr, AHn, TA.)

عَيْنٌ غُدَيْقَةٌ : see عَيْنٌ, near the end of the paragraph.

غَيْدَقٌ : see each in two places in the next paragraph.

غَيْدَقَانٌ : see each in two places in the next paragraph.

غَيْدَاقٌ : see غَدَقٌ. ___ [Hence,] عَيْشٌ غَيْدَاقٌ *A life ample in its means*, or *circumstances; plentiful;* as also غَيْدَقٌ : and هُمْ فِى غَدَقٍ مِنَ العَيْشِ and غَيْدَاقٍ [*They are in an ample*, or *a plentiful, state of life*]. (TA.) And عَامٌ غَيْدَاقٌ *A year abounding in herbage, fruitful*, or *plentiful;* and so سَنَةٌ غَيْدَاقٌ, without ة [to the latter word]. (TA.) ___ And إِنَّهُ لَغَيْدَاقُ الجَرْىِ and العَدْوِ *Verily he is wide-stepping in respect of running*. (TA.) ___ And شَدٌّ غَيْدَاقٌ *A vehement running*.

(TA.) ___ غَيْدَاقٌ applied to a horse signifies طَوِيلٌ [app. meaning *Long-bodied*]. (O, K.) ___ And, applied to a man, (S, O, TA,) *Generous;* (S, O, K, TA;) *bountiful; large,* or *liberal, in disposition; munificent;* (TA;) and so غَيْدَقَانٌ ; (K, * TA;) or this, some say, signifies *abundant, ample,* as applied to anything. (TA.) ___ Also, and غَيْدَقٌ , (S, O, K,) and غَيْدَقَانٌ , (O, K,) *Soft,* or *tender;* applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K,) as also غداقى [app. a mistranscription for غَيْدَاقِىٌّ]: (TA:) and it is said that غَيْدَاقٌ applied to a boy signifies *that has not attained to puberty.* (TA.) ___ And غَيْدَاقٌ signifies also The *young one of the* [*lizard called*] ضَبّ, (AZ, S, O, K,) after the state in which it is termed حَسْلٌ [q. v.]. (AZ, S, O.) ___ And [the pl.] غَيَادِيقُ signifies *Serpents.* (S, O, L, K.)

غَيْدَاقِىٌّ : see the next preceding paragraph.

مُغْدَقٌ : see غَدَقٌ, in two places. [مُغْدَّقٌ mentioned by Freytag as signifying copious, applied to rain, is a mistake: see the last paragraph of art. غدف.]

مُغْدَوْدَقٌ : see غَدَقٌ, first sentence.

غدو

1 **غَدَا**, (S, M, Msb, K,) aor. يَغْدُو, (S, M, Msb,) inf. n. غُدُوٌّ (S, M, Mgh, Msb, K) and غَدْوٌ (M, TA, and so accord. to the CK instead of غُدُوٌّ [which is the only inf. n. commonly known]) and غُدْوَةٌ, (K,) *He went,* or *went away, in the time called* غُدْوَةٌ, (Mgh, Msb,) i. e. [*the early part of the morning,*] *the period between the prayer of daybreak and sunrise:* this is the primary signification: (Msb:) or *i. q.* بَكَرَ [*he went forth early in the morning; in the first part of the day;* or *between the time of the prayer of daybreak and sunrise*]; so in the phrase غَدَا عَلَيْهِ [*he went forth early in the morning,* &c., *to him,* or *it*]; (K;) as also اغتدى : (S, * K:) and غاداه signifies the same as غَدَا عَلَيْهِ; (S;) or the same as باكره [which is syn. with بَكَرَ عَلَيْهِ as expl. above; and signifies also, like بَكَرَ عَلَيْهِ, *he hastened to it,* or *to do it,* at any time, morning or evening]: (ISd, K, TA:) الغُدُوُّ is *the contr of* الرَّوَاحُ [inf. n. of رَاحَ]. (S.) Hence, in the Kur [lxviii. 22], أَنِ ٱغْدُوا عَلَى حَرْثِكُمْ [*Saying, Go ye forth early,* &c., *to your land's produce*]: and the saying of a poet,

* وَقَدْ أَغْتَدِى وَالطَّيْرُ فِى وُكُنَاتِهَا *

[*And sometimes,* or *often, I go forth early,* &c., *while the birds are in their nests*]. (TA.)

___ Afterwards, by reason of frequency of use, it became employed as meaning *He went,* or *went away,* or *departed,* at any time. (Mgh, * Msb, TA.) Hence the saying, (Mgh, Msb,) of the Prophet, (Msb,) in a trad., (Mgh,) اُغْدُ يَا أُنَيْسُ, (Mgh, Msb,) meaning *Depart then, O Uneys* (Msb.) ___ [Freytag bas erroneously assigned to it another meaning, i. e. Nutrivit misled by his finding تَغْدُو put for تَغْذُو in art. طلى in the CK.] ___ غَدِىَ: see 5.

2 **غَدَّيْتُهُ**, (S, Msb, K,) inf. n. تَغْدِيَةٌ, (Msb, K,) *I fed him with the meal called* غَدَآءٌ [q. v.]. (S, * Msb, K.)

3 **غَادَوَ** see 1, first sentence. One says, أَنَا أُعَادِيهِ وَأُرَاوِحُهُ expl. in the first paragraph of art. روح.

5 **تغدّى** [*He ate the meal called* غَدَآء, q. v.; properly,] *he ate in the first part of the day;* (S, Msb, * K;) as also غَدَى, (IKtt, K, TA,) inf. n. غَدًا. (TK: but in the TA written غداء.) When it is said to thee, تَغَدَّ [*Eat thou the* غَدَآء], thou sayest, مَا بِى مِنْ تَغَدٍّ [*I have no* desire for *eating the* غَدَآء]; and not مَا بِى غَدَآءٌ, for [the] غَدَآء is the meal itself. (S, Msb. See also 5 in art. عشو.) تَغَدَّى فِى رَمَضَانَ means تَسَحَّرَ [i. e. *He ate the meal,* or *drank the draught of milk, called* سَحُور, q. v.]. (TA.) ___ And تَغَدَّتِ الإِبِلُ means *The camels pastured in the first part of the day.* (AHn, TA.)

8 **إِغْتَدَوَ** see 1, first and second sentences. [10. استغدى accord. to Freytag is *syn. with* تَغَدَّى; but for this I do not find any authority.]

غَدٌ, meaning The *morrow,* the *day next after the present day,* (Msb,) is originally غَدْوٌ ↓, (S, Msb, K,) the و being elided, (S, Msb,) without any substitution, (S,) and the د being made a letter of declinability. (Msb.) And one says غَدًا meaning [I will do such a thing, &c.,] *tomorrow:* and بَعْدَ غَدٍ *the day after to-morrow.* (MA.) See also غَدَاةٌ. ___ And its signification has been extended so that it is applied to a remote time that is expected, (Msb, TA,) and to a near time. (Nh, TA.) ___ It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying,

* وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلُهَا *
* بِهَا يَوْمَ حَلُّوهَا وَغَدْوًا بَلَاقِعُ *

[*And mankind are no other than the like of dwellings, the occupants thereof being in them daring the day in which they have alighted in them, and to-morrow they are vacant*]: (S, TA:) or, accord. to the M, one says, هٰذَا غَدُكَ and هٰذَا غَدْوُكَ [*This is thy morrow*]. (TA.) ___ It has no diminutive. (Sb, S, in art. امس.)

غَدْوٌ : see the next preceding paragraph, in there places.

غَدَاةٌ : see غُدْوَةٌ, in four places: though [properly] fem., and not heard as made mase., it may be made mase. if meant to be understood as signifying the first part of the day: (IAmb, Msb:) it is originally غَدَوَةٌ, because its pl. is غَدَوَاتٌ. (IHsh, TA.) One says, آتيكَ غَدَاةَ غَدٍ [*I will come to thee in the early part of the morning*, &c., *of to-morrow*]. (S, TA.) بِٱلْغَدَاةِ وَٱلْعَشِيِّ in the Kur [vi. 52 and xviii. 27] means *After the prayer of daybreak and* [*after*] *the prayer of* [*the period of the afternoon called*] *the* عَصْر: or, accord. to some, [it means *in the morning and the evening*, or rather *in the forenoon and the afternoon*, for they say that] it denotes constancy of religious service: Ibn-'Ámir and Aboo-'Abd-erRahmán Es-Sulamee read بِٱلْغُدْوَةِ وَٱلْعَشِيِّ; but the former is the common reading; and A 'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the Kur-án with و like الصَّلَوة and الزَّكَوة, and this is not an indication of the reading [which they have adopted], as the و in الصلوة and الزكوة is not pronounced [otherwise than as an] of prolongation except that it requires the fet-hah that follows to be uttered with a somewhat broad sound]. (TA.) ___ هُوَ ٱبْنُ غَدَاتَيْنِ means *He is a son of two days* [i. e. *he is two days old*]. (TA.) ___ The dim. is غُدَيَّةٌ : (TA:) or this is the dim. of غُدْوَةٌ : (EM p. 56:) one says, أَرْكَبُ

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إِلَيْهِ غُدَيَّةً [*I will ride to him*, or *it, in a short period of an early part of a morning*, &c.]: and one says also, ذَتَيْتُهُ غُدَيَّانَاتٍ [*I came to him*, or *it, in short periods of early parts of mornings*, &c.]; an anomalous [pl.] dim. like عُشَيَّانَاتٍ; both of which are mentioned by Sb. (TA.)

غَدْوَةٌ *A journey in the first part of the day:* [an inf. n. un. of غَدَا:] opposed to رَوْحَةٌ. (TA.) ___ See also the next paragraph. ___ And see غَدَآءٌ.

غُدْوَةٌ, (S, Msb, K, &c.,) and غَدْوَةٌ , said by MF to be well known, and غَدْوَةٌ , said by him to be rare, or disapproved, (TA,) The

early part of the morning; the *first part of the day;* (K;) or the *period between the time of the prayer of daybreak and sunrise;* (S, Msb, K;) as also غَدَاةٌ, and غَدِيَّةٌ, (K, TA,) the last [in the CK غَدِيَة, but correctly] a dial. var. of غُدْوَةٌ, like ضَحِيَّةٌ a dial. var. of ضَحْوَةٌ: (IAar, TA:) or غَدَاةٌ is syn. with ضَحْوَةٌ [meaning the *early part of the forenoon, after sunrise;* accord. to some, *when the sun is yet low;* or, accord. to others, *when the sun is somewhat high*]: (Msb:) [it may therefore be generally rendered *morning, before,* or *after, sunrise:*] the pls. are غُدًى, which is pl. of غُدْوَةٌ; (S, Msb, TA;) and غَدَوَاتٌ, (S, Msb, K, TA,) which is pl. of غَدَاةٌ; (S, Msb, TA;) and غُدُوٌّ, (K, TA,) which is a pl. of غُدْوَةٌ, formed by rejecting the ة [of the sing.], or, accord. to the M, an anomalous pl. of غَدَاةٌ, or, as J says, [in the S,] referring to the phrase بِٱلْغُدُوِّ وَٱلْآصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بالغُدُوِّ there means بالغَدَوَات, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوع] in the saying طُلُوعَ الشَّمْسِ meaning فِى وَقْتِ طُلُوعِ الشمس; (TA;) and غَدِيَّاتٌ, (IAar, K, TA, [in the CK, erroneously, غَدَيَاتٌ,]) which is pl. of غَدِيَّةٌ; (TA;) and غَدَايَا, (K, TA,) which is likewise a pl. of غَدِيَّةٌ, accord. to IAar, and, if so, regularly formed from غَدَايِو, in the same manner as has already been expl. in the case of عَشَايَا [pl. of عَشِيَّةٌ, q. v. voce عَشِىٌّ]; by some said to be a pl. of غُدْوَةٌ, but this has been controverted by IHsh in the Expos. of the Kaabeeyeh and by its commentator ['AbdEl-Kádir] El-Baghdádee; (TA;) or غَدَايَا is not used except in conjunction with عَشَايَا; (K, TA;) one says, إِنِّى لَآتِيه بالغَدَايَا والعَشَايَا [*Verily I come to him in the early parts of mornings and in the late parts of evenings*], for the purpose of conformity. (S, TA.) Zj says that when غُدْوَةٌ means *The* بُكْرَةٌ [or *early part of the morning,* &c.,] *of the present day,* or *of a particular day,* it is imperfectly decl.: and AHei says that it is thus accord. to the opinion commonly obtaining, as is also بُكْرَةٌ, each as being a generic proper name, like أُسَامَةُ; and that when you mean to generalize, you say, غُدْوَةٌ وَقْتُ نَشَاطٍ [*An early part of a morning is a time of briskness, liveliness,* or *sprightliness*]; and when you mean to particularize, لَأَسِيرَنَّ اللَّيْلَةَ إِلَى غُدْوَةٍ [*I will assuredly journey to-night until the early part of the morning*]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غُدْوَةَ [*I came to him in the early part of the morning of this,* or *of a*

particular, day]; غدوة being here imperfectly decl. because it is determinate, like سَحَرَ; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, سِيرَ عَلَى فَرَسِكَ غُدْوَةً and غُدْوَةً [i. e. *Journeying was performed on thy horse,* or *mare, in the* غُدْوَة *of this,* or *of a particular, day,* and *in a* غُدْوَة,] and غُدْوَةٌ and غُدْوَةٌ [i. e. *the journey of the* غُدْوَة *of this,* or *of a particular, day,* and *the journey of a* غُدْوَة, *was performed* (lit. *was journeyed*) *on thy horse,* or *mare,* غُدْوَةٌ and غُدْوَةٌ being for. مَسِيرَةُ غُدْوَةٍ and مَسِيرَةُ غُدْوَةٍ, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةُ شَهْرٍ]; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سَرَ is put in the place of سِيرَ: that the latter is the right is shown by the addition of غُدْوَةٌ and غُدْوَةٌ; for each of these must be what is termed نَائِبٌ عَنْ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَاةٌ, in two places.

غُدْوَةٌ : see the next preceding paragraph.

غَدَوِىٌّ : see غَدِىٌّ. ___ Also *Whatever* [*offspring*] *is in* [*any of*] *the bellies of pregnant animals* (AO, K, TA) *of camels* and *of sheep* or *goats:* (AO, TA:) or peculiarly *of sheep* or *goats;* (K, TA;) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the *selling a camel,* or *other* [*animal*], *for what the stallion begets:* or the *selling a sheep for the offspring begotten by the ram:* (K:) in all of which senses غَذَىٌّ and غَذَوِىٌّ are [said to be] syn.: (K in art. غذو:) or غَدَوِىٌّ, (TA,) or غَذَوِىٌّ, or, as some relate a verse of El-Farezdak in which it occurs, غَدَوِىٌّ, (S in art. غذو,) means the *selling a thing for the offspring begotten by the ram* [or, as appears from what follows, *by the stallioncamel*] *in that year:* غَدَوِىٌّ being a rel. n. from غَدٌ: as though they rendered one desirous by saying, Our camels will bring forth and we will give thee to-morrow (غَدًا): (S in art. غذو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and was therefore forbidden. (Nh, TA.) See also art. غذو. ___ And see عَدَوِيَّةٌ, in art. عدو.

غَدْيَانُ *Eating the meal called* غَدَآء: (S, K: *) fem. غَدْيَا, of the measure فَعْلَى, applied to a woman; (S;) or غَدْيَآءُ: (so in copies of the K:) they are originally with و [in the place of the ى], on the ground of preference, as is said in the M: and غَدْيَانَةٌ is mentioned by Z, as applied to a woman, coupled with عَشْيَانَةٌ. (TA.)

غَدَآءٌ The *morning-meal, that is eaten between daybreak and sunrise;* i. e. the *meal,* or *repast, of the* غُدْوَة; (K;) or of the غَدَاة; (Msb;) the *meal,* or *repast, that is the contr. of the* عَشَآء: (S:) [it may therefore be rendered *breakfast:* but it is now commonly applied to *dinner,* which is eaten soon after the prayer of noon, and which is a lighter repast than the عَشَآء, i. e. supper:] الغدوة [app. الغُدْوَة] as meaning الغَدَآء is vulgar: (TA voce عَشْوَة:) the pl. of غَدَآء is أَغْذِيَة. (K.) And The [*meal,* or the *draught of milk, called*] سَحُور is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) ___ Also The *pasture of camels in the first part of the day.* (TA.)

غُذُوٌّ : see غُدْوَة.

غَدِىٌّ *Of,* or *relating to, the morrow;* the rel. n. from غَدٌ; as also غَدَوِىٌّ ; (S, K;) the latter allowable. (S.) ___ See also عَدَوِيَّة, in art. عدو.

غَدِيَّةٌ : see its syn. غُدْوَة, in three places.

غُدَيَّةٌ : and see غَدَاة, last sentence.

غُدَيَّانَاتٌ : see غَدَاة, last sentence.

الغَادِى *The lion:* (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.)

غَادِيَةٌ *A cloud that rises* (S, K) *in the* صَبَاح (S) or *in the* غُدْوَة (K) [i. e. *in the first part of the day*]: or *a rain of the* [*period of the morning called*] غَدَاة: (K, TA:) thus says Lh: the pl. is غَوَادٍ. (TA.)

[See a verse in the Ham p. 429.]

مَغْدًى and مَغْدَاةٌ [*A place to which people go,* or *to which they return, in the period of the morning called* غُدْوَة; opposed to مَرَاحٌ and مَرَاحَةٌ]. ___ [Hence] one says, مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدًى وَلَا مَرَاحًا, and مَغْدَاةً وَلَا مَرَاحَةً, expl. in art. روح. (S in art. روح, and K in the present art.)

مَغْدَاةٌ : see the next preceding paragraph, in two places.

غذ

1 غَذَّ, aor. ـِ (S, O, L, K, &c.) and ـُ, (K,) but the former aor. only is known, (MF,) inf. n. غَذٌّ, (S, O, L,) *It* (a wound) *flowed with what was in it;* as also اغذّ: (K:) or *flowed with thick purulent matter;* (S, O;) as also اغذّ [and غَثَّ] and اغثّ: (O, L:) or *flowed with purulent matter, thick* or *thin:* (Az, O, L:) or *became swollen:* (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكْتُ جُرْحَهُ يَغُذُّ [*I left his wound flowing with thick,* or *thin, purulent matter*]. (S.) ___ Also *It* (a vein) *flowed with blood without stopping;* (O, L;) and so اغذّ. (L.) ___ [And, accord. to Freytag, as on the authority of Meyd, *He delayed,* or *loitered,* and *remained behind,* in (فِى) a journey.] And غَذَّهُ *He diminished,* or *impaired, to him;* or *made him to*

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lose; syn. نَقَصَهُ; (O, K;) as also غَذْغَذَ مِنْهُ. (O, K.) You say, مَا غَذَذْتُكَ شَيْئًا i. e. مَا نَقَصْتُكَ [*I did not diminish to thee,* &c., or *I have not diminished to thee,* &c., *aught*]. (O.)

4 اغذّ: see 1, in three places. ___ اغذّ فِى السَّيْرِ, (S, * O, * L, K,) inf. n. إِغْذَاذٌ; (S, O, L;) and اغذّ السَّيْرَ; (L, K;) *He hastened in the pace* or *journeying;* (S, O, L, K;) and *he hastened the pace* or *journeying.* (L, K.) ___ And Abu-l-Hasan Ibn-Keysán thinks, from the use of the phrase سَيْرٌ مُغِذٌّ, that one says also, اغذّ السَّيْرُ, meaning *The pace,* or *journeying, was quick.* (L.)

R. Q. 1 غَذْغَذَ: see 1, last sentence but one.

R. Q. 2 تَغَذْغَذَ *He leaped, sprang,* or *bounded.* (O, K.)

غَذِيذَةٌ *Thick purulent matter* (S, O, L, K) of a wound; as also غَثِيثَةٌ. (S, O, L.) Yaakoob says that the ذ of the former is a substitute for the ث of the latter; (L;) and so says Ibn-es-Seed. (TA.)

غَادٌّ [act. part. n. of 1, q. v.: as such signifying A vein *incessantly bleeding.* (L.) ___ Also *A recrudescence* (عَرَب [inf. n. of عَرِبَ], so in the O, in copies of the K غَرَب, and in the CK غَرْب, [app. a mistranscription suggested by another explanation of غَادٌّ which will be found in what follows,]) *in any part of the body.* (L, K.) AZ says, what we call العُرَب, the Arabs term الغَادُّ. (O.) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist [or exuding], غَادٌّ به [*He has a gall which has healed but is moist,* or *constantly discharging,* or *exuding*]. (S, O, L.) ___ And *A vein,* or *duct, in the eye,* [also called غَرْبٌ,] *which flows incessantly.* (L, K.) In this sense, and in that immediately preceding, it is a subst. like كَاهِلٌ and غَارِبٌ. (L.) And الغَادُّ signifies الحِسُّ: one says, قَطَعَ ٱللّٰهُ غَادَّ فُلَانٍ i. e. حِسَّهُ [app. meaning *May God cause to cease the sound of such a one*]. (Ibn-'Abbád, O)

الغَاذَةُ *The part that is in a state of commotion,* [or *that pulses,*] *of the top of the head of a* [*young*] *child;* as also الغَاذِيَةُ [which belongs to art. غذو]. (IAar, K, TA.)

أَغَدُّ *More,* or *most,* or *very, quick, and brisk,* or *sprightly.* (L.)

سَيْرٌ مُغِدٌّ *A quick pace* or *journeying:* a phrase like لَيْلٌ نَائِمٌ. (L. [See also 4: and see an ex. voce مُرِدٌّ, in art. رذ.])

مُغَادٌّ A camel *that loathes water.* (S, O, L, K.)

غذو

1 **غَذَوْتُهُ** , (S, Msb, K, TA,) aor. أَغْذُوهُ, (Msb,) inf. n. غَذْوٌ, (K,) *I fed him,* or *nourished him,* (S, Msb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Msb, TA;) and غَذَيْتُهُ signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. غذى,) but known by ISd: (TA in that art.;) and so غَذَّيْتُهُ , (S, * Msb, K, TA,) inf. n. تَغْذِيَةٌ, (S, TA,) [but, accord. to SM.] in an intensive sense. (TA.) And غَذَاهُ الطَّعَامُ, aor. and inf. n. as above, *The food* [*nourished him,* or] *had an agreeable, a wholesome,* or *a beneficial, effect upon him, and sufficed him;* namely, a child. (Msb.) ___ And [hence,] غُذُوا بِلَبَانِ الكَرَمِ [*They were fed,* or *nourished, by sucking the milk of generosity;* meaning *they derived generosity from their parents*]. (TA.) غَذَا بَوْلَهُ, and به غَذَا, (K,) aor. and inf. n. as above, (TA,) *He* (a camel) *interrupted his urine;* (K, TA;) as also غَذَّاهُ , (S, K, TA,) inf. n. تَغْذِيَةٌ. (S, TA.) And غَذَا الكَلْبُ بِغَذًى [or بِغَذًا] *The dog emitted urine in repeated discharges.* (TA.) غَذَا, said of urine, *It became interrupted:* (S, K, TA:) the verb being intrans. as well as trans. (TA.) ___ And, (S, M, K, TA,) aor. يَغْذُو, inf. n. غَذْوٌ and غَذَوَانٌ, (M, TA,) *It flowed;* (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or] of water or blood or sweat. (TA.) [Thus,] as IKtt says, the verb has two contr. significations. (TA.) *It flowed with blood;* (S, K;) aor. as above, inf. n. غَذْوٌ; (S;) said of a vein; as also غَذَّى , inf. n. تَغْذِيَةٌ. (S, K.) And *It flowed continually;* aor. as above; said of a wound. (TA.) ___ And *He went quickly.* or *swiftly;* (S, M, K, TA,) aor. as above, inf. n. غَذْوٌ and غَذَوَانٌ; said of a horse. (TA.)

2 **غَذَّوَ** see the preceding paragraph, first sentence. ___ [Hence,] النَّارُ تُغَذَّى بِالحَطَبِ [*The fire is fed with firewood*]. (TA.) ___ And التَّغْذِيَةُ signifies also التَّرْبِيَةُ [app. as meaning *The rearing* a child &c. though it also means the feeding, or nourishing]: (S, K:) or in an intensive sense. (TA.) See, again, 1, in two places.

5 **تغذّى** quasi-pass. of 2: (Msb, K: *) see 8. ___ [Hence,] one says of a man, خيره يتغذّى كُلَّ يومٍ *His goodness increases every day.* (TA.)

8 **اغتذى** *He was,* or *became, fed,* or *nourished;* (S, Msb, K;) as also تغذّى . (Msb, K.) You say, اغتذى به *He was,* or *became, fed,* or *nourished, with it;* (S, Msb;) namely, food, and beverage, (S,) or milk. (Msb.)

10 **استغذاه** *He threw him down on the ground with vehemence.* (K.)

غَذًا or غَذًى [accord. to different copies of the K, the former agreeable with a general rule, though the latter is said in the TA to be the right,] The *urine* of the camel, (K, TA,) and of the dog. (TA. [See 1.])

غَذَوَانٌ [an inf. n. of غَذَا said of water, and of a horse, and hence, app.,] *Swift:* (TA:) or *brisk, lively,* or *sprightly, and swift;* applied to a horse: (S, K, TA: [see also غَذَوَانٌ:]) or *that interrupts his urine,* or *emits it in repeated discharges,* (يغذُو ببوله,) *when he runs.* (TA.) ___ And (applied to a man, TA) *Long-tongued,* or *clamorous and foul-tongued; foul, unseemly,* or *obscene* [*in speech*]: fem. with ة: (K, TA:) the latter, applied to a woman, expl. by Fr as signifying فَاحِشَةٌ [i. e. *foul,* &c., as above]. (TA.)

غَذَوِىٌّ : see غَذِيٌّ, in four places: ___ and see also عَدَوِيَّةٌ, in art. عدو.

غِذَآءٌ *Aliment,* or *nutriment;* consisting of *food* and of *drink;* (S, Msb;) the *means of the growth,* or *increase, and of the sustenance,* or *support, of the body:* (K:) pl. أَغْذِيَةٌ. (KL.) [One says رَجُلٌ حَسَنُ الغِذَآءِ *A man good in respect of food:* i. e., *who feeds on good food:* and سَيِّئُ الغِذَآءِ *bad in respect of food: who feeds: a bad food.*] ___ It is also applied, by the poet Eiyoob Ibn-'Abáyeh. to The *water for irrigation* of palm-trees. (TA.) Also pl. of غَذِىٌّ. (S, &c.)

غَذِىٌّ *A lamb,* or *kid;* syn. سَخْلَةٌ; (S, Msb, K;) or, as some say, *a lamb* (حَمَلٌ); (Msb:) and the pl. is غِذَآءٌ: (S, Msb, K:) and *syn. with* غَذَوِىٌّ in senses expl. in art. غدو: as also غَذَوِىٌّ: (K:) or غَذِىُّ المالِ and غَذَوِيُّهُ signify *the*

younglings of cattle, such as lambs or *kids* and *the like;* (S, Msb;) accord. to Khalaf El-Ahmar, (S,) or IF; so that they are *of camels* and *of him* and *of sheep* or *goats:* (Msb:) accord. to IAar, غَذَوِىٌّ is *syn. with* بهيم [an evident mistranscription for بَهْم, q. v.]: and signifies *such as is fed:* (TA:) and he was told, he says, by an Arab of the desert, of Belhujeym, that the غَذَوِىّ is *the lamb* (حَمَل), or *the kid, that is not nourished with the milk of its mother, but with another's milk;* accord. to which explanation it is different from the غَذَيّ; and so it is accord. to Az as IF says, some imagine الغَذَوِىُّ to be from الغَذَىُّ, which signifies *the* سَخْلَة [as expl. in the beginning of this paragraph]. (Msb, TA.) The dim. of غَذًى is غُذَىٌّ . (S.) ___ See also عَدَوِيَّةٌ, in art. عدو.

غُذَىٌّ dim. of غَذًى, q. v. (S.)

غَاذِى مَال *A good manager* or *tender* [*of cattle*]: (K, TA:) as though he fed them. or reared them. (TA.) And الغَاذِى signifies also Teh wound *that will not cease to bleed.* (TA.)

الغَاذِيَةُ *A certain vein;* (K, TA;) so called because of its flowing with blood. (TA.) ___ And *The part that is in a state of commotion,* [or *that pulses,*] *of the top of the head of a* [*young*] *child. as long as it continues soft;* for when it becomes hard, and becomes bone, it is termed يَأْفُوخ: pl. الغَوَاذِى: mentioned by AZ: (TA:) also called الغَادَّةُ. (IAar, K in art. غذ.)

الغَيْذَا , of the measure فَيْعَل [when indeterminate], from غَذَا it flowed, occurring in a

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trad. as meaning *The clouds,* is said by Z to be the only word of this measure having the final radical letter infirm except الكَيْهَا, [which I do not find in its proper art.,] meaning the large, or bulky, she-camel [like كَهَاةٌ and كَيْهَاةٌ]. (TA.)

غذى

1 **غَذَيته** : see 1 (first sentence) in art. غذو.

غر

1 **غَرَّهُ**, aor. يَغُرُّ, inf. n. غُرُورٌ (Fr, S, Msb, K) and غَرٌّ, (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure فُعُولٌ, (Az,) and غِرَّةٌ (Lh, K) and غَرَرٌ, (IKtt, TA,) *He* (the devil, TA) *deceived him; beguiled him;* (S, K;) *made him to desire what was vain,* or *false.* (K.) You say غَرَّتْهُ الدُّنْيَا *The world deceived him,* or *beguiled him, by its finery,* or *show,* or *pomp.* (Msb.) It is said in the Kur [lxxxii. 6], مَا غَرَّكَ بِرَبِّكَ *What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord?* (Aboo-Is-hák:) or *what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment?* (TA:) or *what hath deceived thee, and emboldened thee to disobey thy Lord?* (Bd. [But see ب as syn. with عَنْ.]) مَا غَرَّكَ بِفُلَانٍ signifies [*What hath deceived thee, and emboldened thee against such a one?* or] *how is it that thou art emboldened against such a one?* (As, S, Msb, TA.) [See also 4.] And مَنْ غَرَّكَ بِفُلَانٍ, (TA,) and مِنْ فُلَانٍ, (S, TA,) *Who hath made thee to pursue a course without being rightly directed,* or *a course not plain,* (مَنْ أَوْطَأَكَ عَشْوَةً, S, TA,) *with respect to such a one,* (S,) or *with respect to the case of such a one?* (TA. [See again 4.]) [Also غُرَّ مِنْ فُلَانٍ, i. e. غُرَّ غُرُورًا صَادِرًا مِنْ فُلَانٍ, *He was deceived by such a one; he was deceived with deceit proceeding from such a one.* See غَرِيرٌ, as syn. with مَغْرُورٌ.] And غَرَّ فُلَانٌ فُلَانًا *Such a one exposed such a one to perdition* or *destruction* [app. *by deceiving him*]. (TA. [See also 2, and 4.]) Also *Such a one acted with such a one in a manner resembling the slaying with the edge of the sword.* (TA. [See 3 in art. غَرَفَ.]) عطو, (S, O, K,) aor. ـُ, (S, O,) inf. n. غَرٌّ (S, O, K) and

غَرَارٌ, (O, K, [or the latter is inf. n. of غَارَّ only,]) *It* (a bird, S, O, K, * or a pigeon, TA) *fed its young one with its bill:* (S, O, K:) and غَارَّ أُنْثَاهُ, (As, S, K,) inf. n. غَرَارٌ (S) or مُغَارَّةٌ, (TA,) *he* (the [collared turtle-dove called] قُمْرِىّ) *fed his female with his bill.* (As, S, K.) ___ Hence, in a trad., كَانَ يَغُرُّ عَلِيًّا بِالْعِلْمِ (O, TA) (TA) *He* (the Prophet) *used to nourish 'Alee with knowledge like as the bird feeds its young one.* (O, TA. *) And one says, غُرَّ فُلَانٌ مِنَ الْعِلْمِ مَا لَمْ يَغُرَّهُ غَيْرُهُ *Such a one has been nourished,* and *instructed, with that wherewith other than he has not been nourished,* and *instructed, of knowledge.* (TA.) غَرَّ, aor. يَغِرُّ, (S, Msb,) with kesr; (S;) or غَرَّ, see. pers. غَرِرْتَ, aor. يَغَرُّ; (K, TA;) inf. n. غَرَارَةٌ; (S, Msb, K;) *He* (a man, S, Msb, or a youth, or young man, K) *was inexperienced in affairs;* (S, K;) *he was ignorant of affairs; negligent,* or *heedless, of them.* (Msb.) You say كَانَ ذٰلِكَ فِى غَرَارَتِى وَحَدَاثَتِى, i. e. فِى غُرَّتِى, *That was in* [the time of] *my inexperience and youth.* (S.) [See also 8.] ___ And غَرَّ, (K,) see. pers. غَرِرْتَ, (IAar, T, TA,) aor. يَغَرُّ, with fet-h, (IAar, T, K,) inf. n. غَرَارَةٌ, (IAar, T, TA,) *He acted in a youthful* or *childish manner:* (IAar, T, TA:) or *he so acted after having soundness of judgment, produced by experience.* (Sgh, K.) But this is at variance with what J cites from Fr, in art. شد, that the aor. of an intrans. verb of this class of the measure فَعَلَ, should be of the measure يَفْعُلُ, with kesr to the ع. (TA.) غَرَّ, (IAar, IKtt, K,) in one place written by IAar غَرَرَ, to show that it is of the measure فَعَلَ, and that the sec. pers. is غَرِرْتَ, (TA,) aor. يَغَرُّ, (IAar, IKtt, K,) inf. n. غَرَرٌ (IAar, K) and غُرَّةٌ, (IAar, IKtt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَارَةٌ, (K,) *He* (a horse, IAar, IKtt, and a camel, IAar) *had what is termed a* غُرَّةٌ *upon his forehead:* (IAar, IKtt:) *it* (his face) *had what is so termed:* (K:) *it* (his face) *became white.* (IAar, K. *) ___ غَرَّ, aor. يَغَرُّ, *He* (a man) *became eminent,* or *noble.* (TA.) ___ And غُرَّةٌ signifies also A grape-vine's *quickly becoming tall.* (K.) See also R. Q. 1. غَرَّ عَلَيْهِ الْمَآءَ *He poured upon him,* or *it, the water:* like قَرَّ. (TA.) And غُرَّ فِى حَوْضِكَ *Pour thou into thy watering-trough.* (TA.) And غُرَّ فِى سِقَائِكَ *Fill thou thy skin by putting it into the water and throwing the water into it with thy*

hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.)

2 **غرّر بنفْسه** , (S, K, TA,) and بمَاله, (TA,) inf. n. تغْرِير and تغَرَّة, (S, K,) *He exposed himself,* (K, TA,) and *his property,* (TA,) *to perdition,* or *destruction,* or *loss,* (K, TA,) *without knowing it:* (TA:) *he endangered, jeoparded, hazarded,* or *risked, himself,* (S, TA,) [and *his property,*] *and was negligent,* or *heedless, of the end, issue,* or *result, of an affair.* (TA.) [See also 1.] غُرِّر *He* (a horse) *was marked with a* غُرَّة [i. e. a *star,* or *blaze,* or *white mark, on the forehead* or *face*]: you say بِمَ غُرِّر فرسُك *With what kind of* غُرَّة *is thy horse marked?* and the owner answers, With a شادَخة, or with a وتيرة, &c. (Mubtekir El-Aarábee, TA.) غَرَّرت ثَنِيَّتا الغُلامِ *The central incisors of the boy showed their points for the first time:* (S:) or غرّر الغُلامُ *the first of the teeth of the boy showed its point;* as though the غُرَّة, i. e. whiteness, of his teeth appeared: and غَرَّرت أَسْنانُ الصَّبِيِّ *the teeth of the boy were disposed to grow, and came forth.* (TA.) ___ And hence, (TA,) غَرَّرت الطَّيْرُ *The birds desired,* or *endeavoured, to fly, and raised their wings.* (K, TA.) غرّر القِرْبة (Sgh, K, TA) and السِّقآءَ (TA) *He filled the water-skin.* (Sgh, K, TA.)

3 **غارّت النَّاقةُ** , (As, ISk, S, K,) aor. تُغَارُّ, inf. n. غِرَارٌ, (ISk, S,) *The she-camel became scant of milk:* (As, S, K:) or *deficient in milk:* (TA:) or *she took fright, and drew up her milk,* (ISk, S,) *after yielding milk freely:* (ISk, TA:) or *the she-camel, having yielded milk abundantly on her teats' being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking.* (Az.) [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] ___ غارَّت السُّوقُ, aor. تُغَارُّ, (AZ, S,) inf. n. غِرَارٌ, (AZ, S, K,) *The*

market became stagnant, or *dull, with respect to traffic;* (AZ, S, K;) *contr. of* دَرَّت. (AZ, S.) ___ [See also غَرَّار, below.] غارّ أُنْثَاه, said of the قُمْرِىّ: see 1.

4 اغرّه *He,* or *it, emboldened him,* or *encouraged him;* [*by deceiving him;*] syn. أَجْسَرَه: so says AHeyth; and he cites the following verse:

* أَغَرَّ هِشَامًا مِنْ أَخِيهِ ٱبْنِ أُمِّهِ *
* قَوَادِمُ صَأْنٍ يَسَّرَتْ وَرَبِيعُ *

meaning [*The teats of sheep that have yielded abundance of milk and of young, and spring herbage,* i. e.] the abundance of his sheep and their milk, *have emboldened Hishám against his brother, the son of his mother,* [to pursue a wrong course towards him, and] to forsake him, thinking himself in dependent of him: the poet makes قوادم to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.) [But I incline to think that the أَ in أَغَرَّ is the interrogative particle, and that its explanation is أَجَسَّرَ, with the same particle; and the more so as I have not found any authority, if this be not one, for أَجْسَرَ in the sense of جَسَّرَ: so that the meaning of the verse is, *Have the teats,* &c.? and it shows that غَرَّهُ مِنْهُ, not أَغَرَّهُ, means جَسَّرَهُ عَلَيْهِ, like غَرَّهُ بِهِ. See 1.] ___ Also *He caused him to fall into peril, danger, jeopardy, hazard,* or *risk.* (TA.) [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.]

8 اغترّ *He became deceived,* or *beguiled;* (S, K;) *made to desire what was vain,* or *false;* (K;) بِشَىْءٍ *by a thing.* (S.) [See also 10.] ___ *He was negligent, inattentive, inadvertent, inconsiderate, heedless,* or *unprepared;* (S, K;) *he thought himself secure, and therefore was not on his guard.* (Msb.) [See again 10.] اغترّه *He,* or *it, came to him when he was negligent, inadvertent, heedless,* or *unprepared;* (T, S, TA;) as also استغرّه : (T, K, TA:) or *he sought to avail himself of his negligence, inadvertence, heedlessness,* or

unpreparedness; as also اغتربه. (TA.)

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10 **استغر** *i. q.* اغتر [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) استغره: see اغتره.

R. Q. 1 **غرغر**, (IKtt,) inf. n. غرغرة, (K,) *He gargled with water;* (IKtt, K;) and in like manner *with medicine;* (IKtt;) *made it to reciprocate in his throat,* (IKtt, K,) *not ejecting it, nor suffering it to descend easily down his throat;* (IKtt;) as also تغرغر. (K.) ___ غرغرت القدر *The cooking-pot made a sound in boiling.* (TA.) And غرغر اللّحم *The flesh-meat made a sound in broiling.* (K.) [See an ex. in a verse of El-Kumeyt cited voce غرغر ___.] مرضوفة *He gave up his spirit,* [app. *with a rattling sound in the throat,*] *at death;* (K;) as also غرّ. (TA.) ___ غرغر بصوته *He* (a pastor) *reiterated his voice in his throat.* (S.) غرغره *He slaughtered him by cutting his throat* with a knife. (K, * TA.) ___ *He pierced him in his throat* with a spear-head (IKtt, K.) And غرغرة signifies also The *breaking* of the bone of the nose, and of the head of a flask or bottle. (K.)

R. Q. 2 **تغرغر**: see R. Q. 1. ___ تغرغر صوته فى حلقه *His* (a pastor's) *voice became reiterated in his throat.* (S.) ___ تغرغرت عينه بالدّمع *The water came and went repeatedly in his eye.* (TA.)

غرّ, (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) *A crease, wrinkle, ply, plait,* or *fold,* (S, O, K, TA,) in skin, (O, * S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كسر, (S, O,) or كسر متثنٍّ, (K,) and مكسر: (S, * O:) pl. غرور. (S, TA.) [Hence,] غرور الفخذين *The furrows* [or *creases* or *depressed lines*] *between the muscles of the thighs.* (TA.)

And غُرُورُ الذِّرَاعَيْنِ *The duplicatures* [or *creases*] *between the* [*sinew's called*] حِبَالُ [pl. of حِبْلٌ q. v.] *of the fore arms.* (TA.) And غَرُّ الظَّهْرِ *The duplicature* [or *crease*] *of the* مَتْنٌ [or *flesh and sinew next the backbone*]: or, as ISk says, غَرُّ المَتْنِ signifies *the line of the* متن. (TA.) And غُرُورُ القَدَمِ *The creases of the foot.* (TA.) And one says, طَوَيْتُ الثَّوْبَ عَلَى غَرِّهِ *I folded the garment,* or *piece of cloth, according to its first,* or *original, folding.* (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence طَوَيْتُهُ عَلَى غَرِّهِ meaning *I left him as he was, without making known his case:* a saying proverbially used in relation to one who is made to rely upon his own opinion. (Har p. 233. [In Freytag's Arab Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Áïsheh, respecting her father, mentioned in a trad., فَرَدَّ نَشْرَ الإِسْلَامِ عَلَى غَرِّهِ i. e. *And he reduced what was disordered of El-Islám to its* [*primitive*] *state* [*of order*]: (O:) meaning that he considered the results of the apostacy [that had commenced], and counteracted the disease thereof with its [proper] remedy. (TA.) ___ Also *A fissure,* or *cleft, in the earth* or *ground.* (K.) ___ And *A rivulet:* (IAar, TA:) or *a narrow steam of water in land:* (K, TA:) so called because it cleaves the earth: pl. غُرُورٌ. (TA.) ___ غُرُورٌ signifies also The *streaks,* or *lines, of a road.* (TA.) ___ And الغَرَّانِ signifies *Two lines by the two sides of the lower part of the* عَيْرٌ [or *ridge in the middle of the iron head,* or *blade, of an arrow* &c.]. (AHn, TA.) ___ See also غِرَارٌ, last sentence. ___ Also, the sing., The *extremity* of a tooth: pl. as above. (O.) And The *food wherewith a bird feeds its young one with its bill:* (K, TA:) pl. as above. (TA.) ___ Its pl. is used in a verse of 'Owf Ibn-Dhirweh in relation to the journeying of camels, in the phrase احْتَسَى غُرُورَ عِيدِيَّاتِهَا, meaning *He jaded their* عِيدِيَّات [an appellation given to certain excellent she-camels]; as though he supped their غُرُورٌ. (TA.)

غُرٌّ *Inexperienced in affairs;* (S, K;) *ignorant of affairs; negligent,* or *heedless, of them;* (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also غَارٌّ (Msb) and غَرِيرٌ ; (S, K;) and applied to a

young woman; as also غَرَّةٌ and غَرِيرَةٌ (S, K:) or these three epithets, applied to a girl, signify *young, inexperienced in affairs, and not knowing what woman know of love:* (A'Obeyd:) the pl. of غَرٌّ is أَغْرَارٌ (S) and غِرَارٌ; (TA;) and of أَغْرَّآءُ غَرِيرٌ (S, K) and أَغِرَّةٌ [which is a pl. of pane.] (K.) [And غَرَّةٌ is also used as a pl.] Paradise says, يَدْخُلُنِى غَرَّةُ النَّاسِ *The simple, of mankind, who prefer obscurity. and discard the affairs of the present world, and provide themselves for the world to come, enter me.* (TA, from a trad.) ___ Also *Youthful,* or *childish, in conduct:* applied to a man, and to a girl, or young woman. (IAar, T.) ___ And One *who submits to be deceived.* (K.)

غُرَّةٌ *Whiteness: clearness of colour* or *complexion.* (L, TA.) So in the phrase أَغَرُّ غُرَّةً [app. meaning *More,* or *most. fair-complexioned*]; occurring in a trad. applied to virgins: or the phrase is أَغَرُّ , meaning *more,* or *most, remote from the knowledge of evil.* (L.) ___ [*A star,* or *blaze,* or *white mark, on the forehead* or *face of a horse;*] *a whiteness on the forehead of a horse,* (S, Mgh, Msb, K, *) *above the size of a* دِرْهَمٍ; (S, Msb;) or *of the size of a* درهم; (Mgh;) as also غُرْغُرَةٌ : (S, K:) or it is *a general term* [*for a star* or *blaze*], *including different kinds, as the* قُرْحَةٌ *and the* شِمْرَاخٌ *and the like:* or, *if round, it is termed* وَتِيرَةٌ; *and if long,* شَادِخَةٌ: or as, ISd thinks, the *space itself, of the face, that is occupied by whiteness;* not the whiteness: pl. غُرَرٌ. (TA.) [See also أَغَرُّ.] ___ In a dog, *A white speck,* or *a small white spot, above each of the eyes:* so in a trad., in which it is said that the black dog having two such marks is to be killed. (TA.) Also The *first,* or *commencement,* of the month; (Msb;) the *night,* of the month, *in which the new moon is first seen:* (K:) so called as being likened to the غُرَّةٌ on the forehead of a horse: (AHeyth:) pl. غُرَرٌ: (AHeyth, Msb:) which is also applied to the *first three nights of the month.* (A'Obeyd, S, Msb.) One says كَتَبْتُ غُرَّةَ الشَّهْرِ كَذَا *I wrote on the first of the month thus.* (TA.) ___ [And hence,] The *first,* or *commencement,* of El-Islám; (TA;) and of anything. (S.) ___

The *whiteness* of the teeth; and the [*first that appears*] of them. (K.) ___ The *head* app. *when first appearing*] of a plant. (TA.) ___ [The *sight*, or *spectacle*, or] *whatever appears to one*, of light, or daybreak: you say thereof, بَدَتْ غُرَّتُهُ [*The sight*, or *spectacle, thereof appeared*]. (K.) ___ The *aspect* of the new moon: (K:) because of its whiteness: (TA:) or the *phasis* of the moon *in the first night of the month*]. (TA in art. هل.) ___ The *face* of a man: (K:) or his *aspect;* syn. طَلْعَة. (TA.) ___ [And The *forehead* of a man. So used, as opposed to قَفًا, in the Life of Teemoor, 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times I know not.] ___ تَطْوِيلُ الغُرَّةِ. in performing the ablution termed وُضُوْء, means *The washing of the fore part of the head with the face, and the washing of the side of the neck:* or, as some say *the washing of somewhat of the fore arm and of the shank with the hand and the foot.* (Msb) ___ And غُرَّة also signifies *A noble*, or *an eminent man*, (K,) or *a chief*, or *lord*, (S,) of a people (S, K:) pl. غُرَر. (S.) ___ And The *best.* (K.) *and chiefest*, (TA,) of goods. or household furniture: (K:) pl. as above: (TA:) the *best* of anything: (S:) the *best*, (Mgh,) or *most precious and excellent*, (Aboo-Sa'eed,) of property ; as, for instance, *a horse*, and *an excellent camel*, (Aboo-Sa'eed, Mgh.) and *camels*, (TA.) and *a male slave.* (Aboo-Sa'eed. S. Mgh, Msb, K.) and *a female slave*, (S, Msb, K,) or *a clever female slave:* (Aboo-Sa'eed, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the face; in like manner as the terms رَقَبَة and رَأْس are employed: (Mgh:) Aboo-'Amr Ibn-El-Alà is related to have said that it there means *a white male slave* or *a white female slave:* but this is not a condition accord. to the doctors of practical law; for they hold the term to mean *a male* or *female slave whose price amounts to the tenth part of the whole price of blood:* (IAth:) or *to the twentieth part thereof:* (K, T:) or it means *a slave of the best sort.* (Mgh.) The Rájiz says,

كُلُّ قَتِيلٍ فِى كُلَيْبٍ غُرَّهْ * *
حَتَّى يَنَالَ القَتْلُ آلَ مُرَّهْ * *

Every one slain in retaliation for Kuleyb is as *a slave, until the slaying reach the family of Mur-*

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rah. (TA.) ___ Also *Goodness,* and *righteous conduct:* so in the saying, إِيَّاكُمْ وَالمُشَارَّةَ فَإِنَّهَا تَدْفِنُ الغُرَّةَ وَتُظْهِرُ العُرَّةَ [*Avoid ye contention,* or *disputation, for it hides goodness,* &c., *and manifests what is disgraceful*]. (TA.) [It is also an inf. n.: see 1, latter part.]

غِرَّةٌ *Negligence; inattention; inadvertence,* or *inadvertency; inconsiderateness; heedlessness;* or *unpreparedness:* (S, Mgh, Msb, K:) [pl. غِرَّاتٌ and غِرَرٌ: see an ex. of the former in a verse cited voce شَفَعَ, and exs. of both in a verse cited voce دَرَى.] It is said in a prov., الغِرَّةُ تَجْلِبُ الدِّرَّةَ *Inadvertence brings the means of subsistence:* (TA:) or *paucity of milk causes to come abundance thereof:* applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also غِرَارٌ.]) [Hence,] عَلَى غِرَّةٍ [*On an occasion of negligence,* &c.; *unexpectedly*]. (K in art. عرض; &c.) [And عَنْ غِرَّةٍ *In consequence of inadvertence:* see an ex. in a verse cited voce زَلَقٌ.] Also *Inexperience in affairs.* (S.) غِرَّةٌ and غِرَارَةٌ signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also غُرَّةٌ, second sentence. ___ غِرَّةٌ بِاللّٰهِ means *Boldness against God.* (Mgh.) [See also غِرٌّ.]

غُرَّى : see أَغَرُّ, near the end.

غَرَرٌ *Peril; danger; jeopardy; hazard;* or *risk.* (S, Mgh, Msb, K.) It is said in a trad., نَهَى عَنْ بَيْعِ الغَرَرِ *He* (Mohammad) *forbade the sale of hazard,* or *risk;* (S, Mgh, Msb;) *of which it is unknown*

whether the thing will be or *not;* (Mgh;) *such as the sale of fish in the water, and of birds in the air:* (S, Mgh:) or, accord. to 'Alee, *in which one is not secure from being deceived:* (Mgh:) or *of which the outward semblance deceives the buyer, and the intrinsic reality is unknown:* (TA:) or *that is without any written statement* (عُهْدَة), *and without confidence.* (As, Mgh.) ___ حَبْلٌ غَرَرٌ means غَيْرُ مَوْثُوقٍ بِهِ [i. e., app., *A bond,* or *compact, in which trust,* or *confidence, is not placed*]. (TA.) See also غَرِيرٌ.

غَرَارٌ *Paucity of milk* of a camel: (K:) or *deficiency thereof.* (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, سَبَقَ دَرَّتَهُ غِرَارُهُ [lit., *His abundant flow of milk preceded his paucity thereof*]: (As:) or سَبَقَ دَرَّتَهُ غِرَارَهُ [lit., *his paucity of milk preceded his abundance thereof;* agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also غِرَّةٌ]. (So in my copies of the S.) ___ Hence, *Paucity* of sleep. (As, A'Obeyd, S.) ___ [Hence also,] in prayer, *A deficiency in,* (K,) or *an imperfect performance of,* (S,) *the bowing of the body, and the prostration,* (S, K,) *and the purification.* (K.) And in salutation, The *saying* (*in reply to* وَعَلَيْكُمُ السَّلَامُ, *not* وَعَلَيْكُمُ السَّلَامُ: (T, TA:) or the *saying* سَلَامٌ عَلَيْكُمْ (K) or سَلَامٌ عَلَيْكَ (M) [without ال prefixed to سلام: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the *replying by saying* عَلَيْكَ, *not* عَلَيْكُمْ. (K.) This is said in explanation of a trad., لَا غِرَارَ فِى صَلَاةٍ وَلَا تَسْلِيمٍ [*There shall be no deficiency in prayer, nor in salutation*]: but accord. to one relation, it is لَا غِرَارَ فِى صَلَاةٍ وَلَا تَسْلِيمَ, meaning, that the person praying shall not salute nor be saluted: in the former case, تسليم is an adjunct to صلاة: in the latter, it is an adjunct to غرار, so that the meaning is, *There shall be no deficiency nor salutation in prayer.* (TA.) ___ Also *Little* sleep (S, K) &c. (K.) El-Farezdak uses the expression نَوْمُهُنَّ غِرَارٌ *Their sleep is little.* (TA.) ___ And particularly *Littleness of consideration;* denoting *haste.* (TA.)

You say, أَتَانَا عَلَى غِرَارٍ *He came to us in haste.* (S.) And لَقِيتُهُ غِرَارًا *I met him in haste.* (TA.) ___ And مَا أَقَمْتُ عِنْدَهُ إِلَّا غِرَارًا [*I remained not at his abode save*] *a little while.* (TA.) And لَبِثَ غِرَارَ شَهْرٍ *He* (a man, S) *tarried the space of a month.* (S, O, TA.) And لَيْتَ الْيَوْمَ غِرَارَ شَهْرٍ i. e. [*Would that the day were*] *of the length of a month.* (So in some copies of the S, and in the O: in other copies of the S, لَبِثَ الْقَوْمُ غِرَارَ شَهْرٍ [like the phrase immediately preceding].) ___ And, accord. to As, غِرَارٌ signifies *A way, course, mode,* or *manner.* (S, O, TA.) One says, رَمَيْتُ ثَلَاثَةَ أَسْهُمٍ عَلَى غِرَارٍ وَاحِدٍ [*I shot three arrows*] *in one course.* (S, O, TA.) And وَلَدَتْ فُلَانَةُ ثَلَاثَةَ بَنِينَ عَلَى غِرَارٍ, (S,) or عَلَى غِرَارٍ وَاحِدٍ, (TA,) i. e. [*Such a woman brought forth three sons,*] *one after another,* (S, TA,) *without any girl among them.* (TA.) And بَنَى الْقَوْمُ بُيُوتَهُمْ عَلَى غِرَارٍ وَاحِدٍ [app. *The people,* or *party, reared their tents,* or, perhaps, *their houses, in one line,* or *according to one manner*]. (S, O.) ___ Also The *model,* or *pattern, according to which iron heads* (S, K) of *arrows* (S) *are fashioned,* (S, K,) *in order to their being made right.* (K.) One says, ضَرَبَ نِصَالَهُ عَلَى غِرَارٍ وَاحِدٍ (S, TA) i. e. [*He fashioned his arrow-heads according to*] *one model,* or *pattern.* (TA.) ___ And The حَدّ [app. meaning *point,* or perhaps the *edge of the iron head* or *of the blade,*] of a spear and of an arrow and of a sword: [see also ذُبَابٌ:] and غَرٌّ also signifies the حَدّ of a sword: (K, TA:) or الغِرَارَانِ signifies *the two sides* of the [arrow-head called] مُعْبَلَة: (AHn, TA:) or *the two edges* of the sword: [see, again, ذُبَابٌ:] and غِرَارٌ, the حَدّ of anything that has a حَدّ: (S, O:) and the pl. is أَغِرَّةٌ. (S.)

غَرُورٌ *Very deceitful;* applied in this sense as an epithet to the present world; (Msb;) or *what deceives one;* (K;) such as a man, and a devil, or other thing; (As, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and غُرُورٌ signifies *a thing by which one is deceived,* of worldly goods or advantages: (S:) or the former signifies the *devil,* specially; (Yaakoob, S, K;) because he deceives men by false promises and by inspiring hopes; or because he

urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the *present world;* (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] Also *A medicine with which one gargles:* (S, K:) a word similar to لَدُودٌ and لَعُوقٌ and سَعُوطٌ (S) and سَفُوفٌ. (TA.)

غُرُورٌ *False,* or *vain, things; vanities:* (Zj, K:) as though pl. of غَرٌّ, inf. n. of غَرَّهُ: (Zj:) or pl. of غَارٌّ ; (Zj, K;) like as شُهُودٌ is pl. of شَاهِدٌ, and قُعُودٌ of قَاعِدٌ: (Zj:) or *what is false,* or *vain; a deception; a thing by which one is deceived.* (AZ.) See also غَرُورٌ.

غَرِيرٌ *Deceived; beguiled; made to desire what is vain,* or *false;* (A'Obeyd, K;) and so مَغْرُورٌ. (K.) And you say likewise, أَنَا غَرَرٌ مِنْكَ, in the sense of مَغْرُورٌ [*I am deceived by thee*]. (TA.) And مَغْرُورٌ signifies also A man *who marries to a woman in the belief that she is free, and finds her to be a slave.* (TA.) ___ See also غَرٌّ, in three places. ___ It is said in a prov., أَنَا غَرِيرُكَ مِنْ هٰذَا الأَمْرِ, meaning *I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration:* so says AZ: and Z says the like; i. e. *I* [*am one who*] *will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case:* or [it means *I am a deceived informant of thee respecting this affair;* for] as As says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, أَنَا غَرِيرُكَ مِنْهُ i. e. *I caution thee* [or *I am thy cautioner*] *against him;* (K, TA:) [i. e.,] مِنْ فُلَانٍ [*against such a one*]; (S, O;) meaning, as Aboo-Nasr says in the Kitáb el-

Ajnás, [*that*] *there shall not happen to thee, from him, that whereby thou shalt be deceived;* (S, O, TA;) as though he said, *I am thy surety,* or *sponsor, for that.* (AM, TA.) ___ [Hence, app., it is said that] غَرِيرٌ signifies also *A surety, sponsor,* or *guarantee.* (K, TA.) ___ And عَيْشٌ غَرِيرٌ *A life in which one is not made to be in fear:* (S, K, TA:) like عَيْشٌ أَبْلَهُ: (TA:) pl. غُرَّانٌ. (K.) ___ Hence, perhaps; or from الغِرَّةُ [app. as meaning inexperience], which is sometimes approved; (Har p. 607;) or because it [sometimes] deceives; (TA;) غَرِيرٌ also signifies *Good disposition* or *nature.* (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, أَدْبَرَ غَرِيرُهُ وَأَقْبَلَ هَرِيرُهُ

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His good disposition has regressed, or *departed, and his evil disposition has advanced,* or *come:* (S, Meyd, O, TA:) or *what deceived and pleased has gone from him, and what is disliked on his part, of evilness of disposition &c., has come.* (Meyd.)

غَرَارَةٌ, (S, Msb, K,) not غَرَارَةٌ, (K,) for the latter is vulgar, (TA,) *A sack,* syn. جُوَالِقٌ, (K,) *for straw &c.,* (S,) *resembling what is called* عِدْلٌ: (Msb:) [J says,] I think it is an arabicized word: (S:) pl. غَرَائِرُ. (S, Msb.)

غَارٌّ *Deceiving; beguiling; causing to desire what is vain,* or *false; a deceiver.* (TA.) ___ See also غُرُورٌ. And *Negligent; inattentive; inadvertent; inconsiderate; heedless; unprepared.* (S, K.) See also غِرٌّ.

غَرْغَرَةٌ *A sound with which is a roughness,* (K,) *like that which is made by one gargling with water.* (TA.) ___ The *sound of a cooking-pot when it boils.* (K.) ___ The *reciprocation of the spirit in the throat.* (S.) ___ *A word imitative of the cry of the pastor* (K, TA.) *and the like.* (TA.) [See also R. Q. 1.]

غُرْغُرَةٌ : see غُرَّةٌ: ___ and see أَغَرُّ.

أَغَرُّ *More,* or *most, negligent, inattentive, inadvertent, inconsiderate, heedless,* or *unprepared.* (Mgh.) See also غُرَّةٌ, second sentence. And *White;* (S, K;) applied to anything: (K:) pl. غُرٌّ (TA) and غُرَّانٌ (S) [and perhaps غُرَرٌ, as in an ex. voce ذُرْوَةٌ: but see what is said of this pl. in a later part of this paragraph]. You say رَجُلٌ أَغَرُّ الوَجْهِ *A man white of countenance.* (TA.) And قَوْمٌ غُرَّانٌ, (S,) and غُرٌّ, (TA,) *White people.* (S.) And امْرَأَةٌ غَرَّآءُ *A woman* [*white of countenance:* or] *beautiful in the front teeth.* (TA voce فَرَّآءُ.) See, again, غُرَّةٌ, second sentence. And الأَيَّامُ الغُرُّ *The days of which the nights are white by reason of the moon; which are the* 13*th and* 14*th and* 15*th;* also called البِيضُ. (TA.) And يَوْمٌ أَغَرُّ مُحَجَّلٌ: see art. حجل. And اللَّيْلَةُ الغَرَّآءُ *The night of* [i. e. *preceding the day called*] *Friday.* (O.) ___ Also A horse *having a* غُرَّةٌ [i. e. a *star,* or *blaze,* or *white mark, on the forehead* or *face*]: (S, Mgh, Msb, K:) or *having a* غُرَّةٌ *larger than a* دِرْهَمٍ, *in the middle of his forehead, not reaching to either of the eyes, nor inclining upon either of the cheeks, nor extending downwards;* it is *more spreading than the* قُرْحَةٌ, which is of the size of a دِرْهَمٌ, or less: or *having a* غُرَّةٌ *of any kind, such as the* قُرْحَةٌ or *the* شِمْرَاخٌ or *the like:* (L, TA:) and in like manner a camel *having a* غُرَّةٌ: (IAar:) fem. غَرَّآءُ. (Msb, K.) [See an ex. in a prov. cited voce بَهِيمٌ: and another (from a trad.) voce مُحَجَّلٌ.] ___ [Hence] الغَرَّآءُ *A certain bird,* (K, TA,) *black,* (TA,) *white-headed:* applied to the *male* and the *female:* pl. غُرٌّ; (K, TA;) which is also expl. in the K as signifying *certain aquatic birds.* (TA.) ___ And أَغَرُّ, (K, TA,) applied to a man, (TA,) One *whose beard occupies the whole of his face, except a little:* (K, TA:) as though it [his face] were a [horse's] غُرَّةٌ. (TA.) ___ And *Generous; open,* or *fair,* or *illustrious, in his actions;* (K;) applied to a man: (TA:) *eminent; noble;* as also غُرْغُرَةٌ : (S, K:) or *fair-faced:* or *a lord,* or *chief, among his people:* (Msb:) pl. غُرٌّ, (T, M,) accord. to the K غُرَرٌ, but the former is more correct,

(TA,) and غُرَّانٌ. (T, M, K.) And غُرَّى signifies *A woman of rank, eminence,* or *nobility, among her tribe.* (Sgh, K, TA.) ___ يَوْمٌ أَغَرُّ means *An intensely hot day:* (K, TA: afterwards expl. in the K as meaning [simply] *a hot day:* TA.) and in like manner one says هَاجِرَةٌ غَرَّآءُ, and ظَهِيرَةٌ غَرَّآءُ, (K, TA, expl. by As as meaning, *white by reason of the intense heat of the sun,* TA,) and وَدِيقَةٌ غَرَّآءُ. (K, TA.) ___ And سَنَةٌ غَرَّآءُ *A year in which is no rain.* (L in art. شهب.)

مَغْرُورٌ : see غَرِيرٌ, in two places.

مُغَارٌ (S, K) and مُغَارَّةٌ (TA) A she-camel *having little milk:* (S, K:) or *having lost her milk by reason of some accident* or *disease;* as some say, *on disliking her young one, and rejecting the milker:* (TA:) or *taking fright, and drawing up her milk,* (ISk, S,) *after yielding it freely:* (TA:) pl. مُغَارٌّ, (S, K,) imperfectly decl. [being originally مُغَارِرٌ]. (S.) ___ Hence, (TA,) *A niggardly,* or *tenacious, hand:* (K:) but accord. to the A and the TS, you say رَجُلٌ مُغَارُّ الكَفِّ, meaning *a niggardly,* or *tenacious, man.* (TA.)

غرب

1 **غَرَبَ**, aor. ـُ, (TA,) inf. n. غَرْبٌ, (K, TA,) *He*, or *it*, *went*, *went away*, *passed away*, or *departed*. (K, * TA.) ___ And *He retired*, or *removed*, (K, * TA,) عَنِ النَّاسِ [*from men*, or *from the people*]. (TA.) ___ And غَرَبَ, (S, K, TA,) aor. and inf. n. as above; (TA;) and غَرَّبَ ; (A, TA;) and تَغَرَّبَ ; (K, TA;) *He*, or *it*, *became distant*, or *remote;* or *went to a distance*. (S, A, K, TA.) One says, اُغْرُبْ عَنِّى *Go thou*, or *withdraw, to a distance from me*. (S.) ___ And غَرَبَ and غَرَّبَ *He*, or *it*, *became absent*, or *hidden*. (K.) The former is said of a wild animal, meaning *He retired from view*, or *hid himself, in his lurking-place*. (A.) ___ And غَرَبَتِ الشَّمْسُ, (S, Msb, TA,) aor. ـُ, (Msb,) inf. n. غُرُوبٌ (S, Msb, TA) and مَغْرَبٌ [which is anomalous] and مُغَيْرِبَانٌ [which is more extr.], (TA,) *The sun set:* (S, Msb, TA:) and غَرَبَ النَّجْمُ *The star set*. (TA.) غَرْبٌ [app. as an inf. n. of which the verb is غَرَبَ] signifies also The *being brisk, lively*, or *sprightly*. (K.) ___ And The *persevering* (K, TA) in an affair. (TA.) ___ غَرِبَتِ العَيْنُ, inf. n. غَرَبٌ, *The eye was affected with a tumour such as is termed* غَرْبٌ [q. v.] *in the inner angle*. (TA.) غَرُبَ, aor. ـُ, inf. n. غَرَابَةٌ or غُرْبَةٌ and غُرْبٌ, said of a man: see 5. ___ غَرُبَ, (K, TA,) inf. n. غَرَابَةٌ, said of language, (A, TA,) *It was strange*, or *far from being intelligible; difficult to be understood; obscure*. (A, * K, TA.) And in like manner, you say, غَرُبَتِ الكَلِمَةُ [which also signifies *The word was strange* as meaning *unusual*]. (A, TA.) غَرِبَ, aor. ـَ, (K, TA,) inf. n. غَرَبٌ, (TA,) *He*, or *it*, *was*, or *became*, *black*. (K, TA.) غَرِبَتْ said of a ewe or she-goat, *She was*, or *became*, *affected with the disease termed* غَرَبٌ *meaning as expl. below*. (S.) See also غَرَبٌ in another sense.

2 **غَرَّبَ**, inf. n. تَغْرِيبٌ: see 1, in two places: and 4, likewise in two places: ___ and see also 5. ___ Also *He went into the west:* (TA in this art.:) *he directed himself towards the west*. (TA in art. شرق.) One says, غَرِّبْ

شَرِّقْ [*Go thou to the west go thou to the east:* meaning *go far and wide*]. (A, TA.) [See also 4.] *He made,* or *caused.* him, or it, *to be,* or *become, distant, remote, far off,* or *aloof:* (Mgh:) *he removed, put away,* or *put aside,* him, or it; as also اغرب . (TA.) ___ And غَرَّبَ, (Msb,) inf. n. as above, (S, Mgh, Msb,) *He banished* a person *from the country,* or *town,* (S, * Mgh, * Msb, TA,) in which a dishonest action had been committed [by him]. (TA.) ___ And *He divorced* a wife. (TA, from a trad.) ___ And غَرَّبَهُ الدَّهْرُ, and غَرَّبَ عَلَيْهِ, *Fortune left him distant,* or *remote.* (TA.) تَغْرِيبٌ signifies also, accord. to the K, The *bringing forth white children:* and also, *black children:* thus having two contr. meanings: but this is a mistake; the meaning being, the *bringing forth both white and black children:* the bringing forth either of the two kinds only is not thus termed, as Saadee Chelebee has pointed out. (MF, TA.) Also The *collecting and eating* [*hail and*] *snow and hear-frost;* (K;) i. e., غُرَابٌ. (TA.) See also غَرْبٌ.

4 **إِغْرَابٌ** signifies The *going far* into a land, or country; as also تَغْرِيبٌ . (K.) And you say, غَرَّبَتِ الكِلَابُ *The dogs went far in search,* or *pursuit, of the object,* or *objects, of the chase.* (A, TA.) ___ See also 5. ___ And اغرب signifies *He made the place to which he cast,* or *shot, to be distant,* or *remote.* (A.) ___ Also, (TA,) inf. n. as above, (K, TA,) *He* (a horse) *ran much:* (K:) or اغرب فى جريه, said of a horse, (A, TA,) *he exceeded the usual bounds,* or *degree, in his running:* (A:) or *he ran at the utmost rate.* (TA.) ___ And اغرب فى الضَّحك, (A, K,) and استغرب فيه, (S, A, * K, *) and اُسْتُغْرِبَ (K, TA) i. e. فى الضّحك, and استغرب ضحكًا occurring in a trad. and استغرب عليه الضَّحكُ, and اغرب الضَّحكَ, (TA,) *He exceeded the usual bounds,* or *degree, in laughing;* (A, K, TA;) or *he laughed* [*immoderately,* or] *violently,* or *vehemently,* and *much:* (S, TA:) or *i. q.* قَهْقَهَ [q. v.]: (TA:) or اغرب signifies *he laughed so that the* غُرُوبٌ [or *sharpness and lustre* &c.] *of his teeth appeared:* (L, TA:) or اغرب فى الضحك means *he exceeded the usual bounds,* or *degree, in*

laughing, so that his

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eye shed tears [which are sometimes termed غَرْب]. (Har p. 572.) In the saying, in a certain form of prayer, أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ مُسْتَغْرِبٍ [*I seek protection by Thee from every devil* &c.], the meaning of مستغرب is thought by El-Harbee to be *exorbitant in evilness, wickedness,* or *the like;* as though from الاسْتِغْرَاب فِى الضَّحِك: or it may mean *sharp,* or *vehement, in the utmost degree.* (TA.) ___ And اغرب, (S, Msb,) inf. n. as above, (K,) *He did,* or *said, what was strange,* or *extraordinary.* (S, Msb, K.) You say, تَكَلَّمَ فَأَغْرَبَ *He spoke, and said what was strange,* and *used extraordinary words:* and يُغْرِبُ فِى كَلَامِه [*He uses strange,* or *extraordinary, words in his speech*]. (A, TA.) ___ Also, (TA,) inf. n. as above, (K,) *He came to the west.* (K, TA.) [See also 2.] اغرب also signifies *He had a white child born to him.* (TA.) ___ And إِغْرَابٌ signifies *Whiteness of the groins,* (K, TA,) *next the flank.* (TA.) You say, of a man, اغرب meaning *He was white in his groins.* (TK.) See also اغرب. غَرَبٌ as trans.: see 2. ___ إِغْرَابٌ said of a rider signifies His *making* his horse *to run until he dies:* (K:) or, accord. to Fr, one says, اعرب عَلَى فَرَسِه meaning he made his horse to run: [or اعرب فَرَسَه has this meaning: (see 4 in art. عرب:)] but he adds that some say اغرب. (O in art. عرب.) ___ And اغرب, (S, TA,) inf. n. as above, (K, TA,) *He filled* (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel. (TA.) Bishr (Ibn-Abee-Kházim, TA) says,

* وَكَأَنَّ ظُعْنَهُمُ غَدَاةَ تَحَمَّلُوا *

* سُفُنٌ تَكَفَّأُ فِى خَلِيجٍ مُغْرِبِ *

[*And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards* (or

moving from side to side like the tall palm-tree) *in a filled river* (or *canal*)]. (S.) ___ Hence, (TA,) إِغْرَابٌ signifies also *Abundance of wealth, and goodliness of condition:* (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning *He was endowed* (as though filled) *with abundance of wealth and with goodliness of condition,* is app. أُغْرِبَ; not (as is implied in the TK) أَغْرَبَ: the explanation of the verb in the TK is, *his wealth was,* or *became, abundant, and his condition was,* or *became, goodly.*] ___ One says also (of a man, S) أُغْرِبَ (with damm, K) meaning *His pain became intense,* or *violent,* (As, S, K, TA,) *from disease* or *some other cause.* (TA.) ___ And أُغْرِبَ عَلَيْهِ, accord. to the K, signifies *A foul,* or *an evil, deed was done to him;* and [it is said that] أُغْرِبَ بِهِ signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, *he did* [*to him*] *a foul,* or *an evil, deed.* (TA.) ___ And أُغْرِبَ said of a horse, *His blaze spread* (S, K) *so that it took in his eyes, and the edges of his eyelids were white:* and it is used in like manner to signify that *they were white by reason of what is termed* زَرَقٌ [inf. n. of زَرِقَ, q. v.]. (S, TA.) See its part. n., مُغْرَبٌ.

5 **تغرّب** : see 1, third sentence. ___ تغرّب and اغترب are syn., (S, Msb, K,) signifying *He became* [*a stranger, a foreigner;* or] *far,* or *distant, from his home,* or *native country;* (S, * Msb, K;) [*he went abroad, to a foreign place* or *country;*] and so غَرُبَ, aor. ـُ, inf. n. غَرَابَةٌ, (Msb,) or غُرْبَةٌ (MA) [and app. غُرْبٌ, this last and غُرْبَةٌ being syn. with تَغَرُّبٌ and اغْتِرَابٌ, and being like قُرْبَةٌ and قُرْبٌ inf. ns. of قَرُبَ]; and غَرَّبَ بِنَفْسِهِ, (Mgh, * Msb,) inf. n. تَغْرِيبٌ; (Msb;) and أَغْرَبَ, (Aboo-Nasr, S,) or this last signifies *he entered upon* الغُرْبَةَ [*the state,* or *condition, of a stranger,* &c.]. (Msb.) ___ And تغرّب signifies also *He came from the direction of the west.* (K.)

8 **اغترب** : see 5. ___ Also *He married to one not of his kindred.* (S, K.) It is said in a trad., اغْتَرِبُوا وَلَا

تضووا (TA) [expl. in art. ضوى].

10 **إستغرب** see 4, in four places. استغربه *He held it to be,* or *reckoned it,* غريب [i. e. *strange, far from being intelligible, difficult to be understood, obscure;* or *extraordinary, unfamiliar,* or *unusual;* and *improbable*]. (MA.)

غرب [an inf. n. of غرب, q. v., in several senses. ___ As a simple subst.,] *Distance,* or *remoteness;* and so غربة. (A, K.) غربة النَّوى [in one of my copies of the S غربة] means *The distance,* or *remoteness, of the place which one purposes to reach in his journey.* (S, TA.) ___ [And hence, used as an epithet, *Distant,* or *remote.*] You say نوًى غربة [in one of my copies of the S غربة] *A distant,* or *remote, place which one purposes to reach in his journey.* (S, A. *) And دار فلان غربة *The house,* or *abode, of such a one is distant,* or *remote.* (TA.) And دراهم غربة *Distant money* [so that it is *not easily attainable*]. (TA.) And عين غربة *A far-seeing eye:* and إنَّه لغرب العين *Verily he is far-seeing;* and of a woman you say غربة العين. (TA.) And الغرب is *syn. with* المغرب, (S, M, Msb, K,) which latter is also pronounced المغرب, with fet-h to the ر, but more commonly with kesr, (Msb,) or accord. to analogy it should be with fet-h, but usage has given it kesr, as in the case of المشرق; (TA;) [both signify *The west;*] الغرب is *the contr. of* الشَّرق; (M, TA;) and المغرب [is *the contr. of* المشرق, and] originally signifies *the place* [or *point*] *of sunset,* (TA,) as also مغربان الشَّمس; (K;) and is likewise used to signify *the time of sunset;* and also as an inf. n.: (TA:) and المغربان signifies *the two places* [or *points*] *where the sun sets;* i. e. *the furthest* [or *northernmost*] *place of sunset in summer* [W. 26 degrees N. in Central Arabia] *and the furthest* [or *southernmost*] *place of sunset in winter* [W. 26 degrees S. in Central Arabia]: (T, TA:) *between these two points are a hundred and eighty points, every one of which is called* مغرب; and so between the two points called المشرقان. (TA.) غرب signifies also The *first part* (S, K) of a thing (K) [and particularly] *of the run* of a horse. (S.)

___ And The حَدّ [or *edge*] (S, K) of a thing, as also غُرَابٌ , (K,) or of a sword and of anything; (S;) and thus [particularly] the غُرَاب of the فَأْس [or adz, &c.]. (S, K.) ___ And *Sharpness* (S, A, Msb, TA) of a sword, (TA,) or of anything, such as the فَأْس [or adz, &c.], and of the knife, (Msb,) and (Msb, TA) of the tongue: (S, A, Msb, TA:) and [as meaning *sharpness of temper* or *the like, passionateness, irritability,* or *vehemence,*] of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the edge of a sword &c.: whence the saying, أَرْهِفْ غَرْبَ ذِهْنِكَ لِمَا أَقُولُ (mentioned in the A and TA in art. ارهف) meaning *Sharpen the edge of thine intellect for what I say:*] and غَرْبَةٌ signifies the same. (TA.) And *Vehemence of might* or *strength,* or *of valour* or *prowess,* of men; syn. شَوْكَةٌ. (TA.) [And hence, app., *Briskness, liveliness,* or *sprightliness:* and *perseverance* in an affair: see the first paragraph.] ___ Also, [used as an epithet,] *Sharp,* applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, *That runs much:* (S, K:) or *that casts himself forward, with uninterrupted running, not desisting until he has gone far with his ride.* (TA.) And *A large* دَلْو [or *leathern bucket*], (S, Mgh, Msb, K, TA,) *made of a bull's hide,* (Mgh, TA,) *with which one draws water on the* [*camel,* or *she-camel, called*] سَانِيَة [q. v.]: (Msb:) of the masc. gender: pl. غُرُوبٌ. (TA.) So expl. in the following words of a trad.: أَخَذَ الدَّلْوَ عُمَرُ فَٱسْتَحَالَتْ غَرْبًا [*'Omar took the* دلو, *and it became changed into a* غرب]; i. e. when he took the دلو to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Aboo-Bekr. (IAth, TA.) ___ And *A* [*camel,* or *any beast, such as is called*] رَاوِيَة, (K, TA,) *upon which water is carried.* (TA.) ___ And accord. to the K, *A day of irrigation:* but [this is app. a mistake: for] Az says that Lth has mentioned the phrase فِى يَوْمِ غَرْبٍ, meaning thereby *in a day in which water is drawn with the* [*large bucket called*] غَرْب, [*for irrigation,*] *on the* [*camel,* or *she-camel, called*] سَانِيَة. (TA.) And *Tears* (K, TA) *when they come forth from the eye:* (TA:) or غُرُوبٌ signifies *tears;* (S;) and is pl. of غَرْبٌ. (TA.) A poet says,

مَا لَكَ لَا تَذْكُرُ أُمَّ عَمْرٍو * * *
إِلَّا لِعَيْنَيْكَ غُرُوبٌ تَجْرِى * * *

[*What aileth thee, that thou dost not mention Umm-'Amr but thine eyes have tears flowing?*]. (S, TA.) And it is said of Ibn-'Abbás, in a trad., كَانَ مِثَجًّا يَسِيلُ غَرْبًا i. e. [*He was an eloquent orator, flowing with*] *a copious and uninterrupted*

stream of knowledge, likened to غَرْب as meaning tears coming forth from the eye. (TA.) ___ And *A flowing,* (مَسِيلٌ, K,) or *vehement flowing,* (انْهِلَالٌ, A, K,) in one copy of the K انْهِمَالٌ [which means *a flowing*], (TA,) *of tears from the eye:* (A, K:) and *a single flow* (فَيْضَةٌ) of tears, and of wine. (K.) ___ And *A certain vein,* or *duct,* (عِرْقٌ,) *in the channel of the tears,* (S, Mgh,) or *in the eye,* (A, K,) *that flows* [*with tears*] *uninterruptedly;* (S, A, Msb, K;) *like what is termed* نَاسُورٌ. (S, Mgh.) One says of a person whose tears flow without intermission, بِعَيْنِهِ غَرْبٌ. (As, S, Mgh.) And [the pl.] الغُرُوبُ signifies *The channels of the tears.* (S.) ___ Also The *inner angle of the eye,* and the *outer angle thereof.* (S, A, K.) ___ And *A tumour in the inner angles of the eyes;* (Mgh, K;) as also غَرَبٌ . (Mgh.) ___ And *A pustule* (بَثْرَةٌ) *in the eye,* (K, TA,) *which discharges blood, and the bleeding of which will not be stopped.* (TA.) ___ And *Abundance of saliva* (K, TA) *in the mouth;* (TA;) and the *moisture thereof,* i. e., *of saliva:* (K:) pl. غُرُوبٌ. (TA.) And The *place where the saliva collects and remains:* (K, TA:) or the غَرْب in a tooth is the *place where the saliva* thereof *collects and remains:* (TA:) or غَرْبٌ, (TA,) or its pl. غُرُوبٌ, (S, TA,) signifies the *sharpness,* and مَآءٌ [meaning *lustre*], (S, TA,) of the tooth, (TA,) or of the teeth: (S, TA:) accord. to the T and M and Nh and L, غُرُوبُ الأَسْنَانِ signifies *the places*

where the saliva of the teeth collects and remains: or, as some say, *their extremities and sharpness and* مَآء [which may here mean either *water* or *lustre*]: or *the* مَآء *that runs upon the teeth:* (TA:) or *their* مَآء, *and shining whiteness:* (A, TA:) or *their fineness,* or *thinness, and sharpness:* or غُرُوبٌ signifies *the sharp,* or *serrated, edges* of the fore teeth: it is also, as pl. of غَرْبٌ, expl. as signifying the مَآء *of the* فَم [by which may be meant either the *water of the mouth* or the *lustre of the teeth,* for الفَمُ properly signifies the mouth and metonymically the teeth], and the *sharpness of the teeth:* and accord. to MF, as on the authority of the Nh, [but SM expresses a doubt as to its correctness,] it is also applied to the *teeth* [themselves]. (TA.) [See also شَنَبٌ, in two places.] أَصَابَهُ سَهْمُ غَرْبٍ and سَهْمُ غَرَبٍ , and سَهْمُ غَرْبٍ and سَهْمٌ غَرَبٌ , (S, Msb, * K,) the second of which, i. e. سَهْمُ غَرَبٍ , accord. to IKt, is the most approved, (MF,) mean *An arrow of which the shooter was not known* [*struck him*]: (S, Msb, K:) or, accord. to some, سهم غَرْبٌ signifies *an arrow from an unknown quarter;* سهم غَرَبٌ, *an arrow that is shot and that strikes another.* (TA.) And غَرْبٌ signifies also *A certain tree of El-Hijáz,* (K, TA,) *green,* (TA,) *large,* or *thick, and thorny,* (K, TA,) *whence is made* [or *prepared*] *the* كُحَيْل [i. e. *tar*] *with which* [*mangy*] *camels are smeared:* [or it is a coll. gen. n., for] its n. un. is with ة: so says ISd: كحيل is قَطِرَان, of the dial. of El-Hijáz: and he [app. ISd] says also, the أَبْهَل [q. v.] is the same as the غَرْبٌ, because قطران is extracted from it. (TA.) Hence, as some say, (K, TA,) the trad., (TA,) لَا يَزَالُ أَهْلُ الغَرْبِ ظَاهِرِينَ عَلَى الحَقِّ [*The people of the* غرب *will not cease to be attainers of the truth,* or *of the true religion*]: (K, TA:) or the meaning is, *the people of Syria,* because Syria is [a little to the] west of El-Hijáz: or *the people of sharpness, and of vehemence of might* or *strength,* or *of valour* or *prowess;* i. e. *the warriors against unbelievers:* or *the people of the bucket called* غَرْبٌ; i. e. *the Arabs:* or *the people of the west;* which meaning is considered by Iyád and others the most probable, because, in the relation of the trad. by Ed-Dárakutnee, the word in question is المُغْرِب. (L, TA.)

غُرْبٌ : see غُرْبَةٌ.

غَرْبٌ *Silver:* or *a* [*vessel such as is termed*] جَامٌ *of silver;* (S, K;) [i. e.] *a* [*drinking-cup* or *bowl such as is termed*] قَدَحٌ *of silver.* (L, TA.) A poet says,

* فَدَعْدَعَا سُرَّةَ الرَّكَآءِ كَمَا *

* دَعْدَعَ سَاقِى الأَعَاجِمِ الغَرْبَا *

cited in the S as being by El-Aashà but it is said in the L, IB says, this verse is by Lebeed, not by El-Aashà, describing two torrents meeting together; meaning, *And they filled the middle of the valley of Er-Rehà,* also, but less correctly, called Er-Rikà, *like as the cup-bearer of the* اعاجم [or *foreigners*] *fills the silver* قَدَحٌ with wine: the verse of El-Aashà in which [it is said that] غَرْبٌ occurs as meaning silver is,

* إِذَا ٱنْكَبَّ أَزْهَرُ بَيْنَ السُّقَاةِ *

* تَرَامَوْا بِهِ غَرْبًا وَنُضَارَا *

i. e. *When a white wine-jug is turned down so as to pour out its contents* [*among the cup-bearers*], *they hand it,* i. e. the wine in the cups, *one to another* [while it resembles *silver or gold*]: (L, TA:) غَرْبًا is here in the accus. case as a denotative of state, though signifying a substance: [and so نُضَارًا:] but it is said that غَرْبٌ and نُضَارٌ signify species of trees from which are made [drinkingcups or bowls such as are termed] أَقْدَاحٌ [pl. of قَدَحٌ]: and it is said in the T that نُضَارٌ signifies a species of trees from which are made yellow أَقْدَاحٌ. (TA.) ___ [In explanation of the last of the applications of غَرْبٌ mentioned above, it is said that] it signifies also *A species of trees* (T, S, ISd, TA) *from which are made white* [*drinking-cups* or *bowls of the kind termed*] أَقْدَاحٌ; (T, TA;) *called in Pers.* إِسْبِيدْ دَارْ [or إِسْپِيدَارْ]: (S:) [generally held to mean the *willow;* like the Hebr. עֲרָבִים; or particularly the species called *salix Babylonica:* a coll. gen. n.:] n. un. with ةٌ. (ISd, TA.) [Avicenna (Ibn-Seenà), in book ii. p. 279,

mentions a tree called غَرْب, but describes only the uses and supposed properties of its bark &c., particularizing its صَمْغ; whence it appears that he means the غُرْب, not the غَرَب.] ___ It also signifies *A* [*vessel of the kind termed*] قَدَح [perhaps such as is made from the species of trees above mentioned]: (K, TA:) and its pl. is أَغْرَاب. (TA.) ___ And *Gold.* (K.) ___ And *Wine.* (S, K.) ___ And The *water that drops from the buckets between the well and the watering-trough* or *tank,* (S, K,) *and which soon alters in odour:* (S:) or *any water that pours from the buckets from about the mouth of the well to the wateringtrough* or *tank, and that soon alters in odour:* or the *water and mud that are around the well and the watering-trough* or *tank:* (TA:) and (as some say, TA) the *odour of water and mud:* (K:) so called because it soon alters. (TA.) [Hence] one says, لا تغرب, [thus in the TA, so that it may be لا تَغْرُبْ or لا تُغَرِّبْ or لا تُغْرِبْ,] meaning *Spill not thou the water between the well and the watering-trough* or *tank, so as to make mud.* (TA.) Also *A certain disease in sheep* or *goats,* (S, K,) *like the* سَعَف *in the she-camel, in consequence of which the hair of the* خُرْطُوم [i. e. *nose,* or *fore part of the nose,*] *and that of the eyes fall off.* (S.) ___ And [*A colour such as is termed*] زَرَق [q. v.] *in the eye of a horse,* (K, TA,) *together with whiteness thereof.* (TA.) ___ See also غُرْب, latter half, in five places.

غُرُبٌ : see غَرِيب.

غُرْبَةٌ : see غُرْب, former half, in three places.

غُرْبَةٌ (S, K) and غُرْبٌ (K) [as simple substs. The *state,* or *condition, of a stranger* or *foreigner:* but originally both are, app., inf. ns. of غَرُبَ, like قُرْبَة and قُرْب of قَرُبَ, signifying] the *being far,* or *distant, from one's home,* or *native country;* (K;) *i. q.* اغْتِرَاب (S, K) and تَغَرُّب. (K.) Also, the former, *Pure,* or *unmixed, whiteness.* (IAar, TA.) [See مُغْرَب.]

غَرْبِىٌّ [*Of,* or *relating to, the west,* or *place of sunset; western*]: see غَارِبٌ. ___ [Also,] applied to trees (شَجَرٌ), *Smitten,* or *affected, by the sun at the time of its setting.* (K.) [Respecting the meaning of its fem. in the Kur xxiv. 35, see شَرْقِىٌّ.] And *A sort of dates:* (K:) but accord. to AHn, the word is غُرَابِىٌّ [q. v.]. (TA.) ___ And The [*sort of*] نَبِيذ *that is termed* فَضِيخ [i. e. *a beverage made from crushed unripe dates without being put upon the fire*]: (K, TA:) or [*a beverage*] *prepared only from fresh ripe dates; the drinker of which ceases not to possess selfrestraint as long as the wind does not blow upon him; but if he goes forth into the air, and the wind blows upon him, his reason departs:* wherefore one of its drinkers says,

* إِنْ لَمْ يَكُنْ غَرْبِيُّكُمْ جَيِّدًا *

* فَنَحْنُ بِٱللّٰهِ وَبِٱلرِّيحِ *

[*If your gharbee be not excellent, we* (*put our trust*) *in God and in the wind*]. (AHn, TA.) ___ And *A certain red* صِبْغ [i. e. *dye,* or *perhaps sauce,* or *fluid seasoning*]. (K.)

غَرِيبٌ *One of the most excellent kinds of grapes;* (K;) *a sort of grapes growing at Et-Táïf, in-*

tensely black, of the most exceuent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce عَجِيبَةٌ.] ___ Applied to an old man, *Intensely black* [app. *in the hair*]: or *whose hair does not become white,* or *hoary:* (TA:) or, so applied, *who blackens his white,* or *hoary, hair with dye:* (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. غَرَابِيبُ. (TA.) ___ أَسْوَدُ غِرْبِيبٌ means *Intensely black:* but if you say غِرْبِيبٌ سُودٌ, you make the latter word a substitute for

the former; because a word corroborative of one signifying a colour cannot precede; (S, K;) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, غَرَابِيبُ سُودٌ [in the Kur xxxv. 25], relating to mountains, means Streaks *having black rocks.* (TA.)

غُرَابٌ *A certain black bird,* (TA,) *well known;* (K, TA;) [the *corvus,* or *crow;*] *of which there are several species;* [namely, the *raven, carrioncrow, rook, jackdaw, jay, magpie,* &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Mohammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is غِرْبَانٌ (S, Msb, K) and غُرْبٌ (K) and (of pauc., S) أَغْرِبَةٌ (S, Msb, K) and أَغْرُبٌ; (Msb, K;) and pl. pl. غَرَابِينُ. (K.) When the Arabs characterize a land as fertile, they say, وَقَعَ فِى أَرْضٍ لَا يُطَيِّرُ غُرَابُهَا [*He lighted upon a land of which the crow will not be made to fly away;* because of its abundant herbage: see also طَيَّرَ]: and وَجَدَ ثَمَرَةَ الغُرَابِ [*He found the fruit of the crow*]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, طَارَ غُرَابُ فُلَانٍ [*The crow of such a one flew away*], meaning *the head of such a one became white,* or *hoary.* (A, TA. [See also a similar phrase below.]) Also, فُلَانٌ أَبْصَرُ مِنْ غُرَابٍ [*Such a one is more sharp-sighted than a crow*]: and أَحْذَرُ [*more cautious*]: and أَزْهَى [*more proud*]: and أَشْأَمُ [*more inauspicious*]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase غُرَابٌ غَارِبٌ, the epithet is added to give intensiveness to the signification. (TA.) غُرَابُ البَيْنِ has been expl. in art. الغُرَابُ ___. بين is the name of *One of the southern constellations,* [i. e. *Corvus,*] *consisting of seven stars* [*in the enumeration of Ptolemy*], *behind* الباطية [which is *Crater*], *to the south of* السِّمَاكُ الأَعْزَلُ [i. e. *Spica Virginis*]. (Kzw.) ___ أَغْرِبَةُ العَرَبِ is an appellation of *The blacks* [lit. *crows*] *of the Arabs; the black Arabs:* (K, TA:) likened to the birds called اغربة, in respect of their complexion: (TA:) *in all of them the blackness was derived from their mothers.* (MF, TA.) The أَغْرِبَة in the

Time of Ignorance were 'Antarah and Khufáf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Aboo-'Omeyr Ibn-El- Hobáb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishám Ibn-'Okbeh-Ibn-AbeeMo'eyt; but this last was a Mukhadram: and those among the Islámees, 'Abd-Allah Ibn-Khá- zim and 'Omeyr Ibn-Abee-'Omeyr and Hemmám [in the CK Humám] Ibn-Mutarrif and Munteshir Ibn-Wahb and Matar Ibn-Abee-Owfà and Taäbbata-Sharrà and Esh-Shenfarà and Hájiz; to the last of whom is given no appellation of the kind called nisbeh, (K, TA,) in relation to father, mother, tribe, or place. (TA.) ___ رِجْلُ الغُرَابِ signifies *A certain herb, called in the language of the Barbar* إِطْرِيلَال, (K, TA,) *and in the present day* زِرُّ الأَخِلَّة, (MF,) *resembling the* شِبْث [q. v., variously written in different copies of the K,] *in its stem and in its* جُمَّة [or *node whence the flower grows*] *and in its lower part,* or *root, except that its flower is white, and it forms grains like those of the* مَقْدُونِس [app. *scandix cerefolium* or *apium petroselinum*], (K, TA,) *nearly:* (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the بَرَص and the بَهَق, being drunk; and sometimes is added to it a quarter of a drachm of عَاقِرْ قَرْحَا, (K, TA,) which is [commonly] known by the name of عود القرح [i. e. عُودُ القَرْحِ, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskål (Flora Ægypt. Arab. p. cxix.), applied in El-Yemen to the cacalia sonchifolia, or to a species of senecio]; (TA;) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also رِجْلٌ: now applied to the *chelidonium hybridum* of Linn., *chelidonium dodecandrum* of Forsk.: (Delile's Floræ Ægypt. Illustr. no. 502:) in Bocthor's Dict. Français-Arabe, both the names of رجل الغراب and اطريلال are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck'shorn plantain,* also called *coronopus*).] ___ Also (i. e. رِجْلُ الغُرَابِ) *A certain mode of binding the udder of a camel,* (S, K,) *tightly,* (S,) *so that the young one cannot suck;* (K;) *nor will it undo.* (TA.) [Hence] one says, صُرَّ عَلَيْهِ رِجْلُ الغُرَابِ, meaning *The affair was,* or *became, difficult,* or *strait, to him:* (A, * K:) or *his life,* or *subsistence, was,* or *became, so.* (TA.) [And in like manner one says also أَصَرَّ, accord. to the TA: but this I think doubtful; believing that أَصَرَّ is

a mistranscription for صَرَّ, meaning that one says also صَرَّ عَلَيْهِ رِجْلَ الغُرَابِ i. e. *He bound him with a bond not to be undone,* or *that would not undo;* or *he straitened him.* See, again, رِجْلٌ; and a verse there cited as an ex.] الغُرَابَانِ signifies *The two lower extremities of the two hips,* or *haunches, that are next to the upper parts of the thighs:* (K, TA:) or *the heads,* and *highest parts, of the hips,* or *haunches:* (TA:) or *two thin bones, lower than what is called the* فَرَاشَة [or, app., فِرَاش, q. v.]: (K, TA:) or, in a horse and in a camel, *the two extremities of the haunches,* namely, *their two edges, on the left and right, that are above the tail, at the junction of the head of the haunch,* (As, S, TA,) *where the upper parts of the haunch, on the right and left, meet:* (TA:) or *the two extremities of the haunch that are behind the* قَطَاة [or *fore part of the croup*]: (IAar, TA:) pl. غِرْبَانٌ: Dhu-r-Rummeh says, referring to camels,

* تَقَوَّبَ عَنْ غِرْبَانِ أَوْرَاكِهَا الخَطْرُ *

meaning تَقَوَّبَتْ غِرْبَانُهَا عَنِ الخَطْرِ [*The prominences of their haunches were excoriated from the lashing with the tails*], the phrase being inverted, for the meaning is known; (S in this art.;) or تَقَوَّبَ may be for قَوَّبَ [i. e. the saying means *the lashing with the tails excoriated the prominences of the haunches*]: (S in art. خطر:) or غِرْبَانٌ signifies the *haunches* themselves, of camels: and is employed [by a synecdoche] to signify *camels* [themselves]: (IAar, TA:) and [the sing.] غُرَابٌ is also expl. as meaning the *extremity of the haunch that is next the back.* (L, TA.) ___ غُرَابٌ signifies also The *whole of the back of the head.* (K, TA.) You say, شَابَ غُرَابُهُ *The hair of the whole of the back of his head became white,* or *hoary.* (TA. [See a similar phrase above in this paragraph.]) ___ See also غُرْبٌ, former half, in two places. And *A bunch* of بَرِير [or fruit of the أَرَاك, q. v.]: (K:) or *a black bunch* thereof: pl. غِرْبَانٌ: (TA:) or غِرْبَانُ البَرِيرِ signifies *the ripe fruit of the* أَرَاك. (S.) And *Hail,* and *snow,* (K, TA,) and *hoar-frost:* from مُغْرِبٌ signifying the

dawn; because of their whiteness. (TA.)

غُرُوبٌ pl. of غَرْبٌ [q. v.]. ___ [Golius assigns to it the meaning of وِهَادٌ, which he renders *Depressiores terræ;* as on the authority of J: but I do not find this in the S.]

غَرِيبٌ (S, Msb, K) and غُرُبٌ (S, K) and غَرِيبِىٌّ (AA, TA) signify the same, (S, K, TA,) [*A stranger,* or *foreigner;*] one *far,* or *distant, from his home,* or *native country;* (Msb;) a man *not of one's own people:* (TA:) a man *not of one's own kindred;* an *alien with respect to kindred;* (S in explanation of the first;) pl. of the first غُرَبَآءُ; (S, TA;) and غُرْبٌ [also] is a pl. of غَرِيبٌ, like as قُرْبٌ is of قَرِيبٌ: (TA in art. زلف:) fem. of the first غَرِيبَةٌ; pl. غَرَائِبُ. (L, TA.) أَذَاعَتْ غَزْلَهَا فِى الغَرَائِبِ, a phrase used by a poet, means *She distributed her thread among the strange women:* for most of the women who spin for hire are strangers. (L, TA.) And one says وَجْهٌ كَمِرْآةِ الغَرِيبَةِ [*A face like the mirror of her who is a stranger*]: because, the غَرِيبَة being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And لَأَضْرِبَنَّكُمْ ضَرْبَ غَرِيبَةِ الإِبِلِ [*I will assuredly beat you with the beating of the strange one of the camels*] is a saying of El-Hajjáj threatening the subjects of his government; meaning, as a strange

camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قِدْحٌ غَرِيبٌ means [*An arrow, without feathers or head,*] *such as is not of the same trees whereof are the rest of the arrows.* (TA.) ___ غَرِيبٌ signifies also Language that is *strange;* [*unusual, extraordinary,* or *unfamiliar;*] *far from being intelligible; difficult to be understood;* or *obscure.* (Msb, TA.) Hence, مُصَنَّفُ الغَرِيبِ [*The composition on the subject of the strange kind of words &c.*]. (A, TA.) [Hence also الغَرِيبَانِ *The two classes of strange*

words &c., namely, those occurring in the Kur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ *A word*, or *an expression, that is* [*strange*, &c., or] *obscure:* (A, TA:) غَرِيبَةٌ applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to فَصِيحَةٌ: and its pl. is غَرَائِبُ. (Mz 13th نوع.) ___ [And hence it often signifies *Improbable.*] ___ Applied to a trad., it means *Traced up uninterruptedly to the Apostle of God, but related by only one person.* of the تَابِعُونَ or *of those termed* أَتْبَاعُ التَّابِعِينَ or *of those termed* أَتْبَاعُ أَتْبَاعِ التَّابِعِينَ. (KT.) [The fem.] غَرِيبَةٌ, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning *Black;* syn. سَوْدَآءُ. (TA voce عَزِيزَةٌ [q. v. It is perhaps used by poetic license for غَرِيبِيَّةٌ, fem. of غَرِيبِيٌّ.])

غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] ___ [Hence, as a subst.,] الغَرِيبَةُ signifies *The hand-mill:* so called because the neighbours borrow it, (A, K, TA.) and thus it does not remain with its owners. (A, TA.)

غُرَابِيٌّ *A sort of dates.* (AHn, K, TA. [See also غَرْبِيٌّ.]) In some copies of the K, for تمر is put ثمر: the former is the right. (TA.)

غَرِيبِيٌّ : see غَرِيبٌ.

غَارِبٌ [The *western side* of a mountain &c.]. You say, هٰذَا غَارِبُ الجَبَلِ and غَرْبِيُّهُ [*This is the western side of the mountain*], and [in the opposite sense] هذا شَارِقُ الجَبَلِ and شَرْقِيُّهُ. (TA in art. شرق.) Also The كَاهِلُ [or *withers*], (A, K, TA,) of the camel; (TA;) or the *part between the hump and the neck;* (S, A, Msb, K, TA;) *upon which the leading-rope is thrown when the camel is sent to pasture where he will:* (Msb:) pl. غَوَارِبُ. (Msb, K.) ___ Hence the saying, (S, &c.,) حَبْلُكِ عَلَى غَارِبِكِ [*Thy rope is upon thy withers*]; (S, A, Mgh, Msb, K, TA;) used (Msb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Msb, TA;) meaning *I have left thy way free,* or *open, to thee;* (TA;) *go whithersoever thou wilt:* (S, A, Mgh, Msb, K, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she

pastures; for when she sees the leading-rope, nothing is productive of enjoyment to her. (As, S, TA.) ___ الغَارِبَان signifies *The fore and kind parts of the back* [and *of the hump*]: and بَعِيرٌ ذُو غَارِبَيْنِ, *A camel whereof the part between the* غاربان [or *fore and kind parts*] *of the hump is cleft;* which is mostly the case in the بَخَاتِىّ, whose sire is the فَالِج [or large twohumped camel of Es-Sind] and his dam Arabian. (TA.) ___ And غَارِبٌ signifies also The *fore part of the hump:* thus in the following saying, in a trad. of Ez-Zubeyr: فَمَا زَالَ يَفْتُلُ فِى الذُّرْوَةِ والغَارِبِ حَتَّى أَجَابَتْهُ عَائِشَةُ إِلَى الخُرُوجِ i. e. [*And he ceased not to twist* the fur of] *the upper part and the fore part of the hump* [*until 'Áïsheh gave him her consent to go forth*]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave hun her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غارب, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the *upper portion of the fore part of the hump.* (Lth, TA.) ___ Also The *upper part of a wave:* (Lth, TA:) غَوَارِبُ المَآءِ means *the higher parts of the waves of water;* (S, K, TA;) likened to the غوارب of camels: (S, TA:) or *the higher parts of water.* (TA.) ___ And The *highest part* of anything. (Msb, TA.) See also غُرَابٌ, first quarter.

مَغْرِبٌ and مَغْرَبٌ: see غَرْبٌ, first quarter, in four. places. You say, لَقِيتُهُ مَغْرِبَ الشَّمْسِ (K, TA) and مَغْرِبَانَهَا (K, * TA) and مَغْرِبَانَاتِهَا (TA) and مُغَيْرِبَانَهَا (S, K) and مُغَيْرِبَانَاتِهَا (S, * K) *I met,* or *found, him,* or *it, at sunset.* (K, TA.) [It is said that] مُغَيْرِبَانٌ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from مَغْرِبَانٌ. (S, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) ___ مَغْرِبٌ signifies also *Anything* [meaning *any place*] *that conceals, veils,* or *covers, one:* pl. مَغَارِبُ, which is applied to the *lucking-places* of wild animals. (Az, TA.)

مُغْرَبٌ : see 4, latter half. ___ Also *White;* (S, K;) as an epithet applied to anything: or that *of which every partis white;* and this is the ugliest kind of whiteness. (K.) And *White in the edges of the eyelids;* (S, K;) as an

epithet applied to anything: (S:) a camel *of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white:* (IAar, TA:) and a horse *of which the blaze upon his face extends beyond his eyes.* (TA.) And عين مغربة *An eye which is blue* [or *gray*], *and of which the edges of the lids, and the surrounding parts, are white:* when the iris also is white, the إغراب is of the utmost degree. (TA.) ___ Also The *dawn of day:* (K, TA:) so called because of its whiteness. (TA.)

عنقآء مغرب (A, K) and مغربة and مغرب, and العنقآء المغرب, (K,) *A certain bird, of which the name is known, but the body is unknown:* (A, K:) or *a certain great bird, that goes far in its flight* or they are words having no meaning [except the meanings here following]. (A, L, K.) [See also art. عنق.] ___ *Calamity,* or *misfortune.* (K.) طارت به عنقآء مغرب means *Calamity,* or *misfortune, carried him off,* or *away.* (TA.) [See, again, art. عنق.] ___ And The *summit of an* [*eminence of the kind called*] أكمة: (K:) or العنقآء المغرب signifies *the summit of an* أكمة *on the highest part of a tall,* or *long, mountain* so says Aboo-Málik, who denies that it means a bird. (TA.) ___ And [The people, or the woman,] *that has gone far into a land,* or *country, so as not to be perceived nor seen:* (K:) thus is expl. in the T العنقآء المغرب, as transmitted from the Arabs, with the ة suppressed in like manner as it is in لحية ناصل meaning an intensely white beard. (TA.)

مغربان ; pl. مغربانات: see غرب, first quarter: and see also مغرب, in two places.

مغربى [and مغربى, or, accord. to some, the former only, but the latter is now common, *Of the west; western:* now generally meaning *of the part of Northern Africa west of Egypt* or *of North-Western Africa:* as applied to a man, its pl. is مغاربة.]

شأو مغرب and مغرّب [*A term,* or *limit,* &c.,] *distant,* or *remote.* (S.) ___ And خير مغرب *Fresh,* or

recent, information, or *news, from a foreign,* or *strange, land* or *country.* (TA.) One says, هَلْ جَآءَكُمْ مُغْرِبَةُ خَبَرٍ *Has any information,* or *news, come to you from a foreign,* or *strange, land* or *country?* (Yaakoob, S, TA:) and هَلْ مِنْ مُغْرِبَةِ خَبَرٍ (A'Obeyd, A, Msb, TA) and مُغَرَّبَةِ خَبَرٍ (A'Obeyd, Msb, TA) *Is there any information from a distant place?* (A;) or *any occasion of such information?* (Msb;) or *any new information from a distant land* or *country?* or, accord, to Th, مُغْرِبَةُ خَبَرٍ means *new,* or *recent, information.* (TA.) [See an ex. voce جنب: and see also .]مُقْرِبٌ ___ المُغْرِبُونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِيكُمْ مُغْرِبِينَ, (Hr, Nh, TA,) is expl. [app. by Mohammad] as meaning *Those in whom the jinn* [or *demons*] *have a partnership,* or *share:* so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, K, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Kur xvii. 66. (Nh, TA.) ___ And مُغْرِبٌ signifies also One *going,* or *who goes, to,* or *towards, the west.* (S.) [See an ex. voce مُشْرِقٌ.]

مُغْرَبَانٌ ; pl. مُغْرَبَانَاتٌ: see مُغْرِبٌ, in two places.

مُسْتَغْرِبٌ : see 4, former half.

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غربل

Q. 1 **غَرْبَلَهُ** , (S, MA, O, K,) inf. n. غَرْبَلَةٌ, (TA,) *He sifted it;* (MA;) *i. q.* نَخَلَهُ; (K;) namely, flour, &c., (S, O,) or earth, or mould. (MA.) ___ And [hence, app.,] *He dispersed it,* or *scattered it.* (Sh, TA.) ___ And *He cut it,* or *severed it;* syn. قَطَعَهُ: (S, O, and so in the CK:) or *he cut it in pieces;* syn. قَطَّعَهُ. (So in several copies of the K and in the TA.) ___ And غَرْبَلَ القَوْمَ *He slew,* and *crushed* [lit. *ground*], *the people,* or *company of men.* (K.) Hence the saying, in a trad., كَيْفَ بِكُمْ إِذَا كُنْتُمْ فِى زَمَانٍ يُغَرْبِلُ النَّاسُ فِيهِ (O, * TA) i. e. [*How* will it be *with you when ye shall be in a time when men*] *shall be slain,* and *crushed?* (TA:) or the meaning is, *when the best of them shall be taken away and the worst of them shall remain;* like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, *when they shall be searched to the utmost, and pursued one after another?* agreeably with the saying of Mekhool Ed-Dimashkee, دَخَلْتُ الشَّأْمَ فَغَرْبَلْتُهَا غَرْبَلَةً حَتَّى لَمْ أَدَعْ عِلْمًا إِلَّا حَوَيْتُهُ [*I entered Syria, and searched it to the utmost in such a manner that I left not a science but I acquired it*]. (TA.) ___ And غُرْبِلَ القَتِيلُ *The slain man became swollen,* or *inflated, and raised his legs.* (TA.)

غَرْبَالٌ [*A sieve;*] *a certain thing well known;* (S, O;) the *thing with which one sifts:* (K:) pl. غَرَابِيلُ. (O.) ___ And (O, K, TA) hence, as being likened thereto in respect of its circular shape, (TA,) *A tambourine:* (O, K, TA:) whence the trad., أَعْلِنُوا النِّكَاحَ وَٱضْرِبُوا عَلَيْهِ بِٱلْغَرْبَالِ [*Publish ye the marriage, and beat for it the tambourine*]. (O, TA.) ___ And *One who makes known what has been told him, in a malicious,* or *mischievous, manner, so as to occasion discord,* or *dissension.* (K, TA.)

غُرْبِيلٌ a word said to signify *A sparrow:* occurring in the saying, in a trad. of Ibn-EzZubeyr, أَتَيْتُمُونِى فَاتِحِى أَفْوَاهِكُمْ كَأَنَّكُمُ الغَرَبِيلُ [*Ye came,* or *have come, to me opening your mouths as though ye were the sparrow*]. (TA.)

مُغَرْبَلٌ [*Sifted.* ___ And hence, app.,] *Dispersed,* or *scattered.* (TA.) ___ And The *low, base, vile,* or *mean,* (K, TA,) of men; as though he had come forth from the غَرْبَال [or sieve]. (TA.) ___ And *Slain and swollen* or *inflated.* (A'Obeyd, S, O, K.) ___ And مُلْكٌ مُغَرْبَلٌ *Dominion passing away.* (O, K.)

غرث

1 **غَرِثَ**, aor. ـَـ, (S, A, O, K,) inf. n. غَرَثٌ, (S, O,) *He hungered:* (S, A, O, K:) or, as some say, *in the slightest degree:* and some say, *vehemently.* (TA.) And accord. to Aboo-'Amr Esh-Sheybánee, one says, غَرِثُوا بإبِلِ فُلَانٍ, meaning *They took the camels of such a one wrongfully:* and a man says to another, وَيْلَكَ غَرِثْتَ بِي وتَرَكْتَ حَقَّكَ [app. meaning *Woe to thee: thou hast wronged me, and hast left,* or *neglected, thy right*]. (O.)

2 **غرّث**, (S, A, O,) inf. n. تَغْرِيثٌ, (S, A, O, K,) *He made hungry; made to hunger.* (S, A, O, K.) You say, غرّث كلابه *He made his dogs hungry.* (S, O.)

غَرْثَانُ *Hungry:* [or, accord. to some, *in the slightest degree:* and accord. to some, *vehemently:* (see the verb:)] you say قومٌ غَرْثَى [using the fem., i. e. *a hungry people* or *party*], (S, A, * O, K,) and غَرَاثَى, (S, O, K,) and also with kesr to the ث [i. e. غَرَاثِ] accord. to a copy of the S, (TA,) and غَرَاثٌ: (S, A, O, K:) the fem. is غَرْثَى; (S, A, O, K;) pl. غَرَاثٌ. (S, O, K.) And you say امْرَأَةٌ غَرْثَى الوِشَاحِ, meaning *A woman slender in the waist:* (S, A, O, K:) because she does not fill her وشاح [q. v.] which is therefore as though it were hungry. (S, O.)

غرد

1 **غَرِدَ** : see the next paragraph, in three places.

2 **غرّد** , inf. n. تَغْرِيدٌ, *It* (a bird) *sang,* or *warbled,* or *uttered its voice;* as also غَرِدَ : (As, L:) *it,* or *he,* (a bird, S, A, K, and a man, S, as is implied in a verse there cited, and L,) *prolonged its,* or *his, voice,* and *singing, and modulated it sweetly,* or *warbled;* (Lth, S, A, Msb;) and so غَرِدَ , inf. n. غَرَدٌ; (S, L, Msb;) and تغرّد : (S:) or *raised its,* or *his, voice, and prolonged it, modulating it sweetly,* or *warbling;* (L, K;) as also غَرِدَ , aor. ـَـ ; and so تغرّد , and اغرد : (K:) and *it* (a pigeon) *cooed: it* (the [bird called] مُكَآء) *whistled: it* (the cock) *crowed: it* (the fly) *buzzed,* or *hummed: he* (the ass) *uttered a hoarse,* or *rough, sound;* as also تغرّد . (L.) غرّد is trans. as well as intrans.; or it may be rendered as though trans. by the suppression of the preposition [ل]. (L.)

4 **أَغْرَدَ** see 2. أَغْرَدَنِى, said of a turtle-dove, means *It gladdened me by its cooing.* (ElHejeree, L.)

5 **تَغَرَّدَ** see 2, in three places.

10 **استغرد الرَّوْضُ الذُّبَابَ** *The meadows,* or *gardens, by their luxuriance* (نَعْمَة, as in the L and in some copies of the K, in other copies of the K نَغْمَة, TA), *excited the flies to buzz,* or *hum.* (L, K.)

Q. Q. 3 **اغْرَنْدَاهُ** , (K,) and اغْرَنْدَى عَلَيْهِ, (AZ, S, K,) inf. n. اغْرَنْدَآءٌ, (AZ, S,) *He overcame him;* (A'Obeyd, K;) *he set upon him,* or *assailed him,* or *overcame him, with reviling and beating and violence;* (AZ, A'Obeyd, S, K;) like اغْلَنْتَى (AZ, A'Obeyd, S,) and اسْرَنْدَى. (TA. [See the last of these verbs, in art. سرد, and the verse there cited.])

غُرْد : see غُرْد. Also *A* [*booth of reeds*, or *canes*, &c., *such as is called*] خُصّ, (Ibn-'Abbád, O, K.)

غُرْد : see غُرَد. Also, (Ks, AHn, S, K,) and غُرْدة , (AHn, K,) or غُرْد and غُرْدة are like تُبْن and تُبْنة [the former a coll. gen. n. and the latter its n. un.], (S,) and غُرْد (Fr, AHn, S, K) and غُرْدة , (AHn, K,) or غُرْد and غُرْدة are like تَمْر and تَمْرة [the former a coll. gen. n. and the latter its n. un.], (S,) and غَرْد (K) and غَرْدة , (AHn, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and غَرَاد (AA, K) and غَرَادة , (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] (AA, L,) and مَغْرُود , (Fr, AHeyth, K,) with damm, (K,) of the measure مُفْعُول, which is a measure very rare, (Fr, AHeyth, TA,) or this is مَغْرُود , (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) *A species of* كَمْأَة [or *truffles*]: (Ks, AHn, S, K:) or *small* كمأة : or *bad* كمأة : (AHn, L:) pl. (of غُرْد, S, or of غُرْد, Fr, S) غُرْدة, (Fr, S, K,) like as قُرْدة is of قُرْد, (S,) or جُبْأَة of جُبْء, (Fr, S,) [or, accord. to some, this is a quasi-pl. n., (see جُبْء,)] and (of both of these, S) غِرَاد, (S, K,) like as ذِئَاب is pl. of ذِئْب, and كِلَاب of كَلْب, (S,) and (of مَغْرُود [or مَغْرُود], S) مَغَارِيد. (S, K.)

غَرَد : see the next preceding paragraph.

غَرِد (Lth, As, S, L, Msb, K) and غُرْد , (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and مُغْرِد (L, K) and غَرِيد , (L, TA,) or غُرَيْد , (TA,) and غُرَيِّد [which has an intensive signification], applied to a bird, (As, S, A, K,) and to a man, (L,) *Singing, warbling,* or *uttering the voice:* (As, L:) or *prolonging the voice,* and *the singing, and modulating it sweetly,* or *warbling:* (Lth, S, L, Msb:) or *raising the voice, and prolonging it, modulating it sweetly,* or *warbling.* (L, K.) [See also 2.]

غُرْدة and غُرَدة and غَرْدة: see غُرْد.

غَرَاد and غَرَادة: see غُرْد.

غَرِيد , or غُرَيْد: see غَرِد.

غَرَّاد an appellation applied by the people of El-'Irák to *A maker of* [*the booths called*] أَخْصَاص [pl. of خُصّ,

with which غَرْدٌ is syn.], and *of* [*the fabrics of reeds*, or *canes, called*] حَرَادِىّ [pl. of حُرْدِىٌّ or حُرْدِيَّةٌ].

(O.)

غُرَيِّدٌ : see غَرِدٌ.

اغرود and اغرودة [i. e. أُغْرُودٌ and أُغْرُودَةٌ, in measure like أُسْلُوبٌ and أُحْدُوثَةٌ,] *A song* or *a singing* [or *a warbling*, of a bird, &c.]: pl. أَغَارِيدُ. (Har p. 445.) One says طَائِرٌ مُسْتَمْلَحُ الأَغَارِيدِ [*A bird whose songs*, or *warblings, are esteemed sweet*]. (A.)

مُغَرِّدٌ : see غَرِدٌ.

مُغْرَنْدٌ act. part. n. of Q. Q. 3 [q. v.]. (S.)

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مَغْرُودٌ and مُغْرُودٌ: see غَرْدٌ.

أَرْضٌ مَغْرُودَآءُ *Land abounding with* [*the species of truffles called*] غَرْدٌ: (K:) or *having in it* مَغَارِيدُ [pl. of مُغْرُودٌ]. (O.)

رَوْضٌ مُسْتَغْرِدٌ *Luxuriant meadows* or *gardens* [*that excite the flies to buzz*, or *hum:* see 10]. (TA.)

غرز

1 **غَرَزَ**, aor. ـِ, (S, K,) inf. n. غَرْزٌ, (S,) *He pricked* a thing with a needle, (S, K,) and with a stick or the like. (K in art. نخس.) ___ *He inserted* a needle into a thing; as also غرّز: (TA:) *he stuck,* (TA,) or *fixed,* (Msb, TA,) a thing, (Msb,) or a stick, (TA,) into the ground; (Msb, TA;) *he inserted and fixed* a stick into the ground; (Mgh;) *he planted* a tree; [like غَرَسَ;] (TA;) with the same aor., (Msb,) and the same inf. n.; (Mgh, Msb;) as also اغرز. (Msb.) ___ [Hence,] غَرَزَ رِجْلَهُ فِى الغَرْزِ, (S, K,) or فِى الرِّكَابِ, (A,) aor. and inf. n. as above, (S,) *He put his foot into the* غَرْز, (S, K,) or *stirrup;* (A;) as also اغترز [alone, from غَرْزٌ meaning a kind of stirrup]. (A, K.) ___ [Hence also,] غَرَزَتِ الجَرَادَةُ; and غرّزت, (TA,) or غرّزت بِذَنَبِهَا, inf. n. تَغْرِيزٌ; (S;) *The locust stuck her tail into the ground to lay her eggs.* (S, TA.) ___ And hence, أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنَبَهُ [*He stayed.* or *abode, in our land, and remained fixed,* or] *did not quit it.* (A and TA in art. غرز ___.) ذنب and غُرِّزَ are also said of anything when one means *It was tucked up* (شُمِّرَ) into a thing. (TA.) It is said in a trad. of El-Hasan, وَقَدْ غَرَّزَ ضُفُرَ رَأْسِهِ, i. e., *And he had twisted* [*the locks* or *plaits of*] *his hair, and inserted its extremities into its roots.* (TA.) غَرَزَ, aor. ـَ, (Sgh, K,) inf. n. غَرْزٌ, (TK,) *He obeyed the Sultán after having been disobedient to him:* (Sgh, K:) as though he laid hold of his غَرْز [or stirrup] and went with him. (TA.) غَرَزَتْ, (S, A, K,) aor. ـُ, (S,) inf. n. غَرَازٌ (A, K) and غَرْزٌ, (K,) *She* (a camel, S, A, K, and a sheep or goat, and an ass, TA) *had little milk; her milk became little.* (S, K.)

2 **غَرَّزَ** see 1, in four places. غرّز النَّاقَةَ *He abstained from milking the she-camel:* (A:) and غرّز الغَنَمَ *he ceased to milk the ewes* or *she-goats, desiring that they should become fat:* (TA:) and غُرِّزَتِ النَّاقَةُ, inf. n. تَغْرِيزٌ, *the she-camel was left unmilked:* or *her udder was dashed with cold water in order that her milk might cease:* or *she was left unmilked once*

between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غزر:]) or تَغْرِيزٌ signifies the *sprinkling a she-camel's udder with water, then daubing the hand with earth or dust and slapping the udder, so that the milk is driven upwards, then taking her tail and pulling it vehemently, and slapping her with it, and leaving her; whereupon she goes away for a while at random.* (AHn, TA.) It is said in a trad. of 'Atà, that he was asked respecting the تغريز of camels; and answered, If it be for emulation, [to make them more fat than those of other men,] no; but if from a desire of putting them in a good state for sale, yes: and IAth says that the تغريز thereof may mean them *increase,* or *offspring,* (نِتَاج,) and *fatness;* from غَرْزُ الشَّجَرِ [the planting of trees]; but that the more proper explanation is that before given [which appears to be one of the explanations here preceding]. (TA.)

4 **أَغْرَزَ** see اغرز الوادى. غَرَزَ *The valley produced the plant called* غَرَز. (K, TA.)

8 **إِغْتَرَزَ** see اغترز السَّيْرُ ___. غَرَزَ *The journeying,* or *time of journeying,* (السَّيْرُ, K, or المَسِيرُ, S,) *drew near:* (S, K:) or *his journeying,* or *time of journeying, drew near:* (TA:) from غَرْزٌ [meaning a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. السَّيْرَ; agreeably with what I find in a copy of the A, اغترزت السَّيْرَ, expl. by دنا مسيرك.] ___ It is said in a trad., that a man asked him [meaning, app., Mohammad,] respecting the most excellent warring against unbelievers, and that he was silent respecting at until اغترز فى الجمرة الثَّالثة, i. e., *He entered upon* [the period of] *the third* جَمْرَة: [meaning, that the most excellent is when the weather has become hot; because warring is then the most arduous: see جَمْرَة:] like as the foot of the rider enters into the غَرْزٌ [or stirrup]. (TA.)

غَرْزٌ The *stirrup* (S, Mgh, K) *of the camel's saddle,* (S, Mgh,) *made of skin,* (S, K,) *sewed;* (TA;) that of iron [or brass] or wood being called رِكَابٌ; (S;) the *camel's stirrup:* (Msb:) IAar says that *it is to the she-camel like the* حِزَام *to the horse:* but others say, that *it is to the camel like the* رِكَاب, *to the mule.* (TA.) You say, الْزَمْ غَرْزَ فُلَانٍ [lit. *Keep thou to the stirrup of such a one;* meaning,] *keep*

thou to the commands and prohibitions of such a one. (K, TA.) And اشْدُدْ يَدَيْكَ بِغَرْزِهِ *Cleave thou to him,* (A, K,) *and leave him not.* (A.) And it is said in a trad., اسْتَمْسِكْ بِغَرْزِهِ, meaning, *Cling thou to him, and follow what he says and does, and disobey him not;* like as one lays hold upon the stirrup of the rider and goes with him. (TA.) Also sing. of غُرُوزٌ, which signifies *Sprigs ingrafted upon the branches of the grape-vine.* (K.)

غَرَزٌ *A species of panic grass* (ثُمَام), (K, TA,) *small, growing upon the banks of rivers, having no leaves, consisting only of sheaths* (أَنَابِيب) *set one into another; and it is of the plants called* حَمْض: or, as some say, the [*kind of rush called*] أَسَل: and *spears* are so called as being likened thereto: As says, it is *a plant which I have seen in the desert, growing in plain,* or *soft, tracts of land:* (TA:) or *its growth is like that of the* [*sweet rush called*] إِذْخِر; *of the worst of pasture:* (K, TA:) AHn says, *it is an unwholesome pasture; for when the she-camel that pastures upon it is slaughtered, the* غَرَز *is found in her stomach separate from the water, not diffused: and it does not beget the cattle strength:* the n. un. is with ة: it has been erroneously mentioned as being called عَرَز, with the unpointed ع (TA.)

غَرْزَةٌ *A single puncture;* syn. خَرْزَةٌ. (TA in art. خرز.)

غُرْزَةٌ [*i. q.* خُرْزَةٌ; q. v.: see Freytag's Arab. Prov., i. 626: in the present day applied to *A stitch:* expl. by Golius, as on the authority of Meyd, as signifying *sutura seu consutio vestis, quæ densioribus fit punctorum interstitiis* the pl. is غُرَزٌ; not غُرُزٌ, as in the Lex. of Golius.)

غَرِيزَةٌ *Nature:* or *natural, native, innate,* or *original, disposition, temper,* or other *quality* or *property; idiosynerasy;* [of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; as though signifying *a disposition,* &c., *implanted* by the Creator;] syn. طَبِيعَةٌ, (Lh, S, Msb, K,) and قَرِيحَةٌ, (S,) and سَجِيَّةٌ,

(TA.) and أَصْلٌ; (Lh, TA;) *whether good or bad; as,* for instance, *courage,* and *cowardice:* pl. غَرَائِزُ. (TA.)

غَرِيزِىٌّ [*Natural, native,* or *innate.*]

جَرَادَةٌ غَارِزٌ *A locust that has stuck her tail into the ground to lay her eggs;* as also غَارِزَةٌ, and مُغْرِزَةٌ . (K.) ___ [Hence the saying, مَا طَلَعَ السِّمَاكُ قَطُّ إِلَّا غَارِزًا ذَنَبَهُ فِى بَرْدٍ] *Es-Simák has never risen* aurorally *unless in conjunction with cold*]; meaning السِّمَاكُ الأَعْزَلُ, a well-known star in the sign of Libra, [a mistake for Virgo, for it is Spica Virginis, the Fourteenth Mansion of the Moon,] which rises with the dawn on the 5th of Tishreen el-Owwal, [or October O. S., nearly agreeing with my calculation, accord. to which it rose aurorally in Central Arabia, about the commencement of the era of the Flight, on the 4th of October O. S.,] (A, * TA.) when the cold commences. (TA.) ___ [Hence also the saying,] هُوَ غَارِزٌ رَأْسَهُ فِى سَنَتِهِ *He is ignorant,* (Sgh, K,) *and departs from the care of himself which is incumbent on him and pertaining to him.* (Sgh, TA.) Also غَارِزٌ A she-camel, (S, K,) [and a ewe or a she-goat,] and an udder, (TA,) *having little milk:* (S, K, TA:) or a she-camel *that has drawn up her milk from her udder:* (As, S:) pl. غُرَّزٌ (TA) [and غَوَارِزُ, for] you say also غَنَمٌ غَوَارِزُ. (AZ, TA.) ___ [Hence,] عُيُونٌ غَوَارِزُ *Eyes that shed no tears.* (AZ, TA.) ___ [Hence also,] غَارِزٌ applied to a man, [*Parum seminis habens;* and hence,] *that seldom indulges in* نِكَاحٍ: pl. غُرَّزٌ. (TA.)

تَغْرِيزٌ, sing. of تَغَارِيزُ, (K,) which signifies *Offsets of palm-trees,* &c., *that have been transplanted.* (Kt, S, K.)

مَغْرِزٌ The *place of growth,* [or *of insertion,*]

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(أَصْلٌ,) of a feather, and the like, [such as a tooth, and also of the neck,] and of a rib, and of the udder; [of which last, and of the

neck, and the like, it means the *base*, which is also termed اصل:] pl. مَغَارِزُ. (TA.) ___ [Hence,] The *place in which the locust lays its eggs.* (TA.) ___ [Hence also the saying,] اُطْلُبِ الخَيْرَ فِى مَغَارِزِهِ [*Seek thou good in the persons in whom it is naturally implanted*]; as also فِى مَغَارِسِهِ. (A, TA.)

وَادٍ مُغْرِزٌ *A valley in which is the plant called* غَرَز. (K, TA.)

مَنْكِبٌ مُغَرَّزٌ *A shoulder-joint stuck close to the* كَاهِل [or *withers*]. (TA.)

جَرَادَةٌ مُغَرِّزَةٌ : see غَارِزٌ, first sentence.

غرس

1 **غَرَسَهُ**, aor. ـِ, (S, A, Msb, K,) inf. n. غَرْسٌ, (S, Msb,) *He planted it,* or *fixed it in the ground;* (A, K;) namely, a tree; (S, A, Msb, K;) as also اغرسه, (Zj, A, K,) inf. n. إِغْرَاسٌ. (A.) ___ [Hence,] غَرَسَ فُلَانٌ عِنْدِى نِعْمَةً *Such a one established,* or *settled, in my possession, a benefaction,* or *boon.* (TA.) And غَرَسَ المَعْرُوفَ *He did good,* or *what was beneficent* or *kind.* (IKtt, TA.)

4 **أَغْرَسَ** see the preceding paragraph.

غَرْسٌ, [originally an inf. n.,] *i. q.* مَغْرُوسٌ, (S, Mgh, Msb, K,) i. e., A tree *planted;* [and used as a subst., meaning *a set;*] (A, K;) as also غَرْسٌ, (A,) and غِرَاسٌ: (Mgh, Msb, K:) pl. [of pauc.] أَغْرَاسٌ and [of mult.] غِرَاسٌ (K) [and accord. to general analogy غُرُوسٌ: see عُشُقٌ]. And *A twig that is plucked from a garden and then planted:* (TA:) and غِرَاسٌ, (S, A,) which is its pl., (A,) *shoots,* or *offsets, of palm-trees, which are cut off from the mother-trees,* or *plucked forth from the ground, and planted;* (S, K;) as also غَرِيسَةٌ: (TA:) or ↓ this last signifies *one of such shoots* or *offsets from the time when it is put into the ground until it takes hold:* (IDrd, K: *) or *a palm-tree when it first grows:* (S, K:) or *a palm-tree recently planted:* (A:) and the same word also signifies *a grape-vine when first planted:* (TA:) and *a date-stone that is sown:* (Abu-lMujeeb and El-Hárith Ibn-Dukeyn:) and its pl. is غَرَائِسُ (A, TA) and غِرَاسٌ, which latter is extr. (TA.) ___ [Hence,] أَنَا غَرْسُ يَدِكَ and غَرْسُ يَدِكَ [*I am the creature of thy hand*]: and نَحْنُ غَرْسُ يَدِكَ and أَغْرَاسُ يَدِكَ [*We are the creatures of thy hand*]; غَرْسٌ being an inf. n. [used in the sense of a pass. part. n. both sing. and pl. agreeably with a general rule]; and أَغْرَاسٌ being pl. of غَرْسٌ in the sense of مَغْرُوسٌ. (A.) And فُلَانٌ غَرْسُ نِعْمَتِهِ [*Such a one is the creature of his* (another's)

beneficence]. (TA.)

غُرْس : see غَرْس, in two places. Also The *membrane that encloses the child;* syn. مَشِيمَة: (IAar, S in art. شيم:) or the *membrane,* or *thin skin, that comes forth with the child from the belly of its mother:* (Az, TA:) or *that is upon,* or *over, the head of the new-born child:* (A:) or *what comes forth upon,* or *over, the face:* (TA:) or *what comes forth with the child, resembling mucus:* or the *membrane,* or *thin skin, that is upon,* or *over, the face of the young one of a camel at the birth, and which, if left upon it, kills it:* (S, K:) pl. أَغْرَاس. (K.)

غَرَاس The *act of planting* trees. (A.) ___ [Hence,] هٰذَا مَسْقَطُ رَأْسِه وَمَكَانُ غَرَاسِه [*This is the place of his birth,* (lit., *of the falling of his head,*) *and the place of his plantation*]. (A.) The *time of planting:* (S, K:) or this is termed وَقْتُ الغَرَاسِ, (A,) or زَمَنُ الغَرَاسِ. (Msb.) See also غَرْس [of which it is a syn. and a pl.]. ___ Accord. to Kr, *Abundance of the trees called* عُرْفُط. (TA.)

غَرِيسَة : see غَرْس, in two places. ___ غَرِيسَةُ is a proper name for *The female slave* [as being planted in a family]. (Sgh, K.)

مَغْرِس *A place of planting:* pl. مَغَارِسُ. (TA.) ___ Hence, metaphorically, *A woman,* or *wife.* (Har p. 502.) ___ [Hence also the saying,] اُطْلُبِ الخَيْرَ فِى مَغَارِسِه [*Seek thou good in the persons in whom it is naturally implanted*]; as also, فِى مَغَارِزِه. (A and TA in art. غرز.)

مَغْرُوس : see غَرْس.

غرض

1 غَرِضَ, aor. ـَـ, (S, K,) inf. n. غَرَضٌ, (S, A, K,) *He was vexed,* or *disquieted by grief, and by distress of mind; he was grieved, and distressed in mind: he was disgusted; he turned away with disgust.* (S, A, K.) You say, غَرِضَ منهُ *He was vexed by,* or *at, him,* or *it, and disquieted by grief, and by distress of mind; he was grieved, and distressed in mind, by him,* or *it:* (Mgh in art. غرض, and TA:) *he was disgusted with it,* or *at it; he turned away from it with disgust:* (Mgh:) and *he feared him,* or *it.* (Ibn-'Abbád, K, TK: but the first and second mention only the inf. n. of the verb in this last sense.) And غَرِضَ بالمقام, aor. and inf. n. as above, [*He was vexed,* &c., *by continuance, stay, residence,* or *abode,* in a place: *he was disgusted with it,* or *at it.*] (S.) And إذا فاتهُ الغَرَضُ فتَّهُ الغَرَضُ i. e. الضَّجَرُ [*When the object of aim,* or *endeavour, escapes him, so that he cannot attain it, vexation,* or *disquietude by grief, and by distress of mind,* or *disgust, crushes him*]. (A, TA.) ___ And hence, (A,) aor. as above, (K,) and so the inf. n., (A, TA,) *He yearned,* or *longed:* (S, A, K:) or *he yearned,* or *longed, vehemently,* or *intensely:* (TA:) إليه *for him,* or *it:* (S:) or إلى لقائه *for meeting with him:* the verb in this sense being made trans. by means of الى because it imports the meaning of اشتاق and حنَّ [which are made trans. by the same means]: (A, TA:) [for] accord. to Akh, غَرِضْتُ إليه signifies غَرِضْتُ من هٰؤلآء إليه [*I turned with vexation,* or *disgust, from these, to him,* or *it*]; because the Arabs connect the verb [with its objective complement] by means of all these particles [mentioned above; namely, ب and من and الى]. (S.) Mbr reckons غَرَضٌ, as meaning both being disgusted and yearning or longing, among words having contrary significations; and so does Ibn-Es-Seed; (MF;) and in like manner, IKtt. (TA.) [Perhaps these derive the latter meaning from غَرَضٌ signifying a butt, or an object of aim, &c.] غَرَضَ عنهُ, (TA,) [in the TK غَرِضَهُ,] inf. n. غَرَضٌ, (Ibn-'Abbád, K,) *He* (a

man, TA) *refrained, forbore, abstained,* or *desisted, from him,* or *it; left, relinquished,* or *forsook, him,* or *it.* (Ibn-'Abbád, * K, * TA.) غَرُضَ, aor. ـُ, inf. n. غَرَضٌ, *It* (a thing) *was fresh, juicy, moist, not flaccid.* (S, K.) غَرَضَ الشَّىْءَ, aor. ـِ, (K,) inf. n. غَرْضٌ; (TA;) and غَرَضَهُ, (K,) inf. n. تَغْرِيضٌ; (TA;) *He plucked the thing while it was fresh, juicy, moist,* or *not flaccid:* or *he took it* (أَخَذَهُ, in some copies of the K جَدَّهُ, which is a mistake, TA) *while it was so.* (K.) ___ *He did the thing hastily,* or *hurriedly, before its time;* syn. أَعْجَلَهُ عَنْ وَقْتِهِ. (Ibn-'Abbád, O, TS, K. *) ___ غَرَضَ السَّخْلَ, (S, K,) aor. and inf. n. as above; (TA;) and غَرَّضَهَا; (K;) *He weaned the lambs,* or *kids, before their time.* (ISk, S, K.) ___ غَرَضَتْ سِقَآءَهَا, (S, K,) aor. and inf. n. as above, (S,) *She* (a woman, S) *churned,* or *agitated, the contents of her milk-skin, and when its butter had formed in little clots but had not collected together, she poured out the milk, and gave it to people to drink.* (ISk, S, K. *) ___ غَرَضْتُ لَهُ غَرِيضًا *I gave him to drink fresh milk.* (TA.) ___ غَرَضْتُ لِلضَّيْفِ غَرِيضًا *I fed the guests with food that had not been kept through the night:* so in the A: but in the K, أَغْرَضَ لَهُمْ غَرِيضًا *he kneaded for them fresh dough, and did not feed them with food that had been kept through the night.* (TA.) غَرَضَهُ, aor. ـِ, [inf. n. غَرْضٌ,] also signifies *He filled it,* namely, a vessel, (S, K,) and a skin, and a wateringtrough; (TA;) and so اغْرَضَهُ. (K.) ___ And *He stopped short of filling it completely.* (S, K. [See also 2.]) Thus it has two contr. significations. (S, K.) A rájiz says,

* لَقَدْ فَدَى أَعْنَاقَهُنَّ المَحْضُ *

* وَالدَّأْظُ حَتَّى مَا لَهُنَّ غَرْضُ *

(S, TA,) i. e. *Verily the* محض *and the* دأظ [*the pure milk and the fatness and fulness so that there is no deficiency in their skins*] *have ransomed them from being*

slaughtered and sold. (TA.) [But see غَرْضٌ below.] ___ Also, aor. ـِ , inf. n. غَرْضٌ, *He broke it* (i. e. a thing) *without separating it.* (TA.) غَرَضَ البعيرَ, (S,) or النَّاقَةَ, (K,) [aor. ـِ , as appears from the word مَغْرِضٌ, for otherwise, by rule, it would be مَغْرَضٌ,] inf. n. غَرْضٌ, (K,) *He bound the* غَرْض *upon the camel;* (S;) as also

اغْتَرَضَهُ ; (TA;) or *he bound the she-camel with the* غُرْضَة, (K,) or غَرْض; (TA;) as also أَغْرَضَهَا ; (K;) and in like manner, غَرَضَ البَغِيرَ بالغَرْضِ. (TA.)

2 **غرّض** , inf. n. تَغْرِيضٌ, *He ate fresh flesh-meat.* (K.) ___ See also غَرَضَ, in two places. One says also, غَرِّضْ فى سقائك *Fill not thy skin* [*completely; leave a portion unfilled in thy skin*]. (S.) ___ And فُلَانٌ بَحْرٌ لَا يُغَرَّضُ i. e. [*Such a one is a sea*] *that will not become exhausted.* (S, A, TA.) And غرّض signifies also تَفَكَّهَ, (K, TA.) [meaning *He affected jesting,* or *joking,* for it is] said in the I. to be from الفُكَاهَة signifying المِزَاحُ. (TA.)

3 **غارض إبلَهُ** *He brought his camels to the watering-place early in the morning; in the first part of the day.* (A, O, K.)

4 **اغرضه** *He made him to be vexed,* or *disquieted by grief, and by distress of mind; to be grieved, and distressed in mind: he made him to be disgusted; to turn away with disgust.* (S.) See also 1, latter half, in two places. اغرض النَّاقَةَ: see 1, last sentence. اغرض *He* (a man) *hit,* or *attained, the* غَرَض [i. e. the *butt,* or *object of aim,* &c.]. (IKtt.)

5 **تغرّض** , (K, TA,) thus in the O, on the authority of Ibn-'Abbád; but accord. to the Tekmileh, انغرض ; (TA;) said of a branch, *It broke without breaking in pieces:* (K, TA:) or, accord. to the L, the latter signifies *It bent and broke without becoming separated.* (TA.)

7 **إنغرض** see what next precedes.

8 **اغترض** : (so in a copy of the A: [and if this be correct, the primary signification seems to be *It* (a thing) *was plucked*, or *taken, while it was fresh, juicy, moist*, or *not flaccid:* quasi-pass. of غرض in the first of the senses assigned to it as a trans. v. above:]) or اغترض: (so in the JK and TA: [and if this be correct, it is app. formed by transposition from اغتضر:]) *He died in his fresh state;* (JK;) [i. e.] *he died a youth*, or *a young man:* [the latter reading seems to be the right, for it is said to be] similar to احتضر [evidently a mistranscription for اختضر]. (A, TA.) اغترض الشَّىء *He made the thing his* غرض [i. e. *butt*, or *object of aim*, &c.]. (TA.) اغترض البعير: see 1, last sentence.

غرض and غرضة The *appertenance of a camel's saddle of the kind called* رحل *which is like the* حزام *of the* سرج (S, K) *and the* بطان *of the* قتب; (S;) i. e. *girth*, or *fore girth*, (تصدير,) *thereof;* (S;) *the* حزام *of the* رحل: (A:) pl. of the former, أغراض [a pl. of pauc.] (S, K) and أغرض [also a pl. of pauc.] (IB) and غروض [a pl. of mult.]: and of the latter, غرض , [or rather this is a coll. gen. n.,] (S, K,) like as بسر is of بسرة, (S,) and غرض. (S, K.) [Hence the saying of Mohammad,] غرض shall not be bound [upon camels by pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of ElMedeeneh], and the mosque [El-Aksà] of Beytel-Makdis [or Jerusalem]. (TA.) غرض also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) The *place of what thou hast left* (موضع ما تركته, not ماء [i. e. not مآء] as written in the S [and K], TA,) *and not put into it anything:* (S, K, TA:) and is said by some to be like the أمت [q. v.] in a skin. (TA.) ___ And *A state of folding.* (AHeyth, K.) And A man's *having folds* (غروض) *in the body when he has been fat and then has become lean.* (Sgh, K.) And you say, طويت الثَّوب على غروضه i. e. غروره [*I folded the garment*, or *piece of cloth, according to its first*, or *original, foldings.*] (Ibn- 'Abbád, Z, Sgh, K.)

عرض : see the next preceding paragraph.

غَرَضٌ *A butt, a mark,* or *an object of aim, at which one shoots,* or *throws;* (S, O, Msb, K;) *a thing that thou settest up* (مَا أَمْثَلْتَهُ) *to shoot or throw at:* (IDrd:) pl. أَغْرَاضٌ. (Msb, K.) It is said in a trad., لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا [*Ye shall not take a thing in which is the vital principle as a butt*]. (TA.) And hence one says, النَّاسُ أَغْرَاضُ المَنِيَّةِ [*Mea are the butts of destiny,* or *of death*]: and جَعَلْتَنِى غَرَضًا لِشَتْمِكَ [*Thou madest me,* or *hast made me, a butt for thy reviling*]. (TA.) ___ And hence, *An object of aim* or *endeavour* or *pursuit, of desire* or *wish,* or *of intention* or *purpose:* (Msb:) *a scope;* or *any end which one endeavours,* or *seeks,* or *intends,* or *purposes, to attain:* (B:) *an object of want,* and *of desire:* (TA:) the *advantage,* or *good, which one seeks,* or *endeavours,* or *purposes, to attain,* or *obtain, from a thing:* so much used in this tropical sense as to be, in this sense, conventionally regarded as proper. (MF.) You say, غَرَضُهُ كَذَا *His object of aim* or *endeavour* or *pursuit,* &c., *is such a thing:* (Msb:) or *his object of want,* and *of desire, is such a thing* (TA.) And فَعَلَ لِغَرَضٍ صَحِيحٍ *He did,* or *acted, for a just,* or *right, object of aim* &c. (Msb.) And فَهِمْتُ غَرَضَكَ *I understood,* or *have understood, thine object of aim* &c., or *thine intention;* syn. قَصْدُكَ. (S.) [See another ex. voce غَرِضَ, of which it is also the inf. n.]

غَرِضٌ, when followed by مِنْ, *Vexed,* or *disquieted by grief, and by distress of mind; grieved, and distressed in mind: disgusted;* or *turning away with disgust.* (TA.) ___ Also, when followed by إِلَى, *Yearning,* or *longing:* (S, TA:) or *yearning,* or *longing, vehemently,* or *intensely.* (TA.)

غُرْضَةٌ : see غَرْضٌ.

غَرِيضٌ A thing that is *fresh, juicy, moist,* or *not flaccid:* (S, A, K:) also applied to flesh-meat. (S.) [See also 1, in

three places, in the latter half of the paragraph.] ___ *Fresh,* or *juicy, dates.* (TA.) ___ *Rain-water;* as also مَغْرُوضٌ : (S, K:) because of its freshness. (S, TA.) ___ *Water to which one comes early in the morning; in the first part of the day.* (TA.) ___ See also إِغْرِيضٌ, in two places. ___ Also *Any new,* or *novel, song.* (IB, TA.) ___ And hence, *A singer;* because of his performing new, or novel, singing: (IB, TA:) or *a singer who performs well,* (K, TA,) *and is of those who are well known;* and so called because of his gentleness, or softness. (TA.)

وَرَدَ المَآءَ غَارِضًا *He came to the water early in the morning; in the first part of the day.* (S, K. *) And أَوْرَدَ إِبِلَهُ غَارِضًا *He brought his camels to the watering-place early in the morning; in the first part of the day.* (TA.) And أَتَيْتُهُ غَارِضًا *I came to him in the first part of the day.* (TA.)

إِغْرِيضٌ The *spadix of a palm-tree:* syn. طَلْعٌ; (S, K;) which some call إِغْرِيضَةٌ; (TA:) as also غَرِيضٌ : (S, K:) or the *spadix of a palm-tree* (طَلْع) *when it bursts from its* كَافُور [i. e. *spathe,* or *envelope*]: (IAar:) or *what is in the interior of the* طَلْعَة [or *spathe of a palm-tree*]: (Th:) or the *thing* [i. e. the *spathe*] *from which the spadix of the palm-tree* (طَلْع) *bursts:* (Ks, A) to which a woman's garment is likened. (A, TA.) ___ *Anything white and fresh* or *juicy* or *moist,* as also غَرِيضٌ : (S, K:) or *anything white like milk.* (Ks.) ___ *Hail:* (Lth, Th:) as being likened to what is in the interior of the طَلْعَة (Th.) ___ *Large rain,* or *large drops of rain, appearing, when falling, as though it,* or *they, were arrow-heads, from a dissundered cloud:* or the *first of what falls thereof.* (TA.)

مَغْرِضٌ The *part* of a camel *which is like the* مَحْزِم [or *place of the girth*] (S, O, K) *of a* دَابَّة, (S,) [i. e.] *of a horse* (O, K) *and mule and ass;* (O;) which is the *sides of the belly, at the lower part of the ribs; for these are the places of the* غَرْض, *in the bellies of camels:* (S:) and

مُغَرَّضٌ signifies [the same: i. e.] the *place of the* غُرْضَة, (IKh, TA,) *or* غَرْض; (TA;) and also the *belly:* (IKh, TA:) or the former signifies the *head of the shoulder-blade, in which is the* مُشَاش [or *prominent part*], *beneath the cartilage:* or the *inner part of what is between the arm* [*and*] *the place where the* شَرَاسِيف [or *cartilages of the ribs*] *end* (TA:) pl. مَغَارِضُ. (S, TA.)

مُغَرَّضٌ : see the next preceding paragraph.

مَغْرُوضٌ : see غَرِيضٌ.

غرضف

غُرْضُوفٌ and غُضْرُوفٌ [*A cartilage;*] *any soft bone,* (T, S, * O, K, TA,) *such as is,* or *may be, eaten:* (T, O, K, TA:) pl. غَرَاضِيفُ (O, K, TA) and غَضَارِيفُ. (O, TA.) The مَارِنُ (O, K, TA) i. e. [the *soft,* or *cartilaginous, part,*] the *firm part that is harder than flesh and softer than bone,* (TA,) *of the nose,* (O, K, TA,) is thus called. (O.) And [*Any one of*] *the heads of the*

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ribs [i. e. *of the costal cartilages*]. (O, K.) And The رَهَابَةُ [or *ensiform cartilage*] *of the chest.* (O, K.) And The [*fibro-cartilage* or] *part within the* قُوفُ [or *helix*] *of the ear.* (O, K.) And The نُغْضُ [q. v.] *of the shoulder-blade.* (O, K.) And الغُرْضُوفَانِ signifies *The borders,* or *extremities, of the upper parts of the two shoulder-blades* of the horse; *what is thin, of the hard substance* (lit. *of the hardness), of the bone.* (TA.) And they (وَهُمَا [i. e. the غُرْضُوفَانِ]) are *Two sinews,* or *the like,* (عَصَبَتَانِ, [perhaps, by a somewhat-strained license, applied here to the *two tarsal cartilages,*] *in the borders,* or *extremities, of the inferior parts of the two eyes.* (TA.) ___ And الغُرْضُوفَانِ signifies [also] *The two pieces of wood that are bound on the right and left between the* وَاسِطُ [or *fore part*] *and the* آخِرَةُ [or *hinder part*] *of the* [*camel's saddle called*] رَحْلٌ. (O, K.)

غرف

1 **غَرَفَ المَآءَ**, (Msb, K,) or غَرَفَ المآءَ بيدِه, (S, O, TA,) aor. ـِ (S, O, Msb, K) and ـُ, (K,) inf. n. غَرْفٌ; (S, O, Msb;) and اغترفه, (Msb, K,) or اغترف منه, (S,) or both of these; (O, TA;) *He took* [or *laded out*] *the water with his hand* [*as with a ladle*]: (K, TA:) and in like manner, بالمغْرفة [*with the ladle*]. (JK.) غَرَفَ الشَّىْءَ, (S, O, K, *) aor. ـُ, (TK,) inf. n. غَرْفٌ, (TA,) *He cut*, or *cut off, the thing.* (S, O, K. *) ___ And غَرَفَ ناصيتَه *He clipped his forelock;* (S, O, K;) i. e. a horse's. (S, O.) غَرَفَ الجِلْدَ, (S, O, TA,) inf. n. غَرْفٌ, (TA,) *He tanned the skin with* غَرْف [q. v.]. (S, O, TA.) غَرَفَ البَعيرَ, aor. ـُ and ـِ, (O, TA,) inf. n. غَرْفٌ, (TA,) *He put upon the head of the camel a rope*, or *cord, called* غُرْفة [q. v.]. (O, TA.) See also 7. غَرِفَتِ الإبلُ, aor. ـَ, (S, O, K,) inf. n. غَرَفٌ, (S, O,) *The camels had a complaint* (S, O, K) *of their bellies* (O, K) *from eating* غَرْف [q. v.]. (S, O, K.)

5 **تَغَرَّفَنِى** *He took everything that was with me:* (K, TA:) so in the Tekmileh. (TA.)

7 **انغرف** *It* (a thing) *became cut*, or *cut off.* (S, O, K.) ___ And *It bent*, or *became bent:* (Yaakoob, TA:) and some say, *it broke*, or *became broken:* (TA:) [and غَرَفَ, inf. n. غَرْفٌ, app. has both of these meanings; for] الغَرْفُ, accord. to IAar, signifies *The bending*, or *becoming bent;* and *the breaking*, or *becoming broken.* (TA.) انغرف said of a bone means *It broke*, or *became broken:* and said of a branch, or stick, or the like, *it became broken, but not thoroughly.* (TA.) ___ And *He died.* (TA.)

8 **إغْتَرَفَ** see 1, first sentence.

غَرْفٌ and غَرَفٌ, (S, K,) the latter mentioned by Yaakoob, (S,) *A species of trees,* (شَجَرٌ,) *with which one tans;* (S, K;) *when dry,* [*said to be*] *what are termed* ثُمَام: (TA: [but perhaps this statement applies

particularly to غَرَفٌ, which see below: and see also ثُمَامٌ:]) accord. to A'Obeyd, called غَرْفٌ and غَلْفٌ [q. v.]: AHn says, the غرف is *a species of trees from which bows are made;* [see عِضَاهٌ;] *and no one tans with it;* but Kz says that *its leaves may be used for tanning therewith, though bows be made of its branches:* and Aboo-Mohammad mentions, on the authority of As, that *one tans with the leaves of the* غَرَف *, and not with its branches:* El-Báhilee says that غَرْفٌ signifies *certain skins, not such as are termed* قَرَظِيَّة, [i. e. *not tanned with* قَرَظ, *but*] *tanned, in Hejer, in the following manner: one takes for them sprigs* (هَدَب) *of the* أَرْطَى, *and puts them in a mortar, and pounds them, then throws upon them dates, whereupon there comes forth from them an altered odour, after which a certain quantity is laded out for each skin, which is then tanned therewith; and the term* غَرْف *is applied to that which is laded out, and to every quantity of skin from that mash, to one and to all alike:* but Az says, *the* غَرْف *with which skins are tanned is well known, of the trees of the desert* (البَادِيَة), *and,* he says, *I have seen it;* and what I hold is this, that *the skins termed* غَرْفِيَّة *are thus termed in relation to the species of trees called the* غَرْف, *not to what is laded out:* As says that الغَرْفُ, with the ر quiescent, signifies *certain skins that are brought from El-Bahreyn.* (TA.)

غَرَفٌ, (O, K, TA,) accord. to AA, (O,) or IAar, (T, TA,) *i. q.* ثُمَامٌ [*Panic grass*]; (O, K, TA;) *not used for tanning therewith;* and accord. to Az, this that IAar says is correct: AHn says that *when it becomes dry, and one chews it, its odour is likened to that of camphor:* (TA:) or ثُمَام *while green:* (K:) or *one of the species of* ثُمَام, *which resembles rushes* (أَسَل,) *of which brooms are made, and with which water-bags of leather are covered to protect them from*

the sun so that the water becomes cool: (A 'Obeyd, TA:) the n. un. is with ة. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The شَثّ, and طُبَّاق, and نَشَم [thus (correctly) in the O, but in the K بَشَم], and عَفَار [in the CK غَفَار], and عُتْم, and صَوْم, and حَبَج, and شَدْن, and حَيَّهل [or حَيَّهْل], and هَيْشَر, and ضُرْم [thus in the O and in some copies of the K] or ضَرْم [thus in other copies of the K]: every one of these is called غَرْف. (O, K.) ___ See also غَرْفٌ, in two places. ___ Also The *leaves of trees* (K, TA) *with which tanning is performed.* (TA.)

غَرْفَةٌ *A single act of taking* [or *lading out*] water with the hand [as with a ladle: and in like manner also with a ladle: see 1, first sentence]. (S, * Mgh, * Msb, * K.) And *A single act of cutting,* or *cutting off,* a thing: or *of clipping* the forelock of a horse. (K, * TA.)

غُرْفَةٌ The *quantity* of water *that is taken* [or *laded out*] *with the hand* [*as with a ladle*]; (JK, S, * Mgh, * O, Msb, * K;) *as much* thereof *as fills the hand;* (JK;) and غُرَافَةٌ signifies the same: (O, K:) before it is so taken it is not termed غُرْفَة: (S, K:) the pl. is غِرَافٌ. (S, Msb, K.) ___ And [hence, app.,] *Somewhat remaining,* of milk. (IAar, TA in art. جزع.) Also *i. q.* عُلِّيَّةٌ; (S, O, Msb, K;) i. e. [*An upper chamber;* or] *a chamber in the upper,* or *uppermost, story:* (Har p. 325:) pl. غُرَفٌ and غُرُفَاتٌ (S, O, Msb, K) which latter is held by some to be a pl. pl. (Msb) and غُرْفَاتٌ and غُرَفَاتٌ. (S, O, Msb, K.) ___ And الغُرْفَة signifies *The Seventh Heaven:* (S, * O, * K:) or *the highest of the places of Paradise:* or it is one of the names of *Paradise.* (Bd in xxv. 75.) Accord. to the S [and O], the phrase دُونَ غُرْفَةِ عَرْشِه occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عِزَّةِ عَرْشِه. (IB, TA.) Also *A lock* (خُصْلَة) *of hair.* (O, K.) ___ And *A rope,* or *cord, tied with a bow,* or *double bow,* (مَعْقُودٌ بِأُنْشُوطَة, O, K,) *which is put upon the head,* (O,) or *hung upon the neck,* (K,) *of a camel:* (O, K:) of the dial. of El-Yemen. (TA.)

غَرْفَةٌ *A mode,* or *manner, of taking* [or *lading out*] water with the hand [as with a ladle]. (K.) And *A sandal:* pl. غِرَفٌ: (K:) of the dial. of Asad. (TA.) [See also غَرِيفَةٌ.]

غَرْفِىٌّ applied to a سِقَآء [or skin for water or for milk], (S, O, K,) and غَرْفِيَّةٌ applied to a مَزَادَة [or leathern water-bag], (S, O,) *Tanned with the species of tree called* غَرْف: (S, O, K:) Aboo-Kheyreh says that the [skins termed] غَرْفِيّة are of El-Yemen and El-Bahreyn: and accord. to AHn, one says مَزَادَة غَرْفِيَّةٌ and قِرْبَة غَرْفِيَّةٌ; and the pl. غَرْفِيَّاتٌ occurs in a verse [in which the ر cannot be quiescent], cited by As. (TA.) ___ مَزَادَة غَرْفِيَّةٌ signifies also [*A leathern water-bag*] *full:* or, as some say, *tanned with dates and* [*the tree called*] أَرْطَى *and salt.* (TA.)

غَرْفِيَّةٌ : see the next preceding paragraph.

غِرَافٌ *A certain large measure of capacity;* (S, K;) like جِرَافٌ; (S;) *also called* قَنْقَلٌ [q. v.]. (S, K.) ___ And pl. of غُرْفَة in the first of the meanings assigned to it above. (S, Msb, K.)

غَرُوفٌ A well (بِئْر) *of which the water is taken* [or *laded out*] *with the hand.* (O, L, K.) ___ And A large bucket (غَرْب) *that takes up much water;* (O, K;) as also غَرِيفٌ ; (K;) and غَرِيفَةٌ is applied [in the same sense] to a [bucket termed] دَلْو. (Lth, TA.)

غَرِيفٌ : see what next precedes. Also *i. q.* قَصَبَآء [i. e. *Reeds,* or *canes;* or *a collection,* or *bed, thereof;* or *a place where reeds,* or *canes, grow*]: and [the *kind of high, coarse grass called*] حَلْفَآء [q. v.]: and *i. q.* غَيْضَة [i. e. *a collection of tangled,* or *confused,* or *dense, trees;* &c.]: (AHn, O, K, TA: [but for غَيْضَة, which is thus in the K accord. to the TA, as well as in the O, many (app. most) of the copies of the K have غَيْفَة, a mistranscription:]) and *water* [*in such a collection of trees,* &c., i. e.,] *in an* أَجَمَة; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning

in a verse (S, O, TA) of El-Aashà; (O, TA;) but pronounced by Az incorrect: (TA:) and *numerous tangled,* or *confused,* or *dense, trees, of any kind;* (S, O, K;) as also غَرِيفَةٌ : (ISd, K:) or *a dense collection*

(أَجَمَة) *of papyrus-plants and of* حَلْفَآء [mentioned above] (K, TA) *and of reeds,* or *canes;* (TA;) and sometimes *of the* [*trees called*] ضَال *and* سَلَم: (AHn, K, TA:) pl. غُرُفٌ. (O.)

غَرِيفٌ *A species of trees,* (Aboo-Nasr, S, O, K,) *of a soft,* or *weak, kind,* (Aboo-Nasr, O, K,) *like the* غَرَب: (Aboo-Nasr, O:) or the *papyrus-plant.* (AHn, O, K.)

غُرَافَةٌ : see غُرْفَةٌ, first sentence.

غَرِيفَةٌ *A piece of leather, about a span in length, and empty, in the lower part of the* [*receptacle called*] قِرَاب *of a sword, dangling; and* [*sometimes*] *it has notches cut in it, and is ornamented.* (S, O, K.) ___ And *A sandal,* (S, O, K,) in the dial. of Benoo-Asad, (S, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also غُرْفَةٌ:] or *an old and worn-out sandal.* (Lh, K.) See also غَرِيفٌ.

غَرَّافٌ A river, or channel of running water, *having much water.* (O, K.) ___ And A *copious* rain: occurring in this sense in a verse: or, as some relate it, the word is there عَزَّاف [q. v.]. (TA.) ___ And A horse *wide in step; that takes much of the ground with his legs.* (AZ, O, K. *)

غَارِفَةٌ, applied to a she-camel, *Swift;* pl. غَوَارِفُ: and one says also خَيْلٌ مَغَارِفُ [*Swift horses;* app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] كَأَنَّهَا تَغْرِفُ الجَرْىَ: and مِغْرَفٌ فَارِسٌ [*A swift horseman*]. (O, K.) الغَارِفَة which is forbidden by the Prophet is a word of the measure فَاعِلَة in the sense of the measure مَفْعُولَة, (O, K,) like رَاضِيَة in the phrase عِيشَةٌ رَاضِيَةٌ, (O,) and means *What a woman cuts, and makes even,* or *uniform, fashioned in the manner of a* طُرَّة [q. v., but for مُطَرَّرَةً, the reading of the K given in the TA, the CK and my MS. copy of the K have مُطَرَّزَة, and thus too has the O but without the teshdeed], *upon the middle of her* جَبِين [here meaning *forehead*]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning الغَرْف, like اللَّاغِيَة (O, K, TA) and الرَّاغِيَة and الثَّاغِيَة; (O, TA;) or, accord. to Az, it is a subst. similar to رَاغِيَة and لَاغِيَة; and the meaning is,

the clipping of the front hair, fashioned in the manner of a مُطَرَّرَةً (طُرَّة), *upon the* جَبِين: or, accord. to El-Khattábee, the meaning is, the *clipper of her front hair* on the occasion of an affliction. (TA.)

مِغْرَفٌ, and the pl. مَغَارِفُ: see the next preceding paragraph, first sentence.

مِغْرَفَةٌ [*A ladle;* i. e.] the *thing with which is performed the act of lading out* (مَا يُغْرَفُ بِهِ, S, O, Msb, K) [*water* &c., or] *food:* pl. مَغَارِفُ. (Msb.)

غرق

1 غَرِقَ, (S, Mgh, O, Msb, K,) aor. ـَـ, (Mgh, Msb,) inf. n. غَرَقٌ, (S, Mgh, O, Msb,) *He*, or *it*, (a thing, Msb,) *sank*, syn. غَارَ, (Mgh,) or رَسَبَ, (TA,) فِى المَآءِ [*in water*, or *in the water*]: (S, Mgh, O, Msb:) primarily [*he drowned;* i. e. *he sank under water, and*] *the water entered the two apertures of his nose so that it filled its passages and he died.* (TA.) ___ [Hence,] غَرِقَ فِى البِلَادِ, inf. n. as above, * *He* (a man) *went downwards and disappeared* (رسب) *in the lands*, or *tracts of land.* (TA.) غَرَقَ, (thus in the O,) or غَرِقَ, like فَرِحَ, (thus accord. to the K,) *He drank a* [*draught such as is termed*] غُرْقَةً: (O, K:) so says IAar. (O.) And غَرَقْتُ مِنَ اللَّبَنِ, (O, and thus in copies of the K, in the CK غَرِقْتُ,) or غُرْقَةً غَرَقْتُ مِنَ اللَّبَنِ, (TA,) *I took a* [*draught such as is termed*] كُثْبَةً *of the milk:* (O, K, TA:) so says Ibn-'Abbád. (O, TA.) And غَرِقَ *He was*, or *became, without want*, or *need.* (IAar, O, K.) غَرَقًا used in the sense of إِغْرَاقًا, see under 4.

2 غَرَّقَ see 4, first sentence. ___ Hence تَغْرِيقٌ became used to signify *Any killing:* the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (S, O, K, TA,) whether it were a male or female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase غَرَّقَتِ القَابِلَةُ الوَلَدَ meaning *The midwife was ungentle with the child* [*at the birth*] *so that the* [*fluid called*] سَابِيَآء *entered its nose and killed it:* or, accord. to the A, غَرَّقَتِ القَابِلَةُ المَوْلُودَ means *the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it.* (TA.) Hence the saying of Dhu-r-Rummeh,

* إِذَا غَرَّقَتْ أَرْبَاضُهَا ثَنْىَ بَكْرَةٍ *

* بِتِيهَآءَ لَمْ تُصْبِحْ رُؤُوماً سَلُوبُهَا *

i. e. *When her ropes* [with which her saddle is bound] *kill a youthful she-camel's second young one,* [and she casts it in consequence, *in a desert in which one loses his way,*] *she* [*who is bereft of it*] *does not become one that shows affection for her offspring,* by reason of the fatigue that has come upon her: (S, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the fœtus becomes drowned in the fluid of the سابِيآء, and she casts it. (TA.) ___ غُرِّقَ, said of a bridle, [and of the scabbard of a sword, as also أُغْرِقَ, (see مُغَرَّقٌ,)] signifies *It was ornamented,* or *was ornamented in a general manner,* with silver. (TA.) ___ See, again, 4. غرّق البَيْضَة *He removed the* غُرْقِئ [q. v.] *of the egg.* (TA.)

3 غَارَقَنِى كَذَا *Such a thing was,* or *became, near to me; drew near to me;* or *approached me.* (TA.) And غَارَقَتْهُ المَنِيَّةُ [*Death became near to him*]. (TA.) ___ And غَارَقَتِ الوَقْعَةُ *The onslaught was,* or *became, obligatory.* (TA.)

4 **اغرقه**, (S, O, Msb, K, TA,) inf. n. أَغْرَاقٌ; (TA;) and غرّقه, (S, Msb, K, TA,) inf. n. تَغْرِيقٌ; (TA;) [primarily, *He drowned him:* (see 1, first sentence:) generally expl. as meaning] *he sank him,* or *it,* (TA, [see again 1, first sentence,]) فى المآء [*in water,* or *in the water*] (S, * O, Msb, * K, TA.) ___ [Hence,] اغرق أَعْمَالَهُ *He annulled his* [good] *works, by the commission of acts of disobedience.* (TA.) ___ And اغرقه النَّاسُ *The people multiplied against him and overcame him:* and in like manner, أَغْرَقَتْهُ السِّبَاعُ [*The beasts of prey multiplied against him* &c.] so says IAar. (TA.) ___ The saying of Lebeed, describing a horse.

* يُغْرِقُ الثَّعْلَبَ فى شِرَّتِهِ *

is said to mean *He outstrips the* ثَعْلَب [i. e. the *fox*] *in his sprightliness, and leaves him behind:* [see also 8:] or *he causes the part of the spearshaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence*

of his running. (O, TA. *) ___ اغرق الكَأْسَ means *He filled the* كأس [or *wine-cup*]. (O, K, TA.) ___ See also 2, near the end. ___ اغرق فى القَوْسِ السَّهْمَ [being understood] *He* (the drawer of the bow, i. e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Msb) *drew the bow to the fall:* (S, O, Msb, K:) accord. to ISh, الاغراق signifies *the sending the arrow far by vehement drawing* [*of the bow*]: accord. to Useyd El-Ghanawee, *the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand;* which is termed شُرْبُ القَوْسِ الرِّصَافَ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرَبَ بالرِّصَافَ: (TA:) غرّق, also, signifies the same, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غرّق النَّبْلَ, meaning *he drew the bow with the arrows to the utmost extent.* (TA.) In the saying in the Kur [lxxix. 1], وَٱلنَّازِعَاتِ غَرْقًا, the last word is put in the place of the proper inf. n. of أَغْرَقَ, for إِغْرَاقًا; (Fr, * Az, O, K; *) the meaning being *By those* angels *that pull forth* the souls of the unbelievers from their bosoms *with a vehement pulling.* (Fr, O.) ___ Hence, i. e. from اغرق السَّهْمَ [or اغرق فى القَوْسِ], one says, اغرق فى القَوْلِ, (TA,) or فى الشَّىْءِ, (Msb,) *He exceeded the usual bounds, degree,* or *mode; exerted himself much, beyond measure,* or *to the utmost;* or *was extravagant,* or *immoderate;* (Msb, TA;) *in the saying,* (TA,) or *in the thing.* (Msb.) [See also 10.]

8 **اغترق الخَيْلَ** *He* (a horse) *mixed among the* [other] *horses, and then outstripped them,* or *outwent them.* (S, O, K, TA.) And اغترق حَلْبَةَ الخَيْلِ *He* (a horse) *outstripped,* or *outwent, the collection of horses started together for a wager*

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that were preceding. (AO, TA.) And [hence] one says, خَاصَمَنِى فَٱغْتَرَقْتُ حَلْبَتَهُ, meaning [*He contended*

with me in an altercation, or *he disputed,* or *litigated, with me, and*] *I overcame him in the altercation,* &c. (TA.) ___ اغترق التَّصْدِير, (O, K, TA,) or البَطَانَ, (O, TA,) *He* (a camel), *his belly being large,* (O, K, TA,) *and his sides being swollen,* (O, TA,) *took up the whole of the breast-girth,* (O, K, TA,) or *the belly-girth,* (O, TA,) *so that it was too strait for him;* as also استغرقهُ . (O, K, TA.) ___ And اغترق النَّفَس *He took in the whole of the breath in drawing it in,* or *back, with vehemence.* (S, O, TA.) Accord. to the copies of the K, اغترقت النَّفْسُ, meaning استوعبت: but this is a mistake: the correct phrase is اغترق النَّفَس, the latter word مُحَرَّكَة [and in the accus. case]; and the explanation, استوعبه فى الزَّفِير. (TA.) ___ And تَغْتَرِقُ نَظَرَهُمْ, said of a woman, [*She engrosses their look;* i. e.] *she occupies them in looking at her so as to divert them from looking at other than her, by reason of her beauty:* (O, K, TA:) and in like manner one says, تغترق الطَّرْفَ [*she engrosses the look*]. (O, TA.) [See also what next follows.]

10 **استغرق** *He,* or *it, took, took in* or *comprised* or *comprehended* or *included,* or *took up* or *occupied, altogether, wholly,* or *universally; took in the gross; engrossed;* syn. استوعب. (S, O, K, TA.) Hence the phrase of the grammarians, لا [لَا لِٱسْتِغْرَاقِ الجِنْسِ] *denoting the universal inclusion of the genus*]. (TA.) [Hence also several other conventional usages of the word]. See also 8 [with which it is interchangeable in several cases]. ___ استغرق فى الضَّحك is like, (O, TA,) or syn. with, (K,) استغرب [*He exceeded the usual bounds,* or *degree, in laughing; was immoderate in laughing*]. (O, K, TA.) [And in the same sense the verb is used in other cases. See also 4, last signification.]

12 **اغْرَوْرَقَتْ عَيْنَاهُ** *His eyes shed tears* (S, O, K, TA) *as though they were drowned therein:* (O, K, TA:) or اغْرَوْرَقَتْ عَيْنَاهُ بِالدُّمُوعِ *his eyes filled with tears but did not overflow.* (ISk, Az, TA.)

Q. Q. 1 **غَرْقَأَتْ**, as said of a hen, mentioned in this art. in the K (as being Q. Q.) and also in the TA as said of an egg, see in art.

غرقأ.

غَرِقٌ and غَارِقٌ and غَرِيقٌ part. ns. of غَرِقَ, (S, O, Msb, K,) the first and second signifying [*Drowning;* or] *sinking in water without dying;* (S, * Msb;) and the third, [*drowned;* or] *dead by sinking in water;* (Kh, Msb;) *i. q.* مُغْرَقٌ or مُغَرَّقٌ; (so in different copies of the S;) and accord. to the Bari', the third may have both meanings agreeably with analogy; (Msb;) [see an instance of its usage in the former sense voce تَغَمْغَمَ; and the first is sometimes used in the latter sense; for] it is said in a trad. that the غَرِق is of those who are [reckoned as] شُهَدَآء [or martyrs: see شَهِيدٌ]; (O, TA;) though it is said that غَرِقٌ signifies *sinking in water* [like as does غَارِقٌ]; and غَرِيقٌ, *dead therein;* or, accord. to Aboo-'Adnán غَرِقٌ signifies *overcome by the water but not having yet sunk;* and غَرِيقٌ, *having sunk* [*therein*]: (TA:) the pl. of غَرِيقٌ is غَرْقَى. (Mgh, O, Msb, K. *) ___ It is said in a trad., يَأْتِى عَلَى النَّاسِ زَمَانٌ لَا يَنْجُو فِيهِ أَحَدٌ إِلَّا مَنْ دَعَا دُعَآءَ الغَرِقِ [*A time will come upon men in which no one will become safe but he who prays with the praying of the drowning*]; app. meaning, but he who is sincere in praying, as is he who is on the brink of destruction. (TA.) ___ And مَاتَ غَرِقًا فِى الخَمْرِ, in another trad., means *He died going to the utmost point,* or *degree, in the drinking of wine.* (TA.) ___ أَرْضٌ غَرِقَةٌ means *Land in the utmost state of irrigation.* (IF, A, O, K.) ___ غَرِقٌ and غَرِيقٌ also signify A man *much* [or *deeply*] *in debt:* and *overwhelmed by trials.* (TA.) ___ And one says, إِنَّهُ لَغَرِقُ الصَّوْتِ, meaning *Verily he is frightened so that his voice is stopped short.* (Ibn- 'Abbád, O, K.)

غُرْقَةٌ *A single draught* (شَرْبَةٌ [in the CK شُرْبَةٌ]) of milk, &c.: (A 'Obeyd, S, O, K:) or *a small quantity* of milk, and of beverage, or peculiarly of the former: (TA in art. عرق:) pl. غُرَقٌ. (A 'Obeyd, S, O, K.)

غُرْقِئٌ : see art. غرقأ: its hemzeh is augmentative (O, K) accord. to Fr: (O, TA:) and Aboo-Is-hák [i. e. Zj] held it to be so: (IJ, MF, TA:) but in the opinion of MF, there is no probable reason for this, either on the ground of analogy or of derivation. (TA.)

غَرِيقٌ : see غَرِقٌ, in two places. ___ One says also, أَنَا غَرِيقُ أَيَادِيكَ, meaning [*I am the drowned in the*

flood] *of thy favours.* (TA.)

غَرْيَاقٌ *A certain bird:* (IDrd, O, K:) so they assert: but it is not of established authority. (IDrd, O.)

غَارِقٌ : see غَرِقٌ, first sentence.

غَارِيقُونٌ , (Mgh, K,) or أَغَارِيقُونٌ, (K,) an ancient Greek word, [,] (TA,) *A certain medicine; a thing* [or *substance*] *resembling* أَنْجُذَان; [see حِلْتِيتٌ;] *male and female; in the bitterness of which is a sweetness:* (Mgh:) or the *root,* or *stem,* (أَصْل,) *of a certain plant:* or *a certain thing* [or *substance*] *which originates in worm-eaten trees; an antidote to poisons,* (K, TA,) *an attenuant of turbid humour, exhilarant,* (K, * TA,) *and good for sciatica;* and [it is said that] he upon whom it is suspended will not be stung by a scorpion. (K, TA.)

مُغْرَقٌ : see مُغَرَّقٌ.

مُغْرِقٌ , [as though مُغَرِّقٌ, but I think it more probable that it is correctly مُغْرِقٌ ,] applied to a she-camel, *That casts her young one, in a perfect state* or *otherwise, and will not be made to incline to it,* or *to affect it, nor will be milked; not such as yields her milk copiously, nor* [*such as is termed*] خَلِفَة [q. v.]. (TA.)

مُغَرَّقٌ , applied to a bridle, *Ornamented,* (S, O, K,) or *ornamented in a general manner,* (TA,) with silver; (S, O, K, TA;) as also مُغْرَقٌ : (K:) and likewise applied to the scabbard of a sword. (TA.)

مُغْرِقٌ : see مُغْرِقٌ.

رَمَضَانُ مُغَارِقٌ [The observance of *Ramadán is obligatory*]. (TA.)

غرقأ

Q. 1 غَرْقَأَتْ, said of an egg (بَيْضَةٌ), *It came forth having upon it* [*only*] *its thin integument* [or *pellicle, called* غُرْقِئ]. (K.) ___ And, said of a hen, [in the K in art. غرق [in which the hemzeh is said to be augmentative) غَرَقْأَتْ بَيْضَهَا] *She laid her eggs in the state described above.* (K.) [But see what follows.]

غُرْقِئٌ The *integument* [or *pellicle.*] (S, K) *that is beneath the* قِيضْ [i. e. *shell*], (S,) *adhering to the white,* (K,) *of the egg.* (S, K.) But Fr says its ء is augmentative, for it is from الغَرَقُ. (S.) Or The *white* [*of the egg*], *which is eaten:* (K:) but this explanation is of weak authority. (TA.)

غرقد

غَرْقَدٌ *A species of tree,* (S, O, L, K,) *of large size,* (L, K,) *of the kind termed* عِضَاه, (L,) *said by some to grow in the ground termed* قُفّ: (O, L:) or the *species of tree called* عَوْسَج [or *boxthorn*], *when it has grown large:* (AHn, O, L, K:) *a species of thorny tree:* (L:) [a coll. gen. n.:] n. un. with ة. (L, O, K.) It is said in the K to signify also The *white of an egg:* but as thus expl., it is app. a mistake for غَرْقَئ. (TA.)

غرقل

Q. 1 غَرْقَلَتِ البَيْضَةُ *The egg became rotten;* (S, O;) *the interior of the egg became corrupt:* and thus غَرْقَلَ signifies said of the بِطِّيخ [i. e. melon, or water-melon]: (K:) or, said of the بِطِّيخ, *it became hard.* (O.) And غَرْقَلَ *He poured water upon his head at once;* (IAar, O, K, TA;) inf. n. غَرْقَلَةٌ. (TA.)

غَرْقَلٌ The *white of an egg;* as also غُرْقِيلٌ . (Az, TA.)

غَرْقَلٌ : see what next precedes.

غرل

1 غَرِلَ, aor. ـَـ, inf. n. غَرَلٌ, *He was uncircumcised.* (Msb.)

غَرِلٌ, A man *flaccid, lax,* or *uncompact, in make.* (S, O, K.) ___ And A *long,* (K,) or an *excessively long,* (TA,) spear. (K, TA.)

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غُرْلَةٌ The قُلْفَةٌ [or *prepuce*]. (S, O, Msb, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, رَكِبَ الخَيْلَ عَلَى غُرْلَتِهِ, meaning *He rode horses when he was small in age, before he was circumcised.* (TA.)

غَرِيلٌ and غَرِينٌ signify the same; (AA, AZ, As, S, O, K;) [*Silt,* or *alluvial deposit, left upon the ground by a torrent;*] i. e. (S, O) *earth,* or *mould, borne by a torrent, and remaining upon the ground,* (AZ, S, O, K,) *much cracked,* (K,) whether *moist* or *dry:* (AZ, S, O, K;) or *fine earth* or *mould, which is seen to have drive upon the ground,* (As, S, O, TA,) *and became much cracked,* (As, TA,) *when a torrent has came and remained some time upon the ground, and then sunk in and disappeared:* (As, S, O, TA:) or, accord. to AA, (S, O, TA,) *what remains of,* or *from, water,* (S, O,) or *of earth,* or *mud,* (TA,) *in a watering-trough:* (S, O, TA:) and *a pool of water left by a torrent. in which remain animal cules termed* دَعَامِيصُ [pl. of دُعْمُوصٌ, q. v.], *and which one cannot drink.* (AA, S, O, K, TA.) And The *sediment remaining in the bottom of a flask,* or *bottle:* (AA, S, O, K, TA:) and the *sediment of a dye.*

(TA.) And (the former) *Dust;* syn. غُبَارٌ. (O, K.) And The *mucus of the nose of a solid-hoofed animal of any hand.* (O, K.)

أَغْرَلُ, with which أَرْغَلُ is syn. in all of the following senses, (TA,) applied to a boy, (S, O.) *i. q.* أَقْلَفُ [i. e. *Uncircumcised*]: (S, O, Msb, K:) fem. غَرْلَآءُ: and pl. غُرْلٌ. (Msb.) ___ And عَيْشٌ أَغْرَلُ *A life ample in its means,* or *circumstances.* (S, O, K.) And عَامٌ أَغْرَلُ *A fruitful,* or *plentiful, year.* (K.)

غرم

1 **غَرِمَ**, (JK, S, Msb, K,) aor. ـَـ, (JK, K,) inf. n. غُرْمٌ (JK, Msb, TA) and غَرَامَةٌ (Msb, TA) and مَغْرَمٌ, (TA,) *He paid,* or *discharged* (A K, S, * Msb, K, *) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Msb, K,) and a responsibility, and the like thereof, *after it had become obligatory upon him:* (Msb:) (or, accord. to an explanation of الغَرَامَةُ in Har p. 36, *he gave* property *against his will:* or the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, *he took upon himself to pay,* or *discharge,* a blood wit, &c.: for, sometimes,] غُرْمٌ and مَغْرَمٌ and غَرَامَةٌ signify the *taking upon oneself that which is not obligatory upon him:* (Mgh; and the Ksh gives this explanation of مَغْرَمٌ in lii. 40:) [or *the taking upon oneself a fine* or *the like:* for, sometimes,] مَغْرَمٌ signifies الْتِزَامُ غُرْمٍ. (Bd in lii. 40. [See also 5, and 8.]) And you say, غَرِمْتُ عَنْهُ مَا لَزِمَهُ مِنَ الدِّيَةِ [*I paid for him,* i. e., *in his stead, what was obligatory upon him, of the bloodwit*]. (Msb in art. عقل.) ___ And غَرِمَ فِى تِجَارَتِهِ *He lost,* or *suffered loss, in his traffic; i. q.* خَسِرَ; *contr. of* رَبِحَ. (Msb.) غُرِمَ أَنْفًا: see رغم [from which it is app. formed by transposition].

2 **غَرَّمَهُ** *i. q.* اغْرَمَهُ, q. v. (S, Mgh, &c.) ___ [Hence, app.] غُرِّمَ السَّحَابُ *The clouds rained;* [as though they were made to discharge a debt that they owed;] Aboo-Dhn-eyb says, describing clouds.

* وَهِىَ خَرَجَهُ وَٱسْتُحِيلَ الرَّبَا *
* بِ مِنْهُ وَعُزِّمَ مَآءً صَرِيحًا *

[*The clouds that were the first thereof in rising and appearing became rent, and such of them as were suspended beneath other clouds were looked at in order that it might be seen whether they moved, and they discharged clear water.*] (TA.)

4 **أَغْرَمَهُ** and غَرَّمَهُ , (S Msb, K,) inf. n. [of the former إِغْرَامٌ and [of the latter تَغْرِيمٌ, (TA,) both signify the same; (S, Msb, K;) i. e. *I made him to pay,* or *discharge, a bloodwit, and a* responsibility, and the like, (see 1,)] *after it had became obligatory upon him;* (Msb, K: *) [or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the farmer more so) may be, *I made him to take upon himself to pay,* or *discharge,* a bloodwit, &c. for, sometimes,] غرّمه and اغرمه signify *he made him to incur the taking upon himself that which was not obligatory upon him;* (Mgh:) [and sometimes the inf. ns.] إِغْرَامٌ and تَغْرِيمٌ signify the *making to he final;* and, *to he indebted;* (PS;) أَغْرَمَتْهُ إِيَّاهُ in the copies of the K is a mistake for أَغْرَمَتْهُ إِيَّاهُ . (TA.) ___ إِغْرَامٌ also signifies The *throwing* [one] *into destruction.* (KL.) ___ And The *rendering* [one] *eagerly desirous* [of a thing; *fond* of it; or *attached* to it]. (KL.) You say, أُغْرِمَ بِالشَّىْءِ *He became eagerly desirous of the thing; fond of it;* or *attached to it;* syn. أُولِعَ بِهِ (S, Msb, TA.)

5 **تغرّم** [app. *He took upon himself an obligation, such as the payment of a fine.* &c]. (Ham p. 707. [See also 1, and 8.])

8 **اغْتَرَامٌ** The *making obligatory upon oneself what is termed* غَرَامَةٌ, which signifies *difficulty* or *trouble,* and *damage* or *detriment* or *loss,* and *the giving of property against one's will.* (Har p. 36. [See also 1, and 5.])

غُرْمٌ an inf. n. of غَرِمَ [q. v.]. (JK, Msb, TA.) ___ And *A thing that must be paid,* or *discharged;* (K, TA;) and so غَرَامَةٌ , and مُغْرَمٌ , (S, K, TA,) and مَغْرَمٌ : (S, TA:) accord. to Er-Rághib, *a damage, detriment,* or *loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment* (TA:) *a debt,* (S, TA:) *a fine,* or *mulet:* (MA:) the pl. of مَغْرَمٌ is مَغَارِمُ, agreeably with analogy; or this is pl. of غُرْمٌ, anomalously, like as مَحَاسِنُ is of حُسْنٌ. (TA.) [See exs. voce غَلَقٌ: and see also غُنْمٌ.]

غَرْمَى A woman *heavy,* or *sluggish;* syn. ثَقِيلَةٌ: (K:) or, accord. to IAar, *i. q.* مُغَاضِيَةٌ [*that makes, and is made, angry:* or *that breaks off from,* or *quits, one, in anger,* or *enmity*]. (TA.) It is also *syn. with* أَمَا, as a word denoting an oath [or used in swearing]: one says غَرْمَى وَجَدِّكَ [*Verily,* or *now surely, by thy grandfather,* or *by thy fortune* or *good fortune*]; like as one says أَمَا وَجَدِّكَ: (AA, K, TA:) and عَرْمَى and حَرْمَى are dial. vars. thereof. (TA.)

غَرَامٌ *A thing from which one is unable to free himself,* [*a thing*] *such as cleaves fast.* (BA and Jel in xxv. 66.) *Lasting evil.* (IAar, S, K.) *Perdition:* (K:) in the Kur xxv. 66, (S, Ksh,) accord. to AO, (S,) it means *perdition,* (S, Ksh,) *persistent,* (Ksh,) *and such as cleaves fast.* (S, Ksh.) And *Punishment,* or *torment;* (S, K) or, accord. to Zj, the *most vehement punishment* or *torment;* and accord to Er-Rághib, hardship, or *difficulty, and an affliction,* or *a calamity* or *misfortune, that befalls a man.* (TA.) ___ Also *Eager desire* [بِشَىْءٍ *for a thing*]; *fondness* [for it]; or *attachment* [to it]; syn. وُلُوعٌ: (S, K:) or *love that torments the heart.* (Har p. 36.) [See 4, last sentence.]

غَرِيمٌ *A debtor;* (S, Msb, K:) one says, خُذْ مِنْ غَرِيمِ السَّوْءِ مَا سَبَحَ *Take thou from the evil debtor what has become easy of attachment,* (S:) and غَارِمٌ signifies the same as غَرِيمٌ; or one *upon whom lies the obligation of a bloodwit* or *the like;* or [it virtually signifies thus, but properly] it is a possessive epithet signifying ذُو غَرَامٍ or غَرَامَةٍ or تَغْرِيمٍ. (TA.) And (sometimes, S) it signifies *A creditor* also: (S, Msb, K:) thus having two contr. meanings; (K) Kutheiyir says, * قَضَى كُلُّ ذِى دَيْنٍ فَوَفَّى غَرِيمَهُ * وَعَزَّةُ مَمْطُولٌ مُعَنًّى غَرِيمُهَا [*Every debtor has paid, and fully rendered to his creditor; but* as to *'Azzeh, her creditor is put off,* and *wearied*]. (S.) The pl. of غَرِيمٌ is غُرَمَآءُ (I Ath, Msb, TA) and غُرَّامٌ, which is a strange [i. e. an anomalous] pl., (I Ath, TA;) or this is pl. of غَارِمٌ as syn. with غَرِيمٌ [and thus is agree able with analogy]; or it is pl. of مُغْرَمٌ [signifying burdened with debt.], formed by the rejection of the augmentative letter [of the sing]. (TA.) ___ And hence, *An adversary in*

contention, dispute, or *litigation; an antagonist; a litigant;* because, by his pressing upon his adversary [like the creditor upon his debtor], he becomes one who cleaves, or clings. (Msb.)

غَرَامَةٌ : see غُرْمٌ.

غَارِمٌ : see غَرِيمٌ, in two places.

مَغْرَمٌ ; pl. مَغَارِمُ: see غُرْمٌ, in two places.

مُغْرَمٌ *Shackled,* (K,) or *burdened,* (TA,) *with debt;* (K;) an epithet applied to a man from الغُرْمُ and الدَّيْنُ. (S.) See غَرِيمٌ. ___ And *A captive of love;* (K, TA;) i. e., *of the love of women:* (TA:) or one *to whom love cleaves:* (Ham p. 558:) or you say رَجُلٌ مُغْرَمٌ بِالْحُبِّ [*a man to whom love cleaves,* or *clung to by love*]; from the love of women: (S:) and هُوَ مُغْرَمٌ بِالنِّسَآءِ *He is one who clings to women,* like as does the غَرِيمٌ [or

creditor to the debtor]. (Er-Rághib, TA.) And مُغْرَمٌ بِشَىْءٍ *Eagerly desirous of a thing; fond of it;* or *attached to it;* syn. مُولَعٌ بِهِ; (Msb, K, TA;) and حَرِيصٌ عَلَيْهِ; (Har p. 585;) *not having patience to refrain from it.* (TA.) See also غُرْمٌ.

غرمل

غُرْمُولٌ The *penis,* (S, O, K,) in an absolute sense: (TA:) or *a large and flaccid penis before its prepuce is cut off;* (K;) thus says AZ: (TA:) or it is said to be *of a solid-hoofed animal:* but mention is made in a trad. of the غَرَامِيل of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.)

غرنق

غَرْنَقَةٌ *An amorous playing with the eyes.* (Ibn- 'Abbád, O, K.)

غُرْنَاقٌ : see غُرْنَيْقٌ, last sentence.

غُرْنُوقٌ is held by the author of the K to be wrongly mentioned by J in art. غرق, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned غُرْنَيْقٌ among quadriliteral-radical words: but there is a difference of opinion on this point; for AHei asserts that the ن in غُرْنُوقٌ and in all its dial. vars. is augmentative. (TA.) ___ See غُرْنَيْقٌ, in two places. ___ Also sing. of غَرَانِقُ, which signifies *Certain trees:* (Aboo-Ziyád, O, K:) or, as also غُرَانِقٌ , sing. of غَرَانِيقُ, which signifies the *tender sprouts at the root,* or *lower part, of the* عَوْسَجٌ [or *box-thorn*]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or غُرْنُوقٌ signifies *a tender and concealed plant;* (K, TA;) or, accord. to one copy [of the K], *a tender, spreading plant:* mentioned by AHn. (TA.) ___ And *A lock of hair much twisted:* (Lth, O, K:) or, accord. to IAar, *a forelock:* so in the phrase جَذَبَ غُرْنُوقَهُ [*He pulled his forelock*]: and نُغْرُوقٌ signifies the hair of the back of the neck. (O, TA.)

غُرْنُوقٌ : see the next paragraph, in two places.

غُرْنَيْقٌ (S, K) and غُرْنُوقٌ and غُرْنُوقٌ (O, K) *A certain aquatic bird,* (S, O, K, TA,) *long in the neck* (S, O, TA) *and in the legs,* (TA,) *white,* (O, K, TA,) or *black:* (K, TA:) [app. the *white stork, ardea ciconia;* or, accord. to some, the *black stork, ardea nigra:*] or, accord. to IAmb, the *males* [or *male*] *thereof:* (TA:) or the first, (O, K,) as also the second, (K,) signifies the كُرْكِيّ [or *Numidean crane, ardea virgo*]: (As, O, K, TA:) or *a certain bird resembling this:* (ISk, O, K, TA:) pl. غَرَانِيقُ. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (liii. 19 and 20), Have ye considered El-Lát, and El-'Ozzà, and Menáh, the

other third?] the Devil put into his mouth the saying تِلْكَ الغَرَانِيقُ العُلَى [*Those are the most high* غرانيق, as though meaning *cranes*, for the Numidian crane is remarkable in the East for its superlatively-high flight]; referring, as IAar says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA: *) or غرانيق may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) ___ غُرْنِيق (O, K, TA, and so in copies of the S) and غُرْنِيق (IJ, TA, and so in some copies of the S in the place of the former) and غُرْنُوق and غُرْنُوق (S, O, K, TA) and غُرْنَيْق (K) and غُرْنَاق and غُرْنَوْنَق (O, K) and غُرَانِق (S, K) signify *A tender youth;* (S;) or *a white*, or *fair, and comely*, or *beautiful, youth;* (O, K;) or *a youth white*, or *fair, tender, having beautiful hair, and comely:* (TA:) pl. غَرَانِيق and غَرَانِقَة (S, O, K) and غَرَانِق, (S, K,) which last may be pl. of غُرَانِق, agreeably with analogy, (IAmb, TA,) or it may be a contraction of غَرَانِيق, as such used by a poet. (TA.)

غُرْنِيق and غُرْنُوق: see the next preceding sentence.

غُرَانِق, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) *Perfect*, or *without defect.* (K, TA.) And, applied to a woman, as also غُرَانِقَة, *Youthful and plump.* (K.) ___ See also غُرْنِيق, last sentence. ___ لِمَّة غُرَانِقَة and غُرَانِقِيَّة [*Hair descending below the lobe of the ear*, or *descending upon the shoulders,*] *sleek, such as the wind puts in motion.* (Sh, O, K.) ___ See also غُرْنُوق.

غُرْنُوق: see غُرْنِيق, last sentence.

لِمَّة غُرَانِقِيَّة: see غُرَانِق.

غرو

1 **غَرَا الجِلْدَ**, (K,) first pers. غَرَوْتُ, (S, Msb,) aor. ـُ, (Msb, TA,) inf. n. غَرْوٌ, (TA,) *He glued the skin;* i. e., *made it to adhere with* غِرَآء. (S, Msb, K.) And غَرَيْتُ السَّهْمَ signifies the same as غَرَوْتُهُ [i. e. *I glued the feathers upon the arrow:* see the two pass. part. ns.]. (TA.) [And accord. to present usage, غَرَّاهُ, inf. n. تَغْرِيَةٌ, signifies *He glued it.*] ___ غَرَا السَّمْنُ قَلْبَهُ, (K, TA,) aor. and inf. n. as above, (TA,) *Fatness adhered to his heart, and covered it:* (K, TA:) mentioned by ISd. (TA.) غَرِىَ بِهِ *It adhered to it* [*as glue* or *the like*]. (Ksh and Bd in v. 17. [And used in this sense in the S and K as an explanation of لَزِجَ بِهِ.]) ___ And [hence], aor. يَغْرَى, (S, Msb, K,) inf. n. غَرًا (Abu-l-Khattáb, Msb, K, TA) and غِرَآءٌ, (K, TA,) like كِسَآءٌ, but in the M like سَحَابٌ [i. e. غِرَآءٌ], which J [in the S] pronounces to be a subst., (TA,) *He became attached to it,* or *fond of it; was eagerly desirous of it; he adhered, clung,* or *clave, to it;* or *loved it;* syn. أُولِعَ بِهِ; (Msb, K, TA;) and لَزِمَهُ; (TA;) *without his being incited thereto by another;* (Msb, TA;) and أُغْرِىَ بِهِ signifies the same, (Msb, * K, TA,) as also غُرِّىَ بِهِ, (K, TA,) each with damm, (K,) and the latter with teshdeed, as is stated in the M. (TA.) ___ See also 3. ___ And غَرِىَ فُلَانٌ *Such a one persisted,* or *persevered, in his anger.* (S, TA.) ___ غَرِىَ said of what is termed عِدٌّ, [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a غَدِير, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right],) *It became cold,* or *cool,* (M, TA,) or *its water became cold,* or *cool.* (K.) غَرُوَتْ, (inf. n. غَرْوٌ, S, * Msb,) also signifies *I wondered.* (S, Msb, TA.) [See غَرْوٌ, below.]

2 **غَرَّاهُ**: see 1, third sentence. ___ [The inf. n.] تَغْرِيَةٌ is *syn. with* تَطْلِيَةٌ [The *daubing, smearing,* or *rubbing over;* perhaps particularly, or originally, with غِرَآء i. e. glue]. (K.) ___ غَرَّاهُ بِهِ: see 4. And غُرِّىَ بِهِ: see 1, latter half.

3 غارى بين الشَّيْئَيْنِ, (S, K,) inf. n. غِرَآءٌ, (S,) *He made no interruption between the two things:* (S, K:) mentioned by A'Obeyd, from Khálid Ibn-Kulthoom: and hence the saying of Kutheiyir,

* إِذَا قُلْتَ أَسْلُو فَاضَتِ العَيْنُ بالبُكَا *
* غِرَاءً ومَدَّتْهَا مَدَامِعُ حُفَّلُ *

[*When thou sayest, I will be forgetful,* or *unmindful, the eye overflows with weeping, uninterruptedly, and copious flowings of tears pour into it and replenish it*]: AO says that the verb is from غَرِيتُ بالشَّيْءِ. (S, TA.) ___ And غارى فُلَانًا, (K, TA,) inf. n. مُغَارَاةٌ and غِرَآءٌ, (TA,) *He wrangled, quarrelled,* or *contended, with such a one:* (K, TA:) mentioned on the authority of AHeyth, who disallowed غَرِىَ بِهِ, inf. n. غِرَآءٌ. (TA. [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.])

4 اغراهُ بِهِ *He made him to become attached to it,* or *fond of it; to be eagerly desirous of it; to adhere, cling,* or *cleave, to it;* or *to love it;* (Msb, K;) syn. وَلَّعَهُ: (K:) one should not say غَرَّاهُ بِهِ. (TA. [But one says غُرِّىَ بِهِ: see 1.]) And أُغْرِىَ بِهِ: see 1. ___ *He incited, urged,* or *instigated, him to do it.* (MA, and Har p. 355.) You say, أَغْرَيْتُ الكَلْبَ بالصَّيْدِ (S) *I incited, urged,* or *instigated, the dog, to,* or *against, the object,* or *objects, of the chase.* (Kull.) ___ And اغراهُ بِهِمْ *He set him upon them,* or *over them;* or *made him to have mastery, dominion,* or *authority, over them.* (Jel in xxxiii. 60.) ___ اغرى بينهم العداوةَ *He occasioned enmity between them:* (Jel in v. 17:) *he cast enmity between them, as though he made it to cleave to them:* (K, TA:) a tropical phrase. (TA.) And أَغْرَيْتُ بينهم [in which an objective complement is understood] (S, Msb) *i. q.* أَفْسَدْتُ [meaning *I excited disorder, disturbance, dis-*

agreement, discord, dissension, strife, or *quarrel-ling,* or *I made,* or *did, mischief, between them,* or *among them*]. (Msb.) اغرى الشَّىْءَ, said of God, *He made,* or *rendered, the thing goodly,* or *beautiful.* (IKtt, TA.)

6 هُمَا يَتَغَارَيَانِ فِى الغَضَبِ [app. *They two wrangle, quarrel,* or *contend, in anger*]. (JK. [See 3.])

لَاغَرْوَ signifies لَا عَجَبَ [meaning *There is no case of wonder*], (Msb, K, and Ham p. 603,) the enunciative of لَا being suppressed, as though the saying were لَاغَرْوَ فِى الدُّنْيَا [*there is no case of wonder in the present world*] or مَوْجُودٌ [*existing*]; (Ham;) as also لَا غَرْوَى : (K:) or لَيْسَ بِعَجَبٍ [meaning *it is not a case of wonder*]. (S.) One says, لَا غَرْوَ مِنْ كَذَا i. e. لَا عَجَبَ [meaning *There is no case of wonder* arising *from such a thing,* or, using غرو as an inf. n., (see 1, last signification,) *there is no wondering at such a thing*]. (Har p. 488.) And the saying

* وَلَا غَرْوَ أَنْ يَحْذُو الفَتَى حَذْوَ وَالِدِهْ *

means *And it is not a case of wonder* (لَيْسَ بِعَجَبٍ), i. e. *there is no wondering* (لَا عَجَبَ), *that the* [*young*] *man should follow the example of his father, doing the like of his deed.* (Har p. 86.)

غَرًا : see غَرَآءٌ, in two places. ___ Also The غَرْسُ [q. v.] *that descends* [*from the womb*] *with the child.* (TA.) ___ And The *young one of the cow:* (K, TA:) or, as some say, peculiarly, *of* [*the species of bovine antelope called*] *the wild cow:* dual غَرَوَانِ: and pl. أَغْرَآءٌ. (TA.) It is also applied to The *young camel when just born:* and, some say, it signifies *a youngling that is very sappy* or *soft* or *tender:* (TA:) and *anything brought forth* (K, TA) *until its flesh becomes firm,* or *hard.* (TA.) ___ And (K, TA)

[hence], by way of comparison, (TA,) as also غَرَاةٌ , *Lean, meagre,* or *emaciated,* (K, TA,) *in a great degree:* (TA:) pl. أَغْرَآءُ. (K, TA.) Hence the trad., لَا تَذْبَحُوهُ غَرَاةً حَتَّى يَكْبَرَ [*Do not ye slaughter it while very lean,* &c., *until it become full-grown*] (TA. [See 4 in art. فرع.]) Also *Goodliness,* or *beauty.* (S, K. [See غَرِىٌّ.])

غَرَاةٌ [*Excitement of disorder, disturbance, disagreement,* &c.;] the subst. from أَغْرَيْتُ بَيْنَهُمْ [q. v.]. (S.) See also غَرًا, in two places.

غَرْوَى : see the next paragraph: and see also لَا غَرْوَ.

غَرَآءٌ [*A state of attachment,* or *fondness,* &c.;] the subst. from غَرِىَ بِهِ [q. v.] as meaning أُولِعَ بِهِ: (S, Msb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is غَرْوَى . (TA.)

غَرَآءٌ and غَرًا (S, Mgh, Msb, K) [*Glue;*] *a substance with which a thing is made to adhere,* (S, Mgh, Msb, K,) *obtained from fish,* (S, Mgh,) or *made from skins, and sometimes made from fish:* (Msb:) or the *substance with which one smears;* (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or *a certain thing that is extracted from fish:* (K:) [and *mucilage, which by concretion becomes gum;* the former word is used in this sense in the K voce صَمْغٌ. q. v.:] and it is said that the *trees* [app. *that produce the mucilage termed* غَرَآءٌ, otherwise [know not what can be meant thereby,] are [called] غَرًى [or غَرًا]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) رَجُلٌ غَرَآءٌ means *A man who has not a beast* [*to carry him*] (لَا دَابَّةَ لَهُ). (K.)

غَرِىٌّ *Made to adhere;* syn. مُلْصَقٌ. (TA voce عَرِيرٌ.) ___ [And hence, *An adherent.* (See عَرِيرٌ.) ___ Hence also, *Daubed, smeared,* or *rubbed over;* as will be shown in the course of this paragraph. (See also مَغْرُوٌّ.) ___] And The *goodly,* or *beautiful,* (S, K, TA,) *in respect of face,* (TA,) of mankind, (S, K, TA,) and the *goodly,*

or *beautiful*, of others than mankind: and [particularly] a *goodly* building: (K, TA:) and hence. ___ الغَرِيَّان *Two well-known buildings, in El-Koofeh,* (K, TA,) *at Eth-Thaweeyeh, where is the tomb of 'Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Heereh:* (TA:) or *two tall buildings, said to be the tombs of Málik and Akeel, the two cup-companions of Jedheemeh ElAbrash;* thus called because En-Noamán Ibn-El-Mundhir used to smear them (كَانَ يُغَرِّيهِمَا) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known], (S, TA.) ___ الغَرِىُّ is also the name of *A certain idol* [or *object of idolatrous worship,* app. from what here follows, *a mass of stone,* like as اللَّاتُ is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) ___ And غَرِىٌّ signifies also *A certain red dye.* (TA.)

غُرَاوَى *i. q.* رَغْوَةٌ [i. e. *Froth*]: (K, TA: [الغُراءى in the CK is a mistranscription:]) app. formed by transposition; for رُغَاوَى has been mentioned [in art. رغو] as syn. with رَغْوَةٌ: (TA:) pl. with fet-h [i. e. غَرَاوَى]. (K, TA.)

هُوَ مُغْرًى بِهِ, from أَغْرَاهُ بِهِ [q. v.], *He is made to become attached to it,* or *fond of it;* &c. (TA.)

مَغْرُوٌّ [pass. part. n. of غَرَا, q. v.; *Glued,* &c. ___ Hence, for سَهْمٌ مَغْرُوٌّ, lit. *A glued arrow,* meaning *an arrow having the feathers glued upon it,* i. e.] *a feathered arrow.* (Meyd in explanation of what here follows.) It is said in a prov., أَدْرِكْنِى وَلَوْ بِأَحَدِ المَغْرُوَّيْنِ, meaning [*Reach thou me, though*] *with one of the two* [*feathered*] *arrows:* or, as Th says, *with an arrow* or *with a spear:* (S:) El-Mufaddal says, there were two brothers, of the people of Hejer, a people to whom the Arabs ascribe stupidity, and one of those two rode an intractable she-camel, and the one that did not ride had with him a how, and his name was Huneyn; so the one that was riding called to him, and said, يَا هُنَيْنُ وَيْلَكَ أَنْزِلْنِى وَلَوْ بِأَحَدِ المَغْرُوَّيْنِ, [in which انزلنى seems to be a mistranscription for ادركنى,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of

necessity, or difficulty, and of the after failing of stratagem. (Meyd.) One says also قَوْسٌ مَغْرُوَّةٌ [*A glued bow*] (S, Msb, K) and مَغْرِيَّةٌ . (S, K.)

قَوْسٌ مَغْرِيَّةٌ : see what next precedes.

غرى

1 **غَرَيْتُ السَّهْمَ** : see 1 in art. غرو.

قَوْسٌ مَغْرِيَّةٌ : see مَغْرُوٌّ (last sentence) in art. غرو.

غزر

1 **غَزُرَ**, aor. ـُ, inf. n. غَزَارَة (S, Mgh, Msb, K) and غَزْر (Mgh, L, Msb, K) and غُزْر, (L, K,) or غَزَر is a simple subst., (S, L, TA,) *It* (a thing, S, K, or water, Mgh, Msb) *was*, or *became, much, abundant*, or *copious*. (S, Mgh, Msb, K,) ___ غَزُرَتْ *She* (a camel, S, Msb, or a beast, K) *bad much milk; abounded in milk, became abundant in milk;* (S, Msb, K:) عَنِ الكَلَأِ *from the herbage*; (TA;) or عَلَيْهِ [by feeding] *upon it;* (K;) as also أَغْزَرَتْ: (IKtt:) and *it* (a well, and a spring,) *abounded in water;* and *it* (an eye) *abounded in tears*. (K.)

2 **تَغْزِيرٌ** signifies The *omitting a milking between two milkings, when the milk of the camel is backward*. (S, K, TA,) A similar meaning is mentioned in art. غرز: see 2 in that art (TA.)

3 **غَازَرَهُ**, inf. n. مُغَازَرَةٌ, *He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave*. (I Aar, TA: but only the inf. n. is mentioned.)

4 **أَغْزَرَ** see 1. أَغْزَرَ ٱللّٰهُ مَالَهُ [*God caused his camels*, or *sheep*, or *goats, to have much milk*]. (TA.) ___ اغزر المعروفَ *He made the beneficence to be abundant*. (K.) اغزر القومُ *The people's camels*, (S, K,) and *their sheep* or *goats*, (TA,) *became abundant in milk*. (S, K, TA.) ___ And *The people became in the state of having much rain*. (IKtt.)

غَزْرٌ [*Abundance in milk:* or *abundance of milk:* of camels &c.:] a subst. from غَزُرَتِ النَّاقَةُ; pl. غُزْرٌ; like as جُونٌ is pl. of جَوْنٌ, and حُشْرٌ of حَشْرٌ. (S.) Also *A vessel made of* [*the coarse grass called* حَلْفَآء] and *of palm-leaves:* (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

غُزْرَى [as though fem. of أَغْزَرُ] is applied to a she-camel by Honeyf-El-Hanátim [as meaning

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Surpassingly abundant in milk]. (IAar in TA in art. بهى.)

غُزْرَانٌ [mentioned by Freytag as an epithet applied to camels, meaning *Abounding in milk,* on the authority of the K, is a mistake; it is mentioned in the K only as the name of a place.]

غَزِيرٌ, and the fem. غَزِيرَةٌ, *Much; abundant; copious:* (S, Msb, K:) applied to water, (Msb,) and *rain,* (K,) and beneficence, (S,) and knowledge, (TA,) and anything. (S, K.) ___ A she-camel, (S, Msb, K,) and a sheep or goat or other beast, (TA,) *having much milk; abounding in milk:* (S, Msb, K:) a well, and a spring, (K,) and a subterranean channel for water, (Msb,) *abounding in water:* (Msb, K:) and an eye *abounding in tears:* (K:) pl. غِزَارٌ. (S, Msb.)

قَوْمٌ مُغْزَرٌ لَهُمْ, in the pass. form, *A people having abundance of milk; whose camels abound in milk.* (K.)

مَغْزَرَةٌ, (as written in the L, [and so agreeably with analogy, as meaning *A cause of abounding in milk;* similar to مَبْخَلَةٌ and مَجْبَنَةٌ &c.;]) or مُغْزِرَةٌ, (accord. to the K,) *a thing* [*from the feeding of a beast*] *upon which the milk becomes abundant.* (L, K.) ___ And, (K, TA,) hence, (TA,) *A certain plant, the leaves of which are like those of the* حُرْف [q. v.], (K, TA,) *dust-coloured, and small, and which has a red blossom, like that of the pomegranate:* (TA:) *it pleases the cows* (K, TA) *much,* (TA,) *and they become abundant in milk* [*by feeding*] *upon it:* (K, TA:) *it is of the* [*season called*] رَبِيعٌ; and is mentioned by AHn, who says that *all cattle pasture upon it.* (TA.)

مِغْزَارٌ [*Abounding much in milk;* applied to a she-camel &c.]. (The Lexicons passim.)

أَرْضٌ مَغْزُورَةٌ *Land upon which much rain has fallen.* (K.)

مُغَازِرٌ and مُسْتَغْزِرٌ *One who gives a thing in order that he may obtain in return more than he gives.* (K.) One of the Tábi'ees says الجَانِبُ المُسْتَغْزِرُ يُثَابُ مِنْ هِبَتِهِ *The stranger who seeks to obtain more than he gives shall be rewarded for his gift:* meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (TA.)

مُسْتَغْزِرٌ : see مُغَازِرٌ, in two places.

غزل

1 **غَزَلَت القُطْنَ**, (S, MA, O, K,) and الكَتَّانَ وغَيْرَهُمَا, (TA,) or الصُّوفَ وَنَحْوَهُ, (Msb,) aor. ـِ (S, O, Msb, K,) inf. n. غَزْلٌ, (S, MA, O, KL,) *She spun the cotton,* (MA, KL, PS,) and *the flax, &c.,* (TA,) or *the wool, and the like;* (Msb;) and اغتزلته signifies the same. (S, K.) غَزَلَ, (S, O, K, TA,) aor. ـَ, (K, TA,) inf. n. غَزَلٌ, (S, O, TA,) *He talked, and acted in an amatory and enticing manner, with a woman,* or *with women; he practised* غَزَل [meaning as expl. below, i. e. the *talk, and actions, and circumstances, occurring between the lover and the object of love;* &c.]. (S, * O, * K, * TA.) And غَزِلَ is also said of a dog, meaning *He flagged,* or *became remiss, in the pursuit of a young gazelle;* i. e., *when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it,* (S, O, K, TA,) *and became diverted;* (S, O, TA;) or, as IAar says, *when it became sensible of the presence of the dog, it became confounded,* or *perplexed, and clave to the ground, and he* (the dog) *became diverted from it, and turned away:* (TA:) or *he was confounded,* or *perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it.* (Meyd in explanation of a prov.: see أَغْزَلُ, below.)

3 **غَازَلَهَا**, (S, MA, TA,) inf. n. مُغَازَلَةٌ, (S, O, K, TA,) *He talked with her,* (S, O, * K, * TA,) *and acted in an amatory and enticing manner with her;* (S, TA;) and in like manner one says of a woman with a man: (S:) or *he played,* or *sported,* [or *dallied,* or *wantoned,*] *and held amorous talk, with her.* (MA.) ___ [Hence,] one says, أَطْيَبُ مِنْ أَنْفَاسِ الصَّبَا إِذَا غَازَلَتْ رِيَاضَ الربا [*More pleasant,* or *delightful, than the breaths of the east wind* (which is to the Arabs like the zephyr to us) *when it has*

wantoned with the meadows of الربا, (app. الرُّبَا, the name of a place, mentioned in the K in art. ربو, there written الرُّبَى, and in the TA in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (K.) And هُوَ يُغَازِلُ رَغَدًا مِنَ العَيْشِ [app. meaning *He plays the wanton with ampleness and easiness and pleasantness of the means of subsistence*]. (TA.) ___ And غازل الأَرْبَعِينَ *He approached* [the age of] *forty* [years]. (Th, K.)

4 **اغزل**, (K,) or اغزلت, (S, O,) *He*, or *she*, *turned round*, or *made to revolve*, [or rather *twirled*,] *the* مِغْزَل [or *spindle*]: (S, O, K:) [or so اغزل المغزلَ, or اغزلتهُ, for] one says of the مغزل [or spindle], أُغْزِلَ, i. e. *it was turned round* [or *twirled*]. (Fr, S.) ___ اغزلت *She* (a gazelle) *had a young one*. (S, O. [See غَزَالٌ.])

5 **تغزّل** *He affected*, or *attempted, as a selfimposed task*, (تَكَلَّفَ,) *what is termed* غَزَل [meaning as expl. below, i. e. *the talk, and actions, and circumstances, occurring between the lover and the object of love;* &c.]. (S, O, K, TA.) ___ And sometimes it means *He made mention*, or *spoke*, [generally *in verse*,] *of what is termed* غَزَل. (TA.) [See also شَبَّبَ, inf. n. تَشْبِيبٌ; and نَسَبَ, inf. n. نَسِيبٌ.] One says, تغزّل بالمرأَة meaning *He mentioned the woman* [*in amatory language, as an object of love*,] *in his poetry*. (TA in art. غنى.)

6 **تغازلوا** [*They talked, and acted in an amatory and enticing manner;* or *they played, sported, dallied*, or *wantoned, and held amorous talk; one with another:* see 3]: (S, O:) from الغَزَلُ [q. v.]. (TA.)

8 **إِغْتَزَلَ** see 1, first sentence.

غَزْلٌ, applied to cotton, (S, O, K, TA,) and flax, &c., (TA,) or wool, and the like, (Msb,) *i. q.* مَغْزُولٌ [i. e. *Spun*]: (S, O, Msb, K,

TA:) [or rather *spun thread*, or *yarn of any kind;* for] it is an inf. n. used as a subst.: (Msb:) of the masc. gender: pl. غُزُولٌ. (TA.) ___ And accord. to ISd, The *web of the spider.* (TA.) ___ And غَزْلُ النَّبَاتِ is applied in Egypt to *The sort of food called* إِطْرِيَة. (TA in art. طرو, q. v.)

غَزْلُ نِسَآءٍ *A follower and lover of women;* as also غَزِّيلُ نِسَآءٍ: (JK:) [or both may be rendered *one who talks, and acts in an amatory and enticing manner;* or *who plays, sports, dallies,* or *wantons, and holds amorous talk; with women:*] غَزِّيل is of the measure فَعِّيل in the sense of the measure مُفَاعِل; like حَدِّيث and كَلِّيم. (TA.)

غَزَلٌ, as expl. by 'Abd-El-Muttalib El-Baghdádee, in his Exposition of the نَقْدُ الشِّعْرِ of Kudámeh, signifies The *talk, and actions, and circumstances, occurring between the lover and the object of love;* differing somewhat from تَشْبِيب, which is a celebrating of the person and qualities of the beloved; and from نَسِيب, which is a mentioning of the state, or condition, of the نَاسِب [himself], and of the object of the نَسِيب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تَشْبِيب, and being a mentioning of غَزَل: accord. to Kudámeh, it signifies *an inclining to foolish and youthful conduct,* or *a manifesting of passionate love, and becoming notorious for affections to women:* (TA:) or it is the subst. from 3 [as such signifying *talk, and amatory and enticing conduct, with women;* or *play, sport, dalliance,* or *wanton conduct, and amorous talk, with women*]; (S, K;) as also مَغْزَلٌ: (K:) or *play, sport,* or *diversion, with women:* (ISd, TA:) or the *talk of young men and* [or *with*] *young women:* (Msb:) or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like نَسِيب, *praise of what are apparent of the menbers of the object of love:* or the *mention of the days of union and of disunion:* or the *like thereof.* (MF.)

غَزِلٌ [is, by, rule, the part. n. of غَزَلَ, as such signifying *Talking, and acting in an amatory and enticing manner, with a woman,* or *with women;* &c.: but it is said that it] signifies صَاحِبُ غَزَلٍ; (S, O;) or مُتَغَزِّلٌ بِالنِّسَآءِ; (K, TA;) by which is here meant *making mention,* or *speaking,* or *one who makes mention,* or *who speaks,* [generally *in verse,*] *of what is termed* غَزَلٌ [signifying as expl. above, i. e. *the talk, and actions, and circumstances, occurring between the lover and the object of love;* &c.]; thus used as being a possessive epithet, [not as a part. n. of غَزَلَ, because this differs in meaning from تَغَزَّلَ,] i. e. it signifies [properly] ذُو غَزَلٍ: (TA:) or it means *displaying amorous gestures* or *behaviour, and foolish and*

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youthful conduct such as is suitable to women, with the love, or *passionate love, that he experiences for them, in order that they may incline to him:* (Kudámeh, TA:) or it is applied to a man as meaning *a companion of women* because of his lacking strength to be otherwise: from what here follows. (IAar, TA.) ___ *Lacking strength,* or *ability, to perform,* or *accomplish, things;* (IAar, K, TA;) *remiss,* or *languid, in respect to them.* (IAar, TA.)

غَزُلِىٌّ [*Of,* or *relating to, spun thread,* or *yarn;*] the rel. n. from غَزْلٌ used as a subst. (Msb.)

غَزَالٌ *A young gazelle,* وَلَدُ ظَبْيَةٍ: (Msb:) or a شَادِنٌ [or *young gazelle*], (T, S, O, Msb, K, TA,) or, as some say, the *female,* (TA, [but see what follows,]) *when it becomes active,* or *in motion,* (T, S, O, Msb, K, TA.) *and walks;* (T, Msb, K, TA;) to which the girl, or young woman, is likened in [the commencing of an ode by what is termed] التَّشْبِيبُ, wherefore the epithet and the verb [therein] are made mase.; (TA;) *after the becoming a* ثَنِىٌّ [q. v.]: (T, Msb:) or *in the stage after that in which he is termed* طَلًا [q. v.]: (AHát, Msb, TA:) or *from the*

time of his birth until he attains to the most vehement running; (K, TA;) *which is when he puts his legs together,* [app. meaning *his fore legs together and so his hind legs,*] *and puts them down together and raises them together:* (TA:) or *i. q.* ظَبْيٌ [i. e. *a gazelle, of any age*]: (M in art. ظبى: for الظَّبْيُ is there expl. as meaning الغَزَالُ: [but this seems to be a loose rendering:]) the female is called غَزَالَةٌ ; (Msb, MF, TA;) though it seems from what is said in the K [&c.] that الغَزَالُ is applied peculiarly to the male, and that the female is called only ظَبْيَةٌ, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pane.] is غَزْلَةٌ and [of mult.] غِزْلَانٌ. (S, O, Msb, K.) غَزَالُ شَعْبَانَ *A certain insect* (دُوَيْبَّةٌ), (K, TA,) *a species of the* [*locusts,* or *locust-like insects, called*] جَنَادِب [pl. of جُنْدُبٌ]. (TA.) دَمُ الغَزَالِ *A certain plant, resembling the* طَرْخُون [or *tarragon*], (O, K,) *which is eaten,* (O,) *burning,* or *biting, to the tongue,* (O, K,) *green, and having a red root, like the roots of the* أَرْطَاة [n. un. of أَرْطًى, q. v.], (O,) *with the juice of which girls,* or *young women, make red streaks like bracelets upon their arms:* (O, K:) thus AHn was informed by some one or more of the Benoo-Asad: (O:) and Aboo-Nasr says, *it is of the* [*kind called*] ذُكُور. [See also دَمُ الغَزَالِ and دَمُ الغِزْلَانِ and دُمْيَةُ الغِزْلَانِ voce دُمٌ in art. دمو or دمى; and see likewise عَنْدَمٌ.]

غَزَالَةٌ fem. of غَزَالٌ, q. v. الغَزَالَةُ, also, signifies *The sun;* (S, O, K;) because it extends [what resemble] cords, [meaning its rays,] as though it were spinning: (K:) or *the sun when rising;* (Msb, K;) [therefore] one says طَلَعَتِ الغَزَالَةُ, but not غَرَبَتِ الغَزَالَةُ: (TA:) or *the sun when high:* (M, * K, TA:) or *the* عَيْنٌ [meaning the *disk,* or, as it sometimes means, the *rays,* or *beams,*] *of the sun.* (K.) ___ And غَزَالَةُ الضُّحَى means, (S, O, K,) as also غَزَالَاتُهُ, (K,) [or غَزَالَاتُهَا,] *The beginning of the* ضُحًى [or *early part of the forenoon, after sunrise*]; (S, O, K;) [whence] one says, جَآءَ فِى غَزَالَةِ الضُّحَى [*He came in the beginning of the* ضُحًى]; and Dhu-r-Rummeh uses الغَزَالَةَ, in the accus. case, as an adv. n., (S, O,) meaning *in the time* [or *in the beginning*] *of the* ضُحًى;

(O;) or, accord. to IKh, this is for طُلُوعَ الغَزَالَةِ, meaning *at the rising of the sun:* (TA:) or the meaning of the phrases first mentioned in this sentence is *after,* or *a little after,* (accord. to different copies of the K,) *the spreading of the son,* [i. e. *of the sunshine,*] *and its entrance upon the* ضُحَى: or *the first part of the* ضُحَى, *until the passing away of a fifth* (or *about a fifth,* TA) *of the day.* (K.) Also (i. e. الغَزَالَةُ) *A certain herb,* (Aboo-Nasr. O, K,) *of the* [*kind called*] سُطَّاح, *spreading upon the ground, with green leaves, having no thorns nor broaches; from the middle whereof comes forth a tall* قَضِيب [or *shoot*], *which is peeled and eaten,* (Aboo-Nasr, O,) *and it is sweet,* (Aboo-Nasr, O, K,) *and has yellow blossoms from its bottom to its top: and it is a pasture:* (Aboo-Nasr, O:) *every thing* [i. e. *animal*] *eats it:* (Aboo-Nasr, O, K;) *and the places of its growth are the plain,* or *soft, tracts.* (Aboo-Nasr, O)

غَزَّالٌ *A vender* [and *a spinner*] *of* غَزْل [i. e. *thread,*. or *gave*]. (TA.)

غِزِّيلٌ ; see غَزْلُ نِسَآءٍ, in two places.

غَازِلٌ [act. part. n. of غَزَلَ; *Spinning*]. The pls. غُزَّلٌ and غَوَازِلُ are applied as epithets to women: (K, TA:) but the former is also applied to men, and is of a measure more usual as that of the pl. of the mase. act. part. n. than of the fem. (TA.)

أَغْزَلُ مِنْ عَنْكَبُوتٍ, from the act of spinning, (Meyd,) or from the act of weaving [the web], (O.) is a prov. [meaning *More practised,* or *skilled, in weaving than a spider*]: and so مِنْ سُرْفَةٍ [*than a* سُرْفَة, q. v.]. (Meyd.) ___ And one says also, أَغْزَلُ مِنِ ٱمْرِئِ القَيْسِ, (S, Meyd, O,) likewise a prov., meaning [*More practised,* or *skilled,*] *in the celebrating of the person and qualities of the beloved in verse* [*than Imra-el-Keys*]. (Meyd.) ___ And [hence,] أَغْزَلُ مِنَ الحُمَّى [*More frequent in visiting,* or *more habitual,* and *more recurrent, than the fever*]; a saying of the Arabs, by which they mean that it [the fever] is a frequent visiter of the sick person, recurrent to him; as though passionately loving him: thus, correctly, as in the L: in

the K it is said that الأَغْزَلُ applied to the fever (الحُمَّى [though this is fem.]) means *such as is a frequent visiter of the sick person; recurrent.* (TA.) ___ And أَغْزَلُ من فُرْعُلٍ [*More confounded and perplexed than a young one of the hyena*]; from الغَزَلُ as signifying the being confounded and perplexed like as is the dog (Meyd, O, K) when pursuing the young gazelle; for it may be that the فرعل becomes in the like state in pursuing the object of its chase: (Meyd:) or فرعل was a man of ancient times, and this saying (which is a prov., Meyd) is like أَغْزَلُ مِنِ ٱمْرِئِ القَيْسِ. (Meyd, O, TA.)

مَغْزَلٌ : see مَغْزَلٌ, in two places: and see also غَزَلٌ, latter half.

مُغْزَلٌ : see مَغْزَلٌ, in three places.

مُغْزِلٌ A doe gazelle *having a young one.* (K.)

مَغْزَلٌ and مُغْزَلٌ (Fr, Th, S, O, Msb, K) and مَغْزَلٌ , (Th, O, K,) the first as pronounced by [the tribe of] Temeem, the second as pronounced by [that of] Keys, and the last the most rare, (TA,) or the second as pronounced by Temeem, (Msb,) *A spindle;* i. e. the *thing with which one spins:* (S, MA, O, Msb, K. KL:) Fr says that مُغْزَلٌ is the original form, from أُغْزِلَ it was made to turn round or revolve [or was twirled]; (S, TA;) but the dammeh was deemed by the Arabs difficult of pronunciation, and therefore they said مَغْزَلٌ, and in like manner مَصْحَفٌ and مَخْدَعٌ and مَجْسَدٌ and مَطْرَفٌ: accord. to IAth, مَغْزَلٌ signifies the *instrument* [*with which one spins*]; and مَغْزَلٌ , the *place of the* غَزْل [which means the act of *spinning* and the *span thread* or *yard*]; and مُغْزَلٌ , the *place in which* (فيه [or this may here mean *upon which*]) the غَزْل [i. e. *spun thread* or *yarn*] *is put:* (TA:) pl. مَغَازِلُ. (MA.) أَعْرَى من مَغْزَلٍ is a prov. [meaning *More naked than a spindle*]. (Meyd.) And one says, صَاحِبُ الغَزَلِ أَضَلُّ من سَاقِ مَغْزَلٍ [*The practiser of the talk and actions* &c. *usual between the lover and the object of love is more erring than the shank* (i. e. *pin*) *of a spindle*), of which the error is its [aiding in] clothing mankind while it is [itself] naked. (A, TA.) ___ It is said in a book of certain of the Jews, عَلَيْكُمْ كَذَا وكَذَا وربعُ المَغْزَلِ, meaning

[*I pon you lie as due from you such and such things and*) *the fourth part of what your women have spun.* (TA.) ___ And [the pl.] مَغَازِلُ signifies The عَمَد (O) or عُمُد (K) [app. meaning the *upright wooden supports of the seat*] *of the* [*machine called*] نَوْرَج [q. v.] *with which the reaped grain heaped together is thrashed.* (O, K.)

مِغْزَلِىٌّ (MA) and مَغَازِلِىٌّ (S and K voce مِصْرَم) *A parer of spindles.* (MA.)

مُغَيْزِلٌ *A slender cord* (حَبْل دَقِيق) [so in copies of the K, and in the CK, but in the latter المُغْتَزِلُ is put for المُغَيْزِلُ: in my MS. copy of the K, المُغَيْزِلُ جَبَلٌ دَقِيقٌ, and this I think to be the correct reading. meaning *El-Mugheyzil is a certain slender mountain*]: ISd says, I think it to be likened to the مِغْزَل, because of its slenderness; adding that El-Hirmázee has mentioned it. (TA. [A verse cited by El-Hirmázee is there

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given as an ex.; mentioning the day of المُغَيْزِل, app. as the day of the separation of a lover from his beloved; and it is a common custom of the Arabs to call the day of an event the day of the place where it occurred.])

مَغَازِلِىٌّ : see مِغْزَلِىٌّ.

غزو

1 **غَزَاهُ**, [aor. ـُ,] inf. n. غَزْوٌ, *He willed,* or *desired, it; he sought it;* and *he aimed at it, intended it,* or *meant it;* syn. أَرَادَهُ; and طَلَبَهُ; and قَصَدَهُ; [the first of which is often used in the same senses as the second and third;] as also اغْتَزَاهُ ; (K, TA;) this last mentioned by ISd as syn. with قَصَدَهُ. (TA.) One says, عَرَفْتُ مَا يُغْزَى مِنْ هٰذَا الكَلَامِ i. e. [*I knew,* or, emphatically, *I know,*] *what is willed* or *desired* (مَا يُرَادُ) [*from this speech*]. (S.) And غَزْوِى كَذَا *My aim,* or *intention,* or *meaning, is such a thing.* (K.) ___ [Hence, app.,] غَزَا العَدُوَّ, inf. n. غَزْوٌ (S, Mgh, Msb, K) and غَزَوَانٌ, (K, TA,) or, as some say, غَزْوَانٌ, mentioned by Sb, (TA,) and غَزَاوَةٌ, (K,) [but see what is said of this last at the close of this paragraph,] *He went forth,* (Er-Rághib, TA,) or *repaired,* or *betook himself,* (Mgh,) *to wage war,* (Er-Rághib, TA,) or *to fight,* (Mgh,) *with the enemy;* (Er-Rághib, Mgh, TA;) or *he went to fight with, and plunder, the enemy;* (K, TA;) *in the country of the latter.* (Msb.) [And غَزَا alone, the objective complement being understood, often signifies the same; or *He engaged in a warring,* or *warring and plundering, expedition,* or *in such expeditions.*] ___ And غَزَا إِلَيْهِ, inf. n. as above, *He tended, repaired, betook himself,* or *went, to,* or *towards, him,* or *it;* syn. قَصَدَهُ. (TA.) غَزَاوَةٌ, mentioned above, is of a measure which in most instances is that of an inf. n. of an intrans. verb, and it seems to be an inf. n. of which the verb is غَزُوَ, meaning جَادَ غَزْوُهُ [i. e. *Excellent,* or *how excellent, is his engaging in a warring,* or *warring and plundering, expedition,* or *in such expeditions!*]; and to be similar to قَضُوَ meaning جَادَ قَضَآءُهُ, and ضَرُبَتْ يَدُهُ meaning جَادَ ضَرْبُهَا. (TA.)

2 **غَزَّوَ** see what next follows.

4 **اغْزَاهُ** *He fitted him out, equipped him,* or *furnished him,* (S,) or *he sent him,* (Mgh, Msb,) or

he urged, or *incited, him,* (K,) *to engage in a warring,* or *warring and plundering, expedition,* (S, * Mgh, * Msb, * K,) *in the country of the enemy;* (Msb;) and غزّاه signifies the same. (K.) أَغْزَتْ, said of a woman, (Mgh, K,) *Her husband was absent* [*engaged in a warring,* or *warring and plundering, expedition, in the country of the enemy*]; (Mgh;) or *her husband went* [or *had gone*] *to fight with, and plunder, the enemy.* (K.) ___ And, said of a she-camel, *Her impregnation was,* or *became, difficult.* (S, K.) And اغزاه *He granted him some delay, and deferred* [*the exacting of*] *the debt that he owed.* (S, K.)

8 **اغتزاه** : see 1, first sentence. اغتزى بفلان *He had such a one peculiarly to himself from among his companions:* (K, TA:) like اغْتَزَّ به. (TA.) A poet says,

* قَدْ يَغْتَزِى الهِجْرَانُ بالتَّجَرُّمِ *

[*Sometimes,* or *often, the cutting off from friendly intercourse has the accusation of that which is a crime,* or *a fault,* or *an offence, peculiarly assigned to it* (*as the cause*)]: التجرّم here meaning ادّعآءُ الجُرْم. (TA.)

غَزَاةٌ : see the next paragraph, in three places.

غَزْوَةٌ The *act of* [الغَزْو i. e.] *repairing to fight with* [or *to fight with and plunder*] *the enemy* [*in the country of the latter*]; as also غَزَاةٌ , and مَغْزَاةٌ : (Mgh:) or the first signifies *a single time* [or *act*] *of* الغَزْو [i. e. *a single warring,* or *warring and plundering, expedition*]; (Th, Msb, TA;) as also مَغْزَاةٌ : (Msb:) and غَزَاةٌ is the subst. from غَزَوْتُ العدوَّ [as such meaning as expl. above, i. e. the *act of* الغَزْو]: (S, TA:) or this signifies [*a campaign,* i. e.] the *work* [or *operations*] *of a year:* (Th, TA:) the pl. (of غَزْوَةٌ, Msb, [and of غَزَاةٌ , for this is originally غَزَوَةٌ,]) is غَزَوَاتٌ, and (of مَغْزَاةٌ , Msb) مَغَازٍ, (Mgh, Msb,) which latter pl. is applied

to the غَزَوَات of Mohammad. (TA.)

غَزْوَةٌ *i. q.* طَلْبَةٌ [app. as meaning *A mode*, or *manner, of seeking, &c.*]. (TA.)

أَبُو غَزْوَانَ [or غَزْوَانٌ?] *The cat:* because it is ever making war upon the mouse. (يَغْزُو الفَأْرَ أَبَدًا). (Har p. 663.)

غَزْوِىٌّ, accord. to [many, app., of] the copies of the S; or غَزَوِىٌّ, accord. to ISd, [and so in some copies of the S,] said by ISd to be altered from the regular form [which is غَزْوِىٌّ]; (TA;) *Of*, or *relating to*, الغَزْو [or *the making a warring*, or *warring and plundering, expedition*]. (S, ISd, TA.)

غَزِىٌّ : see غَازٍ.

غَزَّآءٌ One *who engages much*, or *often, in warring*, or *warring and plundering, expeditions;* syn. كَثِيرُ الغَزْوِ. (TA.)

غَازٍ One *going*, or *who goes, to fight with, and plunder, the enemy*, (S, * Mgh, * Msb, K,) *in the country of the latter;* (Msb;) [one *engaging*, or *who engages, in a warring*, or *warring and plundering, expedition:* and *a warrior*, in a general sense:] pl. غُزَاةٌ (S, Mgh, Msb) and غُزًّى (S, Msb, K, TA, in the CK غُزَّى) and غُزَّآءٌ (S) and غُزِىٌّ, (K,) [originally غُزُوِىٌّ,] of the measure فُعُولٌ, (TA,) and غَزِىٌّ is pl. of [the pl.] غُزَاةٌ, (S, Msb,) or [rather] a quasi-pl. n.; (K;) and غَازِيَةٌ signifies *a company*, or *body, of* غُزَاةٌ. (TA.)

غَازِيَةٌ : see what immediately precedes.

الاغْزَآءُ and المَغْزَى [app. الأَغْزَآءُ and المَغْزَى, the former a pl. of which the sing. is not mentioned, and the latter a quasi-pl. n. like المَرْجَل from الرَّجُل,] *The offspring* (نَتَائِج [more properly نَتَاج, which agrees with the context,]) *of the* [*season called*] صَيْف, on the authority of IAar, [meaning *such offspring of camels*, for it is added,] *which are discommended, the young camel thereof being always weak.* (TA.)

مَغْزًى The *intended sense* of a saying; the *meaning* thereof; syn. مَقْصَدٌ [as an inf. n. used in the sense of the pass. part. n. of its verb]. (S, K; in the CK written مَقْصِد.) ___ See also مَغْزَاةٌ. And see the paragraph next preceding this.

مُغْزٍ [act. part. n. of 4, q. v.]. ___ مُغْزِيَةٌ A woman *whose husband is absent;* (Mgh;) [meaning] one *whose husband has gone to fight with, and plunder, the enemy.* (S, * TA.) See an ex. in a trad. mentioned voce كَاسِرٌ. Also, مُغْزِيَةٌ, A she-camel *that has exceeded the year* [*from the time when she was covered*] *without bringing forth;* like مُدْرَاجٌ: (El-Umawee, S:) or a she-camel *that has exceeded the year by a month,* (K, TA,) or *the like thereof,* (TA,) *in pregnancy:* (K, TA:) so in the M. (TA.) And A she-ass *that is late in bringing forth, but does then bring forth.* (S.) المُغْزَى مِنَ الغَنَمِ means *Those that are late in bringing forth, by a month,* or *two months, after the others, of the sheep* or *goats, because of their having conceived at a late period.* (TA.) ___ And مُغْزٍ signifies A she-camel *whose impregnation is difficult:* mentioned by Az. (TA.)

مَغْزَاةٌ : see غَزْوَةٌ, in three places. ___ Also *A place of* غَزْوٍ [meaning *making a warring,* or *warring and plundering, expedition*]: pl. مَغَازٍ. (TA.) ___ And المَغَازِى signifies also *The memorable deeds of the* غُزَاة [meaning *those who engage in warring,* or *warring and plundering, expeditions,* pl. of غَازٍ]: (K, TA:) in which sense, some say, it has no sing., but others say that its sing. is مَغْزَاةٌ or مَغْزًى. (TA.)

مَغْزِىٌّ [as pass. part. n. of غَزَا] was used as an epithet applied to a man: it is properly with و [i. e. مَغْزُوٌّ]; but there are many instances of the former kind. (TA.)

غسق

1 **غَسَقَ** , said of the night, aor. ـِ , (S, O, K,) inf. n. غُسُوقٌ (O, K, * TA) and غَسْقٌ and غَسَقٌ and غَسَقَانٌ, (K,) *It became dark;* (S, O;) as also اغسق , (Th, O,) said by Z to be of the dial. of the Benoo-Temeem: (TA:) or both signify *it became intensely dark.* (K.) Hence, in a trad., غَسَقَ اللَّيْلُ عَلَى الظِّرَابِ i. e. *The night poured down upon the small mountains and covered them with its darkness.* (TA.) ___ And, said of the moon, *It lost its light, and became black and dark.* (TA.) ___ And غَسَقَتْ عَيْنُهُ, (S, O, K,) aor. ـِ ; (O, K;) and غَسَقَتْ, aor. ـَ ; (K;) inf. n. غَسْقٌ, (S, O,) or

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غُسُوقٌ, (K,) or both, (TA,) and غَسَقَانٌ; (K, TA;) *His eye became dark:* (S, O, K, TA:) or *shed tears:* (K, TA:) or *poured forth* [*tears*]: (TA:) or غَسَقَتْ العَيْنُ means *the eye overflowed with water.* (AZ, TA.) ___ And غَسَقَ الجُرْحُ, inf. n. غَسَقَانٌ (S, O, K) and غَسْقٌ also, (TA,) *The wound had yellow water flowing from it;* (S, O, K;) and so غَسَقَ. (K, by implication.) And غَسَقَتِ السَّمَآءُ, (O, K, TA,) aor. ـِ , inf. n. غَسْقٌ and غَسَقَانٌ, (K, TA,) *The sky rained;* or *let fall a little rain, such as is termed* رَشٌّ: (O, K, TA:) and [*the rain*] *poured forth;* syn. انْصَبَّتْ: (TA:) [and in this latter sense غَسَقَ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانٌ is *syn. with* انْصِبَابٌ. (O, K, TA.) [Hence,] غَسَقَ اللَّبَنُ, (K,) inf. n. غَسْقٌ (TA) [and app. غَسَقَانٌ], *The milk poured forth from the udder.* (TA.)

4 **اغسق** : see 1, first sentence. ___ Also *He entered upon the* غَسَقِ, (O, K, TA,) i. e. the *beginning of the darkness.* (TA.) And, said of the مُؤَذِّنٌ, *He delayed,* or *deferred, the* [*call to prayer of*] *sunset to the* غَسَقِ *of the night.* (S, O, K.)

غَسَقٌ The *beginning of the darkness of night:* (Fr, S, O:) or the *darkness* of the night: (Akh, TA:) or the *darkness of the beginning of the night:* (K:) or [the *time*] *when the* شَفَق [or *redness in the horizon after sunset*] *disappears:* or the *time of the blending of the* عشَاآن, [see رُوَان, last sentence,] which is *when the darkness becomes confused, and obstructs* [*the view of*] *the aspects of things:* or, accord. to Sh, the *entering-in of the beginning of the darkness.* (TA.) Also *Refuse that is found among wheat, such as* رُوَان [or *darnel-grass, &c.*], *and the like.* (Fr, O, K.)

غَسَاقٌ and غَسَّاقٌ , (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) The *ichor,* or *watery matter,* (O, TA,) *and thick purulent matter,* (TA,) *that will flow and drip* (O, * TA) *from the skins of the inmates of the fire* [*of Hell*]: (O, TA:) or the *washings of them:* or *their tears:* (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies *cold,* (O,) or *intensely cold,* (TA,) *that burns by reason of its coldness* (O, TA) *like the hot wind:* (TA:) or, accord. to Lth, *stinking:* (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying *intense cold:* (TA:) or both signify *cold and stinking.* (S, O.)

غَسِيقَاتٌ *Intensely red;* [applied to she-camels;] thus expl. by Skr as occurring in a verse of Sakhr [?] El-Hudhalee. (TA.)

غَسَّاقٌ : see غَسَاقٌ: ___ and see also the paragraph here following, near the end.

الغَاسِقُ signifies *The night;* (Zj, TA;) and [hence] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (in the Kur [cxiii. 3], S, O) means [*And from the mischief*] *of the night when it cometh in;* (S, O, K;) accord. to El-Hasan (S, O) El-Basree: (O:) or *the beginning of the night;* as El-Hasan is related to have said: (TA:) or *the night when the* شَفَق [or *redness in the horizon after sunset*] *disappears:* (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغَاسِقُ signifies [also] *the cold* (البَارِدُ) [like الغَسَاقُ] (TA:) or what is meant in the

verse of the Kur-án cited above is *the accident in the night:* (Er-Rághib, TA:) or الغَاسِقُ signifies *the moon;* (K;) and this is said to be meant in the verse of the Kur-án; (S, TA;) so the Prophet is related to have said to Áïsheh; i. e. the verse means, [*the mischief of*] *the moon when it is eclipsed:* (Th, O, * TA:) or what is meant in that verse is, الثُّرَيَّا [i. e. *the asterism called the Pleiades*] *when it sets* [*aurorally* (see ثُرَيَّا)], because diseases and pestilences are frequent at that period. (O, K, TA,) and become removed at that period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a *trad.* (TA:) or *the sun when it sets:* or *the day when it enters upon the night.* or *the serpent called* الأَسْوَد *when it smites,* or *turns over:* or, accord. to Sub. *Iblees when he suggests evil:* (TA:) or, accord. to I'Ab and several others, *from the mischief of the* ذَكَر *when it becomes erect;* (K, TA:) a strange explanation: and الغَسَّاقُ is like الغَاسِقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) ___ غَاسِقٌ also signifies *Flowing;* applied by a poet in this sense to a source, or spring; and having to relation to darkness. (Sh. TA.)

غسل

1 **غَسَلَهُ**, (S, MA, O, Msb, K,) aor. ـِ, (Msb, K,) inf. n. غَسْلٌ, (S, MA, Mgh, O, Msb, K,) and غُسْلٌ is the subst, (S, Msb,) or a subst. (Mgh, K, TA) from الاغْتِسَالُ, (Mgh, TA,) or, as some say. the latter is the inf. n. and the former is the subst., (MF, TA,) *He washed it;* with water (بالمآء): (MA:) غَسْلُ الشّىءِ signifies *the removing of dirt,* or *filth,* and *the like thereof, from the thing, by making water to run over it.* (Mgh.) You say, غَسَلَ الجِلْدَ كُلَّهُ [*He washed the skin, all of it*], and المَيِّت [*the dead* body]: and غسّل has the like, but an intensive, meaning. (Msb.) See also 10. ___ وَٱغْسِلْنِى بِمَآءِ الثَّلْجِ والبَرَدِ [lit. *And wash Thou me with the water of snow and of hail*], in a trad. relating to [forms of] prayer, means *and cleanse Thou me from sins.* (TA.) And one says, غَسَلَ ٱللّٰهُ حَوْبَتَكَ i. e. *May God cleanse thee from thy sin.* (TA.) ___ مَا غَسَلُوا رُؤُوسَهُم مِن يَوْمِ الجَمَلِ [lit. *They did not wash their heads* &c., as one does in cleansing himself from impurity,] means مَا فَرَغُوا and مَا تَخَلَّصُوا [i. e., app., *they did not become free from* the consequences of *the Day of the Camel* (the famous engagement between the forces of 'Alee and those of Áïsheh)]. (TA.) ___ And one says of a horse, غُسِلَ, like عُنِىَ, meaning *He sweated;* [or *became suffused with sweat;*] (Sh, O, K;) as also اغْتَسَلَ (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] ___ غَسَلَ المَرْأَةَ signifies *He compressed the woman* (جامعها); (Az, Mgh, O, TA;) like عَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and غَسَّلَهَا signifies the same: (Mgh, O, TA:) or both signify *he did so much.* (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وٱغْتَسَلَ, as some relate it, or, as others relate it, مَنْ غَسَّلَ واغتسل; the latter of which is said to mean *Whose compresses* his wife [before his going to the mosque]; (Mgh, O;) and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [*and* then *washes himself;*] and Az held غَسَلَ, without teshdeed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning

accord. to the reading of غسّل is, *whose performs the* [*ablution termed*] وضُوء *fully, washing every member* [*of those that are to be washed*] *three times,* (Mgh, O,) *and* then *washes himself* for the [prayers of] Friday; (Mgh;) and accord. to IAmb, it means *whose washes himself* after الجماع *and* then *washes himself* for the [prayers of] Friday; (O:) accord. to the K, التَّغْسِيل signifies *the exceeding the ordinary bounds in washing the members:* (TA:) he who explains as meaning *the causing* a woman *to become under the obligation of performing a total ablution,* بأَنْ وطئَها, says what is improbable, and departs from the authorities respecting it. (Mgh.) ___ One say, also, غَسَلَ الفَحْلُ النَّاقَةَ, meaning *The stallion covered the she-camel much.* (K, TA.) [See also 4.] ___ And غَسَلَ, aor. ـِ . (K, TA,) inf. n. غَسْلٌ, (TA,) *He beat, and caused to suffer pain,* (K, TA,) بالسَّوْط [*with the whip*]. (TA.)

2 **غَسَّلَ** see the preceding paragraph, in four places

4 **اغسل** [said of a stallion, and intrans.,] *He covered much,* or *often;* syn. أَكْثَرَ الضِّرَابَ (Fr, O, K.) [See also 1, last explanation but one.]

7 **انغسل** said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies *It became washed,* or *washed off*]. (O, TA.) [See غَسْلِينٌ.]

8 **اغتسل** (S, O, Mgh, Msb, K) *He washed* [*himself,* i. e.] *his whole person,* (Mgh,) بالمآء [*with water*]. (S, Mgh, O, K.) And اغتسل للْجُمُعَة [*He washed himself for the* prayers of *Friday*]. (IAmb, O.) ___ And اغتسل بالطِّيب *He daubed,* or *smeared, himself,* or *did so copiously, so as to cause a dripping,* (تَضَمَّخَ, Lh, TA,) or *he sprinkled himself,* (تَنَضَّخَ, K,) *with perfume.* (Lh, K.) ___ اغتسل said of a horse: see 1.

10 **إِسْتَغْسَلَ** It is said in a trad., فَٱغْسِلُوا العَيْنَ حَقٌّ فَإِذَا ٱسْتُغْسِلْتُمْ [*The* evil *eye is a truth; so when ye*

are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to

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the smiter therewith a bowl in which was water, and he [the latter] would put his hand into it, and rinse his mouth [with some of it], then spit it out into the bowl; then he would wash his face in it; then he would put in his left hand, and pour upon his right hand; then he would put in his right hand, and pour upon his left hand; [then he would put in his left hand (a clause omitted in my original),] and pour upon his right elbow; then he would put in his right hand, and pour upon his left elbow; then he would put in his left hand, and pour upon his right foot; then he would put in his right hand, and pour upon his left foot; then he would put in his left hand, and pour upon his right knee; then he would put in his right hand, and pour upon his left knee; then he would wash what is termed دَاخِلَةُ الإِزَارِ [expl. in art. دخل]: and he would not put the bowl upon the ground: then he would pour that used water upon the head of the person smitten with the eye, from behind him, with one pouring; and he would be cured, with the permission of God. (TA.)

غَسْلٌ inf. n. of غَسَلَهُ: (S, MA, Mgh, O, Msb, K:) or, accord. to some, this and غُسْلٌ have one and the same meaning; and the saying that this is the case is ascribed to Sb: (Msb:) or, as some say, the latter is the inf. n., and the former is the subst. (MF, TA.) See also the next paragraph.

غُسْلٌ the subst. from غَسَلَهُ [i. e. a subst. signifying *A washing*]: (S, Msb:) or a subst. (IKoot, Mgh, Msb, K, TA) from الاغتسال, (IKoot, Mgh, Msb, TA,) and [as such] signifying *a complete washing* [*of oneself,* i. e.] *of the whole person:* (IKoot, T, Mgh, Msb, TA:) it is in consequence of جَنَابَة [q. v.], and of childbirth, and for [the prayers of] Friday, and is the *washing* of the dead; but in other cases, the word غَسْلٌ , with fet-h, is used: (Ham p. 30:) and one says غُسْلٌ as well as غُسْلٌ, (S, O,) the former being a dial. var. of the latter: (TA:) El-Kumeyt says, describing a wild ass,

* تَحْتَ الأَلَآءَةِ فِى نَوْعَيْنِ مِنْ غُسْلٍ *

* بَاتَا عَلَيْهِ بِتَسْجَالٍ وَتَقْطَارِ *

[*Beneath the* (tree called) أَلَآءَة, *in two sorts of washing that continued during the night upon him with much pouring and much dropping*]; meaning that the water that was upon the tree poured upon him at one time; and at one time, that of the rain: (S, TA:) the pl. of غُسْلٌ is أَغْسَالٌ. (Msb.) See also غَسْلٌ. ___ And see غَسُولٌ.

غَسْلٌ *A preparation for washing the head, consisting of* خِطْمِىّ [or *marsh-mallows*] *and other things* (S, Mgh, O, Msb, K) *of a similar kind,* (Mgh, Msb, K,) [*with water,*] *as* [*leaves of*] *the* [*species of lote-tree called*] سِدْر, (Msb,) *and* طِين, (TA,) or طِينَةُ الرَّأْسِ, [meaning *fullers' earth,* which is often used in the bath and elsewhere instead of soap,] (Mgh,) *and* أُشْنَان [or *potash*]: (TA:) [and app. *any wash for the head:*] and غَسْلَةٌ signifies the same: (Mgh, K:) and also (this latter) *leaves of the myrtle:* and *perfume;* syn. طِيبٌ: and *what a woman puts into her hair on the occasion of combing and dressing it:* (K:) غَسْلَةٌ مُطَرَّاةٌ being *myrtle* [*-leaves*] *rendered fragrant with aromatic perfumes, used in combing and dressing one's hair:* one should not say غَسْلَةٌ. (S, O.) IAar cites the following verse (S, O) of 'Abd-Er-Rahmán Ibn-Dárah El-Ghatafánee, (O,)

* فَيَا لَيْلَ إِنَّ الغَسْلَ مَا دُمْتِ أَيِّمًا *
* عَلَىَّ حَرَامٌ لَا يَمَسُّنِى الغَسْلُ *

[*And, O Leylà,* (لَيْلَ being a contraction of لَيْلَى, but in the O it is يا جُمْلُ *O Juml,*) *verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me*]: i. e. I will not need the wash for the head by my جِمَاع of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) ___ See also غَسُولٌ. And see also غُسَلَةٌ.

رَجُلٌ غَسَلٌ *A man who compresses his wife much.* (TA.) [See also غُسَلَةٌ.]

غَسَلٌ : see غُسَلَةٌ.

غُسَلٌ : see غُسْلٌ.

غَسْلَةٌ [*A single act of washing:* pl. غَسَلَاتٌ]. ___ [Hence,] one says, بَنَوْا هٰذِهِ المَدِينَةَ بِغَسَلَاتِ أَيْدِيهِمْ [*They built this city*] *by means of their earnings.* (TA.)

غُسْلَةٌ : see غَسُولٌ: ___ and see also غُسْلَةٌ عَلَى وَجْهِهِ ___. غُسْلٌ means *His face is beautiful, with no fat,* or *fatness, upon it.* (TA.) ___ أَبُو غُسْلَةَ is an appellation of *The wolf:* (O, K:) and so ابو عِسْلَةَ, with ع. (TA.)

غُسَلَةٌ (S, Mgh, O, K) and غُسَلٌ and غَسِيلٌ and غَسِّيلٌ and مِغْسَلٌ (O, K) and غِسْلٌ, (K,) all, except the last, mentioned by Fr, (O, TA,) applied to a stallion [camel], *That covers much:* (Fr, Mgh, * O, K, TA:) or *that does so much without impregnating:* (Ks, S, K, TA:) and in like manner applied to a man. (K.) [See also غَسِلٌ.]

الغِسْلِينُ : see الغِسْلِينُ ___. الغُسَالَةُ (in the Kur [lxix. 36], TA) *What is washed off of the flesh and the blood of the inmates of the fire* [*of Hell*]; (Akh, S, O;) [for] *what comes forth from any wound,* or *sore, when it is washed,* is termed غِسْلِينٌ: (TA:) *what is washed off from the bodies of the unbelievers, in the fire:* (Msb:) or *what flows from the skins of the inmates of the fire,* (K, TA,) *such as thick purulent matter &c.;* thus expl. by Fr and Seer; (TA;) as though it were washed from them: (Sb, TA:) accord. to Mujáhid, *a certain food of the inmates of the fire;* and El-Kelbee says that it is *what the fire has cooked, of their flesh, and has fallen off, and is eaten by them:* (TA:) and, (K,) accord. to Ed-Dahhák, (O, TA,) *a species of trees in the fire;* (O, K, TA;) and so he says of الضَّرِيعُ: (O, TA:) and, (K,) accord. to Lth, (O, TA,) *what is intensely hot:* (O, K, TA:) the ى

and ن are augmentative. (S, O, Msb.)

غَسُولٌ (S, O, K) and غَسُّولٌ (O, K) and غُسْلٌ (Mgh, K) and غِسْلٌ and غِسْلَةٌ (IAth, K) *Water with which one washes himself;* (S, Mgh, O, K;) as also مُغْتَسَلٌ, occurring [in this sense] in the Kur xxxviii. 41: (S:) or the words preceding this signify *water little in quantity, with which one washes himself:* (TA:) and خِطْمِىّ [or *marsh-mallows*], (K, TA,) and أُشْنَان [or *potash* (see also غَاسُولٌ)], and *the like thereof,* and *certain of the* [*plants termed*] حَمْض: (TA:) or غَسُولٌ signifies *a thing* [or *substance*] *with which the hand is washed, such as* أُشْنَان *&c.:* (Har p. 86:) or, accord. to the M, *anything with which one washes a head* or *a garment and the like.* (TA.) [See also the pl. غَسُولَاتٌ voce دَلُوكٌ.]

غَسِيلٌ *i. q.* مَغْسُولٌ [i. e. *Washed*]; (S, O, Msb, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Msb, TA;) and the former is also applied as an epithet to a fem. n., as is also غَسِيلَةٌ; (S, O, K;) or this last is used after the manner of substs., like نَطِيحَةٌ and ذَبِيحَةٌ; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of غَسِيلٌ is غَسْلَى and غُسَلَآءُ; (Lh, K, TA;) and the pl. of غَسِيلَةٌ [and app. of غَسِيلٌ used a fem. epithet] is غَسَالَى or غُسَالَى. (K accord. to different copies.) Han- dhaleh Ibn-er-Ráhib was called غَسِيلُ المَلَائِكَة [*The washed of the angels*], because he died a martyr on the day of Ohod, and the angels washed him, (S, O, Msb,) accord. to the Prophet, who said that he saw them washing him. (O.) ___ See also غُسْلَةٌ. ___ [It is now used as meaning *Clothes,* or *the like, put together to be washed.*]

الغُسَالَةُ, (S, O, Msb,) or غُسَالَةُ الشَّىْءِ, (K,) *That with which one has washed the thing:* (S, O, Msb:) or *the water with which the thing is washed.* (K.) [Hence the latter often signifies *The infusion of the thing;* i. e. *the liquid in which the thing has been steeped, and which is impregnated with its virtues.*] ___ Also, the latter, *What is extracted from the thing by washing.* (K.) ___ And الغُسَالَةُ also signifies *What is washed from the garment* and *the like;* and so الغُسْلِين. (K.)

غَسْوِيلٌ *A certain plant, growing in places that exude water and produce salt:* (O, K:) said by IDrd to be *a species of trees.* (O.)

غَسَّالٌ [*A washer* of clothes, and also of the dead: fem. with ة]. (TA.) [See also غَاسِلٌ.]

غَسُّولٌ : see غَسُولٌ.

غَسِّيلٌ : see غُسَلَةٌ.

غَاسِلٌ *A washer* of the dead. (Msb.) [See also غَسَّالٌ.] And *A species of trees.* (TA.)

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غَاسُولٌ *i. q.* أُشْنَانٌ [i. e. *Potash:* and the *plant from which it is prepared; kali,* or *glasswort;* or *mesembryanthemum nodiflorum* (Forskål, Flora Ægypt. Arab. pp. lxvii. and 98), *a species of glasswort*]. (TA.) [See also غَسُولٌ.]

مَغْسَلٌ (S, O, Msb, K) and مَغْسَلٌ [which is anomalous] (S, O, K) and مُغْتَسَلٌ (K) *A place in which the dead are washed:* (S, O, Msb, K) pl. of the first (S, Msb) and second (S) مَغَاسِلُ: (S, Msb:) and one says also مَغْسِلُ المَوْتَى. (S, O, Msb. *)

مَغْسَلٌ *A thing* [i. e. *vessel*] *in which* (so in the M, in the K *with which,*) *a thing is washed.* (TA.) See also غُسَلَةٌ.

مَغْسُولٌ : see غَسِيلٌ. ___ Hence one says, كَلَامُهُ مَغْسُولٌ, meaning *His speech,* or *language, is devoid of nice,* or *subtile, expressions* or *allusions;* as though it were washed from such; or deserving to be washed

and obliterated: or it may mean *trimmed*, or *pruned*. (TA.)

مُغْتَسَلٌ *A place in which one washes himself:* (O, Msb, TA: *) dim. مُغَيْسِلٌ : and pl. مَغَاسِيلُ [which, if correct, is anomalous]. (TA.) ___ And it is said to signify also what is called in Pers. حَوْضٌ مَسِينٌ [or حَوْضٌ مَسِينٌ app. meaning *A tank*, or *the like, of copper*]. (Mgh.) ___ See also مَغْسِلٌ. ___ And see غَسُولٌ.

مُغَيْسِلٌ : see the next preceding paragraph.

غسم

1 غَسَمَ *It* (the night) *was,* or *became, dark;* (As, S, K;) as also اغسم , (JK, K,) like أَغْسَى. (JK.)

4 أَغْسَمَ see what precedes.

غَسَمٌ The *darkness* (S, ISd, TA) of night; (ISd, TA;) like غَسَقٌ: (S, TA:) or *blackness:* (Kr, K:) and (K) accord. to En-Nadr, (S,) the *confusedness,* or *blending, of the darkness:* (JK, S, K:) and the *first rising of the dawn.* (JK.) ___ And *Dust,* or *dust rising,* or *spreading, like smoke;* syn. هَبْوَةٌ and غَبَرَةٌ (K) or غُبْرَةٌ [which sometimes signifies the same as غَبَرَةٌ]. (CK.)

غُسَمٌ ; see أَغْسَامٌ.

لَيْلٌ غَاسِمٌ *Dark night.* (TA.)

فِى السَّمَآءِ أَغْسَامٌ and غُسَمٌ *In the sky are portions of clouds.* (K.)

غسو

1 **غَسَا اللَّيْلُ**, (S, K,) aor. يَغْسُو, (S,) inf. n. غُسُوٌّ; (S, K; accord. to some copies of the K غَسْوٌ;) and غَسَى, aor. يَغْسَى; (IJ, TA;) and غَسِىَ, aor. يَغْسَى, (S, K, TA,) inf. n. غَسًا; of which last form, غَشِىَ is a dial. var.; (TA;) *The night was,* or *became, dark;* as also اغسى . (S, K.) [See also عسا.]

4 **أَغْسَوَ** see what precedes. ___ اغسى also signifies *He* (a man) *entered upon the time of,* or *a little after, sunset.* (TA.) ___ And أَغْسِ مِنَ اللَّيْلِ *Journey thou not in the first part of the night, until its darkness depart.* (TA.) And اغساه اللَّيْلُ *The night enveloped him in its darkness.* (Sgh, K.)

غسی

غسو See **غسی**

غش

1 **غَشَّهُ**, (S, A, Msb, K,) aor. ـُـ, (S, Msb,) inf. n. غَشٌّ, (Msb, TA,) or غِشٌّ, with kesr, (S,) or the latter is a simple subst., (Msb, K,) *He acted towards him,* or *advised* or *counselled him, dishonestly,* or *insincerely:* (A. Msb, K:) and *he dressed up to him an affair* [*in false colours*]: (Msb:) or *he acted towards him with dissimulation: pretended to him the contrary of what he conceived in his mind*: (A, K:) but this is a needless addition, for it is the same as the first explanation (TA:) as also غَشَّشَهُ, (K,) inf. n. تَغْشِيشٌ: (TA) or this latter has an intensive signification: it is said to be derived from غَشَشٌ, signifying a turbid drinking-place, (TA:) It is said in the story of Umm-Zara, accord. to one relation, لَا تَمْلَأُ بَيْتَنَا تَغْشِيشًا, said by some to be from الغَشُّ, and by others to be from [a usage of] التغشيش as signifying النَّمِيمَةُ [app. here meaning *the embellishing speech with falsehood*]: but accord. to the approved relation, it is [تَغْشِيشًا] with the unpointed letter. (IAth.) [See art. عش.] ___ [Also *He made it to seem what it was not; falsified it; counterfeited it; adulterated it:* so as used often by post-classical authors; and so, probably, in classical times also; see its pass. part n., below.] غَشَّ صَدْرَهُ, aor. ـِـ, [inf. n., probably. غِشٌّ, q. v.,] *His bosom concealed enmity and violent hatred;* or *bore rancour, malevolence, malice,* or *spite,* (TA,)

2 **غَشَّشَ** see the preceding paragraph, in two places.

4 **اغشّه**, inf. n. إِغْشَاشٌ, *He made him to fall into dishonest,* or *insincere, conduct,* or *advice* or *counsel; into dissimulation;* or *the pretending the contrary of what he conceived in his mind.* (TA.) ___ And أَغْشَشْتُهُ عَنْ حَاجَتِهِ *I prevented him from obtaining the object of his want;* syn. أَعْجَلْتُهُ. (IKtt, K.)

8 إِغْتَشَشَ see the next paragraph, in two places.

10 استغشّه (S, K) and اغتشّه (K, TA) *He reckoned him,* or *deemed him, dishonest,* or *insincere, in action,* or *advice* or *counsel; contr. of* استنصحه (S, K) *and* انتصحه; (K;) or, [which means the same,] *i. q.* عدَّه غاشًّا: (TA:) or *he imagined in him dishonest,* or *insincere, conduct,* or *advice* or *counsel; dissimulation;* or *the pretending the contrary of what he conceived in his mind.* (K.) A poet says,

* أَيا رُبَّ مَنْ تَغْتَشُّهُ لَكَ نَاصِحٌ *
* ومُسْتَنْصِحٍ بِالْغَيْبِ غَيْرُ أَمِينِ *

[*O* man, *many a one whom thou reckonest dishonest in action,* or *advice, is honest therein to thee; and* (*many a*) *one who is reckoned honest in action,* or *advice, in that which is beyond the reach of perception, is not faithful*]. (TA)

غَشٌّ, (K, TA,) of the measure فَعْلٌ, or it may be originally of the measure فَعَلٌ, (TA,) applied to a man, (K, TA,) *i. q.* عَظِيمُ الشَّرَه [i. e. *Very greedy*]; not عظيم السُّرَّة, as in some copies of the K; nor عظيم الشَّرَّة, as in other copies: a rájiz says,

* لَيْسَ بِغَشٍّ هَمُّهُ فِيمَا أَكَلْ *

[*He is not one who is very greedy; whose care,* or *solicitude, is in respect of what he has eaten*]. (TA)

غشٌّ *Dishonest,* or *insincere, conduct,* or *advice* or *counsel:* (Msb, K:) and the *embellishment of an affair* [*with false colours*]: (Msb:) or *dissimulation; pretence of the contrary of what one conceives in his mind.* (K.) [See also 1.] ___ And *Rancour, malevolence, malice,* or *spite.* (K.) ___ [Also *Adulterating alloy* in coin (See حُمْلَانٌ.) ___ And *Adulterated,* or *counterfeit,*

coin. (See زَغَلٌ.)]

غَشَشٌ *A turbid drinking-place:* (Az, IAmb, Sgh, TA:) الكَدِرُ المَشُوبُ in the K is a mistake: the right explanation of الغَشَشُ being المَشْرَبُ الكَدِرُ, which is that given by Az and IAmb and Sgh. (TA.)

غَشَاشٌ : see the next paragraph.

غَشَاشٌ, applied to a drinking (شُرْبٌ), *Little in quantity,* (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, يوم; but I think that this is a mistranscription for نُومٌ, i. e. sleep:]) or *hasty.* or *not wholesome;* (K, TA;) because the water is not clear. (TA.) And The *beginning of the darkness:* and the *end thereof.* (K.) نَقِيتُهُ غَشَاشًا, (T, S, K,) and غَشَاشًا, (K,) *I met,* or *found, him,* or *it, in haste;* (T, S, K:) and so على غشاش: (T, TA:) or *at sunset;* (Lth, K;) but Az disallows this: (TA:) or *in the night;* (K;) which is nearly the same as what Lth says. (TA.)

غَاشٌّ *Acting,* or *advising* or *counselling, dishonestly,* or *insincerely;* or *acting with dissimulation; pretending the contrary of what one conceives in his mind:* [see its verb;] pl. غَشَشَةٌ and [quasipl. n., like as صَحَابَةٌ is of غَشَاشَةٌ,] صَاحِبٌ (TA.)

شَىْءٌ مَغْشُوشٌ [*A thing made to seem what it is not; falsified; counterfeited; adulterated*]; (S, K;) *a thing that is not pure; not genuine;* or *not unadulterated.* (K.) You say, طَعَامُ فُلَانٍ مَغْشُوشٌ أَعْلَاهُ يَابِسٌ وَأَسْفَلُهُ مَرْشُوشٌ [*The wheat of such a one is made to seem what it is not: it upper part is dry, and its lower part is sprinkled*]. (A.) And لَبَنٌ مَغْشُوشٌ *Milk mixed with water.* (Mgh, Msb.) And فِضَّةٌ مَغْشُوشَةٌ *Silver mixed with copper* or *brass.* (TA.)

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غشم

1 غَشَمَ signifies The *acting*, or *treating, wrongfully, unjustly, injuriously*, or *tyrannically:* (S, K:) or the *taking* another's *property wrongfully*, &c., or *by force:* and the *taking a course, in journeying* [&c.], *at random, without direction and without knowledge.* (JK.) One says of a governor, غَشَمَ الرَّعِيَّةَ, aor. ـِ , [accord. to the TK, the aor. of the verb in the sense here following is ـُ , but this I think a mistake,] inf. n. غَشْمٌ, *He struck*, or *beat, with vehemence, the people under his government, wrongfully, unjustly, injuriously*, or *tyrannically, and took* [*from them*] *what he could.* (TA.) And غَشَمَ النَّاسَ *He asked whom he could of the people.* (Z, TA.) And غَشَمَ الأُمُورَ *He performed affairs*, or *the affairs*, [*in a random manner,*] *confusedly, without discrimination.* (Ham p. 37: by implication.) ___ And غَشَمَهُ, aor. ـِ , *He smeared him* [i. e. a camel] *with tar so that he left nothing* [or *no part of him*] *without tar, pouring it upon what was sound thereof and what was diseased thereof:* and غَشْمٌ [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is غَشْمٌ,] signifies the *act of so smearing.* (K.) ___ And غَشَمَ *He collected firewood by night, cutting whatever he could get, without consideration*, (K, TA,) or, as in the A, *without discrimination.* (TA.)

غَشْمٌ : see the preceding paragraph. Also *Blackness* [of night: app. a dial. var. of غَسْمٌ; or, perhaps, a mistranscription]. (Ham p. 163.)

غَشُومٌ A man *who strikes*, or *beats, people vehemently*, [*and wrongfully*, (see 1,)] *and takes* [*from them*] *everything that he can get;* as also غَشَّامٌ and غَاشِمٌ [except that the first and

second are app. intensive epithets and the last is a simple part. n.]: and it is likewise applied to a fem., as, for ex., to a hand (يَدٌ): and to a striking, or beating, (ضَرْبٌ,) [app. as meaning *wrongful,*] as is also غَشَمْشَمٌ. (TA.) [One says,] الحَرْبُ غَشُومٌ [*War is wrongful*], because it reaches other than the committer of a crime, or an offence deserving punishment. (S.) ___ Also A she-camel *that will not be turned back from her course,* or *way.* (R, TA.)

غَشِيمٌ, meaning [*Ignorant of affairs,*] *not knowing anything,* is a word of the vulgar. (TA.)

غُشُومِيَّةٌ, meaning *Ignorance of affairs,* is a word of the vulgar, like that next preceding. (TA.)

غَشَّامٌ: see غَشُومٌ.

غَاشِمٌ: see غَشُومٌ.

غَشَمْشَمٌ: see مِغْشَمٌ. Accord. to some, it signifies One *who acts with much wrongfulness, injustice, injuriousness,* or *tyranny.* (Ham p. 104.) ___ ناقة غَشَمْشَمَةٌ *A she-camel strong, resisting,* or *indomitable, in spirit.* (IJ, TA.) And غَشَمْشَمٌ is applied to a he-camel as meaning هَائِجٌ [i. e. *Excited by lust*]. (Meyd in explanation of the prov. here following.) ___ غَشَمْشَمٌ يَغْشَى الشَّجَرَ, i. e. This, or it or he, is a torrent [*wild in its course,*] *that overwhelms the trees, so that it crushes them and uproots them,* سَيْلٌ preceded by هٰذَا or هُوَ being meant to be supplied, is a prov. applied to a man who cares not what wrong he does. (Meyd.) ___ See also غَشُومٌ.

إِنَّهُ لَذُو غَشَمْشَمَةٍ and غَشَمْشَمِيَّةٍ *Verily he is one who possesses boldness,* or *daringness, and penetrative energy.* (K.)

أَغْشَمُ [*More,* and *most, wrongful, unjust, injurious,* or *tyrannical:* &c.: see 1]. أَغْشَمُ مِنَ السَّيْلِ [*More wild in course than the torrent*] is a proverb. (Meyd.) IAar cites a verse in which it is applied to a plant as meaning *Dry and old;* but accord. to one relation of that verse, the word is أَعْشَمُ. (TA.)

مغشم One *who goes at random, heedlessly,* or *in a headlong manner, without consideration, whom nothing will turn from that which he desires,* (S, K,) *by reason of his courage;* (S;) as also غشمشم : (S, K:) or, accord. to Aboo-Riyásh, one *who performs affairs* [*in a random manner,*] *confusedly, without discrimination:* or, as some say, one *who, when the road is unapparent to him, goes at random, without direction and without knowledge.* (Ham p. 37.)

غشو

1 **غَشِيَهُ**, aor. يَغْشَى, inf. n. غَشَاوَةٌ, *It covered*, or *concealed, him*, or *it;* (TA;) as also تَغَشَّاهُ . (MA.) And one says, غَشَانِى اللَّيْلُ, i. e. غَشِيَنِى [*The night covered me*, or *concealed me:* or the meaning may be that which next follows]. (JK.) ___ غَشِيَهُ, (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (أَمْرٌ), [and of heat, (S and K in art. دغم,) and of cold, (K in that art.,) and of an affection of the mind or body, and of various things, sometimes in like manner of a man, and of a company of men,] in a similar sense; and so تَغَشَّاهُ ; (K, TA;) both signifying *It came upon*, [or *invaded, so as to surprise*, and *so as to over-whelm*, properly meaning] *as a thing that covered, him*, or *it*. (K, * TA.) Hence, in the Kur [liii. 16], إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَى [*When there was coming upon the lote-tree so as to cover it*, or *overspread it, what was so coming*]. (TA.) And in the same [xx. 81], فَغَشِيَهُمْ مِنَ ٱلْيَمِّ مَا غَشِيَهُمْ [*And there came upon them so as to overwhelm them, of the sea, what so came upon them*]. (TA.) And in the same [viii. 11], إِذْ يَغْشَاكُمُ [followed by ٱلنُّعَاسَ, i. e. *When it* (drowsiness) *was coming upon you*, or *overcoming you*]; accord. to one reading; other readings being يُغْشِيكُمُ and يُغَشِّيكُمُ [followed by ٱلنُّعَاسَ]. (TA.) See also غَاشِيَةٌ, in three places. ___ [A somewhat similar signification of غَشِيَهُ will be found below.] ___ One says of the night, يَغْشَى بِظُلْمَتِهِ كُلَّ مَا بَيْنَ السَّمَآءِ وَالْأَرْضِ [*It covers*, or *conceals, with its darkness, everything that is between the heaven and the earth*]. (Jel in xcii. 1.) And [hence it is said that] غَشِىَ اللَّيْلُ means *The night was*, or *became, dark;* as also اغشى . (Msb, TA.) ___ [And غَشِيَهُ, and غَشِىَ بَصَرُهُ and غَشَّاهُ , signify *It*, i. e. light (ضَوْءٌ), *came upon him*, and *upon his eye, with an overpowering effect, so as to obscure*, or *dazzle, his sight*.] ___ غَشِيَهُ also signifies جَآءَهُ (S) or أَتَاهُ (Mgh, Msb, K) [which have two meanings, i. e. *He came to him*, and *he did it;* both, perhaps, here meant, for both are well-known meanings of غَشِيَهُ]; and, thus used, the aor. is as above, (TA,) and the inf.

n. is غَشَيَانٌ, (S, TA,) or غَشْيَانٌ, (so in one of my copies of the S,) or the subst. is غَشْيَانٌ , (Msb,) with kesr, (Mgh, Msb,) *syn. with* إِتْيَانٌ. (Mgh.) You say, غَشِىَ فُلَانًا *He came to such a one;* syn. أَتَاهُ; as also غَشَاهُ, aor. يَغْشُوهُ. (K.) ___ [Hence,] غَشِيَهَا, (S, MA, Msb, K,) inf. n. غَشَيَانٌ or غَشْيَانٌ, (accord. to different copies of the S,) or the latter and غَشْىٌ, (MA,) or غَشْيَانٌ is the subst. in this case also, (Msb,) and *syn. with* إِتْيَانٌ, metonymically used in the sense of جِمَاعٌ, (Mgh, Msb,) *He compressed her;* (S, MA, Msb, K;) namely, a woman; (MA, K;) as also تَغَشَّاهَا . (MA, Msb, TA.) ___ And غَشِىَ إِلَيْهِ مُحَجَّرًا *He did to him* (أَتَى إِلَيْهِ) *a forbidden action.* (TA in art. حجر.) [Hence,] غَشْيَانُ المَحَارِمِ [*The doing of forbidden things*]. (Mgh and Msb and K in art. رهق.) And غَشِىَ الشَّىْءَ *He occupied himself with the thing, engaged in it,* or *personally managed* or *conducted it;* syn. لَابَسَهُ and بَاشَرَهُ. (JM.) [And تَغَشَّى has a similar meaning; for it is said that] التَّغَشِّى and الغَشْىُ primarily signify الإِتْيَانُ and المُلَابَسَةُ: and they took an extended range in using the former, so that one said, تَغَشَّاهُمْ بِالعَدْلِ or بِالجَوْرِ [app. meaning *He ruled them with equity* or *with injustice*]. (Ham p. 27.) [And one says, يَغْشَى الحُرُوبَ (see Ham p. 27), meaning *He plunges into wars, or battles:* see مُغَامِسٌ, and its verb.] ___ One says also, غَشِيَهُ بِالسَّوْطِ, (K, in which it is said to be like رَضِيَهُ, and so accord. to some copies of the S, the phrase in these being غَشِيتُ الرَّجُلَ بِالسَّوْطِ,) or غَشَّاهُ بِهِ, (accord. to other copies of the S, the verb in these being written غَشَّيْتُ, and thus accord. to an explanation of قَنَّعَ رَأْسَهُ بِالسَّوْطِ in art. قنع in the K,) *He struck him* (i. e. a man, S) *with the whip; he flogged him.* (S, K.) غُشِىَ عَلَيْهِ, (S, MA, Mgh, Msb, K,) inf. n. غَشْىٌ, (S, Mgh, * K,) or غُشْىٌ, (MA,) or both, (Msb,) and غَشَيَانٌ, (K, TA, and so in some copies of the S,) or غَشْيَانٌ, (so in other copies of the S,) and غَشْيَةٌ , (S, Mgh,) or this last is an inf. n. of un., (Msb,) or it is the subst., (K,) *He swooned,* i. e. *became senseless:* (MA, PS:) or *i. q.* أُغْمِىَ عَلَيْهِ [q. v.]: (K, TA:) or الغَشْىُ, or الغُشْىُ,

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is *a state of inertness* (تَعَطُّلٌ, Mgh, Msb) *of the motive and sensitive faculties,* (Mgh,) or *of*

the motive faculties and of the sensitive will, (Msb,) *on account of the weakness of the heart,* (Mgh, Msb,) *and the soul's becoming drawn together thereto by a cause that suppresses it* (يُخْفِيه) *within so that it finds not a place of passage, and of the causes thereof is a strangling* [or *stifling*], or *hurtful, cold repletion,* or *vehement hunger,* (Mgh,) or *vehement pain,* (Mgh, Msb,) or *cold,* or *excessive hunger,* (Msb,) or *an evil affection in some associate,* or *participating, organ, such as the heart and the stomach:* (Mgh:) some say that it is *the same as* الإِغْمَآءُ [for which see its proper art.]; (Mgh, Msb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Msb.)

2 **غَشَّيْتُ الشَّىْءَ**, (S, Msb,) inf. n. تَغْشِيَةٌ, (S,) *I covered the thing; put a cover,* or *covering, upon it,* or *over it.* (S, Msb.) One says, غَشَّى ٱللّٰهُ عَلَى بَصَرِهِ, inf. n. as above; and اغشى ; (K, TA;) i. e. *God put a covering upon,* or *over, his eyes.* (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8], فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ *And we have put a covering over them* [*so that they shall not see*]. (S, TA.) ___ [See a usage of the inf. n. voce غَشَاهُ ___.] شَيْنٌ said of light; see 1, former half. ___ See also 4. ___ غَشَّاهُ بِالسَّوْطِ: see 1, latter half. ___ One says also, غَشَّيْتُهُ سَيْفًا, or سَوْطًا, [in my original غشيته, without any syll. sign, but app. as I have written, for I do not find any instance of غَشِىَ as doubly trans., meaning *I equipped him with a sword,* or *a whip,*] like the saying كَسَوْتُهُ سَيْفًا, or عَمَّمْتُهُ. (TA.)

4 **اغشاهُ إِيَّاهُ** and غَشَّاهُ *He made it to cover it;* or *to be a cover,* or *covering, upon it,* or *over it.* (MA, * TK, and Bd * and Jel * in vii. 52, &c.) ___ And [hence,] both signify *He made it,* i. e. an event (أَمْر), *to come upon,* [or *invade, so as to surprise,* or *so as to overwhelm,* properly meaning] *as a thing that covered, him,* or *it.* (K, * TA,) Both of these verbs are used in this sense in the Kur-án accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.,) in viii. 11. (TA.) ___ Also, the

former, *He made him,* or *it, to come to him.* (S, MA, TA.) ___ See also 2, in two places. ___ [Hence,] اغشى اللَّيْلُ: see 1, former half.

5 **تَغَشَّى** see 10: ___ and see also 1, first and third sentences: ___ and again, near the middle, in three places.

10 **استغشى ثَوْبَهُ**, (T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,]) and (K) بِثَوْبِهِ, (S, K,) and تغشّى به, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. رعى, where it is trans. without a preposition,] *He covered himself with his garment* (S, K) *in order that he might not see nor hear:* (K: [in the CK, يسمع and يرى are put for يسمع and يرى:]) accord. to Er-Rághib, استغشوا ثيابهم means *they put their garments as a covering over their ears;* and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase شَمَّرَ ذَيْلًا, and أَلْقَى ثَوْبَهُ. (TA.)

غَشًا The *whiteness of the head* [or *face*], of a horse and of other animals, *denoted by the epithet* أَغْشَى [q. v.]. (S.)

غَشْوٌ The نَبْق [generally meaning the *fruit of the lote-tree called* سِدْر; but sometimes the *tree thus called itself*]: (K:) accord to the M, [the n. un.] غَشْوَةٌ signifies *a* سِدْرَة. (TA.)

غَشْوَةٌ and غَشَوَةٌ and غُشْوَةٌ: see غَشَاوَةٌ.

غَشْيَةٌ an inf. n. of the verb in the phrase غُشِيَ عليه, (S, Mgh,) or the subst, thereof, (K,) or the inf. n. un. thereof [signifying *A swoon*]. (Msb.) See 1, last sentence. ___ غَشْيَةُ الموت is *The clouding* (lit. *covering*) *of the understanding that befalls a man on the occasion of death.* (TA.) ___ And غَشْيَةُ حُمَّى signifies *A touch,* or *slight attack, of fever.* (TA.)

غُشْيَةٌ: see غَشَاوَةٌ.

غَشْيَانٌ : see 1, near the middle, in three places.

غِشَآءٌ *A cover,* or *covering;* syn. غِطَآءٌ: (S, Msb:) or it differs from the غِطَآء in being *of clothing* or *the like:* (TA in art. غطو) and غِشَاوَةٌ [q. v.] signifies the same: (Msb;) [the pl. of the former is أَغْشِيَةٌ and أَغْشِآءٌ; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غَوَاشٍ, pl. of غَاشِيَةٌ.) like آدَامٌ as pl. of إِدَامٌ.] The غِشَآء of the heart is The *cover,* or *covering, thereof;* (K, TA;) the قَمِيص thereof, likewise mentioned in the K as being called the غَاشِيَة ; *a covering of skin,* (i. e. the *pericardium,*] *the removal of which therefrom causes death;* and also called the غِشَاوَة , this being expl. as meaning the *skin* of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is *a covering of skin* or *other material:* (TA:) [see also غَاشِيَةٌ:] and so of the sword; (K, TA.) which is its غِلَاف [a term applied to its *scabbard,* and also to *a case,* or *covering, enclosing the scabbard,* or *enclosing the scabbard with its appertenances*] (TA;) and so of other things. (K.)

غِشَاوَةٌ (S, ISd, K) and غَشَاوَةٌ and غُشَاوَةٌ (ISd, K) and غَشْوَةٌ and غُشْوَةٌ (S, K) and غَاشِيَةٌ and غُشْيَةٌ and غِشَايَةٌ and غَشَايَةٌ (K) signify *A covering* upon the eyes (S, K) and upon the heart: (K:) you say, عَلَى بَصَرِهِ غِشَاوَةٌ &c. [*Upon his eyes is a covering,* or *film,* app. used only in a tropical sense], (S, K,) and عَلَى قَلْبِهِ [*upon his heart*], (K:) thus the first of these words signifies. in relation to the eyes, in the Kur [ii. 6 and] xlv. 22, in relation to the heart, Az says that it is *a* [*sort of*] *covering of rust* (مِنْ طَبَعٍ [also termed رَيْن]). (TA.) See also غِشَآءٌ, in two places.

غُشَايَةٌ and غَشَايَةٌ: see the next preceding paragraph.

غَاشِيَةٌ : see غِشَآءٌ and غِشَاوَةٌ. غَوَاشٍ is its pl. (TA:) occurring in the Kur vii. 39, meaning أَغْمَآءٌ, (K, TA,) i. e. أَغْشِآءٌ [or *Coverings,* a pl. of غِشَآءٌ]. (TA.) ___ It is also [The *covering, like* غِشَآءٌ, q. v.], of the horse's saddle. (S.) ___ And (S,) of the [camel's saddle called] رَحْل, (K,) it is The *iron that is above the* مُؤَخَّرَة or [*hinder part*], (S, K, TA,) *also called the* دَامِغَة [q. v.]. (Az TA.) ___ Also The *skin with which the* جَفْن [or *scabbard*] *of*

a sword is covered, from the lower part of its شَارِب [q. v.] *to its* نَعْل [or *shoe of iron,* or *silver, at the lower end of the scabbard*]: or the *covering that is put upon the hilt, consisting of* [*the skins called*] أَسْفَان [pl. of سَفَنٌ, q. v.]: (K. [for أَسْفَان, which is the reading in the M, some copies of the K have أَسْفَار:]) or the *first part,* of the sword, *of what is next to thee* [*when holding the hilt*]: and sometimes it signifies its غِمْد [or *scabbard*], also. (Ham p. 22.) ___ الغَاشِيَة (in the Kur lxxxviii. I, TA) means *The resurrection;* (S, K, TA;) because it will overwhelm (تَغْشَى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (تَغْشَى الخَلْقَ,) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) *the fire of Hell*); (K, TA;) because it will cover, or overspread, (تَغْشَى ,) the faces of the unbelievers. (TA.) (In like manner also,] غَاشِيَةٌ مِنَ العَذَاب means *Punishment that is general,* or *universal, in its extent.* (TA.) ___ And غَاشِيَةٌ signifies also *A calamity,* or *misfortune.* (TA.) ___ And *A cer tain disease that attacks in the* جَوْف [i. e. *belly,* or *chest*]. (As, S, K.) One says, رَمَاهُ ٱللّٰهُ بِغَاشِيَةٍ [*May God smite him,* or *afflict him, with a* غَاشِيَة]. (As, S.) ___ Also *Petitioners that come to one* (K, TA) *seeking,* or *demanding,* or *asking, gifts:* (TA:) and *visiters, and friends, that come to one time after time;* (K, TA;) and *that resort to one* (TA:) a man's *resorters;* such as *guests;* and *hangers-on,* or *seekers of favours; servants* [or *dependants*]; and *others.* (Har pp. 95 and 467.)

أَغْشَى, applied to a horse, (S, K,) and to other than a horse, (S,) *Whose whole head, as distinct from his body, is white;* like أَرْخَم: (S:) or *whose face is covered by whiteness:* (K:) or *having a blaze covering his face, and wide:* (M, TA;) fem. غَشْوَآءُ, applied to a goat. (S, K.)

مَغْشِيٌّ عَلَيْهِ *Swooning;* i. e. *senseless;* (MA, PS;) *having the affection denoted by the phrase* غُشِيَ عَلَيْهِ [q. v.]. (S, MA, Mgh, Msb, K.)

غشی

غشو See **غشی**

غص

1 **غَصَّ**, (Msb, MF,) sec. pers. غَصِصْتَ, (S, Msb, K,) and غَصَصْتَ, (Msb, K,) the latter extr.,

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(TA, [see 1 in art. عض,]) aor. يَغَصُّ, (S, Msb, K,) when the sec. pers. of the pret. is غَصِصْتَ, (Msb,) and يَغُصُّ, (Msb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Msb,) inf. n. غَصَصٌ, (S, K,) or غَصٌّ, (Msb,) or the former when the aor. is يَغَصُّ, and the latter when the aor. is يَغُصُّ, (TA,) *His throat*, or *fauces, became choked*, or *obstructed*, (S, K, MF,) by food: (S, Msb, MF:) [as also, app., اغْتَصَّ :] accord. to some of those skilled in the science of lexicology, you say غَصَّ when it is by food, and شَرِقَ when it is by beverage, [or by the spittle, and water, and the like, (see art. شرق,)] and شَجِيَ when it is by a bone, and جَرِضَ when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, غَصَّ بالمآء, meaning, *his throat*, or *fauces, became choked*, or *obstructed, by the water;* or *the water stopped therein, and he was hardly able to swallow it.* (TA.) ___ [Hence,] غَصَّ بريقه [lit., *His throat*, or *fauces, became choked by his spittle;*] meaning, *he died.* (TA.) ___ Hence, also, غَصَّ بالغَيْظ [*He was*, or *became, choked with wrath*, or *rage*]. (Msb.) ___ [And غَصَّ, alone, seems to signify *He became grieved*, or *disquieted in mind;* like as does شَجِيَ (q. v.): and it seems to be indicated in the CK that اغتصّ signifies the same: see غُصَّةٌ.] ___ [Hence also,] غَصَّتْ بِنَا الأَرْضُ *The land became straitened* [*as though it were choked*] *by us.* (TA.) And غَصَّ المجْلسُ بأَهْله [*The sitting-place became straitened*, or *choked*, or *choked up, by its people*]; as also اغتصّ . (TA.)

4 **اغصّهُ**, (S, Msb, TA,) inf. n. إِغْصَاصٌ, (TA,) *He* (a man, S, Msb) *caused his throat*, or *fauces, to be*

choked, or *obstructed,* (S,) by food; (Msb;) syn. أَشْجَاهُ [which has the above-mentioned meaning and also another to he found below]. (TA.) [And *It* (food &c.) *choked him.*] ___ Hence, اغصّه بالغَيْظِ [*He* (a man) *caused him to become choked with wrath,* or *rage*]. (Msb.) ___ [Hence also,] اغصّه بريقه [lit., *He caused his throat,* or *fauces, to become choked by his spittle;*] meaning, *He caused him to become grieved,* or *disquieted in mind;* (A, TA;) [like أَشْجَاهُ: and it seems to be indicated in the CK that اغصّه without any addition signifies the same: see غُصَّةٌ.] ___ [Hence also,] اغصّ عَلَيْنَا الأَرْضَ *He made strait to us the land.* (K, TA.)

8 إِغْتَصَصَ see 1, in three places.

غُصَّةٌ *A thing lying across in the throat,* or *fauces, so as to cause a choking,* or *an obstruction, thereof;* (IDrd, A, * K;) *a thing by which one has his throat,* or *fauces, choked,* or *obstructed;* (TA;) *food by which one has his throat,* or *fauces, choked,* or *obstructed;* (Msb;) *i. q.* شَجًا; (S, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the S; but in the K, the latter only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words وقد اغصصته فاغتصّ;] *a thing by which one is choked* (شَجًا يُغَصُّ به, Lth, JK, TA) *in the* حَرْقَدَة [meaning the *head of the windpipe*], (Lth, TA,) or *in the throat,* or *fauces:* (JK:) pl. غُصَصٌ. (S, Msb, K.) It is said in the Kur [lxxiii. 13], وطَعَامًا ذَا غُصَّةٍ (TA) *And food that sticks fast,* (Bd,) or *by which one is choked,* (Jel,) *in the throat,* or *fauces.* (Bd, Jel.) ___ And hence, *Choking wrath* or *rage.* (Msb.) ___ [And *Grief,* or *disquietude of mind;* a signification often occurring; and app. intended by the explanation شَجًا in the K. See what is said on this point above.] ___ Hence also, غُصَصُ المَوْتِ [*The chokings,* or *strangulations, of death: the deathrattles:* or *the agonies of death*]. (TA.)

غَصَّان : see what next follows.

غَاصٌّ A man *having his throat*, or *fauces*, *choked*, or *obstructed*, (S, Msb, * K,) by food; (S, Msb;) as also غَصَّان . (S [in two copies of which it is written غَصَّانُ], K [in two copies of which it is written غَصَّانٌ], Msb [in my copy of which, as well as in the TA, it is without any final syll. sign].) ___ And [hence,] غَاصٌّ بِالقَوْمِ An abode, or a place of alighting, *filled* [*and as it were choked up*] *with the company of men;* (S, A, K;) and in like manner a mosque; as also مُغْتَصٌّ . (A.)

مُغْتَصٌّ : see what next precedes.

غصب

1 **غَصَبَهُ** , (S, A, Msb, K,) aor. ـِ , (Msb, K,) inf. n. غَصْبٌ; (S, Mgh, Msb;) and اغتصبهُ ; (S, Msb, K;) *He took it wrongfully, unjustly,* or *injuriously;* (S, A, Mgh, K;) or *by force;* (Mgh, Msb;) منهُ and عليهِ [i. e. *from him*], both meaning the same. (S.) الغَصْبُ repeatedly occurs in the traditions, signifying *The taking another's property wrongfully, unjustly, injuriously,* or *by violence.* (L.) But as employed in law, it means *The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness:* therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying without the permission of the owner precludes the trust, or deposit; and the saying without stealthiness excludes theft. (KT.) ___ One says also, غَصَبْتُ منهُ مالًا and غَصَبْتُهُ مالًا *I took property from him* [*wrongfully,* &c., or] *by force.* (Msb.) ___ And غَصَبَهَا نَفْسَهَا (Msb, TA) and اغتصبها نفسها (Msb) *He violated her; forced her; had connection with her against her will;* (TA;) or *constuprated her by force.* (Msb.) ___ And غَصَبَ فُلَانًا عَلَى الشَّىْءِ (K, TA) and اغتصبه (TA) *He compelled such a one by force to do the thing.* (K, TA.) ___ And غَصَبَ الجِلْدَ, (K, TA,) inf. n. as above, (TA,) *He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed* عَطْنٌ, *in the tan, and without* إِغْمَالٌ [i. e. *burying* it] *in moist earth,* (K, TA,) or [*soaking it in*] *urine* [*to loosen the hair and fur*], *and without folding it up:* so Az heard it expl. by the Arabs. (TA.)

3 **غاصبهُ إِيَّاهُ** , accord. to Freytag, signifies *He took it from him by violence:* but for this he has not named

any authority.]

8 **إِغْتَصَبَ** see 1, in three places. ___ One says also, of a woman, اُغْتُصِبَتْ نَفْسُهَا, meaning *She was constuprated by force;* (A, Mgh, Msb;) as also اُغْتُصِبَتْ عَلَى نَفْسِهَا. (Msb.)

غَصْبٌ and مَغْصُوبٌ A thing *taken wrongfully, unjustly, injuriously,* (S, Mgh,) or *by force:* (Mgh, Msb:) the former originally an inf. n. (Msb.)

غَاصِبٌ One *taking,* or *who takes,* a thing *wrongfully, unjustly, injuriously,* (TA,) or *by force:* pl. غُصَّابٌ. (Msb.)

مَغْصُوبٌ : see مَغْصُوبٌ لَهُ ___. غَصْبٌ and مِنْهُ A man *from whom a thing has been taken* [*wrongfully, unjustly, injuriously,* or] *by force.* (Msb.)

غصن

1 **غَصَنَهُ** , aor. ـِ , (K, TA,) inf. n. غَصْنٌ, (TA,) *He drew it to him,* or *towards him;* namely, a غُصْنٌ [or branch]: (K, TA:) from El-Kanánee. (TA.) ___ And *He took it;* namely, a thing: (K, TA:) or *he cut it off:* (S, K:) or it signifies also *he cut it off,* namely, a غُصْنٌ, *and took it.* (TA.) ___ And غَصَنَ فُلَانًا عَنْ حَاجَتِهِ, (K, TA,) aor. and ـُ , (TA,) *He turned,* or *turned away,* and *withheld, such a one from the object of his want:* (K, TA:) Az says that it was thus read to him by El-Mundhiree in the Nawádir of IAar; but that, accord. to Sh, it is [غَضَنَ, i. e.] with ض; and this is correct: (TA:) the former is a mistake. (TA in art. غضن.)

2 **غَصَّنَ** see the next paragraph.

4 **اغصن الشَّجَرُ** , (A in art. فرش,) inf. n. إِغْصَانٌ, *The trees put forth branches.* (KL.) ___ And اغصن, and غصّن , said of a bunch of grapes (عنقود), *It was,* or *became, large* (كَبُرَ, thus in some of the copies of the K, in other copies كَثُرَ, but the former is the right, TA) *in its berries:* (K:) or *somewhat large therein.* (TA.)

غُصْنٌ *A branch from the stem* [or *from another branch*] *of a tree; of the slender thereof* as well as *of the thick:* (K:) [sometimes signifying *a twig,* or *shoot:*] pl. [of pauc.] أَغْصَانٌ and [of mult.] غُصُونٌ and غَصَنَةٌ. (S, K.)

غُصْنَةٌ [*A branchlet;* and *a small twig* or *shoot;*] *a small* غُصْنٌ. (K.)

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أَغْصَنُ A bull *having a whiteness in his tail.* (K.)

غض

1 غَضَّ طَرْفَهُ, (S, A, Msb, K,) aor. يَغُضُّ, (Msb, * TA,) [and يَغْضُضُ may be used, in the dial. of El-Hijáz, instead of its contracted form يَغُضَّ,] imp. غُضَّ, (S, A,) in the dial. of Nejd, (S,) and اُغْضُضْ, in the dial. of El-Hijáz, (S,) inf. n. غَضٌّ (Msb, K) and غِضَاضٌ, with kesr, (A, K,) and غَضَاضٌ and غَضَاضَةٌ, with fet-h, (K,) *He lowered his eye,* or *eyes;* (S, A, Msb, K;) as also غَضَّ مِنْ طَرْفِهِ; (Msb;) [the مِن being redundant, accord. to some; but see what is said on this point below:] and *he contracted his eye,* or *eyes;* syn. كَسَرَهُ; [*so as to wrinkle the lids;*] or *he blinked;* i. e. *he contracted his eyelids,* or *drew them near together, and looked:* [this signification is very common:] and *he contracted* (كَسَرَ) *his eye,* or *eyes, and looked towards the ground, not opening his eye* [or *eyes*]: and sometimes it indicates a state of abasement. (TA.) Also غَضَّ alone, inf. n. غَضَاضَةٌ, *He contracted his eyelids;* like أَغْضَى: *he looked languishingly.* (TA.) It is said in the Kur [xxiv. 30], قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ, in which some of the grammarians hold مِن to be redundant; but the meaning is obvious, i. e. [*Say thou to the believers*] *that they shall abridge their look,* or *view, from what is prohibited to them:* (Sgh:) or *that they shall restrain somewhat of their look,* or *view.* (TA.) ___ [And hence,] *He bore with forgiveness and silence what was disagreeable,* or *hateful,* or *evil.* (S, A, K.) ___ غَضَّ صَوْتَهُ, (Msb,) or مِنْ صَوْتِهِ, (S, TA,) or both, (Msb,) in like manner signifies *He lowered his voice.* (S, Msb.) It is said in the Kur [xxxi. 18], وَٱغْضُضْ مِنْ صَوْتِكَ, (S, A,) i. e. *And lower thy voice:* or *diminish the loudness of thy voice.* (TA.) ___ غَضَّ مِنْ لِجَامِ فَرَسِهِ *He lowered the rein of his horse, in order to lessen his sharpness of temper.* (A, TA. *) ___ غَضَّ مِنْهُ, (S, Msb, K,) aor. يَغُضُّ, (S, TA,) inf. n. غَضٌّ (Msb, TA) and غَضَاضَةٌ, (Msb,) *He lowered and lessened his estimation, dignity,* or *rank:* (S, K, TA:) or *he detracted from his*

reputation; or *attributed* or *imputed to him, charged him with,* or *accused him of, a vice, fault,* or *the like:* (Msb:) and, inf. n. غَضَاضَةٌ, *he disdained it,* or *scorned it;* as also اغتضّ منه. ('Alee Ibn-Hamzeh, TA.) ___ Also غَضَّهُ, (K,) aor. as above, inf. n. غَضٌّ, (TA,) *He lessened it, diminished it,* or *made it defective* or *deficient;* (K, TA;) and so غَضْغَضَهُ, (K,) inf. n. غَضْغَضَةٌ. (TA.) You say غَضَضْتُ السِّقَآءَ *I lessened, diminished,* or *made defective* or *deficient,* [*the contents of*] *the skin.* (Msb.) And غَضْغَضْتُ المآءَ *I lessened,* &c., *the water.* (S.) And فُلَانٌ بَحْرٌ لَا يُغَضْغَضُ *Such a one is a sea,* or *great river, that will not be lessened,* &c.: (S:) or *that will not become exhausted.* (Har p. 418.) [See also R. Q. 1 below, and R. Q. 2.] And [you make the former verb doubly trans., saying,] مَا غَضَضْتُكَ شَيْئًا *I have not abridged thee, deprived thee,* or *defrauded thee, of anything.* (TA.) And لَا أَغُضُّكَ دِرْهَمًا *I will not abridge thee, deprive thee,* or *defraud thee, of a dirhem.* (TA.) You also say, غَضَّ مِنَ الشَّعَرِ *He shortened the hair.* (M in art. قصر.) And [in like manner] one says, غَضَّ مِنْ رَأْسِهِ, *i. q.* طَمَّ رَأْسَهُ. (K voce طَمَّ, q. v.) ___ Also *He broke it* (i. e. a branch, or stick, or the like,) *but did not break it thoroughly;* (L, K, TA;) and so غَضَّضَهُ. (L, TA.) ___ And غَضَضْتُهُ also signifies *I withheld, restrained,* or *prevented, it;* whatever it were. (S.) [Hence the phrase in the Kur xxiv, 30, accord. to an explanation given above.] You say غَضَّ العَذْلَ, or المَلَامَةَ, aor. as above, inf. n. غَضٌّ, *He withheld blame.* (Lth.) And you say to a rider, in asking him to stop a little where you are, غُضَّ سَاعَةً, (TA,) and اُغْضُضْ لِى سَاعَةً, (A, TA,) i. e. *Restrain for me thy beast, and stop,* or *pause, where I am, a while.* (A, TA.) غَضَّ, [first pers. غَضَضْتُ,] aor. يَغُضُّ; (Msb;) or the first pers. is غَضَضْتُ and غَضَضْتُ, (S, K,) and the aor. of each is يَغَضُّ; (K;) or, accord. to the T, some say غَضَضْتَ, aor. تَغَضُّ, and some say غَضَضْتَ, aor. تَغْضُضُ: (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. غُضُوضَةٌ (IAar, S, K) and غَضَاضَةٌ; (S, K;) or the former only, accord to Alee Ibn- Hamzeh; but the saying بَضَاضَةٌ and بُضُوضَةٌ, to denote the quality of that which is termed بَضٌّ, strengthens what J says [in the S] with respect to غَضَاضَةٌ; (IB;) *It* (a thing) *was,* or *became, fresh, juicy, sappy, moist, not flaccid.* (S, Msb:) or

flourishing and fresh; or *luxuriant:* (IAar:) or *beautiful and bright:* (K:) and غَضَّتْ, aor. تَغَضُّ and تَغَضَّ, inf. n. غَضَاضَةٌ and غُضُوضَةٌ, said of a woman, *she was,* or *became, fine-skinned,* or *thin-skinned, so that the blood appeared* [*through the skin*]. (Lh, TA.)

2 **غضّض** : see 1, latter half. Also, inf. n. تَغْضِيضٌ, *He ate what is termed* غَضّ, (K, TA,) i. e. *the* طَلْع [or *spadix of a palm-tree*]: (TA:) or *he became thin-skinned, and plump, and soft,* or *tender:* (O, K:) or *he became affected with languor and abasement;* (K, TA;) or, as in the Tekmileh, *with softness,* or *tenderness.* (TA.)

7 **انغضّ الطَّرْفُ** *i. q.* انْغَمَضَ: (S, TA:) [or the former more probably signifies *The eye,* or *eyes, became contracted:* and the latter, *the eye,* or *eyes, became closed.*]

8 **إغْتَضَضَ** see 1, near the middle.

R. Q. 1 **غَضْغَضَهُ** , inf. n. غَضْغَضَةٌ: see 1, near the middle, in three places. غَضْغَضَ [inf. n. as above] is also intrans. (TA.) See R. Q. 2. ___ It likewise signifies *It* (for instance a sea, or a large river, TA) *became scanty,* or *little in quantity, and sank into the earth,* or *disappeared in the earth;* or *became scanty,* or *little in quantity;* or *decreased:* (K, TA:) or *went away.* (TA.) In the TS, the inf. n. is expl. by غِيظ, which is an abominable mistake for غِيض. (TA.) ___ And غَضْغَضَةٌ also signifies A man's *speaking indistinctly.* (TA.) ___ And The *boiling* of a cooking-pot. (IKtt, TA.)

R. Q. 2 **تَغَضْغَضَ** *It* (water, and a sea, or great river, S) *decreased, diminished, lessened,* or *became defective,* or *deficient;* (S, K;) as also غَضْغَضَ , (TA,) inf. n. غَضْغَضَةٌ. (Msb.) You say, مَاتَ فُلَانٌ بِبُطْنَتِهِ لَمْ يَتَغَضْغَضْ مِنْهَا شَىْءٌ *Such a one died with his property abundant,* (S,) or *complete; nothing thereof having been given away by him;* a prov. relating to the death of the

niggard. (A 'Obeyd.) And 'Amr Ibn-El-'As said, alluding to the death of Ibn-'Owf. خَرَجْتَ مِنَ الدُّنْيَا بِبِطْنَتِكَ وَلَمْ تَتَغَضْغَضْ مِنْهَا شَيْئًا, meaning *Thou hast died with thy religion unimpaired:* (A 'Obeyd:) i. e. he had not been occupied with any office of authority or administration where by his recompense might be diminished. (Az.) You say also مَطَرٌ لَا يَتَغَضْغَضُ *Rain that will not cease* (TA.)

غَضٌّ *Fresh; juicy; sappy: moist; not flaccid;* (S, Msb, K;) applied to a thing, (S, Msb,) whatever it be; (TA;) as also غَضِيضٌ . (S. K,) Hence the trad. مَنْ سَرَّهُ أَنْ يَقْرَأُ الْقُرْآنَ غَضًّا كَمَا نَزَلَ فَلْيَقْرَأْ قِرَآءَةَ ٱبْنِ أُمِّ عَبْدٍ [*He who is rejoiced* or *pleased, to read the Kur-an freshly, who as it descended, let him read according to the reading of Ibn-Umm-'Abd*]. (TA.) ___ A calf *recently born:* pl. غِضَاضٌ. (K.) ___ Anything (S) *beautiful and bright;* (S, K;,) as youth, and the like: (S;) or غَضٌّ applied to youth, and غَضَّةٌ applied to a woman, *i. q.* بَضٌّ and بَضَّةٌ *thinskinned,* or *fine-skinned, and plump:* &c. j: (A:) or the latter, applied to a woman, *thin-shinned,* or *fine-skinned, so that the blood appears* [*though the skin*]; (Lh:) and غَضِيضَةٌ also is thus applied like غَضَّةٌ. (TA.) You say also, شَىْءٌ بَضٌّ غَضٌّ, and بَاضٌّ غَاضٌّ *A thing fresh,* &c., *and beautiful and bright;* [*in a flourishing condition;*] *not changed,* or *altered* [*for the worse*]. (TA.) And نَبْتٌ غَضٌّ *A* [*fresh and flourishing and*] *tender plant.* (TA.) And ظِلٌّ غَضٌّ *Shade which the sun has not reached;* like a plant which the sun has not reached. (TA.) ___ The *spadix of a palm-tree;* syn. طَلْعٌ; as also غَضِيضٌ : (IAar:) or both signify *a tender* طَلْع: (K:) or *a tender* طَلْع *when it appears:* (TA:) or the latter, *a* طَلْع *when it appears:* (As, S:) or the same, *fruit when it first comes forth.* (TA.)

غُضَّةٌ : see غَضَاضَةٌ. Also *A sufficiency of the means of subsistence;* like غُبَّةٌ. (TA in art. غب.)

غَضِيضٌ , applied to an eye, or eyes, (طَرْف,) *Lowered:* (A, TA:) *contracted: having the lids contracted,* or *drawn near together, and so looking: contracted, and looking*

towards the ground: (TA:) *languishing:* (K, TA:) and so مَغْضُوضٌ , in all these senses: (TA:) and the former, so

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applied, [and app. the latter also,] *having the eyelids relaxed,* or *flaccid.* (TA.) You say, ظَبْيٌ غَضِيضُ الطَّرْفِ *A gazelle having languishing eyes.* (S.) And إِنَّكَ لَغَضِيضُ الطَّرْفِ نَقِيُّ الظَّرْفِ, meaning [*Verily*] *thou art faithful, not treacherous;* by الظَّرْفِ being meant وِعَاؤُهُ. (TA.) ___ [*Lowered and lessened in estimation, dignity,* or *rank:* (see غَضَّ مِنْهُ:)] *defective* or *deficient* [*in good qualities*]; (K;) and, in consequence thereof, (TA,) *low, mean,* or *vile:* (A, K:) pl. أَغِضَّةٌ (K) and أَغِضَّآءُ. (TA.) ___ *Lessened; diminished; made defective* or *deficient.* (TA.) See also غَضٌّ, in three places.

غَضَاضَةٌ , [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and غَضِيضَةٌ and مَغَضَّةٌ (IAar, K) and غُضَّةٌ , (Ibn- 'Abbád, K,) *A defect, an imperfection, a fault, a vice,* or *the like:* and *lowness, meanness,* or *vileness:* (S, A, Mgh, K:) and the first, [or all,] *languor,* or *want of power.* (TA.) You say, لَيْسَ عَلَيْكَ فِى هٰذَا الأَمْرِ غَضَاضَةٌ *There is not,* or *will not be, charged against thee, in,* or *with respect to, this affair, lowness,* &c.; or *any defect,* &c.; (S, TA;) or *languor,* or *want of power.* (TA.) And مَا أَرَدْتُ بِذٰلِكَ غَضِيضَةً فُلَانٍ, and مَغَضَّتَهُ , *I desired not,* or *meant not, thereby, to attribute any defect, imperfection, fault, vice,* or *the like, to such a one.* (IAar.)

غَضِيضَةٌ : see غَضَاضَةٌ, in two places.

غَاضٌّ : see غَضٌّ.

مَغَضَّةٌ : see غَضَاضَةٌ, in two places.

مَغْضُوضٌ : see غَضِيضٌ.

غضب

1 غَضِبَ عَلَيْهِ, (S, Msb, K,) [aor. ـَـ ,] inf. n. غَضَبٌ (S, Msb, K *) and مَغْضَبَةٌ, (S, K, *) *He was angry with him;* (MA, K, * PS, &c.;) and تغضّب عليه signifies the same. (Msb.) [See الغَضَبُ below.] And غَضِبَ مِنْ لَا شَىْءٍ i. e. [*He was angry*] *for nothing;* meaning, *for no cause.* (Msb. [لا شىء, in a case of this kind, is regarded as one word, and is therefore as above, not لَا شَىْءَ: see p. 1626, third col.]) ___ غَضِبَ لَهُ (meaning *He was angry* with another person *for his sake,* or *on his account,* TA) is said when the person [on whose account the anger is excited] is living: and غَضِبَ بِهِ, when he is dead: (S, A, Msb, K:) so says El-Umawee, and El-Ahmar says the like. (S.) ___ [And you say, غَضِبَ فِى ٱللّٰهِ *He was angry for the sake of God.*] ___ And غَضِبَتِ الفَرَسُ عَلَى اللِّجَامِ *The mare champed upon the bit.* (TA.) Abu-n-Nejm says,

* تَغْضَبُ أَحْيَانًا عَلَيَّا لِلِّجَامِ *

* كَغَضَبِ النَّارِ عَلَى الضِّرَامِ *

[*She champs, sometimes, upon the bit, like the fierce burning of the fire upon the quickly-kindling fragments of firewood*]. (A, TA.) [See also 5, last sentence.] غُضِبَ, like عُنِىَ [pass. in form]; and غَضِبَ; (K, TA;) the former of which is the more usual; (TA;) *He had the disease termed* غُضَابٌ [q. v.]. (K, TA.) ___ And غَضِبَتْ عَيْنُهُ, with fet-h and kesr [i. e., app., غَضِبَتْ; or with fet-h and kesr may be a mistranscription for with damm and kesr, so that the verb may be غُضِبَتْ; *His eye had in it what are termed* غُضَابٌ]. (TA.)

3 غَاضَبَتْهُ *I made him angry, he also making me angry.* (K.) ___ And *I broke off from him,* or *quitted him, in anger,* or *enmity.* (S, K.) ذَهَبَ مُغَاضِبًا, in the Kur [xxi. 87], means *He went away, breaking off* from his people, or *quitting* them, *in anger,* or *enmity.* (S.)

4 اغضبهُ *He angered him,* or *made him angry.* (S, * Msb, * K.)

5 تغضّب *He became angered* or *angry:* (S:) or *he was angry somewhat after* [*having been so*] *somewhat.* (Ham p. 522.) See also 1, first sentence. ___ And تغضّبت القدرُ *The cooking-pot boiled fiercely* عَلَى اللَّحمِ [*upon the flesh-meat*]. (TA.)

غَضْبٌ (S, K) Red (S) *intense in redness:* (S, K:) you say أَحْمَرُ غَضْبٌ: so says ISk: (S:) or غَضْبٌ signifies أَحْمَرُ غَضْبٌ (K) i. e. *red that is dense,* or *deep:* (TK:) or أَحْمَرُ [i. e. *red*], applied to anything: and غَلِيظٌ [i. e. *thick,* &c.]. (TA.) Also, and غَضْبَةٌ, *A hard rock* (K, TA) *set,* or *fixed, in a mountain, and differing therefrom:* (TA:) or the latter signifies thus: or *a hard, round, rock.* (O.) And الغَضْبُ signifies *The lion:* and *the bull:* as also [in the latter sense, or perhaps in both senses,] الغَضُوبُ. (K.)

غَضَبٌ an inf. n. of غَضِبَ [q. v.]. (S, Msb, K.) الغَضَبُ is *The contr. of* الرِّضَى: (K, TA:) it is variously defined: some say that it is *a state of excitement of the blood of the heart for the purpose of revenge:* some say that *pain on account of anything reparable* is غَضَبٌ; and for anything irreparable, أَسَفٌ: some say that it [is *a passion which*] *includes all that is evil;* wherefore the Prophet, to a man who asked of him a precept, said, لَا تَغْضَبْ: and some say that الغَضَبُ is [*a passion*] *accompanied by an eagerness to obtain revenge;* and الغَمُّ is accompanied by despair of obtaining it: (TA: [see also غَيْظٌ:]) there is a غَضَبٌ that is commended, and a غَضَبٌ that is discommended; the former being that which is for the sake of religion and truth, or right; and the latter being that which is in a wrong case: and the غَضَبُ of God is his disapproving of the conduct of him who disobeys Him, and whom He will therefore punish. (Ibn- 'Arafeh, TA.)

غَضَبٌ : see غَضْبَانُ.

غَضْبَةٌ *A single fit of* غَضَبٌ [or *anger*]. (O.) See also غَضْبٌ. ___ Also *An* [*eminence of the kind*

termed] أَكَمة. (L, TA.) ___ And *A* بَخَصة (K, TA, in the CK بَخْصة), or *protuberance* [*of flesh*], *above*, or *beneath, the eyes, in the form of a flatulent tumour,* (TA,) or *in the upper eyelid, produced by nature:* (K, TA:) so in the M. (TA.) ___ And *A thing resembling a* دَرَقة, (K, TA,) i. e. *a shield,* (TA,) *of the hide of the camel,* (K, TA,) *one part of which is folded over another.* (TA.) ___ And *A* [*garment of the kind called*] جُبَّة *made of the hides of camels, and worn for fighting.* (O.) ___ Also The *skin of a mountain-goat advanced in age.* (K.) The *skin of a fish.* (K.) The *skin of the head.* (K.) And The *skin of the part between the horns of a bull.* (K.) ___ And *A patch* of the small-pox: so in the saying, أَصبح واحدةً من الجُدَرِىّ جِلْدُه غَضَبةً [*His skin became one patch of the small-pox*]: (O:) like غَضَنة. (S in art. غضن.)

غُضَبة : see غَضَبان.

غَضْبَى fem. of غَضْبان [q. v.]: (S, Msb, K:) and pl. thereof. (S.) [See also غَضُوب.] It is also said by J, (K, TA,) and [before him] by EzZejjájee, and also [after him] by ISd, (TA,) to be a name for *A hundred camels,* and not to have tenween, nor the article ال: but this is a mistake for غَضْيا. (K, TA.)

القُوَّةُ الغَضَبِيَّةُ [*The irascible faculty*]. (KT, in explanation of التَّهَوُّر.)

غَضْبان (S, Msb, K) [and, in the dial. of BenooAsad, as is implied by the fem. in that dial. mentioned in what follows, غَضْبانٌ,] and غَضَب and غَضُوب [which is both masc. and fem.] and غُضُبٌّ (K) and غُضُبَّة (S, K) and غَضُبَّة and غَضَبَّة, (K,) or the last, accord. to MF, is غُضَبة, (TA,) are epithets applied to an angry man: (K:) [the first seems often to signify simply *Angry,* like غَضَب; but accord. to SM,] all these epithets signify *quickly,* or *soon, angry* [as غُضُبَّة is said in the S to signify, on the authority of As]: (TA:) the fem. of the first word is غَضْبَى, (S, Msb, K,) and (in the dial. of Benoo-Asad, S) غَضْبانة, (S, K,) which is seldom used; (K;) and غَضُوب is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, Msb) غِضاب (Msb, K) and (likewise of the first) غَضْبَى (S) and غُضابَى (S, K) and غَضابَى. (Msb, K.)

غُضُبٌّ : see the next preceding paragraph.

غُضُبَّةٌ and غَضُبَّةٌ and غَضَبَّةٌ: see غَضْبانُ.

غَضابٌ and غُضابٌ *Motes* (قَذًى) *in the eye:* (K, TA:) or, as in one copy of the K, [and in the O,] *in the eyes.* (TA.) ___ And *A certain disease;* (K, TA;) *or* so the latter word; (O;) *an eruption in the skin;* but *not small-pox:* (TA:) or (so accord. to the TA, but in the CK and) *small-pox.* (K, TA.)

غَضُوبٌ : see غَضْبانُ. ___ Also *Stern,* or *austere,*

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in look, or *countenance;* applied to a woman: (S, O, K:) and in like manner applied to a she-camel: (O, K:) or thus applied to a she-camel: and also signifying *a company of women.* (TA.) ___ And *A malignant serpent.* (O, K.) ___ See also غَضْبٌ.

غُضَابِيٌّ A man (TA) *perturbed* (كَدِرٌ) *in social intercourse and in comportment.* (K. [For والمُخَالَفَة in some copies of the K, I read والمُخَالَقَة, as in other copies.])

الأَغْضَبُ *The part between the penis and the thing.* (K.)

مَغْضُوبٌ عَلَيْهِ [*An object of anger*]. By المَغْضُوبِ عَلَيْهِمْ in the Kur [ch. i. last verse], are meant The Jews. (O, TA.) مَغْضُوبٌ also signifies *Having* [*the disease called* غَضَابٌ, i. e.] *the smallpox.* (O, TA.)

غضر

1 غَضُرَ, aor. ـُ, inf. n. غَضَارَةٌ, *It* (anything) *was*, or *became, soft*, or *tender.* (TA. [See also the inf. n. below; and see the part. n., غَضِيرٌ; and غَضْرٌ.]) ___ And غَضِرَ, aor. ـَ, inf. n. غَضَرٌ, *He* (a man) *became rich, wealthy*, or *abounding in property.* (Msb.) You say, غَضِرَ بالمال, (K. TA,) and in like manner, بالسَّعَةِ والأَهْلِ, aor. ـَ, inf. n. غَضَرٌ and غَضَارَةٌ: (TA;) as also غُضِرَ, like عُنِيَ; (IKtt, TA;) *He* (a man, TA) *had abundance of the goods, conveniences*, or *comforts, of life;* (K, TA;) [or *he was*, or *became, rich in wealth and family;*] *after having been poor.* (K, TA.) غَضَّرَهُ ٱللّٰهُ, (S, Msb, K,) aor. ـُ, (Msb, TA,) inf. n. غَضْرٌ, (Msb, K,) *God made him to be rich, wealthy*, or *abounding in property:* (Msb:) *to enjoy a pleasant life:* (S:) or *to have abundance of the goods, conveniences*, or *comforts, of life.* (K, TA.) غَضِرٌ, with kesr, said of a place, *It had in it red clay* or *earth:* so says Az. (O.) غَضَرَ عنه, aor. , (S, O, K, TA,) inf. n. غَضْرٌ [and مَغْضَرٌ likewise, accord. to a verse of Ibn-Ahmar as cited in the O and TA, but accord. to the reading of that verse in my copies of the S, it is مَغْضِرٌ, app., if correct, a n. of place]; as also غَضَرَ; (TA;) *He turned aside* or *away*, or *deviated, from it*, or *him;* (S, O, K, TA;) and so تغضّر. (O, K.) One says, ما غَضَرْتُ عن صوبى *I did not deviate from my course.* (TA.) ___ غَضَرَ عليه, (K. TA,) aor. ـِ, inf. n. غَضْرٌ, (TA,) *i. q.* عَطَفَ (K, TA) [app. as meaning *He turned against him*, for it is added] and مالَ. (TA.) ___ And ماغَضَرَ عن شتمى *He did not hold back*, or *refrain, from reviling me.* (TA.) And غَضَرَهُ, (S, K, TA,) aor. ـِ, inf. n. غَضْرٌ, (TA,) *It*, or *he, withheld*, or *prevented, him.* (S, K, TA.) One says, أَرَدْتُ أَنْ آتيك فغَضَرَنى أَمْرٌ [*I desired to come to thee, and*] *an affair withheld*, or *prevented, me.* (TA.) And غَضَرَ الشَّىْءَ *He cut off the thing*, (K, TA,) لَهُ [*for him*]. (TA.) You say, غَضَرَ لَهُ من ماله *He cut off a portion for him from his property.* (K.) And غَضَرَ الجِلْدَ *He tanned well the skin.* (TA.)

2 حَمَلَ فَمَا غَضَّرَ *He charged, and was not cowardly, and did not fall short of what was requisite.* (TA.)

5 تَغَضَّرَ see the first paragraph.

8 اُغْتُضِرَ *he died being a youth,* or *young man, in a sound state:* (K, TA:) like اُخْتُضِرَ. (TA.) [See also 8 in art. غرض.]

Q. Q. 1 غَضْوَرَ *He* (a man, TA) *was angry.* (O, K.)

مَا نَامَ لُغُضْرٍ is expl. as meaning *He hardly,* or *scarcely, slept;* but is said to be with ع and ص, and has been thus mentioned before [in art. عصر]. (TA.)

غَضِرٌ : see غَضِيرٌ. ___ One says also عَيْشٌ غَضِرٌ مَضِرٌ *An easy and a plentiful life:* (K, * TA:) مضر being here an imitative sequent to عضر. (TA.) ___ And غَضِرُ النَّاصِيَةِ applied to a man, (O, K,) and غَضِرَةُ النَّاصِيَةِ applied to a beast (دَابَّة), (O, Msb, K,) *Blest, fortunate,* or *abounding in good* or *advantage* or *utility.* (O, Msb, K.) See also غَضْرَآء, in two places.

غَضْرَةٌ *A certain plant.* (K, TA.) Hence the prov. يَأْكُلُ غَضْرَةً وَيَرْبِضُ حَجْرَةً [*He eats ghadrah, and lies down aside*]. (TA. [See also حَجْرَةٌ.])

غَضْرَآءُ : see غَضَارَةٌ, in six places. Also Earth, or land, (أَرْضٌ, K,) or a piece, or portion, of clay or earth, (طِينَةٌ, S, Msb,) *good,* or *fertile.* (طَيِّبَةٌ, K,) *green,* or *of a dark* or *an ashy dust-colour:* (خَضْرَآءُ عَلَكَةٌ: S, Msb, K:) and land *in which is clay,* or *soil, of a good kind, without sand,* or *without salt earth;* (K, TA;) as also غَضِيرَةٌ or غَضِرَةٌ, accord. to different copies of the K, the latter accord. to the L. (TA:) or, accord. to IAar, غَضِرٌ [in the TA غَضْرَآءُ, which is a mistranscription,] signifies a place *having in it red clay* or *earth.* (O.) One says, أَنْبَطَ فُلَانٌ بِئْرَهُ فِى غَضْرَآءَ (S, TA) i. e. *Such a one produced the water of his well by digging in*

land of soft and good earth of which the water was sweet. (TA.) ___ And Land *in which palm-trees will not grow until it is dug,* (K, TA,) *the upper part thereof consisting of white* [*soft stones, like dry pieces of clay, such as are termed*] كَدَّان. (TA.)

غَضَارٌ Clay *that is cohesive, and* أَخْضَر [i. e. *green,* or *of a dark* or *an ashy dust-colour*], (K,) or (O) *of a good kind, without sand,* or *without salt earth;* (O, K;) and so غَضَارَةٌ : (K:) or the latter signifies *such clay itself:* (Sh, O:) and the former signifies *baked clay* (Sh, O, K, TA) *made of* غَضَارَة, (Sh, O,) *green,* or *of a dark* or *an ashy dust-colour,* (أَخْضَر, O, TA,) *which is suspended upon a human being as a preservative from the* [*evil*] *eye.* (O, K, * TA. *)

غَضُورٌ *Sticky clay,* (K, TA,) *that adheres to the foot, which will hardly,* or *in nowise, go into it* [app. *by reason of its compactness*]. (TA.) And *A species of trees* [or *plants*], (K, TA,) *dustcoloured, that grow large:* n. un. with ة, (TA.) And (TA) *A certain plant,* (S, O, TA,) *resembling the* ثُمَام [or *panic grass*], (TA,) or *of the species of* أَسَل [or *rushes*], not *beneficial, nor causing increase in the cattle;* (AHn, O;) *it is said that the cattle pasturing upon it do not form fat thereby,* (O, TA, *) *and that it does not dissolve in their stomachs:* (O:) n. un. with ة. (AHn, O.)

غَضِيرٌ *Soft,* or *tender;* (TA;) applied to a plant, or herbage; as also غَضِرٌ , and غَاضِرٌ ; (O, TA;) all in this sense: (TA:) or so the first, applied to anything: (O, K, TA) or this signifies *moist, juicy,* or *fresh:* (AA, O:) and *i. q.* خَضِيرٌ [*syn. with* أَخْضَرُ i. e. *green*]. (K.) See also غَضْرَآءُ.

غَضَارَةٌ an inf. n., of غَضُرَ and of غَضِرَ. (TA.) [Used as a simple subst.,] *Ease, comfort,* and *affluence; easiness of life: ampleness of the conveniences of life,* or *of the means of subsistence; plenty;* (K, * TA;) *prosperity;* (TA;) *plenty and prosperity;* (S;) *a plentiful*

and pleasant and easy state of life: (TA:) and غَضْرَآءُ signifies the same. (S.) One says, إِنَّهُمْ لَفِى غَضَارَةٍ مِنَ العَيْشِ and فِى غَضْرَآءَ مِنَ العَيْشِ, *Verily they are in a plentiful and prosperous condition* [*of life*]. (S.) Accord. to As, one should not say أَبَادَ ٱللّٰهُ خَضْرَآءَهُمْ, but اَبَادَ اللّٰهُ غَضْرَآءَهُمْ, meaning *May God put an end to their prosperity, and their plentiful condition:* (S:) but Ahmad Ibn- 'Obeyd says that both of these phrases mean *may God destroy the collective body of them:* and another says, *their clay of which they were created.* (TA. [See also خَضْرَآءُ, voce أَخْضَرُ.]) One says also, إِنَّهُ لَفِى غَضْرَكَ عَيْشٍ and خَضْرَآءَ عَيْشٍ i. e. *Verily he is in a plentiful condition of life.* (TA.) And إِنَّهُ لَفِى غَضْرَآءَ مِنْ خَيْرٍ [*Verily he is in an ample state of prosperity*]. (TA.) And, (O, K,) accord. to Lth, (O,) الغَضَارَةُ is an appellation of *The* قَطَاةُ [or *sand-grouse*]; (O, K;) but As disapproved this: (O:) [or] the قَطَاةُ is called الغَضْرَآءُ; and the pl. is الغَضَارَى. (Msb.) See also غَضَارٌ. Of غَضَارَةٌ meaning *A certain utensil,* IDrd says, I do not think it to be genuine Arabic: (O, TA:) it signifies *a large* [*bowl such as is termed*] قَصْعَةٌ: [app. from the Pers. غَدَارَه:] pl. غَضَائِرُ. (Mgh.)

غَضَارِىٌّ *A species of locust;* also called the جَرَادُ مُبَارَكٌ: a word of uncertain derivation. (Msb.) ___ Also pl. of غَضْرَآءُ mentioned near the end of the next preceding paragraph. (Msb.)

الغَضَوَّرُ *The lion.* (Sgh, K.)

غَاضِرٌ: see غَضِيرٌ. Also *Withholding,* or *preventing.* (TA.) And A skin *well tanned.* (AHn, S, O, K.) And One *who occupies himself early in the morning in the accomplishment of the objects of his want,* or *in his needful affairs.* (AA, O, K.)

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مَغْضَر and مَغْضِر: see the first paragraph.

مُغْضَر : see the following paragraph.

مَغْضُور A man *enjoying a pleasant life:* (S:) *blest; fortunate; abounding in good,* or *advantage,* or *utility:* (Msb, K:) or *in a state of ease, comfort, and affluence;* or *of plenty,* or *prosperity;* (O, K, TA;) *and of happiness:* (TA:) as also مُغْضَر : (K, TA:) pl. of the former مَغَاضِير, as well as مَغْضُورُونَ. (TA.)

غضرف

غُضْرُوفٌ is *syn. with* غُرْضُوفٌ, (S and K &c. in art. غرضف, q. v.,) in [all of] its meanings: (K:) pl. غَضَارِيفُ. (O and TA in art. غرضف.)

غضف

1 **غَضَفَهُ**, (S, O, K,) aor. ـِ, (K,) inf. n. غَضْفٌ, (TA,) *He broke it,* namely, a branch, or stick, or the like, (S, O, K, TA,) and a thing, (TA,) *but not thoroughly.* (S, O, TA.) [See also 2.] ___ And غَضَفَ أُذُنَهُ, (S, O, K,) aor. and inf. n. as above, (S, O,) *He* (a dog) *relaxed his ear,* and *folded,* or *creased, it:* (S, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ, inf. n. غَضْفَانٌ and غَضَفَانٌ, *he* (a dog) *twisted his ear:* and in like manner one says of the wind, [غَضَفَتْهَا,] i. e. *it twisted it.* (TA.) And غَضَفَ الوِسَادَةَ *He folded the pillow* [*so as to make creases in it*]. (Ham p. 785. [But perhaps this is correctly غَضَّفَ : comp. its quasi-pass., 5.]) ___ غَضَفَتْ said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies أَخَذَتِ الجَرْىَ أَخْذًا [as though meaning *They,* or *she, restrained the running,* i. e. their, or her, running; agreeably with what here follows]: (O, K, TA:) غَضَفَ, [for غَضَفَ مِنَ الجَرْىِ,] said of a horse &c., means *he lessened,* lit. *took from,* the rate of *the running,* (أَخَذَ مِنَ الجَرْىِ,) *without reckoning:* (L, TA:) Umeiyeh Ibn-Abee- 'Áidh El-Hudhalee says,

* يَغُضُّ ويَغْضِفْنَ مِنْ رِيقٍ *

(O, TA) meaning *He* (the ass) *withholds* somewhat of his running, (يَكُفُّ بَعْضَ جَرْيِهِ,) *and they* (the she-asses) *lessen,* lit. *take from, the* [or rather *a*] *first,* or *former, rate* of their running, (يَأْخُذْنَ أَخْذًا مِنْ أَوَّلِ جَرْيِهِنَّ,) *without reckoning:* (Skr: see Kosegarten's Carmina Hudsailitarum, p. 189:) Skr says, in explanation of the citation above from Umeiyeh, that غَضْفٌ signifies the act of *taking* and *lading out* [with the hand] (أَخْذٌ and غَرْفٌ); and on one occasion he says, the *taking easily;* [adding,] one says, غَضَفَ فُلَانٌ مِنْ طَعَامٍ لَيِّنٍ [*Such a one took,* or *laded out* with his hand, *from soft food*]. (TA.) غَضَفَ العَيْشُ, inf. n. غُضُوفٌ, *The life was soft,* or *easy, and plentiful.* (TA.) غَضِفَ, [aor. ـَ, inf. n. غَضَفٌ,] *He* (a dog, S) *was,* or *became,*

relaxed, or *flabby, in the ear.* (S, K, TA.) And غَضِفَتِ الأُذُنُ, inf. n. غَضَفٌ, is said to mean *The ear was,* or *became, long and relaxed* or *flabby:* or *it advanced upon the face:* or *it retired towards the head:* or *its extremities folded upon the inner part thereof:* or, in a dog, *it turned towards the back of the neck:* or *it became folded,* or *creased, naturally.* (TA.) [See also غَضَفٌ, below: and see 7.] ___ غَضِفَ اللَّيْلُ: see 4.

2 **غضّفه**, inf. n. تَغْضِيفٌ, *He broke it.* (TA.) [See also 1, first signification.] ___ تَغْضِيفٌ signifies also The *making* [a thing] *to hang down.* (O, K.) ___ See also 1, third signification.

4 **اغضف اللَّيْلُ** *The night became dark and black;* (S, O, K;) as also غَضِفَ, inf. n. غَضَفٌ. (S.) ___ اغضفت السَّمَآءُ *The sky became clouded, and prepared to rain.* (O, * K, * TA.) ___ اغضفت النَّخْلُ *The palm-trees had many branches, and bad fruit:* (K, TA:) or *became laden,* or *heavily laden, with fruit;* or *abounded therewith.* (O, K, TA.) ___ And اغضف العَطَنُ *The usual abidingplace of camels,* or *cattle,* or *their place of lying down at,* or *around, the water* or *watering-trough, had many thereof.* (K.)

5 **تغضّف** *It broke,* or *became broken;* as also انغضف. (TA.) ___ And تَغَضُّفٌ signifies The *being,* or *becoming, creased,* or *wrinkled;* (O, K, TA;) like تَغَيُّفٌ. (TA.) And تَغَضَّفَ *He,* or *it, inclined,* and *bent,* and *became folded,* or *creased, much,* or *in several places,* syn. مَالَ, and تَثَنَّى, and تَكَسَّرَ, (S, O, K, *) عَلَيْهِ *upon him,* or *it.* (S, O.) And تغضّفت الحَيَّةُ *The serpent twisted,* or *coiled, itself.* (O, K.) ___ تغضّفت البِئْرُ *The sides of the well fell in ruins,* or *became demolished:* (S, O, K:) *the well collapsed,* or *broke down,* عَلَى فُلَانٍ *upon such one,* who had descended into it; (O;) as also انغضفت. (O, K.) ___ تغضّف عَلَيْنَا اللَّيْلُ *The night covered us.* (O, K.) ___ تغضّفت عَلَيْنَا الدُّنْيَا *The world became abundant to us in its good things;* and *favourable to us.* (O, K.)

7 **إِنْغَضَفَ** see 5, in two places. ___ انغضفت أُذُنُهُ *His ear became folded,* or *creased, not naturally.* (TA.) [See also 1, near the end.] ___ انغضف الضَّبَابُ *The* ضباب [or *thin clouds, like smoke,*] *overlay one another.* (TA.) ___ انغضفوا فِى الغُبَارِ *They entered into the dust,* or *raised and spreading dust.* (S, O, K.)

غَضْفٌ : see غَضَفٌ.

غُضْفٌ [written by Golius غُضُفٌ]: see غَضَفَةٌ.

غَضَفٌ [inf. n. of غَضِفَ (q. v.): and, as a simple subst.,] *Laxness,* or *flabbiness, in the ear:* (S, O, K:) or, as in the T, *a laxness,* or *flabbiness, of the upper part* [*of each*] *of the two ears, upon,* or *over, the concha thereof, by reason of its width and its largeness:* (TA:) Aboo-'Amr Esh-Sheybánee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies *a twisting,* in the ear, *backwards:* accord. to ISh, it is, in the lion, *a laxness,* or *pendulousness, of the upper eyelids, upon the eyes;* arising from anger and pride: (O:) and he says that, accord. to some, it is, in the lion, *abundance of the fur, and a folding,* or *creasing, of the skin.* (TA.) And one says, [app. in relation to the lion,] فِى أَشْفَارِهِ غَضْفٌ and غَضَفٌ [app. *In the edges of his* upper *eyelids is a laxness,* or *pendulousness*]; both meaning the same. (TA.) ___ Also *Softness,* or *easiness, and plentifulness,* of life: (S:) like غَطَفٌ. (O in art. غطف.) And *A species of tree in India, exactly like the palm-tree,* (Lth, O, K,) *except that* (K) *its fruit-stones are divested of covering, without a* لِحَآءٌ [or *pulpy pericarp*], *and from its lowest to its uppermost part it has green* سَعَفٌ [or *branches like those of the palm-tree*], (Lth, O, K,) *covered* [*thereby*]: (Lth, O:) AHn says, it is *a plant resembling the palm-tree exactly,* (O, L, TA,) *but not growing tall,* (TA,) *having many* سَعَفٌ, *and prickles, and* [*leaves such as are termed*] خُوصٌ, *of the hardest sort, whereof are made large*

[*receptacles of the kind called*] جلَال [pl. of جُلَّةٌ], *that serve for sacks, goods being carried in them by land and by sea;* (O, L, TA;) *it produces from its head unripe dates of disagreeable flavour, not eaten; and,* he says, *of its* خُوص *are made mats like carpets,* (L, TA,) *called* سَمَام, pl. of سُمَّةٌ [q. v.], (L,) *one of which may be spread for twenty years.* (L, TA.) See also the next paragraph, in two places.

غَضَفَةٌ *A certain bird:* or *a* قَطَاة [or *sandgrouse*]: (IDrd, O, K:) or the قَطَاة *termed* جُونِيَّة: pl. غَضَفٌ [or rather this, if correct, is a coll. gen. n.]: J says that الغَضَفُ [thus in the TA, but in my and other copies of the S الغُضْفُ, for which Golius appears to have found الغُضُفُ,] signifies القَطَا الجُونُ; but IB says that it is correctly القطا الجُونِىُّ. (TA. [See جُونِىٌّ: and particularly what is said at the end of the paragraph thus headed.]) Also *An* [*eminence of the kind called*] أَكَمَة. (O, K, TA. [For اكمة, in this case, the TK has most strangely substituted اكمه, meaning أَكْمَه, for it explains it as signifying blind from the birth; and this, though an obvious mistake, Freytag asserts to be the right reading and explanation.])

غَاضِفٌ : see أَغْضَفُ, in two places. ___ Also [applied to a man] *Soft,* or *easy, and plentiful, in his circumstances.* (S, O, K.)

أَغْضَفُ, applied to a dog, *Relaxed,* or *flabby, in the ear;* pl. غُضْفٌ; (S, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَذَبٌ; (O, TA;) and the fem. غَضْفَآءُ is applied [to a bitch, and] to an ear: (TA:) or a dog *having the upper part of his ear folded,* or *creased, backwards;* and غَاضِفٌ when it is *forwards.* (IAar, O, K.) And hence [the pl.] غُضْفٌ, as an epithet in which the quality of a subst. is predominant, is used as an appellation for *Dogs of the chase.* (TA.) ___ Applied to a lion, *Having the ear folded,* or *creased;* (Hr, O, K;) denoting a quality that renders him more abominable: (Hr, O:) or *relaxed,* or *pendulous, in the ears:* (O, K:) or

whose upper eyelids are lax, or *pendulous, upon his eyes, by reason of anger* or *pride;* (K, TA;) so says ISh. (TA.) And accord. to Lth, A beast of prey *whose upper part of his ear is folded,* or *creased, and the lower part thereof relaxed,* or *pendulous.* (TA.) And the fem., غَضْفَآءُ, A she-goat *whose extremities of her ears descend low, by reason of their length.* (IA.) ___ Also Anything *bending, folding,* or *creasing, and relaxed, flabby,* or *pendulous:* fem. as above. (TA.) And مُغْضَفٌ is like أَغْضَفُ, (TA.) ___ And الأَغْضَفُ is one of the names of *The lion* (TA.) ___ سَهْمٌ أَغْضَفُ *An arrow of which the feathers are thick;* (S, O, K;) *contr. of* أَصْمَعُ, (S, O.) ___ لَيْلٌ أَغْضَفُ *A night that is dark* (S, O, K) *and black;* (S, O;) *covering with its dark ness.* (TA.) ___ عَيْشٌ أَغْضَفُ *A soft,* or *an easy, and plentiful, life;* as also غَاضِفٌ (S, O, K:) like أَغْطَفُ. (S and O in art. غطف) And سَنَةٌ غَضْفَآءُ *A fruitful,* or *plentiful, year.* (TA.)

مُغْضَفٌ : see أَغْضَفُ, latter half. ___ Applied to palm-trees (نَخْلٌ), *Having many branches, and bad fruit;* (O, TA;) thus without ة; (O;) and also with ة. (TA. [See also its verb.]) ___ And ثَمَرَةٌ مُغْضَفَةٌ *A fruit that has become flaccid, but not completely ripe:* (O:) or *nearly, but not yet, ripe:* (Sh, TA:) or *whereof the goodness has not become apparent:* or, accord. to AA, *hanging upon its tree, flaccid.* (TA.)

غضفر

Q. 1 غَضْفَرَ *He* (a jade, or hackney, TA) *was*, or *became*, *heavy*, or *sluggish*. (K, TA.)

غَضْفَرٌ : see the next paragraph; the former, in two places.

غُضَافِرٌ : see the next paragraph; the former, in two places.

غَضَنْفَرٌ *Big*, *thick*, or *rude*, *in body* or *person*; (S, K;) as also غَضْفَرٌ , which is the original form; the ن in the former being augmentative: (Az, TA:) or simply, *big*, *thick*, or *rude*: applied to a man: (Lth, TA:) or *rude*, or *coarse*, [in disposition or in make,] *and big*, or *thick*: (TA:) as also غَنَضْفَرٌ and غَضْفَرٌ ; (K;) applied to a man: (TA:) or *big*, or *thick*, (AA, TA.) *in make*, (TA,) *and wrinkled*; (AA, TA;) applied to a lion. (TA.) You say also أُذُنٌ غَضَنْفَرَةٌ, meaning, *A big*, or *thick*, *fleshy*, *ear*. (AO, L.) ___ [Hence,] الغَضَنْفَرُ *The lion*; (Lth, S, K;) as also الغُضَافِرُ . (TS, K.)

غَضَنْفَرٌ : see the next preceding paragraph.

غضن

1 غَضَنَهُ, (S, K,) aor. ـِ and ـُ, (K,) inf. n. غَضْنٌ, (S,) *He,* or *it,* (a man, and a thing, S,) *withheld, restrained, hindered,* or *diverted, him.* (S, K.) One says, مَا غَضَنَكَ عَنَّا *What withheld, hindered,* or *diverted,* or *has withheld,* &c., *thee from us?* (S.) In the Nawádir of IAar, this verb, which is correctly thus, with ض, is erroneously with ص. (TA.) غَضَنَتْ بِوَلَدِهَا, and غَضَّنَتْ, *She* (a camel) *cast her young one,* or *fœtus, in an imperfect state,* (K, TA.) *before the hair had grown upon it and its make had become* [*perfectly apparent.* (TA. [See also خَدَجَتْ.]) [This is what is meant in the S where, after the mention of a signification of التَّغْضِين which will be found below, it is said that this word signifies also الرِّجَاعُ (an inf. n. of رَجَعَتْ, q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to غَضَّنَتْ, as said of a she-camel, besides the signification mentioned above, another, which is also assigned to رَجَعَتْ; i.e., *she falsely indicated her being pregnant, by raising her tail,* &c.] See also 5, in form places: and see 4

2 غَضَّنَتْهُ, inf. n. تَغْضِينٌ, *I wrinkled, shrivelled,* or *puckered, it* syn. of the inf. n. تَشْنِيجٌ. (S.) One says. دَخَلْتُ عَلَيْهِ فَغَضَّنَ لِى مِنْ جَبْهَتِهِ [*I went in to him and be wrinkled to me a portion of his forehead.*] (TA) ___ See also 5 and see 1 in two places and 4

3 المُغَاضَنَةُ signifies مُكَاسَرَةُ العَيْنَيْنِ [*The contracting of the eyes so as to wrinkle the lids*], (S, K, TA,) by reason of doubt, or suspicion. (TA.) One says, غَاضَنَ المَرْأَةَ, meaning غَازَلَهَا بِمُكَاسَرَةِ العَيْنَيْنِ [i. e. *He talked,* or *act, with the woman, in an amatory and enticing manner, with the contracting of the eyes so as to wrinkle the lids*] (A. TA.)

4 اغضنت السَّمَآءُ *The sky rained continually;* (S, TA;) as also غضنت [perhaps غَضَنَتْ, but more

probably, I think, غَضَّنَت] (TA.) And غضنت السَّحَابَةُ [*The cloud rained continually*]. (S and TA in explanation of رِيَّمَت.) ___ And اغضن عَلَيْهِ الحُمَّى *The fever continued upon him persistently.* (IAar, TA.) ___ اغضن عَلَيْهِ اللَّيْلُ *The night became dark upon him.* (TA.)

5 **تغضّن** *It was,* or *became, wrinkled, shrivelled,* or *puckered;* syn. تَشَنَّجَ; (S, MA, TA;) as also غَضِنَ, inf. n. غَضَنٌ [and app. غُضُونٌ, like قُبُولٌ as an inf. n. of قَبِلَ. though this requires consideration, as will be shown by what follows]. said of the face as having this signification, or as signifying *it was,* or *became, wrinkled and speckled;* (MA;) [and so, perhaps, غضّن, for] التغضين [if not a mistranscription for التَّغَضُّن], as also الغُضُونُ, is syn. with التَّشَنُّجُ; and one says رَجُلٌ ذُو غُضُونٍ فِى جَبْهَتِهِ meaning تَكَسُّرٌ [i. e. *a man having a wrinkling in his forehead;* but غُضُونٌ may be here used as pl. of غَضْنٌ, and thus meaning *wrinkles*]: and غَضَنٌ signifies *a bending* (تَثَنٍّ and تَلَوٍّ) of a branch or twig or the like. (TA.) One says also, تَغَضَّنَت الدِّرْعُ عَلَى لَابِسِهَا *The coat of mail became folded,* [or *it hung,* or *sat, with folds,*] *upon its wearer.* (TA.)

غَضْنٌ and غَضَنٌ *A wrinkle, crease, fold, ply, plait.* or *pucker,* (S, Mgh, Msb, K,) of the skin, (S, Mgh, Msb,) and of anything, (Msb,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c. (S:) pl. غُضُونٌ, S Mgh, Msb, K,) occurring in a verse cited in art. شأب (TA.) ___ [Hence,] one says, كَانَ ذٰلِكَ فِى غُضُونِ كَذَا [lit. *That was within the folds,* meaning *in the midst, of such a thing,* or *such an affair* or event]; like فِى أَثْنَآءِ كَذَا (TA in art. ثنى ___ غُضُونُ الأُذُنِ means *The places of fold the case;* syn. مَثَانِيهَا. K, TA. in the CK [erroneously] مَنَابِتُهَا.) Also (i.e. غَضْنٌ and غَضَنٌ . TA) *Difficulty, distress,* or *trouble,* and *fatigue* or *weariness.* (K, TA.) The Arabs say to a man, in threatening him, لَأُطِيلَنَّ غَضْنَكَ or غَضَنَكَ i. e. [*I will assuredly make*] *thy difficulty* &c., [*to be long* (AZ, A, TA)]

غَضَنٌ an inf. n. of غَضِنَ. (MA [See 5, in two places.]) ___ See also غَضْنٌ, in three places, ___ غَضَنُ العَيْنِ signifies *The exterior,* or *apparent* جِلْدَةٌ [app. meaning *tunic* i. e. *the sclerotic tunic,*] *of the eye.* (S, TA.)

غَضْنَةٌ [*A patch of the smallpox*] One says of a person whose skin has became covered, or wholly covered, (أُلْبِسَ,) with the smallpox, أُصْبِحَ جِلْدُهُ غَضْنَةً وَاحِدَةً [*His skin has became one patch of the smallpox*]: and some say غَضْبَةً (S,)

غَضَانٌ the subst from the verb in the phrase غَضَنَتْ بِوَلَدِهَا [i. e. a subst. signifying The *act denoted by that phrase.* q. v.] (K)

غَضِينٌ A she-camel's young one or fœtus, *cast in an imperfect state, before the hair has grown upon it and its make has become* [*perfectly*] *apparent.* (TA.)

أَغْضَنُ *Contracting his eye so as to wrinkle the lids, naturally,* or *by reason of enmity,* or *from pride.* (K.)

غضو

1 **غَضَا**, aor. يَغْضُو; and غَضَى, aor. يَغْضَى: see 4; the former, in three places. غَضَا, (K, TA, aor. يَغْضُو, thus in the M, (TA,) inf. n. غُضُوٌّ. (K, * TK,) *He,* i. e. a man, [and app. *it.* i. e. a thing,] *was,* or *became, such as is termed* غَاضٍ [q. v.]. (K, TA. [In the TK it is mentioned only as said of a thing but the context in the K indicates that it is said of a man, and app. of a thing also.]) [See also غُضُوٌّ below] غَضِيَتِ الإِبِلُ, inf. n. غَضًا, *The camels had a complaint* (M, K, TA) *of their bellies* (K, TA) *from eating of the trees called* غَضًا. (M, K, TA.) ___ And غَضِيَتِ الأَرْضُ *The land abounded with the trees called* غَضًا. (IKtt, TA.)

4 **اغضى**, (K,) inf. n. إِغْضَآءٌ, (S,) *He contracted his eyelids; drew them near together;* (S, K;) like غَضَّ; (TA in art. غض;) [and] so اغضى عينَهُ; said of a man: (Msb:) or *he closed his*

eyelids upon his iris; so in the M; as also غَضَا, a dial. var. of اغضى, likewise mentioned by ISd; and غَضَى, aor. يَغْضَى, is also a dial. var. thereof: (TA:) or *he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame:* (Har p. 19:) or *he put one of his eyelids upon the other from dislike of a thing.* (Id. p. 492.) [See also 6.] ___ Hence it is used in relation to forbearance: so that one says, أَغْضَى عَلَى القَذَى *He held,* or *refrained, notwithstanding annoyance, spontaneously, without being asked,* or *without constraint:* (Msb, TA:) or اغضى عَلَى قَذًى *he bore annoyance patiently.* (M, TA.) And اغضى عَنْهُ *He feigned himself neglectful of it;* [*he closed his eyes from it;*] *he connived at it;* as also اغمض عنه. (TA in art. غمض.) And [sometimes] الإِغْضَآءُ means *The abstaining from proceeding to extremities.* (Mgh

in art. جوز.) ___ Hence also, اغضى عَلَى الشَّىْءِ *He was silent respecting the thing;* and so غَضَا , aor. يَغْضُو. (K, TA.) ___ And اغضى عَنْهُ طَرْفَهُ means *He closed,* or *turned away, from him,* or *it, his eye,* or *eyes;* syn. سَدَّهُ [in the CK شَدَّهُ], or صَدَّهُ: (K, TA:) so in the M. (TA.) اغضى اللَّيْلُ *The night was,* or *became, dark;* (S, Msb, K;) *and covered everything* (K, TA) *with its darkness;* from ISd; (TA;) as also غَضَا , aor. يَغْضُو. (K, TA. [See also غُضُوٌّ.])

6 **تغاضى** *He contracted,* or *put together, his eyelids, that he might not see an evil,* or *unseemly, thing.* (Har p. 473. [See also 4.]) ___ And [hence,] تغاضى عَنْهُ *i. q.* تَغَافَلَ [i. e. *He was,* or *he feigned himself, unmindful,* &c., *of him,* or *it*]: (K, TA:) like تَغَابَى عنه: mentioned by Az. (TA. [See, again, 4.])

غَضًا, said by Th to be written [thus] with ا but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally ى, not و;] *A species of trees,* (S, Msb, K,) *well known,* (K,) *the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal;* (Msb;) *it is of the plants of the sands, and has* [*sprigs,* or *foliage, of the kind termed*] هَدَب [q. v.], *like that called* أَرْطًى; (TA;) *and its fire is of long continuance:* (Har p. 60:) [see also رِمْثٌ: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, *of the genus Euphorbia, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels:*] the sing. [or rather n. un.] is غَضَاةٌ: (K:) and AHn says that sometimes غَضَاتٌ is a pl. [of the n. un.]. (TA.) ___ Hence, ذِئْبُ غَضًا [*A wolf of trees,* or *shrubs, called* غَضًا]; (S, K;) or, as in the handwriting of Aboo-Zekereeyà ذِئْبُ الغَضَا; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close

proximity to men save when he desires to attack: or this means *the wolf of the covert of trees:* for ___ غَضًا signifies also *A covert of trees:* (TA:) and *a* غَيْضَة [i. e. *thicket;* or *collection of tangled,* or *confused,* or *dense, trees;* &c.]. (K, TA.) ___ أَهْلُ الغَضَا is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] غضا there. (TA.)

بَعِيرٌ غَضٌ *A camel having a complaint of his belly from eating of the trees called* غَضًا: and إِبِلٌ غَضِيَةٌ and غَضَايَا [*camels having such a complaint*]; (S, K;) like رَمِثَةٌ and رَمَاثَى. (S.)

غَضْيَا : see غَضْيَآءُ. ___ Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] هُنَيْدَةُ, (TA,) *A hundred camels:* (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] غَضًا [i. e. the trees thus called]: AA has mentioned it with the article ال, saying that الغَضْيَا signifies *a hundred.* (TA.)

غَضْيَآءُ A land (أَرْضٌ) *abounding with the trees called* غَضًا. (S, K.) ___ And, as also غَضْيَا , *A place in which is a collection of the trees called* غَضًا; (K, TA;) *a place where they grow.* (TA.) ___ And the former, *Rugged* land or ground. (TA.)

غُضُوٌّ *Intense darkness of the night.* (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is غَضَا: see 4, last sentence.]) ___ And The *eating of the trees called* غَضًا. (IKtt, TA. [App. in this sense an inf. n. of which the verb is غَضَا.]) And *A state of muchness, abundance, copiousness, fulness,* or *completeness,* or a thing. (K. [See also 1, second sentence.])

رَجُلٌ غَضِىٌّ عَنِ الخَنَا or عَنِ الفَحْشَآءِ [*A man who refrains from taking notice of that which is foul, abominable, unseemly,* or *obscene,*] may be from غَضَا; or it may be from أَغْضَى, similar to أَلِيمٌ and وَجِيعٌ; but the former derivation is the better. (TA.)

غَضَوِىٌّ a rel. n. from الغَضَا [the trees thus called], and applied to a camel [app. as meaning *That is fond of,* or *wont*

to feed upon, the trees called غَضًا]. (S.)

غَضْيَانَةٌ *A herd of camels of generous race:* (K, TA:) mentioned by Az, from AA. (TA.)

غَاضٍ *Dark;* applied to night (لَيْل); as also مُغْضٍ, but this latter is rare: (S, Msb:) and so غَاضِيَةٌ, (S, K,) applied to a night (لَيْلَةٌ): (S:) or, thus applied, accord. to Az, *intensely dark.* (TA.) ___ And غَاضِيَةٌ signifies also *Bright,* or *shining brightly;* (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (نَار): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) ___ And *Great;* applied to a fire (نار): a signification said by Az to be taken from the fire of the tree called غَضًا, which is of the best of firewood. (TA.) بَعِيرٌ غَاضٍ *A camel that eats the trees called* غَضًا: and إِبِلٌ غَاضِيَةٌ and غَوَاضٍ [*camels that eat those trees*]. (S, K.) شَىْءٌ غَاضٍ *A thing that is much in quantity, abundant, copious, full,* or *complete.* (K.) ___ And رَجُلٌ غَاضٍ *A man having food and clothing;* or *having a good state,* or *condition, in respect of food, and having clothing; sufficed,* or *satisfied.* (K.)

مُغْضٍ : see the next preceding paragraph.

غضى

غضو See **غضى**

غط

1 غَطَّهُ فِى المَآءِ, aor. ـُ , (S, Msb, K,) and ـِ , (K,) [the latter contr. to analogy,] inf. n. غَطٌّ, (S, Msb,) *He immersed, immerged, dipped, plunged,* or *sunk, him,* or *it, in the water:* (S, Msb, K:) *he made him to plunge,* or *dive, in,* or *into, the water:* (S:) [Golius adds, as from Ibn-Maaroof, *head-downwards;* but it is not so in my copy of the KL:] and غَتَّهُ signifies the same. (TA in art. غت.) ___ And غَطَّهُ, inf. n. غَطٌّ, *He pressed,* or *squeezed, him,* or *it,* (عَصَرَهُ,) *vehemently;* and *i. q.* كَبَسَهُ [q. v.]. (TA.) [And غَتَّهُ, q. v., has a similar meaning.] غَطَّ, aor. ـِ , inf. n. غَطِيطٌ, said of a he-camel, (S, Msb, K,) *He brayed;* syn. هَدَرَ: (K:) or *he brayed,* (هَدَرَ, AZ, S,) or *made a sound,* (صَوَّتَ, Msb,) *in the* شَقْشَقَة [or *bursa faucium*]: when not in the شقشقة, it is termed هَدِيرٌ: you say of the she-camel, تَهْدُرُ; not تَغِطُّ; (AZ, S, Msb;) because she has no شقشقة: (AZ, S:) or, as some say, *he brayed, but not in the* شَقْشَقَة. (L.) ___ غَطَّ, aor. as above, (Msb, K, *) and inf. n. as above (S, Msb, K *) and غَطٌّ, (TA,) said of a person sleeping, (S, Msb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) *He emitted a sound;* (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or *snored,* or *snorted:* (S, TA:) or *sent back his breath up to his fauces so that it was heard by persons around him:* (Msb:) or *emitted a sound with his breath, reiterating his breath where he found not an easy passage* [*for it*]. (TA.) ___ غَطَّتِ البُرْمَةُ *The stone cooking-pot boiled audibly.* (TA.) ___ See also غَتَّ, near the end of the paragraph.

3 غاطَّ حُوتًا *He vied,* or *contended, with a fish in plunging,* or *diving.* (JK in art. قمس.)

6 تغاطَّ القَوْمُ *The people,* or *company of men, vied,* or *contended, one with another, in plunging,* or *diving,* (تَمَاقَلُوا,) in the water. (S.) And الصِّبْيَانُ يَتَغَاطُّونَ فِى البَحْرِ *The children vie,* or

contend, one with another, in plunging, or *diving,* (يتقامسون,) *in the sea* or *great river.* (A in art. قمس.)

7 انغطّ فى المآء *He* (a man, TA) *became immersed, immerged, dipped, plunged,* or *sunk, in the water;* or *he plunged,* or *dived, in the water.* (S, Msb, TA.)

R. Q. 1 غَطْغَطَ البحرُ [inf. n. غَطْغَطَةٌ] *The*

waves of the sea became high (عَلَتْ), so in some copies of the K, or *estuated* (غَلَتْ); so in other copies of the K, and in the L; (TA;) as also تَغَطْغَطَ . (O, K, TA.) ___ And غَطْغَطَتِ القدرُ [The contents of *the cooking-pot*] *made a sound:* or *boiled vehemently.* (K.) ___ And غَطْغَطَ عليه, said of sleep, *It overcame him.* (L, K, TA.)

R. Q. 2 تَغَطْغَطَ : see the next preceding paragraph. ___ Also *It* (a thing) *became separated,* or *dispersed.* (Sgh, K, TA.)

غَطَاطٌ The [*bird called the*] قَطَا [i. e. the *sandgrouse*]: (M, K:) or *a species thereof,* (S, K,) or, as some say, *a species of bird not of the* قطا, (TA,) *dust-coloured in the backs and the bellies* (S, K, TA) *and the bodies,* (S, TA,) *black in the inner sides of the wings,* (S, K, TA,) *long in the legs and the necks, and slender, not collecting in flocks, two or three at most being found together:* (S, TA:) n. un. with ة: (S, K:) it is said that the قطا compose two species: the short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صُهْب) in the tertials, are the كُدْرِيَّة and the جُونِيَّة: and the *long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes* are the غطاط: AHát says that *in the* أَخْدَعَانِ [by which is here meant, as in some other instances,

the *places of the two veins so called in the neck*] *of the* غَطَاطَة *are what resemble two decorations, two lines, black and white; and it is slender,* [*but*] *exceeding the* مُكَآء: accord. to Skr, it is *a bird resembling the* قطا. (TA.) See also the paragraph here following.

غُطَاطٌ The *commencement of the dawn:* (S, K:) or *a remaining portion of the blackness of the night:* (S, * K:) or the *commingling of the darkness of the last part of the night with the light of the first part of the day:* (TA:) and (K) the سَحَر [or *period a little before daybreak;* as also غَطَاطٌ . (Th, K, TA.)

غَطْغَطَةٌ a word imitative of The *cry of the* [*bird called the*] قَطَا: (S, K:) ___ and of The *sound of the* [*vehemently-boiling*] *cooking-pot.* (TA.)

قِدْرٌ مُغَطْغِطَةٌ *A cooking-pot vehemently boiling.* (S.)

غطرف

Q. 1 غَطْرَفَ *He* (i. e. God) *made* persons *to be* [غَطَارِيف i. e. *chiefs*, &c., (pl. of غِطْرِيفٌ,) or] *noble.* (Ham p. 793.) ___ [And *He treated violently, unjustly.* (Freytag, from the Deewán of the Hudhalees.)] See also the next paragraph.

Q. 2 تَغَطْرَفَ *He sought chiefdom,* or *lordship;* [&c.;] from غِطْرِيفٌ meaning سَيِّدٌ. (O.) ___ And *He magnified himself,* or *was proud:* (El-Ahmar, O, K:) [and so, app., غَطْرَفَ , for] غَطْرَفَةٌ and تَغَطْرُفٌ and تَغَتْرُفٌ signify تَكَبُّرٌ: (S:) [or] *he was proud, haughty,* or *self-conceited, in walk* (IAar, O, K) especially. (IAar, O)

غَطْرَفَةٌ [app. an inf. n. of غَطْرَفَ, q. v.; and, used as a simple subst., signifying *Self-magnification,* or *pride:* (see Q. 2:) or] *pride, haughtiness,* or *self-conceit:* and *play,* or *sport;* or *such as is vain,* or *unprofitable.* (Ibn-'Abbád, O, K.)

غِطْرَافٌ : see غِطْرِيفٌ, in two places.

غُطْرُوفٌ : see the following paragraph.

غَطْرُوفٌ : see the following paragraph.

غِطْرِيفٌ The *hawk,* or *falcon;* syn. بَازٍ: this is said to be the primary signification: (Ham p. 793:) or the *young one thereof* (Ibn-'Abbád, S, O, K:) or the *hawk,* or *falcon,* (بَازٍ,) *that has been taken from its nest:* as also غِطْرَافٌ . (TA.) ___ And *A* سَيِّدٌ [i. e. *chief,* or *lard,* &c.]: (S:) or *a* or *noble,* (Lth, O, K,) or *generous:* said to be so called as being likened to the hawk, or falcon: (Ham ubi suprà:) and *liberal, bountiful, generous,*

noble, and youthful: (ISk, O, K:) or *a goodly,* or *comely, youth* or *young man.* (TA:) and غَطْرَافٌ signifies the same: (ISk, O, K:) pl. غَطَارِفَةٌ (O, K, TA) and غَطَارِيفُ and غَطَارِفُ. (TA.) Also *Goodly,* or *beautiful;* and so غُطْرُوفٌ and غَطْرَوْفٌ : (Ibn- 'Abbád, O. K:) or the last of these signifies *a youth,* or *young man, such as is* ظَرِيف [i. e. *excel-lent,* or *elegant in mind, manners,* and *address,* or *speech,* and *in person.* &c.]. (AA, O, K.) ___ Also The *common fly:* syn. ذُبَابٌ. (Ibn-'Abbád, O, K) ___ And عنقٌ غَطْرِيفٌ *A wide neck.* (O, TA.:) as also خَطْرِيفٌ (TA.)

غطس

1 **غَطَسَهُ**, (S, A, K,) aor. ـِ, (S, TA,) inf. n. غَطْسٌ; (S;) or غطّسهُ, (Msb,) inf. n. تَغْطِيسٌ; (TA;) or both: (A. TA;) *He immersed, immerged, dipped, plunged,* or *sunk, him* or *it,* in water. (S, A, Msb * K, TA.) ___ [Hence,] غطّسنى فى بحر أنعمه *He overwhelmed me in the sea of his benefits,* or *favours*]. (A.) غَطَسَ, aor. ـِ, (Msb, K,) inf. n. غَطْسٌ, (Msb,) *He,* or *it, became immersed, immerged, dipped, plunged,* or sunk, *in water* or *he immersed,* or *immerged himself, plunged,* or *dived,* in water (Msb, * K) ___ غَطَسَ فى الإنآء *He put his mouth into the vessel and so drank.* (Ibn-'Abbád, K.) غَطَسَتْ به اللُّجم *Death took him away:* (Sgh, K:) a dial. var. of عَطَسَتْ [q. v.]. (TA.)

2 **غَطَّسَ** see the preceding paragraph, in two places.

6 **تغاطسا** *They two vied,* or *contended, each with the other, in plunging,* or *diving,* (A, K,) in water; (K;) syn. تَمَاقَلَا (A, K) and تَغَاطَّا (A) and تَغَامَسَا. (TA.) And تغاطسوا *They vied,* or *contended, one with another, in plunging,* or *diving,* in water; syn. تَغَاطُّوا. (TA.) تغاطس *He feigned himself negligent, inattentive, inadvertent, inconsiderate,* or *heedless, not being really so;* (Sgh, K;) and تغاطش is a dial. var. of the same: both are from Aboo-Sa'eed Ed-Dareer (TA.) You say, تغاطس عنهُ *He feigned himself negligent of it,* &c.; (Aboo-Sa'eed, TA in art. غطش;) and [app. in like manner] تغاطسهُ. (IAar, TA in art. عمش.)

غَطَّاسٌ *One who dives to the bottom of water to fetch the shells that contain pearls, &c.* (TA.)

لَيْلٌ غَاطِسٌ *Dark night:* as also غَاطِشٌ. (IDrd.)

مَغْطَسٌ *A place in which one plunges,* or *dives.* (TA.)

مَغْنَطِيسٌ and its variations, here mentioned in the S and L and K, see in art. مغنطس.

غطش

1 **غَطَشَ**, aor. ـِ , (A, K,) inf. n. غَطْشٌ, (TK,) [or perhaps غَطَشٌ, q. v.,] *It* (the night) *became dark;* (A, K;) as also أَغْطَشَ : (S, K:) or غَطَشٌ is syn. with سَدَفٌ; and hence اغطش اللَّيْلُ [app. meaning *the night became dark,* or *black*]. (As, A, TA.) [See غَطَشٌ, below.] غَطِشَ, (S, TA.) [aor. ـَ ,] inf. n. غَطَشٌ, (TA,) *He had an affection resembling weakness of the sight, with a shedding of tears at most times.* (S, TA.) And غَطِشَ البَصَرُ [*The eye,* or *sight, became weak, and affected with a shedding of tears at most times]* and so اغطاشّ , like احمارّ [in measure] (TA and تغطّشت عَيْنُهُ *His eye became dark,* or *dim,* (IDrd, K,) *and weak-sighted.* (IDrd.)

4 **اغطش** : see 1, in two places. ___ اغطشوا *They entered into,* or *upon, the darkness* [*of night*]. (TA.) اغطش ٱللّٰهُ اللَّيْلَ *God made the night dark,* (Fr. S, A, * K)

5 **تَغَطُّشَ** see 1. last sentence.

6 **تغاطش عَنْهُ** *He feigned himself negligent,* or *heedless, of it;* (Aboo-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also تغاطس; (Aboo-Sa'eed;) and [app. in like manner] تغاطشه: (IAar, TA in art. عمش:) or *he feigned himself blind to it;* either *in the eyes* or *intellectually;* syn. تعامى. (TA.) You say also, مررت به فتغاطش [*I passed by him and he feigned himself heedless,* or *blind*]. (A.)

11 **إِغْطَاشَّ** see 1, last sentence.

غَطَشٌ *i. q.* سَدَفٌ [app. meaning The *darkness,* or *blackness, of night*]: (As, A, TA:) Aboo-Turáb, (L,) or AZ, (TA,) makes it to be *after the* غَبَشٌ: (L, TA:) and غُطَاشٌ also signifies the *darkness and confusedness of*

night. (TA.) ___ Also *Weakness of sight, with a shedding of tears at most times:* (K:) or *an affection resembling this.* (S, TA.)

غَطَشٌ : see أَغْطَشُ, in two places.

فَلَاةٌ غَطْشَى , (As, A 'Obeyd, Kr, S, A,) or غَطْشَآءُ, (O, K,) if from غَطَشَ اللَّيْلُ. originally [and properly] like عَمْيَآءُ, but by poetic license it is made perfectly decl., [with tenween,] but if غَطْشَانُ occurred, as meaning dark, it would

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be a fem., written [غَطْشَى,] with ى (O, TA,) or both forms, without and with medd, (TA,) *A desert,* or *waterless desert, that is dark:* (Kr:) or *of which the ways through it are obscure;* (As, A 'Obeyd,. A, TA;) *where one cannot find the right way.* (As, A 'Obeyd, S, K, TA.) You say, رَكِبْنَا فَلَاةً غَطْشَى وَنَحْنُ كَرِمَالِهَا عَطْشَى [*We travelled upon a desert,* or *waterless desert, of which the ways through it were obscure, and we were like its sands thirsty*]. (A.)

غُطَاشٌ : see غَطَشٌ.

غَاطِشٌ : see what next follows.

أَغْطَشُ *Dark;* applied to night; as also غَاطِشٌ and غَطِشٌ : [fem. غَطْشَآءُ: see غَطْشَى:] and تَغْطِيشٌ , an inf. n. [of غَطَّشَ] used as an epithet, signifies the same, applied to sight. (TA.) ___ Also A man *having the affection of the eyes termed* غَطَشٌ; (S, TA;) as also غَطِشٌ : (TA:) fem. of the former غَطْشَآءُ. (S, TA.)

تَغْطِيشٌ : see the next preceding paragraph.

مُتَغَاطِشٌ *Feigning blindness to a thing.* (S.) [See 6.]

غطف

غَطَفٌ *Ampleness of the means,* or *circumstances,* of life: (S, O, K:) like غَضَفٌ. (O.) And *Length, and a folding,* (O, K,) in the edges of the eyelids, (O,) or *of the edges of the eyelids:* (K:) or *length, and then a bending* [app. *upwards*] *of the eyelashes:* occurring in a trad., and, as some relate it, with ع; but Er-Riyáshee knew not this, and thought it to be غَطَف: (TA:) or *abundance of the hair of the eyebrow:* (K:) said by ISh to be *syn. with* وَطَفٌ: (TA:) but by IDrd said to be the *contr. of* وَطَف, and signifying *paucity of the hair of the eyebrows:* (O, TA:) and it is said to be sometimes used as meaning *paucity of the eyelashes.* (TA.) [See also غَضَفٌ.]

غطفان [, in a note to Abulf. Ann. i. 194, thought by Reiske to be the name of a bird, is app. a mistake for some word relating to the cry of the bird called غَطَاط.]

غَاطُوفٌ *A* مَصْيَدَة [or *snare, trap, gin,* or *net*]: a dial. var. of عَاطُوفٌ [q. v.]. (TA.)

أَغْطَفُ A life (عَيْشٌ) *ample in its means,* or *circumstances:* like أَغْضَفُ. (S, O.) And *syn. with* أَوْطَفُ in relation to the edges of the eyelids [*Having what is termed* غَطَفٌ *as meaning* وَطَفٌ]. (TA.)

غطل

1 غَطَلَتِ السَّمَآءُ (JK, O, K) يومنا هٰذا, (JK, O,) and أَغْطَلَت , (JK, O, K,) *The sky has* [*by its becoming overcast*] *concealed the light of the sun* [*in this our day*]: (JK:) or *its* دجن [or *shade of the clouds in a rainy day,* or *its abundant rain,* or *its covering of clouds full of moisture, and dark, but containing no rain,*] *has overspread.* (O, K.) And غَطَلَ اللَّيْلُ, aor. , (K, TA,) inf. n. غَطَلٌ, (TA,) *The darkness of the night became confused.* (K, TA.)

4 أَغْطَلَ see the preceding paragraph.

Q. Q. 1 غَطْيَلَ , (O, K, TA,) with the ط before the ى, (K, * TA,) *He was,* or *became, abundant in his property,* or *cattle, and his dependents,* or *relations and household,* or *servants,* (O, K, TA,) *and his weal.* (O, TA.) And غَيْطَلَ, (O, TA,) thus correctly in the following senses, accord. to the K غَطْيَلَ, but this is a mistake, (TA,) *He made his traffic to be in beasts of the bovine kind, bulls* or *cows,* (O, K, TA,) which are termed غَيْطَلٌ. (TA.) ___ And غَيْطَلَ القَوْمُ فى الحَديث *The people,* or *party, pushed on, pressed on,* or *were copious* or *profuse, in discourse;* or *entered into it; and their voices became high:* (K, * TA:) on the authority of El-Hejeree. (TA.) [Accord. to the K غَطْيَلَ, which is said in the TA to be a mistake.]

Q. Q. 4 اغْطَأَلَّ *It became heaped up,* or *it mounted, one part upon another:* (A 'Obeyd, O, K, TA:) and so اغْظَأَلَّ, mentioned by IKtt: (TA:) the former verb occurs in a verse of Hassán Ibn-Thábit, said of the sea. (O, TA.) ___ And, said of the heat, *It rose,* or *became raised.* (R, TA.)

غَيْطَلٌ is pl. of غَيْطَلَةٌ , [or rather a coll. gen. n. of which the latter is the n. un.,] signifying *Numerous dense* or

tangled trees: (S, O:) or the latter word signifies thus: (K:) or it (the latter) signifies also *dense,* or *tangled, trees:* (S, O:) or both signify thus: and also *anything confused,* or *mixed:* (Ham p. 213:) or the latter has this last meaning: and signifies also *a collection of trees* and *of herbs;* (AHn, TA;) and *a collection of* [*the common tamarisks, called*] طَرْفَآء; (K, TA;) as AHn says on one occasion. (TA.) ___ And [the former, or perhaps both words,] The *light of the dawn when mingling with the darkness of the night.* (Ham p. 213 [q. v.].) ___ And غَيْطَلُ الضُّحَى signifies حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِقِهَا كَهَيْئَتِهَا مِنْ مَغْرِبِهَا وَقْتَ الظُّهْرِ, (JK, O, and so in copies of the K,) or بَعْدَ الظُّهْرِ, (accord. to the text of the K in the TA,) or وَقْتَ العَصْرِ: (so in some copies of the K, as mentioned in the TK:) [the last is evidently the right reading; and the meaning, *The period of the earlier part of the forenoon, after sunrise, when the sun is distant from its place of rising like as it is from its place of setting at the time of the* عَصْر (q. v.): الظهر is probably an old mistranscription.] Also *Beasts of the bovine kind, bulls* or *cows.* (TA.) [See also غَيْطَلَةٌ, last explanation.] ___ And The *cat:* (K, TA:) as also خَيْطَلٌ: on the authority of Kr. (TA.)

غَيْطَلَةٌ : see غَيْطَلٌ. ___ Also *A company,* or *collection,* (Th, K, TA,) *of men:* (K, TA:) or the *assembling of men, and their becoming in a dense,* or *confused, state.* (IAar, TA.) ___ And *Darkness;* as also غَيْطُولٌ ; (K;) or the latter signifies *confusedness of darkness;* (IDrd, O;) or signifies also *dense* (lit. *accumulated*) *darkness.* (K. [The Arabs describe thick darkness as darknesses one above another: see Kur xxiv. 40.]) And The *intricate and confused blackness* of night: (S, O, K:) or غَيْطَلَةُ اللَّيْلِ signifies *the confusedness and denseness of the darkness* [*of night*]: and the pl. is غَيَاطِلُ. (TA.) ___ Also *A confusion,* or *mixture, of cries* or *shouts* or *noises;* (S, * O, * K;) and so غَيْطُولٌ : (IDrd, O, K:) غَيْطَلَاتٌ, pl. of the former, signifies *clamours* of men: and the sing., the *numerous cries* or *shouts* or *noises, and the dust,* of war, or battle. (TA.) ___ And The *overpowering influence of*

drowsiness: (O, K:) [or so غَيْطَلَةُ نُعَاسٍ: pl. غَيَاطِلُ:] one says, رَيَّثَتْهُ غَيَاطِلُ النُّعَاسِ meaning غَوَالِبُهُ [i. e. *The overpowering influences of drowsiness retarded him,* or *made him late*]. (A, TA.) ___ And The *means of happiness of the present world* or *state of existence:* (K:) or غَيَاطِلُ الدُّنْيَا means *those means of happiness:* (O:) or this latter phrase means *the consecutive means of happiness of the present world.* (TA.) And The *eating and drinking and rejoicing, with security.* (Fr, O, K.) ___ And الغَيْطَلَةُ (accord. to Fr, as is said in the O and TA,) signifies المَالُ المَطْغَى [as though most probably meaning *Property that causes extravagance*]: (O, K, TA:) [but from what SM remarks respecting it, I can only infer that he holds المَطْغَى to be an epithet applied to the cow as signifying having a youngling, which is termed طَغْيَا or طُغْيَا, (like المَعْجَلُ signifying having a calf, which is termed عَجْلٌ, and several other epithets of the same form,) and in like manner applied to a collective number of cows, though I do not find it mentioned in this sense; i. e., that he understands; and would explain, المَالُ المَطْغَى as signifying *The cattle,* meaning *cows, having younglings:* but his derivation of it seems to be far-fetched; and perhaps he may have been led to assign this meaning to it by another explanation of غَيْطَلَةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَغَا, aor. يَطْغُو, signifying أَسْرَفَ فِى الظُّلْمِ, as it seems to be at first sight; but from طَغَتْ said of the بَقَرَةٌ وَحْشِيَّةٌ, signifying صَاحَتْ, the like of which is also said of the ثَوْرٌ. (TA.) ___ غَيْطَلَةٌ signifies also *Such as has milk, of gazelles,* or *antelopes,* and *of beasts of the bovine kind* [perhaps meaning *of the wild species,* i. e. *bovine antelopes*]; (S, O, K;) pl. غَيَاطِلُ: (S, O:) accord. to AO, the بَقَرَةٌ وَحْشِيَّةٌ [or *bovine antelope*]: (S, O:) Th says that it signifies the بَقَرَةٌ [or *beast of the bovine kind, bull* or *cow*], not particularizing the wild species. (TA.) [See also غَيْطَلٌ, last explanation but one.]

غَيْطُولٌ : see غَيْطَلَةٌ, first quarter, in two places.

غُوطَالَةٌ *i. q.* رَوْضَةٌ [generally meaning *A meadow*]. (IAar, O, K.)

شَجَرٌ مُغْطَئِلٌ *Dense,* or *tangled, trees.* (JK.

[See also غَيْطَلٌ.]) And غُصُونٌ *Soft,* or *tender, branches,* (O, TA,) *having dense leaves.* (TA.)

غطم

غَطَمٌ A *great* sea, (S, K, TA,) *abundant in water;* (S, TA;) and غَطْيَمٌ , (K, TA,) like قَرْشَبٌ, (TA,) [in the CK غَيْطَمٌ,] signifies the same; as also غَطَمْطَمٌ : (K, TA:) one says بَحْرٌ غَطَمٌ. (S.) ___ And A man *large* (S, K) *in disposition* (S) or *dispositions;* (K;) [i. e.] *liberal,* or *bountiful:* (TA:) one says رَجُلٌ غَطَمٌ. (S.) ___ And A *numerous* company, or collective body: (K, TA:) one says جَمْعٌ غَطَمٌ. (S, TA.) And عَدَدٌ غَطْيَمٌ , like قَرْشَبٌ, *A large number.* (TA.) [See also غُطَامِطٌ, in art. غطمط.]

غَطْيَمٌ : see the preceding paragraph, in two places.

غَطَمْطَمٌ : see the first paragraph.

غَيْطَمٌ *Thick* milk. (K, TA.)

غطمط

Q. 1 **غَطْمَطَةٌ** [an inf. n. of which the verb is غَطْمَطَ] The *dashing together* of the waves of the sea; as also تَغَطْمُطٌ : (K:) you say, تَغَطْمَطَ عَلَيْهِ المَوْجُ *The waves dashed together upon him so as to cover him.* (TA.) ___ And The sea's *being great in the waves, and abundant in the water;* as also غَطْمَاطٌ; each an inf. n. (IDrd, K, TA: but omitted in the CK.) ___ And The *boiling* of a cooking-pot: (K:) [or its *boiling vehemently;* for] you say, غَطْمَطَتِ القِدْرُ meaning *The cooking-pot boiled vehemently;* as also تَغَطْمَطَتْ : (TA:) and تَغَطْمُطٌ signifies also the *sounding of the boiling* of a cooking-pot. (K, TA.) ___ And The *sounding* of a torrent in a valley. (K.)

Q. 2 **تَغَطْمَطَ**, and its inf. n.: see the preceding paragraph, in four places. ___ The inf. n. signifies also The *making,* or *sending forth, a sound* (S, K) *with which,* (S,) or *in which,* (K,) *is a roughness.* (S, K.)

غَطْمَاطٌ (originally an inf. n., mentioned above: TA:) Waves (مَوْجٌ) *dashing together.* (K, TA.)

غُطَامِطٌ (S, K) and غَطْمَطِيطٌ (IDrd, K) The *sound* of the sea when the waves are great and the water is abundant: (so accord. to copies of the K:) or the *sound of the boiling* of the sea; (so [the former] in a copy of the S; TA;) or *of the boiling* of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and ↓ the latter word, also, the *sound* of water. (IDrd, TA.) And غُطَامِطٌ بَحْرٌ and غَطَوْمَطٌ and غَطْمَطِيطٌ *A sea great in the waves, and abundant in the water.* (K.) غُطَامِط is applied in a verse of Ru-beh to a number of men [app. as meaning *Multitudinous*]. (TA voce غَطِيمٌ, by which it is followed.)

غَطَوْمَطٌ : see the next preceding paragraph.

غَطْمَطِيطٌ : see غُطَامِطٌ, in three places. [Accord. to J, the م in the words of this article is augmentative.]

غطو

1 **غَطَا الشَّىْءَ**, (K, TA,) first pers. غَطَوْتُ, aor. ـُـ, (Msb,) inf. n. غَطْوٌ; (TA;) and غَطَى الشَّىْءَ, (K, TA,) first pers. غَطَيْتُ, aor. ـِـ (S, Msb,) inf. n. غَطْىٌ; (S, TA;) and غَطَى عَلَيْهِ; (K;) and غطّاه, (S, K,) inf. n. تَغْطِيَةٌ; (S;) or this has an intensive signification; (Msb;) [but it is very often used in the sense of غَطَاهُ without teshdeed;] and اغطاه; (Msb, K;) *He*, or *it*, *covered*, or *concealed*, *the thing;* (K and TA in explanation of all;) and *came*, or *became*, *upon it*, or *over it*. (K and TA in explanation of all except the first.) غَطَّى عَلَيْهِ المَشْمَلَةَ, a phrase used by Lh, is thought by [Sd to mean *He covered* [or *enveloped*] *him with the* [*garment called*] مشملة, i. e. غَطَّاهُ بِهَا. (TA in art. .)شمل ___ غَطَى اللَّيْلُ فُلَانًا means *The night clad* [or *covered*] *such a one with its darkness;* as also غطّى (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] غَطَى اللَّيْلُ, (S, K,) aor. ـِـ (S, TA;) as also غَطَا, aor. ـُـ, (S, Msb, K,) inf. n. غَطْوٌ and غُطُوٌّ; (K, TA;) signifies *The night was*, or *became*, *dark:* (S, K, TA;) [and Freytag states that اغطى is used in this sense in the Deewán of Jereer; like اغضى;] or *covered*, or *concealed*, *everything with its darkness:* (Msb:) or as some say, *rose*, *and covered*, *and clad*, *everything*. (TA.) ___ اَللّٰهُمَّ اغْطِ عَلَى قَلْبِهِ is a saying of the Arabs, meaning أَغْشِ [i. e. *O God*, *put Thou a covering upon*, or *over*, *his heart*]. (TA.) ___ And one says, غَطَاهُ الشَّبَابُ. inf. n. غَطْىٌ and غُطِىٌّ, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning أَلْبَسَهُ [i. e. *Youthfulness*, or *young manhood*, *clad him*, or *invested him as with clothes*]; as also غطّاه. (TA.) And [using the former v. as intrans., one says,] غَطَى الشَّبَابُ, (S, K, TA, [in the CK, erroneously, الشّابُّ,]) aor. ـِـ, inf. n. غَطْىٌ (S, K) and غُطِىٌّ, thus in the S and accord. to ISd and IKtt and Sgh, but accord. to the K غُطْىٌ, (TA,) meaning امْتَلَأَ [i. e. *The sap*, or *vigour*, *of youth* or *young manhood became full*, or *mantled*, in a person]. (S, * K, TA.) ___ And غَطَتِ الشَّجَرَةُ *The tree had long branches*,

spreading over the ground, (K, TA,) *so that it covered what was around it;* (TA; mentioned in art. غطى;) like أَغْطَت . (K, TA.) ___ And غَطَا المآءُ, (S, K, TA,) and غَطَى, (TA,) *The water rose,* or *rose high,* (S, * K, TA.) *and became abundant.* (TA.) And غَطَا عَلَى الشَّىْءِ is said of anything as meaning *It rose, and became high, upon,* or *over, the thing.* (S, TA.) And غَطَيَانُ البَحْرِ signifies *The overflowing of the sea,* or *great river.* (TA.) ___ And غَطَتِ النَّاقَةُ, (K, TA,) inf. n. غَطْىٌ, (TA,) *The she-camel proceeded in her course,* (K, TA,) *and stretched forth.* (TA.) ___ And فَعَلَ بِهِ مَا غَطَاهُ is mentioned in the M as meaning سَآءَهُ [i. e. *He did to him that which occasioned evil to him;* or *that which displeased, grieved,* or *vexed, him*]: but this may be a mistranscription, for عَظَاهُ, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA. [See also a similar explanation of غَطَاهُ in the first paragraph of art. شرى.])

2 **غَطَّوَ** see the preceding paragraph, in four places.

4 **أَغْطَوَ** see 1, in three places. ___ اغطى الكَرْمُ *The grape-vine had the sap running in it,* (K, TA,) *and increased.* (TA.)

5 **تغطّى به** (S, MA) *He was,* or *became, covered with it;* [or *he covered himself with it;* namely, his garment [&c.]; (MA;) [and so اغتطى ; for] اغتطى signifies the same as تغطّى. (K.)

8 **إِغْتَطَوَ** see what next precedes.

إِنَّهُ لَذُوغَطَوَانٍ *Verily he is one possessing might, and power of resistance, in his people,* or *party;* and *possessing abundance* [*of defenders,* or *of the means of defence* &c.]. (K.)

غِطَآءٌ *A cover,* or *covering;* i. e. *a thing by which,* or *with which, a thing* or *person is*

covered, or *concealed:* (Msb, K: *) or *a thing by which* or *with which, thou art covered,* or *coverest thyself:* (S:) or *a thing by which,* or *with which, thou art covered* or *another thing is covered:* so in the M: accord. to Er-Rághib, *a thing that is put upon,* or *over, a thing, such as a* طَبَق [meaning *cover,* or *lid,*] and *the like thereof,* like as the غِشَآء is of clothing and the like thereof; (TA:) or the *cover,* or *lid. of a cooking-pot* or *the like:* (MA:) pl. أُغْطِيَةٌ: (Msb, TA;) it is [said to be] from the phrase غَطَى اللَّيْلُ. (Msb.) ___ And it is metaphorically applied to denote *Ignorance:* whence [accord. to some] the saying in the Kur [l. 21], فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ [*But we have removed from thee thine ignorance; and thy sight,* or *thy mental perception, to-day, is sharp,* or *piercing:* see حَدِيدٌ]. (TA.)

غِطَايَةٌ *A thing, of the stuffing of clothes, with which a woman has covered herself,* (K, TA,) *beneath her clothes,* (TA,) *such as the* غِلَالَة [q. v.] *and the like:* (K, TA:) [it is said that] the ى therein is substituted for و. (TA.)

غَاطٍ [act. part. n. of 1, *Covering,* or *concealing,* &c. ___ And hence,] لَيْلٌ غَاطٍ *Dark night:* or *night rising, and covering, and clothing, everything.* (TA.) ___ And شَجَرَةٌ غَاطِيَةٌ *A tree having long branches, spreading over the ground, so that*

it covers what is around it. (TA.) ___ And مَآءٌ غَاطٍ *Abundant water.* (TA.)

غَاطِيَةٌ [as a subst.] *A grape-vine covering the ground:* (IB in art. عجب:) occurring in a verse cited in that art.: so called because of its high growth and its spreading: (TA in the present art.:) or *a grape-vine having many* نَوَامٍ, i. e. *branches.* (T and TA in art. نمى.)

مَغْطًى A thing *covered,* or *concealed,* &c. (TA.) ___ [Hence] one says, هُوَ مَغْطًى القِنَاعِ, meaning *He is obscure in respect of reputation.* (TA.)

مُغَطَّاةٌ *i. q.* مُغَبَّاةٌ [meaning *A pitfall covered over with earth*]. (TA in art. غبى, q. v.)

غطى

غطو See **غطى**

غف

5 تغفّفه *He took the* غُفَّة [i. e. *what was sufficient for his subsistence*] *thereof.* (TA.) ___

See also what next follows.

8 اغتفّت الفَرَسُ, (S,) or الدَّابَّةُ, (O, K,) inf. n. اغْتِفَافٌ, (S,) *The mare,* or *the beast, obtained what was sufficient for its subsistence of the* [*herbage called*] رَبِيع; (S, O, K;) as also تغفّفت: (TA:) or [in the K and] *acquired somewhat of fatness:* (S, O, K:) each of these meanings is mentioned as on the authority of Ks: (S:) AZ mentions the phrase اغتفّت المالُ, (S,) or اغتفّ المالَ, (O,) and says that the meaning is [*the cattle obtained*] *middling pasture,* and *middling fatness.* (S, O.) And اغْتِفَافٌ signifies also The *taking* [with the mouth] fodder, or provender. (TA.) [See also 8 in art. غث.] اغتففته *I gave him somewhat, little in quantity.* (O, K.)

غَفٌّ *Such as has become dry of the leaves of* رُطْب [or *juicy herbage* (in the CK رَطْب)]: (O, K:) as also قَفٌّ. (TA.)

غُفَّةٌ *A sufficiency of the means of subsistence:* (S, O, K:) like غُثَّةٌ and غُبَّةٌ. (O in art. غث.) See an ex. in a verse cited voce طَبَعٌ. ___ And *A thing* [or *portion of pasture* or *fodder*] *that a camel takes with his mouth in haste.* (Sh, O, K.) ___ And *Old, and wasted* or *withered, such as is the worst, of pasture* or *herbage.* (TA.) ___ And *A portion remaining of the contents* of a vessel and of an udder. (TA.) ___ And The *mouse;* because it is sufficient food for the cat. (IDrd, * O, * K.)

غَفِيفَةٌ *Such as is beautiful and bright, in full maturity and in blossom,* of herbs, or leguminous plants. (K.)

جَآءَ عَلَى غِقَّانِهِ *He came at the time thereof:* (O, K:) so says Ibn-'Abbád: (O:) or (K) it is correctly عِقَّانِهِ, with the unpointed ع (O, K,) originally إِقَّانِهِ. (O.)

غفر

1 **غَفَرَهُ**, aor. ـِ , (K,) inf. n. غَفْرٌ, (S, Mgh, Msb,) *He covered, veiled, concealed,* or *hid, it;* (S, Mgh, Msb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Msb.) ___ [Hence] غَفَرَ الشَّيْبَ بالخِضَابِ *He covered,* or *concealed, the white,* or *hoary, hair with dye;* (K;) as also أَغْفَرَهُ . (TA.) ___ And غَفَرَ المَتَاعَ, (S, K,) فِى الوِعَآءِ, (K,) *He put the goods,* or *utensils, into the bag,* or *receptacle, and concealed them;* (K;) as also اغفره . (K.) ___ [Hence also] غَفَرَ لَهُ ذَنْبَهُ, (S, Msb, * K,) aor. ـِ , (K,) inf. n. مَغْفِرَةٌ, (S, K,) or this is a simple subst., (Msb,) and غُفْرَانٌ and غَفْرٌ (S, Msb, K) and غُفُورٌ (Lh, K) and غَفِيرٌ and غَفِيرَةٌ, (K,) *He* (God) *covered, his sin, crime,* or *offence;* (K;) *forgave it; pardoned it;* (Msb, K;) as also اغتفر ذَنْبَهُ, (S,) or اغتفر لَهُ مَا صَنَعَ *he forgave him what he had done:* (Msb:) or غُفْرَانٌ and مَغْفِرَةٌ, on the part of God, signify the *preserving* a man *from being touched by punishment:* and sometimes غَفَرَ لَهُ signifies [*he forgave him,* or *pardoned him:* and also] *he forgave him,* or *pardoned him, apparently, but not really;* and thus it is used in the Kur xlv. 13, accord. to the B. (TA.) As an ex. of the last of the inf. ns. mentioned above on the authority of the K, the following saying, of a certain Arab, is cited: أَسْأَلُكَ الغَفِيرَهْ وَالنَّاقَةَ الغَزِيرَهْ وَالعِزَّ فِى العَشِيرَهْ فَإِنَّهَا عَلَيْكَ يَسِيرَهْ [*I beg of Thee* (O God) *forgiveness, and a she-camel abounding in milk, and might among the kinsfolk,* or *in the tribe, for they are to Thee* things *easy*]. (TA.) [See also the paragraph commencing with غَفِيرَةٌ.] ___ In the following saying of Zuheyr, the verb is used tropically:

* أَضَاعَتْ فَلَمْ تُغْفَرْ لَهَا غَفَلَاتُهَا *

meaning [*She lost* her young one, *and*] *her acts of negligence* with respect to her young one *were not forgiven her,* by the wild beasts, so they ate it. (TA.) ___ غَفَرَ الأَمْرَ بِغُفْرَتِهِ , (S, * K,) and بِغَفِيرَتِهِ , (K,) aor. ـِ , (S,)

[lit. *He covered the affair with its cover,*] means *he rectified the affair with that wherewith it was requisite that it should be rectified.* (S, K.) [And اغتفره perhaps signifies the same: see مرتأب, in art. غفر.] رأب, aor. ـَ , (S, K,) inf. n. غَفْرٌ, (S,) *It* (a garment, or piece of cloth,) *became villous;* as also اغفارّ , (S, K,) inf. n. اغْفِيرارٌ. (S.) غَفَرَ, (S, K,) aor. ـِ , inf. n. غَفْرٌ, (S,) *It* (a wound) *became recrudescent;* or *reverted to a bad,* or *corrupt, state;* (S, K;) as also غَفِرَ, [of which see another meaning in what follows,] aor. ـَ , inf. n. غَفَرٌ. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] غَفَرَ signifies likewise *He* (a sick person) *relapsed into disease, after convalescence;* as also غُفِرَ: (K, TA:) and in like manner one says of a wounded person. (TA.) And [hence, app.,] it is also said of an excessive lover, meaning *He experienced a return of his desire,* (K, TA,) *after consolation.* (TA.) ___ غَفَرَ said of a wound signifies also *It healed:* thus having two contr. meanings. (IKtt, TA.) غَفَرَ الجَلَبُ السُّوقَ, (K, TA,) aor. ـِ , inf. n. غَفْرٌ, (TA,) means رَخَّصَها [more correctly أَرْخَصَها i. e. *The beasts,* or *other things, brought thither for sale, made the market cheap*]. (K, TA.)

2 **غفّره** *He said* غَفَرَ ٱللّٰهُ لَهُ [*May God cover his sins,* &c.; *may God forgive him,* or *pardon him*]. (TA, from a trad.)

4 **اغفر** : see 1, in two places. أَغْفَرَتْ *It* (land) *produced somewhat of* غَفَرٌ, meaning *small herbage:* (TA:) [i. e.] *it produced herbage like the nap of cloth.* (O, L, TA. *) ___ And *It* (land) *produced its* مَغَافِير [pl. of مَغْفُورٌ, q. v.]. (IAth, O, L, TA.) And اغفر *It* (the [species of tree, or shrub, called] رِمْث, S, and the عُرْفُط, [&c.,] TA) *exuded,* or *produced, its* مَغَافِير. (S, TA.) Also, i. e. اغفرت, [from غُفْرٌ, q. v.,] *She* (a mountaingoat) *had a young one,* or *young ones.* (O, TA.) And اغفر النَّخْلُ *The palm-tress had, upon their unripe dates, what resembled bark,* or *crust;* (O, K, TA;) which the people of El-Medeeneh term الغَفَا [or الغَفَى]. (O, TA.)

5 **تغفّر** and تَمَغْفَرَ *He gathered what is called* مَغْفَر and مَغْفُور [see the latter of these two words]. (S, K.) He who says مَغْفُور says خرجنا نتمغفر , and he who says مَغْفَر says خرجنا نتغفَّر, *We went forth to gather* مغفور, or مغفر, *from its trees.* (S.)

6 **تغافرا** *They two prayed for the covering of sins,* &c., or *for forgiveness,* or *pardon, each for the other.* (TA.)

8 **إغْتَفَرَ** see the first paragraph, in two places.

10 **استغفر ٱللّٰه**, (Msb,) and استغفر اللّٰه من ذَنْبه, (S, K,) and لِذَنْبه, (S,) and ذَنْبَه, (K,) *He begged of God forgiveness,* or *pardon;* (Msb;) *he sought of God the covering,* or *forgiveness,* or *pardon, of his sin, crime,* or *offence,* (K, TA,) *by word and by deed;* for so God requires one to do; not with the tongue only. (TA.)

11 **إغْفَارَّ** see the first paragraph.

Q. Q.2 **تَمَغْفَرَ** : see 5, in two places.

غَفْر : see غَفَر, in two places. See also غُفْر. Also The *belly.* (K.) And *A certain thing like the* [*sack called*] جوالق. (K.) And الغَفْر is the name of *The star* [λ] *in the left foot of Virgo:* (Kzw in his Descr. of Virgo:) or *three obscure stars,* (Kzw in his Descr. of the Mansions of the Moon,) or *three small stars,* (S, K,) [most probably, I think, (not φ and ι and κ, as supposed by Freytag, who refers to Ideler's Untersuch. pp. 169 and 288, but) ι and κ and λ *of Virgo,* though said to be] *belonging to Libra:* (S:) *one of the Mansions of the Moon,* (S, K,) namely, *the Fifteenth.* (Kzw in his Descr. of the Mansions.)

غُفْر The *young of the mountain-goat;* (S, K;) as also غَفْر ; but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] أَغْفَار and [of mult.] غَفَرَة (S, K) and غُفُور: (Kr, K:) the *female* is termed غُفْرَة: and it is said that غُفْر

is an appellation of *one* and of *a pl. number:* the

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phrase غُفْرٌ كَثِيرٌ is mentioned [as meaning *many young ones of the mountain-goat*]. (TA.)

غُفْرٌ The *young of the cow* [probably meaning *of the bovine antelope called the wild cow*]. (ElHejeree, K.) ___ And *A certain* دُوَيْبَّةٌ [by which may be meant a *small beast* or *creeping thing,* or an *insect*]: (IDrd, O, K:) so, says IDrd, they assert. (O.)

غَفَرٌ (S, K, TA) and غَفْرٌ (S, TA) and غُفَارٌ (S, K, TA) *Hair like down, such as is upon the shank of a woman,* and *upon the forehead,* and *the like thereof:* (S, TA:) or the *hair of the neck,* and *of the jaws,* and *of the back of the neck;* (K, TA;) as also غَفِيرٌ accord. to the copies of the K, but accord. to the L and other lexicons غَفْرٌ: and the *small, short, hairs* of the body. (TA.) ___ And غَفَرٌ signifies also The *growth of hair in the place of the mane* of a horse or similar beast. (TA.) ___ And The *nap,* or *villous substance, upon the surface of a garment,* or *piece of cloth,* (S, K, TA,) and *the like thereof;* (TA;) and غَفْرٌ signifies the same: (K, TA:) n. un. غَفْرَةٌ [and app. غَفَرَةٌ]: and غَفَرٌ is also expl. as signifying the هُدْبٌ [app. here meaning likewise *nap,* or *pile,* or perhaps the *unwoven end,*] of a garment, or piece of cloth, and [particularly] of the thin and soft sorts of what are termed خَمَائِصُ and قُطُفٌ [pls. of خَمِيصَةٌ and قَطِيفَةٌ]; but not the extremities of أَرْدِيَةٌ and مَلَاحِفُ [pls. of رِدَآءٌ and مُلْحَفَةٌ]. (TA.) ___ And *Small herbage;* (K:) [or] *a sort of small, sprouting herbage, of the* [*season called*] رَبِيعٌ, *growing in plain,* or *soft, land, and upon the* [*eminences termed*] آكَامٌ [pl. of أَكَمَةٌ]; *when green, resembling green passerine birds standing; and when it has dried up, resembling such as are red, not standing.* (L, TA. *)

هو غَفَرُ القَفَا means *He is one who has* [*hair such as is termed*] غَفَر *upon the back of his neck:* and هى غَفَرَةُ الوَجْه, *she is one who has* غَفَر *upon her face.* (AHn, K, * TA.)

غُفْرَةٌ *A cover; a thing with which another thing is covered.* (S.) [Hence] one says, غَفَرَ الأَمْرَ بغُفْرَته (S, K) and بغَفِيرَته (K) expl. above: see 1.

غُفْرَةٌ حَسَنَةٌ *A good manner of covering, forgiving,* or *pardoning, sins, &c.* (Lh, K.)

غُفَارٌ : see غَفَرَ, first sentence.

غَفَارٌ *A certain brand,* or *mark made with a hot iron, upon the cheek* [app. *of a camel*]. (TA.)

غَفُورٌ : see غَافِرٌ, in three places.

جَمَّآءُ غَفِيرٌ *A helmet that encloses and embraces the whole head.* (K.) AO says, in his Book on the Coat of Mail and the Helmet, that بَيْضَةٌ is a general name for a helmet, which has plates like the bones of the skull, fastened together, edge to edge, by nails. (TA.) ___ جاؤُوا جَمَّآءَ غَفِيرًا, and الجَمَّآءَ الغَفِيرَ, (S, K,) and جَمَّآءَ الغَفِيرِ, and جَمًّا غَفِيرًا, and الجَمَّ الغَفِيرَ, and جَمَّ الغَفِيرِ, and جَمَّآءَ الغَفِيرَى , and جَمَّآءَ غَفِيرَةً , and الغَفِيرَةَ الجَمَّآءَ, and جَمَّآءَ الغَفِيرَةِ , and جَمَّ الغَفِيرَةِ , and بِجَمَّآءَ الغَفِيرِ, and بِجَمَّآءَ الغَفِيرَةِ , (K,) are phrases meaning *They came all together, high and low, none of them remaining behind, and they being many:* (S, K:) accord. to Sb, (K,) it (الجَمَّآءُ الغَفِيرُ, S, which is the only form that he mentions, TA, [or rather the former of these two words,]) is a subst., (S, K,) put in the place of an inf. n., (K,) i. e. put in the accus. case like an inf. n. of the same meaning, (TA,) i. e., [as when you say] مررت بهم جُمُومًا كَثِيرًا [I passed by them they being very many]: (K:) it is not a verb, [by which is here meant, as in many other instances, an inf. n.,] but is put in the accus. case like an inf. n. of the same meaning, as when you say جاؤُونِى جَمِيعًا, and قَاطِبَةً, and طُرًّا, and كَافَّةً, [They came to me all together,] and the article ال is prefixed like as it is prefixed in the saying أَوْرَدَهَا العِرَاكَ, meaning

أَوْرَدَهَا عِرَاكًا [He brought them (the camels) to the water all together]: (S:) Sb says that it is one of those denotatives of state which have the art. ال prefixed, and is extr.; and that الغفير is an epithet inseparable from الجمّآء; meaning that you do not say الجمّآء and then be silent: (TA:) others hold it to be an inf. n.: IAmb allows it to be in the nom. case, on the condition that هُم is understood [before it; i. e., the complete phrase being جَاؤُوا هُمُ الجَمَّآءُ الغَفِيرُ]: and Ks says that the Arabs put الجماء الغفير in the accus. case فى التَّمام [i. e. in the case of its occurring after a proposition rendered complete by the mention of the agent. as when you say جَآءَ القَوْمُ الجَمَّآءَ الغَفِيرَ], and in the nom. case فى النُّقْصَان [i. e. in the case of its occurring when what precedes it is not a complete proposition, and is only rendered complete by it as the agent, as when you say جَآءَ الجَمَّآءُ الغَفِيرُ]. (K.) ___ It is said in a trad., that Mohammad, being asked by Aboo-Dharr, what was the number of the apostles, answered ثَلٰثُمِائَةٍ وَخَمْسَةَ عَشَرَ جَمٌّ الغَفِيرِ, meaning, *Three hundred and fifteen: a great number.* (Nh, TA.) See also غَفْرٌ, first sentence.

غَفَارَةٌ : see مِغْفَرٌ, in three places. ___ Also *A piece of rag worn beneath the* مِقْنَعَة [q. v.], *by which a woman preserves it from the oil* or *grease* [on her head]: (S: [accord to one of my copies of the S, preserves her head:]) or *a piece of rag by which a woman preserves her* خِمَار [q. v.] *from the oil* or *grease:* (K:) or *a piece of rag with which a woman covers the fore part and the hind part* (*but not the middle*) *of her head.* (TA.) ___ [And *A cloth that is spread upon the camel-litter.* (Freytag, from the Deewán of the Hudhalees.)] ___ And *A patch* (رُقْعَة) *that is put upon the notch,* (S, K,) or *a piece of skin which is upon the head,* (TA,) *upon which runs the string,* of the bow. (S, K, TA.) ___ And *A cloud* (S, K) *that is as though it were* (S) *above another cloud.* (S, K.) ___ And The *head of a mountain.* (K.)

غَفِيرَةٌ : see غُفْرَةٌ, and 1. ___ مَا فِيهِمْ غَفِيرَةٌ [*There is not in them any disposition to forgive;*] means *they do not forgive any one a sin, a crime,* or *an offence.* (S, K.) And مَاعِنْدَهُمْ عَذِيرَةٌ

وَلَا غَفِيرَةٌ [*They have not a disposition to excuse nor a disposition to forgive;*] means *they do not excuse nor do they forgive a sin, a crime,* or *an offence, of any one.* (TA.) The rájiz (Sakhr-el-Ghei, L) said, (on seeing his companions, with whom he was journeying, fly from the Benu-l-Mustalik, whom they chanced to meet, L,)

* يَا قَوْمِ لَيْسَتْ فِيهِمُ غَفِيرَهْ *
* فَٱمْشُوا كَمَا تَمْشِى جِمَالُ الحِيرَهْ *

[*O my people, there is not in them any disposition to forgive: therefore march ye as march the camels of El-Heereh*]: (S, L:) he mentioned particularly the camels of El-Heereh because they carry burdens; and meant, march ye heavily, and defend yourselves, and do not fly. (L.) Also *Abundance,* and *increase,* in family and cattle or other property. (TA, from a trad.) See also غَفِيرٌ, in five places.

غَفِيرَى : see غَفِيرٌ.

غَفَّارٌ : see the next paragraph.

غَافِرٌ (TA) and غَفُورٌ (S, K, TA) and غَفَّارٌ (K, TA) are epithets applied to God. (K, TA,) the second and third of which are intensive; (TA;) meaning, [the first,] *Covering and forgiving the sins, crimes,* and *offences, of his servants;* [or simply *forgiving;* and the second and third, *covering* and *forgiving much the sins,* &c., *of his servants;* or *very forgiving.*] (S, * K, * TA) The pl. of غَفُورٌ is غُفُرٌ. (S.) And غَفُورٌ is also applied to a woman, without ة. (TA.)

غَوْفَرٌ The *autumnal* بِطِّيخ [i. e. *melon* or *water-melon*]: (K:) or *a species thereof* (Sgh, K, TA) It is said that the بِطِّيخ and the غَوْفَر are of those things in the cases of which the giving of the tithe is not incumbent. (Mgh.)

أَغْفَرُ [*Having the quality of covering,* or *the like, in a greater,* or *in the greatest,*

degree]. One says اصبغ ثوبك بالسَّواد فإنَّه أَغفَرُ لوسَخه *Dye thou thy garment,* or *piece of cloth, with black; for it has the quality of bearing and concealing its dirt in the greatest degree.* (S, * TA.)

مغفر : see مغفور, in two places.

مغفر , (O, TA,) or مغفرة, (S,) or the latter also, (O, TA,) A she-goat of the mountain *having a young one* or *young ones:* (S, * O, * TA:) pl. مغفرات. (S, TA.)

مغفر *What is worn beneath the helmet:* (Mgh, Msb:) or *a piece of mail,* (زرد, S K,) *woven* (S) *from the* درع [or *coat of mail*], (S, K,) *according to the size of the head,* (S,) *worn beneath the* [*kind of cap called*] قلنسوة; (S, K;) as also مغفرة and غفارة : (K:) or the رفرف [or *pendent appertenance*] *of the helmet:* (TA:) or *a piece of mail,*

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(حلق, or حلق, as in different copies of the K,) *which an armed man,* (K,) or *a man,* accord. to some lexicons, (TA,) *wears in the manner of a* يتقنَّع بها (قناع); as also مغفرة and غفارة : (K:) accord. to ISh, the مغفر is *a piece of mail* (حلق) *which a man puts beneath the helmet, hanging down upon the neck:* and *sometimes,* he says, *it is like the* قلنسوة, *except that it is more ample; a man throws it upon his head, and it reaches to the coat of mail; then the helmet is put on over it; and this* مغفر *hangs down upon the shoulders: sometimes, also, the* مغفر *is* [*a covering for the head*] *made of* ديباج [i. e. *silk brocade*], and *of* [*the cloth called*] خزّ [q. v.], *beneath the helmet:* accord. to the Book of the Coat of Mail and the Helmet, by AO, مغفر and غفارة are names applied to *a portion of mail* [*forming a headcovering*], which is also called تسبغة [q.

v.]; *and sometimes the rings are exposed to view; and sometimes they line them within, and cover them externally, with* ديباج or خزّ or [*the kind of silk stuff called*] بزيون; *and they stuff it with something* (حشّوها بما كان); *and sometimes they make above it a* قونس [or *tapering top*] *of silver* &c.: (TA:) the term مغفر is also applied to the *helmet* itself. (Mgh.) See also مغفور, in three places.

مغفرة : see مغفر, in two places.

مغفار : see the next paragraph, in two places.

مغفور (AA, T, S, K, &c.) and مغفر (Ks, T, S, K) and مغفر and مغفار and مغفير (K) *i. q.* مغثور; (T, S, K;) [*A kind of manna;*] *a produce of the* [*species of tree,* or *shrub, called*] رمث *and sometimes of the* عشر *and the* عرفط *and the* ثمام *and the* سلم *and the* طلح *&c.;* (S;) the *gum of the* رمث *and* عرفط; (T;) the *gum that is found upon the* رمث, *which is sweet, and is eaten;* (AA;) *a thing that flows,* or *exudes, from the ends of the twigs of the* رمث, *resembling* دبس *in its colour;* (ISh, in explanation of the pl. مغافير;) *a gum that flows,* or *exudes, from the* عرفط, *not of pleasant odour;* (IAth;) *a gum resembling* [*the kind of sweetmeat called*] ناطف, *exuded by the* عرفط, *which is put into a piece of cloth, then sprinkled with water, and drunk:* accord. to Lth, مغفار is applied to the *gum of the* إجّاصة: and some say that مغفر is applied to *gum of a round shape;* صعرور to that which is in shape like a finger; and ذوب to that which flows upon the ground: and مغفر is also applied to *a twig of a gum-tree, from which* [for به (with which), in the TA, I read منه,] *is wiped a white fluid, whereof is made a sweet beverage:* (TA:) pl. [of مغفور and مغفار and مغفير] مغافير, (T, S, K,) and [of مغفر and مغافر] مغفر: (K:) it is also said that مغافير is applied to *a kind of sweet honey, like* رب, *except that it is white.* (TA.) [Hence the saying,]

* هٰذَا الجَنَى لَا أَنْ يُكَدَّ المُغْفُرُ *

[*This is gathering, not the scraping off* مغفر]: a prov. alluding to the preference of a thing; said to him who obtains much good. (K.) [See also Freytag's Arab. Prov., ii. 874.]

مِغْفِيرٌ : see the next preceding paragraph.

أَرْضٌ مَغْفُورَآءُ *Land containing* [*trees producing*] مَغَافِيرُ. (IDrd, K.) [See مَغْفُورٌ.]

غفص

3 **غافصه** , (S, A, Msb, K,) inf. n. مُغَافَصَةٌ and غِفَاصٌ, (TA,) *He came upon him suddenly,* or *unexpectedly;* (A, Msb, K;) *he took him at unawares,* (S, Msb, K,) *and did an evil action to him.* (TA.) ___ Hence the saying, (Msb,) أَخَذْتُهُ مُغَافَصَةً (A, Msb, TA) *I took it* (a thing, Msb) *striving to overcome.* (Msb, TA.)

غَافِصَةٌ *A sudden,* or *an unexpected, calamity,* of time, or fortune: (Sgh, * K, * TK:) pl. غَوَافِصُ. (A.) You say, وَقَاكَ ٱللّٰهُ غَوَافِصَ الدَّهْرِ [*May God preserve thee from the sudden,* or *unexpected, calamities of time,* or *fortune*]. (A.)

غفل

1 **غَفَلَ عَنْهُ**, (S, O, Msb, K,) aor. ـُـ, (S, O, Msb,) inf. n. غُفُولٌ (S, O, Msb, K) and غَفْلَةٌ, (S, O, Msb,) or the latter is a simple subst., (K,) or it is a simple subst. as well as an inf. n., and so may be غُفْلَانٌ, said in the K to be a simple subst.; and MF says that غَفَلَ, aor. ـَـ, of which غَفَلَ, mentioned in the K as a subst. syn. with غَفْلَةٌ, may be the inf. n., has been mentioned by some as a dial. var. of غَفَلَ, but had not been found by him in any of the lexicological works notwithstanding much research, so that its correctness requires consideration; (TA;) *He was,* or *became, unmindful, forgetful, neglectful,* or *heedless, of it,* or *inadvertent to it;* (Msb;) namely, a thing: (S, O, Msb:) or *he neglected it;* and *was,* or *became, unmindful, forgetful, neglectful,* or *heedless, of it,* or *inadvertent to it:* (K:) and sometimes it is used as meaning *he neglected it* [*intentionally*], *leaving it, and turning away:* (Msb:) and اغفله signifies the same as غَفَلَ عَنْهُ: or غَفَلَ signifies صَارَ غَافِلًا [*he became unmindful, forgetful, neglectful, heedless,* or *inadvertent*]: and غَفَلَ عَنْهُ and اغفله signify وَصَّلَ غَفْلَتَهُ إِلَيْهِ [which is app. said merely for the purpose of showing that the former verb is made trans. only by means of عن, and the latter is trans. without any prep.; for وَصَّلَ الفِعْلَ إِلَى مَفْعُولِهِ and أَوْصَلَهُ إِلَيْهِ, which latter phrase is the more usual, mean he made the verb transitive]: (K:) or اغفله signifies *he neglected it* (i. e. a thing) *though remembering it.* ('Eyn, Sb, S, O, Msb.) It is said in a trad., مَنِ اتَّبَعَ الصَّيْدَ غَفَلَ i. e. *He who pursues the object of the chase has his mind busied and possessed by it so that he becomes unmindful* [&c. of other things]. (TA.)

2 **غَفَّلَهُ**, inf. n. تَغْفِيلٌ, *He made him to become unmindful, forgetful, neglectful, heedless,* or *inadvertent.* (Msb.) ___ See also 4. ___ التَّغْفِيلُ signifies [also] *The sufficing* one's companion [*in respect of an affair*] *when he who is the object thereof is unmindful,*

unoccupied [*in mind*, or *actually*,] *by anything*. (ISk, K, TA.) [You say, غفّل صاحبه meaning *He sufficed his companion in respect of an affair when he* (the latter) *was unmindful*, &c.] And غفّله, (Mgh, O, K, but in my copy of the Mgh written without tesh-deed,) inf. n. as above, (O, K,) *He concealed it*, (Mgh, O, K,) namely, a thing. (Mgh, O.)

3 **غافله** [app. *He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless*, or *inadvertent*]. (TA voce ساهاه, q. v., in art. سهو.)

4 **اغفله** : see 1, in three places. ___ [Hence,] one says, ما أَغْفَلَهُ عَنْكَ شَيْئًا [app. lit. signifying *How unmindful of thee is he as to anything!* and therefore virtually] meaning *dismiss doubt* [*from thee respecting him as to anything*]. (TA. [See further explanations of it voce شىء.]) ___ And اغفله عنه *He made him to be unmindful, forgetful, neglectful*, or *heedless, of it*, or *inadvertent to it;* (S, * O, TA;) namely, a thing. (S.) [Or] اغفله signifies *He*, or *it, smote him*, or *lighted on him, he* (the latter) *being* غافل [i. e. *unmindful*, &c.]: or *he made him to be* غافل: or *he called him*, or *named him*, غافل: and in like manner غفّله , inf. n. تغفيل: (TA:) or تغفيل signifies the *calling* [one] *unmindful*, &c.: and the *rendering* [one] *stupid*, or *foolish*. (KL.) ___ And اغفله signifies also *He asked him* [*for*, or *respecting, a thing*] *in the time of his occupation, not waiting for the time of his freedom therefrom*. (TA.) ___ And اغفل الدَّابَّةَ *He left the beast unbranded; did not brand it*. (S, O.)

5 **تغفّل** as intrans.: see 6, in two places. تغفّله *He watched for his unmindfulness, forgetfulness, negligence, heedlessness*, or *inadvertence;* (S, Mgh, O, Msb;) as also تغافل عنه, (S, O,) and استغفله : (TA:) تغافل [as trans.] in this sense [without a prep.] is a mistake. (Mgh.)

6 **تغافل** *He feigned himself unmindful, forgetful, neglectful, heedless*, or

inadvertent; not being so really. (Msb.) [And] *He was intentionally,* or *purposely, unmindful, forgetful,* &c.; as also تغفّل : (K:) or the former has this meaning: but تغفّل signifies *he was deceived,* or *circumvented, in a state of unmindfulness, forgetfulness,* &c. (TA.) تغافل عنه: see 5. It means [also] *He was unmindful,* &c., *of him,* or *it:* or *he feigned himself unmindful,* &c., *of him,* or *it.* (MA.)

10 **استغفله** : see 5.

غُفْلٌ Land *without cultivation:* (K:) or *without any way-mark:* (Msb:) or *without any waymark and without cultivation:* (S, O:) or *not rained upon:* (Ks, S, O:) or *unknown; in which is no known trace;* or *vestige:* and, accord. to the

M, *a desert,* or *waterless desert, that causes one to lose his way, wherein is no sign,* or *mark:* (TA:) pl. أَغْفَالٌ, (S, TA,) *syn. with* مَوَاتٌ [q. v.]; (S:) and Lh mentions the phrase أَرْضٌ أَغْفَالٌ, as though they made every portion thereof to be what is termed غُفْلٌ: and بِلَادٌ أَغْفَالٌ, meaning [*tracts of country*] *wherein are no way-marks by which to be directed.* (TA.) ___ Also A road, or way, &c., *in which is no sign,* or *mark, whereby it may be known.* (K.) ___ And A gaming-arrow (قِدْحٌ) *upon which is no mark* [or *notch to distinguish it*]; (K;) *such as has no portion assigned to it, and no fine:* (O, K:) [or,] accord. to Lh, one says قِدَاحٌ غُفْلٌ, using the sing. form [of the epithet] meaning [*gaming arrows*] *in which are no notches, and to which is assigned no portion and no fine:* they used to be added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play], i. e. to increase the number: and they were four; the first [called] المُصَدَّرُ; the next, المُضَعَّفُ; the next, المُنِيحُ; and the

next, السَّفِيحُ. (TA.) ___ And A beast (دَابَّةٌ) *having no brand upon it:* (S, O, K:) and a she-camel *that is not branded, in order that the poor-rate may not be* [*considered as*] *incumbent for her:* and غُفُلٌ is a dial. var. thereof, or is used by poetic license: the pl. is أَغْفَالٌ. (TA.) The pl. (أَغْفَالٌ) is also applied to Camels, or cattle, (نَعَمٌ,) *that yield no milk.* (TA.) ___ And A مُصْحَف [or copy of the Kur-án] *bare of the* [*signs called*] عَوَاشِر [pl. of عَاشِرَةٌ q. v.] *and the like of these.* (TA.) ___ And A book, or writing, [*that is anonymous,*] *of which the author is not named.* (TA.) And Poetry *of which the author is unknown.* (K.) And A poet *unknown* (K, TA) *and unnamed* [or *anonymous*]: pl. أَغْفَالٌ. (TA.) ___ Also A man *inexperienced in affairs.* (S, O, Msb, TA.) One *whose beneficence is not hoped for, nor his evilness feared;* (K, TA;) *he being like the shackled that is neglected:* pl. as above. (TA.) And One *having no grounds of pretension to respect* or *honour:* (K, TA:) or, as some say, *of whom one knows not what he possesses.* (TA.) ___ And The *fur* (lit. *furs,* or *soft portions of hair,* أَوْبَار, [perhaps because long left unshorn,]) *of camels.* (AHn, K, TA.)

غَفَلٌ : see غَفْلَةٌ. ___ Also [Such as is] *abundant and high* [*in estimation,* app. of the means of subsistence]; syn. كَثِيرٌ رَفِيعٌ : (O, K: [or the latter word is correctly رَفِيغٌ, (so in the TK,) i. e. *ample, and pleasant* or *good,* as applied to the means of subsistence:]) and *a state of ampleness* of the means of subsistence: (O, K:) thus in the saying, هُوَ فِى غَفَلٍ مِنْ عَيْشِهِ [*He is in a state of ampleness in respect of his means of subsistence:* app. thus termed as being a cause of unmindfulness, or heedlessness]. (O.)

غُفُلٌ : see غُفْلٌ, latter half.

غَفْلَةٌ the subst. from غَفَلَ, (ISd, K,) or it is an inf. n. (S, O, Msb, TA) and also a simple subst., (TA,) or the subst. is غَفَلَةٌ , with fet-h to the ف to distinguish it from the inf. n.; (Msb;) as also غَفَلٌ , (ISd, K,) or this may be the inf. n. of غَفَلَ, mentioned above as a dial. var. outweighed in authority; (TA;) and غُفْلَانٌ , (K,) or this may be an inf. n. like كُفْرَانٌ, and it may be a simple subst.; (TA;)

Unmindfulness, forgetfulness, neglectfulness, heedlessness, or *inadvertence;* (Msb, K;) [the *state in which is*] *absence of a thing from the mind* of a man; and *unmindfulness,* or *forgetfulness:* and sometimes, *intentional neglect:* (Msb;) or غَفْلَةٌ signifies the *forgetting, neglecting,* or *being unmindful,* of a thing: (Abu-l-Bakà, TA:) or the *want of requisite knowledge* or *cognizance* of a thing: (El-Harállee, TA:) or, accord. to Er-Raghib, *negligence occurring from littleness of consideration and of vigilance;* or, as some say, the *following the soul in that which it desires,* (TA.) [فِى غَفْلَةٍ *In a state of unmindfulness* &c., and عَنْ غَفْلَةٍ *in consequence of unmindfulness* &c., may often be rendered *at unawares.*]

غَفَلَةٌ : see the next preceding paragraph.

غَفْلَانٌ , or غَفْلَانُ: see غَافِلٌ.

غُفْلَانٌ : see غَفْلَةٌ.

غَفُولٌ A she-camel *that does not take fright and flee,* (K, TA,) *nor hold back from a young one that she suckles, nor care who milks her.* (TA.)

غَافِلٌ [and غَفْلَانٌ , or غَفْلَانُ, *Unmindful, forgetful, neglectful, heedless,* or *inadvertent:* and the former, sometimes, *intentionally neglecting:* pl. of the former غُفُولٌ and غُفَّلٌ]. (K.)

مُغْفِلٌ *Possessing camels not branded.* (TA.)

مَغْفَلَةٌ The عَنْفَقَةُ [or *tuft of hair beneath the lower lip*]; (O, K, TA;) so says Th, (O,) or Ez-Zejjájee: (TA:) not the two sides thereof as it is said to signify by J: (K:) so called because many men neglect [the washing of] it. (TA.) It is said in a trad., عَلَيْكَ بِالْمَغْفَلَةِ [*Keep thou to* the washing of *the tuft of hair beneath the lower lip*]: meaning that one should use heedfulness in washing it, in the performance of the ablution termed وُضُوءٌ. (TA.)

مُغَفَّلٌ [lit. *Made unmindful*, &c.; see its verb: and hence, *a simpleton;* or] *devoid of intelligence, sagacity, skill,* or *natural understanding.* (IDrd, Mgh, O, Msb, K.)

غفو

1 **غَفَا**, and غَفِىَ: see 4. ___ غَفَا, (K, TA,) inf. n. غَفْوٌ and غُفُوٌّ, (TA,) also signifies *It* (a thing, TA) *floated upon the water* (K, TA.) غَفَى الطَّعَامَ, aor. ـِ , (K, TA,) inf. n. غَفْىٌ, (TA,) *He cleared the wheat of what is termed* غَفًى, i. e. *a thing such as* [*the noxious weed called*] زُؤَانٌ [q. v.], (K, TA,) *and other refuse;* (TA;) or *the straw;* as also اغفى . (K, TA,)

4 **اغفى**, (S, Msb, K, &c.,) inf. n. إِغْفَآءٌ; (S, Msb;) and غَفَا , (K,) first pers. غَفَوْتُ, (S, Msb,) inf. n. غَفْوٌ and غُفُوٌّ; (K;) the latter verb said by ISd to occur in the trads., (TA,) but disallowed by ISk (S, Msb, TA) and by others, (Msb,) and said by Az to be rare; (Msb, TA;) *He slept:* (S, K:) or *he slept a light sleep:* (Msb, TA;) or *he was,* or *became, drowsy,* or *heavy with sleepiness;* as also غَفَى , aor. ـَ , inf. n. غَفْيَةٌ. (K.) ___ And اغفى *He* (a man, TA) *slept upon what is termed* غَفًى, i. e. *the straw, in the place in which the grain thereof was trodden out:* (K:) mentioned as from IAar by Az, and by Sgh as from AA. (TA.) ___ And اغفى الطَّعَامُ *The wheat was abundant in its* نُخَالَةٌ, accord. to the copies of the K, but more properly its نُفَايَةٌ [i. e. *refuse*]. (TA.) ___ See also 1. اغفى الشَّجَرُ *The trees hung down their branches.* (IKtt, TA.)

7 **انغفى**. *It* (a thing, TA) *became broken.* (K, TA.)

غَفْوٌ and غَفْوَةٌ and غَفْيَةٌ (K, TA) and غُفْيَةٌ and غَفِيَةٌ (Sgh, TA) *A* زُبْيَةٌ [or *hollow dug in the ground*], (K, TA,) *in which a sportsman lurks:* the first and second mentioned by Lh. (TA.)

غَفًى The *refuse that is taken forth from wheat, and thrown away,* (Fr, S, TA,) *such as* [*the noxious weed called*] زُؤَانٌ [q. v.]; (S;) *a thing that is in wheat, such as* زُؤَانٌ, (K, TA,) *and other refuse:* (TA:) or the *straw* [*thereof*]; (K, TA;) accord. to IAar, the *bad, that is thrown*

away, of wheat; as also غَفَآءٌ . (Az, TA.) ___ Also, (thus accord. to ISd in all the senses here following in this paragraph that are found in the K, as is said in the TA, and thus in some copies of the K,) or غُفَآءٌ , (thus in the copies of the K followed in the TA,) *i. q.* غُثَآءٌ [i. e. The *rubbish,* or *small rubbish,* or *particles of things,* or *refuse, and scum, and rotten leaves mixed with the scum,* of a torrent]. (K, TA.) ___ And *Fragments,* or *broken portions, of wheat:* (K, TA;) or the *stalks thereof.* (TA.) ___ And *A blight incident to palm-trees, like dust falling upon the unripe dates, preventing their becoming ripe,* (S, K, TA,) *and rendering them tasteless.* (S [in which the word thus expl. is غَفًى] and TA.) And *A thick crust that comes upon unripe dates:* [see 4 in art. غفر:] or, as some say, *bad dates, that become* [app. *in the skin*] *thick,* or *coarse, and like the wings of locusts.* (TA.) ___ And *A disease incident to straw, rendering it bad.* (TA.) ___ Also *Such as they drive away,* or *expel, of their camels.* (K, TA.) ___ And غَفًى signifies also The *bad* of anything. (TA.) ___ And The *low, vile, mean,* or *sordid;* or the *lower, viler,* &c.; or the *refuse,* or *rabble;* of mankind. (TA.)

غَفْوَةٌ *A light sleep:* occurring in the traditions. (TA.) See also غَفْوٌ.

غَفِيَةٌ and غُفْيَةٌ and غَفْيَةٌ: see غَفْوٌ.

غَفَيَةٌ, like فَرَحَةٌ [in measure], in the phrase خطة غفية, [in which, app., the former word is خُطَّةٌ, and the meaning of the phrase *An affair,* or *a case,* or *a dubious,* or *momentous, and difficult affair, in which is something evil,* or *to be rejected,*]

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is a possessive epithet, signifying فيها غَفًى. (TA: immediately after غَفًى expl. as meaning the bad of anything.)

غَفَآءٌ and غُفَآءٌ: see غَفًى, first and second sentences.

الغُفَآءَةُ [in the CK الغُفاةُ] *The whiteness upon the* حَدَقَة [or *iris of the eye*], (K, TA,) i. e., *that covers the* حدقة. (TA.)

إِغْفَآءَةُ الصُّبْحِ *The sleep of daybreak,* or *the first part of the day.* (TA.)

غفى

غفو See **غفى**

غل

1 غَلَّهُ, (S, O, K, *) aor. ـُـ, (S,) inf. n. غَلٌّ, (K,) *He made it,* or *caused it, to enter,* (S, O, K, * [in the CK أدخل is erroneously put for أَدْخَلَ فى شَىْءٍ,]) *into a thing;* (O, K;) as also غَلْغَلَهُ, (K, * TA,) inf. n. غَلْغَلَةٌ; or this last word signifies the *making,* or *causing,* a thing *to enter* a thing *so as to become confused with, and a part of, that into which it enters:* (TA:) ___ and غَلَّ, (S, O, K,) aor. as above, (S) and so the inf. n., (TK,) signifies also *It entered* [into a thing]; (S, O, K;) being intrans. as well as trans.; (S, O;) and so does انْغَلَّ, (S, O, K,) and تغلّل, and تَغَلْغَلَ; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) ___ يَغُلُّ said of a ram means *Penem suum inserit* (يُدْخِلُ قَضِيبَهُ) *non sublatâ caudâ.* (S, O, * TA.) And غَلَّ signifies also *Inivit* (حَشَأَ, in some copies of the K without the hemzeh,) feminam: (K, TA; in which latter is added ولا يكون الّا من ضَخْمٍ [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAar. (TA.) ___ غَلَّ الدُّهْنَ فى رأْسه *He made the oil to enter amid the roots of the hair of his head.* (K.) And غَلَّ شَعْرَهُ بالطِّيبِ *He made the perfume to enter amid his hair.* (TA.) ___ And غَلَّهُ لَهُ *He made it to be unapparent to him* (دَسَّهُ لَهُ), *he* [the latter] *having no knowledge of it.* (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) ___ غَلَّ المَفَاوِزَ *He* (a man) *entered into the midst of the deserts,* or *waterless deserts.* (S, O.) ___ غَلَّ المآءُ بَيْنَ الأَشْجَارِ, (S, O, K,) aor. ـُـ, (S, O,) *The water ran amid the trees.* (S, O, K.) And تَغَلْغَلَ المآءُ فى الشَّجَرِ *The water entered amid the breaks,* or *interspaces, of the trees.* (S.) ___ غَلَّ الغَلَالَةَ *He clad himself with,* or *wore, the* غلالة [q. v.] (K, TA) *beneath the* [*other*] *garments;* because he who does so enters into it. (TA.) And اغْتَلَلْتُ الثَّوْبَ [in like manner] signifies *I clad myself with,* or *wore, the garment beneath the* [*other*] *garments.* (K.) ___ غَلَّ فُلَانًا, (K, TA,) aor. and inf. n. as above, (TA,) *He put upon the neck,* or

the hand, of such a one, the غُلّ [i. e. *ring,* or *collar, of iron,* for the neck, or *pinion* or *manacle* for the hand]. (K, TA.) And غُلَّ *He had the* غُلّ *put upon him.* (S, * TA.) And غَلَلْتُ يَدَهُ إِلَى عُنُقِهِ [*I confined his hand to his neck with the* غُلّ]. (S, O.) And غَلَّ أَسِيرًا بِغُلٍّ مِنْ قِدٍّ وَعَلَيْهِ شَعَرٌ [*He confined a captive with a* غُلّ *of thongs upon which was hair*]. (TA.) One says, مَا لَهُ أُلَّ وَغُلَّ, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, مَالَهُ أُلٌّ وَغُلٌّ,]) a form of imprecation, (K, TA,) meaning [*What ails him?*] *may he be thrust,* or *pushed, in the back of his neck, and become possessed,* or *insane,* (IB, TA in the present art. and in art. ال,) *and therefore have the* غُلّ *put upon him.* (TA in the present art.) And غُلَّتْ يَدُهُ إِلَى عُنُقِهِ [sometimes] means *His hand was withheld from expenditure.* (TA.) غَلَّ, (S, K,) aor. يَغُلُّ, inf. n. غَلَلٌ, said of a man, (S,) *He was,* or *became, thirsty;* or *vehemently thirsty;* (K, TA;) or *affected with burning of thirst,* (S, TA,) *little* or *much;* (TA;) or *with burning of the inside,* (K, TA,) *from thirst,* and *from anger and vexation.* (TA.) ___ And غَلَّ said of a camel, (S, O, K,) originally غَلَلَ, (MF, TA,) aor. يَغَلُّ; and اغتلّ also; *He was,* or *became, thirsty;* or *vehemently thirsty;* or *affected with burning of the inside:* (K:) or *he did not fully satisfy his thirst;* (S and O in explanation of the former, and TA in explanation of both;) and غَلَّتْ is said of camels in like manner, agreeably with this last explanation: (K:) and اغْتَلَّتْ is also said of sheep or goats, (K, TA,) signifying *they thirsted.* (TA.) غَلَّ صَدْرُهُ, aor. يَغِلُّ, (S, O, K, TA, [in the CK, erroneously, يَغَلُّ,]) with kesr, (S, O,) inf. n. غِلٌّ, with kesr, (O,) *His bosom was,* or *became, affected with rancour, malevolence, malice,* or *spite:* (S, O, K:) and *with dishonesty,* or *insincerity.* (S, O.) [See also غِلٌّ, below.] It is said in a trad., ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ الْمُؤْمِنِ i. e. [There are *three* habits, (خِصَال being understood, these, as is said in the O, being the acting sincerely towards God, and giving honest counsel to those in command, and keeping to the community of the Muslims,)] *while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice,* or *spite,* causing it to swerve from that which is right; (S, * O;) a saying of

the Prophet; thus related by some: accord. to others, يُغَلُّ , (S, O,) with damm to the ى, (O,) which is from the meaning expl. in the next sentence here following. (S, * O.) غَلَّ, (S, Mgh, O, Msb, K,) aor. يَغُلُّ, (S, O,) inf. n. غُلُولٌ, (S, Mgh, O, Msb, K,) *He acted unfaithfully;* as also اغلّ : (S, O, Msb, K:) or thus the latter, (S, Mgh, O, Msb, K,) accord. to ISk (S, Msb) and A'Obeyd, (S,) in a general sense; (Mgh, Msb;) and *he became unfaithful:* (TA:) but the former verb is used only in relation to spoil, or booty; (S, Mgh, O, * Msb, K;) you say, غَلَّ مِنَ المَغْنَمِ meaning خَانَ [i. e. *He acted unfaithfully in taking from the spoil,* or *booty*]; (S, O;) or meaning *he acted unfaithfully in relation to the spoil,* or *booty:* (Mgh:) or غَلَّ, (IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. غُلُولٌ, (IAth, TA,) or غَلٌّ, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also *he stole;* and *was unfaithful in respect of a thing privily;* and such conduct is termed غُلُولٌ because, in the case thereof, the hands, or arms, have the غُلّ [q. v.] put upon them: (IAth, TA:) or it signifies also *he took* a thing *and hid* it *amid his goods;* and it occurs in a trad. as meaning *he took* a شَمْلَة *privily.* (Mgh.) It is said in the Kur [iii. 155], وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ and يُغَلَّ أَنْ, accord. to different readers; the former meaning [*And it is not attributable to a prophet*] *that he would act unfaithfully;* and يُغَلَّ ان meaning, [agreeably with an explanation of أَغَلَّ فُلَانًا in the K,] *that unfaithful conduct should be imputed to him;* or *that there should be taken from his* [*share of the*] *spoil,* or *booty;* (S, O, TA;) [or this may mean, *that he should be found to be acting unfaithfully;* for, accord. to the TA, اغلّ الرَّجُلَ means وَجَدَهُ غَالًّا;] but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. لَا إِغْلَالَ وَلَا إِسْلَالَ i. e. *There shall be no acting unfaithfully nor stealing:* or *there shall be no act of bribery* [*nor stealing*]: (S, O:) or, as some say, *there shall be no aiding* another *to act unfaithfully* [&c.]. (TA.) غَلَلْتُ لِلنَّاقَةِ *I fed the she-camel with* غَلِيل i. e. *date-stones mixed with* [*the species of trefoil called*] قَتّ. (S, * O, TA.) غَلَّ الإِهَابَ: see غَلَّ عَلَى الشَّىْءِ. أَغَلَّ فِى الإِهَابِ, inf. n. غَلٌّ; and اغلّ ; *He was silent at the thing:* and also *he was intent upon the thing.* (TA.)

2 **غلّله** , (K,) or غلّل لحيته, (S, O,) بالغالية, (S, O, K,) inf. n. تغليل, (K,) *He perfumed him,* (K,) or *daubed,* or *smeared, his beard, much,* (O,) the teshdeed denoting muchness, (S, O,) *with* غالية: (S, O, K:) and تغلّل بالغالية and اغتلّ and تغلغل *He perfumed himself with* غالية: (K:) Lh mentions تغلّى بالغالية, which is either from the word غالية or originally تغلّل, in the latter case being like تظنّيت for تظنّنت, but the former is the more agreeable with analogy: accord. to Fr, one says, تغلّلت بالغالية, and not تغلّيت: (TA:) As held تغلّلت from الغالية to be allowable if meaning *I introduced the* غالية *into my beard* or *my mustache;* (S, O;) and the like is the case with respect to غلّلت بها لحيتي: (S:) accord. to Lth, one says, from غلّلت, الغالية and غلّفت and غلّيت. (TA. [See also 1 in art. غلف; and see art. غلى.])

4 **اغلّ إبلَه** , (K,) inf. n. إغلالٌ, (TA,) *He watered his camels ill, so that they did not satisfy their thirst:* (K, TA:) or *he brought,* or *sent, them back from the water without satisfying their thirst:* (O, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeyd, on

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the authority of AZ, [in this sense,] with the unpointed ع . (TA. [But see 4 in art. عل.]) ___ And اغلّ signifies also اغتلّت غنمه (O, K) [accord. to the TA as meaning *His sheep,* or *goats, thirsted:* but this I think doubtful: see 8]. اغلّ and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. اغلّت الضَّيعه, (Mgh, Msb, K, [in the CK غلّت,]) and الضّياع, (S, O, K,) from الغلّة, (S, O,) [*The estate,* and *estates, consisting of land,* &c.,] *became in the condition of having* غلّة [or *proceeds, revenue,* or *income, accruing from the produce,* &c.]: (Mgh, Msb:) or *yielded* غلّة: (K, TA:) i. e. *yielded somewhat, the source thereof remaining.* (TA.) ___ And اغلّ القوم meaning بلغت غلّتهم [i. e. *The* غلّة *of the people,* or *party, arrived;* as expl. in the PS and TA; or *the people,* or *party, had their* غلّة

brought to them]. (S, O, K.) And *The people,* or *party, became in* [or *entered upon*] *the time of the* غَلَّة. (TA.) ___ And فُلَانٌ يُغِلُّ عَلَى عِيَالِهِ *Such a one brings the* غَلَّة *to his family,* or *household.* (S, O.) اغَلَّ الوَادِى *The valley gave growth to what are termed* غُلَّان, (S, O, K,) pl. of غَالٌّ. (TA.) اغَلَّ فِى الإِهَابِ, (S, O,) *He* (a butcher) *left some of the flesh sticking in the hide, in stripping it off:* (S, O:) or *he took some of the flesh and of the fat* [*in the hide*] *in the skinning:* (K:) and غَلَّ الإِهَابَ *he left somewhat* [*of the flesh,* or *of the flesh and of the fat,*] *remaining in the hide on the occasion of the skinning:* a dial. var. of أَغَلَّ. (TA.) ___ And accord. to AA, الإِغْلَالُ signifies *The milking of the she-camel when milk remains* [app. *afterwards*] *in her udder.* (O.) [Perhaps the meaning is *The leaving some remaining* in the udder *on the occasion of milking.*] اغَلَّ الخَطِيبُ *The orator,* or *preacher, said,* or *spoke, what was not right,* or *correct.* (TA.) اغَلَّ بَصَرَهُ, (S, O,) or البَصَرَ, (K,) *He* (a man, S, O) *looked intensely,* or *intently.* (S, O, K.) ___ See also 1, last sentence. إِغْلَالٌ signifies also The *making an overt,* or *open, hostile,* or *predatory, incursion.* (TA.) And The *clothing oneself with,* or *wearing, a coat of mail.* (TA.)

5 **تَغَلَّلَ** see 1, first sentence: and see also 2, in three places.

7 **إِنْغَلَلَ** see 1, first sentence.

8 **اغْتَلَلْتُ الثَّوْبَ** : see 1, former half. اغْتَلَلْتُ الشَّرَابَ *I drank the beverage.* (K.) لَهُ أُرَيْضَةٌ يَغْتَلُّهَا: see 10. اغْتَلَّ said of a camel, and اغْتَلَّتْ said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) اغْتَلَّ بِالغَالِيَةِ: see 2. اغْتَلَّتْ said of sheep or goats, *They became affected with the disease termed* غَلَل [q. v.]. (O, K.)

10 **اسْتِغْلَالٌ** signifies The *desiring,* or *demanding,* or [*tasking* a person,] *to bring* غَلَّة [i. e.

proceeds, revenue, or *income, accruing from the produce,* or *yield, of land,* &c.]. (PS.) One says, استغلّ عبدَه, meaning *He tasked his slave to bring* غَلَّة *to him.* (S, O, K. [In the explanation in the CK, يَغُلَّ is erroneously put for يُغَلَّ.]) ___ And The *taking,* or *receiving,* [or *obtaining,*] *of* غَلَّة: (PS:) or the *bringing of* غَلَّة *from a place* [or *an estate*]. (KL.) One says, استغلّ المُسْتَغَلَّات *He took the* غَلَّة *of the* مستغلّات [i. e. of the *lands,* or *estates, from which* غَلَّة *is obtained*]. (S, O, K.) And لَهُ أُرَيْضَةٌ يَغْتَلُّهَا like يَسْتَغِلُّهَا [i. e. *To him belongs a small portion of land of which he takes,* or *receives,* or *obtains, the* غَلَّة]. (TA.) ___ And [hence] one says of a hard man, لَا يُسْتَغَلُّ مِنْهُ شَيْءٌ [*Nothing,* meaning *no profit* or *advantage, is reaped,* or *obtained, from him*]. (L and TA in art. مرس: see 5 in that art.)

R. Q. 1 **غَلْغَلَ**, inf. n. غَلْغَلَةٌ: see 1, first sentence. ___ غَلْغَلَ رِسَالَةً إِلَى صَاحِبِهَا [*He conveyed a message,* or *letter, to the person to whom it pertained:* see the pass. part. n., below]. (Ham p. 500.) And غَلْغَلَةٌ signifies also *A breaking* [of the bone of the nose, and of the head of a flask or bottle], like غَرْغَرَةٌ. (TA.) [See مُغَلْغَلَةٌ. I do not find any instance of the usage of غَلْغَلَ otherwise than as trans.: but in the TK, and hence by Freytag, غَلْغَلَةٌ in a sense in which it is expl. below is regarded as an inf. n., and consequently the verb is said to signify *He went quickly;* which is a meaning of R. Q. 2.]

R. Q. 2 **تَغَلْغَلَ**: see 1, first quarter, in two places. قَدْ تَغَلْغَلْتَ يَا عَدُوَّ ٱللّٰهِ, said to the مُخَنَّث Heet, when he described a woman, as is related in a trad., is expl. as meaning *Thou hast reached,* in thy looking, of the beauties of this woman, *a point which no looker, nor any one having close communion, nor any describer, has reached* [*beside thee, O enemy of God*]. (TA.) ___ Also *He went quickly:* (K, * TA:) one says, تَغَلْغَلُوا فَمَضَوْا [*They went quickly, and passed,* or *passed away*]. (TA.) تغلغل بالغَالِيَة: see 2.

غُلٌّ *A ring,* or *collar, of iron, which is put upon the neck:* (Msb:) *a shackle for the*

neck or *for the hand:* [i. e. *a ring,* or *collar, for the neck,* or *a pinion* or *manacle for the hand:*] (MA:) or *a* [*shackle of the kind called*] جَامِعَة, (TA, and so in the S and K in art. جمع,) *of iron,* (TA,) *collecting together the two hands to the neck:* (S in art. جمع; and Jel * in xxxvi. 7:) [sometimes, *a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron:* (see زَمَّارَة:)] and *a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck:* (TA:) the pl. is أَغْلَالٌ: (S, O, Msb, K:) which repeatedly occurs in the Kur-án and the Sunneh as meaning *difficult tasks* and *fatiguing works* [as being likened to shackles upon the necks]. (TA.) ___ [Hence] the Arabs apply it metonymically to denote *A wife.* (TA.) And غُلٌّ قَمِل [lit. *A lousy shackle for the neck* &c.] is an appellation of *a woman of evil disposition;* originating from the fact that the غُلّ used to be of thongs, upon which was hair, so that it became infested with lice. (S.) Also, and غُلَّة, (S, O, K,) and غَلَل, (K,) or this is the inf. n. of غُلَّ, (S,) [and accord. to analogy of غَلَّ as originally غَلَل,] and غَلِيل, (S, O, K,) *Thirst:* or *vehement thirst:* (K, TA:) or the *burning of thirst;* (S, O, TA;) *little* or *much:* (TA:) or *burning of the inside,* (K, TA,) *from thirst,* and *from anger and vexation* (TA.)

غِلٌّ and غَلِيل *Rancour, malevolence, malice,* or *spite:* (S, O, Msb, K, TA:) or *latent rancour* &c.: (JK in explanation of the former:) and *envy;* so each signifies; (TA;) [and so the former in the Kur vii. 41 and xv. 47:] and *enmity:* (TA in explanation of the latter:) and the former signifies also *dishonesty,* or *insincerity.* (S, O.)

غَلَّة *Proceeds, revenue,* or *income,* (Mgh, Msb, K, TA, [in the CK, الدَّخَلَة is put for الدَّخْل,]) *of any kind,* (Mgh, Msb,) *accruing from the produce,* or *yield, of land,* (Mgh, Msb, K, TA,) or *from the rent thereof,* (Mgh, Msb, TA,) [in which sense مَغَلّ is also used, as a subst., pl. مُغَلَّات,] or *from seed-produce,* and

from fruits, and *from milk,* and *from hire,* and *from the increase of cattle,* and *the like,* (TA,) and *from the rent of a house,* (K, TA,) and *from the hire of a slave,* (Mgh, K, TA,) and *the like;* (Mgh, Msb;) [generally meaning *corn,* or *grain;* i.e.] *wheat* and *barley* and *rice* and *the like;* (KL;) the غَلَّة of the slave is the *payment imposed by the master, and made to him:* (TA voce ضَرِيبَةٌ:) pl. غَلَّاتٌ (S, O, Msb, TA) and غَلَالٌ. (Msb, TA.) ___ Also *Dirhems* [or *pieces of money*] *that are clipped* (مُقَطَّعَة), *in a single piece thereof* [*the quantity clipped being*] *a* قِيرَاط *or a* طَسُّوج *or a grain;* of which it is said in the Eedáh, that one's lending غَلَّة in order to have such as are free from defect returned to him is disapproved: (Mgh:) or *dirhems* [or *pieces of money*] *that are rejected by the treasury of the state, but taken by the merchants.* (KT. [Freytag has given this latter explanation, but has erroneously assigned it to غُلَّةٌ.])

غُلَّةٌ *A thing in which one hides himself.* (IAar, TA.) ___ See also غَلَالَةٌ, in two places: ___ and غَلَلٌ. And see غُلٌّ, last sentence.

غَلَلٌ *Water amid trees:* pl. أَغْلَالٌ. (S, O. [See an ex. voce عَذْبٌ.]) And *Water having no current, only appearing a little upon the surface of the earth, disappearing at one time and appearing at another:* (AA, S, O:) or, accord. to AHn, *a feeble flow of water from the bottom of a valley* or *water-course, amid trees.* (TA.) Aboo-Sa'eed says,

* لَا يَذْهَبُ كَلَامُنَا غَلَلَا *

[*Our speech shall not pass away as a feeble flow of water*]: meaning that it ought not to be concealed from men, but should be made public. (TA.) Also *A strainer,* or *clarifier:* occur-

ring in a verse of Lebeed, cited voce رازقى: where it means the فدام (S, O, TA) *on the heads of the* أَبَاريق, (S,) or *on the head of the* إِبْريق: (O, TA:) or, as some relate the verse, the word is غُلَل, pl. of غُلَّة ; (S, O, TA;) which signifies [the same, i. e.] *a piece of rag bound on the head of the* ابريق [*to act as a strainer*]. (IAar, TA.) And The *flesh that is left upon the thumb when one skins* [*a beast*]. (TA.) See also غُلٌّ, last sentence. Also, (O, K,) and غَلَالَةٌ , (O, and so in copies of the K,) or غُلَالَةٌ , (so in other copies of the K, and accord. to the TA,) *A certain disease that attacks sheep,* or *goats,* (O, K, TA,) *in the orifice of the teat, occasioned by the milker's not exhausting the udder, but leaving in it some milk, which becomes blood,* or *coagulates and is mixed with a yellow fluid.* (TA.)

غَلُولُ الشَّيْخِ *The food of the old man, which he ingests into his belly* [or *stomach*]: (S, O, K:) and likewise *the beverage drunk by him.* (TA.) One says, نِعْمَ غَلُولُ الشَّيْخِ هٰذَا [*Excellent,* or *most excellent, is this food of the old man* &c.!]. (S, O, K.)

غَلِيلٌ : see غُلٌّ, last sentence. ___ [Hence,] sometimes, (TA,) The *burning of love,* and *of grief.* (K, TA.) ___ See also غِلٌّ. And see مَغْلُولٌ. Also *Date-stones mixed with* [*the species of trefoil called*] قَتّ, (S, O, K, TA,) and in like manner *with dough,* (TA,) *for a she-camel,* (S, O, K, TA,) *which is fed therewith.* (S, O, TA.) See. also غَالٌّ.

غَلَالَةٌ , or غُلَالَةٌ: see غَلَلٌ, last sentence.

غَلَالَةٌ *A garment that is worn next the body, beneath the other garment,* (S, O, K,) and *likewise beneath the coat of mail;* (S, O;) also called غُلَّةٌ : (K, TA:) pl. [of the former] غَلَائِلُ and [of the latter] غُلَلٌ. (TA.) ___ And *A piece of cloth with which a woman makes her posteriors* [*to appear*] *large,* (O, * K, * TA,) *binding it upon her hinder part, beneath her waist-wrapper;* (TA;) as also غُلَّةٌ , of which the pl. is غُلَلٌ. (IB, TA.) ___ And The *pin that connects the two*

heads of the ring [*of a coat of mail*]: (O, K:) pl. غَلَائِلُ. (TA.) And غَلَائِلُ signifies *Coats of mail:* or the *pins thereof that connect the heads of the rings:* or *linings,* or *inner coverings, that are worn beneath them,* (K, TA,) i. e. *beneath the coats of mail:* and [it is said that] the sing. thereof is غَلِيلَةٌ. (K, TA.)

غَلِيلَةٌ : see what next precedes.

غَلَانٌ (S, O, K) and غَالٌّ, (K,) applied to a camel, (S, O, K,) *Thirsty:* (K: *) or *vehemently thirsty:* (S, O, K: *) or *affected with burning of the inside:* (K: *) and غَالَّةٌ, and its pl. غَوَالٌّ, camels *not having fully satisfied their thirst.* (TA.)

غَالٌّ; and its fem., with ة: see the next preceding paragraph. Also *Low,* or *depressed, ground, in which are trees, and places of growth of* [*the trees called*] سَلَم *and* طَلْح: one says غَالٌّ مِنْ سَلَمٍ, like as one says عِيصٌ مِنْ سِدْرٍ and قَصِيمَةٌ مِنْ غَضًا: (AHn, S, O:) or, as also غَلِيلٌ, *a place of growth of* [*the trees called*] طَلْح: or *a low,* or *depressed, valley* or *torrent-bed in the ground,* (K, TA,) *in which are trees:* (TA:) pl. غُلَّانٌ. (K.) ___ And *A certain plant,* (S, O, K,) [said to be] *well known:* (K: [but I have not found it to be now known:]) pl. غُلَّانٌ. (S, O, K.)

غَالَّةٌ [as a subst.] *A part broken off from the shore of the sea and become collected together in a place.* (TA.) [Expl. by Freytag as signifying *Pars maris, quæ in litore abrupta est:* and as being a word of the dial. of El-Yemen: on the authority of IDrd.]

غلغل, [thus in my original,] applied to the root (عِرْق) of a tree, *Extending far into the earth:* pl. غَلَاغِلُ. (TA.)

غَلْغَلَةٌ *A quick rate of going.* (S, O, K, * TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is غَلْغَلَ, q. v.]

غُلْغَلَةٌ *Clamour and confusion of voices.* (TA.) [Like the Pers. غُلْغُل and غُلْغُلَه.]

مُغَلٌّ, as a subst., pl. مُغَلَّاتٌ: see غَلَّةٌ.

مُغَلٌّ A man *cleaving to rancour, malevolence, malice,* or *spite.* (TA.) ___ An *unfaithful* man; one *who acts unfaithfully.* (S, * Mgh, O, * TA.) Hence the saying of Shureyh, لَيْسَ عَلَى المُسْتَعِيرِ غَيْرِ المُغِلِّ ضَمَانٌ, (S, Mgh, O, TA,) وَلَا عَلَى المُسْتَوْدَعِ, (TA,) i. e. [*There is no guaranteeship to be imposed upon the asker of a loan, except the unfaithful, nor upon him who is asked to take charge of a deposit,* meaning], except in the case of him who has been unfaithful in respect of the loan and the deposit: or, as some say, by the مُغِلّ is here meant the مُسْتَغِلّ [i. e. *the person employed to bring the* غَلَّة]: but IAth says that the former is the right explanation. (TA.) مُغِلَّةٌ, applied to a garden (جَنَّة), as in a verse cited voce حَرْد, (S, O,) or to an estate (ضَيْعَة), (Mgh, TA,) *Having,* (Mgh,) or *yielding,* (TA,) غَلَّة [q. v.; *fruitful,* or *productive*]. (Mgh, TA.)

مَغْلُولٌ, applied to a man, *Having the* [*shackle called*] غُلّ *put upon him.* (TA.) It is said in the Kur [v. 69], وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللّٰهِ مَغْلُولَةٌ [*And the Jews said, The hand of God is shackled*], meaning, *withheld from dispensing.* (O.) Also, (S, K,) applied to a man, (S,) and غَلِيلٌ, and مُغْتَلٌّ, (K,) *Thirsty;* or *vehemently thirsty;* (K, TA;) or *affected with burning of thirst,* (S, TA,) *little* or *much;* (TA;) or *with burning of the inside,* (K, TA,) *from thirst,* or *from anger and vexation.* (TA.)

مُغْتَلٌّ: see what next precedes. ___ [Hence,] أَنَا مُغْتَلٌّ إِلَيْهِ *I am yearning,* or *longing, for him,* or *it.* (K, TA.)

رِسَالَةٌ مُغَلْغَلَةٌ *A message,* or *letter, conveyed from town to town,* or *from country to country.* (S, O, K.)

مُغَلْغَلَةٌ, with kesr to the second غ, *Hastening;* syn. مُسْرِعَةٌ [which is trans. and intrans.; but generally the latter, like سَرِيعٌ]. (TA.)

مُسْتَغَلٌّ *A place* [or *land* or *an estate*] *from which* غَلَّة *is obtained:* (KL:) [thus used, as a subst., it has for its pl. مُسْتَغِلَّاتٌ:] see 10.

مُسْتَغَلٌّ : see مُغِلٌّ.

غلب

1 **غَلَبَهُ** , (S, Msb,) [and غَلَبَ عَلَيْهِ,] aor. ـِ , (Msb,) inf. n. غَلَبٌ and غَلْبٌ, (S, K, TA,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Msb,) and غَلَبَةٌ, (S, K, TA,) [the most common form,] or this is a simple subst. like غَلَبٌ, (Msb,) which is perhaps formed from it by the elision of the ة, (Fr, S,) and مَغْلَبٌ and مَغْلَبَةٌ, (K, TA,) which last is rare, (TA,) and غَلَابِيَةٌ and [in an intensive sense] غُلُبَّى and غَلَبَّى (K, TA) and غُلُبَّةٌ (Lh, K, TA, said in the S to be syn. with غَلَبَةٌ) and غَلُبَّةٌ, with fet-h to the غ , (K, TA, in the CK غَلَبَّة,) and غَلَبَّآءُ, (Kr, TA,) *He*, or *it*, *overcame, conquered, subdued, overpowered, mastered*, or *surpassed, him*, or *it; gained ascendency* or *the mastery, prevailed*, or *predominated, over him*, or *it;* or *was*, or *became, superior in power* or *force* or *influence, to him*, or *it*. (A, MA, K, PS, TK, &c.) [See also 5.] ___ One says, غَلَبْتُهُ عَلَيْهِ meaning [*I overcame him in contending for it;* i. e.] *I took it*, or *obtained it, from him* [*by superior power* or *force*]. (A.) And غُلِبَ فُلَانٌ عَلَى الشَّيْءِ *Such a one had the thing taken from him by superior power* or *force*. (Mgh.) Hence the saying, لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا *Be not ye overcome and anticipated* by others *in performing prayer before the rising of the sun and before its setting*, so that the opportunity for your doing so escape you. (Mgh.) ___ And غَلَبَهُ عَلَى نَفْسِهِ *He forced him*, or *constrained him against his will*. (A, TA.) ___ [And غَلَبَهُ الأَمْرُ *The affair overcame, defeated*, or *baffled, him*.] ___ And غَلَبَهُ بِالخَوْفِ *He exceeded him in fear*. (S in art. خوف.) ___ And غَلَبَ عَلَى فُلَانٍ الكَرَمُ *Generosity was*, or *became, the predominant quality of such a one*. (TA.) ___ And غَلَبَ أَنْ يُخْطَمَ [*He refused to have the* خِطَام (or *leading-rope*) *put upon him*]; said of a camel. (TA in art. خطم.) ___ And أَيُغْلَبُ أَحَدُكُمْ أَنْ يُصَاحِبَ النَّاسَ مَعْرُوفًا meaning أَيَعْجِزُ [i. e. *Is any one of you*

unable to associate with men kindly?]. (A.) غَلَبَ, aor. ـَـ , (K, TA,) inf. n. غَلَبٌ, (S, * TA,) *He was,* or *became, thick-necked:* (K, TA:) or *thick and short in the neck:* or *thick*

and inclining in the neck: from disease or other cause. (TA.)

2 **غَلَّبْتُهُ عَلَيْهِ**, inf. n. تَغْلِيبٌ, [*I made him to overcome, conquer, subdue, overpower, master,* or *surpass, him,* or *it;* &c.: see 1: and] *I made him to gain the mastery over it,* or *to obtain possession of it,* (namely, a town, or country,) *by* [*superior power* or] *force.* (S.) ___ And غُلِّبَ عَلَى صَاحِبِهِ *He* (a poet) *was judged to have overcome his fellow.* (TA.) [See ___.] مُغَلَّبٌ غَلَّبَ لَفْظًا عَلَى لَفْظٍ آخَرَ[, a conventional phrase of the lexicologists, means *He made a word to predominate over another word;* as in الشَّمْسُ والقَمَرُ for القَمَرَانِ; and سِرْنَا عَشْرًا for سِرْنَا عَشْرَ لَيَالٍ بِأَيَّامِهَا: of the former instance you say, فِيهِ تَغْلِيبُ القَمَرِ عَلَى الشَّمْسِ *In it is the attribution of predominance to the moon over the sun;* and in the latter, فِيهِ تَغْلِيبُ اللَّيْلِ عَلَى النَّهَارِ *In it is the attribution of predominance to the night over the day.* See more in Kull p. 115.]

3 **غَالَبَهُ** [*He vied, contended,* or *strove, with him, to overcome, conquer, subdue, overpower, master,* or *surpass,* &c., (see 1,) or *for victory,* or *superiority*], inf. n. مُغَالَبَةٌ and غَلَابٌ. (S, Msb, TA.) You say, غَالَبْتُهُ فَغَلَبْتُهُ [*I vied, contended,* or *strove, with him, to overcome,* &c., *and I overcame him.* &c.]. (O.) And Kaab Ibn-Málik says,

* هَمَّتْ سَخِينَةُ أَنْ تُغَالِبَ رَبَّهَا *
* وَلَيُغْلَبَنَّ مُغَالِبُ الغَلَّابِ *

[*Sakheeneh* (a by-name of the tribe of Kureysh) *proposed to themselves to contend for victory*

with their Lord: but he who contends for victory with the very victorious will assuredly be overcome]. (TA.)

5 تغلّب عَلَى بَلَد كَذَا *He gained the mastery over such a town,* or *country,* or *obtained possession of it, by* [*superior power* or] *force.* (S, K, *)

6 تغالبوا عَلَى البَلَد [*They vied, contended,* or *strove, one with another, against the town,* or *country, to take it*]. (A.)

10 استغلب عَلَيه الضَّحكُ *Laughter became vehement in its effect upon him.* (TA.)

12 اغلولب العُشْبُ *The fresh,* or *green, herbage attained to maturity, and became tangled and luxuriant,* or *abundant and dense:* (S:) or *became compact and dense.* (TA.)

غَلَبَةٌ an inf. n. of غَلَبَ, (S, K, TA,) or a simple subst. (Msb.) [It is much used as a subst., signifying The *act of overcoming, conquering, subduing,* &c.; (see 1;) *victory, conquest, ascendency, mastery, prevalence, predominance, superiority.* or *superior power* or *force* or *influence; success in a contest;* or the *act of taking,* or *obtaining, by superior power* or *force.*] And pl. of غَالِبٌ. (TA.)

غُلَبَةٌ : see what next follows.

غُلُبَّةٌ and غَلُبَّةٌ and غَلَبَّةٌ: see what next follows.

غُلُبَّى and غلبَّى: see what next follows.

غَلَّابٌ (S, O) and غُلَبَةٌ (O) and غُلُبَّةٌ and غَلُبَّةٌ (O, TA) and غَلَبَّةٌ (O) and غُلُبَّى and غلبَّى , (Fr, O,) [all of which except the first

and second, and app. the fifth, are originally inf. ns.,] A man *who overcomes, conquers, subdues, overpowers, masters,* or *surpasses, much,* or *often,* (S, O, TA,) *and quickly;* (O;) [*very,* or *speedily,* or *very and speedily, victorious:*] or the third, accord to As, signifies a man *who overcomes,* or *conquers,* &c., *quickly:* (S:) pl. of the first غَلَّابُونَ. (TA.)

رَجُلٌ غَالِبٌ A man *who overcomes, conquers, subdues, overpowers, masters,* or *surpasses;* or *overcoming,* &c.: pl. غَلَبَةٌ. (TA.) ___ اسْمٌ غَالِبٌ *A noun* [*used predominantly in one of its senses,*] *such as* دَابَّةٌ *applied to a horse, and* مَالٌ *applied to camels.* (TA in art. سنه.) And صِفَةٌ غَالِبَةٌ [i. e. غَالِبَةٌ اسْمِيَّتُهَا, or غَلَبَتْ عَلَيْهَا الاسْمِيَّةُ,] *An epithet* [*in which the quality of a substantive is predominant,*] *such as* حَاجِبٌ *applied to a doorkeeper.* (TA in art. حجب.) ___ [And الغَالِبُ signifies also *The most,* or *the most part;* and *the generality:* whence, غَالِبًا and فِى الغَالِبِ meaning *Mostly,* or *for the most part:* in which sense فِى الأَغْلَبِ is sometimes used: and *generally.* ___ And *What is most probable:* whence, غَالِبًا and فِى الغَالِبِ meaning *Most probably.*]

أَغْلَبُ [*More,* and *most, overcoming* or *conquering* &c.: fem. غَلْبَآءُ: and pl. غُلْبٌ]. One says قَبِيلَةٌ غَلْبَآءُ *A* [*most overcoming* or] *mighty, resistive, tribe.* (K.) And عِزَّةٌ غَلْبَآءُ [*Most overpowering might*]. (S.) ___ See also غَالِبٌ. Also *Thick-necked,* (S, TA,) applied to a man: (S:) [or *thick and short in the neck:* or *thick and inclining in the neck:* (see 1, last sentence:)] fem. غَلْبَآءُ, applied to a she-camel: and pl. غُلْبٌ. (TA.) And *Thick,* applied to a neck. (Lh, TA.) ___ [Hence,] حَدِيقَةٌ غَلْبَآءُ [*A garden,* or *walled garden,* &c.,] *of tangled and luxuriant,* or *abundant and dense, trees:* (S:) or *of compact and dense trees;* as also مُغْلَوْلَبَةٌ. (K, TA.) In the phrase حَدَائِقَ غُلْبًا in the Kur [lxxx. 30], the epithet is expl by Bd as meaning *Large.* (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] هَضْبَةٌ, (S, TA,) meaning *Lofty and great.* (TA.) ___ And الأَغْلَبُ means *The lion* [app. because of the thickness of his neck]. (K.)

مَغْلَبَةٌ [*A place where one is overcome,* or *conquered.* (Freytag, from the Deewán of the Hudhalees.)]

مُغَلَّبٌ *Overcome, conquered,* &c., *repeatedly, several times,* or *many times;* (S, A, K, TA;) applied to a poet: (A:) and (so applied, S, A, TA) *judged to have overcome* (S, A, * K, TA) *his fellow,* (S, TA,) *much,* or *often:* (A:) thus having two contr. significations: (S, K:) an epithet of praise as well as of dispraise: (O:) or, when the Arabs say of a poet that he is مُغَلَّب, the meaning is that he is *overcome;* but if they say, غُلِّبَ فُلَانٌ, the meaning is, *such a one has* [*been judged to have*] *overcome:* thus they say, غُلِّبَتْ لَيْلَى الأَخْيَلِيَّةُ عَلَى نَابِغَةِ بَنِى جَعْدَةَ, for she overcame him, and he ([En-Nábighah] El-Jaadee) was مُغَلَّب. (Mohammad Ibn-Selám, TA.)

مَغْلُوبٌ [pass. part. of غَلَبَ, *Overcome, conquered, subdued,* &c. ___ And] part. n. of غُلِبَ in the phrase غُلِبَ فُلَانٌ عَلَى الشَّىْءِ expl. above: [see 1:] (Mgh: [and the like is said in the A:]) a poet says,

* فَكُنْتُ كَمَغْلُوبٍ عَلَى نَصْلِ سَيْفِهِ *

[*And I was like one whose blade of his sword has been taken from him by superior power* or *force;* or *who has had his blade of his sword taken from him* &c.]. (Mgh.)

مُغَلَنْبٌ One *who overcomes, conquers,* or *subdues, another; who gains ascendency,* or *the mastery, over him:* (K, TA:) it is quasi coordinate to [مُحَرَنْجِمٌ, part. n. of] احْرَنْجَمَ [which is from حَرْجَمَ]. (TA.)

حَدِيقَةٌ مُغْلَوْلَبَةٌ : see أَغْلَبُ.

غلت

1 **غَلَتَ**, aor. ـُ, (TK,) inf. n. غَلْتٌ, (I Aar, O, K,) *He rescinded*, or *annulled*, a purchase or sale. (I Aar, O, K, TK.) غَلِتَ, [aor. ـُ,] (S, O, Msb,) inf. n. غَلَتٌ, (S, O, K,) *i. q.* غَلِطَ [*He made a mistake*, or *committed an error*, &c.]: (As, I Aar, S, O:) or the former means *in reckoning*, or *computation;* and the latter, in speech, (AA, T, S, O, Msb, K,) i. e. he said a thing by mistake meaning to say another thing; (AA, S, O;) or the latter means in reckoning and in speech. (Lb, TA.) It is said in a trad., لَا غَلَتَ فِى الإِسْلَامِ [*There shall he no* غَلَت *in El-Islám]*, meaning, [for instance,] a man's *saying I bought of thee this garment*, or *piece of cloth, for a hundred deenárs and thy then finding that he bought it for less.* (O.)

5 **تغلّته** *He took him in a state of inadvertence*, or *heedlessness;* (K, TA;) the doing of which (i. e. التَّغَلُّت) is said in a trad. to be not allowable; (TA:) as also اغتلته. (K, TA.)

8 **إِغْتَلَتَ** see what next precedes.

Q. Q. 3 **اغْلَنْتَى عَلَيْهِ** *He set upon him*, or *assailed him*, or *overcame him, with reviling and beating and violence:* (AZ, S, O, K:) like اغرندى (AZ, S, O.) [See اسرندى.]

الغَلْتَةُ, (K,) or غَلْتَةُ اللَّيْلِ, (O,) *The beginning*, or *first part, of the night.* (O, K.)

غُلْتَةٌ a subst. from [the inf. n.] غَلَتٌ [meaning *A mistake*, or *an error*, &c.], (O, K.)

غَلُوتٌ One *who makes mistakes*, or *commits errors, much*, or *often*, whether in reckoning, or computation, or in speech. (O, * TA.)

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غلث

1 **غَلَثَ**, aor. ـِ , inf. n. غَلْثٌ, (S, O, Msb,) which is like عَلْثٌ in its meanings, (K, TA,) for the most part, (TA,) *He mixed* one thing with another; as wheat with barley. (S, O, Msb.) غَلَثَ السَّقَآءَ: see عَلَثَ, with the unpointed غَلَثَ. ع, [aor. ـَ ,] (S,) inf. n. غَلَثٌ, (S, K,) [like عَلَثَ,] *He fought vehemently.* (S, K.) And غَلَثَ به *He kept,* or *clave, to him, fighting him.* (S, O.) [And perhaps, as may be inferred from an explanation of مُغَالَثٌ, one says in like manner غَالَثَهُ , or غالث به; to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And غَلَثَ الذِّئْبُ بالغَنَمِ [like عَلَثَ] *The wolf kept to the sheep,* or *goats, seizing them, and breaking their necks.* (S, O.) And غَلَثَ, aor. ـِ , (K,) inf. n. غَلَثٌ, (TA,) said of a زَنْد, *It failed to produce fire;* as also اغتلث . (K.) [See also 1 in art. علث.] And غَلَثَ said of a bird, *It vomited from its crop something which it had swallowed.* (O, TA.)

2 **إنّى لَأَجدُ فى نَفْسى تَغْلِيثًا** means *Verily I find,* or *experience, in myself, disorder,* or *disturbance.* (O.) [See also مُغَلِّثٌ: and see 2 in art. علث.]

3 **غَالَثَ** see the first paragraph above.

5 **فُلَانٌ يَتَغَلَّثُ بِى** *Such a one devotes himself to me,* or *clings to me with devotion.* (L.) [See also تعلّث, with ع .]

8 **إغْتَلَثَ** see 1. اغتلث زَنْدًا *He chose a* زند from a tree *without knowing whether it would produce fire or not;* (TA;) *i. q.* اعتلثه [q. v.]. (K, TA.) And فُلَانٌ يَغْتَلِثُ الزِّنَادَ signifies the same as يَعْتَلِثُهَا expl. in art. علث. (TA in that art.) اغتلث القومَ غُلْثَةً *He told the people,* or *party, a lie,* or *falsehood, whereby he effected his escape,* or *safety.* (TA.)

Q. Q. 3 اغْلَنْشَى عَلَيْهِمْ [like اغْلَنْتَى] *He set upon them,* or *assailed them,* or *overcame them, with beating and reviling* (O, K) *and violence.* (O.) [See اسْرَنْدَى.]

غَلْثُ الحُلْمِ *A thing that one sees in sleep, that is not a true dream.* (TA.)

غَلَثٌ *What is mixed:* as *wheat mixed with barley.* (Msb.) [In the present day, it is used as signifying *What is mixed with wheat* &c., *of those things that are taken forth and thrown away;* like عَلَثٌ. See also غَلِيثٌ.] ___ [And its pl.] أَغْلَاثٌ is mentioned by Aboo-Ziyád El-Kilá- bee as a term applied to *Several sorts of plants,* (O, TA,) *not* بَقْل *nor* حَمْض *nor* عِضَاه, (O,) *among which are the* عِكْرِش *and* حَلْفَآء *and* حَاج *and* يَنْبُوت *and* لَصَف *and* عِشْرِق *and* سَنَا *and* أَسَل *and* بَرْدِىّ *and* حَنْظَل *and* تَنُّوم *and* خَرُوع (O, TA) &c. (O.) [See also عَلَثٌ.]

غَلَثٌ and مُغَالَثٌ (S, O, K, TA) and غَالَثٌ (TA) A man *who fights vehemently,* (S, O, K, TA,) *cleaving to him whom he pursues* [*for bloodrevenge* or *the like:* see عَلَثٌ]. (TA.) ___ And the first, *Possessed,* or *insane.* (O, K.) ___ And One *in whom is an odour arising from food and wine* or *beverage, and an inclining of the body from side to side, and a languor,* or *languidness, from drowsiness.* (O, K.)

غُلْثَةٌ : see 8.

غَلْثَى *A certain bitter tree,* (K, TA,) *with which one tans;* mentioned by Kr: (TA:) or, accord. to Az, *a certain tree, the fruit of which, if given to beasts of prey,* or *to vultures, kills them.* (O.) ___ See also the next paragraph.

غَلِيثٌ and مَغْلُوثٌ *Mixed.* (S, O.) Wheat (S, O, K) *mixed,* (S, O,) or *adulterated,* (K,) *with barley;* (S, O, K;) as also عَلِيثٌ. (AZ, TA in art. علث.) ___ Also, the first, (Msb,) and second, (S, O, Msb,) Wheat *mixed with pieces*

of dry clay and with [*the weed called*] زُؤَان [q. v.]. (S, O, Msb.) ___ And the first, [as also عَلِيثٌ,] *Bread made of barley and wheat.* (S, O.) ___ And *Food having poison mixed with it, by which vultures are killed;* (O, K, TA;) as also غَلْثَى , (O and TA in art. علث,) and عَلْثَى; (TA in that art.;) and so لَغِيثٌ. (O.)

غَالِثٌ : see غَلِثٌ.

مُغَلِّثٌ *A moderate* pain, *that does not cause the patient to lie on his side, and of which the source is not known.* (L.) [See also 2 in this art. and in art. علث.]

مَغْلُوثٌ : see غَلِيثٌ. ___ Also A [skin such as is termed] سِقَآء *tanned with dried dates* (تَمْر), or *with* [*unripe dates in the state in which they are termed*] بُسْر. (ISk, S, K.) [But see عَلَثَ السِّقَآء, in art. علث.]

مُغَالِثٌ : see غَلِثٌ.

غلس

2 **غلّس** , (Msb, K,) inf. n. تَغْلِيسٌ, (S, Mgh, Msb,) *He,* or *it,* (a company of men, Msb, K,) *journeyed in the* غَلَس, or *darkness of the last part of the night:* (S, K:) or *went forth in the* غَلَس. (Mgh, Msb.) ___ غلّسوا, (K,) or غلّسوا المآء, (S,) *They came to the water in the* غَلَس, or *darkness of the last part of the night,* (S, K,) or *beginning of daybreak:* and in like manner you say of birds of the kind called قَطًا, and of [wild] asses. (TA.) ___ غلّس بالصَّلَاة *He performed the prayer* [*of daybreak*] *in the* غَلَس. (S, * Mgh, Msb.)

4 **اغلس** *He,* or *it,* (a company of men, K,) *entered upon the* غَلَس, or *darkness of the last part of the night.* (A, K.)

غَلَسٌ The *darkness of the last part of the night,* (S, A, Msb, K,) *when it becomes mixed with the light of the dawn:* (TA:) or the *beginning of the dawn, until it spreads in the tracts of the horizon:* as also غَبَسٌ: both signify *blackness mixed with whiteness and redness;* like the dawn. (Az, TA.) بغَلَسٍ *In a period of the darkness so called.* (S, Msb, K.) [See also غَبَشٌ.]

غَلِيسٌ , (Sgh, K,) or غُلَيْسٌ, (JK,) a proper name for *An ass;* [meaning *a wild ass;*] (JK, Sgh, K;) because he is أَغْلَس in colour. (JK.)

أَغْلَسُ [*Of the colour termed* غَلَسٌ; i. e., *black mixed with whiteness and redness:* see غَلِيسٌ]. (JK.)

وَقَعَ فِى تُغُلَّسٍ, (TA, and so in a copy of the S,) or فِى وَادِى تُغُلَّسٍ, (K, TA, and so in another copy of the S,) and تُغَلَّسٍ, (TA,) imperfectly decl., like تُخُيِّبٍ (S, K) and تُهُلَّكٍ, (K,) *He fell into calamity,* (AZ, S, TA,) or *into an abominable calamity,* (K, TA,) and *that which was vain, unreal, nought,* or *the like:* (AZ, S, TA:) originating from the fact that غَارَاتٌ [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, بِغَلَسٍ. (K, TA.)

غلصم

Q. 1 **غَلْصَمَهُ**, (S, TA,) inf. n. غَلْصَمَةٌ, (K, TA,) *He cut*, or *severed, his* غَلْصَمَة [here app. meaning *larynx*, or *upper part of the windpipe:* compare حَلْقَمَه]. (S, K, * TA.) ___ And *He took hold of*, or *laid hold upon*, or *seized, his* غَلْصَمَة [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.)

غَلْصَمٌ : see the next paragraph.

الغَلْصَمَةُ [*The epiglottis:* and also, app. by extension of the primary signification, *the larynx*, or *upper part of the windpipe:*] *the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the œsophagus*, or *gullet:* (Zj, in his Khalk-el-Insán:) *the piece of flesh* [or *cartilage*] *that is between the head and the neck:* or *the* عُجْرَة [or *projecting thing*] *that is upon the place where the uvula and gullet meet:* (K:) or [by an extended application] *the head of the* حُلْقُوم [or *windpipe*], (S, Msb, K,) *with its* [*ducts called*] شَوَارِب [q. v. voce شَارِبٌ] *and its* حَرْقَدَة [app. meaning *pomum Adami*]; (K;) i. e. *the projecting place* [or *part*] *in the* حَلْق [here app. meaning, as it does in many cases, *throat*]: (S, Msb:) or *the root*, or *base, of the tongue:* (K:) or *the place where the* حُلْقُوم [or *windpipe*, i. e. *the head thereof*,] *becomes in conjunction with the* حَلْق [or *fauces*] *when the eater swallows a mouthful and it descends from* [*over*] *the* حُلْقُوم: (TA:) pl. غَلَاصِمُ. (Msb.) ___ Also *The chiefs, lords, nobles*, or *men of distinction:* and *the congregated* or *collective body* [of a people], or *the mass* [thereof]; syn. الجَمَاعَةُ: (K:) pl. as above. (TA.) And [hence] one says, هُوَ فِى غَلْصَمَةٍ مِنْ قَوْمِهِ i. e. فِى شَرَفٍ وعَدَدٍ [meaning *He is among* (*such as are distinguished by*) *nobility and number,*

of his

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people], (ISk, K, TA,) [or] meaning, accord. to As, *he is among the chief portion of his people, and the nobility thereof:* (TA:) [and in the same sense غَلْصَم is used, without ة, but perhaps only by poetic license:] Abu-n-Nejm says,

* أَبِى لُجَيْمٌ وَٱسْمُهُ مِلْءُ الفَمِ *

* فِى غَلْصَمِ الهَامِ وَهَامِ غَلْصَمِ *

[*My father is,* or *was, Lujeym, and his fame* (a tropical rendering) *is what fills the mouth;* one *among the chief portion and the nobility of the headmen, and* among *headmen of a chief portion and of nobility*]. (TA.)

مُغَلْصَمٌ pass. part. n. of Q. 1. ___ مُغَلْصَمَاتٌ means Women *having the necks bound.* (K, TA.) A poet says,

* غَدَاةَ عَهِدْتُهُنَّ مُغَلْصَمَاتٍ *

* لَهُنَّ بِكُلِّ مَحْنِيَةٍ لَحِيمُ *

[*In the morning when I met with them having their necks bound,* (app. as captives,) *they having in every bend* of a valley or the like *some one slain*]. (TA.)

غلط

1 **غَلَطَ**, (S, Msb, K,) aor. ـَـ, (S, K,) inf. n. غَلَطٌ (S, M, Msb, K) and أُغْلُوطَةٌ, (JK,) *He made a mistake; committed an error;* or *missed,* or *erred from, the right way* or *mode* or *manner:* (Msb:) or *he was unable to find the right way,* (JK, M, K,) and *knew it not:* (M, K:) *in an affair;* (S;) *in anything;* (JK;) *in reckoning,* or *computation,* &c.: (K:) or *in his speech,* (S, Msb, K,) *in particular;* (K;) and غَلِتَ in reckoning, or computation: (S, and so in some copies of the K:) but some of the Arabs make these two verbs to be syn. dial. variants. (S.)

2 **غلّطه**, (Msb,) inf. n. تَغْلِيطٌ, (S, K,) *He said to him* غَلِطْتَ [*Thou hast made a mistake,* &c.]: (S, Msb, K:) or *he attributed* or *imputed to him the having made a mistake.* (Msb.) ___ See also 4.

3 **غالطه**, inf. n. مُغَالَطَةٌ (S, K) and غِلَاطٌ, (K,) [*He vied,* or *contended, with him, each endeavouring to cause the other to make a mistake:* a signification well known, indicated in the TA, and agreeable with modern usage.]

4 **اغلطه**, (S, TA,) inf. n. إِغْلَاطٌ, (TA,) *He caused him to fall into the making of a mistake;* (S, * TA;) as also غلّطه, inf. n. تَغْلِيطٌ. (TA.)

غَلَطٌ [an inf. n. used as a simple subst., *Mistake; error;* in speech; or in that and also in reckoning, or computation, &c.;] has for its pl. أَغْلَاطٌ; and ISd says, I see that IJ has made غِلَاطٌ its pl.; but I know not the reason of that. (TA.) مَغْلَطَةٌ also signifies the same in the saying, وَقَعَ فُلَانٌ فِى المَغْلَطَةِ [*Such a one fell into mistake,* or *error*]. (TA.) ___ See also مَغْلُوطٌ.

غَلْطَةٌ [*A single mistake,* or *error,* in speech, or in speech &c.: pl. غَلَطَاتٌ.]

رَجُلٌ غَلْطَانُ [*A man making a mistake,* or *committing an error,* in speech, or in speech &c.]. (TA.)

غَلُوطٌ : see مِغْلَاطٌ: ___ and see also أُغْلُوطَةٌ.

غَلُوطَةٌ : see أُغْلُوطَةٌ.

غَلَّاطٌ : see مِغْلَاطٌ.

أُغْلُوطَةٌ (S, K) and غَلُوطَةٌ and مَغْلَطَةٌ (K) *A question by which one causes to fall into the making of a mistake:* (S:) or كَلَامٌ يُغْلَطُ فِيهِ [which may be rendered both *language in which one makes a mistake,* and *language in which one is caused to fall into a mistake*]: (K:) and all, (K.) or the first and second, (TA,) also signify *a question by which a person.* (K, * TA,) *a man of learning,* (TA,) *is vied,* or *contended, with, in the endeavour to cause him to make a mistake,* (K, TA,) *in order that he may become lowered: and by which his judgment,* or *opinion, is sought to be made erroneous:* (TA:) you say, مَسْأَلَةٌ غَلُوطٌ ; but when you make the latter word a subst., you add the ة: (El-Khattábee:) the pl. of أُغْلُوطَةٌ is أُغْلُوطَاتٌ and أَغَالِيطُ (S) and غَلُوطَاتٌ, which is formed from the first of these pls. by the suppression of the hemzeh, and is not, as some have said, pl. of غَلُوطَةٌ. (Hr.) Mohammad forbade أُغْلُوطَاتٌ, (S, TA,) or غَلُوطَاتٌ, (TA.) because they are unprofitable with respect to religion, and there is scarely, or never, in them aught save what is unprofitable. (El-'Otbee, TA.)

مَغْلَطَةٌ [properly, or originally, *A cause of falling into mistake:* similar to مَبْخَلَةٌ and مَجْبَنَةٌ &c.]: see أُغْلُوطَةٌ: ___ and غَلَطٌ.

مِغْلَطَانِىٌّ One *who vies,* or *contends, with others, endeavouring to cause them to make mistakes in their reckoning,* or *computation.* (TA.)

مُغَلَّطٌ : see مَغْلُوطٌ.

مِغْلَاطٌ One *who makes mistakes,* or *commits errors, much,* or *frequently;* expl. by كَثِيرُ الغَلَطِ; (K;) as also غَلَّاطٌ (TA) and غَلُوطٌ . (O in art. غلت.)

مَغْلُوطٌ A book, or writing, *having a mistake,* or *mistakes, made in it;* and in like manner, a reckoning, or computation, as also غَلَطٌ and مُغَلَّطٌ . (TA.)

غلظ

1 **غَلُظَ**, aor. ـُ ; (S, Mgh, O, Msb, K;) and غَلَظَ, aor. ـِ ; (Sgh, K;) inf. n. [of the former] غَلَظٌ (S, Mgh, O, Msb, K) and غَلَاظَةٌ and غِلْظَةٌ (S, * O, K, * TK) and غُلْظَةٌ and غَلْظَةٌ , (O, K, * TK,) all are inf. ns. of غَلُظَ, (O,) or the last three, the second and third of which are mentioned in the Bári', on the authority of IAar, are simple substs.; (Msb;) and perhaps غَلْظٌ may be an inf. n. [of the latter verb]; (ISd, TA;) *It* (a thing, Msb) *was*, or *became, thick, gross, big, bulky*, or *coarse;* (Mgh, Msb, K;) *it* (a thing) *became* غلّيظ; as also استغلظ . (S.) You say, غَلُظَ جسمه *His body was*, or *became, thick*, &c. (Mgh.) And استغلظ الزَّرْعُ *i. q.* غَلُظَ, (Jel in xlviii. 29,) *The seed-produce became thick:* (Bd:) or *strong:* (Msb:) or *well grown and thick:* and in like manner one says of any plant or tree: (TA:) and غَلُظَتِ السُّنْبُلَةُ, and استغلظت , *the ear of corn produced grain.* (K.) [And غَلُظَ الثَّوْبُ *The garment*, or *piece of cloth, was thick*, or *coarse.*] And غَلُظَتِ الأَرْضُ, inf. n. غَلَظٌ, and perhaps غَلْظٌ may be also an inf. n. [of this verb, or, more probably, of غَلَظَتِ], *The land was*, or *became, rough*, or *rugged.* (ISd. TA.) [In this sense, also, غَلُظَ is used in relation to various things.] ___ [Said of a colour, *It was dense*, or *deep:* see غَلِيظٌ.] ___ Also *He was*, or *became, characterized by* غِلْظَة, *the contr. of* رِقَّة, *in manners, disposition, action* or *conduct, speech, life*, and *the like;* (TA;) i. e., *rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incompliant; unobsequious; evil in disposition; illnatured;* or *the like* (S, by its explanation of غِلْظَةٌ and غَلَاظَةٌ; and Msb: *) and in like manner, [as meaning *it was*, or *became, hard*, or *difficult*, and *the like*, (see غَلِيظٌ,)] it is said of an affair: (TA:) and تغلّظ is said of a crime; meaning *it was gross*, or *great;* but this is accord. to analogy only; not on the authority of hearsay. (Mgh.) It is said in the Kur [ix. 74, and lxvi. 9], وَٱغْلُظْ عَلَيْهِمْ *And use thou roughness towards them:* (Bd in lxvi. 9:) and some read وَٱغْلَظْ, with

kesr to the ل. (TA.) [See also غَلْظَةٌ, below.]

2 **غلّظ الشَّىْءَ**, inf. n. تَغْلِيظٌ, *He made,* or *rendered, the thing* غَلِيظ [in the proper sense, i. e., *thick, gross, big, bulky,* or *coarse;* &c.: ___ and also, and more commonly, in a tropical sense, i. e., *hard,* or *difficult,* and *the like*]: (TA:) and غلّظ عَلَيْهِ الشَّىْءَ, inf. n. as abuse, [*he made the thing hard,* or *difficult,* or *the like, to him;*] and hence دِيَةٌ مُغَلَّظَةٌ, which see below. (S, TA,) [Hence also,] غَلَّظْتُ اليمينَ, inf. n. as above, *I made the oath strong,* or *forcible; I confirmed,* or *ratified, it:* (Msb;) [and so أَغْلَظْتُهَا ; for you say,] حَلَفَ بإغْلَاظ اليمين [*He swore, making the oath strong,* &c.]. (TA.) And غَلَّظْتُ عَلَيْهِ فى اليمين, inf. n. as above, *I was hard, rigorous,* or *severe, to him in the oath.* (Msb.) ___ تَغْلِيظٌ in pronunciation: see تَفْخِيمٌ.

3 **مُغَالَظَةٌ** is similar to مُعَارَضَةٌ [The act of *mutually opposing,* and app. *with roughness, coarseness,* or *the like*]: (TA:) and signifies a state of *mutual enmity* or *hostility.* (IDrd, K.) See غَلْظَةٌ, below, last sentence.

4 **اغلظ الثَّوْبَ** *He found the garment,* or *piece of cloth, to be thick,* or *coarse:* (K:) or *he bought it thick,* or *coarse:* (S, K:) the former is the more correct: (O:) or the former only is correct. (TS.) ___ اغلظت اليمينَ: see 2. اغلظ [is also

intrans., and signifies] *He* (a man, Ibn-'Abbád) *alighted,* or *alighted and abode, in a rough,* or *rugged, tract of land.* (Ibn-'Abbád, K.) ___ اغلظ لَهُ فى القَوْل (S, Mgh, Msb, K) *He was,* or *became, rough, harsh, coarse, rude, uncivil,* or *ungentle, to him in speech:* (Mgh, Msb, K:) one should not say غلّظ. (TA.)

5 **تَغَلَّظَ** see 1, near the end.

استغلظ : see 1, in three places. استغلظه *He saw it to be, regarded it as,* or *esteemed it, thick, gross, big, bulky,* or *coarse.* (Msb.) *He abstained from purchasing it* (namely a garment, or piece of cloth, S) *because of its thickness,* or *coarseness.* (S, K.)

غَلْظٌ *Rough,* or *rugged, land* or *ground;* (ISd, K;) mentioned on the authority of Ibn-'Abbád; and by AHn, on the authority of En-Nadr; but it has been repudiated: and is said to be correctly غَلَظٌ : ISd says, of the former word, I know not whether it be [properly] syn. with غَلِيظٌ, or whether it be an inf. n. used as an epithet: accord. to Kr, it signifies *hard land without stones:* Ks says that غَلْظٌ is syn. with غَلَظٌ . (TA.)

غَلَظٌ : [see 1: ___ and] see غَلْظٌ, in two places.

غَلْظَةٌ : see what next follows.

غُلْظَةٌ : see what next follows.

غِلْظَةٌ and غُلْظَةٌ and غَلْظَةٌ : see 1: these three forms are mentioned by Zj, (TA,) and in the Bári', (Msb, TA,) on the authority of IAar, (Msb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are substs. from غَلُظَ; and signify *Thickness, grossness, bigness, bulkiness,* or *coarseness.* (Msb.) [And *Roughness,* or *ruggedness.*] ___ Also *Contr. of* رِقَّةٌ, *in manners, disposition, action* or *conduct, speech, life,* and *the like;* (TA;) i. e. *roughness, coarseness, rudeness, unkindness, hardness, churlishness, incivility, surliness, roughness in manners, hardness to deal with, incompliance, unobsequiousness, evilness of disposition, illnature,* or *the like:* (S, Msb: *) and in like manner, *hardness,* or *difficulty,* of an affair. (TA, as shown by an explanation of غَلِيظٌ.) You say, رَجُلٌ فيه غِلْظَةٌ *A man in whom is roughness, coarseness, rudeness,* &c.; (S, Msb; *) as also غَلَاظَةٌ . (S.) And it is said in the Kur [ix. 124], وَلْيَجِدُوا فِيكُمْ غِلْظَةً, in which the last word is pronounced in the three different

ways shown above, accord. to different readers; meaning [*And let them find in you*] *hardness*, or *strength*, or *vehemence, and superiority in fight:* (TA:) or *hardness*, or *strength*, or *vehemence, and patient endurance of fight:* (Bd:) or *hardness*, or *strength*, or *vehemence, in enmity and in fight and in making captives.* (Mgh.) And you say, بَيْنَهُمَا غِلْظَةٌ *Between them two is enmity*, or *hostility;* as also مُغَالَظَةٌ . (IDrd, K.)

غُلَاظٌ : see what next follows.

غَلِيظٌ (S, &c.) *Thick, gross, big, bulky*, or *coarse;* (Mgh, Msb, K;) as also غُلَاظٌ : (K:) fem. of the former with ة: (TA:) and pl. غِلَاظٌ. (Msb, TA.) Applied [to a body, &c.; and, as meaning *Thick*, or *coarse*,] to a garment, or piece of cloth. (Mgh, K.) You say also, أَرْضٌ غَلِيظَةٌ *Rough*, or *rugged, land.* (ISd, TA.) [And in this sense, of *rough*, or *rugged*, غَلِيظٌ is used in relation to various things.] ___ Applied to a colour [*Dense*, or *deep:* see غَضْبٌ]. (K in art. غضب.) ___ Also, applied to a man, *Characterized by* غِلْظَة, *the contr. of* رِقَّة, *in manners, disposition, action* or *conduct, speech, life*, and *the like; rough, coarse, rude, unkind, hard, churlish, uncivil, surly, rough in manners, hard to deal with, incompliant, unobsequious, evil in disposition, illnatured*, or *the like:* (Msb, * TA:) and so غَلِيظُ الجَانِبِ; [*contr. of* لَيِّنُ الجَانِبِ:] (O and K in art. فظ:) and غَلِيظُ القَلْبِ *hard-hearted;* (Bd in iii. 153;) *evil in disposition*, or *illnatured.* (TA.) Applied also to an affair, meaning *Hard*, or *difficult.* (TA.) And to punishment, [in the Kur xi. 61, &c.,] meaning *Vehement*, or *severe;* (Mgh;) *intensely painful.* (Msb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kur iv. 25, &c.,] meaning *Strong, confirmed*, or *ratified.* (Mgh, TA.) And to water, meaning *Bitter.* (TA.)

غَلَاظَةٌ : see 1, first sentence; and غِلْظَةٌ.

أَغْلَظُ comparative and superlative of غَلِيظٌ [in all its senses]. (IJ.)

دِيَةٌ مُغَلَّظَةٌ [*A bloodwit,* or *fine for bloodshed, made hard, rigorous,* or *severe;*] *one which is incumbent for what is like an intentional homicide;* (S;) or *for a homicide purely intentional,* and *for that which is intentional but committed in mistake,* and *for that which is committed in the sacred territory,* and *for the slaughter of a kinsman;* (EshSháfi'ee;) *consisting of thirty camels of the description termed* حِقَّة, *and thirty of that termed* جَذَعَة, *and forty between the* ثَنِيَّة *and the* بَازِل, *all pregnant.* (Esh-Sháfi'ee, K.) And يَمِينٌ مُغَلَّظَةٌ [*An oath made strong* or *forcible,* or *confirmed,* or *ratified.*] (S.) ___ العَوْرَةُ المُغَلَّظَةُ: see عَوْرَةٌ.

مُسْتَغْلَظُ [*The thick part of the fore arm*]. (TA.)

غلف

1 **غَلَفَ**, (S, O, Msb, K,) aor. ـِ, (Msb,) inf. n. غَلْفٌ, (O, Msb, TA,) *He put* a bottle, or flask, (S, O, K, TA,) or a knife, (Msb,) &c., (TA,) *into a* غِلَافٌ [q. v.]; (S, O, Msb, K, TA;) as also اغلف, (S, Msb,) inf. n. إِغْلَافٌ; (Msb;) or غلّف, inf. n. تَغْلِيفٌ: (K, TA:) or ↓ the second signifies, (Msb,) or signifies also, (S,) *he furnished* it *with a* غِلَافٌ; (S, Msb;) or غلّف signifies thus: (TA:) أَغْلَفْتُ القَارُورَةَ is said by Lth to be from الغِلَافُ; and so غَلَّفْتُهَا, inf. n. تَغْلِيفٌ. (O.) ___ And accord. to Lth, (O,) one says, غَلَفَ لِحْيَتَهُ بالغَالِيَةِ, (S, Mgh, O, Msb,) aor. ـِ, (Msb,) inf. n. غَلْفٌ, (S,) meaning *He daubed,* or *smeared, his beard with* [*the perfume called*] غَالِيَة [q. v.], (Mgh, TA,) and likewise with other perfume, and with حِنَّآء; (TA;) and غَلَّفَهَا: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Msb, TA:) he says that the correct phrase is غَلَّاهَا (Mgh, O, Msb, TA) بالغالية, (O,) and غَلَّلَهَا: (Mgh, O, Msb:) in a trad. of 'Aacute;isheh, however, كُنْتُ أُغَلِّفُ لِحْيَةَ رَسُولِ ٱللّٰهِ occurs as meaning *I used to daub,* or *smear, the beard of the Apostle of God* with غالية, *doing so abundantly:* (TA:) and one says, of a man, تغلّف (Lth, Th, S, O, TA) بالغَالِيَة (Th, S, TA) وسائر الطِّيب (Th, TA) [i. e. *He daubed,* or *smeared, himself,* or *his beard, with* غالية *and the other sorts of perfume*]; and [in like manner,] اغتلف (Lth, O, TA) من الغَالِيَة (Lth, O) or من الطِّيب: (TA:) but accord. to the saying of IDrd [mentioned above], these are wrong, and should be only تَغَلَّى and تَغَلَّلَ, and اغْتَلَى and اغْتَلَّ: (O:) or, accord. to Ibn-El-Faraj, one says تغلّف بالغالية when it is external; and تغلّل بها when it is internal, at the roots of the hair. (O, TA. [See also 2 in art. غلف.]) غَلَفَ, aor. ـَ, inf. n. غَلَفٌ, *He was uncircumcised.* (Msb.)

2 **غَلَّفَ** see 1, first sentence, in three places. You say also, غَلَّفْتُ السَّرْجَ [*I put a* غِلَافٌ *upon,* or *to, the horse's saddle*] and الرَّحْلَ [*the camel's saddle:* see also its pass. part. n., below]. (O.) ___ And الحِنَّآءُ يُغَلِّفُ الرَّأْسَ *The* حِنَّآء [q. v.] *covers the head.* (Mgh.) See also 1, second sentence, in two places.

4 **أَغْلَفَ** see 1, first sentence, in three places.

5 **تغلّف**, said of a رَحْل [or camel's saddle, (in some copies of the K erroneously رَجُل,) and in like manner of other things], *It had a* غِلَاف [q. v.], (K, TA,) *of leather* or *the like;* (TA;) as also اغتلف . (K, TA. [See 2, of which the former is quasi-pass.]) ___ See also 1, latter half, in two places.

8 **إِغْتَلَفَ** see 5: ___ and see also 1, last quarter.

غَلْفٌ *A species of trees,* (S, O, K, TA,) *with which one tans,* (TA,) *like* [accord. to some meaning *the same as*] *the* غَرْف [q. v.]: (S, O, K, TA:) *some say that one does not tan therewith unless together with the* غَرْف. (TA.)

غَلَفٌ inf. n. of غَلِفَ [q. v.]: (Msb:) [as a simple subst.,] The *state of being uncircumcised.* (S, O, K.) ___ [Also, of the heart, The *state of being* أَغْلَف: so, app., accord. to the TA: in the L written غَلَفَة.] ___ And *Ample abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life.* (TA.)

غَلِفٌ *A certain plant, which is eaten, peculiarly, by the apes,* or *monkeys:* mentioned by AHn. (TA.)

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غُلْفَةٌ *i. q.* قُلْفَةٌ (Mgh, O, Msb, K) and غُرْلَةٌ; (Msb;) i. e. [The *prepuce;*] the *little piece of skin which the circumciser cuts off from the* غِلَاف [or *sheath*] *of the head of the penis.* (Mgh.) ___ And الغُلْفَتَان signifies *The two extremities of the two halves of the mustache, next to the* صِمَاغَان [or *two sides of the mouth which are the places where the lips conjoin*]. (TA.)

غِلَافٌ *A thing well known;* (K, TA;) i. e. *a receptacle used as a repository;* and *a covering,* or *an envelope,* of a thing: (TA:) it is of a sword [i. e. the *scabbard,* or *sheath;* and also *a case,* or *covering, enclosing the scabbard,* or *enclosing the scabbard with its appertenances*]; (S, O;) and of a knife and the like [i. e. the *sheath*]; (Msb;) and of a flask or bottle [i. e. the *case* thereof]; (S, O;) and [likewise] of a bow; (S, O, K;) and of a camel's saddle (K, TA) and of a horse's saddle, [i. e. *a covering*] *of leather* and *the like;* (TA;) and is such as the *enclosing membrane* (قَمِيص) of the heart; [غِلَافُ القَلْبِ signifying *the pericardium;*] and the *pellicle* (غُرْقِئ) of the egg; and the *calyx* of a flower; and the [*imaginary*] سَاهُور [q. v.] of the moon: (TA:) pl. غُلُفٌ (O, Msb, K) and غُلْفٌ (K) and غُلَّفٌ. (O, * K.) In the phrase in the Kur [ii. 82], وَقَالُوا قُلُوبُنَا غُلْفٌ, as some read it, and, accord. to one reading غُلَّفٌ, the last word means *receptacles for knowledge:* (O, TA:) but others read غُلْفٌ, which is pl. of أَغْلَفُ ; (S, * O, * TA;) meaning *covered* from hearing and accepting the truth; (TA;) or *as though they were covered* from that to which thou invitest us. (O.)

أَغْلَفُ [*Enclosed*] *in a* غِلَاف [q. v.]; applied in this sense to a sword, as also [the fem.] غَلْفَآءُ to a bow; (S, O, K;) and likewise to anything. (S, O. [See also مُغَلَّفٌ.]) ___ And A man *having upon him a sort of garment from beneath which he has not put forth his fore arms.* (Khálid Ibn-Jembeh, L, TA.) ___ And, applied to a man, *i. q.* أَقْلَفُ; (S, Mgh, O, K;) i. e. (Mgh) *Uncircumcised:* (Mgh, Msb:) fem. غَلْفَآءُ [see بِظْرٌ]: and pl. غُلْفٌ. (Msb.) ___ Applied also to a heart, meaning *As thought it were covered with a* غِلَاف, *so that it does not learn;* (S, O, Msb, K, TA;) or *covered from hearing and accepting the truth.* (TA.) See also غِلَافٌ. [And see أَرْضٌ غَلْفَآءُ ___.] مُغَلَّفٌ *A land that has not been depastured, so that there is in it every sort of small and large herbage.* (Sh, O, K.) And سَنَةٌ غَلْفَآءُ *A year in which is abundance of herbage;* (S, O, K, TA;) and so عَامٌ أَغْلَفُ. (TA.) And عَيْشٌ أَغْلَفُ *Life that is ample in its means* or *circumstances, unstraitened,* or *plentiful, and easy,* or *pleasant.* (S, O,

K, TA.)

مُغَلَّفٌ , applied to a horse's saddle and to a camel's saddle, *Having upon it a* غِلَاف [or *covering*] *of leather* or *the like.* (TA.) ___ And applied also to a heart as meaning [*As though it were*] *covered.* (TA.) [See also أَغْلَفُ.]

غلق

1 **غَلَقَ** as syn. with أَغْلَقَ: see the latter. Also, inf. n. غَلْقٌ, *He went away.* (TA.) ___ And غَلَقَ فِى الأَرْضِ, aor. ـِ , inf. n. غَلْقٌ, *He went far into the land;* (Ibn-'Abbád, O, K, * TA;) as also فَلَقَ, aor. ـِ , inf. n. فَلْقٌ. (Ibn-'Abbád, O, TA.) غَلَقَ said of a door: see 7. ___ [Hence,] غَلَقَ الرَّهْنُ, aor. ـَ , (S, Mgh, O, Msb, K, &c.,) inf. n. غَلَقٌ, (S, O, Msb,) or غُلُوقٌ, (IAar, TA,) or both, (Sb, TA,) *The pledge was,* or *became, a rightful possession* [i. e. *a forfeit*] *to the receiver of it* (S, Mgh, O, Msb, K) *when not redeemed within the time stipulated;* (S, O, K;) or so غَلَقَ الرَّهْنُ فِى يَدِ المُرْتَهِنِ: (Sb, TA:) or غَلَقَ الرَّهْنُ means *the pledge remained in the hand* [or *possession*] *of the receiver of it, the pledger being unable to redeem it;* (IAar, TA;) accord. to the Bári', it is when a man pledges a commodity and says, If I do not pay thee within such a time, the pledge shall be thine for the debt. (Msb.) This is forbidden in a trad. (S, Mgh, O, Msb, &c.) It is said in a trad. of the Prophet on this subject, لَا يَغْلَقُ بِمَا فِيهِ لَكَ غُنْمُهُ وَعَلَيْكَ غُرْمُهُ [meaning *It shall not become a forfeit to the receiver with what is involved in it:* (or, accord. to an explanation of the first clause in the Msb, *it shall not become a rightful possession to the receiver for the debt for which it was pledged:*) *to thee shall pertain the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon thee shall be the obligation of the debt belonging to it, and the bearing of any unavoidable damage that it may have sustained*]: (O:) or لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ i. e., accord. to A 'Obeyd, *to him* (the owner) *it shall return, and to him shall pertain its increase* [*if there be any*], *and if it have become defective,* or *have perished,* [*unavoidably,*] *he shall be responsible for it and shall pay the debt to him to whom it is owed without being compensated by* [*the*

remission of] *aught of the debt:* (Msb:) or لَكَ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ, which means *to thee* (the pledger) *shall pertain the increase of it* (the pledge), *and its growth, and its excess in value,* [*if it have any,*] *and upon him* (the receiver of it) *shall be the responsibility* [*to make compensation*] *for it if it perish* [*through his fault, in his possession*], (O. [There are other, somewhat different, readings and explanations of this trad. in the Mgh &c.; but what I have here given, from the O and Msb, appear to me to be the most approvable. See also غُنْمٌ: and see art. رهن.]) Zuheyr says,

* وَفَارَقَتْكَ بِرَهْنٍ لَا فَكَاكَ لَهُ *
* يَوْمَ الوَدَاعِ فَأَمْسَى الرَّهْنُ قَدْ غَلِقَا *

[*And she separated herself from thee with a pledge for which there is nothing wherewith it may be redeemed, on the day of valediction, so the pledge has become a forfeit to its receiver*]: (S, Mgh, O, TA:) he means that she received his heart as a pledge, and went away with it. (Mgh, TA.) The saying of Ows Ibn-Hajar

* أَبُو غَلَقٍ فِى لَيْلَتَيْنِ مُؤَجَّلِ *

means *The owner of a pledge that has become a rightful possession* [or *forfeit*] *to its receiver, the period for the release of which is two nights:* to this he likens a captivated heart. (TA.) ___ One says also, of a slave who has received permission to traffic, غَلِقَتْ رَقَبَتُهُ بِالدَّيْنِ *His* رَقَبَة [meaning *person*] *has become a rightful possession* [or *a forfeit* to his creditor or creditors] *by reason of debt,* when he is unable to free it. (Mgh.) ___ And غَلِقَ signifies also *He was unransomed,* or *unredeemed;* said of a captive, and of a criminal. (TA.) ___ And *He,* or *it, stuck fast:* (S, O, TA:) thus in the saying, غَلِقَ قَلْبُهُ فِى يَدِ فُلَانَةَ [*His heart stuck fast in the possession of such a woman* or *girl*]: (TA:) and احْتَدَّ فَغَلِقَ فِى حِدَّتِهِ [*He became excited by sharpness of temper, and stuck fast in his sharpness*

of temper]: (S, O. TA:) and غَلَقَ is said of anything that sticks fast in a thing, and cleaves to it: thus one says, غَلَقَ فِى الباطِلِ [*He stuck fast in that which was vain*, or *false*]: and the saying of El-Farezdak

* وَلَوْ كَانُوا أُولِى غَلَقٍ سِغَابَا *

means *Had they been persons who had stack fast in poverty and hunger, cleaving thereto.* (Sh, TA.) ___ Also, (Msb, TA,) inf. n. غَلَقٌ, (Mgh, Msb,) *He was*, or *became, disquieted*, (Mgh,) or *disquieted by grief;* (Mgh, Msb;) or *angry*, (Msb, TA.) and *excited by sharpness of temper.* (TA.) Hence يَمِينُ الغَلَقِ *The oath of anger;* said by some of the lawyers to be so called because he who swears it closes thereby against himself a door preventing him from advancing or drawing back. (Msb.) And hence إِيَّاكَ والغَلَقَ *Beware thou of*, or *avoid thou, the being disquieted*, or *disquieted by grief* [or *anger*]: or, as some say, the meaning is, لَا يُغْلَقُ التَّطْلِيقَاتُ حَتَّى لَا يَبْقَى مِنْهَا شَىْءٌ [i. e. *The sentences of divorce shall not be closed*, or *concluded, at once*, by one's saying Thou art trebly divorced, *so that there shall not remain of them aught*]; for one should divorce agreeably with the سُنَّة: (Mgh:) [or, accord. to the TA, إِيَّاكَ والغَلَقَ app. means *beware thou of*, or *avoid thou, the state of straitness:*] and الغَلَقُ signifies also *the being in a state of perdition:* (TA:) and *contractedness of the mind* or *bosom*, (Mbr, JK, TA,) and *paucity of patience.* (Mbr, TA.) ___ One says also, غَلَقَتِ النَّخْلَةُ, (O. K, TA,) inf. n. غَلَقٌ, (TA,) : *The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit;* (O, K, TA;) and so أُغْلِقَتْ عَنِ الإِثْمَارِ. (TA.) ___ And غَلَقَ ظَهْرُ البَعِيرِ, (S, O, K, TA,) inf. n. غَلَقٌ, (S, O, TA,) *The back of the camel became galled with galls not to be cured;* (S, O, K, TA;) *the whole of his back being seen to be two portions of cicatrized skin, the results of galls that had become in a healing state, and the two sides thereof glistening:* ISh says that in the case of the worst galls of the camel, the furniture, or saddle and saddle-cloth, cannot be

[partially] raised from contact with him [so as to be bearable by him]. (TA.)

2 غَلَّقَ see 4, former half, in three places.

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3 مُغَالَقَةٌ signifies The *contending for a bet,* or *wager;* syn. مُرَاهَنَةٌ; (O, K;) originally, in the game called المَيْسِر: whence, in a trad., the phrase ارْتَبَطَ فَرَسًا لِيُغَالِقَ عَلَيْهَا [*He tied up a mare in order that he should contend upon her in a race for a stake* or *stakes*]. (O.)

4 اغلق البَابَ, (S, Mgh, O, Msb, K, &c.,) inf. n. إِغْلَاقٌ, (Mgh, K, &c.,) *He made the door fast with a* غَلَق, *so that it could not be opened unless with a key;* (Msb;) [i. e.] *he locked the door;* or *bolted it:* or *he closed,* or *shut, it:* (MA:) *contr. of* فَتَحَهُ: (O, K: *) and غَلَقَهُ, (S, O, Msb, K,) aor. ـِ, (Msb, K,) inf. n. غَلْقٌ, (S, O, Msb,) signifies the same; (S, O, Msb, K;) mentioned by IDrd, on the authority of AZ; but rare; (Msb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلْقٌ is [said to be] the subst. from أَغْلَقَ; (S, Mgh, K;) whence the saying of a poet,

* وَبَابٍ إِذَا مَا مَالَ لِلْغَلْقِ يَصْرِفُ *

[*And a door that, when it turns to be locked,* or *closed, creaks*]: (S, O, Mgh: *) and one says, غَلَّقْتُ الأَبْوَابَ [*I locked,* or *closed, the doors*]; the verb being with teshdeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] it is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, غلّق البَابَ, a chaste phrase; El-Isbahánee says that غَلَّقْتُ signifies *I locked,* or *closed,* (أَغْلَقْتُ,) many doors, or a door *several times,* or a door *well* or *thoroughly;* (TA;) and one says also أَغْلَقْتُ الأَبْوَابَ; (S, O, TA;) said by Sb to be a good

Arabic phrase; (TA;) but this is rare; (O;) El-Farezdak says,

* مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأُغْلِقُهَا *

* حَتَّى أَتَيْتُ أَبَا عَمْرِو بْنَ عَمَّارِ *

[*I ceased not to open doors and to close them until I came to Aboo-'Amr Ibn-'Ammár*], meaning, as AHát says, Aboo-'Amr Ibn-El-'Alà. (S, O, TA.) ___ [Hence] one says, أُغْلِقَ عَلَيْهِ الأَمْرُ *The affair was* [*as though it were closed against him;* i. e., *was made*] *strait to him.* (TA. [See also 10.]) ___ And [hence] إِغْلَاقٌ signifies The act of *constraining:* (Mgh, O, TA:) whence the saying in a trad., لَا طَلَاقَ وَلَا عَتَاقَ فِى إِغْلَاقٍ [*There is no divorcement* of a wife, *nor liberation* of a slave, *in a case of constraint*]; (Mgh, * O, TA;) for the agent is straitened in his affair, (Mgh, TA,) as though the door were locked, or closed, against him, and he were imprisoned. (TA.) One says, أَغْلَقَهُ عَلَى شَىْءٍ *He constrained him to do a thing.* (IAar, Mgh, TA.) ___ See also 1, last quarter, in two places. ___ One says also, اغلق الرَّهْنَ *He made,* or *declared, the pledge to be due* [or *a forfeit* to its receiver]. (IAar, TA.) And in like manner one says of the arrows termed مَغَالِق, [pl. of تَغْلُق الخَطَر,] مُغْلَقٌ i. e. *They make the stake,* or *wager,* or *thing playedfor, to be due* [or *a forfeit*] to the player (O, TA) who wins, or is successful. (TA.) ___ And اغلق القَاتِلَ *He delivered,* or *surrendered, the slayer to the heir,* or *next of kin, of the slain, that he might decide respecting his blood as he pleased.* (O, TA.) And أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ [*Such a one was delivered,* or *surrendered,* to be punished *for his crime*]. (TA.) And El-Farezdak says,

* أَسَارَى حَدِيدٍ أُغْلِقَتْ بِدِمَآئِهَا *

[*Captives in bonds of iron, delivered,* or *surrendered,* to be punished *for their bloods* that they had shed]. (TA.) ___ And أُغْلِقَ فُلَانٌ *Such a one was angered.* (TA.) ___ And الإِغْلَاقُ [or rather إِغْلَاقُ ظَهْرِ البَعِيرِ] signifies *The galling of the back of the camel by heavy loads:* (K, TA:) whence the

phrase مَنْ أَغْلَقَ ظَهْرَهُ [meaning *Such as has heavily burdened his back with sins*], applied, in a trad., to one of those for whom the Prophet will intercede; the sins that have burdened the back of the man being likened to the weight of the load of the camel: [but] it is also said that الإِغْلَاقُ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, أَغْلَقُوا بَعِيرًا, i. e. *They displaced the* سَنَاسِن [pl. of سِنْسِنٌ, q. v.] *of one of the vertebræ of a camel, and wounded his hump, in order that he might not be ridden, and that no use might be made of his back;* and that camel was termed مُعَنًّى [q. v. in art. عنو]. (TA.)

6 **تغالقوا** *They contended, one with another, for bets,* or *wagers.* See 3.]

7 **انغلق** ; (MA, TA;) and غَلَقَ , (TA,) inf. n. غَلَقٌ; (KL;) and استغلق ; (KL, TA;) said of a door, (MA, KL, TA,) *It was,* or *became, locked,* or *bolted;* or *closed,* or *shut;* (MA, KL;) or *difficult to be opened:* (TA:) انغلق is the *contr. of* انفتح. (Msb.) ___ See a verse cited voce رُوَيْئَةٌ, in art. روأ. [And see also 10.]

10 **إِسْتَغْلَقَ** see 7. ___ [Hence] one says, اسْتَغْلَقَتْ رَحِمُ النَّاقَةِ فَلَمْ تَقْبَلِ المَآءَ [*The she-camel's womb became closed so that it did not admit the seminal fluid*]. (Lth, K in art. ربع.) ___ And استغلق عَلَيْهِ الكَلَامُ *Speech was as though it were closed against him,* (S, O, K, TA,) *so that he* [*was tongue-tied,* or] *spoke not:* accord. to the A, it is said of one who is straitened, and required against his will to speak. (TA.) ___ And استغلق الأَمْرُ *i. q.* أَعْضَلَ, q. v. (S and O in art. عضل.) ___ And استغلق الخَبَرُ *i. q.* اسْتَبْهَمَ, q. v. (Msb in art. بهم.) ___ And اسْتَغْلَقَنِى فِى بَيْعِى, (ISh, O,) or فِى بَيْعَتِهِ, (K,) *He made me to be without the option of returning* [*in the selling to me,* or *in his sale*]: (ISh, O, K, TA:) ___ and اسْتَغْلَقَتْ عَلَىَّ بَيْعَتُهُ (ISh, O, K) *His sale was to me without the option of returning.* (K, TA.)

غَلْقٌ is [said to be] the inf. n. of غَلَقَ as syn. with أَغْلَقَ: (S, O, Msb:) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) As an epithet, (O, K,) applied to a man, or to a camel, (K,) or to each of these, (O,) *Old,* or *advanced in age, and*

lean, meagre, or *emaciated:* (O, K, TA:) accord. to the Nawádir, it is applied to an old man [app. as meaning *lean, meagre,* or *emaciated*]: (TA:) or *red;* (K;) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-'Abbád, O:) or, accord. to AA, applied to a skin for water or milk, *vitiated,* or *rendered unsound, in the tanning.* (O.)

مَالٌ غَلْقٌ *Unlawful property:* (JK:) or *property to which there is no access;* (TA voce رَتْجٌ;) *i. q.* مَالٌ رَتْجٌ. (K and TA ibid.) One says حَلَالٌ طَلْقٌ: [see art. طلق:] and [in the contr. sense] حَرَامٌ غَلْقٌ [*Unlawful, inaccessible*]. (TA.)

غَلَقٌ [*A lock;*] *a thing by means of which a door is made fast,* (S, * O, * Msb, K, *) *not to be opened save with a key;* (S and K voce مِزْلَاجٌ;) *a thing that is closed and opened with a key;* (Mgh;) pl. أَغْلَاقٌ, (Sb, Msb, TA,) its only pl.: (Sb, TA:) and مِغْلَاقٌ is syn. therewith; (S, Mgh, O, Msb, K;) pl. مَغَالِيقُ: (Msb:) so too is مِغْلَقٌ: (Msb, TA:) and so مُغْلُوقٌ: (S, O, K:) and so غَلَاقٌ. (TA.) El-Farezdak has used its pl. metaphorically, [in a sense sufficiently obvious,] saying,

* فَبِتْنَ بِجَانِبَيَّ مُصَرَّعَاتٌ *
* وَبِتُّ أَفُضُّ أَغْلَاقَ الخِتَامِ *

meaning خِتَامَ الأَغْلَاقِ, the phrase being inverted by him. (TA.) ___ Also *i. q.* رِتَاجٌ, meaning *A great door:* whence the phrase مَفَاتِيحُ أَغْلَاقِهَا, by which are meant [*the keys of*] *the* [*great*] *doors thereof.* (Mgh.)

غَلِقٌ [part. n. of غَلِقَ primarily signifying *Being,* or *becoming, locked,* or *bolted;* or *closed,* or *shut.* ___ And hence,] A pledge *being,* or *becoming, a rightful possession* [i. e. *a forfeit*] *to the receiver of it, not having been redeemed within the time stipulated.* (TA. [See also the verb.]) ___ And A captive, and a criminal, *unransomed,* or *unredeemed.* (TA.) ___ A *narrow,* or *strait,* place. (TA.) ___ A

man *evil in disposition:* or *much,* or *often, in anger;* thus expl. by Aboo-Bekr: or *narrow in disposition, difficult to be pleased.* (TA.) ___ And Speech, or language, [*difficult to be understood,*] *dubious,* or *confused.* (S, K, TA.) ___ And نَخْلَةٌ غَلِقَةٌ *A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit.* (TA.) ___ And غَلِقٌ applied to the back of a camel, *Having incurable galls; the whole of it being seen to be two portions of cicatrized skin, and the two sides thereof glistening.* (TA.)

غُلُقٌ, applied to a door, [*Locked;* or *bolted:* or *closed,* or *shut:*] *i. q.* مُغْلَقٌ ; (S, O, K;) of which مَغْلُوقٌ is a dial. var., but bad, (S, O,) and rejected. (S, TA.)

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غَلْقَةٌ, (S, O, K,) thus as heard by AHn from El-Bekree and others, (O,) and غَلْقَةٌ (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and غَلْقَى , (K,) *A certain tree* [or *plant*] *with which the people of Et-Táïf prepare hides for tanning by the treatment termed* عَطْنٌ: (ISk, S, TA: [see عَطَنُ الجِلْدِ:]) accord. to information given to AHn by an Arab of the desert, (O,) *a certain small tree,* [or *plant,*] (O, K, TA,) *resembling the* عِظْلِمٌ [q. v.], (O, TA,) *bitter* (O, K, TA) *in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals; and it is bruised, and carried into the various districts or towns*

for this purpose: (O, TA:) *it is found in El-Hijáz and Tihámeh:* (K, TA:) AHn says, *it is a tree* [or *plant*] *not to be endured for pungency; the gatherer of it fears for his eyes from its exhalation or its juice:* (TA:) *it is of the utmost efficiency for tanning:* (K, TA:) Lth says, (O, TA,) *it is a bitter tree* [or *plant*]; (O;) *and it is a poison; a mixture being made with its leaves for wolves and dogs, which kills them; and it is used also for tanning therewith:* (O, TA:) and AHn says, (TA,) *the Abyssinians poison weapons with it,* (K, TA,) *cooking it, and then smearing with it the weapons,* (TA,) *and it kills him whom it smiles.* (K, TA.) [Accord. to Forskål, (Flora Ægypt. Arab. p. lxvi.,) the names of Harmal حرمل, and Ghalget ed dib غلقت الديب, by which he means حَرْمَل and غَلْقَة الذِّئْب, are now applied to *Peganum harmala.*]

غَلْقَةٌ : see the next preceding paragraph.

غَلْقَى : see the next preceding paragraph.

غَلَاقٌ : see غَلَقٌ. It is also a subst. from the verb in the phrase أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ [q. v.]: 'Adee Ibn-Zeyd says,

* وَتَقُولُ العُدَاةُ أَوْدَى عَدِىٌّ *

* وَبَنُوهُ قَدْ أَيْقَنُوا بِالغَلَاقِ *

[*And the enemies say, 'Adee has perished, and his sons have made sure of being surrendered*]. (TA.)

إِغْلِيقٌ [like إِقْلِيدٌ, which is more common,] *A key;* pl. أَغَالِيقُ. (TA.) [أَغَالِيقُ may also signify *Locks,* as a pl. pl., i. e. as pl. of أَغْلَاقٌ, which is pl. of غَلَقٌ.]

مُغْلَقٌ : see غُلُقٌ.

مغْلَقٌ : see غَلَقٌ. ___ Also, (S, O, K, TA,) and مغْلَاقٌ is a dial. var. thereof in this sense, (TA,) *An arrow,* (K,) i. e. *any arrow,* (S, O,) *used in the game called* المَيْسِر: (S, O, K:) or, (K,) accord. to Lth, (O,) المغْلَقُ signifies السَّهْمُ السَّابِعُ فِى مُضَعَّفِ المَيْسِرِ [i. e. *the seventh arrow,* app. *belonging to the class, of the arrows of the game of* الميسر, *to which manifold portions are assigned;* for المُضَعَّفُ as used in relation to the game called الميسر I do not find expl. otherwise than as an appellation of the second of the arrows termed الغُفْل, to which are assigned no portion; (see art. ضعف, and see also سَفِيحٌ;) and this cannot be here meant, as the seventh arrow (which is commonly called المُعَلَّى) has seven portions assigned to it: therefore it seems that مُضَعَّفٌ is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind]: (O, K:) pl. مَغَالِقُ: (S, O, K: in the CK [erroneously] مَغَالِيقُ:) or المَغَالِقُ is one of the epithets applied to *the winning arrows,* and is not one of their [particular] names; (O, K;) they being *those that make what is played-for to be a forfeit to the player* (تُغْلِقُ الخَطَرَ لِلْقَامِرِ): so accord. to Az, who says that Lth has made a mistake in his explanation. (O.)

مغْلَاقٌ : see غَلَقٌ. [Hence] one says, فُلَانٌ مِفْتَاحٌ لِلْخَيْرِ مِغْلَاقٌ لِلشَّرِّ [*Such a one is a key to that which is good, a lock to that which is evil*]. (TA.) ___ And *i. q.* مِرْتَاجٌ [*A thing with which a door is closed,* or *made fast,* (app. *a kind of latch,*) *affixed behind the door, in the part next to the lock*]. (TA.) [See art. رتج: and see مِعْلَاقٌ, which seems to have the same, or a similar, meaning.]) ___ And رَجُلٌ مِغْلَاقٌ. (Msb,) and قَوْمٌ مَغَالِيقُ, (TA,) *A man,* and *a company of men, by means of whom* (عَلَى يَدَيْهِ, Msb, and عَلَى أَيْدِيهِمْ, TA,) *the pledge is made a forfeit* (يُغْنَقُ). (Msb, TA.) And ذُو مِغْلَاقٍ means الَّذِى تُغْلَقُ عَلَى يَدِهِ قِدَاحُ المَيْسِرِ [app. *One by means of whom the arrows in the game called* الميسر *are withheld* from the rest of the players; i. e. by his winning]: or, accord. to Z, يُغْلِقُ الحُجَّةَ عَلَى الخَصْمِ [app. *one who closes the argument against the adversary in a dispute*]. (TA in art. علق.) ___ See also مِغْلَقٌ.

مَغْلُوقٌ : see غُلُقٌ. Also A hide *in which* [*the plant called*] غَلْقَة [q. v.] *is put, when it is prepared for tanning by the treatment termed* عَطْنٌ: (ISk, S, TA:) or a hide *tanned with* غَلْقَة. (O, K.)

مُغْلُوقٌ : see غَلَقٌ.

غلم

1 **غَلَمَ**, aor. ـَـ , inf. n. غَلَمٌ (Msb, K, TA) and غُلْمَةٌ; (K, TA;) and اغتلم , (Msb, K,) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man; (Msb;) *He was,* or *became, excited by lust,* or *appetence:* (TA:) or *overcome thereby:* (M, K, TA:) said of a man; and in like manner one says of a girl, or young woman: (TA:) or *he was,* or *became, vehemently affected with lust,* or *carnal desire.* (Msb.) And اغتلم said of a camel; (S, Mgh, Msb, K;) and [accord. to some, contr. to an assertion mentioned above,] غَلَمَ, (S, K,) inf. n. غُلْمَةٌ; (S;) *He was,* or *became, excited* (S, Mgh, Msb, K) *by lust,* (S, K,) or *by vehement lust,* (Mgh, Msb,) *to cover.* (S, Msb, K.)

4 **اغلمه** *It* (a thing) *excited his lust,* or *appetence.* (K, * TA.) And اغلم said of a beverage, *It strengthened in the venereal faculty.* (TA in art. اول.) See also 8, in two places.

8 **اغتلم** : see 1, in two places. ___ Also *He* (a boy) *attained to the limit of what is termed* الغُلُومَة [app. meaning *the seventeenth year*]. (Er-Rághib, TA.) ___ Said of a beverage, or wine, *It was,* or *became, strong in its influence upon the head.* (Mgh, TA. *) ___ Said of the sea, *It became stirred up, in a state of commotion,* or *tumultuous; its waves dashing together:* as also أَغْلَمَ . (TA.) ___ And الاغْتِلَامُ and الإِغْلَامُ signify *The exceeding the prescribed limit, of good* or *of evil.* (TA.)

غَلِمٌ, (Msb, K, TA,) and غَلِّيمٌ , (S, K, TA,) but this has an intensive signification, (S, TA,) and مِغْلِيمٌ , (K, TA,) [but this also has an intensive signification,] *Excited by lust,* or *appetence:* (TA:) or *overcome thereby:* (K, TA:) or *vehemently affected with lust,* or *carnal desire* (Msb:) [or the first may generally be better rendered *in*

a state of excitement, or *of vehement excitement*, *by lust* and the second and third, *lustful*, or *vehemently lustful:*] the epithets applied to a female are غَلِمَةٌ and مُغْتَلِمَةٌ and غَلِّيمَةٌ and غَلِّيمٌ, (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and مُغْلِيمَةٌ and مُغْلِيمٌ, (K, TA,) the last [which is omitted in the CK] being, like غَلِّيمٌ, applied to a male and to a female: (Az, TA:) and غَيْلَمٌ likewise is applied to a girl, or young woman. in the sense of مُغْتَلِمَةٌ. (S, K.) It is said in a trad., خَيْرُ النِّسَآءِ الغَلِمَةُ عَلَى زَوْجِهَا [*The best of women is the appetent to her husband*]. (TA.)

غُلُمٌ, with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAar as signifying مَحْبُوسُونَ [Persons *confined*, *restricted*, *imprisoned*, &c.]. (TA.)

غُلْمَةٌ, (S, Msb, K, TA, &c.,) written by some غَلْمَةٌ, [like a pl. of غُلَامٌ,] is expl. by a number of authors as signifying *Lust*, *appetence*, or *carnal desire:* and the *desire*, or *eager desire*, *of* [i. e. *experienced by*] غِلْمَانٌ [meaning *young men*]: (TA:) or it signifies *vehement lust* or *appetence:* (Msb:) it is also of women, (K and TA in art. ترج,) meaning their *lust*, or *appetence:* (TA ibid.:) [and] it is used [also] in relation to a camel, signifying his *lust to cover.* (S, K, TA.) [See also 1, where it is mentioned as an inf. n. In the K, voce قَعْرَةٌ, it is used as meaning The *gratification of venereal lust.*]

غُلَامٌ [*A young man*, *youth*, *boy*, or *male child:*] *one whose mustache is growing forth* or *has grown*

forth: (Mgh, K:) or *one from the time of his birth until he attains to the period termed* شَبَابٌ [meaning *young manhood* (see غُلُومَةٌ)]: (K:) or *i. q.* ابْنٌ صَغِيرٌ [meaning *a son that has not attained to puberty*]: (Msb:) and also applied to *such as is termed* كَهْلٌ [i. e. *one of middle age*,

or *between that age and the period when his hair has become intermixed with hoariness*]: (IAar, Msb, K:) Az states his having heard the Arabs call thus the new-born child and also the كَهْل: (Msb:) the female is [sometimes] termed غُلَامَة; (S, K;) [i. e.] غُلَامَة occurs in poetry, applied to a جَارِيَة: (Msb:) the pl. of غُلَام is غِلْمَة, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and أَغْلِمَة, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and غِلْمَان, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of غِلْمَة: (Msb:) the dim. of غُلَام is غُلَيِّم ; (TA;) and that of غِلْمَة is أُغَيْلِمَة , as if it were the dim. of أَغْلِمَة though [it has been said that] they did not use this last word; but some of them said غُلَيْمَة , agreeably with analogy. (S, TA.) ___ It is also used as meaning *A male slave;* like as جَارِيَة is used as meaning a female slave: ___ and as meaning *A hireling* [or *servant*]. (Mgh.)

غُلُومَة and غُلُومِيَّة (S, K) and غُلَامِيَّة (K) The *state,* or *condition, of such as is termed* غُلَام: (S, K: *) the second is expl. by Mohammad Ibn- Habeeb as meaning the *period from birth to the seventeenth year.* (TA voce شَبَاب.)

غُلَيْمَة dim. of غِلْمَة pl. of غُلَام, q. v. (S, TA.)

غُلَامِيَّة : see غُلُومَة.

غُلُومِيَّة : see غُلُومَة.

غُلَيِّم dim. of غُلَام, q. v. (TA.)

غُلَّيِّم , and its fem., see غَلِم, in three places.

غَيْلَم : see غَلِم. ___ Also A *beautiful* woman. (TA.) ___ And A youth, or young man, *broad,* (K, TA,) in the M *large,* (TA,) *in the place of the parting of the hair of the head, having much hair;* (K, * TA;) as also غَيْلَمِيٌّ . (Lth, K, TA.) ___ مَا بِالدَّارِ غَيْلَمٌ means [*There is not in the house*] *any one.* (K.) Also The *tortoise:* (TA:) or the *male tortoise.* (S, K, TA. [In the Msb said to be, in this sense, غَلِيم, like زَبِيب.]) ___ And The

frog. (K.) [Or so عَيْلَمٌ.] And The *place whence issues the water in wells.* (K. [See also عَيْلَمٌ.]) The word signifying a comb, and a [thing with which the head is scratched, called] مِدْرًى, is فَيْلَمٌ, with ف, but has been mistranscribed [غَيْلَمٌ], (K, TA,) by Lth, as has been notified by Az. (TA.)

غَيْلَمِىٌّ : see the next preceding paragraph.

أَغْلَمُ [*More,* and *most, exciting to lust*]. It is said that أَغْلَمُ الأَلْبَانِ لَبَنُ الخَلِقَةِ [*The most exciting to lust, of milks, is the milk of the pregnant camel,* or *such as has completed a year after bringing forth and has then been covered and has conceived*]; i. e., to him who drinks it. (TA.)

أُغَيْلِمَةٌ a dim. of غِلْمَةٌ pl. of غُلَامٌ, q. v. (S, TA.)

مَغْلَمَةٌ *A cause* [*of lusting,* or] *of vehemence of lusting:* such is said to be the drinking of the milk of the أَيِّل [or إِيَّل i. e. mountain-goat]. (TA.)

مِغْلِيمٌ , and with ة: see غَلَمٌ, in three places.

مُغْتَلَمٌ : see its fem. voce مُغْتَلَمَةٌ سِقَآءٌ ___. غَلَمٌ, (Mgh, TA,) and خَابِيَةٌ مُغْتَلَمَةٌ, (TA,) [*A skin,* and *a jar,*] *of which the beverage,* or *wine, is strong in its influence upon the head.* (Mgh, TA. *) ___ The خَارِجِىّ is called مُغْتَلَمٌ مَارِقٌ [*A deviater from the true religion,*] *an exceeder of the prescribed limit.* (TA.)

غلو

1 غَلَا, aor. يَغْلُو, primarily signifies *He*, or *it, exceeded the proper, due*, or *common, limit; was excessive, immoderate*, or *beyond measure;* but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rághib, TA:) it is said of anything as meaning *it exceeded*, or *was excessive*. (Msb.) ___ You say, غَلَا فِى الأَمْرِ, (S, K,) aor. as above, (TA,) inf. n. غُلُوٌّ (S, K, TA) and غَلَانِيَةٌ; as also تغالى به; (K * and TA in art. غلى; [but belonging to the present art., as is said in the TA;]) *He exceeded the proper, due*, or *common, limit, in the affair; was excessive*, or *immoderate, therein*. (S, K, TA.) And غَلَا فِى الدِّينِ, aor. as above, inf. n. غُلُوٌّ, *He acted*, or *behaved, with forced hardness*, or *strictness*, or *rigour, in religion, so that he exceeded the proper, due*, or *common, limit:* whence the usage of the verb in the Kur iv. 169 and v. 81: (Msb, TA:) accord. to IAth, الغُلُوُّ فِى الدِّينِ is *the investigating of the intrinsic states*, or *circumstances, of things*, [*in religion*,] *and* [*applying oneself to*] *the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof*. (TA.) [See also 3.] ___ And غَلَا بِالسَّهْمِ, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. غَلْوٌ (S, Er-Rághib, Mgh, Msb, K) and غُلُوٌّ; (K;) and غالى به, (Mgh, K,) and غالاه, (K,) inf. n. غِلَآءٌ (Mgh, K) and مُغَالَاةٌ; (K;) *He shot the arrow to the furthest distance* (S, Mgh, Msb) *that he was able to attain:* (S, Mgh:) or *he raised his arms with the arrow, desiring* [*to attain with it*] *the furthest limit*. (K, * TA.) And غَلَا السَّهْمُ *The arrow rose in its course, and exceeded the* [*usual*] *limit;* (K, TA;) and in like manner, الحَجَرُ *the stone*. (TA.) ___ And غَلَا السِّعْرُ, (S, Mgh, Msb, K, *) aor. as above, (Msb, TA,) inf. n. غَلَآءٌ, (S, Mgh, K,) or this is a simple subst., (Msb,) *The price*, or *rate, at which a thing was to be sold, was*, or *became, high;* (Mgh, Msb, TA;) or *exceeded the usual limit;* (Er-Rághib, TA;) *contr. of*

رخص. (K.) ___ And غَلَا بِهَا عظم [i. e. عظُمَ, lit. *Bigness exceeded the usual limit in her;*] meaning *she became plump,* or *fat:* (TA:) one says, غلا بالجارية عظم, and بالغُلَام, [*the girl,* or *young woman, became plump,* or *fat,* and *the boy,* or *young man,*] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) ___ And غَلَا is said of anything as meaning ارتفع [i. e. *It rose in degree;* as is shown by the following ex.]: Dhur-Rummeh says,

* فَمَا زَالَ يَغْلُو حُبُّ مَيَّةَ عِنْدَنَا *
* وَيَزْدَادُ حَتَّى لَمْ نَجِدْ مَا نَزِيدُهَا *

[*And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her*]. (TA.) ___ See also 8. ___ And see 6.

2 **غَلَّوَ** see art. غلى.

3 **غالى فى أَمْرِه**, inf. n. مُغَالَاةٌ, signifies [the same, or nearly the same, as غَلَا فيه; i. e.] *He exceeded the usual,* or *proper, bounds,* or *degree, in his affair; acted immoderately therein;* or *strove* or *laboured,* or *exerted himself* or *his power* or *efforts,* or *the like, therein;* syn. بَالَغَ [q. v.]. (Msb.) ___ See also 1, near the middle, in two places. ___ غَالَى به, and غالاه, (S, Msb, K,) which latter is used by a poet for غالى به, (S,) *He bought it at a high,* or *an excessive, price,* namely, flesh-meat; (S, Msb;) as also اغلى به; (S;) and اغلاه, i. e. water, and flesh-meat [&c.]: (IKtt, TA: [see an ex. in a verse of Lebeed cited in art. دكن:]) or *he exceeded what was usual in purchasing it,* or *in offering it for sale, and mentioning the price.* (M, K, TA.) A poet says,

* نُغَالِى اللَّحْمَ لِلْأَضْيَافِ نِيئًا *
* وَنُرْخِصُهُ إِذَا نَضِجَ الْقُدُورُ *

[*We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked*]: he has suppressed the ب [after نغالى], meaning it [to be understood]. (S, TA.) ___ And غالى فى الصَّدَاق *He made the dowry,* or *the gift to,* or *for, a bride, high,* or *excessive, in amount;* [*he was excessive,* or *exorbitant, therein;*] whence the saying of 'Omar, لَا تُغَالُوا فى صَدُقَات النِّسَآء [*Be not ye excessive,* or *exorbitant, in respect of the dowries of women*]. (TA. [See also 6.]) ___ And غالاهُ, inf. n. مُغَالَاةٌ, signifies also *He contended with him for superiority in tallness* or *in beneficence;* syn. طَاوَلَهُ. (TA.)

4 **أَغْلَو** see 3, in two places. ___ اغلاهُ also signifies *He* (God) *made it to be high,* or *excessive,* (S, Msb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Msb, K, * TA; *) *contr. of* أَرْخَصَهُ. (TA.) ___ And *He found it* [a thing] *to be high-priced:* or *he reckoned it to be so;* as also استغلاهُ . (TA.) ___ And *He lightened,* or *thinned, somewhat, its*

leaves, (K, TA,) namely, those of a grape-vine, *in order that it might grow high, and become* [*more productive,* or] *in good condition.* (TA.) See also 6.

5 **تَغَلَّو** see art. غلى.

6 **تَغَالَو** see 1, second sentence. ___ تغالوا فى الصَّدَاق *They were excessive,* or *exorbitant, one towards another, in respect of the dowry,* or *the gift to,* or *for, a bride; contr. of* تَسَاهَلُوا and تَيَاسَرُوا. (TA in art. يسر. [See also 3, last sentence but one.]) ___ تغالى said of a plant, or herbage, *It grew high;* (M, K, TA;) *it became tall.* (M, TA.) And, said of the same, *It became tangled,* or *luxuriant,* or

abundant and dense, and large; as also غَلَا , and اغلى , and اغْلَوْلَى ; (K;) or this last is said of a grape-vine, signifying *its leaves became tangled,* or *luxuriant,* or *abundant and dense, and its branches,* or *its shoots upon which were the bunches of grapes,* or *the buds of its leaves and berries,* (نَوَامِيه,) *became abundant, and it became tall.* (TA.) ___ Also, said of the flesh of a beast, *It rose,* or *went away,* (ارْتَفَعَ,) *and became upon the heads of the bones:* and *it fell away on the occasion of preparing for racing,* or *the like, by scanty feeding &c.:* (T, TA:) or, said of the flesh of a she-camel, *it went away;* syn. ذَهَبَ; (K;) or ارْتَفَعَ and ذَهَبَ. (S.)

8 **اغتلى** *He was,* or *became, quick,* or *swift; he sped,* or *went quickly;* (S, K, TA;) said of a camel: (K, TA:) and *he rose* [*in the degree of celerity*] (ارْتَفَعَ) *so as to exceed goodness of rate,* or *pace;* and in like manner one says [اغتلت] of any beast (دَابَّة); as also غَلَتْ , inf. n. غلو [app. غُلُوٌّ]. (TA.)

10 **إِسْتَغْلَوَ** see 4.

12 **اغلولى** : see 6.

غَلْوَةٌ The *limit,* or *utmost extent, of a shot* or *throw;* (S, Mgh; *) [i. e.] any مَرْمَاة: (K:) [generally, *a bow-shot;* i. e.] the *measure, space,* or *extent, of a single shooting of an arrow:* (Har p. 234:) [or the *utmost measure of a bow-shot;* i. e.] *a shot of an arrow to the utmost possible distance;* also termed غَايَةٌ: (Msb:) said to be *from three hundred to four hundred cubits:* (Mgh, Msb:) the *twenty-fifth part of a complete* فَرْسَخ [q. v.]: (ISd, Z, Mgh, TA:) or it is reckoned by some as *four hundred cubits,* and by others as *two hundred cubits:* (Msb voce مِيلٌ [q. v.]:) pl. غَلَوَاتٌ (Msb, K, TA) and غَلَآءٌ. (S, * K, TA.) Hence, (TA,) it is said in a prov., جَرْىُ المُذَكِّيَاتِ غِلَآءٌ, (S, K, TA,) or, as some relate it, غِلَابٌ. (TA. See art. ذكو.) [Thus] غَلْوَةٌ is sometimes used in relation to horse-racing. (TA.)

غَلْوَى *i. q.* غَالِيَةٌ. (K.) See the latter in art. غلى.

غُلُوَآءُ (S, K) and غُلْوَآءُ, (K,) the latter mentioned by AZ, and app. a contraction of the former, (TA,) [and Freytag adds غُلُوَآءُ, for which I find no authority,] *Excess*, or *exorbitance;* (TA;) *syn. with* [the inf. n.] غُلُوٌّ. (S, K, TA.) One says, خَفِّفْ عَنْ غُلُوَائِكَ [*Alleviate thine excess*, or *exorbitance*]. (TA.) ___ And The *quickness*, or *haste*, or *hastiness*, and the *first stage* or *state*, of youth, or young manhood; (AZ, S, K;) as also غُلْوَانٌ. (ISd, K, TA.) One says, فَعَلَهُ فِى غُلُوَآءِ شَبَابِهِ and غُلْوَانِ شَبَابِهِ [*He did it in the quickness*, or *haste*, &c., *of his youth*, or *young manhood*]. (TA.) ___ And غُلُوَآءُ signifies also The *rising*, or *rising high, and increasing*, of a plant, or of herbage. (Mz 40th نوع.)

غُلْوَانٌ : see the next preceding paragraph, in two places.

غَلَآءٌ the subst. from غَلَا السِّعْرُ; [as such signifying *A high price*, or *rate, at which a thing is to be sold;*] (Msb;) or it is an inf. n. (S, Mgh, K.) [See 1, latter half.] Also, [i. e.] like سَمَآءٌ [in measure], (K,) but in the copies of the M غَلَّآءٌ, with teshdeed, (TA,) A man *who shoots the arrow far.* (K.) And *A certain small*, or *short, fish*, (K, accord. to different copies,) *about a span* [*in length*]: (TA:) pl. أَغْلِيَةٌ. (K.)

غَلِىٌّ : see غَالٍ, in three places.

غَلَّآءٌ : see غَلَآءٌ.

غَالٍ [act. part. n. of غَلَا: and hence, *Acting*, or *behaving, with forced hardness*, or *strictness*, or *rigour*, in religion, *so that he exceeds the proper, due*, or *common, limit:* (see 1:) and particularly] *an extravagant zealot of the class of innovators:* pl. غُلَاةٌ. (TA in art. سبأ.) ___ And *Shooting*, or *one who shoots, the arrow to the furthest distance.* (Msb.) ___ And *High*, or *excessive*, (S, * Msb, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Msb, K, TA;) as also غَلِىٌّ. (K, TA.) Hence

one says, بعته بالغالى and بالغلى *I sold it,* or *bought it, at what was a high,* or *an excessive, price,* or *rate.* (K, TA.) A poet says,

* وَلَوْ أَنَّا نُبَاعُ كَلَامَ سَلْمَى *
* لَأَعْطَيْنَا بِهِ ثَمَنًا غَلِيًّا *

[*And if we were sold the speech,* or *discourse, of Selmà, we would give for it a high,* or *an excessive, price*]. (TA.) ___ Also *Fat flesh-meat.* (K.)

غَالِيَةٌ : see art. غلى.

أَغْلَى *More,* or *most, high* [or *excessive*] in price: hence the saying, أَفْضَلُ الرِّقَابِ أَغْلَاهَا ثَمَنًا [*The most excellent of slaves is the highest thereof in price*]. (Mgh.)

مِغْلًى [in the CK مِغْلَاء] *An arrow with which one raises the arm* [*in shooting*] *in order to exceed with it the usual limit,* or *nearly to do so:* (K, * TA:) or, accord. to the M, *that is used in striving to exceed the usual limit:* also termed مِغْلَاةٌ : pl. مِغَالٌ. (TA.)

مِغْلَاةٌ : see what next precedes. ___ نَاقَةٌ مِغْلَاةُ الوَهَقِ *A she-camel that goes quickly when her feet of her fore legs and of her hind legs fall in one place:* (S: [it is there expl. by تَغْتَلِى followed by the words إِذَا تَوَاهَقَتْ أَخْفَافُهَا which I have here rendered accord. to an explanation in art. وهق in the O: but the phrase مغلاة الوهق is there mentioned as an ex. of الوهق as signifying the lasso; whence it appears that the phrase lit. means *that exceeds the limit of the lasso;* agreeably with the explanation of Golius, rapide currens, et fugiens laqueum sibi injiciendum:]) or [the meaning is *a she-camel that steps far in vying,* or *keeping pace, with another;* for], in explaining the phrase مِغْلَاةُ الوَهَقِ, IB says that المِغْلَاةُ applied to the she-camel signifies الَّتِى تُبْعِدُ الخَطْوَ; and الوهق signifies المباراة and المسايرة. (TA voce هرجاب.)

أَرْضٌ مُغْلَوْلِيَةٌ *A land having abundant, and dense* or *luxuriant, herbage;* and with ع also; *i. q.* مُغَمَّةٌ and مِغَمَّةٌ. (TA in art. غم.)

غلى

1 **غَلَت القدْرُ**, aor. تَغْلَى, inf. n. غَلْىٌ and غَلَيَانٌ, (S, MA, Msb, K,) *The cooking-pot boiled;* (MA, &c.;) and غَلِيَت, aor. تَغْلَى, is an unusual dial. var. thereof, the former being the more chaste; (Msb;) or غَلِيَت is not allowable. (S.) ___ [Hence غَلَى said of a liquor, *It estuated: it effervesced: it fermented:* see نَبِيذٌ ___ And hence] يَغْلَى دمه [as though meaning *His blood is fit to be shed*] is a phrase like راب دمه, [q. v.], said of one who has exposed himself to slaughter: his blood being likened to milk that has become thick, and fit to be churned. (A in art. روب.) ___ And غَلِىَ الرَّجُلُ, like رَضِىَ in measure [but see what has been said of this form of the verb above], *The man became vehemently angry.* (IKtt, TA.)

2 **غَلَّى** see 4, in two places. غلّى الرَّجُلَ, inf. n. تَغْلِيَةٌ, *He rubbed the man over,* or *perfumed him, with* غَالِيَة. (TA.) And غلّى لحيتَهُ (Mgh, O,) Msb, all in art. (بالغَالِيَة) غلف (O, ibid.) *He daubed,* or *smeared, his beard with* غَالِيَة; as also غَلَّلَها. (Mgh, O, Msb, ibid. [See 1 in art. غلف.]) And تَغْلِيَةٌ signifies also The *saluting from afar, and making a sign.* (K.)

4 **اغلى القدْرَ**, (S, MA, K,) and غلّاها, (K,) *He made the cooking-pot to boil.* (S, * MA, K. *) IDrd mentions, among some of the sayings of the people of former ages, أُنَّ مآءً وغَلِّه [*Pour thou out water, and make it to boil*]. (TA.) And one says, أَغْلَيْتُ الزَّيْتَ ونَحْوَهُ [*I made the olive-oil and the like to boil*], inf. n. إِغْلَآءٌ. (Msb.)

5 **تغلّى** (S, Msb, K) بالغَالِيَة (S, Msb) *He* (a man, S, Msb) *perfumed himself,* (S, * Msb, K,) or *rubbed himself over,* (K,) with غَالِيَة; (S, Msb, K;) and اغتلى signifies the same; (IDrd, O

in art. غلف;) as also تَغَلَّلَ, (Msb, and O in art. غلف,) and اغْتَلَّ. (O in that art.)

6 تَغَالَى in all its sense, belongs to art. غلو, q. v.

8 إِغْتَلَى see 5.

غَلَانِيَةٌ, mentioned in the K in this art., belongs to art. غلو, being an inf. n. of the verb in the phrase غَلَا فِى الأَمْرِ. (TA.)

غَلَّايَةٌ *A vessel of copper* [or *brass*], *in which water is heated; thus called by the people of Syria; the same that is called* مُحَمٌّ [q. v.] *and* قُمْقُمٌ *and* قُمْقُمَةٌ. (Msb voce قمقم.)

غَالِيَةٌ [*Galia moschata,*] *a sort of perfume,* (S, K,) *well known;* (K;) *a certain compound of perfumes;* (Msb;) *musk mixed* or *boiled* [*with other perfumes*]; (MA;) or *a perfume composed of musk and ambergris and camphor and oil of ben:* (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Jaafar went in to him, and the odour of perfume was diffusing itself from him; so he said, What is thy perfume, O 'Abd-Allah? and he answered, *musk and ambergris combined with oil of ben;* whereupon Mo'áwiyeh said, غَالِيَةٌ, meaning *highpriced:* (TA:) [hence some hold the word to belong to art. غلو; and their opinion is strengthened by the fact that] غَلْوَى signifies the same. (K in art. غلو.)

غم

1 غَمَّهُ, (S, Msb, K, &c.,) aor. ـُ, (Msb,) inf. n. غَمٌّ, (Msb, TA,) *He covered it,* (S, Msb, K, TA,) *veiled it,* or *concealed it;* (TA;) namely, a thing: (Msb, K, TA:) this is the primary meaning. (TA.) [Hence,] one says, غُمَّ الهِلَالُ (S, Msb, K, TA) عَلَى النَّاسِ, (S, TA,) inf. n. غَمٌّ, (TA,) *The new moon was veiled,* or *concealed,* (S, Msb,) *to the people,* (S,) *by clouds,* or *otherwise,* (S, Msb,) or *was intercepted by thin clouds,* (K, TA,) or *otherwise,* (TA,) *so that it was not seen.* (S, Msb, TA.) It is said in a trad., فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا العِدَّةَ, (Mgh, * Msb, TA,) i. e. *And if it* [the new moon] *be veiled,* &c., *to you, then complete ye the reckoning* of Shaabán, thirty [days], in order that the entering upon the fast of Ramadán may be with [inferential] knowledge. (Msb.) Az says that غُمَّ and أُغْمِيَ and غُمِيَ all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. غمى.] ___ And [hence] غَمَّ القَمَرُ النُّجُومَ *The moon concealed the stars:* or *almost concealed the light of the stars.* (TA.) ___ And غُمَّ عَلَيْهِ الخَبَرُ *The information,* or *narration, was dubious, confused,* or *vague, to him; such as to be difficult to be understood;* or *such as not to be understood;* (S, K;) like أُغْمِيَ: (S:) or *was obscure,* or *unapparent, to him.* (Msb.) ___ And غَمَّهُ, (S, K, TA,) aor. ـُ, inf. n. غَمٌّ, (TA,) *It* (i. e. هَمّ [here meaning grief, see غَمٌّ below,]) *covered* [or *was as though it covered*] *his heart:* (Har p. 637:) or [accord. to common acceptation] *it,* or *he, grieved him;* or *caused him to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy;* syn. أَحْزَنَهُ. (K, and Har p. 422. [See also 4.]) ___ غَمَّهُ, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. ـُ, inf. n. غَمٌّ, (TA,) means *He put* [*as a covering*] *to his mouth and his nostrils the* غِمَامَة, (S, K, TA,) which is *a thing like the* كِعَام [or *muzzle*], (so in the S and CK,) or *a thing like the* فِدَام [which seems to be here similar in meaning to كِعَام]: (so in other copies of the K:) or *he put* [*as a*

covering] *to his mouth a nose-bag,* or *the like, to prevent his feeding;* and this is termed a غَمَامَة : (TA:) [the verb that I have rendered put to in these explanations is أَلْقَمَ, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or غَمَامَةٌ signifies *a sort of bag for the mouth of a camel and the like,* (K, TA,) *his mouth being put into it:* (TA:) pl. غَمَائِمُ: (S, TA:) and one says, غَمَّهُ بالغَمَامَة [*he covered his mouth with the* غمامة], aor. and inf. n. as above. (TA.) ___ غَمَّ الشَّىْءَ, aor. ـُـ , also signifies عَلَاهُ [app. as meaning *It rose upon,* or *above, the thing,* as though forming a covering over it]: mentioned on the authority of IAar, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a رَوْضَة, or meadow,]

* أُنُفٌ يَغُمُّ الضَّالُ نَبْتَ بِحَارِهَا *

[*Not depastured, the trees called* ضال *rising upon,* or *above, the herbage of its fertile tracts,* or *its tracts near to water*]. (TA.) See also 8. [غَمَّ is also intrans.: one says,] غَمَّ يَوْمُنَا, (S, K, TA,) inf. n. غَمٌّ and غُمُومٌ; (TA;) and أَغَمَّ ; *Our day was,* or *became,* [*sultry,* or] *intensely hot,* (S, K, TA,) *so that it took away,* (S,) or *almost took away,* (TA,) *the breath:* (S, TA:) or both verbs, said of a day, and of the sky, mean *it brought* غَمّ [or *distress that affected the breath* or *respiration*], *arising from closeness of heat,* or *clouds.* (Msb.) غَمَّ الشَّخْصُ, of the class of تَعِبَ, [the first pers. being غَمِمْتُ,] inf. n. غَمَمٌ, *The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed.* (Msb.) [See also غَمَمٌ below.]

3 **غَامَمْتُهُ** signifies غَمَمْتُهُ وغَمَّنِى [*I grieved him,* or *caused him to mourn* or *lament* &c., *and he grieved me,* or *caused me to mourn* or *lament* &c.; or *I grieved him* &c., *being grieved* &c. *by him*]. (K.)

4 **اغمّت السَّمَآءُ** *The sky became clouded:* (K, as indicated by the context:) or *i. q.* تَغَيَّرَت [i. e., *became altered*]: thus in the S; but some say that it is correctly تَغَيَّمَت [agreeably with the former of the explanations above]. (TA.) See

also 1, near the end. مَا أَغَمَّكَ لِى and إِلَىَّ is [an expression of wonder, meaning *How great grief,* or *sadness, dost thou occasion to me!*] from الغَمُّ signifying الحُزْنُ. (K, TA.) ___ [Accord. to the TK, أَغَمَّهُ signifies أَحْزَنَهُ; like غَمَّهُ: but this I think a mistake. ___ And Freytag explains أَغَمَّ as occurring in the Deewán of the Hudhalees signifying *Demersit:* but in which of its senses he uses this word he does not specify.]

6 تغامّ *He made a show of* غَمّ [or *grief,* &c.,] *without its being in the heart.* (Har p. 126.)

7 انغمّ *It* (a thing, K) *was,* or *became, covered,* (S, K, TA,) *veiled,* or *concealed.* (TA.) ___ See also what next follows.

8 اغتمّ *He was,* or *became, grieved,* or *caused to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy;* (S, * K;) as also انغمّ : (K:) both mentioned by Sb. (TA.) ___ And, said of a plant, or herbage, *It was,* or *became, tall,* (K, TA,) *and tangled,* or *luxuriant,* (TA,) *and abundant:* (K, TA:) as also اعتمّ. (TA.) [And in like manner غَمَّ is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning *It was tall and luxuriant.*] ___ And, said of a man, *He withheld himself from going out,* or *forth.* (TA.)

R. Q. 1 غَمْغَمَ, [inf. n. غَمْغَمَةٌ, *He* (a bull) *uttered a cry,* or *cries, in fright;* as also تَغَمْغَمَ : see غَمْغَمَةٌ below. ___ And] *He* (a courageous man) *raised his voice conflict with his antagonist;* (Har p. 531;) [as also تَغَمْغَمَ : see, again, غَمْغَمَةٌ below.] ___ And *He* [a man] *spoke while taking a thing into his fauces, so that the hearer,* or *listener, did not understand what he was saying;* (Har ubi suprà;) [or *spoke indistinctly;* agreeably with an explanation of غَمْغَمَةٌ below; as also تَغَمْغَمَ . ___ And, said of a bow, *It produced a sound;* agreeably with another explanation of غَمْغَمَةٌ below.] ___ Also, said of an infant, inf. n. غَمْغَمَةٌ, *He wept over the breast, desiring the milk:* [and the inf. n. is used as a simple subst., and therefore pluralized:] IAar cites as an ex.,

إِذَا المُرْضَعَاتُ بَعْدَ أَوَّلِ هَجْعَةٍ * سَمِعْتَ عَلَى ثُدِيِّهِنَّ غَمَاغِمَا *

[*When the suckling women, after the first light sleep in the beginning of the night,* are in such a condition that *thou hearest cryings over their breasts*]; meaning, as he says, that the milk of these women is little in quantity, so that the sucking child weeps over the breast when sucking it. (TA.)

R. Q. 2 **تَغَمْغَمَ** : see R. Q. 1, in three places: and see its inf. n. voce غَمْغَمَةٌ, below, in two places. ___ Said of one drowning (غَرِيق) beneath the water, it signifies *He uttered a cry,* or *cries:* or, as is said in the T, *he was pressed upon by the waves above him:* a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.)

غَمٌّ [an inf. n. used as an epithet in which the

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quality of a subst. predominates,] *Grief, mourning, lamentation, sorrow, sadness,* or *unhappiness;* syn. حُزْنٌ; (Msb, K;) so called because it covers happiness and forbearance; (Msb;) or غَمٌّ in the heart is thus called because it veils, or precludes, happiness: (Ham p. 21:) [it may therefore be rendered *gloominess of mind:*] or *i. q.* كَرْبٌ, (K,) which signifies حُزْنٌ, (K in art. كرب,) or غَمٌّ, (S, in that art.,) [*that affects the breath* or *respiration,* lit.] *that takes away the breath;* (S and K in that art.;) as also غَمَّآءُ (K) and غُمَّةٌ, (S, K,) the last [expl. in the S as syn. with كُرْبَةٌ, which is syn. with كَرْبٌ, and] mentioned by Lh: (TA:) [see also صَقْعٌ:] it is كَرْبٌ [or *grief,* &c.,] *that befalls the heart because of what has happened;* differing from هَمٌّ, which is كرب that befalls because of annoyance, or harm, that is expected to happen: or, as some say, both are one [in meaning]: the differing is asserted by 'Iyád and [many] others: (TA:) [see also غَصَبٌ:] the pl. of غَمٌّ is غُمُومٌ. (S, K.) ___ It is also an inf. n. used as an epithet in the phrase يَوْمٌ غَمٌّ (S, TA) i. e. *A day that is* [*sultry,* or] *intensely hot, so that it*

[*almost*] *takes away the breath;* and لَيْلَةٌ غَمٌّ [*such a night*], i. e. غَامَّةٌ : (S:) or one says يَوْمٌ غَمٌّ and غَامٌّ and مُغَمٌّ , (K, TA,) the last with kesr to the م, (TA,) [in the CK مُغْمٌ ,] meaning *a day of heat,* (K,) or *of intense heat:* (TA:) or *a day of* غَمٌّ [i. e. *grief,* &c.]: and [in a similar sense, as is implied by the context immediately preceding,] لَيْلَةٌ غَمٌّ and غَمَّةٌ and غَمًّى : (K:) [but] A'Obeyd mentions, on the authority of AZ, لَيْلَةٌ غَمًّى and لَيْلَةٌ غَمَّةٌ as meaning *a night in which there is over the sky* [*a covering of clouds,* or] *what is termed* غَمْىٌ [a word belonging to art. غمى, being in measure] like رَمْىٌ; (S;) and [in the like sense] يَوْمٌ غَمٌّ. (So in one of my copies of the S.) ___ And one says, كَانَ عَلَى السَّمَآءِ غَمٌّ [app. غَمٌّ, but this, I think, requires confirmation, for which I have searched in vain,] and غَمًى [app. غَمًّى , or perhaps غَمْىٌ, a word mentioned above,] meaning *There was over the sky a collection* [or *an expanse*] *of thin clouds,* or *a* ضَبَابَةٌ [i. e. *mist,* or *the like*], فَحَالَ دُونَ الهِلَالِ [*and it intercepted the new moon*]: and هٰذِهِ لَيْلَةُ غَمًّى, and some say غُمًّى , *This is a night* [*of a covering of clouds,* or] *of a* ضَبَابَةٌ [or *mist,* or *the like*], *intervening between the new moon and men; so that the new moon is not seen:* (Msb:) and [hence] صُمْنَا لِلْغَمًّى , and لِلْغُمًّى , (S, Msb, K,) both mentioned by ISk on the authority of Fr, (S,) and لِلْغَمَّآءِ , (S, K,) and لِلْغُمِّيَّةِ , (K, TA, but omitted in the CK,) and لِلْغُمَّةِ , (TA,) [i. e. *We fasted after,* or *from the time of, the covering of clouds,* or *the mist,* or *the like, that concealed the new moon;* (the prep. لِ being here used in the sense of بَعْدَ, or مِنْ وَقْتِ, as in the Kur xvii. 80;) virtually] meaning [*we fasted*] *without a sight* [*of the new moon*]: (Msb, TA:) a rájiz says,

* لَيْلَةَ غُمًّى طَامِسٍ هِلَالُهَا *

* أَوْغَلْتُهَا وَمُكْرَةٍ إِيغَالُهَا *

[*In a night of a covering of clouds,* or *of a mist,* or *the like, having its new moon effaced: I journeyed quickly and far in it,* (أَوْغَلْتُهَا) being used, app. by poetic license, for أَوْغَلْتُ

فيها,) *and disliked was the journeying so therein*]: (S, TA:) and it is said that لَيْلَةُ غمّى [i. e. غَمَّى and غُمَّى] signifies also *the last night of the* [*lunar*] *month;* being so called because the case thereof is veiled to people so that it is not known whether it be of the coming [month] or of the past. (TA.)

غَمَّةٌ fem. of غَمٌّ, q. v., used as an epithet.

غُمَّةٌ : see غَمٌّ, first sentence: ___ and also in the latter half. ___ Also, *Perplexity,* and *dubiousness,* or *confusedness:* pl. غُمَمٌ: one says, هُوَ فى غُمَّة *He is in a state of perplexity,* and *dubiousness,* or *confusedness:* (Msb:) and هُوَ فى غُمَّةٍ من أَمْرِه *He is in a state of perplexity* and *darkness* [*in respect of his case* or *affair*]; from الغَمُّ signifying the act of covering [a thing]. (Ham p. 320.) [See also غَمَّةٌ and غَمَّآءُ.] And one says أَمْرٌ غُمَّةٌ *A dubious, confused,* or *vague, case* or *affair.* (S, K. *) [See also غُمَّى.] It is said in the Kur [x. 72], ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً i. e. [*Then let not your case be to you one of*] *darkness,* and *straitness,* and *anxiety:* (A'Obeyd, S, TA:) or, as some say, *covered, veiled,* or *concealed.* (TA.) And أَرْضٌ غُمَّةٌ means *A strait,* or *narrow, land.* (TA.) ___ Also The *bottom of the interior* of a skin for clarified butter (S, K) &c. (S.) [See also the first sentence in art. غمل.]

غَمَّةٌ *i. q.* لبسة [app. لُبْسَةٌ, meaning *Obscureness, confusedness,* or *dubiousness:* see also غُمَّةٌ]. (TA.)

غَمَمٌ is the inf. n. of 1 in the last of the senses expl. above: (Msb:) or it signifies The *flowing down of the hair so that the forehead,* (S, K, TA,) or as in the M, *the face,* (TA,) *and the back of the neck, are narrowed:* (S, K, TA:) or the *hair that veils,* or *conceals, the* جَبِين [generally meaning the *part above the temple,* but sometimes it means the *forehead,*] *and the back of the neck.* (Har p. 21.) Z says that they dislike what is thus termed, and like what is termed نَزَعٌ [i. e. baldness of the two sides of the forehead]. (TA.)

غَمَامٌ *Clouds:* (S, Msb, K:) or *white clouds:* (K:) or *thin clouds:* (Jel in ii. 54:) and غَمَامَةٌ signifies *one thereof:* (S, Msb, K:) the former being pl. of the latter, as also is غَمَائِمُ: (K:) [or rather غَمَامٌ is a coll. gen. n., of which غَمَامَةٌ is the n. un.:] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) ___ [Hence,] حَبُّ الغَمَامِ signifies *Hailstones,* or *hail.* (TA.) [See an ex. in a verse cited in art. ان, p. 109.]

غُمَامٌ *i. q.* زُكَامٌ [*A rheum, such as is termed coryza*]. (K.)

غُمُومٌ [a pl. of which no sing. is mentioned,] *Small stars, such as are faint,* or *indistinct.* (K.)

غَمِيمٌ *i. q.* غَمِيسٌ, (S, K,) i. e. *Fresh herbage* (كَلَأٌ) *beneath such as is dried up;* (S, TA;) or *green herbage beneath such as is dry.* (TA.) ___ And *Milk heated until it thickens:* (S, K:) because it becomes covered over. (TA.)

غَمَامَةٌ : see غَمَامٌ. ___ Also *Herbage:* so in the saying, أَحْمَى فُلَانٌ غَمَامَةَ وَادِى كَذَا i. e. [*Such a one made to be prohibited to the public*] *the herbage that was the growth of such a valley:* thus called [because produced by the water of the clouds,] in like manner as it is called سَمَآءٌ. (TA.)

غُمَامَةٌ : see the next paragraph.

غِمَامَةٌ : see 1, near the middle, in three places. ___ Also *A thing with which the eyes of a she-camel are bound,* or *with which her muzzle is bound:* (K:) or *a piece of cloth with which the nose of a she-camel is stopped* (يُسَدُّ) [or *bound* (يُشَدُّ)] *when she is made to incline to the young one of another:* pl. غَمَائِمُ. (A'Obeyd, TA.) [See also دَرْجَةٌ: and صِقَاعٌ.] ___ And (by way of comparison [thereto], TA) The *prepare of a boy;* as also غُمَامَةٌ . (K, TA.)

غَمَّى : see غَمٌّ, in six places. ___ Also *Dust;* syn. غَبَرَةٌ. (K.) ___ And *Darkness.* (K.) ___ And *Hardship,* or *difficulty,* or *distress,* [*as though*] *covering* [or *overwhelming*] *a party in war,* or

battle. (K.) See also the next paragraph.

غُمَّى : see غَمٌّ, latter half, in four places. ___ Also *A calamity,* or *misfortune;* and so غَمَّآءُ ; (K, TA;) and غُمَّآءُ , likewise, is said to be allowable. (TA. [But this last I think doubtful.]) And *A hard,* or *difficult, affair* or *case, in relation to which one knows not the right course to pursue;* as also غَمَّى , (K, TA,) and غَمَّآءُ . (TA.)

غَمَّآءُ [fem. of أَغَمٌّ, q. v.: ___ and also used as a subst.]: see غَمٌّ, first sentence: ___ and also in the latter half: ___ and see also غُمَّى, in two places. ___ إِنَّهُمْ لَفِى غَمَّآءَ مِنَ الأَمْرِ means [*Verily they are in a state of dubiousness,* or *confusedness, in respect of the case,* or *affair;* or] *in a dubious,* or *confused, case* or *affair.* (TA.) [See also غُمَّةٌ and غِمَّةٌ.]

غُمَّآءُ : see غُمَّى.

غُمِّيَّةٌ : see غَمٌّ, latter half.

غَامٌّ , and its fem. غَامَّةٌ: see غَمٌّ, former half.

غَمْغَمَةٌ [mentioned above as an inf. n. (see

R. Q. 1), used as a simple subst.,] signifies The *cries* [or *cry*] of bulls [or wild bulls] in fright: (S, K, TA:) and of courageous men in conflict: (S, Mgh, K, TA:) and so تَغَمْغُمٌ : pl. of the former, in both senses, غَمَاغِمُ. (TA.) See also an ex. of the pl. voce غَمْغَمٌ. ___ And *Indistinct speech;* (K;) as also تَغَمْغُمٌ : (S, K:) غَمْغَمَةٌ is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the عَجَم. (T, in TA, voce رُتَّةٌ.) ___ Also The *sound* of bows. (TA.)

رَجُلٌ أَغَمُّ , (S,) and أَغَمُّ الوَجْهِ والقَفَا, (S, Msb, K,) *A man whose hair flows down so that the face*

and the back of the neck are narrowed: (S, Msb, K:) and in like manner [the fem.] غَمَّآءُ is applied to a woman. (Msb.) ___ غَمَّآءُ applied to the forelock (نَاصِيَة) of a horse means *Excessively abundant in the hair:* and such is disliked. (S.) ___ And سَحَابٌ أَغَمُّ means *Clouds in which is no gap,* or *interstice.* (K, TA.)

مُغَمٌّ and مَغَمٌّ: see غَمٌّ, former half. ___ أَرْضٌ مُغَمَّةٌ (K, TA) and مَغَمَّةٌ (TA) *A land having abundant* (K, TA) *and dense* or *luxuriant* (TA) *herbage.* (K, TA.)

مُغَمَّمٌ, applied to clouds (غَيْم), and to a sea, *Abounding with water:* (K:) and in like manner, without ة, to a well (رَكِيَّة), *that fills everything, and submerges it:* (IAar, TA:) and to what is termed حَسْىٌ [q. v.], (IAar, S, TA,) meaning *covering.* (IAar, TA.)

مَغْمُومٌ [pass. part. n. of غَمَّهُ, i. e. *Covered,* &c.]. ___ [Applied to unripe dates (accord. to the TA to رُطَب, a mistranscription for بُسْر), like مَغْمُولٌ,] *Put into a jar, and covered over until they have become ripe.* (TA.) ___ Applied to a new moon, *Veiled,* or *concealed, by clouds,* or *otherwise,* (Msb,) or *intercepted by thin clouds,* (K,) *so as not to be seen.* (Msb.) ___ Applied to a man, *Grieved,* or *caused to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy.* (TA.) ___ And *Affected with the malady termed* غُمَام. (K.)

غمت

1 **غَمَتَهُ**, aor. ـِ, (S, O, K,) inf. n. غَمْتٌ, (S, O,) *It* (i. e. food) *was,* or *became, heavy upon his heart* [or *stomach*], (Ks, S, O, K,) *he having eaten much thereof so that it caused him to suffer indigestion,* (Ks, O,) *and it rendered him like one intoxicated:* (K:) or, accord. to Sh, *it* (i. e. grease) *rendered him like one intoxicated,* (O, TA,) *in consequence of indigestion.* (TA.) ___ And *He covered it;* (O, K;) namely, a thing. (K.) ___ And غَمَتَهُ فى المآء *i. q.* غَطَّهُ [i. e. *He immersed,* or *plunged, him,* or *it, into the water;* like غَتَّهُ]. (IDrd, O, K.) ___ And غَمَتَ نفسًا *He made a sign,* or *motion, with' his head,* (O,) or *he raised his head,* (K,) [*for the purpose of taking breath,*] *in drinking.* (O, K.) غَمِتَ *He became like one intoxicated, by grease* [*in his stomach*]: (Sh, O:) or *he suffered from the heaviness of food upon his heart* [or *stomach*] *so that he became like one intoxicated.* (K.)

غمد

1 **غَمَدَهُ**, aor. ـِ and ـُ, inf. n. غُمْدٌ; and اغمده, (S, Msb, K,) inf. n. إِغْمَادٌ; (Msb;) mentioned by AO, (S,) or by A'Obeyd, (L, TA,) as two chaste forms; (S, L, TA;) *He put it* (i. e. a sword, S, Msb, K, or the like, Msb) *into its* غِمْد [i. e. *scabbard*, or *sheath; he sheathed it*]: (S, Msb, K:) or *he made for it*, or *furnished it with, a* غِمْد. (Msb.) ___ Hence, غَمَدَهُ بِكَذَا *He covered him*, or *it, with such a thing;* as though he made the latter a غِمْد to the former. (A.) ___ See also 5, in two places. غَمَدَ, inf. n. غُمُودٌ, said of a tree of the species called عُرْفُطٌ, *It had its branches abounding with leaves so that one could not see its thorns;* (L, K;) as though they were sheathed. (L.) ___ غَمَدَتِ الرَّكِيَّةُ, (L, K,) aor. ـُ, inf. n. غُمُودٌ, (L,) *The well lost its water.* (L, K.) ___ And غَمِدَتْ, (L, K,) aor. ـَ, (K,) inf. n. غَمَدٌ, (L,) *It* (a well) *had much water:* (As, L, K:) or *it had little water.* (AO, L, K.)

2 **غَمَّدَ** see 5, in two places.

4 **أَغْمَدَ** see 1. ___ [Hence,] اغمد الأَشْيَآءَ *He put the things one within another.* (K.) ___ And اغمد الحِلْسَ *He put the* [*cloth called*] حِلْس *beneath the camel's saddle,* to preserve the animal's back from being galled by the saddle. (Akh, A, * L.)

5 **تغمّد الثَّوْبَ** *He put the garment,* or *piece of cloth, beneath him, to conceal it from the eyes of others.* (A.) ___ And تغمّد الرَّجُلَ, (JK, L,) and غمّده, (L,) *He took the man beneath him* (تَحْتَهُ, thus in the JK, in the L بِحِتْلٍ [*by deceit*, or *guile*]), *to cover him over,* or *conceal him.* (JK, L.) ___ And تغمّد فُلَانًا, (S, L, K,) and غمّده, (K,) *He concealed, as with a veil, what had proceeded from such a one,* or *what such a one had done.* (S, L, K.) ___ And تغمّده اللّٰهُ بِرَحْمَتِهِ,

(S, A, L, Msb, K,) and غَمَدَهُ بِهَا and غَمَدَهُ فِيهَا, (L,) *God covered him with his mercy,* (A'Obeyd, S, A, L, Msb, K,) *as with a veil; veiled him therewith;* (A'Obeyd, A, L, Msb;) *clad him,* or *invested him, therewith.* (A'Obeyd, L.) ___ تَغَمَّدَ الأَعْدَآءَ *He threw himself upon the enemies;* or *came upon them,* or *over them; and overwhelmed them.* (L.) ___ And تَغَمَّدَهُ *He filled it,* (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.)

8 اغْتَمَدَ اللَّيْلَ *He* (a man, S, L) *entered into* [*the darkness of*] *the night;* (S, A, L, K;) as though it became as a غَمْد to him; like as one says ادَّرَعَ اللَّيْلَ: (S, L:) and simply اغتمد *he ventured upon, encountered,* or *braved, the night,* (رَكِبَهُ,) to seek food for his family. (S, L.)

10 اسْتَغْمَدَتِ السَّمَآءُ فِى السَّحَابِ الكَثِيرِ [*The sky became obscured amid the many clouds*]. (TA in art. طنفس.)

غِمْدٌ (S, L, Msb, K, &c.) and غُمْدَانٌ, (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Msb, K,) and the like, (Msb,) The *scabbard,* or *sheath;* [this is well known to be the correct meaning; it is shown to be so in the S, voce قِرَابٌ; and is the meaning obtaining in the present day;] syn. غِلَافٌ, (S, O,) or جَفْنٌ: (L, K:) [both of these words have the signification mentioned above; but not that only; for غلاف has a wider application; and it is said in the S, voce قِرَابٌ, that the جفن of a sword is *a case,* or *receptacle, in which is* (*put*) *the sword together with its* غِمْد *and suspensory belt* or *cord:*] the pl. is أَغْمَادٌ [a pl. of pauc.] (O, Msb, K) and غُمْدَانٌ, (O,) or غُمُودٌ. (K.)

غُمْدَانٌ: see the next preceding paragraph.

رَكِىٌّ غَامِدٌ, a phrase like غَامِدٌ, [عِيشَةٌ رَاضِيَةٌ meaning مَغْمُودٌ,] *Wells having their water covered by earth,* or *dust; contr. of* رَكِىٌّ مُبْدٌ. (A.) And غَامِدَةٌ A well (بِئْرٌ) *filled up,* or *choked up, with earth,* or *dust.* (K, TA.) ___ And غَامِدَةٌ and غَامِدٌ A ship (سَفِينَةٌ) *filled,* or *laden;* (K, TA;) as also آمِدَةٌ (TA) and آمِدٌ. (K,

TA.)

مُغْمَدٌ : see what here follows.

مُغْمَدٌ and مَغْمُودٌ A sword [or the like] *put into its* غِمْدٌ [meaning *scabbard,* or *sheath;* i. e. *sheathed*]. (S, A.)

غمر

1 **غَمُرَ**, as in some lexicons, or غَمَرَ, aor. ـُ, accord. to all the copies of the K [consulted by SM], (TA,) or غَمِرَ, [aor. ـَ,] (as in the CK and my MS. copy of the K,) inf. n. غَمَارَةٌ and غُمُورَةٌ, [agreeably with analogy if غَمُرَ be the form of the verb, which is therefore most probably correct,] (K,) *It* (water) *was,* or *became, much in quantity, abundant, copious,* [or *deep,*] (K, B, TA,) *so that it concealed its bottom.* (B, TA.) You say مَا أَشَدَّ غُمُورَةَ هٰذَا النَّهْرِ *How great is the abundance of the water of this river !* (S.) ___ [And *He abounded in beneficence.*] You say رَجُلٌ بَيِّنُ الغُمُورَةِ *A man bearing evidence of abounding in beneficence.* (S, K.) غَمَرَهُ, (S, Msb, K,) aor. ـُ, (S, Msb,) inf. n. غَمْرٌ, (Msb, K,) *It* (water, S, K, or the sea, Msb) [*overflowed,*] *came over,* or *rose above,* (S, Msb,) or *covered,* (K,) *and concealed,* (TA,) *him,* or *it;* (S, Msb, K;) as also اغْتَمَرَهُ : (K:) and *he* (a man) *veiled, concealed, hid,* or *covered, him,* or *it.* (Msb.) ___ Hence, غَمَرَهُ القَوْمُ *The people rose above him,* or *surpassed him, in eminence,* (S, TA,) *and in excel-lence.* (TA.) ___ And رَأَيْتُهُ قَدْ غَمَرَ الجَمَاجِمَ بِطُولِ قَوَامِهِ [*I saw him to have overtopped the heads* of others *by the tallness of his stature*]. (TA.) غَمَرَ صَدْرَهُ عَلَىَّ, aor. ـَ, (S, Msb, K, *) inf. n. غَمْرٌ (Yaakoob, S, Msb) and غَمَرٌ, (Yaakoob, S,) [or the latter is a simple subst.,] *His bosom bore con-*

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cealed enmity and violent hatred, or *rancour, malevolence, malice,* or *spite, against me.* (S, Msb, K.) غَمِرَتْ يَدُهُ, (S, K,) aor. ـَ, (K,) inf. n. غَمَرٌ, (TA,) *His hand was,* or *became, foul with the smell of flesh-meat,* (S, K,) *and with the grease thereof adhering to it.*

(K.) غَمُرَ, aor. ـُـ , (S, Msb,) inf. n. غَمَارَةٌ, (S, [in my copy of the Msb written غَمَار, probably by a mistake of the copyist,]) *He was inexperienced in affairs:* (S, Msb:) Benoo-'Okeyl say غَمِرَ, aor. ـَـ . (Msb.) You say فيه غَمَارَةٌ and غَرَارَةٌ [*In him is a want of experience in affairs*]. (TA.)

2 **غمّرت وجهها**, inf. n. تَغْمِيرٌ, *She* (a woman) *smeared her face with* غُمْرَة [q. v.]; (S;) as also اغتمرت بالغُمْرَة, (K,) and تغمّرت . (S, K.) غُمِّرَ, inf. n. تَغْمِيرٌ, *He* (a man) *was deemed ignorant.* (TA.) غمّر فرسه, inf. n. as above, *He gave his horse water to drink in a cup,* (K,) *in the small cup called* غُمْر, (TA,) *because of the scarcity of water.* (K.) IAar mentions the phrase غمّره أَصْحُنًا *He gave him to drink some bowls* of water: making the verb doubly transitive. (TA.)

3 **غامر فى القتال** signify the same [i. e. *He plunged,* or *threw himself, into the midst of fight,* or *conflict*]. (TA in art. غمس.) [See also مُغَامِرٌ.] ___ And غامره *He engaged with him in fight,* or *conflict, not caring for death.* (S, O.) ___ And غامر signifies also *He contended in an altercation,* or *a dispute.* (O.)

5 **تغمّرت** : see 2. تغمّر *He drank from a small cup such as is called* غُمْر: (K:) *he drank a small quantity of water:* (TA:) *he drank less than would satisfy his thirst:* (S:) *he drank the smallest draught, less than would satisfy his thirst:* (TA:) *he did not satisfy his thirst with water;* (K, * TA;) said of a camel, (K,) and of an ass. (TA.) And تغمّرت الماشية *The cattle ate what is termed* غَمِير [q. v.]. (K.)

7 **انغمر** *He immerged, dipped,* or *plunged, himself,* or *he became immerged, dipped,* or *plunged,* (S, K,) in water, (S, TA,) and in a thing; (TA;) as also اغتمر . (K.)

8 **إِغْتَمَرَ** see 1: and 7: and 2.

غَمْرٌ *Much, abundant, copious,* [or *deep,*] water; (S, K;) as also غَمِيرٌ : (K:) or *much, abundant, copious,* [or *deep,*] water, *that drowns,* or *submerges:* (ISd, TA:) or *that covers over him who enters into it:* (IAth, TA:) [also used as an epithet in which the quality of a subst. predominates, meaning *much, abundant, copious,* or *deep, water;*] and غَمْرَةٌ signifies the same as غَمْرٌ [when thus used; or *a submerging deep, a deep place,* or *an abyss,* of water]: (TA:) pl. غِمَارٌ and غُمُورٌ. (S, K.) You say بَحْرٌ غَمْرٌ *An abundant sea:* and [in the pl.] بِحَارٌ غِمَارٌ, and غُمُورٌ. (S.) And of a thing that has become much, you say, هٰذَا كَثِيرٌ غَمِيرٌ *This is much.* (AZ.) [See also الغَمْرُ.] ___ The *main of the sea:* (K:) pl. as above. (TA.) *Liberal in disposition:* (K, * TA:) pl. as above: (TA:) and in like manner, غَمْرُ الخُلُقِ: (TA:) or this last, and غَمْرُ البَدِيهَةِ, signify *abounding in beneficence:* pl. as above: (S, K: [see also رِدآءٌ:]) and غَمْرُ البَدِيهَةِ a man *who takes by surprise with large bounty.* (TA.) ___ A horse *fleet,* or *swift,* or *excellent, in running.* (S, * K, * TA.) ___ A garment *ample,* or *full.* (K, * TA.) *A mixed crowd* of men, (K,) *and their thronging, pressing,* or *pushing, and multitude;* (TA;) as also غَمْرٌ and غَمْرَةٌ and غُمَارٌ and غَمَارٌ : (K: [in the TA, instead of the last two words, I find غُمَارَةٌ and غَمَارَةٌ, as from the K, and غُمَارٌ and غَمَارٌ are afterwards there added: but most probably these only (without ة) are correct:]) and غَمْرَةٌ and غُمَارٌ and غَمَارٌ signify *a crowding,* or *pressing,* of men, (S, Msb,) and of water: (S:) the pl. of غَمْرَةٌ is غِمَارٌ. (S.) You say دَخَلْتُ فِى غُمَارِ النَّاسِ, and غَمَارِهِمْ , (S, Msb, TA,) and غَمْرِهِمْ , (TA,) *I entered among the crowding,* or *pressing, of the people,* (S, Msb, TA,) *and their multitude:* (S, TA;) as also فِى خَمْرِهِمْ [and خُمَارِهِمْ &c.] (TA.) And أَكُونُ فِى غُمَارِ النَّاسِ, meaning *I shall be among the dense congregation of the people,* occurs in a trad. (TA.) See also غَمْرٌ. لَيْلٌ غَمْرٌ means *Intensely dark night.* (TA.)

غُمْرٌ (S, Msb, K) and غُمُرٌ (S, ISd) and غَمْرٌ and غَمِرٌ , accord. to the K, but this last is unknown, (TA,) and غَمَرٌ (K) and غَمِرٌ , (TA,) originally, A boy *devoid of intelligence:* and hence, (Msb,) a man (S, Msb) *inexperienced in*

affairs: (S, Msb, K:) *ignorant:* (TA:) *inexperienced in war and in counsel; not rendered firm,* or *sound, in judgment, by experience:* (L:) one *in whom is no profit nor judgment:* (ISd, TA:) one *in whom is no good nor profit with respect to intelligence or judgment or work:* (AZ, Msb:) and مُغَمَّر signifies the same as غُمْر; (S, TA;) or *deemed ignorant:* (TA:) the fem. of غُمْر is with ة; (S, Msb;) and so is that of غَمِر : (TA:) and the pl. of غُمْر is أَغْمَار; (S, Msb, TA;) and this may also be pl. of غَمِر , like as أَسْبَاب is pl. of سَبَب. (TA.) See also غُمْرَة.

غُمْر *Concealed enmity and violent hatred,* or *rancour, malevolence, malice,* or *spite.* (S, Msb, K.) [See also غَمَر.] ___ And *Thirst:* (S, Msb:) pl. أَغْمَار. (S.) El-'Ajjáj says,

* حَتَّى إِذَا مَابَلَّت الأَغْمَارَا *

[*Until, when they damped* their *thirst*]. (S.) بَلَّت الإِبِلُ أَغْمَارَهَا means *The camels drank a little.* (TA.) See also غُمْر.

غَمَر *A drowning; being drowned:* so in the phrase مَوْتُ الغَمَرِ *Death by drowning.* (TA.) See also غُمْر. The *foul smell of flesh-meat,* (S, Mgh, K,) *and its grease adhering to the hand:* (K:) and the *smell of fish.* (S.) Hence, مِنْدِيلُ الغَمَرِ (S, Mgh) *The napkin,* or *rough napkin, with which the hand is cleansed therefrom.* (L, TA.) See also غُمْر, in two places.

غَمِر [part. n. of غَمَر]. You say يَدٌ غَمِرَةٌ *A hand foul with the smell of flesh-meat,* (S, K,) *and with the grease thereof adhering to it.* (K.) [See also سَهِكٌ.] See also غُمْر, in two places. غَمِرَة as an epithet applied to a she-camel, see voce غَبِر.

غُمَر *A small drinking-cup* or *bowl,* (S, K,) *with which people divided the water among themselves in a journey when they had little of it;* and this they [sometimes] did by putting a pebble

into a vessel, and then pouring into it as much water as would cover the pebble, and giving it to each man among them: (TA:) or the *smallest of drinking-cups* or *bowls:* (K:) [see قَعْبٌ; and تَبْنٌ:] accord. to ISh, *it contains twice* or *thrice the quantity of the measure called* كَيْلَجَة: [but this seems to be a large غَمْر, used for watering a horse; and the words which here immediately follow are app. not added by ISh, but relate to the غَمْر used by a man for himself or for another man:] the قَعْب is larger than it, and satisfies the thirst of a man: the pl. is أَغْمَارٌ. (TA.) El-Aashà of Báhileh says, in an elegy on his brother ElMunteshir Ibn-Wahb,

* تَكْفيه حُزَّةُ فلْذ إنْ أَلَمَّ بها *
* من الشِّوآء ويَرْوِى شُرْبُه الغُمُرُ *

[*A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the* غُمَر *used to satisfy his thirst*]. (S, TA.) And Mohammad is related, in a trad., to have said, لَا تَجْعَلُونِى كَغُمَرِ الرَّاكِبِ صَلُّوا عَلَى أَوَّلَ الدُّعَآءِ وَأَوْسَطَهُ وَآخِرَهُ *Make ye me not like the* غُمَر *of the rider: salute me in the beginning of prayer and in the middle thereof and in the end thereof:* meaning that they should not make the salutation of him to be a thing of no great importance, and to be postponed: for the rider puts on his camel his saddle and his travel-ling-provisions, and last of all hangs upon his saddle his drinking-cup. (IAth, TA.)

غُمُرٌ: see غُمْرٌ.

غَمْرَةٌ *Water that rises above the stature of a man.* (Bd in xxiii. 56.) See also غَمْرٌ, first sentence. ___ Hence, (Bd,) فَذَرْهُمْ فى غَمْرَتِهِمْ, in the Kur xxiii. 56, *Therefore leave thou them in* [*the submerging gulf,* or *flood, of*] *their ignorance;* (Fr, Bd;) or *in their error:* (Jel:) or *in their error and obstinacy and perplexity:* (Zj, in explanation of another reading, فى غَمَرَاتِهِمْ:) and in like manner, فى غَمْرَةٍ, in the same chap., verse 65, signifies *in overwhelming heedlessness:* (Bd:) or *in ignorance:* (Jel:) and in the Kur li. 11, *in overwhelming ignorance:* (Bd, Jel:) or غَمْرَةٌ signifies [here] *a state of obstinate*

perseverance in vain or *false affairs:* (Lth, Msb, TA:) and غَمَرَاتٌ is the pl. (Msb.) You say هُوَ فِى غَمْرَةٍ مِنْ لَهْوٍ, and شَبِيبَةٍ, and سُكْرٍ, [*He is in a submerging gulf,* or *flood, of frivolous diversion,* and *of youthful folly,* and *of intoxication*]. (TA.)

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And غَمَرَاتُ جَهَنَّمَ signifies [*The fiery depths of Hell;* or] *the places, of Hell, that abound with fire.* (TA.) ___ [Hence] غَمْرَةُ الخُصُومَةِ *The main part of the contention.* (TA.) [And غَمْرَةُ الحَرْبِ *The main part,* i. e. *the thick,* or *thickest, of the fight* or *battle.* (See also غَمَرَاتُ الحَرْبِ in what follows.)] ___ Hence likewise, غَمْرَةٌ signifies also *Difficulty, trouble, distress,* or *rigour,* (S, Msb, K,) and *pressure,* of a thing: (K:) pl. غَمَرَاتٌ (S, Msb, K) and غِمَارٌ (K) and غُمَرٌ. (S.) Hence, (Msb,) غَمَرَاتُ المَوْتِ *The rigours,* or *pangs,* (شَدَائِدُ,) *of death:* (S, Msb:) or غَمْرَةُ المَوْتِ signifies *the agony,* i. e. *the vehemence of the troubles* or *disquietudes, of death:* (TA:) and غَمَرَاتُ الحَرْبِ, and غِمَارُهَا, *the rigours of war.* (TA.) ___ See also غَمْرٌ again, latter half, in three places.

غُمْرَةٌ *A kind of liniment, made from* [*the plant called*] وَرْسٌ, (S, TA,) *used by a bride, for her person:* (TA:) or [the *plant*] وَرْسٌ [*itself*]: (TA:) or *saffron;* as also غُمْرٌ : (K:) or كُرْكُمٌ [which also means saffron and *bastard saffron*]: or *gypsum;* syn. جِصٌّ: or, accord. to Aboo-Sa'eed, *a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine:* and the pl. is غُمَرٌ. (TA.) [See also خُمْرَةٌ.]

غُمَرَةٌ , [thus in the TA, app. غُمَرَةٌ, of the class of صُرَعَةٌ &c.,] as an epithet applied to a man, *Valid in judgment* or *opinion, in cases of difficulty.* (TA.)

غَمَارٌ : see غَمْرٌ, latter half, in three places.

غُمَار : see غُمْر, latter half, in four places.

غَمِير : see غُمْر, in two places. Also *A certain plant:* (K:) or *green herbage that is overtopped,* or *covered, and concealed, by what is dried up:* (S, K: *) or *herbage growing in the lower part,* or *at the root, of* [*other*] *herbage,* (K, * TA,) *so that the first* [*in growth*] *overtops,* or *covers, and conceals, it:* (TA:) or *any verdure that is little in quantity,* (L, K, TA,) *either* رِيحة [i. e. رَيِّحة, meaning *what becomes green after the upper parts have dried,*] or نبات [app. meaning *herbage in general*]: (L, TA:) or the *grain of the* [*species of barley-grass called*] بُهْمَى, (K, TA,) *that falls from the ears thereof when it dries;* so says AHn: or *somewhat that comes forth in the* بُهْمَى *in the first of the rain, succulent,* or *sappy, amid such as is dry;* and غَمِير is not known in anything but the بُهْمَى: (TA:) the pl. is أَغْمِرَآء. (K.) غَمِيرَة [is app. its n. un., but] is said by AO to mean *Dry* [*trefoil,* or *clover, of the species called*] رَطْبَة *and* قَتّ, *with which horses are foddered when they are prepared, by being reduced to scanty food, for racing* or *for a military expedition.* (TA.)

غَمِيرَة : see what next precedes.

غَامِر *Much,* or *abundant:* applied in this sense to property. (Ham p. 593.) [See also غُمْر.] [*In a state of immersion; immerged.* (See أَتَانٌ; and see also a verse cited voce أَنْ, p. 106, first col.)] ___ And [hence, perhaps,] غَامِرَة signifies Palm-trees (نَخْل) *not requiring irrigation:* (AHn, K:) but Az did not find this to be known. (TA.) [See also مُغْتَمِر.] ___ Applied to land, (S, Msb, TA,) and to a house, (TA,) [but written with ة when أَرْض is mentioned, or دار,] it signifies the *Contr. of* عَامِر; (S, TA;) and thus, (TA,) *waste; desolate; in a state the contrary of flourishing; in a state of ruin;* syn. خَرَاب: (Msb, K, TA:) [land to which this term is applied is thus called]

because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally

exudes from it, so that it produces only reeds and the بَرْدِىّ [i. e. papyrus or other rushes]: by غَامِرٌ is meant ذُو غَمْرٍ; like as one says هَمٌّ نَاصِبٌ, meaning ذُو نَصَبٍ: (TA:) or any land *that is not tilled* (لَمْ يُسْتَخْرَجْ) *so as to be fit for sowing* (K, TA) *and planting:* (TA:) or land *that is unsown, but capable of being sown:* so called because the water reaches it and comes over it: of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; (S, Msb;) like the epithets in سِرٌّ كَاتِمٌ and مَآءٌ دَافِقٌ; and made of the measure فَالٌ only to correspond to عَامِرٌ as its opposite: (S, TA:) waste land which water does not reach is not called غَامِرٌ; (S;) but such is called قَفْرٌ. (Msb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of a دِرْهَمٌ and a قَفِيزٌ upon every جَرِيبٌ [of land], both عَامِرٌ and غَامِرٌ: and this he did in order that the people might not be remiss in sowing. (Az, TA.)

أَغْمَرُ [*More,* or *most, abundant, copious,* or *deep:* applied to water. ___] *More,* or *most surpassing,* or *excelling:* so in the saying, هُوَ أَغْمَرُهُمْ بِطُولِ قَوَامِهِ *He is the most surpassing of them by the tallness of his stature.* (TA.)

مُغَمَّرٌ A garment, or piece of cloth, *dyed with* [غُمْرَةٌ, or] *saffron.* (M, TA.) ___ مُغَمَّرَةٌ and مُتَغَمِّرَةٌ and مُغْتَمِرَةٌ A girl *having her face smeared with* غُمْرَةٌ. (TA.) See also غُمْرٌ.

مُغَمِّرٌ : see مُغَامِرٌ.

مَغْمُورٌ [*Overflowed,* or *covered, and concealed,* by water, &c. ___] *Rained upon.* (TA.) ___ *Overcome, subdued,* or *oppressed.* (TA.) ___ An *obscure* man; *of no reputation:* (K, TA:) as though others surpassed him. (TA.) You say also, فُلَانٌ مَغْمُورُ النَّسَبِ *Such a one is of obscure race.* (TA.)

مُغَامِرٌ One *who plunges,* or *rushes without consideration, into places of peril:* (S:) one *who throws himself into difficulties, troubles,* or *distresses;* as also مُغَمِّرٌ : (K:) or one *who enters into difficulties, troubles,* or *distresses, and makes another,* or *others, to do*

so; like مُغَامِسٌ. (Ham p. 338.) Applied to a courageous man as meaning One *who incurs the rigours,* or *pangs, of death.* (TA.) And One *who contends in an altercation,* or *a dispute:* or *who enters into the main part* [or *the thick* or *thickest*] *of an altercation* or *a dispute:* and some say that it is from الغُمْرُ, and means *regarding, and regarded, with rancour, malevolence, malice,* or *spite.* (TA.)

مُغْتَمِرٌ Palm-trees (نَخْلٌ) *imbibing water from a copious source.* (AHn, K.) [See also غَامِرَةٌ, voce غَامِرٌ.]

___ And A *drunken* man: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) See also مُغَمَّرٌ.

مُتَغَمِّرَةٌ : see مُغَمَّرٌ.

غمز

1 **غَمَزَهُ**, (S, A, K,) or غَمَزَهُ بِيَدِهِ, (Msb,) aor. ـِ, (Msb, K,) inf. n. غَمْزٌ, (TA,) *He felt him,* (namely, a ram,) *to know if he were fat:* (S, A, Msb, K:) and غَمَزَهَا *he put his hand upon her* (a camel's) *back, to see how fat she was.* (TA.) ___ Hence, (Msb,) غَمَزَهُ بِيَدِهِ, (S, Msb, K,) aor. ـِ, (K,) inf. n. غَمْزٌ, (A, K,) *He pressed,* or *squeezed, it,* [*with his hand,*] namely, a limb, (A, K, TA,) and a man's back. (TA.) So in a trad. of 'Omar: دَخَلَ عَلَيْهِ وَعِنْدَهُ غُلَيِّمٌ يَغْمِزُ ظَهْرَهُ [*He went in to him, and with him was a little boy pressing,* or *squeezing,* or *kneading, his back*]. (TA.) And in a trad. respecting the ablution termed الغُسْل, it is said, اغْمِزِى قُرُونَكِ, meaning *Press thou,* or *squeeze thou, the locks of thy hair,* in washing. (TA.) You also say, غَمَزَ الثِّقَافُ القَنَاةَ *The straightening-instrument pinched and pressed the spear.* (A, * Mgh, TA. *) A poet (namely Ziyád El-Aajam, TA) says,

* وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ *
* كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا *

[*And I used, when I pinched and pressed the spear of a people, to break its knots,* or *internodal portions, unless it became straight*]. (S, TA. It is a prov., respecting which see remarks in art. غمز.) او, (A, Msb,) and غَمَزَهُ, (S, Mgh, K,) aor. ـِ, (Mgh, Msb, K,) inf. n. غَمْزٌ, (Msb, TA,) *He made a sign,* (A, Msb,) and *he made a sign to him,* (Mgh, K, *) with the eye, (S, A, Mgh, Msb, K,) or eyebrow, (A, Mgh, Msb, K,) or eyelid [by winking]. (K.) So in the saying, in a trad., 4 غَمَزَنِى عَلِىٌّ أَنْ قُلْ نَعَمْ *lee made a sign to me* with the eye, or eyebrow, *meaning, Say thou Yes.* (Mgh.) The people of the West say, غَمَزَهُ فُلَانٌ بِفُلَانٍ, meaning, *Such a one blinked towards such a one, to instigate him against him,* or *in order*

that he should have recourse to him for protection or the like, or *seek aid of him.* (Mgh.) ___ Hence, الغَمْزُ بالنَّاسِ: (S:) you say, غَمَزَ بالرَّجُلِ, aor. ـِ , (K,) inf. n. غَمْزٌ, (TA,) *He calumniated,* or *slandered, the man.* (K.) [See also 4.] ___ You say also, غُمِزَتْ شَهادتُه

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[*His testimony was suspected* (see مَغْمُوزٌ), or *impugned*]. (TA in art. غمز.) زور, (K,) or غَمَزَ فى مشيه, (Msb,) or من رجله, (S,) aor. ـِ , (S, Msb, K,) inf. n. غَمْزٌ, (S, Msb,) *The beast limped,* or *it halted, with its hind leg; had a slight lameness thereof:* (K, * TA:) or *he had what resembled* عرج [or *natural lameness*] *in his gait:* (Msb:) or, as IKtt says, غَمَزَتِ الدَّابَّةُ برجلها *the beast gave an indication of a limping,* or *halting,* or *slight lameness, in its hind leg:* whence it appears that this signification may be tropical. (TA.) غَمَزَ said of a disease, or of a vice, or fault, of a man, *It appeared.* (AA, K.) See also 4.

3 **غَامَزَ** [This verb is mentioned by Golius as *syn. with* عايب, a verb for which I find no authority: and Freytag renders it Vitii arguit, and refers to a passage in Har (p. 427 of the see. ed.) where (like as is done by Golius) المغامز and المعايب, as syn., are erroneously put for المغامز and المعايب.]

4 **أَغْمَزَتْ** *She* (a camel) *had fat,* (O, K,) or *a little fat,* (ISd, IKtt, TA,) *in her hump.* (ISd, IKtt, O, K.) Hence the epithet غَمُوزٌ, applied to her. (TA.) اغمز فى فُلَانٍ *He blamed,* or *found fault with, such a one; attributed* or *imputed to him,* or *charged him with,* or *accused him of, a vice,* or *fault;* (S, IKtt, K, TA;) *deemed him weak;* (TA;) *lessened his rank,* or *dignity:* (S, IKtt, K, * TA:) *he found in him that for which he should be deemed weak:* (A, TA:) and اغتمزه *he impugned his character; blamed him; censured him;* or *spoke against him.* (K.) You say, فَعَلْتُ شَيْئًا

فاغْتَمَزَهُ فُلَانٌ *I did a thing, and such a one impugned my character,* or *found in it that by which my character was impugned.* (S, TA.) And سَمِعَ مِنِّى كَلِمَةً فَاغْتَمَزَهَا فى عَقْلِه *He heard from me a saying, and deemed it weak:* (A, TA:) and in like manner, أَغْمَزَ فيها *found in it that for which it was to be deemed weak.* (TA.) أَغْمَزَنِى الحَرُّ *The heat remitted,* or *abated, to me, so that I became emboldened to encounter it, and went upon the road:* (AA, ISk, S, IKtt, K, * TA:) Az says غَمَزَنِى الحَرُّ, on the authority of AA: (TA:) and AA mentioned اغمرنى الحرّ in this sense, but afterwards doubted, and said, I think that it is with زاى. (TA in art. غمر.) ___ And أَغْمَزَ *He* (a man) *became gentle, so that others were emboldened against him.* (IKtt, TA.) And أَغْمَزَ [for which أَغْمَزَهُ is erroneously put in the CK] *He acquired cattle such as are termed* غَمَز [q. v.]: (O, K, TA:) like أَقْمَزَ. (O.)

5 **تَغَمَّزَ** [This verb is said by Freytag to have a signification belonging to تَغَمَّرَ.]

6 **تغامزوا** *They made signs, one to another,* with their eyes, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blameable or faulty. (B.) In this sense it is expl. as used in the Kur lxxxiii. 30. (S, B.)

8 **إِغْتَمَزَ** see 4, in three places.

غَمَزٌ *Cattle* (i. e. *camels,* and *sheep* or *goats,* TA) *of a bad quality.* (As, S, O, K.) ___ And A *weak* man: (S, O, K:) like قَمَزٌ: pl. أَغْمَازٌ, like أَقْمَازٌ of قَمَزٌ. (TA.)

غَمُوزٌ A she-camel *of which one doubts whether she be fat or not and therefore feels the hump:* (A'Obeyd, S, K:) pl. غُمُزٌ [or غُمُزٌ, or both?]. (TA.) See 4, first sentence.

غَمِيزٌ : see the next paragraph, in two places.

غَمِيزَةٌ *A thing for which one's character is to be impugned; for which one is to be blamed, censured,* or *spoken against; a vice,* or *fault;* (S, A, Mgh, Msb, K;) as also غَمِيزٌ (TA) and

مَغْمَزٌ (S, A, Mgh, K) or مَغْمَزَةٌ : (Msb:) and *weakness in work, and impotence of mind,* (TA,) *and ignorance:* (T, TA:) the pl. of مَغْمَزٌ is مَغَامِزُ, (TA,) *syn. with* مَعَايِبُ. (S.) You say, لَيْسَ فِيهِ غَمِيزَةٌ, (S, A, Mgh, Msb, K,) and غَمِيزٌ, (TA,) and مَغْمَزٌ, (A, Mgh, K,) or مَغْمَزَةٌ, (Msb,) *There is not in him anything for which his character is to be impugned;* or *for which he is to be blamed;* &c.: (S, A, Mgh, Msb, K:) or *there is not in it anything for which it is to be coveted:* (K:) or مَا فِيهِ مَغْمَزٌ has both of the above-mentioned significations. (A.) And فِى فُلَانَةَ مَغَامِزُ جَمَّةٌ *In such a woman are many vices,* or *faults.* (A.) [See مَغْمَزٌ, below.]

جَارِيَةٌ غَمَّازَةٌ *A girl who presses,* or *squeezes,* or *kneads, the limbs well with the hand.* (A, K, * TA.) امْرَأَةٌ غَمَّازَةٌ *A woman who makes frequent signs with the eye,* &c.; *who has a habit of doing so;* syn. رَمَّازَةٌ. (TA in art. غمز ___.) رمز One *who blames,* or *finds fault with, others, much,* or *habitually.* (TA in art. همز.)

غَامِزٌ [meaning *Limping,* or *halting,* &c., and *having a limping,* or *halting,* &c.,] is like ظَالِعٌ: sometimes used as a possessive noun; and [therefore] one does not say غَامِزَةٌ. (O and TA in art. ظلع.)

مَغْمَزٌ [should by rule be مَغْمِزٌ: its primary signification is *A place of feeling, to know if an animal be fat:* hence, *a place of pressing* or *squeezing* a limb &c.: and *a place of pinching and pressing* a spear, to straighten it]. ___ نُكْتَةٌ لَا مَغْمَزَ لِقَنَاتِهَا وَلَا مَقْرَعَ لِصَفَاتِهَا [lit. *A nice* or *subtile saying, the spear of which has no place where it requires to be pinched and pressed* to straiten it, *and the rock of which has no* rough *place requiring to be beaten,* or *for the rock of which there is no beating,*] means, *that has no crookedness:* مقرع is an inf. n., or means a place of beating, and صفاة is a rock; and the above-mentioned use of these two words is borrowed from the phrase قَرَعَ صَفَاتَهُ, meaning he impugned his character; blamed, or censured, him; or spoke against him. (Mgh.) ___ See also غَمِيزَةٌ, in five

places.

مَغْمَزَةٌ : see غَمِيزَةٌ, in two places.

مَغْمُوزٌ A man (A, TA) *suspected* (S, A, * K) *of a vice,* or *fault.* (TA.)

غمس

1 **غَمَسَهُ**, (S, A, Msb, K,) aor. ـِ, (Msb, K,) inf. n. غَمْسٌ, (Msb, TA,) *He immersed, immerged, dipped, plunged,* or *sunk, him* or *it,* (JK, TA,) syn. مَقَلَهُ, (S, A, K,) in water, (JK, S, A, Msb, K,) or other fluid; (JK, * TA;) as, for instance, a morsel of food in vinegar, and the hand in حِنَّآء, (A,) and a garment, or piece of cloth, [for الثَّدْى in the TA, I read الثَّوْب,] in water or in dye. (TA.) ___ اِخْتَضَبَتْ غَمْسًا, so in the T and the Tekmileh; [and so in the JK;] but in the [O and] K, اِغْتَسَمَتْ غَمْسًا; (TA;) *She* (a woman, O, TA) *immersed her hand,* (K,) or, as in the [O and other] correct lexicons, *her hands,* (TA,) [*in the* حِنَّآء] *so as to dye* [*it* or *them*] *uniformly, without* تَصْوِير [or *figuring*], (O, K,) for which last word Sgh [in the TS] writes تصرير, and for which we find in the A نَقْش [meaning the same as the word in the K]. (TA.) ___ غَمَسَهُمْ فِى البَلَآءِ [*It* (an event) *plunged them into trial,* or *affliction*]. (A.) [See also a similar usage of the verb below, voce العاص.] ___ غَمَسَ حِلْفًا فِى آلِ العَاصِ غَمُوسٌ *He took a share in the compact and confederacy of the family of El-'Ás, and swore to it:* for it was their custom to bring, in a wooden bowl, some perfume or blood or ashes, and they inserted their hands into it on the occasion of swearing, one to another, that their compact might be completed by their sharing together in one thing. (TA, from a trad. respecting the Hijreh.) ___ يَغْمِسُ السِّنَانَ حَتَّى يَنْفُذَ [*He thrusts in the spear-head so that it may pass through,* or *that its extremity may protrude*]. (A.) ___ غَمَسَ عَلَيْهِمُ الخَبَرَ *He concealed from them the news,* or *information.* (TA.) ___ غُمِسَ النَّجْمُ, (so in a copy of the A,) or غَمَسَ, (so in the JK and O and K,) *The star set.* (JK, A, O, K.)

2 **تَغْمِيسٌ** signifies The *making a drinking to be little in quantity:* (O, K, TA:) or, accord. to Kr, a man's *watering* his camels *and then going away.* (TA.)

3 غامسه [**غَامَسَ**, inf. n. مُغَامَسَةٌ, *He vied,* or *contended, with him in plunging,* or *diving,* in water:] مُغَامَسَةٌ is *syn. with* مُمَاقَلَةٌ. (S, TA.) ___ مُغَامَسَةٌ also signifies The *throwing one's self into the midst of war* or *fight.* (S, TA,) or *of an affair* or *a great affair* or *an affliction:* (TA:) and the *mixing,* or *engaging, in fight* or *conflict.* (TA.) You say, غَامَسَ فِى القِتَالِ *He plunged,* or *threw himself, into the midst of fight* or *conflict;* or *he rushed headlong into it.* (TA.) And غَامَسَهُمْ *He mixed,* or *engaged, with them in fight* or *conflict.* (TA). [See also مُغَامِسٌ].

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6 **تغامسا** *They two vied,* or *contended, each with the other, in plunging,* or *diving,* in water; syn. تَمَاقَلَا and تَغَاطَسَا. (TA in art. غطس.)

7 **انغمس** (S, A, Msb) and اغتمس (S, A) *He,* or *it, became immersed, immerged, dipped, plunged,* or *sunk,* in water: or *he immersed* or *immerged himself, plunged,* or *dived,* in water: (S, A, Msb:) or *he did so remaining long* therein. (TA in this art. and in art. رمس.) [See ارتمس.] ___ [Hence,] ↓ the latter also signifies, [and so app. the former,] *He hid,* or *concealed, himself.* (T, O.)

8 **إِغْتَمَسَ** see 7, in two places. ___ اغْتَمَسَتْ غَمْسًا: see 1.

غَمَسٌ, [like نَفَضٌ in the sense of مَنْفُوضٌ, &c., or perhaps a mistranscription for غَمْسٌ, like غَرْسٌ in the sense of مَغْرُوسٌ, and many other instances,] *Immersed, immerged, dipped, plunged,* or *sunk.* (TA.)

طَعْنَةٌ غَمُوسٌ *A spear-wound,* or *the like, that passes through:* (S, A, Msb, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (يَغْمِسُ) the spearhead so that it passes through, or so that its

extremity protrudes: and it is *such as cleaves the flesh:* (A:) or *wide, and passing through; that plunges into the flesh.* (ISd, TA.) ___ أَمْرٌ غَمُوسٌ *A difficult,* or *distressful, affair;* (S, A, Msb, K;) *that plunges people into trial,* or *affliction.* (A, K. *) ___ Hence, (A,) يَمِينٌ غَمُوسٌ *An oath that plunges its swearer* (تَغْمُسُهُ) *into sin,* (S, K,) *and then into the fire* [*of Hell*]: (K:) or *a false oath,* (Mgh, Msb,) *known by its swearer to be so;* (Msb;) so called because it plunges its swearer into sin, (A, Mgh, Msb,) and then into the fire [of Hell]: (A, Mgh:) or *a false oath which one purposely swears, knowing the case to be the contrary thereof,* (K, TA,) *in order to cut off the rights of others:* (TA:) or *an oath by which one cuts off for himself the property of another:* (K:) or *an oath in which there is made no exception* [by saying إِنْ شَآءَ ٱللّٰهُ (if God will), or the like]. (TA.) [See also رَجُلٌ غَمُوسٌ ___.] الغَمِيسَةُ *A strong, courageous man;* as also مُغَامِسٌ : which latter epithet is also applied to a lion. (TA.) And *A man who, in journeying, does not alight to rest in the night until he enters upon the time of dawn* or *morning.* (TA.) ___ And نَاقَةٌ غَمُوسٌ *A she-camel whose pregnancy is not plainly known* (S, O, K) *until she is near to bringing forth* (حَتَّى تُقْرِبَ). (S, O.) And (O, K) accord. to En-Nadr, (O,) *A she-camel that has a young one in her belly and that does not raise her tail so that the case should become manifest:* (O, K:) pl. غُمُسٌ [app. غُمْسٌ, agreeably with analogy, like صُبُرٌ pl. of صَبُورٌ, &c.]. (TA.) And (some say, TA) *A she-camel respecting whose marrow one doubts whether it be in a corrupt and melting state or be fat,* or *thick and fat.* (O, K.)

غَمِيسٌ *Such as is termed* غَمِيرٌ [q. v.] of herbage; (S, O, K, TA;) i. e. *such as has become green in consequence of rain, in the lower parts of that which is dry.* (O.) See also غَمِيمٌ. ___ And A thing *that has not appeared to men, and that is not known, as yet:* whence the phrase قَصِيدَةٌ

غَمِيسٌ [*an ode that has not become known:* the epithet being masc. and fem.]. (O, K.) ___ And *i. q.* أَجَمَةٌ [*A collection of tangled,* or *dense, trees* or *shrubs,* or *of reeds* or *canes;* (see also غَمِيسَةٌ;)] and *anything tangled, confused,* or *dense, in which one hides,* or *conceals, himself:* (T, O, K, * TA:) in the copies of the K, أَوْ يَسْتَخْفِى is erroneously written for أَىْ يَسْتَخْفِى as in the T and O. (TA.) ___ And *A water-course,* or *channel in which water flows,* (S, O, K, TA,) or (TA) *such as is small, amid* [*plants such as are termed*] بَقْل *and* نَبَات, (S, O, K, TA,) or, as in the L, *combining* (يَجْمَعُ) [app. *within it*] *trees,* or *shrubs, and* بَقْل. (TA.) ___ Also *Night:* (O:) or *dark* night. (K.) And *Darkness.* (O, K.) ___ And AO is related by El-Athram to have said, المُجْر is what is in the belly of the she-camel; and the second [i. e. the offspring of the مُجْر] is [called] حَبَلُ الحَبَلَة; and the third is الغَمِيسُ [i. e. this last signifies *The offspring of the offspring of the* مُجْر: see مُجْرٌ and حَبَلٌ]. (TA.)

غَمِيسَةٌ *A collection of dense reeds* or *canes;* or *a bed,* or *place of growth, thereof.* (TA. [See also حَلَفَ عَلَى الغَمِيسَة.]) غَمِيسٌ *He swore a false oath.* (TA. [See غَمُوسٌ.])

غَمَّاسٌ : see what next follows, in two places.

غَمَّاسَةٌ [*A bird of the kind termed divers,* or *plungeons:* thus called in the present day; expl. by Golius and Freytag as meaning mergus avis;] *a certain aquatic bird,* (O, K,) *that dives,* or *plunges, much:* (O:) pl. [or rather coll. gen. n.] غَمَّاس : (K, TA: [in the CK, erroneously, غُمَّاس:]) IDrd says, the غَمَّاس is *a wellknown bird.* (O.)

مُغَامِسٌ One *who plunges into wars,* or *battles,* (يَغْشَى الحُرُوبَ,) *and engages in them repeatedly:* (Ham p. 27:) or one *who enters into difficulties, troubles,* or *distresses, and makes another,* or *others, to do so;* like مُغَامِرٌ. (Id. p. 338.) See also غَمُوسٌ.

غمص

1 **غَمَصَهُ**, (S, A, Mgh, K,) aor. ـِ inf. n. غَمْصٌ; (S;) and غَمَصَهُ, aor. ـَ, inf. n. غَمْصٌ; and غَمَصَهُ, aor. ـَ, inf. n. غَمَصٌ; (K, * TA;) but the first is the most chaste; (TA;) *He despised him; held him in contempt;* (A, Mgh, K;) *accounted him little,* or *vile; regarded him as nothing;* (S;) as also اغتمصه. (S, A, K.) You say also, رآه فغمصته عينه *He saw him and his eye despised him.* (A.) ___ *He blamed him; found fault with him; imputed to him a vice,* or *fault; and despised his right.* (A, K.) You say, وجدت النَّاس يغمص بعضهم بعضًا [*I found the people blaming one another,* &c.]; as also يغتمص. (A.) And غمصته بسوء [*Thou imputedst evil to him*]. (TA, from a trad.) And غَمَصْتُ عَلَيْهِ قَوْلًا قَالَهُ *I blamed him,* or *found fault with him, for a saying that he said.* (S.) ___ And hence, (TA,) غَمَصَ النِّعْمَةَ, (S, K,) and غَمَصَهَا, (K,) the latter is the form authorized by the T and the Deewán el-Adab, this verb and [its syn.] غمط being there said to be both with kesr to the م, (TA,) *He was ungrateful,* or *unthankful, for the favour* or *benefit;* (S, K, TA;) *he despised it, and disacknowledged it.* (TA.) ___ [Hence also, app.,] غَمَصَ ٱللّٰهُ الخَلْقَ *God diminished the height, and breadth, and strength, and might in war,* or *valour, of mankind; and made them small and contemptible:* occurring in a trad. of 'Alee respecting the slaughter of his brother by a son of Adam. (TA.) غَمِصَتْ عَيْنُهُ, (S, K,) aor. ـَ, (K,) inf. n. غَمَصٌ, (S,) *His eye had in it what is termed* غَمَصٌ, q. v. (S, K.) ___ [Hence, perhaps,] غَمِصَ هٰذَا الأَمْرُ عَلَيَّ *This thing,* or *affair, turned against me, and became attended with trouble.* (JK.) ___ [And hence, perhaps,] لَا تَغْمَصْ عَلَيَّ [in the CK تَغْمِصْ] *Be not thou angry with me:* so accord. to the O [and the JK]: but accord. to the K, *do not thou lie against me,* or *utter falsehood.* (TA.)

8 إِغْتَمَصَ see 1, in two places.

غَمَصٌ *Fluid filth* [or *foul matter*] *in the inner corner of the eye:* (Mgh:) or *what is fluid of* [*the filth,* or *foul matter,* or *white filth, which collects in the inner corner of the eye, and which, when concrete, is called* رَمَصٌ: (S, K:) or *a thing like froth, which the eye emits; a portion whereof is termed* غَمَصَةٌ: (TA:) or *what resembles white froth, in the side of the eye:* but رَمَصٌ is in the side of the eyelashes: (ISh:) or both these words signify *dirt which the eye emits:* or غَمَصٌ is *what is concrete.* (M in art. رمص.)

غَمِصٌ, a possessive epithet, *A great imputer of vices* or *faults.* (TA.)

غَمَصَةٌ: see غَمَصٌ.

يَمِينٌ غَمُوصٌ *i. q.* الحَنْجَرَةِ غَمُوصُ هُوَ ___. غَمُوسٌ *He is a liar.* (Ibn-'Abbád, K.) الغَمُوصُ: see الغُمَيْصَآءُ.

مَا فِى فُلَانٍ غَمِيصَةٌ *There is not in such a one anything for which his character is to be impugned,* or *for which he is to be blamed, censured,* or *spoken against; any vice,* or *fault; i. q.* غَمِيزَةٌ. (A.)

غُمَيْصَآءُ dim. of غَمْصَآءُ [fem. of أَغْمَصُ]. (TA.) Hence, (TA,) الغُمَيْصَآءُ [*The star Procyon;*] *one of the* شِعْرَيَانِ, (S, K,) whereof the other is الشِّعْرَى العَبُورُ [i. e. Sirius]: (TA:) the former is *also called* الغُمُوصُ, (S, K,) *and* الرُّمَيْصَآءُ, (TA,) *and* الشِّعْرَى الشَّامِيَّةُ: (IAth:) *it is one of the Mansions of the Moon* [*accord. to those who make the term* نَوْءٌ *to signify the auroral setting;*

namely, *the Seventh*]; (TA;) *and is in the* ذِرَاعُ; (S;) i. e., *it is the greater of the two stars*

called الذِّرَاعُ المَقْبُوضَةُ: (IAth:) it is called الغميصاء because of its smallness and its littleness of light [in comparison with the other شعرى], from غَمَصُ العَيْنِ: (TA:) [or the reason of its being so called is this:] the Arabs assert that the شِعْرَيَانِ are the sisters of سُهَيْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that سهيل descended into the south, and الشِّعْرَى اليَمَانِيَّةُ [which is Sirius] followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العبور; and الغميصاء remained in her place, weeping for the loss of the two others until her eye became affected with غَمَص: (IDrd, K: *) they also assert that thou seest العبور when she rises as though she desired to cross [the Milky Way] (كَأَنَّهَا تَسْتَعْبِرُ); but الغميصاء thou seest not [as yet in any part of Arabia], she having wept until she has become affected with غَمَص. (S.)

أَغْمَصُ *Having, in his eye, what is termed* غَمَصٌ, q. v.: (Mgh, K:) or *disordered in the eye; whose eyes are dim,* or *watery;* like أَعْمَشُ: (L and TA in art. عمش:) fem. غَمْصَآءُ: and pl. غُمْصٌ. (TA.)

هُوَ مَغْمُوصٌ عَلَيْهِ *He is censured,* or *blamed,* or *reproached,* (S, K,) with respect to his religion, (S, A, K,) and with respect to his grounds of pretension to respect. (A.) It is said in a trad., إِلَّا مَغْمُوصٌ عَلَيْهِ النِّفَاقُ, meaning, *Except one censured,* &c., *with respect to his religion; accused,* or *suspected, of hypocrisy.* (TA.)

أَنَا مُسْتَغْمِصٌ مِنْ هٰذَا الخَبَرِ وَمُتَوَهِّمٌ [*I am suspicious of this information, and opining;*] is said by one when a piece of information rejoices him but he fears that it may not be true; or when he fears it and yet it rejoices him. (TA.)

غمض

1 **غَمَضَ**, and غَمُضَ, aor. of each ـُ, and inf. n. of each غُمُوضٌ, *It* (a thing) *was*, or *became, unperceived, unapparent, hidden*, or *concealed.* (TA.) ___ غَمَضَ الحَقُّ, aor. and inf. n. as above; and غَمُضَ; *The way of attaining*, or *obtaining, the right*, or *due, was*, or *became, unapparent*, or *hidden.* (Msb.) ___ غَمُضَ الكَلَامُ, inf. n. غُمُوضَةٌ; (S, Sgh, K;) and غَمَضَ, aor. ـُ, inf. n. غُمُوضٌ; (IB, K; [but IB seems to express a doubt of the correctness of the latter form of the verb in this case;]) *The speech*, or *language, was unapparent to the mind, not plain* or *perspicuous, obscure, recondite*, or *abstruse.* (S, IB, Sgh, K.) ___ غَمُضَ عَلَيْهِ الأَمْرُ *The affair was not easy to him;* (L, TA; *) and you say also, غَمَضَ الأَمْرُ, inf. n. غُمُوضٌ: and فِيهِ غُمُوضٌ [*In it is a want of easiness*]: but, Lh says, they scarcely ever, or never, say فِيهِ غُمُوضَةٌ. (TA.) ___ غَمَضَ المَكَانُ, aor. ـُ, inf. n. غُمُوضٌ; and غَمُضَ, inf. n. غُمُوضَةٌ and غَمَاضَةٌ; *The place was*, or *became, low*, or *depressed;* (S, K;) [because a place that is so is unseen from a distance.] ___ غَمَضَ الخَلْخَالُ فِى السَّاقِ, inf. n. غُمُوضٌ, *The anklet was*, or *became, depressed in the leg;* lit., *choked therein.* (A, TA.) ___ غَمَضَتِ الدَّارُ, aor. ـُ, inf. n. as above, *The house was not upon a common thoroughfare-road* or *street.* (Lth, L.) ___ غَمَضَ السَّيْفُ فِى اللَّحْمِ, (Ibn-'Abbád, A, K,) aor. ـُ, (Ibn-'Abbád,) *The sword became hidden in the flesh.* (Ibn-'Abbád, K.) ___ غَمَضَ فِى الأَرْضِ, (Lh, A, K,) in [some of] the copies of the K, فِى الأَمْرِ, which is a mistake, (TA,) aor. ـُ and ـِ, (K,) inf. n. غُمُوضٌ, (A,) *He went away in*, or *into, the land*, or *country:* (Lh:) or *he went away and disappeared therein:* (A, L:) or *he went away and journeyed therein.* (K.) ___ And غَمَضَ, aor. ـُ, also signifies *It* (a thing) *was*, or *became, small.* (IKtt.) See also 4, under اغمص عنه, in four places.

2 **غَمَّضَ الكَلَامَ**, (S, K,) inf. n. تَغْمِيضٌ, (S,) *He made the speech*, or *language, unapparent to*

the mind, not plain or *perspicuous, obscure, recondite,* or *abstruse.* (S, K, TA.) ___ غمّض حدَّ السَّيْف, (A, TA,) inf. n. as above, (TA,) *He made the edge of the sword thin* [*so that it might become hidden in the flesh when one smote with it*]; (A, TA;) as also أَغْمَضَهُ . (K.) See also 4, in twelve places.

4 اغمض حدَّ السَّيْف : see 2. ___ اغمض عينيه, (Mgh,) or العَيْن, (Msb,) inf. n. إِغْمَاضٌ; (S, Msb;) and غَمَّضَهُمَا, (Mgh,) or غَمَّضَهَا, (Msb,) inf. n. تَغْمِيضٌ; (S, Msb;) *He shut,* or *closed,* (Mgh, Msb,) [*his eyes,* or] *his eyelids,* (Mgh,) or [*the eye,* or] *the eyelids.* (Msb.) ___ [Hence,] مَا أَغْمَضْتُ, (A, TA,) and مَا غَمَّضْتُ, (TA,) *I have not slept;* (TA;) and مَا اغْتَمَضْتُ [signifies the same]; (JK;) and so مَا اكْتَحَلْتُ إِغْمَاضًا, (ISd, K,) and تَغْمَاضًا (S, Sgh, K) and تَغْمِيضًا, (S, K,) [two inf. ns. of 2,] and غَمَاضًا, and غَمَاضًا, and غُمْضًا with damm, (S, Sgh, K,) [and app. غُمَاضًا, and غُمُوضًا, and غَمْضًا, for] IB says that غَمْضٌ and غُمُوضٌ and غُمَاضٌ are inf. ns. of a verb not used: (TA:) and غُمْضًا مَا ذُقْتُ, [in a copy of the A غَمْضًا,] and غَمَاضًا, *I have not tasted sleep.* (JK.) [And hence,] اغتمض البَرْقُ *The lightning ceased to gleam;* as though sleeping. (TA.) ___ You say also, اغمض طَرْفَهُ عنّى, and غمّضه, *He shut,* or *closed, his eye,* or *eyes, at,* or *upon,* or *against, me:* and اغمض عَلَيْهِ, and غمّض, *he shut,* or *closed, his eyes at,* or *upon,* or *against, him,* or *it.* (TA.) ___ And [hence,] اغمض عَنْهُ, and عَلَيْهِ, [*He shut his eyes at it,* or *upon it,* or *against it*], namely a thing that he had heard: a metonymical phrase, denoting patience. (TA.) And اغمض عَنْهُ *He connived at it; feigned himself neglectful of it; passed it by;* (A, Mgh, Msb, TA;) as also غمّض عَنْهُ, inf. n. تَغْمِيضٌ; and غَمَضَ; and اغتمض; namely a thing that he had heard; and an evil action: (A, TA:) and غمّض عينيه عَنْهُ *he feigned himself blind to it.* (TA.) And اغمض عَنْهُ فِى البَيْعِ, (S, K,) or الشِّرَآءِ, (S, TA,) *He acted,* or *affected to act, in an easy,* or *a facile, manner towards him,* (تساهل عَلَيْهِ,) *in selling,* (S, K,) or *buying;* (S;) as also غَمَضَ عَنْهُ, (S, K,) aor. ـِ . (K.) And أَغْمِضْ لِى فِيمَا بَعَثْتَنِى, (S, A, K, TA,) in [some of] the copies of

the K like اضْرِبْ, [i. e. اغْمِضْ ,] but the former is the right reading, (TA,) [though the latter is perhaps allowable, as will presently be seen,] meaning, (A, TA,) or as though it meant, (S, K, TA,) *Give thou to me more of what thou hast sold to me, on account of its badness;* or [so in the A, but in the S and K and,] *lower thou to me the price thereof;* (S, A, K, TA;) as also غَمِّضْ لِى فيه. (K, TA.) And اغمض فِى البَيْعِ *He demanded that another should give him more of the thing sold;* and *that he should lower the price* [*thereof*]; *and he complied with his demand.* (IAth.) And اغمض فِى السِّلْعَة *He demanded a lowering of the price of the commodity, on account of its badness.* (TA.) It is said in the Kur [ii. 270], وَلَسْتُمْ بآخذيه إِلَّا أَنْ تُغْمِضُوا فيه, (S, A, * K,) or, accord. to one reading, تَغْمِضُوا , (TA,) i. e. *When ye do not take it unless ye lower the price;* (Lth, Zj, * K;) meaning, عَلَى إِغْمَاضٍ, or بِإِغْمَاضٍ. (Fr.) ___ [Hence also,] غَمَّضَ فُلَانٌ عَلَى هٰذَا الأَمْرِ *Such a one executed, performed,* or *accomplished, this affair:* or *kept,* or *applied himself, constantly,* or *perseveringly, to it;* (مَضَى عَلَيْهِ;) [as though he shut his eyes at it;] *knowing what was in it.* (O, K.) And غَمَّضَتِ النَّاقَةُ, (S, A, K,) inf. n. تَغْمِيضٌ, (K,) *The she-camel, being driven away* (رُدَّتْ, as in the K, and in some copies of the S, or ذِيدَتْ, as in other copies of the S, and in the A, as is said in the TA,) *from the watering-trough,* (S, K,) *rushed upon the driver,* (الدَّائد, [in the CK, erroneously, الزائد,]) *closing her eyes, and came to the water.* (S, A, K.) تَغْمِيضٌ also signifies The *embarking* [*in an affair*], or *undertaking* [*it*], *blindly.* (TA.) ___ [Hence also,] أَغْمَضَتِ المَفَازَةُ عَلَيْهِمْ [*The desert concealed them;*] *they did not appear in the desert,* (A, TA,) *being concealed by the mirage, and in the depressed parts;* (TA;) as though it closed its eyelids upon them. (A, TA.) ___ اغمض النَّظَرَ *He considered,* or *judged, well, and gave a good opinion:* (M, TA:) and اغمض فِى النَّظَرِ *he gave a right opinion:* (A:) or *he considered,* or *judged, minutely.* (IKtt.) ___ أَغْمَضَتِ العَيْنُ فُلَانًا *The eye despised such a one:* (K, TA:) or you say أَغْمَضَتْهُ عَيْنِى meaning *I despised him:* ___ and likewise meaning *I vied,* or

contended, in running with him, (حاضرته,) *and outstripped him, after he had outstripped me:* (Ibn-'Abbád, O:) or اغمض فلانٌ فلانًا means *Such a one vied,* or *contended, in running with such a one,* (حاضره,) *and outstripped him, after*

having been outstripped by him. (K.) ___ اغمض المَيِّتَ, (A, Mgh, TA,) inf. n. إِغْمَاضٌ; (TA;) and غَمَّضَهُ, (A, TA,) inf. n. as above; (TA;) *He closed the eyelids of the dead man.* (Mgh.)

7 انغمض الطَّرْفُ *i. q.* انْغَضَّ: (S, Sgh, K:) [or the former more probably signifies *The eye,* or *eyes, became closed:* and the latter, *the eye,* or *eyes, became contracted.* See also 8.]

8 مَا ٱغْتَمَضَتْ عَيْنَاىَ *My eyes slept not,* or *have not slept.* (S, * Sgh, K.) See also 4, in the first half of the paragraph, in three places. ___ أَتَانِى ذٰلِكَ عَلَى ٱغْتِمَاضٍ *That came to me easily, without trouble,* or *pains-taking.* (As, A, K.)

غَمْضٌ : see غَامِضٌ, in four places: ___ See also 4, in the third sentence, in two places.

غُمْضٌ : see 4, in the third sentence; the first and second in two places.

غَمَاضٌ : see 4, in the third sentence; the first and second in two places.

غُمَاضٌ : see 4, in the third sentence; the first and second in two places.

غَمَاضٌ : see 4, in the third sentence; the first and second in two places.

غُمُوضٌ : see 4, in the third sentence; the first and second in two places.

غُمُوضَةٌ : see what next follows.

مَا فِى هٰذَا الأَمْرِ غَمِيضَةٌ, (S, O, L, K,) and غُمُوضَةٌ, (L,) *There is not, in this affair, any fault,* (S, O, L, K,) لِى [*to be imputed to me*]. (TA, where this is added next after ما.)

غَامِضٌ [*Unperceived; unapparent; hidden,* or *concealed.* (See 1, first signification.)] ___ *Unapparent to the mind, not plain* or *perspicuous, obscure, recondite,* or *abstruse,* speech, or language. (S, A, K.) You say also, مَعْنًى غَامِضٌ *A nice, subtile,* or *quaint, meaning.* (TA.) And مَسْأَلَةٌ غَامِضَةٌ *A question in which is matter for consideration, and subtility,* or *nicety.* (TA.) And مَسْأَلَةٌ فِيهَا غَوَامِضُ [*A question in which are obscurities, abstrusities, subtilities,* or *niceties:* the last word being pl. of غَامِضَةٌ, an epithet in which the quality of a subst. predominates]. (A.) ___ *Obscure; not well known:* (A:) or *not known:* (Msb, K:) applied to rank or quality (حَسَب), (A, K,) or to parentage or relationship (نَسَب): (Msb:) pl. أَغْمَاضٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ: or, as some say, this is pl. of غَمْضٌ. (TA.) ___ *Obscure,* or *of no reputation; low, mean,* or *vile;* (K, TA;) applied to a man: (TA:) such is termed ذُو غَمْضٍ, (S, O, TA,) also. (TA.) [And hence, perhaps,] A man *remiss in the charge,* or *in rushing on the enemy:* (Lth, K:) pl. غَوَامِضُ [which is anomalous, like فَوَارِسُ &c.]. (Lth.) ___ *Low,* or *depressed;* applied to land, (S, A, K,) and a place; (A;) [because unseen from a distance;] as also غَمْضٌ; (S, A, K;) applied to a place: (S, A:) or this latter signifies land *very low,* or *very much depressed, so that what is in it is not seen:* (AHn:) and in like manner مَغْمَضٌ, *a place more depressed* (S, TA) *than what is termed* غَمْضٌ: (TA:) pl. of the first, غَوَامِضُ: (K:) and of ↓ the second, أَغْمَاضٌ [a pl. of pauc.] (S, K) and غُمُوضٌ: (S, A, K:) and of the third, مَغَامِضُ. (S.) ___ An anklet *depressed,* lit. *choked,* غَاصٌّ, [in the CK غَاضٌّ,]) *in the leg:* (JK, A, L, K:) and, applied to an ankle-bone, *concealed by the flesh:* (TA:) or *fat:* (K:) and in this latter sense applied to a leg, or shank. (K, TA.) ___ A house *not upon a common thoroughfare-road* or *street;* (Lth, A, L, K;) *retired therefrom.* (A, TA.) *A young camel;* the *young one of a camel:* pl. غَوَامِضُ: (TA:) which also signifies *camels not*

accustomed to drawing water. (JK.)

غَامِضَةٌ ; pl. غَوَامِضُ: see the next preceding paragraph.

مَغْمَضٌ ; pl. مَغَامِضُ: see غَامِضٌ as applied to land, and a place.

مُغَمَّضَاتُ اللَّيْلِ *The darknesses of night.* (TA.) ___ See also the following paragraph.

المُغَمِّضَاتُ من الذُّنُوبِ , (O, K, * TA,) or مُغَمِّضَاتُ الأُمُورِ, accord. to different relations of a trad. in which it occurs, (TA,) *Sins,* or *offences, which a man commits knowing them* [*to be such*]: (O, K, TA:) or *enormities which a man commits knowing them* [*to be such*]; as though he closed his eyes upon them, feigning himself blind while he saw them: (TA:) IAth says that accord. to one relation it is with fet-h to the second مُغَمَّضَات م,] and means *small sins,* or *offences;* so called because minute and unapparent, so that a man commits them with a kind of doubt, not knowing that he will be punished for committing them. (TA.)

غمط

1 غَمَطَ, aor. ـَ ; and غَمَطَ, aor. ـِ ; inf. n. غَمْطٌ, (S, K,) of both; (S;) *He despised* men; *held* them *in contempt;* (S, K;) *accounted* them *little,* or *vile.* (TA.) It is said in a trad., إِنَّمَا ذٰلِكَ مِنْ سَفَهِ الحَقِّ وَغَمْطِ النَّاسِ *That* (S, TA,) meaning transgression, iniquity, or injustice, (TA,) *is only* (S, TA) the action of (TA) *such as regards the truth,* or *right, as foolishness,* or *ignorance, and despises men:* (S, TA:) Sgh says that accord. to one relation, it is غَمَصَ: and Az relates it thus; الكِبْرُ أَنْ تَسْفَهَ الحَقَّ وتَغْمِطَ النَّاسَ [*Pride is thy regarding the truth,* or *right, as foolishness,* or *ignorance, and thy despising men*]. (TA.) ___ Also the former, (TA,) or both, (K,) *He was ungrateful for* health, and safety, (K, TA,) and a favour, or benefit, or blessing: (S, * TA:) and both, (S, K,) *he held in light estimation, was ungrateful for, and despised,* (S, K,) a favour, or benefit, or blessing, (K, TA,) and his life. (S, TA.) ___ And the former, *He denied,* or *disacknowledged,* a right, or due. (TA.)

4 اغمط *It continued; it kept,* or *clave;* (K;) like اغبط. (TA.) Hence, (TA,) أَغْمَطَتْ عَلَيْهِ الحُمَّى, a dial. var. of اغبطت, q. v. (S, TA.)

8 اغتمطهُ بالكَلَام *He treated him contemptuously with speech:* (O:) and (O) *he overcame,* and *subdued, him therewith;* (O, L, K;) and so اغْتَطَّهُ. (O, L.) ___ And اغتمطهُ *He vied,* or *contended, in running with him, and outstripped him, after he had been outstripped* (O, K) *by him;* mentioned by Ibn-'Abbád; (O;) and so اغْتَطَّهُ; (TA;) and أَغْمَضَهُ. (Ibn-'Abbád and O in art. غمض.

سَمَآءٌ غَمَطَى *i. q.* غَبَطَى, q. v. (IDrd, K.)

سَيْرٌ مُغْمَطٌ *i. q.* مُغْبَطٌ, q. v. (ISh.)

غمل

1 غَمَلَ الجِلْدَ, (S, O,) or الأَدِيمَ, (K,) aor. ـُ, inf. n. غَمْلٌ, *He folded the skin,* or *hide, and buried it, in order that it might become soft,* or *flaccid, and pliant, when its wool was pulled:* (S, O: *) if neglected for a while, it becomes spoiled, or marred: the epithet applied to it is غَمِيلٌ; (S, O;) and غَمِينٌ also: (S:) or *he spoiled,* or *marred, the skin,* or *hide:* or *he put it in the bottom of some receptacle* (فِى غُمَّةٍ), [*and left it a while,*] *in order that its wool might become detached:* (K:) or *he buried it,* (K, TA,) *having folded it,* (TA,) *in the sand,* (K, TA,) *after moistening* [*it*], (TA,) *in order that it might become stinking, and its hair* [or *wool*] *might be plucked off:* (K, TA:) or, accord. to AHn, *he folded it while it was moist, and left it folded longer than it required, so that it became spoiled,* or *marred:* or, as some say, *he folded it after it was tanned, then covered it a day and a night, so that its hair,* or *its wool, became loose, when it was plucked off:* if left more than a day and a night, it becomes spoiled, or marred: (TA:) and اغمل signifies [the same: (see غَصَبَ الجِلْدَ:) or] *he left* his skin, or hide, [*buried,* or *put in the bottom of some receptacle,* &c., *while moist,*] *until it became spoiled,* or *marred.* (TA.) ___ And غَمَلَ التَّمْرَ, (S,) or البُسْرَ, (O, K,) *He did in like manner to the dates,* or *the unripe dates, in order that they might become ripe:* (S, O, K:) and the epithet applied to them is مَغْمُولٌ; and مَغْمُونٌ. (TA.) ___ And غَمَلَ العِنَبَ, (K, TA,) aor. and inf. n. as above, (TA,) *He put the grapes together, in quantities one above another,* (K, TA,) in the basket of palm-leaves. (TA.) ___ غَمَلَ فُلَانًا *He covered such a one,* (K, TA,) *with clothes,* (TA,) *in order that he should sweat.* (K, TA.) ___ غَمَلَ الجُرْحَ *He put pieces of rag, one above another, upon the wound.* (O, TA.) ___

غَمَلَ الأَمْرَ *He hid, concealed,* or *covered, the affair,* or *case.* (TA.) ___ And غَمَلَ الشَّيْءَ, (K,) inf. n. غَمْلٌ, (O,) *He put the thing into a good, sound, right,* or *proper, state.* (O, K.) غَمَلَ النَّبَاتُ, (O, K,) inf. n. غَمْلٌ, (TA,) *The plants,* or *herbage, became accumulated, one,* or *one part, overlying another,* (O, K, TA,) *so as to become withered, and decayed.* (TA.) [See also 5.] غَمَلَ النَّبْتُ, the verb being like فَرِحَ, *The plant,* or *plants,* or *herbage, became in a bad,* or *corrupt, state.* (TA.) ___ And one says غَمِلَ هٰذَا المَكَانُ

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بِالنَّبْتِ [app. meaning *This place became,* or *has become, in a bad,* or *corrupt, state by reason of the herbage:* or *concealed,* or *covered, by herbage;* as may be inferred from an explanation of أَرْضٌ غَمِلَةٌ]. (O.) ___ And غَمِلَ الجُرْحُ, (TA,) inf. n. غَمَلٌ, (K,) *The wound became in a bad,* or *corrupt, state, by reason of the bandage.* (K, TA.)

4 **أَغْمَلَ** see the preceding paragraph, former half.

5 **تغمّل النَّبَاتُ** *The plants,* or *herbage, became accumulated, one,* or *one part, overlying another.* (TA.) [See also غَمَلَ النَّبَاتُ.] ___ And تغمّل *He became,* or *made himself, ample,* or *abundant,* syn. تَوَسَّعَ, (O, K,) *in wealth.* (O.)

7 **انغمل**, said of a skin, quasi-pass. of غَمَلَ signifying as expl. in the first sentence of this art. [i. e. *It was,* or *became, such as is termed* غَمِيل, or *in the state denoted by the pass. part. n. of the latter verb*]. (K.)

غَمْلٌ *A certain tree of the* [*kind called*] حَمْضٌ, *that grows surmounted by a fruit,* or *produce, white like the* [*garments called*] مُلَآءٌ. (AA, O, TA.)

غَمِلٌ [accord. to rule, part. n. of غَمِلَ, q. v.]. ___ أَرْضٌ غَمِلَةٌ *Land abounding with herbage, having its surface concealed,* or *covered, thereby.* (TA.)

غَمِيلٌ : see 1, first sentence. ___ Applied to herbage, (S, * O, *) or to such as is called نَصِّى, (K, TA,) *Accumulated, one part above another,* (S, O, K, * TA,) *so as to be withered:* (TA:) pl. غَمْلَى, (S, O, TA,) [which is also expl. as] meaning herbage *tangled and dense, one part above another.* (O voce شَرِيب.) ___ And *Low,* or *depressed,* land. (As, O, TA.)

غُمْلُولٌ *A valley containing trees,* (S, O, K,) or *containing numerous trees,* (TA,) *and plants,* or *herbage,* (S, O,) *tangled,* or *luxuriant,* or *abundant and dense:* (S:) or *such as is long, of little width, and tangled* or *luxuriant* or *abundant and dense* [*in its trees*]: (K:) or *a narrow valley having much of such produce:* or *a deeplydepressed tract of land:* or, accord. to ISh, *a tract having the form of a* [*road such as is termed*] سِكَّة, *in the ground, narrow, and having two* [*lateral*] *acclivities, each acclivity two cubits in height, extending to the measure of a bow-shot, producing an abundance* [*of trees* or *herbage*], *and narrower than what is termed a* مَلِيع: (TA:) and [its pl.] غَمَالِيلُ is said to signify *low,* or *depressed, tracts* of land, *covered with herbage.* (O.) ___ And (in like manner, S, O) *Anything that is collected together,* (S, O, K,) *obscure, and accumulated, one part upon another,* (K,) *of trees,* or *of clouds,* or *of darkness,* (S, O, K,) or *a* رَاوِيَة, or زَاوِيَة, (the former in the CK, and the latter in other copies of the K and in the TA,) [or] so that *a* رَاوِيَة, or زَاوِيَة, (the former in my copies of the S, and the latter in the O,) is thus called: (S, O:) [but I think that these two words راوية and زاوية are both mistranscriptions for رَابِيَة, which is mentioned in the K as one of the meaning of غُمْلُولٌ; i. e. *a hill:*] pl. غَمَالِيلُ. (TA.) ___ Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) *A certain herb,* or *leguminous plant,* (بَقْلَةٌ, O, K,) *likewise*

called قُنَّابَرَى, [thus accord. to the O in art. قنبر, and there said in the TA to be correctly with teshdeed to the ن and with kesr to the ب, but in the present art. written in the O قُنَّابَرَى,] *in Pers.* بَرْغَسْت; *a herb of the desert* (بَقْلَةٌ دَشْتِيَّةٌ), *which come forth early in the* [*season called*] رَبِيع; (O;) *eaten* (O, K) *by men,* (O,) *cooked.* (K.)

مَغْمُولٌ : see 1, near the middle. ___ Also A man *having clothes thrown upon him in order that he may sweat.* (S, O.) ___ And Flesh-meat *covered over;* whether cooked by roasting or the like or with broth or gravy; as also مَغْمُونٌ. (TA.) ___ And Palm-trees (نَخْل) *near together.* (TA.) ___ And A man *obscure, unnoted,* or *reputeless.* (As, O, K.)

غمن

1 **غَمَنَ الجِلْدَ**, (S, K,) aor. ـُ, (S,) inf. n. غَمْنٌ, (TA,) *i. q.* غَمَلَهُ; (K;) [see the latter;] *He put together the skin after it had been stripped off, and covered it over until its wool became loose, for the purpose of tanning:* (TA:) or *he covered over the skin* (S, TA) *for two nights, for the purpose of tanning,* (TA,) *in order that its wool might become loosened from it:* (S, TA:) and the epithet applied to it is غَمِينٌ, (S, K,) like غَمِيلٌ. (S.) ___ And غَمَنَ التَّمْرَ, (S,) or البُسْرَ, (K, TA,) has the like meaning, (S,) *i. q.* غَمَلَهُ; (K;) *He covered over* [*the dates,* or] *the unripe dates, in order that they might become ripe;* (TA:) and the epithet applied to them is مَغْمُونٌ, like مَغْمُولٌ. (TA in art. غمل.) ___ And غَمَنَ فُلَانًا [like غَمَلَهُ] *He threw his clothes upon such a one, in order that he should sweat.* (K.) غُمِنَ فِى الأَرْضِ means أُدْخِلَ فِيهَا [app. *It,* or perhaps *he, was put into the earth;* or *made to enter into it*]. (K.)

7 **انغمن** *It,* or *he, entered* [into the earth: see غُمِنَ (immediately preceding); of which it is expl. as denoting the consequence]. (K.)

غُمْنَةٌ [*A mixture of*] *white lead* (إِسْفِيدَاج) *and* [*the cosmetic termed*] غُمْرَةٌ [q. v.] *with which a woman rubs over her face:* (K:) pl. غُمَنٌ [meaning *sorts thereof*]. (TA.)

غَمِينٌ : see 1, first sentence.

مَغْمُونٌ : see 1, second sentence. ___ Also, applied to flesh-meat, *i. q.* مَغْمُولٌ, q. v. (TA in art. غمل.) ___ And Palm-trees (نَخْل) *near together;* like مَغْمُولٌ. (TA.)

غمه

1 **غَمَا البَيْتَ**, aor. يَغْمُوهُ, inf. n. غَمْوٌ: see 1 in art. غمى.

غَمَا in the phrase غَمَا وَٱللّٰهِ, *i. q.* أَمَا [expl. in art. اما]; (K, TA;) as also with ع. (TA.)

غَمًا; dual غَمَوَانِ: see غَمًى in art. غمى.

غمى

1 **غَمَيْتُ البَيْتَ**, (S, K, TA,) aor. أَغْمِيه, inf. n. غَمْىٌ, (TA,) *I roofed the house,* or *chamber:* (K, TA:) or *covered its roof* (S, K) *with earth &c.* (K) or *with reeds,* or *canes, and earth,* and *the like:* (S:) and غَمَّيْتُه signifies the same: (K:) and غَمَا البيتَ, aor. يَغْمُوه, (K, TA,) inf. n. غَمْوٌ, (TA,) signifies *he covered* [*the roof of*] *the house,* or *chamber,* [*in like manner,* or] *with clay,* or *earth, and wood.* (K, TA.) And غَمِىَ الشَّىْءَ *He covered the thing.* (Har p. 422.) ___ غُمِىَ اليومُ, and اللَّيْلُ, *The day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon:* so accord. to Es-Sara- kustee: and he says that فَإِنْ أُغْمِىَ عَلَيْكُمْ means *And if your day be constantly clouded, so that ye see not the new moon,* then complete ye [the reckoning of the days of] Shaabán: (Msb:) or فَإِنْ غُمَّ عَلَيْكُمْ and غُمِىَ and أُغْمِىَ, thus differently related, all mean, *and if it,* i. e. the new moon, *be covered,* or *concealed:* or *and if there be a covering* [of clouds] *over you:* (Mgh:) [see also 1 in art. غم:] or أُغْمِىَ يومُنا means *Our day was one whereof the covering of clouds was constant:* and أُغْمِيَتْ لَيلتُنا, *Our night was one whereof the new moon was veiled,* or *concealed.* (K, TA.) ___ See also 4.

2 **غَمَّى** see the preceding paragraph, first sentence.

4 **أَغْمَى** see 1, in four places. ___ One says also, أُغْمِىَ عَلَيْهِ الخَبَرُ *The information,* or *narration, was dubious, confused,* or *vague, to him; such as was difficult to be understood;* or *such as was not to be understood;* like غُمَّ: (S:) or *was obscure,* or *unapparent, to him.* (Msb.) ___ And أُغْمِىَ عَلَيْهِ, (S, Mgh, Msb, K,) inf. n. إِغْمَآءٌ; (Mgh, Msb;) and غُمِىَ عليه; (S, Msb, K;) said of a sick man, (S,

Msb, K,) *He swooned,* i. e. *became senseless,* (غُشِىَ عَلَيْهِ, S, * K,) *and then recovered his senses:* (K:) or إِغْمَآءٌ is *a weakness of the faculties by reason of the overpowering effect of disease:* (Mgh:) or it is *an abstraction,* or *absence of mind, that overtakes a man, with languor of the limbs,* or *members,* or *organs, by reason of a malady;* (Mgh, Msb;) thus it is defined by the scholastic theologians; and is *the same as* غُشْىٌ: (Mgh:) or it is *a repletion of the venters of the brain with a cold, thick, phlegm;* (Mgh, Msb;) thus accord. to the physicians, who distinguish between it and غُشْىٌ, as do the lawyers: (Mgh:) [see also غُشِىَ عَلَيْهِ:] the patient is said to be مُغْمًى عَلَيْهِ, (S, Mgh, and so in some copies of the K,) and مَغْمِىٌّ عَلَيْهِ, (S, Msb, and so in some copies of the K,) and غَمًى, which

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last epithet is applied to a single person, (S, K,) and to two persons, (S,) and to a pl. number, (S, K,) and to a female [as well as a male], (S,) or (if you will, S) you say هُمَا غَمَيَانِ and هُمْ أَغْمَآءُ. (S, K.)

فِى السَّمَآءِ غَمْىٌ, (K,) or كَانَ عَلَى السَّمَآءِ غَمْىٌ, (Msb,) and غَمًى, (Msb, K,) mean [*Upon the sky is,* or *was,*] *what veiled,* or *concealed, the new moon:* (Msb, K:) not from غُمَّ: (K:) this addition in the K is meant as an indirect slur upon J, for his having mentioned [in this art.] the statement of Fr that one says صُمْنَا لِلْغُمَّى and لِلْغَمَّى, meaning *We fasted when the new moon was veiled,* or *concealed, to us;* and هِىَ لَيْلَةُ الغَمَّى [or الغُمَّى]; the [proper] place of which is [the section of words whereof the last radical is] م: (TA:) [see غَمٌّ, in that art.: but accord. to Fei,] one says [also], صُمْنَا لِلْغُمْيَةِ. (Msb. [It is there added that this noun is like مُدْيَة in measure: otherwise I should think that the right reading is لِلْغُمِّيَّةِ, which has been mentioned voce غَمٌّ.])

غَمًى and غَمْآءٌ (T, S, K) The *roof* of a house, or chamber: (T, K:) or the *covering of the roof,* (S, K,) *consisting of earth &c.,* (K,) or *consisting of reeds,* or *canes, and earth,* and *the like;*

(S;) and غَمًا also signifies [the same, or] the *covering* of a house, or chamber, *consisting of clay,* or *earth, and wood:* (TA in art. غمو:) the dual [of the first and last] is غَمَيَانِ and غَمَوَانِ: and the pl. is أَغْمَآءُ, (K, TA,) which is [of the same] like أَنْقَآءُ pl. of نَقًى [and نَقًا], (TA,) and أَغْمِيَةٌ, (K, TA,) which is of غَمَآءٌ . (TA.) ___ Also, the first, [in the CK, erroneously, غَماء,] *A covering that is put upon a horse in order that he may sweat.* (ISd, K.) ___ See also غَمْىٌ. And see 4, near the end.

صَمُنَا لِلْغُمْيَةِ : see غَمْىٌ.

غَمَآءٌ : see غَمًى, in two places.

غَامِيَآءُ *One of the entrances to the burrow of the jerboa.* (K.)

مُغْمًى عَلَيْهِ and مَغْمِىٌّ عَلَيْهِ: see 4, near the end.

غن

1 **غَنَّ** , (MA, Msb, K,) originally غَنَنَ, (Msb, MF,) [sec. pers. غَنْنَتَ,] aor. يَغُنُّ, (Msb, K,) inf. n. غُنَّةٌ (MA, KL) and غَنَنٌ, (MA, [and the same seems to be indicated in the Msb by its being said that the verb is of the class of تَعَبَ,]) or غَنٌّ, (TK, [but this I think a mistake,]) *He spoke* (MA, Msb, KL) *in,* (MA,) or *from,* (Msb, KL,) or [rather] *through,* (KL,) *his nose,* (MA, KL,) or *his* خَيَاشِيمَ [app. here meaning the *innermost parts of the air-passages of the nose*]. (Msb.) [The author of the K gives no indication of the proper signification of this verb but that of its implying what he states to be meant by غُنَّةٌ, which see below.] ___ See also 4, in two places.

2 **غَنَّنَهُ** , inf. n. تَغْنِينٌ, *It rendered him* أَغَنَّ [q. v.]. (K.) One says, مَا أَدْرِى مَا غَنَّنَهُ *I know not what rendered him,* or *has rendered him* أَغَنَّ. (TA.) ___ And غَنَّنَ صَوْتَهُ *He made his voice to have in it a* غُنَّة [q. v.]. (Mughnee, art. حرف النُّون. [See مُغَنٍّ, voce غَنَّآءٌ, in art. غنى.])

4 **اغنّ** said of a man, *He made one to hear his* غُنَّة , i. e. *soft,* or *gentle, plaintive, and melodious, voice, in singing.* (Har p. 645.) ___ اغنّ الذُّبَابُ *The flies made a sound* [or *humming*]. (K.) ___ اغنّ الوَادِى *The valley had in it the sound* [or *humming*] *of flies,* [or *resounded therewith,*] *being abundant in herbs,* or *herbage:* (S:) or *abounded with trees;* as also غَنَّ . (K, TA.) ___ اغنّت الأَرْضُ *The land had its herbs,* or *herbage, tall, full-grown,* or *of full height, and in blossom.* (TA.) ___ اغنّ النَّخْلُ *The palm-trees attained to maturity;* as also غَنَّ . (K, TA.) ___ And اغنّ السِّقَآءُ *The skin became filled* (S, K, TA) *with water.* (S, TA.) And [it is also trans.:] one says, اغنّ ٱللّٰهُ غُصْنَهُ *God made its branch beautiful and bright.* (K, TA.)

غُنَّةٌ [mentioned above as an inf. n. of غَنَّ but generally expl. as a simple subst. signifying *A sort of nasal sound,* or *twang:*] *a sound that comes forth from the nose;* (Ham p. 339;) *a sound* (S, Msb) *in,* (S,) or *that comes forth from,* (Msb,) *the* خَيْشُوم [app. here meaning the *innermost part of the air-passages of the nose*]: (S, Msb:) or *a sound from the* لَهَاة [q. v., app. here meaning the *arches,* or *pillars, of the soft palate,* or the *furthest part of the mouth,*] and the *nose, like* [*that which is heard in the utterance of*] *the* ن *of* مَنْكَ *and* عَنْكَ, for the tongue has not part in it: (Mgh:) or the *flowing* [or *passage*] *of the speech in the* لَهَاة [app. here also meaning as expl. above]: (K:) or *a mixture of the sound of the* خَيْشُوم [expl. above] *in the pronunciation of a letter:* (Mbr, TA:) ن is that one of the letters in which it is greatest in degree: (Kh, Mgh, Msb, TA:) خُنَّةٌ is [a sound] greater in degree than غُنَّةٌ. (TA.) ___ [Also The *roughness of the voice,* of a boy, *consequent upon the attaining to puberty;* or, as Mtr says,] الغُنَّةُ signifies also *what is incident to the boy on the occasion of his attaining to puberty, when his voice becomes rough.* (Mgh.) ___ And *A soft,* or *gentle, plaintive, and melodious, voice, in singing.* (Har p. 645.) See 4. ___ And The *sound* [or *humming*] *produced by the flying* of flies; (TA;) and غُنَانٌ [likewise] signifies the *sound* of flies. (K, TA.) [See مُغْنٌ and أَغَنُّ. And see also an ex. voce ثُنَّةٌ: and another voce عُنَّةٌ.] ___ And the poet Yezeed Ibn-El-Aawar has used it in relation to the sounding of stones: (K:) [or rather] he has so used the epithet أَغَنّ . (TA.)

عُنَانٌ : see the next preceding paragraph, near the end.

أَغَنُّ One *who speaks* [*with a nasal sound,* or *twang,* i. e.] *in* [or rather *through*] *his nose;* (TA;) *who speaks from his* خَيَاشِيم [app. here meaning (as expl. before) the *innermost parts of the airpassages of the nose*]: (S, Msb:) or, accord. to AZ, (Mgh, TA,) *whose speech flows,* (Mgh, K, *) or *passes forth,* (TA,) *in his* لَهَاة [app. (as expl. voce غُنَّةٌ) the *arches,* or *pillars, of the soft palate,* or

the *furthest part of the mouth*]: (Mgh, K, TA:) fem. غَنَّآءُ, applied to a woman. (Msb.) ___ It is also applied to a gazelle (ظَبْيٌ), meaning *Whose cry issues from his* خَيَاشِيم [expl. above]: J has erred in saying that it is applied to طَيْر [i. e. birds, or flying things]: (K:) or if by طير he mean flies (ذُبَاب), his saying thus is not a mistake, for it is applied to them [as meaning *making a humming sound*]. (TA.) ___ [Hence,] وَادٍ أَغَنُّ *A valley abounding with herbs* or *herbage:* for to such the flies constantly keep, and in their sounds is a غُنَّة. (S. [See also مُغْنٌ.]) And (for this reason, TA) one says رَوْضَةٌ غَنَّآءُ i. e. [*A meadow,* or *garden,*] *abounding with herbs* or *herbage:* or *in which the winds pass with a sound that is not clear,* [i. e. *with a confused, humming,* or *murmuring, sound,*] *by reason of the denseness of its herbs* or *herbage.* (K, TA.) And [for the same reason one says] عُشْبٌ أَغَنُّ *Herbs,* or *herbage, tall, full-grown,* or *of full height, and in blossom.* (TA.) ___ And (hence also, S) قَرْيَةٌ غَنَّآءُ [*A town,* or *village,*] *abounding with inhabitants* (S, K, TA) *and buildings* (K, TA) *and herbs* or *herbage* [*so that in it is heard the hum of men and women and of flies &c.*]. (S, TA.) ___ حَرْفٌ أَغْنُّ means *A letter from* [*the utterance of*] *which results what is termed* غُنَّة [i. e. *the nasal sound thus termed*]. (TA.) ___ See also غُنَّةٌ, last sentence.

وَادٍ مُغْنٌّ *A valley in which is* [*heard*] *the sound* [or *humming*] *of flies; these not being in any valley but such as abounds with herbs* or *herbage;* (S;) *a valley of which the flies are abundant, by reason of the denseness,* or *luxuriance, of its herbs* or *herbage, so that a* غُنَّة [or *humming*] *is heard, produced by their flying:* the epithet being applied to it, but being properly applicable to the flies. (TA.) [See also أَغَنُّ.]

غنج

1 غَنَجَتْ , (S, A, MA, O, K;) aor. ـَـــ , (K,) inf. n. غُنْجٌ (S, MA) and غَنَاجَةٌ; (MA;) and غُنْجَتٌ; (MA;) and تَغَنَّجَتْ ; (S, A, MA, K;) said of a girl, or young woman, (S, K,) or of a woman, (A, MA,) *She used amorous gesture* or *behaviour,* or *such gesture* or *behaviour combined with coquettish boldness, and feigned coyness* or *opposition,* (S, * A, * MA, O, * K, * TA,) *and an affecting of languor.* (TA.) [See غُنْجٌ below.]

5 تَغَنَّجَ see the preceding paragraph.

غُنْجٌ [mentioned above as an inf. n.] and غُنُجٌ (S, O, K) and غُنَاجٌ and غَنَاجٌ , (O, K,) in a girl, or young woman, (S, K,) *Amorous gesture*

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or *behaviour,* or *such gesture* or *behaviour combined with coquettish boldness, and feigned coyness* or *opposition,* (Bkh, S, * O, * K, * TA,) *and an affecting of languor:* (Bkh, TA:) [in the present day generally used to signify *lascivious motion,* or *a wriggling of the body* or *hips, under the excitement of sexual passion,* or *to excite such passion:*] accord. to some, *beauty of the eyes.* (TA.) And غُنْجٌ and غَنَاجٌ signify also *Smoke-black* (دُخَانُ النُّؤُورِ [see the latter of these two nouns in art. نور] AA, O, K) *which a woman performing the operation of tattooing puts upon her green colour in order that it may become black.* (AA, O, TA.)

غَنَجٌ *An old man:* (S, K:) or *a man:* (TA:) in the dial. of Hudheyl. (S, K.) So in the saying غَنَجٌ عَلَى شَنَجٍ (TA) meaning

A man upon a camel: (Lth, IDrd, O, all in art. شنج:) or *a man* or *an old man, upon a heavy camel:* (L in that art.:) a phrase of the tribe of Hudheyl. (TA.) [See عنج.]

غُنُج : see غُنْج.

غُنْجَة , (O,) or غُنَجَة, (TA,) without اَلْ, and imperfectly decl., (O, TA,) *The* قُنْفُذ [or *hedge-hog*], (O,) or *the* قُنْفُذَة [or *female hedgehog*]. (TA.)

غَنَجَة (Bkh, S, A, MA, O, K) and مَغْنُوجَة (A, MA) and [in an intensive sense] مِغْنَاج , (O, K) applied to a girl, or young woman, (S, K,) or to a woman, (A, MA,) *Using* or *who uses, amorous gesture* or *behaviour,* &c., *such as is termed* غُنْج. (Bkh, S, A, MA, O, K, TA.)

غُنَاج : see غُنْج.

غَنَاج : see غُنْج, in two places.

غَوْنَج A *quick,* or *swift,* camel: mentioned by Kr, but said to be not known on the authority of any other. (TA.)

أَغْنُوجَة *A gesture,* or *an action, of the kind termed* غُنْج: pl. أَغَانِيج: Aboo-Dhu-eyb says,

* لَوَى رَأْسَهُ عَنِّى وَمَالَ بِوُدِّهِ *
* أَغَانِيجُ خَوْدٍ كَانَ فِينَا يَزُورُهَا *

[*The amorous gestures* or *actions,* &c., *of a soft* or *tender,* or *goodly-shaped and young, damsel, whom he used to visit among us, turned his head from me, and diverted his love*]. (TA.)

مِغْنَاج : see غَنَجَة.

مَغْنُوجَةٌ : see غَنَجَةٌ.

غندب

الغُنْدُبُ : see the paragraph here following.

الغُنْدُبَةُ *A hard portion of flesh* [app. *a gland*] *around* [or app. *on either side of*] *the* حُلْقُوم [which seems to mean here, as it often does, the حَلْق, i. e. *fauces*, or *upper part of the throat*]; (O, K;) thus expl. by Lth; as also الغُنْدُبُ ; (O;) or الغُنْدُوبُ : (K:) pl. غَنَادِبُ: and it is said that the غُنْدُبَتَان are [*two things*] *like two ganglions* (شبه غُدَّتَيْن) *in the* نَكْفَتَان; (O, K;) *in each* نَكْفَة [q. v.] *is a* غُنْدُبَة, *and between the* غندبتان *is the place of swallowing:* (O:) *the* غَنَادِب *and the flesh that is upon them, or above them, around the* لَهَاة [app. here meaning the *arches*, or *pillars, of the soft palate*, or the *furthest part of the mouth*], *compose the* لَغَانِين [pl. of لُغْنُونٌ, q. v.], *which are also called the* نَغَانِغ, pl. of نُغْنُغَة [or نُغْنُغٌ, q. v.]: (TA:) or the غَنْدَبَتَان are *two glands* (عُقْدَتَان) *in*, or *at*, (فى,) *the root of the tongue:* (K, TA:) and they are said to be *the two amygdalæ of the fauces;* i. e. *the tonsils:* (اللَّوْزَتَان: TA:) or *two portions of flesh which are situate on either side of the* لَهَاة [app. meaning as expl. above, i. e. the *arches*, or *pillars, of the soft palate*, or the *furthest part of the mouth*], (K, TA,) *and between which is a space:* (TA:) and غُنْدُبَتَا العُرْشَيْن is expl. as meaning *the two things that conjoin* (التَّان تَضُمَّان) *the* لَغَانِين [above mentioned (I read اللغانين instead of العين, an evident mistranscription in my original, for I can only suppose the description to mean *the tonsils, as lodged between, and thus conjoining, the anterior and posterior pillars of the soft palate,*)] *on the right and left.* (TA.)

الغُنْدُوبُ : see the preceding paragraph.

غنظ

1 غَنَظَهُ, aor. ـِ (S, O, K, TA) and ـُ, (TA,) inf. n. غَنْظٌ, (S, O, TA,) *It,* (an affair, or event, S, O, K, TA,) and *he,* (a man, O, TA,) *distressed him.* (S, O, K, TA.) And *It,* or *he, filled him with wrath.* (TA.) And *It* (anxiety) *clave,* or *kept constantly, to him;* as also اغنظه. (TA.) [See also غَنْظٌ below.]

3 غانظه, inf. n. غَنَاظٌ, *He acted with him contrariously,* or *adversely, and inimically, each doing to the other that which was distressing,* or *grievous;* syn. شَاقَّهُ. (TA.)

4 أَغْنَظَ see the first paragraph.

Q. Q. 1 غَنْظَى به *He reviled him; made him to hear that which was disliked, hated,* or *abominable;* (S, O;) like عَنْظَى به. (K.)

غَنْظٌ [an inf. n.: used as a simple subst.,] *Grief,* or *distress,* syn. كَرْبٌ, (IDrd, S, O, K, TA,) as also غَنَظٌ, (IDrd, O,) and مَشَقَّةٌ, (TA,) [or] *such as is vehement,* (TA,) [or] *such as is most vehement:* (S, TA:) and, (K,) accord. to IF, (O,) *constant anxiety;* (O, K;) as also غَنَظٌ: (K:) and, (K,) accord. to AO, (S, O,) a man's *being at the point of death* (S, O, K) *by reason of distress,* or *grief, and then escaping therefrom.* (S, O.) It is related of 'Omar Ibn-'Abd-el-'Azeez, that he mentioned death, and said, غَنْظٌ لَيْسَ كَالغَنْظِ وَكَظٌّ لَيْسَ كَالكَظِّ [i. e. *Distress,* &c., *that is not like* other *distress,* &c., *and grief,* &c., *that is not like* other *grief,* &c.: see كَظٌّ]. (S, O.) [See also غَنَاظٌ.]

غَنَظٌ: see غَنْظٌ, in two places. ___ Also A plant's *becoming altered* [*for the worse*] *by heat.* (Ibn- 'Abbád, O.)

غَنَاظٌ : see an ex. of its dual in the next paragraph.

غَنَاظٌ inf. n. of 3 [q. v.]. (TA.) ___ And *Distress;* syn. جَهْدٌ, and كَرْبٌ : El-Fak'asee says, [of a camel,]

* تَنْتَحُ ذِفْرَاهُ مِنَ الغَنَاظِ *

[*His two protuberances behind the ears drip with sweat by reason of distress*]. (TA.) [See also غَنَاظِيكَ فَعَلَ ذٰلِكَ.] غَنْظٌ, as also غَنَاظِيكَ , (K,) or, accord. to Lh, غَنَاظِيكَ and عَنَاظِيكَ, with غ and ع, (TA, [in which it is implied that غَنَاظِيكَ is wrong, but this I think improbable,]) means *He did that in order to distress thee time after time;* (K;) like غَيَاظَكَ and غَيَاظِيكَ. (K in art. غيظ.)

غَنِيظٌ *Unripe dates that are cut off from the palm-trees,* (AA, O, K,) *after they have become yellow* or *red,* or *that are upon the racemes when the fruit of the palm-tree is cut off,* (AA, O,) *and are left* (AA, O, K) *upon the racemes* (K) *until they become ripe.* (AA, O, K.)

غَنَّاظٌ an epithet applied by Ru-beh, or by El- 'Ajjáj, to a sword [app. as meaning *That causes,* or *causing, much distress*]. (IDrd, O, TA.)

غَنْظَيَانٌ A man *foul, unseemly,* or *obscene, in speech;* (As, O, K, TA;) *coarse, rude,* or *rough:* (O, TA:) or *who mocks at, derides,* or *ridicules, others:* (Ibn-'Abbád, O, TA:) and عَنْظَيَانٌ signifies the same: fem. with ة. (O, TA.)

هُوَ أَغْنَظُهُمْ *He is the most vehemently grieved,* or *distressed, of them.* (TA.)

مَغْنُوظٌ *Distressed.* (S, TA.) [See also 1, of which it is the pass. part. n.]

رَجُلٌ مُغَانِظٌ (S, O) *A man acting,* or *who acts, with another, contrariously,* or *adversely,*

and inimically, each doing to the other that which is distressing, or *grievous;* syn. مُشَاقٌّ. (O.)

غنم

1 **غَنِمَ**, (S, Msb, K,) aor. ـَـــ, (Msb,) inf. n. غُنْمٌ (S, MA, Msb, * K, KL) and غَنَمٌ, (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and غَنْمٌ and غَنِيمَةٌ and غُنْمَانٌ, (K,) *He*, or *they*, (i. e. a man, Msb, or a party of men, S,) *obtained, got*, or *took*, (Msb, K, * TK,) *spoil*, (K, * TK,) or a thing [*as spoil*]. (Msb, TA.) [And *He acquired*, or *gained*, a thing *without difficulty*, or *trouble*, or *inconvenience:* or in this sense the inf. n. is غُنْمٌ,

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which see below, voce غَنِمْتُمْ.] غَنِيمَةٌ in the Kur viii. 42 means *What ye take by force* [*in war*] *from the unbelievers*. (Bd, Jel.) [See also 8.]

2 **غَنَّمَتْهُ**, inf. n. تَغْنِيمٌ, *I gave him spoil*, or *a free and disinterested gift;* syn. نَفَّلَتْهُ: (S:) or غَنَّمَهُ كَذَا, inf. n. as above, *he gave him such a thing as spoil*, or *as a free and disinterested gift;* syn. نَفَّلَهُ إِيَّاهُ. (K.)

4 **أَغْنَمَهُ الشَّىْءَ** *He made the thing to be to him spoil*. (TA.)

5 **تَغَنَّمَ** see 8. ___ One says also, هُوَ يَتَغَنَّمُ الأَمْرَ, meaning *He eagerly desires the affair like as one eagerly desires spoil*. (TA.) And تغنّم, (TA in the present art.,) or تغنّم غَنَمًا, (AZ, T and TA in art. ابل,) *He took for himself, got, gained*, or *acquired, sheep* or *goats* or *both:* like as one says تأبّل إِبِلًا. (AZ, T and TA in art. ابل; and TA * in the present art.)

8 **اغتنمه**, as also تغنّمه, *He reckoned it spoil:* (S, K:) or both signify *he took, seized, caught*, or

snatched, it as spoil. (KL.) ___ And [hence] one says, اغتنم الفُرْصَةَ *He took,* or *seized,* or [*availed himself of,*] *the opportunity;* or *he hastened to take it;* syn. انتهزها. (S and A and K in art. نهز.)

غُنْمٌ : see غَنِيمَةٌ, in three places. ___ It signifies also [The *regaining* (as is shown by an explanation of A 'Obeyd cited in the first paragraph of art. غلق), and] the *increase, and growth, and excess in value,* of a pledge. (O in art. غلق, and TA in the present art.) Thus in a trad., in which it is said, الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ [*The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss:* see the explanation of A 'Obeyd mentioned above]. (TA.) الغُنْمُ بِالغُرْمِ means *The* غُنْم *is compensated* (مُقَابَلٌ) *by the* غُرْم [i. e. *the regaining* of the pledge, *with the increase and the growth and the excess in value* thereof *if such there be, is compensated by the payment of the debt* for it]; for like as the owner [of the pledge] is exclusively entitled to the غُنْم, no one sharing it with him, so he bears the غُرْم, no one bearing it with him: and this is the meaning of their saying, الغُرْمُ مَجْبُورٌ بِالغُنْمِ [which may therefore be rendered *The loss suffered by the payment of the debt is repaired by the regaining* of the pledge; app. a phrase of the lawyers, implying that such is to be considered as the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غلق.] ___ See also غنم. غُنَامَاكَ [app. غُنْمٌ] is mentioned by Suh as the name of *A certain idol.* (TA.)

غَنَمٌ *i. q.* شَآءٌ, (T, Msb, K,) meaning *Sheep* and *goats;* (Msb;) [and *both together;*] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the *males* and the *females,* and to *both together:* (S, Msb, K:) it has no sing. from which it is derived, the sing. being شَاةٌ: the dual غَنَمَانِ is used as meaning *two flocks* or *herds* [*of sheep* or *of*

goats or *of both together*]; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA: *) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a غَنَم, but not to him to whom it has left غَنَمَيْنِ: (TA:) the pl. is أَغْنَامٌ, (Msb, K,) [properly a pl. of pauc.,] sometimes used, (Msb,) meaning flocks or herds of غَنَم, (Msb and TA in art. ابل,) and also غُنُومٌ and أَغَانِمُ, (K,) the last used in an ode of Aboo-Jundab El-Hudhalee: (TA:) the dim. is غُنَيْمَةٌ , with ة, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says خَمْسٌ مِنَ الغَنَمِ ذُكُورٌ [*five of sheep, males*], making the n. of number fem., though one means *rams*, when it is followed by مِنَ الغَنَمِ, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) ___ In the saying لَا آتِيكَ غَنَمَ الفِزْرِ i. e. حَتَّى تَجْتَمِعَ غَنَمُ الفِزْرِ [*I will not come to thee until the sheep*, or *goats, of El-Fizr congregate*], غنم [with its complement] is made to stand in the place of الدَّهْرِ, [the meaning being, *I will not come to thee ever*,] and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with مَعْزَى in the place of غَنَم is mentioned by El-Meydánee in his Proverbs, and thus in the S and K in art. فزر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.]) ___ الأَغْنَامُ is the name of *Certain small stars between the legs of Cepheus and the star* الجَدْيُ. (Kzw, in his descr. of Cepheus.) [See شَاةٌ (in art. شوه), last sentence.]

غَنِيمٌ : see what next follows.

غَنِيمَةٌ and مَغْنَمٌ (S, Msb, K) and غَنِيمٌ and غُنْمٌ all signify فَيْءٌ [as meaning *Spoil, booty*, or *plunder*]: and the *acquisition* of a thing *without difficulty*, or *trouble*, or *inconvenience:* or this is termed غُنْمٌ , and فَيْءٌ is termed غَنِيمَةٌ: (K:) or, accord. to A 'Obeyd, الغَنِيمَةُ signifies *what is obtained from the believers in a plurality of gods, by force, during war;* (Mgh, Msb:) *and of this, a fifth is to be taken,* [*and applied in the manner prescribed in the Kur* viii. 42,] *and what remains after the fifth is for those who have obtained it, exclusively;* (Mgh;) *the horseman*

having three shares, and the foot-soldier having one share: (Az, TA:) and الفَىْءُ signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islám; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the فَىْءٌ is what God has given, or restored, of the possessions of the believers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and النَّفَلُ is what is given to the warrior in addition to his share; and is when the Imám or the commander says, He who slays one shall have his spoil; or says to a detachment, What ye obtain shall be yours, or the quarter of it, or the half of it; and it is not divided into fifths; and it lies on the Imám to fulfil the promise: or, accord. to 'Alee Ibn-'Eesà, الغَنِيمَةُ is more general in signification than النَّفَلُ; and الفَىْءُ is more so than الغَنِيمَةُ, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is فَىْءٌ: (Mgh:) the pl. of غَنِيمَةٌ is غَنَائِمُ; and the pl. of مَغْنَمٌ is مَغَانِمُ, (Msb, TA,) and غُنُومٌ occurs as pl. of غُنْمٌ. (TA.) غَنِيمَةٌ بَارِدَةٌ see expl. in art. برد.

غُنَيْمَةٌ dim. of غَنَمٌ, q. v. (S.)

غُنَامَاكَ أَنْ تَفْعَلَ كَذَا (S, K, * TA) means *The utmost of thy power,* or *ability,* and *of thy case,* (S, * TA,) and *that which thou eagerly desirest like as one desires spoil,* (S, * JM, TA, *) [*is,* or *will be, thy doing such a thing;*] *i. q.* قُصَاراكَ: (K, TA: [see also عُنَاناكَ, in art. عن:]) and so غُنْمُكَ: (TA:) and [in like manner] one says, غُنَيْمَاؤُهُ أَنْ يَفْعَلَ كَذَا, like حُسَيْنَاؤُهُ, meaning قُصَاراهُ [*The utmost of his power,* &c.]. (TA in art. حسن.)

غُنَيْمَاؤُهُ: see what next precedes.

غَانِمٌ *Taking,* or *a taker, of* غَنِيمَةٌ [or *spoil*]. (TA.) ___ See also two exs. voce شَاجِبٌ.

مَغْنَمٌ : see غَنِيمَةٌ, in two places.

غَنَمٌ مَغْنَمَةٌ and مُغَنَّمَةٌ *Sheep,* or *goats, collected together:* (TA:) or *many* or *numerous:* (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like مُؤَبَّلَةٌ applied to إِبِلٌ, as he seems to say,] signifies [app. *divided into distinct flocks* or *herds,*] *each* [*flock* or *herd*] *having its own pastor.* (TA.)

غنو

غُنْوَةٌ : see the art. here following.

غنى

1 غَنِىَ, (S, MA, Msb, K, *) from المَال, aor. يَغْنَى, (Msb,) inf. n. غِنًى (S, * MA, Msb, K *) and غَنَآءٌ, (MA, K, * TK, [but the latter is app. held by some to be a simple subst.,]) *He was*, or *became, free from want; in the state*, or *condition, of having no wants;* and also, *of having*

few wants; or *in a state of competence*, or *sufficiency;* or *rich*, or *wealthy;* الغَنِىّ being *the contr.* of الفَقْرُ, as also الغَنَآءُ; (K, TA;) and thus denoting the absence, or non-existence, of wants, which is [properly, or strictly speaking,] attributable to none but God; and also the paucity of wants; (TA;) or *syn. with* اليَسَارُ: (S:) and the epithet applied to him of whom this is said is غَنِىٌّ, (S:) or غَانٍ, (Msb,) [or both, for] both signify the same [as will be shown below]. (K.) One says غَنِىَ and استغنى and تغنّى and تغانى and اغتنى, (K, TA, [but wanting in the CK, and app. in several copies of the K, though it is said in one place in the K, as it is in the S, that تغنّى is syn. with استغنى,]) all having one and the same meaning, and followed by بِهِ [as therewith signifying *He was*, or *became, free from want; in the state*, or *condition, of having no want*, or *need;* or *in a state of competence*, &c.; *by means of it*, or *him;* i. e. *he was*, or *became, sufficed by it*, or *him*]. (TA.) لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ, (Msb, TA,) a saying of the Prophet, (Msb,) mentioned in a trad., (TA,) means يَسْتَغْنِ مَنْ لَمْ [i. e. *He is not of us who is not content*, or *satisfied, with the Kur-án*]: so says Sufyán Ibn-'Oyeyneh; not regarding it as meaning the utterance of the voice [in chanting]: and A 'Obeyd says that this obtains extensively in the speech of the Arabs; that they say تَغَنَّيْتُ and تَغَانَيْتُ in the sense of اسْتَغْنَيْتُ. (Az, Msb, TA.) And one says, غَنِىَ عَنْهُ, inf. n. غِنًى and غُنْيَانٌ, meaning *He was in no need of it* [or *him*]: as also استغنى عنه; and

أَغْنَى عنه [which seems to be rarely used in this sense]: and غُنْيَةٌ signifies the *state of being in no need:* and غَانٍ, a man *free from need.* (MA.) [And ما يَسْتَغْنِى عنه *He is not without need,* or *not free from want, of it,* or *him.*] And غَنِىَ به عنه, (S, Msb,) i. e. عن غَيْرِه, (Msb,) inf. n. غُنْيَةٌ, (S,) or غُنْيَةٌ is the subst., (Msb,) meaning استغنى [*He was sufficed by it,* or *was satisfied,* or *content, with it, so as to be in no need,* or *so as to be free from want, of it,* i. e. *of another thing*]: and the epithet is غَنِىٌّ. (Msb.) And [in like manner] غَنِيَت المرأةُ بزوجها (S, Msb, K) عن غَيْرِه, (Msb,) inf. n. غُنْيَانٌ (S, K) and غَنَآءٌ also, (TA,) meaning استغنت [*The woman was satisfied,* or *content, with her husband, so as to have no want of other than him*]. (S, K) And غَنِيَتْ [alone], (K, TA,) inf. n. غَنًا [for غِنًى, or perhaps a mistranscription for غَنَآءٌ, as in the next preceding sentence], *She* (a woman) *was,* or *became, such as is termed* غَانِيَةٌ [q. v. voce غَانٍ]. (K.) ___ غَنِىَ, (TK,) inf. n. غِنًى, (K, TK,) also signifies *He married,* or *took a wife;* [as also تَغَنَّى; (see Ham p. 226 l. 1, where تَغَنَّتْ occurs said of a woman as meaning *she married;*)] syn. تَزَوَّجَ. (K, * TK. [In the K, only the inf. n. of the former verb in this sense is mentioned; الغنى being there expl. in some copies as signifying التَّزَوُّجُ; and in others, التَّزْوِيجُ.]) Hence the saying, الغِنَى حِصْنٌ للعَزَب [*Marriage is a bulwark to him who has no wife;* protecting him from the attacks of seductive women by rendering him free from the want of them]: mentioned by Az. (TA.) ___ Also, غَنِىَ, (S, K,) inf. n. غِنًى, (TA,) *He dwelt,* or *abode,* (S, K,) بالمكان *in the place:* (S:) or غَنِىَ القومُ فى دارهم *The people,* or *party, dwelt long in their place of abode:* (T, TA:) or غَنِىَ فى مكانٍ كذا *He dwelt long in such a place, satisfied,* or *content, therewith, so as to be in no need of any other.* (Er-Rághib, TA.) كَأَنْ لَمْ يَغْنَوْا فيها, in the Kur [vii. 90 and xi. 71 and 98], means *As though they had not dwelt therein.* (TA.) [See also the last sentence but two in this paragraph.] ___ And *He lived;* syn. عاش. (S, K.) ___ And *I. q.* بقى: (TA:) one says, غَنِيتُ لَكَ منّى بالمودَّة, meaning بقيتُ [i. e. *I remained,* or *have remained, constant to thee with my love,* or *affection*]. (ISd, K, TA: in the CK [erroneously] غَنِيتُ.) ___ [And *I. q.* قَدْ أَغْنَى الحبيبَ المصافى.] كَانَ, in a verse of Ibn-Mukbil, means أَكُونُ الحبيبَ [i. e. *Certainly I will*

be, or *shall be, the sincere friend*]. (TA.) And غَنِيَتْ دَارُنَا تِهَامَةُ, (K, TA,) in a verse of another poet, (TA,) means كَانَتْ [i. e. *Our place of abode was Tihámeh*]. (K, TA.) And one says of a thing when it has perished, passed away, or come to nought, كَأَنْ لَمْ يَغْنَ بِالْأَمْسِ, meaning كَأَنْ لَمْ يَكُنْ [i. e. *As though it had not been in existence yesterday*]. (Az, TA.) غَنِيَ also signifies لَقِيَ: (K:) [SM doubts this; saying,] thus in the copies; but perhaps it should be بَقِيَ, a signification of غَنِيَ accord. to ISd and the K [and mentioned above]: (TA:) [it appears, however, to be correct; for it is said that] مَا غَنِيتُ فُلَانًا means لَمْ أَلْقَهُ [i. e. *I did not meet,* or *meet with,* or *find,* or *I have not met,* &c., *such a one*]. (JK.) [Accord. to the TK, غَنِيَ followed by بِهِ signifies لَقِيَ: but this is perhaps said conjecturally.]

2 **غَنَّى** see 4. غَنَّى, (S, MA, Msb,) inf. n. تَغْنِيَةٌ, (KL,) as syn. with تَغَنَّى, (S, MA, Msb, *) *He sang,* or *chanted,* (S, * MA, KL;) or *he trilled,* or *quavered,* or *prolonged his voice and modulated it sweetly, singing,* or *chanting.* (Msb in explanation of the former.) You say غَنَّاهُ الشِّعْرَ [*He sang,* or *chanted, to him the poetry*], and غَنَّى بِهِ [*he sang,* or *chanted, it,* i. e., the poetry], inf. n. تَغْنِيَةٌ; and تَغَنَّى; تَغَنَّى بِهِ and غَنَّى having one and the same meaning. (K, TA.) يَتَغَنَّى بِالْقُرْآنِ, in a trad. cited in the first paragraph of art. اذن, means, as expl. by EshSháfi'ee, *Reciting* [or *chanting*] *the Kur-án with a plaintive and gentle voice.* (Az, Msb, TA. [See also that trad. somewhat differently related voce غَنَّى ___.]) تَرَنَّمَ is also said of a pigeon, meaning *It* [*cooed,* or] *uttered a cry;* (K, TA;) and so تَغَنَّى. (TA.) ___ غَنَّى بِالْمَرْأَةِ means تَغَزَّلَ بِهَا, (K, TA,) i. e. *He mentioned the woman* [*in amatory language, as an object of love,*] *in his poetry:* (TA:) and غَنَّى بِزَيْدٍ *He eulogized Zeyd:* or *he satirized him:* like تَغَنَّى in these two senses: (K, TA:) in that of eulogizing and that of satirizing: or, in the opinion of ISd, both of the verbs are used in these two senses and likewise in the sense mentioned immediately before them; meaning that *he did thus after prolonging and modulating his voice; singing,* or *chanting, the same,* i. e. the غَزَل and the eulogy and the satire. (TA.)

3 **غَانَى** see غَنَآءٌ. [From what is there said, it seems that غَانَاهُ signifies *He was in no need of him,* or *it;* like غَنِيَ

عنه and استغنى عنه: compare تغانوا. And app. it signifies also *He spoke,* or *talked, to him,* i. e. to a child, or boy, *saying to him what was pleasing to him;* for it is said that] المغاناة means تكليمك الصبى بما يهوى. (JK.)

4 اغناه *He* (i. e. God, S, K, TA, [but wanting in the CK and app. in several copies of the K,]) *rendered him,* or *made him to be, in no need,* or *free from want;* (S, * MA, K; *) [or *in a state of competence,* or *sufficiency;*] or *possessed of wealth;* (S, * K, * TA;) [or *rich,* or *wealthy;* (see 1, first sentence;)] and غنّاه signifies the same; (K, TA; [but wanting in the CK and app. in several copies of the K;]) or, as some say, this latter is [used] in prayer [app. as meaning *he said to him, May God enrich thee,* or *the like:* compare سقّيته (I said to him, May God send down rain to thee), and عقّرته (as expl. in art. عقر), &c.]. (TA.) [And اغناه عن كذا *He,* or *it, caused him to be in no need,* or *free from want, of such a thing.* (See Ham p. 152.) And يغنى عن أن تفعل كذا *It renders needless thy doing such a thing:* lit. *it causes that there shall be no need of thy doing such a thing.*] ___ And اغنى عنه كذا *Such a thing sufficed him;* or *stood him in stead:* whence the saying in the Kur [lxix. 28], ما أغنعنى ماليه [*My property has not sufficed me,* or *stood me in stead*]: and [in iii. 8 and lviii. 18 of the same,] لن تغنى عنهم أموالهم [*Their possessions will not suffice them* in lieu of God]: (Er-Rághib, TA:) or this last means, *will not defend them* from God, i. e. from his punishment. (Jel in iii. 8.) And أغنيت عنك مغنى فلان and مغناته, (S, Msb, K, *) and مغنى فلان and مغناته, (S, Mgh, K,) and غناء فلان, (K,) *I sufficed,* or *satisfied,* or *contented, thee,* or *I have sufficed,* &c., *as such a one;* or *I stood thee,* or *served thee,* or *I have stood* &c., *in the stead of such a one.* (S, * Mgh, Msb, K.) And ما يغنى عنك هذا *This does not suffice,* or *satisfy,* or *content, thee;* or *stand thee,* or *serve thee, in any stead;* and *does not avail,* or *profit, thee.*

(S.) AZ mentions مَا أَغْنَى فُلَانٌ شَيْئًا, thus, and with ع, [i. e. أَعْنَى,] as meaning *Such a one did not avail,* or *profit, at all, in a difficult,* or *an arduous, affair* or *case;* and *did not suffice for such an affair* or *such a case,* or *for the supply of what was necessary for subsistence.* (Msb, TA.) And he says also that he heard a man chide his slave, and say to him, أَغْنِ عَنِّى وَجْهَكَ بَلْ شَرَّكَ, meaning *Free me from,* and *avert from me,* [*thy face, nay, rather,*] *thy evil,* or *mischief:* and hence the phrase شَأْنٌ يُغْنِيهِ, [respecting which see the second sentence in art. عنى,] in the Kur [lxxx. 37]. (TA.) [Hence also,] وَمَا أُغْنِى عَنْكُمْ مِنَ ٱللّٰهِ مِنْ شَىْءٍ, in the Kur xii. 67, means *But I do not avert from you,* by my saying this, *anything* decreed to befall you *from God:* the second مِن is redundant. (Jel.) And one says, أَغْنِ عَنِّى كَذَا, meaning *Put thou away from me,* and *remove far from me, such a thing:* properly [أَغْنِنِى عَنْ كَذَا, originally meaning *render thou me in no need of such a thing,*] a phrase of the same kind as عَرَضَ الْمَآءَ عَلَى الدَّابَّةِ [for عَرَضَ الْمَآءَ عَلَى الدَّابَّةِ]. (Mgh.) أَغْنَى عَنْهُ as intrans.: see 1, former half. مَا أَغْنَاهُ [*How free from wants,* or *how rich,* or *wealthy, is he!*]: this and مَا أَفْقَرَهُ are [said to be] anomalous; for their [respective] verbs are استغنى and افتقر, from either of which the verb of wonder may not properly [or regularly] be formed. (S in art. فقر. [But see غَنِىَ as syn. with استغنى; and see also art. فقر.])

5 **تَغَنَّى** see 1, former half, in three places: ___ and again in the latter half: and see also 2, in five places.

6 **تَغَانَى** see 1, former half, in two places. ___ تَغَانَوْا means *They were,* or *became, free from want, one of another,* or, as we say, *of one another.* (S, K.) El-Mugheereh Ibn-Habnà says,

كِلَانَا غَنِىٌّ عَنْ أَخِيهِ حَيَاتَهُ *	*
وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَغَانِيَا *	*

[*Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want*]. (S.)

8 **إِغْتَنَى** see 1, second sentence.

10 **إِسْتَغْنَى** see 1, in seven places. استغنى ٱللّٰه *He asked,* or *begged, God to render him,* or *make him to be, in no need,* or *free from want;* [or *in a state of competence,* or *sufficiency;*] or *rich,* or *wealthy.* (K, TA. [But wanting in the CK, and app. in several copies of the K.]) Hence the prayer, اَللّٰهُمَّ إِنِّى أَسْتَغْنِيكَ عَنْ كُلِّ حَارِمٍ وَأَسْتَعِينُكَ [*O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid*]. (TA.)

غَنًى, (K, TA,) with fet-h, and مَقْصُور, (TA,) *i. q.* مَئِنَّةٌ; so in the saying, مَكَانٌ كَذَا غَنًى مِنْ فُلَانٍ [*Such a place is meet, fit,* or *proper, for such a one;* as though meaning a place of freedom from want]; as also مَغْنًى مِنْهُ. (K, TA.)

غِنًى and غَنَآءٌ signify the same; (MA, K;) both are inf. ns. of غَنِىَ: (MA:) [see the first sentence of this art.: used as simple substs., they mean *Freedom from need* or *want; competence,* or *sufficiency;* or *richness,* or *wealthiness:*] or غِنًى is the inf. n. of غَنِىَ; (Msb;) and غَنَآءٌ signifies *competence,* or *sufficiency;* (Mgh, Msb;) as in the saying, لَيْسَ عِنْدَهُ غَنَآءٌ *He has not competence,* or *sufficiency:* (Msb:) or غَنَآءٌ signifies *profit, utility,* or *avail;* (S;) and you say, رَجُلٌ لَا غَنَآءَ عِنْدَهُ meaning *A man who is not profitable to any one:* (TA voce دَدَانٌ; [and in like manner this phrase, occurring in the S voce دَدَانٌ, is expl. in the PS:]) and غُنْوَةٌ signifies the same as غِنًى in the saying لِى عَنْهُ غُنْوَةٌ [*I have no need of it,* or *him*]: (K and TA in art. غنو:) so says Ks: but, as ISd says, the word commonly known is غُنْيَةٌ ; (TA in that art.;) which see in two places in the former half of the first paragraph of this art.: this last word [said in the S to be an inf. n.] and غَنْيَةٌ and غُنْوَةٌ and غُنْيَانٌ [which is said in the S and in one place in the K to be an inf. n.] are substs. having one and the same meaning [*syn.* with غِنًى used as a simple subst.]: and مَا لَهُ عَنْهُ غِنًى [in the

CK erroneously غَنًى] and غُنْيَةٌ and غُنْيَانٌ and مَغْنًى mean [lit. *He has not freedom from need of it,* or *him;* and hence,] *he has not any means,* or *way, of separating himself from,* or *avoiding, it,* or *him;* syn. بُدٌّ: (K:) and one says فِى النِّكَاحِ غُنْيَةٌ عَنِ السِّفَاحِ [*In marriage is freedom from need of fornication*]. (A and Msb in art. سفح.) مَا كَانَ عَنْ ظَهْرِ غَنًى, in a trad. respecting alms, means *What is over and above that which suffices for the sustenance of the household,* or *family.* (TA.)

غُنْوَةٌ : see the next preceding paragraph, in two places.

غُنْيَةٌ and غُنَيَةٌ: see غَنًى; the former in three places.

غُنْيَانٌ : see غَنًى, latter half, in two places.

غَنَآءٌ : see غَنًى, in two places; and see also 4, former half. A poet says,

* سَيُغْنِينِى ٱلَّذِى أَغْنَاكَ عَنِّى *
* فَلَا فَقْرٌ يَدُومُ وَلَا غَنَآءُ *

[*He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence,* or *richness*]: or, as some relate it, غَنَآءُ, meaning thereby the inf. n. of غَانَيْتُ : [see 3, above:] but it is said that the proper reading is غَنَآءُ; because this has no other meaning than that of غَنًى: so says ISd. (TA.) ___ مَا فِيهِ غَنَآءُ ذَاكَ means *There is not in him* [*ability for*] *the setting-up of that, and strength,* or *power, to bear it,* or *carry it,* or *to raise it upon his back and rise with it.* (ISd, K, TA.)

غِنَآءٌ is an inf. n. of 3. (TA, [See the next preceding paragraph.]) Also, (TA,) [*Song,* or *vocal music;* i. e.] *an utterance of the voice with a prolonging and a sweet modulation thereof;* (K, TA;) or

a raising of the voice, and continuing it without interruption; (Nh, TA;) [*a singing,* and *a chanting;*] it is said in the S to be مِنَ السَّمَاعِ [meaning that it is *a sort of musical performance*]: (TA:) being *an utterance of the voice,* its analogical form would be with damm [i. e. غُنَآءٌ, like حُدَادٌ &c.]: (Msb, TA:) its pl. is أَغْنِيَةٌ: (MA:) [and مَغْنًى signifies *the same as* غِنَآءٌ; and *a mode of singing;* and *any particular air,* or *tune;* and *a song,* i. e. *a composition in verse that is sung* or *to be sung:* and its pl. is مَغَانٍ: but perhaps it is post-classical: the pl. occurs in the K, in art. غنآء:] نصب [also] signifies [*a song,* i. e.] *poetry,* or *verse, that is* [*sung,* or *chanted,* or] *uttered with a trilling,* or *quavering,* or *a prolonging and a sweet modulation, of the voice;* (Har p. 286;) and أُغْنِيَّةٌ is syn. with غِنَآءٌ (S, Har) in this sense; (Har;) or, as also إِغْنِيَّةٌ, (Fr, K, TA,) and ↓ each of them also without teshdeed, (K, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies *a certain sort of* غِنَآء (K, TA) *which they sing* or *chant:* (TA:) and the pl. is أَغَانِىُّ (S, TA) [and أَغَانٍ, this latter being the pl. of each sing. that is without teshdeed]. ___ الغِنَآء is also used by a poet in the place of an inf. n., meaning التَّغَنِّى: he says,

* تَغَنَّ بِالشِّعْرِ إِمَّا كُنْتَ قَائِلَهُ *

* إِنَّ الغِنَآءَ بِهٰذَا الشِّعْرِ مِضْمَارُ *

[*Sing thou,* or *chant thou, the poetry, if thou be uttering it: verily the singing,* or *chanting, this poetry is a* مضمار (expl. in art. ضمر)]. (TA.)

غَنِىٌّ and غَانٍ : see 1, former half; each in two places: both signify [*Free from want;* or *in a state of competence,* or *sufficiency;* or *rich,* or *wealthy;* or] *possessing much property* or *wealth:* (K, * TA:) pl. of the former أَغْنِيَآءُ. (Msb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, أَنَا غَنِىٌّ بِكَذَا عَنْ غَيْرِهِ [*I am sufficed by such a thing,* or *satisfied,* or *content, with it, so as to be free from want of another thing*]. (Msb.) ___ الغَنِىُّ as a name of God signifies [*The Self-*

sufficient; i. e.] *He who has no need of any one in any thing.* (TA.)

غَنَّآءٌ *A singer;* (MA;) [as also مُغَنٍّ ; and مُغَنِّيَةٌ *a female singer, a songstress:*] accord. to Ibn-Ya'eesh, a مُغَنٍّ is thus called لأَنَّه يُغَنِّنُ صَوْتَهُ, i. e. because he makes his voice to have in it a غُنَّة [or sort of nasal sound, or twang]; the word being, in his opinion, originally, مُغَنِّنٌ, with three ن, the last of which is changed into ى, when one says المُغَنِّى, for the purpose of alleviating the utterance. (Mughnee, art. حَرْفُ النُّون.)

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غَانٍ : see غَنِىٌّ. ___ [The fem.] غَانِيَةٌ signifies A young woman *who is sufficed by her husband;* or *satisfied,* or *content, with him,* (S, Msb, TA, *) *so as to be in no need,* or *free from want, of any other:* (Msb:) and sometimes, also, applied to a woman, (S,) *such as is sufficed by her beauty,* (S, ISd, K, TA,) *so as to be in no need of decoration* (ISd, K, TA) *with women's ornaments:* (ISd, TA:) or *such as is sought,* or *desired, by men, but does not seek,* or *desire:* (ISd, K, * TA:) or *such as has abode in the house,* or *tent, of her father and mother, and whom captivity* (سَبَآء) *has not befallen;* (IJ, ISd, K, * TA;) which is the strangest of the explanations: (TA:) or *such as is youthful and chaste,* whether *having a husband* or *not:* (ISd, K, TA:) or, accord. to AO, *one that is married:* (Ham p. 226:) or, accord. to Az, *such as pleases men, and is pleased by* شَبَاب [which means both *youthfulness* and *youths* or *young men*]: (TA:) pl. غَوَانٍ; (K;) with the article, الغَوَانِى; [and also غَانِيَاتٌ: (see an ex. in a verse cited in the second paragraph of art. زج:)] in the saying of Ibn-Er-Rukeiyát,

* لَا بَارَكَ ٱللّٰهُ فى الغَوَانِى هَلْ *

* يُصْبِحْنَ إِلَّا لَهُنَّ مُطَّلَبُ *

[*May God not bless those* young women *that are sufficed by their husbands,* or *by their beauty,* &c.: *do they enter upon the time of dawn without their having desire* (lit. *a time* or *place,* meaning *an occasion, of seeking,* or *desire*) ?], the ى is made movent by a poetic license: (S, TA:) and another poet uses الغوان for الغوانى. (TA.)

أَغْنَآء [a pl. of which the sing. is not mentioned,] The أَمْلَاكَات [meaning *Goods and chattels,* or *paraphernalia,*] *of brides.* (Az, K.)

أُغْنِيَّةٌ and إِغْنِيَّةٌ, and each of them also without teshdeed: see غَنَآءٌ, latter half.

مَغْنًى : see 4, former half: ___ and غَنًى: ___ and غِنًى, near the end. ___ Also *A place in which were its occupants,* or *inhabitants:* (S:) or *a place of abode by which its occupants,* or *inhabitants, were sufficed,* or *with which they were satisfied,* or *content, and from which they then departed,* or *removed:* or *in a general sense;* (K, TA;) *a place of abode,* absolutely; but this seems to be a distinct application: (TA:) pl. مَغَانٍ; with the article, المَغَانى. (S, TA.) See also غَنَآءٌ.

مُغْنًى : see 4, former half.

مُغْنٍ [act. part. n. of 4,] A man *sufficing,* or *satisfying,* or *contenting.* (TA.) ___ المُغْنِى as a name of God signifies *He who satisfies,* or *contents, whom He will, of his servants.* (TA.) ___ And مُغْنِيَةٌ A woman *who satisfies,* or *contents, her husband, so as to render him in no need of looking at other than her.* (Har p. 451.)

مَغْنَاةٌ and مُغْنَاةٌ: see 4, former half.

مُغَنٍّ ; fem. مُغَنِّيَةٌ see غَنَّآءٌ, in two places.

غهب

1 **غَهِبَ**, [aor. ـَـ ,] inf. n. غَهَبٌ, *He was unmindful, negligent, inattentive, inadvertent, inconsiderate,* or *heedless.* (S.) You say, غَهِبَ عنه *He was unmindful,* &c., and *forgetful, of him,* or *it;* (K, TA;) as also اغهب . (TA.) And أَصابَ صيدًا غَهَبًا *He hit an object of the chase,* or *objects thereof, inadvertently, unintentionally.* (A 'Obeyd, S, K, from a trad.) ___ And غَهِبَهُ *He was ignorant of it;* as also عَهِبَهُ. (TA in art. عهب.)

4 **أَغْهَبَ** see the preceding paragraph.

8 **اغتهب** *He* (a man, TA) *journeyed in the darkness:* (K, TA:) and *went far away therein.* (TA.)

غَهِبَّى الشَّبَاب and غَهَبَّاؤُهُ, and likewise with the unpointed ع, *The first part,* or *state, of youth.* (K, TA.)

غَيْهَبٌ *Darkness;* (S, A, K;) as also غَيْهَبَانٌ : (K:) pl. of the former غَيَاهِبُ. (S.) ___ And A horse, and night, *intensely black:* (K, TA:) or, instead of والنَّيْلِ in the K, we may read والنَّيِّلُ; so that the meaning may be, a horse *intensely black:* and *night:* agreeably with the A, in which this latter meaning [as well as the former] is assigned to the word; and it is added that one says, أَحْسَنُ مِنْ بَيَاضِ الكَوْكَبِ فِى سَوَادِ الغَيْهَبِ [*More beautiful than the whiteness of the star in the blackness of night*]: (TA:) or it signifies *intense blackness* of the night and of a camel and the like: you say جَمَلٌ غَيْهَبٌ *a deep-black camel:* (Lth, TA:) and also أَسْوَدُ غَيْهَبٌ and غَيْهَمٌ: (Lh, TA:) and رَجُلٌ غَيْهَبٌ *a black man;* likened to the darkness of night: and لَيْلٌ غَيْهَبٌ *a dark night:* (Sh, TA:) and فَرَسٌ أَدْهَمُ غَيْهَبٌ *a horse intensely black:* (Sh, S, TA:) and it is said in the Book of Horses by A 'Obeyd that غَيْهَبِىٌّ أَدْهَمُ signifies [a horse] *of the deepest black hue:* that the fem. is غَيْهَبَةٌ; and the pl., غَيَاهِبُ: and that دَجُوجِىٌّ is less than غَيْهَبٌ in blackness, signifying of a clear black hue. (TA.) Also, applied to a man, *Unmindful,*

negligent, inattentive, inadvertent, inconsiderate, or *heedless:* (K, TA:) and *weak,* and *timid:* (TA:) or (K, TA, but in the CK and,) a *heavy, troublesome* man: or *stupid, dull,* or *wanting in intelligence;* or *inert,* or *wanting in vigour.* (K, TA.) And *Lacking ability to seek his blood-revenge,* or *retaliation;* as also عَيْهَبٌ. (TA in art. عهب.) And A [garment of the kind called] كِسَآءٌ *having much wool; very woolly;* (K, TA;) as also عَيْهَبٌ. (TA.) ___ And *A male ostrich.* (R, TA.)

غَيْهَبَةٌ *A clamour,* or *confused noise,* (K, TA,) and *commotion,* (TA,) *in fight,* or *conflict.* (K, TA.)

غَيْهَبِىٌّ : see غَيْهَبٌ.

غَيْهَبَانٌ : see غَيْهَبٌ. Also The *belly.* (K.)

غو

1 **غَوَى**, aor. يَغْوَى, inf. n. غَيٌّ (A 'Obeyd, S, Msb, K, TA) and غَوَايَةٌ; (A 'Obeyd, S, TA;) [respecting which latter see what follows;] and غَوِىَ (A 'Obeyd, K, TA, but not in the CK,) but this is not commonly known, (TA,) aor. يَغْوَى, inf. n. غَوًى, (A 'Obeyd, TA,) accord. to the M and K غَوَايَةٌ, mentioned above as of غَوَى, (TA,) or this last, which is with fet-h, (Msb,) not to be pronounced with kesr, (K,) is a simple subst.; (Msb;) *He erred; deviated from the right way* or *course*, or *from that which was right:* (S, Msb, K:) and *was disappointed;* or *failed of attaining his desire:* (S, Msb:) and *he laboured, and persisted,* (IAth, Msb, TA,) *in that which was vain,* or *false,* (IAth, TA,) or *in ignorant conduct:* (Msb:) or *he acted ignorantly from misbelief.* (Er-Rághib, TA.) See also 4, in two places. غَوِىَ, aor. يَغْوَى; (S, Msb, K;) and غَوَى, aor. يَغْوِى; (K;) inf. n. [of the former] غَوًى; (S, K;) said of a young camel, (S, Msb, K,) and of a lamb or kid, (S,) *He suffered indigestion from the milk;* (K, TA;) i. e. (TA) *he drank the milk until he suffered indigestion; and his belly,* or *chest, became in a corrupt state;* (S, Msb, * TA;) or *he drank much thereof, so that he suffered indigestion:* (TA:) or, accord. to ISk, (S, TA,) *he did not satisfy his thirst with the biestings of his mother,* (S,) or *he did not drink thereof,* (TA,) *nor satisfy his thirst with the milk* [*after it*], *so that he died of emaciation:* (S, TA:) or *he* (a kid, AZ, TA) *was withheld from sucking* (AZ, K, TA) *until hunger injured him* (AZ, TA) *so that he became emaciated,* (AZ, K, TA,) *and almost perished:* (K:) or *he obtained not sufficient milk to satisfy his thirst so that he almost perished:* (T, TA:) or, said of a child, and of a young camel, *he found not a sufficiency of milk, so that he did not satisfy his thirst, and was seen to be meagre,* or *emaciated;* thus accord. to ISh; and Sh says that his companions held this to be the correct meaning: (TA:) the

epithet applied to the young camel [&c.] is غَوٍ . (K.) Z has mentioned the reading in the Kur [xx. 119], وعَصَى آدَمُ رَبَّهُ فَغَوَى, expl. as meaning [*And Adam disobeyed his Lord, and*] *suffered indigestion from much eating:* but better than this is what Az and Er-Rághib say; that it is فَغَوَى; and that the meaning is, *and his life became evil to him;* or *he was disappointed;* or *he acted ignorantly;* or some other of the meanings mentioned by the expositors. (TA.)

2 **غَوَّى** see 4. ___ غَوَّيْتُ اللَّبَنَ, (K, TA,) inf. n. تَغْوِيَةٌ, (TA,) *I made the milk to become such as is termed* رائب [i. e. *thick,* or *coagulated,* &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.)

4 **اغواه**; (S, MA, Msb, K;) and غواه, (K,) inf. n. تَغْوِيَةٌ; (TA;) and غَوَاه, (K, TA,) mentioned by El-Muärrij; (TA;) [but] accord. to As, one should not say otherwise than اغواه; (S, TA;) *He caused him to err;* or *to deviate from the right course,* or *from that which was right:* (S,

Msb, K:) and *caused him to be disappointed;* or *to fail of attaining his desire:* (S:) or *he seduced him, misled him,* or *led him astray;* as also استغواه . (MA.) A poet, cited by El-Muärrij, says,

* وَكَائِنْ تَرَى مِنْ جَاهِلٍ بَعْدَ عِلْمِهِ *
* غَوَاهُ الْهَوَى جَهْلًا عَنِ الْحَقِّ *

[*How many an ignorant dost thou see, whom, after his knowledge, love,* or *desire, has urged to turn, in ignorance, from that which was right, and who has turned:* or *has turned, in ignorance, from that which was right, and who has suffered himself to be turned;* for,] accord. to Az, غَوَاهُ الْهَوَى is most correctly rendered as meaning لَوَاهُ, and صَرَفَهُ; and انغوى is quasi-pass. thereof. (TA.) The saying in the Kur [vii. 15], related as from Iblees, فَبِمَا أَغْوَيْتَنِى means [*Then by,* or

because of,] *thy having caused me to err:* or, as some say, *invited me to* [*do*] *a thing whereby I have erred.* (TA.) But the saying in the same [xi. 36], إِنْ كَانَ ٱللّٰهُ يُرِيدُ أَنْ يُغْوِيَكُمْ is said to mean *If God desire to punish you for erring:* or *to decree, against you, your erring* [i. e. *that ye shall err*]. (TA.)

6 **تَغَاوَوْا عَلَيْهِ** *They collected themselves together,* or *combined, and aided one another, against him;* (S, TA;) originally, (TA,) in an evil affair; from الغَىّ and الغَوَايَة: (S, TA:) or *they aided one another against him, and slew him;* (K;) but this addition and slew him is from a trad. respecting the slaying of 'Othmán, in which it is said, فَتَغَاوَوْا عَلَيْهِ وَٱللّٰهِ حَتَّى قَتَلُوهُ [*and they collected themselves together,* &c., *against him, by God, so that they slew him*]: (TA:) or *they came against him from this quarter and from that;* though they did not slay him: (ISd, K, TA:) or *they collected themselves together, and aided one another, against him, as do those who err,* or *deviate from the right way* or *course;* thus expl. by Z. (TA.) [See also 6 in arts. غى and عو.]

7 **انغوى** signifies انْهَوَى and مَالَ [app. *He declined* from the right way or course; for all of these three verbs seem to be here used in one and the same sense, agreeably with a saying in the JK, المُنْغَوِى شِبْهُ المُنْهَوِى المَائِلُ]: (K:) [or rather,] accord. to Az, [it signifies *he was,* or *became,* or *suffered himself to be, made to decline,* or *to turn,* from the right way or course, by love, or desire; for he says that] it is quasi-pass. of غَوَاهُ الهَوَى, which signifies أَمَالَهُ and صَرَفَهُ: (TA:) or *he fell into error by yielding to love and desire.* (TK: there given as the meaning of the explanation in the K.) See also 4.

10 **إِسْتَغْوَوْا** see 4, first sentence.

غَوًى *Thirst.* (TA.) ___ And one says, بِتُّ غَوًى, and غَوِيًّا, and مُغْوِيًا, (K, TA,) in the T مُغَوًّى, (TA,) [in the CK مَغْوِيًّا,] meaning مُخْلِيًا (K, TA) [in the CK مُوحِشًا] مُخَلًّيًا (TA) [i. e. *I passed the night empty*]: and so قَوِيًا, and قَاوِيًا, and

مُقْوِيًا. (TA.) [See also غَوِىٌّ.]

غَوٍ : see غَاوٍ: and see also 1, near the end.

غَىٌّ is an inf. n.; as also غَوَايَةٌ ; (A 'Obeyd, S, &c.; [see 1, first sentence;]) or the latter is a simple subst.: (Msb:) [both, used as substs., signify *Error;* &c.: غَيَّةٌ , of which the pl. (غَيَّاتٌ) is mentioned by Freytag as meaning *errors,* from the Deewán of the Hudhalees, is an inf. n. of un., and signifies *an error,* &c.:] and غَىٌّ signifies also *a state of perdition.* (Ham p. 643.) See also غَيَّةٌ. ___ Also *A certain valley in Hell:* or *a river* [*therein*]: (K, TA:) prepared by God for those who err: it is said that it has one or the other of these meanings in the Kur xix. 60: (TA:) or it there means *punishment;* because it is the consequence of غَىٌّ [properly thus termed]: (Er-Rághib, TA:) or it there means *evil:* or the *recompense of* غَىٌّ [i. e. of *error*]: or *deviation from the way of Paradise.* (Bd.)

غَوَّةٌ : see the next paragraph.

غَيَّةٌ : see غَىٌّ. ___ غَوَّةٌ and غَيَّةٌ signify the same. ___ [Hence,] وَلَدُ غَيَّةٍ, and غَيَّةٍ , (K, TA,) but the latter is said by Lh to be rare, (TA,) *The offspring of fornication* or *adultery;* (K, TA;) *contr. of* وَلَدُ رِشْدَةٍ. (TA.) And one says also ابْنُ الغَىِّ [meaning *The son of fornication* or *adultery*]. (L in art. بهث.) And هُوَ لَغَيَّةٍ, (S, Msb,) and لَغَيَّةٍ , said in reviling a person, *He is,* or *was, unlawfully begotten;* (Msb;) *contr. of* لِرِشْدَةٍ. (S.)

غِيَّةٌ : see the next preceding paragraph, in two places.

غَوِىٌّ : see غَاوٍ: and see also غَوًى. You say of a hungry person, رَأَيْتُهُ غَوِيًّا مِنَ الجُوعِ [*I saw him empty,* or *lean, from hunger*]; like as one says قَوِيًا and ضَوِيًا [or ضَاوِيًا] and طَوِيًا. (TA.)

غَوَايَةٌ : see غَىٌّ, above.

غَيَّانُ [as though originally غَوْيَانُ]: see what next follows.

غَاوٍ, and غَوِىٌّ, (S, Msb, K,) and غَوٍ, (S, TA,) and غَيَّانٌ, (K,) [or the first is an act. part. n., and the others are intensive epithets,] *Erring; deviating from the right way* or *course*, or *from that which is right:* (S, Msb, K:) and *suffering disappointment;* or *failing of attaining his desire:* (S, Msb:) [&c.: (see 1, first sentence:)] and the first signifies also *perishing:* (Ham p. 643:) the pl. of the first is غُوَاةٌ, (Msb, TA,) like قُضَاةٌ pl. of قَاضٍ, (Msb,) and غَاوُونَ. (K.) الغَاوُونَ in the saying وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ الغَاوُونَ [in the Kur xxvi. 224] means *The devils:* or *those, of mankind, who err:* (K, TA:) or *those who love the poet when he satirizes a people*, or *party*, (Zj, K, TA,) *by saying that which is not allowable:* (Zj, TA:) or *those who love him for his praising them for that which is not in them.* (Zj, K, TA.) ___ And الغَاوِى signifies *The locust*, or *locusts* collectively: (K, TA:) one says, جَآءَ الهَاوِى والغَاوِى, meaning *The wolf and the locust*, or *locusts, came:* (TA:) so says IAar. (TA in art. هوى, where, in the K, الهَاوِى is said to signify the locust or locusts.) ___ رَأْسٌ غَاوٍ is a tropical phrase, meaning, accord. to the K, *A small head:* but accord. to the A, *a head that turns*, or *looks, aside, much*, or *often.* (TA.)

غَاوِيَةٌ *i. q.* رَاوِيَةٌ, (Sgh, K, TA,) [as meaning] *A camel that carries water:* pl. غَوَايَا: [the sing. and pl. being] like زَاوِيَةٌ and زَوَايَا. (JK.)

غَاغٌ and غَاغَةٌ, the latter mentioned in the K in this art. as meaning *A certain plant:* see art. غوغ.

غَوْغَآءُ and غَوْغَآءُ: see art. غوغ.

أُغْوِيَّةٌ *A* [*pitfall such as is termed*] زُبْيَةٌ; (K, TA;) or *a hollow*, or *pit, dug in the ground, like a* زُبْيَةٌ, *for the wolf, and in which a kid is put; and when he* [the wolf] *looks at it, he falls, desiring to obtain it, and so is taken:* (TA:) and مُغَوَّاةٌ [likewise] signifies *a* زُبْيَةٌ, (TA,) or *a hollow*, or *pit, dug in the ground, like a* زُبْيَةٌ, (S,) *for* [*catching*] *beasts of prey:* (TA:) whence the saying, (S, TA,) which is a prov., (TA,) مَنْ حَفَرَ مُغَوَّاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [*He who digs a pitfall is*

near to his falling into it]: (S, * TA:) pl. مُغَوَّيَاتٌ. (S.) ___ And *A cause*, or *place, of perdition* or *death;* (K, TA;) as also مُغَوَّاةٌ : (TA:) or *a calamity*, or *misfortune;* thus in the saying, وَقَعَ النَّاسُ فِى أُغْوِيَّةٍ [*The people fell into a calamity*, or *misfortune*]. (S.)

مُغْوٍ ; whence the phrase بِتُّ مُغْوِيًا: see غَوًى.

مَغْوَاةٌ : see مُغَوَّاةٌ, in two places.

مُغَوًّى , in the phrase بِتُّ مُغَوًّى: see غَوًى.

مُغَوَّاةٌ : see أُغْوِيَّةٌ, in two places. ___ Also *A land in which one errs from the right way;* syn. مَضَلَّةٌ; (K, TA; in the CK مَضَلَّة;) as also مَغْوَاةٌ , like مَهْوَاةٌ; (K, TA; in the CK مَغْوَاة, like مَهْوَاة;) and so أَرْضٌ مُغَوَّاةٌ: (TA:) the pl. of مُغَوَّاةٌ is مُغَوَّيَاتٌ; (K, TA;) and that of مَغْوَاةٌ is مَغَاوٍ. (TA.) ___ Also *Any well.* (AA, TA.)

غوث

1 **غَاثَ** : see 4. [And see also غَوِيثٌ.]

2 **غوّث** , (S, K,) inf. n. تَغْوِيثٌ; (K;) and استغاث ; (TA;) *He cried out,* (TA,) *and said,* (S, K,) وَا غَوْثَاهُ (S, K, TA) [*Alas! a cry for aid,* or *succour!* also pronounced وا غَوْثَاهْ (accord.

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to one of my copies of the S) and وا غَوْثَاهْ]. You say, ضُرِبَ فُلَانٌ فَغَوَّثَ *Such a one was beaten, and cried* وا غوثاه. (TA.) This is declared by the leading grammarians to be the primary signification of غوّث: then they used it as meaning *He cried out,* or *called, desiring,* or *demanding, aid,* or *succour.* (MF.) See also غَوِيثٌ.

4 **اغاثهُ** , (S, Msb, K,) inf. n. إِغَاثَةٌ (Msb, K) and مَغُوثَةٌ [which is anomalous], (K,) *He aided,* or *succoured, him;* (Msb;) *He* (i. e. God, Msb) *removed from him trouble,* or *affliction:* (Msb, TA:) غَاثَهُ , aor. يَغِيثُهُ, is used in the sense of اغاثهُ, but is rare, and is said [by some] to be from الغَيْثُ, not غاثهُ: الإِغَاثَةُ, aor. يَغُوثُهُ, is mentioned by Az as not heard by him from any one; but ISd mentions غاثهُ, inf. n. غَوْثٌ and غِيَاثٌ, though saying that اغاثهُ is more approved. (TA.) And one says also, أَغَاثَنَا المطَرُ [*The rain gave us relief*]. (Msb.)

6 **تَغَاوَثُوا** , accord. to Freytag, appears to be used in the Deewán of the Hudhalees as signifying *They said, one to another,* وَا غَوْثَاهُ: and تغاوث as *syn. with* أَغَاثَ.]

10 **استغاثهُ** , (S, O, Msb, K,) and استغاث به, (O, Msb, TA,) the latter disallowed by some, but used by Sb, (TA,) *He sought, desired,* or *demanded, aid,* or *succour, of,* or *by means of, him,* or *it; he sought,* &c., [or *called for,*] *his aid,* or *succour.* (O, MF, TA.) ___ See also 2. [Hence, استغاث العودُ *The*

lute sent forth plaintive sounds: a modern phrase.]

غَوْثٌ and غُوَاثٌ and غَوَاثٌ , (S, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) *A cry for aid,* or *succour.* (S, K, KL, PS.) One says, دُعَآءُهُ وغُوَاثُهُ أَجَابَ ٱللّٰهُ and غَوَاثَهُ [*God answered his prayer, and his cry for aid*]. (Fr, S.) غَوَاثٌ is said by Fr to be the only word significant of a sound, or cry, having fet-h [to the first letter]; other words of this kind being with damm, as بُكَآءٌ and دُعَآءٌ, or with kesr, as نِدَآءٌ and صِيَاحٌ. (S.) See also 2. ___ And see غِيَاثٌ.

غَوَاثٌ : see غَوْثٌ, in three places: ___ and see also غِيَاثٌ. ___ In the dial. of Himyer it signifies *Travelling-provision.* (TA.)

غُوَاثٌ : see غَوْثٌ, in two places: ___ and see also the paragraph here following.

غِيَاثٌ , (S, Msb, K, &c.,) in which the و is changed into ى because of the kesreh preceding it, (S,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from أَغَاثَهُ, (S, Msb, K, &c.,) as also غَوَاثٌ , ascribed by Ibn-Hajar to the majority, and غُوَاثٌ , mentioned on the authority of Aboo-Dharr, (MF,) and غَوْثٌ ; (Msb;) signifying *Aid,* or *succour;* (Msb;) or *deliverance from difficulty, distress,* or *adversity,* and [*from*] *revenge;* and *aid to release from difficulties, distresses,* or *adverse circumstances.* (MF.) In the T, الغِيَاثُ is expl. as signifying *That with which God aids,* or *succours, one.* (TA.) ___ And غِيَاثٌ signifies also *An aider,* or *a succourer:* you say, فُلَانٌ غِيَاثُنَا *Such a one is our aider,* or *succourer; i. q.* مُغِيثُنَا : (TA in art. نور:) and God is said to be غِيَاثُ المُسْتَغِيثِينَ [*The Aider of the seekers of aid*]. (O.) ___ [Hence,] أُمُّ غِيَاثٍ is a name for *The cooking-pot.* (T in art. ام.)

غَوِيثٌ *Food,* or *other succour, with which one aids a person in necessity.* (O, K.) Also, (O, K,) in one copy of the K تَغْوِيثٌ , (TA,) [both perhaps inf. ns., the former like دَبِيبٌ &c.,] *Vehemence of running*

(شِدَّةُ عَدْوٍ). (O, K.)

مُغِيثٌ : see غِيَاثٌ, last sentence but one.

مَغُوثَةٌ , an [anomalous] inf. n.: see 4.

مَغَاوِثُ *Waters:* (O, K:) said to be one of those plurals that have no singulars. (TA.)

يَغُوثُ *A certain idol which belonged to* [*the tribe of*] *Medhhij:* (Zj, ISd, K, TA:) or *a certain good man, who lived between* [*the times of*] *Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship;* like وَدٌّ and سُوَاعٌ and يَعُوقُ and نَسْرٌ, mentioned therewith in the Kur lxxi. 22 and 23. (Bd.)

غوج

1 غَاجَ, (S, O, K,) aor. يَغُوجُ, (S, O,) said of a man; (TA;) and تغوّج, (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body,* syn. تَثَنَّى and تَعَطَّفَ, (S, O, K, TA,) and *inclined from side to side,* in his gait. (TA.) Aboo-Dhu-eyb says,

* عَشِيَّةَ قَامَتْ بالفِنَآءِ كَأَنَّهَا *

* عَقِيلَةُ نَهْبٍ تُصْطَفَى وتَغُوجُ *

[*In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected* therefrom, *and affecting a bending of her body, and inclining from side to side*]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (S, O.)

5 تَغَوَّجَ see the preceding paragraph.

غَوْجٌ, applied to a horse, *Pliant, pliable, limber,* or *lithe;* syn. لَيِّنُ الأَعْطَافِ: pl. غُوجٌ. (En-Nadr, TA.) ___ And A man *relaxed by reason of drowsiness.* (TA.) ___ And A *broad-breasted* camel. (TA.) ___ And غَوْجُ اللَّبَانِ A horse *ample in the skin of the breast,* (S, O, K,) but not unless he be سَهْلُ المُعْطَفِ [i. e. *pliant, pliable, limber,* or *lithe*]: (S, O, TA:) or a horse *long in the* قَصَبِ [or *bones of the legs*]: or *that bends, going and coming.* (TA.) ___ And غَوْجٌ مَوْجٌ, the latter word being an imitative sequent, A horse *fleet,* or *swift; excellent in running;* or *that outstrips others.* (TA.)

غَوَّاجٌ *That goes with energy:* an epithet applied by Aboo-Wejzeh to a camel. (O.)

غور

1 **غَارَ**, (As, Fr, IAar, S, Msb, &c.,) aor. يَغُورُ, (S, &c.,) inf. n. غَوْرٌ (S, K) and غُؤُورٌ; (K;) and اغار, (Fr, Msb,) inf. n. إِغَارَةٌ; (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and As disallows it; (S, Msb, TA;) and غوّر, inf. n. تَغْوِيرٌ; (S, K;) and تغوّر; (K, TA;) *He came to the* غَوْر, (As, Fr, IAar, S, Msb, K,) i. e., *low land* or *country,* (Msb,) [or the *region so called, in Arabia:*] or غار signifies *he journeyed in the region of the* غور: (As, TA:) or غار and اغار signify *he took his way towards the* غَوْر. (TA.) There is a difference of opinion respecting the saying of El-Aashà,

* نَبِىٌّ يَرَى مَا لَا تَرَوْنَ وَذِكْرُهُ *
* أَغَارَ لَعَمْرِى فِى البِلَادِ وَأَنْجَدَا *

[meaning, accord. to the first explanation of اغار, *A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life,* or *by my religion, in the* several *regions, and has come to the high lands*]: As says that اغار signifies *has gone quickly;* and انجد, *has risen;* and that the poet does not mean *has come to the low lands* nor *to the high lands;* holding غار only to signify the coming to the low land: but Fr asserts that اغار is a dial. var. of غار; and cites this verse as authority: and some say اغار وانجد, but when they do not conjoin the two verbs they say غار; like as they say هَنَأَنِى الطَّعَامُ ومَرَأَنِى, but when they do not conjoin these two verbs they say أَمْرَأَنِى: (S:) As also mentions another relation of the second hemistich, commencing اغام [app. a mistake for أَقَامَ or some other word]: (IKtt:) and there is another relation, accord. to which the second hemistich is مَخْرُومٌ, commencing with غَارَ. (L.) You say also غَارَ وأَنْجَدَ meaning *He became famous in the low countries and the high.* (A in art. نجد.) غار فى شَىْءٍ ___, inf. n. غَوْرٌ and غُؤُورٌ (K) and غِيَارٌ, (Sb, K,) *He,* or *it, entered*

[or *entered deeply*] *into a thing.* (K.) ___ [Hence,] غار فى أَمرٍ *He examined minutely* [or *deeply*] *into an affair;* (IKtt, Msb;) as also اغار . (IKtt.) You say فُلَانٌ بعيدُ الغَوْرِ *Such a one is a deep examiner:* (TA:) or *acquainted* [*deeply*] *with affairs:* or *very rancorous, malevolent, malicious,* or *spiteful.* (Msb.) [See also غَوْر, below.] ___ غار المآء, (Lh, S, Msb, K,) فى الأَرضِ (K,) inf. n. غَوْر (Lh, S, K, &c.) and غُؤُور; (S, TA;) and غَوَر , (Lh, TA,) inf. n. تَغْوِير; (K;) *The water sank,* (S, IKtt,) or *went away,* (Msb, K,) *into the ground,* or *earth:* (S, Msb, K:) or *went away into the sources,* or *springs.* (Lh.) ___ غَارَت

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الشَّمس, (S, K,) aor. تَغُور, (S,) inf. n. غَيَار (S, K) and غُؤُور; (K;) and غَوَرت ; (K;) *The sun set:* (S, K:) and in like manner one says [غار and غَوَر] of the moon and of a star. (TA.) ___ غارت عينه, aor. تَغُور, (S, Msb,) inf. n. غَوْر (S, TA) and غُؤُور; (S, Msb, TA;) and غَارَت, aor. تَغَار; (S, TA;) and غَوَرت ; (TA;) *His eye sank,* or *became depressed,* (lit. *entered,*) *in the head;* (S, TA;) *i. q.* انْخَسَفت. (Msb.) ___ غار النَّهار *The day became intensely hot* [app., like غَوَّر, meaning *when the sun had declined from the meridian*]: (K:) hence الغَائِرَة [q. v.]. (TA.) ___ See also 2. غار شيئًا, aor. يَغُور, *He sought for,* or *after, a thing.* (TA.) غارهم, and غار لهم, [aor. يَغُور,] inf. n. غَيَار, *He* (God) *bestowed upon them* غيرة, (K,) i. e. ميرة [*a provision of corn,* or *wheat,* &c.]. (TA.) [See also art. غير.] ___ *He benefited them;* (S in art. غير, and TA;) and so غارهم بخير: (S:) and غارهم, aor. يَغُور, (K,) inf. n. غَيَار; (TA;) or غارهم بخير; (TA;) *He* (God) *bestowed upon them abundance of the produce of the earth, and rain:* (K, TA:) and غارهم برزق *He bestowed upon them means of subsistence.* (TA.) You say also اللّهمَّ غُرْنا بغيث, (K,) and بمطر, and بخير, (TA,) and غُرْنا منك بغيث, (S,) *O God, aid us,* or *succour us, with rain* (S, K) *from Thee,* (S,) and *with prosperity.* (TA.) [See also art. غار الرَّجل.] غير, aor. يغوره and يغيره, *He gave the man the bloodwit*

[which is termed غَوْر and غَيْر]: (ISk, TA:) and so غَيَّرَهُ. (TA in art. غار.) غَيَرَ عَلَى أَهْلِهِ, aor. يَغَارُ, inf. n. غَيْرَةٌ [or rather غَيْرَةٌ (see art. غير)] and غَارٌ, [*He was jealous of his wife.*] (IKtt.) غَارٌ and غَيْرَةٌ, (S, so in my two copies,) or غَارٌ and غَيْرَةٌ, with kesr, (K,) signify the same. (S, K.) You say فُلَانٌ شَدِيدُ الغَارِ عَلَى أَهْلِهِ i. e. الغيرة [*Such a one is vehemently jealous of his wife*]. (TA.) See also art. غير.

2 **غوّر**, inf. n. تَغْوِيرٌ: see 1, in five places. ___ Also *He slept in the middle of the day;* (S, * K, TA;) and so غَارَ. (K, TA.) ___ And *He alighted* (Lth, S, K, TA) *to sleep* (Lth, S, TA) *in the middle of the day.* (Lth, S, K, TA.) And غَوِّرُوا بِنَا *Make ye the camels to lie down with us during the vehement midday-heat.* (Jm and TA in art. رمض.) IAar says that مُغَوِّرٌ signifies One *alighting in the middle of the day for a little while and then departing* [i. e. *resuming his journey*]. (TA.) And مَا بِتُّ هٰذِهِ اللَّيْلَةَ إِلَّا تَغْوِيرًا occurs in a trad. as meaning [*I did not tarry,* or *have not tarried, this night,*] *save in taking a nap* [*like the sleep in the middle of the day*]. (TA.) ___ Also *He entered upon the middle of the day.* (K, TA.) ___ And *He journeyed in the middle of the day:* (Lth, K:) or *he* (a rider upon a camel, or upon a horse or other beast,) *journeyed until the declining of the sun from the meridian, and then alighted.* (ISh, TA.) ___ And غَوَّرَ النَّهَارُ [app. *The day became intensely hot when*] *the sun declined from the meridian.* (Ibn-Buzurj, TA. [See also غَارَ النَّهَارُ غَوْرَهُ.]) inf. n. as above, *He put it,* or *made it to enter, into a low,* or *depressed, place: he hid,* or *concealed, it;* or *caused it to disappear.* (Har p. 165.) ___ And غَوَّرَ, (TA,) inf. n. as above, (K, TA,) signifies also *He routed, defeated,* or *put to flight;* and *he drove away.* (K, * TA.)

3 **غَاوَرَ** see 4; and see also 6.

4 **اغار عينه** [*He made his eye to sink,* or *become depressed, in his head:* see 1]. (TA.) اغار as intrans.: see 1, in four places. ___ Also *He went away in,* or *into, the country,* or *land.* (K.) ___ And, (S,

K, &c.,) inf. n. إِغَارَةٌ (S, Mgh, Msb) and غَارَةٌ, (Mgh,) or the latter is a simple subst., [or quasi-inf. n.,] (Msb,) *He hastened,* (K,) or *was quick,* (Msb,) *in walking,* or *marching,* or *journeying:* (Msb, K:) *he was quick,* (S, Mgh, Msb, K,) *and pushed,* or *pressed, on,* or *forward,* (دَفَعَ, S,) *in his running;* (S, Mgh, Msb;) said of a horse, (Mgh, Msb,) and of a fox: (S, Mgh:) *he* (a horse, K) *ran vehemently, and was quick,* (S, K,) *in a* غَارَة [or *raid,* or *sudden attack upon a people,* or *their dwellings,*] *&c.* (K.) Hence the saying, (in a trad. respecting the pilgrimage, TA,) أَشْرِقْ ثَبِيرْ كَيْمَا نُغِيرْ [*Enter thou upon the time of sunrise, Thebeer,* (the name of a mountain near Mekkeh,)] *that we may proceed quickly,* (S, K,) or *push,* or *press, on,* or *forward,* (Yaakoob, Msb,) to the sacrifice of the pilgrimage: (S, Msb, K:) or to the return from Minè: (Yaakoob:) or *that we may plunder* the meats of the sacrifices: or *that we may enter into the low land.* (TA. [See also 2 in art. شرق.]) Hence also the saying, أَغَارَ إِغَارَةَ الثَّعْلَبِ *He was quick, and pushed,* or *pressed, on,* or *forward, like as does the fox.* (S.) ___ اغار عَلَى العَدُوِّ, (S, Msb,) and عَلَى القَوْمِ, (K,) inf. n. إِغَارَةٌ (S, K) and غَارَةٌ, (K,) or the latter is a simple subst., [or quasi-inf. n., as in the case mentioned above,] (TA,) and مُغَارٌ, (S, TA,) *He made* [*a raid,* or *hostile* or *predatory incursion, into the territory of the enemy;* or] *a sudden,* or *an unexpected, attack* [*upon the enemy,* or] *upon the territory* or *dwellings of the enemy,* [*with a party of armed horsemen,* generally meaning *a predatory incursion,*] *and engaged with them in conflict;* (Msb,) or *he urged the horses upon,* or *against, the people;* as also استغار : (K, TA:) and in like manner you say غاور العَدُوَّ, inf. n. مُغَاوَرَةٌ and غِوَارٌ. (S.) See also 6. And اغار الذِّئْبُ فى الغَنَمِ *The wolf made an incursion among the sheep* or *goats;* (K * and TA in art. شعع;) as also استغار . (TA ibid.) ___ Also اغار عَلَيْهِ *He plundered it; took it by pillage.* (TA.) ___ And اغار بِبَنِى فُلَانٍ, and sometimes إِلَى بَنِى فلان, *He came to the sons of such a one to aid,* or *succour, them:* (IKtt, K:) or *to be aided,* or *succoured, by them.* (IKtt.) اغار, (S, K,) inf. n. إِغَارَةٌ and quasi-inf. n. غَارَةٌ, (TA,) signifies also *He twisted hard* (S, K) a rope. (S.) اغار أَهْلَهُ *He married another in*

addition to his wife [and so *caused her to be jealous:* see 1]. (S.) [See also art. غير.]

5 تَغَوَّرَ see 1, first signification.

6 تغاوروا *They made* [*raids,* or *hostile* or *predatory incursions, into each other's territories;* or] *sudden attacks, one upon another,* or *one party upon the dwellings of another party, and engaged in conflict, one with another;* or *urged their horses one upon,* or *against, another;* expl. by أَغَارَ بعضُهم عَلَى بعضٍ: (S, K:) and so غاوروا, inf. n. مُغَاوَرَةٌ. (TA.)

8 اغتار *He procured* مِيرَة [or *provision of corn,* or *wheat,* &c.]. (TA.) ___ And *He derived,* or *obtained, benefit, advantage,* or *profit.* (K.)

10 إِسْتَغْوَرَ *He,* or *it, descended:* (TA:) or *he desired to descend into a low land* or *country.* (K, TA.) ___ See also 4, in two places. Also *He became fat;* and *fat entered into him:* (S, TA:) or you say, استغار الشَّحْمُ فيه *fat spread in him;* and *he became fat;* (K, TA;) the pronoun referring to a horse, which is not mentioned in the K; but the explanation in the S is better: or, accord. to Az, استغار is said of the fat and flesh of a she-camel, meaning *it became hard,* and *compact;* like the rope of which one says يَسْتَغِيرُ i. e. *it is twisted hard:* or, accord. to some, said of the fat of a camel, it means *it entered his inside.* (TA.) ___ استغارت said of a wound, (قَرْحَةٌ, S, in the K جُرْحَةٌ,) means *It became swollen.* (S, K.) اسْتَغْوَرَ ٱللّٰهَ *He asked,* or *begged, of God,* غِيرَة, (K, TA,) i. e. مِيرَة [*provision of corn,* or *wheat,* &c.]. (TA.)

غَارٌ *A cave,* or *cavern;* syn. كَهْفٌ; (S, K;) *in a mountain;* (S;) as also مَغَارَةٌ and مَغَارٌ (S, K) and مُغَارَةٌ and مُغَارٌ and غَوْرٌ: (K: [but غَارٌ in this sense is omitted in the CK:]) or *what resembles a* كهف *in a mountain,* [*only differing in being less large,*] *like a* سَرَب: (TA:) or *what is hewn out in a*

mountain, resembling a مَغَارَة: when it is large, or spacious, it is called كَهْف: (Msb:) or *what resembles a house,* or *chamber, in a mountain:* (Lh, K:) or *a low,* or *depressed, place in a mountain:* (Th, K:) or *any low,* or *depressed, land, country,* or *ground:* (K:) see also غَوْر [and خَوْر]: or the *hole,* or *burrow, to which a wild animal betakes itself:* (K: [see an instance in art. سمو, conj. 8:]) and sometimes مَغَار is applied to the *coverts of gazelles, among trees:* (S:) the dim. of غَار is غُوَيْر: (S, K:) [of which see two exs. (a prov. and a verse) voce بُؤْس:] and the pl. (of pauc., TA) أَغْوَار (IJ, K) and (of mult., TA) غِيرَان. (S, Msb, K.) ___ Also The *portion of the upper part of the mouth which is behind the* فَرَاشَة [or *thin bone* of the palate]: or the *hollow* (أُخْدُود) *which is between the two jaws:* or the *interior of the mouth:* (K: [for دَاخِل الفَم, in the CK, I read دَاخِل الفم, as in the TA:]) or, as some say, the *two parts whereof each is called* نَطْع, [app. meaning the *anterior part of the palate and* the *corresponding*

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part next the lower gums,] *in the* حَنَكَان [or the *palate and* the *part corresponding to it below*]. (TA.) ___ And الغَارَان signifies *The* [*sockets of the eyes;* or] *two bones in which are the eyes.* (ISd, K.) ___ And *The belly and the pudendum:* (S:) or *the mouth and the pudendum.* (K.) Hence the saying of a poet, يَسْعَى لِغَارَيْه [*He works,* or *earns, for his belly,* or *his mouth, and his pudendum*]. (S, TA.) Also (غَار) *An army:* (S, K:) or *a numerous army.* (TA.) You say الْتَقَى الغَارَان *The two armies met.* (S.) ___ And *A company,* or *body, of men:* (TA:) or *a numerous company* or *body of men.* (ISd, K.) And *I. q.* غَيْرَة, (S,) or غَيِرَة. (K.) [See 1, last signification.] And *A kind of tree,* (S, Mgh, K,) *of large size,* (Mgh, K,) *having leaves longer than those of the* خِلَاف, (Mgh, TA,) *and a fruit* [or *berry*] *smaller than the hazel-nut, which is black, and which,*

being divested of its covering, discloses a heart that is employed in medicine [*that is designed to produce a narcotic or an intoxicating effect: the berries are called* حَبُّ الغَارِ]: *its leaves have a sweet odour,* (Mgh, TA,) *and are employed in perfume:* (TA:) *its fruit is called* [*in Persian*] دَهْمَسْت: (Mgh, TA:) *and it has an oil,* (K,) *which is called* دُهْنُ الغَارِ: (S:) [it is the *bay-tree;* or *female laurel-tree;* the *laurus nobilis;* also called the *sweet bay;* of which there are several sorts, as the broad-leaved bay, the narrow-leaved bay, &c.: it is commonly supposed to be the laurus of the ancients:] n. un. with ة. (TA.) ___ And The *leaves of the grapevine.* (K.)

غَوْرٌ The *bottom,* or *lowest part,* of anything; (S, Msb, K;) as also غَوْرَى : (K:) and its *depth.* (TA.) ___ You say, عَرَفْتُ غَوْرَ هٰذه المسْأَلَة [*I have become acquainted with the bottom of this question*]. (TA.) And فُلَانٌ بَعِيدُ الغَوْرِ (S) *Such a one is deep and excellent in judgment; one who examines deeply.* (TA.) [See also 1.] And هو بَحْرٌ لَا يُدْرَكُ غَوْرُه [*He is a sea whereof the bottom shall not be reached*]. (TA.) And مَنْ أَبْعَدُ غَوْرًا فِى البَاطِلِ مِنِّى [*Who is deeper in knowledge with respect to what is vain,* or *false, than I?*]. (TA, from a trad.) ___ *Low,* or *depressed, land, country,* or *ground;* (S, Msb, K;) [like خَوْر;] as also غَارٌ . (K.) ___ See also غَارٌ, in the first of its senses expl. above. Applied to water, *i. q.* غَائِرٌ [*Sinking,* or *going away, into the ground,* or *earth*]: (S, K:) an inf. n. used as an epithet, like مَآءٌ سَكْبٌ, and دِرْهَمٌ ضَرْبٌ. (S.)

غَوْرٌ *A bloodwit;* syn. دِيَةٌ: (K, TA:) a dial. var. of غِيَرٌ: (TA:) or the latter is a pl., of which the sing. is غِيرَةٌ. (AA, K in art. غير, q. v.)

غَارَةٌ, a subst. from أَغَارَ; *A going away into a country,* or *land.* (TA.) ___ *A quick running,* (Mgh, Msb,) or *vehement running,* (TA,) of a horse, (Mgh, Msb, TA,) and of a fox; (Mgh;) as also غُوَيْرٌ , of a fox. (TA.) ___ [*A raid;* or *an incursion into the territory of an enemy; or a sudden,* or *an*

unexpected, attack upon an enemy, or *upon the territories* or *dwellings of an enemy, with a party of armed horsemen, and engagement with them in conflict; an urging of horses upon,* or *against, a people;* generally, *a hostile,* or *predatory, incursion:* or the *making such an incursion:*] a subst. [or quasi-inf. n.] from أَغَارَ عَلَى العَدُوِّ. (S, TA.) ___ And *Plunder,* or *pillage.* (TA.) ___ And hence, (Mgh, Msb,) [*Horsemen making a raid,* or *a sudden,* or *an unexpected, attack, upon an enemy,* or *upon the dwellings of an enemy, and engaging with them in conflict: horsemen urging their horses upon,* or *against, a people:*] *i. q.* خَيْلٌ مُغِيرَةٌ : (S, Mgh, Msb, TA:) and one says also خَيْلٌ مَغِيرَةٌ , with kesr. (TA.) You say شَنَّ عَلَيْهِمُ الغَارَةَ i. e. *He scattered,* (S in art. شن, and Mgh * and Msb, *) or *poured,* (K in art. شن,) *upon them* [*the horsemen making a raid,* or *sudden attack, and engaging in conflict,* or *the horsemen urging their horses*]. (S, K.) The poet (El-Kumeyt Ibn-Maaroof, TA) says,

* وَنَحْنُ صَبَحْنَا آلَ نَجْرَانَ غَارَةً *

* تَمِيمَ بنَ مُرٍّ والرِّمَاحَ النَّوَادِسَا *

[*And we gave as a morning-drink to* the people of *Nejrán a troop of horsemen making a raid,* or *sudden attack, upon them,* or *urging their horses against them,* namely the tribe of *Temeem Ibn-Murr, and the piercing spears*]: he means, سَقَيْنَاهُمْ خَيْلًا مُغِيرَةً: and تَمِيمَ بنَ مُرٍّ is put in the accus. case as a substitute for غارة. (S, TA.) حَبْلٌ شَدِيدُ الغَارَةِ means *A rope twisted hard;* or *hard in respect of the twisting;* (S, TA;) غَارَةٌ being in this case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَةٌ: (TA:) and so حَبْلٌ مُغَارٌ ; (S, TA;) applied to a rope that is twisted with another. (TA voce مِسْحَلٌ.) And الغَارَةُ signifies *The navel:* (Sgh, K:) app. so called because of its depth. (Sgh, TA.)

الغَوْرَةُ *The sun.* (IAar, K, TA.) See also غَائِرَةٌ.

غَيْرَةٌ *Abundance of the produce of the earth:* and *rain:* and *i. q.* مَيْرَةٌ [*a provision of corn,* or *wheat,* &c.]: belonging to this art. and to art. غير. (TA.) [See also 1, last signification.]

غَوْرَى : see غَوْرٌ.

غَوِيرٌ : see غَارَةٌ, second sentence.

غَائِرَةٌ *i. q.* قَائِلَةٌ [app. as syn. with قَيْلُولَةٌ, i. e. *A sleeping in the middle of the day;* though the primary signification of قَائِلَةٌ is that which here next follows]; (S, O, K;) as also غَوْرَةٌ . (O, K.) ___ And The *middle of the day* [itself]. (K.) ___ And one says, بُنِيَ هٰذَا البَيْتُ عَلَى غَائِرَةِ الشَّمْسِ, meaning [*This house,* or *tent, was,* or *has been, built,* or *set up,*] *facing the place of sunrise.* (TA.)

مَغَارٌ : see غَارٌ, in two places. ___ Also *A place of entrance:* and *a place where a thing is sought for:* you say, إِنَّكَ غُرْتَ فِى غَيْرِ مَغَارٍ *Verily thou hast entered into that which is not a place of entrance:* and *verily thou hast sought in that which is not a place where a thing is sought for.* (TA.)

مُغَارٌ : see غَارٌ. Also *A place of a* غَارَةٌ [or *raid,* or *sudden attack upon an enemy,* or *upon the dwellings of an enemy, with a party of armed horsemen,* &c.]. (TA.) See also غَارَةٌ, last sentence but one. ___ Hence, A horse *strong,* or *compact, in make;* as though twisted: (Az, TA:) or a horse *strong in the joints:* (Lth, TA:) or, applied to a horse, *i. q.* مُضَمَّرٌ [*made lean,* or *light of flesh;* &c.: see 2 in art. عير: and see also مَعَارٌ in that art.]. (Aboo-Sa'eed Ed-Dareer, TA in art. عير.) And A horse *that runs swiftly.* (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.])

مُغِيرٌ A horse *swift in running:* [see also what next precedes:] and مَغْوَارٌ [likewise] signifies a *swift* horse: or this latter, accord. to Lh, *vehement in running:* and its pl. is مَغَاوِيرُ. (TA.) ___ خَيْلٌ مُغِيرَةٌ and مُغِيرَةٌ: see غَارَةٌ.

مغور : see 2.

مغارة and مغارة: see غار, first sentence.

مغوار : see مغير. ___ Also A *fighting* man; and so مغاور : (S:) or the former signifies one *who occupies himself much in* غارات [or *raids*, or *sudden attacks upon enemies*, or *upon the dwellings of enemies, with armed horsemen*, &c., pl. of غارة]; (K, TA;) as also مغاور : (TA:) pl. مغاوير: (S:) and مغاور may be a contracted pl. of مغوار or a pl. of مغاور. (TA.)

مغاور : see the next preceding paragraph, in two places.

غوص

1 غَاصَ فِى المَآءِ, aor. يَغُوصُ, (S, A, Msb,) inf. n. غَوْصٌ (S, A, K) and مَغَاصٌ and غِيَاصَةٌ and غِيَاصٌ, (K,) *He dived in,* or *descended beneath, the water;* (S, A, K;) or *entered into the water;* (TA;) *to fetch out what was in it.* (Msb [in my copy of which, the particle فى is omitted, app. by a slip of the transcriber].) ___ غِيَاصَةٌ [also] signifies The *diving in the sea for pearls;* (S;) and غَوْصٌ signifies [the same: or both signify] the *fetching out pearls from beneath the water.* (Mgh.) ___ [Hence,] you say also, غَاصَ عَلَى الأَمْرِ, (K,) inf. n. غَوْصٌ, (TA,) [*He dived for the thing,* or *affair, so as to elicit it;* or] *he knew the thing,* or *affair.* (K, TA.) And غَاصَ عَلَى المَعَانِى حَتَّى بَلَغَ أَقْصَاهَا وَٱسْتَخْرَجَ مَا بَعُدَ مِنْهَا وَدَقَّ فَهْمُهُ [*He dived for the meanings so that he reached the uttermost of them, and elicited what was remote of them, and the understanding whereof was subtile*]. (Msb.) And فُلَانٌ يَغُوصُ عَلَى حَقَائِقِ العِلْمِ [*Such a one dives for the verities of science*].

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(A, TA.) And مَا أَحْسَنَ غَوْصَهُ عَلَيْهَا [*How good is his diving for them!*]. (A, TA.) And مَا غَاصَ غَوْصَةً إِلَّا أَخْرَجَ دُرَّةً [*He did not dive a single diving but he fetched out* what was like *a pearl,* or *a large pearl*]. (A, TA.) ___ You say also, غَاصَ عَلَى الشَّىْءِ, aor. يَغُوصُ, inf. n. غَوْصٌ, *He pounced,* or *came suddenly,* or *at unawares, upon the thing.* (Msb.)

2 غَوَّصَهُ فِى المَآءِ *He made him to dive in,* or *descend beneath, the water;* (A;) *he immersed, immerged, dipped, plunged,* or *sunk, him therein.* (TA.)

غَوْصٌ [originally an inf. n.]: see مَغَاصٌ, in two places.

غَوْصَةٌ [*A single diving in,* or *descent beneath, water:* see 1, last sentence but one]. (A.)

غَوَّاصٌ : see the next paragraph, in four places.

غَائِصٌ *One who dives in,* or *descends beneath,* or *enters into, water;* as also غَوَّاصٌ [which, however, has an intensive signification, or implies the habit of so doing]: (TA:) and ↓ the latter, (S, A, K,) or both, (Az, TA,) particularly *one who dives in the sea for pearls,* (S, A, K,) or *for pearl-shells, and fetches them out:* (Az, TA:) pl. غُوَّاصٌ, (A, TA,) of the former, (TA,) and غَاصَةٌ, (A, TA,) [also of the former,] and [of the latter] غَوَّاصُونَ. (TA.) ___ [Hence the saying,] هُوَ مِنْ صَاغَةِ الفِقَرِ وَغَاصَةِ الدُّرَرِ [*He is of the moulders of* فِقَر, lit., as thus used, *ornaments fashioned in the form of the vertebræ of the back,* but here meaning *choice phrases* or *sentences; and of the divers for, and producers of,* (*expressions like*) *pearls,* or *large pearls*]. (A, TA.) ___ [Hence likewise,] غَوَّاصٌ also signifies *One who exercises art, craft, cunning,* or *skill, in ordering the means of obtaining subsistence.* (TA.) ___ And غَائِصٌ also signifies *One who pounces,* or *comes suddenly,* or *at unawares, upon a thing;* (JK, S, Msb;) as also, (JK, Msb,) but in an intensive sense, (Msb,) غَوَّاصٌ : (JK, Msb:) pl. of the former غَاصَةٌ. (Msb.)

مَغَاصٌ *A place where one dives in,* or *descends beneath, water;* (Lth, A, K;) as also غَوْصٌ : (Lth, Mgh:) or ↓ the latter signifies particularly *a place* [*where one dives and*] *whence pearls are fetched out.* (JK, Mgh. *) You say also, هٰذَا مَغَاصُ اللُّؤْلُؤِ *This is the diving-place for pearls.* (A.) ___ Also The *upper part of the* سَاق [or *shank,* &c.]. (JK, Sgh, K.)

غوط

1 **غَاطَ**, aor. يَغُوطُ, (S, Msb, TA,) inf. n. غَوْطٌ, (S, Msb, K,) *It entered,* or *sank,* (S, Msb, K, TA,) into (فِى) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Msb;) and into a valley; (TA, in this art. and in art. غيط; in the former expl. by انْغَمَسَ;) and غَاطَ, aor. يَغِيطُ, (S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K:) both also signify *he,* or *it, became hidden,* (As, and K in art. غيط,) in the ground. (As.) You say also, غَاطَتْ أَنْسَاعُ النَّاقَةِ, aor. and inf. n. as above, *The plaited thongs of the she-camel clave to her belly, and so entered,* or *sank, therein.* (TA.) And غَاطَتِ الأَنْسَاعُ فِى دَفِّ النَّاقَةِ *The plaited thongs caused their impressions to be visible in the side of the she-camel.* (TA.) ___ *It* (a place) *sank,* or *became depressed,* in the ground. (ISh.) And *It* (anything) *descended,* or *sloped downwards,* in the ground. (TA.) ___ Also, aor. and inf. n. as above, *He dug, excavated,* or *hollowed out.* (TA: and in some copies of the K, الغَوْطُ is expl. by الحَفْرُ; but the reading given in the TA, in that instance, is غُطْ.) الحُفْرَةُ غُطْ means *Be thou with the* جَمَاعَةَ [i. e. the *mass,* or *main body*], (IAar, O, K,) who are termed the غَاطُ, (O,) [*be thou with them,* not with the factious,] when فِتَن [i. e. factions, &c.,] come. (IAar, O, K.)

2 **غوّط**, inf. n. تَغْوِيطٌ, *He gobbled* [food]: (Ibn-'Abbád, O, K: *) or *gobbled largely,* or *in large mouthfuls:* (K, * TA:) from غَوْطٌ meaning ثَرِيد. (TA.) And تَغْوِيطٌ signifies also The *making* a well *deep.* (K. [See also 4.])

4 **أَغْوَطَ** *He made deep* a well. (Fr, O, TA. [See also 2.])

5 **تغوّط** *He voided excrement,* or *ordure.* (S, Msb, K, TA. [In the CK, اَنْدَى is put by mistake for ابدى.])

6 **تَغَاوَطَا فِى المَآءِ** *They two vied,* or *contended, each with the other, in plunging,* or

diving, in the water. (K, * TA.)

7 **انغاط** *It* (a branch, or twig, or the like,) *bent.* (O, K.)

غَاطٌ : see الغَاطُ. غَائِطٌ signifies also الجَمَاعَةُ [meaning The *mass,* or *main body,* of the people]. (O, K.) One says, مَا فِى الغَاطِ مِثْلُهُ [*There is not in the mass,* or *main body,* of the people, *the like of him*]. (O, TA.)

غَوْطٌ *A hollow, cavity, pit,* or *the like, dug,* or *excavated, in the ground;* syn. حُفْرَةٌ. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الغَوْطُ in this instance is expl. by الحُفْرُ: see 1, last sentence.) See also غَائِطٌ. And *i. q.* ثَرِيدٌ [*Crumbled bread moistened with broth*]. (O: in the K ثَرِيدَةٌ.)

غَيْطٌ : see غَائِطٌ, latter half.

غَوْطَةٌ *A* [*low,* or *depressed, place,* or *hollow, such as is called*] وَهْدَةٌ, *in the ground.* (ISh, K.) [See also غَائِطٌ.]

غُوطَةٌ *A place comprising water and herbage:* whence غُوطَةُ دِمَشْقَ, (Har pp. 130, et seq.,) i. e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.)

بِئْرٌ غَوِيطَةٌ *A deep well.* (TA.)

غَائِطٌ *A wide, depressed piece of ground* or *land,* (ISh, S, O, Msb, K,) *but not much depressed, and in some instances having acclivities* [*bordering it*]; (ISh;) *sometimes, as they assert, a league* (فَرْسَخٌ) *in extent, and having in it meadows;* (AHn;) and غَاطٌ and غَوْطٌ signify the same; (O, K;) or *the last is more depressed than the* غائط: (IDrd, O:) and غائط is also applied to *a valley:* (TA:) the pl. [of pauc.] is أَغْوَاطٌ, (S, Msb, K,) or this is pl. of غَوْطٌ, (IB,) and [of mult.] غِيطَانٌ, (S, Msb, K,) which is pl. of both these sings., (IB,) and غُوطٌ (S, Msb, K) and غِيَاطٌ. (K.) ___ Hence, *A place in*

which one satisfies a want of nature; the custom being to do so in a depressed place, where one is concealed. (S, * Msb, * TA.) In the Kur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written غِيْط , [a form now commonly used, and signifying *a garden,* but there meaning a *privy place,*] the original form of which may be غِيْوط, and then غِيَّط, [and then غِيْط,] it being contracted; or, accord. to Abu-l- Hasan, the ى may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, أَتَى الغَائِطَ, (S, TA,) and ضَرَبَ الغَائِطَ, (TA,) *He satisfied a want of nature;* (S, TA;) *voided excrement,* or *ordure.* (TA.) ___ And hence, (S, TA,) *Human excrement,* or *ordure:* (S, K, TA:) because they used to cast it away in a غائط: or because they used to go thither to satisfy a want of nature. (TA.)

غوغ

غَاغٌ The حَبَق [q. v.], (IDrd, K, TA,) *a species of sweet-smelling plants,* (TA,) i. e. the فُوذَنْج, (IDrd, K, TA,) an arabicized word from [the Pers. پُودِينَه: (TA:) [accord. to the TK, the *plant called in Turkish* يارپوز, which is *marjoram:*] غَاغَةٌ [the n. un.] is said by Lth to mean *a certain plant resembling the* هَرْنَوَى [a word of which both the orthography and the application are disputed]. (TA.)

غَاغَةٌ : see what here precedes: and see also the paragraph here following.

غَوْغَآء [i. e. غَوْغَآءٌ and غَوْغَآءُ, as will be shown by what follows; mentioned in this art. in the Msb and K; and in the S, and again in the K and TA, in art. غو;] masc. and fem., [being] perfectly and imperfectly decl., (S and TA in art. غو,) in the former case like قَمْقَامٌ, the ء being substituted for ,, and in the latter case like عَوْرَآءُ, (S,) *Locusts after the growth of their wings,* (AO, T, Msb, K,) i. e. (AO, T, Msb) *after the state in which they are called* دَبًا or دَبًى; (AO, T, S, Msb;) before which earlier state they are called سَرْوَة [or rather

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سَرْءٌ]: (A'Obeyd, T, Msb: [see also جَرَادٌ:] or *locusts when they become light,* or *active, so as to fly;* thus accord. to AO, and IAth says the like thereof: (TA:) or *locusts when they have wings, and almost fly, before they raise themselves and fly;* thus says As: (S:) or *locusts, when they have become divested of the* [*changing*] *colours, and are becoming in a state of transition to redness.* (As, K, TA.) ___ And *A sort of insects resembling* بَعُوض [or *gnats*], *that do not bite,* (AO, S, Msb, K,) *nor hurt,* (AO, S, Msb,) *by reason of their weakness.* (AO, S, K.)

___ And, (S, Msb, K,) accord. to As, (S,) or AO, (Msb,) as being likened to the locusts thus termed, (S, Msb,) applied to men, (S, Msb, K,) meaning *A mixed multitude* of men; as also غَاغَةٌ : (S and K in art. غو:) or the سَفِلَة [i. e. *low, base, vile, ignoble, mean,* or *sordid;* or *lowest* or *lower, basest* or *baser,* &c.;] of men; and *such as haste to do evil:* and it may be from the signification here following, because of the muchness of their clamour, or confused noise, and vociferation. (TA.) ___ [Like غَوْغَا in Pers., and probably from this latter, if the converse be not the case,] it signifies also *Clamour,* and *a confusion of cries* or *shouts* or *noises.* (TA.)

غول

1 **غَالَهُ**, (S, Mgh, O, Msb, K,) aor. يَغُولُهُ, (Msb, TA,) inf. n. غَوْلٌ, (Mgh, Msb, TA,) *He*, or *it*, [accord. to the TA said of a thing,] *destroyed him;* (Lth, Mgh, Msb, K;) as also اغتالهُ : (K:) and (K) *it* (a thing, S, O) *took him, seized him,* or *took him away, unexpectedly, at unawares,* or *from an unknown quarter;* (S, O, K;) and so اغتالهُ : (S: [see also an ex. of this latter voce خروج:]) and accord. to IAar, غال الشَّىْءُ زيدًا signifies *The thing took away Zeyd.* (TA.) One says, غَالَتْهُ غُولٌ *A* [*cause of*] *destruction destroyed him:* (K, TA:) or [*destroyed him so that it was not known whither he had gone away;* for] it is said of one who has fallen into destruction (S, TA) and it is not known whither he has gone away: (TA:) and it also signifies *Death* or *the decree of death* [*destroyed him,* or *took him away*]. (TA.) One says also when persons have perished in a land, غَالَتْهُمْ تِلْكَ الأَرْضُ [*That land caused them,* or *has caused them, to perish in it*]: and تَغَوَّلَتِ الأَرْضُ بِفُلَانٍ means *The land caused such a one to perish;* and *to pursue a course that led him astray.* (TA.) And one says of a land (تَغُولُ السَّابِلَةَ), أَرْضٌ, meaning *It casts away the travellers,* or *wayfarers; causes them to fall,* or *drop down;* and *removes them far away.* (TA.) ___ غَالَتِ الخَمْرُ فُلَانًا means *The wine* that he had drunk *deprived such a one of his reason:* or, *of the soundness of his body:* (AHeyth, TA:) [or *corrupted,* or *vitiated, him;* for] غَالَهُ, aor. يَغُولُهُ, signifies أَفْسَدَهُ; (Ksh and Bd in xxxvii. 46;) as well as أَهْلَكَهُ: (Ksh, ibid:) and a poet, cited by AO, says,

* وَمَا زَالَتِ الكَأْسُ تَغْتَالُنَا *

[*And the cup of wine caused not to deprive us of our reason*]. (S, O.) ___ تَغُولُ الثِّيَابَ فَتَقْصُرُ عَنْهَا is said of a tall woman [app. as meaning *She exceeds the measure of the clothes, so that*

they are too short for her]: such a woman is said to be ذَاتُ غَوْلٍ . (TA.) ___ And one says, مَا غَالَكَ عَنَّا i. e. *What withheld,* or *debarred,* or *has withheld* or *debarred, thee from us?* (O.) ___ And غُلْتُهُ, inf. n. غَيَالَةٌ and غَيَالٌ and غُؤُولٌ, signifies *I stole it.* (O and TA in art. غيل [though belonging to art. غول].)

2 **فَلَاةٌ تُغَوِّلُ** , inf. n. تَغْوِيلٌ, [*A desert,* or *water-less desert,*] *of which the roads,* or *ways, are unapparent, so that it causes the people thereof* [*who traverse it*] *to go astray.* (TA.)

3 **مُغَاوَلَةٌ** is *syn. with* مُبَادَرَةٌ [The *hastening, making haste,* or *striving to be first* or *beforehand, in doing* or *attaining* or *obtaining* a thing], (S, O, K, TA,) [or] *in journeying, &c.* (TA.) Jereer says, (S, O,) or El-Akhtal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (S, TA,)

* عَايَنْتُ مُشْعَلَةَ الرِّعَالِ كَأَنَّهَا *
* طَيْرٌ تُغَاوِلُ فِى شَمَامٍ وُكُورَا *

[*I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in* (the mountain of) *Shemám*]. (S, O, TA.) And it is related in a trad. of 'Ammár, that he was brief in prayer, and said, كُنْتُ أُغَاوِلُ حَاجَةً لِى [*I was hastening to accomplish a want that I had*]. (TA.) And in a trad. of Keys Ibn-'Ásim, [it is related that he said,] كُنْتُ أُغَاوِلُهُمْ فِى الجَاهِلِيَّةِ i. e. *I used to strive to be beforehand with them* (أُبَادِرُهُمْ) *in making a sudden attack* or *incursion, and in doing mischief,* [*in the Time of Ignorance:*] or, as some relate it, it is with ر [i. e. كُنْتُ أُغَاوِرُهُمْ *I used to make sudden attacks* or *incursions upon them*]. (TA.)

5 **تَغَوُّلٌ** is syn. with تَلَوُّنٌ [which primarily signifies The *becoming altered in colour;* but here, the *varying in state* or *condition,* or *in form* or *appearance;* or, agreeably with explanations of its verb by Esh-

Shereeshee, (cited in Har p. 480,) the *becoming altered in state* or *condition;* and the *becoming of various sorts* or *species*]. (S, O, K.) One says, تغوّلت المرأة, meaning تلوّنت [*The woman varied in state* or *condition,* or *in form* or *appearance,* &c.]: (S, O, TA:) and in like manner تغوّلت is said of the غُول [q. v.]. (TA.) And *The woman made herself to be like the* غُول. (TA.) And تَغَوُّلُ الفَلَاة means *The dubious,* and *varying, state* or *condition, of the desert,* or *waterless desert.* (TA.) And one says also, تغوّل الأَمر *The affair,* or *case, became altered so as to be unknown;* [for تَنَاكَر, in my original, I read تَنَكَّر;] and *became dubious,* or *confused.* (TA.) ___ And تغوّلت الأَرضُ بفُلَان: see 1, former half. ___ And تَغَوَّلَتْهُمُ الغُولُ is said of them who have been made to deviate from, miss, or lose, the right way [by the غُول; i. e. it means *The* غول *made them to deviate* &c.]. (TA.)

6 **تَغَاوَلُوا** *i. q.* تَبَادَرُوا i. e. *They hastened together; vied,* or *strove, one with another, in hastening; made haste to be,* or *get, before one another; strove, one with another, to be first,* or *beforehand,* (comp. 3:) expl. by Freytag as meaning sese invicem studuerunt capere.]

8 **اغتالهُ** : see 1, first sentence, in two places. ___ Also (S) *He slew him* (S, Mgh, O, Msb) *covertly* (S, * Mgh, O *) or *on an occasion of inadvertence;* (S, * O, * Msb;) syn. قَتَلَهُ غِيلَةً . (S, Mgh, O.) ___ See also 1, latter half. ___ لَا يَغْتَالُهُ الشَّبَعُ, said of a hawk, (S, O, TA,) &c., (TA,) signifies *Satiety will not deprive him of his strength,* (S, O, TA,) *and his vehemence of flight:* meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewán,] describing a hawk. (S, O, TA.) ___ هٰذه أَرضٌ تَغْتَالُ المَشْىَ means *This is a land that renders unapparent in it the footing,* or *marching,* [of travellers,] *by reason of its far extent and its width:* an ex. of the verb [in this sense] occurs in a verse of El-'Ajjáj cited voce نِيَاطٌ, in art. نوط. (S, O.) [And Freytag adds, in art. غيل, the two following significations: the former, or both, from the Deewán of the Hudhalees: *He overtook him in running:* (compare 3 and 6 in this art.:) and *He filled*

it so that the space became too contracted to take, or *hold.*]

غَوْلٌ *Far extent* of a desert, or waterless desert; (S, O, TA;) because it destroys him who passes along in it: (S, TA:) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَا أَبْعَدَ غَوْلَ هٰذه الأَرْضِ *How far is the extent of this land!* and إِنَّهَا لَبَعِيدَةُ الغَوْلِ [*Verily it is far in extent*]. (ISh, TA.) And أَرْضٌ ذَاتُ غَوْلٍ *A land far extending, though in the view of the eye of little extent:* (IKh, TA:) and غَيِّلٌ applied to land is said to have the same meaning. (TA in art. غيل.) And أَغْوَالُ الأَرْضِ [in which اغوال is app. pl. of غَوْلٌ] signifies *The extremities of the land.* (TA.) ___ امْرَأَةٌ ذَاتُ غَوْلٍ *A tall woman.* (TA.) See 1, last sentence but two. [And see also غَيِّلَةٌ, voce غَيِّلٌ, in art. غيل.] ___ غيل is a phrase mentioned without any indication of the meaning in the TA: perhaps ناقة غولٌ النَّجآء, and signifying *A she-camel of an exceeding degree of swiftness.*] In the saying in the Kur [xxxvii. 46], لَا فِيهَا غَوْلٌ, [referring to the wine of Paradise,] it means The *evil result of headache;* because it is said in another place, [lvi. 19,] لَا يُصَدَّعُونَ عَنْهَا: (S, O, TA:) or it [there] means [simply] *headache:* or *intoxication:* (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means *privation of the intellectual faculties.*

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(S, O, TA.) ___ See also غُولٌ, latter half. ___ Also *Distress, trouble,* or *molestation:* (K, TA:) thus expl. by some as used in the Kur ubi suprà. (TA.) ___ And *Unfaithfulness;* or *unfaithful acting.* (TA.) ___ أَتَى غَوْلًا غَائِلَةً means *He did a cunning, bad, action.* (K.) Also *Much earth.* (S, O, K.) Hence the phrase غَوْلًا مِنَ الرَّمْلِ, [app. meaning *A large quantity of sand,*] in a verse of Lebeed. (S, O.) ___ And *A collection of* [*the trees called*] طَلْح, (K, TA,) *with which nothing participates.* (TA.) ___ And *A low,* or

depressed, part of the earth, or *of land.* (K.)

غُولٌ *A kind of* [*goblin,*] *demon, devil,* or *jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them;* (JM, and TA * on the authority of IAth;) but this the Prophet denied, saying, لَا غُولَ; by which, however, accord. to some, he did not mean to deny the existence of the غول, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IAth, JM, * TA:) *i. q.* سَعْلَاةٌ [q. v.]: or *a sort of* سَعْلَاة: (S, O, Msb:) or *a male jinnee;* the female being called سَعْلَاة: (Abu-l-Wefee ElAarábee, TA:) pl. [of pauc.] أَغْوَالٌ and [of mult.] غِيلَانٌ (S, O, Msb, K) and غَوْلَةٌ: (O, TA:) and it signifies also *an enchantress of the jinn:* (K:) and *a demon,* or *devil, that eats men:* (En-Nadr, O, K:) or *any jinnee,* or *devil,* or *animal of prey, that destroys a man:* (TA:) or *a certain beast,* (K, TA,) *terrible* [*in appearance*], *having tusks,* or *fangs,* (TA,) *seen by the Arabs, and known by them; and killed by Taäbbata Sharrà:* (K, TA:) and *such as varies in form* or *appearance, of the enchanters* and *of the jinn;* (K, TA;) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or *anything by reason of which the intellect departs;* as also غَوْلٌ : (K:) and *anything that takes a man unexpectedly and destroys him:* (S, O, Msb:) [whence] one says, الغَضَبُ غُولُ الحِلْمِ *Anger* [*is that which*] *destroys,* and *does away with, forbearance,* or *clemency.* (S, O.) ___ Also *Destruction:* [or *a cause thereof:*] and *death;* or *the decree of death.* (K.) See 1, second sentence. ___ And *A calamity,* or *misfortune;* (K, TA;) as also غَائِلَةٌ ; (TA;) of which latter the pl. in this sense is غَوَائِلُ; (K, * TA;) thus mentioned by Ks. (Msb.) ___ And *A serpent:* pl. أَغْوَالٌ: (K:) accord. to Az, the Arabs call serpents أَغْوَال; and thus this word is said to mean in the verse of Imra-el-Keys,

* لِيَقْتُلَنِي وَالمَشْرَفِيُّ مُضَاجِعِي *

* وَمَسْنُونَةٌ زُرْقٌ كَأَنْيَابِ أَغْوَالِ *

[*To slay me, while the Meshrefee* sword *was my bedfellow, and* so were *sharpened, polished* arrowheads, *like the fangs of serpents*]: (O, TA: *) but AHát says that this is meant as an exaggeration: (TA:) and it is said that the poet here means *devils.* (O, TA.)

غِيلَةٌ The *slaying covertly,* (Mgh,) or *on an occasion of inadvertence;* a subst. from اغْتَالَهُ: (Msb:) originally with و [i. e. غَوْلَةٌ]. (S.) See 8: and see also art. غيل.

غَوْلَانٌ *A plant of the* [*kind called*] حَمْض, (A'Obeyd, AHn, S, O, K,) *like the* أُشْنَان [i. e. *kali,* or *glasswort*], (K,) or, accord. to AHn, *resembling the* عُنْظُوَان [which is described as a plant of the حَمْض, or, as some say, the best of the أُشْنَان], *except that it is more slender; and it is a pasture.* (TA.) Also sing. of غَوَالِينُ, which signifies [The *ribs* of a ship or boat, i. e.] the *things that resemble the* ضُلُوع in a ship or boat. (AA, O, TA.)

غَائِلٌ [act. part. n. of 1]. ___ [Hence,] أَرْضٌ غَائِلَةُ النَّطَآءِ *A land that destroys its inhabitant by reason of its far extent.* (TA.) ___ And غَائِلَةٌ [as an epithet applied to a fem. n.] signifies *Caused to become absent,* or *to disappear; hidden,* or *concealed:* or *stolen.* (ISh, TA.)

غَائِلَةٌ [as a subst.] *Bad,* or *corrupt, conduct;* and *evil,* or *mischief.* (Msb.) See also غَوْلٌ, last quarter. [And see art. غيل.] ___ And [particularly] *Wickedness,* or *disobedience,* of a slave; and his *running away;* (Mgh in art. عدو, and Msb;) and *the like thereof:* pl. غَوَائِلُ. (Msb.) ___ And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies *A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser.* (TA. voce خَبْثَةٌ.) ___ See also غُولٌ, latter half. ___ [Its pl.] غَوَائِلُ

also signifies *Places of destruction.* (TA.) ___ And you say, أَخَافُ غَائِلَتَهُ, meaning *I fear the result,* and *the evil,* or *mischief, thereof.* (TA.) Also *A hole,* or *perforation,* of a watering-trough, or tank, (IAar, O, K, * TA,) *that causes the water to pass away:* (TA:) pl. غَوَائِلُ. (IAar, O, TA.)

عَيْشٌ غُوَّلٌ : see أَغْوَلُ.

أَرْضٌ غَيِّلَةٌ *A land far extending.* (Lh, TA.) [Mentioned also in art. غيل.]

أَغْوَلُ [*More,* and *most, destructive*]. One says, أَيَّةُ غُولٍ أَغْوَلُ مِنَ الغَضَبِ [*What destroyer is more destructive than anger?*]. (S, O: immediately following the explanation of the saying, الغَضَبُ غُولُ الحِلْمِ.) ___ [Hence, perhaps,] عَيْشٌ أَغْوَلُ *A soft,* or *plentiful and easy, life;* (Ibn-'Abbád, O, K;) as also غُوَّلٌ. (K.)

مِغْوَلٌ [primarily] *An instrument with which a thing is destroyed.* (Ham p. 648.) ___ And [hence] used as meaning *A knife:* and in common acceptation, *a knife that is put in the midst of a whip which is as a sheath to it:* (Ham ibid.:) *a knife to which a whip is a sheath:* (Mgh:) or *a slender sword, having a flat back* (لَهُ قَفًا), (S, O, Msb,) *like the knife,* (Msb,) *the sheath of which is like the whip:* (S, O:) or *an iron* [*weapon*] *that is put within a whip, which thus becomes to it a sheath:* (K:) or *a whip in the interior of which is a sword:* (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. مَغَاوِلُ: (TA:) and *a thing like a* مِشْمَلٌ [or *short and slender sword over which a man covers himself with his garment*], *except that it is more slender, and longer:* (K:) and *a long* نَصْلٌ [or *blade*], (AHn, K, TA,) *of little breadth, thick in the* مَتْنٌ [which generally means the *part in the middle of which is the ridge,* but may here mean the *back*]: (AHn, TA:) or *a short sword which a man wears inwrapped beneath his clothes:* (TA:) or *a slender sword, having a flat back* (لَهُ قَفًا):

(K:) or *a slender iron* [*weapon*], *having a sharp edge and a flat back* (وَقَفًا), *which the assassin binds upon his waist in order that he may therewith destroy men.* (TA.) ___ [Hence,] فَرَسٌ ذَاتُ مَغْوَلٍ *A mare having a quality,* or *faculty, of outstripping:* (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.)

نَزَلُوا مُغَاوِلِينَ, occurring in a trad. respecting the lie [that was uttered against 'Áïsheh, to which allusion is made in the Kur xxiv. 11], means *They alighted* [after] *going far in the journeying.* (TA.)

غوی

غو See **غوی**

غو See **غوی**

غى

1 **غَقَى** see what next follows.

2 **غَيَّيْتُ غَايَةً**, (S, K, TA,) inf. n. تَغْيِيَةٌ; (TA;) [in the CK غَيَيْتُهَا , which is wrong, unless they said thus as well as غَيَّيْتُهَا, like as they say رَيَيْتُ رَايَةً as well as رَيَّيْتُهَا;] and أَغْيَيْتُهَا ; (S, K, TA; but in the last as not found in the K;) *I set up the banner,* or *standard;* (S, K, TA;) from A'Obeyd. (S.) ___ And غَيَّى لِلْقَوْمِ *He set up a banner,* or *standard, for the people,* or *party:* or *he made it for them.* (TA.) ___ And غَيَّتِ الطَّيْرُ *The birds flapped their wings,* or *fluttered, in the air, without moving from their place;* or *did thus around a thing, desiring to alight upon it;* syn. رَفْرَفَتْ. (TA.) [See also 6.] غَيَّيْتُ غَايَةً signifies [also] بَيَّنْتُهَا [i. e. *I made apparent,* or *manifest,* or *known, an utmost,* or *extreme, extent, term, limit,* or *the like;* or *I set it*]. (Msb.)

3 **غَايَا القَوْمُ فَوْقَ رَأْسِ فُلَانٍ بِالسَّيْفِ** [*The people,* or *party, acted with the sword above the head of such a one*] *as though they shadowed him with it;* [i. e., *flourished it above his head;*] from As; (S, K; *) inf. n. مُغَايَاةٌ. (TA.)

4 **أَغْشَى** see 2. ___ أَغْيَا السَّحَابُ *The clouds were,* or *became, stationary,* (K, TA,) عَلَيْهِ *upon,* or *over, him,* or *it; shadowing him,* or *it.* (TA.) ___ اغيا الرَّجُلُ *The man attained the utmost limit,* or *reach, in eminence,* or *nobility,* and *in command:* and in like manner, الفَرَسُ فِى سِبَاقِهِ [*the horse in his contending in a race*]. (IKtt, TA.)

6 تَغَايَتِ الطَّيْرُ عَلَى الشَّىْءِ *The birds hovered,* or *circled, round about the thing.* (TA.) [See also 2.] تَغَايَوْا عَلَيْهِ حَتَّى قَتَلُوهُ signifies *the same as* تَغَاوَوْا. (TA.) [See the latter, in art. غو or غوى.]

غَىٌّ : see art. غو or غوى.

غَيَّةٌ and غِيَّةٌ: see art. غو or غوى.

غَيَّانُ : see art. غو or غوى.

غَاىٌ : see the next paragraph, in two places.

غَايَةٌ , originally غَيِيَةٌ [i. e. غَيْيَةٌ], (TA,) The *utmost,* or *extreme, extent, term, limit, point,* or *reach;* or the *extremity;* of a thing; (MA, KL, PS;) *in respect of time* and *of place;* (MA, PS;) syn. مَدًى, (S, Msb, K, TA,) and مُنْتَهًى: (M, TA:) pl. غَاىٌ , (S, Msb, K, *) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] غَايَاتٌ. (Msb.) [Hence, *A goal to which racers run;* as is indicated in the TA. And *A scope; an object to be reached* or *accomplished,* or *that one has in view.* And The *ultimate object* or *intent* of an action or a saying. And The *ultimate import* of a word: thus in the phrase, يُطْلَقُ بِٱعْتِبَارِ غَايَتِهِ *It is used with regard,* or *respect, to its ultimate import:* opposed in this sense to مَبْدَأٌ. And The *utmost degree, maximum, climax,* or *acme, that is,* or *may be, attained.*] And The *utmost of* one's *power* or *ability,* i. e., *of* one's *deed:* thus in the saying, غَايَتُكَ أَنْ تَفْعَلَ كَذَا [*The utmost of thy power* or *ability,* or *of thy deed, is,* or *will be, thy doing such a thing*]. (Msb.) [And A person or thing, and persons or things, *superlative,* or *consummate,* in eminence or baseness, in goodness or evilness; *that has,* or *have, attained the utmost degree* therein. And, applied to a medicine, &c., *Possessing the utmost efficacy,* or *efficiency,* لِكَذَا *for such a thing.*] ___ [Also, like مَدًى, *A space that is,* or *that is*

to be, traversed; or *an extent,* or the *space between two points* or *limits:* whence ابتدآء غاية, and انتهآء غاية, *The beginning,* and *the end, of a space between two points* or *limits.*] ___ And *i. q.* غلْوة, meaning [*A bow-shot;* or] *a shot of an arrow to the utmost possible distance.* (Msb in art. غلو.) Also *A banner,* or *standard:* (S, Msb, K:) pl. غايات (Msb, TA) and [coll. gen. n.] غاى. (K, TA.) ___ And *A banner* (راية) *which the vintner used to raise* [or *set up*] *in order that he might be known to be a seller of wine.* (TA.) [See an ex. voce عقاب.] ___ And *A cloud that is alone; apart from others:* or *that is falling,* or *alighting.* (TA.) ___ And *Birds flapping their wings,* or *fluttering, in the air, without moving from their place;* or *doing thus around a thing, desiring to alight upon it.* (TA. [See 2.]) ___ And The قصبة [app. قصبة, generally meaning *reed,* or *cane,* but what is meant by it here I know not,] *with which small birds* (عصافير) *are taken,* or *caught,* or *sought to be taken* or *caught.* (TA.)

غائىٌّ [the rel. n. العلَّة الغائيَّة]. غاية, with the scholastic theologians, means *The final cause.* (TA.)

غيايةٌ The *light of the rays of the sun;* (S, K;) not the rays themselves: (S:) or, as some say, the *shade of the sun* [i. e. the *shade that is cast by the sun*] *in the morning and in the evening:* (TA:) pl. غيايات. (S, TA.) ___ And *Anything that shades a man, over his head, such as a cloud,* (AA, S, K,) and *dust,* and *darkness,* and *the like.* (AA, S.) ___ And The *bottom* of a well; (S, K;) like غيابة. (S.)

غيايآء A man *heavy in spirit; as though he were a dark, dense shadow, in which is no brightness.* (TA.)

المُغيَّا *That to which a limit is set,* or *put:* so in the saying, الغاية لا تدخل فى المغيَّا [*The limit shall not enter into,* or *be included in, that to which the limit is set*]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, *The end of the* غاية [or *space between two points* or

limits]: a post-classical term. (TA.)

غيب

1 **غَابَ**, (S, O, Mgh, Msb, TA,) aor. يَغِيبُ, (Msb,) inf. n. غَيْبَةٌ [the most common form] (S, O, Mgh, Msb, K) and غَيْبٌ (S, O, Msb, K) and غِيَابٌ, (S, O,) or غَيَابٌ, (Msb, K,) and غُيُوبٌ (S, O, Msb, K) and غُيُوبَةٌ (O, K) and غَيْبُوبَةٌ, (O, K,) accord. to some of the measure فَعْلُولَةٌ, but accord. to others of the measure فَيْعَلُولَةٌ i. e. originally غَيَّبُوبَةٌ, (MF,) and مَغِيبٌ (S, O, Msb, K) and مَغَابٌ; (K;) and تَغَيَّبَ ; (Msb, K;) *He*, or *it*, *was*, or *became*, *absent;* غَابَ being the *contr. of* حَضَرَ; (S and K in art. حضر;) or *distant*, or *remote;* (Mgh;) or *hidden*, *concealed*, or *unapparent;* (TA;) [or *absent from the range*, or *beyond the reach*, *of perception by sense*, or *of mental perception:* see غَيْبٌ.] You say, غَابَ عَنْهُ, inf. n. غَيْبَةٌ (S, Mgh, TA) &c., as above, (S, TA,) *He*, or *it*, *was*, or *became*, [*absent from him;* or] *distant*, or *remote*, *from him;* (Mgh;) or *hidden*, or *concealed*, *from him;* [&c.;] as also تَغَيَّبَ . (TA.) And أَوْحَشَتْنِى غَيْبَةُ فُلَانٍ [*The absence of such a one has made me to feel lonely*]: and أَطَلْتَ غَيْبَتَكَ [*Thou hast made thine absence to be long*]. (A.) And أَنَا مَعَكُمْ لَا أُغَايِبُكُمْ [*I am with you: I will not be absent from you*]. (A.) And بَنُو فُلَانٍ يَشْهَدُونَ أَحْيَانًا وَيَتَغَايَبُونَ أَحْيَانًا (ISk, S, TA) i. e. [*The sons of such a one are present sometimes*] *and are absent* (يَغِيبُونَ) *sometimes:* but one does not say يَتَغَيَّبُونَ [unless with عَنْ following it]: (TA:) [it seems, however, that يَتَغَيَّبُونَ, here, is a mistranscription for يَتَغَيَّبُونَنَا or the like; for] one says, تَغَيَّبَ عَنِّى فُلَانٌ [*Such a one was*, or *became*, *absent from me;* or *absented himself from me*]; (S, K, * TA;) and تَغَيَّبَنِى also in a case of necessity in verse, (S, K, TA,) but not in any other case, (K, TA,) accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Keys says,

* فَظَلَّ لَنَا يَوْمٌ لَذِيذٌ بِنَعْمَةٍ *

* فَقُلْ فِى مَقِيلٍ نَحْسُهُ مُتَغَيِّبِى *

[thus in my copies of the S and in the TA; but we should read مُتَغَيِّب, whether it mean مُتَغَيِّبِى or not, as is shown by what follows: the verse may be rendered, *So a delightful day, with ease and comfort, betided us: and say thou, of a place of midday-sleep whereof the ill luck was absent from me,*. . .]: but Fr says that the word مُتَغَيِّب is marfooa, [i. e. that the right reading is مُتَغَيِّبُ, meaning simply *absent,*] that the verse is مُكْفَأ [or made faulty in the termination], and that it is not allowable to make that word refer to مَقِيل, like as it is not allowable to say مررت بِرَجُلٍ أَبُوهُ قَائِمٌ. (S, TA. [One might be tempted to suppose that we should read فَقَل; but this would not suit the context, which see in Ahlwardt's Divans of the six ancient Arabic poets, p. 119.]) ___ [غاب, inf. n. غَيْبَة, is also said of the mind (القَلْب), meaning *It was,* or *became, absent.* The inf. n. (غَيْبَة) is often used as meaning *Absence of mind;* and particularly, *from self and others by its being exclusively occupied by the contemplation of divine things:* see an ex. voce شَوًى; and another voce سَكِينَة. ___ [ما غَابَ عنه ابْنُ أَبِى قُحَافَةَ *Ibn-Abee-Kohápeh was not a stranger to it,* i. e. *was not unacquainted with it,*] occurs in a trad. respecting a satirical saying of Hassán against [the tribe of] Kureysh; meaning that Aboo-Bekr [the son of Aboo-Kohápeh] was skilled in genealogies and traditions, and that it was he who instructed Hassán. (TA.) ___ And one says also, غاب الرَّجُل, inf. n. غَيْب and مَغِيب; and تَغَيَّب; *The man journeyed;* and *went away,* or *far away.* (TA.) ___ And غابت الشَّمْس, (S, Mgh, Msb, TA,) inf. n. غِيَاب and غَيْبُوبَة (Mgh, Msb, TA) and غَيْبَة (Mgh) and غُيُوب and غُيُوبَة and مَغِيب; (TA;) and تَغَيَّبت; (Msb;) *The sun set:* (S, Msb, TA:) and the like is also said of the moon, (Msb,) and of other celestial bodies. (TA.) ___ And غاب الشَّىْءُ فى الشَّىْءِ, inf. n. غَيَابَة and غُيُوبَة and غِيَاب and غَيَاب and غَيْبَة, [*The thing became hidden,* or *concealed, in the thing.*] (K.) See also 8, in two places.

2 **غَيَّبَهُ** (S, Msb, TA) *He caused him,* or *it, to become absent,* or *to disappear;* or *he hid,* or *concealed, it,* عنه *from him.* (TA.) See also غَيَاب. ___ And see 8.

3 **مُغَايَبَة** signifies The *being absent,* &c., *one from the other.* (KL.) See also 1, former half. ___ Also The

addressing words to another [*in his absence,*] *not in his presence, not face to face;* (KL;) *contr. of* مُخَاطَبَةٌ. (S, TA.) [You say, اغابت, inf. n. as above, *He held a verbal communication with him in his absence,* i. e. *by means of a letter* or *letters,* or *by a messenger* or *messengers.*]

4 **اغابت** *She* (a woman) *had her husband,* (S,

Msb, TA,) or *one of her family,* (TA,) *absent from her.* (S, Msb, TA.)

5 **تَغَيَّبَ** see 1, in seven places. ___ The inf. n. تَغَيُّبٌ occurring in a trad. respecting the contract for the sale of a slave means The *selling a stray slave,* or *one who has been found and whose owner is not known.* (L, TA.)

6 **تَغَايَبَ** see 1, former half.

8 **اغتابه** [*He spoke evil of him;* or *did so in his absence,* i. e. *backbit him;* (the latter being obviously the primary signification;) *not always, though generally,* meaning *with truth:*] *he spoke evil of him in his absence;* (TA;) or *said of him, in his absence, what would grieve him* (S, TA) *if he heard it;* (S;) *with truth:* (S, TA:) *he carped at him behind the back,* or *in absence, by saying what would grieve him,* (تَنَاوَلَهُ بِظَهْرِ الغَيْبِ بِمَا يَسُوءُهُ,) *of what was* [*reprehensible*] *in him:* (TA:) or *he spoke of him imputing to him what he disliked, of vices,* or *faults, with truth:* (Msb:) when the charge is false, it is termed بُهْتَانٌ: (S, Msb, TA:) or *he attributed,* or *imputed, to him a vice,* or *fault,* or *the like;* and *mentioned him with what was in him of evil;* (K, TA;) or *said of him what would grieve him:* (TA:) and غَابَهُ

signifies the same: (K, TA:) [so does غَيِّبُهُ : (see Ksh in civ. 1:) that اغْتِابُهُ does not always signify *he spoke evil of him,* or the like, *in his absence,* appears from several instances, such as the phrases المُغْتَابُ فِى الوَجْهِ (K in art. لمز) and المُغْتَابُونَ بِالحَضْرَةِ (IAar, TA in that art.): nor does it always signify *he spoke evil of him,* or the like, *with truth;* for the verb is used in the Ksh and by Bd and Jel in civ. 1 having for its object the Prophet:] IAar says that غاب is *syn. with* اغتاب, and signifies *he mentioned* a man *with the imputation of good* or *of evil.* (TA.) [It may also mean *He expressed,* or *signified, an evil opinion of him by making signs with the side of the mouth,* or *with the eye,* or *with the head,* or *otherwise;* as is indicated in the TA in arts. لمز and همز.]

غَابٌ : see غَابَةٌ, in three places.

غَيْبٌ *Whatever is absent,* or *hidden, from one;* (S, A, Msb, K, TA;) as though it were an inf. n. used in the sense of the act. part. n. [in which the meaning of a subst. is predominant]; (TA;) and so غَائِبٌ , which [in this sense] is a subst., like كَاهِلٌ, (K, TA,) or an act. part. n. used in the sense of a subst.: (MF:) *anything that is absent,* or *hidden, from the eyes; invisible, unseen,* or *unapparent; whether it be,* or *be not, perceived in the heart,* or *mind:* (IAar, TA:) [or *anything unperceivable; absent from the range,* or *beyond the reach, of perception by sense,* or *of mental perception;* or *undiscoverable unless by means of divine revelation; a mystery,* or *secret, such as an event of futurity;*] *a thing that has been hidden from men, and with which the Prophet has acquainted them, of the events of the resurrection and of Paradise and of Hell &c.;* thus in the Kur ii. 2; (Zj, TA;) and [hence] Zj explains الغَيْبُ as meaning, in the Kur lxxxi. 24, *that which has been revealed:* (TA in art. ضن:) pl. غُيُوبٌ. (Msb.) [See also the Ksh and Bd in ii. 2.] [Hence, عَالَمُ الغَيْبِ *The world of the unseen; the invisible world.*] And [hence also] one says, رَجَمَ بِالغَيْبِ

[and قَذَفَ بالغَيْبِ (see art. قذف)] *He spoke of that which he did not know:* (Ham p. 494:) and قَالَ رَجْمًا بالغَيْبِ *He said conjecturally,* [or *speaking of that which was hidden from him* or *unknown by him,*] *without evidence,* and *without proof.* (Msb in art. رجم, q. v.) ___ And *Doubt,* or *a doubting:* (K:) but some disapprove this: some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. غِيَابٌ and غُيُوبٌ. (K.) A poet says,

* أَنْتَ نَبِيٌّ تَعْلَمُ الغَيَابَا *

* لَا قَائِلًا إِفْكًا وَلَا مُرْتَابَا *

[*Thou art a prophet, knowing doubts,* or *things doubted; not saying a lie, nor a thing suspected:* or, more probably, the meaning is, *the things unseen*]. (TA.) ___ Also *A place, in the ground, that hides,* or *conceals, one:* (TA:) *a low,* or *depressed, place in the ground,* or *in a tract of land:* (S, K, TA:) or *any place such that one knows not what is in it:* and *a place such that one knows not what is behind it:* (Sh, TA:) pl. غُيُوبٌ. (TA.) Hence the phrase عَنْ ظَهْرِ غَيْبٍ in a verse of Lebeed cited voce ظَهْرٌ, q. v. (TA.) [Hence also] one says, سَمِعْتُ صَوْتًا مِنْ وَرَآءِ الغَيْبِ i. e. [*I heard a sound,* or *voice,*] *from* [*behind*] *a place that I saw not.* (A, TA.) And تَنَاوَلَهُ بِظَهْرِ الغَيْبِ بِمَا يَسُوؤُهُ: see 8. And تَكَلَّمَ بِهِ عَنْ ظَهْرِ غَيْبٍ (A) or عَنْ ظَهْرِ الغَيْبِ (TA, and A and O in art. ظهر) [app. *He spoke of it by memory; in the absence of a book* or *the like;* as one says in modern Arabic, عَلَى الغَائِبِ. See also ظَهْرٌ.] ___ Also The خَمْصَة [i. e. *pit,* or *depression,* as is shown by what here follows, (thus in the A, and in the Ksh in ii. 2, in the TA حُفْرَة, which has a similar meaning,)] *that is in the place where the kidney is situate,* (Ksh, A, TA,) *and which swells up when the beast becomes big in the belly:* so says ISh: (Ksh ubi suprà:) or the خَمْصَة *that is next to the kidney:* (Bd in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be thus: see his Anthol. Gramm. Arabe p. 55:]) pl. غُيُوبٌ: one says, شَرِبَتِ الدَّابَّةُ حَتَّى

وارت غيوب كُلاها, (ISh, Ksh ubi suprà, A, TA,) meaning هزومها [i. e. *The beast drank until it concealed the pits of its kidneys*]. (A, TA.) ___ And *Fat:* (K, TA:) i. e. the *fat of the* ثَرْب [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) See also غَائِب.

غَيْب : see غَائِب, in two places.

غَابَة is originally [غَيْبَة] of the measure فَعْلَة, with fet-h to the ع . (Msb.) It signifies *A low,* or *depressed, place,* or *a hollow in the ground,* (El-Hawázinee, K, TA,) *before which,* or *in the way to which,* (دُونَهَا,) *is an eminence.* (El-Hawá- zinee, TA.) ___ And (K) *i. q.* أَجَمَة: (S, K, TA:) [i. e.] *A bed of canes* or *reeds:* (AHn, Msb, TA:) and [*a thicket, wood,* or *forest;* like أَجَمَة;] *a collection of trees,* (AHn, ISd, TA,) *densely disposed;* so called because it conceals what is in it: (ISd, TA:) or *a tall* أَجَمَة, *having high,* or *very high, extremities* [app. *to its canes* or *reeds*]: (TA:) pl. غَابَات (Msb, TA) and [coll. gen. n.] غَاب . (S, Msb, TA.) ___ And *A long spear* (K, TA) *that has extremities like those of the* أَجَمَة [expl. above]: (TA:) [but I think that this addition in the TA correctly applies to غَابَة signifying *a number of spears, like a bed of canes* or *reeds,* or *like a forest;* agreeably with two of the explanations here following:] or *a spear that quivers in the wind:* (K, TA:) or *numerous spears, like abundant and dense trees:* (A:) or *an assemblage of spears;* app. so called as being likened to a غابة meaning an أَجَمَة of dense trees: (ISd, TA:) pl. غَابَات and [coll. gen. n.] غَاب . (TA.) One says, أَتَوْنَا فِى غَابَةٍ i. e. [*They came to us*] *amid numerous spears, like abundant and dense trees:* (A:) or غابة may be used in this case in the sense here following. (TA.) ___ And *A company,* or *congregated body, of men:* (Aboo-Jábir ElAsadee, K, TA:) pl. غَابَات and [coll. gen. n.] غَاب . (TA.)

غَيْبَة an inf. n. [See 1, in several places.] ___ Also, and غَيَابَة , *A low,* or *depressed, piece of land* or *ground:* so in the phrases وَقَعْنَا فِى غَيْبَةٍ and غَيَابَةٍ [app. meaning *We lighted upon a low,* or *depressed,*

piece &c.; or perhaps the meaning may be *we fell into* &c.]. (S.) ___ See also غِيَابَةٌ.

غِيبَةٌ the subst. from اغْتَابَهُ: (Msb:) it signifies [*Evil speech respecting a person;* or *such speech in his absence; not always, though generally,* meaning *with truth:*] *evil speech respecting a person in his absence;* (TA;) or *a saying of him, in his absence, what would grieve him* (S, TA) *if he heard it;* (S;) *with truth:* (S, TA:) or *speech respecting a person imputing to him what he dislikes, of vices,* or *faults, with truth:* (Msb:) when it is false, it is termed بُهْتَانٌ: (S, Msb, TA:) or *an imputing to a person a vice,* or *fault,* or *the like;* and *a mentioning him with what is in him of evil;* (K, TA;) or *a saying of him what would grieve him:* (TA:) or it may be *speech imputing good* or *evil.* (K, * TA.)

غِيبَانٌ or غِيْبَانٌ, [accord. to different copies of the K, between which the TA does not enable us to decide with certainty, as it only states, with respect to the ى, that it is مُخَفَّفَة, which may mean either the contr. of doubled or the contr. of movent, though the former is the more general meaning, (in the TA it is said to be erroneously written in a copy of the K with a final ت instead of ن,)] and غِيَّانٌ, The *roots* of trees, (K, TA,) *that are hidden from view:* or, accord. to AHn, the غيبان and غيّبان and غِيَابَةٌ, of plants, or herbage, are, with the Arabs, *what the sun has not shone upon:* and accord. to Aboo-Ziyád ElKilábee, the غيبان and غيّبان of plants, or herbage, and also of their roots, are *what is con-* (L, TA.)

غِيَّانٌ: see the next preceding paragraph, in three places.

غِيَابٌ *A thing that hides,* or *conceals, a thing from one:* (Meyd:) and hence, (Meyd, TA,) *a grave;* (S, Meyd, TA;) and so غِيَابَةٌ: (TA:) one says, غَيَّبَهُ غِيَابُهُ (S, Meyd, TA) and غِيَابَتُهُ (TA) meaning دُفِنَ فِى قَبْرِهِ (S, Meyd, TA) [i. e. *May he be buried in his grave*]: an imprecation of death against the man. (Meyd.)

غِيَابَةٌ The *part* of anything *that veils,* or *conceals, one.* (K.) And hence, (K,) The *bottom* of a جُبّ [or well];

(S, K, * TA;) or this, accord. to some, is the primary signification; as also غَيْبَة , accord. to one reading, in the Kur xii. 10; (TA;) [and غَيَاية;] and of a valley; (S, TA;) &c.: (TA:) pl. غَيَابَات. (K, TA.) [And *A covert*, or *place of concealment*, of birds. (See ظَلَالَة.)] See also غَيَاب, in two places: and غَيْبَة. ___ And see غَيَبَان.

غَائِب act. part. n. of 1 [signifying *Absent; distant*, or *remote;* and *hidden, concealed*, or *unapparent;* or *absent from the range*, or *beyond the reach, of perception by sense*, or *of mental perception*]: pl. (applied to men, K, TA) غُيَّب and غُيَّاب (S, Msb, K) and غَائِبُونَ (K) and غَيَب , (S, Mgh, K,) or rather the last is a quasi-pl. n., (TA,) and غَيْب , [which is also properly speaking a quasi-pl. n.,] like صَحْب: (Msb [in which غَيَب is not mentioned]:) the ى in غَيَب remains unchanged, notwithstanding the two fet-hahs, because it is likened to صَيَد, and, although it is a pl. [in signification] and صَيَد is an inf. n., it may be used as meant for an inf. n. (S, TA.) ___ See also غَيْب, first sentence. ___ Also *A run in which a horse reserves* [*somewhat of his force for the time of need*]. (A in art. شهد: see شَاهِد.)

مَغِيب [an inf. n.: ___ and also a n. of place and of time, signifying] The *place* [and the *time*] *of setting* of the sun and of the moon [&c.]. (Msb.)

مُغِيب and مُغَيَبَة, (Mgh, Msb, K,) or you say مُغَيَبَة [only], with ة, and [in the contr. sense] مُشْهَد, without ة, (IDrd, S,) and مُغْيَب (K) and مُغَيِّب , (TA,) A woman *having her husband* (or *one of her family*, TA) *absent from her.* (S, Mgh, Msb, K, TA.)

مُغَيِّب : see the next preceding paragraph.

غيث

1 غَاثَ ٱللّٰهُ البِلَادَ, (S, O, Msb, K,) aor. يَغِيثُ, inf. n. غَيْثٌ, (S, O, Msb,) *God watered the country,* or *countries, with rain.* (O, Msb, TA.) And غَاثَنَا *He* (God) *sent down rain upon us.* (TA.) And غاث الغَيْثُ الأَرْضَ, (aor. and inf. n. as above, Msb,) *The rain fell upon the earth.* (S, O, Msb, K.) And غِيثَتِ الأَرْضُ, aor. تُغَاثُ, (S, O, Msb, K,) inf. n. as above, (S, O,) *The land was watered with rain.* (S, O, Msb, K.) غِيثَ القَوْمُ *The people were rained upon; rain fell upon the people* [or *upon their land*]. (TA.) And غَثْنَا مَا شِئْنَا [*We were rained upon as much as we desired*]: (S, O, Msb, TA:) originally غُيِثْنَا. (TA.) ___ غَاثَ النَّوْرُ *The blossom shone.* (O, K, TA.) See also 4 in art. غوث.

2 غَيَّثَ, said of a blind man, *He sought,* or *searched,* [or *groped, with the hand,*] *for a thing:* (Kr, TA:) also written [عَيَّثَ] with [the unpointed] ع, and thus correctly, though ISd thought this latter to be a mistranscription. (TA.)

5 تَغَيَّثَ *He became fat:* (K:) said of a camel. (TK.)

غَيْثٌ inf. n. of غَاثَ [q. v.]. (S, O, Msb.) ___ And [a subst.] signifying *Rain:* (S, A, O, Msb, K:) or *rain that occupies the space of a* بَرِيد [i. e. *six miles,* or *twelve miles,*] *in width:* (AA, O, K:) or *rain that is productive of much good;* [supposed to belong to art. غوث, for it is added,] because mankind are aided thereby; thus expl. in the Sharh esh-Shifè: pl. أَغْيَاثٌ [a pl. of pauc.] and غُيُوثٌ. (TA.) [Hence a tropical usage in a saying mentioned voce ثَجَّاجٌ.] ___ And [hence] ذُبَابُ غَيْثٍ [or ذُبَابُ الغَيْثِ (see ذُبَابٌ) lit. *The fly of rain* or *the fly of the rain*] signifies *the bee,* or *bees* collectively: so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] ___ غَيْثٌ signifies also *Herbage* (Lth, S, A, O, Msb, K) *which grows by means of the water of the sky:* (Lth, A, O, K:) called thus by the name of its cause. (Msb.) ___ And *Clouds.*

(S, O, TA.) [See an ex. voce فَرُوقَةٌ.]

غِيَاثٌ, originally غَوَاثٌ, see in art. غوث.

غَيِّثٌ *i. q.* عَيْلَمٌ مَآءٌ [i. e. *Water that is beneath a stratum of rock*]. (TA.) [Hence] بِئْرٌ ذَاتُ غَيِّثٍ *A well having a constant accession of water.* (O, K.) ___ And [hence] فَرَسٌ ذُو غَيِّثٍ *A horse that performs,* (O,) or *that increases* [*his running*], (K, TA,) *run after run.* (O, K, TA.)

أَرْضٌ مَغِيثَةٌ, and مَغْيُوثَةٌ, (the latter being the original form, TA,) *Land watered with rain.* (S, O, Msb, K.)

غَيْثٌ مُغِيثٌ *A general rain.* (TA.) [But the epithet مُغِيثٌ evidently belongs to art. غوث; and the phrase properly signifies *A rain that gives aid,* or *succour.*]

أَرْضٌ مَغْيُوثَةٌ: see مَغِيثَةٌ.

غيد

1 **غَيِدَ**, aor. ـَـ , (L, K,) inf. n. غَيَدٌ, (L,) *He had a bending neck, and limber sides:* (L, K:) or *he had a lax,* or *limber, neck.* (L.) ___ [And غَيِدَت is app. said of a young woman as meaning *She was soft,* or *tender;* or *soft,* or *tender, and limber in the sides.* (See غَيَدٌ below.) ___ And غَيِدَ *He was,* or *became, drowsy;* or *drowsy and with a bending of the neck.* (See, again, غَيَدٌ below.)]

6 **تغايد** *He affected a bending of his body,* or *he bent his body, from side to side,* in his gait. (A.) And تغايدت *She* (a woman, L) *affected a bending of her body,* or *bent her body,* (L, K, TA,) *from side to side,* (TA,) in her gait, *by reason of softness,* or *limberness.* (L, K, TA.)

غَادٌ A *fresh, tender, juicy* twig: (L:) and so غَادَةٌ applied to a tree (شَجَرَةٌ). (L, K.) ___ And the latter, A *soft,* or *tender, goodly, thin-skinned, plump,* and *fresh,* or *flourishing,* young woman: (L:) or, (S, A, L, K,) as also غَيِدَآءُ , (S, A, K,) a woman, *soft,* or *tender:* (S, A:) or *soft,* or *tender, and limber* (L, K, TA) *in the sides.* (TA.)

غيد غيد, or غيدْ غيدْ, (accord. to different copies of the K,) *Hasten thou; make haste; be quick:* (K:) a word of the people of Esh-Shihr. (TA.)

غَيَدٌ [mentioned above as an inf. n.], in a woman, (S, K,) or in a young woman, (L,) *Softness,* or *tenderness,* (S, L, K,) *and limberness* (L, K) *of the sides.* (L.) ___ And *Drowiness:* (A:) [or *drowsiness with a bending of the neck:* see أَغْيَدُ.]

غَيْدَانٌ The *prime, spring,* or *first part,* of youth. (Ibn-'Abbád, O, K, TA.)

أَغْيَدُ A plant, or herbage, *soft*, or *tender, and bending.* (L, K.) ___ And A place *abounding with plants*, or *herbage*, (O, K, TA,) *bending by reason of softness.* (O.) ___ Also A man, and a gazelle, *having a bending neck, and limber sides:* or *having a lax*, or *limber, neck.* (L.) And [the fem.] غَيْدَآءُ (L, K) A woman (L) *who bends her body*, or *affects a bending thereof, by reason of her softness*, or *limberness.* (L, K.) See also غَادٌ. ___ Also *Drowsy, and having a bending of the neck:* (S, A, L, K:) fem. غَيْدَآءُ: (TA:) and pl. غِيدٌ. (L.) الكَرَى الأَغْيَدُ, occurring in a verse cited voce صُبَابَةٌ [q. v.], means *Drowsiness that makes one to bend the neck from side to side.* (L, TA.)

غير

1 غَارَ أَهْلَهُ, (S, Msb,) and غارَ لَهُمْ, (TA,) aor. يَغِيرُ, inf. n. غِيَارٌ (S, Msb) and غَيْرٌ, (Msb, TA,) *i. q.* مَارَهُمْ, (S, Msb, TA,) i. e. *He brought,* or *conveyed, to his family,* مِيرَةً [or *a provision of corn,* or *wheat,* &c.] (Msb.) [See also art. غور.] ___ And *He benefited them.* (S, K, * TA.) 'AbdMenáf Ibn-Riba El-Hudhalee says

* مَا ذَا يَغِيرُ ٱبْنَتَىْ رِبْعٍ عَوِيلُهُمَا *

[*What will their loud weeping benefit,* or *avail, the two daughters of Riba?*] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say غَارَهُمْ بِخَيْرٍ, (S, K, TA,) aor. and inf. n. as

above, (TA,) *He* (God) *bestowed upon them abundance of the produce of the earth, and rain;* (TA in art. غور;) like as you say أَعْطَاهُمْ خَيْرًا: (S, K:) and so غارهم برزق [*He bestowed upon them means of subsistence*]. (TA.) And اَللّٰهُمَّ غَرْنَا بِخَيْرٍ (S, Msb) *O God, benefit us with prosperity.* (Msb.) And غَارَهُمْ بِمَطَرٍ *He* (God) *watered them with rain,* (S, K, TA,) *and bestowed upon them abundance of the produce of the earth.* (TA.) And غَارَ الأَرْضَ الغَيْثُ *The rain watered the land.* (Fr, S.) [See also art. غاره.] غور, aor. يَغِيرُه, (AO, S, K,) inf. n. غَيْرٌ, (TA,) *He gave him the bloodwit;* (AO, S, K;) as also غاره, aor. يَغُورُه; (AO, S, TA;) مِنْ أَخِيهِ [*for his brother*]: and so غَيَّرَهُ . (TA.) [See غَارَ عَلَى.] غَيْرَةً أَهْلَهُ, (S,) or عَلَى ٱمْرَأَتِهِ, (Msb, K,) aor. يَغَارُ, inf. n. غَيْرَةٌ, (S, Msb, K,) with fet-h, (S, Msb, TA,) and غَيْرٌ and غَارٌ (S, Msb, K) and غِيَارٌ, (K,) [*He was jealous of his wife:*] *he was jealous for her* مِنْ فُلَانٍ *of such a one:*

Mgh): [*he was careful of her, to avoid suspicion:* or *he regarded her conduct with disdain, scorn,* or *indignation:* (see غَيْرَةٌ, below:) or] *he was angry at the conduct,* or *action, of his wife.* (Msb.) And غَارَتِ ٱمْرَأَتُهُ عَلَيْهِ [*His wife was jealous of him:* &c.]. (M, b, K.) [See also art. غور.] And you say also, فُلَانٌ لَا يَتَغَيَّرُ عَلَى أَهْلِهِ, meaning لَا يَغَارُ [*Such a one is not jealous of his wife:* &c.]. (TA.)

2 **غَيَّرَ الشَّىْءَ**, (S, Msb, K, *) inf. n. تَغْيِيرٌ, (Msb,) *He made the thing other than it was;* (K;) *made it cease to have the quality which it had;* (Msb;) *altered it; changed it.* (K.) *He,* or *it, altered,* or *changed, the thing in odour,* or *otherwise, for the worse; corrupted, tainted,* or *infected, it; rendered it ill-smelling, stinking, fetid, rancid, rank, fusty,* or *frouzy.* (The lexicons passim.) It is said in the Kur [viii. 55], ذٰلِكَ بِأَنَّ ٱللّٰهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ [*This was because God changeth not favour which He hath conferred upon a people until they change what is in themselves:* or] *until they change what God hath commanded them to do.* (Th, TA.) ___ [And *He exchanged the thing for another thing.*] ___ غَيَّرَ الشَّيْبَ *He plucked out the white,* or *hoary, hairs.* (TA.) ___ غَيَّرَ عَنْ بَعِيرِهِ *He put down the saddle from his camel, and put it to rights,* or *adjusted it,* or *repaired it.* (TA.) One says تَرَكَ القَوْمَ يُغَيِّرُونَ *He left the people putting to rights,* or *adjusting,* or *repairing, the camels' saddles.* (S, TA.) See also 1, latter half.

3 غَايَرَ [**غَايَرَ**, inf. n. مُغَايَرَةٌ, *They differed, each from the other.*] You say بَيْنَهُمَا مُغَايَرَةٌ *Between them two is a difference.* (Msb.) [See also 6.] غَايَرَهُ, (S, K,) inf. n. مُغَايَرَةٌ, (S,) *He bartered,* or *exchanged, with him, in buying and selling.* (S, K.) And غَايَرَهُ بِالسِّلْعَةِ, inf. n. as above, *He bartered,* or *exchanged, the article of merchandise with him.* (TA.) And غَايَرَ السِّلْعَةَ, (TA,)

inf. n. غِيَارٌ, (S, K, TA,) *He exchanged the article of merchandise.* (S, * K, * TA.) El-Aashà says

* فَلَا تَحْسَبَنِّى لَكُمْ كَافِرًا *

* وَلَا تَحْسَبَنِّى أُرِيدُ الغِيَارَا *

[*Therefore do thou by no means think me ungrateful towards you; and do thou by no means think I desire the making an exchange*]. (S, TA.)

4 **اغار أَهْلَهُ** [*He made his wife jealous;*] *he married another in addition to his wife, so she became jealous* (غارت): (As, A'Obeyd, Msb, K:) belonging to this art. and to art. غور. (TA.)

5 **تغيّر** quasi-pass. of غيّر, (S, Msb,) [*It became other than it was;*] *it ceased to have the quality which it had;* (Msb;) *it became altered,* or *changed,* عَنْ حَالِهِ, *from its state* or *condition.* (K.) *It became altered,* or *changed, in odour,* or *otherwise, for the worse; turned,* or *turned bad; became corrupted, spoiled, tainted, infected, illsmelling, stinking, fetid, rancid, rank, fusty,* or *frouzy.* (The lexicons passim.) ___ [And *It became exchanged for another thing.*] ___ See also 1, last signification.

6 **تغايرت الأَشْيَآءُ** *The things differed, one from another.* (S.)

8 **اغتار** *He procured* مِيرَةً [*a provision of corn,* or *wheat,* &c.]. (K.) You say خَرَجَ يَغْتَارُ لِأَهْلِهِ *He went forth to procure* مِيرَةً *for his family.* (Fr, Sgh.) ___ *He derived,* or *obtained, benefit, advantage,* or *profit.* (TA.) See also art. غور.

غَيْرٌ signifies *i. q.* سِوًى [*Other*]: and the pl. is أَغْيَارٌ: (S:) [but غَيْرٌ itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] غَيْرٌ signifies *i. q.* سِوًى [*other than; exclusively of;* or *not,* as used before a substantive or an adjective]. (Msb, K: in the CK [erroneously] سِوًى.) It is used to qualify a subst.;

[governing (as a prefixed noun) the noun that follows it in the gen. case;] and when so used, it is put in the same case as the noun preceding it. (S.) It qualifies an indeterminate noun: (Mughnee, Msb:) you say جَآءَنِى رَجُلٌ غَيْرُكَ [*A man, other than,* or *not, thou, came to me*]: (Msb:) and نَعْمَلْ صَالِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ [*We will in that case do good, other than,* or *not, what we used to do:* (Kur xxxv. 34:)]: (Mughnee:) and مِنْ مَآءٍ غَيْرِ آسِنٍ [*Of water other than,* or *not, altered in taste and colour*]. (Kur xlvii. 16.) It is a noun necessarily prefixed, as to the sense, to a noun which it governs in the gen. case: but sometimes it is without the latter, when the meaning is understood and it is preceded by لَيْسَ, (Mughnee, K,) or by لَا: (K:) [in which case it signifies *Any other person* or *thing; any person* or *thing beside,* or *else:*] you say قَبَضْتُ عَشَرَةً لَيْسَ غَيْرُهَا [*I received ten; not other than they* was received by me; i. e., *not any other thing;* or *not anything beside,* or *else*]; (Mughnee, K;) the enunciative, مَقْبُوضًا, being suppressed: (Mughnee:) and لَيْسَ غَيْرُهَا, (Mughnee, K;) the noun [of ليس] being understood; i. e., لَيْسَ الْمَقْبُوضُ غَيْرُهَا: (Mughnee:) and لَيْسَ غَيْرَ; in which the affixed noun [for المضاف, in the K, I read المضاف اليه, as in the Mughnee,] is suppressed, and the noun [of ليس] is also understood: (Mughnee, K:) and لَيْسَ غَيْرُ; (Mughnee, K;) in which, accord. to Mbr, and the later authors, غير is indecl., being likened to قَبْلُ and بَعْدُ, so that it may be either the noun or the enunciative [of ليس] or, accord. to Akh, it is decl., because it is not a noun of time like قَبْلُ and بَعْدُ, nor of place like فَوْقُ and تَحْتُ, but like كُلٌّ and بَعْضٌ, so that it is the noun [of ليس], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharoof: (Mughnee:) and لَيْسَ غَيْرًا, and لَيْسَ غَيْرٌ; (Mughnee, K;) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and لَا غَيْرُ; for the saying, [which we find in the Mughnee,] app. taken from a statement of Seer, that this is incorrect, is not good, since it occurs in the following verse, cited by Ibn-Málik;

* جَوَابًا بِهِ تَنْجُو ٱعْتَمِدْ فَوَرَبِّنَا *

* لَعَنْ عَمَلٍ أَسْلَفْتَ لَا غَيْرُ تُسْأَلُ *

[*Aim thou at* having *an answer by which thou mayest be safe; for, by our Lord, respecting an action which thou shalt have done before, not any other thing,* or *not anything beside* or *else, thou wilt be asked*]. (K.) ___ It does not become determinate by its being prefixed to another noun, because it is very vague: but it is also applied as an epithet to a determinate noun which is near to being indeterminate; as in صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ [*The way of those upon whom Thou hast conferred favour; the other than,* or *those who are not, the objects of anger;* (Kur i. 6 and 7;)] because the noun rendered determinate by the art. ال denoting a genus is near to being indeterminate, and because when غير occurs between two contraries its vagueness becomes weakened, (Mughnee, K, *) or altogether departs: (K:) or it is here applied as an epithet to a determinate noun because it resembles a determinate noun in its being prefixed to such a noun: (Msb:) Az says that غير is here in the gen. case because it is an epithet to الذين; and that it may be an epithet to [what is technically termed in this instance] a determinate noun [as having the article ال prefixed to it] because الذين has not [in itself] a direct meaning (لأَنَّ الَّذِينَ غَيْرُ مَصْمُودٍ صَمْدُهُ), [it being merely a conjunct noun, the meaning of which is determined by what follows it,] notwithstanding it has the art. ال prefixed to it: Abu-l-'Abbás says that Fr holds الذين to have the office of an indeterminate noun; and غير to be an epithet of it; not of any other noun; but that غير, accord. to some, may be an epithet relating to the nouns implied in انعمت عليهم, these not having a direct meaning: Akh says that غير [with what follows] is a substitute [for الذين with what follows], as though the meaning were صِرَاطَ غَيْرِ المَغْضُوبِ عَلَيْهِمْ [*the way*

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of those who are not the objects of anger]. (TA.) The reading غَيْرَ is also related, on the authority of Ibn-Ketheer, in the accus. case, as a denotative of state, [meaning *they being not the objects of anger,*] relating to the pronoun governed in the gen. case by the prep. [in عليهم]; or by أَعْنِى [*I mean*] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) ___ As it

resembles a determinate noun in its being prefixed to a determinate noun, [as المغضوب in the above-cited passage of the Kur,] some have presumed to prefix to it the article ال: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and ال does not imply specification. (Msb.) ___ In the following verse of Hassán,

* أَتَانَا فَلَمْ نَعْدِلْ سِوَاهُ بِغَيْرِهِ *
* نَبِيٌّ بَدَا فِى ظُلْمَةِ اللَّيْلِ هَادِيَا *

the meaning is, [*A prophet came to us, who appeared in the darkness of night, a director in the right way,*] *and we did not weigh another than him with another than the other,* i. e., *with him.* (Mughnee.) ___ [وَغَيْرُ ذٰلِكَ is a phrase of frequent occurrence, meaning *Et cætera.*] ___ غَيْرُ is also used in the sense of لَيْسَ [He, or it, *is not*]; as in the phrase كَلَامُ ٱللّٰهِ غَيْرُ مَخْلُوقٍ [*The word of God is not created*], syn. لَيْسَ بِمَخْلُوقٍ. (Az, TA.) ___ It is also used in the sense of لَا [meaning *Not,* as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ, (S, K,) in the Kur [ii. 168, and other places], (S,) i. e., جَائِعًا لَا بَاغِيًا [*But whosoever is necessitated,* being hungry, *not transgressing the due bounds*]. (S, K.) ___ It is also used as an exceptive, (S, Mughnee,) in the sense of إِلَّا [*Except; save;* or *but*]; (Msb, K;) and then it is put in the same case in which the word following إِلَّا would be put in the same phrase, (S, Mughnee, Msb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S:) therefore you say جَآءَ القَوْمُ غَيْرَ زَيْدٍ [*The people came, except Zeyd*]; and مَا جَآءَنِى أَحَدٌ غَيْرَ زَيْدٍ and غَيْرُ زَيْدٍ [*Not any one came to me, except Zeyd*]: (Msb, K:) or its case depends upon the governing words, so that you say مَا قَامَ غَيْرُ زَيْدٍ [*No one stood, except Zeyd*], and مَا رَأَيْتُ غَيْرَ زَيْدٍ [*I saw not* any, *except Zeyd*]: (Msb:) but Fr says that some of the Benoo-Asad and Kudá'ah put غَيْرَ in the accus. case, when used in the sense of إِلَّا, whether the phrase before it be complete or incomplete; saying مَا جَآءَنِى غَيْرَكَ [*Not* any

one *came to me, except thou*], and ما جاءنى أَحَدٌ غَيْرَكَ [*Not any one came to me, except thou*]: (S, Msb:) and AA says that when غير has the place of إِلَّا, it is put in the accus. case. (Msb.) In the saying لَا إِلٰهَ غَيْرُ ٱللّٰهِ [*There is no deity other than God*], غير is in the nom. case because it is the enunciative of لا; but it may be put in the accus. case, as meaning إِلَّا. (Msb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-h for its termination; as in the following verse;

* لَمْ يَمْنَعِ الشُّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ *
* حَمَامَةٌ فِى غُصُونٍ ذَاتِ أَوْقَالِ *

[*Nought prevented the drinking from it, except that a pigeon cooed, upon branches having* اوقال, which app. means *stumps of cut shoots*]. (Mughnee, K.) [See also an ex. (of غَيْرَ أَنَّ) in a verse cited voce بَيْدَ.] ___ [It is often used with a prep.; as in بِغَيْرِ حِسَابٍ *Without reckoning;* (Kur ii. 208, &c.;) and مِنْ غَيْرِ سُوْءٍ *Without leprosy.* (Kur xx. 23, &c.)] غَيْرٌ (JK, K) and (JK) غِيَرٌ (JK, S) signifying The *act of altering,* or *changing, i. q.* تَغْيِيرٌ, (JK,) are substs. from غَيَّرَهُ; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no unaugmented verb. (TA.) ___ [Hence,] غِيَرُ الدَّهْرِ, the former of these two words being of the same measure as عِنَبٌ, *The accidents,* or *casualties, of time* or *fortune, which alter,* or *change, things:* (K:) [or *alteration,* or *change, of time* or *of fortune;* for] IAmb says, with respect to the saying لَا أَرَانِى ٱللّٰهُ بِكَ غِيَرًا [*May God not show me, in thee, alteration of state*], that غِيَرٌ is from تَغَيُّرُ الحَالِ, a subst. like قِطَعٌ [as meaning a portion of the night]; or that it may be a pl., of which the sing. is غِيرَةٌ . (TA.) ___ [Hence also,] بَنَاتُ غِيَرٍ [or غِيَرٌ , as in Freytag's Arab. Prov. i. 309,] *Lying:* or *a lie,* or *falsehood:* syn. كَذِبٌ: (TS, K:) or [rather] *lies.* (JK, A.) You say جَآءَ بِبَنَاتِ غِيَرٍ [or غِيَرٍ] *He uttered lies.* (A.)

غِيَرٌ : see غِيَرٌ, last quarter, in four places: ___ and see also غِيرَةٌ.

غِيرَةٌ [*Jealousy;*] a man's *dislike of another's participating in that which is his* [the

former's] *right:* (Kull p. 268:) or *care of what is sacred,* or *inviolable, to avoid suspicion:* or *disdain; scorn;* or *indignation:* syn. حَمِيَّةٌ and أَنَفَةٌ: (TA:) or *anger at the conduct,* or *action, of a wife.* (Msb.) [See 1, last signification.]

غَيْرَةٌ *A provision of corn,* or *wheat,* &c., *which a man procures for himself;* syn. مِيرَةٌ; (S, Msb, K,) as also غِيَارٌ : (TA:) [or the latter is probably syn. with مِيرَةٌ used in the sense of an inf. n.:] pl. of the former غِيَرٌ. (Msb.) [See art. غور.] See also غِيَرٌ, last sentence but two. ___ Also *A bloodwit;* (AA, S, K;) syn. دِيَةٌ: (AA, S: *) and غَوْرٌ is a dial. var. thereof: (TA in art. غور:) pl. غِيَرٌ : (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; TA;) and the pl. is أَغْيَارٌ: (S, TA:) and the دية is said to be termed غير because it is a substitute for retaliation. (TA.)

غِيُرَانٌ ; fem. غِيَرَى: see غِيُورٌ, in two places.

غِيَارٌ The *cognizance,* or *badge, of the free nonmuslim subjects of a Muslim government; such as the* زُنَّار [or *waist-belt*] (Mgh, K) *to the Magians,* (Mgh,) *and the like:* (Mgh, K:) or, as some say, *the cognizance,* or *badge, of the Jews.* (TA.) ___ كَلَامٌ بِغِيَارِهِ *Speech,* or *language, having its own proper guise; not altered therefrom.* (Msb in جلف.) See also غَيْرَةٌ.

غِيُورٌ and غِيَرَانٌ (S, Msb, K) and غَيَّارٌ (TA) and مِغْيَارٌ (S, K) epithets [all of which are intensive] from غَارَ عَلَى أَهْلِهِ, (S, Msb, K,) i. e., from الغيرة: (TA:) [*Very jealous:* &c.: see غيرة:] and غيور and غيرى (S, Msb, K) and غَيَّارَةٌ (TA) signify the same applied to a woman: (S, Msb, K:) the pl. of غيور is غِيَرٌ, (S, Msb, K,) masc. and fem., (S, K,) and he who says رسل [for رسل] says غِيَرٌ [or غِيَرٌ?]; (TA;) and of غيران غيارى and غيارى; (S, Msb, K;) and of غيرى, also, غيارى (S, Msb, K) and غيارى; (Msb;) and of مغيار مغاير. (S, K.)

غَيَّارٌ : see the next preceding paragraph.

أَغْيَرُ مِنَ الحُمَّى [*More jealous than fever:*] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.)

أَرْضٌ مَغِيرَةٌ and مَغْيُورَةٌ , *Land watered:* (S, K:) or *rained upon:* (TA:) the former [like the latter] is with fet-h to the م. (S.)

مُغِيرٌ One *who puts down the furniture of his camel from off him, to relieve and ease him.* (TA.)

مَغْيَارٌ : see غَيُورٌ, in two places.

أَرْضٌ مَغْيُورَةٌ : see مَغِيرَةٌ.

غيض

1 غَاضَ, aor. يَغِيضُ, inf. n. غَيْضٌ (S, A, Msb, K) and مَغَاضٌ (Msb, K) and مَغِيضٌ, (TA,) *It* (water) *became scanty,* or *little in quantity, and sank into the earth,* or *disappeared in the earth:* (S, and so in some copies of the K:) or *became scanty,* or *little in quantity, and decreased,* or *diminished,* or *became deficient:* (A, and so in some copies of the K:) or *sank into the earth, and went away:* (TA:) or *went away into the earth;* (Msb;) [*contr. of* فَاضَ, aor. يَفِيضُ;] as also انغاض, (S, K,) which is of the dial. of El- Hijáz. (TA.) ___ *It* (a thing, Msb, a flow of milk, TA, and the price of a commodity, S, Msb, K) *decreased,* or *diminished,* or *became deficient.* (S, Msb, K.) ___ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ, (S, * K, * TA,) in the Kur [xiii. 9], (S,) means *And the wombs' falling short* [*of completion* or *of what is usual*], (Akh, S, Bd,) *and their exceeding* [*therein*], *in respect of the body* [*of the fœtus*], *and the period of gestation, and the number borne:* (Bd:) or, as some say, *in respect*

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of the menstrual blood: (Bd:) or *the wombs' falling short of the nine months* (Zj, O, L, and so in copies of the K, but in others *seven months,*) *of gestation, and their exceeding the nine* [or *seven*] *months:* (Zj, O, L:) or *the wombs' falling short of completion, so that the fœtus dies, and their exceeding so that the gestation becomes complete:* and accord. to this explanation, the reading of seven months in the K may be correct: see also Katádeh's explanation of غَيْضٌ, below, which favours this reading. (TA.) ___ You say also, غَاضَ الكِرَامُ وَفَاضَ اللِّئَامُ (S, A) *The generous became few,* (S, TA,) and *failed,* or *perished,* (TA,) *and the mean became many.* (S.) غَاضَهُ, (S, Msb, K,) aor. as above,

inf. n. غَيْضٌ, (TA,) *He* (God, S, Msb) *made it* (i. e. water) *to become scanty,* or *little in quantity, and to sink into the earth,* or *disappear in the earth:* (S:) or *made it to decrease,* or *diminish,* or *become deficient:* (K:) or *made it to go away into the earth:* (Msb:) and اغاضهُ signifies the same; (S, A, K;) and so does غيّضهُ , inf. n. تَغْيِيضٌ: (TA:) thus the first of these verbs is trans. as well as intrans. (S.) [It is said in the Kur xi. 46,] وَغِيضَ ٱلْمَآءُ (S, A) *And the water was made to become scanty,* &c.: (S:) or *was made to decrease,* or *diminish.* (A, * Bd.) And hence the saying of 'Áïsheh, describing her father, وَغَاضَ نَبْعَ الرِّدَّةِ *And he did away with what appeared of apostacy.* (TA.) You say also, غيّض دَمْعَهُ, (S, * K,) inf. n. as above, (K,) *He made his tears to diminish,* (S, K,) *and restrained them:* (S:) or *he took the tears from his eye and dashed them away.* (Th.) A poet says, (TA,) namely, Jereer, (O and TA in art. غبض,)

* غَيَّضْنَ مِنْ عَبَرَاتِهِنَّ وَقُلْنَ لِى *
* مَا ذَا لَقِيتَ مِنَ الْهَوَى وَلَقِينَا *

meaning *They made their tears to flow until they exhausted them* [*and they said to me, What is it that thou hast experienced, of love, and we have experienced?*]: ISd says that من here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Hasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, قَدْ كَانَ مِنْ مَطَرٍ, meaning قَدْ كَانَ مَطَرٌ. (TA.) One relation of this verse gives غَبَّضْنَ; but the former is the right. (O and TA in art. غبض.) ___ Also *He opened a way, passage,* or *channel, for it* (namely water) *to flow forth to a* مَغِيضٌ [q. v.]. (Msb.) ___ *He diminished it,* namely the price of a commodity; (Ks, S, Msb, K;) as also اغاضهُ . (K.) ___ And *He caused him to suffer loss,* or *detriment;* and *wronged,* or *injured, him.* (ISd, TA.)

2 **غيّضهُ** : see 1, latter half, in three places. غيّض said of a lion *He frequented,* or *kept to, the* غَيْضَةٌ [q. v.]. (S,

Sgh, L, K.)

4 **اغاضه** : see 1, latter half, in two places.

7 **إِنْغَيَضَ** see 1, first sentence.

غَيْضٌ *An abortive fœtus, not completely formed;* (Katádeh, K;) i. e. *less than seven months old.* (TA.) *Little;* or *a small quantity:* as in the saying, or in أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ *He gave him little from much.* (S, A, K.) *An abundance of the trees called* أَعْلَاثٌ; i. e. طَرْفَآء *and* أَثْل *and* حَاج *and* عِكْرِش *and* يَنْبُوت. (TA.) [See also غَيْضَةٌ.]

غِيضٌ The طَلْع [or *spadix of a palm-tree*]; (IAar, IDrd, O, K, TA;) like غَضِيضٌ and إِغْرِيضٌ: (TA:) or the عَجَم (AA, O, K) [thus correctly (in the CK عُجُم) evidently, I think, here meaning the *heart* (commonly called جُمَّار q. v.) *of the palm-tree* (the only produce that is eaten except the dates)] *that comes forth,* or *coming forth,* (K,) or *that has not come forth,* (O,) *from* [*amid*] *its* [*membranous fibres termed*] لِيف [q. v.], *and all of which is eaten.* (AA, O, K.)

غَيْضَةٌ *A thicket;* syn. أَجَمَةٌ; i. e. *a collection of tangled,* or *confused,* or *dense, trees:* (Mgh, Msb:) or *an* أَجَمَة; i. e. *a* مَغِيض [q. v.] *of water collected together, in which, in consequence thereof, trees grow:* (S:) or *an* أَجَمَة: and *a place in which is a collection of trees in a* مَغِيض *of water:* (K:) or particularly, *of* [*trees of the willow-kind called*] غَرَب; *not of all trees;* (AHn, O, K;) accord. to the first Arabs of the desert; but this is at variance with what we find in the poems of the Arabs; for Ru-beh, for instance, makes it to consist of fruit-bearing trees and trees not fruit-bearing, and makes it to be a غَابَة: (AHn, O:) [see also غَيْنَةٌ:] pl. [of pauc.] أَغْيَاضٌ (S, K) and [of mult.] غِيَاضٌ (S, Mgh, Msb, K) and غَيْضَاتٌ: (Msb:) the first of these being formed with disregard of the augmentative [ة]; not being a pl. pl., for this is not so formed: (TA:) *any* غَرَب *in Nejd adjacent*

to the غَرَب *of the cultivated lands, when they are collected therein,* are termed غِيَاض. (O, TA.) [See also غَيْضٌ.]

غَائِض as used in the following verse,

* إِلَى ٱللّٰهِ أَشْكُو مِنْ خَلِيلٍ أَوَدُّهُ *	
* ثَلَاثَ خِلَالٍ كُلُّهَا لِيَ غَائِضُ *	

is said by some to mean غَائِظ, the ض being substituted for ظ; [so that the verse should be rendered, *To God I complain of three qualities,* or *habits, of a friend whom I love, every one of which is to me such as angers;*] thus says IJ: but ISd says that it may be without substitution, from غَاضَهُ as expl. in the last sentence of the first paragraph of this art.; and thus the meaning may be, *such as causes me to suffer loss,* or *detriment,* and *such as wrongs,* or *injures, me.* (TA.)

مَغِيضٌ is an inf. n. (TA. [See 1, first sentence.]) ___ And also the pass. part. n. of غَاضَهُ; applied to water. (Msb, TA. *) ___ And a n. of place, signifying *A place where water sinks,* or *goes away, into the earth:* (Msb, TA:) or مَغِيضُ مَآءٍ signifies *a place where water enters* [*into the earth*]: and *a place where water collects:* (Mgh:) see also غَيْضَةٌ: pl. مَغَايِضُ. (Mgh.)

غيط

1 **غَاطَ** , aor. يَغِيطُ, inf. n. غَيْطٌ: see غَاطَ, aor. يَغُوطُ, inf. n. غَوْطٌ, in art. غوط.

غَيْطٌ : see غَائِطٌ in art. غوط.

غيظ

1 **غَاظَهُ**, (S, Msb, K,) aor. يَغِيظُ, (Msb, K,) inf. n. غَيْظٌ, (Msb, TA,) *He*, or *it*, *affected him with* غَيْظ [or *anger, wrath*, or *rage;* &c.; i. e. *angered him;* or *enraged him;* &c.]; (S, Msb, K, &c.;) as also غَيَّظَهُ ; (IAar, Th, K; [in a copy of the Msb, تَغَيَّظَهُ, which is doubtless a mistranscription;]) and غَايَظَهُ ; (S, K;) and اغَاظَهُ ; (IAar, Th, Msb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غَيْظٌ below.]

2 **غَيَّظَ** see the preceding paragraph.

3 **غَايَظَهُ**, inf. n. مُغَايَظَةٌ: see 1: [originally, *He angered him*, or *enraged him*, or *the like, being angered*, or *enraged*, or *the like, by him.* ___ And hence, because emulation, or the like, often causes mutual anger,] *He emulated him, vied with him*, or *strove to overcome* or *surpass him, and did like as he did.* (TA.) ___ مُغَايَظَةٌ also signifies *An acting in a leisurely manner:* or it is [*a*] *mutual* [*acting in that manner*]. (TA.)

4 **أَغْيَظَ** see the first paragraph.

5 **تَغَيَّظَ** see 8. ___ سَمِعُوا لَهَا تَغَيُّظًا, in the Kur [xxv. 13] means *They shall hear it to have a sound of boiling*, (Zj, Bd, Jel,) *like the boiling of the breast of an angry man.* (Bd, * Jel.) ___ تَغَيَّظَتِ الهَاجِرَةُ *The midday*, or *summer-midday, became* [*ragingly* or] *vehemently hot.* (K, TA.)

8 **اغتاظ** *He was* or *became, affected with* غَيْظ [or *anger;* or *rage;* &c.; i. e. *he was*, or *became, angered;* or *enraged;* &c.]; (S, Msb, K;) مِنْ كَذَا *by reason of such a thing;* and sometimes one says, مِنْ لَا شَىْءٍ *by reason of nothing;* (Msb;) as also تَغَيَّظَ . (S, K.)

غَيْظٌ *Anger; wrath;* syn. غَضَبٌ: (K) or [*rage*, or *vehement anger;* for] it has a more intensive signification than غَضَبٌ: (IDrd:) or the former is *latent* [*anger*]; and the latter is apparent: or the former is *that which affects a person who has not power to exercise it;* and the latter, that which affects a person who has power to exercise it: (TA:) or the former, *latent anger affecting one who has not power to exercise it:* (S:) or *most vehement anger,* (Msb, K,) *encompassing the liver, by reason of some event that is disliked* or *hated,* and sometimes *by reason of nothing:* (Msb:) or the *outbreak, and commencement, of anger.* (IDrd, K.) ___ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ, in the Kur

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[lxvii. 8], means *It shall almost burst asunder by reason of vehemence of heat.* (TA.)

فَعَلَ ذٰلِكَ غِيَاظَكَ , and غِيَاظِيكَ, (K, * TA,) [in the CK غِيَاضِيكَ,] *i. q.* غِنَاظِيكَ, (K,) i. e. *He did that in order to distress thee,* [or *anger thee,* or *enrage thee,*] *time after time.* (K in art. غنظ.)

غَائِظٌ *Affecting with* غَيْظ [or *anger;* or *rage;* &c.; i. e. *angering;* or *enraging;* &c.]: (TA:) pl. غَائِظُونَ. (Kur, xxvi. 55.)

أَغْيَظُ [comparative and superlative of أَغْيَظُ الأَسْمَآءِ عِنْدَ ٱللّٰهِ مَلِكُ الأَمْلَاكِ]. غَائِظٌ means *The most severely to be punished, of persons bearing names, is he who is named the king of kings:* (TA:) [lit. *the most angering,* or *enraging, of names, is the king of kings.*]

مَغِيظٌ *Affected with* غَيْظ [or *anger;* or *rage;* &c.; i. e. *angered;* or *enraged;* &c.]. (S, Msb.)

حَلِيمَةٌ مُغْتَاظَةٌ [lit. *Calm, angry;* or *the like;* because what it contains is sometimes still and sometimes boiling;] is an appellation given to *a stone cooking-pot.* (A, TA.)

غيف

1 **غَافَتِ الشَّجَرَةُ** , (S, O, K,) aor. تَغِيفُ, (O, K,) inf. n. غَيَفَانٌ; (S, O, K;) and تغيّفت , (S, O, K, *) in the copies of the K erroneously تغيّف; (TA;) as also أَغْيَفَتْ , inf. n. إِغْيَافٌ; (TA;) *The tree inclined,* (S,) or *had its branches inclining,* (O, K,) *to the right and left.* (S, O, K.)

2 **غيّف** , (O, K,) inf. n. تَغْيِيفٌ, (K,) *He fled,* or *turned away and fled;* and *drew back,* or *drew back in fear;* (O, K;) and *was cowardly.* (K.) You say, حَمَلَ فُلَانٌ فِى الحَرْبِ فَغَيَّفَ i. e. [*Such a one charged, in war,* or *battle, and*] *was cowardly;* or *retreated, and was cowardly.* (S.)

___ See also 5.

4 **أَغْيَفَ** see 1. اغاف الشَّجَرَةَ, (O, K, *) inf. n. إِغَافَةٌ, (TA,) *He made the tree to bend,* or *incline,* (O, K, * TA, *) *by reason of softness,* or *tenderness.* (TA.)

5 **تَغَيَّفَ** see 1. ___ تغيّف said of a horse, *He inclined,* or *bent,* (S, O, K, TA,) *towards one side,* (S, O, TA,) *in running.* (TA.) And *He* [app. a man] *walked with an elegant and a proud and selfconceited gait, with an affected inclining of the body from side to side, and in the manner of the tall:* or *he passed along easily and quickly:* or, accord. to AHeyth, *he affected an inclining of the body from side to side, by reason of width of step, and gentleness of pace:* accord. to El-Mufaddal, *he was proud,* or *haughty, in his gait.* (TA.) The phrase مَرَّ البَعِيرُ يَتَغَيَّفُ, mentioned by As, but not expl. by him, is said by Sh to mean [*The camel passed along*] *going quickly.* (TA.) ___ One says also, تغيّف عَنِ الأَمْرِ, meaning *He refrained,* or *drew back, from the affair, in fear;* as also غيّف ; this latter mentioned by Th. (TA.) ___ And تَغَيُّفٌ signifies also The *being,* or

becoming, creased, or *wrinkled:* like تَغَضُّفٌ. (TA in art. عضف.)

غَافٌ *A species of trees,* (AHn, S, O, K,) *growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character,* or *form,* (AHn, O,) *having a very sweet fruit,* (AHn, O, K,) *of the kind termed* عُلَّف, *like the pods* (قُرُون) *of the bean, and its wood is white; so,* says AHn, *I have been informed by some of the Arabs of 'Omán,* which is the place of its origin: n. un. with ة: (O:) accord. to some of the Arabs, the *species of trees called* يَنْبُوت, [see this word, of which one description agrees exactly with that given above,] (O, K, * TA, *) *which is found in 'Omán:* (TA:) accord. to AZ, it is *of the* [*trees called*] عِضَاه, and is *a tree like the* قَرَظ [q. v.], *thorny, of the region of El-Hijáz, growing in the* [*high,* or *high and rugged, grounds called*] قِفَاف [pl. of قُفٌّ]. (TA.)

غَيْفٌ *A flock of birds.* (Ibn-'Abbád, O, K.)

غَيْفَانٌ and غَيَّفَانٌ, (O, K, TA,) the latter like هَيَّبَانٌ, (K, TA, in the CK هَيِّبَان,) *i. q.* مَرَحٌ; (O, TA;) in the Tekmileh مَرِح, like كَتِف; and in the copies of the K مَرْخ; but the first of these is the right; meaning [*A proud and self-conceited carriage, with an affected inclining of the body from side to side,*] *in pace,* or [*manner of*] *going.* (TA.)

غَيْفَانِىٌّ : see أَغْيَفُ.

غَيَّفَانٌ : see غَيْفَانٌ.

غَيَّافٌ One *whose beard is long,* (O, K, TA,) *and wide on every side,* (O, TA,) *and very large.* (K, TA.)

أَغْيَفُ *Having a bending of the neck,* (*like* أَغْيَدُ,) *but without drowsiness.* (O, K.) ___ And,

applied to trees (شَجَرٌ), *quivering,* or *playing loosely, succulent,* or *sappy, soft, tender,* or *supple;* as also غَيْفَانِىٌّ ; and so غَيْفَآءُ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) ___ And عَيْشٌ أَغْيَفُ *A soft,* or *an easy, and a a plentiful, life;* (Ibn-'Abbád, O, K;) like أَغْضَفُ. (Ibn-'Abbád, O.)

غيق

غَاقٌ *A certain aquatic bird;* as also غَاقَةٌ . (Lth, O, K.) ___ And The *crow,* or *raven:* (ISd, K:) so sometimes called because of his cry. (ISd, TA.) غَاقٍ is a word imitative of *The cry* [i. e. *caw*] of the crow, or raven: when indeterminate, [meaning *a caw,*] it is with tenween, (IJ, S, O, K,) i. e. غَاقٍ. (IJ, TA.)

غَاقَةٌ : see the preceding paragraph.

غيل

1 **غَالَتْ وَلَدَهَا**, inf. n. غَيْلٌ [q. v.]: see 4. غَالَ فُلَانًا كَذَا *Such a thing brought evil to such a one.* (TA.)

4 **أَغَالَ**, (Mgh,) or أَغَالَ وَلَدَهُ (S, Msb) and أَغْيَلَهُ, (Msb,) *He compressed the mother of his child while she was suckling it.* (S, Mgh, * Msb.) ___ And أَغَالَتْ and أَغْيَلَتْ, (Mgh,) or أَغَالَتْ وَلَدَهَا and أَغْيَلَتْهُ, (S, Msb, K,) *She gave her child to drink what is termed* غِيلٌ, (S, K, TA,) i. e. *the milk of her who was compressed,* or *the milk of her who was pregnant:* (TA:) or [accord. to common usage] *she suckled her child while she was pregnant:* (Mgh, Msb:) and غَالَتْ وَلَدَهَا, aor. تَغِيلُ, inf. n. غَيْلٌ, signifies [the same, or] *she suckled her child while she was being compressed,* or *while she was pregnant.* (TK.) [See also 10.] أَغْيَلَتْ said of sheep or goats, (O, K,) and of cows, (O, TA,) *They brought forth twice in the year.* (O, K, TA.) See also the next paragraph.

5 **تغيّل الشَّجَرُ** *The trees became tangled,* or *abundant and dense,* (As, S, K,) *in their branches, having leafy coverings* or *shades;* as also أَغْيَلَ and اسْتَغْيَلَ : (K:) or all signify *the trees became large, and tangled,* or *abundant and dense.* (TA.) ___ And تغيّلوا *They became many:* (O, K:) and (so in the O, but in the K or) *their cattle,* or *possessions, became many.* (O, K.) تغيّل *He entered the* غيل [i. e. *thicket,* or *covert*]. (O.) And تغيّل الشَّجَرَ *He* (a lion) *entered among the trees, and took them as a* غيل [or *covert.* (TA.)

8 **اغتاله** *He did evil to him without his knowing whence it came so that he might prepare himself.* (TA.) It is said in a trad., أَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي i. e. [*I seek protection by*

Thee from] *my being the object of an event's befalling me whence I shall not know;* meaning thereby the sinking [into the ground] and being swallowed up. (TA.) الاغْتِيالُ and الغِيلَةُ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غول. One says, اُغْتِيلَ, meaning *He was deceived, and taken to a place, and* [*there*] *slain.* (TA.) اغتال said of a boy, *He became thick and fat.* (S, K.)

10 **اسْتَغْيَلَتْ**, said of a woman, a verb of which the subst. is غِيلَةٌ [q. v.]: (K:) [accord. to the context in the K, in which the meaning is not clearly indicated, it seems to signify *She suckled her child while being compressed,* or *while pregnant;* like أَغَالَتْ for أَغَالَتْ وَلَدَهَا; and this I believe to be the right meaning: or] it signifies *she was compressed while suckling a child,* or *while pregnant.* (TK.) See also 5, first sentence.

غِيلٌ : see غِيلَةٌ, first sentence, in two places. ___ As some say, (Msb,) it signifies The *milk with which a woman suckles while she is being compressed,* (S, Msb, K, TA,) or *while she is pregnant:* (S, K, TA:) you say, سَقَتْهُ غِيلًا, (Msb,) or الغِيلَ, (K, TA,) i. e. *She gave him to drink such milk.* (TA.) Also *Water running upon the surface of the earth;* (S, Mgh, O, Msb,

K;) thus correctly, with fet-h; but غِيلٌ, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify *water running amid trees:* (Ham p. 555:) IB says that the former signifies thus; and that its pl. is غُيُولٌ: and it is also said to signify *water running in rivers* or *rivulets,* and *in streamlets for irrigation:* (TA:) and by some, to signify *water running amid stones, in the interior of a valley.* (Ham ubi suprà.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (مَا سُقِىَ بِالغِيلِ, S, Mgh, O, Msb, TA, or غِيلًا, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Msb, TA;) and in the case of that which is irrigated by the

bucket, half of the tenth. (S, TA.) [See also an ex. voce صُبَابَةٌ.] ___ And *Any valley in which are flowing springs:* (K:) or *a place in a collection of tangled,* or *abundant and dense, trees, in which is water running upon the surface of the earth:* (Lth, TA:) and *any place in which is water,* (K, TA,) *such as a valley and the like:* (TA:) and غِيلٌ, with kesr, signifies *any valley in which is water;* and the pl. of this is أَغْيَالٌ [a pl. of pauc.] and غُيُولٌ. (K.) ___ See also غِيلٌ. Also A *plump, full,* ساعد [or fore arm]; (S, O, K;) and so مُغْتَالٌ: (K:) the latter said by Fr to be applied to a wrist as meaning *full* because from الغَوْلُ; but this saying is not valid, as غِيلٌ is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce طِفْلٌ.] And A *fat, big,* boy; as also مُغْتَالٌ: (K:) fem. of the former غِيلَةٌ; (TA;) which is applied to a woman as meaning *fat;* (S, K;) or a *fat, big,* woman. (AO, TA.) ___ See also غِيلٌ, in two places. Also The *ornamental,* or *figured,* or *variegated, border* (syn. عَلَم) *in a garment:* (AA, K:) pl. أَغْيَالٌ. (AA, TA.) ___ And *A line that one makes,* or *marks, upon a thing.* (K.)

غِيلٌ *A thicket;* or *trees in a tangled, confused,* or *dense, state:* (As, S, O:) or *an abundance of such trees,* (K, TA,) *not thorn-trees, amid which one may conceal himself:* (TA:) and غِيلٌ signifies the same: (K:) and the former, *a collection of reeds* or *canes,* and *of* [*the kind of high, coarse, grass called*] حَلْفَآءُ: (K:) and *i. q.* أَجَمَةٌ [i. e. *a collection,* or *an abundant collection, of tangled, confused,* or *dense, trees,* or *of reeds* or *canes*]: (S, O, K) [and in like manner غِيلَةٌ, occurring in the Deewán of the Hudhalees, is expl. by Freytag, as signifying saltus:] and the *place* [meaning *covert*] *of the lion:* it may not have the termination ة: the pl. is غُيُولٌ; (S, O;) and غَيَايِيلُ is said to be an anomalous pl. of غِيلٌ. (O and TA in art. عيل, voce عَيَّالٌ, q. v.) ___ See also غِيلٌ, in two places.

غِيلَةٌ: see غِيلَةٌ. ___ Also A single act of اغْتِيَالٌ [q. v. voce غِيلَةٌ]. (TA.) See also غِيلٌ. It is also fem. of the epithet غِيلٌ [q. v.]. (TA.)

غِيلَةٌ and غِيلٌ signify the same; (Mgh, O, Msb); i. e. The *compressing one's wife while she is suckling:* (Mgh, Msb:) thus expl. by AO as stated by A'Obeyd: (Mgh:) and thus the former signifies accord. to El-'Alkamee; and so says Málik: or, accord. to El-Munáwee, it signifies the *compressing one's wife while she is suckling* or *pregnant:* or, accord. to ISk, a woman's *suckling while pregnant:* (from a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee, in explanation of a trad. mentioned in what here follows, commencing with the words لَقَدْ هَمَمْتُ:) and غِيلٌ has this last signification (Mgh, TA) accord. to Ks: (Mgh:) غِيلَةٌ is the subst. from اسْتَغْيَلَتْ: (K:) and IAth says that غِيلَةٌ is a dial. var. thereof; or, as some say, this denotes *a single act* [*of what is termed* غِيلَة]; or the pronunciation with fet-h is not allowable unless with the elision of the ة. (TA.) One says, أَضَرَّتِ الغِيلَةُ بِوَلَدِ فُلَانٍ, meaning *His mother's being compressed while she was suckling him* [*injured the child of such a one*], and likewise *his mother's being pregnant while she was suckling him.* (S, O.) [But] in a trad. is related the saying, (of the Prophet, O) Verily I had intended to forbid الغِيلَة (S, Mgh, * O, Msb, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children. (Mgh, O, Msb.) [See also 4 in art. فسد.] ___ Also The *act of deceiving,* or *beguiling:* (K:) and *i. q.* اغْتِيَالٌ : (S, O, K: [see 8, and غِيلَةٌ, as expl. in art. غول:]) accord. to Aboo-Bekr, in the language of the Arabs it signifies the *causing evil,* or *slaughter, to come* to another *from an unknown quarter.* (TA.) One says, قَتَلَهُ غِيلَةً, meaning *He deceived,* or, *beguiled, him, and went with him,* or *took him, to a place, and slew him* (S, O, K) *when he reached it:* (S, O:) or *he slew him at unawares.* (Abu-l- 'Abbás, TA.) Also The شَقْشَقَة [or *faucial bag of the he-camel*]. (IAar, K.)

أُمُّ غَيْلَانَ [in Pers. مُغَيْلَان] *A species of the* [*trees called*] غِضَاه; (Mgh, Msb;) the [*species of lote-*] *trees called* سِدْر; (S, O, K, TA;) *the fruit of which is said to be sweeter than honey:* the saying, of some, that it is with kesr to the غ, and that it is thus called because the غِيلَان [pl. of غُولٌ] are often found before it, is

rejected and false: (TA:) Lth and ISh say that it is the *same as the* طَلْح [q. v.]. (TA in art. طلح.)

غَيُولٌ, as stated by IJ, on the authority of Aboo-'Amr Esh-Sheybánee, who had it from his grandfather, is sing. of غُيُولٌ, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, K, TA, [نَفَرٌ in the CK being a mistake for بَقَرٌ,]) and to camels, (K,) signifying *Numerous:* and also [in the K or] *fat.* (AO, IJ, O, K.) ___ And, applied to anything, *Alone; solitary:* pl. غُيُولٌ. (AA, TA.)

غَيِّلٌ, like سَيِّدٌ, (O, TA,) in the K غَيْلٌ, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, *Wide,* or *ample.* (O, K, TA.) And so غَيِّلَةٌ applied to a land: (O, TA: [mentioned also in art. غول:]) or, as some say, غَيِّلٌ, thus applied, (O, TA,) but accord. to the context in the K غَيْلٌ, (TA,) signifies *Such as one judges to be of little extent, though it is far extending:* (O, K, * TA:) and ذَاتُ غَوْلٍ, so applied, has been mentioned in art. غول as having this meaning. (TA.) And غَيِّلَةٌ applied to a woman signifies *Tall:* (O, TA:) and so does ذَاتُ غَوْلٍ. (TA in art. غول.)

الغَيَّالُ *The lion:* (K) or *the lion that is in the* غَيْل [or *covert*]. (O.)

غَائِلٌ *Much,* or *abundant,* dust or earth. (TA.)

غَائِلَةٌ *Rancour, malevolence, malice,* or *spite, that is covert,* or *concealed.* (K.) And *Evil,* or *mischief;* as also مَغَالَةٌ: (S, K:) thus in the saying فُلَانٌ قَلِيلُ الغَائِلَةِ and المَغَالَةِ [*Such a one is a person of little evil* or *mischief*]. (S.) ___ See also the same word in art. غول.

أَغْيَلُ *Full; big,* or *large.* (TA.)

مُغَالٌ (Mgh, K) and مُغْيَلٌ (S, Mgh, K) A child *given to drink what is termed* غَيْل: (S, * K: [See 4:]) or *suckled while its mother is pregnant.* (Mgh.)

مُغْيَلٌ: see the next preceding paragraph.

مُغِيلٌ (S, Mgh, Msb, K) and **مُغْيِلٌ** (Mgh, Msb, K) A woman *giving her child to drink what is termed* غِيلٌ: (S, K: [see 4:]) or *suckling it while she is pregnant.* (Mgh, Msb.)

مَغَالَةٌ : see غَائِلَةٌ, in two places.

مُغِيلٌ [in the CK مُغَيَّلٌ] and **مُتَغِيلٌ** *Continuing,* or *remaining fixed,* or *stationary, in the* غِيلٌ [meaning *thicket,* or *covert,* in the CK غِيْلٌ]: and *entering therein.* (K, TA.)

مَغْيَالٌ A tree (شَجَرَةٌ) *having tangled,* or *abundant and dense, branches, with leafy coverings* or *shades.* (K.)

مُغْتَالٌ : see غِيلٌ, latter half, in two places.

مُتَغِيلٌ : see مُغِيلٌ.

غيم

1 **غَامَتِ السَّمَآءُ**, (S, Msb, K,) aor. تَغِيمُ, inf. n. غَيْمٌ; (Msb;) and تغيّمت ; and غَيَّمَت , (S, Msb, K,) inf. n. تَغْيِيمٌ; (K;) and أَغَامَت (S, Msb, K) and أَغْيَمَت; (S, K;) all signify the same; (S;) *The sky was,* or *became, clouded,* or *covered with clouds.* (S, * Msb, K. *) غَامَ, aor. يَغِيمُ, (S, K,) inf. n. غَيْمٌ, (KL,) *He was,* or *became, thirsty,* (S, K, KL, * [like عَامَ,]) and *affected with internal heat.* (S, K) ___ And غامَ إِلَى المآءِ, aor. as above, inf. n. غَيْمَةٌ and غَيَمَانٌ and مَغْيَمٌ, is mentioned by IAar [as signifying *He thirsted for water,* or *the water:* or *he thirsted for it vehemently,* accord. to an explanation of غَيْمَةٌ given below]. (TA.)

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2 **غَيَّمَ** see 1. ___ [Hence,] غيّم اللَّيلُ, (K,) inf. n. تَغْيِيمٌ, (TA,) *The night became like the* غَيْم [or *clouds*]; (K;) *became dark, and came like the clouds.* (TA.) ___ And غيّم الطَّائرُ *The bird fluttered over one's head, not going to a distance;* on the authority of Th: mentioned by IAar as with غين and تاء [evidently mistranscriptions for عين and ثاء: see عَيَّثَ]. (TA.)

4 **أَغَامَتِ السَّمَآءُ**: see 1. ___ أَغْيَمَ القَوْمُ [*The people,* or *party, had a clouded sky;*] *clouds came upon the people,* or *party.* (S, K.) ___ And أَغْيَمَ *He* (a man, TA) *became stationary* (K, TA) *like the clouds.* (TA.)

5 **تَغَيَّمَ** see the first paragraph.

غَيْمٌ, originally an inf. n., from غَامَتِ السَّمَآءُ [q. v.], (Msb,) *Clouds;* (S, Msb, K, TA;) n. un. with ة: (Msb:) or [*an*

expanse of clouds covering the sky,] *when one sees not a sun* (Kr, TA) *by reason of much covering of the sky:* (TA:) [and often meaning *mist:*] pl. غُيُوم and غَيَام. (TA.) Also *Thirst:* and *internal heat.* (AA, S, K.) [See also غَيْمَة.] ___ And *Anger, wrath,* or *rage,* (K, TA,) *which is from internal heat.* (TA.) ___ And *a certain disease in camels, like that called* قُلَاب [q. v.], *except that it does not kill:* (K, TA:) it is said that the asterism of the Pleiades (الثُّرَيَّا, q. v.,) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) شَجَر غَيْم *Dense,* or *tangled, trees:* like غَيْن [which is a dial. var. of غَيْم in other senses]. (TA.)

غَيْمَة *Thirst;* so says A 'Obeyd: or *vehemence of thirst:* thus in the trad. cited under عَيْمَة [q. v.]. (TA.) [See also غَيْم.]

غَيْمَان *Thirsty:* and *affected with internal heat:* fem. غَيْمَى: (S, K:) the latter applied to a woman. (S.)

يَوْم غَيُوم [*A cloudy day;*] *a day having* غَيْم [or *clouds,* or *clouds covering the sky*]. (Th, TA.)

مَغْيُوم A camel *affected with the disease termed* غَيْم: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)

غين

1 غَانَ عَلَيْهِ كَذَا, [aor. يَغِينُ, inf. n. غَيْنٌ,] *Such a thing covered, veiled,* or *concealed, him,* or *it:* (Ham p. 574:) [and so أَغَانَهُ ; whence] one says, اغان الغَيْنُ السَّمَآءَ *The clouds covered,* or *overspread,* or *wholly covered, the sky.* (S, K.) And غِينَ عَلَى كَذَا *Such a thing was covered over.* (S.) [Hence,] غِينَ عَلَى قَلْبِهِ, inf. n. غَيْنٌ; as also أُغِينَ [in the CK (erroneously) اغْيَنَ]; *His heart was invaded by desire,* or *appetite, as by a thing that covered it:* or *was covered* [*so as to be rendered unsusceptible*]: or *was enveloped by the like of rust* [or *clouded* or *rendered dull*]. (K, TA. [For الرَّيْن, meaning the like of rust covering the heart, the CK has الدَّيْن.]) The saying, in a trad., إِنَّهُ لَيُغَانُ عَلَى قَلْبِى (S, Msb, TA) حَتَّى أَسْتَغْفِرَ ٱللّٰهَ فِى اليَوْمِ سَبْعِينَ مَرَّةً (TA) is from the phrase غِينَ عَلَى كَذَا signifying as expl. above, (S,) and means *Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times:* (TA:) or it means, being used metonymically, *verily I become diverted from* المُرَاقَبَة [meaning *the fear of God,* or, as a conventional term, *the constant knowledge of God's cognition of me in all my states* or *circumstances,*] *by the affairs that are for good relating to the present world;* for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المُرَاقَبَة. (Msb.) ___ One says also, غَيِنَتِ السَّمَآءُ, (Msb, TA,) inf. n. غَيْنٌ; as also غَانَتْ, inf. n. غَيْنٌ; [like غَامَتْ;] (TA;) *The sky became covered* (Msb, TA) *with* غَيْنٌ (Msb) or غَيْمٌ (TA) [i. e. *clouds,* or *an expanse of clouds*]. غَنْتُ, aor. أَغِينُ, [inf. n. غَيْنٌ,] *I was,* or *became, thirsty.* (S, K.) And غَانَتِ الإِبِلُ *i. q.* غَامَتْ (S, K, TA) i. e. *The camels were,* or *became, thirsty.* (TA.) ___ And غَانَتْ نَفْسُهُ, (S,) or نَفْسِى, (K,) aor. تَغِينُ,

(S, K,) inf. n. غَيْنٌ, (TA,) *His*, or *my, soul* [or *stomach*] *heaved*, or *became agitated by a tendency to vomit;* syn. غَثَتْ. (S, K.)

2 غَيَّنَ غَيْنًا حَسَنًا and حَسَنَةً *He wrote a beautiful* غ. (TA.)

4 **أَغْيَنَ** see the first paragraph, in three places.

غَانٌ : see غَيْنَةٌ.

غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] *i. q.* غَيْمٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying *clouds;* (TA;) [or *an expanse of clouds;*] as in the phrase فِى يَوْمِ غَيْنٍ *in a day of clouds:* (S, * TA:) or, meaning clouds, it is from غَانَ عَلَيْهِ كَذَا signifying as expl. in the beginning of this art. (Ham p. 574.) ___ And شَجَرٌ غَيْنٌ *Dense*, or *tangled, trees:* (TA:) like غَيْمٌ. (TA in art. غيم.) Also [like غَيْمٌ signifying] *Thirst.* (S, K. [See also 1.]) And [The *letter* غ;] *one of the letters of the alphabet:* (S, K:) pl. [of mult.] غُيُونٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ.

غَانَةٌ The *ring at the head of the bow-string.* (K.) [See عَنْتُوتٌ.]

غَيْنَةٌ *i. q.* أَجَمَةٌ; [like غَيْضَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْنَةُ الشَّجَرآءُ is like الغَيْضَةُ الخَضَرآءُ: or, accord. to Abu-l- 'Ameythel [or 'Omeythil], (S, TA,) غَيْنَةٌ signifies [*A collection of*] *tangled*, or *confused*, or *dense, trees*, (S, K, TA,) *in the mountains*, and *in the plain*, or *soft, land*, (TA,) *without water;* (S, K, TA;) if with water, called غَيْضَةٌ: (S, TA:) [and Golius states, as on the authority of Yákoot, that غَانٌ signifies the same as غَيْنَةٌ.]

غَيْنَةٌ The *fluid that runs from a carcass*, or *corpse*, (S,) or *from the dead:* and [the *humour*, or *matter, termed*] صَدِيدٌ, q. v. (K.) See also the next paragraph.

أَغْيَنُ *Green:* (S, TA:) or *green inclining to blackness:* (so in one of my copies of the S:) and [its fem.] غَيْنَآءُ

is applied to a tree (شَجَرَةٌ) as meaning *green*, (AO, S, K, TA,) *abounding with leaves, having tangled,* or *dense, branches,* (AO, S, TA,) *and soft,* or *tender:* and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies *great, having wide shade:* from the phrase غَانَ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أَغْيَنُ signifies [also] *such as is tall,* (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غِينٌ: (S, TA:) which is expl. by Kr as meaning the *abundance, and collected state, and beauty,* of [the trees called] أَرَاك and سِدْر; but what is well known is that it is pl. of غَيْنَآء applied to a tree; of which غِينَةٌ, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.)

مُغْيِن, in the original form, [for مُغِين, act. part. n. of أَغَانَ,] is used by Ru-beh in the following verse:

* أَمْسَى بِلَالٌ كَالرَّبِيعِ المُدْجِنِ *

* أَمْطَرَ فِى أَكْنَافِ غَيْنٍ مُغْيِنِ *

[*There was,* or *came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds*]. (S.)

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ف

The twentieth letter of the alphabet: called فَآءٌ [and فَا]. (TA.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed شَفَوِيَّة [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in باب الالف اللّينة:) sometimes it is substituted for ث; thus in the conjunction ثُمَّ, as in the saying جَآءَ زَيْدٌ فُمَّ عَمْرٌو [Zeyd came, then 'Amr]; and in الثُّوم, the well-known herb so called [?], for which they say الفُوم; and in الجَدَث, the grave, or sepulchre, for which they say الجَدَف, but using for the pl. أَجْدَاثٌ, and not أَجْدَافٌ, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. ف.) جدف is a particle having no government: (Mughnee, * K, * TA:) or it governs a mansoob aor.; as in the saying, مَا تَأْتِينَا فَتُحَدِّثَنَا [*Thou dost not come to us, that thou mayest talk to us*]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here mansoob by أَنْ, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the أَنْ in this case is necessarily suppressed: (I'Ak p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys],

* فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ *

[*Many a one like thee,* even such as was *pregnant, have I visited by night, and* such as was *suckling*]; but the truth is, that what here governs the gen. case is رُبَّ, meant to be understood; (Mughnee, TA;) like as it often is in the case of وَ, as is said in the Lubáb. (TA.) ___ It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things: ___ one of these is order; and this is of two sorts; relating to the meaning, as in قَامَ زَيْدٌ فَعَمْرٌو [*Zeyd came, and after him 'Amr*]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] فَأَزَلَّهُمَا ٱلشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ [*And*

the Devil caused them both to slip, or *fall, from it* (i. e. from Paradise), *and ejected them from that* state of enjoyment *in which they were*]: (Mughnee, K: *) ___ the second thing that it denotes when used as an adjunctive to an antecedent is proximate sequence, and this is in everything [i. e. in every case] according to the estimate thereof; (Mughnee, K; *) [meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, the long period is sometimes esteemed short by comparison; or it may be defined as a particle denoting sequence in a case in which is an uninterrupted connection between two events;] one says تَزَوَّجَ فُلَانٌ فَوُلِدَ لَهُ [*Such a one took a wife, and, in uninterrupted connection with his doing so, a child was born to him,*] when there did not intervene between the two events aught save the period of gestation, (Mughnee, K, *) and so if it were a period protracted [beyond the usual length]; and you say دَخَلْتُ البَصْرَةَ فَبَغْدَادَ [*I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdád,*] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the ف that denotes causality; as is shown by the correctness of one's saying إِنْ يُسْلِمْ فَهُوَ يَدْخُلُ الجَنَّةَ [*If he become a Muslim, he will consequently enter Paradise*]; the delay between the two events [by death &c.] being well known: (Mughnee:) ___ [or, accord. to J,] the adjunctive ف occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, ضَرَبْتُ زَيْدًا فَعَمْرًا [*I beat Zeyd, and next 'Amr*]: (S: [the second and third of these cases will be mentioned in the course of this art:]) ___ and it is said to occur sometimes in the sense of ثُمَّ, (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَامًا فَكَسَوْنَا ٱلْعِظَامَ لَحْمًا [*Then we made the sperm a lump of clotted blood, then we made the lump of clotted blood a bit of flesh, then we made the bit of flesh bones, then we clothed the bones with flesh*]: (Mughnee, K, TA:) ___ and sometimes in the sense of و, (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), بَيْنَ الدَّخُولِ فَحَوْمَلِ [as though meaning

Between Ed-Dakhool and Howmal]; (Mughnee, K, TA;) the right reading of which is asserted by As to be with وَ; but it is replied that the implied meaning is بَيْنَ مَوَاضِعِ الدَّخُولِ فَمَوَاضِعِ حَوْمَلٍ [*amidst the places of,* or *pertaining to, Ed-Dakhool, and the places of,* or *pertaining to, Howmal;* the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying جَلَسْتُ بَيْنَ العُلَمَآءِ فَالزُّهَّادِ [*I sat amidst the learned men and the devotees*]: it has been said that مَا is here suppressed before بَيْنَ, and that فَ is used in the place of إِلَى; but this usage of فَ is strange: (Mughnee:) ___ the third thing that it denotes when used as an adjunctive to an antecedent is relation to a cause: (Mughnee, K, * TA: *) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings ضَرَبَهُ فَبَكَى [*He beat him, and he consequently wept,*] and ضَرَبَهُ فَأَوْجَعَهُ [*He beat him, and consequently pained him,*] when the beating is the cause of the weeping and of the pain: (S, TA:) used in this manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14] فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ [*And Moses struck him with his fist, and consequently killed him*]; or a qualificative, as in [the saying in the Kur lvi. 52-54] لَآكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ فَمَالِئُونَ مِنْهَا ٱلْبُطُونَ فَشَارِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ [*Shall surely be eating from trees of Zakkoom, and consequently filling therefrom the bellies, and drinking thereon of hot water*]. (Mughnee, K.) ___ Another manner in which it is used [the second of the three manners before mentioned (Mughnee)] is as a connective of an apodosis, i. e., of the complement of a conditional clause, (Mughnee, * K, * TA,) when this is of a kind not fit to be itself conditional, i. e., to be a protasis. (Mughnee.) It is thus used when the complement is a

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nominal proposition; as in [the saying in the Kur vi. 17] وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [*And if He*

cause good to betide thee, He is able to do everything]: (Mughnee, K, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying [إِنْ تَزُرْنِى فَأَنْتَ مُحْسِنٌ *If thou visit me, thou wilt be a welldoer*]; in which what follows فَ is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for أَنْتَ is an inchoative, and مُحْسِنٌ is its enunciative; and the proposition has become a complement by means of the فَ: (S, TA:) ___ or, (K,) secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and it is one of which the verb is aplastic; as in [the saying in the Kur xviii. 37 and 38] [إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّى أَنْ يُؤْتِيَنِ *If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me*]; and [the saying in the Kur ii. 273] [إِنْ تُبْدُوا ٱلصَّدَقَاتِ فَنِعِمَّا هِىَ *If ye make apparent the alms, very good, as a thing, is it,* i. e. the doing so]: (Mughnee, K:) ___ or, (K,) thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the Kur iii. 29] [إِنْ كُنْتُمْ تُحِبُّونَ ٱللّٰهَ فَٱتَّبِعُونِى *If ye love God, follow ye me*]: (Mughnee, K:) ___ or, (K,) fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the Kur xii. 77] [إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *If he steal, a brother of his hath stolen before*]: or tropically, as in [the saying in the Kur xxvii. 92] [وَمَنْ جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ *And whoever shall have done that which is evil, their faces are inverted in the fire* of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, K: *) ___ fifthly, when the فَ is coupled with a particle relating to futurity; as in [the saying in the Kur v. 59] [مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِى ٱللّٰهُ بِقَوْمٍ يُحِبُّهُمْ *Whoever of you revolteth from his religion, God will bring a people whom He loveth*]; and in [the saying in the Kur iii. 111] [وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ *And what ye do of good, ye shall not be denied* the reward of *it*]: (Mughnee: omitted in the K; as is also what here next follows:) ___ sixthly, when the فَ is coupled with a particle to which is

peculiarly assigned the first place in a proposition, as in the saying,

* فَإِنْ أَهْلِكْ فَذِى حَنَقٍ لَظَاهُ *

* عَلَىَّ يَكَادُ يَلْتَهِبُ ٱلْتِهَابَا *

[a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabee'ah Ibn-Makroom (in Ham p. 29), app. meaning *And if I perish, many a one having rage* in his bosom, *whose fire* kindled *against me almost flames with a* vehement *flaming;* فَذِى حَنَقٍ being for فَرُبَّ ذِى حَنَقٍ]; for رُبَّ is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) ___ the ف must also be used when the complement of a conditional clause is imperative; as in the saying إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرِمْهُ [*If Zeyd treat thee with honour, treat thou him with honour*]: or prohibitive; as in the saying إِنْ يُكْرِمْكَ زَيْدٌ فَلَا تُهِنْهُ [*If Zeyd treat thee with honour, treat not thou him with contempt*]: or negative, either by means of لَنْ [as in an ex. above] or by means of مَا; as in the saying إِنْ أَكْرَمْتَ زَيْدًا فَمَا يُهِينُكَ [*If thou treat Zeyd with honour, he does not treat thee with contempt*]: (TA:) ___ when the verb of that complement is an aor., affirmative, or negative by means of لَا, the ف may be introduced or omitted: in the former case you may say إِنْ تُكْرِمْنِى فَأُكْرِمُكَ meaning فَأَنَا أُكْرِمُكَ [i. e. *If thou treat me with honour, I will treat thee with honour*]; and you may say إِنْ تُكْرِمْنِى أُكْرِمُكَ [which is the more usual] if you do not make it [i. e. اكرمك] the enunciative of a suppressed inchoative [i. e. of أَنَا]: and in the case of the negative by means of لَا you may say إِنْ تُكْرِمْنِى فَلَا أُهِينُكَ [*If thou treat me with honour, I will not treat thee with contempt;* and you may omit the ف as is more usual]: (TA:) ___ and sometimes the ف is suppressed in the case of necessity in verse [on account of the metre]; as in the saying,

* مَنْ يَفْعَلِ ٱلْحَسَنَاتِ ٱللّٰهُ يَشْكُرُهَا *

[*Whoso doth those deeds that are good, God will recompense them,* i. e., the deeds],

(Mughnee, K,) meaning فَٱللّٰهُ: (K:) or, (Mughnee, K,) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is

* مَنْ يَفْعَلِ الخَيْرَ فَالرَّحْمٰنُ يَشْكُرُهُ *

[*Whoso doth that which is good, the Compassionate will recompense it*]; (Mughnee, K;) and it is absolutely disallowable: (K:) or it occurs in chaste prose, (Mughnee, K, *) accord. to Akh; (Mughnee;) and hence the saying [in the Kur ii. 176] إِنْ تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَالِدَيْنِ وَٱلْأَقْرَبِينَ [*If he leave wealth, the legacy shall be to the two parents and the nearer of* other *relations*]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, فَإِنْ جَآءَ صَاحِبُهَا وَإِلَّا ٱسْتَمْتِعْ بِهَا [*And if the owner thereof come,* restore thou it to him; *and if not,* or *otherwise, benefit thyself by it*]: (Mughnee, K:) ___ when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the Kur xxvii. 92, cited above], the فَ may not be prefixed to it; as in the saying إِنْ أَكْرَمْتَنِى أَكْرَمْتُكَ [*If thou treat me with honour, I will treat thee with honour*]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying إِنْ أَسْلَمْتَ لَمْ تَدْخُلِ النَّارَ [*If thou become a Muslim, thou wilt not enter the fire* of Hell]. (TA.) ___ And as the فَ thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying الَّذِى يَأْتِينِى فَلَهُ دِرْهَمٌ [*Who comes,* or *shall come, to me, for him is,* or *shall be, a dirhem*]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle أَمَّا, q. v. (Mughnee in art. أَمَّا; &c.) ___ It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of أَنْ, meant to be understood, (S, TA, and I'Ak p. 295,) but necessarily suppressed: (I'Ak ibid.:) ___ thus in the complement of a command; (S, TA, and I'Ak p. 296;) as in ائْتَنِى فَأُكْرِمَكَ [*Come thou to me, that I may treat thee with honour*]: (I'Ak ibid.:) [and] you say زُرْنِى فَأُحْسِنَ إِلَيْكَ [*Visit thou me,*

that I may do good to thee]; (S, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems be an omission here in the copies of the S, for, as] IB says, if you make أُحْسِنَ to be marfooa, [not mansoob,] saying فَأُحْسِنُ إِلَيْكَ, [the meaning is, *for I will do good to thee*, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be marfooa; as in صَهْ فَأُحْسِنُ إِلَيْكَ [*Be silent, then I will do thee good*]; and in حَسْبُكَ الحَدِيثُ فَيَنَامُ النَّاسُ [*The discourse is sufficient for thee, so the people shall sleep*]: (I'Ak p. 296:) ___ also in the complement of a prohibition; (S, and I'Ak p. 296;) as in لَا تَضْرِبْ زَيْدًا فَيَضْرِبَكَ [*Beat not thou Zeyd, for he may beat thee*, or *lest he beat thee*]: (I'Ak ibid.:) ___ and in the complement of a prayer; as in رَبِّ ٱنْصُرْنِى فَلَا أُخْذَلَ [*My Lord aid me, so that I may not be left helpless*]: (I'Ak ibid.:) ___ and in the complement of an interrogation; (S, and I'Ak p. 296;) as in هَلْ تُكْرِمُ زَيْدًا فَيُكْرِمَكَ [*Wilt thou treat Zeyd with honour, that he may treat thee with honour?*]: (I'Ak ibid.:) ___ and in the complement of a petition with gentleness; (S, and I'Ak p. 296;) as in أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا [*Wilt thou not alight at our place of abode, that thou mayest obtain good?*]: (I'Ak ibid.:) ___ and in the complement of a demanding with urgency the performance of an action; as in لَوْلَا تَأْتِينَا فَتُحَدِّثَنَا [*Wherefore dost thou not come to us, that thou mayest talk to us?*]: (I'Ak p. 296:) ___ and in the complement of an expression of

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wish; as in لَيْتَ لِى مَالًا فَأَتَصَدَّقَ مِنْهُ [*Would that I had wealth, that I might give alms thereof*]: (I'Ak ibid.:) ___ and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofees universally; as in the saying in the Kur [xl. 38 and 39] لَعَلِّى أَبْلُغُ ٱلْأَسْبَابَ أَسْبَابَ ٱلسَّمَٰوَاتِ فَأَطَّلِعَ [*May-be I shall reach the tracts*, or *the gates, the tracts*, or *the gates, of the*

heavens, so that I may look], accord. to one reading: (I'Ak p. 298:) ___ and in the complement of a negation, (S, and I'Ak p. 295,) i. e., of a simple negation; as in مَا تَأْتِينَا فَتُحَدِّثَنَا [*Thou dost not come to us, that thou mayest talk to us;* a saying mentioned before, in the first of the remarks on this particle]. (I'Ak ibid.) ___ It is also prefixed as a corroborative to an oath; as in فَبِعِزَّتِكَ [which may be rendered *Now by thy might*, or *nobility*, &c.], and فَوَرَبِّكَ [*Now by thy Lord*]. (TA.) ___ The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sb: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase أَخُوكَ فَوُجِدَ [as though meaning *Thy brother, he has been found;* but هٰذَا is app. meant to be understood, so that the phrase should be rendered, fully, *this is thy brother, and he has been found*]: Fr and ElAalam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

* وَقَائِلَةٍ خَوْلَانُ فَٱنْكِحْ فَتَاتَهُمْ *

and in the saying,

* أَنْتَ فَٱنْظُرْ لِأَىِّ ذَاكَ تَصِيرُ *

or a prohibition, as in the saying زَيْدٌ فَلَا تَضْرِبْهُ; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is هٰذِهِ خَوْلَانُ, [so that the saying should be rendered, fully, *Many a woman is there saying, This is Khowlán* (the tribe so named), *therefore marry thou their young woman;* and in like manner the implied meaning of the third ex. is هٰذَا زَيْدٌ فَلَا تَضْرِبْهُ *This is Zeyd, therefore do not thou beat him;*] and the implied meaning of the second ex. is انْظُرْ فَٱنْظُرْ, [so that the saying should be rendered, fully, *Look thou, and look to what* result *thereof thou wilt eventually come,*] the former انظر being suppressed, and its implied pronoun, أَنْتَ, expressed: the saying

* وَإِذَا هَلَكْتُ فَعِنْدَ ذٰلِكَ فَٱجْزَعِى *

[meaning *And when I perish, on the occasion thereof manifest thou impatience,* or *grief,* &c., the second ف being redundant,] is an instance of poetic license. (Mughnee.) [As a numeral, ف denotes *Eighty.*]

فأ

R. Q. 1 **فَأْفَأَ** , (T, M, Msb,) inf. n. فَأْفَأَةٌ, (T, S, M, Msb, K,) *He reiterated the letter* ف (Mbr, T, S, M, Msb, K) *in his speech;* (S, M, K;) or *was as though the letter* ف *predominated upon his tongue;* (T;) or *had an impediment in the tongue, the letter* ف *predominating in the speech.* (M.) You say, فِيهِ فَأْفَأَةٌ [*In him is a fault of reiterating the letter* ف *in his speech;* &c.] (S, K.) [See also فَأْفَآءٌ.]

فَأْفَأٌ : see what follows.

فَأْفَآءٌ (T, S, M, Msb, K) and فَأْفَأٌ , (T, M, Msb, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lh, (T,) A man *in whom is what is termed* فَأْفَأَةٌ, expl. above; (T, S, M, K;) or *who reiterates the letter* ف *much when he speaks;* (M;) or *who cannot utter the word unless with an effort, commencing with the like of the letter* ف, *and then pronouncing with effort the letters of the word correctly:* (Mgh:) or one *who reiterates his words much in speaking:* (TA:) fem. with ة. (T, Msb.).

فأت

8 **افْتَأَتَ عَلَىّ** *He said of me what was false:* (AZ, S, O:) or افتأت عَلَىَّ البَاطِلَ *he forged against me what was false:* (K:) and افتأت عَلَىَّ مَا لَمْ أَقُلْ *he forged against me what I did not say.* (M.) And افتأت عَلَيْنَا *He was alone in his opinion against us; none sharing it with him:* (ISh, T, TA:) or افتأت بِرَأْيِهِ *he was alone,* or *singular, in his opinion:* (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.) This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by ISh and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from الفَوْتُ, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of حَلَأْتُ السَّوِيقَ, and لَبَأْتُ بِالحَجِّ, and رَثَأْتُ المَيِّتَ. (S, O.) [See also art. افتئت.] فوت, in the pass form, *He* (a man, O) *died suddenly:* (O, K:) but this, app., [if not a mistake for افتلت,] should be افتيت, without hemz, from مَوْتُ الفَوَاتِ. (TA.)

فُؤَيْتٌ, applied to a man and to a woman, One *who follows his,* or *her, own opinion only.* (From a marg. note in a copy of the S. [Thus pronounced by AZ: by others, فُوَيْتٌ, without hemz: see art. فوت.])

فأد

1 **فَأَدَهُ** , (T, S, M, A, L, K,) aor. ـَـ , inf. n. فَأْدٌ, (M, L,) *He*, or *it, hit, struck, smote, affected*, or *hurt, his* (a man's, K) فُؤَاد [or *heart*, &c.]: (S, M, L, K:) *he hit*, or *smote, him*, (AZ, T,) or *shot*, or *shot at, and hit*, or *smote, him*, namely a gazelle, (A,) or an animal of the chase, (AZ, T,) *in his* فُؤَاد. (AZ, T, A.) ___ And, said of a disease, (S,) and of fear, (A,) *It smote*, or *affected, his* فُؤَاد: (S, A:) or, said of fear, *it rendered him cowardly.* (K.) ___ And فُئِدَ, (T, M, A, L, K,) inf. n. فَأْدٌ; (M, L;) and فَئِدَ; (K;) *He had a disease in his* فُؤَاد: (T:) or *he had a complaint thereof:* (M, L, K:) or *he had a pain therein:* (K:) or *he was*, or *became, hit, struck, smitten, affected*, or *hurt, therein.* (A.) فَأَدَ الخُبْزَةَ, (T, S, M, L,) or الخُبْزَ, (K,) aor. as above, and so the inf. n., (M, L,) *He put the cake of bread*, or *lump of dough*, (T, S,) or *the bread*, (K,) *into the hot ashes;* (T, S, K;) *and baked it therein:* (T:) or *he toasted* [or *baked*] (M, L) *the cake of bread*, or *lump of dough*, [or *the bread*,] *in the hot ashes.* (M, * L.) And فَأَدَ اللَّحْمَ (S, M, L, K) فِى النَّارِ, (M, L, K,) aor. and inf. n. as above, (L,) *He roasted the flesh-meat* [*in the fire*]; as also افتأده . (S, M, L, K.) ___ And فَأَدَ لِلْخُبْزَةِ, (S, L,) aor. and inf. n. as above, (L,) *He made for the cake of bread*, or *lump of dough, a place in the hot ashes*, or *in the fire, to put it therein* [*for the purpose of baking it*]. (S, L.) فَأَدَ لِفُلَانٍ *He acted well*, or *kindly, to such a one, in his affair, in absence:* so in the Nawádir of Lh. (TA.)

5 **تفأّد** *i. q.* تَوَقَّدَ [i. e., when said of fuel, *It burned, burned up, burned brightly* or *fiercely, blazed*, or *flamed*]: (M, L, K:) [and] so when said of the heart [i. e. *It became excited with ardour*, or *eagerness*]. (M, L, K. *) And *i. q.* تَحَرَّقَ [*It burned much*, as a quasi-pass. v.]: (so in copies of the K, in SM's copy and in my MS. copy and in the CK:) or, as in MF's copy of the K, تَحَرَّكَ [*it was*, or *became, in a state of motion,*

or *commotion*]: (TA:) [See what is said of the derivation of فُؤَادٌ.]

8 افتأدوا *They lighted a fire* (M, A, L, K) *for the purpose of roasting.* (A) See also 1, latter half.

فَأْدٌ : [see 1, of which it is the inf. n.: and] see the paragraph here following.

فُؤَادٌ (S, M, A, Msb, K, &c.) and فِؤَادٌ, which is strange, (K,) but said by Esh-Shiháb to be a dial var., and to be without reason disallowed by AHát; (TA;) of the masc. gender only; (Lh, M, L, K, &c.;) The *heart;* syn. قَلْبٌ [q. v.]; (S, M, A, L, Msb, K, &c.;) of man, and of an animal other than man: (M, L:) so called because of its تَفَأُّد (T, M, L, K) i. e. تَوَقُّد [or ardour]; (M, L, K;) or because of its pulsation, and commotion; [for which reason also the heart is said to be called القَلْبُ, from التَّقَلُّبُ;] for it is said that the primary meaning of فَأْدٌ is motion, and the putting in motion: (MF, TA:) or the heart is thus called only when its تَفَأُّد, i. e. its تَوَقُّد, is regarded: and most authors make a distinction between فُؤَادٌ and قَلْبٌ; the latter of which is said to have a more special signification than the former: (TA:) and the former is said to be [the *pericardium,*] the غِشَآء,

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(L, TA,) or the وِعَآء, (TA,) *of the* قَلْب: (L, TA:) or the *middle thereof:* (L:) or the *interior thereof:* (TA:) the قَلْب being its حَبَّة [q. v.], (L, TA,) or its سُوَيْدَآء: (L:) or فُؤَادٌ signifies the *appendages of the* مَرِىْء [or *œsophagus*], *consisting of the liver and lungs and* قَلْب [or *heart*]: (K:) pl. أَفْئِدَةٌ, (S, M, A, Mgh, Msb, K, &c.,) the only pl. thereof known to Sb. (M, L.) ___ Also The *mind,* or *intellect:* and this, it is said, may be the meaning of the phrase [in the Kur liii. 11], مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَى, (TA,) or مَا كَذَّبَ, another reading, i. e. [*The mind*] *did not disacknowledge,* or *deem improbable, what he saw.* (Jel.) [Hence,] حِدَّةُ الفُؤَادِ *i. q.* ذَكَآءٌ [meaning *Sharpness,* or *acuteness, of mind,* in a man: and *sharpness of spirit* in a beast]. (S in art. ذكو.) [And حَدِيدُ الفُؤَادِ *i. q.* ذَكِىٌّ meaning *Sharp,* or *acute, in mind,* applied to a man: and *sharp in spirit,* applied to a beast:] one says فَرَسٌ حَدِيدَةُ الفُؤَادِ [*A mare sharp in spirit*]; and in like manner نَاقَةٌ [*a*

she-camel]: (S and K in art. روع:) and ناقة رواعة الفؤاد, and رواع الفؤاد, *a quick, spirited, vigorous, she-camel; sharp in spirit;* syn. شهمة ذكيّة. (K in that art.) [And طار فؤاده *His mind* or *intellect, fled:* and *his courage.* (See شعاع: and طار.)]

فَئِيدٌ : see مفؤود, in two places. Also, (T, M, L,) applied to bread [or dough], (M, L,) and so مفؤود , (M, L, K,) and مُفْتَأَدٌ , and أُفْؤُودٌ , (K,) *Baked on the fire:* (T:) or *put into hot ashes,* (L, K,) *and baked therein:* (L:) or *toasted* [or *baked*] *in hot ashes.* (M, L.) And the first, (T, S, M, &c.,) applied to flesh-meat, (S, M, L,) *Roasted,* (T, S, M, L, K,) as also مفؤود , (M, L, K,) *on the fire:* (T:) or *roasted upon live coals;* as also مُفْأَدٌ [evidently, I think, a mistranscription for مُفْتَأَدٌ]. (L.) ___ And فَئِيدٌ signifies also *Fire* or *a fire* [*for baking* &c.]. (T, L, K.)

أُفْؤُودٌ *A place which one makes, for a cake of bread,* or *lump of dough, in hot ashes,* or *in a fire, to put it therein* [*for the purpose of baking it*]: (S, M, * L, K: *) pl. أَفَائِيدُ. (L.) ___ See also فَئِيدٌ.

مُفْأَدٌ : see فَئِيدٌ.

مِفْأَدٌ (T, S, M, L, K) and مِفْأَدَةٌ (S, L, K) and مِفْآدٌ (T, M, L, K) The [*iron instrument, with which flesh-meat is roasted, called*] سَفُّود, (T, S, M, L, K,) [or] *with which one roasts and bakes.* (L, TA.) And [in the CK or] the first, (S, L, K,) and the second and third also, (accord. to the K,) the *piece of wood,* or *wooden implement, with which the* [*fire in the kind of oven called*] تَنُّور *is stirred:* pl. مَفَائِدُ. (S, L, K.)

مِفْأَدَةٌ : see the next preceding paragraph.

مِفْآدٌ : see the next preceding paragraph.

مَفْؤُودٌ *Hit, struck, smitten, affected,* or *hurt, in his* فُؤَاد [or *heart,* &c.]: (S, A, L:) *smitten,* or *affected, by a disease therein:* (S, L:) or *by pain therein.* (L.) ___ A man *without a heart; having no heart;* as also فَئِيدٌ : (Ks, S, L:) *weak-hearted:* (T, L:) *a coward;* (T, M, L, K;) and so فَئِيدٌ : (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) See also فَئِيدٌ, in two places.

مُفْتَأَدٌ : see فَئِيدٌ, in two places. ___ Also *A place of fuel:* (T, L:) *a place in which a fire is lighted for roasting.* (A.)

فأر

1 فَئِرَ, aor. يَفْأَرُ, *It* (a place) *became abundant in* فَأْر [i. e. *rats*, or *mice*]. (Msb.) فَأَرَ, (J, O,) aor. as above, (K,) inf. n. فَأْر, (TK,) *He dug;* (K;) or *dug as does the* فَأْر [i. e. *rat*, or *mouse*]: (M, TA:) and, (K,) as some say, (M, TA,) *he buried*, and *hid.* (M, * O, K, TA.)

فَأْر [*A kind of animal,*] *well known,* (M, K,) [the *genus mus;* the *rat;* the *mouse;* and *the like*]; with ء, (Lth, S, Msb,) and without ء; (Msb;) [a coll. gen. n.:] n. un. with ة: (Lth, T:) [in the S and O and Msb, فَأْر is said to be pl. of فَأْرَة, but in the last is added, like تَمْرَة and تَمْر, showing that by pl. is meant coll. gen. n.:] the pl. of فأر, (Lth, T, M, K,) or of فأرة, (O, Msb,) is فِئْران (Lth, T, M, O, K, Msb) and فِئَرة: (M, K:) accord. to IAar, (T, TA,) فُؤُر, like صُرَد, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase الفَأْر الفُؤُر, [in which الفأر is evidently used in a sense mentioned below, namely, the muscles, as is indicated in the T and O,] and, accord. to some, [الفُؤُر is a corroborative epithet, for they say that] this phrase is like لَيْل لائل and يوم أَيْوُم: (O:) فَأْرَة is applied [accord. to some] to the female; (M;) or [more correctly] to the male and the female, (M, K,) like as حمامة is applied to the male and the female of the [genus] حمام. (M, TA.) ___ Also *Musk:* (M, K:) this is sometimes called فَأْر because it is from the [animal, or from a kind of animal, called] فَأْر, as some say. (M.) ___ And فَأْرَة المِسْك signifies *The bag, follicle,* or *vesicle,* (نافجة, S, M, O, K, or نافقة, T,) *of musk:* (T, S, M, O, K:) and is also without ء; (M, Msb;) or it should correctly be mentioned in art. فور, [as being called فارة] because of the spreading (فوران) of its odour: or it may be with ء because it has the appearance, or form, of the [animal called] فَأْرَة. (O, K.) It was said to an Arab of the desert أَتَهْمِزُ الفَأْرَةَ, (K, TA, in the CK أَتَهْمِزُ الفَأْرُ,) [meaning *Dost thou pronounce* فارة *with hemz?*], and he replied, [understanding the animal so called to be meant,] الهِرَّةُ تَهْمِزُهَا, (K,) meaning, [*The cat*] *bites it.* (TA.) ___ [Hence, app., by a synecdoche, فَأْرَة المِسْك is applied to *The mush-animal,* or *Tibet-musk; moschus moschiferus:*] El-Jáhidh says, I asked a perfumer, of [the sect of] the Moatezileh, respecting [the animal called] فأرة المسك, and he said, *it is*

not a mouse, or *rat,* (فأرة,) *but is more like a young gazelle: it is found in the region of Tubbat* [or *Tibet*]; *and is hunted; and the man who catches it binds tightly its navel,* [or rather *its umbilical follicle,*] *which being pendent, the blood collects in it; then it is slaughtered; and when it is quiet, he cuts out the bound navel, and buries it in barley* (شعير) *until the congealed blood becomes converted into strong-scented musk.* (TA.) ___ And فَأْرَةُ الإِبِلِ signifies *The sweet odour of the camels,* [*likened to that of the vesicle of musk,*] *which diffuses itself from them when they have pastured upon the herbs and their blossoms,* (S, O,) or, as some say, *upon the* [*plant called*] خُزَامَى [q. v.], (O,) *and then drunk, and returned from the water, with their skins moist:* (S, O:) so says Yaakoob. (S.) Thus in a verse cited voce ذَفَرٌ. (S, O. [Therefore فَأْرَةٌ ذَفْرَآءُ should there be rendered *A pungent sweet odour like that of a vesicle of musk.* But see فَارَةٌ, in art. الفَأْر.]) فور signifies also *The muscles:* (T, O:) and فَأْرُ المَتْنِ *the flesh on either side of the back-bone;* as also يَرَابِيعُ المَتْنِ. (T. [See also الفَارُ, in art. فور.]) And *A species of trees;* with and without ء: (M:) and فَأْرَةٌ [as its n. un.] *a tree* [*of that species*]. (K.) Also *A certain well-known measure,* or *quantity, of wheat:* in this sense an adventitious word. (O.)

فُؤَرٌ : see فَأْرٌ, first sentence.

فَئِرٌ A place *abounding with* فَأْرٌ [*rats,* or *mice*]. (S, O.) You say أَرْضٌ فَئِرَةٌ, (O, K,) and مَفْأَرَةٌ أَرْضٌ, (S, O, K,) *Land abounding with* فأر: (K:) or *land containing* فأر. (S, O,) [In my copy of the Msb, I find مَكَانٌ مَفْأَرٌ .] ___ Milk, (M, K,) and food, (TA,) *into which a rat,* or *mouse,* (فأرة,) *has fallen.* (M, K, TA.)

فَأْرَةٌ n. un. (but said by some to be fem.) of فَأْرٌ [q. v.] ___ Also, (S, M, O, K,) and فُؤْرَةٌ , (M, K, in the O written فُؤَرَةٌ,) both with and without ء, (M, O,) *A flatus* (S, M, O, K) *that collects* (S) *in the pastern* (S, M, O, K) *of a camel,* (S,)

or *of a beast,* (M, K,) or *of a horse;* (O;) *which issues* (S, M, O, K) *when it is felt,* (S,) or *when it is stroked, and collects when it is left to itself.* (M, O, K.)

فُؤْرَةٌ : see the next preceding paragraph.

فِئْرَةٌ and فِئَرَةٌ: see فِئِيرَةٌ.

فُؤَارَةٌ : see the paragraph here following.

فَئِيرَةٌ (T, M, O, K) and فُؤَارَةٌ (M, K) and فِئْرَةٌ (Lth, T, O, K) and فِئَرَةٌ , and also without ء, (K,) *Fenugreek* (حُلْبَة) *cooked until its foam boils up, when it is put into a press* (معصر), *and clarified, then dates are thrown upon it, and the woman in the state following childbirth sups it* (Lth, T:) or *fenugreek* (حُلْبَة) *and dates cooked for the woman in the state following child-*

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birth, (M, O, K,) *who drinks it,* (M,) *and for the sick.* (O.)

مَفْأَرٌ ; and its fem., with ة: see فِئْرٌ.

فأس

1 **فَأَسَ** , (S, M, O, K,) aor. ـَـ , inf. n. فَأْسٌ, (M, K,) *He struck* (AHn, S, O, Msb, K) him, or it, (S, O,) or a tree, (AHn, M,) *with a* فَأْس: (AHn, S, M, O, K:) *he cut* him, or it, (M,) or a tree, (TA,) *therewith:* (M:) *he clave,* (M, O, K,) or *split,* (T, O,) a piece of wood, (M,) or one's head, (O,) *therewith.* (M, K.) ___ *He hit* (S, K) a man (S) *in the* فَأْس *of the head.* (S, K.) *He ate* wheat, or other food. (O, K, * TA.)

فَأْسٌ *A certain implement of iron,* (M,) *with which one digs;* [i. e., *a kind of hoe;* thus called in the present day; *generally having a blade more long than wide, and a short handle; altogether resembling an adz:*] (Kr, M:) and *with which one cuts;* [i. e., *an adz;* and *an axe;* both also thus called in the present day; more commonly the former; *used for cutting, cleaving, and splitting, trees and wood,* (see فَأَسَ,) *and for hewing, forming,* or *fashioning, wood &c.:* (see also قَدُومٌ:)] (M:) *a thing well known:* (A, K:) [applied also to *a pickaxe:* (see صَاقُورٌ:)] the ء in this word may be suppressed: (Msb:) it is of the fem. gender: (M, Msb, K:) the pl. (of pauc., O) is أَفْؤُسٌ (M, O, Msb, K) and (of mult., O) فُؤُوسٌ, (S, M, O, Msb, K,) and, accord. to some, فُؤْسٌ. (TA.) ___ فَأْسُ اللِّجَامِ [*A certain part of the bit;* namely,] *the* [*tongue of*] *iron that stands up towards* [so I render here the particle فِى] *the* حَنَك [here meaning the *palate,* against which it is made to press when the rein is drawn hard for the purpose of checking the horse]; (IDrd in his book on the Saddle and Bridle, [in one part of which he likens to it the tongue of a buckle,] S, M, A, O, K;) *the iron that stands up in the* شَكِيمَة; (T;) or, as some say, *that which is in the middle of the* شكيمة, *between the* مِسْحَلَانِ: (ISh:) the شكيمة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مِسْحَل is an iron [i. e. a ring of iron, one of a pair of rings which are inserted each into the other, in the place of our curbchain,] beneath the حَنَك [here meaning the part between the two sides of the lower jaw]: (IDrd:) or, as some say, [and among

them Kr.] *the transverse iron in the bit;* (M;) but this assertion requires consideration. (TA.) You say, فُلَانٌ يَلُوكُ لِسَانَهُ فِى الكَلَامِ كَمَا يَعْلُكُ الفَرَسُ فَأْسَ اللِّجَامِ [*Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the* فأس *of the bit*]. (A.) ___ فَأْسُ الرَّأْسِ, (S, O, K,) or فَأْسُ القَفَا, (M,) *The edge of the* قَمَحْدُوَة [or *hinder part of the back of the head*], *that projects above the back of the neck;* [i. e., *the small protuberance above the back of the neck:*] (S, O, K:) or *the hinder part of the* قمحدوة. (M.) ___ فَأْسُ الرَّحَى *The* [*protuberant*] *part of the* [*nether,* or *lower,*] *mill-stone, in the middle of which is* [*fixed*] *the axis.* (Kzw, description of Ursa Minor.) ___ And hence, الفَأْسُ *The Constellation of Ursa Minor.* (Idem, same place.) ___ فَأْسُ الفَمِ *The extremity of the mouth, in which are the teeth.* (M.) ___ اجْعَلْ هٰذَا الأَمْرَ فَأْسًا وَاحِدًا means *Make thou this affair to be* [*uniform,* or] *of one way* or *mode* or *manner.* (ISk, TA in art. بأج.)

فأل

2 **تَفْئِيلٌ** is of the measure تَفْعِيلٌ from الفَأْلُ: (O, K, * TA: *) [and is app. *syn. with* تَفَأُّلٌ, signifying The *auguring*, &c.; or it may signify the *auguring*, &c., *much:* accord. to the TK, فَأَّلَهُ به means جَعَلَهُ يَتَفَأَّلُ به *he made him to augur*, &c., *by it;* but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says,

* لَا يَأْخُذُ التَّفْئِيلُ وَالتَّحَزِّى *
* فِينَا وَلَا قَذْفُ العِدَى ذُو الأَزِّ *

[which seems evidently to mean, *The auguring*, &c., or *auguring*, &c., *much, and the divining, will not have any effect upon us; nor the enemies' noisy reviling* or *reproaching*]: but AA has related it otherwise, substituting التَّأْفِيكُ [lit. the *lying*] for التفئيل; and has explained it as meaning *the enchanting;* because it is a turning of a thing from its proper way, or mode. (O, TA.)

5 **تفأّل به**, (ISk, S, M, MA,) or تفآءل, (AZ, T, Msb,) or both, (K, TA, [accord. to the latter of which, it seems that the latter v. is formed from the former v., for the purpose of alleviating the pronunciation, and has become the popular form,]) *He augured*, or *augurated, good, by it*, or *from it;* or *regarded it as a good omen;* i. e., something uttered in his hearing: (AZ, ISk, T, S, M, * MA, Msb, K:) or so, and likewise *evil;* (AZ, T, Msb, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطَيَّرَ منه (q. v.): and in like manner they used these verbs in relation to the cries and flights of birds, and the motions of gazelles, &c.; as is stated in several of the lexicons, voce بَارِحٌ, &c. See also 2 and 8: and see فَأْلٌ.]

6 **تَفَأَّلَ** see the next preceding paragraph.

8 **افْتَئَالٌ** [in my copies of the S written افْتِيَالٌ] is of the measure افْتِعَالٌ from الفَأْلُ: (S, K, * TA: *) [in the PS and TK, it is said to be *syn. with* تَفَأُّلٌ: it seems, however, that in the ex. here following, its exact signification, and whether it be used in an act. or a pass. sense, is doubtful; and that it is trans. without a prep.:] El-Kumeyt says, describing horses,

* إِذَا مَا بَدَتْ تَحْتَ الخَوَافِقِ صَدَّقَتْ *
* بِأَيْمَنِ فَأْلِ الزَّاجِرِينَ ٱفْتِئَالُهْا *

[app. meaning, *When they appear beneath the standards,* (perhaps standards set up as winningposts,) *the regarding them as of good omen,* or *their being regarded as of good omen,* (by reason of their excellent performance,) *verifies the happiest augury of the diviners:* with respect to its being made fem. in this ex., though not regularly fem. in form, see صَرْفٌ, third sentence]. (S, TA.) ___ [It has also another signification:] Fr says, افْتَأَلْتُ الرَّأْىَ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally افْتَيَلْتُ, which becomes changed by rule to افْتَلْتُ; and that the signification is the same as that of فَيَّلْتُ الرَّأْىَ, *I declared,* or *esteemed, the judgment,* or *opinion, weak;* or *pronounced it to be bad,* and *wrong,* or *erroneous:* perhaps the substitution of hemz for the medial radical letter is for the purpose of giving to the phrase a double meaning: or the hemz may be the original letter, and the phrase may be used ironically]. (O, TA.)

فَأْلٌ, (T, S, M, O, Msb, K,) and فَالٌ without ء is allowable, (Msb,) *A good omen;* (PS;) *contr. of* طِيَرَةٌ: (T, M, Msb, K:) it is when a man is sick, and he hears another say يَا سَالِمُ [O safe]; or seeking, and hears another say يَا وَاجِدُ [O finder]: (ISk, T, S, O, K: *) or it is when one hears a good saying, and augurs good by it: (Msb:) [therefore] it is said in a trad., كَانَ يُحِبُّ الفَأْلَ وَيَكْرَهُ الطِّيَرَةَ [*He* (the Prophet) *used to like the* فأل, *and dislike the* طيرة]: (T, S, O:) [or it signifies so, and likewise *an evil omen:* i. e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Msb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِى الفَأْلُ الصَّالِحُ [*The good* فأل *pleases me*]; which shows that there is a sort of فأل that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which

is evil: (K in art. طير:) the pl. is أَفْؤُلٌ [properly a pl. of pauc.], (S, O,) or فُؤُولٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says,

* وَلَا أَسْأَلُ الطَّيْرَ عَمَّا تَقُولُ *

* وَلَا تَتَخَالَجُنِى الأَفْؤُلُ *

[*And I will not ask the birds respecting what they say, nor shall omens,* or *good omens, contend with me as though pulling me in different directions*]. (S, O.) ___ لَا فَأْلَ عَلَيْكَ means *No harm shall befall thee;* (T, O, K;) and *no evil fortune;* and *no mischief.* (T.)

فَئِلُ اللَّحْمِ , (O, K,) or فَيْأَلُ اللَّحْمِ, (T,) or both, (TA,) A man *having much flesh.* (T, O, K, TA.) [See also فِيَّلٌ, in art. فيل.]

الفِئَالُ *A certain game of the boys* (T, S, O, K,

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TA) *of the desert-Arabs,* (TA,) *with earth,* or *dust:* (T:) *they hide a thing in earth,* or *dust, and then divide it, and say, In which of them* (S, O, K, TA) *twain* (S, O, TA) *is it?* (S, O, K, TA.) [See also الفَيَالُ, in art. فيل.]

فَيْأَلُ اللَّحْمِ : see فَئِلُ اللَّحْمِ, above.

مُفَائِلٌ [or مُفَايِلٌ (M and TA in art. فيل)] A boy *playing at the game called* الفِئَال. (S, O. *)

فأم

1 **فَأَمَ** , [or فَأَمَ العُشْبَ, as is shown by an ex. in the S and TA,] aor. ـَـ , [inf. n. فَأْمٌ, TK,] *He* (a camel) *filled his mouth with herbage;* (IAar, S, K;) as also فَئِمَ, (K, TA,) like فَرِحَ; (TA; [in the CK فَأَمَ;]) and تَفَآءَمَ . (AA, T, K, TA.) ___ And فَأَمَ, (T,) or فَأَمَ مِنَ المآءِ, aor. as above, (K,) *He satisfied his thirst with drinking of water.* (T, K.) ___ And فَأَمَ فِى الشَّرَابِ *He drank with his mouth, not with his hand nor with any other thing, a gulp,* or *a draught,* (نَفَسًا,) *of the wine,* or *beverage;* (T, TA;) said of a man: (TA:) app. from أَفْأَمَ signifying he filled a vessel: and صَأَمَ signifies the same. (T, TA.) See also 4.

2 **فَأٌ** see 4. ___ تَفْئِيمٌ signifies also The *making wide* a leathern bucket. (T, TA.) ___ And [app. as inf. n. of فُئِّمَ, first signifying The *being made wide,* and then, as a subst.,] *largeness, bulkiness,* or *corpulence, and wideness.* (TA.) ___ See, again, 4.

4 **افأم** *He widened,* (S, M, K,) *and added to,* a [camel's saddle such as is called] قَتَبٌ, (S, K,) and [such as is called] a رَحْلٌ, (S,) or a [woman's camel-vehicle such as is called] هَوْدَجٌ, *in its lower part;* (M;) and فَأْمٌ , (S, M, K,) inf. n. تَفْئِيمٌ, (S, K,) signifies the same: and the epithets مُفْأَمٌ and مُفْأَمٌ are then applied thereto. (S, M, K.) ___ [And *He widened* a leathern water-bag *by inserting a third skin between the two other skins:* see the pass. part. n. below, and see also شَعِيبٌ.] ___ And *He filled* a vessel (T, TA) or a leathern bucket: (TA:) and so أَفْعَمَ. (T, TA.) ___ أُفْئِمَ حَارِكُهُ *His* (a camel's) *withers became full of fat:* (S:) [or] so فُئِمَ حَارِكُهُ, like فَرِحَ [in measure], accord. to the K, but correctly فُئِمَ, like عُنِىَ: (TA:) [or the latter verb is app. فُئِّمَ : for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are مُفْأَمٌ (S, TA) and مُفْأَمٌ , meaning *fat, and wide within:* in the K, erroneously, مِفْأَمٌ and مِفْآمٌ, like مِنْبَرٌ and مِحْرَابٌ. (TA.)

6 تَفَأَّ see 1, first sentence.

قَطَعُوهُ فُؤَمًا , [the latter word] like صُرَدٌ, (K,) or قَطَعُوا الشَّاةَ فُؤَمًا فُؤَمًا, (so in the T accord. to the TT,) i. e. [*They cut it,* or *the sheep,* or *goat,*] *into a number of pieces.* (T, K.)

فِئَامٌ *A thing that is spread to sit upon* or *to lie upon,* (S, M, K,) *pertaining to the* [*women's camel-vehicles called*] مَشَاجِرُ [pl. of مِشْجَرٌ], (M,) or *to* [*those called*] هَوَادِجُ, (K,) or *to both of these:* (S:) or, as some say, *a* هَوْدَجٌ *that is widened in its lower part by something added thereto:* or *a burden equiponderant to another burden, like a sack with a small mouth, with which the vehicle of a woman is covered; one being placed on one side, and another* [app. *close to the former*] *on the other side:* (M:) pl. فُؤُمٌ [with two dammehs]. (S, M, K.) ___ [And *A piece that is added to a leathern water-bag.* (See شَعِيبٌ; under which it is loosely explained: and see 4 in this art.)] Also *A company* of men: (T, S, M, K:) a pl. having no proper sing.: (S, K:) the vulgar say فِيَامٌ, without ء: (S:) [or] they say فِيَامٌ: (thus in the T accord. to the TT:) [but ISd says,] فِيَامٌ and فِيَامٌ have this meaning; otherwise I should say that فِيَامٌ is a modified form, for alleviation, from فِئَامٌ. (M in art. فيم.)

أَفْآمٌ [a pl. of which the sing. is not mentioned] The *four parts whence the water pours forth, between the extremities of the cross-pieces of wood* (العَرَاقِى), of the leathern bucket. (Th, M.)

مُفْأَمٌ : see 4, first sentence. ___ مَزَادَةٌ مُفْأَمَةٌ [*A leathern water-bag*] *widened with a third skin* (T, M) *between the two* [*other*] *skins:* [see شَعِيبٌ:] and in like manner دَلْوٌ مُفْأَمَةٌ [app. meaning *a widened leathern bucket*]. (M.) ___ And سِقَآءٌ مُفْأَمٌ [*A skin for water* or *milk*] *filled.* (TA.) ___ See also 4, last sentence.

مُفَأَّمٌ : see 4, first and last sentences.

فأو

1 **فَأَوْتُ رَأْسَهُ** , inf. n. فَأْوٌ; and فَأَيْتُهُ, inf. n. فَأْىٌ; *I split,* or *clave, his head,* i. e. a man's, with the sword: (AZ, T, S, M:) or *I struck,* or *smote, the upper part of his skull so that it opened from over his brain.* (Lth, T.) ___ And فَأَيْتُ القَدَحَ *I split,* or *clave,* or *cracked, the bowl.* (M.) And فَأَوْتُهُ بالعَصَا *I smote,* or *struck, him with the staff,* or *stick.* (IAar, M.) فَأْوٌ and فَأْىٌ both signify The act of *smiting,* or *striking:* and the act of *splitting,* or *cleaving.* (K.)

4 **افأى** *He* (a man, TA) *lighted upon,* or *became in, what is termed a* فَأْوٌ: or *he inflicted a wound of the head such as showed the whiteness of the bone,* or *such as laid bare the bone.* (K, TA.)

5 **تَفَأَّى** see the next following paragraph.

7 **انفأى** *It became split,* or *cloven,* (S, M, K,) or *cracked;* (M, K;) said of a bowl [&c.]; (S, M;) as also تفأّى : (M, TA:) *it opened,* or *became opened:* (M, K:) *it opened so as to form a break,* or *breach:* (T, M, K:) *it became laid open, uncovered,* or *exposed to view.* (T, TA.)

فَأْوٌ *An interval,* (S, M,) or *a low,* or *depressed, place,* (خَفْض, so in one of my copies of the S,) *between two mountains:* (S, M:) and, accord. to Lh, (M,) *a cleft* (M, K) *in a mountain,* (M,) or *between two mountains.* (K.) And *A* وَطْء [or *depressed tract*], (M, and so in copies of the K,) or وَطِىْء, (so in other copies of the K,) meaning *soft,* or *smooth,* or *plain, place,* (TA,) *between two stony tracts of the kind whereof one is termed* حَرَّة. (M, K.) And, (M, K,) as some say, (M,) *A clear, open, space among sands.* (M, K.) And, (M, K,) accord. to As, (M,) *A low,* or *depressed, tract of good land*

surrounded by mountains, (M, K,) and *such as is of an elongated form,* and *such as is not of that form.* (M.) And (as some say, TA) *A narrow place in a valley, leading to a wide space,* (K, TA,) *of which the upper part has no place of exit.* (TA.) And (as some say, TA) *A smooth place.* (K, TA.) ___ Also The *night;* (M, K;) so says Aboo-Leylà but of questionable correctness. (M.) ___ And The *place,* or *time, of sunset.* (K.)

فِئَةٌ *A party, portion, division,* or *distinct body;* or *a company,* or *congregated body;* syn. فِرْقَةٌ, (T,) or طَائِفَةٌ, (S,) or جَمَاعَةٌ; (M, K;) *of men:* (T, M:) [see more in art. فيأ, to which it belongs accord. to some: accord. to others,] it is originally فِئْوَةٌ [app. فَئْوَةٌ] (T) [or فِئْوٌ (see art. فيأ); or فِئْىٌ or فِئْيَةٌ (see what follows)]; the ة being a substitute for the [final radical letter, which is و or] ى: (S:) the pl. is فِئُونٌ (S, M, K) and فِئَاتٌ. (M, K.) El-Kumeyt says,

* تَرَى مِنْهُ جَمَاجِمَهُمْ فِئِينَا *

meaning [*Thou wouldst see, in consequence thereof, their skulls* become] *scattered fragments.* (S.)

فَأْوَى The *head,* or *glans, of the penis.* (M, K.)

فَائِيَةٌ or فَائِيَّةٌ (accord. to different copies of the K) *An elevated, expanded place.* (K.)

فأى

فأو See **فأى**

فا

فَا and فآءٌ *Names of the letter* ف, q. v. فَا as a prefixed n. in the accus. case, *syn. with* فَم, see voce فُوهٌ, in art. فوه.

فالوذ

فَالُوذٌ and فَالُوذَجٌ and فَالُوذَقٌ: see art. فلذ.

فانيد

فَانِيدٌ and فَانِيذٌ: see art. فند.

فانيذ

فانيد See **فانيذ**

فاوانيا

الفَاوَانِيَا *i. q.* عُودُ الصَّلِيبِ, [both of which appel-lations are now applied to *The common peony, pæonia officinalis,* and this is what is meant in what here follows,] i. e. *the* كَهِينَا, [app. for كَهْيَانَا, which is a Pers. word, meaning the plant above-mentioned,] *a plant less than a cubit* [*in height*], *having a purple flower, not found except in the day of the sun's taking its abode in Libra;* (TA;) [its root has, from ancient times, and in various countries, been held in high repute for medicinal properties; and various fancied virtues (some of which are supposed to be partly dependant upon particular aspects of the moon and certain stars, and several of which are mentioned

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in the TA,) are ascribed to it:] *it is hot, attenuant, resolutive, diuretic, has the property of stopping hæmorrhage, and is beneficial as a remedy against the* نِقْرِس [i. e. *gout,* or particularly *podagra,*] *and epilepsy* (الصَّرْع), *even by its being suspended* [*on the patient*]. (K.) [See also يَبْرُوح, in art. برح.]

فت

1 **فَتَّ** , (S, M, O, Msb,) aor. ـُـ , (M, Msb,) inf. n. فَتٌّ, (Lth, T, M, Msb, K,) *He crumbled* a thing, or *broke* it *into small pieces, with his fingers:* (Lth, T, TA:) or *he broke* (a thing, M) *with his fingers:* (M, K:) or [simply] *he broke* a thing: (S, O:) or (M) *he bruised,* or *brayed,* (M, K,) a thing: (M:) and فتّت , (M, TA,) inf. n. تَفْتِيتٌ, (O,) signifies the same; (M, TA;) or [rather] *he broke* [a thing, or *crumbled* it *with his fingers,*] *much.* (O.) You say of a man, فَتَّ الخُبْزَ, (A, Msb,) aor. and inf. n. as above; (Msb;) and فتّته ; *He crumbled the bread with his fingers.* (A.) ___ [Hence,] one says, ذَا مِمَّا يَفُتُّ كَبِدِى [lit. *This is of what crumbles,* or *crushes, my liver;* like as we say, of what breaks my heart]. (A, TA.) ___ And كَلَّمَهُ بِشَىْءٍ فَفَتَّ فِى سَاعِدِهِ *He told him,* or *spoke to him, of a thing, and it* [*crushed,* or] *weakened,* or *enervated, him.* (M, K, * TA.) And فَتَّ فِى عَضُدِى وَهَدَّ رُكْنِى (O, TA) *He broke my strength, and dispersed,* or *separated, my assistants.* (TA.) And فَتَّ فِى عَضُدِ فُلَانٍ i. e. فِى أَهْلِ بَيْتِهِ *He sought to injure such a one by diminishing,* or *impairing,* [*in number* or *power,*] *the people of his house.* (T, O. [See also art. عضد.]) The verb in this phrase is also used in the pass. form. (O.)

2 **فَتَّتَ** see the preceding paragraph, in two places.

5 **تَفَتَّتَ** see the paragraph here following.

7 **انفتّ** *It became crumbled,* or *broken into small pieces, with the fingers:* (TA:) or *it became broken with the fingers:* (M, TA:) or [simply] *it became broken:* (S, O:) or *it became bruised,* or *brayed:* and تفتّت signifies the same; (M, TA;) or [rather] *it became broken* [or *crumbled with the fingers*] *much.* (S, O.)

R. Q. 1 فَتْفَتَةٌ [inf. n. of فَتْفَتَ] The *drinking*, of camels, *less than satisfies thirst*. (O, K.) ___ [And it is also trans.:] one says of a pastor, فَتْفَتَ إِبِلَهُ *He drove back his camels from the water when they had not satisfied their thirst*. (IAar, T, O.) And فَتْفَتَ إِلَيْهِ, inf. n. فَتْفَتَةٌ, *He spoke secretly to him:* one says, مَا هٰذِهِ الدَّنْدَنَةُ وَالْفَتْفَتَةُ [*What is this whispering, and secret speaking?*]. (A, TA.)

فَتٌّ *A fissure* in a rock: (IAar, T, O, K:) as also ثَتٌّ: (IAar, T:) pl. فُتُوتٌ. (IAar, T, O.) مَا فِى يَدِى مِنْكَ حَتٌّ وَلَا فَتٌّ *There is not in my hand, from thee, aught*. (O.) أُولٰئِكَ أَهْلُ بَيْتٍ فَتٍّ and فُتٍّ (Fr, T, O, K *) and فَتّ (Fr, T, K) *Those are the people of a house dispersed*, or *scattered*, (Fr, T, O, K. *)

فُتٌّ and فَتٌّ: see what next precedes.

فَتَّةٌ, (M, A, and so in some copies of the S,) or فُتَّةٌ, (so in other copies of the S,) or both, (K,) or the latter and فِتَّةٌ, (T, O,) The *thing*, (S, O,) or *piece of dung*, (T, M, A, K.) [i. e.] *of dry dung*, (CK,) *of the camel*, (T, M, A, K,) or *of the horse* or *any solid-hoofed animal*, (T,) *that is broken*, or *crumbled*, (S, M, A, O, K,) *and put beneath the* زَنْدَةٌ, (T, S, O,) or *put beneath the* زَنْدٌ, *on the occasion of striking fire*, (M,) [i. e.] *in which one strikes fire*. (K.) [Hence,] one says, فُلَانٌ لَا يُسَاوِى فَتَّةً, meaning [*Such a one is not worth*] *a crumbled piece of dung of the camel*. (A.) ___ Also, i. e. فَتَّةٌ and فُتَّةٌ, (K,) or the latter [only], (AA, T, O,) *A* كُتْلَةٌ [i. e. *lump*, or *compact portion*,] *of dates*. (AA, T, O, K.)

فُتَّةٌ and فِتَّةٌ: see the next preceding paragraph; the former in two places.

فُتَاتٌ *Broken bits* or *particles*, (T, S, M, A, O, Msb, K,) and (A) *such as have fallen off*, (T, A,) of a thing, (S, O, Msb,) [as] of coloured wool, (T, A,) and of wool in general, (T,) and of musk, and [*crumbs*] of bread. (A.)

فُتُوتٌ : see the next paragraph, in two places.

فَتِيتٌ *i. q.* مَفْتُوتٌ [i. e. *Crumbled,* or *broken into small pieces, with the fingers:* or *broken with the fingers:* or simply *broken:* or *bruised,* or *brayed*]; (T, S, M, O, Msb, K;) as also فَتُوتٌ. (M, K.) ___ And particularly, (Lth, T, S, M, A, Mgh, O, Msb,) and so فَتُوتٌ, (S, M, A, Mgh, O,) *Crumbled bread,* (Lth, T, S, &c.,) *like* سَوِيق. (A, Mgh.) فَتِيتَةٌ has a more special signification than فَتِيتٌ, [being a n. un., meaning *A mess of crumbled bread,*] (Mgh, Msb,) and is said to be eaten by a woman in order that she may become fat. (Mgh.) ___ And فَتِيتٌ signifies also *A thing that falls,* (Lth, T, M,) *and becomes crumbled,* (Lth, T,) or *breaks off.* (M.)

فَتِيتَةٌ : see the next preceding paragraph.

فَتَافِتُ بينهم *Between them is secret speaking,* [or *between them are secret speakings,* for فَتَافِتُ is app. pl. of the inf. n. فَتْفَتَةٌ used as a simple subst., (see R. Q. 1,)] *not heard nor understood* [*by others*]. (O, K.)

مَفْتُوتٌ : see فَتِيتٌ.

فتأ

1 **ما فَتِئَ** , (Fr, * T, Msb, K,) aor. ـَـ , (Fr, T, Msb;) and ما فَتَأَ, [aor. ـَـ ;] (K;) and ما فَتُؤَ, (Fr, * T, K,) aor. ـُـ ; (Fr, T;) *He did not cease* [doing a thing; being incomplete, or non-attributive, verbs]; (T, Msb, K;) as also ما أَفْتَأَ ; (AZ, T, K;) this last of the dial. of Temeem; (AZ, T, M;) the first of the dial. of Keys and others: (AZ, T:) you say ما فَتِئْتُ أَذْكُرُهُ, (AZ, T, S, O, Msb, *) or ما فَتِئْتُ أَفْعَلُ, (M,) and ما فَتَأْتُ, (AZ, T, S, O, M,) aor. ـَـ , inf. n. فَتْءٌ (AZ, T, M) and فُتُوءٌ; (M;) and ما فَتُؤْتُ, aor. ـُـ ; (Fr, O;) and ما أَفْتَأْتُ ; (AZ, T, S, M, O;) *I did not cease* [*remembering him,* or *doing* such a thing]: (AZ, T, S, M, O, Msb: *) these verbs are used only in negative phrases, in this sense; but sometimes the particle of negation is suppressed, it being, however, meant to be understood; (T, S, M;) as in تَاللّٰهِ تَفْتَأُ تَذْكُرُ يُوسُفَ, (T, S, O, K,) in the Kur [xii. 85], (T, S, O,) meaning ما تَفْتَأُ, (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَفْتَأُ, [i. e. *By God, thou wilt not cease remembering Joseph,*] accord. to all the grammarians and the expositors of the Kur-án: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) ___ And فَتِئَ عَنْهُ, (O, K,) inf. n. فَتْءٌ, (O,) *He forgot it, and abstained,* or *desisted, from it;* (نَسِيَهُ وَٱنْقَدَعَ عَنْهُ, O, and so in some copies of the K; in other copies of the K انقذع or انفذغ; [both of which are evidently mistranscriptions;]) namely, an affair, or event: (O, TA:) or this is used only in negative phrases. (K.) فَتَأَ, as a complete [i. e. an attributive] verb, signifies *He stilled, quieted,* or *made to cease,* syn. سَكَنَ, or, as some say, (TA,) *he abated,* or *allayed,* syn. كَسَرَ, *and extinguished:* thus says Ibn-Málik, as on the authority of Fr; and it is correct: AHei has erred in charging him with having committed a mistake: (K, TA:) for he says that it is a mistranscription for فَثَأَ, with the three-pointed ث: it is mentioned also by IKoot and IKtt: and Fr states that one says, فَتَأْتُهُ عَنِ الأَمْرِ meaning *I made him to cease* (سَكَّنْتُهُ) *from the affair:* and فَتَأْتُ النَّارَ meaning *I extinguished the fire.* (TA.)

4 **أَفْتَأَ** see the preceding paragraph, in two places.

فتح

1 **فَتَحَ** , (S, A, MA, Msb, K, &c.,) aor. ـَـ , (K,) inf. n. فَتْحٌ, (Msb,) *He opened,* (MA,) *i. q.* فَرَجَ, (Msb,) and [app. *he unlocked,*] *contr. of* أَغْلَقَ, (Msb, K,) a door; (S, A, MA, Msb;) and so فتّح , and افتتح ; (K;) or you say فَتَّحْتُ الأَبْوَابَ [*I opened the doors*], this verb being with teshdeed to denote multiplicity [of the objects]; (S;) and استفتح signifies the same as افتتح ; (S, * K;) i. e. each of these signifies *he opened* a door; (TK;) you say استفتحتُ الشَّىْءَ and افتتحته [*I opened the thing;* and the former signifies also *I sought,* or *demanded, the opening of the thing*]; (S, TA;) and جآءَ يستفتحُ البابَ [*He came opening the door;* or *seeking,* or *demanding, the opening of the door;* the latter being the more obvious meaning]. (A, TA.) ___

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[Hence,] one says, فُلَانٌ لَا يُفْتَحُ العَيْنُ عَلَى مِثْلِهِ [*Such a one, the eye will not be opened upon the like of him*]. (A.) ___ And فَتَحْتُ القَنَاةَ, inf. n. as above, *I opened the conduit,* in order that the water might run, and irrigate the seed-produce. (Msb.) ___ And فَتَحَ بَيْنَ رِجْلَيْهِ [*He made an opening between his legs; he parted his legs;* like فَرَجَ بَيْنَهُمَا]. (S in art. رهو.) ___ And فَتَحَ أَصَابِعَ رِجْلَيْهِ [app. *He parted his toes;* if not a mistake for فَتَخَ, as it seems probably to be from the fact of its being expl. as meaning] *he inclined the ends of his toes towards the back,* i. e. *the upper part, of his foot.* (Mgh.) ___ فَتَحَتْ, said of a she-camel, [and of a sheep or goat (see فَتُوحٌ),] *She had wide orifices to her teats;* as also افتحت ; (S, K;) and افتتحت . (TK: but this I do not find in the K.) ___ [The following meanings are tropical.] ___ فَتَحَ, (A, Msb, TA,) inf. n. فَتْحٌ; (K;) and افتتح ; (K, TA;) [*He laid open by invasion,* to (عَلَى) such a person, or such a people, (see an ex. voce طَرَفٌ,) i. e.] *he conquered, won,* or *took by force,* (Msb,) a country (A, Msb, K, TA) of the unbelievers,

(A, TA,) or of a people with whom there was war. (K, TA.) ___ [فَتَحَهُ لَهُ *He granted it, permitted it, allowed it,* or *made it to be unrestricted, to him.* See Ksh and Bd in xxxv. 2.] ___ فَتَحَ المُشْكِلَ *He explained,* or *made clear, that which was dubious,* or *confused.* (Bd in vii. 87.) And افْتَحْ سِرَّكَ عَلَيَّ لَا عَلَى فُلَانٍ [*Open,* or *reveal, thy secret to me; not to such a one*]. (A, TA.) ___ [Hence,] فَتَحَ عَلَيْهِ *He taught him, informed him,* or *acquainted him.* (TA.) [You say, فَتَحَ عَلَيْهِ بِكَذَا *He taught him such a thing, informed him of it,* or *acquainted him with it.*] ___ And hence, (TA,) [*He prompted him;* i. e.] *he recited to him* (namely, an Imám, A, Msb, or a reciter, A, TA) *what he was unable to utter* [*by reason of forgetfulness*], *in order that he might know it.* (Msb, TA. *) And فَتَحَ عَلَى مَنِ ٱسْتَقْرَأَهُ [*He recited* something *to him who desired him to do so, the latter being unable to do it*]. (TA.) ___ And, said of God, *He aided him against his enemy;* or *made him to be victorious, to conquer,* or *to overcome;* syn. نَصَرَهُ. (A, Msb.) ___ فُتِحَ عَلَى فُلَانٍ *Such a one became fortunate; possessed of good fortune; favoured by the world,* or *by worldly circumstances.* (A, TA.) ___ فَتَحَ ٱللّٰهُ عَلَيْهِمْ فُتُوحًا كَثِيرَةً is said of persons who have been rained upon [as meaning *God bestowed upon them many,* or *abundant, first rains*]. (A.) ___ فَتَحَ بَيْنَهُمْ, (A,) or بَيْنَ النَّاسِ, (Msb,) or بَيْنَ الخَصْمَيْنِ, (K,) inf. n. فَتْحٌ, (T, Msb, K,) and فُتَاحَةٌ (S, * K) and فَتَاحَةٌ are syn. therewith [app. as inf. ns.], (K,) and فُتُوحَةٌ and فَتَاحٌ, (L,) in the dial. of Himyer, (TA,) *He judged* (T, Msb, K, TA) *between them,* (A,) or *between the men,* (Msb,) or *between the two litigants.* (K.) You say, افْتَحْ بَيْنَنَا *Judge thou between us:* (S:) thus in the Kur vii. 87. (TA.) And مَا أَحْسَنَ فَتَاحَتَهُ *How good is his judging,* or *judgment !* (A.) ___ [فَتَحَ الحَرْفَ, a conventional phrase in grammar and lexicology, *He pronounced the letter with the vowel-sound termed* فَتْحٌ: and *he marked the letter with the sign of that vowel-sound.*]

2 **فتّح** : see 1, first sentence, in two places. ___ [Also, said of a medicine &c., *It opened* the bowels; *acted as an aperient:* and *it removed* obstructions: see the act. part. n.]

3 **فاتحه** [*He addressed him first*]. One says, المُلُوكُ لَا تُفَاتَحُ بالكَلَام [*Kings shall not be addressed first with speech*]. (A.) ___ And, (A, K, * TA,) inf. n. مُفَاتَحَةٌ and فِتَاحٌ, *He commenced a dispute, debate, discussion,* or *controversy, with him:* (TA:) or *he summoned him to the judge, and litigated with him.* (A, K, * TA.) ___ And فاتحه signifies also *He bargained with him and gave him nothing:* in the case of his giving him, one says فاتكه. (IAar, TA; and O and K in art. فتك.) ___ And فاتح *He compressed* (K, TA) his wife. (TA.) ___ [Also *He rendered* a thing *easy:* ___ and *He was liberal.* (Freytag, from the Deewán of the Hudhalees.)]

4 **أَفْتَح** see 1, in the second quarter of the paragraph.

5 **تَفَتَّح** see 7, in three places. [Hence,] تفتّح النَّوْرُ *The blossom* [or *blossoms*] *opened.* (MA.) And تفتّح الأَكِمَّةُ عَنِ النَّوْرِ *The calyxes burst open* [*from over the blossoms, so as to disclose them*]. (TA.) ___ [تفتّح فى الكَلَام is like our phrase *He showed off,* or *made an ostentatious display, in speech,* or *talk.*] And you say, تفتّح بمَا عِنْدَهُ من مَالٍ أَوْ أَدَبٍ (L, in the K مِنْ مُلْكٍ وأَدَبٍ,) *He boasted of,* or *boasted himself in,* or *made a vain display of, what he had,* or *possessed, of wealth,* or *of good education,* or *polite accomplishments:* (L, K: *) and تفتّح به عَلَيْنَا *He boasted of it,* or *boasted himself in it, against us.* (L.)

6 **تَفَاتَحَا كَلَامًا بَيْنَهُمَا** *They two talked together with a suppressed voice, exclusively of others* [i. e. *so as not to be heard by others*]. (K.)

7 **انفتح** quasi-pass. of فَتَحَ, said of a door, (S, A, Msb, TA,) *It opened,* or *became opened* or *open;* (Msb;) as

also تفتّح : (TA:) or the latter is quasi-pass. of فَتَّحَ, so that you say, تَفَتَّحَتِ الأَبْوَابُ [*The doors opened,* or *became opened* or *open*]. (S.) ___ And انفتح عنه *It* (anything) *became removed from over it,* or *from before it,* (i. e. another thing,) *so as to disclose it,* or *expose it to view.* (TA.) [And تفتّح has a similar meaning, but is properly said of a number of things.]

8 **إِفْتَتَحَ** see 1, first sentence, in three places; and again, in the second quarter of the paragraph, in two places. ___ One says also, افتتح الصَّلَاةَ (A, MA) *He opened,* or *commenced, prayer:* (MA:) افْتِتَاحُ الصَّلَاةِ meaning *The saying* اللّٰهُ أَكْبَرُ *the first time* [*in prayer,* i. e., *before the first recitation of the Opening Chapter of the Kur-án*]. (TA.) And افْتَتَحْتُهُ بِكَذَا *I commenced it with such a thing.* (Msb.) And مَا أَحْسَنَ مَا ٱفْتَتَحَ عَامُنَا بِهِ [*How good is that with which our year has commenced !*]; said when the sign, or token, [or prognostic,] of plenty, or abundance of herbage, has appeared. (A, TA.)

10 **إِسْتَفْتَحَ** see 1, first sentence, in three places. ___ آتِى بَابَ الجَنَّةِ فَأَسْتَفْتِحُ is a saying of Mohammad, meaning *I shall come to the gate of Paradise and seek,* or *demand,* or *ask for, the opening* thereof. (El-Jámi' es-Sagheer, the first of the trads. mentioned therein, and thus expl. in the margin of a copy of that work.) ___ استفتحه القُرْآنَ *He desired,* or *asked, him to explain the Kur-án.* (MA.) ___ استفتحه الإِمَامُ [*The Imám desired,* or *asked, him to prompt him;* i. e., *to recite to him what he was unable to utter by reason of forgetfulness:* see فَتَحَ عَلَيْهِ]. (A, TA.) ___ And استفتح signifies also He sought, *desired, demanded,* or *asked, aid against an enemy,* or *victory.* (S, Msb, K.) One says, استفتح بِهِمْ *He sought,* &c., *aid,* or *victory, by means of them.* (L, from a trad.) And استفتح ٱللّٰهَ (A, TA) *He desired,* or *asked, God to grant aid,* or *victory,* (TA,) لِلْمُسْلِمِينَ عَلَى الكُفَّارِ [*to the Muslims against,* or *over, the unbelievers*]. (A.) ___ Also *He sought, desired, demanded,* or *asked, judgment.* (L.)

فَتْحٌ inf. n. of فَتَحَ [q. v.]. (Msb, &c.) ___ [As a subst.,] *Conquest* of a country: (K, TA:) pl. فُتُوحٌ (TA) [and pl. pl. فُتُوحَاتٌ. يوم الفَتْحِ] means particularly *The day of the conquest of Mekkeh:* (L:) and also *The day of resurrection.* (Mujáhid, L.) ___ *Aid against an enemy;* or *victory;* syn. نَصْرٌ; as also فَتَاحَةٌ. (K.) ___ *Means of subsistence, with which God gives aid:* pl. as above. (TA.) ___ The *first of the rain called* الوَسْمِىّ; (L, K;) as also فَتُوحٌ [which see again in what follows]: (K:) or the *first of any rain;* as also فَتْحَةٌ: (L:) pl. of the first فُتُوحٌ, (A,) or فَتُوحٌ, with fet-h to the ف, (L,) [see the mention of this voce فَيْحٌ,] but MF strongly reprobates this latter form, and observes that فَعُولٌ as a pl. measure is absolutely unknown. (TA.) One says, أَصَابَتِ الأَرْضَ فُتُوحٌ [*First rains fell upon the land*]. (A.) ___ *Water running* (S, K, TA) *from a spring or other source:* (S, TA:) or *water running upon the surface of the earth:* (AHn, TA:) or *water for which a channel is opened to a tract of land for its irrigation thereby:* (L:) or *a river,* or *rivulet,* or *canal of running water.* (T, TA.) مَا سُقِىَ بِالفَتْحِ فَفِيهِ العُشْرُ, and مَا سُقِىَ فَتْحًا, (L,) فَتْحًا being here in the accus. case as an inf. n., i. e. مَا فُتِحَ إِلَيْهِ مَآءُ الأَنْهَارِ فَتْحًا, (Mgh, L, *) occurring in a trad., means *In the case of that* (relating to the several sorts of seed-produce, and palm-trees,) *which is*

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irrigated by means of the channel opened to conduct to it the water of the river [or *rivers*], *the tithe* [of the produce shall be taken]. (L.) ___ The *place of insertion of the tang of the iron head that enters into the shaft* of an arrow: (K, * TA:) pl. as above. (TA.) ___ The *fruit of the tree called* نَبْعٌ, *resembling the* حَبَّةُ خَضْرَآءُ [or *fruit of the pistachia terebinthus*], (K, TA,) *except that it is red, sweet, and round; eaten by men.* (TA.) ___ [As a conventional term in grammar and lexicology, *A certain vowel-sound, well-known:* and فَتْحَةٌ signifies The *sign of that vowel-sound.*]

فُتْحٌ a word of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ. (S.) You say بَابٌ فُتْحٌ *A wide, open, door:* (S, K:) or *a large, wide, door.* (Msb.) And قَارُورَةٌ فُتْحٌ *A wide-headed bottle* or *flash:* (S, K:) or *a bottle,* or *flash, having neither a stopper nor a case:* (Ks, S, Msb, K:) because, if so, it is open. (TA.)

فَتْحَةٌ : see فَتْحٌ, last sentence.

فُتْحَةٌ *An opening,* or *intervening space;* syn. فُرْجَةٌ: pl. فُتَحٌ. (Msb.) ___ See also فَتْحٌ. ___ Also *A boasting of,* or *boasting oneself in,* or *making a vain display of, what one has,* or *possesses, of wealth,* or *of good education,* or *polite accomplishments.* (L, K, * TA.) One says, مَا هٰذِهِ الفُتْحَةُ ٱلَّتِى أَظْهَرْتَهَا *What is this boasting,* &c., *which thou hast exhibited?* (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

فَتْحَى *Gain, profit,* or *increase obtained in traffic;* syn. رِبْحٌ; [so accord. to the L; accord. to the copies of the K, erroneously, رِيحٌ i. e. wind;] mentioned by Az, on the authority of Ibn-Buzurj: a poet says,

* أَكُلُّهُمْ لَا بَارَكَ ٱللّٰهُ فِيهِمْ *
* إِذَا ذُكِرَتْ فَتْحَى مِنَ البَيْعِ عَاجِبُ *

[*Are all of them,* (*may God not bless them,*) *when gain* arising *from selling is mentioned, in a state of wonder?*]. (L.)

فَتُوحٌ A she-camel *having wide orifices to her teats;* (S, K;) and so a ewe or a she-goat: pl. فُتُحٌ. (TA.) ___ See also فَتْحٌ, in two places.

فَتَاحَةٌ : see فَتْحٌ, fourth sentence.

فُتَاحَةٌ [see 1, near the end]. الفُتَاحَةُ, thus in the L and other lexicons, without ى after the ح, but in the K الفُتَاحِيَةُ, there said

to be with damm and without teshdeed, (TA,) *A certain bird, different from that called* الفَتَّاحُ, (K, TA,) *tinged with redness.* (TA.)

فَتَاحَةٌ [see 1, near the end]. ___ [As a subst.,] The *office of judge:* one says, فُلَانٌ وُلِّىَ الفَتَاحَةَ *Such a one was appointed to the office of judge.* (A, TA.) ___ And [*Litigation,* or *altercation:*] one says, بَيْنَهُمَا فَتَاحَاتٌ *Between them two are litigations,* or *altercations.* (A, TA.)

الفُتَاحِيَةُ : see الفُتَاحَةُ.

فَتَّاحٌ [*An opener:* and *an unlocker.* ___ And hence, *A conquerer.* ___ And], in the dial. of Himyer, (TA,) *A judge; one who decides between litigants:* (S, Msb, K, TA:) it is like فَاتِحٌ , but [this signifies simply *judging,* and the former] has an intensive signification. (Msb.) الفَتَّاحُ, as an epithet applied to God, in the Kur xxxiv. 25, means *The Judge:* or, accord. to IAth, *the Opener of the gates of sustenance and of mercy to his servants.* (TA.) ___ بَيْتٌ فَتَّاحٌ means *A wide,* or *an ample, house* or *tent.* (El-Fáïk, TA.) ___ And الفَتَّاحُ signifies *A certain bird,* (K,) *which is black, and which moves about its tail much,* or *often; white in the base of the tail, beneath it; and there is a sort thereof red;* (TA;) *also called* أُمُّ عَجْلَانَ: (O in art. عجل:) pl. فَتَاتِيحُ, (K,) to which is added in the K, without ا and ل; but there is no reason why it should not have ال prefixed to it; and perhaps it should be correctly without ا and ت, i. e. it is not pluralized with ا and ت [as an affix to the sing.], as in the L &c. (MF, TA.)

فَاتِحٌ [*Opening:* &c.]: see فَتَّاحٌ.

فَاتِحَةٌ The *commencement,* or *first part,* of a thing: (S, A, * K:) pl. فَوَاتِحُ. (A.) فَاتِحَةُ الكِتَابِ, (Msb,) or فَاتِحَةُ القُرْآنِ, (TA,) [and simply الفَاتِحَةُ, *The opening chapter,* or *exordium, of the Kur-án,*] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, قَرَأَ فَاتِحَةَ السُّورَةِ وَخَاتِمَتَهَا *He recited*

the first part, or *portion, of the chapter of the Kur-án and its last part,* or *portion.* (A.) And فَوَاتِحُ القُرْآنِ signifies *The first parts,* or *portions, of the chapters of the Kur-án.* (K, TA.) [See also مُفْتَتَح.]

مَفْتَحٌ *A place in which things are reposited, stowed, laid up, kept, preserved,* or *guarded; a repository;* syn. خَزَانَةٌ and مَخْزَنٌ: [and *a hoard;* syn. خَزِينَةٌ:] and *treasure;* or *buried property;* syn. كَنْزٌ: (K, TA:) pl., in both senses, مَفَاتِحُ. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify *treasures* or *buried property* (كُنُوز) and *hoards* (خَزَائِن [as pl. of خَزِينَةٌ, not of خَزَانَةٌ]): or *hoards* (خَزَاوِئن) *of wealth,* which Az says is the most probable meaning: (L, TA:) or it there means *keys,* as pl. of مَفْتَحٌ; (Ksh, Bd;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.)

مَفْتَحٌ see the next preceding paragraph, and the next but one following; the latter in two places. ___ Also *A conduit* (قَنَاة) *of water.* (TA.)

مُفَتِّحٌ [, applied to a medicine &c., *Aperient; having the property of opening the bowels:* and مُفَتِّحٌ لِلسُّدَد *deobstruent; having the property of removing obstructions.*]

مِفْتَاحٌ (S, Msb, K, &c.) and مَفْتَحٌ (Msb, K) *A key; an instrument with which a lock is opened;* (Msb;) [*a key*] of a door; and of anything that is closed, or locked; (S;) *an instrument for opening,* (K, TA,) i. e. *anything with which a thing is opened:* (TA:) pl. of the former مَفَاتِيحُ and مَفَاتِحُ, said by Akh to be similar to أَمَانِىُّ and أَمَانٍ; (S;) or مَفَاتِيح is pl. مَفْتَاحٌ, and مَفَاتِح is pl. of مَفْتَحٌ [as well as of مَفْتَحٌ]. (Msb.) ___ مَفْتَاحُهَا الطُّهُورُ, said by the Prophet, in relation to prayer, means *That which is as though it were the key thereof is the thing* [or *water*] *with which one purifies himself;* being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer. (Msb.) ___ And أُوتِيتُ مَفَاتِيحَ الكَلِمِ, or مَفَاتِحَ الكَلِمِ,

accord. to different relaters, occurring in a trad., i. e. *I have been given the keys of words,* means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) ___ And المِفْتَاحُ signifies also *A certain brand upon the thigh and neck* (K, TA) *of a camel, in the form of what is* [*properly*] *thus called.* (TA.)

مَفْتُوحٌ An *opened,* or *unclosed,* [and an *unlocked,*] door. (Msb.) ___ [And A *light,* or *bright,* colour; a meaning probably post-classical. ___ For other significations, see its verb.]

مَفَاتِيحُ, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, *Fat:* pl. مَفَاتِيحَاتٌ: (K:) mentioned by Seer. (TA.)

مُفْتَتَحٌ is an inf. n. [signifying The act of *opening* and *commencing* &c.]: and a n. of place and of time [signifying *a place of opening* and *commencing* &c. and *a time thereof:* and also the *opening portion* of the Kur-án; as shown voce خَاتِمٌ, q. v.]: and is a commonly-known and chaste word: though it has been said that مُخْتَتَمٌ [which has the contr. significations] is not a chaste word: (TA in the present art.:) this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. ختم.)

يَوْمٌ مُنْفَتِحٌ بِالْمَآءِ *A day* [*of clouds*] *bursting,* or *opening vehemently, with rain.* (A.) ___ الحُرُوفُ المُنْفَتِحَةُ *The letters of which the utterance requires the opening of* [*that part of the mouth which is called*] *the* حَنَك; (TA;) *all the letters of the alphabet except* ص, ط, ض, *and* ظ. (K, TA.)

فتخ

1 فَتَخَ, [aor. ـَـ ,] inf. n. فَتَخٌ, *He,* or *it, had*

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one, or *another, of the qualities denoted by the following explanations of* فَتَخٌ: (L:) the primary signification is *softness,* or *suppleness:* (As, S, L:) in a man, it is *width,* or *breadth, and softness,* or *suppleness, of the hand and foot:* (S:) or it signifies *laxness, and softness,* or *suppleness,* (L, K,) *and width,* or *breadth,* (L,) *in the joints:* (L, K:) or *softness,* or *suppleness, in the joints &c.:* (L:) or *width,* or *breadth, and length, of the hand and foot:* (L, K:) and in a lion, it is *width,* or *breadth, of the claws, and softness,* or *suppleness, of the joints:* (L:) in camels, *i. q.* طَرَقٌ [i. e. *weakness in the knees;* &c.; as inf. n. of طَرَقَ, q. v., the *having weakness in the knees;* &c.]; (L;) or in camels it is the *like of* طَرَقٌ: (K, TA: [in the CK, erroneously, طَرْقٌ:]) and in the legs, or hind legs, (فى الرِّجْلَيْنِ,) it is *length of the bone, and paucity of the flesh.* (L.) فَتَخَ, (T, S, A, Mgh, K,) aor. ـَـ , (TK,) inf. n. فَتْخٌ; (S, TA;) and فَتَّخَ , (K,) inf. n. تَفْتِيخٌ; (TA;) *He made* [or *spread*] *wide* his أَصَابِعَ [here meaning toes], *and made* them *lax:* (K:) or *he bent, and made supple,* his toes in his sitting [in prayer]: (S:) or *he bent* his toes *towards the sole of the foot* in prostration; so accord. to Yahyà Ibn-Sa'eed: (TA:) or *he* (a person [sitting] in the act of التَّشَهُّد [q. v.]) *made* his toes *supple, and pressed the joints* thereof *towards the sole of the foot:* (A:) or *he bent* his toes *towards the upper side of the foot,* (T, Mgh, TA,) not towards the sole thereof. (T, TA.) [See also فَتَحَ.]

2 فَتَّخَ see the preceding paragraph, latter half.

4 افتخ *He* (a man, TA) *was,* or *became, fatigued,* (K,) or *relaxed and fatigued,* (TA,) *and out of breath.* (K, TA.)

5 تَفَتَّخَتْ is said of a woman [as meaning *She put on,* or *wore, a ring of the kind termed* فَتَخَة, or *rings such as are termed* فَتَخ]. (A: in which it is added, وَكَانَتْ نِسَاؤُهُمْ يَتَفَتَّخْنَ فِى أَصَابِعِهِنَّ العَشْرِ [*And their women used to wear* فَتَخ *upon their ten fingers* or *toes;* i. e. upon all their fingers and the thumbs or upon all their toes].)

فَتَخٌ : see فَتَخَةٌ. ___ Also *Any* [*little bell such as is termed*] جُلْجُلٌ, (K,) thus in all the copies of the K that we have, but in the L *any* خَلْخَالٌ [i. e. *anklet*], (TA,) *that does not make a sound.* (K, TA.) And The *inner side of the part between the upper arm and the fore arm;* as also فَتَخَةٌ . (TA.)

فَتْخَةٌ : see what next follows.

فَتَخَةٌ (S, L, K, &c.) and فَتْخَةٌ , (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) *A* خَاتَمٌ [here improperly used as meaning simply *ring*] *without a stone,* or *gem:* (A:) or *a ring* (حَلْقَة) *of silver without a stone,* or *gem;* if having in it a stone, or gem, it is called خَاتَمٌ: or *a* خَاتَمٌ [meaning *ring*] (L, K) *of large size,* (K,) *upon* [*a finger of*] *the hand* and [*upon a toe of*] *the foot,* (L, K,) *with,* and *without, a stone,* or *gem:* (L:) or *a ring* (حَلْقَة), (L, K,) *of silver,* (K,) *worn on the* إِصْبَع [i. e. *finger*], (L,) *like a* خَاتَمٌ: (L, K:) pl. فَتَخٌ [or rather this is a coll. gen. n. of which فَتَخَةٌ is the n. un.] (S, A, L, K) and فَتَخَاتٌ (S, L, K) and فُتُوخٌ (L, K) and فَتَاخٌ: (L:) *the women sometimes put them upon their toes:* (S:) or *they are properly upon the toes:* (IB:) *the women of the Time of Ignorance used to put them upon their* عَشْر [i. e. *ten fingers* or *toes*]. (L.) See also فَتَخٌ.

فُتُوخٌ The *joints of the claws* of the lion. (K.) ___ And a pl. of فَتَخَةٌ [q. v.]. (L, K.)

أَفْتَخُ *Having the quality termed* فَتَخٌ [expl. in the first sentence of this art.]: as an epithet applied to a man, *wide,* or *broad, in the hand and foot, with softness,* or *suppleness:* (S:) or it signifies *lax,* or *relaxed, and soft,* or *supple, and wide,* or *broad, in the joints:* or *soft,* or *supple, in the joints &c.:* (L:) and, applied to a lion, *wide,* or *broad, in the fore and hind feet, with softness,* or *suppleness:* (L, K: *) fem. فَتْخَآءُ: and pl. فُتْخٌ. (S, L.) [See an ex. in a verse cited voce رَوَحٌ.] ___ The fem., applied to a she-camel, means *Having what is termed* طَرَقٌ [expl. above: see 1]. (L.) And فَتْخَآءُ الأَخْلَافِ, so applied, *Whose teats rise towards her belly;* denoting a quality discommended; but the like in the woman and in the cloven-hoofed animal is commended. (K) ___ Also (i. e. the fem.) Any female bird *having lax,* or *relaxed, wings:* afterwards used as a name for the *eagle:* (MF:) or it is an epithet applied to an eagle; you say عُقَابٌ فَتْخَآءُ, (S, L, K,) meaning *an eagle having soft,* or *supple, wings;* (L, K;) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (S, L.) ___ And, applied to a foot, accord. to As, *Soft,* or *supple:* and accord. to AA, *having in it a crookedness,* or *curvature.* (TA.) Frogs are فُتْخُ الأَرْجُلِ [app. meaning *Soft,* or *supple, in the hind legs*]. (A, TA.) ___ أَفْتَخُ الطَّرْفِ, applied to a gazelle, (A,) or to a man, (K,) means *Languid in respect of the eye.* (A, K.) And فَتْخَآءُ signifies also *A thing,* (K, TA,) *four-sided,* (TA,) *resembling a* مِلْبَنٌ [app. here meaning the *thing* thus called *upon which bricks are carried from place to place*], *of wood, upon which the gatherer of* [*wild*] *honey sits:* (K, TA:) *then he is drawn,* or *pulled,* [*up*] *from above, until he reaches the place of the honey* [*which is generally in a cliff*]. (TA.)

أَفَاتِيخُ *Certain things,* or *little things,* (هَنَوَاتٌ,) *of the* [*fungi termed*] فُقُوعٌ, *which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known:* (K, TA:) so says AHn, without mentioning a sing. thereof. (TA.)

فتر

1 **فَتَرَ**, aor. ـُ and ـِ, inf. n. فُتُورٌ and فُتَارٌ, [the latter is thus accord. to the M, and some copies of the K, and in the TA is said to be like غُرَابٌ, but in the CK and one MS. copy of the K I find it written فَتَارٌ,] *It* (a thing, M, TA) *remitted,* or *became allayed,* or *still, after vehemence;* and *became gentle after violence.* (M, K, TA.) ___ فَتَرَ عَنْ عَمَلِهِ, (Msb, TA,) aro. ـُ, inf. n. فُتُورٌ, (Msb,) *He remitted, flagged,* or *became remiss,* or *languid, in his work,* or *labour:* (TA:) *he remitted therein after vigour,* or *vehemence; became gentle therein after violence.* (Msb.) ___ Hence, (Msb,) فَتَرَ الحَرُّ, (S, O, Msb, TA,) aor. ـُ, (S, O,) inf. n. فَتْرَةٌ (Msb) and فُتُورٌ, (S, O, Msb,) *The heat remitted after vehemence; became gentle after violence:* (Msb, TA:) *the heat remitted, abated,* or *flagged; became languid and faint:* and the verb is used in like manner of other things; (S;) for instance, of a price: (Fr, in TA, art. قطط:) and of a man, signifying *he was,* or *became,* [*languid, languid and faint,* or] *lax in the joints;* (Ham p. 799;) [as also تَفَتَّرَ, occurring in the K in art. ختر, &c.]. And فَتَرَ البَرْدُ *The cold abated,* or *remitted;* or *became allayed.* (TA.) ___ And فَتَرَ المَآءُ [*The water abated in heat so as to become tepid,* or *lukewarm,* or *between hot and cold;* (see فَاتِرٌ;)] *the water ceased to be hot.* (M, K.) ___ فَتَرَ جِسْمُهُ, (M, K,) aor. ـُ, (M,) inf. n. فُتُورٌ, (M, K,) *His body became* [*languid;* or] *lax in the joints, and weak.* (M, K.) ___ And فَتَرَ الطَّرْفُ *The look of the eye,* or *eyes, became languishing,* or *languid;* expl. by انْكَسَرَ نَظَرُهُ. (IKtt, TA.) [See فَاتِرٌ طَرْفٌ, below; and see also 4.] فَتَرَهُ *He measured it by the* فَتْرُ: (M, O, K:) like شَبَرَهُ he measured it by the شِبْرُ. (M, O.)

2 **فَتَّرَهُ**, inf. n. تَفْتِيرٌ, *He made it* (a thing, M, O) *to remit,* or *become allayed* or *still, after vehemence;* and *to become gentle after violence.* (M, O, * K.) ___ *He made him* (a worker) *to*

remit, flag, or *become remiss,* or *languid.* (TA.) ___ فتّر ٱللّٰهُ الحَرَّ, inf. n. as above, *God made the heat to remit after vehemence; to become gentle after violence:* (Msb, TA:) *made it to remit, abate,* or *flag; to become languid and faint.* (S.) [And فتّر البَرْدَ *He made the cold to remit,* or *become allayed.* ___ فتّر المآءَ *He made the water to abate in heat so as to become tepid.* See 1.] ___ فتّر جسدَهُ *It* (beverage) *heated his body, and made it to become languid,* or *lax in the joints, and weak;* or, as some say, فتّرهُ and افترهُ both signify the same, i. e., *it made him,* or *it,* [a man's body,] *to become languid,* or *lax in the joints, and weak:* (TA:) or the latter, *it* (disease, M, K, and intoxication, M) *rendered him weak,* or *faint:* (M, K:) and افتر also signifies [without its objective complement's being expressed] *it* (beverage) *rendered its drinker languid,* or *lax in the joints, and weak;* (K;) or it may have this meaning. (O.) فتّر السَّحابُ, inf. n. as above, *The cloud continued motionless, and prepared to discharge rain:* (Ibn-'Abbád, O, K:) or *rained, and discharged all its water, and left off, and continued motionless:* (As, TA:) or *became motionless:* so

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expl. by Hammád Er-Ráwiyeh, in the following verse of Ibn-Mukbil, describing rain, (T,) or a cloud: (TA:)

* تَأَمَّلْ خَلِيلِى هَلْ تَرَى ضَوْءَ بَارِقٍ *
* يَمَانٍ مَرَتْهُ رِيحُ نَجْدٍ فَفَتَّرَا *

[*Look attentively, O my friend; dost thou see the light of a cloud emitting lightning from El-Yemen, from which the wind of Nejd has drawn rain, and which has then continued motionless?*]. (T, TA.)

4 **افتر** : see 2, where three significations are mentioned. Also, *His* (a man's, T, O) *eyelids became weak, so that his eyes,* or *sight, became languishing,* or *languid,* or *not sharp,* (انكسر طَرْفُهُ [see طَرْفٌ فاتر, below]). (T, O, K.)

5 **تَفَتَّرَ** see 1, latter half.

10 **استفتر**, said of a horse, *i. q.* اسْتَجَمَّ [i. e. *He abstained from covering, so that his seminal fluid collected*]: (A, TA:) in the copies of the K, [and in the O,] erroneously, اسْتَجَرَّ. (TA.)

فُتْرٌ *A* نَبِيَّة, (O,) [i. e.] *a thing like the* سُفْرَة [q. v.] *made of palm-leaves, upon which flour,* or *meal, is sifted.* (Ibn-' Abbád, O, K.)

فِتْرٌ The *space between the extremity of the thumb and that of the fore finger* (S, O, Msb, K) *when they are stretched out asunder* (S, O, Msb, TA) *in the usual manner* [*for measuring*]: (Msb:) pl. أَفْتَارٌ. (TA.)

فَتَرٌ : see الفَتَرُ ___. فَتْرَةٌ expl. in the K as signifyfying the muscles, and also as signifying a certain well-known measure, or quantity, of wheat, is a mistake for الفَأْرُ, mentioned in both of these senses in art. فأر in the TS [and in the O]. (TA. [See art. فأر.])

فَتْرَةٌ *Languor,* or *remissness;* and *weakness, feebleness,* or *faintness;* (S, O;) *an affection like a weakness, feebleness,* or *faintness:* (T:) and فَتَرٌ also signifies *weakness, feebleness,* or *faintness.* (M, K.) One says, أَجِدُ فِى نَفْسِى فَتْرَةً *I experience in myself an affection like a weakness,* &c. (T.) ___ *An interval of time* [*between things:* (S and K in art. وتر; &c.:) or] *between any two prophets,* (M, K,) or *between two of God's apostles,* (S, O, TA,) *during which there is a cessation of the apostolic function:* (TA:) or *a cessation of the mission of apostles, and a state of effacement of the signs of their religion:* so in the Kur v. 22. (Msb.)

See also what next follows.

فَتَرٌ and فَتْرَةٌ *A certain fish,* (O, K,) *speckled, and having upon it a blackness,* (O,) *such that when a man treads upon it, he is affected with a languor* (in some copies of the K *a tremour*) *in his legs,* (O, K,) *so that he becomes drowned,* thus described by Ibn-' Abbád, (O,) or *so that he sweats:* (thus in copies of the K:) it is the رَعَّادَةٌ [or *torpedo*], *found in the Nile of Egypt.* (TA.)

فُتَارٌ [*A languor which is the*] *beginning of intoxication.* (AHn, M, K.)

الفُتُورُ *The soft and rising parts of the frogs of horses' hoofs.* (Ibn-' Abbád, O.)

مَآءٌ فَاتِرٌ, (T, M, O, K,) and فَاتُورٌ, (M, K,) *Water between hot and cold; lukewarm; tepid;* (T, O;) *water ceasing to be hot.* (M, K.) ___ طَرْفٌ فَاتِرٌ *An eye,* or *eyes, in which is a weakness that is deemed beautiful;* (B, TA;) [i. e., *languishing,*] *in which is languish,* or *languidness;* (T;) *not having a sharp look:* (T, M, K;) or *not sharp.* (S, O.) [See 4.] ___ مَشْىٌ فَاتِرٌ *A weak walking.* (O.)

فَاتُورٌ : see the next preceding paragraph.

تَفْتَرٌ *i. q.* دَفْتَرٌ, (O, K,) in the dial. of the BenooAsad: (Fr, O, TA:) mentioned in this art. by Sgh [in the O]. (TA.)

مُقْتِرٌ, (so accord. to the O,) or مُفَتِّرٌ, (so in the L,) Beverage *which renders languid the drinker;* (O, L, TA;) or *which heats the body, and occasions in it a languor,* or *laxity of the joints, and weakness:* such beverage is prohibited. (L, TA.)

فتش

1 **فَتَشَ الشَّىْءَ** , (S, O, Msb,) aor. ـِ , (Msb,) inf. n. فَتْشٌ; (S, O, Msb;) and فتّشه , (S, O, Msb,) inf. n. تَفْتِيشٌ; (S, O;) both signify the same; (S, O, Msb;) *He examined, looked into, scrutinized,* or *investigated, the thing;* but the latter verb is that which is commonly used. (Msb.) And فَتَشَ عَنْهُ, and فتّش , *He inquired respecting it, and searched to the utmost after it.* (Msb.) فَتْشٌ and تَفْتِيشٌ signify *The seeking with inquiry* or *examination* or *scrutiny* or *investigation.* (Lth, IF, A, O, K.) You say, فَتِّشْ وَلَا تُفَتِّشْ *Seek thou with inquiry* &c., *and be not thou lax,* or *remiss.* (A, TA.)

2 **فَتَّشَ** see above, in four places.

3 **فاتشه** , inf. n. مُفَاتَشَةٌ, [*He inquired of him,* or *examined him, diligently.*] (Sh, TA in art. ثور.)

فَتَّاشٌ [One *who examines things, looks into them, scrutinizes them,* or *investigates them, much,* or *diligently; who inquires much,* or *diligently, and searches to the utmost; who seeks much,* or *diligently, with inquiry, examination, scrutiny,* or *investigation.*]

فتق

1 فَتَقَهُ, (S, O, Msb, K,) aor. ـُ and ـِ, [the former of which is the more common,] (Msb, TA,) inf. n. فَتْقٌ, (S, O, Msb,) *He slit it, rent it, rent it asunder* or *open,* or *divided it lengthwise:* (S, O, K:) *disjoined it,* or *disunited it:* (TA:) or *undid the sewing of it, unsewed it,* or *unstitched it:* (Msb:) *contr. of* رَتَقَهُ: (O, TA:) and فَتَّقَهُ, (S, O, Msb, K,) inf. n. تَفْتِيقٌ, (S, O,) is like it in signification, (S, O, Msb, K,) but means he did so *much,* or *many times.* (Msb.) It is said of the heavens and the earth, in the Kur [xxi. 31], كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا [expl. in art. رتق]. (O, TA.) ___ And (hence, TA) الفَتْقُ signifies *The effecting of disunion and dissension among the community* (T, S, O, K, TA) *of the Muslims,* (T, TA,) *and the befalling of war* (S, O, K, TA) *among them,* (S, O,) *after verbal agreement respecting war on the frontier,* or *some other thing,* (T, TA,) *with the occurring of wounds and bloodsheddings.* (TA.) One says, فَتَقَ فُلَانٌ بَيْنَهُمْ *Such a one effected disunion,* &c., *between them,* or *among them,* (TK.) ___ And sometimes it means *The dissolving* of a compact, or covenant. (TA.) ___ فَتَقَ العَجِينَ *He put leaven such as is termed* فَتَاق [q. v.] *into the dough.* (Lth, O, K.) ___ فَتَقَ المِسْكَ, (S, O, TA,) aor. ـُ, (PS, [in the TA in the next following instance ـَ, an evident mistranscription,]) inf. n. فَتْقٌ, *He drew forth the odour of the musk* [or *increased its fragrance*] بِغَيْرِهِ *by the admixture of some other thing:* (S, O, TA:) and فَتَقَ الطِّيبَ, and الدُّهْنَ, *he rendered fragrant, and mixed,* [or *rendered fragrant by mixing,*] *with aloes-wood &c., the perfume,* and *the oil.* (TA.) فَتَقَتِ المَرْأَةُ, aor. ـَ, (TK,) inf. n. فَتْقٌ, (S, Mgh, O, K, TK,) *The woman was,* or *became, such as is termed* فَتْقَآء; (S, Mgh, O, K;) *contr. of* رَتَقَتْ. (TK.) ___ And فَتَقَ العَامُ, aor. ـَ, inf. n. فَتْقٌ, *The year was,* or *became, abundant with herbage.* (S, * O, * K, TA.) It is related by Abu-l-Jowzà that the people were afflicted with drought, and complained to 'Áïsheh,

who directed them to make an aperture towards the sky in the tomb of the Prophet, and they did so, and thereupon it rained so that the herbage grew, and the camels became fat to such a degree that they became swollen, or inflated, in the flanks (تَفَتَّقَتْ); whence it [the year] was called عَامُ الفَتْقِ. (O, TA.)

2 فَتَّقَ see the preceding paragraph, first sentence: ___ and see also فَتَّقَ الكَلَامَ ___. فُتُوقٌ *He rectified the language;* or *trimmed it, and removed its faults,* or *defects:* or, as Zj says, *he made its meaning clear.* (TA.)

4 افتق, said of a man, (TA,) or of a party of men, (O,) *He was one,* or *they were persons, whose beasts were become fat* (O, K, TA) *so that they became swollen,* or *inflated, in the flanks* (تَفَتَّقَتْ) (O, TA) *by reason of the abundance of the herbage:* (TA:) mentioned by AA. (O, TA.) ___ Said of the upper limb (قَرْن) of the sun [app. when a little above the eastern horizon], *It reached a rent* (فَتْق) *in the clouds, and appeared therefrom.* (ISk, S, O, K.) And, said of the moon, *It appeared, after concealment, between two black clouds.* (IAar, TA.) ___ Also, said of a party of men, *They had the clouds parted asunder from* [*over*] *them.* (S, O, K.) ___ And أَفْتَقْنَا *We found,* or *lighted on a* فَتْق, i. e. *a place upon which rain had not fallen when it had fallen upon what was around it.* (S, O, K. *) And *We had no rain fallen upon our parts of the country when other parts had rain fallen upon them.* (TA.) ___ And افتق *He went forth to a* فَتْق, or *an open, and a spacious, place:* (O, K, TA:) a verb, in this sense, similar to أَصْحَرَ and أَفْضَى. (O, TA.)

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Also *He became harassed by* فُتُوق, meaning *such evils as poverty and debt* (O, K, TA) *and hunger* (O, TA) *and disease.* (K, TA.) And *He cleaned his teeth with the* فِتَاق, or *stem,* or

lower part, of the raceme of a palm-tree. (IAar, O, K. *)

5 **تَفَتَّقَ** see 7. ___ تفتّقت الماشيةُ and انفتقت *The cattle became swollen,* or *inflated, in the flanks,* by reason of fatness: in consequence of their becoming so, they die; or, sometimes, they become free from the disease: (TA:) one says of a camel, تفتّق سمنًا. (As, S, O, K.) And تفتّقت خواصرُ الغنم *The flanks of the sheep,* or *goats, became dilated* by reason of much pasturing upon herbs, or leguminous plants. (TA.) It is said in a description of the Prophet, ٱنْفِتَاقٌ كَانَ فِى خَاصِرَتَيْهِ, (O, TA,) meaning [*There was in his flanks*] *a flaccidity,* or *laxness:* or *a swollen,* or *an inflated, state:* (O:) or *a dilatation,* which is approved in men, but disapproved in women. (TA.) ___ تفتّق بالكَلَام [see فُتُقٌ] *He was diffuse,* or *profuse, in speech* [as though bursting therewith]. (TA.)

7 **انفتق** quasi-pass. of فتقه [i. e. it signifies *It became slit, rent, rent asunder* or *open,* or *divided lengthwise: became disjoined,* or *disunited:* or *became unsewed,* or *unstitched*]: (S, * O, Msb, K: *) and تفتّق is quasi-pass. of فتّقه [i. e. it signifies *it became slit,* &c., *much,* or *in many places,* or it is said of a number of things]. (S, * O, K. *) ___ انفتقت آباطُه is said of a fat child [meaning *His armpits became chapped,* or *cracked*]. (S in art. ضب (O, K, TA) i. e. [*The clouds became parted asunder,* or] *became removed,* or *cleared away, from* [*before*] *the sun:* (TA:) and عَنِ القَوْمِ [*from over the party of men*]. (S, O, K.) ___ انفتقت عليه بائقةٌ [*A calamity, misfortune,* or *disaster, burst upon him*]. (S and K in art. بوق, &c.) ___ انفتقت said of a she-camel, *She was seized with a disease,* (AZ, O, K,) *termed* فتقٌ, (TA,) *between her udder and her navel,* (AZ, O, K,) *occasioned by fatness:* sometimes in this case she recovers, (AZ, O,) and sometimes she dies. (AZ, O, K.) ___ See also 5, in two places.

فَتْقٌ inf. n. of فتقه. (S, O, Msb.) ___ [Used as a simple subst., *A rent, slit,* or *like.* ___ And hence, *A breach in*

society.] One says, رَتَقَ فَتْقَهُمْ, meaning [*He closed up the breach that was between them; he reconciled them;* or] *he reformed,* or *amended, the circumstances subsisting between them.* (TA in art. رتق.) ___ [Hence also *A rupture; a hernia;*] *a certain malady; a protrusion in the thin,* or *delicate, and soft part of the belly;* (S, O;) *a malady in the* صِفَاق [meaning *peritonæum*], *consisting in a solution of the integument so that a rent takes place in it, and through this passes a strange body,* or *substance, that was confined within it before the rent; and there is no cure for it, except for that which happens, rarely, to children:* (K:) *a disease that befalls a man in his intestines, consisting in a disruption of a place between these and his scrotum, in consequence of which a flatus collects between the two testicles and they become enlarged;* in which case one says, أَصَابَتْهُ رِيحُ الفَتْقِ: or *a severing of the fat* [or *cellular substance*] *that encloses the testicles:* in the Ghareebáni, it is termed فَتَقٌ, with fet-h to the ت: (Mgh:) and thus it is said to be by Az, and thus it is expl. by him: (O:) or it is *a rending of the skin between the scrotum and the lower part of the belly, in consequence of which* [*some of*] *the intestines fall into the scrotum:* (TA:) accord. to Ibráheem El-Harbee, *a rupture of the bladder.* (O, TA.) ___ [And *A rent* in the clouds: see 4:] and فَتْقٌ [likewise] signifies *a gap* of the clouds: pl. فُتُوقٌ. (TA.) ___ And *An open, and a spacious, place.* (O, K.) ___ And *A place upon which rain has not fallen when it has fallen upon what is around it;* (S, O, K;) and فَتَقَةٌ signifies thus, applied to a land: pl. of the former فُتُوقٌ. (TA.) [Hence,] عَامٌ ذُو الفُتُوقِ *A year of little rain.* (S, O, See an ex., from a rájiz, in the first paragraph of art. زل.) ___ And The *dawn;* (O, K, TA;) and so فَتْقٌ : (S, O, K, TA:) signifying also the *rising* [or rather *breaking*] of the dawn; as in the saying, انْظُرْ إِلَى فَتْقِ الفَجْرِ [*Look thou at the rising,* or *breaking, of the dawn*]: and الفَتِيقُ likewise signifies *the dawn;* mentioned by El-Isbahánee, and in the B. (TA.) ___ See also 4, last sentence but one, for a meaning

of the pl. فُتُوقٌ.

فَتَقٌ [inf. n. of فَتَقَتْ said of a woman: ___ and of فَتَقَ said of a year:] as a subst.: see فَتْقٌ, in three places: ___ and see also 7.

فُتُقٌ , applied to a woman, signifies مُتَفَتِّقَةٌ بالكَلَامِ [*Diffuse*, or *profuse, in speech*, as though bursting therewith]: (S, O, K, TA; [in the CK مُنْفَتِقَةٌ;]) or *loquacious:* (TK:) or, accord. to ISk, so applied, *that mars* (تَفْتُقُ [lit. *rends*]) *in* [*performing*] *affairs.* (TA.)

فَتَقَةٌ : see فَتْقٌ, last quarter.

فَتْقَآءُ , applied to a woman, means *Having the* فَرْجٌ *dehiscent;* [or *wide; not constringed;*] مُنْفَتِقَةُ الفَرْجِ; (S, O, K;) *contr. of* رَتْقَآءُ [q. v.]. (S, O.)

فَتَاقٌ The *parting asunder* (انْفِتَاقٌ) *of the clouds from* [*before*] *the sun,* (O, K, TA,) and *their becoming removed,* or *cleared away, therefrom.* (TA.) ___ And The *upper limb* (قَرْنٌ), and the *disk* (عَيْنٌ), *of the sun,* (O, K, TA,) *when it is covered over and then somewhat of it appears.* (TA.) Also The *base,* or *lowest portion, of the white* [*membranous fibres of the palm-tree which are termed*] لِيفٌ, (O, K, TA,) *such as have not yet appeared:* (TA:) the face is likened thereto, because of its clearness. (O, TA.) ___ And (accord. to IAar, O, TA) The *main stem,* or the *lower part of the main stem when the fruit-stalks have been cut off, of the raceme of a palm-tree.* (O, K, TA.) And The *leaven of dough:* (ISd, TA:) *a large lump of leaven, that soon causes the dough to become mature* (O, K, TA) *when it is put therein.* (O, TA.) ___ And *Mixtures of medicaments compounded* (O, K, TA) *with oil of jasmine* or *the like thereof, in order that the odour may diffuse itself:* (O, TA:) or *musk compounded with ambergris.* (TA.)

فَتِيقٌ [*i. q.* مَفْتُوقٌ i. e. *Slit, rent,* &c.]. نَصْلٌ فَتِيقُ الشَّفْرَتَيْنِ means [*An arrow-head*] *having two forking portions;* (Lth, O, K;) as though [each] one of them were slit [from the other]: (Lth, O:) [or it may mean *sharp in the two edges:* for] سَيْفٌ فَتِيقُ الغِرَارَيْنِ signifies *A sword sharp* [*in the two edges*]: and سَيْفٌ فَتِيقٌ, *A sharp sword:* (TA:) [whence,] رَجُلٌ فَتِيقُ اللِّسَانِ *A sharp-tongued man:* (S, O, K:) or *chaste,* or *eloquent, and sharp, of tongue:* or *chaste,* or *eloquent, of tongue, perspicuous in speech.* (TA.) ___ الصُّبْحُ الفَتِيقُ *The shining dawn.* (As, S, O, K.) ___ See also فَتْقٌ, last sentence but one. ___ جَمَلٌ فَتِيقٌ *A camel swollen,* or *inflated, in the flanks, by reason of fatness;* تَفَتَّقَ سِمَنًا: (As, S, O, K:) and نَاقَةٌ فَتِيقَةٌ *a fat she-camel.* (TA.) And فَتِيقٌ is used in the sense of فَتْقٌ: thus in the saying of 'Amr Ibn-El-Ahtam,

* لَهَا مِنْ أَمَامِ المَنْكِبَيْنِ فَتِيقُ *

[app. describing a she-camel: I can only conjecture the meaning to be, *Having, in the part before the shoulders, a crease like a gash,* occasioned by fatness]. (O.)

فَاتِقٌ [*Slitting, rending,* &c.]. ___ [Hence,] one says, هُوَ الفَاتِقُ الرَّاتِقُ meaning *He is the possessor of command* or *rule, so that he opens and closes, and straitens and widens* [or rather *widens and straitens*]. (Har p. 208.)

فَيْتَقٌ, of the measure فَيْعَلٌ, (S, TA,) from الفَتْقُ [the act of slitting &c.], (TA,) *A carpenter.* (S, O, K.) ___ And *A* حَدَّادٌ [which signifies a *worker in iron:* but it also has the meaning here next following, which may therefore be intended by him who first gave this explanation of فَيْتَقٌ]. (AZ, O, K.) ___ And *A* بَوَّابٌ [i. e. *door-keeper*]. (O, K.) ___ And *A king.* (AZ, O, K.)

مَفْتَقٌ *A place of slitting,* or *of the slit,* of a shirt. (O, K.)

مَفْتُوقٌ : see فَتِيقٌ.

مُتَفَتِّقَةٌ بِالكَلَامِ : see فُتُقٌ.

مُنْفَتِقَةُ الفَرْجِ : see فَتْقَآءُ.

فتك

1 **فَتَكَ به** , (S, MA, O, Msb, K,) aor. ـُ and ـِ , inf. n. فَتْكٌ and فُتْكٌ and فِتْكٌ (S, O, Msb, K *) and فُتُوكٌ (MA, K *) and فَتَاكَةٌ, (MA,) *He assassinated him;* i. e. *he came to him when he* (the latter) *was inadvertent, and assaulted him and slew him;* (S, MA, * O;) thus it signifies accord. to an explanation of الفَتْكُ by A' Obeyd;

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and this is the primary signification: (Az, TA:) if he have not given him [for أَعْطَانَا in my original (an obvious mistranscription) I read أَعْطَاهُ] assurance of safety, it behooves him to make that known to him: (A' Obeyd, TA:) *he assaulted him;* or *he slew him at unawares;* and افتك is a dial. var. thereof: (Msb:) *he seized an opportunity that he* (another) *offered him* (K, TA) *by his inadvertence,* (TA,) *and slew him:* or *he wounded him openly:* (K, TA:) or it has a more general meaning with respect to both of these acts: (K, * TA:) Fr says that الفَتْكُ signifies *the* man's *slaying openly.* (TA.) It is said in a trad., قَيَّدَ الإِيمَانُ الفَتْكَ لَا يَفْتُكُ مُؤْمِنٌ [i. e. *The giving assurance of safety has inhibited* (or, emphatically, *inhibits*) *the slaying at unawares,* &c.: *one who gives assurance of safety shall not slay at unawares,* &c.: the like has been said above: see also an explanation of the former clause of the trad. in art. قيد]. (S, O.) ___ And فَتَكَ, aor. ـُ and ـِ , inf. n. فَتْكٌ and فُتْكٌ and فِتْكٌ (O, K) and فُتُوكٌ, (K,) *He purposed an affair and executed it:* (O:) or *he embarked in,* or *performed, an affair that occasioned uneasiness, and to which the mind invited;* as also افتك : (K:) the latter verb is said by Fr to be a dial. var. of the former. (O.) ___ [Hence,] فَتَكَ فِى الأَمْرِ, (K, TA,) inf. n. فَتْكٌ, (TA,) *He persisted,* or *persevered, in the affair;* syn. لَجَّ, or أَلَحَّ. (Accord.

to different copies of the K; in the TA the former. [The same meaning is also assigned to فَنَكَ.]) ___ And فَتَكَ فِى الخُبْثِ, [in the CK فِى الخُنْبُثِ,] inf. n. فُتُوكٌ, (O, K, TA,) *He exceeded the usual bounds in that which was evil, abominable, foul,* or *unlawful.* (K, TA.) ___ فَتَكَ فِى صَنَاعَتِهِ *He was skilful in his art,* or *craft.* (TA.) ___ And فَتَكَتْ said of a girl, or young woman, means *She cared not for what she did nor for what was said to her.* (O, K, TA.) [See also فَتَكَتْ.]

2 **فَتَّكْتُ القُطْنَ**, (IDrd, O,) inf. n. تَفْتِيكٌ, (IDrd, O, K,) *I separated, plucked asunder,* or *loosened, the cotton:* (IDrd, O, K: *) so in one of the dials.; (IDrd, O;) it is of the dial. of Asd. (TA.)

3 **المُفَاتَكَةُ** signifies المُمَاهَرَةُ; (O, K, TA;) so says Ibn-' Abbád, (O, TA,) and so Z; (TA;) i. e. *The making a show of skill, one with another:* (TK:) [but for المُمَاهَرَةُ, the CK has المُجَاهَرَةُ:] one says, فَاتَكَ صَاحِبَهُ i. e. مَاهَرَهُ [*He made a show of skill,* app. *in competition, with his companion*]. (TA.) ___ And *The falling to the thing* (مُوَاقَعَةُ الشَّىْءِ) *with vehemence;* such as eating, (K, TA,) and drinking, (TA,) and the like. (K, TA.) And فَاتَكَ الأَمْرَ *He threw himself,* or *plunged, into the affair;* syn. وَاقَعَهُ: (K, TA:) and the subst. is فَتَاكٌ [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) ___ And فَاتَكَ فُلَانًا (inf. n. مُفَاتَكَةٌ, TA) *i. q.* دَاوَمَهُ [app. as meaning *He kept continually,* or *constantly, to such a one:* agreeably with what here follows]. (O, K, TA.) ___ فَاتَكَتِ الإِبِلُ الحَمْضَ *The camels* [*kept continually,* or *constantly, to the plants called* حَمْض, *desiring them as food and finding them wholesome:* (see the part. n., below:) or] *confined themselves to the* حَمْض, *not pasturing upon anything therewith.* (TA.) And فَاتَكَتِ الإِبِلُ المَرْعَى *The camels consumed with their mouths* [or *devoured*] *the pasture.* (TA.) ___ فَاتَكَ فُلَانًا *He gave to such a one that which he mentioned as the price of what he had to sell:* in the case of his bargaining with him and not giving him anything, one says فَاتَحَهُ. (IAar, O, K.) فَاتَكَ التَّاجِرُ فِى البَيْعِ is expl. in the A as meaning

The trader exceeded the due bounds, or *acted unjustly, in offering the thing for sale and naming the price.* (TA.)

4 **أَفْتَكَ** see 1, in two places. مَا أَفْتَكَهُ means *How persistent,* or *persevering, is he!* (TA.)

5 **تفتّك بأَمْرِه** *He executed,* or *performed, his affair;* or *kept,* or *applied himself, constantly,* or *perseveringly, to it; not consulting any one.* (ISh, O, K.)

فَتَاكٌ : see 3, former half.

فَاتِكٌ [act. part. n. of 1; generally meaning *Assassinating;* or *an assassin:*] one *who comes upon* another *suddenly,* or *at unawares,* or *takes* him *by surprise, with some evil,* or *hateful, act,* or [more commonly] *with slaughter:* and accord. to IDrd, one *who, when he purposes a thing, does* [*it*]: (Ham p. 43:) any one *who attempts,* or *ventures upon, great,* or *formidable, affairs:* (Az, TA:) *bold,* or *daring;* (S, O, K;) *courageous:* (K:) pl. فُتَّاكٌ. (S, O, K.) ___ [Hence,] فَاتِكُ القَلْبِ *Penetrating, sharp,* or *vigorous, and effective, in mind.* (TA.) ___ And حَيَّةٌ فَاتِكَةٌ لِلسَّبُعِ [*A serpent that attacks the beast of prey*]. (TA.) ___ And جَارِيَةٌ فَاتِكَةٌ *A young woman who cares not for what she does nor for what is said to her.* (TA.)

تَفْتِيكٌ [app. from the Pers. تَفْتِيك signifying fine, soft, wool, and soft, downy, kids' hair,] *A compress of rags which is put upon a wound in order that the moisture may become absorbed* [*thereby*]: a subst. like تَمْتِينٌ and تَنْبِيتٌ: and post-classical. (TA.)

إِبِلٌ مُفَاتِكَةٌ لِلْحَمْضِ *Camels that keep continually,* or *constantly, to the* [*plants called*] حَمْض, *desiring them as food and finding them wholesome.* (O, TA. [See also 3.])

فتكر

فَتْكَرٌ and فَتَكْرٌ: see what follows.

فَتَكْرِين and فُتَكْرِين (S, O, K) and فَتَكْرِين and فَتْكَرِين and فَتْكَرٌ (O, K) and فَتَكْرٌ (K) *A calamity,* or *misfortune;* (O, K;) and [in the CK or] *a wonderful,* and *great,* or *formidable, affair,* or *event:* (K:) or the ن is the characteristic of the pl.; and one says, لَقِيتُ مِنْهُ الفَتَكْرِينَ and الفُتَكْرِينَ, meaning [*I experienced from him,* or *it,*] *difficulties,* or *distresses,* and *calamities,* or *misfortunes.* (S.)

فتل

1 **فَتَلَهُ** , (S, M, O, Msb, K,) aor. ـِ , (M, Msb, K,) inf. n. فَتْلٌ; (T, M, Msb;) and فَتَّلَهُ , (M, K, TA,) [but this has teshdeed given to it to denote muchness of the action, or multiplicity of the objects, (see its pass. part. n. below,)] inf. n. تَفْتِيلٌ; (TA;) *He twisted it,* (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Msb) &c., (S, O, Msb,) and like as one twists a wick. (T.) ___ [Hence] one says رَجُلٌ مُحْكَمُ الفَتْلِ [*A man firm,* or *compact, in respect of make;* as though firmly twisted]. (K and TA voce مَجْدُولٌ. [See the pass. part. n. below.]) ___ And فَتَلَ ذُؤَابَتَهُ, (K,) or فَتَلَ فِى ذُؤَابَتِهِ, (O, TA,) [lit. *He twisted his pendent lock of hair;*] meaning *he made him to turn,* or *swerve, from his opinion,* or *judgment,* or *sentiment,* (O, K, TA,) *by deceiving,* or *deluding, him.* (TA.) And جَآءَ وَقَدْ فُتِلَتْ ذُؤَابَتُهُ *He came, having been deceived,* or *beguiled, and turned from his opinion,* &c. (TA.) And مَا زَالَ يَفْتِلُ مِنْ فُلَانٍ فِى الذِّرْوَةِ وَالغَارِبِ, meaning, يَدُورُ مِنْ وَرَآءِ خَدِيعَتِهِ [i. e. *He ceased not to be going about seeking,* or *endeavouring, after the deceiving,* or *beguiling, of such a one*]: (S, O, K:) originating from a saying in a trad. of Ez-Zubeyr, cited and expl. voce غَارِبٌ [q. v.]. (O, TA. [See also Freytag's Arab. Prov. ii. 200.]) ___ فَتَلَهُ عَنْ حَاجَتِهِ, (T,) or عَنْ وَجْهِهِ, (S, O,) means *He turned him* [*from the object of his want,* or *from his way,* or *course*], like لَفَتَهُ, (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And فَتَلَ وَجْهَهُ عَنْهُمْ [also] means *He turned his face from them,* (M, K,) like لَفَتَهُ. (M.) فَتَلَتِ النَّاقَةُ, [aor. ـَ ,] inf. n. فَتْلٌ, *The she-camel was smooth,* or *sleek, and flaccid, in the skin of her armpit, it not having in it* عَرْكٌ *nor* حَازٌّ *nor* خَالِعٌ [which words see in their proper arts.]. (T, TA.) [See also فَتْلٌ below.]

2 **فَتَّلَ** see the preceding paragraph, first sentence.

4 **افتل** said of [trees of the species termed] سَلَم and سَمُر, (K,) or افتلت said of a سَمُرَة (M, O) and of a سَلَمَة, (M,) *They,* or *it, put forth,* or *produced, the* فَتْلَة [q. v.] *thereof.* (M, O, K.)

5 **تَفَتَّلَ** see the paragraph here following.

7 **انفتل**, and تفتّل, [but the latter, as quasipass. of 2, denotes, or implies, muchness, or multiplicity,] *It* [a rope, &c.,] *became twisted.* (M, K.) ___ And the former, *He turned away* (T, S, Mgh) from his prayer, (T,) or from prayer, (Mgh,) or from his way, or course. (S.) And انفتل راجعًا [*He turned away, returning*]. (S, O, K, in art. صوع.)

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فَتْلٌ : see its n. un. فَتْلَةٌ: and see also فَتَلٌ. Also The *cry,* or *crying, of the* فَتَّال, i. e. بُلْبُل. (IAar, T, O, TA. [Said in the TA to be an inf. n.: but its verb, if it have one, is not mentioned.])

فَتَلٌ an inf. n. of فَتَلَت [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] *Wideness between the elbows and sides* of a she-camel: (S, O, TA:) or *a state of firm,* or *concealed, insertion,* (اندماجٌ,) *in the elbow* of a camel, (M, K, TA,) *and its being apart from the side;* (M, TA;) as also فَتَلٌ : (M: [thus in the TT as from the M; being there written فَتَّل:]) this [or rather the like of this] in the shank and foot of the camel is a fault. (M, TA.)

فَتْلَةٌ [as an inf. n. un., *A twisting.* ___ And hence, app., *An intense firmness of compacture of the flesh* of the fore arm: expl. in the TT, as from the M, by the words شدة عَصْب الدباغ; for which, I doubt not, we should read شِدَّةُ عَصْبِ الذِّرَاعِ: see مَفْتُولٌ. ___ And *A twist.* ___ And particularly *A twisted slip, formed by slitting,* of the ear of a she-camel. (See 4 in art. دبر, in the last quarter of the paragraph.) ___ And, as used in the present day, *A needleful* of thread. ___ Also] The *seed-vessel of the* سَلَم and *of the* سَمُر, *peculiarly,* (M, K,)

resembling the pods of the bean, (M,) *when they first come forth.* (M, K.) And The *blossom of the* سَمُرَة: (M:) or the *fruit of the* سَمُر and *of the* عُرْفُط: (TA:) or the *blossom of the* [*kind of trees called*] عِضَاه, (O, TA,) *when it has become compactly organized:* (TA:) or it signifies also, (M, K,) and so does فَتَلَة, (K,) or peculiarly this latter, بِالتَّحْرِيك, as AHn says on the authority of some one or more of the relaters, (O,) the *fruit* (برمة) *of the* عُرْفُط, (M, O, K,) *because its filaments,* or *fringe-like appertenances, are as though they were cotton, and it is white, like the button of the shirt,* or *somewhat larger:* (AHn, M, O:) or it signifies *one of what are termed* فَتْل, which means *what are* [*as though they were*] *twisted, of the* وَرَق [properly signifying *leaves* of simple and common kinds] *of trees, such as the* وَرَق *of the* [*tamarisks called*] طَرْفَآء *and* أَثْل *and the like;* (TA;) or, (M, K, TA,) as AHn says, (M, TA,) this word فَتْل signifies *what are not* وَرَق, *but are substitutes for these:* (M, K, TA:) and, (K,) as some say, (M,) *what do not expand, of* [*the appertenances of*] *plants, but are* [*as though they were*] *twisted;* (M, K;) *so that they are like* هُدْب [thus in the TT as from the M, perhaps a mistranscription for هَدَب, q. v.]; *being like the* هدب [i. e. هَدَب] *of the* طَرْفَآء *and* أَثْل *and* أَرْطَى. (M.) ___ See also فَتِيل, last sentence.

فَتْلَة [*A manner of twisting*]. You say فَتْلَة بَارِحَة, meaning شَزْرَة [i. e. *A manner of twisting contrary to that which is usual*]. (A in art. برح.)

فَتَلَة : see فَتْلَة, near the middle: ___ and see the paragraph here following, last sentence.

فَتِيل *Twisted;* [applied to a rope, &c.;] as also مَفْتُول. (M, K.) ___ And *A slender cord, of* [*the fibres called*] لِيف, (M, K,) or *of* [*the bark termed*] خَزَم, or *of* عَرَق [meaning *plaited palmleaves*], or *of thongs,* (M,) *which is bound upon the ring* (M, K) *called* عَيَان *which is at the end* (مُنْتَهَى), (M,) or *which is at the place of meeting* (مُلْتَقَى), (K,) *of the* دُجْرَان [*two pieces of wood to*

which the share of the plough is attached]. (M, K.) ___ [And *A tent for a wound:* a term used by surgeons: see دسم الجُرْح, in art. دسم.] ___ And *What one twists* [or *rolls*] (S, M, O, K) *between his fingers* (M, K) or *between the two fingers* [meaning *the thumb and fore finger*], (S, O,) *of dirt* [*that has collected upon the skin when it has not been recently washed*]; (S, O, K;) as also فَتِيلَةٌ . (M, K.) So says I' Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يُظْلَمُونَ فَتِيلًا [meaning *And they shall not be wronged by their being deprived of the most paltry right;* or *they shall not be wronged a whit*]: (O, TA:) or the [primary, or proper,] meaning in this phrase is what here follows. (TA; and in like manner Bd says in iv. 52.) ___ And The سَحَاة [or *integument*, meaning the *pellicle*], (M, K, TA,) or the خَيْط [or *thread*, meaning the *filament*], (Bd in iv. 52,) *that is in the* شَقّ [or *cleft, resembling a crease, which extends along one side*] *of the datestone:* (M, K, TA: but for شَقّ, the CK has شَقّ:) ISk says, the قِطْمِير is the thin integument upon the date-stone, and, he adds, (T, TA, *) the فَتِيل is *what is in the* شَقّ *of the date-stone.* (T, S, O, Msb, TA.) Hence, (M,) one says, مَا أُغْنِى عَنْهُ فَتِيلًا, (M, and so in the K except that the latter has عَنْكَ instead of عَنْهُ,) meaning [*I do not avail*, or *profit, him*, (or accord. to the K, *thee*,) or *I do not stand*, or *serve, him* (or *thee*) *in stead*,] *as much as that* سَحَاة, (M,) or *a whit;* (K;) and in like manner, فَتْلَةً , (Th, M, K, [in the CK, erroneously, فَتِيلَةً,]) and فَتَلَةً . (IAar, M, K.)

فَتِيلَةٌ *A wick* (S, O, K) of a lamp: (T, Msb:) pl. فَتَائِلُ and فَتِيلَاتٌ. (Msb.) [Hence, حَجَرُ الفَتِيلَة *Amiantus*, or *flexible asbestus*, of which wicks are sometimes made. ___ And in the present day, فَتِيلَةٌ also signifies *A hempen match.* ___ And *A suppository.*] ___ فَتَائِلُ الرُّهْبَان is the name of *A certain plant, the leaves of which are like* [*those of*] *the senna* (السَّنَا), *and its blossom is yellow.* (TA.) ___ See also فَتِيل.

الفَتَّالُ *The* [*bird called*] بُلْبُل [q. v.]. (T, O, K.)

أَفْتَلُ, (S, M, O, K,) applied to the elbow, (S, M, O,) of a camel, (S, O,) or of a she-camel, (M,) [and app. to a he-camel,] *Having*

what is termed فَتَلٌ [expl. above]: (S, M, O, K:) fem. فَتْلَآءُ, (T, M, K,) applied to a she-camel, meaning *having, in her arm, a wide separation from the side:* (T, * TA:) or, so applied, *heavy, and curved in the kind legs:* (M, K:) [the pl. is فُتْلٌ:] and one says قَوْمٌ فُتْلُ الأَيْدِى [app. meaning *Persons having the arms widely separated from the sides*]. (S, O.)

ذُبَالٌ مُفَتَّلٌ [*Twisted wicks*]: the epithet in this case is with teshdeed because applied to many things. (S, O, K.)

مَفْتُولٌ : see فَتِيلٌ. ___ [It also signifies *Compact,* or *firm, in make;* as though twisted; like مَجْدُولٌ and مَعْصُوبٌ:] you say رَجُلٌ مَفْتُولُ السَّاعِدِ *A man strong* [or *firm* or *compact*] *in the* ساعد [or *fore arm*]; as though it were twisted. (TA.)

فتن

1 **فَتَنَهُ** , (T, S, M, &c.,) aor. ـِ , (M,) inf. n. فَتْنٌ, (S, M, K,) [and quasi-inf. n., in this and other senses, فِتْنَةٌ,] *He burned it* (T, * S, * M, K *) in the fire. (M.) Hence, [in the Kur li. 13,] يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ (T, * S, M, K *) i. e. [*The day,* or *on the day,* accord. to two different readings, (يَوْمَ and يَوْمُ, the latter of which is the more common,)] *when they shall be burned* (T, S, M, K) *with the fire* [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ ٱلَّذِينَ فَتَنُوا ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ *Verily they who burned the believing men and the believing women* (T, S *) in the fire kindled in the trench, or pit; throwing them therein. (T.) This is said to be the primary signification of the verb. (TA.) ___ And *He melted it with fire,* (T,) or *put it into the fire,* (S, Msb,) namely, gold, (T, S, Msb,) and silver, *in order to separate,* or *distinguish,* (T, Msb,) *the bad from the good,* (T,) or *the good from the bad,* (Msb,) or *to see what was its* [*degree of*] *goodness.* (S.) ___ And hence, accord. to Er-Rághib, الفَتْنُ is used as meaning *The causing* a man *to enter into fire* [app. *by way of trial,* or *probation*], and [*in like manner*] *into a state of punishment,* or *affliction:* (TA:) [and it is also used as meaning *the slaying* another; whence, in the Kur iv. 102,] إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوا means [*If ye fear that those who have disbelieved*] *may slay you;* and in like manner in the Chapter of Yoonus [i. e. in x. 83], أَنْ يَفْتِنَهُمْ means ان يقتلهم. (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.]) ___ [Hence also,] one says, فَتَنَهُ, aor. ـِ , (K, TA,) inf. n. فَتْنٌ, (TA,) *He,* or *it, caused him to fall into* الفِتْنَةَ; (K, TA;) i. e. *trial;* and *affliction, distress,* or *hardship;* [generally meaning *an affliction whereby some good or evil quality is put to the test;*] (TA;) as also افْتَتَنَهُ ; and فَتَّنَهُ ; (K, TA;) but this, of which the inf. n. is تَفْتِينٌ, has an intensive signification; (S;) and أَفْتَنَهُ ; (K, TA;) which last is rare, or rather, accord. to As, [though app. not in this sense, but in another, to be mentioned in what follows,] is not allowable: (TA:) the first of these verbs is trans.

and intrans.: (S, K, TA:) you say also, فَتَنَ, (AZ, T, S, K, TA,) aor. ـِ, (AZ, T, K,) inf. n. فُتُونٌ, (AZ, T, S, TA,) *He fell into* فِتْنَةٌ [i. e.

trial, or *affliction*, &c.]; (AZ, T, K;) as also افْتَتَنَ: (K:) or the former signifies *he shifted from a good, to an evil, state* or *condition:* or, accord. to En-Nadr, one says افْتَتَنَ and افْتُتِنَ, both meaning the same; and this is correct; but فُتِنَ as quasi-pass. of فَتَنَتْهُ [i. e. as intrans.] is of weak authority: (T:) and افْتُتِنَ, said of a man, [as also افْتَتَنَ,] and فُتِنَ, signify the same, (S, M,) accord. to AZ, (M,) i. e. *he was smitten by a* فِتْنَةٌ [or *trial*, &c.,] *so that his wealth*, or *property*, or *his intellect, departed:* and likewise *he was tried*, or *tested:* (S:) and accord. to AZ, one says, of a man, أُفْتُنَ, [if not a mistranscription for افْتُتِنَ, as above,] with damm, meaning فُتِنَ: (TA:) [and فَتَنَهُ has فُتُونٌ also as an inf. n.:] it is said in the Kur [xx. 41], وَفَتَنَّاكَ فُتُونًا (S) i. e. *And we tried thee with a* [*severe*] *trying:* or the noun in this instance is pl. of فِتْنٌ; or of فِتْنَةٌ, formed by disregard of the ة, like حُجُوزٌ and بُدُورٌ which are [said to be] pls. of حُجْزَةٌ and بُدْرَةٌ; so that the *meaning is, we tried thee with several sorts of trying:* (Bd:) or, as some say, *and we purified thee with a* [*thorough* or *an effectual*] *purifying* [*like that of gold*, or *silver, by means of fire*]: (TA:) [in many instances] فَتَنَهُ, aor. ـِ, [inf. n. فِتْنٌ,] signifies *He tried*, or *tested, him;* whence, in the Kur ix. 127, يُفْتَنُونَ means *They are tried*, or *tested*, by being summoned to war, against unbelievers or the like; or, as some say, by the infliction of punishment or of some evil thing. (M.) فَتَنْتُمْ أَنْفُسَكُمْ, in the Kur [lvii. 13], means *Ye caused yourselves to fall into trial and punishment.* (TA.) And وَهُمْ لَا يُفْتَنُونَ, in the Kur xxix. 1, is expl. as meaning *While they are not tried in their persons and their possessions so that he who has true faith may be known from others by his patient endurance of trial.* (T.) And the saying, in a trad., إِنَّكُمْ تُفْتَنُونَ فِى الْقُبُورِ means [*Verily ye shall be tried*, or *tested, in the graves by*] *the questioning of* [*the two angels*]

Munkar and Nekeer. (TA.) [See also مَفْتُونٌ, which is said to be an inf. n., and syn. with فِتْنَةٌ, meaning خِبْرَةٌ, or with فُتُونٌ (mentioned above as an inf. n. of the intrans. v. فَتَنَ), meaning جُنُونٌ; as well as a pass. part. n.] ___ And فَتَنَهُ, (M, TA,) inf. n. فَتْنٌ, (TA, [or perhaps فُتُونٌ, as in the next following sentence]) also signifies *He made him* (a man, M) *to turn from,* or *quit,* (M, TA,) *the predicament in which he was,* (M,) or *the right course:* (TA:) whence, in the Kur [xvii. 75], وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ ٱلَّذِى أَوْحَيْنَا إِلَيْكَ (M, TA) i. e. [*And verily they were near to*] *their making thee to turn* [*from that which we had revealed to thee*]: thus this saying has been explained. (TA.) [And *He,* or *it, seduced him;* or *tempted him:* thus it may often be well rendered, agreeably with what next precedes and what next follows, and with explanations of its act. part. n. and of فِتْنَةٌ.] And one says, فَتَنَ المَالُ النَّاسَ, aor. ـِ, inf. n. فُتُونٌ, [or perhaps فَتْنٌ, as in the next preceding sentence,] meaning *Wealth,* or *property, inclined,* or *attracted, to it, men,* or *mankind:* and فُتِنَ فِى دِينِهِ and افْتُتِنَ, both in the pass. form, *He declined* [or *was made to decline*] *from* [*the right way in*] *his religion.* (Msb.) And فَتَنَهُ, aor, ـِ, inf. n. فَتْنٌ and فُتُونٌ, (M, K,) *He,* or *it induced in him admiration,* or *pleasure;* (M, * K, * TA;) as also أَفْتَنَهُ [respecting which see what here follows]: (M, K:) and one says, of a woman, فَتَنَتْهُ, (T, S,) meaning [*She enamoured him;* or *captivated his heart;* i. e.] *she bereaved him of his heart,* or *reason,* (دَلَّهَتْهُ, [thus in several copies of the S, in one of my copies بَلَّهَتْهُ,] *and* [*so affected him that*] *he loved her;* (S;) as also أَفْتَنَتْهُ; (T, S;) the former of the dial. of El-Hijáz, and the latter of the dial. of Nejd; (T, S; *) but افْتَنَتْهُ, (T, S,) or افْتَنَهُ, (M,) was disallowed by As, (T, S, M,) and he paid no regard to a verse mentioned to him as an ex. thereof, (T,) [or] he ignored a verse cited to him as an ex. of the pass. part. n. from an أُرْجُوزَةٌ of Ru-beh, not knowing it therein; (M;) most of the lexicologists, however, allow both: (T:) Sb says that فَتَنَهُ signifies *he put* [or *occasioned*] *in him* فِتْنَةً; and افْتَنَهُ, *he caused* الفِتْنَةَ *to come to him* [or *to affect him*]; (M;) or he said that the latter means *he made him to be* فَاتِنًا: (TA voce حَزَنَهُ:) and one says also, of a man, فُتِنَ بِٱلْمَرْأَةِ and افْتُتِنَ [both meaning *He was enamoured by the woman*]. (T.) ___ And one says also, of a man, فَتَنَ, aor. ـِ, inf. n. فُتُونٌ, meaning *He*

desired الفُجُور [i. e. *the committing of adultery* or *fornication*]: (AZ, TA:) or فَتَنَ إِلَى النِّسَآءِ, inf. n. فُتُونٌ, *he desired* الفُجُور (T, M, K, TA) *with women* or *the women;* as also فَتَنَ إِلَيْهِنَّ. (M, K, TA.)

2 **فَتَّنَ** see the preceding paragraph, former half.

3 **مُفَاتَنَةٌ** [The *occasioning* فِتْنَة (meaning *conflict,* or *discord,* or *the like,*) *with another*]. (TA in art. عرم: see 3 in that art.)

4 **أَفْتَنَ** see 1, former half, in two places: and also in the latter half, in four places.

5 **بَنُو ثَقِيف يَتَفَتَّنُونَ أَبَدًا** means يَتَحَارَبُونَ [i. e. *The sons of Thakeef* (the tribe so called) *contend in war, one with another, ever*]. ___ تَفَتَّنَنِى: see 5 in art. عجب, where it is said to be syn. with تَصَبَّانِى.

8 **إِفْتَتَنَ** see 1, former half, in four places: and also in the latter half, in two places.

فِتْنٌ *A sort,* or *species;* and *a state,* or *condition;* syn. ضَرْبٌ, (T, M, K,) and فَنٌّ, (T, K,) and لَوْنٌ, (M, K,) and حَالٌ. (T, K.) Hence the saying of 'Amr Ibn-Ahmar El-Báhilee,

* إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا *
* وَالعَيْشُ فِتْنَانٌ فَحُلْوٌ وَمُرْ *

[*Either against a soul or for it; life being of two sorts,* or *conditions, sweet and bitter;* مُرْ being for مُرٌّ]; (T; and the latter hemistich, without the incipient و, is cited in the K;) thus as related by some: but as related by Aboo-Sa'eed [As], he said فَتَّانٌ, i. e. ضَرْبَانِ: and as related by Aboo- 'Amr Esh-Sheybánee, فِتْنَانٌ [with kesr]; and [he seems to have held that the poet meant *two-sided;* for] he says that الفِتْنُ signifies النَّاحِيَةُ. (T.) ___ And الفِتْنَانِ, (K, TA, [in the CK, erroneously, الفُتْنَانِ,]) dual of الفِتْنُ, (TA,) signifies *The first and last parts of the day;* or *the early part of the morning and the late part of the evening:* (K, TA:) because they are two

states, or conditions, and two sorts. (TA.)

فَتْنٌ : see the next preceding paragraph.

فَتْنَةٌ *A burning with fire.* (T.) ___ And The *melting* of gold and of silver (K, TA) *in order to separate,* or *distinguish, the bad from the good.* (TA.) ___ And [hence, or] from فَتَنَ signifying he melted, (T,) or from that verb as signifying he put into the fire, (Msb,) gold, and silver, for that purpose, (T, Msb,) it signifies *A trial,* or *probation;* (IAar, T, S, M, K, TA;) and *affliction, distress,* or *hardship;* (TA;) and [particularly] *an affliction whereby one is tried, proved,* or *tested:* (IAar, T, S, K, TA:) this is the sum of its meaning in the language of the Arabs: (T, TA: *) or the *trial whereby the condition of a man may be evinced:* this, accord. to Zj, may be the meaning in the Kur v. 45: (M:) or *a mean whereby the condition of a man is evinced, in respect of good* and *of evil:* (Kull:) [hence it often means *a temptation:*] and مَفْتُونٌ signifies the same as فَتْنَةٌ, (S, M, K,) meaning *a trial:* (K:) the pl. of فَتْنَةٌ is فِتَنٌ. (Msb.) It proceeds from God and from man: (Er-Rághib, TA:) [there are many instances of its proceeding from God in the Kur; for ex., in xxxvii. 61,] إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ i. e. [*Verily we have made it to be*] *a trial* [*to the wrongdoers*] is said in relation to the tree Ez-Zakkoom; the existence of which they disbelieved; for when they heard that it comes forth in the bottom of Hell, they said, Trees become burned in the fire; then how can they grow therein? (M.) [And hence] it signifies also *Punishment, castigation,* or *chastisement.* (T, M, K.) And *Slaughter:* (T:) and *civil war,* or *conflict occurring among people:* (M:) and *slaughter, and war, and faction,* or *sedition, among the parties of the Muslims when they form themselves into parties:* (T:) and *discord, dissension,* or *difference of opinions, among the people.* (IAar, T, K.) *A misleading;* or *causing to err,* or *go astray:* (T, K:) [*seduction;* or *temptation:* or *a cause thereof; such as*] the *ornature, finery, show,* or *pomp,* and the *desires,* or *lusts, of the present life* or *world, whereby*

one is tried: (T:) and *wealth,* or *children;* (T, K, TA;) because one is tried thereby: (TA:) and *women;* than whom, the Prophet said, there is no فتنة more harmful to men: (T:) and *a cause of* one's *being pleased* with a thing; (T, M, K;) as in the saying لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ ٱلظَّالِمِينَ [in the Kur x. 85, i. e. *Make not us to be a cause of pleasure*

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to the wrongdoing people]; meaning, make not them to prevail over us, so as to become pleased with their unbelief and to think that they are better than we. (T.) Also *Madness, insanity,* or *diabolical possession;* (T, K;) and so فُتُونٌ and مَفْتُونٌ. (T.) And *Error;* or *deviation from the right way.* (M, K.) And *Infidelity;* or *unbelief:* (T, M, K:) thus in the saying, [in the Kur ii. 187,] وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ [*And infidelity,* or *unbelief, is more excessive than slaughter:* and the like is said in ii. 214]. (T.) And *A sin, a crime;* or *an act of disobedience for which one deserves punishment.* (M, K.) And *Disgrace, shame,* or *ignominy.* (M, K.) فِتْنَةُ الصَّدْرِ signifies الوَسْوَاسُ [app. as meaning *The devil's prompting,* or *suggesting, of some evil idea*]: فِتْنَةُ المَحْيَا, *The being turned from the* [*right*] *road:* فِتْنَةُ المَمَاتِ, *The being questioned in the grave* [by the two angels Munkar and Nekeer]: فِتْنَةُ الضُّرِّ, *The sword:* and فِتْنَةُ السُّرِّ, *Women.* (TA.) [And الفِتْنَةُ العَمْيَا is a phrase used in the present day as meaning *Incurable evil* or *trouble.*] [It is also the name now commonly given to The *mimosa farnesiana* of Linn.; (Delile's Floræ Ægypt. Illustr. no. 962;) called by Forskål (Flora Ægypt. Arab. p. lxxvii.) *mimosa scorpioïdes.*]

فِتَانٌ *A covering, of leather, for the* [*camel's saddle called*] رَحْلٍ: (T, M, K:) pl. فُتُنٌ. (M.)

فُتُونٌ : see فِتْنَةٌ, latter half. [It is an inf. n. of 1 in several senses.]

فَتِينٌ , applied to silver (وَرِقٌ, i. e. فِضَّةٌ), *Burnt.* (S.) ___ [Hence,] *Black stones;* as though burnt with fire. (T.) And *A*

[*stony tract such as is called*] حَرَّة, (S,) or *like a* حَرَّة, (Sh, T,) *as though the stones thereof were burnt:* (Sh, T, S:) or *a black* حَرَّة: (K:) or *a* حَرَّة *wholly covered by black stones, as though they were burnt:* (M:) pl. فُتُن: (Sh, T, M, K:) and فَتَائِن signifies *black* حِرَار [pl. of حَرَّة]; (TA; [and the same is app. indicated in the T;]) as though its sing. were فَتِينَة ; and some say that this is a sing. [or n. un.], and that فَتِين is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of فَتِينَة with the ة elided because ending the verse, it is فَتِين, and said to be pl. of فَتَة, like as عَزِين is of عَزَة. (T.) In the dial. of El-Yemen it signifies *Short;* and *small.* (TA.)

فَتِينَة : see the next preceding paragraph.

فَتَّان is an intensive epithet. (TA.) ___ And signifies *A goldsmith* or *silversmith:* (S, K, TA:) because of his melting the gold and the silver in the fire. (TA.) ___ And الفَتَّانَة signifies [*The touch-stone;* i. e.] *the stone with which gold and silver are tried,* or *tested.* (KT.) ___ And the former, A man *who tries,* or *tempts, much.* (TA.) And الفَتَّان, *The devil;* (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also الفَاتِن ; (M, K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former فُتَّان. (T, S.) And الفَتَّانَتَان, *The dirhem and the deenár;* (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or فَتَّانَا القَبْر, (M,) [*The two angels*] *Munkar and Nekeer* [who are said to examine and question the dead in the graves]. (M, K.) ___ And *A thief,* or *robber,* (T. K,) *who opposes himself to the company of travellers in their road.* (T.)

فَاتِن [is the act. part. n. of the trans. v. فَتَنَ; and as such] signifies *Causing to err,* or *go astray,* (T, S, M,) from the truth: (S:) hence the saying in the Kur [xxxvii. 162], مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ, (T, S, * M, *) which, accord. to Fr, means, *Ye have not power* [*over him*] *to cause him to err,* except him against whom it has been decreed that he shall enter the fire [of Hell]; فاتنين being made trans. by means of عَلَى because it implies the meaning of قَادِرِين, which is thus made trans.: (M:) Fr says, the people of El- Hijáz say مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ; and the people of Nejd, بِمُفْتِنِينَ , from أَفْتَنْتُ. (S.) ___ See also

فَتَّانٌ. It is also an epithet from the intrans. v. فَتَنَ; and as such is applied to a heart as signifying *Falling into* فِتْنَةٌ [i. e. *trial*, or *affliction*, &c.; or *in a state of trial*, &c.]. (S, * TA.)

فَيْتَنٌ *A carpenter.* (K.)

مُفْتَنٌ : see مَفْتُونٌ. [And see also the different explanations of its verb.]

مُفْتِنٌ : see an ex. of its pl. voce فَاتِنٌ.

مَفْتُونٌ [pass. part. n. of 1; signifying *Burned:* &c.]. ___ It is applied as an epithet to a deenár as meaning *Put into the fire in order that one may see what is its* [*degree of*] *goodness.* (S.) ___ It signifies also *Smitten by a* فِتْنَةٌ [or *trial*, &c.,] *so that his wealth*, or *property*, or *his intellect, has departed:* and likewise *tried*, or *tested:* (S:) or *caused to fall into* الفِتْنَةَ; (K, TA;) i. e. *trial;* and *affliction, distress*, or *hardship;* (TA;) as also مُفْتَنٌ . (K, TA.) And [particularly] *Afflicted with madness, insanity*, or *diabolical possession.* (T, K. *) [See also what here follows.] It is also *syn. with* فِتْنَةٌ; (T, S, M, K;) and, thus used, it is an inf. n., like مَعْقُولٌ &c. (T, S, M.) See فِتْنَةٌ, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) بِأَيِّكُمُ ٱلْمَفْتُونُ, [in the Kur lxviii. 6,] (T, M,) meaning *In which of you is madness:* (T:) but some say that the ب is redundant; (M;) thus says AO; (T;) the meaning being أَيُّكُمُ ٱلْمَفْتُونُ [*Which of you is the afflicted with madness*]; (T, M;) but Zj disallowed this: (T:) J says, [in the S,] that the ب is redundant, as in كَفَى بِٱللّٰهِ شَهِيدًا, in the Kur [xiii. last verse, &c.], and [thus in copies of the S, app. a mistake for or] المفتون means الفِتْنَةُ, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the ب be redundant, المفتون is the man, and is not an inf. n.; but if you make the ب to be not redundant, then المفتون is an inf. n. in the sense of الفُتُونُ. (TA.) [See also art. ب; p. 142, second col.; and p. 143, third col.]

مَفْتُونَةٌ is [a term] applied to *A number of black camels collected together* (لَابَةٌ سَوْدَآءُ), as though

they were like the [stony tract called] حَرَّة, in blackness; as though they were burnt. (T.)

فتو

1 **فَتُوَ** , aor. يَفْتُوُ; (Lth, T;) or فَتِيَ, aor. يَفْتَى; (S, TA;) inf. n. فَتَآءٌ, (Lth, A 'Obeyd, T, S, * TA,) or فَتًى; (TA [and so in one of my copies of the S; but the former, which see below, is that which is commonly known];) *He was,* or *became, such as is termed* فَتًى [i. e. *youthful,* or *in the prime of life*]. (Lth, A 'Obeyd, T, S, * TA.) فَتَوْتُهُمْ, (K, TA,) aor. أَفْتُوهُمْ, (TA,) *I overcame them,* or *surpassed them, in* فُتُوَّةٌ, i. e. *generosity.* (K, TA.) [Accord. to the TK, one says, فَاتَوْنِى فَفَتَوْتُهُمْ, meaning *They contended with me for superiority in generosity, and I overcame them,* or *surpassed them, therein;* and the inf. n. of the former verb is مُفَاتَاةٌ.]

2 **فُتِّيَتْ** , (ISk, T, S, M, K,) inf. n. تَفْتِيَةٌ, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K) that has nearly attained to puberty, (ISk, T,) *She was prohibited from playing with the boys,* (ISk, T, S, M, K,) *and from running with them,* (M,) *and was concealed,* or *kept within,* or *behind, the curtain,* (ISk, T, S, M,) *in the house,* or *tent;* (M;) and so تَفَتَّتْ : (ISk, T, K:) [or] ↓ the latter signifies [or signifies also] *she assumed,* or *affected, a likeness to the young women, being the youngest of them.* (S, M. [In text of the latter, as given in the TT, تشبهت بالفتيان is put for تشبهت بالفتيات, which the context shows to be the right reading.])

3 **فَاتَوَ** see 1, last sentence. ___ المُفَاتَاةُ signifies [also] *The summoning another to the judge, and litigating;* and so التَّفَاتِى . (TA.)

4 **افتى** *He* (a learned man) *notified the decision of the law* [in, or respecting, a particular case]. (Msb.) [And the verb in this sense is trans.: you say,] افتاهُ فى الأَمْرِ *He notified, made known,* or *explained, to him,* [*what he required to know,* and particularly *what was the decision of the law, in,* or *respecting,*] *the case;* (M, K, TA;) it being dubious: said of a lawyer. (TA.) And أَفْتَانِى فى مَسْأَلَةٍ, (T, S,) inf. n. إِفْتَآءٌ,

(T,) *He* (a lawyer) *gave me an answer,* or *a reply,* [*stating the decision of the law,*] *respecting a question.* (T, S, TA.) And أَفْتَيْتُ فُلَانًا فِى رُؤْيَا رَآهَا *I interpreted,* or *explained, to such a one, a dream that he had seen.* (T, TA.) Also *He drank with the* فُتِّى [q. v.]. (IAar, T, TA.)

5 تفتّى *He affected,* or *assumed, a likeness to youths,* or *young men:* said of an old, or elderly, man; or one past the prime of life. (TA.) ___

See also 2, in two places. ___ And *He affected,* or *endeavoured to acquire, generosity:* and also *he affected,* or *made a show of, generosity:* (KL:) you say تفتّى and تفاتى [app. as signifying the same: but more properly the former verb has the former of these two significations: and ↓ the latter verb has the latter of the same two significations]: both from الفُتُوَّةُ. (S, K, TA.)

6 تَفَاتَوْا see the next preceding sentence, in two places: and see 3. You say, تَفَاتَوْا إِلَى الفَقِيه *They appealed to the lawyer for the notifying of the decision of the law.* (S, TA.)

10 اسْتَفْتَيْتُ الفَقِيهَ فى مَسْأَلَةٍ *I sought,* or *demanded, of the lawyer, a notification of the decision of the law respecting a question.* (T, * S, * Msb, * TA.) And in like manner the verb is used in the Kur iv. 126, and xxxvii. 149. (TA.)

فَتَةٌ *A* [*stony tract such as is called*] حَرَّة [for which some copes of the K have جَرَّة, a mistranscription, as may be seen from a statement voce فَتِينٌ, in art. فتن, q. v.]: pl. فُتُونٌ. (K, TA.)

فَتًى *i. q.* شَابٌّ, (S, M, K, TA, but omitted in the CK,) or غُلَامٌ حَدَثٌ, (T,) or شَابٌّ حَدَثٌ: (Msb:) it is a subst. [signifying *A youth,* or *young man;* or *one in the prime of life*]: and an epithet [signifying *youthful;* or *in the*

prime of life]: (TA:) [as an epithet, similar to فَتًى, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Msb,) *a strong youth* or *young man:* (Mgh, Msb:) it is said that in the Kur xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is فَتَاةٌ : (S, K:) ___ and it also means *A slave;* (T, M, Mgh, Msb, TA;) even if an old man; metaphorically used in this sense; (Mgh, Msb, TA;) and in like manner, فَتَاةٌ means *a female slave,* (T, M, Mgh, Msb, TA;) and *a female servant:* (TA:) the Prophet is related to have said, Let not any of you say عَبْدِى and أَمَتِى, but let him say فَتَاىَ and فَتَاتِى: (T, Mgh:) ___ and *Generous, honourable, liberal,* or *bountiful:* (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning *a generous man:*] *a possessor of* فُتُوَّة [q. v.]: hence the saying, لَا فَتَى إِلَّا عَلِىٌّ [*There is no one endowed with generosity but,* or *other than,* (meaning *like,*) *'Alee*]: (TA:) ___ the dual of فَتًى is فَتَيَانِ and فَتَوَانِ; (K, TA;) the former occurring in the Kur xii. 36: (TA:) the pl. of فَتًى is فِتْيَةٌ, (S, M, Mgh, Msb, K,) a pl. of pauc., (Msb,) not mentioned in the K, though occurring in the Kur xviii. 9 & 12, (TA,) instead of which they did not say أَفْتَآءٌ, (Sb, M,) and فَتْوَةٌ, (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Msb) فِتْيَانٌ (T, S, M, Mgh, Msb, K) and فُتُوٌّ (T, S, M, K) and فِتِىٌّ: (S, M, K:) the pl. of فَتَاةٌ is فَتَيَاتٌ: (S, M, Msb, K:) the dim. of فَتًى is فُتَيٌّ ; and that of فَتَاةٌ is فُتَيَّةٌ . (T.) [It is disputed whether the last radical letter of this and other words mentioned in the present art. be originally و or ى.] الفَتَيَانِ ___ means *The night and the day;* (S, M, K, TA;) like الأَجَدَّانِ and الجَدِيدَانِ: (S, TA:) or, accord. to Seer, *the morning and the evening,* or *the early part of the morning and the late part of the evening,* or *the forenoon and the afternoon;* syn. الغَدَاةُ والعَشِىُّ. (Har p. 377.) And you say, أَقَمْتُ عِنْدَهُ فَتًى مِنْ نَهَارٍ i. e. *I remained, stayed,* or *abode, with him during a first part of a day.* (TA.)

فَتَاةٌ fem. of فَتًى: see the next preceding paragraph, in three places.

فَتْوًى (T, S, M, Mgh, Msb, K) and فُتْوًى, (M, K, TA,) [but the latter is mentioned by few,] and فُتْيًا , (T, S, M, Msb, K,) substs. from أَفْتَى, (T, S,) and as such used in the place of [the inf. n.] إِفْتَآءٌ [i. e. The *giving an answer,* or *a reply, stating*

the decision of the law, respecting a question]: (T:) [or rather, as commonly used, *a notification of the decision of the law, in,* or *respecting, a particular case;*] *a notification,* or *an explanation, of a case, given by a lawyer;* (M, K;) or *an answer,* or *a reply, to a question relating to a dubious judicial decision:* (Er-'Rághib, TA:) [fancifully said in the Mgh and Msb to be derived from الفَتَى:] the pl. is فَتَاوٍ, and فَتَاوَى is said to be allowable, (Msb, TA,) and another pl. is فُتًى, mentioned by IKoot. (TA.)

فُتْيَا : see the next preceding paragraph.

فَتَآءٌ [mentioned in the first sentence of this art. as an inf. n.] *Youth,* or *youthfulness;* or the *prime of life;* (T, S, M, K;) and so فُتُوَّةٌ , (T, M,) as a subst. from فَتًى and from فَتِىٌّ: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, قَدْ وُلِدَ فِى فَتَآءِ سِنِّهِ أَوْلَادٌ [*Children had,* or *have, been born to him in the youthfulness,* or *prime, of his age*]. (S.)

فُتَيٌّ dim. of فَتًى, q. v., latter half. ___ Hence, i. e. because of its smallness, (Z, TA,) الفُتَيُّ signifies what is called قَدَحُ الشُّطَّارِ [which may be rendered *The cup,* or *bowl, of the rogues*]; (IAar, T, Z, K, TA;) [*a cup,* or *bowl,*] *with which wine is measured;* (TA;) tropically thus called. (Z, TA.)

فَتِىٌّ *Youthful;* or *in the prime of life;* (Lth, T, S, M, Mgh, Msb, K;) *contr. of* مُسِنٌّ; (S, Mgh, Msb;) applied to a camel, (T,) or to a beast, (S, Mgh, Msb,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like فَتًى [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is فَتِيَّةٌ; (Lth, T, M, Mgh, Msb, K;) of which the dim. is فُتَيَّةٌ : (TA:) and the pl. is أَفْتَآءُ (T, S, Mgh, Msb, TA) and فَتَآءٌ. (M, K, TA. [The former pl., though the more common, is not mentioned in the M nor in the K.])

فُتُوَّةٌ : see فَتَآءٌ. ___ [Also *Youthful conduct.*] One says, مَالَ إِلَى الجَهْلِ والفُتُوَّةِ [*He inclined to ignorant,* or *foolish,* or *silly, and youthful, conduct*]. (S in art. صبو). ___ And *Generosity, honourableness, liberality,* or *bountifulness:* (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the Sunneh nor in the Scripture [i. e. the Kur-án]: the earliest mentioner thereof was Jaafar Es-Sádik. (TA.)

فُتَيَّةٌ : see فَتًى, latter half: and see also فَتِيٌّ.

أَفْتَى *i. q.* أَصْغَرُ [as meaning *less,* and *least, in years,* or *age*]: from الفتى [i. e. الفَتَى or الفَتِيُّ]. (Ham p. 207.)

أُفَيْتِيَةٌ [an irreg.] dim. of فَتِيَةٌ [which is a pl. of فَتًى; like as أُصَيْبِيَةٌ, accord. to Sb, is dim. of صِبْيَةٌ, a pl. of صَبِيٌّ]. (TA.)

مُفْتٍ [*A jurisconsult who notifies the decisions of the law, in,* or *respecting, cases submitted to him,* for the guidance of the قَاضِى and others]. ___ [And] المُفْتِى is the name of *A certain measure of capacity, called the* مِكْيَالٌ *of Hishám Ibn-Hubeyreh.* (As, T, M, K.)

فتى

فتو See **فتى**

فث

1 فَثَّ جُلَّتَهُ, (T, O, K,) [aor. ـُـ ,] inf. n. فَثٌّ, (T,) *He scattered the dates of his* جُلَّة [or *receptacle made of palm-leaves*]. (T, O, * K.) ___ And فَثَّ المآءَ الحَارَّ بالبَارِد, aor. ـُـ , (M, TA,) inf. n. فَثٌّ, (TA,) *He abated,* or *allayed, the heat of the hot water by means of the cold:* from Yaakoob. (M, TA.) [See also فَثَأَ.]

7 انفثّ, inf. n. انْفِثَاثٌ, *i. q.* انْكَسَرَ [accord. to the TK used in its proper sense as signifying *It broke,* or *became broken:* but for this I find no authority]. (T, O, K.) So in the saying, انفثّ الرَّجُلُ مِنْ هَمٍّ أَصَابَهُ [*The man became broken in spirit,* or *languid, from anxiety,* or *solicitude, that befell him*]. (T, O.)

8 مَا ٱفْتُثَّ بَنُو فُلَانٍ قَطُّ means *The sons of such a one have not been overcome,* or *subdued, hitherto,* or *ever.* (AA, O, K. *)

فَثٌّ *A certain plant, the grain of which is made into bread,* (S, M, O, K,) *and eaten,* (S, M, O,) *in the time of drought,* or *dearth:* (S, M, O, K:) in some of the copies of the K, يَخْتَبِأُ is put for يَخْتَبِزُ: (M, F:) *the bread made of it is coarse,* or *thick, resembling the bread that is baked in hot ashes* [which is generally made in the form of thick round cakes]: (S, O:) *a grain resembling* [*the species of millet called*] جَاوَرْس, *which is made into bread, and eaten:* (IAar, T:) it is *a wild grain, which the Arabs of the desert take, in the*

times of hunger, and pound, or *bruise, and make into bread; and it is a bad kind of food, but sometimes,* or *often, they are content with it for days:* (T:) or, as some say, it is [*a plant*] *of the species called* نَجِيل, *growing in salt lands, of the* [*plants termed*] حُمُوض [pl. of حَمْض], *of which bread is made:* [a coll. gen. n.:] n. un. فَثَّةٌ: (Th, M:) Aboo-Ziyád El-Kilábee says, the فَثّ, like the دُعَاع, is *a herb* (بَقْلَة) *in which comes forth grain, and each of them spreads* [*upon the ground*], *not growing up high; and when they become dry, the people collect what is dry thereof, then pound,* or *bruise, it, and winnow it, and take forth from it a sort of black grain, with which they fill sacks, and lade the camels: it is a black sort of grain like the* شَهْنِيز [q. v.], *and they make bread of it, and make* يَعْتَصِدُونَ (عَصِيدَة): (O:) in the Bári' it is said to be *a species of tree* or *plant* (شَجَرٌ) *growing in the plain,* or *soft, lands, and on the* [*eminences called*] آكَام, *having a sort of grain like the* حُمَّص [or *chick-peas*], *of which are made bread and* سَوِيق. (Msb.) ___ And accord. to IF, الفَثُّ signifies *The* هَبِيد, (O, Msb,) meaning *the pulp of the colocynth,* شَحْمُ الحَنْظَلِ, (O,) or *the colocynth-plant,* شَجَرُ الحَنْظَلِ. (Msb: and this is one of the meanings assigned to الفَثُّ in the K. [In the TK, شَحْمُ الحَنْظَلِ is said to be the correct explanation: but from what will be seen voce هَبِيدٌ, I think it most probable that the right meaning is *The seeds of the colocynth.*]) ___ IF also says that it signifies The فَسِيل [i. e. *shoot,* or *shoots, of the palm-tree,*] *which is,* or *are, plucked forth* [*entire,*] *from the base thereof.* (O.) تَمْرٌ فَثٌّ *Dates that are scattered;* (Lth, Kr, M, K;) *not in a provision-bag* or *other receptacle;* like بَثٌّ: (Kr, M:) or *dates that are separate, each one from others; not sticking together;* (T, O;) and so فَذٌّ and بَذٌّ and فَضٌّ. (T.)

مَفَثَّةٌ *Multitude:* (T, O, K:) so in the saying, وُجِدَ لِبَنِي فُلَانٍ مَفَثَّةٌ [*Multitude was found to be*

attributable to the sons of such a one] when they were numbered: (T, O:) and مَقَثَّةٌ signifies the same. (K and TA in art. قث.) ___ And [*i. q.* نُزُلٌ:] one says, مَا رَأَيْنَا جُلَّةً أَكْثَرَ مَفَثَّةً مِنْهَا, meaning نُزُلًا [i. e. *We have not seen a receptacle made of palm-leaves, for dates, having more food prepared for the guest than it*]: (T, O:) and كَثِيرٌ مَفَثَّةً means كَثِيرٌ نُزُلًا [i. e. *Abundant in respect of food prepared for the guest*]. (So in some copies of the K: in other copies نَزَلًا. [The TA gives the latter reading; and so, therefore, does the TK, which explains it as meaning increase, and adds that one says طعام كثير مفثة, an ex. app. without any authority; for what I have cited from the T and O shows, I think, that the former reading, and not the latter, is unquestionably right.])

فثأ

1 **فَثَأَ القِدْرَ** , aor. ـَ , (T, S, M, O, K,) inf. n. فَثْءٌ (T, M, K) and فُثُوءٌ, (M, K,) both inf. ns. from Lh, (M,) *He stilled,* or *allayed, the boiling of the pot,* (T, S, M, O, K,) *with water,* (S, O,) i. e. *with cold water,* or *by lading out with the ladle:* (T:) and ثَفَأَهَا signifies the same. (M.) ___ [Hence] one says, أَطْفَأَ فُلَانٌ النَّائِرَةَ وفَثَأَ القُدُورَ الفَائِرَةَ [*Such a one extinguished the discord,* or *rancour,* or *enmity, and stilled the boiling passions*]. (A, TA.) ___ And فَثَأَ غَضَبَهُ, (M, K, *) aor. ـَ , (M, K,) inf. n. فَثْءٌ, (M,) *He stilled,* or *quieted,* or *abated, his anger,* (M, K, * TA, *) *by words,* or *otherwise.* (TA.) إِنَّ الرَّثِيئَةَ تَفْثَأُ الغَضَبَ [*Verily what is termed* رثيئة *stills,* or *appeases, anger*] is one of their provs., (S, O, TA,) expl. in art. رثأ. (TA.) ___ And فَثَأْتُ الرَّجُلَ, (S, O,) or فَثَأْتُهُ عَنِّى, (T, TA,) *I averted,* or *turned back, the man from me, by words,* or *otherwise.* (T, S, O, TA.) And فَثَأَ الشَّىْءَ عَنْهُ, (M, K,) inf. n. فَثْءٌ, (M,) *He averted the thing from him.* (M, K, TA.) And مَا فَثَأَكَ عَنَّا *What withheld,* or *has withheld, thee from us?* (Har p. 180.) ___ Also فَثَأَ الشَّىْءَ, (M, K,) aor. ـَ , inf. n. فَثْءٌ and فُثُوءٌ, (TA,) *He allayed the cold of the thing by heating.* (M, K, TA.) And فَثَأَتِ الشَّمْسُ المَآءَ *The sun abated,* or *allayed, the cold of the water.* (M.) And فَثَأَهُ, inf. n. فَثْءٌ, *He heated it;* namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَثَأَ اللَّبَنَ is allowable [as meaning *He boiled the milk so that it frothed up and became curdled,* or *clotted,* or *dissundered:* see what next follows]. (TA.) فَثَأَ اللَّبَنُ, aor. ـَ , *The milk was boiled so that it frothed up and became curdled,* or *clotted,* or *dissundered:* (AHát, M, O, K:) when this is the case, the milk is termed فَاثِئٌ . (AHát, O.) فَثَئَتِ القِدْرُ *The cookingpot ceased to boil.* (O.) ___ And فَثِئَ [or فَثِئَ غَضَبُهُ] *His anger was,* or *became, abated;* (TA;) [and] so انفثأ غَضَبُهُ. (Har p. 232.) ___ And مَا تَفْثَأُ تَفْعَلُ *Thou dost not cease doing* [such a thing]; like مَا تَفْتَأُ. (A, TA.) فَثَأَ بِسِلْحِهِ: see

فَطَأَ.

4 **افثأ** *It* (the heat) *became allayed,* or *assuaged;* and *remitted,* or *abated.* (S, O.) ___ And أَطْبَقَت السَّمَآءُ ثُمَّ أَفْثَأَتْ [*The sky became overcast, and then cleared*]. (A, TA.) ___ افثأ بالمكَان *He remained, stayed, dwelt,* or *abode, in the place.* (O, K. *) ___ عَدَا حَتَّى أَفْثَأَ *He* (a man, M) *ran until he became tired,* (S, M, O, K, *) *and out of breath,* (S, O,) or *and languid.* (M, K.) In the saying of El-Khansà,

* أَلَا مَنْ لعَيْنٍ لَا تَجفُّ دُمُوعُهَا *

* إِذَا قُلْتَ أَفْثَتْ تَسْتَهِلُّ فَتَحفِلُ *

[*Now who will be* as a helper *for an eye of which the tears will not dry up? when thou sayest, They have become tired* of flowing, *they pour, and become copious*], she means أَفْثَأَتْ. (M.) أَفْثَؤُوا لَهُ *They heated stones for him* (i. e. a sick man), *and sprinkled water upon them, and he lay prostrate upon them, in order that he might sweat:* (O, K:) this they did when they were unable to procure a hot bath. (O.)

7 **إِنْفَثَأَ** see 1, last sentence but two.

فَاثِئٌ as an epithet applied to milk: see 1, near the end.

فثج

1 **فَثَجَ** *i. q.* نَقَصَ [accord. to the TK in a trans. sense, for it is there said that فَثَجَ الشَّىْءَ, aor. ـُ , inf. n. فَثْجٌ, signifies *He,* or *it, diminished the thing*]; (AA, O, K;) said in this sense in relation to anything. (AA, O.) ___ [Hence, app., though perhaps the verb in each of these three phrases may be the aor. of تَفْثُجُ لا بئر,] أُفْثُجَ means *A well that will not become exhausted:* and فُلَانٌ بَحْرٌ لا يَفْثُجُ *Such a one is a sea that will not become exhausted:* (S, O:) and مآءٌ لا يَفْثُجُ *Water that will not become exhausted;* or, accord. to A 'Obeyd, *of which the bottom will not be reached* [app. *by drawing therefrom*]. (TA.) And فَثْجٌ [or فَثْجُ مآءٍ من موضعٍ] means *A drawing of water from a place.* (KL.) ___ And فَثَجَ المآءَ الحارَّ بالبارد *He abated,* or *allayed, somewhat of the heat of the hot water with the cold.* (O, K. [Compare فَثْجٌ.]) فَثَأً [as inf. n. of فَثَجَتْ] used in relation to a she-camel signifies [The *being such as is termed* فاثجٌ in any of the senses assigned to it below: or simply] the *being pregnant:* as also فَسْجٌ. (KL.) ___ And فَثَجَ, (O, K, TA,) inf. n. فَثْجٌ, (O,) said of a man, (TA,) signifies أَثْقَلَ; (thus in the O and in copies of the K; [but accord. to the TK, أُثْقِلَ, for it is there said that the meaning is *He* (a man) *was,* or *became, burdened,* or *heavy;*]) as also فَثَّجَ , (O, K,) inf. n. تَثْفِيجٌ. (O.)

2 **فَثَّجَ** see what next precedes.

4 **افثج** *i. q.* تَرَكَ: (O, K:) you say, أَفْثَجَنِى, meaning *He left,* or *relinquished, me,* (تَرَكَنِى,) and *left me alone:* (O:) and so افسج عَنِّى. (Thus in the O in art. فسج.) Also, (S, O, K,) accord. to Ks, (S, O,) like أَفْثَأَ, (TA,) and so أُفْثِجَ, (O, K,) this last, in the pass. form, mentioned by IAar, (TA,) *He* (a man, TA) *was,* or *became, tired, and out of breath,* (S, O, K,) from running. (S, O.) See also 1, second sentence.

فَاثِجٌ , applied to a she-camel, *Pregnant;* (As, S, O, K;) and so فَاسِجٌ: (As, S:) or *youthful, and having conceived:* (As, S:) or *having conceived, and become goodly:* (AO, S:) or *having conceived, and become fat, being youthful:* (TA:) pl. فَوَاثِجُ. (S, O.) And, so applied, *i. q.* حَائِلٌ

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[i. e. One *not conceiving during a year,* or *two years,* or *some years*], *and fat:* (O, K:) thus having two contr. significations. (K.) And, (K,) accord. to IDrd, (O,) A she-camel *having a large hump, and fat;* (O, K;) and *so though she be not* حَائِل. (O.)

فثر

فَاثُورٌ A [*basin such as is termed* طَسْت; (M, L, K;) thus it means with the vulgar: (L:) or *a* طَسْت *of gold*, or *of silver:* (O:) or the طَسْتَخَان, (T, K,) or طَشْتَخَان, (O, and so in some copies of the K,) [i. e. *a large circular tray, of brass* or *other metal, which serves as a table for food,* being generally placed upon a stool, the persons who eat sitting on the floor]; (Lth, T, Z, O, K;) thus it means with the vulgar: (Lth, T, Z, O:) or *a* خِوَان [or *table upon which food is eaten*], *made of marble,* (Lth, T, S, M, O, K,) by the people of Syria, who thus call it, (Lth, T, O,) or *of silver,* (T, S, M,) and *the like,* (S,) or *of gold:* (M, K:) or *of any kind* accord. to some: (TA:) or *a* جَام [q. v.] *of silver,* (T, Nh, TA,) or *of gold:* (Nh, TA:) [but this seems to be virtually a repetition; for it is said that] فَاثُورِيَّةٌ , occurring in a verse of Lebeed, means أَخْوِنَةٌ [pl. of pauc. of خِوَانٌ] (T, O) and جَامَاتٌ [which is pl. of جَامٌ accord. to IAar, or of جَامَةٌ accord. to IB, who holds جَامٌ to be likewise a pl. of جَامَةٌ]: (T:) فَاثُورٌ is a word of the people of Syria and ElJezeereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezeereh, (L,) *a* مَائِدَة [sometimes meaning *table* in an absolute sense, but properly one *with food upon it*]: (S, O, L:) [hence,] one says, هُمْ عَلَى فَاثُورٍ وَاحِدٍ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَاحِدَةٍ, (S, O, L, TA,) and مَنْزِلَةٍ وَاحِدَةٍ, (S, O, TA,) and بِسَاطٍ وَاحِدٍ, (O, TA, [in both of which the former word is without any vowel-sign to the ب so that it may be either بِسَاطٍ or بِسَاطٍ,]) or بِسْطٍ وَاحِدٍ, (TT as from the M,) or as though meaning عَلَى بِسَاطٍ وَاحِدٍ, thus expl. by Lth, as said of the people of Syria and El-Jezeereh: (TT as from the T:) [it means, app., *They are living upon one kind of fare; upon one footing; upon one level* or *stratum:*] in the copies of the K, [or in the generality of the copies thereof,] الفَاثُورُ is expl. as signifying المَنْزِلَةُ and النَّشَاطُ; but النشاط is a mistake for البساط. (TA. [My MS. copy of the K has the right reading (البساط), without any trace of alteration.]) ___ Also The *breast,* or *bosom:* (K:) or *a wide breast* or *bosom;* applied by a poet to that of a woman; as being likened to the خِوَان so called. (M.) ___ And The *disk* of the sun (S, * O, K) is called its فاثور as being likened to the طَسْت so

called. (O.) ___ And *A* [*bowl such as is termed*] جَفْنَة; (M, K, TA;) thus with [the tribe of] Rabee'ah; (M, TA;) for the like reason. (TA.) ___ And *A* [*vessel such as is termed*] نَاجُود *and* بَاطِيَة (AA, T, O, K) *and* مِصْحَاة; all which words mean the same thing. (AA, O, TA.) ___ And, accord. to the R, *A* [*molten piece such as is termed*] سَبِيكَة *of silver:* and some say, *a silver* إِبْرِيق [or *ewer*]. (TA.) Also *A company of men upon the frontier of a hostile country, that go after the enemy, in pursuit.* (Ibn-'Abbád, O, K.) ___ And *A spy;* syn. جَاسُوس. (Ibn-'Abbád, O, K.)

فَاثُورِيَّةٌ : see the preceding paragraph, former half.

فثى

4 افثى *He was,* or *became, tired,* (K, TA,) and *languid;* from running [&c.]. (TA. [But this is for أَفْثَأَ: see an ex. in a verse cited in art. فثأ.])

فج

1 **فَجَّ** , (TA,) [see. pers. فَجَجْتَ, aor. يَفُجُّ,] inf. n. فَجَجٌ, (S, * O, * K, * TA,) *He had the feet wide apart:* or, said of a man, *he had the knees wide apart:* and, said of a beast, or quadruped, *he had the hocks wide apart:* (TA:) فَجَجٌ is more ugly than what is termed فَحَجٌ. (S, O, K.) ___ See also 7. ___ فَجَّ رِجْلَيْهِ, (TA,) and فَجَّ مَا بَيْنَ رِجْلَيْهِ, (S, O, K, TA,) aor. يَفُجُّ, inf. n. فَجٌّ, (S, O, TA,) *He opened* [or *parted*] *his legs* (S, O, K, TA) *widely;* [i. e. *he straddled;*] (TA;) and so افجّ , (K,) or افجّ رِجْلَيْهِ, *he parted his legs widely,* said of a man and of a beast; (O;) so too فاجّ [alone], and فَجَا; (TA;) and one says also تفاجّ [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also فاجّ , inf. n. فَجَاجٌ and مُفَاجَّةٌ, both of these verbs said of a man; but تفاجّ signifies *he parted his legs very widely;* (TA;) and تفاجّت is said of a she-camel, (A, O,) لِلْحَلْبِ [*to be milked*]; (A;) and of a sheep or goat (شَاة). (O.) مَا شَىْءٌ يُفَاجُّ وَلَا يَبُولُ [*What is a thing that straddles and will not make water?*] is an enigma: it is a thing like a couch, having four legs. (A, TA.) الفَجُّ in the language of the Arabs is *The making an opening,* or *interval,* between two things. (TA.) ___ And فَجَجْتُ القَوْسَ, (S, O, K,) aor. أَفُجُّهَا, (S, O,) inf. n. فَجٌّ, (TA,) *I raised the string of the bow* [*so as to make it distant*] *from its* كَبِد [q. v.]; (S, O, K;) like فَجَوْتُهَا. (S, O.) ___ فَجَّ الأَرْضَ, (so in the O,) or افجّ الارض, (so in the K,) *He clave the ground,* or *earth,* with the plough, *in a manner not approved.* (O, K.) فَجَّ said of a horse &c., *He purposed,* or *desired, to run.* (TA.) See also فَجَاجَةٌ.

2 **تَفْجِيجٌ** The *making* [a thing] *to be crude* [or *not thoroughly cooked*]. (KL.) [See فِجٌّ.]

3 **فَاجَجَ** see 1, in three places.

4 **افجّ** : see 1, former half. ___ Also, (L,) or أَفَجَّتْ, (S, O, L, K,) *He,* or *she,* (i. e. an ostrich) *muted.* And, the former,

He travelled a road such as is termed فَجّ; (O, L, K;) said of a man; (O;) as also افتجّ . (L.) ___ And *He,* (a man, S, O,) or *it,* (a thing, Msb,) *hastened, went quickly,* or *was quick;* (S, O, Msb, K;) mentioned by IAar. (S.) See also 1, near the end.

6 تَفَاجَجَ see 1, in three places.

7 انفجّت القَوْسُ, (A,) inf. n. انْفِجَاجٌ, (O,) *The bow had its string distant from its* كَبِد [q. v.]; (A, O;) [and so, app., فَجَّت, for] فَجَجٌ, in a bow, signifies the *state of having the string distant from the* كَبِد *thereof.* (S, O.)

8 إِفْتَجَجَ see 4.

فَجٌّ *A wide road between two mountains;* (S, A, O, K;) and فُجَاجٌ signifies the same: (O, K:) or, *in a mountain:* (AHeyth, TA:) or, *in the anterior part of a mountain, wider than a* شِعْب [q. v.]: (TA:) or *a depressed road:* (Th, TA:) or *a conspicuous and wide road:* (Msb:) or *a far-extending beaten track or road:* (AHeyth, TA: [see an ex. in a verse cited voce عمق:]) or, accord. to ISh, [*a track*] *as though it were a road;* and sometimes it is *a road between two mountains,* (L, TA,) or *having on either side what is termed a* فَأْو [a word variously explained], (so in the L,) or *between two walls* (حَائِطَيْن), (so in the TA,) *and extending to the distance of two days' journey,* or *three, if a road* or *not a road;* and *if a road, abounding with herbage:* (L, TA:) pl. [of mult.] فِجَاجٌ (Th, S, O, Msb) and [of pauc.] أَفِجَّةٌ, which is extr. [with respect to analogy], (Th, TA,) and أَفُجٌّ. (Msb.) See also the next paragraph, in two places.

فِجٌّ, with kesr, The *Syrian* بِطِّيخ [i. e. *melon* or *water-melon*], (S, A, O, K,) which the Persians call the *Indian.* (S, A, O.) ___ And فِجٌّ, (so in the S and A and K,) or فَجٌّ, (thus in the O, and by implication in the Msb, [and thus pronounced in the

present day,]) signifies *Unripe;* (S, A, O, Msb, K;) applied to fruit (A, Msb, K) of any kind, (A,) &c; (Msb;) to anything of melons (بطّيخ) and of other fruits; (S, O;) and so فَجَاجَةٌ ; (O, K;) but فَجٌّ and فَجَاجَةٌ are not mentioned by Ed-Deenawaree [i. e. AHn; and the latter (which see below) I think doubtful in the sense expl. above]. (O.)

فُجَّةٌ *An opening,* or *intervening space,* (O, K, TA,) *between two mountains.* (TA.)

فَجَجٌ an inf. n.: (TA:) see 1, first sentence: ___ and see also 7.

فُجُجٌ [a pl. of which the sing. is not mentioned] *i. q.* ثُقَلَآءُ [*Such as are heavy, slow, sluggish,* &c.], (IAar, O, K,) of men. (IAar, O.)

فُجَاجٌ : see فَجٌّ.

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فَجَاجٌ *A male ostrich which* [they assert, like as they say of the domestic cock, (see عُقْرٌ,]) *lays one egg.* (TA.)

فَجَاجَةٌ [app. an inf. n., of which the verb is فَجَّ , sec. pers. فَجُجْتَ,] The *state of being unripe,* or *not sufficiently cooked.* (TA.) ___ See also فِجٌّ, in two places.

فَجَّانٌ The *stem* (عُود) *of the raceme of a palmtree:* mentioned by ISd; and held by him to be of the measure فَعْلَانٌ because this is more common than the measure فَعَّالٌ. (TA.)

فَجْفَجٌ and فُجْفُجٌ: see فَجْفَاجٌ.

فَجْفَجَةٌ *Loquacity,* or *much talking:* or *frivolous babbling:* or *much talking, and*

boasting of abundance which one does not possess: or *clamouring:* or *great and disorderly talking.* (TA.)

فَجْفَاجٌ , applied to a man, *Loquacious; a great talker:* (S:) or *a frivolous babbler:* (TA:) or, as also فَجْفَجٌ (O, K) and فُجْفُجٌ (K) and فُجَافِجٌ , (O, but there written فِجَافِجٌ,) *a great talker, who boasts of abundance which he does not possess:* (O, K:) or *clamourous:* or *a great and disorderly talker:* fem. with ة. (TA.) The poet Aboo-'Árim El-Kilábee applies the first of these epithets to palm-trees (نَخِيل) [as meaning *Promising much fruit, but not fulfilling the promise*]. (L, TA.)

فُجَافِجٌ : see the next preceding paragraph.

أَفَجُّ A man *having his legs wide apart; who straddles;* (S, * O, * L, K, * TA;) as also مُفِجُّ السَّاقَيْنِ; (L, TA;) [and مُفَاجٌّ , for] one says يَمْشِى مُفَاجًّا *he walks with his legs wide apart,* or *straddling:* (S, A, K:) or أَفَجُّ signifies *having his thighs wide apart.* (IAar, TA.) ___ And قَوْسٌ فَجَّآءُ *A bow of which the curved ends are elevated so that its string is distant from the part where it is grasped by the hand:* (L:) or *of which the string is distant from its* كَبِد [q. v.]; (S, O, K;) as also مُنْفَجَّةٌ : (A, O, K:) and so قَوْسٌ فَجْوَآءُ. (S, O.)

إِفْجِيجٌ *A valley:* (O, K:) or *a wide valley:* (K:) or *a narrow and deep valley,* (IDrd, O, K,) in the dial. of the people of El-Yemen, but others apply this appellation to any valley. (O.)

مُفِجُّ السَّاقَيْنِ : see حَافِرٌ مُفِجٌّ ___. أَفَجُّ *A solid hoof that is round like a cupola,* syn. مُقَبَّبٌ, (S, O, K, TA,) [*and*] *hard:* (TA:) such is approved. (S, O.)

مُفَاجٌّ : see أَفَجُّ.

قَوْسٌ مُنْفَجَّةٌ : see أَرْضٌ مُنْفَجَّةٌ ___. أَفَجُّ *Ground,* or *earth, that is cleft* [app. with the plough, *in a*

manner not approved: see 1, near the end]. (TA.)

فجأ

1 **فَجِئَهُ** , (S, Mgh, O, Msb, K,) and **فَجَأَهُ**, (S, O, Msb, K,) the former of which is the more chaste, (TA,) aor. ـَ , (Mgh, Msb, K,) inf. n. **فُجَآءَةٌ** , (S, O, K,) or this is a simple subst., (Msb,) and **فَجْءٌ**, (K, TA,) or **فَجْأَةٌ** , (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Msb;) and **فاجأه** , (S, Mgh, O, Msb, K,) inf. n. **مُفَاجَأَةٌ** (S, O, Msb) and **فَجَآءٌ**; (S, O;) and **افتجأه** ; (K;) *It* (an affair, or event, S, O, Msb) *came upon him,* or *happened to him, suddenly,* or *at unawares,* (Mgh, K, TA,) *unexpectedly,* (Mgh,) *without his having knowledge of it,* (Mgh, TA,) or *without any previous cause;* (TA;) or *hastily;* syn. **عَاجَلَهُ**: (Msb:) [*it surprised him;* or *took him by surprise:*] and [in like manner] one says, **فَجِئْتُ الرَّجُلَ**, and **فَجَأْتُهُ**, meaning *I came upon the man suddenly,* or *at unawares.* (Msb.) ___ And **فَجَأَ المرأَةَ**, (O, K,) aor. ـَ , inf. n. **فَجْءٌ**, (TA,) *He compressed the woman.* (O, K. *) **فَجِئَتِ النَّاقَةُ**, (IAmb, O, K,) aor. ـَ , (K,) inf. n. **فَجَأٌ**, (IAmb, O,) *The she-camel became big in her belly.* (IAmb, O, K.) ___ And **فَجَأَ** is said in the A to be syn. with **زَادَ** [*It increased,* &c.]. (TA.)

3 **فَاجَأَ** see above, first sentence. ___ [Hence,] **فُوجِئَ** *He was taken away by a sudden death; he died suddenly.* (S in art. فوت.)

4 **افجأ** *He found,* or *lighted on,* [or *surprised,*] his friend *doing a disgraceful thing.* (IAar, TA.)

8 **إِفْتَجَأَ** see 1, first sentence.

فَجْأَةٌ : see 1, first sentence: ___ and see also what here follows.

فُجَآءَةٌ : see 1, first sentence. ___ Also *A sudden,* or *an unexpected, event; a thing that comes*

upon one suddenly, or *at unawares.* (K, TA.) Hence, مَوْتُ الفُجَآءَةِ [*Sudden death*]: written by some الفَجْأَةِ, as an inf. n. of unity. (TA.)

المُفَاجِئُ *The lion.* (Sgh, in his tract on the names of the lion; and K.)

فجر

1 فَجَرَ , aor. ـُـ , (T, L, Msb,) inf. n. فَجْرٌ, (T, Mgh, L, Msb,) *He clave,* [a thing]; *cut,* or *divided,* [it] *lengthwise:* this is the primary signification, whence several others, to be mentioned below, are derived: (T, L:) *he clave, and opened.* (Mgh.) *He clave,* or *cut,* a subterranean channel for water. (Msb.) *He broke open* a dam of a river or the like, *that the water might break, burst,* or *pour, through.* (T, L.) ___ And فَجَرَ المآءَ, (S, Mgh, O, Msb, K,) aor. and inf. n. as above; (S, O;) and فجّره , (S, O, K,) inf. n. تَفْجِيرٌ; (O, TA;) but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects; (S, O, TA;) *He opened a way, passage, vent,* or *channel, for the water to flow forth; gave vent to it; vented it:* (S, Mgh, O, Msb:) *he made the water to flow, run,* or *stream:* (K:) and in like manner, blood, or other fluid. (TA.) [See also 4.] فَجَرَ, aor. ـُـ , inf. n. فُجُورٌ, (S, O, Msb, K, &c.,) *He,* or *it, inclined; leant; declined;* or *deviated.* (S, O, TA.) You say, فَجَرَ الرَّاكِبُ, (K,) aor. as above, (TA,) and so the inf. n., (K,) *The rider leant,* or *declined, from his saddle.* (K.) ___ [Hence,] *He declined,* or *deviated, from the truth;* (K, * TA;) as also افجر . (IAar, O, K.) ___ And *He erred in answering,* or *replying.* (El-Muärrij.) ___ Hence also, (S,) *He lied;* (S, O, Msb, K;) said of a swearer; (Msb;) as also افجر : (IAar, O, K:) in this sense the former has also فَجْرٌ for an inf. n., as well as فُجُورٌ: (TA:) *he committed a foul deed; such as swearing a false oath,* or *lying:* in which sense also it has both of these inf. ns. (TA.) ___ *He committed an unlawful action:* (ISh:) [or, as it is generally explained, and most frequently used,] *he acted vitiously, immorally, unrighteously, sinfully,* or *wickedly; he transgressed; went forth from, departed from,* or *quitted, the way of truth,* or *the right way; forsook, relinquished,* or *neglected, the command of God; departed from obedience; disobeyed;* syn. فَسَقَ; (S, Mgh, O, Msb, K;) and

عَصَى (Mgh, K) and خَالَفَ: (K:) and [in like manner] فَاجَرَ , inf. n. مُفَاجَرَةٌ and فِجَارٌ, *he did that which was vitious, immoral, unrighteous, sinful,* or *wicked.* (R, TA.) In the sense of عصى (Mgh, O, TA) and خالف (O, TA) it is also trans.: you say فَجَرَهُ, meaning *He disobeyed him;* (Mgh, O, TA;) *he opposed him.* (O, TA.) ___ *He launched forth into acts of disobedience;* in which sense it has both of the inf. ns. mentioned above; (K, TA;) and is [said to be] from فَجَرَ in the first of the significations expl. above. (TA.) ___ *He disbelieved;* syn. كَفَرَ; (TA;) as also افجر : (IAar, O, K:) and فَجَرَ به *he disbelieved in it;* syn. كَذَّبَ. (O, K. *) The following passage of the Kur, بَلْ يُرِيدُ ٱلْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ, [lxxv. 5], is said to mean, [*But man desireth,* or *nay, doth man desire,*] *to disbelieve in that which is before him,* [or *that which is to come,*] namely, the resurrection and reckoning and retribution: (O, TA:) or *to continue in his* فُجُور [i. e. *vice, immorality, wickedness, unrighteousness,* or *the like,*] *in the time to come:* (Bd:) or *to go on therein undeviatingly:* (El-Hasan El-Basree, O:) or *to defer repentance, and to do evil deeds first:* (O, TA:) or *to multiply sins, and to postpone repentance:* or *to say I will repent at a future time.* (TA.) ___ *He did,* or *committed, an action inducing doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion.* (IKtt, TA.) ___ *He committed adultery,* or *fornication;* (Msb, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and افجر signifies the same; (IAar, K;) and, this latter, *he committed an act,* or *acts, of disobedience with his genital member.* (IAar, TA.) You say فَجَرَ بِٱلْمَرْأَةِ *He committed adultery,* or *fornication, with the woman:* and فَجَرَتِ ٱلْمَرْأَةُ *The woman committed adultery,* or *fornication.* (TA.) ___ *He pursued a headlong,* or *rash,* or *random, course, and went away, not caring whither.* (El-Muärrij.) ___ فَجَرَ أَمْرُهُمْ

Their case, or *state of affairs, became bad.* (K.) ___ And فَجَرَ signifies also *He became dim,* or *dull, in his sight.* (O, K.) ___ And فَجَرَ مِنْ مَرَضِهِ *He became free from his disease.* (O, K.)

2 **فَجَّرَهُ** : see 1, near the beginning. Also *He attributed* or *imputed to him,* or *charged him with,* or *accused him of,* فُجُورٌ [i. e. *vice, immorality, unrighteousness, &c.* (see 1)]; like فَسَّقَهُ: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, فَجَّرْتَ بِنَفْسِكَ [*Thou hast attributed to thyself,* or *accused thyself of, unrighteousness, transgression,* or *the like*]. (TA.)

3 **فاجر** , inf. n. مُفَاجَرَةٌ and فِجَارٌ: see 1, in the middle of the paragraph. [And see also فِجَارٌ, below.]

4 **افجرهُ** *He made it* (i. e. a spring, or source,) *to well forth.* (O, K.) [See also 1.] ___ And [hence, app.,] *He made* [his gift] *large;* syn. أَجْزَلَ. (Ibn-'Abbád, O.) افجر as intrans.: see 1, in four places. Also افجرهُ *He found him to be a person such as is termed* فَاجِرٌ. (O, K.) And افجر is like اصبح; (S, O;) signifying *He entered upon the time of daybreak,* or *dawn:* (K, TA:) and *he was near to entering upon that time.* (TA.) One says, كُنْتُ أَحُلُّ إِذَا أَسْحَرْتُ وَأَرْحَلُ إِذَا أَفْجَرْتُ [*I used to alight when I entered upon the last sixth of the night, and depart when I entered upon the time of daybreak*]. (S, TA.) And أُعَرِّسُ إِذَا أَفْجَرْتُ وَأَرْحَلُ إِذَا أَسْفَرْتُ, i. e., *I alight to sleep when I am near to entering upon the time of daybreak, and I depart when* [*I enter upon the time in which*] *the dawn shines.* (TA, from a trad.) Also *He brought much property;* (O, K;) this being termed فَجْرٌ. (O.)

5 **تَفَجَّرَ** see the next paragraph, in four places.

7 **انفجر** (S, O, Msb, K) and تفجّر , (S, O, K,) but the latter is with teshdeed [as quasi-pass. of 2,] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O, *) *It* (water) *had a way, passage, vent,*

or *channel, opened for it to flow forth; it had vent;* (S, O, Msb;) *it poured out,* or *forth, as though impelled* or *propelled;* syn. انبعث; (TA;) *it flowed, ran,* or *streamed.* (Msb, K.) ___ [Hence,] انفجر عليهم العدوُّ *The enemy* [*poured upon them;*] *came upon them suddenly, in great number.* (L, A.) And انفجرت عليهم الدَّواهى *Calamities* [*poured upon them;*] *came upon them from every quarter,* (K, * TA,) *abundantly and suddenly.* (TA.) ___ [Hence also,] انفجر بالْكَرَم, and تفجّر به [*He was profuse of generosity,* or *liberality*]: (K:) and تفجّر فى الخير [*he was profuse in bounty,* or *beneficence*]. (S, O, TA.) ___ And انفجر الصُّبْح, and تفجّر, [*The dawn broke forth*]: and انفجر عنه اللَّيل [*The night departed from before it;* namely, the rising dawn]. (K.)

8 افتجر فى الكَلَام *He forged speech, not having heard it from any one, nor learned it.* (O, K.)

فَجْرٌ [*Daybreak; dawn;*] the *light of morning;* (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the *redness of the sun in the darkness of night;* (K;) the فَجْر in the end of the night is like the شَفَق in the beginning thereof: (S, O:) it is twofold: the first is called الفَجْر الكَاذِب [*the false dawn*]; *that which rises without extending laterally,* (المستطيل, Mgh, Msb,) *which appears black, presenting itself like an obstacle* (معترضًا) [*on the horizon*]: (Msb:) [see ذَنَب السِّرْحَان, in art. سرح:] the second is called الفَجْر الصَّادِق [*the true dawn*]; which is *the rising and spreading* [*dawn*], (المستطير, Mgh, Msb,) *which appears rising, and fills the horizon with its whiteness;* and this is what is called عَمُود الصُّبْح; *rising after the former has disappeared; and by its rising the day commences, and everything by which fasting would be broken becomes unlawful to the faster.* (Msb.) ___ Hence, The *time of the* فَجْر. (Mgh.) ___ And

The *prayer of that time:* the prefixed noun being suppressed. (Mgh.) ___ الفَجْرُ and البَحْرُ [in a saying mentioned voce بَحْرٌ, the former here written الفَجَرُ, and said to be مُحَرَّكَة, but app. by mistake, for it is afterwards written الفَجْرُ,] are metonymically applied to *The troubles of the present state of existence.* (TA.)

فَجَرٌ *Donation;* (K;) *generosity;* (AO, S, K;) *bounty,* or *munificence;* (K;) or *large,* or *ample, bounty* or *munificence;* (AO, TA;) and *goodness,* or *beneficence.* (K.) ___ And *Property.* (Kr, K.) And *Much property.* (O.) And *Abundance* of property. (K, TA.) Aboo-Mihjen EthThakafee says,

* فَقَدْ أَجُودُ وَمَا مَالِى بِذِى فَجَرٍ *

[*And verily,* or *often, I practise liberality,* or *bounty, while my property is not abundant*]. (TA.)

فُجَرُ : see فَاجِرٌ, latter half.

فَجَرَةُ is a proper name, [i. e. an attributive proper name,] imperfectly decl., like بَرَّةُ; [and signifies the same as الفَجَرَةُ and فَجَارِ;] and فَجَارِ is altered from فَجَرَةٌ, (IJ, TA,) or from الفَجَرَةُ, (Sb, TA,) and is a subst. in the sense of الفُجُورُ [i. e. *Vice, immorality, wickedness, unrighteousness, sin,* or *transgression,* &c., (see 1,)] (S,) or a name for الفَجَرَةُ [which signifies the same], (O,) like قَطَامِ, (S, O,) determinate, (S,) occurring in a verse of En-Nábighah cited in the first paragraph of art. حمل. (S, O.) One says, رَكِبَ فُلَانٌ فَجَرَةً, (K, * TA, [in the CK فَجَرَةً,]) and فَجَارِ , (TA,) *Such a one lied;* (K, TA;) and *acted vitiously* &c. (فجر). (TA.) And حَلَفَ فُلَانٌ عَلَى فَجَرَةٍ, and اشْتَمَلَ عَلَى فَجَرَةٍ, [in the L عَلَى فَجْرِهِ, in both instances, but the former is the right reading,] *Such a one commited a foul deed, by swearing falsely,* [relating to the former phrase,] or *by adultery,* or *fornication,* or *lying.* (TA.)

فُجْرَةٌ : see مَفْجَرٌ, in two places.

فَجْرَةٌ The *last of a woman's children;* like as زَنْيَةٌ signifies the last of a man's children. (TA in art. زنى.)

فَجَار : see فَجْرَة, in two places: ___ and see فَاجِر, last sentence but one.

فِجَار [a pl. of which the sing. is not mentioned] *Roads*, or *ways;* (K, TA;) like فِجَاج [pl. of فَجٌّ, q. v.]. (TA.) أَيَّامُ الفِجَار is an appellation applied to *Four* أَفْجِرَة; (K, TA;) the four أَفْجِرَة meaning *days* [i. e. *conflicts*] *of the Arabs;* the single day thereof being termed الفِجَار: (S, O, TA:) they took place at 'Okádh; and those engaged therein transgressed, and held to be allowable everything that should be sacred; as is said in the A: they were called فِجَارُ الرَّجُلِ and فِجَارُ المَرْأَة and فِجَارُ القِرْد and فِجَارُ البَرَّاضِ; the last, which was the greatest onslaught, being thus called in relation to El-Barrád Ibn-Keys, who slew 'Orweh Er-Rahhál: (TA:) they were between Kureysh with their associates of Kináneh on the one side and Keys-'Eylán on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Keys; it occurred in the sacred months; and when they fought therein, they said فَجَرْنَا; (S, O, K;) therefore Kureysh called this war فِجَار; (S, O, TA; *) فِجَار, like مُفَاجَرَة, being an inf. n. of فَاجَر, expl. above, on the authority of the R. (TA.) ___ And فِجَارَاتُ العَرَب signifies *The vyings of the Arabs in glorying*, or *boasting.* (TA.)

فَجُور : see the paragraph here following.

فَاجِر *Inclining, leaning, declining*, or *deviating.* (S, TA.) *Declining* (سَاقِطٌ) *from the road.* (IAar, TA.) ___ *Lying; a liar;* because he deviates from the right course: and for the same reason it signifies also مُكَذِّب [as meaning *disbelieving;* or *a disbeliever;* see فَجَرَ بِهِ, in the middle of the first paragraph]. (TA.) And one says يَمِينٌ فَاجِرَةٌ meaning *A false oath:* (Mgh in art. غمس:) a tropical phrase. (Mgh in the present art.) ___ فَاجِر and فَجُور, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and فَاجُور, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from فَجَرَ, and signify [most frequently *Acting vitiously, immorally, unrighteously, sinfully*, or *wickedly;* or *vitious, immoral*, &c.; *transgressing*, or *a transgressor; quitting*, or *one who quits, the way of truth*, or *justice; forsaking*, or *a forsaker of, the command of God; departing*, or *a departer, from the right way*, or *from*

obedience; disobedient; or] *launching forth,* or *one who launches forth, into acts of disobedience:* [but the second and third are intensive epithets:] also *committing adultery* or *fornication;* or *an adulterer* or *a fornicator:* (K, TA:) and the first signifies also *enchanting,* or *an enchanter:* (Sgh, K, TA:) the pl. of the first is فُجَّار and فَجَرَة; and the pl. of the second

and third is فُجُر. (K, TA.) فُجَر is altered from فَاجِر, for the sake of intensiveness, and is [determinate, and] seldom used except in the vocative form of speech: you say [in addressing a number of men] يا لَفُجَر [for يا آلَ فُجَر, like as you say يا لَغُدَر for يا آلَ غُدَر, q. v.; and meaning *O ye very vitious,* &c.]; occurring in a trad. of 'Áïsheh. (TA.) And فَجَار, (K, TA,) like قَطَام, (TA,) is a noun altered from الفَاجِرَة (K, TA) [or from فَاجِرَة]: you say (S, O, K) to a woman (S, O) يا فَجَارِ (S, O, K) meaning يا فَاجِرَة [*O vitious woman, &c.*]. (S, O.) And فَاجِر signifies also *Having much wealth,* or *property:* (K, TA:) in this sense, a possessive epithet [from فَجَر, q. v.]. (TA.)

فَاجُور : see the next preceding paragraph.

مَفْجَر (TA) and مَفْجَرَة and مُنْفَجَر (K) and فُجْرَة (S, K) *A place through which water flows* (K, TA) *from a watering-trough &c.;* (TA;) *a place of opening for water:* (S, O, TA:) and the second signifies also *low ground into which valleys pour their water:* (M, K, TA:) pl. مَفَاجِر. (TA.) مَفَاجِر الوَادِى signifies *The parts, of the valley, into which the torrent disperses itself:* (S, O, TA:) and فُجْرَة الوَادِى, (K, TA,) which would seem to be with fet-h [to the ف] from its not being restricted by the mention of any syll. signs, [and is so in the CK,] but is correctly with damm, (TA,) *the wide part of the valley, into which the water pours.* (K, TA.) And مَفَاجِر الدَّبَار signifies *The places opened for the flowing of the water of the* دبار, pl. of دَبْرَة [q. v.]. (Mgh.)

مَفْجَرَةٌ : see the next preceding paragraph.

مُنْفَجَرٌ : see مُنْفَجَرٌ رَمْلٍ ___. مَفْجَرٌ *A road,* or *way, in sands.* (S, O, TA.)

فجس

1 **فَجَسَ** , aor. ـُـ , (S, TA,) inf. n. فَجْسٌ, (S, O, K, TA,) *He behaved proudly,* or *magnified himself;* (S, O, K, TA;) as also تفجّس ; (S, * K;) or this latter signifies *he magnified,* or *exalted, himself,* (O, TA,) and *boasted:* (O, * TA:) and فَجْزٌ signifies the same as فَجْسٌ, i. e. the behaving proudly, or magnifying oneself. (TA.) ___ And *He overcame,* or *subdued,* or *oppressed.* (Ibn-'Abbád, O, K: but only the inf. n. of the verb in this and the following sense is mentioned.) ___ *He did an unprecedented act,* and only *one of an evil kind.* (Ibn-'Abbád, O, K, TA.)

4 **افجس** *He* (a man) *boasted vainly,* or *falsely.* (IAar, O, K.)

5 **تَفَجَّسَ** see 1, first sentence. تفجّس السَّحَابُ بالمطَرِ *The clouds burst with rain:* (L, TA:) [app. a dial. var. of تبجّس.]

فجع

1 **فَجَعَهُ** , (S, MA, O, K,) aor. ـَـ , (O, K,) inf. n. فَجْعٌ (MA, O) and فَجِيعَةٌ; (MA; [or this is a simple subst.;]) and فَجَّعَهُ , inf. n. تَفْجِيعٌ, (S, K,) or the latter verb has an intensive meaning; (O, TA;) *It pained him;* (S, MA, O, K;) *afflicted,* or *distressed, him; disordered him,* or *rendered him diseased:* (MA:) one says, فَجَعَتْهُ المُصِيبَةُ *The affliction, calamity,* or *misfortune, pained him:* (S, O:) or فَجْعٌ [expl. as the inf. n. of the pass. verb] signifies a man's *being pained by the loss of a thing that is highly esteemed by him* (يَكْرُمُ عَلَيْهِ); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, فُجِعَ بِمَالِهِ (Lth, O, K) and بِوَلَدِهِ (Lth, O) [*He was pained by the loss of his property* or *cattle,* and *his offspring*]: and فَجَعَتْهُ فِى مَالِهِ and أَهْلِهِ [*I pained, afflicted,* or *distressed, him, in,* or *in respect of, his property* or *cattle, and his family*], aor. ـَـ , inf. n. فَجْعٌ. (Msb.)

2 **فَجَّعَ** see the preceding paragraph.

5 **تفجّع** *He* (a man, S, O) *expressed,* or *manifested, pain, affliction,* or *distress;* or *uttered lamentation,* or *complaint;* syn. تَوَجَّعَ; (S, O, K, TA;) لَهُ [*by reason of it*]; (S;) or لِلْمُصِيبَةِ [*by reason of the calamity,* or *misfortune;* (O, K, TA;) and *writhed,* or *cried out and writhed; by reason of it.* (TA.)

فَجُوعٌ : see فَاجِعٌ, in two places.

فَجِيعٌ : see مَفْجُوعٌ.

فَجِيعَةٌ , (S, O, Msb, K, TA,) of which the pl. is فَجَائِعُ, (Msb, TA,) *i. q.* رَزِيَّةٌ [i. e. *An affliction, a calamity,* or *a*

misfortune; or *such as is occasioned by the loss of things dear to one:* or *a great affliction* or *calamity* or *misfortune*]: (S, O, Msb, K, TA:) accord. to ISd, *such as pains by* [*the loss of*] *what is highly esteemed:* (TA:) and فَاجِعَةٌ signifies the same; (S, * O, * Msb, K; *) pl. فَوَاجِعُ. (O, Msb.) **مَوْتٌ فَاجِعٌ** and فَجُوعٌ *Death that pains* [or *afflicts* or *distresses*] *men by* [*attendant*] *calamities:* (O, K, TA:) and in like manner, دَهْرٌ فَاجِعٌ (O, TA) and فَجُوعٌ [*time,* or *fortune, that pains* &c.]. (TA.) And مَيِّتٌ فَاجِعٌ [*A person dead,* or *dying, that causes pain* or *affliction* or *distress*], and [likewise] مُفْجِعٌ [app. مُفْجَعٌ], as being from أَفْجَعَ, though this [is a verb which] has not been used: thus in the L. (TA.) ___ [Hence,] الفَاجِعُ *The raven of separation* or *disunion* (غُرَابُ البَيْنِ); (O, K, TA;) so called because [they assert that] it pains [or afflicts] men by separation or disunion: (O, TA:) an epithet in which the quality of a subst. predominates. (TA.) ___ And one says امْرَأَةٌ فَاجِعٌ, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as لَابِنٌ and تَامِرٌ, (O,) meaning *A woman having* [or *suffering*] *a* فَجِيعَة [q. v.], (O, K,) i. e. *a* رَزِيَّة. (K.) And رَجُلٌ فَاجِعٌ and مُتَفَجِّعٌ *A man grieving,* or *lamenting,* [and] *doing so most intensely.* (TA.)

فَاجِعَةٌ [as a subst.]: see فَجِيعَة.

أَفْجَعُ [*More,* and *most, pain-giving* or *afflicting* or *distressing*]. (O, TA.)

مُفْجِعٌ [app. مُفْجَعٌ]: see فَاجِعٌ.

مُفَجَّعٌ : see what next follows.

مَفْجُوعٌ A man [*pained, afflicted,* or *distressed;* or] *smitten by an affliction such as is termed* رَزِيَّة [*and* فَجِيعَة, q. v.]; as also فَجِيعٌ , and [in an intensive sense] مُفَجَّعٌ . (TA.) You say, هُوَ مَفْجُوعٌ فِى مَالِهِ and أَهْلِهِ [*He is pained,* &c., *in,* or *in respect of, his property,* or *cattle,* and *his family*]. (Msb.)

مُتَفَجِّعٌ : see فَاجِعٌ, last sentence.

فجل

1 **فَجِلَ** , aor. ـَـ , inf. n. فَجَلٌ; (Msb, K;) and فَجُلَ, (O,) or فَجَلَ, (K,) aor. ـُـ , (O, K,) inf. n. فَجْلٌ; (K;) *He*, or *it, was*, or *became, thick, and soft*, or *flaccid:* (O, Msb, K:) so says Ibn- 'Abbád. (O.)

2 **فجّله** , inf. n. تَفْجِيلٌ, *He made it broad*, or *wide.* (K.)

8 **افتجل أَمْرًا** , (K,) or أَمْرَهُ, (Ibn-'Abbád, O,) *He forged* [*a case* or *matter* &c., or *his case* &c.]; syn. اخْتَلَقَهُ; (Ibn-'Abbád, O, K;) and *invented it*, or *excogitated it;* syn. اخْتَرَعَهُ. (Ibn-'Abbád, O.)

فُجْلٌ (S, O, K) and فُجُلٌ , (O, K,) both mentioned by AHn, (O, TA,) or فِجْلٌ , (Msb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [The *radish, raphanus sativus;* (Forskål's Flora Ægypt. Arab., lxix. no. 327; and Delile's Floræ Ægypt. Illustr., no. 608;)] *a certain* أُرُومَة [or *root of the kind termed rhizoma*], (K, TA,) *that occasions abominable eructation;* (TA;) *a herb*, (Msb,) *well known:* (S, Msb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from فَجَلَ signifying as expl. above: (Msb:) n. un. with ة, (K,) i. e. فُجْلَةٌ (S, O) and فُجُلَةٌ (O) [and فِجْلَةٌ]: *it is a gardenplant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and* [*those of*] *the* فجل: (TA:) *it* (i. e. *each sort*, TA) *is good for pain of the joints, and jaundice*, (K, TA,) *and sciatica, and the* نِقْرِس [i. e. *gout*, or specially *in the foot* or *feet*], (TA,) *and pain of the liver* (K, TA) *arising from cold*, (TA,) *and the biting and stinging of vipers and scorpions:* (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) *what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh.* (K, TA.) What is called حَبُّ الفُجْلِ is *Another*

remedial thing: (K:) this فجل is *not of the species of herb mentioned above:* (O, Msb, TA:) so says AHn: the hakeem Dáwood says, *it is one of the species of this* فجل, *a wild species, elongated, abounding in the Sa'eed of Egypt:* (TA:) [it is the *raphanus oleifer,* mentioned by Delile (Floræ Ægypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic symâgah:] *from it* (or *from its seed,* TA) *is made the oil of the* دُهْنُ الفُجْلِ (فجل); (Msb, K, TA;) and it is known by the appellation of السَّيْمَعَةُ [correctly السَّيْمَغَةُ]. (TA.) [Delile, ubi suprà, no. 571, mentions فِجْلُ الجَمَلِ, as a name of The *cakile maritima* of Tournefort; the *bunias cakile* of Linn.: and in the same, no. 396, he mentions فِجْلُ الجَبَلِ as the Arabic name of The *rumex spinosus* of Linn.; as does also Forskål, in his work cited above, p. lxv., no. 213, and again in p. 76.]

فُجْلٌ : see the next preceding paragraph.

فُجُلٌ : see the next preceding paragraph.

فَجَّالٌ *A seller of* فُجْل [or *radishes*]. (TA.)

فَاجِلٌ *i. q.* قَامِرٌ [*Playing,* or *a player, at a game of hazard*]: (O, K, TA:) so says IAar: (O, TA:) accord. to some copies of the K, *i. q.* فَاجِرٌ, which is a mistake. (TA.)

فَنْجَلٌ : see أَفْجَلُ.

فَنْجَلَةٌ (S, K) and فَنْجَلَى (K) *A manner of walking in which is a laxness,* or *slackness,* (S, K,) *like that of the old man.* (S.)

فَنْجَلَى : see what next precedes.

فَيْجَلٌ : see فَيْجَنٌ, in art. فجن.

أَفْجَلُ and فَنْجَلٌ [A man] *having a wide space between the feet* (K, TA) *and the shanks.* (TA.)

فجن

4 افجن *He* (a man, TA) *kept constantly to the eating of* فِيْجَن [i. e. *rue*]. (K, TA.)

فَيْجَنٌ [; i. e. *rue;*] *i. q.* سَذَابٌ; (S, K;) as also فيجين : (T in art. خفت, and TA in art. ختف:) and so فِيْجَلٌ: (TA:) IDrd [rightly] says, I do not think it to be a genuine Arabic word. (TA.)

فيجين : see the next preceding paragraph.

فجو

1 **فَجَا بابه** , (K,) [aor. يَفْجُو,] inf. n. فَجْوٌ, (TA,) *He opened his door.* (K.) ___ And فَجَا القَوْسَ, (S, K,) inf. n. as above, (S,) *He raised the string of the bow* [or *made it distant*] *from the part called its* كَبِد: (S, K:) and so فَجَّهَا. (S and K in art. فج.) ___ And فَجَا رِجْلَيْهِ, or ما بَيْنَ رِجْلَيْهِ, *He parted his legs wide,* or *straddled;* or *did so to make water:* and so فَجَّ. (TA in art. فجيت.) فَجَّ, (S, K, TA, [in the CK, and in one of my copies of the S, erroneously, فجئت,]) aor. تَفْجَى, inf. n. فَجًا, (S, TA,) *The bow had its string raised* [or *distant*] *from the part called its* كَبِد; (S, K;) and so انْفَجَتْ. (ISd, TA.) ___ And فَجِىَ, [in the CK, erroneously, فجئ,] aor. as above, (K, TA,) and so the inf. n., i. e. فَجًا, (K, * TA,) *He* (a man, TA) *was wide between the thighs,* or *between the knees,* or *between the shanks.* (K, TA.) [And it is implied in the S * and K that it is also said of a camel, meaning *He was wide between the hocks.*] ___ And فَجِيَتْ said of a she-camel, inf. n. فَجًا, *She was,* or *became, large in the belly:* (K, TA:) mentioned by ISd, but with an expression of uncertainty as to its correctness. (TA.)

2 **فجّى** , (TA,) inf. n. تَفْجِيَةٌ, (K, TA,) *He removed; put away,* or *at a distance;* (K, * TA;) and *pushed, thrust,* or *drove, away;* persons from others; (TA;) syn. of the inf. n. كَشْفٌ; and تَنْحِيَةٌ; (K, TA;) and دَفْعٌ. (TA.)

4 **افجى** *He expended amply,* or *largely, upon his family,* or *household.* (Az, K.) And *He found his friend to be guilty of a vice,* or *a disgraceful,* or *shameful, action.* (Az, TA.)

6 **تفاجى** *It* (a thing) *had* [*an opening,* or *intermediate wide space, such as is termed*] *a* فَجْوَة. (S, TA.) [Comp. تَفَاجَّ, in art. فج.]

7 **انفجى** *It* (a door) *opened.* (K.) ___ See also 1.

فَجًا inf. n. of فَجَيْتُ [q. v.] said of a bow: (S, TA:) ___ and of فَجِىَ [q. v.] said of a man, (K, * TA,) or of a camel: (S, * K, TA:) ___ and of فَجَيْتُ [q. v.] said of a she-camel. (K, TA.)

فَجْوَةٌ *An opening*, or *intervening space*, (S, M, Mgh, Msb, K,) in a place, (M, TA,) and *an intermediate wide space*, (S, Mgh,) between two things. (S, Mgh, Msb, K. *) And *A wide tract* of land or ground; as also فَجْوَآءُ : (K:) or *a wide and depressed tract* thereof; and thus, accord. to Th, the word means in the Kur xviii. 16. (TA.) And The *court*, or *yard*, of a house. (S, Msb, K.) And The *part between the two sides of the solid hoof.* (ISd, K, TA.) The pl. is فَجَوَاتٌ (Msb, K, TA) and فَجَآءٌ. (K, TA. [To these pls. the CK strangely adds, as another, فَجَأٌ.])

فَجْوَآءُ [as a subst.]: see the next preceding paragraph. [It is originally the fem. of the epithet أَفْجَى, q. v.]

فَجُوْءٌ : see the following paragraph.

أَفْجَى an epithet, of which the fem. is فَجْوَآءُ. (K, TA.) The latter, applied to a bow, *Having its string distant from the part called its* كَبِد ; (S, K, TA;) as also فَجُوْءٌ ; and so فَجَّآءُ [mentioned in art. فج]. (Er-Rághib, TA.) ___ And the former, (K, TA,) applied to a man, (TA,) *Wide between the thighs*, or *between the knees*, or *between the shanks:* or, applied to a camel, *wide between the hocks:* (K, TA:) or, accord. to Az, it signifies *having the thighs very wide apart.* (TA.) [*Freytag adds Ventrosus*, applied to a camel, as from the K, in which I do not find it.] [Accord. to the TA, some of the words of this art. have ى for the final radical; but for this distinction there is no reason.]

فح

1 فَحَّتِ الأَفْعَى, aor. ـُ and ـِ, (S, K,) the former dev. from a general rule, which requires the aor. of a verb of this class when intrans. to be with kesr only, (S,) inf. n. فَحِيحٌ (S, K) and فَحٌّ and تَفْحَاحٌ, (K,) [the last an intensive form,] *The viper* [*hissed,* or] *made a sound to proceed from its mouth:* (S, K, TA: [see a verse cited voce مِطْحَانٌ:]) or what is meant by this verb is [*it made a sound by*] *the rubbing of one part of its skin against another part:* or (TA) its making a sound to proceed from its skin is termed كَشِيشٌ, (S, TA,) or خَفِيفٌ: (As, TA:) some use this verb (فحّت) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called] أَسَاوِد. (TA.) [J gives here a list of intrans. verbs of this class which have the aor. with damm, anomalously, and also with kesr; and a list of trans. verbs of the same class which have the aor. with kesr, anomalously, and also with damm: but both lists are defective; and it would be difficult to make them complete.] ___ And فَحَّ, (L, K,) aor. ـِ, inf. n. فَحِيحٌ; (L;) and فَحْفَحَ; said of a man, *He blew in his sleep,* (L, K,) *making a sound like the* فَحِيح *of the viper.* (IDrd.)

R. Q. 1 فَحْفَحَ: see the preceding paragraph. ___ Also, [inf. n. فَحْفَحَةٌ,] *He* (a man, TA) *was,* or *became, affected with a hoarseness, roughness, harshness,* or *gruffness, in his voice.* (K.) [See also فَحْفَحَةٌ, below.] And *He* (a man, TA) *was,* or *became, true and sincere in love,* or *affection.* (IAar, K.)

فُحَّةٌ The *heat,* or *burning quality,* of pepper. (K.)

فُحُحٌ *Vipers:* (L:) or *vipers in a state of excitement,* (هَائِجَةٌ [perhaps meaning *initum appetentes*], K, TA,) *made to come forth* [*from their lurking-places:* so called] from the sounds of their mouths. (TA.)

فَحِيحٌ an inf. n. of 1 [q. v.]. (S, K, &c.) [Freytag explains it as signifying also The *first braying of the young camel, which, by reason of its acuteness, is likened to the hissing of the serpent.*]

فَحْفَحَةٌ [inf. n. of فَحْفَحَ, q. v.] ___ Also The *voice's being reiterated in the throat,* or *fauces, resembling hoarseness, roughness, harshness,* or *gruffness.* (L.) ___ And *Speech,* or *talk.* (Kr, TA.) ___ فَحْفَحَةُ هُذَيْلٍ means *Hudheyl's pronunciation of* ح as ع : [a characteristic of the tribe of Hudheyl, or of some persons of that tribe,] mentioned by Es-Suyootee in the Mz and [by the same author in] the Iktiráh. (MF, TA.)

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فَحْفَاحٌ A man (L) *having a hoarse, harsh,* or *gruff, voice.* (L, K.) ___ And A man *speaking,* or *talking:* or *talkative.* (TA.) ___ And الفَحْفَاحُ is the name of *A river in Paradise.* (S, K.)

فحث

1 **فَحَثَ عَنْهُ** , (O, K,) aor. ـَـ , (TA,) inf. n. فَحْثٌ, (O, TA,) *i. q.* فَحَصَ [*He searched*, or *sought, for*, or *after, it; inquired*, or *sought information, respecting it; searched into, inquired into, investigated, scrutinized*, or *examined, it;* &c.]; (IDrd, O, K, TA;) namely, a thing; (IDrd, O;) or news, or a story; (TA;) as also افتحث . (O, K.)

8 **إِفْتَحَثَ** see what immediately precedes.

فَحْثٌ (S, O, K) and فَحَثَةٌ (TA) The [*portion*, or *appertenance, called*] حَفَث (S, O, K) *of the stomach of a ruminant animal, also termed the* قِبَّة, *which has* أَطْبَاق: (S, O: [see more in art. حفث:]) pl. of the former أَفْحَاثٌ. (O, TA.) ___ And one says, مَلَأَ أَفْحَاثَهُ meaning *He filled his* جَوْف [i. e. *belly*]. (IF, O.)

فَحَثَةٌ : see the next preceding paragraph.

فحج

1 فَحِجَ فى مشيته , aor. ـَـ , inf. n. فَحَجٌ, (S,) this is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not فحج as it is written in the K [and O], is indicated by the forms of the inf. n. فَحَجٌ and the epithet أَفْحَجُ; (MF;) as also تفحّج , (S,) and فحّج , (K,) and انفحج ; (TA;) *He had the fore parts of his feet near together, and his heels wide apart,* [i. e. *he turned in his toes, and turned out his heels,*] *in his gait:* (S, K:) or فَحَجٌ signifies the *having the middle of the legs wide apart,* [or *having the legs bowed outwards,*] in a man, and in a beast (دابَّة): (Mgh, L:) [or the *having the shanks wide apart:* (see فَلَجٌ:)] or the *having the thighs wide apart:* [see also 1 in art. فج:] and the verb is فَحِجَ, inf. n. فَحَجٌ and فَحْجة [thus written, app. فَحَجة, which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L.) ___ And فَحِجَ, (accord. to the K,) or فَحَجَ, (accord. to MF,) *He magnified himself,* or *behaved proudly.* (K.)

2 فَحَّجَ see the preceding paragraph: and see also 5.

4 افحج حَلُوبتَهُ *He parted the hind legs of his milch camel;* i. e., *made an opening,* or *intervening space, between them;* (S, O, K;) *in order that he might milk her.* (S, O.) افحج also signifies *He refrained,* or *desisted,* or *drew back;* syn. أَحجم. (O, K.) And one says, افحج عنه, meaning *He turned,* or *turned away* or *back, from it,* or *him;* syn. انثنى. (O, * K.)

5 تَفَحُّجٌ signifies The *parting of one's legs,* or *making an opening between them,* (AA, S, O, K,) *when sitting;* as also تَفْحيج : like تَفَشُّجٌ and تَفْشيج. (AA, S, O.) And one says, تتفحَّجُ ساقاهُ [*His shanks are parted*]. (S, O.) See also 1.

7 إِنْفَحَجَ see the first paragraph.

فَحْجٌ The *mode of walking of him who is termed* أَفْحَجُ. (S, O.)

فَحَجٌ an inf. n.: (S, L, TA:) see 1.

أَفْحَجُ *Having the fore parts of the feet near together, and the heels wide apart:* (S, O, K:) or *having the middle of the legs wide apart:* (Mgh, L:) fem. فَحْجَآءُ: the former applied to a man [&c.]; and the latter, to a beast (دَابَّة) [&c.]: (S, Mgh, O, L:) or *having the thighs wide apart:* or *having the legs wide apart:* or *having curved,* or *bowed, legs.* (L.) [See also أَفَجُّ, in art. فج.]

فحس

1 فَحَسَ, aor. ـَـ, inf. n. فَحْسٌ, *He took* a thing *from his hand, with his tongue and his mouth;* such as water &c.: (Lth, T, O, K:) or *he licked up* a thing *with his tongue, from his hand.* (O: but only the inf. n. is mentioned.) ___ And فَحَسَ السَّلْتَ, aor. as above, (O,) and so the inf. n., (O, K,) *He rubbed* [*the ears off*] *the* سلت, (O, K, TA,) a particular species of barley, (TA,) *so that the awn,* or *beard,* [*thereof*] *became removed* (O, K, TA) *and scattered.* (TA.)

4 افحس *He* (a man) *abraded by degrees,* lit., *thing after thing.* (TA.)

Q. Q. 2 تَفَيْحَسَ *He carried himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait:* (O, K: *) and so تَفَيْسَحَ. (O.)

فحش

1 **فَحُشَ** , aor. ـُـ , inf. n. فُحْشٌ (S, O, Msb, K) and فَحَاشَةٌ, (TA,) *It* (a thing, or an affair, or anything, TA, or any evil thing, S) *was,* or *became, excessive, immoderate, enormous, exorbitant, beyond measure,* (S, O, TA,) or *overmuch;* (O, K, TA;) as also تفاحش : (S, TA:) *it* (a thing) *was* or *became, foul, evil, bad, abominable,* or *unseemly;* [*gross, immodest, lewd,* or *obscene;*] as also فَحَشَ, aor. ـُـ : (Msb:) [or *excessively,* or *beyond measure, foul,* &c.: (see فَاحِشَةٌ:)] and تفاحش *it* (a thing, or an affair,) *increased by degrees* (تزايد) *in foulness, evilness, badness,* &c. (A.) And فَحُشَتِ المرأةُ *The woman became foul,* or *ugly, and old.* (IAar.) ___ See also 4, in two places.

2 **فَحَّشَ** see 4, in two places.

3 **فاحشه** , (T in art. بذأ,) inf. n. مُفَاحَشَةٌ, (T and K in that art.,) [*He vied with him,* or *strove to surpass him, in foul, unseemly, gross,* or *obscene, speech* or *language:* and *he held such discourse with him:*] the inf. n. is *syn. with* مُبَاذَأَةٌ. (T and K in that art.)

4 **افحش** , (Msb, K,) or افحش فى المنطق, (S,) or فى الكلام, (Mgh,) or فى كلامه, (A,) inf. n. إِفْحَاشٌ and فُحْشٌ , accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) *He uttered* فُحْشٌ, (S, A, Mgh, Msb, K,) i. e., *foul, evil, bad, abominable, unseemly,* [*gross, immodest, lewd,* or *obscene,*] *speech* or *language;* (Mgh, Msb;) as also فَحَشَ فى المنطق, (TA,) and فحّش فى الكلام, (Mgh,) or فى كلامه, (A,) and تفحّش فى كلامه: (S, A:) and تَفَاحَشَ also signifies the same; and *he manifested, discovered,* or *revealed,* or *he made a show of, such speech* or *language.* (O, * K, * TA.) You say, افحش عليه فى المنطق [*He uttered such speech* or *language against him*]; (S;) and in like

manner, فَحَشَ , (TA,) and فحّش ; (Mgh;) and تفحّش عَلَيْهِ بلسانه. (TA.) ___ Also افحش *He was,* or *became, niggardly, tenacious,* or *avaricious.* (Msb.)

5 **تَفَحَّشَ** see 4, in two places: ___ and see 10.

6 **تَفَاْحَشَ** see 1, in two places: ___ and see 4.

10 **استفحشهُ** [*He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd,* or *obscene:* or *excessively,* or *beyond measure, foul,* &c.]. (Mgh in art. قذر.) And تفحّش بِالشَّىْءِ *He deemed the thing foul, evil,* &c.: or *excessively,* or *beyond measure, foul,* &c. (TA.)

فُحْشٌ inf. n. of فَحُشَ [q. v.]. (S, O, &c.) ___ See also 4. ___ *Excess, exorbitance,* or *transgression of the proper bounds* or *limits;* (O, TA;) [*in anything;* (see 1;) and particularly] *in speech* or *language;* (TA;) and *in reply:* (A, * O, K, * TA:) *foul, evil, bad, abominable,* or *unseemly;* [*gross, immodest, lewd,* or *obscene;*] *speech* or *language;* (Mgh, Msb, TA;) as also فَحْشَآءُ . (Msb.)

فَحْشَآءُ : see فَاحِشَةٌ, in three places: ___ and see also فُحْشٌ.

فَحَّاشٌ : see the next paragraph.

فَاحِشٌ Anything, (Msb, TA,) or any evil thing, (S,) *excessive, immoderate, enormous, exorbitant, beyond measure, exceeding the proper bounds* or *limits,* (S, O, Msb, TA,) or *overmuch:* (O, K, TA:) anything *not agreeable with truth,* and *with rule* or *measure:* (TA:) *foul, evil, bad, abominable,* or *unseemly;* [*gross, immodest, lewd,* or *obscene;*] applied to a thing or an affair, (Mgh, Msb,) and to speech or language. (TA.) It is said in a trad., He was asked respecting the blood of fleas, [whether it rendered a garment impure,] and said إِنْ لَمْ يَكُنْ فَاحِشًا فَلَا بَأْسَ بِهِ *If it is not excessive,* or *beyond measure, there is no harm in it.* (TA.) ___ A man *who transgresses the proper bounds* or *limits* [*in*

anything: and particularly] *in speech* or *language,* (TA,) and *in reply:* (K, * TA:) *who is foul, evil, bad, abominable,* or *unseemly;* [*gross, immodest, lewd,* or *obscene;*] *in speech* or *language,* (Mgh, TA,) and *in action:* (TA:) and فَحَّاشٌ signifies the same;

(S, * A, * Mgh;) or has an intensive signification: (TA:) pl. of the former فُحَشَآءُ, like as جُهَلَآءُ is pl. of جَاهِلٌ, since فُحْشٌ is a sort of جَهْلٌ, and contr. of حِلْمٌ. (IJ.) It is said in a trad., لَا تَكُونِى فَاحِشَةً, meaning *Be not thou a trangressor of the proper bounds* or *limits in reply:* which words were addressed to 'Áïsheh: (K, TA:) but accord. to one relation, the words were لَا تَقُولِى فَاحِشَةً. (TA.) [See فَاحِشَةٌ, below.] ___ A man *evil in disposition.* (IB.) ___ A man *niggardly, tenacious,* or *avaricious:* (A, TA:) or *very niggardly:* (K, TA:) or *excessively,* or *inordinately, so.* (S.)

فَاحِشَةٌ [*An excess; an enormity; anything exceeding the bounds of rectitude:*] *a thing excessively, enormously,* or *beyond measure, foul, evil, bad, abominable,* or *unseemly;* [*gross, immodest, lewd,* or *obscene:*] (Mgh:) or *anything not agreeable with truth:* (Lth, Mgh:) or *a sin,* or *crime, that is very foul, evil, bad,* &c.: or *anything forbidden by God:* (K:) or *any saying,* or *action, that is foul, evil, bad,* &c.: (TA:) and فُحْشَآءُ signifies the same as فَاحِشَةٌ; (S;) or *an enormity,* or *excessive sin, beyond measure foul, evil, bad,* &c.; or *a thing that reason disapproves, and the law regards as foul, evil, bad,* &c.: (Bd in ii. 164:) the pl. of فَاحِشَةٌ is فَوَاحِشُ. (Msb, TA.) Also, particularly, *Adultery,* or *fornication;* (S, Mgh, Msb, K;) and so فُحْشَآءُ : (Bd in xii. 24; &c.:) so in the Kur iv. 23 and lxv. 1 [as well as in numerous other instances]: or the فاحشة [or excess] there mentioned is the women's going out without permission: (Mgh, Msb:) or their using foul language against their husband's

relations, by reason of the sharpness of their tongues. (Esh-Sháfi'ee.) And فَحْشَآءُ particularly signifies *Niggardliness, tenaciousness,* or *avarice,* (A, K,) *in the payment of the poor-rate:* or the *abstaining* [*altogether*] *from paying it.* (TA.) So in the Kur ii. 271. (A, TA.)

أَفْحَشُ [*More,* and *most, excessive,* &c.].

مُتَفَحِّشٌ One *who affects,* or *takes upon himself, the reviling of others.* (TA.) ___ One *who commits excess* (فَاحِشَة) *which is forbidden.* (TA.)

فحص

1 **فَحَصَتِ القَطَاةُ** , aor. ـَـ , inf. n. فَحْصٌ, (Msb,) and مَفْحَصٌ is the same as فَحْصٌ, being used transitively, and not only as a n. of place, (TA,) *The* قطاة [i. e. *sand-grouse*] *dug*, or *hollowed out, in the ground, a place wherein to lay her eggs:* (Msb:) and فَحَصَتِ التُّرابَ, aor. as above, *she* (a قطاة) *made for herself an* أُفْحُوص [q. v.] (A, K) *in the earth*, or *dust.* (K.) ___ Hence you say, (Msb,) فَحَصَ عنهُ, (S, A, Msb, K,) aor. ـَـ , (A, K,) inf. n. فَحْصٌ; (S;) and تفحّص ; (S, A, Msb, K;) and افتحص ; (S, A, K;) *He searched*, or *sought, for*, or *after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized*, or *examined, it:* (S, A, K:) or *did so to the utmost:* (Msb:) or فَحْصٌ signifies *vigorous searching in the interstices of anything.* (TA.) You say also, عَلَيْكَ بالفَحْصِ عَنْ سِرِّ هٰذَا الحَدِيثِ [*Keep thou to searching for*, or *after*, or *into, the secret of this story*]. (A, TA.) ___ Hence also, the saying of Aboo-Bekr, سَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْسَاطِ رُؤُوسِهِمُ الشَّعَرَ, (Az, TA,) or فَحَصُوا عَنْ رُؤُوسِهِمْ [alone], (S,) *Thou wilt find a people who have made their heads like the nests* (أَفَاحِيص) *of* [*the birds called*] قَطًا: (Az, TA:) or, app., *who have shaven the middle of their heads and left them like the* أَفَاحِيص *of* قَطًا. (S, TA.) [See also فَحْصٌ ___.] أُفْحُوصٌ also signifies The *digging*, or *hollowing out* [the ground &c., in any manner]. (TA.) It is said in a trad., فُحِصَتِ الأَرْضُ أَفَاحِيصَ *The earth was dug into hollows.* (Nh, L.) And you say, فَحَصَ لِلْخُبْزَةِ, aor. ـَـ , inf. n. فَحْصٌ, *He made, for the cake of bread*, or *lump of dough, a place in the fire;* (TA;) or *a place in the hot ashes*, or *in the fire, to put it therein* [*for the purpose of baking*, or *toasting, it*]. (L in art. فحص.) [فأد is often used intransitively as meaning *He made*, or *scraped, a hollow* in the ground, &c.; and so تفحّص .] And sometimes they said, (S,) فَحَصَ المَطَرُ التُّرابَ *The*

rain turned over the dust, or *earth,* (S, A, K,) *and removed one part thereof from another,* (A, TA,) *making it like the* أُفْحُوص: (TA:) and in like manner, الحَصَى *the pebbles:* (A:) this is when it falls vehemently. (TA.) ___ فَحَصَ also signifies *He* (a gazelle) *ran vehemently* [app. *so as to dig up the ground with his feet*]; but the word more known is مَحَصَ: (TA:) and *he* (a man) *hastened,* or *went quickly.* (K.) You say, مَرَّ فُلَانٌ يَفْحَصُ *Such a one passed along hastening,* or *going quickly.* (TA.) And it is said in a trad. of Kuss, وَلَا سَمِعْتُ فَحْصًا *Nor did I hear the falling of a foot,* or *the sound of walking.* (TA.) ___ You say also, فَحَصَ الصَّبِيُّ, meaning, *The child had his central incisors in a wabbling state:* (K:) [nearly syn. with حَفَرَ, and still more so with أَحْفَرَ.] ___ And فَحْصٌ also signifies The *spreading* [a thing] *out* or *open; laying* [it] *open; exposing* or *uncovering* or *discovering* [it]. (TA.)

3 **فَاحَصَنِى** , (K,) inf. n. مُفَاحَصَةٌ, (TK,) [and app. فَحَاصٌ also,] [*He did*] as though *he searched after,* or *into, my vice,* or *fault, and my secret, I doing the same with respect to his.* (K, TA.) ___ [Hence, app., the saying,] بَيْنَهُمَا فَحَاصٌ *Between them two is enmity.* (TA.)

5 **تَفَحَّصَ** see 1, in two places.

8 **إِفْتَحَصَ** see 1, second sentence.

فَحْصٌ *Even ground; an expanded and open tract:* pl. فُحُوصٌ. (TA.) ___ And hence, (TA,) *Any inhabited place.* (K, TA.) ___ In a trad. respecting the intercession [of Mohammad for his people], where it is said, فَٱنْطَلَقَ حَتَّى أَتَى الفَحْصَ [*And he went away until he came to the* الفحص], فحص is said to signify *What is before the* عَرْش [*of God*]. (TA.)

فَحْصَةٌ The *dimple* (نُقْرَة) *of the chin* (A, K) of a child; (A;) and *of each cheek.* (TA.)

هُوَ فَحيصى, and مُفَاحِصى, *He is a searcher after,* or *into, my vice,* or *fault, and secret, I being the same with respect to his:* (K, * TK:) both mean the same, like أَكيلى and مُؤَاكِلى. (TA.)

فُلَانٌ فَحَّاصٌ عَنِ الأَسْرارِ *Such a one is a great searcher for,* or *after,* or *into, secrets.* (A, TA.)

اعْلَمْ أَنَّ عِنْدَ ٱللّٰهِ مَسْأَلَةً فَاحِصَةً [*Know thou that with God is a searching interrogation*]. (A, TA.)

أُفْحُوصٌ (S, M, A, Mgh, K) and مَفْحَصٌ (the same, and Msb) The [*nest,* or] *place for laying eggs,* (M, Mgh, Msb,) or *for lying in,* (S, K,) of a قَطَاة [or sand-grouse], (S, M, A, Mgh, K,) and of the domestic hen, and sometimes of the ostrich, (M,) *dug,* or *hollowed out, in the ground,* (Msb,) or *made by clearing away and removing from it the dust* or *earth;* (Mgh;) or because she digs it, or hollows it out: (S, M:) pl. (of the former, TA) أَفَاحِيصُ (S, A) and (of the latter, TA) مَفَاحِصُ: (A, TA:) [see عُشٌّ:] you say, لَهُمْ بُيُوتٌ كَأَفَاحِيصِ القَطَا and مَفَاحِصَهَا [*They have houses like the nests of the* قطا]. (A.) And it is said in a trad., مَنْ بَنَى لِلّٰهِ مَسْجِدًا وَلَوْ مَفْحَصَ قَطَاةٍ بَنَى ٱللّٰهُ لَهُ بَيْتًا فِى الجَنَّةِ [*Whoso buildeth for God a place of worship, be it* comparatively like *a nest of a* قطاة, (قطاة, accord. to another relation,) كَمَفْحَصِ قَطَاةٍ *God buildeth for him a house in Paradise*]. (TA.) And in another, in a charge given to the commanders of the army of Mu-teh, وَسَتَجِدُونَ آخَرِينَ لِلشَّيْطَانِ فِى رُؤُوسِهِمْ مَفَاحِصُ *And ye shall find others in whose heads the devil hath taken up an abode, making them like nests for him:* like as one says of a person greatly erring, and obstinately persevering in evil, فَرَّخَ الشَّيْطَانُ فِى رَأْسِهِ, and عَشَّشَ فِى قَلْبِهِ. (TA.) ___ Also, both words, *Any place dug,* or *hollowed out.* (Nh.) ___ And the former, *A place made in hot ashes,* or *in a fire, in which a cake of bread,* or *lump of dough, is put* [*to bake* or *toast*]: pl. as above. (L, in art. فأد; and TA. *)

مَفْحَصٌ , and its pl.: see the next preceding paragraph, in three places.

هُوَ مُفَاحِصى : see فَحِيصى.

مُتَفَحَّصٌ [*A place of*, or *ground for, inquiring*, or *investigating*]. (A and TA voce تَعَقَّبَ.)

فحل

1 فَحَلَ الإِبِلَ , aor. ـَـ , [inf. n. فَحْلٌ,] *He sent a male* [meaning *a stallion-camel*] *among the* [*she-*] *camels.* (S, O, K.) The inf. n. فَحْلٌ [used alone]

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means The *putting a he-camel among the she-camels.* (KL.) ___ And فَحَلَ إِبِلَهُ فَحْلًا كَرِيمًا *He chose for his* [*she-*] *camels a generous male* [or *stallion*]; as also افتحل . (K.) ___ See also the next paragraph.

4 افحلهُ , (S,) or افحلهُ فَحْلًا, (K, TA,) *He gave to him,* (S,) or *lent to him,* (K, TA,) *a male* [*camel*] (S, K, TA) *to cover among his* [*she-*] *camels:* (S, TA:) and accord. to Lh, فَحَلَ فُلَانًا بَعِيرًا and افتحلهُ signify *he gave to such a one a he-camel;* like افحلهُ. (TA.)

5 تفحّل *He assumed,* or *affected, a likeness,* or *resemblance, to the* فَحْل (S, O, K, TA) i. e. the *male* (TA) [or rather the *manly*]: and *he affected the quality of the* فَحْل [or *manly*] *in clothing and in food, by making both to be coarse;* (O, K, TA;) as did the chiefs of Syria to 'Omar, when he came thither; (O, TA;) i. e., they met him in their ordinary clothing, not having adorned themselves; [in consideration of his simple habits;] self-adornment being an affair of females and of effeminate men. (TA.) [See also its part. n., below.]

8 إِفْتَحَلَ see 1: ___ and see also 4.

10 الاسْتِفْحَالُ signifies *The practice of persons' giving to a man of big make,* (O, K, TA,) *and comely appearance,* (O,) *free access to their women, in order that he may*

beget among them the like of himself; which the unbelievers (عُلُوج, O, or أَعْلَاج, K) of Kábul do [or used to do] when seeing such a man, of the Arabs: (O, K, TA:) so Lth was told, and thus he has expl. the word, after saying that he errs who says اسْتَفْحَلْنَا فَحْلًا لِدَوَابِّنَا [app. meaning *We sought,* or *demanded, a stallion for our beasts*]. (O, TA.) ___ استفحلت النَّخْلَةُ *The palm-tree became a* فُحَّال [or *tree of which the spadix might be used for the purpose of fecundation*]. (K. [See also the part. n., below.]) ___ And استفحل الأَمْرُ *The affair,* or *case, became great,* or *formidable,* (S, O, K, TA,) and *hard,* or *difficult.* (TA.)

فَحْلٌ a word of well-known meaning, (S, O,) *A male* of animals (Mgh, Msb, K) of any kind, (Mgh, K,) [including mankind: and particularly *a stallion:* generally,] *a male* [or *stallion*] *camel:* (MA:) pl. [of mult.] فُحُولٌ (S, Mgh, O, Msb, K) and فَحَالٌ (S, Msb, K) and فُحُولَةٌ (Mgh, O, Msb, K) and فَحَالَةٌ (S, O, K) and [pl. of pauc.] أَفْحُلٌ: (K:) and فَحِيلٌ signifies the same as فَحْلٌ; (Kr, TA;) and [particularly] *a* فَحْلٌ *of the camels.* (S, O, TA.) ___ Hence الفَحْلُ is an appellation of *Canopus* (سُهَيْل); because it is aloof from the other stars, like the فحل which, when he has covered, goes aloof from the [she-] camels: (S, O, K, TA:) or, as some say, it is so called because of its greatness. (TA.) ___ فَحِيلٌ رَجُلٌ means the same as فَحْلٌ [i. e. *A masculine, as opposed to an effeminate, man*]. (K.) And امْرَأَةٌ فَحْلَةٌ means *A clamorous* [or, app., *masculine*] *woman.* (S, O, K.) ___ فُحُولُ الشُّعَرَآءِ is an appellation applied to *The poets* (O, K) *who have overcome,* (O,) or *who overcome,* (K,) *in satirizing, those who have vied with them therein;* (O, K;) like Jereer and El-Farezdak, (O, TA,) who used to be called فَحْلَا مُضَر: (TA:) and in like manner *any one who, when he vies with a poet, is judged to have excelled him* [is called a فَحْل]; (K, TA; [for فَضَل in the CK, I read فُضَّل, as in other copies of the K;]) like 'Alkameh Ibn-'Abadeh; (TA;) who was surnamed الفَحْل because he took to wife Umm-Jundab when Imrael-Keys divorced her on the occasion of her judging him [i. e. 'Alkameh] to have overcome him [Imra-el-Keys] in poetry. (S, O, K, TA.) ___ فَحْلٌ also means [app. *A vigorous orator:* see هَادِرٌ.

___ And] *A relater, reciter,* or *rehearser, by heart,* [of poetry, and of traditions, or narratives learned, or heard, or received, from another or others;] syn. راوٍ: pl. فُحُولٌ: (K, TA:) so in the M. (TA.) ___ See also فُحَّالٌ, in three places. And see مُتَفَحِّلٌ. ___ And *A mat that is made of the woven leaves of the palm-tree thus called,* (Sh, * S, * O, * K, * TA,) i. e., *of the palm-tree called* فُحَّال: (S, O, K, TA:) pl. فُحُولٌ. (S, O, TA.) ___ And *Rain* is thus called [in a verse of Et-Tirimmáh Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.)

امْرَأَةٌ فَحْلَةٌ : see فَحْلٌ, former half.

فَحْلَةٌ The *quality,* or *state, of being a* فَحْلٌ [or *male;* and particularly, *of being a stallion:* and also *masculineness,* as a quality of a man, *opposed to effeminacy:* &c.]: (S, O, K:) and فُحُولَةٌ and فَحَالَةٌ [both of which are also pls. of فَحْلٌ] signify the same. (K.) [Hence,] بَعِيرٌ ذُو فَحْلَةٍ *A camel fit,* or *meet, for being chosen as a stallion.* (TA.) ___ Also, i. e. فِحْلَةٌ, with kesr, A man's *choosing a* فَحْلٌ [i. e. *stallion*] *for his beasts.* (TA.)

فَحِيلٌ : see فَحْلٌ, first sentence. ___ One says also فَحْلٌ فَحِيلٌ, meaning *A generous stallioncamel, that begets generous offspring.* (S, K. *) Er-Rá'ee says,

* كَانَتْ نَجَائِبَ مُنْذِرٍ وَمُحَرِّقٍ *
* أُمَّاتُهُنَّ وَطَرْقُهُنَّ فَحِيلَا *

[*Their mothers were* of *the generous camels of Mundhir and Moharrik, and their compressing stallion* was *a generous one, a begetter of generous offspring*]: (S [accord. to one of my copies], and TA:) [some copies of the S have نَجَائِبُ and أُمَّاتِهِنَّ; and so has the O: but] IB says that the verse is correctly related as above. (TA.) ___ And كَبْشٌ فَحِيلٌ means *A ram that resembles the* فَحْلٌ *of camels in*

his excellence (K, TA) *and his* [*comparative*] *greatness.* (TA.) ___ See also فَحْلٌ again, third sentence.

فَحَالَةٌ : see فَحْلَةٌ.

فُحُولَةٌ : see فَحْلَةٌ.

فُحَّالٌ and فَحْلٌ The *male palm-tree,* (S, Mgh, O, Msb, K, TA,) *by means of which the fruitbearing palm-trees are fecundated,* (S, * Mgh, * Msb, TA,) *and which, when they are on the windward side of the latter trees, fecundate these:* (TA:) [see what follows:] only the former word is mentioned [in this sense] by Lth; and ISd says, (TA,) the former word is used peculiarly as applied to the male palm-tree: (K, * TA:) AHn cites AA as saying that فَحْلٌ is not said except of that which has life, and Aboo-Nasr says the like; but AHn adds that people in general disagree from them as to this: (TA:) the pl. of فُحَّالٌ is فَحَاحِيلُ; (S, Mgh, Msb, K;) and the pl. of فَحْلٌ is فُحُولٌ (S, Mgh, O, Msb) and فُحُولَةٌ (Mgh, Msb) and فِحَالٌ; (Msb;) of the first of which pls. of فَحْلٌ, the following saying, (S, O, Msb, TA,) of Oheihah Ibn-El-Juláh, (O, TA,) presents an ex.:

* تَأَبَّرِى يَا خَيْرَةَ الفَسِيلِ	*
* تَأَبَّرِى مِنْ حَنَذٍ فَشُولِى	*
* إِذْ ضَنَّ أَهْلُ النَّخْلِ بِالفُحُولِ	*

[*Receive thou fecundation, O best of young palmtrees: receive thou fecundation from Hanadh, and show that thou hast received it:* (فَشُولِى being from شَالَتْ بِذَنَبِهَا said of a she-camel, meaning she raised her tail, showing thereby that she was pregnant:) *since the palm-owners have been niggardly* of the spadixes *of the male palm-trees*]: (S, O, Msb, TA:) the meaning is, that the people of Hanadh were niggardly of the spadixes of their [male] palm-trees, and the east wind blew at the time of the fecundation upon the male trees, bearing off [the pollen of] their spadixes and casting it upon the female trees, so that it served for fecundation: Hanadh is a

place about four miles from El-Medeeneh: and it is said to be the town of Oheihah: or to be a water belonging to Suleym and Muzeyneh. (Msb.)

شَجَرٌ مُتَفَحِّلٌ *Trees that do not bear fruit;* like the فَحْلٌ : (Ibn-'Abbád, A, O, TA:) *that become barren.* (A, TA.) [See also what follows.]

نَخْلَةٌ مُسْتَفْحِلَةٌ *A palm-tree that does not bear fruit.* (Lh, TA.) [See also what next precedes: and see 10.]

فحم

1 **فَحُمَ** , aor. ـُ , inf. n. فُحُومٌ (K, TA) and فُحُومَةٌ, (K, * TA,) said of anything, (TA,) *It was,* or *became, black* [app. *like* فَحْم i. e. *charcoal*]. (K, TA.) [See also فَاحِم.] ___ See also فَحْمٌ, last sentence. فَحَمَ, (Ks, S, Msb, K,) aor. ـَ , (Ks, S, Msb, TA,) accord. to the K ـُ , which is wrong; (TA;) and فَحِمَ; and فُحِمَ; (K;) *He* (a boy, or child,) *wept until his voice became stopped;* (Ks, S, Msb;) or *until his breath became stopped;* as also أُفْحِمَ . (K.) ___ And, said of a ram, (K,) or thus فَحَمَ and فَحِمَ, like مَنَعَ and عَلِمَ, (TA,) *He uttered a cry,* or *cries.* (K, TA.) And (TA) one says of a ram, ثَغَا حَتَّى فَحَمَ *He bleated until*

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he became hoarse. (S, TA.) ___ فَحَمَ, aor. ـَ , said of a man, *He was unable to answer,* (K, TA,) when one had spoken to him. (TA.) ___ And فَحُمَتِ القَلِيبُ, aor. ـُ , inf. n. فُحُومٌ, [*The well,* or *old well,*] *ceased to have a flow of water.* (K, TA.)

2 **فَحَّمَهُ** , (S, A, Msb, K,) inf. n. تَفْحِيمٌ, (S, A, K,) *He blackened it,* (S, A, Msb, K,) namely, another's face, (S, A, Msb,) *with* فَحْم [i. e. *charcoal*]. (Msb.) See also the next paragraph.

4 **افحم** *He* (a man) *entered upon the time called* فَحْمَةُ العِشَآءِ [q. v.]: like أَعْتَمَ. (TA.) ___ And one says, أَفْحِمُوا, (S,) or أَفْحِمُوا عَنْكُمْ, (K,) مِنَ اللَّيْلِ, meaning *Abstain ye from journeying in the* فَحْمَة (i. e. the *most intense blackness,* S) *of the night;* (S, K;) as also فَحَّمُوا , (S, * K,) inf. n. تَفْحِيمٌ. (S.) افحمه is said of weeping [as meaning *It stopped his voice,* or *his breath*]: (TA:) see 1. And *He silenced him,* (S, Msb, TA,) namely, his adversary (Msb) in a dispute or the like, (S, Msb, TA,) by an argument or evidence, (Msb,) or in some other case. (S,

TA.) And, said of anxiety, or disquietude of mind, *It prevented him,* or *withheld him, from uttering poetry,* or *verse.* (K.) ___ And *He found him to be* مُفْحَم, (S, K,) *not uttering poetry,* or *verse.* (S.) One says هَاجَاهُ فَأَفْحَمَهُ, meaning [*He contended with him in satirizing*] *and he found him to be* مُفْحَم, accord. to the K: (TA:) and هَاجَيْنَاكُمْ فَمَا أَفْحَمْنَاكُمْ (S [in which it is implied that the meaning is *We contended with you in satirizing and found you not to be* مُفْحَمُونَ]): or, accord. to IB, this means, and *we caused you not to hold the tongue from answering,* or *replying;* because المُهَاجَاةُ is between two persons: but you [may] say هَجَوْتُهُ فَأَفْحَمْتُهُ meaning [*I satirized him*] *and I found him to be* مُفْحَم. (TA.)

8 الافْتِحَامُ [**إِفْتَحَمَ** is expl. in some copies of the K as signifying الاغْتِبَاقُ; in some, الاعْتِنَاقُ; and app. in the copy used by Golius, الاعْتِيَاقُ: the first, which is that followed in the TK, is evidently, I think, the right; meaning *The drinking an evening draught; such as is termed a* غُبُوق. See also the next paragraph, second and last sentences.]

فَحْم and فَحَم, (S, Msb, K,) the latter sometimes occurring, (S, Msb,) like نَهْر and نَهَر, (S,) [*Charcoal;* this is what is meant by its being said to signify] *extinct coal;* (M, K;) *a thing well known;* (S, Msb;) as also فَحِيم; (S, K;) or, accord. to ISd, this may be a pl. of فَحْم, [or a quasi-pl. n.,] like as عَبِيد is of عَبْد, and مَعِيز of مَعْز, &c.: (TA:) the n. un. [meaning *a piece of charcoal*] is فَحْمَة, (S, K, TA,) but not فَحَمَة. (TA.) And فَحْم signifies also The *draught that is drunk in* [*any one of*] *the times denoted by the word* فَحْمَة [q. v.]: (K, TA:) like the غُبُوق and صَبُوح and جَاشَرِيَّة and قَيْل: but it is disapproved by Az. (TA.) ___ [Accord. to the TK, it is an inf. n. of which the verb is فَحَمَ, aor. ـَـ, signifying *He* (a man) *drank in the* فَحْمَة *of the* عَشَآء: but of this I find not any confirmation.]

فَحْم: see the next preceding paragraph.

فَحَم: see فَاحِم.

فَحْمَةٌ n. un. of فَحْمٌ, q. v. [Hence] one says of a black woman with a red خِمَار [or muffler], كَأَنَّهَا فَحْمَةٌ فِى رَأْسِهَا نَارٌ [*As though she were a piece of charcoal with fire upon its head*]. (TA.) ___ [And hence,] فَحْمَةُ اللَّيْلِ The *first part of the night:* (K:) or *the blackness of the night:* (Msb:) or *the most intense blackness of the night:* (K:) or *the blackness of the first part of the night:* (TA:) or *the most intensely black part of the night:* (S, TA:) or *the part from the setting of the sun to* [*the time of*] *the sleeping of mankind:* (K:) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part: (TA:) it is *peculiarly in the* صَيْف [meaning *summer*]; (K, TA;) *not in the winter:* (TA:) and فَحْمَةُ العِشَآءِ signifies *the darkness of the* عِشَاء [i. e. of the *nightfall*]: (S:) or *the intenseness of the blackness of the night,* and *its darkness;* which is *in its first part:* or *the time next after the* عِشَاء: (TA:) the pl. is فِحَامٌ and فُحُومٌ: (K, TA:) or the latter of these may mean *darkness;* as though it were an inf. n. of فَحُمَ. (TA.) فَحْمَةُ السَّحَرِ means *The time of the* سَحَر [or *last part of the night*]. (K.) And فَحْمَةُ بْنُ جُمَيْرٍ is [a proper name of] *The middle of the night.* (K.)

فَحُومٌ One *who will not utter a reply,* or *an answer.* (TA.)

فَحِيمٌ : see فَحْمٌ: ___ and see also فَاحِمٌ.

فَحَّامٌ *A seller of* فَحْمٌ [i. e. *charcoal*]. (TA.)

فَاحِمٌ *Black;* (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also فَحِيمٌ ; (K, TA;) applied to hair and to anything. (TA.) And *Black that is beautiful* or *comely.* (TA.) ___ And one says أَسْوَدُ فَاحِمٌ meaning *Black in an intense degree.* (TA.) Also A ram *uttering a cry,* or *cries;* and so فَحِمٌ . (K. [But see 1.]) ___ And One *who does not speak at all.* (TA.) ___ And, applied to water, *Still; not flowing* or *running.* (K, TA.)

مُفْحَمٌ [pass. part. n. of 4, q. v.]: *i. q.* عَيِيٌّ [app. as meaning *Unable to express what he would say*]; (K, TA;) because his face becomes black from anger, like فَحْم [i. e. charcoal]. (TA.) One *unable to utter verse,* or *poetry.* (S, * K.) And A poet *who will not* [or *cannot*] *answer,* or *reply to, him who contends with him in satirizing.* (TA.)

مُفْحَمٌ And answer, or a reply, [&c.,] *that silences.* (TA.)

فحو

1 **فَحَا بِكَلَامِهِ إِلَى كَذَا** , (Msb, TA,) aor. يَفْحُو [like يَعْلُو], the verb being of the class of عَلَى, (so in the Msb accord. to the TA,) or يَفْحَى [like يَنْفَعُ], the verb being of the class of نَفَعَ, (so accord. to my copy of the Msb,) or, as in copies of the T, يَفْحِى, without teshdeed, the verb being of the class of رَمَى, (TA, [but this is app. a mistranscription for يَفْحَى, as the last radical letter is و,]) inf. n. فَحْوٌ; (Msb, TA;) or فَحَّى بِكَلَامِهِ الى كذا, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has إِنَّهُ لَيَفْحَى بِكَلَامِهِ إِلَى كَذَا وَكَذَا; the other copy having لَيُفَحِّى ;] *He meant*, or *intended, by his saying*, or *speech, such a thing.* (Msb, K, TA. [In the S, the meaning is only indicated by the context.]) فَحِىَ حَتَّى بَكَى, like رَضِىَ, *He* (a child) *wept until he sobbed.* (TA.)

2 **فَحَّى القِدْرَ** , inf. n. تَفْحِيَةٌ, *He made the cooking-pot to have a large quantity of* أَبَازِير [or *seeds used in cooking, for seasoning the food:* from فَحًا, q. v.]: (S, * K, TA:) or, accord. to Aboo-'Alee El-Kálee, *he put*, or *threw, into the cookingpot*, أَبَازِير, i. e. تَوَابِل. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters فوح thus combined. (TA.) See also 1, in two places.

3 **فَاحَيْتُهُ** , inf. n. مُفَاحَاةٌ, *I talked, discoursed*, or *held a colloquy, with him, and understood what he intended*, or *meant.* (A, TA.)

فَحًا and فَحًى, (S, K,) the former of which is the more common, (S,) The *seeds that are used in cooking, for seasoning the food;* (S, K;) as also فَحْوَآءُ : or the *dry thereof:* (K:) pl. أَفْحَآءٌ; (S, K;) which is said by IAth to signify the [*seeds called*] تَوَابِل *of the cooking-pot, such as pepper* and *cumin-seed* and *the like thereof.* (TA.) And it is said to signify particularly The *onion*, or *onions* collectively. (TA.) Thus in a trad. of Mo'áwiyeh, in which he is related to have said to a party who came to him, كُلُوا مِنْ فَحَا أَرْضِنَا فَقَلَّ مَا أَكَلَ قَوْمٌ مِنْ فَحَا

أَرْضٍ فَضَرَّهُمْ مَاؤُهَا [*Eat ye of the seasoning of our land* (meaning of the onions,) *for rarely have people eaten of the seasoning of a land and the water thereof has harmed them*].

(TA: and the like is said in the S, but not so fully.)

فَحْوَةٌ *i. q.* شَهْدَةٌ [*A portion of honey;* or *a honey-comb;* or *a portion of a honey-comb*].

(K, TA. [It is added in the latter that it is as though it were formed by transposition from فَوْحَة; which I do not find in this sense in any lexicon.])

فَحْيَةٌ, like جَرْيَةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be with fet-h;) or فَحِيَةٌ, like جَرِيَةٌ; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is فَحِيَّةٌ, like جَرِيَّةٌ (accord. to those who hold this to be of the

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measure فَعِيلَةٌ, not فَعْلِيَّةٌ); i. e., that it is originally فَحْيِوَةٌ, the و being necessarily changed into ى and incorporated into the preceding ى;] and also فَحِيَّةٌ; (K, TA;) the former on the authority of AA, and the latter on that of IAar; (TA;) *Thin soup:* (K, TA: [in some copies of the K, حَشْو is erroneously put for حَسْو or حَسُوّ, the readings in other copies:]) or *soup in general.* (K, TA.)

فَحْوَى and فَحْوَآءُ, (T, S, Msb, K, &c.,) the latter sometimes used, (Msb,) but AZ is said to have disallowed the pronunciation with the lengthened alif, (TA,) and فُحُوآءُ, (K, TA,) this last mentioned by ISd and Sgh on the authority of Fr, (TA,) The *meaning* of a saying, or speech; its *intended sense* or *import;* syn. مَعْنًى; (S, Msb, K;) and مَذْهَبٌ; (K;) and لَحْنٌ. (S, Msb.) One says, عَرَفْتُهُ, (S, A,) or فَهِمْتُهُ, (Msb,) فِى, (S,) or مِنْ, (A, Msb,) فَحْوَى كَلَامِهِ and فَحْوَآءَ كَلَامِهِ (S, A, Msb) i. e. [*I knew it,* or *I understood it, in,* or *from, the intended sense* or *import of his saying,* or *speech;* or,] *in* [or *from*] *what I elicited of his meaning,* or *intent, in what he said.* (A.)

[See also عَرُوضٌ, near the middle of the paragraph.]

فَحْوَآءُ : see the next preceding paragraph, in two places: see also فَحًا.

فُحَوَآءٌ : see فَحْوَى.

فَحِيَّةٌ and فَحِّيَّةٌ: see فَحْيَةٌ, above.

أَفْحَى *i. q.* أَبَحُّ [*Having a hoarse, rough, harsh,* or *gruff, voice*]. (Sgh, TA.)

فخ

1 فَخَّ , aor. ـِ , inf. n. فَخِيخٌ (S, K) and فَخٌّ; and so افتخّ , (K, TA,) inf. n. اِفْتِخَاخٌ; (TA;) said of one sleeping, *He snored;* or *made a sound in breathing, audible by persons around him;* syn. غَطَّ: (S, L, K:) or فَخٌّ in sleep is [the *making a sound*] *less than what is termed* غَطِيطٌ [inf. n. of غَطَّ]: and it signifies also a man's *sleeping, and blowing in sleep.* (L.)

8 إِفْتَخَخَ see the preceding paragraph.

فَخٌّ *A snare, trap, gin,* or *net, for catching game* or *any kind of wild animals* or *birds;* syn. مَصِيدَةٌ: (S, A, L, Msb, * K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. فَخْ:] AM says that the Arabs called it طَرْقٌ [q. v.; and see also طَبْقٌ]: (TA:) and فَخَّةٌ signifies the same: (L:) pl. of the former فِخَاخٌ (S, A, Msb, K) and فُخُوخٌ. (S, A, K.) وَثَبَ فُلَانٌ مِنْ فَخِّ إِبْلِيسَ [lit. *Such a one leaped from the snare of Iblees*] means *such a one repented.* (A.)

فَخَّةٌ *A sleep in which the sleeper snores,* or *makes a sound in breathing audible by persons around him:* (S: [see 1:]) or *a sleep in which the sleeper blows:* (L:) or *a sleep after coïtus:* (K:) or *a sleep in which the sleeper rests on the back of his head,* (IAar, L, K,) *and blows by reason of satiety:* (IAar, L:) or *a sleep in the early part of the morning* or *of the forenoon, between the time of the prayer of daybreak and sunrise* or *after sunrise:* and, *when tired.* (A.) One says, هُوَ يَنَامُ الفَخَّةَ [*He sleeps the sleep termed* فَخَّة]. (A.) See also فَخٌّ.

فخت

1 **فَخَتَتْ** , said of a woman, *She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Msb.) [See also 5.] ___ And, said of the bird called فَاخِتَة, *It* [*cooed,* or] *uttered a cry* or *sound.* (K.) ___ And فَخَتَ *He lied,* or *uttered a falsehood.* (A, TA. [See فَخَتَهُ.]) فَاخِتَةٌ, aor. ـَـ , *He cut it off* (K, TA) with a sword. (TA.) ___ فَخَتَ رَأْسَهُ *He smote his head* with a sword, (O, K, TA,) *and cut it off.* (TA.) ___ فَخَتَ الإِنَآءَ, (K, TA,) inf. n. فَخْتٌ, (TA,) *He uncovered the vessel.* (K, TA.) ___ And الفَخْتُ signifies also *The* cook's *taking out with the hand a piece of flesh-meat from the cooking-pot:* (K, TA:) مِنَ القَدْرَةِ, the reading found in copies of the K, [in the CK مِنَ الفَدْرَةِ,] is a mistake: it should be مِنَ القِدْرِ, as in the L [and O] &c. (TA.)

5 **تفخّت** *He walked in the manner of the bird called* فَاخِتَة: thus in the K: but in most of the lexicons تَفَخَّتَتْ: (TA:) i. e. *she* (a woman) *walked as walks the* فَاخِتَة: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying مشت مجنبحة: (TA: in the O, مشت مجنحه; and in the margin thereof, مُجَنْبِخَة: [the right reading is مشت مُجْتَنِحَة; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called فَاخِتَة: (O, * TA:) he means, *she strode in her walking, and held out her arms apart from* [*her sides beneath*] *her armpits.* (TA.) ___ And *He wondered,* syn. تَعَجَّبَ, (O, K, TA,) *and said, How good,* or *goodly, is he,* or *it!* (O, TA.) And it is said of a man as signifying تعجّب فى مشيته [app. meaning *He showed* عُجْب, i. e. *self-admiration,* &c., *in his gait:* but I do not find this signification assigned to تعجّب]. (TA.) ___ And *He affected lying;* or *lied purposely;* syn. تَكَذَّبَ. (A, TA.)

7 **انفخت** , said of a roof, *It became perforated.* (O, K.)

فَخْتٌ The *light of the moon; moonlight:* (S, A, O, K:) or the *light of the moon when it first appears:* and hence [as some say] the derivation of فَاخِتَةٌ [as the name of a certain bird], because of its colour: (Msb: [see, however, what follows:]) you say, جَلَسْنَا فِى الفَخْتِ [as though meaning *We sat in the moonlight*]: (A 'Obeyd, S, O:) but Sh says, I have not heard الفَخْتُ except in this instance; and Aboo-Is-hák states that some one of the lexicologists says, I know not whether it be a name of the *light of the moon* or of *its darkness:* Abu-l-'Abbás says that the meaning [in the saying above mentioned] is, *in the shade of the moon* [i. e. *in the shade of a moonlight-night;* and to this the colour of the فَاخِتَة may be likened]. (TA.) Also The [*snare,* or *trap,* &c., *called*] فَخٌّ, (K, TA,) *of the sportsman:* (TA:) or [*a thing*] *nearly resembling the* فَخٌّ. (O.) And *Holes,* or *perforations, of a round form, in a roof.* (O, K.)

فَاخِتَةٌ *A certain well-known bird;* (K;) *of those having neck-rings* [or *collars*]; (S, O;) *a species of pigeon, marked with a neck-ring:* (TA:) accord. to Ibn-El-Jawáleekee, (IB, TA,) the name is derived from الفَخْتُ, (IB, Msb, TA,) meaning the light of the moon, (IB, TA,) or the light of the moon when it first appears; because of its colour: (Msb:) [hence, and from what will be found stated voce قُمْرِىٌّ, it seems to be *a species of collared turtle-dove, of a dull white colour, marked with a black neck-ring:*] or, as some say, the word is a part. n. from فَخَتَتْ signifying as expl. in the first sentence of this art.: (Msb:) the pl. is فَوَاخِتُ. (S, O, Msb.) أَكْذَبُ مِنْ فَاخِتَةٍ [*More lying than a fákhiteh*] is a prov.; because the cry of the فاختة resembles هٰذَا أَوَانُ الرُّطَبِ [*This is the season of the fresh ripe dates*]; and this it utters when the spadix of the palmtree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.])

فخذ

1 **فَخَذَهُ** , (S, O, L, K,) aor. ـَـ , (TA, and so accord. to some copies of the K, in which the verb is said to be like مَنَعَهُ,) or ـِـ , (so in other copies of the K,) inf. n. فَخْذٌ, (L,) *He hit,* or *hurt, his* (another's) *thigh:* (S, L, K:) or *he broke his thigh:* like as one says رَأَسَهُ and رَجَلَهُ. (O.) And فُخِذَ *He was hit,* or *hurt, in his thigh:* (M, L, K:) or *his thigh was broken.* (A.)

2 **فَخَّذَ** see 5, in two places. ___ فخّذ عَشِيرَتَهُ *He called his* عشيرة [or *kinsfolk*] فَخِذ *by* فَخِذ [i. e. *one small body of families after another*], (S, Mgh, * O, L, K, *) inf. n. تَفْخِيذٌ: (TA:) from a trad. (S, O, L.) ___ And فَخَّذَهُمْ, inf. n. as above; (K;) or فخّذ بَيْنَهُمْ; (L;) *He dispersed them, and abstained from aiding them;* syn. فَرَّقَهُمْ وَخَذَلَهُمْ: (L, K: [but see what follows:]) and (L) فخّذهم (O, L, Msb) عَنْ فُلَانٍ, (O, L,) inf. n. as above, (O, L, Msb,) signifies خذلهم, (L, Msb, [in both written without any of the syll. signs,]) or خذّلهم عَنْهُ [which is evidently the right reading (i. e. *he induced them to abstain from aiding such a one*), and I believe it to be the right reading also in the explanation given immediately before from the L and K]: (O:) and فخّذ بَيْنَهُمْ *he dispersed them.* (O, Msb.)

3 **فَاخَذَ** see the next paragraph, in two places.

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5 **تفخّذ المَرْأَةَ** *He* (a man, Msb) *sat between the thighs of the woman* (Mgh, Msb) *as he sits who performs* [or *is about to perform*] *the act of coïtus;* as also فاخذها , [inf. n. مُفَاخَذَةٌ;] and فخّذها

, inf. n. تَفْخِيذٌ: (Msb:) or *he sat above the thighs of the woman:* (Mgh:) التَّفْخِيذُ signifies *the same as* المُفَاخَذَةُ [app. agreeably with the former or the latter of the explanations above]. (S, O, L.) And تفخّذ *He retired,* or *held back,* (O, K,) عَنِ الأَمْرِ *from the affair.* (O.)

10 **استفخذ** *i. q.* اسْتَخْذَى, (Fr, O, K, TA,) i. e. *He was,* or *became, lowly, humble,* or *submissive;* and so اسْتَخْذَأَ. (TA in arts. خذى and خذأ.)

فَخِذٌ and فَخْذٌ (S, O, L, Msb, K) and فَخَذٌ (S, O, L, K) and فِخْذٌ, (L, TA,) as Ez-Zarkashee says in his Expos. of El-Bukháree, (TA,) for in the case of every faucial medial radical of a word of the measure فَعِل, whether a noun like فَخِذٌ or a verb like شَهِدَ, there are four dial. vars., namely, فَعِل and فَعْل and فَعَل and فِعْل; (Seer, O, TA;) thus it is said in the Tes-heel of Ibn-Málik; and MF says that the first three forms are common to every word of the measure of كَتِف though without a faucial letter; (TA;) The *thigh;* i. e. the *limb* (وصل [i. e. وُصْل, but in the O written وَصْل,]) *between the* ساق *and the* وَرِك; (Mgh, * O, L, K; *) so says Lth; (O;) and in this sense, the first of the forms above mentioned is the most chaste: (MF:) it is of the fem. gender: (Mgh, O, L, Msb, K:) pl. أَفْخَاذٌ, (Sb, L, Msb, K,) the only pl. form. (Sb, L.) ___ Also *A small sub-tribe,* or *portion of the tribe, consisting of the nearest of the kinsfolk* of a man; (Kh, A, * O, L, K; *) *less than a* بَطْن; the first [i. e. largest] body being the شَعْب, then the قَبِيلَة, then the فَصِيلَة, then the عِمَارَة, then the بَطْن, and then the فَخْذ: (S, O, L:) or it is *below the* قَبِيلَة *but above the* بَطْن; and is pronounced with the خ quiescent: (IDrd, O:) or *below the* فَصِيلَة *but above the* بَطْن: (Msb:) or *below the* بَطْن *and above the* فَصِيلَة: (Mgh, Msb:) this last, accord. to IB and Aboo-Usámeh, is the true order; (TA voce شعب, q. v.;) and AM says that the فَصِيلَة is nearer than the فخذ: (L:) in this sense, the second of the forms above mentioned is the most chaste: (MF:) and in this sense it is of the masc. gender; (A, Mgh, O, Msb;) because meaning نَفَرٌ; (Msb;) wherefore you say, هٰذَا فَخْذِى: (A:) pl. as above. (A, O, L, K.) ___ حُلِبَتِ النَّاقَةُ فِى فَخِذِهَا is a phrase mentioned by Fr, meaning [*The she-camel was milked*] *in her half-month* [app. *at the period commencing half a month after her parturition*]. (O.)

فَخْذَآءُ A woman *that holds a man firmly between her thighs,* (Msb, K, TA,) *by reason of her strength.* (TA.)

مَفْخُوذٌ A man *hit,* or *hurt, in his thigh:* (M, L:) or *whose thigh is broken.* (A.)

فخر

1 **فَخَرَ**, (S, O, Msb, K,) aor. ـَـ, (O, Msb, K,) inf. n. فَخْرٌ (S, O, Msb, K) and فَخَرٌ (S, O, K) and فَخَارٌ, (K,) or this is a simple subst., (Msb,) or it is a mistake for فِخَارٌ, accord. to some, and this may be an inf. n. either of فَخَرَ, for there are many instances of the same kind, or of فَاخَرَ, (MF,) or فَخَّارٌ, with fet-h, is post-classical, and therefore not allowable, (Th, O,) and فَخَارَةٌ and فَخِّيرَى and فَخِّيرآءُ; (K;) and افتخر ; (S, O, Msb, K;) and تفاخر ; (L in art. فتح;) [*He gloried*, or *boasted;* i. e.] *he gloried in, boasted of, boasted himself in,* or *praised* or *commended himself for, certain properties,* or *particular qualities:* (K:) *he enumerated,* or *recounted, the particulars of his ancestral nobility* or *eminence,* or *his own glorious* or *honourable deeds* or *qualities:* (S, TA:) or *he arrogated to himself greatness and nobility:* (TA:) or *he contended for superiority by reason of honours arising from memorable deeds* or *qualities, and from parentage* or *relationship, and other things relating to himself* or *to his ancestors:* (Msb:) or *he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank* or *station.* (TA.) You say فَخَرْتُ بِهِ [*I gloried in it,* or *by reason of it;* &c.]. (Msb.) And تفاخر بِمَا عِنْدَهُ *He gloried in, boasted of,* or *boasted himself in, what he possessed.* (L in art. فتح.) And فَخَرَ بَعْضُهُمْ عَلَى بَعْضٍ *One party of them boasted against another* [بِكَذَا *in such a thing* or *quality* &c.]. (K.) ___ Also فَخَرَ, inf. n. فَخْرٌ, *He magnified himself by boasting.* (TA.) ___ فَاخَرَهُ فَفَخَرَهُ, (S, O, K,) aor. ـُـ, (O, K, [in two copies of the S written ـَـ, contrary to analogy in a verb signifying surpassing in a contest, accord. to most of the grammarians,]) inf. n. فَخْرٌ: (S:) see 3. ___ فَخَرَ فُلَانٌ الْيَوْمَ عَلَى فُلَانٍ فِى الشَّرَفِ وَالْجَلَدِ وَالْمَنْطِقِ *Such a one excelled to-day such a one in nobleness and hardiness and speech.* (ISk, TA.) ___ فَخِرَ, aor. ـَـ, (O, K,)

inf. n. فَخْرٌ, (TA,) *He disdained,* or *scorned.* (IAar, O, K, TA.) ___ فَخَرَهُ عَلَيْهِ: see 4.

2 **فَخَّرَ** see 4.

3 **فَاخَرَ** فَاخَرَهُ فَفَخَرَهُ , (ISk, S, O, Msb, K,) inf. n. of the former مُفَاخَرَةٌ (Msb, K) and فِخَارٌ, (K,) [and aor. of the latter ـُ , or, accord. to some, ـَ , (see 3 in art. خصم,)] *He vied,* or *competed, with him,* or *contended with him for superiority, in* فَخْرٍ [i. e. *glorying,* or *boasting,* &c., or *in glory,* or *excellence,* i. e. *he emulated,* or *rivalled, him therein, and he surpassed him,* or *overcame him, therein;* and, simply, *he vied with him, and surpassed him*]: (Msb, * K:) or *he contended with him for superiority in generousness* or *nobleness of father and mother:* (ISk, S:) *and he surpassed him,* or *overcame him, therein.* (ISk, S, Msb, K.)

4 **افخره عَلَيْهِ** ; (ISk, S, O, K;) and فَخَّرَهُ عليه, inf. n. تَفْخِيرٌ; (ISk, S, O;) or فَخَرَهُ عليه, aor. ـَ , (AZ, O, * K,) inf. n. فَخْرٌ; (AZ, O, TA;) *He judged him,* or *made him, to excel,* or *to have excelled, him in* فَخْرٍ [or *glorying,* or *boasting,* or *glory,* or *excellence*]. (ISk, S, O, K.) ___ أَفْخَرَتْ *She* (a woman) *brought forth none but such as was* فَاخِرٍ [or *goodly,* &c.]. (Lth, O.)

5 **تفخّر** (S, TA) and تفاخر (TA) *He magnified himself; he was,* or *became, proud, haughty,* or *disdainful;* syn. of the inf. n. of the former تَعَظُّمٌ, and تَكَبُّرٌ; (S, TA;) and that of the latter تَعَاظُمٌ. (TA.)

6 **تفاخروا** [*They vied,* or *competed,* or *contended for superiority, one with another, in* فَخْرٍ, i. e., *glorying,* or *boasting,* or *in glory,* or *excel-lence,* i. e. *they emulated,* or *rivalled, one another therein;* and, simply, *they vied, one with another;*] *they boasted together, one party against another.* (S, * K.) تفاخروا فيما بينهم *They boasted among themselves of their several causes of boasting.* (Msb.) ___ See also 1, in two places; and 5.

8 إِفْتَخَرَ see 1, first sentence. ___ [Hence,] افتخرت زواخره [*Its herbs*] *became tall.* (A, TA.)

10 استفخره *He bought it* فاخرًا [i. e. *of a good, a goodly,* or *an excellent, quality*], namely, a garment, or piece of cloth, (Lth, O,) or a thing. (K.) And in like manner the verb is used in relation to the giving [and app. the taking] in marriage. (O.)

فَخْرٌ [*Glory: excellence:* originally an inf. n.: as also فُخْرَةٌ.] You say إِنَّهُ لَذُو فُخْرَةٍ عَلَيْهِمْ, i. e. فَخْرٍ [*Verily he possesses glory,* or *excellence, above them:* or perhaps the meaning of this phrase may be *verily he has a disposition to boast himself against them*]: and مَا لَكَ فُخْرَةُ هٰذَا, i. e. فَخْرُهُ [*Thou hast not the glory,* or *excellence, of this*]. (Lh, TA.)

فُخْرٌ and فُخُرٌ *Thickness* of an udder, *with contractedness of the orifices of the teats, and with paucity of milk.* (TA.)

فُخْرَةٌ : see فَخْرٌ, in two places.

فَخْرَةٌ [*A manner of glorying,* or *boasting*]. You say فَخَرَ فَخْرَةً حَسَنَةً [*He gloried,* or *boasted, in a good manner*]. (Lh, TA.)

فَخَارٌ [said in the Msb to be a simple subst.: see 1].

فَخُورٌ : see فَاخِرٌ. ___ Also A she-camel *great in the udder, contracted in the orifices of the teats:* (As, S, O:) or *great in the udder, having little milk;* (K, TA;) and likewise applied to a ewe or she-goat: or *that yields thee what she has of milk, and has nothing remaining thereof.* (TA.) ___ And A *thick* udder, *contracted in the orifices of the teats, and having little milk:* (K, TA:) erroneously repeated in the K among words ending with ز. (TA.) ___ And A palm-tree *great in the trunk, thick in the branches.* (S, O, K.) ___ Also, and فِيخَرٌ , (O, K,) which is likewise with ز, (TA,) both applied to

a horse, (O, K,) and the latter to a man also, (O,) *Great in the yard,* (O, K,) *and long therein:* (K:) and the latter, applied

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to a penis, *great;* mentioned by IDrd as with ز: (TA:) and the pl. is فَيَاخِرُ. (K, TA.)

فَخِيرٌ One *who vies,* or *competes,* or *contends, with another in glorying,* or *boasting,* &c., (O, K,) or *for superiority in generousness* or *nobleness of father and mother;* (S;) *i. q.* مُفَاخِرٌ; (K;) like خَصِيمٌ (S, TA) in the sense of مُخَاصِمٌ. (TA.) You say جَآءَ فُلَانٌ فَخِيرًا ثُمَّ رَجَعَ أَخِيرًا [*Such a one came contending with others in glorying,* or *boasting,* &c.: *then returned last,* or *meanest*]. (A.) ___ Also *Overcome in* فَخْرٌ [i. e. *glorying,* or *boasting,* &c.]. (K.)

فَخَّارٌ *Baked pottery; baked vessels of clay:* (Msb, voce خَزَفٌ:) or *baked clay:* before it is baked, it is called خَزَفٌ and صَلْصَالٌ: (Msb in the present art.:) or *i. q.* خَزَفٌ: (S, O, K:) or *a kind of* خَزَفٌ *of which earthen vessels,* or *jars, mugs, &c., are made:* (TA:) or *earthen vessels; vessels made of potters' clay:* pl. of [or rather a coll. gen. n. of which the n. un. is] فَخَّارَةٌ. (K.)

فَخِّيرٌ : see the paragraph here following.

فَخِّيرَةٌ : see the paragraph here following.

فَخِّيرَآءُ : see the paragraph here following.

فَاخِرٌ an epithet from فَخَرَ in the first of the senses expl. above; as also فَخُورٌ : (K:) [the former signifies *Glorying; boasting;* &c.: and the latter, the same as] فَخِّيرٌ one *who glories,* or *boasts, much;* (S, O, TA;) as also فَخِّيرَآءُ : (O, TA:) and فَخِّيرَةٌ one *who glories,* or *boasts, very much.* (O, * TA.) ___ A thing, (S, O, Msb,) or

anything, (K,) [*superb, grand;* as though glorying, or boasting;] *good; goodly; excellent; of excellent quality.* (S, O, Msb, K.) ___ Also Dates not yet ripe (بسر) *that grow large, and have no stones:* (S, O, K:) as though they boasted against others. (TA.)

فَيْخَر : see فَخُور, last sentence.

فَاخُور *A species of sweet-smelling plants;* (S, TA;) *i. q.* رَيْحَانُ الشُّيُوخِ; (K, TA;) thus called by the people of El-Basrah; accord. to AHn, the مَرْو [or *marum*] *having broad leaves;* and said to be *that of which there have come forth, in its midst,* جَمَامِيح [pl. of جُمَّاح, q. v.], *like foxes' tails, with a red, sweet-smelling blossom in the middle thereof:* the physicians assert that it cuts short the [sleep termed] سُبَات. (TA.) ___ [A meaning assigned by Golius to this word belongs to فَنَاخِرَة.]

مَفْخَرَة and مَفْخُرَة *A thing in which one glories,* or *boasts himself;* (K;) *a cause of glorying* or *boasting; a generous quality* or *action,* or *a generous quality that is inherited by generation from generation;* syn. مَأْثُرَة: (S, O:) pl. مَفَاخِر. (Msb.)

فخم

1 **فَخُمَ** , aor. ـُ , (S, M, K, &c.,) inf. n. فَخَامَةٌ, (S, &c.,) *He* (a man, S) *was*, or *became, large, big, bulky*, or *thick*. (S, M, K, &c.) ___ And *He was*, or *became, great in respect of estimation, rank*, or *quality*. (So accord. to an explanation of the inf. n. in the KL [agreeably with an explanation of the epithet فَخْمٌ].) See also مُفَخَّمٌ, below. ___ And one says also فَخُمَ الأَمْرُ [meaning *Great in estimation is the thing* or *affair* or *event* or *case!*]. (K in art. بخ, in which see بَخْ.)

2 **تَفْخِيمٌ** is *syn. with* تَعْظِيمٌ [as signifying The *magnifying* a man, *honouring* him, or *treating* him *with respect* or *reverence* or *veneration*]: (S, K, TA:) one says, أَتَيْنَا فُلَانًا فَفَخَّمْنَاهُ meaning [*We came to such a one*] *and we magnified him*, or *honoured him*, and *paid him high respect:* and تَفَخَّمَهُ signifies [the same as فَخَّمَهُ, i. e.] *He magnified him*, or *honoured him*, &c.; syn. أَجَلَّهُ, and عَظَّمَهُ. (TA.) ___ تَفْخِيمُ الحَرْفِ is *the contr. of* إِمَالَتِهِ [i. e. it signifies *The pronouncing of the word with the broad sound of the lengthened fet-h* (*approaching to the sound of a in our word ball*)]: (S:) [and also *with a full sound of the letter* ل:] or التَّفْخِيمُ is *the abstaining from* الإِمَالَةِ; (K, and Kull p. 127;) and *the contr. of* التَّرْقِيقُ; i. e. *i. q.* التَّغْلِيظُ; and signifies *the inclining of* ا *towards the place of utterance of* و, *as in the word* الصَّلَوٰةُ; and *the uttering of* ل *from the lower part of the tongue* [i. e. *with the tongue turned up*], *as in the word* اللّٰهِ [i. e. *in the word* اللّٰهِ *not immediately preceded by a kesreh*]: (Kull ubi suprà:) it is [predominantly] peculiar to the people of El-Hijáz, like as الامالة is to the tribe of Temeem. (TA.) See also what next follows.

5 تَفَخَّمَ [تفخّم] signifies *He magnified*, or *aggrandized, himself;* as is shown by a verse cited in the first

paragraph of art. فيل; in which verse it is said in the M that فَخَّمُوا means تَفَخَّمُوا. And it is also trans., like 2:] see 2, first sentence.

فَخْمٌ [seems to signify primarily *Large, big, bulky,* or *thick.* And hence,] A man *having much flesh in the balls,* or *elevated parts, of the cheeks.* (TA.) ___ [And predominantly,] *Great in estimation, rank,* or *quality;* (S, K, TA;) applied to a man: (S, TA:) pl. فِخَامٌ: the fem. is فَخْمَةٌ. (TA.) And it is likewise applied to حَسَبٌ [or grounds of pretension to respect or honour]. (TA.) ___ And to speech, or diction, (مَنْطِقٌ,) meaning *Strong; sound,* or *correct;* or *chaste, clear,* or *eloquent, and comprehensive;* syn. جَزْلٌ. (S, K.)

فَخْمَةٌ fem. of فَخْمٌ [q. v.]. (TA.) ___ And *A great army* or *military force.* (TA.)

فُخَمِيَّةٌ, like جُهَنِيَّةٌ, (so in the JK, K, and TA, [in the CK and my MS. copy of the K فُخَيْمَةٌ, like جُهَيْنَةٌ,]) *Self-magnification, pride,* or *haughtiness,* and *assumption of superiority.* (JK, K, TA.)

فَيْخَمَانٌ *A person of authority,* (TA,) *one held in honour, from whose judgment events are made to proceed, and without whom no affair is decided.* (K, TA. [In the explanation of this word in the CK, يُصْدَرُ is a mistranscription for يُصْدِرُ.])

أَفْخَمُ *i. q.* أَعْظَمُ [as meaning *Most,* or *very, great in estimation, rank,* or *quality;* applied to a man]. (TA.)

مُفَخَّمٌ, occurring in a trad., as an epithet applied to the Prophet, means *Magnified, honoured,* or *regarded with respect* or *reverence* or *veneration, in the minds and the eyes* [*of others:* and so it means when applied in a general manner]: not largeness in his bodily make: or, as some say, it means [*characterized by*] فَخَامَةٌ *in his face,* [i. e.] *its nobleness, and fulness, with beauty,* or *comeliness, and a quality inspiring reverence* or *veneration.* (TA.)

فد

1 **فَدَّ** , aor. ـِ , inf. n. فَدِيدٌ (As, T, S, M, L, K) and فَدٌّ, (M, L,) *He* (a man, As, S) *uttered his voice, called out, cried out,* or *vociferated:* (As, S, M, A, L, K:) or *did so vehemently:* (T, M, L, K:) or *raised his voice;* (TA;) and so فَدْفَدَ , said of a man, and of a camel: (L:) or *they* (a number of sheep or goats) *made a sound by running:* or *made a sound by running with their pastors and those driving them with singing:* (K:) or *he,* or *it, made a sound like that termed* حَفِيفٌ; (Lth, T, M, K;) as also فَدْفَدَ , inf. n. فَدْفَدَةٌ: (M, L, K: *) and *he* (a man) *ran, making a sound by his running.* (L.) ___ فَدَّ, aor. , inf. n. فَدِيدٌ, *It* (a bird) *moved,* or *flapped,* (حَثَّ,) *its wings, expanding and contracting them.* (M.) ___ *He ran,* (K, TA,) *fleeing.* (TA.) [See also R. Q. 1.] ___ فَدَّتِ الإِبِلُ *The camels crushed the ground with their feet, by the vehemence of their tread.* (M, L.) And فَدَّ, aor. ـِ , inf. n. فَدٌّ and فَدِيدٌ; (L;) and فَدْفَدَ ; (M, L;) *He* (a man) *trod vehemently upon the ground, by reason of exultation, and briskness, liveliness,* or *sprightliness.* (M, L.) [See also 2.] هُوَ يَفُدُّنِى وَيَعُدُّنِى means *He threatens me.* (K, TA.)

2 **فدّد** , inf. n. تَفْدِيدٌ, *He cried out,* or *vociferated,* or *did so vehemently, in buying* or *selling.* (IAar, T, L, K.) ___ And *He* (a man) *walked upon the ground proudly and exultingly.* (IAar, T, L, K. *)

R. Q. 1 **فَدْفَدَ** , inf. n. فَدْفَدَةٌ: see 1, in three places. ___ Also *He* (a man, TA) *ran, fleeing from an enemy* or *a beast of prey.* (T, L, K.) [See also 1, latter half.]

فُدَادٌ : see فَدَّادٌ, last sentence.

فَدِيدٌ an inf. n. of 1 [q. v.]. Also *Abundance of camels.* (M, L.) ___ And إِبِلٌ فَدِيدٌ *Many camels.* (M, L.)

فُدَادَةٌ and فَدَادَةٌ: see the next paragraph, last two sentences, in three places.

فَدَّادٌ *Having a strong,* or *loud, voice,* (S, M, A, L, K,) *and rude, coarse,* or *uncivil, in speech;* (L, K;) as also فُدْفُدٌ and فُدَفْدٌ . (Lh, M, L,

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K.) ___ *Having a vehement tread.* (M, L, K.) Hence, in a trad., قَدْ كُنْتَ تَمْشِى فَوْقِى فَدَّادًا i. e. [*Thou usedst to walk upon me*] *treading vehemently,* as said by the earth, (M, L,) to a dead man buried in it. (L.) ___ *Proud,* (K, TA,) *and exulting.* (TA.) ___ And *Possessing camels in number from two hundred* (in some copies of the K [and in a copy of the T] *from hundreds,* TA) *to a thousand,* (AO, T, Nh, L, K,) *and therewithal rude, coarse,* or *uncivil, and proud.* (AO, T.) ___ Pl. فَدَّادُونَ. (L, K, &c.) ___ The pl. occurs in a trad., in the saying, إِنَّ الجَفَاءَ وَالقَسْوَةَ فِى الفَدَّادِينَ, (T, S, L,) meaning [*Verily rudeness,* or *coarseness, and hardness, are in*] *the men whose voices are high,* or *loud, in their corn-fields and among their cattle:* (El-Ahmar, As, T, S, L, K:) or (in the K and) *the tenders of camels, and pastors, and tenders of oxen and of asses:* (Th, T, K:) or (in the K and) *the tillers of the ground;* (M, A, Mgh, K, TA;) because they vociferate in their corn-fields: (A, Mgh:) or (in the K and) *the people of the deserts;* (M, K, TA;) *the men who dwell in the* فَدَافِد [pl. of فُدَفْدٌ, q. v.]; (MF;) because of the roughness of their voices, and their rudeness, or coarseness: (M:) or (in the K and) *the possessors of many camels.* (M, K, TA.) [See also art. فدن ___.] الفَدَّادَةُ signifies *The frog:* (A, K:) so called because of its croaking. (A.) ___ Also, فَدَّادَةٌ , (IAar, Th, M, L, K,) and فُدَادَةٌ , (IAar, L,) or فَدَادَةٌ , (M, K,) A *cowardly* man. (IAar, Th, M, L, K.) ___ Also, فَدَّادَةٌ , (L,) or فُدَادَةٌ , (M, K,) *A certain bird:* (M, L, K:) n. un. of فَدَّادٌ, (L,) or فُدَادٌ . (M.)

فَدَّادَةٌ : see the last three sentences of the next preceding paragraph.

فَدْفَدٌ *A desert,* or *waterless desert,* (T, M, L, K,) *wherein is nothing:* (T, M, L:) or *an even tract of land:* (S, L, K:) or *a spacious and pebbly tract of land:* (A:) or *a rugged and pebbly tract of land:* or *a hard place:* (M, L:) or *a hard and rugged place:* (K:) or *an elevated place* (As, T, L, K) *in which is hardness:* (As, T, L:) pl. فَدَافِدُ. (L.)

فُدفدٌ : see فَدَّادٌ, first sentence.

فُدَفِدٌ : see فَدَّادٌ, first sentence. Also *Thick* milk: (IAar, T:) or *i. q.* هُدَبِدٌ, (K,) which signifies *very thick* milk: (S and L and K in explanation of the latter:) or both signify *sour and thick* milk. (T and L in explanation of the latter.)

فدح

1 فَدَحَهُ , (S, A, K,) aor. ـَـ , (K,) inf. n. فَدْحٌ, (TA,) *It* (a debt, S, A, K, and an affair, and a load, TA) *burdened him, burdened him heavily, oppressed him,* or *overburdened him:* (S, A, K:) افدحهُ [in this sense], said of debt, has not been heard from any one in the correctness of whose Arabic speech confidence is placed. (S.)

4 أَفْدَحَ see the preceding paragraph: ___ and that here following.

10 استفدحهُ *He deemed it* (i. e. an affair [&c.]) *burdensome, heavily burdening, oppressive,* or *overburdening:* (A, TA:) or *he found it to be so;* as also افدحهُ . (K.)

افدحهُ A debt, (A,) or an affair, (S, K,) [or a load, (see 1,)] *burdening, burdening heavily, oppressing,* or *overburdening.* (S, A, K.)

فَادِحَةٌ *A misfortune, an affliction,* or *a calamity:* [pl. فَوَادِحُ:] فَوَادِحُ الدَّهْرِ signifies *the afflictions,* or *calamities, of fortune.* (K, * TA.)

مُفْدَحٌ : see the following paragraph.

مَفْدُوحٌ A man *burdened, heavily burdened, oppressed,* or *overburdened,* by debt, or by an affair, or by a load: (S, * L, TA:) مُفْدَحٌ in this sense is not allowable. (L.)

فدخ

1 فَدَخَ رَأْسَهُ, aor. ـَـ, (K, TA,) inf. n. فَدْخٌ, (TA,) *He broke his head* with a stone: (K, TA:) and فَدَخْتُ الشَّىْءَ *I broke the thing:* (TA:) [but] the verb is not used except in relation to a thing in which is moisture. (K, TA.)

فدر

1 **فَدَرَ** , (Lth, IAar, T, S, M, O, K,) aor. ـُـ , (M,) or ـِـ , (O, K,) inf. n. فُدُورٌ (Lth, T, S, M, O, K) and فَدْرٌ; (K;) and فَدَّرَ , (IAar, T, O, K,) inf. n. تَفْدِيرٌ; (O;) and افدر ; (IAar, T, O, K;) said of a stallion, (IAar, T, S, &c.,) primarily of a stallion-camel, (IAar, T,) *He desisted from covering;* (IAar, T, S, O;) or *he desisted from covering, being wearied by much indulging therein:* (S, O:) or *he flagged,* or *became remiss,* or *languid, in covering,* (Lth, T, M, K,) *and desisted therefrom:* (M, K:) the و in فَدَرَ, thus used, may be a substitute for the ت in فَتَرَ: (O:) accord. to IAth, it signifies *he lacked power,* or *ability, to cover.* (TA.) ___ فَدَرَ, inf. n. فُدُورٌ, said of a mountain-goat, *He became such as protected himself in the mountain from the hunter:* or *he became large,* or *big, and advanced in age,* or *full-grown;* thus says IKtt. (TA.) ___ And فَدَرَ said of cooked flesh-meant, (K, TA,) inf. n. فُدُورٌ, (TA,) *It became cold.* (K, TA.) فَدَرَ, aor. ـَـ , inf. n. فَدَرٌ, *He was,* or *became, foolish, stupid,* or *unsound in intellect* or *understanding.* (TA.)

2 **فَدَّرَ** see 1, first sentence. هٰذه حِجَارَةٌ تُفَدَّرُ means *These are stones that break into small and large pieces.* (O, K.)

4 **أَفْدَرَ** see 1, first sentence.

5 **تفدّر** , said of a stone, *It,* being struck, *broke in pieces.* (TA.)

فَدَرٌ : see فَادِرٌ, in two places.

فَدِرٌ *Foolish, stupid,* or *unsound in intellect* or *understanding.* (S, M, O, K.) ___ And Wood *that quickly* [or *easily*] *breaks.* (O, K.)

فَدْرَةٌ *A piece of flesh-meat:* (M, K:) or *a compact piece thereof:* (As, T, S, O:) or *a piece of cold, cooked, flesh-meat:* (T: [mentioned in the TA as from the M:]) and *a piece of anything:* (TA:) pl. فِدَرٌ. (T, TA.) ___ *A lump* of dates [*compacted together*]: (M:) or *a large lump* of dates *compacted together;* as also فَنْدِيرٌ and فَنْدِيرَةٌ, (TA in art. فندر.) ___ *A piece* of a mountain: (T, K:) or *an overtopping,* or *an overhanging,* or *a projecting, piece* of a mountain. (M.) See also فَادِرَةٌ. ___ And *A portion* of the night. (M, K.)

فُدَرَةٌ A man *who goes away by himself;* (Ibn- 'Abbád, O, K;) like فُرْدَةٌ; formed by transposition. (Ibn-'Abbád, O.) [See also فَادِرٌ, last signification.]

فُدُرٌّ *Silver.* (O, K.) And also, (K,) or غُلَامٌ فُدُرٌّ, (O,) *A boy,* or *youth, that has nearly attained to puberty:* or *fat,* or *plump.* (O, K.)

فَدُورٌ : see the next paragraph.

فَادِرٌ , applied to a stallion, [primarily to a stallion-camel, (see 1, first sentence,)] *Desisting from covering;* or *desisting from covering, being wearied by much indulging therein:* (S, O:) or *flagging,* or *becoming remiss,* or *languid, in covering, and desisting therefrom:* (M, K:) [or *lacking power,* or *ability, to cover:* (see 1:)] pl. فَوَادِرُ, (S, O,) or فُدُرٌ. (M, K.) ___ Also, and فَدُورٌ , (S, M, O, K,) and فَدِرٌ , (M, K,) applied to a mountaingoat, *Advanced in age,* or *full-grown:* (S, M, O, K:) or *youthful, and complete in make:* (M, K:) or *large,* or *big:* (S, O:) or *that protects himself in the mountain from the hunter:* (M, K:) فَادِرٌ applied to a mountain-goat as meaning *advanced in age* is like قَارِحٌ applied to a horse, and بَازِلٌ to a camel, and صَالِغٌ to an animal of the bovine kind and to a sheep or goat: (As, T:) accord. to IAth, it is from فَدِرَ said of a stallion as meaning he lacked power, or ability, to cover: (TA: [and the like is said in the O:]) the pl. (of فَادِرٌ, M) is فُدُرٌ, (M, and so in some copies of the K,) or فُدُرٌ, (so in other copies of the K,) or both, (S, O, [see an ex. of the latter

plural in a verse cited voce تدثّر,]) and فوادر and (of فدر , M) فدور, and (quasi-pl. n., M) مفدرة , (M, K,) like مشيخة. (M.) And فادر, (O, K,) [thus] without ة, (O,) signifies also A she-camel *that goes away alone, apart from the others;* (O, K, TA;) like فارد. (TA.) [See also فدرة.]

فادرة *A great,* (T, O, K,) *hard and solid,* (M, K,) *mass of rock,* (T, M, O, K,) *which one sees* (T, O) *upon the head of a mountain;* (T, M, O, K;) likened to the mountain-goat; (M, O;) as also فدرة . (TA.) [See also what next follows.]

فنديرة (S, K) and فنديرة (S, M, K) *A great mass of rock that projects,* or *juts out,* (تندر,) *from the head of a mountain:* (S:) what is thus called is *short of* (دون) *what is termed* فدرة [in relation to a mountain]; (M, K;) by which may

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be meat دون *in respect of place and projection, not in respect of size.* (TA.) [See also فدرة and فادرة: and see more in art. فندر.]

طعام مفدر , like محسن [in measure, app. in some one or more of the copies of the K like محصن, for, as is mentioned in the TA, El-Bedr El-Karáfee says that it is anomalous, like مسهب from أسهب, and محصن from أحصن], *Food that stops from copulation;* (K;) as also مفدرة . (Lh, K.)

مفدرة : see what next precedes: and see فادر. Also *A place of the mountain-goats termed* فدر. pl. of فادر: (S, O:) [or] مكان مفدرة signifies *a place in which are many of those mountain-goats.* (M, K.)

فدع

1 فَدَعَ , with kesr, [aor. ـَـ , inf. n. فَدَعٌ,] *He was,* or *became, such as is termed* أَفْدَعُ [q. v.]. (O.) And فَدَعَتْ قَدَمُهُ, (O, K, TA, in the CK [erroneously] فَدَعَتْ,) [aor. and inf. n. as above,] occurring in a trad., *His foot had the affection termed* فَدَعٌ [meaning as expl. below; and in like manner the verb may be used in relation to the hand]. (O, K, TA.) See also فَدَعٌ.

2 فدّعة , (O, TA, from a trad.,) inf. n. تَفْدِيعٌ, (O, K,) *He caused him* (a man, O, TA) *to be,* or *become, such as is termed* أَفْدَعُ. (O, K, * TA.)

فَدْعٌ [app. an inf. n. of which the verb is فَدَعَ] *A breaking,* or *crushing,* syn. شَدْخٌ [q. v.]: and *a slight splitting* or *cleaving* or *slitting.* (TA.)

فَدَعٌ [mentioned above as an inf. n.] *Deflection,* and *distortion:* this is [said to be] the primary signification. (TA.) [Generally] *A distortion of the wrist* or *of the ankle-joint,* (S, Mgh, O, Msb, K,) *so that the hand* or *the foot becomes turned towards the inner side:* (S, O, Msb, K:) or the *walking upon the back* [i. e. *the upper surface*] *of the foot* [from an explanation of أَفْدَعُ by IAar, mentioned in the Mgh and O and Msb and TA; but it seems rather to mean *a distortion of the foot that occasions the so walking*]: (K: [see also رَوَحٌ:]) or *height of the hollow part of the sale of the foot, such that if the person trod upon a sparrow it would not hurt it* [from an explanation of أَفْدَعُ by As, mentioned in the O]: (K, TA:) or *a distortion* (عَوَجٌ, K, TA, [in the O عَرَجٌ,] and مَيْلٌ, TA) *in the joints, as though they were dislocated,* (Lth, O, K,) *mostly in the wrists and ankle-joints,* (Lth, * O, * K, * TA,) *by nature* (Lth, O, K, TA) or *by disease, as though the person were unable to extend them:*

(Lth, O, TA:) or *a deflection between the foot and the shank-bone,* (O, K, TA,) and *the like in the arm, being a state of dislocation of the joints:* (TA:) or it is *a colliding of the* [*inner*] *ankle-bones, and a wide separation of the feet,* (Mgh, TA,) *to the right and left.* (TA. [See, again, روح.]) In the camel, (K,) or in the fore legs of the camel, (ISh, O, TA,) it is The *state in which one sees the animal to tread upon the part between the phalanges of his foot, so that the fore part of his foot becomes raised;* (ISh, O, K, TA;) *and it is nought but a rigidity in the pastern* [*that occasions this*]. (ISh, O, TA.)

فَدَعَةٌ The *place of what is termed* فَدَعٌ, (S, O, Msb,) *in the wrist* or *ankle-joint.* (S, Msb.)

أَفْدَعُ *Having a deflection;* and *distorted.* (TA [in which it is implied that this is the primary signification].) [Generally] *Having the affection termed* فَدَعٌ [q.v.]; applied to a man; (S, Mgh, O, Msb, K;) and to a he-camel: (O, K:) fem. فَدْعَآءُ; (O, Msb, K;) applied to a woman; (Msb;) and to a she-camel; (O, K;) and to a female slave as meaning *whose hand is distorted in consequence of work.* (IDrd, O.) And the masc. is applied to a male ostrich, as meaning *Having a distortion of the extremities of the fore parts of his feet;* in like manner as when it is applied to a he-camel. (Lth, * O, TA.) And hence, الأَفْدَعُ, as an epithet in which the quality of a subst. predominates, signifies *The male ostrich.* (TA.) And أَفْدَعُ is applied by Ru-beh to fish (سَمَكٌ) as meaning *Bending, crooked,* or *curving.* (O.) And الفَدْعَآءُ is a name of *The well-known asterism called* الذِّرَاعُ [q. v., *the Seventh Mansion of the Moon;* also called فَدْعَآءُ النَّثْرَةِ, because النثرة is the Eighth Mansion]: a poet says,

* يومٌ من النَّثْرَةِ أَوْ فَدْعَائِهَا *
* يُخْرِجُ نَفْسَ العَنْزِ من وَجْعَائِهَا *

[*A day* of the auroral setting *of* النثرة *or of its* فدعآء *that causes the soul of the she-goat to pass forth from her anus*]; meaning, by reason of the intenseness of the cold. (TA.) ___ The dim. of أَفْدَعُ is أُفَيْدِعُ .

(TA.)

أُفَيْدِعُ : see what next precedes.

فدغ

1 فَدَغَهُ , aor. ـَـ , inf. n. فَدْغٌ, *He broke it,* (S, O, Msb, K,) or *crushed it;* (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Msb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA:) and *he bruised, brayed,* or *pounded, it coarsely:* and *he clave, split,* or *rent, it slightly.* (TA.) ___ And فَدَغَ الطَّعَامَ *He put much clarified butter into the food.* (O, * K, * TA.) ___ And one says also, فَدَغَ الكَمْأَةَ فِى السَّمْنِ [app. meaning *He preserved the truffles in clarified butter*]. (O.)

7 انفدغ *It* (anything dry, or rigid,) *became soft,* or *supple.* (O, K. *)

فَدَغٌ *Distortion in the foot:* (Ibn-'Abbád, O, K:) like فَدَعٌ, which is more common. (O.) [See فَدَعٌ.]

مِفْدَغٌ *An instrument for breaking,* or *crushing.* (K, TA.) And applied to a man; like مِدَقٌّ [q. v.]. (TA.)

فدم

1 **فَدَمْتُ عَلَى فيه بالغدَام** , [aor. ـِ ,] inf. n. فَدْمٌ, *I covered his,* or *its, mouth with the* فدَام [q. v.]: (S:) or فَدَمَ فاه, and عَلَى فيه, aor. ـِ , and فدّم , (M, K, TA,) inf. n. تَفْدِيمٌ; (TA;) *he put the* فدَام *upon his,* or *its, mouth:* (M, K:) [app. used in relation to a man and also to an إِبْرِيق or other vessel: but the latter verb, and as trans. without a particle, seems to be more commonly used in relation to both:] one says of Persians or other foreigners, and of Magians, on the occasion of their giving to drink, فَدَّمُوا أَفْوَاهَهُمْ *They bound the* فَدَّام *upon their mouths:* (T:) and فدّم الإِبْرِيق, (M, K,) inf. n. تَفْدِيمٌ, (K,) *He put the* فدَام *upon the mouth of the* ابريق. (M, K. *) فَدُمَ, (T, M, K,) inf. n. فَدَامَةٌ (T, S, M, Msb, K) and فُدُومَةٌ, (S, M, Msb, K,) *He was* or *became, such as is termed* فَدْم [q. v.]; or *he was* or *became, heavy, sluggish,* or *dull;* and *confounded,* or *perplexed, and unable to see his right course.* (TA.)

2 **فَدَّمَ** see the preceding paragraph, in three places. One says also, فدّم البَعِير, meaning *He bound upon the camel's mouth the* فِدَامَة, (M,) which means the غِمَامَة [q. v.]. (TA.)

فَدْمٌ *Impotent* (T, S, M, K) *in speech,* (T, M, K,) *and in adducing an argument;* (T, M;) [as though his mouth were covered with a فدَام, for it is said in the S to be from فَدَمْتُ عَلَى فيه بالفدَام;] *heavy, sluggish,* or dull; (S;) or *with heaviness, sluggishness,* or *dulness, and softness, and paucity of understanding:* (M, K:) or *unintelligent:* (Msb:) and *thick;* (M, K;) *fat;* (M;) *foolish,* or *stupid; rough, rude,* or *uncivil:* (M, K:) accord. to IAar, the *heavy, sluggish,* or *dull;* as being likened to blood, which is thus called: (T:) and ثَدْمٌ is a dial. var. thereof, or, accord. to Yaakoob, the ث is a substitute for the ف: (M:) the fem. is with ة: (M, Msb, K:) and the pl. is فِدَامٌ [agreeably with analogy]. (M, K: in a copy of the T فُدُمٌ [which I think a mistranscription].) ___

Also *Heavy* [and app. *thick*] blood: and, accord. to IAar, *blood* [itself]. (T.) ___ And A garment, or piece of cloth, (T, TA,) *saturated with dye,* (T,) or *saturated with red dye by its being put again into the safflower time after time.* (TA.) And Red *that is saturated* (M, K) *with redness:* (K:) or *of which the redness is not intense.* (Thus also in some copies of the K.) [See also مفدم.]

فَدَامٌ : see the next paragraph, in two places.

فَدَامٌ and فَدَامٌ and فَدَّامٌ and فَدُّومٌ , (K,) or فَدَّامٌ [only], (S, T, M,) *A thing which the Persians* or *other foreigners,* (T, K,) *and the Magians,* (K,) *bind upon their mouths on the occasion of their giving to drink;* (T, K;) or *a*

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piece of cloth with which the Magian binds his mouth; (S;) or *a sort of thing with which the Persians* or *other foreigners wipe* [app. *the mouth*] *when they give to drink;* one of which is termed فَدَّامَةٌ . (M. [In the S it seems to be implied that this last word is syn. with فَدَّامٌ as expl. above.]) ___ Also, (K,) or the first, (T, S, M,) and also فَدَّامٌ , (S,) or and also فَدَامٌ , (M,) *A strainer,* or *clarifier,* (T, S, M, K,) *for a mug* and *an* إِبْرِيق and *the like;* (T;) *a thing that is put in,* or *upon, the mouth of the* ابريق, *for the straining,* or *clarifying, of what is in it:* (S, M: *) also called ثِدَامٌ. (M.) ___ And فِدَامٌ signifies also the same as عِمَامَةٌ: thus in copies of the K [and in a copy of the M]: but the former word is correctly فِدَامَةٌ [as is implied in one place in the M]; and the word by which it is explained is correctly غِمَامَه, [as in some copies of the K,] meaning *A thing that is put upon the mouth of the camel.* (TA. [See 2: and see also the first paragraph of art. غم.])

فِدَامَةٌ : see the next preceding paragraph.

فَدَّامٌ : see فِدَامٌ, in three places.

فَدُّومٌ : see فِدَامٌ.

مُفْدَمٌ : n. un. of فَدَّامٌ: see فِدَامٌ, former half.

مُفْدَمٌ : see مُفَدَّمٌ. ___ Also A garment, or piece of cloth, *saturated with red dye:* (Sh, T, S, M, and some copies of the K:) or *of which the redness is not intense.* (M, and some copies of the K.) It is said in a trad. that he [the Prophet] disliked the مُفْدَمٌ for the مُحْرَمٌ, but saw no harm in the مُضَرَّجٌ [q. v.]. (TA.) ___ Also Dye *thick and saturated.* (S.) ___ And ذُلٌّ مُفْدُومٌ *Deeplystained, intense, vileness* or *ignominy.* (TA.)

مُفَدَّمٌ (T, M, K) and مَفْدُومٌ (T) and مُفْدَمٌ (M, K) An إِبْرِيقٌ [a vessel for wine] *having a strainer, called* فِدَامٌ, (T, M, K,) *in,* or *upon, its mouth:* (M, K: *) and so مُثَدَّمٌ. (M.) It is said in a trad., إِنَّكُمْ مَدْعُوُّونَ يَوْمَ القِيَامَةِ مُفَدَّمَةً أَفْوَاهُكُمْ بِالفِدَامِ [*Verily ye will be summoned on the day of resurrection having your mouths closed with the* فدام]; meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.)

مُفَدَّمَاتٌ [*Vessels of the kinds called*] أَبَارِيقُ and دِنَانٌ [pls. of إِبْرِيقٌ and دَنٌّ]. (S.)

مَفْدُومٌ : see مُفَدَّمٌ.

فدن

2 تَفْدِينٌ signifies The *making* a building *tall.* (K. [See فَدَنٌ.]) ___ And The *fattening* of camels. (K, TA.) One says, فَدَّنَهُ, meaning *He* (the pastor) *fattened him* [i. e. a camel]; *made him like the* فَدَنٌ, i. e. *the* قَصْرٌ. (TA.)

فَدَنٌ *A* [*pavilion,* or *building of the kind termed*] قَصْرٌ, (S, M, A, K,) *raised high,* or *made lofty:* (M, K:) pl. أَفْدَانٌ; (M, A;) to which fat camels are likened. (A. [See 2.]) And *A certain red dye.* (M, K.)

فَدَانٌ : see the next paragraph, in five places.

فَدَّانٌ The *bull;* (M, K;) and so فَدَانٌ : (K:) the *bull with which one ploughs:* (IAar, TA:) or, (AA, AHn, S, M, Mgh, Msb, K,) as also فَدَانٌ , (Mgh, Msb, K,) the *oxen,* (AA, S,) or the *two bulls* (AHn, M, Mgh, Msb, K) *which are coupled together* (AHn, M, K) *in* [or *by means of*] *the* [*cord called*] قِرَانٌ (Mgh) [*and*] *which plough,* (S,) or *with which one ploughs;* (AHn, M, Mgh, Msb, K; *) and one thereof is not called فَدَّانٌ: (AHn, M, K:) or فَدَّانٌ signifies, (Mgh, K,) and so فَدَانٌ , (Mgh,) or the former, (S,) or each, (M, Msb,) signifies also, (S, M, Msb,) [the *plough;* or the *apparatus,* or *gear, thereof;* i. e.] the *implement,* or the *apparatus,* or *gear,* (S, Mgh, Msb, K,) *of the two bulls,* (S, Mgh, K,) *for ploughing;* (S, Mgh, Msb;) or the *whole apparatus,* or *gear, of the two bulls* [*which are coupled together*] *in* [or *by means of*] *the* [*cord called*] قِرَانٌ: (M:) but accord. to Abu-l-Hasan Es- Sikillee, فَدَانٌ , without teshdeed, signifies the *implement,* or *apparatus, with which one ploughs:* and فَدَّانٌ, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAar says the like: (TA:) [see also عِيَانٌ:] the pl. of فَدَّانٌ is فَدَادِينُ, (S, M, Mgh, Msb, K,) meaning *oxen with which one ploughs:* (M, TA:) the pl. of فَدَانٌ is أَفْدِنَةٌ [a pl. of pauc.] and فُدُنٌ, (M, Mgh, Msb, TA,) and the vulgar say فِدْنٌ, with kesr. (TA.) ___ فَدَّانٌ, with teshdeed, also signifies *A certain commonly-known*

quantity [*of land*]; (IAar, TA;) said by Abu-l-Hasan Es- Sikillee to signify *a limited portion of land, subdivided into four and twenty keerats;* (TA;) [loosely reckoned as the *quantity of land which a yoke of oxen will plough in one day;* thus corresponding to the Latin term *jugerum*, and our *acre;* and commonly defined as consisting of 333 *kasabehs* (or *rods*) *and one third;* (the kasabeh being 24 kabdahs; and the kabdah being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps,] it is also expl. as signifying *a place of seed-produce.* (M, TA.)

الفَدَّادُونَ is said to signify أَصْحَابُ الفَدَادِينَ [*The possessors of ploughing oxen*]; like as جَمَّالُونَ signifies possessors of camels: but it has been otherwise expl. in [its proper place, as pl. of فَدَّادٌ, in] art. فد. (K.)

بِنَآءٌ مُفَدَّنٌ *A building that is* [*made*] *tall,* or *lofty.* (M.) And ثَوْبٌ مُفَدَّنٌ *A garment,* or *piece of cloth, dyed with* فَدَن. (TA.)

فدى

1 **فَدَاهُ** , (T, S, M, &c.,) aor. يَفْدِيهِ, (Msb, K,) inf. n. فِدَآءٌ (T, S, M, Mgh, K,) [omitted in my copy of the Msb, probably by inadvertence,]) and فَدًى, (Mgh,) or فِدًى, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msb, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like فِدْيَةٌ,] but 'Alee Ibn-Suleymán El-Akhfash [i. e. El-Akhfash El-Asghar] is related to have said that this is not allowable except by poetic license, and El-Kálee says that الفِدَى was used by the Arabs in conjunction with الحِمَى, [see حِمَآءٌ, in art. حمى,] but other forms were used in other cases [among which he seems to mention فِدَآءٌ, with fet-h and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA;) and افتداه , (M,) [whence an ex. in a verse which will be found in what follows,] or افتدى به (K, TA) and منه, (TA,) [but I do not know افتدى in either of these phrases as having any other than the well-known meaning of فدى نفسه, which is strangely omitted in the K;] and know فاداه , (S, Mgh, Msb, K, TA,) inf. n. مُفَادَاةٌ and فِدَآءٌ; (Msb, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msb, TA;) *He gave his ransom;* (S;) *he gave a thing,* (K, TA, [اعطاه in the CK being a mistake for أَعْطَى, without the affixed pronoun,]) or *a captive, for him,* (TA,) *and so liberated him;* (K, TA;) [i. e. *he ransomed him;*] or *he liberated him,* or *ransomed him,* من الأَسْرِ [*from captivity*]: (Mgh, Msb:) or فاداه signifies *he loosed him,* or *set him free, and took his ransom:* (Mgh, Msb, TA:) or مُفَادَاةٌ signifies the *giving* a man *and taking* a man [*in exchange*]: and فِدَآءٌ, [as inf. n. of فَدَاهُ,] the *purchasing* him [*from captivity* or *the like*]: (Mbr, T, Mgh, Msb, TA:) or the *preserving* a man *from misfortune by what one gives by way of compensation for him;* as also فَدًى: (Er-Rághib, TA:) you say, فَدَيْتُهُ بمالى *I purchased* [i. e. *ransomed*] *him with my property,* and بنفسى *with myself:* (T:) or, accord. to Nuseyr Er-Rázee, the Arabs say, فَادَيْتُ الأَسِيرَ [*I ransomed the captive*], and فَدَيْتُهُ بأَبِى و أُمِّى [*I*

ransomed him in a tropical sense *with my father and my mother*], and بِمَالٍ [*with property*], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, فَدَيْتُ الأَسِيرَ meaning *I freed the captive from the state in which he was,* though فَادَيْتُ is better in this sense: as to the reading تَفْدُوهُمْ [in the Kur ii. 79], Aboo-Mo'ádh says, it means *Ye purchase them from the enemy and liberate them;* but the reading تُفَادُوهُمْ , he says, means *ye contend with them who are in your hands respecting the price and they so contend with you:* (T, TA:) [that افتداه is syn. with فَدَاهُ is shown by what here follows:] a poet says,

* يُفْتَدَى لَفَدَيْتُهُ فَلَوْ كَانَ مَيْتٌ *
* بِمَا لَمْ تَكُنْ عَنْهُ النُّفُوسُ تَطِيبُ *

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[*And if a person dead were to be ransomed, assuredly I would ransom him with what minds would not be willing to relinquish*]. (M, TA.) ___ [The inf. ns. of the first of these verbs are much used in precative phrases:] they said, فِدًى لَكَ [for فَدَاكَ فِدًى, and therefore virtually meaning فُدِيتَ *Mayest thou be ransomed;* the ل being لِلتَّبْيِينِ i. e. for the purpose of notifying the person addressed]: (TA:) and بِأَبِى فِدًى لَكَ [for فَدَاكَ أَبِى بِنَفْسِهِ فِدًى, and therefore virtually meaning simply فَدَاكَ أَبِى بِنَفْسِهِ *May my father ransom thee with himself;* so that it may be well rendered *may my father be a ransom for thee*]: (S:) and فِدَآءٍ, with tenween, some of the Arabs pronounce with kesr [to the ء, i. e. they pronounce فِدَآءٍ with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فِدَآءً لَكَ, because it is indeterminate; they intending thereby the meaning of a prayer; and As has cited [as an ex. thereof] the saying of En-Nábighah [Edh-Dhubyánee],

مَهْلًا فدَآءٍ لَكَ الأَقْوَامُ كُلُّهُمُ * * وَمَا أُثَمِّرُ مِنْ مَالٍ وَمِنْ وَلَدِ

[*Act gently: may the peoples, all of them, and what I make to be abundant of wealth and of offspring, give themselves as a ransom,* or *be a ransom, for thee:* فدَآءٍ being app. assimilated to an indeterminate imperative verbal noun such as صَهْ in the phrase صَهْ يا رجلُ, which is as though one said اُسْكُتْ سُكُوتًا يا رجلُ; thus meaning here لِيَفْدِكَ: but De Sacy mentions, in his Chrest. Arabe, see. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, فدآءٌ and فدآءً and فدآءِ; and adds that what here follows is said by a commentator to be, of several explanations, that which is the right: والقول الآخر وهو الصحيح ان فدآء بمعنى ليفدكَ فبناه كما بنى الامر وكذلك تَراكِ و دَراكِ لانه بمعنى اترك و ادرك: this, it will be observed, is similar to the explanation which I have offered of فدآءٌ لك; for ليفدك is app. a typographical mistake for ليفدك: and I incline to think that فدآءٍ, though supposed to be correct and therefore likened to تَراكِ and دَراكِ, is a mistake of a copyist for فدآءٌ; and the more so because I find in Ahlwardt's Divans of the Six Ancient Arabic Poets the three readings فداءٌ and فداءً and فداءٍ, but not فداءِ]. (S, TA.) ___ وفديناه بذبحٍ [in the Kur xxxvii. 107] means *And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter.* (T, TA.) ___ فَدَتْ نفسها من زوجها and افتدت [alone] mean *She gave property to her husband so that she became free from him by divorce.* (Msb, TA.) ___ See also what next follows.

2 **فدّاه**, (S, * K,) or فدّاه بنفسه, (S, * TA,) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (S, K;) and فَدَاه بنفسه, (S, TA, *) aor. يَفْدِيه, inf. n. فِدَآءٌ; (TA;) *He said to him* فداكَ جُعِلْتُ [*May I be made thy ransom,* i. e. *a ransom for thee*]. (S, K, TA.)

3 **فَادَى** see 1, former half, in five places. ___ In the saying respecting bloodwits, وإنْ أَحَبُّوا فَادَوْا, the meaning is, [*And if they like,*] *they free the slayer,* or *his next of kin who is answerable for him, and*

accept the bloodwit; because this is a substitute for the blood, like as the ransom is a substitute for the captive. (Mgh.)

4 **افداهُ الأَسيرَ** [in the CK (erroneously) الاسيرُ] *He accepted from him the ransom of the captive.* (M, K.) Hence the saying of the Prophet to Kureysh, when 'Othmán Ibn-'Abd-Allah and El- Hakam Ibn-Keysán had been made captives, لَا نُفْدِيكُمُو هُمَا حَتَّى يَقْدَمَ صَاحِبَانَا [*We will not accept from you the ransom of them two until our two companions shall come*], meaning [by the two companions] Saad Ibn-Abee-Wakkás and 'Otbeh Ibn-Ghazwán. (M.) ___ افدى فُلَانٌ *Such a one danced,* or *dandled, his child:* (K, TA:) because of his [often] saying, فَدًى لَكَ أَبِي وَ أُمِّي [*May my father and my mother be ransoms for thee*]. (TA.) افدى also signifies *He made for his dried dates a store-chamber.* (K.) ___ And *He became large in his body;* (IAar, T, K, TA;) as though it became like the فِدَآء [q. v.]. (TA.) ___ And *He sold dates.* (IAar, T, K.)

6 **تفادوا** *They ransomed one another.* (S, TA.) ___ And *They guarded themselves, one by another;* as though every one of them made his fellow to be his ransom. (Msb, TA.) ___ And تفادى منه *He guarded against it,* or *was cautious of it, and kept aloof from it.* (S, K, * TA.)

8 **إِفْتَدَى** see 1, first quarter, in two places; and again, near the middle of the paragraph. ___ As intrans., افتدى signifies [*He ransomed himself;*] *he gave a ransom for himself.* (Er-Rághib, TA.) You say, افتدى منه بكذا [*He ransomed himself from him with such a thing*]. (S.) Hence the usage of the verb in the Kur ii. 229. (TA.) See 1, last sentence but one.

فِدًى and فِدًى and فِدَآءٌ and فِدْيَةٌ all signify the same, (S, K,) i. e. [*A ransom;*] *a thing,* (K, TA,) or *a captive,* (TA,) *that is given for a man, who is therewith liberated:* (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فَدًى لَكَ أَبِي and فِدًى لك ابى, the words فَدًى and فِدًى may be either inf. ns. or substs.: as substs., the second and third are more common than the first:] فِدْيَةٌ [is also

sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (K, TA;) or *property given as a substitute* [or *a ransom*] *for a captive:* (Mgh, Msb, TA:) and *property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath* and *of a fast;* and thus it is used in the Kur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فِدًى and فِدْيَاتٌ. (Mgh, Msb, TA.)

فِدًى : see the next preceding paragraph. [Hence the phrase] جُعِلْتُ فِدَاكَ: see 2. It is also a pl. of its syn. فِدْيَةٌ. (Mgh, Msb, TA.)

فِدْيَةٌ : see فِدًى. خُذْ عَلَى هِدْيَتِكَ وَ فِدْيَتِكَ, accord. to the K, but in the S, خُذْ فِى هِدْيَتِكَ وَقِدْيَتِكَ, mentioned in art. قدى, is a saying meaning [*Take thou to*] *that* [*course*] *in which thou wast:* the author of the K seems to have followed Sgh, who has mentioned it here: (TA in the present art.:) فِدْيَه and قِدْيَه are dial. vars. (TA in art. قدى.)

فَدَآءٌ *An* أَنْبَار, (K, TA,) i. e. (TA) *a collection, of wheat:* (M, K, * TA:) or it signifies, (K,) or signifies also, (M,) *a collection of food, consisting of barley and dates and the like:* (M, K:) or *an* أَنْبَار, i. e. *a collection, of food, consisting of wheat and dates and barley:* (S:) and it is said to signify *a place in which dates are spread and dried,* in the dial. of 'Abd-El-Keys. (M.) ___ And The حَجْم [or *protuberant,* or *prominent, part,* or perhaps the *bulk,*] of a thing (M, K) of any kind. (M.)

فِدَآئٌ : see فِدًى.

الفِدَاوِيَّةُ is the appellation of *A class,* or *rect, of the* خَوَارِج *of the* دُرْزِيَّة [or دُرُوز, whom we call the *Druses;* it is a coll. gen. n., of which the n. un. is فِدَاوِىٌّ; the و being a substitute for ء: it is used to signify *those who undertake perilous adventures, more particularly for the destruction of enemies of their*

party; as though they offered themselves as ransoms or *victims;* and hence it is applied to the sect called in our histories of the Crusades The Assassins]. (TA.)

مَفْدِىٌّ [, originally مَفْدُوىٌ. In the saying بِنَفْسِى فُلَانٌ مُفْدِىٌّ *With my soul,* or *myself, may such a one be ransomed,* مَفْدِىٌّ is often suppressed; being meant to be understood.]

فذ

1 **فَذَّ عَنْ أَصْحَابِه** , [aor. ـِ , inf. n. فَذٌّ,] *He was,* or *became, apart from his companions, and remained alone.* (L.) And فَذَّ, (TA,) [aor. ـُ ,] inf. n. فَذٌّ, (K, TA.) *He drove away* (طَرَدَ) *vehemently.* (K, TA.)

4 **افذّه** *He made him,* or *it, to be single; sole;* or *one, and no more;* syn. أَوْتَرَهُ; (S in art. وتر;) and جَعَلَهُ فَذًّا, i. e. وِتْرًا. (TA in that art.) ___ And أَفَذَّتْ *She* (a ewe or goat) *brought forth one only,* (El-Ahmar, T, S, M, O, L, Msb,) *at a breeding;* (Msb;) inf. n. إِفْذَاذٌ. (El-Ahmar, T, M, L.) [See مُفَذٌّ.]

5 **تَفَذَّذَ** see next following paragraph.

10 **استفذّ بِه** *He was,* or *became, alone; inde*

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pendent of others; without any to share, or *participate, with him; in it:* (K, TA:) you say, استفذّ عَلَيَّ بِالأَمْرِ *He was,* or *became, alone,* or *independent, exclusively of me, in the affair:* (O:) and تفذّذ بِه also has the former meaning: (K, TA:) or this latter signifies *He was,* or *became, alone with him.* (O.)

R. Q. 1 **فَذْفَذَ** *He contracted himself* (تَقَاصَرَ), *to leap, deceiving,* or *circumventing,* (IAar, T, O, K,) or *in order to deceive,* or *circumvent, when leaping;* (IAar, T in art. ذف;) said of a man. (IAar, T, O.) ___ [And accord. to the K, in art. ذف, *i. q.* تَبَخْتَرَ; like ذَفْذَفَ: but] accord. to IAar, ذَفْذَفَ has this latter meaning, and فَذْفَذَ signifies as expl. above on his authority. (T in art. ذف.)

فَذٌّ *Single; sole; only; one, and no more;* [*and alone,* or *apart from others;* (see 1;)] syn. فَرْدٌ; (S, M, Mgh, O, L, K;) and وَاحِدٌ: (L, Msb:) pl. [of mult.] فُذُوذٌ (M, L, Msb, K) and [of pauc.] أَفْذَاذًا. (M, L, K.) One says, ذَهَبَا فَذَّيْنِ *They two went away singly.* (S, O, L.) And جَآءَ القَوْمُ أَفْذَاذًا: see فُذَاذَى. ___ And تَمْرٌ فَذٌّ *Dates that are separate, each one from others;* (IAar, S, M, O, L, K;) *not sticking together;* (IAar, M, L;) as also فَضٌّ; (M;) and فَثٌّ. (T in art. فث.) ___ And الفَذُّ is [a name of] *The first of the arrows used in the game called* المَيْسِر: (S, M, O, L, K:) it has one notch; and for it is gained one share [of the slaughtered camel] when it is successful, and one share is exacted when it is unsuccessful; (Lh, M, O, L:) the arrows are ten: the 2nd is called التَّوْأَمُ; the 3rd, الرَّقِيبُ; the 4th, الحِلْسُ; the 5th, النَّافِسُ; the 6th, المُسْبِلُ; the 7th, المُعَلَّى; and there are three for which there is no share, namely, السَّفِيحُ and المَنِيحُ and الوَغْدُ. (S, O, L.) [See فَذَّةٌ كَلِمَةٌ ___.] الرقيب: see فَادَّةٌ.

فُذَّاذًا : see the next paragraph, in two places.

جَآءَ القَوْمُ فُذَاذَ , (O,) or فُذَاذًا , (Msb,) and فُذَّاذًا , and أَفْذَاذًا , *The people,* or *party, came one by one; singly.* (O, Msb.) And أَكَلْنَا فُذَاذَى, (K, TA,) and فَذَاذَى, (CK,) and فُذَاذًا , and فُذَّاذًا , *We ate separately.* (K.)

فُذَّاذًا : see the next preceding paragraph, in two places.

كَلِمَةٌ فَادَّةٌ , and فَذَّةٌ , *i. q.* شَادَّةٌ [i. e. *A word, phrase, proposition,* or *sentence, extraordinary,* or *exceptional, in respect of rule,* or *of usage*]. (M, L.) And آيَةٌ فَادَّةٌ *A verse of the Kur-án that is alone in meaning.* (L.)

أَفَذُّ An arrow *having no feathers upon it;* (T, O, K;) opposed to مَرِيشٌ: so says Aboo-Málik: others say أَقَذُّ [q. v.], with ق: but he allowed only the former. (T, O.)

مُفِذٌّ A ewe or she-goat *bringing forth one only,* (El-Ahmar, T, S, M, O, L, Msb, K,) *at a breeding:* (Msb:)

[like مُفْرِدٌ and مُوحِدٌ:] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Msb.)

مِفْذَاذٌ A ewe or she-goat *that usually brings forth one only.* (T, S, O, L, K.)

فر

1 **فَرَّ** , aor. ـِـ , inf. n. فِرَارٌ (T, S, M, K, &c.) and فِرٌّ (M, K) and مَفَرٌّ (S, M, K) and مَفِرٌّ, (K,) or the last is a n. of place [and of time], (S, M,) *He* (a man, T) *fled:* (T, S:) or *he turned away* or *aside, to elude, and fled,* (M, K, TA,) from a thing that he feared. (TA.) أَيْنَ ٱلْمَفَرُّ [in the Kur lxxv. 10] means *Whither is the* [*fleeing* or] *turning away* &c.? (M, TA:) or it may mean *when is the time thereof?* (TA:) and اين المفرُّ, another reading, *where is the place of fleeing* &c.? (I'Ab, Zj, S, M, TA,) as also المَفَرُّ, (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) ___ فَرَّ مِنْ عَدُوِّهِ, aor. as above, inf. n. فَرٌّ, *He wheeled about widely from his enemy, to turn again.* (Msb.) ___ And فَرَّ إِلَى الشَّىْءِ *He went,* or *betook himself, to the thing.* (Msb.) ___ And [hence] فَرَّتْ يَدُهُ *His arm,* or *hand, fell off;* like طَرَّتْ and تَرَّتْ. (O.) فَرَّ الفَرَسَ, (S, O,) or الدَّابَّةَ, (M, K,) aor. ـُـ , (S, M, O,) i. e. with damm, (O,) [in copies of the K ـِـ , but afterwards in those copies ـُـ , which is the regular and correct form,] inf. n. فَرٌّ (S, M, O, K) and فُرَارٌ and فِرَارٌ and فَرَارٌ, (K,) or فُرَارٌ is a simple subst., and فَرَارٌ is an inf. n., (Meyd, in explanation of the prov. which here follows,) *He looked at,* or *examined, the teeth of the horse,* (S, O,) or *he exposed to view the teeth of the beast that he might see what was its age.* (M, K.) Hence, (TA,)

* إِنَّ الجَوَادَ عَيْنُهُ فُرَارُهُ *

(S, M, * Meyd, K, *) and فُرَارُهُ, (M, Meyd, K,) and فِرَارُهُ, (S, K,) sometimes thus pronounced with fet-h, (S,) [*Verily the fleet and excellent horse, his aspect* (see عَيْنٌ) *is* (*equivalent to*) *the examination of his teeth,* i. e. he is known by his aspect], is a prov., applied to him whose external state indicates his internal qualities; (Meyd, O, K;) meaning that one knows his excellence from his عَيْنٌ [i. e. aspect] like as one knows the age of a beast by examining his teeth; (TA;)

his external appearance rendering it needless for thee to test him, (S, Meyd, O, K,) and to examine (أَنْ تَفُرَّ) his teeth: (S, O, K:) and [with the same meaning] one says, فَرُّ الجَوادِ عينَه: (A, TA:) and [in like manner] الخَبِيثُ عَيْنُهُ فُرَارُهُ [*The bad, his aspect* &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْن when thou seest him. (TA.) And one says also, فَرَرْتُ فَمَ الفَرَسِ *I opened the mouth of the horse that I might know his age.* (Har p. 28.) And فَرَّ عَنْ أَسْنَانِ الدَّابَّةِ, aor. ـِ, *He examined the teeth of the beast.* (Har p. 233.) ___ [Hence the saying of El-Hajjáj, فُرِرْتُ عَنْ ذَكَآءٍ, expl. in art. ذكو.] And [hence also] one says, فَرَّهُ عَنْ أَشْيَآءَ *He examined him respecting things* (O, * TA.) And فَرَّ الأَمْرَ, (M, TA,) and فَرَّ عَنِ الأَمْرِ, (S, M, O, K, TA,) *He examined, looked into, scrutinized,* or *investigated, the affair; searched into it; inquired,* or *sought information, respecting it.* (S, M, O, K, TA.) And فَرَّ فُلَانٌ عَمَّا فِى نَفْسِى *Such a one interrogated me in order that he might know, from what I should say, what was in my mind.* (TA.) ___ And فُرَّ الأَمْرُ جَذَعًا *The thing returned to its first state; it recommenced.* (M, O, K.) And فُرَّ الأَمْرَ جَذَعًا *Commence thou the affair from the first thereof.* (M, in the TT. [But the MS. has in this case, as in that here immediately preceding, الامر: the right reading is evidently الامر; as in a similar phrase voce جَذَعٌ, q. v.]) فَرَّ, aor. يَفِرُّ or يَفَرُّ, (accord. to different copies of the T,) *He became intelligent after being weak* [*in mind*]. (IAar, T, TA.)

3 **فَارَرْتُهُ**, inf. n. مُفَارَّةٌ, *I investigated his state,* or *condition, he investigating mine.* (TA.)

4 **افرّهُ** *He,* or *it, made him to flee;* (S, O;) or *made him to turn away* or *aside, for the purpose of eluding, and to flee:* (M, K:) or (O) *he did to him a deed that made him to flee;* (Fr, AO, T, M, O, K;) as also افربه. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, مَا يُفِرُّكَ عَنِ الإِسْلَامِ إِلَّا أَنْ يُقَالَ لَا إِلٰهَ إِلَّا ٱللّٰهُ (T, M, O, TA) i. e. *Nothing induces thee to flee from El-Islám except the saying There is no deity but God:* many of the relaters say يَفُرُّكَ; but Az says that

the former is the right. (TA.) ___ Hence the saying, افرّالله يدهُ *God made,* or *may God make, his arm,* or *hand, to fall off;* like أَطَرَّها and أَتَرَّها. (O.) ___ And أَفْرَرْتُ رأْسهُ *I split,* or *clave, his head,* with a sword; like أَفْرَيْتُهُ. (Yz, T, O, K.) أَفَرَّتْ للإِثْنَآءِ, said of camels, (S, M, O, K,) and of horses, (M, K,) *They shed their milk-teeth and had others come forth.* (S, M, O, K.)

5 تَفَرَّرَ بِى *i. q.* ضَحِكَ [*He laughed at me, derided me,* or *ridiculed me*]; (K, TA;) mentioned by Sgh. (TA.)

6 تفارّوا *They fled, one from another.* (S, O, K.)

8 افترّ *He laughed in a beautiful manner,* (M, K,) *beyond what is termed* انْكِلَال [inf. n. of انْكَلَّ, q. v.]. (M.) One says, افترَّ ضَاحِكًا *He showed his teeth laughing;* (S;) as also افترّ عَنْ ثَغْرِهِ. (T.) It is said of the Prophet, الغَمَامِ و يَفْتَرُّ عَنْ مِثْلِ حَبِّ البَرَدِ meaning *And he used to smile so as to show* teeth *the like of hail-stones, without a reiterated,* or *a loud, laughing.* (T.) ___ Hence, (TA,) افترّ

The lightning glistened. (M, K.) And hence the saying, الصَّرْفَةُ نَابُ الدَّهْرِ ٱلَّذِى يَفْتَرُّ عَنْهُ [*Es- Sarfeh is the dog-tooth of time,* or *fortune, which it shows smiling*]: for when Es-Sarfeh [which is the Twelfth Mansion of the Moon] rises, [but it should be, when it sets, aurorally, for it so set, in Central Arabia, about the commencement of the era of the Flight, on the 9th of March, O. S.,] the blossoms come forth and the herbage attains its full height. (M, L. [See more in art. صرف.]) ___ See also فُرٌّ. Also *He snuffed up* a thing *into his nose.* (M, K.)

R. Q. 1 فَرْفَرَهُ, (S, M, K, &c.,) inf. n. فَرْفَارٌ, (M,) or فِرْفَارٌ, (TA,) *He put in a state of motion, commotion,* or *agitation; shook;* or *shook about;* (S, M, K;) *it,* (S, K,) or *him.* (M.) One says of a

horse, يفرفر اللّجام فى فيه *He puts in a state of motion,* &c., *the bit in his mouth.* (M. [See also an explanation of the verb as intrans., in what follows.]) ___ *He broke it,* i. e. a thing. (M, K.) ___ *He cut it.* (K.) ___ *He clave, split, slit, rent,* or *tore, it.* (TA.) [Thus] فرفر signifies *He rent,* or *tore,* [skins such as are termed] زقاق [pl. of زقٌّ], and other things; (O, K, TA;) and *slit,* or *rent,* them *much.* (TA. [In two copies of the T, instead of الزقاق وغيرها, the reading in the O and K and TA, I find الرقاق وغيره.]) ___ [*He mangled it.*] One says, الذّئب يفرفر الشّاة *The wolf mangles the sheep,* or *goat.* (O, * TA.) ___ And, (O, K, TA,) hence, (O,) inf. n. فرفرة, (TA,) *He defamed him, and mangled his reputation.* (O, K, TA.) ___ And *He discommended it,* [*as though*] *mangling it with discommendation:* the verb occurs in this sense in a trad., having for its object الدُّنيا [meaning *the enjoyments,* or *good, of the present world*]. (TA.) ___ Also, (inf. n. فرفرة, TA,) *He called* or *cried,* or *called out* or *cried out, to him.* (M, K.) فرفر as intrans., *He* (a camel) *put his body in a state of commotion,* or *agitation.* (M, K.) ___ *He* (a horse) *struck his teeth with the* فأْس [q. v.] *of his bit, and moved about his head.* (S, O, K.) ___ *He hastened,* or *sped, and went with short steps.* (M, O, K.) ___ *He was light, and unsteady,* (S, * M, * O, * K, TA,) *in mind;* (TA;) inf. n. فرفرة. (S, M, O, TA.) ___ *He hastened,* or *was hasty, with foolishness,* or *stupidity.* (IAar, T, TA.) ___ And *He confounded,* or *confused, and was profuse,* فى كلامه [*in his speaking,* or *talking,* or *his speech,* or *talk*]. (M, K.) ___ And [app. *He talked;* for] الفرفرة signifies الكلام [which is often used as a quasi-inf. n. of كلّم]. (M.) فرفر also signifies *He made the kind of vehicle called* فرفار. (T, K.) ___ And *He kindled* [a fire] *with* [*wood of*] *the species of tree called* فرفار. (T, K.)

فرٌّ : see فارٌّ, in two places.

فُرٌّ [The *best,* or *choice,* of men &c.]. One says, هو فُرٌّ قومه, (O,) or فُرٌّ القوم, (K,) and فُرَّتُهم , (O, K,) *He is of*

the best, or *choice, of his people,* or *of the people,* (O, K,) and *of the chief persons thereof,* (O, K, *) *who show him smiling* (الَّذين يَفْتَرُّونَ عَنْهُ, perhaps better rendered *who withdraw from him so as to render him conspicuous*): (O, K:) or هو فُرَّةُ قَوْمِهِ *he is the best,* or *choice, of his people:* (T:) and هٰذَا فُرَّةُ مَالِى, (T,) or مَالِهِ, (O,) *this is the best,* or *choice, of my,* or *his, property,* or *camels &c.* (T, O.)

فُرَّةٌ and أُفُرَّةٌ and أَفُرَّةٌ The *beginning,* or *first part,* of the heat: (T, S, M, O, K:) or they signify, (T, S, M,) or signify also, (O, K,) the *vehemence* thereof: (S, M, O, K:) but [Az says,] the second and third are in my opinion from أَفَرَ, the أ being the first radical letter: and Ks states that some change the أ into ع, saying عُفُرَّةٌ and عَفُرَّةٌ. (T.) مَا زَالَ فُلَانٌ فِى أُفُرَّةِ شَرٍّ مِنْ فُلَانٍ is a saying mentioned by Lth, (T, TA,) meaning [*Such a one ceased not to be*] *in a vehement state of evil* or *mischief* [proceeding *from such a one*]. (TA.) ___ Also *Confusion and difficulty.* (M, K.) One says, وَقَعَ القَوْمُ فِى فُرَّةٍ and أُفُرَّةٍ and أَفُرَّةٍ *The people,* or *party, fell into confusion and difficulty.* (M.) ___ See also the next preceding paragraph, in three places.

فُرَّةٌ *A smiling:* [or rather *a manner of smiling:*] one says, إِنَّهَا لَحَسَنَةُ الفُرَّةِ [*Verily she is beautiful in respect of the manner of smiling*]. (TA.)

فُرُرٌ : see فُرَارٌ.

فُرَرَةٌ : see فَارٌّ.

فُرَارٌ and فَرِيرٌ The *young one of the ewe,* and *of the she-goat,* (M, K,) and *of the cow,* (M,) or *of the wild cow,* (A 'Obeyd, T, S, M, O, K,) as also, in this last sense, (O, K,) and in the first and second senses, (K,) فُرْفُرٌ and فُرْفُورٌ (O, K) and فُرُورٌ and فُرَافِرٌ : (K:) or they [app. referring to all the foregoing words] signify *lambs:* (K: [but see what follows:]) the female is termed فُرَارَةٌ: (M:) and فُرَارٌ is pl. also; (T, M, K;) i. e. it is applied to a pl. number as well as to one; (TA;) it is

said to be pl. of فَرِيرٌ ; (T, S, M, O;) and is of a rare form of pl.; (A 'Obeyd, S, O, K; *) and it signifies the *small in body of the young ones of the goat-kind;* (M;) or فَرِيرٌ , as some say, signifies thus: (TA: [but this I think doubtful:]) this last word is said by IAar to signify the *young one of the wild animal, of the gazelle* and *of the bovine kind* and *the like;* and in one instance he says that it signifies *lambs:* (M:) and, (T, A,) as Aboo-l-'Abbás [i. e. Th] states on the authority of IAar, (T,) فُرَارٌ (T, M) and فُرَارَةٌ (T) and فَرِيرٌ (M) and فُرُرٌ and فُرْفُورٌ and فُرَافِرٌ (T, M) signify the *lamb when it is weaned,* (T, M,) *and has become what is termed* جَفْرٌ [q. v.], *and obtained plenty of herbage,* (M,) *and has become fat:* (T, M:) accord. to Ibn-'Abbád, (O,) the last two signify *a lamb* (حَمَلٌ, O, TA, in the K جَمَلٌ, a mistranscription, TA) *when it eats, and chews the cud:* (O, K: [see also فُرْفُورٌ below:]) and [it is also said that] فُرَارٌ signifies *great* بَهْمٌ [app. as meaning *lambs* or *kids*], and one thereof is termed فُرْفُورٌ . (TA.) It is said in a prov.

* نَزْوُ الفُرَارِ ٱسْتَجْهَلَ الفُرَارَا *

[*The leaping of the wild calf,* or with equal propriety الفرار may be here rendered *the kid, excited to lightness the* other *wild calf,* or *kid*]: (T, S, O, K:) A 'Obeyd says, on the authority of El-Mu- ärrij, [and so says Meyd, and the same is implied in the S and O,] that الفرار here means *the young one of the wild cow:* (T:) i. e., when the فرار attains to youthful vigour it takes to leaping, and when another sees it [do so] it leaps in like manner: (T, S, K:) the prov. is used in relation to him of whose companionship one should be cautious; meaning, if thou become his companion thou wilt do as he does: (T, O, K:) some relate it otherwise, saying نَزْوَ, meaning نَزَا نَزْوَ الفُرَارِ. (O.) [See also a similar prov. in art. سفه, conj. 5.]

فُرُرٌ : see فَارٌّ. It is applied to a woman as meaning *Wont to flee from that which induces doubt,* or *suspicion,* or *evil opinion.* (S.) ___ See also the next preceding paragraph.

فَرِيرٌ : see فُرَارٌ, in four places. Also The *place of the* مَحَسَّةٌ [thus in a copy of the M (app. مَحَسَّةٌ i. e. *currycomb,* as though meaning the *part that is currycombed*), in the K *of the* مَجَسَّةٌ (i. e. مَجَسَّةٌ, q. v.), and in the O *of the*

مجم, which last I think to be a mistranscription,] *of the* معرفة [or *part*, or *flesh, upon which grows the mane*] of the horse: (M, O, K:) or the *base* (أَصْل) of the معرفة of the horse. (T; and accord. to the TA, mentioned by Sgh, and there said to be tropical.) ___ And The *mouth:* (O, K, TA:) mentioned by Z in a manner indicating that it is of the horse or the like. (TA.)

فَرُورَةٌ : see فَارٌ.

كَتِيبَةٌ فُرَّى [*A military force*, or *troop*, &c.,] *defeated:* (T, O, K:) as also فُلَّى. (T.)

فَرَّآءُ , applied to a woman, *i. q.* غَرَّآءُ, (O, K, TA,) meaning *Beautiful in the front teeth.* (TA.)

فَرَّارٌ : see فَارٌ. ___ [Hence,] *Quicksilver;* so called because flowing quickly, and not remaining in a place: thus says Esh-Shereeshee. (Har p. 139.)

فُرَّيْرَةٌ , in the dim. form, with tesh-deed, [*A spinning-top;*] *a thing with which children play.* (TA.)

فَارٌّ (S, M) and فَرٌّ (T, S, O, K) and فَرُورٌ (M, O, K) and فَرُورَةٌ (M, K) and فَرَّارٌ (M, O, K) and فُرَرَةٌ (K) are epithets from فَرَّ signifying as expl. in the first sentence of this art.: (S, T, M, O, K:) [the first and second meaning *Fleeing;* or *turning away* or *aside, to elude, and fleeing:* the third, fifth, and sixth, *fleeing*, &c., *much:* and the fourth, *fleeing*, &c., *very much:*] but فَرٌّ is applied to one and to two and to more, and to a female; (S, O;) it has no dual nor pl. [nor fem. form]; (T;) the sing. [and dual] and pl. [and mase. and fem.] are alike; (M;) as it is an inf. n. used as an epithet; (M, O;) and it may be a

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pl. [or rather a quasi-pl. n.] of فَارٌّ, (S, M, O,) like as رَكْبٌ is of رَاكِبٌ, (S, O,) and صَحْبٌ of صَاحِبٌ, (S, O, K, *) or شَرْبٌ of شَارِبٌ: (M:) it is related in the trad. respecting the Flight that Surákah Ibn-Málik, when he saw the Prophet and Aboo-Bekr fleeing to

El-Medeeneh, and they passed by him, said, هٰذَانِ فَرُّ قُرَيْشٍ أَفَلَا أَرُدُّ عَلَى قُرَيْشٍ فَرَّهَا, (T, * S, * O, * TA,) meaning [*These two are*] *the* two *fugitives* [*of Kureysh: shall I not turn back to Kureysh their fugitives?*]. (A 'Obeyd, T, TA.)

فُرْفُرٌ : see فِرْفَارٌ: ___ and فُرَارٌ: ___ and فُرْفُورٌ, in three places.

فُرْفُرٌ : see فُرْفُورٌ, in two places.

فُرَفِرٌ : see the next paragraph.

فِرْفَارٌ *A breaker* [or *mangler*] *of everything;* as also فُرَافِرٌ . (M, K.) ___ And The *lion;* because he mangles his antagonist: (Z, TA:) or the *lion that mangles his antagonist* (O, K *) *and everything;* (O;) as also فِرْفَارٌ and فُرْفُرٌ , (K,) or فُرَفِرٌ , (O,) and فُرَافِرٌ and فُرَافِرَةٌ . (O, K.) ___ And *Light and unsteady in mind:* (Lth, T, M, O, K:) fem. with ة. (Lth, T, M, O.) ___ And *Loquacious; talkative; a great talker;* (M, K;) like ثِرْثَارٌ: (M:) fem. with ة. (K.) Also *A species of tree,* (T, M, O, K,) *hard, having much endurance of fire,* (T, O,) *of which are made* [*bowls such as are termed*] قِصَاعٌ (M, O, K) *and* عِسَاسٌ: (M, O:) AHn says, it is *a great kind of tree;* (O;) *it becomes tall like the* دُلْبٌ [q. v.]; *its leaves are like those of the almondtree; it has blossoms like the red rose;* (O, TA;) *and it becomes thick so that great* [*bowls such as are termed*] عِسَاسٌ, *and* أَقْدَاحٌ, *are turned from it:* (O:) *when its tree becomes old, its wood becomes black like ebony:* (O, TA:) *it is a hard wood, that blunts iron; and the bowls thereof are thin and light, and of pleasant odour: small saddles,* called مَخَاصِرُ, pl. of مَخْصَرَةٌ, *for excellent she-camels, were also made of it, and the curved pieces of wood* (أَحْنَآءُ) *thereof amounted* [*in price*] *to two hundred dirhems.* (O.) And *A sort of vehicle,* or *saddle, for women* (T, O, K) *and for pastors, resembling the* حَوِيَّةٌ *and* سَوِيَّةٌ [described in arts. حوى and سوى]. (T.)

فرفَار : see the next preceding paragraph.

فرفُور : see فرار, in three places. [It is said that] it signifies *A fat* جمل (Thus in copies of the K [an evident mistranscription for حمل, i. e. *lamb,* as is indicated in the TA by the addition *such as has become what is termed* جفر].) ___ And *A youth,* or *young man;* (O, K, TA;) as being likened to the lamb (حمل) that has obtained plenty of herbage and has become fat; (TA; [see فرار;]) and so فرافر . (O, K, TA.) ___ And *A certain bird;* (S, O, K;) as also فرفر (O, K) and فرفر : (K:) *a small* عصفور [i. e. *sparrow,* or *passerine bird*]: (ISh, T, M:) so it is said: (M:) and فرفر signifies the عصفور [in an absolute sense]; (M, K;) as also فرفور: (K:) accord. to AHát, Et-Táïfee says that الفرفر , of which the pl. is الفرافر, signifies *the* نقاقير; thus he says, [using the pl.,] not the نقّار [or نقّار? (see عصفور)]; and he adds that sometimes it is said that the فرفور is the صر [q. v.]; and some say الفرفر , with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeeree, as stated by Freytag, فرفر is the name of *a small aquatic bird like the dove* or *pigeon:* SM says, app. relying upon the correctness of a modern application of the word,] I have seen the فرفور in Egypt, and it is *smaller than the* إوذّ [which is applied to the *goose* and sometimes to the *duck*]. (TA.) Also, and فرافر , *Parched meal* (سويق) *prepared from the* ينبوت [a tree described in art. نبت, which see, and see also غاف], (M, O, K,) i. e. *from the fruit thereof;* (O, K;) as some say, *from the* ينبوت *of 'Omán.* (TA.)

فرفير [*Purple;*] *a certain sort of colour.* (K.) ___ And The *violet:* or *violet-colour:* syn. in Pers. بنفشه [i. e. بنفشه, which is said to have both of these significations]. (KL.) ___ [And *Purslane,* or *purslain.* (Golius, on the authority of Ibn-Beytár.)]

فرفيرىٌّ [*Of a purple colour*]. (TA: there applied as an epithet to the flower of the فاوانيا [or peony].)

فرافر A horse *that moves about,* or *agitates, the bit in his mouth,* (M, O, K, TA,) to which Z adds, *in order that he may disengage it* [*therefrom,* or] *from his head.* (TA.) ___ And *i. q.* أَخرق [*Rough, ungentle,* &c.]; (M, O, K;) applied to a man. (O, K.) ___ See also فرفار, in two places: ___ and فرار, likewise in

two places: ___ and فُرْفُورٌ, also in two places.

فُرَافِرَةٌ : see فَرْفَارٌ, second sentence.

أُفُرَّةٌ and أَفُرَّةٌ: see فُرَّةٌ, in five places.

مَفَرٌّ an inf. n. of فَرَّ. (S, M, K. [See the first and second sentences of this art.]) ___ Also *A time* [and *a place*] *of fleeing:* (TA:) and مَفِرٌّ signifies *a place of fleeing:* (I'Ab, Zj, S, M, TA:) and so does مَفَرٌّ ; (Zj, K, TA,) an instrumental noun used as a noun of place. (K, TA.) [See 1, second sentence.]

مَفِرٌّ : see the next preceding paragraph.

مُفَرٌّ [*Making to flee:* &c. See its verb, 4]. ___ [Hence, app.,] الأَيَّامُ المُفَرَّاتُ *The days that reveal,* or *make manifest,* [or *cause to fly abroad,*] *news,* or *tidings.* (O, K.)

مَفَرٌّ [originally an instrumental noun: and hence,] A horse *fit for one's fleeing upon him:* (S, O, K:) or *excellent in fleeing.* (K.) One says فَرَسٌ مَكَرٌّ مَفَرٌّ *A horse well trained, willing, and active, ready to return to the fight and to flee.* (TA in art. كر.) ___ See also مَفَرٌّ.

مُفَرَّرٌ : see what follows.

مَفْرُورٌ and مُفَرَّرٌ *Examined, looked into, searched into, inquired respecting,* or *interrogated.* (TA. [See 1.])

فرأ

فَرَأٌ (T, S, M, O, K) and **فَرَآءٌ** , (K,) both of these forms authorized by the Koofees, (TA,) *A wild ass:* (ISk, T, S, M, O, K:) or *a youthful wild ass:* (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) فَرَآءٌ (T, S, M, O, K) and (of pauc., TA) أَفْرَآءٌ. (M, K.) Hence the saying, كُلُّ الصَّيْدِ فِى جَوْفِ الفَرَا [*Every kind of game is in the belly* (or might enter into the belly) *of the wild ass*]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third, who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) And أَنْكَحْنَا الفَرَا فَسَنَرَى [*We have married* our daughter *to the wild ass, and we shall see,*] (T, S, M, O) is another prov.; (T, Meyd;) in which alif is substituted for the hemzeh, (S, M, * O,) for the purpose of the agreement [of الفَرَا in rhyme] with سَنَرَى: (M:) said by a man to his wife when a man demanded in marriage his daughter and he refused, but his wife consented, and overcame the father so that he gave her in marriage to him against his wish; then the husband made the intercourse [with her] to be evil, and divorced her: it is applied in cautioning against an evil consequence: (Meyd:) or it is applied to a man when his affair has been endangered and he has seen what he does not like; and it means we have wasted our precaution, and the affair has brought us to an evil result; (As, T;) or we have considered the affair, and we shall see what it will disclose; (T;) or we have sought after high things, and we shall see what our case will be afterwards. (Th, M.)

فَرَآءٌ : see above, first sentence.

شَىْءٌ فَرِىْءٌ *i. q.* فَرِىٌّ [q. v.] (O, K. * See art. فرى.)

فربيون

فَرْبِيُونٌ , (K, TA, [in several copies of the K فِرْفِيُون,]) also called أَفْرَبِيُونٌ , (TA,) [*Euphorbium; an inspissated sap of a certain African plant;*] *i. q.* لُبَانَةٌ مَغْرِبِيَّةٌ; *the best of which is that which dissolves quickly in water;* (TA;) *an attenuant medicine, beneficial as a remedy for sciatica, and for cold of the kidneys, and for colic, and for the sting,* or *bite, of venomous* or *noxious reptiles* or *the like, and for the bite of the mad dog, and it causes abortion, and attenuates viscous phlegm.* (K.)

أَفْرَبِيُونٌ : see the preceding paragraph.

فرت

1 **فَرُتَ** , aor. ـُ , inf. n. فُرُوتَةٌ [said in the M to be a subst.], *It* (water, T, Msb) *was*, or *became*, *sweet* [or *very sweet* or *most sweet* (see فُرَاتٌ)]. (T, O, Msb, K.) فَرَتَ, (M, K,) aor. ـِ , (M,) or ـُ , (K,) inf. n فَرْتٌ, (M,) *He acted vitiously*, or *unrighteously;* or *committed adultery*, or *fornication;* syn. فَجَرَ. (M, K.) فَرِتَ, [aor. ـَ ,] *He became weak in his intellect, after having possessed ample intelligence.* (IAar, T, O, K.)

فَرْتٌ *i. q.* فَتْرٌ [The *space measured by the extension of the thumb and fore finger*]; (IJ, M, K;) a dial. var. of the latter word; as though formed by transposition. (M.)

فُرَاتٌ , applied to water, (T, S, M, &c.,) and فُرَاهٌ, both chaste forms, and well known, like تَابُوتٌ and تَابُوهٌ, (Towsheeh, MF, TA,) *Sweet:* (S, O:) or *very sweet:* (K:) or *of the sweetest kind:* (T, M, L:) or *that subdues thirst by its excessive sweetness:* (Bd in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَتَ, and formed by transposition: (TA:) you say مَآءٌ فُرَاتٌ, (S, M, O, K,) and in a copy of the K فَرَاتٌ also, (TA,) and مِيَاهٌ فُرَاتٌ, (S, M, O, K,) and فَرَتَانٌ, (M, Msb, in copies of the K فُرْتَانٌ, and in the CK فَرْتَانٌ,) like غُرَابٌ [pl. of غُرْبَانٌ], when فُرَاتٌ is pluralized, but this is rarely the case. (Msb.) ___ الفُرَاتُ signifies also [*The Euphrates;*] *the river of ElKoofeh;* (S, Mgh, O, * K; *) *a great, celebrated river, which issues from the limits of Er-Room, then passes by the borders of Syria &c., and, after meeting with the Tigris, forms therewith one river, and pours forth into the Sea* [or *Gulf*] *of Persia.* (Msb, TA.) And الفُرَاتَانِ is an appellation applied to [*The Euphrates and Tigris;* i. e.] الفُرَاتُ *and* دِجْلَةُ: or, accord. to the S [and O] الفُرَاتُ *and* دُجَيْلٌ [*The Euphrates and Dujeyl*, which latter is a branch of the Tigris].

(TA.) ___ Also *The sea:* (M, K:) so in a verse of Aboo-Dhu-eyb describing pearls as found therein. (M.)

فَرْتَنَا , (M, K,) accord. to Ibn-Habeeb from فَرَتَ [q. v.], but accord. to Sb the ن is radical, (M,) or الغَرْتَنَا accord. to IB, (TA in art. فرتن,) *The fornicatress,* or *adultress.* (M and K in this art. * and in art. فرتن.) And *The female slave:* (Th, and S and K in art. فرتن:) or so الفَرْتَنَا: and ابْنُ الفَرْتَنَا *The son of the female slave that is a fornicatress.* (IAar, TA in that art.) And ابْنُ فَرْتَنَا *The low, ignoble, mean,* or *sordid.* (El-Ah wal, IB, TA.) ___ Also, فَرْتَنَا, the name of *A certain woman.* (M and K in art. فرتن.) ___ And الفَرْتَنَا *The young one of the hyena.* (K in art. فرتن.)

فرتن

Q. 1 **فَرْتَنَ** , (T, K, TA,) inf. n. فَرْتَنَةٌ, (T, TA,) signifies شَقَّقَ كَلَامَهُ وَٱهْتَمَشَ فِيهِ [app. meaning *He uttered,* or *endeavoured with repeated efforts to utter, his speech in the best manner, and proceeded slowly therein*]: (T, K, * TA:) in the copies of the K, اهتمس, with the unpointed س, is put for اهتمش, which is the right reading. (TA.) ___ And *He went along with short steps.* (K.) And *He* (a man) *became angry, and in a state of excitement:* from what here follows [and therefore, app., post-classical]. (TA.)

فُرْتُنَةٌ , with damm, [meaning with two dammehs,] *A state of commotion of the sea arising from the violence of the winds:* app. post-classical. (TA.)

فَرْتَنَا , in which the ن is held by some to be radical, and by others to be augmentative, see in art. فرت.

فرث

1 **فَرَثْتُ الكَرِشَ** : see 4. ___ فَرَثَ الجُلَّةَ, (ISk, T, S, M, O, K,) aor. ـُ , (T, O,) or ـِ , (M,) or both, (ISk, S, K,) inf. n. فَرْثٌ, (T, M,) *He scattered,* or *dispersed,* [*the contents of*] *the* جُلَّة [or *receptacle made of palm-leaves, for dates*]: (T, * K:) or *ripped the* جُلَّة, *and then scattered,* or *dispersed, its contents,* (ISk, S, M, O,) *entirely,* (M,) لِلْقَوم [*for the people,* or *party*]. (ISk, S, O.) ___ And in like manner, (M,) فَرَثَ كَبِدَهُ, (ISk, T, S, M, O, K,) aor. ـُ , (ISk, S, and so in some copies of the K,) or ـِ , (O, and so in other copies of the K,) inf. n. فَرْثٌ; (S, O;) and فَرَّثَهَا , (ISk, S, M, O, K,) inf. n. تَفْرِيثٌ; (ISk, S, O, K;) *He struck,* or *smote, him,* (ISk, T, S, O,) or *his liver,* (K,) *he being alive,* (ISk, S, O, K,) *so that his liver became scattered.* (ISk, T, S, O, K.) And [hence] one says, فَرَثَ الحُبُّ كَبِدَهُ, and فَرَّثَهَا , and افرثها , meaning *Love crumbled* [or *crushed*] *his liver:* [like as we say it broke his heart:] (M, TA:) and فَرْثٌ is used in like manner of men, as meaning the *crumbling* of the liver by grief and molestation. (TA.) See also 7. ___ فَرَثَ, aor. ـَ , (K,) inf. n. فَرَثٌ, (M, O,) *He was,* or *became, satiated.* (M, * O, * K.) You say, شَرِبَ عَلَى فَرَثٍ *He drank on an occasion,* or *in a state, of satiety.* (M, TA.) ___ فَرِثَ القَوْمُ *The people,* or *party, became scattered,* or *dispersed.* (O, K.)

2 **فَرَّثَ** see the next following paragraph: ___ and see also the preceding paragraph, in two places.

4 **افرث الكَرِشَ** *He scattered the contents of the* كرش [or *stomach of a ruminant animal*]: (T:) or *he ripped the* كرش, *and threw away what was in it:* (ISk, S, O:) or فَرَثْتُ الكَرِشَ عَنِ الفَرْثِ, aor. ـُ , inf. n. فَرْثٌ; and أَفْرَثْتُهَا, and فَرَثْتُهَا ; *I ripped the* كرش, *and scattered what was in it.* (M, TA.) Accord. to the K, one says, افرث الكَبِدَ, meaning *He ripped the* كبد [or *liver*], *and threw away the* فُرَاثَة, i. e., *what was in it:* but this is taken from two passages in the M and T, which the

author of the K has confounded. (TA.) ___ And [hence, app.,] افرث أَصْحابه *He exposed his companions* (T, S, M, O, K) *to the ruling power,* (T,) or *to the censure of men:* (T, S, M, O, K:) or *he pronounced them to be liars, in the presence of a people,* or *party, in order to lessen them in their estimation:* or *he exposed to reproach their secret:* (M:) or *he calumniated,* or *slandered, them.* (IF, O.) And افرث الرَّجُلَ *He reviled, vilified,* or *vituperated, the man; charged him with a vice, fault,* or *the like; defamed him;* or *detracted from his reputation.* (M, O.) ___ See also 1.

5 **تَفَرَّثَ** see the paragraph here following.

7 **انفرثت كَرِشُهُ** *His* (a ruminant animal's) *stomach became ripped and its contents became scattered,* or *dispersed.* (M.) ___ And انفرثت كَبِدُهُ *His liver became scattered* by a blow, (ISk, T, S, O, K,) *he being alive.* (ISk, S, O, K.) ___ انفرثت said of a pregnant woman; as also تَفَرَّثَتْ ; (O, K, but only the inf. ns. are mentioned in the K;) and فَرَثَتْ ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَرَثَ; in the K, فَرْثٌ, and so in a copy of the A; [accord. to the TK, the pret. is فَرَثَتْ, and the aor. تَفْرُثُ; but is probably only inferred from the form of the inf. n. in the K;]) *She had a heaving of the soul* [or *stomach*], or *a tendency to vomit.* (T, A, O, K. *) [And] انفرثت بها *She* (a woman, in the beginning of her pregnancy,) *was affected with a spitting, and with a heaving of the soul* [or *stomach*], or *a tendency to vomit.* (M.) [See also the last of the following paragraphs.]

فَرْثٌ The سرجين [here meaning *feces*] (S, A, O, K) *while remaining* (S, O) *in the* كَرِش [or *stomach of a ruminant animal*]; (S, A, O, K;) the *dregs in the* كرش: (Jel in xvi. 68:) or *i. q.* سرقين [a dial. var. of سرجين]: and the سرقين *of the* كرش; as also فُرَاثَةٌ, (M,) [i. e.] الفُرَاثَةُ signifies *what is extracted from the* كرش [like

الفَرْثُ: it is erroneously expl. in the K: see 4]: (O:) the pl. of فَرْثٌ is فُرُوثٌ. (S, O.) ___ And *Anything that is scattered from a bag or other receptacle for travelling-provisions* &c. (M.) Also *A small* [*leathern vessel for water, of the kind called*] رَكْوَة [q. v.]; (T, K;) a dial. var. of قَرْثٌ: (K:) or the small رَكْوَة is called القَرْثُ [only], with ق. (O.) See also the last of the following paragraphs.

فُرَاثَةٌ : see the next preceding paragraph.

مَفَارِثُ [a pl. of which the sing. is app. مَفْرَثٌ or مَفْرِثٌ] The *places in which* [*slaughtered*] *sheep and other animals are ripped* [*and eviscerated*] *and skinned.* (O.)

مُتَفَرِّثَةٌ : see the following paragraph, in two places.

إِنَّهَا لَمُنْفَرِثٌ بِهَا, said of a pregnant woman, *Verily she is affected with a heaving of the soul* [or *stomach*], or *a tendency to vomit,* (O, K, * TA, *) *by reason of the heaviness of pregnancy:* (O:) [or] one says of a woman in the beginning of her pregnancy, إِنَّهَا لَمُتَفَرِّثَةٌ, meaning [*Verily*] *she is affected with a heaving of the soul* [or *stomach*], or *a tendency to vomit, and the phlegm at the head of her stomach is much in quantity:* so says ISk, on the authority of AA: but [Az, after citing this, adds,] I know not whether it be مُنْفَرِثَةٌ or مُتَفَرِّثَةٌ : (T, TA: *) and امْرَأَةٌ فَرْثٌ, (M, TA, [in the former, as given in the TT, the latter word is written فِرْثٌ, without any vowel-sign to the ف,]) it is said, (TA,) means *A woman who spits,* [or *expectorates phlegm,*] *and has a heaving of the soul* [or *stomach*], or *a tendency to vomit, in the beginning of her pregnancy.* (M, TA.)

فرج

1 فَرَجَ بَيْنَ الشَّيْئَيْنِ, aor. ـِ, inf. n. فَرْجٌ, *He made an opening,* or *intervening space,* [or *a gap,* or *beach,*] *between the two things;* or *he opened the interstice,* or *interval, between the two things:* (Msb:) [and فَرَجَ الشَّىْءَ *He opened the thing;* and particularly *by diduction,* or *so as to form an intervening space,* or *a gap,* or *breach; he unclosed it:* and in like manner فَرَّجَ, inf. n. تَفْرِيجٌ; for ex.,] you say, فَرَّجَ مَا بَيْنَ رِجْلَىْ حَلُوبَتِهِ [*He made an opening,* or *intervening space, between the hind legs of his milch camel;* i. e. *he parted her hind legs*]; (S and O and K in art. فحج, &c.;) and فَرَّجَ بَيْنَ أَصَابِعِهِ *He made openings,* or *intervening spaces, between his fingers.* (MA.) ___ The saying in the Kur lxxvii. 9 وَإِذَا ٱلسَّمَآءُ فُرِجَتْ means [*And when the sky*] *shall be opened so that it shall become portals:* (Ksh:) or *shall become cloven,* or *split,* or *rent.* (Bd and Jel.) ___ And you say, فَرَجَ البَابَ *He opened the door.* (A, TA.) And فَرَجَ فَاهُ *He opened his mouth to die.* (TA.) ___ And فَرَجَ القَوْمُ لِلرَّجُلِ, aor. ـِ, inf. n. فَرْجٌ, [and فَرَجَ لَهُ, aor. ـُ, inf. n. فَرْجٌ and فُرْجَةٌ, seems from the context to be mentioned in this sense in the L,] *The people,* or *party, made room,* or *ample space, for the man,* in the place of standing or of sitting. (Msb.) ___ And فَرَجَ, aor. ـِ, (O, Msb, K,) inf. n. فَرْجٌ; (O, Msb;) and فَرَّجَ, (O, Msb, K,) inf. n. تَفْرِيجٌ; (S, O;) signify also *He* (God) *removed, cleared away,* or *dispelled,* grief, or sorrow; syn. كَشَفَهُ. (Msb, K.) You say, فَرَّجَ ٱللّٰهُ غَمَّكَ and فَرَجَ ٱللّٰهُ عَنْكَ غَمَّكَ [*May God remove,* or *clear away, from thee thy grief,* or *sorrow;* and in like manner, suppressing the objective complement but meaning it to be understood, فَرَّجَ عَنْكَ and فَرَجَ عَنْكَ]. (S.) See also 7, in two places. فَرِجَ, [aor. ـَ,] inf. n. فَرَجٌ, *He had his pudendum* (فَرْجٌ) *constantly uncovered* (S, TA) *when he sat.* (TA.) ___ [And, app., *He had buttocks which did not meet,* or *which scarcely met, by reason of their*

bigness. (See فَرِجٌ and فَرِجَتْ ___.)] أَفْرَجُ said of a she-camel: see 4. ___ [Freytag adds, as from the S, another signification of فَرِجَ, Liberatus fuit curis, tristitia, laetatus fuit: but this I do not find any authority.]

2 **فرّج** : see the preceding paragraph, first sentence: ___ and again, in the latter half, in three places. Also, (O, K,) inf. n. تَفْرِيجٌ, (K,) *He was,* or *became, extremely aged,* or *old and weak.* (O, K.) [From فرّج لحييه, which see expl. voce فَكَّ.]

4 **افرج النَّاسُ عَنْ طَرِيقه** *The people cleared themselves away from his road,* or *path; removed out of his way.* (S, O, K. *) And افرجوا عَنِ القَتِيلِ [as also انفرجوا (occurring thus in the S and Msb and TA in art. جلو)] *They cleared themselves away,* or *removed, from the slain person:* (Mgh, O, Msb, K:) implying that it was not known who had killed him. (Msb.) And افرجوا عَنِ المكَانِ *They left, abandoned,* or *quitted, the place.* (O, K.) ___ افرج الغُبَارُ *The dust became dispersed.* (TA.) ___ And افرج signifies also *His shooting,* or *casting, became altered* [*for the worse*], *having been good.* (TA.) افرج الوَلَدُ النَّاقَةَ *The young one caused the she-camel to be in the state in which one says of her* فَرِجَتْ, i. e. انْفَرَجَتْ فى الوِلَادَة [app. meaning *She became unknit,* or *loosened,* in the joints of the hips *in parturition* (see explanations of فَرِيجٌ as applied to a ewe and to a woman)], *when bringing forth for the first time; whereby she was caused to suffer extreme distress:* whence فَارِجٌ signifies *Distressed.* (Mgh.)

5 **تفرّج** : see 7, in two places. ___ [It also signifies *He diverted, amused,* or *cheered, himself;* or *became diverted,* &c.; often followed by عَلَى شَىْءٍ, meaning *by viewing a thing,* i. e., some rare, or pleasing, object: but thus used, it is app. postclassical. (See also the next paragraph.)]

7 **انفرج** *It opened;* [and particularly *by diduction,* or *so as to form an intervening space,* or *a gap,* or *breach; it gaped; it became unclosed;* and so تَفَرَّجَ ; (see exs. in art. فيض, voce أَفَاصَ, in

three places;) and *it became unknit,* or *loosened,* said of a bone, and of a limb or member, and of a joint; (see فَرِيجٌ, in two places; and see also فَكَكْتَ, and انْفَكَّ in three places, and فَكَكَ;)] syn. انفتح. (Msb in art. فتح; &c. [See also .])فُرْجَةٌ انْفَرَجَتْ سِيَتَاهَا ___ is said of a bow such as is termed فُرُوجٌ , (O, K, TA,) as also انْفَجَّتْ [i. e. انفجت هى, which shows that the meaning is, *Its two curved extremities were such as to have an open space between them and between the intermediate portion and the string*]. (TA.) ___ See also 4, second sentence: ___ and the same, last sentence; and فَرِيجٌ, in two places; and انْفَرَجْتُ عَنِ الكَلَامِ [___. فَارِجٌ occurs in the L, in art. فص, app. meaning *I broke off from,* or *intermitted, speaking.*] ___ انفرج said of grief, or sorrow, or anxiety, [and the like,] signifies *It was,* or *became, removed, cleared away,* or *dispelled;* (A, O, TA;) as also تفرّج ; (S, * O, * TA;) and so فَرَجَ , aor. ـُ , inf. n. فُرُوجٌ. (TA.) Aboo-Dhu-eyb says,

* وَلِلشَّرِّ بَعْدَ القَارِعَاتِ فُرُوجُ *

meaning [*And to evil, after striking and agitating calamities, there is,* or *shall be,*] *a removing, clearing away,* or *dispelling:* (S, O, TA:) the last word being the inf. n. of the last of the verbs above mentioned; or it may be a pl. of فَرْجَةٌ , like as صُخُورٌ is of صَخْرَةٌ. (TA.) ___ Also *He was,* or *became, happy,* or *cheerful.* (KL. [See also 5.])

فَرْجٌ : see فُرْجَةٌ. ___ The *space between the hind legs* of a horse or mare: (S, O, K:) so in the saying of Imra-el-Keys,

* لَهَا ذَنَبٌ مِثْلُ ذَيْلِ العَرُوسِ *
* تَسُدُّ بِهِ فَرْجَهَا مِنْ دُبُرْ *

[*She has a tail like the skirt of the bride, with which she fills up the space between her hind legs, from behind*]. (S, O.) And The *space between the fore and hind*

legs of a horse or the like. (L.) [Hence, app.,] one says, مَلَأَ فَرْجَهُ and فُرُوجَهُ, and سَدَّ فُرُوجَهُ [in which phrase مَدَّ is erroneously put for سَدَّ in one place in the TA], and جَرَى مِلْءَ فُرُوجِهِ, meaning *He* (a horse) *ran swiftly.* (TA.) And مَلَأَ فُرُوجَ فَرَسِهِ *He made his horse to run at the utmost rate of the pace termed* حُضْر. (TA in art. ملأ.) ___ The *pudendum,* or *pudenda;* the *part,* or *parts, of the person, which it is indecent to expose;* (S, O, Msb, K, &c.;) applied to the *pudenda of men* and *of women* and *of youths, with what is around them;* and so *of horses* and *the like:* (TA:) or the *anterior pudendum* [i. e. the *external portion of the organs of generation*] *of a man* and *of a woman,* by common consent of the lexicologists; and applied to *this* and the *posterior pudendum* [in the conventional language of the

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law] because both belong to the same [legal] predicament [in certain cases]; (Mgh, Msb;) or because each of them is a place of opening; (Msb;) or because between the legs: (TA:) but in common parlance it is mostly applied to the *anterior pudendum:* (Msb:) or peculiarly, accord. to some, the *anterior pudendum of a woman* [i. e. the *vulva,* or *external portion of the organs of generation of a woman:* and the *vagina*]: (MF, TA:) pl. فُرُوجٌ. (Msb.) فُلَانٌ ٱبْنُ فَرْجِهِ means *Such a one is solicitous for his* فَرْج. (Er-Rághib, TA in art. بنى.) ___ And *i. q.* فَتْقٌ [app. as meaning *An open, wide, place*]: pl. فُرُوجٌ: (Msb:) which latter also signifies The *sides,* or *lateral parts, quarters,* or *tracts,* of a land. (TA.) And The *part between the two sides,* i. e. the بَطْن, of a valley: and hence used in relation to a road, as meaning its *entrance:* and *a* فَجّ [or *wide,* or *depressed, road,*] of a mountain. (ISh, TA.) And *A frontier-way of acces to a country;* and [particularly *such as is*] *a place of fear;* (S, O, K, TA;) so called because not obstructed; (TA;) and so فُرْجَةٌ, (Msb,) [pl. فُرَجٌ, whence] one says, فُلَانٌ تَسُدُّ بِهِ الفُرَجَ, (A,) or الفُرُوجَ, which is the pl. of فَرْجٌ, (TA,) meaning [*Such a one, by him are*

obstructed] *the frontier-ways of access* [*to the enemy's country*]. (A, TA.)

فُرْج : see فُرُج; the latter in two places.

فُرْج : see فُرُج; the latter in two places.

فَرَج inf. n. of فَرِجَ [q. v.]. (S, TA.) ___ And [app. as such also, or] as a simple subst., The *having the pudendum* (الفَرْج) *constantly uncovered,* (K, TA,) *when sitting.* (TA.) ___ Also a subst. [or quasi-inf. n.] from فَرَجَ الغَمَّ; (Msb;) [as such signifying] The *removal,* or *clearing away, of grief,* or *sorrow:* or *freedom from grief,* or *sorrow:* (S, * O, * KL:) or *i. q.* رَاحَة [i. e. *rest, repose,* or *ease;* or *cessation of trouble,* or *inconvenience, and of toil,* or *fatigue;* or *freedom therefrom*]: (MA:) and فَرْجَة and فُرْجَة accord. to ISk, and فَرَجَة : also accord. to Az, signify the same as فَرَج: (Msb:) one says, لَا فَرْجَةَ لِهٰذَا الغَمِّ مِنْ and فُرْجَة and فَرْجَة [*There is not for this grief any removal,* or *clearing away*]: (T, TA:) and لِكُلِّ غَمٍّ فُرْجَةٌ i. e. كَشْفَةٌ [*For every grief there is a removal, clearing away,* or *dispel-ling*]: (A:) or فُرْجَة, of which فُرُوج may be a pl., (see 7, in two places,) signifies *rest from grief,* or *mourning,* or *from disease:* (TA:) or *freedom from difficulty, distress,* or *straitness;* as also فُرْجَة : (Msb:) or *freedom from anxiety;* (S, O, K;) as also فُرْجَة and فَرْجَة : (O, K:) or فَرْجَة , with fet-h, is an inf. n. [app. of unity]; and فُرْجَة , with damm, is a simple subst.: (IAar, Msb:) or فَرْجَة relates to an affair or event; and فُرْجَة , [which see expl. below,] to a wall, and a door; but the two [primary] significations are nearly the same: the authority for the three [syn.] forms of the word is taken by the author of the K from the statement in the T, cited above, that one says, لَا فَرْجَةَ لِهٰذَا الغَمِّ مِنْ and فُرْجَة and فَرْجَة. (TA.) ___ [Hence,] أُمُّ الفَرَجِ is a name of *The* جُوذَابَة [n. un. of جُوذَاب: see art. جذب]. (Har p. 227.)

فَرِج (S, O, TA) and أَفْرَج (K, TA) A man *whose pudendum* (فَرْج) *is constantly uncovered* (S, O, K, TA) *when he sits.* (TA.) ___ مَكَانٌ فَرِجٌ *A place in which is* تَفَرُّج [app. as meaning *diversion, amusement,* or *cheering pastime; such a place as is termed in Pers.* تَفَرُّج گَاهْ]. (A, TA.)

فُرْج (S, O, K) and فِرْج, with kesr, (O,) or فُرْج, (K,) and فَارِج and فَرِيج, (S, O, K,) [like فَرُوج (see 7) and فَجَّآء,] A bow *wide apart from the string;* (S, O, K;) or *of which the string is distant from its* كَبِد [q. v.]. (TA.) ___ And the first, A woman *wearing a single garment;* (O, L, K;) of the dial. of El-Yemen; (O, L;) like فُضْل in the dial. of Nejd; (L;) as also فُرْج. (K.) ___ And, as also فِرْج, One *who will not conceal a secret:* (O, K:) and فَرُجَة a man *wont to reveal his secrets.* (Ham p. 49.)

فَرْجَة: see فَرَج, in five places. ___ It is said in the T, that أَدْرَكُوا القَوْمَ عَلَى فَرْجَتِهِمْ or فُرْجَتِهِمْ occurs in a trad. as meaning عَلَى هَزِيمَتِهِمْ [i. e. *They overtook the people,* or *party, in their state of defeat*]: but it is also related as with قَافٌ and حَآءٌ [app. قَرْحَتِهِمْ]. (TA.)

فُرْجَة *An opening,* or *intervening space,* [or *a gap,* or *breach,*] *between two things;* (Msb, TA;) as also فَرْج, (A,) of which the pl. is فُرُوج only; (TA;) [and so مَفْرَج, lit. *a place of opening,* occurring in the K in art. ودى, &c.;] and مُنْفَرَج: (JK and K voce خَلَل, &c.:) the pl. of the first is فُرَج (Msb, TA) and فُرُجَات: (TA:) and it is also in a wall, (S, Msb, K,) and the like: (S, Msb:) and signifies also *an opening,* or *a space,* or *room, made by persons for a man entering among them,* in a place of standing or of sitting. (Msb.) One says, بَيْنَهُمَا فُرْجَة, meaning انْفِرَاج [i. e. *Between them two is an opening,* or *intervening space,* &c.]. (S.) فُرَج الشَّيْطَان [*The Devil's gaps*], occurring in a trad., means *the gaps,* or *unoccupied spaces, in the ranks of men praying* [*in the mosque*]. (L.) ___ See also فَرْج, last sentence: ___ and see فَرَج, in seven places: ___ and فَرْجَة.

فَرْجَة: see فَرَج, in three places.

فُرَجَة: see فُرَج, last sentence.

فَرُوج, applied to a bow [like فُرَج &c.]: see 7.

فَرِيجٌ : see فُرُجٌ. ___ Also A ewe *whose hips are unknit,* or *loosened,* [in the joints], (انْفَرَجَ وَرِكَاهَا [see 4],) *when she brings forth.* (TA.) And A woman *whose bones are unknit,* or *loosened,* (انْفَرَجَتْ عِظَامُهَا) *in consequence of parturition:* and hence, as likened thereto, a camel *that is fatigued, and drags his feet,* or *stands still:* (Skr, O:) or a woman *fatigued in consequence of parturition:* and hence, as being likened thereto, a she-camel *that is fatigued.* (Kr, TA.) And A she-camel *that has brought forth her first offspring.* (O, K.) [See also فَارِجٌ.] ___ Also, accord. to the K, [and the O as on the authority of Ibn- 'Abbád,] *i. q.* بَارِدٌ: but [SM says that] this is a mistake for بَارِزٌ, meaning *Uncovered, appearing,* or *apparent;* in which sense it is applied also to a fem. noun: (TA:) it is applied, in a verse of Aboo-Dhu-eyb, to a pearl (دُرَّةٌ), as meaning *uncovered,* and *exposed to view,* for sale. (O, TA.)

فَرَّاجٌ One *who often removes, clears away,* or *dispels, grief,* or *anxiety, from those affected therewith;* or *who does so much.* (O.)

فَرُّوجٌ The *young of the domestic hen;* [the *chicken,* and *chickens;*] (S, Mgh, O, K; [but the explanation is omitted in one of my copies of the S;]) as also فُرُّوجٌ, (S, O, K,) like سُبُّوحٌ [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with ة: (S:) pl. فَرَارِيجُ. (S, Mgh, O.) ___ And hence, app., by a metaphorical application, (Mgh,) it signifies also *A* [*garment of the kind called*] قَبَآءٌ, (S, Mgh, O, K, [but omitted in one of my copies of the S,]) *having a slit in its hinder part:* (Mgh, O, K:) or the *shirt of a child:* (O, K:) [but] the Prophet is related to have prayed in a فَرُّوجٌ (Mgh, TA) of خَزٌّ (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.)

فَارِجٌ : see فُرُجٌ. ___ Also A she-came *that has become unknit,* or *loosened,* [app. in the joints of the hips,] (انْفَرَجَتْ [see 4],) *in consequence of parturition, and therefore hates the stallion,* (O, K,) *and dislikes his being near.* (O.) [See also فَرِيجٌ.] And see 4, last sentence.

أَفْرَجُ, in the phrase أَفْرَجُ الثَّنَايَا, *i. q.* أَفْلَجُ [q. v.]. ___ And A man *whose buttocks do not meet,* (S, O, K,) or

scarcely meet, (TA,) *by reason of their bigness:* (S, O, K:) fem. فَرْجَآءُ: it is mostly the case among the Abyssinians. (S, O.) ___ See also فَرِجٌ.

تَفْرِجٌ, accord. to Akh, *A beater and washer and whitener of clothes;* syn. قَصَّارٌ. (O.) ___ See also the next paragraph.

تَفْرَجَةٌ and تَفْرَاجٌ are sings. of تَفَارِيجُ, (O,) which signifies, (IAar, O, K,) as pl. of the first, (K,) or of the second, (IAar, O,) The *openings* [or *interstices*] *of the fingers:* (IAar, O, K:) and the *apertures,* (IAar, O,) or *clefts,* (K,) of a railing: (IAar, O, K:) and also, (O, K,) accord. to IDrd, as pl. of تَفْرَجَةٌ, (O,) the *slits* of the [kind of garment called] قَبَآءٌ [and فَرُّوجٌ]. (O, K.)

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تَفْرَجَةٌ as an epithet, applied to a man, signifies *Cowardly and weak;* as also تَفْرَاجَةٌ ; (O, K;) and نَفْرَاجَآءُ, with ن, (O, * K,) mentioned by IAmb, as imperfectly decl., and as signifying *cowardly;* (O;) or so, accord. to the T and L, تَفْرِجٌ and تَفْرَجَةٌ, and نَفْرِجٌ and نَفْرَجَةٌ: and the last two, and نَفْرَاجٌ and نَفْرَجَآءُ, all with ن, signify one *who becomes defeated,* or *put to flight,* (يَنْكَشِفُ,) *on the occasion of war,* or *battle.* (TA.)

تَفْرَاجٌ and تَفْرَاجَةٌ: see the next preceding paragraph.

مَفْرَجٌ : see فُرْجَةٌ. [Hence] مَفْرَجُ الغَمِّ [*The place of opening of the mouth*]. (TA in art. مفارج.) شجر [is its pl.; and] signifies *Places of exit,* or *egress.* (TA.)

مُفْرَجٌ, occurring in the saying, in a trad., لَا يُتْرَكُ فِى الإِسْلَامِ مُفْرَجٌ, [meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: As used to say that it is with ح ; and disapproved of the saying مفرج, with ج : A'Obeyd says, I heard Mohammad Ibn-El-Hasan say, it is related with ح and with ج ; and he who says مفرج, with ج , means *A*

slain person found in a desert tract, not by a town or village, [which signification is mentioned in the K,] the fine for whose blood is to be paid from the government-treasury: AO says that it means *one who becomes a Muslim and has no alliance of friendship with any one* [*among the Muslims*]; wherefore, if he commits a crime, [such as maiming another, &c.,] the governmenttreasury must make amends for it, because he has no relations or others bound to aid him by paying a bloodwit [or the like]: (S, O: and the like is also said in the Mgh and in the K:) or, accord. to Jábir El-Joafee, it means *a man who is among a people to whom he does not belong;* wherefore they are bound to pay for him a bloodwit [or the like]: (O, TA:) or it means *one who has no kinsfolk,* or *near relations:* so accord. to IAar: (Mgh, TA:) or *one who has no offspring:* or *one who has no wealth,* or *property:* and it is also said to mean *one burdened by the obligation to pay a bloodwit,* or *a ransom,* or *a debt that must be discharged:* and [in like manner] مَفْرُوجٌ is said to mean *one who is burdened with a debt:* but it is correctly with ح [unpointed]; (TA;) [i. e.] such is termed مُفْرَحٌ, with ح: (As, Mgh:) and مُفْرَجٌ means *one burdened by his family,* although he be not in debt. (Az, TA voce مُفْرَحٌ [q. v.].)

مُفْرِجٌ One *whose shooting,* or *casting, has become altered* [*for the worse*], *having been good.* (AA, O, * K.) And thus, without ة, A hen *having chickens.* (S, O, K.)

مُفَرَّجٌ A camel (O) *whose elbow is distant from his armpit:* (O, K:) or *wide in step:* (O:) or, with ة, a she-camel *whose elbows are far from her chest, and whose armpits are* [*therefore*] *wide.* (Ham p. 783.) ___ And *A comb.* (O, K.)

مَفْرُوجٌ An *opened* door. (TA.) ___ See also مُفْرَجٌ, near the end.

مُنْفَرِجٌ : see فُرْجَةٌ.

فرجن

Q. 1 فَرْجَنَ الدَّابَّةَ *He curried the beast; removed the dust from it with the* فِرْجَوْنٌ. (S, K.)

But the etymologists assert that the ن is augmentative. (TA.)

فِرْجَوْنٌ *A currycomb;* syn. مِحَسَّةٌ [q. v.]. (S, K.)

فرح

1 **فَرِحَ** , (S, A, L, Msb, K, &c.,) [aor. ـَـ ,] inf. n. فَرَحٌ, (S, * L, * Msb, &c.,) *He rejoiced; was joyful,* or *glad;* or *was happy;* (S, A, L, Msb, K, &c.;) syn. سُرَّ: (S, A, Msb, * &c.:) or *he experienced a sensation of lightness in his heart:* (Th, TA:) or *his bosom became dilated with delight,* or *pleasure, of short continuance, transitory,* or *fleeting, not lasting, as is the case in bodily and worldly pleasures;* فَرَحٌ differing from سُرُورٌ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rághib, TA.) You say, فَرِحَ به *He rejoiced, was joyful,* or *glad,* or *was happy, by reason of him,* or *it;* syn. سُرَّ. (S, A, Msb. *) ___ And *He was,* or *became, well pleased,* or *content.* ___ And *He exulted,* or *rejoiced above measure;* or *he exulted greatly, and behaved insolently and unthankfully,* or *ungratefully.* (S, Msb, K.) The verb is used in this sense in the Kur xxviii. 76. (TA.)

2 **فَرَّحَ** see the paragraph here following.

4 **افرحه** , (S, A, Msb, K,) inf. n. إِفْرَاحٌ; (S;) and فرّحه , (Msb, K,) inf. n. تَفْرِيحٌ; (S;) *He,* or *it, rejoiced him; gladdened him; made him joyful,* or *glad;* or *made him happy:* (S, A, Msb, K:) [or *occasioned him a sensation of lightness of heart:* or *made his bosom to become dilated with delight,* or *pleasure, of short continuance, transitory,* or *fleeting, not lasting, as is the case in bodily and worldly pleasures.* See فَرَحٌ.] ___ And *He,* or *it, made him to be well pleased,* or *content.* (Msb.) ___ And *He,* or *it, made him to exult,* or *rejoice above measure;* or *to exult greatly, and to behave insolently and*

unthankfully, or *ungratefully.* (Msb, K.) Also *He,* or *it, grieved him;* or *made him unhappy;* lit. *deprived him of joy;* or *of happiness:* like as أَشْكَاهُ signifies he made his complaint to cease. (L.) [Thus it has two contr. meanings.] ___ And *It* (a debt, AA, S, TA, or a thing, TA) *burdened him, burdened him heavily,* or *overburdened him.* (AA, S, K, TA.)

فَرَحٌ [inf. n. of فَرِحَ, q. v.: as a simple subst.,] *Joy, mirth,* or *gladness;* or *happiness;* (S, L, Msb, K;) syn. سُرُورٌ; (Msb, K;) *contr. of* حُزْنٌ, (L,) and *of* تَرَحٌ: (S and A in art تر:) or *a sensation of lightness of the heart:* (Th, TA:) or *dilatation of the bosom with delight,* or *pleasure, of short continuance, transitory,* or *fleeting, not lasting, as is the case in bodily and worldly pleasures;* whereas سُرُورٌ is dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; but each is sometimes used as syn. with the other. (Er-Rághib, TA.) ___ And *A state of being well pleased,* or *content,* with a thing. (Msb.) ___ And *Exultation,* or *a rejoicing above measure;* or *a state of exulting greatly, and behaving insolently and unthankfully,* or *ungratefully.* (S, Msb, K.) ___ [Also *A festivity,* or *merry-making;* particularly, as used in the present day, *on the occasion of a marriage.* ___ Pl. أَفْرَاحٌ.] ___ In the saying of Muteea Ibn-Iyás,

* قَدْ ظَفَرَ الحُزْنُ بالسُّرُورِ وَقَدْ *
* أُدِيلَ مَكْرُوهُنَا مِنَ الفَرَحِ *

[*Sorrow,* or *sadness, has overcome happiness, and the object of our dislike,* or *hatred, has been given a turn to prevail over the object of our love*], by مِنَ الفَرَحِ he means مِنَ المَفْرُوحِ بِهِ, i. e. المَحْبُوبِ. (Ham p. 391.)

فَرُحٌ : see the paragraph here following.

فَرِحٌ and فَرْحَانُ (Msb, K) and فَرُحٌ, as in some copies of the K and in the L and other lexicons, or فَرُوحٌ, as in other copies and mentioned by IJ, (TA,) and فَارِحٌ and مَفْرُوحٌ, (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِحَةٌ and [of the second] فَرْحَى (Msb, K) and فَرْحَانَةٌ, (K,) but of the correctness of this last ISd was not certain: (TA:) pl. [of the first] فَرِحُونَ (S, Msb) and [of the second] فَرَاحَى and فَرْحَى: (K, TA:) *Rejoicing, joyful,* or *glad;* or *happy:* (Msb, K:) [or *experiencing a sensation of lightness in the heart:* or *having the bosom dilated with delight,* or *pleasure, of short continuance, transitory,* or *fleeting, not lasting, as is the case in bodily and worldly pleasures.* See فَرِحٌ.] Hence, in the Kur [iii. 164], فَرِحِينَ بِمَا آتَاهُمُ ٱللّٰهُ مِنْ فَضْلِهِ [*Rejoicing by reason of that which God has given them of his bounty*]. (Msb.) ___ And *Well pleased,* or *content:* whence, in the Kur [xxiii. 55 and xxx. 31], كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ [*Every sect is well pleased,* or *content, with that* religion *which it has*]. (Msb.) ___ And *Exulting,* or *rejoicing above measure;* or *exulting greatly, and behaving insolently and unthankfully,* or *ungratefully:* (S, Msb, K:) whence, in the Kur [xxviii. 76], إِنَّ ٱللّٰهَ لَا يُحِبُّ الْفَرِحِينَ [*Verily God does not love those who exult,* or *rejoice above measure;* &c.]. (S, Msb.)

فَرْحَةٌ [*A joy,* or *gladness;* or *a happiness*]: see an ex. voce تَرْحَةٌ. ___ See also the next paragraph, in two places.

فُرْحَةٌ *A cause of joy* or *gladness,* or *of happiness; a thing whereby one is made joyful* or *glad,* or *happy;* as also فَرْحَةٌ; syn. مَسَرَّةٌ. (K.) ___

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And *A thing that thou givest to him that rejoices thee;* (L, K;) *a recompense that thou*

givest him; (L;) [as also فَرْحَةٌ ; for] you say, لَكَ عِنْدِى فَرْحَةٌ إِنْ بَشَّرْتَنِى, (S, A, [in one of my copies of the S أَىْ بَشَّرْتَنِى, as though this were an explanation, but the former is the right reading,]) and فُرْحَةٌ, (S,) meaning بُشْرَى [i. e. *There is for thee, with me, a gift for announcing a joyful event, if thou announce to me such an event*]. (A.)

فَرْحَانُ ; fem. فَرْحَى, and accord. to the K فَرْحَانَةٌ also: see فَرِحٌ.

فَرْحَانَةٌ *White* كَمْأَة [or *truffles*]: (K:) from Kr: but ISd states the word transmitted to him to be with ق [i. e. قُرْحَانٌ, of which قُرْحَانَةٌ is mentioned as a n. un.]. (L, TA.)

فَرُوحٌ : see فَرِحٌ.

فَارِحٌ : see فَرِحٌ.

مُفْرَحٌ A man *burdened,* or *burdened heavily,* or *overburdened, by debt,* (A'Obeyd, S, TA,) or *by a fine,* or *the like, and unable to pay it:* (A'Obeyd, TA:) or *needy,* or *in want; overcome;* and *poor:* (K:) or *poor, possessing no property:* (TA:) one *who is not known to have any kinsfolk or near relations;* (K, TA;) but in a trad. in which it occurs in this sense as related by some, it is, as others relate the trad., with ج ; and so in the sense next following: (TA:) and *a slain person found between two towns or villages.* (K.) In the trad. in which it is said لَا يُتْرَكُ فِى الإِسْلَامِ مُفْرَحٌ it has the first of the significations mentioned above accord. to A'Obeyd [i. e. the saying means *One who is burdened,* or *burdened heavily,* or *overburdened, by debt,* &c., *shall not be left unbefriended among the Muslims*]. (TA.) And in the writing that the Apostle of God wrote [as a covenant] between the Muhájirs and the Ansár were the words, لَا يَتْرُكُوا مُفْرَحاً حَتَّى يُعِينُوهُ عَلَى مَا كَانَ مِنْ عَقْلٍ أَوْ فِدَآءٍ, in which مُفْرَحاً means مَفْدُوحاً, (Ez-Zuhree, As, S,) i. e. [*They shall not leave*] *one who is burdened,* or *burdened heavily,* or *overburdened, by*

debt, [*until they aid him to acquit himself of what has become incumbent* on him, *of a bloodwit* or *a ransom,*] meaning that his debt shall be paid for him from the treasury of the state: so says As; and he disallowed the saying [in this case] مُفْرَج, [q. v.,] with ج. (S.)

مُفْرِح A thing *that makes joyful* or *glad,* or *that makes happy:* (T, L:) [and مَفْرُوحٌ بِهِ a thing *by which one is made joyful* or *glad,* or *by which one is made happy:*] one says, مَا يَسُرُّنِى بِهِ مُفْرِح, (As, T, S, L,) and مَفْرُوحٌ بِهِ, for which one should not say مَفْرُوح [alone], (As, S,) [i. e. *Nothing that makes joyful* &c., and *by which one is made joyful* &c., *renders me happy by means of it,*] relating to an affair, or event. (S.) [See also فُرْحَة.]

مُفَرِّح *A certain well-known* [*exhilarating*] *medicine;* (S, K;) *a certain medicine which is given to drink to him who is in grief, and in consequence of which he becomes happy; thus called by the physicians, and by others called* سُلْوَان. (S in art. سلو.)

مِفْرَاح One *who rejoices much,* or *often:* (K:) or one *who rejoices* [app. *much*] *whenever fortune renders him happy.* (S.)

مَفْرُوح : see مُفْرِح, in two places: and see فَرِح.

فرخ

1 **فَرِخَ** , aor. ـَـ , (K,) inf. n. فَرَخٌ, (TK,) *He* (a man, TA) *became free from fright,* or *fear, and at ease,* or *calm.* (K.) [See also 4.] ___ And فَرِخَ إِلَى الأَرْضِ *He clave to the ground;* (K, TA;) as also فرّخ . (TA.)

2 **فَرَّخَتْ** , and أَفْرَخَتْ , said of a bird, (S, A, Msb, K, but in the S and Msb the verbs are in the masc. forms,) [inf. n. of the former تَفْرِيخٌ,] *She had* [or *she produced by hatching*] *a young one,* (Msb, K,) or *young ones.* (A.) [In the L, in one place, and so, accord. to the TA, in other lexicons, for صار in the explanatory phrase صَارَ لَهَا فَرْخٌ, is put طَارَ; as though the verbs signified *She had a young one that flew.*] ___ And both verbs, said of an egg (بَيْضَةٌ), *It had* [or *produced*] *a young one:* (L, K:) or افرخت said of an egg, *it had in it a young bird:* (ISh, TA in art. بيض:) or *it broke open from over the young bird, which thereupon came forth from it.* (AHeyth, TA in art. روع; and Msb.) ___ See also the next paragraph, in two places. ___ فرّخ الزَّرْعُ, (S, A, L, K,) inf. n. تَفْرِيخٌ, (S, L,) *The seed-produce,* or *corn, was ready to cleave open, when it had come up:* (S:) or *produced many shoots:* (A:) or *put forth its shoots:* (K:) or *shot forth into leaf from the grain, when the latter had cloven asunder;* as also افرخ . (L.) [See also قَصَّبَ.] And فرّخ شَجَرُهُمْ فِرَاخًا كَثِيرَةً *Their trees produced many offsets,* or *shoots from their roots* or *stems.* (A.) ___ See also 1. ___ [Hence,] وفَرَّخَ بَاضَ فِيهِمُ الشَّيْطَانُ, occurring in a trad., means *The devil made his fixed abode among them;* like as a bird keeps to the place of its eggs and young ones. (L.) And [in like manner] one says, فرّخ الشيطان فى رأسه *The devil took up an abode in his head.* (TA in art. ___.) فحص فرّخ القَوْمُ means *The people,* or *party, became weak;* i. e., *became like young birds.* (K.) And فرّخ said of a man, *He was,* or *became, base, vile,* or *abject.* (T, TA.) And *He* (a man) *was frightened;* or *he feared,* or *was afraid.* (K.) And فُرِّخَ, in the pass. form, said of a coward, and of a weak old

man, inf. n. تَفْرِيخٌ, *He was frightened, and made to tremble.* (L.)

4 **أَفْرَخَتْ** said of a bird: ___ and of an egg: see 2. ___ [Hence,] one says, أَفْرَخَ بَيْضَةُ القَوْمِ, meaning *What was hidden, of the affair,* or *case, of the people,* or *company of men, became apparent.* (ISh, TA in art. بيض. [See also a similar phrase in what follows.]) And افرخ فُؤَادُهُ *His heart became free from fear:* fear in the heart being likened to a young bird in the egg. (L.) And افرخ الرَّوْعُ *Fright,* or *fear, departed;* (S, K, TA;) as also فرّخ , inf. n. تَفْرِيخٌ: (K, TA:) and one says, لِيُفْرِخْ رَوْعُكَ *Let thy fright,* or *fear, depart;* like as the young bird goes forth from the egg. (S, TA. [But see رَوْعٌ: and see also a phrase similar to this in what follows.]) And أَفْرَخَ الأَمْرُ *The affair,* or *case, became manifest,* or *plain,* (S, A, L, K,) *as to its issue,* or *result,* (L,) *after having been confused,* or *dubious;* (S, A, L, K;) as also فرّخ . (L.) ___ افرخ القوم بيضهم, (S, L, K,) or بيضتهم, (as in some copies of the K,) meaning *The people,* or *party, disclosed their secret,* (S, L, K, TA,) is said of those whose case has become apparent. (L.) [Hence it seems that افرخ البيضة properly signifies *It* (a bird) *hatched the egg, and produced the young bird.*] أَفْرِخْ رَوْعَكَ *Calm thy mind,* (S, L, K, TA,) is a prov., mentioned by Az, from A'Obeyd, as said, on occasions of fear, to him who is cowardly. (L, TA.) And أَفْرَخَ رَوْعَهُ means *He prayed for him that his fright,* or *fear, might become calmed, and depart.* (AO, TA.) ___ See also 2, latter half.

10 **استفرخ الحَمَامَ** *He took for himself the pigeons* (S, K) *for their young ones,* (S,) or *for* [*the purpose of their producing*] *young ones.* (K.)

فَرْخٌ The *young one of a bird:* (S, A, Mgh, L, K:) this is the primary signification: (L:) or, *of any creature that lays eggs:* (Msb:) fem. with ة: (S, A:) and, (L, K,) sometimes, (L,) the *young one of any animal:* (L, K:) pl. (of pauc., S, L) أَفْرُخٌ and أَفْرَاخٌ (S, Mgh, L, Msb, K) and أَفْرُخَةٌ, (L, K,) the last of which is extr. [with respect to rule], (IAar,) and (of mult., S, L) فِرَاخٌ (S, L, Msb, K) and فِرْخَانٌ (L, Msb, K) and فُرُوخٌ (Msb, K) and فُرْخٌ. (L.) [See an ex. (from a poet) in which فِرَاخٌ

is treated grammatically as a sing. in the first paragraph of art. خلف.] ___ [Hence,] *A base, a vile,* or *an abject, man, who is driven away.* (K.) And one says, فُلَانٌ فَرْخٌ مِنَ الفِرَاخِ, (TA,) or مِنَ الفُرُوخِ, (so in two copies of the A,) meaning *Such a one is a bastard:* (A, TA:) said by El-Khafájee to be a phrase of the people of El-Medeeneh, peculiarly; but accord. to MF, it is a post-classical phrase common in El-Hijáz. (TA.) ___ And *A sucker, an offset,* or *a sprout, of any plant* (L, K) or *tree &c.:* (L:) or *a branch* of a tree: or, as some say, *a branch that is in the middle* of a tree: (Ham p. 347:) or [its pl.] فِرَاخٌ signifies *offsets,* or *shoots, from the roots* or *stems* of trees: (A:) and this is also said to signify *worms that are in herbs.* (Ham p. 491.) And *Seed-produce,* or *corn, shooting forth into leaf from the grain, when the latter has cloven*

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asunder: (Lth, TA:) or, *ready to cleave open,* (S, K,) *when it has come up:* (S:) or, *when it has shoots.* (L.) ___ And الفَرْخُ signifies *The fore part of the brain;* (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called العُصْفُورُ; (TA;) or the عُصْفُورُ is beneath the فَرْخٌ: (TA in art. عصفر:) the pl. is فِرَاخٌ: and الفَرْخُ signifies [also, particularly,] *the fore part of the brain of the horse.* (TA in the present art.) In the saying of ElFarezdak,

* وَيَوْمَ جَعَلْنَا البِيضَ فِيهِ لِعَامِرٍ *

* مُصَمِّمَةً تَفْأَى فِرَاخَ الجَمَاجِمِ *

he means [*And a day in which we made the swords, penetrating into that which they smote, cleave*] *the brains* [lit. *brain* (الدِّمَاغ) of the tribe *of 'Ámir*]. (S, TA.)

فَرِخٌ, like كَتِفٌ, A man *whose grounds of pretension to respect,* or *honour, are suspected.*

(TA.)

فَرْخَةٌ fem. of فَرْخٌ [q. v.]. (S, A.) ___ Also *A broad* سِنَانٌ [or *spear-head*]. (K.) ___ فَرْخَةُ الدَّيْلَمِ: see ذُرَّاحٌ.

فُرَيْخٌ a dim. [of فَرْخٌ]: hence the saying, فُلَانٌ فُرَيْخُ قُرَيْشٍ [*Such a one is the honoured and cherished of Kureysh*]: فُرَيْخ being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and فُلَانٌ فُرَيْخُ قَوْمِهِ *Such a one is the honoured* [*and cherished*] *of his people;* like a little young bird in the house of a people who rear it and treat it with kindness. (A.)

فُرَيْخِيَّةٌ [or, probably, فُرَخِيَّةٌ, agreeably with analogy,] an epithet applied to نِصَالٌ [meaning arrow-heads, &c., but app. a mistranscription for نِبَالٌ i. e. arrows], which were so called in relation to الفُرَيْخ, a certain blacksmith in the Time of Ignorance: (TA:) or الفُرَيْخ was a man who used, in the Time of Ignorance, to pare, or shape, arrows: (S:) mentioned by a poet in the saying,

* وَمَقْذُوذَيْنِ مِنْ بَرْىِ الفُرَيْخِ *

[*And two feathered* arrows *of the paring,* or *shaping of El-Fureykh*]. (S, TA.) [Freytag mentions فُرَّخِىٌّ, as applied to an arrow, meaning ad virum فُرَيْخ appellatum referendus: but he names no authority: and it has been shown above that the name of the man is without teshdeed; and so, therefore, is its rel. n.]

فَرُّوخٌ *Ears of wheat of which the final condition has become apparent, and of which the grain has become organized and compact:* occurring in a trad., in which the selling of such for measured wheat is forbidden. (IAth, TA.)

مُفْرَخٌ : see مَفَارِخُ.

مُفْرِخٌ A hen-bird *having* [or *producing by hatching*] *a young one* [or *young ones* (see 2)]; (L, K;) as also مُفَرِّخٌ . (L.)

مُفَرَّخٌ : see مَفَارِخُ.

مُفَرِّخٌ : see مُفْرِخٌ.

مَفَارِخُ , a pl. of which the sing. is not mentioned, (TA,) *Places where birds have* [or *produce by hatching*] *young ones.* (K.) [Such a place may be called, accord. to analogy, مُفْرَخٌ (which may be the sing. of مَفَارِخُ) and مُفَرَّخٌ .]

فرد

1 **فَرَدَ** , aor ـُ , [inf. n. فُرُودٌ,] *He,* or *it, was,* or *became, single; sole;* or *one, and no more.* (Msb.) ___ See also 7, (with which two other forms of the unaugmented verb, namely, فَرِدَ and فَرُدَ, are also mentioned,) in four places.

2 **فرّد** , inf. n. تَفْرِيدٌ, *He applied himself to the study of practical religion,* or *the law, and withdrew from* [*the rest of*] *mankind, and attended only to the observance of the commands and prohibitions* [*of religion*]. (IAar, T, L, K.) [See also the part. n., below.]

4 **افرد** as intrans.: see 7. ___ أَفْرَدَتْ *She* (a female, S, L, a pregnant female, A, or a woman, K) *brought forth one only:* (S, A, L, K:) opposed to أَتْأَمَتْ: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) ___ افرده *He made him,* or *it, to be single; sole;* or *one, and no more.* (Lth, T, M, * L, Msb. *) ___ And *He put,* or *set, him,* or *it, apart, aside,* or *away; he separated him,* or *it.* (S, K.) You say, افرده منه [*He separated him from him, and rendered him solitary;* or *he left him solitary*]. (A and Mgh in art. وتر.) [See an ex. in a verse cited voce عاذبٌ.] ___ [Hence,] افرد فلانًا بشىءٍ *He made such a one to have a thing to himself alone, with none to share,* or *participate, with him in it.* (A in art. فرز.) ___ And افرد الحجَّ عن العمرة *He performed the rites and ceremonies of the pilgrimage separately from those of the* عُمْرَة [q. v.]. (Msb.) ___ And افرد إليه رسولًا (S, K) *He sent* [*away*] *a messenger to him.* (K.)

5 **تَفَرَّدَ** see the next paragraph, in two places.

7 **انفرد** and فَرَدَ signify the same: (S:) the latter, aor. ـُ , [inf. n. فُرُودٌ,] is expl. by Lth as signifying *He was,* or

became, alone, by himself, apart from others, or *solitary:* (T, L:) and thus انفرد بنفسه signifies. (Msb.) And انفرد عنه *He,* or *it, was,* or *became, apart,* or *separate, from him,* or *it, and alone.* (L.) And انفرد بفلان and استفرده are syn. [as meaning *He was,* or *became, alone with such a one*]. (M, A, K.) And انفرد بالأمر, (AZ, T, M, L, K,) and بكذا, (S,) and برأيه; (L;) and فرد, (AZ, T, M, L, K,) aor. ـُ, (AZ, T, M, L,) inf. n. فرود; (AZ, L;) and فرد, and فرد, (M, L, K,) mentioned by Lh; (M, L;) and افرد, (L, K,) and تفرّد, and استفرد; (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. *He was,* or *became, alone; independent of others; without any to share,* or *participate, with him; in the affair,* and *in such a thing,* and *in his opinion:* (the lexicons passim: [see استبدّ:]) and [in like manner] تفرّد بالمال [*he was without any to share,* or *participate, with him in the property*]. (Msb.) ___ لأُقاتلنّهم حتّى تنفرد سالفتى, occurring in a trad., means *I will assuredly fight with them until I die;* lit., *until the side of my neck shall become separate* from my body; because its separation can be only by death. (L.)

10 **استفرد** as intrans.: see 7. استفرده: see 7. ___ Also *He found him alone, having no second person with him.* (A.) [Hence, one says,] استطرد فجدّله لهم فلمّا استفرد منهم رجلاً كرّ عليه [*He fled,* or *wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground*]. (A, L.) And استفرد الدُّرَّة *He* (the diver) *found the pearl alone, having no other with it.* (A.) ___ And *He took it alone; by itself; without any other,* or *any like it.* (T, L.) *He took it forth from among the things that were with it.* (M, K.)

فَرْد *Single; sole; only; one, and no more;* syn. وَتْر; (S, A, L, Msb;) i. e. واحد: (Msb:) [and, used as a subst., *a single,* or *an individual, person* or *thing:*] fem. فردة and فردى [which latter is anomalous, as though fem. of فردان]: (Msb:) pl. أفراد and فرادى which latter is anomalous, as though pl. of فردان (S, L, Msb) and of فردى, like

as سُكَارَى is pl. of سُكْرَانُ and of سَكْرَى. (Msb. See also فُرَادٌ, below.) You say, عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا *I counted the dirhems one by one.* (T, A.) ___ And *Such as has no equal,* or *like:* (Lth, M, L, K:) pl. أَفْرَادٌ (M, K) and فُرَادَى [respecting which latter see above]. (K.) الفَرْدُ as an epithet applied to God means *The Single; the Sole; the One;* (T;) *He who has no equal,* or *like; the Unequalled:* (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says سَيْفٌ فَرْدٌ, (K,) and فَرْدٌ, (T, L, K,) and فُرُدٌ, (L, K,) and فِرْدٌ, (K,) and فَرِدٌ, (T, K,) and فَرِيدٌ and فَرْدَدٌ, (K, but the third and fifth not in the text of the K as given in the TA,) *A sword having diversified wavy marks, streaks,* or *grain;* (ذُو فِرْنِدٍ, K, [in the TA وفِرْنِدٌ, as though one said also سَيْفٌ فِرْنِدٌ, which is evidently a mistake,]) *unequalled* (T, L, K) *in excellence.* (T, L.) ___ And The *half* [meaning *one*] *of a pair* or *couple.* (M, L, K.) ___ And *Such as is alone, by himself* or *by itself,* or *apart from others; unconnected with,* or *unattended by, others; solitary,* or *separate;* syn. مُتَّحِدٌ, (M, L, K,) or مَا كَانَ وَحْدَهُ; (Lth, L;) *unmixed with others;* [in which sense it is] a word of more common application than

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وِتْرٌ, and more special than وَاحِدٌ: (Kull p. 278:) pl. فِرَادٌ (M, L, K) [and أَفْرَادٌ and فُرُودٌ also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by IAar, L,)

* تَخَلُّفَ السَّقْرِ فِرَادَ السِّرْبِ *

[*As the hawk's seizing,* or *carrying off by force, those that are apart from the others of the flock of birds*]. (M, L. See, again, فُرَادٌ.) [Hence,] one says ثَوْرٌ فَرْدٌ, (S,) and شَىْءٌ فَرْدٌ, (M, K,) and فَرِدٌ, (S, M, K,) and فَرَدٌ, and فُرُدٌ, (M, K,) and فُرْدٌ, (K,) and فَارِدٌ, (S, M, K,) and فَرِيدٌ, (S, K,) and فُرُودٌ, (M, K,) and فُرْدَانٌ

, (K,) [and مُفْرَدٌ (see an ex. voce شَاةٌ, in art. شوه),] *A bull,* (S,) and *a thing,* (M, K,) *that is alone, by itself,* or *apart from others; solitary,* or *separate from others.* (S, M, K.) And سِدْرَةٌ فَارِدَةٌ *A lote-tree apart from others.* (S.) And فَارِدٌ شَجَرَةٌ, (M, K,) and فَارِدَةٌ, (M, TA,) *A tree apart from others.* (M, K, * TA.) And ظَبْيَةٌ فَارِدٌ *A gazelle apart,* or *separate, from the herd.* (S, M, K.) And نَاقَةٌ فَارِدٌ, and مِفْرَادٌ, and فَرُودٌ, *A she-camel that goes away alone, apart from others, in the pasture,* (M, L, K, *) *and at the water;* (M in explanation of the last, and L;) the epithet applied to the male being فَارِدٌ, only. (M, L.) And هُوَ فَارِدٌ بِهٰذَا الأَمْرِ *He is alone in this affair.* (A.) And it is said in a trad., لَا تُعَدُّ فَارِدَتُكُمْ, meaning *Your ewe,* or *she-goat, that ye have set apart from the flock,* or *herd, that ye may milk her in the tent,* or *house, shall not be reckoned* [among those for which ye are to pay the poorrate]: (A:) or the meaning is, *what is over and above the* فَرِيضَة [or *fixed number of camels, &c., to be given in payment of the poor-rate*] *shall not be added to the latter and reckoned therewith.* (L.) And in another it is said, لَا يَغُلُّ فَارِدَتُكُمْ, expl. by Th as meaning *Such of you as shall segregate himself,* as, for instance, one or two, *and gain spoil, shall* resign it to the collective body, and *not act unfaithfully* by taking it for himself. (M, L.) And in another, فَمِنْكُمُ المُزْدَلِفُ صَاحِبُ العِمَامَةِ الفَرْدَةِ *And of you is El-Muzdelif, he of the solitary turban:* this was said of him because, when he rode, no one with him wore a turban, to show honour to him. (L.) ___ لَقِيتُهُ فَرْدَيْنِ means *I met him, we two being alone.* (S, L, K.) ___ أَفْرَادُ النُّجُومِ, (S, M, L, K,) as also فُرُودُهَا, (K,) signifies *The brightly-shining stars* (الدَّرَارِىءُ) *in the horizon* [*when other stars, there, are invisible*]: so called because they are apart from the other [visible] stars. (M, L.) And الفُرُودُ, (T, M, L, and so in some copies of the K,) in some copies of the K الفُرْدُودُ, [and thus in the CK,] but the former is the right, (TA,) *Certain stars, disposed in a row, behind the Pleiades;* (K;) in some copies of the K, *around the Pleiades:* (TA:) *certain bright stars around the Pleiades.* (T, L.) And (L) *Certain stars around* حَضَارِ [q. v.], which is one of the two stars called

المحلفان, (M, L, TA,) the other whereof is called الوزن; (TA;) *certain small stars with* حضار; so called because situate apart from the latter, by its side. (Kitáb Anwá el- 'Arab, TA.) And الفرد is a name of *The star* (a) *in the hinder part of the neck of* الشُّجاع [the constellation *Hydra;* which star is also called عنق الشُّجاع]. (Kzw in his description of فرد ___.) الشجاع signifies also *One side of a jaw:* (M, L, K:) pl. أَفْرادٌ. (M, L.) ___ And *A sandal such as is termed* سَمْطٌ, *not patched, nor having a second sole added to it;* (K;) *a sandal having a single sole; not having a sole composed of two pieces of leather sewed together, one beneath the other;* thus in the saying,

* يَا خَيْرَ مَنْ يَمْشِى بِنَعْلٍ فَرْدِ *

[*O best of such as walk with a single-soled sandal*], meaning O best of the great men of the Arabs; for sandals were worn by the Arabs, exclusively of the foreigners; and thin sandals, only by the kings and chief persons of the former. (L.) ___ Also, and فَارِدٌ, *A bull* [app. *a wild bull*]. (Lth, T, L. [See also مفردٌ.]) ___ [The pl.] الأَفْرادُ as a conventional term in lexicology signifies *What have been transmitted by only one of the lexicologists;* what is thus transmitted, if the transmitter is a person of exactness (as Aboo-Zeyd and ElKhaleel and others), is admitted. (Mz, 5th نوع. [See also الآحادُ, voce أَحَدٌ; a similar, but less restricted, term: and see المفاريدُ.])

فَرَدٌ and فَرِدٌ and فَرُدٌ and فُرُدٌ: see the next preceding paragraph, first quarter: and again, in the second quarter: and for the first and second and third, see also فُرَادٌ.

فَرْدَةٌ fem. of فَرْدٌ [used as an epithet] in the first of the senses assigned to the latter above. (Msb.)

فُرَدَةٌ One *who goes away alone,* (K, TA,) *having left his companions.* (TA.)

فُرْدَاتٌ [*Hills,* or *the like, such as are termed*] آكَامٌ [pl. of أَكَمَةٌ, q. v.]. (K.)

فَرْدَى : see فَرْدٌ, first sentence: ___ and see فُرَادٌ.

فَرْدَانُ : see فَرْدٌ, second quarter: ___ and see فُرَادٌ.

فَرَادَ ; see the paragraph here following.

فُرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of فَرْدٌ; and فُرَادٌ is similar to it in meaning]. One says, جَاؤُوا فُرَادًا, and فُرَادَى , (S, M, K,) with tenween and without it, (S,) and فُرَادٌ, (K,) like ثُلَاثَ and رُبَاعَ, (TA,) and فَرَادَ , and فَرَادًا [a pl. of فَرْدٌ ,] and فَرْدَى , (K,) [and فُرَّادًا , perhaps thus by poetic license, see an ex. in a verse cited voce مِرْسَمٌ,] *They came one by one; one at a time;* (S;) *one after another:* (M, K:) AZ relates that the Kilábees said, جِئْتُمُونَا فُرَادًا [*Ye came to us one by one;* or *one after another*]: and هُمْ فُرَادٌ وَأَزْوَاجٌ [*They are separate persons and pairs*], with tenween: and the Arabs said قَوْمٌ فُرَادٌ, imperfectly decl., likened to ثُلَاثُ and رُبَاعُ, [*A party composed of separate persons, disposed by ones,* or *one after another,*] and فُرَادَى , which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is فَرْدٌ and فَرِدٌ and فَرِيدٌ and فَرْدَانٌ : (T, K:) but فَرِدٌ , (so accord. to a copy of the T,) or فَرْدٌ , (so in the K accord. to the TA, [in the CK فُرْدٌ,]) in this sense, [i. e. in the pl. sense] is not allowable. (T, K.)

فَرُودٌ : see فَرْدٌ, second quarter, in two places.

فَرِيدٌ : see فَرْدٌ, former half, in two places: and see فُرَادٌ. ___ Also *i. q.* شَذْرٌ [app. as meaning The *beads that divide the other beads of a string*]; (T, A;) in the language of the 'Ajam [app. meaning Persians] called جَاوَرْسَقٌ [a word I do not find in any dictionary]: accord. to Ibráheem El-Harbee, شَذْرٌ *of silver, like pearls:* (T:) or شَذْرٌ *that divide the pearls and gold:* (M, L, K:) and *pearls that are strung, and divided by other things interposed:* (S, L, K:) or *pearls that divide the pieces of gold in a necklace:* (A:) one thereof is termed فَرِيدَةٌ : (T, M, A, L:) pl. فَرَائِدُ. (T, M, K.) And *A precious,* or *highly-esteemed, gem;* (M, L, K;) as also فَرِيدَةٌ ; (K;) as though it were the only one of its kind; (M, L;) or so called because unequalled; or because [it is a pearl] found alone in its shell: (MF:) and as some say, (S,) فَرَائِدُ الدُّرِّ signifies *the large pearls.* (S, L.) ___ Also The

intermediate vertebræ between the last of the six vertebræ that are next to the دأى [q. v.] *of the neck and the six that are between these* فَرِيد *and the* [*rump-bone called the*] عَجْب; as also فَرَائِدُ : (M, L, K:) or فَرِيدَةٌ [the sing.] signifies the *vertebra that projects from the part, of the back of a horse, that is next to the lumbar vertebræ; intervening between the dorsal vertebræ and the lumbar:* it projects in some horses. (M, L.)

فَرِيدَةٌ , and the pl. فَرَائِدُ: see the next preceding paragraph, in five places.

فُرَادَى : see فَرْدٌ, first sentence: and see also فُرَادٌ, in two places.

فَرَّادٌ One *who sells,* (T, A, L, K,) and one *who makes,* (M, L, K,) *what are termed* فَرِيد, (A, L, K,) i. e. (A) شَذْر. (T, A.)

فُرَّادًا : see فُرَادٌ.

فَرْدَدٌ : see فَرْدٌ, first quarter.

الفُرْدُودُ : see فَرْدٌ, latter half.

فَارِدٌ , and its fem. (with ة): see فَرْدٌ, near the middle, in nine places: ___ and again, near the end. ___ سُكَّرٌ فَارِدٌ *Sugar of the best kind, and white.* (K.) ___ And إِبِلٌ فَوَارِدُ [*She-camels*] *which stallions do not resemble* (لَا تُشْبِهُهَا). (So in the O and K. [But the right reading is evidently I think, لَا تَشْتَهِيهَا, which the Turkish translator

of the K appears to have found in a copy of that work; and the meaning, therefore, *which stallions do not desire.* فَوَارِدُ is pl. of فَارِدَةٌ.])

مُفْرَدٌ : see فَرْدٌ, second quarter. ___ [Hence, as a conventional term, *A single, simple, word* or *vocable;*] *an expression of which a portion does not denote a portion of its meaning:* (KT:) [pl. مُفْرَدَاتٌ. ___ And *Singular,* as distinguished from dual and plural. ___ And مُفْرَدَاتُ الطِّبِّ *The simples of medicine; medicinal simples.*] ___ And مُفْرَدٌ signifies also *A wild bull.* (L. [See, again, فَرْدٌ, near the end.])

مُفْرِدٌ A female, (S, L,) a pregnant female, (A,) or a ewe or she-goat, (M,) or a woman, (K,) *bringing forth one only:* (S, M, A, L, K:) like مُوحِدٌ and مُفْذٌ: (S, L:) opposed to مُتْئِمٌ. (A.) [See its verb, 4.]

ذَهَبٌ مُفَرَّدٌ *Pieces of gold* (*in a necklace,* A) *divided, one from another, by* فَرِيدٌ [q. v.], (M, A, L, K,) i. e., by *pearls.* (A.)

مُفْرِدٌ A rider *having no other with him:* (A:) or a rider *having only his camel with him.* (K.) ___ طُوبَى لِلْمُفْرِدِينَ, occurring in a trad., (L,) means *Good betide those who apply themselves to the study of practical religion,* or *the law, and withdraw from* [*the rest of*] *mankind, and attend only to the observance of the commands and prohibitions* [*of religion*]: (IAar, T, * L, K, TA:) and (K, TA) it is also said to mean (TA) *those who are devoted to the commemoration of the praises of God:* (K, TA:) or, as expl. by the Prophet himself, *those* men and women *who commemorate the praises of God much,* or *frequently:* (TA:) also, (K,) or, as Kt says in explaining the trad., (TA,) [and as his words are cited in the T,] *those whose contemporaries in birth,* (K, TA,) *and the generation among which they were,* (TA,) *have perished,* or *died, while they themselves have remained,* (K, TA,) *commemorating the praises of God:* but Az holds the explanation of IAar to be more correct than this of Kt. (TA.)

مِفْرَادٌ : see فَرْدٌ, near the middle of the paragraph.

المَفَارِيدُ as a conventional term in lexicology signifies *What have been uttered by only one of the Arabs:* differing from الأَفْرَادُ, which signifies what have been transmitted from the Arabs by only one of the leading lexicologists.

(Mz, 15th نوع.)

فردوس

Q. 1 **فَرْدَسَهُ** , (O, K,) inf. n. فَرْدَسَةٌ, (Kr, M, O,) *He threw him down, prostrate, on the ground,* (Kr, M, O, K,) *in an evil,* or *abominable, manner:* (Kr, M, O:) and *flung him upon the ground;* lit., *smote with him the ground.* (O, K.) ___ And فَرْدَسَ الجُلَّةَ *He filled,* or *stuffed, compactly, the* [*receptacle for dates, termed*] جُلَّة. (AA, O, * K.)

فَرْدَسَةٌ *Width; amplitude:* (M, O, Msb, K:) whence is derived the word فِرْدَوْسٌ, (Msb, K,) accord. to Fr. (Msb.)

فِرْدَوْسٌ *A garden:* (S, Msb:) so in the Greek language [παράδεισος]: (M:) or *a garden comprising everything that is in gardens:* (Zj, M, A, O, K:) such is the proper signification; (Zj, M, O;) and so with the people of every language: (Zj, M:) *and containing grape-vines:* (Fr, O, K:) or *a garden in which are grape-vines:* (IAmb, M, Msb:) or *a place in which are grape-vines:* (TA:) or *an ample, beautiful garden:* (A:) or *a garden comprising grape-vines and palm-trees:* (Bd in xviii. 107:) or with the Arabs it signifies *a valley abounding with herbage, like a garden:* (M:) or *a valley,* (Zj, Msb,) or *valleys,* (O, K,) *producing various sorts of plants* or *herbage:* (Zj, O, Msb, K:) in the K, for الأَوْدِيَةُ الَّتِى تُنْبِتُ, we should read مِنَ الأَوْدِيَةِ الَّتِى تُنْبِتُ; (TK;) [or rather, مِنَ الأَوْدِيَةِ مَا يُنْبِتُ, as in the Msb:] or *a meadow;* syn. رَوْضَةٌ: (Seer, M:) and the *greenness of grapes* (أَعْنَاب), (so in a copy of the M,) or *of herbs* (أَعْشَاب): (so in the TA:) masc. and fem.: (Msb:) sometimes the latter; (K;) as in the Kur xxiii. 11, because, by الفِرْدَوْسَ is there meant الجَنَّةَ: (O, TA:) it is an Arabic word, (S, O, Msb, K,) accord. to Fr, (S, O, Msb,) occurring in a verse cited voce ثَوَابٌ, which is by Hassán Ibn-Thábit, (O,) derived from فَرْدَسَةٌ, meaning width or amplitude, (Msb, K, *) accord. to Fr: (Msb:) or it is Greek, (Zj, O, Msb, K,) transferred to the Arabic language; (Zj, O, Msb;) [i. e., arabicised: but as it occurs in the Kur (xviii. 107

and xxiii. 11), this is contr. to the opinion of Esh-Sháfi'ee and others, who deny that any arabicized word occurs therein: (see سُنْدُسٌ:)] or it is Syriac: (Zj, O, K:) the pl. is فَرَادِيسُ; (A, TA;) which is applied by the people of Syria to *gardens and grape-vines.* (TA.) ___ Hence, (Bd in xviii. 107,) الفِرْدَوْسُ [*Paradise:* or] *a garden of trees,* or *walled garden,* (حَدِيقَةٌ,) *in* الجَنَّة [or *Paradise*]: (S:) or *the highest of the stages of* الجَنَّة: (Bd, ubi suprà:) or *the middle and highest part of* الجَنَّة. (Jel, ibid.)

فُرْدُوسٌ *Increase* (نَزَل, in the CK نُزُل,) *that is in* طَعَام [i. e. *wheat*]: (O, K:) mentioned by IDrd, as heard from some persons of ElBahreyn. (O.)

فُرَادِسٌ A man *big in the bones.* (Ibn-'Abbád, O, K.)

مُفَرْدَسٌ A *trellised* grape-vine; syn. مُعَرَّشٌ. (Lth, S, M.) ___ A *wide* breast. (O, K.) ___ *Widebreasted; having a wide breast.* (M.) ___ And [A thing] *filled,* or *stuffed, compactly.* (O.)

فرز

1 **فَرَزَهُ** , (S, A, O, Msb, K,) aor. ـِ , inf. n. فَرْزٌ, (S, O, Msb, K,) *He put it*, or *set it, apart, away*, or *aside; removed it;* or *separated it;* from another thing, or from other things; (S, A, O, Msb, K;) as also افرزه , (S, O, K,) inf. n. إِفْرَازٌ: (K:) *he divided it* therefrom; (A, TA;) [and so افرزه :] *he divided it into parts*, or *shares;* as also افرزه : (Az, Msb, TA:) *he distributed it*, or *dispersed it.* (AO, AZ, TA.) You say, فَرَزَ لَهُ نَصِيبَهُ, aor. and inf. n. as above; and افرزه ; *He set apart*, or *separated, for him his portion*, or *share.* (Mgh.) And فَرَزَ لَهُ مِنْ مَالِهِ نَصِيبًا [*He set apart*, or *divided, for him a portion*, or *share, of his property*]; as also افرزه . (A.) And افرز لَهُ نَصِيبًا مِنَ الدَّارِ [*He divided for him a share of the house*]. (A.) ___ See also 2. [Also, app., *He made fringes*, or *similar decorations, to it;* namely, a garment, or piece of cloth, or the like: see the pass. part. n.] Aboo-Firás [El-Farezdak] says,

* بُسُطٌ مِنَ الدِيبَاجِ قَدْ فُرِزَتْ *
* أَطْرَافُهَا بِفَرَاوِزٍ خُضْرِ *

[app. meaning, *Carpets of silk brocade, the extremities of which had been fringed with green fringes*]. (TA.)

2 **فَرَّزَ عَلَيَّ بِرَأْيِهِ** , (K,) or فَرَزَ , (thus, without teshdeed, in the O,) inf. n. تَفْرِزَةٌ, [which may be of either of the verbs,] (K,) *He decided* (قَطَعَ) *against me by his opinion.* (Ibn-'Abbád, O, K. [See also 8.])

3 **فَارَزَ شَرِيكَهُ** *He separated himself from his partner, with the latter's concurrence;* syn. فَاصَلَهُ, (S, O, K,) and قَاطَعَهُ, (S, A, O, K,) and فَارَقَهُ. (A.)

4 افرزه : see 1, in six places. ___ أَفْرَزْتُ فُلَانًا بِشَىْءٍ *I made such a one to have a thing to himself alone, with none to share,* or *participate, with him in it.* (A.) Also *It* (an object of the chase) *offered him an opportunity* (S, O, K) *so that he shot it,* or *shot at it,* (S, O,) *from within a short distance.* (S, O, K.)

6 تفارز الشُّرَكَآءُ *The partners separated themselves, one from another.* (A.)

7 انفرز بعضهم عن بعضٍ *They went apart, away,* or *aside; removed;* or *separated; one from another,* or *one party from another.* (TA in art. عزل.)

8 افترز أَمْرَهُ دُونَ أَهْلِ بَيْتِهِ means قَطَعَهُ [i. e. *He decided his affair exclusively of the people of his house* or *tent,* or *of his wife and family*]. (O, K. [See also 2.])

Q. Q. 1 فَرْوَزَ *He died;* (IDrd, O, K;) said of a man: (IDrd, O:) like هَرْوَزَ. (TA.)

فَرْزٌ *A depressed tract of land* (S, O, K, TA) *between two hills:* (TA:) or *an intervening space between two mountains:* (TA:) [or] فُرْزَةٌ has the latter meaning; mentioned by Ibn-'Abbád. (O.)

فَرْزٌ : see فَرْزَةٌ, in two places: ___ and see also فُرْزَةٌ. ___ Accord. to Lth, الفَرْزُ is syn. with الفَرْدُ; but this is disallowed by Az. (TA.)

فَرْزَةٌ *A cleft in rugged ground.* (TA.)

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فُرْزَةٌ *A road in,* or *upon, an* [*eminence such as is termed*] أَكَمَةٌ; as also فَرْزٌ . (Ibn-'Abbád, O, K.) ___ See also فَرْزٌ. Also *i. q.* فُرْصَةٌ, i. e. نَوْبَةٌ [meaning *A turn;* or *time at which,* or *during which, a*

thing is, or *is to be, done,* or *had, in succession*]. (O, K. *)

فِرْزَةٌ *A piece,* or *detached portion,* (S, O, Msb, K,) *of a thing that is put,* or *set, apart, away,* or *aside,* or *that is removed,* or *separated;* (S, O, K;) as also فِرْزٌ : pl. [of pauc.] أَفْرَازٌ and [of mult.] فُرُوزٌ: and فِرْزٌ signifies also *a portion,* or *share, that is put aside for the party to whom it pertains, whether one* [*person*] or *two.* (TA.)

فُرُزٌّ A slave *sound,* or *healthy,* or *without defect* or *blemish:* or a free man *sound,* or *healthy,* or *without defect* or *blemish. and plump.* (Ibn- 'Abbád, O, K.)

فَرْوَازٌ [an arabicized word, from the Pers. پَرْوَاز, app. as meaning *A fringe,* or *the like;* as the latter word does in Turkish, and probably, sometimes, in Persian]: accord. to some, it is of the measure فَعْلَالٌ from فَرَزَ in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is فَرَاوِزُ. (TA.) See 1, last sentence.

فَارِزٌ A tongue *distinct* [in utterance]: (O, K, TA:) and *discriminating* language. (A, * O, K, * TA.) Also *A species of ant, round and black, found in dates:* so says Ibráheem El-Harbee: (O and TA in art. عقف:) or the *progenitor* (جَدّ) *of the black ants:* that of the red is termed عُقْفَانٌ: (K:) but it has been before said by the author of the K, in art. فزر, that فَازِرٌ signifies black ants in which is a redness: and it may be a mistranscription. (TA.)

فَارِزَةٌ *A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, and soft,* (O, K,) *appearing like an extended natural cleft in the ground:* but this is mentioned in the book of Lth in art. فزر [as written فَازِرَة]. (O.)

أَفْرَزُ *Humpbacked;* as also أَفْرَسُ and أَفْرَصُ: so says Fr. (TA voce أَعْجَرُ.) [The same meaning is also assigned to أَفْزَرُ, q. v.]

إِفْرِيزٌ, of a wall, an arabicized word, (S, Mgh, O, K,) [of unknown origin, like our word frieze, and the French frise, &c., said in the TA

to be from the Pers. پرواز, mentioned above, voce فرواز,] *A projecting appertenance* or *roof* or *covering* (جناح) thereof; (Mgh;) the طُنُف [q. v., app. meaning *a projecting coping,* or *ledge,* or *cornice,*] thereof; (O and K in the present art., and the same and S in art. طنف;) *surrounding the upper part:* (Kr, TA voce زيف:) [it is also expl. as meaning] *a hole,* or *an aperture, in a wall.* (KL. [But this is app. a mistake, caused by a misunderstanding of the word طَاق, which is expl. as having this meaning and also as syn. with إِفْرِيز; and the author of the KL evidently doubted its correctness, for he adds, so we have heard.])

مُفْرَز : see what next follows.

مُفْرَز and **مُفْرُوز** *Put,* or *set, apart, away,* or *aside; removed;* or *separated:* (Mgh:) *divided into parts,* or *shares.* (Msb.) And the former, *Having the back broken;* like مفروس. (TA in art. .)فرس

ثوب مفروز, (S, O, K,) by some written مُفْرَوْز, (TA,) is from إِفْرِيز, the افريز of a wall, (S, TA,) and signifies [*A garment,* or *piece of cloth,*] *having* تَطَارِيف [app. meaning *a fringe,* or *fringes;* likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]

فرزن

Q. 2 تَفَرْزَنَ, said of a بَيْذَق [or pawn] in the game of شِطْرَنْج [or chess], *It became a* فِرْزَان. (TA.) [See an ex. voce دَسْتٌ.]

فِرْزَانُ الشِطْرَنْجِ (K, TA) [*The queen of the game of chess;* or, as some say,] *what occupies the place of the wezeer to the sultán* [*in that game*]: (TA:) the former of these words is arabicized, from [the Pers.] فِرْزِين. (O and K in art. فرز, and K in the present art.)

فرس

1 **فَرَسَهُ** , aor. ـِ , inf. n. فَرْسٌ, (S, M, O, Msb, K, &c.,) *He* (a lion) *broke*, or *crushed so as to break, its neck;* (S, A, * Mgh, * O, K;) i. e., the neck of his فَرِيسَة; (S, O, K;) as also افترسه : (S:) this is the primary signification: (S, Mgh, TA:) or *he* (a beast of prey) *seized it*, (a thing,) *and broke*, or *crushed so as to break, its neck;* as also افترسه : (M:) or *he* (a lion) *broke it;* i. e., his فَرِيسَة: (Msb:) and *he bruised*, or *crushed, and broke, it;* namely, a thing. (M.) Accord. to ISk, (S,) you say, فَرَسَ الذِّئْبُ الشَّاةَ, (S, TA,) meaning *The wolf seized the sheep*, or *goat, and broke*, or *crushed so as to break, its neck:* (TA:) accord. to En-Nadr (i. e. ISh), you say, أَكَلَ الذِّئْبُ الشَّاةَ [The wolf ate, or devoured, the sheep, or goat], but not افترسها . (S, O, TA.) ___ Hence, (S, Mgh, O, Msb,) *He killed it, in any manner;* (S, Mgh, O, Msb, K;) as also افترسه : (TA:) or ↓ the latter, *he* (a lion, O, or a wolf, TA) *captured it;* or *made it his prey.* (O, K, TA. See also 2 [where a similar but tropical usage of the former verb is mentioned.]) You say, فَرَسَهُ الأَسَدُ *The lion killed him* or *it.* (Mgh.) ___ فَرَسَ الذَّبِيحَةَ, (M, Msb,) aor. , (M,) inf. n. as above, (S, M, Mgh,) *He* (the slaughterer) *broke the bone of the neck of the slaughtered animal before it became cold:* (S, Mgh, O:) or *broke its neck before its death:* (Msb:) or *cut*, or *severed, its* نُخَاع [or *spinal cord*]: or *divided its neck:* (M, TA:) or *slaughtered it so as to reach to the* نخاع: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Msb, TA.) ___ فَرَسَهُ فَرْسَةً قَبِيحَةً *He struck him* [*in an abominable manner*, app. *in the back*,] *so that the part between his hips became depressed and his navel protruded.* (M.) فَرُسَ, aor. ـُ , (S, A, O, K,) inf. n. فُرُوسَةٌ (S, A, O, K *) and فَرَاسَةٌ (S, K, * in the O فِرَاسَةٌ) and فُرُوسِيَّةٌ, (S, * A, O, * K, *) all of which ns. are mentioned as syn. by As, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAar, (TA,) [but the first is expressly said to be an inf. n. of فَرُسَ in the S and A only, and the second in the S only, and the third (which seems to

be rather a simple subst.) in the A only,] *He was,* or *became, skilled in horsemanship,* or *in the management of horses,* (S, A, O, K, TA,) *and in riding them,* (O, * K, TA,) *and in urging them to run, and in remaining firm upon them:* (TA:) or فَرَاسَةٌ and فُرُوسَةٌ are inf. ns. having no verb: Lh only [says ISd] mentions فَرَسَ and فَرُسَ as signifying *he became a horseman;* and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKtt also says that فَرَسَ الخَيْلَ, inf. n. فُرُوسَةٌ and فُرُوسِيَّةٌ, signifies *he rode horses well;* and in like manner فَرُسَ [but not followed by الخيل]. (TA.) ___ Hence, *He was,* or *became, skilled in anything that he endeavoured to do.* (TA.) فَرَسَ بالنَّظَرِ, [and بنَظَرِه, and بعينه, and فَرَسَ فى النَّاسِ, (see فَارِسٌ,)] aor. ـِ , (Msb,) inf. n. فَرَاسَةٌ and فِرَاسَةٌ, (As, IAar, Msb, TA,) accord. to the citation of the words of As and IAar in the L, but this is at variance with the opinion generally held, [which is, that فَرَاسَةٌ is an inf. n. only of فَرُسَ, signifying as expl. above, and that فَرَاسَةٌ is a subst. from تَفَرُّسٌ, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as تَفَرَّسَ, (q. v.,) as will be seen from the explanations of فَرَاسَةٌ and فَارِسٌ, below]. (Msb.) See 5, latter part, in two places. فَرَسَ *He kept continually,* or *constantly, to the eating of the dates called* فَرَاسٌ. (O, K.) ___ And *He pastured upon,* or *depastured, the plants called* فَرْسٌ. (O, K.)

2 **فَرَّسَ الغَنَمَ** , (inf. n. تَفْرِيسٌ, TA,) *He* (a wild beast) *seized often the sheep* or *goats,* or *seized many of them, and broke,* or *crushed so as to break, their necks.* (M, TA.) فَرَّسَه الشَّىْءَ, (inf. n. as above, TA,) *He exposed to him* (namely a wild beast) *the thing,* [meaning the animal,] *that he might seize it, and break,* or *crush so as to break, its neck:* and أَفْرَسَه إِيَّاهُ *the threw,* or *cast, it to him, that he might do so to it:* (M:) and أَفْرَسَ الرَّجُلُ الأَسَدَ حِمَارَهُ *the man left his ass to the lion, that he might break his neck,* or *kill him,* or *make him his prey, while he himself should escape.* (S, K.) El-'Ajjáj uses the former verb in relation to the kind of flies called نُعَرٌ, saying,

* ضَرْبًا إِذَا صَابَ اليَآفِيخَ ٱحْتَفَرْ *

* فِى الهَامِ دُحْلَانًا يُفَرِّسْنَ النُّعَرْ *

[*A beating which, when it falls upon the tops of heads, digs, in the pates, hollows that afford prey to the blue stinging flies*]; meaning, that these wounds are wide, and enable the نعر to obtain

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thence what they desire. (M.) And one of the poets uses it in relation to human beings, in the following verses, [which exhibit an instance of the license termed إِقْوَآء,] cited by IAar:

* قَدْ أَرْسَلُونِى فى الكَوَاعِبِ رَاعِيًا *
* فَقَدْ وَأَبِى رَاعَى الكَوَاعِبَ أُفْرُسُ *
* أَتَتْهُ ذِئَابٌ لَا يُبَالِينَ رَاعِيًا *
* وَكُنَّ سَوَامًا تَشْتَهِى أَنْ تُفَرَّسَا *

[*They had sent me among the girls with swelling breasts, as a guardian; and, by my father, while guardian of the girls with swelling breasts,* or *by the father of the guardian of the girls with swelling breasts, I was* (lit. *I am*) *made a prey: there came thither wolves not caring for a guardian, and those females were* (as) *pasturing camels eagerly desiring to be given as prey*]: he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since فِرْسُ الرِّجَالِ لِلنِّسَآءِ [lit. *men's making women their prey*] is in this case *men's holding commerce of love with women:* أُفْرُسُ is for فُرِسْتُ; for, as Sb says, they sometimes put أَفْعُلُ in the place of فَعَلْتُ: أَبِى is in the gen. case as governed by وَ denoting swearing; and راعى

الكواعب may be a denotative of state relating to the ت [the pronoun of the first person] understood [in أُفْرُسُ for فُرِسْتُ]; or وأبى may be prefixed to راعى الكواعب, governing it in the gen. case, and by the latter expression he may mean himself: by wolves not caring for a guardian, he means wicked men not caring for him who guarded these women: and he uses the word تشتهى to denote intense desire; for if he did not mean intenseness, he would have said تُرِيدُ. (M.)

3 **فارسه** , inf. n. مُفَارَسَةٌ and فِرَاسٌ, (M, TA,) [app., *He vied,* or *contended, with him in horsemanship:* this signification seems to be indicated by what immediately precedes in the M, which is, فَرِسَ and فَرُسَ he became a horseman: but perhaps it may signify *he vied,* or *contended, with him in* فِرَاسَة, meaning *insight,* &c.: or it may have both these significations.]

4 **افرس** *He* (a pastor) *had the neck of one of his sheep,* or *goats, broken,* or *had one of them killed,* (S, O,) or *taken,* (K,) *by the wolf,* (S, O, K,) *he being inadvertent.* (K.) ___ See also 2, in two places. ___ افرس عَنْ بَقِيَّةِ مَالٍ *He left a remainder of property* [*as a prey*], *having taken all beside thereof.* (AA, O, K.)

5 **تفرّس** *He pretended to others that he was a horseman,* or *one skilled in horsemanship.* (As, O, K.) *He acted deliberately,* (S, O, K, TA,) *and considered,* or *examined,* a thing, or *did so repeatedly, in order to know it,* or *to obtain a clear knowledge of it.* (S, * K, * TA.) ___ تفرّس فيه الشَّىْءَ [*He perceived in him the thing intuitively;* or *by a kind of thaumaturgic faculty, and by right opinion and conjecture:* or *by means of indications,* or *evidences, and experiments, and the make and dispositions:* (see فِرَاسَةٌ, below:) or] *he perceived in him the thing by forming a correct opinion from its outward signs;* syn. تَوَسَّمَهُ. (M.) You say, تَفَرَّسْتُ فِيهِ خَيْرًا, (S, O,) or الخَيْرَ, (Msb,) [*I perceived in him good,* or *goodness, intuitively;* &c.: or] *I discovered*

(تعرَّفت) *in him good,* or *goodness, by right opinion.* (Msb.) [فَرَسَ بالنَّظَر, and بنظَره, and بعينه, inf. n. فَرَاسَةٌ and فِرَاسَةٌ, (respecting which, however, see 1, last quarter,) signifies the same as تفرس; i. e., *He perceived,* or *discerned, the internal, inward,* or *intrinsic, state, condition, character,* or *circumstances, by examination* of outward indications, &c., and *by his eye.* And so فَرَسَ فى النَّاس *He saw into the internal, inward,* or *intrinsic, states,* &c., *of men.* See فِرَاسَةٌ, below.]

8 إِفْتَرَسَ see فَرَسَهُ, in five places.

Q. Q. 1 فَرْنَسَةٌ [an inf. n. of which the verb is فَرْنَسَتْ, as is shown by the mention of the part. n. مُفَرْنَسَةٌ,] A woman's *good managing of the affairs of her house,* or *tent:* (Lth, K, TA:) the ن is augmentative. (TA.)

الفُرْسُ : see فَارِسٌ.

فَرْسٌ *A species of plant:* (Yaakoob, S, M, O, K:) the قَصْقَاصٌ, (O, and so in copies of the K,) or قَضْقَاضٌ, (so in the CK,) [each said to be a name of the أُشْنَانٌ (or *kali*) *of Syria,* or of *a species of* حَمْضٌ, q. v.,] accord. to Abu-l-Meká-rim: (O:) or the حَبْنٌ [q. v.]: or the بَرْوَقٌ [q. v.]: (O, K:) or the [*small kind of thorny trees called*] شَرْسٌ. (TA.)

فَرَسٌ [*A horse;* and *a mare;*] *one of what are called* خَيْلٌ; (M;) the name فرس is given to it because it crushes and breaks the ground with its hoofs; (A, O; *) and is applied to the *male* and the *female;* (S, M, A, Mgh, O, Msb, K;) but mostly applied to the latter; (M;) the female not being called فَرَسَةٌ ; (S, O;) or the female is [sometimes] thus called: (Yoo, IJ, M, Msb, K:) it is applied also to the *Arabian,* (Mgh, Msb,) and to the *Turkish,* (Msb,) or that which is *not Arabian:* (Mgh:) or, accord. to Mohammad [the Hanafee Imám], to the *Arabian only;* but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, whether it be a بَرْزَوْنٌ or a فَرَسٌ or a بَغْلٌ or a حِمَارٌ: (Mgh:) the pl. is أَفْرَاسٌ, (S, M, Mgh, O, Msb, K,) [a pl. of pauc. but used as a pl. of mult. also,] and أَفْرُسٌ, [a pl. of pauc. only,] (O,) and

فُرُوسٌ: (K:) and as فَرَسٌ is originally fem., you say ثَلَاثُ أَفْرَاسٍ when you mean males [as well as when you mean females]: (M:) or you say ثَلَاثَةُ أَفْرَاسٍ, with ة, when you mean males; and ثَلَاثُ أَفْرَاسٍ, without ة, when you mean females: (Msb:) the dim. is فُرَيْسٌ, (S, O, Msb,) when applied to the male; (Msb;) and فُرَيْسَةٌ, when applied to the female; (S, O, Msb;) agreeably with rule; (Msb;) accord. to Aboo-Bekr Ibn-Es-Sarráj: (S, O:) or فُرَيْسٌ when applied to the female [also], which is extr. (Sb, M. [See .])حَرْبٌ هُمَا كَفَرَسَيْ رِهَانٍ ___ [*They two are like two horses running for a wager*] is a saying applied to two persons running a race to a goal, and being equal: (A, O, K:) the comparison relating to the beginning [of a contest], for the termination necessarily shows which outstrips; (O, K:) and to two who are equal, and two who are nearly equal, in excellence &c. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorcement: so he likened the two periods to two horses running for a wager. (O, * TA.) ___ فَرَسُ البَحْرِ [*The horse of the great river;* i. e., of the Nile;] *the hippopotamus.* (Dmr. [See also .])عَصْبٌ الفَرَسِ ___ *A well-known constellation;* so called because of its resemblance in form to a horse; (M;) [i. e.] الفَرَسُ الأَعْظَمُ [*The Greater,* or *Greatest, Horse;*] *the constellation Pegasus.* (Kzw.) ___ قِطْعَةُ الفَرَسِ [*The Piece of the Horse;*] *the constellation Equuleus.* (Kzw.) ___ الفَرَسُ التَّامُّ [*The Complete horse;*] *a certain constellation composed of thirty-one stars, in which a portion of the constellation called* الفَرَسُ الأَعْظَمُ *is included.* (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.])

الفَرْسَةُ, (IAar, S, M, O, K, TA,) or الفَرْسَةُ, (M, TA,) the former accord. to A'Obeyd, (M, TA,) or, accord. to A'Obeyd, it is with ص, and the vulgar, he says, pronounce it with س, (O,) *Gibbosity* [*of the back*]; syn. الحَدَبُ: (IAar, O, TA:) or, (M, O, K, TA,) as also الفَرْصَةُ, (M, O,) which latter is the more approved in this sense, (M,) *the* رِيحُ [or *flatus*] *of gibbosity;* (M,

O, K, TA;) [i. e.] *the* ريح *that renders gibbous;* (M;) as though it were breaking, or crushing so as to break, the back (كَأَنَّهَا تَفْرِسُ الظَّهْرَ أَىْ تَدُقُّهُ), and cleaving it (تَفْرِصُهُ أَىْ تَشُقُّهُ): (O:) [or الفَرْسَةُ signifies *the displacement of one of the vertebræ;* for,] accord. to As, one says أَصَابَتْهُ فَرْسَةٌ when one of the vertebræ of one's back has become displaced; but the flatus (الرِّيحُ) from which gibbosity results is termed الفَرْصَةُ, with ص: (TA:) or الفَرْسَةُ signifies *a flatus that attacks in the neck, and breaks it:* (S:) or, as some say, *an imposthume,* or *ulcer,* (قَرْحَة,) *that is in the neck, breaking it:* (M:) or *a breach* (فُرْجَة) *in the neck;* thus says AZ: or *a breach* (فرجة) *that is in* [*the case of*] *gibbosity:* the pl. is فَرَسَاتٌ, not

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أَفْرِسَةٌ, which latter is said to be a pl. of فَرْسَةٌ, but is anomalous. (TA.)

فُرْسَةٌ and فُرْصَةٌ; the latter of which is the more approved in both of the following senses; *i. q.* نَوْبَةٌ [meaning *A turn;* or *time at which,* or *during which, a thing is,* or *is to be, done,* or *had, in succession;* as also فُرْزَةٌ: pl. فُرَسٌ: فُرَسُ الوِرْدِ] [*the turns,* or *times, for coming to water in succession*] means [*the occasions of*] *persons' being left free to come to water.* (M. [See فُرْصَةٌ.]) ___ And *i. q.* نُهْزَةٌ [meaning *An opportunity; a time at which,* or *during which, a thing may be done,* or *had*]. (IAar, M, O.) So in the phrase أَصَابَ فُرْسَتَهُ [*He got,* or *obtained, his opportunity*]. (M.)

فَرْسَةٌ [an inf. n. of modality]: see 1, near the middle of the paragraph. الفَرْسَةُ: see الفَرْسَةُ.

فَرَسَةٌ : see فَرَسٌ, near the beginning.

الفُرْسُن , of the camel, is *What corresponds to the* حَافِر [or *hoof*] *of the horse* (S, O, Msb, K) *and the like:* (S, O, Msb:) or *what corresponds to the* قَدَم [or *foot*] *of the man:* (El-Bári', Msb:) and of the bovine animal in like manner: (IAmb, Msb:) and sometimes of the sheep or goat, (S, O, TA,) for الظِّلْف: (TA:) or it is only of the

camel: (El-Bári', Msb:) or *the extremity of the* خُفّ [or *foot*] of the camel: (M:) of the fem. gender: (IAmb, M, O, Msb, K:) pl. فَرَاسِنُ, (M, Msb,) not فَرَسَنَاتٌ: (M:) it is of the measure فَعَلْنٌ; (S, O;) the ن being augmentative; (Aboo-Bekr Ibn-Es-Sarráj, S, O, Msb, K;) because it is from فَرَسْتُ. (Aboo-Bekr Ibn-EsSarráj, S.) See also art. فرسن.

فَرَاسٌ *A sort of black dates;* (IAar, O, K;) *not the same as the* سَهْرِيز (O) or شَهْرِيز. (K.)

أَبُو فَرَاسٍ : see الفَارِسُ.

الفَرُوسُ : see الفَارِسُ.

فَرِيسٌ [originally *Having the neck broken,* or *crushed so as to be broken.* ___ And hence,] *Killed* [*in any manner:* see 1]: pl. فَرْسَى. (K.) It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) ___ And [hence] فَرِيسَةٌ signifies The *prey* of a lion [or other beast]: (TA:) *an animal that is seized,* (M,) *and that has its neck broken,* (S, M, Msb, *) by a lion [or other beast]; (S, Msb;) as also فَرِيسٌ: (M:) [pl. of the former فَرَائِسُ.] ___ See also مَفْرُوسٌ. Also *A ring,* or *hoop, of wood,* (S, M, O, K,) *bent* [*into that form*], *and tied,* (M, O,) *at the end of a rope;* (M, O, K;) called in Pers. جَنْبَر [correctly چَنْبَر]. (S, O, K.) See also فَرِيصُ العُنُقِ, in art. فرص.

فُرَيْسٌ , and with ة; dim. ns.: see فَرْسٌ, near the middle; the former in two places.

فَرَاسَةٌ : see what next follows.

فَرَاسَةٌ a subst. (S, M, O, K) from التَّفَرُّسُ, (O, K, TA,) signifying التَّوَسُّمُ, (TA,) or from تَفَرَّسْتُ فيه خَيْرًا [q. v.], (S,) or from تَفَرَّسَ فيه الشَّىْءَ [q. v.]: (M:) or, as also فَرَاسَةٌ , [said to be] an inf. n. of فَرَسَ بالنَّظَرِ: [but see this verb:] (Msb:) فَرَاسَةٌ بالعَيْنِ [or بالنَّظَرِ (see 1, last quarter,)] signifies *Insight;* or *intuitive perception;* or the *perception,*. or *discernment, of the internal, inward,* or *intrinsic, state, condition, character,* or *circumstances, by the eye* [or *by the examination of outward indications* &c.]: (IKtt:) or

فَرَاسَةٌ signifies *a faculty which God puts into the minds of his favourites, in consequence whereof they know the states, conditions,* or *circumstances, of certain men, by a kind of what are termed* كَرَامَات [or *thaumaturgic operations*], *and by the right direction of opinion and conjecture:* and also *a kind of art* [*such as physiognomy,* which is especially thus termed in the present day,] *learned by indications,* or *evidences, and by experiments, and by the make and dispositions, whereby one knows the state, conditions,* or *circumstances, of men:* (IAth:) or the *discovery of an internal quality in a man by right opinion.* (Msb.) It is said in a trad., اتَّقُوا فِرَاسَةَ المُؤْمِنِ [*Beware ye of the insight,* &c. *of the believer*]: (S, M, IKtt, IAth, Msb:) and the reason is added, فَإِنَّهُ يَنْظُرُ بِنُورِ ٱللّٰهِ [*for he looks with the light of God*]. (TA. [See also قُرَابَةٌ.])

فَرِيسَةٌ : see فَرِيسٌ. [It is a subst. formed from the latter by the affix ة.]

فَرَّاسٌ , and الفَرَّاسُ, and أَبُو فَرَّاسٍ: see الفَارِسُ, in four places.

الفِرْنَاسُ : see الفَارِسُ, in two places. ___ Also *The strong and courageous,* (En-Nadr, O, K,) of men, as being likened to the lion. (En-Nadr, O, TA.) ___ And *The headman,* or *chief, of the* دَهَاقِين [pl. of دِهْقَانٌ, q. v.], (IKh, O, K,) and *of the villages,* or *towns:* (IKh, O:) pl. فَرَانِسَةٌ. (IKh, O, K.)

الفِرْنَوْسُ : see الفَارِسُ.

الفُرَانِسُ : see the next paragraph, in two places.

فَارِسٌ act. part. n. of فَرَسَ [q. v.]. ___ الفَارِسُ *The lion;* [so called because he breaks the neck of his prey;] as also الفَرُوسُ , [which has an intensive signification,] and الفَرَّاسُ , (O, K,) which last [also] has an intensive signification, (TA,) and أَبُو فِرَاسٍ , (S, A, K,) and أَبُو فَرَّاسٍ , (O,) and المُفْتَرِسُ , (TA,) and الفِرْنَاسُ , (S, M, K,) and الفِرْنَوْسُ , a word of a measure not

mentioned by Sb, (IJ, M,) and الفُرَانِسُ ; (K;) or الفُرْنَاسُ , which is said by IKh to be applied to the lion because he is the chief of the beasts of prey, signifies, (O,) or signifies also, (S,) used as an epithet applied to the lion, (S, * M, * O,) and so الفُرَانِسُ , (S, * M, O,) *the thick-necked,* (S, O,) *that is wont to break the neck of his prey;* or the former of these two, *the rapacious* lion; (O;) and the ن in these words is augmentative: (Sb, S, M, O:) and you also say سَبُعٌ فَرَّاسٌ , (M,) or أَسَدٌ فَرَّاسٌ , (TA,) meaning *a rapacious beast,* (M,) or *lion,* (TA,) *that often seizes others and breaks their necks.* (M, TA.) Also The *master,* or *owner, of a horse;* (S, M, K;) a possessive epithet; (M;) like لَابِنٌ (S, O, K) and تَامِرٌ: (S, O:) and *a horseman; a rider upon a horse;* (ISk, S, Mgh, O, Msb, K;) and *upon a mule;* (ISk, A, Mgh, Msb;) and *upon an ass:* (ISk, Mgh, Msb:) or a rider upon a mule is called فَارِسٌ عَلَى بَغْلٍ; (ISk, S, O, Msb, K;) or فَارِسُ بَغْلٍ; (A, O;) and a rider upon an ass, فَارِسٌ عَلَى حِمَارٍ; (ISk, S, Mgh, O, Msb;) and a rider upon any solid-hoofed beast, فَارِسٌ عَلَى ذِى حَافِرٍ: (K:) or these phrases are not used: (K:) 'Omárah Ibn- 'Akeel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Msb,) I do not call the owner of the mule, nor the owner of the ass, فَارِسٌ, but I call them بَغَّالٌ and حَمَّارٌ: (S, O, Msb:) [فَارِسٌ is often best rendered *a cavalier:*] the pl. is فُرْسَانٌ (S, M, Msb) and فَوَارِسُ, which latter is [more usual, but] anomalous, (S, M, O, Msb, K,) for فَوَاعِلُ is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَةٌ, as ضَوَارِبُ, pl. of ضَارِبَةٌ, or of an epithet of the measure فَاعِلٌ applying to a female, as حَوَائِضُ, pl. of حَائِضٌ, or of a sing. of the measure فَاعِلٌ applying to a thing that is not a human being or not a rational being, as بَوَازِلُ, pl. of بَازِلٌ, and حَوَائِطُ, pl. of حَائِطٌ; and there are no instances like فَوَارِسُ except those of هَوَالِكُ and نَوَاكِسُ [and خَوَالِفُ and some other words enumerated in the Msb and TA]; (S, Msb;) and as فَوَارِسُ is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard امْرَأَةٌ فَارِسَةٌ. (M.) ___ Also, (As,) or فَارِسٌ عَلَى الخَيْلِ, (S,) A man *skilful in horsemanship,* or *in the management of horses.* (As, * S.) ___ And hence, the former, (فارس,) A man *skilful in anything that he endeavours to do.* (TA.) ___ الفَوَارِسُ is the name of *Four stars of the constellation Cygnus.* (Kzw. See النَّظَرِ فَارِسُ (.رجل دَجَاجٌ, (S, O, TA,) and بِنَظَرِهِ, and بِعَيْنِهِ, (As,) *A man who acts deliberately, and examines:* (S, and so in Hr p. 356:) *who possesses* فِرَاسَةٌ [i. e. *insight,* or

intuitive perception, &c.]: (O:) or *knowing by means of examination.* (TA.) And فَارِسٌ فِى النَّاسِ [*Seeing into the internal, inward,* or *intrinsic, states,* &c., *of men*]. (IAar.) فَارِس, (S, M, Mgh, K,) or فَارِسٌ, (so in some copies of the K,) [the former if fem., as it is a proper name, the latter if masc.,] *A certain nation;* (Mgh, Msb;) [namely, the *Persians;*] *i. q.* الفُرْسُ : (S, O, K:) generally fem.: (Msb:) فُرْسٌ is pl. of فَارِسِىٌّ , which is a rel. n. from فَارِس in the sense next following: (M:) [or, rather, فُرْسٌ is a coll. gen. n., and فَارِسِىٌّ is its n. un.] ___ Also, (S, O, but in the K or) *The country of the* فُرْس; (S, O, K;) [i. e., *Persia;*] *a country of a certain nation.* (M.)

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فَارِسِىٌّ [*Persian: a Persian*]: see فَارِس. Hence, التَّمْرُ الفَارِسِىُّ *A certain sort of dates,* (Mgh, Msb,) *of good quality.* (Msb.)

أَفْرَسُ : see مَفْرُوسٌ. It is also a noun of excess, or a comparative and superlative epithet, from فَرَاسَةٌ, used by Zj, in the phrase أَفْرَسُ النَّاسِ, meaning, *The best,* (M,) or *best and most true,* (TA,) *in* فِرَاسَة, [i. e., *insight,* or *intuitive perception,* &c.,] *of mankind.* (M, TA.) One says also, أَنَا أَفْرَسُ مِنْكَ *I am more endowed with mental perception,* [or *insight,* or *intuitive perception,*] *and more knowing, than thou.* (TA.)

مَفْرُوسٌ *Having the back broken:* (M, TA:) and so مَفْرُوزٌ. (TA.) ___ And *Humpbacked;* as also فَرِيسٌ , (M, TA,) and أَفْرَسُ (Fr in TA voce أَعْجَرُ) [and أَفْرَصُ and أَفْرَزُ].

المُفْتَرِسُ : see الفَارِسُ.

مُفَرْنَسَةٌ A woman *who manages well the affairs of her house,* or *tent.* (Lth, TA.)

فرسخ

فَرْسَخٌ, mentioned, but not explained, by J [in the S], (K,) [*A parasang,* or *league;*] *three Háshimee miles* (أَمْيَال هَاشِمِيَّة [see مِيلٌ]): or *twelve thousand cubits:* or *ten thousand cubits:* (K:) *three miles of the Háshimee measure,* i. e., accord. to the Bári' and the T [&c.], *twenty-five bow-shots; twenty-five times the measure termed* غَلْوَةٌ [q. v.]: (Msb:) or *three miles,* i. e. *thirty bow-shots reckoning the bow-shot as four hundred cubits,* or *sixty bow-shots reckoning the bow-shot as two hundred cubits:* (Msb voce مِيلٌ:) the ancient Greeks said that it is *three miles, reckoning these* [*together*] *as about sixty bow-shots* [*of the shorter measure mentioned above*]: (Msb in the present art.:) or, accord. to some, *six miles:* (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying rest, or ease; (K, TA;) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Msb, from فَرْسَخَةٌ signifying width; the word having this meaning, however, is فَرْشَخَةٌ, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرْسَنْگ], arabicized: (S, A:) the pl. is فَرَاسِخُ. (S, A, Msb.) The other meanings of this word, not mentioned by J, may have been regarded by him as not of established authority. (TA.) ___ It signifies also *An opening,* or *intervening space, between two things.* (K.) ___ And *A thing in which is no opening,* or *intervening space:* as though having two contr. significations. (K.) ___ Also *A thing that is lasting and abundant, that does not cease,* or *come to an end.* (ISh, K.) ___ And *A long time* (K, TA) *of the night* or *of the day:* thus in the saying, انْتَظَرْتُكَ فَرْسَخًا [*I looked,* or *waited, for thee,* or *I have looked,* &c., *a long time* &c.]. (TA.) ___ And *A* سَاعَةٌ [meaning *hour* or *time*] (K, TA) of the day: or *a time* of the night and of the day: pl. as above. (TA.) ___ And The *time,* (K, TA,) or *interval,* (TA,)

between stillness and motion. (K, TA.) ___ And *Stillness,* or *quiet:* (K, TA:) a meaning mentioned by more than one of the authorities respecting strange words. (TA.) ___ And *Rest,* or *ease.* (K.)

فرسق

فِرْسِقٌ : see the art. here following.

فرسك

فِرْسِكٌ (S, O, K) [and فِرْسِقٌ (K in art. فرسق) The *peach:* or the sort thereof called the *nectarine:* from the Greek or ; the *malum Persicum,* which is generally applied to the former fruit; or *amydalus Persica* of Linn., (so in Forskål's Flora Aegypt. Arab. p. cxiii.,) which is applied to both of the fruits above mentioned: i. e.] the [*fruit called*] خَوْخ; (K, TA;) of the dial. of El-Yemen: (TA:) or *a sort thereof,* (K,) *i. q.* فِرْسِقٌ, which is *like the* خَوْخ *in size,* (Lth, O,) أَجْرَدُ [which here means *without down,* and for which Golius and Freytag appear to have read أَجْوَدُ], *smooth, red* [accord. to the CK or red], (Lth, O, K, TA,) *and yellow, the flavour of which is like that of the* خَوْخ: (Lth, O, TA:) or [*a cling-stone peach* or *nectarine;* i. e.] *a sort of* خَوْخ *that does not cleave asunder from its stone:* (S, O:) or [*a free-stone peach* or *nectarine;* i. e.] *such as cleaves asunder from its stone.* (K.)

فرسن

الفِرْسِنُ , of the camel, is *What corresponds to the* حَافِر [or *hoof*] *of the horse or a similar beast:* (S, K:) or *the part which is below the* رُسْغ [or *pastern*] *and in which are the bones called* سُلَامَى [q. v.]: and sometimes it is of the sheep or goat: it is of the fem. gender: and the pl. is فَرَاسِنُ: (TA:) accord. to Ibn-Es-Sarráj, the ن is augmentative, because it is from فِرْسَتٌ, (S, TA,) and [therefore] it has been mentioned before [in art. فرس, in which see more]. (S.)

الفِرْسَانُ : see what next follows.

الفُرَاسِنُ *The lion;* (K, TA;) as also الفِرْسَانُ : and so [الفُرَانِسُ and] الفِرْنَاسُ. (TA.) See also the last paragraph below.

الفُرَاسِيُونُ , (K, TA,) with damm, (TA,) *The* كُرَّاثُ جَبَلِيّ [lit. *mountain-leek*]: (K, TA:) so it is said to be: it is *a four-sided* أَصْل [app. meaning *stem*], *from which rise many white, foursided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness:* (TA:) *it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the dog,* (K, TA,) i. e. *of the mad dog:* (TA:) [it is now applied in Cairo to *euphrasia:* (Forskål, Descr. Anim. &c., p. 145:) and *marrubium plicatum.* (Idem, Flora Aegypt. Arab., pp. lxviii. and 213.)]

مُفَرْسَنُ الوَجْهِ , with fet-h to the س, *Having much flesh in the face.* (K.) Perhaps the lion is hence called فُرَاسِنُ . (TA.)

فرش

1 **فَرَشَهُ** , (S, A, O, K,) aor. ـُ , (S, O,) inf. n. فَرْشٌ (O, K) and فِرَاشٌ, (S, O, K,) *He spread it; expanded it.* (S, A, O, K.) You say, فَرَشْتُ لَهُ فِرَاشًا and فَرَشْتُهُ فِرَاشًا (A, TA) and أَفْرَشْتُهُ (TA) ↓ and افْتَرَشْتُهُ (A) [*I spread for him a bed:* or the last signifies *I spread it* (namely a bed) *for myself*]. And فَرَشْتُ فُلَانًا *I spread for such a one.* (Lth.) And فَرَشَ فُلَانًا بِسَاطًا, inf. n. فَرْشٌ; and أَفْرَشَهُ بِسَاطًا; and فَرَّشَهُ بِسَاطًا, inf. n. تَفْرِيشٌ; *He spread for such a one a carpet* (IAar, K) in his entertainment. (IAar.) And فَرَّشَ الثَّوْبَ, inf. n. تَفْرِيشٌ; and افترشه ; [*He spread the garment,* or *piece of cloth:* or the latter signifies *he spread it for himself.*] (TA.) And افترش تَحْتَهُ تُرَابًا or ثَوْبًا [*He spread,* or *spread for himself, beneath him, dust,* or *a garment,* or *piece of cloth*]. (A.) And كُنْتُ أَفْتَرِشُ الرَّمْلَ وَأَتَوَسَّدُ الحَجَرَ [*I used to spread the sand for my bed, and make the stone my pillow*]. (A, TA.) And افترش ذِرَاعَيْهِ, (A, TA,) and يَدَيْهِ, (TA,) *He* (a lion, and a wolf, and a dog, TA, or a beast of prey, A, TA) *spread his fore legs upon the ground:* (TA:) and the former phrase, *he* (a man, Msb, TA) *spread his fore arms upon the ground,* (S, K, TA,) *in the same manner, not raising them from the ground;* the doing of which in prostrating oneself in prayer, is forbidden: (TA:) or *laid his fore arms upon the ground* (Mgh, Msb) *like a bed for himself.* (Msb.) فَرْشٌ [as an inf. n. of which the verb is فَرُشَتْ, as is shown by an explanation of إِقْعَادٌ in the S and L, and by the phrase مَفْرُوشَةُ الرِّجْلِ mentioned in the S and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of اقعاد] signifies The *being a little expanded;* which is approved: (S, O, K:) when the width [between the shanks] is immoderate, so that the hock-joints knock together, which state is termed عَقَلٌ [inf. n. of عَقَلَ], it is disapproved: or, as some say, it signifies its *not being erect nor much expanded.* (S, O.) And فَرَشَ ٱللّٰهُ الفَرْشَ, (Fr, S,) inf. n. فَرْشٌ, (Fr, S, K,) means *God spread abroad the young camels;* syn. بَثَّ. (Fr, S, K. *) ___ [Hence,] فَرَشَهُ أَمْرَهُ, (S,) or

أَمْرًا, (K,) *He made,* or *rendered, his states,* or *case,* or *affair,* (S,) or *a state,* &c., (K,) *ample,* or *free from straitness, to him;* and *laid it open to him, altogether;* [as though he expanded it to him;] syn. أَوْسَعَهُ إِيَّاهُ, (S, K,) and بَسَطَهُ لَهُ كُلَّهُ. (TA.) And in like manner the saying of 'Alee,

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فَرَشْتُكُمُ المعروفَ, is expl. by Ibn-Abi-l-Hadeed as signifying أَوْسَعْتُكُمْ إِيَّاهُ [meaning *I largely conferred upon you favour,* or *kindness*]: but MF deems this strange. (TA.) You say also, فَرَشْتُهُ أَمْرِى *I displayed,* or *laid open, to him my state,* or *case,* or *affair;* [and so أَفْرَشْتُهُ أَمْرِى; (see an ex. voce بَاطِنٌ;)] syn. بَسَطْتُهُ لَهُ. (A.) [And agreeably with this explanation, probably, the saying of 'Alee mentioned above should be rendered in the opinion of MF.] ___ [Hence also,] فُلَانٌ يَفْرِشُ نَفْسَهُ لِلنَّاسِ [*Such a one lays himself out for the service of men*]; (A;) and يَفْتَرِشُ نَفْسَهُ لَهُمْ: (TA:) [or perhaps, *makes himself like a victim for them:* (see مُتَفَرِّشٌ, below:) for you say, فَرَشَهُ لِلذَّبْحِ, or أَفْرَشَهُ, (which latter form is mentioned by Freytag in his Lexicon, but without any indication of the authority,) meaning, *he threw him down* (namely a beast) *for slaughter:* (see فَرْشٌ, below:)] and افترشه *he prostrated him, and got upon him:* (A:) or *he overcame him,* (meaning another man,) *and prostrated him,* (O, K, TA,) *and got upon him.* (TA.) ___ فَرَشَ المَكَانَ, aor. ـُ and ـِ, inf. n. فَرْشٌ, means *He spread the place* [with carpets or the like]; as also افرشه, and فرّشه. (Msb.) And فرّش الدَّارَ, inf. n. تَفْرِيشٌ, *He paved the house;* (Lth, S, K;) *he spread in the house baked bricks,* or *broad and thin stones.* (Az, TA.) ___ هٰذَا فِرَاشٌ يَفْرِشُكَ [*This is a bed sufficiently large for thee*] is like the saying هٰذِهِ شَمْلَةٌ تَشْمُلُكَ i. e. تَسَعُكَ. (TA in art. فرش.) شمل عنه [app. فَرَشَ] *He desired, and prepared himself for, it,* or *him.* (TA.) And فَرَشَ, aor. ـُ, (O, TA,) inf. n. فَرْشٌ, (O, K, TA,) *He lied:* (O, K, * TA:) one says, كَمْ تَفْرِشُ i. e. [*How long*] *wilt thou lie?* (O, TA.)

2 **فَرَّشَ** see 1, in four places; two near the beginning and two near the end. فرّش الزَّرْعُ, inf. n. تَفْرِيشٌ, *The seed-produce spread itself* (S, A, TA) *upon the surface of the earth.* (TA.) You say, فَرَّخَ الزَّرْعُ وفَرَّشَ [*The seed-produce put forth its shoots, and spread itself upon the surface of the earth*]. (A.) And the latter of these two verbs is also *like the former* [*in signification*]. (TA.) ___ فرّش الطَّائرُ, (A, K,) inf. n. as above; (K;) and تفرّش ; (S, A, K;) *The bird expanded and flapped its wings,* (S, A, K, * TA,) عَلَى شَىْءٍ *over a thing,* (A, K, TA,) *without alighting:* (A, TA:) and ↓ the latter verb, *it* (a young locust) *spread its wings.* (Mgh.)

4 **أَفْرَشَ** see 1, in five places. افرشهُ also signifies *He spoke evil of him;* or *did so in his absence:* (IAar, A, * O, K, TA:) and they say, أَفْرَشْتَ فى عِرْضِى [*Thou spakest evil of me;* &c.]. (TA.) [See افترش عِرْضَهُ.] And *He made it thin;* or *thin, and fine in the edge;* namely, a sword. (O, K.) افرش الشَّجَرُ *The trees put forth branches;* syn. أَغْصَنَ. (A, TA.) ___ افرش عَنْهُ *He,* or *it, left him,* or *quitted him.* (S, A, K.) You say, ضَرَبَهُ فَمَا أَفْرَشَ عَنْهُ حَتَّى قَتَلَهُ *He beat him,* or *smote him, and left him not until he slew him.* (A, * TA.) And افرش عَنْهُمُ الموتُ *Death quitted them; became withdrawn from them.* (IAar, O.) افرشت said of a mare, *She desired to be covered.* (O.) افرشهُ [from فِرْشٌ signifying young camels] *He gave him young camels,* (O, K,) *small* or *large.* (O.) ___ And افرش [app. أَفْرَشَ, or perhaps أُشْرِفَ,] *He* (a man) *became a possessor of* فرش [app. فِرْشٌ, and meaning *young camels*]. (IKtt, TA.) And افرش said of a place, *It abounded with* فِرَاش, (O, K, TA,) i. e., [app., *moths,* or *butterflies, and,* as being the cause thereof,] *seed-produce.* (TA.) أَقْفَلَ فَأَفْرَشَ [*He locked, and made fast by means of the catch,* or *catches,* (فِرَاشَة, or فِرَاش, which see below,) *of the lock*]. (S, TA.)

5 **تَفَرَّشَ** see 2, last sentence, in two places.

7 **إِنْفَرَشَ** see 8, last signification.

8 **إِفْتَرَشَ** see 1, first quarter, in five places; and latter half, in two places. ___ افترش لسانه [lit.] *He expanded his tongue:* (S:) i. e. *he spoke in whatsoever manner he desired.* (S, A, K.) ___ افترشه *He trod upon him* or *it:* (S, K, TA:) [as though he made him or it a carpet or a bed:] from الفرش and الفراش. (TA.) ___ [Hence,] افترش الطَّرِيق *He went,* or *travelled, along the road.* (TA.) ___ [Hence also,] افترش امْرَأَةً *He compressed a woman.* (TA.) ___ And *He took to wife a woman.* (O.) One says, افترش كَرِيمَةً *He took to wife a female of high birth.* (TA.) ___ [Hence also,] افترش عِرْضَه lit. *He made his honour as a bed for himself to tread upon;* (O, TA;) i. e., *he treated his honour as a thing which it was allowable to attack, by speaking evil of him.* (O, K, TA.) [See also 4, second sentence.] ___ And افْتَرَشَتْنَا السَّمَآءُ بِالْمَطَرِ *The sky assailed us with rain.* (A, * O.) ___ And افترش المالَ *He took the* مال [i. e. *property,* or *cattle,* &c.,] *wrongfully,* or *by force.* (K, TA.) ___ And افترش أَثَرَه *He followed his footsteps; he tracked him.* (A, O, K.) افْتَرَشَ [in one of my copies of the S, افْتُرِشَ, which is also allowable, as the verb in the act. form is trans. as well as intrans.,] *It became spread,* or *expanded;* (S, K, TA;) as also انفرش ; said of a garment or the like. (TA.)

فَرْشٌ [an inf. n. of 1, q. v. passim. ___ Also, used in the sense of a pass. part. n. in which the quality of a subst. is predominant,] *What is spread, of household furniture,* (S, K,) [such as *carpets* and *mattresses* and *the like.* See also فِرَاشٌ.] ___ *Seed-produce when it spreads itself* (S, K, TA) *upon the ground:* (TA:) in [some of] the copies of the K, instead of إِذَا فَرَّشَ, which is the right reading, we find اذا فُرِشَ: accord. to some, the word signifies *seed-produce when it has become three-leaved,* or *four-leaved.* (TA.) ___ *A place abounding with plants* or *herbage.* (O, K.) ___ *A wide,* or *spacious, plain,* or *tract of land,* or *place:* (S, K, TA:) or *land that is plain,* or *even, and soft, and unobstructed by mountains:* (TA:) or *a depressed tract of land in which are trees of the kinds called*

عُرْفُط *and* سَلَم, (IAar, O,) *which cause the mouths of the camels that eat them to become relaxed.* (O.) [Hence, app., the saying,] مِنَ العَرْشِ إِلَى الفَرْشِ, meaning, [*From the highest sphere,* or *the empyrean, to*] *the earth.* (A in art. عرش.) ___ *A collection* of trees of the kind called عِضَاه: and *a round plot* of trees of the kind called طَلْح. (TA.) ___ *Shrubs,* or *small trees:* (Lth, A, K:) and *small fire-wood.* (Lth, K.) ___ *Young camels;* or the *young of camels;* (Fr, S, A, * K;) and فَرِيشٌ is said to have this meaning; but accord. to Aboo-Bekr, erroneously: (TA:) so the former signifies in the Kur vi. 143: (S, K:) Fr says, I have heard no pl. of it: and he adds, that it may here be an inf. n. used as a subst., from the saying, فَرَشَهَا ٱللّٰهُ فَرْشًا, meaning, بَثَّهَا بَثًّا: [see 1:] (S, TA:) but it is said in the K that in all of the above-mentioned senses that are assigned to it in that work, it has no sing.; meaning that it is used alike as sing. and pl.: (TA:) and *bulls* or *cows:* and *sheep* or *goats:* (K:) so accord. to some of the expositors of the Kur: (TA:) and *such as are fit for nothing but slaughter,* (K, TA,) of camels, and of bulls or cows, and of sheep or goats; as some say: (TA:) or *such as is thrown down* (يُفْرَشُ, i. e., يُلْقَى,) *for slaughter,* of the young of camels, and bulls or cows, and sheep or goats; used alike as sing. and pl.: (Mgh:) and فَرْشُ الإِبِلِ also signifies *old camels.* (Th, TA.)

فَرْشَةٌ *A track, somewhat depressed, extending to the distance* [*of the journey*] *of a day and a night,* and *the like thereof, and only in land that is wide and level and like the* [*desert termed*] صَحْرَآء: pl. فُرُوشٌ. (AHn, TA.)

فِرْشَةٌ *Form; appearance; garb;* or *the like;* syn. هَيْئَةٌ: so in the saying, هُوَ حَسَنُ الفِرْشَةِ [*He is goodly in form,* &c.]. (O, K.)

فَرْشِىٌّ *A seller of* فَرْش [meaning *household furniture such as carpets and mattresses and the like*]. (TA.)

فَرَاشٌ [*Moths,* and *the like, that fly into the flame of a lamp* &c.;] the *flying things* (S, TA)

that fall one after another into the lamp, or *lighted wick,* (S, K, TA,) *to burn themselves:* (TA:) [and accord. to modern usage, *butterflies* also:] a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is ↓ with ةٌ: (S, K:) the former mentioned in the Kur ci. 3: (TA:) or the former signifies *what one sees, resembling small gnats, falling, one after another, into the fire:* (Zj:) or *young locusts, when their wings grow,* (Fr, Mgh, Jel,) *and they spread them forth,* (Mgh,) *and mount, one upon another:* (Fr, Mgh:) and *silk-worms;* app. so called because they become like these when they come forth from the cocoon. (Mgh.) It is said in a prov., أَطْيَشُ مِنْ فَرَاشَةٍ [*More light,* or *unsteady,* or *light-witted, than a moth that flies into the flame of the lamp*]. (S.) And فَرَاشَةٌ is used

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to signify *A man who is light* (A, K) *in head;* (A, TA;) *light-witted,* or *unsteady;* (TA;) such being likened to the فراشة of the lamp, in respect of lightness, or unsteadiness, and contemptibleness. (A, * TA.) Also *Thin pieces of bone, such as fly off from any bone when it is struck:* or *any crusts,* or *coverings, that are upon bone, exclusive of the flesh:* or the *bone of the eyebrow:* or *what is thin, of the bone of the head:* or the *bones that come forth from the head of a man when it is broken:* (TA:) or فَرَاشُ الرَّأْسِ signifies *certain thin bones that are next to the bone that covers the brain:* (S, TA:) and فَرَاشَةٌ, *any thin bone:* (S, K:) and فَرَاشَةُ الرَّأْسِ, *the thin bones,* or *pieces of bone, of the head, such as fly off in consequence of a blow.* (TA.) ___ Also, فَرَاشُ الظَّهْرِ *The place where the upper parts of the ribs are infixed in* [*the spine of*] *the back.* (TA.) ___ And الفَرَاشَانِ *The two extremities of the haunches, in* [or *at*] *the* نُقْرَة, q. v. (TA.) ___ And *The parts of the upper portions* (فُرُوع) *of the two shoulder-blades that rise towards the base of the neck and the even part of the*

back. (AO, O.) ___ And *Two veins, green,* or *of a dark,* or *an ashy, dust-colour,* (أَخْضَرَانِ,) *beneath the tongue.* (En-Nadr, O, K. * [In the last of these, this signification and the next are erroneously assigned to the sing. word. See also الفِرَاشُ.]) ___ Also, (TA,) or فَرَاشَا اللِّجَامِ (En-Nadr, O,) or فَرَاشَتَاهُ, (IDrd in his Book on the Saddle and Bridle,) *The two iron things with which are made fast the check-straps of the headstall.* (En-Nadr, O, K.) ___ And فِرَاشٌ and فِرَاشَةٌ also signify The *edge* of anything. (Aboo-Sa'eed, in TA, art. نسر.) And The former, *Mud that has dried, after the water, upon the ground.* (S, O, K.) ___ And it is said to signify *A little water in pools left by torrents:* n. un. فِرَاشَةٌ [q. v.]. (TA.) ___ And [*Little*] *bubbles* (حَبَب) *upon the surface* of [the beverage called] نَبِيذ: (S, O, K:) and likewise of the water of sweat: (S, * L:) or *a little sweat:* so says IAar. (L.) فِرَاشُ قُفْلٍ signifies *The* مَنَاشِب [or *catches*] *of a lock;* [app. meaning *the little pins which fall into corresponding holes in the bolt of the Arabian wooden lock of a door,* (which see figured and described in the Introduction to my work on the Modern Egyptians,) *when it is pushed into the hole or staple of the door-post, preventing its being drawn back until they are raised by the key, which has small pins, made to correspond with the holes, so that, being introduced into these, they push up the catching pins:*] n. un. ↓ with ة: (A 'Obeyd, TA:) or فِرَاشَةُ قُفْلٍ signifies *what catches,* or *sticks fast, in a lock;* (S, K;) [or, as expl. in the Arabic Dictionary of Farhát, *what enters into a lock and makes it fast;*] meaning *its teeth;* (TK;) [which are *the little pins described above:*] the word is thought by IDrd to be not Arabic: or, thus applied, it is from the same word as signifying a thin bone, because of the thinness of the فراشة of the lock. (TA.)

فِرَاشٌ *A thing that is spread* (Mgh, K) *upon the ground:* (Mgh:) *a thing that is spread for one to sit or lie upon;* in which sense it is used in the Kur ii. 20: (TA:) and particularly, *a bed, upon which*

one sleeps: (AA, Mgh:) pl. [of pauc.] أَفْرِشَة (TA) and [of mult.] فُرُش, (S, K,) for which one may say, in the dial. of the Benoo-Temeem, فُرْش. (Sb.) [See also فُرَش: and see what is quoted below from a trad.] ___ Hence, (TA,) A man's *wife;* (AA, S, O, K;) as also إِزَار and لِحَاف: (O, TA:) pl. فُرُش; so used, accord. to some, in the Kur lvi. 33. (K.) ___ Also A woman's *husband:* (AA, Er-Rághib:) and a female slave's *master,* or *owner.* (TA.) So, accord. to some, in the words of a trad., الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَر, meaning *The child is for the husband;* (Er-Rághib, TA;) or *for the master of the bed,* who is *the husband,* or *the owner of the woman;* (Mgh, TA;) or *for the bed,* so that there is no ellipsis; (TA;) *and for the adulterer,* or *fornicator, shall be stones,* like as you say he shall have dust, meaning, *nothing;* i. e., he shall have no right of relationship; or, accord. to some, *stoning.* (Mgh.) [See also عَاهِر.] ___ The *nest of a bird.* (O, K, * TA.) ___ *A house,* or *tent.* (AA.) ___ And الفِرَاش signifies *The place against which the tongue goes in the furthest,* or *innermost, part of the mouth;* (AA, O, K, TA;) or, as some say, *in the lower part of the* حَنَك [which word app. here, as it often does, means the *palate*]: or فِرَاش اللِّسَان signifies *the portion of skin* (الجِلْدَة [to which is here added الشَّنَّآء, app. a mistranscription which I am unable to rectify,] *that covers the bases of the upper teeth.* (TA. [In the TA voce مُحَارَة, in art. حور, q. v., q. v., it is written الفِرَاشَة.])

فَرِيش A plant, or herbage, *that becomes spread upon the ground, not standing up upon a stem.* (TA.) [See also مُفَرَّش.] ___ And A girl, or young woman, *compressed by a man;* (O, K; *) an instance of فَعِيل from افْتَعَل; (O;) [being from افْتَرَش;] but not heard by Az on any other authority than that of Lth. (TA.) ___ And *An Arabian Bull* [or perhaps it is properly an epithet applied to that animal as meaning] *having no hump:* (TA:) [see also مُفَرَّش as applied to a camel:] or فِرَاش, which is pl. of فَرِيش, signifies *a sort of oxen, between the* دراب *and* عراب *having small humps, and their* اعياب [a mistranscription for أَغْبَاب, i. e. *dewlaps,* pl. of غَبَب,] *are flaccid,* or *pendulous.* (TA voce دِرْبَانِيَّة.) ___ Also A mare, (As, O, K,) or any solid-hoofed animal, (S,)

seven days, (As, S, K,) or *seven nights,* (O,) *after her having foaled;* (As, S, O, K, TA;) which is the best of times for putting a burden upon her: (O, K:) and *that has recently brought forth;* (O, K, TA;) so says Kt; like the نُفَسَآ of women; or like the مَعُوذ of she-camels: (TA:) pl. فَرَائِش. (S, O, K.) ___ See also فَرْش, latter half.

فَرَاشَةٌ : see فَرَاشٌ, in ten places. Also *A small quantity of water:* (A, O, K, TA:) one says, لَمْ يَبْقَ فِى الإِنَآءِ إِلَّا فَرَاشَةٌ [*There remained not in the vessel save a small quantity of water*]. (O, TA.) And *A small quantity of water remaining in pools left by torrents, the ground beneath which is seen, by reason of its clearness:* and some say, *a place where water collects and remains in a smooth,* or *hard and smooth, rock.* (TA.) And *Great stones, like mill-stones, which are laid first* [*as a foundation*] *and upon which is then built a* تَرْكِيب, i. e. *an enclosure for palm-trees.* (TA.) And الفَرَاشَتَانِ signifies *Two cartilages near,* or *by, the* لَهَاة [which generally means the *uvula;* but also, the *arches,* or *pillars, of the soft palate;* or the *furthest part of the mouth*]. (TA.)

فَرَّاشٌ *One who spreads the carpets and similar furniture* [*such as beds,* or *mattresses,* and *the like, and keeps them in order:* app. a post-classical word: fem. with ة]. (KL.)

مِفْرَشٌ *A thing resembling the* شَاذَكُونَة [*a kind of thick quilted stuff made in El-Yemen*]; (O, K;) i. e. *a thing that is put upon the* صُفَّة [or *covering next the saddle*] *to sit upon;* (TA;) as also مِفْرَشَةٌ : (A, TA:) or the latter is *smaller than the former,* (O, K,) *and is put upon the* صُفَّة *of the camel's saddle,* (A,) or *upon the camel's saddle* [*itself*], *to sit upon:* (O, K:) [pl. مَفَارِشُ.] ___ [Hence,] مَفَارِشُ is applied to signify *Women,* or *wives.* (A, TA.) One says, فُلَانٌ كَرِيمُ المَفَارِشِ *Such a one is a person who has highborn wives* or *women;* (A;) or *who takes as his wives high-born women.* (S, O, K.) One says also of a man who has never married, إِنَّهُ لَهَالِكُ المِفْرَشِ, meaning

Verily his life has passed away lost. (TA.) And هُلْكُ المَفَارِشِ is said to mean *Persons who will not die upon their beds, and will not die otherwise than by slaughter.* (TA.)

مَفْرَشَةٌ : see the next preceding paragraph.

جَمَلٌ مُفَرَّشٌ , (O, K,) [and] جَمَلٌ مُفْرَشُ الأَرْضِ, (T, TA,) or مُفْرَشُ الظَّهْرِ, (A, TA,) *A camel having no hump.* (T, A, O, K, TA.) [See also فَرِيشٌ.] And أَكَمَةٌ مُفْرَشَةُ الظَّهْرِ, (S, TA,) or مُفْرَشَةُ الظهر, (as in one of my copies of the S and in a copy of the A,) *A flat-topped* [*hill*, or *eminence, of the kind termed*] اكمة. (S, A, TA.)

مُفَرِّشٌ Seed-produce *spreading itself* (S, K, TA) *upon the ground.* (TA.) [See also مُفَرِّشَةٌ شَجَّةٌ ___.] فَرِيشٌ *A wound of the head that reaches to the* فِرَاش [q. v.]; as also مُفْرَشَةٌ : (L:) or *that cracks the bone but does not crush.* (S, O, K.)

مَفْرُوشَةُ الرِّجْلِ (S, O, TA) applied to a she-camel, (TA,) *Having what is termed* فَرْشٌ *in the kind leg;* (thus, by implication, in the S and O; [see 1;]) or *having a* [*certain*] *bending in the kind leg.* (TA.)

مُفْتَرَشٌ ; and its fem., with ة: see مُفَرَّشٌ.

مُفْتَرِشٌ ; and its fem., with ة: see مُفَرَّشٌ: ___ and for the latter, see also مُفَرِّشٌ.

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فُلَانٌ مُتَفَرِّشٌ لِلنَّاسِ *Such a one is a person who lays himself out for the service of men,* or *makes himself like a victim for them,* (يَفْرُشُ لَهُمْ نَفْسَهُ,) in kindness for them. (A.) And فُلَانٌ كَرِيمٌ مُتَفَرِّشٌ لِأَصْحَابِهِ *Such a one is a generous person, who lays himself out for the service of his companions,* &c.; expl. by the words يَفْتَرِشُ نَفْسَهُ لَهُمْ. (TA.)

فرشح

Q. 1 **فَرْشَحَ** , inf. n. فَرْشَحَةٌ (S, K) and فَرْشَحَى, (K,) *He* (a man, S) *parted his legs;* (K:) or *he parted his legs in sitting;* and so فَرْشَطَ: (Lh, S:) or *he spread his legs wide apart:* (A 'Obeyd, TA:) and *he stood with his legs wide apart* in prayer; (Ks, S;) and so فرشح رِجْلَيْه: (S:) or *he sat in a relaxed state, with his thighs cleaving to the ground;* (K;) and so فَرْشَطَ: (TA:) or *he leaped,* or *jumped;* (K;) or *made short leaps* or *jumps.* (TA.) And فَرْشَحَتْ, (S, L, and so in some copies of the K,) or تَفَرْشَحَتْ , (thus in other copies of the K, and thus in the CK,) *She* (a camel) *parted her kind legs* to be milked (S, L, K) and to stale. (L.)

Q. 2 **تَفَرْشَحَتْ** : see what immediately precedes.

فَرْشَاحٌ A *broad,* or *wide,* land: (K, TA:) accord. to the K, *syn. with* فَرْسَاحٌ; but Sh says that the latter is a mistranscription; the former being the correct word, from فَرْشَحَ فى جِلْسَته: and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. فرسح.) ___ And A *spreading,* or *wide,* solid hoof. (S, K.) ___ And Clouds (سَحَاب) *in which is no rain.* (K.) ___ And An *unseemly,* or *ugly, and old,* woman, and she-camel. (K.)

الفَرْشِيحُ *The penis:* (K, TA:) a tropical term. (TA.)

فرص

1 **فَرَصَهُ** , (M, K,) aor. ـُ , (TA,) or ـِ , (O in art. فرس,) inf. n. فَرْصٌ, (S, M,) *He cut it;* (S, M, K;) namely, skin, or a skin, (M,) [and metal; (see مِفْرَصٌ;)] or it signifies, (TA,) or signifies also, (S, K,) sometimes, (S,) *he slit it,* or *cut* or *divided it lengthwise:* and *he made a hole in it:* (S, K, TA:) namely, skin, or a skin: (TA:) or *he slit it,* namely, a skin, *with an iron instrument having a wide end, like as the maker of sandals slits the two ears of the sandal at the heel, to put into them the* شِرَاك [or *the two arms of the* شِرَاك]: (Lth, TA:) or فَرَصْتُ النَّعْلَ signifies *I made a hole in each of the two ears of the sandal, for the* شِرَاك [or *for the two arms of the* شِرَاك]. (S.) Also, (S, M, K,) aor. ـِ , [so in a copy of the M, but accord. to a rule of the K it should rather be ـُ ,] inf. n. as above, (M,) *He hit,* or *hurt, his* فَرِيصَة [q. v.]; (M, K; and so in a copy of the S;) or, accord. to [other copies of] the S, *his* فَرِيص [q. v.]; (TA;) which is a place where a wound causes death. (S.) ___ And فَرَصَ, [aor. ـَ ,] inf. n. فَرْصٌ; and فَرُصَ, inf. n. فَرْصٌ; *He had a complaint of his* فَرِيصَة. (M.) فَرَصَ الفُرْصَةَ: see 8.

2 **تَفْرِيصُ نَعْلِ القِرَابِ** , (L,) or تَفْرِيصُ أَسْفَلِ النَّعْلِ (O, K, TA) [i. e.] نَعْلِ القِرَابِ, (TA, [in the O بَعْدَ القِرَابِ, which is an evident mistranscription,]) signifies *The ornamenting,* or *engraving,* (تَنْقِيش, O, L, K, TA,) *of the* نعل [i. e. *shoe of iron* or *silver, at the bottom of the scabbard of a sword*] (L,) or *of the lower part of the* نعل (O, K, TA) *of the scabbard,* (O, * TA,) *with the extremity of the* [*instrument of*] *iron.* (O, L, K, TA.)

3 **فَارَصَنِى فِى المَآءِ** , (A,) inf. n. مُفَارَصَةٌ, (K,) *He took of the water with me, each of us taking his turn.* (A.) The inf. n. signifies The *doing,* or *taking, with another, each in his turn.* (K.)

4 أَفْرَصَتْهُ الفُرْصَةُ *The opportunity gave him power* or *ability* [to do a thing]. (M, A, K.)

5 تفرّص الفُرْصَةَ : see 8.

6 تفارصوا المَآءَ *They shared the water among themselves by turns.* (M, A, * Msb.) And تفارصوا بئرهم *They took,* or *drew, of the water of their well by turns.* (S, K.)

8 افترص الفُرْصَةَ *He took,* or *seized, the opportunity;* or *he arose and hastened to be before another,* or *others, in taking,* or *seizing, the opportunity;* syn. انتهزها; (O, K;) or اغتنمها: (TA:) or *he got,* or *took, the opportunity;* as also تفرّصها ; and فرصها , (M, TA,) aor. ـِ , (so in a copy of the M,) inf. n. فَرْصٌ. (TA.) You say also, افترص الأُمُورَ [*He took,* or *seized, opportunities to do things*]. (A.) And فلانٌ لَا يفترصُ إحسانَهُ وبِرَّهُ [*Such a one's beneficence and kindness are not caught at*]; because there is no fear that his beneficence and kindness will become beyond one's reach. (A, TA. [See also 8 in art. فرط, occurring in a trad., is an instance of the verb derived from فَرْصٌ signifying the act of cutting, or from فُرْصَةٌ signifying an opportunity; and the meaning is [*Such as*] *detracts,* or, literally, *cuts off, somewhat* [*from* the honour of *a Muslim wrongfully*]: or *assumes authority over the honour of a Muslim wrongfully,* by speaking evil of him behind his back, or otherwise, or defaming him. (IAth, L, TA. *) افترصت الورقةُ [from الفَرِيصَةُ, the quivering muscle so called,] *The leaf was caused to quiver.* (M, TA.)

فَرْصٌ The *stones of the* مُقْل [or *fruit of the Theban palm*]: n. un. with ة. (AA, O, K.)

فَرْصَةٌ : see فُرْصَةٌ. Also, الفَرْصَةُ, *The* ريح [or *flatus*] *from which results gibbosity* [*of the back*] (الحَدَب): (S, M, O, K:) and الفَرْسَةُ is a dial. var. thereof: (M, TA:) or, accord. to A 'Obeyd, the latter [q. v.] is vulgar. (TA.)

فُرْصَةٌ *A turn; a time at which,* or *during which, a thing is,* or *is to be, done,* or *had, in succession:* (S, A, K:) or *a turn,* or *time, for* persons' *coming to water in succession,* (Yaakoob,

S, * M, A, * Msb, K, *) *in the cases of the periodical drinkings of their camels, such as the* خمس *and the* ربع *and the* سدس *&c.,* (Yaakoob, M,) *when the water is little;* (Msb;) as also فرصة (M) and فريصة : (Yaakoob, M:) a dial. var. of the same is with س; (IAar, M;) and رفصة is another: (TA:) pl. فرص. (M, Msb.) You say, جآءت فرصتك من البئر *Thy turn,* or *time, for watering from the well has come.* (As, S, * Msb. *) ___ *A portion,* or *share, of what falls to one's lot, of water;* syn. شرب. (S, K.) ___ *An opportunity; a time at which,* or *during which, a thing may be done,* or *had;* syn. نهزة; (S, M, TA;) and فرسة is a dial. var. of the same. (M.) You say, انتهز الفرصة, i. e. اغتنمها [expl. above: see 8]. (S.) And أَيَّامك فُرَص [*Thy days are opportunities*]. (A, TA.) See also فِرصة. Also The *temper* (سَجيَّة), and *outstripping,* and *strength,* of a horse. (M.)

فِرصة *A piece of wool,* (As, M,) or *of cotton,* (As, S, M, O, Msb, K,) or *of rag,* (S, O, Msb, K,) *with which a woman wipes herself, to purify herself from the catamenia;* (S, M, * O, Msb, K;) as also فرصة and فُرصة : (Kr, M:) from فرص meaning he cut a thing: (As, TA:) pl. فِراص: (K:) or they say فِراص, as though pl. of فرصة. (IDrd, O.) ___ And, accord. to AAF, *A piece,* or *bit, of mush.* (M.) See also فُرصة.

فَرصآء A she-camel *that remains aside, and when the trough for watering is vacant, comes and drinks:* (O, K, * TA:) from فرصة signifying نهزة. (Az, TA.)

فِراص *Strong;* (O, K;) as expl. by El-Umawee: (O:) and *thick and red;* (O, K;) as expl. by Ez-Ziyádee. (O.) ما عليه فِراص, (O,) or من فِراصٍ, (K,) means *There is not upon him a garment:* (O, K:) so says El-Umawee. (O.)

فَريص *One who shares in water with another, each taking of it in turn.* (S, K.) You say, هو فُريصى [*He is my sharer in water, each of us taking thereof in turn*]; and in like manner, مفارصى. (TA.) فريص is also, like فرائص, pl. of فريصة; (S;) [or, rather, فريص is a coll. gen. n., whereof the n. un. is فريصة;] which signifies The *portion of flesh* [or *muscle*] *between the side and the shoulder-blade*

which incessantly trembles, or *quakes,* (As, S, K,) *in a beast:* (As, S:) or the *portion of flesh which is in the part extending from the* مَرْجِع [or *lower part, next the armpit,*] *of the shoulder-blade to the arm, on either side, and which trembles,* or *quakes, when the man,* or *beast, is frightened:* (Zj, in his Khalk el-Insán:) or the *portion of flesh which is by the* نَغْض *of the* كَتِف, [which may app. be here rendered with sufficient exactness the *cartilage of*

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the shoulder-blade; or the *part of it where it moves to and fro;*] *in the middle of the side, by the place where the heart beats: there are two such portions, each of them thus called, which tremble,* or *quake, on an occasion of fright:* and the *piece of flesh that is between the breast* (ثَدْى) *and the* مَرْجِع [expl. above] *of the shoulder-blade,* of a man and of a beast: or, as some say, the *lower part* (أَصْل) *of the* مَرْجِعُ المِرْفَقَيْن [or *place to which either elbow returns,* in a beast, *when, having been removed from the usual place, it is brought back thereto*]: (M:) or *a small piece of flesh which is in the heart, and which trembles,* or *quakes, by reason of a calamity, when one is frightened:* (A 'Obeyd:) or *a piece of flesh* [or *muscle*] *in the side, which trembles,* or *quakes, when one is frightened.* (A.) [Hence the saying,] هُوَ ضَخْمُ الفَرِيصَة *He is bold and strong.* (A, TA.) ___ فَرِيصُ العُنُق *The external jugular veins* (أَوْدَاج) *of the neck:* n. un. with ة: (A 'Obeyd, S, K:) or *the tendons,* or *sinews,* (عَصَب,) *and veins, of the neck:* so, app., says A 'Obeyd, in the following words of a trad.: [إِنِّى لَأَكْرَهُ أَنْ أَرَى الرَّجُلَ ثَائِرًا فَرِيصُ رَقَبَتِهِ قَائِمًا عَلَى مُرَيْئَتِهِ يَضْرِبُهَا *Verily I hate to see the man having the tendons,* or *sinews, and veins, of his neck swelling* with anger, *rising against his little wife, beating her*]: for these are what swell out in anger: (S:) or, accord. to IAar, the meaning

is, the hair of the فريص, which term is metaphorically used in relation to the neck, though it [really] has no فرائص, because anger causes its veins to swell out [like as fright causes the فريص properly so called to tremble or quake]: (Az, TA:) فريس is a dial. var. of the same. (TA.) [See فرصه, last signification.]

فَرِيصَةٌ : see فَرِيصٌ, in two places. ___ الفَرِيصَةُ *i. q.* أُمُّ سُوَيْدٍ, (IDrd, O, K,) i. e., الاسْتُ. (TA.) See also فُرْصَةٌ.

أَفْرَصُ *Humpbacked;* as also أَفْرَزُ and أَفْرَسُ. (Fr in TA voce أَعْجَرُ.)

مِفْرَصٌ : see what next follows.

مِفْرَاصٌ (IDrd, S, M, A, O, K) and مَفْرَصٌ (IDrd, S, O, K) *A thing with which silver is cut,* (S, A,) *and gold:* (A:) or *a broad iron instrument with which one cuts:* (M:) or the *iron with which iron is cut, or silver:* (K:) or *a broad iron instrument with which iron is cut:* (IDrd, O:) or the *iron with which silver is cut:* (O:) [see also مِقْرَاضٌ:] or, as some say, *i. q.* إِشْفًى [q. v.] *with a broad head, with which sandals are sewed.* (IDrd, O.) El-Aashà says,

* وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأُعِيرُكُمْ *
* لِسَانًا كَمِفْرَاصِ الخَفَاجِيِّ مِلْحَبَا *

[*And I defend your honours, and lend to you a tongue like the* مفراص *of the Khafájee, sharp*]. (S.) And you say, بَيْنَ جَنْبَيْهِ مِفْرَاصُ الخَفَاجِيِّ [*Between his two sides is* an intellect sharp as *the* مفراص *of the Khafájee*]. (A.) [Hence it seems that among the tribe of Khafájeh were expert workers with the instrument thus called.]

هُوَ مُفَارِصِى : see فَرِيصٌ, second sentence.

فرصد

فرصد and فرصيد The *stones of raisins* and *of grapes;* (M, O, L, K;) as also فرصاد . (M, L, K.)

فرصاد The [*mulberry called*] توت [q. v.]: (AO, AHn, O, Msb:) or the [*tree called*] توت: or *its fruit:* (M, K:) or the *red* توت: (S, Msb:) [or, accord. to Zeyn el-'Attár, the *sweet and white mulberry:* so says Golius: see توت:] Lth says that it is *a well-known tree;* that the people of ElBasrah call the tree thus, and call its fruit توت: (T, O, * Msb:) and by فرصاد the lawyers mean the *tree that bears the* [*fruit called*] توت. (Msb.) ___ Also *A red dye;* (K:) or *redness.* (M, L.) ___ See also فرصد.

فرصيد : see فرصد.

فرض

1 **فَرَضَهُ** , (S, A, O, Msb, &c.,) aor. ـِ , (Msb, TA, &c.,) inf. n. فَرْضٌ, (S, O, Msb, K, &c.,) *He made a mark in it,* or *upon it, by notching,* or *otherwise:* (O:) *he notched it: made a notch,* or *an incision, in it;* (S, O, Msb, K;) namely, a piece of wood, (Msb,) a زَنْد, [or rather فَرَضَهَا said of a زَنْدَة, from which fire is produced,] and a سِوَاك [or toothstick], (S, O,) and in like manner a bow; (A;) as also [افترضه ; (see this verb below;) and] فَرَّضَهُ , inf. n. تَفْرِيضٌ: (K:) or this last signifies *he notched it much;* or *made notches in it;* (S, O, TA;) or you say, فَرَّضَ قَوْسَهُ and فَرَّضَ قِسِيَّهُ: (A:) and فَرَضَهُ signifies *he notched it with his teeth;* namely, a tooth-stick: (As:) and *he cut it;* namely, a thing; or a hard thing; which is said by some to be the primary signification: (TA:) and *he* (a tailor) *cut it out;* namely a garment: (Kull p. 275:) and *he cut it out and made it round;* namely a shield: (TA:) and فَرْضٌ also signifies the *cutting,* or *dividing, lengthwise; cleaving;* or *the like;* applied in a general manner; or the *making a trench,* or *an oblong excavation, in the middle of a grave;* فَرَضْتُ لِلْمَيِّت signifying *I made a trench,* or *an oblong excavation, in the middle of a grave, for the corpse.* (TA.) فَرَضَ لَهُ, [aor. and] inf. n. as above, (K, &c.,) *He apportioned to him* [a thing]: *he appointed to him* [a thing]: (Bd in xxxiii. 38, and TA: *) because that which is apportioned, or appointed, [to a person] is cut off from the thing from which it is apportioned, or appointed: (TA:) *he made* [a thing] *lawful,* or *allowable, to him;* (Jel in xxxiii. 38, and Kull in p. 275, and TA; *) relating to a case into which a man has brought himself: (Kull:) this is said to be the meaning when the phrase فَرَضَ ٱللّٰهُ لَهُ occurs in the Kur: (TA:) *he appointed,* or *assigned, to him a definite portion;* (K;) as also افرض له. (O, L, K.) You say فَرَضَ لَهُ فِى العَطَآءِ [*He appointed,* or *assigned, to him a definite portion in the gift*]. (As, S.) And فَرَضَ لَهُ فِى الدِّيوَانِ (As, S, A) [*He appointed,* or *assigned, to him a definite portion in the register of soldiers* or

pensioners; or] *he registered his stipend therein.* (As, A, TA.) And فَرَضَهُ, (S,) and افرضه , (S, K,) *He gave to him.* (S, O, K.) ___ فَرَضَ, (S, A, Mgh, Msb,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) also signifies *He* (God, S, A, Mgh, Msb) *made* a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Msb,) *obligatory,* or *binding,* syn. أَوْجَبَ, (S, A, Mgh, Msb, TA,) *by a known decree,* (TA,) [or *He imposed a thing* &c.,] عَلَى إِنْسَانٍ *on a man,* (TA,) or عَلَيْنَا *on us;* (S;) and so افْتَرَضَ : (S, A, Mgh, O, K:) or فَرْضٌ is like إِيجَابٌ; but the latter is so termed in consideration of its befalling; and the former is so called in consideration of the sentence, or decree, respecting it: (B:) [this is said in books on the law, in explanation of the opinion of Aboo-Haneefeh, as opposed to that of Esh-Sháfi'ee: for] accord. to Esh-Sháfi'ee, these two terms are alike; (L, TA;) but accord. to Aboo-Haneefeh, the difference between الفَرْضُ and الوَاجِبُ is like the difference between heaven and earth: (TA:) this distinction, however, is founded upon contested derivations of the two terms: (Kull p. 276:) and it is said that wherever the phrase فَرَضَ ٱللّٰهُ عَلَيْهِ occurs, it means إِيجَابٌ. (TA.) Also *He* (the apostle of God) *instituted,* or *prescribed,* [a thing *as a statute,* or *an ordinance,* or *a command* or *prohibition;*] syn. سَنَّ; (O, K;) on the authority of IAar alone: (O, TA:) but accord. to others, *he made necessarily obligatory* or *binding;* and this, says Az, is the obvious meaning. (TA.) Also *He* (a judge) *decreed,* or *adjudged,* [TA.) Also *He* (a judge) *decreed,* or *adjudged,* [a thing, as, for instance,] expenses [&c.]. (Msb.) Also *He assigned,* or *appointed, a particular time for doing* a thing; or *he determined, defined,* or *limited,* a thing *as to time,* or *otherwise;* the inf. n., فَرْضٌ, being syn. with تَوْقِيتٌ: (Ibn-'Arafeh, A, O, K:) as in the phrase فَمَنْ فَرَضَ فِيهِنَّ الحَجَّ [*And whoso determineth the performance of the pilgrimage therein*]; (Ibn-'Arafeh, O, K;) occurring in the Kur [ii. 193]; and in like manner it is expl. by Ibn- 'Arafeh as occurring in xxxiii. 38 of the Kur (O, TA:) but the phrase quoted above is also expl. as meaning *and whoso maketh it obligatory,* or *binding, on himself to perform the pilgrimage therein,* by his entering upon the state of إِحْرَامٌ. (TA.) ___ سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا, (K,) in the Kur, [commencing chap. xxiv.,] (TA,) means [*This is a chapter which we have revealed and*] *in which we have set*

down the obligatory statutes: (O, K:) or *in which we have bound you to do according to what is made obligatory therein:* (Az, O:) or, as some read, وَفَرَّضْنَاهَا , (S, O, K, *) meaning *and in which we have set down obligatory statutes,* (O, L, K,) *one after another:* (O, K:) or *which we have distinctly explained:* (Az, S, O, K:) or *we*

have distinctly explained what is in it, of lawful and unlawful [*things*]. (T, TA.) ___ فَرْضٌ also signifies The act of *reading,* or *reciting.* (IAar, O, K.) You say, فَرَضْتُ جُزْئِى *I read,* or *recited, my portion.* (O, TA.) فَرُضَ, inf. n. فَرَاضَةٌ, *He was,* or *became, skilled in the* فَرَائِض; (A, O, K, TA;) i. e. *in the science of the division of inheritances.* (TA.) MF says that, accord. to IKtt, the verb is also written فَرَضَ, like كَتَبَ: but [says SM] what I find in his Kitáb el-Abniyeh is the mention of the two modes of writing in the instance of فرضت said of a cow; and the verb applied to a man he has not mentioned. (TA.) فَرَضَتْ, aor. ـِ , inf. n. فُرُوضٌ; and فَرُضَتْ, inf. n. فَرَاضَةٌ; *She* (a cow) *became old, aged, far advanced in age,* (S, O, K,) or *extremely old.* (TA.) ___ And فَرَضَ, inf. n. فُرُوضٌ, signifies *It* (a thing) *became wide; it widened,* or *dilated.* (TA.)

2 **فَرَّضَ** see 1, first sentence: and again, in the last quarter of the paragraph. فرّض, inf. n. تَفْرِيضٌ, said of a man, *He had a* فَرِيضَة [*to give from*] *among his camels.* (O, K.)

4 **افرض لَهُ** : and افرضه: see 1, latter part of the first half of the paragraph. أَفْرَضَتِ الماشيةُ *The beasts amounted to the number which rendered it obligatory on the owner to give from among them a* فَرِيضَة. (S, O, K. *)

8 **افترضه** : see 1, first sentence. ___ لَمْ يَفْتَرِضْهَا وَلَدٌ, occurring in a trad., means [*A child had not been*

brought forth by her; lit.] لَمْ يَحُزَّهَا, and لَمْ يُوءَتِّرْهَا [a mistake for لَمْ يُوءَشِّرْهَا]. (TA.) See also 1, latter part of the first half of the paragraph. افترض الجُنْدُ *The soldiers received their stipends.* (A, K.) افترض القَوْمُ *The people,* or *company of men, perished, none of them remaining;* syn. انقرض. (K.)

فَرْضٌ *A mark* [*made by notching,* or *otherwise;* as is shown by the first explanation of 1]: (TA:) *a notch,* or *an incision,* in a thing: (O, TA:) of a bow, (S, A, K,) the *place of the string;* (K;) the *notch* (S, A, O) *in the curved extremity* thereof, (A,) *into which the string falls;* (S, O;) as also فُرْضَةٌ ; (A, TA;) or this is the *place of the notch for the string thereof:* (Msb:) pl. of the former فِرَاضٌ (S, O, K) and فُرُوضٌ; (TA;) and of the latter فُرَضٌ (Msb, TA) and فِرَاضٌ: (Msb:) also, of a زَنْدٌ, (S, K,) or [rather] of a زَنْدَةٌ, (A,) the *notch;* (K;) or the *place,* or *part, whence the fire is produced;* (S, K;) the *hole,* or *perforation, that is made in the head* thereof, *into which the* زَنْدٌ *is put, and then twisted round, in producing fire;* also called وَكْرٌ; (A;) and فُرْضَةٌ signifies the same: (TA:) and فُرَضٌ also signifies *notches* in an unfeathered and headless arrow [such as is used in the game called المَيْسِرُ]. (TA.) *I. q.* مَفْرُوضٌ (A, Msb, K) [*Apportioned: appointed; made lawful,* or *allowable:* and] a thing *made obligatory,* or *binding, by God;* (S, A, O, K;) *for neglecting which one will be punished;* like وَاجِبٌ; accord. to EshSháfi'ee; (TA in art. وجب;) because it has marks and limits; (S, O, TA;) said to be from the same word signifying a mark, because it inseparably pertains to a man, like a mark; (TA;) or, as some say, because it necessarily pertains to a man like as does the فَرْضٌ, i. e. notch, to the arrow; (O, TA;) as also مُفْتَرَضٌ : (TA:) pl. فُرُوضٌ. (Msb.) As a law-term, it is of two sorts, فَرْضُ عَيْنٍ and فَرْضُ كِفَايَةٍ: the former is That *whereof the observance is obligatory on every one, and does not become of no force in respect of some in consequence of the observance* [*thereof*] *by some* [*others*]; as religious belief, and the like: the latter is That *whereof the observance is obligatory on the collective body of the Muslims, and, in*

consequence of the observance [*thereof*] *by some, becomes of no force in respect of the rest;* as warring against unbelievers, and the prayer over the dead in the bier. (KT.) You say, هٰذَا أَمْرٌ فَرْضٌ عَلَيْهِمْ, and مَفْرُوضٌ, and مُفْتَرَضٌ, *This is* [a thing] *made obligatory,* or *binding, on them by God.* (TA.) And حَقُّكَ فَرْضٌ, and مَفْرُوضٌ, and مُفْتَرَضٌ, *Thy right,* or *due, is* [a thing] *made obligatory,* or *binding, by God.* (A.) نَصِيبًا مَفْرُوضًا, in the Kur [iv. 8 and 118], means *A share,* or *portion, determined, defined,* or *limited, as to time,* or *otherwise:* (Zj, Ibn-'Arafeh:) or, in iv. 118, *a share,* or *portion, cut off and limited.* (S, O.) [See also فَرِيضَةٌ.] ___ *A statute, an ordinance, a command* or *prohibition,* of the Apostle of God; syn. سُنَّةٌ. (IAar, O, K.) [But فَرْضٌ is generally distinguished from سُنَّةٌ: the former, for instance, being applied to prayer appointed in the Kur-án; and the latter, to prayer appointed by Mohammad without allegation of a divine order.] ___ *A gift,* or *a soldier's stipend* or *pay,* syn. عَطَآءٌ, (A,) or عَطِيَّةٌ, (S, O, K,) *assigned,* or *appointed.* (S, O, K. *) In the copies of the K, مَوْسُومَة is put by mistake for مَرْسُومَة. (TA.) You say, مَا أَصَبْتُ مِنْهُ فَرْضًا وَلَا قَرْضًا *I did not obtain from him an assigned,* or *appointed, gift,* or *soldier's stipend,* (S, O, TA,) *nor a gift to be requited,* or *a loan.* (O, TA.) And فَرْضٌ also signifies *A thing which one makes obligatory,* or *binding, on himself, and freely gives:* or *a thing which one gives liberally, not for a recompense.* (IDrd, O, K.) Also *Soldiers who receive stipends;* (K:) so accord. to Lth, as related by Az; but [Sgh says] I have not found it in the book of Lth: (O:) or *soldiers having definite portions assigned to them:* (A:) pl. فُرُوضٌ. (A, TA.) You say, عِنْدَهُ مِائَةٌ مِنَ الفَرْضِ *He has with him a hundred soldiers* &c. (A.) *A shield.* (S, O, K.) Sakhr-el-Gheí says, describing lightning, (O, TA,) likening it to a light shield which an announcer of tidings was turning over and over with his hands that a party might see it and be gladdened [by the signal], (TA,)

* أَرِقْتُ لَهُ مِثْلَ لَمْعِ البَشِيرِ *

* يُقَلِّبُ بالكَفِّ فَرْضًا خَفِيفًا *

[*I was sleepless by reason of it, it being* (in its flickering) *like the signalling of the announcer of tidings turning over and over with the hand a light shield*]: one should not say قُرْصًا خفيفا. (S, O, TA: but my copies of the S have قَلَّبَ instead of يُقَلِّبُ.) [See also what follows.] ___ And *A stick,* or *piece of wood;* syn. عُودٌ; thus [it means] in the verse (فى البيت) accord. to El-Jumahee, (O, TA,) i. e. in the verse above-cited: (TA:) he says, الفَرْضُ فى البيت عُودٌ: (O, TA:) whence the author of the K has been misled to explain الفَرْضُ as meaning عُودٌ من أَعْوادِ البيت. (TA.) ___ And *An arrow before it has been furnished with feathers and a head:* (Akh, S, O, TA:) a meaning also heard by El-Jumahee: (O, TA:) and to this, in the hand of the player, 'Abeed ElAbras has likened lightning, accord. to the S; but Sgh says, in the TS, that he did not find the verse cited by J in the poetry of 'Abeed. (TA.) ___ And *A piece of rag:* another explanation heard by El-Jumahee. (O.) ___ And *A garment,* or *piece of cloth:* (O, K:) a meaning mentioned by As on the authority of some one or more of the Arabs of the desert, of Hudheyl. (O.) [See also فِراضٌ.] ___ And it is said that in the verse cited above it means the notch in the زَنْد [or rather زَنْدَة, mentioned in the first sentence of this paragraph]. (O, TA.) *A sort of dates* (S, O, Msb, K) *of 'Omán:* (Msb:) As says that the best dates of 'Omán are these and the بَلْعَق: (S, O:) and AHn says, Certain of the desertArabs of 'Omán informed me that when the tree thereof has its fruit ripened, and the gathering is delayed, the fruit falls from its stones, and the raceme remains with nothing upon it but stones hanging to the ثَفَارِيق [by which they are attached to the ends of the stalks]. (TA.)

فَرْضٌ The *fruit of the* دَوْم [or *Theban palm*] *while continuing red.* (AA, O, * K.)

فُرْضَةٌ : see فَرْضٌ, first sentence, in two places, ___ *A gap,* or *an opening,* in a wall and the like: pl. فُرَضٌ. (Msb.) ___ *A gap,* or *breach, in the bank* of a river, (S, Mgh, O, Msb, K,) *whence one draws water,* (S, O, K,) or *by which one descends to the water,* (Mgh, Msb,) *and by which the ships,* or *boats, ascend;* (Msb;) i. e. (Mgh) its مَشْرَعَة: (As, A, Mgh:) pl., in this and the following senses, فُرَضٌ (TA) and فِراضٌ. (A, TA.) Hence

the saying, in a trad., فَأَجْعَلُوا السُّيُوفَ لِلْمَنَايَا فُرَضًا *Therefore make ye the swords to be* مَشَارِعَ [here used in the sense of *means of access*] *to death;* (O, TA;) and offer, or expose, yourselves to martyrdom. (TA.) Hence also, فَرَاضٌ is used in the sense of ثُغُورٌ [pl. of ثَغْرٌ, q. v.]. (TA.) ___ Of a sea, or great river, The *place where ships unload;* syn. مَحَطُّ السُّفُنِ: (S, O, K:) or *where they are stationed, near the bank of a river,* or *near the land.* (Mgh.) ___ Of a receptacle for ink, The *place of the ink.* (S, O, K.) ___ Of a door, The نَجْرَانُ [or *piece of wood in which is the foot;* i. e. *upon which turns the foot*]. (S, O, K.) ___ Of a mountain, *A part sloping down*

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from the middle and side. (TA.) فُرْضَتَانِ *i. q.* فَرِيضَتَانِ, q. v., accord. to ISk. (IB.)

فَرَضِىٌّ and فَارِضٌ (S, A, Mgh, O, K) and فَرَّاضٌ (A, Mgh, B) and فَرِيضٌ (A, O, L, K) A man *skilled in the science of the* فَرَائِض; (S, * A, Mgh, O, K, * B;) i. e. *in the science of questions relating to inheritance;* (Mgh;) or *in the science of the division of inheritances.* (TA.)

فَرَاضٌ The *mouth* of a river or rivulet. (S, O, K. *) ___ And *Roads,* or *ways.* (Lth, O, K.) [In this latter sense, app., (as well as in others shown above,) pl. of فُرْضَةٌ, q. v.] Also The *fire that is elicited from the* زَنْدَةُ. (AHn, TA.) [See also فَرْضٌ (of which it is a pl.), first sentence.] And *Clothing:* (S, O, K:) one says, مَا عَلَيْهِ فَرَاضٌ *There is not upon him any clothing;* (S, O;) or, accord. to AHeyth, *covering.* (TA.) [See also فَرْضٌ, near the end.]

فَرِيضٌ An arrow *having its notch cut;* (S, A, O, K;) as also مَفْرُوضٌ . (TA.) ___ See also فَرَضِىٌّ: and see فَارِضٌ. Also The *cud of the camel;* accord. to Kr: but accord. to others this is called, قَرِيضٌ [q. v.], with قَ. (TA.)

فَرِيضَةٌ , of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: pl. فَرَائِضُ: said by some to be derived from فَرْضٌ signifying the act of apportioning, or appointing; because فرائض are apportioned, or appointed: by others said to be from فَرْضٌ in relation to

a bow. (Msb.) [These remarks apply to the word in all the senses here following.] ___ A subst. signifying *A thing made obligatory,* or *binding, on a person* or *persons,* (S, Mgh, TA) *by God;* (S, TA;) *an obligatory statute* or *ordinance of God, in a general sense:* pl. as above. (TA.) ___ *A portion,* or *share, made obligatory,* or *binding,* (K, * TA,) on a man: (TA:) or *anything apportioned,* or *appointed:* [and particularly *a primarily-apportioned inheritance:* (see an ex. in the first paragraph of art. عول:)] and hence, فَرَائِضُ is applied to the *portions,* or *shares, of inheritances;* [i. e. the *fixed primary portions of inheritances assigned by the Kur-án;* which are a half, third, fourth, sixth, and eighth;] because they are apportioned, or appointed, to their several owners. (Mgh.) And hence, (Mgh,) عِلْمُ الفَرَائِضِ, and elliptically الفَرَائِضُ, (S, * Mgh, O, * Msb,) *The science of the division of inheritances;* (S, O, TA;) or *the science of questions relating to inheritance.* (Mgh.) It is said in a trad., (Mgh,) تَعَلَّمُوا الفَرَائِضَ وَعَلِّمُوهَا النَّاسَ فَإِنَّهَا نِصْفُ العِلْمِ, accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلِّمُوهُ فَإِنَّهُ, with the pron. masc., referring to عِلْم understood as prefixed to الفرائض; [i. e. *Learn ye the science of the division of inheritances,* &c., *and teach ye it to* (other) *men, for it is the half of science:*] it is said to be called the half of science in consideration of the division of statutes into those which pertain to the living and those which pertain to the dead; or by way of amplification. (Mgh, * Msb.) The phrase الفَرِيضَةُ العَادِلَةُ [*The equitable portion of inheritance*], in a trad. of Ibn-'Omár, is that respecting which the Muslims have agreed: or that for which the authority is elicited from the Kur-án and the Sunneh without there being in these any express statute respecting it: or that is equitably divided, agreeably with the portions and shares mentioned in the Kur-án and the Sunneh. (TA.) ___ *What is made obligatory,* or *binding,* [*on the owner, to give,*] *of pasturing beasts,* [i. e. *camels,*] *in payment of the poor-rate;* (S, O, K;) the *camel that is taken in payment of the poor-rate:* so termed because it is made obligatory to be given, of a certain number of camels: the ة is added because the word is made a subst., not an epithet: pl. فَرَائِضُ: (TA:) فَرَائِضُ الإِبِلِ signifying *the dues of the poor-rate, of camels:* (A,

Mgh: *) the فريضة of twenty-five camels is a بنت مَخَاض, (Mgh,) or she-camel one year old; (AHeyth;) that of thirty-six, a بنت لَبُون, (AHeyth, Mgh,) or she-camel two years old; (AHeyth;) that of forty-six, a حقَّة, or she-camel three years old; and that of sixty-one, a جذَعة, or she-camel four years old. (AHeyth.) الفَرِيضَتَان signifies *The* جذَعة *of sheep*, or *goats, with the* حقَّة *of camels;* (ISk, S, O, K;) and الفُرْضَتَان signifies the same, accord. to ISk. (IB.) And فَرِيضَة, by an extension of its meaning, is applied to *A camel*, in other cases than those of the poor-rate. (TA.) ___ See also فَارِض.

فَرِيَاض *Wide*, or *broad.* (O, K.)

فَرَّاض : see فَرَضِىٌّ.

فَارِض : see فَرَضِىٌّ. *Old, aged*, or *advanced in age;* applied to a cow; (S, A, O;) in the Kur ii. 63; (S, O;) and to a ram: (TA:) or *extremely aged;* or *old and weak;* applied to a cow; (Fr, Katádeh;) as also فَارِضَة and فَرِيض (TA) and فَرِيضَة : (K, TA: [but to what these are applied is not shown further than by their being mentioned as fem. epithets:]) or *large and fat;* applied to a cow: pl. فَوَارِض: (AZ:) and the pl. also signifies *sound*, or *healthy, and large;* (Ibn-'Abbád, O, TS, K;) *not small, nor diseased:* (Ibn-'Abbád, O, TS:) and, contr., *diseased.* (Ibn- 'Abbád, O, TS, K.) ___ *Old, aged*, or *advanced in age, and large, big*, or *bulky;* applied to a man: (TA:) or *large, big*, or *bulky;* applied to a man; (S, A, O, K;) and to a full-grown unripe date (بُسْرة); (A, TA;) and to the bursa faucium of a camel (شَقْشَقَة); and to a uvula (لَهَاة); (O, K;) and to a skin for water or milk (سِقَآء); (IB;) and to a beard (لِحْيَة); (A, O, K;) or, applied to this last, it is with ة; (Akh, S;) or with and without ة: (L:) and without ة, applied in the same sense to anything; (S, O, K;) being masc. and fem.: (As, O:) pl. فُرَّض, (IAar, S, A, O, K,) applied to men; (IAar, S, A, O;) or this, so applied, signifies *goodly*, or *handsome:* (TA:) and فَوَارِض is applied to dates [&c.]. (A, TA.) Also *Old*, or *ancient;* (K;) applied to a thing. (TA.) You say ضِغْن فَارِض *Great rancour*, or *malevolence*, or *malice;* (L;) as also ضَغِينَة فَارِض: (A, L:) or *old rancour*, &c. (O.) And ضَبٌّ فَارِض *Great enmity.* (IAar.)

أَفْرَض The *most* [and *more*] *skilled*, of men, *in the science of the* فَرَائِض; (S, Mgh, O, K; *) i. e. *in the*

science of the division of inheritances; (S, O, TA;) or *in the science of questions relating to inheritance.* (Mgh.) It is said in a trad., أَفْرَضُكُمْ زَيْدٌ *The most skilled, of you,* &c., *is Zeyd.* (S, Mgh.)

مِفْرَضٌ *An iron instrument with which notches,* or *incisions, are made.* (S, O, K.)

مُفَرَّضٌ *Notched much,* or *in many places; serrated;* or *jagged.* (El-Báhilee.) ___ And hence, The [*kind of beetle called*] جُعَل: (El-Báhilee:) or the *male of the* [*beetles called*] خَنَافِس. (IAar.)

مَفْرُوضٌ : see فَرِيضٌ: and see also فَرْضٌ, as syn. with مَفْرُوضٌ, in four places.

مُفْتَرَضٌ : see فَرْضٌ, as syn. with مَفْرُوضٌ, in three places.

فرط

1 **فَرَطَ** , (O, K,) aor. ـُ , (TA,) inf. n. فُرُوطٌ, (K,) *He* (a man, TA) *preceded; went before; was,* or *became, before, beforehand, first,* or *foremost; had,* or *got, priority,* or *precedence;* (O, K, TA;) as also فَرِطَ, aor. ـَ , [inf. n. فَرَطٌ; which is therefore used as an epithet applied to one and to more;] (O, TA;) and so افترط , in the phrase افترط إِلَيْهِ فِى هٰذَا الأَمْرِ [*He was foremost in attaining to him in this affair*]. (TA.) [See فَرَطَ القَوْمَ ___.] مُفْتَرَطٌ, (S, O, Msb, K, &c.,) aor. ـُ , (S, Msb,) or ـِ , (K,) inf. n. فَرْطٌ, (S,) or فُرُوطٌ, (Msb,) or both, (O,) or the former and فَرَاطَةٌ, (M, K,) *He preceded,* or *went before, the people,* or *company of men,* (S, M, O, Msb, K,) *to the water,* (S, O,) or *in search of water,* (Msb,) or *to come to water,* (M, K,) *for the purpose of preparing the buckets and ropes,* (Msb,) or *for the purpose of putting into a right state the watering-trough* (M, K) *and ropes* (M, O) *and buckets,* (M, O, K,) i. e. *to prepare these for them.* (TA.) [See also 5.] ___ An Arab of the desert said to El-Hasan, عَلِّمْنِى دِينًا وَسُوطًا لَا ذَاهِبًا فُرُوطًا وَلَا سَاقِطًا سُقُوطًا, meaning *Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it.* (TA.) ___ فَرَطَ مِنْهُ *It proceeded from him hastily, before reflection,* or *without premeditation;* [*as thought it preceded his judgment;*] syn. بَدَرَ, and سَبَقَ, and تَقَدَّمَ. (TA.) [See 3.] You say, فَرَطَ مِنْهُ كَلَامٌ, aor. ـُ , *Speech proceeded from him hastily, before reflection,* or *without premeditation;* syn. سَبَقَ, and تَقَدَّمَ. (Msb.) And فَرَطَ إِلَيْهِ مِنِّى قَوْلٌ *A saying proceeded to him from me hastily, before reflection,* or *without premeditation;* syn. سَبَقَ. (S.) And in like manner you say of an evil action. (TA.) ___ فَرَطَ عَلَيْهِ *He hasted to do him an evil action:* (O, TA:) *he acted hastily and unjustly towards him.* (S, O,

TA.) Hence, in the Kur [xx. 47], إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا *Verily we fear that he may act hastily and unjustly towards us:* (S:) or *that he may hastily do to us an evil action:* (Ibn-'Arafeh, O:) or *that he may hasten to punish us.* (Fr, Bd, O, Jel.) [See also 4.] فَرَطَ عَلَيْهِ also signifies *He did to him what was disagreeable,* or *hateful,* or *evil; he annoyed him.* (TA.) And فَرَطَ, inf. n. فُرُوطٌ, *He reviled.* (IKtt.) You say also فَرَطَ عَلَيْهِ فِى القَوْلِ: see 4, latter half. ___ فَرَطَ فِيهِ: see 2, near the middle. ___ فَرَطَ فِى حَوْضِهِ: see 4, last sentence but one. ___ فَرَطَتِ النَّخْلَةُ *The palm-tree was left without being fecundated until its spadix became dry and hard* (عَسَا, in the CK عَشَا, and in the O يَعْسُو). (O, K, * TA.) ___ And فَرَطَتِ البِئْرُ *The well was left until its water had collected again.* (Sh, TA.) فَرَطَ إِلَيْهِ رَسُولَهُ: see 2. ___ فَرَطَ وُلْدًا, or وَلَدًا, and فَرَطَ وَلَدَهُ: see 4.

2 **فرّطه**, inf. n. تَفْرِيطٌ, *He,* or *it, made him to precede; to be,* or *become, before, beforehand, first,* or *foremost; to have,* or *get, priority,* or *precedence;* (TA;) as also افرطه. (O, TA.) ___ *He emboldened him,* in contention, or altercation; as also افرطه. (TA.) فرّط إِلَيْهِ رَسُولًا, (IDrd, O, K,) inf. n. as above, (IDrd,) *He sent to him a messenger* (IDrd, O, K) *among his particular,* or *special, friends; sent him forward,* or *in advance, to him:* (IDrd, O:) or *he made him his deputy in a litigation:* (O:) and افرط رَسُولًا *he sent a messenger specially and expressly respecting his needful affairs:* (IAar, O, L, K: *) and فَرَطَ إِلَيْهِ رَسُولَهُ *he sent forward,* or *in advance, his messenger to him, and hastened him:* (K, TA: [in the CK, instead of وأَعْجَلَهُ, we find وارسله:]) but [SM says,] I do not find this last form mentioned by any of the leading authorities. (TA.) ___ فرّطه also signifies *He sent it before, remaining behind it:* or *he quitted it, and sent it before:* (TA:) *he left*

it, and quitted it: (S:) *he left him;* (AA;) as also افرطهُ : (Ks, S:) *he left him, and became behind him;* as also افرطهُ : (TA:) *he left him, and went before him:* (S, O, K:) and افرطهُ [has a similar meaning,] *he left him behind, and forgot him:* (Fr:) and *he forgot it,* namely a thing, or an affair: (K:) فَرَاطٌ, also, [inf. n. of فارط ,] signifies the act of *leaving:* (TA:) and فرّط عنهُ *he left, forsook,* or *relinquished, him,* or *it;* or *he abstained,* or *desisted, from it:* (TA:) and فرّط فيه *he neglected it; and preferred backwardness* (قَدَّمَ العَجْزَ) *in it,* or *with respect to it;* and *failed,* or *fell short, of doing what he ought,* or *flagged,* or *was remiss, with respect to it;* as also فرّطهُ; (K; [but accord. to the TA, only the former of these two phrases signifies he failed of doing what he ought, &c.;]) or simply *he neglected it;* (ISd, TA;) or *he failed of doing what he ought,* or *flagged,* or *was remiss, with respect to it, and neglected it,* (S, O, Msb,) *so that it escaped him;* (S, O;) as also فَرَطَ فيه, (S, O, K, * [in the K, the words rendered so that it escaped him are omitted,]) aor. ـُ , (S, O,) inf. n. فَرْطٌ: (S, O, K:) and فرّط alone, *he flagged,* or *was remiss; was lazy,* or *indolent:* (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive. (Sb, TA.) Sakhr-el-Gheí says,

* ذلكَ بَزِّى فَلَنْ أُفَرِّطَهُ *

* أَخَافُ أَنْ يُنْجِزُوا الَّذى وَعَدُوا *

That is my weapon, and I will not send it before, remaining behind it: [*I fear lest they perform that which they have threatened:*] or *I will not quit it, nor send it before:* or *I will not be behind it:* (TA:) or *I will not neglect it.* (ISd, TA.) And Sá'ideh Ibn-Ju-eiyeh says,

* مَعَهُ سِقَآءٌ لَا يُفَرِّطُ حَمْلَهُ *

With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, فَرَّطْتُكَ فِى كَذَا وَ كَذَا *I left thee in such and such* [*a state*, &c.]: (AA, O:) and أَفْرَطْتُ مِنَ القَوْمِ أَحَدًا *I did not leave, of the people,* or *company of men, any one.* (Ks, S, O.) And فرّط فِى جَنْبِ ٱللّٰهِ *He neglected the things of God, and did them not:* (TA:) or *the command of God.* (O, TA.) [See also art. جنب.] And it is said in a trad., لَيْسَ فِى النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ أَنْ لَا يُصَلِّىَ حَتَّى يَدْخُلَ وَقْتُ الأُخْرَى [*There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other* (prayer) *commences*]. (TA.) ___ Also *He let him alone,* or *left him, for a while;* or *granted him a delay,* or *respite;* [and so فارطه ; for] أَطَلْتُ فُرَاطَهُمْ means *I long let them alone,* or *left them,* or *granted them delay* or *respite.* (TA.) ___ You say also, فرّط ٱللّٰهُ عَنْهُ مَا يَكْرَهُ *God put away,* or *removed,* or *averted, from him what he dislikes,* or *hates:* (Kh, S, O, K:) but this expression is seldom used except in poetry. (S, O.) فرّطه, (O, K,) inf. n. تَفْرِيطٌ, (TA,) also signifies *He praised him immoderately;* (O, K, TA;) like قرّظه: (O, TA:) Sgh has expressed, in the TS, his fear that the former may be a mistranscription for the latter; but seems to have afterwards conceded the correctness of the former, from his mention of it in the O. (TA.)

3 **فَارَطَهُمْ** , (S, O, * K, * in the O and K فارطه,) inf. n. مُفَارَطَةٌ and فِرَاطٌ, (S,) *He vied,* or *strove, with them, to precede them; to outgo,* or *outstrip, them; to get before them.* (S, O, * K. *) ___ تَكَلَّمَ فِرَاطًا, (S, O, Msb, K,) the latter word being an inf. n. of فارط, (TA,) *He spoke hastily; without premeditation;* expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ; (S, O, K;) *he let fall hasty,* or *unpremeditated, sayings* or *expressions;* expl. by سَقَطَ مِنْهُ بَوَادِرُ. (Msb.) ___ See also 2, in two places: ___ and see 6. ___ فارطه also signifies *He found him;* syn. أَلْفَاهُ and صَادَفَهُ: (O, K, TA:) and so فالطه and لافطه. (TA.)

4 **أَفْرَطَ** see 2, in seven places. ___ أَفْرَطَتْ أَوْلَادًا, (S, O,) or افترطت اولادا, (TA,) said of a woman, *She sent*

children before her [*to Paradise, by their dying in infancy*]; syn. قَدَّمَتْهم: (S, O, TA:) and افترط اولادا, said of a man, in like manner signifies قَدَّمَهم. (TA.) And you say also, فَرَطَ وَلَدَهُ *He was preceded by his child to Paradise.* (IKtt.) And فَرَطَ وُلْدًا, (K, TA,) or وَلَدًا, (CK,) *He lost children by their dying young:* (K, TA;) *as though they preceded him to Paradise;* (TA;) and so افترط فَرَطًا; (Msb;) and افترط وَلَدًا; which also signifies *he lost a young child by death:* (TA:) or the last of these phrases, (K,) or the last but one, (S, O,) signifies *he lost his child,* or *children,* (K,) or *a young child,* (S, O,) *by death before attaining to puberty.* (S, O, K.) [See احتسب.] And افْتُرِطَ الوَلَدُ *The child's death was hastened;* or *was made to happen early.* (Th.) ___ افرطه *He hastened him;* or *made him to hasten.* (S, O.) And you say also, السَّحَابَةُ تُفْرِطُ المآءَ *The cloud hastens and forwards the water* in the beginning of the [autumnal rain called] وَسْمِىّ. (TA.) And افرطت السَّحَابَةُ بالوَسْمِىّ *The cloud hastened with the* [*rain called*] وَسْمِىّ. (S, O, and the like is said in the K.) And افرط بيده إلَى سيفه ليستلّه *He put his hand hastily to his sword to draw it forth.* (IAar, O, K.) And افرط [alone] *He hastened with an affair.* (K, * TA.) And *He advanced,* or *went forward, before tarrying,* or *waiting,* or *pausing,* فى الأَمْرِ *in the affair.* (TA.) ___ افرط also [very frequently] signifies *He exceeded the due bounds,* or *just limits;* or *acted extravagantly,* or *immoderately;* (S, O, Msb, K, TA;) فى الأَمْرِ *in the affair;* (S, O, TA;) and فى حُبّه *in loving him;* and فى بُغْضه *in hating him;* (O, TA;) and فى مَدْحه *in praising him:* (K:) it is likewise said of anything exceeding the due bounds; [meaning *it was,* or *became, excessive,* or *immoderate:*] and also signifies *he did more than he was commanded.* (TA.) You say also, فَرَطَ عَلَيْه فى القَوْل *He exceeded the due bounds,* or *just limits, towards him in speech.* (K, TA.) And افرط فى القَوْل *He talked* [*excessively, exceedingly, immoderately,* or] *much.* (TA.) [And, افرط عَلَيْه *He acted insolently,* or *presumptuously, towards him.*] ___ Also افرط عَلَيْه *He loaded him* (namely a camel, IKtt) *with*

that which he was unable to bear. (IKtt, K.) And افرط *He filled* (S, O, K) a مزادة (S) or a قربة (O) *so that he made the water to flow:* (O, K:) or a watering-trough or vessel (TA) *so that it overflowed:* (K, TA:) and فرط فى حوضه, (O, TA,) aor. ـُـ , (O,) inf. n. فرطٌ, (TA,) *he filled his watering-trough:* (O, TA:) or *poured much water into it.* (TA.) ___ And افرط النَّخلة *He left the palm-tree without fecundation until its spadix became dry and hard.* (O, L, K. [See 1, near the end.])

5 **تفرّط** *He* (a horse) *outwent,* or *got before,* other horses. (S, TA.) [See also 1.] ___ See also the next paragraph.

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6 **تفارطوا** *They vied,* or *strove, one with another, to precede, outgo, outstrip,* or *get before.* (S, O. *) Bishr says, [using the verb transitively,]

* يُنَازِعْنَ الأَعِنَّةَ مُصْعَبَاتٍ *
* كَمَا يَتَفَارَطُ التَّمَدَ الحَمَامُ *

[*They contend with the reins, being unbroken and refractory, like as the pigeons vie, one with another, in striving to get first to the scanty remains of rainwater*]. (S.) ___ [Hence,] تفارط فُلَانٌ *Such a one preceded,* or *got before, and made haste.* (O, K, TA.) ___ And hence, (TA,) تَفَارَطَتْهُ الهُمُومُ, (O, K, TA,) and الأُمُورُ, (O, TA,) *Anxieties,* and *affairs,* or *events, came to him* [*as though*] *vying, one with another, to be first:* (K, TA:) or *befell him at an indefinite time,* (O, * K, * TA,) *but only at such a time.* (O, TA.) You say also, فَارَطَتْهُ الهُمُومُ *Anxieties ceased not to come to him at one indefinite time after another.* (TA.) ___ تفارط الشَّىْءُ *The time of the thing past;* as also تفرّط , which occurs in a trad., relating to a time of prayer, and

meaning *its time passed before its being performed:* (TA:) and both of these verbs are used in the sense next following in relation to a warring, or warring and plundering, expedition. (O.) *The time of the thing became postponed,* or *delayed, so that he who desired it did not attain it.* (K.) You say, تَفَارَطَتِ الصَّلَاةُ عَنْ وَقْتِهَا *The prayer became delayed after its time.* (TA.)

8 إِفْتَرَطَ see 1, first sentence: ___ and see 4, in five places. ___ فُلَانٌ لَا يُفْتَرَطُ إِحْسَانُهُ وَبِرُّهُ (S, K *) *Such a one's beneficence and kindness are not caught at,* (لَا يُفْتَرَصُ, as in a copy of the S and in the TA,) or *do not pass away,* (لَا يَنْقَرِضُ, as in another copy of the S,) *and* (S, TA) *their passing away, so that one cannot avail himself of them, is not to be feared:* (S, K, TA:) a saying of one of the Arabs of the desert. (TA.)

فَرْطٌ *Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds,* or *just limits.* (S, O, K, * TA.) You say, إِيَّاكَ وَالفَرْطَ فِى الأَمْرِ [*Avoid thou,* or *beware thou of, excess in the affair*]. (S, O.) ___ *Mastery, ascendency, prevalence,* or *predominance:* (K, TA:) as, for instance, of eager desire, and of grief. (TA.) *A time, whether long or short; an indefinite time;* syn. حِينٌ. (S, O, K.) You say, لَقِيتُهُ فِى الفَرْطِ بَعْدَ الفَرْطِ *I met him time after time.* (S, O.) And أَنَا آتِيهِ الفَرْطَ *I come to him,* or *will come to him, at some time.* (TA.) ___ It also denotes one's meeting a man, (TA,) or coming to him, (K,) *after some days,* (K, TA,) accord. to A 'Obeyd; (TA;) *not more than fifteen days,* (K,) or *than fifteen nights,* accord. to the same, (S, O,) *nor less than three.* (K.) You say, أَنَا أَلْقَاهُ فِى الفَرْطِ [*I meet him,* or *will meet him,* or *shall meet him, after some days*]. (TA.) [But the above-mentioned restriction does not apply when it is prefixed to a noun signifying a period of time: for] you say also, أَتَيْتُهُ فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ [app. meaning *I came to him after a day or two days*]. (S, O.) [It is said in the TA that, accord. to ISk, it is used in the saying آتِيكَ فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ, and that it is *a day*

between two days; but this seems to me to be a mistake for *between a day and two days:* it is afterwards said in the TA that فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ means *after two days;* but the complete explanation should doubtless be *after a day or two days.*] Lebeed says,

* هَلِ النَّفْسُ إِلَّا مُتْعَةٌ مُسْتَعَارَةٌ *
* تُعَارُ فَتَأْتِى رَبَّهَا فَرْطَ أَشْهُرِ *

[*Is the soul aught but a borrowed thing to be enjoyed, which is lent, and goes to its Lord after some months?*]. (S.) And an Arab said, مَضَيْتُ فَرْطَ سَاعَةٍ وَلَمْ أُومَنْ أَنْ أَنْفَلِتَ; and being asked What is فرط ساعة? he answered, Like since thou begannest to speak: he meant [*I went away after a little while,* or *a little while ago, and*] by لم and what follows it, *I did not feel sure of my escaping.* (TA.) Also *A small mountain;* (K;) pl., accord. to Kr, فُرُطٌ [q. v.]: (TA:) or the *head of an* [*eminence such as is termed*] أَكَمَة. (K.) ___ And the same, (K,) or فَرَطٌ, (thus as written in the O,) *An erect way-mark,* or *thing set up for guidance to the right way:* (O, K:) pl. أَفْرُطٌ and أَفْرَاطٌ: (K:) [but] it is said in the A that بَدَتْ لَنَا أَفْرَاطُ المَفَازَةِ is a tropical saying, signifying مَا ٱسْتَقْدَمَ مِنْ أَعْلَامِهَا [as though meaning *The foremost of the way-marks of the desert,* or *waterless desert, appeared to us*]. (TA.)

فُرْطٌ : see فُرُطٌ, near the end.

فَرَطٌ *A person who goes before,* or *in advance of, others, to the water,* (S, Mgh, K,) or *who is sent before,* or *in advance, to seek water,* (Msb,) *and who prepares for them the ropes and buckets,* (S, O, Msb,) *and plasters with mud* [in one copy of the S *and fills*] *the watering-troughs, and draws water for them;* (S, TA;) as also فَارِطٌ ; (S, Mgh, O, Msb, TA;) being of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (S, Msb, TA,) like تَبَعٌ in the sense of تَابِعٌ: (S, TA:) and *a number of persons who perform that office;* (S, O, Msb, K;) as also فُرَّاطٌ, (S, Msb, K, TA,) pl. of فَارِطٌ: (Msb, TA:) you

say رَجُلٌ فَرَطٌ and قَوْمٌ فَرَطٌ. (S, Msb.) It is said in a trad., أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ [*I* shall be *your preceder to the pool of Paradise*]. (S, O.) ___ See also فَارِطٌ. ___ [Hence,] *A child* [*that dies*] *not having attained to puberty:* (K, TA:) [whence the phrase افْتَرَطَ فَرَطًا: see 4:] pl. أَفْرَاطٌ: or فَرَطٌ is both sing. and pl. [in this sense]. (TA.) ___ Hence also, (S, Msb,) *A reward,* or *recompense, prepared in advance,* or *beforehand:* (S, Mgh, Msb, K:) and *a work,* or *an action, of the same kind.* (K.) You say, of an infant that has died, (S, Msb,) اللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا *O God, make him to be a* [*cause of*] *reward,* or *recompense, prepared in advance,* or *beforehand, for us.* (S, Mgh, Msb.) ___ [Hence also,] *Water* [*at which one arrives*] *in advance of other waters.* (K, TA.) ___ [Hence also,] أَفْرَاطُ الصُّبْحِ, (S, O,) or الصَّبَاحِ, (K,) *The annunciations,* or *foretokens,* (K,) or *the beginnings of the annunciations* or *foretokens,* (S, O,) *of the daybreak:* (S, O, K:) sing. فَرَطٌ. (Lth, TA.) ___ See also فَرْطٌ, last sentence. Also *Haste.* (TA.) ___ See also the next paragraph.

فُرُطٌ A *swift* horse; (S, O, K;) one *that precedes, outgoes, outstrips,* or *gets before, others:* (S, A, O:) pl. أَفْرَاطٌ. (L, TA.) ___ A case, or an affair, *in which the due bounds,* or *just limits, are exceeded:* (S, O, K:) or *neglected;* (S, * TA;) as also فَرَطٌ : (TA:) or *despised and neglected.* (AHeyth, O, TA.) You say, كُلُّ أَمْرِ فُلَانٍ فُرُطٌ *The whole of the case of such a person is one in which the due bounds,* or *just limits, are exceeded.* (A, TA.) And it is said in the Kur [xviii. 27], وَكَانَ أَمْرُهُ فُرُطًا, meaning, *And whose case is one in which the due bounds,* or *just limits, are exceeded:* (S, O:) or *in which obedience is neglected and unheeded:* (TA:) or [*one of*] *preference of backwardness* (تَقْدِيمُ الْعَجْزِ): (Zj:) or [*one of*] *repentance:* or, accord. to some, the meaning is that which here next follows: (O, TA:) *wrongdoing; injustice; transgression:* (O, K, TA:) some say also, that it means *hastening,* or *acceleration.* (TA.) فُرُطٌ (S, O) and فُرْطٌ (O) *An* [*eminence such as*

is termed] أَكَمة, *resembling a mountain:* (S, O:) or the second, accord. to Zbd, the *base* (سَفْح) *of a mountain:* (TA:) pl. أَفْرَاطٌ (Zbd, S, O) and أَفْرُطٌ. (O.) [See also فَرْطٌ, last sentence but one.]

فَرْطَةٌ *A single act of going forth;* (S, O, K;) and *of preceding,* or *going before.* (S, O.) ___ [*A hasty,* or *an unpremeditated, saying,* or *action:* pl. فَرَطَاتٌ. (See 1 and 3.)] You say, اَللّٰهُمَّ ٱغْفِرْ لِى فَرَطَاتِى, i. e. مَا فَرَطَ مِنِّى [meaning, *O God, forgive me my hasty,* or *unpremeditated, sayings,* or *actions*]: (TA:) [or *my acts of hastiness,* or *forwardness, and transgression:* for] الفَرْطَةُ فِى الدِّينِ [unless we should in this instance read الفُرْطَة, as the Turkish translator of the K has done,] signifies *hastiness,* or *forwardness, and transgression, in religion.* (TA.)

فُرْطَةٌ The *act of going forth;* (S, O, K; *) and *of preceding,* or *going before.* (S, O.) Hence the saying of Umm-Selemeh, to 'Áïsheh, نَهَاكِ عَنِ الفُرْطَةِ فِى البِلَادِ [*He* (referring to Mohammad) *forbade thee from going forth into the country,* or *provinces*]. (S, O.) And فُلَانٌ ذُو فُرْطَةٍ فِى البِلَادِ *Such a one is a person who makes many journeys.* (TA.)

فَرَطِىٌّ and فُرَطِىٌّ, (Ibn-'Abbád, K,) but the latter is said in the Moheet to be with damm, [which most probably means that it is فُرْطِىٌّ, and it is thus written in the O,] (TA,) applied to a camel and to a man, *Untractable, refractory,* or *stubborn;* (Ibn-'Abbád, K;) *not rendered manageable* or *submissive.* (TA.)

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فَرَاطٌ (S, O) and فُرَاطَةٌ, like ثُمَامَةٌ, or فِرَاطَةٌ, (so in the O,) Water *that is for him, of the tribes, who first arrives at it;* (S, O;) water *that is common property among a number of tribes, and is for him who first arrives at it:* (O, K:) and in like manner the latter word applied to a well. (TA.) You say, هٰذَا

مآءٌ فُرَاطَةٌ بَيْنَ بَنِى فُلَانٍ وَبَنِى فُلَانٍ, meaning, [*This is water between the sons of such a one and the sons of such a one, so that*] *whichever of them arrives at it first waters* [*his beasts*] *and the others do not throng him.* (TA.)

فُرَاطَةٌ : see فُرَاطٌ, in three places.

فَارِطٌ *Preceding; going before; being,* or *becoming, before, beforehand, first,* or *foremost; having,* or *getting, priority,* or *precedence:* pl. فُرَّاطٌ. (TA.) ___ See the sing. and pl. voce فَرَطٌ, first sentence. ___ فُرَّاطُ القَطَا *The foremost of the* [*birds called*] قطا [meaning *sand-grouse*], *who precede the others to the valley and the water.* (S, TA.) ___ فَارِطٌ also signifies One *who goes before to dig the grave:* pl. as above, and also فَوَارِطُ, which latter is extr., like فَوَارِسُ, pl. of فَارِسٌ, as is said in the O. (TA.) ___ And hence, (Lth, TA,) الفَارِطَانِ, (Lth, S, O, K,) in the A الفَرَطَانِ , (TA,) *Two stars,* (Lth, S, O, K,) *separate, each from the other,* (Lth, S, O,) *before* [*the stars in the tail of the Bear,* app. meaning *the Greater Bear, called*] بَنَاتُ نَعْشٍ, (K,) or *before the bier* (سَرِير) *of* بنات نعش: [each] being likened to the فارط who goes before a company of men to dig the grave. (Lth, O, TA.)

مُفْرَطٌ *Sent before,* or *first,* or *foremost.* (TA.) Hence the saying in the Kur [xvi. 64], (TA,) وَأَنَّهُمْ مُفْرَطُونَ *And that they shall be sent before,* or *first,* or *foremost,* to the fire [of Hell], *and hastened* thither; (Az, O, K, TA;) this being the primary signification: (Az, O, TA:) or *forgotten* (Mujáhid, Fr, O) in the fire [of Hell]: (Fr:) or *neglected,* or *left:* (TA:) or *forgotten, and neglected* or *left,* in the fire: and another reading is مُفْرِطُونَ , meaning [they are] *exceeding the limits assigned to them:* (O, K:) and another is مُفَرِّطُونَ , meaning [*falling short of their duty*] to themselves, in respect of sins. (TA.) ___ [*Filled,* or] *full;* applied to a pool of water left by a torrent. (S, TA.)

مُفْرِطٌ *Exceeding the due bounds,* or *just limits; acting extravagantly;* applied to a man:

excessive; applied to anything; as, for instance, tallness, and shortness. (TA.) It is said in a trad. of 'Alee, لَا تَرَى الجَاهِلَ إِلَّا مُفْرِطًا أَوْ مُفَرِّطًا *Thou wilt not see the ignorant otherwise than exceeding the due bounds in what he doth or falling short of what he ought therein.* (TA.) See also مُفْرِطٌ.

مُفَرِّطٌ : see مُفْرِطٌ and مُفْرَطٌ.

مَفَارِطٌ The *extremities* of a country or the like. (TA.)

فُلَانٌ مُفْتَرِطُ السِّجَالِ إِلَى العُلَى [*Such a one's emulation is foremost in attaining to eminence*]; i. e. he has precedence therein: [see 1, first sentence:] (TA:) said in praise of a man. (TA in art. رنق.)

فرطح

Q. 1 فَرْطَحَ *He made broad,* or *wide,* (K,) or *he spread out,* or *expanded,* anything: and so فَلْطَحَ. (L.) Hence, فُرْطِحَ said of a round cake of bread, *It was made broad,* or *wide:* (S, L:) said by IB to be correctly فُلْطِحَ, and to be thus in a verse as related by El-Ámidee. (TA. [But see the pass. part. n., below.])

فِرْطَاحٌ : see what follows.

رَأْسٌ مُفَرْطَحٌ *A broad,* or *wide, head;* (S, K;) as also فِرْطَاحٌ : the former is thus accord. to J; but it is [said to be] correctly مُفَلْطَحٌ, with ل: (K:) [or] both are correct; ر being a letter which replaces ل. (MF.)

فرع

1 فَرَعَ [*He*, or *it*, *overtopped*, or *surpassed in height* or *tallness:* this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفْرَعُ النَّاسَ طُولًا (O, TA) *He is*, or *was*, *near to overtopping the people*, or *surpassing them in tallness.* (TA.) And one says, فَرَعَ فِى قَوْمِهِ i. e. طَالَ [app. meaning *He surpassed in tallness among his people* or *party*]; as also افرع . (TA.) And فَرَعَ القَوْمَ, (K,) or فَرَعْتُ قَوْمِى, (S, O,) inf. n. فَرْعٌ and فُرُوعٌ, *He was*, or *became*, *superior to the people* or *party*, (K,) or *I was*, or *became*, *superior to my people* or *party*, (S, O,) *in eminence*, or *nobility*, or *in beauty*, or *goodliness.* (S, O, K.) And فَرَعَ صَاحِبَهُ *He was*, or *became*, *superior to his companion; he excelled him.* (IAar, TA in art. برع.) [See also 5.] ___ And فَرَعَ, (O, K,) aor. ـَ, (K,) inf. n. فَرْعٌ (TK [as is indicated in the K, and, in the former of the two senses here following, فُرُوعٌ also, said in the TA to be syn. with صعود]), *He* (a man, O) *ascended:* and also *he descended:* thus having two contr. significations: (O, K, TA:) or, accord. to IAar, it has the former meaning, and افرع has the latter meaning: (TA: [but see what follows:]) you say, فَرَعْتُ الجَبَلَ (S, TA) and فِى الجَبَلِ, (TA,) *I ascended the mountain;* (S, TA;) as also فَرَّعْتُهُ, (S, O, * K, *) inf. n. تَفْرِيعٌ: (S, O, K:) and فَرَّعْتُ فِى الجَبَلِ *I descended the mountain;* as also أَفْرَعْتُ فِيهِ: (S, O, K:) or, as IB says, on the authority of A 'Obeyd, افرع فى الجبل means *he ascended the mountain:* and افرع منه *he descended it.* (TA.) ___ And فَرَعْتُ رَأْسَهُ بِالعَصَا, (S, O, K, * TA, *) inf. n. فَرْعٌ; (O, TA;) as also قَرَعْتُهُ, (S, O,) inf. n. قَرْعٌ; (O;) *I smote his head*, [or *assailed it*, *smiting*,] syn. عَلَوْتُهُ (S, O, K, * TA) بِهَا (K, TA) ضَرْبًا, (TA,) [*with the staff*, or *stick*], and بِالسَّيْفِ [*with the sword*]. (TA.) ___ فَرَعْتُ فَرَسِى بِاللِّجَامِ, (S, O, K, *) aor. ـَ, inf. n. فَرْعٌ, (S, O,) *I pulled in my horse by the bridle and bit*, *to stop him.* (S, O, K.) ___ فَرَعْتُ بَيْنَهُمَا, (S, O,) or بَيْنَهُمْ, (K, TA,) aor. ـَ, inf. n. فَرْعٌ, (TA,) *I interposed*, or *intervened as a barrier*, (S, O, K, TA,)

between them two, (S, O, TA,) or *between them,* (K, TA,) and *restrained* (S, O, K, TA) *them two,* (S, O, TA,) or *them,* and *made peace,* or *effected a reconciliation, between them:* (K, TA:) and فرّع بين القوم, inf. n. تَفْرِيعٌ, *He made a separation, and interposed,* or *intervened as a barrier, between the people,* or *party:* and hence the saying in a trad., كَانَ يُفَرِّعُ بَيْنَ الغَنَمِ i. e. *He was making a separation between the sheep,* or *goats:* IAth says that Hr has mentioned it as with ق; but, he adds, Aboo-Moosà says, it is one of his mistakes. (TA.) هٰذَا أَوَّلُ صَيْدٍ فَرَعَهُ means *This is the first object of the chase of which he shed,* or *has shed, the blood.* (TA. [See also 4.]) ___ See also 8. فَرَعَ الأَرْضَ: see 4. فَرِعَ, [aor. ـَـ ,] (TA,) inf. n. فَرَعٌ, (S, O, K, TA,) *He* (a man) *was,* or *became, abundant,* (TA,) or *free from deficiency,* (S, O, K,) *in respect of the hair* [*of the head*]. (S, O, K, TA.) [See أَفْرَعُ.]

2 **فَرَّعَ** see 1, near the middle, in two places. فَرَّعْتُ مِنْ هٰذَا الأَصْلِ مَسَائِلَ, (Msb, K, but in the latter فَرَّعَ,) inf. n. تَفْرِيعٌ, (TA,) *I derived,* or *deduced, questions,* or *problems,* or *propositions, from this fundamental axiom* or *principle;* (Msb;) or *made questions to be the* فُرُوع [i. e. the *branches,* meaning *derivatives,*] *of this fundamental axiom* or *principle:* (K, TA:) a tropical phrase. (TA.) See again 1, latter half, in two places. And see also 4, former half, in three places.

3 **فارع الرَّجُل** *He sufficed the man; and bore,* or *took upon himself, a responsibility for him.* (TA.)

4 **أَفْرَعَ** see 1, in five places. ___ You say افرع بهم meaning *He alighted at their abode* [*as a guest*]; syn. نَزَلَ. (K.) And أَفْرَعْنَا بِفُلَانٍ فَمَا أَحْمَدْنَاهُ i. e. نَزَلْنَا بِهِ [*We alighted as guests at the abode of such a one, and we did not find him to be such as should be commended*]. (S, O.) ___ And افرع فى لومه [app. فى لُؤْمِه] i. e. انْحَدَرَ [as though meaning *He lowered himself in his meanness,* or *sordidness;* but I suspect it to be a mistranscription]; a tropical phrase. (TA.) افرع الأَرْضَ *He went round,* or

about, or *round about*, (S, O, K, TA,) or *did so much*, (S, O, TA,) *in the land*, (S, O, K, TA,) as also فَرَعَهَا, and فرّعها, (TA,) *and consequently knew its state*, or *case*, or *circumstances*. (S, O, K, TA.) افرعت الإبل *The camels brought forth the* [*firstlings*, or] *first offspring* (الفَرَع). (O, K.) ___ And أَفْرَعُوا, (O,) or افرع القَوْمُ, (K,) *They*, (O,) or *the people*, or

party, (K,) *were*, or *became*, *persons whose camels had brought forth the first offspring*. (O, K.) ___ And افرع القَوْمُ *The people*, or *party*, *sacrificed the* فَرَع [or *firstling of a camel*, or *of a sheep* or *goat*]: (S, Msb:) or افرع الفَرَعَة *he sacrificed the* فَرَعَة, (O, K,) which signifies the same as the فَرَع; (Mgh, Msb;) and so استفرع الفَرَعَة; (O;) or [simply] استفرع ; (K;) and افرع [alone]; (O;) and فرّع, (O, K,) inf. n. تَفْرِيعٌ; (K;) *he sacrificed the* فَرَع; (O, K;) whence the trad., فَرِّعُوا إِنْ شِئْتُمْ وَلَكِنْ لَا تَذْبَحُوا غَرَاةً حَتَّى يَكْبَرَ i. e. *Slaughter ye the firstling* [*of a camel*, or *of a sheep* or *goat*], *but slaughter not one that is little, whose flesh is like glue*, [*until it be full-grown*.] (O, TA. *) ___ And [hence, perhaps,] أَفْرَعْتُهُ *I made him to bleed*. (Msb.) And أَفْرَعَتِ الضَّبُعُ الغَنَمَ, (O, K, TA,) so says Ibn-'Abbád, (O, TA,) or فِى الغَنَمِ, so in the L, (TA,) *The hyena*, or *female hyena*, *injured*, and *made to bleed*, (O, K, TA,) or *killed*, and *injured*, (L, TA,) *the sheep* or *goats*. (O, L, K, TA.) And افرع اللِّجَامُ الفَرَسَ *The bit made the mouth of the horse to bleed*. (O, K. [See also 1, near the end.]) And افرع المَرْأَةَ, said of menstruating, *It made the woman to bleed*. (TA.) And [hence, app.,] افرع العَرُوسَ *He accomplished his want in respect of the compressing of the bride*. (AA, O, K. * [See also 8.]) ___ And افرعت *She* (a woman) *saw blood on the occasion of childbirth:* (O, K:) or, as some say, *before childbirth:* (A'Obeyd, TA:) or *at the first of her menstruating:* (Ibn-'Abbád, O, K:) or *she menstruated:* (A'Obeyd, L, TA:) or *she* (a woman, or a beast,) *first saw blood when taken with the pains of parturition*, or

near to bringing forth: and افرع لَهَا الدَّمُ *the blood appeared to her.* (L, TA.) And افرع *He began,* or *commenced,* discourse, or a narration; (K;) and so استفرع ; (Sh, O, K, TA;) and افترع : (Sh, TA:) and likewise, as also استفرع , a thing. (K.) One says, بِئْسَ مَا أَفْرَعْتَ بِهِ *Very evil is that with which thou hast begun,* or *commenced:* (S, O:) and نِعْمَ مَا أَفْرَعْتَ [or أَفْرَعْتَ بِهِ] *Very good is that which* [or *with which*] *thou hast begun.* (Msb.) And افرع سفره, and حاجته, *He began, commenced,* or *entered upon, his journey,* and *his needful affair.* (TA.) And افرعوا من سفرهم *They came,* or *arrived, from their journey when it was not the proper time for their coming.* (TA.) ___ And افرعوا *They sought after herbage in its place* (انتجعوا) *among the first,* or *foremost, of the people.* (S, O, K.) افرع أَهْلَهُ, thus in all the copies of the K, expl. as meaning كَفَلَهُمْ, and likewise in the O, is a mistranscription by Sgh, whom the author of the K has here followed: it is correctly, افرع الوادى أَهْلَهُ i. e. *The valley sufficed its people;* syn. كَفَاهُمْ. (TA.) أُفْرِعَ بِسَيِّدِ بَنِى فُلَانٍ, (O, K,) with damm, (K,) means *The chief of the sons of such a one was taken* (O, K, TA) *and slain.* (TA.)

5 تفرّعت أَغْصَانُ الشَّجَرِ *The branches of the trees became abundant.* (S, O, K. *) ___ And [hence,] تفرّع الوادى [*The valley branched forth*]. (TA.) ___ [See also an ex. in a verse cited voce ___.] فَظِيعٌ تَفَرَّعَتْ مِنْ هٰذَا الأَصْلِ مَسَائِلُ (O, Msb, K, TA) *Questions,* or *problems,* or *propositions, were derived,* or *deduced, from this fundamental axiom* or *principle;* (Msb;) or *were made to be the* فُرُوع [i. e. the *branches,* meaning *derivatives,*] *thereof;* (K, TA;) [*they ramified therefrom;*] is a tropical phrase. (TA.) تَفَرَّعَهُمْ *He set upon them* (O, K, TA) *with reviling* and *the like;* as in the A and L: (TA:) and *he was,* or *became, superior to them,* (O, K, TA,) *in eminence,* or *nobility;* and *excelled them:* (TA: [see also 1:]) or it signifies, (S, K, TA,) or signifies also, (O,) *he married,* or *took to wife, the chief of their women,* (S, O, K, TA,) *and the highest of them:* (TA:) and

تفرَّعتُ ببنى فلانٍ *I married among the noble and high of the sons of such a one;* like تذرَّيتهم and تنصَّيتهم. (TA.)

8 **افترع** : see 4, latter half. ___ Hence, (TA,) *He devirginated* a maid; (S, O, Msb, K, TA;) as also فرعها . (K.) ___ And hence, افترع قصيدةً كذا [*He broached such an ode*], and معانىَ كذا [*such meanings*]: (Har p. 61:) and يفترِعُ أبكارَ المعانى [*He broaches virgin meanings*]. (TA, and Har ubi suprà.)

10 **إستفرع** see 4, former half, in two places: and the same again, latter half, in two places.

فَرْعٌ The *upper,* or *uppermost, part* of anything; (S, O, Msb, K;) the فَرْع being *what branches forth* (يتفرَّع) *from the lower,* or *lowest, part* thereof: (Msb:) pl. فُرُوعٌ only. (TA.) It is said in a trad. أىُّ الشَّجرِ أبعدُ من الخارفِ قالوا فرعُها قال وكذلك الصَّفُّ الأوَّلُ [*What part of trees is furthest from the plucker of the fruit? they said, The uppermost part thereof; he said, And such like is the first row* of the persons worshipping in the mosque]. (TA.) Thus فرعُ الأُذُن signifies *The upper,* or *uppermost, part of the ear;* (K, * MF, TA;) pl. as above. (TA.) And فُرُوعُ المقلتين *The upper,* or *uppermost, parts of the two eyeballs.* (TA.) ___ [Hence,] *A branch of a tree* or *plant:* (KL, TA:) or the *head of a branch:* or *a great branch:* and *a branch of anything.* (MA.) ___ [And hence, *A branch,* or *subdivision,* or *derivative,* of anything that is regarded as a fundamental or a whole;] *a thing that is built,* or *founded, upon another thing;* opposed to أَصْلٌ: (K, TA:) [the pl. فُرُوعٌ, as opposed to أُصُولٌ meaning fundamentals, signifies, in the conventional language of the lawyers and the men of science in general, the *derivative institutes of the law,* &c.: see 2:] علمُ الفُروعِ [*the science of the derivative institutes of the law*] is what is commonly known by the appellation of علمُ الفقهِ [*the science of jurisprudence;* because it is mainly concerned with institutes derived from fundamentals]. (Hájjee Khaleefeh.) ___ And The *hair* of a woman: pl. as above [app. used in a collective sense like the French cheveux]: (K, TA:) one says امرأةٌ طويلةُ الفُروعِ

[meaning *A long-haired woman*]. (TA.) And (K) *Full* [or *abundant*] *hair.* (S, O, K, TA.) ___ And The *noble,* or *man of eminence,* of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says, هُوَ فَرْعُ قَوْمِهِ *He is the noble,* or *man of eminence, of his people* or *party,* (S, O, TA, *) and مِنْ فُرُوعِهِمْ *of their nobles,* &c. (TA.) ___ And [app. from the same word as signifying a branch of a tree,] *A valley branching off.* (TA.) And *A channel in which water runs to the* شِعْب (K, TA) i. e. the وَادِى [here meaning the *water-course in a low tract* or *between the two acclivities of two mountains*]: (TA:) [but] in this sense its pl. is فِرَاعٌ. (K, TA.) Also [or قَوْسٌ فَرْعٌ] *A bow that is made from the extreme portion of a branch,* (As, S, O, K, TA,) *from the head thereof:* (As, TA:) and (K) *a bow that is not* [*made from a branch*] *divided lengthwise* (S, O, K, TA) is called قَوْسٌ فَرْعٌ; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قَوْسٌ فَلْقٌ: (S, O:) or the فَرْعٌ is [*one*] *of the best of bows:* (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says قَوْسٌ فَرْعٌ and فَرْعَةٌ. (K.) Also, i. e. فَرْعٌ, *Property that is beneficial,* or *serviceable, and made ready,* or *prepared:* (O, K, TA:) or, accord. to the S, it is فَرَعٌ which has this signification; but this is said by Sgh [app. in the TS], and after him by the author of the K, to be a mistake; and a verse in which it occurs with the ر quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the ر quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify a branch, and be metonymically used as meaning *recent property.* (TA.) See also the next paragraph, latter half.

فَرَعٌ The *firstling of the camel,* (S, Mgh, O, Msb, K,) or *of the sheep* or *goat,* (L, K,) *which they used to sacrifice to their gods,* (S, Mgh, O, Msb, K,) *looking for a blessing thereby;* (S, O, Msb;) and فَرَعَةٌ signifies the same: (Mgh, Msb:) hence, (Mgh, O, K,) it is said in a trad., [implying the prohibition of this custom,] لَا فَرَعَ وَلَا عَتِيرَةَ, (S, O, K, *) or لَا فَرَعَةَ وَلَا عَتِيرَةَ: (Mgh: [see عَتِيرَةٌ:]) or *when the camels amounted to the number for which their owner wished, they sacrificed* [*a firstling*]: (TA:) or when one's

camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and

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the Muslims used to do it in the first part of ElIslám: then it was abrogated: (K, TA:) accord. to the Bári' and the Mj, the *firstling of camels* and also *that of sheep* or *goats* are thus called: (Msb:) the pl. [of فَرَع] is فُرُع, with two dammehs. (K.) It is said in a prov., أَوَّلُ الصَّيْدِ فَرَعٌ [*The first of what are taken by the chase* or *the like is a* فرع] as being likened to a firstling: so says Yezeed Ibn-Murrah. (TA. [See Freytag's Arab. Prov., i. 35.]) ___ The poet Ows Ibn- Hajar, (S, O,) or Bishr Ibn-Abee-Kházim, has used it as meaning The *skin of a* فَرَع; (S, O; *) suppressing the prefix جِلْد: (S:) for they used to clothe with its skin another young one of a camel, in order that the mother of the one sacrificed might incline to it [and yield her milk]. (O; and the like is said in the TA.) Also, and فَرْع , *Lice:* (S, K:) or, as some say, *small lice:* (TA:) and *one thereof* is termed فَرَعة and فَرْعة : (S, K:) or, accord. to some, فرعة signifies *a large louse.* (TA.) And the former (فَرَع), *Food that is prepared* [app. *for persons invited to partake of it*] *on the occasion of camels' bringing forth;* like as خُرْس signifies such as is on the occasion of a woman's bringing forth. (TA.) ___ And *A portion,* or *share;* syn. قِسْم: (O, K, TA:) accord. to some, peculiarly *of water.* (TA.) ___ See also فَرْع, last quarter. It is also the inf. n. of فَرَع. (TA. [See 1, last sentence.])

فَرْعَة *A high,* or *an elevated, place* of a mountain: pl. فِرَاع: so in the saying, ائْتِ فَرْعَةً مِنْ فِرَاعِ الجَبَلِ فَأَنْزِلْهَا [*Come thou to one of the high places of the mountain and descend it*]: (S, TA:) or, as some say, it signifies particularly the *head* of a mountain. (TA. [See also فَارِعَة.]) ___ And فَرْعَة الجُلَّة *The highest,* or *uppermost, of the dates of the* [*receptacle called*] جُلَّة [q. v.]. (TA.) ___ And فرعة الطريق [i. e. فَرْعَة الطَّرِيق] and فرعته [sic, app. فَرَعَتُه ,] and فَرْعَاؤُه and فَارِعَتُه all signify *The highest part of the road,*

and *the place where it ends:* or *the conspicuous and elevated part thereof:* or فَارِعَتُهُ signifies *the sides,* or *borders, thereof.* (TA. [See also قَارِعَةُ الطَّرِيقِ.]) ___ And one says, أَتَيْتُهُ فِى فَرْعَةٍ مِنَ النَّهَارِ *I came to him in a first part of the day.* (TA.) See also فَرْعٌ, latter half.

فُرْعَةٌ The *blood of the virgin on the occasion of devirgination.*

فَرَعَةٌ : see فَرْعَةٌ. [Also] *A piece of skin that is added in the* قَرْبَةٌ [or *water-skin*] *when the latter is not full-sized,* or *complete.* (O, K.) See also فَرْعٌ, first quarter, in two places: and the same again, latter half, in one place. It is also a pl. of فَارِعٌ [q. v.]. (O, K.)

فُرُوعُ الجَوْزَآءِ means *The most intense degree of heat:* (S, O, TA:) [or rather الفُرُوعُ is a name of *a certain asterism of* الجَوْزَآءُ (which is an appel-lation of *Orion* and of *Gemini,* either whereof may be here appropriately meant,) *at the season of the auroral rising of which the heat becomes most intense:*] Aboo-Khirásh says,

* وَظَلَّ لَهَا يَوْمٌ كَأَنَّ أُوَارَهُ *
* ذَكَا النَّارِ مِنْ نَجْمِ الفُرُوعِ طَوِيلُ *

[*And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the* فُرُوعِ; a *long* day]: (S, * O, TA:) in the S, وَظَلَّ لَنَا; but correctly لَهَا, meaning to the she-asses: (TA:) and Aboo-Sa'eed related it as above with the unpointed ع in الفروع: (S, * TA:) in the same manner, also, it is expl. by him as used in the phrase فَيْحُ نَجْمِ الفُرُوعِ [which I would render *the vehement raging* of the heat *of the asterism of the* فروع] in a verse of Umeiyeh Ibn-Abee-'Áïdh: El-Jumahee related it differently, with غ ; but the فُرُوغ [or rather the فَرْغَانِ] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فيح. (TA.)

فُرَيْعٌ , occurring [with tenween, perfectly decl.,] in a verse of Umeiyeh Ibn-Abi-s-Salt, (O, K,) *i. q.* فِرْعَوْنُ , (O,) which is a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as قَيْصَرُ was of the Room [or Greeks of the Lower Empire], and كِسْرَى of the Persians, (Ksh in ii. 46,) [and also] a foreign word, (Msb,) [wherefore it is imperfectly decl., in Hebr. פַּרְעֹה, i. e. *Pharaoh*,] a dial. var. of فِرْعَوْنُ, or used by poetic license: (K:) the pl. of the latter is فَرَاعِنَةٌ. (Msb.)

فِرْعَوْنُ : see the next preceding paragraph.

فَارِعٌ [*Overtopping*, or *surpassing in height* or *tallness:* this seems to be the primary signification]. You say جَبَلٌ فَارِعٌ *A mountain higher*, or *taller, than what is next to it.* (S, O.) ___ And *High*, or *tall;* applied to a man, and to an extended gibbous piece of sand. (TA.) ___ And *High*, or *elevated; goodly in form* or *aspect* or *appearance; beautiful:* (Aboo-'Adnán, O, K:) or [simply] *high* [app. *in rank* or *dignity*]: (IAar, O:) and also *low, ignoble*, or *mean:* (IAar, O, K:) thus having two contr. significations. (O, K.) ___ And a man of the Arabs said, لَقِيتُ فُلَانًا فَارِعًا مُفْرِعًا , meaning [*I met such a one*] one of us *ascending* and the other *descending.* (S, O, TA.) Also sing. of فَرَعَةٌ, which signifies The *armed attendants*, or *guards, of the Sultán*, or *sovereign:* (O, K, TA:) it is like وَازِعٌ. (TA.)

فَارِعَةٌ The *higher*, or *highest, part* of a mountain [and of a valley]: one says, انْزِلْ بِفَارِعَةِ الْوَادِى وَٱحْذَرْ أَسْفَلَهُ [*Alight thou in the higher*, or *highest, part of the valley, and beware of its lower*, or *lowest, part*]. (S, O.) See also فَرْعَةٌ, in two places. ___ الْفَارِعَةُ مِنَ الْغَنَائِمِ means *The surplus that is deducted* [so I render الصَّاعِدَةُ الْمُرْتَفِعَةُ, app. *such things as cannot be divided and are therefore removed,*] *from the main stock of the spoils before they are divided into fifths.* (TA.) ___ And فَوَارِعُ, (pl. of فَارِعَةٌ, TA,) applied to تِلَاعٌ, [a word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. تَلْعَةٌ,)] (S, O, * K, *) means *Of which the channels wherein the torrents flow are in high*, or *elevated, parts.* (S, O, K.)

فَيْفَرْعٌ (K, TA) and فَيْفَرَعٌ (TA) *A species of trees.* (K, TA.)

أَفْرَعُ *Free from deficiency in the hair* [*of the head*]; (S, O, K;) *contr. of* أَصْلَعُ; (IDrd, S, O, K;) used only in this sense; not applied to a man who is large in the beard or in the whole head of hair: (IDrd, S, O:) the Prophet was أَفْرَعَ, (S, O,) and so was Aboo-Bekr, (O, K,) and 'Omar was أَصْلَعَ: (O:) fem. فَرْعَآءُ; (S, O, K;) accord. to IDrd, applied to a woman as meaning *having much hair:* (S, O:) pl. فُرْعَانٌ, (O, K,) like its contr. صُلْعَانٌ; (O;) and also فُرْعٌ. (K.) 'Omar, being asked, Are the صُلْعَانُ better or the فُرْعَانُ, said The فرعان are better, meaning to assert the superior excellence of Aboo-Bekr over himself. (O.) ___ فَرْعَآءُ الطَّرِيقِ: see فَرْعَةٌ. Also *i. q.* مُوَسْوَسٌ [app. as meaning *Such as is subject to diabolical promptings* or *suggestions*]: so in the trad., لَا يُؤَمَّنَّكُمُ الأَفْرَعُ [*The* افرع *shall by no means act as your Imám*]. (Nh, K, TA.)

مُفْرَعٌ Anything *tall.* (TA.) ___ مُفْرَعُ الكَتِفِ A man *broad in the shoulder-blade:* (S, O, TA:) or *high therein.* (TA.) And كَتِفٌ مُفْرَعَةٌ *A shoulder-blade high, projecting, and broad.* (TA.)

مُفْرِعٌ : see فَارِعٌ, last sentence but one.

مُفْرَعٌ *One who interposes as a restrainer between persons* [*at variance*], (O, K, TA,) *and makes peace,* or *effects a reconciliation, between them:* (TA:) pl. مَفَارِعُ. (S, O, K.)

فرعن

Q. 2 تَفَرْعَنَ *He* (a man, TA) *affected the nature,* or *disposition, of the* فِرْعَنَة [pl. of فِرْعَوْن, and here meaning *such as are inordinately proud* or *corrupt* or *unbelieving,* &c., *as were the Pharaohs*]. (S, * K, TA.)

فَرْعَنَةٌ *Cunning;* i. e. *intelligence,* or *sagacity;* or *intelligence mixed with craft and forecast;* (S, K, TA;) and *pride, haughtiness,* or *insolence.* (TA.)

فِرْعَوْنُ [*Pharaoh;*] *the surname of El-Weleed Ibn-Mus'ab, king of Egypt:* (S:) or *the surname of every king of Egypt:* (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] *anyone inordinately proud* or *corrupt* or

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unbelieving; (S, K;) *insolent and audacious in acts of rebellion* or *disobedience,* or *extravagant therein and in wrongdoing:* as also فِرْعُوْن and فُرْعُوْن; (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. فَرَاعِنَةٌ. (Msb, K, TA.) It is said in a trad., أَحَدُنَا فِرْعَوْنُ هٰذِهِ الْأُمَّةِ [app. meaning *One of us is the Pharaoh of this people,* or *nation*]. (S: in one of my copies of the S, أَخَذْنَا and فِرْعَوْن.) ___ And [it is said that] الفِرْعَوْنُ signifies *The crocodile,* (K, TA,) in the language of the Copts. (TA.)

الدُّرُوعُ الفِرْعَوْنِيَّةُ *Certain coats of mail so called in relation to the* فِرْعَوْن [or *Pharaoh*] *of Moses.* (Sh, TA.)

فرغ

1 فَرَغَ , [aor. ـُ ; and app. فَرِغَ, aor. ـَ and ـُ , as below; inf. n. فُرُوغٌ and فَرَاغٌ; or, accord. to some, the latter is a simple subst., but it is more commonly used than the former;] said of a thing, *It was*, or *became, empty, vacant, void, devoid, destitute*, or *unoccupied;* syn. خَلَا. (Msb.) [You say, فَرَغَ مِنْ كَذَا *It was*, or *became, empty, vacant, void, devoid*, or *destitute, of such a thing;* or *unoccupied thereby.*] And فَرَغَ لَكَ الشَّىْءُ [*The thing was*, or *became, vacant*, or *unoccupied, for thee;* as though it were a place, or a vessel: and hence, *the thing was*, or *became, exclusively for thee*]. (TA voce خَلَا.) ___ [Hence,] فَرَغَ (O, * K, * TA) said of a man, (TA,) [and app. فَرِغَ also, as below,] inf. n. فُرُوغٌ, *He died;* (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) ___ And فَرَغَ مِنَ الشُّغْلِ, (S, O, Msb, K, *) aor. ـُ , inf. n. فُرُوغٌ (S, O, Msb, K) and [more commonly] فَرَاغٌ, (S, O, K,) or the latter is a simple subst.; (Msb;) and فَرَغَ, aor. ـَ , (O, K,) mentioned by Yoo; (O;) and فَرِغَ, aor. ـَ , (O, Msb, K,) of the dial. of Temeem; (Msb;) and فَرِغَ, aor. ـُ , a compound of two dial. vars.; (O, Msb;) *He was*, or *became, vacant from, devoid of*, or *free from, business, occupation*, or *employment; unoccupied, unemployed*, or *at leisure.* (K, * TA.) [See also 5.] ___ [And hence, فَرَغَ مِنَ الأَمْرِ *He ceased from, ended*, or *finished, the affair.*] ___ And فَرَغَ لَهُ and إِلَيْهِ, (O, Msb, K, TA,) aor. ـُ and ـَ ; (TA;) and فَرِغَ, (O, * Msb, K, * TA,) aor. ـَ ; inf. n. فُرُوغٌ and [more commonly] فَرَاغٌ; (TA;) *He made him*, or *it, his object*, or *the object to which he directed himself;* syn. قَصَدَ: (O, Msb, K, TA:) [or *he made him*, or *it, his exclusive object;* agreeably with an explanation of the phrase here following]: whence, in the Kur [lv. 31], سَنَفْرُغُ لَكُمْ *We will make you our object;* expl. by IAar as meaning سَنَعْمِدُ [which is syn. with سَنَقْصِدُ]; (TA;) and some read سَنَفْرُغُ; (O, TA;) and some, سَنَفْرَغُ; (O;) and some, سَنَفْرِغُ, asserting that Temeem say نَعْلَمُ; (O, TA;) and some, سَنَفْرُغُ إِلَيْكُمْ, meaning سَنَقْصِدُ إِلَيْكُمْ; or سَنَفْرُغُ لَكُمْ means *We will apply*

ourself exclusively (سنتجرّد) *to* the reckoning with, and the requiting of, *you;* and it is said to be a threat; (Bd;) a metaphorical phrase, from a man's saying to him whom he threatens, سأفرغ لك, (Ksh, Bd,) meaning *I will apply myself exclusively to* the making an assault upon *thee:* (Ksh:) one says [also] in threatening, لأفرغنّ لك [meaning in like manner *I will assuredly apply myself* &c.]. (TA.) [See, again, 5.] ___ فرغ الماء, (S, O, K,) aor. ـَ, (S, K,) inf. n. فراغ, (S, TA,) *The water poured out* or *forth,* or *became poured out* or *forth.* (S, O, K.) فرغ, [aor. ـُ,] inf. n. فراغة, *He* (a horse) *was easy,* or *good, and quick, in pace, and wide in step.* (TA.) ___ فرغت الضّربة *The* [*wound made by a*] *stroke,* or *blow, was wide;* (O, K, TA;) likened to the فرغ of the leathern bucket. (TA.) ___ And فراغة (as an inf. n. of which the verb is فرغ, TK) signifies The *being impatient, and disquieted* or *disturbed* or *agitated.* (O, K.) فرغ as trans.: see 4.

2 **فرّغته** *I made it empty, vacant, void, devoid, destitute,* or *unoccupied;* as also أفرغته. (Msb.) تفريغ الظّروف signifies *The making the receptacles empty.* (S, O, K.) And some read [in the Kur xxxiv. 22], حتّى إذا فرّغ عن قلوبهم, (O, TA,) expl. as meaning *Until, when their hearts shall be made void of fear,* or *fright:* or, accord. to IJ, فرّغ and فزّع and أفرنقع [which are all mentioned as readings in the same passage] have one meaning. (TA. [See 2 in art. فزع.]) ___ [Hence one says, فرّغه لكذا *He made him to be,* or *become,* or *he left him, vacant from, devoid of,* or *free from, business, occupation,* or *employment;* or *made him to be unoccupied, unemployed,* or *at leisure; so that he might apply himself exclusively to such a thing.*] ___ See also the next paragraph.

4 **أفرغ** see 2, first sentence. ___ افرغه, (S, O, K,) inf. n. إفراغ and مفرغ, (O,) signifies [also] *He poured it out,* or *forth;* (S, O, K;) namely, water [&c.]; (S;) as also فرّغه, (S, O, K,) inf. n. تفريغ; (S, O;) and افرغ likewise signifies *he poured forth* blood; (S, O, K;) and فرغ عليه الماء, meaning *he poured out,* or *forth, upon him, the water,* is mentioned by Th, who has cited as an ex.,

* فَرَغْنَ الهَوَى فى القَلْبِ ثُمَّ سَقَيْنَهُ *
* صُبَابَاتِ مَآءِ الحُزْنِ بِالأَعْيُنِ النُّجْلِ *

[*They* (referring to women) *poured desirous love into the heart; then they gave him to drink the remains of the water of grief,* by looking *with the wide eyes:* but perhaps فَرَغْنَ is here used for فَرَّغْنَ, by poetic license, for the sake of the metre]: (TA:) إِفْرَاغَةٌ signifies *A single act of* إِفْرَاغ; and hence the trad. كَانَ يُفْرِغُ عَلَى رَأْسِه ثَلَاثَ إِفْرَاغَاتٍ [*He used to pour upon his head three pourings*]. (TA.) ___ [Hence,] رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا, in the Kur [ii. 251 and vii. 123], means *O our Lord, pour forth upon us patience,* like as [the water of] the leathern bucket is poured forth: (O, TA:) or *send down upon us patience* (Msb, * TA) *that shall envelop us:* (TA:) or أَفْرَغَ ٱللّٰهُ عَلَيْهِ الصَّبْرَ means *God inspired him with patience.* (Msb in art. ربط.) ___ [Hence, also,] أَفْرَغَ عَلَيْهِ ذَنُوبًا [lit. *He poured forth upon him a bucketful of water*] means *he talked with him of that in consequence of which he was confounded,* or *perplexed, by shame.* (TA.) ___ افرغ also signifies *He poured* metal, such as gold and silver &c., *in a molten state, into a mould.* (TA.) And *He cast* a thing, i. e. *formed it by pouring molten metal into a mould.* (Msb. [See its pass. part. n., مُفْرَغٌ.]) ___ And افرغ عِنْدَ الجِمَاعِ *He poured forth his* مَآء [or *sperma*] *on the occasion of* جماع. (TA.)

5 تفرّغ *He was,* or *became,* or *he made himself to be, vacant from, devoid of,* or *free from, business, occupation,* or *employment; unoccupied, unemployed,* or *at leisure;* syn. تَخَلَّى مِنَ الشُّغْلِ. (O, K.) [See also فَرَغَ مِنَ الشُّغْلِ.] Hence the trad. of the Prophet, تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا ٱسْتَطَعْتُمْ [*Be ye,* or *make yourselves to be, vacant,* or *free, from the anxieties of the present state of existence as much as ye are able*]. (O.) ___ And تَفَرَّغْتُ لِكَذَا [*I was,* or *became,* or *I made myself to be, vacant,* or *free, from business, occupation,* or

employment; or *unoccupied, unemployed,* or *at leisure; for such a thing:* and *I applied myself exclusively to such a thing*]: (S: [these meanings are there indicated, but not expressed; and are well known:]) one says, تفرّغ للعبادة [*He applied himself exclusively to religious service*]: (Msb in art. بتل:) and تفرّغت للأمر means [also, simply,] تصدّيت له [i. e. *I addressed,* or *applied,* or *directed, myself,* or *my regard,* or *attention,* or *mind, to the affair*]. (Msb in art. صد.) [See also فرغ له and إليه.] ___ And تفرّغ به signifies تخلّى به [meaning *He confined himself exclusively to it;* or *contented himself with it exclusively of other things*]. (K and TA in art. خلو.)

8 **افترغت** *I poured forth upon myself* (S, O) water: (S:) [and so افترغت على نفسى; for one says,] رأيته يغترف الماء ثمّ يفترغه على نفسه [*I saw him taking,* or *lading out, the water; then pouring it forth upon himself*]. (A, TA.) And افترغت لنفسى ماءً *I poured out for myself water.* (O, K.)

10 **استفرغ** [*He drew forth* water &c.]. One says, استفرغ ما فى الرّاوية من الماء [*He drew forth what was in the leathern water-bag,* or *pair of leathern water-bags, of water*]. (TA in art. عزل.) El-Akhtal said respecting Esh-Shaabee, meaning to denote the largeness of the latter's retentive faculty, أنا أستفرغ من إناء واحد وهو يستفرغ من أوانى شتّى [*I draw from one vessel, and he*

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draws from divers vessels]. (TA.) ___ Also *He vomited intentionally;* or *constrained himself to vomit:* (O, K:) thus it signifies in the conventional language of the physicians. (O.) ___ استفرغ فلانٌ ما فى صحفته is a prov., meaning *Such a one* [*exhausted,* or] *chose for himself, as his share,* [*the whole of*] *what was in his* صحفة [or *large bowl*]. (TA in art. صحف.) ___ And one says, استفرغ فلانٌ مجهوده *Such a one exhausted his power,* or *ability;* or *exerted it unsparingly,* or *to the*

utmost; (S, * O, Msb, * K, * TA;) فِى كَذَا [*in such a thing*]. (S, TA.)

فَرْغٌ *Width, breadth,* or *ampleness.* (S, O, TA.) ___ And The *place whence the water pours forth, between the cross-pieces of wood* (العَرَاقِى), of the leathern-bucket; (S, O, K;) as also فَرَاغٌ : (K: [expl. in the O as signifying the *side* of the leathern bucket *from which the water pours forth:*]) pl. of the former فُرُوغٌ (TA) and مَفَارِغُ, [which is anomalous, like مَشَابُهُ and مَحَاسِنُ &c.,] (A, TA,) or this is pl. of مَفْرَغٌ . (TA.) ___ Hence الفَرْغَانِ, (S, O,) فَرْغُ الدَّلْوِ المُقَدَّمُ and فَرْغُ الدَّلْوِ المُؤَخَّرُ, (S, O, K,) or الفَرْغُ الأَوَّلُ and الفَرْغُ الثَّانِى, (Kzw,) *Two of the Mansions of the Moon,* (S, O, K,) *the Twenty-sixth Mansion* and *the Twentyseventh; four stars, wide apart, forming the corners of a square,* or *four-sided figure;* (Kzw;) *each consisting of two stars,* (S, O, K, and Kzw,) *of two bright stars,* (S,) *the apparent distance between each two stars being the measure of five cubits,* (S, O, L,) or *the measure of a spear;* (K;) [see ذِرَاعٌ and رُمْحٌ; *the former pair consists of the stars a and* b *of Pegasus;* and *the latter, of* g *in Pegasus together with the bright star in the head of Andromeda;* as is shown by what here follows:] the Arabs name الدَّلْوُ the four bright stars in Pegasus which form a square, or four-sided figure; i. e., that at the extremity of the neck, which is called مَتْنُ الفَرَسِ, and that which is called مَنْكِبُ الفَرَسِ, and that which is called جَنَاحُ الفَرَسِ, and the star that belongs to both Pegasus and Andromeda: (Kzw, descr. of Pegasus:) [these two pairs of stars are what are commonly known as the فَرْغَانِ; and are plainly indicated by the periods assigned to the auroral settings thereof: but the periods assigned to their auroral risings would lead us to apply the appel-lation of the فرغان to some other stars, not easily determinable, in Aquarius: see نَوْءٌ: and see also مَنَازِلُ القَمَرِ, in art. نزل.] The pl. الفُرُوغُ is said to be applied to *The* فَرْغَانِ *with the stars around them:* (O, TA:) and (accord. to El-Jumahee, O, TA) الفُرُوغُ [in the CK erroneously written الفَرُوغُ] signifies [*The constellation called*] الجَوْزَآءُ. (O, K, TA. [But see فُرُوعُ الجَوْزَآءِ, in art. فَرْغٌ ___.]) فرع also signifies *A vessel in which is* [*the exuded,* or *expressed, juice termed*]

دبس, (O, K,) and صقر. (O.) ___ Also *Land affected with drought,* or *barrenness.* (IB, TA.) ___ See also the next paragraph.

فرغ : see ذهب دمه فرغا ___. فارغ and فرغا mean *His blood went for nothing, as a thing of no account, unretaliated, and uncompensated by a mulct,* (S, O, K,) *and retaliation for it was not sought:* (S, O:) and in like manner one says, ذهبت دماؤهم فرغا [*Their bloods went for nothing,* &c.]. (Z, TA.) Hence, in the Kur xxviii. 9, accord. to one reading, وأصبح فؤاد أم موسى فرغا (Ksh and Bd) i. e. *And the heart,* or *mind, of the mother of Moses became* [*as though it were*] *a thing that was lost,* or *that had gone away.* (Ksh. [See فارغ.])

فرغ : see فارغ, first quarter.

فرغ *i. q.* مفرّغ [*Made empty, vacant, void,* &c.]: (O, TA:) so in the phrase إناء فرغ [*An emptied vessel*]: (TA:) and so in the saying [in the Kur xxviii. 9], accord. to the reading of Kh, وأصبح فؤاد أم موسى فرغا [*And the heart of the mother of Moses became rendered void* of patience, or of anxiety, &c.: see فارغ]. (O, TA.) ___ Applied to a bow, as also فراغ , it means *Without a string:* or, as some say, *without an arrow.* (TA.)

فرغان [whether with or without tenween is not shown] A *wide,* or *capacious,* vessel. (TA.)

فراغ [generally mentioned as an inf. n., and much used as such; but accord. to the Msb, a simple subst.: as a simple subst., it means *Emptiness, vacancy,* or *vacuity,* &c.: ___ and *vacancy,* or *freedom,* from business, &c.; or *contr. of* شغل, as is said in the K, in art. شغل: and *cessation* from an affair: ___ &c.: see 1]. ___ [بيت الفراغ means *The privy.*]

فراغ *A great bowl, that cannot be carried:* pl. أفرغة. (Ibn-'Abbád, O, K.) ___ *A wide,* or

capacious, large, watering-trough, of hides. (As, O, K.) ___ *A vessel* (IAar, T, O, K) *of any kind.* (IAar, T, O.) ___ *An udder.* (O.) ___ The *half of a load, such as is on either of the two sides of a camel:* (AA, O, K:) so in the dial. of Teiyi. (AA, O.) ___ See also فَرْغٌ, second sentence. [As a pl.,] *Valleys,* or *torrent-beds:* from IAar, who has not mentioned a sing. thereof, nor the derivation. (TA.) ___ And [probably as pl. of فَرِيغٌ, agreeably with analogy,] *Broad* نِصَال [or *arrow-heads;* the word نصال being app. understood]. (O, K.) [As a sing. epithet,] A she-camel *having no brand,* or *mark made with a hot iron.* (TA.) ___ Also A she-camel *having much milk, ample in the integument of the udder.* (AZ, O, L, K.) ___ And A bow *of which the arrowhead makes a wide wound:* or *of which the arrow goes far.* (O, K.) ___ See also فُرْغٌ. ___ And see the next paragraph, in two places.

فَرِيغٌ *Broad,* or *wide.* (TA.) See فَرَاغٌ. [Hence,] ضَرْبَةٌ فَرِيغٌ (S) or فَرِيغَةٌ (O, K) *A wide* [*wound made by a*] *stroke,* or *blow;* (S, O, K, TA;) likened to the فَرْغ of the leathern bucket: (TA:) and طَعْنَةٌ فَرْغَآءُ, likewise, signifies *a wide* [*wound made by a*] *piercing* [with a spear &c.], (S, O, K, TA,) *of which the blood flows.* (TA.) ___ And فَرِيغَةٌ A مَزَادَةٌ [or leathern water-bag] *that takes in much water;* (O, K, TA;) as though having فَرْغ, i. e. width. (TA.) ___ And فَرِيغٌ signifies also Land, or ground, *that is even,* or *flat, as though it were a road,* (O, K, TA,) *and wide:* (TA:) or *that is marked by much treading:* to such Aboo-Kebeer El-Hudhalee likens the whiteness of the أَثْر, i. e. فِرِنْد, of a sword. (O, TA.) And A horse *wide in step,* (S, O, K, TA,) *easy,* or *good, and quick, in pace;* as also فَرَاغٌ : (O, K, TA:) or *swift and excellent, wide in step:* or *quick in pace, wide in step,* applied to a horse or the like; and so فَرَاغٌ, applied to an ass, and likewise to a man: and, accord. to Z, فَرِيغٌ applied to an ass signifies *wide in step.* (TA.) ___ Also *Sharp,* applied to an arrow, and likewise to a knife. (TA.) And *Sharp-tongued,* applied to a man. (TA.)

فُرَاغَةٌ The *sperma of a man.* (S, ISd, K.)

فَارِغٌ *Empty, vacant, void, devoid, destitute,* or *unoccupied;* syn. خَالٍ; as in the phrase إِنَآءٌ فارِغٌ [*an empty vessel*]: (O, TA:) and likewise applied to a man, (O, TA, *) meaning *vacant* from, *devoid* of, or *free* from, business, occupation, or employment; (K, * TA;) as also فَرِغٌ : (O, K, TA:) [and often, used elliptically, meaning *vacant from, devoid of,* or *free from, business* &c., and *care* or *anxiety* or *disquietude; unoccupied, unemployed,* or *at leisure:*] and أَفْرَغُ is *syn. with* فَارِغٌ; (O, K;) as in the phrase, of Ru-beh, مَا المَشْغُولُ مِثْلُ الأَفْرَغِ [*The busied is not like the free from business*]: (O, TA:) [فُرَّاغٌ is pl. of فَارِغٌ: and] فَرْغٌ is *syn. with* فُرَّاغٌ; (O, K; [in the former, as is often the case, the sign of tesh-deed in this word has been carelessly omitted; and in the CK, الفَرْغُ is put for الفُرَّاغُ, and has been erroneously supposed to be for الفَرَاغُ;]) for ex., Tuleyhah Ibn-Khuweylid El-Asadee says, in relation to the slaying of his brother's son, Hibál Ibn-Selemeh Ibn-Khuweylid,

* فَمَا ظَنُّكُمْ بالقَوْمِ إِذْ تَقْتُلُونَهُمْ *

* أَلَيْسُوا وإِنْ لَمْ يُسْلِمُوا برِجَالِ *

* فَإِنْ تَكُ أَذْوادٌ أُصِبْنَ ونِسْوَةٌ *

* فَلَنْ تَذْهَبُوا فَرْغًا بِقَتْلِ حِبَالِ *

[*And what is your opinion of the party when ye slay them? Are they not* (*though they have not become Muslims*) *men? And if some small numbers of camels have been smitten* (and carried off). *and some women, ye will not go away free from care by reason of the slaying of Hibál*]. (O, TA.) It is said in the Kur [xxviii. 9], وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا, meaning *And the heart,* or *mind, of the mother of Moses became devoid of patience:* or *devoid of everything except remembering* of Moses: or *devoid of anxiety;* because of God's having promised to restore him to her, (O, TA,)

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by words in the next but one of the preceding verses. (O.) [See also another reading voce فَرْغٌ; and another, voce فُرُغٌ.] And it is said in a form of prayer, اَللّٰهُمَّ إِنِّى أَسْأَلُكَ العَيْشَ الرَّافِغَ والمالَ الفَارِغَ [*O God, I ask of Thee ample,* or *abundant, and pleasant,* or *good, means of subsistence, and cattle free from labour*]. (TA.) And one says, فُلَانٌ فَارِغٌ مَشْغُولٌ, meaning *Such a one is devoted to that which is unprofitable.* (TA in art. شغل.) And هٰذَا كَلَامٌ فَارِغٌ [*This is empty talk* or *language*]. (TA.)

أَفْرَغُ [*More,* and *most, empty* &c.: and *more,* and *most, free* from business &c.]. أَفْرَغُ مِنْ فُؤَادِ أُمِّ مُوسَى [*More void than the heart,* or *mind, of the mother of Moses*] is a prov. (Meyd. [See فَارِغٌ, latter half.]) See also another prov., voce حَجَّامٌ. Also *i. q.* فَارِغٌ, q. v.: (O, K:) fem. فَرْغَآءُ: see فَرِيغٌ.

مَفْرَغٌ *A place of pouring out* or *forth:* (O, TA:) and [particularly] the *part* of the leathern bucket *that is next to the fore part of the wateringtrough.* (TA.) See فَرْغٌ, second sentence. Also *i. q.* سيلان [app. سَيَلَانٌ i. e. The *flowing* of water &c.; as an inf. n. of فَرِغَ said of water]. (TA.)

دِرْهَمٌ مُفْرَغٌ *A dirhem* [*cast,* i. e.] *poured into a mould; not* مَضْرُوبٌ [*coined* or *minted*]. (TA.) And حَلْقَةٌ مُفْرَغَةٌ *A ring that is solid* (S, O, K, TA) *in the sides* [*that compose the round*], (S, O,) *and* [*continuous,*] *not cut.* (TA.) One says, هُمْ كَالْحَلْقَةِ المُفْرَغَةِ لَا يُدْرَى أَيْنَ طَرَفَاهَا [*They are like the solid and continuous ring, of which it is not known where are the two ends*]: (A, TA:) a prov., applied to a company of men united in words and action. (TA in art. مفرغ.) حلق is also an inf. n. of أَفْرَغَهُ [q. v.]. (O.)

مُسْتَفْرِغَةٌ A she-camel *having much milk.* (O, K. [See also فَرَاغٌ.]) ___ And مُسْتَفْرِغٌ A horse *that does not reserve aught of his run* [i. e. *of his power of running,* for the time of need; *that exhausts his power thereof*]. (O, K, TA.)

فرفخ

فَرْفَخٌ (S, A, L, K) and فَرْفَخَةٌ, (L,) [the former app. a coll. gen. n., and the latter the n. un., *Purslane,* or *garden purslane;*] the *herb called* البَقْلَةُ الحَمْقَآءُ, (S, A, L,) *which does not grow in Nejd,* (L,) *also called* فَرْفِينٌ, (S, A,) *i. q.* رِجْلَةٌ: (S, L, K:) an arabicized word, from the Pers. پَرْپَهْن, which signifies broad-winged. (AHn, L, K.) ___ Also, the former, The كَعَابِر [which are *things that are taken forth,* or *picked out, and thrown away, in the clearing*] *of wheat.* (K.)

فَرْفَخَةٌ : see the preceding paragraph.

فرق

1 فَرَقَ بَيْنَ الشَّيْئَيْنِ , (S, Mgh, O, Msb, K, *) aor. ـُـ , (S, Mgh, O, Msb,) and in one dial. ـِـ , (Msb, TA,) inf. n. فَرْقٌ and فُرْقَانٌ, (S, O, Msb, K,) the latter of which has a more intensive signification, (TA,) *He made a separation,* or *a distinction,* or *difference,* (Msb, K, TA,) *between the two things,* (K, * TA,) or *between the parts of the two things:* (Msb:) relating alike to objects of sight and to objects of mental perception: (TA:) IAar, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and فرّق , to persons, or material things: (Msb: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Msb.) It is said in the Kur [v. 28], فَٱفْرُقْ بَيْنَنَا وبَيْنَ ٱلْقَوْمِ الفَاسِقِينَ [*Therefore decide Thou,* or *make Thou a distinction, between us and the unrighteous people*]: accord. to one reading, فَٱفْرِقْ. (Msb, TA.) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ, in the Kur [xliv. 3], means [*Wherein*] *is made distinct* [*every firm decree*]: (Lth, TA:) or *is decided;* (O, K, TA;) thus expl. by Katádeh. (O, TA.) And in the phrase وقُرْآنًا فَرَقْنَاهُ, (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَرَقْنَاهُ is meant *We have made it distinct,* (S, O, K, TA,) *and rendered it free from defect,* (O, K, TA,) *and explained the ordinances therein:* (TA:) but some read فَرَّقْنَاهُ , meaning *We have sent it down in sundry portions, in a number of days.* (S, TA.) وإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ, (O, K, TA,) in the Kur [ii. 47], (O, TA,) means *And when we clave because of you the sea; i. q.* فَلَقْنَاهُ: (O, K, TA:) another reading, فَرَّقْنَا , meaning *we divided into several portions,* is mentioned by IJ; but this is unusual. (TA.) It is also said that الفَرْقُ is for rectification; and التَّفْرِيقُ , for vitiation: and IJ says that إِنَّ ٱلَّذِينَ فَرَّقُوا دِينَهُمْ, in the Kur [vi. 160, and the like occurs in xxx. 31], means *Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves:* but that

some read فَرَّقُوا دِينَهُمْ, without teshdeed, meaning, *have severed their religion from the other religions* [app. *by taking it in part,* or *parts, therefrom*]; or this, he says, may mean the same as the former reading, for sometimes فَعَلَ has the same meaning as فَعَّلَ. (TA.) IJ also says that فَرَقَ لَهُ عَنِ الشَّىْءِ signifies *He made the thing distinct,* or *plain, to him.* (TA.) ___ فَرَقَ الشَّعَرَ بِالمِشْطِ, aor. ـُ and ـِ, inf. n. فَرْقٌ, *He separated his hair with the comb:* and فَرَّقَ رَأْسَهُ بِالمِشْطِ, inf. n. تَفْرِيقٌ, *He separated the hair of his head with the comb.* (TA.) [And it is implied in a trad. cited in the O and TA that فَرَقَهُ signifies the same as the latter of the two phrases in the next preceding sentence.] فَرَقَ لَهُ الطَّرِيقُ, (S, O, K,) inf. n. فُرُوقٌ, (K,) *The road presented itself to him divided into two roads:* (S, O, K, TA:) or [it means] *an affair presented itself,* or *occurred, to him, and he knew the mode,* or *manner, thereof:* (TA, as from the K: [but not in the CK nor in my MS. copy of the K:]) and hence, in a trad. of I'Ab, فَرَقَ لِى رَأْىٌ *An idea,* or *opinion, appeared* [or *occurred*] *to me:* (TA:) [or] one says, فَرَقَ لِى هٰذَا الأَمْرُ, inf. n. فُرُوقٌ, *This affair became,* or *has become, distinct, apparent,* or *manifest, to me:* and hence the saying, فَإِنْ لَمْ يَفْرُقْ لِلْإِمَامِ رَأْىٌ [*And if an idea,* or *an opinion, appear not,* or *occur not, to the Imám*]. (Mgh.) ___ فَرَقَتْ said of a she-camel, and of a she-ass, (S, O, K,) aor. ـُ, (S, O,) inf. n. فُرُوقٌ, *She, being taken with the pains of parturition, went away at random in the land.* (S, O, K.) فَرَقَ, (O, K,) aor. ـُ, (K,) *He voided dung;* syn. ذَرَقَ [which is said of a bird, and sometimes of a man]. (O, K. [See also أَفْرَقَ.]) And *He possessed a* فَرْقٌ [q. v.] (O, K, TA) *of sheep* or *goats:* (O, TA:) accord. to the K, *of date-stones with which to feed camels:* but the former explanation is the right. (TA.) فَرَقَهَا, (K,) inf. n. فَرْقٌ, (TA,) *He fed her* (i. e. a woman) *with* فَرِيقَةٌ [q. v.]; as also افرقها, (K,) inf. n. إِفْرَاقٌ. (TA.) فَارَقَنِى فَفَرَقْتُهُ, aor. ـُ, [*He vied with me in fear and*] *I exceeded him in fear.* (Lh, L, TA.) ___ See also 2, last sentence. فَرِقَ, (S, O, Msb, K,) aor. ـَ, (Msb, K,) inf. n. فَرَقٌ, (S, O, Msb,) *He feared;* or *was,* or *became, in fear, afraid,* or *frightened.* (S, O, Msb, K.) You say, فَرِقْتُ مِنْكَ [*I feared thee,* or *was in fear of thee*]: (S, O, Msb: *)

but you should not say, فَرْقَتُكَ: (S, O:) Sb [however] mentions فَرَقَهُ, suppressing مِنْ. (TA.) And you say also, فَرِقَ عَلَيْهِ [*He feared for him*]. (TA.) And فَرَقَ, aor. ـَـ, *He entered into a wave,* [which is termed فَرَقٌ,] *and dived therein.* (K.) And the same verb accord. to the K, but accord. to Sgh [in the O] it seems, from the context to be فَرَقَ, (TA,) *He drank* (O, K) *the measure called* فَرَق, (O,) or *with the* فَرَق. (K, TA.)

2 **فرّقه**, inf. n. تَفْرِيقٌ and تَفْرِقَةٌ, (S, O, K,) *He separated it* [*into several,* or *many, portions*]; *disunited it* [i. e. a thing, or a collection of things]; or *dispersed,* or *dissipated, it;* or did so *much* [or *greatly* or *widely*]; syn. بَدَّدَهُ. (K.) And فرّق بَيْنَ الأَشْيَآءِ [*He made,* or *caused, a separation* &c., or *much,* or *a wide, separation,* &c., *between the things*]. (Mgh.) [And فرّقه فيهم and عليهم *He scattered,* or *distributed, it among them,* and *to them.*] See 1, former half, in five places. It is said in a trad. of 'Omar, فَرِّقُوا عَنِ المَنِيَّةِ وَٱجْعَلُوا الرَّأْسَ رَأْسَيْنِ, (Mgh, O, *) meaning *Separate ye* your cattle by way of preservation *from death,* [*and make the one head two head,*] by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh, O.) And it is said in a trad. respecting the poor-rate, لَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ *There shall be no separating what is put together, nor shall*

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there be a putting together what is separate. (TA. [The reason is, that by either of these acts, in the case of cattle, the amount of the poor-rate may be diminished.]) يُفَرِّقُونَ بِهِ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِ [in the Kur ii. 96, meaning *Whereby they might dissolve, break up, discompose, derange, disorganize, disorder,* or *unsettle, the state of union subsisting between the man and his wife, in respect of affairs and of the expression of opinion,* or, briefly, *whereby they might cause division and dissension between the man and his wife,*] is from التَّفْرِيقُ as meaning

تَشْتِيتُ الشَّمْلِ والكَلِمَة. (El-Isbahánee, TA.) One says also, فرّق الأَمْرَ, meaning شَتَّتَهُ [i. e. *He discomposed, deranged, disorganized, disordered,* or *unsettled, the state of affairs*]. (S in art. شت.) And فرّق عَلَيْنَا الكَلَامَ [lit. *He scattered speech* (app. meaning *he jabbered*) *at us,* or *against us*]. (K in art. بق: see R. Q. 1 in that art.) In the saying in the Kur [ii. 130 and iii. 78], لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ [*We will not make a distinction between any of them*], the verb is allowably made to relate to احد because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.]) See, again, 1, near the middle. فرّقه, (O, TA,) inf. n. تَفْرِيقٌ, (O, K, TA,) also signifies *He made him to fear,* or *be afraid; put him in fear;* or *frightened him:* (O, K, * TA:) and أَفْرَقْتُهُ منه *I made him to fear,* or *be afraid of, him,* or *it:* (Msb:) and Lh mentions فَرَقْتُ الصَّبِيَّ as meaning *I frightened the boy,* or *child;* but ISd says, I think it to be فَرَّقْتُ. (TA.)

3 **فارقه**, inf. n. مُفَارَقَةٌ and فِرَاقٌ, (S, Msb, TA,) *He separated himself from him,* or *it;* or *left, forsook,* or *abandoned, him,* or *it:* or *he forsook,* or *abandoned, him, being forsaken,* or *abandoned, by him:* syn. بَايَنَهُ; (TA;) and قَاطَعَهُ, and فَارَزَهُ; (A in art. فرز;) and تَرَكَهُ. (Msb in art. ترك.) And فارق امْرَأَتَهُ *He separated himself from his wife.* (TA.) ___ فَارَقْتُ فُلَانًا مِنْ حِسَابِي عَلَى كَذَا وكَذَا *I released such a one from my reckoning with him on such and such terms agreed upon by both:* and so صَادَرْتُهُ عَلَى كَذَا وكَذَا. (TA.) And فُورِقَ عَلَى مَالٍ يُؤَدِّيهِ *He* (an agent) *was released from being reckoned with on the condition of his paying certain property for which he became responsible.* (TA in art. صدر: see 1, last quarter.) فَارَقَنِي فَفَرَقْتُهُ

4 **افرقوا إِبِلَهُمْ** *They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young.* (IAar, O, K.) ___ And افرق غَنَمَهُ *He made,* or *caused, his sheep,* or *goats, to stray; and neglected them,* or *caused them to become lost,* or *to perish.* (TA.) ___ And افرق *He lost a portion of his sheep* or *goats.* (IKh,

TA.) ___ And *His sheep,* or *goats, became a* فَرِيقَة [q. v.]. (IKh, TA.) افرق *He recovered;* (Lth, As, Az, S, O, K;) or *recovered, but not completely;* (As, O, K;) to which IKh adds, *quickly;* (TA;) i. e., a sick person from (مِنْ) his sickness; (As, Az, S, O, K;) and one fevered from his fever; (As, S;) and one smitten with the plague: (Lth, TA:) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.) ___ افرقت *She* (a camel) *had a return of some of her milk.* (O, K.) افرق said of a man, and of a bird, and of a beast of prey, and of a fox, *He voided dung,* or *thin dung.* (Lh, TA. [See also 1, last quarter.]) ___ And افرقه *He,* or *it, caused him to void dung;* syn. أَذْرَقَهُ. (K. [But I do not find اذرق mentioned except as an intrans. v.]) See also فِرْقَةٌ, last sentence. افرقها: see 1, last quarter. أَفْرَقَتْهُ مِنْهُ: see 2, last sentence.

5 **تفرّق**, inf. n. تَفَرُّقٌ (O, K) and تَفَرَّاقٌ, (K, TA,) with two kesrehs, but accord. to the Nawádir of Lh تَفْرِيقٌ, (TA,) [and in the CK تَفْرَاق,] *It was,* or *became, separated,* or *disunited:* or *separated much,* or *greatly,* or *widely,* or *into several,* or *many, portions;* or *dispersed,* or *dissipated: contr. of* تَجَمَّعَ: and افترق signifies the same: (K, TA:) and so does انفرق : (TA:) all are quasi-pass. of فَرَّقَتْهُ: (S, * TA:) [or rather the second and third have the former of the meanings mentioned above: and تفرّق has the latter of those meanings:] or افْتَرَقَا is said of two sayings, as quasi-pass. of فَرَقَتْ بَيْنَهُمَا: and تَفَرَّقَا, of two men, as quasi-pass. of فَرَّقَتْ بَيْنَهُمَا: (Mgh, * Msb, TA:) so says IAar: (Msb:) [but] one says also, افترق القَوْمُ [*The party,* or *company of men, became separated;* or *they separated themselves:*] (Msb:) and Esh-Sháfi'ee has used افْتَرَقَا as relating to two persons buying and selling; (Msb, TA;) and so have Ahmad [Ibn-Hambal] and Aboo-Haneefeh and Málik and others. (TA.) It is said in a trad., البَيِّعَانِ بِالخِيَارِ مَا يَتَفَرَّقَا i. e. [*The buyer and seller have the option* to annul their contract] *as long as they have not become separated* bodily; (Mgh, Msb;) originally, مَا لَمْ يَتَفَرَّقْ أَبْدَانُهُمَا; for this is the proper meaning. (Msb.) تَفَرَّقَتْ بِهِمُ الطُّرُقُ [properly *The roads became separate with them,*] means *every one of them went one* [*separate*] *way.* (TA.) [And one says, تفرّقت الأَغْصَانُ (S in art. شذب, &c.,) *The branches*

were, or *became,* or *grew out, apart, one from another; divaricated; diverged; forked; straggled;* or *spread widely and dispersedly.* And تفرّق أَمْرُهُ *His affair,* or *state of affairs, became discomposed, deranged, disorganized, disordered,* or *unsettled, so that he considered what might be its issues,* or *results, saying at one time, I will do thus, and at another time, I will do thus:* see أَجْمَعَ; and شَتَّ: and افترق signifies the same: see an ex. voce فَشَا, in art. فشو. And تفرّقت كَلِمَتُهُمْ (K voce شَالَ, in art. شول,) *Their expression of opinion was,* or *became, discordant:* and تفرّقت آرَاؤُهُمْ *Their opinions were,* or *became, so.*]

6 **تفارقوا** *They separated themselves, one from another;* or *left, forsook,* or *abandoned, one another.* (TA.)

7 **انفرق** , of which مُنْفَرَقٌ may be an inf. n. [like انْفِرَاقٌ], as well as a n. of place, *It was,* or *became, separated,* or *divided.* (O, K.) See also 5. [Hence,] انفرق الفَجْرُ *i. q.* انْفَلَقَ [*The dawn broke*]. (TA.)

8 **افترق** : see 5, first sentence, in three places: and also in the last sentence but one.

فَرْقٌ [is originally an inf. n.: but is often used as a simple subst. meaning *A distinction,* or *difference,* between two things. ___ Hence,] The *line* [or *division*] *in the hair of the head:* (K: [see also مَفْرَقٌ:]) or, as some say, the *part,* of the head, *extending from the side of the forehead to the spiral curl upon the crown:* an ex. occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرَبٌ. (TA.) ___ [And app. *A blaze on a horse's forehead.* (See an ex. voce مُعْتَدَلٌ.)] ___ And [hence, perhaps,] one says, بَانَتْ فِى قَذَالِهِ فُرُوقٌ مِنَ الشَّيْبِ i. e. أَوْضَاحٌ [app. meaning *There appeared in the back of his head portions of white,* or *hoary, hair, distinct from the rest*]. (TA.) ___ One says also of the female comber and dresser of the hair, تَمْشُطُ كَذَا وَكَذَا فَرْقًا i. e. [*She combs and dresses* the hair] *with such and such a mode* or *manner* [app.

of combing and dressing or *of dividing*]. (L. [But the last word, which seems to be in this case an inf. n., is there written without any vowel-sign.]) Also *A certain bird* or *flying thing;* (طَائِر O, K;) not mentioned by AHát in the Book of Birds. (O, TA.) And *Flax.* (K.) See also فَرَقٌ, in nine places.

الفُرْقُ : see الفُرْقَانُ. ___ It also signifies *A certain vessel with which one measures.* (TA. [See also فَرَقٌ.]) ___ And [it is said that] الفُرْقَانُ signifies قدحان مفترقان [app. meaning *Two separate bowls,* or *milking-vessels,* supposing the former word to be قَدَحَانِ; the latter word being مُفْتَرِقَانِ]. (TA. [This is app. said in explanation of فُرْقَانُ ending a verse in which it means milkingvessels: but it is said in the S, and in one place in the TA, that it is in that instance pl. of فَرْقَةٌ or فَرَقٌ, q. v.])

فَرْقٌ *A piece,* or *portion, that is split from a thing,* or *cleft therefrom;* (S, O, K;) whence its usage in the Kur xxvi. 63: (S, O:) and *a portion of anything* (K, TA) *when it is separated;* and the pl. is فَرَقٌ: (TA:) or *a portion that is separated,* or *dispersed, of a thing;* and thus it is said to mean in the Kur ubi suprá; and the pl. is أَفْرَاقٌ, like أَحْمَالٌ as pl. of حِمْلٌ. (Msb.) See also فِرْقَةٌ. ___ Also *A great flock* or *herd, of sheep* or *goats:* (S, O, K:) and (as some say, TA) *of the bovine kind:* or *of gazelles:* or *of sheep,* or *goats, only:* or *of straying sheep* or *goats;* as also فَرِيقٌ , (K, TA,) and فَرِيقَةٌ : (TA:) or *less than a hundred,* (K, TA,) *of sheep* or *goats.* (TA.) فُرْقَانٌ مِنْ طَيْرٍ صَوَافَّ, occurring in a trad., in which the second and third chapters of the Kur-án are likened thereto, (L,) means *Two flocks* [*of birds expanding their wings without moving them in flight*]. (L, TA: but the first word, in both, is without any vowel-sign.) See, again, فِرْقَةٌ. ___ And *A set of boys.* (O, K.) An

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Arab of the desert said of some boys whom he saw, هٰؤُلَآءِ فَرْقُ سَوْءٍ [*These are a bad set of boys*]. (O.) ___ And

A distinct quantity of date-stones with which the camel is fed. (K.) ___ [And app. *Any feed* for one's beast: see an ex. in art. جل, conj. 4.] Also *A mountain.* (IAar, O, K.) And *A* [*hill*, or *mountain*, or *the like, such as is termed*] هَضْبَة. (IAar, O, K.) ___ And *A wave, billow,* or *surge.* (IAar, O, K.) ___ And الفَرْقُ is the name applied by the Arabs to *The star* [a] *upon the right shoulder of Cepheus.* (Kzw.)

فَرَقٌ *Wideness of the space between the two central incisors,* (IKh, S, O, K, TA,) *of a man:* (TA:) and likewise *between the two toe-nails of the camel.* (Yaakoob, S, O, K, TA.) And *A division in the* عُرْف [or *comb*] *of the cock:* and likewise *in the forelock,* and *in the beard, of a man:* (S, O, K:) pl. أَفْرَاقٌ. (S, O.) And *sparseness,* or *a scattered state,* of the plants, or herbage, of a land. (S, O, K.) ___ In a horse, The *state of the hips when one of them is more prominent than the other;* which is disapproved: (S, O, K, TA:) or *a deficiency in one of the thighs, in comparison with the other:* or *a deficiency in one of the hips.* (TA.) ___ Also The *dawn:* or الفَرَقُ signifies فَلَقُ الصُّبْحِ: (K:) or *what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness;* (مَا ٱنْفَلَقَ مِنْ عَمُودِ الصُّبْحِ [which is one of the explanations of الفَلَقُ in the K];) because it has become separated from the blackness of the night: (TA:) one says, أَبْيَنُ مِنْ فَرَقِ الصُّبْحِ a dial. var. of فَلَقِ الصُّبْحِ [i. e. *More distinct than what has broken of the bright gleam of dawn*]. (S, O, Msb, * TA.) It is also the inf. n. of فَرِقَ [q. v.: when used as a simple subst., signifying *Fear,* or *fright*]. (S, O, Msb.) Also, and فَرْقٌ , (S, Mgh, O, Msb, K,) the latte accord. to the usage of the relaters of traditions, (Az, Mgh, O, Msb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, * TA,) or the former is the more chaste (K, TA) accord. to Ahmad Ibn-Yahyà and Khálid Ibn-Yezeed, (TA,) *A certain vessel,* (T, Mgh, O, Msb,) *a measure of capacity,* (S, O, K, TA,) *of large size,* (TA,) *well known,* (S,) *in El-Medeeneh,* (S, Msb, K,) *holding three* آصُعٍ [a pl. of صَاعٌ], (Mgh, O, Msb, K, TA,) or, (K, [app. referring to فَرْقٌ only,]) which is the same

quantity, *sixteen pints,* (S, Mgh, O, Msb, K, * TA,) i. e. *twelve times the quantity termed* مُدّ *by the people of El-Hijáz:* (TA:) or, accord. to El-Kutabee, the فَرْق is *sixteen pints,* and the صاع is one third of the فَرْق; but the فَرَق is *eighty pints:* or the فَرْق , he adds, is, as some say, *four pints:* (Mgh:) or it is *four* أَرْبَاع [pl. of رُبْع, q. v.]; (K, TA;) thus accord. to AHát: and IAth says, the فَرَق is said to be *five* أَقْسَاط; [or *six;* (see قِسْطٌ;)] the قِسْط being the half of a صاع: but the فَرْق is *a hundred and twenty pints:* (TA:) in the Nawádir of Hishám, on the authority of [the Imám] Mohammad, the فَرْق is said to be *thirty-six pints;* but [Mtr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moheet, that it is *sixty pints:* (Mgh:) the pl. is فُرْقَانٌ, (S, Mgh, O, K, TA,) which is of فَرْقٌ and of فَرَقٌ; (S, Mgh, O, TA;) and أَفْرُقٌ occurs in a trad. as a pl. [of pauc.] of فَرَقٌ meaning the measure thus called. (TA.) 'Áïsheh is related to have said that she and the Prophet used to wash themselves from a vessel called the فَرْق . (O, Msb.) [In a verse of which a hemistich is cited in the S and TA, the pl. فُرْقَان is used as meaning *Milking-vessels.* (See also الفُرْق.) Respecting a modern signification of فَرْق (*A bale,* or *sack,* of merchandise), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

فَرُقٌ : see فَرُوقَةٌ, in two places.

فَرِقٌ is applied to plants, or herbage, (نَبْتٌ,) as meaning [*In a sparse,* or *scattered, state;* or] *small, not covering the ground:* (AHn, K, TA:) or (K) فَرِقَةٌ is applied to land, (أَرْضٌ,) meaning *of which the plants,* or *herbage, are in a sparse,* or *scattered, state;* (S, O, K, TA;) *not contiguous:* (S, O, TA:) thus used, it is a possessive epithet, having no verb. (TA.) See also فَرُوقَةٌ, in two places.

فُرْقَةٌ the subst. from فَارَقَهُ; (S, MA, * TA;) or from افْتَرَقَ, (Msb,) [i. e.] a quasi-inf. n. used in the sense of افْتِرَاقٌ; (TA;) signifying *Separation, disunion,* or *abandonment;* (MA, KL, PS;) and فِرَاقٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ [*This* shall be *the separation of my and thy union*]; and so is فِرَاقٌ , (O, * K, TA,) which [is an inf. n. of فارقه, and], in the Kur lxxv. 28, means the *time of the quitting of the*

present world by death. (TA.)

فِرْقَةٌ *A* طَائِفَةٌ [or *party, portion, division, sect,* or *distinct body* or *class,*] of men, (S, O, Msb, K,) and of other things; as also فِرْقٌ ; (Msb;) and so, accord. to IB, فَرِيقٌ : (TA: [but see this last word:]) [and *a separate herd* or *the like* of cattle:] pl. فِرَقٌ (O, Msb, K) and أَفْرَاقٌ (S, O, K) is pl. of فِرْقٌ (O, K) and أَفَارِيقُ is pl. of أَفْرَاقٌ, (S, O, K,) and أَفَارِقَةٌ occurs in poetry; (O, K;) or أَفَارِيقُ may be of the class of أَبَاطِيلُ, a pl. without a sing. (O, TA.) ___ Also *A portion of a thing in a state of dispersion;* and so فِرْقٌ and فَرِيقٌ . (L, TA.) And *A skin that is full* [*of milk*], *that cannot be agitated to make butter* حَتَّى أَىْ يُذْرَقَ يُفْرَقَ [app. a tropical phrase meaning *until it is made to void some of its contents*]. (K.)

فُرْقَانٌ , originally an inf. n. (Msb. [See 1, first sentence.]) *Anything that makes a separation,* or *distinction, between truth and falsity.* (S, O, K.) ___ Hence, (TA,) الفُرْقَانُ signifies *The Kur-án;* (S, O, Msb, K;) as also الفُرْقُ . (S, O, K.) ___ And The *Book of the Law revealed to Moses,* (Az, O, K,) in which a distinction is made between that which is allowable and that which is forbidden. (O.) ___ And *Proof, evidence,* or *demonstration.* (O, K.) ___ And *The time a little before daybreak:* (AA, O, K:) or *the dawn.* (O, K.) One says, طَلَعَ الفُرْقَانُ [*The dawn rose*]. (O.) ___ And *Aid,* or *victory:* (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الفُرْقَانِ in the Kur [viii. 42]: (O:) or by this phrase is meant *The day of Bedr,* (O, K,) in which a distinction was made between right and wrong. (O.) ___ And *The cleaving of the sea:* so it means [accord. to some] in the Kur ii. 50. (O, K.) ___ And *Boys:* (O, K:) such the people of the olden time used to make witnesses [in law-suits or the like]. (O.) It is also pl. of فِرْقٌ (S, M, O, K) and of فِرَقٌ. (S, Mgh, O.)

فَرَاقٌ and فِرَاقٌ: see فِرْقَةٌ.

فَرُوقٌ : see فُرُوقَةٌ, in two places: and أَفْرُقٌ, last sentence but two.

فَرِيقٌ *A* طَائِفَة [or *party*, &c.,] (S, Msb, K) *more in number*, (S, K, *) or *larger*, (Msb,) *than a* فِرْقَة: (S, Msb, K:) pl. [of pauc.] أَفْرِقَة and [of mult.] أَفْرِقَآء and فُرُوق (K, TA) and فُرُق: (CK:) see also فِرْقَة, in two places; and see فِرْق: AHei says that it is itself a quasi-pl. n., applied to *few* and to *many:* 'Abd-el-Hakeem, that it occurs in the sense of *a* طَائِفَة [or *party*, &c.], and in the sense of *a single man:* and El-Isbahánee, that it signifies *a company of men apart from others* [i. e. *a party of men*]: (MF, TA:) or [simply] *a company* [*of men*]. (O.) ___ And *A separator of himself.* (IB, TA.) Hence the saying, هُوَ أَسْرَعُ مِنْ فَرِيقِ الخَيْلِ i. e. [*He is swifter*] *than the outgoer*, or *outrunner, of the horses.* (TA.) ___ نِيَّةٌ فَرِيقٌ means مُفْرِقٌ [i. e. *A place to which one purposes journeying that separates widely*]: a poet says,

* أَحَقٌّ أَنَّ جِيرَتَنَا ٱسْتَقَلُّوا *

* فَنِيَّتُنَا وَنِيَّتُهُمْ فَرِيقُ *

[*Is it true that our neighbours have gone away, so that the place to which we purpose journeying and the place to which they purpose journeying are such as separate widely*]: he says فَرِيق in like manner as one applies [the epithet] صَدِيق to a company of men. (Sb, TA.) Also A palm-tree (نَخْلَة) *in which is* [app. meaning *out of which grows*] *another.* (AA, AHn, O, TA.)

فَرُوقَة, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and فَرُّوقَة, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and فَارُوقَة, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فَرُوقَة, (K,) and فَرُّوقَة, (CK,) and فَارُوقَة, and فَرُوق, (K,) but this last is also applied to a woman, (IB, TA,) and فَرُّوق, and فَارُوق, One *who fears much*, or *vehemently;* [or rather the epithets with the affix ة are doubly intensive, meaning one *who fears very much;*]

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(S, * O, * K, TA;) and فَرَقٌ and فَرُقٌ signify the same as the other epithets above; or فَرُقٌ signifies *fearing*, or *fearful, by nature;* and فَرَقٌ, [simply,] *fearing* a thing. (K.) It is said in a prov., رُبَّ عَجَلَةٍ تَهَبُ رَيْثًا وَرُبَّ فَرُوقَةٍ يُدْعَى لَيْثًا وَرُبَّ غَيْثٍ لَمْ يَكُنْ غَيْثًا [*Many an act of haste causes* (lit. *gives*) *slowness, and many a very fearful* man *is called a lion, and many a collection of clouds has not been* productive of *rain*]: (S, * O:) said by Málik Ibn-'Amr Ibn-Mohallam, when Leyth, his brother, looked hopefully at the clouds from afar, and desired to avail himself of the benefit thereof; whereupon Málik said to him, Do not, for I fear for thee some of the troops of the Arabs: but he disobeyed him, and journeyed with his family; and he had not stayed [away] a little while when he came [back], and his family had been taken. (O. [See also Freytag's Arab. Prov. i. 535.]) And الفَرُوقَةُ signifies الحُرْمَةُ [meaning *Honour*, or *reputation;* or *that which one is under an obligation to respect and defend*]: (O, K, TA: [in the CK الحُزْمَةُ:]) so Sh was told: and [so, app., الفَرُوقُ, for] he cites as an ex.,

* مَا زَالَ عَنْهُ حُمْقُهُ وَمُوقُهُ *

* وَاللُّؤْمُ حَتَّى ٱنْتُهِكَتْ فَرُوقَهُ *

[*His foolishness and his stupidity quitted him not, and meanness, so that his honour,* &c., *was violated*]. (O, TA.) And *The fat of the kidneys:* (O, K:) so says A'Obeyd, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.)

فَرِيقَةٌ : see فِرْقٌ. ___ Also *Some* (S, O, K) *one* or *two* or *three* (S, O) *of a flock* or *herd, of sheep* or *goats, becoming separate therefrom,* (S, O, K,) *being shut out from the rest by the like of a mountain or a space of sand or some other thing,* as is said in the Kitáb Leysa, (TA,) *and going away,* (S, O, K,) in the Kitáb Leysa *straying,* (TA,) *in the night, from the main aggregate.* (S, O, K,) And *Dates cooked with fenugreek* (حُلْبَة), *for the woman in the state following childbirth:* (S, O, K:) or *fenugreek* (حُلْبَة) *cooked with grains* (حُبُوب) [or

kernels?], (O, K, TA,) *such as* مَحْلَبْ [q. v.], *and* بير [app. a mistranscription], *and other things,* (TA,) *for her:* (K, TA:) or, accord. to IKh, *a soup that is made for him who is affected with a chronic disease,* or *emaciated by disease so as to be at the point of death.* (TA.) [See also فَلِيقَةٌ.]

فَرُّوقٌ : see فَرُوقَةٌ, first sentence.

فَرُّوقَةٌ : see فَرُوقَةٌ, first sentence, in two places.

فَارِقٌ [act. part. n. of فَرَقَ, q. v.]. الفَارِقَاتُ, mentioned in the Kur lxxvii. 4, means *Those* angels *that descend with what makes a distinction between truth and falsity:* (Fr, O, K:) or *that distinguish between that which is allowable and that which is forbidden:* (Th, TA:) or *that make a distinction between things according as God has commanded them.* (Er-Rághib, TA.) ___ Also, فَارِقٌ, A she-camel, and a she-ass, *in consequence of her being taken with the pains of parturition, going away at random in the land;* (S, O, K;) and so فَارِقَةٌ, as in the Mufradát: or a she-camel *that separates herself from her mate, and brings forth alone:* or a she-camel *that runs* (تَشْتَدُّ), *and then casts her young one by reason of the pain that befalls her;* thus expl. by IAar: (TA:) pl. فَوَارِقُ and فُرَّقٌ (S, O, K) and فُرُقٌ (K) and فُرَّاقٌ, which is thus used by El-Aashà, applied to she-camels, and مَفَارِيقُ is [an irreg. pl.] likewise applied to she-camels as syn. with فَوَارِقُ. (TA.) ___ And hence, as being likened to such a she-camel, applied to a cloud (سَحَابَةٌ) as meaning *Apart from the other clouds;* (S, O, K;) *cut off from the main aggregate of the clouds:* (ISd, TA:) or an *isolated* cloud, *that will not break its promise* [*of giving rain*], *and sometimes preceded by thunder and lighting:* (TA:) thus applied, also, having for pl. فَوَارِقُ and فُرَّقٌ [&c.]. (O.)

فَارُوقٌ A thing *that makes a distinction between two things:* and a man *who makes a distinction between truth and falsity:* (TA:) or one *who makes a distinction between*

affairs, or *cases*. (Msb.) الفَارُوقُ is an appellation that was given to 'Omar Ibn-El-Khattáb, (S, O, K, TA,) the second of the Khaleefehs; (TA;) because a distinction was made by him between truth and falsity. (Ibráheem El-Harbee, O, K, * TA.) ___ تِرْيَاقٌ فَارُوقٌ, (O,) or التِّرْيَاقُ الفَارُوقُ, (K,) *The most approved sort of theriac*, (O, K,) and *the most esteemed of compounds;* because it makes a distinction between disease and health: (K:) called by the vulgar تِرْيَاقٌ فَارُوقِىٌّ. (TA.) See also فَرُوقَةٌ, first sentence.

فَارُوقَةٌ : see فَرُوقَةٌ, first sentence, in two places.

أَفْرَقُ, applied to a man, *Having a wide space between the two central incisors:* (IKh, TA:) [or] *i. q.* أَفْلَجُ [app. as meaning the same, or having a similar meaning]: (K, TA: [but the CK has الأَفْلَحُ instead of الأَفْلَجُ:]) or, accord. to Lth, the أَفْرَقُ is *like the* أَفْلَجُ, except that the افلج is such as has been rendered so, and the افرق is such *naturally.* (O, TA.) And A camel *having a wide space between the two toe-nails.* (Yaakoob, TA.) And *Having a wide space between the buttocks.* (TA.) And A he-goat *having a wide space between his horns.* (IKh, TA.) And A ram, or he-goat, *having a wide space between his testicles:* and [the fem.] فَرْقَآءُ a ewe, or she-goat, *having a wide space between the two teats.* (Lth, O, K, TA.) ___ A camel *having two humps.* (TA.) ___ A man *whose forelock is as though it were divided;* and in like manner, *whose beard is so.* (S, O, K. *) A cock *whose* عُرْف [or *comb*] *is divided:* (S, O, K:) and (accord. to Lth, O) a *white* cock: (O, K:) or, as some say, *having two combs* (ذُو عُرْفَيْنِ). (O.) ___ A horse *having one of the hips more prominent than the other;* which is disapproved: (S, K, TA:) or *having a deficiency in one of his thighs, in comparison with the other:* or *having a deficiency in one of the hips:* or, accord. to the T, a beast *having one of his elbows prominent, and the other depressed.* (TA.) And A horse *having one testicle.* (Lth, O, K, TA.) The pl. is فُرْقٌ. (TA, in which it is here mentioned: also mentioned in the K after أَفْرَقُ as applied to a ram or he-goat:

in the CK [erroneously] فُرُقٌ) And فَرُوقٌ applied to a horse signifies the same as أَفْرَقُ. (O, TA.) ___ طَرِيقٌ أَفْرَقُ *A road that is distinct, apparent,* or *manifest.* (TA.) And سَيْلٌ أَفْرَقُ *A torrent that is as though it were the* فَرْقٌ [app. as meaning *wave, billow,* or *surge*]. (TA.)

تَفَارِيقُ [*Sundry,* or *separate,* or *scattered, portions* or *things:* and *sundry times*]. You say, أَخَذْتُ حَقِّى مِنْهُ بِالتَّفَارِيقِ (S, O, K, * TA) i. e. [*I took my right,* or *due, from him in sundry portions:* or] *at sundry times.* (TA.) And ضَمَّ تَفَارِيقَ مَتَاعِهِ i. e. [*He put together*] *what were scattered* [*of his household goods,* or *furniture and utensils*]. (TA.)

* **إِنَّكَ خَيْرٌ مِنْ تَفَارِيقِ العَصَا** *

[*Verily thou art better than the several portions of the staff*], (S, O, K,) which is a prov., (O,) was said by a poet, (S,) or by Ghaneeyeh, (O,) or Ghuneiyeh, (K,) El-Aarábeeyeh, to her son; for he was evil in disposition, [عَازِمًا in the CK is a mistake for عَارِمًا,] very mischievous, notwithstanding his weakness, (O, K,) and slenderness of bone; (O;) and he assaulted one day a young man, who thereupon cut off his nose, and his mother took the mulct for it; so her condition became good after abasing poverty; then he assaulted another, who cut off his ear; and another, who cut off his lip; and his mother took the mulct for each; and when she saw the goodness of her condition, (O, K,) the camels and the sheep or goats and the household goods that she had acquired, (O,) she said thus: (O, K:) for from the staff (S, O, K) when it is broken (S) is made a سَاجُورٌ [q. v.], and from this are made tent-pegs, and from the tent-peg is made an عِرَانٌ [q. v.], and from this are made تِوَادٌ [pl. of تَوْدِيَةٌ, q. v.]. (S, O, K.)

مَفْرَقٌ (S, O, K) and مَفْرِقٌ (S, O, Msb, K) The *middle* of the head; (S, O, K;) the *place where the hair* of the head *is separated:* (S, O, Msb, K:) pl. مَفَارِقُ; which is used also in the sense of the sing., as though the sing. applied to every part thereof: (S, O:) one says, شَابَتْ مَفَارِقُ رَأْسِهِ [meaning *The place* (lit. *places*) *of the separation of the hair of his head became white,* or *hoary*]. (Mgh voce ذكر.) [See also فَرْقٌ.] ___ Also The *place,* of a road, *where another road branches off:* (S, O, Msb, K:) both words are used in this sense likewise: (S, O, K:

*) pl. as above. (K.) ___ And [hence] one says, وَقَفْتُهُ عَلَى مَفَارِقِ الحَدِيثِ [*I made him to know*] *the modes,* or *manners,* [*of the narrative,* or *discourse,*] or *the manifest, plain,* or *obvious, modes* or *manners* [*thereof*]. (TA.)

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مُفْرِقٌ A she-camel *whose young one has become separated from her,* (S, O, K, TA,) as some say, (TA,) *by death:* (S, O, K, TA:) pl. مَفَارِيقُ . (TA. [Thus in my original, not مَفَارِقُ.]) ___ And A she-camel *that tarries two years,* or *three, without conceiving.* (TA.) ___ And A she-camel *having a return of some of her milk.* (TA.) ___ And Anyone *recovering from his disease.* (Lh, TA.) ___ And *Deviating from the right way* or *course,* or *from that which is right.* (TA.) ___ And مُفْرِقُ الجِسْمِ, (thus accord. to the K, there said to be like مُحْسِنٌ,) or مُفَرَّقُ الجِسْمِ, (thus in the O,) A man (O) *having little flesh:* or *fat,* or *plump:* (O, K:) two contr. meanings. (K.)

مُفَرَّقٌ : see what next precedes.

مُفَرِّقٌ [*The disperser of the camels* or *cattle;*] *the* [*small, stinking beast called*] ظَرِبَانٌ; because when it emits a noiseless wind from the anus among the cattle, they disperse themselves. (S, O, K.)

مَفَارِيقُ : see مُفْرِقٌ: ___ and فَارِقٌ, latter half.

مَنْفَرِقٌ is a n. of place, as well as an inf. n. [of انْفَرَقَ]: (O, K:) and is used by Ru-beh as meaning *A place where a road divides.* (O.)

فرقد

فَرْقَدٌ *A calf:* (S:) accord. to Aboo-Kheyreh, *after he has become about two months old:* (TA voce عجل:) or the *calf of a wild cow;* as also فُرْقُودٌ : (IAar, O, L, K:) fem. فَرْقَدَةٌ. (L.) ___ And الفَرْقَدُ (O, L, K) and الفُرْقُودُ (O, K) *The asterism* (نَجْم) *by which one directs his course* (O, K) *by sea and by land;* (O;) *two stars* [*b and y of Ursa Minor*]; (L, K;) *also called* (in poetry, O, K, [and generally in prose,]) الفَرْقَدَانِ; (O, L, K;) thus in a verse cited voce إِلَّا; (O;) they are *two stars near the* قُطْب [or *pole-star*]; (S, L;) *two stars that never set, revolving round the* جَدْى [or *pole-star*], *both in Ursa Minor;* (L;) *the two bright stars of the four that form the angles of a quadrilateral figure in Ursa Minor;* (Kzw;) *also called by the Arabs* الفَرَاقِدُ [which is the pl. of الفَرْقَدُ]. (L.) And فَرْقَدٌ signifies also A *level,* or an *even,* land. (Ibn- 'Abbád, O.)

فُرْقُودٌ : see above, first and second sentences.

فرقع

Q. 1 فَرْقَعَ الأَصَابِعَ *i. q.* نَقَّضَهَا, (S, * O, * K, [in copies of the K written نَقَضَهَا, but correctly with teshdeed, as is shown by what here follows,]) inf. n. فَرْقَعَةٌ *i. q.* تَنْقِيضٌ (S, O) and تَفْقِيعٌ, (TA,) [*He cracked the joints of his fingers;*] i. e. *he pressed his fingers so that a sound was heard to proceed from their joints:* (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA. [See also 2 in art. فقع.]) And one says, سَمِعْتُ فَرْقَعَةً لِرَجُلٍ and صَرْقَعَةً [*I heard a cracking of the joints of the fingers of a man*]: both signify the same. (TA.) ___ And فَرْقَعَهُ *He twisted his* (a man's, K) *neck.* (O, K.) فَرْقَعَ [as an intrans. v.], (O, K, TA,) inf. n. as above, (TA,) *He ran vehemently,* (O, K, TA,) *going back,* or *retreating:* so in the Tekmileh. (TA.) ___ And فَرْقَاعٌ (as an inf. n. of which the verb is فَرْقَعَ, TK) signifies The *emitting of wind from the anus with a sound:* (O, K:) mentioned by IDrd as from some one or more of the Arabs. (O.) ___ See also فَرْقَعَةٌ in what next follows.

Q. 2 تَفَرْقَعَتْ الأَصَابِعُ *The fingers produced a sound* or *sounds* [*by their joints' being cracked*]; (O;) quasi-pass. of 1 in the first of the senses expl. above; (S, K;) as also اِفْرَنْقَعَتْ, (K, TA,) inf. n. اِفْرِنْقَاعٌ and [quasi-inf. n., being app. the inf. n. in this case of فُرْقُعَتْ,] فَرْقَعَةٌ, (TA,) [and this is app. what is meant by its being said that] الاِفْرِنْقَاعُ is [syn. with] الفَرْقَعَةُ. (K.) ___ Accord. to IDrd, تَفَرْقُعٌ signifies The *sounding of two things striking against each other.* (O.) ___ And تفرقع الرَّجُلُ *The man drew himself together,* or *shrank;* like تَقَرْعَفَ [which is mentioned in the K in the same sense, as also تَقَرْفَعَ]. (L, TA.)

Q. 3 إِفْرَنْقَعَ see Q. 2, in two places. ___ الاِفْرِنْقَاعُ also signifies *The withdrawing,* or *removing,* and *going away,* from a thing (عَنْ شَىْءٍ); (K;) and *the dispersing of itself,* or *becoming dispersed.* (IAth, TA.) اِفْرَنْقَعُوا عَنِّى, a phrase used by 'Eesà Ibn- 'Omar, (S, O,) to people who had congregated about him on an occasion of his having

fallen from his ass, (O,) means *Withdraw ye*, or *remove*, (S,) or *disperse yourselves*, (O,) *from me*, (S,) and *go away*. (S, O.) And 'Eesà Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] حَتَّى إِذَا ٱفْزَعَ عَنْ قُلُوبِهِمْ; meaning, الفَزَعُ; [كُشِفَ, or the like, being understood;] but the common reading is فُزِّعَ, q. v. (TA.)

الفُرْقَعَةُ *The* اسْتُ [here app. meaning *anus* (see 1)]; (Lth, IAar, K;) of the dial. of ElYemen: (O:) also called القُرْفُعَةُ. (TA.)

فرك

1 فَرْكٌ, as expl. by Lth, signifies (O, TA) primarily (TA) One's *rubbing*, or *rubbing and pressing*, a thing [with the hand] *so that its integument becomes stripped off* (O, TA) *from its kernel;* as, for instance, a [shelled] walnut. (TA.) One says, فَرَكَ السُّنْبُلَ, (S, O, Msb, K,) aor. ـُ, inf. n. فَرْكٌ, (S, Msb,) *He rubbed*, or *rubbed and pressed, the ears of corn* (K, TA) with his hand [*so that the kernels became divested of their husks*]. (S, O, Msb, TA.) And فَرَكَ الثَّوْبَ (S, O, Msb, K) *He rubbed*, or *rubbed and pressed, the garment* (K, TA) with his hand [*to remove a soil*]. (S, O, Msb, TA.) And فَرَكَ المَنِىَّ مِنَ الثَّوْبِ (Mgh, O, Msb,) aor. and inf. n. as above, (Mgh,) *He rubbed*, (Msb,) or *rubbed and pressed*, (Mgh,) *with his hand, the* [dry soil of] *sperma, so that it crumbled, and came off from the garment;* (Mgh, Msb;) like حَتَّهُ: and in like manner الطِّينَ [i. e. *the* dry *mud*]. (Msb.) [And فَرَكَ القَمْلَةَ *He rubbed*, or *rubbed and pressed, the louse, between his finger and thumb*, or *otherwise*, to kill it. (See the pass. part. n., below.)] فَرَكَتْ زَوْجَهَا, and فَرَكَهَا زَوْجُهَا, aor. ـَ; (S, O, K;) and فَرَكَتْهُ, and فَرَكَهَا, aor. ـُ, but this form of the verb is extr.; (K;) inf. n. فَرْكٌ (S, O, K) and فَرْكٌ and فُرُوكٌ; (K;) *She hated her husband*, and *her husband hated her;* (S, O;) or *she hated her husband vehemently*, and *her husband hated her vehemently:* (K:) the verb has not been heard otherwise than as relating to the husband and wife: (S, O:) Lh has mentioned فَرَكَتْهُ, aor. تَفْرُكُهُ; but it is not well known: (TA:) all of the nouns mentioned above as inf. ns. signify [hatred, or] vehement hatred, in a general sense, as also فُرْكَانٌ, (K, TA,) which is [app. a simple subst.] mentioned on the authority of Seer, and also mentioned as with two kesrehs and the teshdeed [i. e. فِرَكَّانٌ]: (TA:) or all relate peculiarly to the hatred of the husband and wife; (K, TA;) i. e., to the man's hating his wife; or to her hating him, which is the better known: it is said in a trad. of Ibn-Mes'ood, إِنَّ الحُبَّ مِنَ ٱللّٰهِ والفِرْكَ مِنَ الشَّيْطَانِ [*Verily love* of the husband *is from God, and hatred* of the husband *is from the*

Devil]: A'Obeyd says that الفَرْكُ signifies the woman's hating *her husband;* that it relates peculiarly to the wife and the husband, and that it had not been heard by him as used in relation to any but them two: and IAar says that the sons of a man by a wife who hates him, which sons are termed أَوْلَادُ الفَرْكِ, possess generosity, because the sons thus called are most like to their fathers, and do not resemble her: and when the husband hates the wife, one says صلفها [i. e. صَلَفَهَا or صَلَفَهَا] and صلفت عنده [i. e. صَلَفَتْ عِنْدَهُ]. (TA.) فَرِكَتِ الأُذُنُ, aor. ـَـ , (K,) inf. n. فَرَكٌ, (S, O, K,) *The ear had a flaccidity in its* أَصْل [or *base,* meaning the *part surrounding the entrance of the meatus auditorius*]. (S, * O, * K.)

2 **تَفْرِيكٌ** [inf. n. of فرّك] The *causing to be hated,* or *much hated.* (O.)

3 **فاركه** , (AZ, O, K, TA,) inf. n. مُفَارَكَةٌ, (TA,) *i. q.* تَارَكَهُ [i. e. *He left, forsook,* or *abandoned, him;* or *he did so being left* &c. *by him*]; (AZ, O, K, TA;) namely, his companion; (AZ, O;) said by IF to be formed by substitution [of ف for ت]: (O, TA:) expl. in the A as meaning فَارَقَهُ [which is syn. with تاركه]. (TA.)

4 **افرك السُّنْبُلُ** *The ears of corn became* فَرِيك , i. e. *in the state in which they were fit to be rubbed,* or *rubbed and pressed, with the hand* [*so as to divest the kernels of their husks*], *and then to be eaten:* (S, O:) and افرك الزَّرْعُ, (TA,) and الحَبُّ, (K,) *The seed-produce,* and *the grain, attained to the state in which it was fit to be rubbed,* or *rubbed and pressed,* (K, TA,) *with the*

hand: or *the grain became hard,* or *firm, and attained to its utmost state of growth;* before which it is forbidden to sell it. (TA.)

5 **تفرّك** *He* (an effeminate man, O) *affected languor,* or *languidness,* (تَكَسَّرَ) *in his speech,* (O, K,)

and in his walk: (K:) so says IDrd. (O.)

7 انفرك السُّنْبُلُ *The ears of corn were rubbed,* or *rubbed and pressed,* (K, TA,) with the hand [*so that the kernels became divested of their husks*]. (TA.) And انفرك الثَّوْبُ *The garment became rubbed,* or *rubbed and pressed,* (K, TA,) with the hand [*to remove a soil*]. (TA.) [See 1.] ___ And انفرك المنْكبُ *The shoulder-joint became lax,* or *slack:* (S, * TA:) or انفرك منْكبه, (Lth, O, K, *) as also انفركت وابلَتُه, (Lth, O,) signifies *the* وابلَة [or *head*] *of his humerus became dislocated* (Lth, O, K) *from the* صدَفة [or *socket*] *of the scapula, so that the shoulder-joint became lax,* or *slack:* but when the like thereof happens in the وابلة of the femur, one does not say انفرك, but حُرِق, and the epithet مَحْرُوق is applied to it [i. e. to the hip-joint]. (Lth, O.) ___ And انفرك عن عهْده *He became released from his compact, engagement,* or *promise;* syn. انْفَكَّ. (TA.)

10 استفرك الحَبُّ فى السُّنْبُلَة *The grain became full* (سَمِن [q. v.]), *and hard,* or *firm,* [as though demanding to be rubbed with the hand so as to be divested of the husks, and eaten,] *in the ear of corn.* (K, * TA.)

فَرْكٌ : see what next follows.

فَرِكٌ , (O, K,) like كَتِفٌ, (K,) or correctly, as written in the L and A. فَرْكٌ , (TA, [but this I think doubtful,]) [A fruit or the like] *of which the integument becomes rubbed off* [with the hand]: (O, K: [I read المنْفَرِكُ قشْره, as in the CK, for المتفرِّكُ قشْره in other copies of the K and in the O:]) thus applied to an almond, and likewise to a peach. (TA.) ___ See also what next follows.

أُذُنٌ فَرْقَآءُ *An ear having a flaccidity in its* أَصْل [or *base*]; as also فَرَكَةٌ . (S, O, K. [See 1, last sentence.])

فُرْكَانٌ and فِرْكَانٌ: see 1, latter half.

فَرَاكٌ a term for حَيْضٌ [or *Menstruation*]: mentioned by MF. (TA.)

فَرُوكٌ : see فَارِكٌ, first sentence.

فَرِيكٌ , applied to grain (حَبّ), *i. q.* مَفْرُوكٌ [i. e. *Rubbed*, or *rubbed and pressed*, with the hand, *so that the integument becomes stripped off from the kernel*]: (K:) or wheat (بُرّ) *that is rubbed*, &c., *and picked*, or *cleared*. (O.) See also 4. ___ And *Wheat rubbed*, &c., *and moistened with clarified butter* &c.; (K, TA;) also termed مَفْرُوكَةٌ . (TA.) The فَرِيكَانِ, or, as in some copies of the K, فَرِيكَتَانِ , (TA,) *Two bones* [app. *the two greater cornua of the os hyoides*] *in*, or *at*, (فِى,) *the root of the tongue*. (K, TA.)

فَرِيكَتَانِ : see what next precedes.

فَارِكٌ A woman *hating*, or *who hates, her husband;* [app. accord. to the K, *vehemently;*] as *also* فَرُوكٌ [but app. in an intensive sense]: (S, O, K:) pl. of the former فَوَارِكُ. (O, * TA.) Dhur-Rummeh says, (O, TA,) describing camels, (TA,)

* إِذَا اللَّيْلُ عَنْ نَشْزٍ تَجَلَّى رَمَيْنَهُ *

* بِأَمْثَالِ أَبْصَارِ النِّسَآءِ الفَوَارِكِ *

[*When the night clears away from an elevated piece of ground, they cast at it the like of the eyes of the women that hate their husbands*]: (O, TA:) he likens them to the women that hate their husbands because these raise their eyes towards men, not confining the look to the husbands: he says, these camels enter upon the time of dawn, having journeyed all their night; and whenever an elevated piece of ground becomes within their view, they cast their eyes at it by reason of sprightliness and strength for the journeying. (TA.)

مُفَرَّكٌ [*Caused to be hated*, or *to be much hated:* see its verb. And] A man *hated by women:* (S,

O, K:) such was Imra-el-Keys: (S, O:) [and accord. to Freytag, مَفْرُوكٌ occurs in this sense in the Deewán of Jereer.] And مُفَرَّكَةٌ A woman *hated by men.* (IAar, K.) ___ Also *Left, forsaken,* or *abandoned, and hated.* (Fr, TA.)

مَفْرُوكٌ : see فَرِيكٌ. One says also قَمْلَةٌ مَفْرُوكَةٌ [*A louse rubbed,* or *rubbed and pressed, between the finger and thumb,* or *otherwise,* to be killed]. (S, O.) ___ Applied to a camel, (En-Nadr, O, K,) it means *Such as is termed* أَفَكُّ [q. v.]; (En-Nadr, O;) *whose shoulder is slit* [so I render انْخَرَمَ, but I incline to think that it here means is *splayed,* or *dislocated,* as though rent without being separated (see تَخَرَّمَ)], *and the* عَصَبَةٌ [which I suppose to signify in this case either *tendon* or *ligament*] *that is in the interior of the* أَخْرَمُ [q. v., app. here meaning the *glenoid cavity of the scapula*] *detached.* (En-Nadr, O, K. [See also انفرك منكبه.]) ___ And A garment, or piece of cloth, (TA,) *strongly dyed* (K, TA) with saffron &c. (TA.) See also مُفَرَّكٌ.

مَفْرُوكَةٌ , as a subst.: see فَرِيكٌ.

فرم

2 **تَفْرِيمٌ** [as an inf. n. of which the verb is فَرَّمَت] signifies A woman's *contracting her* فَلْهَم (or قُبُل, TA) [i. e. *vulva* or *vagina*] *with the stones of raisins* [which were supposed to have an astringent property, or *with some other medicament:* see فَرْمٌ: and see also 10]: and so تَفْرِيب. (IAar, T.)

3 **فِرَامٌ** [app. as an inf. n. of which the verb is فَارَمَت] signifies A woman's *menstruating, and stuffing her vulva with a piece of rag:* and one says of her who has done this, افْتَرَمَت [and app. also فَارَمَت]. (T, K.) [See also فِرَامَةٌ.] ___ It occurs in a trad. [as an inf. n.] used in the sense of مُجَامَعَة [meaning The act of *compressing*]. (IAth, TA.)

4 **افرم** *He filled* (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyl. (T, S.)

8 **افْتَرَمَت**, said of a woman: see 3.

10 **اسْتَفْرَمَت** *She* (a woman) *applied a medicament to her vulva,* or *vagina, to contract it:* (S, K: *) or *she stuffed her vulva,* or *vagina,* (T, TA,) *with the stones of raisins, and the like:* (TA:) the women of [the tribe of] Thakeef, having a wideness in that part, made this use of the stones of raisins, desiring thereby to contract it: (M, TA: *) [see also 2: and see فَرْمٌ:] the epithet فَرْمَآءُ is applied to her who does thus; as also مُسْتَفْرِمَةٌ. (M, K.) ___ And [hence] one says of a mare, اسْتَفْرَمَتْ بِالْحَصَى, meaning *She caused the pebbles to enter her vulva by her vehement running.* (TA. [And the same is implied in the S by an ex. and explanation of the part. n.])

فَرْمٌ, (T, S, M, K,) and فَرْمَةٌ, (S, K,) and فِرَامٌ, (M, K,) *A medicament,* or *remedial application,* (T, S, M, K,)

such as the stones of raisins, (T, M,) *used by a woman for the purpose of contracting her vulva,* or *vagina.* (T, S, M, K.)

فَرْمٌ The *rag that is used on the occasion of menstruation:* (IAth, TA:) and مَفَارِمُ signifies the *rags used on the occasion thereof;* and [may be an irreg. pl. of فَرْمٌ, like as مَشَابِهُ is held to be of شَبَهٌ, but it is said that it] is a pl. having no sing.: (M, TA:) [in the K, in art. حشو, the مَفَارِمُ (there in the CK erroneously written مَقَارِمُ) are said to be *used by the* مُسْتَحَاضَةُ: see 8 in that art.]

فَرْمَةٌ : see فَرْمٌ.

فَرْمَآءُ : see 10.

فِرَامٌ : see فَرْمٌ: and see also the next following paragraph.

فِرَامَةٌ The *piece of rag which a woman bears* [*stuffed*] *in her vulva,* or *vagina:* (AZ, T, K:) or her *menstruating, and stuffing her vulva with a piece of rag;* like فِرَامٌ [as expl. above: see 3]. (K.)

أَفْرَمُ A man (TA) *whose teeth become much broken.* (K, TA.)

مُفْرَمٌ *Filled with water* (T, M) &c.: (M:) mentioned by A'Obeyd, as applied to a wateringtrough: (T:) and applied also to a شِعْبٌ [or road in a mountain, &c.,] as meaning *filled with men,* or *people:* (M:) of the dial. of Hudheyl. (T, M.)

مَفَارِمُ : see فَرْمٌ, in two places.

مُسْتَفْرَمَةٌ : see 10.

فرن

فُرْنٌ [app. from, or cognate with, the Latin

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furnus] *An oven,* (IDrd, * S, * M, K,) syn. مَخْبَزٌ, (M, K,) [or *one*] *in which one bakes bread such as is termed* فُرْنِىّ; (S, K;) *differing from the* تَنُّور [q. v.]: (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. أَفْرَانٌ. (M.)

فُرْنِىٌّ *Thick,* (S, K,) *round,* or *circular,* (K,) *bread;* (S, K;) so called in relation to its place [in which it is baked, i. e. the فُرْن]: (S:) or (K) *a sort of bread having a raised and pointed,* or *hollowed, head, the lateral portions thereof being drawn together to,* or *towards, the middle,* (M, K,) *and being intermingled, one part thereof in another,* (M,) *roasted,* or *fried,* (K,) *then well moistened with milk and clarified butter and sugar:* (M, K:) n. un. فُرْنِيَّةٌ : which signifies also *a round,* or *circular, great cake of bread:* (M:) [whence, app.,] فَإِذَا هِىَ مِثْلُ الفُرْنِيَّةِ الحَمْرَآءِ [*And lo, she,* or *it, was like the red* فرنية; but to what this refers I know not]: a saying of some of the Arabs. (S, TA.) ___ And (as being likened thereto, TA) *A thick, bulky, man:* (M, K, TA:) and (K) *a bulky dog.* (IB, K, TA.) ___ Also *A baker;* as a rel. n. of فُرْن: (Msb:) and so فَرَّانٌ , in the dial. of the vulgar. (TA.)

فُرْنِيَّةٌ : see the next preceding paragraph.

فَرَّانٌ : see فُرْنِىٌّ, last sentence. [It is applied in the present day to *A baker of bread* and *of meat* &c.]

فَارِنَةٌ *A female baker* (T, K) *of the bread termed* فُرْنِىّ. (T.)

فرنب

فِرْنِبٌ *A rat,* or *mouse;* syn. فَأْرَةٌ: (IAar, O, K:) or the *young one generated between it and a jerboa:* (K:) or [as a coll. gen. n.] the *rat,* or *mouse;* syn. فَأْرٌ. (T.) [See also قِرْنِبٌ.]

فرنج

الفَرَنْجُ, n. un. فَرَنْجِىٌّ: see what follows.

الإِفْرَنْجَةُ (O, K) [and الإِفْرَنْجُ, which is the more common,] and الفِرَنْجُ, (MF, TA, [but in the Commentary of MF written without any of the syll. signs,]) in which last manner it is correctly written accord. to the sheykhs of El-Andalus, who are the nearest to, and the best acquainted with, the country of the people thus called, and so written by Suh, (MF,) *A certain people;* [*the Franks;* an appellation given originally, by the Arabs, to *the French;* and afterwards to *all Europeans except those of the Turkish Empire:*] an arabicized word from إِفْرَنْك, (K,) or افرنگ, (O,) or from فرنك [or فَرَنْگ]: (Suh, MF:) accord. to general analogy, it should be الإِفْرَنْجَةُ, with kesr to the ر: (O, K:) so called because the seat of their dominion is [named] فرنجة or فرانسة [i. e. France]; and their king is called الفرنسيس, [more properly الفَرَنْسِيسِىُّ,] which is likewise an arabicized word. (Suh, as cited by MF.) [The n. un., or appellation given to a single person of this people, is إِفْرَنْجِىٌّ and فِرَنْجِىٌّ.]

فرند

فِرِنْدٌ *A sort of cloth,* or *garment,* (Lth, T, O, K,) *well known:* (K:) an adventitious word, (Lth, T, O,) [from the Pers. پرند,] arabicized. (O, K.) ___ And [hence, app.,] فِرِنْدُ السَّيْفِ, (T, S, M, O, K,) and إِفْرِنْدُهُ, (S, O, K,) *The diversified wavy marks, streaks, grain,* or *water, of the sword;* syn. وَشْيُهُ, (T, S, M, O, K,) and جَوْهَرُهُ, (T, O, K,) and رَبْدُهُ [q. v.], (S, O,) and مَاؤُهُ الَّذِى يَجْرِى فِيهِ, (T, O, *) and طَرَائِقُهُ, (T, O,) i. e. سَفَاسِقُهُ. (T.) ___ And الفِرِنْدُ signifies *The sword* itself. (M, L, K.) ___ And *The* حَوْجَم; (K, TA;) i. e. (TA) *the red rose.* (M, TA.) ___ And *The grains of the pomegranate.* (AA, O, K.)

فِرِنْدٌ *i. q.* أَبْزَارٌ [*Seeds that are used in cooking, for seasoning food;* &c.]: pl. فَرَانِدُ. (IAar, O, K.)

فِرِنْدَاةٌ *A* قَطَاة [or *sand-grouse*]. (Ibn-'Abbád, O, K.)

إِفْرِنْدُ السَّيْفِ : see فِرِنْدُ, second sentence.

فرنق

Q. 2 تَفَرْنَقَ *He was,* or *became, bad;* (K, TA;) said of a camel: (TA:) and so تَفَرْنَقَتْ said of a sheep or goat (شَاةٌ). (Ibn-'Abbád, O, TA.) And تَفَرْنَقَتْ أُذُنُهُ *His ear became raised.* (Ibn- 'Abbád, O, K.)

فُرْنُقٌ *Bad;* (Ibn-'Abbád, O, K;) applied to the عَرِيفٌ [or chief, superintendent, or manager of the affairs,] of a people or party: and so مُتَفَرْنِقٌ applied to a camel. (Ibn-'Abbád, O.)

فُرَانِقٌ The بَرِيدٌ, i. e., (IDrd, S, O,) the *warner before the lion;* (S, O, K;) *a certain beast of prey,* [sometimes called by us the *lion's provider,*] *that cries out before the lion, as though warning men of his presence; said to resemble the jackal* (ابْنُ آوَى); (IDrd, TA;) and said to be the *jackal* [itself]; but some say otherwise: (TA voce بَرِيدٌ:) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally فَرْوَانَهْ [or پَرْوَانَهْ], (IDrd, TA,) or originally پَرْوَانَكْ: (S, O, K:) said by AHát to be [also] called the وَعْوَعٌ. (TA.) ___ And (hence, TA) The *guide of the messenger on a beast of the post.* (O, K, TA.) And sometimes The *guide of an army* was thus called. (S, TA.) ___ And, (O, K,) accord. to some, (O,) it signifies The *lion* [himself]. (O, K.)

مُتَفَرْنِقٌ : see فُرْنُقٌ.

فره

1 **فَرُهَ** , aor. ـُ , (S, K,) inf. n. فَرَاهَةٌ and فَرَاهِيَةٌ (K) [and app. also فُرُوهَةٌ, expl. below as a simple subst.], *He was,* or *became, skilled,* or *skilful.* (S, K.) ___ And فَرُهَ and فَرَهَ, aor. of each ـُ , [inf. n. app. فُرُوهَةٌ and فَرَاهَةٌ and فَرَاهِيَةٌ, expl. below as simple substs.,] said of a horse or similar beast, &c., *He was,* or *became, brisk, lively, sprightly, active, agile,* or *light.* (Msb.) ___ [And فَرُهَ, inf. n. فَرَاهَةٌ, (of which see an explanation below,) probably signifies *He was,* or *became, beautiful, comely, pretty,* or *elegant;* like صَبُحَ, inf. n. صَبَاحَةٌ.] ___ And فَرِهَ, (S, K,) aor. ـَ , (K,) inf. n. فَرَهٌ, (TK,) *He exulted,* or *rejoiced above measure;* or *he exulted greatly, and behaved insolently and unthankfully,* or *ungratefully:* (S, K:) the هـ in this verb, accord. to Fr, is substituted for the ح in فَرِحَ, which has this meaning. (TA.)

2 **فَرَّهَ** see what next follows.

4 **أَفْرَهَتْ** *She* (a camel) *brought forth* [*young ones such as are termed*] فُرُهٌ (S) or فُرَّهٌ (K) [i. e. *such as were brisk, lively, sprightly, active, agile,* or *light*]; as also فَرَّهَتْ , inf. n. تَفْرِيهٌ. (K.) ___ And *She* (a woman) *brought forth beautiful children.* (TA.) ___ And افره *He* (a man) *took for himself a* غُلَامٌ [i. e. *youth, young man,* or *male slave,*] *such as is termed* فَارِهٌ (IAar, K) meaning *beautiful,* or *comely, of countenance.* (IAar, TA.)

10 **هُوَ يَسْتَفْرِهُ الأَفْرَاسَ** means يَسْتَكْرِمُهَا [i. e. *He seeks the horses,* or *mares, that are of generous race*]: (aK, TA:) and the like is said in the A, but with الدَّوَابَّ in the place of الافراس. (TA.)

فَرِهٌ [part. n. of فَرِهَ, meaning *Exulting,* or *rejoicing above measure;* &c.]. In the Kur xxvi. 149, some read فَرِهِينَ, from فَرِهَ, signifying as expl. above: others reading فَارِهِينَ, which is from فَرُهَ: (S, TA:) ___ but فَرِهٌ is also *syn. with*

فَارِه, as an epithet applied to a youth, or young man, or male slave; and thus the reading of فَرِهِينَ in the Kur has been expl. as meaning *Possessing skill.* (TA.)

فُرَاه *i. q.* فُرَات, as an epithet applied to water, signifying *Sweet,* &c.: both are chaste forms, and well known, like تَابُوه and تَابُوت: so in the Towsheeh. (MF and TA in art. فرت.)

فَرَاهَة [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see فُرُوهَة. ___ Also *Beauty,* or *comeliness.* (Msb, TA.)

فُرُوهَة [app. an inf. n., but mentioned as a simple subst., meaning] *Skilfulness.* (K.) ___ And فُرُوهه and فَرَاهَة and فَرَاهِية denote a

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quality of a hackney and of a mule and of an ass, (S,) or of a horse, or similar beast, &c., (Msb,) all signifying *Briskness, liveliness, sprightliness, activity, agility,* or *lightness.* (Msb, TA. *)

فَرَاهِية [mentioned in the first paragraph as an inf. n.]: see what next precedes.

فَارِه *Skilful,* or *possessing skill;* (S, Msb, K;) part. n. of فَرُه, irregularly formed, for by rule it should be فَرِيه: (S:) accord. to Z, it is applied to a man; and also, without ة, to a قَيْنَة [i. e. female slave, or slave-songstress]. (Msb.) ___ And it is applied as an epithet to a hackney, (Az, S, Msb,) and a mule, (S,) and an ass, (Az, S, Msb,) or to a horse, or similar beast, (Az,) meaning *Brisk, lively, sprightly, active, agile,* or *light;* (Az, * Msb;) *sharp; strong; that goes,* or *journeys, much; a great goer:* (Az, TA:) it is not applied to a فَرَس, (Az, S,) i. e. to an Arabian horse; (Az, Msb;) such being termed جَوَاد, (Az, S, Msb,) and رَائِع: (S:) 'Adee Ibn-Zeyd has applied it to the latter; but As has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is فُرْه, (S, Msb,) like بُزْل and حُوْل pls. of بَازِل and حَائِل,

(S,) or فُرْه, like كُتُب, (K,) and فَرِهة, with two fet-hahs, (Msb,) or فُرْهة, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and فُرَّه, like رُكَّع, and فُرَّهة, like سُكَّرة, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) ___ Also, applied to a غُلَام [i. e. youth, young man, or male slave], *Beautiful*, or *comely, of countenance*. (IAar, TA.) And [the fem.] فَارِهة signifies A *beautiful*, or *comely*, girl, or young woman: (K:) [and] so فَرْهآء, [of which the masc. is أَفْرَه, and] of which the pl. is فُرْه; but Az says, I do not think that they use this word in relation to girls, or young women, though they may apply it peculiarly to female slaves like as they apply فَارِه and فَارِهة peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Msb.) ___ And فَارِهة is also syn. with فَتِيَّة [i. e. A *youthful* females, or one *in the prime of life*]: (thus accord. to several copies of the K and accord. to the TA:) or قَيْنة [i. e. *a female slave*, or *a slave-songstress:* see the first sentence of this paragraph]. (Thus in the CK.) ___ And it signifies also [A woman] *who eats vehemently:* (K:) and فَارِه applied to man, *A vehement eater*. (IAar, TA.)

أَفْرَه: see its fem., فَرْهآء, in the next preceding paragraph. ___ فُلَانٌ أَفْرَهُ مِنْ فُلَانٍ means *Such a one is more beautiful*, or *comely, than such a one*. (Msb.)

مُفْرِه and مُفْرِهة (S, K) and مُفَرِّهة (S) are epithets applied to a she-camel, meaning *Bringing forth* [*young ones such as are termed*] فُرْه (S) or فُرَّه. (K.) [See 4.]

فرهد

Q. 2 **تفرهد**, said of a boy, or youth, not of a man, *He became fat.* (TA. [See also فرهد, and مفرهد.])

فَرْهَد : see the next paragraph, in three places.

فُرْهُد (S, M, O, L, K) and فُرْهُود (M, L, K) A boy, or youth, (L,) *fat,* or *compact in make,* (حادر,) *and thick;* (S, M, O, L, K;) as also فَرْهَد : (O:) and *soft, thin-skinned, and plump:* (M, O, * K:) some assign this meaning to قُرْهُد, but others say that this is a corruption, and it is correctly with ف: and one says also غُلَامٌ فُلْهُدٌ, meaning *a plump boy* or *youth:* (L:) also, (K,) or فُرْهُد [only], (TA,) or فُرْهُود , (IDrd, O,) a boy, or youth, (IDrd, O, K, TA) not a man, (IDrd, O,) *plump* (IDrd, O, K, TA) *in body,* (TA,) *and beautiful* (IDrd, O, K, TA) *in face;* (TA;) as also فَرْهَد : (K:) and فُرْهُد and فَرْهَد signify a boy, or youth, *that has nearly attained to puberty.* (O. [See also فَلْهَد and فَوْهَد.]) ___ Also, i. e. the first and second, (L, K,) or فُرْهُود , which is of the dial. of Azd, (O,) The *whelp of a lion;* (O, L, K;) of the dial. of 'Omán: the pl. [of فُرْهُود , or] of فُرْهُد, accord. to Kr, is فَرَاهِيد; but ISd distrusts his authority on a matter of this kind. (L.)

فُرْهُود : see the next preceding paragraph, in four places. ___ Also *A young mountain-kid.* (L, K.) ___ And [the pl.] فُرَاهِيد signifies *Young lambs* or *kids.* (O, K.)

مُفَرْهَد A *fat* boy or youth. (TA.)

فرو

2 فرّى الجُبَّةَ , inf. n. تَفْرِيَةٌ, *He furred,* or *lined with fur, the garment called* جُبَّة: see the pass. part. n., below.]

4 افرى *He was,* or *became, abundant in cattle,* or *other property:* like أَثْرَى. (M in art. ثرو. [See فَرْوَةٌ, last sentence.])

8 افترى فَرْوًا *He wore* فَرْو [i. e. *fur*]: (S, M, K:) [and so, app., افترى alone: see مُفْتَرٍ, below.]

فَرْوٌ signifies *A certain thing that is worn;* (S, Msb;) as also فَرْوَةٌ : (Msb:) each of these is a word of well-known meaning: (M:) [but the former is properly a coll. gen. n., and فَرْوَةٌ is its n. un.; agreeably with what here follows:] الفَرْوُ is well known [as being *fur*]; and فَرْوَةٌ is the appellation applied when it is [*a furred garment*] *like the* جُبَّة: (Lth, T:) and signifies also *a skin,* but not unless *having upon it* وَبَر [i. e. *fur,* or *soft hair,*] or *wool:* (T:) [in general,] this latter word signifies, (K, TA,) and some say the former also, (TA,) *a kind of garment, well known,* (K, TA,) *lined with the skins of various species of animals, the most highly esteemed whereof is the* سَمُّور [or *sable*], *tanned, and sewed together; this garment being worn for preservation from the cold:* (TA:) فِرَآءٌ is the pl. (S, M, Msb, TA) of mult., and the pl. of pauc. is أَفْرٍ: so says Aboo-'Alee El-Kálee. (TA.)

فَرْوَةٌ : see the next preceding paragraph, in three places. ___ Also The *scalp,* or *skin of the head:* (S, Msb, K:) or فَرْوَةُ الرَّأْسِ signifies *the scalp,* or *skin of the head, with the hair thereof,* (Lth, T, M, Mgh,) of a man, and of other than man: (M:) or *the upper part of the head:* (M, TA:) and one says, ضَرَبَهُ عَلَى أُمِّ فَرْوَتِهِ meaning [*He struck him upon*] *his* هَامَة [*crown,* &c.]. (TA.) [Hence,] it is metaphorically applied, in a trad., to The *skin*

of the face. (TA.) ___ And A woman's [*head-covering such as is called*] خِمَار, (Mgh, K, TA,) or [*such as is called*] قِنَاع; occurring in a trad.; (Mgh, TA;) metaphorically applied thereto. (Mgh.) ___ And *A crown, such as is worn by a king:* (Z, K, * TA:) [said to be] so called because made of skins. (TA.) ___ And *A* [*garment of the kind called*] جُبَّة *of which the two sleeves have been tucked up.* (K.) ___ And *The half of a* [*garment such as is called*] كِسَآء *made of the soft hair of camels;* (K, TA;) *now known by the appellation of* جبة [evidently a mistranscription, app. for خَبَّة, q. v.]. (TA.) ___ And *A* [*bag such as is termed*] وَفْضَة [q. v.], (K, TA,) [i. e.] *like the* خَرِيطَة, *made of skin,* (TA,) *in which the beggar puts his alms.* (K, TA.) And hence, (TA,) ذُو الفَرْوَة means *The beggar.* (K, TA.) ___ And *A portion of herbage collected together and dry.* (S, K.) ___ And *Waste,* or *uncultivated, land, having in it no herbage* (T, K) *and no* بَرْش [or *maculæ,* or *spots differing in colour from the rest*]. (T.) ___ أَبُو فَرْوَةٍ signifies *The* بَلُّوط [here meaning *chestnut,* which is called in Egypt ابو فروة in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels. (TA.) Also *i. q.* ثَرْوَة, (Fr, As, ISk, T, S, M, Msb, K,) and غِنًى; (S, K;) [i. e. *Abundance,* and *richness* &c.;] accord. to Yaakoob [i. e. ISk], (M,) formed from ثَرْوَة by substitution (S, M) of ف for ث: (M:) one says, إِنَّهُ لَذُو ثَرْوَةٍ مِنَ المَالِ and فَرْوَةٍ, both meaning the same [i. e. *Verily he is a possessor of abundance of property*]; (T, S; [in some copies of the latter, فى المال;]) so says ISk, (T,) or Fr; (S;) and As says the like: (S:) the latter says, فُلَانٌ ذُو فَرْوَةٍ and ثَرْوَةٍ, meaning *Such a one is a possessor of abundant property.* (T.)

فَرَّآءٌ *A manufacturer of* فِرَآء [i. e. *furs,* or *furred garments*]: ___ and *A seller thereof.* (TA.)

جُبَّةٌ مُفَرَّاةٌ [*A furred* جبة;] *a* [*garment of the kind called*] جبّة *upon which is a* فَرْوَة [or *fur,* i. e., *that is lined therewith*].

مُفْتَرٍ [act. part. n. of 8]. المُفْتَرِى لَا يَجِدُ البَرْدَ [*The wearer of fur will not feel the cold*] is a saying of the

Arabs. (TA.)

فروز (Quasi root)

Q. Q. 1 فَرْوَزَ see in art. فرز.

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فرى

1 **فَرَاهُ** , (M, K,) aor. يَفْرِيهِ, (K,) inf. n. فَرْىٌ, (K,) *He slit it,* or *cut it lengthwise, ill,* or *improperly;* or *well,* or *properly;* as also فَرَّاهُ and افراه [both relating to both of the foregoing explanations]: (K:) or *he slit it,* or *cut it lengthwise, and made it bad,* or *improper;* as also فَرَّاهُ : or, accord. to the sound lexicologists, the former has this meaning: but افرى signifies *he slit,* or *cut lengthwise, and made good,* or *proper:* (M:) or افراهُ (M, K) signifies, (M,) or signifies also, (K,) *he made it good,* or *proper:* or *he ordered* [another] *to make it so:* (M, K:) as though he removed from it unsoundness, or imperfection: but some say that this signifies *he slit it,* or *cut it lengthwise, and made it bad,* or *improper:* and when you mean *he measured it, and cut it, to make it good,* or *proper,* you say فَرَاهُ, inf. n. فَرْىٌ: (M:) [thus, accord. to J,] فَرَى, aor. and inf. n. as above, signifies *he cut* a thing *in order to make it good,* or *proper:* (S:) or *he cut* a skin, or hide, *in a good,* or *proper, manner:* (Ks, S, Msb:) and افرى *he cut* it *in a bad,* or *an improper, manner:* (Ks, S:) or this signifies *he slit much, in a bad,* or *an improper, manner:* and افرى الجِلْدَ, accord. to As, *he rent, tore,* or *slit, the skin, and made holes in it, and spoiled it:* and افرى signifies also *he slit* a thing (S, M, Msb) of any kind; (as also فَرَّاهُ :]) thus you say, افرى الأَوْدَاجَ *he slit the* اوداج [or *external jugular veins*], (T, M, Mgh, Msb,) *and made what was in them, of the blood, to come forth;* (T, Mgh, Msb;) and in like manner one says of a garment, or piece of cloth, and of a جُلَّة [or receptacle for dates, made of palm-leaves woven together]; (T;) or *he cut the* اوداج: (S:) IAar alone mentions فَرَى أَوْدَاجَهُ and افراها : (M:) [but it is also said that فَرَى signifies *he cut* a نِطَع [or the like]: (K in art. خلق: [see an ex. in a verse cited in the first paragraph of that art.; also cited in the T after the first of the explanations here following, and in the M after the second thereof:]) or فَرَى, aor. and inf. n. as above, signifies *he measured, and worked,* or *manufactured,* and *made good,* or

proper, a thing, such as a sandal, or a نطَع [q. v.], or a water-skin, and the like: (T:) or *he measured* it, *and cut* it, *to make it good,* or *proper:* (M:) and *he measured and manufactured* a مزادة [or leathern water-bag]: (S, K:) or *he sewed, and made well,* or *properly,* a مزادة: (T:) [it is said that] the difference between الإفراء an الفرى is this, that the former signifies *the cutting so as to render bad,* or *improper,* and *the slitting like as the slaughterer and the wild beast slit* [*their victims*]; and the latter, *the cutting so as to make good,* or *proper,* like the act of cutting of the sewer of the hide, or of leather: but فرى sometimes occurs in the sense of افرى: (Mgh:) one says, أَفْرَيْتُ رأسه, meaning *I split,* or *clave, his head* with a sword; like أَفْرَرْتُه: (Yz, T &c. in art. فر:) and افرى الجرح *he slit the wound:* (T:) and افرى الذِّئْبُ بطْنَ الشَّاة [*the wolf slit,* or *rent, the belly of the sheep,* or *goat*]: (S:) and one says, قَدْ أَفْرَيْتَ وما فَرَيْتَ i. e. *thou hast done ill,* or *improperly, and hast not done well,* or *properly.* (A, TA.) ___ فَرَاه, aor. as above, [and so the inf. n.,] is sometimes metonymically used [as meaning *He slaughtered him,* or *butchered him;* i. e.] as denoting vehemence, or excess, in slaying. (TA.) ___ And it means also *He cut him with censure,* or *satire:* (TA:) and افرى means *he blamed,* or *censured,* a man. (M, K.) ___ And you say, فَرَيْتُ الأَرْضَ *I traversed,* or *crossed,* (lit. *travelled and cut,*) *the land,* or *country;* (T, S, K, TA;) inf. n. as above. (TA.) ___ الفَرِىُّ هو يَفْرِى means *He effects what is wonderful in his deed.* (S, K.) ما يَفْرِى فَرِيَّهُ أَحَدٌ, thus, with teshdeed [to the ى in فريه] as related by A'Obeyd, is said of a courageous man [as meaning *No one does his deed,* or the like]: but it is said [by Kh] to be correctly فَرِيه, [as an inf. n.,] without tesh-deed. (M. [See, however, what follows.]) They say, تَرَكْتُه يَفْرِى الفَرِىَّ , meaning [*I left him*] *doing well,* or *excellently, in a deed,* or *in watering:* [an explanation relating to what here follows:] the Prophet said, respecting 'Omar, whom he saw in a dream drawing water at a well with a great bucket, فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِى فَرِيَّهُ [*And I have not seen a chief of a people do his deed,* &c.]: (T:) or, as some relate it, he said فَرِيه: (TA:) [but] A'Obeyd says, this is like thy saying يَقُولُ قَوْلَهُ and يَعْمَلُ عَمَلَهُ; and Fr cited to us [as an ex.]

* قَدْ كُنْتِ تَفْرِينَ بِهِ الفَرِيَّا *

meaning [*Verily*] *thou didst multiply and magnify thy words respecting it:* (T: and in like manner this hemistich [which shows, by the measure, that الفَرِيَّا cannot be here a mistake for الفَرْيَا,] is expl. in the S:) it is said that فَرِىّ thus used is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from فَرَى signifying he cut [or cut lengthwise or slit] a hide, or leather; (Har p. 257; [where see more;]) [and this assertion is corroborated by the fact that] one says of a man strenuous, or vigorous, in an affair, and strong, تَرَكْتُهُ يَفْرِى الفَرِىَّ وَيَقُدُّ [lit. *I left him slitting,* or *cutting, the slit,* or *cut, thing, and shaping*]. (T.) ___ فَرَى is also synonymous with افترى: see the latter, in two places. ___ فَرَى البَرْقُ, aor. and inf. n. as above, signifies *The lightning shone,* or *glistened,* or *shone with flickering light, and continued, in the sky.* (T, TA.) فَرِىَ, (T, S, M, K,) aor. يَفْرَى, (T, S,) inf. n. فَرًى, (T, S, K, but omitted in the CK,) *He was,* or *became, confounded,* or *perplexed, and unable to see his right course;* syn. بَهِتَ, (T,) and دَهِشَ, (T, S, M, K,) and تَحَيَّرَ, (S, K,) and بَطِرَ: (Skr, on the verse here following:) El-Aalam El-Hudhalee says,

* وَفَرِيتُ مِنْ فَزَعٍ فَلَا *
* أَرْمِى وَلَا وَدَّعْتُ صَاحِبْ *

[*And I became confounded,* &c., *by reason of fright, so that I did not shoot* an arrow, *nor bade I farewell to a friend*]: (T, M:) or, accord. to As, فَرِىَ, aor. يَفْرَى, signifies *he looked, and knew not what he should do:* (T:) and فَرِيتُ signifies also *I wondered;* from الفَرِىُّ meaning that which is wonderful. (Skr, on the verse above-cited.)

2 فَرَّى see 1, first quarter, in three places.

4 أَفْرَى see 1, former half, in seven places: ___ and also in the latter half, near the middle of the paragraph.

5 تفرّى *It became slit,* or *cut lengthwise;* (S, M, Msb, K;) as also انفرى ; (S, M, Msb;) both said of a skin, (M,) or of a thing: (S:) or *it became much slit,* or *rent;* said of the sewing of a leathern water-skin. (T.) And تفرّى عنه ثوبه *His garment became much slit,* or *rent, from him.* (T.) And تفرّت العين *The spring of water burst forth:* (K, TA:) or تفرّت الأَرض بالعيون *The earth,* or *ground, burst with the springs.* (S, M, A, TA.) ___ [Hence,] the saying of Kabeesah Ibn-Jábir,

* تَفَرَّى بَيْضُهَا عَنَّا فَكُنَّا *
* بَنِى الأَجْلَادِ مِنْهَا وَالرِّمَالِ *

i. e. *Its eggs* (the pronoun in بيضها denoting the earth) *burst from us* [so as to disclose us], *so that we were the sons of the hard tracts thereof and of the soft tracts,* or *plains,* [or *of the sands,*] means only their numerousness, and the wide extent of their districts. (Ham p. 341.) ___ And تفرّى اللَّيل عن صبحه [*The night became distinct, as though cleft, from its dawn*]. (TA.)

7 إنْفَرَى see the next preceding paragraph.

8 إفْتَرَى افترى كذبًا *He forged,* or *fabricated, a lie,* or *falsehood;* (T, S, M, Mgh, Msb, K;) you say, افترى كذبًا عليه [*he forged against him a lie*]; (Mgh, Msb;) and فرى كذبًا signifies the same, (T, S, M, Msb, K,) aor. يفرى, (Msb,) inf. n. فرى; (M;) and this verb likewise is followed by عليه: (Msb:) فرى in this sense is mentioned as said by Lth; others saying افترى. (T.) افترى is used in the Kur in relation also to the attributing a copartner to God: thus in the saying [in iv. 51], ومن يشرك بالله فقد افترى إثمًا عظيمًا [*And whoso attributeth a copartner to God, hath devised an enormous sin*]. (Er-Rághib, TA.)

فَرْيَةٌ *Clamour;* or *a confusion,* or *mixture, of cries* or *shouts* or *noises.* (M, K, TA. [الحَلْبَة in the CK is a mistake for فرية.]) الجَلَبَة *A lie,* or *falsehood;* (S, * M, Mgh, * Msb, * K, TA;) a subst. from افترى: (S, Mgh, Msb, TA:)

and meaning [also] *a defamation:* (Mgh:) pl. فِرًى. (TA.) ___ And *An affair,* or *a case, of great magnitude* or *moment* or *gravity.* (M, TA.)

فِرِىٌّ *Slit,* or *cut lengthwise;* applied to a skin (جِلْدٌ): and so فَرِيَّةٌ [app. as applied to a قِرْبَة or

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the like, as being fem. of فِرِىٌّ]. (M, TA.) ___ And A *wide* دَلْو [or leathern bucket]; (M, K;) as though it were slit; (M;) as also فَرِيَّةٌ. (K.) ___ And A thing *forged,* or *fabricated;* (S, K, TA;) thus [or rather as hence meaning *unknown,* or *unheard of,*] in the saying, لَقَدْ جِئْتَ شَيْئًا فَرِيًّا, in the Kur [xix. 28], (S, TA,) i. e. [*Thou hast done*] *a thing hitherto unknown; a thing deemed strange:* (Bd:) or a thing *of great magnitude* or *moment* or *gravity;* (S, K, TA;) and thus it is said to mean in the phrase above cited: (S, TA:) or *wonderful;* (T, TA;) thus as expl. by Er-Rághib; (TA;) and thus it is also said to mean in that phrase. (T, TA.) ___ See also 1, latter half, in eight places. Also, applied to a man, *A forger,* or *fabricator, of lies;* and so مِفْرًى . (Lh, M, TA.) And Milk *of the time when it is milked.* (K.) And they say, الفَرِىَّ الفَرِىَّ, meaning العَجَلَةَ العَجَلَةَ [i. e. *Haste: haste:* used in an imperative sense; as inf. ns. are often thus used; but they are] both like غَنِىّ [in measure]: mentioned by Sgh. (TA.)

أَفْرَى الفِرَى occurs in a trad. as meaning *The most lying of lies:* الفِرَى is the pl. of فِرْيَةٌ. (TA.)

مِفْرًى : see فِرِىٌّ.

مِفْرِيَّةٌ A مَزَادَة [or leathern water-bag] *made in a good,* or *proper, manner; well made.* (T, TA.)

فريج

Q. 3 افْرَنْبَجَ, said of a lamb, (Lth, O,) or of the skin of a lamb, (S, K, [some of the copies of

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the latter of which have الجَمَل in the place of الحَمَل,]) and of the skin of a kid, (O,) *It was roasted so that the upper parts of it became dried up.* (Lth, S, O, K.)

مُفْرَنْبَجٌ [part. n. of the verb above]. A man said, describing a roasted female kid,

* فَأَكَلْتُ مِنْ مُفْرَنْبَجٍ مِنْ جِلْدِهَا *

[*And I ate of such as was roasted so that the upper parts were dried up, of its skin*]. (O.)

فز

1 فَزَّ , (A, O, K,) aor. ـِ , inf. n. فَزٌّ, (TA,) *He* (a gazelle) *was*, or *became, frightened*, or *afraid.* (A, O, K.) ___ فَزَّ قَلْبُهُ *His heart heaved* by reason of fear. (O.) ___ فَزَّ عَنْهُ *He* (a man, O) *turned away from him.* (A, O, K.) And *He separated himself from him, and became alone.* (A, O, K.) فَزَّ, aor. ـِ , inf. n. فَزَازَةٌ and فُزُوزَةٌ, *He* (a man, O) *became excited with ardour*, or *eagerness.* (O, K.) فَزَّ فُلَانًا عَنْ مَوْضِعِهِ, (A, O, * K,) inf. n. فَزٌّ, (O,) *He disturbed, removed*, or *unsettled, such a one from his place:* (A, O, * K:) or *he frightened, and disturbed*, or *removed*, or *unsettled, such a one from his place, and made his courage* (lit. *his heart*) *to fly away:* (IDrd, TA:) and [in like manner] أَفَزَّهُ *he frightened him;* (K;) or, as in some copies of the K, *he disturbed* or *disquieted him;* (TA;) or *he frightened him, and disturbed* or *disquieted* or *unsettled him, and made his courage* (lit. *his heart*) *to fly away.* (S, O. *) [See also 10.] فَزَّ, aor. ـِ , inf. n. فَزِيزٌ (S, O, K, TA) and فَزٌّ, (TA,) said of a wound, *It became moist, and flowed,* (S, O, K, TA,) *discharging its contents;* and so فَصَّ: and in like manner it is said of water [app. as meaning *it oozed forth*]: (TA:) and of sweat, meaning *It exuded;* and so فَصَّ. (TA in art. فص.)

2 فزّزه *He* (a man) *rendered him powerful*, or *strong, and made him to overcome.* (Ibn-'Abbád, O.)

4 أَفْزَزَ see 1, latter half.

8 افتزّ *He* (a man, O) *overcame;* (K;) or *was*, or *became, powerful*, or *strong, and overcame:* (O:) and ابتزّ and ابتذّ signify the same: so in the Nawádir. (O, TA.)

10 **استفزّه** *It* (fear, S, A, O) *excited him to lightness and unsteadiness; unsettled him.* (S, A, O, K.) وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ, in the Kur [xvii. 66], is expl. by Fr as meaning *And excite thou to lightness and unsteadiness,* or *unsettle thou, when thou canst, with thy voice.* (O, TA.) And in like manner, وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ, in the same [xvii. 78], is expl. by him (O, TA) as meaning, *And verily they were near to unsettling thee from the land:* (TA:) but some say the meaning is, *they were near to frightening thee so as to excite thee to promptness of flight from the land.* (O, TA.) And استفزّه عن رأيه *He incited him,* or *excited him, to ignorance, foolishness,* or *wrong conduct, and levity,* or *unsteadiness, so as to make him swerve from his right sentiment, opinion,* or *judgment;* like استخفّه عن رأيه. (Az and TA in art. خف.) ___ *He incited him,* or *excited him, to be promptly obedient and submissive to him and to that which he desired of him;* like استخفّه. (Ksh in xliii. 54.) ___ *He expelled him* (Jel in xvii. 105, and K) from the land, (Jel,) or from his abode, *and disturbed,* or *disquieted,* or *unsettled, him,* (K,) *so as to excite him to lightness and unsteadiness.* (TA.) [See also 1, latter half.] ___ *He,* or *it, deceived him,* or *beguiled him, so as to cast him into destruction.* (TA.) ___ *He slew him:* so the verb is expl. by some in the Kur xvii. 78, quoted above. (TA.)

فَزٌّ A *light,* or an *active,* man. (S, A, O, K.) ___ And The *offspring of the cow;* (S;) [meaning,] *of the wild cow:* (O, K:) because of its restlessness: (TA:) pl. أَفْزَازٌ. (S, O, K.)

فَزَّةٌ *A leap with disquietude* [or *fright*]. (TA.)

قَعَدَ مُسْتَفِزًّا [so in a copy of the S, but without the vowel-signs: in two other copies of the same, مستوفزا, which belongs to art. وفز:] *He sat in an uneasy posture.* (S.) ___ فَرَسٌ مُسْتَفِزٌّ لِلْوَثْبِ وَالعَدْوِ [so in two copies of the S, in art. طمر; in the O, in that art., مُسْتَفِزُّ الوَثْبِ والعَدْوِ; probably a mistake for مُسْتَفِزّ; app. meaning, *A horse in a state*

of excitement to leap and run.]

فزر

1 **فَزَرَ** , (S, O, Msb, K, &c.,) aor. ـُ , (M, O, TA,) or ـِ , (Msb,) inf. n. فَزْرٌ, (S, * O, * Msb,) *He rent,* or *slit,* a garment, or piece of cloth: (K:) *he dissundered* (S, * O, * Msb) the same. (S, O.) ___ *He split, slit,* or *cracked,* a thing. (S, O, TA.) ___ *He struck* a man's nose *with a thing so as to split it.* (O, * TA.) ___ *He struck* one with a stick, or staff: (TA:) or *he struck* him with a stick, or staff, *on his back,* (K, TA,) *so as to break it.* (TA.) ___ *He separated, disunited, sundered,* or *dispersed,* a thing. (TA.) ___ *He separated,* or *divided,* a thing from another thing. (TA.) ___ *He broke* [a thing]. (Sh, O, Msb.) Sh says, I was in the desert, and, seeing some small round tents (قِبَاب) pitched, I said to an Arab of the desert, To whom belong these قِبَاب? and he answered, لِبَنِى فَزَارَةَ فَزَرَ ٱللّٰهُ ظُهُورَهُمْ: whereupon I said to him, What meanest thou by it? and he answered, [*To Benoo-Fezárah:*] *may God break* [*their backs*]. (TA.) ___ *He crumbled,* or *broke into small pieces,* a جُلَّة [or round piece of camel's or similar dung]; as also فَزَّرَ , (TA,) and افزر . (O, K, TA. [In the CK, الحُلَّة is put for الجُلَّة.]) See also 5. Also, as implied in the K, but correctly فَزِرَ, aor. ـَ , inf. n. فَزَرٌ [q. v.], *He was,* or *became, such as is termed* أَفْزَرُ [expl. below]. (TA.)

2 **فَزَّرَ** and 4: see 1, last signification but one.

5 **تفزّر** *It* (a garment, or piece of cloth,) *became rent,* or *slit;* (K;) as also انفزر ; (O, * K;) and فَزِرَ , inf. n. فُزُورٌ; (Msb; [but see فَزَرٌ, below;]) and so the like thereof; (Msb;) and the same is said of a wall: (TA:) and *it* (a garment, or piece of cloth,) *became dissundered, ragged, tattered,* or *shabby, and old and worn out;* (S, TA;) as also انفزر . (TA.)

7 **إِنْفَزَرَ** see 5, in two places.

فَزْر inf. n. of the trans. v. فَزَرَ. (Msb.) ___ [And app. used as a simple subst., having for its pl. فُزُور: see فَزَر.] [Also] A man *possessing little,* or *no, good,* or *goodness;* or *little,* or *no, wealth;* like نَزْر. (AZ, TA in art. نزر.)

فَزْر *A flock of sheep,* or *herd of goats:* (S, O:) or *a flock of sheep from ten to forty:* (AZ, A'Obeyd, S, O, K:) or *from three to ten;* thus in the copies of the K; but in the L, *to twenty:* (TA:) and *two,* and *more:* (S, O, K:) and hence, (S, O,) الفَزُر was a surname of Saad Ibn-ZeydMenáh: he came to the مَوْسِم [or fair, and place of meeting, app. of the pilgrims,] with some goats, and allowed them to be taken as spoil, saying, Whoso takes of them one, it shall be his, but a فَزْر [i. e. *a pair* or *more*] of them shall not be taken; فَزْر here meaning *two* and *more:* whence the prov., لَا آتِيكَ مَعْزَى الفَزْر, meaning [*I will not come to thee*] until *the goats of El-Fizr* shall become gathered together; and [that means *never,* for] those goats will never become gathered together: (S, O, K:) or, accord. to ISd, this surname was given to him because he said to his sons, one after another, Pasture ye these goats, and they were incompliant to him; so he called to the people, Collect yourselves together; and they did so; and he said, Take ye them as spoil; but I do not allow to any one more than one; therefore they separated them at once, and they became scattered in the country: this was the origin of the prov.: and one of their provs. relating to leaving a thing undone is the saying, لَا أَفْعَلُ ذَلِكَ مَعْزَى الفَزْر [*I will not do that* until *the goats of El-Fizr* shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) فَزْر means The *kid* (S, O, K, TA) itself: (S, O, TA:)

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and one says, لَا أَفْعَلُهُ مَا نَزَا فَزْر [*I will not do it as long as a kid leaps*]. (TA.) ___ And The *male young one of the* نَمِر [or leopard]: (TA:) or the *male young one of the* [*beast of prey called*] بَبْر [q. v.], (O, K, TA, [in the CK, erroneously, بِير,]) as is said in the T, and likewise in the Tekmileh: (TA:) and فَزْرَة signifies the *female young one thereof;* (O, K, TA;) or, as some say, the *sister thereof:* (TA:) and فَزَارَة signifies the

female of the بَبْر; (O, Msb, TA;) thus says IAar, (O,) [and] thus is said in the T: (TA:) or the *mother of the* بَبْر is called فزارة; and also the *female of the* نَمِر; (K, TA;) thus says IAar. (TA.) Also The أَصْل [or *origin*, &c.,] (O, K) of a thing. (O.) And *A small thing,* (O, K,) *like a* نَبْخَة [or *blister*], *in the root of the thigh,* (O,) *below the extremity of the pubes, resembling a* غُدَّة [or *ganglion*], *from an ulcer that comes forth in a man,* (O, K,) or *from a wound.* (O.)

فَزْر an inf. n. [of which the verb, accord. to a general rule, is فَزَر], A garment's *being old and worn out;* and *rent,* or *slit.* (KL. [See also 5, with which the verb فَزَر, inf. n. فُزُور, is mentioned in a similar sense.]) ___ And [app. The *being open,* or *wide,* or *broad,*] meaning in Pers. فراخ شدن. (KL.) Also The *being such as is termed* أَفْزَر [expl. below]. (S. [See 1, last sentence.])

فِزْر *Slits, rents,* or *fissures:* (K:) but this word perhaps occurred to the author of the K mistranscribed; for it is said in the L that فُزُور [a pl. of which the sing. is app. فِزْر, originally an inf. n.,] signifies *slits, rents,* or *fissures,* and *clefts,* or *cracks.* (TA.)

فُزْرَة : see فَازِر. Also *A great protuberance* upon the back, or upon the chest. (K.)

فَزَارَة : see فِزْر, last quarter of the paragraph.

فَازِر A *wide* road; (S, O, K;) as also فُزْرَة : (O, K:) or a *wide and conspicuous* road: or, accord. to ISh, *a road that passes over the* [*eminences termed*] نِجَاف [pl. of نَجَف] *and the* [*hills,* or *small mountains termed*] قُور [pl. of قَارَة], *and cleaves them as though it made furrows upon their heads:* you say, أَخَذْنَا الفَازِر and أَخَذْنَا طَرِيق الفَازِر, meaning [*We took*] *the road that made a track upon the heads and the base of the mountains.* (TA.) And فَازِرَة [or طَرِيق فَازِرَة] signifies *A road taking its course in a tract of sand amid sands that are compact and*

cleaving to the ground, (K, TA,) *and soft; appearing like an extended, long, natural cleft in the ground:* (TA:) the same meaning is also assigned to فَارِزَةٌ. (K * and TA in art. فرز.) Also *A species of ants,* (O,) *black ants,* (K,) *in which is a redness:* (O, K:) mentioned also among words of which the final radical is ز [as being called فَارِزٌ]. (TA.) ___ And The *round black thing* [app. *a species of animalcule*] *found in* [*dried*] *dates.* (O.)

فَارِزَةٌ : see the next preceding paragraph.

أَفْزَرُ and مَفْزُورٌ A man *humpbacked;* (S, O;) *having a great protuberance upon his back;* (S, O, K:) or *having such a protuberance upon his chest:* (K:) or, accord. to Ibn-'Abbád, the former signifies the same as أَقْعَسُ [*having a protuberant breast,* or *chest, and a hollow,* or *receding, back*]. (O. [See also أَفْرَزُ.]) ___ And [the fem. of the former] فَزْرَآءُ A female, (K,) or girl, or young woman, (TA,) *full of fat and flesh:* or *that has nearly attained to puberty.* (K, TA.)

مَفْزُورُ الأَنْفِ A man *having his nose struck with a thing so as to be split.* (TA.) See also أَفْزَرُ.

فزع

1 فَزِعَ , (S, O, Msb, K,) and فَزَعَ, (K,) aor. ـَـ , of the former verb, (Msb, K,) and of the latter also, (K,) inf. n. فَزَعٌ, (S, O, Msb, K,) which is of the former verb, (S, * O, Msb, TA,) and [of the latter verb] فَزَعًا [فَزَعٌ in the CK being a mistake for فَزَعًا] and فَزَعْن (K, TA,) *He feared;* or *was*, or *became, in fear, afraid, frightened*, or *terrified;* (S, O, Msb, K, TA;) and so تفزّع : (TA in art. روع:) you say, فَزِعَ منه *he feared him*, or *it;* or *was*, or *became, in fear*, &c., *of him*, or *it:* (MA, Msb, TA:) accord. to Er-Rághib, فَزَعٌ signifies *a shrinking*, and *an aversion*, that comes upon a man, *from a thing causing fear* or *fright;* and is *a kind of* جَزَع [q. v.]; and one should not say فَزِعْتُ من ٱللّه like as one says خَفْتُ منه: or, as Mbr says, in the Kámil, its primary signification is the *fearing*, or *being in fear* or *afraid* or *frightened* or *terrified:* then, by a metonymical application, it signifies a people's *going forth quickly to repel an enemy*, or *the like, that has come* upon them *suddenly;* and this meaning has become [conventionally regarded as] proper. (TA.) ___ فَزَعٌ signifies also The *seeking*, or *demanding, aid*, or *succour:* (Az, K, TA:) and the *aiding*, or *succouring;* (Az, S, O, K, TA;) this latter being likewise a signification of إِفْزَاعٌ : (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Ansár, إِنَّكُمْ لَتَكْثُرُونَ عِنْدَ الفَزَعِ وَ تَقِلُّونَ عِنْدَ الطَّمَعِ [*Verily ye are many on the occasion of aiding*, or *succouring, and ye are few on the occasion of coveting*, or *greed*]; (S, O, TA;) or in this saying the implied meaning may be, *on the occasion of men's betaking themselves to you in fear* (عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ) *in order that ye may aid* or *succour them* [which is virtually the same as *their seeking your aid* or *succour*]: (TA:) thus [it is said] فَزَعٌ has two contr. significations: (K:) and both of these significations are expressed by the verb فَزِعَ: (O:) you say فَزِعَ إِلَيْهِ and فَزِعَ منه; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify *he sought*, or *demanded, aid*, or

succour, of him; and *he aided,* or *succoured, him;* or that the former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;]) but you should not say فَزَعَهُ, (K, TA,) i. e. like مَنَعَهُ: (TA:) [or] from الفَزَعُ as signifying fear, or fright, you say فَزِعْتُ إِلَيْكَ and فَزِعْتُ مِنْكَ; [app. meant to indicate that the former phrase signifies *I betook myself to thee in fear,* which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by إِلَيْهِ which will be found below in this paragraph; and that the latter phrase signifies *I feared thee,* or *I was,* or *became, in fear,* &c., *of thee,* the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say فَزِعْتُكَ: (S: [thus in my copies, فَزَعْتُكَ, not فَزَعْتُكَ:]) or فَزِعَ إِلَيْهِمْ signifies *he sought,* or *demanded, of them, aid,* or *succour;* and فَزَعَهُمْ and فَزَعَهُمْ signify *he aided,* or *succoured, them,* syn. أَغَاثَهُمْ [in the CK اعانهم] and نَصَرَهُمْ, like أَفْزَعَهُمْ : (K, TA:) accord. to IB, فَزَعَتْهُ meaning أَغَثْتُهُ is originally فَزِعْتُ لَهُ [primarily signifying *I feared,* or *became in fear* &c., *for him*]; then the ل was dropped; for one says فَزَعَتْهُ and فَزِعْتُ لَهُ: (TA:) or فَزِعَ, like فَرِحَ, signifies انْتَصَرَ: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for اسْتَنْصَرَ, *he sought,* or *demanded, aid,* or *aid against an enemy:*]) and فَزِعَ إِلَيْهِ *he betook himself,* or *had recourse, to him,* or *it, for refuge, protection,* or *preservation,* (S, O, Msb, K, TA,) *by reason of fear,* or *fright,* (S,) *and sought,* or *demanded, aid,* or *succour, by him,* or *it;* whence, in a trad. respecting the eclipse of the sun, فَافْزَعُوا إِلَى الصَّلَاةِ i. e. *Then betake yourselves,* &c., *to prayer, and seek,* or *demand, aid,* or *succour, by it.* (TA.) ___ فَزِعَ مِنْ نَوْمِهِ means *He became roused from his sleep;* (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, فَزِعْتُ بِمَجِيءِ فُلَانٍ, meaning *I prepared* [or *roused*] *myself by reason of the coming of such a one, by a change of state,* or *condition, like as the sleeper passes from the state of sleeping to that of waking.* (TA.) فَزَعَهُ in the phrase فَازَعَهُ فَفَزَعَهُ means *He exceeded him in fear,* or *fright.*

(TA.) فُزِّعَ عَنْ قُلُوبِهِمْ: see the next paragraph.

2 **فزّعه** : see 4. ___ [It also app. signifies *He made a fearful event,* or *fearful events, to befall him:* see its pass. part. n. below.] ___ فَزَّعَ عَنْهُ *He removed from him fear,* or *fright:* (O, in two places:) it is implied by the context in the K that افزع عنه has this meaning; but in the O and other lexicons it is فَزَّعَ. (TA.) And فُزِّعَ عَنْهُ, (S, K,) inf. n. تَفْزِيعٌ, (K,) *Fear,* or *fright, was removed from him.* (S, K.) It is said in the

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Kur [xxxiv. 22], حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ, meaning *Until, when fear,* or *fright, shall be removed from their hearts:* (S, O:) this is the common reading: another reading is فَزَّعَ, i. e. فَزَّعَ ٱللّٰهُ: and El-Hasan reads فُزِعَ : and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase سِيرَ عَنِ البَلَدِ: (TA:) some read فُرِّغَ [q. v.]: (O and TA in art. فرغ:) and 'Eesà Ibn- 'Omar is related to have read إِذَا ٱفْرَنْقَعَ. (TA in art. فرقع.)

3 **فازعه ففزعه** [*He vied with him in fear,* or *fright,*] *and he exceeded him therein.* (TA. See 1, last sentence but one.)

4 **افزعه** , (Msb, K,) inf. n. إِفْزَاعٌ, (S, O,) *He made him to fear,* or *to be afraid; frightened him;* or *terrified him;* (S, * O, * Msb, K;) as also فزّعه , (S, O, Msb, K,) inf. n. تَفْزِيعٌ. (S, O.) And you say, يُفْزَعُ مِنْهُ [*One is made to fear,* or *be afraid of,* or *is frightened,* or *terrified, at, it,* or *him*], (S, O, K,) and مِنْ أَجْلِهِ [*on account of him,* or *for the sake of him*], (O, K,) and بِهِ [*by him,* or *by means of him*]. (O.) ___ [Hence,] *He housed him* from his sleep. (K, TA. [See 1, last quarter.]) ___ Also *He aided,* or *succoured, him.* (S, K.) See 1, former half; and again, in the latter half. ___ See also 2.

5 **تَفَزَّعَ** see 1, first sentence.

فَزَعٌ *Fear,* or *fright:* (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, * O, K,) sometimes, (S, O,) having a pl., which is أَفْزَاعٌ. (S, O, K.) ___ [And, as seems to be indicated by an explanation of مُفَزَّعٌ (q. v.), *A fearful event:* pl. as above.]

فَزِعٌ *Fearing; being afraid* or *frightened* or *terrified;* (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce ظَنْبُوبٌ; (Er-Rághib, TA;) and مُفَازِعٌ is syn. therewith: (O, K:) and one says also رَجُلٌ فَازِعٌ, pl. فَزَعَةٌ; and مَفْزُوعٌ; meaning *a man put in fear; made afraid; frightened,* or *terrified.* (TA.) And *In a state of disquiet, disturbance,* or *agitation:* whence an extraordinary reading, of four readers, in the Kur xxviii. 9, [i. e. فَزَعًا] for فَارِغًا, relating to the heart of the mother of Moses, meaning *in a state of disquiet,* &c., *almost quitting its pericardium.* (TA.) It has no broken pl.; its only pl. being فَزِعُونَ. (TA.) ___ Also *Seeking,* or *demanding, aid,* or *succour;* and Sgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, *aiding,* or *succouring;* thus being trans., though of the measure فَعِلٌ; but it may be altered from فَازِعٌ, like as حَذِرٌ is [said to be] altered from حَاذِرٌ. (IB, TA,)

فَزْعَةٌ : see فَزَعَةٌ.

فُزْعَةٌ A man *whom one is made to fear, of whom one is made afraid,* or *at whom one is frightened:* (O, K:) [like مَفْزَعَةٌ as expl. by Lth and others:] and *by whom,* or *by means of whom, one is made afraid,* or *frightened.* (O.)

فَزَعَةٌ sing. of فَزَعَاتٌ in the phrase فَزَعَاتُ الرُّوعِ [app. meaning *The fears,* or *frights, of the heart*]. (TA. [The sing., as well as the pl., is there said to be thus, بِالتَّحْرِيكِ; but if the former be, as I think it is, an inf. n. un., it should by rule be فَزْعَةٌ.])

فُزَعَةٌ One *who fears men,* or *is frightened at them:* (K:) or one *who fears,* or *is frightened, much,* or *often;* (O;) [and] so فَزَّاعَةٌ . (TA. [But see what next follows.])

فَزَّاعَةٌ *One who makes men to fear,* or *frightens them, much,* or *often.* (O, K.) See also فُزَعَةٌ.

فَازِغٌ : see فَزِعٌ, in two places.

مَفْزَعٌ *i. q.* مَلْجَأٌ [as meaning *A refuge,* i. e. *a place to which,* or *a person to whom, one betakes himself,* or *has recourse, for refuge, protection,* or *preservation,*] (S, O, Msb, K, TA,) *on the occasion of the befalling of an affliction* or *a calamity;* (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, فُلَانٌ مَفْزَعٌ لِلنَّاسِ *Such a one is a refuge to men when an event comes upon them suddenly,* and هُمَا مَفْزَعٌ لِلنَّاسِ, and هُمْ مَفْزَعٌ, &c.; (S, O;) and مَفْزَعَةٌ is the same in signification and in its applications; (K;) expl. by IF as signifying *a place to which one who is in fear,* or *frightened, betakes himself,* or *has recourse, for refuge, protection,* or *preservation:* (TA:) or مَفْزَعٌ signifies one of whom aid, or succour, is sought, or demanded: (K:) and مَفْزَعَةٌ , [*a cause of fear* or *fright;* being a word of the class of مَبْخَلَةٌ and مَجْبَنَةٌ; i. e.] *a thing that one is made to fear,* or *at which one is frightened;* (S;) or *a person whom one is made to fear,* or *at whom one is frightened;* [like فُزَعَةٌ;] or *on account of whom,* or *for the sake of whom, one is made to fear,* or *is frightened:* (Lth, O, K:) you say, فُلَانٌ لَنَا مَفْزَعَةٌ [*Such a one is to us a person whom we are made to fear,* &c.], and in like manner you say of a female, and of a pl. number. (O.)

مَفْزَعَةٌ : see the next preceding paragraph, in two places.

مُفَزَّعٌ *Cowardly;* (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and *courageous;* (Fr,

O, K;) as being one the like of whom fearful events are made to befall (بِمِثْلِهِ تَنْزِلُ الأَفْزَاعُ). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) مُفَزَّعَةٌ applied by 'Amr Ibn-Maadee-Kerib as an epithet to his اسْتٌ, in replying to a threat of El-Ash-'ath, who had said to him, لَوْ دَنَوْتَ لَأُضَرِّطَنَّكَ, means *Secure from being overcome by fear,* or *fright, and* [*therefore*] *not lax so as to break wind* [*in consequence of fear*]; being from فَزَّعَ عَنْهُ meaning he removed fear, or fright, from him; or it may be for the same reason as that for which مُفَزَّعٌ is applied to a courageous man. (O.)

مَفْزُوعٌ : see فَزِعٌ, first sentence.

مُفَازِعٌ : see فَزِعٌ, first sentence.

فس

فِسْفِسَةٌ *i. q.* فِصْفِصَةٌ, i. e. رِطْبَةٌ: (K:) the second of these is more known than the first; both of which are arabicized, from the Persian إِسْپِسْت [or إِسْفِسْت]. (TA.)

فسأ

1 **فَسَأَهُ** : see 2. ___ Also, (M, K,) or فَسَأَهُ بِالعَصَا, (AZ, O,) aor. ـَـ , inf. n. فَسْءٌ, (M,) *He struck,* or *beat,* (AZ, M, O, K,) *him,* (O,) or *his back,* (AZ, M, K,) *with the staff,* or *stick;* (AZ, M, O, K;) as also تَفَسَّأَهُ , (K,) or تَفَسَّأَهُ بالعصا. (O.) ___ And فَسَأَ فُلَانًا عَنْهُ *He restrained, withheld,* or *debarred, such a one from him.* (O, * K.) فَسِئَ, aor. ـَـ , [inf. n., app., فَسَأٌ, q. v. infrà,] *He was,* or *became, such as is termed* أَفْسَأُ [q. v.]. (K.)

2 **فَسَّأَهُ** , namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. تَفْسِئَةٌ (S, O) and تَفْسِىءٌ, (S,) *He stretched it so that it rent,* or *became ragged,* or *dissundered:* (S, O:) or *he rent it;* as also فَسَأَهُ , aor. ـَـ , (M, K,) inf. n. فَسْءٌ (M.)

5 **تفسّأ** , said of a garment, or piece of cloth, (S, M, O, K,) *It became ragged,* or *dissundered,* (S, O,) *and worn out:* (S:) like تقضّأ, or تفصّأ: (accord. to different copies of the S: the latter in the L:) or *it became rent.* (M, O.) ___ تفسّأ فيهم, (K,) or بهم, (O,) said of a disease, *It spread among them,* (O, K,) and *became common among them:* (TA:) like تفشّأ. (O, K.) تفسّأ: see 1.

6 **تفاسأ** , and تفاسى, (M, O, TA,) *He* (a man) *protruded* (M, O, TA) *his posteriors,* (M,) or *his back,* (O,) or *both.* (TA.)

فَسَأٌ a subst. signifying The *state of such as is termed* أَفْسَأُ [q. v.]: (M, TA:) or *a hollowness,* or *incurvity, of the spine.* (TA in art. فقأ.) [See also 1, last sentence.]

أَفْسَأُ *i. q.* أَبْزَخُ [i. e. *Having a protuberant breast,* or *chest, and hollow back;* &c.]: or

having a protuberant breast, or *chest, and the lower part of the belly prominent:* (M, K:) fem. فَسَآءُ: (M:) and (M, in the K or) he *who, when he walks, is as though his posteriors were in pain* (in the M تَوْجَعُ; in some copies of the K تَوَجَّعُ [as though for تَتَوَجَّعُ], and in some يَرْجَعُ); as also مَفْسُوءٌ: (M, K:) or he *who, when he sits, cannot rise but with an effort:* (O, K:) or *whose spine enters into* [or *turns inwards between*] *his haunches.* (K.)

مَفْسُوءٌ: see the next preceding paragraph.

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فست

فُسْتَاتٌ , also written فَسْتَاتٌ: see فُسْطَاطٌ.

فُسْتَاطٌ , also written فَسْتَاطٌ: see فُسْطَاطٌ, in art. فسط, to which it belongs; for the ت is a substitute for the [former] ط in فسطاط, or for the [latter] س in فِسَّاطٌ. (M and TA in art. فسط.)

فستط

فست See **فستط**

فستق

فُسْتُقٌ and فُسْتَقٌ, (O, Msb, K,) the latter the more agreeable with the original, (O,) which is پِسْتَه, (O, K,) a Pers. word, (O,) for from this each is arabicized; (O, Msb, * K;) [The *pistachio-nut, pistacia vera* of Linn.;] *a certain fruit;* (O;) [in the Msb بقل; perhaps a mistranscription for نقل, i. e. نَقْلٌ, *a certain fruit that is eaten with wine;*] *well known:* (K:) said in a verse of Aboo-Nukheyleh to be مِنَ البُقُولِ: thus, and thus only, with ب, the phrase is related: if it were مِنَ النُّقُولِ, the mistake would be removed: (O:) Az says that the فستقة [which is the n. un.] is *a fruit of a well-known tree:* and AHn says, It has not come to my knowledge that it grows in the land of the Arabs: (TA:) it is good for the liver, and the mouth of the stomach, and the colic, and the odour of the mouth. (K. [In the CK, النَّهَكَة is put for النَّكْهَة.]) The vulgar pronounce the word with fet-h [to the ف, saying فَسْتَق: and many of them say فُسْتُق]. (Msb.)

ثَوْبٌ فُسْتُقِىٌّ [meaning *A garment of the colour of the* فُسْتُق] is [thus] with damm [to the ف and ت]. (Msb.)

فسح

1 **فَسُحَ** , (MA, Msb, K, [in the CK فَسَحَ, a misprint,]) with damm, (Msb,) like كَرُمَ , (K,) [aor. ـُـ ,] inf. n. فُسَاحَةٌ, (L,) or فَسَاحَةٌ [for which the former is app. a mistranscription] and فُسْحَةٌ, (MA,) *It* (a place) *was*, or *became, spacious, roomy, wide*, or *ample;* (MA, Msb, K;) as also افسح , (Msb, K,) and تفسّح , and انفسح . (K.) فَسَحَ لَهُ, (S, MA, Msb, K,) aor. , (Msb, K,) inf. n. فَسْحٌ (MA, Msb, TA) and فُسُوحٌ; (TA;) as also تفسّح , (A, K,) and افسح ; (A;) *He made room*, or *ample room, for him*, (S, MA, Msb, K,) فى المجلس (S, MA, Msb) *in the sitting-place*, or *in the assembly.* (MA.) You say, تَفَسَّحُوا فى المجلس, (S, Msb, *) and تَفَاسَحُوا , (S, K,) *Make ye room*, or *ample space*, [*in the sitting-place*, or *in the assembly*,] syn. تَوَسَّعُوا: (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, *make ye room*, or *ample space, one for another:*] the latter occurs, accord. to the reading of El-Hasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) ___ And افْسَحْ عنّى *Remove thou, withdraw*, or *retire to a distance, from me.* (Ksh and Bd in lviii. 12.) ___ فَسْحٌ [as inf. n. of فَسَحَ] also signifies The *making wide steps;* and so فَيْسَحَى. (K.) [Hence,] افْسَحِ الخُطَى, said by an Arab of the Desert, of the Benoo-'Okeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning *Make wide the spaces between each two punctures of the needle*, lest the punctures should rend. (L.) ___ And فَسَحَ لَهُ الأَمِيرُ فى السَّفَرِ means *The commander*, or *governor, wrote for him a* فَسْحٌ [q. v.]. (K.)

2 **فسّح** *He made* a place *spacious, roomy, wide*, or *ample.* (Msb.)

4 **أَفْسَحَ** see 1, first and second sentences.

5 **تَفَسَّحَ** see 1, in three places. ___ [تفسّح also signifies *He expatiated*, or *ranged at large:* and *he had*

ample room or *scope:* see مُتَفَسَّحٌ.]

6 تَفَاْسَحَ see 1, third sentence.

7 إِنْفَسَحَ see 1, first sentence. ___ [Hence,] انفسح مَرَاحُهُمْ [lit. *The nightly resting-place of their camels was,* or *became, spacious,*] means *their camels became numerous.* (TA.) ___ And انفسح صَدْرُهُ *His bosom became dilated* [*with joy*]. (S, A.) ___ And انفسح طَرْفُهُ *His eye had an unobstructed view, nothing hindering its seeing far.* (L.)

Q. Q. 2 تَفَيْسَحَ : see تَفَيْحَسَ, in art. فحس.

فَسْحٌ *A writing like a* جَوَاز [or *traveller's pass*]. (K.) [See 1, last sentence.]

فُسْحٌ : see فَسِيحٌ, in three places.

فُسْحَةٌ *Spaciousness, roominess, width,* or *ampleness;* (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فَسُحَ.] ___ And [*Ample scope for action* &c.] in an affair. (Msb in art. رخو.) [And *A state in which is ample scope for acting* &c.: see ___.] نَفَسٌ الفُسْحَتَانِ signifies *The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip.* (L.)

فُسْحُمٌ : see فَسِيحٌ, in two places. ___ فُلَانٌ ٱبْنُ فُسْحُمٍ is a phrase mentioned by Lh, thought by him to be from الفُسْحَةُ and الانْفِسَاحُ, but the meaning is unknown. (L.) Also The *glans of the penis.* (K in art. فسحم; where the word is mentioned again in the S likewise.)

فُسَاحٌ : see the paragraph here following.

فَسِيحٌ (S, A, Msb, K) and فُسَاحٌ, (K,) like طَوِيلٌ and طُوَالٌ, (TA,) *Spacious, roomy, wide,* or *ample;* applied to

a place; (S, A, Msb, K;) as also فُسْحٌ and فُسْحُمٌ : (K:) or فُسْحٌ signifies thus applied to a sitting-place: (S:) and فُسْحُمٌ , (S, K,) in which the م is augmentative, (S,) signifies (S, K) also (K) وَاسِعُ الصَّدْرِ [meaning *free from distress of mind* or *from narrowness of mind*], (S, K,) as does also فُسْحٌ [in the CK in this sense written فُسْحٌ]; both being applied in this sense to a man. (K.) ___ سَيْرٌ فَسِيحٌ [means *A pace in which the steps are wide:* see 1, latter half].

جَمَلٌ مَفْسُوحُ الضُّلُوعِ *i. q.* مَسْفُوحٌ [i. e. *A camel wide in the ribs*]. (TA.)

مَا لَكَ فِى هٰذَا مُتَفَسَّحٌ [*There is not for thee ample scope* (lit. *a place in which one has ample scope*) *in this*]. (A.)

مُنْفَسَحُ وَادٍ [*The place of expanding of a valley*]. (JK and K in art. خرق, &c.)

مُرَاحٌ مُنْفَسِحٌ *A nightly resting-place of camels,* or *of camels and other cattle, in which they are numerous.* (As, K.)

فسخ

1 فَسَخَ , (S, A, L, K,) aor. ـَـ , (S, L, K,) inf. n. فَسْخٌ; (S, L;) and فسّخ ; (L; [but this has an intensive signification;]) *He dislocated, luxated,* or *disjointed,* (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, *without breaking:* (L:) [and] فَسَخْتُ المِفْصَلَ عن موضعه *I removed the joint from its place.* (Msb.) ___ And the former v., aor. and inf. n. as above, *He removed* a stick, or twig, or branch, *from its place with his hand.* (Msb.) ___ And the same v., (S, Msb,) aor. as above, (A,) and so the inf. n., (K,) *He cast,* or *cast off,* (S, Msb, K,) a garment, (S, Msb,) or his garments. (A.) You say, فَسَخْتُ عَنِّي ثَوْبِي *I cast,* or *cast off, from me my garment.* (S.) ___ And the same v., (L, Msb,) [aor. and] inf. n. as above, (K,) *He separated, disunited, sundered, dissundered,* or *dispersed,* (L, Msb, K,) a thing. (L, Msb.) ___ Also, the same verb, (S, A, L, Msb,) aor. as above, (L,) and so the inf. n., (L, Msb, K,) *He undid, dissolved,* or *annulled,* (S, A, L, Msb, K,) a sale, (S, A, L, Msb,) and a determination, resolution, or decision, (S,) and a marriage, (S, A, L,) and a contract, compact, or covenant, and an affair. (Msb.) ___ And the same v., (L, Msb,) [aor. and] inf. n. as above, (L, K,) *He* (a man, Msb) *corrupted,* or *disordered,* the judgment, or opinion. (L, Msb, K.) فَسَخَ, aor. ـَـ , (L, K,) inf. n. فَسْخٌ; (L;) or فَسَخَ, this v. being intrans. as well as trans.; (Msb;) *It* (the judgment, or opinion,) *was,* or *became, corrupt,* or *disordered.* (L, Msb, K.) ___ [And, accord. to the TK, فَسِخَ, (but this I think to be a mistake for فَسَخَ,) inf. n. فَسْخٌ, signifies ضَعُفَ (*He was,* or *became, weak,* app. *in intellect and in body;* see فَسْخٌ below); said of a man: and جَهِلَ (app. intrans., meaning *He was,* or *became, ignorant;* but accord. to the TK trans., meaning *he knew not* a thing).] ___ In the conventional language of the philosophers, الفَسْخُ [as an inf. n.] signifies *The transmigration of the rational soul of a human being from his body to* [*some one of*] *the inanimate,*

not increasing, bodies, such as the minerals, or *metals, and the simple elements:* (Dict. of Technical Terms used in the Sciences of the Musalmans:) or, *to a plant:* the former meaning being that of الرَّسْخُ. (So in a marginal note in a copy of the TK.)

2 **فَسَّخَ** see the preceding paragraph, first sentence.

3 **فاسخهُ البَيْعَ** [*He agreed with him in undoing, dissolving,* or *annulling, the sale*]. (A. [See 6.])

4 **افسخ القُرْآنَ** *He forgot the Kur-án.* (Fr, S.)

5 **تَفَسَّخَ** see 7, in two places. ___ تفسّخ الشَّعرُ عَنِ الجِلْد *The hair fell off and became scattered from the skin,* peculiarly of a dead body: (L, K:) and in like manner, اللَّحمُ عَنِ العَظْمِ *the flesh from the bone.* (A, L.) And تَفَسَّخَت الفَأَرَةُ فى المآء *The rat,* or *mouse, became dissundered,* [or *fell in pieces, through putrefaction,*] *in the water.* (S.) ___ تفسّخ تَحْتَ الحِمْلِ الثَّقيلِ, said of a [young camel such as is termed] رُبَع, (S, K, *) *He was,* or *became, weak beneath the heavy load,* (K,) *and unable to bear it:* (S, K:) and [in like manner] one says of a man, تفسّخ تَحْتَ العبْءِ الثَّقيلِ. (A.)

6 **تفاسخوا العَقْدَ** *They agreed together in undoing, dissolving,* or *annulling, the contract, compact,* or *covenant.* (Msb.) And تفاسخا البَيْعَ [*They two agreed in dissolving,* or *annulling, the sale*]. (A.) ___ And تفاسخت الأَقَاوِيلُ *The sayings annulled,* or *contradicted, one another.* (TA.)

7 **انفسخ** *It* (a limb, L, such as an arm, or a hand, A, L) *became dislocated, luxated,* or *disjointed;* (A, L;) as also تفسّخ . (L.) One says, وَقَعَ فُلَانٌ فَٱنْفَسَخَتْ قَدَمُهُ *Such a one fell, and his foot became*

dislocated. (L. [And the like is said in the A.]) ___ *It* (a stick, or twig, or branch,) *became removed from its place by the hand.* (Msb.) ___ *It* (flesh) *became dissundered by putrefaction;* as also تفسّخ . (L.) ___ And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) *It became undone, dissolved,* or *annulled.* (S, A, L, K.) ___ Also said of a weak man, [app. as meaning *He became unnerved,*] on an occasion of difficulty. (L: see فَسِيخ.)

فَسْخ [mentioned above as the inf. n. of 1 in most of its senses] *Weakness* (L, K) *in intellect and in body;* as also فَسْخَة . (L.) ___ And *Ignorance:* (K:) which is referrible to weakness of intellect. (TA.) And *Weak in intellect and in body;* as also فَسْخَة . (K.) ___ See also فَسِيخ.

فَسَخ A *corrupt,* or *disordered,* judgment, or opinion. (L.)

فَسْخَة : see فَسْخ, in two places.

فَسِيخ [applied to flesh-meat, *Parting in pieces, and easily resolvable, by reason of much cooking.* (Golius, from Meyd.) ___ And] A *weak* man, *who becomes unnerved* (ينفسخ) *on an accasion of difficulty:* (L:) a man *who does not attain that which he wants,* (S, L, K,) *and is not fit for his affair,* or *business;* as also فَسْخ [q. v.]. (K.)

ثَوْب فَاسِخ [*A faded garment:* so in the language of the present day: perhaps post-classical]. (A in art. رمد.)

الفَاسِخ [is a name given by the Jews to their festival of *The Passover:* see De Sacy's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also الفِصْح.]

فسد

1 **فَسَدَ** , aor. ـُ , (S, M, A, O, L, Msb, K, &c.,) which is the aor. commonly known, (TA,) and ـِ , (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and فَسُدَ, aor. ـُ ; (S, M, O, L, K;) inf. n. فَسَادٌ (S. M, A, O, L, K) and فُسُودٌ, (M, O, L, K,) the former being inf. n. of فَسَدَ, aor. ـُ , (S, A, O,) and so the latter, and the former being also inf. n. of فَسُدَ, (O,) or the former is of فَسُدَ and the latter is of فَسَدَ, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) *It* (a thing, S, A, O) [and *he* (a man)] *was*, or *became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved*, or *dishonest; devoid of virtue*, or *efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted*, or *infected, state; in a state of disorder* or *disturbance, destruction, annihilation, consumption, waste*, or *ruin;* (MA, KL, PS, &c.;) and so استفسد : (KL:) *contr. of* صَلَحَ: (M, * L, K:) *it became altered in its state* [*for the worse*]: and *it became null, void, of no force*, or *of no account;* or *it came to nought*, or *perished;* accord. to the explanation by most of the expositors of the ex. in the Kur xxi. 22. (MF.)

2 **فَسَّدَ** see 4, first sentence.

3 **فاسده** *He became at variance with him; he cut, severed*, or *broke, the tie of friendship* [or *kindred*] *with him.* (L in art. كشح.) And فُلَانٌ يُفَاسِدُ رَهْطَهُ [*Such a one cuts the ties of friendship*, or *kindred, with his people, tribe*, or *near kinsfolk*]. (A.)

4 **افسد** , (S, M, O, L, Msb, K, &c.,) inf. n. إِفْسَادٌ and [quasi-inf. n.] فَسَادٌ; (L;) and فسّد , (O, L, Msb, K,) inf. n. تَفْسِيدٌ; (O, K;) *He*, or *it, made*, or *rendered, bad, evil, corrupt, unsound, wrong, wrongful,*

improper, unrighteous, wicked, vitious, depraved, or *dishonest; deprived of virtue,* or *efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted,* or *infected;* [*constituted, disposed, arranged,* or *qualified, ill, wrongly,* or *improperly;*] *disordered,* or *disturbed,* [*disorganized,*] *destroyed, annihilated, consumed, wasted,* or *ruined;* (MA, KL, &c.;) *contr. of* أَصْلَحَ. (M, L, K.) One says, افسد المالَ [*He rendered the property in a bad state; marred, impaired, consumed,* or *wasted, it*]. (L.) [And افسد عَلَيْهِمْ *He corrupted, perverted,* or *marred, their state, case, affair, scheme, plot,* or *the like;* أَمْرَهُمْ, or the like, being understood. And افسده عَلَىَّ *He corrupted him and rendered him disaffected towards me.*] إِفْسَادُ صَبِيٍّ, occurring in a trad., means *The injuring a child by rendering its mother pregnant while she is suckling it and so vitiating her milk:* which act is also termed الغِيلَةُ. (L.) [And افسد as contr. of أَصْلَحَ signifies also *He acted in a bad, an evil,* or *a corrupt, manner; acted ill, corruptly, wrongly, wrongfully, improperly, unrighteously, wickedly, vitiously,* or *dishonestly;* or *did evil,* or *mischief;* إِلَيْهِ *to him:* and *he created,* or *excited, disorder, disturbance, disagreement, discord, dissension, strife,* or *quarrel-ling;* or *made,* or *did, mischief;* بَيْنَ القَوْمِ *between,* or *among, the people,* or *party.* (See also 10.)]

6 **تفاسدوا** *They became at variance, one with another;* (M, L;) *they cut, severed,* or *broke, the tie of kindred,* (M, L, K,) *and of friendship,* (L,) *one with another.* (M, L, K.)

7 **انفسد** [as quasi-pass. of أَفْسَدَهُ] is not allowable, (S, L,) or has not been heard. (K.)

10 **استفسد** *contr. of* اسْتَصْلَحَ. (S, O, L, K.) [Hence, *He regarded,* or *esteemed,* a thing, or man, *as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious,*

depraved, or *dishonest;* &c.: see 1. ___ And] *He wished,* or *desired,* [a thing, or man,] *to be bad, evil, corrupt,* &c. (KL.) ___ [And *He sought to render bad, evil, corrupt,* &c. ___ And hence, *He treated in such a manner as to render disaffected,* or *rebellious.*] One says, الأَمِيرُ يَسْتَفْسِدُ رَعِيَّتَهُ [*The prince,* or *governor, treats his subjects in such a manner as to render them disaffected,* or *rebel-lious*]. (A.) And استفسد السُّلْطَانُ قَائِدَهُ *The Sultán provoked the leader of his forces to rebel-lion by his evil conduct to him.* (L.) ___ [And *He sought to act in a bad, an evil,* or *a corrupt, manner; to act ill, corruptly, wrongly, wrongfully, improperly, unrighteously,* or *dishonestly.*] One says, استفسد فُلَانٌ إِلَى فُلَانٍ [*Such a one sought to act in a bad, an evil,* or *a corrupt, manner,* or *to act ill,* &c., *to such a one*]. (M.) ___ [And *He sought discord,* or *dissension.* ___ And *It* (an event) *happened in a bad,* or *an evil, manner.*] ___ See also 1.

فَسَادٌ an inf. n. of 1: (S, M, A, &c.:) or a simple subst.: (Msb:) [as a subst. signifying] *Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity,* or *dishonesty;* the *state of being devoid of virtue* or *efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated,* or *tainted, state; a state of disorder* or *disturbance,* or *of destruction, annihilation, consumption, waste,* or *ruin:* (MA, KL, PS, &c.:) *contr. of* صَلَاحٌ. (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] *syn. with* إِفْسَادٌ

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[signifying The *making,* or *rendering, bad, evil, corrupt,* &c.: (see 4:) and, oftener, the *acting ill,*

corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or *dishonestly; doing evil,* or *mischief;* and *creating,* or *exciting, disorder, disturbance, disagreement, discord, dissension, strife,* or *quarrelling*]: (L:) and [particularly] the *taking property wrongfully.* (O, K.) [Hence,] حَرْبُ الفَسَادِ [*The war of evildoing*]: thus was termed a war that happened between [the two sub-tribes] بَنُو شَكٍّ [in which the latter word is app. a mistranscription for شِبْكٌ] and غَوْثٌ, of the tribe of طَيِّئٍ: it was so termed because one party patched their sandals with the cars of the other, and one party drank wine out of the skulls of the other. (MF.) ___ Also *Drought, barrenness, dearth,* or *scarcity of good:* (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ ٱلْفَسَادُ فِى البَرِّ وَ ٱلْبَحْرِ i. e. *Drought,* &c., *hath appeared in the land, and in the cities that are upon the rivers;* (M, L, TA;) accord. to Zj; (M;) or accord. to Ez-Zejjájee. (L, TA.)

فَسِيدٌ : see the next paragraph.

فَاسِدٌ , (S, M, A, O, L, Msb, K, &c.,) part. n. of فَسَدَ; (S, M, A, &c.;) and فَسِيدٌ , (S, M, O, L, K,) part. n. of فَسُدَ; (S, O;) *Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved,* or *dishonest; devoid of virtue,* or *efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted,* or *infected, state; in a state of disorder* or *disturbance, destruction, annihilation, consumption, waste,* or *ruin:* (MA, KL, PS, &c.: [contr. of صَالِحٌ and صَلِيحٌ, as is indicated in the S and M &c.:]) pl. (of the former, S, O, Msb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسْدَى, (S, M, O, Msb, K,) applied to a people, (S, M, O,) like as they said سَاقِطٌ and سَقْطَى; (S, O;) the pl. being made of the same form as هَلْكَى because these two words are nearly the same in meaning. (Sb, M.)

أَفْسَدُ is [a noun denoting the comparative and superlative degrees] from الفَسَادُ; as in the prov., أَفْسَدُ مِنْ بَيْضَةِ البَلَدِ i. e. [*More corrupt,* or *unsound,* &c.,] *than the egg that the ostrich leaves in the desert,*

not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الإِفْسَادُ; as in the prov., أَفْسَدُ مِنَ الجَرَادِ [i. e. *More corrupting,* or *marring,* &c., *than the locust*], because it strips the trees and the herbage; and as in other provs. (Meyd.)

مَفْسَدَةٌ *A cause,* or *means,* or *an occasion, of* فَسَاد [i. e. *badness, evilness, corruptness, unsoundness,* &c.; or *making,* or *rendering, bad, evil, corrupt,* &c.]; (M, A;) *contr. of* مَصْلَحَةٌ: (S, O, Msb, K:) pl. مَفَاسِدُ. (A, Msb.) One says, هٰذَا الأَمْرُ مَفْسَدَةٌ لِكَذَا [*This affair,* or *event, is cause of evil,* &c., *to such a thing*]. (M.) And هُمْ مِنْ أَهْلِ المَفَاسِدِ لَا المَصَالِحِ [*They are of the people who do actions that are causes of evil, not actions that are causes of good*]. (A.)

فسر

1 **فَسَرَ**, aor. ـِ (S, M, O, Msb, K) and ـُ, (M, K,) inf. n. فَسْرٌ; (S, M, O, Msb, K;) and فسّر, (S, M, K,) inf. n. تَفْسِيرٌ; (S, K;) which latter is the more common; (IKtt;) or the latter has an intensive signification; (Msb;) *He discovered, detected, revealed, developed,* or *disclosed,* a thing that was concealed or obscured; (IAar, O, K;) or a meaning perceived by the intellect: (B:) *he rendered* a thing *apparent, plain,* or *clear; explained, expounded,* or *interpreted,* it: (S, M, O, Msb, K:) accord. to Th (O, K, TA) and IAar, (TA,) تَفْسِيرٌ and تَأْوِيلٌ signify the same; (O, K, TA;) and so these and مَعْنًى: (O, TA:) or تفسير signifies the *discovering, detecting, revealing, developing,* or *disclosing, what is meant by a dubious expression;* and تأويل signifies the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: (O, L, K, TA:) or the latter, the turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-án and the Sunneh: for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ, if the meaning be [thus explained], He produceth the bird from the egg, this is تفسير : and if the meaning be [thus explained], He produceth the believer from the unbeliever, or the knowing from the ignorant, this is تأويل: (KT:) or تفسير signifies the *expounding, explaining,* or *interpreting, the narratives that occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed;* and تأويل, the explaining the meaning of that which is مُتَشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. (TA.) ___ Also فَسَرَ, inf. n. فَسْرٌ; and فسّر, inf. n. تَفْسِرَةٌ, (S, O, K,) like تَذْكِرَةٌ; (TA;) or تَفْسِرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is postclassical; (S, O, K;) *He* (a physician) *examined,* or *inspected, urine,* (S, O, K, [but the inf. ns. only are mentioned,]) *that he*

might judge, by its colour, of the disease of the person from whom it came. (TA.)

2 فَسَّرَ see the preceding paragraph, in six places.

5 تَفَسَّرَ see the next following paragraph.

10 استفسرهُ كَذَا *He asked him to explain, expound,* or *interpret, such a thing to him:* (S, Msb, TA:) and تَفَسُّرٌ is like اسْتِفْسَارٌ. (TA.)

تَفْسِرَةٌ *Anything by which is known the explanation and meaning* of a thing: (O, TA:) or *anything which interprets,* or *explains, the state,* or *condition,* of a thing. (B, TA.) ___ *Urine by means of which,* (M, O, K,) or *by means of the colour of which,* (TA,) *one seeks to obtain an indication of the disease* (M, O, K, TA) *of a patient:* (O, TA:) or it is an inf. n., as mentioned above. (O, K.) [See 1, last sentence.]

أَوْرَدَ كَلَامَهُ غَيْرَ مُفَسَّرٍ : see عَاهِنٌ.

فسط

فُسْطَاطٌ and فِسْطَاطٌ (S, M, Msb, K) and فُسَّاطٌ and فِسَّاطٌ and فُسْتَاطٌ and فِسْتَاطٌ, (S, M, K,) the ت in the last two, as it is not found in the pl., being a substitute for the [former] ط in فسطاط, or rather for the [latter] س in فسّاط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسّاط are together, whereas the two identical letters in فسطاط are separated, (M,) and فُسْتَاتٌ and فِسْتَاتٌ, (K,) altogether eight different forms, but MF observes that Esh-Shiháb El-Kastalánee gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-h to the ف,] (TA,) *A tent of hair* [*-cloth*]: (S, Msb:) or *a great tent:* (Mgh:) or *a kind of structure* (M, Z) *used in travelling, less than the* سُرَادِق: (Z:) or the *kind of structure called* سُرَادِق: (K:) pl. فَسَاطِيطُ; (M, Msb, TA;) for which they did not say فَسَاتِيطُ. (M, TA:) ___ Hence فُسْطَاطٌ is applied to *A city:* (Z, TA:) *any city:* and particularly *a city in which is the general place of assemblage of people:* (TA:) *a populous,* or *comprehensive, city;* accord. to some: (Msb:) the *place of assemblage of the people of a* كُورَة [which means a *city,* and a *district,* or *region*], (Lth, Az, K,) *around their general mosque:* (Az, TA:) or you say, فُسْطَاطُ المِصْرِ, meaning *the place of assemblage of the people of the* مصر [or *city*], *around their congregational mosque.* (M.) فُسْطَاطُ [so in two copies of the S] is [a name of] The city of مِصْرُ [the metropolis of Egypt]: (S:) or الفُسْطَاطُ is also the proper name of مِصْرُ العَتِيقَة, (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El- 'Ás; (K, TA;) the city of مصر in old times; as also الفُسْطَاطُ: (Msb:) and البَصْرَة. (TA.)

فسق

1 **فَسَقَ** is said to signify primarily *It* (a thing) *went forth,* from another thing, *in a bad,* or *corrupt, manner.* (Msb.) One says, فَسَقَتِ الرُّطَبَةُ, (S, O, Msb,) or فَسَقَتِ الرُّطَبَةُ عَنْ قِشْرِهَا, (K,) *The fresh ripe date came forth from its skin;* (S, O, Msb, K;) as also انفسقت : (IDrd, O, K:) and in like manner فَسَقَ is said of anything as meaning *it came forth from its integument:* so says EsSarakustee. (Msb.) ___ [Hence] فَسَقَ, aor. ـُ and ـِ, (S, O, Msb, K) the latter aor. mentioned by Akh, (S, O, Msb,) inf. n. فُسُوقٌ (S, Mgh, O, Msb, K) and فِسْقٌ, (S, O, K,) or this latter is a simple subst.; (Msb;) and likewise فَسُقَ, like كَرُمَ, (K, TA,) mentioned by Lh, but not known by Ks; (TA;) *He went forth from, departed from,* or *quitted,* (Mgh, Msb, K,) *the right way,* (Mgh, K,) or *the way of truth,* (K,) and *the limits of the law,* (Mgh,) [or *the bounds of*] *obedience;* (Msb;) *he forsook, relinquished,* or *neglected, the command of God; he disobeyed;* (K;) or *i. q.* فَجَرَ [meaning

as above; or *he transgressed;* or *acted unrighteously, sinfully, wickedly, vitiously,* or *immorally*]. (S, O, K. [See also فِسْقٌ below.]) فَسَقَ عَنْ أَمْرِ رَبِّهِ (in the Kur [xviii. 48], O, TA) means *He departed* (خَرَجَ) *from the command of his Lord:* (Th, S, O, K:) or *from the obeying* [*of the command*] *of his Lord:* (Fr, O, TA:) and Akh says that this phrase is like اتَّخَمَ عن الطَّعام, (S, O,) meaning عَنْ مَأْكَلِهِ, (S,) or عَنْ أَكْلِهِ الطَّعامَ; but Th says that there is no need of this [explanation]: or, accord. to AO, it means *he declined,* or *deviated, from obeying the command of his Lord:* (O:) for فَسَقَ signifies also *he declined,* or *deviated:* (K:) and hence the saying, فَسَقَتِ الرِّكَابُ عَنْ قَصْدِ السَّبِيلِ i. e. [*The ridden camels*] *declined* [*from the right direction of the way*]. (TA.) Sometimes فُسُوقٌ may mean The *believing*

in a plurality of gods: and it may mean the *committing sin.* (A Heyth, O.) And it is said to mean The *calling one another by names of reproach:* (Zj, * Mgh, TA:) or the *saying O Jew,* and *O Christian,* after one has become a believer: thus in the Kur xlix. 11. (TA.) ___ One says also, فَسَقَ فِى الدُّنْيَا, inf. n. فِسْقٌ, meaning *He had a wide,* or *an ample, range in respect of worldly things, and made them light and easy to himself, being without restraint in his management of them, not making them strait to him.* (Ktr, Sh, TA.) ___ And فَسَقَ مَالُهُ *He made away with his property;* and *disposed of it,* or *spent it.* (TA.)

2 **تَفْسِيقٌ** is the *contr. of* تَعْدِيلٌ: (O, K, TA:) one says فَسَّقَهُ, (O, TA,) inf. n. تَفْسِيقٌ, (TA,) *He* (the judge) *pronounced him to be characterized by* فِسْقٌ [q. v.]: (O, TA:) *he attributed to him* فِسْقٌ. (TA.)

7 **إِنْفَسَقَ** see 1, second sentence. ___ [Hence,] انفسق مِنَ الخَيْرِ, said of the فَاسِق, *He divested himself,* or *became divested, of good.* IDrd, O.)

فِسْقٌ is an inf. n., (S, O, K,) or a simple subst., (Msb,) from فَسَقَ [q. v]: (S, O, Msb, K:) unless as signifying [simply] *A going forth,* or *a departure,* it is said to be a word unknown before ElIslám, and to have become so much used in its legal acceptation as to be, when so used, conventionally regarded as proper (MF, TA:) [thus used,] it signifies *a going forth,* or *departure, from the right way,* (K, TA,) which is said to be the primary meaning, (TA,) or *from the way of truth;* (K, TA;) or *from the truth,* or *that which is right,* as in the phrase وَإِنَّهُ لَفِسْقٌ, (O, K, [in the CK لَفَسَقٌ, a strange mistake,]) in the Kur [vi. 121]; (O;) or *a relinquishment,* or *neglect, of the command of God;* (Lth, O, K;) and *an inclining to disobedience;* (Lth, O;) or also *disobedience* [itself]; (K;) or *i. q.* فُجُورٌ [meaning as above; or *transgression;* or *unrighteous, sinful, wicked, vitious,* or *immoral, conduct*]: (O, K:) it is said by El-Isbahánee to be a more general term than كُفْرٌ; applying to *few sins,*

misdeeds, transgressions, or *acts of disobedience,* or to *little thereof;* and also, to *many,* or *much thereof;* but is commonly known as applying to the latter: and it is related on the authority of Málik that in the Kur vi. 146 it means *such as is slaughtered:* (TA:) [being used as a subst.,] it sometimes has a pl., which is فُسُوقٌ. (TA.)

فُسْقٌ (Lth, O, K) and فِسِّيقٌ, (Lth, S, O, K,) applied to a man, *Always characterized by* فِسْقٌ. (Lth, S, O, K.) ___ يَا أَيُّهَا الفَاسِقُ means يَا أَيُّهَا الفَاسِقُ [*O thou* فَاسِقٌ]; (S, O, K;) like يَا خُبَثُ, meaning يَا أَيُّهَا الخُبَيْثُ; being determinate, as is shown by their saying يَا فُسُقُ الخُبَيْثُ, thus prefixing ال to خبيث: (S, O:) and to a woman they say يَا فَسَاقِ, like قَطَامِ, (S, O, K,) meaning يَا فَاسِقَةُ (K) [or rather يَا أَيُّهَا الفَاسِقَةُ].

فَسْقِيَّةٌ, with fet-h, [often pronounced فِسْقِيَّةٌ,] a post-classical word, [arabicized, from the Lat. piscina,] *i. q.* مُتَوَضَّأٌ [properly *A place,* here meaning *a tank,* or *basin, in which the ablution termed* وُضُوْءٌ *is performed:* now commonly applied to *a basin,* or *shallow pool, of water, in the court of a house,* or *in a room, generally having in the centre a fountain that throws up water:*] pl. فَسَاقِيُّ. (TA.)

فَسَاقِ : see فُسُقٌ

فِسِّيقٌ : see فُسُقٌ

فَاسِقٌ *Going forth,* or *departing,* or one *who goes forth,* or *departs,* [*from the right way,* or *the way of truth,* and *the limits of the law,* or] *from* [*the bounds of*] *obedience;* (Msb;) *disobedient* [*to God*]; (Mgh, TA;) [*transgressing,* or a *transgressor; unrighteous, sinful, wicked, vitious,* or *immoral;*] mostly applied to one *who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all,* or *of some, of its ordinances:* and when the person

fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so فَاسِقٌ is a more general term than كَافِرٌ; and ظَالِمٌ is a more general term than فَاسِقٌ: (El-Isbahánee, TA:) accord. to IDrd, (O,) the فَاسِقُ is thus called because of his divesting himself, or becoming divested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAar, S, O, Msb, K,) nor in their poetry, (IAar, S, O, K,) though it is an Arabic word, (IAar, S, O, Msb, K,) and a chaste one, and the Kur-án has used it: (IAar, Msb:) the pl. is فَسَقَةٌ and فُسَّاقٌ: (Msb:) فَوَاسِقُ, [pl. of فَاسِقَةٌ,] applied to women, signifies فَوَاجِرُ [generally meaning *adulteresses*, or *fornicatresses*]. (TA.) ___ The five animals, or living things, (الحَيَوَانَاتُ الخَمْسُ, [specified voce حَيَوَانٌ,]) are metaphorically termed فَوَاسِقُ [as though meaning *Transgressors*] (Mgh, Msb) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of freedom from إِحْرَامٌ and in the state of إِحْرَامٌ, and in prayer, which is not rendered ineffectual thereby: (Msb:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

فَاسِقِيَّةٌ *A certain mode of attiring oneself with the turban.* (Z, O, K.) One says, تَعَمَّمَ فُلَانٌ الفَاسِقِيَّةَ [*Such a one attired himself with the turban in the mode termed* الفَاسِقِيَّةَ]. (TA.)

الفُوَيْسِقَةُ *The rat*, or *mouse;* syn. الفَأْرَةُ: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فَاسِقَةٌ. (TA.)

أَفْسَقُ [*More*, or *most, characterized by* فِسْقٌ]. The Arabs say, لَعَنَ ٱللّٰهُ أَفْسَقِى وَأَفْسَقَكَ, meaning, الأَفْسَقَ مِنَّا [i. e. *May God curse the more characterized by* فِسْقٌ, *of us*, or *of me and thee*]. (Fr, O.)

فسكل

Q. 1 فَسْكَلَهُ *He postponed him;* i. e., *made him,* or *asserted him, to be behind,* or *posterior,* or *last,* (Sh, O, K,) *in rank,* or *estimation.* (O.) ___ And فَسْكَلَ *He was,* or *became, behind,* &c.: the verb being intrans. as well as trans. [unless فَسْكَلَ be a mistake for فُسْكِلَ, the pass. form, of which an ex. occurs in the O and TA]. (K.) ___ Accord. to IAar, a foreign word (عَجَمِيَّة), arabicized. (O.)

فُسْكُلٌ : see the next paragraph, in two places.

فَسْكَلٌ The *last, in coming in, of the horses in a race;* (S, O, K;) as also فُسْكُلٌ and فُسْكُولٌ and فَسْكَوْلٌ : (K:) also called the سُكَّيْت [q. v.] and the قَاشُور. (S, O. [In a copy of the S, in art. الفَسْكَلُّ, سكت is put for الفَسْكَل.]) ___ And hence, (S, O,) applied to a man, *Low, base, ignoble, vile,* or *mean:* (S, O, K:) the vulgar say فُسْكُلٌ . (S, O.)

فُسْكُولٌ and فَسْكَوْلٌ: see فَسْكَلٌ. ___ Both also signify *Occupying the hinder,* or *latter,* or *last, place* [*in rank,* or *estimation:* see Q. 1, above]; (K, TA;) as epithets applied to a man. (TA.)

فسل

1 **فَسُلَ** , (S, M, O, K,) with damm, (S, O,) like كَرُمَ ; (K;) and فَسِلَ, (M, K,) like عَلِمَ; (K;) and فُسِلَ, (M, K,) of the form of that whereof the agent is not named, (M,) like عُنِيَ; (K;) inf. n. فَسَالَةٌ and فُسُولَةٌ (S, M, O, K) and فُسُولٌ; (M, TA;) *He* (a man, S, O) *was,* or *became, low, base, ignoble, vile,* or *mean;* (S, M, O, K;) *such as had no manliness,* or *manly virtue,* (M, K,) *and no hardiness.* (TA.) And فَسَلَ الصَّبِيَّ *He weaned the boy;* (AA, O, K;) as though a dial. var. of فَصَلَ. (TA.)

2 **فَسَّلَ** see the paragraph here following.

4 **افسل عَلَيْهِ مَتَاعَهُ** *He pronounced against him* (i. e. against another man, Lth, O) *that his goods*

were bad; syn. ارذله: (Lth, O, K:) and افسل عَلَيْهِ دَرَاهِمَهُ *he pronounced against him that his dirhems,* or *pieces of money, were bad,* or *were such as are termed* زُيُوفٌ; (Lth, O, K; *) syn. زَيَّفَهَا, (Lth, O, K, TA,) and أَرْذَلَهَا: (TA:) and [in like manner] فسّله , inf. n. تَفْسِيلٌ, signifies أَرْذَلَهُ and زَيَّفَهُ. (TA.) See also what next follows.

8 **افتسل الفَسِيلَةَ** , (M,) inf. n. افْتِسَالٌ; (O, TA;) or أَفْسَلَهَا ; (K; [app. a mistranscription for افْتَسَلَهَا, as it is outweighed by the latter in authority;]) *He plucked the young palm-tree from its mother, and planted it* (M, O, K) *in another place.* (O.)

فَسْلٌ and مَفْسُولٌ , (S, M, O, Msb, K,) as epithets applied to a man, (S, O, Msb,) *Low, base, ignoble, vile,* or *mean;* (S, M, O, Msb, K;) *such as has no manliness,* or *manly virtue,* (M, K,) *and no*

hardiness: (TA:) pl. [of pauc.] أَفْسَالٌ, (S, O,) or أَفْسُلٌ, (M, K,) or both, (TA,) and [of mult.] فِسَالٌ and فُسُولٌ (S, M, O, K) and فُسُولَةٌ (Kr, M, K) and فُسْلٌ (M, K) and فُسَلَآءُ, (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. فَسِيلٌ. (M.) ___ Also, the former, Anything *bad, corrupt, vile, base, abominable,* or *disapproved.* (TA.) [The pl.] فُسُولٌ, applied to dirhems, or pieces of money, means *Bad;* or *such as are termed* زُيُوفٌ. (TA.) And فَسْلٌ signifies also *Cuttings from grape-vines, for planting.* (AHn, M, K. *)

فَسْلٌ *Foolish, stupid,* or *unsound in intellect* or *understanding.* (AA, O, K.)

فَسِيلٌ The *young ones,* or *small ones, of palmtrees,* like وَدِىٌّ; (S, O, Msb;) as also فَسِيلَةٌ : (S, O:) [or] the former signifies *such as are cut from the mother-tree,* or *plucked from the ground,* (Mgh, * Msb,) *of the young ones,* or *small ones, of palm-trees,* (Mgh,) *and then planted;* (Mgh, Msb;) and فسيلة signifies *one thereof:* (Msb:) [i. e.] فَسِيلَةٌ signifies [*a sucker,* or *an offset, of a palm-tree:* or] *a small palm-tree:* and فَسِيلٌ is its pl., as also فَسَائِلُ, (M, K,) and فُسْلَانٌ, (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of فَسِيلٌ [which is properly speaking a coll. gen. n.], like as رُغْفَانٌ is pl. of زَغِيفٌ. (Msb.)

فُسَالَةٌ The *filings* (سُحَالَةٌ) of iron: (S, O:) or the *portions that become scattered about, on the occasion of beating* [or *hammering*], *in the manufacturing,* of iron and the like thereof. (M, K.)

فَسِيلَةٌ : see فَسِيلٌ, in three places.

مُفَسِّلَةٌ A woman *who, when her husband is desirous of compressing her,* (S, M, O, K,) *urges an excuse to him,* (S, O,) or *says to him* أَنَا حَائِضٌ, (M, K, *) and *the like thereof,* (M,) *in order to repel him* (M, K) *thereby:* (M:) such, and the مُسَوِّفَةٌ [which belongs to the same category] the Prophet cursed. (O.)

مَفْسُولٌ : see فَسْلٌ.

فسو

1 **فَسَا** , (aor. يَفْسُو, Msb,) inf. n. فَسْوٌ (S, M, Msb, K) and فُسَآءٌ, (M, K,) or this latter is a simple subst., (S, Msb,) *He emitted a noiseless wind* [or *a puff of wind*] (Msb, K, TA) *from his anus.* (K, * TA.) [Hence the saying, فَسَابَيْنَنَا الظِّرْبَانُ, or بَيْنَهُمْ, expl. in art. ظرب.]

6 **تفاسى** , said of a man, *He protruded his posteriors:* (M, TA:) and تَفَاسَتْ, said of the [beetle called] خُنْفُسَآءُ, *It protruded its podex for the purpose of emitting a noiseless wind:* (S, TA:) but As says that it is with hemz. (TA. See 6 in art. فسأ.)

الفَسَا is a dial. var. of الفَسَأُ [i. e. فَسًا is a dial. var. of فَسَأٌ, expl. in art. فسأ]. (K.)

الفُسَاةُ : see the paragraph here following.

فَسْوَةٌ [is the inf. n. of unity of فَسَا, as such signifying *A single noiseless emission of wind from the anus:* and] has for its pl. [فَسَوَاتٌ, agreeably with rule, and also] فُسًى, which is [anomalous,] like شُهًى pl. of شَهْوَةٌ, which see. (TA.) ___ لَيْسَ لَهُ إِلَّا فَسْوَةُ الضَّبُعِ [the lit. signification of which is sufficiently plain] occurs in a trad. as meaning *There is not any benefit,* or *profit,* or *utility, attributable to it;* [or rather, *it is worse than useless;*] the ضبع [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i. e. فسوة الضبع, and app. الفُسَاةُ also (mentioned among the addenda to this art. in the TA),] is *a plant* (شَجَرَةٌ) *like the* خَشْخَاشٌ [or *poppy*], *from the fruit of which no great utility is derived:* so says IAth. (TA.) [See also خَمْطٌ, in two places.] ___ فَسَوَاتُ الضِّبَاعِ is an appellation of *Certain truffles* (كَمْأَةٌ); (K;) *a species of* كَمْأَةٌ; (M;) said by AHn to be *the species thereof called* القَعْبَلُ; (M, TA;) and the like is said in the Minháj; and further, that it is *a plant of disagreeable odour, having a head which is cooked, and*

eaten with milk; and when it dries, there comes forth from it what resembles ورس

[q. v.]. (TA.)

فَسَآءٌ an inf. n. of 1; (M, K;) or a subst. therefrom [signifying *A noiseless wind from the anus*]. (S, Msb.)

فَسُوٌّ A man *who often emits a noiseless wind from the anus;* (S, M, K;) as also فَسَّآءٌ . (M, K.)

فُسَيَّةٌ [originally فُسَيْوَةٌ] dim. of فَسْوَةٌ. (TA.)

فَسَّآءٌ : see فَسُوٌّ. ___ And الفَسَّآءَةُ: see what here follows.

الفَاسِيَةُ (S, M, K) and الفَاسِيَآءُ (M, K) and الفَسَّآءَةُ (TA) *The* [*beetle called*] خُنْفُسَآء; (S, M, K;) which emits a noiseless wind, and makes the party to stink by its foul odour: (M:) the pl. of the first is الفَوَاسِى. (TA.) Hence the prov., أَفْحَشُ مِنْ فَاسِيَةٍ i. e. [*More foul than*] *a* خنفساء. (S, M.)

الفَاسِيَآءُ : see the next preceding paragraph. ___ [ابْنُ الفَاسِيَآءِ is an appellation of *The insect called* قَرْنَبَى, *resembling the beetle called* خُنْفُسَآء, or *somewhat larger than the latter, with long hind legs, and with a speckled back:* for القَرْنَبَى, as the explanation of ا, the TA, in art. بنى, has القرينى; and the TT, in that art., as from the T,. الفُرْنَى: what I have here substituted for these is evidently, in my opinion, right.]

أَفْسَى مِنَ الظُّرْبَانِ [*More wont to emit noiseless wind from the anus than the* ظربان, a small stinking beast, described in art. ظرب,] is a saying of the Arabs. (TA.)

المَفْسَى *The anus* [as being *the place of emission of the* فُسَآء]. (TA.) مَا أَقْرَبَ مَحْسَاهُ مِنْ مَفْسَاهُ [*How near is his mouth to his anus!*] is a prov. [expressive of wonder at a man's shortness: see مَحْسًى, in art. حسو]. (S.)

فش

1 فَشَّ الوَطْبَ , (S, A, K,) aor. ـُ , inf. n. فَشٌّ, (S, TA,) *He made the wind,* (S, A, K,) *and the butter,* (TA,) *to come forth from the milk-skin,* or *butterskin,* (S, A, K, TA,) *by loosing the tie round its mouth.* (TA.) And فَشَّ السِّقَآءَ *He loosed the tie of the skin, and opened its mouth, after blowing into it, so that the wind came forth from it.* (Mgh.) [Hence the prov.,] لأَفُشَّنَّكَ فَشَّ الوَطْبِ *I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin,* or *butter-skin:* said to a man who is angry: (T, S:) or *I will assuredly remove thy boastfulness,* &c.: (TA:) or *I will assuredly take away thy pride, and thy vanity,* or *vain glory,* or *conceit,* &c.: (Th:) or the meaning is لأَحْلُبَنَّكَ [*I will assuredly mulet thee,* &c.; lit., milk thee]. (Kr.) See also فَشَاشٍ. ___ [Hence,] فَشَّ النَّاقَةَ, (S, K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He milked the she-camel quickly.* (S, K.) And فَشَّ الضَّرْعَ *He exhausted all the milk of the udder.* (TA.) ___ [Hence also, فَشَّ الورم *It* (a medicament) *caused the swelling,* or *tumour, to subside.*] (See also 7.) ___ And فَشَّ القُفْلَ, (IKtt, L,) or البَابَ, (Mgh, Msb,) [aor. ـُ ,] inf. n. فَشٌّ, (IKtt, L,) *He opened the lock,* (IKtt, L,) or *the lock of the door, by artifice,* (Mgh, Msb,) *without a key,* (IKtt, L,) or *without its key:* (Msb:) from فَشَّ السِّقَآءَ. (Mgh.) ___ And accord to Lth, (O,) الفَشُّ signifies تَتَبُّعُ السَّرِقَةِ الدُّونِ [app. meaning *The seeking repeatedly,* or *in a leisurely manner, after pilfering,* or *petty theft*]: (O, Msb, K:) it is the inf. n. of فَشَّهُ, aor. ـُ : (O, Msb:) and Lth, (O,) or Az, (Msb,) cites as an ex.,

* نَحْنُ وَلِينَاهُ فَلَا نَفُشُّهُ *

[which seems to mean *We have had charge of it, and we will not seek repeatedly,* or *in a leisurely manner, bit by bit, after pilfering from it*]. (O, Msb.) ___ And فَشَّ, aor. ـُـ , inf. n. فَشٌّ, *He compressed* a woman. (IKtt, TA.) ___ And *He ate;* as a trans. verb. (TA.) ___ And فَشَّ الرَّجُلُ, (S, O, K,) aor. , (O,) [inf. n. فَشٌّ,] *The man eructed,* or *belched.* (S, O, K. [A meaning assigned by Freytag to 4 also, as on the authority of the S,

in which I find it assigned to فَشَّ only.]) ___ And الفَشُّ also signifies *The blowing gently,* or *softly.* (TA.) ___ And *The breaking wind gently,* or *softly.* (IAar, TA.) ___ And *The uttering calumny;* (O, K;) thus accord. to IAar, with ف, (O,) بَيْنَ النَّاسِ [*among the people*]. (TK.) ___ And فَشَّ القَوْمُ, inf. n. فُشُوشٌ, *The people,* or *party, became in good condition,* or *fat, after leanness:* mentioned here, and also in art. قش, in the L. (TA.) ___ And فَشَّ is *syn. with* فَاشَ as meaning *He gloried,* or *boasted, and magnified himself, imagining* [*in himself*] *what he did not possess.* (TA in art. فيش.)

4 **افشّ القَوْمُ** *The people,* or *party, went away, and fled quickly:* and so with ق. (TA.)

7 **انفشّت الرِّيَاحُ** *The blasts of wind came forth* from the skin, (S, Mgh, *) on its being felt, (Mgh,) and from the like thereof. (S.) ___ انفشّ اللَّبَنُ *The milk flowed forth* by reason of the wideness of the orifice of the teat. (TA.) ___ انفشّ الجُرْحُ [and الورم, and likewise فَشَّ accord. to modern usage,] *The wound* [and *the swelling* or *tumour*] *ceased to swell,* or *be inflated.* (ISk, S) ___ انفشّ عَنِ الأَمْرِ *He* (a man) *became remiss and indolent in the affair:* (S:) *he turned back from it through weakness and impotence;* like تفيّش. (TA in art. فيش.) ___ And انفشّ *He was,* or *became, cowardly; weak-hearted.* (TA.)

R. Q. 1 **فَشْفَشَ** , (K,) inf. n. فَشْفَشَةٌ, (Fr, O,) *He was,* or *became, weak in judgment.* (Fr, O, K.) ___ And *He was,* or *became, extravagant, immoderate,* or *excessive, in lying:* (IDrd, O, K:) or so فشفش فى قوله. (TA.) ___ And فشفش ببوله *He sprinkled his urine;* (IDrd, O, K;) as also شَفْشَفَ. (IDrd, O.)

فَشٌّ The *fruit of the* ينبوت [q. v., *a kind of trees,* of which one species is said to be also called خَرُّوب; but see the next sentence]; (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. فَشَّةٌ: and pl. فِشَاشٌ. (TA.) ___ And The [*species of trees called*] خَرُّوب [which name is now commonly applied to the *carob,* or *locust-tree; ceratonia siliqua*]; as also فَشُوشٌ , (O, K,) and فَشْفَشَةٌ , (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies *a* خَرُّوبَة [n. un. of خَرُّوب], accord. to AA. (O.) Also *Foolish,* or *stupid.* (IAar, O, K.) And *Places in which water collects and remains:* and *a depressed piece of ground into which water pours and where it remains:* (O, K:) so says Ibn-'Abbád: [but] ISh says that هَجْلٌ فَشٌّ means [*a wide, depressed, piece of ground,*] *such as is not very deep.* (O.) Also, and فَشُوشٌ , and فَشْفَاشٌ , [this last said in the TA to be written by Sgh with kesr, but it is not so in the O,] *A* [*garment of the kind called*] كِسَآء *such as is thick* (IAar, O, K, TA) *in texture,* (TA,) *fine in the yarn;* (IAar, O, K, TA;) called by the vulgar فَشَّاشٌ ; (O; in the TA فِشَّاش;) or, as some say, فَشَّاشٌ signifies *a thick* كِسَآء ; and فَشُوشٌ , *a thin,* or *flimsy,* كِسَآء, *such as is scanty in the yarn.* (TA.)

فَشَاشِ , like قَطَامِ, [indecl.,] means الفَاشَّةُ [i. e. *She who makes the wind to come forth from a skin, by loosing the tie round its mouth:* in the TA expl. only as signifying الضَّرُوطُ عِنْدَ الجِمَاعِ, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K.) فَشَاشِ فُشِّيه مِنْ آسْتِه إِلَى فِيه [lit. *O woman discharging the confined wind* of the skin, *discharge thou its confined wind, from its anus to its mouth,* i. e., from end to end], (Meyd, O, K,) which is a prov., (Meyd, O,) means [O woman] *do thou with it,* or *him, what thou wilt, for it,* or *he, has no means of self-defence* (Meyd,

O, L, K) *nor of becoming altered;* and it is said in relation to an angry man who is not able to become altered: (L:) الفَشُّ is the making the wind to come forth from a وَطْب. (Meyd.)

فَشَاشٌ : see the next paragraph.

فَشُوشٌ A female slave *who emits noiseless wind from the anus;* as also فَاشّاء [an evident mistranscription for فَاشَّةٌ]: (IAar, in TA:) [or] a woman *from whom wind issues on the occasion of* الجِمَاع: (IDrd, O, K, TA:) or, accord. to the K, applied to a woman, *sonum submissum genitalibus edens in congressu:* and also, applied to a man, *who glories,* or *boasts, vainly:* but these two explanations are there wrongly assigned: (TA:) the former of them applies to نَجَّاخَة; and the latter, to فَيُوش; two epithets occurring, with فَشُوش, in a verse of Ru-beh. (O, TA.) ___ And, applied to a woman, *i. q.* خَلَّابَةٌ [i. e. *Very deceitful*]: (O, CK, TA:) thus correctly, with خ : in some copies of the K with ح ; and in others, with ج . (TA.) ___ And A woman *who sits upon the* جُرْدَان. (TA.) Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies مُنْتَشِرَةُ الشُّخْب, (S, O, K, TA,) meaning *Whose milk flows forth without its being drawn, by reason of the wideness of the orifice of the teat:* or *whose milk flows forth in separate jets, like the rays of the rising sun, into the vessel, so as not to make froth:* and فَشَاشٌ signifies the *quality,* or *state, that is denoted by this epithet thus applied.* (TA.) ___ And A skin, such as is used for water or milk, *that sweats,* or *exudes moisture.* (O, K.) See also فَشٌّ, in three places.

فَشِيشٌ The *sound of a gentle emission of wind from the anus.* (TA.) ___ And The *sound of the skin* of a viper when it moves along upon a dry, or rigid, substance. (TA.)

فَشَّاشٌ One *who opens locks by artifice,* (Mgh, Msb,) *without their keys.* (Msb.) See also فَشٌّ, last sentence, in two places.

فَاشَّةٌ : see فَشَاشٍ and فَشُوشٌ.

فَشْفَشَةٌ : see فَشٌّ, second sentence.

فَشْفَاشٌ A man *who inflates himself with lying, and arrogates to himself that which belongs to another.* (TA.) See also فَشٌّ, last sentence.

مُنْفَشُّ المَنْخِرَيْنِ A man *inflated in the nostrils, with shortness and expansion of the cartilaginous portion of the nose,* which are characteristics of the noses of the Zenj. (TA.)

فشأ

1 **فَشَأَ** , (O, K,) aor. ـَـ , (K,) [inf. n. فَشْءٌ;] as also افشأ ; *He magnified himself;* or *behaved proudly,* or *haughtily:* (O, K:) [or *he gloried,* or *boasted:* for] الفَشْءُ is from الفَخْرُ, (Ibn-Buzurj, O,) [or] *syn. with* الفَخْرُ. (K.)

4 **أَفْشَأَ** see what here precedes.

5 **تفشّأ** *It* (a thing) *spread.* (S, O.) One says of a disease, تفشّأ بهم, (AZ, S, O,) or فيهم, (K,) [and تفشّى, and تفسّأ,] *It spread among them:* (AZ, S, O, K:) and تفشّأهم *it became common,* or *general,* or *universal, among them.* (O.) تفشّأ به *He mocked at him,* or *derided him.* (O, K.)

فشج

1 **فَشَجَ** , aor. ـِ , (S, O, K,) inf. n. فَشْجٌ, (A'Obeyd, TA,) *He parted his legs,* or *made an opening between them,* (A 'Obeyd, S, O, K,) *but less than is denoted by* تَفَاجَّ, (A 'Obeyd, TA,) previously to making water; as also فشّج , (S, O, K,) inf. n. تَفْشِيجٌ; (S, O;) or the latter signifies *he did so* [*much,* i. e.,] *in a greater degree than is denoted by the former verb:* (TA:) [and فَشَحَ and فشّح signify the same:] and تفشّج [likewise] is syn. with نَفَحَّجَ [signifying the same as فَشَجَ]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And فَشَجَتْ (T, TA) and تفشّجت and انفشجت , (T, O, TA,) as also انفشحت, with ح, (IAar, O,) are said of a she-camel, (T, O, TA,) meaning *She parted her* [*hind*] *legs widely,* to be milked or to stale. (T, TA.) ___ And فَشَجَ عَنْهُ, and فشّج *He declined, deviated,* or *turned aside* or *away, from him,* or *it;* like فَشَحَ and فشّح. (TA in art. فشح.)

2 **فَشَّجَ** see the foregoing paragraph, in two places.

5 **تَفَشَّجَ** see the same paragraph, in two places.

7 **إِنْفَشَجَ** see the same paragraph.

فشح

1 **فَشَحَ** , aor. ـَـ , (K,) inf. n. فَشْحٌ, (TK,) *He* (a man, TK) *parted his legs,* or *made an opening between them;* (K;) like فَشَجَ; both mentioned by Th, on the authority of IAar; (TA;) as also فشّح , (K,) inf. n. تَفْشِيحٌ; and likewise with ج , as mentioned by Th. (TA.) ___ And فَشَحَ عَنْهُ, and فشّح , *He declined, deviated,* or *turned aside* or *away, from him,* or *it;* (K;) and so فَشَجَ and فشّج. (TA.)

2 **فَشَّحَ** see above, in two places: ___ and see also what here follows.

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5 **تفشّحت** *She* (a camel) *parted her* [*hind*] *legs widely;* syn. تَفَاجَّتْ; (K, TA;) [to be milked, or] to stale; as also فشّحت ; (TA;) and so انفشحت . (K.) And تفشّح جَارِيَتَهُ *He compressed his young woman.* (K.)

7 **إِنْفَشَحَ** see the next preceding paragraph.

فَشَاحِ , [indecl.,] like قَطَامِ, *The* ضَبُعُ [or *hyena,* or *female hyena*]. (K.)

فشغ

1 **فَشَغَهُ** , (S, O, K,) aor. ـَـ , (K,) inf. n. فَشْغٌ, (TA,) *It overspread it and covered it;* (S, O, K;) as also فشّغه , (K,) inf. n. تَفْشِيغٌ. (TA.) And فَشَغَتْ said of the نَاصِيَة [or forelock (of a horse)], and of the قُصَّة [which has the same, or a similar, meaning], *It covered the eye.* (TA.) And فَشَغَ *It* (a thing) *was,* or *became, wide and spreading;* as also انفشغ : and تَفَشَّغَتْ said of the غُرَّة [or blaze on a horse's forehead] is like فَشَغَتْ [signifying *it was wide and spreading*]. (TA.) [See also 5.] ___ فَشَغَهُ بالسَّوْط, (S, O, TA,) inf. n. as above, (S,) *He set upon him,* or *assailed him,* or *struck him, with the whip,* syn. عَلَاهُ به, (S, O, TA,) and ضَرَبَهُ به; (TA;) and افشغه بالسَّوْط signifies in like manner *he struck him with the whip;* (S;) or so افشغه السَّوْطَ. (O, K.)

2 **فَشَّغَ** see 1, first sentence. ___ [Hence,] فشّغه النَّوْمُ, inf. n. تَفْشِيغٌ, *Sleep came upon him and overpowered him;* (As, O, K, * TA;) and *rendered him heavy, lazy,* or *torpid.* (O, TA.)

4 **أَفْشَغَ** see 1, last sentence.

5 **تفشّغها** , said of the he-camel, *He overcame her, and mounted upon her;* namely, the she-camel. (O.) ___ And in like manner, تفشّغه, said of debt, (O,) *It overcame him, and lay as a burden upon him.* (O, K.) ___ And, said of hoariness, *i. q.* تشيّعه and تشيّمه and تسنّمه [i. e. *It became abundant upon him, and spread*]: (IAar, TA:) or تفشّع فيه said of hoariness, or of the blood, *it spread in him, and became abundant:* (K:) or this, said of hoariness, *it became abundant in him, and spread:* and, said of the blood, *it overcame him, and pervaded his body.* (S, O.) See also 1. تفشّع الوَلَدُ, occurring in a trad., means *Children were,* or *became, numerous.* (O.) And in another trad. occur the words, مَا هٰذِهِ الفُتْيَا الَّتِى قَدْ تَفَشَّغَتْ, meaning [*What is this judicial decision*] *that has spread abroad?* (O: [and the like

is said in the Mgh, in which the verb thus used is said to be from فَشَاغٌ signifying a certain plant:]) but this is differently related; some saying thus; and some, تشغّفت [q. v.]; and some تشعّفت [app. a mistranscription, perhaps for شَعَبَتْ, q. v.]. (TA.) One says also, تفشّغ الخيرُ فى بنى فلانٍ i. e. [*Good*, or *prosperity*,] *became abundant*, and *arose*, or *betided*, *among the sons of such a one*. (TA.) ___ And تفشّغ البيوتَ *He* (a man, S, O) *entered among the houses*, or *tents*; (S, O, K;) and *disappeared among them*. (K, * TA.) ___ And تفشّغ المرأةَ *He devirginated the woman*. (S, O, K: more fully expl. in all of these by the words دخل بين رِجْلَيْها وافْتَرَعَها.)

7 انفشغ *It* (a thing, TA) *appeared, and became abundant*. (O, K, TA.) See also 1.

فَشْغَةٌ *A* [*substance like*] *cotton* (قُطْنَةٌ [in the L قَصَبَةٌ]) *in the interior of the reed*, or *cane*: and also *a substance that flies about from the interior of the* صوصلاة [in the O صَوْصَلَّاة, and in the K without the teshdeed], i. e. *the plant*, or *herb, thus called*, (Lth, O, K,) *which is the* صاصُلَّى; (O;) *and this is that whereof the children of El-' Irák eat the interior*. (TA.) ___ And The [*species of convolvulus called*] لَبْلَاب [q. v.], (K, TA,) *which mounts upon trees, and twines upon them*. (TA.)

فَشَاغٌ, (S, [thus written in my copies and others also,] and so in the Mgh,) or فُشَاغٌ and فُشَّاغٌ, (O, K, said in the former to be like صُرَاخٌ and مُكَآءٌ, and in the K to be like غُرَابٌ and also with teshdeed,) thus accord. to IB on the authority of Az, and thus also accord. to Hr, but mentioned by Z as with the unpointed ع, (TA,) *A certain plant*, (S, Mgh, O, K,) [said by Golius to be the *rough smilax*,] *that spreads*, (S, K,) or *mounts*, (Mgh, O,) *and twines, upon trees*, (S, Mgh, O, K,) *and mars them*, (O, K, [in some copies of the latter of which it is mentioned in two places,]) *and has no leaves* [?]. (Mgh.)

فُشَاغٌ: see the next preceding paragraph. Also *A piece of hide*, or *leather, with which a skin for water or milk is patched*. (O, K.)

فُشَّاغٌ : see فَشَاغٌ.

فَاشِغَةٌ نَاصِيَةٌ : see the following paragraph.

أَفْشَغُ A ram (K) *whose horns go this way and that* [app. meaning *widely*, or *dissimilarly*]. (O, K.) ___ And فَشْغَآءُ نَاصِيَةٌ *A spreading forelock* [of a horse]; (S, O, K;) as also فَاشِغَةٌ. (O, K.) ___ And رَجُلٌ أَفْشَغُ الثَّنِيَّةِ *A man having the fore tooth projecting.* (Lth, O, K.) And أَفْشَغُ الأَسْنَانِ *Having the teeth disparted;* (Lth, O, K;) *having wide interstices between the teeth.* (Lth, O.)

فشل

1 **فَشِلَ** , (S, O, Msb, K,) aor ـَـ , (O, Msb, K,) inf. n. فَشَلٌ; (S, O, Msb;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and فَشَلَ, aor. ـُـ ; and فَشَلَ, aor. ـِـ ; two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-án, and the latter agreeable with a reading of the same verse by El- Hasan El-Basree; (O;) *He was,* or *became, cowardly,* (S, O, Msb, K,) and *weak,* (O, K,) or *weak-hearted,* (Msb,) and *flagging, remiss,* or *languid,* (K,) and *timorous.* (TA.) فَشَلَتْ, and فَشَلَتْ مِفْشَلَهَا, (O,) or فَشَلَتْ فِشْلَهَا, (K, * TA, [in the CK فَشَّلَتْهُ , the pronoun relating to الفِشْل,]) inf. n. فَشْلٌ; (TA;) and افْتَشَلَتْهُ , (O, K, * TA,) thus accord. to the M as well as the O, (TA,) i. e. مِفْشَلَهَا, (O,) or فِشْلَهَا; (TA;) [in the K افْتَشَلَتْ alone, i. e. without any complement, as though it were intrans.; or افشلت , which is said in the TA to be the reading in the copies of the K, but which I have not found in any;] and تفشّلت [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the فِشْل, (K,) which is also called مِفْشَل, (IAar, O,) meaning *She hung a* ثَوْب [or *piece of cloth*] (thus in the O, in the TA *her* ثوب,) *upon the* [*camel-vehicle called*] هَوْدَج, *then put it* [or *drew it,* or *the main part thereof,*] *within it, and bound its extremities to the* قَوَاعِد [or *four pieces of wood that form a square frame upon which it is fixed* (see its sing. قَاعِدَةٌ)]; this being [beneath her (see فِشْل) so as to be to her] a preservative from the heads of the [curved pieces of wood called] أَحْنَآء [pl. of حِنْوٌ q. v.] and the [apparatus called] أَقْتَاب [pl. of قِتْبٌ q. v.] and the knots of the cord called عُصُم [pl. of عِصَامٌ q. v.]: (O, TA:) so says ISh. (TA.)

2 **فَشَّلَ** and 4: see the preceding paragraph.

5 **تفشّل** , said of water, *It flowed.* (S, O, K.) And *He took a wife* (ISh, O, K) مِنْهُمْ [*from among them,* probably meaning persons not of his own kindred: see مِفْشَلٌ]. (ISh, O.) See also 1.

8 إِفْتَشَلَ see 1, latter sentence.

فَشْلٌ *Weak;* (S, O, K;) or *weak-hearted;* (Msb;) *cowardly;* (S, Msb, K;) *flagging, remiss,* or *languid;* (K;) and accord. to the K, فَشِلٌ signifies the same, and one says, رَجُلٌ خَشْلٌ فَشْلٌ and خَشِلٌ فَشِلٌ ; but [SM says that] this is a mistake, and [incorrectly] taken from a passage of the M, in which it is stated that one says رَجُلٌ خَشْلٌ فَشْلٌ and خَسْلٌ فَسْلٌ; i. e., with ش in both and with س in both; not that it is with fet-h in both and like كَتِفٌ : (TA:) [I find, however, خَشِلٌ فَشِلٌ mentioned in art. خشل in the K, and also, as from Ibn-'Abbád, in the same art. in the O; and as فَشِلٌ is agreeable with a general rule as part. n. of فَشِلٌ, I think it probably correct;] the pl. is أَفْشَالٌ, (S,) or فُشْلٌ, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to the Prophet by an Arab of the desert, (O,)

* وَلَا شَيْءَ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا *
* سِوَى الحَنْظَلِ العَامِيِّ وَالعِلْهِزِ الفَشْلِ *

by العِلْهِزِ الفَشْلِ is meant العِلْهِزِ الفَشْلِ آكِلُهُ وَمُدَّخِرُهُ, i. e. الضَّعِيفُ; (O, TA; *) the phrase being like الشَّجَرَةَ المَلْعُونَةَ in the Kur [xvii. 62], i. e., آكِلُوهَا: [so that the verse means, *And there* or *that has been laid up for the year of drought* or *barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak*]: (O, TA:) but it is also related with س, [i. e. الفَسْلِ,] and thus does not need any paraphrastic interpretation. (TA.) See also what next follows.

فِشْلٌ (O, K,) or فَشْلٌ , (S,) [but said to be] with kesr, (O, K,) *A certain thing* (S, K) *of the apparatus of the* [*women's camel-vehicle called*] هَوْدَجٌ, (S,) *which the woman puts beneath her in the* هَوْدَجٌ: (K:) or the *curtain* (سِتْرٌ) *of the* هَوْدَجٌ; as also مِفْشَلٌ . (IAar, O, K.) [See a description thereof in the latter sentence of the first paragraph.]

فَشِلٌ : see فَشْلٌ, in four places.

فَيْشَلٌ : see the paragraph here following.

الفَيْشَلَةُ *The* حَشَفَةٌ; (K;) [i. e.] *the head* [or *glans*] *of the penis:* (S, O:) and *the head of any* مُحَوَّق [or *penis having a large glans*]: (CK: in the text of the K as given in the TA, مُجَوَّف: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its ل is augmentative, like the ل in عَبْدَلٌ and in [the proper name] زَيْدَلٌ: but it may be from some other word than فَيْشَةٌ, though this has nearly the same meaning, [or, as is said in the TA in art. فيش, both have the same meaning,] and, if so, the ى may be augmentative, which is more agreeable with analogy: (TA:) the pl. is فَيَاشِلُ, (K,) and فَيْشَلٌ is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) ___ [The pl.] فَيَاشِلُ signifies also a name of *Certain trees.* (K.) ___ [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called الفَيَاشِلُ.]

تَفْشِيلٌ *Milk remaining in the udder:* (Fr, O, K:) and so تَمْشِيلٌ. (Fr, O.)

مَفْشَلٌ : see فَشْلٌ. Also *One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body,* or *weak.* (IAar, O, K, TA.)

مَفْشَلَةٌ The كيارجة [i. e. كَيَارِجَة], (ISh, TA,) which is an arabicized word from the Pers. كراجه, in Turkish قورسق [also written قُورْصَق, i. e. the *gizzard,* or the *crop, of a bird*]. (TK voce مَشْفَلَةٌ [which is said in the K to signify thus, and also the *stomach of a ruminant animal:* one of the two words thus expl. may be a mistranscription for the other].)

فشو

1 **فَشَا** , (aor. يَفْشُو, S,) inf. n. فُشُوٌّ (S, MA, Msb, K) and فُشِىٌّ (K) and فَشْوٌ, (Msb, K,) *It* (a thing, Msb, or a secret, MA, or information, news, or tidings, S, K, and a man's beneficence, or bounty, K) *became revealed, disclosed,* or *divulged,* (S, MA, Msb, K, *) and *spread.* (S, * Msb, K.) ___ [*It* (a saying or the like) *became common;* or *obtained extensively.*] ___ فَشَتِ الماشيةُ *The cattle pastured* [*at large*], *where they pleased.* (Msb.) ___ فَشَتْ ضَيْعَتُهُ, (TA in art. ضيع,) or فَشَتْ عَلَيْهِ ضَيْعَتُهُ, (TA in the present art.,) or فَشَتْ عَلَيْهِ الضَّيْعَةُ, (Ham p. 33,) said to mean *His property was,* or *became, large,* or *abundant,* [or *widespread,*] *so that he was unable to collect it together:* and [hence] *his means of attaining his object,* or *his affairs, became disordered so that he knew not with which of them to begin:* (TA in art. ضيع and in the present art.;) or *he took to doing an affair that did not concern him.* (TA in art. ضيع, and Ham p. 33.) ___ And فَشَتْ أُمُورُ النَّاسِ *The affairs of the people became discomposed,* or *disordered;* syn. افْتَرَقَتْ. (Msb.)

4 **افشاهُ** *He revealed, disclosed,* or *divulged, it,* (S, MA, Msb, K,) and *spread it;* (S, * Msb, K;) namely, a thing, (Msb,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) ___ افشى اللّٰهُ ضَيْعَتَهُ, occurring in a trad., means *God made,* or *may God make, his means of subsistence to be abundant.* (TA in art. ضيع.) And افشى, said of a man, *He had numerous cattle,* (T, K, TA,) *such as sheep* or *goats, and camels,* &c., *pasturing at large,* (K, TA.)

5 **تفشّى** *It* (a thing) *became wide.* (S.) And تفشّت القَرْحَةُ *The ulcer,* or *sore, became wide,* (K, TA,) *and blistered, and corrupt, by reason of third purulent matter.* (TA.) ___ تَفَشَّاهُمْ, and

تفشّى بهم, said of a disease, *It became much among them,* (K, TA,) *and spread:* or, as in the T, *became common,* or *general,* or *universal, among them:* AZ mentions the verb as with hemz. (TA. [See 5 in art. فشأ.]) ___ And تفشّى الحبرُ فى الكاغد *The ink infiltrated into the paper* upon which one had written, it (the paper) being thin. (TA.)

فَشْيَانٌ , accord. to the K, but in the book of Az [i. e. the T] فَشَيَانٌ, (TA,) *A swoon* (غَشْيَةٌ) *that betides a man;* termed in Pers. تاسا. (K, TA:) mentioned by Lth. (TA.)

فَشَآءٌ The *multiplication by propagation,* and the *numerousness, of cattle.* (K.)

فَاشِيَةٌ sing. of فَوَاشٍ, (TA,) which signifies *Such as spread themselves, of cattle pasturing at large, of sheep* or *goats, and of camels, &c.* (S, K, TA.) Hence, (TA,) it is said in a trad., ضُمُّوا فَوَاشِيَكُمْ حَتَّى تَذْهَبَ فَحْمَةُ العِشَآءِ [*Draw ye together your cattle pasturing at large, until the darkness,* or *intense blackness, of,* or *after, nightfall pass away*]. (S, TA.) Also *A sleep which a person takes during a portion of the night, after which he rises.* (TA.)

فص

1 **فَصَّهُ** , [aor., accord. to rule, ـُـ , and inf. n., accord. to Golius, فَصٌّ,] *He separated it* from (مِنْ) another thing; (S, A, K;) as also افتصّه : (S, K:) and *he pulled it out,* or *up,* or *off;* or *removed it;* or *displaced it;* from another thing; (S, K;) as also ↓ the latter. (S.) فَصَّ, inf. n. فَصَصٌ: see 7. فَصَّ الجُرْحُ, aor. ـِـ , inf. n. فَصِيصٌ, (S, M, O, K,) like فَزَّ; (S, O;) *The wound became moist, and flowed:* (S, O, K:) or *flowed:* or *flowed with somewhat, not much.* (M.) And فَصَّ العَرَقُ *The sweat exuded;* (M, TA;) and so فَزَّ. (TA.) ___ فَصَّ said of the [locust, or cricket, called] جُنْدَبٌ, (Sh, O, K,) inf. n. فَصِيصٌ (M, O) and فَصٌّ, (M,) *It uttered a sound.* (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. فَصِيصٌ, (AA, O,) *He uttered a weak weeping,* (AA, O, K, TA,) *like whistling.* (TA.) ___ And فَصِيصٌ signifies also The *being in a state of commotion;* and *twisting,* or *winding.* (M.) And one says, مَا فَصَّ فِى يَدِى شَىْءٌ, (IAar, M, O, K,) aor. ـِـ , inf. n. فَصٌّ, (M,) *Nothing remained,* or *became permanent,* (IAar, O, K,) or *accrued,* (M,) [*in my hand,*] مِنْهُ, [*thereof,* or *therefrom*]. (M.)

2 **فصّص الخَاتَمَ** [*He set a* فَصّ (q. v.) *in the ring,* or *signet*]. (A.) فصّص بعينه, (A,) inf. n. تَفْصِيصٌ, (O, K,) *He looked intently,* or *hardly:* (A:) or *he opened his eyes and looked intently,* or *hardly.* (Ibn-'Abbád, O, K.)

4 **أَفْصَصَ** افصّ إِلَيْهِ مِنْ حَقِّهِ شَيْأً *He produced,* or *gave forth,* (Fr, S, K,) or *gave,* (M,) *to him somewhat of his right,* or *due.* (Fr, S, M, K.)

7 **انفصّ** *It became separated* from (مِنْ) another thing: (S, M, K, TA:) *it became parted asunder, severed, disjoined,* or *disunited:* (TA:) and *i. q.* انْفَرَجَ [app. as meaning *it opened, so as to form*

an interval, an interstice, or *a gap*]; (L;) [and so, app., فَصَّ , aor. ـَـ , inf. n. فَصَصٌ; for] فَصَصٌ is *syn, with* انْفِرَاجٌ. (TA.) And [hence,] *He got out* of or from (من) a thing, *and severed himself* therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And انْفَصَصْتُ عَنِ الكَلَامِ means انْفَرَجْتُ [i. e., app., *I broke off from,* or *intermitted, speaking*]. (L.)

8 إِفْتَصَصَ see 1, in two places.

10 مَا اسْتَفَصَّ مِنْهُ شَيْأً *He did not extract, get out,* or *elicit, from him,* or *it, anything.* (S, K.)

R. Q. 1 فَصْفَصَ *He told a narrative,* or *story, truly;* (IAar, K, TA;) as though from its فَصٌّ, [q. v.,] and كُنْهُ. (TA.) ___ And [the inf. n.] signifies The *being hasty* in speech, (Ibn-'Abbád, 'O, K,) *and quick* therein. (Ibn-'Abbád, O.) Also *He fed* a beast, or horse or the like, *with* فَصْفَصَةٌ [q. v.]. (M.)

R. Q. 2 تَفَصْفَصُوا عَنْهُ, (K, TA,) مِنْ حَوَالَيْهِ, (O, TA,) *They dispersed themselves, and took themselves away, from him,* (K, TA,) *from around him; and took fright, and ran away at random.* (O, TA.)

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فَصٌّ, of a ring, or signet, (S, M, A, Msb, K,) signifies [The *stone,* or *gem,* or] *what is set* therein, (Lth, M, L, Msb,) *of a different substance* therefrom; (Msb;) and is also written فِصٌّ, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Fárábee; (Msb;) and فُصٌّ; (A, K;) all of which three forms are

mentioned by Ibn-Málik and others; but they assert that the first is the most correct and the most commonly known: (TA:) pl. [of pauc.] أَفُصٌّ (Lth, M) and [of mult.] فُصُوصٌ (S, M, A, Msb, K) and فِصَاصٌ. (Lth, M.) ___ [Also, *Any gem*, or *similar stone, rare* or *common*, and *natural* or *factitious:* and *any hard stone cut for inlaying* or *for construction.* ___ *A die, such as is used in the game of tables*, or *backgammon:* and *an ossicle that is used in like manner:* see كَعْبٌ.] ___ *A clove* (سِنٌّ) of garlic; (Lth, A, O, K;) [and] so فَصَّةٌ . (S and L in art. سن.) ___ The *yolk* of an egg. (M, voce مُحٌّ.) ___ The *bubbles* of water. (M.) ___ *What leaps*, or *leap, up*, [i. e., the *particles that leap up, in effervescence*,] of wine. (M.) ___ The *black* (حَدَقَة) of the eye: (M, K:) [or the *pupil:* for] you say, عَرَفْتُ البَغْضَآءَ فِى فَصِّ حَدَقَتِهِ [*I knew vehement hatred in the pupil of the black of his eye*]: and رَمَوْهُ بِفُصُوصِ أَعْيُنِهِمْ [*they cast piercing glances at him with their eyeballs*]. (A, TA.) ___ *A joint*, or *place of separation between two parts of an animal:* (M, A:) or *any joint*, (AZ, M,) or *any place of meeting of two bones*, (ISk, S, Msb, K,) *except* (*of*) *the fingers*, (AZ, M,) for the joints thereof are not so called: (M:) pl., in this and all the other senses which we have mentioned, [of pauc.] أَفُصٌّ (M) and [of mult.] فُصُوصٌ: (S, M, A, Msb:) or, as some say, contradicting AZ, the فصوص are the بَرَاجِم and the سُلَامِيَات: [see these two words:] (Sh, TA:) and ISh says, in the Book of Horses, that the فصوص of the horse are the *joints of the knee and pasterns*, in which latter are the سُلَامِيَات, these being the bones of the pasterns. (TA.) One says of a horse, إِنَّ فُصُوصَهُ لَظِمَآءٌ *Verily his joints are hard; not flabby nor fleshy.* (S, A.) [And hence, app., from the place in this art., the saying,] فُلَانٌ حَزَّازُ الفُصُوصِ [in a copy of the A, حَزَّارُ; and in the TA, ضرار; but I have no doubt that the right reading is that which I have given; lit., *Such a one is the great cutter of joints;*] meaning, *Such a one is often right in his judgment*, or *opinion, and in his answer.* (A, TA.) ___ Hence, [immediately,] accord. to Abu-l-'Abbás; or [originally] from فَصٌّ in the first of the senses expl. above, accord. to IDrd; (Mtr, cited in De Sacy's Chrest. Arabe, see. ed. iii. 232;) فَصُّ أَمْرٍ *The point upon which a thing*, or *an affair, turns*, or

hinges; or *the point in which it is distinguished,* or *discriminated, from other things;* syn. مَفْصِلُهُ; (Abu-l- 'Abbás ubi suprà, S, Msb, K;) or مَحَزُّهُ: (Mtr ubi suprá:) [or *its utmost point,* or *particular;* syn. مُنْتَهَاهُ: (Msb in art. فصل, in explanation of مَفْصِلُ أَمْرٍ:)] or *its origin,* or *source;* syn. أَصْلُهُ; (M; and Mtr ubi suprà, and L;) and مَخْرَجُهُ الَّذِى قَدْ خَرَجَ مِنْهُ: (L, TA:) and *its essence,* or *very essence; its substance; its most essential,* or *elementary, part; its pith; the ultimate element to which it can be reduced* or *resolved;* syn. حَقِيقَتُهُ, (M, L, TA,) and كُنْهُهُ, i. e. جَوْهَرُهُ, and نِهَايَتُهُ: (L, TA:) or *its real, as opposed to its apparent, state;* syn. مُخْبَرُهُ. (A, TA.) Hence the saying, (S, Msb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-'Owwám, (TA,) or of 'AbdAllah Ibn-Jaafar Ibn-Abee-Tálib, (Mtr ubi suprà, and TA,)

* وَيَأْتِيكَ بِالْأَمْرِ مِنْ فَصِّهِ *

[*And he will tell thee the thing,* or *affair,* tracing it *from the point on which it turns,* or *hinges;* &c.: but it appears to be originally without وَ; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, * A, * Mtr, TA:) or *he will tell thee the thing,* or *affair, distinctly.* (Msb, TA. *) You say also, قَرَأْتُ فِى فَصِّ الْكِتَابِ كَذَا [*I read, in the most essential part of the book* or *writing, such a thing*]. (A, TA.) And hence, فُصُوصُ الْأَخْبَارِ [*The most essential parts* or *particulars of narrations*]. (A.)

فُصٌّ : see فَصٌّ, first signification.

فِصٌّ : see فَصٌّ, first signification.

فَصَّةٌ : see فَصٌّ, former half.

فَصِيصٌ [as an inf. n.: see 1. Also] Datestones (نَوًى) *clean, as though oiled.* (Ibn-'Abbád, O, K.)

فَصَّاصٌ [*A cutter,* or *an engraver,* or *a seller, of* فُصُوص, or *stones,* or *gems, for rings* or

signets]. (TA.)

فَصْفَصٌ : see what next follows.

فَصْفَصَةٌ (S, M, Msb, K) and فَصْفَصٌ (M) *A certain plant;* (K;) *i. q.* رَطْبَةٌ [*a species of trefoil,* or *clover*], (S, M, Msb,) *a food for beasts,* or *horses and the like,* (TA,) *before it dries up;* after which it is called قَتٌّ: (Msb:) or *i. q.* قَتٌّ: or قَتٌّ *in its fresh state:* (M:) also written with س: (TA:) originally, (S, M,) in Pers., (S, M, K,) إِسْفِسْت, (so in copies of the S,) or إِسْبِسْت, (so in a copy of the S and one of the M) or إِسْبِسْت, (K, and so, accord. to the TA, in the hand writing of Az,) or إِسْپِسْت: (CK:) pl. فَصَافِصُ. (S, M, Msb.)

فُصَافِصٌ *Hardy; strong;* (O, K, TA;) applied to a man. (TA.)

الفُصَافِصَةُ *The lion.* (O, K.)

خَاتَمٌ مُفَصَّصٌ [*A ring,* or *signet, having a* فَصٌّ *set in it*]. (A.)

فصح

1 فَصُحَ , (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. ـُـ ,] inf. n. فَصَاحَةٌ, (KL,) or فَصْحٌ; (Mz ubi suprà, on the authority of Er-Rághib;) or فصّح ; (so in other copies of the K;) or the latter also; (A;) and افصح ; (A, K, Mz;) said of milk, *It became divested of the froth,* (S, A, K, Mz,) which is the primary signification accord. to Er-Rághib; (Mz;) and *clear of its biestings:* (A:) or افصح has this latter signification. (S, L, K.) And فَصْحٌ, accord. to Er-Rághib, signifies [also] A thing's *becoming clear of what was mixed with it.* (Mz ubi suprà.) ___ And [hence] فَصُحَ, (S, Msb, K, and Mz ubi suprà,) [aor. ـُـ ,] inf. n. فَصَاحَةٌ (S, K) and فَصْحٌ, (K,) *He* (a man) *was,* or *became, good in his language,* or *dialect;* a metaphorical signification from the same verb as said of milk; so accord. to Er-Rághib: (Mz: see also 4: [and see فَصَاحَةٌ below:]) or *he* (a foreigner) *was,* or *became, good and correct in his language,* or *dialect:* (S, Msb:) or *he* [a man] *was,* or *became, clear, perspicuous,* or *distinct, in speech,* or *language:* and *he* (a foreigner) *spoke Arabic intelligibly:* but this signification seems to belong more properly to أَفْصَحَ, q. v.:] or *he* [a man] *was an Arab* [*by birth, and therefore in speech*], *and he increased in* فَصَاحَةٌ [q. v.]; like تفصّح : (K:) and *he was,* or *became, eloquent;* (L;) thus used as syn. with بَلُغَ [from which it is properly distinct]. (MF.) قَدْ فَصَحَكَ الصُّبْحُ [is said to mean] *Daybreak has become apparent to thee, and its light has overcome thee:* (K, * TA:) and some say, فَضَحَكَ: [or,] accord. to Lh, فَصَحَهُ الصُّبْحُ means *daybreak came upon him suddenly.* (TA.)

2 فصّح : see 1, first sentence. ___ Also, *He* (a foreigner) *made his tongue to speak Arabic.* (A.)

4 افصح : see 1, first sentence, in two places. ___ It is also said of urine, (K, TA,) as mentioned by IAar, but not expl. by him, (TA,)

meaning *It became clear,* or *free from turbidness.* (K.) ___ And افصحت is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning *Her milk became free from admixture;* (K;) or *free from froth, and clear of its biestings:* (A:) or *her biestings ceased, and the milk came after:* (Lh, TA:) or *her biestings ceased, and her milk became free from admixture.* (S.) ___ And [hence] افصح signifies also *He spoke with* فَصَاحَة; (K, TA;) [i. e. *clearness, perspicuousness,* or *distinctness;* accord. to the explanation of فصاحة in the K, and the usage of this verb in numerous exs.; or *with chasteness,* or *correctness;*] as also افصح الكَلَامَ and افصح بِهِ, and افصح القَوْلَ; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of أَحْسَنَ, &c.: (TA:) *he spoke clearly,* or *plainly,* (A, * K, *

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TA,) to another; (A, TA;) *without indistinctness,* or *without concealment:* (TA:) [and] *he* (a foreigner) *spoke Arabic:* (S, A, Msb:) or *spoke Arabic correctly:* (ISk, Msb:) [and] *he* (a man of barbarous or vitious or indistinct speech) *spoke intelligibly.* (L.) And one says, افصح فى مَنْطِقِه *He* (a child) *began to speak intelligibly.* (A, L.) And افصح فُلَانٌ ثُمَّ فَصُحَ [*He spoke Arabic, and then became good in his language,* or *dialect:* so accord. to Er-Rághib, as cited in the Mz, 9th نوع; in which it is said that some, but not so correctly, use these two verbs in the converse manner: or *he spoke clearly,* or *intelligibly, and then became chaste,* or *good and correct,* or *eloquent, in his speech,* or *language*]. (A.) And افصح is also used in poetry as signifying *He* (an animal not endowed with speech) *uttered a sound,* or *cry, clearly.* (L.) And one says, افصح عن شَىْءٍ, inf. n. إِفْصَاحٌ [in this and the preceding senses], meaning *He explained a thing.* (A, * TA.) And افصح عن مُرَادِه *He showed* or *revealed* [*his desire* or *his meaning*]. (Msb.) ___ Also *It* (a thing) *became clearly apparent, manifest,* or *evident.* (K.) One

says, افصح الصُّبْحُ *The daybreak became clearly apparent;* (A, * K;) *the light of daybreak appeared.* (S.) ___ And افصح الرَّجُلُ مِنْ كَذَا *The man got clear out of such a thing;* or *escaped from it.* (S, TA.) You say, نُفْصِحُ مِنْ شَتَائِنَا *We shall get clear out of our winter.* (A.) ___ And أَفْصَحُوا *They* (the Christians, S, A, K) *entered upon,* (S, K,) or *celebrated,* (A,) *the festival called* الفِصْحُ [or *Easter*], (S, A, K,) *and broke their fast, eating flesh-meat.* (TA.) [And said also of Jews, meaning *They celebrated the Passover:* see الفِصْحُ.]

5 **تفصّح** *He affected* (تَكَلَّفَ) *the faculty,* or *quality, of* فَصَاحَة [q. v.] (S, A, TA) فِى كَلَامِه [*in his speech*]; as also تفاصح : (S:) or *he made use of the faculty of* فَصَاحَة: or, as some say, [but accord. to general analogy, this signification seems to belong more properly to تفاصح ,] *he affected a resemblance to those endowed with that faculty;* [or *made a show of* فصاحة;] like تَحَلَّمَ as meaning he made a show of الحِلْم [i. e. forbearance, &c.; in which sense تَحَالَمَ is more commonly used]. (TA.) See also 1, latter part.

6 **تَفَاصَحَ** see the next preceding paragraph, in two places.

10 استفصحه [**إِسْتَفْصَحَ** *He deemed it* فَصِيح as meaning *chaste,* or *free from barbarousness,* &c.; namely, a word, or phrase: and probably used in a similar sense in relation to a man: but perhaps post-classical: its pass. part. n. occurs in the Mgh, in art. سنح.] بنى ___ استفصحته عن كذا [*I asked him,* or *desired him, to explain such a thing:* see 4, latter half]. (O and K in art. سنح.)

فَصْح : see فَصِيح.

فَصْح : see فَصِيح, first sentence. ___ Also A day *cloudless by reason of cold;* (ISh, T, TA,) or a day *without clouds and without cold;* as also مُفْصِح . (K.) ___ And الفَصْح [or عِيدُ الفِصْحِ] (vulgarly pronounced الفَصْح, ISk, Msb) *The festival of the Christians,* (S, A, Msb, K,) [namely, *Easter,*] *when*

they break their fast, and eat flesh-meat, (S, Msb,) *after haring fasted eight and forty days, the Sunday after these days being their festival:* (TA:) [and *the Passover of the Jews;* also called الفَاسِخ; thus with س and خ; more properly called عِيدُ الفَطِيرِ:] pl. فُصُوحٌ. (Msb, TA.)

فَصِيحٌ Milk *divested of the froth,* (S, A,) and *clear of its biestings;* (A:) or milk *that has come after the ceasing of the biestings;* as also فَصْحٌ . (Lh, TA.) ___ [And hence,] *Chaste,* as meaning *free from barbarousness:* applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [*free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech;* (see فَصَاحَةٌ, below:) or] *of which the beauty is perceived by hearing:* (K:) and as applied to language in general, [*free from weakness of construction and from incongruity of works, with* فَصَاحَة (which see again) *in the words themselves:*] as used by the vulgar, it means *in which the rules of desinential syntax are observed:* syn. مُعْرَبٌ: (L;) [and sometimes it means] *eloquent;* syn. بَلِيغٌ. [from which it is properly distinct]: (S:) and as applied to a man, [*possessing a faculty whereby he is enabled to express what he desires, with* فَصَاحَة (which see again) *in languages* or] *clear, perspicuous,* or *distinct, in speech,* or *language;* as also فَصْحٌ ; (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like عَدْلٌ: (TA:) [and sometimes it signifies] *eloquent;* syn. بَلِيغٌ [respecting which see what precedes]: (S, A:) or مُنْطَلِقُ اللِّسَانِ [i. e. *free from impediment of the tongue,* or *eloquent,* or *chaste,*] *in speech, who knows how to distinguish what is good in language from what is bad:* (TA;) the pl. as applied to men is فُصَحَآءُ and فَصَاحٌ and فُصُحٌ, (K, TA,) the last formed in the manner of the broken pl. of a subst., like قُضُبٌ pl. of قَضِيبٌ: (Sb, TA:) the fem. is فَصِيحَةٌ; of which the pl. is فَصَائِحُ and فَصَائِحُ. (K, TA.) And you say رَجُلٌ فَصِيحُ اللِّسَانِ *A*

man whose tongue speaks Arabic correctly. (Msb.) And لِسَانٌ فَصِيحٌ *i. q.* طَلْقٌ [*A tongue free from impediment,* or *eloquent,* or *chaste in speech*]: (S:) or *an eloquent tongue.* (A.) And فَصِيحٌ signifies also Any one *having the faculty of speech;* (S;) [i. e.] *a human being;* (TA:) أَعْجَمُ meaning that which is destitute of the faculty of speech; (S;) [i. e.] a beast; as also صَامِتٌ: whence the saying, لَهُ مَالٌ فَصِيحٌ وَصَامِتٌ [as though meaning *He has property consisting of human beings and of beasts:* but see صَامِتٌ]. (TA.) And it also occurs in poetry as meaning *Clear,* applied to the cry of an ass. (L.)

فَصَاحَةٌ, [an inf. n. of فَصُحَ, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies *Chasteness,* as meaning *freedom from barbarousness:* i. e.,] in a word, *freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy* [*not sanctioned by frequency of usage among the Arabs of pure speech;* (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.;) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazweenee in the Eedáh, cited in the same نوع of the Mz:) and in language [in general], *freedom from weakness of construction* (ظَعْفُ التَّأْلِيفِ q. v.) *and from incongruity of words, combined with* فَصَاحَةٌ *in the words themselves:* (KT:) and in a speaker [or writer] a *faculty whereby one is enabled to express what he desires, with* فَصَاحَةٌ *in language:* (KT:) or *goodness and correctness in language,* or *dialect:* (S:) or *clearness, perspicuousness,* or *distinctness, in speech,* or *language:* (K:) and [agreeably with an explanation of فَصِيحٌ in the S and A &c.] it is sometimes used as meaning *eloquence;* syn. بَلَاغَةٌ [from which it is properly distinct]. (MF.)

أَفْصَحُ [*More,* and *most, chaste,* as meaning *fra from barbarousness;* &c.]: in the Kur xxviii. 34, it means

more clear or *perspicuous* or *distinct* [in tongue] (Jel.)

أَفْصَحِيَّةٌ [The *quality of being more,* and *most, chaste,* as meaning *free from barbarousness:* &c.]

مُفْصَحٌ [or as a n. of place from أَفْصَحُوا (see 4, last two sentences)] *A place where the Christians celebrate the festival called* الفِصْحُ [or *Easter* (A.) [And app. also *A place where the Jews celebrate the festival so called by them,* i. e. *the Passover.*]

مُفْصِحٌ : see فِصْحٌ. ___ Also Anything *clearly apparent, manifest,* or *evident.* (S.)

فصد

1 فَصَدَ, (S, O, K,) aor ـِ, (K,) inf. n. فَصْدٌ (S, O, K) and فِصَادٌ, (O, K,) [or the latter is a simple subst.,] *He cut,* (S, O,) or *slit,* (K,) [or *opened,*] *a vein;* (S, O, K,) as also افتصد. (S, * K.) ___ And فَصَدَهُ, aor. ـِ, inf. n. فَصْدٌ (M, L, Msb) and فِصَادٌ, (M, L,) or the latter is a simple subst., (Msb,) *He cut,* or *slit,* [or *opened,*] *it,* namely, a vein, (M, L.) [And app., accord. to

the Msb, *He bled him by opening a vein;* agreeably with what here follows.] And one says also, فَصَدَ النَّاقَةَ *He slit* [or *opened*] *a vein of the she-camel to draw forth the blood therefrom and to drink it* [or *to put it in a gut and broil it:* see فَصِيدٌ]. (M L.) ___ لَمْ يُحْرَمْ مَنْ فُصِدَ لَهُ *He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting* [or *opening*] *of a vein and who has had the blood so obtained,* (M, A, * K,) is a prov.; (S, M, A, O;) فُصِدَ being for فُصِدَ, (S, M, O, K,) like ضُرِبَ for ضُرِبَ, and قُتِلَ for قُتِلَ; (M;) and some, also, say فُزِدَ; (S, M, O, K;) for every quiescent ص before د may be changed into ز; and every movent ص before د may have somewhat of the sound of ز given to it, (S, M, O,) but may not in this case be altogether changed into ز; so that for صَدَرَ and صَدَفَ you may not say زَدَرَ and زَدَفَ: (M:) some, also, say مَنْ قُصِدَ لَهُ, with ق, meaning مَنْ أُعْطِيَ قَصْدًا i. e. [who has been given] a little: (S, O, K:) the origin of the saying was this: two men passed the night at the abode of an Arab of the desert, and, meeting in the morning, one of them asked his companion respecting the entertainment given by the host, and the latter answered, I was not entertained as a guest, but only a vein [of a camel] was slit [or opened] to draw blood for me; whereupon the other replied in the words above: (O, K:) or a man used to entertain another as his guest in a time of scarcity, and, having no food to offer him, and being unwilling to slaughter

his camel, bled it by slitting [or opening] a vein, and heated the blood that came forth, for his guest, until it became thick, and gave it to him to eat; and hence this prov.: (M, L:) it is applied to him who has obtained a part of that which he wanted. (Yaakoob, M, O, L, K.) [See فَصِيدٌ.] ___ One says also, فَصَدَ لَهُ عَطَآءً, (O, L, K,) aor. ـِ , inf. n. فَصْدٌ, (L,) meaning *He apportioned to him a gift,* or *stipend, and caused it to be transmitted to him.* (O, L, K.)

2 رَأَيْتُ فِى الأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ means *I saw, in the ground, a cleft,* or *furrowed, state, resulting from the torrent.* (ISh, O, L, K. * [Here تَفْصِيدًا is a pass. inf. n., used as a subst.]) ___ And تَفْصِيدٌ, also, signifies The *macerating* [a thing] *with a little water.* (ADk, O, K.)

4 افصد الشَّجَرُ, and انفصد , *The trees opened their gems,* (M, K,) *and disclosed the extremities of their leaves.* (M.)

5 تَفَصَّدَ see 7. [Hence,] تفصّد جَبِينُهُ عَرَقًا *His* جبين [i. e. *forehead,* or *side of the forehead,*] *flowed with sweat:* (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his جبين flowed. (M.)

7 إِنْفَصَدَ see 4. ___ Also, and تفصّد , *It flowed:* (S, O:) or both signify *it flowed in small quantity;* said of blood. (A.) ___ See also what next follows.

8 إِفْتَصَدَ *He* (a man) *had his vein cut* [or opened; i. e. *he had blood taken from him by the opening of a vein;* and so انفصد as used in the present day]. (Lth, L, Msb. *) ___ See also 1, first sentence.

فُصْدَةٌ : see فَصِيدَةٌ.

فَصَادٌ an inf. n. of 1 [q. v.]: (M, O, L, K:) or a simple subst. [signifying The *act of bleeding by opening a vein*]. (Msb.)

فَصِيدٌ and مَفْصُودٌ A vein *slit* [or *opened*]. (M, K.) ___ And both signify also A man *bled by the opening of a vein.* (TK.) ___ Also, the former, *Blood* (S, M, O, L, K) *obtained by the cutting* [or *opening*] *of a vein* (S, O, L) *of a camel,* (L,) *and put into a gut,* (S, M, O, K,) *in the Time of Ignorance,* (M,) *and broiled:* (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A, * L,) and to give it to the guest to eat, in a season of dearth. (S, O, * L.)

فَصِيدَةٌ *Dates kneaded and mixed with blood;* (Ibn-Kuthweh, O, L, K;) as also فُصْدَةٌ ; (O, K;) thus termed by Ibn-'Abbád: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.)

فَصَّادٌ *A phlebotomist,* or *bleeder.* (MA. [See also what next follows.])

فَاصِدٌ [*Bleeding,* or (like فَصَّادٌ) *one who bleeds, by opening a vein*]. (Msb.) ___ And الفَاصِدَانِ signifies *The place* [or *the two places*] *of the running of the tears upon the cheek.* (O.)

اعْصِبْ مَفْصِدَهُ [*Bind thou his place of bloodletting*]. (A.)

مِفْصَدٌ [*A lancet;*] *the instrument with which a vein is slit* [or *opened*]. (O, Msb, K.)

مَفْصُودٌ : see فَصِيدٌ.

مُتَفَصِّدٌ : see what follows.

مُنْفَصِدٌ and مُتَفَصِّدٌ *Flowing;* (M, K;) *running:* (K:) [or *flowing in small quantity:* see 7.]

فصع

1 فَصَعَ , aor. ـَـ , (Lth, O, K,) inf. n. فَصْعٌ, (Lth, S, O,) *He squeezed,* or *pressed,* a fresh ripe date, (Lth, S, O, K,) *with his two fingers* [or *his thumb and a finger*], (Lth, O,) *so that it should become divested of its skin;* (Lth, S, O;) and in like manner, a fig: (Lth, O:) or *he made it* (i. e. a fresh ripe date) *to come forth from its skin,* (A'Obeyd, O,) [to which SM adds, as from A' Obeyd,] *in order that it might ripen quickly.* (TA.) The act thus explained is forbidden in a trad.; [but I have not found for what reason.] (S, O.) ___ And *He rubbed a* thing *with his two fingers,* (in the K, erroneously, *with his finger,* TA,) *in order that it might become soft, and open so as to disclose what was in it.* (IDrd, O, K, TA.) ___ And *He pulled* or *stripped,* or *put off,* [a garment or the like]. (O, TA.) You say, فَصَعَ عِمَامَتَهُ (O, K,) عَنْ رَأْسِهِ (K) *He removed,* or *took off, his turban from his head.* (O, K.) ___ Said of a boy [not yet circumcised], *He withdrew his prepuce from his glans;* and so افتصع . (S, O, K.) ___ فَصَعَتْ said of a mare; *She disclosed and concealed alternately her vulva on the occasion of staling.* (Ibn-' Abbád, O, K.) ___ فَصَعَ لِى بِكَذَا, (K,) inf. n. فَصْعٌ, (TA,) *He gave to me such a thing:* (K:) [or] فصّع لى بحقّى, inf. n. تَفْصِيعٌ, *he gave to me my right,* or *due:* (Ibn-' Abbád, O:) and فَصَعَ لَهُ بِالْمَالِ *he gave to him the property;* as also فصّع . (K.)

2 فَصَّعَتْهُ مِنْ كَذَا , inf. n. تَفْصِيعٌ, *I made it to go,* or *come, forth from such a thing.* (IAar, S, L, TA.) ___ See also 1, last sentence, in two places. ___ Accord. to Lth, فصّع, inf. n. as above, is also used in relation to a stink, and the ordure of a child, and a noiseless emission of wind from the anus: (O:) [or] it means *He emitted wind from the anus with a sound:* or *without a sound.* (K.)

7 انفصع *It went,* or *came, forth* from a thing; or *was made to do so;* quasi-pass. of فَصَّعْتُهُ مِنْ كَذَا (S.)

8 افْتَصَعْتُ منه حَقِّى *I took from him my right,* or *due,* (O, K, *) *all of it,* (K,) *by force,* (O, K,) *not leaving of it anything:* (O:) or *I took from him my right,* or *due, all of it, on the spot.* (S, O.) ___ See also 1, latter half.

فُصْعَةٌ The *prepuce of a boy,* (IDrd, T, O, K, TA,) *when it is wide, so that the glans protrudes from it,* (IDrd, O, K, TA,) or *when he withdraws it from over the glans, before he is circumcised.* (T, TA.)

فَصْعَانُ *Having the head always uncovered, by reason of heat and inflammation.* (IAar, O, K.)

أَفْصَعُ A boy *having the prepuce appearing* (S, O, K) *withdrawn from the glans.* (S, O.) And الفَصْعَآءُ [fem. of الأَفْصَعُ] signifies الفَأْرَةُ [app. as n. un., or fem., of الفَأْرُ q. v.; but it may here have some other of the meanings expl. in art. فأر]. (IAar, K.)

فصل

1 **فَصَلَ** , (S, M, O, Msb, K,) aor. ـِ , inf. n. فَصْلٌ, (M, Msb, K,) *He separated,* or *divided,* (S, O, Msb, K,) and *put apart,* (Msb,) a thing, (S, O, Msb, *) عَنْ غَيْرِهِ [*from another thing*], (Msb,) and بَعْضَهُ مِنْ بَعْضٍ [or عَنْ بَعْضٍ i. e. *part thereof from part*]. (M and TA in art. ميز.) And (K,) *He made a separation,* or *partition,* (M, K, TA,) بَيْنَهُمَا (M, TA *) i. e. *between them two,* meaning, two things, *making it known that the former had come to an end:* so says Er-Rághib: (TA:) and فَصَلَ الحَدُّ بَيْنَ الأَرْضَيْنِ, [aor. and] inf. n. as above, *The limit,* or *boundary, made,* or *formed, a separation between the two lands:* (Msb:) and فَصَلْتُ بَيْنَ القَوْمِ *I made a division,* or *separation, between,* or *among, the people,* or *party.* (O.) ___ [Hence,] فَصَلَ الرَّضِيعَ عَنْ أُمِّهِ, (S, Mgh, O,) or المَوْلُودَ (M, K) عَنِ الرَّضَاعِ, (M,) aor. as above,

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(M, K,) inf. n. فِصَالٌ, (S, O,) or فَصْلٌ, and the former is a simple subst., (M, K,) or both, (Mgh,) *He weaned* [*the suckling from his mother,* or *the young infant from sucking the breast*]; (S, M, Mgh, O, K;) as also افتصله : (S, M, O:) or فَصَلَتِ المَرْأَةُ رَضِيعَهَا, inf. n. فَصْلٌ, and فِصَالٌ is the subst., *the woman weaned her suckling.* (Msb.) ___ Hence also, i. e. from فَصَلَ as first expl. above, فَصْلُ الخُصُومَاتِ *The deciding of litigations, altercations,* or *disputes:* like فَصْلُ الخِطَابِ: (Msb:) or this latter means *distinct,* or *plain speech; which he to whom it is addressed distinctly,* or *plainly, understands; which is not confused,* or *dubious, to him:* (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or *such as decides,* or *distinguishes, between what is true and what is*

false, (Ksh ibid., Mgh, O, K,) *and what is sound and what is corrupt,* (Ksh, Mgh,) *and what is correct and what is erroneous:* (Ksh:) or *such as decides the judgment,* or *judicial sentence:* (Er-Rághib, TA:) or *the evidence,* or *proof, that is obligatory* [as a condition of his justification] *upon the claimant,* or *plaintiff,* and *the oath that is obligatory* [in like manner] *upon him against whom the claim,* or *plaint, is urged;* (Ksh, O, K; [an explanation of which a part is dropped in the CK;]) thus accord. to 'Alee: (Ksh:) or *the* [*using of the*] *phrase* أَمَّا بَعْدُ. (Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art كَلِمَةُ الفَصْلِ.]) خطب in the Kur xlii. 20 means *The sentence of God's deciding between mankind* on the day of resurrection, (O,) which is called يَوْمُ الفَصْلِ. (TA.) And الفَصْلُ [alone] means *The deciding judicially between what is true and what is false;* (M, O, K;) and, (O, K,) sometimes, (O,) so الفَيْصَلُ ; (S, O, K;) or this latter is [a simple subst, i. e.,] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) هٰذَا يَوْمُ ٱلدِّينِ هٰذَا يَوْمُ ٱلْفَصْلِ, in the Kur xxxvii. 20 and 21, means [*This is the day of requital:*] *this is the day wherein a decision,* or *a distinction, shall be made* (يُفْصَلُ فيه) *between the doer of good and the doer of evil, and every one shall be requited for his work and with that wherewith God will favour his servant the Muslim.* (M.) And إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ, in the Kur xxxii. 25, means [*Verily thy Lord*] *He shall decide* [*between them*], *and distinguish what is true from what is false,* [*on the day of resurrection,*] *by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree,* of what concerned religion. (Bd.) And one says also فَصَلَ الحُكْمَ [He decided *the judgment,* or *judicial sentence*]. (M.) فَصَلَ النَّظْمَ, in the K, is a mistake: see 2. (TA.) فَصَلَ مِنَ النَّاحِيَةِ, (S, O,) or مِنَ البَلَدِ (K,) or عَنْ بَلَدِكَذَا, aor. ـُ , (M,) inf. n. فُصُولٌ, (M, K,) *He went forth* [*from the part of the country,* or *from the town* or *country,* or *from such a town* or *country*]. (S, O, K.) And

فَصَلَ العَسْكَرُ عَنِ البَلَدِ [*The army went forth from the town* or *country*]: whence the saying of the Prophet respecting Ibn-Rawáhah, كَانَ أَوَّلَنَا فُصُولًا وآخِرَنَا قُفُولًا i. e. *He was the first of us in going away* (انْفِصَالًا) from his house and his family *and the last of us in returning* to [it and] them. (Mgh.) And فَصَلَ فُلَانٌ مِنْ عِنْدِى, inf. n. فُصُولٌ, *Such a one went forth* [*from my presence* or *vicinage*, or *from me*]. (TA.) And فَصَلَ مِنِّى كِتَابٌ إِلَيْهِ [*A letter*] *passed from me to him.* (TA.) Thus the verb is intrans, as well as trans.; its inf. n. when it is trans, being فَصْلٌ; when intrans., فُصُولٌ. (TA.) ___ And فَصَلَ الكَرْمُ *The vine put forth small grapes, resembling lentils* or *a grain similar thereto.* (M, K.)

2 **فصّل النَّظْم**, (M, TA,) thus correctly, with teshdeed, bat in the K فَصَلَ, like نَصَرَ, (TA,) [inf. n. تَفْصِيلٌ,] *He put between every two of the strung beads* [or *pearls*] *a bead such as is termed* فَاصِلَةٌ [q. v., or what is described voce مُفَصَّلٌ as an epithet applied to a necklace]. (M, K, TA.) ___ And فصّلت الشّىْءَ inf. n. تَفْصِيلٌ, *I made the thing to consist of distinct portions* or *sections.* (Msb.) ___ And فَصَّلَ الشَّاةَ, (inf. n. as above, TA.) *He* (a butcher) *divided the sheep*, or *goal, into limbs*, or *members.* (S, O, TA.) ___ [Hence فصّل means also *He cut* a piece of cloth for a garment: and *he cut out* a garment: ___ whence تَفْصِيلٌ means The *cut* of a garment (See also De Sacy's Chrest. Ar., see. ed., i. 86-7.)] ___ And [hence, likewise,] تَفْصِيلٌ also signifies [The *dissecting*, or *analyzing*, of speech, or language: the *explaining distinctly*, or *in detail:* and] the *making distinct, clear, plain, manifest*, or *perspicuous; i. q.* تَبْيِينٌ. (S, O, K.) فَصَّلْنَاهُ in the Kur vii. 50 [referring to the book of the Kur an] means بَيَّنَّاهُ [*Which we have made distinct*, &c.]: or, as some say, *whereof we have divided the verses by means of the* فَوَاصِل [pl. of فَاصِلَةٌ, q. v.]. (TA.)

3 **فَاصَلَ** فاصل شَرِيكَهُ, (S, K, TA,) inf. n. مُفَاصَلَةٌ, (TA,) *He separated himself from his partner, with the latter's concurrence;* syn. باينه, (K, TA,) and فارزه. (S and O and K in art. فرز.)

7 **انفصل** *It became separated*, or *divided*, (S, M, O, Msb, K,) and *put apart* (Msb.) ___ [And *He went*

forth, or *away;* like the intrans. فَصَلَ.] See 1, near the end.

8 إِفْتَصَلَ see 1, former half. ___ افتصل النَّخْلَةَ عن موضعها *He transplanted the palm-tree.* (AHn, M, K.)

A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called فَصْلَةٌ . (TA.)

فَصْلٌ inf. n. of the trans. v. فَصَلَ [q. v. passim]. (M, Msb, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of فُصُولٌ. (S, O.) ___ *A separation, division,* or *partition,* between two things. (M, K.) ___ The *place of the* مَفْصِل [i. e. *joint,* or *articulation,* and therefore *of the division, of two bones*] of the body: between every one such and another [that is the next to it] is a وَصْل [or limb, in the CK, erroneously, وَصْل]. (Lth, O, K.) See also مَفْصِلٌ. ___ As used by the Basrees, [in grammar,] it is [*A disconnective*] *like* عِمَادٌ as used by the Koofees: (O, K:) thus in the saying in the Kur [viii. 32], إِنْ كَانَ هٰذَا هُوَ ٱلْحَقَّ مِنْ عِنْدِكَ [lit. *If this, it, be the truth from Thee*], هو is termed فصل and عماد, [more commonly the former,] and الحقّ is in the accus. case as being the predicate of كان. (O.) ___ Also sing. of فُصُول in the phrase فُصُولُ السَّنَةِ [*The four divisions of the year:* namely *autumn, winter, spring,* and *summer*], expl. in art. زمن. (Msb: see زَمَنٌ.) ___ And *A division,* or *section, of a* باب [or *chapter*]; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure مَفْعُولٌ or that of the measure فَاعِلٌ. (MF, TA.) ___ And The *contr. of* أَصْلٌ [as denoting relationship]: there are أُصُولٌ of relationship and فُصُولٌ thereof; [the former meaning the *stocks* and] the latter meaning the *branches.* (Msb. [See also other explanations of فَصْلٌ as opposed to أَصْلٌ under the latter of these words ;) [It is also used as an epithet;] One says فَصْلٌ قَوْلٌ *A true say or saying:* (M, K;) *not false:* thus in the Kur [lxxxvi. 15]: (M.) or فَصْلٌ[Note] there means *distinguishing between what is true and what is false:* and relates to the Kur án [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was فَصْلٌ لَا نَزْرٌ وَلَا هَذْرٌ, (O, TA, but in the latter هَذْرٌ [to assimilate it in form to نَزْرٌ],) meaning *Distinct,* (O, TA,) *clear,* or *plain, distinguishing*

between what is true and what is false; (TA;) *not little are much.* (O.) And *A general* طَاعُون [i. e. *plague* or *pestilence*] (TA.)

فَصْلَةٌ *A transplanted palm-tree;* (AHn, M, K;) *a young palm-tree removed from its place of growth* [meaning *from its mother-tree*]: pl. فَصَلَاتٌ. (TA.) See 8.

فِصَالٌ an inf. n., (S, Mgh, O,) or a simple subst., (M, Msb, K,) The *weaning* of a sucking infant. (S, M, Mgh, O, Msb, K.) It is said in the Kur [xlvi. 14], وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا, (O, TA,) meaning *And* the period of *the bearing of him in the womb and* thenceforward to the end of the time of *the weaning of him is thirty months.* (TA.) And one says, هٰذَا زَمَنُ فِصَالِهِ *This is the time of the weaning of him.* (Msb.)

فَصِيلٌ *A young camel when weaned from his mother:* (S, M, Mgh, * O, K, TA:) and some times *such a young one of the bovine kind:* (TA:) [and by a proleptic application,] *a young camel* [in a general sense], because he is, or will be, weaned from his mother: (Msb:) [in the T, voce حُوَارٌ,

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and in other lexicons &c., it is applied to *a young, newly-born, camel:* and in the L, voce سُخْدٌ, to a fœtus in a she-camel's belly: see an ex. of its meaning *a young sucking camel* (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce خَسْفٌ:] the pl. is فُصْلَانٌ, (Sb, S, M, Mgh, O, Msb, K,) agreeably with rule, (Sb, M,) and فِصْلَانٌ, (Sb, Fr, M, Msb, K,) formed by likening the sing. to غُرَابٌ, of which غِرْبَانٌ is a pl., (Sb, M,) and فِصَالٌ, (Sb, S, M, Msb, K,) as though it were an epithet, (Sb, M, Msb,) like كَرِيمٌ, of which كِرَامٌ, is a pl.: (Msb:) and the female is termed فَصِيلَةٌ. (M, K.) ___ Also *A* حَائِطٌ [or *wall of enclosure*], (M, O, K,) *having little height,* (O, K,) *before,* or *in front of, a fortress;* (M, K;) or (K) *before,* or *in front of, the* [*main*] *wall of a city* or *town.* (O, K.) One says, وَثَّقُوا سُورَ المَدِينَةِ بِكَبَاشٍ وَفَصِيلٍ [*They*

strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) ___ And *A piece* of stone; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.)

فَصِيلَةٌ *A piece of the flesh of the* فَخِذ [or *thigh*]: (Hr, IAth, O, K, TA:) or, accord. to Th, (O, in the K and) *a piece of the limbs,* or *members, of the body.* (O, K, TA.) ___ And A man's *nearer, or nearest,* رَهْط (S, M, O, K) and عَشِيرَة (M, K) [i. e. *kinsfolk,* or *sub-tribe,* &c.]: or [*some*] *of the nearest of the* عَشِيرَة of a man: from the first of the significations mentioned in this paragraph: (IAth, TA:) it signifies *less than the* فَخِذ: (Mgh, Msb:) or *less than the* قَبِيلَة: (TA:) [see شَعْبٌ in two places:] or the *nearest to him of the* آبَآء [meaning *male ancestors* and *including paternal uncles*] of a man: (Th, M, K, TA:) [or *any one of such persons;* for] El-'Abbás [one of Mohammad's paternal uncles] was called فَصِيلَةُ النَّبِيِّ: the term is like the مَفْصِل in relation to the human foot. (TA.) جَاؤُوا بِفَصِيلَتِهِمْ means *They came, all of them,* or *all together.* (S, O.)

فَصَّالٌ and epithet applied to a man, (O,) *Who praises men much in order that they may bestow upon him:* an adventitious, not indigenous, word: (O, K:) [and] *loquacious in every place.* (MA.)

فَاصِلٌ [as an act. part. n.] *Separating; dividing;* or *making a separation,* or *partition.* (Msb.) ___ It is said in a trad., مَنْ أَنْفَقَ نَفَقَةً فَاصِلَةً فِى سَبِيلِ ٱللّٰهِ فَهِىَ بِسَبْعِمِائَةِ ضِعْفٍ, (S, * O, K, *) meaning [*Whoso expends expense*] *such as distinguishes between his belief and his unbelief* [i. e. *such as distinguishes him as a believer, it shall be* rewarded *with seven hundred fold*]: (S, O, K, TA:) or, as some say, *such as he cuts off from his property.* (TA.) And one says كَلَامٌ فَاصِلٌ (K and TA in art. فرز) and فَيْصَلٌ (A ibid.) *i. q.* فَارِزٌ (O and K, and TA ibid.) i. e. *Discriminating language.* (TA ibid.) And حُكْمٌ فَاصِلٌ and فَيْصَلٌ [*A judgment,* or *judicial sentence, that is decisive,* and therefore meaning,] *that has effect;* and in like manner, حُكُومَةٌ فَيْصَلٌ : and طَعْنَةٌ فَيْصَلٌ [*An act of piercing* or *thrusting* with a spear or the like] *that decides between the two*

antagonists. (M, K, TA.) As an epithet applied to God, الفَاصِلُ means *The Decider between the* خَلْق [i. e. the *human race,* or *these and other created beings,*] *on the day of resurrection.* (Zj, TA.)

فَيْصَلٌ : see 1, near the middle. It also signifies *A cut,* or *severance,* (O, TA,) *such as is complete,* (TA,) between two persons. (O, TA.) ___ And it is also an epithet: see فَاصِلٌ, in four places. ___ And [hence] it signifies *A judge, one who decides judicially, an arbiter,* or *arbitrator;* (S, O, K;) and so فَيْصَلِىٌّ : (Ibn-'Abbád, O, K:) in the Expos. of the Miftáh [of Es-Sekkákee] by the seyyid [El-Jurjánee] it is implied that it is in this sense a tropical intensive appellation. (TA.)

فَاصِلَةٌ *A bead* [or *a bead of gold* or *a gem*] *that forms a separation,* or *division, between the pair of* [*other*] *beads* [i. e. *between every two other beads*] *in a string thereof.* (M, K. [See also مُفَصَّلٌ.]) ___ And [hence] فَوَاصِلُ, of which it is the sing., The *final words of the verses of the Kur-án,* (O, K,) and *of the clauses of rhyming prose* [in general], (Msb and K and TA in art. سجع,) *that are like the rhymes of verses;* (O and K in the present art., and Msb and TA in art. سجع;) and [the *final words*] *of verses.* (TA in art. سجع.)

فَيْصَلِىٌّ : see فَيْصَلٌ.

مَفْصِلٌ *Any place of meeting* [or *juncture,* as being *a place of separation,*] *of two bones of the body and limbs* or *members;* as also فَصْلٌ : (M, K:) *a single one of the* مَفَاصِل *of the limbs* or *members:* (S, O, Msb, K:) [*a joint such as the elbow* and *knee* and *knuckle:* and sometimes *a joint as meaning a bone having an articulation at each end,* or *at one end, together with the flesh that is upon it:*] in a trad. in which it is said that the mulct for any مَفْصِل of a human being is the third of the mulct for the [whole] finger, it means the مَفْصِل of any of the fingers or toes; i. e. the *portion*

between any أَنْمَلَتَان [here meaning *two knuckles;* but this is a loose and an imperfect explanation; for to it should be added, and also the *ungual portion,* or *portion in which is the nail;* for the word is here applied to denote *any of the phalanges with the flesh that is upon it:* in the T &c., in art. نمل, one of the explanations of الأَنْمَلَةُ is the مَفْصِل in which is the nail]. (TA.) ___ And [hence] one says, يَأْتِيكَ بِالأَمْرِ مِنْ مَفْصِلِهِ [*He will tell thee the thing,* or *affair,* tracing it *from the point on which it turns,* or *hinges;* (like as one says, مِنْ فَصِّهِ, q. v.;) or], *from its utmost point* or *particular,* i. e., مُنْتَهَاهُ. (Msb.) [This saying may be originally a hemistich, thus:

* وَيَأْتِيكَ بِالأَمْرِ مِنْ مَفْصِلِهْ *

like the similar saying ending with فَصِّهِ.] ___ In the following saying of Aboo-Dhu-eyb, [the former half of which I give from art. طفل in the S, the latter half only being cited in the present art. in the S and M and O,]

* وَإِنَّ حَدِيثًا مِنْكِ لَوْ تَبْذُلِينَهُ *

* جَنَى النَّحْلِ فِى أَلْبَانِ عُوذٍ مَطَافِلِ *

* مَطَافِيلَ أَبْكَارٍ حَدِيثٍ نِتَاجُهَا *

* تُشَابُ بِمَآءٍ مِثْلِ مَآءِ المَفَاصِلِ *

[*And verily discourse from thee, if thou wouldst bestow it, would be* (like) *gathered honey of bees in the milk* (lit. *milks*) *of* camels *such as have recently brought forth, having young ones with them, such as have young ones with them* [and] *that have brought forth but once, whose bringing forth has been recent,* such milk being *mixed with water like the water of the* المَفَاصِل], مَفَاصِل (which is pl. of مَفْصِلٌ, S, O) signifies (accord. to As, S, O) *the place of separation* (مُنْفَصَل) *of the mountain from the tract of sand, these two having between them crushed and small pebbles, so that the water thereof*

is clear, (S, M, O,) *and glistens,* (ويبرق, S, O,) or *and is shallow;* (ويرقُّ;) the poet meaning to describe the clearness of the water because of its descending from the mountain and not passing by dust nor earth: (M:) or it signifies *hard stones* (M, K) *compactly disposed,* or *heaped up:* (M, K: in the former, متراصفة: in the latter, متراكمة:) and (M, K) it is said to signify (M) *what is between two mountains,* (M, K,) *consisting of sand and crushed pebbles, the water whereof is clear:* (K:) or, accord. to AO, *the water-courses* of a valley: (O:) accord. to Abu-l-'Omeythil, *the clefts in mountains, from which water flows;* and only said of *what are between two mountains:* in the T, the مفصل is said to be *any place, in a mountain, upon which the sun does not rise:* (TA:) and it is said that مآء المفاصل means *what flows from between the two joints* (من بين المفصلين) *when one of them is cut from the other; like clear water;* and the sing. is مفصل: (M:) AA says that the مفاصل in the verse are *the* مفاصل *of the bones;* and that it likens that water to the مآء of the flesh: (O, TA:) and IAar says the like thereof. (TA.)

المفْصَلُ *The tongue;* (S, M, O, Msb, K;) as being likened to an instrument. (Msb.)

عقْدٌ مُفَصَّلٌ *A necklace between every two pearls* [or *other beads*] *of which is put a bead* [*of another kind*], (S, O, TA,) or *a* شَذْرة [or *bead of gold,* &c.], or *a gem, to form a division between every two of the same colour,* or *sort.* (TA.) ___ آيات مُفَصَّلَات, in the Kur [vii. 130] means [*Signs,* or *miracles,*] *between every two whereof was made a separation by a period of delay:* or *which were made distinct, plain,* or *manifest.* (TA.) ___ And المُفَصَّل is an appellation of *The portion of the Kur-án from* [*the chapter entitled*] الحُجُرات [i. e. ch. xlix.] *to the end;* accord. to the most correct opinion: or *from* الجاثية [ch. xlv.]: or *from* القتال [ch. xlvii.]:

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or *from* قَاف [ch. l.]: or *from* الصَّافَّات [ch. xxxvii.]: or *from* الصَّفّ [ch. lxi.]: or *from* تَبَارَكَ [ch. lxvii.]: or *from* إِنَّا فَتَحْنَا [ch. xlviii.]: or *from* سَبِّحِ ٱسْمَ رَبِّكَ [ch. lxxxvii.]: or *from* الضُّحَى [ch. xciii.]: (K:) this portion is thus called because of its many divisions between its chapters: (Msb, K:) or because of the few abrogations therein: (K:) accord. to the A, it is the portion next after that called المَثَانِى. (TA.)

مُنْفَصَلٌ : see مَفْصِلٌ, latter half.

فصم

1 **فَصَمَهُ** , (S, M, Msb, K,) aor. ـِ , (M, Msb, K,) inf. n. فَصْمٌ, (S, M, Msb,) *He broke it* (S, M, Msb, K) *without separating:* (S, M, Msb:) [i. e. *he cracked it:*] and فصّمه [*he cracked it much,* or *in several places*], (M, TA,) inf. n. تَفْصِيمٌ. (TA.) And فَصَمَ الخُرْزَةَ [*He cracked,* or *tore without separating, the seam,* or *suture,* of a skin] (K and TA in art. خرم: in the CK قصم and القصم.) الخَرْزَةَ, with ق, signifies the breaking so as to separate. (TA.) ___ See also 4. ___ فُصِمَ. said of a house, or tent, (K,) or of the side thereof, (M,) *It became thrown down,* or *demolished.* (M, K.) ___ And وصم signifies A thing's *being cracked.* (A'Obeyd, TA.)

2 **فَصَّمَ** see the preceding paragraph.

4 **افصم المَطَرُ** *The rain passed away,* or *ceased.* (S, M, K.) And افصمت عَنْهُ الحُمَّى *The fever quitted him:* (S, K, * TA:) in the K, erroneously. افصم الحُمَّى. (TA.) And one says, دَآءٌ يَفْصِمُ وَلَا يَفْصُمُ *A disease that breaks and does not pass away.* (TA.) ___ And افصم is said of a stallion [camel], meaning *He ceased,* or *abstained, from covering.* (TA.)

5 **تَفَصَّمَ** see the next paragraph.

7 **انفصم** *It broke* (S, M, Msb, K) *without becoming separated:* (S. M, Msb:) [i. e. *it be came cracked:*] and تفصّم has a similar meaning [i. e. *it became cracked much,* or *in several places*]. (S, M, K.) You say, انفصم ظَهْرُهُ *His back cracked.* (TA.) And انفصمت الدُّرَّةُ *The pearl cracked in one part thereof.* (TA.) ___ And *It broke,* or *became severed,* or *cut off.* (K.) It is said in the Kur [ii. 257], لَا ٱنْفِصَامَ لَهَا (S, M, Msb, TA) meaning *There shall be no breaking incident to it.* (M, TA.) ___ And *It opened so as to form an interstice,* or *a gap.* (TA in art. شظى.)

فصم السِّوَاك [app. فَصْم, originally an inf. n., but probably, I think, a mistranscription for قَصْم,] *A fragment* [*of the stick with which the teeth are cleaned*]. (TA.)

فَصْمَةٌ *A crack in a wall.* (TA.)

فَأْسٌ فَصِيمٌ *A large* [*hoe,* or *adz,* or *the like*]. (Fr, K.)

أَفْصَمُ An anklet *much cracked.* (El-Hejeree, M, K. *)

دُمْلُجٌ مَفْصُومٌ [*A cracked armlet* of silver: to this, thrown down and neglected, Dhu-r-Rummeh likens a sleeping gazelle]. (S, TA.)

فصى

1 **فَصَى الشَّىْءَ مِنَ الشَّىْءِ** , (M, K,) or عَنِ الشَّىْءِ, (Msb, and so in the TA,) improperly written in the copies of the K فصا, (TA,) aor. يَفْصِيهِ, (Msb, K,) inf. n. فَصْىٌ, (M, Msb,) *He separated the thing from the thing;* (M, K;) or *removed it therefrom:* (Msb:) whence فصى اللحم عن العظم [evidently meaning فَصَى اللَّحْمَ عَنِ العَظْمِ i. e. *He separated,* or *removed, the flesh from the bone*]: (TA:) [but in both of my copies of the S, I find فَصَى اللَّحْمُ عَنِ العَظْمِ, as though فَصَى were used as syn. with تفصّى and انفصى, meaning *The flesh became freed,* or *cleared, from the bone:* perhaps a mistake of copyists; though it is immediately added,] and فَصَّيْتُهُ مِنْهُ, inf. n. تَفْصِيَةٌ, i. e. *I freed it,* or *cleared it, from it;* (S, K;) or, accord, to Fr, this signifies *I separated it from it,* i. e., anything from another thing. (Har p. 640.)

2 **فَصَّى** see the preceding paragraph.

3 **فاصاهُ** , inf. n. مُفَاصَاةٌ, as is related on the authority of Er. Rázee, but accord, to analogy, not on the ground of received usage, means *He separated himself from him; left, forsook,* or *abandoned, him:* or *forsook,* or *abandoned, him, being forsaken,* or *abandoned, by him,* syn. فارقه. (Har p. 640.)

4 **أَفْصَى** see 5. ___ افصى عنْكَ الحَرُّ means *The heat departed,* or *has departed, from thee:* but you do not say افصى عنك البرد: (ISk, S, M: but in the M, عنك is omitted in both phrases:) or you say, افصى عنَّا الشِّتَآءُ, and الحَرُّ, *the winter,* and *the heat, departed from as;* or *left,* or *quitted, us;* (K, TA;) so says Az, on the authority of IAar: (TA:) or, accord, to IAar, افصى عَنْكَ الشِّتَآءُ [*the winter departed,* or *has departed, from thee*]; and سَقَطَ عَنْكَ الحَرُّ. (M, TA.) And افصى المَطَرُ *The rain cleared away.* (S, M, K.) ___ افصى said of a sportsman, *He had no game caught in his snare.* (K.)

5 **تفصّى**, said of flesh, or flesh-meat, *It became separated*, or *detached*, عَنِ العَظْمِ [*from the bone*]; as also انفصى ; (M;) which is said of anything that was sticking. (Lth, TA.) *He became freed, free*, or *released*, [and in like manner said of a thing of any kind,] منه [*from him*, or *it*]; S, M, Msb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Msb;) from a thing; (M;) from debts; (S, Msb; *) from straitness, or difficulty, (S, Msb, TA,) or from trial, or affliction; (S, TA;) or from good, or evil; as also افصى (K.) And *He*, or *it, went forth*, or *departed*, مِنَ الشَّىْءِ [*from the thing*]; as also انفصى , and استفصى . (Msb.) أَشَدُّ تَفَصِّيًا means أَشَدُّ تَفَلُّتًا: (Msb, TA:) thus in the trad. respecting the Kur-án, لَهُوَ إِشَدُّ تَفَصِّيًا مِنْ قُلُوبِ الرِّجَالِ مِنَ النَّعَمِ [*Verily it is more apt to escape from the breasts of men than are pasturing camels*, or *cattle*, from their pastor]. (TA. [In my original, the last word in this saying is without any vowel-sign; but it is not doubtful, as the trad. is well known.])

7 **إِنْفَصَى** see the next preceding paragraph, in two places.

10 **إِسْتَفْصَى** see 5, last sentence but one.

فَصًى, (M, K, * TA,) incorrectly written in the copies of the K with ا (TA,) The *stones* (حَبّ) *of raisins:* (M, K:) also mentioned in the K [and M] as with ض: (TA:) n. un. فَصَاةٌ: (M, K:) of the dial. of El-Hijáz: and they also call the *stones of dates* فصية [app. فَصِيَةٌ, pl. of فَصًى, like as فَتِيَةٌ is pl. of فَتًى]. (TA.)

فَصِيَةٌ the subst, from تَفَصَّى as syn. with تَخَلَّص; (S, M, Msb, K;) [thus signifying *Freedom.* or *release*, from a thing or state;] primarily denoting one's *being in a thing and then coming*, or *going, forth*, or *departing, from it;* (S;) as also فَصِيَّةٌ . (K.) Hence the saying, قَضَى ٱللّٰهُ لِى بِالفَصِيَةِ مِنْ هٰذَا الأَمْرِ [*God decreed for me*, or *may God decree for me, freedom*, or *release, from this affair*, or *case*]. (A, TA.) ___ فَصِيَةٌ مَا بَيْنَ الحَرِّ وَالبَرْدِ means *An intermission* (سَكْتَةٌ, lit, *a quiescence*,) *between heat and cold:* and one says لَيْلَةٌ فَصِيَةٌ and يَوْمٌ فَصِيَةٌ [*A night* that is, or that was, *one of intermission*, and *a day* &c.], and لَيْلَةٌ فَصِيَةٌ and يَوْمٌ فَصِيَةٌ [meaning the same], (M, K.)

فَصِيَّةٌ : see the next preceding paragraph.

فض

1 فَضَّهُ , (S, Mgh, O, Msb,) aor. يَفُضُّ, (S, O, Msb,) inf. n. فَضٌّ, (S, A, Mgh, O, Msb, K.) *He broke it;* namely, the seal (A, Mgh, Msb, K) of a letter; (A, K;) and any other thing; (TA:) *he broke it asunder,* or *into several pieces; he dissundered it;* (S, Mgh, O, K;) for instance, the seal from a letter. (S, O.) فَضَّ الخَاتَمَ is also a metonymical phrase, meaning *Inivit:* (TA.) [or rather, *i. a.*] فَضّ البَكَارَةَ *he destroyed the virginity:* the virginity being likened to a seal, or this phrase is from فَضَضْتُ اللُّؤْلُؤَةَ *I bored,* or *perforated, the pearl.* (Msb.) [See also 8.] You say also, فَضَّ ٱللّٰهُ فَاهُ, (Msb, TA,) and, accord. to IKtt, أَفَضَّهُ , which J disallows, (TA,) *God broke,* or *may God break, his teeth:* (TA;) or *God scattered,* or *may God scatter, his teeth.* (Msb.) The phrase لَا يَفْضُضِ ٱللّٰهُ فَاكَ, (S, A.) meaning *May God not break thy teeth,* (TA,) occurs in a trad.: (S, A:) and J says. (TA,) you should not say يَفْضُضِ ; (S, TA; [but in

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one copy of the S, I find يَفْضَضِ;]) though some allow it: and some say that إِفْضَاء [evidently a mistake for إِفْضَاض] means the *falling out* of the teeth *from above and below;* but the former explanation is the more common. (TA.) ___ *He separated it; dispersed it; scattered it; broke it up;* (S, A, Msb, TA;) namely, a thing; (Msb;) or a party of men; (S, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, فَضَّ المالَ عَلَى القَوْمِ (Mgh, * TA) *He distributed the property among the people,* or *party of men.* (Mgh, TA. *) ___ فَضَضْتُ ما بينهما *I cut* [*the tie,* or *bond, that was between them*]. (TA.) ___ فَضَّ المآءَ, [aor. and] inf. n. as above, *He poured out,* or *forth, the water;* (TA;) and so الدُّمُوعَ *the tears.* (Har p. 57.) [See also 8.] فَضَّ المآءُ, [aor., accord. to rule, يَفِضُّ,] *The water flowed:* (TA:) and انفضّت الدُّمُوعُ *The tears*

poured forth. (Har p. 57.)

2 فضّض] **فَضَّضَ** *He silvered* a thing: *he ornamented* a bit or bridle *with silver:* from فِضَّةٌ: see the pass. part. n., below.]

4 **أَفْضَضَ** see 1, in two places. ___ افضّ العطآءَ *He made the gift large.* (TA.)

5 **تَفَضَّضَ** see 7. تَفَضَّيْتُ from الفِضَّةُ, for تَفَضَّضْتُ, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether *I took for myself,* or *acquired,* فِضَّة, [i. e. *silver*], or *I made use of it.* (TA.)

7 **انفضّ** *It broke;* or *became broken;* (S, Mgh;) said of a seal, (Mgh,) or thing. (S.) ___ انفضّ مِمَّا صُنِعَ بِٱبْنِ عَفَّانَ, occurring in a trad., means *His connections became cut,* or *sundered,* [*so that he became clear*] *from what was done to* ['Othmán] *Ibn-'Affán,* through grief and regret: (O, TA:) but accord. to one relation, the verb is [انقضّ,] with ق. (TA.) ___ انفضّ also signifies *It became separated, dispersed, scattered,* or *broken up;* or *it separated, dispersed,* or *scattered, itself,* or *it broke up;* (S, Mgh, O, Msb;) said of a thing, (Msb,) and of a party of men; (S, Mgh, O, Msb;) as also تفضّض , said of a thing, (S,) and of a party of men. (TA.) One says, انفضّ المجلسُ [*The assembly of persons sitting together broke up*]. (Msb in art. جلس.) ___ See also 1 last sentence.

8 **افتضّها** *He devirginated her:* (O, K:) and so اقتضّها, with ق. (O, TA.) [See also 1, second sentence.] ___ افتضّ المآءَ *He poured out,* or *forth, the water by little and little, successively:* (O, K:) or *he obtained the water at the time of its coming forth* (S, O, K,) *from the spring* or *from the clouds.* (TA.) [See also 1, near the end.] ___ افتضّت said of a woman, *She broke* [i. e. *ended*] *her* عِدَّة, (O, K, TA,) meaning a widow's عدّة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA,) such

as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. حفش,) thereby to quit the state of the عدّة: or it was customary with them for her to wipe her قُبُل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA:) she used to enter a حِفْش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عدّة; then she went forth, and a بَعْرَة [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. بعر:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عدّة by means of a bird, wiping her قُبُل with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with ق and ب [i. e. saying تَقْبِضُ instead of تَفْتَضُّ]; and Az mentions that EshSháfi'ee related this trad. [in like manner] pronouncing the word with ق and ض, from القبض. (TA.)

R. Q. 1 فَضْفَضَ *He made* a garment, and a coat of mail, *wide,* or *ample.* (TA.) [Also, probably, *It* (a garment, and a دِرْع and the means of subsistence,) *was,* or *became, wide,* or *ample:* see فَضْفَضَةٌ, below.]

R. Q. 2 تَفَضْفَضَ بَوْلُ النَّاقَة *The urine of the she-camel became sprinkled upon her thighs.* (TA.)

فَضٌّ, (K,) or فَضٌّ مِنَ النَّاسِ, (O, TA,) *A small number of men* (نَفَرٌ) *in a state of dispersion.* (O, K, TA.) And تَمْرٌ فَضٌّ *Dates in a separate state, not sticking together.* (IAar. [See also فَثٌّ.]) And حَرِيرٌ فَضٌّ *Silk scattered, strewn,* or *thrown dispersedly.* (A, TA.) [See also فَضَضٌ, and فُضَاضٌ.]

فَضَّةٌ : see the next paragraph, in two places.

فِضَّةٌ [*Silver;*] *a certain thing well known:* (S, O, K:) or *wrought silver:* (IAar, T and K voce تِبْرٌ, q. v.:) pl. فِضَضٌ. (TA.) The phrase قَوَارِيرَ مِنْ فِضَّةٍ, in the Kur [lxxvi. 16], means *Such* [*flasks*] as, *notwithstanding their clearness,* or *transparency, will be secure from being broken, and capable*

of being restored to a sound state if broken, (Az, O, K,) *like silver:* (Az, O,) being, as Zj says, *originally of silver, yet transparent, so that what will be within them will be seen from without;* whereas the قوارير of this world are originally from sand. (Az, O.) [See also art. قر.] Also *An elevated* [*stony tract such as is termed*] حَرَّة; and so فَضَّة : pl. فِضَض and فِضَاض. (Ibn- 'Abbád, O, K.) ___ And فِضَاضُ الجِبَال signifies *Rocks scattered* (مَنْثُور, in the CK مَنْشُور), *one upon another:* (Ibn-'Abbád, O, K:) sing. فَضَّة . (TA.)

فَضَض *What is separated, dispersed,* or *scattered;* (S, O, K;) as also فَضِيض ; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA:) and *sprinkled:* (K:) and particularly *what is sprinkled,* of water, *when one performs ablution with it,* (A, O, K,) *and what flows upon the limbs on that occasion;* (A;) as also فَضِيض . (K.) The saying of 'Áïsheh to Marwán, فَأَنْتَ فَضَضٌ مِنْ لَعْنَةِ ٱللّٰهِ, (A, O, K,) or فَضِيض , (A,) or فُضُض , or فُضَاض , accord. to different relations, (K,) means *So thou art a part* [*of the object*] *of the curse of God:* (Sh, A, O, K:) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, S, * TA:) or, accord. to another relation, she said فُظَاظَة [see فَظِيظ]. (TA.) [See also فَضّ and فُضَاض.]

فُضُض : see فَضَض [and فَضِيض].

فُضَاض *What is separated, dispersed,* or *scattered,* of a thing, *when it is broken;* (S, O, K;) as also فِضَاض ; (O, K;) and فُضَاضَة . (TA.) You say, طَارَتْ عِظَامُهُ فُضَاضًا *His bones became scattered in fragments* on the occasion of the blow. (TA.) See also فَضَض.

فِضَاض : see the next preceding paragraph.

فَضِيض : see مَفْضُوض: ___ and see فَضَض, in three places. ___ Also *What is cast forth from the mouth,*

of date-stones. (TA.) ___ And *Sweet water:* (S, O, K:) or *flowing water:* (A'Obeyd, S, O, K:) or *fresh water when it comes forth from the spring* or *from the clouds:* (O:) or *water such as is termed* غَرِيضٌ: pl. فُضُضٌ. (TA in art. فظ.) And a place *abounding with water.* (TA.) ___ نَاقَةٌ كَثِيرَةُ فَضِيضِ اللَّبَنِ *A she-camel having much milk:* and رَجُلٌ كَثِيرُ فَضِيضِ الكَلَامِ *a man of much speech* or *talk.* (TA.) And accord. to El-Khattábee and others, [and among them the author of the K,] *A* طَلْعٌ [or *spadix of a palmtree*] *when it first comes forth:* but this is a mistranscription; correctly غَضِيضٌ, with غ (O, TA.)

فُضَاضَةٌ : see فُضَاضٌ.

فَاضَّةٌ *A calamity; a misfortune:* (Fr, S, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. فَوَاضُّ. (O, K.)

فَضْفَضَةٌ *Wideness,* or *ampleness,* of a garment, and of a دِرْعٌ [see فَضْفَاضٌ], and of the means of subsistence. (S, O, K.) [See R. Q. 1.]

فَضْفَاضٌ *Wide,* or *ample:* (S, O, K:) in this sense applied to a garment; (S, O;) and to a دِرْعٌ; (O, K;) the دِرْعٌ [or shift] of a woman, and the دِرْعٌ [i. e. coat of mail] used in war; (O;) as also فَضْفَاضَةٌ, (S, A, O, K,) and فُضَافِضَةٌ ; (TA;) and to the means of subsistence: (S:) also

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much, or *abundant, and ample:* (TA:) and [in this sense] applied to water. (TA.) فَضْفَاضُ الرِّدَآءِ وَالبَدَنِ, in a trad. of Sateeh, means *Liberal,* or *generous, in disposition:* or *a large giver:* (TA:) and رَجُلٌ فَضْفَاضٌ means *a man who gives much;* likened to water to which the same epithet is applied. (TA.) You say also, جَارِيَةٌ فَضْفَاضَةٌ *A fleshy, corpulent, tall, girl.* (O, K.) And سَحَابَةٌ فَضْفَاضَةٌ *A cloud abounding with rain.* (TA.) And أَرْضٌ فَضْفَاضٌ *Land overspread with water from abundance of rain.*

(O, TA.)

فُلَانٌ فَضْفَاضَةُ وَلَدِ أَبِيهِ, accord. to Lth, means *Such a one is the last of the children of his father;* but Az says that the word known in this sense is نَضْنَاضَة, with ن. (TA.)

فُضَافِضَةٌ : see فَضْفَاضٌ.

مِفَضَّةٌ *A thing with which clods of earth are broken;* (S, O, K;) as also مِفْضَاضٌ . (O, K.)

مُفَضَّضٌ A thing *silvered:* (TA:) a bridle (لِجَام) *ornamented with silver.* (S, TA.)

مِفْضَاضٌ : see مِفَضَّةٌ.

مَفْضُوضٌ *Broken;* as also فَضِيضٌ . (TA.)

فضح

1 **فَضَحَهُ** , (S, A, &c.,) aor. ـَـ , inf. n. فَضْحٌ, (Msb,) *He exposed his vices, faults,* or *evil qualities* or *actions; disgraced him;* or *put him to shame.* (S, A, L, Msb, * K.) لَا تَفْضَحْنَا بَيْنَ خَلْقِكَ, occurring in a prayer, means *Expose not Thou our vices,* or *faults, among thy creatures:* or the meaning may be, *protect Thou us, that we may not be disobedient, and so deserve to have our vices,* or *faults, exposed among thy creatures.* (Msb.) ___ [Hence,] فَضَحَ القَمَرُ النُّجُومَ [*The moon put to shame the stars;* i. e.] *the light of the moon predominated over that of the stars,* (A, TA,) *so that they were not apparent,* or *distinct:* (TA:) and in like manner, الصُّبْحُ *the dawn.* (A, TA.) ___ And فَضَحَكَ الصُّبْحُ, said to a person sleeping at daybreak, (TA,) *Daybreak has shone forth, so as to discover thee to him who may see thee, and to expose thee to shame:* (L, TA:) or *i. q.* فَضَحَكَ [i. e. *daybreak has become apparent to thee, and its light has overcome thee:* or *daybreak has come upon thee suddenly*]. (K.) ___ And فَضَحَ الصُّبْحُ, (so in the S, and in some copies of the K,) or فضّح , (so in other copies of the K,) and افضح , (S, K,) *The daybreak appeared,* (S, K, TA,) *and shone forth.* (TA.) فَضَحَ, aor. ـَـ , (K,) inf. n. فَضْحٌ, (TK.) *It was,* or *became, of the colour termed* فُضْحَةٌ [q. v.]. (K.)

2 **فَضَّحَ** see the last sentence but one above.

3 **فاضحه** [*He exposed his vices, faults,* or *evil qualities* or *actions, the other doing the like to him:* see also 6]. (A.)

4 **أَفْضَحَ** see 1, last sentence but one. ___ افضح البُسْرُ *The full-grown unripe dates showed in*

them a redness. (S.) And افضح النَّخْلُ *The palm-trees became red* and *yellow* [*in their fruit*]. (K.)

6 تفاضح المُرْتَجَزَان [*The two composers,* or *reciters, of verses of the metre termed* رَجَز *exposed each other's vices, faults,* or *evil qualities* or *actions*]. (A.) And أَرَادُوا أَنْ يَتَنَاصَحُوا فَتَفَاضَحُوا [*They desired,* or *meant, to give sincere,* or *faithful, advice* or *counsel, one to another, and they exposed one another's vices, faults,* or *evil qualities* or *actions*]. (A.)

8 افتضح *His vices, faults,* or *evil qualities* or *actions, became exposed; he became disgraced,* or *put to shame:* (S, L, K:) *he did evil, and became disgraced thereby.* (L.) ___ And [hence] افْتَضَحْنَا فِيكَ *We have been negligent,* or *have failed of our duty, in respect of visiting thee, and seeking for thee.* (A, TA.)

الصُّبْحُ الفَضَحُ *The dawn that is overspread with redness:* (K, TA:) because of its shining forth. (TA.)

See also what next follows.

فُضْحَةٌ, a subst from فَضِحَ, (L, K, TA,) and فَضَحٌ, (S, L, TA,) the inf. n. of فَضِحَ, (TK,) *Whiteness, but not in an intense degree:* (K, TA: [and the same is implied in the S:]) or, as some say, *dust-colour inclining to* طُحْلَة [which is *a hue between that of dust and whiteness, with a little blackness,* or *between that of dust and blackness, with a little whiteness*], (S, L, TA,) *intermixed with an ugly hue; one of the colours of camels and of pigeons:* the epithet is أَفْضَحُ ; fem. فَضْحَآءُ: said by an Arab of the desert, in answer to a question of AA respecting it, to be the *colour of cooked flesh-meat.* (L, TA.) فُضْحَةُ الصُّبْحِ means *The whiteness of the dawn.* (TA.)

فَضَاحٌ : see فَضِيحَةٌ.

فَضُوحٌ One *who exposes* [*much*, or *habitually*, or *often*,] *the vices, faults*, or *evil qualities* or *actions, of others; who* [*so*] *disgraces them*, or *puts them to shame;* as also فَضَّاحٌ . (TA.) One says, الخَمْرُ فَضُوحٌ لِشَارِبِهَا [*Wine is a thing that exposes much the vices, faults*, or *evil qualities* or *actions, of the drinker thereof*]. (A.) ___ يَا فَضُوحُ means *O thou who act rendered notorious by thy evil character* or *conduct.* (K, * TA.)

فُضُوحٌ : see فَضِيحَةٌ, in two places.

هُوَ فَضِيحٌ فِى المَالِ *He is a bad manager of property*, or *cattle;* (K, TA;) *not taking good care thereof.* (TA.)

فَضَاحَةٌ : see the paragraph here following.

فُضُوحَةٌ : see the paragraph here following.

فَضِيحَةٌ a subst. from فَضَحَهُ, as also فُضُوحٌ , (S, A, L, K,) and فُضُوحَةٌ , and فَضَاحَةٌ , (L, K,) and فَضَاحٌ ; (K;) *Disgrace, shame*, or *ignominy;* (PS, TA;) *a state of exposure of the vices, faults*, or *evil qualities* or *actions*, of a man: (Har p. 3:) *any evil thing that exposes its author to disgrace* or *shame; any disgraceful*, or *shameful, thing:* (L:) *a vice*, or *fault*, or *the like;* syn. عَيْبٌ: pl. فَضَائِحُ: (Msb:) [and] *a disgracing; putting to shame;* or *rendering ignominious.* (MA and KL; in both of which it is mentioned as an inf. n.) It is said in a trad., فُضُوحُ الدُّنْيَا أَهْوَنُ مِنْ فُضُوحِ الآخِرَةِ [*The disgrace of the present world is easier to bear than the disgrace of the world to come*]. (A, TA.)

فَضَّاحٌ : see فَضُوحٌ.

فَاضِح [act. part. n. of 1]. It is said in a prov., الظَّمَأُ الفَادِحُ أَهْوَنُ مِنَ الرِّيِّ الفَاضِحِ [*Oppressing thirst is easier to bear than the state of satisfaction with drinking that disgraces,* or *puts to shame*] and you say, إِذَا كَانَ العُذْرُ وَاضِحًا كَانَ العِتَابُ فَاضِحًا [*When the excuse is manifest, reproof is disgracing*]. (A, TA.) ___ And الفَاضِحُ signifies *The daybreak,* or *dawn:* because it exposes and manifests everything. (Har. p. 556.)

أَفْضَحُ *White, but not intensely so:* (S, L, K:) see also explanations of فُضْحَةٌ, indicating other meanings: fem. فَضْحَآءُ. (L, TA.) ___ Hence, because of their colours, (S,) الأَفْضَحُ signifies *The lion:* and *The camel.* (S, K.)

فضخ

1 فَضَخَ , aor. ـَـ , (Msb, K,) inf. n. فَضْخٌ, (Mgh, Msb,) *He broke* a hollow thing [or the like], (Mgh, Msb, K, TA,) such as a head, and a melon; (A, TA,) syn. كَسَرَ : (Msb. K, TA;) as also افتضخ : (K, TA:) *he broke*, or *crushed*, syn. شَدَخَ, (S, K, TA,) a person's head, (S, TA,) and a fresh ripe date, and the like; (TA,) as also افتضخ : (K, TA:) or *he struck* a person's head [*and wounded* it] *so that the brains came forth:* (Msb:) and [particularly] *he crushed* (شَدَخَ) fullgrown unripe dates [to make the beverage called فَضِيخ]; and so افتضخ : (S:) or افتضخ البُسْرَ *he made*, or made for himself, *the beverage called* نَبِيذ [or فَضِيخ] *of the full-grown unripe dates.* (A.) ___ And *He ruptured*, or *broke*, or *rent open*, an eye, (AZ, K, TA,) and a belly, and any receptacle containing oil or beverage. (AZ, TA.) ___ And فَضْخُ المآء signifies *The pouring forth of water*, (K, TA,) and *of the seminal fluid;* occurring in the latter sense in a trad. (TA.) ___ And يَفْضَخُ شَارِبَهُ, said of a beverage, (K, TA,) such as is termed فَضِيح, (TA,) means *It subdues* (يَكْسِرُ) *and intoxicates its drinker.* (K, TA.)

4 افضخ , said of a raceme, or bunch, (عُنْقُودٌ,) [of dates or the like,] *It attained to the time,* (L, K,) *and became in a fit state, for the crushing of the fruit and* (L) *for the expressing of the juice.* (L, K.)

7 انفضخ [*It* (a hollow thing or the like, such as a head, and a melon,) *became broken*, or

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crushed: (see 1:) or] it (a person's head) *was struck* [*and wounded*] *so that the brains came forth:* (Msb:) and *it* (a camel's hump) *became broken*, or *crushed.* (S, K.) ___ انفضخت *It* (an eye)

became ruptured, broken, or *rent open.* (L.) And انفضخ *It* (a full skin) *slit,* or *burst, and let flow its contents.* (L.) And the former, *It* (a قَارُورَة [i. e. flask, or bottle,]) *broke, and became empty.* (L.) And *It* (a دَلْو [or leathern bucket]) *poured forth the water that was in it:* (L, K:) and so انفضجت. (L.) And *It* (a قَرْحَة [i. e. purulent pustule, or the like,]) *opened,* (A, L, K,) *and discharged its fluid,* (L,) or *and became wide.* (K.) ___ And انفضخ said of a man, *He wept much,* (K, TA,) *and shed copious tears.* (TA.) ___ And *It* (anything) *became wide.* (L.)

8 إِفْتَضَخَ see 1, in four places.

فَضُوخٌ Beverage *that subdues* (يَكْسِرُ) *and intoxicates its drinker.* (L, K.) See the next paragraph.

فَضِيخٌ *A beverage* (S, A, Mgh, K) *of the kind called* نَبِيذ (A) *prepared from full-grown unripe dates,* (S, A, Mgh, K,) *crushed,* (K,) *without its being touched* [i. e. *boiled or heated in any degree*] *by fire:* (S:) or *prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong:* it is like بَاذَق in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مُثَلَّث. (KT.) A rájiz says,

* بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ *

expl. in art. بول. (L.) Ibn-'Omar, being asked respecting فَضِيخ, said, It is not فَضِيخ, but فَضُوخ ; meaning that it subdues and intoxicates its drinker. (Mgh, * L.) ___ Also *Expressed juice of grapes.* (L, K.) ___ And *Milk mixed with a greater quantity of water,* (K, TA,) *so that it has become thin, and is white, like* ضَيْحٌ *and* خَضَارٌ &c. (TA.)

مِفْضَخَةٌ *A stone with which full-grown unripe dates are crushed.* (K.) ___ And مَفَاضِخُ [of

which it is app. the sing.] signifies *Vessels for the beverage called* فَضِيخٌ, (L, K,) *in which it is left to become* [*fermented and*] *strong.* (L.) ___ And the former signifies also *A wide* دَلْو [or *leathern bucket*]. (K.)

فضل

1 **فَضَلَ**, aor. ـُ ; and فَضِلَ, aor. ـِ ; and فَضُلَ, aor. ـُ ; three syn. dial. vars.; (S, O, Msb, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (S, O;) [but] it is a compound of two thereof, (S, O, Msb, K,) accord. to the companions of Sb, (S, O,) i. e. a compound of the second and the third, (K,) like نَعِمَ having for its aor. يَنْعَمُ, (Sb, S, O, Msb,) and نَكِلَ, aor. يَنْكُلُ, [but this I do not find in its proper art.,] and حَضِرَ, aor. يَحْضُرُ, [but this is disallowed by some,] and فَرِغَ, aor. يَفْرُغُ, among perfect verbs, (Msb,) and مَتَّ, aor. تَمُوتُ, and دَمَتْ, aor. تَدُومُ, (Sb, S, O, Msb,) and كَدْتَ, aor. تَكُودُ; (Sb, S;) inf. n. فَضْلٌ: (S, * O, * Msb, K: *) all signify *It exceeded;* or *was,* or *became, redundant,* or *superfluous;* [syn. زَادَ;] being used in relation to الفَضْلُ (K, MF, TA) meaning الزِّيَادَةُ, as Ibn-Es-Seed says, (MF, TA,) [i. e.] as meaning the contr. of النَّقْصُ: (K, TA:) or the first of the three, i. e. فَضَلَ, aor. ـُ , inf. n. فَضْلٌ, signifies thus, *i. q.* زَادَ, (Msb,) and فَضْلٌ and فُضُولٌ are also inf. ns. [of the same, i. e.] signifying زِيَادَةٌ, as in the saying, in a trad., accord. to different relaters, إِنَّ للّه مَلَائِكَةً سَيَّارَةً فُضُولًا عَلَى المَلَائِكَةِ المُرَتَّبِينَ مَعَ الخَلَائِقِ and فُضُولًا [i. e. *Verily to God belong angels who occupy themselves in ranging about, in addition to the angels who are stationed among the created,* or *human and other, beings*]: (TA:) and all the three dial. vars. mentioned above signify *it remained* [of a greater quantity or number]; syn. بَقِىَ; (S, * O, * Msb;) you say, فَضَلَ منه شَىْءٌ, aor. ـُ ; and فَضِلَ, aor. ـَ ; and فَضُلَ, aor. ـُ ; *somewhat remained thereof:* (S, O:) or from الفَضْلُ as meaning البَقِيَّةُ, you say فَضَلَ like نَصَرَ, [i. e. aor. ـُ ,] and فَضِلَ like حَسِبَ, [implying that the aor. is ـَ and ,] (K,) [accord. to the TK meaning *it had somewhat remaining,* but accord. to SM,] using these verbs [which are said by him to be like نَصَرَ and سَمِعَ and حَسِبَ, the last as mentioned by Lh,] in the phrase فَضَلَ منه شَىْءٌ [expl. above]. (TA.) ___ [فَضَلَ is trans. as well as intrans.] One says, فَضَلَهُ and فَضَلَ عَلَيْهِ, [aor. ـُ ,] inf. ns. فَضْلٌ and فُضُولٌ, [but see a distinction made between these two words voce فَضْلٌ, below,] meaning *He,* or *it, exceeded,* or *excelled, him,* or

it. (MA.) See also 4. [And see فَضْلٌ below, last signification.] الفَضْلُ as meaning *The overcoming,* or *surpassing, in highness, elevation,* or *eminence, of rank, condition,* or *estimation,* has but one form of verb, فَضَلَ, aor. ـُ , like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet,

* وَجَدْنَا نَهْشَلًا فَضَلَتْ فُقَيْمَا *

[*We found,* or *have found, that Nahshal* (the tribe so called) *overcame* &c., or *have overcome* &c., *Fukeym* (another tribe)], pronouncing the ض [in فضلت] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled Kitáb el-Fark: and Es- Seymuree says, in his book entitled Kitáb etTebsireh, فَضَلَ, aor. ـُ , like نَصَرَ, aor. يَنْصُرُ, is from الفَضْلُ meaning *the ruling* [others] *as a chief, lord,* or *master.* (TA.) And فَضَلَهُ signifies also [simply] *He overcame him; surpassed him;* or *gained ascendency,* or *the mastery, over him.* (TA.) See also 3.

2 **فضّلهُ** (K, TA) عَلَى غَيْرِهِ, (TA,) inf. n. تَفْضِيلٌ, *i. q.* مَزَّاهُ, (K, TA,) i. e. *He attributed to him an excellence distinguishing him from* [or *above*] *another,* or *others:* (TA:) or فَضَّلْتُهُ عَلَى غَيْرِهِ, inf. n. as above, *I judged him* (S, O, Msb, * TA) *to be more excellent than another,* or *others:* (S, * O, * Msb, TA: *) or *I made him* (S, O, Msb, * TA) *to be so.* (S, * O, * Msb, TA.) وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا, in the Kur [xvii. 72, i. e. *And we have made them to excel many of those that we have created*], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk pronely; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And وَٱللّٰهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ, in the Kur [xvi. 73, i. e. *And God hath made some of you to excel some* others], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, فضّلهُ بِهِ, meaning خَصَّهُ [i. e. *He distinguished him particularly, peculiarly,* or *specially, by it,* namely, a thing]. (A and K in art. خص.) And فضّل فِى

العطآء *He gave to some more than to others.* (S in art. افق.) ___ [An explanation of فضّل given by Golius, as on the authority of the K, (i. q. وسخ, *Sordibus infecit,* vel *pro sordida habuit,* quotidianam vestem,) is a strange mistake; app. caused by his finding in a copy of the K التَّفْضيل التَّوسيخ instead of التَّفَضُّل التَّوشُّح: see 5. ___ اسم التَّفْضيل *The noun of the attribution of excess* or *excellence* is a term applied to *the comparative and superlative noun* or *epithet;* also called أَفْعَل التَّفْضيل, because it is regularly of the measure أَفْعَل: see exs. voce خير.]

3 **الفضالُ** [and المفاضَلَة inf. ns. of فاضَلَ] and التَّفاضُل [inf. n. of 6 (of which see an ex. in art. سوى, conj. 6,)] signify التَّمازى فى الفضْل [i. e. *The contending for superiority in excellence*]; (K, * TA;) التَّمازى being of the measure تفاعُل from المزيَّة. (TA.) And you say, فاضَلْته ففضَلْته , (S, O, K, * in the last فاضَلَنى,) aor. of the latter ـُـ , (TA,) inf. n. فَضْل, (O, TA,) *I contended with him for superiority,* or *vied with him, in excellence,* (O, TA,) *and I surpassed him,* or *outvied him, therein.* (S, O, K, TA.) ___ And فاضل بين الشَّيْئين [app. *He made the relation between the two things to be unequal in respect of excellence;* i. e. *he made the two things to be unequal,* or *unlike each other, in excellence; contr. of* ساوى بينهما: see also 6]. (TA.)

4 **افضل فى تجارته** *He gained;* or *made gain,* or *profit; in his traffic;* syn. ربح. (Az and Msb in art. ربح ___ عنه.) [and فَضَل عنه, aor. ـُـ , inf. n. فَضْل, (see فَضْل below, last signification, and see also فاضَل,)] *It exceeded it.* (K, TA. [See also 1, latter half.]) Ows says, describing a bow,

* كَقَوْسِ طلاعِ الكَفّ لَا دُونَ ملْئها *
* ولَا عَجْسُها عن موضعِ الكَفّ أَفْضَلَا *

[*Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof extend beyond the place of the hand:* the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) ___ افضل عَلَيْهِ: see 5, in two places. أَفْضَلْتُ مِنْهُ الشَّىْءَ and اسْتَفْضَلْتُ signify the same, (S, O, K, TA,) i. e. *I left of it the thing remaining,* or *redundant.* (O, TA.)

5 **تفضّل عَلَيْهِ** [in the CK (erroneously) فَضَّلَ] *i. q.* تَمَزَّى, (K, TA,) both of which signify *He thought himself to be superior to him in excellence;* (TA in art. مزو;) whence the saying in the Kur [xxiii. 24], يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ, meaning *He desireth that he may have superiority over you in rank and station:* (TA in the present art.) or *i. q.* افضل عليه, (S, O, Msb, K, TA,) inf. n. إِفْضَالٌ, (Msb, TA,) i. e. *he bestowed,* or *conferred, a benefit,* or *benefits, upon him,* syn. أَحْسَنَ, (S, TA,) or تَطَوَّلَ, (K, TA,) and *gave him of his bounty:* (TA:) [and each, followed by بِشَىْءٍ, *he presented him,* or *favoured him, with a thing:*] or تفضّل signifies, (K,) or signifies also, (S,) *he laid claim to superiority of excellence* over his equals, or fellows; (S, K;) whence [accord. to some] the saying in the Kur quoted above: (S:) and [you say] افضل عَلَيْهِ فِى الحَسَبِ, (K, TA,) meaning *he became possessed of eminence.* [or *superiority, over him, in the grounds of pretension to respect or honour,*] as in a verse of Dhu-l-Isba' cited voce عَنْ, [q. v., p. 2164,] ending with فَتَخْزُونِى for فَتَخْزُونِى, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) التَّفَضُّلُ also signifies التَّوَشُّحُ [generally meaning *The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom*]: and *the putting,* or *disposing, the extremities of his two garments,* or *pieces of cloth,*

contrariwise, or *in contrary directions, upon his* عَاتِق [or *part between the shoulder and the neck*]. (K, TA: but in the former, عَلَى عَاتِقَيْه is erroneously put for عَلَى عَاتِقِه. TA.) ___ And تَفَضَّلَتْ said of a woman in her tent or chamber or house, *She was in a single garment;* (S, O, TA;) [*she wore a single garment;*] *such as is termed* مِفْضَلٌ [q. v.]: (S, TA:) or *she* (a woman) *wore the garments of her service.* (TA.)

6 **تَفَاضَلَ** see 3. ___ التَّفَاضُلُ بَيْنَ القَوْمِ means *The differing in superiority,* or *excellence, of some over others, among the people,* or *party.* (TA.) And one says, الأَشْيَآءُ تَتَفَاضَلُ [meaning *The things are unequal,* or *unlike, one to another, in respect of excellence;* contr. of تَتَسَاوَى: see also 3]. (TA.)

10 **استفضل أَلْفًا** *He took a thousand* [dirhems] *in excess of his right,* or *due.* (TA.) ___ See also 4.

فَضْلٌ [an inf. n.: (see 1, throughout:) and also a simple subst., signifying] *An exceeding, a redundant,* or *a superfluous, quantum* [of anything, good or evil]; *an excess, a redundance,* or *a superfluity;* syn. زِيَادَةٌ; (Mgh, Msb;) *contr. of* نَقْصٌ: (S, O, K:) [and often meaning *superabundance,* or *exuberance;* and *surpassingness, superiority,* or *excellence.* عَلَى غَيْرِه *over another,* or *others, than him,* or *it:* and *preponderance:*] the pl. is فُضُولٌ (Mgh, Msb, K:) and this is sometimes used as a sing.; (Er-Rághib, Msb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, Msb;) by a predominant application; whence the saying فُضُولٌ بِلَا فَضْلٍ [*excess without excellence*]; (Mgh;) and hence the rel. n. فُضُولِيٌّ is formed from it: (Er-Rághib, Msb, TA;) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the *quality of busying oneself with that which does not concern him:*] accord. to Er-Rághib, فَضْلٌ signifies *an excess* [in respect of a property or quality, or of an acquisition,] *above moderateness;* and this is of two sorts; such as is commended, as the فضل of knowledge, or science ; and such as is discommended, as the فصل of anger at

that whereat it is not necessary: but فَضْلٌ is more used in relation to that which is commended; and [the pl.] فُضُولٌ, in relation to that which is discommended. when the former is used of an excess [in respect of some attribute, of our of two things above the other, it is of three sorts; فضل of kind, as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, *for instance,* the horse, and the ass, which cannot acquire the excellence (فَضِيلَة) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also *any gift whereof the giving to the recipient thereof is not obligatory:* [i. e. *a free gift,* or gratuity; and *an act of bounty* or *grace; a favour; a benefit;* and *bounty* as an abstract term;] as in the saying [in the Kur iv. 36], وَٱسْأَلُوا ٱللّٰهَ مِنْ فَضْلِهِ [*And ask ye God of his free gift,* or *of his bounty,* or (as expl. in the Ksh and by Bd) *of his exhaustless treasures*]; and in the saying in the Kur [v. 59 and lvii. 21 and lxii. 4], ذٰلِكَ فَضْلُ ٱللّٰهِ يُؤْتِيهِ مَنْ يَشَآءُ [*That is the free gift of God; He giveth it to whom He willeth*]; which comprises the three sorts of excellences (فَضَائِل) [mentioned above]: thus says Er-Rághib: El-Muná- wee says, [explaining one of its meanings,] in the Towkeef, that it is the *commencing,* or *originating, of an act of beneficence without an efficient cause* [i. e., app., *not by reason of any obligation*]. (TA.) ___ Also *A portion remaining,* (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel; (TA;) and فَضْلَةٌ and فُضَالَةٌ signify the same, (K, TA,) or *a redundant portion* (S and O and Msb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, الفَضْلَةُ i. e. *The remaining portion* of the wine or beverage [*is for the excel-lent*]. (TA.) It is said in a trad., لَا يُمْنَعُ فَضْلُ المَآءِ لِيُمْنَعَ بِهِ الكَلَأُ [*The redundance of water shall not be denied that the herbage be thereby denied*]: (TA, in the present art.:) meaning that when there is a well in the desert, with herbage near it, and a person prevents others from drawing water, he thereby prevents the latter from availing themselves of the herbage; for when a man comes with his

camels, and pastures them upon that herbage, and does not then water them, thirst kills them. (TA in art كلأ,) And it is said in another trad., فَضْلُ الإِزَارِ فِى النَّارِ [*The redundant portion of the waist-wrapper is in the fire* of Hell]; meaning what one drags [thereof] upon the around, by reason of pride. (TA;) And one says, فِى يَدِهِ فَضْلُ الزِّمَامِ, meaning [*In his hand is*] *the end of the* زمام [or *nose-rein* of the camel]. (TA.) ذَاتُ الفُضُولِ and الفَضُولِ, with damm and with fet-h, [*The thing having redundant portions*] is the name of the coat of mail of the Prophet, which was thus called because having redundance and ampleness. (TA.) فُضُولُ الغَنَائِمِ means *The remains of the spoils when they are divided* (TA;) such as a single horse, or a single camel (KL.) And by the فُضُول of women are meant The *remains of the menstrual discharge* (Ham p. 107: see, there, explanations of a verse in which this occurs.) حِلْفُ الفُضُولِ [*The confederacy,* or *covenant, of the* فضول, a word which is here of uncertain meaning,] is thus explained: Háshim and Zuhrah and Teym [accord. to the CK Teymà] went in to 'Abd-Allah Ibn-Jud'án, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he aught despond any one, without their taking it for him [i. e. the latter] from him [i. e. the former] (O, K, TA: [in the CK, يَظْلُمُه أَحَدٌ is a mistake for يظلمه أَحَدًا:]) or it was thus called as being likened to a confederacy, or covenant, which was made of old, at Mekkeh, in the days of Jurhum, to act with mutual equity, and to take for the weak from the strong, and for the stranger from the resident, and in which three men, every one of whom was named El-Fadl, joined: and it was also called that of the مُطَيَّبُونَ. (TA. [See art. طيب.]) ___ The saying لَا يَمْلِكُ دِرْهَمًا فَضْلًا عَنْ دِينَارٍ, and the like may be said of other sayings similar to it, means *He does not possess a dirhem nor a deenár* [or rather *much less a deenár*]: it is as though one said, *he does not possess a dirhem: how then should he possess a deenár?* for the negation of that which is much is a necessary consequence of the negation of that which is little: فَضْلًا is here in the accus case as an inf. n.; the implied meaning being فَقَدَ مِلْكَ دِرْهَمٍ فَقْدًا

يَفْضُلُ عَنْ فَقْدِ مِلْكِ دِينَارٍ [or rather يَفْقِدُ &c., i. e. *he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a deenár*]: (Msb:) Kutb-ed-Deen Esh-Sheerázee says, (Msb, TA,) in the Expos. of the Miftáh, (TA,) فَضْلًا is used in a case in which the inferior [of two things] is deemed a thing of which the existence is improbable, and the impossibility of the existence of a thing that is above it is meant thereby; wherefore it occurs between two phrases differing in meaning; and it is mostly used after a particle of negation: (Msb, TA:) AHei says that he had not found any authority for it in the [classical] language of the Arabs. (Msb. [See also بَلْهَ, which is used in a somewhat similar manner.])

فُضُلٌ *Wearing a single garment, such as is termed* مُفْضَلٌ; an epithet applied to a woman; (S, Mgh, * O, K;) and also to a man; (S, O, K;) like مُتَفَضِّلٌ : (O, K:) it is of the dial. of Nejd; like فُرُجٌ in the dial. of El-Yemen. (L in art. فرج.) ___ And A woman *proud*, or *self-conceited*, or *so in her gait; who makes a portion of her skirt to be redundant* [*so that it drags upon the ground when she walks*]. (TA.) ___ See also مُفْضَلٌ, in three places.

فَضْلَةٌ : see فَضْلٌ, former half, in two places. ___ [Hence, as used by grammarians,] *A dispensable member of a proposition;* such as the objective complement of a verb, when the suppression thereof is not detrimental [to the meaning]; *contr. of* عُمْدَةٌ. (I'Ak, p. 143) [The pl. is فَضَلَاتٌ.] ___ And The *clothes that are used for sleeping* [*therein*]: (K, TA:) [so called] because they are an addition over and above the clothes that are used on various [other] occasions. (TA.) ___ And *Wine;* and so فَضَالٌ [which see also in what here follows]: (O, K:) الفَضْلَةُ is mentioned by A'Obeyd as *a name for wine:* (O:) or it signifies, accord. to AHn, *the wine that alters* [or *has become altered*] *in colour after oldness;* and ISd says that it is so called because the choice, or best, or most excellent, part thereof [for لأنّ حميمها in my original (an obvious mistranscription) I read لأَنَّ صَمِيمَهَا] is what remains: (TA:) the pl. is فَضَلَاتٌ and

فَضَالٌ [the latter word mentioned above as a syn. of فَضْلَةٌ]. (K.)

فَضْلَةٌ is a n. of the same kind as جِلْسَةٌ and رِكْبَةٌ: (AZ, S, O, TA:) one says, إِنَّهُ لَحَسَنُ الفَضْلَةِ, meaning [*Verily he is comely in respect of*] *the manner of wearing a single garment.* (S, * O, * K, * TA.)

فَضَالٌ : see فَضْلَةٌ: ___ and see also مِفْضَلٌ.

فَضُولٌ : see فَضْلٌ, latter half.

فَضِيلٌ ; pl. فُضَلَآءُ: see فَاضِلٌ; and see an ex. voce فَضْلٌ, former half.

فُضَالَةٌ : see فَضْلٌ, former half.

فَضِيلَةٌ *An excellence,* or *excellent quality; contr. of* نَقِيصَةٌ; (S, O, Msb;) and *contr. of* رَذِيلَةٌ: (M and K in art. رذل:) or *a high degree in* [or *of*] *excellence:* (K:) [differing from فَاضِلَةٌ, q. v.:] pl. فَضَائِلُ. (MA.)

فُضَالَى [a pl. of which the sing. is not mentioned] *i. q.* مُتَفَضِّلُونَ , (O, K, TA,) i. e. [Men] *who bestow,* or *confer, benefits.* (TA.)

فُضُولِىٌّ a rel. n. formed from فُضُولٌ as pl. of فَضْلٌ but used as a sing.: (Er-Rághib, Msb, TA:) see فَضْلٌ, near the beginning: *One who busies himself with that which does not concern him.* (Er-Rághib, Mgh, O, Msb, TA.) In the conventional language of the lawyers, *One who is not a commissioned agent,* (Mgh, O, KT, TA,) *nor a guardian* (وَلِىّ), (KT, TA,) *nor a proprietor,* (TA,) *nor a person of firm judgment* (أَصِيلٌ), *in a contract.* (KT.) The pronunciation with fet-h to the ف is a mistake. (Mgh, O.) ___ Also *A tailor.* (IAar, O, K.)

فَضَّالٌ : see مِفْضَالٌ.

فَاضِلٌ [act. part. n. of فَضَلَ: as such signifying *Exceeding;* &c.]. One says, مَالٌ فُلَانٍ فَاضِلٌ i. e. [*The wealth,* or

property, of such a one is superfluous; or] *abundant,* or *much in quantity, such as has exceeded the supply of food sufficient to sustain life* (فَضَلَ عَنِ القُوتِ). (TA.) ___ And [*Excelling;* or *excellent,* as also فَضِيلٌ, of which the pl. is فُضَلَآءُ, but which is probably postclassical: or it is] applied to a man as [a possessive epithet] meaning *possessing* فَضْلٌ [i. e. *excel-lence*]. (TA.) [And conventionally, *Erudite;* or *excellent in learning.*] ___ See also مَفْضُولٌ.

فَاضِلَةٌ is a subst. from فَضِيلَةٌ [app. as a concrete term, signifying *An excellent thing,* or *an excel-lent action;* each as distinguished from an excel-lent quality]; (K, TA;) pl. فَوَاضِلُ: (TA:) [but generally] it signifies *a gift,* or *thing that is given:* (Ham p. 431, and Har p. 184:) or *a benefit,* or *benefaction:* or *such as is continual,* or *uninterrupted:* (MA:) pl. as above: (Ham and Har, ubi suprà; and MA:) [or] فَوَاضِلُ signifies *benefits,* or *benefactions, that are goodly,* or *pleasing,* (IDrd, O, K,) or *such as are great,* or *large.* (K.) And فَوَاضِلُ المَالِ signifies *What accrues to one of the proceeds and profits of property,* (O, K, TA,) *of the increase of lands and palm-trees and the like,* and *the gains of commercial transactions,* and *the milk and wool of cattle and sheep.* (TA.) The Arabs say, إِذَا عَزَبَ المَالُ قَلَّتْ فَوَاضِلُهُ (O, K,) meaning *When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity.* (O.)

أَفْضَلُ [*More,* and *most excellent,* &c.]; fem. فُضْلَى: (TA:) pl. masc. أَفَاضِلُ; and pl. fem. فُضَلٌ and فُضْلَيَاتٌ. (Msb in art. اخر.)

مِفْضَلٌ: see مِفْضَالٌ. Also *A single garment that is worn* [*without any other*] *by a woman* (S, O, K, KL) *in her tent* or *house* or *chamber, such as is called* خَيْعَلٌ [a garment variously described], or *the like of this,* (S,) and *by a man;* (KL;) also called مِفْضَلَةٌ, (K,) and فُضُلٌ; (Fr, O, K;) or ثَوْبٌ فُضُلٌ signifies *a single garment, a* مِلْحَفَةٌ [q. v.], or *the like thereof, with which a woman wraps*

herself (تتوشَّح به); (Mgh;) and accord. to Lth, فِضَالٌ signifies *a single garment that is worn by a man in his tent* or *house* or *chamber:* (TA:) and مِفْضَلٌ signifies [also] *an every-daygarment:* (MA:) فى ثِيَابٍ فُضُلٍ occurring in a trad. of 'Áïsheh requires consideration [as being questionable]. (Mgh.)

مِفْضَلَةٌ : see the next preceding paragraph.

مُفَضَّلٌ : see what next follows.

رَجُلٌ مِفْضَالٌ and مِفْضَلٌ and مُفَضَّلٌ and فَضَّالٌ *A man possessing much excellence,* or *superiority,* (K, TA,) *and beneficence, and goodness, and liberality,* or *bounty.* (TA.) And (K) رَجُلٌ مِفْضَالٌ (S, O, K) عَلَى قَوْمِهِ, (K,) and امْرَأَةٌ مِفْضَالَةٌ عَلَى قَوْمِهَا, *A man,* and *a woman, possessing excellence,* or *superiority,* [or *much thereof,* agreeably with the former explanation, *over his,* and *her, people,*] *and liberal* or *bountiful* [or *very liberal* or *bountiful*]. (S, O, K.)

مَفْضُولٌ [pass. part. n. of فَضَلَ: as such signifying *Exceeded;* &c.: and *excelled:* and *overcome,* or *surpassed, in highness, elevation,* or *eminence, of rank,* &c.: and simply] *overcome,* or *surpassed:* whence the saying, يُوجَدُ فِى الفَاضِلِ قَدْ يُوجَدُ فِى المَفْضُولِ مَا لَا [*Sometimes,* or *often, what is not found in the overcomer is found in the overcome*]. (TA.)

مُتَفَضِّلٌ One *who lays claim to superiority of excellence* over his equals, or fellows. (S.) [See also its verb: and] see فُضَالَى. See also فُضُلٌ.

فضو

1 **فَضَا** , (M, Msb, K,) aor. يَفْضُو, (M, Msb,) inf. n. فُضُوٌّ (M, Msb, K) and فَضَآءٌ, (M, K,) *It* (a place) *was*, or *became, wide*, or *spacious;* (M, Msb, K;) as also افضى ; (TA as from the K, in which I do not find it;) the latter occurring in a trad., and expl. in the Nh as signifying *it became a* فَضَآء [q. v.]. (TA.) ___ [And *It was*, or *became, empty, vacant*, or *void;* (for it is said in the TA that الفضو, by which الفُضُوُّ is evidently meant, signifies الخُلُوُّ;) as also افضى , as appears from an explanation of the part. n. مُفْضٍ, q. v.] ___ فَضَا الشَّجَرُ بِالمَكَانِ, inf. n. فضو [i. e. فُضُوٌّ], *The trees became numerous*, or *abundant*, [*so as to occupy much space*,] *in the place.* (IKtt, TA.) ___ And فَضَا دَرَاهِمَهُ *He did not put his dirhems*, or *money, into the purse* [app. meaning that *he left his money strewn*]. (K.)

4 **افضى** : see the preceding paragraph, in two places. ___ Also *He went forth*, (S,) or *came*, (TA,) *to the* فَضَآء [q. v.]. (S, TA.) ___ [Hence] افضى فُلَانٌ إِلَى فُلَانٍ *Such a one came to*, or *reached, such a one:* (M, Mgh, TA:) originally, *became in the space*, or *the place*, or *quarter, of*

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such a one: (M:) or properly, *became in the* فَضَآء *of such a one.* (Mgh.) And in like manner, افضى إِلَيْهِ الأَمْرُ [*The thing*, or *event, came to*, or *reached, him*]. (M.) And أَفْضَيْتُ إِلَى الشَّىْءِ *I came to*, or *reached, the thing.* (Msb.) Accord. to IAar, (TA,) الإِفْضَآء properly signifies الانْتِهَآء [i. e. *The coming at last*, or *ultimately*, or *the reaching*, to a person or thing]. (IAar, T, Msb, TA.) Hence the saying [in the Kur iv. 25], وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ i. e. *When one of you hath come*, and *betaken himself, to the other;* (TA;) in which the verb is made trans. by means of إِلَى because having the meaning [of انْتَهَى or] of وَصَلَ: (M:) or this

means, *when one of you hath become alone with the other,* agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, افضى إِلَى ٱمرأَته [*He went in to his wife:* or] *he became in contact with his wife, skin to skin:* (S, Msb:) or it signifies, (M, K,) or signifies also, (S, Msb,) *he compressed his wife:* (S, M, Msb, K:) or *he was,* or *became, with her alone in private, whether he compressed her or not.* (M, K.) ___ افضى بهم *He reached with them,* or *brought them to, a wide,* or *spacious, place.* (TA.) And افضى به الطَّرِيقُ إِلَى وَعْرٍ مِنَ الأَرْضِ [*The road brought him to a rugged tract of land*]. (K * and TA in art. وعر) ___ افضى بيده إِلَى الأَرْضِ *He touched the ground with the palm of his hand* (IF, S, Msb, K) in his prostration [in prayer]. (S, K.) And أَفْضَيْتُ إِلَيْه بيدى من غير حائل *I put my hand to it without anything intervening; i. q.* مسسته (Msb in art. مس) ___ أَفْضَيْتُ إِلَى فلان بسرى [*I communicated,* or *made known, to such a one my secret*]: (S;) or أَفْضَيْتُ إِلَيْه بالسر *I acquainted him with the secret.* (Msb. TA.) ___ افضى also signifies *He became poor:* so says IAar: as though he came to the ground. (TA.) لَا يُفْضِى ٱللّٰهُ فَاكَ, occurring in a trad., is a phrase expressive of a prayer, meaning *May God not make thy mouth wide and empty.* (TA.) ___ Hence the saying of IAar, الإِفْضَآءُ أَنْ تَسْقُطَ الثَّنَايَا مِنْ تَحْتُ وَمِنْ فَوْقُ [app. meaning that افْضَآءٌ is the inf. n. of أُفْضِى signifying *His central incisors, below and above, fell out:* or *he was caused to lose them*]: and hence [the epithet] المُفْضَاةُ [and therefore hence also what here follows]. (TA.) ___ افضى المَرْأَةَ *He made the woman's* مَسْلَكَان (i. e. her *vagina and rectum,* Msb) *to become one,* (S, M, Mgh, Msb, K, TA,) in devirginating her, (Msb,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so أَفَاضَهَا: (M, in which it is mentioned in art. فضى:) the epithet applied to her is مُفْضَاةٌ, (M, Mgh, Msb, K,) which is *syn. with* شَرِيمٌ. (S.)

5 **تَفَضَّيْتُ** for تَفَضَّضْتُ see in art. فض (conj. 5). ___ [التفضّى in a passage of the Fákihet el-Khulafà accord. to several

copies thereof is an obvious mistake for التَّفَصِّى, with the unpointed ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

فَضًا, (S, M, K,) also written فَضًى, (TA,) A thing (S, K) *mixed.* (S, M, K.) You say طَعَامٌ فَضًا *Mixed food:* (S:) and تَمْرٌ فَضًا *dates mixed,* (AA, * S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kálee; (TA;) or *scattered,* or *strewn, and mixed;* (M:) and تَمْرَانِ فَضْيَانِ [*two sorts of dates mixed*]: and تُمُورٌ أَفْضَآءُ [*several sorts of dates mixed*]. (AA, TA.) And مَتَاعُهُمْ فَوْضًى فَضًا *Their goods are mixed together:* (M:) or *are shared in common.* (TA.) And أَمْرُهُمْ فَضًا بَيْنَهُمْ [*Their case is mixed,* or *promiscuous,* &c., like أَمْرُهُمْ فَوْضًى بَيْنَهُمْ (q. v. in art. فوض); or] *their case among themselves is alike;* (M, TA;) i. e. *they have no commander over them.* (S, TA.) And تَرَكَ الأَمْرَ فَضًا i. e. [*He left the affair*] *in an unsound* [or *a disordered*] *state.* (TA.) And أَلْقَى ثَوْبَهُ فَضًا [*He threw down his garment in a disorderly,* or *cureless, manner;*] *he did not commit his garment to any one's care.* (M, TA.) ___ [Also *One;* a *single* thing or person: and *alone; by itself* or *himself; not having any other with it* or *him; apart from others:* thus it has two contrmeanings.] You say سَهْمٌ فَضًا *One,* or *a single, arrow.* (K:) or *an arrow that is alone, by itself, not having any other with it, in the quiver.* (AA, TA.) And بَقِيتُ فَضًا *I remained alone,* (Az, K, TA,) *of such as were fellows:* (Az, TA:) or *a part from my brethren and my family.* (Akh, TA) Also, i. e. فَضًا, (M, K,) or correctly with ى [i. e. فَضًى], as written by El-Kálee, (TA,) The *stones* (حَبّ) *of raisins;* (M;) *i. q.* فَضًا [or فَصًى]. (K.) See also what next follows.

فَضْيَةٌ *Water collecting and stagnating:* pl. فِضَاءٌ, with medd, accord. to Kr: and also فَضًى and فَصًى, with fet-h and with kesr, the former of these like حَلَقٌ as pl. [or rather a quasi-pl. n.] of حَلْقَةٌ, and the latter like بِدَرٌ as a pl. of بَدْرَةٌ; occurring in different relations of a verse of 'Adee Ibn-Er-Rikáa. (M in art. فضى, and TA.)

فَضَآءٌ is an inf. n.: (M, K, TA:) and is expl. by Aboo-'Alee El-Kálee as signifying *Width*, or *spaciousness*. (TA.) ___ [It is also used as an epithet:] see فَاضٍ. ___ And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies *A court, an open area*, or *a yard*, of a house; syn. سَاحَةٌ: (S, K:) and *a wide*, or *spacious, tract of land:* (ISh, S, M, K:) or *a plain and wide expanse of land:* (Sh, TA:) the pl. is أَفْضِيَةٌ. (ISh, TA.)

فَضَآءٌ *Water running upon the ground:* (K:) or, accord. to Aboo-'Alee El-Kálee it is [in measure, but not exactly in meaning,] like حَسَآءٌ [a pl. of حَسًى], signifying *water running upon the surface of the earth;* [or rather *waters* &c.; for he adds,] and its sing. is فَضِيَّةٌ : in the M, [in art. فضى,] it is said to be a pl. of فَضِيَةٌ, [q. v.,] on the authority of Kr. (TA.)

فَضِيَّةٌ : see the next preceding paragraph.

فَاضٍ (Msb, TA) and مُفْضٍ (M, * TA) *Wide*, or *spacious*, (M, * Msb, TA,) as also فَضَآءٌ , (Az, Er-Rághib, Mgh, Msb, TA,) *open and plain, and vacant.* (TA.) ___ [The first of these words, in the present day, pronounced فَاضِى, is commonly used in the sense of فَارِغٌ as meaning *Unoccupied, unemployed*, or *at leisure.*]

مَفْضًى *i. q.* مُتَّسَعٌ [*A place of width* or *spaciousness*, &c.]. (TA.)

مُفْضٍ : see فَاضٍ. [And see also its verb, 4.]

مُفْضَاةٌ : see 4, last sentence,

فضى

فضو See **فضى**

فطأ

1 **فَطَأَهُ** is like حَطَأَهُ in its [various] meanings. (K.) Like the latter it signifies *He struck him on the back.* (AZ, S, O.) ___ And *He broke it,* or *crushed it.* (S, O, K.) ___ And فَطَأَهَا, (S, O, TA,) aor. ـَ , inf. n. فَطْءٌ, (TA,) *He compressed her;* (S, O, TA;) namely, a woman. (TA.) ___ And فَطَأَ به الأَرْضَ *He threw him down,* or *prostrated him, on the ground,* (S, O.) ___ And فَطَأَ بسَلْحه *He cast forth his excrement,* or *ordure;* sometimes occurring with ث; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O) ___ And فَطَأَت الغَنَمُ بأَوْلَادها *The sheep,* or *goats, brought forth their young ones.* (S, O.) And لَعَنَ ٱللّٰهُ أُمًّا فَطَأَتْ به *May God curse a mother who cast him forth* [*from her womb*]: like شَطَأَتْ به. (TA in art. شطأ.) ___ And فَطَأَ بها *He broke wind* [app. *with a sound;* like حَطَأَ بها]. (S, O.) ___ فَطَأَ القَوْمَ *He did to the people,* or *party, what they did not like.* (O, K.) ___ And فَطَأَ ظَهْرَ بعيره *He loaded his camel with a heavy burden, so that his back became hollow,* or *depressed.* (K.) فَطِئَ, aor. ـَ , (K,) inf. n. فَطَأٌ, (TA,) [app., *i. q.* فَطِسَ, i. e. *He had the bone of his nose wide and depressed;* or *depressed and expanded;* or *he had his nose spreading upon his face:* see فَطَأٌ below. ___ And] *He had a hollow back, and a protuberant breast,* or *chest.* (K.) ___ And فَطِئَ البَعِيرُ *The camel was, by nature, low,* or *depressed, in his back.* (S, O.)

4 **افطأ** *He copulated much,* or *often.* (IAar, O, K.) ___ And *He became ample in his state,* or *circumstances.* (IAar, O, K.) ___ And *His nature,* or *disposition, became evil, after having been good.* (IAar, O, K.) افطأه *He fed him; gave him to eat;* or *gave him food.* (O, K.)

6 **تفاطأ** , (K, TA,) said of a man, (TA,) is *syn. with* تَقَاعَسَ [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than* تقاعس. (K, TA.) تفاطأ عَنْهُ means *He held back,* or *receded, from him, or it* (K, * TA.) And تفاطأ عَنْهُمْ *He was defeated, and retreated from them,* (O, K,) after he had charged, or made an assault or attack, upon them. (O.)

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فَطَأٌ [mentioned above as inf. n. of فَطِئَ, and in the O erroneously written فُطَاءٌ,] *i. q.* فَطَسٌ [i. e. *A depression and expansion of the bone of the nose;* or *a spreading of the nose upon the face*]; (S, * O, * K;) and فَطَأَةٌ is *syn. with* فَطَسَةٌ [which is a subst. signifying as above] (S, O: but in one of my copies of the S, the former of these words is written فَطْأَةٌ; and in the O, the latter is written فَطْسَةٌ.) ___ And *Hollowness of the back,* (K, TA,) or, as some say, *of the middle of the back,* (TA,) *and protuberance of the breast,* or *chest;* as also فَطْأَةٌ . (K, TA.)

فُطْأَةٌ : see the next preceding paragraph.

فَطَأَةٌ : see the next preceding paragraph.

أَفْطَأُ *i. q.* أَفْطَسُ [i. e. *Having the bone of his nose depressed and expanded;* or *having his nose spreading upon his face*]. (S, * O, * TA.) It is said that Museylimeh the Liar was أَفْطَأَ, (O,) or أَفْطَأُ الأَنْفِ: so in a trad. (TA.) ___ And *Having a hollow back, and a protuberant breast,* or *chest.* (K.) And أَفْطَأُ الظَّهْرِ A camel *low,* or *depressed, in the back, by nature.* (TA.)

فطح

1 **فَطَحَهُ** , (S, K,) aor. ـَـ , (K,) inf. n. فَطْحٌ; (S;) and فطّحه , (S, * K,) inf. n. تَفْطِيحٌ; (S;) *He made it broad,* or *wide.* (S, K.) ___ And فَطَحَ العُودَ وغيرَه, (K, TA,) inf. n. as above; and فطّحه , inf. n. as above; (TA;) *He pared,* or *fashioned by cutting, the stick,* or *piece of wood,* &c., *and made it broad,* or *wide.* (K, TA.) And فَطَحَ الحَدِيدَةَ, and فطّحها , *He made the piece of iron broad,* or *wide, and even,* or *flat,* for a مِسْحَاة, or a مِعْزَق, or some other thing. (L.) ___ And فَطَحَ بالعَصا ظَهرَه, (K, * TA,) aor. and inf. n. as above, (TA,) *He struck his back with the staff,* or *stick.* (K, * TA.) ___ And فَطَحَتْ بالوَلَد, said of a woman, *i. q.* رَمَتْ به [*She cast forth the child,* or *the fœtus*]. (K, TA.) [Compare فَطِحَ.] طَفَحَتْ, aor. ـَـ , inf. n. فَطَحٌ, [app., *He* (a man) *had a broad,* or *wide, head:* (see أَفْطَحُ:) or it signifies, or signifies likewise, and so app. فُطِّحَ , inf. n. تَفْطِيحٌ, (see فَطَحٌ below, and أَفْطَحُ,)] said of the head, and of the end of the nose, *It was,* or *became, broad,* or *wide.* (TK.) فَطَحَ النَّخْلُ *The palm-trees became fecundated.* (Kr, K.)

2 **فَطُّحَ** see the preceding paragraph, in four places.

فَطَحٌ [inf. n. of فَطَحَ, q. v.: and, as a simple subst.,] *Breadth,* or *width, of the head,* (S, K, TA,) *in the middle;* as also تَفْطِيحٌ: (TA:) and *breadth,* or *width, of the end of the nose,* (L, K,) *so that it sticks close to the face;* as in the bull, which is termed أَفْطَحُ. (L.)

فَطُوحٌ A she-camel *bulky in the belly,* (K, TA,) *broad,* or *wide, in the ribs.* (TA.)

أَفْطَحُ A man *having a broad,* or *wide, head.* (S.) And A *broad,* or *wide, head;* (A, L;) as also مُفَطَّحٌ (S, A, L) and مَفْطُوحٌ . (A.) And أَرْنَبَةٌ فَطْحَآءُ *A broad,* or *wide, end of a nose:* (A, L:) and so قَدَمٌ [i. e. *foot*]. (A.) ___ الأَفْطَحُ *The bull:* so called because of the breadth of the end of his nose: (L, K:) an epithet in which the quality of a

subst. predominates. (L.) ___ And *The chameleon* (K, TA) *whose back and colour the sun makes to glisten so that it becomes white by reason of the heat thereof.* (TA.) ___ And الفَطْحَآءُ *The broad,* or *wide, part of a bow.* (L.) Also *i. q.* أَفْدَعُ [q. v.]. (K.)

مُفَطَّحٌ : see the next preceding paragraph.

مَفْطُوحٌ : see the next preceding paragraph.

فطحل

الفَطَحْلُ , (S, O, K,) and accord. to the expositors of the Fs, الفَطَحْلُ also, (TA,) [or زَمَنُ الفَطَحْلِ,] *A* [or *the*] *time in which mankind had not as yet been created* (لَمْ يُخْلَقْ فيه بَعْدُ): (S, O, K:) or *the time of Noah:* (K:) or *a* [or *the*] *time in which the stones were moist,* or *soft:* (S, O, K:) thus said Ru-beh, when asked respecting it; (TA;) and thus the Arabs of the desert accord. to AO: (S, O, TA:) a poet said,

* زَمَنَ الفَطَحْلِ إذَا السِّلَامُ رِطَابُ *

[*In the time of the* فطحل, *when the stones were moist,* or *soft*]: (TA:) and El-'Ajjáj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-'Ajjáj, in replying to a woman whom he desired to take to wife, and who had asked him what was his age, and what was his property, &c., (TA,)

* فَقُلْتُ لَوْ عُمِّرْتُ عُمْرَ الحَسْلِ *
* أَوْ عُمْرَ نُوحٍ زَمَنَ الفَطَحْلِ *
* والصَّخْرُ مُبْتَلٌّ كَطِينِ الوَحْلِ *
* صِرْتُ رَهِينَ جَدَثٍ أَوْ قَتْلِ *

[*And I said, If I were made to live the life of the new-born young one of the dabb* (which is said to be seven hundred years), *or the life of Noah in the time of the fitahl, when the rocks were moist like the clay of the mire, I should become the pledge of a grave or of slaughter*]: (S, * O, TA: but the last has هَرَمٍ in the place of جَدَثٍ:) and one says, كَانَ ذٰلِكَ زَمَنَ الفَطَحْلِ [*That was in the time of the fitahl*]; a prov., in which the last word is said to have the first, or the third, of the meanings expl. in this art.; and which is said of a thing that happened long ago; (Meyd: [see also Freytag's Arab. Prov. ii. 340:]) and

أَتَيْتُكَ عَامَ الفَطَحْلِ, and الهَدَمْلَةِ, expl. by AHn as meaning [*I came to thee*] *in the time* [or *year*] *of abundance of herbage, and of food and drink.* (TA.) ___ And فَطَحْلٌ also signifies *A torrent.* (Sh, O, K.) ___ And A camel *large, big,* or *bulky.* (Fr, Sh, K.) ___ And *Plump and big.* (Ibn- 'Abbád, O, K.)

فطر

1 فَطَرَهُ, (S, M, K,) aor. ـُ, (M, K, TA,) and, accord. to the K, ـِ also, but this latter form requires consideration, for it is related by Sgh, from Fr, in another sense, that of milking a camel, and not unrestrictedly, (TA,) inf. n. فَطْرٌ; (S, M;) and فطّره, (M, TA,) inf. n. تَفْطِيرٌ; (TA;) [but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects;] *He clave, split, slit, rent,* or *cracked, it.* (S, M, K.) ___ Hence, (S,) فَطَرَ, (S, Msb, K,) aor. , (Msb, TA,) inf. n. فَطْرٌ (Msb, K) and فُطُورٌ, (K,) *It* (the tooth called ناب, of a camel,) *came forth;* (S, K;) *it clave the flesh and came forth.* (TA.) ___ See also 7. فَطَرَهُ, (S, Mgh, Msb, K,) aor. ـُ, inf. n. فَطْرٌ, (S, Mgh, Msb,) *He* (God, Msb, K) *created it,* (S, Msb, K,) namely, the creation: (Msb, K:) *he caused it to exist, produced it,* or *brought it into existence, newly, for the first time, it not having existed before; originated it; commenced,* or *began it;* (S, M, A, Mgh, K;) as also افتطره, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of] فَاطِرُ السَّمٰوَاتِ [*The Originater,* or *Creator, of the heavens*] until two Arabs of the desert came to me, disputing together respecting a well, and one of them said أَنَا فَطَرْتُهَا, meaning, *I originated,* or *began, it.* (S.) فُطِرَ عَلَى الشَّىْءِ: see طُبِعَ. [The explanation there given is confirmed by explanations of فَطَرَ العَجِينَ.] فَطْرَةٌ, (Lth, S, K,) aor. ـُ, inf. n. فَطْرٌ; (S;) and فطره; (Ks, TA;) *He made the dough into bread,* or *baked it, without leavening it,* or *leaving it until it should become good* [or *mature*]; (K;) *he kneaded the dough and made it into bread,* or *baked it, immediately;* (Lth;) *he hurried the dough,* or *prepared it hastily, so as to prevent its becoming mature.* (S.) You say فَطَرَتِ ٱلْمَرْأَةُ العَجِينَ حَتَّى ٱسْتَبَانَ فِيهِ الفَطْرُ [*The woman hurried the dough,* or *prepared it hastily, so that immaturity,* or *want of leaven, was manifest in it*]. (S.) ___ And in like manner, فَطَرَ الطِّينَ *He prepared,* or *kneaded, the clay,* or *mud,*

[*without leaving it until it should become mature,*] *and plastered with it immediately.* (Lth, TA.) ___ And فَطَرَ الجِلْدَ, (IAar, K,) inf. n. فَطْرٌ; (TA;) and افطره ; (K;) *He did not saturate the skin with the tanning liquid:* (IAar, K:) or *he did not put it therein.* (A.) And فَطَرَ, (Fr, O, K,) aor. ـُ and ـِ, (Fr, O, K, * TA,) inf. n. فَطْرٌ, (Fr, S, O, K,) *He milked* a she-camel, (Fr, S, O, K,) and a ewe or goat, (TA,) *with the fore finger and the thumb:* (Fr, S, O, K, TA:) or *with the ends of the fingers:* (K, TA:) or, as one does in indicating the number thirty, i. e., *with the two thumbs and the two fore fingers:* [but this is app. a mistake for what next follows:] (L, TA:) or, accord. to IAth, *with two fingers* [*and*] *with the end of the thumb.* (TA. See also ضَبَّ النَّاقَةَ.)

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___ And [hence, app.,] فَطَرَ أَصَابِعَهُ *He pressed,* or *squeezed, his fingers.* (TA.) And *He struck his* (another's) *fingers so that they burst forth with blood* (انْفَطَرَتْ دَمًا). (TA.) See also 2: ___ and 4, first sentence.

2 **فطّره** : see 1, first sentence. Also, (inf. n. تَفْطِيرٌ, S,) *He made him to break his fast;* or *to eat and drink;* (S, * Mgh, * K;) as also افطره , and فَطَّرَهُ : (K:) *he gave him breakfast: he,* or *it,* (namely, the action termed إِسْتِمْنَآءٌ, and a clyster, [&c.,] Msb,) *broke,* or *vitiated, his fast.* (Msb.) And you say also هٰذَا كَلَامٌ يُفْطِرُ الصَّوْمَ, [and, more commonly, يُفَطِّرُهُ,] *This is speech which breaks,* or *vitiates, the fast.* (TA.) فطّر العجين: see 1.

4 **افطر** *He broke his fast;* (S, * Mgh; *) *he breakfasted; he ate and drank after fasting;* (Msb, * K;) as also فَطَرَ , (K,) aor. ـُ , (TA,) inf. n. فُطُورٌ: (Msb, TA:) *his fast became vitiated.* (Msb.) افطر as quasi-pass. of فَطَّرْتُهُ is extr., (Sb,) like أَبْشَرَ as quasi-pass. of بَشَّرْتُهُ. (Sb, Mgh.) You say افطر عَلَى تَمْرٍ [*He*

breakfasted upon dates, or *dried dates;*] *he made dates,* or *dried dates, his breakfast, after sunset* [*in Ramadán*]. (Msb.) In the saying صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ [*Fast ye after the sight of it,* namely, the new moon commencing Ramadán, *and break ye your fast after the sight of it,* namely, the new moon commencing Showwál], the ل is in the sense of بعد, i. e., بعد رؤيته. (Msb.) ___ *It was time for him to break his fast:* (K:) *he entered upon the time of breaking his fast;* (Mgh, Msb, K;) like أَصْبَحَ and أَمْسَى as meaning he entered upon the time of morning and upon the time of evening: (Mgh, * Msb:) or *he became in the predicament of those who break their fast, and so though he neither ate nor drank:* whence the trad., أَفْطَرَ الحَاجِمُ وَٱلْمَحْجُومُ *The cupper and the cupped place themselves in the predicament of those who break their fast:* or *it is time for the cupper and the cupped to break their fast:* or it is used after the manner of a harsh expression, and an imprecation against them. (IAth.) افطره: see 2. افطر الجِلْدَ: see 1.

5 **تَفَطَّرَ** see the next paragraph, in six places.

7 **انفطر**, and تفطّر, (S, M, K,) and فَطَرَ, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the S by its being expl. by تَشَقَّقَ,] *It became cleft, split, slit, rent,* or *cracked.* (S, M, K.) إِذَا ٱلسَّمَآءُ ٱنْفَطَرَتْ [in the Kur lxxxii. 1] means *When the heaven shall become cleft.* (Bd, TA.) And تَكَادُ السَّمٰوَاتُ يَتَفَطَّرْنَ مِنْهُ [in the Kur xix. 92] *The heavens are near to becoming repeatedly rent in consequence thereof.* (Bd.) And تَفَطَّرَتْ قَدَمَاهُ *His feet became cracked:* [or *much cracked.*] (TA, from a trad.) And تَفَطَّرَتِ الأَرْضُ بِالنَّبَاتِ *The earth became cracked* [*in many places by the plants coming forth*]. (TA.) And تَفَطَّرَ الشَّجَرُ بِوَرَقٍ [*The trees broke forth with leaves;* as also انفطر, often occurring in this sense; see Har p. 58; and see فِطْرٌ]. (S and K, voce راح; &c.) And تَفَطَّرَتْ قَدَمَاهُ دَمًا [and انفطرت (see 1, last sentence

but one,)] *His feet* [*burst forth* or] *flowed with blood.* (TA.) ___ And انفطر الصُّبْحُ *The dawn broke.* (TA in art. صدع.)

8 إِفْتَطَرَ see 1. And see also 8 in art. شرع.

فَطْرٌ [as an inf. n.: see 1: ___ as a subst.,] *A cleft, split, slit, rent,* or *crack:* (K:) or, accord. to some, *a first cleft* &c.: (MF:) pl. فُطُورٌ: (K:) occurring in the saying هَلْ تَرَى مِنْ فُطُورٍ [*Dost thou see any clefts?*], in the Kur [lxvii. 3]. (TA.) 'Omar, being asked respecting [the discharge termed] المَذْى, answered, It is الفَطْرُ: (O, K:) thus as related by A 'Obeyd: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed الفَطْرُ: (O, K:) or, as some say, it is from تَفَطَّرَتْ قَدَمَاهُ دَمًا [expl. above]: (TA:) or he likened its coming forth from the orifice of the ذَكَر to the coming forth of the نَاب of the camel: or, as it is related by En-Nadr, he said الفُطْرُ, with damm: meaning *the milk that appears upon the orifice of the teat of the udder.* (O, K.)

فُطْرٌ *Such as has broken forth* [with buds or leaves] (مَا تَفَطَّرَ), of plants. (TA.) See also فِطْرٌ. ___ And, (S, K,) as also فُطُرٌ, (K,) the latter used in poetry, (TA,) [*The toadstool;*] *a species of* كَمْأَة [or *fungus*], (S, K,) *white and large,* (S,) *and deadly:* (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. فُطْرَةٌ. (S.) [Also applied in the present day to The *common mushroom; agariens campestris.* And *Any fungus.*] [Also, the former, *Immaturity,* or *want of leaven,* in dough:] see the explanation of فَطَرَتِ المَرْأَةُ العَجِينَ. And فِطْرٌ and فُطُرٌ signify also *Somewhat of that which remains of milk* [*in the udder*], *which is then milked:* (L, K:) or *a small quantity of milk when it is milked:* (TA:) or *milk at the time when it is milked.* (AA, TA.) See also فِطْرٌ, last sentence.

فِطْرٌ *Grapes when the heads thereof appear;* (K, TA;) [so called] because the [fruit-] stalks [then] break forth (تَنْفَطِرُ); (TA;) as also فُطْرٌ. (K, TA.) Also a subst. from أَفْطَرَ; (S;) [as such] it signifies The *breaking of a fast; contr. of* صَوْمٌ. (TA.) [Hence, عِيدُ الفِطْرِ *The festival of the breaking of the fast,* immediately after

Rama- dán; sometimes called الفِطْرُ alone.] الفِطْرَةُ means صَدَقَةُ الفِطْرِ [*The alms of the breaking of the fast*], (O, K, TA,) which is a صَاعٌ [q. v.] of wheat: the prefixed noun (صدقه) is rejected, and ة is affixed to its complement (الفطر) to indicate that such has been done: but it is a word used by the lawyers; not of the classical language. (TA.) See also مُفْطِرٌ.

فُطُرٌ : see فُطْرٌ, in two places.

فِطْرَةٌ *Creation:* (Msb:) the *causing* a thing *to exist, producing* it, or *bringing* it *into existence, newly, for the first time; originating* it. (TA.) ___ The *natural constitution with which a child is created in his mother's womb;* (AHeyth, K;) *i. q.* خِلْقَةٌ. (S, Mgh.) It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of Mohammad, كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ *Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb,* either *prosperous* or *unprosperous* [*in relation to the soul*]; and if his parents are Jews, they make him a Jew, with respect to his worldly predicament; [i. e., with respect to inheritances &c.;] and if Christians, they make him a Christian, with respect to that predicament; and if Magians, they make him a Magian, with respect to that predicament; his predicament is the same as that of his parents until his tongue speaks for him: but if he die before his attaining to the age when virility begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother's womb. (AHeyth, TA.) [See another explanation of the word, as occurring in this trad., below.] ___ *Nature; constitution;* or *natural, native, innate,* or *original, disposition,* or *temper* or other *quality* or *property; idiosyncrasy.* (Th, TA.) ___ The *faculty of knowing God, with which He has created mankind:* (TA:) the *natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth:* this is a secondary application: and this is [said to be] the signification meant in the trad. mentioned above. (Mgh.) ___

Hence, The *religion of el-Islám:* (Mgh:) the *profession whereby a man becomes a Muslim, which is the declaration that there is no deity but God, and that Mohammad is his servant and his apostle, who brought the truth from Him,* and this is (AHeyth, TA) *religion.* (AHeyth, K, TA.) This is shown by a trad., in which it is related that Mohammad taught a man to repeat certain words when lying down to sleep, and said فَإِنَّكَ إِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الفِطْرَةِ [*And then, if thou die that same night, thou diest in the profession of the true religion*]. (AHeyth, TA.) Also by the saying, قَصُّ الأَظْفَارِ مِنَ الفِطْرَةِ *The paring of the nails is* [*a point*] *of the religion of el-Islám.* (Mgh.) ___ Also *i. q.* سُنَّةٌ [app. meaning The *way, course, mode,* or *manner, of acting,* or *conduct,* or *the like, pursued, and prescribed to be followed, by Mohammad*]. (TA.) ___ In the Kur xxx. 29, accord. to some, The *covenant received,* or *accepted, from Adam and his posterity.* (Bd.) ___ The pl. is فِطَرَاتٌ and فِطْرَاتٌ and فِطِرَاتٌ. (TA.) See also فِطْرٌ.

الإِيمَانُ الفِطْرِىُّ [*The faith to which one is disposed by the natural constitution with which he is created*]. (Msb.)

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فُطَارٌ A sword *having in it cracks;* (S, Z, O, K;) and (K) *that will not cut:* (IAar, O, K:) or *recently made.* (TA.)

فَطُورٌ (S, Msb, K) and فَطُورِىٌّ , (S, K,) as though the latter were a rel. n. from the former, (S,) *A breakfast; a thing* [i. e. *food* or *beverage*] *upon which one breaks his fast.* (S, Msb, K.)

فَطِيرٌ Dough *unleavened;* or *not left until it has become good* [or *mature*]; *contr. of* خَمِيرٌ: (S,

TA:) and in like manner clay, or mud. (TA.) [Hence,] عيدُ الفَطِير [*The feast of unleavened bread;* also called, *of the Passover;*] *a festival of the Jews,* [*commencing*] *on the fifteenth day of their month* نيسان, *and lasting seven days.* (Msb. [See also الفصح.]) ___ Anything *prepared, made,* or *done, hastily,* or *hurried, so as to prevent its becoming mature:* (Lth, S, K:) *fresh; recent; newly made:* (S, TA:) pl. فَطْرَى: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطْرَى, in the K, expl. as meaning [*He fed him*] *with* فَطِير, is a gross mistake, a mistranscription of أَطْعِمَةٌ فَطْرَى, as the phrase stands in the handwriting of Sgh himself, in wellformed letters, and with the syll. signs, meaning *meats* [*newly prepared,* &c.]. (TA.) You say عِنْدِى خُبْزٌ خَمِيرٌ وحِيسٌ فَطِيرٌ [*I have leavened bread, and*] *fresh, recent,* or *newly made,* حِيس [q. v.]. (S, TA.) You say also إِيَّاكَ والرَّأْىَ الفَطِيرُ *Beware thou of a hastily formed, immature, opinion.* (S.) And شَرُّ الرَّأْىِ الفَطِيرُ [*The worst opinion is the hastily formed, and immature*]. (TA.) ___ A skin *not saturated with the tanning liquid:* or *not put therein:* (TA:) a whip *not tanned: not softly tanned:* (TA:) or *not newly tanned.* (L.) Also *A calamity;* syn. دَاهِيَةٌ. (O, K, TA.)

فَطُورَةٌ : see what next follows.

فَطِيرَةٌ and فَطُورَةٌ *A sheep,* or *goat, that is slaughtered on the day of* [*the festival of*] *the* فَطْر: (K, TA:) mentioned by Sgh, and in the B. (TA.)

فُطَارِىٌّ A man *possessing neither good nor evil;* (IAar, O, K, * TA;) *such as is termed* فَدْم [*impotent in speech* or *actions, heavy,* or *dull;* &c.]: (TA:) from فُطَارٌ applied to a sword, meaning that will not cut. (IAar, O, TA. *)

فَطُورِىٌّ : see فَطُورٌ.

فَاطِرٌ A camel *whose* نَاب [or *tush*] *is coming forth,* (S,) or *cleaving the flesh and coming forth.* (TA.) فَاطِرُ ٱلسَّمٰوَاتِ وَٱلْأَرْضِ [in the Kur xlii. 9, &c.,] means *The Originater* [or *Creator*] *of the heavens and of the earth.* (I'Ab, S, * TA.) See 1.

فُوطِيرٌ a subst. for الجَمَاع, in Syriac. (TA.)

أُفْطُورٌ, and the pl. أَفَاطِيرُ: see the next paragraph.

تَفَاطِيرُ, a word similar to تَعَاشِيبُ and تَعَاجِيبُ and تَبَاشِيرُ [q. v.], none of which four words has a sing., *Pimples that come forth in the face of a boy* or *young man,* and *of a girl* or *young woman;* as also نَفَاطِيرُ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that أَفَاطِيرُ is the pl. of أُفْطُورٌ, and signifies *a cracking,* or *chapping, in the nose of a young man,* and *in his face.* (TA.) ___ Also, thus correctly, with ت, The *first of* [*the herbage of the rain called*] *the* وَسْمِىّ [q. v.]; and in this sense also it has no sing.: but it is said in the K that نَفَاطِيرُ is pl. of نُفْطُورَةٌ, with ن; [in the O, that it is pl. of نُفْطُورٌ;] and [in both] that it signifies *scattered herbage;* (TA;) and Lh says, as is stated by AHn, that نَفَاطِيرُ مِنْ عُشْبٍ means *small quantities of herbage* in land: (O, TA:) it is also added in the K, in explanation of نَفَاطِيرُ, or it signifies the *first herbage of* [the rain called] the وَسْمِىّ: (TA:) [and it is said that] تَفَاطِيرُ نَبَاتٍ signifies *what break forth of,* or *from, plants,* or *herbage.* (TA voce تَبَاشِيرُ.)

مُفْطِرٌ A man *breaking his fast; eating and drinking after fasting:* (S, * Msb, * K, TA:) pl. مَفَاطِيرُ, (Sb, S, Msb, K,) like as مَيَاسِيرُ is pl. of مُوسِرٌ, (S,) and مَفَالِيسُ of مُفْلِسٌ: (Msb:) and فِطْرٌ signifies the same, as sing. and pl., (S, Msb, K,) being originally an inf. n. (S, Msb.)

مُنْفَطِرٌ is used in the Kur [lxxiii. 18], in the phrase ٱلسَّمَآءُ مُنْفَطِرٌ بِهِ [*The heaven* shall be *with rents by reason of it*], in the manner of a possessive noun, [not as an act. part. n.,] like مُعْضِلٌ in the phrase دَجَاجَةٌ مُعْضِلٌ. (TA.)

نفْطُور and نفْطُورَة, and the pl. نَفَاطِيرُ: see تفاطير, in six places.

فطس

1 **فَطَسَ** , (S, M, A, Msb, K,) aor. ـِ (S, Msb, K) and ـُ , (Msb,) inf. n. فُطُوسٌ, (S, M, &c.,) *He died;* (S, M, &c.;) as also طَفَسَ: (TA:) or *he died without disease:* (M:) or *without any apparent disease.* (TA.) فَطَسَ الحَدِيدَ, (A, O, K, TA,) aor. ـِ , (K, * TA,) inf. n. فَطْسٌ, (TA,) *He made the iron broad* (A, O, K) with the great hammer called فِطِّيس: (A:) or *he beat the iron.* (TA.) ___ And الفَطْسُ signifies *The treading vehemently,* or *the compressing vehemently.* (M, TA: the word thus doubly rendered is الوَطْءُ.) ___ And you say, فَطَسْتُهُ عَنْ كَذَا meaning *I repelled him in a most evil manner from such a thing:* and likewise *I beat him* [app. *away from such a thing*]. (Ibn-'Abbád, O, K.) ___ And فَطَسَهُ بالكَلِمَةِ, (Ibn-'Abbád, O, K,) and بالخَبَرِ, (Ibn- 'Abbád, O,) aor. ـِ , (K,) *He uttered in his face* [*the word,* or *sentence,* and *the tidings,* or *information*]; as also فَطَّسَهُ , (Ibn-'Abbád, O, K,) inf. n. تَفْطِيسٌ. (Ibn-'Abbád, O.) فَطِسَ, aor. ـَ , inf. n. فَطَسٌ, (S, M, A, K,) *He had the bone of his nose wide and depressed;* (M;) or *depressed and expanded:* (S, A, K:) *he had his nose spreading upon his face.* (A, K.) [And فَطِئَ app. signifies the same.]

2 **فَطَّسَهُ** *He killed him.* (Msb.) See also 1.

فَطْسٌ (with fet-h, O, in a copy of the M written فُطْسٌ,) The *berries of the myrtle:* n. un. with ة. (Lth, M, O, K.)

فَطَسٌ : see فَطَسَةٌ.

فَطْسَةٌ The *skin of an animal that has not been slaughtered in the manner prescribed by the law.* (Ibn-'Abbád, O, K.) ___ [See also فَطْسٌ.] ___ Also *A certain bead used for fascinating and restraining* [*men*]; (Lh, S, M, K;) *one of the beads of the Arabs of the*

desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say,

* بالثُّؤَبا واعَطْسَة *

* أَخَّذْتهُ بالفَطْسَة *

[*I captivated and restrained him by means of the fatseh, by means of yawning and of sneezing*]: (S, O, K: [in some copies of the S and K بالثُّؤَبآء:]) they shorten الثوبآء on account of the metre, which is رجز with the third foot of each hemistich suppressed. (O.)

فَطَسَةٌ a subst. from فَطَس [as such signifying *A state of depression and expansion of the bone of the nose;* or *a spreading of the nose upon the face*]: (S, O, K:) or the same word, (M, L,) or فَطَسٌ, (TA, [but this is the inf. n. of فَطَس, and seems to be here a mistranscription,]) the *place of a width and depression of the bone of the nose.* (M, L, TA.)

فطّيسٌ *A great hammer,* (S, M, A, O, K,) *such as is used by a blacksmith:* (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) ___ And *A great* فَأْس [i. e. *hoe* or *adz* or *axe*]. (M, TA.)

فطّيسَةٌ The *snout* of the swine; as also فَنْطيسَةٌ : (S, M, * K:) or its *nose with what is next thereto:* (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the *lip*] is [called] the شَفَة of man, and of camels the مِشْفَر, and of beasts of prey the خَطْم and the خُرْطُوم, and of the swine the فَنْطيسة , (O, K, * [in the latter of which it is plainly stated that فطّيسة is used in relation to man and to camels and to beasts of prey, whereas Th seems evidently to mean that what is called the شَفَة of man, and of camels the مِشْفَر, &c., is called the فَنْطيسة of the swine,]) which word فنطيسة he [thus] mentions, with ن, as of the measure فَنْعيلَةٌ, the ن being augmentative. (O.)

فَاطِسٌ *Dying,* or *dead.* (IAar, M.)

فَنْطِيسَةٌ : see فَطِّيسَةٌ, in two places: and see also art. فنطس, in two places.

أَفْطَسُ A man (S) *having the bone of his nose wide and depressed;* (M;) or *depressed and ex-*

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panded: (S, K:) *having his nose spreading upon his face:* (K:) fem. فَطْسَآءُ. (M, K.) And it is also applied as an epithet to the nose itself [as meaning *Having its bone wide and expanded;* &c.]. (A in art. ___.) نفس means *A date small in the drupe, having the base cleaving* [*to it*]. (TA.)

فطم

1 **فَطَمَهُ** , (S, Msb, K,) aor. ـِ , (Msb, K,) inf. n. فَطْمٌ, (Msb, * TA,) *He cut it,* or *severed it;* (S, Msb, K, TA;) namely, a rope, (S, Msb, TA,) or a stick, or piece of wood, and the like. (TA.) ___ And فَطَمَهُ, (K,) or فَطَمَتْهُ (S, Msb) said of a mother (S) or of a suckling woman, (Msb,) aor. and inf. n. as above, (Msb, TA,) *He,* (K,) or *she,* (S, Msb,) *weaned,* or *ablactated, him,* (S, Msb, K,) namely, a child, (S, K,) or suckling. (Msb.) And فُطِمَتِ السَّخْلَةُ *The lamb,* or *kid, was weaned,* or *ablactated.* (K.) [And in like manner one says of other animals.] ___ And [hence, or] from the first of the significations expl. above, (Msb,) one says, فَطَمْتُهُ عَنْ عَادَتِهِ *I* [*weaned him,* or] *disengaged him,* (TA,) or *withheld him,* (Msb,) namely, a man, (S, Msb, TA,) [*from his custom,* or *habit.*] And لَأَفْطِمَنَّكَ عَمَّا أَنْتَ عَلَيْهِ [*I will assuredly wean thee from the state in which thou art,* or *from that which thou art pursuing:* or] *I will assuredly cut short thy eager desire.* (TA.)

4 **افطم** *He* (a child) *entered upon the time for his being weaned,* or *ablactated.* (Msb, TA.) And in like manner one says of a lamb, or kid. (IAar, K, TA.)

6 **تفاطموا** *Their lambs,* or *kids,* (يَهْمُهُمْ, [in the CK, erroneously, يُهْمُهُمْ,]) *kept to their mothers after the weaning,* or *ablactation;* (K, TA;) *therefore this* [*person*] *gave,* or *delivered, his lambs,* or *kids, to this; and this* [*person*], *his lambs,* or *kids, to this.* (TA.)

7 انفطم [**إِنْفَطَمَ** *He* (a child, or young one,) *was,* or *became, weaned,* or *ablactated:* commonly used in this sense in the present day. ___ And] انفطم عنه *He desisted from,* or *left,* or *relinquished, him,* or *it.* (K, TA.)

فِطَامٌ The *act of weaning,* or *ablactation,* of a child or young one: (S, Msb, * K:) a subst. in this sense. (K.) And [it

is also, app., an epithet:] you say ناقة فطام [app. ناقة فطام, like as you say ناقة فاطم, q. v.], meaning *A she-camel whose young one has been weaned from her:* thus in the A. (TA.) ___ [And hence it seems to be used as a proper name of a woman; like فاطمة; for it is said,] and the woman is named فطام, like كتاب, [in form]. (TA.)

فَطِيم A child *weaned*, or *ablactated;* (S, Msb, K;) as also مفطوم : (K:) pl. of the former فُطُم, (S, Msb, K,) which is of a rare form as pl. of an epithet of the measure فعيل, and more particularly of such as is used in the sense of the measure مَفْعُولٌ. (IAth, TA.) And فطيم سخلة [in the CK فطيمة] and فاطم and مفطومة *A lamb*, or *kid, weaned*, or *ablactated*, (K, TA,) *which is the case two months from its birth, and it ceases not to be thus termed until it becomes a* جفر [q. v.]. (TA.)

فَطِيمَةٌ [a subst., rendered so by the affix ة,] *A sheep*, or *goat, weaned*, or *ablactated.* (TA.)

فَاطِمٌ [act. part. n. of 1, q. v.] ___ [Hence,] فاطمة A suckling woman *weaning*, or *ablactating*, a suckling. (Msb.) And فاطم A she-camel *whose young one has become a year old and been weaned*, or *ablactated.* (S, TA.) And A she-camel *that weans*, or *is weaning, from her, her young one.* (TA.) [See also فطام.] ___ [Hence,] in a trad. cited voce مرضع [q. v.], الفاطمة signifies *Death.* (TA in art. رضع.) See also فطيم.

مَفْطُومٌ ; and its fem., with ة: see فطيم.

فطن

1 **فَطِنَ** , [aor. ـَـ ,] inf. n. فِطْنَةٌ and فَطَانَةٌ and فَطَانِيَةٌ [&c. as in the next sentence, *He was*, or *became, intelligent, understanding, knowing, sagacious*, or *skilful:* see the explanations of فِطْنَةٌ below]; (S;) and فَطُنَ signifies [the same, i. e.] *he became such as is termed* فَطِن. (Lth, TA.) You say, فَطِنَ لَهُ, (Msb, K,) and إِلَيْهِ, and بِهِ, (K,) aor. ـَـ ; (Msb, K;) and فَطَنَ, aor. ـُـ ; (Msb, K;) and فَطُنَ, aor. ـُـ ; (K;) inf. n. فَطْنٌ (Msb, K) and فِطْنٌ and فُطْنٌ and فَطَنٌ and فُطُنٌ (K) and فِطْنَةٌ and فَطَانٌ (Msb) and فُطُونَةٌ and فَطَانَةٌ and فَطَانِيَةٌ; (K;) *He was*, or *became*, [*intelligent, understanding, knowing*, or *sagacious, respecting it;* (agreeably with explanations above;) or] *skilled of it*, i. e. *skilful in it;* (K;) namely, an affair: (Msb:) [and *he understood*, or *knew*, it; often used in this sense:] and sometimes they said فَطِنَهُ, making the verb trans. by itself, because it implies the meaning of فَهِمَ; (TA;) or فَطِنْتُ الشَّىْءَ, with fet-h, signifies *I understood*, or *knew, the thing:* (S:) and some say that فَطَانَةٌ [as inf. n., agreeably with analogy, of فَطُنَ, which see in what follows,] signifies [the *possessing*] *excellence in respect of readiness of intelligence for the perception of what comes to one from another.* (TA.) [فَطَنَ لَهُ also signifies *He took notice of*, or *paid attention to, him*, or *it:* see Har p. 626, and Ham p. 695.] And فَطُنَ signifies [also] *He became one of whom* فِطْنَة [i. e. *intelligence*, &c., as expl. below,] *was a* سَجِيَّة [meaning *faculty*, or *quality, firmly rooted in the mind*]. (Msb.)

2 **فطّنه للأَمْرِ** , (Msb, TA,) inf. n. تَفْطِينٌ, (K, TA,) *He made him to understand*, or *know, the affair:* (K, * TA:) or *he made him knowing in the various modes of the affair*, and *skilful therein.* (Msb.) Hence the prov., لَا يُفَطِّنُ القَارَةَ إِلَّا الحِجَارَةُ i. e. [*Nothing will make*] *the she-bear* [*to understand, except stones*]. (TA.) And فطّنه المعلّم means *The teacher rendered him* فَطِن [i. e.

intelligent, &c.,] *by the disciplining of his mind and the correcting him.* (TA.)

3 **مفاطَنَةٌ** is of the measure مُفَاعَلَةٌ from فَطُنَ: (S:) [as such it signifies The *contending*, or *vying, one with another, in intelligence, understanding, knowledge, sagacity*, or *skill;* whence فَاطَنَتَهُ is used in the K (in art. حجو) as a syn. of حَاجَيْتَهُ, q. v.: or] it signifies [sometimes] the *showing intelligence, understanding, knowledge, sagacity*, or *skill, one with another.* (PS.) [Agreeably with the former explanation,] one says, فَاطَنَهُ فِى الكَلَامِ i. e. *He held a dialogue* or *colloquy*, or *a disputation* or *debate, with him* [*with the view of trying which of them would prove superior in intelligence*, &c.]; syn. رَاجَعَهُ. (K) [See also 3 in art. لحن.]

5 **تفطّن لَهُ** *He understood it*, or *knew it*, [*quickly*, or] *with quickness of intelligence;* namely, what was said. (TA.)

فَطْنٌ : see what next follows.

فَطُنٌ : see what next follows.

فَطِنٌ (S, Msb, K, KL) and فَطُنٌ (S, K, KL) and فَطْنٌ and فَطِينٌ and فَطُونٌ and فَاطِنٌ (K) are epithets (S, K, TA) applied to a man, (S, TA,) signifying *Intelligent, understanding, knowing, sagacious*, or *skilful;* (S, * K, * KL;) the first expl. by Lth as signifying *possessing* فِطْنَةٌ *respecting things:* (TA:) and it signifies one *of whom* فِطْنَةٌ *has become a* سَجِيَّةٌ [meaning *faculty*, or *quality, firmly rooted in the mind*]: (Msb:) the pl. [of this] is فُطْنٌ, (K,) or فُزْنٌ, with two dammehs, (Msb,) or both: (TA:) and the fem. is فِطْنَةٌ. (K.) فِطْنٌ بِخُصُومَتِهِ means A man *knowing in the various modes of his disputation*, or *litigation*, and *skilful therein.* (Msb.)

فِطْنَةٌ [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies *Intelligence,*

understanding, knowledge, sagacity, (S, * KL, PS,) or *skill;* (K, KL, PS;) *contr. of* غَبَاوَةٌ: (TA:) or, accord. to some, *such* [*intelligence,* &c.,] *as is instinctive* [or *natural; infused into the mind by God*]; *not acquired.* (TA.) [See also ذِهْنٌ.]

فَطُونٌ : see فَطِنٌ.

فَطِينٌ : see فَطِنٌ.

فَاطِنٌ : see فَطِنٌ.

فظ

1 **فَظَّ** , (Msb,) sec. pers. فَظَظْتَ, (S, M, Msb,) inf. n. فَظَاظَةٌ (S, M, Msb, K) and فَظَظٌ, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and فَظَاظٌ is syn. with these, (M, K,) and so is فَظَاظٌ , but these two are simple substs., (M,) *He* (a man) *was*, or *became, such as is termed* فَظٌّ [i. e. *rough, coarse, rude*, &c., as expl. below]; (S, M, Msb, K; *) or *rough*, &c., *so as to be unduly feared.* (Msb.) فَظَّةٌ, (M, K,)

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aor. ـُ , inf. n. فَظٌّ; (TK;) and افتظّه ; (M, K;) *He let it out*, namely the water termed فَظٌّ, *by cutting open the stomach* [of a camel]: (M, TA:) or *he pressed it*, or *squeezed it, out*, namely the water so termed, (M, K,) *from the stomach*, (M, TA,) *and drank it:* (TK:) and افتظّ كَرِش بعيرٍ *he slaughtered a camel, and pressed out*, or *squeezed out, the water of its stomach, and strained it:* (Esh-Sháfi'ee, T:) or افتظّ signifies *he gave his camel to drink, then bound his mouth in order that he might not ruminate, and, when attacked by thirst, cut open his belly, and pressed out*, or *squeezed out, the fluid of the feces of his stomach, and drank it:* (S:) and أَفْظَظْتُ الكَرِشَ *I pressed out*, or *squeezed out, the water of the stomach.* (Z, TA.)

4 **أَفْظَظَ** see افظّه ___. فَظَّهُ, inf. n. إِفْظَاظٌ, also signifies *He turned him back*, or *away, from the object of his desire.* (TA.) ___ And افظّه is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, *He inserted the thread into it:* if to the thread, *he inserted it into the eye of the needle:*] mentioned by AA. (TA.)

8 إِفْتَظَظَ see فَظَّهُ, in three places.

فَظٌّ , applied to a man, (T, S, M, &c.,) *Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incompliant; unobsequious;* (S, M, O, K, and Bd in iii. 153;) *evil in disposition; illnatured;* (O, K, and Bd and Jel ubi suprà;) *hard-hearted; hard,* or *severe; rough, coarse,* or *the like, so as to be unduly feared;* (Msb;) *rough,* or *coarse, in speech;* (Lth, T, M, K;) *sour,* or *austere, therein:* (Lth:) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. أَفْظَاظٌ. (M.) You say, إِنَّهُ لَفَظٌّ بَظٌّ [*Verily he is rough, coarse,* or *the like*]; the latter word being an imitative sequent; (M, K;) as such we regard it because Th, who mentions it, does not explan it; (M;) and فَظِيظٌ بَظِيظٌ [app. signifies the same]. (TA in art. بظ.) Also The *water of the stomach* [*of a camel*], (T, S, K,) *which is pressed,* or *squeezed, out, and drunk,* (T, K,) *on an occasion of want of water,* (T,) *in the waterless deserts;* (T, K;) the *water that comes forth from the stomach* [*of a camel*]; because it is a coarse, or bitter, beverage: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, the *urine of horses which is drunk on an occasion of thirst:* pl. فُظُوظٌ: thus used by Mutemmem Ibn-Nuweyreh. (M, L.)

فَظَاظٌ and فِظَاظٌ: see 1, first sentence.

فَظِيظٌ The *seminal fluid of a woman:* or *of a stallion:* (M, K:) so they assert: but it is not of established authority: (M:) and so say IDrd and Fr: (TA:) accord. to Kr, the *seminal fluid of a stallion, in a she-camel's womb:* (M, * TA:) or this is the explanation given by Fr: (T:) and فُظَاظَةٌ is of the measure فُعَالَةٌ from this word; (K;) as signifying the *seminal fluid of a stallion,* or the *water of the stomach;* but El-Khattábee disallows the latter meaning; or from فَظٌّ: (TA:) and hence the saying of 'Áïsheh to Marwán, وَلٰكِنَّ ٱللّٰهَ لَعَنَ أَبَاكَ وَأَنْتَ فِى صُلْبِهِ فَأَنْتَ فُظَاظَةٌ مِنْ لَعْنَةِ ٱللّٰهِ [*But God cursed thy father when thou wast* essentially *in his*

loins; so thou art seed of the object *of the curse of God*]; (K;) i. e., نُطْفَةٌ مِنْهَا; (TA;) or عُصَارَةٌ مِنْهَا [*produce thereof,* as though *expressed therefrom*]: (Z:) or, accord. to one relation, فُضُضٌ; (K;) pl. of فَضِيضٌ, which means water such as is termed غَرِيضٌ: or, accord. to another relation, فَضَضٌ, meaning نُطْفَةٌ: and accord. to another, فَضِيضٌ. (TA.) See also فَظٌّ.

فُظَاظَةٌ : see the next preceding paragraph.

هُوَ أَفْظُّ مِنْ فُلَانٍ *He is* [*more rough, coarse, rude,* or *the like,* (see فَظٌّ,) or] *more difficult in disposition, evil in disposition, illnatured,* or *perverse, than such a one.* (TA.)

فظع

1 **فَظُعَ الأَمْرُ** , (S, O, Msb, K,) aor. ـُ , (O,) inf. n. فَظَاعَةٌ, (S, O, Msb,) and perhaps فَظَعٌ [respecting which see فَظِعَ]; (Mbr, TA;) as also افظع ; (S, O, Msb, K;) *The affair,* or *event, was,* or *became, hard, difficult,* or *distressing; bad, evil, abominable, foul,* or *unseemly; excessive,* or *exorbitant:* (S:) or *excessively bad, evil, abominable, foul,* or *unseemly.* (O, Msb, K.) And فَظِعَ الأَمْرَ, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, فَظُعْتُ الأَمْرَ, aor. أَفْظَعُهُ,] but [SM says] in the Nawádir of AZ, فَظِعَ بالأَمْرِ, inf. n. فَظَاعَةٌ, (TA,) *He reckoned the affair,* or *event,* or *judged it to be, great, hard, difficult,* or *distressing,* syn. استعظمه, (K,) or *was made to fear,* or *be frightened, and was overcome, by it,* (AZ, O, TA,) *and trusted not that he had power to accomplish it,* or *to bear it:* (AZ, O, K, TA:) it is said in a trad., أُرِيتُ أَنَّهُ وُضِعَ فِى يَدَىَّ سِوَارَانِ مِنْ ذَهَبٍ فَفَظِعْتُهُمَا [*I was made to see,* meaning *I imagined,* or *dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear*]; in which instance, as IAth says, the verb is thus made trans. in accordance with its meaning, which is أَكْبَرْتُهُمَا, and خَفِتُهُمَا: but the phrase commonly known is فَظِعْتُ به and منه: (TA:) you say, فَظِعْتُ بِكَذَا *I was unable to do,* or *accomplish such a thing:* (Ibn-'Abbád, O, K: *) and فَظِعْتُ بِأَمْرِى occurs in a trad. as meaning [*I found that*] *my affair,* or *case, was hard, difficult,* or *distressing, to me, and I regarded it with fear,* or *dread:* فَظِعَ بالأَمْرِ, inf. n. فَظَاعَةٌ and فَظَعٌ, means *He saw the affair,* or *event,* or *case, to be* فَظِيعٌ [q. v.]: Mbr says, فَظَعٌ is an inf. n. of فَظِعَ به: or it may be an inf. n. of فَظُعَ, like as كَرَمٌ is of كَرُمَ : but I have not heard it save in the saying of the poet,

* قَدْ عَشْتُ فِى النَّاسِ أَطْوَارًا عَلَى خُلُقٍ *

* شَتَّى وَقَاسَيْتُ فِيهِ اللِّينَ وَالفَظَعَا *

[*I have lived among men during several periods, conforming to disposition differing in kind,* (عَلَى خُلُقٍ شَتَّى being like the phrase إِنَّ سَعْيَكُمْ لَشَتَّى, in the Kur xcii. 4, meaning انّ مَسَاعِيكُمْ لَأَشْتَاتٌ, as is said in the Ksh and by Bd,) *and I have endured therein softness and hardness*]. (TA.)

فَظِعَ, (O, K,) aor. ـَـ , inf. n. فَظَعٌ, (O,) said of a vessel, (K,) *It became full.* (O, K.)

2 **فظّع** , inf. n. تَفْظِيعٌ, accord. to Freytag, signifies *He described* a thing *as great:* but for this he names no authority: by great is here meant *hard, difficult,* or *distressing;* &c.: see 1, first sentence.]

4 **افظع** as intrans.: see 1, first sentence. أَفْظَعَنِى الأَمْرُ *The affair,* or *event, made me to fear,* or *frightened me: made me to fall into a hard, difficult,* or *distressing, case:* (TA:) *made me to be without power,* or *strength,* or *ability; disabled,* or *incapacitated, me.* (Ham p. 32.) ___ And أُفْظِعَ *He* (a man, S, O, Msb) *suffered the befalling of a hard, difficult,* or *distressing, event.* (S, O, Msb, K.) ___ See also 10.

5 **تَفَظَّعَ** see what next follows.

10 **استفظعه** (S, O, K) and افظعه (S, K) and تفظّعه (O, K) *He found it* (a thing, S) *to be* فَظِيع [i. e. *hard, difficult,* or *distressing;* &c.]. (S, O, K.)

فَظَعٌ : see فَظِيعٌ. Also *Full;* applied to a vessel. (O, TA.)

فَظِيعٌ (S, O, Msb, K) and مُفْظِعٌ (S, Msb, TA) and فَظِعٌ , which last is a possessive epithet, (TA,) applied to an affair, or event, *Hard, difficult,* or *distressing; bad, evil, abominable, foul,* or *unseemly; excessive,* or *exorbitant:* (S, TA:) or *excessively bad, evil, abominable, foul,* or *unseemly.* (O, Msb, K. *) ___ And the first, *Much,* or *abundant:* so in the saying of 'Amr Ibn-MaadeeKerib,

* وَقَدْ عَجَبَتْ أُمَامَةُ أَنْ رَاتَنِى *

* تَفَرَّعَ لِمَّتِى شَيْبٌ فَظِيعُ *

[*And Umámeh wondered that she saw me such that much,* or *abundant, hoariness had spread in,* or *overspread, my hair descending below the ears,* or *upon the shoulders:* فى is app. understood before لِمَّتِى]. (O, TA.) فَظِيعٌ applied to water signifies *Sweet:* (Lth, O, K:) or *clear; limpid;* or *cool, sweet, and clear* or *limpid.* (IAar, O, K, TA.)

مُفْظِعٌ : see فَظِيعٌ.

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فعل

1 **فَعَلَهُ** , (S, O, Msb, K, *) aor. ـَـُ , (S, O, K,) inf. n. فَعْلٌ (S, O, Msb, K) and فَعَالٌ, (S, O, Msb,) and فِعْلٌ is the subst. therefrom, (S, O, Msb, K, *) but, accord. to Ibn-Kemál, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like فَعَلَهُ, aor. يَفْعَلُهُ, inf. n. فَعْلٌ, except سَحَرَهُ, aor. يَسْحَرُهُ, inf. n. سَحْرٌ; or, to these may be added as sometimes occurring, خَدَعَ, aor. يَخْدَعُ, inf. n. خَدْعٌ and خِدْعٌ, and صَرَعَ, aor. يَصْرَعُ, inf. n. صَرْعٌ and صِرْعٌ; (TA;) [*He did it*]; namely, a thing (S, O. [For further explanation see فعل below.]) [In the Kur. xxi. 73,] some read وَأَوْحَيْنَا إِلَيْهِمْ فَعْلَ ٱلْخَيْرَاتِ [*And we suggested to them the doing of good works*]; (Lth, S, O;) others reading فِعْلَ الخيرات. (Lth, O.) ___ And one says also فَعَلَ بِهِ [*He did to him* something]. (TA.) [فَعَلَ ٱللّٰهُ بِهِ is a form of imprecation, meaning *May God do to him* what He will do; i. e. may God punish him: see an ex. voce أَظْلَمُ. ___ And فَعَلَ بِالمرأة often occurs in trads. &c. as meaning *He compressed the woman.*]

2 **تَفْعِيلٌ** [inf. n. of فَعَّلَ] is used by IJ as metonymically signifying The *scanning* of a verse; because the names of the measures of its feet, all of them, have the letters ف and ع and ل for constituents, as when you say فَعُولُنْ and مَفَاعِيلُنْ and فَاعِلَاتُنْ and فَاعِلُنْ &c. (TA.)

3 فَاعَلَ [**فَاعَلَ**, inf. n. فِعَالٌ, if used, app. signifies *They two did* a thing *together.*] See فِعَالٌ below.

7 **انفعل** quasi-pass. of 1: you say, فَعَلْتُهُ فَٱنْفَعَلَ [*I did it, and it was done*]; (S, Msb;) like your saying كَسَرْتُهُ فَٱنْكَسَرَ. (S.) [الانْفِعَالُ signifies *The suffering,* or *receiving, the effect of an act, whether the effect is intended by the agent* or *not:* or, accord. to some, particularly *when the effect is not intended:* for it is implied in a passage in the TA, that it is held by some to be used particularly in cases in which the effects are such as the blushing in consequence of confusion, or shame, affecting one from the seeing a person, and the emotion, or excitement,

ensuing from the hearing of singing, and the agitation of the passionate lover at his seeing the object of his love : as a term of logic, it is one of the ten predicaments, i. e. *passion*, or *suffering*.] It is said that to every فِعْل there is an انْفِعَال, except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of nonexistence, not from matter [already existing to receive the effect of the act]. (TA.)

8 **افتعل عَلَيْه كَذِبًا** (Mgh, * O, Msb, * K) and زُورًا (O) *He forged against him a lie.* (Mgh, * O, Msb, * K.) ___ Hence the phrase الخُطُوطُ تُفْتَعَلُ i. e. [*Handwritings*] *are forged*, or *falsified.* (Mgh.) ___ And [hence] it used to be said, أَعْذَبُ الأَغَانِى مَا ٱفْتُعِلَ i. e. [*The sweetest of songs is*] *such as has been composed with originality, not in imitation of any model:* and أَظْرَفُ الشِّعْرِ مَاٱفْتُعِلَ [*The most eloquent of poetry is such as has been so composed*]. (TA.)

فَعْلٌ an inf. n. of 1. (S, O, Msb, K.) And The *vulva of the she-camel*, and *of any female.* (K.)

فِعْلٌ : see 1, in two places: [as a subst. from فَعَلَهُ] it signifies [*A deed*, or *an action:* or] *a motion* (حَرَكَةٌ) *of a human being:* (K:) or, as Sgh says, the *origination of anything, whether it be what is termed* عَمَلٌ [which means *work* or *labour* or *service* as well as *a deed* or *an action*] or *other than it;* so that it is more general in application than عَمَلٌ: (TA:) or it is a metonymical term for *any* عَمَل [meaning *deed* or *action*] *that is transitive* (M, K, TA) or *intransitive* (M, TA:) or *a mode that is accidental to the producer of an effect upon another* [*person* or *thing*] *by reason of the producing of the effect at the first; as the mode that ensues to the cutter by reason of his being cutting:* or, as Er-Rághib says, the *production of an effect considered with reference to an agent thereof;* and it is *common to that which is by his*, or *its, origination or otherwise, and to that which is with knowledge or otherwise, and to that which is by intention or otherwise, and to what proceeds from the human*

being or the animal [*of any kind*] *or the inanimate thing;* and عَمَلٌ and صُنْعٌ are more particular in application: El-Harállee says that the فِعْلٌ is *what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation* [for لَتَدَيُّن (an obvious mistranscription in my original) I read لَتَدَبُّرٍ] *or otherwise:* and El-Juweynee says that it is *what is within the limits of a small space of time, without repetition,* or *reiteration,* whereas the عَمَلٌ is what has been repeated, or reiterated, and whereof the time has been long; but this is repugned by the trad. [in which occurs the saying], مَا فَعَلَ النُّغَيْر [expl. in art. نغر]; (TA:) the pl. is فِعَالٌ (S, O, Msb, K) and أَفْعَالٌ [a pl. of pauc.], (O, TA,) [and أَفَاعِيلُ is app. a pl. pl., i. e. pl. of أَفْعَالٌ, like أَقَاوِيلُ pl. of أَقْوَالٌ which is pl. of قَوْلٌ, and many other instances]: you say, إِنَّ الرِّشَا تَفْتَلُ الأَفَاعِيلَ وتُنْسِى إِبْرَاهِيمَ وإِسْمَاعِيلَ [*Verily bribes do* great *deeds, and cause* the receivers *to forget* the principles of *Ibráheem and Ismá'eel,* who are esteemed models of true religion]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that الافاعيل may be pl. of افعول (which has been altered by the copyist and is probably a mistranscription for أَفْعُولَةٌ) or of افعال; with other remarks equally doubtful and unimportant.]) [Hence, بِالْفِعْلِ meaning *Actually;* as opposed to بِالْقُوَّةِ i. e. potentially, or virtually.] ___ As used by the grammarians, it means [*A verb;* i. e.] *what denotes a meaning in itself together with any one of the three times* [*past and present and future:* but it should be observed that it includes the مَصْدَرٌ, or *infinitive noun;* and also that there is what is termed فِعْلٌ ناقصٌ *an incomplete,* i. e. *non-attributive, verb* (as كَانَ coordinate to صَارَ, &c.); as well as what is termed فِعْلٌ تَامٌّ *a complete,* i. e. *attributive, verb*]. (TA.)

فَعْلَةٌ *A single* فِعْلٌ [i. e. *deed* or *action*], (Msb, TA,) with fet-h. (Msb.) Thus in the saying in the Kur [xxvi. 18], وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ [lit. *And thou hast done thy one deed that thou hast done*]; as though the speaker said, قَتَلْتَ النَّفْسَ قَتْلَتَكَ: in which Esh-Shaabee read فِعْلَتَكَ [*thy kind of deed*], with kesr, as meaning

فَتَلْتَ القِتْلَةَ الَّتِى قَدْ عَرَفْتَهَا: so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, كَانَتْ منه فَعْلَةٌ حَسَنَةٌ or قَبِيحَةٌ [*A good single deed proceeded from him* or *a bad* one]. (S, O, TA.)

فَعْلَةٌ : see the next preceding paragraph.

فَعَلَةٌ *A custom, manner, habit,* or *wont.* (K.)

فَعْلِىٌّ [*Of,* or *relating to, a verb.*]

فَعْلِيَّةٌ [The *quality of a verb.*]

فَعَالٌ , like نَزَالِ, has sometimes occurred as meaning افْعَلْ [*Do thou*]. (O, K. *)

فَعَالٌ , (O, K,) accord. to Lth, (O,) is a name for *A good doing,* such as *liberality,* or *bounty,* (O,) and *generosity,* (O, K, [the only meaning assigned to it in the S,]) and *the like of these:* (O:) or, (O, K,) accord. to IAar, (O,) the *doing of a single person,* peculiarly, [as distinguished from فَعَالٌ, q. v.,] (O,) *relating to good* and *to evil;* (O, K;) one says, فُلَانٌ كَرِيمُ الفَعَالِ [*Such a one is generous in respect of doing* or *doings*], and فُلَانٌ لَئِيمُ الفَعَالِ [*Such a one is mean in respect of doing* or *doings*]; (O: [and the like is said in the T and in the Msb;]) and Az says that this is the correct explanation: not that of Lth; and Mbr [likewise] says, it is used in commendation and in discommendation: (O:) and it is *used only of a single agent.* (O, K.) ___ It is also an inf. n. (S, O, Msb. [See 1, first sentence.])

فَعَالٌ , as distinguished from فَعَالٌ, signifies *A doing that is between two* [*agents*]; (IAar, O, K, TA;) and therefore it is an inf. n. of فَاعَلَ [a verb of which I have not found any ex.]. (TA.) ___ It is also a pl. of فَعْلٌ. (S, O, Msb, K. Also The *handle,* (K,) or *piece of wood that is inserted into the hole,* (IAar, IB, O,) *of the axe,* or *adz,* or *hoe:* (IAar, IB, O, K:) pl. فُعُلٌ. (K.)

فُعَالَةُ (with damm, O, TA, [in the CK, erroneously, فَعَالَةُ,]) A metonymical appellation substituted for خُزَاعَةُ, (O, K, TA,) the well-known tribe [thus named]. (TA.)

فَعَّالٌ [*Wont to do*]. (Kur xi. 109 and lxxxv. 16. [Thus in the phrase فَعَّالٌ لِمَا يُرِيدُ *Wont to do what He willeth:* relating to God.])

فَاعِلٌ [act. part. n. of 1, *Doing:* and, used as a subst., *a doer:* and hence] *a carpenter* is thus

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called; accord. to IAar: but it is now peculiarly applied to *such as works with clay,* [*and builds, and plasters,*] *and digs foundations:* (TA:) and [the pl.] فَعَلَةٌ, (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to *workers in clay* and *digging* and *the like;* (K, TA;) or *such as work with their hands in clay* or *building* or *digging;* like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) ___ وَكُنَّا فَاعِلِينَ, in the Kur [xxi. 79], means *And we were able to do what we willed.* (O, TA.) And وَالَّذِينَ هُمْ لِلزَّكٰوةِ فَاعِلُونَ, in the same [xxiii. 4], means *And who give the* زكوة [or *poor-rate*]: (Zj, O, TA:) or, as some say, *who do that which is good,* or *righteous.* (O, TA.)

مُفْتَعَلٌ A writing *forged,* or *falsified.* (Mgh.) ___ And Poetry *composed with originality, not in imitation of any model.* (TA.) ___ جَآءَ بِالْمُفْتَعَلِ, meaning *It produced a grievous,* or *distressing, effect,* (K, TA,) is a phrase mentioned by IAar, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِى وَجَعٌ أَسْهَرَنِى فَجَآءَ بِالْمُفْتَعَلِ i. e. [*A malady that rendered me sleepless, tormented me,*] *and produced pain that had not been known before.* (TA.)

فعم

1 **فَعُمَ** , aor. ـُ , inf. n. فَعَامَةٌ and فُعُومَةٌ, *It was,* or *became, full;* said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) ___ And فَعُمَتْ, said of a woman, *She was,* or *became, full-formed, and thick in her shank.* (K.) See also 4, in three places.

2 **فَعَّمَ** see what next follows.

4 **افعم** ; [like أَفْأَمَ;] (S, K;) and so افغم; (K in art. فغم;) as also فعّم ; (thus in some of the copies of the K;) or فَعَمَ , (thus accord. to other copies of the K and accord. to the TA,) aor. ـَ , inf. n. فَعْمٌ; (TA;) *He filled* a vessel; (S, K, TA;) and *exceeded the usual degree,* or *strove,* or *laboured,* or *did not fall short of what was requisite, in filling* it. (TA.) ___ And أَفْعَمْتُ البَيْتَ بِرِيحِ العُودِ [*I filled the house,* or *chamber,* or *tent, with the odour of aloes-wood*]. (S.) It is said in a trad., لَوْ أَنَّ ٱمْرَأَةً مِنَ الحُورِ العِينِ أَشْرَفَتْ لَأَفْعَمَتْ مَا بَيْنَ السَّمَآءِ وَالأَرْضِ رِيحَ المِسْكِ i. e. [*If a woman* (or Paradise) *of those having eyes like the eyes of gazelles rose into view,*] *she would fill* [*the space between the heaven and the earth with the odour of musk*]: thus related: and also لَأَفْغَمَتْ, and لَفَغَمَتْ: but Az says that the right relation is لَافعمت, with ع. (TA in this art. and in art. فغم.) And one says, افعم المِسْكُ البَيْتَ *The musk filled with its odour,* (S,) or *perfumed,* (K,) [*the house,* or *chamber,* or *tent.*] ___ And افعم الرَّجُلَ *He filled the man with anger;* (S, TA;) mentioned by Az on the authority of Aboo-Turáb: (TA:) or *he angered him:* or *he filled his nose with odour,* (K, TA,) i. e. *with sweet odour:* (TA:) as also فَعِمَهُ and فَعَمَهُ , aor. of both , (K, TA,) inf. n. فَعْمٌ; but better known with the pointed غ. (TA.) ___ And افعمه and افغمه *He filled him with joy,* or *happiness.* (Aboo-Turáb, TA.)

12 **افْعَوْعَمَ** *It became full, and overflowed.* (K.) ___ And افعوعم طيبًا *It* (a house, or chamber, or tent,) *became filled with perfume.* (TA.)

فَعْمٌ *Full;* applied in this sense to a ساعد [or fore arm]; (S, K;) and to a vessel; as also فَعْمَلٌ, in which the ل is augmentative: (K:) and *full of flesh;* applied to the place of the anklet. (TA.) It is said of the Prophet, in a trad., كَانَ فَعْمَ الأَوْصَالِ i. e. *He was full in respect of the limbs.* (TA.) And one says امْرَأَةٌ فَعْمَةٌ *A woman full-formed, and thick in her shank.* (K.) And حَاضِرٌ فَعْمٌ *A* [*great*] *tribe filled with its people.* (TA.) [See also مُفْعَمٌ: and see أَفْعَمُ.] And *A species of tree:* or the *rose.* (K.)

فَعْمَلٌ : see the next preceding paragraph.

أَفْعَمُ *Full* [like فَعْمٌ]: or *overflowing by reason of fulness.* (TA.)

مُفْعَمٌ *Filled;* applied in this sense to a skin for water or milk; as also مُفْأَمٌ: but as to مَفْعُومٌ, IAar asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying *full* [like فَعْمٌ], applied to a river, or rivulet: and Aboo-Sahl cites an ex. of it from the verses of the Fs as signifying *full of flesh.* (TA.) ___ The phrase سَيْلٌ مُفْعَمٌ may be of the same category as هَمٌّ نَاصِبٌ [for هَمٌّ ذُو نَصَبٍ], the meaning being *A torrent having the quality of filling;* though the possessive epithet in most instances has the form of the act. part. n., such as طَالِقٌ [for ذَاتُ طَلَاقٍ] and مُرْضِعٌ [for ذَاتُ رَضِيعٍ]: or it may be that مُفْعَمٌ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتٌ مَائِتٌ. (Ham p. 106.)

مَفْعُومٌ : see the next preceding paragraph.

فعو

1 **فَعَا شَيْئًا** *i. q.* فتته [so in my original, app., if not a mistranscription, فَتَّتَهُ i. e. *He crumbled a thing much*]; said of a man. (TA.)

2 **فعّى**, inf. n. تَفْعِيَةٌ, *He branded* a camel *with a mark in the form of the viper* (الأَفْعَى). (TA.)

4 **افعى** *He* (a man) *became possessed of* [or *characterized by*] *evil after good* or *goodness.* (TA.)

5 **تفعّى** *He* (a man, S) *became like the viper* (الأَفْعَى, S, K) *in evil:* (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَّهَ بِالأَفْعَى) *in the evilness of his disposition.* (TA.)

فَاعٍ *Angry* and *foaming* [*with anger*]. (IAar, M, K.) ___ And [the fem.] فَاعِيَةٌ A woman (TA) *wont to calumniate;* syn. نَمَّامَةٌ. (K, TA: in the CK الثُّمامَةُ is put for النَّمَّامَةُ.)

فَاعِيَةٌ [as a subst.] The *flower of the* حَنَّآء [i. e. *Lawsonia inermis,* or *Egyptian privet*]: (K:) [said to be] a dial. var. of فَاغِيَةٌ [q. v.]. (TA.)

أَفْعًى, (S, Msb, K) of the fem. gender, but with tenween, (S, Msb,) because it is a subst., not an epithet; (Msb;) [said in the S and Msb to be like أَرْوًى; but this is a mistake, for اروى is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written أَفْعَى, being also of the measure of a verb;] *A certain serpent,* (S, Msb, K,) *of a malignant kind;* [i. e. the *viper;*] also called أُفْعُوٌّ, (K, TA, [in the CK, erroneously, افعوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the أُفْعُوّ and the حُدُوّ by the مُحْرِم, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (TA:) *it is spotted, black and*

white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) *always coiling itself round; and neither antidote nor charm is of any avail against it:* (Msb, TA:) *sometimes it has two horns* [i. e. it sometimes signifies the *cerastes*, or *horned viper*]: (TA:) أُفْعُوَانٌ signifies the *male:* (S, Msb, TA:) [see also خَشَاشٌ:] the pl. is أَفَاعٍ. (S, Msb, K. * [In the K, the pl. is written أَفَاعَى, which, when indeterminate, is wrong.]) ___ [Hence,] by way of comparison [to vipers], (TA,) الأَفَاعِى signifies *Certain veins* (عُرُوق) *that branch off from the* حَالِبَان [q. v.]. (K.)

أَفْعَآءٌ [a pl. of which the sing. is not mentioned] *Sweet*, or *pleasant, odours.* (IAar, M, K.)

أُفْعُوٌّ, and أُفْعُوَانٌ: see أَفْعًى.

أَرْضٌ مَفْعَاةٌ *A land in which are vipers* (أَفَاعٍ): or, abounding therewith. (K.)

مُفَعًّى A camel *branded with a mark in the form of the viper* (الأَفْعَى): (K:) and [the fem.] مُفَعَّاةٌ camels (إِبِلٌ) *branded therewith.* (TA.)

مُفَعَّاةٌ [as a subst.] *A brand in the form of the viper* (الأَفْعَى). (S, K.)

فعى

فعو See **فعى**

فغر

1 فَغَرَ, (S, Mgh, Msb, K,) aor. ـَـ (Msb, K) and ـُـ, (AZ, K,) inf. n. فَغْرٌ (Msb, TA) and فُغُورٌ, (TA,) *He opened* his mouth; (S, Mgh, Msb, K;) as also افغر. (Zj, Sgh, K.) ___ [Also, both verbs, فغّر and افغر, *He*, or *it*, *made*, or *caused*, *to open the mouth.* And hence,] فغّر النَّجمُ, (T, TA,) or أَفْغَرَ النَّجمُ, (S, O,) i. e., الثُّرَيَّا, (T, S, O,) *The*

asterism, meaning *the Pleiades*, *became overhead:* [lit., *made one to open his mouth:*] (T:) this is in the winter: (S, O:) for when the Pleiades are in the midst of the sky, he who looks at them opens his mouth: (T, S, O:) or *the Pleiades began to rise* [*after sunset, so as to be overhead in the middle of the night*], in the winter. (TA.) فغّر also signifies *It* (the mouth) *opened;* (S, Mgh, Msb, K;) as also انفغر: (K:) and the latter is said of a blossom, or flower, in the same sense. (S, Msb, TA.) ___ And فغّرت السِّنُّ *The tooth showed its point;* as though it broke forth to grow: but some say that its ف is substituted for ث, and Az inclines to think so [though ثغّر differs much in meaning from فغّر]. (TA.)

4 أَفْغَرَ and 7: see 1; the former in three places.

هُوَ وَاسِعُ فَغْرِ الفَمِ *He is wide in the opening of the mouth.* (Lth, O, K.) ___ And accord. to Lth, (O,) فَغْرٌ signifies also *A rose when it opens:* (O, K:) but it is thought by Az to be, in this sense, a mistake for فَغْوٌ, with و. (O.)

وُلِدَ بِٱلْفَغْرَةِ *He was born at the commencement of the rising of the Pleiades* [*after sunset*]; (O, K;) which is in the winter. (TA.) See 1.

فُغْرَةٌ The *mouth of a valley:* pl. فُغَرٌ. (O, K.)

طَعْنَةٌ فَغَارٌ, the latter word like قَطَامِ, [*A spearwound,* or *the like,*] *that passes through.* (O, K.)

فَاغِرٌ, an epithet in which the quality of a subst. is predominant, (TA,) *A* [*certain*] دُوَيْبَّةٌ [i. e. *small animal,* or *small creeping thing,* or *insect*], (O, K, TA,) *always opening its mouth:* (O, TA:) and *another, black and white in the* أَنْف [or *snout*], *that stings men.* (TA.)

فَاغِرَةٌ *A sort of perfume:* (S, K, TA:) or (K, TA) the *roots of the* [*lotus called*] نَيْلُوفَر [q. v.] (S, K, TA) *of India:* (S, TA:) or the كَبَابَة [or *cubeb*] (K, TA) *of China;* because, when a man eats it, he opens his mouth. (TA.)

مَفْغَرَةٌ A wide tract of land. (S, K.) ___ And *An opening,* or *a hollow, in a mountain, smaller than a* كَهْف. (K.)

فغفور

فَغْفُورِىٌّ [*China-ware,* or *porcelain,*] the [*sort of*] خَزَف *that is brought from China;* so called from فَغْفُور, [the title of] the king of China: vulgarly فَرْفُورِى. (TA in art. فر.)

فغم

1 فَغَمَهُ الطِّيبُ , (S, K,) aor. ـَـ , inf. n. فَغْمٌ and فُغُومٌ, (K,) *The perfume stopped the air-passages of his nose.* (S, K.) ___ And فَغَمَتِ الرَّائِحَةُ السُّدَّةَ *The odour opened the obstruction of the nose:* thus the verb has two contr. significations. (K.) ___ See also a trad. cited in art. فعم, conj. 4. فَغَمَ said of a rose, or flower, (S, TA,) aor. ـَـ , inf. n. فُغُومٌ, (TA,) *It opened;* as also تَفَغَّمَ . (S, TA.) فَغَمَ, (S, K, TA,) inf. n. فَغْمٌ; (TA;) and فَاغَمَ , (S, * K, TA,) inf. n. فِغَامٌ (S, TA) and مُفَاغَمَةٌ; (S;) *He kissed* (S, K, TA) him, or it, (S,) or a woman. (K, TA.) ___ And فَغَمَ said of a kid, (K, TA,) inf. n. فَغْمٌ, (TA,) *He sucked* (K, TA) *the dug of his mother.* (TA.) فَغَمَ بِهِ, (S, K,) aor. ـَـ , (K,) inf. n. فَغَمٌ, (S,) *He was,* or *became, attached to it, fond of it,* or *eagerly desirous of it.* (S, K.) And فَغَمُ الكَلْبِ signifies *The dog's being attached,* or *accustomed,* or *habituated, to the chase.* (TA.) ___ And فَغَمَ بِالمَكَانِ, (K, TA,) inf. n. فَغَمٌ, (TA,) *He resided, stayed, dwelt,* or *abode, in the place;* and *kept,* or *clave, to it;* (K, TA;) *not quitting it.* (TA.)

3 فَاغَمَ see the preceding paragraph.

4 افغم *He filled* a vessel: (K:) and so افعم. (TA.) ___ And *It filled* its place *with its odour;* (K;) as also افعم [q. v.]. (TA.)

5 تَفَغَّمَ see 1.

7 انفغم , said of a زُكَامٌ [or defluxion from the head], *It was,* or *became, removed, cleared away,* or *dispelled;* syn. انْفَرَجَ; (K;) as also افتغم . (TA.)

8 إِفْتَغَمَ see what next precedes.

فَغْمٌ *What one extracts from the interstices of his teeth,* (K, TA,) *of what has clung thereto.* (TA.) It is said in a trad., كُلُوا الوَغْمَ وَاطْرَحُوا الفَغْمَ [*Eat ye the* وغم *and throw ye away the* فغم]; in which, accord. to IAth, by the فغم is meant what is expl. above; and by the وغم, *what falls, portion after portion, of the food:* but some, he adds, say that the converse is the case. (TA.)

فُغْمٌ and فُغُمٌ The *mouth, altogether:* or the *chin with the two lateral portions of its jaw;* (K, TA; [i. e. بَلَحْيِيه; for which the CK has بلحيته;]) and so فُقْمٌ: (TA:) or, accord. to Sh, فُغْمٌ signifies the *nose:* but accord. to Kr, it is فَغْمٌ that has this meaning. (TA.) أَخَذَ بِفَغْمِهِ, a phrase mentioned by AZ, is expl. as meaning *He took hold of his chin together with the two lateral portions of its jaw:* or, accord. to Sh, it means *he took hold of his nose:* (TA:) or it means *he distressed, afflicted, troubled,* or *molested, him.* (K, TA.)

فَغَمٌ : see the next preceding paragraph.

هُوَ فَغِمٌ بِهِ (S, TA) and مُفْغَمٌ بِهِ (K, TA) *He is attached to it, fond of it,* or *eagerly desirous of it.* (S, K, TA.) And كَلْبٌ فَغِمٌ عَلَى الصَّيْدِ [*A dog attached,* &c., or *accustomed,* or *habituated,* (see 1,) *to the chase*]: (S:) or كَلْبٌ فَغِمٌ [alone] *a dog eagerly desirous of the chase.* (TA.)

فُغُمٌ : see فُغْمٌ.

فَغْمَةُ الطِّيبِ *The odour of perfume:* (S, TA:) and so فَغُوتَهُ. (TA.) And فَغْمَةُ رِيحِ الخَمْرِ *The fragrance of the odour of wine*]. (Z, TA voce عَصْفَة.)

مَفْغُومٌ : see فَغِمٌ.

مَفْغُومٌ A thing *perfumed with aromatics.* (TA.) And [A man] *affected with a* زُكَامٌ [or *defluxion from the head*]. (TA.)

فغو

1 **فَغَا** , (K, TA,) inf. n. فَغْوٌ, (TA,) *It* (a thing) *became revealed, disclosed,* or *divulged;* syn. فَشَا. (K, TA.) ___ And *Its odour became perceptible,* or *perceived:* occurring in a trad. in this sense, said of saffron: or, as some relate it, the verb in that instance is افغى , which means *it flowered,* or *blossomed.* (TA.) ___ And, said of seed-produce (زَرْع), *It dried, became dry,* or *dried up.* (K.) فَغِىَ, aor. يَفْغَى, inf. n. فَغًا, said of dates (تَمْر), *i. q.* حشف, [app. a mistranscription, unless there be such as حَشَف, which seems to be not improbable, as one says تَمْرٌ حَشَفٌ, and حَشَفٌ also; but it can hardly be doubted that the meaning is, *They became bad, such as are termed* حَشَفٌ or حَشَفٌ, or, which is nearly the same, *such as are termed* فَغًا]: so says Aboo-'Alee El-Kálee. (TA.)

4 **افغى** *It* (a plant, S, [app., accord. to the K, the plant حنّآء,]) *put forth its* فَاغِيَة [i. e. *flower,* or *blossom*]. (S, K.) See also 1. ___ افغت النَّخْلَةُ *The palm-tree became in a bad,* or *corrupt, state* [*with respect to its fruit,* as is implied in the S: i. e. *bore dates such as are termed* غَفًا]. (S, K.) ___ And [hence, app.,] افغى (said of a man, TA) *He became poor after being rich:* and *He became ugly after being handsome:* and *He rebelled after being obedient:* (K, TA:) all from IAar: as though his state became bad, or corrupt, like as do unripe dates. (TA.) ___ And, said of a man, *He kept constantly to the eating of* فَغًا, (K, TA.) i. e. *unripe dates in an altered state.* (TA.) And افغى فُلَانًا *He angered such a one.* (K, TA.) One says, مَا الَّذِى أَفْغَاكَ [*What is it that angered thee?* or, *hath angered thee?*]. (TA.)

فَغْوٌ : see فَاغِيَةٌ.

فَغًا [or فَغًى] *i. q.* غَفًا [or غَفًى] in its several meanings (K, TA) that have been mentioned [in art. غفو and غفى]: and among

these it has that of The *bad* of anything. (TA.) And The [*refuse termed*] حُثَالَة [q. v.] of wheat. (TA.) And *A dust that comes upon unripe dates, spoiling them, and rendering them* [*in the skin*] *like the wings of the* [*locusts*, or *the like, called*] جَنَادِب [pl. of جُنْدَب]. (TA.) And Unripe dates [themselves] (S, TA) *such as are bad and* مُغْبَرّ [i. e. *of a hue like dust*]; (S;) or *such as are* مُتَغَيِّر [i. e. *altered* for the worse]. (TA.) ___ And فَغَا الإِبِل *The small*, or *young, of camels.* (TA.) And accord. to the K, الفَغَا signifies العلبة والجفنة وميلٌ في الفَم; but this is a mistake; correctly it signifies ميلٌ فى الفَم والعُلْبَة والجَفْنَة, meaning فى العُلْبَة والجَفْنَة [i. e. *A distortion in the mouth*, and *in the kinds of bowl called* عُلْبَة *and* جَفْنَة], as expl.

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by ISd: Kr says that it signifies *a certain malady*, which ISd thinks to be *a distortion in the mouth*, an explanation given by IAar. (TA.)

فَغْوَةُ الطِّيب *The odour of perfume;* like فَغْمَتُه: (TA in art. فغم:) or *the state of spreading of the odour of perfume.* (TA in the present art.)

فَاغِيَةٌ and فَغْوٌ The *flower of the* حِنَّآء [i. e. *Lawsonia inermis*, or *Egyptian privet*]; (Fr, S, K;) as also فَاعِيَةٌ: (K in art. فعو or فعى:) or both signify the *flower*, or *blossom, of anything* [i. e. *of any plant*, or, app., *of any fragrant plant:* see Ham p. 713]: or, as is said in a trad., the فاغية is the *prince*, or *chief, of the sweet-smelling plants of Paradise:* Sh says that الفَغْوُ signifies نَوْر ورائحة طَيِّبة [*a flower*, or *blossom;* and *a sweet odour:* but I think that we should read نَوْرٌ ذُو رائحة طَيِّبة *a sort of flower*, or *blossom, having a sweet odour*]: and IAar says that the فاغية is the *best and* the *most fragrant of sweetsmelling plants:* (TA:) or it is the *flower produced by a branch of the* حِنَّآء *that*

has been planted inverted, and which is sweeter than [*that of*] *the* [*common*] حِنَّآء.

(K.)

فغى

فغو See **فغى**

فقأ

1 فَقَأَ العَيْنَ , (S, Mgh, O, Msb, K,) aor. ـَـ , (Msb, K,) inf. n. فَقْءٌ, (S, Mgh, O,) *He put out the eye;* or *blinded it;* or *made it to sink in its socket;* syn. بَخَقَهَا; (Lh, S, O, K;) as also فقّأها , (S, O, K,) inf. n. تَفْقِئَةٌ: (S, O:) or, accord. to the Msb, بَخَصَهَا; which is said by Es-Sarakustee to mean *he put his finger into the eye and pulled it out;* and by IKtt to mean *he extinguished its light;* and by some to mean *he slit it,* or *rent it:* (TA:) or *he slit,* or *rent, the portion of the eye that is surrounded by the white thereof:* (Mgh:) or *i. q.* قَلَعَهَا; (K, TA;) i. e. [*he pulled out the eye;* or], as some say, *he pulled out the portion of the eye which is surrounded by the white, and with which one sees:* (TA: [and the like is said in the Mgh in explanation of القَلْعُ, but this is there said to differ from الفَقْءُ:]) or, as some say, *he put his finger into the eye and so slit,* or *rent, it:* (TA:) or *he broke,* or *ruptured, the eye;* syn. كَسَرَهَا ; and so البَثْرَةَ [*the pimple,* or *the small,* or *purulent, pustule*]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:]) this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mtr,] فَقَأْتُ البَثْرَةَ means *I slit the pimple,* &c., or *rent it* [*open*]. (Mgh, Msb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَأَ) an eye of one of them (a بَعِير), and set it free to pasture where it would, and made no use of it. (TA.) ___ فَقَأَ ٱللّٰهُ عَنْكَ عَيْنَ الكَمَالِ is a tropical saying [app. meaning *May God prevent from seeing thee the fatal eye:* the term عين الكمال being applied to an eye believed to have the power of killing by its glance]. (A, TA.) ___ And فَقَأَ نَاظِرَيْهِ, (O, K,) likewise said to be a tropical phrase, (TA,) means *He dispelled his anger.* (O, K.) ___ And فَقَأَ عَيْنَهُ also means [sometimes] *He struck him;* or *struck him vehemently with a broad thing,* or *with anything;* or *slapped him*

with his hand: or *he was rough, rude,* or *ungentle, to him in speech.* (TA in art. عين.) ___ And فَقَأَتِ البُهْمَى, inf. n. فُقُوءٌ, (O, K, TA,) or, accord. to the L, فَقْءٌ, (TA,) *The* [*barleygrass termed*] بهمى *was rendered dusty by rain,* or *by a torrent, so that the cattle would not eat it until it became clean:* (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. فقأ.] ___ And, as some say, (TA,) or تفقّأت, (S, O, TA,) *The envelopes* [or *glumes*] *of the* بهمى *burst open so as to disclose* (S, O, TA) *its fruit* [or *seeds*], (S, O,) or *its flower.* (TA.)

2 **فَقَّأَ** see 1, first sentence. ___ لَا يُفَقِّئُ البَيْضَ, (IJ, TA,) or لَا يَتَفَقَّأُ البَيْضَ, (A, TA,) [*He will not break,* or *burst, eggs,* or *the eggs,*] is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.)

4 **افقأ** *His breast,* or *chest, became depressed* (انْخَسَفَ)*, in consequence of a malady,* or *an accident;* (IAar, O, TA;) said of a man. (IAar, O.) [But see فَقَأٌ and أَفْقَأُ.]

5 **تَفَقَّأَ** see 7, in two places. ___ It is also said of the corpse that has lain long upon the field of battle, meaning *It rent,* or *burst.* (Mgh.) And one says, تَفَقَّأْتُ شَحْمًا [*I* almost *burst with fat*]: (S:) [and] تَفَقَّأَتِ الشَّاةُ شَحْمًا [*the sheep,* or *goat,* almost *burst with fat*]: (O:) شحما being in the accus. case as a specificative. (S, O.) And أَكَلَ حَتَّى كَادَ بَطْنُهُ يَتَفَقَّأُ *He ate until his belly almost burst.* (A, TA.) And أَكَلَ حَتَّى كَادَ يَنْفَقِئُ [*He ate until he almost burst*]. (O: in the TA with بَكَى [*he wept*] in the place of اكل, and with بطنه after ينفقئ.) ___ And تَفَقَّأَتِ السَّحَابَةُ عَنْ مَائِهَا *The cloud burst with its water.* (S, * O, * TA.) ___ See also 1, last sentence. And see 2.

7 **انفقأت العين** and تفقّأت, quasi-pass. vs., [the former] of فَقَأَ العَيْنَ and [the latter] of فَقَّأَهَا as expl. in the first sentence of this art.; (K, TA;) [thus signifying *The eye became put out;* or *blinded;* or *made to sink in its socket:* &c.: or *it broke;* or *became broken,* or *ruptured:*] and so البَثْرَةُ [*the pimple,* or *the small,* or *purulent, pustule*]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Msb,) said of a بَثْرَة, means *it*

[*broke*, or] *rent*, or *burst:* (Mgh, Msb:) and thus تفقّأ said of [a pustule such as is termed] a دُمَّل, (S, Mgh, O,) and of [such as is termed] a قَرْح. (S, O.) ___ See also 5.

8 **افتقأ الخرز** is expl. in the K as meaning أَعَادَ عَلَيْهِ وَجَعَلَ بَيْنَ الكُلْبَتَيْنِ كُلْبَةً أُخْرَى; [and in like manner in the O, except that the latte has الكُلْيَتَيْنِ and كُلْيَةً; and so have several copies of the K;] but this meaning is assigned by Lh to اقتفأ, which see for a fuller explanation. (TA.)

فَقْءٌ (S, O, K) and (O, K) accord. to Ks and Fr (O) فُقْأَةٌ [in the CK فُقَأَة] and فَقَأَةٌ (O, K) and in some copies of the K فُقَّآءَة (TA) and فَاقِيآءُ, (K,) originally فَاقِئآءُ, (TA,) The [*membrane called*] سَابِيآءُ (S, O, K) *which comes forth* عَلَى رَأْسِ الوَلَدِ [*upon the head of the young one*, meaning *at the time of bringing forth*,] (S, O,) or *which rends open from off the head of the young one* [*at the time of bringing forth*]: (K:) pl. [of the first] فُقُوءٌ: (TA:) or *a small, thin, piece of skin, which is upon the nose of the young one, and which, if not removed from it,* (O, K,) *at the birth,* (O,) *causes its death,* (O, K,) is thus termed, (K,) or is termed فُقْأَةٌ, by IAar: (O:) or, accord. to As, the *water* [or *fluid*] *that is* عَلَى رَأْسِ الوَلَدِ [app. meaning that is *discharged at the time of the birth* (see 2 in the arts. ربق and رمد)]: and accord. to IAar, the *water* [or *fluid*] *that is in the* مَشِيمَة [or *membrane enclosing the fœtus in the womb*] is termed فَقْءٌ and سُخْدٌ and سُخْتٌ and نُخْطٌ: (TA:) it is also said that فَقْوٌ signifies *a certain white thing that comes forth from the woman* or *the she-camel in parturition, and which is an envelope wherein is much water* or *fluid;* mentioned by A 'Obeyd as with hemz [i. e. written فَقْءٌ], and said by him to be the سَابِيآءُ [q. v.]. (TA in art. فقو.) ___ And فَقْءٌ signifies also *A small hollow,* or *cavity, in stone,* or *a rugged place, that collects water:* (K:) or it is [*a hollow,* or *cavity,*] *like a* خُفْرَة or جُفْرَة, *in the midst of a* [*stony place such as is termed*] حَرَّة, (Sh, O, TA,) or *in the midst of a mountain:* (TA:) and فَقِىءٌ signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is

فُقْآنٌ. (O. TA.)

فَقَأٌ *A protuberance,* or *swelling out,* (O, TA,) *of the back,* (O,) or *of the breast,* or *chest.* (TA.) [But see 4, and see also أَفْقَأُ.]

فُقْأَةٌ : see فَقْءٌ, in two places. ___ Also *A cloud in which is neither thunder nor lightning, and the rain of which is* مُتَقَارِب [app. meaning *drawing near:* as though likened to the membrane thus called]. (O, * TA. [In the former written, in this instance, فَقْأَةٌ, which I think to be a mistranscription by the copyist.])

فَقَأَةٌ : see فَقْءٌ.

فَقْأَى : see the next paragraph.

فَقِىءٌ A he-camel *affected with a disease termed* حَقْوَة [q. v.], *in consequence of which he voids not his urine nor his dung;* (O, K; *) *and sometimes,* or *often, his veins and his flesh become choked with blood, and swollen; and if slaughtered and cooked, the cooking-pot becomes full of blood; and sometimes,* or *often, his stomach becomes so much inflated,* or *swollen, that it rends,* or *bursts:* and it is likewise applied to a she-camel: (O:) and فَقْأَى signifies the same applied to a she-camel. (K.) ___ Also (i. e. فَقِىءٌ) The *disease above-*

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mentioned, itself. (O, K.) See also فَقْءٌ, latter sentence.

فُقَّآءَةٌ : see فَقْءٌ.

فَاقِيآءُ : see فَقْءٌ.

أَفْقَأُ *Having a protuberant breast,* or *chest.* (IAar, TA in art. فسأ.) [But see 4, and see also فَقَأٌ.]

مُفَقَّئَةٌ Valleys, or water-courses, or torrent-beds, (أَوْدِيَةٌ,) *that cleave the earth.* (O, K.)

فقح

1 **فَقَحَ** : see 2. ___ Said of a plant, *It became tall,* or *full-grown, and blossomed.* (K.) فَقَحَ فُلَانًا *He,* or *it, hit,* or *struck, such a one in his* فَقْحَة [q. v.]. (K.) And فَقَحَ الشَّىْءَ, (K,) aor. ـَـ , inf. n. فَقْحٌ, (TA,) *i. q.* سَفَّهُ [i. e. *He took the thing into his mouth, not moistened,*] *like as one does medicine:* (K, TA:) of the dial. of ElYemen. (TA.)

2 **فقّح** , (S, K,) inf. n. تَفْقِيحٌ, (S,) *He* (a whelp) *opened his eyes for the first time;* (S, K;) as also فَقَحَ , aor. ـَـ , (K,) inf. n. فَقْحٌ. (TA.) It is said in a trad., فَقَّحْنَا وَصَأْصَأْتُمْ (S, TA) *We have opened our eyes for the first time, and ye have kept your eyes closed;* (TA;) meaning *the truth has become manifest to us, and ye have been blind to it;* (AO, A, * TA;) or *we have seen our right course, and ye have not seen* [*yours*]. (IB, TA.) And فقّح الشَّجَرُ *The trees burst their buds, and made the extremities of their leaves to appear.* (L.)

5 **تفقّح** *It opened;* syn. تَفَتَّحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies تفتّح absolutely: others, peculiarly فى الكلام. (Az, as quoted in the L. [See تَفَتَّحَ فِى الكَلَامِ (a well-known phrase) in art. فتح: but فى كلام in the present case appears, from what precedes, to be evidently a mistranscription for فِى الكَمَامِ, i. e., *in relation to calyxes.*])

6 **تفاقحوا** *They put* [or *turned*] *their backs one towards another;* (S, K;) [from فَقْحَةٌ, q. v.;] like as you say تَظَاهَرُوا [and تَدَابَرُوا] and [in the contr. sense] تَقَابَلُوا. (S, TA.)

فَقْحَةٌ : see فُقَّاحٌ. ___ Also The *anus:* (S, K:) because it opens in the case of need: (Ham p. 677:) or *a wide,* or *an ample, anus:* (K, MF:) or *a wide* دُبُر: or *a* دُبُر *with what it comprises:* and afterwards, by reason of

frequency of usage, applied to signify *any* دُبُر: (L:) pl. فِقَاحٌ. (S, K.) ___ And The *palm of the hand;* as also فَقَاحَةٌ : (K:) of the dial. of El-Yemen: so called because of its width. (TA.) ___ And The *napkin* (مِنْدِيل) *of* الإِحْرَام [i. e., *which is used by one performing the rites of the* حَجّ or *of the* عُمْرَة]: (K:) of the dial. of El-Yemen. (TA.)

فَقَاحَةٌ : see the next preceding paragraph.

فُقَّاحٌ *A certain herb,* (K, TA,) *resembling the* أُقْحُوَان [or *chamomile*] *in its growth and its place of growth;* n. un. with ة: it is *one of the plants growing in the sands; and it is said that its flower is more contracted than that of the chamomile, and that the dust,* or *earth, sticks to it as it does to the* [*herb called*] حَمْصِيص: (TA:) or the *flower of the* إِذْخِر [or *juncus odoratus*]; (S, K, TA;) said by Az to be *a sort of perfume, sometimes put into medicine, called* فُقَّاحُ الإِذْخِر; and it is the *flower of the* إِذْخِر *when its calyx opens:* (TA:) or the *flower,* or *blossom, of any plant,* (K, TA,) *when it opens, whatever be its* لَوْن [i. e. *colour,* or *kind*]; (TA;) as also فَقْحَةٌ , (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فُقْحَةٌ.]) ___ Also *A woman of goodly,* or *beautiful, make,* or *form.* (Kr, K, TA.)

عَلَى فُلَانٍ حُلَّةٌ فُقَّاحِيَّةٌ *Upon such a one is a* حُلَّةٌ [q. v.] *of the colour of the rose when it is about to open.* (S.)

هُوَ مُتَفَقِّحٌ لِلشَّرِّ *He is in a state of preparation for evil,* or *mischief.*

فقد

1 **فَقَدَهُ** , (S, A, MA, Mgh, O, L, Msb, K,) aor. ـِ , (S, A, O, &c.,) inf. n. فَقْدٌ and فَقْدَانٌ (S, MA, O, L, Msb, K) and فُقْدَانٌ (S, O, F) and فُقُودٌ; (IDrd, O, L, K;) and افتقده ; (S, A, MA, Mgh, O;) *He found it not,* (L, TA,) *lost it,* (MA, PS, &c.,) *saw it not,* (JK in explanation of the latter verb,) [*missed,* or *failed of finding* or *seeing, it,*] *it was,* or *became, absent from him,* (Mgh,) or *he had it not, was destitute of it, was without it, lacked it,* or *wanted it,* syn. عَدِمَهُ; (Msb, L, K;) but accord. to Er-Rághib, الفَقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوُجُودُ; (TA;) [whereas] الفَقْدُ [as inf. n. of فَقَدَ, though often used as meaning *the being non-existent,* properly] signifies *the* thing's *being absent from the range of perception by sense so that its place is not known.* (Bd in xii. 71.) [فُقِدَ signifies *It was not found, was lost, was not seen,* &c.] It is related of Abu-dDardà that he said, مَنْ يَتَفَقَّدْ يَفْقِدْ, [lit. *He who seeks will not find,*] meaning *he who seeks after good in mankind will not find it;* for he saw good to be rare in mankind: or *he who seeks to acquaint himself with the circumstances of men will not find what will please him.* (L.)

4 **أَفْقَدَهُ ٱللّٰهُ إِيَّاهُ** *God caused him to lose,* or *fail of finding, him,* or *it.* (L, K.) One says, أَفْقَدَكَ ٱللّٰهُ كُلَّ حَمِيمٍ [*May God cause thee to lose every relation,* or *loved and loving relation*]. (A.) [Or] الإِفْقَادُ is not of established authority: as to the saying الجُنُونُ يُفْقِدُ شَهْوَةَ الجِمَاعِ [meaning *Insanity causes to lose,* or *annuls, the desire of coïtus*], the correct word is يُعْدِمُ or يُزِيلُ. (Mgh.)

5 **تفقّده** *He sought it,* or *sought for it* or *after it;* or *did so leisurely* or *repeatedly;* (A, * Mgh, L;) as also افتقده : (Mgh, L:) or *he sought it,* or *sought for it* or *after it, it being absent from*

him; (S, O, L, Msb, K;) as also افتقده : (K:) or *he sought,* or *sought leisurely* or *repeatedly, to obtain knowledge of it, having lost it:* so accord. to Er-Rághib and many others; but this expression and تعهَّده are used, by some, each in the place of the other, and the latter, accord. to Er-Rághib and many others, [properly] signifies *he sought,* or *sought leisurely* or *repeatedly, to obtain knowledge of it, having known it before.* (MF.) You say, ما تفقَّدته منذ افتقدته , meaning منذ فقدته [i. e. *I have not sought for,* or *after, him,* or *it, since I lost him,* or *it.* (B, TA.) See also 1, last sentence. ___ [Also *He investigated it.*]

6 **تفاقدوا** means فقد بعضهم بعضًا [i. e. *They lost one another*]. (S, O, K.)

8 **إفْتَقَدَ** see 1: ___ and see also 5, in three places.

الفَقْدُ , (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written الفقدُ, (O, K,) *A certain plant,* (K,) *resembling the* [*species of cuscuta,* or *dodder, called*] كَشُوث : (TA:) and *a beverage prepared from raisins* or *honey* or [*the plant*] كشوث, as also الفُقْدُد : (K:) or, as AHn says, *a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called* الفَقْدُ: he says, the فَقْد is *what is called in Pers.* فنجنكُشت: IAar says, الفَقْدَةُ [or الفَقْدَةُ كشوث ? then. un.] is *the* كشوث : and *a beverage prepared from raisins and honey;* and it is said that *a beverage* (نَبِيذ) *is made of honey, and then the* فَقْد *is thrown into it, and causes it to become strong:* so says Lth: and he says that the فَقْد is *a plant resembling the* كشوث : and الفُقْدُد is *the* نَبِيذ *of the* كشوث. (O.)

الفَقْدَةُ : see the next preceding paragraph.

الفُقْدُد : see الفَقْدُ, in two places.

فَقِيدٌ and مَفْقُودٌ signify the same, (O, Msb, K,) [*Not found, lost, not seen, missed, non-existent,*] *absent from one,* (Mgh in explanation of the latter,) *not had, lacking* or *lacked, wanting* or *wanted.* (Msb, K.) One says, مَاتَ غَيْرَ فَقِيدٍ وَلَا حَمِيدٍ, (A, K,) and غَيْرَ مَفْقُودٍ وَلَا مَحْمُودٍ, (A,) [*He died unmissed and unpraised;* or,] *without his loss being cared for* [*and without being praised*]. (A, K.)

فَاقِدٌ [as act. part. n. of 1 signifies *Not finding* a thing, *losing* it, *not seeing* it, *missing* it, *not having* it, *being destitute* of *it, lacking* it, or *wanting* it; or *having failed to find* it, *having lost* it, or *having failed to see* it. ___ And hence,] A woman *who is bereft of her child* [*by death*]: (A 'Obeyd:) or *who loses* (تَفْقِدُ) *her husband* or *child:* (S, O:) or *whose husband,* or *child,* (L, K, TA,) or *relation,* or *loved and loving relation,* (TA,) *has died:* (L, K, TA:) or *who marries after the death of her husband.* (Lth, L, K.) The Arabs say, لَا تَتَزَوَّجَنَّ فَاقِدًا وَتَزَوَّجْ مُطَلَّقَةً [*Do*

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not thou marry a woman whose husband has died, but [rather] *marry thou a divorced woman*]. (Lh, L.) ___ And in like manner, (O,) it is applied also to a she-gazelle, (S, O, L,) and to a cow [app. a wild cow], (O, L, K,) as also فَاقِدَةٌ, (O,) meaning *Whose young one has been devoured by a beast,* or *bird, of prey;* (O, L, K;) and to a pigeon (حَمَامَةٌ) likewise. (L.)

مَفْقُودٌ : see فَقِيدٌ, in two places.

فقر

1 فَقَرَ, (TA,) [aor., app., ـُ and ـِ ,] inf. n. فَقْرٌ, (O, K, TA,) *He dug* the ground; (O, * K, * TA;) as also فقّر, (TA,) inf. n. تَفْقِيرٌ. (K, TA.) And *He dug* a well *to draw forth the water.* (TA.) ___ And فَقْرٌ signifies The *boring,* or *perforating,* of beads for the purpose of stringing; (K;) [as also تَفْقِيرٌ; for one says] فَقَّرْتُ [as well as فَقَرْتُ], meaning *I bored,* or *perforated,* beads. (S.) ___ And The act of *cleaving, slitting,* or *rending.* (O.) [See also 8.] ___ And فَقَرَ أَنْفَ البَعِيرِ, (S, O, K, *) [and فَقَرَ البَعِيرَ also, as is indicated in the TA,] aor. ـُ and ـِ , inf. n. فَقْرٌ, (K,) *He made an incision in the nose* [or *muzzle*] *of the camel,* (S, O, K, TA,) the beast being refractory, (TA,) *with an iron instrument,* (S, O, TA,) *so as to reach to the bone,* (K, TA,) or *nearly so,* (TA,) *then put upon the place of the incision the* [*cord called*] جَرِيرٌ, (S, O, TA, *) *with a* [*string such as is termed*] وَتَرٌ *wound upon it,* (S, O,) *to render him tractable,* or *to train him, thereby:* (S, O, K, TA:) sometimes the refractory camel has three incisions made in his muzzle; and when his owner desires to render him tractable, and to prevent him from being brisk above measure, he puts the جرير upon the incision that is next to his lip, and in consequence he governs him as he will; and if he be between the refractory and the tractable, he puts the جرير upon the intermediate incision, and in consequence he exceeds in his pace; and if he desire that he should stretch forth and go without inconvenience to his owner, he puts the جرير upon the uppermost incision. (Aboo-Ziyád, L.) [The incision above mentioned is termed فُقْرَةٌ . ___ Hence, app., by a tropical usage, فَقَرَ signifies *He stigmatized* a man: Freytag has mentioned it as occurring in the Deewán of the Hudhalees, and meaning *satyra perstrinxit eius vitia commemorans* aliquem.] [فَقَرَهُ, aor. ـُ , inf. n. فَقْرٌ, *He,* or *it, broke the* فَقَارَ (or *vertebræ*) *of his back.* ___ Hence the phrase,] فَقَرَتْهُ الفَاقِرَةُ, (S, O,) or الدَّاهِيَةُ, aor. ـُ , inf. n. فَقْرٌ, (Msb,) [lit.] *The calamity broke the vertebræ of his back:* (S, O:) [meaning] *the calamity befell him.* (Msb.) فَقُرَ, with damm, [aor. ـُ ,] *He had a*

complaint of his vertebræ: and فَقَرَ, aor. ـَـ , inf. n. فَقَرٌ, *He had a complaint of his vertebræ arising from fracture* or *disease.* (Msb.) ___ فَقُرَ or فَقَرَ in the sense of افْتَقَرَ: see 8.

2 **فَقَّرَ** see 1, first and third sentences. ___ فَقَّرَ لِلْوَدِيَّةِ, (S, TA, *) or لِلْفَسِيلَةِ, (K, TA,) inf. n. تَفْقِيرٌ; [and accord. to Golius, تَفَقَّرَ, but for this I have not found any authority;] *He dug a hollow such as is termed* فَقِير [q. v.] *for the shoot,* or *offset, of a palm-tree.* (S, K, TA.) ___ And فُقِّرَ, said of anything, *It was incised,* or *notched;* and *impressed,* or *marked.* (TA.) ___ Lth has erroneously assigned to تَفْقِيرٌ, a meaning belonging to تَقْفِيزٌ, q. v. (TA.)

4 **افقر** *He* (a colt) *became fit for riding upon his* فَقَار [or *vertebræ*]; like أَرْكَبَ: (O:) or *he* (a colt, Msb), or *it* (the back of a colt, L), *became* [*strong in the vertebræ and*] *fit for being ridden.* (L, Msb.) افقره ناقته, (S, O,) or بعيره, (ISk, K,) or ظَهْرَ بعيره, (TA,) or بعيرًا, (Mgh,) or دابَّته, (A 'Obeyd, TA,) or المَهْرَ, (Msb,) *He lent him the vertebræ* [meaning *the back*] *of his she-camel, that he might ride thereon:* (S, O:) and *he lent him the back of his camel* (ISk, K, TA) *during a journey,* (ISk, TA) *for carrying a burden,* and *for riding,* (ISk, K, TA,) *to be returned afterwards:* (ISk, TA:) and *he lent him a camel, that he might ride thereon;* from فَقَار signifying the vertebræ of the back: (Mgh:) and *he lent him his beast to ride as long as he pleased during a journey and then to return it to him:* (A 'Obeyd, TA:) and *he lent him the colt to ride upon its vertebræ* [or *back*]. (Msb.) ___ Hence, افقره أَرْضَه *He lent him his land for sowing.* (TA, from a trad.) ___ أَفْقَرَكَ الصَّيْدُ means *The object of the chase has enabled thee to have its vertebræ within thy power;* therefore shoot it, or shoot at it: (O, TA:) or *has enabled thee to have its side* [which is sometimes termed فُقْرٌ] *within thy power:* (K:) or *has become near to thee.* (TA.) [The Khaleefeh] El-Weleed the son of Yezeed the son of 'AbdEl-Melik is related to have said, أَفْقَرَ بَعْدَ مَسْلَمَةَ الصَّيْدُ لِمَنْ رَمَى

i. e. *The object of the chase has enabled the shooter at it to have its vertebræ within his power after Meslemeh;* meaning that, since the death of his paternal uncle Meslemeh, the territory of the Muslims had become assailable to him who might attempt it. (TA.) افقره also signifies *He* (i. e. God, S, O, K, or a man, Msb) *rendered him* فقير [meaning *poor*, or *needy*, &c.]. (S, O, Msb, K.) ما أَفْقَرَهُ [i. e. *How poor*, or *needy*, &c., *is he!*] and ما أَغْنَاهُ [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are افتقر and استغنى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.])

5 **ظَهَرَ قَبْلَنَا نَاسٌ يَتَفَقَّرُونَ العِلْمَ**, occurring in a trad., as some relate it, means [*There appeared before us men*] *eliciting what was recondite*, or *obscure, of knowledge*, and *opening what was closed thereof;* from فقرت البئر meaning I dug the well to draw forth the water: but the reading commonly known is [يتقفَّرون, q. v.,] with the ق before the ف. (IAth, TA.) ___ See also 2.

6 **تفاقر** *He feigned the lowliness*, or *submissiveness, of poverty, humbling*, or *abasing, himself with men.* (K * and TA in art. بأس.)

8 **افتقر** *He clave, slit*, or *rent;* and *opened:* [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Keys was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see خسف,] he is related to have added, وٱفْتَقَرَ عَنْ مَعَانٍ عُورٍ أَصَحَّ بَصَرٍ: in saying this, he attributed a sound and an opened sight to the poetry, [which he thus personified,] and in like manner he described obscure and occult meanings by applying to them the epithet عور [generally meaning blind of one eye]: he meant that Imra-el-Keys had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عن with what is [to be understood as] antecedently connected with it occupies the place of a noun in the accus. case as a denotative of state: it is as though he said, فَتَحَ للشِّعْرِ أَصَحَّ بَصَرٍ مُجَاوِزًا لِلْمَعَانِى العُورِ مُتَخَطِّيًا لَهَا [lit. *He opened, to poetry, a most sound vision, passing over half-blind meanings*]. (O.) Also, (O,) *He was*, or *became*, فقير [meaning *poor*, or *needy*, &c.];

(S, O, Msb, K, &c.;) and so فَقَرَ , aor. ـَـ , inf. n. فَقْرٌ; (Msb;) and فَقُرَ , aor. ـُـ ; (K;) or they said افتقر, (Sb, Msb, TA,) like as they said اشْتَدَّ, (Sb, TA,) but they did not say فَقُرَ, (Sb, Msb, TA,) like as they did not say شَدُدَ, (Sb, TA,) افتقر serving them instead of فَقُرَ; (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) ___ And one says, افتقر إِلَيْهِ *He, or it, wanted, needed, or required, him, or it;* [a phrase of frequent occurrence; like فَقِيرٌ إِلَيْهِ;] *i. q.* احْتَاجَ اليه. (TA in art. حوج.)

10 **استفقر بعيرًا** [*He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding*]. (See أَرْمَلُ.)

فَقْرٌ and فُقْرٌ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said فَقْرٌ , (MF, TA,) *Poverty, want, or need; contr. of* غِنًى: (K:) or the *state of a man when he has* [*only*] *what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him:* (ISd, K:) [other meanings are indicated by explanations of the epithet فَقِيرٌ, q. v.:] مَفَاقِرُ [signifying *needs, or wants,*] is said by some to be a pl. of فَقْرٌ, anomalous, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]: or it may be a pl. of مَفْقَرٌ , an inf. n. of أَفْقَرَهُ; or pl. of مَفْقُرٌ ; or it has no sing.: (TA:) you say, سَدَّ ٱللّٰهُ مَفَاقِرَهُ *God rendered him, or may God render him, free from want;* (S, Msb, K;) [lit.] *God supplied, or may God supply, his various needs, or wants.* (S, K.) ___ And فَقْرٌ signifies also *Anxiety; or disquietude, or trouble, of mind:* pl. فُقُورٌ: (O, K, TA:) one says, شَكَى إِلَيْهِ فُقُورَهُ *He complained to him of his anxieties;* &c.:

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and it means also, *his circumstances,* and *wants:* (TA:) [for,] accord. to IAar, the phrase فُقُورُ النَّفْسِ is like شُقُورِهَا. (O.) See also فَقْرَةٌ.

فُقْر : see the next preceding paragraph. Also The *side:* pl. فُقَر, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See أَفْقَرَكَ الصَّيْدُ.]

فَقُر : see فَقْرَة.

فَقَر : see فَقِير, former half, in two places.

فُقَر : see فَقْر.

فَقْرَة : see فَقَار. Accord. to the K, it signifies also *A certain plant;* and its pl. [or rather the coll. gen. n.] is فَقْر : but the sing. [or n. un.] is correctly فَقُرَة , with fet-h and then damm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is فَقُر , as it has no broken pl.; and expl. by Th. (TA.)

فُقْرَة *A hollow dug in the ground:* pl. فُقَر. (O, K, TA.) ___ And The [*incision termed*] قُرْمَة (IAar, O, TA) *that is made in the nose* [or *muzzle*] (IAar, O) *of the camel,* (IAar, O, TA,) [*in order to render him tractable,* (see 1, near the beginning,)] *after which* [*if necessary*] *another is made,* [*above it,*] *and then another, until he becomes gentle:* (IAar, O:) pl. [of pauc. أَفْقُر, occurring in the L, evidently as a pl. of فُقْرَة in this sense, and, of mult., but also used as a pl. of pauc.,] فُقَر. (O, TA.) Hence the saying of 'Aacute;ïsheh, in relation to [the murder of] 'Othmán, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] بَلَغْتُمْ مِنْهُ الفُقَرَ الثَّلَاثَ, meaning *Ye have done to him the like of your deed to the camel above mentioned* [*upon which ye have inflicted the three* فُقَر]: thus expl. by AZ. (TA.) Accord. to AHeyth, فُقَر means *Great,* or *grievous,* or *formidable, events.* (O.) And the three فُقَرات of the son of Adam are said to be *The day of birth and the day of death and the day of resurrection.* (O.) ___ Also The *part, of a shirt, that is the place into which the head is inserted.* (K.)

Also *Nearness.* (K.) And one says, هُوَ مِنِّى فُقْرَةً, meaning *He is near to me.* (K, * TA.) See also مُفْقَرٌ.

فَقْرَةٌ : see فَقَارٌ. ___ [Hence] الفَقَرَاتُ is a name of *The star* [or *stars*] *in the* خَرَزَات [meaning *joints of the tail*] *of Scorpio.* (Kzw in his descr. of Scorpio.) And فَقَرٌ signifies *Certain ornaments, moulded,* or *fashioned, in the form of the vertebra of the back:* (A, KT, TA, and Har p. 34:) one of which is termed فَقْرَةٌ. (Har ibid.) ___ And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) The *best verse in an ode* is termed فَقْرَةٌ. (S, O, K, KT.) ___ And hence, as being likened to the best verse in an ode, فَقْرَةٌ means *Any choice phrase* or *sentence:* (KT:) one says, مَا أَحْسَنَ فَقَرَ كَلَامِهِ i. e. [*How beautiful are*] *the points,* or *points of wit,* (سُكَت [pl. of نُكْتَةٌ]) *of his speech,* or *language!* (A, TA.) ___ And in like manner it is applied to signify The *end* [or *final word*] *of every verse of an ode* and [*of every clause*] *of a* خُطْبَة [which is in rhyming prose]. (Msb.) ___ And [*A pair of clauses of rhyming prose, both ending with the same rhyme;* i. e.] the فَقْرَةٌ is *that which in* [*rhyming*] *prose is like the verse in poetry.* (Kull p. 208.) Also *A piece of land, such as is termed* قَرَاح [q. v.], *for sowing.* (O, K.) And *A thing that serves as a mark,* or *sign,* (Lth, K, TA,) *to men contending,* or *competing, in shooting,* or *casting,* (Lth,) *such as a mountain,* (K,) or *such as a hill,* or *a hollow dug in the ground,* (Lth.) or *a* هَدَف [or *butt, &c.*], (Lth, K, TA,) and *the like:* (K, TA:) they say, in such contending or competing, أُرَامِيكَ مِنْ أَدْنَى فَقْرَةٍ [*I will contend,* or *compete, with thee in shooting,* or *casting, from the nearest* فقرة] and مِنْ أَبْعَدِ فَقْرَةٍ [*from the furthest* فقرة]. (Lth, TA.)

فَقُرَةٌ : see فَقْرَةٌ.

فُقْرَى [The *lending one a camel,* &c., *to be ridden* or *to carry a burden;*] a subst. [similar to رُقْبَى and عُمْرَى] from أَفْقَرَهُ نَاقَتَهُ (S) or بَعِيرَهُ. (K.)

فَقَارٌ The *vertebra* of the back; (S, * Msb, K;) the *bones of the spine, which are set in regular*

order, one upon another, from the part where is the كَاهِل *to the* عَجْب: (K, * TA:) [it is sometimes used as a sing., as in the S and O and K voce طَبَق: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is فَقَارَة, (S, Msb, K,) for which one should not say فَقَارَة, with kesr: (ISk, Msb:) and فَقْرَة, of which the pl. is فِقَر and فَقَرَات and فَقَرَات and فَقَرَات, signifies the same as فَقَارَة; (S, Msb, K:) as does also فَقْرَة. (K.) ___ [Hence,] فَقَار الجَوْزَآء *The three very bright stars* [d *and* e *and* z] *disposed obliquely in the midst of the constellation* الجَوْزَآء [i. e. *Orion*]. (Har p. 456. [See art. جوز.) ___ And [hence also,] ذُو الفَقَار the name of *A* [*celebrated*] *sword of the Prophet,* (S, O, K,) and afterwards, *of 'Alee:* it had previously belonged to El-'As Ibn-Munebbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abu-l-'Abbás [i. e. Th]. it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called ذو الفَقَار; but this is said by El-Khattábee to be vulgar. (TA.) ___ It (i. e. ذُوالفَقَار) is also used, metaphorically, as meaning *The spear.* (TA.)

فَقِير *A hollow that is dug around the shoot,* or *offset, of a palm-tree, when it is planted:* (S, O:) or *a well* [or *the like thereof*] *in which the shoot,* or *offset, of a palm-tree is planted,* (K, TA,) *then alluvial soil with dung of camels or the like is pressed down around it:* (TA:) pl. فُقُر, with two dammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies *wells,* (K, TA,) *three,* and *more, together,* (TA,) or *communicating, one with another.* (K, TA.) The sing. signifies also *A well:* (Mgh, O:) or *an old well:* (O:) or *a well having little water:* (TA:) pl. as above. (Mgh.) ___ And *A plain,* or *soft, place, in which wells are dug forming a regular series.* (O, K,) And فَقِيرَة رَكِيَّة signifies *A dug well.* (TA.) And فَقِير بَنِى فُلَان فى الرَّكَايَا is expl. by A 'Obeyd as meaning *The share of the sons of such a one of the wells.* (TA.) ___ Also The *mouth,* (K, TA,) or the *place whence the water issues,* (S, O, TA,) *of a subterranean channel,* or *conduit:* (S, *

O, * K, * TA:) pl. as above. (TA.) ___ And it is said to signify *A* [*hollowed*] *trunk of a palm-tree, by means of which one ascends to an upper chamber:* but the word commonly known in this sense is نَقِيرٌ [q. v.], with ن. (IAth, TA.) As an epithet applied to a camel, it means *Having an incision* [or *two incisions or three*] *made in his nose* [or *muzzle*] *in the manner explained in the first paragraph of this art.;* and so مَفْقُورٌ . (K, TA.) Also, applied to a man, (TA,) *Having the vertebræ of the back broken;* (S, O, K, * TA;) and so فَقِرٌ and مَفْقُورٌ : (K:) or *having a complaint of the vertebræ of his back, arising from fracture* or *from disease:* (Msb:) or *having his vertebræ pulled out from his back, so that his spine is interrupted:* (T, L:) and فَقِرٌ , a man *having a complaint of his vertebræ:* (S, O, TA:) and فقير and مَفْقُورٌ , a man *afflicted* [lit. *having the vertebræ of his back broken*] *by a calamity.* (Msb.) Hence, as though having the vertebræ of his back broken, (IDrst, TA in art. جبر,) [but said to be irregularly formed from افْتَقَرَ, like مَا أَفْقَرَهُ, q. v.,] *Poor:* or *needy; contr. of* غَنِىٌّ; (as implied in the K;) *having* [*only*] *what suffices for his household,* or *those who dwell with him and whose maintenance is incumbent an him:* (ISd, K:) or one *who finds food sufficient to sustain life:* (K:) or one *who possesses only what is sufficient for life:* (ISk, S, K: *) or one *whose property is,* or *has become, little:* further expl. in art. سكن: (Msb:) or one *who has what to eat;* (Aboo-'Amr Ibn-El-'Alà;) differing from مِسْكِينٌ, which signifies one who possesses nothing; altogether destitute: (Aboo-'Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean *destitute,* i. e. *possessing nothing:* (IAar, S, O:) Aboo-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá'ee in praise of 'Abd-El-Melik Ibn-Marwán;

* أَمَّا الفَقِيرُ الَّذِى كَانَتْ حَلُوبَتُهُ *

* وَفْقَ العِيَالِ فَلَمْ يُتْرَكْ لَهُ سَبَدُ *

[*As to the* فقير *whose milch camel was sufficient for his household, and nothing* (more) *was left to him:*] (S, O, TA:) As says that the مسكين is better in condition than the فقير: and Yoo says that the فقير is better in condition than the مسكين; and adds, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين: (S, O, TA:) or the former signifies *needy, needing,* or *wanting; a needer;* and the latter, one abased by need or want, or otherwise; (Ibn-'Arafeh, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by

need or want, he may not receive of the poorrate; for he may be rich: (Ibn-'Arafeh:) [الفَقِيرُ إِلَى ٱللّٰه *the needer of God,* i. e., of God's help, &c., and الفَقِيرُ إِلَى رَحْمَةِ ٱللّٰه *the needer of the mercy of God,* are epithets which a man often writes before his name:] it is said in the Kur [xxxv. 16], أَنتُمُ الفُقَرَآءُ إِلَى ٱللّٰه وَٱللّٰهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ, which is explained as meaning *Ye are the needers,* or *they who stand in need, of God:* [*and God, He is the Self-sufficient, the Praised in every case:*] (O, * TA: [see also the Kur xxviii. 24:]) or فقير signifies one *who is crippled,* or *deprived of the power of motion, by disease,* or *who suffers from a protracted disease, being weak, and who has no trade;* and one *who has a mean trade that does not suffice for his need;* and مسكين, a beggar, who has a trade that stands in some stead, (حِرْفَةٌ تَقَعُ مَوْقِعًا,) but does not cause him and his household to be without want; (Esh-Sháfi'ee, T, O, K;) so that the former is in a harder condition than the latter accord. to Esh-Sháfi'ee; (T;) and it seems that he is called فقير because of crippleness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid Ibn-Yezeed:) As also says that the latter is in a better condition than the former; (S, O, K;) and so says Ahmad Ibn-'Obeyd: (TA:) and as to the verse of Er-Rá'ee, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that لَمْ يُتْرَكْ لَهُ سَبَدٌ means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the Kur xviii. 78 to men possessing a ship,

or boat, which is worth a considerable sum; (Mgh;) whence Aboo-Bekr holds the opinion of As to be correct: (TA:) but it is urged in reply, that these men were hirers, not owners, of the vessel, as appears from one reading, [app. يَعْمَلُونَ for يَعْمَلُونَ,] with teshdeed: (TA:) or the former signifies one *who has neither property nor gain that suffices for his need;* and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (Bd in ix. 60:) or both signify the same, (IAar, S, K,) one *who possesses nothing:* (IAar, S:) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karáfee:) [see more voce مِسْكِينٌ:] fem. with ة: (Msb, K:) pl. masc. فُقَرَآءُ; (Msb, K;) pl. fem. فُقَائِرُ, (K,) and فُقَرَآءُ (Lh, Msb, TA) like the masc., [said to be] the only instance of the kind except سُفَهَآءُ as pl. of سَفِيهَةٌ; (Msb;) [though فُقَهَآءُ, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.)

فَقَارَةٌ : see فَقَارٌ.

فَيْقَرٌ : see the next paragraph.

فَاقِرَةٌ [*An act that breaks,* or *will break, the vertebræ of the back:* and hence,] *a calamity,* or *misfortune;* (S, O, K;) as also فَيْقَرٌ : (S, O, K:) or, accord. to Lth and others, *such as breaks the vertebræ of the back:* (TA:) pl. فَوَاقِرُ. (Har p. 399.) عَمِلَ بِهِ الفَاقِرَةَ is a prov., meaning *He did to him an act breaking,* or *that would break, his vertebræ;* or *a calamity,* or *misfortune,* as in the Kur lxxv. 25: (Meyd:) [or, accord. to J, it app. means *he did to him that which would render him tractable;* for he says,] it is from the phrase فَقَرْتُ أَنْفَ البَعِيرِ. (S. [This phrase in the S has been strangely misunderstood by Golius; who has consequently, after mentioning the meaning infortunium, added et Habena seu capistrum, de quo in Conj. 1.]) ___ And [hence] الفَاقِرَةُ signifies *The resurrection.* (TA.)

أَفْقَرُ [*More,* and *most, poor* or *needy* &c.: said to be formed irregularly from افْتَقَرَ, not from an unaugmented form of the verb; like مَا أَفْقَرَهُ]. (See Ham pp. 573-4.)

مفقر : see فقر.

مفقر , applied to a man, (O, TA,) *Strong* (O, K, TA) *in the vertebræ of the back;* (TA;) and thus مفقَّر , applied to a camel; and [in like manner] ذوفقرة , so applied, *strong to be ridden:* (O, TA:) and مفقر signifies also *strong in the back;* applied to a colt: (TA:) and, thus applied, *that has attained to the time when he may be ridden.* (K.) ___ And [hence] one says, إنَّه لَمفقر لهٰذا الأَمر *Verily he is equal to this affair, possessing firmness of mind,* or *strength,* or *power, for it;* (ISh, O, L, K;) and لهذا العزم *for this determination,* or *resolution;* and لهذا القرن *for this adversary,* or *opponent.* (L.) And رجل مفقَّر *A man sufficient for everything that he is ordered to do;* (O, K, TA;) as thought by reason of the strength of his vertebræ. (TA.) See also فقر.

مفقَّر A sword *having notches,* or *indentations, in its* متن [q. v.], (S, K,) *forming depressions therein.* (K.) See also مفقر, in two places.

مفقور : see فقير, in three places.

مفاقر : see فقر, in two places.

أَرض متفقّرة *Land in which are many* فقر, meaning *hollows.* (O, K.)

متفاقر A man *asserting himself to be in a state of* فقر [i. e. *poverty,* or *need,* &c.]. (A, TA.)

فقص

1 **فَقَصَ** , aor. ـِ , (Lth, Lh, M, O, K,) inf. n. فَقْصٌ; (Lth, Lh, IDrd, M, O;) *He broke;* (Lth, Lh, M, O, K;) or *crushed;* (Lh, O, K;) an egg, (Lh, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also فقّص , inf. n. تَفْقِيصٌ: (M, TA:) and *he* (a bird) *broke asunder* an egg from over the young bird: (A and TA in explanation of the former verb:) and فَقَسَ, aor. ـِ , inf. n. فَقْسٌ, signifies the same as فَقَصَ. (Lh, O.) ___ فَقَصَ فُلَانٌ بَيْضَ الفِتْنَةِ [lit. *Such a one broke asunder the eggs of sedition,* or *the like,*] is a tropical phrase [meaning *such a one originated sedition,* &c.]. (A, TA.) ___ [Golius has assigned to فَقَصَ, constr. with an accus., another signification (*assecutus fuit* rem), as on the authority of the K; app. from a mistranscription in the explanation of المِفْقَاصُ, in a copy of that lexicon.]

2 **فَقَّصَ** see the preceding paragraph.

5 **تَفَقَّصَ** see what next follows.

7 **انفقصت البَيْضَةُ** and تفقّصت *The egg broke* [or *broke asunder*] عَنِ الفَرْخِ [*from over the young bird*].

بَيْضَةٌ فَقْصَةٌ : see مَفْقُوصَةٌ.

فَقِيصٌ as an epithet: see its fem. voce مَفْقُوصَةٌ. Also *An iron thing like a ring, among the apparatus of the tiller of land,* (Lth, O, K,) *which clasps together* [app. *at the upper parts, so as to form a support like a trevet, for his provisions &c.,*] *several separate sticks,* or *pieces of wood, set over against one another.* (Lth, O.)

فَقُّوصٌ , (Lth, O, K,) or فَقُّوصَةٌ, (M,) [the former a coll. gen. n., and the latter its n. un.,] *A melon* (بَطِيخَةٌ) *before it has become ripe:* (Lth, M, O, K:) a word of the dial. of Egypt: (Lth, O, K:) [but now applied in Egypt to the *cucumis sativus* (or *common cucumber*); (Forskål's Flora Aegypt. Arab., pp. lxxvi., 169;) or, particularly, *cucumis sativus fructu albo:* (Delile's Floræ Aegypt. Illustr., no. 929:)] also mentioned as with س for the last letter. (TA.)

مِفْقَاصٌ [*A kind of mace;*] *a thing like a pomegranate, at the end of an iron rod, that breaks,* or *crushes, everything that it reaches.* (Ibn- 'Abbád, O, K.)

بَيْضَةٌ مَفْقُوصَةٌ and فَقِيصَةٌ (IDrd, O, K) and فَقْصَةٌ (CK [but not found by me elsewhere]) *An egg broken,* or *crushed.* (IDrd, O, K.)

فقع

1 فَقَعَ , aor. ـَـ and ـُـ , inf. n. فُقُوعٌ (S, O, K) and فَقْعٌ, (K,) said of the colour of a thing, (S, O,) *It was intensely yellow:* (S, O, K:) or *its yellowness was free from admixture.* (K, TA. [See also فَقْعٌ below.]) [And] فَقَعَ said of a skin, or hide, or a tanned, or red, skin or hide, (أَدِيم,) *It was beautiful and clear* [*in colour*]. (Ham p. 562.) فَقَعَ said of a boy, *He became active, and grew, grew up,* or *became a young man;* (K, * TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is ـَـ and ـُـ , as above;]) and so تفقّع . (TA.) And فَقَعَ (K, TA) said of a man, (TA,) *He died from,* or *in consequence of, the heat.* (K, TA.) فقعت الفواقعُ فلانًا *The calamities of time,* or *fortune, crushed such a one.* (K, * TA.) فَقَعَ, aor. ـَـ , (K,) inf. n. فَقْعٌ, (O,) *He stole.* (O, K. [Accord. to the TK, trans. in this sense.]) And *He emitted wind from the anus, with a sound;* (K, TA;) in which sense the inf. n. is

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likewise فَقْعٌ; accord. to some, peculiarly said of an ass: and فَقَّعَ به, and بِمَفْقَعٍ , and بِمَفْقَاعٍ , inf. n. تَفْقِيعٌ, *he did so vehemently.* (TA.) فَقِعَ, i. e. like فَرِحَ, (K, TA,) inf. n. فَقَعٌ, (TK,) said of a man, (TA,) *He became red.* (K, TA.)

2 فقّع , (TA,) inf. n. تَفْقِيعٌ, (O, K, TA,) *He twisted the sides of his mouth,* or *opened his mouth and was diffuse, in speech,* (O, K, TA,) *and uttered speech that had no meaning.* (TA.) ___ And فقّع أَصابعه, (S, O, * TA,) inf. n. as above, (S, O, K, TA,) *i. q.* فَرْقَعَها, (S, O, * K, * TA, *) [*He cracked the joints of his fingers;*] i. e. *he pressed his fingers so that a sound was heard to proceed from their joints:* (TA:) the action signified thereby is forbidden to be performed in prayer: (O, TA:) [but it is said that] this is *the contracting of the fingers to the inner side of the hand and making*

a sound with the outer side [app. *by pressing the fist upon the ground so as to make the joints of the fingers crack,* when rising; for I think that any action more irregular than this would be too obviously wrong to need prohibition]. (O.) ___ And فقّع الوردة, inf. n. تفقيعٌ, *He made the rose into a round form* (أدارها), *and then struck it so that it rent open,* or *asunder, producing a sound:* (O:) or التَّفْقيعُ signifies *the striking a rose with the hand,* (O, K,) or *the making a rose-leaf into a round* [*and* app. *hollow*] *form, and pressing it with the fingers,* (TA,) *so that it produces a sound,* (O, K, TA,) *when rending open,* or *asunder.* (TA.) ___ [And فقّع signifies also *It cracked with a sound:* and *it crackled:* said of a flint-stone in fire: see صوّانٌ: and said of salt thrown into a fire: see نارٌ.] ___ See also 1, last sentence but one. فقّع الأديم, (O, TA,) inf. n. as above, (K,) *He made the hide red.* (O, K, TA.)

4 **افقع**, (TA,) inf. n. إفْقاعٌ, (O, K, TA,) *He was,* or *became, poor,* or *needy:* (TA;) or *in an evil state* or *condition.* (O, K, TA.)

5 **تفقّع** see 1. ___ [Reiske, as stated by Freytag, has explained this verb as signifying *It was,* or *became, contracted;* said of a hand: but probably, I think, in consequence of his having found تفقّعت erroneously written for تقفّعت.]

6 **تفاقعت عيناه** *His eyes became white:* (O, K, TA:) or *became cleft,* or *fissured:* or *had in them foul,* or *foul white, matter.* (TA.)

7 **انفقع** *It became cleft,* or *fissured,* or *rent open* or *asunder.* (O, K.)

فَقْعٌ [an inf. n., of فقع, q. v. Used as a subst.,] *Intense whiteness.* (TA.) [But it seems to signify more commonly, *Intense yellowness:* or *yellowness free from admixture:* see 1, first sentence.] And *i. q.*

حُصَاصٌ [app. as meaning *An emission of wind from the anus, with a sound*]. (S, O, TA. [See 1, last sentence but one.]) Also, and فُقْعٌ , (S, O, K,) the latter mentioned by ISk, (S, O,) *A species of* كَمْأَةٌ [or *truffles*]; (S, O;) accord. to A 'Obeyd, (S, O,) the *white and soft thereof:* (S, O, K;) which is the *worst thereof;* or, as IAth says, *a species of the worst* [*kind*] *of* كمأة, accord. to AHn, *it comes forth from the ground so as to appear, white, and is bad;* the good being that which is extracted by digging: Lth says, It is *a* كَمْءٌ [or *truffle*] *that comes forth from the base of the plant called* إِجْرِدٌ [q. v.], and is *of the worst of* كمأة, *and the quickest in becoming corrupt:* (TA:) the pl. is فُقَعَةٌ, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and فَقْعٌ, with fet-h, has for pls. أُفْقُعٌ [a pl. of pauc.] and فُقُوعٌ [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K: *) one says, هو أَذَلُّ من فَقْعٍ قَرْقَرٍ, (S,) or من فَقْعٍ بقَرْقَرَةٍ, (O, K,) [*He is more vile than the* فقع *of,* or *than* فقع *In, a low and soft tract of ground,*] because the beasts kick it along, (S,) or because it offers not resistance to the gatherer thereof, or because it is trodden with the feet, (O, K,) and the beasts kick it along. (O.) ___ [From a mention of the pl. فُقُوعٌ in art. ذأن, and in the present art. in the TA, it appears that فَقْعٌ is also applied to The *species of fungus called* ذُؤْنُونٌ, and to the *species called* طُرْثُوثٌ, &c.] ___ And [hence, perhaps,] فَقْعٌ [as a coll. a.] signifies also *Pointed toes* (خَرَاطِيمُ of a sort of boots (O, TA.)

فَقْعٌ : see the next preceding paragraph.

فَقَاعٍ ; see what next follows.

فُقَاعٍ ; (O, and thus in my MS, copy of the K; in other copies of the K فُقَاعٌ or فُقَاعٌ; and in all the copies is added بالضَّمّ كُرُبَاعٌ or كُرُبَاعٍ ; [but there is no such word as رُبَاعٍ. nor رُبَاعٌ; whence it seems to be meant that we should read كُرُبَاعٌ ; i. e. فُقَاعٌ, like رُبَاعٌ, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) فُقَاعٍ , (O, K, *) like رُبَاعٍ, (O.) [i. e.] with fet-h, like كَثَمَانٍ (ثَمَانٍ): (K:) [which suggests that كُرُبَاعٍ may be an early mistranscription for كَرَبَاعٍ, and that فُقَاعٌ is wrong, and only فَقَاعٍ right, though it is said in one place in the TA that فَقَاعٌ is like سَحَابٌ, i. e. that it is فَقَاعٌ:] or it is

فَقِيعٌ , like أَمِيرٌ; (K, TA;) so accord. to El-Jáhidh, as mentioned by Az: (TA:) applied to a man, as meaning *Red;* (O, K, TA;) *intensely so; by reason of* إِغْرَابٌ [i. e. app., *goodliness of condition*]: (O, TA:) and فُقَاعِيٌّ , as an epithet applied to a man, signifies *red.* (TA.)

فَقِيعٌ , (so in the O,) or فَقِّيعٌ , like سِكِّيتٌ, (K,) but the former, like أَمِيرٌ, is the right, [a coll. gen. n.,] and its n. un. is with ة, (TA,) The *white, of pigeons;* (K, TA;) said by El-Jáhidh to be *such, of pigeons, as are like the* صِقْلَابِيّ [or *Sclave*] *of men;* (O, TA;) *a kind of white pigeon;* so called as being likened to a [white] species of truffle [i. e. the فَقْعٌ]. (TA.) ___ أَبْيَضُ فَقِيعٌ, (so in the O,) or ابيض فَقِّيعٌ , like سِكِّيتٌ, (K,) *White that is intense* (O, K) *in whiteness.* (O.) [See also فَقِيعٌ ___.] فَاقِعٌ as an epithet applied to a man: see فُقَاعٍ.

فُقَّاعٌ : see فُقَاعٍ: ___ and see فَاقِعٌ, in two places.

فَقَّاعٌ One *who emits wind from the anus, with a sound, much,* or *frequently.* (TA.) ___ And *Strong,* or *vehement;* and *bad, corrupt,* or *wicked.* (Lth, O, K.)

1 . **فُقَّاعٌ** *certain beverage,* (S, O, L, K,) [*a sort of beer.*] *made from barley:* (L, TA:) [but there are several sorts thereof, perhaps peculiar to postclassical times: (see De Sacy's Chrest. Arabe, see, ed., vol. i., pp. 149-154:)] so called because of the froth that rises upon its head. (O, K. [See فُقَّاعَةٌ.]) ___ And *A certain plant,* (AHn, O, K.) *such as is termed* مُتَفَقِّعٌ , i. e., (AHn, O, K. *) *which, when it dries up, becomes hard, and as though it were horns.* (AHn, O, K.) [Now applied in North-Western Africa to The *toadstool,* which is called in other parts فُطْرٌ.]

فَقِّيعٌ : see فَقِيعٌ, in two places.

فُقَّاعَةٌ , like رُمَّانَةٌ, sing. of فَقَاقِيعُ, (TA,) which signifies The *bubbles that rise upon water,* (S, O, K, TA,) and *upon wine,* (O,) [&c.,] *round,* [or *globular.*] (TA,) *like* قَوَارِيرُ [or *vessels of glass*]. (S, O, TA.)

فُقَّاعِىٌّ *A seller of* [*the beverage called*] فُقَّاعٌ. (TA.)

فَاقِعٌ (S, O, K) and فُقَاعِىٌّ (K) Yellow *intensely yellow;* (S, O, K;) thus both signify: (Lh, K, TA:) or red *intensely red:* (K:) or red *free from an admixture of whiteness:* or *purely red:* (TA:) or فَاقِعٌ is applied to white and to any other colour as signifying *free from admixture;* (K;) and فُقَاعِىٌّ is applied in this sense to white: (TA:) and أَفْقَعُ , of which the pl. is فُقْعٌ, signifies *intensely white.* (K.)

فَاقِعَةٌ *A calamity,* or *misfortune:* (S, O, K:) pl. فَوَاقِعُ. (S, O, K. *)

أَفْقَعُ ; pl. فُقْعٌ: see فَاقِعٌ.

فَقْرٌ مُفْقِعٌ , accord. to the K, signifies مُدْقِعٌ [as though meaning *Poverty causing to cleave to the dust* or *earth*]: but the right phrase is فَقِيرٌ مُفْقِعٌ, signifying مُدْقِعٌ [i. e. a *poor* person *cleaving to the dust* or *earth:* for أَدْقَعَ is intrans. as well as trans.]; which denotes the worst condition, like مَجْهُودٌ. (TA.) [See 4.]

مِفْقَعٌ and مِفْقَاعٌ [The *anus* (as being the instrument) *with which wind is emitted vehemently, with a sound*]: see 1, last sentence but one.

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خُفٌّ مُفَقَّعٌ *i. q.* مُخَرْطَمٌ (O, K) i. e. *A boot having its fore part pointed.* (TA in art. خرطم.)

المُفَقَّعَةُ *A certain black bird of which the base of the tail is white,* (O, K,) *that pecks camels',* or *similar, dung.* (O.)

مِفْقَاعٌ : see مِفْقَعٌ; and 1, last sentence but one.

مُتَفَقِّعٌ : see فُقَّاعٌ.

فقم

1 **فَقَمَ** , (S, K, * TA,) aor. ـَـ , (TA,) inf. n. فَقَمٌ, *It,* or *he, was,* or *became, full:* (S, K, TA:) it is said of a vessel: (TA:) and one says [also] أَصابَ من المآء حتَّى فَقَمَ [*He obtained,* or *took, of the water until he became full*]; mentioned by IDrd. (S, TA.) ___ And أَكَلَ حتَّى فَقَمَ *He ate until he became affected with indigestion,* or *oppressed by much eating.* (K.) ___ فَقَمَ مالُهُ *His property,* or *wealth, became much,* or *abundant:* or it has the contr. meaning, i. e., *passed away; came to an end;* or *became spent, exhausted,* or *consumed.* (K, TA.) فَقَمَ, aor. ـَـ , (K, TA,) inf. n. فَقَمٌ (S, K, TA) and فَقْمٌ, (K, TA,) *He had the lower central incisors prominent,* (S, TA,) *so that they did not close against the upper,* (S,) or *so that the upper did not close against them when he* (the man) *closed his mouth:* so in the L: or *he had the lower jaw long and the upper short:* but accord. to the K, *he had the upper central incisors prominent, so that they did not close against the lower:* (TA:) the epithet applied to him is أَفْقَمُ ; (S, K, TA;) fem. فَقْمآءُ. (TA [in which it is added that one says رجل فُقْمٌ; but رجل is app. here a mistranscription for رجالٌ].) ___ And [hence] فَقَمَ فلانٌ *i. q.* بَطِرَ and أَشِرَ [i. e. *Such a one exulted;* or *exulted greatly,* or *excessively; and behaved insolently and unthankfully,* or *ungratefully:* &c.]: (K, TA:) because البَطَرُ and الأَشَرُ are departure from the limit of rectitude. (TA.) ___ And فَقَمَ الأَمرُ, (K, TA,) aor. ـَـ , (TA,) inf. n. فَقَمٌ and فَقْمٌ and فُقُومٌ, *The affair did not proceed in a right course.* (K, TA.) ___ And فَقَمٌ and فُقْمٌ are *syn. with* تفاقم, q. v. (K.) ___ And فَقُمَ signifies also *It* (a thing) *was,* or *became, wide,* or *ample.* (TA.) فَقَمَ المرأَةَ: see 3. فَقَمَ اتكَلْبَ *He took hold of the* فُقْمٌ [i. e. *muzzle*] *of the dog;* (K;) as also تفقّمه . (Z, K.)

3 **فاقم المَرْأَةَ** , (S, * K, TA,) inf. n. مُفاقَمَةٌ and فِقَامٌ, (S, TA,) *He compressed the woman;* (S, K, TA;) as also

فَقَمَهَا . (K.)

5 تَفَقَّمَ see 1, last sentence.

6 تفاقم *It* (an affair, or a case,) *was,* or *became, great,* or *formidable;* (S, Mgh, K, TA;) and *hard,* or *difficult;* (Mgh;) said of what is disliked, or hated; (TA;) and فَقَمَ and فَقُمَ signify the same. (K.)

فَقْمٌ : see what next follows.

فُقْمٌ (S, K) and فَقْمٌ (K) The لَحْى [meaning *lateral portion of the lower jaw*]; (S, K;) or *either one of the* لَحْيَان. (K.) Hence the trad., مَنْ حَفِظَ مَا بَيْنَ فَقْمَيْهِ وَرِجْلَيْهِ دَخَلَ الجَنَّةَ [*He who keeps from evil what is between his two lateral portions of the lower jaw* (i. e. his tongue), *and* what is between *his two legs* (i. e. his ذَكَر), *enters Paradise*]. (S, * TA.) ___ [And] The *upper part* [*of the interior*] *of the mouth:* the lower part is the حَنَك. (IAar, T in art. حنك.) ___ See also فُغْمٌ.

فُقُمٌ The *mouth.* (Sh, K, TA. [See also فُغْمٌ.])

أَفْقَمُ ; fem. فَقْمَآءُ: see 1. ___ Hence, Anything *crooked, distorted,* or *uneven.* (TA.) And أَمْرٌ أَفْقَمُ *An affair,* or *a case, of a crooked kind; contrary to what is right.* (S, * K, * TA.) ___ [And Freytag adds, from the Deewán of the Hudhalees, *Difficult,* as an epithet applied to a thing: ___ and, as a signification of the fem., *A calamity,* or *misfortune.*]

فقه

1 **فَقِهَ** , aor. ـَـ , (S, Msb, K, &c.,) inf. n. فِقْهٌ, the verb being like عَلِمَ and the inf. n. like عِلْمٌ, in measure and in meaning, (TA,) or فَقُهَ; (JK; [and the same seems to be implied in the Msb and the K;]) and فَقَهَ; (Msb, K;) *He had,* or *possessed, what is termed* فِقْهٌ, meaning *understanding,* (S, K,) and *knowledge,* and *intelligence,* and especially *knowledge of the law* (عِلْمُ الدِّينِ): (K:) or both are *syn. with* عَلِمَ: (Msb, TA:) or فَقُهَ, of which the inf. n. is فَقَاهَةٌ, (S, TA,) or فِقْهٌ, (JK,) signifies [peculiarly] *he had,* or *possessed, knowledge of the law* (عِلْمَ الشَّرِيعَةِ): (S:) or this latter verb signifies *he had,* or *possessed, what is termed* فِقْهٌ *as a faculty firmly rooted in his mind:* (Msb, TA:) or, accord. to IB, *i. q.* تَفَقَّهَ [q. v., as intrans.]: and *he was,* or *became,* [*a* فَقِيه, q. v., or] *equal to the* فُقَهَآء. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَنْقَهُ [which may be rendered *Such a one will not understand nor comprehend:* but the two verbs are exactly syn.]. (S.) And to the witness one says, كَيْفَ فَقَاهَتُكَ لِمَا أَشْهَدْنَاكَ [app. meaning *How is thy understanding of* (or *how understandest thou*) *what we have made thee to witness?*]: it is not said to any other than the witness: (K, TA:) thus in the M: (TA:) or, accord. to Z, it is said to other than the witness. (K, * TA.) ___ And فَقِهَهُ, (Mgh, K,) aor. , inf. n. فِقْهٌ, (K,) *He understood it,* (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also تَفَقَّهَهُ . (K.) ___ See also 3.

2 **فَقَّهَهُ** , (S, K,) inf. n. تَفْقِيهٌ, (K,) *He* (God) *made him to know* or *have knowledge* [or *to understand,* or *instructed him*], or *taught him;* (S, * K, TA;) and (K) so افقهه , (Msb, K,) or *he made him to understand.* (S, Mgh.) It is said in a trad., اللّٰهُمَّ عَلِّمْهُ الدِّينَ وَفَقِّهْهُ فِى التَّأْوِيلِ i. e. *O God, teach him* الدين [app. here meaning *the science of the law*] *and* [*instruct him in*] *the* تأويل [or *interpretation,* &c.,] *and the meaning thereof.* (TA.) And you say, أَفْقَهْتُكَ الشَّىْءَ *I made thee*

to understand, (S, Msb, *) or *I taught thee,* (Msb,) *the thing.* (S, Msb.) And أَفْقَهْتُهُ *I explained to him the learning of* الفِقْه [meaning *the science of the law*]. (T, TA.)

3 **فاقهه** *He searched with him into* [*matters of*] *science, disputing with him,* (S, K,) ففقهه, aor. ـُ, [inf. n. فَقْهٌ,] *and he overcame him therein.* (K.)

4 **أَفْقَهَ** see 2, in three places.

5 **تفقّه** *He learned knowledge,* or *science:* (M voce سَوَّدَ:) [and particularly] *he learned* الفِقْه [meaning *the science of the law*]: (JK:) or *he took,* or *applied himself, to the acquisition of* الفِقْه [meaning thus]. (S, TA.) And تفقّه فى العِلْم is like تَعَلَّمَ [meaning *He became,* or *made himself, learned,* or *thoroughly learned, in science*]. (Msb.) لِيَتَفَقَّهُوا فى الدِّين, in the Kur ix. 123, means *That they may task themselves to obtain understanding in* الدِّين [i. e. *the law,* or *religion* in general], *imposing upon themselves the difficulties attendant on the acquisition thereof.* (Ksh, Bd.) See also 1, in two places; in the latter of which it is mentioned as transitive.

فِقْهٌ [as a simple subst.] signifies *Understanding* (S, Msb, K) of a thing; (Msb, K;) and *knowledge* thereof; (Msb, K;) and *intelligence:* (K:) accord. to IF, *any knowledge* of a thing is thus termed: (Msb:) [hence فِقْهُ اللُّغَة *The science of lexicology* is the title of a work written by him; and of another work, by Eth-Tha'álibee:] and, as used by the lawyers [and others], الفِقْهُ denotes a particular science; (Msb;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) *The science of the law;* [*jurisprudence;*] (S, K, TA;) syn. عِلْمُ الشَّرِيعَة, (S, TA,) or عِلْمُ الدِّين, [which is the same as علم الشريعة,] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, *the science of the* فُرُوع [or *derivative institutes*] *of the law.* (TA.)

فَقُهٌ ; and its fem., with ة: see the next paragraph.

فَقِيهٌ Any one *possessing knowledge* of a thing. (TA.) فَقِيهُ العَرَبِ signifies *The* عَالِم [or *man of knowledge*] *of the Arabs;* (TA;) and was an appellation given to El-Hárith Ibn-Keledeh (الحَارِثُ بنُ كَلَدَةَ), who was also called طَبِيبُ العَرَبِ [as is said in the S in art. ازم], because this appellation is syn. with the former; but IKh and El- Hareeree do not mean by فقيها لعرب any particular person. (Mz, close of the 39th نوع.) ___ [Particularly and predominantly,] فَقِيهٌ signifies One *possessing knowledge of the law;* [*a lawyer;*] (S, K;) as also فَقْهٌ ; (Msb, K;) fem. فَقِيهَةٌ and فَقْهَةٌ : pl. [of فَقِيهٌ] فُقَهَآءُ; and [of فَقِيهَةٌ] فَقَائِهُ and فُقَهَآءُ;

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(K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, in my opinion, he, of the Arabs, who says فُقَهَآءُ [in speaking of women] takes no account of the fem. ة: it is like فُقَرَآءُ applied to women. (TA.) [In Egypt, the appellation فقى, a vulgar corruption of فَقِيهٌ, is now applied to *A schoolmaster;* and to *a person who recites the Kur-án &c. for hire.*] ___ فَحْلٌ فَقِيهٌ means *A stallion* [*camel*] *expert in covering,* (K, TA,) *that knows well the she-camels that are lusting, and the pregnant.* (TA.)

المُسْتَفْقِهَةُ *The female companion of the wailing woman, who responds to her* (K, TA) *in what she says;* because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified she who seeks, or desires, to understand:] it is said in a trad. that each of these persons is cursed by God. (TA.)

فقو

1 **فَقَوْتُ أَثَرَهُ** or إِثْرَهُ *I followed his track,* or *footsteps; i. q.* قَفَوْتُهُ; (K, TA;) mentioned by Yaakoob among the words formed by transposition: so in the M. (TA.)

فَقْوٌ : see its syn. فَقْءٌ, in art. فقأ.

فُقْوَةٌ The فُوق [or *notch*] of the arrow; (S, K, TA;) i. e. the *part which is the place of the bowstring:* (TA:) [also called فُوقَةٌ, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. فُقًى, (S, K,) also written فُقًا. (TA.) An ex. of the pl. occurs in a verse cited in art. عرقب, voce عُرْقُوبٌ. (S.)

فك

1 **الفَكُّ**, accord. to Er-Rághib, primarily signifies التَّفْرِيجُ [i. e. The *opening* a thing; and particularly *by diduction*, or *so as to form an intervening space*, or *a gap*, or *breach*]. (TA.) You say, فَكَّ, first pers. فَكَكْتُ, (S, O, Msb, K,) aor. ـُ, inf. n. فَكٌّ, (O, Msb,) *He separated* (S, O, Msb, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or فَكَكْتُهُ *I separated one part of it from another part thereof:* (Msb:) and تَفْكِيكٌ likewise signifies the *separating* two things knit together, or intricately intermixed. (Lth, S, TA.) And *He broke* [or *broke open*] a seal, i. e. a sealed piece of clay or wax; (Mgh, Msb, * TA;) in relation to which يَفْتَكُّهُ occurs as meaning يَفُكُّهُ, though we have not heard it [as a classical expression in this sense]. (Mgh.) ___ And فَكَّ العَظْمَ, (Mgh, Msb,) aor. and inf. n. as above, (Msb,) *He dislocated the bone; put it out of joint.* (Mgh, Msb.) [This, or the like, is what is meant by its being said that] الفَكُّ in the hand, or arm, is [i. e. denotes] less than الكَسْرُ. (K.) ___ And فَكَّ يَدَهُ, (K, TA,) aor. and inf. n. as above, (TA,) *He opened*, or *unclosed, his hand from what was in it:* (K, TA:) so in the M. (TA.) ___ And فَكَّ الرَّهْنَ, (S, Mgh, O, Msb, K,) aor. ـُ, (TA,) inf. n. فَكٌّ and فُكُوكٌ; (K;) and افتكّهُ; (S, Mgh, O, K;) *He redeemed the pledge;* (S, Mgh, O, Msb, K, TA;) *got it out from the hand of him to whom it was pledged.* (Mgh.) ___ And فَكَكْتُ signifies also *I loosed, set loose* or *free*, or *let go*, anything. (Msb.) ___ [Hence,] فَكَّ الأَسِيرَ, (Msb, K,) aor. ـُ, (TA,) inf. n. فَكٌّ and فَكَاكٌ and فِكَاكٌ, (K,) *He liberated*, or *set free, the captive.* (Msb, K, TA.) And فَكَّ الرَّقَبَةَ, (S, O, Msb, K,) aor. ـُ, inf. n. فَكٌّ, (TA,) [lit. *He loosed the neck,*] means *he emancipated* [*the slave*]. (S, O, Msb, K, TA.) فَكُّ الرَّقَبَةِ is expl. in a trad. as meaning *The assisting in paying the price* [*of the slave* when one is unable to pay the whole of the price]. (O, TA.) In the Kur [xc. 13], فَكُّ رَقَبَةٍ is said by some to mean *The emancipating of a slave:* and by some. *the* man's *emancipating himself from subjection to God's punishment by the*

confession of the unity of God and by righteous doing and then by teaching the same to others. (TA,) فُلَانٌ فُكَّ means *Such a one was set free, and at rest, from a thing.* (IAar, Th, TA.) ___ [Hence also,] one says, هُوَ يَفُكُّ المشَاكِلَ [*He solves*] *the things,* or *affairs, that are dubious,* or *confused.* (TA in art. قدفك وفرّج ___.) شكل is said of a very old man, meaning فَرَّجَ لَحْيَيْهِ [i. e. *He has parted his jaws,* by hanging the lower jaw in consequence of weakness]; as is the case in extreme old age. (S, O,) And [hence.] فَكَّ, (AZ, S, O, K,) aor. ـُ , inf. n. فَكٌّ and فُكُوكٌ, (AZ, S, O,) said of a man, means *He was,* or *became, extremely aged,* or *old and weak.* (AZ, S, O, K.) [Or فَكَّ thus used may be from الفَكُّ signifying the jaw: and so what next follows.] ___ فَكَكْتُ الصَّبِيَّ *I put medicine into the mouth of the boy* or *young male child* [opening his jaws for that purpose]. (S, O.) قَدْ فَكَكْتَ, [third pers. فَكَّ,] aor. تَفَكُّ, inf. n. فَكَكٌ, *Thou hast become such as is termed* أَفَكُّ i. e. *one whose* مَنْكِب [here meaning *shoulder-bone*] *has become unknit,* or *loosened,* (انْفَرَجَ,) *from its joint, in consequence of weakness and flaccidity.* (S.) [See also فَكَكٌ below.] ___ And قَدْفَكَكْتَ, aor. تَفَكُّ; (S, O, K;) and فَكُكْتَ, (O, K,) a verb of a very rare form, [respecting which see دَمَّ, last sentence,] (MF, TA,) aor. تَفُكُّ; (O, K;) inf. n. فَكَكَةٌ (S, O, K) and فَكٌّ also; (TA;) *Thou hast become foolish,* or *stupid, and soft, flaccid,* or *languid.* (S, O, K, TA.)

2 **فَكَّكَ** see the preceding paragraph, second sentence.

4 **افكّت** *She* (a camel) *being near to bringing forth, her* صَلَوَانِ [app. meaning *two parts on the right and left of the tail* (see صلًا in art. صلو)] *became lax,* or *flaccid, and her udder became large;* (K, TA;) and so أَفْكَهَت; (TA;) so too تفكّكت : or this last signifies *she became vehemently desirous of the stallion.* (O, K.) ___ And افكّ مِنَ الحِبَالَةِ *He* (a gazelle) *got loose from the snare* into which he had fallen. (TA: also mentioned, but not expl., in the O.)

5 **تفكّك** *It* (a thing) *became much,* or *widely, separated:* and *became unclosed.* (O, TA.) ___

تفكّكت السَّفينةُ *The ship parted asunder; became disjointed; became separated in its places of joining.* (Mgh in art. خلع.) ___ See also 7. ___ And see 4. ___ You say also, هُوَ يَتَفَكَّكُ meaning *He is* [or *acts*] *without power of self-restraint, in consequence of stupidity,* or *unsoundness of intellect,* (S, O, K, TA,) in his gait, and in his speech: (TA:) or تَفَكَّكَ in walking is *syn. with* تَخَلَّعَ, (S and K and TA in art. خلع,) i. e. [*he was,* or *became, loose in the joints;* or] *he shook his shoulder-joints and his arms, and made signs with them.* (TA in that art.)

7 **انفكّ** *It became separated:* you say, انفكّ الشَّىْءُ مِنَ الشَّىْءِ *The thing became separated from the thing:* (O, TA:) and انْفَكَكْتُ مِنْكَ [*I became separated from thee*]. (TA.) ___ And, said of a bone, *It became dislocated,* or *out of joint;* (MA, Mgh, * Msb; *) *it unknit,* or *loosened, and separated;* syn. انْفَرَجَ وانْفَصَلَ; as also تفكّك . (Mgh.) [And it is also used in relation to a member of the body:] one says, سَقَطَ فُلَانٌ فانْفَكَّتْ قَدَمُهُ أَوْ إِصْبَعُهُ i. e. انْفَرَجَتْ وزَالَتْ [*Such a one fell, and his foot,* or *his finger, became unknit,* or *loosened, and dislocated*]: (S, O:) [or] انفكّت قَدَمُهُ means زَالَتْ [i. e. *his foot became dislocated;* and انفكّت إِصْبَعُهُ means انْفَرَجَتْ [i. e. *his finger became unknit,* or *loosened* in a joint]. (K.) ___ One says also, انفكّت رَقَبَتُهُ مِنَ الرِّقِّ, meaning *He became freed* [lit. *his neck became loosed*] *from slavery.* (S, * O, * TA.) ___ And انفكّ عَنْ عَهْدِهِ [*He became released from his compact, engagement,* or *promise*]. (TA voce انْفَرَكَ.) ___ And لَا يَنْفَكُّ عَنْ قُبْحِ فِعْلِهِ [*He will not desist from his evil doing*]. (O and K in art. عرف.) [It is also used in the sense and manner of the non-attributive verb زَالَ; respecting which see art. زيل.] One says, مَا انْفَكَّ فُلَانٌ قَائِمًا, meaning مَا زَالَ قَائِمًا [i. e. *Such a one ceased not to be,* or *continued to be, standing*]. (S, O.) And مَا انْفَكَكْتُ أَذْكُرُكَ, meaning مَا زِلْتُ أَذْكُرُكَ *I ceased not,* or *I continued, remembering thee*]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by إِلَّا, which is [said by As and IJ and others to be] redundant. (S, O. [See that verse,

and the remarks upon it, in art. الا. p. 78, col. i.])

8 إِفْتَكَكَ see 1, former half, in two places.

الفَكُّ *The* لَحْى [meaning *jaw;* and also *either of the two lateral portions of the lower jaw*], (S, O, Msb, K,) i. e. (Msb) *each of the* لَحْيَانِ;

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(Mgh, Msb;) as also الأَفَكُّ : (O, K:) or this latter signifies *the* مَجْمَع [or *part in which is the commissure*] *of the* خَطْم [generally meaning *muzzle*]; (Lth, O, K;) as also الفَكُّ; (TA;) that is, (Lth, O, in the K or [as if to denote a different meaning],) [*the part in which is the symphysis*] *of the* فَكَّان [or *two lateral portions of the lower jaw*]: (Lth, O, K:) [see الفَنِيكُ:] and الفَكَّان is said to mean *the place* [*on either side with that on the other side*] *where the two jaws meet* [*and are articulated*] *next the temple, above and below;* of a human being and of a horse or the like: (TA:) and, in the Bári', (Msb,) or in the T, (TA,) *the place of meeting of the two sides of the mouth* (مُلْتَقَى الشِّدْقَيْنِ) *on both sides:* (Msb, TA:) [but this last explanation is strange, and app. little known:]) pl. فُكُوكٌ. (Msb.) One says, مَقْتَلُ الرَّجُلِ بَيْنَ فَكَّيْهِ [which may be best rendered *The man's slayer is between his two jaws,* or *two lateral portions of his lower jaw*]; (S, O, TA;) meaning the man's tongue: (TA:) a prov., in which مقتل may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, قَاتِلُ الرَّجُلِ بَيْنَ فَكَّيْهِ. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also فَكَكٌ.

فَكَّةٌ [an inf. n.: see 1, last sentence]. الفَكَّةُ is the name of *One of the northern constellations,* [*Corona Borealis,*] (Kzw,) *certain stars,* (S, O, K,) *eight stars, called in Pers.* كاسه

درويشان, (Kzw,) *behind* السِّمَاكُ الرَّامِحُ [i. e. *Arcturus*], (S, O, K,) [*near*] *behind the staff of* الصَّيَّاحِ [which is a name of *Bootes*], (Kzw,) *having a circling form,* (S, O, K, and Kzw,) *but with a gap,* or *breach, in the circling, for which reason,* [agreeably with the Pers. appellation mentioned above,] *it is called* قَصْعَةُ المَسَاكِينِ [*the bowl of the paupers*], (Kzw,) this being *the name given to it by the children.* (As, S, O, K.)

فَكَكٌ *An unknit,* or *a loosened, state* (انْفِرَاجٌ) *of the* مَنْكِبِ [or *shoulder-joint*]. (K. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) ___ And (K) *A state of dislocation of the foot:* (S, O, K:) hence the phrase, in a verse of Ru-beh, كَمُنْهَاضِ الفَلَكْ: (S, O: *) but (in this instance, O), accord. to As, الفَلَكْ is used by poetic license for الفَكّ [meaning the jaw, so that the phrase signifies *like him whose jaw has become broken after its having been set*]. (S, O.) ___ And *A state of fracture of the jaw:* (K, TA:) or *of dislocation thereof.* (TA.)

فَكَاكُ الرَّهْنِ and فِكَاكُهُ, (S, O, Msb, * K,) the latter mentioned by Ks (S, O, Msb) and ISk, (Msb,) *That wherewith the pledge is,* or *is to be, redeemed:* (S, O, Msb, * K:) so in a verse cited voce غَلَقَ. (S, O.)

فَكَّاكٌ [One *who separates,* &c., *much,* or *often*]. ___ [And hence,] فَكَّاكٌ هَكَّاكٌ One *who does not make his words and their meanings congruous,* or *consistent, by reason of his foolishness,* or *stupidity.* (Z, TA.)

فَاكٌّ [as an act. part. n., *Separating,* &c. ___ And] *Extremely aged,* or *old and weak;* applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, *disabled,* or *fatigued, by leanness,* or *emaciation:* fem. with ة. (En-Nadr, TA.) ___ And *Foolish,* or *stupid:* (S, O: *) or *very foolish,* or *stupid:* (IAar, K, TA:) and you say فَاكٌّ تَاكٌّ, (IAar, S, O, TA,) making تَاكٌّ an imitative sequent: or, accord. to Yaakoob, you say شَيْخٌ فَاكٌّ وَتَاكٌّ: thus he makes تَاكٌّ a substitute, not an imitative sequent. (TA.) And أَحْمَقُ فَاكٌّ وَهَاكٌّ [*A foolish,* or

stupid, person,] one *who talks of that which he knows and of that which he knows not, and is more,* or *oftener, incorrect than correct.* (El-Hoseybee, TA.) Pl. فَكَكَةٌ and فِكَاكٌ. (IAar, K.)

أَفَكُّ, (S, K,) or أَفَكُّ المَنْكِبِ, (K,) One *whose* مَنْكِب [here meaning *shoulder-bone*] *has become unknit,* or *loosened,* (انفرج,) *from its joint, in consequence of weakness and flaccidity.* (S, K. * [See also مَفْرُوكٌ.]) ___ And رَجُلٌ أَفَكُّ [*A man having the jaw broken*]. (TA. [There expl. as signifying مَسْكُورُ الفَكِّ; a mistranscription, for مَكْسُورُالفَكِّ: see فَكَكٌ, last sentence.]) See also الفَكُّ.

مُفِكَّةٌ, applied to a she-camel, part. n. of أَفَكَّت [q. v.]: (O, TA:) and مُفْكِهٌ and مُفْكِهَةٌ are syn. therewith. (TA.)

مُتَفَكِّكَةٌ A mare *desiring the stallion,* (AO, O, K,) *not offering opposition to him.* (AO, O.)

مُنْفَكِّينَ in the Kur [xcviii. 1], (O, TA,) followed by the words حَتَّى تَأْتِيَهُمُ ٱلْبَيِّنَةُ, (O,) means, accord. to Mujáhid (O, TA) and Zj, (TA,) *In the condition of desisting* (O, TA) from their infidelity; (TA;) or, as Akh says, *ceasing* from their infidelity: (TA:) or, accord. to another, (O,) namely, Niftaweyh, (TA,) *quitting the present state of existence,* (O, TA,) i. e., *sharing, one with another, in perdition, until the evidence came to them* (O, TA) that had been affirmed to them in the Towráh, with respect to the description of Mohammad &c.; تَأْتِيهِمُ being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from مَا ٱنْفَكَّ meaning مَا زَالَ, but from انْفِكَاكُ الشَّىْءِ مِنَ الشَّىْءِ meaning the thing's becoming separated from the thing: accord. to IAar, as mentioned by Th, فُكَّ فُلَانٌ means Such a one was set free, and at rest, from a thing; and hence مُنْفَكِّينَ in the Kur means *experiencing rest:* accord. to Er-Rághib, it means *separated,* or *separated into several parties;* for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)

فكر

1 **فَكَرَ فيه** , (O, * Msb, K,) aor. ـُـ , (O, TK,) or ـِـ , (Msb,) inf. n. فَكْرٌ; (S, O, Msb, K; *) and أَفْكَرَ ; (S, O, Msb, K;) and فكّر , (S, O, K,) [which is more common than either of the first and second,] inf. n. تَفْكِيرٌ; (O, TA;) and تفكّر ; (S, O, Msb, K;) and افتكر , (Msb, TA,) but this last is vulgar; (TA;) *He thought upon it, considered it,* or *examined it* [*mentally*]; (Msb;) *he considered it in order to obtain a clear knowledge of it;* (S, O, * TA;) *he employed his mind,* (M, TA,) or *his consideration,* (K, TA,) *upon it.* (M, K, TA.) [See also فِكْرٌ.]

2 5, 4 **فَكَّرَ**, and 8: see the preceding paragraph.

فَكْرٌ inf. n. of 1 [q. v.]. ___ لَيْسَ لِى فِى هٰذَا الأَمْرِ فَكْرٌ, (Yaakoob, S, O, K, *) which is more chaste than فِكْرٌ , [in this case,] (Yaakoob, S, O,) but the latter is sometimes used, (K,) means *I have no want,* or *need, of this thing:* (Yaakoob, S, O, K: *) or, as is said in the A, لَا فَكْرَ لِى فِى هٰذَا i. e. *I have no want,* or *need, of this, nor do I care for it.* (TA.)

فِكْرٌ and فِكْرَةٌ (S, O, Msb, K) and فِكْرَى , (Lth, O, K,) are simple substs., (S, O, Msb, *) but the last is of rare occurrence, (Lth, O,) signifying *Thought, consideration,* or [*mental*] *examination,* فِى أَمْرٍ [*respecting a thing*]; (Msb;) *consideration* [of a thing] *in order to obtain a clear knowledge* [of it]; (S, TA;) the *employment of the mind,* (M, TA,) or *of the consideration,* (K, TA,) upon a thing: (M, K, TA:) or *repeated consideration for the purpose of seeking* [*to discover*] *meanings:* or the *arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion:* (Msb:)

or the *arranging of known things* [*in the mind*] *in order to attain to* [*the knowledge of*] *an unknown* [*thing*]: (KT:) pl. of the first أَفْكَار: (IDrd, K;) but Sb says that neither فِكْر nor عِلْم nor نَظَر has any pl.: (TA:) the pl. of فِكْرَة is فِكَر. (Msb.) One says, لِفُلَانٍ فِكَرٌ كُلُّهَا فِقَرٌ [*Such a one has thoughts all of which are points of wit*]. (A, TA.) See also فِكْر.

فِكْرَة : see the next preceding paragraph; the former in two places.

فِكْرَى : see the next preceding paragraph; the former in two places.

فِكِّير [*Thoughtful;*] *having much* فِكْر; (IF, S, O, K;) as also فِيكَر . (Kr, K.)

فِيكَر : see what next precedes.

فكل

8 افتكل فى فعله *i. q.* احْتَفَلَ [*He strove, laboured,* or *exerted himself,* &c., *in his doing*]; (IAar, O, K;) said of a man. (IAar, O.)

أَفْكَلُ *A tremour,* (S, O, K,) from cold or from fear: (S:) hence, in a trad., أَخَذَنِى أَفْكَلُ [*A tremour seized me*]: (S, * O:) and in another, فَبَاتَ وَلَهُ أَفْكَلُ [*And he passed the night having a*

tremour, or *shivering*]: (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said رَجُلٌ مَفْكُولٌ [which shows that it had a verb though none is known to have been in use]. (IF, O.) [أَخَذَتْ بِى نَاقَتِى أَفْكَلًا مِنَ السَّيْرِ is a saying mentioned in the O and K, (in the former as from Ibn-'Abbád,) but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for أَحْدَثَتْ, and, consequently, that the meaning is, *My she-camel produced in me a tremour arising from the* rate of *journeying:* some copies of the K, as is stated in the TA, for مِنَ السَّيْرِ, have مِنَ السَّبْقِ, *from the outstripping.*] ___ Also The [*bird commonly called*] شِقْرَّاق [generally meaning the *green wood-pecker*]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) And *A company,* or *collective body,* of men: one says, جَاؤُوا بِأَفْكَلِهِمْ *They came with their company* [i. e. *all together*]. (Ibn-'Abbád, O, K.) أَفَاكِيلُ [is app. a pl. thereof, and, as such,] signifies أَفْوَاجٌ [pl. of فَوْجٌ, q. v.]: thus in the phrase أَفَاكِيلُ مِنْ كَذَا [app. meaning *Multitudes of such a kind of thing*]: (K:) [or] thus in the saying,

mentioned by Ibn-'Abbád, عِنْدَهُ أَفَاكِيلُ مِنْ كَلَامٍ [app. meaning *He has multitudes of sayings,* or *words;* for كَلَامٌ (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.])

مَفْكُولٌ [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour.* (IF, O, K, TA. [See أَفْكَلُ, first sentence.])

فكه

1 **فَكِهَ** , aor. ـَـ , inf. n. فَكَاهَةٌ (S, Mgh, K) and فَكَهٌ, (K, TA,) [the latter inf. n. correctly thus, agreeably with a general rule, in the CK with the ك quiescent, but said in the TA to be بالتحريك,] *He was,* or *became, cheerful, happy,* or *free from straitness;* (S, Mgh, K;) *jocose,* or *given to jesting,* (S, Mgh,) *and to laughing:* (Mgh, K:) or *one who talked to his companions and made them to laugh.* (K.) ___ See also 5.

2 **فَكَّهَهُمْ** , inf. n. تَفْكِيهٌ, *He brought to them* فَاكِهَة [i. e. *fruit*]. (K.) ___ And [hence] فَكَّهَهُمْ بِمُلَحِ الكَلَامِ, inf. n. as above, *He entertained them in a novel manner with facetious sayings* or *talk.* (K, TA.)

3 **فاكهه** , (K,) inf. n. مُفَاكَهَةٌ, (S,) *He jested,* or *joked, with him;* (S, K, TA;) *indulged in pleasantry with him.* (TA.) It is said in a prov., لَا تُفَاكِهْ أَمَةً وَلَا تَبُلْ عَلَى أَكَمَةٍ [*Jest not thou with a female slave, and make not water upon a hillock,* i. e. *and publish not what is secret of thine affair:* see art. اكم]. (S, TA.) [See also an ex. in a verse cited voce تَزَنَّدَ.]

4 **أَفْكَهَتْ** *She* (a camel) *yielded her milk plentifully on the occasion of eating the* [*herbage called*] رَبِيع, *before her bringing forth:* (S, TA:) or *she being near to bringing forth, her* صَلَوَان [app. meaning *two parts on the right and left of the tail* (see صَلًا in art. صلو)] *became lax,* or *flaccid, and her udder became large;* like أَفْكَتْ. (TA in art. فك. [See also the part. n., below.])

5 **تفكّه** *He ate fruit* (فَاكِهَة): (Msb, K:) and *He took fruit with his hand,* [*he helped himself to it;*] syn. تَنَاوَلَ الفَاكِهَةَ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical,

meaning [*And then ye would be in the condition of*] *making your fruit to be your saying* إِنَّا لَمُغْرَمُونَ *Verily we are burdened with debt* (which words occur in the next verse)]: or تَفَكَّهَ here [or rather in a case of this kind] means *He threw away from himself the fruit:* thus says Ibn-'Ateeyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also *He abstained from fruit:* thus it bears two contr. meanings. (K.) ___ And sometimes [it means *He amused himself with talk;* like as one amuses himself with the eating of fruit after a meal; i. e.] التَّفَكُّهُ is metaphorically used as meaning التَّنَقُّلُ بالحديث. (Bd in lvi. 65.) ___ And *He affected jesting,* or *joking.* (TA.) ___ And تفكّهوا بفُلَانٍ *They spoke evil of such a one;* or *did so in his absence;* and *defamed him;* and *did thus with jesting, one with another.* (TA.) ___ And تفكّه به *He enjoyed it:* (S, Msb, K:) and [particularly] (Msb) *he enjoyed the eating of it.* (Mgh, Msb.) ___ And تفكّه also signifies *He wondered,* (S, Msb, K,) منه at it; and so فَكَهَ, followed likewise by منه. (K.) And hence [accord. to some] the saying in the Kur cited above, فَظَلْتُمْ تَفَكَّهُونَ i. e. [*And then ye would be in the condition of*] *wondering* at what had befallen you in respect of your seed-produce. (TA.) ___ And *He repented, grieved, lamented,* or *regretted:* (IAar, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [*And then ye would be in the condition of*] *repenting,* &c.: (S, TA:) and so تَفَكَّنُونَ, which is of the dial. of 'Okl; or, accord. to Lh, Temeem say تَتَفَكَّنُونَ, and AzdShanoo-ah say تَتَفَكَّهُونَ. (TA.)

6 **تَفَاكَهَ** signifies The *jesting,* or *joking,* [or *indulging in pleasantry,* (see 3,) of a number of persons,] *one with another,* (K.) [You say, تفاكهوا *They jested,* &c., *one with another.*]

فَكِهٌ *Eating,* or *an eater of,* فَاكِهَةٌ [i. e. *fruit*]; (K, TA;) a possessive epithet; applied to a man. (TA.) ___ Also, (S, Mgh, K,) and فَاكِهٌ, (K, TA, in the CK فَاكِهَةٌ,) and فيكهان [app. فَيْكَهَانٌ or فَيْكَهَانٌ, like تَيَّهَانٌ], (AZ, TA,) *Cheerful, happy,* or *free from straitness;* (AZ, S, Mgh, K;) *jocose,* or *given to jesting,* (AZ, S, Mgh,) *and to*

laughing: (Mgh, K:) or the first, (K, TA,) and second, (K,) one *who talks to his companions and makes them to laugh:* (K, TA:) and فَكِهَاتٌ, applied to women, *cheerful, happy,* or *free from straitness.* (TA.) ___ And فَكِهٌ signifies also *Exulting,* or *rejoicing above measure;* or *exulting greatly, and behaving insolently and unthankfully,* or *ungratefully:* (S, TA:) and thus the pl. فَكِهِينَ signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) فَاكِهِينَ [is the more common reading and] means *enjoying an easy and a pleasant life;* or *enjoying case and plenty.* (S, Mgh.) ___ And *Wondering:* and thus some explain the pl. فَكِهُونَ in the Kur xxxvi. 55. (TA.) ___ هُوَ فَكِهٌ بِأَعْرَاضِ النَّاسِ means *He is one who delights in speaking evil of men,* or *in doing so in their absence.* (K, TA.)

فَكِيهٌ [is said by Golius to signify Qui proloqui non potest, on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is فَهِيهٌ.]

فُكَاهَةٌ, a subst. [as distinguished from the inf. n. فَكَاهَةٌ], (S, K,) *A jesting,* or *joking;* (S, Mgh, Msb, K;) as also فَكِيهَةٌ. (K.)

فَكِيهَةٌ : see what next precedes.

فَاكِهٌ *Possessing* فَاكِهَةٌ [i. e. *fruit*]; (K, TA:) an epithet of the same class as تَامِرٌ and لَابِنٌ: or, accord. to Aboo-Mo'ádh the grammarian, one *whose fruit has become abundant.* (TA.) ___ See also فَكِهٌ, in two places. ___ And [the fem.] فَاكِهَةٌ, A palm-tree (نَخْلَةٌ) *inducing wonder,* or *admiration, and pleasure,* or *joy;* or *pleasing,* or *rejoicing;* [app. *by its having much fruit;*] syn. مُعْجِبَةٌ. (K.)

فَاكِهَةٌ a word of well-known meaning, (S,) *Fruit, of any kind;* (K;) *a thing,* or *things, the eating whereof is enjoyed,* (Mgh, Msb,) whether *moist* or *dry,* as *figs* and *melons* and *raisins* and *pomegranates:* (Msb:) [the words, of the Kur lv. 68, فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ have caused it to be much and vainly

disputed whether dates and pomegranates be, or be not, included among the things termed فاكهة: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imám Aboo- Haneefeh among them:] the pl. is فَوَاكِهُ, meaning *kinds thereof.* (S.) ___ And (by way of comparison [thereto], TA) *Sweetmeat;* syn. حَلْوَآء; (K;) which is also applied by some to fruit (فاكهة), (T in art. حلو,) or to sweet fruit. (K in that art.) ___ And فَاكِهَةُ الشِّتَآءِ [lit. *The fruit of winter*] is metonymically used as meaning *the fire.* (Har p. 594.)

فَاكِهِىٌّ : see فَاكِهَانِىٌّ.

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فيكهان :see فَكِهٌ, second sentence.

فَاكِهَانِىٌّ *A seller of* فَاكِهَة [i. e. *fruit*]; (S, K;) as also فَاكِهِىٌّ ; (TA;) but not فَكَّاهٌ. (Sb, TA.)

كَانَ مِنْ أَفْكَهِ النَّاسِ occurs in two trads. [as meaning *He was of the most cheerful and jocose of men*]. (TA [in which the meaning is indicated by the context].)

أُفْكُوهَةٌ *i. q.* أُعْجُوبَةٌ [*A wonderful thing*]. (K.) You say, جَآءَ فُلَانٌ بِأُفْكُوهَةٍ [*Such a one did,* or *uttered, a wonderful thing*]. (TA.)

مِفْكَهٌ (AZ, S, K) and مُفْكَهَةٌ (K) A she-camel *whose milk is thick,* (K, TA,) *like biestings:* (TA:) or *that yields her milk plentifully on the occasion of eating the* [*herbage called*] رَبِيع, *before her bringing forth:* (S:) or *whose milk pours forth on the occasion of parturition, before her bringing forth:* or, accord. to Sh, the meaning is that indicated by the second explanation of the verb, 4 [q. v.]. (TA.)

فل

1 **فَلَّهُ** , (M, K,) aor. ـُـ , inf. n. فَلٌّ, (M, TA,) *He broke it,* or *notched it, in its edge,* (M, K,) namely, [a sword or the like, or] anything; (M;) and so فلّله , (K, TA,) [or this signifies he did so *much,* or *in many places,*] inf. n. تَفْلِيلٌ. (TA.) ___ And *i. q.* كَسَرَهُ [app. as meaning *He broke it,* in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) وَلَا فَلُّوا لَهُ صَفَاةً, i. e. [lit.] *Nor did they break a stone* (كَسَرُوا حَجَرًا) *belonging to him,* was said by 'Áïsheh in describing her father: she alluded thereby to his strength in religion. (TA. [See also قَرَعَ صَفَاتَهُ, in art. صفو; and see also مَغْمَزٌ.]) And [in like manner] one says, استفلّ غَرْبَهُ meaning كَسَرَهُ [i. e. *He broke his sharpness,* or *vehemence,* or *valour*]. (TA.) And فَلَّ الجَيْشَ, (S, O, Msb,) or القَوْمَ, (M, K,) aor. and inf. n. as above, (M, O, Msb,) *He defeated* (هَزَمَ, S, M, O, K, or كَسَرَ, Msb) *the army,* or *military force,* (S, O, Msb,) or *the people,* or *party.* (M, K.) And مَنْ قَلَّ ذَلَّ وَمَنْ أَمَرَ فَلَّ, (S, Meyd, O,) a prov., (Meyd, O,) meaning *He who has few aiders is overcome,* [or *becomes abased*], *and he who has many relations* [or *who possesses authority to command*] *defeats* (فَلَّ) *his enemies.* (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَلَّ in the place of فَلَّ; though the reading with فَلَّ is added.]) شَجَّكَ أَوْ فَلَّكَ أَوْ جَمَعَ كُلًّا لَكَ, in the story of Umm-Zara, is said to mean, *Whether he wound thee by smiting thy head,* or *break a limb* [*of thee*], or *combine the two deeds to thee:* or by فلّك is meant *altercate,* or *wrangle, with thee:* (TA, in two places:) or the meaning [of فلّك] is *defeat thee* [so I render كَسَرَكَ]; or *take away thy property;* or *defeat thee* (كَسَرَكَ) *with his altercation and his censure.* (O.) فَلَّ عَنْهُ عَقْلُهُ, aor. ـَـ , [in the CK (erroneously) ـُـ ,] *His intellect,* or *intelligence, departed from him, and then returned.* (M, K.)

2 **فَلَّلَ** see above, first sentence. ___ تَفْلِيلٌ [as inf. n. of the pass. v. فُلِّلَ] means The *state of being broken,* or

notched, [*much,* or *in many places,*] *in the edge* of a knife, or *in the edges* of the teeth, (T, TA,) and the like, (T,) [i. e.] and also *in* [*the edge* of] a sword. (TA.)

4 **افلّت الأَرْضُ** *The land became such as is termed* فلّ [q. v.]. (AHn, M.) ___ And أَفَلَّ, (Fr, T,) and أَفْلَلْنَا, (S, O,) *He* (a man, Fr, T,) and *we,* (S, O,) *became in a land such as is termed* فلّ, (Fr, T, S, O,) *upon which rain had not fallen:* (Fr, T:) or the latter means *we trod a land* (M, K) *such as is termed* فلّ (M) or *such as is termed* فلّ. (K.) ___ And افلّ *He* (a man, S, M, O) *lost,* or *became deprived of, his property:* (S, M, O, K:) from فلٌّ applied to land. (M.) ___ And in like manner, one says, افلّ الدّهرُ مالَهُ [*Time,* or *fortune, deprived him of his property*]. (O.)

5 **تَفَلَّلَ** see the next paragraph, in three places: and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed].

7 **انفلّ** *It became broken,* or *notched, in its edge;* as also افتلّ , and تفلّل ; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فَلَّهُ, as is also the second; but the third is quasi-pass of فلَّلَهُ [and implying that it was so *much,* or *in many places,* or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَفَلَّلَتْ مَضَارِبُهُ, meaning تَكَسَّرَتْ [i. e. *Its edges* (for the swords of the Arabs in the older times were generally two-edged), or *its parts for striking, became broken,* or *notched, much,* or *in many places*]; (S, TA;) and one says, انفلّ سِنُّهُ, (T, TA,) meaning [simply] *His tooth became broken,* or *notched, in its edge.* (TA.) And انفلّوا *They became defeated;* (S, * M, Msb, K;) as also تفلّلوا [but this has an intensive signification]. (M, K.)

8 **إِفْتَلَلَ** see the next preceding paragraph.

10 **إِسْتَفْلَلَ** see 1, former half. ___ استفلّ الشَّىْءَ *He took of the thing the least portion,* (M, K,)

because of its difficulty (لعُسْرِه), (M,) or *such as the tenth part thereof* (كعُشْرِه): (K:) or الاستِفْلَالُ signifies *the obtaining a little thing from a difficult place; from a place of the seeking of a right,* or *due,* or *of a gift;* it having no other object than a thing of little account. (T.)

R. Q. 1 **فَلْفَلَ** *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side;* (T, O, TA;) as also تَفَلْفَلَ : (TA:) or both signify *he walked thus, with short steps:* (K:) or تفلفل signifies [simply] *he went with short steps;* (En-Nadr, O;) or so تفلّل . (T accord. to the TT.) And *He rubbed and cleaned his teeth with the* [*stick called*] سِوَاك; (T, O, K;) as also تفلفل ; (IAar, O, K;) or so تفلّل . (T accord. to the TT.) فلفل الطَّعام and الشَّرَاب *He peppered the food* and *the wine* or *beverage.* (M.) [And فلفل الشَّعر *He made the hair very crisp,* or *such as we term woolly, like that of the negro:* see the pass. part. n., below.]

R. Q. 2 **تَفَلْفَلَ** : see R. Q. 1, in three places. Said of the hair of a negro, *It became very crisp* [or *such as we term woolly*]. (M, TA.) ___ And تفلفل قَادِمَتَا الضَّرْعِ *The two anterior teats of the udder became black.* (S, O, K.)

يَا فُلُ , (S in this art. and in art. فلن, and K and TA in the latter art.,) meaning يَا فُلَانُ [*O such a one*], (S &c.,) with refa and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانَ to two persons, and يَا فُلُونَ to a pl. number; and يَا فُلَةُ to a female, and يَا فُلَتَانِ to two females, and يَا فُلَاتُ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةُ, (K, * TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يا فُلَاتُ, (TA,) is said, and some say يَا فُلَ, [in the CK يافُلُ, but correctly يافُلَ, i. e., as is said in the TA, بنَصْبِ اللَّام,] meaning يَا فُلَةُ: (K, TA:) [J says,] يَا فُلُ, without teshdeed, said in calling to a person, is apocopated from يَا فُلَانُ; not formed in the way of تَرْخِيم, for if it were an instance of ترخيم they would say يَا فُلَا: (S in this art.:) [or,] accord. to Sb, يَا فُلُ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be

of two letters in the manner of دَمٌ [which is originally دَمَوٌ or دَمَىٌ or دَمْىٌ], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فُلٌ was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

* فِى لَجَّةٍ أَمْسِكْ فُلَانًا عَنْ فُلِ *

(S and M in this art.,) meaning عن فُلَانٍ [i. e. *In*, or *amid, a multitude of cries*, or *noises:* (thus expl. in the S:) *withhold thou such a one from such a one*]: (S in art. فلن:) and Sb disallowed the saying فُلٌ as meaning فُلَانٌ [in the CK (erroneously) يا فُلُ as meaning يا فُلَانُ] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فلن:) [but] they said [also] فُلُ بن فُلٍ, [said to be] an instance of an elision, (T and M in art. فلن,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلْوَانٌ]; (T;) like as they said هِىٌّ بن بِىٍّ: (T, M:) and أَىْ فُلْ, with the ل quiescent, occurs in a trad. respecting the resurrection; meaning يا فُلَانُ: (TA:) Ibn-Buzurj

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says that some of the tribe of اسد [i. e. Asd or Asad] say يا فل [app. يافُلُ, without any variation,] in calling to a man and to two men and to a pl. number of men and to a female: (TA in art. فلن:) accord. to As, one says يا فُلُ and يا فُلَاهْ; he who says يا فُلُ saying thus [when he pauses after it and] when he goes on, making the noun marfooa without tenween; whereas he who says يافُلَاهْ says thus when he is silent after it, retaining the ه [which is termed the ه of pausation]. but when he goes on he rejects the ه and makes the noun to be mansoob, saying [for ex.] يا فُلَا قُلْ [*O such a one, say*]. (T and TA in art. فلن.) [See also مُضَمَّنٌ (in art. ضمن), last sentence.]

فَلٌّ *A break*, or *notch, in the edge*, (ISk, T, S, M, O, Msb, K,) of a sword, (ISk, T, S, O, Msb, K,) [or the like,] or of anything; (M;) and so فَلَّةٌ [i. e. a *single break*, or *notch, in the edge*,] of a sword: (TA:) pl. of the former فُلُولٌ, (ISk, T, S, M, O, Msb, K,) of which an ex. occurs in a verse cited voce بَيْدَ: (O, TA:) it has been said that فُلُولٌ is an inf. n.; but it is

more correctly said to be pl. of فَلٌّ. (M.) ___ And *A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire:* (M, K, TA:) pl. فُلُولٌ. (M, TA.) And *A company* (M, K, TA) of men; (TA;) as also فَلِيلٌ : (M, K, TA:) pl. of the former فُلُولٌ. (TA.) And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, فُلٌّ,]) and to a single man, (S, O,) signifying *Defeated;* (S, M, O, K;) and فُلَّى also signifies thus, applied to a كَتِيبَة [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like فُرَّى: (AA, T, O:) one says رَجُلٌ فَلٌّ and قَوْمٌ فَلٌّ, and sometimes [when speaking of a number of men] they said فُلُولٌ and فِلَالٌ; (S, O;) accord. to the copies of the K, the pl. is فُلُولٌ and أَفْلَالٌ; but correctly the latter is فُلَّالٌ, like رُمَّانٌ, as in the M; (TA;) [i. e.] the pl. is فُلُولٌ and فُلَّالٌ: and [of فَلٌّ used in a pl. sense it is said that] it must be either a quasi-pl. n. or [originally] an inf. n.: if the former, the sing. should by rule be فَالٌّ, the case being like شَارِبٌ and شَرْبٌ, [of which the former is a sing, and the latter is a quasi-pl. n.,] and فَالٌّ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: and فلول is not necessarily pl. of فَلٌّ, but is rather pl. of فَالٌّ; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA: *) and as to فَلَّالٌ, it is necessarily pl. of فَالٌّ, for فَعْلٌ is not of the forms that have فُعَّالٌ as the measure of a pl.: (M, TA:) if it [i. e. فَلٌّ] be [originally] an inf. n., [this accounts for its being applied alike to a number of men and to a single man, which is not mentioned in the M, or] it is like نَسْجٌ in the sense of مَنْسُوجٌ in the phrase نَسْجُ اليَمَنِ. (M.) Also Land *affected with drought* or *barrenness;* as also فَلٌّ : or [i. e. the former accord. to the K, but app. each accord. to the text of the M as given in the TT,] *such as is rained upon but does not produce plants* or *herbage:* (AO, M, K:) or *such as the rain has failed to fall upon during several years:* or *such as is not rained upon between two lands that have been rained upon:* (M, K:) or, accord. to AO, this is termed فَلٌّ; خَطِيطَةٌ having the second of the meanings expl. in this sentence: (M:) *or upon which rain has not fallen:* (TA:) [in this sense, in the TT, as from the T, written فَلٌّ [for فَلّ]: and so in the same, as from the T and M, in the sense here following:] or *in which is nothing;* (T, M, * K; *) so says IAar; whence, he adds, الفَلَاةُ; but [Az says] I do not think that it is taken thence: (T:) the pl. is like the sing., [or rather the word used as a sing. is likewise used as a pl.,] and أَفْلَالٌ, (M, K,) this pl. form being sometimes used: (M:) or the pl. of الفَلُّ is

أَفْلَالٌ; and one says also أَرْضٌ أَفْلَالٌ. (T.) And *A sort of cloth made of the hard fibres of flax.* (TA.)

فَلٌّ a term for يَاسَمِين مُضَاعَف [*Double jasmine*], *which is* [*rendered so*] *either* بالتَّرْكِيب [an expression meaning, as used in the present day, *by grafting*], or *by slitting the stem thereof and inserting into it the* [*additional*] *jasmine* [app. meaning *by budding*]: *it is a flower of pure whiteness; and the rubbing oneself with its leaves perfumes the body:* (TA:) [this name, or, more commonly, فلّ, is now applied to the *Arabian jasmine* (*jasminum sambac*), or, as Forskål says (Flora Aegypt. Arab. p. cii.), *nyctanthes sambac*, mentioned by him among the plants cultivated in El-Yemen.] ___ [Freytag, misled by the CK, has assigned to this word a meaning belonging to فَلٌّ.]

فَلٌّ Land *in which is no herbage;* (K;) or land *not rained upon, and in which is no herbage.* (S, O.) See also فَلٌّ, in three places. ___ غَدَا فَلًّا مِنَ الطَّعَامِ, with kesr, means [*He went forth early in the morning*] *devoid of food.* (O.) ___ And فَلٌّ مِنَ الخَيْرِ occurs in a verse, (S, O,) in the poetry of 'Abd-Allah Ibn-Rawáhah and in that of Hassán, (S, O,) meaning *Devoid of good.* (S, TA.) [See عَلٌّ.] And *Such as has become thin,* of hair. (K.) See also فُلٌّ.

فَلَّةٌ : see فَلٌّ, first sentence.

فَلَلٌ , in a sword [or the like], The *state of having breaks,* or *notches, in the edge.* (S, O.)

فَلِيلٌ : see أَفَلُّ. ___ Applied to the tusk, or canine tooth, of a camel, *Broken* (S, M, O, K) *in the edge.* (S, O.) See also فَلٌّ, first quarter. Also, and فَلِيلَةٌ , *a quantity of hair collected together:* (S, M, O, K:) the two words are either of the class of سَلٌّ and سَلَّةٌ [which are exactly syn., each with the other,] or are an instance of the pl. [or rather coll. gen. n.] that does not differ from its sing. [or n. un.] except in [its not having] the [affix] ة: (M:) in one instance, occurring in a trad., the latter is said to signify *a* كُبَّة [or *portion convolved,* or *glomerated,* or *formed into a ball*] *of hair,* or,

as Z says, app. *of* [*the silk called*] دَمَقْس: the pl. [of either] is فَلَائِلُ. (TA.) Hence, (O,) فَلِيلَةٌ signifies also The *mane of the lion.* (O, TA.) In the saying of Sá'ideh Ibn-Ju-eiyeh,

* وَغُودِرَ ثَاوِيًا وَتَأَوَّبَتْهُ *

* مُذَرَّعَةٌ أُمَيْمَ لَهَا فَلِيلُ *

[*And he was left remaining, and a hyena having stripes upon its arms,* (thus مُذَرَّعَةٌ as used in this verse is expl. in the TA in art. ذدع, q. v.,) *a young mother,* (أُمَيْمَ being an instance of تَرْخِيم, used by poetic license, for أُمَيْمَةُ, a dim. of أُمٌّ,) and therefore unusually fierce, *having a mane,* or *having convolved,* or *glomerated, hair, came to him at night,* or *in the beginning of the night*], the last word is expl. by Suh, in the R, as meaning the عِرْف [so in my original, an obvious mistranscription for عُرْف, with damm]; but by Skr as meaning شَعَرٌ مَكْبُوبٌ. (TA.) ___ And فَلِيلٌ signifies also [The *membranous fibres that grow at the base of the branches of the palm-tree,* called] لِيف: (M, K:) so in the dial. of Hudheyl: (TA:) and فُلْفُلٌ signifies the same. (K.)

فَلِيلَةٌ : see the next preceding paragraph, in two places.

فُلَّى : see فُلُّفَلِّيَّةٌ, in the former half.

فَلِّيَّةٌ , (T, * K, TA,) like عَلِّيَّةٌ, (TA,) or فَلِّيَّةٌ, (O, *) [in the TT, as from the T, and in the O. written without the sign of teshdeed to the ل (app. because it is sufficiently indicated by the heading of the art. and by the pl. of this word), and in the CK, erroneously, فَلْيَة,] Land *upon which the rain* [*that should have been that*] *of its year has not fallen until the falling of the rain of the next year upon it:* pl. فَلَالِىُّ: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land *in which is nothing;* like فَلٌّ as expl. by IAar. (T.)

فُلْفُلٌ , (S, M, O, Msb, K,) also pronounced فَلْفَلٌ , (K,) but the vulgar pronounce it [thus] with kesr, (O,) and the pronouncing it with

kesr is said to be not allowable, (Msb,) a word of Pers. origin, (M,) arabicized, from پِلْپِل, with kesr, (O,) [or پُلْپُل; i. e. *Pepper;*] *a sort of berry,* (حَبٌّ, S, O, K,) *brought from India,* (O, K, *) *well known,* (S, M, O,) *not growing in the land of the Arabs, but often mentioned in their language:* AHn was informed by one who had seen it that *its tree is just like the pomegranate;* (M, TA;) *but* Dáwood the hakeem adds that *it is taller;* (TA;) *between the pair of leaves thereof are two fruit-stalks, regularly disposed, each fruitstalk of the length of the finger; and it is green, and is then plucked, and spread in the shade, and becomes black and shrivelled; and it* [*the tree*] *has thorns, like those of the pomegranate: when it* [i. e. *the fruit*] *is fresh and moist, it is preserved*

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with water and salt until it becomes mature, when it is eaten like as preserved herbs are eaten upon the tables of food, and it is a digestive: the n. un. is فُلْفُلَةٌ [app. meaning *a peppercorn,* like حَبَّةُ فُلْفُلٍ: and حَبُّ فُلْفُلٍ means *peppercorns,* collectively]: (M, TA:) Dáwood says, in the Tedhkireh, that *its leaves are thin, red next the tree and green in the other direction, and its wood is lank and soft:* and *it is white and black:* (TA:) *the white is the better.* (TA.) [A long description of its properties, with additions in the TA, some of them well known and others fanciful, I omit as being needless.] ___ دَارْفُلْفُلٌ, or دَارْفَلْفَلٌ, (accord. to different copies of the K,) [app. دَارْفُلْفُلٌ, or perhaps دَارْفَلْفَلٌ, a compound of two words (both originally Pers.) made one, as such written in the K with the article (الدّارفلفل), and perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is The *tree of the* فُلْفُلٌ *when it first bears fruit,* accord. to the K; but several writers declare that the tree of [the] دار فلفل is not the same as the tree of the فلفل: (MF, TA:) [دار فلفل is one of the names now applied to *long pepper,* and is commonly pronounced دَارْفَلْفَلٌ:] it is

[generally] known in Egypt by the name of عِرْقُ الذَّهَبِ, [another term, now used, for long pepper,] and is called in Pers. پلپل دراز [i. e. پُلْپِلْدَراز, the latter of which words signifies long]: (TA:) *it increases the venereal faculty, causes the food to digest; removes colic,* (K, TA,) *and flatulence;* (TA;) *and is beneficial as a remedy against the bite,* or *sting, of venomous reptiles, applied as a liniment, with oil.* (K, TA.) ___ فُلْفُلٌ is also a name sometimes applied to The *fruit of the* بَرْوَق [q. v., in art. برق]; likening it to the فُلْفُلٌ mentioned before [i. e. to peppercorns]: he who pronounces it, when thus applied, فَلْفَلٌ errs; for this signifies the *fruit of certain trees of the* [*kind called*] عِضَاه; and the people of El-Yemen call thus [particularly] the *fruit of the* [*species of* عِضَاه. *termed*] غَاف [q. v.]. (M.) ___ فُلْفُلُ المَآءِ is the name of *A certain plant growing in the neighbourhood of water, lank, soft,* or *smooth, in the leaves, having berries* (حَبّ) *in bunches.* (TA.) ___ فُلْفُلُ القُرُودِ is *The same as* حَبّ اللِّيم [but what this is I do not find]. (TA.) ___ فُلْفُلُ الصَّقَالِبَة is *What is called* [*in Pers.*] فنجنكشت [i. e. فَنْجَنْكُشْت: see الفَقْدُ]. (TA.) ___ [فَلَافِلُ is pl. of فُلْفُلٌ.] And فَلَافِلُ السُّودَان is the name of *Certain berries* (حَبّ), *round and smooth, in sheaths,* or *cases,* (غُلُف,) *and in receptacles* (أَبْيَات) *like the* صَنَوْبَر [or *cone of the pine,* app. *in form*]. (TA.) See also فَلِيل, last sentence. فُلْفُلٌ signifies also *A sharp,* or *clever, servant;* (T, O, K;) and فَلْفَلٌ is said to signify thus likewise by Mullà 'Alee, in his Námoos, and even more commonly: but this requires consideration. (MF, TA.)

فَلْفَلٌ : see the next preceding paragraph, first sentence: and the same again, in three places.

فُلْفُلَةٌ n. un. of فُلْفُلٌ; q. v., former half.

أَفْلُّ, applied to a sword [or the like], (T, S, O, K,) *Having breaks,* or *notches, in its edge;* (T, S, * O; *) or *broken,* or *notched, in its edge;* as also مَفْلُولٌ and مُنْفَلٌّ . (M, K.) الأَفَلُّ was the name of a sword of 'Adee Ibn-Hátim (O, K) Et- Tá-ee. (O.)

مُفَلَّلٌ , applied to a نَضِىّ [app. as meaning an arrow-head] *Broken by having hit stones.* (S.) And, applied to front teeth (ثَغْرٌ) *Serrated.* (T.)

مَفْلَولٌ : see أَفَلُّ.

مُنْفَلٌّ : see أَفَلُّ.

مُفَلْفَلٌ , applied to food, (TA,) and to wine, (T, TA,) [*Peppered,* i. e.] *having* فُلْفُل *put into it,* (T, M, * TA,) *and consequently burning the tongue:* (T, TA:) or wine *that burns* [*the tongue*] *like* فُلْفُل. (S, O, K, TA.) ___ And A garment, or piece of cloth, *figured with round forms resembling* فُلْفُل [or *peppercorns*] *in roundness and smallness;* (T, O, TA;) i. e. (TA) *figured with the like of the* صَعَارِير [pl. of صُعْرُورَةٌ] *of* فُلْفُل. (M, K, TA.) ___ And *Very crisp* hair, [*such as we term woolly,*] (T, O, K, TA,) *like that of the negro.* (TA.) ___ And A hide *worn,* or *eroded, by the tan,* (نَهَكَهُ الدِّبَاغُ, M, K, in the CK نَهَكَهُ الدَّبَّاغُ,) *the like of* فُلْفُل [or *peppercorns*] *appearing in it.* (TA.)

فلت

1 **فَلَتَ** , intrans. and trans., syn. with أَفْلَتَ, q. v. (Msb.) See also 8.

3 **فالتهُ به** , (A, TA,) inf. n. مُفَالَتَةٌ (A, O, TA) and فِلَاتٌ, (O, K, TA,) *He came upon him suddenly, at unawares,* or *unexpectedly, with it.* (A, O, * K, * TA.)

4 **افلت** , (T, S, O, Msb, TA,) inf. n. إِفْلَاتٌ; (T, Msb, TA;) and انفلت ; (T, S, O, TA;) and تفلّت ; (S, O, TA;) and فَلَتَ , aor. , inf. n. فَلْتٌ; (Msb;) signify the same; (T, S, O, Msb, TA;) i. e. *He,* or *it,* (a bird, &c., Msb, or a thing, S, O,) *escaped; got away;* or *became,* or *got, loose, clear, quit, free,* or *at liberty;* (O, Msb, TA;) [or *did so*] *suddenly:* (TA:) or إِفْلَاتٌ and انْفِلَاتٌ and تَفَلُّتٌ signify a thing's *going forth suddenly:* (Mgh:) or انفلت signifies *he,* or *it, went forth quickly:* (Msb:) and one says أَفْلَتَنِى, (M, K,) for افلت منّى [*he escaped,* &c., *from me*]; (Sgh, TA in art. جرع;) and تفلّت منّى, and انفلت ; (M, K;) all signifying the same. (TA.) [See exs. voce جُرْعَةٌ; and another ex. in art. حص, conj. 7.] ___ See also 5. افلتهُ; (T, S, M, O, Msb, K;) and ↓ 2, aor. ـِ , inf. n. فَلْتٌ; both verbs being trans. as well as intrans.; (Msb;) *He made him,* or *it,* [and *he suffered him,* or *it,*] (namely, a man, M, or a bird, &c., Msb,) *to escape,* or *get away,* or *to become,* or *get, loose, clear, quit, free,* or *at liberty; he set him,* or *it, loose, free,* or *at liberty;* (T, M, O, Msb, TA;) *he saved him,* or *freed him,* from destruction. (T, TA.) [See, again, جُرْعَةٌ.]

5 **تَفَلَّتَ** see 4, in three places. ___ تفلّت عَلَيْنَا, (Mgh,) or عَلَيْهِ, (O, K, TA,) *He seized,* (Mgh, O, K, TA,) or *came suddenly,* (TA,) *upon us,* (Mgh,) or *upon him.* (O, K, TA.) Hence, in a trad. of Umm-Háni, فَتَفَلَّتَ عَلَيْهِمَا لِيَقْتُلَهُمَا [*And he seized upon them both to slay them*]. (Mgh.) ___ And تفلّت إِلَيْهِ *He was desirous of it,* or *he longed for it;* (M, O, K, TA;) as also أَفْلَتَ ; namely, a thing. (M, TA.) Hence the saying, أَرَاهُ

يَتَفَلَّتُ إِلَى صُحْبَتِكَ [*I see him to be desirous of thy companionship*]. (TA.) And one says, لَا أَرَىٰكَ أَنْ تَتَفَلَّتَ إِلَى هٰذَا وَلَا أَنْ تَتَفَلَّتَ عَنْهُ [*I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it*]. (TA.)

7 **إِنْفَلَتَ** see 4, in four places.

8 **افتلته** *He took it quickly,* or *hastily;* namely, a thing: (M, TA:) or *he seized it,* or *carried it off, by force;* or *took it hastily and openly;* or *snatched it at unawares.* (As, O.) And it is doubly trans.: you say, افْتَلَتَتْهَا نَفْسَهَا اللّٰهُ [*God took away from her suddenly her soul*]: and hence, افْتَلَتَتْ نَفْسُهَا [lit. *She had her soul taken away from her suddenly*]; (O, TA;) a phrase occurring in a trad., (T, O, TA,) meaning *she died suddenly, without disease:* (T, TA:) you say, افْتُلِتَتْ نَفْسُهُ, meaning *He died suddenly;* (M, TA;) and افْتُلِتَتْ نَفْسُهُ; (S, TA;) with the نفس in the accus. case and in the nom. case; (TA;) and افْتُلِتَ alone; meaning *he died suddenly.* (S4, O, K, TA.) [See also افْتُئِتَ, in art. فأت; and افْتُئِتَ in the same.] And افْتَلَتَهُ الْمَوْتُ; and فَلَتَهُ ; as also لَفَتَهُ; *Death took him away suddenly.* (IAar, T, TA.) ___ And افْتُلِتَ بِأَمْرٍ كَذَا *He was taken suddenly by such a thing, before his preparing for it.* (O, K, TA: omitted in the CK.) ___ And افْتُلِتَ عَلَيْهِ *The affair was decided against him exclusively of him* [i. e. *without his having any part in the decision*]. (TA.) [See also 8 in art. فوت ___.] افْتُلِتَ also signifies *It* (any affair) *was done without pausing.* (T, TA.) ___ And one says, افْتَلَتَ الْكَلَامَ, meaning *He extemporized the speech; spoke it without consideration,* or *thought,* or *preparation,* or *without pausing,* or *hesitating.* (S, M, O, K.)

فَلَتٌ *Escape:* one says, لَيْسَ لَكَ مِنْ هٰذَا الْأَمْرِ فَلَتٌ *There is no escape for thee from this affair,* or *event,* or *case.* (En-Nadr, T, K, * TA. *)

فُلَتٌ and فُلَّتٌ: see فَلَتَانٌ.

فَلْتَةٌ *A sudden,* or *an unexpected, event;* or *a thing that comes upon one suddenly,* or *at unawares:* and *anything done without consideration:* (IAth, L, TA:) and *an affair,* or *event, that happens without its being soundly, thoroughly,* or *well, performed* or *effected:* pl. فَلَتَاتٌ: it has no broken pl.: (M, TA:) and فَلَتَاتٌ signifies

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slips, or *faults,* of an assembly, or a company of men sitting together. (T, O, K, TA.) One says, مَاتَ فَلْتَةً [*He died suddenly*]. (M.) And كَانَ ذٰلِكَ فَلْتَةً *That* (meaning an affair, or event, S, O) *was sudden,* or *unexpected;* (S, M, O, Msb, K, TA;) *without premeditation,* (S, O, Msb, K, TA,) *and without a wavering in opinion:* (S, O, K, TA:) or, as some say, *it was* [*like*] *a thing hastily and forcibly seized,* or *snatched:* (L, TA:) and, accord. to some, it is derived from فَلْتَةٌ in the sense next following. (O, * TA.) ___ The *last night of any of the sacred months, of which night people differ as to whether it be lawful to war therein or not, wherefore the avenger of blood hastens to obtain retaliation.* (O, TA:) or the *last night of the month;* (S, M, O, K, TA;) i. e., *of any month:* (S, O, K, TA:) or the *last day of a month after which is a sacred month;* (S, M, O, K, TA;) as the last of Jumáda-l-Ákhireh; because a man might see therein him on whom he would take his blood-revenge, and if he delayed to do so, and the next day arrived, the sacred month commenced, and the opportunity escaped him: (M, TA:) or *an hour observed by the Arabs in the Time of Ignorance;* namely, the *last hour of the last day of Jumáda-l-Ákhireh:* they made hostile attacks, or incursions, during this hour, even when the new moon of Rejeb had risen: Rejeb not commencing until sunset: (AHeyth, T, TA:) or لَيْلَةُ فَلْتَةٍ (or accord. to MF لَيْلَةُ الفَلْتَةِ, TA,) *the night by* [*the deducting of*] *which the month becomes deficient, and by* [*the addition of*] *which it becomes complete;* for sometimes some persons see the new moon when others do not see it, and these latter make a

hostile attack, or incursion, upon the others; and it is thus called because it is like a thing that has been let loose after having been bound. (M, TA.) See also فَلُوتٌ.

فُلَتَةٌ : see the next paragraph.

فِلْتَانٌ : see the next paragraph.

فَلَتَانٌ *i. q.* تَفَلُّتٌ: (M:) [or] it is from التَّفَلُّتُ, (T,) like صَلَتَانٌ (T, S) from الانْصِلَاتُ: (T:) an epithet signifying *Brisk, lively,* or *sprightly,* (Lth, T, S, O, K,) *and sharp of spirit;* (Lth, T, S, O;) applied to a man, (Lth, T,) or to a horse, (S, O,) as also فُلَتٌ and فُلَّتٌ and فِلْتَانٌ , (O,) the last of which is said by Kr to be pl. of فَلَتَانٌ signifying *swift, fleet,* or *quick;* (M;) or all are applied in this latter sense to a horse: (K:) and فُلَتَةٌ كُلَتَةٌ, applied to a horse, *that leaps, springs,* or *bounds, with his whole body and limbs.* (K in art. كلت.) Also, i. e. فَلَتَانٌ, *Strong, sturdy, hard,* or *hardy;* (T, O, K; *) applied to a man. (T, O.) And *Bold,* or *daring;* (T, O, K;) applied to a man: (T:) and so فَلَتَانَةٌ applied to a woman. (T, O.) And *Desirous of evil,* or *mischief.* (M, TA.) And, some say, *Fleshy; having much flesh.* (M.) Also *A certain bird,* (M, K, TA,) *of which they assert that it preys upon birds,* (M,) or that preys upon apes, or monkeys, (K, TA,) *said* by AHát *to be the* زُمَّجٌ, (TA,) which, accord. to him, is the *male eagle:* (TA in art. زمج:) *it is of a colour inclining to yellow; and sometimes it seizes the lamb,* or *kid, and the young child:* thus in the Hayát el- Hayawán &c. (TA.)

فَلُوتٌ A garment *of which the two edges cannot be drawn together, by reason of its smallness;* (A'Obeyd, T, S, O, K:) *of which the two edges cannot be drawn together in the hand,* (M, L,) *so that they escape from the hand of the wearer when he wraps himself in the garment:* (L:) applied as an epithet to a بُرْدَةٌ, as also فَلْتَةٌ : (O, L:) or فَلُوتٌ signifies a garment *that does not remain fixedly upon its wearer, by reason of its roughness* or *coarseness,* or *its smoothness* or *softness.* (IAar, O.)

مُنْفَلِتٌ, for which one should not say مُفْلِتٌ, as an epithet applied to a camel, *That has got loose* (ISh, T.)

فلج

1 **فَلَجَ** , aor. ـُ , (S, M, O, L, Msb, K,) and ـِ , (K,) or the latter only [when the verb is trans. as] in فَلَجَ القَوْمَ, (TA,) inf. n. فَلْجٌ, (S, O, K,) or فُلُوجٌ, (Msb,) or both, and, accord. to Kr, فُلْجٌ and فَلَجٌ, but it is said in the L that these two are simple substs: (TA;) and افلج , inf. n. إِفْلَاجٌ; (K, TA;) the latter verb authorized by AO and Ktr and others, but omitted by Th in the Fs; (TA;) *He succeeded; succeeded in an enterprise* or *a contest; overcame, conquered,* or *gained a victory:* (S, O, K, &c.:) or *he attained his object; gained what he sought.* (Msb.) One says, مَنْ يَأْتِ الحَكَمَ وَحْدَهُ يَفْلُجْ [*He who comes to the judge by himself will succeed,* or *overcome,* or *gain his cause*]: a proverb. (S, O.) And فَلَجَ عَلَى خَصْمِهِ, (S, O,) and افلج , (TA,) *He* (a man) *succeeded against,* or *overcame, his adversary;* (S, O, TA;) and *got before him,* or *got precedence of him.* (TA.) And فَلَجَ بِحُجَّتِهِ, (Msb, TA,) and فِى حُجَّتِهِ, (TA,) *He established,* (Msb,) or *he overcame by* and *in,* (TA,) *his argument, plea, allegation,* or *proof.* (Msb, TA.) And فَلَجَتْ حُجَّتُهُ [*His argument,* &c., *was successful*]. (A.) And فَلَجَ سَهْمُهُ, and افلج , *His arrow was successful.* (O, TA.) And فَلَجَتْ بِقَلْبِى *She* (a woman) *took away* [or *captivated*] *my heart.* (A, TA.) ___ And فَلَجَ القَوْمَ, in which case only one says يَفْلُجُ and يَفْلِجُ, and فَلَجَ أَصْحَابَهُ, *He* (a man) *succeeded against,* or *overcame, the people,* or *party,* and *his companions.* (TA.) ___ فَلَجَ, aor. ـِ , (S, M, O, L, K,) and ـُ , (K,) or the former only, (MF. TA,) inf. n. فَلْجٌ, *He divided* a thing; *parted* it; *divided* it *in parts* or *shares;* or *distributed* it: (S, O, K;) as also فلّج , inf. n. تَفْلِيجٌ: (O, K:) *he divided* property, (Mgh, TA,) or running water: (TA:) and *he divided* a thing *in halves.* (M, L, Msb, TA.) One says, فَلَجْتُ الشَّىْءَ بَيْنَهُمْ *I divided, parted,* or *distributed, the thing between them,* or *among them.* (S, O.) And فَلَجَ الشَّىْءَ بَيْنَهُمَا *He divided the thing between them two in halves.* (M, L, TA.) And فَلَجْتُ أَلْفًا,

aor. ـِ , inf. n. فَلْجٌ and فُلُوجٌ, *I divided, parted,* or *distributed, a thousand* [dirhems] *by means of the* فَلْج, a well-known measure of capacity. (Msb.) ___ And فَلَجْتُ الشَّىْءَ, (S, Msb, K, *) aor. in this case and in other cases following ـُ and ـِ , (K,) or ـُ only, (TA,) [but it is implied in the S and O and Msb that it is ـِ ,] inf. n. فَلْجٌ, (K,) *I split the thing, clave it,* or *divided it lengthwise:* (S, O:) or *I split the thing,* &c., *into two halves:* (Msb, K:) or فَلَجْتُ الشَّىْءَ فَلْجَيْنِ has this latter meaning. (S, O.) ___ And فَلَجْتُ الأَرْضَ لِلزِّرَاعَةِ, (S, O, K, *) inf. n. فَلْجٌ, (K,) [like فَلَحْتُهَا,] *I furrowed,* or *ploughed, the land for sowing.* (S, O, K.) ___ And هو يَفْلُجُ الأَمْرَ *He looks into, and divides,* or *distributes, and manages, the thing,* or *affair.* (L, TA.) ___ And فَلَجَ, inf. n. فَلْجٌ, *He imposed* the [tax called] جِزْيَة. (K.) One says, فَلَجَ الجِزْيَةَ عَلَى القَوْمِ, (T, S, Mgh, * O, &c.,) and فَلَجَ القَوْمَ, (TA,) *He imposed the* جزية *upon the people,* or *party;* (T, S, Mgh, O, &c.:) *he divided the* جزية *among the people,* or *party, imposing upon each person his portion:* (As, Mgh; *) and فَلَجَ الجِزْيَةَ بَيْنَهُمْ: (A:) [said to be] from فَلْجٌ, or فَالِجٌ, (As, Mgh,) or القَفِيزُ الفَالِجُ; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the جزيه used to he paid in wheat, or corn: (As, Mgh:) or the verb in this sense is an arabicized word. (Shifá el-Ghaleel.) فَلَجَ, aor. ـَ , inf. n. فَلَجٌ and فَلَجَةٌ, *He had what is termed* فَلَجٌ, meaning [as expl. below, i. e.] *width. between the teeth,* and *feet* [or *legs,* and *arms*], &c. (Lh, TA.) ___ فَلِجَ, (Th, S, O, Msb, K,) inf. n. فَالِجٌ, one of the [few] inf. as. of the measure فَاعِلٌ; (ISd, TA;) and فَلَجَ, aor. ـَ , mentioned by IKtt and Es-Sarakustee and others; (MF, TA;) but the former alone is mentioned by Th in the Fs, and by other celebrated lexicologists; (TA;) [and vulg. انفج ;] *He had the disease termed* الفَالِجُ [expl. below]. (Th, S, O. Msb, K.)

2 **فَلَّجَ** see 1, former half: ___ and see also فَلَجٌ, in two places.

3 **فالجه** *He contended with him, trying which of them should succeed,* or *overcome.* (TA.) Hence one says, (TA,) أُفَالِجُكَ أُمُورًا مِنَ الحَقِّ *I will contend with thee, trying which of us shall succeed, to accomplish affairs of right.* (A, TA.)

4 **افلج** as intrans.: see 1, former half, in three places. افلجه ٱللّٰهُ عَلَيْهِ *God made him to succeed against him; to overcome him, conquer him,* or *gain the victory over him:* (S, O, K: *) and *made him to excel him.* (TA.) ___ And خَاصَيْتُ

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فَأَفْلَجَنِى *I contended in an altercation, disputed,* or *litigated, and he decided in my favour, and judged me to have prevailed against,* or *overcome, my adversary.* (TA, from a trad.) ___ And افلج ٱللّٰهُ حُجَّتَهُ, (S, O, Msb,) or بُرْهَانَهُ, (K, *) *God made his argument, plea, allegation,* or *proof, right, and manifest,* or *clear:* (S, O, K: *) or *established it.* (Msb.)

5 **تفلّجت قَدَمُهُ** *His foot became cracked,* or *chapped.* (S, O, K.) [See also مُتَفَلِّج, in art. فلج.] ___ [And تفلّجت said of a woman, *She made open spaces between her front teeth:* see the part. n., voce أَفْلَج.]

7 **انفلج الصُّبْحُ** *i. q.* انبلج [*The daybreak shone,* or *shone brightly*]. (TA.) See also 1, last sentence.

10 **استفلج فُلَانٌ بِأَمْرِهِ** *Such a one mastered,* or *became master of, his affair:* and so استفلح, with ح. (A, TA.) [See the latter verb.]

فَلْجٌ an inf. n. of فَلَجَ [q. v.]. (S, O, K, &c.) ___ And [probably as such] *i. q.* قَمْرٌ [app. as meaning An *overcoming in a game of hazard*]; as also فُلْجٌ. (L.) See also فَالِجٌ, in two places. Also, and فِلْجٌ, (S, O, K,) and فُلُجٌ, [q. v.,] (Seer, L,) [or perhaps this is a mistranscription for فَلْجٌ or فِلْجٌ,] The *half* of a thing: (S, O, K:) pl. of the first and second فُلُوجٌ. (S, O.) One says, هُمَا فَلْجَانِ *They two are two halves.* (K.) ___ And one says, فِى رِجْلِهِ فُلُوجٌ, [pl. of فَلْجٌ,] *In his foot are fissures,* or *cracks;* as also فُلُوحٌ. (S in art. فلح.) ___ See also فَلَجٌ.

فُلْجٌ (S, O, K) and فَلَجٌ (L) and فُلْجَةٌ, (O, K,) substs., (or, accord. to some, the first and second are inf. ns., TA,) *Success; success in an enterprise* or *a contest; conquest;* or *victory.* (S, O, L, K.) One says, لِمَنِ الفُلْجُ and الفَلَجُ *To whom belongs success,* or *the conquest,* or *victory?* (Lh, L.) ___ See also فَلْجٌ.

فَلْجٌ : see فَلْجٌ. ___ Also, (S, O, Msb, K,) and فَالِجٌ, (TA,) or فَالِجٌ قَفِيزٌ, (AO, S, O,) *A certain measure of capacity,* (AO, S, O, Msb, K,) *well known,* (Msb, K,) *with which things are divided,* (TA,) *of large size, said to be the same as the* قَفِيز [q. v.]; and فَالِجٌ is said to be an arabicized word, from the Syriac فالغا: (L: [but see فُلُجٌّ:]) it is said that the فَالِج [thus in my copy of the Mgh, but it is there strangely added that it is with fet-h, as though فَالَج,] is *two fifths of what is termed* الكُرُّ المعدَّلُ, [see art. كر,] and, by 'Alee Ibn-'Eesà, that it is *larger than the* فَلْج: in the T, the فَالِج is said to be the *half of the great* كُرّ; and the فَلْج is the *measure of capacity that is called in Syriac* فَالَغَا. (Mgh.)

فَلَجٌ : see فُلْجٌ, in two places. It is also an inf. n. of فَلَجَ [q. v.]: (Lh, TA:) and signifies *Distance,* or *width, between the teeth;* (K;) as also تَفْلِيجٌ : (TA:) or, *between the medial and lateral incisors,* (T, S, O,) *when natural;* and تَفْلِيجٌ, *distance,* or *width, between those teeth when it is the effect of art.* (T.) فَلَجٌ in all the teeth is disapproved, and not at all beautiful; but it is esteemed goodly when only between the two middle teeth. (TA.) ___ Also *Distance,* or *width, between the feet,* (Lth, O, K, TA,) *in the posterior direction:* (O, TA:) or, *between the shanks;* like فَحَجٌ: (ISd, TA:) or *crookedness,* or *curvature,* [or *a bowing outwards,*] *of the arms.* (TA. [See أَفْلَجُ.]) And The *turning over of the foot upon the outer side, and displacement of the heel;* in a neuter sense. (L.) Also, (S, K,) and, accord. to the S, فَلْجٌ, but this is a mistake, (IB, K,) *A river:* (A'Obeyd, TA:) or *a small river:* (S, O, K:) *a rivulet,* or *streamlet;* syn. جَدْوَلٌ: (A:) or *a running spring of water:* or *running water:* (R, TA:) or *a large well:* (Ibn-Kunáseh, TA:) pl. أَفْلَاجٌ (S, O) and فَلَجَاتٌ (R, TA) [or فُلْجَانٌ, for] فُلْجَانٌ signifies *rivulets,*

streamlets, or *small channels, for the irrigation of seed-produce:* and فُلُجٌ, with two dammehs, signifies *a rivulet, streamlet,* or *small channel, for irrigation, running to every part of a garden.* (L.) ___ فَلَجٌ is also sometimes used as an epithet: one says مآءٌ فَلَجٌ meaning *Running water:* and عَيْنٌ فَلَجٌ *a running spring of water.* (L.) And الفَلَجُ signifies *The daybreak.* (TA.)

فَلَجٌ [part. n. of فَلَجَ]: see an ex. voce أَفْلَجُ.

فُلُجٌ : see فَلَجٌ, last sentence but two. ___ It is also a pl. of فَلِيجٌ [q. v. voce فَلِيجَةٌ].

فَلْجَةٌ : see فَلِيجَةٌ.

فُلْجَةٌ : see فُلْجٌ.

فَلَجَاتٌ *Fields,* or *lands, sown,* or *for sowing.* (TA. [See also فَلَحَةٌ, in art. فلح.]) ___ See also فَلَجٌ, last sentence but two.

فُلُجٌّ , [thus in the L,] accord. to Sb, *A sort* of men: one says, النَّاسُ فُلُجَّانِ *The people,* or *men, are two sorts;* [for ex.,] consisting of entering and going out: [but I think it most probable that فُلُجٌّ and فُلُجَّانِ are mistranscriptions for فَلْجٌ and فَلْجَانِ, for] Seer says that فلج signifying a half and a sort is derived from فَلْجٌ syn. with قَفِيزٌ: thus he makes فَلْجٌ an Arabic word. (L.) See also فَلْجٌ.

فَلْجَانٌ , [said to be] from فَلْجٌ signifying a certain measure of capacity, [but app. from the Pers. فِنْجَانٌ,] *A* [*small porcelain* or *earthenware*] *cup out of which coffee &c. is drunk;* commonly pronounced by the vulgar فِنْجَانٌ and فِنْجَالٌ [from the Pers. پِنْگَانٌ and پِنْگَالٌ, and also called فَلْجَانَةٌ , vulgarly فِنْجَانَةٌ; and فِيَالَجَةٌ : (see سُومَلَةٌ:) pl. فَلَاجِينُ and فَنَاجِينُ and فَنَاجِيلُ]. (TA.)

فَلْجَانَةٌ : see the next preceding paragraph.

فَلِيجٌ : see the paragraph here following.

فَلِيجَةٌ *One of the oblong pieces of cloth of a tent:* (TA:) or, *of a* [*tent of the kind called*] خِبَآء: (As, S, O, K:) As says, I know not in what part it is: (TA:) فَلِيجٌ appears to be used for it by poetic license; or the word may be one of those pronounced with and without ة; or without ة it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ة: (M, TA:) [or] فَلِيجٌ signifies *a single oblong piece of a* بِجَاد [q. v.]; and its pl. is فُلُجٌ: (L and TA in art. بجد:) and [in like manner] فَلَّجَةٌ signifies *a piece of a* بِجَاد. (TA in the present art.) ___ See also فَلِيحَةٌ, with ح.

فَلُّوجٌ *A writer.* (Ibn-Jembeh, O, K.) And *A manager and reckoner:* from the phrase هُوَ يَفْلُجُ الأَمْرَ, expl. above. (TA.)

فَلُّوجَةٌ *Land that is put into a right,* or *proper, state for sowing;* (S, O, K;) *good, clear, land prepared for sowing:* (TA:) pl. فَلَالِيجُ. (S, O, K.) And [hence, app.,] *Any one town,* or *village, of the Sawád:* (O, K: *) pl. as above. (O.)

رَجُلٌ فَالِجٌ فِى حُجَّتِهِ *A man who succeeds,* or *overcomes, in his argument, plea, allegation,* or *the like;* as also فَلْجٌ . (TA.) And السَّهْمُ الفَالِجُ *The arrow that is successful:* (S, O, K:) *the winning arrow in the game called* المَيْسِر: or it may mean *the arrow that is successful in a contest at archery.* (TA.) See also فَلْجٌ, in four places. ___ فَالِجٌ (S, O, L, K) and فَلْجٌ (L) also signify *A large,* or *bulky, camel, with two humps, that is brought from Es-Sind for the purpose of covering:* (S, O, * K:) or *a camel with two humps, between the Bukhtee* (البُخْتِىّ) *and the Arabian:* so called because his hump is divided in halves, or because his two humps have different inclinations: (L:) pl. of the former فَوَالِجُ. (S, M, K; all in art. صر.) ___ And الفَالِجُ signifies [*Palsy,* or *paralysis,* whether *partial* or *general; hemiplegia* or *paraplegia:*] *a disease arising from a flaccidity in one of the lateral halves of the body;* (A;) or *a flaccidity in one of the lateral*

halves of the body, (K, TA,) *arising suddenly,* (TA,) *occasioned by an efflux of a phlegmatic humour, and causing the passages of the spirit to become obstructed;* (K, TA;) *this being its first effect; it deprives the patient of his senses and his motion; and is sometimes in one member:* (TA:) or *a flatus* (رِيحٌ S, O, L, TA) *which attacks a man, and deprives him* [*of the use*] *of one lateral half of the body;* (thus in the L, and the like is said in the 'Eyn; TA;) whence it is thus called:

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(IDrd, S, O:) or *a disease that arises in one of the lateral halves of the body, occasioning the loss of the senses and of motion, and sometimes in both lateral halves, and sudden in its attack; on the seventh* [*day*] *it is dangerous; but when it has passed the seventh, its acuteness ceases; and when it has passed the fourteenth, it becomes a chronic disease:* (Msb:) it is called in a trad. of Aboo-Hureyreh دَآءُ الأَنْبِيَآءِ [*the disease of the prophets*]: and is said by Et-Tedmuree, in the Expos. of the Fs, to be *a disease that attacks a man when the venters* (بُطُون) *of the brain become filled with certain moistures,* or *humours, occasioning the loss of sensation and of the motions of the members, and rendering the patient like a dead person, understanding nothing.* (TA.) أَنَا مِنْ هٰذَا الأَمْرِ فَالِجُ بْنُ خَلَاوَةَ, or كَفَالِجِ بْنِ خَلَاوَةَ, is a saying expl. in art. خلو.

فَيْلَجٌ [The *cocoon of a silk-worm;*] the *thing from which* قَزّ *is obtained:* an arabicized word; [from the Pers. پِيلَه *pélah;* but said to be] originally فَيْلَق, and thus some pronounce it. (Msb,)

فَيَالَجَةٌ : see فَيَالِجَة. [فَلْجَانٌ occurs in art. قز in the TA, as its pl.; being there expl. as meaning *small cups* (فَنَاجِين) *in*

which wine (شَرَاب) *is drunk:* but I think that this may be taken from a mistranscription for فيالَجَة.]

أَفْلَجُ, (TA,) or أَفْلَجُ الأَسْنَان, (S, Mgh, O, K, TA,) applied to a man, and فَلْجَآءُ الأَسْنَان applied to a woman, (S, O,) for the teeth must be mentioned, (IDrd, S, O, K,) [but MF disputes this,] and مُفَلَّجُ الأَسْنَان, applied to a man, accord. to one reading of a trad., (TA,) *Having the teeth separate, one from another:* (TA:) or, *distant,* or *wide apart, one from another:* (Mgh, * K:) or *having the medial and lateral incisors distant, one from another,* or *wide apart.* (S, O.) [See also أَفْرَقُ.] And مُفَلَّجُ الثَّنَايَا A man *having an interstice between the middle pair of teeth;* (S, O, K;) as also فَلِجُ الثَّنَايَا; (A;) *contr. of* مُتَرَاصُّ الثَّنَايَا. (S, O.) And مُتَفَلِّجَةٌ A woman *that makes open spaces between her front teeth,* for the purpose of improving their appearance. (L, from a trad., in which a curse is pronounced against her who does this.) And ثَغْرٌ أَفْلَجُ *Front teeth that are separate,* or *distant,* or *wide apart, one from another;* and مُفَلَّجٌ signifies the same [app. *when they are rendered so artificially:* see فَلَجٌ]. (TA.) ___ And أَفْلَجُ applied to a man, *Having a crookedness,* or *curvature,* [or *bowing outwards,*] *in the arms:* when it is in the legs, the person is termed أَفْحَجُ: (L:) or *wide between the arms:* (O, K:) or *wide between the paps;* (S, L;) which last explanation is said in the K to be erroneous; but he who is wide between the paps is also wide between the arms. (MF.) ___ هن أَفْلَجُ *A vulva, of a woman, whereof the labia majora are wide apart.* (L.) ___ فَرَسٌ أَفْلَجُ *A horse having the prominent parts of the haunch-bones wide apart.* (IDrd, O, L.)

أَفْلَجِىٌّ [*Having the fingers wide apart.* (Freytag, from the Deewán of the Hudhalees.)]

مُفْلَجٌ [*Rendered*] *successful,* or *victorious;* and *safe,* or *secure.* (KL.) [See also its verb.]

مُفَلَّجٌ: see أَفْلَجُ, in three places. ___ أَمْرٌ مُفَلَّجٌ *An affair not rightly disposed* or *directed.* (O, K.)

مَفْلُوجٌ *Having the disease termed* الفَالِجُ. (S, Mgh, O, Msb, K.)

مُتَفَلِّجَةٌ : see أَفْلَجُ.

فلح

1 **فَلَحَ** , aor. ـَـ , inf. n. فَلْحٌ, *He clave, split, slit,* or *cracked;* and *he cut:* (K: [compare فَلَجَ, and فَلَقَ, and فَلَذَ:]) *he clave,* and *cut,* iron. (T, Msb.) Hence, the saying of a poet, (T, TA,)

* إِنَّ الحَدِيدَ بِالحَدِيدِ يُفْلَحُ *

Verily iron with iron is cloven, and *cut.* (T, S, Mgh, * K. *) And فَلَحَ رَأْسَهُ, inf. n. as above, *He clave, split,* or *cracked, his head.* (TA.) And فَلَحَ شَفَتَهُ, aor. and inf. n. as above, *He slit,* or *cracked, his lip.* (L.) And فَلَحَ الأَرْضَ, (S, Msb,) aor. and inf. n. as above, (Msb.) *He furrowed,* or *ploughed, the land, to cultivate it; he tilled the ground.* (S, Msb. [And فَلَجَهَا has a similar meaning.]) Also, aor. and inf. n. as above, *He acted with artifice, fraud,* or *guile;* (K, TA;) and so فلّح , inf. n. تَفْلِيحٌ. (K, TA.) You say, فلّح بهم *He acted with artifice, fraud,* or *guile, towards them, and said what was not true.* (TA.) And فلّح به *He mocked at him,* or *derided him, and acted with artifice, fraud,* or *guile, towards him.* (L, K. *) ___ And, aor. as above, inf. n. فَلْحٌ and فَلَاحَةٌ, *He defrauded him in a sale;* syn. of the inf. n. بَخْسٌ فِى بَيْعٍ: (so in the CK:) or *he bade high for an article of merchandise in order to inveigh another into purchasing it at a high price:* syn. of the inf. n. نَجْشٌ فِى بَيْعٍ. (So in other copies of the K, and in the L and TA.) You say, فَلَحَ به [*He so acted towards him in a sale*]: this is when one trusts to thee, and says to thee, Sell to me a slave, or an article of merchandise, or buy it for me, and thou comest to the merchants, and buyest it at a high price, and sellest by defrauding, and obtainest something from the merchant: or, accord. to the T, فَلْحٌ signifies a hirer's *exceeding* [*in an offer*] *in order that another may do so; thus inciting* him. (L.) فَلِحَتْ شَفَتُهُ السُّفْلَى, [aor. ـَـ ,] inf. n. فَلَحٌ, *His under lip was slit,* or *cracked.*

(MA.) See also فَلَحٌ below.

2 فَلَّحَ see 1, former half, in three places.

4 افلح *He prospered; was successful; attained,* or *acquired, that which he desired* or *sought,* (MA, L, Msb,) or *what was good,* or *felicity,* or *that whereby he became in a happy and good state:* (L:) *he was,* or *became, fortunate, happy,* or *in a happy and good state.* (MA.) It is commonly known as an intrans. verb; but Talhah Ibn-Musarrif and 'Amr Ibn-'Obeyd, read قَدْ أُفْلِحَ ٱلْمُؤْمِنُونَ, [the first verse of ch. xxiii. of the Kur-án,] with the verb in the pass. form. (MF.) [See also 10.] ___ *He was,* or *became, in a state of safety.* (L.) ___ *He continued in a good,* or *prosperous, state,* (MA, L,) and *in the enjoyment of ease, comfort,* or *the blessings of life.* (L.) ___ افلح بِالشَّىْءِ *He lived* [or *continued in life*] *by means of the thing.* (K.) The saying of 'Abeed,

* أَفْلِحْ بِمَا شِئْتَ فَقَدْ يُبْلَغُ بِالْـ *
* وَقَدْ يُخَدَّعُ الأَرِيبُ *

[Note] means *Live thou by what thou wilt:* whether by stupidity or by intelligence; *for* [*one's object is sometimes attained by stupidity, and the intelligent,* or *sagacious, is sometimes deluded,* or *much deluded;* or] *the stupid is sometimes supplied with the means of subsistence, and the intelligent is* [*sometimes*] *denied:* (T, L:) or the meaning is *prosper thou,* &c. (L.)

10 اسْتَفْلِحِى بِأَمْرِكِ, said by a man to his wife, (S,) a form of words used in divorcing (L, K) in the Time of Ignorance, (L,) *Prosper thou in thy case,* (AO, S, Mgh, TA,) *and be independent therein:* (AO, Mgh, TA:) when a man says thus to his wife and she consents, his saying so once separates her from him so that he cannot take her back: (L, from a

trad.:) but as it is merely an allusive expression, intention is necessary to render it binding: as some relate the trad, it is with ج [i. e. استفلجى: see art. فلج]. (MF.) [See also 4, above.]

فَلْحٌ *A fissure, cleft, slit,* or *crack:* pl. فُلُوحٌ. (Msb.) One says, فى رِجْلِه فُلُوحٌ *In his* (a man's, S) *foot are fissures,* or *cracks,* (S, K, TA,) *preduced by cold:* (TA:) as also فَلُوجٌ. (S, TA.)

فَلَحٌ *A fissure,* or *crack, in the under lip;* (T, K;) [or] فَلَحَةٌ has this meaning; (S;) or signifies the *place of such a fissure* or *crack:* (L:) [or the former is a coll. gen. n.; and the latter, its n. un.:] that which is in the upper lip is termed عَلَمٌ: (T, TA:) or فَلَحٌ signifies *a fissure,* or *crack, in the lip:* or, *in the middle of the lip, less than what is termed* عَلَمٌ: or *a slitting,* or *cracking, in the lip, such as happens to the lips of the* [*Africans called*] زَنْج. (L.) ___ [And] The *having the under lip slit,* or *cracked.* (S. [App. an inf. n. of which the verb is فَلِحَ : like as it is of فَلِحَت said of the under lip as mentioned above.]) See also فَلَاحٌ.

فَلَحَةٌ : see فَلَحٌ. ___ Also *A* [*field,* or *land, such as is termed*] قَرَاحٌ, (AHn, L, K,) *furrowed,* or *ploughed, for cultivation:* its pl., فَلَحَات, occurs in a verse of Hassán, as some relate it; but

as others relate it, it is فَلَجَات, with ج. (AHn, L.)

فَلَاحٌ (S, A, Mgh, L, Msb, K, &c.) and فَلَحٌ (S, L, K) the latter a contraction of the former, (L,) *Prosperity; success;* the *attainment,* or *acquisition, of that which one desires* or *seeks,* (S, A, Mgh, L, Msb, K,) or *of that whereby one becomes in a happy and good state.* (L.) And *Safety,* or *security.* (S, L, K.) And *Continuance,* or *permanence, in a good,* or *prosperous, state,* (A, L, K,) and *in the enjoyment of ease, comfort,* or *the blessings of life;* and the *continuance of good:* (L:)

and simply *continuance, permanence, lastingness, duration,* or *endurance.* (ISK, S, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفَلَاحُ. (TA.) حَيَّ عَلَى الفَلَاحْ, in the call to prayer, means *Come ye to the means of the attainment of Paradise, and of permanence therein:* (IAth, L:) or *hasten to the attainment of everlasting life:* (L:) or *come to safety,* or *security:* (S:) or *come ye to the way of safety and prosperity:* (Msb:) or *come to the continuance of good.* (L.) And you say, لَا أَفْعَلُ ذٰلِكَ فَلَاحَ الدَّهْرِ *I will not do that while time lasts.* (L.) A poet says,

* وَلٰكِنْ لَيْسَ لِلدُّنْيَا فَلَاحُ *

meaning [*But there is not to the present state of existence*] *lastingness,* or *endurance.* (S, L.) ___ Also (both words) The [*meal,* or *food, called*] سَحُور [*that is eaten a little before daybreak previously to commencing a day's fast*]: (S, A, L, K:) so called because thereby is the continuing of the fast; (S, A;) or because of the lastingness of its utility. (L.)

فَلَاحَةٌ : see what next follows.

فِلَاحَةٌ , (thus in my copies of the S, and in the L and Msb,) with kesr, (Msb,) [agreeably with general analogy,] or فَلَاحَةٌ , with fet-h, (K, [but I think that fet-h is here a mistake for kesr, because فَلَاحَه deviates from general analogy, and because it is a general rule of the author of the K to omit the mention of the vowel of a word when it is fet-h,]) *Agriculture;* or the *art, work,* or *occupation, of ploughing, tilling,* or *cultivating, land.* (S, L, Msb, K.)

فَلِيحَةٌ The *pericarp* (سَنْفَة) *of the* [*tree called*] مَرْخ, *when it splits:* (K, TA:) also mentioned as with ج [i. e. فَلِيجَةٌ]. (TA.)

فَلَّاحٌ *A plougher, tiller,* or *cultivator, of land;* [*a peasant;*] (S, Msb, K, TA;) because he cleaves

يَفْلَحُ (i. e. يَشُقُّ) the land: (TA:) [pl. فَلَّاحُونَ:] coll. gen. n. فَلَّاحَةٌ. (A, TA.) ___ And [hence, as being likened to a plougher,] *A seaman,* or *sailor;* (K, TA;) *a servant of ships* or *boats.* (TA.) ___ And *One who lets asses,* or *other beasts, on hire;* syn. مُكَارٍ: (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) And *One who defrauds in a sale, in the manner described in the explanation of the phrase* فَلَحَ بِهِ. (L.)

أَفْلَحُ *Having a fissure,* or *crack, in the under lip:* (S, Mgh:) or a man *having what is termed* فَلَحٌ *in his lip:* fem. فَلْحَآءُ. (L.) 'Antarah El- 'Absee was surnamed الفَلْحَآءُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَّفَةُ (the lip) is fem.; (S, L;) or because his name is fem. (L.) [See also أَعْلَمُ.]

قَوْمٌ أَفْلَاحٌ [*i. q.* مُفْلِحُونَ] *A people prospering; successful; attaining,* or *acquiring, that which they desire* or *seek,* or *what is good,* or *that whereby they become in a happy and good state:* افلاح is a pl. of which ISd says, I know not any sing. of it. (L.)

مَفْلَحَةٌ *A cause,* or *means, of prosperity* or *success;* or *of the attainment,* or *acquisition, of that which one desires* or *seeks,* or *of what is good,* or *of that whereby one becomes in a happy and good state.* (L, from a trad.)

رَجُلٌ مُتَفَلِّحُ الشَّفَةِ, and الْيَدَيْنِ, and الْقَدَمَيْنِ, *A man having the lip chapped,* or *cracked, much, by cold,* and so *the hands,* and *the feet.* (L.) [See also 5 in art. فلج.]

فلذ

1 **فَلَذَ** , aor. ـِ , inf. n. فَلْذٌ, *He cut,* or *cut off.* (Msb.) One says, فَلَذَ لَهُ قِطْعَةً مِنَ المَالِ *He cut off for him a portion of the property:* (T:) and فَلَذْتُ لَهُ مِنْ مَالِى, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) *I cut off for him* [*a portion*] *of my property:* (S, O, L:) or *gave him* [*a portion*] *of it at once:* or *gave him* [*a portion*] *of it without delay, and without promising:* or *gave him much thereof.* (M, L, K. *) ___ See also the next paragraph, in two places.

2 **فلّذ** , (T, L,) inf. n. تَفْلِيذٌ; (T, O, L, K;) as also فَلَذَ , inf. n. فَلْذٌ; (L, TA;) *He cut in pieces* (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إِنَّ الفَرَقَ مِنَ النَّارِ فَلَذَ كَبِدَهُ [*Verily the fear of the fire* of Hell *cut in pieces his liver;* but perhaps فَلَذَ is here a mistranscription for فَلَّذَ]; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.)

3 **فالذ النّسآء** , inf. n. مُفَالَذَةٌ, *He bandied words,* or *held colloquies, with women.* (O, * K.) One says, فُلَانٌ ذُو مُطَارَحَةٍ ومُفَالَذَةٍ *Such a one has a habit of bandying words,* &c., *with women.* (K, * TA.)

8 **افتلذ منْهُ قِطْعَةً من المَال** *He cut off,* or *took, for himself, from him, a part,* or *portion, of the property.* (T.) And افْتَلَذْتُ منْهُ حَقِّى *I cut off,* or *took, for myself, from him, my right,* or *due.* (A, TA.) And افْتَلَذْتُهُ المَالَ *I took from him a part,* or *portion, of the property.* (S, O, L, K.)

فِلْذٌ The *liver of a camel:* (S, M, O, L, K:) pl. أَفْلَاذٌ [also said to be a pl. of فِلْذَةٌ, q. v.]. (S, M, O, L.)

فَلْذَةٌ *A piece,* or *portion,* of liver, (S, M, O, L, K,) *cut in an oblong from,* (O,) and of flesh-meat, (S, O, L, K,) and of property, (S, O, L,) and of gold, and of silver, (M, L, K,) &c.: (S, O, Msb:) *a piece* of flesh-meat *cut in an oblong form:* (As, T, M, L:) pl. [of mult.] فَلَذٌ (T, S, L, K) and [of pauc.] أَفْلَاذٌ, (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or فَلْذٌ may be a dial. var. of فَلْذَةٌ, and so this pl. may be regular. (M, L.) ___ أَفْلَاذُ الأَرْضِ, (M, L, K,) or أَفْلَاذُ كَبِدِ الأَرْضِ, occurring in a trad., (As, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means *The buried treasures of the earth,* (As, T, M, L, K,) and *its riches.* (L.) ___ And أَفْلَاذُ كَبِدِ مَكَّةَ means *The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh:* so called because the liver is one of the noble parts of the body. (L.) ___ الفَلَذَاتُ [(not to be mistaken for الفَلَزَّاتُ) is a pl. of الفَلْذَةُ, and] signifies الأَجْسَامُ السَّبْعَةُ [i. e. *The seven material substances;* namely, *the four elements,* (*fire, air, earth, and water,*) *and the three products composed of these* (which are *minerals, vegetables, and animals*)]. (MF. [But in the copy of his work which I use, الاجساد is erroneously put for الجسام.])

فَالُوذٌ (T, S, M, O, L, K) and فَالُوذَقٌ, but, accord. to Yaakoob, not فَالُوذَجٌ, (S, O, L,) or this is the proper form, because the ه in the original Pers. word is regularly changed into ج, (MF,) [the word being] arabicized, (T, S, O, L,) from the Pers. (M, O, * L) بَالُوده [or فَالُوده or پَالُوده], (O,) *A kind of sweet food,* (M, O, * L, K,) *well known,* (K,) *prepared of the purest substance of wheat* (لُبّ الحِنْطَة), (T, L,) or *of starch,* (TA in art. نشو,) [*with water and honey:*] pl. فَوَالِيذُ [of which see an ex. in the next paragraph]. (A.) ___ Also *i. q.* فُولَاذٌ, q. v. (M, L, K.)

فُولَاذٌ, (T, M, O, L, Msb, K,) an arabicized word, (T, O, Msb,) from the Pers. بُولَاد [or فُولَاد or پُولَاد], (O,) and فَالُوذٌ also, (M, L, K,) *Steel;* i. e. *purified and refined iron;* or the *pure part of iron;* (T, M, O, L, Msb, K;) *which is added in other iron:* (M, L:) pl. فَوَالِيذُ. (A.) One says, الضَّرْبُ بِالفَوَالِيذِ خَيْرٌ مِنَ الضَّرْبِ فِى الفَوَالِيذِ [*The smiting with the weapons of steel* in battle *is better than the thick white honey in the*

sweet messes of the kind called فالوذ]. (A.)

فَالُوذَجٌ and فَالُوذَقٌ: see فَالُوذٌ, above.

مَفْلُوذٌ A sword *made of* فُولَاذ [i. e. *steel*]. (O, K.)

فلز

فِلْزٌ (Lth, IDrd, S, A, O, K, &c.) and فَلَزٌ and فُلُزٌ, (Ibn-'Abbád, O, K,) the first of which is

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what is commonly known, (TA,) *White copper* (نُحَاس أَبْيَض [app. *a sort of bronze in which the relative quantity of the tin is unusually large*] *whereof are made cast cooking-pots* (Lth, O, K, TA) *of large size, and mortars in which substances are pounded:* (TA:) or the *metals; gold* and *silver* and *copper* and *the like:* (A'Obeyd, A, O, K: *) or the *substance* [i. e. *recrement*] *that is removed* [or *blown away*] *by the blacksmith's bellows from molten metals:* (S, O, K:) or the *dross*, or *recrement, of iron,* (O, K,) *that is removed* [or *blown away*] *by the blacksmith's bellows:* (O:) or *stones:* (O, K:) its primary meaning is [said to be] *hardness*, and *ruggedness.* (IDrd, O.) الفِلِزَّاتُ [pl. of الفِلِزُّ (not to be mistaken for الفَلَذَاتُ)] signifies *The seven metals;* namely, *gold, silver, copper, iron, lead, tin* [thus I here render الأُسْرُبّ], *and tutenag* [thus I render الخَارصِينِى, following De Sacy and others]. (Kzw.) ___ And hence, as being likened to the فِلِزّ above described, (TA,) *A strong, hard, and thick,* or *coarse, man.* (K, * TA.) And *A niggard:* (Ibn-'Abbád, O, K, TA:) as though he were hard iron, upon which nothing would make any impression. (TA.) ___ And *A thing upon which swords are tested by striking it therewith.* (Ibn-'Abbád, O, K.)

فلس

2 **فلّسهُ** , (S, A, O, Msb, K,) inf. n. تَفْلِيسٌ, (S, O, Msb, K,) *He* (a judge) *proclaimed him.* (S, A, O, Msb,) or *pronounced him,* (O, K,) *to be,* or *to have become, in a state of* إِفْلَاس [meaning *bankruptcy,* or *insolvency*], (S, A, O, K,) or *to have become* مُفْلَس [meaning *bankrupt,* or *insolvent*], *and paraded him among the people as such.* (Msb.) ___ And [hence] one says, فُلِّسَ مِنْ كُلِّ خَيْرٍ [app. meaning *He was pronounced destitute of all good,* or *of all property*]. (TA.) [فُلِّسَ *It was marked with spots differing in colour from the rest, resembling* فُلُوس, or *small copper coins.* (See تَفْلِيسُ اللَّوْنِ.)] مُفَلَّسٌ [used as a subst. properly so termed] signifies *Spots in a colour, differing therefrom in colour, resembling* فُلُوس. (M.)

4 **افلس** , [inf. n. إِفْلَاسٌ,] *He became* مُفْلَس [which in the common legal acceptation means *bankrupt,* or *insolvent*]: (S:) or *he had no property remaining:* (O, K:) as though his دَرَاهِم [or pieces of silver] had become فُلُوس [or small copper coins], (S, O, K,) and base money: like as أَخْبَثَ signifies his companions, or friends, became bad, wicked, or deceitful: (S, O:) or *he became in such a state that it was said he had not a* فَلْس [or *small copper coin*]; (S, O, K;) like as أَقْهَرَ signifies he became in a state in which to be overcome, or subdued: (S, O:) or as though he became in a state in which to be overcome, or subdued: (Msb:) or *he became a possessor of* فُلُوس *after he had been a possessor of* دَرَاهِم: (M, Msb:) but properly, [so in the Msb, but I would rather say secondarily, or tropically,] *he became reduced from a state of ease,* or *competence,* or *richness, to a state of difficulty,* or *poverty.* (Msb.) افلس الرَّجُلَ *He sought the man and missed his place.* (AA, O.)

فَلْسٌ [*A small copper coin;*] *a thing well known,* (M, A, K,) *used in buying and selling;* (Msb;) the *forty-eighth part of a dirhem:* [i. e., *about half a farthing of our money:*] so in Egypt: (Ibn-Fadl-Allah, cited by Es-Suyootee in his Husn el-Mohádarah:) pl. (of pauc., S, O) أَفْلُسٌ, and (of mult., S, O) فُلُوسٌ. (S, M, O, Msb, K.) [The dim. of the former of these pls. is أُفَيْلِسٌ : see an ex. below, voce مُفْلِسٌ. The pl. فُلُوسٌ is the common term for *Money* in Egypt and some other parts in the present day.] ___ [Hence, *Anything resembling a small coin:* as ___ *A counter of metal:* ___ and *A scale* of a fish: as Sgh says,] فُلُوسُ السَّمَكِ signifies *what are on the back of the fish, resembling the* [*coins called*] فُلُوسٌ. (O.) ___ And The *seal of the* جِزْيَة [or *tax paid by the free non-muslim subject of a Muslim government*], (T, S, K,) *which was hung upon the neck,* (T, S, TA,) or *upon the throat.* (O, K.)

الفَلْسُ *A certain idol which belonged to the tribe of Teiyi,* (IDrd, M, O, K,) *in the Time of Ignorance;* which 'Alee, being sent by Mohammad, destroyed, taking away the two swords, مِخْذَمٌ and رَسُوبٌ, that El-Hárith Ibn-Abee-Shemir had given to it. (O, TA.)

فَلَسٌ , from أَفْلَسَ, [app. signifying *Bankruptcy* or *insolvency:* or *a state of indigence* or *destitution:* and] *lack of obtainment:* (K, TA:) and *failure of finding him whom* [or *that which*] *one seeks.* (TA.) You say, وَقَعَ فِى فَلَسٍ شَدِيدٍ [*He fell into a severe state of indigence* or *destitution*]. (TA.) And one says, فِى حُبِّهَا فَلَسٌ, meaning *With her love,* or *the love of her, is no obtainment:* and the phrase حُبُّهَا فَلَسٌ, occurring in a verse of El-Mo'attal El-Hudhalee, or of Aboo-Kilábeh, [in which the love thus described is afterwards termed حُبٌّ مُفْلِسٌ , so that فَلَسٌ is here used for مُفْلِسٌ, or the phrase is elliptical,] *Her love,* or *the love of her, is such that nothing is obtained from it.* (O.)

فَلَّاسٌ *A seller of* فُلُوسٌ, pl. of فَلْسٌ. (M, O, K.)

أُفَيْلِسٌ : see فَلْسٌ and مُفْلِسٌ.

مُفْلِس act. part. n. of 4 [q. v.]: pl., (Msb,) or quasi-pl. n., (A,) مَفَالِيس ; (A, Msb;) like as مَفَاطِير is of مُفْطِر, [and مَيَاسِير of مُوسِر;] or pl. of مَفْلَاس [which signifies the same as مُفْلِس but in an intensive degree]. (A, TA.) [The dim. is مُفَيْلِس .] You say, فُلَانٌ مُفَيْلِسٌ مَا نَهُ إِلَّا أُفَيْلِسٌ [*Such a one is nearly a bankrupt,* or *nearly destitute; he has nothing but a few small copper coins*]. (A, TA.) ___ See also فَلَس.

مُفَلَّس *Proclaimed* [or *pronounced*] *by the judge to be in a state of* إِفْلَاس. (A.) [See 2.] Also, (Mgh,) or مُفَلَّس اللَّوْن, (O, K,) A horse, (Mgh,) or other thing, (O, K,) *having upon his skin spots differing in colour from the rest, resembling* فُلُوس [or *small copper coins*]. (Mgh, O, K.)

مَفْلَاس : see مُفْلِس.

مَفَالِيس , a pl. or quasi-pl. n.: see مُفْلِس.

مُفَيْلِس dim. of مُفْلِس, q. v.

فلست

فَلْسَفَةٌ , a foreign word, *Science;* (M;) [*philosophy;* or] *love of science:* from the word here following. (O and K in art. سوف.)

فَيْلَسُوفٌ *A man of science;* (M;) [*a philosopher;*] a word meaning in Greek *a lover of science.* (O and K in art. سوف.)

فلطح

Q. 1 فَلْطَحَ *He expanded,* and *made broad,* or *wide,* a round cake of bread; (K, TA;) as also فَرْطَحَ; both mentioned by Abu-l-Faraj: [see art. فرطح: both are app. correct; but the former seems to be the more approved:] and *he made broad,* or *wide,* anything. (TA.)

فَلْطَاحٌ : see the following paragraph.

مُفَلْطَحٌ A cake of bread [*expanded,* and *made broad,* or] *wide:* (IAar, TA.) and a thing [of any kind (see the verb)] *having breadth and width.* (TA.) حَسَكَةٌ مُفَلْطَحَةٌ occurs in a trad. [meaning *A broad,* or *wide, head of a thistle* or *the like*]. (TA.) And رَأْسٌ مُفَلْطَحٌ means *A broad,* or *wide, head;* as also فَلْطَاحٌ. (K.) ___ إِذَا ضَنُّوا عَلَيْهِ بِالْمُفَلْطَحَةِ, occurring in a trad., is expl. by El-Khattábee as meaning [*If they be niggardly, to him, of*] *the expanded cake of bread:* and it is also expl. as meaning *the dirhems* [or *money*]: (TA:) or the phrase [accord. to one relation] is إِذَا ضَنُّوا عَلَيْكَ بِالْمُطَلْفَحَةِ, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. طلفح.)

فلع

1 **فَلَعَهُ** , (S, K,) aor. ـَـ , (K,) inf. n. فَلْعٌ, (S,) *He clave, split,* or *rent, it,* (S, K,) i. e., a thing; (S;) or it signifies, or signifies also, (accord to different copies of the K,) *he cut it,* (K,) with a sword, &c.; and *he broke,* or *crushed, it;* like as one does the hump of a camel, with a knife: (TA:) and one says also فلّعهُ , (S, K,) inf. n. تَفْلِيعٌ; (S;) meaning the same; (K:) or this has an intensive signification. (O, TA.) ___ And فَلَعْتَهُ [also] signifies *I made it apparent,* or *manifest;* or *exposed it to view.* (Sh, TA.)

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2 **فَلَّعَ** see the preceding paragraph.

5 **تَفَلَّعَ** see the paragraph next following, in three places.

7 **انفلع** (S, K) and [in an intensive sense] تفلّع (K) *It became cleft, split,* or *rent;* &c. (S, K.) One says, انفلعت البيضة, and [in an intensive sense] تفلّعت , *The egg became cleft, split,* or *cracked asunder.* (IF, O.) And تفلّعت قدمهُ *His foot became cleft in several,* or *many, places;* or *cracked,* or *chapped;* syn. تَشَقَّقَت. (S.)

فَلْعٌ and فِلْعٌ *A fissure,* or *crack,* in the foot, (S, O, K,) &c.: (K:) pl. فُلُوعٌ; (S, O, K;) like فُلُوحٌ and فُلُوجٌ. (O.)

فِلْعٌ : see what next precedes.

فِلْعَةٌ *A piece of the hump of a camel:* (O, K, TA:) pl. فِلَعٌ. (TA.) ___ لَعَنَ ٱللّٰهُ فِلْعَتَهَا (S, O, K) is a foul phrase,

(S,) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, قَبَحَ ٱللّٰهُ فَلْعَتَهَا, meaning [*May God remove far from all that is good*] *her rima vulvæ;* or *what is cleft,* or *cracked,* or *chapped, of her heel:* or, as Kr says, فَلَعَتَهَا , app. meaning فَرْجَهَا [*her vulva*]; for فَلَعَةٌ, [thus] مُحَرَّكَةً, means the فَرْج. (TA.)

فَلَعَةٌ : see what next precedes.

فَلُوعٌ A *very sharp* sword; one *that cuts much:* pl. فُلْعٌ. (K. [See also مِفْلَعٌ.])

فَالَعَةٌ *A calamity,* or *misfortune:* pl. فَوَالِعُ. (O, K.)

مِفْلَعٌ A *sharp,* or *cutting,* sword. (TA. [See also فَلُوعٌ.])

مَزَادَةٌ مُفَلَّعَةٌ [*A leathern water-bag composed*] *of several pieces of skins sewed together.* (O, K.)

فلق

1 **فَلَقَهُ** , aor. ـِ , (S, Mgh, O, Msb, K,) inf. n. فَلْقٌ, (S, Mgh, O, Msb,) *He split it, clave it,* or *divided it lengthwise;* (S, Mgh, O, Msb, K;) as also فلّقه , (S, * K,) inf. n. تَفْلِيقٌ; (S;) or the latter has an intensive signification [or relates to a number of objects]. (O, * Msb.) 'Alee used often to swear by saying, وَالَّذى فَلَقَ الحَبَّةَ وبَرأَ النَّسَمَةَ [*By Him who clave the grain,* making it to germinate, *and created,* or *produced, man,* or *the soul*]. (TA.) ___ [Hence,] فَلَقَ الصُّبْحَ, (S,) or الفَجْرَ, (TA,) said of God, (S, * TA,) *He made the dawn* [*to break,* or] *to appear.* (TA.) ___ فلقت النَّخْلَةُ [app. فَلَقَتْ, the part. n. being فَالِقٌ, q. v.,] means *The palm-tree split,* or *clave, from* [*around,* i. e. *so as to disclose,*] *the spathe.* (TA.) ___ And فَلَقَ فى الأَرْضِ, aor. ـِ , inf. n. فَلْقٌ, *He ment far into the land;* like غَلَقَ. (Ibn-'Abbád, O and TA in art. غلق.) And فَلْقٌ, (K,) as inf. n. of فَلَقَ in the phrase فَلَقَ صُوفَ الجِلْدِ, (TK,) signifies The *plucking* of the wool of the bide *when it has become stinking;* like مَرُقَ. (K, TA. [كالمَرَقّ, in the CK, is a mistake, for كالمَرْق.])

2 **فَلَّقَ** see above, first sentence.

4 **افلق** *He did,* or *performed,* or *he uttered, what was admirable,* or *wonderful;* (S, O, Msb, K, TA;) said of a man, (S, O, TA,) and (TA) of a poet, (S, * O, * Msb, K, TA,) in his poetry; (TA;) as also افتلق . (S, K.) [From فَلْقٌ, q, v.] ___ And *He brought to pass that which was a calamity;* (K;) as also افتلق . (Lh, TA.) One says to a man, أَعْلَقْتَ وأَفْلَقْتَ i. e. جِئْتَ بِعُلَقٍ فُلُقٍ, meaning [*Thou hast brought to pass*] *that which is a calamity.* (S, O, K. *) ___ And افلق فى الأَمْرِ *He was,* or *became, skilled in the affair.* (TA.)

5 **تَفَلَّقَ** see 7, first sentence. [Hence] one says, تَصَدَّعَتِ البَيْضَةُ ولَمْ تَتَفَلَّقْ [*The egg cracked,* or rather *cracked in several places, but did not split apart,* or *did not split much*]. (Az, S in art.

قيض.) And of milk such as is termed رائب [q. v.] one says تفلّق meaning *It became dissundered,* or *curdled, by reason of intense sourness:* or, as heard by Az from some of the Arabs, *it, being collected in a skin, and smitten by the heat of the sun, became dissundered,* or *curdled, so that the milk* [or *curds*] *became separate* [*from the whey*]: and of such milk they loathe the drinking. (TA.) ___ And تفلّق الصُّبْحُ: see 7. ___ تفلّق said of a boy: see Q. Q. 2. ___ See also 8, in two places.

7 **انفلق** *It became split, cleft,* or *cloven,* or *divided lengthwise; it split, clave,* or *clave asunder;* (S, Mgh, O, Msb, K;) as also تفلّق ; (S, Mgh, * K;) [or] the latter signifies تَشَقَّقَ [i. e. *it became split,* &c., *much,* or *in pieces,* or *in several* or *many places*]. (O, Msb.) The former occurs in the Kur xxvi. 63, said of the sea [as meaning *It clave asunder*]. (O.) ___ [Hence,] انفلق الصُّبْحُ (S and K in art. عطس) and تفلّق (TA in the present art.) *The dawn broke.* (TA in explanation of the latter.)

8 **افتلق** *He* (a man, TA) *strove,* or *exerted himself, so that he excited wonder by reason of his vehemence* in running; as also تفلّق and تَفَيْلَقَ . (K.) One says, مَرَّ يَفْتَلِقُ فى عَدْوِه, (S, O,) and يَتَفَلَّقُ فيه, and يَتَفَيْلَقُ , (O,) *He passed along doing what was wonderful by reason of his vehemence in his running.* (S, O.) See also 4, in two places.

Q. Q. 2 **تَفَيْلَقَ**, said of a boy, *He became big,* or *bulky, and fat,* or *plump;* (O, K, TA;) as also تفلّق ; both mentioned in the Nawádir. (TA.) ___ See also 8, in two places.

فَلْقٌ, (AHeyth, TA,) or فَلَقٌ , (S, O, TA,) the former said by AHeyth to be the more correct, (TA,) *A split, fissure, cleft,* or *longitudinal division;* syn. شَقٌّ: pl. فُلُوقٌ: (S, O, TA:) and فَلَقٌ (Lh, K, TA) [or فَلْقٌ?] signifies also [particularly] *a fissure,* or *cleft,* (شَقٌّ) *in a mountain;* (Lh, K, TA;) and so فَالِقٌ : (K, TA:) and *a* شِعْب [app. meaning *gap,* or *ravine,* or *pass*]. (TA.) One says, مررت بحَرَّةٍ فيها فُلُوقٌ, meaning شُقُوقٌ [i. e. *I passed by a stony tract such as is termed* حَرَّة *in which were fissures,* or *clefts*]. (S, O.) And فى رِجْلِه

فُلُوقٌ i. e. شُقُوقٌ [*In his foot,* or *leg, are fissures* or *clefts*]. (As, S, O, * K.) And كَلَّمَنِى مِنْ فَلْقِ فِيهِ (Lh, S, O, K) and فِلْقِ فِيهِ, (Lh, S, K,) the former of which is the more known, (TA,) meaning مِنْ شَقِّهِ [*He spoke to me from out the fissure of his mouth,* i. e., *with his lips,* not by means of a spokesman]. (K.) And ضَرَبَهُ عَلَى فَلْقِ رَأْسِهِ *He struck him on the place where his hair was separated, the middle of his head.* (TA.) ___ See also فَلَقٌ. And see the paragraph here following, last quarter.

فَلْقٌ : see the next preceding paragraph. See also فِلْقَةٌ, in two places. ___ Also *A rod,* or *branch, that is split in two,* (S, O, K,) [i. e., *in halves,*] *and of which are then made two bows, each whereof is termed* فِلْقٌ, (S, O,) [or] *each half* (كُلُّ شِقٍّ [in the CK شَقٍّ]) *of what is thus split is termed* فِلْقٌ: (K, TA:) and thus is termed *a bow that is made of the half of a branch,* (K, TA,) *the branch being split in two;* and it is also termed قَوْسٌ فِلْقٌ, the latter word being thus used as an epithet, on the authority of Lh: or, as AHn says, the bow termed فِلْقٌ is one *of which the wood whereof it has been made has been previously split in two,* or *three, pieces:* and he also says that فَلِيقٌ [app. for قَوْسٌ فَلِيقٌ] signifies *a bow of which the piece of wood has been split in two pieces.* (TA.) [See also شَرِيجٌ, in two places: and see فَرْعٌ.] Also *A wonderful thing* or *affair* or *case;* (S, O, Msb, K;) as also فَلِيقٌ , (K,) and فَيْلَقٌ , (TA,) and فَلِيقَةٌ , (O, * TA,) of which last an ex. occurs in the prov.,

* يَا عَجَبِى لِهٰذَهِ الفَلِيقَهْ *

* هَلْ تَغْلِبَنَّ القُوبَآءُ الرِّيقَهْ *

[*O my wonder at this wonderful thing! Does the ringworm indeed overcome the spittle?*]: AA says, the meaning is, that he was in wonder at the alteration of usual occurrences; for the spittle usually dispels the ringworm, so he spat upon his ringworm, but it did not become healed: القوبآء is made an agent; and الريقة, an objective complement. (O, TA.) ___ And *A calamity,* or *misfortune;* (S, O, K;) as also فِلْقَةٌ , (K, TA, accord. to the CK فَلْقٌ ,)

and فَلِيقٌ , (O, K,) and فَلِيقَةٌ , (S, O, K,) and فَلْقَى (K, TA) or فَلَقَى , (TA,) and فَيْلَقٌ , (O and CK,) and مَفْلَقَةٌ . (IDrd, O, K.) The Arabs say, يَا لَلْفَلِيقَةِ *O* [come with succour] *to the calamity.* (S, O.) And جَآءَ بِعُلَقٍ فُلَقٍ , (S, O, K,) imperfectly decl., (S, O,) i. e. [*He brought to pass*] *that which was*

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a calamity: (S, O, K:) and بِعُلَقٍ فُلَقٍ : (O, K:) or this means *a very wonderful thing.* (TA.)

فَلَقٌ : see فَلْقٌ, first sentence, in two places. ___ Also The *daybreak,* or *dawn;* (S, O, K;) as also فَلْقٌ , mentioned by Z and others; (TA;) and thus the former has been expl. as signifying in the Kur cxiii. 1: (S, O, TA:) or *what has broken* (انفلق) *of the* عَمُودُ *of the dawn;* (Fr. K, TA;) i. e. [*of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness;* or] the *extending light that is like the* [*long tent called*] عَمُودُ: (TA:) or [simply] the *light of daybreak* or *dawn:* (Msb, K: *) or the *appearing of the daybreak* or *dawn:* (Zj, TA:) and فَلَقُ الصُّبْحِ signifies *the light,* and *shining,* or *bright shining, of the daybreak* or *dawn:* (TA:) one says, هُوَ أَبْيَنُ مِنْ فَلَقِ الصُّبْحِ and فَرْقِ الصُّبْحِ [*It is more distinct than what has broken of the bright gleam of dawn*]. (O, TA.) ___ And [hence,] The *plain appearing of the truth after its having been dubious.* (TA.) Also *A law,* or *depressed, place of the earth, between two kills,* or *elevated grounds;* (As, S, O, K;) as also فَالِقٌ , (S, O, K,) and فَالِقَةٌ , (K,) which last is said by Aboo-Kheyreh, or some other, of the Arabs of the desert, to be *in the midst of mountains, giving growth to trees, a place where people alight and where camels,* or *other cattle, remain during the cold night,* saying that the فَالِقُ is *of hard,* or *hard and level, ground;* (TA:) and the pl. of فَلَقٌ is فُلْقَانٌ (S, K, TA) and أَفْلَاقٌ also: (TA:) or فَلَقٌ, (K,) or فَالِقٌ , (TA,) signifies *a wide tract of land* or *ground, between two*

extended tracts of sand; (K, TA;) and the pl. of the latter word is فُلْقَانٌ, like as حُجْرَانٌ is pl. of حَاجِرٌ. (TA.) And الفَلَقُ signifies *Hell;* syn. جَهَنَّمُ: (K:) or *a certain well* (جُبٌّ) *therein.* (Es-Suddee, O, K.) And *The whole creation; all the beings,* or *things, that are created.* (Zj, S, O, K.) This, accord. to some, is the meaning in the Kur cxiii. 1. (S, O.) And *What remains, of milk, in the bottom of the bowl;* whence one says, (in reviling a person, attributing to him meanness, TA,) يَا ٱبْنَ شَارِبِ الفَلَقِ [*O son of the drinker of what remains* &c.]. (K, TA.) ___ And The milk *that is in a dissundered,* or *curdled, state, by reason of sourness;* as also مُتَفَلِّقٌ . (K.) And *The* مَقْطَرَة *of the keeper of a prison;* (S, O, * K;) i. e. [*a kind of stocks;*] *a piece of wood in which are holes of the size of the shank, wherein men are confined,* (K, TA,) i. e. *thieves and waylayers,* (TA,) *in a row:* (K, TA:) whence the saying of Z, بَاتَ فُلَانٌ فِى الشَّفَقِ وَالفَلَقِ مِنَ الشَّفَقِ إِلَى الفَلَقِ i. e. [*Such a one passed the night*] *in fear and the* مقطرة [*from* the time of *the redness of the region of sunset after the setting of the sun until the dawn*]. (TA.) See also فَلَقَةٌ.

جَآءَ بِعُلَقَ فُلَقَ : and بِعُلَقَ فُلَقَ: see فِلْقٌ, last sentence.

الفَلْقَةُ *A certain brand, beneath the ear of a camel,* (O, K,) *in the form of a ring in the middle of which is a perpendicular line dividing it* [*from top to bottom, and,* in some copies of the K, *extending downwards so that about half of its length is below the ring*]. (O, K. * [In some copies of the latter it is figured, but somewhat differently in different copies.]) ___ See also فَلَقَةٌ.

فَلْقَةٌ *A piece* [properly *that has been split off*] (Mgh, Msb, KL) of a thing; as also فِلْقٌ : (KL:) or *a fragment,* or *piece broken off,* (S, O, K, TA) of bread, or of a [bowl such as is termed] جَفْنَة, (TA,) or of this latter the *half,* (S, O, K, TA,) as in the saying أَعْطِنِى فَلْقَةَ الجَفْنَةِ [*Give thou to me the half of the bowl,* perhaps meaning, *of its contents*], (S, O, TA,) or, as some say, *one of the divided halves thereof:*

(TA:) the pl. of فَلْقَة is فَلَق: (Mgh, TA; *) and [فَلَاق is app. a pl., like أَفْلَاق, (and perhaps فُلُوق, mentioned voce فُلَاق,) and فُلَاق a quasi-pl. n., of فَلْق , all agreeably with analogy; whence] one says, البَيْضُ فَلَاقًا صَارَ, and فُلَاقًا , meaning أَفْلَاقًا, (S, O, K,) i. e. [*The eggs became fragments;* or it means, *became cleft in pieces;* or] *became much cleft,* or *cleft in many places.* (K, TA. [See also فَلَاق and فَلَاق below.]) See also فَلْق, last quarter.

فَلَقَة [signifies, in the present day, *A thick staff, to the ends of which are attacked the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinaded;* and it is also called فَلَق : this may perhaps be meant by its being said in the TA, on the authority of Lh, that الفَلَقَة signifies الخَشَبَة; as also الفَلْقَة].

فَلْقَى , or فَلَقَى: see فَلْق, last quarter.

فَلْقَآءُ الضَّرَّة A ewe, or she-goat, (شَاة,) *wide,* or *ample, in the udder.* (Ibn-'Abbád, O, K.)

فُلْقَان *A sheer,* or *an unmixed, lie.* (IAar, O, K.) [It is also a pl.: see فَلَق, in two places.]

فُلَاق : see فَلْقَة, in two places. ___ Also, (O, K,) and فُلُوق, (thus in the O,) or فَلُوق , like صَبُور, (thus in the K, [but this I think questionable,]) Milk *becoming,* or *become, like cheese:* (O, K:) [or فُلَاق may be here a quasi-pl. n. of فَلْق (q. v. voce فَلْقَة), so that the meaning may be, *that has become cleft portions of curd;* and فُلُوق may also mean thus as a pl. of فَلْق. See also the next paragraph.]

فَلَاق : see فَلْقَة, in two places. ___ Also The *state of* milk's *becoming thick and sour,* so that it curdles, or becomes dissundered: (IAar, K, TA:) [or it may be here a pl. of فَلْق (q. v. voce فَلْقَة), for in a verse cited by IAar the milk in this case is termed ذُو فَلَاق, so that it may mean the *separate portions of curd* of milk that has become thick and sour; though it is said in the TA that its pl. is فُلُوق, for this I think very questionable. See also the next preceding paragraph]

فَلُوق : see فُلَاق.

فَلِيقٌ : see فِلْقٌ, former half. ___ Also The *depressed place in the* جِرَانٌ [or *under part of the neck*] *of the camel, where is the passage of the windpipe:* (S, O, K:) or, accord. to Lth, the *part that is* [*as though it were*] *cleft, of the interior of the neck of the camel:* (O, TA:) or, as some say, the *part between the* [*two sinews called the*] عِلْبَاوَانِ, *when the fur between these is* [*as though it were*] *cleft:* and it is not said in relation to a human being. (TA.) ___ And الفَلِيقُ also signifies [*The cephalic vein;*] *a certain vein in the upper arm,* (O, K,) *that runs to the* [*cartilage called*] نُغْضٌ *of the shoulder-blade:* it is *the vein of the* وَاهِنَةٌ; and is [*also*] *called* الجَائِفُ [q. v., and see also الوَرِيدُ.] (O.) And *A certain vein that swells up in the neck.* (K.) See, again, فِلْقٌ, in two places.

فُلَاقَةُ آجُرٍّ *A piece of baked brick:* (Lh, K:) pl. فُلَاقٌ. (So in copies of the K. [Probably a mistranscription for فُلَاقٌ, which, if correct, is properly a coll. gen. n.])

فَلِيقَةٌ : see فِلْقٌ, in three places. Also *A quantity collected together,* (فَلِيلَةٌ, K, TA, in the O without any point to the first letter,) or *a small quantity,* (قَلِيلَةٌ, thus in some copies of the K,) *of hair:* (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA.) And *A sort of broth;* thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Harbee; (O;) or *a pottage* (قِدْرٌ) *that is cooked, and into which fragments* (فَلَق, i. e. كِسَر,) *of bread are crumbled:* (TA:) but accord. to AA, it is called فَرِيقَةٌ only. (O, TA.)

فُلُوقٌ : see مُفَلَّقٌ.

فُلَيْقٌ : see مُفَلَّقٌ.

فَالِقٌ *Splitting, cleaving,* or *dividing lengthwise.* (TA.) فَالِقُ ٱلْحَبِّ وَٱلنَّوَى, (O, K, *) in the Kur [vi. 95], (O,) means *The Cleaver of the* dry *grain* so as to produce therefrom green leaves [*and of the date-*

stone]: or, as some say, *the Creator thereof.* (O, K. *) And hence the saying of Áïsheh, إِنَّ البُكَآءَ فَالِقٌ كَبِدِى [*Verily weeping is cleaving my liver*]. (TA.) ___ Hence, also, in the Kur [vi. 96], فَالِقُ الإِصْبَاحِ *He who causeth the dawn to break: in* which instance, also, فالق has reference to the meaning of *Creator:* (O, TA:) so says Zj. (TA.) ___ فَالِقٌ نَخْلَةً means *A palmtree splitting,* or *cleaving from* [*around,* i. e. *so as to disclose,*] *the spathe:* (O, K, * TA:) pl. فُلْقٌ. (TA.) ___ الفَوَالِقُ as pl. of الفَالِقُ signifies *The veins that divide* [*so as to form ramifying veins* (thus I render العُرُوقُ المُتَفَلِّقَةُ)] *in the human being.* (Ibn-'Abbád, O, TA.) ___ See also فَلْقٌ, first sentence. ___ And see فَلَقٌ, former half, in three places. ___ خَلَّيْتُهُ بِفَالِقَةِ الوَرَكَةِ, or, as in the T, بِفَالِقِ الوَرَكَآءِ, [thus in the TA, but I think that الوركة and الوركآء are evidently mistran-

scriptions, and that the right reading is الوَدْكَآءِ, with دال,] meaning [*I left him in the low,* or *depressed, tract in the midst of*] the sand [called *El-Wedkà*]. (TA.)

فَيْلَقٌ *An army; a military force:* (S, O, K:) or *a great* [*military force such as is termed*] كَتِيبَة: (Kt, Msb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. فَيَالِقُ. (S, K.) One says, رَمَاهُمْ بِفَيْلَقٍ شَهْبَآءَ, meaning [*He assailed them*] *with a formidable* [*great*] كَتِيبَة. (TA.) ___ And *A great, big,* or *large,* man: (O, K:) occurring in this sense in a trad., as an epithet applied to Ed-Dejjál: Kt doubted whether it were thus or فَيْلَمٌ; but Az affirms that both have this meaning. (O.) And one says, بُلِىَ فُلَانٌ بِٱمْرَأَةٍ فَيْلَقٍ, meaning [*Such a one was tried,* or *afflicted, with a woman,* or *wife,*] *cunning, evil, and clamourous.* (TA.) ___ See also فَلْقٌ, in two places. Also [The *cocoon of a silk-worm;*] the *thing from which* قَزّ *is obtained;* an arabicized word. (Msb voce فَيْلَجٌ, q. v.: mentioned also in the Mgh, in art. فرش.)

فَالَقَةٌ, as a subst.: see فَلَقٌ, former half: and see also فَالِقٌ, last sentence.

فُتِلَ فُلَانٌ أَفْلَقَ قِتْلَةٍ means *Such a one was slain with the hardest,* or *most violent, sort of slaughter.* (Lh, TA.) ___ And مَا رَأَيْتُ سَيْرًا أَفْلَقَ مِنْ هٰذَا *I have not seen a journey further in extent than this.* (Lh, TA.)

مُفْلِقٌ A poet *who poetizes admirably,* or *wonderfully.* (S, O.)

مَفْلَقَةٌ : see فَلْقٌ, last quarter.

مُفَلَّقٌ , applied to a peach, and an apricot, and the like, *that splits,* or *cleaves, from* [*around,* i. e. *so as to disclose,*] *its stone, and becomes dry:* and فَلُّوقٌ , with damm to the ف, and also to the ل, with teshdeed, signifies *such as does not become dry:* (Msb:) or فُلَّيْقٌ , (S, O, K,) with damm and [then] teshdeed, (S,) like قُبَّيْطٌ, (O, K,) signifies, applied to a peach, *that splits,* or *cleaves, from* [*around*] *its stone:* and مُفَلَّقٌ, *such as becomes dry.* (S, K.)

مِفْلَاقٌ A man *low, ignoble,* or *mean, and poor,* or *destitute:* (Lth, O, K:) or one *who possesses no property:* pl. مَفَالِيقُ: and to such is likened such as possesses no knowledge nor understanding of a juridical decision. (O.) And A man *who does,* or *utters, evil,* or *disliked,* or *hateful, things.* (TA.)

مَفْلُوقٌ A camel *marked with the brand termed* فَلْقَةٌ [q. v.]. (O, K.)

مُتَفَلِّقٌ : see فَلَقٌ, last quarter: ___ and see فَالِقٌ.

فلقس

فَلْقَسٌ : see the following paragraph, latter sentence.

فَلَنْقَسٌ *One whose mother is Arab, but not his father:* (Lth, O, K:) or *one whose father is such as is termed* مَوْلًى [i. e. *a freedman under the patronage of his emancipator*], *and whose mother is Arab;* (S, O, K;) thus says A'Obeyd, (S, O,) and thus Sh: (TA:) or *one whose father and mother are Arabs, and whose two grandmothers are slaves;* (O, K;) thus accord. to AZ and AHeyth (O) and ISk, and this is [said to be] the right explanation: (TA:) or *one whose father is a* مولى [expl. above], *and his mother the like,* i. e. *a* مَوْلَاة; (S, O, K;) thus accord. to Abu-lGhowth. (S, O.) ___ Also, (O, K,) and فَلْقَسٌ, (K,) *Niggardly,* or *a niggard;* and *vile,* or *ignoble.* (O, K. *)

فلك

1 **فَلَقْكَ** see the next paragraph, in two places.

2 **فلّك** , (S, O, K,) inf. n. تَفْكِيكٌ, (S,) said of a girl's breast, *It became round,* (S, O, K, TA,) *like the* فَلْكَة [or *whirl* (*of a spindle*)], but less than is denoted by نُهُودٌ [inf. n. of نَهَدَ, q. v.]; (TA;) as also تفلّك , (S, O, K,) and افلك , (Th, O, K,) and فَلَكَ . (Ibn-'Abbád, O, K.) ___ And فلّكت, (K,) inf. n. as above, (TA,) *She became round in the breast;* as also فَلَكَتْ . (K, TA. [For the latter verb, the CK has فَلَكَت.]) See also فَلْكَةٌ, second sentence. ___ التَّفْكِيكُ also signifies The pastor's *making, of course hair* (هُلْب), *a thing like the* فَلْكَة (AA, T, S, O, TA) *of the spindle,* (AA, T, TA,) *and inserting it into the tongue of the young unweaned camel,* (AA, T, S, O, TA,) *having perforated the tongue* [*for that purpose*], (AA, T, TA,) *in order that he may not such:* (AA, T, S, O, TA:) accord. to Lth, فَلَّكْتُ الجَدْىَ signifies *I put a twig around the tongue of the kid in order that it might not suck:* but Az says that the right explanation of التفكيك is that of AA [given above]. (TA.) [See also 4 in art. جر, and 4 in art. لهج.] And فلّك, inf. n. as above, *He* (a man) *persisted,* or *persevered,* (لَجَّ,) in an affair; (K, TA;) and so افلك . (TA.) And فلّكت *She* (a bitch) *desired copulation, and discharged blood from the womb;* syn. اجعلت وحاضت. (O, K.)

4 **أَفْلَكَ** see 2, first sentence: ___ and فَلْكَةٌ, second sentence: and see also 2, last sentence but one.

5 **تَفَلَّكَ** see 2, first sentence.

فُلْكٌ *A ship:* (S, O, Msb, K, &c.:) [also particularly applied to the *ark* of Noah; as in the Kur-án vii. 62, &c.:] the word is generally thus only; but some say فُلُكٌ also, with two dammehs; and it is held that this may be the original form; and that فُلْكٌ may be a contraction, like as عُنُقٌ is [of عُنْقٌ accord. to Sb]: (MF, TA:) it is masc. and fem., (S, O, K, *) and sing. and pl., (S, O, K,) and

Ibn-'Abbád says that it has فُلُوكٌ also for a pl.: (O:) [it is said that] it may be sing., and in this case masc.; and pl., and in this case fem.: (IB, Msb:) [but see what here follows:] it occurs in the Kur-án in the following (and other) places: in xxvi. 119, &c.; where it is sing. and masc.: (S, O, TA:) and in [xvi. 14 and] xxxv. 13; where it is pl. [and fem.]: (TA:) and in ii. 159; where it is fem., and may be either pl. or sing.: it seems that, when it is sing., it is regarded as meaning the مَرْكَبٌ, and is therefore made masc.; or the سَفِينَةٌ, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the فُلْكٌ that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the فُلْكٌ, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like الجُنُبُ, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among substs., such as الطِّفْلُ &c.; (S, O, TA;) for فُلْكَانِ has been heard from the Arabs as dual of فُلْكٌ, but not جُنُبَانِ [or the like] as dual of جُنُبٌ [or the like]; and they say that what has not been dualized is not a pl. [form], but [is, or may be,] a homonym, and what has been dualized [is, or may be,] a pl. [form]: (MF, TA:) Sb then says in continuation, (TA,) for فُعْلٌ and فَعَلٌ share in application to one thing [or meaning], as العُرْبُ and العَرَبُ, (S, O, K, TA,) &c.; (S, O, TA;) and as it is allowable for فَعَلٌ to have for its pl. فُعْلٌ, as in the instance of أَسَدٌ and أُسْدٌ, so too فُعْلٌ may have for its pl. فُعَلٌ. (S, O, K, TA.) فُلْكِىٌّ is a dial. var. of فُلْكٌ; and Abu-d-Dardà read, [in the Kur x. 23,] كُنتُمْ فِى ٱلْفُلْكِىِّ [*When ye are in the ships;* where others read فِى الفُلْكِ; and where the context shows that the pl. meaning is intended]. (IJ, TA.) [It may also be a pl. of the word next following].

الفَلَكُ *The place of the revolving of the stars;* (O, K, TA;) [*the celestial sphere:* but generally imagined by the Arabs to be a material concave hemisphere; so that it may be termed *the vault of heaven;* or *the firmament:*] the astronomers say that it is [a term applied to *every one, by itself, of*] *seven* أَطْوَاقٌ [by which they mean *surrounding spheres*], *exclusive of the* سَمَآءُ [or *sky, as meaning the region of the clouds*]; *wherein have been set the seven stars* [i. e. *the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn*], *in every* طَوْقٌ [or *surrounding sphere*] *a star, some being higher than others; revolving therein:* (TA:) [it is also commonly imagined that above

these is an eighth sphere, called by the astronomers فَلَكُ الثَّوابِت (*the sphere of the fixed stars*), and by others فَلَكُ الكُرْسِيِّ; and above this, a ninth, called فَلَكُ الأَطْلَسِ and فَلَكُ العَرْشِ, and also called الأَثِيرُ (q. v.):] the pl. is أَفْلَاكٌ [a pl. of pauc.] (S, O, Msb, K, TA) and فُلُكٌ (K, TA) and فُلْكٌ may be another pl., like as أُسْدٌ and خُشُبٌ are pls. of أَسَدٌ and خَشَبٌ (S, O, TA. [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that أُسْدٌ and خُشْبٌ are mistranscriptions for أُسُدٌ and خُشُبٌ; and therefore that for فُلْكٌ (which is not mentioned as a pl. of فَلَكٌ in the K) we should read فُلُكٌ.]) And فَلَكُ السَّمآءِ signifies *The pole of*

heaven; [generally *the north celestial pole;*] likened to the pivot, or axis, of the mill-stone. (TA.) ___ Also (i. e. الفَلَكُ) *The revolving of the heaven* [or *celestial sphere*]. (TA.) ___ And فَلَكٌ signifies also *The circuit,* and *main part,* of *any-* thing. (K.) ___ And *Waves of the sea in a state of commotion,* (O, K, TA,) *circling,* (TA,) *and going to and fro.* (O, TA.) This, (O, TA,) or what is next mentioned, (TA,) or the place of revolving of the stars, (O,) or the pole of heaven, (TA,) is meant in a trad. where it is said of a horse smitten by the [evil] eye, that he was as though he were turning in a فَلَكٌ. (O, TA.) And *Water put in motion by the wind,* (O, K, TA,) *going to and fro, in a state of commotion:* (O, TA:) mentioned by Z. (TA.) ___ Also *A hill,* or *mound, of sand, having around it a wide expanse of land:* (IAar, O, K, TA:) or فَلَكٌ مِنَ الرَّمْلِ signifies *rugged, round* أَجْوِبَة [app. a pl. of جَوْبَة (though I do not find it mentioned as such), and meaning *depressed and clear places*], *of the sands, like* [*tracts of*] *what are termed* كَدَّان [or *soft stones resembling dry pieces of clay*], *hollowed out by the gazelles.* (TA.) ___ And *Pieces of land,* (S, O, K, TA,) or of sand, (S,) *having a circular form, and elevated above what is around them,* (S, O, K, TA,) *with ruggedness and evenness;* (TA;) one whereof is termed فَلْكَةٌ, (S, O, K, TA,) with the ل quiescent; pl. فِلَاكٌ; (K, TA;) i. e. [this is pl. of فَلْكَةٌ,] like قَصْعَةٌ and قِصَاعٌ: (TA:) in [the

book entitled] El-Ghareeb ElMusannaf, [by Aboo-'Amr Esh-Sheybánee, we find] فَلَكَةٌ and فَلَكٌ, [each] بالتَّحْرِيك; [accord. to which, فَلَكَةٌ is a n. un., and فَلَكٌ is a coll. gen. n.;] but in the Book of Sb, [agreeably with the K, we find] فَلْكَةٌ [as a sing.] and فَلَكٌ [as a quasi-pl. n.], like حَلْقَةٌ and حَلَقٌ. (IB, TA.) ___ See also فَلْكَةٌ, in two places.

فَلَكٌ A slave (AA, O) *having a buttock like the* فَلْكَة [or *whirl*] *of a spindle* (AA, O, K) *in shape;* (AA, O;) *resembling the Zenj;* (K;) [for] the buttocks of the Zenj are round: (AA, O:) or *large in the buttocks.* (TA.) And (O, K) it is said to signify (O) *Thick,* or *coarse of make, in the joints:* (O, K:) and loose in the bones; (K;) or *weak, loose in the bones, and flaccid;* thus expl. by Ibn-'Abbád: (O:) and *having a pain in his patella* (فى فَلْكَة رُكْبَتِه). (O, K.)

فُلُكٌ : *i. q.* فُلْكٌ, q. v. And a pl. of فَلَكٌ. (K, TA.)

فَلْكَةٌ The *whirl* of a spindle: (MA:) [this is what is meant by the saying that] the فَلْكَة of the مِغْزَل is well known; (K;) [and] is thus called because of its roundness: (S, O:) [it is *a piece of wood, generally of a hemispherical form,* or *nearly so, through the middle of which the upper part of the spindle-pin is inserted:*] also pronounced فِلْكَة : (O, K:) the pl. [of the former] is فَلَكٌ [or rather this is a quasi-pl. n.] and [that of the latter sing. is] فَلَكٌ. (TA.) ___ And *A thing that is made round,* or *hemispherical,* (يُفَلَّكُ , or يُفْلَكُ , accord. to different copies of the K,) *like the* فَلْكَة *of the spindle, of coarse hair* (هُلْب), *then the tongue of the young unweaned camel is perforated,* [*and this thing is inserted into it,* (see 2, and see also 4 in art. لهج,)] *in order that he may be prevented from sucking.* (K. [For فتخرق لسان الفصيل in the CK, I read فيخرق لسان الفصيل, as in other copies of the K and in the TA: after these words, the copies of the K have فيعضد به, app a mistranscription for some phrase meaning فيجعل فيه, which is necessary to complete the explanation.]) ___ And *An* [*eminence such as is termed*] أَكَمَة [*formed*] *of one mass of stone;* (K, TA;) accord. to ISh, [*of*] *the smaller of the* [*eminences termed*] إِكَام, *compact in*

its head, as though this were the فَلْكَة *of a spindle, not giving growth to anything, in height of the measure of two spears or a spear and a half.* (TA.) ___ See also فَلَكٌ, near the end, in two places. ___ Also *Anything circular,* (K.) ___ And [particularly] The *joint* [or *cartilaginous disk*] *between the two vertebræ* [i. e. *between any one of the vertebræ and that next to it*] *of the camel:* (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense *and* in the last two of the sense following, is فَلَكٌ . (TA.) ___ [And The *cap* of the knee; (see فَلْكَةُ الرُّكْبَة;) فَلَكٌ signifying *the patella:* so in the present day.] ___ And The *small thing* (الهَنَةُ [app. the *foramen cæcum,* from its round form, for, though the TA adds the epithet النَّاشِئَة, which means rising, I think that this addition may be conjectural,]) *upon the head of the root of the tongue.* (K.) ___ And The *side of the* [*portion of the breast called the*] زَوْر [q. v.], and the *part thereof that is round,* or *circular.* (K. [K. [But see بَلْدَة: where it is said that *the* فَلَك *of the* زَوْر *of a horse are six in number:* what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed دَوَائِر, pl. of دَائِرَة.])

فَلْكَةٌ : see فَلْكَةٌ, first sentence.

فَلَكَةٌ : see فَلَكٌ, near the end.

فُلْكِىٌّ : see فُلْكٌ, last sentence but one.

فَلَكِىٌّ [*Of,* or *relating to, the* فَلَك as meaning the *celestial sphere.* ___ And] *One who occupies himself* [*as an astronomer,* or *astrologer*] *with the science of the stars.* (TA.)

فُلَيْكَةٌ [dim. of فُلْكٌ, which is sometimes fem. when used as a sing. as well as when used as a pl.,] *A small ship:* the vulgar say فلوكة [i. e. فُلُوكَة; whence the Italian feluca]. (TA.)

فَالِكٌ and مُفَلِّكٌ A girl *whose breast is becoming round,* (K, TA,) *like the* فَلْكَة [or *whirl* (*of a*

spindle)]. (TA.) [And the former is also applied as an epithet to the breast: for] AA says that [the pl.] فَوَالِكُ is applied to breasts (ثُدِىّ) that are less than such as are termed نَوَاهِدُ. (TA.)

فَيْلَكُونٌ The شُوبَق [or *baker's rolling-pin:* see the latter word]: (O, K, TA: [in the CK, السَّوِيقُ is erroneously put for الشُّوبَقُ:]) Az holds both of these words to be arabicized. (O.) ___ And (TA) The بَرْدِىّ [or *papyrus*]. (S; and K in art. فلكن.) And *Tar,* or *pitch;* syn. قَارٌ, or زِفْتٌ. (K. n art. فلكن.) And قَوْسٌ فَيْلَكُونٌ *A great bow.* (TA in art. فلكن.)

أَفْلَكُ One *who goes round about the* فَلَك, (IAar, O, K,) i. e. the *hill,* or *mound, of sand that has around it a wide expanse of land.* (IAar, O.)

الإِفْلِيكَان *Two portions of flesh which border, on each side, the* لَهَاة; (IDrd, O, K;) i. e. they are *the* غُنْدُبَتَان [q. v.]. (IDrd, O.)

مُفَلَّكٌ : see فَالِكٌ.

فلن

فُلَانٌ is a substitute for the proper name of a human being, (S, Msb, * K, TA,) i. e. of a male; (S, TA;) and in like manner فُلَانَةُ, (Msb, K, TA,) for that of a female; (TA,) each without ال; (Msb:) [the former may be rendered *Such a one*, or *Such a man;* and the latter, *Such a woman:*] and الفُلَانُ and الفُلَانَةُ for other than a human being, (S, K, TA,) i. e. for a [particular] camel, (Lth, TA,) or for a [particular] beast, as in the saying, رَكِبْتُ الفُلَانَ [*I rode such a beast*, i. e. *such a male beast*], and حَلَبْتُ الفُلَانَةَ [*I milked such a beast*]: (Msb, TA:) فُلَانٌ has no dual nor pl.: (IB, TA:) [but] sometimes one says to a single person, mase., يَا فُلُ; and to two, يَا فُلَانَ; and to a pl. number, يَافُلُونَ: and in the fem., يَا فُلَةُ; &c.; (K: [see more in art. فل:]) accord. to Kh, فُلَانٌ is of the measure فُعَالٌ; and its dim. is فُلَيْنٌ: (TA:) or, as some say, it is of the measure فُلَانٌ, [originally فُلْوَانٌ,] with و rejected, therefore its dim. is فُلَيَّانٌ [originally فُلَيْوَانٌ]; (T, L, TA;) like as إِنْسَانٌ is [said by some to be] إِنْسِيَانٌ, of which the ى is rejected. and therefore its dim. is أُنَيْسِيَانٌ. (T, L.)

فُلَيْنٌ: see the preceding paragraph.

فُلَانَةُ, and الفُلَانَةُ: see فُلَانٌ, in three places.

فُلَانِىٌّ the rel. n. of فُلَانٌ: it is rendered indeterminate by the affix ى; and by means of the article اَلْ, it becomes determinate; therefore you say فُلَانٌ الفُلَانِىُّ [meaning *Such a one, the person named in relation to such a one*], (TA,)

فُلَيَّانٌ: see فُلَانٌ, near the end.

فلهد

فَلْهَدٌ and فُلْهُدٌ A boy, or youth, *compact in make* (حَادِرٌ), *fat, that has nearly attained to puberty;* as also فُلْهُودٌ and مُفَلْهَدٌ : (K:) or فلهد [i. e. فَلْهَدٌ or فُلْهُدٌ] signifies a *fat* boy or

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youth, *that has nearly attained to puberty;* thus expl. by AA: [and so فَوْهَدٌ is expl. by him: and فَرْهَدٌ and فُرْهُدٌ are similarly expl.:] or, as some say, a *plump* boy or youth: and accord. to Kr, a boy *that fills the cradle.* (TA.)

فُلْهُودٌ : see the preceding paragraph.

مُفَلْهَدٌ : see the preceding paragraph.

فلو

1 **فَلَاهُ** , (M, K,) first pers. فَلَوْتُهُ, (S, M, Msb,) aor. ـُـ , (TA,) inf. n. فَلْوٌ, (M, K, TA,) with fet-h, and فَلَآءٌ accord. to the M, or فَلَآءٌ accord. to the K, (TA,) *He withdrew him from sucking;* namely, a colt, (M, K,) and a young ass, (M,) and a child; (M, K;) as also افلاهُ , and افتلاهُ : (M, K: *) or *he weaned,* or *ablactated, him,* as also افلاهُ , and افتلاهُ : (K:) or فَلَاهُ عَنْ أُمِّهِ and افتلاهُ signify thus; relating to a colt and a young ass: (S: [and in a similar manner both are expl. in the T, on the authority of ISk:]) or فَلَاهُ, (M,) or فَلَاهُ عَنْ أُمِّهِ, relating to a colt and a young ass, (T,) signifies thus; (T, M;) but افتلاهُ , (M,) or افتلاهُ لِنَفْسِهِ, (T,) signifies *he took him for himself* [app. *from his mother*]: (T, M:) or فَلَوْتُهُ and أَفْلَيْتُهُ signify *I separated him from him mother;* namely, a colt: and فُلِيَتْ is said of a filly [meaning *she was separated* &c.]. (Msb.) [Hence,] the فَلَاةُ [q. v.] is [said to be] thus called لِأَنَّهَا فُلِيَتْ عَنْ كُلِّ خَيْرٍ, [*Because it is* as though it were *weaned,* and *removed, from everything good*]. (M.) ___ And فَلَوْتُهُ *I reared him,* or *brought him up;* [namely, a youth, or boy;] as also افْتَلَيْتُهُ : a poet says,

* وَلَيْسَ يَهْلِكُ مِنَّا سَيِّدٌ أَبَدًا *

* إِلَّا ٱفْتَلَيْنَا غُلَامًا سَيِّدًا فِينَا *

[*And a chief of us does not ever perish but we rear a youth* to be *a chief among us*]. (S.) فَلَاهُ بِالسَّيْفِ, (M, K,) first pers. فَلَوْتُهُ and فَلَنْتُهُ, (T, S,) inf. n. فَلْوٌ and فَلْيٌ, (M in this art. and in art. فلى,) *He struck* (S, M, K) *him,* (K,) or *his head,* (S, M,) *with the sword:* (S, M, K:) or *he struck,* or *cut, it,* i. e. one's head, *with the sword.* (T * and M in art. فلى.) ___ And فَلَوْتُ القَوْمَ *I entered amid the breaks,* or *interspaces, of the people;* like فَلَيْتُهُمْ. (T, TA.) فَلَا as intrans., said of a man, *He journeyed,* or *went forth to journey.* (IAar, T, K.) ___ And *He became intelligent after being ignorant.* (IAar, T,

K.)

4 **أَفْلَوَ** see 1, first sentence, in three places. ___ افلت said of a mare, (M, K,) and of a she-ass, (M,) means *She was one whose colt had attained to the age for his being weaned,* (M, K.) And the phrase قَدْ أَفْلَيْنَ أَمْهارا, ending a verse of 'Adee Ibn-Zeyd, and referring to wild animals, means, as expl. by AHn, *that had become in the state in which their young ones were full-grown and in no need of their mothers.* (M.) And افلى القومُ *The people,* or *party, came to the* فَلَاة [or *desert,* &c.]: (S, K: *) or, as Z says, *entered it;* which is nearly the same as the former explanation. (TA.)

8 **إِفْتَلَوَ** see 1, in six places: and see also art. فلى.

فَلًا [a coll. gen. n.]: see فَلَاةٌ.

يافُلَا and يا فُلَاةُ: see يا فُلُ, in art. فل.

فَلْوٌ : see فَلُوٌّ.

فَلَاةٌ *A* [*desert such as is termed*] قَفْر; (M, K;) so called for a reason mentioned above, in the first paragraph, q. v.; (M;) or [*such as is called*] مَفَازَة; (T, S, K;) *in which is no water;* or, *in the fewer cases, in which there is an interval of two days with a portion of the day preceding them and of the day following them between the waterings of camels and of one day between the waterings of asses and of sheep* or *goats* (لِلْإِبِلِ رِبْعٌ وَلِلْحَمِيرِ وَالغَنَمِ غَبٌّ): (M, K:) or *a land in which is no water:* (Msb:) or *a wide* [*desert such as is termed* صحرآء: (M, K:) pl. فَلَوَاتٌ, (T, S, M, K,) a pl. of pauc., (TA,) and فَلًا, (T, S, M, Msb, K,) [or rather this is a coll. gen. n. of which فَلَاةٌ is the n. un.,] and فُلًى, (M, K,) or this is pl. of فَلًا, (S,) and [so are] فَلًى (M, K) and فُلُوٌّ [which is the original of فُلًى and فَلًى], (CK,) أَفْلَآءٌ is [likewise] pl. of فَلًا. (S, M, Msb, K. *) ___ [أَخُو الفَلَاة *A man of the desert:* or *one who travels in the desert*

or *deserts.*] ___ And ابنُ الفَلَاة *The* حِرْبَآء [or *male chameleon*]. (T in art. بنى.)

فَلَآء , mentioned in the paragraph here following as a pl. of فَلُوٌّ, signifies also *Bones.* (TA.)

فَلُوٌّ (S, M, Mgh, Msb, K) and فُلُوٌّ (M, K) and فَلْوٌ (S, M, Msb, K) *A colt,* (S, Mgh,) because he is weaned; (S;) or *a colt,* and *a young ass,* (M, Msb, K,) *when weaned,* (M, K,) or *separated from his mother:* (Msb:) or *when a year old;* (K;) or فَلُوٌّ signifies also *a colt that is a year old:* (M: [see قَارِحٌ:]) and *a light,* or *an active, ass:* (IAar, TA voce يَعْفُورٌ:) and sometimes (S) the female is called فَلُوَّةٌ: (S, Msb:) the pl. is أَفْلَآءٌ, (S, M, Mgh, Msb, K,) like أَعْدَاءٌ as pl. of عَدُوٌّ, (S, Mgh, Msb,) and like أَحْبَارٌ as pl. of حِبْرٌ, (TA,) and also فَلَاوَى, (S, K,) and فُلْوٌ, mentioned by Fr, (M, TA,) and فَلَآءٌ is mentioned as a pl. of فَلُوٌّ signifying *a colt* by Aboo-'Alee El-Kálee. (TA.)

بَدَوِيَّةٌ فَلَوِيَّةٌ are epithets applied to a woman [each signifying *Of,* or *belonging to, the* فَلَاة, or *desert*]. (TA.)

مُفْلٍ and مُفْلِيَةٌ A mare *having a* فَلُوٌّ. (S, TA.)

فلى

1 فَلَى رأْسَهُ , (M, Mgh, K,) and ثِيَابَهُ, (Mgh,) [aor. ـِ ,] inf. n. فَلْىٌ; (M, Mgh;) and فلّى رأْسَهُ also; (K; [but not in my copy of the TA;]) *He searched his head,* (M, Mgh, K,) and *his clothes,* (Mgh,) *for lice:* (M, Mgh, K:) [and it appears from an explanation below (see 8) that افتلى رأْسَهُ perhaps signifies the same:] or one says, فَلَيْتُ رأْسَهُ مِنَ القَمْلِ [*I searched his head for lice*]: (S:) or فَلَيْتُ رأْسِى, aor. as above, and so the inf. n., signifies *I cleared my head of lice.* (Msb.) [See also الفَلاَءُ, below.] In the saying of 'Amr Ibn-Maadee-kerib,

* تَرَاهُ كَالثَّغَامِ يُعَلُّ مِسْكًا *

* يَسُوءُ الفَالِيَاتِ إِذَا فَلَيْنِى *

[*Thou seest it* (meaning the white hair intermixing with black) *like the thagham* (the plant so called) *inserted in musk, grieving the lousing women when they louse me*], فَلَيْنِى is for فَلَيْنَنِى, (T, S,) the two ن being deemed difficult of utterance; (T;) as Akh says, he has rejected the latter ن because it is merely a preservative to the verb [lest its affix should be supposed to form an essential part of it], whereas the former ن may not be rejected, because it is the pronoun of the verb. (S.) ___ [Hence,] فَلَى الشِّعْرَ, (ISk, T, S, K,) aor. and inf. n. as above, (TA,) *He considered, and endeavoured to understand, the poetry, and elicited its meanings,* (ISk, T, S, K, TA,) *and what was strange of it:* (ISk, S, TA:) or, accord. to the A, *he investigated the meanings of the poetry:* one says, افْلِ هٰذَا البَيْتَ فَإِنَّهُ صَعْبٌ [*Investigate thou the meaning of this verse, for it is difficult*]. (TA.) [Freytag has mentioned فَلَا, in art. فلو, as signifying Disquisivit, and as followed by عن; from the Deewán of the Hudhalees.] And فَلَى الأَمْرَ *He considered,* or *examined, the various modes of the affair,* or *case, endeavouring to obtain a clear knowledge of them,*

and looked to its result. (T, TA.) And فَلَيْتُ القَوْمَ بعينِى [*I examined the people,* or *party, with my eye, in order to know them*]: and فَلَيْتُ خَبَرَهُمْ [*I examined their state,* or *case, in order to know it*]. (TA.) And فَلَاهُ فى عَقْلِهِ, (T, M, K, TA,) aor. as above, (T, TA,) and so the inf. n., (M, TA,) *He looked,* or *examined, to see what was his intelligence:* (T, TA:) or *he tried,* or *tested, him, in respect of his intelligence.* (M, K, TA.) ___ فَلَيْتُ القَوْمَ *I entered amid the breaks,* or *interspaces, of the people;* (T, TA; *) as also فَلَوْتُهُمْ; (T;) and so أَفْلَيْتُهُمْ . (TA.) And فَلَى المَفَازَةَ *He passed through the* مفازة [i. e. *desert,* or *waterless desert*]. (TA.) ___ فَلَاهُ بالسَّيْفِ, aor. يَفْلِيهِ, (K, TA,) inf. n. فَلْىٌ, (TA,) signifies the same as فَلَاهُ, aor. يَفْلُوهُ, (K, TA,) inf. n. فَلْوٌ. (TA.) See the latter verb in art. فلو. فَلَى *i. q.* انْقَطَعَ [*It,* or *he, was cut,* or *cut off,* &c.]. (IAar, T, K.)

2 فَلَّى see the first sentence above.

4 أَفْلَى see 1, near the end of the paragraph.

5 تفلّى *He applied himself, as to a task, to the act of searching his head for lice.* (T, * M, TA.)

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6 تفالت الحمرُ *The asses scratched, scraped,* or *rubbed, one another;* as though they were lousing one another. (M, TA.) ___ See also 10.

8 يَفْتَلُونَ الفَلَاةَ, (T,) or المَكَانَ, (K, *) *They depasture the herbage* (T, K *) *of the* فلاة [or *desert,* or *waterless desert,* &c.], (T,) or *of the place,* (K,) *and seek for the portions of herbage*

that are beginning to dry up therein; like as [is done when] the head is searched for lice (كَمَا يُفْتَلَى الرَّأْسُ or كما يُفْلَى الرأس accord. to two transcripts from the T). (T in arts. فلو and فلى of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فلو, to which it does not belong.]

10 **استفلى رَأْسَهُ**, and تفالى, (S, K,) i. e. تفالى هُوَ [not تفالى رأسه], (S,) *He desired that his head might be searched for lice.* (S, K.) And استفلاه *He exposed himself to have his head struck and cut with the sword:* (M, TA:) a poet says,

* أَمَاتَرَانِى رَابِطَ الجَنَانِ *

* أَفْلِيهِ بِالسَّيْفِ إِذَا ٱسْتَفْلَانِى *

[*Dost thou not see me to be strong of heart? I will strike and cut his head with the sword when he exposes himself to be so struck* &c.]

فَلْيَةٌ [, mentioned in this art. by Freytag, with فَلَالِىٌّ as its pl., is taken by him from a mistranscription in the CK in art. فل: see فَلِّيَّةٌ in that art.]

الفَلَآءُ, like كَسَآءٌ [in measure], means فلآء الشعر, [evidently, I think, فَلَآءُ الشَّعَرِ, or the first word may be a mistranscription for فَلْىٌ,] i. e. اخذك ما فيه [lit. *Thy taking what is in it,* in which it refers to *the* شعر: app. a euphemism for *the taking of lice from the hair:* if so, it may be an inf. n., like فَلْىٌ; (see 1, first sentence;) or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)

فَلَايَةٌ [The *act of searching the head for lice;*] the subst. from فَلَى رَأْسَهُ signifying he searched his head for lice. (Lth, * T, * K.) [See also the next preceding paragraph.]

فَالٌ [act. part. n. of 1: fem. فَالِيَاتٌ.] فَالِيَةٌ and فَوَالٍ [are pls. of فَالِيَةٌ and] signify Women *who search the head for lice.* (T, TA.) See an ex. of the former pl. in the verse cited in the first paragraph. ___ فَالِيَةُ الأَفَاعِى (in which the former

word is a pl. [in meaning], M, TA) signifies [lit. *The lousers of the vipers;* meaning,] accord. to the A, *certain species of the kind* [*of beetles*] *called* خَنَافِس [pl. of خُنْفُسَآء], *speckled, found at the holes of the serpents, which they louse:* (TA:) or *a certain* خنفسآء, *speckled* (M, K) *with* [*the colour termed*] صُحْمَة, *which is found at the holes* [*of serpents &c.*], *and is the mistress of* خَنَافِس; (M;) *which is familiar with scorpions and serpents; so that when it comes forth from a hole* [*thereof*], *it makes known their existence* [*therein*]: (K:) or *certain small things like* خَنَافِس, *speckled; which are familiar with scorpions and serpents; so that when they are seen in the hole* [*thereof*] *it is known that behind them are scorpions and serpents:* (T:) or *certain insects* (دَوَابُّ) *that are found at the holes of the* [*lizards called*] ضِبَاب [pl. of ضَبٌّ]; *so that when they come forth, it is known that the* ضَبّ *is coming forth inevitably.* (M.) Hence one says, اتتكم فَالِيَةُ الأَفَاعِى, (IAar, T, M, K, *) meaning *The beginning of evil to be looked for* [*has come to you*], (IAar, T,) or *the beginnings of evil* [*hare come to you*]; (K;) which is a prov. (IAar, T.) ___ And [hence] ابن الفَوَالِى means *The* جَانّ; i. e. *the serpent* [*so called*]. (T in art. بنى.)

فَالِيَةٌ [fem. of فَالٍ, q. v. ___ And also] *A knife.* (T.)

فم

فَمٌ The *mouth:* (MA, KL, &c.:) it is originally فَوَهٌ, (S, K, and Msb in art. فوه,) with two fet-hahs, (Msb in that art.,) or فَوْهٌ; (so in some copies of the S;) the ه being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] فُوَيْهٌ and [in the latter case] أَفْوَاهٌ, and not أَفْمَآءٌ [in some of the copies of the S not أَفْمَامٌ]: but when you form the rel. n., you say فَمَوِىٌّ ; and, if you will, فَمَوِىٌّ , combining the substitute and the letter for which it is substituted, like as they say in the dual فَمَوَانِ; this being held to be allowable because of there being therein another letter rejected, i. e. the ه, as though they made the م in this case to be a substitute for the ه, not for the و: (S, TA:) and one says also فَمَيَانِ, which, like فَمَوَانِ, is anomalous; (IAar, K in art. فوه;) but one says فَمَانِ also, as well as فَمَوَانِ: (Msb in art. فوه:) it has three forms, فَمٌ and فُمٌ and فَمٌ: (S, K, TA:) and some decline it doubly; saying in the nom. case فُمٌ, accus. فَمًا, and gen. فَمٍ; (S, TA;) like امرؤ and ابنم, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ى, one says فِىَّ and فَمِى: but when to [a pronoun] other than the ى, it is declined with the letters و and ا and ى, so that one says فُوهُ and فَاهُ and فِيهِ; but one also says فَمُهُ: (Msb. in art. فوه:) and sometimes the م is musheddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Mohammad Ibn-Dhu-eyb El-'Ománee El-Fukeymee, the rájiz, (TA in this art. and in art. طسم,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El- 'Azeez. (TA in art. طسم,)

* يَا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فُمِّهِ *
* حَتَّى يَعُودَ المُلْكُ فِى أُسْطُمِّهِ *

(S, TA) or أُطْسُمِّهِ i. e. [*O, would that it had gone forth from his mouth, so that the dominion might return*] *to its rightful owner;* (S in art. سطم, and TA in art. طسم;) and it would have

been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said من فمه , with fet-h to the ف: (S, TA:) the pl. of فم, with teshdeed, is أَفْمام; and its dim. is فُمَيْم , mentioned by Lh. (TA.) MF says that many of the expositors of the Tes-heel have collected the dial. vars. of this word, compounded and uncompounded, and they have exceeded twenty; that with fet-h, they say, being the most common and the most chaste. (TA.) [See more in art. فوه.] ___ [Hence,] الفم is metonymically applied to *The teeth.* (Ham p. 242.) ___ [Hence also,] فُمُ الحُوت *The star* [a] *in the mouth of Piscis Australis.* (Kzw &c.: see art. حوت.) And فُمُ الفَرَسِ *The star* [e] *upon the lip of Pegasus.* (Kzw.) ___ [And فُمالرَّحِم *The mouth of the womb.*] ___ And فُمُ النَّهْرِ *The mouth of the river.* (MA.) ___ And [hence likewise,] فُمٌ is also used as meaning *Branch;* opposed to اسْتٌ meaning root. (TA in art. سته; in which see اسْتٌ, last quarter.) فُمٌ مِنَ الدِّبَاغِ means The *quantity that is used at one time, of tan;* (Fr, K, * TA;) like نَفْسٌ مِنْهُ. (Fr, TA.)

فَمَىٌّ and فَمَوِىٌّ: see the preceding paragraph, near the beginning.

فُمَّ a dial. var. of the conjunction ثُمَّ [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, رَأَيْتُ عَمْرًا فُمَّ زَيْدًا and ثُمَّ زَيْدًا, both meaning the same [i. e. *I saw 'Amr: then Zeyd*]: (TA:) and in like manner one says فُمَّتَ and فُمَّتْ, meaning ثُمَّتَ and ثُمَّتْ. (M and TA voce ثُمَّ.)

فُمٌّ and فَمٌّ: see the first paragraph, latter half.

فُمَيْمٌ : see the first paragraph, latter half.

فن

1 **فَنَّهُ** , (M,) or فَنَّ الإِبِلَ, (T, S,) aor. ـُ , (T, M,) inf. n. فَنٌّ, (T, S, M, K,) *He drove away* (T, S, M, K *) *him,* (M,) or *the camels.* (T, S.) ___ And [فَنَّهُ also signifies *He delayed,* or *deferred, with him,* or *put him off,* in the matter of his debt, *by promising time after time to pay him;* for] one of the significations of الفَنُّ is المَطْلُ. (T, K.) ___ And فَنَّهُ, aor. ـُ , (M,) inf. n. فَنٌّ, (M, K,) *He cheated, deceived, overreached,* or *defrauded, him;* or *made him to suffer loss* or *damage* or *detriment;* syn. of the inf. n. غَبْنٌ. (M, K.) ___ And *He caused him to suffer difficulty, distress,* or *trouble;* or *fatigue,* or *weariness;* syn. عَنَّاهُ; (M;) or the syn. of الفَنُّ is العَنَآءُ [which is the subst. from عَنَّاهُ; and signifies *difficulty, distress,* or *trouble*]. (T, K.) ___ [And *He,* or *it, adorned.* or *decorated, him,* or *it;* for] الفَنُّ signifies التَّزْيِينُ. (K.)

2 **فنّن النَّاسَ** *He made the men,* or *people, to consist of different sorts,* or *of a medley, not of*

one tribe. (M, K, TA.) ___ فنّن الحَديثَ *He diversified the narrative,* or *discourse.* (MA.) And فنّن الكَلَامَ [*He diversified the speech,* or *language:* or] *he branched off into one mode after another* [*in speech*]: and so تفنّن [alone, this verb being intrans.]. (T, TA.) And فنّن رَأْيَهُ *He varied his opinion, not keeping steadily to one opinion.* (T, TA.) ___ And [the inf. n.] تَفْنِينٌ signifies The *mixing* or *confusing* [a thing or things]; or *a state of confusion* or *disorder;* syn. تَخْلِيطٌ. (S, K.) [Hence, as inf. n. of فُنَّ,] in a garment, or piece of cloth, [the *having*] *streaks differing from the rest:* (S, K:) or the

state of becoming dissundered, (T, M,) *one part from another,* (T,) *when old and worn out, without becoming much rent:* (T, M:) or *difference* (M, K) *in its make* (M) or *in its texture,* (K,) *by thinness in one place and thickness in another:* (M, K:) or التَّفْنِينُ signifies [*there being*] *what is a thin,* or *flimsy, unseemly place in the garment,* or *piece of cloth, that is* [*in other parts*] *thick,* or *compact.* (T.) ___ And فنّن signifies also *He sought many* [or *various*] *things.* (Har p. 612.)

5 **تفنّن** *It was,* or *became, of various sorts,* or *modes,* or *manners.* (KL.) ___ See also 2. You say likewise تفنّن فى الكَلَام [*He practised,* or *took to, various modes,* or *manners, in speech; he diversified therein*]. (TA in art. طرق, conj. 3. [Thus used, it is like افتنّ, q. v.]) ___ And تفنّن فِى العُلُوم *He was,* or *became, possessed of various acquirements in the sciences.* (MA.) Also *It was,* or *became, in a state of commotion:* thus expl. by some; others add, *like the* فَنَن [or *branch*]. (M.)

8 **افتنّ** *He began, commenced,* or *entered upon, various sorts of speech.* (M, K.) And افتنّ فى حَدِيثه and فى خُطْبَته *He produced,* or *gave utterance to, various sorts and ways of speech,* [i. e. *he diversified,*] *in his narration,* or *discourse,* and *in his oration,* or *harangue:* (S, TA:) it is like اشْتَقَّ [meaning *he branched off* in it]. (S. [See also 5.]) And افتنّ فِى خُصُومَته *He expatiated,* and *practised versatility, in his altercation,* or *disputation,* or *litigation.* (TA.) ___ And افتنّ الحِمَارُ بِأُتُنِه *The he-ass betook himself to driving away his she-asses to the right and to the left and in a direct and an indirect course.* (TA.)

10 **استفنه** *He incited, urged,* or *made, him to practise various sorts,* or *modes,* or *manners, of pacing.* (K.)

R. Q. 1 **فَنْفَنَ** *He* (a man, IAar, T) *caused his camels to become dispersed, by reason of*

indolence and remissness. (IAar, T, K.)

فَنٌّ *A sort,* or *species,* syn. ضَرْبٌ, (T, M, K,) or نَوْعٌ, (S, Msb,) of a thing; (Msb;) as also أُفْنُونٌ [in this sense and in the senses here following; in the CK, erroneously, افْنُونٌ]: (M, K:) and *a state,* or *condition;* syn. حَالٌ: (M, K:) [and *a way:* (see what follows:)] and *a mode,* or *manner:* (MA:) pl. [of mult.] فُنُونٌ (T, S, M, Msb, K) and [of pauc.] أَفْنَانٌ. (T, M, K.) One says, رَعَيْنَا فُنُونَ النَّبَاتِ [*We pastured* our cattle *upon the various sorts of herbage*]: and أَصَبْنَا فُنُونَ الأَمْوَالِ [*We obtained the various sorts of possessions*]: and a poet says,

* قَدْ لَبِسْتُ الدَّهْرَ مِنْ أَفْنَانِهِ *
* كُلَّ فَنٍّ نَاعِمٍ مِنْهُ حَبِرْ *

[*I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof*]. (T.) [أُفْنُونٌ has for its pl. أَفَانِينُ, which may also be regarded as pl. of أَفْنَانٌ pl. of فَنٌّ like as it is said to be a pl. pl. of فُنُونٌ: and] أَفَانِينُ [alone], (S,) or أَفَانِينُ كَلَامٍ, (TA,) signifies *kinds* [or *sorts*], and *ways,* or *modes,* or *manners,* [i. e. *diversities,* or *varieties,*] *of speech;* (S, TA, * PS;) like أَسَالِيبُ [pl. of أُسْلُوبٌ]. (S, TA.) And فُنُونٌ signifies *Different sorts of men,* or *a medley thereof, not of one tribe.* (M.) ___ Also *A wonderful thing* or *affair* or *case.* (S, TA.)

هُوَ فَنٌّ عِلْمٍ *He is* [*a good student of science,* i. e.] *one who occupies himself well with science.* (K.)

فَنَّةٌ مِنَ الدَّهْرِ *A particular period of time;* [or *a particular time;*] as also فِينَةٌ. (T, K. *) The Arabs say, كُنْتُ بِحَالِ كَذَا وَكَذَا فَنَّةً مِنَ الدَّهْرِ and فِينَةً مِنَ الدَّهْرِ [*I was in such and such a state,* or *condition, at,* or *during, a particular time*]. (T.)

فُنَّةٌ *Much,* or *abundance, of herbage.* (IAar, K.)

فَنَنٌ *A branch of a tree:* (S, M, Msb, K:) or *such as is of just proportion in length* or *in breadth:* (T:) said to be syn. with غُصْنٌ; but this latter signifies such as has been cut off i. q. قَضِيبٌ meaning مَقْضُوبٌ: (M:) pl. أَفْنَانٌ; (T, S, M, Msb, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of فَنٌّ, and meaning sorts, or species ; others, as pl. of فَنَنٌ: (T, Bd:) and أَفَانِينُ is a pl. pl., (T, S, K,) i. e. pl. of أَفْنَانٌ. (T, S.) ___ And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,

* أَغَاثَ شَرِيدَهُمْ فَنَنُ الظَّلَامِ *

[*The shelter of the darkness aided him,* or *them, who fled*]. (M.) ___ And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning *Locks of hair;* these being likened to branches: and El-Marrár says,

* أَعَلَاقَةً أُمَّ الوَلِيد بَعْدَمَا *

* أَفْنَانُ رَأْسِكَ كَالثَّغَامِ المُخْلِسِ *

[Dost thou feel *attachment of love to Umm-ElWeleed after that the locks of thy head have become like the hoary thaghám?*]; meaning the locks of the hair of his head when he had become hoary. (T. [See ثَغَامٌ.])

فَنِينٌ *A humour in the armpit* [of a camel], *with pain.* (M, K.) ___ And A camel *having the tumour thus called;* as also مَفْنُونٌ . (M, K.)

شَجَرَةٌ فَنَّآءُ and فَنْوَآءُ, which latter is anomalous, *A tree having branches;* (S;) the latter thus expl. by AA; but by rule it should be فَنَّآءُ: (A'Obeyd, T:) or the latter, which is anomalous, signifies *having long branches:* (M:) or both signify *having many branches.* (K.) ___ And [hence] امْرَأَةٌ فَنْوَآءُ *A woman having much hair:* but in this case, as in the former, the epithet, by rule, should be فَنَّآءُ. (M.) [See also فِينَانٌ.]

فَنَّانٌ *A wild ass that has various sorts,* or *modes, of running:* (S, K:) used in this sense in the poetry of El-Aashà. (S.) [See also مِفَنٌّ.]

شَعَرٌ فَيْنَانٌ *Hair having locks* [lit. *branches* (أَفْنَان)] (M, * K) *like the* أَفْنَان *of trees;* [the latter word properly signifying *having many branches,* (see Ham p. 622,) of the measure فَيْعَالٌ, not فَعْلَان;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies *long and beautiful hair;* the latter word being of the measure فَيْعَالٌ from الفَنَن, and the ى augmentative. (T.) ___ And one says also, agreeably with analogy, رَجُلٌ فَيْنَانٌ, (M,) and امْرَأَةٌ فَيْنَانَةٌ, (M, K,) meaning [*A man,* and *a woman,*] *having much hair;* (K;) for فَيْنَان is perfectly decl., derived from أَفْنَان الشَّجَر: IAar has mentioned امْرَأَةٌ فَيْنَى meaning [*a woman*] *having much hair;* and if the phrase be thus, فَيْنَان must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAar. (M.) [See also art. فين.]

أُفْنُونٌ : see فَنٌّ, in two places. Also *A tangled,* or *luxuriant,* or *dense, branch.* (T, K.) ___ And *Obscure, indistinct,* or *confused, speech,* (T, K,) *of a foolish, stupid,* or *dull, person.* (T.) ___ And *A mixed,* or *confused, run,* of a horse and of a she-camel. (T, K.) Also *A serpent.* (T, M, K.) ___ And *An old woman:* so some say: (M:) or *an old woman advanced in age:* (T, K:) or *one who is flaccid,* or *flabby:* (K:) Yaakoob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Ahmar which is cited as an ex. thereof is preceded by what shows that it is applied to his beloved. (TA.) [It is said in the M to be also the proper name of a certain woman; and as such it may be used by Ibn-Ahmar.] ___ And *i. q.* دَاهِيَةٌ [*A calamity,* or *misfortune,* &c.]: (M, K:) so some say. (M.) And The *first part* of youth, or youthfulness; and of clouds. (M, K.)

مِفَنٌّ A man *who has various sorts,* or *modes,* [i. e. *diversities,* or *varieties,*] *of speech;* (T, TA;) and so مُتَفَنِّنٌ : (S:) or a man *who utters,* or *performs, wonderful things:* (S, K, TA:) fem. with ة. (T, S, K.) ___ And A horse *that performs various sorts,* or *modes, of running.* (TA.)

مُفَنَّنٌ A garment, or piece of cloth, *diversified; not uniform.* (M, TA.) ___ And *Old, and evil in disposition,* as an epithet applied to a man: (M:) and so with ة applied to a woman. (M, K.) ___ Also, with ة, A she-camel *that seems to one to have been ten months pregnant,* ثُمَّ تَنْكَشِفُ مِنَ الكِشَافِ [app. meaning *then suffers,* or *exposes, herself to be compressed;* from الكِشَافُ as inf. n. of كَشَفَتْ said of a she-camel: compare تنكشف as here used with تَكْتَشِفُ said of a woman]. (K.)

مَفْنُونٌ : see فَنِينٌ.

مُتَفَنِّنٌ : see مَفَنٌّ.

فنتق

فُنْتُقٌ *A* خَانٌ *of the way* or *road;* (Ibn-'Abbád, O, K;) a dial. var. of فُنْدُقٌ [q. v.]; disapproved by El-Khafájee; but heard by Fr from a desertArab of Kudá'ah, as meaning *a* فُنْدُقٌ, i. e. خَانٌ. (TA.)

فنجان

فَنْجَانٌ and فَنْجَانَةٌ: see فِلْجَانٌ, in art. فلج.

فنخ

1 **فَنَخَ** , aor. ـَـ , (L,) inf. n. فَنْخٌ, (L, K,) *He bruised* a bone *without splitting,* or *cleaving,* it, *and without causing to bleed:* (K:) or فَنَخَ رَأْسَهُ بِشَىْءٍ *he bruised the bone of his head with a thing without making an apparent cleft or causing blood to flow:* or *he struck his head with a thing,* meaning a staff, or stick, *cleaving it* or *not cleaving it.* (L.) And فَنَخَ رَأْسَهُ, and فَنَّخَهُ , *He broke his head, and rendered him submissive,* or *abased him.* (L.) And فَنَخَهُ, aor. ـَـ , inf. n. فَنْخٌ and فُنُوخٌ, *He weakened him, rendered him languid,* or *enervated him.* (L.) And فَنَخَهُ, (S, L,) aor. ـَـ , (L,) inf. n. فَنْخٌ; (L, K;) and فَنَّخَهُ , inf. n. تَفْنِيخٌ; (S, L, K;) and تَفَنَّخَهُ ; (L;) *He,* or *it,* (an affair, or event, S,) *overcame him, overpowered him, subdued him, and rendered him submissive,* or *abased him:* (S, L, K:) or *did so in the worst,* or *most abominable, manner.* (L.)

2 **فَنَّخَ** see the preceding paragraph, in two places.

5 **تَفَنَّخَ** see 1, last sentence.

فَنِيخٌ A man *overcome, overpowered, subdued, and rendered submissive,* or *abased:* or *overcome,* &c., *in the worst,* or *most abominable, manner.* (L.) And An *old* man: (L:) [a man] *flaccid,* or *flabby, and weak.* (L, K.)

مِفْنَخٌ A man *who abases his enemies, and breaks their heads, much,* or *often.* (S, K.) In explaining this word, J uses رُؤُوسَهُمْ for رُؤُوسَهُمْ; and the author of the K does the same, though in art. سلع he charges J with error for using a similar expression. (MF.) [Or, perhaps, the meaning here intended may be, *and defeats their head,* or

chief.]

غَيْرُ مَفْنُوخٍ, occurring in a trad., applied to a [garment of the kind called] بُرْد, means *Not old and worn out, nor weak.* (TA.)

فند

1 **فَنَدَ** , aor. ـَـ , (TK,) inf. n. فَنَدٌ; (S, M, A, O, L, K, TA;) or فَنَدَ, [perhaps فَنَدَ, not فَنِدَ,] inf. n. فُنُودٌ; (IKtt, TA;) and افند , (S, IKtt, L,) inf. n. إِفْنَادٌ; (S, L, K;) *He lied; uttered a falsehood; said what was untrue:* (S, M, IKtt, A, O, L, K:) this is [said to be] the primary signification. (L.) قَوْلٌ إِفْنَادٌ is used by a poet for قَوْلٌ ذِى إِفْنَادٍ [*A saying having,* or *characterized by, lying,* or *falsehood*]. (M, L.) ___ And فَنِدَ, aor. ـَـ , (TK,) inf. n. فَنَدٌ, (M, O, K,) *He erred,* or *committed a mistake* or *mistakes,* (M, O, K, TK,) *in extreme old age,* (O,) in speech, or in judgment, or opinion: (M, K, TK:) and افند *he made many mistakes in his speech.* (As, TA in art. سهب.) ___ And فَنَدَ, aor. ـَـ , (IKtt, TA, TK,) inf. n. فَنَدٌ; (T, S, M, IKtt, A, O, L, K;) and افند ; (S, M, IKtt, L;) *He became weak in judgment by reason of extreme old age* (S, IKtt, A, O, L;) or *he became unsound in mind,* (M, L, K,) [*in such a state that*] *his intellect,* or *intelligence, was denied,* or *disapproved.* (T, M, K, TK, الفَنَدُ being expl. in the T and M and K by إِنْكَارُ العَقْلِ, and فَنَدَ in the TK by انكر عقله [meaning أُنْكِرَ عَقْلُهُ], and in like manner افند [of which see the part. n., مُفْنِدٌ, below, as expl. in the A],) *by reason of extreme old age,* (T, M, K, TK,) or *disease;* (M, K, TK:) primarily thus restricted to the case of old age, but sometimes used without the being so restricted: (M:) and افند is also expl. as signifying *he became weak in intellect,* or *doted:* (IKtt, TA:) and as signifying *he became extremely aged,* because he who has become so speaks perverted language; from the same verb as signifying *he lied.* (L,) ___ [And فَنَدَ, inf. n. فَنَدٌ, app. signifies also *He was,* or *became, impotent:* and *unthankful for the favour of God:* see فَنْدٌ.]

2 **فَنَّدَهُ** , inf. n. تَفْنِيدٌ, *He pronounced him to be a liar, an utterer of falsehood,* or *a sayer of what was untrue.* (Fr, M, K.) ___ See also 4. ___ *He blamed him,* (S, O, L,) and *pronounced his judgment to be weak:* (S, A, O, L:) or *he pronounced him,* (Fr, T,) or *it,* i. e. his judgment, (IAar, T,) *to*

be weak. (Fr, IAar, T.) And *He pronounced him to be impotent,* or *lacking in ability.* (Fr, M, L, K.) فنّد فرسًا *He acquired,* or *got for himself, a horse:* (T, O, TA:) so says Hároon Ibn-'Abd-Allah, as mentioned by Sh: but (Az says) I know it not in this sense: thus in the T: (TA:) or [rather] *he took him for the purpose of tying him,* or *keeping post, on the enemy's frontier,* (T, TA,) and *as a refuge to which to have recourse* (T, O, TA) *when suddenly attacked by the enemy;* (T, TA;) from فَنْدٌ, (T, O, TA,) signifying a شَمْرَاخ, (O,) or a great شمراخ, (T, TA,) of a mountain, (T, O, TA,) or as signifying a great mountain: (O:) or *i. q.* ضَمَّرَهُ [as meaning *he made him light of flesh for military service*], (O, K, TA,) *so as to be like the branch of a tree,* termed فَنْد. (O, TA.) فنّد فلانًا عَلَى الأَمْرِ *He desired, of such a one,* [*the performance of*] *the affair;* (K, TA;) as also فانده , (O, K, TA, in the O فِى الأَمْرِ,) inf. n. مُفَانَدَةٌ; (TA;) and تفنّده . (O, K, TA.) فنّد فِى الشَّرَابِ *He kept constantly,* or *perseveringly, to be beverage,* or *wine.* (AHn, M, K, TA.) And فنّد (inf. n. تَفْنِيدٌ, TA) *He sat upon a* فَنْد, (T, L,) i. e. *a* شَمْرَاخ *of a mountain.* (T, O, K.)

3 **فَانَدَ** see 2, near the end of the paragraph.

4 **افند**, inf. n. إِفْنَادٌ, as intrans.: see 1, in five places. افنده (inf. n. as above, TA) *He charged him with error in judgment,* or *opinion;* as also فنّده . (M, K.) ___ And *It* (old age) *rendered him weak in judgment,* or *unsound in mind:* (L:) or *it* (extreme old age) *caused him to have little understanding;* [or *to be*] *like a stone.* (A.)

5 **تفنّد** *He repented,* (K, B, TA,) منه [*of it*]. (T, K.) تفنّده: see 2, near the end.

8 **افْتُنِدَ** *He was caused to perish by reason of extreme old age.* (O.)

فَنْدٌ : see the next paragraph, first sentence.

فَنْدٌ (T, S, M, A, O, L, K) and فَنَدٌ (Ibn- 'Abbád, O, K) *A great mountain:* (IF, O, K:) or *a mountain apart from others:* (Ibn-Abi-l- Hadeed, TA:) or *a portion of a mountain,* (Ibn- 'Abbád, S, O, K,) or *a great portion thereof,* (M, TA,) *having tallness,* or *length,* [app. the former,] (Ibn-'Abbád, S, O, K, TA,) and some add, *with slenderness:* (TA:) or *a head,* or *round and tall and slender head,* or *peak,* (شَمْرَاخ,) *of a mountain:* (T, A:) or *a great peak* or *head* (شمراخ, T, L, or رَأْس, M, L,) *of a mountain:* (T, M, L:) or *a* رُكْن [i. e. *a side,* or *an outward part,* or *the strongest side* or *outward part,*] *of a mountain:* (L:) pl. أَفْنَادٌ. (M, L.) One says of a bulky and heavy man, كَأَنَّهُ فَنْدٌ, meaning *As though he were a head,* or *peak,* (شَمْرَاخ,) *of a mountain.* (A.) ___ And the former (فَنْدٌ) is the sing. of أَفْنَاد in the phrase أَفْنَادُ اللَّيْلِ, (T,) which means *The component parts,* or *portions, of the night.* (T, O, K, TA.) ___ And *A congregated party* (T, O, K, TA.) *of men.* (T, O.) One says, هُمْ فَنْدٌ عَلَى حِدَةٍ *They are a party by itself.* (T, TA.) And it is said in a trad., (T.) respecting the Prophet, (T, O, K,) that, when he died, (O.) صَلَّى النَّاسُ عَلَيْهِ أَفْنَادًا أَفْنَادًا i. e. [*The people prayed for him,* or *invoked blessing upon him,*] *one by one, without an Imám;* (Th, T, O, K;) or *companies after companies:* (O, K:) and they were computed to be thirty thousand, with sixty thousand angels; two angels to every one (T, O, K) of the believers. (T, O.) And the Prophet

said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) تَتَّبِعُونِى أَفْنَادًا أَفْنَادًا يُهْلِكُ بَعْضُكُمْ بَعْضًا, meaning [*Ye will follow me*] *in scattered companies, company after company;* [*killing one another;*] أَفْنَادًا being pl. of فَنْد; (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of 'Áïsheh: (T, TA:) or the former means ذَوِى فَنَدٍ i. e. [*impotent;* and *unthankful;* lit] *having impotence;* and *unthankfulness for* [*God's*] *favour.* (O, K, TA.) ___ And *A sort,* or *species:* (K, TA:) pl. أَفْنَادٌ: one says, جَاؤُوا أَفْنَادًا *They came being diverse sorts.* (TA.) ___ And *A branch of a tree.* (T, O, K. *) ___

And *Land upon which rain has not fallen;* (T, O, K;) also termed فندية [app. فَنْدِيَّةٌ]. (T.)

فَنَدٌ [inf. n. of فَنَدَ, q. v.: as a subst.,] *i. q.* فُحْشٌ [app. as meaning *Exorbitance in speech*]; and *error in judgment:* pl. أَفْنَادٌ. (Ham p. 112.) ___ See also فَنْدٌ, near the end.

فَنْدَةٌ *A complete branch from which a bow is made.* (O.)

فندية [app. فَنْدِيَّةٌ]: see فَنْدٌ, last sentence.

فَنْدَأْوَةٌ (in the O and CK without hemz) A *sharp* قَدُومٌ [or adz]. (S, O, K.) ___ And A *bold,* or *fearless,* she-camel. (IAar and Sh, TA in art. عدأ.)

فَنْدَأْيَةٌ *An adz,* or *an axe,* or *a hoe;* syn. فَأْسٌ: (I'Aar, T, L:) or *a broad-headed* فأس: (M, L:) pl. فَنَادِيدُ, which is anomalous. (IAar, T, L.)

فَانِيذٌ *A sort of sweetmeat, made of concrete juice of the sugar-cane* (قَنْدٌ, q. v.,) *and starch* (نَشًا): a foreign word; for the measure فَاعِيلٌ is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with ذ; (MF;) and is an arabicized word, from [the Pers.] پَانِيذْ [or پَانِيزْ]: (K voce فَانِيذ:) but is more properly with د. (MF.)

مُفْنِدٌ, (T, S, L, K,) or مُفَنَّدٌ, [meaning *Weak in judgment,* or *unsound in mind,* &c., (see 1,) *by reason of extreme old age,* or *disease,*] an epithet applied to a man only: you do not use the fem. form, with ة, applying it to an old woman, because [it is held that] she has not possessed judgment (T, S, M, L, K) in her youth (T, S, M, L) or at any time: (K:) or both مُفْنِدٌ and مُفَنَّدٌ signify [as above: or] one *whose intellect,* or *intelligence, is denied,* or *disapproved,* (أَنْكَرَ عَقْلُهُ,) *by reason of extreme old age:* or *who confounds* [*things*] *in his speech:* (A:) or the former, or ↓ the latter, signifies *loquacious by reason of unsoundness of mind:* (As, T:) and the former signifies *weak in intellect:* (L:) [and *extremely aged:* (see 1:)] and the same,

(T,) or ↓ the latter, (L,) *weak in judgment;* notwithstanding he may be strong in body: and *weak in body;* notwithstanding he may be right in judgment: and *weak in judgment and in body.* (Fr, T, L.)

مُفَنَّدٌ : see the next preceding paragraph, in four places.

فندر

فَنْدَرٌ and فُنْدُرٌ, applied to a boy or youth, *Plump:* and *wanting in courage and generosity; stupid and heavy.* (Ibn-'Abbád, O.)

فَنْدِيرٌ and فَنْدَرَةٌ (K in this art., and S in art. فدر,) *A great mass of rock that becomes detached* (S, K) *from the head* (S) or *from the side* (K) *of a mountain:* (S, K:) pl. فَنَادِيرُ. (TA.) ___ And, both words, *A large lump* of dates (K, TA) *compacted together;* as also فَدْرَةٌ. (TA.)

الفُنْدُورَةُ *The anus.* (IAar, T, O, TA.)

فَنْدَرَةٌ : see فَنْدِيرٌ. Accord. to some, the ن in the words mentioned in this art. is augmentative. (O.)

فندق

فُنْدُقٌ The *fruit of a certain tree,* (Lth, O, K,) the *same as the* بُنْدُق, which has been mentioned before, [i. e. *hazel-nut,* or *hazel-nuts,*] (K,) or *round, like the* بُنْدُق, *having a covering which, being removed, discloses a kernel* (حَبّ), *like the* فُسْتُق. (Lth, O.) And, (Lth, O, K,) in the dial. of the people of Syria, *A* [*building of the kind called*] خَانٌ [q. v.], *where men alight and lodge,* [*and in which they deposit their goods,*] *of the* خَانَات *that are in the roads,* (Lth, O, K, *) *and in the cities:* (Lth, O:) [said to be] a Pers. word, [app. from the Greek πανδοχεῖον occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. فَنَادِقُ. (TA.)

فُنْدَاقٌ *A register of accounts:* (O, K:) thought by As to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. قُنْدَاقٌ]. (TA.)

فنزج

فَنْزَجٌ *A leaping, jumping, springing,* or *bounding;* and so فَنْزَجَةٌ : (L:) or the *game,* or *sport, called* دَسْتَبَنْد, [or دَسْتُبَنْد, a Pers. word,] meaning the *dance of the Magians,* (Lth, O, L,) or *a dance of the Persians* (العَجَم), (S, K,) *in which the performers hold one another by the hand;* (Lth, S, O, K;) arabicized from [the Pers.] پَنْجَه [app. as meaning a gripe with the hand]: (S, K:) or *a game,* or *sport, of the Nabathœans, 1. called in Pers.* پَنْجَگَانْ [app. from پَنْجَه and گَانْ, from the joining of hands]; (ISk, O;) *a game,* or *sport, played by the Nabathœans in joyous exultation:* (IAar, O:) occurring in a saying of El-'Ajjáj cited in art. عكف. (TA. See 1 in that art.) ___ And, as some say, The *five embolismal,* or *supplementary days, which are added at the end of the twelfth month of the Persians* [*and called by them* پَنْجَهِ دُزْدِيدَه]. (IDrd, O, L.)

فَنْزَجَةٌ : see the preceding paragraph.

فنطس

فنْطَاسٌ [The *bottom of the hold* of a ship or boat; i. e.] the *part* of a ship or boat *where the water that is drawn out* therefrom *collects:* (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. فَنَاطِيسُ. (TA.) ___ Hence, (O,) *A tank made of boards,* (O, K,) *and tarred,* (O,) *borne in sea-going vessels,* (O, K, *) *and containing sweet water for drinking.* (O, * K.) ___ And, (O, K,) accord. to IAar, (O,) *A bowl* (O, K) *of wood, the exterior of which is coloured with yellow and red and green,* (O,) *with which the sweet water is distributed* (O, K) *among the ship's crew.* (O.) It is also applied to a nose, as signifying *Broad.* (IDrd, M, TA. [See also what next follows.])

فنْطِيسٌ A nose *wide in the nostril, and expanded in the end:* (Ibn-'Abbád, O, K:) pl. فَنَاطِيسُ. (K. [See also what next precedes.]) ___ And, (O, K,) accord. to IDrd, (O,) A man *broad in the nose.* (O, K.) ___ And *Low, ignoble,* or *ungenerous,* (O, K, TA,) accord. to some, in an absolute sense, (TA,) or *in respect of birth;* (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) Also The *penis;* (O, K;) and so فرْطِيسٌ: accord. to some, peculiarly of the swine. (TA.)

فنْطِيسَةٌ The *snout* of the swine: (O, K: [mentioned also in art. فطس; the ن being held by some to be augmentative:]) and so فَرْطِيسَةٌ. (TA.) And The *nose* of the wolf. (O.) And one says, إِنَّهُ لَمَنِيعُ الفَنْطِيسَةِ (O, K *) and الفَرْطِيسَةِ, (O,) meaning [*Verily he is*] *one who defends,* or *guards, from encroachment,* or *invasion,* or *attack, what is in his possession,* or *occupation; who refuses to submit to wrongful treatment:* (O, K:) thus mentioned on the authority of As; and Aboo-Sa'eed [meaning As] says that his فَنْطِيسَة and فَرْطِيسَة [properly] signify his *nose.* (TA.)

فنع

1 فَنَعَ , aor. ـَـ , (S, O, * K,) inf. n. فَنَعٌ, (S, O,) *He abounded, and increased, in wealth.* (S, O, K.) مَنْ قَنَعَ فَنَعَ is a prov., (O, TA,) meaning [*He who is contented*] *is free from want,* or *is rich.* (TA.)

فَنَعٌ [as a simple subst.] *Increase, and abundance, of wealth:* (S:) *increase* (O, K, TA) *in wealth* and *in what is little in quantity:* (TA:) and *i. q.* خَيْرٌ [*good, moral* or *physical; wealth,* or *much wealth; prosperity, welfare,* or *wellbeing;* &c.]: and *generosity:* (O, K, TA:) and *large,* or *ample, liberality* or *bounty* or *munificence:* (TA:) and *excellence;* (O, K;) or *much,* or *abundant, excellence.* (TA.) One says مَالٌ ذُو فَنَعٍ and فَنَأٌ, but the former is more common and more known, i. e. *Abundant wealth.* (TA.) And فَرَسٌ ذُو فَنَعٍ فِى سَيْرِهِ *A horse having increase* [*in his rate of going*], or *having excess* [*therein*]. (TA.) ___ And *Strength of odour* of musk. (K.) مِسْكٌ ذُو فَنَعٍ means *Musk of which the odour is strong.*

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(S, O.) ___ And *Good report.* (IDrd, O, K.) And The *spreading,* or *diffusion, of eulogy.* (TA.) Also *Much* of anything; and so فَنِيعٌ , and فَنِعٌ . (IAar, TA.)

فَنَعٌ *Abounding, and increasing, in wealth;* as also فَنِيعٌ . (O, K.) ___ See also فَنَعٌ, last sentence.

فَنِيعٌ : see فَنِعٌ: ___ and see also فَنَعٌ, last sentence.

مُفْنَعٌ A man (A'Obeyd, O) *having a good report.* (A'Obeyd, O, K.)

فنق

2 فنّقه , (S,) inf. n. تَفْنِيقٌ; (O, K;) and فانقه , (S, O,) inf. n. فِنَاقٌ; (TA;) *He made him to enjoy,* or *lead, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty.* (S, O, K.)

3 فَانَقَ see the preceding paragraph.

4 افنق *He* (a man, O) *enjoyed,* or *led, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty; after straitness of the means of subsistence.* (O, K.) [See also what next follows.]

5 تفنّق *He* (a man, S) *enjoyed,* or *led, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty.* (S, O, K.) ___ And تَفَنَّقْتُ فِى أَمْرِكَذَا *I affected daintiness, nicety,* or *refinement, and cleanliness, in such an affair.* (TA.)

فَنَقٌ *Plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, in living;* as also فُنَاقٌ . (TA.)

فُنُقٌ (S, O, K, TA) and مِفْنَاقٌ (O, K, TA) A woman, (S,) or young woman, (O, K, TA,) *that has been made to enjoy,* or *lead, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* (S, O, K, TA;) *large in body, beautiful, and youthful:* As says that the former, applied to a woman, signifies *having little flesh;* but Sh knew not this, and he cites El-Aashà as applying this epithet to a woman whom he describes as one whose elbows are unapparent, and such, he says, is not one having little flesh: IAar says that it is applied to one who is as though

she were a stallion-camel such as is termed فَنِيق. (TA.) ___ And the former, applied to a she-camel, signifies *Youthful, fat* or *plump,* (S, O, K, TA,) *fleshy, and bulky.* (TA.) ___ See also فَنِيق. ___ It is also pl. of فَنِيقٌ. (S, O, K.)

فُنَاقٌ : see فَنَقٌ.

فَنِيقٌ *A stallion,* (S, O, K,) [i. e.] *a stallioncamel,* (IAar, TA,) *that is highly regarded,* (S, O, K,) *and is not molested, because of the high estimation in which he is held by his owner,* or *owners, nor is ridden:* (O, K:) it is said by AZ to be one of the names for such a stallion: (S, TA:) or it is an epithet applied to a camel, meaning *such as is acquired for covering:* (TA:) the pl. is فُنُقٌ (S, O, K) accord. to AZ, and أَفْنَاقٌ accord. to IDrd, (S,) or the latter is pl. of the former pl.: (O, K:) and فُنُقٌ is applied as an epithet to a [single] camel, like فَنِيقٌ. (TA.)

فَنِيقَةٌ *A* [*sack such as is called*] غَرَارَةٌ [q. v.]: (AA, O, K:) or *a small* غَرَارَةٌ: or a receptacle smaller than the غَرَارَةٌ: (TA:) [said by Meyd to be *a sack in which clay,* or *mud, is carried away:* (Golius:)] pl. فَنَائِقُ. (O, K.)

عَيْشٌ مُفَانَقٌ , (S, O, K,) and some say مُفَانَقٌ, (TA,) *A life that is plentiful, and pleasant* or *easy, and soft* or *delicate;* or *a life of ease and plenty.* (S, * O, * K, TA.)

مُفْنَاقٌ : see فُنُقٌ.

فنك

1 فَنَكَ بالمَكَان , [aor. ـُـ , (TK,)] inf. n. فُنُوكٌ, *He remained, stayed, dwelt,* or *abode, in the place.* (El-Umawee, S, O, K.) ___ فَنَكَ فى الأَمْر, (S, O, K, *) aor. as above, (S,) and so the inf. n., (S, O,) *He persisted,* or *persevered, in the affair;* (S, O, K; *) as also افنك . (K.) [See also فَتَكَ; and see other explanations below.] And فَنَكَ فى الكَذب *He persisted,* or *persevered, in lying:* asserted by Yaakoob to be formed by transposition from فَكَنَ: and Aboo-Tálib says that فانك and فنّك , of which latter the inf. n. is تَفْنِيكٌ, signify *he persisted,* or *persevered,* in lying, and in evil; not in good; and denote the like of consecutiveness. (TA.) [See also فَنْكٌ, which may be an inf. n. of فَنَكَ in this sense, and in others.] And فَنَكَ عَلَيْه, (K, TA,) inf. n. as above, (TA,) signifies [in like manner] *He kept,* or *applied himself, constantly, perseveringly,* or *assiduously, to it;* as also افنك . (K, TA.) ___ And فَنَكَ فى الطَّعام, (Ibn-'Abbád, S, O, K,) aor. as above, (S,) and so the inf. n., (S, O,) *He continued constantly, uniformly,* or *regularly, in the eating of the food, not loathing aught thereof;* (Ibn-'Abbád, S, O, K;) as also فَنِكَ, (S, O, K,) with kesr, (S, O,) like عَلِمَ, (K,) inf. n. فُنُوكٌ; (S, O, K;) and so فانك : (Ibn-'Abbád, O, K:) and فَانَكْتُ الطَّعام والشَّراب signifies [simply] *I kept continually,* or *constantly, to the food and the beverage:* and also *I loathed them,* or *turned away from them with disgust.* (Ibn-'Abbád, O.) ___ And فَنَكَ فى الأَمْر [not فانك as in the lexicons of Golius and Freytag, the latter of whom gives both forms of the v. in the sense here following, as does also the TK,] signifies also *He entered into the affair.* (K.) ___ And *He mastered the affair,* and *overcame it.* (O.) ___ فَنَكْتَ فى لَوْمى, and افنكت فيه, (both in the TA, but the latter only in the O,) *Thou wast,* or *hast become, skilled in the blaming,* or *censuring, of me, and profuse,* or *immoderate, therein:* so says Fr. (O, TA.) ___ And فَنَكَتْ and أَفْنَكَتْ *She* (a woman) *blamed,* or *censured, and kept continually,* or

constantly, to blaming, or *censuring,* or *to some other thing* [or *act*]. (Lth, O, TA. *) ___ And the former, said of a girl, or young woman, *She cared not for what she did nor for what was said to her.* (Ibn-'Abbád, O, K.) This meaning has also been assigned to فَتَكَتْ. (TA.) ___ And فَنَكَ, (K,) inf. n. as above, (TA,) *He lied,* or *said what was untrue;* as also افنك . (K.)

2 فَنَّكَ see above, near the beginning.

3 فَانَكَ see 1, first quarter: and near the middle, in two places.

4 أَفْنَكَ see 1, in five places.

فَنْكٌ *i. q.* عَجَبٌ: (IAar, O, K, TA:) [it app. means *A wonderful thing:* for] IAar cites as an ex.,

* وَلَا فَنْكَ إِلَّا سَعْىُ عَمْرٍو وَرَهْطِهِ *
* بِمَا ٱخْتَشَبُوا مِنْ مَعْضَدٍ وَدِدَانِ *

[*And there is not anything wonderful except the conduct of 'Amr and his near kinsfolk in their having taken without selection a sword commonly used for lopping trees, and one that was blunt*]: (TA:) and فَنَكٌ signifies the same. (K, TA.) Also *Persistence,* or *perseverence;* or the act of *persisting,* or *persevering.* (TA.) [In this and the following senses, it seems to be an inf. n. of which the verb is فَنَكَ; as is indicated in the TA.] ___ And The act of *overcoming.* (O, K, TA. [Accord. to the TA, from IAar; but said in the O to be from another, not there named.]) ___ And The *acting wrongfully, unjustly, injuriously,* or *tyrannically.* (IAar, O, K, TA.) ___ And The *lying,* or *saying what is untrue.* (IAar, O, K, TA.)

فَنَكٌ *A certain beast,* (Kr, O, K,) *of the skin of which the furred garment is made;* (Kr, S, O;) [the *marten;*] *the furred garment whereof is the best sort of such garments, and*

the highest in estimation, and *the most equable, and is suitable to all temperate constitutions:* (K:) it is said to be *a species of the Turkish fox's cubs;* and therefore Az and others say that the word is arabicized; some of the travellers relate that it is applied to the *young-one of the jackal* (ابن آوى) in the country of the Turks: (Msb:) it is also said to mean *a certain skin that is worn;* and to be an arabicized word: [in Pers. a furred garment is called فَنَك:] IDrd says, I do not think it to be Arabic: and MF mentions فَنِيكٌ as signifying *an animal like the fox;* an arabicized word; from [a work entitled] غَايَة البَيَان; and he says that it appears to be the فَنَك that is mentioned in the K. (TA.) ___ See also فَنْكٌ.

الفَنِيكُ *The* مَجْمَع [or *part in which is the symphysis*] *of the* لَحْيَان [or *two lateral portions of the lower jaw*], (Lth, O, K, TA,) *in the middle of the chin,* (Lth, O, TA,) *of a man;* (Lth, O, K, TA;) this is when the word is used in the sing. form; (Lth, O; [see also الفَكُّ;]) and it is also called الإِفْنِيكُ ; (Lth, O;) [and in like manner Aboo-'Amr Esh-Sheybánee explained what is meant by the upper فَنِيك as is stated by IF and in the O:] or *the extremity* [*of each*] *of the* لَحْيَان, *at the place of the* عَنْفَقَة [or *tuft of hair*

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that is between the lower lip and the chin;] (S, K;) also called الإِفْنِيكُ ; but Ks knew not this: (S:) or the فَنِيكَان are *the two extremities of the* عَنْفَقَة: (O:) or (K, TA, in the CK and) the sing. signifies *a bone* [*beneath the temple,*] *to which the shaving of the head reaches* (عَظْمٌ يَنْتَهِى إِلَيْه حَلْقُ الرَّأْسِ): (K, TA:) and accord. to Lth, the dual signifies *the two extremities of the* [*lower*] *jaw,* of whatever has a jaw, *that move in the act of chewing, below the temples:* (O:) or, accord. to Sh, *the two thin, rising bones,* [app. *the two coronoid processes of the jaw,*] *lower than the ears, between the temple and the ball of the cheek.* (TA.) The lower فَنِيك is [app. *The*

symphysis of the pubes; being] said by Aboo-'Amr Esh-Sheybánee to be *the part where the two hip-bones meet together:* (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the فنيك is said by AA to be *the root,* or *base, of the tail:* (TA:) and it signifies, as also الإِفْنِيكُ, (IDrd, O, K,) *the* زمكَّى, (K,) or زمجَّى, [i. e. the *place of growth,* or the *root,* or the *whole, of the tail, of a bird,* or] *of a young bird;* as they assert; (IDrd, O;) but IDrd says, I will not pronounce it to be correct: (O:) and the dual signifies *two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs* [*sufficiently*], *but excludes them prematurely.* (Lth, O.) See also فَنَكٌ.

الإِفْنِيكُ : see the next preceding paragraph, in three places.

مُتَفَنِّكَةٌ A *foolish,* or *stupid,* woman. (Ibn- 'Abbád, O, K.)

فنو

فَنْوٌ , said to be sing. of أَفْنَآءٌ: see the latter, below.

فَنًا : see the next paragraph: and see also فَنًى, in art. فنى.

فَنَاةٌ *A bull* or *cow;* syn. بَقَرَةٌ; (AA, T, S, M, K;) [i. e.] *a* بَقَرَةٌ وَحْشِيَّةٌ [or *wild bull* or *cow; an antelope of the bovine kind*]: so says Aboo-'Alee El-Kálee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAar, to be قَنَاةٌ, with ق: (TA in art. قنو:) pl. فَنَوَاتٌ (AA, T, S, M, K) and [coll. gen. n.] فَنًا . (Aboo- 'Alee El-Kálee, TA.)

شَعْرٌ أَفْنَى *i. q.* فَيْنَانٌ [i. e. *Hair having locks like the branches of trees;* or *long and beautiful hair*]; (M, K, TA;) [or] meaning *long hair.* (TA.) [The fem. of أَفْنَى is فَنْوَآءُ. Hence,] امْرَأَةٌ فَنْوَآءُ *A woman having much hair:* (IAar, M, K:) and شَجَرَةٌ فَنْوَآءُ *A tree having* أَفْنَانٌ [or *branches*]; (AA, T, S, M;) or *a tree having wide shade:* (K:) by rule it should be فَنَّآءُ [q. v. in art. فن]. (S, M, K.)

أَفْنَآءٌ مِنَ النَّاسِ means *Mixed sorts of men* or *people;* like أَعْنَآءٌ: and the sings. are [said to be] فَنْوٌ and عَنْوٌ: (IAar, T:) one says, هُوَ مِنْ أَفْنَآءِ النَّاسِ when it is not known of whom he is: (S:) or رَجُلٌ مِنْ أَفْنَآءِ القَبَائِلِ, meaning *a man such that one knows not of what tribe he is:* but some hold that one says only, قَوْمٌ مِنْ افْنَآءِ القَبَائِلِ; not رَجُلٌ; and that there is no sing. of أَفْنَآءٌ: (M in art. فنى:) accord. to AHeyth, one says, هٰؤُلَآءِ مِنْ أَفْنَآءِ النَّاسِ, meaning *these are of the strangers from this and that place:* but one does not say, speaking of one person, رَجُلٌ مِنْ افْنَآءِ النَّاسِ: and Umm El-Heythem knew not a sing. of أَفْنَآءٌ. (T in art. فنى.)

فنى

1 **فَنِىَ** , (T, S, M, Msb, K, &c.,) aor. يَفْنَى; (T, M, Msb, K;) and فَنَىَ, aor. يَفْنَى, (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhárith Ibn-Kaab; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. فَنَآءٌ, (T, S, M, Msb, K, &c.,) which is of both of the verbs; (TA;) *It* (i. e. a thing, S, Msb, TA) *passed away and came to an end; vanished away; became spent,* or *exhausted; failed entirely; ceased, perished,* or *came to nought;* or *was,* or *became, transitory, evanescent,* or *non-existent;* the inf. n. being *syn. with* نَفَادٌ; (Aboo-'Alee El- Kálee, TA;) *contr. of* بَقَآءٌ; (M, TA;) and the pret. being *syn. with* عُدِمَ: (K, TA:) it is said of every created thing that it is subject to الفَنَآءُ. (Msb.) [Hence] دَارُ الفَنَآءِ [*The abode of transitoriness, evanescence,* or *perishableness,*] means *the present world.* (T in art. دور.) ___ And, said of a man, (T, M, K,) i. e. فَنِىَ, aor. and inf. n. as above, (M,) *He was,* or *became, extremely aged;* or *old and infirm;* syn. هَرِمَ: (M, K:) or *he became on the verge of death by reason of extreme age* or *of age and infirmity.* (T.) Lebeed says,

* حَبَائِلُهُ مَبْثُوثَةٌ بِسَبِيلِهِ *
* وَيَفْنَى إِذَا مَا أَخْطَأَتْهُ الحَبَائِلُ *

(T, M,) meaning [*His snares are spread in his way, and when the snares fail to catch him*] *he becomes old and infirm and so dies:* (T:) or it means, *when death misses him he becomes old and infirm.* (M.)

3 **فَاناهُ** , (T, S, M, K,) inf. n. مُفَانَاةٌ, (T, TA,) *He* (a man, S, M) *soothed,* or *coaxed, him:* (AA, T, S, M, K:) and, (M,) accord. to El-Umawee, (T, S,) *he stilled,* or *quieted, him.* (T, S, M.) El-Kumeyt says, (S, M,) mentioning anxieties, (M,)

* تُقِيمُهُ تَارَةً وَتُقْعِدُهُ *

* كَمَ يُفَانِى الشَّمُوسَ قَائِدُهَا *

[*They rouse him at one time, and* at another time *they render him sedate like as her leader soothes,* or *coaxes,* or like as he *stills,* or *quiets, the refractory* mare]. (S, M: in the T, accord. to the TT, the verse ends with رَائِدُهَا [her pastor], instead of قَائِدُهَا.) Accord. to IAar, فاناه signifies واجاه [app. a mistranscription for واخاه, originally آخاه, *He fraternized with him;* or *acted with him in a brotherly manner*]. (TA.) [Hence the phrase] أُفَانِى الأَيَّامَ i. e. أُزَجِّى الزَّمَانَ [meaning *I make the time to pass away easily;* as though beguiling it]. (Har p. 607.) ___ And one says, بَنُو فُلَانٍ مَا يَعَانُونَ مَالَهُمْ وَلَا يُفَانُونَهُ i. e. *The sons of such a one do not tend,* or *take care of, their cattle,* or *camels,* or [*other*] *property, and do not manage the same well.* (T.)

4 **افناه** *He,* or *it, caused it,* or *him, to pass away and come to an end; to vanish away; to become spent,* or *exhausted; to fail entirely; to cease, perish,* or *come to nought; he,* or *it, did away with, destroyed,* or *annihilated, it,* or *him;* (T, S, * M, Msb, * K, TA;) trans. of فَنِىَ. (T, S, Msb, K.) The saying of a rájiz, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats,

* يَقُولُ لَيْتَ ٱللّٰهَ قَدْ أَفْنَاهَا *

(T, TA,) may mean an imprecation against them, i. e. *He says, would that God had destroyed them:* (T:) ___ or it means, *would that God had made to grow for them* [*the plant called*] الفَنَى, i. e. عِنَبُ الثَّعْلَبِ; so that they might have abundance of milk, and become fat. (T, TA.)

6 **تَفَانَوْا**, (S, K,) or تفانوا قَتْلًا, (M,) *They destroyed one another,* (S, M, K,) [or *they shared, one with another, in destruction,* (see an ex. in a verse cited voce دَقَّ,) *by slaughter,*] in war, or battle. (S.)

الفَنَى, thus, with ى, in the M, and thus it should be written accord. to Aboo-'Alee El-Kálee, in the T and S with ا, and in like manner in the K, in which it is [mentioned in art. فنو, and] written without the article فَنًا (ال), and said to be a pl., of which the sing. is الفَنَاة, (TA,) [*The plant called*] عِنَبُ الثَّعْلَبِ; [see art. ثعلب; and see also الأَفَانِى, in this art.;] (T, S, M, K;) whereof one is called فَنَاةٌ: (S:) or, as some say, *another plant;* (T;) [i. e.,] as some say, *a species of trees,* or *plants,* (شَجَرٌ,) *having red berries,* (حَبٌّ), (S,) *of which necklaces are made,* (S,) or *the unbroken of which are made use of as* قَرَارِيط [meaning *carat-weights*] *with which to weigh, every berry* (حَبَّة) *being a* قِيرَاط: and some say that it is *a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle.* (M.)

فَنَاةٌ: see the next preceding paragraph, in two places: and see also art. فنو.

فَنَآءٌ *A yard,* or *an exterior court,* i. e. *a wide space,* (T, S, M, Mgh, Msb, K,) *in front,* (T, M, Mgh, Msb, K,) or *extending from the sides,* (S, Msb,) of a house: (T, S, M, Mgh, Msb, K:) pl. أَفْنِيَةٌ (T, S, M, Msb, K) and فُنِىٌّ: (K:) and ثَنَآءٌ [q. v.] signifies the same. (T, M.)

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فَانٍ part. n. of فَنِىَ [i. e. signifying *Passing away and coming to an end;* &c.]. (T.) ___ And An old man *extremely aged,* or *old and infirm;* (M, * Msb, K, * TA;) so called because of his nearness to passing away, or perishing: (Msb:) or an old man *whose faculties have entirely failed.* (Mgh.) And فَانِيَةٌ occurs in a trad., applied to a she-camel, or to camels, as meaning *Advanced in age.* (TA.) ___ [فَانٍ فى ٱللّٰه, in the language of the mystics, means *Lost in contemplation of God, and insensible to all else.*]

أَفْنَآءٌ مِنَ النَّاسِ is expl. in art. فنو.

الأَفَانِى [without the article أَفَان] is the name of *A species of plant,* (T, S, K,) *yellow,* and *red;* (T;) [*said to be so called*] *while fresh and succulent;* (S;) accord. to AA, (T,) *when it has dried up, it is called* الحَمَاطُ; (S, T;) but this is a mistake; for الافانى signifies *a particular species of plant by itself, of the herbs,* or *leguminous plants, termed* ذُكُور, *which dries up, and becomes scattered;* whereas the حماط is the حَلَبة [a mistranscription for حَلَمة], and this does not dry up, because it is of the [kind called] جَنْبَة and عُرْوَة (T:) the n. un. is أَفَانِيَةٌ, (T, S.) like ثَمَانِيَةٌ [in measure]. (S.) And it is said to signify also [*The plant called*] الثَّعْلَب عِنَبُ. (S. [See also الفَنِى, above.])

مَفْنَاةٌ A land (أَرْضٌ) *suitable to those who alight and abide therein:* (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzár El-Hudhalee, with ق, [as some relate that verse,] but As says that in the dial. of Hudheyl it is with ف. (TA in art. قنى.)

فه

1 **فَهِهَ** , (K,) [or perhaps فَهَّ, but originally فَهِهَ], like فَرِحَ, (K,) sec. pers. فَهِهْتَ, [aor. ـَـ ,] inf. n. فَهَهٌ (S, TA) [and app. فَهَّةٌ and فَهَاهَةٌ], *He* (a man, S) *lacked power* or *ability.* (S, K.) And فَهَّ, inf. n. فَهَاهَةٌ and فَهَّةٌ, *He made a slip,* or *committed a fault, from lack of power* or *ability, &c.* (TA.) And فَهَّ فِى خُطْبَتِهِ, and حُجَّتِهِ, *He* (a man) *failed of being thoroughly effective* [*in his discourse,* or *oration,* or *harangue,* and *his argument,* or *plea,* or *evidence*]. (TA.) ___ And فَهِهْتُ الشَّىْءَ *I forgot the thing.* (ISh, K, * TA. [In the K the third pers. is mentioned, as being فَهِهَ; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهَّ عَنِ الشَّىْءِ, inf. n. فَهٌّ [probably, I think, a mistake for فَهَّةٌ], *He forgot the thing.* (TA.) See also 4.

2 **فَهَّهُ** see what next follows.

4 **افهّهُ** *He* (i. e. God) *made him to lack power* or *ability;* as also فهّهه . (S, K. [The former is omitted in one of my copies of the S.]) ___ And *He* (another person) *made him to forget.* (TA.) One says, فَهِهْتُ خَرَجْتُ لِحَاجَةٍ فَأَفَهَّنِى فُلَانٌ عَنْهَا حَتَّى i. e. [*I went forth for a needful affair, and such a one*] *made me to forget it* [*so that I did forget it*]. (S, TA. [Or افهّنى may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, أَفَهَّنِى عَنْ فَحَاجَتِى signifies *He busied me so as to divert me* [*from my needful affair,* or *the object of my want*]. (TA.)

R. Q. 1 **فَهْفَهَ** *He fell from a high station to a lower one.* (IAar, TA.)

فَهٌّ , (S, K,) applied to a man. (S.) *Lacking power* or *ability;* (S, K;) as also فَهِهٌ , (CK, but omitted in other copies of the K,) and فَهِيهٌ , (S, * K,) and فَهْفَهٌ , (K,) which last is mentioned by IDrd as signifying *dull of tongue, lacking*

power. or *ability, to accomplish the object of his want:* (TA:) and فَهَّة is applied, in the sense first mentioned, to a woman (S;) or as meaning *lacking power,* or *ability, to accomplish the object of her want.* (TA) And كَلِمَةٌ فَهَّةٌ means [*A word,* or *a sentence,* &c.,] *having* فَهَاهَة [i. e. *a lack of power,* &c.]. (TA.)

فَهَّةٌ and فَهَاهَةٌ [each of which has been mentioned above as an inf. n.] *Lack of power* or *ability;* (S, K:) as also فَهْفَهَةٌ (K.) ___ The first signifies also *A case,* or *an instance, of* فَهَاهَة: and [*a case,* or *an instance, of*] *unmindfulness* or *forgetfulness:* (TA:) and *a slip,* or *fault* and *a case,* or *an instance, of ignorance;* and *the like thereof.* (A 'Obeyd. S. TA. *)

فَهِهٌ : see فَهٌّ.

فَهِيهٌ *i. q.* فَهٌّ, q. v.: (S, * K:) or *unable to speak.* (KL. [See فَكِيهٌ.]) One says سَفِيهٌ فَهِيهٌ [*Light-witted, lacking power* or *ability*] (S, TA.)

فَهَاهَةٌ : see فَهَّةٌ.

فَهْفَهٌ : see فَهٌّ.

فَهْفَهَةٌ : see فَهَّةٌ.

هُوَ فَهْفَاهٌ عَلَى المَالِ means *He is a good manager* or *tender* or *superintendent* [*of the camels* or *cattle* &c.] (K.)

فهد

1 **فَهِدَ** , (S, A, O, L, K,) aor. ـَـِ , (A, K,) inf. n. فَهْدٌ, (L.) *He* (a man. S, A, O) *resembled the* فَهْد [or *lynx*] (S, A, O, L, K) *in his stretching himself and his sleeping.* (L, K,) or *in his much sleeping, and stretching himself.* (S, A, O.) And *He slept, and was,* or *feigned himself, heedless of what was requisite,* or *necessary to be done.* (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zara, (L,) إِنْ دَخَلَ فَهِدَ وَإِنْ خَرَجَ أَسِدَ وَلَا يَسْأَلُ عَمَّا عَهِدَ, (S, * L,) i. e. *If he come in* and be with me in the tent, or house, *he is* gentle and quiet *like the* فَهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a right, or proper, state; such is his generosity, and goodness of disposition; *and if he go out,* and see his enemy, *he is like the lion* [in boldness; *and he will not ask respecting what he has ordered*]. (L.) And one says, فَهِدْتَ عَنِّى, inf. n. فَهْدٌ, *Thou wast,* or *hast been, heedless,* or *negligent, of me.* (A.) فَهِدَ لَهُ, (O, L, K,) aor. ـَـِ , (K,) *He did well,* or *kindly, in his affair in his absence;* (O, L, K:) like فَأَدَ, and مَهِدَ. (O, L.)

فَهْدٌ [The *lynx; lupus cervarius;*] *a well-known beast of prey;* (L, Msb, K;) *with which one hunts; and which sleeps much;* (L;) *called in Pers.* يُوزْ: (Mgh:) fem. فَهْدَةٌ: (L. Msb:) pl. of the masc. فُهُودٌ (S, Mgh, O, L, Msb, K) and أَفْهُدٌ (O, L, K) which is a pl. of pauc.; (O:) and the pl. of the fem., accord. to analogy, is فَهَدَاتٌ (Msb.) أَنْوَمُ مِنَ الفَهْدِ [*More sleepful than the lynx*] is a proverb. (A.) ___ And *A nail in the* وَاسِط [or *fore part*] *of the* [*camel's saddle called*] رَحْل; (O, L, K;) *also termed* كَلْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فَهِدٌ and فَهْدٌ [A man] *resembling the* فَهْد [or *lynx*] *in his stretching himself and has*

sleeping [or *in his doing thus much,* or *often*]: and [a man] *being.* or *feigning himself, heedless of what is requisite,* or *necessary to be done.* (K.)

فَهْدَةٌ fem. of فَهْدٌ [q. v.] (Msb.) The اسْتٌ [i. e. *podex,* or *anus*]. (L, K.) *A small piece of butter.* (L in art. نهد, (S, A, O.) or فَهْدَتَا الفَرَسِ, (L, K,) or فَهْدَتَا صَدْرِ الفَرَسِ, (AO, TA,) *Two prominent portions of flesh in the* [*part of the breast called*] زَوْر [q. v.] *of the horse,* [S, A, O, K,) *like two stones of the kind termed* فَهْر: (S, O:) or *the prominent flesh in the breast of the horse, on its right and left* (L:) or *two positions of flesh on the right and left of the breast of the horse.* (AO, TA.) ___ And فَهْدَتَا البَعِيرِ *Two protuberant bones behind the ears of the camel;* (O, L, K;) *the same that are termed* الخُشْشَاوَانِ. (O, L.)

فَهَّادٌ The *owner,* or *master, of a* فَهْد [or *lynx*]: (L:) or *one who trains the* فَهْد *for hunting.* (T, O, L, K.)

فَوْهَدٌ A *fat* boy or youth, (AA, S, O, L,) *that has nearly attained to puberty;* (AA, S, L;) *i. q.* ثَوْهَدٌ; (O, K;) [and فَرْهَدٌ and فُرْهُدٌ:] and فَلْهَدٌ; (AA, L;) as also أُفْهُودٌ : (O, K:) Yaakoob asserts that the ف in فوهد is a substitute for the ث in ثوهد, or that the converse is the case; and both signify a boy *perfect in make;* or, accord. to AA, *soft and plump:* or both signify *perfect, and soft, thin-skinned, and plump:* (L:) fem. فَوْهَدَةٌ. (S, O, L, K).

أُفْهُودٌ : see the next preceding paragraph.

فهر

1 **فَهَرَ** , aor. , (Msb, K,) inf. n. فَهْرٌ (S, O, Msb,

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K) and فَهَرٌ; (S, O, K;) and افهر , (IAar, O, * K,) inf. n. إِفْهَارٌ; (TA;) *He compressed a woman,* (IAar, S, O, Msb, K,) *one of his young women,* (IAar,) *without consummating the act,* i. e. *without* إِنْزَال, (IAar, S, O, Msb,) *and then removed to another and consummated the act* (IAar, S, O, Msb, K) *with the latter,* (IAar, O, Msb,) *who was with him in the house,* or *chamber;* (IAar;) the doing of which is forbidden (S, O, Msb) by the Prophet: (O:) and ↓ the latter verb signifies also *He was alone with one of his young women,* (K, TA,) لِقَضَآءِ حَاجَتِهِ, (TA,) *when another of them heard the sound proceeding from him,* which [sound] is termed الوَجْسُ, (K, TA,) and الرِّكْزُ, and الحَفْحَفَةُ; (TA;) which [also] is forbidden. (K, TA.)

2 **فَهَّرَ** , inf. n. تَفْهِيرٌ, *He compressed without consummating the act,* i. e. *without* إِنْزَال, *by reason of weariness and languor.* (Msb in art. عزل. [See also 1.]) ___ Also, inf. n. as above, *He* (a man) *was,* or *became, weary,* or *fatigued.* (S, TA.) Said of a horse, as also فَيْهَرَ and تَفَيْهَرَ , *He was,* or *became, out of breath by reason of fatigue* or *running;* (K, TA;) *and interrupted,* or *stopped short, in running; and jaded:* (TA:) or *he fell back by degrees from running, by reason of weakness, and being interrupted,* or *stopped short, in running:* (K, TA:) or the first deficiency of the rate of running of the horse is termed التَّرَادُّ [the falling back by degrees]; the next, الفُتُورُ [the becoming languid]; and the next, التَّفْهِيرُ. (S, TA.)

4 أَفْهَرَ see 1, in two places. افهر بعيرُه *His camel became jaded, and broke down with him,* or *perished, so that he was unable to prosecute his journey.* (IDrd, O, K.) And افهر (said of a man, TA) *His flesh became compacted and lumpy* (O, K*) *and wrinkled by reason of fatness:* (O:) when such is the case, it is the ugliest sort of fatness. (O, K.) Also *He was present at the festival of the Jews,* (IDrd, O, K, TA,) *called* الفُهْر: (TA:) or *he came to their synagogue:* (K, TA:) or it signifies also *he was present in their synagogue.* (IDrd, O.) And أُفْهِرَتْ, said of a girl, *She was circumcised.* (Ibn-'Abbád, O, K.)

5 تفهّر فى المَال *He became,* or *made himself, ample,* or *abundant, in wealth,* or *in camels,* or *the like;* (S, O, K;) as also تَفَيْهَرَ ; (K;) as though the former verb were formed by substitution from تَبَحَّرَ: or it may mean *he was,* or *became, weary, fatigued,* or *jaded,* and *languid,* or *remiss.* (S, O.) And تفهّر فى الكَلَام *He took a wide,* or *an ample, range in speech.* (TA.)

Q. Q. 1 فَيْهَرَ : see 2.

Q. Q. 2 تَفَيْهَرَ : see 2: ___ and see also 5.

الفُهْر, (Msb, K,) or فُهْر اليَهُود, (S, Mgh, O,) *The synagogue of the Jews,* (S, Mgh, O, Msb, K,) *in which they assemble* (O, Msb, K) *for prayer* (Msb) *on the occasion of their festival:* (K:) or *a certain day on which they eat and drink:* (K:) or it signifies also *a certain festival of the Jews:* (O:) [app. *the feast of Purim* (written in the Book of Esther פּוּרִים pl. of פּוּר)]: accord. to A 'Obeyd, (O, Msb,) a Hebrew word, (S, O, Msb,) or Nabathæan; (Msb;) arabicized; (S, Msb;) originally بُهْر; (S, O, Msb;) and the Christians say فُخْر. (TA.)

فَهْر , (S, O, K,) masc. and fem.; (Fr, S, O, K;) or, accord. to Lth, the Arabs in general made it fem.; but it occurs in the K as masc.; (TA;) *A stone such as fills the hand:* (S, O, K:) or *a stone of the size of that with which*

one crushes walnuts (K, TA) *and the like:* (TA:) or *a round stone with which one bruises,* or *brays, perfume:* (Ham p. 643:) or *a stone,* absolutely: (TA:) pl. [of pauc.] أَفْهَار (S, O, K) and [of mult.] فُهُور: (O, K:) As used to say فَهْر and فَهْرَة , (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.,] like سِدْر and سِدْرَة: (O:) the dim. is فُهَيْرَة . (S, O.)

فَهْرَة : see the next preceding paragraph.

فَهِيرَة *Pure, unmixed, milk, into which heated stones are put; and when it boils, flour is sprinkled upon it, and it is mixed, and stirred about, and beaten, therewith; and is then eaten:* (ISk, S, O, K:) it has also been mentioned as with ق. (TA.)

فُهَيْرَة [dim. of فَهْر and of فَهْرَة]: see فَهْر.

نَاقَة فَيْهَرَة and فَيْهَر, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbád, *A she-camel that is hard and strong,* (O,) or *hard and large.* (K.)

أَرْض مَفْهَرَة *Land having in it* [*stones such as are termed*] أَفْهَار [pl. of فَهْر]. (O, TA.)

مَفَاهِرُكَ , (K, TA,) thus we find it, with fet-h, but in some copies of the K with damm, (TA,) *The flesh of thy breast.* (K, TA.) IF says that there is not in the original language [of the Arabs] more than one word having in it the letters ف and ه and ر, and that is الفُهْر. (O.)

فهرس

Q. 1 فَهْرَسَ الكُتُبَ [*He made,* or *wrote, a catalogue of the books* or *writings*], (O,) or فَهْرَسَ كِتَابَهُ [*he made an index,* or *a table of contents, to his book* or *writing*], (K,) inf. n. فَهْرَسَةٌ. (TA.) See what follows.

فِهْرِسٌ *A book,* or *writing, in which* [*the names* or *titles* or *descriptions*] *of* [*other*] *books,* or *writings, are collected;* [i. e. *a catalogue of books* or *writings:* but more commonly, accord. to modern usage, the *index,* or *table of contents,* of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] فِهْرِسْت: (O, K:) pl. فَهَارِسُ. (TA.)

فهم

1 **فَهِمَهُ** , aor. ـَـ , inf. n. فَهْمٌ (S, Msb, K, &c.) and فَهَمٌ, (Msb, K,) which is the more chaste, (K,) but the former is a dial. var. [more] extensively obtaining, or, as some say, it is a subst. used as an inf. n., (Msb,) and فَهَامِيَةٌ (S, K) and فَهَامَةٌ and فَهَامَةٌ, (K,) *He understood it,* or *knew it with the mind; he apprehended its meaning;* syn. عَقَلَهُ, (JK,) and عَلِمَهُ (S, Msb, K) and عَرَفَهُ بِالْقَلْبِ. (K.) And فَهِمَ عَنْهُ [*He understood what he* (another) *said*]. (A in art. خرس; &c.) [See also فَهْمٌ below.] ___ فَهُمَ, meaning *He was,* or *became, such as is termed* فَهِيمٌ [i. e. *one having much understanding*], is like عَلُمَ, meaning he was, or became, such as is termed عَلِيمٌ. (TA.)

2 **فَهَّمَ** see what next follows.

4 **أَفْهَمَتْهُ** and فَهَّمَتْهُ , (S, Msb, K, TA,) inf. n. of the latter تَفْهِيمٌ, (S, TA,) *I made him to understand,* or *know,* a thing; (S, * Msb, * K, * TA;) syn. جَعَلْتُهُ يَفْهَمُهُ. (TA.)

5 **تَفَهَّمَهُ** *He understood it,* or *knew it,* (فَهِمَهُ,) *one thing* [or *one particular thereof*] *after another;* (S, K;) namely, speech, or language. (S.) ___ [And *He endeavoured to understand it.* (See its inf. n. as used in the former half of the second paragraph of art. دبر.)] And التَّفَاهُمُ signifies the same as التَّفَهُّمُ [app. as meaning *The endeavouring to understand;* or *the affecting,* or *pretending, to understand*]. (TA.)

6 **تَفَاهَمَ** see what next precedes.

7 **انفهم** , (K, TA,) as quasi-pass. of فَهَّمَهُ, inf. n. تَفْهِيمٌ, [or of أَفْهَمَهُ, i. e. as meaning *He was made to understand,* or *know,*] (TA,) is an incorrect word, (K, TA.)

10 استفهمنى الشَّىْءَ *He sought,* or *desired, of me, the understanding of the thing* [i. e., *that he might be made to understand it*]; (S, * K, * TA;) syn. طَلَبَ منِّى فَهْمَهُ. (TA.)

فَهْمٌ is an inf. n. of 1, (S, Msb, K, &c.,) or a subst. used as an inf. n.: (Msb:) [see 1, first sentence:] it is expl. as signifying The *conception of the meaning from the word,* or *expression:* or the *quickness of the transition of the mind from extrinsic to other* [i. e. *intrinsic*] *things:* or *a condition of the mind whereby it ascertains what is approvable:* or, as in the Ahkám of El- Ámidee, *excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it.* (TA.)

فَهِمٌ, an epithet applied to a man, (S,) *Quick of understanding;* syn. سَرِيعُ الفَهْمِ. (K.)

فَهِيمٌ *Having much understanding;* syn. كَثِيرُ الفَهْمِ; an intensive epithet; like فَهَّامَةٌ [except that the latter is doubly intensive]. (TA.)

فَهَّامَةٌ : see what next precedes.

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فَاهِمٌ [act. part. n. of فَهِمَ; *Understanding,* or *knowing,* a thing].

مَفْهُومٌ [pass. part. n. of فَهِمَ; *Understood,* or *known.* ___ And hence, لَفْظٌ مَفْهُومٌ *The acceptation of a word* or *an expression;* i. e. *the meaning,* or *sense, in which it is understood:* see also مَعْنًى, in art. عنى].

فهو

1 **فَهِوَتْ عَنْهُ** , (JK, K,) aor. أَفْهُو, inf. n. فُهُوٌّ, (JK,) *I was unmindful, forgetful,* or *neglectful, of it.* (JK, K.) ___ ISd says, فُؤَادُهُ فَهَا is like هَفَا, [which, said of the heart, accord. to explanations in the TA in art. هفو, means *It fluttered,* or *palpitated:* and *it was flurried* by reason of grief or of beating:] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) ___ And فَهَا signifies also *He spoke clearly,* or *distinctly, after doing the contrary thereof.* (TA.)

3 **فَاهَاهُ** , inf. n. مُفَاهَاةٌ; *i. q.* فَاوَهَهُ, inf. n. مُفَاوَهَةٌ; i. e. *He talked,* or *discoursed, with him:* and *he contended with him for superiority in glory,* or *excellence.* (TA in art. فوه.)

4 **افهى** *He was weak,* or *erroneous, in his judgment,* or *opinion.* (IAar, K, TA.)

فَاهٍ , formed by transposition from فَائِهٌ, A man *who reveals,* or *discloses, everything that is in his mind;* like فَاوُوهَةٌ; (Fr, in S and TA, art. فوه;) and so فَاهٌ: (Fr, in TA ibid.:) and فَاهٍ بِجُوعِهِ one *who reveals his hunger.* (TA ibid.)

الافهيان [, said by Freytag to signify *The elephant and the buffalo,* is a mistranscription for الأَقْهَبَانِ.]

أَفْهَآءُ [a pl. of which the sing. is not mentioned] *i. q.* بُلْهٌ [pl. of أَبْلَهُ; signifying *Heedless;* or *heedless of evil by reason of their goodness;* &c.]. (IAar, TA.)

فو

فُو , with the و quiescent, [*Valerian;*] *a certain medicine,* (K, TA,) *a diuretic,* (CK,) *beneficial as a remedy for pain of the side and for alopecia.* (K, TA.) As a prefixed noun, signifying The *mouth,* see voce فُوه, in art. فوه.

فُوَّةٌ , (T, S, M, K,) like قُوَّةٌ [in form], (S, K,) [*Madder;* the *species thereof used by dyers; rubia tinctorum;*] *certain roots* (Lth, T, S, M, K) *of a plant* (M) *which are extracted from the earth,* (Lth, T, M,) *with which they dye* (Lth, T, S, M, K) *clothes,* or *garments:* (Lth, T:) AHn says, *red roots of a plant which rises slender, having upon its head berries intensely red and having much juice used for writing therewith and variegating:* (M:) *called in Pers.* رُوَين: (PS: [in a copy of the T رُوَين or دُوَين: and in my copies of the S رُوَينه and رُوَينَهٌ:]) *it is* [*also used as*] *a medicine, having the property of causing abortion,* (K,) *producing a flow of the urine and of the men strual discharge,* (K, * TA,) *aperient, clearing the complexion* or *skin, clearing the skin from every mark of the ringworm and of the white* [*species of leprosy termed*] يَهَق: (K:) it has been mentioned also in the K as ending with [a radical] هـ [i. e. written فُوَّةٌ, in art. فوه]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem gender. (TA.)

مَفْوَاةٌ ; pl. مَفَاوٍ: see the following paragraph.

مُفَوًّى *Dyed with* فُوَّة; applied to a garment; (T, S, M, K;) and to a hide. (M.) ___ And مُفَوَّاةٌ A land (أَرْضٌ) *abounding with* فُوّة: (AHn, M, K:) or having in it فُوّة: (M:) and مُفَبَّاةٌ signifies the same: (TA in art. غبى:) or you say ارض مَفواة من المَفاوِى [i. e. مَفْوَاةٌ . of which the pl., without the article, is مَفَاوٍ]; (T;) المَفاوِى signifying the lands (الأَرْضُونَ) *that give*

growth to فُوَّة. (TA.)

فوت

1 **فَاتَ الأَمْرُ** , aor. يَفُوتُ, inf. n. فَوْتٌ and فَوَاتٌ, originally signifies فَاتَ وَقْتُ فِعْلِهِ [i. e. *The time*, or *opportunity, of the doing*, or *performing, of the affair passed, passed away, elapsed*, or *escaped, neglected by him, without his doing it* or *performing it*]; and hence the phrase فَاتَتِ الصَّلَاةُ, meaning *The time of prayer passed, passed away, elapsed*, or *escaped, without his performing it therein* (Msb:) and افتات is syn. with فَاتَ. (M, O.) [And both of these verbs are trans.:] one says فَاتَهُ الشَّىْءُ, (S, O, Msb,) or الأَمْرُ, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, * M, O, * Msb, K;) and افتاتهُ : (K;) *The thing*, or *affair, passed*, or *passed away, from him* [*neglected by him*]; (M, K;) [or *the time*, or *opportunity, of the doing*, or *performing, thereof passed*, or *passed away from him neglected by him;*] or *the thing escaped him*, [or *became beyond his reach*,] *so that he was unable to attain it*, or *to do it*, or *to accomplish it*. (Msb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, فَاتَهُ signifies *He*, or *it, preceded him; was*, or *became*, or *got, before him; outwent him; passed beyond him;* or *had, got*, or *look, precedence of him:* and *went*, or *passed, away from him:* and *the like*. (MF, TA.) One says, فَاتَنِى كَذَا, meaning سَبَقَنِى [i. e. *Such a thing preceded me*, &c., app. *so as to become beyond my reach*]: and فُتُّهُ أَنَا [*I preceded it*, &c.]: (T:) and جَارَيْتُهُ حَتَّى فُتُّهُ *I ran with him until I passed beyond him*, or *outwent him:* (A, TA:) and فَاتَهُ فُلَانٌ بِذِرَاعٍ *Such a one preceded him*, or *outwent him, by a cubit*. (Msb.) فَلَا فَوْتَ, in the Kur xxxiv. 50, means فَلَا فَوْتَ لَهُمْ مِنَّا [*And there shall be for them no escaping from us*], i. e. لَا يَفُوتُونَنَا [*they shall not escape us*]. (Jel. [And Bd says the like; adding, by flight, or fortifying themselves.]) An Arab of the desert is related to have

said, الحَمْدُ للّه الّذى لا يُفَاتُ ولَا [expl. in art. ليت) (T. And they assert that a man went forth from his family, and when he returned, his wife said to him, If thou hadst been present with us, we would have related to thee what hath happened; whereupon he said to her, لَمْ تُفَاتِى فَهَاتِى (M, Meyd) i. e. *It has not escaped thee* [lit. *thou hast not been escaped*], *so adduce* what thou hast [to tell]: the saying is a proverb. (Meyd.) ___ See also 5: and see 8, in three places. ___ فَاتَ is also *syn. with* فَادَ [as signifying *He died;* in which sense the aor. is يَفُوتُ, and the inf. n. فَوْتٌ]. (A in art. فيد.) And أُفْتِيتَ signifies *He died suddenly.* (TA in art. فأت, q. v.)

4 **افاته الشَّىْءَ**, (S, MA,) or الأَمْرَ, (K,) *He made the thing,* or *affair, to pass,* or *pass away, from him* [*neglected by him;* or *he made the time,* or *opportunity, of the doing,* or *performing, thereof to pass,* or *pass away, from him neglected by him;* or *he made the thing to escape him,* or *become beyond his reach, so that he was unable to attain it,* or *to do it,* or *to accomplish it:* see 1, second sentence]. (M, A, K.)

5 **تفوّت عَلَيْه فى مَاله** means فَاتَهُ به, (A 'Obeyd, T, S, M, O, K,) i. e. *He acted exclusively of him,* (M,) [or *passed him over*], namely, his father, (A 'Obeyd, T, M, O, *) *in respect of his property,* (A 'Obeyd, T, &c.,) i. e. his own property, (A 'Obeyd, T,) by giving it away, (A 'Obeyd, T, M, O,) and squandering it, (A 'Obeyd, T, M.) *without consulting him,* or *asking his permission:* (O, TA:) occurring in a trad., relating to a case in which the Prophet ordered the father to cause the property to be restored to his son; and informed him that the son had no right to act thus to his father. (A 'Obeyd, T, O. *) ___ See also 8 latter half, in two places: ___ and see the paragraph here following, in two places.

6 **تفاوت** has for its inf. n. تَفَاوُتٌ and تَفَاوَتٌ and تَفَاوِتٌ, (S, M, O, K,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-'Ambaree; both anomalous, for the inf. n. of a verb of the measure تَفَاعَلَ is تَفَاعُلٌ. [in the copies of the S يتفاعل, and said to be so in J's handwriting,] with damm to the ع except in this instance (S. O:) but Sb said that there is not among inf. ns. an instance of تَفَاعَلٌ nor

of تَفَاعُلٌ. (M.) مَا تَرَى فِى خَلْقِ ٱلرَّحْمٰنِ مِنْ تَفَاوُتٍ, (T, M, O, K,) or تَفَوُّتٍ, (T, O, K.) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the Kur [lxvii. 3], (O,) means *Thou seest not in the creation of the Compassionate,* (M, O,) i. e. in his creation of the heaven, (M,) *any incongruity,* or *discordance;* (T, M, O;) or *any fault, defect,* or *imperfection,* so that the beholder might say, If it were thus, it were better; (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing تفوّت and تفاوت. (M.) ___ And one says, تفاوت الشَّيْآنِ *The two things were far apart, one from the other;* or *widely distinct* or *separated;* (S, O, K;) or

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differed, or *were different.* (Msb.) And تَفَاوَتَا فِى الفَضْلِ *They two were distinct,* or *dissimilar, in respect of excellence,* (Msb,) or فِى الشَّرَفِ [*in eminence,* or *nobility*]. (A.)

8 إِفْتَوَتَ see 1, first and second sentences. ___ As, relating the verse of Ibn-Mukbil,

* يَا حُرَّ أَمْسَيْتُ شَيْخًا قَدْ وَهَى بَصَرِى *
* وَٱفْتَيْتَ مَا دُونَ يَوْمِ لَبْعَثِ مِنْ عُمُرِى *

[which may be rendered *O ingenuous* woman, (حُرَّ being an abbreviation of حُرَّةٌ,) *I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed,* or *has run out* like water poured forth (فَرِغَ)], says, it is from الفَوْتُ, and الافْتِيَاتُ [app. as the inf. n. of the pass. v. افتيت used in this verse] signifies الفَرَاغُ. (T.) ___ See also 1, last sentence. ___ الافْتِيَاتُ signifies also *The betaking oneself,* or *applying oneself, before another* or *others,* or *hastily,* (S, O, Msb,) *to a thing,* (S, O,) or *to the doing of a thing,* (Msb,) *without obeying him who should be obeyed,* (S, O,) or *following his own opinion only, without*

consulting him who had the best right to order in the case: (Mgh, * Msb:) you say, افتات عَلَيْهِ بِأَمْرِ كَذَا i. e. فَاتَهُ بِهِ [app. meaning *He so betook himself,* &c., *in opposition to him:* or فاته به may be here used in the sense in which it is expl. above voce تَفَوَّتَ]. (S, O.) And you say, فُلَانٌ لَا يُفْتَاتُ عَلَيْهِ *Such a one, nothing is to be done without his order;* (S, O, K; *) and so لَا يُفَاتُ عليه; (Har p. 63;) or لَا يُفْتَاتُ عَلَيْهِ شَىْءٌ دُونَ أَمْرِهِ [which means the same]. (Msb.) أَمِثْلِى يُفْتَاتُ عَلَيْهِ فِى بَنَاتِهِ, (T, M, O,) or فِى أَمْرِ بَنَاتِهِ, (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning *Shall such a one as I* [am] *have anything done in respect of his daughters without his order?* (Mgh, * TA;) and was said by 'Abd-Er-Rahmán the son of Aboo-Bekr to his sister 'Áïsheh, on the occasion of her having given in marriage his daughter, the elder Hafsah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, * O, TA. *) And you say, افتات عَلَيْهِ فِى شَىْءٍ, and فَاتَهُ بِشَىْءٍ, meaning *He brought to pass a thing exclusively of him* [i. e., of another person, without the latter's having any part therein]. (TA.) And افتات عَلَيْهِ فِى كَذَا, and تفوّت عَلَيْهِ فِيهِ, *He followed his own opinion only, exclusively of him* [i. e., of another], *in the disposal,* or *management, of such a thing:* the verbs being trans. by means of عَلَى because implying the meaning of التَّغَلُّب. (TA.) And افتات عَلَيْهِ فِى الأَمْرِ, (M, K, * TA,) and تفوّت عَلَيْهِ فِيهِ, (MA,) *He decided against him in the affair.* (M, MA, K, * TA.) ___ And افتات بِأَمْرِهِ *He effected,* or *executed, his affair without consulting any one:* thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of ISh and ISk, one says, افتأت بأمره, with hemz, meaning *he was alone in his affair;* and in like manner one says, بِرَأْيِهِ *in his opinion.* (TA. [See also art. فأت.]) ___ And افتات الكَلَامَ *He originated,* or *excogitated, the speech:* (O, K, TA:) and *he extemporized the speech; spoke it without consideration,* or *thought,* or *preparation,* or *without pausing,* or *hesitating;* as also افْتَلَتَهُ. (TA.)

فَوْتٌ an inf. n. of 1. (S, * M, &c.) ___ فَوْتَ فَمِهِ and فَوْتَ رُمْحِهِ and فَوْتَ يَدِهِ [lit. *Beyond the reach of his*

mouth and *of his spear* and *of his hand,* or *arm* (in several copies of the K erroneously written فُوتِ)] mean *where he sees it but will not* [*be able to*] *reach it,* or *attain it.* (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ ٱللّٰهُ رِزْقَهُ فَوْتَ فَمِهِ i. e. [*May God make his sustenance to be beyond the reach of his mouth,*] *where he shall see it and shall not attain it.* (S, O. [And the like is said in the M and A.]) And one says, هُوَ مِنِّى فَوْتَ الرُّمْحِ [*He,* or *it, is*] *where my spear will not reach him,* or *it.* (S, A, O.) And هُوَ مِنِّى فَوْتَ اليَدِ [*He,* or *it, is*] *beyond the reach of my hand,* or *arm:* mentioned by Sb among what are peculiarly adverbial expressions. (M.) And أَفْلَتَنَا فُلَانٌ فَوْتَ اليَدِ and فَوْتَ الظُّفْرِ [*Such a one escaped from us beyond the reach of a hand,* or *an arm,* and *beyond the reach of a finger-nail*]. (A. [Golius, as on the authority of the A, has فُوَيْتَ ظُفْرٍ, which he explains as syn. with فَوْتَ يَدٍ; but it signifies *A little beyond the reach of a finger-nail.*]) ___ أَسْمَعُ صَوْتًا وَأَرَى فَوْتًا means *I hear a sound,* or *voice, but I see not a deed,* or *no deed.* (TA in art. فوت ___.) صوت signifies also The *space between two fingers* [*when they are extended apart* (see بصم)]: (S, M, O, K:) pl. أَفْوَاتٌ. (S, M, O.) ___ And you say, بَيْنَهُمَا فَوْتُ فَائِتٍ like as you say بَوْنُ بَائِنٍ [i. e. *Between them two* (meaning two men) *is a wide distance;* app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتُ مَائِتٍ and لَيْلُ لَائِلٍ]. (M.)

فَوَاتٌ an inf. n. of 1. (S, * M, &c.) ___ [Hence,] مَوْتُ الفَوَاتِ *Sudden death:* (S, M, A, O, K:) likewise termed المَوْتُ الفَوَاتُ and المَوْتُ الفُوَاتُ. (IAar, TA.) You say, مَاتَ مَوْتَ الفَوَاتِ *He died a sudden death.* (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, أَخَافُ مَوْتَ الفَوَاتِ [*I fear sudden death*]. (O.)

فُوَيْتٌ One *who follows his,* or *her, own opinion only,* (M, O, K,) *not consulting any one:* (O:) applied alike to a man and to a woman: (M, O, K:) on the authority of Er-Riyáshee: pronounced by AZ with hemz. (O.) ___ See

also فُوَيْتٌ [of which it is the dim.]

فَائِتٌ act. part. n. of 1 [q. v.]. (T.) ___ See also فُوَيْتٌ, last sentence.

فوج

1 **فَاجَ** , [aor. يَفُوجُ,] said of musk, *i. q.* فَاحَ [i. e. *It diffused,* or *exhaled, its odour*]. (O, K.) ___ And, said of the day, *It became cool.* (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ [*The sun became moderated at the cool time of the day*]. (O.)

2 **لَسْتُ بِرَائِحٍ حَتَّى أُفَوِّجَ** means [*I am not going in the evening*] *until I refresh myself by the coolness of the air.* (K: there expl. by the words أَىْ أُبَرِّدَ عَنْ نَفْسِى [in which, for أُبَرِّدَ, I read أُبْرِدَ]: in some copies [erroneously] عَلَى نفسى.)

4 **افاج** , (K,) inf. n. إِفَاجَةٌ, (S,) *He hastened,* or *went quickly;* (S, K, and O and Msb in art. فيج:) and *he ran.* (S, K.) ___ And افاج القومُ فِى الأَرْضِ *The people,* or *party, went away, and spread,* or *dispersed themselves, in the land.* (L in art. فيج.) ___ And افاج فِى عَدْوِهِ *He was slow in his running.* (L in art. فيج.) [Thus افاج has two contr. significations.] Also *He sent the camels to the watering-trough,* or *tank, drove by drove.* (O, * K.)

10 **اُسْتُفِيجَ فُلَانٌ** *Such a one was desired,* or *incited, to be* [*quick,* or] *brisk,* or *prompt;* syn. اُسْتُخِفَّ. (K, and O in art. فيج.)

فَوْجٌ *A company, congregated body, party,* or *group, of men;* (S, A, O, L, Msb, K; *) as also فَائِجٌ , (L,) and فَائِجَةٌ , (K,) and فِيجٌ , (O, K, and Msb in art. فيج, q. v.,) which last is said by Az to be originally فِيّجٌ, from فَاجَ, aor. يَفُوجُ, like هَيِّنٌ from هَانَ, aor. يَهُونُ, for which they say also هَيْنٌ: (O, and Msb * in art. فيج:) or *a crowd,* or *dense company* &c.: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur cx. 2:) or *a company,* &c., *of the followers,* or *dependants, of chiefs:* or *a great crowd of men:* (L:)

[and app. *a multitude* of things: (see an ex. voce أَفْكَلُ, in art. فكل:)] pl. [of pauc.] أَفْوَاجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] فُؤُوجٌ and pl. pl. أَفَاوِيجُ (S, O, Msb, K) and أَفَاوِجُ (S, O, K) and أَفَائِجُ, as though pl. of أَفِيجَةٌ. (O.)

فَيْجٌ : see the next preceding paragraph: and see also art. فيج.

فَائِجٌ : see فَوْجٌ. One says, مَرَّ بِنَا فَائِجُ وَلِيمَةِ فُلَانٍ, meaning *The company* (فَوْج) *of those that were at the repast of such a one* [*passed by us*]. (TA.) It is said that فَائِجٌ, applied to a she-camel, signifies *Fat:* or *such as is termed* حَائِل, *and fat:* but the word commonly known [thus used] is فَائِجٌ [q. v.]. (TA.)

فَائِجَةٌ : see فَوْجٌ: and see also art. فيج.

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فوح

1 **فَاحَ المِسْكُ** , (Msb, K,) aor. يَفُوحُ and يَفِيحُ; (Msb;) or فَاحَتْ رِيحُ المِسْكِ, aor. تَفُوحُ and تَفِيحُ; (S;) inf. n. فَوْحٌ (S, Msb, K) and فُؤُوحٌ and فَوَحَانٌ, (S, K,) and فَيْحٌ (S, Msb, K) and فَيَحَانٌ; (S, K;) *The musk diffused* [or *exhaled*] *its odour;* (Msb, K;) or *the odour of the musk diffused itself* [or *became exhaled*]; and فاح الطِّيبُ *the perfume diffused* [or *exhaled*] *its odour;* (S;) or this last signifies *the perfume became perceptible;* or *it clung and remained;* [in a garment or person;] syn. عَبِقَ: (Msb in art. فيح:) the verb is not used in relation to a foul, or disagreeable odour or thing: (S, A, Msb, K:) of such an odour one says هَبَّتْ: (Msb:) or the former verb is common to both: (K:) but this assertion is outweighed [by the other]: (TA:) فَوْحٌ signifies the *giving forth,* and *exhaling, a sweet,* or *pleasant, odour:* (KL:) and the *perceiving such an odour:* Fr says that فَاحَتْ رِيحُهُ and فَاخَتْ are syn.; but AZ says the فَوْحٌ is attended by sound. (TA.) ___ For other significations of this verb, see art. فيح.

4 **افاح** : for this verb, see art. فيح.

6 **نَزَلْنَا فِى بُسْتَانٍ تَنَاوَحَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أَنْوَارُهُ** [*We alighted in a garden the birds of which warbled plaintively, one to another, and the flowers of which exhaled sweet odours, one with another*]. (A.)

فَوْحُ الحَيْضِ *The chief and first portion of the menstrual discharge.* (L.)

فَوْحَةٌ [*A spreading,* or *an exhalation*], of perfume. (TA in art. عصر.)

فوخ

1 **فَاخَتِ الرِّيحُ** , aor. تَفُوخُ, inf. n. فَوَخَانٌ; (K;) as also فاخت, aor. تَفِيخُ, (K in art. فيخ,) inf. n. فَيْخٌ and فَيَخَانٌ; (TA in art. فيخ;) *The wind,* or *odour, rose,* or *diffused itself:* (K:) you say, فَاخَتْ مِنْهُ رِيحٌ طَيِّبَةٌ, aor. تَفُوخُ and تَفِيخُ, *a sweet odour diffused itself from him,* or *it;* like فاحت: (AO, As, S:) or فاخت الرِّيحُ, aor. تَفُوخُ, (AZ, S, K,) inf. n. فَوْخٌ (AZ, TA in art. فوح,) or فَوَخَانٌ, (AZ, TA in the present art.,) signifies *the wind made a sound,* or *noise,* (AZ, S, K, TA,) *in its blowing.* (AZ, TA.) ___ And فاخ الحَرُّ *The heat became allayed,* or *assuaged.* (L.) See also the next paragraph, in two places.

4 **افاخ** , (AZ, S, K,) inf. n. إِفَاخَةٌ, (Lth, AZ, S, IAth,) *He* (a man) *emitted wind,* (Lth, AZ, S, K,) *with a sound,* (AZ, S,) *from the anus;* (Lth;) and فاخ , aor. يَفُوخُ, inf. n. فَوَخَانٌ (K, TA) and فَوْخٌ, (TA,) signifies the same: (K, TA:) or the former, *he voided excrement with an emission of wind:* (IAth, TA:) [mentioned also in art. فيخ:] and *he* (a man, or a beast,) *emitted wind in voiding urine:* (ISh, S:) and فاخ , aor. يَفُوخُ, *it* (the emission of excrement) *made a sound.* (L.) ___ افاخ بِبَوْلِهِ *He emitted his urine from a dilated aperture.* (L.) And افاخت *She* (a camel) *made a sprinkling* with her urine. (L.) ___ افاخ الزِّقَّ, inf. n. as above, *He opened the mouth of the* زِقّ [or *skin for wine &c.*] *to give vent to the air within it:* thus accord. to Fr; who says that he heard a sheykh, of those having knowledge in the Arabic language, explain this phrase as meaning *he smeared the inside of the* زِقّ *with* رُبّ [or *rob*]. (L.) ___ أَفِخْ عَنْكَ مِنَ الظَّهِيرَةِ, (L, TA,) in the K عَنَّا, but correctly عنك, as in other lexicons, (TA,) [as also أَفِحْ,] means أَبْرِدْ, (L, K,) i. e. *Stay thou until the mid-day heat shall have become assuaged, and the air be cool.* (L, TA.)

فود

1 **فَادَ** , aor. يَفُودُ, (S, Mgh, O, K, and T in art. فيد,) inf. n. فَوْدٌ; (AA, K, and T in art. فيد;) as also فَادَ, aor. يَفِيدُ, (S, O, K, and T &c. in art. فيد,) inf. n. فَيْدٌ; (IAar, K, and T in art. فيد;) *He died.* (T, S, Mgh, O, K.) And فاد, aor. يَفُودُ, (M,) inf. n. فَوْدٌ, (K,) *It* (property) *continued,* or *belonged,* or *appertained,* syn. ثَبَتَ, (M, K,) لصاحبه *to its owner;* (M;) as also فاد, aor. يَفِيدُ, (S, L, K, in art. فيد,) inf. n. فَيْدٌ: (K:) or (so in the K) *it went away, passed away,* or *departed;* (K;) as also فاد, aor. يَفِيدُ, (K in art. فيد,) inf. n. فَيْدٌ. (K. [See also art. فاده.]) فيد, (As, Yaakoob, T, M, L,) aor. يَفُودُ, (Yaa- koob, M, * L,) inf. n. فَوْدٌ, (K,) *He mixed it,* (M, L, K,) namely, saffron [&c.], (M, L,) or perfume &c., (As, T,) or *moistened it with water &c.;* (L;) syn. دَافَهُ; (As, Yaakoob, T, M, L;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]: (M, L:) and so فَادَهُ, aor. يَفِيدُهُ, (S, L, K, in art. فيد,) inf. n. فَيْدٌ. (L. [See also art. فيد.])

4 **أَفَدْتُهُ** *I killed him; destroyed him.* (O, K. [See also art. فيد.]) And *I gave him property.* (M, L, K.) It belongs to this art. and to art. فيد [q. v.]. (L.) ___ See also 10.

5 **تفوّد فَوْقَ الجَبَلِ** *He* (a mountain-goat) *ascended* (أَشْرَفَ) *upon the mountain.* (O, * L, K.)

6 **هُمَا يَتَفَاوَدَانِ العِلْمَ** (ISh, K) is a phrase used by the vulgar, (ISh,) but the correct expression is يَتَفَايَدَانِ, meaning *They two impart knowledge, each to the other:* (K:) or يَتَفَايَدَانِ بِالْمَالِ بَيْنَهُمَا *They two give, of the property, each to the other;* or *profit,* or *benefit, each other therewith:* (ISh:) or, in the opinion of MF, each is allowable. (TA. [See also art. فيد.])

10 **استفادهُ** , (M, L, K,) and افادهُ , (M, K,) [respecting which latter see 10 in art. فيد,] as also تقيّد, (K, [but this belongs to art. فيد only,]) *He gained it, acquired it,* or *got it, for himself,* namely, property [&c.]. (M, L, K.) [See more in

art. فيد.]

فَوْدٌ *Each of the two sides of the head:* (As, S, M, A, O, L, Msb, K:) pl. أَفْوَادٌ: (M, L, Msb:) one says, بَدَا الشَّيْبُ بِفَوْدَيْهِ [*Hoariness appeared in the two sides of his head*]. (S, O, L.) And The *main*, or *chief, portion of the hair of the head, next the ear;* (M, L, K;) or *of the hair that descends below the lobe of the ear, next the ear:* (IF, L, Msb:) or فَوْدَانِ signifies [*two locks*, or *plaited locks, of hair, such as are termed*] ضَفِيرَتَانِ (ISk, S, O, L, Msb) of a man (ISk, S, O, L) and of a woman. (O.) ___ The *side* (K, TA) of anything; (TA;) *each of the two sides* (M, L) of a thing. (L.) You say, ارْفَعْ فَوْدَ الخِبَآءِ *Raise thou the side of the tent.* (A.) And نَزَلُوا بَيْنَ فَوْدَيِ الوَادِى [*They alighted*, or *abode, between the two sides of the valley*]. (A.) ___ *Each of the two equiponderant halves of the load of a beast:* (S, M, O, L, K, TA:) one says, قَعَدَ بَيْنَ الفَوْدَيْنِ [*He sat between the two equiponderant halves of the load of the beast*]. (S, O, L, TA.) And [hence, app.,] *A* [*sack such as is termed*] جُوَالِق. (K.) ___ The *part that is abundant in plumage* of each of the wings of the eagle: (M:) [or *each of the wings;* for] one says, أَلْقَتِ العُقَابُ فَوْدَيْهَا عَلَى الهَيْثَمِ [*The eagle cast*] *its wings* [*upon*, or *over, the eaglet*]. (A.) ___ One says also, جَعَلْتُ الكِتَابَ فَوْدَيْنِ, meaning *I doubled the upper part of the letter*, or *writing, over the lower part, so that it became two halves.* (A, O.) ___ And اسْتَلَمْتُ فَوْدَ البَيْتِ [*I touched, by kissing*, or *with the hand,*] *the corner of the House* [*of God;* i. e., of the Kaabeh]. (A.) Also *A company, congregated body, party*, or *group, of men;* or *a crowd*, or *dense company* &c.; or *a great crowd of men;* syn. فَوْجٌ: (Ibn- 'Abbád, O, K:) pl. أَفْوَادٌ. (Ibn-'Abbád, O.)

فَوَادٌ, (O, K,) with fet-h to the ف, (O,) like سَحَابٌ [in form], (K,) *i. q.* فُؤَادٌ [generally meaning The *heart* (see other explanations in art. فأد)]; (O, K;) a dial. var. of the latter word. (O.)

فَائِدَةٌ a subst. from فَادَ المالُ, (M, K, and L in art. فيد,) in the sense of ثَبَتَ: (M, and L in art. فيد:) it belongs to this art. and to art. فيد. (TA. [See the latter art.])

مَفُودٌ, applied to perfume &c., *i. q.* مَدُوفٌ [*Mixed,* or *moistened with water &c.*]; (As, T;) as also مُفِيدٌ. (S and O and L in art. فيد.)

رَجُلٌ مَتْلَافٌ مِفْوَادٌ *A destructive man;* as also مِفْيَادٌ. (Ibn-'Abbád, O, K.)

فور

1 فَارَ, (M, Msb, K,) aor. يَفُورُ, said of water; (Msb;) and فَارَتْ, aor. تَفُورُ, said of a قِدْر [or

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cooking-pot]; (T, S;) inf. n. فَوْرٌ and فَوَرَانٌ (T, S, M, Msb, K) [the latter of which is the more common] and فُؤُورٌ (M, K) and فُوَارٌ; (M, TA;) *It boiled,* or *estuated.* (T, S, M, Msb, K.) ___ [فار said of a liquor, *It fermented.* (See نَبِيذٌ.) ___ Said of blood, and of wine, *It flushed,* or *mantled,* in the cheeks or head.] ___ فارت نَفْسُهُ *His soul* [or *stomach*] *heaved;* or *became agitated by a tendency to vomit; i. q.* ثارت [q. v.]. (T in art. فار ___.) ثور فائره *i. q.* ثائره ثار (T, S, K) *His anger boiled* [or *became roused* or *excited*]; (S;) or *he was,* or *became, angry.* (TA.) ___ [And ↓ the same phrase is expl. in the M, accord. to the transcript in the TT, as signifying انتشر غضبه; but I think that the right reading is evidently عصبه; and the meaning, *His sinews became swollen;* said of a horse or the like: see art. نشر; and see also فائر, below.] ___ فار العرق, inf. n. فَوَرَانٌ, *The vein became excited,* or *in a state of commotion, and flowed forth* [*with blood*]: (M, K, TA:) to which is added in the K, وضرب; but this is a mistake, occasioned by a false reading of the next words in the M, which are وضرب فُوَّارٌ رغيب واسع. (TA. [See فور العرق ___.]) فُوَّارٌ, in a horse means *The vein's having inflations,* or *knots,* [or *a varicose condition,*] *apparent in it;* which is disapproved. (ISk, TA.) ___ فار said of water signifies also *It welled,* and *came forth,* from the earth, or ground: (Mgh:) *it appeared, pouring forth,* from the spring, or source. (TA.) ___ فاروا is said of men assembled in market-places [app. as meaning *They bustled,* or *were in a state of commotion*]. (TA.) ___ فار المسك, inf. n. فُوَارٌ and فَوَرَانٌ, [*The odour of*] *the musk spread.* (M, K.) فَرْتُهُ: see 4. Also (فَرْتُهُ) *I made for it,* i. e. the balance, *what are termed* فِيَارَانِ [dual of فِيَارٌ,

q. v.]. (Th, M, K.)

2 فوّر للنُّفَسآء *He made what is termed* فيرة [q. v.] *for the woman in the state following childbirth.* (M, K.)

4 أَفْرَتُهُ and فُرْتُهُ *I made it to boil,* or *estuate.* (IAar, M, K.)

الفَارُ *The muscles* of a man: (M, K:) also mentioned in art. فأر, as written with ء. (TA.) أَبْرِزْ نَارَكَ وإِنْ هَزَلْتَ فَارَكَ [*Put forth thy fire,* that passengers may see it and be attracted by it, *though thou make lean thy muscles,*] is a saying meaning *give food though thou injure thy body* [by doing so]. (M, L.) See also فَأْرٌ (with which it is syn. in other senses), in art. فأر.

فَوْرٌ [originally an inf. n.: see 1.] The *burning,* or *heat, and boiling,* of Hell. (TA.) And *Intenseness,* or *vehemence,* of heat; (TA;) as also فَوْرَةٌ. (S.) ___ فَوْرُ الشَّفَقِ *The remains of the redness in the western horizon after sunset:* as also ثَوْرُهُ. (TA.) [See also فَوْرَةٌ.] And *A time:* (TA:) [or rather] the *present time in which is no delaying.* (Msb.) Thus in the saying, الشُّفْعَةُ عَلَى الفَوْرِ [*The right of pre-emption is to be had*] *in the present time in which is no delaying.* (Msb.) ___ And hence, *A state in which is no delay.* (Msb.) You say, جَآءَ فُلَانٌ فِى حَاجَتِهِ ثُمَّ رَجَعَ مِنْ فَوْرِهِ [*Such a one came for the object of his want,*] *then returned immediately,* or *at once:* or, as some say, *with the same motion with which he came, not ceasing from motion after it;* properly, *conjoining what was before the coming with what was after it, without tarrying.* (Msb.) And أَتَوْا مِنْ فَوْرِهِمْ, meaning مِنْ وَجْهِهِمْ [i. e., app., *They came in a headlong manner;* like the phrase مَضَى عَلَى وَجْهِهِ]; (M, K, TA; but the M has جَاؤُوا instead of أَتَوْا;) and this is said by Zj to be the meaning of مِنْ فَوْرِهِمْ in the Kur iii. 121: (M, TA:) or قَبْلَ أَنْ يَسْكُنُوا [*before their resting,* or *ceasing from motion*]: (K, TA:) or مِنْ فَوْرِهِمْ in the Kur ubi suprà means *in the commencement of their procedure:*

(O:) or *in*, or *at, their instant of time;* (Ksh, Bd;) i. e. [*in*, or *at, the same instant*, or] *immediately:* (Bd:) and أَتَيْتُ فُلَانًا مِنْ فَوْرِى, meaning قَبْلَ أَنْ أَسْكُنَ [i. e. *I came to such a one before my resting*, or *ceasing from motion*]. (S, O.) And you say, فَعَلْتُهُ مِنْ فَوْرِى, meaning *I did it at once*, or *instantly.* (T, TA.)

فُورٌ *Gazelles:* (T, S, M, K:) a word having no sing.; (T, S, M, TA;) accord. to IAar and Yaakoob: (TA:) or its sing. is فَائِرٌ ; (M, K, TA;) accord. to Kr. (TA.) One says, لَا أَفْعَلُ كَذَا مَا لَأْلَأَتِ الفُورُ *I will not do such a thing while the gazelles wag their tails.* (IAar, T, S.)

فَارَةُ المِسْكِ *The odour of musk:* or *the bag*, or *receptacle*, [i. e. *the follicle*, or *vesicle*,] thereof: (M, L:) [Sgh says that] this and what next follows have been mentioned in art. فأر, [q. v.,] but should more properly be mentioned in the present art., both being from فَارَ, aor. يَفُورُ. (O.) ___ فَارَةُ الإِبِلِ means *The sweet exhalation from the skins of the camels when they are moist after returning from the water.* (M, K.)

فَوْرَةٌ : see فَوْرٌ: ___ and فُوَارَةٌ. ___ Also *An ebullition of anger, rage*, or *passion;* syn. هَائِجٌ. (S and K in art. هيج.) ___ And *Freshness*, or *newness:* so in the saying أَخَذْتُ الشَّىْءَ بِفَوْرَتِهِ [*I took the thing in its fresh*, or *new, state*]. (TA.) ___ [And hence,] فَوْرَةُ النَّهَارِ *The first part*, or *beginning, of the day.* (T, TA.) And فَوْرَةُ العِشَآءِ *The time* [*next*] *after the* عِشَآءُ [or *nightfall*]. (S, TA.) ___ فَوْرَةُ النَّاسِ *The place where people congregate, and where they bustle*, or *are in a state of commotion*, (يَفُورُونَ,) *in their market-places.* (TA.) ___ فَوْرَةُ الجَبَلِ *The higher*, or *highest, part;* and *the elevated and hard*, or *elevated and plain* or *level, part; of the mountain.* (K.)

فُوَرَةٌ *i. q.* فُؤَرَةٌ [expl. in art. فأر] meaning *A certain flatus in the pastern of a horse* [*&c.*]. (O, K.)

___ And *i. q.* كُوفَةٌ [*A round piece,* or *collection, of red sand;* or *a piece,* or *collection, of sand mixed with pebbles;* &c.]. (Kr, M, K.)

فِيرَةٌ *Fenugreek* (حُلْبَةٌ) *mixed* [in the manner described voce فَئِيرَةٌ (q. v.) in art. فأر] *for the woman in the state following childbirth.* (M, K.)

فِيَارٌ sing. of فِيَارَانٌ, (T,) which signifies The *two things* (T, S, M, O, K) *of iron* (M, K) *between which is the tongue of the balance:* (T, S, M, O, K:) originally with و in the place of the ى, (M, O,) changed into ى because of the kesreh before it. (O.)

فُوَارَةٌ The *froth,* or *foam, that boils,* or *boils over,* of a cooking-pot: (S and K in this art. * and voce طُبَاخَةٌ:) and مُفَاوِرٌ signifies the same, mentioned by Ibn-'Abbád. (O.) And [in like manner] فَوْرَةٌ signifies The *mantling foam upon the surface* of wine. (TA.)

فَوَّارٌ [an intensive epithet from فَارَ; signifying *Boiling much;* &c.: ___ and Water, &c., *welling forth abundantly; gushing*]. ___ [Hence,] ضَرْبٌ فَوَّارٌ *A smiting* [*that inflicts a wound*] *such as is wide,* (IAar, M, TA,) *so that the blood flows* [*abundantly*]: (M:) a poet says,

* بِضَرْبٍ يُخَفِّتُ فَوَّارُهُ *
* وَطَعْنٍ تَرَى الدَّمَ مِنْهُ رَشِيشَا *
* إِذَا قَتَلُوا مِنْكُمُ فَارِسًا *
* ضَمِنَّا لَهُ بَعْدَهُ أَنْ يَعِيشَا *

(IAar, M, TA. [The text of the M as given in the TT, for تَرَى الدَّمَ, has يُرَى الدم; and for أَنْ يَعِيشَا, it has او يعيشا: and the right reading of the first hemistich seems to be, بِضَرْبٍ تُخَفِّتُ فَوَّارَةً; for an inf. n. is sometimes made fem.: see an instance of ضَرْبٌ as fem. in the EM p. 157: the poet means, *With a smiting that silences,* or *kills, inflicting a*

wide and gushing wound; and a piercing with the spear *in consequence of which thou seest the blood sprinkled: when they slay a horseman of you, we are responsible for him after it that he shall live:* i. e., as is said in the M, his blood shall be revenged, so that he will be as though he had not been slain: and it is also there said that by يخفّت فواره is meant لنها واسعة فدمها يسيل ولا صوت له; in which the two fem. pronouns and the fem. epithet all relate to the word ضَرْب, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.])

فَيُّور *Sharp,* as an epithet applied to a man; syn. حَدِيد. (O, K.) See also طَيُّور.

فَوَّارَة, (accord. to the K,) or فُوَّارَة, (accord. to a copy of the M,) *A source,* or *spring,* of water: (M, K:) [the latter word is app. the right in this case; for] IAar says that فُوَّارَة is applied to *a wave:* and to *a* بِرْكَة [i. e. *watering-trough,* or *the like;* or *basin, pool, pond;* &c.]: and فَوَّارَة, to *anything that is not water:* and in one place he says that دَوَّارَة and فَوَّارَة are applied to *anything that does not move nor turn round;* and دُوَّارَة and فُوَّارَة to *such as moves and turns round.* (T,

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TA.) ___ فَوَّارَةُ الوَرِك, with fet-h and teshdeed, signifies *The hole,* or *perforating aperture, of the* وَرِك [or *haunch*]: (S, O:) or the فَوَّارَة, (K,) or فُوَّارَة, (so in a copy of the M,) is *an aperture in the* وَرِك [or *haunch*], *to the belly,* or *interior of the body, not obstructed by bone:* (M, K:) [these two explanations plainly apply to *the sacroischiatic foramen:* but what here follows is consistent with what precedes, though somewhat less clear:] or the فَوَّارَتَان, (K,) or فُوَّارَتَان, (accord. to a copy of the M,) are [*two parts, in the region of the pelvis, described as being*] سِكَّتَان [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to *two parts through which a*

weapon or the like may pass,] *between* [*each of*] *the haunch-bones* or *hip-bones* (بَيْنَ الوَرِكَيْنِ) *and the* قُحْقُح [or *ischium*], *towards the side of the* وَرِك [or *hip-bone*], (M, K,) *not intervening as obstacles in the way to the belly,* or *interior of the body; and they are what become in a state of commotion in the act of walking,* or *going along.* (M.) [See also الفَائِل, in art. فيل] And accord. to Lth, the term فَوَّارَتَان, (O, and so in a copy of the T,) or فُوَّارَتَان , (so in another copy of the T,) is applied to *Two appertenances of the* كَرِش [or *stomach,* properly *of a ruminant animal*], *having within them two small nodous lumps* (غُدَّتَان), *which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh.* (T, O.)

فُوَّارَةٌ : see the next preceding paragraph, in six places.

فَائِرٌ [part. n. of 1: ___ hence, فَارَ فَائِرُهُ]: see 1, in two places. ___ Applied to a beast, of the equine and other kinds, *Swollen in the sinews;* syn. مُنْتَشِر العَصَب. (K. [In the TA, this is said to be a mistake for مُنْتَشِر الغَضَب, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.]) See also فُورٌ.

مَفَاوِرُ : see فُوَارَةٌ.

فوز

1 فَازَ, aor. يَفُوزُ, inf. n. فَوْزٌ (S, A, O, Msb, K) and مَفَازٌ and مَفَازَةٌ, (TA,) *He attained, acquired, gained,* or *won, good,* or *good fortune,* (S, A, O, Msb, * K,) or *his wish* or *desire,* or *what he desired* or *sought;* (Bd in iii. 182, and TA;) *he met with,* or *experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked,* or *hated,* or *evil:* (TA:) *he succeeded,* or *was successful: he won,* or *gained the victory:* (Msb:) [*he had his arrow drawn,* or] *his arrow came forth* [*from the* رِبَابَةٌ], *in the game called* المَيْسِر: and *it* (an arrow) *won;* or *came forth before its fellow* [*or fellows in that game*]. (O, * TA.) You say, فَازَ بِهِ *He attained it, acquired it, gained it,* or *won it;* (Kh, A, O, Msb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and *he took it away, went away with it.* (S, K.) ___ *He became safe,* or *secure; he escaped.* (S, A, O, Msb, K.) You say, فَازَ مِنْهُ *He became safe,* or *secure, from it; he escaped it;* (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And طُوبَى لِمَنْ فَازَ بِالثَّوَابِ وَفَازَ مِنَ العِقَابِ *A happy end is his who gains reward and escapes punishment.* (A.) And فَازَ, (S, O, K,) aor. يَفُوزُ, (TA,) inf. n. فَوْزٌ, (S, A, K,) *He perished:* (S, A, K:) *he died;* and so فَوَّزَ : (S, A, O, Msb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the following ex.: مَاتَ فُلَانٌ وَفَوَّزَ فُلَانٌ بَعْدَهُ [*Such a one died and such a one died after him*]: and accord. to others, فوز signifies *he became in the* مَفَازَةٌ [or *state of* temporary *safety*] *which is between the present life and that which is to come.* (TA.) [This last signification is given in the A.] ___ See also 2.

2 فوّز *He went,* or *his course brought him, to the* مفازة: (IAar, TA:) or *he went upon the* مفازة: (A, TA:) or *he went away.* (IAar, O, K:) or *he went away into the* مفازة: (A:) and فاز signifies *he traversed the* مفازة. (Msb.) You say, فوّز بإبله (S, A, O, K) *He entered upon the* مفازة *with his camels.* (S, O, K.) ___ Also *He went forth from one land or country to another:* and تفوّز signifies the same as فوّز. (TA.) ___ See also 1, latter part, in three places. And, said of a road, *It was,* or *became, apparent:* (O, K:) and Sgh adds. [but not in the O,] and *it stopped,* or *came to an end.* (TA.)

4 افازهُ بكذا *He* (God, S, O, K, or a man, Msb) *caused him to attain, acquire, gain,* or *win, such a thing.* (S, O, Msb, K.)

5 تفوّز see 2.

فَازٌ : see what next follows.

فَازَةٌ *A* [*tent such as is called*] مظلّة, (S, K.) with two poles, (K,) or *that is extended with a pole:* (S; in which is added, it is in my opinion an Arabic word:) pl. [or rather coll. gen. n.] فَازٌ . (ISd, TA.)

فَائزةٌ *A thing that rejoices one, and by which one attains good* or *the object of his desire:* you say, فاز بفائزة *He attained, acquired, gained,* or *won, a thing that rejoiced him,* &c. (A, O, * TA.)

مَفَازٌ : see the following paragraph, near the end.

مَفَازَةٌ *A place of safety, security,* or *escape.* (S, A, O, K.) So in the Kur [iii. 185], فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ العَذَابِ [*Do thou by no means reckon them* to be *in a place of security from punishment*]: (S, A, * O:) or, accord. to Fr, the meaning here is, *far from punishment.* (TA.) ___ *A cause,* or *means, of prosperity,* or *success,* or *of the attainment or acquisition of that which*

one desires or seeks, or *of what is good,* or *of that whereby one becomes in a happy or good state;* syn. مَفْلَحَةٌ. (A.) ___ [The *state of temporary safety which is between the present life and that which is to come.* See 1, last signification.] *A place of perdition,* or *destruction:* (Msb, K: *) or *i. q.* فَلَاةٌ: (A:) [i. e.] *a desert;* syn. بَرِّيَّةٌ; *any* [*desert such as is called*] قَفْرٌ: (TA:) or *a desert in which is no water:* (ISh, O, K:) and *a desert in which is no water for the space of a journey of two nights or more:* when there is none for the space of a journey of a night and a day, it is not thus called. (ISh, O, TA:) or *a tract in which two wateringplaces are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them,* [accord. to that which is generally preferred of the explanations of the term رِبْعٌ which is here employed,] *and other animals* [that journey quicker] *drink on alternate days;* as also فَلَاةٌ: or *such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days;* as also فَيْفَاةٌ: (TA:) so called to prognosticate good fortune, and safety. (As, IF, S, A, O, Msb,) as meaning a place of safety, (A,) from فَازَ signifying he became safe: (Msb:) or from فَوَّزَ, (IAar, S, O, * Msb,) or فَازَ. (AHei, TA.) signifying he perished, (IAar, S, O, * AHei,) or he died: (Msb, TA:) AHei condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAar, TA:) the pl. is مَفَاوِزُ: (S:) and مَفَازٌ signifies the same as مَفَازَةٌ. so in a trad. of Kaab Ibn-Málik; فَٱسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا [*And he saw before him,* or *looked forward to, a far journey and a desert,* or *a waterless desert,* &c.]. (TA.)

فوص

3 **المُفَاوَصَةُ** signifies *The being clear,* or *perspicuous,* syn. البَيَانُ, (S, O, K,) in talk or discourse (فى الحَديث). (S. [In the O, and K, من الحَديث; and hence it is said in the TK that فَاوَصَ الحَديثَ signifies بَيَّنَهُ *He made the talk,* or *discourse, clear,* or *perspicuous:* but for this I do not find any authority.]) Some say المُفَايَصَةُ. (IB, TA in art. فيص.) [See also 4 in art. فيص.]

4 **مَا أَفَاصَ بِكَلِمَةٍ** : see art. فيص. [It seems to be indicated in the S that this is from المُفَاوَصَةُ, expl. above: and the like of this is app. said by IB.]

6 **التَّفَاوُصُ** signifies التَّبَايُنُ [*The being,* or *becoming, separated, one from another*]; from البَيْنُ, not from البَيَانُ: (O, K:) originally التَّفَايُصُ; mentioned also [in a different sense] in art. فيص. (TA.) See the latter art.

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فوض

2 **فوّض إليه الأمر** , (S, M, A, O, Msb, K,) inf. n. تَفْوِيضٌ, (Mgh, O, Msb,) *He committed to him the thing, affair,* or *case;* syn. ردَّ (S, A, O, K,) or صيَّر, (M,) or سلَّم; (Mgh, Msb;) *abstaining from contention,* or *litigation;* (Mgh;) *and made him arbiter thereof.* (TA.) It is said in the Kur [xl. 47], (TA,) وأُفَوِّضُ أَمْرِى إِلَى اللّٰه (A, TA) *And I commit my case unto God, making Him arbiter thereof.* (TA.) ___ التَّفْوِيضُ فِى النِّكَاحِ, (S, O,) or نِكَاحُ التَّفْوِيضِ, (TA,) is *The giving* [a woman] *in marriage without* [*requiring*] *a dowry.* (S, O, TA.) You say, فوّض المرأة *He gave the woman in marriage without* [*requiring*] *a dowry.* (K.) And فَوَّضَتْ بُضْعَهَا إِلَى زَوْجِهَا, (Mgh,) or فَوَّضَتْ نِكَاحَهَا إِلَى الزَّوْجِ, (Msb,) *She married herself to her husband without a dowry:* (Mgh, Msb:) or فَوَّضَتْ signifies *She gave up,* or *renounced, the ordinance of the dowry.* (Msb.)

3 **مُفَاضَةٌ** signifies The *being copartner,* or *copartners, in everything;* (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also تَفَاوُضٌ . (K.) [See 6.] Hence, (TA,) شَرِكَةُ المُفَاوَضَةِ *Copartnership in everything;* (Lth, M, S, A, * Mgh, * TA;) *in which everything is common property;* (Lth, M, TA;) opposed to شَرِكَةُ العِنَانِ, which is copartnership in one thing: (Lth:) or *copartnership of two persons in all that they possess:* (Msb:) or *copartnership of two persons in all that is in their hands, or that they may afterwards acquire;* which is null and void accord. to Esh-Sháfi'ee, but allowable accord. to Aboo-Haneefeh and his two companions [Aboo-Yoosuf and Mohammad]. (TA.) You say, شَارَكْتُهُ شَرِكَةَ مُفَاوَضَةٍ *I was copartner with him in all the property that we both together possessed.* (Az, TA.) Hence also, (TA,) مُفَاوَضَةُ العُلَمَآءِ *The conversing and conferring of the learned on matters of science; each of two persons*

receiving what the other had [*to communicate*], *and giving what he himself had to the other;* as though each committed what he had to his companion. (O, * TA.) ___ The *commixing* [*in social intercourse*]. (A.) ___ The *being coequal.* (A, O, K.) ___ The *competing* (مُجَارَاةٌ) in an affair. (K.) You say, فَاوَضَهُ فِى أَمْرِهِ, (S, O, TA,) or فِى كَذَا, (Mgh,) *He competed with him,* (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جَازَاهُ, whence he has been led to assign to فاوض a wrong meaning, which Freytag has inadvertently copied,]) *and did like as he did,* (Mgh,) *in his affair,* (S, TA,) or *in such an affair.* (Mgh.) And فَاوَضْتُهُ *I competed with him;* syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مُفَاوَضَةٌ [*There was, between them two, competing*]. (A.)

6 **تَفَاوَضَ** see 3. You say, تَفَاوَضَ الشَّرِيكَانِ فِى المَالِ *The two partners were sharers in the property altogether:* (S, O, TA:) or تفاوض الشريكان signifies *the two partners were coequal.* (A, Mgh.) ___ [Hence, تفاوضوا *They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others:* see 3. ___ And *They mixed together in social intercourse:* see, again, 3.] ___ تفاوضوا الحَدِيثَ *They* [*discoursed together;* or] *began,* or *commenced,* or *entered upon, discourse.* (M, Msb.) [See an ex. in a verse cited in the first paragraph of art. زهو.] ___ Also, تفاوضوا فِى الأَمْرِ *They competed* (فَاوَضَ بَعْضُهُمْ بَعْضًا, [*every one doing like as the others did,*]) *in the affair.* (S, O, K.)

فَوْضَةٌ a subst. from مُفَاوَضَةٌ (O, TA) [signifying, app., *Copartnership:* &c.].

قَوْمٌ فَوْضَى *A party,* or *company, of men who are equals, having no chief:* (S, O, Msb, K:) or *separated,* or *in a state of dispersion;* (Lth, O, K;) فوضى being pl. of فَائِضٌ, which is not in use: (Lth, O:) or *mixed,* (S, O, M, K,) *one with another;* (S, O, K;) in which sense, also, فوضى is applied to a number of ostriches: (S,

O:) or *having no commander, nor any to collect them together:* (M:) or *mixed, and having no commander over them.* (A.) You say, النَّاسُ فَوْضَى فِى هٰذَا *The people are equals in this; there is no distinction to be made between them.* (Mgh.) And جآءَ القَوْمُ فَوْضَى *The party,* or *company, of men came mixed together.* (S.) And الوَحْشُ فَوْضَى *The wild animals are in a state of separation,* or *dispersion,* (O, TA,) *going to and fro.* (TA.) أَمْوَالُهُمْ فَوْضَى بَيْنَهُمْ *Their possessions are property which they share among themselves;* as also فَيْضُوضَآءُ and فَيْضُوضَى. (S.) And مَتَاعُهُمْ فَوْضَى بَيْنَهُمْ, and فَوْضَى فَضًا, *Their goods are common property among them.* (M.) And المَالُ فَوْضَى بَيْنَهُمْ *The property is promiscuous among them: whosoever desireth of them a thing taketh it.* (Msb.) And كَانَتْ خَيْبَرُ فَوْضَى *Kheyber was promiscuous* (Mgh) *common property* (Mgh, Msb) among the Companions; *not divided.* (Msb.) ___ أَمْرُهُمْ فَوْضَى, and فَوْضَآءُ, (M,) or فَوْضَى بَيْنَهُمْ, and فَيْضَى, (TA,) *Their case is mixed,* or *promiscuous:* or *is equal among them:* (Lh, M, TA:) or أَمْرُهُمْ فَوْضَى بَيْنَهُمْ, (AZ, O, K,) or فَوْضُوضَآءُ بَيْنَهُمْ, (TA,) or both, (O, TA,) *Their case is mixed,* or *promiscuous,* (AZ, O, K,) *every one of them making free use of that which belongs to another,* (K,) *one wearing the garment of another, and one eating the food of another, none of them consulting his companion respecting that which he does without his order.* (AZ, O.) [See a similar phrase voce مَشُورَةٌ.]

فَوْضَآءُ : and see فَوْضَى, last sentence.

فَوْضُوضَآءُ : see فَوْضَى, last sentence.

تَفْوَاضَةٌ *Remains of life:* (O, TA:) so in the saying, رَأَيْتُ التَّفْوَاضَةَ لِفُلَانٍ (O) or بِفُلَانٍ (TA) [*I saw the remains of life pertaining to,* or *in, such a one*].

مُفَوِّضَةٌ A woman *who marries herself to her husband without a dowry:* (Mgh, Msb:) or *who gives up,* or *renounces, the ordinance of the dowry:* (Msb:) or, accord. to some, the word is مُفَوَّضَةٌ, (Mgh, Msb,) meaning *married* by her guardian *without the naming of the dowry:* (Mgh:) or meaning *having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it:* (Msb:) or meaning *married without the mention of a dowry,* or *on the condition of her having no dowry.* (KT.)

فوط

2 **فوّطه** , inf. n. تَفْوِيطٌ, *He clad him,* or *attired him, with a* فُوطَة. (TA.)

فُوطَةٌ sing. of فُوَطٌ, which signifies *Cloths that are brought from Es-Sind,* (Lth, O, K, TA,) *thick,* or *coarse, and short, used as waistwrappers:* (Lth, O, TA:) or *striped waistwrappers:* (K:) Az says, I have not heard this word in aught of the language of the Arabs, and I know not whether it be an Arabic word or of the language of the foreigners, but I have seen in El-Koofeh *striped waist-wrappers, which are sold, and are bought by the camel-drivers and the Arabs of the desert and the servants and the people of the lowest sort, who use them as waist-wrappers, and call them thus;* sing. فُوطَةٌ: IDrd says that it is not an Arabic word: (O, TA:) it is added in the K, or it is a word of the language of Es-Sind: Sgh says, (TA,) فوطه is a word of the language of Es-Sind, arabicized, from پُوتَه, with a dammeh not fully sounded: (O, TA:) [and SM adds,] it is called with us in El-Yemen, أَزْهَرِيَّة: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.) The dim. of فُوطَةٌ is فُوَيْطَةٌ . (Har p. 294.) [See also De Sacy's Chrest. Arabe, see. ed., i. 195.] ___ It (the pl.) is also applied to *Short napkins, with striped extremities, woven at El-Mahalleh ElKubrà, in Egypt, which a man puts upon his knees to preserve himself therewith* [*from being soiled*] *at meals* [*and with which the hands are wiped after washing*]. (TA.)

فُوطِىٌّ *Blue, but not of a clear blueness.* (TA.)

فُوَيْطَةٌ dim. of فُوطَةٌ, q. v.

فَوَّاطٌ *A weaver,* or *seller, of* فُوَط, pl. of فُوطَةٌ. (TA.)

مُفَوَّطٌ A man *clad*, or *attired, with a* فُوطَة. (TA.)

فوظ

1 **فَاظَ** , aor. يَفُوظُ, inf. n. فَوْظٌ and فَوَاظٌ: see فَاظَ in art. فيظ.

فوف

1 **مَا فَافَ بِخَيْرٍ**, (T, M, O,) or مَا فَافَ عَنِّى بِخَيْرٍ, (K.) وَلَا زَنْجَرَ, (T, O, K,) aor. يَفُوفُ, (K,) inf. n. فَوْفٌ, (T, M, O, K,) [may be rendered *He did*

not benefit, or *he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth;* i. e., *with a thing inconceivably small;* or *with anything;* being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying Not [even] this [will I give thee], (T, O, K,) or Not [even] the like of this. (M.)

فَوْفٌ : see the next paragraph, in two places.

فُوفٌ The *whiteness that is upon the nails of young persons;* (S, M, O, K;) as also فَوْفٌ ; (T, M, K;) the latter mentioned by Fr, but not known by IAar; (T;) or the former is the more common: (K:) n. un. with ة ; (M, K;) meaning *a portion thereof.* (M.) ___ And The *integument* [or *pellicle*] *that is upon* [*what is termed*] *the core of the heart, and the stone of the date.* (عَلَى حَبَّةِ القَلْبِ وَالنَّوَاةِ,) *beneath the flesh* [or *pulpy substance*] *of the date:* (M, K:) of the *white grain* [i. e. the *embryo,* which resembles a white grain,] *in the interior of the date stone, from which the palm-tree grows forth*

[or *germinates*]: and it is said that فُوفَةٌ signifies the *integument* [or *pellicle*] *that is upon the date stone* (S, O:) [i. e.] the *thin integument that is upon the date-stone;* also called the قِطْمِير. (T.) ___ [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّى فُوفًا i. e. [*He* (a man, S, O) *did not avail me*] *aught.* (S, O, K.) And مَا ذَاقَ فُوفًا [*He tasted not*] *aught.* (T, K.) ___ And فُوفٌ signifies also *Any integument;* (M, K;) and so فُوفَةٌ . (K) ___ And The *bladder of an animal of the bovine kind;* as also فَوْفٌ : (K.) mentioned by Sgh in the TS. (TA.) ___ Also *A sort of the* [*garments called*] بُرُود *of El-Yemen:* (M, K:) *thin, variegated,* or *figured, garments of El-Yemen:* (IAar, T:) and one says also بُرْدٌ فُوفِىٌّ, and ثُوثِىٌّ, which is formed by substitution, and mentioned by Yaakoob, and بُرْدٌ أَفْوَافٌ meaning *a* بُرْدٌ *having white stripes.* (M.) and so بُرْدٌ مُفَوَّفٌ ; (S, M, K;) or this last and بُرْدٌ أَفْوَافٌ signify *a thin* بُرْدٌ; (S, O, K, TA;) and in like manner one says حُلَّةٌ أَفْوَافٌ. (TA.) أَفْوَافٌ is pl. of فُوفٌ: (S, O:) and accord. to Lth, the أَفْوَافٌ are *of the* [بُرُود *called*] عَصْبٌ [q. v.] *of ElYemen.* (O.) ___ Also *Flowers* or *blossoms,* syn. زَهْرٌ: [in the CK زَهْرٌ;] used in this sense by Ibn-Ahmar; being likened by him to the garments called فُوفٌ. (T, K, TA.) ___ And *Portions of cotton:* (O, K, and so in some copies of the S:) [perhaps meaning] *a white thing* [*resembling cotton*] *which is in the* عُشَر [q. v.]. (Ham p. 784.) ___ [And Freytag mentions its signifying The *extreme portion* of the penis; as on the authority of the K: but he seems to have confounded فُوفٌ with فُوقٌ.]

فُوفَةٌ the subst. denoted by the verb فَافَ: (M, TA:) [as such,] it is coupled by a poet with زَنْجِير [which is similar to it is meaning: see this last word]. (S, O, TA.) ___ Also n. un. of فُوفٌ. (S, M, O, K.) See this latter word, in three places.

بُرْدٌ فُوفِىٌّ : see فُوفٌ, latter half.

بُرْدٌ مُفَوَّفٌ : see فُوفٌ, latter half. ___ غُرْفَةٌ مُفَوَّفَةٌ, the mention of which occurs in a trad. of Kaab, means [*An upper chamber*] *whereof one brick is of gold and another of silver* [i. e. *constructed of gold and silver bricks alternately*]. (TA.)

فوفل

انفوفل, (K, [there said to be بالضمِّ والفتحِ, app. indicating that it is الفُوفُلُ and الفَوْفَلُ, but accord. to the CK and TK الفُوفَلُ, and thus only, as though it were said to be بالضَّمِّ فالفَتْحِ.]) or شَجَرَةُ الفَوْفَلِ, (thus written in the O, [in the TT, as from the M, شجر الفوفل, thus, without the affix ة to the former word, and without any vowel sign,]) accord. to AHn, (M,) or Aboo-Ziyád, (O,). *A palm-tree, [the areca catechu,* or *betel nut palm,*] *like the cocoa-nut palm, that bears racemes upon which are the* فوفل, *resembling dates,* (M, O, K,) *of which some are black and some are red, not of the growth of the land of the Arab:* (O:) [in one of my copies of the S, the فَوْفَلُ (thus the word is there written) is said to be *a tree like the cocoa-nut not* in the other copy it is not mentioned:] the فوفل is said by AHn to be *the fruit of a certain palm-tree, hard as though it were wood:* (M:) in the Tedhkireh of Dáwood it is said to be *a fruit like the Syrian* جَوْز [or *walnut], of an astringent quality, found upon trees resembling the cocoa-nut:* (TA:) *it is good for hot and gross humours,* (K, TA.) *prepared as a liniment;* (TA;) *and for inflammation of the eye,* (K, TA,) *as a dressing and collyrium; and has great efficacy for drying up the seminal fluid, and as a digestive.* (TA.)

فوق

1 **فَاقَهُمْ** , (S, Mgh, O, Msb, K,) derived from فَوْقَ as signifying the contr. of تَحْتَ, Mgh.) aor. يَفُوقُهُمْ, (S, O.) inf. n. فَوْقٌ (O, K) and فَوَاقٌ (K) and فَوْقَانٌ, (CK.) *He* (a man, S, O, Msb) *was*, or *became, above them*, or *superior to them*, or *excelled them*, or *surpassed them*, (S, Mgh, O, Msb, K,) namely, his companions, (S, O, Msb, K,) or others (Mgh) in eminence, or *dignity*, or *nobility*. (S, O, K;) and *he overcame them;* (Msb, TA:) and *did so in*, or *by, an argument* فُقْتُ فُلَانًا *I became better than such a one*, and *higher*, and *more eminent* or *noble;* as though above him in station.(TA.) And فَاقَتِ الجَارِيَةُ بِالجَمَالِ *The young woman excelled in beauty*, or *comliness*]. (Msb.) It is said in a trad., حُبِّبَ إِلَيَّ الجَمَالُ حَتَّى مَا أُحِبُّ أَنْ يَفُوقَنِي أَحَدٌ بِشِرَاكِ نَعْلٍ [*Comeliness has been made lovely to me so that I love not that any one should excel me in the thong of a sandal*] (TA.) فَاقَ, (S, O, K,) aor. يَفُوقُ, (O,) inf. n. فُوَاقٌ, (S, O, K,) said of a man, (S,) means that *The wind rose from his chest;* (S, O, K;) [i. e. *he hiccoughed*, or *hickuped;* a signification indicated by its being said that] فُوَاقٌ means the *reiterating of an overpowering* [or *involuntary*] *sobbing sound:* (Msb, TA:) and فُوَاقٌ [as a subst.] signifies also the *wind* [itself] *that rises from the chest* (S, O, K) *of a man.* (S, O) ___ And, accord. to Az, (Msb,) فَاقَ, (Msb, TA,) aor. يَفُوقُ. (Msb,) inf. n. فُوَاقٌ (Msb, TA) and فُؤُوقٌ, (TA.) *He was affected*, or *taken with a panting*, or *breathing* [*shortly*, or] *uninterruptedly.* (Msb, TA.) ___ And فَاقَ بِنَفْسِهِ, (S, * O, K,) aor. يَفُوقُ, (S, O,) inf. n. فُوُوقٌ [or فُؤُوقٌ (S, O, K) and فُوَاقٌ. (K,) said of a man, (S.) *His spirit was about to pass forth:* (S, O, K:) or *he gave up his spirit.* (S, * O, * K:) as also فَاقَ [alone] aor. يَفِيقُ (IAar, O and K in art. فيق:) or *he died.* (K;) or فُوَاقٌ [is app. held by some to be a simple subst., and] accord. to IAar signifies *death* itself: (TA:) or it signifies, (S, O, Msb,) or signifies also, (K.) *an affection* [i. e. *a gasping*, or *show catching of the breath*,] *incident to a*

man at the point of death: (S, O, Msb, K:) and one says [of the man], فاق, aor. يَفُوقُ, inf. n. فوق [app. فَوَقٌ]; the verb being of the class of طَلَبَ of which the inf. n. most commonly used is طَلَبٌ; or, if the saying that the verb is of the class of طَلَبَ be not meant to indicate the form of its inf. n. as well as that of its aor., فوق may be a mistranscription for فُؤُوقٌ or فُؤُوقٌ] (Msb.) فاقت, (O, K,) aor. تَفُوقُ, inf. n. فُوَاقٌ, (TA.) *She* (a camel) *had in her udder the* فِيقَةُ, or *milk that had collected between two milkings.* (O, K, TA;) and (K) so أَفَاقَتْ (S, O, K) or the latter verb signifies *she* (a camel) *attained to the time for the being milked:* and the inf. n. is إِفَاقَةٌ and quasi-inf. n.] فُوَاقٌ : (IAar, TA:) or إِفَاقَةٌ in relation to the she-camel means her *being driven,* or *led back from the pasturing, and left until she rests, and recovers [her milk*]. (ISb, TA:) and إِفَاقَةُ الدَّرَّةِ signifies *the returning of the milk.* Zeyd Ibn-Kethweh, TA.) [See also فُوَاقٌ, below.] فَوْقٌ signifies *A bending,* or [thus in the TA is from the K, but in copies of the K "and,"] *a breaking.* (K, TA,) *in the notch* (فِى الفَوْقِ) (K,) or *in one of the two cusps of the notch,* (TA.) *of an arrow:* (K, TA:) or its verb said of an arrow, is فاق, aor. يَفَاقُ, inf. n. فَاقٌ and فَوْقٌ, in which the و is then made movent with fet-h. [so that the word becomes فَوَقٌ,] because this verb is of the class of فَعِلَ, aor. يَفْعَلُ: (K, TA.) or one says of an arrow فَوِقَ, [aor يَفْوَقُ,] inf. n. فَوَقٌ, meaning *its notch broke:* (Msb;) and انفاق said of an arrow signifies thus; (S, Msb;) or *its notch became much broken.* (O, K, TA;) or *became split,* or *cracked.* (TA.) ___ And فُقْتُ السَّهْمَ, (S, O, Msb, K,) inf. n. فَوْقٌ, (Msb,) *I broke the notch of the arrow.* (S, O, Msb, K.) And فاق الشَّىْءَ, aor. يَفُوقُ, *He broke the thing.* (TA.)

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فاق in the sense of افتاق [from فَاقَةٌ] is not allowable. (S, O.)

2 **فوّقه** , inf. n. تَفْوِيقٌ, *He made him,* or *judged him, to excel,* or *to have excelled.* (TA.) فوّق الفَصِيلَ, (S, O, K,) inf. n. as above, said of the pastor, (TA,) *He gave to the young unweaned camel to*

drink the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K, TA. [See فُوَاقٌ.]) ___ And [hence] one says, فَوَّقَنِى الأَمَانِىَّ وأَرْضَعَنِى أَفَاوِيقَ بِرِّه [*He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty*]. (TA.) And it is said in a trad. of 'Alee, إِنَّ بَنِى أُمَيَّةَ لَيُفَوِّقُونَنِى تُرَاثَ مُحَمَّدٍ, meaning [*Verily the sons of Umeiyeh*] *give to me by little and little of the property* [*constituting the heritage of Mohammad*]. (TA.) ___ See also 10. فوّق السَّهْمَ, (inf. n. as above, Msb,) *He made to the arrow a* فُوق [i. e. *notch for the bow-string*]. (S, O, Msb, K.) ___ And [hence,] فوّق المرأَةَ *He slit the vulva of the woman.* (TA in art. سوس.) ___ See also the next paragraph, last sentence.

4 إِفَاقَةٌ, (O, K, TA,) some say, (O, TA,) signifies *A resting;* (O, K, TA;) from فُوَاقٌ signifying *a resting between two milkings;* (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) ___ And أَفَاقَتْ said of a she-camel, signifies the same as فَاقَتْ expl. above: see 1, latter half, (O, K, TA.) ___ And [hence, perhaps,] افاق من مرضه, (S, O, K, TA,) and من سُكْرِه, (S, O,) and من غَشْيَتِه, (O, TA,) inf. n. إِفَاقَةٌ; (TA;) and استفاق ; both signify the same; (S, O, K;) i. e. *He returned to a healthy,* or *sound, state* [*of body* and *of mind, from his disease,* and *from his intoxication,* and *from his swoon,* or *fit of insensibility*]: (O, K, TA:) or one says of the diseased, افاق and استفاق meaning *he became convalescent;* or *recovered, but not completely, his health and strength:* and the subst. [or quasi-inf. n.] is فُوَاقٌ : (TA:) and one says of the insane, or possessed, افاق, inf. n. إِفَاقَةٌ, meaning *he recovered his intel-ligence;* and of the intoxicated, likewise, افاق, originally افاق من سُكْرِه, like as one says استيقظ من نومه: (Msb:) [and it is said that] الإِسْتِفَاقَةُ as syn. with الإِفَاقَةُ is derived from فوق meaning the contr. of تَحْتَ, like as تعلّى من مرضه and تماثل are from العُلُوُّ and المُثُولُ: (Har p. 132:) but accord. to 'Alee Ibn-'Eesà, استفاق signifies *he sought,* or *desired,* الإِفَاقَةَ. (Ham p. 541.) ___ And [hence,]

افاق الزَّمانُ *The time became abundant in herbage after barrenness* or *drought.* (O, K, TA.) أَفَقْتُ السَّهْمَ, (inf. n. إِفَاقَةٌ, Msb,) *I put the* فُوق [or *notch*] of the arrow *upon the bowstring,* (S, O, Msb, * K,) *to shoot with it;* (S, O, Msb;) as also أَوْفَقْتُهُ: but أَفْوَقْتُهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Yoo, one says أَفْوَقْتُهُ also: (O:) and, accord. to the A, فوّق السَّهْمَ signifies [in like manner] *he put the bow-string into the notch of the arrow on the occasion of shooting.* (TA.)

5 **تفوّق عَلَى قَوْمِه** *He exalted himself above his people,* or *party.* (O, * K, * TA.) تفوّق said of a young unweaned camel, *He drank* [or *sucked*] *the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K.) ___ And تَفَوَّقَهَا *He milked her,* namely, a camel, *drawing from her the quantities of milk that had collected in her udder time after time;* (O, K;) as also استفاقها . (K. [But see this latter below.]) ___ Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma'ádh, of reciting the Kur-án, and said, أَمَّا أَنَا فَأَتَفَوَّقُهُ تَفَوُّقَ اللَّقُوحِ [*As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder*], meaning *I do not recite my set portion at once, but piecemeal, in my night and my day.* (S, O, TA.) ___ One says also تفوّق شَرَابَهُ i. e. *He drank his wine,* or *beverage, part after part.* (TA.) Sb has mentioned that يَتَجَرَّعُهُ and يَتَفَوَّقُهُ are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.)

7 **انفاق** *It* (a thing) *broke,* or *became broken;* quasi-pass. of فَاقَ الشَّىْءَ meaning كَسَرَهُ. (TA.) ___ See also 1, near the end. ___ Said of a camel, *He became lean,* or *emaciated:* ___ and *He perished,* or *died.* (O, K.)

8 **افتاق** *He was,* or *became, poor,* or *in want,* or *need:* (S, O, Msb, K:) فَاقَ in this sense is not allowable. (S,

O.) And *He died with much* فُوَاق [which may here mean either *hiccoughing* (which often occurs at the close of a fatal fever &c.), or *gasping*, or *short catching of the breath*]. (O, K.)

10 إِسْتَفْوَقَ see 4, in four places. استفاقها: see 5. [It signifies as there explained: or it signifies, or signifies also,] *He delayed the milking her,* namely, a camel, *until her milk collected in her udder,* or *in order that it might collect;* and so فوّقها , inf. n. تَفْوِيقٌ. (TA.) One says, اسْتَفْوَقَ النَّاقَةَ *Milk not thou the she-camel before the time.* (O, * K.) ___ ___ And ما يَسْتَفِيقُ مِنَ الشَّرَابِ *He does not abstain* [*from drinking wine*]: (O, K, TA:) or *he does not drink it in the set time:* or *he does not appoint a time for drinking it, but drinks it always.* (TA.)

فَاقٌ *A* [*large bowl such as is termed*] جَفْنَة, *filled with food.* (Lth, T, O, K.) And *Cooked olive-oil.* (O, K, TA.) So in the saying of Shemmákh, (O, TA, *) describing the hair of a woman, (TA,)

* قَامَتْ تُرِيكَ أَثِيثَ النَّبْتِ مُنْسَدِلًا *
* مِثْلَ الأَسَاوِدِ قَدْ مُسِّحْنَ بِالفَاقِ *

[*She stood showing to thee* hair *abundant and luxuriant,* or *abundant and long, in respect of growth, let down, like the black serpents that have been anointed with cooked olive-oil*]: or, as some say, meaning الأَنْفَاق, meaning *fresh olive-oil* [from إِنْفَاق, a Pers. word signifying olive-oil]: or, as AA relates it, the poet said, قَدْ شُدِّخْنَ بِالفَاقِ [*that have been crushed in the* فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) And The *desert;* syn. صَحْرَآء: (O, K, TA:) so says AA: and on one occasion he says that الفاق means *a certain land:* (O: a meaning also mentioned in the K:) or *a certain wide land.* (TA.) It is also expl. as signifying بَان [i. e. *Oil of ben*]: and also *A comb:* on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) And accord. to the K, it signifies *Tall, and incongruous in make;* and so فُوقٌ and فُوَقَةٌ and فِيقٌ and فُوَاقٌ and فُيَاقٌ : but these words are all correctly, in this

[or a similar] sense with two káfs. (TA.) Also, accord. to the K, *A certain aquatic bird, long in the neck:* but this, likewise, is correctly with two káfs. (TA.)

فَوْق is the *contr. of* تَحْت; (S, Mgh, O, Msb, K;) [primarily signifying The *location that is above,* or *over;*] and is an adv. n. (Mgh, Msb, K) of place; (Mgh, Msb;) and a simple noun, indecl., [with dammeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K. [For the words يَكُونُ ٱسْمًا وَظَرْفًا مَبْنِيٌّ, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has يكون ظرفا واسما مبنيا.]) One says, زَيْدٌ فَوْقَ السَّطْحِ [*Zeyd is above,* or rather *upon, the house-top*]. (Mgh, Msb.) And العِمَامَةُ فَوْقَ الرَّأْسِ [*The turban is above,* or *upon, the head*]. (Mgh.) And طَفَا فَوْقَ المآءِ *It floated upon the water.* (S &c. in art. طفو.) Ks has mentioned the saying, أَفَوْقَ تَنَامُ أَمْ أَسْفَلَ [*Dost thou,* or *wilt thou, sleep in the part that is above* of the house &c., *or in the part that is below?* i. e., *in the upper part,* or *in the lower part?*] with fet-h, as suppressing the noun to which فوق is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صِفَة [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, عَبْدُ ٱللّٰهِ فَوْقَ زَيْدٍ [*'Abd-Allah is above Zeyd*]: but if you make it simply a noun, you use the nom. case, and say, فَوْقُهُ رَأْسُهُ [*His superior* (meaning *upper*) *part is his head*]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِنْ فَوْقِهِمْ [*And the roof fell on them from above them*], the utility of the phrase مِن فوقهم is hardly apparent,

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because عليهم sometimes serves in its stead: but IJ says that من فوقهم may here have a useful office; for عَلَى is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, قَدْ سِرْنَا عَشْرًا وبقيت عَلَيْنَا لَيْلَتَانِ [*We have journeyed ten* nights *and* the journeys *two nights have remained* as though incumbent *on us*]; &c.; so that if it were said فخرّ عليهم السقف without the adding من فوقهم, it might be supposed to be like the saying عَلَيْهِمْ دَارُهُمْ قَدْ خَرِبَتْ [*Their abode had become in a state of ruin* as a punishment *upon them*]; but when He [referring to God] says من فوقهم, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.) إِذْ جَاؤُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [*When they came to you from above you and from below you*], in the Kur [xxxiii. 10], relates to Benoo- Kureydhah, who came to them from above them; and to Kureysh and Ghatafán, who came from the district of Mekkeh, from below them. (TA.) وَٱلَّذِينَ ٱتَّقَوْا فَوْقَهُمْ يَوْمَ ٱلْقِيَامَةِ, in the Kur [ii. 208], means [*But those who have been careful of their religious duties*] *shall be above them in station* [*on the day of resurrection*]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, أَخَذَهُ مِنْ فَوْقُ, and أَخَذَهُ مِنْ فَوْقٍ, [meaning *He overcame him,* or *overpowered him,* and in like manner أَتَاهُ مِنْ فَوْقٍ, as expl. in the Ham p. 128. i. e. قَهَرَهُ namely, his adversary; and so a hawk, his pr? or quarry. (M and K in an expl. of أَدَلُّ عَلَيْهِ, in art. دل.) And [in a similar manner] فَوْقَ is metaphorically used as denoting excess, (Mgh, Msb.) and excellence: (Msb:) thus one says, العَشَرَةُ فَوْقَ التِّسْعَةِ (Mgh, Msb) i. e. *Ten is above nine;* meaning *ten exceeds nine:* (Msb:) and هٰذَا فَوْقَ ذَاكَ (Mgh, Msb) i. e. [*This is above,* or *superior to, that;*] meaning *this is more excellent than that;* (Msb:) and hence, (Mgh, Msb,) in the Kur iii. 24], (S, O,) بَعُوضَةً فَمَا فَوْقَهَا i. e. [*A gnat and*] *what exceeds it* (Mgh, Msb) *in smallness,* or *in largeness;* (Mgh, Msb, K;) *what is smaller than it,* (AO, S, O,) or *what is larger than it,* by the latter being meant the fly [mentioned in the Kur xxii. 72] and the spider [mentioned in xxix. 40], (Fr, S, O,) and the phrase as expl. in the former sense being like the reply to him who says Such a one is small وَفَوْقَ ذٰلِكَ i. e. *And smaller than that:* (AO, O:) hence also, in the Kur iii. 12], فَإِنْ كُنَّ نِسَآءً فَوْقَ

اثْنَتَيْنِ (Mgh, Msb) i. e. [*And if they are women,*] *exceeding two.* (Msb.)

فُوقٌ The *part,* of the arrow, *which is the place of the bow-string;* [i. e. the *notch* thereof;] (S, O, Msb, K;) as also فُوقَةٌ : (Msb, K;) the former is masc., and also, like the latter, fem. (IAmb, Msb:) and الفُوقَانِ signifies *the* زَنَمَتَانِ [or *two cusps of the* فُوق, *between which is put the bow string*]; (O, K;) thus these are termed by the tribe of Hudheyl; but a poet who has used the dual form is said by AO to has mead thereby a single فُوق: (O:) the pl. [of mult.] is فُوَقٌ and [of pauc.] أَفْوَاقٌ; (S, O, Msb, K;) or, accord. to ISk, these are pls. of فُوقَةٌ; (TA;) and فُقًا also is a pl., formed by transposition; [see an ex. in a verse cited voce عُرْقُوبٌ;] (K, TA;) one says فُقْوَةٌ and فُقًا [for فُوقَةٌ and فُوَقٌ]. (TA.) سَهْمٌ ذُو فُوقٍ means *An arrow* rendered complete by its *having a* فُوق: ___ and hence ذَا فُوقٍ occurring in a trad. [as meaning *A complete share;* for سَهْمٌ signifies a share as well as an arrow]. (A'Obeyd, O.) And أَعْلَاهُمْ فُوقًا, meaning *He,* or *they, of them, haring the largest share of religion,* is a metaphorical phrase, from the فُوق of the arrow. (TA.) ___ And they say, أَقْبِلْ عَلَى فُوقِ نَبْلِكَ, [or, app., فُوقَ نَبْلِكَ, for نَبْلٌ is a coll. n., meaning arrows, or Arabian arrows,] meaning *Betake thyself to thy affair, and that which concerns thee.* (TA.) ___ And رَمَيْنَا فُوقًا, (O, K,) or فُوقًا وَاحِدًا, (TA,) meaning رِشْقًا [i. e. *We shot in one direction;* or *we shot one bout, in one direction*], (O, K, TA.) ___ [Hence, app.,] one says, كَانَ فُلَانٌ لِأَوَّلِ فُوقٍ, meaning Such a one was [for the first discharge from the bow, i. e.,] *the first shot and dying.* (A, TA.) ___ And [hence, perhaps.] فُوقٌ signifies also *A mode,* or *manner, of speech:* (A, O, K:) pl. فُوَقٌ. (TA) One says to a man when he enters upon a mode, or manner, of speech, خُذْ فِى فُوقٍ أَحْسَنَ مِنْهُ [*Enter upon a mode,* or *manner, of speech better than it*]. (A, TA.) ___ And The *first way* (AA, O K, TA.) ___ Hence. app., [they say, ارْجِعْ إِنْ شِئْتَ فِى فُوقٍ *Return thou, if thou wilt, to the state of close,* or *loving, communion in which we were.* (Ibn-'Abbád, Z, O,TA.) ___ And the Arabs say, in imprecating, فُوقَهُ لَا رَجَعَ فُلَانٌ إِلَى i.e. *May such a one die:* so says AA; and he cites the following verse of El-'Uleykim El-Kindee,

* مَا بَالُ عِرْسِى شَرِقَتْ بِرِيقِهَا *

* ثُمَّتَ لَا يَرْجِعُ لَهَا مِنْ فُوقِهَا *

meaning [*What is the case of my wife* that *she is choked by her spittle? Then,* or *afterward,*] *may it* (her spittle) *not return to its channel* [i. e. *her throat, the way whence it came* so that she may be suffocated). (O.) ___ And one says (O, K) or a man when he has gone away, (O,) مَا ٱرْتَدَّ عَلَى فُوقِهِ, meaning He went away and *he did not return* [*to the place whence he departed*] (O, K) ___ فُوقٌ also signifies, (O, K.) accord. to Ibn-'Abbád, (O, TA.) The *vulva of a woman:* (O, K. TA) but As says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] فُوقُ الرَّحِمِ signifies *the rima of the vulva,* by way of comparison [to the notch of the arrow]. (TA, in the supplement to this art.) ___ [And app. The *front edge of the lobe of the ear:* see 1 in art حرم, when it is mentioned in such a manner as seems to preclude its being a mistranscription for قَوْف] ___ And (as Ibn-'Abbád says, O) The *place of opening* (مَفْرَج, O. TA, in the K erroneously, مَخْرَج, TA, and جَوْبَة, O, K, TA) *of the mouth:* or (as some say, O) the *extremity of the tongue.* (O, K, TA.) ___ And The *uppermost part of the penis,* (En-Nadr, O, K, TA,) or *of the glans thereof.* (TA.) And, accord. to the K, *A certain bird;* mean ing *a certain aquatic bird:* but this is correctly [قُوقٌ,] with two káfs. (TA.) ___ See also فَاقٌ, last sentence but one.

فِيقٌ [originally فُوقٌ]: see فِيقَةٌ. Also, as mentioned in this art and in art. فيق, in the K: see فَاقٌ, last sentence but one.

فَيَقٌ and فَيْقٌ: see مُفِيقٌ.

فَاقَةٌ *Poverty,* (S, O, K,) *want,* or *need.* (S, O, Msb, K.) One says, هُوَ ذُو فَاقَةٍ *He is one who is in* [*poverty* or] *want* or *need.* (Msb.) (See 8.] It has no (unaugmented] verb. (TA.)

فُوقَةٌ : see فُوقٌ, first sentence. And see also فَاقٌ, last sentence but one.

فَوَقَةٌ : see فَائِقٌ [of which, as a part. n., it is a pl.].

فَيْقَةٌ : see what next follows.

فِيقَةٌ , (S, O, &c.,) originally فِوْقَةٌ, (TA,) the و having become ى because of the kesreh before it, (S, O, TA,) The *milk that collects* (S, O, K) *in the udder* (K) *between two milkings:* (S, O, K:) and سراج [or this is a mistake for ابن السَّرَّاج] has mentioned فِيقَةُ النَّاقَةِ, with fet-h: but ISd says, I know not how that is: (TA:) pl. فِيقٌ (S, O, K.) [or rather this is a coll. gen. n. and فَاقَةٌ is its n. un.,] and فِيقٌ (IB. K) and فِيقَاتٌ (K.) and أَفْوَاقٌ, [a pl. of pauc.,] (S, O, K.) or this may be pl. of the pl. فِيقٌ. (IB. TA.) and أَفَاوِيقُ, (S. O, K,) which is a pl. pl. (O, K) [or pl. of أَفْوَاقٌ]. [See also عُرَاكَةٌ.] ___ See also above, conj. 2, an ex. of أَفَاوِيقُ in a tropical sense. ___ أَفَاوِيقُ also signifies The *water that has collected in the clouds and then falls in rain.* (S, O, K, TA ? *time after time.* (S, K. TA.) ___ Also, i. e. أَفَاوِيقُ, The *greater part of the night:* (Lh, O, K, TA) so in the saying, خَرَجْنَا بَعْدَ أَفَاوِيقَ مِنَ اللَّيْلِ *We went forth] after the greater part of the night had passed:* (Lh, O:) or, accord. to Th, *after pertions* (أَقْطَاع) *of the night.* (TA.) ___ فِيقَةُ الضُّحَى means *The period of the* [*early portion of the forenoon called the*] ضحى *when the sun has become high:* (Ibn-'Abbád, O, K, TA:) or, accord. to *Z, the first part of the* ضحى. (TA.)

فَوْقَانِىٌّ [*Of,* or *relating to, the location that is above,* or *over; superior; upper;*] rel. n. of فَوْقَ, like as تَحْتَانِىٌّ is of ا: تَحْتَ and ن being very often added in the rel. n. (TA. in art. تحت.) ___ And [hence, but more commonly فَوْقَانِيَّةٌ,] *A garment worn by a man over that which is next the body;* [*an upper-coat;* generally *long, reaching to the heels, ample in width, and with long sleeves:* it seems to have been formerly peculiar to men of the learned professions:] of the dial. Mekkeh: posts-classical. TA [See Dezy's Dict. des Noms des Vétements chez les Arabes, p. 343]).

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فَوَاقٌ The *returning supply of milk after sucking* or *milking.* (TA.) ___ See also the next paragraph, in three places.

فُوَاقٌ : see 1, former half, in two places: and see 1 again, latter half: ___ and 4, in two places. ___ Also The *time between two milkings;* (S, O, Msb, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the *time between two suckings;* (Ksh in xxxviii. 14;) and فَوَاقٌ signifies the same; (S, O, Msb, K:) or, (Msb, TA,) accord. to IF, (Msb,) the فواق of the she-camel is the *retuning of the milk into the udder after the milking:* (Msb, TA:) or فُوَاقٌ signifies the *time between the opening of one's hand and the grasping with it the udder* (K, TA) of the camel: or *when the milker grasps the udder and then lets it go, in milking:* (TA:) the pl. is أَفْوِقَةٌ and آفِقَةٌ; (O, K;) and Fr says that فواق has for its pl. أَفِيقَةٌ, originally أَفْوِقَةٌ, the kesreh of the و being transferred to the ف, and the و being then changed into ى because of the kesreh before it; and أَفْوِقَةٌ has for its pl. أَفْوِقَاتٌ. (TA.) One says, مَا أَقَامَ عِنْدَهُ إِلَّا فُوَاقًا [*He did not remain at his abode save as long as the time between two milkings*]. (S, O, TA.) And it is said in a trad., العِيَادَةُ قَدْرُ فُوَاقِ النَّاقَةِ [The period of *the visiting* of a sick person *is the space of time between the two milkings of the she-camel*]. (S.) And in a trad. of 'Alee occurs the saying, قَالَ لَهُ الأَسِيرُ أَنْظِرْنِى فُوَاقَ نَاقَةٍ i. e. [*The captive said to him,*] *Grant thou me a delay,* or *respite, as long as the time between two milkings* [*of a she-camel*]. (TA.) فَوَاقٍ مَا لَهَا مِنْ and فُوَاقٍ in the Kur [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Ásim, and the former that of the rest, (O,) means [*There shall not appertain to it*] *any postponement,* or *delay,* and *resting:* (S:) or, accord. to AO, the latter is the meaning of the former reading; and

the latter reading means, *any waiting*, or *expecting:* (TA:) or [both mean] *any pausing as much as the time between two milkings*, (Ksh, Bd,) or *two suckings:* (Ksh:) or *any returning*, and *repeating;* (I'Ab, Ksh, Bd;) from أَفَاقَ he (a sick man) returned to a healthy, or sound, state ; and the فواق of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the فواق] the milk returns to the udder; (Bd;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) قَسَمَ غَنَائِمَ خَيْبَرَ عَنْ فُوَاقٍ, (Mgh,) or الغَنَائِمَ يَوْمَ بَدْرٍ عَنْ فَوَاقٍ قَسَمَ (O, TA) and فُوَاقٍ, (TA,) means *He divided the spoils* [*of Kheyber*, or *on the day of Bedr*,] *in the space of the rest between two milkings* of a she-camel: (TA:) or *quickly;* (Mgh, O;) عن فواق meaning صَادِرًا عَنْ سُرْعَةٍ [i. e. قَسْمًا صَادِرًا عَنْ سُرْعَةٍ *with a dividing proceeding from quickness*]: (Mgh, O: *) or, as some say, the meaning is, *making some* of them [i. e. of those who composed his army] *to be more highly distinguished* (أَفْوَقَ) *than others* (O, TA *) in the proportion of their spoils and of the trial undergone by them. (TA.) See also فَاقٌ, last sentence but one.

فُيَاقٌ, mentioned in this art. in the K: see فَاقٌ, last sentence but one.

فَائِقٌ *Superior, excellent*, or *surpassing:* (Mgh, Msb: *) anything *excellent*, or *choice*, (O, K, TA,) and *pure, in its kind.* (TA.) You say, هُوَ فَائِقٌ فِى العِلْمِ [*He is superior, excellent*, or *surpassing, in knowledge*], and فِى الفَنِّ [*in wealth*, &c.]. (Mgh.) And جَارِيَةٌ فَائِقَةٌ [*A young woman excelling* in beauty, or comeliness]. (Msb.) And فَوَقَةٌ [an irreg. pl. of فَائِقٌ, like as خَوَنَةٌ is of خَائِنٌ, for by rule these pls. should be فَاقَةٌ and خَانَةٌ,] signifies *Elegant scholars*, and *orators.* (IAar, O, K.) Also The *place of junction of the neck with the head:* (S, O, K:) therefore when this is high, the neck is long. (S, O.)

أَفْوَقُ: see فُوَاقٌ, last sentence but one. Also An arrow *of which the* فُوقٌ [or *notch*] *is broken:* (S, O, Msb, K, TA:) [and] an arrow *having no* فُوقٌ: (L voce أَقَدُّ:) pl. فُوَقٌ [perhaps a mistranscription for the regular form of pl., i. e. فُوْقٌ; or

it may be that the و is with fet-h to distinguish it from فُوقٌ signifying a notch of an arrow]: but IAar explains this as signifying arrows *of which the heads have fallen.* (TA.) One says, رَجَعَ فُلَانٌ بِأَفْوَقَ نَاصِلٍ *Such a one returned with an arrow having a broken notch and without a head upon it;* meaning, *with an incomplete share of good fortune:* (S, O:) or, *disappointed of attaining what he desired,* or *sought:* a proverb. (TA.) And رَدَدْتُهُ بِأَفْوَقَ نَاصِلٍ [*I turned him back,* or *away, with a paltry benefit;* or] *I made his share of good fortune to be little,* or *incomplete.* (TA.) And مَا بَلَلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ, expl. in the first paragraph of art. بل. ___ مَحَالَةٌ فُوقَآءُ [*A large sheave of a pulley*] *of which every* سِنّ [or *tooth,* perhaps meaning *cog,* though I do not remember to have met with any description of a cogged مَحَالَة,] *has two cusps* (فُوقَانِ), (O, K,) *like the* فوقان [*of the notch*] *of the arrow.* (O.) [The strangeness of this explanation induces me to think that فُوقَآءُ is here a mistranscription for فُوهَآءُ, (see مَحَالَةٌ فُوهَآءُ, in art. فوه,) and that the explanation is partly conjectural.] ___ And كَمَرَةٌ فُوقَآءُ *A glans of a penis whereof the extremity is tapering in form,* (O, K,) *like that which is termed* حُوقَآءُ. (O.)

مُفِيقٌ and مُفِيقَةٌ A she-camel *having in her udder the milk that had collected between two milkings:* (AA, S, O, K:) pl. مَفَاوِيقُ (S, O, K) and مَفَاوِقُ, (Akh, TA,) and فُيُقٌ also is pl. of مُفِيقٌ signifying as expl. above, mentioned by AA in the third vol. of his Nawádir, and said by IB to be, accord. to analogy, pl. of فُوُوقٌ, and to be originally فُوُقٌ; but accord. to one relation of a verse in which it occurs, it is فَيِقٌ, which is more agreeable with analogy. (TA.) And the former, applied to a poet, is *syn. with* مُفْلِقٌ [i. e. One *who poetizes admirably,* or *wonderfully.*]. (Aboo-Turáb, K. [But its verb is mentioned in the O and K in art. فيق.])

مُفَوَّقٌ Food, and beverage, *that is taken by little and little.* (IAar, O, K, TA. [See its verb.]) Applied to an arrow, [*Having a notch made for the bow-string.* (See 2.) ___ And] *Having the bow-string put into its notch on the occasion of shooting:* [see 4, last sentence:] ___ whence the saying, لَا

زِلْتَ الخَيْرِ مُوَفَّقًا وَسَهْمُكَ فِى الكَرَمِ مُفَوَّقًا [*Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity*]. (A, TA.)

مُسْتَفِيقٌ A man *who sleeps much:* (O, K, TA:) mentioned by IAar; but this is strange.

فول

فُولٌ [*Beans;* or the *bean; faba sativa* of Jussieu; *vicia faba* of Linnæus; i. e.] *i. q.* بَاقِلَّى [q. v.]: (T, IF, S, Msb:) or *i. q.* حِمَّص [i. e. *chick-peas;* or the *chick-pea*]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. فيل; but in the older of my copies, before that art.:]) or *a certain grain,* or *seed,* (حَبّ,) *like the* حِمَّص: but with the people of Syria [and of Egypt], *i. q.* بَاقِلَّى: or (as some say, M) specially the *dry* [*thereof*]: n. un. with ة: (M, K:) mentioned by Sb. (M.)

فَوَّالٌ *A seller of* فُول. (TA.)

فولاذ

فُولَاذٌ : see art. فلذ.

فوم

2 فَوَّمْتُ الخُبْزَ *I made bread,* or *the bread.* (IJ, M.) [And] فَوِّمُوا لَنَا *Make ye bread for us:* (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.)

فُومٌ, a word occurring in the Kur ii. 58, (T, S, M, &c.,) is expl. as signifying the same as ثُومٌ [which generally means *Garlic;* but is said to have also the meaning here next following]; (T, S, M, Msb, K;) said to be a dial. var. of the latter word, but app. [if meaning garlic] formed, as IJ says, by the substitution of ف for ث; (M;) and 'Abd-Allah [Ibn-Mes'ood] read [in the Kur ubi suprà] وَثُومِهَا [instead of وَفُومِهَا]: (Fr, T, S:) it is also expl. as signifying *wheat;* (T, S, M, Msb, K;) which is said by Lh to be a meaning of ثُومٌ and فُومٌ; and if Ibn-Mes'ood read the word as ثوم, the meaning is فوم, i. e. wheat; (T;) accord. to Fr, it is an old word, signifying thus, (T, S, *) and also *bread;* (T, S, K;) Zj says that there is no difference of state-

ment among the lexicologists as to its having the former of these two meanings, that it is said to have the latter also, and that it also signifies the *other grains, beside wheat, whereof bread is made* [which last meaning is also mentioned in the K]; (T;) and IJ holds that it is rightly expl. as having the first of these three meanings (i. e. wheat) and the last of them: (M:) another meaning assigned to it is حِمَّصٌ [i. e. *cicer arietinum;* or *chick-peas*]; (S, K;) which is of the dial. of Syria: (S:) and it signifies also *any* عُقْدَةٌ [app. meaning *head* of a plant, such as that] *of an onion,* or *of a garlic:* or *a great gobbet of food:* (K: [for أَوْ لُقْمَةٌ عَظِيمَةٌ in the CK, I read او لُقْمَةٌ عَظِيمَةٌ as in other copies of the K:]) in the dial. of Azd-es-Saráh, it is applied to *ears of corn;* and فُومَةٌ is its n. un.; (M;) this latter signifying *an ear of corn,* (S, K, TA,) as expl. by IDrd: (TA:) فُومٌ has فُومَانٌ [of the measure فُعْلَانٌ] for a pl., this being [virtually] a pl. pl.; mentioned by IJ, who says that the dammeh in فُومٌ is different from the dammeh in فُومَانٌ. (M, TA.)

فُومَةٌ : see the next preceding paragraph, near the end. ___ Also *A thing that one carries between his two fingers.* (K.)

قَطَعُوا الشَّاةَ فُومًا فُومًا (M, K, *) means [*They cut the sheep,* or *goat,*] *into a number of pieces;* (M;) like فُؤَمًا. (K.)

فَامِىٌّ , altered from فُومِىٌّ, *A seller of* فُوم [app. 3]. *in any of its senses,* but accord. to the TA as meaning *wheat,* or *chick-peas*]: (S, K:) [or] *a seller of fruit:* (MA:) accord. to Az, (TA,) الفَامِىُّ means السُّكَّرِىُّ, (Mgh, TA,) who is called by the vulgar البَيَّاعُ [generally signifying the *seller,* or *vender;* perhaps here meaning *the seller of sugar,* though I do not anywhere find السُّكَّرِىُّ thus explained]; (Mgh;) but he says, I do not think it genuine Arabic. (TA.)

فوه

1 **فَاهَ به** , (S, Msb, K,) aor. يَفُوهُ (S, Msb) and يَفِيهُ also, (ISd, TA,) inf. n. فَوْهٌ, (MA,) [and inf. n. of unity فَوْهَةٌ, (see Har p. 434,)] *He uttered it,* or *pronounced it,* (S, Msb, K,) namely, a saying; (S;) as also تَفَوَّهَ . (S, K.) One says, مَا فُهْتُ بِكَلِمَةٍ, and مَا تَفَوَّهْتُ , i. e. *I opened not my mouth with a word,* or *sentence.* (S.) فَاهَ لِسَانٌ, a phrase used by El-Hareeree, the Arabs did not say: they only said, فَاهَ الرَّجُلُ بِكَذَا [*The man opened his mouth with such a thing,* i. e., with such a saying, &c.]. (Har p. 191.) And هٰذَا أَمْرٌ مَا فُهْتُ عَنْهُ, inf. n. فُوهٌ [or فُؤُوهٌ ?], is a saying mentioned by Fr, as meaning *This is a thing,* or *an affair, which I mentioned not,* or *have not mentioned.* (TA.) ___ See also 2. فَوِهَ, aor. يَفْوَهُ, [inf. n. فَوَهٌ,] *He* (a man) *had what is termed* فَوَهٌ , (S, TA,) which means *width of the mouth,* (S, K, TA,) *and largeness thereof:* (TA:) or *protrusion and length of the upper central incisors:* (S, TA:) or *length of all the teeth;* length of the upper central incisors being termed رَوَقٌ: (IB, TA:) or *protrusion of the teeth from the lips, with length thereof.* (K, TA.)

2 **فوّهه** *He* (i. e. God) *made him to be* أَفْوَهَ [or *wide in the mouth,* &c.]. (S, K.) ___ شَدَّ مَا فَوَّهْتَ فِى هٰذَا الطَّعَامِ, [thus accord. to the TA, but an explanation of مُفَوَّهٌ seems to show that the right reading is فُوِّهْتَ, in the pass. form,] and تَفَوَّهْتَ , and فُهْتَ , means شَدَّ مَا أَكَلْتَ [app. *Much indeed,* or *greatly indeed, didst thou eat,* or *hast thou eaten, of this food;* see شَدَّ: and see also 10]. (TA.)

3 **فاوهه** , (K, TA,) inf. n. مُفَاوَهَةٌ; (TA;) and فَاهَاهُ, [formed from the former by transposition,] (K, TA,) inf. n. مُفَاهَاةٌ; (TA;) *He talked,* or *discoursed, with him:* [see also 6:] and *he contended with him for superiority in glory,* or *excellence.* (K, TA.)

5 **تفوّه** *He spoke.* (KL.) See also 1, first and second sentences. ___ And see 2. تفوّه المكانَ *He entered the* فُوَّهَة *of the place;* (K, TA;) i. e., *the mouth thereof;* likened to the فَم [properly thus called] as being *the first place of ingress to the interior thereof.* (TA.)

6 **تفاوهوا** *They talked* [app. *one to another:* see 3]. (K.)

10 **استفاه**, (S, K,) inf. n. استفاهة and استفاه, (K,) the latter mentioned by Lh, (TA,) *He* (a man, S) *ate,* (S, K,) or *drank,* (K,) *vehemently, after scantiness,* (S, K,) or *after weakness;* (so in a copy of the S;) but seldom used in relation to drinking: or you say, استفاه فى الطَّعام, meaning *he ate much of the food:* so says IAar, not particularizing the act as being after scarcity or not. (TA.) [See also 2.] ___ And *He quenched his thirst by drinking.* (K.)

فَاه : see what next follows: and see the next paragraph again, in the latter half: and the same word, and فَاه, (the latter in two places,) see voce فاووهة.

فُوه and فَاه and فِيه (K, TA) and, accord. to the copies of the K, فُوهة, [or, as in the CK, فَوهة,] but correctly فُوَّهَة, (TA,) and فَم, all signify the same [i. e. The *mouth*]: (K, TA:) the pl. is أَفْواه, (S, K, TA,) pl. of فُوه, (S, TA,) and as such its case is plain; as pl. of فِيه, it is like أَرْواح as pl. of رِيح; as pl of فَاه, it is allowable as having و for its original medial radical; but as pl. of فُوَّهَة, it is anomalous: (TA:) and another pl. is أَفْمام, (K, TA,) said by some to be pl. of فُمّ or فَمّ, with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art. فم; but some disallow this pl.; and accord. to some, (TA,) it has no sing. (K, TA) agreeable with rule, (TA,) for فَم is originally فَوه, (K, TA,) with the و movent by fet-h, or [فَوْه, as in some copies of the S,] with the و quiescent, on the authority of IJ; (TA;) the ه is elided, and the و becomes a movent final, therefore it must be changed into ا, because of the fet-hah preceding it, so the word becomes فا; but a noun may not be of two letters whereof one is [the ن of] the tenween, (K, TA,) thus the passage is expressed in the M, but MF remarks that correctly we should say whereof one is the ا, (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is م, for they are both labials, and in the م is a sort of humming sound (هَوِىّ,

in the CK هُوِىٌّ,) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the و: (K, TA:) [several similar disquisitions, added in the TA, respecting the change from فوه to فم, I omit, regarding them as needless: what is said on this subject in the S, in art. فم, I have mentioned in that art.:] in the present art., J says that the م of فم is a substitute for the ه, not for the و, of فوه; but this is a mistake: (IB, TA:) the dual of فمٌ is فَمَانِ and فَمَوَانِ (IAar, S, Msb, K) and فَمَيَانِ, the second and third of which are anomalous: (IAar, K:) of the second, which occurs in a verse of ElFarezdak, [and respecting which see the first paragraph of art. فم,] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase هٰذَا فُوهُ, they deemed the combination of the two هs difficult in respect of utterance; therefore they suppressed the [radical] ه thereof [in this case, and then in other, similar, cases], and said, هٰذَا فُوهُ, and فُوهُ زَيْدٍ, and رَأَيْتُ فَا زَيْدٍ, and مَرَرْتُ بِفَى زَيْدٍ: and when prefixing it to [the pronoun denoting] thyself, thou sayest, هٰذَا فِىَّ; and this thou dost alike in using it in the nom. case and in the accus. and in the gen., because the و [of فُو] is changed into ى and is then incorporated [into the pronominal ى]: (S, and the like is said in the Msb:) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance, فَا occurs at the end of a verse of El-'Ajjáj, without an affix, in this case for فَاهَا. (S.) ___ In the saying كَلَّمْتُهُ فَاهُ إِلَى فِىَّ, meaning *I spoke to him, his mouth being near to my mouth,* فاه is in the accus. case as a denotative of state: (S, TA: *) or by reason of the derivative [مُكَلِّمًا] meant to be understood: or, as Sb says, it is an instance of one of the nouns that are put in the place of inf. ns., and it is not to be separated from what should follow it, so that you may not say كَلَّمْتُهُ فَاهُ [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning وَهٰذِهِ حَالُهُ [*this being his state*], (Sb, TA,) i. e. فُوهُ إِلَى فِىَّ [*his mouth was near to my mouth*], the clause [following كلّمته] occupying the place of a denotative of state. (TA.) ___ The saying فَاهَا لِفِيكَ, (Meyd, K, TA,) which is a prov., (Meyd, TA,) means *May God make the mouth of misfortune to cleave to thy mouth;* (Meyd, K, * TA;) [but lit. signifies, only, *her,* or *its, mouth*

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to thy mouth; and is [likewise] an instance of one of the nouns that are used in the manner of inf. ns. expressive of imprecation, by reason of a verb not mentioned: Sb says, فاها is without tenween, meaning فَا الدَّاهيَة, as is shown by the saying,

* وَدَاهِيَةٍ مِنْ دَوَاهِى المَنُو *
* نِ يَرْهَبُهَا النَّاسُ لَا فَا لَهَا *

[*Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth,* wherewith to bite]: (Sb, TA:) A'Obeyd says that its primary meaning is, *may God make the ground to be in thy mouth;* that it is like the sayings بفيكَ الحَجَرُ and بفيكَ الأَثْلَبُ; (S, Meyd;) and [hence] it means *disappointment* [cleave] *to thee:* (S, * Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeyd, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says,

* فَقُلْتُ لَهُ فَاهَا لفيكَ فَإِنَّهَا *
* قَلُوصُ ٱمْرِئٍ قَارِيكَ مَا أَنْتَ حَاذِرُهُ *

[*And I said to him,* فاها لفيك, *for she is the youthful she-camel of a man who will give thee as a guest's entertainment that which thou fearest*]; (S, Meyd; but in the S, as IB has observed, فَإِنَّهُ is erroneously put for فَإِنَّهَا;) i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by قَارِيكَ] he means يَقْرِيكَ, from قَرَى الضَّيْفَ: (S:) it is also said that فَاهَا is metonymically used as meaning the dust of the earth, which is termed the mouth of the earth because it drinks the water; and it is as though the saying meant *the dust be in thy mouth:* (Meyd:) Sh is related to have said, I heard IAar say فَاهًا لفيكَ, with tenween, meaning *may God make thy mouth to cleave to the ground;* [or rather, *ground to thy mouth;* lit., simply, *a mouth to thy mouth;*] and some say فَاهَا لفيكَ, without tenween, as an imprecation meaning *may God break thy* فَم [i. e. thy *teeth,* to which فَم is often metonymically applied, as is also فُوه]. (TA.) ___ One says also, سَقَى فُلَانٌ إِبِلَهُ عَلَى أَفْوَاهِهَا, meaning *Such a one drew for his camels the water when they came to it, while they*

were drinking; not having stored it for them in the drinking-trough: and جَرَّ فُلَانٌ إِبِلَهُ عَلَى أَفْوَاهِهَا *Such a one suffered his camels to pasture while going along* [*by his driving them gently:* see art. جر]: so says As: and so accord. to the A and other lexicons; but the author of the K, by an omission, has assigned the latter explanation to the former phrase. (TA.) ___ لَوْ وَجَدْتُ إِلَيْهِ فَا كَرْشٍ, meaning أَدْنَى طَرِيقٍ, (K, TA,) has [with other, similar, phrases] been explained in art. كرش [q. v.]. (TA.) ___ فُو فَرَسٍ حَمِرٍ [*Mouth of a horse that is suffering indigestion in consequence of his having eaten barley and so made it to stink*] is an appellation applied to him who has stinking breath. (TA. [An ex. of it occurs in a verse of Imra-el-keys cited in the TA in art. حمر as in Ahlwardt's Divans of the Six Ancient Arabic Poets, p. 125; and differently in De Slane's Diwan d'Amro-'kaïs, p. 36 of the Arabic text.]) ___ And فُو جُرَدٍ [*Mouth of a large fieldrat*] and فُو دَبًا [*Mouth of a sort of small wingless locust,* or perhaps correctly فُو دَبَاةٍ *mouth of a small wingless locust,*] are nicknames applied to a little man. (TA.) ___ One says also, لَا فُضَّ فُوهُ, meaning *May his teeth,* or *front teeth, not be broken.* (K, * TA.) And سَقَطَ فُوهُ *His teeth fell out.* (TA in art. فض [q. v.]) ___ And مَاتَ لِفِيهِ i. e. لِوَجْهِهِ [meaning *He died upon his face; prone:* like سَقَطَ لِوَجْهِهِ *He fell upon his face:* the ل in both being used in the sense of عَلَى; as it is in the phrase خَرُّوا لِأَذْقَانِهِمْ (expl. in art. خر), &c.]. (A, K, TA. [The explanation in the TK, being somewhat ambiguous (though correct), has misled Freytag in this case.]) And [in like manner, using ل in the sense of عَلَى,] كَبَّهُ ٱللّٰهُ لِفِيهِ, one of their forms of imprecation, meaning *May God cause him to die:* or *prostrate him* [*upon his face;* as also كَبَّهُ لِوَجْهِهِ]. (TA.) ___ [See also فُوَّهَةٌ as syn. with فُوهٌ; like which it has أَفْوَاهٌ for a pl.] فُوهٌ also, having for its pl. أَفْوَاهٌ, and pl. pl. أَفَاوِيهُ, (S, Mgh, Msb, K,) [which last is of very frequent occurrence,] signifies *Perfume,* or *an odoriferous substance:* (Mgh, Msb:) or *a thing,* or *substance, with which a perfume,* or *an odoriferous substance, is compounded* or *prepared* (يُعَالَجُ); like as تَوَابِلُ signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or *the* تَوَابِلُ [or *seeds used in cooking*] *with which food is compounded* or *prepared* (يُعَالَجُ) are also called أَفْوَاهُ الطِّيبِ: (Msb:) [the pl. and pl.

pl. are now generally applied to *spices*, or *aromatics:*] or الأَفْوَاهُ, the pl. mentioned above, signifies [the seeds called] التَّوابِلُ: and also *what diffuse fragrance* [I read نَوافِحُ, as in my MS. copy of the K, pl. of نَافِحٌ, q. v., instead of نَوافِجُ (with جيم), the only reading that I find in other copies of the K, regarding the latter as indubitably a mistranscription,] *of perfumes*, or *odoriferous substances:* (K:) and *the sorts*, or *species*, of flowers; (K, TA;) thus says AHn; and in one place he says that الافواح signifies *what are prepared for perfume, of sweetsmelling flowers;* and sometimes they are of herbs, or leguminous plants: (TA:) and also *sorts*, or *species*, of a thing [app. of any kind]: (K:) and one says, هُوَ مِنْ أَفْوَاهِ الطيب, and أَفْوَاهِ البُقُولِ, meaning *It is of the sorts*, or *species*, and *of the mixtures*, or *compounds, of perfume*, and *of herbs*, or *leguminous plants:* (Mgh:) but فُوهٌ is not applied to anything that is termed عَقَّارٌ. (AHeyth, TA in art. عقر.)

فَوَهٌ : see 1, last sentence. ___ Also The *quality of a* مَحَالَة [or *large sheave of a pulley*] *such as is termed* فَوْهَآءُ, fem. of أَفْوَهُ, q. v. (TA.)

فيه : see its syn. فُوهٌ.

فُوهَةٌ : see فُوَّهَةٌ, in five places.

فُوَّهٌ *Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the* نَسا [app. as meaning *sciatica* or the *sciatic nerve*] *and pain of the hip and of the flank, powerfully diuretic, and kneaded with vinegar and applied as a liniment it cures the* [*leprosy termed*] بَرَص: (K, TA:) but the word was not known to Az in this sense, [which is the only meaning, except one which I think doubtful, that I find assigned to it;] and it is said to be the فُوَّةٌ [which see in art. فو, i. e. *madder*]. (TA.) See also فُوَّهَةٌ.

فَيِّهٌ , originally فَيْوِهٌ: see مُفَوَّهٌ.

فُوَّهَةٌ : see its syn. فُوهٌ. ___ [Hence] it signifies also The فَم [i. e. *mouth*] of a place; likened to the فَم [properly so called] as being the *first place of ingress*, or *entrance, to the interior:* (TA:) [and so too as being the *place of egress*, or *exit, from the interior:*] it is of a river, or rivulet, (Lth, S, Msb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Msb, K, TA;) signifying the فَم [or *mouth*]; as also فُوهَةٌ , (K, TA,) without teshdeed; mentioned by IAar: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Msb, TA;) the *foremost part* thereof: or, as some say, the *place of* its *pouring into the* كِظَامَة [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its رَأْس [or *head*, as though in this case having one, or each, of two contr. meanings, unless, as I believe it to be, the mouth, or outlet, of a valley or water-course or torrent-bed be sometimes called its رأس as being its *foremost part*]: (TA:) and of a street, it is the *place of egress*, or *exit;* (Msb;) the *foremost part* thereof: (TA:) and of a road, it is the فَم [or *mouth*], which is the *upper part* thereof (اعلاه): (Msb: [thus in my copy; but I think that اعلاه is a mistranscription, in my copy, for أَوَّلُه, and that the correct meaning is therefore the *foremost part* thereof, agreeably with what is said above in relation to a road and to a river or rivulet:]) but accord. to some, فُوهَةٌ , without teshdeed, is not allowable; and one should say, قَعَدَ عَلَى فُوَّهَةِ الطَّرِيقِ, and فُوَّهه [probably, I think, a mistranscription for فوهه, with the و quiescent, both meaning *He sat at the mouth of the road*]; not فُوهَتِه , without teshdeed: (TA:) and فُوَّهَةٌ signifies also the *first*, or *foremost, part*, of a thing; (K, TA;) like that of the street and that of the river or rivulet: [whence] one says, طَلَعَ عَلَيْنَا فُوَّهَةُ إِبِلِكَ i. e. *The first*, or *foremost, portion of thy camels* [*came to us*, or *came forth upon us*]; like the phrase فُوَّهَةُ الطَّرِيق: (TA:) the pl. of فُوَّهَةٌ is أَفْوَاهٌ, (Ks, S, Msb, TA,) which is anomalous, (S, Msb, TA,) and (TA) فُوَّهَاتٌ [in the CK فُوهَاتٌ] and فَوَائِه. (K, TA.) [Hence] one says, دَخَلُوا فِى أَفْوَاهِ البَلَد وخَرَجُوا مِنْ أَرْجُلِه, (A, K, * TA,) in the copies of the K أَرْجُلِها, which is wrong, (TA,) i. e. *They entered into the foremost parts of the country*, or *town*,

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and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of أَفْوَاه as here used is فُوَّهَةٌ. (TA.) It signifies also *A say,* or *saying,* or *speech;* (S, K, TA;) from 1 in the first of the senses assigned to it above: hence one says, إِنَّ رَدَّ الفُوَّهَةِ لَشَدِيدٌ (S, TA) *Verily the retracting of that which has been said is difficult:* (Har p. 434:) and [hence] one says also, هُوَ يَخَافُ فُوَّهَةَ النَّاسِ [*He fears the say,* or *speech, of men*]. (TA.) ___ And The Muslims' *rending one another's reputation by evil speech,* or *by backbiting;* (K, TA;) as also فُوهَةٌ . (TA.) ___ إِنَّهُ لَذُو فُوَّهَةٍ means *Verily he is strong in speech, and free,* or *unconstrained, in tongue.* (TA.) ___ And one says, مَا أَشَدَّ فُوَّهَةَ بَعِيرِكَ فِى هٰذَا الكَلَأِ, meaning [*How vehement is*] *thy camel's eating* [*of this herbage*]! and in like manner, فُوَّهَةَ فَرَسِكَ [*the vehement eating of thy horse*]: whence their saying أَفْوَاهُهَا مَجَاسُّهَا [which may be well rendered as it has been in art. جس, q. v.], meaning *Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition.* (TA.) And *Milk, as long as there remains in it the taste of sweetness;* (K, * TA;) as also فُوهَةٌ ; and sometimes correctly said with ق, i. e. [قُوهَةٌ,] without teshdeed. (TA.)

فَاوُوهَةٌ A man *who reveals,* or *discloses, everything that is in his mind;* as also فَاهٌ , (Fr, S, TA, [but omitted in one of my copies of the S,]) and فَاهَةٌ : (Fr, TA:) and فَاهٌ بِجُوعِهِ one *who reveals his hunger;* originally فَائِهٌ, like as they said هَارٍ and هَائِرٌ. (TA.)

أَفْوَهُ *Having what is termed* فَوْهٌ, meaning as expl. in the last sentence of the first paragraph [i. e. *width of the mouth,* &c.]; fem. فَوْهَآءُ; (S, K, TA;) the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) فَوْهَآءُ شَوْهَآءُ, applied to a woman, means *Wide-mouthed, ugly:* and, applied to a mare, *wide-mouthed, long-headed:* or *sharp in spirit.* (TA.) ___ [Hence,] بِئْرٌ فَوْهَآءُ *A widemouthed well.* (K.) ___ And طَعْنَةٌ فَوْهَآءُ *A wide wound made by piercing.* (K.) ___ And مَحَالَةٌ فَوْهَآءُ [*A large*

sheave of a pulley] (S, K, TA) *that is wide* (K, TA) *and* (TA) *whereof the teeth between which runs the well-rope are long.* (S, TA.) [See also مَحَالَةٌ فَوْقَآءُ, in art. فوق.]

مُفَوَّهٌ and فِيهٌ , (S, K,) the latter originally فَيْوِهٌ, (S,) *Eloquent;* (S, K, TA;) and so فِيهَةٌ applied to a woman; (S, TA;) *able in speech; an able speaker:* or فِيهٌ signifies *good in speech; a good speaker:* (TA:) or both signify *good and eloquent in speech;* as though taken from الفَوْهُ meaning width of the mouth: (IAar, TA:) or *having an inordinate desire,* or *appetite, for food; a vehement eater;* (K, TA;) applied to a man and to other than man: (TA:) and the latter (فِيهٌ), *having an inordinate and insatiable desire,* or *appetite, for food:* (TA:) and this also signifies a man *who eats much;* syn. أَكُولٌ; (S, K;) and so does مُسْتَفِيهٌ : (K [in some copies of which, كوفى is strangely put in the place of اكول in the explanation here given]:) or مُسْتَفِيهٌ signifies a man *eating vehemently after scantiness,* (S,) or *after weakness:* (thus in a copy of the S:) and مُفَوَّهٌ is also expl. as meaning a man *who eats vehemently.* (TA.) And one says مِنْطِيقٌ مُفَوَّهٌ (K, TA) meaning [*Very*] *eloquent in speech:* (TA:) and مَنْطِقٌ مُفَوَّهٌ (K, TA) *Good,* or *excel-lent, speech,* or *diction.* (TA.) شَرَابٌ مُفَوَّهٌ means [*Beverage,* or *wine,*] *perfumed* (K, TA.) *with* [*the odoriferous substances called*] أَفَاوِيهُ [pl. pl. of فُوهٌ, q. v.]. (TA.) And ثَوْبٌ مُفَوَّهٌ (Lth, K) and مُفَوًّى (K) *A garment,* or *piece of cloth, dyed with* فُوَّهٌ [or فُوَّةٌ, i. e. *madder*]. (Lth, K.)

مُسْتَفِيهٌ : see the next preceding paragraph, in two places.

فى

فِى is a particle governing the gen. case [and used in the manners and senses expl in what here follows]. (T, S, M, Mughnee, K.) ___ It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Msb, Mughnee, K, TA,) either in relation to place or in relation to time: (Mughnee, K, TA;) properly and tropically. (Msb, Mughnee, TA.) غُلِبَتِ ٱلرُّومُ فِى أَدْنَى ٱلْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِى بِضْعِ سِنِينَ [*The Greeks have been overcome in the nearer,* or *nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years*], in the Kur [xxx. 1 3], is an ex. of its relation to place and to time. (Mughnee.) And وَلَكُمْ فِى ٱلْقِصَاصِ حَيٰوةٌ [*And there is, to you, in retaliation, life,* or *an advantage,* (respecting the meaning of which see art. حى,) in the Kur ii. 175,] is an ex. of its being used tropically, (Mughnee.) أَدْخَلْتُ الخَاتَمَ فِى أُصْبَعِى is an ex. of its relation to place, but the proposition is inverted [i. e. the meaning is *I inserted my finger into the signet-ring*]. (Mughnee.) [Using it properly,] you say, المَآءُ فِى الإِنَآءِ [*The water is in the vessel*]: (S:) and هُوَ فِى الجِرَابِ [*It is in the wallet,*] and فِى الكِيسِ [*in the purse*]: and هُوَ فِى بَطْنِ أُمِّهِ [*He is in the belly of his mother*]: and هُوَ فِى الغُلِّ [*He is in the shackle for the neck*]: (M:) and زَيْدٌ فِى الدَّارِ [*Zeyd is in the house*], (S, M, * Msb,) or *within the house,* and *in the midst of it,* for فِى الدَّارِ, means دَاخِلَهَا, and وَسْطَهَا: (T:) and [using it tropically, you say,] الشَّكُّ فِى الخَبَرِ [*Doubt,* or *uncertainty, is in the information*]. (S.) The saying فِيهِ عَيْبٌ [*In him is a fault,* or *blemish*], if relating to a real عَيْبٌ, is proper; and if relating to an ideal عَيْبٌ, tropical: the former is such as the amputation of the hand of the thief, and the redundance of a hand; and the latter, such as the runningaway of a slave. (Msb.) [When relating to time, it may in some cases be rendered *In,* or *during;* as in the phrase فِى أَيَّامٍ مَعْدُودَاتٍ, in the Kur ii.

139, i. e. *In*, or *during*, certain *numbered days*. إِنَّ أَصْحَابَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَاكِهُونَ, in the Kur xxxvi. 55, may be rendered *Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful*, or *happy*. The phrase أَمَّا قَوْلُهُ كَذَا فِيهِ مَا فِيهِ, lit. *As to his saying thus, in it is what is in it*, is used as a polite expression of objection, or contradiction; like فِيهِ تَأَمُّلٌ, q. v. In many instances, فِى may be rendered *Of*, or *concerning*, or *in respect of;* as in قَالَ فِيهِ كَذَا *He said of*, or *concerning, him*, or *it, thus;* for قَالَ فِى ذِكْرِهِ كَذَا *He said in mentioning him*, or *it, thus*, or فِى وَصْفِهِ *in describing him*, or *it;* or the like hence, for ex., one says كَتَبَ كِتَابًا فِى عِلْمِ ٱللُّغَةِ *He wrote a book of*, or *concerning the science of lexicology:* and hence, in the Kur ii. 133, أَتُحَاجُّونَنَا فِى ٱللَّهِ *Do ye argue with us concerning*, or *in respect of, God?*] ___ It also denotes concomitance, (Mughnee, K,) and (K) in this ease (Mughnee) it is syn. with مَعَ. (Msb, Mughnee, K.) Thus in the phrase, قَالَ ٱدْخُلُوا فِى أُمَمٍ [*He shall say, Enter ye with peoples*]. (Msb, Mughnee, TA,) in the Kur [vii. 36]: (Msb, TA:) or, as some say, the meaning is, فِى جَمَاعَةِ أُمَمٍ [*in the company of peoples*]. (Mughnee.) Thus. too, in the phrase, in the Kur [xlvi. 15], فِى أَصْحَابِ ٱلْجَنَّةِ [*With the inmates of Paradise*]. (Msb, TA.) [Or in these and similar instances, فِى may be rendered, more agreeably with the primary signification, as meaning *Among*.] In the K, the meaning as denoting concomitance and that which is identical with مَعَ are made distinct: and it has been said that بِ denotes the continuance of concomitance and مَعَ denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase طُولٌ فِى ٱسْتِرْخَآءٍ *Length together with laxness:* (occurring in the K voce طَنَبٌ:) and سَوَادٌ فِى حُمْرَةٍ *Blackness* blending *with redness:* and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase طُولُهُ عِشْرُونَ ذِرَاعًا فِى ثَلَاثِ أَذْرُعٍ عَرْضًا *Its length is twenty cubits with* (or as we say *by*) *three cubits in breadth:* in which case the number of square cubits is expressed by the phrase عِشْرُونَ فِى ثَلَاثٍ as though meaning *Twenty* as a multiplicand *with three* as its multiplier; i. e. *twenty multiplied by three:* see ضَرَبَ as signifying he multiplied.]. ___ It also denotes the assigning of a cause. (Msb,

Mughnee, K.) Thus in the phrase فِى أَرْبَعِينَ شَاةٌ i. e. *On account*, or *because, of* completing [the possession of] *forty sheep* or *goats*, [the giving of]

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a sheep or *goat* [for the poor-rate] is incumbent [on the possessor: or this may be rendered, *in the case of* the possession *of forty, a sheep* or *goat* is to be given]. (Msb.) And thus in the saying, [in the Kur xii. 32,] فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ [*And that is he because of whom ye blamed me*]. (Mughnee.) Thus also in the saying, in a trad., إِنَّ ٱمْرَأَةً دَخَلَتِ النَّارَ فِى هِرَّةٍ حَبَسَتْهَا [*Verily a woman entered the fire* of Hell *because of a she-cat which she confined* without food]. (Mughnee.) [And thus in the phrase أَسْلَفَ فِى كَذَا *He paid in advance*, or *beforehand, for*, or *on account of, such a thing*.] ___ It also denotes superiority; (Mughnee, K, TA;) i. e. (TA) it is used in the sense of عَلَى. (T, S, M, Msb, TA.) Thus in the saying, in the Kur [xx. 74], وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ [*And I will assuredly crucify you upon the trunks of palm-trees*]. (T, S, Msb, Mughnee, TA.) And so in the verse of 'Antarah cited voce سرح. (T, M, Mughnee, TA.) And Yoo asserts that the Arabs say, نَزَلْتُ فِى أَبِيكَ, meaning عَلَيْهِ [i. e. *I alighted*, or *descended and stopped*, &c., *at the abode of thy father*]. (S.) ___ It is also *syn. with* ب, (T, S, M, Mughnee, K,) sometimes. (S.) Thus in the saying of Zeyd-el-Kheyl,

* وَتَرْكَبُ يَوْمَ الرَّوْعِ فِيهَا فَوَارِسُ *
* بَصِيرُونَ فِى طَعْنِ الأَبَاهِرِ وَالكُلَى *

(S, Mughnee, TA,) meaning, بِطَعْنِ الاباهر والكلى [i. e. *And horsemen skilful in piercing the aortas and the kidneys ride in the day of fear therein*]. (S, TA.) And thus in a verse cited by Fr, أَرْغَبُ is made trans. by فِى and عَنْ instead of بِ and عَنْ. (T, TA.) [Thus, also, لَيْسَ فِى شَىْءٍ is sometimes used for لَيْسَ بِشَىْءٍ, meaning *It is nought;* or *not of any account* or *weight;* &c.: see more in art. شيأ.] ___ It is also *syn.*

with إِلَى. (Mughnee, K.) Thus in the Kur [xiv. 10], فَرَدُّوا أَيْدِيَهُمْ فِى أَفْوَاهِهِمْ [*And they put their hands to their mouths*]. (Mughnee, TA.) ___ It is also *syn. with* مِنْ. (M, Mughnee, K, TA.) Thus in the Kur [xxvii. 12], فِى تِسْعِ آيَاتٍ [*Of,* or *among, nine signs*]. (M, TA.) And in the saying, خُذْ لِى عَشْرًا مِنَ الإِبِلِ فِيهَا فَحْلَانِ [*Take thou for me ten of the camels; of,* or *among, them* let there be *two stallions.* (M, TA.) [Thus too in the saying هُوَ فِى أَصْلِ قَوْمِهِ *He is of,* or *among, the purest in race,* &c., *of his people:* and the like thereof.] ___ It also denotes comparison; and this is when it occurs between a preceding [mention of a] thing excelled and a following [mention of a] thing excelling: as in the saying, [in the Kur ix. 38,] فَمَا مَتَاعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْآخِرَةِ إِلَّا قَلِيلٌ [*But the enjoyment of the present life, in comparison with that which is to come, is no other than little*]. (Mughnee, K.) ___ It is also used for compensation; and this is when it is redundant as a compensation for another [فِى] which is suppressed: as in the saying, ضَرَبْتُ فِيمَنْ رَغِبْتُ for ضَرَبْتُ مَنْ رَغِبْتُ فِيهِ [*I beat,* or *struck, him whom thou desiredst*]: (Mughnee, K:) but this is allowed by Ibn-Málik alone. (Mughnee.) ___ And it is used for corroboration: (Mughnee, K:) this is when it is redundant without its being for compensation: and this El-Fárisee allows in a case of necessity in verse; citing as an ex.,

* أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا *
* تَخَالُ فِى سَوَادِهِ يَرَنْدَجَا *

[*I am Aboo-Saad; when the night becomes dark, thou imagining its blackness to be black leather*]. (Mughnee.) And it is thus used in the saying, in the Kur [xi. 43], وَقَالَ ٱرْكَبُوا فِيهَا [for ٱرْكَبُوهَا, i. e. *And he said, Embark ye therein,* the like of which occurs also in xviii. 70 and xxix. 65], (Mughnee, K,) accord. to some. (Mughnee.) فِى as a prefixed noun in the gen. case, *syn. with* فَمٌ, and فَىَّ as *syn. with* فَمِى, see voce فُوهٌ, in art. فوه.

فَىَّ is a word expressive of wonder: they say, يَا فَىَّ مَا لِى أَفْعَلُ كَذَا [*O my wonder! What has happened*

to me that I do thus?]: or it is expressive of regret on account of a thing that is passing away [so that this exclamation may be rendered *Oh! What has happened to me* &c.]: Ks says that it is not to be written with ء [though it is so written in several of the lexicons in art. فيأ, i. e. فىْء]; and that it means يا عَجَبِى [as first expl. above]: and in like manner one says, يا فَىَّ ما أَصْحابُكَ [*O my wonder! What are thy companions?* i. e. *what manner of men are thy companions?* ما here denoting interrogation respecting qualities, or attributes; as in the Kur xxvi. 22]: and he says that ما in this case occupies the place of a noun in the nom. case. (M, TA.) Ks is also related to have said that some of the Arabs express wonder by فَىَّ and هَىَّ and شَىْء; and some add مَا, saying يا فَيَّما and يا هَيَّما and يا شَيْئَما, meaning *How good,* or *beautiful, is this!* the K is faulty here; mentioning only يا فَيَّما, and explaining it as denoting wonder. (TA.)

تَفِيَّةٌ : see تَفْيِئَةٌ, in art. فيأ.

فيأ

1 فَآءَ , aor. يَفِىءُ, inf. n. فَىْءٌ (S, O, Msb) and فُيُوءٌ, (O,) *He* (a man, Msb) *returned;* (S, O, Msb;) and so افآء , and استفآء : (M, TA:) فَىْءٌ, as also فَيْئَةٌ and فَيِئَةٌ , [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and إِفَآءَةٌ and استفآءة al' signify رُجُوعٌ: (K:) or, accord. to some, فَآءَ signifies particularly *he returned to a good state* or *condition.* (MF, TA.) One says, فَآءَ مِنْ غَضَبِهِ *He returned* [*to a good state,* or *recovered, from his anger*]: (M, TA:) and فُلَانٌ سَرِيعُ الفَىْءِ مِنْ غَضَبِهِ [*Such a one is quick in respect of the returning* &c. *from his anger*]: (S, M, * O:) and إِنَّهُ لَسَرِيعُ الفَيْئَةِ , (M,) or لَحَسَنُ الفَيْئَةِ , (S, O,) i. e. [*Verily he is quick,* or *good, in respect of*] *the returning* [to a good state, or from his anger, or *in respect of the manner of returning* &c.]: (S, M, O:) and هُوَ سَرِيعُ الغَضَبِ سَرِيعُ الفَيْئَةِ [*He is quick in respect of anger, quick in respect of returning,* or *recovering,* therefrom]. (A, TA.) And فَآءَ إِلَى الأَمْرِ, and فَآءَهُ [i. e. فَآءَ الأَمْرَ], inf. n. فَىْءٌ and فُيُوءٌ, *He returned* [*to the affair,* or *to the command,* i. e. *to that which was commanded*]. (M, TA.) حَتَّى تَفِىءَ إِلَى أَمْرِ ٱللّٰهِ, in the Kur xlix. 9, means *Until it* [referring to a party (طَائِفَةٌ) before mentioned] *return to the ordinance of God,* or *to that which God has commanded:* (Bd:) or *until it return* (T, Msb) *to obedience,* (T,) or *to that which is right.* (Msb.) And فَآءَ إِلَى الأَمْرِ, inf. n. فَىْءٌ, signifies also *He reconsidered the affair,* or *case.* (TA.) ___ فَآءَ المُؤْلِى (M, Msb, K) مِنِ ٱمْرَأَتِهِ, (M, K,) inf. n. فَىْءٌ, (TA,) or فَيْئَةٌ , (Msb,) means *The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her.* (M, Msb, * K. [See Kur ii. 226.]) But MF observes that this usage of فَآءَ to signify *He expiated an oath* belongs to the conventional language of the law. (TA.) In the case of a man who has sworn that he will abstain from conjugal intercourse with his wife, a period of four months is appointed to him in the Kur-án;

and if he have such intercourse with her in the four months, it is said of him, قَدْ فَآءَ, meaning *He has returned* [or *reverted*] from his oath, to the doing that which he swore that he would not do, and is bound to expiate his oath: if he have not had such intercourse with her until the end of the four months from the day of his swearing, then, Ibn-'Abbás and a number of the Companions pass upon her a single sentence of divorce, making the [said sentence of] divorce to have effect at the end of the months; but many of the Companions and others say that in this case he must return, and expiate his oath, or he must divorce. (T, TA.) And [hence] one says لَهُ عَلَى ٱمْرَأَتِهِ فَيْئَةٌ *He has the right of returning to his wife:* (Msb, TA:) and فَيْئَتُهَا هُوَ يَمْلِكُ *He possesses the right of returning to her;* namely, a wife whom he has divorced. (A, TA.) ___ الفَىْءُ عَلَى ذِى الرَّحِمِ occurs in a trad. as meaning *The being favourably inclined,* or *affectionate, to the relation;* and *returning to kind treatment of him.* (TA.) ___ فَآءَ said of the shade, (M, Msb,) aor. يَفِىءُ, (Msb,) inf. n. فَىْءٌ, (M, Msb, K, *) *It shifted,* or *removed;* (M, K; *) or [rather] *it returned from the side of the west to the side of the east:* (Msb:) and تَفَيَّأَتِ الظِّلَالُ *The shades became changed in their manner of being;* (S, O;) or [rather] *they returned* [*towards the east*] *after midday.* (T, TA. [See the Kur-án xvi. 50.]) ___ And فَآءَتِ الشَّجَرَةُ; and تفيّأت ; (M;) and فيّأت , inf. n. تَفْيِئَةٌ; (S, O, TA;) *The tree had much shade.* (M, TA.) فَآءَتِ الحَدِيدَةُ *The iron implement became blunt after its being sharp.* (T, TA.)

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فَئَتُّ الغَنِيمَةَ, (mentioned, but not expl., in the K,) inf. n. فَىْءٌ, (TA,) means *I took the spoil.* (TK.) [See also 10.]

2 **فيّأ الظلّ** , and افآءه *He* (God) *made the shade to return* [*in the afternoon*]. (El-Khafájee, MF, TA.) قَيَّأَتْ said of a tree: see 1, near the end. ___ Said of the wind, *It put in motion* the seed-produce, or standing corn, and the trees. (M, TA.) And, said of a woman, *She put in motion* her hair, from self-conceit, or vanity. (M, TA.)

4 **أَفَأْتُهُ** *I made it to return.* (O.) See also 2. ___ [Hence,] one says, أَفَآءَ ٱللّٰهُ عَلَى المُسْلِمِينَ مَالَ الكُفَّارِ [*God restored to the Muslims,* as though it were theirs by right, or *gave to them as spoil, the property,* or *wealth, of the unbelievers*]; (S, O;) inf. n. إِفَآءَةٌ. (S.) And أَفَآءَ ٱللّٰهُ عَلَيْهِمُ الغَنَائِمَ [*God restored,* or *gave, to them the spoils*]. And أَفَآءَ عَلَى قَوْمٍ فَيْئًا *He took for a party the spoil of another party and brought it to them:* and *he took for a party spoil that had been taken from them.* (T, TA.) ___ And أَفَأْتُ كَذَا *I made such a thing to be a* فَىْءٌ [or *spoil*]. (TA.) ___ And أَفَأْتُ فُلَانًا عَلَى الأَمْرِ *I turned him to the thing,* or *affair, when he had desired another thing,* or *affair.* (AZ, T.) See also 1, first sentence.

5 **تَفَيَّأَت الظِّلَالُ** : ___ and تفيّأت الشَّجَرَةُ: see 1, near the end. ___ تفيّأ فيه means *He shaded himself in it;* i. e., in the shade termed فَىْءٌ. (M.) One says, تَفَيَّأْتُ فِى فَىْءِ الشَّجَرَةِ [*I shaded myself in the afternoon-shade of the tree*]. (S, O.) And تفيّأ بالشَّجَرَةِ [*He shaded himself by means of the tree;* or] *he entered into the* أَفْيَآءِ [or *afternoon-shades*] *of the tree:* (MA:) and [it is said that] تَفَيَّأْتُ الشَّجَرَةَ signifies *I entered into the* أَفْيَآءِ *of the tree, and shaded myself thereby:* (Har p. 500:) and Aboo-Temmám has made it trans. by itself [i. e. without a prep.] in his saying,

* فَتَفَيَّأْتُ ظِلَّهُ مَمْدُودًا *

[as though meaning *And I protected myself from the sun by its shade, when* it was *extended*]: but [perhaps he has thus used the verb in the last of the senses here following, for] it is said that this is irregular. (TA.) ___ [Hence] one says, تَفَيَّأْتُ بِفَيْئِكَ meaning *I have had recourse to thee for protection.* (A, TA.) ___ تفيّأ is said of a branch or twig [as meaning *It bent, in a languid manner*]. (T, M, L, K, voce تَرَأَّدَ; &c.) And one says, تفيّأت لزوجها, meaning *She bent herself over her husband, and affected languor,* or *languidness, to him, feigning coyness,* or *opposition, and threw herself upon him:*

(T, * TA:) from الفَىْءُ signifying the act of returning: and some say تقيّأت, with ق; but Az says that this is a mistake, and that it is correctly with ف (TA.) تفيّأ signifies also تَتَبَّعَ [*He sought* a thing *time after time*, or *repeatedly*, &c.]. (Har p. 500.) And one says, فُلَانٌ يَتَفَيَّأُ الأَخْبَارَ and يَسْتَفِيؤُهَا [app. meaning *Such a one seeks after news*, or *tidings, time after time*, or *repeatedly*, &c.]. (A, TA.)

10 **استفآء** *He took as spoil.* (S, M, * O, K.) One says, اسْتَفَأْتُ هٰذَا المالَ *I took this property as spoil.* (S, O.) ___ See also 5. As intrans., see 1, first sentence.

فَىْءٌ *Afternoon-shade; shade after the declining of the sun from the meridian;* (T, * S, O;) [i. e.] the فَىْء is *what was sun, and has been annulled*, or *superseded, by shade;* (M, K;) or *that from which the sun has departed:* so called because of its returning from side to side: (S, O: [see 1, first sentence:]) ISk says, (S, O,) the ظلّ is what sun has annulled, or superseded; [correctly, what sun annuls, or supersedes; (see ظَلٌّ;)] and the فَىْء is *what has annulled*, or *superseded, sun:* (S, Mgh, O:) but AO says, on the authority of Ru-beh, *that on which the sun has been and from which it has departed* is فَىْء and ظلّ; and that on which the sun has not been is ظلّ: (S, O:) [see more under this latter word:] pl. [of pauc.] أَفْيَآءٌ and [of mult,] فُيُوءٌ. (S, M, Mgh, O, Msb, K.) ___ And *Spoil, booty*, or *plunder;* syn. غَنِيمَةٌ [q. v.]; (S, M, Mgh, O, Msb, K;) thus called, by the inf. n., because it returns from one party to another; (Msb;) and فَيْءٌ in this sense is not allowable; (Mgh, Msb;) nor is it in the preceding sense: (Mgh:) or *such as is obtained without difficulty:* and therefore likened to shade. (MF.) And The [*tax*, or *tribute, termed*] خَرَاج [q. v.]: (S, O, K:) frequently occurring in trads. as meaning *such, of the possessions of the unbelievers, as accrues to the Muslims without war:* (TA:) or *such as is obtained from the believers in a plurality of gods after the laying-down of arms:* (A 'Obeyd, Mgh and Msb voce غَنِيمَةٌ:) or *such as God has restored* [as though it were theirs of right] *to the people of his religion, of the possessions of those who have opposed*

them, without fighting, either by the latter's quitting their homes and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter: such is termed فَىْءٌ in the Kur-án. (T. [See more under غَنِيمَةٌ.]) Also *A flock of birds:* (O, K:) [or *a number of birds disposed in a row:*] also termed عَرَقَةٌ and صَفٌّ. (O, TA.) يَا فَىْءِ, (M, O, K, in the CK [erroneously] يَا فَىْءُ,) or, accord. to Ks, correctly يَا فَىَّ [q. v.]. (M,) [*Oh!* or *O my wonder?*] an expression of regret, (M, O, K,) accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning يَا عَجَبِى. (Ks, M.) [See شَىْءٌ, last three sentences.]

فِئَةٌ *A* [*party, portion, division,* or *distinct body,* of men, *such as is termed*] طَائِفَةٌ: (S, O, K, TA:) or *a company* (Msb, TA) *of soldiers who fight in the rear of an army, and to whom the latter has recourse in the case of fear or defeat:* (TA:) or *a company of men who* [*in war*] *have recourse, for aid, one to another:* (Er-Rághib, TA:) a word having no proper sing.: (Msb, TA:) originally فَىْءٌ; (S, O, K;) the ة being substituted for the medial ى, which is dropped: (S, O:) or its original form is فِئْوٌ [or فِئْىٌ or فِئْوَةٌ or فِئْيَةٌ (see art. فأو and فأى)]; the final [radical] letter being that which is elided; for it is from فَأَوْتُ [or فَأَيْتُ] I divided; and فِئَةٌ is *syn. with* فِرْقَةٌ: (IB, L, TA:) pl. فِئَاتٌ and فِئُونَ, (S, O, Msb, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Msb.)

فِيئَةٌ : see 1, in four places. ___ [Hence] ذُو فِيئَةٍ a term applied to *Date-stones* (نَوَى التَّمْرِ) *when they are hard:* [because,] being given as fodder to cattle, and eaten by them, they pass forth as they were at first. (T, TA.) Also *A time;* syn. حِينٌ. (K.) One says, جَآءَهُ بَعْدَ فِيئَةٍ *He came to him after a time.* (TA.) ___ And The حِدَأَةٌ [or *kite*], *that seizes as its prey the chickens from the dwellings:* (O:) or *a certain bird resembling the eagle,* (L, K,) *which, when it fears the cold, migrates to El-Yemen.* (L.)

فَيْئَةٌ : see 1, first quarter, in four places.

تَفْيِئَةٌ, (M and K in art. تفأ,) as also تَفِيَّةٌ, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) and تَئِفَّةٌ and إِفُّ and إِفَّةٌ and أَفَّةٌ and إِفَّانٌ and أَفَّانٌ, (see art. اف,)] The *time* of a thing: (M and K in art. تفأ:) one says, أَتَيْتُهُ عَلَى تَفِيئَةِ ذٰلِكَ *I came to him at the time of that:* (M in that art.:) and [by extension of the signification] one says, دَخَلَ عَلَى تَفِئَةِ فُلَانٍ meaning أَثَرِهِ [i. e. *He entered near after such a one; as though treading in his footsteps*]: (K in the present art.:) the ت in تَفْيِئَةٌ is an augmentative letter; the word being [originally] of the measure تَفْعِلَةٌ, but formed by transposition: Z says that the ت would not be augmentative if the composition of the word were as it is here, without transposition: that it is not of the measure تَفْعَلَةٌ from الفَيْءُ; for, if it were, it would be of the same measure as تَهْيِئَةٌ [i. e. it would be تَفْيِئَةٌ]; therefore, if not formed by transposition, it would be of the measure فَعِيلَةٌ [i. e. it would be from تفأ, as some hold it to be], because of the إِعْلَالٌ [or alteration for the sake of alleviating the sound, such as takes place in يَسِيرُ for يَسْيَرُ, which cannot be in a noun of the measure تَفْعَلَةٌ from a triliteral root like فيأ, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from تَئِفَّةٌ [originally تَأْفِفَةٌ] to تَفِئَةٌ, which is then changed to تَفْيِئَةٌ, as Z says in the Fáïk, is what determines the ت to be augmentative, and the [original] measure to be تَفْعِلَةٌ. (L and TA * in arts. تفأ and فيأ.)

مُفَآءٌ A thing *that has been made a* فَيْءٌ [or *spoil*, &c.]. (TA.) And A person *whose country,*

or *province*, or *town, has been conquered, and become a* فَيْءٌ *to the Muslims.* (IKt, O, TA.) It is in a trad. of some of those who have gone before, لَا يُؤَمَّرُ مُفَآءٌ عَلَى مُفِيءٍ, meaning *An emancipated slave shall not be made governor over an Arabian;* (K, TA;) or, as in the Nh [and O] and L, لَا يَلِينَّ [*shall by no means rule*]; (TA;) as though it were said, none of the people of the Sawád (which was conquered by force and became a فَيْءٌ to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.)

مُفْىِءٌ A person *who makes a thing* [or *a country* or *the like*] *to be a* فَىْءٌ. (TA.) See also مُفَآءٌ.

مَفْيَئَةٌ : see the paragraph here following.

مَفْيَأَةٌ : see the paragraph here following.

مَفْيُؤَةٌ *A place of* فَىْءٌ, i. e. *of the shade thus termed;* [*a place of afternoon-shade;*] (M, K;) as also مَفْيَأَةٌ ; (K;) and, as AAF says, on the authority of Th, مَفْيَئَةٌ ; (M, L, TA;) and so مَفْيُوءَةٌ , like مَسْمُوعَةٌ [in measure]: (L, TA:) accord. to Lth, (TA,) مَفْيُؤَةٌ is syn. with مَقْنُؤَةٌ, (S, TA,) which signifies *a place on which the sun does not come:* so says Az; and he adds that it is probably correct, but that he had not heard it on any other authority than of Lth. (TA.)

مَفْيُوءٌ *i. q.* مَعْتُوهٌ [*Idiotic,* or *an idiot,* i. e. *deficient,* or *wanting, in intellect;* &c.]: so called from his keeping long [or much] in the shade. (M, TA.)

مَفْيُوءَةٌ : see مَفْيُؤَةٌ.

فيج

1 فَاجَتْ بِرِجْلِهَا , aor. تَفِيجُ, *She* (a camel) *kicked with her hind legs, backwards.* (TA.)

4 افاج , mentioned in the O and L and Msb in this art.: see art. فوج.

فَيْجٌ *A foot-messenger; a courier who journeys on foot:* (S:) or *a Sultán's foot-messenger:* (L, Msb:) or *one who journeys with letters:* (L:) or *a quick courier who carries tidings,* or *communications, from one town,* or *country, to another:* (Nh, TA:) originally Pers., (S, O,) arabicized, (S, O, K,) from پَيْك: (O, K:) pl. فُيُوجٌ. (S, TA.) It is also expl. as meaning *One going,* or *journeying, alone:* thus in a verse of 'Adee Ibn-Zeyd, in which it is opposed to زَرَافَةٌ meaning a company [of men]. (TA.) And [the pl.] فُيُوجٌ, (O, K,) as used in a verse of 'Adee Ibn-Zeyd, (O,) means *Men who enter the prison and go forth from it, keeping guard.* (O, L, K: in some copies of the K, *and keep guard.*) ___ And *A company* [*of men*]; (Msb;) *syn. with* فَوْجٌ: (O and K in art. فوج:) and sometimes applied to *a single person:* pl. [of pauc.] أَفْيَاجٌ and [of mult.] فُيُوجٌ. (Msb.) Also *A low,* or *depressed, place, such as is termed* وَهْدٌ, of the earth, or ground. (AA, O, K.) And *A state of dispersion;* as also فِيجٌ . (TA. [See 4 in art. فوج.])

فِيجٌ : see what next precedes.

فَيَّاجَةٌ A she-camel *that kicks with her hind legs* [*much* or *often*], *backwards.* (TA. [See 1.])

فَائِجٌ *A wide* [*expanded and even tract such as is termed*] بَسَاطٌ, of land. (AA, O in art. فوج.)

فَائِجَةٌ *A wide tract between two elevated portions,* (S, O, K, all in art. فوج,) *of rugged ground,* or *of sand:* (S, O:) or *what has the form of a valley between two mountains,* or

between two rugged tracts containing stones and sand and earth, like a خَلِيف [q. v.], *but wider:* thus expl. by ISh: pl. فَوَائِجُ. (TA in art. فوج.)

فيح

1 فَاحَ, aor. يَفِيحُ, inf. n. فَيْحٌ and فَيَحَانٌ: see art. فاح الدَّمُ ___. فوح, inf. n. فَيْحٌ (L, Msb) and فَيَحَانٌ, (L,) *It poured out,* or *forth:* (L:) or *it flowed;* as also افاح, inf. n. إِفَاحَةٌ: or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Msb.) ___ And فَاحَتِ الشَّجَّةُ, (S, A, Msb, K,) aor. تَفِيحُ, inf. n. فَيْحٌ, (TA,) *The wound upon the head spirted forth blood;* (S, Msb, K;) or *poured forth much blood.* (A.) ___ And فاح الحُرُّ, aor. يَفِيحُ, inf. n. فَيْحٌ; and aor. يَفُوحُ, inf. n. فَوْحٌ; *The heat rose,* or *diffused itself, and raged vehemently.* (L.) It is said in a trad., شِدَّةُ القَيْظِ مِنْ فَيْحِ جَهَنَّمَ [*The intenseness of the heat of summer is from the vehement raging of the heat of Hell*]. (TA.) And one says, الحُمَّى مِنْ فَيْحِ جَهَنَّمَ *The fever is from the vehemence of the heat of Hell.* (A.) ___ And فَاحَتِ القِدْرُ, (S, K,) aor. تَفِيحُ (S, TA) and تَفُوحُ, (TA,) *The cooking-pot boiled;* (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) ___ And فَاحَتِ النَّارُ *The fire spread.* (Msb.) And [hence, app.,] فَاحَتِ الغَارَةُ, aor. تَفِيحُ, i. e. [*The troop of horsemen making an attack,* or *incursion, upon a people*] *spread themselves.* (S, TA.) See فِيَاحٌ. ___ And فاح, (L, Msb, TA,) aor. يَفَاحُ, (L, TA,) [inf. n., app. فَيْحٌ, which signifies width accord. to the S and K, and is agreeable with general analogy in this case, as the aor. of the verb is originally يَفْيَحُ, though it seems to be implied in the Msb that the aor. is not يَفَاحُ, but يَفْيَحُ,] *It* (a sea, S, * L, K, * TA, and a place, L, or a valley, Msb) *was,* or *became, wide.* (S, * L, Msb, K, * TA.)

2 لَوْ مَدَكْتَ الدُّنْيَا لَفَيَّحْتَهَا فِى يَوْمٍ وَاحِدٍ means [*If thou possessedst all that the world contains,*] *thou wouldst dissipate it,* or *squander it away, in one day.* (A, TA. *)

4 افاح *He poured forth, spilled,* or *shed, blood.* (S, Msb, K.) See also 1, first sentence. ___ افاح القِدْرَ

He made the cooking-pot to boil. (S, K.) ___ أَفِحْ عَنْكَ مِنَ الظَّهِيرَةِ *i. q.* أَبْرِدْ, (K,) i. e. *Stay thou until the mid-day heat shall have become assuaged, and the air be cool:* (M, L, TA:) [as also افْخْ:] the medial radical letter is both و and ى. (M.)

فِيحٌ and فُيُوحٌ *Abundance of herbage of the* [*rain,* or *season, called*] رَبِيعٌ, *with ample extent of land:* (K:) [accord. to the TK, both are inf. ns., of which the verb is فَاحَ, and the agent is الرَّبِيعُ: but this, I think, is rendered doubtful by what here follows:] فيوح occurs in a verse [as some relate it]; but accord. to the relation of IAar, it is فُتُوحٌ, with ت, [and with fet-h to the ف,] and this, which signifies rain, is said by Az to be the right reading: the pl. [of فِيحٌ] is فُيُوحٌ. (TA.)

فَيَاحٌ : see أَفْيَحُ.

فَيَاحِ, like قَطَامِ, [indecl.,] (T, S, L, K,) of the fem. gender, (L,) a name for *The* غَارَةُ, (T, S, L, K,) meaning *troop of horsemen making a hostile attack,* or *incursion, upon a people.* (T, L.) فِيحِى فَيَاحِ, (S, A, K, &c., [in the CK, erroneously, فِيحِى,]) said by the people of the Time of Ignorance, (S,) when they impelled horses making a hostile attack, or incursion, and they spread out, (L,) means *Spread out, O attacking troop of horsemen:* (S, A, K:) or *spread out upon them,* or *against them, and disperse yourselves,* &c. (Sh, L.)

فُيُوحٌ : see فِيحٌ.

فَيَّاحٌ : see أَفْيَحُ, in two places. ___ Also *Profuse in bounty:* (S, A:) so in the saying, إِنَّهُ لَجَوَادٌ فَيَّاحٌ [*Verily he is liberal, munificent,* or *generous; profuse in bounty*]. (S.) ___ And نَاقَةٌ فَيَّاحَةٌ *A she-camel that yields much milk,* (A, K,) *and has a large udder.* (K.)

أَفْيَحُ A sea, (S, L, K,) and a valley, (Msb,) and any place, (L,) *wide,* or *extensive;* (S, L, Msb, K;) as also فَيَّاحٌ : (S, L, K:) فَيَّاحٌ occurs in the story of Umm-Zara, accord. to A 'Obeyd, applied to a بَيْتٌ [i. e. *house,* or *tent*]; but accord. to others, it is فَيَاحٌ, without teshdeed: (L:) [the fem. of أَفْيَحُ: and pl. فِيحٌ:] one says دَارٌ فِيحَآءُ *A wide,* or *an ample, house* or

abode: (S, K:) and in like manner روضة [*a meadow,* &c.]. (L, Msb.) ___ And فيحآء signifies also *A sort of thin cooked food, such as is supped,* or *sipped,* (حسآء,) *seasoned with seeds such as are used in cookery.* (S, K.)

فيخ

1 فَاخَتِ الرِّيحُ , aor. تَفِيخُ, inf. n. فَيْخٌ and

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فَيَخَانٌ: see 1 in art. فوخ. Accord. to Kr and the K, فَيْخٌ signifies *A spreading,* or *becoming diffused;* like فَيْحٌ: (TA:) but ISd expresses doubt of the correctness of this: (L, TA:) it is [said to be] an inf. n. in this sense. (TK.) ___ See also 4.

2 فَيَّخَ العَجِينَ *He made the dough like the* سُكُرُّجَة [or فَيْخَة (q. v.) in form]. (TA.)

4 افاخ , (L,) inf. n. إِفَاخَةٌ, (L, K,) *He* (a man, L) *emitted wind from the anus, with a sound;* (L, K;) as also فَاخَ : (L:) or *he voided excrement with an emission of wind.* (L, K.) [See also art. ___.] فوخ افاخ, said of a man, signifies also سُقِطَ فى يَدِهِ [i. e. *He repented of what he had done;* &c.]. (K.) ___ And افاخ من فُلَانٍ *He* (a man, TA) *turned away from, avoided, shunned, and left, such a one;* syn. صَدَّ عَنْهُ. (K.)

فَيْخَةٌ *A state of dilatation of the place of exit* of the urine. (IAar, K.) ___ And *A tangled, luxuriant,* or *dense, and abundant, state* of herbage. (K.) ___ And *Vehemence,* or *intenseness,* of heat. (K, TA.) And *A* [*kind of small saucer,* or *cup, such as is called*] سُكُرُّجَة [q. v.]: (K:) pl. فَيْخَاتٌ. (O and K voce شُفَارِجٌ.)

فيد

1 فَادَتْ لَهُ فَائِدَةٌ , (T, S, A, O, L, Msb, K,) aor. تَفِيدُ, (S, A, O, &c.,) inf. n. فِيدٌ, (Msb,) [*Profit*, or *advantage*, or *the like*, (see فَائِدَةٌ,)] *accrued to him;* (T, * S, * A, O, * L, * Msb, K;) or *came to him.* (IKtt, TA.) ___ And فاد, aor. يَفِيدُ, (T, S, M, O, L, K,) inf. n. فِيدٌ, (M, O, L,) said of property, *It continued*, or *belonged* or *appertained*, syn. ثَبَتَ, (T, S, M, O, L, K,) لَهُ *to him;* (T, S, M, O, L;) as also فاد, aor. يَفُودُ, (M in art. فود,) inf. n. فُودٌ: (K in that art.:) or *went away, passed away*, or *departed.* (K. [But this last meaning, which I find only in the K, in relation to فاد, in this art. and in art. فود, may be taken from what next follows, and relate to property as applied to cattle.]) ___ And فاد, aor. as above, (T, M, L, K, and S &c. in art. فود,) and so the inf. n., (IAar, T, L, and K in art. فود,) *He* (a man, M, TA) *died;* (T, M, L, K, and S &c. in art. فود;) as also فاد, aor. يَفُودُ, (S and K &c. in art. فود,) inf. n. فُودٌ; (K &c. in that art.;) and so فَازَ and فَاظَ; (TA;) *i. q.* فَاتَ. (A.) One says, مَا فَادَ حَتَّى بَلَغَ رِزْقُهُ النَّفَادَ, meaning مَا فَاتَ [i. e. *He did not die until his means of subsistence became exhausted*]. (A.) ___ And فاد, aor. as above, (S, M, O, L, K,) and so the inf. n., (S, O, L,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side;* (S, M, O, L, K;) as also تَفَيَّدَ. (T, S, M, L, K.) ___ And, (M, L, K,) accord. to some, (M, L,) *He was cautious of a thing, and turned aside from it.* (M, L, K.) [See also 2.] فاد said of saffron, and of the plant called وَرْس, *It became pulverized*, or *reduced to powder by its being bruised* or *brayed.* (IKtt, TA.) فاده, aor. يَفِيدُهُ, (S, L, K,) inf. n. فِيدٌ, (L,) *He mixed it*, (namely, saffron, K,) or *moistened it with water &c.;* syn. دَافَهُ; (S, L, K;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]; (TA;) as also فاده, aor. يَفُودُهُ, (T, M, L, &c., in art. فود,) inf. n. فُودٌ: (K in that art.:) and *he bruised*, or *brayed, it*, (namely, saffron, and the plant called وَرْس,) *and then wetted it with water:* (L in art. فود:) and فَادَتْهُ *she* (a woman)

rubbed it (namely perfume) *in water, in order that it might dissolve.* (M, L.) عَنِ فادَ المَلَّةَ الخُبْزَةَ, inf. n. فِيدٌ; and افادها ; *He removed the hot ashes from the cake of bread;* syn. أَزالَها (TK. [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الفِيدُ أَنْ تُفِيدُ بِيَدِكَ المَلَّةَ عَنِ الخُبْزَةِ.])

2 **فيّد من قرنه** (Th, M, L) *He turned away from,* or *avoided, his adversary:* (Th, L:) or *he fled from him.* (M.) [See a similar meaning of فاد, above.] And فيّد, (T, O, K,) inf. n. تَفْيِيدٌ, (L, K,) *He augured evil from the cry of the* [*bird called*] فَيَّاد. (T, O, L, K.)

4 **افاده** *He gave it,* namely, property, (AZ, Ks, T, S, M, O, L, K,) to another: (AZ, Ks, T, S, M, L:) and افادهُ مالًا, inf. n. إِفادَةٌ, *He gave him property.* (Mgh, Msb.) It belongs to this art. and to art. فود. (L in art. فود.) ___ [And *He,* or *it, profited, advantaged,* or *benefited, him;* فائدةً being understood. Hence,] one says, إِنْ أَفَدْتَنِى حرفًا فقد أَصفَدْتَنِى أَلْفًا [*If thou teach me a word, thou givest me* what is worth *a thousand* dirhems]. (A in art. صفد.) ___ [Hence, also, افاد said of a word, and a phrase, *It had,* or *performed, a useful office, as expressive of a meaning,* or *as contributing to the expression thereof,* or *as adding to a meaning previously expressed.* And hence, *It imported,* or *conveyed, a meaning;* and particularly, when said of a phrase, *a complete meaning, so that a pause might be well made after uttering it;* فائدةً being understood.] See also 10. ___ And see 1, last signification. ___ Also, افاده, inf. n. as above, *He killed him; destroyed him; slaughtered him;* namely, a man, and a beast. (T, * L, and K * in art. فود.)

5 **تفيّد**, as intrans.: see 1, latter half. تفيّده: see 10.

6 **هُمَا يَتَفَايَدَانِ بِالمَالِ بَيْنَهُمَا** *They two give, of the property, each to the other;* or *profit,* or *benefit, each other therewith:* (ISh, T, O, K:) you should not say يَتَفَاوَدَانِ: (K:) and هما يتفايدان العِلْمَ *They two impart knowledge, each to the other:* (K in art. فود [q. v.]:) or, in the opinion of MF, both of

these verbs are allowable. (TA.)

10 **استفادهُ** (T, S, M, &c.) *He gained it, acquired it,* or *got it, for himself,* namely, property [&c.]; (T, * M, * Mgh, Msb, and L and K in art. فود;) and افادهُ is syn. therewith, (S, M, A, Mgh, O, L, Msb, K,) as used by some, (Msb,) having two contr. significations, (K,) though disallowed by others, (Msb,) or it is more chaste than the former; (Mgh;) and تفيّدهُ signifies the same. (M, and K in art. فود.) ___ [And *He derived it, learned it,* or *inferred it.* ___ And استفاد منهُ *He gained,* or *derived, profit, advantage,* or *benefit, from him,* or *it;* فائدةً being understood.]

فَيْدٌ *Saffron:* (IAar, TA voce ملاَبٌ:) or the *leaves of saffron:* (L:) or *saffron mixed,* or *moistened with water &c.* (S, O, L, K.) ___ And The *hair upon a horse's lip.* (T, S, O, K.)

فَيِيدٌ [expl. by Golius as signifying (on the authority of Meyd) *Vir pusillanimus pavidusque,* is app. a mistake for فَئِيدٌ.]

فَيَّادٌ (T, S, M, A, O, L, K) and فَيَّادَةٌ , (T, S, O, L, K,) in which latter the ة is added to render the epithet intensive, (T, L,) A man *who walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side.* (T, S, M, A, O, L, K.) One says, فُلَانٌ يَمْشِى عَلَى الأَرْضِ فَيَّادًا مَيَّادًا [*Such a one walks upon the ground*] *with an elegant and a proud and self-conceited gait,* &c. (A.) ___ Hence, الفَيَّادُ is said to signify *The lion.* (O.) ___ And *The male of the* بُومٌ [or *owl*]: (T, S, M, O, K:) or *i. q.* الصَّدَى [which is also said to signify the male of the بُومٌ: for other explanations see صَدًى] (S, O.) ___ And فَيَّادَةٌ , (M,) or this and فَيَّادٌ, (T, S, O, K,) *One who collects together what he can, and eats it.* (Lth, T, S, M, O, K.)

فَيَّادَةٌ : see the next preceding paragraph, in two places.

فَائِدَةٌ a subst. from فَادَ المالُ, (M, L, and K in art. فود,) in the sense of ثَبَتَ; (M, L;) or an act. part. n. from فَادَتْ لَهُ فَائِدَةٌ;

(Msb;) *Profit, advantage, benefit,* or *good, which God bestows upon a man, and which he* [*the latter, consequently*] *gains,* or *acquires,* and *which he produces:* (T, L:) *an accession which accrues to a man:* (Msb:) *what one gains,* or *acquires, of knowledge,* (S, A, O, L, Msb, K,) and *polite accomplishments,* (Msb,) and *property:* (S, A, O, L, K:) *what one has recently acquired, of property, of gold* or *silver,* or *a slave,* or *the like:* (AZ, Msb:) and [simply] *profit, advantage, benefit,* or *utility:* and *good:* and *knowledge:* and *wealth,* or *property:* (KL:) pl. فَوَائِدُ: (T, O, L, Msb, K:) it belongs to this art. and to art فود: (TA:) some improperly derive it from الفُؤَادُ. (MF.) ___ [Hence, *Utility as expressive of a meaning,* or *as contributing to the expression thereof,* or *as adding to a meaning previously expressed,* or a word or phrase. And hence, *A meaning,* or *an import,* of a word or phrase; and particularly *a complete meaning* of a phrase, *such that a pause may be well made after the uttering* thereof.]

مَفِيدٌ [Perfume, &c.] *mixed,* or *moistened with water &c.;* (S, O, L;) as also مَفُودٌ. (As, T in art. فود.)

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رَجُلٌ مُتْلَافٌ مِفْيَادٌ *A destructive man;* as also مِفْوَادٌ. (Ibn-'Abbád and O and K in art. فود.)

فيروزج

فِيرُوزَجٌ [an arabicized word from the Pers. فِيرُوزَهْ or پِيرُوزَهْ The *turquoise;*] *a well-known kind of stone.* (TA.) ___ And *A certain sort of dye* [probably *of the colour of the stone so called*]. (TA.)

فيش

1 **فَاشَ** , (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ, (O, TA,) *He gloried,* or *boasted,* (O, K,) *and magnified himself, imagining* [*in himself*] *what he did not possess;* (K;) as also فَشَّ; like as you say ذَامَ, aor. يَذِيمُ; and ذَمَّ, aor. يَذُمُّ; (TA;) *he was boastful,* or *proud, pretending to possess a thing and not being as he pretended;* (TA;) and فايش [signifies the same; or] *he gloried,* or *boasted, vainly, and praised himself for that which was not in him.* (AHeyth, in L, art. طرمذ.) [See also 5.] فاش الأَتَانَ, aor. as above, (IDrd, O, K,) and so the inf. n. (IDrd, O,) *He* (the ass) *mounted the she-ass:* (IDrd:) said by Yoo to be from الفَيْشَةُ. (O, K. *)

3 **قايشه** , (TA,) inf. n. فِيَاشٌ (S, O, K) and مُفَايَشَةٌ, (O, K,) *He vied,* or *contended, with him in glorying,* or *boasting,* or *in glory,* or *excellence.* (S, * O, * K, * TA.) ___ Also, (TK,) inf. n. مُفَايَشَةٌ, (Ibn-'Abbád, O, K,) *He threatened him much in fight, and then was pronounced a liar.* (Ibn- 'Abbád, O, K, TK.)

___ See also 1.

5 **تفيّش الشَّىْء** *He arrogated the thing falsely;* (Ibn-'Abbád, * O, * K, * TA;) *without merit.* (Ibn-'Abbád, O, TA.) ___ تفيّش عَنِ الشَّىْءِ *He turned back from the thing* (Ibn-'Abbád, O, K) *through weakness and impotence;* (TA;) like انفشّ. (TA.)

فَيْشٌ and فَيْشَةٌ The *head* [or *glans*] *of the penis:* (S, O, K:) or *a swollen penis:* (TA:) or ↓ the latter word has the former meaning; and فَيْشٌ is its pl., [or rather coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ: (O:) and فَيْشَلَةٌ signifies the same as فَيْشَةٌ; and some say that its ل is augmentative: (TA:) or فَيْشٌ signifies *a weak* فَيْشَلَةٌ. (Lth, TA.)

فَيْشَةٌ : see فَيْشٌ, in two places. ___ Also The *uppermost part of the head.* (TA.)

فِيَاشٌ : see فِيْشُوشَةٌ. [See also 3.]

فَيُوشٌ : see the next paragraph, in two places.

فَيَّاشٌ A man *who glories,* or *boasts, and magnifies himself, imagining* [*in himself*] *what he does not possess;* (K;) *vainly boastful, without merit;* (TA;) *who contends for superiority in that which he does not possess;* (K;) and [in like manner] فِيُوشٌ one *who pretends to possess a thing, not being as he pretends;* (TA;) both signify one *who glories,* or *boasts, vainly, and praises himself for that which is not in him:* (AHeyth, in L, art. طرمذ:) and ↓ the latter is said to signify a *cowardly and weak* man. (TA.) ___ Also, *A chief,* or *lord, abounding in excellence,* or *generosity,* or *bounty,* (Ibn-'Abbád, O, K,) *who vies with others in glory.* (TA.)

فَاشُوشٌ *A weak and lax man.* (TA.)

فِيْشُوشَةٌ *Weakness and laxness;* (O, K;) and so فِيَاشٌ . (TA.)

فِيْشَلَةٌ : see فِيْشٌ.

فيص

1 فَاصَ فِى الأَرْضِ , aor. يَفِيصُ, (S, O, K,) inf. n. فِيصٌ, (TA,) *He went away into the country,* or *in the land.* (S, O, K.) In the following verse of Imra-el-Keys,

* مَنَابِتُهُ مِثْلُ السُّدُوسِ وَلَوْنُهُ *

* كَشَوْكِ السَّيَالِ فَهْوَ عَذْبٌ يَفِيصُ *

respecting which As said, I know not what is [the meaning of] يَفِيضُ, this word is said to be from فاص signifying as expl. above: (S, O:) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but فاص signifies also *it shone,* or *glistened;* syn. بَرَقَ; (TA;) and some say that يفيص in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, * TA;) by عَذْبٌ يَفِيضُ being meant the lustre (مآء) thereof: (O:) [accordingly, the verse may be rendered, *The places of growth thereof,* i. e. *their gums,* were *like the* (*garment called*) سُدُوس, *and their colour* was *like the thorns of the* سَيَال (q. v.), *so that they were sweet* and *glistening:* (see the context in the Divans of the six ancient Arabic poets, edited by Prof. Ahlwardt:) or, as some relate the verse, the last word is يُفِيصُ , (IB, O, TA,) from مَا أَفَاصَ بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative of state, the meaning being عَذْبٌ فِي حَالِ كَلَامِهِ [i. e. *sweet when* [displayed in] *speaking;* or rather, *clearly uttering;* but it will be seen below that يَفِيصُ, as well as يُفِيصُ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. ___ مَا ٱسْتَطَعْتُ أَنْ أَفِيصَ مِنْهُ, meaning *I was not able to turn aside,* or *away, from,* or *to avoid, him,* or *it.* (S, O.) [See also مَفِيصٌ: and see 4.] ___ And وَٱللّٰهِ مَا فِصْتُ, like as one says وَاللّٰهِ مَا بَرِحْتُ [perhaps meaning *By God I did not quit my place;* as well as *I did not cease:*] (S, O, K: *) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, مَا فِصْتُ أَفْعَلُ *I did not cease*

(ما برحت) *doing* [such a thing]: (M:) and استفاص , likewise, signifies برِح. (IB, TA.)

3 **فَايَصَ** see 3 in art. فوص.

4 **افاص الضَّبُّ عَنْ يَدِه** [*The* lizard called ضبّ *escaped*, or *slipped, from his hand*, is expl. as meaning] *his fingers became unclosed* (انفرجت) *from* [the grasp of] *the* ضبّ, *so that it escaped from him.* (M, TA.) And one says, قبضتُ عليه فلم يفصْ *I grasped him and he did not escape*, or *get loose.* (AHeyth, TA.) And قَبَضْتُ عَلَى ذَنَبِ الضَّبِّ فَأَفَاصَ مِنْ يَدِى حَتَّى خَلَّصَ ذَنَبَهُ [*I grasped the tail of the* ضبّ *and it slipped from my hand so that it freed its tail*]: (Lth, S, O, TA:) [but in the O, من is omitted before يدى; not intentionally, for the verb before من is there masc., as above:]) this is when thy fingers become unclosed (تتفرّج) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed التَّفَاوُص . (TA.) [It is also said that] أَفَاصَتِ اليَدُ signifies *The fingers of the hand became unclosed* (تفرّجت) *from the grasp of the thing.* (K, TA. [But I doubt the correctness of this.]) ___ And الإِفَاصَةُ signifies *The being clear*, or *perspicuous;* syn. البيانُ; (O, K;) like المفاوصةُ, expl. in art. فوص;] and *the being fluent.* (O.) [And also *The making* speech *clear*, or *perspicuous.*] One says, فُلَانٌ ذُو إِفَاصَةٍ إِذَا تَكَلَّمَ *Such a one is a person endowed with clearness*, or *perspicuity, and fluency, when he speaks.* (O.) And افاص لسانُه بالكَلَام *His tongue made speech*, or *the speech, clear*, or *perspicuous;* and so فاص , aor. يفيص; (M;) and ما يفيص به لسانُه, (K, TA,) inf. n. فِيصٌ, (TA,) *his tongue does not make it clear*, or *perspicuous* (K, TA.) And ما أَفَاصَ بكَلِمَةٍ *He did not make clear*, or *distinct*, or *perspicuous, a word*, or *a sentence.* (Yaakoob, S, O, TA.) See also 4 in art. فوص: and see 1 in the present art. [And it is said that ما أَفَاضَ بكَلِمَةٍ signifies the same. Or, accord. to Mtr, if he be correctly cited in Har p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with ض, and not so with ص: but this I greatly doubt.] ___ One says also, افاص ببولِه *He ejected his urine:* (O, K:) or افاض به. (ElGhooree, in Har ubi suprà.)

6 **التَّفَايُصُ** is said to be the original and regular form of التَّفَاوُصُ, which signifies *The speaking, talking,* or *discoursing, each to another,* or *each with another:* the ى being changed into و because of the dammeh. (M in this art. and in art. فوص, and TA.) ___ See also another explanation in art. فوص: and see 4 in the present art.

10 **إِسْتَفْيَصَ** see 1, last sentence.

مَا عَنْهُ مَفِيصٌ *There is not any place to which to turn aside,* or *away, from it:* or *there is not any turning aside,* or *away, from it:* syn. مَحِيدٌ [which may be meant either as a n. of place or as an inf. n.]: (As, S, O, K:) or مَعْدِلٌ. (IAar, M.)

فيض

1 **فَاضَ** , (S, M, Mgh, &c.,) aor. يَفِيضُ, inf. n. فَيْضٌ (S, M, O, Msb, K) and فَيْضُوضَةٌ (S, O, K)

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and فُيُوضٌ (M, O, K) and فُيُوضٌ and فُيُوضَةٌ (M, K) and فَيَضَانٌ, (M, O, K,) *It* (water) *overflowed: poured out,* or *forth, from fulness:* (Mgh:) *it* (water, S, O, K, or a torrent, Msb) *became abundant,* (S, O, Msb, K *and flowed from* [*over*] *the brink of the valley,* (Msb,) or *so as to flow over the side of the valley,* (S, O,) or *so as to flow like a valley;* (K;) and افاض signifies the same: (Msb, TA:) *it* (water) *became abundant:* (TA:) [*contr. of* غَاضَ, aor. يَغِيضُ:] *it* (water, and that of the eyes, and the like, M, or anything fluid, Msb) *ran,* or *flowed:* (M, Msb:) or *it poured out,* or *forth;* or *poured out,* or *forth, vehemently; gushed out,* or *forth:* (M:) and *it* (water, and blood,) *fell in drops.* (Msb.) ___ *It* (a vessel) *became full:* (Msb:) [or *it overflowed:* for you say,] فَاضَ النَّهْرُ بِمَائِهِ *The river overflowed with its water:* and فَاضَ الإِنَآءُ بِمَا فِيهِ *The vessel overflowed with what was in it:* (Msb:) and a poet says,

* شَكَوْتُ وَمَا الشَّكْوَى لِمِثْلِى عَادَةً *
* وَلٰكِنْ تَفِيضُ الكَأْسُ عِنْدَ ٱمْتِلَائِهَا *

[*I complained; and complaint is not a custom of the like of me; but the cup overflows on the occasion of its being full*]. (A) You say also فَاضَتْ عَيْنُهُ, aor. as above, inf. n. فَيْضٌ, *The eye flowed* [with tears]. (TA.) And فَاضَ عَرَقًا, said of a man, [*He sweated;*] *sweat appeared*

upon his body, on an occasion of grief. (IKtt) ___ *It* (a thing) *was,* or *became, much, abundant, many,* or *unmerous.* (O, K.) You say, فَاضَ اللَّثَامُ *The mean became many:* (S, O:) opposed to غَاضَ, q. v. (S and A in art. غيض.) And فَاضَ الخَيْرُ *Good,* or *wealth,* &c., *became abundant,* (A, Msb,) فِيهِمْ *among them.* (A.) ___ Aor. as above, (S,) inf. n. فَيْضٌ, (TA,) *It* (a piece of news, or a story,) *spread abroad;* (S, M, K;) as also استفاض ; (S, M, A, Msb, K, TA;) *it spread abroad among the people.* (Msb and TA in explanation of the latter verb,) *like water.* (TA.) ↓ The latter is also said of a place, meaning *It became wide,* or *ample.* (A.) And you say, فَاضَ عَلَيْهِ الدِّرْعُ [*The coat of mail spread over him;* or *covered him*]. (A.) ___ Aor. as above, inf. n. فَيْضٌ and فُيُوضٌ, *He* (a man, S, O, K) *died:* (S, M, O, K:) and, (S, M, O, K,) in like manner, (S, O,) فَاضَتْ نَفْسُهُ, (S, M, A, Mgh, O, Msb, K,) aor. as above, (M,) inf. n. فَيْضٌ, (M, Msb,) *his soul departed,* or *went forth;* (S, M, A, * Mgh, * O, Msb, K;) of the dial. of Temeem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but As says that one should not say, فاضَ الرَّجُلُ, nor فاضت نفسه, for فاض is only said of tears and of water: (S, O:) to which is added in the O, but one says, فَاظَ, with ظ, [as is also said in the Mgh,] as meaning he died, and not فاض, with ض, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is فاظ, with ظ, without the mention of the نفس; and some do not allow any other: (Msb:) but in the L we find as follows: IAar says. فاض الرجل and فاظ, meaning the man died: and Abu-l-Hasan says, فاظت نفسه, the verb relating to the نفس; and فاض الرجل and فاظ: but As says, I heard AA say that one should not say, فاظت نفسه, but فاظ, meaning he died; and not فاض, with ض, decidedly: IB, however, says that what IDrd has cited from As is different from that which J has ascribed to him; for IDrd cites the words of As thus: the Arabs says, فاظ الرجل, meaning the man died; but when they speak of the نفس, they say فاضت نفسه, with ض; and he quotes the ex.

* فَفُقِئَتْ عَيْنٌ وَفَاضَتْ نَفْسُ *

[*And an eye was put out, and a soul departed*]: and he [IB] adds that this is what is commonly known to be the opinion of As: but J has committed and error; for As quotes from AA that one should not say, فاظت نفسه, but فاظ,

meaning he died; not فاض, decidedly and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that فاظت نفسه is of the dial. of Keys; and فاضت, of the dial of Temeem and AHát says, I heard AZ say that Benoo-Dabbeh alone say, فاضت نفسه: in like manner also El-Mázinee says. on the authority of AZ. that all the Arabs say, فاظت نفسه. except Benoo-Dabbeh, who say, فاضت نفسه with ض. (TA.) [See also art. فيظ. It is further said, that] الفَيْضُ signifies *Death:* (A, K;) as occurring in a trad respecting Ed-Dejjál, where it is said, ثُمَّ يَكُونُ عَلَى أَثَرِ ذٰلِكَ الفَيْضُ [*Then shall be, after that, death*] (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted الفيض, in this case, to signify death; but I have not heard it from any other; unless it be from فَاضَتْ نَفْسُهُ signifying *His slaver collecting upon his lips at the departure of his soul* [*flowed*]. (TA.) ___ You say also فَاضَ صَدْرُهُ مِنَ الغَيْظِ [*His bosom overflowed with wrath,* or *rage*], (A, TA.) And فَاضَ صَدْرُهُ بِالسِّرِّ *His bosom disclosed,* or *concealed, the secret;* (S, O, K;) *his bosom could not conceal the secret;* (M;) *his bosom was full with the secret, and disclosed it, not being able to conceal it.* (TA.) ___ And فَيْضٌ is used as meaning God's *suggesting* (إِلْقَآء) [of a thing]: what the Devil suggests (يُلْقِيه) is termed الوَسْوَسَةُ. (Kull p. 277.) ___ فَاضَ البَعِيرُ بِجِرَّتِهِ: see 4, latter half.

4 **افاض** : see 1, first sentence. *He filled* a vessel *so that it overflowed:* (S, M, O, K:) or [simply] *he filled* a vessel, (M, Msb,) accord. to Lh; but the former. [says ISd,] in my opinion, is the correct signification. (M.) ___ *He made* water, and tears, and the like, *to run,* or *flow;* or *to pour out,* or *forth;* or *to pour out,* or *forth, vehemently; to gush out,* or *forth:* (M:) *he poured* [water &c.] *out,* or *forth:* (A, TA:) or *he poured* water *out,* or *forth, copiously.* (Mgh.) You say, افاض المآءَ عَلَى نَفْسِهِ, (S, O, K,) or على جَسَدِهِ, (Msb,) *He poured the water* (S, O, Msb, K) *upon himself,* (S, O, K,) or *upon his body.* (Msb.) And افاض دُمُوعَهُ, (S,) or دَمْعَهُ, (Msb,) *He poured forth his tears.* (Msb.) And افاضت العينُ الدَّمْعَ [*The eye poured forth tears*]. (TA.) ___ افاض ٱللّٰهُ الخَيْرَ *God made good,* or *wealth,* &c., *to abound.*

(Msb.) ___ افاض عليه الدّرع *He put on him the coat of mail:* like as you say صبّها [lit he poured it]. (A, TA.) ___ أفاضوا من عرفات *They pushed on, pressed on,* or *went quickly,* syn. دفعوا, (S, Mgh, O, Msb, K,) or اندفعوا, (M, A,) *with multitude,* (M, Mgh, O,) *from 'Arafát,* (S, M, A, Mgh, O, Msb, K,) to Minè, (S, M, O,) exclaiming لبّيك: (M:) or *they returned, and dispersed themselves from 'Arafát:* (O, K:) or *they hastened from 'Arafát* to another place: (K:) the last rendering is taken from Ibn-'Arafeh; and agreeably with all of these renderings, the phrase in the Kur [ii. 194], فإذا أفضتم من عرفات, has been explained: (TA:) and [in like manner,] you say افاضوا من منى إلى مكّة *They returned from Mine to Mekkeh;* on the day of the sacrifice: (Msb:) إفاضة signifies the *advancing, and pushing on,* or *pressing on,* in journeying, or pace, (A, * TA,) and the like, (A,) *with multitude,* and is only after a state of separation and congregation: (TA:) it is from the same word as signifying the pouring out, or forth; (A, O, TA,) or from افاض المآء signifying he poured the water out, or forth, copiously (Mgh:) and the original expression is افاض نفسه. or راحلته; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or افاضة signifies the *quickly impelling* or *urging* [a beast] *to run, with one's foot* or *leg,* or *feet or legs:* and افاض, *he* (a rider) *made his camel to exert himself beyond measure, to go a quick run, between the utmost rate and what is less than that;* افاضة denoting *the half* [*of the full rate*] *of the run of camels having riders upon these;* and being only applied when they have riders upon them: (Khálid Ibn-Jembeh:) and every دفعة [or *act of pushing on,* or *pressing on,*] is termed إفاضة. (S, Msb, K.) Hence, طواف الإفاضة, signifying *The circuiting* [around the Kaạbeh] *on the return from Mine to Mekkeh;* (Msb, TA) on the day of the sacrifice: (TA:) or *the circuiting of visitation.* (Mgh.) ___ افاضوا فى الحديث *They pushed on,* or *pressed on, in discourse;* syn. اندفعوا: (Lh, S, M, A, O,) *they entered thereinto; launched forth,* or *cut, thereinto:* (Lh, M, O;) *they were large,* or *copious,* or *profuse, therein;* (O, TA:) or *they dilated therein* (M:) or *they began, commenced,* or *entered upon, discourse:* (Msb;) as also استفاضوه, (M, Msb,) accord.

to some; (Msb;) but this latter is disallowed by most; (M;) or by the skilful, (Msb.) You say also, افاض فى عملٍ *He entered into an action,* or *employment;* and *pushed on,* or *pressed on, therein:* (Bd in x. 62:) or *he began it, commenced it,* or *entered upon it.* (Jel, ibid.) ___ افاض بالشَّيْء *He impelled,* or *thrust, with the thing:* (M:) *he cast,* or *threw, the thing.* (M, TA.) ___ افاض البعير بجرَّته, (Lh, S, M, A, O,) and (S, O) افاض alone, (S, O, K,) and فاضَ بجرَّته, (TA,) *The camel propelled his cud* (Lh, S, M, A, K) *from his inside,*

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(Lh, M, A,) or *from his stomach,* (S, K,) *and expelled it,* or *ejected it:* (S:) or *cast it forth in a scattered and copious state:* or it means [*he made to be heard*] *the sound of his cud, and of his chewing.* (M.) ___ ما افاض بكَلمة *He did not make clear,* or *distinct,* or *perspicuous, a word,* or *sentence.* (Msb, TA.) [And ما افاض بكلمة signifies the same.] ___ افاض بالقدَاحِ, (S, M, A, O, K,) and علَى القدَاحِ, meaning بالقدَاحِ, for prepositions stand in the places of other prepositions, (S, O,) and افاض القدَاحِ, (O, K,) *i. q.* ضرب بالقدَاحِ [which has two significations: *He turned about,* or *shuffled, the gaming-arrows:* and *he played with the gaming-arrows*]: (S, M, A, O, K:) and أَجالَها [which has the former of the above significations]: or *he dealt them forth.* (TA.) Aboo-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

* فَكَأَنَّهُنَّ ربابةٌ وكَأَنَّهُ *
* يسرٌ يفيضُ علَى القدَاحِ ويصْدَعُ *

(S, TA) [*And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling* or] *dealing out the arrows, and deciding, and*

making known what he produced: (TA:) or, accord. to Kh, *and speaking with his loudest voice,* saying The arrow of such a one has won, or This is the arrow of such a one: or, accord. to some, *distributing,* or *dispensing,* by means of the arrows: (TA in art. صدع:) by عَلَى القِدَاحِ is meant بالقِدَاحِ. (S voce عَلَى.) One relation of this verse substitutes يَخُوضُ for يَفِيضُ. (TA.) Az says that إِفَاضٌ [a mistranscription for إِفَاضَةٌ] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) ___ Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ أَفِضْهَا مِنْ مَالِكَ, [app. a mistake for فِى مَالِكَ,] i. e. *Then put thou,* or *throw thou, it, and mix it, among thy property.* (TA.) ___ أُفِيضَتْ *She* (a woman) *became wide in the belly:* [as though spread out:] or *she became large in the belly, and flabby in flesh.* (M.) افاض المرأَةَ *He made the* مَسْلَكَانِ [i. e. *vagina and rectum*] *of the woman to become one,* on the occasion of devirgination; (M;) *i. q.* أَفْضَاهَا [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5 **تفيّض** *It flowed.* (Har p. 610. [But this I do not find elsewhere.])

10 **استفاض** *He asked for the pouring out* (إِفَاضَةٌ) *of water,* (K, TA,) *&c.* (TA.) Said of a piece of news: and of a place: see 1, in the first half of the paragraph. You say also, استفاض الوادى شجرًا *The valley became wide, and abundant in trees.* (S, O, K, TA.) استفاضوا الحديثَ: see افاضوا فى الحديث. [It seems to be indicated in the S and O that it signifies *They spread abroad the story among the people;* as used by some: see مُسْتَفِيضٌ.]

فَيْضٌ *A river,* (M, TA,) in general: (TA:) pl. [of pauc.] أَفْيَاضٌ and [of mult.] فُيُوضٌ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and *a river,* or *water, that overflows.*] الفَيْضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Basrah: (As, S, K:) or this last is called فَيْضُ البَصْرَةِ, because of its greatness. (M.) You say also أَرْضٌ ذَاتُ فُيُوضٍ *Land in which is water:* (Lh, M:) or *in which are waters that overflow.* (S, K, TA.) ___ A horse *that runs much;*

(S, M, O, K;) *that is fleet,* or *swift;* (M;) *that runs vehemently;* likened to water pouring forth; as also سَكْبٌ. (Eth-Thaalebee, in TA, art. سكب.) ___ A man *bountiful,* or *munificent;* as also فَائِضٌ, (A,) and فَيَّاضٌ: (S, O:) or, as also ↓ the last, a man *abounding* [or *profuse*] *in beneficence* or *bounty.* (M.) ___ *Much,* or *abundant,* water. (M.) ___ *Much,* or *abundance:* as in the saying, أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ *He gave him little from much.* (S, M, O.) *Anything much in quantity.* (KL.) ___ *A large gift:* [and simply *a gift, favour,* or *grace:*] pl. فُيُوضٌ. (KL.) ___ [See also 1, last sentence but one. Hence بِطَرِيقِ الفَيْضِ meaning *By way,* or *means, of instinct; instinctively.*] ___ *Death:* [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.) ___ ذَهَبْنَا فِى فَيْضِ فُلَانٍ *We went with the corpse and bier of such a one.* (M.)

فَاضَةٌ : see مُفَاضٌ.

أَمْرُهُمْ فَيْضَى بَيْنَهُمْ : *i. q.* فَوْضَى, q. v. (TA in art. فوض.)

أَمْرُهُمْ فَيْضُوضَى بَيْنَهُمْ, and فَيْضِيضَى, and فَيْضُوضَآءُ, and فَيْضِضَآءُ, and فَيُوضَى, *i. q.* فَوْضَى, q. v. in art. فوض. (AZ, K.)

فَيُوضٌ : see مُفَاضٌ.

أَمْرُهُمْ فَيُوضَى بَيْنَهُمْ : see فَيْضُوضَى.

فَيَّاضٌ A river *containing much water:* (S:) or *that flows much.* (Ham p. 375.) ___ Applied to a man: see فَيْضٌ, in two places.

فَائِضٌ A watering-trough *full:* a sea, or great river, [*overflowing:* see 1: or] *pouring,* or *pouring vehemently.* (TA.) ___ Applied to a man: see فَيْضٌ.

مُفَاضٌ pass. part. n. of 4 [q. v.]. ___ حَدِيثٌ مُفَاضٌ فِيهِ *Discourse in which people have pushed on,* or *pressed on:* (K:) [or *into which they have entered:* or *in which they have been large,* or *copious:* or *in which they have dilated:* or *begun:* see 4; and see also ___.] مُسْتَفِيضٌ

دِرْعٌ مُفَاضَةٌ *A wide,* or *an ample, coat of mail;* (S, M, A, O, K;) as also فَاضَةٌ (IJ, M) and فَيُوضٌ. (M.) [In the CK, this word is erroneously written مُفَاوَضَةٌ, as applied to a coat of mail and to a woman.] مُفَاضٌ applied to a man, *Wide in the belly:* fem. with ة: (M:) or the latter, a woman *large in the belly,* (S, M, A, O, K,) *and flabby in flesh,* (M, A,) *and,* as some add, *inordinately tall:* (TA:) : or, as some say, the latter signifies a woman *having her* مَسْلَكَانِ [i. e. *vagina and rectum*] *united;* as though formed by transposition from مُفْضَاةٌ: (M:) and, accord. to some, مُفَاضٌ signifies *having a fulness.* (TA.) It is said of the Prophet, كَانَ مُفَاضَ البَطْنِ, meaning *He had the belly even with the breast:* (O, K:) or *he had a fulness in the lower part of the belly.* (TA.)

مُسْتَفَاضٌ : see the next paragraph

مُسْتَفِيضٌ One *who asks for the pouring out* (إِفَاضَةٌ) *of water &c.* (S, O.) A story, or a piece of news, *spread abroad* (S, M, A, * O, Msb, K) *among the people,* (S, O, Msb,) *like water;* (TA;) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (As, Fr, ISk, and the lexicologists in general, and Az, S, O, Msb, and K,) for this is a mistake of the inhabitants of the towns and villages: (As, Fr, ISk, &c., and Msb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Aboo-Temmám; (TA;) as meaning *begun, commenced,* or *entered upon;* but most disallow it unless followed by فِيهِ. (M.)

فيظ

1 **فَاظَ** , aor. يَفِيظُ, inf. n. فَيْظٌ (ISk, T, S, M, K) and فُيُوظٌ and فَيَظَانٌ (S, M, K) and فَيْظَانٌ (Lh, TA) and فَيْظُوظَةٌ, (Lth, M, K,) *He* (a man, S) *died;* (ISk, T, S, M, K;) as also, (sometimes, S) فَاظَ , aor. يَفُوظُ, inf. n. فَوْظٌ (ISk, T, S, M, K) and فَوَاظٌ; (S, K, TA; but in the CK, فُوَاظٌ, and there said to be with damm;) or, accord. to IJ, only the inf. n., فَوْظٌ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيْظُهُ and فَوْظُهُ , [in the CK فُوْظُهُ,] *The time came for his dying.* (M, K.) In like manner, (S,) you say also, فَاظَتْ نَفْسُهُ *His soul departed,* or *went forth;* Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. تَفِيظُ, (M,) inf. n. فَيْظٌ (Lth, T, M) and فَيْظُوظَةٌ; (Lth, T;) and [accord. to some,] فَاظَتْ نَفْسُهُ, inf. n. فَوْظٌ: (M:) or, when the نفس is mentioned, you say, فَاضَتْ, with ض: (K:) As says, I heard Aboo-'Amr Ibn-El-'Alà say that one should not say فَاظَتْ نَفْسُهُ, (T, * S, M, *) but فاظ, (S, M,) meaning he died; and not فَاضَ, with ض, decidedly; (S;) or not فَاضَتْ: (T:) [but what was said by As respecting these two verbs has been stated more fully, and variously, in art. فيض, q. v.:] AO says that فاظت نَفْسُهُ is of the dial. of Keys; and فاضت, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kudá'ah and Temeem and Keys say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and ElMázinee relates the like on the authority of AZ.

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(TA.) ___ You say also, فَاظَ نَفْسُهُ, (Ks, S, M, K,) aor. يَفِيظُ, (Ks, T,) *He vomited forth his soul:* (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.)

4 **افاظه** *He* (God) *caused him to die.* (K, TA.) And you say also, ضَرَبْتُهُ حَتَّى أَفَظْتُ نَفْسَهُ [*I beat him,* or *smote him, until I made his soul to depart,* or *go forth*]. (S.) And لَأُفِيظَنَّ نَفْسَكَ [*I will*

assuredly cause thy soul to depart, or *go forth*] (M.) And افاظه ٱللّٰهُ نَفْسَهُ [*God caused him to vomit forth his soul*]. (Ks, T, S, M.)

تفيّظوا أَنْفُسَهُمْ *They constrained themselves to vomit forth their souls.* (S, TA.) [But in one copy of the S, I find يُفَيِّظُوا أَنْفُسَهُمْ, expl. as meaning *They cause to vomit forth their souls;* which suggests that the right reading may perhaps be يُفَيِّظُوا: or it may be يَفِيظُوا, from فَاظَ نَفْسَهُ.]

فيف

فَيْفٌ *A place that is even, level,* or *flat:* (S, O, K:) or, (K,) accord. to Lth, (T, O,) *a waterless desert,* (T, M, O, K,) *such as is even, level,* or *flat, and wide,* or *spacious;* (T, O;) and فَيْفَاةٌ and فَيْفَآءُ (M, K) and فَيْفَى (K) also signify [thus, or] *a waterless desert:* (M. K:) and, (K,) accord. to El-Mu-arrij, (T, O,) فَيْفٌ signifies a portion of the earth that is *a place whereof the winds are variable;* (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] *any road between two mountains:* (T, TA:) its pl. is أَفْيَافٌ [a pl. of pauc.] and فُيُوفٌ [a pl. of mult.]. (T, S, M, O, K.)

فَيْفَى : see the preceding paragraph.

فَيْفَاةٌ : see فَيْفٌ: and see also مُفَازَةٌ, in art. فوز.

فَيْفَآءُ is *syn. with* فَيْفٌ, q. v.: therefore its ا is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) *a smooth* [*desert such as is termed*] صَحْرَآءُ: (S, M, O:) its pl. is فَيَافٍ. (S, M, O, K. [In the CK, this pl. is written فِيَافٌ, as though it were a pl. of فَيْفٌ.])

فيق

1 **فَاقَ** , aor. يَفِيقُ: see فاق بِنَفْسِهِ, in art. فوق.

4 **أَفِيقَ** , said of a poet, *i. q.* أَفْلَقَ: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فِيقٌ : see art. فوق.

فُيُقٌ and فَيَقٌ: see art. فوق.

فَيْقَةٌ and فَيَقَةٌ: see art. فوق.

فُيَاقٌ : see art. فوق.

مُفِيقٌ : see art. فوق.

فيل

1 **فَالَ رَأْيُهُ** , aor. يَفِيلُ, (S, M, O, K,) inf. n. فُيُولَةٌ, (S,) thus in some copies of the K and in the A, (TA,) or فَيْلُولَةٌ, (M, O,) thus in other copies of the K, (TA,) and فَيَالَةٌ, thus in the O, but in the copies of the K فَيْلَةٌ, (TA,) *His judgment*, or *opinion, was weak,* (S, M, O, K,) and *erroneous;* (M, K;) as also تَفِيلَ ; (M, Z, K, TA;) and [in like manner] فَيَّلَ فِى رَأْيِهِ [not فُيِّلَ] *he was incorrect in his judgment*, or *opinion;* and فَيَّلُوا occurs in a trad. as meaning فَالَ رَأْيُهُمْ: (TA:) [and فَالَ alone, said of a man, signifies the same as فَالَ رَأْيُهُ, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple substs.:] and one says, فِى رَأْيِهِ فَيَالَةٌ , (T, M, K, TA,) the last word like سَحَابَةٌ, (TA, [in the CK, erroneously, فِى رِوَايَةٍ فَيَالَةٌ,]) and فُيُولَةٌ , (M, K, TA,) meaning [*In his judgment*, or *opinion, is*] *a weakness.* (TA.) And فَالَ signifies also *He* (a man) *magnified himself, and became like the elephant* (الفِيلَ); or *he showed a morose aspect:* (TA:) [or it may so signify: IAar cites the following verse:

* مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادَفُوا الغِنَى *
* تَوَلَّوْا وَفَالُوا لِلصَّدِيقِ وَفَخَّمُوا *

which may mean [*Of mankind are folks* who, *when they find riches, turn the back, and*] *magnify themselves and become like the elephant* [*to the friend, and aggrandize themselves*] or *show a morose aspect to the friend* [&c.]; for the elephant is morose in aspect. (M.)

2 **فَيَّلَ رَأْيَهُ** , (S, M, K,) inf. n. تَفْيِيلٌ, *He declared* [or *esteemed*] *his judgment*, or *opinion, to be weak,* (S.) or *bad*, and *erroneous.* (M, K.) Umeiyeh Ibn Abee-'Áïdh says,

* فَلَوْ غَيْرَهَا مِنْ وُلْدِ كَعْبِ بْنِ كَاهِلٍ *
* مَدَحْتَ بِقَوْلٍ صَادِقٍ لَمْ تُفَيَّلِ *

meaning لَمْ يُفَيَّلْ رَأْيُكَ (SKr, M) i. e. [*But hadst thou praised other than her, of the children of Kaab Ibn-Káhil, with a true saying,*] *thy judgment,* or *opinion, would not have been declared weak.* (SKr.) ___ See also 1, in two places.

3 **فَايَلَ** , [inf. n. مُفَايَلَةٌ and فِيَالٌ, (see الفِيَالُ below,)] *He played* [*at the game called* الفِيَال: see its part. n. below]. (O.)

5 **تفيّل** : see 1. Also *He* (a man, K, [or a camel, as is indicated in the O,]) *became fat,* (O, K,) *as though he were a* فيل [or *an elephant*]. (O.) [See also 10.] ___ And, said of youth, or young manhood, (الشَّبَاب,) *It increased,* (Lth, T, M, O, K,) *and became in its prime and fulness.* (Lth, T, O.) ___ And, said of herbage, *It became tall, and full-grown;* or *became of its full height, and blossomed.* (Th, M, K.)

10 **استفيل** *He* (a camel) *became like the* فيل [or *elephant*] (M, K, TA) *in bigness:* (TA:) mentioned by IJ among the class of استحوذ and the like: part. n. مُسْتَفْيِلٌ. (M.) [See also 5.]

فَالٌ : see فِيلٌ, latter half: and the paragraph commencing with فَائِلُ الرَّأْىِ, near its end: and see also فَأْلٌ, in art. فأل.

فَيْلٌ : see the paragraph here following.

فِيلٌ [The *elephant;* Pers. پيل;] *a certain animal,* (TA,) *well known:* pl. [of pauc.] أَفْيَالٌ and [of mult.] فُيُولٌ and فِيَلَةٌ; (S, M, O, Msb, K;) not أَفْيِلَةٌ: (ISk, S, O, Msb:) accord. to Sb. فِيلٌ may be originally of the measure فُعْلٌ, (S, M, O,) pronounced with kesr because of the ى, like as they said أَبِيضُ and بِيضٌ; but Akh says, this is not the case in the sing, but only in the pl.: (S, O:) fem. with ة. (M, K) ___ Hence, لَيْلَةٌ مِثْلُ لَوْنِ الفِيلِ [lit. *A night like the colour of the elephant;*] meaning *a night that is black.* (M, TA,) *and dust-coloured;* (M;) *in which one*

knows not the right course to pursue: the colours of the فيل being of this kind. (M, TA.) ___ [Hence, also, دَآءُ الفِيلِ *The disease called by us the tumid Barbadoes leg;* because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed جُذَام (q. v.) [___ And hence, likewise, used as an epithet,] فِيلٌ signifies also *Heavy* [or *dull*]; and *low, ignoble,* or *mean.* (K, TA.) ___ And one says رَجُلٌ فِيلُ الرَّأْىِ, meaning *A man weak in respect of judgment,* or *opinion;* (T, S, M, O, K;) and so فَيْلُهُ ; (M, K;) and فَائِلُهُ : (T, M, O, K;) and فَيِّلُهُ , (ISk, T, S, M, O, K,) of the measure فَيْعِل; (O:) and فَالُهُ , (T, M, O, K,) and فَالٌ alone. (S, K.) meaning *weak in respect of judgment,* or *opinion;* (T, S, M, O, K;) *erring in insight:* (S:) pl. of the first] أَفْيَالٌ: (S, M, O, K:) but AO says, the فَائِل is *one who, inspecting, forms an opinion and errs;* if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be فائل. (TA.)

الفَيَالُ and الفِيَالُ, (Lth, T, M, O, K) the former a subst, and the latter an inf. n. [of 3], (Lth, T, O,) and المُفَايَلَةُ [which is likewise an inf. n. of 3], (M, K,) *A certain game,* (Lth, T, M, O, K,) *well known,* (O,) *of the children,* (T,) or *of the youths,* or *young men, of the Arabs* (M, K) *of the desert,* (M,) *with earth,* or *dust:* (Lth, T, M, O:) *a thing is hidden in earth,* or *dust, which is then divided* (T, M) *into two portions; then the hider says to his companion, In which of them twain is it?* (T;) *and if he* [*who is thus questioned*] *mistake, the hider says to him* فَالَ رَأْيُكَ: (T, M, * K; *) ISk termed it الفِئَالُ, with ء; (O;) and it has been mentioned before in art.

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فأل: (T, O, K:) accord. to some, (TA,) this game is called الطَّبْنُ and السُّدَّرُ. (T, TA. [But see the former of these two words.])

فَيَالَةٌ : see the first paragraph.

فُيُولَةٌ : see the first paragraph.

فَيِّلُ اللَّحْمِ A man *having much flesh:* (T, O, * K:) some pronounce it with ء, (T, O,) saying فَيْأَل, (T,) or فَعْل; (O;) both mentioned before [in art. فأل]. (TA.) ___ فَيِّلُ الرَّأْىِ: see فِيلٌ, latter half.

فَيَّالٌ The *attendant,* or *master,* (S, M, O, Msb, K,) or the *keeper,* or *driver,* (MA, KL,) *of the* فيل [or *elephant*], (S, MA, O, Msb, KL,) or *of the* فيلة. (So in the M and K.)

فَائِلُ الرَّأْىِ : see فِيلٌ, latter half, in two places. الفَائِلُ [as a subst.] signifies *The flesh that is upon the* خُرْبَة, (S, O,) or خُرْب, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) *of the* وَرِك; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean *the flesh that is upon the sacro-ischiatic foramen;* though خُرْبَة الوَرِك and خُرْب الوَرِك are said in the TA, in art. خرب, to mean the hole where the head of the thigh-bone is inserted;] so says A 'Obeyd: (S, O:) or, (S, M, O, K,) as some say, so adds A 'Obeyd, (S, O,) *a certain vein* (T, S, M, O, K) *in the* خُرْبَة *of the* وَرِك, *descending into the leg,* (T,) or *in the thigh:* (S, O:) As says, in the Book of the Horse, in the وَرِك is the خُرْبَة, which is a نُقْرَة wherein is flesh, no bone being in it; and in that نُقْرَة is the فَائِل, and there is no bone between the said نقرة and the belly, but only skin and flesh; (T, * S, O;) and he cites the saying of El-Aashà,

* قَدْ نَخْضِبُ العَيْرَ فى مَكْنُونِ فَائِلِهِ *
* وَقَدْ يَشِيطُ عَلَى أَرْمَاحِنَا البَطَلُ *

[*Oft we stain the ridge of the spear-head in what is concealed in the interior of his* فائل, *and oft the man of valour dies by means of our spears*]; مَكْنُونُ الفَائِلِ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but As said مِنْ in the place of فى; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَائِلَانِ, (T, M,) or the فَائِلَتَانِ , (so in the K, [app. a mistranscription,]) are *two veins entering into the interior parts of the thighs* (T, M, K,) *in the hinder*

parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aashà cited above, saying that the epithet مكنون would not have been used if the فائل were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فائل were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Keys which will be cited in what follows: (M:) [hence it is said,] or they are *two portions of flesh* [*between which is the lower part of the os sacrum,* i. e.] *the lower parts of which are upon the* صَلَوَان [dual of صَلًا], *from the region of the lower portions of the* حَجَبَتَان *to the* عَجْب, *bordering upon the* عُصْعُص *on either side, descending in the two sides of the two thighs;* [so in a human being,] and thus in the horse: (M, K: [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts.; as they are variously explained:]) الفَالُ is a dial. var. of الفَائِلُ; (M, K, TA;) which is expl. by Sgh [in the O] as meaning *a certain vein issuing from the* فَوَّارَة *of the* وَرِك [i. e. *from the sacro-ischiatic foramen*]: (TA:) [but the assertion that الفال is a dial. var. of الفائل seems to be founded only upon what here follows:] Imra-el-Keys says, [describing a horse,]

* لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الفَالِ *

(S, M; or على الفَالِى, as in the O and TA;) [i. e. *He has edges of the haunch-bones projecting above,* or *beyond, the* فائل; for] he means على فَائِلِ, having altered the latter word by transposition. (T, S, O, TA.)

فَائِلَةٌ : see its dual in the next preceding paragraph, near the middle.

أَفْيَلُ [*More,* and *most, weak,* or *erroneous;* relating to a judgment, or an opinion]. أَفْيَلُ مِنَ الرَّأْىِ الدَّبَرِىّ is a prov., meaning [*More weak*] *than an opinion* that is given *after the affair* [to which it relates] *has passed.* (Meyd.)

مُفَايِلٌ [in the S and O in art. فأل, with ء, i. e. مُفَائِلٌ,] *Playing at the game called* الفَيَالُ. (M, O.)

المُفَايَلَةُ expl. as a subst.: see الفَيَالُ.

مَفْيُولَآءُ [a quasi-pl. n. (like مَشْيُوخَآءُ &c.), but one of which the sing. (if it have one) is not mentioned,] The *young ones of the* فيل [or *elephant*]. (O, K.)

مُسْتَفْيِلٌ part. n. of 10, q. v. (M.)

فين

1 **فَانَ** , aor. يَفِينُ, (K,) inf. n. فَيْنٌ, (TA,) *He, or it, came.* (K.)

فَيْنَةٌ *A time;* syn. وَقْتٌ, or وَقْتٌ مِنَ الزَّمَانِ; (T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيتُهُ الفَيْنَةَ بَعْدَ الفَيْنَةِ [*I met him time after time*]: (AZ, S, M, K; but some copies of the K omit the words بَعْدَ الفَيْنَةِ:) and لَقِيتُهُ فَيْنَةً [*I met him at a certain time*]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةً:) thus فَيْنَةً is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَةَ &c.]: (AZ, M:) and you say, إِنِّى لَآتِى فُلَانًا الفَيْنَةَ بَعْدَ الفَيْنَةِ i. e. [*Verily I come to such a one*] *time after time;* not continually repairing to him: (AZ, T:) and, accord. to ISk, مَا أَلْقَاهُ إِلَّا الفَيْنَةَ i. e. [*I do not meet him save occasionally,* or] *time after time.* (TA.) [See also فَنَّةٌ.]

فَيْنَانٌ *Having beautiful and long hair:* (K:) or so فَيْنَانُ الشَّعَرِ; applied to a man: (S:) فَيْنَانٌ [is also applied as an epithet to hair; and] has been mentioned in art. فن q. v.: (K:) if it be from فَنَنٌ, meaning a branch, it is [of the measure فَيْعَالٌ, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْنَةٌ, meaning a time, [which seems to be hardly reasonable,] it is [of the measure فَعْلَانٌ, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) ___ One says also ظِلٌّ فَيْنَانٌ, meaning *Wide, extensive, shade.* (TA.)

أَفْيُونٌ , also written أُفْيُونٌ and إِفْيُونٌ, held by some to belong to this art. and by others to belong to art. افن, has been mentioned in page 70.

فيه

1 **فَاهَ** , aor. يَفِيهُ: see فَاهَ, aor. يَفُوهُ, in art. فوه.

فيهج

فَيْهَجٌ *A wine-measure:* (S, O, K:) a Pers. word arabicized [and therefore all its letters are regarded as radical]. (S.) ___ And *A strainer* (O, K, TA) *for wine.* (TA.) ___ And (sometimes, S, O) a name for *Wine:* (S, K:) or *clear wine:* (O, TA:) or an epithet applied to wine [app. signifying *clear*]: (TA:) or *wine such as is* مختلق [app. a mistranscription for مُخَلَّق, a word now used as signifying *aromatized*]; like قَنْدِيدٌ [q. v.] and أُمُّ زَنْبَقٍ. (IAmb, TA.)

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ق

The twenty-first letter of the alphabet: called قَافٌ. Respecting its pronunciation as the title of the fiftieth chapter of the Kur-án, see صاد, in art. صود. It is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the furthest part of the mouth; and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of باب القافِ.) It is sometimes pronounced like the Pers. گ, i. e. الكَافُ المَمْزُوجَةُ بالقَافِ; in which case it is termed القَافُ المَقْعُودَةُ [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]: Ibn-Khaldoon says that it is of the dial. of Mudar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce جُلَّنَارٌ.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of أُكْنَةُ الطَّائِر [for which they sometimes said أُقْنَة]. (MF and TA at the commencement of باب القاف. [It is there added that a pl. of أُكْنَة has been heard, but not of أُقْنَة, and this is a sign of the originality of the former: but أُقَنَاتٌ is mentioned as pl. of أُقْنَة in art. اقن in the TA.])

قأب

1 **قَأَبَ الطَّعَامَ** , (As, S, O, K,) aor. ـَـ , inf. n. قَأْبٌ, (K,) *He ate the food.* (As, S, O, K.) ___ And قَأَبَ المَآءَ *He drank the water;* as also قَئَبَهُ: (K:) or *he drank all the water that was in the vessel.* (As, S, O, K.) ___ And قَئِبَ مِنَ الشَّرَابِ, aor. ـَـ , inf. n. قَأْبٌ and قَأَبٌ, (K, TA,) the latter thus (مُحَرَّكَة), agreeably with analogy, (TA, [but in the CK قَآب,]) *He became filled with the beverage;* (Lth, K;) as also قَأَبَ مِنْهُ: (Lth:) or *he drank the beverage:* (TA:) and, or simply قَئِبَ, like صَئِبَ, (S,) *he drank much water.* (S, TA.)

قَؤُوبٌ : see مِقْأَبٌ.

إِنَآءٌ قَوْأَبٌ and قَوْأَبِىٌّ *A vessel that takes,* or *receives, much water:* (O, K:) the latter epithet expl. by Lth as signifying *taking,* or *receiving, much.* (L.)

قَوْأَبِىٌّ : see what next precedes.

مِقْأَبٌ (S, O, K) and قَؤُوبٌ (K) One *who drinks much water:* (S, O:) or one *who drinks much.* (K.)

قب

1 قَبَّ, aor. ـِ, (M, K,) inf. n. قَبِيبٌ, (M,) or قُبُوبٌ, (so in the K, [but see the next sentence,]) and قَبٌّ, (TA,) said of a number of men (قَوْمٌ), *They raised a clamour,* or *confusion of cries* or *shouts* or *noises,* in contention, or litigation, (M, K,) or in dispute. (M.) And قَبَّ, aor. ـِ, inf. n. قَبِيبٌ (S, M, O, K,) and قَبٌّ, (M, K,) said of a lion, (S, M, O, K,) and of a stallion [camel], (M, K,) *He made the gnashing* (قَبْقَبَةٌ [inf. n. of قَبْقَبَ], S, O, or قَعْقَعَةٌ, M, K) *of his canine teeth to be heard:* (S, M, O, K:) and in like manner the verb (M, K) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, K,) meaning *it made a sounding,* and *a gnashing:* (K:) and some expl. قَبِيبٌ in a general manner, saying that it signifies *a sounding,* or *sound:* (M:) قَبْقَبَةٌ also, and قَبْقَابٌ, [both inf. ns. of قَبْقَبَ,] (M,) or the former and قَبِيبٌ, (TA,) signify the *sounding* [or *gnashing*] *of the canine teeth* of the stallion [camel]: and his *braying:* or, as some say, the *reiterating of the braying:* (M, TA:) and قَبْقَبَةٌ and قَبِيبٌ signify the *sounding of the chest* or *belly* of the horse. (S, M, O.) And قَبَّ, aor. ـِ, inf. n. قُبُوبٌ, said of flesh-meat, *It lost its moisture,* (S, M, O, K,) or *fresh-ness:* (M, K:) and in like manner said of dates (تَمْرٌ), (S, M, O, Msb, [in my copy of the last of which the inf. n. is said to be قَبِيبٌ,]) and of the skin, and of a wound: (S, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning *the marks of the beating thereof became in a healing state, and dried.* (As, O, TA.) And قَبَّتِ الرُّطَبَةُ, (M, TA,) thus correctly, but in copies of the K قَبَّبَتِ, (TA,) [and the CK has الرَّطْبَةُ for الرُّطَبَةُ,] is said to signify *The fresh ripe date became somewhat dry after the ripening:* (M, TA:) or *became dry.* (K.) ___ And قَبَّ النَّبْتُ, aor. ـِ and ـُ, [the latter anomalous,] inf. n. قَبٌّ, *The plant dried up.* (M, L, K.) قَبَّ, (M, MA,) aor. يَقُبُّ, (M,) inf. n. قَبَبٌ, (S, * M, MA, O, * K, *) *He was,* or *became, slender in the waist,* (S, * M, MA, O, * K, *) *lank in the belly:* (S, * M, O, * K: *) and قَبِبَتْ, uncontracted, as in some other instances, said of a woman [as meaning

she was, or *became, slender in the waist, lank in the belly*], is mentioned by IAar: (M:) and some say, of the belly of the horse, قَبَّ, (M, TA,) meaning *his flanks became lank;* (M;) or *his flanks adhered to his* حالبان [dual. of حالب, q. v.]: (TA:) or one says, [app. of a horse,] قَبَّ بطْنه, (K, TA,) inf. n. قَبٌّ; (TA;) and قَبِبَ, (K, TA,) inf. n. قَبِب, in the original uncontracted forms, anomalously, (TA,) meaning *his belly became lank.* (K, TA.) And one says also, قُبَّ بطْنه, i. e. *His* (a horse's) *belly was,* or *became, firmly compacted, so as to have a round form:* and قَبَّه means *He caused it to be so:* (O, TA:) the aor. of the latter is ـُ , and the inf. n. is قَبٌّ. (TA.) قَبَّ الشَّىْء *He collected,* or *gathered together, the extremities of the thing;* as also قَبَّبه . (M, TA.) And قَبَّه, aor. ـُ , (S, M, O,) inf. n. قَبٌّ, (M, K,) *He cut it off;* (S, M, O, K; *) and اقتبّه signifies the same: (M, K: *) or, [app. the latter,] as some say, peculiarly the hand, or arm: (M:) one says, اقتبّ فلانٌ يدَ فلانٍ *Such a one cut off the hand,* or *arm, of such a one:* (As, S, O:) or اقْتِبابٌ signifies *any cutting off that does not leave aught.* (M.) See also the next paragraph.

2 **قبّب** *He* (a man) *made a* قُبَّة [q. v.]: (K:) or so قَبَّ : (TA:) and قبّب قُبَّةً, (M, TA,) inf. n. تَقْبِيبٌ, (TA,) *he made,* (M,) or *constructed,* (TA,) *a* قُبَّة. (M, TA.) [Hence,] الهَوادِجُ تُقَبَّبُ [*The women's camel vehicles of the kind called* هوادج *have dome-like,* or *tent-like, coverings made to them*]. (S, O.) ___ [Hence also,] قبّب ظَهْره [*He* (a man) *made his back round like a dome,* lowering his head]. (S and K in art. دبخ.) See also 1, in two places, near the middle and near the end.

5 **تقبّب قُبَّةً** *He entered a* قُبَّة [q. v.]. (M, K.)

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8 **إِقْتَبَبَ** see 1, near the end. ___ IAar says, El- 'Okeylee used not to discourse of anything but I wrote it down from him;

wherefore he said, مَا تَرَكَ عِنْدِى قَابَّةً إِلَّا ٱنْتَقَرَهَا إِلَّا ٱقْتَبَّهَا وَلَا نُقَارَةً, meaning *He did not leave with me any approved and choice word but he cut it off for himself* [or *appropriated it to his own use*], *nor any such expression but he took it for himself.* (M, TA.)

R. Q. 1 **قَبْقَبَ**, and its inf. ns.: see 1, former half, in three places. Said of a stallion [camel], (O, TA,) it signifies [also] *He brayed:* (O, K, * TA:) and, said of a lion, (S, M, TA,) *he roared;* (S, K, * TA;) and *he uttered a sound;* (K, TA;) and (TA) *he made a grating sound with his canine teeth:* (M, TA:) and, said of the فَرْج of a woman by reason of the act of إِيلَاج, *it made a sound.* (IAar, O.) And, said of a sword, in a striking [therewith], *It made a sound like* قَبْ [q. v.]. (A.) Also, (said of a man, O) *He was,* or *became, foolish, stupid,* or *unsound in intellect* or *understanding.* (O, K.)

R. Q. 2 **جَيْشٌ يَتَقَبْقَبُ** *An army of which one part presses upon another.* (TA in art. جعب.)

قَبْ, (M, A, K,) or قَبْ قَبْ, (TA,) an expression imitative of *The sound of the fall of a sword* [*upon an object struck therewith*] (M, A, * K, TA) *in fight.* (TA.)

قَبٌّ The *perforation in which runs* [or rather *through which passes*] *the pivot of the* مَحَالَة [or *great pulley*]: (M, K:) or the *hole which is in the middle of the* بَكْرَة [or *sheave*] (M, A, K) *and around which the latter revolves:* (A:) or the [*sheave* or] *perforated piece of wood which revolves around the pivot:* and its pl., in these senses, is أَقُبٌّ, only: (M:) or the *piece of wood above the teeth of the* مَحَالَة: (K, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the *piece of wood* [i. e. the *sheave*] (S, O, TA) *in the middle of the* بَكْرَة, (S, O,) *above which are teeth* (S, O, TA) *of wood,* (S, O,) *the teeth of the* محالة [*between which teeth runs the well-rope*]; thus says As. (TA.) [See an ex. in a verse of Zuheyr cited voce ثَنَايَةٌ.] ___ And The *head* [or *truck*] *of the* دَقَل [or *mast*] *of a ship.* (Az, TA in art. رنح.) ___ And [app. as being likened to the pivot-hole of the sheave of a pulley,] *A*

head, chief, or *ruler,* (S, M, A, O, K,) of a people, or party: (M, A:) or the *greatest head* or *chief* or *ruler;* (M;) or such is called القَبُّ الأَكْبَرُ; (S, O;) and this appellation means *the* شَيْخ [or *elder,* &c.,] *upon* [*the control of*] *whom the affairs of the people,* or *party, turn.* (A.) And, (K,) some say, (M,) *A king:* (M, K:) and, (K,) some say, (M,) *a* خَلِيفَة [q. v.]. (M, K.) [See also قُبٌّ.] ___ And [hence, perhaps,] *A* فَحْل [i. e. *stallion,* or *male,*] *of camels* and *of mankind.* (O, K.) ___ Also The *back-part* of a coat of mail: so called because that part is its main support; from the قَبّ of a pulley. (TA, from a trad.) ___ And The *piece,* or *pieces, inserted* [i. e. *sewed inside, next to the edge,*] *in the* جَيْب [or *opening at the neck and bosom*] *of a shirt.* (A 'Obeyd, S, M, O, K.) [And in the present day it is likewise used to signify The *collar* of a shirt or similar garment; as also قَبَّةٌ .] Also The *part between the two hips:* (M, K:) or, *between the two buttocks:* (K:) or قَبُّ الدُّبُرِ means *what is between the two buttocks.* (M.) See also قُبٌّ. And The *hardest,* or *most severe,* (M, O, K,) *and largest,* (M, K,) *of* لُجُم [i. e. *bits,* or *bridles;* pl. of لِجَامٌ, q. v.]. (M, O, K.) And *A certain measure for corn,* or *grain,* or *other kinds of the produce of land.* (TA.) وَتَرٌ قَبٌّ means [app. *A bow-string*] *of which the several* طَاقَات [or *component fascicles of fibres* or *the like*] *are even.* (A.)

قِبٌّ, with kesr, The شَيْخ [or *elder,* &c.,] of a people, or party: (S, O, K:) but he is rather called قَبّ, with fet-h, as mentioned above. (TA.) And The *bone that projects from the back, between the two buttocks;* (S, O, K;) *i. q.* عَجْبٌ: (TA:) one says, أَلْزِقْ قَبَّكَ بِالأَرْضِ, (S, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is قَبَّكَ , with fet-h, (TA,) [as it is also in a copy of the A.] i. e. [*Make thou*] *thy* عَجْب [*to cleave to the ground*], (A, TA,) meaning *sit thou.* (A.)

قَبَّةٌ : see قَبٌّ, last quarter.

قُبَّةٌ *A certain kind of structure,* (S, M, A, O, Msb, TA,) *well known;* (M, A, Msb, TA;) and applied to *a*

round بيت [i. e. *tent,* or *pavilion*], *well known among the Turkumán and the Akrád;* (Msb;) it is *what is called a* خرقاهة [an Arabicized word from the Pers. خركاه]; (Mgh, Msb;) and signifies *any round structure:* (Mgh:) it is said to be *a structure of skins,* or *tanned hides,* peculiarly; (M, TA;) derived from قَبَّ الشَّىْء and قَبَّبَهُ meaning he collected, or gathered together, the extremities of the thing: (M:) accord. to IAth, it is *a small round tent of the kind called* خِبَآء; *of the tents of the Arabs:* in the 'Ináyeh it is said to be *what is raised for the purpose of the entering thereinto;* and not to be peculiarly a structure: (TA:) [also *a dome-like,* or *tent-like, covering* of a woman's camel-vehicle of the kind called هَوْدَج: and *a dome,* or *cupola, of stone* or *bricks:* and *a building covered with a dome* or *cupola:*] the pl. is قِبَابٌ (S, M, A, Mgh, Msb, K) and قُبَبٌ. (S, M, O, K.) ___ [Hence,] قُبَّةُ السَّنَام [*The round, protuberant, upper portion of the camel's hump*]. (A, voce قُبَّةُ الإِسْلَام ___.) قَحْدَةٌ is an appellation of *El-Basrah.* (M, K.) ___ And القُبَّةُ is the name by which some of the Arabs call *The thirteen stars that compose the constellation of Corona Australis;* because of their round form. (Kzw.)

قُبَّةُ الشَّاة , also pronounced without teshdeed [i. e. قُبَة], *The* حَفْث [q. v.] *of the sheep* or *goat,* (S, O, K,) *which has* أَطْبَاق, [see, again, حَفْثٌ,] (S, O,) *and which is the receptacle whereto the feces of the stomach finally pass.* (TA.) [See also art. وقب.]

قُبَابٌ *Sharp;* (O, K;) applied to a sword and the like: (K:) from قَبَّ he cut off. (TA.) And A *thick, large,* nose. (M, K.) And, (M, O,) or قِبَابٌ , (K,) *A species of fish,* (M, O, K,) *which is eaten, resembling the* كَنْعَد. (M, O.)

قِبَابٌ : see what next precedes.

قَبِيبٌ an inf. n. of 1 [q. v.]. Also *Dry* herbage: like قَفِيفٌ. (M.) ___ And [The preparation of curd called] أَقِط *of which the dry has been mixed with the fresh.* (M, K.)

القَبَّابُ *The lion;* as also المُقَبْقَبُ . (O, K: in the CK the latter is written المُقَبْقَب.)

حِمَارُ قَبَّانَ [The *wood-louse;* thus called in the present day;] *a certain insect,* or *small creeping thing;* (S, O, K;) mentioned in art. حمر [q. v.]; (Msb;) also called عِيرُ قَبَّانَ; (K;) *a small, smoothish, blackish thing, the head of which is like that of the* [*beetle termed*] خُنْفَسَآء, *and long, and its legs are like those of the* خنفسآء, *than which it is smaller;* and it is said that what is called عير قبّان *is party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a* [*small*] *globular piece of dung; but when the voice is withheld, it goes away:* (M, TA:) MF says that the appellation عير قبّان is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the K]. but it is mentioned in the M and the L: he says also that what is called حِمَارُ قَبَّانَ is said to be *a species of the* [*beetles termed*] خَنَافِس [pl. of خُنْفَسَآء] *found between Mekkeh and El-Medeeneh:* (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jáhidh that *one species thereof is called* أَبُو شَحْمٍ, *which is the small* [*species*] *thereof;* and that the people of El-Yemen apply the appellation حمار قبّان to *a certain insect,* or *small creeping thing, above the size of a locust, of the same sort as the* فَرَاش [generally meaning *moth*]: in the Mufradát of Ibn-El-Beytár, it is said that what is called حمار قبّان is also called حِمَارُ البَيْتِ: the reason for the appellation [حمار قبّان] seems to be because its back resembles a قُبَّة: (TA:) قَبَّان in this case is of the measure فَعْلَان, from قَبَّ, (S, O, K,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فَعَّال, they would decline it perfectly; the pl. is حُمُرُ قَبَّانَ. (S, O.) قَبَّانٌ, syn. with قُسْطَاسٌ, see in art. قبن.

القُبِّيُّونَ , [in the CK القُبِيُّونَ,] occurring in a trad., in the saying خَيْرُ النَّاسِ القُبِّيُّونَ, means, (Th, O, K,) if the trad. be correct,

(Th, O,) *Those who continue uninterruptedly fasting* [*except in the night*] *until their bellies become lank:* (Th, O, K:)

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or, accord. to one relation, it is المُقَبَّبُونَ , which means the same. (TA.)

القَابُّ and قَابَّ: see قُبَاقِبٌ, in three places.

قَابَّةٌ *A drop of rain:* (AZ, ISk, S, M, A, O, K:) so in the saying مَا رَأَيْنَا العَامَ قَابَّةً [*We have not seen this year a drop of rain*]: (AZ, ISk, S, O:) and مَا أَصَابَتْنَا العَامَ قَابَّةٌ [*Not a drop of rain has fallen upon us this year*]. (ISk, S, M, * A, * O.) ___ And *Thunder;* (A, K;) or the *sound of thunder:* so in the saying مَا سَمِعْنَا العَامَ قَابَّةً [*We have not heard this year the sound of thunder*]; (ISk, S, M, A, * O;) accord. to As; but only he has related this. (ISk, S, O.) See also 8.

قَبْقَبٌ The *belly;* (S, M, O, K;) as also قَبْقَابٌ : (Suh, TA:) from قَبْقَبَةٌ , [an inf. n. of R. Q. 1, q. v., and] a word imitative of the sounding [or rumbling] of the belly. (TA.) And The *wood of a horse's saddle:* so in the saying,

* يُطَيِّرُ الفَارِسَ لَوْ لَا قَبْقَبُهُ *

[*He would make the horseman to fly off, were it not for the wood of his saddle*]. (M. [But in this sense it is app. a mistranscription for قَيْقَبٌ.]) ___ And *A species of trees;* as also قَبْقَبَانٌ . (M. [But in this sense both are app. mistranscriptions, for قَيْقَبٌ and قَيْقَبَانٌ.])

قَبْقَبٌ *A certain marine shell* (O, K) *wherein is a flesh* [i. e. *mollusk*] *which is eaten.* (O.)

قَبْقَبَةٌ : see قَبْقَبٌ.

قَبْقَبَانٌ : see قَبْقَبٌ.

قَبْقَابٌ an inf. n. of R. Q. 1. [q. v.] ___ Also A camel *that brays much.* (S, O, K.) ___ And One *who talks much;* as also قُبَاقِبٌ : (M, * K, TA:) or one *who talks much,* whether *wrongly* or *rightly:* (M, * TA:) or one *who talks much and confusedly.* (M, K, * TA.) ___ And *A liar.* (O, K.) ___ See also قَبْقَبٌ. ___ Also The فَرْج [meaning *external portion of the organs of generation*] (M, O, K) *of a woman:* (O:) or [*a vulva*] *such as is* [*described as being*] واسعٌ كثيرُ المآء, (O, K,) [because] إذا أَوْلَجَ الرَّجُلُ ذَكَرَهُ فيه قَبْقَبَ أَى صَوَّتَ. (IAar, O.) And they also used it as an epithet; [but in what sense is not expl.;] saying ذَكَرٌ قَبْقَابٌ. (M.) ___ And The [*clog,* or] *wooden sandal:* (O, K:) [app. because of the clattering sound produced by it:] of the dial. of El-Yemen: (O, TA:) [but now in common use; applied to *a kind of clog,* or *wooden patten, generally from four to nine inches in height, and usually ornamented with mother-ofpearl, or silver, &c.; used in the bath by men and women; and by some ladies in the house:*] in this sense the word is said to be post-classical. (TA.) Also, (K,) accord. to Az, (O,) The خَرَزَة [app. *a polished stone,* or *a shell,*] *with which cloths are glazed:* (O, K:) but this is called قَيْقَابٌ. (O.)

قُبَاقِبٌ : see قَبْقَابٌ. ___ Also, as an epithet applied to a man, (K,) *i. q.* جَافٍ [*Coarse, rough,* or *rude, of make,* or *of nature* or *disposition;* &c.]. (O, K.) And القُبَاقِبُ signifies العامُ المُقْبِلُ [i. e. *The year that is the next coming*]: (K:) or [this is a mistake occasioned by an omission, and] its meaning is العامُ الَّذى بعدَ العامِ المُقْبِلِ [*the year that is after that which is the next coming*]; you say, لَا آتِيكَ العامَ ولَا قابِلٌ ولَا قُبَاقِبُ [*I will not come to thee this year, nor next year, nor the year after the next*]; and AO cites as an ex.

* **العامُ والمُقْبِلُ والقُبَاقِبُ** *

[*This year, and the next year, and the year after the next*]: (S:) or قُبَاقِبٌ [without the art. ال

and perfectly decl.] signifies [thus, i. e.] العامُ الَّذى يلى قابلَ عامكَ, and is a proper name of the year; whence the saying of Khálid Ibn-Safwán to his son, when he reproved him, [ولَا قابلًا ولَا قُباقبًا ولَا مُقَبْقِبًا إنَّكَ لَنْ تُفْلِحَ العامَ *Verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that*]; every one of these words being the name of the year after the year; thus related by As, who says that they know not what is after that: (M:) IB says that the statement of J is what is commonly known; i. e., that قُباقِب means *the third year* [*counting the present year as the first*], and that المُقَبْقِب means *the fourth year:* but some make القابُّ *the third year;* and القُباقِبُ, *the fourth year;* and المُقَبْقِبُ, *the fifth year:* (TA:) [thus Sgh says,] القابُّ is *the third year:* and Khálid Ibn-Safwán [is related to have] said, ولَا قُباقِبَ قابَّ يا بُنَيَّ إنَّكَ لَا تُفْلِحُ العامَ ولَا قابِلَ ولَا مُقَبْقِبَ ولَا [*O my child* (lit. *my little son*), *verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that, nor the year after that*]; (O, K; *) every one of these words being the name of the year after the year. (O.)

أَقَبُّ *Lank in the belly:* (S, O:) or *slender in the waist, lank in the belly:* (M:) fem. قَبَّآءُ, (S, M, A, O, K,) applied to a woman, (S, A, O,) meaning *slender in the waist;* (K;) or *lank in the belly;* (TA;) or *lank in the belly, slender in the waist:* (A:) and pl. قُبٌّ, (S, A, O, K,) applied to horses, (S, A, O,) meaning *lean,* or *light of flesh:* (S, O:) and some say that أَقَبُّ applied to a horse signifies *lank in his flanks.* (M.)

مُقَبَّبٌ, applied to a house, or chamber, *Having a* قُبَّة [q. v.] *made above it.* (S, O, K.) [And in like manner applied to a woman's camel-vehicle of the kind termed هودج: see 2. ___ And it is also an epithet applied to a solid hoof; meaning *Round like a cupola:* see مُفَجٌّ, and see the first sentence in art. قعب.] سُرَّةٌ مُقَبَّبَةٌ, (M, K, TA,) in a copy of the K erroneously written مقبقبة, (TA,) *A lean navel;* as also مَقْبُوبَةٌ. (M, K, TA.) ___ See also القُبِّيُّونَ.

سُرَّةٌ مَقْبُوبَةٌ : see the next preceding paragraph.

مُقَبْقِبٌ : see القَبَّابُ: and see also قُباقِبٌ, in four places.

قبج

قَبْجٌ , (S, M, MA, L, Msb, K, &c.,) or, accord. to MF, قِبَجٌ, (TA,) a Pers. word, arabicized, (S, M,) originally كَبْك , (M,) or كَپْك , (MA,) The حَجَل [i. e. *partridge*, or *partridges*]; (S, M, MA, L, Msb, K;) a coll. gen. n.: (S:) n. un. قِبْجَةٌ; (S, MA, Msb;) which is applied to the male and to the female; (S, Msb, K;) يَعْقُوبٌ being specially applied to the male. (S, Msb: [but see يَعْقُوبٌ:]) pl. قَبَاجٌ. (MA: in which قِبْجٌ is also termed a pl.) ___ And The كَرَوَانٌ [q. v., a name now given to the *stone-curlew*, or *charadrius œdicnemus*]. (M, L, TA.)

قبح

1 قَبُحَ , (S, Msb, K, &c.,) aor. ـُ , (Msb, K,) inf. n. قُبْحٌ , (Msb, K,) [or this, accord. to the S, seems to be a simple subst.,] and قَبْحٌ (K) and قَبَاحَةٌ (S, K) and قَبُوحَةٌ and قُبُوحٌ and قِبَاحٌ, (K,) *He*, or *it*, (a form, and an action, L, and anything, T,) *was*, or *became, bad, evil, abominable, foul, unseemly, unsightly, ugly*, or *hideous; contr. of* حَسُنَ. (S, Msb, K, TA, &c.) One says of a man, قَبُحَ وشَقُحَ [app. using the latter v. as an imitative sequent]: and جَآءَ بالقَبَاحَةِ والشَّقَاحَةِ [*He did*, or *said, what was bad* or *evil* &c.]. (K in art. شقح.) And اقْبُحْ إنْ كُنْتَ قَابِحًا *Be thou bad* or *evil* &c., *if thou be desirous of becoming so:* and ما هو بِقَابِحٍ قَوْقَ ما قَبُحَ *He is not becoming bad* &c., or *will not become bad* &c., *above the degree in which he has become so:* and in like manner one says in similar cases. (Lh, L.) لَا تَقْبَحُوا الوَجْهَ, occurring in a trad., means *Say not ye that the face is* قَبِيحٌ [i. e. *unseemly, unsightly, ugly*, or *hideous*]; because God formed it: or the meaning is, *say not ye* قَبَّحَ ٱللّٰهُ وَجْهَ فُلَانٍ [expl. in what follows]. (L.) ___ And قَبَحَهُ ٱللّٰهُ, (S, A, Msb, K, TA, &c., [in the CK قَبَّحَهُ,]) aor. ـَ , (Msb,) inf. n. قَبْحٌ and قُبُوحٌ, (AZ, L, TA,) *God removed him*, or *may God remove him*, (S, A, Msb, K, &c.,) *far*, (A, TA,) *from good*, or *prosperity*, (S, Msb, K,) or *from all that is good;* (L, TA;) [or *from success*, or *the attainment of that which he deserves* or *seeks;* (see the pass. part. n.;)] *like as one does the dog and the pig:* (AZ, L, TA:) [or *God drove him away*, or *may God drive him away, like a dog:* or *God rendered him*, or *may God render him, foul, unseemly, unsightly, ugly*, or *hideous, in form:* (see, again, the pass. part. n.:)] and قَبَّحَهُ ٱللّٰهُ has a similar, but intensive, signification. (Msb.) One says, قَبْحًا لَهُ [an elliptical expression, a verb and its agent being understood, i. e., with these supplied, (*May God decree*) *removal far from good*, &c., *to him;* or (*cause*) *removal* &c. (*to cleave*) *to him;* meaning *may removal* &c. *betide him*]; (S;) and قُبْحًا (S,

A) also, (S,) with damm; (A;) [i. e. *foulness,*

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unseemliness, unsightliness, ugliness, or *hideousness;*] and قُبْحًا لَهُ وشُقْحًا; (L, K, TA;) and قُبْحًا لَهُ وشَقْحًا; in which شقحا is [said to be] an imitative sequent. (L, TA: but see art. قبحت لَهُ وجهه ___.) شقح, [thus,] without teshdeed, means *I said to him,* قَبَّحَ ٱللّٰهُ وجهكَ [i. e. *May God remove thee far from good,* &c., for وجهكَ is here put for نفسكَ, the phrase being] from القُبْح signifying the removing far [from good, &c.]. (AA, L. [See an ex. in a verse cited in art. سبح, conj. 2.]) And قَبَحَ (IAar, L, K, TA, [accord. to the CK قبّح, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) *He broke* a purulent pustule (in his face, L,) *in order that the matter might come forth:* (L, K, TA:) or *he squeezed* a purulent pustule *to express its contents before it was ripe:* (A, TA:) and [in like manner] *he broke* an egg, (K,) or anything. (L.)

2 **قبّحه** *He* (i. e. God) *rendered him,* or *it, bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous.* (L.) ___ See also the preceding paragraph, near the middle. ___ And *He rejected,* or *reprobated, what he said, as bad, evil, abominable, foul,* or *unseemly.* (L.) ___ And قبّح عليه فعلَهُ, (S, A, Msb, K,) inf. n. تَقْبِيحٌ, (S, K,) *He showed,* or *declared, his deed to be bad, evil, abominable, foul,* or *unseemly:* (K:) said when a deed is such as is blamed. (Msb.)

3 **قابحه**, (A,) inf. n. مُقَابَحَةٌ, (K, TA,) with which مُكَابَحَةٌ is syn., (TA,) *He reviled,* or *vilified, him, being reviled,* or *vilified, by him;* or *he vied,* or *contended, with him in reviling,* or *vilifying* (A, K. *)

4 **اقبح** *He did* [or *said*] *what was bad, evil, abominable, foul,* or *unseemly.* (S, A, K.) ما

أَقْبَحَ وجهه is said in reviling a man [as meaning *How foul, unseemly, unsightly, ugly,* or *hideous, is his face!*]. (Ham p. 138.)

10 **استقبحه** *He regarded him,* or *it, as bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous;* (TA;) *contr. of* استحسنه. (S, * K.)

قُبْحٌ [either an inf. n. or a simple subst.; much used as a simple subst., and مَقَابِحُ, q. v., may be an anomalous pl. thereof, like as مَحَاسِنُ is said to be of its contr. حُسْنٌ]: see 1, first sentence; and again, in two places, in the latter half.

القَبَاحُ: see the next following paragraph.

قَبِيحٌ *Bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous; contr. of* حَسَنٌ; (S, L, Msb, K, &c.;) applied to a form, and to an action, (L,) and to anything: (T:) pl. قِبَاحٌ and قَبَاحَى and قَبْحَى: fem. قَبِيحَةٌ; pl. قَبَائِحُ and قِبَاحٌ. (K.) ___ نَاقَةٌ قَبِيحَةُ الشُّخْبِ *A she-camel having wide orifices to her teats.* (A, K.) ___ القَبِيحُ [is said to signify] *The extremity of the bone of the elbow;* (S, TA;) so in the T; and the إِبْرَةُ is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head.] compactly joined to the قَبِيحُ: (TA:) or [it is more correctly expl. as] *the extremity of the bone of the upper half of the arm, next the elbow;* (K, TA;) the extremity next the shoulderjoint being called الحَسَنُ, because of the abundance of the flesh that is upon it: (TA:) or *the lower part of the upper half of the arm;* the upper part being called الحَسَنُ: (Fr. TA:) or the قَبِيحَانِ are *the two slender ends that are at the heads of the* ذِرَاعَانِ [here meaning the *two bones of the fore arm;* (TA:) or the قَبِيحُ is *the place of junction* [*of the bones*] *of the shank and the thigh,* (K, TA,) *which are termed* قَبِيحَانِ; (TA;) and it is also called القَبَاحُ: (K, TA:) accord. to A'Obeyd, كَسْرُ قَبِيحٍ, (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies *the bone of the* سَاعِد [here meaning the *upper half of the arm*] *from the part next the middle to the elbow.* (L, TA; and thus it is expl. in the S and K in art. كسر.)

قُبَّاحٌ *A bear* (K, TA) *that is extremely aged,* or *old and weak.* (TA.)

قَابِحٌ [as part, n. of قَبُحَ]: see 1, first quarter, in two places.

مَقْبُوحٌ, of which the pl. occurs in the Kur [xxviii. 42]. (S, L, Msb,) *Removed* (S, Msb, K, TA) *far* (TA) *from good,* or *prosperity,* (S, K,) or *from all that is good:* (L, TA;) or *from success,* or *the attainment of that which he desires* or *seeks;* (Msb;) *like as are the dog and the pig:* (AZ, L, TA:) or *driven away like a dog:* (ISd, TA:) or *rendered foul, unseemly, unsightly, ugly,* or *hideous, in form.* (I'Ab, TA.) [See also مَشْقُوحٌ, in the first paragraph of art. شقح.]

مَقَابِحُ *Bad, evil, abominable, foul,* or *unseemly, qualities* or *dispositions* [&c.]; *contr. of* [مَحَاسِنُ and] مَمَادِحُ. (L. [See قُبْحٌ.])

قبر

1 **قَبَرَ** , aor. ـُ and ـِ , inf. n. قَبْرٌ (S, Msb, K) and مَقْبَرٌ, (K,) *He buried* a corpse; (S, Msb, K:) *concealed it in the earth.* (TA.)

4 **اقبرهُ** *He made him to be buried:* so in the Kur, lxxx. 21: (Fr, S:) where it is meant that man is not made by God to be thrown, when dead, to the dogs, (S,) or to the birds and wild beasts. (Fr.) ___ *He ordered that he should be buried.* (S, Mgh, Msb.) ___ [*He permitted that he should be buried.*] The tribe of Temeem said to El-Hejjáj, who had slain Sálih the son of 'Abder-Rahmán, أَقْبِرْنَا صَالِحًا, meaning, *Permit us to bury Sálih.* (S, * TA.) You say also اقبر القومَ, meaning, *He gave them their slain that they might burg him.* (K.) ___ *He assigned to him,* or *made for him, a grave* (ISk, S, Msb, K) *to be buried in it:* (S:) *he made him to have a grave.* (Mgh.) ___ Accord. to some, *He ordered him to dig a grave.* (TA.)

قَبْرٌ *A grave, tomb, sepulchre,* or *place of burial,* of a human being: (K:) pl. قُبُورٌ. (S, Msb, K.)

قُبَرٌ : see قَبَّرٌ.

قُبَّرٌ (S, Msb, K) and قُبَرٌ (K) and قُنْبُرَآءُ (S, K) and قُنْبُرٌ , this last occurring in a Rejez, to be cited below, (S,) The [*lark;*] *a kind of bird,* (S, K,) *resembling the* حُمَّرَةٌ; (TA;) *a kind of small bird;* (Msb:) n. un. قُبَّرَةٌ (S, Msb, K) and قُبَرَةٌ (K) and قُنْبُرَةٌ, (S, Msb,) which last is the form used by the vulgar, (S,) or it is not allowable, or it is a form of weak authority, (K,) and is also pronounced قُنْبَرَةٌ: (Msb:) pl. of قُنْبُرَاءُ, (S, K,) and of قُنْبُرَةٌ, (Msb,) قَنَابِرُ. (S, Msb, K.) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Et- Tahawee,

* جَآءَ الشِّتَآءُ وَأَجْثَأَكَ القُنْبُرُ *

[*The winter came, and the lark plumed himself*]. (S.)

قُنْبُرٌ : see قُبَّرٌ.

قُنْبُرَآءُ : see قُبَّرٌ.

مَقْبَرٌ and مَقْبُرٌ: see مَقْبَرَةٌ.

مَقْبَرَةٌ and مَقْبَرَةٌ (S, Mgh, Msb, K) and مَقْبَرَةٌ and مَقْبَرَةٌ (K) and مَقْبَرٌ , (Lth, S, Mgh,) with fet-h only, (Mgh,) this last occurring in poetry, (S,) but agreeable with analogy, (IB,) and مَقْبُرَةٌ . (MF, and TA voce أُلُوكٌ, [under which see some remarks on words of this form in the present work,]) *A cemetery, burial-place,* or *place of graves:* (Msb, K:) or the *place of a grave:* (Mgh:) or the last of the above words has this latter signification: (Lth:) pl. (of مقبرة and مقبر, Mgh) مَقَابِرُ. (S, Mgh, Msb.)

مَقْبَرِىٌّ and مَقْبُرِىٌّ applied to a man [*A keeper of a cemetery:* or *of a grave* or *tomb:* or *a gravedigger*]. (S.)

قبس

1 **قَبَسَ نَارًا** , aor. ـِ , (Msb, K,) inf. n. قَبْسٌ, (T, K,) *He took fire,* مِنْهُ [*from him;*] (K;) as also اقْتَبَسَهَا : (S, K:) or *he took fire from the main mass thereof;* (Msb;) as also اقْتَبَسَ [alone]. (Msb, K.) ___ [Hence,] قَبَسَ عِلْمًا, (and مِنَ العِلْمِ, TA,) *He acquired knowledge,* مِنْهُ [*from him;*] (Ks, K, TA;) as also اقْتَبَسَهُ : (Ks, S, K, TA:) or *he learned knowledge;* as also اقْتَبَسَ . (Msb.) ___ [Hence also, قَبَسَ حُمَّى *He caught a fever* from another; as also اقْتَبَسَهَا .] You say, هٰذِهِ حُمَّى قَبْسٍ *This is a fever caught from another; not accidentally inbred:* (A, TA:) but Sgh explains it differently, as signifying *an accidental fever.* (TA.) And اقْتَبَسَ الحُمَّى مِنْ غَيْرِهِ وَلَمْ تَعْرِضْ لَهُ مِنْ نَفْسِهِ [*He caught the fever from*

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another; and it did not accidentally come to him from himself]. (A, TA.) قَبَسَ مِنْهُ نَارًا, aor. ـِ , inf. n. قَبْسٌ, [*He sought from him fire;* (see its part. n., below;)] (S;) [and so اقْتَبَسَهُ , for اقْتَبَسَ مِنْهُ نَارًا; for you say,] اقْتَبَسْنَا فُلَانًا فَأَبَى ان يُقْبِسَنَا, meaning, [*We sought fire from such a one, and he refused*] *to give us fire.* (TA.) ___ [And hence, قَبَسَ عِلْمًا *He sought knowledge;* (see, again, its part. n., below;) and so اقْتَبَسَهُ ; as appears from an explanation of the part. n. of this latter also; and from the saying,] أَتَانَا فُلَانٌ يَقْتَبِسُ العِلْمَ فَأَقْبَسْنَاهُ, meaning, [*Such a one came to us seeking knowledge, and*] *we taught him.* (TA.) Also, قَبَسَ النَّارَ *He lighted,* or *kindled, the fire.* (IKtt.) See also 4, passim.

4 **اقْبَسَهُ** *He gave him a* قَبَسٌ [*a brand,* or *burning stick,* or *burning piece of fire-wood*]: (S, K:) or *he gave him fire:* and قَبَسَهُ *he brought him fire:* (TA:) and اقْبَسَهُ نَارًا (Ks, S, Msb) *he gave him fire;* (S, * Msb, TA;) as also قَبَسَهُ نَارًا. (Yz, Ks, IAar, S.) ___ [Hence,] اقْبَسَهُ *He taught him:* (K:) and اقْبَسَهُ

علْماً, (Yz, Ks, IAar, S, A, Msb,) and خيراً, (A, TA,) *he taught him knowledge,* (S, * Msb, TA,) and *good;* (TA;) as also قبسه علْماً, (Ks, IAar, S, A, Msb, TA,) and خيراً: (A:) the latter verb is sometimes thus used; (IAar, TA;) or is allowable: (Ks, TA:) or only the former: (A:) [but it seems to be indicated in the TA, that you say. قبسه خيراً as meaning *he brought him good:*] and you say also قبسه مالاً [app. meaning *he gave him property*]. (IAar, TA.) اقبس فلاناً ناراً *He sought fire for such a one.* (Yz, * S, * K.)

8 إقْتبس see 1, passim.

قَبس *Fire:* (TA:) or *a live coal:* (Bd, xx. 10:) or [more commonly, and more properly, like نفض in the sense of منفوض;] *a firebrand* (شعلة من نار, T, S, A, Msb, K, * and Bd ubi supra,) *taken from the main mass of fire;* (T, A, Msb, * K;) as also مقتبس and مقبس (A) and مقباس : (S, A, Msb, K:) the last two [properly] signify *a thing* [*such as a stick,* or *piece of fire-wood,*] *with which one has taken fire:* (TA:) and قبس is also explained as signifying *a live coal,* or *piece of fire,* (جذْوة من نار,) *which one takes upon the end of a stick:* (TA:) [and قبسة also signifies the same; as appears from an application thereof in the K, art. جذو, where الجذْوة is explained by القبسة من النَّار; and from the saying,] ما أنا إلّا قبسة من نارك [lit., *I am nought but a piece from thy fire;* app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of 'Alee, حتَّى أَورى قبس القابس *So that he manifested a light of truth to the seeker thereof.* (TA.)

قَبسة [inf. n. of un. of 1; *A single act of taking fire;* &c. Hence the saying,] ما زرتك إلّا كقبسة العجلان [*I did not visit thee save like the hasty person's single act of taking fire*]. (TA.) See also قبس.

قَابس [act. part. n. of 1; *Taking fire; a taker of fire;* &c. Hence the saying,] ما أنْت إلّا كالقابس العجلان [*Thou art none other than like the hasty taker of fire*]. (A.) ___ [*Acquiring,* or *learning, knowledge; an acquirer,* or *a learner, of knowledge.*] *Seeking,* or *a seeker*

of, fire: pl. أَقْبَاسٌ; its only broken pl. (TA.) ___ *Seeking,* or *a seeker of, knowledge;* as also مُقْتَبِسٌ . (TA.) ___ القَوَابِسُ [pl. of القَابِسُ, like as الفَوَارِسُ is pl. of الفَارِسُ,] *Those who teach men what is good.* (TA.)

مَقْبَسٌ The *place of the fire-brand:* i. e., *firewood that has been lighted:* or *charcoal that has become hard;* opposed to حُمَمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Msb.)

مَقْبَسٌ : see قَبَسٌ.

مَقْبَاسٌ : see قَبَسٌ.

مُقْتَبَسٌ : see قَبَسٌ.

مُقْتَبِسٌ : see قَابِسٌ.

قبوس *A sort of* طُنْبُورٌ: see مَعَازِفُ.

قبص

1 **قَبَصَهُ** , aor. ـِ , (M, A, K,) inf. n. قَبْصٌ, (S, M,) *He took it with the ends of his fingers;* (S, M, A, K;) the action which it denotes being less than that termed قَبْضٌ; (M;) the latter signifying the taking with the whole of the hand; (Bd, xx. 96;) as also قَبَّصَهُ , (Ibn-'Abbád, K,) inf. n. تَقْبِيصٌ. (TA.) Thus, accord. to one reading, [in the Kur, xx. 96,] فَقَبَصْتُ قَبْصَةً مِنْ أَثَرِ الرَّسُولِ; (S, M, A, TA;) and, accord. to another, قَبْصَةً; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [*And I took with the ends of my fingers somewhat*] of the dust *from the footstep* of the horse *of the messenger* Gabriel. (Jel.) [But see قبض.] You say also, إِقْتَبَصْتُ قَبْصَةً [*I took for myself somewhat with the ends of my fingers*]. (A.) And جِئْتُ لِأَقْتَبِسَ مِنْ أَنْوَارِكَ وَأَقْتَبِصَ مِنْ آثَارِكَ [*I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions*]. (A.)

2 **قَبَّصَ** see 1.

8 **إِقْتَبَصَ** see 1, in two places.

قَبْصٌ : see قَبْصٌ, throughout.

قَبْصٌ *A great number* (AO, S, M, K) of men or people; (S, K;) as also قِبْصٌ : (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáïk, O.) You say, إِنَّهُمْ لَفِى قَبْصِ الحَصَى *Verily they are numerous as the pebbles.* (TA.) And هُوَ فِى قَبْصِ الحَصَى, and قَبْصِهَا , *He is in,* or *among, a multitude that cannot be numbered.* (O, TA.) [See also a verse of ElKumeyt cited in the first paragraph of art. ثرو.] ___ *A place where a number is collected together* of ants; as also قِبْصٌ : (M:) and of bees; as also the latter word: (TA:) or *where a great number* of ants *is collected together:* (El-'Eyn, TA:) or *where a great*

quantity of sand *is collected together;* as also the latter word. (Ibn-'Abbád, K.)

قَبْصَةٌ *What one takes with the ends of his fingers;* as also قُبْصَةٌ , (K,) and قَبِيصَةٌ : (S, Msb:) [in the L, قُبَيْصَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the *act* [*of so taking*]: (M:) and the second, (M,) or this and the first also, (K,) signifies *what one's two hands carry,* of food, or wheat: (M, K:) the pl. of قُبْصَةٌ is قُبَصٌ. (TA.)

قُبْصَةٌ : see قَبْصَةٌ, throughout.

قَبِيصٌ : see what next follows.

قَبِيصَةٌ : see قَبْصَةٌ. ___ Also, (M, K,) and قَبِيصٌ , (M, TA,) *Dust,* or *earth,* (M, K,) and *pebbles,* (Ibn-'Abbád, K, TA,) *collected together.* (M, K, TA.)

قَابِصَةٌ sing. of قَوَابِصُ; which signifies *Bodies* [*of men*]; syn. طَوَائِفُ; and *a number collected together.* (TA.)

قبض

1 **قَبَضَهُ** , (S, M, A, Mgh, Msb,) or قَبَضَهُ بِيَدِهِ, (O, K,) aor. ـِ , (A, Msb, K,) inf. n. قَبْضٌ, (S, Msb,) *He took it with his hand,* (A, O, K,) *by actual touch,* or *feel:* (O:) or the former signifies *he closed his hand upon it:* (Lth:) [*he grasped it; griped it; clutched it; seized it:*] or *he took it with the whole of his hand:* (Bd, xx. 96:) or *i. q.* أَجَذَهُ [*he took it* in any manner: *he took it with his hand: he took possession of it:* and *he received it*]: (S, M, Mgh, Msb:) and قَبَضَ عَلَيْهِ, and به, (M,) or قَبَضَ عَلَيْهِ بِيَدِهِ, (A, Mgh, Msb, K,) aor. and inf. n. as above, (M,) *he grasped it, clutched it, laid hold upon it,* or *seized it, with his hand;* syn. أَمْسَكَهُ: (A, K:) or *he seized it* (أَنْحَى عَلَيْهِ) *with the whole of his hand:* (M:) or *he closed,* or *contracted, his fingers upon it:* (Mgh, Msb:) it is also said, by MF, that some assert قَبْضٌ to signify the taking with the ends of the fingers; but this is a mistranscription, for قَبْضٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that تَقْبِيضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِيصٌ.]) You say, قَبَضَ المَتَاعَ [*He took,* or *received, the commodity,* or *the commodities,* or *goods*]. (A.) And قَبَضَ مِنْهُ الدَّيْنَ [*He took,* or *received, from him the debt*]. (M, K, in art. قضى; &c.). And it is said in the Kur, [xx. 96,] فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ, (M,) and, accord. to an extraordinary reading, قَبِيضَةً , (B,) meaning [*And I took a handful*] of the dust *from the footstep* of the hoof of the horse *of the messenger* [Gabriel]: (IJ, M:) and إِقْتَبَضَ

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مِنْ أَثَرِهِ قَبْضَةً signifies the same as قَبَضَ: and قَبَصَ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبَضَ الطَّائِرَ *He collected,* or *comprehended, the bird in his grasp.* (A.) And قَبَضَ عَلَى عُرْفِ الفَرَسِ [*He*

grasped, or *laid hold upon, the mane of the horse*]. (A.) ___ It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبَضْتُ الأَرْضَ, and الدَّارَ, *I had*, or *took*, or *got, possession of the land*, and *of the house*. (TA.) And [in like manner] it is said in a trad., يَقْبِضُ ٱللّٰهُ الأَرْضَ, and السَّمَآءَ, *God will comprehend*, or *collect together*, [*within his sole possession*, (see قُبْضَةٌ,)] *the earth*, and *the heaven*. (TA.) [In like manner] you say also, قَبَضَ عَلَى غَرِيمِهِ [*He arrested his debtor:* used in this sense in the present day]. (A.) And قَبَضَ ٱللّٰهُ رُوحَهُ *God took his soul*. (TA.) And قَبَضَهُ ٱللّٰهُ *God caused him to die*. (Msb.) And قُبِضَ *He* (a man, S, M, A) *died:* (S M, A, * K:) and also *he* (a sick man) *was at the point of death; in the state of having his soul taken; in the agony of death*. (L, TA.) And قَبَضْتُهُ عَنِ الأَمْرِ *I removed him from the thing*, or *affair*. (Msb.) ___ قَبَضَهُ, aor. as above, (M, K,) and so the inf. n., (S, M, Mgh,) also signifies the *contr. of* بَسَطَهُ; (S, * M, Mgh, * K;) and so قَبَّضَهُ, (IAar, M,) inf. n. تَقْبِيضٌ. (TA.) [As such, *He contracted it;* or *drew it together*.] You say, قَبَضَ رِجْلَهُ وَبَسَطَهَا [*He contracted his leg, and extended it*]. (A.) And قَبَضَ كَفَّهُ [*He clenched his hand*]. (S, Mgh, Msb, K, in art. برجم.). And قَبَضَ يَدَهُ عَنْهُ [*He drew in his hand from it:* or] *he refrained from laying hold upon it*. (K.) Whence the saying in the Kur, [ix. 68,] وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning [*And they draw in their hands*, or *refrain*,] from expenditure, or from paying the [poor-rate called] زَكَاة. (TA.) You say also, قَبَّضَ جَنَاحَهُ *He* (a bird) *contracted his wing:* (M:) or قَبَضَ, or قَبَضَ جَنَاحَهُ, *he contracted his wing to fly*. (TA.) And hence, (TA,) قَبَضَ, aor. as above; (S, K;) or قَبُضَ (M;) [or both;] inf. n. [of the former] قَبْضٌ (S, K,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (S, M, A, K) and قَبَاضٌ; (M;) *He* (a bird, S, K, and a horse, A, and a man, S, or other [animal], K,) *was quick*, (S, M, A, K,) *in flight*, or *in going* or *pace*. (K.) يَقْبِضْنَ, said of birds, in the Kur, [lxvii. 19,] is [said to be] an ex. of this signification. (S, K. *) You say also, قَبَضَتِ الإِبِلُ *The camels were quick in their pace; at every spring therein, putting their legs together*. (A.) And إِنْقَبَضَ *He*, or *it*, (a company of men, M,) *went*, or *journeyed*,

and was quick. (Lth, M, K.) And إنقبض فى فلانٌ حاجته *Such a one was quick, and light,* or *active, in accomplishing his want.* (A.) And قبضٌ also signifies *i. q.* نزوٌ [The act of *leaping,* &c.]. (TA.) ___ [Also, as contr. of بسطه,] *He collected it together.* (Az.) And hence, (Az,) قبض الإبل, (Az, M,) aor. , inf. n. قبضٌ (Az, S, M) *He drove* (Az, S, M) *the camels violently,* or *roughly,* (Az, M.) or *quickly:* (S:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and إنقبض بها [signifies the same, or, agreeably with an explanation given above, *he went quickly with them*]. (M.) And العير يقبض عانته *The he-ass drives away his she-ass.* (M.) ___ [As such also,] قبضه; (A;) and قبّضه , (S, M, K,) inf. n. تقبيضٌ; (S;) *He,* or *it, drew it, collected it,* or *gathered it, together; contracted it, shrank it,* or *wrinkled it.* (S, M, A, * K.) You say, قبض وجهه *He,* or *it, contracted,* or *wrinkled, his face*]. (A.) And قبضت النّار الجلْدة [*The fire contracted, shrank,* or *shrivelled, the piece of skin*]. (A.) And قبّض ما بين عينيه *He contracted,* or *wrinkled, the part between his eyes.* (M, TA.) And يوم يقبّض ما بين العينين [*A day that contracts,* or *wrinkles, the part between the eyes*]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA. *) And in like manner you say, يوم يقبّض الحشى [*A day that contracts the bowels*]. (M.) [And hence قبض, aor. and inf. n. as first mentioned, *It* (a medicine, or food, &c.,) *astringed,* or *constipated.* And *It* (food) *was astringent* in taste; as also تقبّض .] ___ As such also, قبضه, signifies *He straitened it; scanted it; made it scanty.* (Msb, TA.) You say, قبض ٱللّٰه الرزق, aor. and inf. n. as first mentioned, *God straitened, scanted,* or *made scanty, the means of subsistence.* (Msb.) And it is said in the Kur, [ii. 246,] وٱللّٰه يقبض ويبسط *And God straitens,* or *scants,* or *makes scanty,* the means of subsistence, to some, (Bd, Msb, * TA, *) or *withholds* the means of subsistence from whom He will, (Jel,) *and amplifies, enlarges,* or *makes ample* or *plentiful,* the same, (Bd, Msb, Jel, TA,) to some, (Bd, TA,) or to whom He will. (Jel.) ___ [As such also, *He abridged his liberty.*] You say, فلانٌ يبسط غبيده ثمّ يقبضهم

[*Such a one enlarges the liberty of his slaves; then abridges their liberty*]. (A.) ___ [As such also, *He*, or *it*, *contracted his heart;* i. e. *distressed him; grieved him.*] You say, إِنَّهُ يَقْبِضُنِى مَا يَقْبِضُكَ وَيَبْسُطُنِى مَا يَبْسُطُكَ *Verily what distresses thee,* or *grieves thee, distresses,* or *grieves, me; and what rejoices thee rejoices me*]. (A.) [And it is related in a trad., that Mohammad said, فَاطِمَةُ مِنِّى يَقْبِضُنِى مَا قَبَضَهَا وَيَبْسُطُنِى مَا بَسَطَهَا [*Fátimeh is* as though she were a part *of me: what hath distressed her,* or *grieved her, distresses,* or *grieves, me; and what hath rejoiced her rejoices me*]. (TA.) Or the phrase إِنَّهُ لَيَقْبِضُنِى مَا قَبَضَكَ, mentioned by Lth, means *Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبْضٌ and بَسْطٌ are terms applied by the investigators of truth among the Soofees to two contrary states of the heart, from both of which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, انْقَبَضْتَ عَنَّا فَمَا قَبَضَكَ [*Thou shrankest from us: and what made thee to shrink?*]. (A.) ___ [As such also, *He*, or *it*, *made him close-fisted, tenacious,* or *niggardly.*] You say, الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ [*Wealth makes him close-fisted, tenacious,* or *niggardly; and poverty makes him open-handed, liberal,* or *generous*]. (A.)

2 **قَبَّضَ** see a remark appended to the first sentence in this art. : ___ see also قَبَضَهُ as *contr. of* بَسَطَهُ, in six places. ___ قَبَّضَهُ المَالَ, (S, * M, K, *) or المَتَاعَ, (A,) inf. n. تَقْبِيضٌ, (S, K,) *He gave to him,* (S, M, K,) *in his grasp,* or *possession,* (K,) i. e. to him who should receive it, (S,) *the property,* (S, M,) or *commodity,* or *commodities,* or *goods;* (A;) i. e. *he transferred it to his possession;* (TA;) [lit. *he made him to take it, to take it with his hand, to grasp it,* or *to receive it;*] as also أَقْبَضَهُ إِيَّاهُ. (A.)

3 **قابضه** , inf. n. مقابضة (AZ, A) and قباض, (Er-Rághib, TA in art. شرى,) *He bartered,* or *exchanged commodities, with him.* (AZ, in TA, art, خوص.) [See also قايضه.]

4 **اقبضه المتاع** [or المال]: see 2. القبضه *He put,* or *made, a handle to it,* (S, M, A, K,) namely a knife, (S, M, A,) and a sword. (S, K.)

5 **تقبّض** quasi-pass. of قبّضه as contr. of بسطه; (M;) as also انقبض is of قبضه in the same sense, (S, * M, K, *) being *contr. of* انبسط. (S, K.) [As such,] both signify *It became drawn, collected,* or *gathered, together;* or *it drew, collected,* or *gathered, itself together;* or *contracted;* or *shrank;* syn. of the former, تجمّع; (TA;) and of the latter, انضمّ [which also signifies *it became drawn and joined,* or *adjoined,* to another thing; &c.]. (O, K.) So the latter signifies in the phrase انقبض فى حاجتى [*It became comprised in,* or *adjoined to, the object of my want*]. (O.) ___ [As such also,] the former signifies *It* (a man's face, A, or the part between the eyes, M,) *became contracted,* or *wrinkled;* (M, A; *) and in like manner a piece of skin, in, or upon, a fire; meaning *it became contracted, shrunken,* or *shrivelled; it shrank:* (so in different copies of the S:) or *it* (skin, K, or the skin of a man, TA) *became contracted,* or *shrunken;* (K, TA;) and so an old man. (A.) ___ [As such also,] تقبّض عنه *He shrank,* or *shrank with aversion, from him,* or *it;* (S, M, A, K;) as also انقبض عنه: (A:) [see an ex. of the latter near the end of 1.] الانقباض عن النّاس also signifies *The withdrawing, removing,* or *retiring, from men.* (TA.) And انقبض عن الأمر *He removed,* or *became*

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removed, from the thing, or *affair.* (Msb.) ___ تقبّض على الأمر *He paused,* or *waited, at the thing,* or *affair;* syn. توقّف. (M, A.) ___ تقبّض إليه *He leaped,* or *sprang, towards him.* (Sgh, K.) ___

See also 1; last third of the paragraph.

6 تقابض المُتَبايعانِ [*The two parties in an affair of traffic bartered,* or *exchanged commodities, each with the other:* see 3]. (A.)

7 انقبض *It* (a thing) *became* مقبوض [meaning *taken, taken with the hand, grasped,* or *received*]. (S.) ___ See also 5, in six places. ___ And see 1, in three places, about the middle of the paragraph.

8 اقتبضهُ لنفْسه [*He took it, took it with his hand, grasped it, clutched it, seized it, took possession of it,* or *received it, for himself*]. (A.) See an ex. in 1, before the first break in the paragraph.

قَبْضٌ The act of *taking, taking with the hand;* [*grasping; clutching; seizing;*] *taking possession of;* or *receiving.* (S, Msb.) ___ And [hence], *Possession;* (S, TA;) as also قَبْضَةٌ : (S, M, Mgh, Msb, TA:) or the latter is a n. un. [signifying *an act of taking,* or *taking with the hand; a grasp; a seizure;* &c.]. (TA.) You say, صار الشَّىءُ فى قَبْضِكَ, and قَبْضَتِكَ , *The thing became in thy possession.* (S, M. *) And هٰذه الدَّارُ فى قَبْضِى, (TA,) and قَبْضَتِى , (M, TA,) *This house is in my possession;* (M, TA;) like as you say, فى يدى. (TA.)

قَبْضٌ *i. q.* مَقْبُوضٌ; (Mgh, K;) like هَدْمٌ in the sense of مَهْدُومٌ, and نَفْضٌ in the sense of مَنْفُوضٌ; (TA;) meaning *What is taken, of articles of property* (S, M) *of people:* (S:) *what is collected,* (Lth,) or *taken and collected,* (Mgh,) *of spoils, before they are divided.* (Lth, Mgh.) You say, دَخَلَ مالُ فُلانٍ فى القَبْضِ *The property of such a one entered into what was taken of the articles of property of the people.* (S.) And إطْرَحْهُ فى القَبْضِ (A, Mgh) *Throw thou it among the things that have been taken:* (Mgh:) said to Saad Ibn-Abee- Wakkás, when he slew Sa'eed Ibn-El-'Ás, and took his sword: so in

a trad. (TA.) And in another trad. it is said, جُعِلَ سَلْمَانُ عَلَى قَبْضٍ *Selmán was set over spoils that were taken and yet undivided,* to guard and divide them. (Mgh.)

قَبْضَةٌ : [pl. قَبَضَاتٌ:] see قَبْضٌ, in three places. ___ See also قُبْضَةٌ, in four places. ___ And see مَقْبِضٌ. ___ Also, [The *measure of a man's fist, from side to side;*] *four finger-breadths;* (Mgh, Msb, voce جَرِيبٌ;) the *sixth part of the common* ذِرَاعٌ [or cubit: but in the present day, the *measure of a man's fist with the thumb erect;* which is about *six inches and a quarter*]: pl. قَبَضَاتٌ. (Mgh, Msb, vocibus ذِرَاعٌ and جَرِيبٌ.)

قُبْضَةٌ (S, A, Mgh, Msb, K) [*A handful;*] *what one takes with the hand,* or *grasps;* (S, K;) مِنْ كَذَا [*of such a thing*]; (Mgh;) as, for instance, مِنْ سَوِيقٍ [*of meal of parched barley*]; (S;) or مِنْ تَمْرٍ [*of dates*]; (S, A, Msb;) i. e. كَفًّا; (S;) as also قَبْضَةٌ; (S, M, A, K;) but the former is the more common; (S, K;) and قَبِيضَةٌ: (B:) or the first is a subst. in the sense of مَقْبُوضٌ, and the second is a n. un.: (TA:) the pl. of the first is قُبَضٌ. (TA.) You say also, هٰذَا قَبْضَةُ كَفِّى *This is the quantity that my hand grasps.* (M.) See two other exs. of the second word, and an ex. of the third, in 1, before the first break in the paragraph. It is also said in the Kur, [xxxix. 67,] وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ ٱلْقِيَامَةِ, i. e. قَبْضَتُهُ, for قَبْضَةٌ is an inf. n. [of un.] used as a subst., or is for ذَاتُ قَبْضَةٍ, (Bd,) and the literal signification is, [*And the earth altogether shall be*] *his handful* [*on the day of resurrection*]; (Bd, Jel;) meaning *in his possession* (Jel, TA) *alone,* (TA,) *and at his free and absolute disposal:* (Jel:) Th says, that this is like the phrase هٰذِهِ الدَّارُ فِى قَبْضَتِى, meaning as explained above, voce قَبْضٌ; but this opinion is not valid:) (M:) another reading is قَبْضَتَهُ, in the accus. case, (M, Bd,) as an adv. n.; that which is determinate being thus likened to what is vague; (Bd;) and this is allowed by some of the grammarians; but it is not allowed by any one of the grammarians of El-Basrah. (M.) It is also said, in the trad. of Bilál and the dates, فَجَعَلَ يَجِىءُ بِهِ قُبَضًا قُبَضًا [*And he set about bringing them* (the pronoun referring to التَّمْرُ *the dates*) *handfuls by handfuls*]. (TA.)

قُبَضَةٌ , (K,) or قُبَضَةٌ رُفَضَةٌ, (S, M, A, TA,) to this latter, not to the former alone, the following explanation applies, (TA,) A man *who lays hold upon a thing, and then leaves it without delay.* (S, M, A, K.) And the former, A pastor *who draws his sheep or goats together, not going far and wide in pasturing them:* (S:) or *who manages well* (A, K) *for his sheep or goats,* (K,) or *for his beasts, collecting them together, and, when he finds a place of pasture, spreads them abroad:* (A:) and the latter, a pastor *who manages well, and is gentle with his pasturing beasts, collecting them together and driving them, when their place of pasturage becomes wanting in herbage, and, when they light upon a piece of herbage, leaves them to spread abroad and pasture at pleasure:* (Az, TA:) or *who collects together his camels, and drives them until he brings them whithersoever he will.* (M.) [See also art. رفض.]

قَبِيضٌ : see قَابِضٌ, in three places.

قَبِيضَةٌ : see قُبَضَةٌ, in two places.

قَبَّاضٌ : see قَابِضٌ; each in two places.

قَبَّاضَةٌ : see قَابِضٌ; each in two places.

قَابِضٌ *Taking with the hand:* [or *in any manner: taking possession of: receiving:* (see 1:)] *grasping, clutching,* or *seizing, with the hand:* and in like manner, [but in an intensive sense,] قَبَّاضٌ : (K:) or the latter is of the dial. of the people of El-Medeeneh, applied to him *who* [*grasps* or] *collects everything:* (Aboo-'Othmán El-Mázinee:) and قَبَّاضَةٌ [which is doubly intensive]; (K;) the ة in this last not denoting the fem. gender. (TA.) قَابِضُ الأَرْوَاحِ [*The taker of the souls*] is an appellation of [the Angel of Death,] 'Izrá-eel, or 'Azrá-eel. (TA.) And القَابِضُ,

one of the names of God, signifies *The Withholder* [or *Straitener* or *Scanter*] *of the means of subsistence*, and *of other things*, from his servants, by his graciousness and his wisdom: and *the Taker of souls, at the time of death.* (TA.) ___ A bird *contracting his wing to fly.* (TA.) And hence, (TA,) قَابِضٌ (S, K) and قَبِيضٌ (S, A, K) A bird, (K,) or horse, (A,) or other [animal], (K,) *quick* (A, K) *in flight*, or *in going* or *pace:* (K:) or a man *light*, or *active, and quick:* (S:) and [hence, app.,] the latter also signifies an *intelligent* man, *who keeps*, or *adheres, to his art*, or *work.* (Ibn-'Abbád, K.) And قَبِيضُ الشَّدِّ A horse, (S, K, in [some of] the copies of the K a man, which is a mistake, though it seems to be also applied to a man, TA,) or a beast of carriage, (L,) *quick in the shifting of the legs from place to place* [*in running*]. (S, L, K.) ___ A camel-driver *driving quickly; a quick driver;* and in like manner, [but in an intensive sense,] قَبَّاضٌ , and [in a doubly intensive sense] قَبَّاضَةٌ : (S:) or the last signifies *driving away vehemently;* the ة denoting intensiveness; and is applied to an ass driving away his she-ass, and to a camel-driver. (M.) [See an ex. of the first, voce عَائِضٌ, in art. عوض.] ___ [Applied to medicine, food, &c., *Astringent*, or *constipating*.]

مَقْبَضٌ *A place of taking, taking with the hand,* [*grasping, clutching, seizing,*] or *receiving:* extr. [in form, for by rule it should be مَقْبِضٌ]. (M.) See also what next follows.

مَقْبِضٌ (S, M, A, Mgh, Msb, K) and مَقْبَضٌ , (Lth, M, Msb, K,) but the former is the more common and the better known, (Lth,) and مَقْبَضٌ , (M, K,) and with ة, (K,) i. e. مَقْبَضَةٌ , and مَقْبِضَةٌ , (M,) The *handle;* or *part where it is grasped,* (S, M, A, * Mgh, * Msb, K,) *by the hand,* (Msb,) or *with the whole hand;* (S;) of a sword, (S, A, Mgh, Msb, K,) and قَبْضَةٌ is said to signify the same; (TA;) or of a knife, (M, A,) and of a bow, (S, A,) and of a whip, (A,) &c., (K,) or of anything: (M:) or مَقْبَضَةٌ or مَقْبِضَةٌ signifies the place of the hand of a spear or spear-shaft: (ISh:) pl. مَقَابِضُ. (A.)

مَقْبَضٌ : see مَقْبَضٌ.

مَقْبَضَةٌ and مَقْبِضَةٌ: see مَقْبَضٌ, in two places.

مَقْبُوضٌ pass. part. n. of قَبَضَهُ. See قَبَضَ, and قَبْضَةٌ. ___ *Taken* to the mercy of God; (A;) *dead.* (S.)

مُتَقَبِّضٌ : see what next follows.

مُنْقَبِضٌ , (O, TS,) or مُتَقَبِّضٌ , (K,) A lion *prepared to spring:* (K:) or a lion *drawn together:* and one *prepared to spring:* (O, TA:) but the conjunction should rather be omitted. (TA.)

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قبط

1 **قَبَطَهُ** , aor. ـِ , so in the margin of a copy of the S, (TA,) inf. n. قَبْطٌ, (TS, O, K,) *He collected it together,* or *comprehended it, with his hand:* (TS, O, K:) [like قَبَضَهُ:) in the TS given as on the authority of IDrd: in the O as on that of IF. (TA.) ___ Also, inf. n. as above, *He mixed it.* (TA.)

2 **قَبَّطَ** [قبّط وجهه *He contracted his face much; made it much contracted,* or *very austere* or *morose:*] تَقْبِيطُ الوَجْهِ is *syn. with* تَقْبِيطُهُ; (Yaa- koob, K;) and is formed from the latter by transposition. (TA.)

القِبْطُ [*The Copts;* often called by themselves القُبْطُ;] *a certain people,* or *nation, in Egypt;* (TA;) *the original,* or *genuine, people of Egypt;* (S, K, TA;) *the Christians of Egypt:* (Msb:) n. un. قِبْطِىٌّ ; (S, Msb, K;) fem. with ة: (Msb, K:) you say إِمْرَأَةٌ قِبْطِيَّةٌ [*A Copt woman*]: (Msb:) and جَمَاعَةٌ قِبْطِيَّةٌ and أَقْبَاطٌ [*A company of Copts;* اقباط being a pl. of قِبْطٌ]. (TA.) [See قُبْطِىٌّ.] Authors differ respecting their pedigree: some say, that القِبْطُ was son of حَامٍ [or Ham], son of نُوحٍ [or Noah]: the author of the Shejereh, that مِصْرَائِيمَ [or Mizraïm] the son of حام left issue from لُوذِيمَ [or Ludim], and that لوذيم are the قِبْطُ of Egypt, in the Sa'eed: Aboo-Háshim Ahmad Ibn-Jaafar El-'Abbásee, the genealogist, says, that they are the children of قِبْطٌ son of مِصْرٌ son of قُوطٌ [a mistranscription for فُوطٌ, the Phut of the English Bible, A. V.,] son of حام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قُبْطِىٌّ *A kind of thin,* or *fine,* (Mgh, Msb,) *white,* (Mgh,) *cloth,* (Mgh, Msb,) *of linen,* (Msb,) *made in Egypt;* so called in relation to the قِبْطُ, irregularly, to distinguish between it and the man, who is called قِبْطِىٌّ: (Mgh, Msb:) so says Lth, respecting these two forms: (TA:) you also say, ثِيَابٌ قِبْطِيَّةٌ , with kesr; but when you convert the rel. n. into a subst, you say قُبْطِيَّةٌ, with damm, to distinguish the subst. from the rel. n. without ثياب; like as you say, رِمَاحٌ خَطِّيَّةٌ, and خَطِّيَّةٌ, with kesr,

when you do not mention the رماح: so says Kh: (Msb in art. خط:) it is said in the K, that القُبْطِيَّةُ, with damm, signifies *a kind of cloths,* so called in relation to the قِبْط; and sometimes it is with kesr; which is a plain assertion that the form with damm is the more common: but in the S it is said, that القِبْطِيَّةُ signifies *certain white, thin,* or *fine, cloths, of linen, made in Egypt;* and sometimes it is with damm, because they make a change in the rel. n., as in سُهْلِىٌّ and دُهْرِىٌّ, which (as SM adds) are from سَهْلٌ and دَهْرٌ; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِىُّ (S, Mgh, Msb, K) and قَبَاطِى: (K [but the latter, being indeterminate, should be written قَبَاطٍ, like مَهَارٍ &c.:]) Sh says, that the قَبَاطِى are *a kind of cloths inclining to fineness and thinness and whiteness.* (TA.)

قِبْطِىٌّ and قِبْطِيَّةٌ: see القِبْطُ and قُبْطِىٌّ.

قُبَيْطَآءُ : see what next follows.

قُبَّاطٌ : see what next follows.

قُبَّيْطٌ : see what next follows.

قُبَّيْطَى and قُبَيْطَآءُ , the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Msb, K, *) and قُبَّيْطٌ and قُبَّاطٌ , (S, K,) *i. q.* نَاطِفٌ; (S, Msb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السامى فى الاسامى, as *a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:*] derived from قَبْطٌ signifying the act of collecting together. (TA.)

قُنَّبِيطٌ : see art. قنبط.

قبع

1 قَبَعَ السِّقَاءَ : see خَنَثَ.

قَبِيعَةٌ [The *pommel* of a sword;] *the thing of silver* or *iron at the extremity of the hilt of a sword.* (S, K.)

قبل

1 **قَبِلَ** as syn. with أَقْبَلَ, q. v.: see أَدْبَرَ, in two places. ___ قَبِحَ اللّٰهُ مَا قَبِلَ مِنْهُ وَمَا دَبِرَ: see قَبِلَ ___. دَبِرَ *He took, received,* or *admitted, willingly,* or *with approbation; he accepted.* See قَبِلَتْ ___. قَبُولٌ النَّعْلُ *The sandal had its* قِبَالٌ *broken.* (TA in art. شسع.)

3 **قَابَلَهُ** *He faced,* or *fronted,* or *was opposite to* or *over against, him,* or *it.* (S, * K.) See also اسْتَقْبَلَهُ *He,* or *it, corresponded to him,* or *it.* ___ قَابَلَهُ بِنَفْسِهِ [*He opposed himself to him*]. (TA, art. عرض.) See عَرَضَ لَهُ; and see 4. ___ قَابَلَ كَذَا بِكَذَا *He requited such a thing with such a thing;* or *did,* or *gave, such a thing in return for such a thing;* as good for good, evil for evil, good for evil, or evil for good. (The Lexicons passim.) ___ *He counteracted such a thing with such a thing.* ___ *He compared such a thing* &c. ___ قُوبِلَ بِكَذَا *It was compensated,* or *requited, by,* or *with, such a thing:* see an ex. of the part. n. voce قَابَلَ الشَّاةَ ___. غُنْمٌ: see فَرَسٌ قُوبِلَ ___. دَابِرَ الشَّاةِ مِنْ آفِقٍ وَآفِقَةٍ *A horse that is generous with respect to both parents.* (S in art. افق.)

4 **أَقْبَلْتُهُ الشَّيْءَ** *I made it to face the thing:* (S, K:) and قَابَلْتُهُ الشَّيْءَ app. signifies the same: see a verse of El-Aashà voce أَقْبَلَ بِهِ ___. ارْتِسَامٌ [*He turned it forward; contr. of* أَدْبَرَ بِهِ]. (S, K, art. أَقْبَلَ ___.) دَبِرَ *He came, facing;* (JK, S, * K; *) *came forward; came on; advanced; contr. of* أَدْبَرَ. (S, K.) ___ أَقْبَلْتُ قِبَلَكَ [not قُبْلَكَ] *I advanced,* or *came, toward thee.* Like قَصَدْتُ قَصْدَكَ. (L, art. حرد.) See also Kur, ii. 172. ___ أَقْبَلَ عَلَيْهِ *He advanced,* or *approached, towards him,* or *it.* ___ أَقْبَلَ عَلَى إِنْسَانٍ, as though he desired no other person. (JK.) ___ اقْبَالٌ The *advancing of fortune; contr. of* إِدْبَارٌ. ___ الإِقْبَالُ فِى الدُّنْيَا [*Advance in the world,* or *in worldly circumstances*]. (Mgh in art. إِقْبَالٌ.) جد signifies The

being fortunate. (KL.) ___ إِقْبَالٌ *i. q.* دَوْلَةٌ [*Good fortune;* &c.; see تامكُ]: and عِزَّةٌ [*might;* &c.]. (Kull, p. 64.) ___ أَقْبَلَ عَلَيْهِ *He showed favour to him:* or, more properly, *he presented a favourable aspect to him;* or, accord. to general usage, *he met him kindly;* see أَقْبَلَتْ عَلَيْهِ الدُّنْيَا ___. بَشَّ لَهُ, (A, art. فتح,) *The world favoured him.* ___ أَقْبَلَ عَلَى شَىْءٍ *He set about,* or *commenced, doing a thing.* (K, &c.) ___ See أَقْبَلَ عَلَيْهِ ___. تَصَدَّدَ *He clave to it:* and *he took to, set about, began,* or *commenced it;* as also قَبِلَ عليه. (K.) ___ [أَقْبَلَ عَلَيْهِ بِالسَّيْفِ, and بِالعَصَا, and بِالسَّوْطِ *He advanced against him,* or *set upon him, with the sword,* and *with the staff* or *stick,* and *with the whip.*] ___ You say, أَقْبَلَ عَلَيْهِ بِالسَّوْطِ يَضْرِبُهُ [*He advanced against him,* or *set upon him, with the whip, striking him*]. (S in art. حول.) ___ See قَبِلَ ___. يَقْبِلُ بِالدَّلْوِ إِلَى البِئْرِ and أَمْرُ فُلَانٍ الَى إِقْبَالٍ: see أَقْبَلَ عَلَيْهِ بِالتَّعْنِيفِ ___. أَدْبَرَ: see Har, p. ___ أَقْبِلْ عَلَى نَفْسِكَ [*Betake,* or *apply, thyself to thine own affairs*]. (T, voce إِلَى.) ___ دَبِرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ: see أَقْبَلَ ___. دبر [*He recovered,* or *regained, health;*] occurring in the K, as the explanation of ثَابَ جِسْمُهُ. (K, art. ثوب.) أَقْبَلَ بَعْدَ هُزَالٍ (K, voce حشم.) ___ أَقْبَلَ, with reference to the slit ear of a she-camel: see أَقْبَلْنَا بِذِمَّةٍ ___. أَدْبَرَ, app. a mistranscription for أَقْلَبْنَا: see ذِمَّةٌ.

6 تَقَابَلُوا *They faced,* or *confronted, one another:* see S in art. فقح.

8 اقْتَبَلَهُ *He began it,* or *commenced it;* namely, an affair; (S, * Mgh, K; *) as also إِسْتَقْبَلَهُ. (Mgh.)

10 اسْتَقْبَلَهُ: see اسْتَدْبَرَهُ. *He faced him,* or *it.* (TA) *He turned his face towards him,* or *it.* ___ *He came before his face.* ___ *He went to meet him; he met him,* or *encountered him. He saw it before him: he looked forward to it: he saw it,* or *knew it, beforehand. He saw,* or *knew, at the beginning of it what he did not see,* or *know, at the end thereof.* ___ استقبله بِأَمْرٍ (T, S, K, &c., in art. بده) *He met him,* or *encountered him, with*

a thing. or *an affair,* or *an action.* (TK in art. بده) ___ استقبلهُ بما يكْرهُ (A, K, in art. بكت, &c.) *He encountered him with,* or, as it often means, *he accused him, to his face, of a thing that he disliked,* or *hated:* see بكّتهُ; and the phrases البهتُ ٱستقبالُكَ أخاكَ بما ليْس فيه and قابلَهُ بالكَذب, voce بهتهُ; and استقبلهُ بالحقّ, voce قرحهُ; in both senses like استقبلتهُ بكلامٍ فيه غلظةٌ ___. لقيهُ بمكْروهٍ [*I encountered him,* or *confronted him, with speech in which was roughness*]. (JK, M, TA, art. استقبلهُ ___.) جبه *He anticipated it;* namely, Ramadán, by fasting before its commencement. (TA.) ___ See 8.

قَبْلُ *Before; contr. of* بعدُ; (S, K, &c.;) an adv. n. of time; and, as some say, of place also; (MF, TA;) and of rank, or station. (TA.)

سقَى إبلَهُ قَبلًا [and بالقَبلِ] *He poured the water into the trough while his camels were drinking, so that it came upon them:* (T, TA:) or قَبلٌ signifies a man's *bringing his camels to water, and drawing the water over their mouths, not having prepared for them aught* [*thereof*] *before that:* (As, TA:) and سقَى علَى إبله قَبلًا *he poured the water over the mouths of his camels:* (M, TA:) and أَقبلَ علَى إبله *he drew the water over the heads of his camels while they drank,*

when they had drunk what was in the trough, (Lh, M, TA,) *not having prepared it before that:* and this is the most severe mode of watering. (Lh, TA.) ee an ex. voce جبًا, art. جبو and نبلٌ ___. جبى is opposed to دبرٌ: see the latter. ___ ٱلحقّ بقَبلٍ *Verily the truth is manifest; where one sees it.* (TA, art. عجز) ___ من ذى قبلٍ: see من ذى عوضٍ; and see قبلٌ; and إذا رأيتَ الشّعرى بقبلٍ الخ ___. أُنفٌ: see M, art. دبر.

لَقِيتُهُ قُبُلًا *I met him face to face.* (JK.) ___ لَا أُكَلِّمُكَ الَى عَشْرٍ مِنْ ذِى قَبْلٍ *i. q.* مِن ذِى قَبْلٍ, i. e. [*I will not speak to thee until ten* nights] *in what I* [*now*] *begin* [*of time*]: or the latter, *until ten* [nights] *which thou* [*now*] *beginnest:* and the former, *until ten* [nights] *of the days which thou* [*now*] *witnessest,* (K, TA,) i. e. *beginnest:* (TA:) or the latter, *of a time* [*now*] *begun;* or, *a future time.* (Mgh, Msb.) And أَتَيْتُ قُلَانًا مِن ذِى قَبْلٍ *i. q.* آنِفًا. (Lth in T, art. قبل ___.) انف *Towards.* (Bd. ii. 172.) قُبْلَ شَىْءٍ *What is next to a thing:* you say, ذَهَبَ قُبْلَ السُّوقِ [*he went to the part next to the market*]. (TA.) لِى قِبَلَهُ مَالٌ *I have property in his hands;* i. e. *due,* or *owing, to me by him;* syn. عِنْدَهُ [q. v.] (K, * TA.) And لَنَا قِبَلَكَ حَاجَةٌ: (S in art. روى &c.:) see رَوِيَّةٌ (and عِنْدَ also). ___ هٰذَا الأَمْرُ مِن قِبَلِهِ *This thing,* or *affair, is from him;* syn. مِن تِلْقَائِهِ and مِن لَدُنْهُ, meaning مِن عِنْدِهِ. (Lth, TA.) يَتَكَلَّمُ مِن قِبَلِ أَنْفِهِ [*He speaks from* (i. e. *through*) *his nose*]. (JK and K, voce انْشَقَّ مِن قِبَلِ نَفْسِهِ ___.) أَدْغَمَ *It* (a garment) *rent of itself.* (L, art. صوخ, &c.)

قُبُلٌ The *front,* or *fore part.* See Kur, xii. 26. The *former* or *first part:* see القُبُلُ ___. دُفُئِيٌّ *The anterior pudendum* (فَرْجٌ) [*vulva,* and *vagina,*] of a man or woman; (Msb;) opposite of الدُّبُر. (S, K.)

مَا لَهُ قِبْلَةٌ وَلَا دِبْرَةٌ, &c.: see دبر.

قَبَلِىٌّ: see دَبَرِىٌّ.

قِبَالُ الشِّبْرِ and الشِّسْعِ: see شِبْرٌ; &c.: see قِبَالٌ ___. دبر of the sandal: see زِمَامٌ.

قَبُولٌ *Favourable reception; acceptance; approbation:* (KL PS:) *love,* and *approbation,* and *inclination of the mind.* (TA.) عَلَى فُلَانٍ قَبُولٌ [*Approbation is bestowed upon such a one;*] *the mind accepts,* or *approves, such a one.* (S.) ___ قَبُولٌ *Goodliness, beauty,*

grace, comeliness, or *pleasingness:* and [*beauty of*] *aspect or garb.* (K.) [And *Acceptableness.* عَلَيْهِ قَبُولٌ may be rendered *Upon him,* or *it, is an appearance of goodness,* &c.]

قَبِيلٌ : see قَبِيلٌ ___. دَبِيرٌ *Kind, species, class, race.* مِنْ قَ *Of the kind, &c.* See قَبِيلَةٌ.

جَآءَ قُبَيْلَ *He came a little while ago;* syn. آنِفًا. (M in art. انف.)

قُبَالَتَهُ *Opposite to, in a position so as to face, him* or *it.* (K, &c.) See حِيَالٌ in art. قُبَالَةٌ ___. حول The *direction, point, place, or tract, in front* of a thing; the *opposite direction &c.*

قَبِيلَةٌ *A body of men from one father and mother:* and قَبِيلٌ , without ة, *a body of men from several ancestors.* (Az in TA, art. قَبِيلَةٌ ___.) سبط: see شَعْبٌ. ___ *A mass of stone* or *rock at the mouth of a well.* (K and TA voce عُقَابٌ, q. v.) See قَابِلٌ.

عَامٌ قَابِلٌ , and مُقْبِلٌ , signify the same, [*A nextcoming year*]. (S.) القَابِلَةُ *i. q.* اللَّيْلَةُ المُقْبِلَةُ [*The next night*]. (S, K.) See قَابِلٌ لِكَذَا ___. القُبَاقِبُ *Susceptible of such a thing.* ___ قَابِلٌ An arrow *that wins* [in the game of المَيْسِر]; (TA, art دبر;) *contr. of* دَابِرٌ, q. v. (S and TA, art. قَبَائِل ___.) دبر of the head: see شَأْنٌ. ___ And قَبِيلَةٌ of a helmet: see قَابِلَةٌ ___. طَرَاقٌ *A wife.* (TA in art. عزب.)

قَابِلِيَّةٌ [*The quality of admitting* or *receiving; susceptibility*].

أَقْبَلُ لِلْمَوْعِظَةِ [*More,* or *most, inclined to accept admonition*]. (TA, art. رق.]

إِقْبَالَةٌ and its syn. إِقْبَالٌ: see 4; and see إِدْبَارَةٌ.

مُقْبِلٌ : see قَابِلٌ. ___ [*I. q.* مُقْتَبِلٌ]. Ex. مُقْبِلَةُ الرَّحِمِ (K, voce جَوَارِحُ,) and الشَّبَابِ. (TA, ibid.) See مُدْبِرٌ.

ثَغْرٌ بَارِدُ المُقَبَّلِ [*A mouth,* or *front teeth, cold,* or *cool, in the part that is kissed*]. (A, art.

خصر, &c.)

المُقَابَلُ من المَنَازِل *contr. of* المدابر, (M, art. دبر, q. v.) ___ مقابل *Noble, by the father's and mother's side:* (S, K, TA:) see an ex. voce طَابٌ; and see مقابلة ___. إزدوجا applied to a ewe: see ناقة ___. مدبرة مقابلة مدابرة: see الجبر والمقابلة ___. دبر: see كذا مقابلة ___. فى جبر *In comparison with such a thing:* see an ex. in art. غين in the Msb.

مُسْتَقْبَلٌ, with fet-h to the ب, *Looked forward to, anticipated, begun.*

مُسْتَقْبَلُ المَجْدِ : see مُسْتَدْبَرٌ.

قبن

قَبَّانٌ *A steelyard:* see عَمُودُ المِيزَانِ.

قبو

قَبَآءٌ [*A kind of tunic, resembling the* قَفْتَانٌ, *generally reaching to the middle of the shank, divided down the front, and made to overlap over the chest.* So in the present day.

See also Dozy, Dict. des noms de vêtements, pp. 352-62.]

قت

1 **قَتَّ** , (M, K, *) or قَتَّ الحَديثَ or الأَحاديثَ, (S, O, TA,) aor. ـُ , (S, M, O,) inf. n. قَتٌّ, (S, M, O, K,) with which قَتِّيتَى is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is تَقْتِيتٌ [as inf. n. of قَتَّتَ], (K,) or so is تَقْتِيتُ الحَديثِ; (O;) and so is قَتْقَتَةٌ [as inf. n. of قَتْفَتَ], (K,) or so is قَتْقَتَةُ الحَديثِ; (O;) *i. q.* نَمَّ, (M,) or نَمَّ الحَديثَ (S, O, K, * TA) or الأَحاديثَ, (S, O, TA,) i. e. [*He uttered calumny;* or] *he made known, divulged,* or *told, discourse,* or *conversation, in a malicious,* or *mischievous, manner, so as to occasion discord, dissension,* or *the like;* (TA;) or قَتَّ الحَديثَ signifies *he falsified and embellished discourse,* or *conversation:* (A:) it is said that القَتّ, which signifies النَّميمةُ [i. e. *the uttering,* or *utterance, of calumny*], (M, L,) [and] so does القَتِّيتَى , (S,) is from تَقَتَّتَ الحَديثَ, meaning *he sought time after time to obtain a knowledge of discourse,* or *conversation, and listened thereto:* (M, L:) and القَتِّيتَى signifies [also] *the seeking time after time to obtain a knowledge of* نَمائم [i. e. *calumnies,* pl. of نَميمةٌ]. (M, TA.) ___ And قَتٌّ [app. as an inf. n.] signifies The *lying,* or *uttering of falsehood:* (K:) [or] *a prepared lying.* (M.) ___ And قَتَّهُ, (K, TA,) inf. n. قَتٌّ, (TA,) signifies قَدَّهُ [meaning *He cut it out,* or *shaped it,* in any manner, whether lengthwise or otherwise]. (K, TA.) One says, هُوَ حَسَنُ القَتِّ, meaning حَسَنُ القَدِّ [i. e. *He is goodly,* or *beautiful, in conformation*]: and a poet says,

* كَأَنَّ ثَدْيَيْهَا إِذَا مَا ٱبْرَنْتَى *

* حُقَّانِ مِنْ عَاجٍ أُجِيدَا قَتَّا *

meaning قَدًّا and خَرْطًا [i. e. *As though her two breasts, when they come forth unexpectedly*

(a meaning of ابرنتى expl. in the L, in art. برت, on the authority of Lh, but it is here expl. in the TA as signifying انتصب, so that the phrase may be rendered either *when appearing unexpectedly,* or *when standing out*), *were two round boxes of ivory, excellently cut out,* or *shaped, and made smooth in their surfaces*]: (O, TA: *) regarding them as one member, he has made the verb singular. (O.) ___ Also *He prepared, disposed,* or *arranged, it;* or *put it into a right,* or *good, state.* (M, K.) ___ And *He collected it together by little and little.* (M, K.) ___ And *He made it,* or *made it to appear, to be little;* syn. قَلَّلَهُ. (M, K.) And قَتَّ أَثَرَهُ, (M, K,) aor. ـُ , inf. n. قَتٌّ, (M,) *He followed,* or *followed after, his track,* or *footsteps, in pursuit;* or *endeavoured to track him,* or *trace him.* (M, K.) ___ And قَتٌّ signifies also The *following the footsteps* of a man *secretly, in order to know what he desires* [*to do*]. (O, K.) ___ And A pastor's *smelling the odour of a camel* (O, K) *that is* مَهْيُومٌ (K) [i. e.] *that is smitten by the* [*disease termed*] هُيَامٌ. (O, TA. [Freytag, supposing مَهْيُومٌ in this explanation in the K to be syn. with هَائِمٌ, renders the verb as meaning *He* (a pastor) *smelt the urine of a straying camel, that he might know its way.*]) See also the next paragraph.

2 قَتَّتَ see 1, first sentence. تَقْتِيتٌ also signifies The *collecting of odoriferous substances,* or *aromatics,* (O, K,) *of all sorts, in a cooking-pot,* (O,) *and cooking them:* (O, K:) and one does not say قُتِّتَ except of olive-oil when it is thus prepared [i. e. it means *it was,* or *has been, cooked with all sorts of odoriferous substances,* or *aromatics*]: thus says Khálid Ibn-Jembeh: IF adds that قَتُّ الزَّيْتِ is like تَقْتِيتُهُ [in meaning]: and Zj says that اقْتَتَّ الدُّهْنَ means the same as قَتَّتَّهُ [i. e. *I cooked the oil with all sorts of odoriferous substances,* &c.]. (O.) [See also مُقَتَّتٌ, below.]

5 تَقَتَّتَ see 1, first sentence.

8 اقْتَتَّهُ *He,* or *it, extirpated,* or *eradicated, him,* or *it.* (M, K.) See also 2.

R. Q. 1 قَتْقَتَ , inf. n. قَتْقَتَةٌ: see 1, first sentence.

قَتٌّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.) And *i. q.* فِصْفِصَةٌ, (S, M, O, Msb,) or إِسْفِسْتٌ, (Mgh, K,) both of which signify the same, i. e. *A certain food,* or *fodder, of beasts,* as is said in the Nh; (TA;) [*a species of trefoil,* or *clover;*] or (M, K) *when dry:* (M, Mgh, O, Msb:) accord.

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to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّةٌ, (T, S, M, O,) like as تَمْرَةٌ is of تَمْرٌ. (T, S, O.) ___ And *A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness.* (T, Msb, TA.)

قَتُوتٌ : see the next paragraph, in two places.

قَتَّاتٌ (S, M, A, O, K) and قَتُوتٌ and قَتِّيتَى , (M, K,) this last being used as an inf. n. and as an epithet, (TA,) A man *wont to calumniate;* or *to make known, divulge,* or *tell, discourse,* or *conversation, in a malicious,* or *mischievous, manner, so as to occasion discord, dissension,* or *the like;* (S, * M, * A, * O, * K, * TA;) [or *wont to falsify and embellish discourse,* or *conversation:* (see 1:)] or *who listens to the discourse,* or *conversation, of others, without their knowing;* (M, K, TA;) *whether he make it known in the manner explained above, or not:* (M, * K, * TA:) or قَتَّاتٌ, accord. to Khálid Ibn-Jembeh, signifies one *who hears the discourses,* or *conversations, of men, and informs their enemies:* or, as some say, one *who is with a people,* or *party, and calumniates them:* (TA:) it is said in a trad. (S, O) of the Prophet (O) that the قَتَّات will

not enter Paradise: (S, O:) the epithets قَتَّاتَةٌ and فَتُوتٌ are applied to a woman: (M, TA:) and the pl. of قَتَّاتٌ is قُتَّاتٌ, with damm. (TA.)

قَتِّيتى : see 1, in three places: ___ and see قَتَّاتٌ.

مُقَتَّتٌ Oil, (M, A, Mgh,) or olive-oil, (O, K,) *perfumed,* or *rendered fragrant,* (M, A, Mgh, O,) *by its being* (Mgh, O) *cooked with sweet-smelling plants:* (M, Mgh, O, K:) or *mixed with other oils of fragrant odour:* (Th, M, K: *) or olive-oil *cooked with sweet-smelling plants, not mixed with perfume:* so says IAth: or olive-oil *boiled over the fire with odoriferous substances,* or *aromatics.* (TA.) [See also its verb.]

قَوْلٌ مَقْتُوتٌ *i. q.* مَكْذُوبٌ [meaning مَكْذُوبٌ فيه *A saying in which a falsehood,* or *lie, is told*]; (M, TA;) i. e. *a false saying,* or *lie:* (TA:) or *a saying that is falsified,* or *embellished with lies:* (JK:) or *a misreported saying; a reported saying that is misrepresented:* (TA:) it occurs in the saying (O, TA) of Ru-beh, (O,)

* قُلْتُ وَقَوْلِى عِنْدَهُمْ مَقْتُوتُ *

[*I said, and my saying was in their estimation false,* or *falsified,* &c.]. (O, TA.)

قتب

1 **قَتْبٌ** The *feeding* (O, K) a guest (O) *with* [*the intestines called*] أَقْتَاب [pl. of قَتْبٌ or of قَتَبَةٌ] *roasted*, or *broiled:* (O, K:) an inf. n. of which the verb is قَتَبَ. (TK.)

2 **قُتِّبَ كَاهِلُهُ**, said of a man, *He was*, or *became, such as is termed* أَجْنَأُ. (JK. [See رَجُلٌ مُقَتَّبُ الكَاهِلِ, below.] ___ And one says, فِى كَاهِلِ الفَرَسِ تَقْتِيبٌ i. e. جَنَأٌ [app. meaning *In the withers of the horse is a bending over the breast*]. (A.)

4 **أَقْتَبْتُ البَعِيرَ**, (S, A,) inf. n. إِقْتَابٌ, (S, K,) *I bound upon the camel the* [*saddle called*] قَتَب. (S, A, K.) ___ Hence, (A,) اقتبه يَمِينًا, (T, A, O,) inf. n. as above, (K,) *He imposed upon him a hard*, or *severe, oath;* (T, A, O, K; *) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, اقتبه فِى اليَمِينِ: (A:) and اقتب عَلَيْهِ فِى اليَمِينِ. (T, O.) And اقتبه الدَّيْنُ *Debt*, or *the debt, pressed heavily upon him.* (A.)

قَتْبٌ (Ks, S, O, Msb, K) and قَتَبَةٌ (As, S, ISd, O, Msb, K) and قَتَبٌ (TA) *i. q.* مَعًى [i. e *An intestine of those into which the food passes from the stomach*]: (S, O, Msb, K:) or (S, O, K,) as AO says of the first of these words, (S, O,) *an intestine of the belly that winds round*, or *takes a coiled form;* (S, O, K;) and such as take this form are [also] called the حَوَايَا; but the أَمْعَآء are the أَقْصَاب: (S, O:) قَتْبٌ is of the fem. gender: (Ks, S, O:) and its pl. is أَقْتَابٌ: (Ks, S, O, Msb:) or the sing. of this pl. is قَتَبَةٌ : and the dim. is قُتَيْبَةٌ . (As, S, O, Msb, K.) And قَتْبٌ signifies also *All the apparatus*, or *furniture, of the* سَانِيَةٌ [i. e. *camel*, or *she-camel, upon which water is drawn*] (S, ISd, O, K;) *consisting of the* أَعْلَاق [pl. of عَلَقٌ q. v.] *of the* سانية, *and the ropes thereof.* (S, ISd, O.) ___ See also the next paragraph, in two places.

قَتَبٌ *A small* رَحْل [or *camel's saddle*], (S, O,) or *a small* [*camel's saddle such as is called*

إِكَافٌ, (ISd, K,) *of a size corresponding to the hump:* (S, ISd, O, K:) or [*a sort of pack-saddle for a camel;* i. e.] the إِكَافٌ *that is put upon such beasts* [or *camels*] *as transport burdens:* (A:) or [simply] *i. q.* إِكَافٌ; as also قَتْبٌ ; but the former is the more common: (K:) or the قَتْبٌ is only *what belongs to the* سانية [meaning as expl. in the next preceding paragraph], (As, TA,) or *to the camel that draws water* (لِلْبَعِيرِ السَّانِى); (JK;) and the إِكَافٌ belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَبٌ belongs to the camel: (Msb:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is قُتَيْبَةٌ : (TA:) the pl. is أَقْتَابٌ, (Sb, A, Msb, K, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَبٌ, in order that her parturition might be more easy. (O.) هُوَ قَتَبٌ يَعَضُّ بِالغَارِبِ [lit. *He is a saddle that pinches the fore part of the hump*] and قَتَبٌ مِلْحَاحٌ [*a pinching, galling, saddle*] are said of an importunate person. (A.) See also قَتْبٌ.

قَتَبٌ [in the O without any vowel-sign] *Narrow,* or *contracted,* (O, K, TA,) *in disposition,* (TA,) *quickly excited to anger.* (O, K, TA.)

قَتْبَةٌ : see قَتْبٌ, in two places.

قَتُوبٌ : see the paragraph here following.

قَتُوبَةٌ *Camels upon which the* [*kind of saddle called*] قَتَبٌ *is bound:* (S, A, O, K, TA:) or *a camel upon which the* قَتَبٌ *may be put:* (Lh, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رَكُوبَةٌ, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying قَتُوبٌ . (TA.) It is said in a trad., لَا صَدَقَةَ فِى الإِبِلِ القَتُوبَةِ, meaning *There is no poor rate in the case of the working camels,* (O, TA,) but only in the case of the pasturing. (O.) And you say, كَأَنِّى لَهُمْ قَتُوبَةٌ وَكَأَنَّ مُؤُونَتَهُمْ عَلَىَّ مَكْتُوبَةٌ [I am *as though I were to them a working camel, and as though their food were prescribed as incumbent on me*]. (A.)

قُتَيْبَةٌ a dim. n.: see قُتْبٌ: and قَتَبٌ.

مُقْتَبٌ عَلَيْهِ One *upon whom is imposed a hard,* or *severe, oath.* (T, O, TA.)

رَجُلٌ مُقَتَّبُ الكَاهِلِ *i. q.* أَجْنَأُ [app. meaning *A man having a bending of the upper part of the back over the breast*]. (JK, A. *)

قتد

1 **قَتَدَت الإِبلُ** , (L, K, TA,) aor. ـَـ , (K, TA,) inf. n. قَتَدٌ, (TA,) *The camels had a complaint* (L, K, TA) *of their bellies* (L, TA) *in consequence of eating of the trees called* قَتَاد [q. v.]. (L, K, TA.)

2 **التَّقْتِيدُ** [or تَقْتِيدُ القَتَاد] signifies *The cutting of the trees called* قَتَاد [q. v.], *and burning them,* (L, K,) i. e. *burning* [*off*] *their thorns,* (L,) *and then giving them as fodder to the camels,* (L, K,) which fatten upon them on the occasion of drought: (L:) one says, قتّد القَتَاد, inf. n. as above, *He* (a man) *scorched,* or *slightly burned, the extremities of the* قتاد *with fire:* (O:) *the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith:* (T, O, TA:) one says of him who does this, قتّد إِبلَهُ [i. e. *He fed his camels with* قتاد *thus prepared*]: so says Ibn-'Abbád: (O:) and the act [of burning &c.] is called التَّقْتِيدُ. (T, TA.)

قَتَدٌ (S, O, L) and قَتَدٌ (Kr, L) The *wood of a* [*camel's saddle that is called*] رَحْل: (S, O, L:) or *one of the things that compose the apparatus of a* رَحْل: or the *whole apparatus thereof:* (L:) pl. [of mult.] قُتُودٌ and [of pauc.] أَقْتَادٌ (S, O, L) and أَقْتُدٌ: (L:) but accord. to the Basrees, قُتُودٌ, signifying the *pieces of wood of a* رَحْل, has no singular. (Ham p. 662.)

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قَتِدٌ [part. n. of قَتَدَ said of a camel: see 1]. One says إِبلٌ قَتَدَةٌ, and قَتَادَى, [the latter being pl. of the former,) *Camels having a complaint* (Ks, S, O, K) *of their bellies* (Ks, S, O) *in consequence of eating of the*

trees called قَتَاد: (Ks, S, O, K:) like as one says رِمْثَةٌ and رِمَاثَى. (Ks, S, O.) See also قَتَدٌ.

قَتَادٌ [a coll. gen. n., The *tragacanth-tree;*] *a species of thorny tree;* this is *the larger sort;* (S;) *a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the* سَمُرٌ [or *gum-acacia-tree*], *growing in Nejd and Tihámeh;* n. un. with ة; (L;) it is *a species of hard tree having thorns like needles;* (K;) *a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone;* (AHn, O, * L;) *the large* قتاد [*thus described*] *produces large wood, and its thorns are curved and short, and it is of the* [*class termed*] عِضَاه; (Aboo-Ziyád, L;) or *it is not reckoned among the* عِضَاه: (AHn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) *the smaller sort is a species of tree of which the fruit is a bladder* (نُفَّاخَة) *like that of the* عُشَر [q. v.]; (S, O, L;) accord. to the ancient Arabs of the desert, *it is not tall, being of the size of a man sitting;* (L;) *and this sort grows upwards, no part of it spreading, consisting of twigs,* or *shoots, in a collected state, every one of which is full of thorns from its top to its bottom.* (Aboo-Ziyád, L.) It is said in a prov., مِنْ دُونِهِ خَرْطُ القَتَادِ [expl. in art. خرط, first paragraph]. (S, L.)

إِبِلٌ قَتَادِيَّةٌ *Camels that eat the trees called* قَتَاد. (AHn, K.)

قُتَائِدَةٌ, (S, O, K,) occurring in a verse of 'AbdMenáf Ibn-Riba [cited in art. اذا, p. 40, col. iii.], (S, O,) is the name of a certain عَقَبَة [or mountain-road], (S, O, K,) or a ثَنِيَّة [which is said by some to be syn. with عَقَبَة]; (K;) [and if so, it is properly imperfectly decl.;] or *any* ثَنِيَّة is called قُتَائِدَةٌ. (K.)

قتر

1 **قَتَرَ**, aor. ـِ (S, Msb, K) and ـُ, (Msb, K,) inf. n. قَتْرٌ and قُتُورٌ; (TK;) and قَتِرَ, aor. ـَ; (S, K;) *It* (roast meat, S, Msb, K, and a cookingpot, and burnt bone, and a perfume with which one fumigates, K, or aloes-wood, TA) *exhaled its scent, smell,* or *odour;* (S, Msb, K;) as also قَتَّرَ, inf. n. تَقْتِيرٌ. (K.) ___ قَتَرَتِ النَّارُ *The fire smoked.* (TA.) قَتَرَ, aor. ـِ and ـُ, inf. n. قَتْرٌ and قُتُورٌ, *It* (sustenance) *was barely sufficient;* (K;) as also أَقْتَرَ. (CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place أَقْتَرَ, as a syn. of قَاتَرَ and قَتُورَ.) [This signification is implied in the K, but not expressed, and I think it doubtful.] ___ قَتَرَ عَلَى عِيَالِهِ, aor. ـُ and ـِ inf. n. قَتْرٌ and قُتُورٌ; (S, Msb;) and قَتَّرَ عَلَيْهِمْ, (S, Msb, K,) inf. n. تَقْتِيرٌ; (S, Msb;) and اقْتَرَ, (S, Msb, K,) inf. n. إِقْتَارٌ; (S, Msb;) *He scanted his household, stinted them,* or *was niggardly* or *parsimonious towards them, in expenditure;* (S, Msb, K;) like قَدَرَ: (S, art. قدر:) as though he took only the قُتَارُ [or scent] of a thing. (El-Basáïr.) وَلَمْ يَقْتُرُوا in the Kur, xxv. 67, signifies [وَلَمْ يَقْتُرُوا عَمَّا يَجِبُ عَلَيْهِمْ مِنَ النَّفَقَةِ *Nor are sparing of what is incumbent on them, of expenditure*]. (Fr.) You say also أَقْتَرَ ٱللّٰهُ رِزْقَهُ *God made his means of subsistence strait,* and *scanty.* (IAth.) And قُتِرَ عَلَيْهِ رِزْقُهُ *His means of subsistence were scanted,* or *straitened, to him,* like قُدِرَ; (S, art. قدر;) and تَقَتَّرَ رِزْقُهُ [signifies the same]. (TA in art. حرف, &c.)

2 **قَتَّرَ**, inf. n. تَقْتِيرٌ: see 1. ___ *He excited,* or *raised, the scent termed* قُتَارٌ. (S.) ___ قَتَّرَ لِلْأَسَدِ *He put for the lion some flesh-meat* (S, K) *in the pitfall,* (S,) *that he might perceive its scent.* (S, K.) ___ قَتَّرَ لِلْوَحْشِ *He* (a hunter, TA) *fumigated* [*himself* or *his clothes*] *with camels' dung, in order that the wild animals might not perceive his* (the hunter's) *smell,* (K, TA,) *and flee from him.* (TA.) قَتَّرَ عَلَى عِيَالِهِ: see 1.

2 **قَتَّرَهُ** *He prostrated him upon his side,* عَلَى قُتْرِهِ [not على قُتْرَهِ, as in the K]; (L;) *he threw him down upon one of his two sides,* عَلَى أَحَدِ قُتْرَيْهِ, having pierced him [with a spear]; (JK;) like قَطَّرَهُ.

4 **اقترت** *She* (a woman) *fumigated herself with aloes-wood.* (S, K.) ___ اقتر النَّارَ *He made the fire to smoke.* (TA.) اقتر على عياله: and اقتر الله رزقه: see 1. ___ Also اقتر *He was,* or *became, poor, needy,* or *indigent:* (S, K:) or *his property became small, though some of it yet remained to him.* (TA.) A poet says,

* لَكُمْ قِبْصُهُ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا *

meaning أَثْرَى وَأَقْتَرَ مِنْ بَيْنِ مَنْ [*Ye have its multitude of people, of those who have become wealthy and* of those *who have become poor*]. (S.) [Cited voce ثَرَا. See another ex. in a verse cited in art. عى, conj. 4.] See also 8.

5 **تَقَتَّرَ** see 1: and see also 8.

8 **اقتتر**, (Msb,) or اقتتر فى قُتْرَةٍ, (A, L, TA,) in the K, أَقْتَرَ فيها, but this is a mistake, (TA,) *He concealed,* or *hid, himself in a* قُتْرَةٍ. (A, L, Msb, TA.) And تَقَتَّرَ للصَّيْدِ *He hid himself in a* قُتْرَةٍ *to deceive the wild animals,* or *game.* (TA.)

قَتْرٌ *What is barely sufficient, of sustenance;* as also تَقْتِيرٌ: (K:) or *what is barely sufficient to sustain life, of expenditure.* (Lth.)

قُتْرٌ: see قُتْرٌ. *A side, quarter, tract,* or *region;* (S, K;) a dial. form of قُطْرٌ; (S;) as also قُتْرٌ: (K:) either *side* of a man: (JK, L:) pl. أَقْتَارٌ. (TA.)

قَتَرٌ and قَتَرَةٌ, (K,) or the latter, and the former is its pl., (S,) [or rather the former is a coll. gen. n., and the latter is the n. un.,]

and قَتَرَةٌ , (K,) *Dust;* syn. غُبَارٌ, (S,) or غَبَرَةٌ: (K:) so in the Kur, lxxx. 41: (AO, S:) or the *dust of an army:* (Nh:) or *dust-colour overspread with blackness:* (T, TA:) or *blackness* and *darkness.* (Bd, Jel, lxxx. 41.)

قُتُرٌ [and app. قُتْرٌ , like قُطُرٌ and قُطْرٌ,] *Aloes-wood with which one fumigates.* (TA.) See also قُتْرٌ.

قَتَرَةٌ : see قَتَرٌ.

قُتْرَةٌ The نَامُوسُ [or *lurking-place*] *of a hunter,* (S, K,) *which prevents his scent* (قُتَارٌ) [*from being perceived by the wild animals*]; (El-Basáïr:) the *covert of a hunter, in which he hides himself from the game,* or *wild animals; such as a booth of reeds,* and *the like;* (Msb;) *a well,* [or *pit*] *which a hunter digs for himself that he may lie in wait therein:* (AO:) pl. قُتَرٌ. (Msb, TA.) *Straitness of the means of subsistence.* (TA.)

قَتَرَةٌ : see قَتَرٌ.

قُتَارٌ The *scent, smell,* or *odour, of roast meat;* (El-Fárábee, S, Msb, K;) or *of flesh-meat when roasted upon live coals:* this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also *that of a cooking-pot:* and *of burnt bone:* (K:) and *of aloes-wood,* (S,) or *of* بَخُورٌ, (K,) i. e., *aloes-wood which is burnt and with which one fumigates:* (TA:) or the *last odour of aloes-wood when one fumigates with it:* (Fr, in the Kitáb el-Masádir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloeswood: (T, TA:) or it signifies the *smoke of cooked food:* (Msb:) and the *scent,* or *smell, of a man.* (El-Basáïr.) ___ It is also sometimes applied by the Arabs to *Fat:* and *flesh.* (TA.)

قَتُورٌ *Barely sufficient* sustenance; as also قَاتِرٌ , (K,) and أَقْتَرُ . (So in one copy of the K; but see 1.) [This signification

is implied in the K, but not expressed; and I think it doubtful.] ___ [One *who scants his household;*] *niggardly,* or *parsimonious* [*towards his household in expenditure*]; (K;) as also, [though not in so strong a sense,] مُقْتِر (TA) [and قَاتِر].

قَاتِر Flesh-meat *exhaling its scent, smell,* or *odour* [*in roasting*]: (S:) and *having a scent by reason of its greasiness.* (TA.) See also قِتْوِر, in two places.

أَقْتَرُ : see قِتْوِر.

تَقْتِير : see قِتْرِ, and 2.

مُقْتِر A woman *fumigating herself with aloeswood.* (S.) See also قِتْوِر.

كَبَآء مُقَتَّر [*A kind of aloes-wood made to exhale its odour*]. (S.)

إِبْن قَتْرَةَ *The* حَيَّة. (T in art. بنى.)

جَوْب قَاتِر *A shield of good dimensions.* (S.) See يَلَب.

قتل

1 **قَتَلَ الشَّىْءَ** , inf. n. قَتْلٌ, *He knew the thing; he was,* or *became, acquainted with it:* (Msb:) [or rather, *i. q.*] قَتَلَهُ عِلْمًا, (Bd in iv. 156, and TA,) and خُبْرًا, (K,) and بِعِلْمِهِ, (Bd, ubi supra,) *he knew it* (Bd, K, TA) *completely,* (TA,) or *thoroughly, very well,* or *superlatively well;* as also نَحَرَهُ عِلْمًا. (Bd.) See أَثْبَتَ الشَّىْءَ مَعْرِفَةً in art. ثبت.

2 **قَتَّلَ** : see a verse cited in art. عتب, conj. 4.

3 **قَاتَلَهُ** *He fought,* or *combated, him; contended with him in fight* or *conflict* or *battle.* قَاتَلَ عَلَى دِينِ ٱللّٰهِ: see 3 in art. ازى.

5 **تَقَتَّلَتْ لَهُ** means تَخَضَّعَتْ لَهُ وَتَذَلَّلَتْ حَتَّى عَشِقَهَا. (A.)

10 **اسْتَقْتَلَ** [properly *He sought,* or *courted, slaughter;*] *i. q.* اسْتَمَاتَ; (S, K;) meaning *he cared not for death,* by reason of his courage; (JM;) *he resigned and subjected himself to slaughter, and cared not for death.* (Mgh.)

قَتْلٌ : from this word is formed the pl. قُتُولٌ, on the authority of hearsay. (El-Jurjánee, in Msb, art. قصد.)

قَتَّالٌ [*Murderous; slaughterous; very deadly.*] You say حَيَّةٌ قَتَّالَةٌ [*A very deadly serpent*]. (TA in art. اصل.)

قَاتِلٌ *Deadly;* applied to a tree; (K in art. خمط;) and to poison. (TA in that art.)

مَقْتَلٌ *A* [*vital*] *place* in a man [or an animal, i. e.] *where a wound causes death;* (S, Msb;) as the temple: (Msb:) pl. مَقَاتِلُ. (S.)

وَلِّنِى مَقَاتِلَكَ means حَوِّلْ إِلَىَّ وَجْهَكَ. (A.)

مُسْتَقْتَلٌ : see مُسْتَمِيتٌ.

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قتن

1 **قَتَنَ** : see قَنُتَ.

قَتِينٌ : see قَنِيتٌ.

قث

1 **قَثَّ** , as an inf. n., of which the verb is قَثَّ, aor. ـُـ , (M, O, TA,) signifies The *collecting* (O, TA) of مَال [i. e. cattle, or other property], (TA,) and (O, TA) so قَثِّيثَى, (O, K, TA,) with kesr, (TA, but written in the O قَثِّيثَى,) used in relation to مال: (K, TA:) or the *collecting* of a thing *largely*, or *abundantly*. (IDrd, M, O, TA.) And The *drawing*, or *dragging, along*, (M, K,) of a thing. (M.) And The *driving along*. (M, K.) One says, جَآءَ فُلَانٌ يَقُثُّ مَالًا [*Such a one came*] *drawing*, or *dragging, along*, (S, O,) and *driving along*, (O,) مال [i. e. *cattle*]. (S, O.) And جَآءَ يَقُثُّ دُنْيَا عَرِيضَةٌ [*He came*] *drawing*, or *dragging, along* [*ample worldly property*]. (M.) And قَثَّ السَّيْلُ الغُثَآءَ [*The torrent*] *drove along* [*the rubbish*, and *scum*, and *rotten leaves mixed with the scum*, or *the like*]. (TA.) ___ And The *pulling out*, or *up;* or *uprooting*, or *eradicating;* (O, K, TA;) as also اقْتِثَاثٌ . (K, TA.) One says, اقتثّ حَجَرًا مِنْ مَكَانِهِ (O, TA) *He pulled out*, or *up, a stone from its place:* (O:) and اقتثّ القَوْمَ مِنْ أَصْلِهِمْ [*He extirpated the people*, or *party*]; (O, * TA;) as also اجْتَثَّهُمْ: and اقْتُثَّ and اجْتُثَّ *It was uprooted:* قَثٌّ and جَثٌّ are one [in meaning]. (TA.) ___ And The *eating* [a thing]. (O.)

8 **إِقْتَثَّ** see above, in four places, in the last two sentences but one. ___ One says also, اقتثّ يَدَهُ *He cut off* [*his hand*, or *arm*]. (O.)

قُثَاثٌ [and قُثَاثَةٌ] *Household-goods*, or *utensils and furniture;* (M, O, K;) and *the like*. (M.) One says, جَاؤُوا بِقُثَاثِهِمْ and بِقُثَاثَتِهِمْ [lit. *They came with their household-goods*, &c.,] meaning *they left not anything behind them*. (M.)

قَثِيثٌ *Shoots of palm-trees when they are first pulled off from the mother-trees:* as

also جَثِيثٌ. (O, TA.) ___ [And] القَثِيثُ signifies *What become scattered at the bases of grape-vines:* [or] accord. to AZ, as mentioned by El-Fárisee, *what become scattered at the bases of the branches of palm-trees.* (M.)

قَثَاثَةٌ : see قَثِيثَةٌ, in two places.

قُثَاثَةٌ : see قُثَاثٌ, in two places.

قَثِيثَةٌ *A collective body* (O, K) of men; (O;) and قَثَاثَةٌ signifies the same. (K.) One says, انْتَقَلَ القَوْمُ بِقَثِيثَتِهِمْ [and بِقَثَاثَتِهِمْ (in the O erroneously written قَثَاثِيهِمْ)] *The people,* or *party, removed with their collective body.* (O.)

مَقَثَّةٌ *Multitude:* (As, O, K, TA:) like مَفَثَّةٌ. (TA.) One says, فُلَانٌ ذُو مَقَثَّةٍ *Such a one has a multitude,* or *large number* [*of adherents* or *the like*]. (O.) And مَا أَكْثَرَ مَقَثَّتَهُمْ [*How numerous is their multitude!*]. (O.)

قثأ

4 **اقثأت الأَرْضُ**, (AZ, S, O,) or اقثأ المَكَانُ, (K,) *The land,* or *the place, abounded with the* [*species of cucumber called*] قِثّآء. (AZ, S, O, K.) And اقثأ القَوْمُ *The people had abundance of* قِثّآء. (S, O, K.)

قِثَّآءٌ (S, O, Msb, K) and قُثَّآءٌ, (O, Msb, K,) the former of which, with kesr, in the more common, (Msb, TA,) [*A certain vegetable,*] *well-known:* (K, TA:) [*a species of cucumber; cucumis sativus* (Delile's Floræ Ægypt. Illustr., no. 928:]) or the [*cucumber called*] خِيَار [q. v.]: (S, O, K:) or *a general name for the* خِيَار, *the* عَجُور [q. v.], *and the* فَقُّوس [or فَقُّوص q. v.]: but some apply the name to *a species resembling the* خِيَار: (Msb, TA:) and it is said that it is *lighter* (أَخَفُّ) *than the* خِيَار: also that عَجُور signifies large قِثّآء: (TA:) the n. un. is قِثّآءة. (S, O, Msb.) ___ قِثَّآءُ الحِمَارِ see voce عَلْقَمٌ.

مَقْثَأَةٌ and مَقْثُؤَةٌ, (S, O, K, TA,) or أَرْضٌ مَقْثَأَةٌ and مَقْثُؤَةٌ, (Msb,) *A place,* or *land, of* قِثّآء, (S, Msb, K,) *where* قِثّآء *are sown and grow.* (TA.)

قثد

1 **قَثَدَ** , aor. ـِ , (TK,) inf. n. قَثْدٌ, (K,) *He ate the* [*plant, or vegetable, called*] قَثَدٌ. (K.)

8 **اقتثد** *He cut* (L, K) *as one cuts the* قثد. (L.)

قَثَدٌ [a coll. gen. n.] *A certain plant resembling the* قِثَّآء [*a kind of cucumber*]: (S, L, K:) or *a species of the* قِثّآء: (L, K:) or the *round* قِثّآء: (IDrd, L:) or the خِيَار: (L, K:) or the خيار باذرنق [Persian بَادْرَنْكْ]: (T, L:) n. un. with ة. (L, K.)

قثرد

Q. 1 **قَثْرَدَ** *He* (a man) *had much milk and* أَقطَ. (TA.) [Also sometimes written قترد with ت, as are the other forms of the root mentioned below.]

قُثْرُدٌ, and قثرد and قَثْرَدٌ and قُثَارِدٌ *Household-goods,* or *utensils and furniture:* (K:) AA says that قثرد has this signification: others say قثرد and قثارد ; i. e., *i. q.* قرنشوش. (IAar, L.)

قَثْرَدٌ and قُثْرُدٌ and قُثَارِدٌ and مُقْثَرِدٌ A man *possessing many sheep or goats and lambs or kids:* (K:) or *possessing much of household-goods, or utensils and furniture,* (K,) *and of bad articles of this kind.* (TA.) See also قثرد ___ And قَثْرَدٌ *Portions of wool,* (K,) *and of hair, and of soft camel's hair,* (TA,) *and such articles of householdgoods or utensils and furniture as are not carried away on departing, or migrating,* (K,) *but are left in the abode.* (TA.)

قَثْرَدٌ *Dry rotten leaves, or other rubbish, at the foot of a vine.* (K.) ___ *A multitude of men.* (K.) ___ And see قثرد.

قُثْرُدٌ see قَثْرَدٌ.

قُثَارِدٌ (in SM's copy of the K, قُثَارِدٌ,) The *lower parts of the shirt, and the like.* (K.)

قُثَارِدٌ see قثرد and قَثْرَدٌ.

مُقْثَرِدٌ see قَثْرَدٌ.

قح

1 قَحَّ, (L, K, TA,) [sec. pers., app., قَحَحْتَ,] aor. يَقُحُّ, (L,) inf. n. قَحَاحَةٌ and قُحُوحَةٌ, *He, or it, was, or became, such as is termed* قُحٌّ [i. e. *pure, sheer, mere, unmixed, unmingled, unadulterated,* or *genuine;* said of, or in relation to, meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, and anything]. (S, L, K.)

R. Q. 1 قَحْقَحَةٌ [an inf. n. of which the verb is قَحْقَحَ] signifies The *laughing* of the ape or monkey. (L, K.) [Compare with this قَهْقَهَةٌ.] ___ And The voice's *being,* or *becoming, reiterated in the throat,* or *fauces.* (L, K.) And it is similar to بُحَّةٌ [which means *A hoarseness, roughness, harshness,* or *gruffness,* of the voice]. (L.) [But both of these significations are also assigned in the L to فَحْفَحَةٌ, with ف; to which alone, of these two words, they may perhaps belong.]

قُحٌّ *Pure, sheer, mere, unmixed, unmingled, unadulterated,* or *genuine;* (As, S, A, K;) in, or in respect of, (As, S, A,) or applied to, (K,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (As, S, A, K,) and anything: (K:) fem. قُحَّةٌ: and pl. أَقْحَاحٌ. (S, A.) One says لَئِيمٌ قُحٌّ [*One that is mean, sordid,* or *ignoble,*] *in whom is nought of generosity, liberality,* or *nobleness.* (A.) And عَبْدٌ قُحٌّ *A pure,* or *mere, slave; one that is of purely servile condition;* (S;) or *such as is termed* قِنٌّ [which means the same; or *one born of slave-parents;* &c.]. (A.) And عَرَبِيٌّ قُحٌّ *A pure,* or *genuine, Arabian; one of pure Arabian race;* fem. عَرَبِيَّةٌ قُحَّةٌ: (S, A, TA:) as also كُحٌّ and كُحَّةٌ; in which the ك is a substitute for the ق; for they said أَقْحَاحٌ, but not أَكْحَاحٌ: [i. e. كُحٌّ is not a dial. var. of قُحٌّ, because the former has no pl.:] or أَكْحَاحٌ is

used as a pl. of كُحٌّ. (L in art. كحح.) And أَعْرَابِىٌّ قُحٌّ and قُحَاحٌ (K, TA) *A pure*, or *genuine, Arab of the desert:* or *one who has not entered the towns, nor mixed with their inhabitants:* (TA:) pl. أَعْرَابٌ أَقْحَاحٌ. (S, TA.) And فُلَانٌ مِنْ قُحِّ العَرَبِ (ISk, A, * TA) and كُحِّهِمْ, (ISk, TA) *Such a one is of the pure*, or *genuine, of the Arabs.* (ISk, A, * TA.) ___ Also *Coarse, rough*, or *rude, in make*, or *in nature* or *disposition;* applied to a man; (Lth, S, K;) as though he were purely so; (S;) and to other than man. (Lth, K.) ___ And (hence, TA) *Unripe*, applied in this sense to a melon, or water-melon, (Lth, A, K, TA,) because of its dryness: (A:) or one *in its last state:* but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is فِجٌّ. (TA.)

قُحَاحُ أَمْرٍ *The root, foundation, origin*, or *source, of a thing* or *an affair; its essence*, or *very essence;* or *what is*, or *constitutes, its most essential*, or *elementary, part; the ultimate element to which it can be reduced* or *resolved; its utmost point* or *particular;* or *its principal*, or *best, part;* syn. أَصْلُهُ (Kr, L, K, TA) and فَصُّهُ (K, TA) and خَالِصُهُ. (L, K, TA.) One says, صَارَ إِلَى قُحَاحِ الأَمْرِ *He reached*, or *arrived at, the root*, &c., *of the affair.* (L.) And لَقَدْ وَقَعْتُ بِقُحَاحِ قُرِّكَ, as also وَقَعْتُ بِقُرِّكَ, *I have become acquainted with* (عَلِمْتُ) *all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, TA.) And لَأَضْطَرَّنَّكَ إِلَى قُحَاحِكَ *I will assuredly make thee to have recourse to thine utmost effort*, or *endeavour*, i. e. إِلَى جَهْدِكَ: or, as IAar says, لَأَضْطَرَّنَّكَ إِلَى تُرِّكَ وَقُحَاحِكَ, i. e. إِلَى أَصْلِكَ. (L. [See أَصْلٌ.]) ___ See also قُحٌّ, latter half.

قَحِيحٌ. [It is said in the K, القَحِيحُ فَوْقَ العَبِّ وَالجَرْعِ: but it appears from a statement in the TK that these words are a mistake

copied from the Moheet of Ibn-'Abbad, founded upon a mistranscription of القُحقُحُ فوقَ القَبِّ. See what next follows.]

قُحْقُحٌ [The *ischium;* i. e.] the *bone that surrounds the posterior pudendum,* (S, K,) *somewhat above the* قَبّ [or *end of the rump-bone*]: (S:) or the *part where the two hip-bones meet, internally:* or [rather] *what intervenes between the two hipbones, and surrounds the* خَوْرَان [or *anus,* or *part in which is the anus*]; the خوران being between the قُحقُحُ and the عُصعُصُ: or the *lower part of the* عَجْب [or *rump-bone,* or *root of the tail*], *in the integuments* (طِبَاق) *of the two hip-bones; somewhat above the* قَبّ: or the *bone upon which is the place wherein the penis is inserted, next,* or *near, to the lower part of the* رَكَب [or *pubes*]: it is said in the T that it is no part of the extremity of the backbone, and that *its place of junction,* or *meeting, is outside the* عُصعُصُ: also, that the upper part of the عُصعُصُ is the عَجْب, and its lower part is the ذَنَب: or the عصعص is the internal extremity of the backbone, and the عجب is its external extremity, and the خَوْرَان is the دُبُر: (L, TA:) or, accord. to IAar, *i. q.* عُصعُصٌ. (O voce عُكْدَةٌ.)

قَرَبٌ قَحْقَاحٌ and مُقَحْقِحٌ [*A night's journey to water*] *that is hard,* or *difficult.* (K.)

مُقَحْقِحٌ : see what next precedes.

قحب

1 قَحَبَ, aor. يَقْحُبُ, (S, ISd, O, Msb, K,) with damm, (S,) like يَكْتُبُ, (O,) the verb being of the class of نَصَرَ, (K,) inf. n. قُحَابٌ (S, * O, * K) and قَحْبٌ, (K,) both of the inf. ns. mentioned by ISd; (TA;) and قَحَّبَ, inf. n. تَقْحِيبٌ; (K;) *He coughed;* (S, ISd, O, K;) said of a camel, but only of one that has the disease termed نُحَاز, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA:) or قُحَابٌ signifies the *coughing* of horses and of camels and sometimes of human beings: (S, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with سُعَالٌ: (TA:) or قَحَبَ signifies سَعَلَ مِنْ لُؤْمِهِ [app. meaning *he coughed by reason of his ungenerousness;* as an ungenerous man is wont to do when a request is made to him]. (Msb.) [See also قُحَابٌ below.]

2 قَحَّبَ see the preceding paragraph.

قَحْبٌ an inf. n. of 1 [q. v.]. (ISd, K.) And *Attacked by coughing;* (AZ, O, K;) applied in this sense to an old man. (O.) ___ And, applied to a man, and so قَحْبَةٌ applied to a woman, *Who coughs much, and is extremely aged,* or *old and infirm:* or [simply] *who coughs much,* whether or not extremely aged or old and infirm. (TA.) ___ The former signifies also *Advanced in age;* (O, K;) applied to an elder; like قَحْرٌ and قَحْمٌ: (O:) and the latter, *aged,* or *extremely aged,* or *old and infirm,* applied to a woman; (T, O, K, TA;) like قَحْمَةٌ: (T, TA:) and *advanced in age* as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name *a woman advanced in age:* (T, TA:) or they thus name *a woman;* and they say, لَا تَثِقْ بِقَوْلِ قَحْبَةٍ [*Confide not thou in the saying of a woman*]. (A, TA.) ___ And the former, (A,) or the latter, (IDrd, O, K,) *In a corrupt,* or *disordered, state of the interior of the body,* (IDrd, A, O, K,) *by reason*

of disease (دَآء), (IDrd, O, K,) or *by reason of medicine* (دُوَآء [app. a mistranscription for دَآء]). (So in a copy of the A.) ___ And قَحْبَة signifies also *A prostitute,* or *fornicatress:* (IDrd, T, ISd, O, Msb, K, TA:) accord. to IDrd, from the same word in the sense next preceding; (O, Msb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Msb, K, TA:) or, (K, TA,) accord. to J (Msb, TA) and others, (TA,) it is post-classical: (S, O, Msb, K, TA:) but Ibn-Hilál says, in the Kitáb es-Siná'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is قِحَاب, like كِلَاب pl. of كَلْبَة. (Msb.)

قَحْبَة fem. of قَحْب [q. v.] And *A cough:* [and so قُحَاب used as a simple subst.:] thus in the phrase به قَحْبَة [*In him is* (i. e. *he has*) *a cough*]: (K, TA:) and thus in the phrase بالدَّابَّة قَحْبَة [*In the beast,* or *horse* or *the like, is a cough*]. (TA.)

قُحَاب an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَة q. v.]. (ISd, K, &c.) ___ And *A corrupt,* or *disordered, state of the interior of the body.* (IDrd, Msb, TA.) One says to him who is hated, (T, TA,) or to the elder, (TA,) وريًا وقُحَابًا [May God inflict upon thee *an abscess, and a corrupt,* or *disordered, state of the interior of the body*]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) عَمْرًا وشَبَابًا [May God grant thee *continuance of life, and youthful vigour*]. (T, TA.)

سُعَالٌ قَاحِبٌ *A vehement coughing.* (K.)

قحد

1 **قَحَدَ** , aor. ـَـ , (K,) inf. n. قَحْدٌ; (K, * TK;) and اقحد ; (TA;) *He* (a camel) *became in the state of having a* قَحَدَة [q. v.], (K, TA,) meaning, *a hump like a cupola;* so accord. to ISd: (TA:) or *became large in the* قحدة, (K, TA,) *after smallness* [*thereof*]: (TA:) and قَحَدَتْ, inf. n. قُحُودٌ; and قَحِدَتْ; (IKtt, L;) and اقحدت ; (S, IKtt, L;) *she* (a camel) *became in the state of having a* قَحَدَة: (ISd, L:) or *became large in her hump;* (S, IKtt;) [i. e.] *became such as is termed* مِقْحَاد; (L;) [and] so استحقدت : (A, TA: *) or اقحدت signifies *she continued always to have a* قحدة, *even when she had become lean.* (L.)

4 **أَقْحَدَ** see above, in three places.

10 **إِسْتَقْحَدَ** see the first paragraph.

قَحَدٌ : see قَحَدَةٌ.

قَحْدَةٌ , (S, O, K,) originally قَحَدَةٌ, like as one says عَشْرَةٌ and عَشَرَةٌ, (S, O, TA,) and فَخْذٌ and فَخِذٌ, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (S, O, TA,) applied to a she-camel, (K,) or to a بَكْرَة [or youthful she-camel, (S, O,) *Large in the hump:* (S, * O:) or *large in the* قَحَدَة [q. v.]: (K:) and مِقْحَادٌ is applied to a

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she-camel (S, O, K) in the former sense, (S, O, *) or in the latter sense; (A, * K;) and its pl. is مَقَاحِيدُ. (A, O, K.)

قَحَدَةٌ The *base of the hump of a camel;* (S, A, O, L, K;) [as also قَحَدٌ , mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find قحد (thus without any syll. sign) expl. as having this meaning (as well as قحدة) in a copy of

the A;] and so مَقْحَدَةٌ : (O, K:) [respecting which last, SM, having overlooked it in the O, observes, in the TA, so in all the copies (meaning of the K) in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be مَحْقَدٌ; for it is said in the L that IAar mentions مَحْفَدٌ [with ف] as having this meaning, that the like of this is mentioned on the authority of Aboo-Nasr, and that IAar says that مَحْتَدٌ and مَحْفَدٌ and مَحْقَدٌ and مَحْكَدٌ are all syn. with أَصْلٌ; but Az says that مَحْقَدٌ is not mentioned with مَحْتَدٌ in the book of Aboo-Turáb:] or the *portion of the hump,* (K, TA,) i. e. (TA) the *portion of the fat of the hump,* (Lth, O, L, TA,) *that is between the* مَأْنَتَانِ [app. here meaning the *two anterior upper portions of the lumbar region, next the back-bone*]: (Lth, O, L, K, TA:) or the *hump* (A 'Obeyd, O, L, K, TA) itself: (TA:) or *a hump like a cupola:* (ISd, TA:) or the قُبَّةٌ [or *round, protuberant, upper portion*] *of the hump:* (A:) pl. [of mult.] قِحَادٌ (S, O, K) and [of pauc.] أَقْحُدٌ. (K.)

قَحَّادٌ A *solitary* man, *who has neither brother nor offspring:* (IAar, Sh, O, K, TA:) and قَاحِدٌ وَاحِدٌ signifies [the same, or the like; *i. q.*] صُنْبُورٌ: (IAar, Sh, T, O:) [see also صَاخِدٌ:] accord. to the K, قَاحِدٌ in this case is an imitative sequent to وَاحِدٌ, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-'Abbás, with ف, saying وَاحِدٌ فَاحِدٌ; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAar; i. e. that one says وَاحِدٌ قَاحِدٌ , and صَاخِدٌ. (TA.)

قَاحِدٌ : see the next preceding paragraph, in three places.

القَمْحَدَةُ : see what next follows.

القَمْحَدُوَةُ , (S, O,) and القَمْحَدَةُ , the latter like عَرْضَنَةٌ [in form], and mentioned by Ibn- 'Abbád, (O,) [words] in which the م is argumentative, (S, O,) [or, accord. to the K, it is radical,] *What is behind the head;* (S, O;) said by AZ to be *the part of the bone of the head that protuberates over the back of the neck; the* هَامَةٌ [or *crown*] *being above it, and the* قَذَالٌ, *which is next to the* مَقَذٌّ [or مَقَذٌّ, i. e. the *part between the two ears, behind*], *being beneath it:* (O:) pl. [of both] قَمَاحِدُ (S, O) and [of the former]

قَمْحُدَوَاتٌ [also]. (O.) See also art. قمحد.

مَقْحَدَةٌ : see قَحَدَةٌ.

مَقْحَادٌ : see قَحْدَةٌ.

قحز

1 قَحَزَ *It* (an arrow) rose in the sky. (JSh, in TA, art. شخص.)

قحط

1 **قَحَطَ المَطَرُ** , aor. ـَـ , (S, Msb,) inf. n. قُحُوطٌ, (Sh, S,) or قَحْطٌ; (Msb, K;) and قَحِطَ, aor. ـَـ , (Fr, S, Msb,) inf. n. قَحَطٌ; (Fr, Msb;) but the former is said by ISd, to be the more approved, (TA,) and قَحُطَ; (Msb;) قُحِطَ, mentioned by AHn, and IB, but the latter says, قُحِطَ القَطْرُ; and أَقْحَطَ , also mentioned by AHn; (TA;) *The rain was withheld,* (Sh, AHn, S, Msb, K,) *being wanted.* (Sh.) An Arab of the desert said to 'Omar, قَحَطَ السَّحَابُ, meaning *The clouds were withheld.* (TA.) ___ قَحَطَ العَامُ, aor. ـَـ , inf. n. قَحْطٌ; and قَحِطَ, aor. ـَـ , inf. n. قَحَطٌ; and قُحِطَ, inf. n. قُحُوطٌ; (K, * TA;) and أَقْحَطَ ; (K;) *The year was one of drought; without rain:* (K:) and أَكْحَطَ signifies the same. (TA.) You say also, كَانَ ذٰلكَ فى إقْحَاطِ الزَّمَانِ, and إكْحَاطِه, meaning *That was in the distressing state of the time,* or *season.* (Ibn-ElFaraj.) ___ قَحَطَتِ الأَرْضُ, aor. ـَـ ; (IDrd;) or قُحِطَتْ; (Msb, TA;) and اقحطت [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Msb;) *The land received no rain:* (Msb, TA:) but it is asserted that one says قَحَطَ, with fet-h, of rain; and قَحِطَ, with kesr, of a place. (IB.) ___ قَحَطَ النَّاسُ, like سَمِعَ [in form], (K, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, (K,) قُحِطُوا; (S, Msb, K,) and أُقْحِطُوا ; (Msb, K;) but these two are rare; (K;) or they are not allowable; (M;) and أَقْحَطُوا ; (S, Mgh, Msb, K;) and قَحَطَ عَنْهُمُ المَطَرُ; (Mgh;) *The people suffered,* or *were afflicted with, drought,* or *want of rain;* (S, Msb, K, TA;) *they had no rain;* (TA;) *rain was withheld from them.* (Mgh, Msb.)

4 **اقحط** : see 1, throughout. ___ أَقْحَطَ, said of a man, also signifies *Semen non emisit:* (Mgh, Msb:) or *inivit et semen non emisit:* (K:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Msb.) أَقْحَطَ ٱللّٰهُ الأَرْضَ *God afflicted the land with drought; by withholding rain from it.* (Msb, K.)

قَحْطٌ : see 1. ___ *Drought; dearth; scarcity:* (S, TA:) and *paucity of good* in anything. (ISd, TA.) You say also, قُحْطًا لَهُ, like سُحْقًا, and بُعْدًا, in the accus. case as [though it were] an inf. n.; meaning *May drought,* or *dearth,* or *scarcity, betide him:* and *cessation of good,* or *welfare:* and *unfruitfulness in respect of good works.* (TA.)

قُحْطًا لَهُ : see قَحْطٌ.

قَحْطٌ : see قَحِيطٌ.

قَحِيطٌ Rain *withheld.* (Fr, Msb.) Also, and قَحْطٌ , applied to a year, and to a beating, *Distressing; severe; vehement.* (K.)

زَمَنٌ قَاحِطٌ , (K, TA,) and عَامٌ مُقْحِطٌ , (TA,) *A time,* and *a year, of drought; in which is no rain:* (K, * TA:) pl. of the former epithet قَوَاحِطُ. (K.)

مُقْحِطٌ : see قَاحِطٌ.

بَلَدٌ مَقْحُوطٌ , (Msb,) and أَرْضٌ مَقْحُوطَةٌ, (TA,) *A country,* and *a land, that has received no rain:* (Msb, TA:) pl. مَقَاحِيطُ. (Msb.)

قحف

قَحْفٌ : see جُمْجُمَةٌ, in two places; ___ and قِدٌّ. ___ *A glass bowl;* as also جُمْجُمَةٌ. (Az, TA in art. جم.)

قحل

قَحُولٌ , applied to a man and to a horse, *i. q.* عَنِّينٌ. (IAar in TA, art. عجر.)

إِنْقَحْلَ ; see إِنْزَهْوَ.

قحم

1 قحم ت قحم نَفْسَهُ فِى الأُمُورِ and اقتحم *He entered into affairs without consideration.* (A.)

5 تَقَحَّمَ *He experienced dearth, drought,* or *sterility.* See an ex. voce تَبِعَةٌ. ___ تَقَحَّمَ فِى الأَمْرِ بِلَا رَوِيَّةٍ [*He plunged,* or *rushed, into the affair without consideration*]. (K, * TA in art. علط.) See 1. ___ تَقَحَّمَ: see تَدَلَّثَ.

8 إِقْتَحَمَ. See 1. ___ Said of a young camel: see voce بُلَعٌ. ___ اقْتَحَمَ الغَمَرَاتِ: see 1 in art. خوض. And اقتحم العَقَبَةَ: see عَقَبَةٌ.

قَحْمَةٌ, like قَحْبَةٌ, *An old woman.* See قَحْبٌ.

مُقْحَمٌ *Redundant; pleonastic; foisted in:* applied to a word and to a letter. ___ حَرْفٌ مُقْحَمَةٌ *A letter inserted without reason.* مُقْحَمَةٌ is also applied in like manner to a word. [In a copy of the S, in art. بهت, I find it written مُقْحَمَةٌ]: *i. q.* زَائِدَةٌ. (TA in art. بهت.)

أُقْحُوانٌ : see بابونج. See also a verse cited voce تَنُّومٌ.

قد

1 قَدَّهُ , aor. ـُ , (S, M, O, L, Msb,) inf. n. قَدٌّ; (S, M, A, O, L, Msb, K;) and قدّده , (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. تَقْدِيدٌ; (L, K;) and اقتدّه , (M, L,) inf. n. اقْتِدَادٌ; (K;) *He cut it in an enlongated form;* or *lengthwise:* (IDrd, M, L, K:) or *slit, split, clave, rent,* or *divided, it,* (namely, a thong, &c., S, O, L, and a garment, or piece of cloth, L,) *lengthwise:* (S, M, A, O, L, Msb, K:) and *he cut it off entirely:* (M, L, K:) or *he cut it,* or *cut it off,* in an absolute sense: (TA:) *he cut it,* namely, a skin: and *he rent it,* namely, a garment, or piece of cloth, or the like. (L.) One says, ضَرَبَهُ بالسَّيْفِ فقَدَّهُ بنصفَيْنِ [*He smote him with the sword and clave him in halves,*] (L, Msb, *) or قَدَّهُ نصفَيْنِ. (A.) And قَدَّ القَلَمَ وقطَّهُ [*He slit the writing-reed, and nibbed it,* or *cut off its point breadthwise,* or *crosswise*]: (A, TA:) [for] قَطَّهُ is opposed to قَدَّهُ: (S and TA in art. قط:) and both of these verbs occur in a trad. describing 'Alee's different modes of cutting [with the sword] when contracting himself and when stretching himself up. (TA.) ___ And [hence] قَدَّ, (S, M, A, L,) inf. n. قَدٌّ, (M, L, K,) *He clave, cut through by journeying,* or *passed through,* the desert, (S, M, A, O, L, K,) and the night. (M, L) ___ And قَدَّ به الطَّرِيقُ, (so in a copy of the M,) or قَدَّتْهُ الطَّرِيقُ, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) *i. q.* قَطَعَهُ (M) or قَطَعَتْهُ (L, TA) [*The road cut him off,* app. *from his companions,* or *from the object of his journey:* compare قَطَعَ به and قُطِعَ به]. ___ And قَدَّ الكَلَامَ, (M, L,) inf. n. as above, (M, L, K,) i. q. قَطَعَهُ (M, L, K *) and شَقَّهُ (M, L) [both of which explanations may here mean, as قَطَعَ الكَلَامَ generally does, *He cut short,* or *broke off, the*

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speech; or *ceased from speaking:* or both may here mean, as قَطَعَ الكَلَامَ sometimes does, *he*

articulated speech, or *the speech:* compare this latter rendering with an explanation of قَدَّهُ [___]. شَقَّقَ الكَلَامَ also signifies *He cut it out,* or *shaped it,* in any manner, whether lengthwise or otherwise; like قَتَّهُ: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. فرى. Hence] قُدَّ فُلَانٌ قَدَّ السَّيْفِ [*Such a one was shaped with the shaping of the sword*] means *such a one was made goodly,* or *beautiful, in respect of* التَّقْطِيع [i. e. *conformation,* or *proportion,* &c., *like as is the sword*]. (S, O, L, TA.) [See also قَدٌّ, below.] ___ And قُدَّ means also *He suffered a pain* [app. what may be termed *a cutting pain*] *in the belly,* called قُدَاد. (M, L, K.)

2 **قَدَّدَ** see 1, first sentence. ___ [Hence,] قدّد, (as implied in the L,) or قدّد اللَّحْمَ, (A, O, *) inf. n. تَقْدِيدٌ, (O, L,) *He made* قَدِيد [i. e. *he cut flesh-meat into strips,* or *oblong pieces, and spread them in the sun,* or *salted them and spread them in the sun, to dry*]. (L.) قدّد عَلَيْه, said of a garment, *It fitted him,* or *suited him, in size and length.* (L, from a trad.)

4 **اقدّ عَلَيْهِ**, said of food, *It occasioned him a pain in the belly, termed* قُدَاد. (IKtt, TA.)

5 **تَقَدَّدَ** see 7. ___ تقدّد said of a garment, or piece of cloth, *It was,* or *became, much slit* or *rent.* or *ragged,* or *tattered,* (O, K, TA,) *and old and worn out.* (TA.) ___ And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was,* or *became, cut into strips,* or *oblong pieces, and spread in the sun,* or *salted and spread in the sun, and so dried.*]. (O.) ___ And, said of a company of men (قَوْمٌ), *It became separated* (S, M, O, L, K) *into* قِدَد [or *parties,* &c., pl. of قِدَّةٌ, q. v.]. (M, L.) ___ Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was,* or *became, dry;* or *it dried,* or *dried up.* (K, TA.) ___ And تقدّدت said of a she-camel, *She became somewhat lean* (O, K) *after having been fat:* (O:) or *she became fat,* (TA,) or *began to become fat, after having been lean.* (K, TA.)

7 **انقدّ**, (S, M, A, O, L, Msb, K,) and تقدّد, (M, L, K,) [but the latter app. has an intensive signification, or is said of a number of

things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) *It became cut in an elongated form;* or *lengthwise:* (L, K:) or *became slit, split, cloven, rent,* or *divided, lengthwise:* (S, M, A, O, L, Msb, K:) or *became cut off entirely:* (M, L, K:) or *became cut,* or *cut off.* (TA.)

8 **إِقْتَدَدَ** see 1, first sentence. ___ اقتدّ الأُمُورَ means *He considered the affairs, forcasting their issues,* or *results, and discriminated them:* (S, O, K:) or *he devised the affairs, and considered what would be their issues,* or *results.* (M.)

10 **استقدّ** *It contained,* or *continued in one manner,* or *state.* (Ibn-'Abbád, A, O, K,) لَهُ to him. (A.) And *It* (an affair, TA) *was,* or *became, uniform,* or *even in its tenour.* (Ibn- 'Abbád, O, K, TA.) And استقدّت الإِبلُ *The camels went on undeviatingly, in one course, way,* or *manner:* (O, K:) so says AA. (O.)

قَدْ is a noun and a particle: (S, O, Mughnee, K:) and as a noun it is used in two ways. (Mughnee, K.) ___ (I) It is a noun *syn. with* حَسْبُ; (S, O, Mughnee, K;) generally used indeclinably; (Mughnee, K;) thus accord. to the Basrees; with the د quiescent; (TA;) because resembling قَدْ the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as عَنْ and بَلْ &c.: (TA:) one says, قَدْ زَيْدٍ دِرْهَمٌ [*The sufficiency of Zeyd* (i. e. *what is sufficient for Zeyd*) *is a dirhem*], (Mughnee, K,) with the د quiescent; (Mughnee, * K, * TA;) and قَدِى (S, O) and قَدْنِى (S, O, Mughnee) [both] meaning حَسْبِى [*My sufficiency* (i. e. *what is sufficient for me*)]; (S, O;) the ن in قَدْنِى being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the ن in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in ضَرَبَنِى: (S, O:) [see, however, in the next sentence, an explanation of قَدْنِى accord. to which the ن is inserted regularly:] accord. to Yaakoob, using قَدْ in

the sense of حَسْبُ, one says, مَا لَكَ عِنْدِى إِلَّا هٰذَا فَقَدْ i. e. فَقَطْ [*There is nothing for thee with me,* or *nothing due to thee in my possession, except this, and it is a thing sufficient,* or *it is enough,* فَقَطْ being held to signify properly فَحَسْبُ, but it is commonly used as meaning *and no more*]; and he asserts it [i. e. قَدْ] to be a substitute [for قَطْ]: (M:) and it is also used declinably; (Mughnee, K;) thus accord. to the Koofees; (TA;) but this is rare: (Mughnee:) one says قَدُ زَيْدٌ, making it marfooa, (Mughnee, K,) like as one says حَسْبُهُ; and قَدِى without ن [as mentioned above,] like as one says حَسْبِى. (Mughnee.) ___ (2) It is also a verbal noun, *syn. with* يَكْفِى: one says, قَدْ زَيْدًا دِرْهَمٌ [*A dirhem suffices,* or *will suffice, Zeyd*], and قَدْنِى دِرْهَمٌ [*A dirhem suffices,* or *will suffice, me*]; (Mughnee, K;) like as one says يَكْفِى زَيْدًا دِرْهَمٌ, and يَكْفِينِى دِرْهَمٌ. (Mughnee, K. *) As a particle, it is used peculiarly with a verb, (Mughnee, K,) [i. e.] as such it is not preposed to anything except a verb, (S, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, K,) not an imperative, (TA,) affirmative, and free from anything that would render it mejzoom or man- soob, and from what is termed حَرْفُ تَنْفِيسٍ [i. e. سَوْفَ and its variants]: and it has six meanings. (Mughnee, K.) ___ (1) It denotes expectation: (M, Mughnee, K:) and when it is with an aor., this is evident; (Mughnee;) one says قَدْ يَقْدَمُ الغَائِبُ, (Mughnee, K,) meaning *It is expected that the absent will come:* (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying لَمَّا يَفْعَلْ [i. e. He has not yet done such a thing, which implies expectation that he would do it]; (S, M, O;) the reply being, قَدْ فَعَلَ [*Already he has done* the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (S, M, * O, Mughnee;) [for to such] you say, قَدْ مَاتَ فُلَانٌ [*Already such a one has died*]; but if one inform him who does not expect it, he does not say thus, but he says [merely] مَاتَ فُلَانٌ: (S, O:) thus some say قَدْ رَكِبَ الأَمِيرُ [*Already the commander has mounted* his horse] to him who expects his mounting: some, however, disallow that قَدْ is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because

the saying يَقْدَمُ الغَيْثُ denotes expectation without قَدْ:]) MF says, What we have been orally taught by the sheykhs in ElAndalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) ___ (2) It denotes the nearness of the past to the present: (O, Mughnee, K:) so in the saying قَدْ قَامَ زَيْدٌ [*Zeyd has just*, or *just now, stood;* a meaning often intended by saying merely, *has stood*]; (Mughnee, K;) for this phrase without قد may mean the near past and the remote past; (Mughnee;) and so in the saying of the muëdhdhin, قَدْ قَامَتِ الصَّلَاةُ [*The time of the rising to prayer has just come*, or simply *has come*]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb كَانَ; thus you say, كَانَ قَدْ ذَهَبَ *He had just*, or simply *had, gone away;* and يَكُونُ قَدْ ذَهَبَ *He will*, or *shall, have just*, or simply *have gone away:*] and accord. to the Basrees, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Kur ii. 247,] وَمَا لَنَا أَلَّا نُقَاتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [*And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?*]; and in [the saying in the Kur iv. 92,] أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ [*Or who come to you, their bosoms being contracted so that they*

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are incapable of fighting you, or *their bosoms shrinking from fighting you*]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without قَدْ, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without قَدْ; and he makes حصرت صدورهم to be an imprecation [meaning *may their bosoms become contracted*]: (S in art. حصر; in which art. in the present work see more on this subject:) and the inceptive لَ is prefixed to it like of the saying, إِنَّ

زيدًا لَقَدْ قَامَ [*Verily Zeyd has just stood,* or *has stood*]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.] ___ (3) It denotes rareness, or paucity; (Mughnee, K;) either of the act signified by the verb, (Mughnee,) as in [the saying], قَدْ يَصْدُقُ الكَذُوبُ [*In some few instances the habitual liar speaks truth*]; (Mughnee, K;) or of what is dependent upon that act, as in [the saying in the Kur xxiv. last verse,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [as though] meaning أَنَّ مَا هُمْ عَلَيْهِ هُوَ أَقَلُّ مَعْلُومَاتِهِ [so that it should be rendered *At least He knoweth that* state of conduct and mind *to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter;] and that the denoting of rareness, or paucity, in the former ex. is not inferred from قَدْ, but from the saying الكَذُوبُ يَصْدُقُ. (Mughnee.) ___ (4) It denotes frequency; (Mughnee, K;) [i. e.] sometimes (S, O) it is used as syn. with رُبَّمَا [as denoting frequency, as well as with رُبَّمَا in the contr. sense, mentioned in the next preceding sentence]: (S, M, O:) thus in the saying (S, M, O, Mughnee, K) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abras, (IB, TA,)

* قَدْ أَتْرُكُ القِرْنَ مُصْفَرًّا أَنَامِلُهُ *

[*Often I leave the antagonist having his fingers' ends become yellow*]. (S, M, O, Mughnee, K.) ___ (5) It denotes the affirmation of truth, or certainty: thus in [the saying in the Kur xci. 9,] قَدْ أَفْلَحَ مَنْ زَكَّاهَا [*Verily,* or *certainly,* or *indeed,* or *really, he prospereth,* or *will prosper, who purifieth it;* (namely, his soul;) each pret. here occupying the place of a mejzoom aor.]: (Mughnee, K:) and thus accord. to some in [the saying in the Kur xxiv. last verse, of which another explanation has been given above,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [*Verily,* or *certainly,* &c., *He knoweth that* state of conduct and mind *to which ye are conforming yourselves*]. (Mughnee.) ___ (6) It denotes negation, (Mughnee, K,) accord. to ISd, (Mughnee,) occupying the place of مَا,

(M,) in the saying, قَدْ كُنْتَ فِى خَيْرٍ فَتَعْرِفَهُ, (M, Mughnee, K,) with تعرف mansoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it,*] (Mughnee, K,) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.) ___ [When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] قَدْ may be separated from the verb by an oath; as in قَدْ وَٱللّٰهِ أَحْسَنْتَ [*Thou hast, by God, done well*] and قَدْ لَعَمْرِى بِتُّ سَاهِرًا [*I have, by my life,* or *by my religion, passed the night sleepless*]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M, * O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyánee, (O,)

* أَفَدَ التَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا *

* لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ *

[*The* time of *departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had* (left)]; meaning كَأَنْ قَدْ زَالَتْ. (M, O, Mughnee.) ___ If you make قَدْ an اسْم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, كَتَبْتُ قَدًّا حَسَنَةً [*I wrote a beautiful* قد]; and so you do in the case of كَىْ and هُوَ and لَوْ; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of ا; for in this case you add ء; thus if you name a man لَا, or مَا, and then add at the end of it ا, you make it ء; for you make the second ا movent, and ا when movent becomes ء: (S, O:) so says J, [and Sgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Basrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the K,] this is a mistake: that only is characterized by teshdeed of which the last

letter is infirm: you say, for هُوَ, (IB, K,) used as the name of a man, (IB,) هُوٌّ, (IB, K,) and for لَوْ you say لَوٌّ, and for فِى you say فِىٌّ; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in دَمٌ and يَدٌ &c.]: (K:) but as to قَدْ, if you use it as a name, you say قَدٌّ; (IB, K;) and for مِنْ you say مِنٌّ, and for عَنْ you say عَنٌّ; (K;) like يَدٌ (IB, K) and دَمٌ &c.: (K:) F, however, [following IB,] is wrong in calling J's statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قَدٌّ The *skin of a lamb* or *kid:* (M, A, L, Msb, K:) or [only] *of a kid:* (S, O, L:) or, accord. to IDrd, *a small skin,* but of what kind he does not say: (M, L:) pl. (of pauc., S) أَقُدٌّ and (of mult., S) قِدَادٌ (ISk, S, M, L, Msb, K) and [of pauc. also] أَقِدَّةٌ, which is extr. (M, L.) Hence the saying, فُلَانٌ مَا يَعْرِفُ القَدَّ مِنَ القِدِّ *Such a one knows not the skin of a lamb,* or *kid, from the thong.* (A.) And hence, (O, K,) it is said in a prov., (S, M, A, O,) مَا يَجْمُلُ قَدَّكَ إِلَى أَدِيمِكَ (S, M, A, O, K) *What approximates thy skin of a lamb,* or *kid, to thy hide* [of a full-grown beast]? meaning, accord. to Th, *what makes the great to be like the little?* (M: [or *the little to be like the great?*]) or meaning *what induces thee to make thy small affair* [*appear*] *great?* (S:) or *what approximates thy small* [*affair*] *to thy great?* (O, K:) applied to him who transgresses his proper limit; (M, O, K;) and to him who compares the contemptible with the noble. (O, K.) ___ See also قِدٌّ, in two places. Also The *measure, quantity, size,* or *bulk,* (M, L, Msb, K,) of a thing: (M, L:) the *conformation,* or *proportion,* syn. تَقْطِيع, (S, M, A, O, L, K,) of a thing, (M, L,) or of a young woman, (A,) or of a man: (K:) the *stature,* syn. قَامَة, (S, A, O, L, K,) of a man: (K:) his *justness of form,* or *symmetry:* (M, L, K:) and his *figure, person,* or *whole body:* (M, L:) pl. [of pauc.] أَقُدٌّ (M, L, K) and أَقِدَّةٌ, (K,) which is extr., (TA,) and [of mult.] قُدُودٌ (M, L, K) and قِدَادٌ. (K.) One says, هٰذَا عَلَى قَدِّ ذَاكَ *This is equal in measure, quantity, size,* or *bulk, to that; is like that.* (Msb.) And شَىْءٌ حَسَنُ القَدِّ *A thing goodly,* or *beautiful, in respect of conformation,* or *proportion.* (L.) And جَارِيَةٌ حَسَنَةُ القَدِّ *A young woman goodly,* or

beautiful, in respect of stature, and of conformation, or *proportion.* (A.) And غُلَامٌ حَسَنُ القَدِّ *A young man goodly,* or *beautiful, in respect of justness of form,* or *symmetry,* and *in person,* or *the whole of his body.* (M, L.) See, again, قِدٌّ. By the phrase يَا وَيْلَ قِدٍّ, addressed to Mikdád, in a verse of Jereer, is meant يَا وَيْلَ مِقْدَادٍ [*O, woe to thee Mikdád*]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is سَلَّامٌ used by El- Hoteiäh for سُلَيْمَانُ. (O.)

قُدٌّ *A certain marine fish,* (O, K,) *the eating of which is said to increase* [*the faculty of*] الجِمَاع. (O.)

قِدٌّ *A thing that is* مَقْدُودٌ [i. e. *cut in an elongated form,* &c.]. (M, L.) ___ [And hence] *A thong cut from an untanned skin,* (S, M, * A, O, * L, Msb, K,) *with which sandals or shoes are sewed,* (M, * L, Msb,) *and with which a captive*

is bound; (A;) pl. أَقُدٌّ: (S, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and* [*the vehicles called*] مَحَامِل *are bound:* (M, L:) and قِدَّةٌ [of which the pl. is قِدَدٌ] is a more special term, (S, O, L,) signifying *a single thong of this kind.* (K.) See an ex. voce قِدٌّ. ___ And (hence, L) *A whip;* (O, L, K;) as also قَدٌّ . (K.) Thus in the trad., لَقَابُ قَوْسِ أَحَدِكُمْ وَمَوْضِعُ قِدِّهِ فِى الجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا, (O, * L,) or قَدِّهِ , (K,) i. e. *Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present* [*sublunary*] *world and what is in it:* or قِدِّهِ may here have the meaning next following. (L.) ___ *A sandal;* because cut in an elongated form from the skin: (O, L:) or *a sandal not stripped of the hair,* in order that it may be more pliant. (IAar, O, L.) ___ And *A vessel of*

skin. (S, O, K.) One says, مَا لَهُ قِدٌّ وَلَا قِحْفٌ *He has not a vessel of skin nor a vessel of wood:* (S, O, M:) or *a skin nor a fragment of a drinking-cup* or *bowl.* (M.) ___ شَدِيدُ القِدِّ occurs in a trad. as some relate it, meaning *Having a strong bowstring:* but accord. to others, it is شَدِيدُ القَدِّ, meaning *strong in pulling the bow.* (L.)

قِدَّةٌ : see قِدٌّ. ___ Also *A piece* of a thing. (M, L.) ___ And hence, (M,) *A party, division, sect,* or *distinct body* or *class, of men, holding some particular tenet,* or *body of tenets, creed, opinion,* or *opinions,* (S, M, O, L, Msb, K,) accord. to some, (Msb,) *of whom each has his own,* (S, O, L, K,) or *of which each has its own,* (Msb,) *erroneous opinion:* (S, O, L, Msb, K:) pl. قِدَدٌ. (Msb.) Hence, كُنَّا طَرَائِقَ قِدَدًا, (S, L, O, K,) in the Kur [lxxii. 11], (L, O,) said by the Jinn, (Fr, L,) *We were parties,* or *sects, differing in their erroneous opinions,* or *in their desires:* (Fr, O, L, K:) or *separate* [*sects*]; Muslims and not Muslims: (Zj:) or *diverse,* or *discordant,* or *various, sects;* Muslims and unbelievers. (Jel.) And one says, صَارَ القَوْمُ قِدَدًا *The people became divided,* or *different, in their states,* or *conditions, and their desires,* or *erroneous opinions.* (L.)

قَدَادٌ The *hedge-hog:* ___ and The *jerboa.* (O, K.)

قُدَادٌ *A pain* [app. what may be termed *a cutting pain*] *in the belly.* (S, M, O, L, K.) حَبَنًا وَقُدَادًا is a form of imprecation, meaning [*May God inflict upon thee*] *dropsy, and a pain in the belly.* (L.)

قَدِيدٌ, (S, M, O, L, K,) or لَحْمٌ قَدِيدٌ, (Msb,) *Flesh-meat cut into strips,* or *oblong pieces:* (M, L, K:) or *cut,* (M,) or *cut into oblong pieces, and spread,* or *spread in the sun, to dry:* (M, L, K:) or *salted, and dried in the sun:* (L:) *i. q.* لَحْمٌ مُقَدَّدٌ: (S, O, L:) قَدِيدٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (L.) ___ ثَوْبٌ قَدِيدٌ *A garment,* or *piece of cloth,* [*slit,* or *rent, and*] *old and worn out.* (S, O, L, K.)

قُدَيْدٌ *A small* مِسْح [or *garment of thick,* or *coarse, hair-cloth*], (M, * K, * TA,) *such as is worn by persons of low condition.* (TA.)

قَدِيدِيُّونَ , (IAth, O, K, TA,) thus accord. as a trad., in which it occurs is related, (IAth, TA,) not to be pronounced with damm, (K,) or, as some say, it is [قُدَيْدِيُّونَ, i. e.] with damm to the ق and fet-h to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the Fáïk, (O,) [and thus I find it in a copy of the A,] The *followers of an army, consisting of handicraftsmen,* (A, IAth, O, K, TA,) *such as the repairer of cracked wooden bowls, and the farrier,* (O, K, TA,) *and the blacksmith:* (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْح called قُدَيْد; or from التَّقَدُّد, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِىُّ (IAth, O, TA) and يَا قُدَيْدِىُّ: (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)

قَيْدُودٌ A she-camel *long in the back:* (O, K:) but this is said to be derived from القَوْدُ, like الكَيْنُونَةُ from الكَوْنُ: (L:) [see art. قود:] pl. قَيَادِيدُ. (K. [In the O the pl. is written قَنَادِيدُ.])

مَقَدٌّ *A road:* (A, K, TA:) because it is cut: so in the phrase مَفَازَةٌ مُسْتَقِيمَةُ المَقَدِّ [*A desert,* or *waterless desert, whereof the road is straight,* or *direct*]. (A, TA.) ___ The *rima vulvæ* of a woman. (M, L.) ___ The *part of the back of the neck that is between the ears.* (K, L.) [A dial. var. of, or a mistake for, مَقَدٌّ.]) ___ And *i. q.* قَاعٌ, i. e. *An even,* or *a plain, place.* (S, M, O, L.)

مَقَدٌّ , like مَدَقٌّ [in measure], (K, [in a copy of the M, erroneously, مَقَدّ,]) or مَقَدَّةٌ , (L,) *The iron instrument with which skin is cut* (يُقَدُّ). (L, * K, * TA.)

مَقَدَّةٌ : see the next preceding paragraph.

مَقَدِّىٌّ Wine *of El-Makadd,* a town of the region of the Jordan, (K,) or, as is said in the Marásid and the Moajam, near Adhri'át, in the Howrán; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقَدَىٌّ is different from that called مَقَدِّىٌّ: (K:) or it is wine *boiled until it is reduced to half its original quantity;* likened to a thing that is divided (قُدَّ) in halves; so accord. to Rejá Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

قدح

1 قَدَحَ الدُّودُ , (S, A,) [aor. ـَـ ,] inf. n. قَدْحٌ, (Lth, S, Mgh,) *The worm,* or *worms, effected a cankering,* or *corrosion,* (Lth, S, A, Mgh,) فى الشَّجَرِ, [*in the trees*], (Lth, S, Mgh,) or فى العُودِ [*in the wood*], (A,) and فى الأَسْنَانِ [*in the teeth*]. (Lth, S, A, Mgh.) And قُدِحَ and فيه قُدِحَ, inf. n. as above, *It* (the tree, and the tooth,) *became cankered,* or *corroded.* (L.) ___ [Hence,] قَدَّحَ فيه, (Msb, K,) or فى عِرْضِه, and فى سَاقِه, (A,) aor. ـُـ , (Msb, K,) inf. n. as above, (Msb,) from the incidency of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) *He impaired, injured, detracted from, impugned,* or *attacked, his honour,* or *reputation; blamed, censured,* or *reproached, him; found fault with him;* or *spoke against him.* (A, Msb, K.) And قَدَّحَ فى نَسَبِه *He found fault with,* or *spoke against, his parentage, genealogy,* or *pedigree.* (S, A, Msb.) And قَدَّحَ فى عَدَالَتِه *He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected.* (Msb.) And قَدَّحَ فى سَاقِ أَخِيه *He acted dishonestly,* or *insincerely, towards his brother, and did that which was displeasing to him,* or *that which he hated.* (L, TA.) And فُلَانٌ يَفُتُّ فى عَضُدِ فُلَانٍ وَيَقْدَحُ فى سَاقِه [*Such a one seeks to injure such a one by diminishing,* or *impairing,* (*in number* or *power*) *the people of his house,* or *his aiders,* or *assistants; and blames, censures,* or *reproaches, him*]: by عَضُدِه being meant أَهْلِ بَيْتِه; and by نَفْسِه سَاقِه. (IAar, T. [See قَدَحَ فى القِدْحِ ___.]) عَضَدَ, (A, K, TA,) aor. as above, (TA,) *He* (a maker of arrows, A) *made a hole in* [*the end of*] *the* [*arrow in the state in which it is termed*] قِدْح *with the tang of the iron head* [*for the insertion of the said tang*]: (A, K, TA:) which hole is termed مَقْدَحٌ . (A, TA.) ___ قَدَحَ خِتَامَ الخَابِيَةِ *He broke the sealed clay upon the*

mouth of the [*wine-jar called*] خابية. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَدْكَنُ presents an ex. of the verb in this sense: but see the explanation given in art. دكن.]) [*He* (the operator termed قَدَّاح, A) *performed upon the eye the operation of couching;*] *he extracted from the eye the corrupt fluid.* (S, A. [See قَدَحَ العَيْنَ ___.]) نَقَبَ العَيْنَ, (S, L,) aor. and inf. n. as above, *He struck,* or *produced, fire* with a flint &c.: (L:) or قَدَحَ النَّارَ مِنَ الزَّنْدِ [or الزَّنْدَةَ i. e. *He produced fire from the piece of stick,* or *wood, called* زند, or rather *from that called* زندة]; as also اقتدحها : (A:) or قَدَحَ بالزَّنْدِ, and اقتدح, (K,) or اقتدح الزَّنْدَ, (S,) *He endeavoured to produce fire with the* زند. (K.) احْنُ لِى أَقْدَحْ لَكَ [app. *Bend thou to me* branches and *I will produce fire for thee* to kindle them] is a prov., meaning كُنْ لِى أَكُنْ لَكَ [*Be thou* a

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helpmate *for me* and *I will be* a helpmate *for thee*]. (TA.) See also another prov. cited and expl. voce دفْلَى. ___ قَدَحَ الشَّىءُ فى صَدْرِى *The thing made an impression in my bosom,* or *mind.* (L.) ___ قَدَحَ, (S, A, L,) aor. and inf. n. as above; (L;) and اقتدح ; (S, A, L, K;) *He laded out* broth [&c.] (S, A, L, K) *with a ladle.* (A.) And قَدَحَ القِدْرَ *He laded out what was in the cookingpot.* (L.) And قَدَحَ ما فى أَسْفَلِ القِدْرِ *He laded out with pains what was in the bottom of the cooking-pot.* (L.) And قَدَحَ ما فى أَسْفَلِ البِئْرِ [*He laded out what was in the bottom of the well*]. (A.) قَدَحَتْ عَيْنُهُ, (S, A,) inf. n. قَدْحٌ; (K;) and قَدَّحَتْ, (S,) inf. n. تَقْدِيحٌ; (K;) *His eye sank,* or *became depressed,* (S, A, K,) *so that it became like the* قَدَح [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سلب.])

2 **قَدَّحَ** see above, last explanation. قَدَّحَ فَرَسَهُ, (S,) inf. n. تَقْدِيحٌ, (K,) *He made his horse lean, lank,* or *slender:* (S, K, * TA:) or قَدَّحْتُ خَيْلِى, inf. n. as above, *I made my horses to be* [*like the arrows*

termed] قَدَاح *in slenderness.* (A.)

3 **مُقَادَحَةٌ** is syn. with مُقَادَعَةٌ, [so in a copy of the A, an evident mistranscription for مُقَاذَعَةٌ, with ذ,] from القَدْحُ meaning the act of blaming, censuring, &c., syn. الطَّعْنُ: thus in the saying, جَرَتْ بَيْنَهُمَا مُقَادَحَةٌ [*A mutual reviling,* and *vying in foul,* or *unseemly, speech* or *language, occurred between them two*]. (A.) ___ And قَادَحَهُ signifies نَاظَرَهُ [app. as meaning جَادَلَهُ i. e. *He contended in an altercation,* or *disputed,* or *litigated, with him:* &c.]. (A.)

5 **تقدّح** : see 5 in art. قرح.

6 **تقاذحا** [app. *They contended in an altercation,* or *disputed,* or *litigated, each with the other*]. (A: there immediately following قَادَحَهُ as meaning نَاظَرَهُ.)

7 **انقدحت النَّارُ من العُودِ** *Fire was,* or *became, struck,* or *produced, from the wood,* or *stick.* (L in art. صلد.)

8 **إِقْتَدَحَ** see 1, latter half, in three places. ___ اقتدح بزَنْدِهِ is [also] a tropical phrase [meaning *He endeavoured to avail himself of his* (another's) *instrumentality:* or *he availed himself thereof:* see the phrase أَنَا مُقْتَدِحٌ بِزَنْدِكَ in art. زند]. (A.) ___ And اقتدح الأَمْرَ means *He considered, and looked into, the affair, seeking to elicit what would be its issue,* or *result.* (A, K, TA.) ___ See also 1, again; last quarter.

10 **استقدح زِنَادَهُ** [lit. signifies *He asked,* or *demanded, that his* (another's) زِنَاد (pl. of زَنْدٌ q. v.) *should produce fire:* and] is a tropical phrase [meaning *He asked,* or *demanded, that he might avail himself of his* (another's) *instrumentality*]. (A.)

قَدْحٌ and قَادِحٌ , [the former, in the CK, in this case, erroneously, with fet-h to the د,] *A canker,* or *corrosion,*

incident in trees and *in teeth:* (L, K:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning *a thing that cankers,* or *corrodes:* and ↓ the latter signifies also *rottenness, decay, corruption,* or *unsoundness:* (L:) and *blackness that appears in the teeth:* (S:) and *a crack,* or *fissure,* in wood, or in a stick, or rod; (S, L, K;) and so the former word. (K.) ___ إِبرة القَدْحِ: see مِقْدَحٌ.

قِدْحٌ *An arrow,* (S, Msb, K, &c.,) [i. e.] the *pared wood,* or *rod, of an arrow,* (Mgh,) *before it has been furnished with feathers and a head:* (S, Mgh, Msb, K, &c.:) or *an arrow when straightened, and fit to be feathered and headed:* (T, voce بَرِىٌّ, q. v.:) or *a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow:* (AHn:) and [particularly] *such as is used in the game called* المَيْسِر: (S, L:) pl. قِدَاحٌ, (S, A, Mgh, L, K,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of قِدْحٌ in the last of the senses expl. above,] أَقْدُحٌ (S, L, K) and أَقْدَاحٌ (L, TA) and أَقَادِيحُ, (S, L, K,) which last is a pl. pl. [i. e. pl. of أَقْدَاحٌ]. (L.) [One says, in speaking of the arrows used in the game called المَيْسِر ضَرَبَ بِالقِدَاحِ, and ضَرَبَ القِدَاحَ: and in speaking of the two arrows used in practising sortilege, ضَرَبَ بِالقِدْحَيْنِ: see art. ضرب, p. 1778, col. iii.] صَدَقَنِى وَسْمَ قِدْحِهِ *He told me truly* what was *the brand of his* gaming-*arrow*] is a prov.; meaning he told me the truth: (A, * TA:) so says AZ: (TA:) or it means he told me what was in his mind: the وسم of the قدح is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, أَبْصِرْ وَسْمَ قِدْحِكَ [*See,* or *look at, the brand of thy* gaming-*arrow*]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And قِدْحُ ٱبْنِ مُقْبِلٍ [*The* gaming-*arrow of Ibn-Mukbil,* which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.)

قَدَحٌ [*A drinking-cup* or *bowl;*] *a certain vessel* (Msb, K) *for drinking,* (S, Mgh,) *well known,*

(Msb,) *large enough to satisfy the thirst of two men:* (A 'Obeyd, K:) or *a small one* and *a large one:* (K:) [in the K voce عُلْبَةٌ, it is applied to *a vessel used for milking, sometimes made of camel's skin* and *sometimes of wood: it was used for drinking* and *for milking:*] pl. أَقْدَاحٌ. (S, Mgh, Msb, K.) It is said in a trad., لَا تَجْعَلُونِى كَقَدَحِ الرَّكْبِ [*Make not ye me to be like the drinkingcup of the rider on a camel*]; meaning, make not ye me to be last in being mentioned; because the rider on a camel suspends his قدح on the hinder part of his saddle when he is finishing the puttingon of his apparatus, (Mgh, TA,) placing it behind him. (TA.) ___ Also *A certain measure of capacity, in Egypt, containing two hundred and thirty-two* دَرَاهِم. (Es-Suyootee in his Husn el-Mohádarah. See إِرْدَبٌّ, in art. ردب.)

قَدْحَةٌ *A single act of striking,* or *producing, fire.* (IAth, K, TA.) ___ And hence, *An elicitation, by examination, of the real state* or *nature of a case* or *an affair.* (IAth, TA.) ___ And *A single act of lading out* broth [&c. *with a ladle*]. (L, in so in the CK.) ___ See also what next follows.

قُدْحَةٌ *A ladleful* of broth: (S, L, K:) and some say that قَدْحَةٌ signifies the same. (L.) You say, أَعْطِنِى قُدْحَةً مِنْ مَرَقَتِكَ *Give thou to me a ladleful of thy broth.* (S.)

قِدْحَةٌ The *act of striking* or *producing, fire* (IAth, K, TA) *with the* مِقْدَحَةٌ. (IAth, TA.) Hence the saying, لَوْ شَآءَ ٱللّٰهُ لَجَعَلَ لِلنَّاسِ قِدْحَةَ ظُلْمَةٍ كَمَا جَعَلَ لَهُمْ قِدْحَةَ نُورٍ [*If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light*]: (K, TA:) a trad. (TA.) ___ And [hence] *Consideration and examination of an affair, to elicit what may be its issue,* or *result.* (K, TA.)

قَدُوحٌ and أَقْدَحُ, (K,) or قَدُوحٌ أَقْدَحُ, (A,) The ذُبَابٌ [i. e. *common fly,* or *flies*]: (A, K, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the زَنْدٌ and the زَنْدَةٌ]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of الاقدح القدوح, we find القَدُوحُ الأَقْرَحُ; and he says that

الأَقْرَحُ (q. v.) is from القُرْحَةُ, and that every ذُبَابٌ has upon its face a قُرْحَةٌ (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.]) قَدُوحٌ also signifies A well (رَكِىٌّ) *of which the water is laded out with the hand:* (S, K:) or a well (بِئْرٌ) *of which the water is not taken otherwise than by successive ladings* [*with the hand*]. (A.)

قُدُوحٌ The *pieces of wood of the* [*camel's saddle called*] رَحْلٌ [for which the TA has رمل, but the right reading is shown by the context]: a word having no singular. (TA.)

قَدِيحٌ *Broth:* (K: [app. because laded out:]) or *some broth remaining* in the bottom of the cooking-pot: (A:) or *what remains in the bottom of the cooking-pot and is laded out with pains;* (S, L, K;) as also مَقْدُوحٌ . (L.)

قَدَاحَةٌ The *art,* or *craft, of making vessels such as are called* أَقْدَاحٌ [pl. of قَدَحٌ]. (K.)

قَدَّاحٌ : see 1, latter half: ___ and see قَدَّاحَةٌ. As an epithet applied to a زَنْدٌ [q. v.], (K in art.

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خور,) it signifies *That produces much fire.* (TK in that art.) ___ See also مِقْدَحٌ. Also *A maker of vessels such as are called* أَقْدَاحٌ [pl. of قَدَحٌ]. (K.) And a subst. signifying The *blossoms of plants before they open:* (TA:) or the *extremities of fresh, juicy, plants:* (K:) or the *extremities, consisting of fresh, juicy, leaves, of plants:* (TA:) or *soft,* or *tender, suckers* or *offsets,* of [*the species of trefoil,* or *clover, called*] فِصْفِصَةٌ: (Az, K, TA:) of the dial. of El-'Iráḳ: n. un. قَدَّاحَةٌ . (TA.)

قَدَّاحَةٌ *A stone from which one strikes fire;* (As, S, A, K;) and so قَدَّاحٌ . (T, S, K.) See also قَدَّاحٌ, last sentence.

قَادِحٌ : see قَادِحَةٌ: ___ and see also قَدْحٌ, in two places. ___ هٰذَا مَآءٌ لَا يَنَامُ قَادِحُهُ [*This is water of which the lader-out will not sleep*] is said in describing such [water] as is little in quantity. (A, TA.)

قَادِحَةٌ [*A canker-worm;*] the *worm* (Lth, S, Mgh, L, K) *that cankers,* or *corrodes, trees* and *teeth:* (Lth, * Mgh, * L, TA:) [coll. gen. n. قَادِحٌ ; occurring in the K in art. خرب, &c.:] pl. قَوَادِحُ. (L.) One says, قَدْ أَسْرَعَتْ فِى أَسْنَانِهِ القَوَادِحُ [*The canker-worms have quickly come into his teeth*]. (L.)

أَقْدَحُ : see قَدُوحٌ, in three places.

مِقْدَحٌ : see 1, in the middle of the paragraph.

مِقْدَحٌ [*A couching-needle;* called thus, and إِبْرَةُ القَدْحِ , in the present day. ___ Also], (K, and so in some copies of the S,) and مِقْدَحَةٌ , (A, TA, and so in other copies of the S,) and مِقْدَاحٌ , and قَدَّاحٌ , (K,) The *thing* (S, A, K) *of iron* (A, K) *with which one strikes fire.* (S, A, K.) ___ And the first, *A ladle;* (S, A, K;) as also مِقْدَحَةٌ . (A.) سَتَأْتِيكَ بِمَا فِى قَعْرِهَا المِقْدَحَةُ [*The ladle will bring to thee what is in the bottom thereof*] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.)

مِقْدَحَةٌ : see the next preceding paragraph, in three places.

خَيْلٌ مُقَدَّحَةٌ *Horses that are lean, lank,* or *slender;* as though *made slender* [*like the arrows termed* قِدَاحٌ: see 2]. (TA.)

عَيْنٌ مُقَدَّحَةٌ *An eye that is sunk* or *depressed* [*so as to be like the* قَدَحٌ: see 1, last signification]. (TA.) And خَيْلٌ مُقَدَّحَةٌ *Horses whose eyes are sunk* or *depressed.* (TA.)

مِقْدَاحٌ : see مِقْدَحٌ.

مَقْدُوحٌ , applied to broth: see قَدِيحٌ.

شَجَرٌ مُتَقَادِحٌ *Trees having soft, weak, branches, which, when the wind puts them in motion, blaze forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all:* whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, زَنْدَاكَ لِلْمُتَقَادِحِ [lit. *Thy two pieces of stick,* or *wood, for producing fire pertain to the trees that have soft and weak branches,* &c.]. (TA.)

قدر

1 قَدَرْتُ الشَّىْءَ , aor. ـِ and ـُ , [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. قَدْرٌ, (S, Msb,) is from التَّقْدِيرُ, (S,) [or] it signifies the same as قَدَّرْتُ الشَّىْءَ, inf. n. تَقْدِيرٌ: (Msb:) [which latter phrase is afterwards mentioned in the S, but unexplained: the meaning is, *I measured the thing; computed*, or *determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit* or *limits*, or *number:*] قَدَّرَ الشَّىْءَ signifies *he computed*, or *determined*, or *computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum*, or *number, of the thing*, (حَزَرَهُ,) *in order that he might know how much it was.* (IKtt.) It is said in a trad., إِذَا غُمَّ عَلَيْكُمُ الهِلَالُ فَاقْدُرُوا لَهُ, and فَاقْدُرُوا; (S, Msb; *) or إِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا, with kesr to the د; (Mgh, Msb; *) for فَاقْدُرُوا, with damm, is wrong; (Mgh;) and Ks. say, that you say قَدَرْتُ الشَّىْءَ, aor. أَقْدِرُهُ, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [*When the new moon* (of Ramadán) *is hidden from you by a cloud or mist*, or *if it be so hidden*,] *compute ye* (قَدِّرُوا) *the number of the days to it*, (Mgh, Msb,) and so complete Shaabán, making it thirty days: (S, * Mgh, * Msb:) or, as some say, *compute ye* (قَدِّرُوا) *the mansions of the moon, and its course in them* [*to it*, i. e., to the new moon]. (Msb.) See also 5. ___ [Hence, app., the saying,] أُقْدُرْ بِذَرْعِكَ بَيْنَنَا *See thou and know thy rank*, or *estimation, among us.* (AO.) ___ Hence also,] مَا قَدَرُوا ٱللّٰهَ حَقَّ قَدْرِهِ [Kur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him:* or] *and they have not magnified*, or *honoured, God, with the magnifying*, or *honouring, that is due to Him:* (S, K:) for قَدْرٌ signifies [also] *a magnifying*, or *honouring:* (K:) or *have not assigned to God the attributes that are due to Him:* (Lth:) or *have not known what*

God is in reality. (El-Basáïr.) ___ قَدَرَ الشَّىْءَ بِالشَّىْءِ, aor. [ـِ and] ـُ, (L,) inf. n. قَدْرٌ; (L, K;) and قَدَّرَهُ بِهِ; (L;) *He measured the thing by the thing:* (L, K: *) and قَدَّرَهُ عَلَى مِثَالِهِ *he measured it by its measure:* (S, K, art. قيس:) and قَدَّرَ بَيْنَ الأَمْرَيْنِ *he measured,* or *compared, the two things,* or *cases, together;* syn. قَايَسَ; (K, art. قيس;) and so قَادَرَ بَيْنَهُمَا. (L, art. قيس.) ___ [Hence, app.,] قَدَرَ الأَمْرَ, (L, K,) and إِلَى الأَمْرِ, (L,) aor. ـِ (L, K,) and ـُ, (L,) inf. n. قَدْرٌ; (L, K;) [and قَدَّرَهُ ;] *He thought upon the thing,* or *affair,* (L,) *and considered its end, issue,* or *result,* (L, K,) *and measured,* or *compared, one part of it with another;* (L;) *he measured it, compared one part of it with another, considered it, and thought upon it.* (L.) See also 2. ___ قَدَرْتُ عَلَيْهِ الثَّوْبَ, (S, K, *) inf. n. قَدْرٌ, (S,) *I made the garment according to his measure; adapted it to his measure:* (S, K: *) [and قَدَرْتُ عَلَيْهِ الشَّىْءَ app. signifies *I made the thing according to his,* or *its, measure; proportioned,* or *adapted, the thing to him,* or *it;* for وصفته, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for وضعته:] and قَدَّرَ الشَّىْءَ signifies, in like manner, *he made the thing by measure,* or *according to a measure;* or *proportioned it;* syn. جَعَلَهُ بِقَدَرٍ: (IKtt:) the primary meaning of تَقْدِيرٌ is the *making a thing according to the measure of another thing.* (Bd- xv. 60.) ___ [Hence,] قَدَرَ ٱللّٰهُ ذٰلِكَ عَلَيْهِ, aor. ـِ and ـُ, inf. n. قَدْرٌ and قَدَرٌ, (K,) or the latter is a simple subst., (Lh, Msb,) and مَقْدَرَةٌ; (S [unless this be a simple subst.];) and قَدَّرَهُ عليه, (K,) [which is more common,] inf. n. تَقْدِيرٌ; (TA;) and لَهُ; (K;) [*God decreed, appointed, ordained,* or *decided, that against him;* and *for him,* or *to him;* accord. to an explanation of قَدَرٌ in the K: or *decreed,* &c., *that against him;* and *for him,* or *to him; adapting it to his particular case;* accord. to an explanation of قَدَرٌ by Lth, and of قَدْرٌ and قَدَرٌ in the S, and of قَدَرٌ in the Msb: see قَدْرٌ, below.] You say also قَدَرَ ٱللّٰهُ لَهُ بِخَيْرٍ [*God decreed,* &c., *for him, good*]. (K.) ___ Also, قَدَرَ, (K,) aor. ـِ and ـُ, inf. n. قَدْرٌ, (TA,) *He* [*God*] *distributed, divided,* or *apportioned,* [*as though by measure,*] sustenance, or the means of subsistence. (K, TA. In the CK, the verb is

قَدَّرَ.) Hence, say some, the appellation of لَيْلَةُ القَدْرِ, [in the Kur, ch. xcvii.,) as being *The night wherein the means of subsistence are apportioned.* (TA.) See also قَدْرٌ, below. ___ Also, aor. ـِ and ـُ, but the former is that which is adopted by the seven readers [of the Kur-án], and is the more chaste, (Msb,) *He* (God) *straitened,* or *rendered scanty,* [*as though He measured and limited,*] the means of subsistence: (Bd, xiii. 26, and other places; and Msb:) and قُدِرَ عَلَيْهِ رِزْقُهُ, [see Kur, lxv. 7,] inf. n. قَدْرٌ, *his means of subsistence were straitened to him;* like قُتِرَ. (S, TA.) You say قَدَرَ عَلَيْهِ الشَّىْءَ, aor. ـِ and ـُ, (Lh, TA,) inf. n. قَدْرٌ (K,) and قَدَرٌ and قُدْرَةٌ; (Lh, TA;) and قَدَّرَ, inf. n. تَقْدِيرٌ; (K;) *He rendered the thing strait,* or *distressing, to him.* (Lh, K, * TA.) And قَدَرَ عَلَى عِيَالِهِ *He scanted his household;* or *was niggardly* or *parsimonious towards them, in expenditure;* like قَتَرَ. (S.) It is said in the Kur, [xxi. 87,] فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ *And he thought that we would not*

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straiten him: (Fr, AHeyth:) or the meaning is, لَنْ نُقَدِّرَ عَلَيْهِ مَا قَدَّرْنَا مِنْ كَوْنِهِ فِى بَطْنِ الحُوتِ, for نَقْدِرُ is syn. with نُقَدِّرُ; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness* [*that should befall him*] *in the belly of the fish:* it cannot be from القُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) ___ Also, قَدَرَهُ, aor. ـِ, inf. n. قَدَارَةٌ; (K;) and قَدَّرَهُ; (TA;) *He prepared it.* (K, TA.) ___ And the former, *He assigned,* or *appointed, a particular time for it.* (K.) قَدَرْتُ عَلَى الشَّىْءِ, aor. ـِ (S, Msb, K) and ـُ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. قُدْرَةٌ and قُدْرَانٌ, (S, K,) with kesr, (K,) but the latter is written in a copy of the T, قَدَرَانٌ, (TA,) [and in one copy of the S قُدْرَانٌ,] and قَدْرٌ (Ks, Fr, Akh, K) and مَقْدُرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ (S, K) and مِقْدَارٌ (K) and مَقْدَرٌ (TA) and قَدَارٌ (Sgh, K) and قِدَارٌ; (Lh, K;) and قَدَرْتُ عَلَيْهِ, aor. ـَ, (S, K, *) a form of weak authority, mentioned by Yaakoob, (S,) and by Sgh from Th, and said by IKtt, to be of the dial. of Benoo-Murrah, of Ghatafán, (TA,) inf. n. قَدْرٌ (Ks, Fr, Akh, K) and قَدَارَةٌ and قُدُورَةٌ and قُدُورٌ, (K,

TA,) these four are of قَدَرَ; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and اقتدرت عليه; (S, K, * TA;) or this has a stronger signification; (IAth;) *I had power,* or *ability, to do, effect, accomplish, achieve, attain,* or *compass,* &c., *the thing; I was able to do it, I was able to prevail against it.* (Msb, K, * TA.) You say ما لى عليك مَقْدُورَةٌ, and مَقْدَرَةٌ, and مَقْدِرَةٌ, i. e. قُدْرَةٌ, [*I have not power over thee.*] (S.) And in like manner, المَقْدُورَةُ تَذْهَبُ الحَفِيظَةَ [*Power drives away that care which one has of what is sacred,* or *inviolable,* or *of religion, to avoid suspicion*]. (S.) ___ See also قُدْرَةٌ, below. قَدَرَ and اقتدر are like طَبَخَ and إِطَّبَخَ [meaning *He cooked,* and *he cooked for himself, in a* قِدْر, or *cooking-pot*]. (S, TA.) You say قَدَرَ القِدْرَ, (K, * TA,) aor. ـُ and ـِ, inf. n. قَدْرٌ, (K,) *He cooked* [*the contents of*] *the cooking-pot.* (K, * TA.) And أَمَرَنِى أَنْ أَقْدُرَ لَحْمًا *He ordered me to cook a cooking-pot of flesh-meat.* (TA, from a trad.) And أَتَقْتَدِرُونَ أَمْ تَشْتُوونَ *Do ye cook* [*for yourselves*] *in a cooking-pot, or roast?* (S.)

2 **قدّر**, inf. n. تَقْدِيرٌ: see 1, in most of its senses. ___ *He meditated, considered,* or *exercised thought in arranging and preparing,* a thing or an affair; (T, K, * El-Basáïr;) either *making use of his reason, and building thereon;* the doing of which is praiseworthy; or *according to his desire or appetite;* as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (ElBasáïr;) or *by means of marks, whereby to cut it.* (T.) ___ *He intended* a thing or an affair; *he determined upon it.* (T.) [Said of God, *He decreed, appointed, ordained, destined, predestined,* or *predetermined* a thing.] ___ [Hence, app., قدّر كذا, in grammar, *He meant,* or *held,* or *made, such a thing to be supplied,* or *understood.* You say تَقْدِيرُهُ كَذَا *Its* (a phrase's) *implied,* or *virtual, meaning,* or *meaning by implication, is thus.* And يُقَدَّرُ بِكَذَا *Its implied meaning is to be expressed by saying thus.* And تَقْدِيرًا is said in the sense of *implicatively,* or *virtually,* as opposed to

لَفْظًا or literally. ___ And *He supposed such a thing.*] ___ *He made;* syn. جَعَلَ and صَنَعَ. Ex., in the Kur, [xli. 9,] وَقَدَّرَ فِيهَا أَقْوَاتَهَا *And He made therein its foods,* or *aliments.* And it is said in the Kur, [x. 5,] وَقَدَّرَهُ مَنَازِلَ *And hath made for it* [the moon] *mansions.* (TA.) ___ *He knew.* So in the Kur, xv. 60; and lxxiii. 20, according to the Basáïr. (TA.) قَدَّرَهُ, inf. n. تَقْدِيرٌ, *He asserted him to be,* or *named him,* or *called him, a* قَدَرِىّ: (Fr, Sgh, K:) but this is post-classical. (TA.) قَدَّرَهُ, (Msb,) or أَقْدَرَهُ, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able.* (Msb, K.) You say أَقْدَرَهُ ٱللّٰهُ عَلَى كَذَا *God empowered him, enabled him,* or *rendered him able, to do such a thing.* (K, * TA.)

3 **قَادَرَ بَيْنَ الْأَمْرَيْنِ** : see 1. ___ قَادَرْتُهُ, (K,) inf. n. مُقَادَرَةٌ, (TA,) *I measured myself,* or *my abilities, with him,* or *his,* (قَايَسْتُهُ,) *and did as he did:* (K:) or *I vied,* or *contended, with him in power,* or *strength.* (A, TA.)

4 **أَقْدَرَ** see 2.

5 **تَقَدَّرَ** see 7. ___ كَانَ يَتَقَدَّرُ فِى مَرَضِهِ أَيْنَ أَنَا الْيَوْمَ [*He* (Mohammad) *used to compute,* or *reckon, in his mind, in his disease, Where am I to-day?*] i. e., he used to compute, or reckon, (يُقَدِّرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. ___ تَقَدَّرَ *It* (a thing, S,) *became prepared,* (S, K,) لَهُ *for him.* (S.)

7 **انقدر** (S, K) and تَقَدَّرَ (A) *It* (a garment) *agreed with,* or *was according to, the measure* (S, A, K.) You say تَقَدَّرَ الثَّوْبُ عَلَيْهِ *The garment agreed with,* or *was according to, his measure.* (A.)

8 **اقتدره** *He made it of middling size;* expl. by جَعَلَهُ قَدْرًا. (JK, TA. [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by شَىْءٌ مُقْتَدِرٌ, thus pointed, and explained as

signifying a thing of middling size, whether in length or tallness or in width or breadth.]) See also 1, last two significations.

10 استقدر ٱللّٰه خيرًا *He begged God to decree, appoint, ordain,* or *decide, for him good.* (S, K.) أَللّٰهُمَّ إِنِّى أَسْتَقْدِرُكَ بِقُدْرَتِكَ *O God, I beg Thee to give me power* to do it, *by Thy power.* (TA, from a trad.)

قَدْرٌ The *quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum,* or *number attained,* of a thing; (S, Msb, K;) as also قَدَرٌ (Msb, K) and قُدْرٌ (Fr, Sgh, K) and مِقْدَارٌ. (Msb, K.) You say هٰذَا قَدْرُ هٰذَا, and قَدَرُهُ, *This is the like of this* [*in quantity,* &c.; *is commensurate with,* or *proportionate to, this;* and so هذا بمقدار هذا]. (Msb.) And هُمْ قَدْرُ مائة, and قَدَرُ مائة, *They are as many as a hundred.* (Z, Msb.) And أَخَذَ بِقَدْرِ حَقِّهِ, and بِقَدَرِهِ, and بِمِقْدَارِهِ, *He took as much as his due,* or *right.* And قَرَأَ بِقَدْرِ الفَاتِحَة, and بِقَدَرِهَا, and بِمِقْدَارِهَا, *He read as much as the Fátihah.* (Msb.) And أَقَمْتُ عِنْدَهُ قَدْرَ أَنْ يَفْعَلَ كَذَا *I remained at his abode long enough for him to do thus.* (Meyd, TA.) But you say جَآءَ عَلَى قَدَرٍ, thus only, with fet-h [to the dál, as is shown by what precedes in the Msb,] as meaning [*It came according to measure;* i. e.,] *it was conformable; it matched; it suited.* (Msb.) You say also جاوز قَدْرَهُ or قَدَرَهُ [*He overstepped, transgressed, went beyond,* or *exceeded, his proper measure, bound,* or *limit:* and the same is said of a thing]. (L, art. عند; &c.) And فَرَسٌ بَعِيدُ القَدْرِ *A horse that takes long,* or *wide, steps.* (JK, TA.) [And هٰذَا قَدْرِى *This is sufficient for me.*] ___ [Hence, *Estimation, value, worth, account, rank, quality,* or *degree of dignity;*] *greatness, majesty, honourableness, nobleness;* (Msb, * TA;) *gravity of character;* (Msb;) as also قَدَرٌ. (Msb.) You say مَا لَهُ عِنْدِى قَدْرٌ, and قَدَرٌ, *He has no honourableness,* or *gravity of character, in my opinion.* (Msb.) In the words of the Kur, [vi. 91,] وَمَا قَدَرُوا ٱللّٰهَ حَقَّ قَدْرِهِ, [for explanations of which see 1,] we may also correctly read قَدَرِهِ. (TA.)

قَدَرٌ and قَدْرٌ, (S,) [the latter of which is the more common,] or قَدْرٌ (JK, Msb, K) alone, (Msb,) or both, and مِقْدَارٌ and تَقْدِيرٌ, (TA,) and مَقْدَرَةٌ, with fet-h only [to the د], (S,) *Decree, appointment, ordinance,* or *destiny:* or *what is decreed, appointed,* &c.: syn. قَضَآءٌ and حُكْمٌ: (M, K:) or *decree,* &c., *adapted* [*to a particular case*], (Lth, JK, Az, TA,) *by God;* (S, Msb;) expl. by قَضَآءٌ مُوَفَّقٌ, (Lth, JK, &c.,) and مَا يُقَدِّرُهُ ٱللّٰهُ مِنَ القَضَآءِ, (S,) and القَضَآءُ الَّذِى يُقَدِّرُهُ ٱللّٰهُ: (Msb:) [accord. to general usage, it differs from قَضَآءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas قَدَرٌ signifies *a particular decree of God,* as that a certain man shall die at a particular time and place &c.; or *particular predestination:* thus القَضَآءُ وَالقَدَرُ may be rendered *the general and particular decrees of God;* or *general and particular predestination* or *fate and destiny.* The term قَدَرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of قَدَرٌ is أَقْدَارٌ; (K, TA;) and of مِقْدَارٌ مَقَادِيرُ. (TA.) You say الأُمُورُ تَجْرِى بِقَدَرِ ٱللّٰهِ, and بِمِقْدَارِهِ, &c., *Events have their course by the decree,* &c., *of God.* (TA.) It is said that لَيْلَةُ القَدْرِ signifies *The night of decree,*

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&c. (TA. See also 1.) قَدْرٌ (A, L, K) and قَدَرٌ (L) A camel's or horse's saddle *of middling size;* (A, L, K;) and in like manner قَادِرٌ, applied to a horse's saddle, *between small and large;* or this last signifies *easy, that does not wound;* like قَاتِرٌ: (T, TA:) and مُقْتَدَرٌ, (JK,) or مُقْتَدٌ, (K, but see 8,) a thing, (JK,) or anything, (M, K,) *of middling size,* (JK, M, K,) *whether in length or tallness or in width or breadth:* (JK:) مُقْتَدُ الخَلْقِ signifying a man, and a mountain-goat, and an antelope, *of middling make:* (M, TA:) and مُقْتَدُ الطُّولِ a man *of middling stature* or *tallness;* (A, TA;) as also قُدَارٌ. (K.) And أُذُنٌ قَدْرَآءُ *An ear neither small nor large.* (Sgh, K.) See also قُدْرَةٌ.

قُدْر : see قَدْر.

قِدْر *A cooking-pot; a vessel in which one cooks:* (Msb:) [and it very often means the *food contained therein;* i. e. *pottage* of any kind: (see, for an ex., 3 in art. غلو:)] of the fem. gender (Msb, K, TA) without ة: (TA:) or it is made fem. (S, K) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قِدْرًا غَلَى أَسْرَعَ مِنْهَا [*I have not seen a cooking-pot that has boiled quicker than it*], قدر is not here meant to be made masc. but the meaning is, ما رأيت شيئًا غلى [*I have not seen a thing that has boiled*]; and similar to this is the saying in the Kur, [xxxiii. 52,] لَا يَحِلُّ لَكَ النِّسَآءُ, meaning, لا يحل لك شيء من النّسآء: (TA:) the dim. is قُدَيْر, without ة, contr. to analogy; (S, TA;) or قُدَيْرَة, with ة, because قِدْر is fem.; (Msb;) or both: (TA:) and the pl. is قُدُور: (Msb, K:) it has no other pl. (TA.) [See a tropical ex. voce حام.]

قَدْر : see قَدْر, throughout: (where its pl. is أَقْدَار; K, * TA:) and قُدْرَة: (in which sense also its pl. is as above; K.) ___ See also جبر: and see مِقْدَار. ___ Also, *A time,* or *a place, of promise; an appointed time,* or *place;* syn. مَوْعِد. (TA.) [See Kur, xx. 42.]

قُدْرَة and مَقْدُرَة and مَقْدَرَة and مَقْدَرَة (S, K) and قَدْر and قَدَر (Ks, Fr, Akh, K) and قَدْرَان (S, K) and مِقْدَار (K) and مَقْدَر (TA) and قَدَار (Sgh, K) and قِدَار (Lh, K) and قَدَارَة and قُدُورَة and قُدُور (K) *Power; ability.* (K.) See قَدَرْتُ عَلَى الشَّىْءِ. ___ Hence, (TA,) the first and second and third and fourth (S, * Msb, * TA) and fifth, (K, TA,) or all excepting قَدْر and مَقْدَر, (TK,) [and there seems to be no reason for not adding these two,] *Competence,* or *sufficiency; richness.* (S, * Msb, * K.) You say رجل ذُو قُدْرَة, and مَقْدُورَة , and مَقْدَرَة , and مَقْدَرَة . *A man possessing competence,* or *riches.* (S, Msb, TA.)

قَدَرَة *A certain interval,* or *distance, between every two palm-trees.* (JK, Sgh, K.) You say نَخْل غُرِس عَلَى القَدَرَة *Palm-trees planted at the fixed distance, one from another.* (JK,

Sgh, K.) And كَمْ قَدَرَةُ نَخْلِكَ [*What is the fixed distance of thy palm-trees, one from another?*] (K.)

أُذُنٌ قَدْرَآءُ : see قَدْرٌ, last signification. بنو قَدْرَآءَ *Those possessing competence,* or *sufficiency; the rich.* (K.)

قَدْرَانٌ : see قُدْرَةٌ.

القَدَرِيَّةُ *The sect of those who deny* القَدَر *as proceeding from God,* (K, * TA,) *and refer it to themselves.* (TA.) [Opposed to الجَبَرِيَّةُ.]

قَدَارٌ : see قُدْرَةٌ.

قُدَارٌ : see قَدْرٌ, last signification. *A cook:* or *one who slaughters camels* or *other animals;* (S, K;) as being likened to a cook: (TA:) or *one who slaughters camels, and cooks their flesh:* (TA:) and *one who cooks in a cooking-pot* (قِدْر); as also مُقْتَدِرٌ . (K.)

قَدَارٌ : see قُدْرَةٌ.

قُدُورٌ : see قُدْرَةٌ.

قَدِيرٌ : see قَادِرٌ. Flesh-meat *cooked in a pot, with seeds to season it, such as pepper and cuminseeds and the like:* (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or *what is cooked in a* قِدْر; (L, K:) as also قَادِرٌ : so in the K; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Sgh [and others] that قَدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the K is والقَدِيرُ القَادِرُ وما يُطْبَخُ فى القِدْرِ; and it has been corrupted by copyists:) (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also *cooked* broth; (L;) and so مَقْدُورٌ . (JK, L.)

قَدَارَةٌ : see قُدْرَةٌ.

قُدُورَةٌ : see قُدْرَةٌ.

قَادِرٌ , applied to God, *i. q.* مُقَدِّرٌ [*Decreeing, appointing, ordaining, deciding*]; (S;) and قَدِيرٌ may signify the same. (TA.) See also قَدْرٌ, last signification. *Possessing power,* or *ability;* as also قَدِيرٌ , (K,) and مُقْتَدِرٌ : (TA:) or قَدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or قَدِيرٌ signifies he *who does what he will, according to what wisdom requires, not more nor less;* and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one *who applies himself, as to a task, to acquire power or ability.* (El-Basáïr.) When you say اللّٰهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ [*God is able to do everything; is omnipotent;*] you mean, to do everything that is possible. (Msb.) ___ بَيْنَ أَرْضِكَ وَأَرْضِ فُلَانٍ لَيْلَةٌ قَادِرَةٌ; (Yaakoob, S;) and بَيْنَنَا لَيْلَةٌ قَادِرَةٌ; (K;) *Between thy land and the land of such a one is a gentle night's journey;* (Yaakoob, S;) and *between us is an easy night's journey, in which is no fatigue.* (K.) See also قَدِيرٌ.

تَقْدِيرٌ : see قَدْرٌ, and 2.

مَقْدَرٌ : see قُدْرَةٌ.

مُقَدِّرٌ : see قَادِرٌ.

مَقْدَرَةٌ and مَقْدُرَةٌ and مَقْدَرَةٌ: for the first, see قَدْرٌ: ___ and for all, see قُدْرَةٌ.

مِقْدَارٌ *A measure;* (JK, L;) *a thing with which anything is measured;* as also قَدْرٌ : (L:) *a pattern* (مِثَالٌ) *by which a thing is measured, proportioned,* or *cut out.* (T, art. مثل.) ___ See also قَدْرٌ, in six places. ___ *Death.* They say إِذَا بَلَغَ العَبْدُ المِقْدَارَ مَاتَ [*When man reacheth the term of life, he dieth*]. The pl. is مَقَادِيرُ. (TA.) See also قُدْرَةٌ.

مَقْدُورٌ : see قَدِيرٌ.

مُقْتَدَرٌ : see قَدَرٌ, last signification.

مُقْتَدَرٌ : see قَدَرٌ, last signification. See also صَانِعٌ مُقْتَدَرٌ ___. قَادِرٌ *An artificer gentle in work.* (A, TA.) See also قُدَارٌ.

قدس

1 **قَدَسَ فِى الأَرْضِ** *He went far away into the land,* or *country.* (Bd, ii. 28.) قَدُسَ, aor. ـُ, (TK,) inf. n. قُدْسٌ and قُدُسٌ, (S, A, K,) said of a thing, (TK,) *It was,* or *became,* [*holy,* accord. to the most common usage, or] *pure.* (S, * A, * K, * TK.) [It may also be said of God, as meaning, emphatically, *He is holy.*]

2 **قدّسه**, (A,) inf. n. تَقْدِيسٌ, (S, M, K,) [*He hallowed,* or *sanctified, him* or *it: he consecrated him* or *it*]. ___ *He declared Him* (namely God, M, A) *to be far removed,* or *free, from every impurity* or *imperfection,* or *from everything derogatory from his glory;* (M;) *he declared Him to be far removed from evil;* [i. e., *to be holy;*] and so قدّس لَهُ; from قَدَسَ فِى الأَرْضِ, explained above; (Bd, ii. 28;) the ل, in the latter case, being redundant. (Jel, ii. 28.) ___ *He purified him* or *it;* (S, M, K, Bd, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bd.) Accord. to Zj, وَنُقَدِّسُ لَكَ, in the Kur, ii. 28, means, *And we purify* ourselves, and those who obey Thee, *for,* or *towards, Thee.* (TA.) ___ *He blessed him.* You say, لَا قَدَّسَهُ ٱللّٰهُ *May God not bless him.* (IAar, M.) ___ تَقْدِيسٌ also signifies The *praying for a blessing.* (M.) [You say, app., قَدَّسَ لَهُ, meaning, *He prayed for a blessing for him.*] Also قدّس *He came* [or *went*] *to* بَيْتَ المَقْدِسِ [i. e. *Jerusalem*]; like

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كَوَّفَ [he came or went to El-Koofeh] and بَصَّرَ [he came or went to El-Basrah]. (A.)

5 **تقدّس** [*He,* or *it, was,* or *became, hallowed,* or *sanctified: he,* or *it, was,* or *became, consecrated*]. ___ *He* (God, Msb) *was far,* or *far removed,* or *free,* [or *clear,*] *from every*

impurity or *imperfection*, or *from everything derogatory from his glory;* [i. e., *He was holy;*] or *He removed himself far from every impurity* or *imperfection*, &c.: (Msb, TA:) *he*, or *it*, *was*, or *became*, *purified;* or *he purified himself.* (S, K.)

قُدْسٌ and قُدُسٌ [*Holiness, sanctity:*] *purity:* (S, A, Msb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Msb.) ___ Hence, (S,) حَظِيرَةُ القُدْسِ, or القُدُسِ, [*The Enclosure of Holiness* or *Purity;*] i. e., *Paradise.* (S, A.) ___ [Hence, also,] رُوحُ القُدُسِ, (S, A, K,) and رُوحُ القُدْسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii. 81,) [The Spirit of Holiness or Purity; properly applied to *The Holy Spirit*, *The Third Person of the Trinity,* in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ القُدُسُ: but accord. to the Muslims,] *Jibreel* [i. e. *Gabriel*, *the Archangel*]; (S, A, K; and Bd, ubi supra;) as also القُدْسُ and القُدُسُ: (K, TA:) or *the Spirit of Jesus:* or *the Gospel:* or *the most great name of God, by which Jesus used to raise to life the dead:* (Bd, ubi supra:) or *God's protection and direction.* (A.) You say, رُوحُ القُدُسِ مَعَكَ, and مُعِينُكَ, *Gabriel*, or *God's protection and direction, be with thee,* and *be thine aider.* (A.) ___ قُدْسٌ or قُدُسٌ also signifies *Blessing.* (M, TA.) ___ Also, القُدْسُ and القُدُسُ *i. q.* البَيْتُ المُقَدَّسُ, q. v. (K,) or بَيْتُ المَقْدِسِ. (A.) ___ And أَرْضُ القُدُسِ [or أرض القُدْسِ] *i. q.* الأرض المُقَدَّسَةُ. (TA.)

قَدَسٌ *A* [*vessel of the kind called*] سَطْلٌ; (S, A, K;) of the dial. of the people of El-Hijáz; so called because one purifies himself in it, (S, TA,) and with it. (TA.)

قُدُسٌ : see قُدْسٌ, throughout.

حَدِيثٌ قُدْسِيٌّ [*A holy tradition* or *narration*]: see art. حدث.

القُدُّوسُ (S, M, A, Msb, K) and القَدُّوسُ, (S, M, K,) applied to God, (S, M, A, &c.,) as also المُتَقَدِّسُ (M, A) and المُقَدَّسُ ; (A;) [all

of which are nearly syn.;] القدّوس signifies [*The All-holy, All-pure,* or *All-perfect;*] *He who is far removed from every imperfection* or *impurity,* or *from everything derogatory from his glory;* (M, Msb;) as also المتقدّس [but not in an intensive degree]; (M;) and المقدّس signifies the same as this last; (T, TA;) or *from faults and defects:* (TA:) or *the Pure;* (S, * K;) [or *the Very Pure:*] or *the Blessed;* (Ibn-El-Kelbee, K;) [or *the Greatly Blessed:*] Sb used to say قَدُّوس and سَبُّوح, with fet-h to the first letter of each: (S:) Th says, (S,) every noun of the measure فعُّول is with fet-h to the first letter, (S, K, *) like سَفُّود and كَلُّوب &c., (S,) except سُبُّوح and قُدُّوس (S) and ذُرُّوح, (S, K, but not as from Th,) and in the K is added فُرُّوج; (TA;) [see سُبُّوح] for these are mostly with damm, though sometimes with fet-h: (S, K: *) Lh says, all agree in pronouncing سبّوح and قدّوس with damm, though fet-h is allowable; (M;) but Az denies this agreement: (TA:) and Lh adds, that all other words of the measure فعُّول are with fet-h. (M.)

بيتُ المَقْدِس : see مُقَدَّس.

مُقَدَّس *Hallowed,* or *sanctified: consecrated: purified:*] *blessed.* (M.) ___ المُقَدَّس, applied to God: see البيتُ المُقَدَّس ___. القُدُّوس, (K,) and بيتُ المَقْدِس, (S, K,) and [more commonly] بيتُ المَقْدِس, (M, A, K,) which [i. e. المِقْدس] is either formed from مُقَدَّس by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of المَنْكِب, (M,) [signifying *The hallowed,* or *consecrated,* or *purified,* or *blessed, dwelling;* or *the dwelling of the hallowed,* &c.; are appellations of *Jerusalem;*] also called القُدْس [which is the name generally given to it in the present day] and القُدُس ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) ___ الأَرْضُ المُقَدَّسَةُ *The* [*hallowed,* or *consecrated,* or] *purified land;* (S, Msb, K;) or *the pure land;* (Fr;) or *the blessed land;* (IAar;) is an appellation of *Damascus and Palestine and part of the Jordan:* (Fr:) or *Syria:* (M:) and أَرْضُ القُدُسِ [or أَرْضُ القُدْسِ] signifies the same. (TA.)

مُقَدِّس A Christian monk [or any Christian or a Jew] *who comes* [or *goes* or *performs pilgrimage* or *has performed pilgrimage*] *to* القُدْس *or* بيتَ المَقْدِس [i. e. *Jerusalem*]: (A:) or *a Christian monk:*

(K:) or *a* [*learned Jew* or *other, such as is called*] حَبْر. (M, TA.) Imra-el-Keys says, describing dors and a [wild] bull,

* فَأَدْرَكْنَهُ يَأْخُذْنَ بالسَّاق والنَّسَا *

* كَمَا شَبْرَقَ الوِلْدَانُ ثَوْبَ المُقَدِّسِ *

And they (the dogs) *overtook him,* (namely, the bull,) seizing the *shank and the sciatic vein,* and tearing his skin, *as the children* of the Christians *tear the garment of the monk that has come from* بَيْت المَقْدِس, [or *Jerusalem*] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahl; but in all the copies of the S, we find ثَوْب المَقَدَّسِى, with ى. (TA.)

مَقْدِسِىٌّ and مُقَدَّسِىٌّ *Of,* or *relating to,* or *belonging to,* بَيْت المَقْدِس *or* بَيْت المُقَدَّس [i. e. *Jerusalem*]: *a Jew.* (S.)

المُتَقَدِّس : see القُدُّوس.

قَادُوس (pl. قَوَادِيس) *An earthen* or *wooden pot of a water-wheel.* (PU.)

قدع

1 قَدَعَ فَرَسَهُ *He pulled in his horse by the bridle and bit, to stop him;* (S, K;) *he curbed,* or *restrained, him.* (S.) ___ هُوَ الفَحْلُ لَا يُقْدَعُ أَنْفُهُ: see أَنْفٌ; and see قرع.

قدم

1 قَدَمَ القَوْمَ, aor. ـُ, inf. n. قَدْمٌ (S, * Msb, K) and قُدُومٌ; (K;) and تَقَدَّمَهُمْ; (S, * Msb, K;) and قَدَّمَهُمْ; and اسْتَقْدَمَهُمْ; (K:) *He became before the people:* (TA:) syn. سَبَقَهُمْ; (Msb;) *he preceded them; went before them; took precedence of them; headed them; led them, so as to serve as an example,* or *object of imitation.* ___ See قَدَمَ البَلَدَ ___. أَمَّهُمْ, aor. ـَ, inf. n. قُدُومٌ and مَقْدَمٌ, [*He came to,* or *arrived at, the town,* &c.] (Msb.) أَخْذَنِى مَا قَدُمَ وَمَا حَدُثَ: see art. حدث. ___ قَدِمَ عَلَى الأَمْرِ *i. q.* أَقْدَمَ عَلَيْهِ [*He advanced boldly to undertake the affair*]. (TA.) See an ex. in a verse voce مُضَافٌ. ___ See 6.

2 قَدَّمَ زَيْدًا إِلَى الحَائِطِ *He brought Zeyd near,* or *caused him to draw near,* or *to approach, to the wall.* (Msb.) ___ قَدَّمَهُ *He put it forward; offered it; proffered it.* ___ *He brought,* and *brought forward, him* or *it.* ___ قَدَّمَ لَهُ طَعَامًا *He proffered, offered,* or *presented to him, food.* ___ قَدَّمَ *He did* good or evil *previously,* or *beforehand:* (Bd, and Jel in xxxvi. 11; &c.:) *he laid up in store.* (Bd in xii. 48.) See قَدَّمَ ___. زَلَّفَهُ *He made foremost; put, brought,* or *sent, forward; he advanced* him or it: *he promoted* him. ___ قَدَّمَهُ عَلَى غَيْرِهِ, inf. n. تَقْدِيمٌ, *He made him,* or *it, to be before,* or *have precedence of, another, in time:* and *in place;* i. e. *he placed,* or *put, him,* or *it, before another;* or *made him,* or *it, to precede another:* and *in rank,* or *dignity;* i. e. *he preferred him,* or *it, before another;* or *honoured,* or *esteemed, him,* or *it, above another.* (Kull, p. 104.) ___ قَدَّمَهُ لِكَذَا *He prepared it,* or *provided it beforehand, for such a thing.* See Kur, xii. 48. ___ قَدَّمَ عِنْدَ ٱللّٰهِ خَيْرًا *He prepared,* or *provided in store, for himself, good,* [i. e. *a reward,*] *with God.* (A and Mgh in

art. قدّم لَهُ الثَّمنَ ___.) حسب *He paid him in advance,* or *beforehand, the price.* ___ قَدَّمَ أَنْ يفعل كَذَا *He preferred doing such a thing;* syn. آثَرَ, i. e. فَضَّلَ. (M in art. أَثَر.) [Hence, قَدَّمَ العجزَ فالشَّىءَ *He preferred backwardness with respect to the thing.*] (See فَرَّطَ and فُرُطٌ: and see Kull, p. 279.) ___ قَدَّمَ syn. with تَقَدَّمَ, q. v.: like as أَخَّرَ is with تَأَخَّرَ: so in the Kur, xli. 1. (TA, art, قَدَّمَ ___.) أخر [is trans. and intrans.: for its significations as an intrans. v., see its syn. تقدّم, and see 1:] as a trans. v. it is contr. of أَخَّرَ. (Msb, art. ___.) أخر قَدَّمَ is syn. with بدأَ به. (Mgh and Msb in art. بدأ: see تَقَدَّمَ. ___ See تَأَدَّنَ voce آذَنَ. ___ قَدَّمَ أَوْلَادًا قَدَّمَ إِلَيْه فى كَذَا ___.) and قَدَّمَتْهم: see قَدَّمَه ___. أَفْرَطَ and أَقْدَمَه *He urged him forward.* (Mo'allakát, 157.) ___ قَدَّمَ has تَقْدِمَةٌ for an inf. n.

4 **أَقْدَمَ** *He was bold,* or *audacious.* ___ أَقْدَمَ على الأَمْرِ *He ventured upon,* or *addressed himself to, the thing boldly, courageously,* or *daringly;* (S, K;) *he attempted it.* ___ أَقْدَمَ على قرنه *He behaved boldly, courageously,* or *daringly, against his adversary;* (Msb;) *he attached him.* ___ See 1. ___ أَقْدِمْ, (improperly إِقْدِمْ,) said to a horse, *Advance boldly!* (S.) So rendered voce أَهَابَ, and هَبْ.

5 **تَقَدَّمَ** *He was,* or *became,* or *went, before,* or *ahead; preceded; had,* or *took, precedence; contr. of* تَأَخَّرَ, q. v. See 1. ___ تَقَدَّمَ إِلَى الحائط *He drew near,* or *approached, to the wall.* (Msb.) ___ تَقَدَّمَ *He advanced; went forward,* or *onward.* (L, art. قود ___.) تَقَدَّمَ على الحقّ: see Bd, xviii. 27. ___ تَقَدَّمَ *He became advanced,* or *promoted.* ___ تَقَدَّمَ منه كَلَامٌ: see فَرَطَ: but the primary meaning is, *Speech proceeded from him previously.* ___ تَقَدَّمَ على غَيْرِه quasi-pass. of قَدَّمَه على غَيْرِه; *He,* or *it, was,* or *became, before,* or *had precedence of, another, in time:* and *in place;* i. e. *he,* or *it, was,* or *became, before another; preceded another; went before another:* and *in rank,* or *dignity;* i. e. *he,* or *it, was,* or *became, preferred before*

another; or *honoured,* or *esteemed, above another:* in all these senses like تَقَدَّمَ غَيْرَهُ. See ___. بَكَّرَ رمى تَقَدَّمَ فِى أَمْرٍ [*He was forward in an affair*] قَبْلَ فِعْلِهِ [*before doing it*]. (A'Obeyd, T in art. ___.) تَقَدَّمَ *i. q.* سَبَقَ; (K, art. سبق, &c.;) and *contr. of* تَأَخَّرَ. (TA, art. ___.) تَقَدَّمَ إِلَيْهِ فِى كَذَا أَخَرَ, (K,) or بِكَذَا, (Msb,) or both, (Mgh,) *He commanded, ordered, bade, charged, or enjoined, him respecting,* or *to do, such a thing;* (Mgh, Msb, K;) as also قَدَّمَ, inf. n. تَقْدِيمٌ. (Msb.)

6 **تَقَادَمَ** is best rendered *It became old:* and قَدُمَ *it was old.*

8 **اقْتَدَى بِهِ** *He did as he did, following his example;* or *taking him as an example, an exemplar, a pattern,* or *an object of imitation.* (Msb.) *He followed his example, imitated him;* &c.

10 **اسْتَقْدَمَ** *He went before.* ___ اسْتَقْدَمَتْ رِحَالَتُكَ: see art. رحل.

قَدَمٌ The *human foot, from the ankle downwards.* (Mgh.) ___ لَهُ قَدَمٌ رَاسِخَةٌ فِى العِلْمِ: see art. رسخ. عَلَى قَدَمٍ عَظِيمٍ ___ *On an excellent foundation.* ___ فُلَانٌ عَلَى قَدَمِ فُلَانٍ *Such a one is successor of such a one.*

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قِدَمٌ *Oldness; antiquity.* ___ *Existence, or duration, or time, without beginning; like* أَزَلٌ (Kull, p. 31; &c.) See قِدَمُ الدَّهْرِ: عَلَى وَجْهِ الدَّهْرِ ___. أَزَلٌ means properly *the olden time; antiquity.* ___ عَلَى قِدَمِ الدَّهْرِ [*In,* or *from, old,* or *ancient, time; of old*]. (S, M, K, art. أس; in the first and last of which it is coupled with the like phrase.)

مِنْ قُدُمٍ [*In front*]. (K, voce قدم ___.) ظَنْبُوبٌ: see أُخْرٌ.

قَادِمَةٌ as applied to a part of a camel's saddle is an improper word: the proper term is وَاسِطٌ.

قَدُومٌ *An adz;* [so in the present day, but pronounced قَدُّومٌ;] *a certain implement of the carpenter;* (S, Mgh, Msb;) *a* فَأْسٌ *with which one hews, or forms or fashions by cutting.* (S.)

قَدِيمٌ *Ancient; old; to which no commencement is assigned.* ___ مَالٌ قَدِيمٌ *Old,* or *long-possessed, property.* (S, A, Mgh, Msb, all in art. قدم ___.) تلد The *reputation* (حسب) of a man or people. (TA, art. دثر.) See a verse in 1 of art. قدم ___. ثنى, as an epithet applied to God, *i. q.* القَدِيمُ الأَزَلِىُّ *The Ancient without beginning.*

القُدَّامُ *The location that is before.*

قَوَادِمُ : respecting the feathers thus called, see voce مَنَاكِبُ, and أَبْهُرٌ.

جَرْىُ المُقْدَمِ : see art. جرأ. المُقْدَمُ is here syn. with الإِقْدَامُ.

مِقْدَامٌ *Very bold or daring or courageous* (S, K,) *against the enemy;* (S;) as also مِقْدَامَةٌ. (S.) ___ مِقْدَامَةٌ: see voce مِعْزَابَةٌ. ___ [The pl.] مَقَادِمُ *Fronts; fore parts.* See an ex. voce مَقَادِيمُ ___. أَعْثَرُ The *front of the forehead.* (JK.)

مُقَدَّمٌ *A provost, chief, head, director, conductor, or manager.* ___ مُقَدَّمٌ The *antecedent* (or *first proposition*) *in an enthymeme,* and (*first part*) *of a hypothetical proposition.* ___ مُقَدَّمَةٌ The *van,* or *vanguard,* of an army.

مُقَدِّمَةٌ The *ground whereon rests an inquiry* or *investigation:* and the *ground whereon rests the truth of an evidence* or *a demonstration:* and *a* [*premiss* or] *proposition*

which is made a part of a syllogism: and المُقَدِّمَةُ الغَرِيبَةُ is *that* [*premiss*] *which is both actually and virtually suppressed in the syllogism; as when we say, A is equal to B, and B is equal to C, when it results that A is equal to C, by means of the* مُقَدِّمَةٌ غَرِيبَةٌ, *which is, every equal to the equal of a thing is equal to that thing.* (KT.)

مُتَقَدِّمٌ *Preceding: anterior; being,* or *lying, in advance of others.* __ مُتَقَدِّمٌ فِى الأُمُورِ *Forward in affairs.*

الآمُسْتَقْدِمِينَ in the Kur, xv. 24: see Bd; and see its opposite, المُسْتَأْخِرِينَ.

قدو

قُدْوَةٌ and قَدْوَةٌ (S, Msb, K,) and قِدْوَةٌ (K,) *A pattern; an exemplar; an example; an object of imitation; one who is,* or *is to be, imitated.* (S, Msb, K, TA.) See إِسْوَةٌ.

قَدِيهٌ : see فَدِيهٌ.

قَادِيَةٌ The *first that come to one,* or *come upon one, of a company of men.* (TA in art. طحم.)

قذ

1 **قَدَّ الرِّيشَ** (S, M, A, L,) [aor. ـُ ,] inf. n. قَدٌّ, (K,) *He cut the edges,* or *extremities, of the feathers,* (S, M, A, L, K,) [*for the arrow,* or *arrows,*] *with the instrument called* مِقَدّ, (A,) *and made them* حَدَّفَهُ, M, L, [in the K, تَحْرِيفُهُ is put for تَحْذِيفُهُ]) *of the suitable dimensions,* (عَلَى نَحْوِ الحَذْوِ والتَّقْدِيرِ, M, [in the L and K, التَّدْوِير is put for التَّقْدِير, and in the K الحذو and the foll. conjunction are omitted,]) *and even.* (M, L, K.) ___ And قَدَّ, *He cut* anything *in a similar manner.* ___ [Hence,] قُدَّ, *It* (anything) *was made even,* and *fine,* or *delicate,* or *elegant;* (M, L;) [as also قُذِّذَ : see مُقَدَّذٌ, and see 2.] ___ قَدَّ السَّهْمَ, (S, M, A, L,) aor. ـُ , (M, A, L,) inf. n. قَدٌّ; (S, M, L, K;) and اقْذَذَهُ , (M, L,) inf. n. إِقْذَاذٌ; (K;) and قَذَّذَهُ ; (Deewán El-Hudhaleeyeen, cited by Freytag;) *He feathered the arrow; fixed,* or *stuck, upon it the feathers;* (S, M, A, L, K;) whereof an arrow has three, also called its آذَان. (L.) قَدَّهُ, aor. ـُ , (L,) inf. n. قَدٌّ, (K,) *He struck him upon the part called the* مِقَدّ; (L, K;) *on the back of his neck.* (L.) [But see طَبَعَ قَفَاهُ in art. طبع.]

2 **قُذِّذَ** , (inf. n. تَقْذِيذٌ, L,) *It* (anything) *was trimmed,* or *decorated.* (M, L.) See also 1.

4 **أَقْذَذَ** see 1.

8 **اقتذّ الحَدِيثَ منِّى** *He heard the story from me like as I heard it.* (TA, voce إِكْتَتَّ.)

قُدَّةٌ *A feather of an arrow:* pl. قُذَذٌ, (S, M, L, K,) and قِذَاذٌ. (M, L.) [You say,] حَذْوَ القُدَّةِ بالقُدَّةِ, *Like as one feather of an arrow corresponds to,* or *matches, another.* (L.) ___ [Hence,] *the ear* of a man, and of a horse; (M, L, K;) the two ears are called القُدَّتَان. (M, L.) ___ And the *side* of the vulva; (K;) dual, قُدَّتَان, the *two sides* of the vulva, (S, M, L,) which are called the إِسْكَتَان. (M, L.) The *flea;* (S, M, L, K;) as also قُذَّةٌ : (M, L, K:) pl. قُذَّانٌ. (S, M, L, K.)

قُدُذٌ see قُدَّةٌ.

قُذَاذَةٌ *A piece that is cut from the extremity of a feather;* (M, L;) and قُذَاذَاتٌ, [the pl.,] *what falls in the cutting of the extremities of feathers, and the like:* (S, L, K:) and the sing., *what is cut,* or *clipped,* from *the extremities of gold,* &c.: (K:) the pl. signifies *pieces,* (M,) or *small*

pieces, (L,) *cut,* or *clipped, from the extremities of gold:* and pieces cut or clipped from silver are called جُذَاذَاتٌ: or the sing. signifies *what is cut,* or *clipped, from anything.* (M, L.)

أَقَدُّ An arrow *without feathers upon it;* (T, S, M, A, L, K;) like as أَفْوَقُ, applied to an arrow, signifies having no notch: (L:) or *of which the feathers have fallen off:* (L:) or *just pared, before it is feathered:* (Lh, M, L:) also, a *feathered* arrow: or (in the K, and) *that is evenly pared, without any deviation from a straight shape:* (M, L, K: *) pl. قُدٌّ: and pl. of قَذَاذٌ, قُدٌّ. (S, L. [See an ex. voce ___.]) أَحْشَنُ مَا لَهُ أَقَدُّ وَلَا مَرِيشٌ *He has not anything:* (M, L, K:) or *he has not either property or people.* (Lh, M, L, K.) A proverb. (TA.) ___ مَا أَصَبْتُ مِنْهُ أَقَدَّ وَلَا مَرِيشًا *I gained not from him anything:* (M, L:) or *I obtained not from him good, either little or much.* (Meyd, TA.) Ibn-Háni relates this saying, on the authority of Aboo-Málik, differently, saying أَفَدَّ, with ف, instead of اقدّ, from فَدٌّ in the sense of فَرْدٌ. (L.) ___ In another proverb it is said, مَا تَرَكْتُ لَهُ أَقَدَّ وَلَا مَرِيشًا [*I left not to him anything*]. (A.)

مَقَدٌّ The *part between the two ears, behind:* (M, * L, K:) one says, إِنَّهُ لَلَئِمُ المَقَدَّيْنِ *Verily he is vile in the part between the two ears, behind,* and حَسَنُ المَقَدِّينِ, *goodly in that part;* though a man has but *one* مَقَدٌّ: also, the *base of the ear:* (M, L:) and the *place where the hair of the head ends, between the two ears, behind:* (S:) the *part of the back of the head*

where the growth of the hair ends: (M, L, K:) or the *part of the back of the head where the hair is cut with the shears:* (M, L:) and the *part where the hair ends, behind and before:* (L:) or the *place where the head is set upon the neck:* its proper signification is *a place of cutting:* and therefore it may mean the *place where the hair ends, at the back of the neck:* or the *place where the head ends;* which is the *place where it is set upon the neck.* (A.)

مَقَذٌ *A blade for cutting or clipping;* syn. مِقْرَاضٌ; (S;) *an instrument for cutting the extremities of feathers,* (M, A, L, K, *) *such as a knife and the like;* as also مَقَذَةٌ: (M, L:) *a knife.* (K.)

مُقَذَّذٌ and مَقْذُوذٌ, *Trimmed,* or *decorated;* (M, K;) applied to a man. (M.) See مَقْذُوذٌ ___ [Hence,] مُقَذَّذٌ (M, K) and مَقْذُوذٌ (L), A man (M, L) *having his hair clipped* (M, L, K) *round the part where its growth terminates, before and behind:* (M, L:) and مُقَذَّذُ الشَّعَرِ, (S, L,) and مَقْذُوذُهُ, (L,) A man *having his hair trimmed.* (S, L.) ___ مُقَذَّذٌ Anything *made even,* and *fine,* or *delicate,* or *elegant.* (K.) ___ [Hence,] A man *having a clean garment, one part of it resembling another, every part of it goodly.* (L.) And A man *of light form,* or *figure;* (Yaakoob, S, M, L, K;) as also مُزَلَّمٌ: and in like manner مُقَذَّذَةٌ, A woman *not tall;* also مُزَلَّمَةٌ. (Yaakoob, S, M, * L.)

مَقْذُوذٌ see مُقَذَّذٌ in three places. ___ أُذُنٌ مَقْذُوذَةٌ, (S, M, L, K,) and مُقَذَّذَةٌ, (M, L, K,) *an ear of a rounded shape* (M, L, K,) *as though it were pared.* (S, L.) [You say,] لَهُ أُذُنَانِ مَقْذُوذَتَانِ *He* (a horse) *has two ears shaped like the feathers of an arrow.* (A.) ___ هُوَ مَقْذُوذُ القَفَا He has his hair clipped at the back of the neck. (L.)

قذر

1 **قَذَرَ** , aor. ـِ ; (Lth, Mgh, Msb, K;) and قَذُرَ, aor. ـُ ; (Lth, Mgh, K;) and قَذَرَ, aor. ـُ ; (K;) inf. n. قَذَرٌ, (S, Mgh, Msb, K,) of قَذَرٌ; (Msb;) and قَذَارَةٌ, (S, Mgh, K,) of قَذُرَ; (Lth;) *It* (a thing, Mgh, Msb) *was*, or *became, unclean, dirty*, or *filthy.* (S, Mgh, Msb.) قَذِرَهُ. (S, Mgh, Msb, K,) aor. ـَ ; (Msb, K;) and قَذَرَهُ, aor. ـُ ; (K;) inf. n. [of the former] قَذَرٌ, and [of the latter] قَذْرٌ; (K;) and تَقَذَّرَهُ ; and استقذرهُ ; (S, Mgh, Msb, K;) [and قذّرهُ ; (see قَاذُورَةٌ;) *He held it to be unclean, dirty*, or *filthy:*] *he disliked it*, or *hated it, for its uncleanness, dirtiness*, or *filthiness:* (Msb:) or *he disliked it*, or *hated it:* (S.) or *he shunned it*, or *avoided it, through dislike*, or *hatred:* (Mgh:) قَذِرَهُ and استقذرهُ and تقذّر منهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَذَرَهُ, aor. ـُ , signifies *he disliked it*, or *hated it*, and *shunned it*, or *avoided it:* (TA:) and تَقَذَّرَتْ *she* (a woman) *shunned, avoided*, or *removed herself far from, unclean things*, or *foul actions; preserved herself therefrom.* (S.) It is said in a trad., قَذِرْتُ لَكُمْ جَوَّالَ القُرَى [*I dislike, for you, what goes round about the towns*, or *villages*], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-'Ajjáj says

* وَقَذَرِى مَا لَيْسَ بِمَقْذُورِ *

[*And my disliking what was not disliked*], meaning, that he had come to dislike (يَقْذَرُ) the food which he did not dislike in his youth. (TA.)

2 **قَذَّرَ** see 1. ___ [قذّر also signifies *He fouled* a thing.]

4 **اقذرهُ** *He found it to be unclean, dirty*, or *filthy.* (Msb.)

5 **تَقَذَّرَ** see 1, in three places. [Also تقذّر *He became unclean, dirty,* or *filthy.* (So used in the L, K, art. نت.)]

10 **إِسْتَقْذَرَ** see 1, in two places.

قَذْرٌ : see قَذَرٌ.

قَذَرٌ : see 1. ___ [As a simple subst., *Uncleanness, dirt,* or *filth:* and *an unclean, a dirty,* or *a filthy, thing:* pl. أَقْذَارٌ:] also, *dirt,* or *filth, which renders one legally impure:* (Az, Msb:) قَاذُورَةٌ is likewise used in the sense of قَذَرٌ: (Msb:) and [hence] both these words also signify *a foul action:* (TA, for this meaning of قَذَرٌ, accord. to an explanation of its pl. أَقْذَارٌ; and L, Msb, for the same meaning of قَاذُورَةٌ:) قَاذُورَةٌ is also explained as signifying *adultery,* or *fornication,* (Msb, K,) and *the like:* (Msb:) or this latter word signifies *anything that is deemed foul* (يُسْتَفْحَشُ), *and that ought to be shunned,* or *avoided:* (Mgh:) *an offence for which a punishment such as is termed* حَدٌّ *is inflicted; such as adultery,* or *fornication,* and *drinking* [*wine* or *the like*]: (IAth:) or *foul action,* and *evil speech.* (Khálid Ibn-Jembeh.) You say هُوَ يَتَنَزَّهُ عَنِ القَذَرِ, and القَاذُورَاتِ , (Msb,) and الأَقْذَارِ, (S,) [*He shuns, avoids,* or *removes himself far from, that which is unclean,* and *unclean things,* or *foul conduct,* and *foul actions; preserves himself therefrom.*] And إِجْتَنِبُوا القَاذُورَاتِ ٱلَّتِى نَهَى ٱللّٰهُ عَنْهَا *Shun ye,* or *avoid ye, the foul actions, such as adultery,* or *fornication, and the like, which God hath forbidden.* (Msb.) See also قَذَرٌ.

قَذُرٌ : see قَذَرٌ.

قَذِرٌ , (Lth, S, Mgh, Msb, K,) from قَذَرٌ, (Lth.) and قَذْرٌ , (Lth, K,) from قَذُرٌ, (Lth,) and قَذُرٌ and قَذَرٌ , (K,) [but the last has an intensive signification, as though meaning dirt, or filth, itself, (see عُرَّةٌ,)] A thing *unclean, dirty,* or *filthy.* (S, Mgh, Msb.)

قُذَرَةٌ A man *who shuns, avoids,* or *removes himself far from, causes of blame; who*

preserves himself therefrom. (S, K, TA.) See also قَذُور and مَقْذَر.

قَذُور A woman *who shuns, avoids,* or *removes herself far from, unclean things,* or *foul actions.* (S, K.) See also قُذَرَة, and مَقْذَر. ___ A woman *who shuns,* or *avoids, men.* (K.) See also قَاذُورَة. ___ A she-camel *that lies down apart* (A 'Obeyd, S, K) *from the other camels, retiring to a distance,* (A 'Obeyd, S,) *and fleeing from them at the time of milking;* (TA;) like كَنُوف, excepting that the كنوف does not retire to a distance: (A 'Obeyd, S) or a she-camel *that does not come to the watering-trough* or *tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels:* (L, voce عَضَاد:) as also قَاذُورَة : (K:) and so كَنُوف. (TA voce صَرُوم.)

قَاذُور : see قَاذُورَة.

قَاذُورَة : see قَذَر, throughout. A man *foul in language;* (Mgh;) *evil in disposition:* (Mgh, K:) one *who cares not what he does or says.* (TA.) ___ A *very jealous* man; syn. غَيُور. (Lth, K.) ___ A man *who does not mix with*

others, (K,) or *who does not associate as a friend with others,* (S,) *because of the evilness of his disposition,* (S, K,) *nor alight with them;* (S;) as also قَذُور and قَادُور (K) and ذُو قَاذُورَة: (S, K:) or a man *who shuns, avoids,* or *removes himself far from, others, not sitting unless alone, nor alighting unless alone.* (A, TA.) See also قَذُور. ___ *Dainty,* or *squeamish;* one *who dislikes and avoids a thing, and will not eat it:* (AO, M, Mgh, K:) the ة is added to give intensiveness to the signification: (TA:) or one *who dislikes* (يُقَذِّر) *everything that is unclean.* ('Abd-el-Wahháb El-Kilábee.) It is said of Mohammad, كَانَ قَاذُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تُعْلَفَ *He was dainty; not*

eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

مَقْذَرٌ One *whom others avoid,* or *shun:* (S, K:) occurring in a Hudhalee poem: (S:) or *i. q.* مُتَقَذِّرٌ [one *who shuns, avoids,* or *removes himself far from, unclean things,* or *foul actions; who preserves himself therefrom*]. (K.) See also قُذَرَةٌ, and قَذُورٌ.

مُقَذِّرٌ One *who commits foul actions.* (TA, from a trad.)

مُتَقَذِّرٌ : see مَقْذَرٌ.

قذع

3 قَاذَعَهُ *He reviled him, being reviled by him;* and *vied with him in foul,* or *unseemly, speech* or *language.* (A, K.) See 3 in art. قدح.

قذف

1 قَذَفَ بِٱلْحِجَارَةِ وغَيْرِهَا , aor. ـِ , inf. n. قَذْفٌ, *He threw stones,* &c. (Msb.) ___ قَذَفَ به *He cast it; cast it forth;* namely, an arrow, and a pebble, and speech, and anything. (Lth, TA.) It may sometimes be rendered *He shed it;* as, for instance, light into the heart, said of God. ___ يَقْذِفُ بالحقّ (Kur, xxxiv. 47,) *He* (God) *uttereth truth.* (Zj, TA.) ___ قَذَفَ بالسَّهْمِ *He shot the arrow.* (Lth, TA.) ___ قَذَفَ *He reproached, upbraided, reviled, vilified, defamed,* or *gave a bad name to,* a chaste woman: (MA:) *he reproached, upbraided,* &c. another; syn. شَتَمَ. (JK.) Used tropically, قَذَفَهُ is most correctly rendered *He cast at him an accusation:* but it is commonly used and expl. as syn. with شَتَمَهُ q. v. ___ قَذَفَ *He charged, reproached, or upbraided,* (رَمَى,) a chaste, or an honest, or a married, woman, *with adultery.* (S, Msb, K.) ___ قَذَفَهُ به *He aspersed him, reviled him;* syn. شَتَمَهُ. (JK.) ___ قَذَفَهُ به *He reproached,* or *upbraided, him with it; he accused him of it.* (TA.) ___ Also, *i. q.* أَصَابَهُ به. (TA.) ___ ويَقْذِفُونَ بالغَيْبِ (Kur, xxxiv. 52,) *They uttering conjectures,* (Zj, TA,) or *uttering conjecture;* (Bd;) *speaking of that which was hidden* [*from them*], (Ksh,) *of that which had not become apparent to them.* (Bd.) ___ قُذِفَتْ بالَّلحْمِ *She* (a camel) *became fat and plump.* (TA, voce قَذَفَتْهُ القَوَاذِفُ ___.) استعرضت: see طَوَّحَتْهُ الطَّوَائِحُ.

قُذُفٌ *Land in which is no pasturage wherein cattle may freely range.* (L, art. صح.)

قَذَّافٌ *i. q.* مَنْجَنِيقٌ: (Lth, K:) The *kind of instrument with which a thing is thrown so that it goes far;* n. un. with ة. (Aboo-Kheyreh, K.) See مِرْجَامٌ and قُذَّافَةٌ ___. مِرْجَمَةٌ *A sling:* pl. قُذَّافَاتٌ. (MA.)

قَوَاذِفُ : see طَوَائِحُ; and طَوَّحَتْهُ الطَّوَائِحُ.

مَقَاذِفُ : see مَطَاوِحُ: *Places of perdition;* syn. مَهَالِكُ. (TA.)

قذل

الفَذَالُ *The whole of the back of the head:* (S, Msb, K:) or the *part from the hollow of the back of the neck* (نُقْرَةُ القَفَا) *to the ear:* (ElGhooree, Mgh:) [see القَمَحْدُوَةُ in art. قحد:] and, in a horse, *the place where the* عِذَار *is tied, behind the forelock.* (S, Msb, K.)

قذى

1 **قَذَّاهُ** : see حَرَّضَهُ.

قَذًى *What falls into the eye;* (S, K;) *a little piece of wood,* or *dust, that falls into the eye:* (JK:) and *what falls into beverage;* (S, K;) *as flies, &c;* (TA;) *what betakes itself* [or *is attracted*] *to the sides of a vessel, and clings thereto:* (AHn, TA:) *dust, motes,* or *particles of rubbish, as of sticks and stalks and straws,* or *the like, that fall into the eye* or *into water and beverage:* (KL:) *any floating particles upon water, &c.:* [*scum:*] *dirt that falls into the eye;* (Msb;) *what collects in the inner angle of the eye;* (Har, p. 65;) *what comes into the eye, such as a bit of straw, &c.:* (Id, p. 149:) [properly a coll. gen. n.:] قَذَاةٌ [the n. un.] *a thing that falls into the eye and pains it:* (Id, p. 259:) *a mote.* ___ أَغْضَى على قَذًى: see art. غضو.

قر

1 **قَرَّ بِٱلْمَكَانِ** , (M, Mgh, Msb, K, &c.,) and فيه, (S, M, Mgh,) first pers. قَرَرْتُ, (S,) aor. ـِ ; (S, M, Mgh, Msb, K;) and first pers. قَرِرْتُ, (S, Msb, TA,) aor. ـَ ; (S, M, Msb, K;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَارٌ, (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Msb,) and قُرُورٌ, (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Msb, K) and تَقَرَّةٌ, (M, K,) which last is anomalous, (M,) and تَقْرَارَةٌ; (TA;) and استقرّ , (S, M, Msb, K,) به, (Msb,) or فيه; (S;) and تقارَّ , (S, M, K,) originally تَقَارَرَ, (TA,) فيه; (S, TA;) and تقرّر ; (TA;) [and اقترّ , as appears from an ex. below;] *He*, or *it*, *settled; became firm, steady, fixed, settled*, or *established; became motionless, stationary, standing, quiet, still*, or *at rest; rested; remained; continued; resided; in the place;* syn. ثَبَتَ وسَكَنَ, (K,) and تَمَكَّنَ [which, when said of a man, particularly implies being *in authority and power*]. (Msb.) [See also 4.] In the words of the Kur, [xxxiii. 33,] وقَرْنَ فى بيوتكُنَّ, and وقَرْنَ, [*And remain ye in your houses*, or *chambers*,] قَرْنَ and قَرْنَ are contractions of اقْرِرْنَ and اقْرَرْنَ like as ظَلْنَ and ظَلْنَ are contractions of اظْلِلْنَ and اظْلَلْنَ: (M, Bd, * TA: * [but see ظَلَّ:]) or قَرْنَ is from وقَرَ, aor. ـِ , inf. n. وَقَارٌ; (Bd, TA; *) and قَرْنَ from قَارَ, aor. يَقَارُ, signifying اجتمع. (Bd.) It is said in a proverb, ابدأْهم بالصُّراخِ يَقَرُّوا [*Begin thou by crying out to them*, and *they will become still*, or *quiet;* or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقَرُّوا, we find يَفِرُّوا.] You also say فُلَانٌ مَا يَتَقَارُّ فى مَكَانِه, i. e. مَا يَسْتَقِرُّ [*Such a one does not rest*, or *remain, in his place*]. (S.) And it is said in a trad. of Aboo-Dharr, فَلَمْ أَتَقَارَّ أَنْ قُمْتُ *And I did not delay to rise*, or *stand up*. (TA.) You say also, of a woman, تَقَرُّ لما يُصْنَعُ بها (K) *She suffers quietly what is done to her*, such as the being kissed, &c. (K. * TA.) And اقْتَرَّ مَآءُ الفَحْلِ فى الرَّحِمِ *The seed of the stallion rested*, or *remained, in the womb* (S, K) of the she-camel; (K;) *i. q.* استقرّ . (S, K.) See also قَرٌّ, and قَرَارٌ, below. قَرَّ, (S, M, Mgh, Msb, K,) like لَبِسَ (Mgh) and

تعب, (Msb,) [so that the second pers. is قررت,] aor. ـَـ ; (Lh, M, IKtt, Mgh, Msb, K;) and قرّ, like ضرب, (Mgh, Msb,) [so that the second pers. is قررت,] aor. ـِـ ; (M, IKtt, Mgh, Msb, K;) and قرّ, [second pers. قررت or قررت,] aor. ـُـ ; (Lh, M, K;) or, accord. to MF, Lh mentions the aors. ـُـ and ـِـ in his Nawádir; and IKtt, the three forms of aor., and so the author of the Ma'álim; but IKtt says, in his Kitáb el-Abniyeh, يقَرُّ and يقِرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lh says يقُرُّ and يقِرُّ, which is a rare form; (TA;) [on which it should be remarked, that ISd, IKtt, and Mtr, mention the form ـَـ first, as though to indicate its being the more, or most, common;] inf. n. قَرٌّ, (Msb,) or قُرٌّ, (IKtt, TA,) or the latter is a simple subst.; (Msb;) *It* (the day, Lh, S, M, &c., and in like manner one says of the night, قرّت اللَّيلةُ, M) *was*, or *became, cold.* (Lh, S, M, &c.) ___ قُرَّ *He* (a man) *was*, or *became, affected*, or *smitten, by the cold.* But you do not say قَرَّهُ ٱللّٰهُ: instead of this you say أَقَرَّهُ . (M, K.) ___ It is said in a trad. respecting the war of the Moat, فلَمَّا أَخبرتهُ خبرَ القومِ وقررتُ قررتُ, meaning, *And when I* [*acquainted him with the tidings of the people, and*] *became quiet, I experienced cold.* (TA.) [But perhaps the last word should be قَرَّتْ عينهُ ___.] قُررتُ, (S, M, IKtt, Msb, K,) of the measure فَعَلَتْ, (M,) like تَعِبتْ, (Msb,) [second pers. قَررتْ,] aor. ـَـ , (S, M, IKtt, K,) which is the more usual form; (M;) and قَرّتْ, like ضَرِبتْ, (Msb,) [second pers. قَررتْ,] aor. ـِـ ; (S, M, IKtt, K;) inf. n. قُرَّةٌ, (Th, M, Msb, K,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, K) and قُرُورٌ; (M, Msb, K;) *His eye was*, or *became, cool*, or *refrigerated*, or *refreshed; contr. of* سَخِنَتْ; (S, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعَلَتْ, to agree in measure with its contr.: (M:) or *became cool*, &c., *by reason of happiness*, or *joy:* (Msb:) or *became cool*, &c., *and ceased to weep*, (M, K,) *and to feel hot with tears;* (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (S:) [it may therefore be rendered, *his eye was*, or *became, unheated* by tears:] or it is from القَرَار, and means, *his eye, seeing that for which it longed, became at rest, and slept.* (M, K. *) You also say قَرَّتْ به عينًا, and قَرِرَتْ به عينًا, inf. n., of both forms, قُرَّةٌ and قُرُورٌ, *I was*, or *became, cool*, or *refrigerated*, or *refreshed, in eye thereby.* (S.) See also 4. قَرَّهُ, aor. ـُـ , inf. n. قَرٌّ, *He poured it; poured it out*, or *forth;* namely, water: and *he poured*

it, or *poured it out* or *forth, at once.* (TA.) You say قَرَّ عَلَيْهِ المَآءَ *He poured the water upon him.* (M, K.) And قَرَرْتُ عَلَى رَأْسِهِ ذَنُوبًا مِنْ مَآءٍ بَارِدٍ *I poured upon his head a bucket of cold water.* (S.) And قَرَّ المَآءَ فِى الإِنَآءِ *He poured the water into the vessel.* (TA.) ___ Hence, (TA,) قَرَّ الكَلَامَ فِى أُذُنِهِ, (Sh, M, K,) and الحَدِيثَ, (S,) aor. ـُ, (Sh, S, M,) inf. n. قَرٌّ, (Sh, S, M, K,) *He poured forth the speech,* or *discourse,* or *narration, into his ear:* (M, K:) or *he did as though he poured it into his ear:* (S:) or *he intrusted him with it:* (TA:) or *he spoke it secretly into his ear:* (M, * K, * TA:) or *he repeated it in his ear,* meaning the ear of a dumb man (أَبْكَم), *that he might understand it:* (IAar:) or *he put his mouth to his ear and spoke loudly to him, as one does to a deaf man.* (Sh.)

2 **قَرَّرَ** see 4, in two places. قَرَّرَهُ بِهِ, inf. n. تَقْرِيرٌ, *He made him to acknowledge,* or *confess, it.* (S.) You say قَرَّرَهُ بِالْحَقِّ, (S,) and عَلَى الحَقِّ, (M, K,) حَتَّى أَقَرَّ, (S,) *He made him to acknowledge the truth,* or *right,* or *due,* (S, M, K,) *so that he did acknowledge it.* (S.)

3 **قَارَّهُ**, inf. n. مُقَارَّةٌ, *He settled, became fixed* or *established* or *motionless* or *quiet* or *still* or *at rest, rested, remained,* or *continued, with him.* (S, K.) You say أَنَا لَا أُقَارُّكَ عَلَى مَا أَنْتَ عَلَيْهِ *I will not settle,* &c., *with thee in the state in which thou art.* (TA.) And hence the saying of Ibn-Mes'ood, قَارُّوا الصَّلَاةَ, (S, * K,) from القَرَار, not from الوَقَار, (S,) meaning, *Be ye still, without motion, and without play, during prayer.* (TA.)

4 **اقرّه**, (S, M, K,) and قرّره, (M, K,) *He settled, fixed, established* or *confirmed, him,* or *it; rendered him,* or *it, motionless, quiet, still,* or *at rest; made him,* or *it, to rest, remain,* or *con-*

tinue; (S, * M, * K;) فيه [*in it,* namely, a place, or the like], and عليه [*in it,* namely, a state, an office, or the like]. (M, K.) You say اقره فى مكانه [*He settled, fixed, established,* or *confirmed,* &c., *him,* or *it, in his,* or *its, place*]. (S, K.) And ما أَقَرَّنى فى هٰذَا البَلَد إلّا مكانُكَ [*Nothing fixed me in this country,* or *town,* &c., *but thy being* in it]. (TA.) And اقرّ الطَّير فى وكره *He left the birds to rest in their nest.* (Msb.) And اقرّ العامل على عمله *He left the agent to rest,* [or *settled, fixed,* or *established, him,* or *made him to continue,* or *confirmed him,*] *in his agency.* (Msb.) [And اقره على قوله *He left him at rest in his assertion, undisturbed, unopposed,* or *uncontradicted; he confirmed him in it; he confessed him to be correct respecting it.* Thus the verb is used in the phrase اقره على ذٰلك in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also قرّر الشَّىء, inf. n. تقرير, meaning, *He put the thing in its* قرار [or *resting-place*]. (S.) And اسْتَقَرَّ قَرَّرْتُ عنده الخبر حتّى [*I established the information in his mind, so that it became established*]. (S.) And أَقْرَرْتُ هٰذَا الأَمر, inf. n. تقْرارة and تَقِرَّة, [both of which inf. ns. properly belong to the synonymous form قَرَّرْتُ, (as Lumsden has remarked, in his Arabic Grammar, page 241,) *I settled, fixed, established,* &c., *this thing,* or *affair;* or *I confirmed it.*] (S.) And it is said in a trad. of 'Othmán, أَقِرُّوا الأَنْفُس حتّى تَزْهَق *Make ye the souls* of the beasts which ye slaughter *to become at rest,* [and wait ye] *that they may depart,* and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Aboo-Moosà, أُقِرَّتْ الصَّلَاةُ بالْبِرّ والزَّكاة *Prayer is established and connected with* برّ *and* زكاة [i. e., *benevolent treatment of others* or *piety* or *obedience to God, and the giving of the alms required by the law*]. (TA.) ___ أَقْرَرْتُ الكَلَامَ لفُلَان *I explained the saying,* or *speech,* or *language, to such a one, so that he knew it.* (TA.) أَقَرَّ *He became quiet and submissive.* (TA, from a trad.) اقرّ به, (S, Msb,) inf. n. إِقْرار, (M, K,) *He acknowledged,* or *confessed, it,*

(S, M, Msb, K,) namely, the truth, or a right, or due, (S, M, K,) or a thing. (Msb.) إِقْرَارٌ signifies The *affirming* a thing either *with the tongue* or *with the mind*, or *with both.* (ElBasáïr.) ___ [Hence, app.,] أَقَرَّتِ النَّاقَةُ, [as though signifying *The she-camel acknowledged*, or *confessed, herself to be pregnant;*] *the she-camel's pregnancy became apparent:* (IKtt, TA;) or *became established; became a positive fact:* (ISk, S, K:) or *the she-camel conceived; became pregnant.* (IAar.) اقرّ *He entered upon a time of cold.* (M, K.) ___ اقرّه ٱللّٰه, (inf. n. إِقْرَارٌ, Msb,) *God caused him to be affected*, or *smitten, by the cold.* (S, * M, Msb, K.) One does not say قَرَّهُ (M, K) ___ اقرّ ٱللّٰه عينه, (S, M, Msb, K,) and بعينه, (M, K,) *God made his eye to become cool*, or *refrigerated*, or *refreshed*, (Msb, TA,) *by happiness*, or *joy*, in consequence of his having offspring, or of some other event: (Msb:) or *cooled his tears;* for the tear of happiness, or joy, is cool: (As:) or *gave him to such an extent that his eye became quiet* (حَتَّى تَقَرَّ), *and was not raised towards him who was above him*, (S, TA,) or *towards that which was above it:* (L:) or *caused him to meet with that which contented him, so that his eye became quiet* (تَقَرَّ) *in looking at other things;* an explanation approved and adopted by Abu-l-'Abbás: (L, TA:) or *caused his eye to sleep, by making him to meet with happiness*, or *joy, that dispelled his sleeplessness.* (Aboo-Tálib.) You say also يُقِرُّ بعينى أَنْ أَرَاكَ [*It refreshes my eye*, &c., *to see thee*]. (TA.) See also 1.

5 **تَقَرَّرَ** and 6: see 1, first signification.

8 **إِقْتَرَرَ** see 1, first signification. اقترّ, (K,) or اقترّ بٱلْقَرُورِ, (S,) or بٱلْمَآءِ البَارِدِ, (M,) *He washed himself with cold water.* (S, M, K.)

10 **إِسْتَقْرَرَ** see 1, first signification, in three places; and see 4. [___ استقرّ often signifies *It was*, or *subsisted*, or *had being:* and hence مُسْتَقِرٌّ is frequently used or understood as a copula, often with بِ prefixed to the predicate; as is also

يستقرُّ; so that زيد مستقرٌّ عندك or يستقرُّ عندك may mean *Zeyd is with thee;* as well as *Zeyd is residing,* &c., *with thee.* See, on this point, I 'Ak, p. 58.) ___ Also, *It obtained,* or *held.*

R. Q. 1 **قَرْقَرَ**, [inf. n. قَرْقَرَةٌ,] *It* (a man's belly) *sounded,* [or *rumbled,*] (S, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) ___ *It* (wine, or beverage,) *sounded,* [or *gurgled,*] in a man's throat. (M, TA.) ___ *He laughed* (S, M, K) *in a certain manner,* (S,) *violently,* or *immoderately, and reiterating his voice in his throat:* (M, K:) or *he imitated the sounds of laughing:* (IKtt:) or قَرْقَرَ is *similar to* قَهْقَهَ. (Sh.) ___ *He* (a camel) *brayed,* (S, M, K,) *with a clear and reiterated voice:* (S, M:) or *brayed in the best manner:* (IKtt:) said only of a camel advanced in age: (S, in art. قرقرة:) نقض is the inf. n., (S, * M, K, *) and the simple subst. is قَرْقَارٌ: (M, K:) and قَرَاقِرُ is pl. of the former of these ns. (S.) ___ قرقرت *It* (a pigeon, حمامة,) [*cooed;* or] *uttered its cry:* (S, K:) or *uttered a hind of cry:* (M:) the inf. n. is قَرْقَرَةٌ and قَرْقَرِيرٌ, (S, M, K,) which latter IJ says is of the measure فَعْلَلِيلٌ, thus making it a quadriliteralradical word, (M,) and قَرْقَارٌ and قَرْقَارٌ, which last is a simple subst. as well as an inf. n., and so is قَرْقَرَةٌ. (El-Hasan Ibn-'Abd-Allah El-Kátib El-Isbahánee.) ___ *She* (a domestic hen) *uttered a reiterated cry,* or *cackling.* (Hr, M.)

قَرٌّ : see 1, throughout. ___ يوم القَرِّ [*The day of resting;*] *the eleventh day of Dhu-l-Hijjeh;* (A 'Obeyd;) *the first of the days called* أَيَّامُ التَّشْرِيقِ; (Msb;) *the day next after that called* يومُ النَّحْرِ [or *the day of the sacrifice,* or *of the slaughtering of camels*]: (S, M, Mgh, K:) so called because the people on that day rest, or settle, in their abodes: (S, M, Mgh:) or because they rest on that day in [the valley of] Minè, (A 'Obeyd, Kr, M, Msb, K,) after the fatigue of the three days immediately preceding. (A 'Obeyd.) يوم قَرٌّ, (S, M, Msb, K,) the inf. n. being thus used as an epithet, (Msb,) and قَارٌّ, (S, Mgh, Msb,) but the latter was disapproved by IAar, (TA,) and مَقْرُورٌ, (M, K,) and لَيْلَةٌ قَرَّةٌ, (S, M, Msb, K,) and قَارَّةٌ, (S, Msb,) *A cold chill,* or *cool, day,* and *night:* (S, M, &c.:) and قَرٌّ is applied to anything as signifying *cold;* (TA;) [and so, app., قَارٌّ, and perhaps قَرُورٌ and قَرِيرٌ]. [Hence,] القَرَّتَانِ [*The two*

cold times;] *the morning and the evening.* (S, K.) A man being asked what had caused his teeth to fall out, he answered أَكْلُ الحَارِّ وشُرْبُ القَارِّ [*The eating what was hot, and drinking what was cold:* but he may have used قَارّ instead of قرّ for the purpose of assimilation to حارّ; and it seems that, when coupled or connected with قَارٌّ, حَارٌّ is more chaste than قَرٌّ]. (TA.) Respecting the saying وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا, see art. حر. See also قُرٌّ.

قُرٌّ *i. q.* قَرَارٌ [q. v.] (S, M, K) *and* مُسْتَقَرٌّ (TA) [*and* مَقَرٌّ]. Also, (S, M, Mgh, Msb, K,) and قَرٌّ, (Lh, Kt,) which latter form, it is said, must be used in conjunction with [its contr.] حَرٌّ, for the sake of assimilation, (TA,) and قُرٌّ, (Kt,) *Cold; coldness; chill; chilness; coolness;* syn. بَرْدٌ; (S, M, Mgh, Msb, K;) as also قَرَّةٌ: (S:) or قُرٌّ signifies *cold;* &c., *in winter;* (M, K;) whereas بَرْدٌ is in winter and summer: (M:) and قَرَّةٌ, *cold,* &c., *by which a man* (M, K) or *other creature,* (M,) *is affected,* or *smitten.* (M, K.) You say دَخَلُوا فِى القُرِّ *They entered upon the* [*time of*] *cold.* (M.) And لَا حَرَّ وَلَا قَرَّ *Neither heat nor cold.* (TA, from a trad.) And ذَاتُ قَرَّةٍ لَيْلَةٌ *A night of cold.* (TA.) And العَطَشِ حَرَّةٌ عَلَى قَرَّةٍ اشَدُّ (S) *The most severe of thirst is thirst in a cold day.* (S, art. حر.) And sometimes the Arabs said أَجِدُ حَرَّةً تَحْتَ قَرَّةٍ (S) [*I experience*] *thirst in a cold day.* (ISd, in TA, art. حر.) [See this and other exs. in art. حر.) One says also ذَهَبَتْ قَرَّتُهَا, [meaning قَرَّةُ العِلَّةِ,] *The time of its access,* or *coming,* meaning *of the access,* or *coming, of the disease,* [app., *of the shivering-fit* of an ague, (see عُرَوَآءُ,)] *departed:* the [pronoun] هَا refers to [the word] العِلَّةِ. (S.)

قِرٌّ : see قُرٌّ.

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لَقَرَّتَانِ : see قَرٌّ.

قُرَّةُ العَيْنِ signifies مَا قَرَّتْ بِهِ العَيْنُ [*That by which,* or *in consequence of which, the eye becomes cool,* or *refrigerated,* or *refreshed;* &c.; or *in consequence of which it becomes at rest, and sleeps:* see 1]. (M, K.) In the Kur, xxxii. 17, instead of قُرَّةَ أَعْيُنٍ, Aboo-Hureyreh reads قُرَّاتِ أَعْيُنٍ, as on the authority of the Prophet. (M.) You say also هُوَ فِى قُرَّةٍ مِنَ العَيْشِ *He is in a plentiful and pleasant state of life.* (TA.)

قُرَّةٌ : see قُرٌّ, throughout.

قَرَارٌ : see 1, first signification. ___ *A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence,* or *continuance;* (Msb, TA;) and so مُسْتَقَرٌّ , in the Kur, ii. 34, and vii. 23: (Bd, TA:) or in these two instances the latter is a n. of place. (Bd.) [Hence,] دَارُ القَرَارِ [Kur, xl. 42, *The abode of stability; the permanent abode;* i. e.,] *the world to come.* (TA, art. دور; &c.) [*A place,* and *a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence,* or *continuance; a restingplace;*] *i. q.* مُسْتَقَرٌّ (TA) [*and* مَقَرٌّ] *and* قُرٌّ . (S, M, K.) Exs. صَارَ الأَمْرُ إِلَى قَرَارِهِ, and مُسْتَقَرِّهِ , [*The thing,* or *affair, came to its place,* or *time, of settledness,* &c.; or the meaning may be, *to its state of settledness,* &c.; the explanation is] *came to its end, and became settle, fixed,* &c. (M, TA.) And وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَهَا [Kur, xxxvi. 38,] *And the sun runneth to a place, and time, beyond which it doth not pass:* or *to a term appointed for it:* (TA:) or *to a determined limit, where its revolution ends;* likened to the مُسْتَقَرّ of a traveller, when he ends his journey: or *to the middle of the sky;* for it there seems to pause: or *to its state of settledness,* &c., *according to a special path:* or *to its appointed end in one of the different places of rising and setting which it has on different days:* or *to the end of its course, in the desolate part of the world:* and accord. to other readings, لَا

مُسْتَقَرٌّ لَهَا, and لَا مُسْتَقَرٌّ لَهَا, meaning, *it has no rest;* for it is always in motion. (Bd.) And لِكُلِّ نَبَإٍ مُسْتَقَرٌّ [Kur, vi. 66,] *To every prophecy is a term* [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And مَقَرُّ الرَّحِمِ *The extreme part of the womb; the resting-place* (مُسْتَقَرّ) *of the fœtus therein.* (M, K.) It is said in the Kur, [vi. 98,] فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ, meaning, *And* ye have *a resting-place in the womb, and a depository* [*in the spermatic sources*] *in the back:* but some read فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ, meaning, *and* [there is] *such as is yet remaining in the womb,* or *such as is established in the present world, in existence, and such as is deposited in the back, not yet created:* or *and* there is of you *such as remains among the living, and such as is deposited in the earth* [*among the dead*]: (M, TA:) or *such as hath been born and hath appeared upon the earth, and such as is in the womb:* (Lth, TA:) or *such as yet remains in the back, and such as is deposited in the womb.* (TA.) You say also, أَذْكَرَنِى ٱلْمَقَارَّ ٱلْمُقَدَّسَةَ [*He,* or *it, reminded me of the consecrated places of abode:* مَقَارُّ is pl. of مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, صَابَتْ بِقُرٍّ , (S, Z, M, *) or وَقَعَتْ بِقُرٍّ , (K,) meaning, *It* (the calamity, الشِّدَّةُ, S) *became* [or *fell*] *in its* قَرَار [or *settled* or *fixed place,* or *in the place where it should remain:*] (S, K:) or *the thing came to its* قَرَار: (M:) or *it fell in its place:* (Z:) or *it fell where it ought:* (Th:) and sometimes they said وَقَعَتْ بِقُرِّهَا [*it fell in its settled* or *fixed place,* &c.]: (S:) and وَقَعَ الأَمْرُ بِقُرِّهِ, i. e. بِمُسْتَقَرِّهِ [*the thing fell in the place where it did,* or *should, rest,* or *remain*]: (As:) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, وَقَعَتْ بِقُرِّكَ *thy heart has met that which it looked for.* (TA.) لَقَدْ وَقَعَتْ بِقُرِّكَ , and بِقُحَاحِ قُرِّكَ , also means *I have become acquainted with all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, in TA, art. قح.) One says also, [in threatening another,] لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ; a prov., meaning, إِلَى أَصْلِكَ وَجَهْدِكَ [i. e. *I will assuredly impel thee,* or *drive thee,*

against thy will, to the utmost point to which thou canst go, or *be brought* or *reduced;* and, *constrain thee to do thine utmost*]. (JK. [Or the meaning is, *I will assuredly impel thee,* or *drive thee, against thy will, to the place that thou deservest:* or, *to the place where thou shalt remain:* or, *to thy grave:* or, *to thy worst and lowest state* or *condition:* see Freytag's Arab. Prov. ii. 450.]) ___ *A region,* or *place, of fixed abode; i. q.* مَنْ مُسْتَقَرُّ الأَرْضِ: (S:) *a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land;* syn. حَضَرٌ. (TA.) Hence, أَهْلُ القَرَارِ [*The people residing in such a region*]: and hence, قَرَارِىٌّ, q. v. (TA.) [Hence, مُسْتَقَرُّ المُلْكِ وغَيْرِه *The seat of regal power, &c.*] ___ *I. q.* مَا قَرَّ فيه, (as in a copy of the M,) or مَا قُرَّ فيه, (as in copies of the K,) i. e., مَا قَرَّ فيه الماء (TA, written without any syll. signs,) [app. meaning, *A place in which water has remained,* or *been poured*]; as also قَرَارَةٌ : (M, K:) *a depressed piece of ground;* as also the latter word: (M, K:) or the latter is applied to *any depressed piece of ground into which water pours and where it remains;* and such ground is fertile, if the soil be soft: (AHn, M:) and to *a round tract of level,* or *level and depressed, ground:* (IAar, S:) and to *a low meadow:* (TA:) and to *a small pool of water left by a torrent:* (TA, art. ثعجر:) and the former of the two words is also explained as signifying *a depressed place where water rests:* so in the Kur, xxiii. 52: and *a place where water rests in a meadow:* (TA:) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is قَرَارَةٌ : (As, M:) and قَرَارٌ is applied to *low grounds* because water rests in them. (ISh.) Ibn-' Abbás, mentioning 'Alee, said, عِلْمِى إِلَى عِلْمِه كَالقَرَارَةِ فى المُثْعَنْجِرِ *My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the* [*main deep,* or] *middle of the sea.* (K, * TA, art. ثعجر.) ___ [The *bottom* of the sea, &c.]

قَرُورٌ A woman *who suffers quietly what is done to her,* (M, K,) or *who does not prevent*

the hand of him who feels her, as though she remained quiet to suffer what was done to her, (TA,) *not repelling him who kisses her nor him who entices her to gratify his lust,* (M, K, TA,) *nor shunning that which induces suspicion.* (TA.) *Cold water* (S, K) *with which one washes himself.* (S.) (It seems to be an epithet in which the quality of a subst. predominates.)

رَجُلٌ قَرِيرُ العَيْنِ *A man whose eye is cool, refrigerated,* or *refreshed:* (S:) or *whose eye is cool,* &c., *and ceases to weep:* or *whose eye sees that for which it has longed* [*and becomes at rest and sleeps*]. (K.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and قَارَّةٌ, [*An eye that is cool,* &c.] (M, K.)

فِرِّيَّةٌ The *stomach,* or *triple stomach,* or the *crop,* or *craw,* of a bird; syn. حَوْصَلَةٌ; (S, K;) like جِرِّيَّةٌ (S) [and جَرِيئَةٌ].

قَرَارَةٌ : see the last division of what is given above under قَرَارٌ.

قَرَارِىٌّ , from قَرَارٌ, because he who is so called remains in the dwellings, (TA,) *An inhabitant of a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land, who does not go in search of pasture:* (K:) *a tailor:* (IAar, S, K:) *a butcher:* or *any workman* or *artificer.* (K.) The vulgar use it in the present day as an intensive epithet; saying خَيَّاط قَرَارِى, and نَجَّار قَرَارِى, (TA,) meaning *a clever tailor,* and *a clever carpenter;* and in like manner, قِرْقَارِى. (IbrD.)

قَرْقَرَةٌ : see R. Q. 1; the first and last in two places.

قَرْقَرِيرٌ : see R. Q. 1; the first and last in two places.

قَرْقَارٌ : see R. Q. 1; the first and last in two places.

قُرْقُورٌ *A long ship* or *boat:* (S, K:) or *a great ship* or *boat:* (K:) pl. قَرَاقِيرُ. (TA.)

قَارٌّ [act. part. n. of قَرَّ, q. v.] You say فُلَانٌ قَارٌّ *Such a one is quiet,* or *still,* or *at rest.* (TA.) See also قَرٌّ and قَرِيرٌ.

قَارُورَةٌ [*A flask, bottle,* or, as it generally signifies in the present day, *phial;*] the *thing in which wine,* or *beverage, &c.,* (M,) or *in which wine,* or *beverage, and the like,* (K,) *rests,* or *remains:* (M, K:) or it is *of glass,* (S, M, K,) only; (M, K;) *a kind of vessel of glass:* (Msb:) pl. قَوَارِيرُ. (S, &c.) The dim. is قُوَيْرِيرَةٌ. (TA.) قَوَارِيرَ قَوَارِيرَ مِنْ فِضَّةٍ, in the Kur, [lxxvi. 15 and 16,] is said by some learned men to mean *Vessels,* [*vessels*] *white as silver and clear as* قوارير.

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[See also art. فض.] An ا is added by some to the final قوارير [of verse 15] in order that the ends of the verses may be similar. (M.) ___ *A receptacle for fresh, or dried, dates;* also called قَوْصَرَةٌ. (Msb.) ___ The *black of the eye;* the *part, of the eye, that is surrounded by the white:* (M, K:) as being likened to قارورة of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. سلب.] ___ *A woman,* or *wife;* as also قَوْصَرَّةٌ: (Az, Msb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Msb.) Hence the words [of Mohammad] in a trad., رُوَيْدَكَ رِفْقًا بِٱلْقَوَارِيرِ [*Go thou leisurely: act gently with the* قوارير]: women being here likened to قوارير of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named أَنْجَشَةُ (Anjesheh), [a freedman of Mohammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.)

مَقَرٌّ : see قَرَارٌ, in three places.

مُقِرٌّ A she-camel *whose pregnancy is established:* (TA:) or *that has condensed and retained the seed of the stallion in her womb,* (M, K,) *and not ejected it:* (M:) or *that has conceived,* or *become pregnant.* (IAar.) See 4.

مَقْرُورٌ *Affected,* or *smitten, by the cold:* (S, M, K:) from أَقَرَّهُ ٱللّٰهُ, contr. to rule; as though formed from قُرَّ. (S.) [It seems that J was not acquainted with the form قُرَّ, which is mentioned in the M and K, or that he did not allow it.] ___ See also قَرٌّ.

مُسْتَقَرٌّ : see قَرَارٌ; the former in several places: ___ and for the latter, see 10.

مُسْتَقِرٌّ : see قَرَارٌ; the former in several places: ___ and for the latter, see 10.

قرأ

1 قَرَأَ الشَّىْءَ , [aor. ـَـ ,] inf. n. قُرْآنٌ, *He collected together the thing; put it,* or *drew it, together;* (S, O, K, TA;) *part to part,* or *portion to portion.* (S, O, TA.) [This seems to be generally regarded as the primary signification.] ___ Hence the saying of the Arabs, مَا قَرَأَتْ هٰذِهِ النَّاقَةُ سَلًى قَطُّ and مَا قَرَأَتْ جَنِينًا, meaning *This she-camel has not contracted her womb upon a young one:* (S, O, TA:) but most say that the meaning is, *her womb has not comprised,* or *enclosed, a fœtus:* or the former saying means *she has not borne a fœtus:* accord. to AHeyth, this same saying and مَا قَرَأَتْ مَلْقُوحًا are both said to mean, by some, *she has not borne in her womb a young one ever:* and by some, *she has not let fall a young one, ever;* i. e. *she has not been pregnant:* and accord. to ISh, one says, ضَرَبَ الفَحْلُ النَّاقَةَ عَلَى غَيْرِ قَرْءٍ [which seems to mean *The stallion covered the she-camel without her bringing forth,* or *becoming pregnant;* for he adds that قرء الناقة means ضعتها; app. ضَعَتُهَا or ضَعْتُهَا; but I have not found ضَعَةٌ nor ضَعَةٌ among the inf. ns. of وَضَعَتْ meaning she brought forth; and I rather think that the right reading is ضَغْنُهَا or ضَغْنَهَا, and that the meaning therefore is, *without her inclining,* or *being desirous:* see 10, third sentence; and see قَرْءُ الفَرَسِ]: and there is another saying; that لَمْ تَقْرَأْ جَنِينًا means *She has not,* or *did not, cast forth a fœtus,* or *a young one.* (TA.) One says also, of the she-camel, (K, TA,) and of the ewe, or she-goat, (TA,) قَرَأَتْ, alone, meaning *She became pregnant:* (K, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the K, (TA,) meaning *she brought forth:* (K, TA:) ISh says that قَرَأَتْ is used in relation to a she-camel; and أَقْرَأَتْ , in relation to a woman: [each, app., in the former sense and in the latter:] and that one says نَاقَةٌ قَارِئٌ ; pl. نُوقٌ قَوَارِئُ. (TA.) ___ See also 4. قَرَأَ الكِتَابَ, (S, O, Msb, * K, *) and بِهِ, (Msb, * K,) the verb being trans. by itself and by means of ب, or this particle is redundant, (Msb,) and sometimes the ء is suppressed, so that one says

[قَرَى and] قَرَيْتُ &c., (TA,) aor. ـَـ and ـُـ, (K,) the latter aor. on the authority of Ez-Zejjájee, as is said in the L, but generally ignored, (TA,) inf. n. قَرْآءَةٌ and قُرْآنٌ (S, O, Msb, K) and قَرْءٌ, (Msb, K,) this last mentioned by Az; (Msb;) and اقْتَرَأَهُ ; (K;) *He read* [*the book*, or *Scripture*], or *recited* [*it*]: (K, TA:) or قَرَأْتُ القُرْآنَ means [properly, or etymologically, accord. to some,] *I uttered* [*the words of*] *the Kur-án in a state of combination* [or *uninterruptedly*]; (O, TA;) as Ktr is related to have said: (O:) [or قَرَأَ as used in a case of this kind app. signifies properly *he read*, or *recited*, the Scripture *chanting;* like as أَنْشَدَ properly signifies he recited poetry chanting with a high voice: (for Scripture and poetry are usually chanted:) then, *he read*, or *recited*, anything *in any manner*, without, or from, or in, a book.] It is said in a trad., مَنْ أَرَادَ أَنْ يَقْرَأَ القُرْآنَ غَضًّا كَمَا أُنْزِلَ فَلْيَقْرَأْهُ قِرَآءَةَ أُمِّ عَبْدٍ [He who desires to read, or recite, *the Kur-án freshly, like as it was revealed, let him read*, or *recite, it in the manner of Ibn-Umm-'Abd*]; meaning فَلْيُرَتِّلْ كَتَرْتِيلِهِ [properly, *let him read*, or *recite, in a leisurely manner, with distinct utterance, and with moderation;* but conventionally, *let him chant, in a peculiar, distinct, and leisurely, manner; like as he did*]: or يُحَزِّنْ كَتَحْزِينِهِ [*let him read*, or *recite, with a slender and plaintive voice, like as he did*]: or يَحْدُرُهُ كَحَدْرِهِ [*let him read it*, or *recite it, quickly, like as he did*]. (O.) And in a trad. of I'Ab, it is said, كَانَ لَا يَقْرَأُ فِى الظُّهْرِ وَالعَصْرِ, meaning *He used not to recite* [the Kur- án] *aloud in the* [prayers of the] *noon and the* [period of the afternoon called the] عَصْر: or *he used not to make himself to hear his reciting:* as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Kur [lxxv. 17 and 18], إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ means *Verily on us is the collecting thereof* [i. e. of the Kur-án] *and the reciting thereof; and when we recite it, then follow thou the reciting thereof:* or, accord. to I'Ab, *and when we explain it to thee, then do thou according to that which we have explained to thee:* (S, O, TA:) or the meaning [signified and implied] is, *verily on us is the collecting thereof* in thy mind, *and the fixing the*

recitation thereof on thy tongue; and when we recite it to thee by the tongue of Gabriel, *then follow thou the reciting thereof,* and often recur therein so that it may become firmly rooted in thy understanding: (Bd:) [therefore قُرْآنَهُ in the former instance means *the teaching* thee *to recite it;* and thus we may explain the assertion that] قَرَأَ and أَقْرَأَ are syn. in like manner as are عَلَا قَرْنَهُ and استعلاهُ. (Sb, TA.) See 4. قَرَأَ عَلَيْهِ means *He read,* or *recited, to him* the Kur-án, &c., [*as a teacher,* or *an informant;* (as is shown by phrases in the Kur xxvi. 199 and lxxxiv. 21;) like تَلَا عَلَيْهِ: and also, as a conventional and post-classical phrase,] *as a pupil,* or *learner, to his sheykh,* or *preceptor.* (L.) قَرَأَ عَلَيْهِ السَّلَامَ and أَقْرَأَهُ السَّلَامَ are syn., (S, O, Msb, K, TA,) signifying *He conveyed,* or *delivered, to him the salutation:* or the latter phrase is not used unless the salutation is written: (K, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning *he made him to read the salutation:* (AHát, TA:) the aor. of the verb in the former phrase is ـَـ , and the inf. n. is قِرَآءَةٌ: As says that the making that verb trans. by itself is a mistake; therefore one should not say اقْرَأْهُ السَّلَامَ [meaning *Convey thou,* or *deliver thou, to him, salutation*]. (Msb.) ___ See also 5. And see 4, first quarter.

2 قَرَّأَتْ جَارِيَةً *She kept at her abode a girl,* or *young woman, until she should menstruate, in order to find if she were free from pregnancy.* (Aboo- 'Amr Ibn-El-'Alà, S, O.) And قُرِّئَتْ *She was kept in confinement* [*for the purpose above mentioned,* or] *in order that the termination of her menstruations might be waited for,* or *awaited,* (K,) or *until the termination of her* عِدَّة [q. v.]. (TA.)

3 قَارَأَهُ , (O, K.) inf. n. مُقَارَأَةٌ and قِرَآءٌ, (K,) *He read,* or *studied, with him, each of them teaching the other.* (O, K.) ___ It is said of the [ch. of the Kur-án entitled] سُورَةُ الأَحْزَابِ, as Ibn-Háshim related that trad., إِنْ كَانَتْ لَتُقَارِئُ سُورَةَ البَقَرَةِ هِىَ أَطْوَلُ i. e. [*Verily* (إِنْ being here a contraction of إِنَّ as in the Kur xvii. 75 and 78 &c.)] *it was equal as to the time required to read it,* or *to recite it, to* [that which is entitled] *the* سورة

of the بقرة [*or it was longer*]: but most

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related it as commencing with the words ان كانت لَتُوَازِى. (TA.)

4 **اقرأت** , said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb:* (K, TA:) and when this is the case, one says that she is فى قَرْوَتِهَا, which is anomalous, for فى قَرْأَتِهَا ; (TA in the present art.;) meaning *in the first period of her pregnancy, before its becoming apparent,* or *manifest.* (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase أَقْرَأَتْ سَمًّا,) the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning *It retained* poison *for the space of a month.*] ___ Also, said of a woman, *She menstruated:* and *she became pure from the menstrual discharge:* (S, O, * Msb, K, TA:) and so قَرَأَتْ , in both of these senses, (Msb, TA,) aor. ـَـ , inf. n. قَرْءٌ; (Msb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قَرَأَتْ حَيْضَةً أَوْ حَيْضَتَيْنِ [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, أَقْرَأَت, meaning, *she menstruated once or twice*]; (S, O, * TA; *) and قَرَأَتْ signifies *she saw the blood* [*of the menses app. for the first time*]: (TA:) and أَقْرَأَتْ signifies *she became one who had the menstrual discharge.* (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IAth, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] ___ اقرأت الرِّيَاحُ (S, K) *The winds blew,* (K,) or *began* [*to blow*], (S,) *in their time,* or *season.* (S, K.) ___ اقرأ (said of a man, O, TA) *He reverted,* or *turned back,* (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) ___ And *He,* or *it, approached,* or *drew near.* (K.) You say, أَقْرَأْتُ مِنْ أَهْلِى *I*

approached, or *drew near to, my family.* (O.) And أَقْرَأَتْ حَاجَتُكَ *They object of want approached,* or *drew near;* or *has approached,* &c. (S, O.) ___ And *It set,* (K, TA,) said of a star: or *the time of its setting came,* or *drew near.* (TA.) أَقْرَأَتِ النُّجُومُ signifies *The stars set:* (O:) ___ and also (O) *The stars delayed* [*to bring*] *their rain.* (S, O.) ___ And اقرأ is also *syn. with* أَخَّرَ, (K, TA,) in the phrase اقرأ حَاجَتَهُ [*He postponed,* or *delayed, the object of his want:*] (TA:) and, (K, TA,) as some say, (TA,) *syn. with* استأخر [*He,* or *it, was,* or *became, behind, backward, late,* &c.:] (K, TA:) [but it should be observed that أَخَّرَ is often intrans., and syn. with استأخر; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with أَخَّرَ, may have been taken from the phrase أَعَتَّمْتَ قِرَاكَ أَمْ أَقْرَأْتَهُ i. e. *Hast thou withheld thy entertainment for the guest,* or *guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) ___ أَقْرَأْتُ فِى الشِّعْرِ is from الأَقْرَآءُ [pl. of القِرْءُ or القُرْءُ: hence it seems to mean *I rhymed,* or *versified:* compare أَرْجَزَ from الرَّجَزُ, and أَرْمَلَ from الرَّمَلُ, &c.]. (O. [See also 8.]) أَقْرَأَهُ, (L, K, TA,) inf. n. إِقْرَآءٌ, (TA,) *He* (a sheykh, or preceptor, L, TA) *made him,* or *taught him, to read,* or *recite;* (L, K, TA;) [and so قَرَأَهُ, inf. n. قُرْآنٌ, as shown before:] see 1, last quarter. One says, أَقْرَأَهُ القُرْآنَ (S, O, L, TA) and الحَدِيثَ (L, TA) *He made him,* or *taught him, to read,* or *recite, the Kur-án* and *the tradition.* (L, TA.) Hence أَقْرَأَهُ السَّلَامَ: (AHát, TA:) see 1, near the end. ___ See also what next follows.

5 **تقرّأ** *He devoted himself to religious exercises* [and particularly *to the reading,* or *reciting, of the Kur-án*]; (S, K;) as also قَرَأَ; (O, TA;) and اقرأ: (K, TA:) and *i. q.* تَفَقَّهَ [i. e. *he learned knowledge,* or *science;* or particularly الفِقْهَ, meaning *the science of the law.* (K.)

8 **إِقْتَرَأَ** see 1, former half. [After the mention of اقترأه as syn. with قَرَأَهُ, it is added in the TA, يقال اقترأت فى الشعر, in which اقترأت is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is

misplaced.]

10 **استقرأ الأَشْيَآءَ**, (Msb,) or استقرى الاشياءَ, (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the* أَقْرَآء [or *modes*, or *manners of being*, (pl. of قَرْء or قُرْء, and of قِرْو,)] *of the things, for acquiring a knowledge of their conditions and properties.* (Msb in this art., and TA in art. قرو.) [And one says also, استقرأ الكتابَ, meaning *He investigated the book to find some particular thing.*] ___ And استقرأ الجملُ النَّاقةَ *The he-camel left the she-camel* (تاركَها [in the CK and in my MS. copy of the K باركها]) *in order that he might see whether she had conceived or not:* (S, K:) [or *whether she were in her state of desire:* for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وَدِيق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وَدِيق [a mistranscription for وَدَاق or a noun cognate there with], one says of her, هى فى قُرْئِها and أَقْرائِها. (TA. [See also 1, first quarter; and see قَرْء الفرسِ.]) ___ And استقرأَه signifies *He desired*, or *demanded, of him that he should read*, or *recite.* (MA, TA.)

قَرْء (S, Mgh, O, Msb, K, &c.) and قُرْء, (Mgh, Msb, K,) or the latter is a simple subst. and the former is an inf. n., (Msb,) *A menstruation:* and *a state of purity from the menstrual discharge:* (S, Mgh, O, Msb, K, &c.:) thus having two contr. meanings: (S, O, K:) said by IAth to have the latter meaning accord. to Esh-Sháfi'ee and the people of El-Hijáz, and the former meaning accord. to Aboo-Haneefeh and the people of El-' Irák: (TA:) and *a time;* (AA, S, Mgh, O, K;) and so قَارِئ; (S, Mgh, O;) as in the sayings, هَبَّت الرِّيحُ لِقَرْئِها and لِقَارِئِها *The wind blew at its time;* (Kt, Mgh;) and this is the primary signification (IAth, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IAth, Mgh, O:) and قَرْء signifies also the *termination of a menstruation:* and some say, the *period between two menstruations:* (S:) accord. to Zj, it means the *collecting of the blood in the womb;* which is only in the case of becoming pure from menstruation: (TA:) the pl. is أَقْرَآء and قُرُوء and

أَقْرُؤٌ, (S, O, Msb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Msb;) or when قِرْءٌ or قُرْءٌ has the first of the meanings assigned to it above the pl. is أَقْرَآءٌ, and when it has the second thereof the pl. is قُرُوءٌ: (K:) respecting the phrase ثَلَاثَةَ قُرُوءٍ in the Kur [ii. 228], As says, it should by rule be ثَلَاثَةَ أَقْرُؤٍ: (Msb, TA:) the grammarians say that it is for ثَلَاثَةً مِنَ القُرُوءِ; thus in the L: (TA:) or they say that it is for ثَلَاثَةَ أَقْرُؤٍ مِنَ القُرُوءِ: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Msb.) ___ [Hence,] *A rhyme:* (Z, K, TA:) أَقْرَآءٌ (Z, O, TA) and قُرُوءٌ (O) signifying the *rhymes* of verses; (Z, O, TA;) which terminate like as do the اقرآء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and أَقْرَآءُ الشِّعْرِ signifies also the *several modes*, or *manners*. or *species*, (IAth, O, K, TA,) and *metres*, (IAth, TA,) and *scopes*, (K, * TA,) of verse, or poetry: (IAth, O, K, TA:) the sing. is قِرْءٌ (O, TA) and قُرْءٌ, and some say قَرْءٌ also, and قَرًى and قَرًّى, and some say that it is قَرْوٌ [q. v.] with و: and the pl. of قَرًى is [also] أَقْرِيَةٌ [a pl. of pauc.]. (TA.) One says, هٰذَا الشِّعْرُ عَلَى قَرْءِ هٰذَا الشِّعْرِ i. e. *This poetry is according to the mode*, or *manner*, &c., *of this poetry*. (O.) See also 10, first sentence. ___ Also *A periodical festival;* syn. عِيدٌ. (TA.) ___ And *A fever* [app. *an intermittent*, or *a periodically-recurrent, fever*]. (TA.) ___ And *i. q.* غَائِبٌ [app. meaning *A thing becoming absent*, or *unapparent*, or *setting*, like a star: see 4]. (TA.) ___ And قُرْءُ الفَرَسِ means *The days of the mare's desiring the stallion:* or, *of her being covered:* one says هِىَ فِى قُرْئِهَا and فِى أَقْرَائِهَا [*She is in her days of desiring* &c.]. (TA.) See also 1, first quarter; and see 10, third sentence.

قُرْءٌ : see the next preceding paragraph, in two places.

قَرْءٌ : see قِرْءٌ, last quarter: ___ and see also the paragraph here following.

قُرْأَةٌ The وَبَآءٌ [by which is here meant the *common*, or *general, disease*] (As, S, O, K) of a country; (S, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the S,] the قُرْأَة thereof quits him; or, as the people of El-Hijáz say, its قُرَة; meaning that if he be affected with a malady after that, it will not be from the وَبَآءٌ [or قُرْأَة] of the country: (As, S, O;) and it is also termed قُرْءٌ . (TA. [But I think it not improbable that this last word may have originated in a mistranscription of قُرَةٌ.]) See also 4, second sentence.

القُرْآنُ is said by some of the erudite to be originally an inf. n. of قَرَأْتُ الشَّىْءَ meaning I collected together the thing, or of قَرَأْتُ الكِتَابَ meaning I read, or recited, the book, or Scripture; and then conventionally applied to signify *The Book of God that was revealed to Mo- hammad:* (Kull:) it is [also expl. as signifying] *the revelation,* (K, TA,) meaning *that which is termed* العَزِيز [*the mighty,* or *inimitable,* &c.], *which is read,* or *recited, and written in books,* or *volumes:* (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to *the substance itself* [*whereof the Kur-án consists*], and lexically to *the alphabetical letters* [*in which it is written*] for these are what are read; as when one says, كَتَبْتُ القُرْآنَ [*I wrote the Kur-án*], and مَسَسْتُهُ [*I touched it*]: (Msb:) [and without the article ال, it is applied to *any portion of the Kur-án:*] accord. to AO, (S,) and Zj, (TA,) it is thus called because it collects and comprises the سُوَر [or chapters]: (S, O, TA:) and IAth says that the original meaning of the word is *the collection;* and that the قُرْآن is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the آيَات [i. e. verses, or signs], and the سُوَر [or chapters]: but Ismá'eel Ibn-Kustan- teen, to whom, as a disciple to his preceptor, EshSháfi'ee read, or recited, the Kur-án, is related on the latter's authority to have said that القُرَانُ is a subst., and with hemz, and not taken from قَرَأْتُ, but is a name for *the Book of God,* like التَّوْرَاةُ [the Book of the Law revealed to Moses] and الإِنْجِيلُ [the Gospel]: and it is related that Aboo-'Amr Ibn-El-'Alà used to pronounce القران without hemz [like

many others, but it is, and always has been, pronounced by most with hemz]. (TA.) ___ It is also applied to *The divinely appointed act of prayer* (الصَّلَاةُ) because it comprises recitation [of words of the Kur-án]. (IAth, TA.)

قَرِىءٌ : see قَرِءٌ, last quarter.

قَرَّاءٌ *A good reader* or *reciter* [*of the Kur-án*]: pl. قَرَّاؤُونَ: it has no broken pl. (K, TA.)

قُرَّآءٌ , (S, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and قَارِئٌ and مُتَقَرِّئٌ , (K,) *A devotee;* or *one who devotes himself* [and in the case of the first of these epithets *herself*] *to religious exercises* [and particularly *to the reading,* or *reciting, of the Kur-án*]: (S, O, K:) pl. قُرَّاؤُونَ (S, K) and قَرَارِىءُ, (K, TA,) [in the CK قَرَارِئُ and] in a MS copy of the K قَوَارِئُ, which might be a pl. of قَارِئٌ; and in the L قَرَائِئُ. (TA.) And قُرَّآءٌ is sometimes a pl. of قَارِئٌ. (S.)

قَارِئٌ as an epithet applied to a she-camel; pl. قَوَارِئُ: see 1, former half. Also *Reading,* or *reciting,* the Kur-án [&c.]; or *a reader,* or *reciter,* thereof: (K, TA:) and sometimes the ء is suppressed, so that one says قَارٍ: (TA:) pl. قَرَأَةٌ and قُرَّآءٌ (S, O, Msb, K) and قَارِئُونَ. (Msb, K.) ___ And *syn. with* قُرَّآءٌ, q. v. (K.) See also قَرِءٌ, first quarter, in two places. هٰذَا وَقْتُ قَارِئِ الرِّيحِ means *This is the time of the blowing of the wind.* (TA.) It is also said to signify The *top,* or *upper part,* of a قَصْرٌ [or pavilion, &c.]. (O.)

أَقْرَؤُكُمْ , occurring in a trad., may mean *He, of you, who reads,* or *recites,* [*the Kur-án*] *most:* or it may mean, *who is most sound in his knowledge of the Kur-án, and who retains it most in his memory.* (Ibn-Ketheer, TA.)

مُقْرِئٌ [thus withot ة] *Menstruating:* (S, Msb:) and also *being pure from the menstrual discharge.* (Msb.) And *One who makes,* or *teaches,* another or others *to read,* or *recite,* (S, TA,) the Kur-án [&c.]. (S.)

مُقَرَّأَةٌ One *whose termination of her menstruations is waited for,* or *awaited* (K.) [See the verb.]

صَحِيفَةٌ مَقْرُوءَةٌ , (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and مَقْرُوَّةٌ and مَقْرِيَّةٌ, (K, TA,) which are extr., except in the dial. of those who say قَرَيْتُ [for قَرَأْتُ], (TA,) [*A writing read.*]

مُتَقَرِئٌ : see قُرَّآءٌ.

قرب

1 **قَرُبَ**, aor. ـُ, inf. n. قُرْب (S, Mgh, O, Msb *) and قُرْبَة and قَرَابَة and قُرْبَى (Mgh, Msb) and مَقْرَبَة, (Mgh,) [to which may be added some other syns. mentioned below with قُرْب and قَرَابَة,] *It*, and *he, was*, or *became, near;* (S, Mgh, O;) syn. دَنَا; (S, O;) *contr. of* بَعُدَ: (Mgh:) or قُرْب is *in place*, and قُرْبَة is *in station*, or *grade*, or *rank*, and قَرَابَة and قُرْبَى are *in* الرَّحِم [meaning *relationship*, or *relationship by the female side*]; (Mgh, Msb, TA;) or, accord. to the T, قَرَابَة is in النَّسَب [app. *relationship in a general sense*], and قُرْبَى is *in* الرَّحِم [app. as meaning *relationship by the female side*]: (TA:) You say, قَرُبَ مِنْهُ, (A, MA, Msb, K,) and إِلَيْهِ; (A;) and قَرُبَهُ, (S, MA, O, K,) aor. ـَ; (S, K;) inf. n. (of the former verb, Msb) قُرْب, (Msb, K,) or قُرْب and قُرْبَة &c. as above, (Msb,) or قُرْب and مَقْرَبَة and مَقْرُبَة; (MA;) and (of the latter verb, S, MA, O) قُرْبَان (S, MA, O, K) and قُرْبَان; (K;) *he* (a man, S, O) *was*, or *became, near to it;* (S, A, MA, O, K;) syn. دَنَا: (S, A, O, K:) or the former verb means thus; but when one says لَا تَقْرَبْ كَذَا with fet-h to the ر, the meaning is, *occupy not thyself with doing such a thing:* (MF, TA, &c.:) or قَرِبْتُ الأَمْرَ, aor. ـَ, and قَرَبْتُهُ, aor. ـُ, i. e., like تَعِبَ and like قَتَلَ, inf. n. قُرْبَان, signifies *I did the thing*, or *affair;* or *I was*, or *became, near*, or *I approached, to it*, or *to doing it* [or *to doing something with it* or *to it*]: an ex. of the former meaning is the saying [in the Kur xvii. 34], لَا تَقْرَبُوا ٱلزِّنَا [*Commit not ye fornication*, or *adultery;* or, accord. to some, this is an ex. of the latter meaning]; and hence one says, قَرِبْتُ المَرْأَةَ, inf. n. قُرْبَان, a metonymical phrase, meaning *I compressed the woman:* and an ex. of the latter meaning is the saying, لَا تَقْرَبُوا الحِمَى i. e. لَا تَدْنُوا مِنْهُ [meaning *Approach not ye to doing*, or *to entering upon, the thing*, or *place, that is prohibited*, or *interdicted*]. (Msb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, أَخَذَهُ مَا قَرُبَ وَمَا بَعُدَ, as though meaning *He became*, or *has become, disquieted by reason of near and remote circumstances*

of his case: (O:) or *recent and old griefs took hold upon him.* (Mgh in art. قدم. [See art. .])بعد

دنا منّى وقرب is expl. by Zj as meaning *He drew near to me and drew nearer.* (T in art. دلو: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with قرُبَ or with قرَبَ in senses expl. above. Thus اقرب is *syn. with* قرُبَ in the first of the senses expl. above, like as أَدْنَى is with دنا, for its inf. n.] الإِقْرابُ signifies الدُّبُوُّ. (TA.) اقترب, also, is *syn. with* قرُبَ in the first of the senses expl. above; (MA;) [i. e.] it is *syn. with* دنا: (Msb:) or it is *syn. with* تقارب, (S, O, K, TA,) signifying *he,* or *it, drew near;* (TA;) thus وٱقْتَرَبَ الوَعْدُ [in the Kur xxi. 97] signifies تقارب [meaning *And the fulfilment of the promise shall draw near*]: (S, O, TA:) and you say, اقترب منّى [meaning *He drew near to me*]: (A:) it is also said that is has a more particular signification than قرُبَ; for it denotes intensiveness in القُرْب; thus says Ibn-'Arafeh; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) تقرّب [likewise] is *syn. with* [قرُبَ, i. e.] دنا, in the phrase تقرّب منه: (O: [see قرُبَ منه:]) or it signifies *he drew near,* or *approached, by little and little,* (تَدَنَّى,) to a thing. (TA.) And قارب الشَّىءَ, (ISd, TA,) or الأَمْرَ, (Msb,) [like قَرُبَهُ in many instances,] signifies *He was,* or *became, near,* or *he approached, to the thing,* or *affair,* or *to doing*

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it. (ISd, Msb, TA.) ___ قرُبَ, aor. ـُ, inf. n. قُرْبٌ signifies also *He formed an opinion that was near to certainty.* (MF.) ___ In the phrase قَرَبَتِ الشَّمْسُ للْمَغِيبِ [meaning *The sun was,* or *became, near to setting*], like كَرَبَتْ, the ق is asserted by Yaakoob to be a substitute for ك. (TA.) قرَبَ, aor. ـُ; inf. n. قَرَابَةٌ, *He* (a man) *journeyed to water, there being between him and it a night's journey.* (S, O.) [See also أَقْرَبَ القومُ. Or,] accord. to Lth, you say, قَرَبُوا, aor. ـُ, inf. n. قَرَبٌ [q. v.], meaning *They, after pasturing their camels in the tract between them and the wateringplace, and journeying on during a part of the time until there remained between them and the water a*

night, or *an evening, hastened in their course.* (TA.) And قَرَبَ الإِبِلُ [in some copies of the K الإِبِلَ and in others الإِبِلُ], aor. ـُ, inf. n. قَرَابَةٌ; thus in the K; but accord. to Th, قَرَبَتِ الإِبِلُ, aor. ـُ, inf. n. قَرَبٌ; (TA;) i. e. *The camels journeyed by night in order to arrive at the water on the morrow:* (K, * TA:) and [a man says, of himself,] قَرَبْتُ, aor. ـُ, inf. n. قَرَابَةٌ. (TA.) ___ And قَرَبَتْ المآءَ, aor. ـُ, inf. n. قَرَبٌ, so in the Fs [of Th, meaning *I journeyed to the water by night in order to reach it on the following morning*]. (TA.) [Or] you say, قَرَبُوا المآءَ, meaning *They sought,* or *sought to attain, the water.* (A.) ___ And [hence] one says, فُلَانٌ يَقْرُبُ حَاجَتَهُ, meaning *Such a one seeks,* or *seeks to attain, the object of his want;* from the seeking, or seeking to attain, the water: and hence the saying, in a trad., وإِنْ نَقْرُبُ بذلك إلَّا أَنْ نَحْمَدَ ٱللّٰهَ *We not seeking thereby* [aught] *save our praising God:* thus expl. by El-Khattábee. (Az, TA.) [Hence, also,] one says قَدْ قَرَبَ أَمْرًا لَا أَدْرِى مَا هُوَ [*He has sought to accomplish an affair, I know not what it is*]: (A, O: *) and فُلَانٌ يَقْرُبُ أَمْرًا لَا يَسْهُلُ لَهُ [*Such a one seeks to accomplish an affair that will not be easy to him*]. (A.) فُلَانٌ يَقْرُبُ أَمْرًا means *Such a one seeks, desires,* or *aims at,* [*the accomplishment of*] *an affair,* when he does a deed, or says a saying, with that object. (T, O, TA.) قَرَبَ السَّيْفَ, (S, O,) inf. n. قَرْبٌ; (K;) and اقربه, (O,) inf. n. إِقْرَابٌ; (K;) *He put the sword into the* قراب [q. v.]: (S, O, K:) or the former, (accord. to the K,) or ↓ the latter, (accord. to the S and TA,) *he made for the sword a* قراب: (S, K, TA:) or ↓ the latter has both of these significations: (O:) or the former verb is said of a sword or of a knife in the former sense; and in like manner ↓ the latter verb in the latter sense: or the former phrase signifies *he made for the sword a* قراب; and ↓ the latter phrase, *he put the sword into its* قراب: and one says, قَرَبَ قِرَابًا and اقربه, meaning *he made a* قراب. (TA.) قَرْبٌ [as an inf. n. of which the verb is قَرَبَ] also signifies The *feeding* a guest *with the* أَقْرَابٌ (O, K, TA) meaning *flanks* [of an animal or of animals, pl. of قُرْبٌ or قُرُبٌ]. (TA.) And قَرِبَ, (O, K,) with kesr to the ر, (O,) like فَرِحَ, (K,) [aor. ـَ, inf. n. app. قَرَبٌ,] *He* (a man, TA) *had a complaint* (O, K) *of his* قُرْبٌ or قُرُبٌ, (K,) [i. e.] of his *flank;* (O;) as also قَرَبٌ, (O, * K, [in the former this verb is only indicated by the

mention of its inf. n.,]) inf. n. تَقْرِيبٌ. (O, K.)

2 **قَرَّبَهُ** , inf. n. تَقْرِيبٌ, *He made,* or *caused, to be,* or *become, near, caused to approach,* or *brought,* or *drew, near, him,* or *it.* (S, O, Msb. *) [Hence the phrase قَرَّبَ ٱللّٰهُ دَارَكَ, which see in what follows.] ___ [And hence, *He made him to be a near associate; he made him an object of,* or *took him into, favour:* and (agreeably with an explanation of the pass. in the Ham p. 184) *he made him,* or *rendered him, an object of honour.*] One says, قَرَّبَهُ مِنْهُ meaning *He* (a king, or a governor, or prince, [or any other person who was either a superioror an equal,]) *made him to be to him a* قُرْبَانٌ, i. e. [a *near associate,* or] *a consessor,* or *a particular,* or *special, associate* or *companion* [&c.: see قُرْبَانٌ]. (TA.) ___ قَرَّبَهُ إِلَيْهِمْ, in the Kur li. 27, means *He presented it,* or *offered it, to them:* (Jel:) or *he placed it,* or *put it, before them.* (Bd.) And one says also, قَرَّبَ خَصْمَهُ إِلَى السُّلْطَانِ [*He brought,* or *placed, his adversary before the Sultán*]. (Mgh in art. رفع.) And قَرَّبَ لِلّٰهِ قُرْبَانًا [*He offered,* or *presented, to God, an offering,* or *oblation*]. (S, O: in the Msb, حَيَّا وَقَرَّبَ ___.) إِلَى ٱللّٰهِ, (A, O,) inf. n. تَقْرِيبٌ, (K,) signifies *He said,* حَيَّاكَ ٱللّٰهُ وَقَرَّبَ دَارَكَ [*May God preserve thee alive,* or *prolong thy life, and make thine abode to be near*]: (A, O, K:) one says thus of a host to a visitor. (TA.) ___ And التَّقْرِيبُ signifies also *The denoting nearness.* (Mughnee and K * voce أَوْ, and Kull pp. 82 and 83 and 124.) Thus what is termed تَصْغِيرُ التَّقْرِيبِ [*The diminutive denoting nearness*] is such as occurs in the saying, دَارِى قُبَيْلَ المَسْجِدِ [My house is a little before the mosque]. (Kull p. 124.) ___ And *The advancing an argument in such a manner as renders the desired conclusion a necessary consequence.* (MF.) ___ And *A certain sort of* عَدْوٌ [or *running*] (S, O, K) of a horse: (S, O:) one says, of a horse, قَرَّبَ, inf. n. تَقْرِيبٌ, (S, A, O,) meaning *he raised his fore legs together and put them down together* (S, O, K *) *in running:* (S, O:) or *he ran* [*as though*] *pelting the ground* [*with his hoofs*]: (AZ, TA:) and it is

also said of other animals than the horse: but not of the camel: (MF:) [one sort of] التقريب is [a rate] less than الحضر; (S, A, O;) and more than الخبب: (El-Ámidee, MF:) there are two sorts of تقريب, called أَعْلَى [which is *a gallop*] and أَدْنَى [which is *a canter*]: (S, O:) the former is termed الثَّعْلَبِيَّة; and the latter, الإِرْخَآء. (TA.) See also 1, near the end, in two places.

3 **قَارَبَتْهُ**, inf. n. مُقَارَبَةٌ [and قِرَابٌ], *I was*, or *became, near to him*, or *it; contr. of* بَاعَدَتْهُ. (Msb.) See 1, near the middle of the paragraph. ___ One says of a vessel, (S, O, K,) قَارَبَ أَنْ يَمْتَلِئَ (S, O) or قَارَبَ الامْتِلَآءَ (K) [*It was*, or *became, near to being full*]: قَارَبَ [thus used] is the verb from قُرْبَانٌ [q. v.], and قَرُبَ is not used in its stead. (Sb, TA.) And one says also, قَارَبَ مِلْأَهُ [*It was*, or *became, nearly equal*, or *it nearly amounted, to what would fill it*]. (Msb.), And قَارَبَ قَدْرَهُ [*It was*, or *became, nearly equal*, or *equivalent, to its quantity*, or *amount;* or *it was*, or *became, nearly equivalent to it*]. (K, TA.) [And hence the term أَفْعَالُ المُقَارَبَةِ *The verbs of appropinquation;* as كَادَ &c.] ___ قَارَبَ الخَطْوَ *He made the stepping to be contracted;* syn. دَانَاهُ; (AZ, K, TA;) [i. e. *he made short steps: made his steps to be near together;*] said of a horse. (TA.) And قَارَبَ كَلَامَهُ [*He made the several portions of his speech*, i. e. *he made his words, to be near together;* so that it means *he uttered his speech rapidly*]. (K in art. وط; &c.) And قَارَبَ بَيْنَ الكَلِمَةِ وَالكَلِمَةِ فِى التَّسْبِيحِ [*He made the words to follow one another nearly*, or *to be near together, in the act of praise*, or the like.] (M in art. دنو.) And قَارَبْتُ بَيْنَ الأَمْرَيْنِ *i. q.* دَانَيْتُ [*I made the two affairs*, or *events, to be nearly uninterrupted*]. (T, S, Msb, all in art. قاربه ___.) دنو also signifies *He thought him*, or *it, to be near.* (Ham p. 634.) And قَارَبَ الأَمْرَ *He thought the thing.* (MF.) ___ And *He interchanged with him good*, or *pleasing, speech.* (O, K, TA.) ___ And قَارَبَ فِى الأَمْرِ *He pursued the right*, or *just*, or *middle, course, neither exceeding it nor falling short of it, in the affair.* (O, * K, * TA.) ___ And قَارَبَتْهُ فِى البَيْعِ [app. meaning, in like manner, *I pursued a*

middle course with him in selling, or *buying, with respect to the price demanded* or *offered, neither exceeding what was just nor falling short of it*], (S, O,) inf. n. مُقَارَبَةٌ. (S.) ___ مُقَارَبَةٌ and قُرَابٌ signify also The *raising the leg* [or *legs,* of a woman,] *for the purpose of* جِمَاعٌ. (K.)

4 **أَقْرَبَ** see 1, second quarter. ___ [Hence,] أَقْرَبَتْ, (S, A, O, K,) said of the pregnant, (A, TA,) or of a woman, and of a mare, and of a ewe or goat, (S, O, TA,) and also of an ass, (Lth, TA,) but [app.] not [properly] of a camel, (Lth, S, * O, * TA,) [though it is sometimes said of a camel, as in the S and O voce غَمُوسٌ, and in the O and K in art. ك,] *She was,* or *became, near to bringing forth.* (Lth, S, A, O, K.) ___ And اقرب said of a colt, and of a young camel, (K, TA,) &c., (TA,) *He was,* or *became, near to the age of shedding his central incisors;* (K, TA;) and likewise, *to that of shedding other teeth.* (TA.) ___ And *He nearly filled a vessel.* (S, O, K.) ___ لَأُقْرِبَنَّكُمْ صَلَاةَ رَسُولِ ٱللّٰهِ occurs in a trad. of Aboo-Hureyreh, meaning *I will indeed perform to you the like of,* or *what will be nearly the same as, the praying of the Apostle of God.*

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(TA.) ___ اقرب الإِبِلَ *He made the camels to journey by night in order to arrive at the water on the morrow:* (O, * K, TA:) or اقربوا إِبِلَهُمْ *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night,* or *an evening, hastened their camels.* (Lth, TA.) ___ And اقرب القَوْمُ *The people,* or *party, became persons whose camels were performing a journey such as is termed* قُرْبٌ: the part. n. is [said to be] قَارِبٌ, not مُقْرِبٌ: (As, S, O:) the former of these is said by A'Obeyd to be anomalous: (S, O:) [but see قُرْبٌ, which is expl. as

having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مُتَقَارِبَة (which means *few,* or *near together*): but I think that this word is a mistake of a copyist, for قَوَارِبُ: see قَارِبٌ.] See also 1, last quarter, in six places.

5 **تَقَرَّبَ** see 1, near the middle of the paragraph. ___ [Hence] one says to his companion, urging him, تَقَرَّبْ, meaning *Advance thou,* or *come forward:* (A, TA:) or تَقَرَّبْ يَا رَجُلُ, meaning *hasten, O man.* (As, O, L, K, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) ___ And [hence, also,] تقرّب signifies *He rendered himself near,* or *allied himself,* [*drew near,* or *ingratiated himself,*] *by affection and friendship.* (TA, voce تَنَسَّبَ. [In this sense it is trans. by means of مِنْ.]) And *He applied himself with gentleness,* or *courtesy, to obtain access,* or *nearness,* to a man, *by means of some act performed for that purpose,* or *by right.* (TA. [In this sense it is trans. by means of إِلَى.]) And one says, تقرّب من ٱللّه [*He drew near unto God*] *by prayer* or *the like,* and *righteous actions:* and تقرّب ٱللّه منه [*God drew near unto him*] *by beneficence towards him.* (TA.) And تقرّب به إِلَى ٱللّه, (S, A, O, Msb, K, *) inf. n. تَقَرُّبٌ and تَقَرَّابٌ, (O, K,) the latter [of a rare form] like تَحَمَّالٌ and تَكَلَّامٌ and تَمَلَّاقٌ, (O,) *He sought thereby nearness, to bring himself near, to draw near,* or *to approach, unto God;* or *to advance himself in the favour of God:* (S, K, * TA:) and فَعَلَهُ تَقَرُّبًا إِلَيْهِ [*He did it by way of seeking nearness,* &c., *to Him*]. (A.) تقرّب also signifies *He* (a man, O) *put his hand upon his* قُرْب (O, K, TA) i. e. his *flank,* (O, TA,) *in walking;* or, as some say, *hastening,* or *going quickly.* (TA.)

6 **تقاربوا** *They were,* or *became,* or *drew, near, one to another:* (S, * A, * Msb:) you say تقاربوا and اقتربوا [both app. signifying the same, like تخاصموا and اختصموا, and تخالطوا and اختلطوا, and تشاركوا and اشتركوا, &c.].

(A.) ___ See also 1, second quarter. ___ تقاربت إبلُه means *His camels became few,* [because drawing near together,] (A, O, K, TA,) *and* (as is also said of other things, TA) *declined,* or *became reduced to a bad state.* (O, * K, * TA.) ___ And [for the like reason, because of its becoming dense,] تقارب is said of seed-produce, or standing corn or the like, meaning *It became nearly ripe.* (O, K, TA.) ___ And hence [accord. to some], تَقَارَبَ الزَّمَانُ [*When the time becomes contracted*], occurring in a trad., expl. in art. زمن, q. v. (TA.)

8 **إِقْتَرَبَ** see 1, second quarter, in two places: ___ and see also 6.

10 **استقربه** [contr. of استبعده]. One says, هو يستقرِبُ البعيدَ [*He reckons near that which is remote*]. (A, Msb.)

قُرْبٌ [mentioned in the first sentence of this art. as an inf. n.] is the *contr. of* بُعْدٌ: (S, O:) [used as a simple subst., it signifies *Nearness,* and] it is said to be [properly, or primarily,] *in respect of place;* [i. e. *vicinity;*] as distinguished from قُرْبَةٌ &c. (Msb, TA.) You say, إِنَّ قُرْبَكَ زيدًا [*Verily Zeyd is in thy vicinity;* i. e., *near thee in respect of place*]; but not إِنَّ بُعْدَكَ زيدًا; because قُرْبٌ is more capable of being used as an adv. n. of place than بُعْدٌ: in like manner they said also هو قُرَابَتَكَ, meaning [*He is in thy vicinity;* i. e.,] *near thee in respect of place.* (Sb, TA. [See also قَرِيبٌ.]) [And بالقُرْبِ منه is a phrase of frequent occurrence, meaning *In the vicinity of,* or *near in respect of place to, him,* or *it.*] And one says, تناوَلَه مِنْ قُرْبٍ and مِنْ قَرِيبٍ [*He took it,* or *took it with his hand, from a near place* or *spot*]. (A, Msb.) And رأَيتُه مِنْ قُرْبٍ [and مِنْ قَرِيبٍ *I saw him,* or *it, from a near place* or *spot,* or *from within a short distance*]. (S in art. ام; &c.) ___ It is also syn. with قُرَابٌ [signifying *Nearness in respect of time*] as used in the saying افْعَلْ ذٰلكَ بقُرَابٍ [i. e. *Do thou that soon;* like as one says, قَرِيبٍ عَنْ]: (K, TA:) accord. to the K, the word قُرَابٌ in this case is like سَحَابٌ: but it is said in a prov., الفِرارُ بقُرَابٍ أَكْيَسُ, thus in the S, or, as some relate it, بقُرَابٍ; and IB says, J has cited this prov. [next] after the قُرَابُ of the sword, but should have said that القُرَابُ is also syn. with القُرْبُ, and should then have adduced

the prov. as an ex. meaning *The fleeing soon* in eagerness of desire for safety [*is more*, or *most, shrewd*]: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقِرَابٍ, the meaning of the prov. is, that he who flees with the قِرَاب (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قِرَاب also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قَرِيب is there erroneously put for قُرْب.] ___ See also قَرَابَة. ___ It is also a pl. of قَرِيب [q. v.]. (TA in art. قرب.) زلف also, and قُرُب , (S, O, K,) the former of which is the original, (TA,) signify The خَاصِرَة [or *flank*]: (O, K:) or [the *part*] *from the* شَاكِلَة [which is syn., or nearly so, with خَاصِرَة,] *to the* مَرَاقّ [or *soft parts*] *of the belly:* (S, O, K:) and likewise *from the* رُفْغ [generally meaning *groin*] *to the armpit, on each side:* (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَاب; (T, S, O, K;) which is also used in the place of the dual. (T, TA.)

قَرَب [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant:* or, as As said, on the authority of an Arab of the desert, (S, O,) *a journey by night in order to arrive at the water on the morrow;* (S, O, K;) and so قَرَابَة [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (K;) a journey by night in order to arrive at the water on the second following day being called طَلَق: (S, O:) and the *seeking water by night:* or, *when it is not more than a night's journey distant:* or the *first day in which one journeys to water when it is two days distant;* the second day being called طَلَق: (K: [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَق:]) or the *night after which, in the morning, one arrives at the water:* (TA:) and لَيْلَةُ القَرَب is *the night in which people with their camels hasten to the water in a journey such as is termed* قَرَب بَصْبَاص; this latter term being applied to signify *a people's letting*

their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it: (S, O:) or, as is said on the authority of As, لَيْلَةُ القَرَبِ is *the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture;* this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَقِ: accord. to AA, [the journey called] القَرَبُ is [*the journey to water*] *during three days,* or *more.* (TA.) And [hence] القَرَبُ is used to signify *What is a night's journey distant.* (S in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAar, قَرَبٌ there signifies *near,* so as to be visited repeatedly: or, as AA says, *at such a distance as to be visited once in three days.*]) [See also a saying mentioned voce حَوْزٌ.] ___ Also *A well of which the water is near* [*to the mouth*]. (O, K.)

قُرُبٌ : see قُرْبٌ, last sentence.

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قُرْبَةٌ an inf. n. of قَرُبَ [q. v.: and used as a simple subst. signifying *Nearness*]; like قُرْبٌ: or the former is *in station,* or *grade,* or *rank.* (Mgh, Msb.) You say, طَلَبْتُ مِنْهُ القُرْبَةَ [*I sought of him nearness of station,* &c.; or *admission into favour*]. (A.) ___ See also قَرَابَةٌ. ___ Also, (A, O, Msb,) and قُرُبَةٌ , (Msb,) *A thing* [*such as prayer,* or *any righteous deed* or *work,*] *whereby one seeks nearness, to bring himself near, to draw near,* or *to approach, unto God;* or *to advance himself in the favour of God;* (A, * O, Msb;) as also قُرْبَانٌ : (S, O, Msb, K:) pl. of the first and second قُرَبٌ and قُرْبَاتٌ and قُرُبَاتٌ and قُرَبَاتٌ. (Msb.)

قَرْبَةٌ *A kind of* سِقَآءٌ [or *skin*], (S, * O, * TA,) *used for water:* (S, O:) or *a* وِطْبٌ [or *skin*] *that is used for milk,* and *sometimes for water:* (ISd, K:) or *such as is sewed on one side:* (K:) [the modern قِرْبَةٌ, which is seldom, if ever, used for anything but water, is (if I may judge from my own observations and the accounts of others) always made of the skin of a goat about one year old or upwards: it consists of nearly the whole skin; only the skin of the head, and a small portion of that of each leg, being cut off: it has a seam extending from the upper part of the throat nearly to the belly, and sometimes a corresponding seam at the hinder part, but more commonly only a patch of leather over the fundament and navel: over the seam, or over each seam, is sewed a narrow strip of leather; and a mouth of leather is added in the place of the head: it is carried on the back, by means of a strap, or cord, &c., one end of which is generally attached to a cord connecting the two fore-legs; and the other, to the right hind leg:] the pl. (of pauc., S, O) is قِرْبَاتٌ, and قِرَبَاتٌ, and قِرَبَاتٌ, and (of mult., S, O) قِرَبٌ. (S, O, Msb, K.) **فيه قَرَبَةٌ** and قَرَابَةٌ are said of a vessel that is nearly filled [meaning *In it is a quantity that nearly fills it*]. (K, TA.) [See also قِرَابٌ.]

قُرْبَةٌ : see قِرْبَةٌ: ___ and see also قَرَابَةٌ.

قُرْبَى [mentioned in the first sentence of this art. as an inf. n.: and used as a simple subst.]: see قَرَابَةٌ, in five places: and see also قَرِيبٌ, latter half.

قُرْبَانٌ A vessel *nearly full:* fem. قُرْبَى: (S, O, K:) and pl. قِرَابٌ: (S, O:) you say قَدَحٌ قُرْبَانُ مَآءٍ i. e. [*A drinking vessel*] *nearly full of water:* and the ق in قربان is [said to be] sometimes changed into ك: (TA:) so accord. to Yaakoob; but ISd denies this. (TA in art. كرب.) See also the paragraph here following.

قُرْبَانٌ : see قُرْبَةٌ: [it may often be rendered *An offering,* or *oblation:* and hence it sometimes means *a sacrifice,* as in the Kur iii. 179:] pl. قَرَابِينُ. (Msb.) قُرْبَانُهُمْ دِمَآؤُهُمْ [*Their offering* to God *is their blood,* lit. *bloods,*] occurs in a trad. as cited from the Book of the Law revealed to Moses, and as referring to the Arabs; meaning, they

seek to bring themselves near unto God by shedding their blood in fighting in the cause of religion; whereas the قربان of preceding peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.) And it is said in another trad., الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ [*The divinely-appointed act of prayer is the offering* to God *of every pious person*]; meaning, that whereby the pious seek to bring themselves near unto God. (TA.) ___ Also, (S, A, O, K,) and قُرْبَانٌ, (K,) but this latter is by some disapproved, (TA,) [*A near associate;* or] *a particular,* or *special,* (A, K,) *associate* or *companion* (A) or *consessor;* (K;) or *a consessor;* and *a particular,* or *special, associate* or *companion;* (S, ISd, O;) [or *a familiar,* or *favourite;*] of a king, (S, ISd, A, O, K,) or of a governor, or prince; (S, O;) [or of any person who is either a superior or an equal;] so called because of his nearness: (TA:) pl. قَرَابِينُ: (S, A, O, K:) and one says also, فُلَانٌ مِنْ قُرْبَانِ الأَمِيرِ [*Such a one is of the near associates,* &c., *of the governor,* or *prince*]; (S, O;) [for] قُرْبَانٌ is [said to be originally] an inf. n., and [therefore, as an epithet,] the same as sing. and dual and pl.: (so in a marginal note in one of my copies of the S:) or, in a phrase of this kind, it is a pl. of قَرِيبٌ. (A in art. بعد.)

قَرَابٌ : see قُرْبٌ, former half.

قُرَابٌ : see قَرِيبٌ, last quarter, in two places: ___ and قُرْبٌ, near the middle: ___ and قَرَابٌ, former half: ___ and قُرَابَةٌ.

قَرَابٌ [an inf. n. of 3. And hence قَرَابَ as an adv. n. of time]. You say, أَتَيْتُهُ قَرَابَ العِشَآءِ *I came to him near nightfall:* and قَرَابَ اللَّيْلِ *near night.* (Lth, TA.) And 'Oweyf El-Kawáfee says, describing she-camels, (so in the TA and in one of my copies of the S,) or 'Oweyf El-Fezáree, (so in the O,)

* هُوَ ٱبْنُ مُنْضَجَاتٍ كُنَّ قِدْمًا *
* يَزِدْنَ عَلَى العَدِيدِ قَرَابَ شَهْرٍ *

(O, TA) i. e. *He is the off spring of* [one of the] *she-camels that went beyond the usual*

time of bringing forth, that used formely to exceed the computed [time] *near a month:* J give a different reading of this verse, يَرْدُنَ عَلَى الغَدِير; but the correct reading is that given above. (IB, TA.) ___ See also قُرْب, near the middle. ___ قُرَابُ الشَّىْءِ and قُرَابَةُ and قُرَابَتُهُ signify *What is nearly the equal in quantity,* or *amount,* or *nearly the equivalent, of the thing.* (K.) One says, مَعَهُ أَلْفُ دِرْهَمٍ أَوْ قُرَابُهُ *He has with him a thousand dirhems, or nearly the equal thereof:* and مَعَهُ مِلْءُ قَدَحٍ مَآءً أَوْ قُرَابُهُ *He has with him a cupful of water, or nearly the equal thereof.* (Lth, TA.) And a poet says, (S,) namely, El- 'Ambar, (so in the O and TA,) or Es-Sinnabr, (so in the Mz, 49th نوع,) Ibn-'Amr, Ibn-Temeem, (O, TA, *)

* إِلَّا تَجِئْ مَلْأَى يَجِئْ قُرَابُهَا *

[*If a full* bucket (دَلْوٌ being understood, as is indicated in the S and O and TA,) *come not, what will be nearly the equal thereof will come*]. (S, O, TA.) One says also, لَوْ أَنَّ لِى قُرَابَ هٰذَا ذَهَبًا i. e. [*If there belonged to me*] *the quantity nearly sufficient for the filling of this* [*of gold*]: and لَوْ جَآءَ بِقُرَابِ الأَرْضِ i. e. [*If he brought*] *that which would be nearly the equal in quantity of the earth.* (Msb.) And المَآءُ قُرَابَةُ الرُّكْبَتَيْنِ [*The water is such as is nearly the equal in height of the two knees*]. (A.) [See also قُرْبَةٌ.] Also The غِمْدُ [i. e. *scabbard,* or *sheath,*] of a sword, (K, TA,) or of a knife: (TA:) or the جَفْنُ [i. e. *case,* or *receptacle,*] *of the* غِمْدُ; (K, TA;) *the* جَفْنُ, which is a *case,* or *receptacle, wherein is the sword together with its scabbard* (بِغِمْدِهِ) *and its suspensory belt* or *cord:* (S, O, TA:) it is *like a* جِرَابٌ *of leather, into which the rider,* or *rider upon a camel, puts his sword with its* جَفْنٌ [here meaning *scabbard*], *and his whip, and his staff,* or *stick, and his utensils:* (Az, TA:) or *like the* جِرَابٌ, *into which one puts his sword with its scabbard* (بِغِمْدِهِ), *and his whip, and sometimes his travelling-*

provisions of dates &c.: (IAth, TA:) the pl. of the قراب of the sword is قرب [a pl. of mult.] (Msb, TA) and أَقْرِبَة [a pl. of pauc.], like خمر and أَخْمِرَة pls. of خمار. (Msb.) See also قرب, latter half.

قَرِيبٌ *Near in respect of place:* (S, O, Msb, K, * &c.:) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Msb, K *) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Msb,) as is also بعيد in the contr. sense: (Kh, ISk, TA:) the Arabs say هو قريب منى, (ISk, O, * TA,) and هما قريب منى, and هم قريب منى, (ISk, TA,) and هى قريب منى, &c., meaning فى مكان قريب [*in a place near,* to me, or *little removed* from me:] (ISk, O, TA:) or when you say هند قريب منك, it is as though you said هند موضعها قريب منك [*Hind, her place is near to thee:*] (AA, Msb:) hence, [in the Kur vii. 54,] إِنَّ رَحْمَةَ ٱللّٰهِ قَرِيبٌ مِنَ ٱلْمُحْسِنِينَ [*Verily the mercy of God is near unto the welldoers*]: (AA, ISk, O, Msb:) but it is allowable to say قريبة, as also بعيدة: (ISk, O, Msb, TA:) or (accord. to Zj, TA) قريب is here without ة because رحمة is not really [but only conventionally] of the fem. gender: (S, O, TA:) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without ة because it is assimilated to an epithet of the measure فَعُولٌ, which does not receive the fem. affix ة. (TA.) [Hence the phrase من قريب:] see قرب, former half, in two places. And [hence also] you say, إِنَّ قَرِيبًا

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منك زيدا [*Verily Zeyd is in a place near to thee*]; like as you say, إِنَّ قُرْبَكَ زَيْدًا. (Sb, TA.) ___ [Also *Near in respect of time,* whether future, as in the Kur xlii. 16, &c.; or past, as in the Kur lix. 15. And hence قريبا meaning *Shortly* after and before. And *Nearly,* as when one says, أَقَمْتُ بِالْمَوْضِعِ قَرِيبًا مِنْ سَنَةٍ *I remained, stayed,* or *abode, in the place nearly a year.* Hence also the phrase عن قريب:] see قرب, near the middle. ___ And *Near* as meaning *related by birth* or *by marriage:* (S, O, Msb, K:) [and generally used as an epithet in which the quality of a subst. is predominant, meaning *a relation,* or *relative:*] in this sense it receives the fem.

form, by universal consent; so that you say, هٰذه المرأة قريبتى [*This woman is my relation*]: (Fr, S, O, Msb: *) and likewise the dual form; so that you say, هما قريبان and] هما قريبتان [*They two are relations*]: (AA, Msb:) [and it has a pl., namely, أقربآء;] you say, هم أقربائى and أقاربى (S, A, O, K) [and أقربىَّ, this last originally أقربوى; the first signifying *They are my relations;* and the second and third, properly, being pls. of أقرب , *They are my nearer,* or *nearest,* or *very near, relations;* though in the T the second is said to be pl. of قريب; and in most of the copies of the K, but not in all, (for in some the first of these three words is omitted, as it is also in the TA,) it is implied that أقربآء and أقارب and أقربون (which are mentioned in the Msb without any distinction of meaning) are all to be understood in the latter sense]: and قرب [also] is a pl. of قريب [app. in the sense here assigned to it], like as غرب is of غريب; (TA in art. زلف;) and قربى is allowable as a pl. of فريب: (T, TA:) the pl. of قريبة is قرائب. (T, Msb, TA.) And like as you say, هو قريبى [meaning *He is my relation*], as too you say, هو ذو قرابتى (S, O, K) and ذو قرابة منى and ذو مقربة منى and ذو قربى منى; (TA;) but not هو قرابتى ; (K;) [for only] the vulgar say this; as also هم قراباتى: (S, O:) or, accord. to Z, هو قرابتى is allowable, being accounted for as a phrase in which the prefixed n. [ذو] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: قرابة also occurs in the trads. in the sense of أقارب: it is said in the Nh to be an inf. n. used as an epithet, agreeably with general analogy: and in the Tes-heel it is said to be a quasi-pl. n. of قريب, like as صحابة is of صاحب: (MF, TA:) [accord. to Mtr,] قرابة is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هو قرابتى and هم قرابتى; though the chaste phrase is ذو قرابتى applied to one; and ذوا قرابتى, to two; and ذوو قرابتى, to a pl. number. (Mgh.) ___ And [it is also applied to relationship:] one says, بيننا نسب قريب and قراب [*Between us is a near relationship*]. (A.) ___ It signifies also *Near,* or *allied, by affection and friendship.* (TA voce تنسَّب.) [You say, فلان قريب من النَّاس meaning *Such a one is near,* &c., or *friendly and affectionate, to people,* or *mankind.*] See also قربان, last sentence. ___ And one says, ما هو بعالم ولا قراب عالم and قرابة عالم meaning قريب عالم [i. e. *He is not learned nor near learned*]. (TA.) And ما هو بشبيهك ولا بقرابة من ذلك meaning ولا بقريب من ذلك [i. e. *He is not the like of thee nor near*

that]; (S, O;) or ولَا بقُرابَةٍ منْكَ meaning بقَريبٍ [i. e., *nor near* the like of *thee*]. (K.) ___ فُلَانٌ قَريبُ الثَّرَى; and قَريبُ الثَّرَى بَعيدُ النَّبْطِ: see in arts. ثرى and نبط. Also, (O, K, TA,) but in some of the lexicons written قَرِيبٌ, (TA,) *Salted fish, while yet in its recent, moist, state.* (O, K, TA.)

قَرَابَةٌ, (S, O, K,) which is originally an inf. n., (S,) [i. e., of قَرُبَ, as is also, app., every one of its syns. here following,] and قُرْبَى and قُرْبَةٌ and قُرُبَةٌ (S, O, K) and قُرْبٌ (S, O) and مَقْرُبَةٌ and مَقْرَبَةٌ (S, O, K) مَقْرِبَةٌ, (K,) all of them, (S, O, K,) or the first and قُرْبَى, (Msb,) signify *Relationship*, or *relationship by the female side;* (S, O, * Msb, K, * TA;) or the first has the former of these significations and قُرْبَى has the latter of them: (T, TA:) [in the S, القَرَابَةُ is expl. signifying فى القُرْبَى الرَّحِم; and in the Mgh and Msb, it and القُرْبَى are expl. as being فى الرَّحِم; but in the T, as cited in the TA, the former is expl. as being فى النَّسَب, and القُرْبَى as being فى الرَّحِم: see the first sentence of this art.:] you say, بينِى وبينه قَرَابَةٌ &c. [i. e. *Between me and him is a relationship*, or *a relationship by the female side*]. (S, O.) ___ See also قَرِيبٌ, latter half, in six places.

قُرَابَةٌ: see قُرْبٌ, first quarter: ___ and قَرَابٌ, in two places: and قَرِيبٌ, near the end, in three places. ___ قُرَابَةُ المُؤْمِنِ and قُرَابُه signify *The believer's* فِراسة [i. e. *insight*, or *intuitive perception*, &c.]; (Fr, O, K;) and *his opinion, which is near to knowledge and assurance:* occurring in a trad., in which it is said that one is to beware thereof, because he looks with the light of God. (Fr, O, TA. [See also فِراسة.])

قَرَابَةٌ: see قَرَبَةٌ: and see also قَرَبٌ.

جاؤُوا قُرَابَى, (IDrd, O, K,) the latter word similar to فُرَادَى, (IDrd, O,) *They came near together.* (IDrd, O, K.)

قُرَيْبَى [dim. of قُرْبَى قُرَيْبَى كُلِّ دُونَ]. قُرْبَى [*There is a relationship nearer than every relationship small in degree*] is a prov. applied to him who asks of thee something wanted which one more nearly related to thee than he has asked of thee. (Meyd. [See another prov., app. similar in meaning and application, voce دَنِىٌّ, in art.

دنو.])

قَرَّابٌ *A maker of* [*what are called*] قرب [app. قُرُبٌ, pl. of قِرَابٌ; or perhaps قِرَبٌ, pl. of قِرْبَةٌ]. (TA.)

قَرْنَبٌ : &c.: see art. قرنب.

قَارِبٌ [part. n. of قَرَبَ said of a man journeying to water: and accord. to As and A'Obeyd, part. n. of أَقْرَبَ used in a similar sense; as such anomalous]. One *seeking*, or *seeking to attain*, [or *journeying to*,] *water:* so says Az, without specifying any time: (TA:) or, accord. to Kh, (S, O, TA,) one *doing so by night;* (S, O, K, TA;) not applied to one doing so by day. (S, O, TA.) And its pl. قَوَارِبُونَ signifies Persons *whose camels are performing a journey such as is termed* قَرَبٌ: (As, S, O:) see 4, latter half. The epithet applied to camels in this case is قَوَارِبُ; (S, O;) [of which see another explanation voce طَلَقٌ;] and this epithet is also used in relation to birds. (IAar, TA.) مَا لِى قَارِبٌ وَلَا هَارِبٌ occurs in a trad., meaning *I have not any that goes to water nor any that returns from it.* (L, TA. [See also هَارِبٌ.]) And حِمَارٌ قَارِبٌ means *An ass hastening on in the night of arriving at the water.* (Lth, TA.) Also *A small* سَفِينَةٌ; (A, K;) i. e. (A,) [*a skiff;*] *a ship's boat, used by the seamen as a convenient means af accomplishing their needful affairs;* (S, A, O;) also called سُنْبُوكٌ [or سُنْبُوقٌ]: (A:) pl. قَوَارِبُ: and أَقْرُبٌ occurs in a trad., and is said to be also a pl. of قَارِبٌ; but IAth says that this is not known as a pl. قارب, unless as anomalous; and it is said that أَقْرُبُ السَّفِينَةِ means *the nearest parts of the ship;* i. e., the parts near [or next] to the land. (TA.)

قَوْرَبٌ *Water over which*, or *against which, one has not power*, or *with which one cannot cope, by reason of its copiousness.* (O, K.)

أَقْرَبُ *Nearer*, and *nearest, in respect of place*, and *in respect of time*, &c.]: see قَرِيبٌ, in the middle of the paragraph.

ظَهَرَتْ تَقَرُّبَاتُ المَآءِ *The foretokens of water appeared;* i. e. small pebbles, from seeing which the well-digger, when he has nearly reached a spring, infers that water is near. (A, TA.)

مَقْرَبٌ (A, O, K) and مَقْرَبَةٌ (O, K) *A near,* or the *nearest, road* or *way:* (A, O, K, TA:) or *a small road* or *way, leading into a great one;* said to be from القُرْبُ signifying the journeying by night, or the journeying [by night] to water: (TA:) or, the former, *a conspicuous road* or *way;* so says IAar: (TA voce مَطْرَبٌ:) and the latter, accord. to AA, *a place of alighting* or *sojourning* or *abiding;* from القُرْبُ signifying the journeying [by night &c.]: the pl. is مَقَارِبُ. (TA.)

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مُقْرَبٌ A horse *that is brought* [or *kept*] *near* [*to the tent,* or *dwelling*], *and treated generously, and not left to seek for pasture:* fem. with ة:] or this is done only with mares, lest a stallion of low race should cover them: (IDrd, S, O, K:) or خَيْلٌ مُقْرَبَةٌ signifies *horses that are* [*kept*] *near at hand, and prepared* [*for riding*]: (El-Ahmar, TA:) or *horses that have been prepared by scant food* (مُضَمَّرَةٌ) *for riding:* (Sh, TA:) or *horses of generous race, that are not confined in the pasturage, but are confined near to the tents,* or *dwellings, prepared for running.* (R, TA.) And إِبِلٌ مُقْرَبَةٌ *Camels girded for riding:* (Sh, O, K:) or *camels upon which are saddles* (رِحَالٌ) *cased with leather, whereon kings ride:* but this explanation has been disallowed. (Aboo-Sa'eed [i. e. As], TA.) [See also مُكْرَبَاتٌ.]

مُقْرِبٌ A woman, and a mare, and a ewe or goat, (S, O,) and an ass, (Lth, TA,) *near to bringing forth:* (S, O, K, TA:) [said to be] not used in relation to a camel; (S, O, TA;) the epithet used in this case being مُدْنٍ: (TA:) [but see the verb:] the pl. is

مقاريب; (S, O, K, TA;) as though they had imagined the sing. to be مقراب. (TA.)

مقربة : see قرابة: and see also مقرب.

مقربة : see قرابة; and see also قريب, latter half.

مقربة : see قرابة.

المقربون : see الكروبيون. See also what here follows, in two places.

شأو مقرب and مقرب , and هل من مقربة خبر and مقربة خبر, occur thus written, probably by mistake, the ق being thus put in the place of غ : see [مغرب in] art. غرب. (TA.)

مقارب : see the next paragraph, in two places.

شىء مقارب , with kesr to the ر *A thing of a middling sort, between the good and the bad:* (S, O, K: *) and also *a cheap thing:* (S, O:) and ثوب مقارب *a garment that is not good:* (Msb:) you should not say مقارب , (ISk, S, O, Msb,) with fet-h: (ISk, Msb:) you say also رجل مقارب [*a man of a middling sort*]: and متاع مقارب [*a commodity,* or *commodities,* &c., *of a middling sort,* or *cheap*]: (TA:) or you say دين مقارب with kesr, [meaning *a religion of a middling sort*], and متاع مقارب with fet-h, (K, TA,) meaning [*a commodity,* &c.,] *not precious.* (TA.)

متقارب A *short* man: because his extremities are near together. (O.) ___ And المتقارب is the name of *The fifteenth metre of verse;* (O;) *the metre composed* of فعولن *eight times;* (O, K; *) and [one species of] فعولن فعولن فعل *twice:* (K:) so called because its أوتاد are near together; there being between every two of them one سبب. (O, K. *)

قربس

قَرَبُوسٌ , and قِرْبُوسٌ, but the latter is only used in poetry, (S,) by poetic license, (K,) because فَعْلُولٌ is not one of the measures of Arabic words, (S,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written قُرْبُوس, with damm to the ق and with the ر quiescent, but this is a mistake; (TA;) [*A thing*] *pertaining to the saddle of a horse;* (S;) *each of the two curved pieces of wood of the saddle of a horse,* (IDrd, K,) *which form its fore part and its hinder part;* [*one answering to the pommel of our saddle, and the other being the troussequin;*] *together corresponding to the* شَرْخَان *of the* [*camel's saddle called*] رَحْل: in the قربوس are the عَضُدَان, which are its two legs, that lie against, or upon, the دَفَّتَان, which are [the two boards that form] the inner sides of the عَضُدَان: each قربوس has two legs (عضدان) and what are termed ذَئْبَتَان: then come the دفّتان, which are the two things against which comes the بَادّ of the horse; and in the دفّتان are the عَرَاقَان, which are the two edges of the دفّتان, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is قَرَابِيسُ. (K.) Some of the people of Syria pronounce the word with tesh-deed, [قَرَّبُوس,] which is wrong; and make its pl. قَرَابِيس, which is more wrong. (O.)

قرث

1 **قَرَثَ** , aor. ـَـ , (O, K,) inf. n. قَرْثٌ, (TA,) *He toiled;* and *gained* or *earned,* or *sought gain* or *sustenance.* (O, K.) قَرَثَهُ الأَمْرُ *i. q.* كَرَثَهُ. (K.) You say, قَرَثَنِى الأَمْرُ and كَرَثَنِى, meaning *The affair,* or *event, grieved me;* and *burdened me heavily,* or *overburdened me.* (As, O.)

8 **اقْتَرَثَتِ البُسْرَتَانِ** , and الثَّلَاثُ, *The two unripe dates,* and *the three, grew together, intermingling.* ('Eesà Ibn-'Omar, O and TA in art. سخل.)

قَرْثٌ *A small* [*leathern vessel for water, of the kind called*] رَكْوَة: (O, K:) mentioned by Th, on the authority of IAar: (O:) فَرْثٌ is a dial. var. thereof; (TA;) [or] this latter, mentioned by Az, in art. فرث, is a mistranscription. (O.)

قَرِيثَى : see قَرِيثَآءُ.

قَرَاثَآءُ : see what next follows, in four places.

بُسْرٌ قَرِيثَآءُ , (Ks, S, O, K,) with the lengthened alif and without tenween, (Ks, S, O,) and قَرَاثَآءُ ; (O, K;) and تَمْرٌ قَرِيثَآءُ and قَرَاثَآءُ : (Lh, K:) and نَخْلٌ قَرِيثَآءُ (Ks, S, O, K) and قَرَاثَآءُ : (K:) قَرِيثَآءُ is [thus] used as an epithet, and it is also used as the complement of a prefixed noun; [so that one says also بُسْرٌ قَرِيثَآءُ, and app. قَرَاثَآءُ likewise, and each in like manner with تَمْرٌ and with نَخْلٌ prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except كَرِيثَآءُ, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with قَرِيثَآءُ as applied to بُسْرٌ: (L:) [but كَثِيرَآءُ should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarráh, one says تَمْرٌ قَرِيثَى , (S, O,) not with the lengthened alif, (S,) i. e. with the shortened alif: (O:) the meaning is, *A species of dates,* (S, K,) *of* (K) *the sweetest,* or *best, thereof, in the state in which they are termed* بُسْرٌ; (S, O, * K;) *a*

species of dates, which are black, and of which the skin quickly falls off from the لِحَآء [or *flesh*] *thereof when they become ripe;* as AHn says, they are *the best of dates in the state in which they are termed* بُسْر; and he adds, *the dried thereof are black:* (L, TA:) [and *palm trees that produce such dates:*] some say that the word [قريثآء] is أَعْجَمِىّ [i. e. foreign or Pers.]. (TA.)

قِرِّيثٌ *A certain species of fish;* (S;) a dial. var. of جِرِّيثٌ [q. v.]. (S, K. *)

قرح

1 قَرَحَهُ, (S, A, Mgh, Msb, K, *) aor. ـَـ, (Msb, K,) inf. n. قَرْحٌ (S, A, Mgh, L, Msb) and قُرْحٌ, (A,) or the latter is a simple subst., (L, Msb,) *He wounded him;* syn. جَرَحَهُ. (S, Mgh, Msb, K. *) ___ قَرَحَ بِئْرًا: see 8. ___ And قَرِحَ said of an arrow: see 8. ___ قَرُحَ said of a camel, *He was attacked by the disease termed* قُرْحَة [q. v.]; as also قَرِحَ. (L.) ___ قَرَّحَهُ بِالْحَقِّ, (S, A, L, K, [in some copies of the K قَرَحَهُ,]) inf. n. قَرْحٌ, (S,) *He accused him to his face* (اِسْتَقْبَلَهُ) *with truth:* (S, A, L, K:) or [simply] *he accused him* (رَمَاهُ) *with truth.* (L.) See an ex. voce قَرْحَانُ. [See also 3.] قَرَحَ, (S, A, Msb, K,) aor. ـَـ, (A, Msb, K,) inf. n. قُرُوحٌ; (S, A, K;) and قَرِحَ, aor. ـَـ, inf. n. قَرَحٌ; and اِقْرَحَ; (K;) the last mentioned by Lh, but bad, or of weak authority, and rejected; (TA;) said of a horse, (A, K,) or of a solid-hoofed animal, (S, Msb,) *He finished teething,* (S, Msb, K,) *completing his fifth year:* (S, Msb:) or *became in the state corresponding to that of the camel that is termed* بَازِلٌ: or *shed* [*his corner-nipper,* i. e.] *the tooth next after the* رَبَاعِيَة: (K:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed رَبَاعٍ: this is when he has completed his fourth year: and when the time of his قُرُوح comes, [the corner-nipper which is] the tooth next after the رَبَاعِيَة falls out, and

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his نَابٌ grows in its place: [but by the نَابٌ (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the نَابٌ of a human being:] this tooth is his قَارِحٌ: no tooth is shed, nor is any bred, after قُرُوح: and when the horse has entered his sixth year, you say of him قَدْ قَرَحَ: (IAar, T:) one says أَجْذَعَ الْمُهْرُ, and أَثْنَى, and أَرْبَعَ, and قَرَحَ; the last, only, without ا: and of every solid-hoofed animal one says يَقْرَحُ; and of [the camel, or] every animal that has a foot of the kind termed يَبْزُلُ, خُفٌّ; and of every animal that has a divided hoof, يَصْلَغُ. (S.) [See also قَارِحٌ.]

___ And قَرَحَ نابُهُ *His* باب [here meaning *permanent cornernipper* as above] *grew forth.* (A.) ___ [Hence] one says also قَرَحَتْ سِنُّ الصَّبِيِّ *The tooth of the young male child was about,* or *ready, to grow forth.* (A.) ___ قَرِحَتْ, (S, K, TA,) aor. ـَـ , (S, TA,) inf. n. قُرُوحٌ (S, K, TA) and قَرَاحٌ, (TA,) said of a she-camel, *She was,* or *became, in a manifest state of pregnancy:* (S, K, TA:) or *began to be in a state of pregnancy:* or *began to show a sign of pregnancy by raising her tail:* (TA:) or *was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly.* (Lth, TA.) [See also قَرِحَ.] قَارِحٌ, aor. ـَـ , (S, A, Msb, K,) inf. n. قَرَحٌ, (S, A, * Msb, K, TA, [accord. to the CK, app. قَرْحٌ, for the v. is there said to be like سَمِعَ, but this is wrong,]) *He,* (a man, Msb, K, *) or *it,* (his skin, S, A,) *broke out with* قُرُوحٌ [i. e. *purulent pustules*]; (S, A, Msb, K;) and [in like manner] تَقَرَّحَ *it* (his body) *broke out,* or *became affected, therewith.* (S.) ___ And [hence] one says, قَرِحَ قَلْبُ الرَّجُلِ مِنَ الحُزْنِ [*The heart of the man became* as though it were *ulcerated by grief*]. (L.) ___ قَرِحَ, aor. ـَـ , inf. n. قَرَحٌ, said of a horse, *He had a white mark in his face, such as is termed* قُرْحَة. (IAar, S.)

2 قَرَّحَهُ *He wounded him much,* or *in many places.* (Msb.) ___ قَرَّحَ said of a camel: see 1, near the beginning. ___ [قَرَّحَهُ بِالحَقِّ in some copies of the K is a mistranscription; the verb in this phrase being without teshdeed.] ___ قَرَّحَ الوَشْمَ *He pricked,* or *punctured, the* وَشْم [or *tattoo*] *with the needle.* (A.) ___ And [the inf. n.] التَّقْرِيحُ signifies التَّشْوِيكُ [by which may be meant *The pricking* with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوَّكَ الزَّرْعَ, q. v.]. (TA.) ___ قَرَّحَ, (A,) inf. n. تَقْرِيحٌ, (TA,) said of the [plant called] عَرْفَجٌ, means *It put forth its first growth.* (A, TA. *) And قَرَّحَ الشَّجَرُ *The trees put forth the heads* [or *extremities*] *of their leaves.* (A.) Accord. to AHn, التَّقْرِيحُ signifies *The first vegetation* of herbs, or leguminous plants, that grow from grain, or seed: and *the growing of the stalk* of herbs, or leguminous plants; i. e.

the appearing of the stem thereof: IAar uses the phrase ينبت البقل مقترحا صلبا [as though meaning *the herbs,* or *leguminous plants, grow putting forth the stem in a hard,* or *firm, state*]; but it should be مقرحا, unless اقترح be a dial. var. of قرّح: or it may be that مقترحا here means *standing upright upon the stem thereof.* (TA.) تقريح الأرض signifies *The land's beginning to give growth to plants,* or *herbage.* (TA.)

3 **قارحه**, (K,) inf. n. مقارحة, (S, K,) *He faced him, confronted him,* or *encountered him.* (S, * A, * K.) You say, لقيته مقارحة *I met him face to face.* (S, A.)

4 **اقرحه الله** *God caused his skin to break out with* قروح [or *purulent pustules*]. (S.) ___ And ما زلت آكل الورق حتّى أقرح شفتى [app. *I ceased not to eat the leaves until my lip broke out with purulent pustules,* or *sores*]. (A. [So accord. to two copies: but perhaps correctly أُقْرِح.]) ___ And اقرحوا *They had their cattle attacked by* [*what is termed*] القرح [which may here mean *purulent pustules,* or *sores*]: (S, L:) or *they had their camels attacked by the severe and destructive mange* or *scab termed* القرح (K) or القُرح. (L. [But see قرح.]) See also 1, first quarter.

5 **تقرّح** see 1, near the end. تقرّح له (K, TA) بالشّر (TA) *i. q.* تهيّأ [app. *He prepared himself for him,* or *it, with evil intent*]: and so تقدّح and تقدّح [if these be not mistranscriptions]. (TA.)

8 **اقترح ركيّة** (A) or بئرا, (K,) and قرحها, (A, K,) *He dug a well* (A, K) *in a place in which one had not been dug,* (A,) or *in a place wherein water was not* [*as yet*] *found.* (K.) ___ اقترح and قرح, said of an arrow, *It was begun to be made.* (TA.) ___ اقترح الجمل *He rode the camel before it had been ridden* [*by any other person*]. (S, A, K. *) ___ And اقترح *He originated, invented,* or *excogitated,* a thing; *made* it, *did* it, *produced* it, or *caused* it *to be* or *exist, for the first time;* (IAar, Msb, K, TA;) *spontaneously, without his having heard it;* (IAar, TA;) or *without*

there having been any precedent. (Msb.) *He elicited* a thing, *without having heard it.* (K.) And *He uttered,* or *composed,* a speech, or discourse, or the like, *extemporaneously; without premeditation.* (S, A, K, TA.) ___ Also *He chose for himself, took in preference,* or *selected.* (IAar, L, K.) Hence one says, اقترح عَلَيْهِ صَوْتَ كَذَا وَكَذَا *He desired of him in preference such and such an air,* or *such and such a tune* or *song.* (IAar, L.) And one says, أَنَا أَوَّلُ مَنِ ٱقْتَرَحَ مَوَدَّةَ فُلَانٍ *I am the first* [*who has chosen for himself the love,* or *affection, of such a one,* or] *who has taken such a one as a friend.* (A.) ___ And *He exercised his authority,* or *judgment,* (K, TA,) عَلَيْهِ *over him:* (TA:) or *he demanded* some particular thing of some particular person *by the exercise of his authority,* or *judgment,* (El-Beyhakee, TA, and Har * p. 142,) *and with ungentleness, roughness,* or *severity.* (Har ibid.) And اقترح عَلَيْهِ بِكَذَا *He exercised his authority,* or *judgment, over him, in such a thing, and asked without consideration.* (TA.) And اقترح عَلَيْهِ شَيْئًا *He asked of him a thing without consideration.* (S, A.) See also 2, last sentence but one.

قَرْحٌ and قُرْحٌ *A wound;* (L;) the *bite of a weapon,* and *of a similar thing that wounds the body:* (L, K: [but in some copies of the K, for عَضُّ السِّلَاحِ وَنَحْوِهِ مِمَّا يَجْرَحُ البَدَنَ (which is the reading in the CK), we find عَضُّ السِّلَاحِ وَنَحْوِهِ مِمَّا يَخْرُجُ بِالبَدَنِ, and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:]) *i. q.* جَرْحٌ [with which جُرْحٌ is held by many to be syn.]: (TA:) they are two dial. vars., (S, Msb,) like ضَعْفٌ and ضُعْفٌ, (S,) and جَهْدٌ and جُهْدٌ, (Fr, Msb, TA,) and وَجْدٌ and وُجْدٌ; (Fr, TA;) the former of the dial. of El-Hijáz: (Msb:) or the former is an inf. n. and the latter is a simple subst.: (L, Msb:) or the former signifies as above; and the latter signifies *its pain:* (A:) or the latter seems to bear this latter signification; and the former, to signify *wounds* themselves: (Yaakoob, TA:) [and the like is said in the L and K:]) [and thus used in a pl. sense, the former is a coll. gen. n.;] and its n. un. is قَرْحَةٌ

; and pl. قُرُوحٌ: (L:) one says, بِهِ قُرْحٌ مِنْ قَرْحٍ *In him is pain from a wound;* (A;) or *from wounds.* (L.) ___ قَرْحٌ also signifies *Pustules,* or *small swellings, when they have become corrupt;* (L, K;) [i. e. *purulent pustules;* and *imposthumes, ulcers,* or *sores:* and so قُرْحٌ accord. to the L and some copies of the K, as shown above; but this seems to be of doubtful authority: قَرْحٌ in this sense is a coll. gen. n.:] its n. un. is قَرْحَةٌ ; and pl. قُرُوحٌ. (S.) Imra-el-Keys (the poet, TA) was called ذُو القُرُوحِ because the King of the Greeks sent to him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ,) and he died: (S, K, * TA:) or, as some say, he was called ذُو الفُرُوجِ, with ف and ج ; because he left only daughters. (Es-Suyootee, TA.) ___ Also, (accord. to the K,) or قُرْحٌ , (as in the L,) *A severe scab* or *mange, that destroys young weaned camels;* (L, K;) or *that attacks young weaned camels, and from which they scarcely ever,* or *never, recover:* so says Lth: Az, however, says that this is a mistake; but that قُرْحَةٌ signifies a certain disease that attacks camels, expl. below. (L.) See also قَرِيحٌ.

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قُرْحٌ : see the next preceding paragraph, in three places. See also قَرِيحَةٌ in two places. [Hence] one says, هُوَ فِى قُرْحِ سِنِّهِ *He is in the first part of his age.* (TA.) أَنَا فِى قُرْحِ الثَّلَاثِينَ *I am in the beginning of the thirtieth* [year] was said by an Arab of the desert to IAar, who had asked him his age. (TA.) And القُرْحُ, (K,) by some written القُرَحُ [pl. of القُرْحَةُ], (MF, TA,) signifies *Three nights* (K, TA) *of the first part* (TA) *of the month.* (K, TA.)

قَرَحٌ a subst. signifying The *state* (in a camel) *of having never had the mange,* or *scab:* and (in a child) *of having never been attacked by the small-pox.* (S.)

قَرِحٌ A man, (Msb,) or a man's skin, (S,) *breaking out with* قُرُوح [or *purulent pustules*]. (S, Msb.)

قَرْحَةٌ : see قَرْحٌ (of which it is the n. un.) in two places: and see also فَرْجَةٌ.

قُرْحَةٌ *A disease that attacks camels, consisting in* قُرُوح [or *purulent pustules*] *in the mouth, in consequence of which the lip hangs down;* not scab, or mange. (Az, L, TA.) [See also قَرْحٌ, near the end.] Also *A* غُرَّةٌ [meaning *star,* or *blaze,* or *white mark,*] *in the middle of the forehead of a horse:* (T, L:) or *what is less than a* غُرَّةٌ *in the face of a horse:* (S, K:) or it is *a whiteness in the forehead of a horse* (Mgh) *of the size of a dirhem,* or *smaller than it;* (AO, Mgh, TA;) whereas the غُرَّةٌ is larger than a dirhem: (AO, TA:) or *what is like a small dirhem between a horse's eyes:* (En-Nadr, TA:) or *any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose;* differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to *a white mark upon the face of the common fly:* (see قُدُوح:) the pl. is قُرَحٌ, like غُرَرٌ.] ___ [Hence] one says, هُوَ قُرْحَةُ أَصْحَابِهِ i. e. غُرَّتُهُمْ [meaning *He is the noble,* or *eminent, one of his companions;* or *the chief,* or *lord, of them*]. (A.) ___ And [hence, likewise,] قُرْحَةٌ signifies also The *first,* or *commencement,* of the [rain called] وَسْمِىّ; (A;) and of the [season called] رَبِيع; or of the شِتَآء. (K.) ___ See also قُرْحٌ.

قَرْحَانُ : see قَارِحٌ, last sentence.

قُرْحَانٌ ([i. e. قُرْحَانٌ or قُرْحَانُ] with or without tenween, as you please, Sh, TA) A camel *that has never been attached by the mange,* or *scab:* (S, K:) and a child, (S, K,) or a man, (A,) *that has never been attacked by the small-pox,* (T, * S, A, K,) *nor by the measles,* (T, A,) *nor by purulent pustules* or *the like:* (T:) applied alike to one (S, K) and to two (S) and to a pl. number, (S, A, K,) and expl. as meaning persons *not yet attacked by disease,* (S,) and also applied alike to the male and to the female: (TA:) قُرْحَانُونَ [as a

pl. thereof] is of weak authority, (K,) or disused. (S, A, L.) ___ [Hence] one says, أَنْتَ قُرْحَانٌ مِمَّا قُرِحْتَ بِهِ i. e. *Thou art clear* [*of that whereof thou hast been accused*]. (A, TA.) And أَنْتَ قُرْحَانٌ مِنْ هٰذَا الأَمْرِ *Thou art quit of this affair;* and so قُرَاحِىٌّ. (Az, K, TA.) ___ And قُرْحَان signifies also One *who has not witnessed war;* and so قُرَاحِىٌّ: ___ and One *who has been touched by* قُرُوح [here app. meaning *wounds*, and perhaps also *purulent pustules*]: thus having contr. significations: (K:) masc. and fem. (TA.) Also, قُرْحَانٌ, [with tenween,] *A species of* كَمْأَة [or *truffle*], (S, K, TA,) *white, small, and having heads like those of the* فُطْر [or *toadstool*]: (TA:) one of which is called قُرْحَانَةٌ, (S, K,) or أَقْرُح. (K.) [See also فِرْحَانَةٌ.]

قُرْحِيآء: see the next paragraph.

قَرَاحٌ *Clear, pure,* or *free from admixture;* as also قَرِيحٌ. (AHn, K. [And particularly] Water *not mixed with anything:* (S, A:) or water *not mixed with camphor nor with* [*any of the perfumes called*] حَنُوط *nor with any other thing:* (Msb:) or water *not mixed* (Mgh, K) *with aught of* سَوِيق, (Mgh,) or *with dregs of* سَوِيق, (K,) *nor any other thing:* (Mgh, TA:) *such as is drunk after food.* (TA.) And Water *mixed* [thus in the L, and hence in the TA, probably a mistake of a copyist for *not mixed*] *with something to give it a sweet taste, as honey, and dates, and raisins.* (L, TA.) ___ Also, (or أَرْضٌ قَرَاحٌ, A,) *A place of seed-produce, having no building upon it, nor any trees in it:* (S, Msb:) or *land* (T, K) *lying open to view,* (T,) *containing neither water nor trees,* (T, K,) *and not intermixed with anything:* (T:) or *land having in it no herbage nor any places of growth of herbage:* (A:) or *any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt:* (Mgh:) or *any piece of land by itself, in which palm-trees* &c. *grow:* (L:) or *land cleared for sowing and planting:* (AHn, K:) as also قَرْوَاحٌ and قَرْيَاحٌ and قُرْحِيآء: (K:) or قَرْوَاحٌ signifies *land*

lying open to the sun, not intermixed with anything: (S:) or [*a place*] *exposed to the sky, not concealed from it by anything:* (K:) or *a wide tract of land:* (A:) or *a wide,* or *plain and wide, expanse of land, not having in it any trees, and not intermixed with anything:* (IAar:) or *a hard and even tract of land,* and *a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left:* (ISh:) the pl. of قَرَاحٌ is أَقْرِحَةٌ, (S, Mgh, Msb, K,) or, as some say, this is pl. of قريح . (TA.)

قَرِيحٌ *Wounded;* (S, A, * Mgh, L, Msb, K;) as also مَقْرُوحٌ ; (A, * Mgh, Msb;) and قَرْحٌ [an inf. n. used as an epithet and therefore by rule applicable to a pl. as well as to a sing.]: (L:) pl. of the first قَرْحَى (S, A, L) and قَرَاحَى. (L.) El-Mutanakhkhil El-Hudhalee says,

* لَا يُسْلِمُونَ قَرِيحًا حلَّ وَسْطَهُمَا *
* يومَ اللِّقَآءِ ولَا يَشْوُونَ مَنْ قَرَحُوا *

(S, IB) i. e. *They will not deliver up* to the enemy *a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound.* (IB.) ___ See also مَقْرُوحٌ, in two places. And see قَرَاحٌ, first sentence; and end of last sentence. ___ Also *A cloud when it first rises.* (K.) ___ And The *water* of a cloud (K, TA) *when it descends.* (TA.)

قَرِيحَةٌ The *first water that is drawn forth,* or *produced,* of a well, (S, A, K, TA,) when it is dug; (TA;) and قَرْحٌ signifies the same. (K.) ___ And The *first of what pours forth,* or *descends,* [for اصاب in my original I read صَابَ] *of the contents* of clouds. (A.) ___ And The *first* of a thing; (A;) and so قُرْحٌ ; and the former, the *first* of anything. (K.) ___ And *A faculty whereby intellectual things are elicited,* or *excogitated.*

(MF.) One says, لفلان قريحة جيدة i. e. *Such a one has a good,* or *an excellent, natural faculty for the elicitation of matters of science:* (S, A:) from قريحة in the first of the senses expl. above. (S.) ___ And The *natural, native,* or *innate, disposition, temper,* or *other quality,* of a person: (K, TA:) and, as some expl. it, the *mind,* and *intellect:* (TA:) pl. قرائح. (L.)

قُرَاحِىٌّ : see قُرْحَان, in two places. ___ Also One *who keeps to the town,* or *village, not going forth into the desert:* (K:) or it is a rel. n. from قُرَاح, a certain town, or village, on the shore of the sea. (T.)

القُرَاحِيَّتَان *The two flanks.* (K.)

قُرَيْحَآء *A certain thing* (هنة [perhaps *a large calculus,* which may weigh several pounds,]) *that is found in the belly of the horse, like the head of a man:* thus in the K, and the like is said in the T and L. (TA.) ___ And, of the camel, [The *ventricle into which it conveys whatever it eats of earth and pebbles;*] *what is called* لَقَّاطَةُ الحَصَى [and *more commonly* لَاقِطَةُ الحَصَى, q. v.]. (K.)

قَرْوَاح : see قَرَاح, in two places. ___ هَضْبَةٌ قَرْوَاحٌ *A* [*hill,* or *mountain, such as is termed* هضبة, *that is smooth, bare of herbage, and tall,* or *long.* (TA.) ___ And نَخْلَةٌ قَرْوَاحٌ *A tall palm-tree:* (S, * A:) or *a tall and smooth palm-tree,* (K, TA,) *of which the lower parts of the branches are bare and long:* (TA:) pl. قَرَاوِيحُ, (K,) and (by poetic license, L) قَرَاوِحُ. (S.) ___ And نَاقَةٌ قَرْوَاحٌ, (S, K,) or قَرْوَاحُ القَوَائِمِ, (A,) *A long-legged she-camel;* (S, A, K;) described by an Arab of the

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desert to As as one *that walks as though upon spears* [i. e. as though her legs were spears]. (S.) ___ And جَمَلٌ قَرْوَاحٌ *A camel that dislikes the drinking with the great,* or *old, ones, but drinks*

with the small, or *young, ones, when they come.* (AA, K.)

قِرْيَاحٌ : see قَرَاحٌ.

قَارِحٌ A solid-hoofed animal *finishing teething, completing his fifth year:* (S, Msb:) or *in the state corresponding to that of the camel that is termed* بَازِلٌ: (K:) [or *shedding his corner-nipper:* (see قَرَحٌ:)] in the first year he is termed حَوْلِىٌّ; then, جَذَعٌ; then, ثَنِىٌّ; then, رَبَاعٍ; and then قَارِحٌ: (S:) or in the second year, فَلْوٌ; and in the third, جَذَعٌ: (TA:) pl. قُرَّحٌ (S, K) and قَوَارِحُ (K) and مَقَارِيحُ , (S, K,) the last (which occurs in a verse of Aboo-Dhu-eyb, S) anomalous, (K, TA,) as though pl. of مِقْرَاحٌ: (TA:) fem. قَارِحٌ and قَارِحَةٌ, (K,) but the former is the more approved, and the latter is by Az disallowed; (TA;) pl. قَوَارِحُ. (S.) ___ The *tooth by* [*the growing,* or *shedding, of*] *which a horse,* or *other solid-hoofed animal becomes what is termed* قَارِحٌ; (K;) the [*permanent,* or the *deciduous, cornernipper,* or] *tooth next but one to the central pair of incisors:* pl. قَوَارِحُ: the teeth thus called are four. (S.) [See قَرَحٌ.] ___ Also A she-camel *becoming in a manifest state of pregnancy:* (S, K:) or *in the first stage of pregnancy:* or *showing a sign of pregnancy by raising her tail:* (TA:) or *not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly:* (Lth:) or *not known to have conceived until her pregnancy has become manifest:* or *whose pregnancy is complete:* (TA:) or a she-camel is so termed *in the days when she is covered by the stallion;* after which, when her pregnancy has become manifest, she is termed خَلِفَةٌ, until she enters upon the term called التَّعْشِيرُ: (IAar:) also a mare *that has gone forty days from the commencement of her pregnancy,* and *more, until it has become known:* pl. قَوَارِحُ and قُرَّحٌ. (TA.) See also مَقْرُوحٌ. Also A bow *having a space between it and its string.* (K.) And القَارِحُ signifies *The lion;* as also القَرْحَانُ . (K.)

أَقْرَحُ A horse *having in his face a* [*star*, or *blaze, such as is termed*] قُرْحَة: [fem. قَرْحَآءُ:] (S, A, Mgh:) pl. قُرْحٌ. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See قَدُوحٌ.]) ___ [Hence,] رَوْضَةٌ قَرْحَآءُ [*A meadow*] *in which*, (S, K,) or *in the middle of which*, (TA,) *is a white* نُوَّارَة [or *flower*]; (S, K, TA;) or *in the middle of which are white* نَوْر [or *flowers*]: (A:) and *of which the herbage has appeared.* (TA.) ___ And [hence also] تَعَرَّى الدُّجَى عَنْ وَجْهِ أَقْرَحَ [*The darkness became stripped*] *from the dawn*, or *daybreak.* (A, TA.) ___ See also قُرْحَان, last signification. ___ [اَقْرَحُ in the CK voce قَسَامِىّ is a mistake for the verb أَقْرَحَ; not an epithet as Freytag has supposed it to be.]

مُقَرَّحٌ : see مَقْرُوحٌ, in two places. ___ المُقَرَّحَةُ also signifies أَوَّلُ الإِرْطَابِ; (so in copies of the K; but in one copy المُقَرِّحَةُ; [the right explanation, however, is evidently, I think, أَوَّلُ الأَرْطَابِ, and the meaning *The first*, or *earliest*, of the ripe dates; المُقَرَّحَةُ being an epithet applied to them;]) this being the case when there appear [upon them] what are like قُرُوحٌ [or purulent pustules]. (TA.)

مُقَرِّحٌ : see 2, last quarter.

مَقْرُوحٌ : see قَرِيحٌ. ___ Also *Having* قُرُوحٌ [or *purulent pustules*]. (K.) ___ Also A young weaned camel *attacked by the disease termed* قُرْحٌ; [see قُرْحٌ;] as also قَارِحٌ : or a camel *attacked by the disease termed* قُرْحَة; as also قَرِيحٌ and مُقَرَّحٌ : (L:) one says إِبِلٌ مُقَرَّحَةٌ , [accord. to some copies of the K مُقَرِّحَةٌ, but erroneously, for it is from قُرِّحَ,] meaning *camels having* قُرُوحٌ [or *purulent pustules*] *in their mouths, in consequence of which their lips hang down;* (K;) and so إِبِلٌ قَرْحَى [in which the epithet is pl. of قَرِيحٌ]. (L.) ___ And طَرِيقٌ مَقْرُوحٌ *A road in which marks*, or *tracks, have been made* [*by the feet of men and of beasts*], *so that it has been rendered conspicuous.* (K, TA.)

مَقَارِيحُ an anomalous pl. of قَارِحٌ, q. v.

مُقْتَرِحٌ : see 2, last quarter, in two places.

قرد

1 **قَرِدَ** , aor. ـَـ , (S, L, K,) inf. n. قَرَدٌ, (S, L), *It* (wool) *fell off by degrees from the sheep, and became compacted in lumps,* or *clotted:* (S:) or *it* (wool, L, and hair, L, K) *became contracted together,* (L, K,) *and knotted in its extremities;* (L;) as also تقرّد . (L, K.) ___ *It* (a tanned skin) *became worm-eaten.* (S, K.) *He* (a man) *was,* or *became, silent by reason of impotence of speech;* (S, K;) as also اقرد and قرّد : (K:) or *he was,* or *became, abject,* and *humble,* or *submissive:* or, acc. to IAar اقرد signifies *he* (a man) *was,* or *became, silent by reason of abjectness:* [see also خرِدَ:] or, acc. to another, *he was,* or *became, still and abject.* (TA.) See اقرد below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (قردان), the beast remains still on account of the ease which it occasions him. (TA.) قَرَدَ, (L, K,) aor. ـِـ , (K,) inf. n. قَرْدٌ, (L,) *He collected together, and gained,* (L, K,) *for his family.* (L.) [You say] قَرَدَ فى السِّقَآء *He collected clarified butter in the skin;* (L, K;) as also قَرَدَ سَمْنًا فى السِّقَآء: (S, L:) or *he collected milk in the skin.* (L, K.) See also قَلَدَ.

2 **قرّده** , inf. n. تَقْرِيدٌ, (K,) *He plucked off his* (a camel's, S, A) قُرْدان [or *ticks*]: (S, A, K:) *it* (a raven, or crow) *lighted upon him* (a camel), *and picked off his* قُرْدان [or *ticks*]. (A.) ___ [Hence,] *He rendered him* (a camel, L,) *submissive,* or *tractable:* (L, K:) because a camel, when he is freed from his ticks (قُرْدان), becomes quiet. (L.) [And, of a camel (?) it is said,] قرّد, *he became submissive,* and *tractable.* (K.) [And] قرّده, (A, L, K,) and نزع قُرَادُه , (A,) [signify] *He beguiled him* (S, A, L, K) and *wheedled,* or *cajoled, him;* (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (يُقَرِّدُه). (S, L.) See also قَرِدَ.

4 **اقرد** *He* (a camel) *became still, quiet,* or *tranquil, in consequence of his having his ticks pulled off.* (A.) [And hence] *He* (a camel) *went at a gentle pace, not shaking, or jolting, his rider.* (A.) ___ *He was,* or *became, silent,* (K,) *still,* or *quiet,* (S, K,) *and submissive,* (K,) and *feigned himself dead.* (S, K. See قَرَدَ in two places.) ___ *He* (a man) *clave to the ground by reason of abjectness,* or *submissiveness.* (A.) See art. خَرِدَ.

5 **تقرّد**, see قَرَدَ ___ *It* (flour) *became heaped up,* one *part upon another.* (L, from a trad.)

قِرْدٌ [The *ape;* the *monkey;* and the *baboon;*] *a certain animal,* (TA,) *well known:* (L, K:) fem. with ة: (S, L, Msb:) pl. [of pauc., of the masc.,] أَقْرُدٌ, (L, Msb,) and أَقْرَادٌ, (L, K,) and [of mult., of the same,] قُرُودٌ and قَرَدَةٌ, (S, L, Msb, K,) and [quasi-pl. n.] قَرَدَةٌ; (K;) and pl. of the fem., (S, L, Msb,) قِرَدٌ. (S, L, Msb, K.) Hence the proverb أَزْنَى مِنْ قِرْدٍ [*More incontinent than an ape*]; because the قِرْدُ is the most incontinent of animals: (K:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeyd, S, L) by قرد is here meant a man of the tribe of Hudheyl, named Kird, the son of Mo'áwiyeh. (S, L, K.) ابْنُ القِرْدِ *The* حُوَيْدِلُ. (TA in art. بنى.)

قَرَدٌ [a coll. gen. n.] *Refuse of wool;* (L, K;) afterwards applied also to *soft hair* (وَبَرٌ), *and other hair, and flax:* (L:) or *soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted:* (L, K:) or *refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps,* or *clotted:* (S:) or *bad wool:* (R:) or the *worst of wool and soft hair, and what is picked up thereof from the ground:* (Nh:) a piece thereof

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is termed قَرَدَةٌ. (S.) It is said in a proverb, عَكَرَتْ, عَكَرَتْ عَلَى الغَزْلِ بِأَخَرَةٍ فَلَمْ تَدَعْ بِنَجْدٍ قَرَدَةٌ meaning عَطَفَتْ,

[*She returned to spinning at last, and left not in Nejd a piece of refuse of wool*]: (S, L:) in the K, عَثَرَتْ is put for عَكَرَتْ; and both readings are mentioned by the relaters of proverbs: [عثرت على الغزل app. signifies she applied herself by chance to spinning:] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (K:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, K.) ___ Also, *Palmbranches stripped of their leaves:* n. un. with ة. (K.) ___ Also, *A thing like down, sticking to the* [*plant called*] طُرْثُوث. (K.) ___ Also, *Little things,* [i. e., *little flocks of clouds,*] *less than* [*what are termed*] سَحَاب [or *clouds in the common acceptation of the term*] *not conjoined;* as also مُتَقَرِّد ; (K;) in some copies of the K مُتَقَرِّدَة . (TA.) See also قَرِد. Also, *A hesitation in speech;* (El-Hejeree, L, K;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also قَرِد.

قَرِدٌ Wool *sticking together,* and *compacted in a lump* or *lumps:* (A:) wool, and hair, *contracted together,* and *knotted in its extremities.* (L.) ___ [Hence,] a cloud, or collection of clouds, *dissundered, in the tracts of the sky, in parts,* or *portions, one upon another; cirro-cumulus:* (S, L:) or *of which the several portions are compacted together,* (M, K,) *one upon another;* likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also مُتَقَرِّد . (AHn.) See also قَرِدُ الخَصِيلِ ___. قَرِدٌ A horse [*compact in frame;*] *not lax.* (L, K.) A camel [&c.] abounding with قِرْدَان [or *ticks*]. (K.) And قَرِدٌ [an epithet used as a subst.] *Accumulated foam* which the camel casts forth from his mouth. (TA in art. توج. See an ex. in that art. voce مُتَاوِج.)

قَرْدَدٌ (in which the second د is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure فَعْلَلٌ, S, L,) *Elevated ground;* (L, K;) as also قُرْدُودَةٌ : (K:) or *elevated and rugged ground;*

as also قُرْدُودٌ : (L:) or *a rugged and elevated place;* (S, L;) as also قُرْدُودٌ : (S:) or *a tract similar to what is termed* قُفٌّ: (As:) or *a prominent portion of ground by the side of a depressed place, or hollow:* (M:) also, *even,* or *plain, ground:* (L:) pl. قَرَادِدُ and قَرَادِيدُ; (S, L, K;) the latter form being adopted from a dislike to [the concurrence of] the two dáls: (S, L:) Sb says, that قَرَادِيدُ is a pl. of قَرْدَدٌ; but as one also says قُرْدُودٌ, there is no reason for this assertion: (L:) ISh says, that قُرْدُودَةٌ signifies *elevated and rugged ground producing little herbage, and all of it gibbous:* and Sh, that it signifies *an extended strip* [*of ground*], like the قَرْدَدَةٌ of the back. (TA.)

قُرْدُودٌ : see قَرْدَدٌ, in two places.

قُرْدُودَةٌ : see قَرْدَدٌ. ___ قُرْدُودَةُ الظَّهْرِ *The upper,* or *highest, part of the back* (L, K) of any beast of carriage: (L:) or the *withers;* syn. سَيْسَآءُ: (As, L:) or *the elevated portion of the part called the* ثَبَجٌ; (S, L;) also called قُرْدُودَةُ الثَّبَجِ. (L.) ___ قُرْدُودَةُ الشِّتَآءِ *The severity and sharpness of winter:* (K:) or its *sterility and severity.* (Aboo-Málik, L.)

قُرَادٌ [a coll. gen. n., The *tick;* or *ticks;*] *a certain insect,* (L, K,) *well known,* (L,) *that clings to camels and the like,* (Msb,) [*and to dogs* &c.,] *and bites them;* (L;) *it is, to them, like the louse to man:* (Msb:) [see also حَلَمَةٌ and حَمْنَانٌ:] n. un. with ة: (Msb:) pl. (of pauc., TA,) أَقْرِدَةٌ, (L,) and (of mult., L,) قِرْدَانٌ (S, L, Msb, K) and قُرُدٌ: (L:) قُرُدٌ also signifies the same as قُرَادٌ, (K,) or is a contraction of the pl. قُرُدٌ. (L.) أَذَلُّ مِنْ قُرَادٍ and أَسْفَلُ مِنْ قُرَادٍ [*Viler than a tick*] are proverbial sayings. (TA.) القُرَادُ, (K,) or قُرَادُ الثَّدْىِ, (L,) or قُرَادُ الصَّدْرِ, (S, A,) *The nipple* (حَلَمَةٌ) *of the breast:* (S, A, L, K:) called قُرَادٌ and حَلَمَةٌ as being likened. to a large tick: (Mgh in art. حلم:) *the nipple of the dug* of a mare. (K.) أَمُّ القِرْدَانِ *The place between the fetlock and hoof of a horse:* (S, L:) also, *the part between the phalanges* (سُلَامِيَاتٌ) *of the foot of a camel.* (L.) ___ See also 2.

قَرُودٌ A camel *that does not impatiently avoid having his ticks* (قِرْدَانٌ,) *plucked off.* (L, K.)

___ [Hence,] *a still,* or *quiet,* man. (A.)

قَرَّادٌ *A trainer of the* قِرْدٌ [or *ape, monkey,* or *baboon*]. (K.)

مُتَقَرِّدٌ : see قَرَدٌ and قِرْدٌ.

مُتَقَرِّدَةٌ : see قَرَدٌ.

قرزح

قُرْزُحٌ , (AA, S, K,) and قِرْزِوْحٌ, (TA, and so in one copy of the S.) *A certain species of tree:* (S, K:) n. un. قِرْزِحَةٌ. (TA.) ___ Also قِرْزِحَةٌ *A certain herb,* or *leguminous plant.* (Kr, K.) ___ And *A certain small tree,* (AHn, K,) *curling and contracting,* (جَعْدَةٌ,) *and having black* جَبٌّ [i. e. *grains, or berries, or the like*]. (AHn.)

قرس

1 **قَرَسَ** , aor. ـِ , (S, A, K,) inf, n. قَرْسٌ, (S,) *It* (cold) *was,* or *became, intense,* or *vehement;* (S, A, K;) as also قَرِسَ, aor. ـَ , (S, K,) inf. n. قَرَسٌ. (S.) ___ *It* (water) *became congealed,* or *frozen.* (S, K.) ___ قرس, inf. n. قرس, [so in the TA, without any syll. signs,] *He* (a man) *was,* or *became, cold.* (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] ___ قَرُسَ, inf. n. قَرْسٌ; (TA;) or قَرِسَ, [inf. n. قَرَسٌ;] (JK;) *He* (a man smitten by cold) *became unable to work* (JK, TA) *with his hands,* (JK,) or *with his hand, by reason of the intenseness of the cold,* or, as in the L, *by reason of cold in his extremities.* (TA.) قَرَسَ المآءَ: see 4. قَرَسَ قَرِيسًا, (TA,) or قرّسه , (accord. to a copy of the A,) *He made,* or *prepared, what is termed* قريس, (A, * TA,) i. e., *broth with flesh-meat.* (A.)

2 **قَرَّسَ** see 4, in two places: and see 1, last signification.

4 **اقرس العُودُ** *The branch,* or *twig, had its sap congealed in it.* In the M, instead of جَمَسَ ماؤُهُ فيه, we find حَبَسَ فيه ماؤُهُ [which is probably a mistake of a copyist]. (TA.) اقرسه البَرْدُ [*The cold*] *made him cold;* as also قرّسه , inf. n. تَقْرِيسٌ: (S, K:) [or,] accord. to some, by البرد is here meant *sleep:* (TA:) or *the cold made him unable to work with his hand:* (JK:) and اقرس البَرْدُ أَصابعه *the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work.* (A, L.) ___ اقرس المآءَ فى الشَّنِّ *He cooled the water in the old worn-out skin;* (A'Obeyd, TA.) as also قرّسه فيه; (A'Obeyd, S, A;) and قرّسه فبه, inf. n. قَرْسٌ. (A'Obeyd, TA.)

قَرْسٌ *Intense,* or *vehement, cold;* (S, A, K;) as also قَارِسٌ and قَرِيسٌ . (K.) You say, لَيْلَةٌ ذَاتُ قَرْسٍ *A night of* [*intense*] *cold.* (S.) ___ The *densest and coldest hoar-frost* or *rime:* (Lth, JK, K:) or the

coldest and most copious hoarfrost or *rime;* as also قَرَسٌ . (M, TA.) ___ See also قَارِسٌ.

قَرَسٌ : see قَرْسٌ: ___ and قَارِسٌ.

قَرِيسٌ : see قَارِسٌ, in three places: ___ and قَرْسٌ. *Broth with flesh-meat.* (A.) سَمَكٌ قَرِيسٌ *Fish that is cooked, and for which a sauce* (صِبَاغٌ) *is then made, in which it is left until it becomes concreted:* (S:) or *cooked fish in which a sauce is made, wherein it is left until it becomes concreted,* (K, * TA,) *but neither congealed nor fluid;* [*being converted into a gelatinous substance;*] as also قَرِيصٌ: the former is of the dial. of Keys. (TA.)

قَارِسٌ *Intense,* or *vehement, cold;* as also قَرِيسٌ : you should not say قَارِصٌ. (S.) ___ See also قَرْسٌ. ___ *In a state of congelation,* or *freezing;* as also قَرِيسٌ ; (S;) and قَرَسٌ : (IAar, ISk, S, K:) the first and second applied to water: (S:) the last, to anything; (IAar;) but this last was unknown to Abu-l-Gheyth. (S.) ___ *Cold; chill;* as also قَرِيسٌ , (TA,) and قَرْسٌ . (K.) You say

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يَوْمٌ قَارِسٌ [*A cold day*]. (A, TA.) And لَيْلَةٌ قَارِسَةٌ [*A cold night*]. (TA.)

قرش

1 **قَرَشَ** , aor. ـِ , inf. n. قَرْشٌ; and اقْتَرَشَ and تَقَرَّشَ ; *He gained, acquired, or earned, and collected,* for his family. (M.)

5 **تَقَرَّشَ** and 8: see 1.

قرشب

قِرْشَبٌ *Advanced in years:* (As, S, K:) applied to a man. (S.) ___ One *who is in a bad state,* or *condition.* (IAar, K.) ___ A man *of bad disposition.* (Kr, K.) ___ *Having a capacious belly.* (K.) ___ *A great eater; voracious.* (K.) ___ A man (TA) *corpulent, or bulky, and tall.* (K.) ___ القِرْشَبُ *The lion.* (K.) ___ Pl. (in each of the above senses, TA) قَرَاشِبُ. (K.) [See also كِرْشَبٌ.]

قرص

1 قَرَصَهُ, (S, M, A, Msb,) aor. ـُـ, (S, M, Msb,) inf. n. قَرْصٌ, (S, M, Msb, Mgh, K,) [*He pinched him,* or *it,*] *with the two fingers:* (S:) or *it* (a person's skin) *with his fingers, so as to pain him:* (A:) or *he took,* or *took hold of, it* (a man's flesh) *with his two fingers, so as to pain him:* (K:) or *he twisted round two fingers upon it,* namely, a thing; or *the extremities of the fingers,* only: (Msb:) or *he scratched him,* or *it, with his nails:* and *he pressed,* or *squeezed,* or *pinched, him,* or *it, with the fingers, so as to pain:* (M:) or *he took it with the ends of his fingers:* (Mgh, CK: [one of the explanations of القَرْصُ in the latter being القَبْصُ:]) or *he seized it* (so accord. to a MS. copy of the K, [the inf. n. being there rendered by القَبْضُ; in the place of which I find in the TA, القَرْض; but this I think a mistranscription;]) *with the two fingers,* (so in some copies of the K, and in the TA,) *so as to pain.* (TA.) You say also, قَرَصَهُ بِظُفْرَيْهِ *He took* [or *pinched*] *his skin with his two nails.* (Z, Msb.) ___ [Hence,] *It* (a flea) *bit him:* (S, K:) also said of a gnat; (A, TA;) and of a serpent. (TA.) ___ Also, [as meaning *It pinched him,* or *pained him,*] said of the cold. (A, TA.) ___ And قَرَصَ, aor. and inf. n. as above, [and قُرُوصَةٌ seems to be another inf. n. of the same,] *It* (beverage) *bit the tongue.* (M.) You say also of [the beverage called] نَبِيذ فِيهِ قُرُوصَةٌ, *In it is a biting quality, affecting the tongue.* (A, TA.) ___ Also, قَرَصَهُ بِلِسَانِهِ, (M, Msb,) inf n. قَرْصٌ, (Msb,) *He hurt him with his tongue, by saying something which gave pain.* (M, * Msb.) And لَا تَزَالُ تَقْرُصُنِى مِنْكَ قَارِصَةٌ [*A hurtful saying proceeding from thee does not cease to hurt me*]. (A.) ___ قَرَصَهُ also signifies *He took it,* (M, TA,) or *cut it in pieces,* namely, anything, (TA,) *between two things;* (M, TA;) as also قَرَّصَهُ: (Msb:) or the former signifies [simply] *he cut it:* (K:) and the latter, *he cut it in pieces.* (A.) Hence, (TA,) أُقْرُصِيهِ بِالمَاءِ, (S, Mgh, * Msb, * TA,) or قَرِّصِيهِ بِالمَاءِ, (S, M, TA,) said in a trad., (S, M, Msb,) respecting the menstrual blood,

(S, M,) accord. to different relations: (S, TA:) the latter means, *Separate thou its particles* [so I here render قَطِّعيه] *with water;* (A'Obeyd, S, TA;) and the former has a similar [but less intensive] meaning: (TA:) or the former means, *wash it with the ends of thy fingers;* (S, Msb;) *and remove it with the nail or the like:* (Msb:) or *take it* [*off*] *with the ends of the fingers:* (Mgh:) or *rub it hard with the ends of the fingers and the nails, and pour upon it water, so as to remove it and the mark of it.* (Az, in Msb, art. حت; and IAth, * in TA, in the present art.) ___ You say also, قَرَصَ العَجِينَ, (A,) inf. n. قَرْصٌ; (K;) or قَرَّصَهُ ; (M;) *He cut the dough to spread it out:* (M, A:) or the former, [simply,] *he spread out the dough:* (K:) or قَرَصَتِ العَجِينَ, aor. ـُ , inf. n. as above, (S, TA,) *she cut the dough,* (S,) or *spread it out and cut it,* (TA,) *into pieces, each such as is termed* قُرْصَة: (S, TA:) and قُرَّصَتْهُ , (S, Msb,) inf. n. تَقْرِيصٌ, (S, K,) *she cut it into many pieces,* (S, Msb, K,) *each such as is termed* قُرْصَة, (S,) or قُرْصٌ. (Msb.) قَرِصَ, aor. ـَ , (K,) inf. n. قَرَصٌ, (TK,) signifies دَامَ عَلَى المُنَافَرَةِ وَالغِيبَةِ [*He continued in a course of mutual aversion and defamation*]. (K, TA.)

2 **قَرَّصَ** see 1, latter half, in four places. ___ قَرَّصَ المَآءَ *He cooled the water;* or *made it cold;* as also with س: (TA:) or *he made the water cold so that its coldness pinched,* or *pained.* (A.) ___ قَرَّصَ اللَّبَنَ *He rendered the milk biting to the tongue;* or *acid.*] (TA.) See قَارِصٌ.

3 **قَارَصَ** [قارصه], inf. n. مُقَارَصَةٌ, originally, *He pinched him, being pinched by him.* ___ And hence, *He regarded him with mutual aversion, and mutually defamed him;* or *exchanged bad words with him;* for] المُقَارَصَةُ signifies المُنَافَرَةُ وَالغِيبَةُ: (TA:) or *the speaking bad words, one to another.* (KL.) You say, بَيْنَهُمَا مُقَارَصَاتٌ [*Between them two are mutual aversions and defamations*]. (A, TA.) See also 6.

6 **رَأَيْتُهُمَا يَتَقَارَظَانِ ثُمَّ رَأَيْتُهُمَا يَتَقَارَصَانِ** [*I saw them two eulogizing each other: then I*

saw them two regarding each other with aversion, and defaming each other, or *speaking bad words, each to the other*]. (A, TA.) See 3.

قُرْصٌ and قُرْصَةٌ *A round cake* (K, * TA,) *of bread;* (S, K, TA;) syn. خُبْزَةٌ (K, TA) and رَغِيفٌ: (TA:) or *such as is very small:* (TA:) [or, accord. to present usage, *small, but thick:*] the former word is the more common: (TA:) or *a* [*round*] *piece of dough:* (M, A: *) [and *any similar thing, small, and of a round, flattened form:*] pl., (of the former, S, Msb,) أَقْرَاصٌ [a pl. of pauc.] and قَرَصَةٌ (S, M, Msb, K) and قِرَاصٌ, (M, TA,) [both pls. of mult.;] and (of قُرْصَةٌ, S, TA,) قُرَصٌ; (S, K;) and أَقْرُصَةٌ [is a pl. of pauc. of either]. (K, art. بت.) ___ Hence, as being likened to the thing above mentioned, (M,) القُرْصُ, (M, TA,) or قُرْصُ الشَّمْسِ, (S, A, TA,) or القُرْصَةُ, (K,) *The disk* (عَيْن) *of the sun:* (S, M, K, TA:) and sometimes *the sun,* as a common, or general, term: (M:) or *the disk* (عين) *of the sun when it is setting:* (TA:) you say, غَابَ قُرْصُ الشَّمْسِ [*the disk of the sun set,* or *disappeared*]: (A, TA:) or the عين of the sun is called قُرْصَةٌ, with ة, at the setting. (Lth, TA.) ___ See also ___. مُقَرَّصٌ قُرْصُ شَهْدٍ [or عَسَلٍ *A honey-comb:* or the same, and قُرْصَةُ شَهْدٍ or عَسَلٍ, *a portion of a honey-comb:* pl. قُرَصَةٌ.]

قَرْصَةٌ [inf. n. of un. of قَرَصَهُ; *A pinch,* or *a pinching:* &c.: pl. قَرَصَاتٌ.] You say, قَرَصَهُمُ البَعُوضُ قَرَصَاتٍ رَقَصَاتٍ [*The gnats bit them with several bitings, in consequence of which they danced with several dancings.*] (A, TA.)

قُرْصَةٌ : see قُرْصٌ, in four places.

قَرُوصٌ : see قَرَّاصٌ, in two places.

قَرِيصٌ *A kind of condiment,* or *seasoning;* (Lth, M, K;) called in the dial. of Keys قَرِيسٌ, q. v. (TA.)

قَرَّاصٌ [an intensive epithet from قَرَصَهُ; *That pinches much:* &c.: as also قَرُوصٌ. ___ And hence,] لِجَامٌ قَرَّاصٌ

and قَرُوصٌ *A bit that hurts the beast of carriage.* (A, TA.)

قَارِصٌ [act. part. n. of قَرَصَهُ; *Pinching:* &c. (See an ex. voce مَوْقُوصٌ.) ___ *Biting;* applied to a flea, &c. ___ And hence,] *A certain insect, like the* بَقّ [q. v.,] (K,) *that bites.* (TA.) ___ [Hence also, *Pinching,* or *paining;*] applied to cold. (A, TA.) ___ And, applied to milk, (As, S, A, K,) and beverage, (M,) or such as is termed نَبِيذ, (A, TA,) *That bites the tongue:* (As, S, M, A, K:) or, when applied to milk, it is to camels' milk in particular, and signifies *sour:* (M, TA:) in the K is added, or *sour* milk *upon which much fresh is milked so that the acidity goes away:* but this is a mistake; for it is an explanation, given by Sgh, of the epithet مُمَحَّلٌ, occurring in a verse of Abu-n-Nejm, where it is coupled with قَارِصٌ. (TA.) It is said in a proverb, عَدَا القَارِصُ فَحَزَرَ *What was biting to the tongue attained to an excessive degree, so that it became acid:* meaning, the affair, or case, became distressing. (S.) ___ [Hence also,] قَارِصَةٌ [for كَلِمَةٌ قَارِصَةٌ] *A saying that hurts;* (S, M, A;) or *that pains;* (Msb;) or *that troubles and pains one* (K, * TA) *like the pinching of the body:* (TA:) pl. قَوَارِصُ. (S, A, K.)

مَقْرَصَةٌ *A receptacle for milk, in which it is rendered biting to the tongue,* or *acid:* (يُقَرَّصُ فيه:) pl. مَقَارِصُ. (TA.)

مُقَرَّصٌ *Cut in pieces,* [*by being*] *taken between two things.* (M, TA.) ___ A woman's ornament *round like a* قُرْصٌ: (IF, K:) or *set,* or *adorned, with jewels:* (IDrd, M:) such is also called قُرْصٌ . (TA.) [This latter name is now applied

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to *A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre;*

worn upon the crown of the headdress by women. For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians,* Appendix A.]

قُرْصٌ *A round convex ornament* worn on the crown of the tarboosh. (See Modern Egypt. Appendix A.)

قرض

1 قَرَضَهُ, aor. ـِ, (S, M, A, &c.,) inf. n. قَرْضٌ, (S, M, Msb,) *He cut it;* (S, M, A, Mgh, Msb, K;) namely a thing, (S, Msb,) or a garment, or piece of cloth, (A, Mgh,) with the مِقْرَاضٌ, (A, Mgh, Msb,) and with the مِقْرَاضَانِ; (Msb;) and in like manner, [or as signifying *he cut it much,* or *frequently,* or *repeatedly,*] you say, قَرَّضَهُ, (M, TA,) inf. n. تَقْرِيضٌ: (TA:) this is the primary signification. (TA.) ___ Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Msb,) aor. and inf. n. as above, (S, * Msb, TA,) *He* [*cut it with his teeth; gnawed it;* or] *ate it;* (Msb;) namely a garment, or piece of cloth, (S, A, Mgh, Msb, TA,) and bread, &c. (TA.) You say also قَرَضَهُ بِنَابِهِ *He cut it with his canine tooth,* or *fang.* (A.) And قَرَضَ البَعِيرُ جِرَّتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) *The camel chewed his cud:* (M, A, TA:) or *returned it* [*to his mouth, to be chewed again,* or *to his stomach*]. (TA.) ___ [Hence also,] قَرَضَ رِبَاطَهُ, (S, M, A, K,) [lit.] *He cut,* or *severed, his bond,* i. e. the bond of his heart; and consequently, (TA,) *he died;* (IAar, M, K, TA;) as also قَرَضَ alone, (S, [in which the former is not explained] O, Msb, K,) and قَرِضَ: (IAar, O, K:) or *he was at the point of death.* (K.) And you say, جَآءَ وَقَدْ قَرَضَ رِبَاطَهُ (AZ, Az, S, &c.) *He came harassed,* or *distressed,* or *fatigued, and at the point of death:* (AZ, Az:) or *harassed,* or *distressed, by thirst,* or *by fatigue:* (A:) or *in a state of intense thirst and hunger:* (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. ربط]. (TA.) See also 7. [Hence also,] قَرَضْتُ الوَادِىَ *I passed through,* or *across, the valley.* (Msb.) It is said in the Kur, [xviii. 16,] وَإِذَا غَرَبَت تَقْرِضُهُمْ ذَاتَ الشِّمَالِ *And when it* [the sun] *set, to leave them behind on the left; to pass by and beyond them, leaving them on its left:* (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) *to leave them and pass by them on the left;* not falling upon them at all: (Jel:) or *to*

turn aside, or *away, from them, on the left:* (Msb:) or *to be over against them, on the left:* from قَرَضَهُ, meaning حَذَوْتُهُ, i. e. *I was over against him,* or *it;* as also أَقْرَضَهُ . (JK.) And a man says to his companion, Hast thou passed by such and such a place? and the man asked says قَرَضْتُهُ ذَاتَ اليَمِينِ لَيْلًا [*I passed by it, leaving it behind, on the right, by night*]. (S.) The Arabs say, قَرَضْتُهُ ذَاتَ اليَمِينِ, and ذَاتَ الشِّمَالِ, and قُبُلًا, and دُبُرًا, *I was over against him,* or *it, on the right,* and *on the left,* and *before,* and *behind.* (Fr.) You say also, قَرَضَ المَكَانَ, (M, Msb, K,) aor. and inf. n. as above, (M,) *He turned aside,* or *away, from the place.* (M, Msb, K.) And قَرَضَ فِى الأَرْضِ *He traversed the land.* (Z.) And قَرَضَ فِى سَيْرِهِ, (M, K,) aor. and inf. n. as above, (M,) *He turned to the right and left in his going* or *journeying.* (M, K.) And قَرَضَ, like سَمِعَ, *He,* or *it, passed away from a thing to another thing.* (IAar, Sgh, L, K.) Hence also, (TA,) قَرَضَ الشِّعْرَ, (S, Msb, K,) aor. as above, (S, Msb,) and so the inf. n., (S,) *He said, spoke, uttered,* or *recited, poetry;* or *he poetized,* or *versified;* syn. قَالَ الشِّعْرَ: (A'Obeyd, S, K:) or *he composed poetry according to rule:* (Msb:) because poetry consists of cut feet: or because it is called قَرِيضٌ as being likened to the cud: (A:) or because it is language cut out: (Msb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying he cut: he has also assigned to قَرْضُ الشِّعْرِ a signification which belongs to تَقْرِيضٌ, q. v. (TA.) Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.)

2 **قَرَّضَ** see 1, first signification. تَقْرِيضٌ also signifies The *art of poetry:* (M, TA:) or the *criticism thereof;* the *picking out the faults thereof;* and the *discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative.* (TA.) Also, like تَقْرِيظٌ; The act of *praising:* or *dispraising:* (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تقريظ relates only to praise and good. (TA.) You say, فُلَانٌ يُقَرِّضُ صَاحِبَهُ *Such a one praises his*

companion: or *dispraises him.* (S.)

3 **قارضه** , inf. n. مُقَارَضَةٌ and قِرَاضٌ, (M,) [*He lent to him, and received from him, a loan:* or it signifies, or signifies also,] *i. q.* أَقْرَضَهُ, q. v. (L, TA.) ___ قِرَاضٌ (S, A, Msb, K) and مُقَارَضَةٌ, (S, A, K,) with the people of El-Hijáz, (TA,) also signify *i. q.* مُضَارَبَةٌ; (S, A, Mgh, Msb, K;) as though it were a contract for traversing the land [for traffic], (K,) from القَرْضُ فِى السَّيْرِ, or, as Z says, from القَرْضُ فِى الأَرْضِ, meaning the traversing the land, like as مضاربة is from الضَّرْبُ فِى الأَرْضِ; (TA;) and the form of the contract is what is shown by the following explanation. (K.) You say, قارضته, (S, A, Mgh,) or قارضته من المال, (Msb,) *I gave to him property* (S, A, Mgh, K *) مُضَارَبَةً, (A, Mgh,) [i. e.] *that he might traffic with it, on the condition that the gain should be between us, and the loss should fall upon the property.* (S, K. [See also قارضه ___.]) ضاربه, (S, K,) inf. n. مُقَارَضَةٌ, (TA,) also signifies *He requited him; he compensated him;* (S, K;) and so قرضه , (S, K,) inf. n. قَرْضٌ. (TA.) Hence the saying of Abu-l-Wardà, (TA,) إِنْ قَارَضْتَ النَّاسَ قَارَضُوكَ وَإِنْ تَرَكْتَهُمْ لَمْ يَتْرُكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَدْرَكُوكَ (A, * TA) [*If thou requite men* their evil deeds, *they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee*]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of cutting. (TA.) [See also قَرْضٌ, below.] You say also, فُلَانٌ يُقَارِضُ النَّاسَ, inf. n. مُقَارَضَةٌ, *Such a one accords,* or *agrees, with men.* (A.) And قارضته الزِّيَارَةَ [*I interchanged visiting with him*]. (A.)

4 **اقرضه** *He cut off for him a portion, to be requited,* or *compensated, for it.* (Sgh, K.) [And hence,] *He gave him,* or *granted him, a* قَرْضٌ [or *loan,* or *the like*]; (S, M, A, * Mgh, * K;) and قارضه signifies the same as اقرضه. (L, TA.) You say also, اقرضه المالَ, (M, Msb,) وغيره, (M,) [*He lent him the*

property, &c.;] *he gave him the property, &c., as a* قَرْض; (M;) *he gave him the property,* [*&c.,*] *to demand its return.* (Msb.) It is said in the Kur, [lxxiii. 20,] وَأَقْرِضُوا ٱللّٰهَ قَرْضًا حَسَنًا [lit. *And lend ye to God a good loan;* meaning *give ye to God good service for which to be requited*]: (S, TA:) it is not here said إِقْرَاضًا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] مَنْ ذَا ٱلَّذِى يُقْرِضُ ٱللّٰهَ قَرْضًا حَسَنًا, meaning, accord. to Aboo-Is-hák the Grammarian, [*Who is he who will offer unto God*] *a good action* or *gift,* or *anything for which a requital may be sought?* or, as Akh says, *Who will do a good action by following and obeying the command of God?* (TA.) The Arabs say, قَدْ أَقْرَضْتَنِى قَرْضًا حَسَنًا *Thou hast done to me a good deed* [*which I am bound to requite*]. (TA.) And it is said in a trad., أَقْرِضْ عِرْضَكَ لِيَوْمِ فَقْرِكَ [*Lend thou thine honour for the day of thy poverty*]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عِرْضٌ.] ___ [And hence,] أَقْرَضَنِى الشَّىْءَ *He gave,* or *paid, to me the thing.* (M.) مَا عَلَيْهِ مَا يُقْرِضُ عَنْهُ العُيُونَ فَيَسْتُرُهُ [*There is not upon him what will turn aside,* or *away, from him the eyes, and cover him*]. (Ibn- 'Abbád, Sgh.) See alse 1, latter half.

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6 تَقَارَضَا [**تَقَارَضَ** *They lent and received loans, each to and from the other.*] [And hence,] هُمَا يَتَقَارَضَانِ الخَيْرَ وَالشَّرَّ [*They two interchanged good and evil, each with the other*]; (IKh, S, K;) as also يَتَقَارَظَانِ: (IKh:) [but see the latter in its proper place.] And هُمَا يَتَقَارَضَانِ المَدْحَ, (AZ,) or الثَّنَآءَ, (A, Msb,) or

الثَّنآء بينهم, (TA,) [or بينهما, (in the M, هم يتقارضون الثَّنآء بينهم,)] *They praise each other;* (AZ, Msb;) as also يتقارظان: (AZ:) or *they requite,* or *compensate, each other with praise.* (TA.) And القرنان يتقارضان النَّظر *The two opponents,* or *adversaries, look askance, with anger, each at the other:* (S, K:) and يتقارضون نظرًا *They look with enmity and vehement hatred, one at another.* (TA.) And هم يتقارضون الزِّيارة [*They interchange visiting*]. (A.) El-Kumeyt, says,

* يتقارضُ الحسنَ الجميلَ من التَّأَلُّف والتَّزاور *

meaning, *Interchanging what is good and comely, of sociable conduct and mutual visiting.* (O.) ___ El-Hasan El-Basree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) نعم ويتقارضون, (K, * TA,) i. e. *Yes, and they used to recite poetry* [*one to another*]: (TA:) from قريض as signifying poetry. (K.)

7 **انقرضوا** *They passed away,* or *perished,* [as though cut off,] (S, K,) *all of them,* (K,) *not one of them remaining;* (S;) as also قُرِضوا [perhaps a mistake for قَرِضوا: see 1]. (TA.)

8 **اقترض** *He received what is termed* قرض [*a loan,* or *the like*], (S, Msb, K,) *i. q.* استلف; (A;) منه *from him.* (S, A, K.) اقترض عرضه *He defamed him,* or *spoke evil of him, behind his back* or *in his absence,* or *otherwise;* syn. اغتابه: (K:) as though he cut off [somewhat] from his honour. (TA.)

10 **استقرض من فُلَان**, (S, Msb, *) or استقرضه, (A, Mgh,) *He sought,* or *demanded, of such a one what is termed* قرض [*a loan,* or *the like*]. (S, A, * Mgh, * Msb.) ___ [And hence,] استقرضته الشَّىء *I sought,* or *demanded, of him the gift,* or *payment* [*in advance*], *of the thing.* (M.)

قَرْض (S, M, A, Mgh, Msb, K) and قَرِض ; (Ks, S, M, K;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mgh;) or a subst. from أَقرضته المالَ; (Msb;) [*A*

loan: and *the like:*] *a piece of property which a man cuts off from his* [*other*] *articles of property, and which, itself, he receives back;* [in rendering the explanation in the Mgh, for the words فيعطيه عينًا in my copy of that work; I read فيقضاه عينًا, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called; (Mgh, [see دين;]) *what one gives,* (S, Msb, K,) *to another,* (Msb,) *of property,* (S, Msb,) *to receive it back,* (S, K,) or *to demand it back:* (Msb:) or *a thing that one gives to be requited for it,* or *to receive it back:* (TA in art. فرض:) or *a thing of which men demand the payment* [or *restitution*], *one of another:* (M, L:) or *a thing which a man gives,* or *does, to be requited for it:* (Aboo-Is-hák the Grammarian, and TA:) pl. قُرُوض. (M, Msb.) You say, عليه قَرْض [*He owes a loan*], and قُرُوض [*loans*]. (A.) ___ Hence, (S, TA,) *What one does, in order to be requited it, of good,* and *of evil.* (S, K, TA.) See three exs. above, under 4. The Arabs also say, قَدْ أَحْسَنْتَ قَرْضِى, meaning *Thou hast done to me a good deed* [*which I am bound to requite*]. (TA.) And لَكَ عِنْدِى قَرْضٌ حَسَنٌ, and قَرْضٌ سَيِّئٌ *I owe thee a good deed, and an evil deed.* (Aboo-Is-hák the Grammarian, and TA.)

قُرْض : see قَرْض.

قَرِيض The *cud:* (Lth, A:) or *what the camel returns* [*to his mouth, to be chewed again,* or *to his stomach,*] *of his cud;* (S, K;) as also مَقْرُوض : (S:) or it is applied to the cud (جِرَّة) of the camel, and signifies *chewed:* or, accord. to Kr, this is فَرِيض, with ف. (M.) And hence, accord. to some, the saying حَالَ الجَرِيضُ دُونَ القَرِيضِ [explained in art. جرض]: but accord. to others, the last word in this saying has the signification next but one following. (S.) The *sound,* or *voice, of a man in dying.* (Er-Riyáshee, in TA, art. جرض.) *Poetry:* (S, M, A, Msb, K:) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Msb, TA;) of the measure فَعِيل in the sense of the measure مَفْعُول: (Msb:) El-Aghlab El-'Ijlee distinguishes between it and رَجَز. (IB.)

قُرَاضَةٌ [*Cuttings; clippings;* and *the like;*] *what falls by the action termed* القَرْض; (S, A, * Mgh, * K;) as, for instance, of gold, (S, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرْض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قُرَاضَاتٌ. (TA.) ___ [Hence,] أَخَذَ الأَمْرَ بِقُرَاضَتِهِ *He took the thing,* or *affair, in its fresh state.* (M, L.) ___ [Hence also,] قُرَاضَةُ المَالِ [*The refuse,* or] *what is bad, vile, paltry,* or *of no account, of property.* (TA.) ___ قُرَاضَةٌ also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.]

قَرَّاضَةٌ *A certain creeping insect* (دُوَيْبَّة) *that eats wool.* (TA.) ___ [And hence, app.,] *A man who defames others,* or *speaks evil of them, behind their backs,* or *otherwise;* syn. مُغْتَابٌ لِلنَّاسِ. (TA.)

ابْنُ مَقْرَضٍ, (S, M, A, Msb,) [in one copy of the S, ابن مُقْرَضٍ, and in another, ابن مُقَرَّضٍ,] like مَقْوَدٌ, (Msb,) [*A species of weasel;*] *a certain small beast* (دُوَيْبَّة), (S, M, Msb,) *called in Persian* دَلَهٌ, (S, Msb,) or دَلَّهٌ, (as in one copy of the S,) whence the arabicized word دَلَقٌ, (Msb,) *which kills pigeons,* (S, M, A,) *seizing upon their throats, and it is a species of rat;* (A;) *the longbacked quadruped that kills pigeons:* (Lth, O, Msb:) this last explanation is given by the author of the Bári', after saying that it is *a small beast* (دويبة), *like the cat, which is in houses, and, when angry, gnaws clothes:* (Msb:) accord. to some, *i. q.* النَّمْسُ [q. v.]: (Msb:) pl. بَنَاتُ مَقْرَضٍ. (A, (Msb.)

مُقَرِّضَاتُ الأَسَاقِى *A* [*kind of*] *small creeping thing* (دُوَيْبَّة), *which makes holes in, and cuts, skins used for water or milk.* (M.)

مِقْرَاضٌ is the sing. of مَقَارِيضُ; (S, Msb, K;) and a pair thereof is called مِقْرَاضَانِ: (Msb, K:) the مِقْرَاضُ is [*A single blade of a pair of shears* or *scissors;*] *a thing with which one* [*shears,* or *clips,* or]

cuts; and when you speak of the two together, you do not say مِقْرَاضٌ, as the vulgar say, but مِقْرَاضَانِ; (Msb;) which last is syn. with جَلَمَانِ [*a pair of shears*]; a word, accord. to the lexicologists having no sing.; but Sb mentions مِقْرَاضٌ, thus using the sing. form: (M:) or مِقْرَاضٌ and مِقْرَاضَانِ signify the same; [*a pair of shears;*] like جَلَمٌ and جَلَمَانِ, and قَلَمٌ and قَلَمَانِ: (Msb in art. جلم:) or مِقْرَاضٌ signifies جَلَمٌ صَغِيرٌ [*a small pair of shears;* i. e. *a pair of scissors*]: (JK:) 'Adee Ibn-Zeyd uses the expression شَفْرَتَا مِقْرَاضٍ [*the two blades of a pair of shears* or *scissors*] in a poem; (IB;) and other poets use the sing., مِقْرَاضٌ: (TA:) and مِفْرَاصٌ, with ف and ص, signifies the same. (IB.) Hence the saying, لِسَانُ فُلَانٍ مِقْرَاضُ الأَعْرَاضِ [*The tongue of such a one is the detractor of reputations*]. (TA.)

مَقْرُوضٌ pass. part. n. of قَرَضَهُ. ___ See قَرِيضٌ.

قرضأ

قِرْضِئٌ *One of the strange species of trees of the desert;* (AA, O, K, TA;) *a certain plant that attaches itself to trees, and wraps itself about them;* (TA;) *a species of plant* (AHn, O, TA) *the flower of which is yellower than the* وَرْس, (AHn, O, K, TA,) *and which grows at the base,* or *on the stem, of the* سَلَم *and* سَمُر *and* عُرْفُط (O, TA) *and the like:* (O:) n. un. with ة. (O, K, TA.)

قرضب

Q. 1 **قَرْضَبَهُ** *He cut it;* (S, K;) and so قَرْصَبَهُ; (K in art. قرصب;) but the former is the more approved: (TA in that art.:) and [the inf. n.] قَرْضَبَةٌ signifies the *cutting vehemently.* (TA in the present art.) [See also قِرْضَابٌ, below; first

sentence.] ___ And *He separated it;* or *separated it into several,* or *many parts;* or *dispersed it;* i. e., a thing. (K.) ___ And *He collected it together;* namely, flesh-meat in a cooking-pot: thus it has two contr. significations. (K.) ___ And *He ate it entirely;* namely, flesh-meat: (K:) and in like manner, قَرْضَبَ الشَّاةَ, said of the wolf, *he ate entirely the sheep,* or *goat.* (TA.) And [the inf. n.] قَرْضَبَةٌ is said to signify The [*eating indiscriminately,*] *not clearing,* or *freeing, the moist,* or *tender, from the dry,* or *tough, by reason of vehement voracity.* (TA.) ___ And قرضب said of a man, *He ate a dry,* or *tough, thing.* (S, O, K.) ___ And *He* (a man) *ran in the manner termed* عَدْوٌ: (K:) or قَرْضَبَةٌ signifies [*a running*] *such as falls short of what is termed* عَدْوٌ. (O.)

قَرْضَبٌ The *refuse remaining in the sieve, that is thrown away.* (O, K, TA.)

قِرْضَابٌ A *sharp* sword; as also قُرْضُوبٌ : (O:) or both signify a *very sharp* sword; (K;) as also قُرَاضِبٌ : (TA in art. قرطب:) or the first signifies, (S,) or signifies also, (O,) a *sharp* sword, *that cuts bones.* (S, O.) Both the first and second of these words are compounded from قَرَضَ and قَضَبَ, which signify he cut. (O.) ___ And One *who eats much:* (TA:) or, as also قُرْضُوبٌ and قَرْضَابَةٌ and قُرَاضِبٌ and مُقَرْضِبٌ , one *who leaves nothing uneaten by him.* (K, TA.) ___ And A man *who eats what is dry,* or *tough.* (Th, S, O, K.) ___ And القِرْضَابُ signifies *The*

lion. (O, K.) ___ And قِرْضَابٌ and قُرْضُوبٌ signify *A thief,* or *robber:* pl. قَرَاضِبَةٌ. (S, O, K.) And both words, (the latter, S, O, K, and the former also, K, TA,) sometimes, (S,) A *poor* man; (S, O, K, TA;) *a pauper:* (TA:) pl. as above. (K, TA.) ___ مَا رَزَأْتُهُ قِرْضَابًا means *I did not get,* or *obtain,* or *take, from him,* or *it, anything.* (O, K.)

قُرْضُوبٌ : see the next preceding paragraph, in three places.

قِرْضَابَةٌ : see قِرْضَابٌ; the second in two places.

قُرَاضِبٌ : see قِرْضَابٌ; the second in two places.

مُقَرْضِبٌ : see قِرْضَابٌ; the second in two places.

قرط

2 قَرَّطَ الجَارِيَةَ , (S, K,) inf. n. تَقْرِيطٌ, (TA,) *He adorned the girl,* or *young woman with the* [*ornament called*] قُرْط. (S, * K.) A rájiz says, addressing his wife, (S, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA,)

* قَرَّطَكِ ٱللّٰهُ عَلَى العَيْنَيْنِ *
* عَقَارِبًا سُودًا وأَرْقَمَيْنِ *

[*May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents*]. (S, TA.) [See also another tropical usage of the verb voce شَنَّفَ.] ___ Hence, (TA,) قَرَّطَ الفَرَسَ *He put,* or *threw, the bridle* (لجام) *upon the horse's head;* (S, TA;) this is what is meant by the explanation أَلْجَمَهَا in the K: (TA:) or *he placed the horse's reins behind his ears, in putting the bridle on his head:* (Sgh, K: *) or it has the former of the meanings explained above, and also signifies, *he* (the rider) *stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the* عذار *is tied, while the horse was running:* (IDrd:) or *he incited the horse to the most vehement running;* (TA, and so in the CK, excepting that الخَيْل is there put in this instance in the place of الفرس;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the قُرْط: accord. to the A, قَرَّطَ الفَرَسَ عِنَانَهُ means *he slackened the horse's rein so that it fell upon,* or *against, the part behind the ear, the place of the* قُرْط, *in urging him to run.* (TA.) ___ And hence, (A,) قَرَّطْتُ إِلَيْهِ رَسُولًا *I hastened to him a messenger:* (Ibn- 'Abbád, TA:) or *I dismissed* (lit. *flung*) *in haste to him a messenger:* a phrase doubly tropical. (A, TA.) And hence تَقْرِيطٌ is

used by the vulgar to signify the act of *notifying:* and *desiring to hasten:* and *straitening:* and *confirming,* or *corroborating,* in an affair or a command: in all which senses it is trebly tropical. (TA.) قرّط عليه *He gave him little;* (K, TA;) or *by little and little.* (TA.) [This is said in the TA to be from القراط; app. meaning from القراط as a dial. var. of القيراط: but IDrd says, that from this phrase is derived القيراط.] [*He cut,* or *clipped,* money.]

5 تقرّطت الجارية *The girl adorned herself with the* [*ornament called*] قُرْط. (S, * TA.)

قُرْطٌ [*An ear-ring,* or *ear-drop;*] *i. q.* شَنْفٌ: (K:) or the *thing that is suspended to the lobe of the ear;* (S, Mgh, Msb, K, TA;) *such as a silver bead fashioned like a pearl, or a pendant of gold;* the شنف being that which is in the upper part of the ear: (TA:) pl. [of pauc.] أَقْرِطَةٌ (Mgh, Msb) and أَقْرَاطٌ, (K,) and [of mult.] قِرَطَةٌ (S, Mgh, Msb, K) and قِرَاطٌ (S, K) and قُرُوطٌ. (K.) It is said in a proverb, خُذْهُ وَلَوْ بِقُرْطَىْ مَارِيَةَ [*Take thou it, although by means of* giving for it *the two earrings of Máriyeh*]; (TA, S, K, in art. مرى;) i. e., take thou it at all events: (K in art. مرى:) this Máriyeh, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) ___ القُرْط *The Pleiades* (الثُّرَيَّا): so called by way of comparison. (TA.) *A certain plant, like the* رُطْبَة [or رِطْبَة, *a species of trefoil,* or *clover*], *except that it is superior in size,* or *quality, to the latter,* (AHn, K,) *and larger in the leaves, fed upon by horses and the like;* (AHn, TA;) *in Persian* شَبْذَر [or شَبْدَر]. (AHn, K.) [See برسيم.]

قِرَاطٌ : see what next follows.

قَرَّاطٌ : see what next follows.

قِيرَاطٌ (S, Msb, K) and قِرَاطٌ , (K, TA,) like كِتَابٌ , (TA,) or قَرَّاطٌ ; (as in some copies of the K) which last is the original form, as is

shown by its pl., قَرَارِيطُ, (S, Msb,) and by its dim., قُرَيْرِيطٌ, (Msb,) the same change being made in this instance as is made in دِينَارٌ; (S, Msb;) in the ancient Greek language, [κεράτιον,] said to signify *A grain of the* خُرْنُوب [or *carob-tree*]: (Msb:) [and hence, the *weight thereof; a carat;* i. e. *four grains;*] the *half of a* دَانَق, (S, Msb,) *accord. to the ancient Greeks:* (Msb voce دانق, q. v.) or it is *a weight differing in different countries; in Mekkeh being the twenty-fourth part of a deenár;* and *in El-'Irák, the twentieth part thereof:* (K:) or *the twentieth part of a deenár in most countries;* but *accord. to the people of Syria, the twenty-fourth part thereof.* (IAth.) As occurring in a trad., (S, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a قِيرَاط, and he who attends it until it is buried shall have قِيرَاطَان, (TA,) قيراط is explained as meaning, *The like of Mount Ohod;* (S, TA;) [i. e. a very great reward;] and قِيرَاطَان as meaning *the like of two great mountains.* (TA.) ___ قِيرَاطٌ is also applied by accountants to The *twenty-fourth part* of a thing; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Msb.)

قُرَيْرِيطٌ dim. of قِيرَاطٌ. (Msb.)

جَارِيَةٌ مُقَرَّطَةٌ *A girl having* [or *being adorned with*] *the* [*ornament called*] قُرْط. (K.)

قُرْطٌ : see قِرَاطٌ.

قِرَاطٌ *A lamp,* or its *lighted wick:* syn. مِصْبَاحٌ or شُعْلَتُهُ: (K:) the *lighted wick* (شُعْلَة) *of a lamp;* (S;) and so قُرْطٌ . (L, art. صبح.)

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قرطس

Q. 1 **قَرْطَسَ** , (Msb, K,) inf. n. قَرْطَسَةٌ, (Msb,) *He* (an archer) [and *it* (an arrow)] *hit the* قِرْطَاسُ [or *target*]. (Msb, K.) It is also allowable to say, قَرْطَسَتِ الرَّمْيَةُ *The shot went right to the* قِرْطَاسِ. (Msb.)

Q. 2 **تَقَرْطَسَ** *He perished.* (Sgh, K.)

قَرْطَسٌ and قِرْطَسٌ: see قِرْطَاسٌ.

قِرْطَاسٌ *Paper;* syn. كَاغَدٌ: (K:) or *such as is made of the* بَرْدِىّ [or *papyrus*], *found in Egypt:* (TA:) [and particularly *a roll*, or *scroll, thereof:* see also طُومَارٌ, and سُرْفَةٌ:] *what one writes upon:* (S, Msb:) also written قُرْطَاسٌ; (S, Msb, K;) but the former is the better known, (Msb), or the former only is of established authority, for El-Járabardee says the contrary of the latter; (MF;) and قَرْطَاسٌ; (Lh, ISd, K;) but this is not mentioned by most of the lexicographers; (MF;) and قَرْطَسٌ signifies the same; (AZ, S, Msb, K;) and so does قِرْطَسٌ . (K [app. on the authority of El-Fárábee and Aboo-'Alyà; but the

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names are imperfectly written in the TA.]) ___ قِرْطَاسٌ also signifies *A writing*, or *book*, (صَحِيفَةٌ,) *of whatever thing it be:* (K:) pl. قَرَاطِيسُ. (TA.) ___ Also, *A butt*, or *target, to shoot at;* (S;) *a piece of skin,* (Msb,) or *any skin,* (K,) *set up for persons contending in shooting.* (Msb, K.) ___ And *A kind of* بُرْد [q. v.] *of the fabric of Egypt.* (K, TA.) ___ And *A white*, or *fair, girl, of tall stature.* (IAar, K.) ___ And *A camel such as is termed* آدَم. (Sgh, K.) ___ And *A young she-camel.* (IAar, K.)

دَابَّةٌ قِرْطَاسِيَّةٌ *A beast of carriage in whose whiteness is no mixture of any other*

colour. (K.)

مُقَرْطَسٌ An archer [and in like manner an arrow] *hitting the* قِرْطَاس. (Msb.) And رَمْيَةٌ مُقَرْطَسَةٌ *A shot going right to the* قِرْطَاس. (TA.)

قرطف

قَرْطَفٌ *A red garment, of the kind called* كِسَاء . See كَذَبَ, p. 2598 *c*.

قرطل

قِرْطَالَةٌ *An ass's pannier, one of a pair.* See كُوَارَةٌ.

قرظ

1 **قَرَظَهُ** , aor. ـِ , inf. n. قَرْظٌ, *He tanned it,* (Msb, TA,) namely, a skin, or hide, (Msb,) or a skin for water or milk, (TA,) *with* قَرَظ, q. v. infra: (Msb, TA:) or *he dyed it therewith.* (TA.) ___ *He plucked it,* or *gathered it, from the tree;* namely, what is called قَرَظ. (Msb.) قَرَظْتُهُ a dial. var. of قَرَضْتُهُ, in the phrase قَرَظْتُهُ ذَاتَ الشِّمَالِ, q. v. (Fr, K.) ___ And [in like manner as a dial. var. of قَرَضْتُهُ,] *I cut it,* or *made it and cut it according to a measure and pattern.* (Fr.) قَرِظَ, aor. ـَ , *He was,* or *became, a lord, master, chief,* or *man of rank* or *quality, after being in a base* or *abject state.* (IAar, O, K; and T in art. قرض.)

2 **قَرَّظَهُ** , inf. n. تَقْرِيظٌ, *He took extraordinary pains,* or *exceeded the usual degree, in tanning it,* namely, a skin, or hide, *with* قَرَظ. (Z.) ___ [And hence, (see 6,)] *He praised,* or *eulogized, him, he,* the latter, *being living;* (S, K, TA;) تَأْبِينٌ signifying the doing so when the man is dead; (S;) the former signifies he did so *truly* or *falsely.* (K.) And فُلَانٌ يُقَرِّظُ صَاحِبَهُ, and يُقَرِّضُهُ, *Such a one praises his companion, falsely* or *truly.* (AZ, S, TA.) And يُقَرِّظُنِى بِمَا لَيْسَ فِىَّ [*He praises me for that which is not in me*]. (TA, from a trad.) ___ And *He praised him immoderately:* like فَرَّطَهُ. (O in art. فرط.) ___ Also, [like قَرَّضَهُ,] *He dispraised him:* (Kitáb el-Addád, cited by Freytag:) or it relates only to praise and good; but تَقْرِيضٌ relates to good and to evil. (TA in art. قرض.)

6 **هُمَا يَتَقَارَظَانِ المَدْحَ** *They two praise each other;* (S, K, TA;) from 2 in the first of the senses assigned to it above; *each embellishing the other like as the* قَارِظ *embellishes the skin,* or *hide;* (Z, TA;) and يتقارضان is like it: (TA;) and you say also, هُمَا يَتَقَارَظَانِ الخَيْرَ وَالشَّرَّ [*They two interchange good and evil, each with the other*]; as also يتقارضان: (IKh, in TA, art. قرض:) or تَقَارُظٌ relates only to praise and

good; but تَقَارُضٌ, to good and evil. (TA.)

قَرَظٌ , accord. to some, (Msb,) The *leaves of the* سَلَم [*mimosa flava*], (Lth, S, Mgh, K,) *with which they tan;* (Lth, S, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called خَبَط, and camels are fed with them, and they are not used for tanning: some say, that it is *a kind of tree;* but this also is inaccurate; for one says, I plucked, or gathered, قَرَظ; and trees are not plucked, or gathered: (Msb:) AHn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is *the best of things with which hides are tanned in the land of the Arabs; and these are tanned with its leaves and its fruit:* [the pods of the سَنْط, which is also called قَرَظ, are used for tanning;] and in one place he says, it is *a large kind of trees, having thick stems* (سوق [app. a mistranscription for شَوْك, *thorns,*]) *resembling the walnut-tree,* [in the Mgh, evidently from the same source, or, as some say, *a large kind of trees, having thick thorns* (شَوْك), *resembling the walnut-tree,*] *the leaves of which are smaller than those of the apple-tree, and it has grains which are put into balances* [*for weights, like as are those of the carob-tree*]: *it grows in the low plains:* (TA:) or *a kind of tree, whereof the* سَنْط [*mimosa Nilotica, also called acacia Nilotica,*] *is a species:* (M, K, in art. سنط:) [or,] correctly speaking, it is [the *fruit,* or *seed with its pericarp, of that tree;*] *a well-known grain, which comes forth in envelopes, like lentils, from the trees called* عِضَاه; (Msb;) or, [to speak more precisely,] the *fruit of the* سَنْط, *whence is expressed* أَقَاقِيَا [*acacia,* i. e. *succus acaciæ*]; (K;) *which is termed* عُصَارَةُ القَرَظ, [*and when inspissated,* رُبُّ القَرَظ,] *and has an acrid property; the best thereof is that which is sweet in odour, heavy, hard, and green; and it strengthens relaxed members, when cooked in water, and poured upon them:* (Ibn-Jezleh, TA:) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Lateef,

pp. 48-52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is قَرَظَةٌ: (AHn, Mgh, Msb:) and the dim. of this is قُرَيْظَةٌ. (AHn, Msb.) Hence بِلَادُ القَرَظِ, applied to *El-Yemen,* because the قَرَظ grows there [most plentifully]. (S.) See also صَمْعٌ.

قَرَظِىٌّ The *dye* (صِبْغ [a mistranscription for دِبْغ i. e. *tan*]) *of the* قَرَظ. (TA.) ___ See also إِبِلٌ قَرَظِيَّةٌ ___. مَقْرُوظٌ *Camels that eat* قَرَظ. (TA.) ___ كَبْشٌ قَرَظِىٌّ and قُرَظِىٌّ *A ram of El-Yemen;* because the قَرَظ grows there [most plentifully]. (S, K.)

قَرَّاظٌ *A seller of* قَرَظ. (Msb, K.)

قَارِظٌ *A plucker,* or *gatherer, of* قَرَظ. (S, Msb, K.) It is said in a proverb, (S,) لَا آتِيكَ أَوْ يَؤُوبُ القَارِظُ العَنَزِىُّ [*I will not come to thee unless the gatherer of* قرظ, *of the tribe of 'Anazeh, return*]: (S, K, but in the latter العنزى is omitted:) and Aboo-Dhu-eyb says,

* وَحَتَّى يَؤُوبَ القَارِظَانِ كِلَاهُمَا *

[*And until the two gatherers of* قرظ *return, each of them*]: (S:) the قَارِظَانِ were two men of the tribe of 'Anazeh, who went forth in search of قَرَظ, and did not return. (S, K.) We also find in the M, لَا آتِيكَ القَارِظَ العَنَزِىَّ, i. e. *I will not come to thee as long as the gatherer of* قرظ, *of the tribe of 'Anazeh, is absent:* القارظ العنزى being made to occupy the place of الدَّهْر, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.)

تَقْرِيظ : see 2. [Used as a subst., *An encomium,* or *eulogy, on a living person:* pl. تَقَارِيظُ and تَقْرِيظَاتٌ.]

مُقْرَظٌ : see what next follows.

مَقْرُوظٌ A skin, or hide, *tanned with* قَرَظ; (S, Msb, K;) as also قَرَظِىٌّ ; and AHn mentions, on the authority of Aboo-Mis-hal, مُقْرَظٌ , as though from أَقْرَظَهُ, which, he says, we have not heard: (TA:) or *dyed therewith.* (K.)

قرع

1 **قَرَعَ** in the sense of ضرب has مَقْرَعٌ for an inf. n. (Mgh, art. غمز.) ___ قَرَعَ فِى مَقْرَعِه *i. q.* ضَرَبَ فِى مَضْرَبِه. (TA in art. ضرب.) ___ قَرَعَ صِفَاتَه *He impugned his character; blamed* or *censured him; spoke against him* (Mgh, art. غمز.) See مَغْمَزٌ. ___ قَرَعَ بَيْنَ ظُفْرِ إِبْهَامِه وَظُفْرِ سَبَّابَتِه *He fillipped with the nail of his thumb and that of his forefinger.* (Lth, K, * TA, art. زنجر.) ___ هُوَ الفَحْلُ لَا يَقْرَعُ أَنْفَهُ: see أَنْفٌ and قَرَعَ أَنْفَهُ ___. قدع, inf. n. قَرْعٌ, *He rejected him, repelled him,* or *turned him back;* namely a suitor in a case of marriage. (TA, in art. بضع.) See بَضْعٌ. ___ إِنَّ العَصَا قُرِعَتْ لِذِى الحِلْمِ: see Freytag's Arab. Prov. i. 55; and Har, 656. ___ لَا يُقْرَعُ لَهُ العَصَا: see Freytag's Arab. Prov. ii. 543, and Har, 655, in two places. ___ قَرَعَهُ بِعَصًا المَلَامَةِ: see عَصًا. ___ قَرَعَتْ رَأْسَهُ بِالعَصَا and بِالسَّيْفِ: see قَرَعَ ظُنْبُوبَ بَعِيرِه. ___ فَرَعَتْ: and قَرَعَ لِأَمْرِهِ ظُنْبُوبَه: &c.: see art. ظنب: and قَرَعَ لِلْأَمْرِ سَاقَه: see سَاقٌ.

2 **قَرَّعَهُ** *He reproached him for his crime or the like, saying to him, Thou didst so and so.* (TA, voce قَرَّعَ.) ___ مُقَرِّعٌ *He took, got, or won, a bet, wager, or stake.* (L, in TA, voce نَدَبَ.)

3 **قَارَعَهُ** : see its syn. سَاهَمَهُ.

4 **أَقْرَعَ بَيْنَهُمْ** *He ordered,* or *commanded, them to cast,* or *draw, lots,* or *to practise sortilege,* [*among themselves,*] for the thing (عَلَى الشَّىْءِ): (JM:) [see an ex. in the Mgh, in this art.:] or *he prepared,* or *disposed, them, for doing so,* for the thing (على الشىء): (Msb:) or *he cast,* or *drew, lots,* or *practised sortilege, among them.* (K.) The first explanation is generally preferable. See أَسْهَمَ بَيْنَهُمْ.

6 هُمَا يَتَقَارَظَانِ الخَيْرَ والشَّرَّ : see تَقَارَضَا.

حُبُّ القَرْعِ *Worms in the belly.* (TA, voce شهدانج.) But see القَرْعِ. دُودُ القَرْحِ is not a mistake for حُبُّ القَرْحِ: القَرْحِ is a corruption, found in medical books: حب القرع is a name of the tape-worm, because each joint of it resembles a grain, or seed, of the gourd. (IbrD.)

قَرَعٌ *Bare pieces of ground amid herbage.* (TA in art. خفى, from a trad.)

قُوْعَةٌ [A *lot* used in sortilege: *lots* collectively: *sortilege* itself. Used in all these senses in the present day, and app. in the classical times.] ضَرَبَ القُرْعَةَ *He shuffled, or cast, or drew, lots; performed a sortilege.*

قَرِيعٌ ; pl. قَرْعَى: see an ex. of the pl. in a prov. cited voce وحد. هُوَ قَرِيعُ وَحْدِهِ ___. اسْتَنَّ: see وحد.

قَارِعَةُ الطَّرِيقِ *The higher, or highest, part of the road; the part that is trodden by the passengers;* [*the beaten way*]. (Msb.) In law books expl. as meaning أَطْرَافُ الطَّرِيقِ; opposed to its جَادَّة.

قَارِعَةٌ *A sudden calamity.* (K.) See also Bd, and Jel, in xiii. 31, and an ex. voce انفرج.

مَقْرَعٌ : see مَغْمَزٌ.

مَقْرَعٌ : see مَضْرَبٌ.

مَقْرَعَةٌ *A whip: or anything with which one beats:* (K:) or *a thing with which a beast is beaten:* (Az, TA:) or *a piece of wood with which mules and asses are beaten:* (TA:) [*a cudgel:* often applied in the present day to *a cudgel made of the thick part of a palm-stick;* and this, when used in sport, has several splits made in the thicker end, to cause the blows to produce a loud sound:] pl. مَقَارِعُ. (TA.)

قرف

3 قَارَفَهُ *He was,* or *became, near to it;* meaning some base thing, or the like. (TA.) See قَرَفٌ.

قَرَفٌ The *mixing with others;* [and particularly *with others who are diseased* or *the like*]; a subst. from مُقَارَفَةٌ : (K:) the *being near to* [*a person,* or *persons,* or *a place, infected with*] *disease:* (S, TA:) the *being near to pestilence,* or *epidemic disease.* (T in art. تلف.) See تَلَفٌ.

أَعْرَضَتْ القَرْفَةُ signifies إِتَّسَعَتْ: (TA, art. عرض:) and اتَّسَعَتْ قِرْفَتُهُ signifies كَثُرَ مَنْ يَتَّهِمُهُ. (TA, art. لبس.) See voce عَرِضَ.

مَقْرِفٌ *A place of paring off:* see an ex. voce صَمْغٌ.

قرفص

Q. 1 قَرْفَصَ [قَرْفَصَ: see قُرْفُصَآءُ, below.] قَرْفَصَهُ, (JK, TA,) inf. n. قَرْفَصَةٌ (JK, S, K) and قِرْفَاصٌ, (TA,) *He bound his arms beneath his legs:* (JK, K:) or *he drew him together,* (namely, a man,) *binding his legs and arms.* (S.) ___ [Hence,] قَرْفَصَةٌ also signifies *A certain mode of coitus, in which the woman's extremities are drawn together, so that the man makes fast here arms beneath her legs:* (JK, K:) transmitted by Ibn-'Abbád. (TA.)

Q. 2 تَقَرْفَصَتْ *She* (an old woman) *wrapped herself up in her clothes.* (JK, K.)

قُرْفُصَى and its variations: see what follows.

قُرْفُصَآءُ, with damm, (K,) [in a copy of the S written without any vowel-sign to the ف,] or قُرْفُصَآءُ, (so in a copy of the S) or both, (El-Ashmoonee, in his Expos. of the Alfeeyeh of Ibn- 'Akeel,) and قُرْفُصَآءُ, with damm to the ق and ر, (IJ, K,) and قُرْفُصَى, (S, * K,) and قَرْفَصَى, (Fr, K,) and قَرْقَصَى, (K,) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is قَرْفَصَ, but I have met with no instance of its occurrence,] *A certain mode of sitting;* (S;) the *sitting upon the buttocks, making the thighs cleave to the belly, and putting the arms round the shanks,* (A'Obeyd, S, K,) *like as a man binds himself with a piece of cloth round his back and shanks; his arms being in the place of the piece of cloth:* (A'Obeyd, S:) or the *sitting upon the knees, bending down,* (مُنْكَبًّا, [in the L مُتَّكِئًا, which is a mistranscription,]) *making the belly cleave to the thighs, and putting the hands under the arm-pits;* (Abu-l-Mahdee, S, K;) *a mode of*

sitting of the Arabs of the desert: (S:) or the *sitting upon the legs, putting the knees together, and contracting the arms to the breast.* (IAar, TA.) You say, قَعَدَ القرفصآء *He sat in the manner above described.* (IAar, S.)

قرق

قِرْقٌ : see طُبْنَةٌ.

قرقع

قُرُقُعَةٌ (TA, art. نقض): properly فُرْقُعَةٌ, q. v.

قرم

1 قَرَمَ *It gnawed:* see عثيثة.

قَرَمَ : see مصعب.

قُرْمٌ : see شورى.

قُرْمَةٌ : see فقرة.

قرّام ? *A kid.* (IAar; in TA, art. عت.) ___ See مقرمة.

مَقْرَمٌ : see مقرمة.

مَقْرَمَةٌ *A coverlet of a bed;* (Mgh, in arts. قرم and حبس;) also called مَحْبَسٌ: (Id, in art. حبس:) or *a thin curtain,* accord. to some, *figured;* as also مِقْرَمٌ and قِرَامٌ : (Msb:) or this last, *a figured curtain.* (Msb.)

قرمد

Q. 1 **قَرْمَدَ** *He plastered* a pool, (S, L,) or a tank, or cistern, (L,) *with the burnt stones called* قِرْمِدٌ: (S, L:) or *he plastered thickly.* (TA, art. كلس.) ___ *He constructed* a building *with such stones.* (L.) ___ [*He smeared* a garment *with saffron, or perfume.* See مُقَرْمَدٌ.]

قَرْمَدٌ *A kind of stones,* (S, L, K,) *which have holes,* (L, K,) *and upon which a fire is lighted and kept up until they are thoroughly burnt,* (S, L, K, *) *when they are used for plastering pools,* (S, L,) *and tanks, or cisterns,* (L,) *and for building;* (L, K;) as also قَرْمِيدٌ: (L:) or *a thing* [*or substance*] *like gypsum, with which one plasters:* (TA:) and قِرْمِدٌ (L, K) or قَرْمِيدٌ (Msb) signifies *anything* (L) *with which one plasters, or smears,* (L, Msb, K,) *for the purpose of ornament,* (Az, L, Msb,) *as gypsum, and saffron,* (L, Msb, K,) *and perfume, &c.* (Msb.) ___ *Rocks, or masses of stone.* (L.) ___ *Baked pottery.* (L, K.) ___ Also قِرْمِدٌ (L, K) and قَرْمِيدٌ (IAar, As, S, L, Msb, K) [coll. gen. ns.: the n. un. of the latter, قَرْمِيدَةٌ, occurs in the M and TA, voce إِرْدَبَّةٌ:] *Baked bricks:* (S, L, Msb, K:) or the *baked bricks of baths;* in the dial. of Syria: (As, L:) or *large baked bricks:* (S, voce إِرْدَبَّةٌ:) or the *large baked bricks of houses:* (IAar, L:) or *a thing resembling baked brick:* (TA:) originally Greek, [,] (L, Msb,) used by the Arabs in ancient times: (L:) pl. of the latter, قَرَامِيدُ: (IAar, As, S, L:) which is the word in common use. (TA.) ___ Also قَرْمِيدٌ *i. q.* إِرْدَبَّةٌ, (K,) i. e., *A* [*cover for a*] *wide sink-hole* (بَالُوعَة) *made of baked clay:* (TA:) [but see إِرْدَبَّةٌ].

قُرْمُودٌ The *male mountain-goat:* (L, K:) or *a mountain-kid:* pl. قَرَامِيدُ, (AO, Az, S, L,) with which قَرَاهِيدُ is syn. (Az, L) ___ The *fruit of the* غَضَاة: (L, K:) or *a species thereof;* as also قُرْمُوطٌ. (T, L.)

قَرْمَدٌ : see قَرْمَدٌ, in four places. The *female mountain-goat,* أُرْوِيَّةٌ: or this word is corruptly written [for إِرْدَبَّةٌ]. (K.)

مُقَرْمَدٌ : see the verb, of which it is the pass. part. n. ___ A building *constructed with baked bricks* (آجُرّ [or قَرْمَد]) or (in the K, and) *with stones:* (S, L, Msb, K:) or *lofty,* or *high.* (K.) ___ A building *thickly plastered.* (TA, art. كلس.) ___ *Narrow:* (TA:) or *made narrow.* (L.) ___ A garment *smeared* with saffron and perfume: (L, Msb:) or *smeared with the like of saffron.* (K. [in the CK, for بِشَبْهِ الزَّعْفَرَانِ is put يُشَبِّهُ الزَّعْفَرَانَ.])

قرمز

قِرْمِزٌ , a Persian word, arabicized; (TA;) [The *insect called coccus:* and particularly the *coccus baphica,* or *coccus ilicis;* commonly called by us, from the Persian and Arabic, *kermes:* and also applied to that species which is the true *cochineal:*] *a certain Armenian dye,* (Lth, K,) *of a red colour,* (Lth, TA,) *obtained from the expressed fluid of a kind of worm found in the woods of Armenia:* (Lth, K:) such is said to be the case: and in some of the correct copies of the K we find the following addition: *it is said to be red like the lentil, in the form of grains: it falls upon a species of* بَلُّوط, [or *oak,*] *in the month of* آذَار, [or March, O. S.,] *and if not gathered, it becomes a flying thing, and flies: it is used as a dye for animal substances, such as wool and skill, but not cotton.* (TA.)

قِرْمِزِىٌّ *Dyed with* قِرْمِز: or *resembling the colour of that dye:* (the book entitled ما لا يسع الطبيب جهله, by Ibn-El-Kutbee; cited by Golius:) [in the present day, *crimson;* or *of a deep red colour.*]

قرمص

قُرْمُوصٌ *A hollow which a man digs wherein to sit to protect himself from the cold.*

(Mgh, art. ربض.) See an ex. voce رَبْضٌ.

قرمط

Q. 1 **قَرْمَطَ**, (TA,) [or, as is implied in the S, قَرْمَطَ فِى الخَطّ, or فِى خَطِّه,] inf. n. قَرْمَطَةٌ, (S, K,) *He made the lines near together in writing:* (S:) or *he made the characters fine,* or *slender,* or *minute,* (K, TA,) *and the letters and lines near together.* (TA.) ___ قرمط فِى خَطْوِه, (TA,) [or, as implied in the S, فِى المَشْىِ, or فِى مَشْيِه,] inf. n. as above, (S, K,) *He* (a man, TA) *contracted his steps in walking* or *going:* (S, K, TA:) and in the same sense قرمط is said of a camel. (TA.)

Q. 3 **إِقْرَنْمَطَ**, (S,) or إِقْرَمَّطَ, (K,) [the former being the original form,] *It* (skin, S, TA) *became contracted,* or *shrivelled:* (K, TA:) or *became drawn together, one part to another.* (S, TA.) ___ *He* (a man, AA) *became angry.* (AA, K.)

قَرْمَطِىٌّ *One of the* قَرَامِطَة [or *Karmathians*]; (S, K;) i. e. *of the people* [or *sect*] *thus called.* (K.) [See De Sacy's Chrest. Arabe, 2nd ed., ii. 97.]

قَرْمَطِيطٌ One *who contracts his steps in walking* or *going.* (K, * TA.)

القَرَامِطَةُ: see قَرْمَطِىٌّ.

قرمل

قِرْمِلٌ , pl. قَرامِلُ: see سُقَّةٌ.

قرن

1 قَرَنَ شَيْئًا بِشَىْءٍ *He connected, coupled,* or *conjoined, a thing with a thing.* (S.)

3 قَارَنَهُ, (S,) inf. n. قِرَانٌ, (S, K,) and مُقَارَنَةٌ, (K,) *He associated with him; became his companion.* (S, K.)

4 أَقْرَنَ *He gave* of a thing *two by two.* (A 'Obeyd in T, in art. بد, voce أَبَدَّ.) See أَقْرَنَ الشَّىْءَ ___. أَبَدَّ, (Msb,) or لِلشَّىْءِ, (K,) [the latter more probably right,] *He was able and strong to do,* or *effect,* &c., *the thing;* (Msb, K;) *He had the requisite ability and strength for it.*

قِرْنٌ *One who opposes, or contends with, another, in science, or in fight, &c.;* (Msb;) *an opponent; a competitor; an adversary; an antagonist:* or one's *equal,* or *match, in courage,* (S, K,) or *generally,* one's *equal, match,* or *fellow.* (K.)

قَرْنٌ One's *equal in age;* syn. لِدَةٌ, (K,) or تِرْبٌ: with fet-h when relating to age, and with kesr when relating to fighting and the like. (Har, pp. 572,64.) ___ قَرْنٌ, (JK, Msb,) or قَرْنٌ مِنَ النَّاسِ, (S,) [*A generation of men;*] *people of one time* (JK, * S, Ez-Zejjájee, Msb,) *succeeding another* قَرْنٌ, (JK,) *among whom is a prophet,* or *class of learned men, whether its years be many or few.* (Ez-Zejjájee, Msb.) ___ قَرْنٌ The *part of the head* of a human being *which in an animal is the place whence the horn grows:* (K:) or the *side,* (S,) or *upper side,* (K,) *of the head:* (S, K:) or [more exactly the *temporal ridge* (see صُدْغٌ) i. e.] the *edge of the* هَامَةٌ (which is the *middle and main part of the head* [i. e. *of the cranium*]), *on the right* and *on the left.* (Zj, in his Khalk el-Insán.) ___ قُرُونٌ of the head: see a verse cited voce قُرُونٌ. خَيَّطَ of horses: see قَرْنٌ ___. أَجَمُّ of a solid hoof: see قَرْنٌ ___. جُبَّةٌ of a desert, the *most elevated part.* (TA

in art. قرن ___.) جحف, as meaning *A spear-head,* see قرن ___. أَعفر *A pod, like that of the locust tree:* pl. قرون. Occurring often in the work of AHn on plants, and in the TA, &c. See قرن ___. غَافٌ [*A thing*] *in a she-camel, which is like the* عفل *in a woman;*

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and which is cauterized with heated stones. (AA, TA, in art. قرن ___.) عفل *An issue of sweat:* pl. قرون: see two ex. voce سنّ.

قَرَنٌ and قرانٌ *A cord of twisted bark which is bound upon the neck of each of the ploughing bulls* (K, * TA) *and to the middle of which is then bound the* لُؤمة [or *whole apparatus of the plough*]. (TA.) See فَدَّانٌ. ___ [The pl.] أَقْرانٌ *Sons of one mother from different men.* (TA, voce قرن ___.) عين: see جعبة.

قُرْنَةٌ The *horn of the uterus.*

قِرانٌ : see قرن.

أَبرما قَرُونًا : see برم.

قَرِينٌ *An associate; a comrade; a companion.* (S, K.) قَرِينَةٌ *A connexion; relation.* ___ قَرِينَةٌ [*A clause of rhyming prose, considered as connected with the similar clause preceding or following;* the two together being termed قرينتان]. (Har, pp. 9, 23.) ___ Also, *A context,* in an absolute sense. ___ أَسْمَحت قرونته and قرينته: see 1 in art. سمح.

قَرُونَةٌ : see قرين.

أَقْرَنُ [*Horned; having horns*]. (S, voce كَرَّازٌ [which see]). See an ex. of the fem. قَرْنَآء, voce دانَ in art. دين.

مقْرَنٌ : see مخْذَفٌ.

مقَرَّنٌ : see خشَخَاشٌ.

قرنب

قَرْنَبٌ The *jerboa;* or a *rat,* or *mouse;* syn. قَأْرَةٌ: or the *young one generated between it and a jerboa:* (K:) and فرنب [i. e. فِرْنِبٌ, with kesr,] is a dial. var. thereof. (So in the TA. [But I incline to think that قِرْنَبٌ is a mistranscription for فِرْنِبٌ.])

قُرْنُبٌ The *flank:* (IAar, O, K:) or *a flabby flank.* (TA.)

قَرَنْبَى *An insect resembling the* [*beetle called*] خُنْفَسَآء, or *somewhat larger than the latter, with long hind-legs:* (As, T, TA:) or *an insect with long hind-legs, resembling the* خنفسآء, (S, O, Meyd,) *but somewhat larger,* (S, O,) *having a speckled back.* (Meyd.) It is said in prov., القَرَنْبَى فِى عَيْنِ أُمِّهَا حَسَنَةٌ [*The karembà in the eye of its mother is beautiful*]. (S, O, Meyd. [Mentioned in the S and O, in art. قرب.]) [See ابْنُ الفَاسِيَآءِ, in art. فسو.]

قرنبط

قَرْنَبِيطٌ : see قُنَّبِيطٌ, in art. قنبط.

قرنس

قَرْنَس : see قرنص.

قرنص

Q. 1 قَرْنَصَ البَازِىَ *He acquired for himself, permanently, for the chase, the hawk,* or *falcon,* (S, K, TA,) *by tying it up in order that its feathers might drop off.* (TA.) قَرْنَصَ البَازِى *The hawk,* or *falcon, became a permanent acquisition for the chase:* the verb being intrans. as well as trans. (K.) Lth mentions it as being written with س [i. e. قَرْنَسَ]. (TA.)

بَازٌ مُقَرْنَصٌ *A hawk,* or *falcon, permanently acquired for the chase,* (S, TA,) *by the means mentioned above.* (TA.)

قرنفل

حَبُّ القَرَنْفُلِ : see زَجَاجٌ.

قرى

1 قَرَى الضَّيْفَ is doubly trans.: see a verse cited voce قُوهٌ.

8 افْتَرَى [meaning تَتَبَّعَ: see a verse of Aboo Dhu-eyb, voce خَافَةٌ, in art. خوف.] It also means *He investigated* a country or countries. (S, * K, * TA, all in art. قرى; and TA in art. قرو.) *He made much and diligent search.* (KL.) See also 10 in art. قرأ.

قِرًى *Entertainment for a guest; that with which a guest is entertained.* (S.) ___ *Water collected in a trough,* or *tank, for the drinking of beasts:* see بَيُّوتٌ: thus explained in the M in art. بيت.

قَرِىٌّ *A place where water runs,* (T, S,) *to,* (T,) or *in,* or *into,* (S,) *meadows,* (T,) or *a meadow.* (S.) See شَيْخٌ (last sentence). ___ Pl. أَقْرِيَةٌ: see قَرْءٌ.

قَرْيَةٌ *A town,* or *village;* (Msb, TA;) *a small* بَلَد, *smaller than a* مَدِينَة: (MF, voce تِرْمِذ:) not well applied to a مَدِينَة unless qualified by an epithet denoting greatness. (TA in art. مدينة.) See Bd, ii. 261.

نَاقَةٌ فِى قُرُوتِهَا : see 4 in art. قرأ.

قَرِيَّةٌ [vulg. قَرْيَة The *yard of a ship;*] *a squared piece of wood upon the head of the mast of a ship.* (Az, TA in art. رنح.)

قَارِيَةٌ *A certain bird.* See خُضَارِىٌّ and تَنُوطٌ.

قَارٍ for قَارِئٌ, q. v.

ناقَةٌ قَرْواءُ *A long-backed she-camel.* (IB, in TA, voce هرجابٌ.)

مَقْرًى : see 2 in art. حجل.

مَقْرُوٌّ and مَقْرِىٌّ for مَقْرُوْءٌ: see art. قرأ.

قز

1 **قَزَّ** , [sec. pers., app., قَزَزْتَ,] aor. ـُـ , inf. n. قَزَازَةٌ, *He felt,* or *had a sense of,* or *was moved with, shame,* or *pudency; his soul shrank from foul things:* (M:) and [in like manner] تقزّز *he was scrupulous in shunning, or avoiding, unclean things, or impurities;* (S, M;) *he removed himself far from such things;* (S, Mgh, K;) and قُزٌّ [an inf. n. of قَزَّ] signifies the same as تَقَزُّزٌ. (K, TA.) You say also, قَزَّ من الدَّنَسِ, inf. n. قُزٌّ, *He removed himself far from what was unclean.* (TK.) And قَزَّتْ نَفْسِى عَنِ الشَّىْءِ, and قَزَّتْهُ, with and without a prep., (M, TA,) inf. n. قَزٌّ, (M, K,) *My soul,* or *mind, refused the thing,* or *rejected it;* (M, K, * TA;) a meaning said by IKtt to be of the dial. of El-Yemen: (TA:) and *it loathed the thing;* which latter is the more common signification: (M, TA:) and [in like manner] تقزّز عَنِ الشَّىْءِ *he did not eat the thing, nor drink it, willingly:* (M, TA:) end تقزّز مِنْ أَكْلِ الضَّبِّ وغَيْرِه [*he loathed,* or *shunned,* or

avoided, the eating of the lizard called ضبّ *&c.*]. (S, Mgh, TA.)

5 **تَقَزَّزَ** see 1, in three places.

قَزٌّ *A quality,* or *thing, that is to be loathed,* or *shunned,* or *avoided, for its uncleanness,* in food; as also قُزٌّ and قَزَازَةٌ . (M, TA.) See also 1. A man *who feels,* or *has a sense of,* or *is moved with, shame,* or *pudency; whose soul shrinks from foul things:* (M, TA:) and, as also قُزٌّ and قِزٌّ , a man *scrupulous in shunning, or avoiding, unclean things, or*

impurities; (S;) *who removes himself far from such things;* (S, K;) *who does not eat nor drink a thing willingly:* (M:) and the same three epithets, (TA,) and قَزَزٌ (K) and قُزَّازٌ , (IAar, K,) a man *well-bred,* or *polite,* (ظَرِيفٌ,) *who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride:* (K, TA;) fem. قَزَّةٌ and قُزَّةٌ and قِزَّةٌ: (M, K: *) the pl. of قَزٌّ is أَقِزَّآءُ, which is anomalous. (M, TA.) *I. q.* إِبْرِيسَمٌ [*Silk:* or *raw silk:*] (K:) or *a kind thereof:* (S:) or *that whereof* ابريسم *is made;* (Lth, Az, Msb, TA;) wherefore some say, that قزّ and ابريسم are like wheat and flour: (Msb:) a Persian word, [originally قِزْ,] (M, TA,) arabicized: (S, M, Msb:) pl. قُزُوزٌ. (M, TA.) ___ [Hence, دُودُ القِزِّ *The silk-worm.*]

قُزٌّ : see قَزٌّ; the first in three places, and the second in two.

قِزٌّ : see قَزٌّ; the first in three places, and the second in two.

قَزَزٌ : see قَزٌّ; the first in three places, and the second in two.

قَزَازَةٌ : see قَزٌّ, and see also 1.

قَزَّازٌ *A seller of* قِزّ, q. v. (K.)

قُزَّازٌ : see قَزٌّ.

قزح

1 **قَزَحَ القِدْرُ** : see 2. قَزَحَتِ القِدْرُ, [aor. ـَـ ,] inf. n. قَزْحٌ and قَزَحَانٌ, *The cooking-pot made what came forth* [or *overflowed*] *from it to drip,* or *fall in drops.* (AZ, K, TA.) ___ And قَزَحَ بِبَوْلِهِ, (S, A, Mgh, K,) and قَزَحَ بِهِ, (A, Mgh, K,) aor. of each ـَـ , (K,) inf. n. قَزْحٌ (S, K) and قُزُوحٌ; (K;) and قَزَّحَ بِهِ, inf. n. تَقْزِيحٌ; (A;) said of a dog, (S, A, Mgh, K,) *He ejected his urine,* (S, Mgh, TA,) *and sprinkled it:* (S:) or *raised his hind leg, and emitted his urine:* (TA:) or *ejected his urine with an impetus,* or *in several discharges.* (K, accord. to different copies; as is said in the TA.) ___ قَزَحَ أَصْلَ الشَّجَرَةِ: see 2. قَزَحَ also signifies *It* (a thing, TA) *was* or *became, high,* or *elevated.* (K, TA.) ___ And قَزَحَتْ, said of a plant or tree [شَجَرَةٌ or نَبْتَةٌ], *It had,* or *produced, what is termed a* تَقْزِيحٌ [q. v.]. (TA.)

2 **قَزَّحَ القِدْرَ** , (S, A, Mgh, Msb, K,) inf. n. تَقْزِيحٌ; (S;) and قَزَحَهَا , (Mgh, Msb, K,) aor. ـَـ , (K,) [inf. n. قَزْحٌ, as indicated in the K;] [*He put into the cooking-pot seeds for seasoning,* (S, A, Mgh, Msb, K,) *called* قَزْحٌ. (Msb, K.) ___ [Hence,] قَزَّحَ كَلَامَهُ *He seasoned* [meaning *he embellished*] *his speech,* or *language;* syn. تَوْبَلَهُ. (TA in art. تبل.) تَقْزِيحُ الحَدِيثِ mans *The embellishing of discourse* (K, TA) *without lying therein.* (TA.) ___ قَزَّحَ أَصْلَ الشَّجَرَةِ, in copies of the K incorrectly قَزَحَ , without tesh-deed, (TA,) *He made water upon* (بَوَّلَ) *the root,* or *stem, of the tree:* (K, TA:) or *he put urine at the root of the tree to render its fruit abundant.* (JK.) ___ See also 1.

5 **تَقَزَّحَ النَّبَاتُ** , (K, TA,) and الشَّجَرُ, (TA,) *The herbage,* and *the trees, branched forth into many branches.* (K, TA.)

قَزْحٌ : see قِزْحٌ. ___ Also The *urine of the dog.* (K.)

قُزْحٌ (IAar, S, Msb, K) and قِزْحٌ (IAar, K) *Seeds that are used in cooking, for seasoning food;* syn. تَابِلٌ; (S, K;) or أَبْزَارٌ; (Msb;) *that are put into the cooking-pot; such as cuminsees and coriander-seeds:* pl. أَقْزَاحٌ: (TA:) and تَقَازِيحُ (a pl. that has no sing., TA) signifies the same as [أَقْزَاحٌ, i. e.] أَبَازِيرُ. (S, K, TA.) ___ And the former (قُزْحٌ) signifies also *Onion-seed:* (K, TA:) so in the dial. of Syria. (TA.) ___ And The *dung of the serpent:* (K, TA:) pl. أَقْزَاحٌ, as above. (TA.)

قَوْسُ قُزَحَ, (S, Msb, K, &c.,) which is [an appellation applied to *The rainbow*] *in the sky,* (S,) i. e. *certain streaks of an arched form appearing in the sky in the days of the* [*season called*] رَبِيعٌ, *after rain, red and yellow and green,* (TA,) is imperfectly decl. [accord. to general usage], (S,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say تَأَمَّلْ قُزَحَ فَمَا أَبْيَنَ قَوْسَهُ [*Consider thou Kuzah, for how plain is his bow!*], (TA,) and the latter word is said to be the name of *a certain devil,* as such, imperfectly decl., (TA, Msb,) assigned to the same class as زُحَلُ, which, as Mbr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye قَوْسُ قُزَحَ, for قُزَحُ is the name of a devil, but say قَوْسُ ٱللّٰهِ: (Msb, TA:) or قُزَحُ is the name of *a certain angel who is charged with the management of the clouds:* or the name of *a certain king of the 'Ajam* [i. e. *Persians* or *foreigners*]: (K: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the K:]) or قُزَحُ is the name of *a mountain in El-Muzdelifeh,* and the word قَوْسُ was prefixed to it because this was the first place over which the قوس thus called appeared in the Time of Ignorance: (TA:) or قُزَحُ thus used is from قُزْحَةٌ, (Msb, K, TA,) of which قُزَحٌ is pl., (Msb,) and which signifies *a streak of yellow* and *of red* and *of green,* (Msb, K, TA,) which are the colours that are in the [said] قوس; (TA;) and if so, it is perfectly decl. [i. e. one says قَوْسُ قُزَحٍ]: (Msb:) or it is from قَزَحَ signifying *it was,* or *became, high,* or *elevated:* (K, TA:) Dmr strangely asserts that قوس قزح is a mistake, and that it is correctly قَوْسُ قَزَعٍ, from قَزَعٌ signifying

clouds. (MF, TA.)

قُزْحَةٌ *A streak of yellow* and *of red* and *of green:* (Msb, K:) pl. قُزَحٌ. (Msb.)

قُزَاحٌ *A certain disease that attacks sheep* or *goats.* (K.)

مَلِيحٌ قَزِيحٌ [*Seasoned with salt* and *with the seeds called* قِزْحٌ;] two epithets applied to food: (A:) accord. to the K, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from المُلْحُ; and the latter, from القِزْحُ. (TA.)

قَزَّاحٌ *One who sells the seeds called* قِزْحٌ, *that are used in cooking, for seasoning food.* (K.)

قَازِحٌ *A hard penis:* (K, TA:) an epithet in which the quality of a subst. predominates. (TA.) ___ سِعْرٌ قَازِحٌ *A dear* [or *high*] *current price.* (K. [For سِعْرٌ, Freytag appears to have read شَعِيرٌ.])

قَوَازِحُ المَآءِ *The bubbles of water,* (K, TA,) *that become inflated, and pass away.* (TA.)

تَقْزِيحٌ *A thing upon the head of a plant* or *tree,* (K, TA,) *that divides into several divisions,* (K, * TA,) *like the paw of the dog:* (K, TA:) a subst. like تَمْتِينٌ and تَنْبِيتٌ. (TA.)

تَقَازِيحُ (a pl. that has no sing., TA): see قِزْحٌ.

مَقْزَحَةٌ, (S, K,) and accord. to some مَقْزَحَةٌ also is allowable, (MF,) [*A vessel,* or *other receptacle, for the kind of seeds called* قِزْحٌ, *that are used in cooking, for seasoning food;*] *a thing like a* مِمْلَحَةٌ. (S, K.)

مُقَزَّحٌ *A species of trees* (شَجَرٌ) *resembling the fig,* (K, TA,) *of the strange trees of the desert, having short branches,* (Mgh, TA,) *at the heads of which are what resemble*

the paw of the dog: so says IAar. (Mgh.) الشَّجَرَةُ المُقَزَّحَةُ, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be *A tree of the sort abovementioned:* so says Az: (Mgh:) or, as some

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say, *a tree that branches forth into many branches:* (TA: [see 5:]) or *a tree at which the dogs and the beasts of prey have emitted their urine* may be meant thereby. (Mgh, TA.)

قزدر

قَزْدِير : see قَصْدِير.

قزع

قَوْسٌ قُزَحٌ : see قزح.

قزم

قزام : see أَحصن.

قس

1 **قَسَّهُ** , aor. ـُـ , (M,) inf. n. قَسٌّ (S, M, A, K) and قُسٌّ and قِسٌّ (A, K) and قَسَسٌ, (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) *He sought after,* or *pursued, it:* and *he did so repeatedly,* or *by degrees, and leisurely,* or *repeatedly and by degrees and leisurely:* (S, M, A, K:) as also تَقَسَّسَهُ . (A, * K.) [See also قَصَّهُ, which, accord. to the TA, is a dial. form of قَسَّهُ.] You say, تَقَسَّسَ الأَخْبَارَ [*He sought after,* or *sought after repeatedly,* &c., *news,* or *tidings*]. (A.) ___ [Hence, app.,] قَسٌّ signifies *Calumniation;* or *malicious and mischievous misrepresentation;* (S, M, K;) as also قُسٌّ and قِسٌّ; (K;) and the *spreading,* or *publishing, of discourse, and speaking evil of men behind their backs,* or *in their absence:* (TA:) [probably inf. ns., of which the verb is قَسَّ; perhaps a trans. verb; for] قَسَّهُمْ signifies *He hurt them,* or *annoyed them, by foul speech;* (K;) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.) ___ [Hence also,] قَسَّ مَا عَلَى العَظْمِ, (A, K,) مِنَ اللَّحْمِ, (A,) aor. ـُـ , inf. n. قَسٌّ; (TA;) and قَسْقَسَهُ ; (K;) or قَسْقَسَ العَظْمَ; of the dial. of El-Yemen; (M;) *He sought,* or *sought repeatedly,* or *by degrees and leisurely,* or *repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it:* (A:) or *he ate the flesh that was upon the bone, and extracted its marrow:* (M, K:) and قَسْقَسَ مَا عَلَى المَائِدَةِ *he ate what was upon the table.* (M.) قَسَّ, [of which the sec. pers. is app. قَسَسْتُ, and the aor. ـُـ ,] (TK,) inf. n. قُسُوسَةٌ and قَسِيسَةٌ , accord. to all the copies of the K, [so says SM, in the TA, but in the CK قُسُّوسَةٌ and قَسِّيسَةٌ , and in a MS copy of the K I find the latter written قَسِيسَةٌ ,] but correctly قَسِّيسَّةٌ , as written by Lth, (TA,) *He became a* قَسٌّ [or قَسِّيس]: (K, * TK:) or قُسُوسَةٌ and قَسِيسَّةٌ [so in a copy of the M, but in a copy of the A قُسُوسِيَّةٌ and قَسِّيسِيَّةٌ , which I hold to

be the correct forms of these two words, the former from the pl. of قَسٌّ and the latter from قِسِّيس,] are simple substs., (M,) and you say, [using them as such,] لَهُ القُسُوسِيَّةُ and القِسِّيسَّةُ *To him belongs the rank,* or *office, of* قَسٌّ or قِسِّيس. (A.)

5 **تَقَسَّسَ** see قَسَّهُ, in two places. ___ تقسّس أَصْوَاتَهُمْ (S, M, A *) بِاللَّيْلِ, (S, A,) or تَقَسْقَسَ الصَّوْتَ, (K,) *He listened to,* or *endeavoured to hear,* (S, M, A, K,) *their voices,* (S, M, A, *) or *the voice,* (K,) *by night,* or *in the night.* (S, M, A.)

8 **اقس** *He* (a lion) *sought what he might eat.* (M.)

R. Q. 1 **قَسْقَسَ**, inf. n. قَسْقَسَةٌ, *He asked,* or *inquired, respecting the affairs of others.* (M: but only the inf. n. is there mentioned.) ___ See also 1, in two places.

قَسٌّ and قِسِّيس, (S, M, A, Msb, K,) and sometimes the latter is without teshdeed in the sing., [i. e., قِسِيس, vulgo قَسِيس,] though the pl. is with teshdeed, like as the Arabs sometimes make أَتَاتِينُ pl. of أَتُونٌ, (Fr,) [Syr. , a consenuit, (Golius,)] The *head,* or *chief, of the Christians, in knowledge,* or *science:* (A, K:) or *one of the heads,* or *chiefs, of the Christians,* (S, M,) *in religion and knowledge* or *science:* (S:) or the *learned man of the Christians:* (Msb:) or *an intelligent, an ingenious,* or *a clever, and a learned, man:* (M:) [in the present day applied to *a Christian presbyter,* or *priest:* see جَاثَلِيقٌ:] pl. (of the first, Msb) قُسُوسٌ, (Msb, K,) and (of the second, M, Msb) قِسِّيسُونَ (Fr, M, Msb, K) and قَسَاقِسَةٌ, (Fr, and so in some copies of the K,) contr. to rule, (TA,) or قَسَاوِسَةٌ, (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is قَسَاسِسَةٌ,] being changed into wáw. (CK [but in the copies of the K which have قَسَاقِسَةٌ, we find added and the seens being many, meaning, in the original form قَسَاسِسَةٌ, or in قِسِّيس, they change one of them into wáw.]) قَسٌّ also signifies *Hoar-frost,* or *rime.* (A, K.) See قَسِّىٌّ.

قَسِيسٌ and قسيس: see قَسٌّ.

قَسُوسَةٌ and قَسُوسَةٌ: see قَسَّ.

قَسِيسَةٌ and قسيسة: see قَسَّ.

قُسُوسِيَّةٌ : see قَسَّ.

قَسِيسِيَّةٌ : see قَسَّ.

قَسِّىٌّ , (S, A, Mgh,) coll. n. قَسِّيَّةٌ, (M, Mgh, K,) also pronounced with kesr to the قِسِّىٌّ, [ق and قِسِّيَّةٌ,] (K,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-h, (A'Obeyd, S,) *A kind of cloths,* or *garments,* (S, M, A, Mgh, K,) *of flax* (A, TA) *mixed with silk, brought from Egypt,* (S, M, A,) *and forbidden to be worn* [*by the Muslims*]: (S, M, Mgh:) so called in relation to a district, (A' Obeyd, S,) or place, (M, K,) or town or village, upon the shore of the sea, (A,) called القَسُّ, (A'Obeyd, S, M, K,) or قَسٌّ, (M, A, Mgh,) between El-'Areesh and El-Faramà, (K,) in Egypt, (A'Obeyd, S, Mgh,) seen by A'Obeyd, but not known to As: (S:) or so called in relation to قَسٌّ , meaning hear-frost, or rime; because of the pure whiteness thereof: (A:) or [originally] قِزِّىٌّ, (A.) and قِزِّيَّةٌ, (Sh, K,) from قَزٌّ, meaning a kind of silk; (TA;) the ز being changed into س: (Sh, K:) it was said to 'Alee, What are قَسِّيَّةٌ? and he answered, *Cloths,* or *garments, that come to us from Syria,* or *from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons.* (Mgh.)

قَسَّاسٌ *A calumniator; a slanderer:* (M:) or *one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like,* (TA, voce قَتَّاتٌ.)

قَسِّيسٌ : see قَسٌّ.

قُسُّوسَةٌ : see قَسَّ.

قِسِّيسَةٌ : see قَسَّ.

قِسِّيسِيَّةٌ : see قَسَّ.

قَسْقَسٌ : see قَسْقَاسٌ.

قَسْقَاسٌ *A seeker,* or *one who seeks repeatedly* or *leisurely, without inadvertence;* as also قَسْقَسٌ . (TA.) ___ *One who inquires respecting the affairs of others.* (M.)

قسب

1 **قَسَبَ**, aor. ـِ, *It* (water) *ran,* or *flowed:* (S, O, K:) or *it ran,* or *flowed, with a sound, beneath trees* or *leaves.* (So accord. to different copies of the A.) ___ And قَسَبَتِ الشَّمْسُ *The sun began to set.* (K.) قَسُبَ, aor. ـُ, inf. n. قَسُوبَةٌ (A, O, K) and قُسُوبٌ, (K,) *It was,* or *became, hard:* (O, K:) or *hard, and dry,* or *tough:* you say, قَسُبَ التَّمْرُ *The dates were,* or *became, hard, and dry,* or *tough.* (A, TA.)

قَسْبٌ *Hard.* (S, O, K.) You say, إِنَّهُ لَقَسْبُ العِلْبَآءِ [*Verily he is hard in respect of the tendon,* or *sinew, of the neck.*] (TA.) ___ And *Hard, and dry,* or *tough;* (TA;) and so قَسِيبٌ. (A, TA.) تَمْرٌ قَسْبٌ signifies *Hard, and dry,* or *tough, dates,* (S, Mgh, * O, K,) *that crumble in the mouth and have hard stones:* (S, Mgh, O:) [see an ex. in a verse cited in art. رمى, conj. 4:] or [simply] *dry,* or *tough, dates:* n. un. with ة: (Msb:) or *bad dates,* (A,) or so قُسَابَةٌ. (K.) ___ See also قَسِيبٌ.

قَسُوبٌ *A* خُفٌّ [or *boot*]; (IAar, O, K;) accord. to IAar, *i. q.* قَفْشٌ [expl. by him as meaning *a short boot*] and نَخَافٌ [expl. by him as *syn. with* خُفٌّ]. (TA.) [See also قَسُّوبٌ.]

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قَسِيبٌ *A current,* or *flow,* of water: (ISk, S, O:) or its *current,* or *flow, with a sound:* (K:) or its *current,* or *flow, beneath trees:* (A, TA:) or its *sound beneath leaves* (T, A) or *rubbish.* (T, TA.) See also قَسْبٌ.

قُسَابَةٌ: see قَسْبٌ.

قَسِيبٌ *Long, and hard,* or *strong;* (S, O, K, TA;) as applied to anything; and so قَسْبٌ . (TA.) ___ And A *tall* man. (TA.)

قَسُّوبٌ *Boots:* a word having no [proper] singular. (ISd, K.) [The word used in the sing. sense is قَسُوبٌ, without teshdeed.]

قَاسِبٌ [or ذَكَرٌ قَاسِبٌ?] *i. q.* غُرْمُولٌ مُتْمَهِلٌّ, (O, K, [المُتَمَهِّلُ in the CK is a mistake for المُتْمَهِلُ,] *i. e.* ذَكَرٌ صُلْبٌ [*Penis durus*]. (TA.)

قَيْسَبٌ *A species of* شَجَرٌ [meaning *plants*]; (IDrd, O, K; *) *of the* [*kind termed*] حَمْضٌ; (K;) said by AHn to be the اصل [app. أَصْلٌ, and, if not a mistranscription, meaning *best sort,*] *of the* حَمْضٌ; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Omán, (O,) the قَيْسَبَةُ is *a plant* (شَجِيرَةٌ, O, or شَجَرَةٌ, TA) *which grows in the manner of slender stalks, from one root* or *stem, and rises to the measure of a cubit,* (O, TA,) *having a leaf intensely green, round, and somewhat long,* (O,) *the flower of which is like that of the violet,* (O, TA,) *exactly;* (O;) *and it serves as fuel in its fresh,* or *moist, state, like as does the dry.* (TA.)

ذَكَرٌ قَيْسَبَانٌ [in the CK قَيْسَبَانُ] *Penis durus et crassus.* (K.)

مُقَسَّبٌ [said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying *Having things whereby its potency is augmented mixed with it,* is evidently a mistranscription for مُقَشَّبٌ.]

قسح

1 **قَسَحَ** , aor. ـَـ , inf. n. قَسَاحَةٌ and قُسُوحَةٌ, *It was,* or *became, hard, firm,* or *tough.* (S, [in two copies belonging to me, but omitted in a third,] K.) ___ And قَسَحَ *He twisted* a rope. (K.) Also, aor. as above, inf. n. قُسُوحٌ, (TA,) and أَقْسَحَ (in some copies of the K اقتسح , TA,) *He* (a man) *was much,* or *frequently, excited by vehement lust:* (S, [in two copies belonging to me, but omitted in a third,] K:) or *was excited by vehement lust.* (TA.)

3 **قَاسَحَهُ** *He treated him with dryness and hardness,* or *niggardliness;* syn. يَابَسَهُ. (L, K.)

4 **أَقْسَحَ** see 1.

8 **إِقْتَسَحَ** see 1.

قَسَحٌ , (K,) and قُسُوحٌ , and قَسَاحٌ , (TA,) *Dryness,* syn. يُبْسٌ; ___ or *the remains of vehement lust,* (K,) or *its continuance,* or *its intenseness.* (L.)

قَاسِحٌ *A hard and strong spear.* (TA.) ___ *A thick* or *coarse garment,* syn. غَلِيظٌ. (K.) Also, and قَسَّاحٌ , and مَقْسُوحٌ , A man *in a state of excitement, or frequently in a state of excitement, by vehement lust.* ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like مَأْتِيًّا in the Kur, xix, 62, for آتِيًا. (TA.)

قَسَّاحٌ : see قَسَحٌ.

قُسَّاحٌ : see قَاسِحٌ ___ [You say also] مَقْسُوحٌ إِنَّهُ لَقُسَّاحٌ (T, K) *Verily he is dry* or *hard.* (TA.)

قُسُوحٌ : see قَسَحٌ.

مَقْسُوحٌ : see قَاسِحٌ and قُسَاحٌ.

قسر

1 **قَسَرَهُ عَلَى الأَمْرِ** , (S, K,) aor. ـِ , (M, S, TA,) inf. n. قَسْرٌ; (S, TA;) and اقتسرهُ عَلَيْهِ; (S, K;) *He made him to do the thing against his will;* (S;) *he forced him to do the thing:* (S, K:) or قَسَرَهُ على الامر has the former of these two significations; (TA;) and قَسَرَهُ and اقتسرهُ signify *he overcame him; he overpowered, subdued,* or *oppressed, him;* (M, TA;) and تقسّرهُ signifies the same as اقتسرهُ. (TA.)

5 **تَقَسَّرَ** and 8: see 1.

قَسْرٌ (S, TA) and قَسْرَةٌ, (K, TA,) the former a coll. gen. n., and the latter the n. un., (M,) *A certain plant,* (S, M, K,) *which grows in plain,* or *soft, land;* (M, K;) *a sour plant, of the kind called* نَجِيل, *which is like the* جُمَّة [or *full and long hair of the head*] *of a man, and becomes tall and large, of which camels are greedily fond,* (AHn, M,) *and which fattens them, and makes them plentiful in milk.* (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAar and AHn and others have said. See also قَسْرَةٌ, in two places.

قَسْرَةٌ *Mighty;* (M, K;) *that overpowers,* or *subdues, others:* (M, TA:) also *strong;* applied to a man: and *courageous:* (TA:) pl. قَسَاوِرُ. (M.) ___ *A lion;* as also قَسْرٌ : (S, M, K:) because he overcomes and overpowers. (TA.) So in the Kur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْرَةٍ [*As though they were asses taking fright and running away at random that have fled from a lion*]. (S, M.) Or it has here the signification next following. (S.) ___ *Hunters that shoot, or cast:* (S, K:) sing. قَسْرٌ ; (K;) accord. to Lth.; [and in the M it is said that قَسْرٌ signifies *a shooter,* or *caster:* or, accord. to some, *a hunter:*] but this is a mistake; for قَسْرَةٌ is a coll. n., having no sing.; and Fr says, that in the verse of the Kur cited above, it means *shooters,* or *casters*

of missile weapons: it is also related of 'Ikrimeh, that it was said to him that قسورة signifies, in the Abyssinian language, a lion; but he said that is signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called عَنْبَسَة: and Ibn-'Arafeh says قسورة is of the measure فَعْوَلَة from القَسْر; and that the meaning [in the Kur] is, as though they were asses made to take fright and run away by shooting or hunting &c. (TA.) Or, accord. to I'Ab, in the passage above cited, it has the signification here next following. (IKt, TA.) The *sound of men,* (IKt, K, TA,) *and their voices,* or *cries.* (IKt, TA.)

قَوْسَرَة and قَوْسَرَّة dial. forms of قَوْصَرَة and قَوْصَرَّة, which see. (M, K.)

قسط

1 **قَسَطَ** , (S, M, &c.,) aor. ـِ , (S, Msb, K,) inf. n. قُسُوطٌ (S, M, Mgh, Msb, K) and قَسْطٌ, (Mgh, Msb, K,) *He declined,* or *deviated, from the right course; acted unjustly, wrongfully, injuriously,* or *tyrannically.* (S, M, Mgh, Msb, K.) See also 4, in two places: and see 2.

2 **قسّطه** , (IAar, M, TA,) inf. n. تَقْسِيطٌ, (IAar, TA,) *He distributed it;* or *dispersed it.* (IAar, M, TA.) It is implied in the K that the verb in this sense is قَسَطَ , of three letters [only, without teshdeed]. (TA.) You say, قسّط المالَ بينهم *He distributed the property among them.* (TA.) And قسّط الخَراجَ عليهم *He assigned the several portions which each one of them should pay of the* [*tax called*] خراج: (TA:) or قسّط الخَراجَ, inf. n. as above, signifies *he assessed,* or *apportioned, the* خراج (Mgh, Msb) *with equity and equality,* (Mgh,) *to be paid at certain times.* (Msb.) ___ قسّط عَلَى عيالِه النَّفَقَةَ, (TA,) inf. n. as above, (K,) *He was niggardly,* or *parsimonious, towards his household in expenditure.* (K, * TA.)

4 **اقسط** , (S, M, Mgh, Msb,) inf. n. إِقْسَاطٌ, (Mgh, K,) *He acted equitably,* or *justly,* (S, M, Mgh, Msb, K,) in his judgment or the like; (M, TA;) as also, (Msb, K,) accord. to IKtt, (Msb,) قَسَطَ , aor. ـِ (Msb, K) and ـُ , (K,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. قَسْطٌ, (Msb, TA,) or قِسْطٌ [q. v. infra]; (M, K;) or إِقْسَاطٌ is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Msb, TA:) in the former of them, accord. to some, the أ has a privative effect, [so that the verb properly signifies *he did away with,* or *put away, injustice,* or *the like,*] as [it has in اشكاه] in the phrase شَكَى إليه فأَشْكَاهُ [he complained to him and he made his complaint to cease]. (TA.) It is said in the Kur,

[iv. 3,] وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِى الْيَتَامَى [*And if ye fear lest ye should not act equitably with respect to the orphans*]: (Mgh:) or, accord. to one reading, تَقْسُطُوا , with damm to the س. (TA.) And you say also, أَقْسَطْتُ بَيْنَهُمْ [*I acted equitably between them*], and إِلَيْهِمْ [*towards them*]. (TA.)

5 **تَقَسَّطُوا الشَّىْءَ بَيْنَهُمْ** *They divided the thing among themselves* (Lth, S, * M [in which last بينهم is omitted] and O, L, K) *equitably,* (M, O,) or *equitably and equally,* (L,) or *with equality.* (Lth, K.) You say also, إِقْتَسَطُوا المَالَ بَيْنَهُمْ *They divided the property among themselves;* (TK;) إِقْتِسَاطٌ being syn. with إِقْتِسَامٌ. (K.)

8 **إِقْتَسَطَ** see 5.

قُسْطٌ a dial. var. of كُسْطٌ, or, accord. to Yaakoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Msb;) [*Costus;* so in the present day;] *a certain substance,* (AA, Msb,) or *perfume,* (Mgh,) or *wood,* (M,) or *a certain Indian wood,* and also *Arabian,* (K,) *with which one fumigates;* (AA, M, Mgh, Msb;) *well known;* (Msb;) also called كُسْطٌ and كُشْطٌ (AA) and قُشْطٌ: (TA in art. قشط:) or *a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine:* (Lth:) or *a certain drug of the sea:* (S:) [it is said in the S and TA, voce حَنْزَابٌ, that the *carrot of the* (جَزَرُ البَحْرِ) is called قُسْطٌ:] in a trad., القُسْطُ البَحْرِىُّ [or قُسْطٌ *of the sea*] is mentioned as one of the best of remedies: and in another trad., قُسْطٌ is coupled by the conjunction و with أَظْفَارٌ, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and IAth says, that it is *a sort of perfume:* but some say that it is *aloes-wood* (عُودٌ, q. v.): [see also ظَفَارِىٌّ:] and others, *a well-known drug, of sweet odour, with which women and infants are fumigated:* (TA:) *it is diuretic, beneficial*

to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [*leprous-like disorder called*] بَهَق, *and the* [*discolouration of the face termed*] كَلَف, *when applied as a liniment;* (K;) *and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith.* (TA.)

قِسْطٌ *Equity; justice:* (S, * M, Mgh, Msb, K: *) [an inf. n. having no proper verb, or] a subst. from أَقْسَطَ. (Mgh, Msb.) *Equitable; just:* (S, * M, K:) an inf. n. used as an epithet, like its syn. عَدْلٌ; (M, K;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K:) you say مِيزَانٌ قِسْطٌ *an equitable,* or *a just, balance;* and مِيزَانَانِ قِسْطٌ; and, agreeably with the usage of the Kur, xxi. 48, مَوَازِينَ قِسْطٌ. (M.) *A portion, share,* or *lot;* (S, M, Msb, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. أَقْسَاطٌ. (Msb.) You say, وَفَّاهُ قِسْطَهُ *He gave him in full his portion, share,* or *lot.* (TA.) And أَخَذَ كُلٌّ مِنَ الشُّرَكَآءِ قِسْطَهُ *Every one of the partners took his portion,* or *share.* (TA.) ___ *A portion,* or *piece.* (So accord. to an explanation of the pl., أَقْسَاطٌ, in the TA.) ___ The *means of subsistence:* (K:) or the *portion thereof which is the share of every created being.* (TA.) يَخْفِضُ القِسْطَ وَيَرْفَعُهُ, said of God, in a trad., has been explained as meaning *He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much.* (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. خفض.] ___ *A quantity,* (K, TA,) of water only; or *any quantity,* of water and of other things. (TA.) ___ *A measure with which corn is measured,* (S, Mgh, K,) *which holds* (K) *half of a* صَاع; (S, Mgh, K;) *six thereof making a* فَرَق: (S:) accord. to Mbr, *four hundred and eighty-one dirhems.* (TA.)

Sometimes it is used for performing the ablution termed وضوء: and hence it is said in a trad., إِنَّ النِّسَآءَ مِنْ أَسْفَهِ السُّفَهَآءِ إِلَّا صَاحِبَةَ القِسْطِ والسِّرَاجِ; (K;) the قِسْط being here the *vessel in which the* وضوء *is performed;* (TA;) the meaning app. being, [*Women are of the most lightwitted of the lightwitted,*] *except she who serves her husband, and assists him to perform the* وضوء, [so I render تَوَضُّئِه,] *and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp:* (K:) or *who performs his affairs with respect to his* وضوء *and his lamp.* (Nh.) ___ *A* [*mug of the kind called*] كُوز; (M, K;) so called by the people of the great towns: (M:) now applied to *one with which olive-oil is measured.* (TA.) ___ *A balance,* or *weighing-instrument.* (K.) Some say that this is its meaning in the phrase mentioned above, يَخْفِضُ القِسْطَ ويَرْفَعُه *He depresseth the balance, and raiseth it:* alluding to the means of subsistence which He decrees. (TA.)

قَاسِطٌ *Declining,* or *deviating, from the right course; acting unjustly, wrongfully, injuriously,* or *tyrannically:* pl. قَاسِطُونَ (S, M, Mgh, TA) and قُسَّاطٌ. (TA.) You say, هُوَ قَاسِطٌ غَيْرُ مُقْسِطٍ *He is declining,* or *deviating, from the right course;* &c.: *not acting equitably,* or *justly.* (TA.) And it is said in the Kur, [lxxii. 15,] أَمَّا ٱلْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا [*As for the deviators from the right course, they shall be fuel for hell*]. (S, M, Mgh.) [See also ___ القَاسِطُونَ.] عَادِلٌ is also specially applied to *The party of Mo'áwiyeh;* (Mgh;) *the people of Siffeen.* (TA.) ___ [And it has the contr. meaning, i. e. *Acting equitably,* or *justly.* See, again, عَادِلٌ.]

أَقْسَطُ *More* [and *most*] *equitable, just,* or *right:* occurring in the Kur, ii. 282, and xxxiii. 5: (TA:) formed from the triliteral verb [قَسَطَ], not from the quadriliteral [أَقْسَطَ], as some assert it to be, holding it anomalous. (MF.)

تَقْسِيطٌ The *register in which is written a man's portion,* or *share,* (قِسْط,) *of property &c:* a subst., like تَمْتِينٌ. (TA.)

مُقْسِطٌ *Acting equitably,* or *justly.* (S, M.) It is said in the Kur, [v. 46, and xlix. 9, and lx. 8,] إِنَّ ٱللَّهَ يُحِبُّ المُقْسِطِينَ [*God loveth those who act equitably,* or *justly*]. (S, M.) ___ المُقْسِطُ is one of the names of God, meaning *The Equitable.* (TA.)

قسطس

قُسْطَاسٌ and قِسْطَاسٌ *A balance,* or *instrument for weighing:* (S, Msb, K; and Bd in xvii. 37:) or *the most even and most just kind thereof:* or *such as is just, of whatever kind it be:* (K:) or *i. q.* قَبَّانٌ [*a steelyard*]: or, as Lth thinks, the *iron of the* قبّان: or *i. q.* شَاهِينٌ [the *beam of a balance*]: (TA:) or *i. q.* فِرْسُطُونٌ [an arabicized Persian word, signifying *a public standard of weights or measures*]: (Zj, TA:) also written قصطاس: (K:) said to be Arabic, from القِسْطُ, meaning justice: (Msb:) or a Greek word arabicized; (IDrd, Msb, K;) and its being so does not impugn the truth of the Kur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bd, ubi supra:) pl. قَسَاطِيسُ. (Msb.)

قسقس

قَسْقَاسٌ *I. q.* طُفَيْلِىٌّ. (IKh, TA, art. طفل.)

قسم

1 قَسَمَ and قَسَّمَ *He divided; parted; divided in parts* or *shares; distributed.* ___ قَسَمَ أَمْرَهُ, or قَسَّمَهُ : see 3 in art. عدل.

2 قَسَّمَ see 1.

3 قَاسَمَهُ الشَّىْءَ *He divided with him the thing, each of them allotting to himself his share,* or *portion.* ___ قَاسَمَهُ بِٱللّٰهِ *He swore to him by God.*

4 أَقْسَمَ عَلَيْهِ *He conjured him; he said* بِحَقِّكَ. (Mgh, art. طمر.)

5 تَقَسَّمَ *It* (a thing) *was,* or *became, divided,* or *distributed.* (MA.) See an ex. in a verse, voce شَتَّانَ.

7 انْقَسَمَ اِلَى أَقْسَامٍ كَثِيرَةٍ *It was divided into many parts.*

10 اسْتَقْسَمَ *He sought to know what was allotted to him,* by means of the أَزْلَام, (S, * Mgh, and Har, p. 465,) *and what was not allotted to him.* (Mgh, Har.)

قِسْمٌ *A division:* (Msb:) and particularly (Msb) *a portion,* or *share.* (S, Msb, K.) Pl. أَقْسَامٌ. ___ لَيْسَ مِنْ أَقْسَامِ كَذَا *It is not a part of such a thing; it does not belong,* or *appertain, to such a thing; it is independent of such a thing.*

قَسَمٌ *A conjurement.* See أَقْسَمَ عَلَيْهِ. ___ *An oath* (S, Msb, K) *by God* [&c.]. (Msb, K.) *An asseveration.* ___ وَاوُ القَسَمِ *The* و *denoting an oath.*

قِسْمَةٌ is also used in the sense of مَقْسُومٌ [meaning *A thing,* or *collection of things, divided into*

portions, or *shares*]: (Bd and Jel in liv. 28:) *a portion,* or *share;* like قِسْمٌ: (Msb:) [and *portions,* or *shares;* as in the phrase,] نُخْرِجُ طَرِيقًا مِنْ بَيْنِ قِسْمَةِ الأَرْضِ أَوِ الدَّارِ [*We will exclude a way,* or *passage, from among the portions,* or *shares, of the land,* or *the house*]. (Mgh in art. رفع.)

قَسَّامٌ *An officer of the Kádee, who divides inheritances.*

قسى

3 قَاسَاهُ *He endured it; struggled,* or *contended, with,* or *against, it; struggled,* or *contended, with,* or *against, its difficulty,* or *severity; he endured,* or *he struggled,* or *contended, with,* or *against, the difficulty,* or *trouble,* or *inconvenience, that he experienced from it* or *him;* [and so عَانَاهُ; for both of which see Har, p. 564; and for the latter see شَاقَاهُ; and for both see also مُجَانَاةٌ]; syn. كَابَدَهُ, (S, K,) and عَالَجَ شِدَّتَهُ: (TA:) *he underwent difficulties, troubles,* or *inconveniences, in doing it.* (Msb in explanation of the syn. كَابَدَهُ.)

قُسِىٌّ pl. of قَوْسٌ.

قُسَوِىٌّ : see art. قوس.

قش

قَشٌّ *Stubble; stalk of corn,* &c.; *straw.* قشّ البَحْر *Seaweed.* قَشٌّ *Rushes of which mats are made.* حَصِيرَة قشّ *A mat of rushes.*

قَشَّاشٌ : see رَمَّامٌ.

قشب

1 **قَشْبٌ** signifies The act of *mixing.* (S, Mgh, O, K.) You say, قَشَبَ, aor. ـِ , inf. n. قَشْبٌ, *He mixed.* (K.) And قُشِبَ, said of anything, *It was mixed.* (M.) ___ And قَشَبَهُ, aor. and inf. n. as above, *He corrupted,* or *vitiated, it:* (K, TA:) or *he mixed it* (i. e. anything) *with a thing that corrupted,* or *vitiated, it.* (TA.) ___ [Hence,] قَشَبَ الطَّعَامَ, (S, M,) aor. and inf. n. as above, (M,) *He poisoned the food;* (S;) *he mixed the food with poison;* as also قَشَّبَهُ : (M, TA:) or قَشَبَ signifies *he mixed poison, and so prepared it that it should take effect upon the body.* (IAar, TA.) ___ And قَشَبَهُ, (S, O, K,) aor. as above, (K,) and so the inf. n., *He gave him poison to drink;* (S, O, K;) and (TA) so قَشَّبَ لَهُ. (M, TA.) And قَشَبَ النَّسْرَ *He put poison on flesh-*

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meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) ___ And [hence] قَشَبَنِى رِيحُهُ; (K, TA;) and (TA) قَشَّبَنِى رِيحُهُ, inf. n. تَقْشِيبٌ; (S, TA;) *His,* or *its, odour annoyed me:* (S, K, TA:) as though meaning it poisoned me. (S, TA.) قَشَبَهُ and قَشَّبَهُ both signify *He,* or *it, annoyed him.* (Mgh.) And قَشَبَهُ الدُّخَانُ means *The smoke annoyed him by its odour;* and *oppressed,* or *overpowered, him.* (O.) قَشْبٌ [in a case of this kind], (O, K,) as inf. n. of قَشَبَ, aor. ـِ , (K,) means The *affecting* [a person] *with what is displeasing,* or *hateful,* and *with what is deemed unclean,* or *filthy:* (O, K: [in the former القَشْبُ is expl. by the words الاصابةُ بما يُكْرَهُ ويُسْتَقْذَرُ; which, as well as what here follows, shows that an assertion in the TK (copied from the TA, and adopted by Freytag) respecting the explanation in the K, is erroneous:]) and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'áwiyeh when the latter was a

pilgrim, مَنْ قَشَبَنَا [i. e. *Who has affected us with what is displeasing* &c.?]; likening the odour of perfume in this case to a stink. (O.) ___ قَشْبٌ also signifies The *depriving* [one] *of reason;* (K, TA;) from the same word as signifying the act of corrupting, or vitiating: (TA:) and its verb is قَشَبَ, aor. ـِ . (K, TA.) 'Omar said to one of his sons, قَشَبَكَ المالُ (M, O, TA) i. e. *Wealth has deprived thee of thy reason:* (M:) or *has corrupted,* or *vitiated, thee, and deprived thee of thy reason.* (O, TA.) ___ And قَشَبَهُ, (S, M, O, K,) aor. as above, (K,) and so the inf. n., (M, K,) *He spoke evil of him:* (S, O:) *he aspersed him,* or *upbraided him,* (M, K, TA,) بِشَىْءٍ *with a thing;* (K, TA;) and so قَشَّبَهُ , inf. n. تَقْشِيبٌ: (accord. to some copies of the K, and said in the TA to be agreeable with usage:) and *he reproached him with disgraceful conduct.* (M, K, TA.) You say, قَشَبَهُ بِقَبِيحٍ *He charged,* or *upbraided, him with something bad, evil, abominable,* or *foul.* (S, O, TA.) And قَشَبَهُ بِشَرٍّ *He cast upon him an evil imputation that was a mark whereby he should,* or *would, be known.* (M, TA.) And قَشَبَهُ بِعَيْبِ نَفْسِهِ *He imputed to him,* or *charged him with, his own vice,* or *fault.* (IAar, TA.) And قَشَبَنَا *He reproached,* or *upbraided, us with,* or *accused us of, a thing that was not in us:* (O:) [or] *he commanded us to forbear from a thing that was not in us.* (TA.) And قَشَبَ, aor. and inf. n. as above, *He forged,* or *fabricated, a lie,* or *falsehood.* (K, TA.) قَشَبَ السَّيْفَ, (O, K,) aor. and inf. n. as above, (K,) *He polished the sword;* (O, K;) *removed its* قَشْبٌ [i. e. rust]. (O.) And قَشَبَ, (S, M, K,) aor. and inf. n. as above; (M, K;) or قَشَبَ, with kesr; (O, as on the authority of Fr;) *He* (a man, S, M, O) *gained,* or *acquired, praise* or *blame;* (Fr, S, M, O, K;) as also اقتشب . (S, M, K.) قَشُبَ, (Th, M, K,) aor. ـُ , inf. n. قَشَابَةٌ, (K,) *It* (a garment, Th, M, TA) *was new and clean:* (Th, M, TA:) or *it was white and clean.* (K, TA.) ___ And قَشُبَ, (thus written in my copy of the TA,) or قَشَبَ, (thus in a copy of the M,) *It* (a thing) *was,* or *became, unclean, dirty,* or *filthy.* (M, TA.)

2 قشّب : see the preceding paragraph, in five places. ___ Also, *He rendered* a thing *unclean, dirty,* or *filthy.* (M, TA.)

4 ما أَقْشَبَ بيتهم *How unclean, dirty,* or *filthy, is their tent* or *house!* (O,) or, *what surrounds their tent* or *house, by reason of the human excrement,* or *ordure!* (TA.)

8 إِقْتَشَبَ see 1, last sentence but two.

10 استقشبه *He deemed it* (i. e. a thing) *unclean, dirty,* or *filthy.* (M, TA.)

قَشْبٌ inf. n. of قَشَبَ [q. v.] ___ [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TK mentioned above), are erroneous.]

قَشْبٌ *Poison;* (S, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also قَشَبٌ : (M, K:) pl. of the former أَقْشَابٌ. (S, M.) ___ And [hence, app.,] *A certain plant,* (M, O, K,) *resembling the* مقر, (M, [which is generally said to mean the *aloe,* and by AHn to be *a certain plant consisting of leaves without branches,* agreeably with what follows, in the O and K *resembling the* مفد,]) *from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence,* or *suppleness; having upon its head a fruit* (ثَمَرَةٌ, M, O, [in the TA عقدة,]) *with which birds of prey are killed,* (M, O,) *being poisoned therewith by its being put into flesh and thrown where they alight:* he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AHn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّرَاة). (O.) ___ And *Anything unclean, dirty,* or *filthy;* as also قَشَبٌ : (M, TA:) or *anything that is deemed unclean, dirty,* or *filthy.* (Mgh.) ___ *Rust* (K, TA) upon iron: (TA:) or

dirt upon a sword. (A, TA.) ___ The *refuse, that is thrown away, as being of no good,* of طَعَام [i. e. wheat, or other food]. (M, TA.) ___ See also [the pl.] أَقْشَاب, voce قَاشِب. ___ Also, i. e. قَشْب A man *in whom is no good;* (K, TA;) and (TA) so قَشْب خَشْب; (S, M, O, TA;) or this means *with whom is no good:* the latter word is an imitative sequent. (TA in art. خشب.) [See also قَشْبَة.] ___ And *Dry,* or *tough, and hard.* (M, TA. [Like قَسْب.]) And القَشْب signifies *The* نَفْس [here meaning جَسَد, i. e. *body,* as is shown below, voce قَاشِب]. (O, K.)

قَشَب : see قَشْب, in two places.

قَشَب : see قَشِيب.

قَشْبَة *A low, vile, ignoble,* or *mean,* man, (IDrd, M, O, K, TA,) *possessing no good:* (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قَشْب, last quarter.] ___ And The *young one of the ape,* or *of the monkey:* (M, O, K:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قَشَّة. (M, TA.)

قَشِيب Food *mixed with poison:* (M, TA:) and anything *poisoned;* as also مُقَشَّب . (Nh, TA.) [Hence,] نَسْر قَشِيب *A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him;* and then his feathers are taken: (S, O:) *a vulture killed by means of* غَلْثَى [q. v.]. (M, TA.) And *White,* (O, K,) and *clean.* (K.) ___ And, (S, M, O, K,) as also قَشْب , (M,) *New:* (S, M, O, K:) ___ and *Old, and worn-out:* (M, O, K:) thus having two contr. meanings: (O, K:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قُشُب [and by contraction قُشْب, mentioned by Golius on the authority of Meyd]. (M.) ___ And the former, applied to a sword, (S, O, K,) *Polished:* (K:) or *recently polished:* (S, O:] ___ and, (O, K,) so applied, (A, O, K,) *Rusty:* (O, K:) or *dirty:* (A:) thus, again, having two contr. meanings. (O, K)

قُشْبَانِيَّتَان (occurring in a trad., O) *Two old and worn-out* [*garments of the kind called*]

burdehs (بُرْدَتَانِ): (O, K, TA:) or, as some say, *new:* (Nh, TA:) the assertion that قُشْبَانٌ is a pl. of قَشِيبٌ, and that قُشْبَانِيَّةٌ is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, K,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَارٌ]: it is an innovated form of rel. n. (O.)

قَاشِبٌ [act. part. n. of قَشَبَ; *Mixing:* &c.]. ___ One *who imputes to others,* or *charges them with, vices,* or *faults, that are in himself.* (IAar, TA.) ___ And *A tailor* (O, K) *who ejects his* أَقْشَاب, i. e. *the knots of the threads,* [meaning *who spits them out,*] *when he ejects them.* (O.) And [A man] *weak in respect of the body* (ضَعِيفُ النَّفْسِ); (K, TA;) i. e. (TA) one *whose* قَشْب [meaning *body*] *is weak,* or *emaciated;* (O, TA;) by his قَشْب being meant his نَفْس [as syn. with جَسَد]. (O.)

مُقَشَّبٌ Poison *with which medicaments* [or *drugs*] *are mixed to render it potent.* (Ham p. 331.) See also قَشِيبٌ, first sentence. ___ And, (M, K,) or مُقَشَّبُ الحَسَبِ, (S,) A man *whose grounds of pretension to respect are mixed* (S, M, K, * TA) *with ignobleness.* (M, TA.)

قشد

1 **قَشَدَهُ** *i. q.* كَشَطَهُ. (K.)

8 **اقتشد** *He collected* clarified butter. (L.)

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قَشْدَةٌ The *dregs,* or *sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat* (سَوِيق) *to be made into clarified butter:* (S, M, L:) or the *dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat* (سويق) *and with dates;* as also قُشَادَةٌ : (K:) or the *dregs, or sediment, of clarified butter:* (Ks, L:) or (in the K, and) *thin fresh butter:* (L, K:) it is also called قَلْدَةٌ, and كُدَادَةٌ, (Ks, L,) and إِثْرٌ, and أُلَاقَةٌ, and خُلَاصَةٌ; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) ___ Also, *A certain herb, abounding with milk* (L, K) *and grease.* (L.)

قُشَادَةٌ : see قَشْدَةٌ.

قشر

1 **قَشَرَهُ** , aor. ـِ and ـُ , inf. n. قَشْرٌ; and قَشَّرَهُ , (S, M, Msb, K,) inf. n. تَقْشِيرٌ; (S;) *He divested* or *stripped it of,* or *stripped off* or *removed from it,* namely a branch, (S, Msb,) or other thing, (S,) *its* قِشْر [i. e. *peel, rind, bark, coat, covering, husk, shale* or *shell, crust, scab, skin,* or *outer integument,* or *superficial part; he,* or *it, pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned,* or *excoriated, it; he,* or *it, stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its outer covering* or *integument,* or *superficial part*]; (S, Msb;) but the ↓ latter verb has an intensive signification; (Msb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] *he pared off,* or *removed, its peel, rind, bark,* or *the like,* (لِحَآءَهُ,) or *its skin:* (M, K:) [and *he pared, peeled, stripped, scraped,* or *rubbed, it off;* namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, يَقْشُرُهُ عَنْ حَبَّةٍ, *Its covering, being removed, shells off from a grain* or *the like.*] ___ قَشَرَهُ بِالسَّوْطِ [*He excoriated him with the whip*]. (TA, art. حمر.) ___ قَشَرَهُ بِاللِّسَانِ [*He galled him, as though he flayed him, with the tongue;* i. e., with reproof, &c.] (TA, ibid.) قَشَرَ, aor. ـَ , *It* (a date) *had a thick skin.* (TA.) قَشَرَ, (TA,) [aor. ـَ ,] inf. n. قَشْرٌ, (S, TA,) *He had his nose excoriated by intense heat:* or *he was intensely red, as though he were flayed,* (M,) or *as though his scarf-skin were peeled off.* (TA.)

2 **قَشَّرَ** see 1.

5 **تَقَشَّرَ** see 7.

7 **انقشر** and تقشّر quasi-passives of قَشَرَهُ and قَشَّرَهُ, respectively; [*It became divested,* or *stripped, of its peel, rind, bark, coat, covering, husk, shale* or *shell, crust, scab, skin,* or *superficial part; it became pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned,* or *excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded,* or *otherwise removed:* and *it peeled off; it scaled off,* or *exfoliated:*] (S, M, K:) both signify the same: (S:) [or the latter, as quasipass. of قشّره, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies *it became divested,* or *stripped, of its peel,* &c. *part after part:* and *it peeled off,* or *scaled off, part after part.*]

قُشْرٌ [dual], with damm, (K,) or القُشْرَانِ, (so written in a copy of the M,) *The two wings,* (K,) or *the two thin wings,* (M,) *of the locust.* (M, K.) ___ . القُشْرَانِ

قِشْرٌ The *covering* of a thing, whether *natural* or *accidental;* (M, K;) i. e., of anything; (M;) [the *exterior part, peel, rind, bark, coat, crust, integument, skin,* or *covering,* of a branch, plant, fruit, or the like; *a coat such as one of those of an onion or other bulbous root,* as is shown in the K, voce مُصَّاخٌ; *a case, husk, shale, shard,* or *shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales* or *laminæ* and *any similar thing, that peels off from the skin* &c.; the *skin* of fruits &c.;] of a branch [and the like], the *part which is like the skin of a human being;* and hence the قِشْر of a melon and the like: (Msb:) pl. قُشُورٌ. (S, M, Msb, K.) قِشْرَةٌ is a more particular term [signifying *A piece,* or *particle, of peel, rind, bark,* &c.]: (S:) and likewise signifies the *skin* of a هِبْرَة [or piece of flesh-meat] *which remains when its liquor has been*

sucked; as also قُشْرَة . (M.) قُشَار also signifies the same as قِشْر: and likewise the *skin* [or *slough*] of a serpent. (TA.)

___ [Hence,] قِتْر also signifies The *dress*, or *apparel*, of a man; (S;) *any dress*, or *apparel:* (M, K:) and *a garment;* (TA;) as also قِشْرَة : (M, TA:) and the pl. is قُشُور. (M, K.) You say, عليه قِشْر حسن [*Upon him is goodly apparel*]. And خرج بين قشرتين نظيفتين *He went forth in two clean garments.* (TA.) And in a trad. of Keyleh it is said, كُنْتُ إذا رأيتُ رجلًا ذا رواءٍ وذا قِشْرٍ طَمَحَ بصرى إليه [*I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him*]. (S.) ___ [Hence, also,] قُشَار signifies The *refuse*, or *lowest* or *basest* or *meanest sort*, of mankind, or of people. (IAar, in TA, arts. بشر and خشر.) See also قُشَارَة. ___ And see قُشْر.

قَشْر تَمْر *Dates*, or *dried dates, having much* قِشْر [or *skin*]; (S, M, K;) as also قَشِير . (TA.) See قَشَر.

قُشْرَة : see قِشْر: ___ and see قَاشِرَة.

قِشْرَة : see قِشْر, in two places.

قُشَرَة : see قَاشِرَة.

قُشَار : see قِشْر, in two places.

قَشُور *A medicine with which the face is peeled, in order that it may become clear* (M, K) *in complexion.* (M.) See قَاشِرَة.

قَشِير : see قَشْر.

قُشَارَة *Peel, rind, bark,* or *the like,* (لحآء,) or *skin, pared off,* or *removed, from a thing;* (M, K;) [*parings*, or *bits*, or *particles*, of a thing, *that fall off*, or *are pared off.*]

قَاشِرَة [A شَجَّة (or wound upon the head) *which merely peels off the external skin;* also termed

حَارِصَة; (see شَجَّة;)] the *first* شَجَّة, (S, K,) because it peels off the skin, (S,) or *which peels off the skin.* (K.) ___ A woman *who peels her face,* (K,) i. e., *the external skin of her face, with medicine* [*called* قَشُور], *in order that her complexion may become clear;* (K, TA;) and *who rubs her face,* or *the face of another, with* [*the kind of liniment called*] غُمْرَة; (TA;) as also مَقْشُورَة: (K:) which latter [also] signifies a woman *to whom this is done.* (TA.) The قَاشِرَة and the مَقْشُورَة are cursed in a trad. (M, K.) ___ مَطَرٌ قَاشِرَةٌ, (S,) and قَشْرَة, and قُشْرَة, (M, K, TA,) *A rain that pares,* or *strips, the surface of the earth,* (S, M, K, TA, [in the K, مَطَر يَقْشُر is put in the place of مَطَرٌ تَقْشُر, in the M]) *and removes the pebbles from the ground,* being *a rain that falls with vehemence.* (TA.) ___ سَنَةٌ قَاشِرَةٌ, (TA,) and قَاشُورَة, (S, M, K,) and قَاشُور, (M, K,) *A year that strips,* or *strips off, everything:* (M, K:) or *that strips,* or *strips off, men;* and *camels* or *the like:* (M:) *a year of sterility, drought,* or *dearth.* (S.) See also أَقْشَر.

قَاشُور and قَاشُورَة: see قَاشِرَة.

أَقْشَر A thing *having its peel, rind, bark,* or *the like, pared off.* (M, K.) ___ One *whose nose is excoriated by intense heat:* (M, K: *) or (so accord. to the M; but in the K, and) one *intensely red,* (S, M, K,) *as though he were flayed,* (M,) or *as though his scarf-skin were peeled off.* (TA.) ___ Ground *partly bare of herbage and partly producing herbage:* and ground *bare of herbage.* (TA.) ___ شَجَرَة قَشْرَآء *A tree peeled,* or *barked:* (M:) or *as though part of it were peeled,* or *barked,* (M, K,) *and part not.* (M.) ___ حَيَّة قَشْرَآء *A serpent casting off its slough,* or *having its slough cast off;* syn. سَالِخ: (M, K:) or *as though having part of its slough cast off, and part not.* (TA.) ___ عَامٌ أَقْشَر *A severe year.* (TA.) See also قَاشِرَة.

مُقَشَّر A thing *having its peel, rind, bark,* or *the like, pared off,* or *removed; peeled,*

rinded, barked, &c. (TA.) See 1. ___ فُسْتُقٌ مُقَشَّرٌ *Shelled pistachio-nuts;* (S, TA;) and so مُقَسَّرٌ alone, by predominant usage. (Z, TA.)

مَقْشُورَةٌ : see قَاشِرَةٌ.

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مُقْتَشِرٌ *Naked.* (K, TA.) ___ An *aged* man: because he finds his garments heavy to him, and throws them from him. (TA.)

قشط

1 **قَشَطَ** , (M, Msb, TA,) aor, ـِ , (Msb,) inf. n. قَشْطٌ, (M, Msb, K,) *i. q.* كَشَطَ, (M, K, *) said (M, Msb,) by Yaakoob, (M,) to be a dial. var. of the latter; (M, Msb;) of the dial. of Temeem and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ك; (M;) *He removed, put off, took off,* or *stripped off,* (M, Msb, * K,) a thing; (M, Msb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قَشَاطٌ, [inf. n. of the pass. form قُشِطَ, *It was,* or *became, removed,* &c.,] is *syn. with,* (K,) being a dial. var. of, (M,) كَشَاطٌ, (M, K,) in the sense of إِنْكِشَافٌ. (TA.) It is said in the Kur, [lxxxi. 11,] accord. to the reading of 'AbdAllah Ibn-Mes'ood, وَإِذَا السَّمَآءُ قُشِطَتْ, with ق, (M,) meaning the same as كُشِطَتْ, i. e. *And when the heaven shall be removed from its place, like as a roof is removed from its place.* (Zj.) You say also, قَشَطَ الدَّابَّةَ [*He removed the housing,* or *covering, from the beast of carriage*]; the verb thus used, also, being a dial. var. of كَشَطَ; and قشّطها , inf. n. تَقْشِطٌ, signifies the same. (TA.) And قُشِّطَ الرَّجُلُ *The man was spoiled, despoiled,* or *plundered.* (TA.) ___ قَشْطٌ also signifies The act of *beating,* [app. *so as to excoriate,*] with a staff, or stick. (Yaakoob, K.)

2 **قَشَّطَ** see 1, in two places.

5 **تَقَشَّطَ** see 7.

7 **انقشطت السَّمَآءُ** , and تقشّطت , *The sky became clear; became free from clouds* or *mists.* (K, * TA.)

قُشْطٌ a dial. var. of قُسْطٌ, q. v. (TA.)

قَشْطَةٌ a dial. var. of قَنْدَةٌ [app. meaning *Sugarcandy*]. (TA.) ___ [In the present day, applied to *Cream.*]

قَشَّاطٌ *A great spoiler, despoiler,* or *plunderer;* one *who spoils, despoils,* or *plunders, much,* or *frequently;* syn. سَلَّابٌ. (TA.)

مُقَشَّطٌ : see مَقْشُوطٌ, in two places.

دَابَّةٌ مَقْشُوطٌ عَنْهَا [for مَقْشُوطٌ عَنْهَا الجُلُّ] and مُقَشَّطٌ [*A beast of carriage having its housing,* or *covering, removed from it*]. (TA.) You say also, رَجُلٌ مُقَشَّطٌ , meaning *A man spoiled, despoiled,* or *plundered.* (TA.)

قشع

1 قَشَعَتِ الرِّيحُ السَّحَابَ *The wind removed,* or *cleared off, the clouds;* (S, K;) as also أَقْشَعَتْهُ . (K.)

4 أَقْشَعَ and انْقَشَعَ and تقشّع *It* (a cloud) *became removed,* or *cleared off.* (S, K.) See 1.

5 تَقَشَّعَ see 4.

7 إِنْقَشَعَ see 4.

قشعر

Q. 4 إِقْشَعَرَّ, said of the skin, (S, K,) *It quaked; shuddered; was,* or *became, affected by a tremor, quaking,* or *quivering.* (K.) [And in like manner said of a man, (see the part. n., below,) i. e. *He quaked,* or *shuddered.*] ___ *It* (the skin) *dried up* (قَفَّ) by reason of mange, or scab. (TA.) ___ إِقْشَعَرَّتِ الأَرْضُ *The earth became of a colour inclining to that of dust,* or *ashes,* (إِرْبَدَّتْ,) *and contracted,* by reason of drought. (TA.) ___ اقشعرّت السَّنَةُ *The year became one of drought.* (K, * TA:)

أَخَذَتْهُ قُشَعْرِيرَةٌ (S, K) *A tremor, quaking,* or *quivering, of the skin seized him.* (K.)

قُشَاعِرٌ *Rough to the touch;* خَشِنُ المَسِّ: (K, accord. to the TA:) or *rough, and advanced in years;* خَشِنٌ مُسِنٌّ, with the art. الخَشِنُ المُسِنُّ. (CK, and a MS. copy of the K.)

مُقْشَعِرٌّ, applied to a man, [*Having a quaking* or *shuddering of the skin,*] has for its pl. قَشَاعِرُ, without the م because it is augmentative. (S.)

قشف

1 قَشَفَ, inf. n. قَشَفٌ, *He was coarse in his*

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living: this is the original signification: *he was neglectful of cleanliness:* (Msb:) *he was neglectful of washing and cleanliness; unfrequent in paying attention thereto; slovenly with respect to his person:* (M, Msb:) and تَقَشَّفَ signifies the like. (Msb.) ___ قَشِفَ, inf. n. قَشَفٌ, *He became sunburnt.* (M.)

5 تَقَشَّفَ see 1.

قشم

قُشَامَةٌ : see قِمْشٌ.

قص

1 قَصَّهُ , (S, M, A, Msb, K,) aor. ـُـ , inf. n. قَصٌّ, (M, Msb,) *He cut it;* (S, Msb;) or *he clipped it,* or *shore it,* or *cut off from it;* (A, K;) namely, hair, (S, M, A, K,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, K;) *with the* مِقَصّ, q. v.: (A, K:) as also قَصَّصَهُ , (M, A,) and, by permutation, قَصَّاهُ: (M:) or these two forms have an intensive signification: or you say, قَصَّيْتُ الظُّفْرَ وَنَحْوَهُ, meaning, *I pared the nail and the like.* (Msb.) ___ Also, *He* (a weaver) *cut off from it,* namely, a garment, or piece of cloth, *its unwoven end,* or *extremity, consisting of warp without woof.* (M.) ___ And *He cut off the extremities of his ears.* (IAar, M.) قُصِّيَه occurs in a trad., as meaning, *Take thou from the extremities of his ears.* (TA.) [But this may be from the root قصو, q. v.] ___ And [hence,] قَصَّ ٱللّٰهُ خَطَايَاهُ *God diminished,* or *took* or *deducted from,* [*the account of*] *his sins.* (TA, from a trad.) قَصَّ أَثَرَهُ, (S, M, A, Msb, K,) aor. ـُـ , (M, TA,) inf. n. قَصَصٌ, (S, M, A, O, L, K,) in [some of] the copies of the K قَصِيصٌ, but the former is the right, (TA,) and قَصٌّ, (T, M, K,) *He followed,* or *followed after, his track,* or *footsteps, in pursuit; endeavoured to trace him,* or *track him;* (S, M, A, Msb, K, &c.;) or *he did so by degrees:* (TA:) or *by night:* or *at any time:* (M, TA:) which last is the correct explanation: (TA:) and قَصَّهُ signifies the same, (A, TA,) and so اقتصّ اثره, (S, K,) and تقصّص اثره: (S, M, K:) and قَسَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَصًا فِى أَثَرِ فُلَانٍ *Such a one went forth following,* or *following after, the footsteps of such a one, in pursuit.* (TA.) And it is said in the Kur, [xviii. 63,] (S,) فَٱرْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (S, K) *And they both returned by the way by which they had come, retracing their footsteps.* (K, TA.) ___ [And hence,] قَصَّ عَلَيْهِ الخَبَرَ, (S, M, Msb, * K, *) and الحَدِيثَ, and الرُّؤْيَا, (A,) aor. ـُـ , (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (S,) and قَصٌّ, (M, TA,) or the latter only is the

inf. n., and the former is [only] a subst., (Msb,) *He related to him the piece of news,* or *information,* (S, M, Msb,) and *the tradition,* or *story,* and *the dream,* (A,) *in its proper manner* (عَلَى وَجْهِهِ): (S, Msb:) or *he made it known* [*to him*]: (K:) and اقتصّ الحَدِيثَ *he related the tradition,* or *story, in its proper manner* (عَلَى وَجْهِهِ); (S, K, TA;) *as though he followed its traces, in pursuit, and related it accordingly:* (TA:) [i. e., *he pursued the course of the tradition,* or *story:*] and تقصّص الخَبَرَ *he pursued,* or *sought after, the particulars of the news,* or *information, gradually, and deliberately.* (M.) قَصَّ is also said to signify *He recited,* or *delivered, a* [*discourse such as is termed*] خُطْبَة. (TA.) And it is said in the Kur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ القَصَصِ *We explain unto thee with the best explanation:* (K, TA:) or, as some say, قَصٌّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قِصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَمَّا قَصُّوا هَلَكُوا: or لَمَّا هَلَكُوا قَصُّوا: accord. to different relations: meaning, *When they relied upon words,* and neglected works, *they perished:* or *when they perished,* by neglecting works, *they inclined to, and relied upon, stories.* (TA.) قَصَّهُ المَوْتُ, and قَصَّهُ عَلَى المَوْتِ, or مِنَ المَوْتِ: see 4.

2 **قصّصه** : see I, first signification. قصّص, (S,) inf. n. تَقْصِيصٌ, (A, K,) *He plastered,* or *built,* (TA,) a house, (S, K, TA,) and a tomb, which it is forbidden to do, (A, TA,) *with gypsum;* (TA;) syn. جَصَّصَ: (S, K:) of the dial. of El-Hijáz. (TA, art. جص.)

3 **قاصّه** , (Msb,) inf. n. مُقَاصَّةٌ (A, Mgh, Msb) and قِصَاصٌ, (S, A, Mgh, Msb, K,) [which latter is the more common,] *He* (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) *retaliated upon him by slaying him,* or *wounding him,* (S, * Mgh, Msb, K,) or *mutilating him,* (S, * Msb, K, *) *so as to make him quit,* or *even, with him.* (Mgh.) See also 8. ___ Hence, (A, Mgh,) *He made him quit,* or

even, with himself: used in a general way. (Mgh.) You say, قاصّ صاحبه, (S, Mgh, Msb, * K,) inf. ns. as above, (Msb,) *He made his fellow quit,* or *even, with him,* (Mgh,) in a reckoning, (S, Mgh, K,) or other thing, (S, K,) *by withholding from him the like of what the latter owed to him;* (Mgh;) *he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow:* [but Fei adds,] this is taken from إقْتِصَاصُ الأَثَرِ: and hence the former signification, relating to retaliation of slaughter and

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wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, قَاصَصْتُهُ بِمَا كَانَ لِى قِبَلَهُ, [or, more probably, قِبَلَهُ, or perhaps عَلَيْهِ,] *I withheld from him the like of what he owed me.* (A, TA.) ISd says, (TA,) The phrase قُوصَّ زَيْدٌ مَا عَلَيْهِ has been mentioned; and means, in my opinion, *Zeyd was reckoned with for what he owed:* though made trans. without a particle, as implying the meaning of أُغْرِمَ and the like. (M, TA.) 4 **اقصّهُ**, inf. n. إِقْصَاصٌ, *He retaliated for him;* (M;) as also اقتصّهُ ; (A; [so in a copy of that work; but I think it is a mistake for اقصّهُ, or for اقتصّ لَهُ, q. v.]) or اقتصّ منهُ. (TA [but this seems to be a mistake for اقتصّ لَهُ.]) You say, اقصّ فُلَانًا مِنْ فُلَانٍ *He* (a governor, or prince,) *retaliated for such a one upon such a one,* (S, K,) *by wounding the latter like as he had wounded the former,* (S, Msb, K,) or *by slaying the latter for the slaughter of the former;* (S, K;) and *the like.* (TA.) ___ اقصّ الرَّجُلُ مِنْ نَفْسِهِ *The man gave power,* or *authority, to retaliate upon himself,* (K, TA,) *by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding.* (TA.) [Whence the saying,] أَقْصَصْتُكَ الجُرْحَةَ *I authorize thee to adduce anything whereby to invalidate the testimony.* (A, * TA, art. جرح.) ضَرَبَهُ حَتَّى أَقَصَّهُ مِنَ المَوْتِ, (S, K,) and قَصَّهُ

عَلَى المَوْتِ, (K,) *He beat him until he made him to be near to death:* (S, K:) and Fr used to say, ضربه حتّى أَقَصَّهُ المَوْتَ [meaning as above]. (S.) You say [also], أَقْصَصْتُهُ عَلَى المَوْتِ [*I made him to be near to death*]. (M.) And a poet says,

* فَقَدْ أَقْصَصْتَ أُمَّكَ بِالْهُزَالِ *

meaning, *Thou hast made thy mother to be near to death.* (TA.) ___ Fr also said, (S,) قَصَّهُ المَوْتُ and أَقَصَّهُ المَوْتُ [in the L and TA قَصَّهُ مِنَ المَوْتِ and أَقَصَّهُ مِنْهُ, which seems to be a mistranscription,] both signifying *Death became near to him:* (S, K:) or *he became at the point of death, and then escaped;* (TA;) and so أَقَصَّتْهُ شُعُوبُ: (M:) and أَقَصَّ على المَوْتِ *he became at the point of death.* (M.)

5 **تقصّص** : see 8. تقصّص أَثَرَهُ: see تقصّص الخَبَرَ. ___ قَصَّ اثره: see تقصّص كَلَامَهُ. ___ قَصَّ عَلَيْهِ الخَبَرَ *He preserved in his memory his speech,* or *discourse.* (AZ, M, K.)

6 **تقاصّوا** *They made themselves quits,* or *even, one with another, by retaliation,* (M, TA,) *slaying for slaying,* or *wounding for wounding.* (M.) A poet says,

* فَرُمْنَا القِصَاصَ وَكَانَ التَّقَاصُ *
* صُ حُكْمًا وَعَدْلًا عَلَى الْمُسْلِمِينَا *

[*And we sought retaliation so as to make a party quit,* or *even, with us; for people's making themselves quits,* or *even, one with another, by retaliation, is a statute, and an act of justice, appointed to the Muslims*]: in which التَّقَاصُّ is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; wherefore some relate it differently, saying, القِصَاصُ: and there is no other instance of the kind excepting one verse cited by Akh:

وَلَوْلَا خَدَاشٌ أَخَذْتُ دَوَابَ * * بَ سَعْدٍ وَلَمْ أُعْطِهِ مَا عَلَيْهَا

but Aboo-Is-hák thinks, that, if this verse be genuine, the right reading is دَوَابِبَ سَعْدٍ, as the making the duplication of a letter distinct is allowable in poetry; or رَوَاحِلَ سَعْدٍ. (M, TA.) This is the primary signification of the verb. (TA.) ___ And hence, (A, * Mgh, * TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] *They made themselves quits,* or *even, one with another,* in a reckoning, (S, A, Mgh, K,) or other thing (S, A, K) *one withholding from another the like of what the latter owed him.* (Mgh.)

8 **اقتصّ** *It* (hair [or the like]) *was,* or *became, cut,* or *clipped,* or *shorn,* (M, TA,) *with the* مِقَصّ; (TA;) as also تقصّص and تَقَصَّى. (M, TA.) اقتصّ أَثَرَهُ: see قَصَّ اثره. ___ اقتصّ الحديثَ: see قَصَّ عَلَيْهِ الخبرَ. *He retaliated, slaying for slaying,* or *wounding for wounding.* (M.) You say, اقتصّ لِفُلَانٍ مِنْ فُلَانٍ (S, A, K) *He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former,* or *by slaying the latter for the slaughter of the former,* (S, K, TA,) and *the like;* (TA;) as also أَقَصَّهُ مِنْهُ. (S, K.) [See the latter verb, first signification.] And أَقَصَّهُ, inf. n. إِقْصَاصٌ, signifies [also] *He* (the Sultán) *slew him in retaliation.* (Msb.) ___ اقْتِصَاصٌ, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say اقتصَّ مِنْهُ,] also signifies The *being done to like as one has done, whether it be slaughter or mutilation or beating or wounding.* (TA.) ___ See also 10.

10 **استقصّ** *He sought,* or *demanded, retaliation,* i. e., *slaying for slaying,* or *wounding for wounding.* (M.) ___ استقصّهُ *He asked of him to retaliate for him:* (S, A, Msb, K:) and اقتصّهُ signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; تقصّص اثره مثل قَصَّهُ واقتصّهُ واستقصّهُ سَأَلَهُ أَنْ يُقَصَّهُ, in which واقتصّهُ terminates a clause. (TA.)

قَصٌّ (M, K) and قَصَصٌ (M, TA) *What is cut,* or *clipped,* or *shorn, of the wool* of a sheep. (M, K, TA.) See also قُصَاصَةٌ. Also, both words, (S, M, A, K,) and قَصْقَصٌ (M, TA) The *breast* (M, A, K) of anything: (M:) or the *head thereof,* (S, K,) called in Persian سر سينه [i. e. سَرْسِينَه, applied to the *pit at the head of the breast*]; and such is the قَصَص of the sheep or goat, &c.: (S:) or the *middle thereof:* (M, K:) or the *bone thereof,* (M, K,) of a man or other animal; (TA;) [i. e. the *sternum;*] the *soft bone into which are set the cartilaginous ends of the* [*seven upper pairs of the*] *ribs, in the middle of the breast:* (Lth, TA:) pl. قَصَصٌ [a reg. pl. of the first]. (K.) Hence the saying, هُوَ أَلْزَمُ لَكَ مِنْ شُعَيْرَاتِ قَصِّكَ, (S,) or هُوَ أَلْزَمُ بِكَ مِنْ شَعَرَاتِ قَصِّكَ, and قَصَصِكَ, (M, TA,) [*He is more closely adherent to thee than the little hairs,* or *the hairs, of thy breast,* &c.:] because as often as they are cut they grow [afresh]: (As, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Sgh, TA.) ___ Also, the same three words, (the first and second accord. to the TA, and the third accord. to the K) and قَصِيصٌ, (K,) The *place of growth of the hair of the breast.* (K, TA.) قَصٌّ, (JK, and so in one place in a copy of the M, and in the TA,) or قَصٌّ, (so in one place in a copy of the M) and قَصَّةٌ and قِصَّةٌ, (M,) *i. q.* جَصٌّ, (JK,) or جِصٌّ, (M,) [i. e. *Gypsum;*] قَصَّةٌ is *syn. with* جِصّ (S, Msb) in the dial. of El-Hijáz: (S:) or قَصَّةٌ and قِصَّةٌ, (K,) the latter on the authority of IDrd, (TA,) and said by Aboo-Bekr to be with kesr, but by others said to be with fet-h, (Seer, TA,) are *syn. with* جَصَّةٌ [and جِصَّةٌ, ns. un. of جَصٌّ and جِصٌّ]: (K:) or signify *stones of* جِصّ [or *gypsum*]: (TA:) pl. قَصَاصٌ [reg. as pl. of قَصَّةٌ]: (K:) and قَصَّاصٌ is a dial. form of قَصٌّ [app. as syn. with جَصٌّ and جِصٌّ], a subst., like جَيَّارٌ [which is nearly, if not exactly, syn. with جِيرٌ and جَصٌّ]. (M, L.) In a trad. of Zeyneb, occurs this expression: يَاقَصَّةً عَلَى مَلْحُودَةٍ [*O gypsum upon buried corpses!*] by which she likens the bodies of the persons addressed to tombs made of جِصّ, and their souls to the corpses contained in the tombs. (TA.)

قِصٌّ : see قَصٌّ, last signification; the latter in three places.

قَصَّةٌ : see قَصٌّ, last signification; the latter in three places.

قُصَّةٌ The *hair over the forehead;* syn. نَاصِيَةٌ, (M, A,) or شَعَرُ النَّاصِيَةِ; (S, K;) accord. to some, (TA,) of a horse: (M, TA:) or *what comes forward, thereof, over the face:* (M, TA:) and the ناصية of a woman: (M:) or the طُرَّة, i. e., the ناصية, [or *front hair of the head,*] *which is cut over* (lit. over against, حِذَآءَ,) *the forehead:* (Mgh, Msb:) or *what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples:* (TA:) or it signifies, as some say, (Mgh,) or signifies also, (M, A,) *any lock of hair:* (M, A, Mgh:) pl. قُصَصٌ (M, Msb, K) and قِصَاصٌ. (M, K) See also قُصَاصٌ.

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قِصَّةٌ *A story; a narrative:* (S, M, TA:) and *what is written:* (S, K:) and *an affair;* or *a case:* (S, Msb, K:) and قِصَصٌ is syn. therewith, in the first of the above senses; (S, * M, A, * Msb, * TA;) and signifies *a story,* or *narrative, related:* (M, TA:) and قَصِيصَةٌ also is syn. with قِصَّةٌ [in the first of the above senses], (A, K,) and so is قَصِيصٌ : (A:) the pl. of قِصَّةٌ is قِصَصٌ, (S, Msb, K,) and أَقَاصِيصُ is a pl. pl.: (A, * TA:) and the pl. of قَصِيصَةٌ is قَصَائِصُ. (A, * TA.) You say, لَهُ قِصَّةٌ عَجِيبَةٌ and قِصَصٌ &c. [*He has,* or *to him,* or *it, relates, a wonderful story*]. (A.) And فِى رَأْسِهِ قِصَّةٌ *In his head is a speech;* or *the like.* (TA.) And مَا قِصَّتُكَ *What is thine affair?* or *thy case?* (Msb.) And رَفَعَ قِصَّةً إِلَى السُّلْطَانِ [*He referred an affair,* or *a case, to the Sultán*]. (A.) See also قَصٌّ, last signification.

قَصَصٌ : see قَصٌّ, first signification. See also قِصَّةٌ. See also قِصٌّ, again, second and third significations.

قَصَاصٌ : see قُصَاصٌ.

قُصَاصُ الشَّعَرِ and قَصَاصُهُ and قُصَاصُهُ , (S, M, A, Mgh, K,) of which three forms the first is the most common, (S,) *The part where the growth of the hair terminates,* (As, S, M, A, * Mgh, K,) *in the fore part and the hind part* (As, S, M) *of the head;* (M;) or *in the fore part* or *the hind part;* (K;) or *in the fore part of the head and around it;* (A;) or *in the fore part of the head* or *around it;* (Mgh;) or *in the middle of the head:* (TA:) or *the extremity of the back of the neck:* (M, TA:) or *the whole circuit* [*of the hair*], *behind and before and around;* and one says also قُصَاصَةُ الشَّعَرِ: (TA:) and مَقَصُّ الشَّعَرِ, of which the pl. is مَقَاصُّ, signifies the same as قُصَاصُهُ; (As, TA;) or *the part where it is taken with the scissors:* (TA:) القُصَاصُ also signifies *the place along which the scissors run in the middle of the head:* (M, K:) or *the extremity of the back of the neck:* (K:) or *the part where the growth of the hair terminates* (K, TA) *in the fore part of the head;* or *in the fore part and the hind part thereof;* as before explained. (TA.) ___ You say also, عَضَّ بِقُصَاصِ كَفَّيْهِ, meaning, *He bit the extremities of his two hands, where they meet together.* (A, TA.)

قِصَاصٌ : see قُصَاصٌ. Also, (S, M, Msb, K,) and قَصَاصَآءُ , (so in a copy of the M, and in the CK, and in a MS copy of the K [in the TA قُصَاصَآءُ , which I think a mistake,]) and قِصَاصَآءُ , (M, K,) [the first an inf. n. of 3, q. v.,] *i. q.* قَوَدٌ; (S, K;) *Retaliation, by slaying for slaying,* and *wounding for wounding,* (M, Msb, TA,) and *mutilating for mutilating.* (Msb.)

قَصِيصٌ : see مَقْصُوصٌ: and قَصَّةٌ: and قَصٌّ, third signification.

قُصَاصَةٌ *Cuttings,* or *what is cut off* (M, A) *with the* مِقَصّ, (A,) of hair, (Lh, M, A,) and of the unwoven end, or extremity, of a garment, or piece of cloth. (M.) ___ See also قُصَاصٌ.

قَصِيصَةٌ *A camel,* (M, K,) or *horse,* or *the like,* (M,) *with which one follows,* or *follows after,*

(M, K,) *footsteps,* (M,) or *the footsteps of travellingcamels:* (K:) pl. قَصَائِصُ. (Ibn-'Abbád, TA.) See also قِصَّةٌ, in two places.

قَصَاصَآءُ , or قُصَاصَآءُ, and قِصَاصَآءُ: see قِصَاصٌ.

قَصَّاصٌ : see قَصٌّ, last signification.

قَصْقَصٌ : see قَصٌّ, second and third significations.

قَاصٌّ *A relater of a story* or *narrative* (K, TA) *in its proper course;* as though he followed its meanings and expressions; or *of stories,* or *narratives;* as some say, because he pursues story after story: (TA:) pl. قُصَّاصٌ. (A, TA.) ___ And *One who recites,* or *delivers, the kind of discourse termed* خُطْبَة. (TA.)

أَقَاصِيصُ : see قِصَّةٌ.

مَقَصُّ الشَّعَرِ : see قُصَاصٌ.

مَقَصٌّ *A* مِقْرَاض [or *single blade of scissors* or *shears*], (S, A, K,) *with which one cuts,* or *clips,* or *shears;* (TA;) *one of the things whereof a pair is called* مِقَصَّانِ: (S, K:) or مِقَصَّانِ signifies the *thing with which one cuts hair* [&c.]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is مَقَاصُّ. (A, TA.)

مُقَصَّصٌ : see مَقْصُوصٌ, in two places. A tomb *plastered with* قَصّ [or *gypsum*]: and in like manner مُقَصَّصَةٌ applied to a city (مَدِينَة). (M, TA.)

مَقْصُوصٌ *Cut, clipped,* or *shorn;* applied to hair [&c.]; as also قَصِيصٌ : (M, TA:) and to a wing; as also مُقَصَّصٌ . (A.) مَقْصُوصُ الجَنَاحِ A bird *having the wing clipped.* (S.) And مُقَصَّصٌ *Having the forelocks*

clipped, or *shorn.* (Meyd, in Golius.)

قصب

1 **قَصَبَهُ** , aor. ـِ , (M, K,) inf. n. قَصْبٌ, (S, M, O,) *He cut it,* (S, * M, O, * K,) namely, a thing; (M;) as also اقتصبهُ . (M, K.) And قَصَبَ الشَّاةَ, (S, M, O, Msb, K,) aor. as above, (M, Msb,) and so the inf. n., (S, M, O, Msb,) said of the butcher, (O,) *He cut up the sheep,* or *goat, into joints,* or *separate limbs:* (S, O, Msb:) or *he separated the* [*bones called*] قَصَب *of the sheep,* or *goat.* (M, K.) ___ فُلَانٌ لَمْ يُقْصَبْ meaning *Such a one has not been circumcised,* is from القَصْبُ signifying the act of cutting. (A.) ___ And قَصَبَهُ, (S, M, A, O, K,) aor. ـِ , inf. n. قَصْبٌ; (M;) and قَصَّبَهُ , (M, K,) inf. n. تَقْصِيبٌ, (K,) *He attributed,* or *imputed, to him,* or *accused him of, a vice,* or *fault,* or *the like;* (S, M, A, O, K;) and *reviled,* or *vilified, him;* (M, A, K;) meaning *he cut him with censure.* (A.) And قَصَبَهُ, (S, M, O, K,) namely, a camel, and [any] other [animal], (S, O,) or a man, (M, K,) and a beast, (M,) aor. and inf. n. as above, (M,) *He stopped,* or *cut short,* (S, O,) or *prevented,* (M, K,) *his drinking, before he had satisfied his thirst.* (S, M, O, K.) ___ And قَصَبَ شُرْبَهُ *He* (a camel) *abstained from his drinking before he had satisfied his thirst:* (ISk, S, O:) or قَصَبَ [alone], said of a camel, (As, M, K, TA,) aor. as above, inf. n. قَصْبٌ and قُصُوبٌ, (M, K,) *he refused to drink:* (As, TA:) or *he abstained from drinking the water, raising his head from it,* (M, K, TA,) *before he had satisfied his thirst:* (TA:) or, as some say, قُصُوبٌ signifies the *satisfying of thirst by coming to the water &c.* (M, TA.) ___ And قَصَبَ المَآءَ, aor. ـِ , inf. n. قَصْبٌ, *He* (a camel) *sucked up,* or *sucked in, the water.* (M, TA.) It seems to be applied in the S that قَصَبَ, aor. as above, also signifies *He played upon a musical reed,* or *pipe.* (MF.)

2 **قَصَّبَ** see the preceding paragraph. قَصَّبَ الزَّرْعُ, (S, M, O,) inf. n. تَقْصِيبٌ; (S;) and اقصب ; (M;) *The* زرع [i. e. *seed-produce,* or *wheat* or *the like,*] *produced its* قَصَب [or *jointed stalks,* or *culms:*] (M:)

this is the case after the تَفْرِيخ. (S, O. [See 2 in art. فرخ.]) [Hence the saying,] إِنِّى أَرَى الشَّرَّ قَصَّبَ [*Verily I see evil,* or *the evil, to have grown, like corn producing its culms*]. (TA voce نَبَّبَ.) ___ And قَصَّبَ الشَّعَرَ, (M, K,) inf. n. تَقْصِيبٌ, (O, K,) *He twisted the locks of the hair* [*in a spiral form so that they became like hollow canes*]: (M, K:) or قَصَّبَتْ شَعَرَهَا *she* (a woman) *twisted the locks of her hair so that they became like* قَصَب [i. e. *hollow canes*]: (A:) and (K) *he curled the hair;* syn. جَعَّدَهُ. (O, K.) ___ And قَصَّبَهُ, (ISh, TA,) inf. n. as above, (O, K,) *He bound his hands to his neck,* (ISh, O, K, TA,) namely, a man's: (ISh, TA:) [and app., in like manner, *his fore-legs,* namely, a sheep's or a goat's: sea قَصَّابٌ, last sentence.]

4 **اقصبهُ عرضهُ** *He empowered him to revile,* or *vilify, him.* (M.) [Agreeably with an explanation of قَصَّبَهُ in the A, mentioned above, it may rather be rendered *He caused him to cut, with censure,* or *to wound, his honour,* or *reputation.*] اقصب said of a pastor, (ISk, S, M, O, K,) [*He performed his service ill, so that*] *his camels disliked, and refused to drink, the water;* (ISk, M, K;) or, [*so that*] *his camels abstained from drinking before they had satisfied their thirst.* (S, O.) رَعَى فَأَقْصَبَ [*He pastured, and performed his service ill,* &c.,] is a prov., (S, M, O, K,) applied to a [bad] pastor; because, if he

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pasture the camels ill, they will not drink; (S, O, K;) for they drink only when they are satiated with the herbage: (S, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.) اقصب said of a place, *It produced reeds,* or *canes.* (M, K.) ___ See also 2.

8 **إِقْتَصَبَ** see 1, first sentence.

قُصْبٌ *A gut;* syn. مَعًى: (S, M, Mgh, O, K:) or *all the* أَمْعَآء [or *guts*]: or the *guts* [امعآء] *that are in the lower part of the belly:* TA:) pl. أَقْصَابٌ. (S. M, Mgh, O, K.) One says, هُوَ يَجُرُّ قُصْبَهُ [expl. by what here follows]. (S, O.) The Prophet said, respecting 'Amr Ibn- 'Ámir El-Khurá'ee, who first set at liberty سَوَائِبَ [pl. of سَائِبَةٌ, q. v.], (O,) or respecting 'Amr Ibn-Kamee-ah, who first changed the religion of Ishmael, (TA,) رَأَيْتُهُ يَجُرُّ قُصْبَهُ فِى النَّارِ [*I saw him dragging his guts in the fire* of Hell]. (O, TA.) ___ El-Aashà in his saying

* وَشَاهِدُنَا الجُلَّ وَالْيَاسَمِى *

* نُ وَالْمُسْمِعَاتُ بِأَقْصَابِهَا *

means [*The rose being present with us, and the jasmine, and the songstresses*] *with their chords of gut:* or, as some relate it, (and as it is cited in the M,) he said بِقُصَّابِهَا, meaning *with their musical reeds,* or *pipes.* (S, O.) ___ And The *middle of the body;* metaphorically applied thereto: so in the saying of Imra-el-Keys, (S, O, L,) or, accord. to the people of El-Koofeh and ElBasrah, it is falsely ascribed to him, (O,)

* وَالقُصْبُ مُضْطَمِرٌ وَالمَتْنُ مَلْحُوبُ *

[*And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards*]. (S, O, L.) ___ And The *back.* (O, K. [SM, not having found this in any lexicon but the K, supposed that الظَّهْرُ might be substituted in it for الخَصْرُ, which is not therein mentioned as a meaning of القُصْبُ.])

قَصَبٌ [a coll. gen. n., signifying *Reeds,* or *canes;* and *the like,* as the *culms* of corn, &c.; and sometimes signifying *a reed,* or *cane,* and *the like,* as meaning *a species thereof;*] *any plant having* (M, A, Mgh, Msb, K) *its stem composed of* (Mgh, Msb) أَنَابِيبُ [or *internodial portions*] (M, A, Mgh, Msb, K) *and* [*their*] كُعُوبٌ [or *connecting knots,* or *joints*]; (Mgh, Msb;) [i. e. *any kind,* or *species, of plant having*

a jointed stem;] *i. q.* أَبَآء [a word comparatively little known]; (S; [in the O اناء, a mistranscription;]) and [it is said that] قَصَبآء signifies the same: (S, O: [but see what follows:]) the n. un. of the former is قَصَبَة (S, M, Mgh, Msb, K) and قَصَبَاة or قَصَبَاة : (K accord. to different copies; the former accord. to the TA: [but each of these I believe to be a mistake for قَصَبآءَة , which is said to be a n. un. of قَصَبآء, and therefore held by some to be syn. with قَصَبآء قَصَبَة [appears, however, to differ somewhat from قَصَب, for it is said that it] signifies *an assemblage of* قَصَب; (M, K;) and its n. un. is قَصَبَة and قَصَبآءَة [like حَلَفَة and حَلَفَآءَة which are both said to be ns. un. of حَلَفَآء; and طَرَفَة and طَرَفَآءَة, said to be ns. un. of طَرَفَآء; the former in each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sb, قَصَبآء is sing. and pl., (S, M, Mgh, O,) and so طَرَفَآء, (S, M, O,) and حَلَفَآء; (S, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet وَاحِدَة; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as تَمْر and بُسْر, and such as أَرْطًى and عَلْقًى of which the ns. un. are أَرْطَاة and عَلْقَاة: (M:) or, as some say, قَصَبآء signifies *many* قَصَب *growing in a place:* (Mgh:) and it signifies also *a place in which* قَصَب *grow:* (M, K:) [or] مَقْصَبَة has this last meaning; (Mgh, Msb;) or signifies, like أَرْض قَصَبَة , *a land having* قَصَب. (M, K. *) ___ أَحْرَزَ قَصَبَ السَّبْقِ, (Msb,) or قَصَبَةَ السَّبْقِ, (TA,) [meaning *He won,* or *acquired, the canes,* or *cane, of victory in racing,*] is said of the winner in horseracing: they used to set up, in the horse-course, a cane (قَصَبَة,) and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Msb, * TA:) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-Ás, that he measured the horse-course with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مُقَصِّب.]) ___ [The قَصَبَة here mentioned as *A certain measure of length,* used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus nearly

agreeing with our rod: (see جَرِيبٌ:) accord. to others, six cubits and a third of a cubit: (see فَدَّانٌ:) the modern Egyptian قَصَبَةٌ, until it was reduced some years ago, was about twelve English feet and a half; its twentyfourth part, called قَبْضَةٌ, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.] ___ القَصَبُ الفَارِسِىُّ [*The Persian reed*] *is a kind whereof writing-reeds are made:* (Mgh, Msb:) and *another kind thereof is hard and thick; and of this kind are made musical reeds,* or *pipes; and with it houses,* or *chambers, are roofed.* (Msb) One says, قَصَبُ الخَطِّ أَنْفَذُ مِنْ قَصَبِ الخَطِّ [meaning *Writingreeds are more penetrating,* or *effective, than the canes of El-Khatt* (which are spears); i. e., words wound more than spears]. (A, TA.) ___ قَصَبُ السُّكَّرِ is well-known [as meaning *The sugar-cane*]: (Msb:) *this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice* [*of which sugar is made*] *is expressed; and this expressed juice is called* عَسَلُ القَصَبِ. (Mgh.) ___ قَصَبُ الذَّرِيرَةِ [is *Calamus aromaticus;* also called قَصَبُ الطِّيبِ]: *a species thereof has the joints near together, and breaks into many fragments,* or *splinters, and the internodial portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic* (Mgh, Msb) *when brayed,* or *powdered;* (Mgh;) *and inclines to yellowness and whiteness.* (Mgh, Msb. [See also ذَرِيرَةٌ, in art. قصب ___.]) ذر also signifies *Any round and hollow bone* [or rather *bones*]; (S, O;) it is pl. [or rather a coll. gen. n.] of which قَصَبَةٌ is the sing. [or n. un,], this latter signifying *any bone containing marrow;* (M, K;) thus called by way of comparison [to the reed, or cane]. (M.) ___ And The *bones of the* يَدَانِ and رِجْلَانِ [i. e. *arms* and *legs,* or *hands* and *feet,* but here app. meaning the latter], (A, Msb,) and the like: (Msb:) [or] the [*phalanges,* or] *bones of the fingers* and *toes;* (M, K, * TA;) the *bones whereof there are three in each finger and two in the thumb* [and *the like in the feet*]; (A, TA;) and Zj says, the *bones of the* أَصَابِعِ [or *fingers* and *toes*] *which are also called* سُلَامَى: (Msb in art. سلم:) or, as

some say, the *portions between every two joints of the* أَصَابِع: (M, TA:) and قَصَبَةُ الأَصَابِعِ [or قَصَبَةُ الإِصْبَعِ] signifies *the* أَنْمَلَة [here perhaps meaning the *ungual phalanx*] *of the finger* or *toe.* (Msb, TA.) ___ And The *bones* and *veins* of a wing. (MF.) ___ [And *Quills:* thus in the phrase صَارَ الرِّيشُ قَصَبًا, in the K, voce أَنُوقٌ, meaning *The feathers became quills:* n. un. قَصَبَةٌ : see صَنَمَةٌ.] ___ And [The *bronchi;*] the *branches of the windpipe;* (M, K;) and *outlets of the breath;* (K;) [i. e.] القَصَبُ, (S, M, O,) or قَصَبُ الرِّئَة, (A, Msb,) signifies *the ducts* (عُرُوق) *of the lungs;* (S, A, O, Msb;) *through which the breath passes forth.* (S, M, A, O, Msb.) [See حَلْقٌ.] ___ And *Any things made of silver,* and *of other material, resembling* [*in form*] *the kind of round and hollow bone* [or *bones*] *thus called:* n. un. قَصَبَةٌ . (S, O.) And *Jewels* (S, M, K) *having the form of tubes* (أَنَابِيب), (S,) or *oblong,* (M, K,) *and hollow.* (M.) ___ And *Brilliant pearls, and brilliant chrysolites, interset with jacinths.* (IAar, O, K.) So in the saying, in a trad., (O, K,) related as uttered by Gabriel, (O,) [cited in the S app. as an ex. of the meaning next preceding

this last,] بَشِّرْ خَدِيجَةَ بِبَيْتٍ فِى الجَنَّةِ مِنْ قَصَبٍ (IAar, O, K) i. e. [*Rejoice thou Khadeejeh by the announcement of*] *a pavilion* [*in Paradise*] *of brilliant pearls,* &c.: (IAar, O:) or the meaning is, *of hollow pearls* [or *pearl*], *spacious, like the lofty palace:* (IAth, TA:) or *of emerald:* (TA voce بَيْتٌ:) and it is said by some to convey an allusion to Khadeejeh's acquiring what is termed قَصَبُ السَّبْقِ [expl. above], because she was the first person, or the first of women, who embraced El-Islám. (MF, TA.) ___ And *Fine, thin,* or *delicate,* (S, O,) or *soft,* (M, Msb, K,) *garments,* or *cloths, of linen:* (S, M, O, Msb, K:) a single one thereof is called قَصَبِىٌّ . (M, O, Msb, K.) One says, مَعَ فُلَانٍ قَصَبُ صَنْعَآءَ وقَصَبُ مِصْرَ [*In the possession of such a one are*] قَصَبٌ [meaning *the cylindrical,* or *oblong, hollow pieces*] *of carnelian* [*of*

San'à], *and* قَصَب [meaning *the fine,* or *soft, garments,* or *cloths,*] *of linen* [*of Egypt*]. (A.) ___ Also The *channels by which water flows from the springs,* or *sources:* (S, M, A, O, K:) or the *channels by which the water of a well flows from the springs,* or *sources:* (As, T, TA:) n. un. قَصَبَةٌ . (M.) And قَصَبُ البَطْحَآءِ *The waters* [*of the kind of water-course called* بطحآء (q. v.)] *that run to the springs,* or *sources, of the wells.* (As, S, O.) Aboo-Dhueyb says,

* أَقَامَتْ بِهِ فَٱبْتَنَتْ خَيْمَةً *
* عَلَى قَصَبٍ وَفُرَاتٍ نَهَرْ *

(As, S, M, O,) meaning *She remained* [*in it, and constructed* for herself *a booth,* or *a tent,*] *amid wells and sweet water that flowed copiously.* (As, S, O.) ___ See also قَصَبَةٌ below, in the next paragraph. القَصَبُ is also a name for *The ewe.* (O.) ___ And قَصَبْ قَصَبْ is *A call to the ewe* (O, K) *to be milked.* (O.)

قَصَبَةٌ : see the next preceding paragraph, in nine places. ___ [It also, app., signifies The *caneroll of a loom:* see نِيرٌ. ___ And, app., The *mouth, which has the form of a short cylinder, in the middle of the upper part,* of the kind of leathern water-bag called مَزَادَةٌ: see خُرْتَةٌ.] ___ The *bone* of the nose; قَصَبَةُ الأَنْفِ signifying *the nasal bone.* (S, A.) ___ [And The *shaft* of a well.] You say بِئْرٌ مُسْتَقِيمَةُ القَصَبَةِ [*A well of which the shaft is straight*]. (TA.) ___ And *A well recently dug.* (M, K, TA.) ___ And The *interior part* of a country or town; (A;) and of a قَصْرٌ [i. e. pavilion, or palace]; (M, A, K;) and of a fortress; (A:) or of a fortress containing a building or buildings; or the *middle* of such a fortress, (TA,) and of a town or village: (S, L, Msb, TA: [Golius, reading قَرِيَةٌ قَرِيَةٌ, assigns to it also the signification of the *middle* of a water-skin:]) or *a* قَصْرٌ [i. e. *pavilion,* or *palace,*] itself; (M, K;) and [*a fortress* itself, or] *a fortified castle such as is occupied by a commander and his forces:* (TA in art. خوج:) and *a town* or *village* [itself]: (M, K:) and the حَرِيمٌ [as meaning *interior,* or

middle,] of a house. (T and TA in art. حرم.) Also *A city:* (K:) or the [*chief*] *city* (S, M, Msb) of the Sawád, (S,) or, [by a general application,] of a country: (M, Msb:) or the *chief,* or *main, part* (M, K) of a city (M) or of cities. (K: but in the TA this last meaning is given as the explanation of قَصَبُ الأَمْصَارِ.) ___ See also قَصِيبَةٌ, in two places: ___ and see قَصَابٌ.

أَرْضٌ قَصَبَةٌ : see قَصَبٌ, first quarter.

قَصْبَآءُ : see قَصَبٌ, first quarter, in four places.

قَصْبَاةٌ or قَصَبَاةٌ: see قَصَبٌ, first sentence.

قَصْبَآءَةٌ : see قَصَبٌ, first sentence, in two places.

قَصَبِىٌّ : see قَصَبٌ, last quarter.

قَصَابٌ , (so in the K, there said to be like كَتَابٌ,) or قَصَابَةٌ , (so in the M and L,) *A dam that is constructed in the place that has been eaten away by water,* [for لَجْفٌ in the CK, and لَحْفٌ in other copies of the K, (in the place of which I find لُهْجٌ in a copy of the M, app. a mistranscription,) I read, and thus render لَجَفٌ, supposing it to mean such a place *in the side of a rivulet for irrigation,*] *lest the torrent should collect itself together from every place, and consequently the border of the rivulet for irrigation of the garden of palm-trees* [thus I render عِرَاقُ الحَائِطِ (see art. عرق)] *should become demolished.* (M, K.) ___ And قَصَابٌ signifies دِبَارٌ: (so accord. to a copy of the M:) or دِيَارٌ: (so in copies of the K:) [the former I think to be the preferable reading; but its meaning is doubtful: accord. to the K it signifies *Small channels for irrigation between tracts of seed-produce;* and ISd says the like: accord. to AHn, *patches of sown ground:* see more voce دِبَرٌ: it is a pl.,] and the sing. is قَصَبَةٌ . (M, K.)

قَصُوبٌ A sheep or goat *that one shears.* (O, K.)

قَصِيبٌ , applied to a he-camel, (M, TA,) and likewise to a she-camel, (TA, [but this I think doubtful, as it has the meaning of an act. (not pass.) part. n.,]) *That sucks up,* or *sucks in, the water.* (M, TA.) ___ See also قَاصِبٌ.

قَصَابَةٌ The *art of playing upon the musical reed,* or *pipe.* (S, O.) ___ [And] The *craft,* or *occupation, of the butcher.* (M, Msb.) See also قَصَابٌ.

قَصِيبَةٌ : see قُصَّابَةٌ. ___ Also, and قُصَّابَةٌ , (S, M, O, K,) and قَصَبَةٌ , (Lth, M, K,) and تَقْصِيبَةٌ , (M, O, K,) and تَقْصَبَةٌ , (M, K,) *A lock of hair having a* [*spiral*] *twisted form* [*so as to be like a hollow cane*]: (Lth, M, K:) or *a pendent lock of hair that is twisted so as to curl* [*in a spiral form*]; *not plaited:* (S, O:) or قَصِيبَةٌ signifies *a lock of hair that curls naturally so as to be like a hollow cane;* (A;) and its pl. is قَصَائِبُ: (S, A:) [and,] accord. to Lth, such is termed قَصَبَةٌ (TA) [and app. قُصَّابَةٌ also]: and تَقْصِيبَةٌ , (Lth, A, TA,) of which the pl. is تَقَاصِيبُ, (Lth, A, O, TA,) signifies *such as is twisted and made to curl by a woman;* (Lth, * A, TA;) [and so, app., تَقْصَبَةٌ ;] i. e., *such as, being* [*naturally*] *lank, is curled by means of canes and thread.* (A.)

قَصَّابٌ *A blower in reeds* or *canes* (نَافِخٌ فِى القَصَبِ); as also قَاصِبٌ . (M, K. [In the former, this explanation is given in such a manner as plainly shows that it is meant to be understood as being distinct from that which next follows: but I incline to think that the two explanations are taken from different sources and have one and the same application.]) And (M, K) *A player on the musical reed,* or *pipe;* (AA, S, M, O, K;) and so قَاصِبٌ . (S, O.) Ru-beh says, (S, M, O, TA,) describing an ass, (S, O, TA,) braying, (TA,)

* فِى جَوْفِهِ وَحْىٌ كَوَحْىِ القَصَّابْ *

[*In his chest is,* or *was, a sound like the sound of the player on the musical reed*]. (S, M, O, TA.) ___ And *A butcher;* (S, M, O, Msb, K;) as also قَاصِبٌ : (M, K:) so called from قَصَبَ in the first of the senses

expl. in this art.; (M, O, Msb, TA;) or because he takes the sheep or goat by its قَصَبَة, i. e. its shank-bone; (M, TA;) or because he cleanses the أَقْصَاب, or guts, of the belly; or from قَصَّبَهُ signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.)

قُصَّابٌ : see قُصَّابَهٌ, in two places.

قَصَّابَةٌ (O, K, accord. to my MS. copy of the K قُصَّابَةٌ [which is wrong]) لِلنَّاسِ (O) One *who reviles men, vilifies them,* or *defames them, much:* (O, K:) [or, *very much;* for] the ة is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.]

قُصَّابَةٌ , (S, O, and so accord. to my MS copy of the K, accord. to other copies of the K قَصَّابَةٌ [which is wrong,]) with damm and teshdeed, (S,) *An internodial portion of a reed* or *cane; such a portion thereof as intervenes between two joints,* or *knots;* syn. أُنْبُوبَةٌ; (S, O, K;) [a n. un. of the coll. gen. n. قُصَّابٌ ;] and قَصِيبَةٌ , (O, K,) of which the pl. is قَصَائِبُ, (TA,) signifies the same. (O, K.) ___ And *A musical reed,* or *pipe;* syn. مِزْمَارٌ: (S, M, K:) pl. [or rather coll. gen. n.] قُصَّابٌ . (S, M, O.) See an ex. of the latter in a verse of El-Aashà (accord. to one relation thereof) cited voce قُصْبٌ. (S, M, O.) ___ See also قَصِيبَةٌ, in two places.

قَاصِبٌ , applied to a he-camel and a she-camel,

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(ISk, S, M, O, K,) *Abstaining from drinking before having satisfied thirst:* (ISk, S, O:) or *abstaining from drinking the water, and raising the head from it;* (M, K;) and so قَصِيبٌ , likewise applied to the he-camel and the she-camel: (K: [but this latter I think doubtful:]) or a camel (بَعِيرٌ) *refusing to drink:* (As, TA:) and مُقْتَصِبَةٌ is also said to be applied to a she-camel. (TA.) And *A raiser,* or *grower, of* قَصَبٌ [i. e. *reeds,* or *canes*]. (Mgh.) ___ See also قَصَّابٌ, in two places. ___ Also *Sounding* thunder: (M:) and a cloud *in*

which is thunder and lightning: (As, TA:) or, accord. to As, a cloud *in which is thunder;* (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) ___ And دَرَّةٌ قَاصِبَةٌ *A stream of milk coming forth easily* (M, O) *from the teat of the udder* (O) *as though it were a rod of silver.* (M, O.) ___ See, again, قَصَّابٌ, last sentence.

تَقْصِبَةٌ and تَقْصِيبَةٌ: see قَصِيبَةٌ; each in two places.

مَقْصِبَةٌ : see قَصِبٌ, first quarter.

مُقَصَّبٌ Hair *curled in the manner expl. above, voce* قَصِيبَةٌ. (S, A, O.) ___ And A garment, or piece of cloth, *folded.* (Msb.)

مُقَصِّبٌ One *who wins,* or *acquires, the canes of the contest for victory* (*in racing* يُحْرِزُ قَصَبَ السِّبَاقِ, A, O, K, TA, in the CK قَصَبَاتِ السِّبَاقِ) [i. e. *in horse-racing*]: and a *fleet* horse, *that outstrips others.* (A.) ___ And Milk *upon which the froth is thick.* (O, K.)

مَقْصَابٌ may mean *A place abounding with* قَصَبٌ [i. e. *reeds,* or *canes*]; like as مَعْشَابٌ means a place abounding with [herbage of the kind termed] عُشْبٌ. (Ham p. 490.)

مُقْتَصِبَةٌ : see قَاصِبٌ.

قصد

1 **قَصَدَهُ** , and قَصَدَلَهُ, and إِلَيْهِ, (S, M, A, L, Msb, K,) and نَحْوَهُ, (A in art. سمت, &c.,) aor. ـِ , (M, Msb, K, &c.,) inf. n. قَصْدٌ, (S, M, Msb, K, &c.,) from which the pl. قُصُودٌ is formed by some of the professors of practical law; [and مَقْصَدٌ, q. v., is also an inf. n.;] (Msb;) *He tended, repaired,* or *betook himself,* or *went, to,* or *towards, him,* or *it;* (originally and properly, *either in a direct course,* in which sense it is in some places specially used, or *indirectly;* IJ, M, L;) *he directed himself,* or *his course* or *aim, to,* or *towards, him,* or *it; he made for,* or *towards, him,* or *it; he made him,* or *it, his object; he aimed at him,* or *it: he sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain,* or *obtain, him,* or *it: he desired it,* or *wished for it: he intended it; purposed it;* or *meant it:* syn. تَوَجَّهَ ونَهَدَ ونَهَضَ نَحْوَهُ, (IJ, M, L,) and نَحَاهُ, (S, L,) and أَتَاهُ, (S, A, L,) and طَلَبَهُ بعينه, (Msb,) and أَمَّهُ, and اعتمده, (M, L, K,) and اعتزمه. (IJ, M, L.) ___ قصدت قصده: see قصده, below. ___ قصدته بكذا and قصدته له به [*I brought to him such a thing:* lit. *I directed,* or *betook, myself to him with such a thing:* see an ex. in the first para. of art. بى] (Ham. p. 41.) إِلَيْكَ قَصْدِى, and مَقْصَدِى , (the latter with fet-h to the ص, Msb), *To thee is my tending,* or *repairing,* &c. (A.) ___ قَصَدَ فِى الأَمْرِ, [aor. ـِ ,] (A, Msb,) inf. n. قَصْدٌ; (S. M, L, Msb, K) and اقتصد فيه; (M, L, K;) *He pursued a right,* or *direct, course in the affair:* (L:) or *he followed the middle and most just way in the affair; and did not exceed the due bounds therein:* (Msb:) or *he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair:* (S, L:) or *he acted in a manner the contrary of that of extravagance in the affair:* (M, L, K:) or *he kept within the due bounds in the affair, and was content with a middle course:* (A:) and in like

manner, فى النَّفَقَة *in expense:* (L:) and فى معيشته *with respect to his means of subsistence.* (A, L.) See also 8. ___ قصد فى مشيه *He* (a man) *walked at an equable,* or *a moderate, pace;* syn. مشى مستويا. (L.) واقْصِدْ فى مشيك [in the Kur xxxi. 18,] (S) means *And go thou at a moderate pace in thy walking; neither slowly nor quickly.* (Beyd, Jel.) ___ اقْصِدْ بذرعك *Deal thou gently with thyself; moderate thyself; restrain thyself; i. q.* اربع على نفسك. (S.) ___ القَصْدَ القَصْدَ تَبْلُغُوا *Keep ye to the middle way: keep ye to the middle way* in affairs; in sayings and actions: *so shall ye attain* [to that which ye should desire]: القصد being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) ___ قَصَدَ, aor. ـِ , (L,) inf. n. قَصْدٌ, (M, L, K,) *It* (a road, or way,) *was direct, or right; had a direct,* or *right, tendency.* (M, L, K.) عَلَى ٱللّٰهِ قَصْدُ السَّبِيلِ [Kur xvi. 9,] *Upon God it rests to show the direct, or right way,* (M, Beyd, L,) [or *the right direction of the way*] which leads to the truth, (Beyd,) *and to invite to it* by evident proofs: (M, L:) or *upon God it rests to make the way direct,* or *right,* in mercy and favour: or *upon God depends one's directing his course to the* [right] *way.* (Beyd.) ___ قَصَدَ, aor. ـِ , (S, L,) inf. n. قَصْدٌ, (S, L, K,) *He acted with justice,* or *equity.* (S, L, K.) Abu-l-Lahhám Eth-Thaalebee says,

* عَلَى الحَكَمِ المَأْتِىِّ يَوْمًا إذَا قَضَى *
* قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدُ *

(S, L) meaning, *It is encumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but* (بل) *act with justice,* or *equity.* (IB, L.) Akh says, He means وينبغى أَنْ يقصد; but as he makes an ellipsis, and puts يقصد in the place, syntactically, of ينبغى, he makes it marfooa, because it has the place of that which is [virtually] marfooa: and Fr says, he makes it marfooa because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential

syntax. (S, L.) قَصَدَ, (S, L,) aor. ـِ, (L,) inf. n. قَصْدٌ, (S, L, K,) [and قَصَدَ, see 7] *He broke* a stick: (S, L:) *he broke in any way or manner:* or *he broke in halves:* as also قَصَّدَ, inf. n. تَقْصِيدٌ: (L, K:) [or the latter signifies *he broke many things;* or *broke in many pieces:* see 7.] قُصِدَ لَهُ *He was given a little.* (S, O, K, art. قصد.) قَصُدَ, aor. ـُ, inf. n. قَصَادَةٌ, *He* (a camel, TA) *became fat.* (K.) See also 4.

2 **قَصَّدَ** see 1 last sentence but one. And see 4.

4 **أَقْصَدَنِى إِلَيْهِ الأَمْرُ** *The affair caused me to tend, repair, betake myself,* or *direct my course, to,* or *towards, him,* or *it; to aim at him,* or *it; to seek, endeavour after, pursue,* or *endeavour to reach, attain,* or *obtain, him,* or *it; to desire it,* or *wish for it; to intend it,* or *purpose it.* (M, L.) ___ *It* (an arrow) *hit its object, and killed on the spot.* (S, K.) ___ *He pierced* a man *with a spear,* (K,) or *shot* him *with an arrow,* (TA,) *and did not miss* him: (K:) *he struck,* or *shot,* a thing *so that it died on the spot:* (As:) *he killed on the spot:* (Lth:) *it* (a serpent) *killed* a person (Lth, S) *on the spot:* (Lth:) or *bit* him *so as to kill* him. (K, * TA.) أَقْصَدَتْهُ المَنِيَّةُ *Destiny killed him on the spot.* (A.) اقصد, (inf. n. إِقْصَادٌ, TA,) *He composed* [*odes,* or] *poems of the kind termed* قَصِيد; a verb similar to أَرْمَلَ and أَهْزَجَ and أَرْجَزَ: (Ibn-Buzurj, L:) also, (L, TA,) or اقتصد, inf. n. إِقْتِصَادٌ, accord. to the K, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to إِرْتَجَزَ, as well as the former, of which the act. part. n. occurs in a verse,] and قَصَدَ, inf. n. قَصْدٌ; (K;) or قَصَّدَ; (as in the M and L;) *he continued uninterruptedly,* (L, K,) *and prolonged,* (L,) *the composition of* [*odes,* or] *poems of the kind termed* قَصَائِد. (L, K.) See مُقْصَدٌ.

5 **تقصّد** *He* (a dog &c.) *died.* (S.) ___ And see 7, in three places.

7 **انقصد** and تقصّد; (L, K;) and قَصَدَ, aor. ـَ, inf. n. قَصْدٌ; but this form of the verb is seldom used; (L;) *It broke,* or *became broken, in any way or manner:* or *it broke,* or *became broken, in halves:* (L,

K:) [but they are differently used: you say,] انقصد الرُّمْحُ [*the spear broke:* or] (S, L) *the spear broke in halves:* (L:) and تقصّدت الرِّمَاحُ *the spears broke in many pieces.* (S, A, L.) انقصد and تقصّد *It* (marrow) *became detached, or came forth, from its place.* (TA.)

8 **اقتصد** : see 1. ___ *He aimed at that which was right and just.* (A, art. صيد. See 1 in that art.) And see 4.

قَصْدٌ , [inf. n. of 1, q. v. ___ Used as a subst., *The tending, self-direction, aim,* or *course* of a

person ___ Hence, *An object of aim, of endeavour* or *pursuit, of desire* or *wish,* or *of intention* or *purpose; one's intention, intent,* or *meaning;* as also مَقْصُودٌ . See مَقْصَدٌ] ___ *A thing that is right,* of what is said and of what is done; syn. سَدَادٌ and صَوَابٌ. (S, voce تَسْدِيدٌ, &c.) هُوَ عَاىٌ قَصْدٍ, *He is following a right way,* or *course.* (Msb.) See also قَاصِدٌ. ___ *Conforming,* or *conformable, to the just mean.* (M in art. ام.) See also مُقَصَّدٌ. *A little* that is given. (S, O, K, art. قصد.) See also قَصِيدٌ.

قَصْدَهُ *In the direction of,* or *towards, him,* or *it.* Ex. قَصَدْتُ قَصْدَهُ *I tended, repaired, betook myself,* or *directed my course, towards him,* or *it:* (S, Msb:) [like صَمَدْتُ صَمْدَهُ, and حَرَدْتُ حَرْدَهُ, and شَدَا شَدْوَهُ, &c.:] also signifying, [*I purposed his purpose,* or] *I pursued his* (another's) *way,* or *course, doing* [and *thinking*] *as he did.* (L, in art. وكد.) أَخَذَ قَصْدَ الوَادِى, and قَصِيدَهُ , [*He went towards the valley*]. (A.) ___ هُوَ قَصْدَكَ, and قَصْدُكَ, *He is before thee, before thy face.* It is more commonly used as a subst. (M, L.)

رمح قَصْدٌ , and قَصِيدٌ , (M, L, K,) and أَقْصَادٌ , (S, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh,

S,) *A spear broken:* (M, L:) [or, *broken in halves:*] or *broken in many pieces.* (K.)

قَصْدَةٌ *A fragment; a piece of a thing that is broken:* (S, K:) and *any piece* [of a thing]: (TA:) pl. قَصَدٌ. (S, K.) Ex. القَنَا قَصَدٌ [*The spears are* broken into *fragments*]. (S.) ___ قَصْدَةٌ مِنْ عَظْمٍ *A piece of a bone;* meaning, *a third,* or *a quarter, of the thigh,* or *arm,* or *skin,* or *shoulder;* (M, L;) *less than the half; as much as the third,* or *quarter.* (IKtt.)

قَصُودٌ A camel *having compact marrow.* (ISh, L.) See also قَصِيدٌ.

قَصِيدٌ and مَقْصُودٌ *Aimed at, sought, desired, intended,* or *purposed.* (L.) *Fat* marrow: (K:) or *thick and fat* marrow, *that breaks in pieces* (يَتَقَصَّدُ) *by reason of its fatness:* a piece thereof is termed قَصِيدَةٌ: (L:) or the former word and قَصُودٌ signify marrow *inferior to that which is fat* (A, O, K) *but superior to that which is lean:* (A, O:) and قَصِيدَةٌ, *a piece of marrow that has come forth from the bone.* (L.) ___ And (L, K), or ذُو قَصِيدٍ, (L,) A bone *containing marrow.* (L, K.) ___ *Dry,* or *tough,* (يَابِس,) fleshmeat; (Lth, S, L, K;) as also قَصِدٌ ; and, as some say, *fat* fleshmeat. (L.) ___ A *fat* she-camel, (L, K,) *plump and corpulent,* (L,) *and having marrow in her bones;* as also قَصِيدَةٌ. (L, K.) ___ A *fat* camel's hump. (K.) *A staff;* (L, K;) as also قَصِيدَةٌ; (K;) or the latter has not been heard: (TA:) pl. قَصَائِدُ. (L.) Poetry, or a poem, *trimmed, pruned,* or *free from faults, well executed,* (K,) and *composed with premeditation;* (TA;) as also قَصِيدَةٌ: (TA:) [but the latter is used as a subst.] ___ قَصِيدٌ, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for قَصِيدَةٌ; (IJ, L;). or it is pl. of قَصِيدَةٌ, like as سَفِينٌ is of سَفِينَةٌ; (S, L;) and so is قَصَائِدُ; (L;) [but properly, قَصِيدٌ is a coll. gen. n., and قَصِيدَةٌ is its n. un., and قَصَائِدُ is pl. of the latter;] *Poetry, or a poem,* [or *an ode,* (for it was always designed to be chanted or sung,)] *of which the bipartition* (شَطْر) *of the verses is complete;* (M, L, K;) [i. e., *of which the hemistichs are complete, not curtailed;* (see الرَّمَل;)] *consisting of three verses or more;* (Akh, M, L, K;) *or*

of sixteen or more; (M, L, K;) for it is usual to call that which consists of three verses, or ten, or fifteen, قَطْعَةٌ, and what consists of more than fifteen the Arabs call قَصِيدَةٌ: (IJ, M, L:) or, as Akh has once said, *what is of the metre called* الطَّوِيل, *and* البَسِيط *that is complete, and* الكَامِل *that is complete, and* المَدِيد *that is complete,* by which he means the first species thereof, which is the most complete that is in use, *and* الوَافِر *that is complete,* by which, in like manner, he means the first species thereof, *and* الرَّجَز *that is complete, and* الخَفِيف *that is complete, and* [*any ode,* or] *any poem that is sung by persons riding;* but, he adds, we have not heard them sing what is of the metre called الخَفِيف: (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from قَصْدٌ as syn. with أَمٌّ: or because composed with care, and trimmed with excellent expressions and choice meanings, from قَصِيدٌ signifying thick and fat marrow; for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet سَمِين, or fat: (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of بَيْتٌ القَصِيدَةِ, see بَيْتٌ; last sentence. See also قَصْدٌ.

قَصِيدَةٌ : see قَصِيدٌ throughout.

طَرِيقٌ قَاصِدٌ , (M, L,) and قَاصِدَةٌ, (A,) and قَصْدٌ , (A, Msb,) *A direct,* or *right road, or way; a road,* or *way, having a direct,* or *right, tendency:* (A, L:) *an even, and a direct,* or *right, road,* or *way:* (M, L:) *an even road,* or *way.* (Msb.) ___ سَهْمٌ قَاصِدٌ *An arrow rightly directed towards the animal at which it is shot:* pl. سِهَامٌ قَوَاصِدُ. (A.) ___ قَاصِدٌ *Near.* (S, K.) ___ سَفَرٌ قَاصِدٌ *An easy, short journey:* (TA:) [*a moderately easy and short journey:*] *a journey not difficult, nor extremely far.* (Ibn-'Arafeh.) ___ بَيْنَنَا وبَيْنَ المَآءِ لَيْلَةٌ قَاصِدَةٌ *Between us and the water is an easy night's journey* (S, K) *without fatigue or tardiness:* (S:) pl. لَيَالٍ قَوَاصِدُ. (TA.) ___ مَآءٌ قَاصِدٌ *Water of which the herbage, or pasture, is near.* (IAar, TA, voce مُطْلِبٌ.)

أَقْصَدُ [A *more, or most, direct* road]. (S, voce أَقْصَدُ وأَقْسَطُ.) ___ أَرْشِدْ عَلَيْكَ بِمَا هُوَ أَقْصَدُ *Keep thou to*

that which is most right and most just. (A.)

أَقْصَادٌ : see قَصْدٌ.

مَقْصَدُ الكَلَامِ [means *the intended sense of the saying; the meaning thereof:* (see مَعْنًى in art. قصد:) عنى being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of مَقْصُودٌ ; like as is generally said of its syn. مَعْنًى, of which مَقْصُودٌ is one of the explanations: hence it has a pl. مَقَاصِدُ: in the CK in art. غزو it is erroneously written مَقْصِدٌ, which is the n. of place and of time from قَصَدَ. ___ And in like manner مَقْصَدٌ signifies also *A thing aimed at, intended,* or *purposed; an object of aim* or *pursuit:* see 1: and مَقْصَدٌ , tropically used, has the same meaning.]

مَقْصَدٌ , with kesr to the ص, *A place to,* or *towards, which one tends, repairs,* or *betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires,* or *wishes for;* [pl. مَقَاصِدُ.] Ex. لَهُ مَقْصَدٌ مُعَيَّنٌ *He has a specified place to which,* or *towards which, he tends,* or *repairs, &c.* (Msb.) بَابُكَ مَقْصَدِى *Thy door,* or *gate, is the place to which,* or *towards which, I tend,* or *repair, &c.* (A.) ___ مَقَاصِدُ الطُّرُقِ [*The right places to which roads tend*]; *i. q.* مَرَاشِدُهَا. (S, L, K, art. رشد.) See also مَقْصِدٌ.

مُقْصَدٌ One *who falls sick and quickly dies.* (K.)

مُقْصِدٌ [One *who composes poems of the kind termed* قَصَائِدُ: see 4: also,] and مُقَصِّدٌ , one *who continues uninterruptedly, and prolongs, the composition of poems of the kind termed* قصائد. (M, L.)

مَقْصَدَةٌ [lit., *A thing that causes people to repair to,* or *seek,* or *endeavour after,* or

desire, it]. ___ A woman *great, and perfect,* or *complete, who pleases every one* (K) *that beholds her.* (TA.) ___ Also, (or, as some write it, مُقَصَّدَة , TA,) A woman *inclining to shortness.* (K.)

مَقْصُود : see قَصِيد, قَصْد, and مَقْصَد.

مُقَصَّد A man *neither corpulent nor thin;* as also مُقْتَصَد and قَصْد : (L, K:) or a man *of moderate, or middle, stature;* (ISh, L;) *neither tall nor short, nor corpulent;* (IAth, L;) as also قَصْد: (ISh:) or a man &c. *neither corpulent nor short.* (Lth, L.) See مَقْصَدَة.

مُقَصَّد : see مُقْصَد.

فُلَانٌ مُقْتَصِدٌ فِى النَّفَقَة *Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expense.* (S, L.) See 1. And see مُقَصَّد.

قصر

1 **قَصُرَ**, aor. ـُ, inf. n. قَصْرٌ (S, M, Msb, K, &c.) and قَصَرٌ (IAar, M, K) and قَصَارَةٌ, (Lh, M, K,) *It* (a thing, S, Msb, i. e. anything, M) *was*, or *became, short; contr. of* طَالَ. (S, M, Msb, K.) ___ [And *It was*, or *became, too short.* And قَصُرَ عَنْهُ *It was*, or *became, too short for him*, or

it. ___ Hence, قَصُرَتْ يَدُهُ, and قَصُرَ بَاعُهُ, *He had little*, or *no, power:* and *he was*, or *became, niggardly.*] And قَصُرَ السَّهْمُ عَنِ الهَدَفِ, (S, M, Msb,) aor. ـُ, (Msb,) inf. n. قُصُورٌ, (M, Msb,) *The arrow fell short of the butt; did not reach it;* (S, Msb;) *fell upon the ground without reaching the butt:* (M:) and قَصُرَ عَنْ مَنْزِلَهُ [*he fell short of his place of alighting* or *abode; did not reach it*]. (TA.) ___ [Hence,] قَصُرَ عَنِ الأَمْرِ, (S, Msb, K,) [and قَصُرَ دُونَهُ,] aor. ـُ, (Msb, TA,) inf. n. قُصُورٌ; (S, Msb, K;) and اقصر, (K,) inf. n. إِقْصَارٌ; (TA;) and قصّر, (K,) inf. n. تَقْصِيرٌ; (TA;) and تقاصر; (K;) [*He fell*, or *stopped*, or *came, short of doing the thing*, or *affair; he failed of doing*, or *accomplishing, it;*] *he lacked power*, or *ability, to do*, or *accomplish, the thing*, or *affair;* (S, Msb, K;) *he could not attain to it:* (S:) or the first has this signification; (ISk, S, Msb;) and [in like manner] قَصَّرَ عَنْهُ, (M, K,) inf. n. تَقْصِيرٌ, (TA,) *he left* or *relinquished it*, or *abstained from it, being unable to do* or *accomplish it:* (M, K:) but اقصر عَنْهُ, *he desisted* or *abstained from it, being able to do* or *accomplish it:* (ISk, S, M, Msb:) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which اقصر عنه generally bears: (TA:) and قَصَّرَ فِى الأَمْرِ [*he fell*, or *stopped*, or *came, short in the affair:* it signifies nearly the same as اقصر عنه, i. e., *he fell short of accomplishing the affair;*

he fell short of doing what was requisite, or *due,* or *what he ought to have done,* (عَمَّا كَانَ يَنْبَغِى, or the like, being understood,) *in,* or *with respect to, the affair:* a meaning very common, and implied, though not expressed, in the M: and] *he flagged,* or *was remiss, in the affair;* syn. تَوَانَى: (S, TA:) or قصّر signifies *he left, desisted from, neglected,* or *left undone, a thing,* or *part thereof, from inability:* but اقصر , *he left it,* &c., or *part thereof, with ability to do it.* (Kull p. 128.) [And قصّر دُونَهُ *He fell short of reaching,* or *attaining, it:* see an ex. voce يَعْقُوبٌ.] [Hence also,] قَصُرَتْ بِنَا النَّفَقَةُ *The money for expenses* [*fell short of what we required;*] *did not enable us to attain our object;* (Msb;) meaning, that they were unable to pay the expenses: (Mgh:) and قَصَّرَ بِهِ أَمَلُهُ [*his hope fell short of what he required*]: 'Antarah says,

* فَٱلْيَوْمَ قَصَّرَ عَنْ تِلْقَائِكَ الأَمَلُ *

[*but to-day, hope hath fallen short of extending to the meeting with thee*]. (TA.) [And hence, app.,] قَصَّرَتْ بِكَذَا نَفْسُكَ [*Thy mind,* or *wish, fell short of what was requisite with respect to such a thing*], said to him who has sought, or desired, little, and a mean share or lot. (TA.) And, قَصَّرَ بِفُلَانٍ [*He fell short of what was required by such a one,* or *due to him;* or] *he acted meanly,* and *sparingly, with such a one, in a gift.* [&c.] (JK [see مُقَصِّرٌ: and see two exs. of قَصَّرَ بِهِ voce أَزْرَى in art. زرى.] ___ [Also, قَصَرَ عَنِ الأَمْرِ, (M, K,) aor. ـُ , (M,) inf. n. قُصُورٌ; and اقصر ; and قصّر and تقاصر ; (M, K;) *He refrained, abstained,* or *desisted, from the thing,* or *affair.* (M, K.) A poet says,

* إِذَا غَمَّ خُرْشَآءُ الثُّمَالَةِ أَنْفَهُ *
* تَقَاصَرَ مِنْهَا لِلصَّرِيحِ فَأَقْنَعَا *

[*When the froth of the water remaining in the drinking-trough covers his nose, he refrains from it,* turning *to the clear, and raises his head*]: or تقاصر منها here signifies *he*

contracts his neck from it: and it is said that قصّر عنه signifies as explained above, *he left* or *relinquished it,* &c. (M.) قصر عنّى الوجع, and الغضب, (M, K,) aor. ـُـ , inf. n. قصور, (M,) *The pain,* and *anger, ceased from me; quitted me;* (M, K;) as also قصر; (M, TA;) which latter is erroneously written in the copies of the K, قصّر: (TA:) and قصرت أنا عنه [*I ceased from it*]. (M.) And أقصر المطر *The rain left off.* (TA.) قد قصر العشىّ, aor. ـُـ , inf. n. قصور, [*The afternoon,* or *evening, has come,*] is said when you enter upon the مسآء [i. e. afternoon, or evening]: (S:) or it means *has almost drawn near to night.* (TA.) [See also قصر, below.] ___ Hence, (S,) قصرنا and أقصرنا *We entered upon the* عشى [i. e. *afternoon,* or *evening*]; (M, K;) the former signifies أمسينا; and the latter, دخلنا فى قصر العشىّ, like as you say أمسينا from المسآء: (S:) or the former, *we came to be in the last part of the day;* and the latter, *we entered upon the last part of the day.* (IKtt.) قصره, (Msb, K,) aor. ـُـ , (Msb,) or ـِـ , (K,) inf. n. قصر; (TA;) and قصّره , (M, Msb, TA;) inf. n. تقصير; (TA;) and اقصره ; (Msb;) *He made it short;* (M, K, TA;) *he shortened it; took from its length.* (Msb.) You say قصر الشَّعر, (M, Msb, K,) and قصر من الشَّعر, (S,) aor. ـُـ , (Msb,) or ـِـ ; (K;) and قصّره , (Mgh, Msb, TA,) and قصّر منه; (S;) and اقصره ; (Msb;) *He shortened the hair;* (M, K, * TA;) *took from its length;* (Msb;) *cut its ends;* (Mgh;) *clipped,* or *shore, it.* (TA.) And قصر الصَّلاة, (M, Msb, TA,) and قصر من الصَّلاة, (S, M, Msb,) aor. ـُـ , inf. n. قصر; (S, M, Msb, TA;) and قصّرها , (M, Msb, TA,) and قصّر منها , (S, M,) inf. n. تقصير; (S;) and اقصرها , (Msb, TA,) and اقصر منها ; (S;) but اقصرها is extr.; (TA;) *He curtailed* [or *contracted*] *the prayer;* (M;) *he performed a prayer of four rek'ahs* (ركعات) *making it of two;* (Mgh;) in a journey. (Mgh, TA.) And اقصر الخُطْبة *He made the* [*form of words called*] خطبة [*delivered from the pulpit*] *short,* or *concise:* (Mgh, TA: *) the doing so being commanded. (Mgh.) قصر also signifies the contr. of مدّ; (M, K;) and the verb is قصر [*He contracted,* or *straitened*]. (M.) You say قصرت قيد البعير; (Msb;) and قصرت له من قيده; (M;) aor. ـُـ , inf. n. قصر; (M, Msb;) *I contracted the shackles of the camel;* syn. صيّقته; (Msb;) and *I contracted his shackles;* syn. قاربت. (M.) [And in like manner, قصّر

العَطِيَّةَ, inf. n. تَقْصِيرٌ, *He made the gift scanty,* or *mean:* or, accord. to the TK, قَصَّرَ فِى العَطِيَّةِ, which properly signifies *he fell short of what he ought to have done with respect to the gift:* but, though each of these phrases is doubtless correct, the former expression I hold to be that which is indicated when it is said that] التَّقْصِيرُ signifies إِخْسَاسُ العَطِيَّةِ. (M, K.) قَصَرَهُ, (S, M, Msb,) aor. ـُ, (S, M,) inf. n. قَصْرٌ, (S, M, Msb, K,) *He confined, restricted, limited, kept within certain bounds* or *limits, restrained, withheld, hindered* or *prevented, him,* or *it;* syn. حَبَسَهُ. (S, M, Msb, K. *) It is said in a trad. of Mo'ádh, لَهُ مَا قَصَرَ فِى بَيْتِهِ *To him belongeth what he hath held confined in,* or *kept within, his house* or *tent:* (TA:) or *what he hath held in possession* &c. (Az, TA in art. خمر: see 10 in that art.) You say also قَصَرْتُ الدَّارَ, inf. n. as above, *I* [*confined and so*] *defended the house by walls.* (TA.) And قَصَرَ الجَارِيَةَ بِٱلْحِجَابِ *He* [*confined and so*] *kept safe the girl by means of the veil,* or *covering,* or *the like:* and in like manner you say of a horse. (TA.) And in a trad. of 'Omar it is said, قَصَرَ بِهِمُ اللَّيْلُ, (TA,) or قَصَّرَ, (L,) *The night withheld them;* namely a company of riders upon camels on other beasts. (L, TA.) You also say قَصَرَ الرَّجُلَ عَنِ الأَمْرِ [and قَصَرَ بِهِ and قَصَّرَ بِهِ] *He withheld the man from the thing,* or *affair,* that he desired to do. (TA.) [See an ex. in a verse cited voce طَلَّاع.] And قَصَرْتُ نَفْسِى عَنْ شَىْءٍ *I withheld,* or *restrained, myself from a thing:* (JK, TA: *) and *I restrained myself from inordinate desire of a thing.* (TA.) Lebeed says

* فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنْهُ بِمُقْصِرٍ *

meaning, *But although* thou blame in order that *I* may *be restrained, I do not refrain* from that which I desire to do. (El-Mázinee, L.) Also, قَصَرْتُ طَرْفِى [*I restrained my eye,* or *eyes;*] *I did not raise my eye,* or *eyes, towards that at which I ought not to look.* (TA.) And قَصَرَ البَصَرَ *He turned away the eye.* (TA.) It is also said in a trad. of I'Ab, قُصِرَ الرِّجَالُ عَلَى أَرْبَعٍ مِنْ أَجْلِ أَمْوَالِ اليَتَامَى *Men were*

restricted to marrying no more than *four* [*because of the property of the orphans* which they might leave]. (TA.) And one says قَصَرْتُ نَفْسِى عَلَى الشَّىْءِ *I confined,* or *restricted, myself to the thing, and obliged myself to do it.* (TA.) [See also 8.] Hence what is said of Thumámeh, in a trad., فَأَبَى أَنْ يُسْلِمَ قَصْرًا *But he refused to become a Muslim by constraint and compulsion:* or *by force,* as some say, from القُسْر; the س being changed into ص, as is done in many other cases. (TA.) You say also

قَصَرْتُ الشَّىْءَ عَلَى كَذَا *I restricted the thing to such a thing.* (S, TA.) And قَصَرَهُ عَلَى الأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, K,) i. e., [*He reduced him, to the thing,* or *affair;* or] *he appropriated him* [or *it, restrictively,*] *to the thing,* or *affair.* (TK.) [Hence,] قَصَرْتُ اللِّقْحَةَ عَلَى فَرَسِى *I appropriated* the milk of *the milch-camel* [*restrictively*] *to my horse.* (S, TA.) [And hence,] قَصَرْتُ عَلَى نَفْسِى نَاقَةً *I retained for myself* [*restrictively*] *a she-camel,* that I might drink her milk. (Msb.) Aboo-Du-ád says, describing a horse,

* فَقُصِرْنَ الشِّتَآءَ بَعْدُ عَلَيْهِ *
* وَهُوَ لِلدَّوْدِ أَنْ يُقَسَّمْنَ جَارُ *

meaning, *So they were restricted to him,* that he might drink their milk, *during* the severity of *the winter, afterwards; and he is a protector to the few she-camels from their being* suddenly attacked and *divided in shares;* مِنْ being understood before أَنْ. (M.) قَصَرَ الثَّوْبَ, (S, M, Msb,) aor. ـُـ, (S,) inf. n. قَصْرٌ (S, Mgh, Msb) and قَصَارَةٌ; (Sb, M, TA;) and قَصَّرَهُ, (S, M,) inf. n. تَقْصِيرٌ; (S;) *He beat,* (S, TA,) *washed,* (Mgh,) *and whitened,* (M, Msb, TA,) *the cloth,* or *garment.* (S, M, &c.)

2 قَصَّرَ see 1, throughout.

4 **أَقْصَرَ** see 1, throughout. أَقْصَرَتْ *She brought forth short children:* hence the saying, إِنَّ الطَّوِيلَةَ قَدْ تُقْصِرُ وإِنَّ القَصِيرَةَ قَدْ تُطِيلُ [*Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children*]. (S, K. *)

J is in error in saying that this is in a trad. (Sgh, K.) But IAth also asserts it to be a trad. (MF in art. طول.)

6 **تقاصر** *He feigned,* or *pretended,* (أَظْهَرَ,) *shortness;* (M, Sgh, K;) as also تَقَوْصَرَ : (Sgh, K:) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) ___ [And *He contracted himself,* or *drew himself together.* (See R. Q. 1 in art. تقاصرت نفسه ___.)] فذ *He* (lit. his spirit, or soul,) *became abject, mean, contemptible,* or *despicable;* syn. تَضَآءَلَتْ. (M.) ___ تقاصر الظِّلُّ *The shade became contracted.* (M, TA.) ___ See also 1, in two places.

8 **اقتصر عَلَى الأَمْرِ** *He confined, restricted,* or *limited, himself to the thing,* or *affair; did not exceed it.* (M, K. *) ___ اقتصر عَلَى الشَّىْءِ, (S,) or على كَذَا, (Msb,) [and بِكَذَا,] *He was satisfied,* or *content,* (S, Msb,) *with the thing,* (S,) or *with such a thing.* (Msb.) ___ اقتصر عَلَى أَمْرِى *He obeyed my command.* (JK.)

10 **استقصره** *He reckoned,* or *held, him,* or *it, to be short.* (S.) ___ *He reckoned him,* or *held him, to fall short of doing what he ought to do:* or *to flagg,* or *be remiss:* عَدَّهُ مُقَصِّرًا. (S.)

Q. Q. 2 **تَقَوْصَرَ**, said of a man, (M,) *He became contracted;* lit., *one part of him entered into another part;* (M, K;) *as though he became like a* قَوْصَرَّةٌ, from which word the verb is derived. (Z, TA.) ___ See also 6.

قَصْرٌ and قَصَرٌ and قُصْرَةٌ [like the inf. n. قُصُورٌ] The *falling,* or *stopping,* or *coming, short of*

accomplishing an affair; or *of doing what one ought,* or *is commanded, to do;* or *flagging,* or *remissness:* you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ المَكَانَ الَّذى أَمَرْتُكَ بِهِ إِلَّا أَنَّكَ أَحْبَبْتَ القَصْرَ, and القَصْرَ, and القُصْرَةَ, i. e. أَنْ تَقْصُرَ [*Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short* &c.; or *to flag,* or *be remiss*]. (M, K *.) And قَصْرَةٌ, (K,) or قَصْرٌ, without ة, accord. to the Nawádir of IAar, as cited in the L, and so in the handwriting of Sgh, (TA,) and قَصَارٌ, (K,) signify *Laziness; slothfulness.* (IAar, Sgh, K.) An Arab of the desert is related to have said أَرَدْتُ أَنْ آتِيَكَ فَمَنَعَنِى القَصَارُ [*I desired to come to thee, but laziness prevented me*]. (TA.) قَصْرُكَ أَنْ تَفْعَلَ كَذَا and قَصَارُكَ, (S, M, K,) and قُصَارُكَ, (M, K,) and قُصَارَاكَ, (S, M, K,) and قُصَيْرَاكَ, (M, K,) *Thine utmost,* or *the utmost of thy power* or *of thine ability* or *of thy deed,* (جُهْدُكَ, M, K, [or app., جَهْدُكَ, (see art. جهد,)] and غَايَتُكَ, S, M, K,) and *the end of thy case,* and *that to which thou hast confined* or *restricted* or *limited thyself,* (S, TA,) [or *that to which thou art confined* or *restricted* or *limited,*] *is,* or *will be, thy doing such a thing.* (S, M, K.) It is from قَصْرٌ signifying the act of confining, restricting, limiting, &c. (TA.) And قُصْرَى also signifies the *end* of an affair. (Sgh, TA.) A poet says

* إِنَّمَا أَنْفُسُنَا عَارِيَّةٌ *

* وَالْعَوَارِىُّ قَصَارٌ أَنْ تُرَدْ *

[*Our souls are only a loan: and the end of loans is their being given back;* تُرَدْ being for تُرَدَّ]. (S, TA.) You also say, المَوْتُ قُصَارَى كُلِّ بَلَآءٍ وَشِدَّةٍ [*Death is the end of every trial and distress*]. (TA, art. قصر.) حَمْأً (S, M) and مَقْصَرٌ (K) and مَقْصَرَةٌ and مَقْصِرٌ (M, K) The *afternoon:* or *evening:* syn. عَشِىٌّ: (S, M, K:) or the first signifies the *last part of the day:* (IKtt:) or the *time before the sun*

becomes yellow: (JK:) or the first and second signify the *time of the approach of the* عَشِىّ, *a little before the* عَصْر: (A, TA:) and the first (S, K) and second (A'Obeyd, TA) and third, (A'Obeyd, S, TA,) [the *time of*] the *mixing* of the darkness: (A'Obeyd, S, K, TA:) pl. of the second (TA) and third (S, M) and fourth, (M,) مَقَاصِر (S, M) and مَقَاصِير, which latter is extr.; (M;) in the first sense, as signifying عَشَايَا; (M;) or in the last sense; (S;) not signifying, as it is said to do in the K, العَشَآءُ الآخِرَةُ; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of Az, [or in the M, in which I find it,] والمَقَاصِرُ والمَقَاصِيرُ العَشَايَا الأَخِيرَةُ نَادِرَةٌ, and not properly considering it. (TA.) Sb says, that قَصْر has no dim.; the Arabs being content to use in its stead the dim. of مَسَآء. (M.) You say أَتَيْتُهُ قَصْرًا *I came to him in the afternoon,* or *evening;* syn. عَشِيًّا. (S.) And جِئْتُ قَصْرًا, and مَقْصَرًا, *I came at the approach of the* عَشِىّ, *a little before the* عَصْر. (A, TA.) And أَقْبَلَتْ مَقَاصِيرُ العَشَآءِ [*The times of the mixing of the darkness of nightfall came,* or *advanced*]. (A, TA.) قَصْر [*A palace: a pavilion,* or *kind of building wholly or for the most part isolated, sometimes on the top of a larger building,* i. e., *a belvedere,* and *sometimes projecting from a larger building,* and *generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish* كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] *a well-known kind of edifice:* (M:) *a mansion,* or *house;* syn. مَنْزِلٌ: (Lh, M, K:) or *any house* or *chamber* (بَيْت) *of stone;* (M, K;) of the dial. of Kureysh: (M:) so called because a man's wives and the like are confined in it: (M:) pl. قُصُورٌ. (S, M, Msb.) قَصْرُ ٱلْمَلِك [*The palace,* or *pavilion, of the king*]. (Msb.) Also قَصْر *Large and dry,* or *large and thick,* or *dry, fire-wood;* حَطَبٌ جَزْلٌ. (M, K.) So in the Kur, lxxvii. 32, accord. to El-Hasan, as related by Lh. (M.)

قَصْر : see قَصْر, in two places. The *necks* of men, and of camels: (M, K:) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصَرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the K and] قَصَرَةٌ signifies the

base of the neck; (S, M, K;) the *base of the neck at the place where it is set upon the upper part of the back:* (Nuseyr, TA:) or the *base of the neck when thick;* not otherwise: (Lh, M:) pl. [or coll. gen. n.] قَصَرٌ, and pl. pl. [or pl. of أَقْصَارٌ] قَصَرٌ: (M:) or this latter is pl. of قَصَرَةٌ, (M, K,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَأَلْقَصَرِ, in the Kur, lxxvii. 32, (S, M, * TA,) and explains it as meaning *Like the thick bases of necks,* (M, * TA,) or as meaning كَقَصَرِ النَّخْلِ, i. e. الأَعْنَاقِ. (S.) [See the next signification.] You say ذَلَّتْ قَصَرَتُهُ [*His neck* or] *the base of his neck became in a state of subjection.* (TA.) And إِنَّهُ لَنَامُّ القَصَرَةِ *Verily he has a large,* or *thick, neck.* (Aboo-Mo'ádh the Grammarian.) ___ And hence, (Aboo-Mo'ádh,) The *trunks,* or *lower-parts,* (أُصُولٌ, M, K, or أَعْنَاقٌ,

I'Ab, S,) of palm-trees: (S, M, K:) so explained in the Kur, ubi supra, (S, M,) by I'Ab: (S:) sing. [or n. un.] قَصَرَةٌ: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo'ádh:) and [in the TA or] so of other trees: (M, K:) or of large trees: (Ed-Dahhák:) or [accord. to the M, but in the K and] the *remains* of trees. (M, K.)

قَصْرَةٌ : see قُصْرَةٌ.

قُصْرَةٌ : see قَصْرَةٌ, (S, M, K,) and قَصَرَةٌ, (K,) and مَقْصُورَةٌ, (S, M, K,) and قَصِيرَةٌ, (K,) [*He is his cousin on the father's side,*] *nearly related;* (S, M, K;) *i. q.* دَنِيٌّ (S, TA) and دُنْيَا: (TA:) and in like manner you say of the ابن العَمَّةِ and ابن الخَالَةِ and ابن الخَالِ. (Lh, M.)

قُصْرَى : see قَصْرٌ. القُصْرَى (Az, S) and القُصَيْرَى (A'Obeyd, Az, S) *The rib that is next to the* شَاكِلَةٌ [or *flank*], (A'Obeyd, Az, S,) *also called* الوَاهِنَةُ, (S,) *and* ضِلَعُ الخَلْفِ, (A'Obeyd,) *at the bottom of the ribs,* (S,) *between the side and the belly:* (Az:) or the former is *the lowest of the ribs,* and the latter is *the highest of the ribs:* (AHeyth:) or the latter is *the lowest of the ribs:* or *the last rib*

in the side: or the قُصْرَيَان and قُصَيْرَيَان are *the two ribs that are next to the* طَفْطَفَة [or *flank*]: or *that are next to the two collar-bones.* (M, K.)

قَصَرَةٌ : see قَصْرٌ: and قَصَرٌ, in two places: and مُقْصَرَةٌ.

قَصَارٌ : and قَصَارُكَ and قُصَارُكَ: see قَصْرٌ.

قِصَارٌ , a subst., The *shortening* [or *clipping*] of the hair. (Th, M, K. *) Fr says, An Arab of the desert said to me in Minè, القِصَارُ أَحَبُّ إِلَيْكَ أَمِ الحَلْقُ, meaning, *Is the shortening* [or *clipping*] *more pleasing to thee, or the shaving* of the head? (M.)

قَصِيرٌ *Short;* and *low,* i. e. *having little height; contr. of* طَوِيلٌ; (S, M, Msb, K;) and so قَاصِرٌ , app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with ة: (M, K:) pl. of the former, masc., (S, M, Msb, K,) and fem., (M, K,) قِصَارٌ, (S, M, &c.,) and pl. masc. [applied to rational beings,] قُصَرَآءُ, (M, K,) and pl. fem. قَصَارَةٌ; (K;) ة being added by the Arabs to any pl. of the measure فِعَالٌ, as in جِمَالَةٌ and حِبَالَةٌ and ذِكَارَةٌ and حِجَارَةٌ; (Fr;) or قَصَارَةٌ is syn. with قَصِيرَةٌ, and is extr. (Sgh, K.) ___ قَصِيرَةٌ مِنْ طَوِيلَةٍ [lit. *A short* thing *from a tall* thing; meaning,] *a date from a palm-tree:* a proverb; alluding to the abridgment of speech or language. (K.) ___ هُوَ قَصِيرُ اليَدِ, [and البَاعِ, *He has little,* or *no, power:* or *is niggardly:*] and لَهُمْ أَيْدٍ قِصَارٌ [*they have little,* or *no, power:* or *are niggardly*]. (TA.) ___ قَصِيرُ الهِمَّةِ [*Having little ambition*]. (O in art. بجل ___.) إِنَّهُ لَقَصِيرُ العِلْمِ [*Verily he has little knowledge*]. (M.) ___ قَصِيرُ النَّسَبِ [*Having a short pedigree;*] *whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather.* (K.) [See also a verse below, in this paragraph.] ___ حَدِيثٌ قَصِيرٌ, and مُقْتَصَرٌ , *A* [*concise,* or] *comprehensive, and profitable, story,* or *narration.* (TA.) [*I. q.* مَقْصُورٌ and مَقْصُورَةٌ , *Shortened; contracted:* and *confined; restricted; limited;* &c.] ___ إِمْرَأَةٌ قَصِيرُ الخُطَى, and مَقْصُورَةُ الخَطْوِ, [*A woman whose*

steps are shortened, or *contracted;*] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.) ___ فَرَسٌ قَصِيرٌ *A mare that is brought near* [*to the tent or dwelling*], *and treated generously, and not left to seek for pasture, because she is precious:* (S, K:) and *a mare that is kept confined.* (TA.) ___ قَصِيرَةٌ, [which is extr., for by rule it should be without ة,] and قَصُورَةٌ, (Az, S, M, K,) and مَقْصُورَةٌ, (K,) A woman *confined in the house,* or *tent, not suffered to go forth:* (S, M, K:) a woman *kept behind,* or *within, the curtain:* (TA, in explanation of the last of these three epithets:) a girl *kept with care, that does not go out:* (Az:) the pl. of قصورة is قَصَائِرُ:] [and so, app., of قصيرة:] when you mean short in stature, you say قَصِيرَةٌ [only], and the pl. is قِصَارٌ. (TA.) Kutheiyir says

* وَأَنْتِ الَّتِى حَبَّبْتِ كُلَّ قَصِيرَةٍ *
* إِلَىَّ وما تَدْرِى بذَاكَ القَصَائِرُ *
* عَنَيْتُ قَصِيرَاتِ الحِجَالِ ولَمْ أُرِدْ *
* قِصَارَ الخُطَى شَرُّ النِّسَآءِ البَحَاتِرُ *

(S, M) or, as Fr relates it, كُلَّ قَصُورَةٍ (S) [*And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed*]. And a poet says

* وَأَهْوَى مِنَ النِّسْوَانِ كُلَّ قَصِيرَةٍ *
* لَهَا نَسَبٌ فِى الصَّالِحِينَ قَصِيرُ *

[*And I love, of women, every one that is confined within the house, that has a short pedigree, among the good*]; i. e., every مَقْصُورَةٌ, of whom it suffices to mention her descent from her

father, because of his being well known. (M.) Hence, in the Kur, [lv. 72,] حُورٌ مَقْصُورَاتٌ فِى الخِيَامِ [*Damsels having eyes whereof the white is intensely white and the black intensely black,*] *confined in the pavilions,* (Az, Msb,) which are of pearls, for their husbands; (Az;) *concealed by curtains:* (Az, Bd:) or *confined to their husbands, and not raising their eyes to others:* (Fr:) or *having their eyes restricted to their husbands.* (Bd.) And نَاقَةٌ مَقْصُورَةٌ, (TA,) or مَقْصُورَةٌ عَلَى العِيَالِ, (Msb,) *A she-camel retained* [*restrictively*] *for the household, that they* [*alone*] *may drink her milk.* (Msb, TA. *) ___ See also قُصْرَةٌ.

قُصَارَةٌ : see مَقْصُورَةٌ.

قِصَارَةٌ The *art of* [*beating and*] *washing* (Mgh) *and whitening* (M, Msb) *clothes.* (M, Mgh, Msb.)

قَصُورَةٌ : see مَقْصُورَةٌ: and قَصِيرٌ.

قُصَارَاكَ ___ . **قُصَارَى**: see قَصْرٌ.

قُصَيْرَاكَ ___ . **قُصَيْرَى**: see قَصْرٌ. See also قُصْرَى.

قَصَّارٌ *One who beats* (S) *and washes* (Mgh) *and whitens* (M, Msb, K) *clothes;* (S, M, &c.;) as also مُقَصِّرٌ . (M, K.)

قَاصِرٌ : see قَصِيرٌ, first signification. إِمْرَأَةٌ قَاصِرَةُ الطَّرْفِ *A woman restraining her eyes from looking at any but her husband.* (S, K.) ___ ظِلٌّ قَاصِرٌ *Contracting shade.* (TA.)

قَوْصَرَّةٌ , and (sometimes, S,) قَوْصَرَةٌ, without teshdeed, *A receptacle for dates,* or *for dried dates,* (S, M, Mgh, Msb, K,) *in which they are stored, made of mats,* (S,) *of reeds:* (M, Mgh, Msb, K:) in common conventional language only so called as long as it contains dates: otherwise it is called زِبِيلٌ: (Mgh:) thought by IDrd to be not Arabic;

(M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قَوَاصِرُ: (K, art. كنز; &c.:) the dim. is قُوَيْصِرَةٌ and قُوَيْصَرَةٌ. (TA.) ___ *A woman,* or *wife;* (IAar, K;) as also قَارُورَةٌ [q. v.]. (IAar, TA.)

أَقْصَرُ *More,* and *most, short:* fem. قُصْرَى: (Mgh:) the pl. of أَقْصَرُ is أَقَاصِرُ. (S, K.)

تِقْصَارٌ (S, M, K) and تِقْصَارَةٌ (S, K) *A necklace,* or *collar,* or *the like,* syn. قِلَادَةٌ, (S, M, K,) *resembling a* مُخْنَقَة: (S:) so called because it cleaves to the قَصَرَةٌ [or base] of the neck: (M:) or *a* مُخْنَقَة *proportioned to the* قَصَرَةٌ [or *base of the neck*]: (A, TA:) pl. تَقَاصِيرُ. (S, K.)

رَضِىَ بِمَقْصَرٍ مِنَ الأَمْرِ, and مِنْهُ بِمَقْصَرٍ, *He was content with less than he was seeking, of the thing.* (TA.) And رَضِىَ بِمُقْصَرٍ مِمَّا كَانَ يُحَاوِلُ with kesr to the ص, (S,) or مِنْهُ بِمَقْصَرٍ, (as in a copy of the M,) *He was content with less than he was seeking.* (S, M.) And رَضِيتُ مِنْ فُلَانٍ بِمَقْصَرٍ, and بِمَقْصَرٍ, *I was content with an inferior thing from such a one.* (M.) See also قَصَرٌ.

مَقْصَرٌ : see مَقْصَرٌ: and قَصَرٌ.

جَآءَ فُلَانٌ مُقْصِرًا *Such a one came when the*

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afternoon, or *evening, was almost drawing near to night.* (TA.)

مَقْصَرَةٌ : see قَصَرٌ.

مِقْصَرَةٌ (M, K) and قَصَرَةٌ (M, TA) The *wooden implement of the* قَصَّارٌ, (M, K,) *with which he beats clothes:* (M:) and the ↓ latter, *a piece of wood,* (M, K,) *of any kind;* or *of the jujube-tree,* specially. (TA.)

مُقَصِّرٌ act. part. n. of 2, q. v. and see قَصَّارٌ. ___ [*Deficient in liberality* or *bounty:*] one *who makes a gift scanty,* or *mean.* (TA.) A poet says

* فَقُلْتُ لَهُ قَدْ كُنْتَ فِيهَا مُقَصِّرًا *

[*And I said to him Thou hast been deficient in liberality with respect to them;* app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places. ___ See also مَقْصُورَةٌ ___. قُصْرَةٌ *An ample* or *a spacious* [*house* or *mansion such as is called a*] دار, *which is defended by walls:* (M, * K, * TA:) or it is *less than a* دار; (M, K;) as also قُصَارَةٌ; *and is not entered by any but the owner:* (K:) such a part of a house is called the مقصورة of a دار, and the قصارة thereof: (Useyd, TA:) *any apartment* (نَاحِيَةٌ), *by itself, of a* دار, *when the latter is ample,* or *spacious, and defended by walls:* (Lth, TA:) *a* [*chamber such as is called a*] حُجْرَةٌ, of a house: (Mgh, Msb:) pl. مَقَاصِيرُ and مَقَاصِرُ. See an ex. voce مُصْمَتٌ. (Lth, TA.) And المَقْصُورَةُ, (Lth,) and مَقْصُورَةُ مَسْجِدٍ, (Mgh, Msb,) and مَقْصُورَةُ جَامِعٍ, (S,) *The part which is the station of the Imám* [or *Khaleefeh*] *in a mosque:* (Lth, Mgh:) so called because confined [by a railing or screen]: (S:) or, accord. to some, مقصورة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Msb:) [and, as used in the present day, *that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building:* and *the railing,* or *screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument.* مَقْصُورَةٌ also signifies The *chancel* of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and قَصُورَةٌ *A* حَجَلَةٌ [or *kind of curtained canopy* or *baldachin, such as is prepared for a bride*]. (Lh, M, K.) And the former word, *A piece of ground which none but the owner thereof is allowed to*

tread. (TA.)

مَقْصُورَةٌ : see مَقْصُورٌ.

حَدِيثٌ مُقْتَصَرٌ : see قَصِيرٌ.

قصطس

قُصْطَاسٌ and قِصْطَاسٌ dial. forms of قُسْطَاسٌ and قِسْطَاسٌ. [q. v.] (K.)

قصع

1 **قَصَعَ** : see an ex. voce صَادَّةٌ.

قَصْعَةٌ *A bowl not so large as a* جِفْنَة, *but next to it in size, that satisfies ten:* (S, voce صَحْفَة:) it is *a wooden bowl.* ___ قَصْعَةُ المَسَاكِينِ: see الفَكَّةُ.

أَخَذْتُهُ مُقَاصَعَةً : see مُعَاقَصَة.

قصف

نَبَاتٌ قَصِيفٌ رِيَّانٌ [*A weak,* or *fragile, sappy plant*]. (TA, in art. خرع.)

قصل

1 **قَصَلَ** : see خَصَلَ.

قَصَلٌ of wheat and barley: see جُرَامَةٌ.

قَصِيلٌ *Corn,* or *seed-produce,* (K,) or *barley,* (Msb,) *cut while green,* (Msb, K,) *for fodder.* (Msb.)

مِقْصَلٌ : see مِخْصَلٌ.

قصم

قَيْصُومٌ *Artemisia abrotanum,* or *southern-wood;* also called قِيْصُومٌ ذَكَرٌ: and قِيْصُومٌ أُنْثَى is applied to *santolina.*

قصى

2 **قَصَّى** : see قَصَّص.

5 **تَقَصَّى** : see تقصَّص ___. تقصَّى شُرْبَ المآءِ فلم يسئر منه شيأ [*He drank the water to the uttermost, not leaving any of it remaining*]. (TA, in art. شف.) ___ See 10.

10 **اسْتَقْصَى** *He went to the utmost length,* or *point,* in a question, (K,) and in like manner you say, اسْتَقْصَى الأَمْرَ and تَقَصَّاهُ . (TA.) ___ [*He exhausted* a subject. ___ *He proceeded to extremities. He was,* or *became, extreme,* in an action, &c.] ___ اسْتَقْصَى مَسْأَلَتَهُ [*He went to the utmost point in questioning him,* or *asking him,*] respecting a thing, so as to draw forth the utmost that he possessed [of information respecting it]. (S, art. نص ___. اسْتَقْصَى فِى المَسْأَلَةِ) and تَقَصَّى (S, K) both signify the same; (S;) *He reached,* or *attained,* [*and elicited,* and *investigated,*] *the utmost* [*that was to be reached,* &c.] *in the question:* (K, TA:) and in like manner اسْتَقْصَى الأَمْرَ and تَقَصَّاهُ (TA) [*He investigated,* or *searched, to the utmost the case,* or *affair;*] *he reached,* or *attained, the utmost of the case,* or *affair, in investigating it.* (MA in explanation of the former phrase.) ___ اسْتَقْصَى عِلْمَهُ *He attained the utmost knowledge of it.* ___ اسْتَقْصَى مَا عِنْدَ نَاقَتِهِ مِنَ السَّيْرِ [*He elicited,* or *exacted, the utmost of his she-camel's pace,* or *power of going on*]. (TA, art. نص ___. اسْتَقْصَآءٌ) metonymically, signifies The *being niggardly, stingy,* or *avaricious.* (Az, TA in art. دنق ___. اسْتَقْصَيْتُ المَكَانَ) [?] *i. q.* اسْتَعْذَيْتُهُ. (TA in art. عذى.)

حُطْنِى القَصَا , and القَصَآءِ: and حَاطُونَا القَصَآءِ: &c.: see art. حوط, and see 1 in art. حبو.

قُصْيَا is like دُنْيَا and عُلْيَا, with و changed into ى. (ISd in TA, voce بقوى.)

قض

1 **قَضَّ** , (S, M, A, &c.,) aor. يَقُضُّ, (S, M, Msb,) inf. n. قَضٌّ, (M, Msb,) *He bored*, or *perforated*, a pearl, (S, M, A, K,) or a piece of wood. (Msb.) قَضَّ دُرَّةً is also used as signifying قَضَّ عَنْهَا صَدَفَهَا فَاسْتَخْرَجَهَا [app. meaning *He broke through the shell of the pearl so as to disclose it, and extracted it.*] (TA.) ___ Also, (M, A, K,) aor. and inf. n. as above, (M,) *He broke* a thing: (M:) or *he broke* a stone *with the* مِقَضّ, q. v.: (A:) or *he broke, brayed, crushed*, or *broke in pieces by beating*, a thing; syn. دَقّ; (K;) as also قَضْقَضَ : (TA:) which latter also signifies *he broke* a thing *in pieces* [*in any manner*]. (M, TA.) You say also, قَضَّ الحَائِطَ, (A,) or الجِدَارَ, (TA,) meaning *He threw down, pulled down, pulled to pieces, demolished*, or *destroyed, with violence, the wall.* (A, TA.) And الأَسَدُ يَقْضَقِضُ فَرِيسَتَهُ (S, A) *The lion breaks the limbs and bones of his prey.* (A.) And قَضْقَضْتُ جَنْبَهُ مِنْ صُلْبِهِ *I severed his side from his back-bone.* (Sh.) ___ [Hence,] قَضَّ عَلَيْهِمُ الخَيْلَ, (S, M, A [in the first and last قَضَضْنَا]) aor. as above, (M, A,) and so the inf. n., (M,) *He sent*, or *sent forth*, (M, TA,) or *impelled*, (TA,) [or *dispersed*, (see 7,)] *the horses*, or *horsemen, against them*, or *upon them.* (M, TA.) ___ قَضَّ الوَتَدَ, (JK, O, K,) aor. and inf. n. as above, (TA,) *He pulled out* (قَلَعَ, in some copies of the K قَطَعَ,) *the wooden pin* or *peg* or *stake.* (JK, O, K, TA.) قَضَّ السَّوِيقَ, (Zj, K,) aor. and inf. n. as above, (Zj,) *He put into the* سويق [i. e. *meal of parched barley, or gruel made thereof,*] *something dry*, or *hard, such as sugar, or* قَنْد [i. e. *sugar-candy*]; (Zj, K;) as also أَقَضَّهُ : (A, Sgh, K:) and قَضْقَضَ signifies *he put much sugar into his* سويق. (IAar.) قَضَضْتُ الطَّعَامَ, (TA,) and قَضَضْتُ مِنْهُ, (S, M, K,) [aor. أَقُضُّ,] inf. n. قَضَضٌ, (M, TA,) *I found pebbles*, (S, M, K,) or *dust*, (M, K,) *between my teeth in eating the food.* (S, M, K.) ___ قَضَّ الطَّعَامُ, aor. يَقُضُّ, (S, A, K,) inf. n. قَضَضٌ, (A, TA,) *The food had in it pebbles*, (S, * A, * K, * TA,) or *dust*,

(K, * TA,) *which got between the teeth of the eater:* (S, * K, * TA:) from قَضَضٌ [q. v.]: (S:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and أَقَضَّ signifies [in like manner] *it* (food) *had in it pebbles and dust.* (TA.) And قَضَّ اللَّحْمُ, (IAar, M,) second pers. قَضَضْتَ, [aor. يَقُضُّ,] inf. n. قَضَضٌ, (M,) *The flesh-meat had in it* قَضَض [q. v.], *which got between the teeth of its eater, like small pebbles:* (IAar:) or *fell upon pebbles,* or *dust, which one consequently found in the eating of it.* (M.) And قَضَّتِ البَضْعَةُ بالتُّرابِ *The piece of flesh-meat had some dust upon it;* as also أَقَضَّتْ . (M, K.) An Arab of the desert, describing the effect of rains, said, لَوْ أَلْقَيْتَ بَضْعَةً مَا قَضَّتْ, i. e. [*If thou wert to throw down a piece of flesh-meat,*] *it would not become dusty;* meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ المَكَانُ, aor. يَقُضُّ, inf. n. قَضَضٌ, *The place had in it,* or *upon it,* قَضَض [or *small pebbles,* or *dust*]; as also أَقَضَّ ; (M, K;) and استقضّ . (K.) And قَضَّ الفِرَاشُ, aor. and inf. n. as in the next preceding instance, *The bed became overspread with dust.* (M.) And أَقَضَّ عَلَيْهِ المَضْجَعُ (S, M, A, K *) *The bed,* or *place where he lay upon his side, was,* or *became, rough to him, and dusty:* (S, K: *) or *had* قَضَض, or *small pebbles, upon it:* (TA:) or *was,* or *became, uneasy to him;* as also قَضَّ عليه: (M, TA:) or both signify *he did not sleep:* or *his sleep was uneasy.* (TA.) And [hence] أَقَضَّ عَلَيْهِ الهَمُّ [*Grief,* or *anxiety, disquieted him*]. (A, TA.)

4 **أَقْضَضَ** see 1, in six places; from قَضَّ السَّوِيقَ to the end of the paragraph. اقضّ ٱللّٰهُ عَلَيْهِ المَضْجَعَ *God rendered the bed,* or *the place where he lay upon his side, rough to him, and dusty:* thus the verb is trans. as well as intrans. (S, K. *) And اقضّ الشَّىْءَ *He left the thing* [*consisting of,* or *overspread with,*] *small pebbles.* (K, * TA.)

5 **تَقَضَّضَ** : see 7.

7 انقضّ *It* (a thing) *broke,* or *became broken.* (Msb.) Said of a wall, it signifies the same: (T, Msb, TA:) or *it became thrown down, pulled down, pulled to pieces, demolished,* or *destroyed, with violence:* (A:) or *it fell down:* (S:) or *it cracked, without falling down;* (M, K;) as also انْقَاضَّ [from نَقَضَ]; inf. n. [of the former] انْقِضَاضٌ; (K;) [and انْقَاضَ, inf. n. انْقِيَاضٌ;] but if it fall, you say, تَقَيَّضَ, inf. n. تَقَيُّضٌ: so says AZ: (TA:) A 'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboo- 'Alee makes it a triliteral-radical, [like its syn. انْقَاضَّ,] from نَقَضَ, holding its measure to be افْعَلَّ. (M, TA.) ___ *It became cut in pieces.* (TA.) ___ [And hence,] انقضّت أَوْصَالُهُ *His connections became sundered,* or *separated.* (TA.) [See also انفضّ.] ___ [And from انقضّ as explained above on the authority of the S, or of the A, is derived the phrase] انقضّ الطَّائِرُ (S, M, A, &c.) *The bird dropped down* (S, M, Mgh, Msb, K) *swiftly from the air,* (Mgh,) *in its flight,* (S, Msb,) *to alight* (M, K, TA) *upon a thing;* (TA;) [i. e. *pounced down, darted down,* or *made a stoop;*] as also تَقَضَّضَ and تَقَضَّى, (M, K,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (S;) or the latter of them is the more chaste;

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(TA;) for the three dáds are found difficult of pronunciation, and therefore one of them is changed into yé, like as is the case in تَظَنَّى [for تَظَنَّنَ], from الظَّنُّ, (S, TA,) and تَمَطَّى for تَمَطَّطَ. (TA.) You say, انقضّ البَازِى عَلَى الصَّيْدِ *The hawk* [*made a stoop,* or] *flew down swiftly upon the prey,* or *quarry.* (TA.) ___ Hence, (S,) انقضّ said of a star, or an asterism, (S, A,) [*It darted down:* or] *it dropped down.* (TA.) ___ Hence also, (TA,) انقضّت عَلَيْهِمُ الخَيْلُ *The horses,* or *horsemen, rushed,* or *went swiftly, upon them,* or *against them:* (S, * TA:) or *dispersed themselves,* or *became dispersed, against them,* or *upon them.* (M, K.)

8 اقتضّها *He devirginated her;* (S, M, A, Mgh, Msb, K;) namely a girl, (S, A, Mgh,) or a woman; (M;) or either, i. e.

before and after puberty; whereas ابتكرها and ابتسرها and اختضرها are only used as meaning before puberty: (Msb:) and افتضّها, with ف, signifies the same as اقتضّها. (TA.) ___ [Hence,] اقتضّ الإِدَاوَةَ *He opened the head* [or *mouth*] *of the* اداوة [or *water-skin*]. (TA.)

10 **إِسْتَقْضَضَ** see 1, near the end. استقضّ مَضْجَعَهُ *He found his bed,* or *the place where he lay upon his side, to be rough.* (S, K.) ___ [And hence,] استقضّ الهَمَّ [*He found grief,* or *anxiety, to be disquieting to him*]. (A, TA.)

R. Q. 1 **قَضْقَضَ** : see 1, first half, in four places: and see قَضْقَضَةٌ, below.

R. Q. 2 **تَقَضْقَضَ** *It broke,* or *became broken, into pieces:* (M:) *it separated,* or *dispersed;* or *became separated,* or *dispersed;* (K, TA;) said of a company of men, in a trad. (TA.)

قَضٌّ A place *in which are* قَضَضٌ, (M, K,) meaning *small pebbles,* or *dust;* (M;) as also قَضَضٌ . (M, K.) And أَرْضٌ قَضَّةٌ, (M,) or قَضَّةٌ [alone, as though a subst.], (K,) and قِضَّةٌ , (S, K,) *Land in which are pebbles:* (S, M, K:) and *land abounding with stones:* (M:) or *low,* or *depressed, land, the ground of which is sand, and by the side of which is plain,* or *hard, and elevated land:* (Lth in explanation of the last of these words, and K:) pl. of the last, قِضَضٌ. (Lth.) Also, Food *in which are pebbles and dust:* (TA:) and flesh-meat *that has fallen upon pebbles,* or *dust,* (M,) or *upon stones,* or *pebbles,* (TA,) *which one consequently finds in eating it:* (M, TA:) and anything *having dust in it,* or *upon it;* as food, or a garment, &c.: (M, TA:) and [in like manner] قَضَضٌ , (S,) or قَضَضٌ , (K,) but when applied to a place, the author of the K writes it قِضَضٌ, (TA,) food *containing pebbles,* (S, K,) or *dust,* (K,) *getting between the teeth of the eater.* (S, K.) See also قَضَضٌ, in two places.

قَضَّةٌ : see قِضَّةٌ, in four places. Also, of a star, or an asterism, *i. q.* نَوْءٌ [here signifying The *dawn-setting* thereof; for it

is] from إِنْقَضَّ said of a star, or asterism. (TA.) So in the saying (TA) أَتَيْنَا عِنْدَ قَضَّةِ النَّجْمِ [*We came at the dawnsetting of the asterism,* meaning *the Pleiades*]. (A, * TA.) And مُطِرْنَا بِقَضَّةِ الأَسَدِ [*We were rained upon,* or *we had rain at,* lit. *by means of, the dawn-setting of the Lion*]. (A, TA.) See also قَضْضٌ, in three places. And see قَضٌّ.

قِضَّةٌ , (M, K,) or قَضَّةٌ , (A,) [*Devirgination*]; a subst. from إِقْتَضَّ in the former of the two senses assigned to it above. (M, K.) You say, كَانَ ذٰلِكَ عِنْدَ قِضَّتِهَا لَيْلَةَ عُرْسِهَا [*That was on the occasion of her devirgination, on the night of her being conducted to her husband*]. (A, TA.) Also the former, (S, M, Msb,) or ↓ latter, (A, Mgh,) or both, (K,) The *virginity,* or *maidenhead,* (S, M, Mgh, Msb, K,) of a girl, (S, Mgh, K,) or of a woman, (M,) or of both. (Msb.) You say, أَخَذَ قِضَّتَهَا, (Lh, M,) and ذَهَبَ بِقِضَّتِهَا , (A, Mgh,) *He took her virginity.* (Lh, M, Mgh.) See also قَضْضٌ. And see قَضٌّ.

قَضَضٌ *A thing broken, brayed, crushed,* or *broken in pieces by beating:* (TA:) *pebbles broken in pieces and crushed:* (TA:) or, as also قَضَّةٌ , *pebbles broken into small pieces:* (K:) or *small pebbles broken in pieces:* (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify *pebbles,* and *dust:* (TA:) or the former signifies *small pebbles;* (S, M;) as also قِضَّةٌ , (S, K,) and قَضَّةٌ , (K,) and قَضِيضٌ , accord. to IAar, as is said by IAth and Sgh and the author of the L, not قَضٌّ , as is said in the K, for this signifies *large pebbles,* accord. to IAar, as is said by the three authors mentioned above as citing him, and the author of the K has erred in assigning this last meaning to قَضِيضٌ : (TA:) or قَضٌّ signifies *pebbles;* and قَضِيضٌ is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and قَضْضٌ also signifies *dust that overspreads a bed.* (M, K.) You say, إِتَّقِ الْقَضَضَ فِى طَعَامِكَ, and الْقَضَّةَ , *Beware thou of the pebbles and dust in thy food.* (TA.) See also قَضٌّ.

قَضْضٌ : see قَضٌّ, in two places.

قَضِيضٌ : see قَضَضٌ, in three places. ___ Also, *Small pieces of food;* as being likened to small pebbles. (Kt.)

قَضْقَضَةٌ The *sound of the breaking of bones.* (S.) ___ [See also R. Q. 1., of which it is the inf. n.]

مِقَضٌّ *An instrument with which stones are broken,* (JK, A, TA,) *resembling a* قَدُوم, q. v. (JK.)

قَضْقَاضٌ , (K,) and some say قِصْقَاصٌ, (TA,) The أُشْنَان *of Syria:* (K, TA:) or the *green, and lank* (سَبْط), *thereof:* (Ibn-'Abbád, TA:) or *a species of trees of the* [*kind called*] حَمْض, (AHn, K, TA,) *slender and yellow.* (AHn, TA.) See فِرْسٌ.

قضأ

1 قَضِئَ السِّقَآءُ , (K,) or قَضِئَتِ القِرْبَةُ, aor. ـَـ , inf. n. قَضَأٌ, (AZ, S, O, K,) *The water-skin became rotten, and fell in pieces,* (AZ, S, O, K, TA,) as is the case when it has been folded while damp. (TA.) You say سِقَآءٌ قَضِئٌ (TA) and قِرْبَةٌ قَضِئَةٌ . (AZ, S, O.) ___ And قَضِئَ said of a garment, (S, O, TA,) or of a rope, (K, TA,) *It became old and worn out, and dissundered,* (K, TA,) *and rotten,* (S, * O, * TA,) when said of a garment, (S, O,) *from being long moist and folded:* (S, O, TA:) or, said of a rope, *it broke in pieces in consequence of its having been long buried in the earth.* (K, TA.) ___ And قَضِئَتِ العَيْنُ, (K, TA,) aor. and inf. n. as above, (TA,) *The eye became red, and flaccid in its inner angle, and in an unsound,* or *a corrupt, state,* (K, TA,) *ulcerated,* or *sore.* (TA.) You say عَيْنٌ قَضِئَةٌ . (TA.) And عَيْنُهُ قُضْأَةٌ فِى (S, O, TA) meaning *In his eye is unsoundness,* or *corruptness* [&c.]. (S, O.) ___ And قَضِئَ حَسَبُهُ, inf. n. قَضَأٌ (K, TA) and قَضَأَةٌ or قَضَآءَةٌ, (accord. to different copies of the K,) in the L the latter of these, and قُضُوءٌ also, (TA,) *His* حسب [or *grounds of pretension to respect* or *honour*] *were unsound,* (K, TA,) and *faulty.* (TA.) قَضِئَ, (El-Umawee, S, O, K,) aor. ـَـ , inf. n. قَضْءٌ, (El-Umawee, S, O, [and the same is indicated in the K,]) *He ate* (El-Umawee, S, O, K) a thing; said of a man. (El-Umawee, S, O.)

4 اقضأهُ *He gave him to eat;* (S, O, K;) namely, a man: (S, O:) some say that it is with ف: (TA in this art.:) but Sh says that it is with ق, after mentioning افضآه as transmitted from A 'Obeyd from As (TA in art. فضا.)

5 تَقَضَّؤُوا منهُ أَنْ يُزَوِّجُوهُ *They accounted his grounds of pretension to respect* or *honour* [*too*] *low* [*for them to marry him*], or [*too*] *mean,* (Ibn-Buzurj, K, TA,) and [*too*] *faulty.* (Ibn-Buzurj, TA.) ___ See also تَفَسَّأَ.

قَضِئٌ part. n. of قَضِئَ; and its fem, with ة: see 1, in three places.

قَضْأَةٌ : see the following paragraph.

فى عَيْنِه قُضْأَةٌ : see 1. ___ One says also, مَا عَلَيْكَ فِى هٰذَا الأَمْرِ قُضْأَةٌ i. e. [*There is not*] *any disgrace* [*to be imputed to thee in,* or *in respect of, this affair*]. (S, O.) And فِى حَسَبِه قُضْأَةٌ (S, O, K) and قَضْأَةٌ (K) [*In his grounds of pretension to respect* or *honour is*] *faultiness,* (S, O, K,) and *unsoundness.* (K.) And نَكَحَ فِى قُضْأَةٍ (S, O, TA) *He married in a disparaging manner.* (TA.)

قضب

1 قَضَبَهُ, (S, M, A, &c.,) aor. ـِ, (M, Mgh, Msb, K,) inf. n. قَضْبٌ, (M, Mgh, O, Msb,) *He cut it,* or *cut it off;* (S, M, A, Mgh, O, Msb, K;) as also اقتضبه ; (M, Msb, K;) and قضّبه ; (M, K;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, قَضَبَ الغُصْنَ [*He cut off the branch*]; and اقتضب غُصْنًا مِنْ شَجَرَةٍ [*He cut off a branch from a tree*]; and قضّب فُضُولَ أَغْصَانِ الشَّجَرِ [*He cut off the redundant portions of the branches of the trees*], inf. n. تَقْضِيبٌ. (A.) See also 8, in

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two places. And قَضَبَهُ, (S, O, K, JM,) aor. in this case ـُ, (JM,) inf. n. قَضْبٌ, (S, TA,) *He struck him,* or *beat him,* (i. e. a man, K,) *with a* قضيب, (S, O, K, JM,) i. e. a *rod,* or *stick,* or *the like.* (TA.)

2 قَضَّبَ see the preceding paragraph, in two places. ___ [Hence,] قضّب الكَرْمَ, (S, M,) inf. n. تَقْضِيبٌ, (S,) *He cut* (S, M) *the branches,* (S,) or *some of the branches,* (M,) *of the grape-vine,* [i. e. *he pruned it,*] *in the days of the* رَبِيع [or *spring*]. (S, M.) And قضّبت الشَّمْسُ, (M, O, K,) inf. n. as above; (O, K;) *The sun extended its rays,* or *beams,* (M, O, K,) *like* قُضْبَان [or *rods*]; (M;) as also تقضّبت : (M, O, K:) used by a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAar, M.)

4 اقضبت الأَرْضُ (M, K, * TA) *The land produced,* (M, TA,) or *produced abundantly,* (K, [but SM states that he had not found it thus expl. in any lexicon except the K,]) *the plant called* قَضْب *which is eaten when freshly cut.* (M, K, TA.)

5 تَقَضَّبَ see 7: ___ and see also 2.

7 انقضب *It was,* or *became, cut,* or *cut off;* (S, M, O, Msb, K;) and so تقضّب [but app. in an intensive sense or said of a number of things]. (M, K.) ___ And [hence] *He became cut off,* or *separated, from his companions.* (A.) ___ And, said of a star, *It darted down* (TA) from its place. (S, A, O.) Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O,)

* كَأَنَّهُ كَوْكَبٌ فِى إِثْرِ عِفْرِيَةٍ *
* مُسَوَّمٌ فِى سَوَادِ اللَّيْلِ مُنْقَضِبُ *

[*As though he were a star launched forth in the darkness of night, darting down after an evil demon*]. (S, A, O.)

8 إِقْتَضَبَ see 1, in two places. You say, اقتضبته, meaning *I cut it off* from the thing. (S, O.) ___ And [hence] one says, كَانَ يُحَدِّثُنَا فُلَانٌ فَجَآءَ زَيْدٌ فَٱقْتَضَبَ حَدِيثَهُ, meaning اقتطعه and انتزعه [i. e. *Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject,* or *to what had but little connection with the subject of the former discourse:* an ex. of a common conventional usage of اقتضب, mentioned in rhetorical treatises &c.; as when a poet breaks off his نَسِيب to enter upon the main subject of his ode]. (A.) ___ And اقتضب *He extemporized,* or *uttered without having prepared it,* (S, M, A, O,) speech, (S, A, O,) or a narrative, and poetry, or verses. (M.) ___ And *He rode* (S, A, K) a beast, (S,) or a she-camel, (A,) *before it,* or *she, was trained,* or *broken-in;* (S, A, K;) and (S, K) so قَضَبَ, (S, O, K,) aor. قَضَبَ. (K.) And (TA) *He took from the camels, and trained,* one in an untrained state; (M, K;) as also اقتضبه. (TA.) And *He rode* a young camel *for a night, before it was trained.* (TA.) ___ And قَضَبَهُ *He tasked him to do a deed,* or *work, before he was able to do it well.* (M.) ___ And *He slaughtered him,* namely, a camel, *in a state of freedom from disease and in a fat and youthful condition.* (A.)

قَضْبَةٌ *Such as are cut, and eaten in their fresh state, of plants,* (M, Msb, K,) *of any kind;* as is said in the Bári'; (Msb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is قَضْبَةٌ : (K:) or it signifies, (S, O, Msb,) or signifies also, (K,) [*a species of trefoil,* or *clover;* i. e.] *i. q.* رَطْبَةٌ, (S, O, Msb,) which is the same as فَصْفَصَةٌ, (Msb,) or قَتٌّ, [which is also the same,] (K,) the name by which the people of Mekkeh call قَتّ, (Fr, TA,) and (K) called in Pers. (S, O) إِسْفَسْت, (S, Mgh, K,) or إِسْبِسْت; (O;) as also قَضْبَةٌ ; (S;) or this is the sing. [or rather n. un.] of قَضْبٌ, which signifies فَصَافِصُ [pl. of فَصْفَصَةٌ]; (M;) called قَضْبٌ because it is cut. (Mgh.) ___ And *Any tree of which the branches grow long and lank:* (K, * TA:) بَسْطَتْ in the K is a mistranscription for سَبْطَتْ. (TA.) ___ And *Certain trees from which bows are made;* (En-Nadr, O, K;) *said to be of the kind called* نَبْعٌ. (O.) AHn says that قضب [accord. to the L and TA app. قَضْبٌ, but accord. to a copy of the M قَضْبٌ , which I think a mistranscription,] is the name of *Certain trees of the plains,* or *soft tracts, growing among collections of* [*other*] *trees; having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees* [*in general*] *resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough.* (M, L, TA.) And قَضْبَةٌ [as n. un. of قَضْبٌ] signifies *A tree from which arrows are made:* one says سَهْمٌ قُضُبٌ [*An arrow made from the species of tree called* قضب]; like as one says سَهْمٌ نَبْعٍ &c. (ISh, TA. [See also قَضْبَةٌ below.]) ___ It is also a name applied to *Portions that one has cut from branches to make thereof arrows* or *bows.* (O, K. *) ___ See also قَضِيبٌ.

قَضَبٌ : see the next preceding paragraph.

قَضْبَةٌ : see قَضْبٌ, in three places. ___ Also *i. q.* قَضِيبٌ (K, TA) as meaning The *bow thus called:* (TA:) see the

latter word: or *an arrow-shaft from a tree of the species called* نَبْع, *whereof* (منه [for which the CK has فيه]) *an arrow* [*in the complete state*] *is made:* pl. قَضَبَاتٌ. (M, K. [In the TA, the pl. is said to be قَضَبَاتٌ, with fet-h and sukoon; but this, as pl. of a subst. of the class of قَبْضَةٌ, is anomalous.])

قَضْبَةٌ *A portion of a herd of camels;* and *of a flock,* or *herd, of sheep* or *goats.* (O, K.) And *Such as is slender, and light,* or *active;* as an epithet applied to a she-camel, and in like manner to a man. (O, K. *)

قَضِيبٌ, as an epithet applied to a branch, *i. q.* مَقْضُوبٌ [i. e. *Cut off*]. (M voce فَنَنٌ, and Msb. *) ___ And [as a subst., *A rod, stick, wand, branch, twig, switch, shoot,* or *stalk;*] *a* غُصْنٌ [i. e. *branch from the stem* or *from another branch, of a tree*], (S, M, O, Msb, K,) [and particularly] *that is cut off:* (M, Msb:) pl. قُضْبَانٌ (S, M, O, Msb, K) and قَضْبَانٌ (M, O, Msb, K, but this is less approved, TA) and قُضُبٌ, and قَضْبٌ is a quasi-pl. n. (M, TA.) [Hence] one says, مَلَكَ البُرْدَةَ وَالقَضِيبَ [lit. *He became possessor of the burdeh and the rod*], meaning اسْتَخْلَفَ [i. e. *he became a successor*]. (A.) ___ And *A bow made of a rod,* or *branch,* (AHn, M, K) *in its complete state:* (AHn, M:) or *one made of a rod,* or *branch, not split:* (M, K:) also called قَضْبَةٌ . (TA.) ___ And The *quill* of a feather. (TA voce بَطْنٌ.) ___ And The *virga, nervus,* or *yard,* (AHát, T, K, TA,) of a bull, (AHát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (S, * TA.) ___ And *A slender arrow:* pl. قُضُبٌ. (As, TA.) ___ And *A slender sword;* contr. of صَفِيحَةٌ: pl. قَوَاضِبُ and قُضُبٌ: (IAth, TA:) or *slender* as an epithet applied to a sword; (M, A, K; *) likened to the قَضِيبُ of the tree. (A.) ___ See also قَاضِبٌ. Also A she-camel *that has not been trained,* or *broken-in:* (S, K:) or *that has been ridden* (A, M) *before she has been trained,* (A,) or *before she has been rendered gentle:* (M:) or *that has not acquired expertness in being trained:* and applied also to the male. (M.)

قَضَابَةُ شَجَرٍ , (S, M, * A, O,) and كَرْمٍ , (A,) *What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped,* or *pruned,* (S, M, * A, * O,) and *of a grape-vine:* (A:) or you say قُضَابَةُ شَيْءٍ, meaning *what is* [or *are*] *cut off, of a thing.* (M, K.)

قَضَّابٌ : see قَاضِبٌ. ___ Also One *whose habitual work* or *occupation is that of cutting* [app. in a general sense]. (Ham p. 490.)

قُضَّابٌ *A certain plant.* (Kr, M.)

قَضَّابَةٌ : see قَاضِبٌ. ___ One says also, مَا فِى فَمِى قَضَّابَةٌ *There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half.* (TA.) ___ And رَجُلٌ قَضَّابَةٌ *A man who often exercises the faculty of deciding affairs;* (قَطَّاعٌ لِلْأُمُورِ; S, M, A, K;) *possessing ability to execute,* or *perform, them.* (S, A.)

قَاضِبٌ and قَضِيبٌ (S, M, Msb, K) and قَضَّابٌ and قَضَّابَةٌ and مِقْضَبٌ , (M, K,) as epithets applied to a sword, *Very sharp,* or *sharply-cutting:* (S, M, Msb, K:) or the first signifies [simply] *cutting,* or *sharp:* (O:) [and the last but one is doubly intensive, signifying *very sharply-cutting:*] the pl. (of the first, O) is قَوَاضِبُ (S, O) and [of the second] قُضُبٌ. (S.)

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مِقْضَبٌ and مِقْضَابٌ *i. q.* مِنْجَلٌ [as meaning *A reaping-hook* and also *a pruning-hook*]. (O, K.) ___ For the former, see also قَاضِبٌ.

مَقْضَبَةٌ *A place in which grows* [*the species of trefoil,* or *clover, called*] قَضْبٌ, (T, S, M, * O,

* K, *) i. e. (S, K) رَطْبَة, which is called in Pers. (S) إِسْفَسْت: (S, K; and the like is said in the M:) pl. مَقَاضِبُ, and by poetic license مَقَاضِيبُ. (O.) And *A place in which grow the trees called* قَضْب *from which bows are made.* (K.)

مِقْضَابٌ One *whose craft,* or *occupation, is that of cutting* [app. *herbage &c.*]. (Ham p. 490.) ___ See also مِقْضَبٌ. And *Land that produces* (M, K) *abundantly* (K) *the herbage called* قَضْب *which is eaten when freshly cut,* (M, * K, TA,) i. e. [*the species of trefoil,* or *clover, called*] فَصْفَصَة. (TA.)

مَقْضُوبٌ [pass. part. n. of 1, q. v.; and see قَضِيبٌ].

المُقْتَضَبُ *A certain metre of verse,* (M, O,) *the thirteenth,* (O,) *consisting of* فَاعِلَاتُ مُفْتَعِلُنْ, (M, O,) *twice;* (M;) *originally* مَفْعُولَاتُ مُسْتَفْعِلُنْ: so called as though it were the مُنْسَرِح with a foot, namely, مستفعلن, cut off. (O.) ___ مُقْتَضَبٌ applied to verse, or poetry, and a writing, means *Extemporized.* (S, O.) ___ And مُقْتَضَبٌ فِى عَمَلٍ means *Untrained in a work;* (A;) or *tasked to do it before he can do it well.* (IDrd, S.)

مُنْقَضِبٌ : see its verb, 7.

قضف

قَضِيفٌ *Lean,* or *light of flesh.* (TA in art. شلو.)

قضم

1 قَضَمَ *He crunched, nibbled* or *gnawed?* See خَضَمَ: and see also Freytag's Arab. Prov. ii. 245.

قَضَامٌ : see خُضَامَةٌ.

مَقْضَمٌ : see خُضَامَةٌ.

قَضِيمٌ as meaning *A skin* &c. has for pl. أَقْضِمَةٌ [a pl. of pauc.] and قُضُمٌ, and قُضْمٌ, accord. to Sb, is a quasi-pl. n., (TA,) and قِضَمٌ is a pl. [or quasi-pl. n.] thereof as meaning *a white skin upon which one writes.* (S, K.) See an ex. of قُضُمٌ voce عَسِيبٌ.

قضى

1 قَضَى *He finished* a thing *entirely, by word,* or *by deed.* This is the primary meaning. (Bd, ii. 111.) *By word, as in* وَقَضَى رَبُّكَ (Idem, ibid.) *And thy Lord hath commanded decisively.* (Idem, xvii. 24.) And *by deed, as in* فَقَضَاهُنَّ سَبْعَ سَمٰوَاتٍ [Kur, xli. 11, *And he completed them seven heavens*]. (Idem, ii. 11.) ___ And *He* (God) *desired* a thing *so as to necessitate its being.* (Idem, ii. 11.) ___ إِذَا قَضَى أَمْرًا, [Kur, ii. 111,] *When He* (God) *desireth a thing to be.* (Bd, Jel.) ___ [Thus it signifies *He decreed* a thing; *ordained it; pronounced* it; or *decided* it *judicially.*] ___ قَضَى عَلَيْهِ, aor. ـِ , inf. n. قَضَآءٌ &c., *He decided judicially,* or *judged, against him;* and بَيْنَ الْخَصْمَيْنِ *between the two litigants.* (TA.) See قَدَرٌ. ___ [*He completed; accomplished;* or *fully performed;* a thing.] ___ قَضَى *He attained,* or *obtained,* or *accomplished,* his want. (Msb.) ___ [*He paid, discharged,* or *satisfied,* a debt, due, claim, or demand.] ___ قَضَيْتُهُ حَقَّهُ *I gave him* [or *paid him*] *his due,* (Msb,) *fully.* (Har, p. 22.) ___ قَضَى عَنْهُ (S, K, in art. جزى, &c.) *He,* or *it, payed;* or *made,* or *gave,* or *rendered, satisfaction; for him.* (TK in that art.) And followed by شَيْئًا [*He paid a thing for him,* or *in his stead; gave,* or *rendered, it as a satisfaction;* lit. and fig.] (S, TA in that art., and Bd in ii. 45.) See جَزَى عَنْهُ; and see a verse cited voce دَانَ, in art. دين. ___ *He finished doing a* thing: *he finished* his prayer. (TA.) *He performed, fulfilled,* or *accomplished,* the pilgrimage, syn. أَدَّى, (Msb,) and the religious rites and ceremonies of the pilgrimage, (Bd, Jel in ii. 196,) syn. قَضَى بِهِ. (Jel, ibid, Msb.) ___ You also say, حَكَمَ بِهِ *He decreed it;* &c.; like حَكَمَ بِهِ: see an ex. voce يَقْضِى. ___ قَوْلُهُ مِمَّا يَقْضِى الْعَجَبَ سُلْطَانٌ [*His saying* such a thing *is of the things that induce wonder in the utmost degree*]. (TA in art. جلب.) See Har, p. 22. ___ وَقَضَيْنَا إِلَى بَنِى إِسْرَائِيلَ (Kur, xvii. 4): see قَضُوَ. ___ إِلَى: see غَزُوَ, and هَيُؤَ, and بَطُآنَ; and see طَمُعَ in the S.

3 قَاضَاهُ *He cited him before a judge.* (TA.)

5 تَقَضَّى see 7.

6 تَقَاضَاهُ الدَّيْنَ *He took,* or *received, from him the debt.* (M, K.) ___ See 10. ___ And see تَشَارَيَا.

7 انقضى and تقضّى *It passed away; came to an end,* or *to nought; became cut off.* (K, TA.)

8 اقْتَضَى كَذَا *It required such a thing: it required the inference of such a thing: it necessarily implied,* or *involved, such a thing as its consequence* or *concomitant; it required such a thing to be conceded; it necessitated such a thing.* ___ اقْتَضَاهُ حَقَّهُ *He demanded of him his due.* (MA.) ___ إِقْتَضَيْتُ مِنْهُ حَقِّى *I took,* or *received, from him my due.* (Mgh, Msb.)

10 اسْتَقْضَيْتُهُ *I demanded of him the giving* [or *payment*] *of my due,* (Msb, K, *) or *debt;* (K;) and in like manner تَقَاضَيْتُهُ دَيْنِى and بِدَيْنِى. (Mgh.)

قَضَآءٌ a term of the law; opposed to أَدَآءٌ, which see: and see an ex. cited voce صَحَّ. ___

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A decree; an ordinance; a sentence, or *a judicial decision.* See حُكْمٌ, عُودٌ and ___. دِينٌ قَضَآءٌ The *exercise of the office of a kádee.* [You say] القَضَآءُ جَمْرٌ [meaning, the *exercise of the* office of a Kádee is one that often leads to hell]. (L, art. عود.)

قَضِيَّةٌ *A thing; an affair; a matter; a case; an event; an action:* significations well known, but not found by me in any classical writing, nor in any lexicon, excepting as implied when the word is used in explanations: syn. أَمْرٌ and شَأْنٌ. ___ A *case* of law. (L in art. جهد ___.) قَضِيَّةٌ كُلِّيَّةٌ [*A universal* or *general prescript, rule, or*

canon]. (Kull, voce قَاعِدَة, p. 290; KT, in explanation of the same word.) ___ قَضِيَّةٌ in logic, *A proposition.*

مُقْتَضَى [*Exigence.*] ___ مُقْتَضَى اللَّفْظِ *That which the word,* or *expression, indicates.*

(ElFárábee, Msb, voce مَعْنًى.)

قط

1 قَطُّهُ , aor. ـُ , (S, M,) inf. n. قَطٌّ, (M, K,) *He cut it,* in a general sense: (M, K:) or *he cut it,* meaning a hard thing, such as a حُقّة [or *box*], (Lth, M, K,) and the like, (M,) *in a good form,* or *fashion, like as a man cuts a reed upon a bone;* (Lth;) and تَقْطِيطٌ , also, [inf. n. of قطّطه,] signifies the *cutting* a حُقَّة, (K, TA,) *and making* it *even:* (TA:) or قَطَّهُ signifies *he cut it breadthwise, across,* or *crosswise;* (S, M, O, K;) *he so separated it;* (Kh, S;) opposed to قَدَّهُ, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and اقتطّه signifies the same. (M, K. *) You say, قَطَّ القَلَمَ, (S, Msb,) aor. as above, (K,) and so the inf. n., (Msb,) *He nibbed the reed for writing; cut off its head breadthwise, across,* or *crosswise.* (S, * Msb.) And قَطَّ البَيْطَارُ حافرَ الدَّابَّة *The farrier pared, and made even, the hoof of the beast of carriage.* (TA.) قَطَطَ الشَّعرَ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَّ, aor. يَقَطُّ, (M, Msb, K,) and, of the latter, يَقُطُّ also, [contr. to the general rule,] (Msb,) inf. n., of the former, قَطٌّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَطٌ and قَطَاطَةٌ, (M, K,) *The hair was,* or *became,* [*frizzled,* or] *very crisp, very curly,* or *much twisted, and contracted:* (S, * Msb:) or *like that of the* زَنْجِىّ: (Msb:) or *crisp, curly,* or *twisted, and contracted, and short.* (M, K.) قَطَّ السِّعْرُ, (S, M, Msb, K,) aor. يَقِطُّ, (S, K,) with kesr, (S, TA,) or يَقُطُّ, (M, Msb,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (Msb) inf. n. قَطٌّ (S, M, Msb, K) and قُطُوطٌ; (M, K;) as also قُطٌّ, with damm; (Fr, K;) *The price was,* or *became, dear,* (S, M, Msb, K,) *and high:* (Msb:) Sh thought this explanation to be wrong, and the meaning to be *the price flagged;* but Az says, that in this he was mistaken. (TA.) ___ قَطَّ ٱللّٰهُ السِّعْرَ *God made the price to be,* or *become, dear.* (Fr. TA.)

2 قَطَّطَ see 1, first sentence.

7 **انقطّ** quasi-pass. of قَطَّهُ as explained in the first sentence of this art.; *It was,* or *became, cut;* &c.; and so اقتطّ . (M, TA.)

8 **إِقْتَطَطَ** see 1, first sentence: and see also 7.

R. Q. 1 **قَطْقَطَت السَّمآءُ** *The sky let fall rain,* (AZ, S, M,) or *hail,* (M,) *such as is termed* قَطْقَطٌ: (AZ, S, M:) or *the sky rained.* (K.)

قَطْ , signifying حَسْبُ, [explained in exs. here following,] (Lth, S, M, Msb, Mughnee, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, Msb,) with a thing, (Msb,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, Msb, * Mughnee,) like عَنْ; (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) قَطٍ , (Sb, M, K,) with tenween, mejroor; (K;) and قَطِى [distinguished from قَطَى in the next sentence]; (Sb, M, K;) but the term mejroor is here used contr. to the rules of grammar, as it denotes that قط is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطْكَ هٰذَا الشَّىْءُ *Thy sufficiency* [meaning *sufficient for thee*] *is this thing;* syn. حَسْبُكَ; (Lth, S, Mughnee; *) and like it is قَدْ: (Lth:) and you also say, using it as a prefixed n., قَطْنِى *My sufficiency;* syn. حَسْبِى; (Lth, S, * Mughnee;) like قَدْنِى; introducing ن, (Lth, S, TA,) as in عَنِّى and مِنِّى and لَدُنِّى, contr. to rule, for the reason which has been explained in treating of قَدْ, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِى; (S, Msb, Mughnee;) and قَطٍ ; (S;) and قَطَاطِ , (S, M, K,) like قَطَامِ, (S, K,) indecl.; (M;) as signifying حَسْبِى: (S, M, Msb, Mughnee, K:) and, as is said in the Moo'ab, قَطْ عَبْدِ اللّٰهِ دِرْهَمٌ *The sufficiency of 'Abd-Allah is a dirhem;* [and the like is said by Lth and in the Mughnee;] pausing upon the ط, and making قط to govern a gen. case [as it does virtually in the preceding instances]; and the Basrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ دِرْهَمٌ and كَفَى زَيْدٍ دِرْهَمٌ : (K:) or some say قَطْ, with jezm; and some say قَطُ , making it inded. with damm for its termination; each governing what follows it in the gen. case. (M.) ___ It is also a verbal noun, signifying يَكْفِى [*It suffices,* or *will suffice;* or *it is,* or *will be, sufficient*]; and when this is the case, you say, قَطْنِى, (Mughnee, K,) like as you say, يَكْفِينِى [*It suffices me,* or *will suffice me*]; (Mughnee;) or كَفَانِى

[which means, emphatically, *it suffices me*], accord. to the Koofees; (Lth;) which is also allowable when قَطْ is equivalent to حَسْبُ [as we have observed above]: (Mughnee:) and you say also, قَطْكَ, meaning كَفَاكَ [emphatically *It suffices thee*]: and قَطِى, meaning كَفَانِى [emphatically *It suffices me*]: (K:) so in the copies of the K; [in the CK, erroneously, قَطَّنِى;] but [it seems that it should be قَطْنِى; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطْ عَبْدَ اللّٰهِ دِرْهَمٌ [*A dirhem suffices,* or *will suffice, 'Abd-Allah* (in the CK, erroneously, قَطُّ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطْنُ عَبْدَ اللّٰهِ دِرْهَمٌ [meaning the same]: (Lth, K:) [hence,] some say, that [قَطْنُ in] قَطْنِى is a word originally thus formed without any augmentation, like [حَسْبُ in] حَسْبِى; (M;) [but J says,] if the ن in قَطْنِى belonged to the root of the word, they had said قَطْنُكَ, which is not known. (S.) ___ It is also syn. with حَسْبُ in the phrase مَا رَأَيْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطْ [*I have not seen him,* or *it, save once, and that was a thing sufficient* or *that was enough*]: (S, Msb: *) or, as is said in the Mutowwel, قَطْ in فَقَطْ is a verbal noun, meaning *abstain thou* [from further questioning, or the like], as though it were the complement of a condition suppressed [such as the case being so]: or, as is said in the Mesáïl of Ibn-Es-Seed, the ف is properly prefixed because the meaning is *and I was satisfied,* or *content,* therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee:) [it therefore virtually signifies *and no more;* or *only;* and thus it may often be rendered: and this explains what here follows:] when قَطْ is used to denote paucity, (M, K,) which is said by El-Hareeree, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطْ,] with jezm, (M, K,) and without teshdeed: (M:) you say, مَا عِنْدَكَ إِلَّا هٰذَا قَطْ [which may be rendered *Thou hast not save this only*]: but when it is followed by a conjunctive ا, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هٰذَا قَطِ الْيَوْمَ [virtually mean-

ing *I knew not,* or, emphatically, *know not, save this only, to-day*]: (K:) and also, (K,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشَرَةٌ قَطْ يَافَتَى [likewise virtually meaning *He has not save ten only, O young*

man], without teshdeed, and with jezm; and قَطِّ , with teshdeed and khafd; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطِّ which denotes [paucity of] number from قَطُّ, which denotes time. (Lth.) See also قَطُّ, first sentence.

قُطْ : see قَطُّ.

قَطُ : see قَطْ: and see also قَطُّ.

قَط : see قَطْ.

قُطُ : see قَطُّ.

قَط : see قَطْ.

قَطٌّ : see قَطُّ.

قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (S, M, Mughnee,) or past time, (Msb, K,) used to include all past time; (Lth, Mughnee;) as also قُطُّ , (S, M, Mughnee, K,) the former vowel being assimilated to the latter; (S, Mughnee;) and قَطُ , (S, M, Mughnee, K,) and قُطُ ; (S, Mughnee, * K;) and some say قَطْ , (S, Mughnee,) whence قَطُ is formed, by making its termination similar to that of the primary form قَطُّ, to show its origin; (S, M;) or this would be better than قَطُ; (M;) and قُطْ , (S, M, Mughnee, *) like مُذْ, which is rare: (S, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with refa, without tenween: (K:) or one says also قَطِّ , (M, Mughnee, K,) with kesr and teshdeed to the ط, (M, K,) accord. to IAar; (M;) and قَطَّ , with fet-h and teshdeed to the ط; (M, * K;) as well as with damm to the ط without teshdeed. (K [in some copies of which is here added, and with refa to the ط; to which is further added in the CK, without teshdeed: but I find two copies without any addition of this redundant kind: for by refa is here meant, as in a former instance, damm; though improperly, as the word is indecl.]) You say, مَا رَأَيْتُهُ قَطُّ &c. [*I have not seen him,* or *it, ever,* or *hitherto*]; (S, M, K;) and مَا فَعَلْتُهُ قَطُّ [*I have not done it ever,* or *hitherto*]; (Msb, Mughnee;) i. e., *in the time that is past;* (Msb, K;) or *in what*

has been cut off of my life; (Mughnee, K;) its derivation being from قَطَطْتُ meaning I cut; for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مُذْ and إِلَى; its meaning being مُذْ أَنْ خُلِقْتُ إِلَى الآنَ [*since my being created until now*]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with refa [meaning damm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (S,) قَطُّ is a contraction of قَطَطُ: (S, M:) Sb says, that it denotes الإِنْتِهَآء; [app. meaning that it signifies *abstain thou* from further questioning, or the like; for El-Hareeree says, in the Durrah, that قَطُّ and قَطْ both signify the same as حَسْبُ;] and that it is indecl., with damm for its termination, like حَسْبُ. (M.) You say also, مَا فَعَلْتُ هٰذَا قَطْ وَلَا قَطُّ [app. meaning *I have not done this alone, nor ever*]: (K, TA: [in the CK قَطُّ وَلَا قُطُّ, but]) the former قط is with jezm to the ط, and the latter is with teshdeed and damm to the ط. (TA.) And مَا زَالَ عَلَى هٰذَا مُذْ قُطُّ يَا فَتَى [*He*, or *it, has not ceased to be after this manner during all past time, O young man*]; with damm to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطُّ [meaning *I will not do it ever*] being incorrect; (Mughnee, K; [in the CK قَطُ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Málik: (MF:) but it occurs after an affirmative phrase in places in El-Bukháree, (K,) in his Saheeh; (TA;) for ex., أَطْوَلُ صَلَاةٍ صَلَّيْتُهَا قَطُّ [*The longest prayer which I have prayed ever*]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطُّ [*He performed the* وُضُوْء *three times ever*]: and Ibn-Málik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (K:) El-Karmánee, however, interprets these instances as though they were negative. (TA.)

قَطٌّ : see قَطْ, near the end of the paragraph: and see also قَطُّ, in the first sentence.

قُطٌّ : see قَطُّ, in two places.

شَعَرٌ قَطٌّ , and قَطَطٌ , (M, Msb, K,) and قَطِطٌ , (TA,) *Crisp, curly,* or *twisted and contracted, and short, hair:* (M, K:) or *hair that is very crisp, very curly,* or *much twisted and*

contracted: or, accord. to the T, قَطَطٌ means *hair of the* زَنْجِىّ: (Msb:) or you say, جَعْدٌ قَطَطٌ, meaning *very crisp, very curly,* or *much twisted and contracted.* (S.) ___ رَجُلٌ قَطٌّ, and قَطَطٌ, (Msb,) or رَجُلٌ قَطُّ الشَّعَرِ, and قَطَطُ الشَّعَرِ, (S, M, K,) *A man whose hair is crisp, curly,* or *twisted and contracted, and short:* (M, K:) or *whose hair is very crisp, very curly,* or *much twisted and contracted;* (S, * Msb;) as also قِطَاطٌ: (K: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:]) or *beautifully crisp* or *curly* or *twisted and contracted:* (TA:) the pl. [of قَطٌّ] is أَقْطَاطٌ [a pl. of pauc.] and قَطُّونَ and قِطَاطٌ; and [of قَطَطُونَ] قَطَطٌ: (M, K:) the epithet applied to a woman is قَطَّةٌ, and قَطَطٌ without ة. (M, Msb.) See also قَاطٌّ.

قِطٌّ *A slice cut off* (شَقِيقَةٌ), of a melon or other thing. (A, TA.) ___ *A portion, share,* or *lot,* (M, A, Msb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Kur, [xxxviii. 15,] رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الحِسَابِ [*O our Lord, hasten to us our portion before the day of reckoning*]: accord. to some, *our portion of punishment:* but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise.* (TA.) ___ *A writing;* (Fr, S, Msb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Kur cited above; those words being said in derision: (TA:) or *a writing of reckoning:* (M, K:) or *a written obligation:* (M:) or it signifies also *a written obligation binding one to give a gift* or *present;* (S, K, TA;) and hence the saying in the Kur cited above: (S:) pl. قُطُوطٌ: (S, M, Msb, K:) which Az explains as meaning *gifts,* and *stipends;* so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) ___ *An hour,* or *a portion,* (سَاعَةٌ,) of the night. (M, K.) You say مَضَى قِطٌّ مِنَ اللَّيْلِ [*An hour,* or *a portion, of the night passed*]. (Th, M.) *A male cat:* (S, M, Msb, K:) the female is called قِطَّةٌ: (Lth, S, M, Msb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَاطٌ (S, M, Msb, K) and قِطَطَةٌ, (M, K,) or قِطَطٌ. (Msb.)

قَطَطٌ : see قَطٌّ, throughout.

قَطَطٌ : see قَطٌّ.

قَطَّةٌ [*A mode,* or *manner, of cutting* a thing, such as the extremity of the nib of a writingreed]: see an ex. voce سِنٌّ (near the end of the paragraph).

قَطْنٌ : see قَطْ.

قَطَى : see قَطْ.

قَطَاط : see قَطْ.

قَطَاطٌ : see قَطٌّ.

قَطَّاطٌ *A* خَرَّاط [q. v.] *who makes* [*the small boxes of wood or the like called*] حُقَق [pl. of حُقَّة]. (S, O, K.) [See 1, first sentence.]

قَطْقَطٌ *Small rain;* (M, K;) *resembling* شَذْر [q. v.]: (M:) or the *smallest of rain;* the next above which is termed رَذَاذٌ; the next above this, طَشٌّ; [but see this last term;] the next above this, بَغْشٌ; and the next above this, غَبِيَّةٌ: (AZ, S:) or *rain falling continuously, in large drops:* (Lth, K:) or *hail:* (K:) or *small hail,* (M, O, K,) *which is imagined to be hail or rain.* (O.)

قَاطٌّ سعر *A dear price;* as also مَقْطُوطٌ, (M, K,) and قَطٌّ, (K,) and قَاطِطٌ. (IAar, K.)

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You say, وردنا أَرْضًا قَاطًّا سعرها *We arrived at a land of dear prices.* (S, TA.)

قَاطِطٌ : see قَاطٌّ.

مَقَطٌّ [in the CK erroneously مَقَطّ] The *place of ending* of the extremities of the ribs of a horse: (M, K:) or the *extremity* of the rib, *projecting over the belly:* (K in art. شرسف:) or the *place of ending of the ribs* of a horse: (TA:) مَقَاطٌّ [is the pl., signifying, as explained in the S, in art. شرسف, the *extremities* of the ribs, *projecting over the belly:* or it] signifies the *two extremities* of the belly of a horse, *whereof one is at the sternum* (القَصّ), *and the other at the pubes.* (En-Nadr.)

مَقَطَّةٌ The *thing upon which the reed for writing is nibbed;* (S;) [*generally made of bone or ivory;*] *a small bone upon which the writer nibs his reeds for writing;* (K;) *a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing.* (Lth.)

مَقْطُوطٌ : see قَاطّ.

سَمَآءٌ مُقَطْقَطَةٌ *A sky letting fall rain such as is called* قَطْقَطٌ. (AZ, S.)

قطب

1 قَطَبَ, (K, TA,) aor. ـِ, inf. n. قَطْبٌ, (TA,) *He collected* a thing, *brought* it, *gathered* it, or *drew* it, *together:* (K, TA:) this is the primary signification. (O.) ___ [Hence] one says, قَطَبَ الحمارُ عانَتَهُ i. e. [*The* wild *ass*] *collected* [*his herd of wild she-asses*]. (A: there distinguished as tropical.) ___ And قَطَبَ القومُ أَنْفُسَهُمْ, [being app. understood,] and اقطب, *The people,* or *party, assembled themselves together,* or *congregated,* (O, K, TA,) *and were guests, and mixed together.* (TA.) ___ And قَطَبَ, (A, K,) aor. , inf. n. قَطْبٌ and قُطُوبٌ; (K, TA;) and قطّب, (K,) inf. n. تَقْطِيبٌ; (TA;) *He contracted the part between his eyes;* (A, K;) and *grinned,* or *displayed his teeth, frowning,* or *contracting his face, and looking sternly, austerely,* or *morosely;* (K, TA;) by reason of drink, &c.: (TA:) or قَطَبَ بَيْنَ عَيْنَيْهِ, (S, O, Msb,) aor. ـِ, inf. n. قَطْبٌ, (Msb,) *he contracted the part between his eyes:* (S, O, Msb:) and قطّب وجهه, inf. n. تَقْطِيبٌ, *he contracted his face;* (S, O;) or did so *much.* (So accord. to a copy of the S.) ___ And قَطَبَ الشَّرابَ, (S, A, O, Msb, K,) aor. ـِ, inf. n. قَطْبٌ, (Msb,) *He mixed the wine,* or *beverage;* (S, A, O, Msb, K;) as also اقطبه; (S, O, K;) and قطّبه, (O, K, TA,) inf. n. تَقْطِيبٌ. (TA.) ___ And قَطَبَ الإِنَآءَ *He filled the vessel.* (K.) ___ قَطَبَ الجُوالِقَ, (K, TA,) inf. n. قَطْبٌ, (S, O,) *He inserted one of the two loops of the* [*sack called*] جوالق *into the other,* (S, O, K, TA,) on the occasion of making up a load, (TA,) *then bent it* (S, O, K*) *again,* (S, O,) [*this time,* app., *back and down,*] *and put them together* [*in order,* it seems, *to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it*]: (K, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلْقٌ. (S, O, [See سَلَقَ الجُوالِقَ, in art. قطب.]) سلق signifies also *He angered him;* (O, K;) aor. as above [and so, app., the inf. n.]. (O.) And also, (K,

TA,) aor. ـِـ , (TA,) inf. n. قَطْبٌ, (S, O,) *He cut it,* or *cut it off:* (S, O, K:) but in this instance the ط is substituted for ض. (O.)

2 قَطَّبَ see above, in three places.

4 أَقْطَبَ see the first paragraph, in two places.

قَطْبٌ : see the next paragraph, in two places.

قُطْبٌ (S, A, O, Msb, K) and قَطْبٌ and قِطْبٌ (S, A, O, K, but some reject the second and third of these, TA) and قُطُبٌ (A, K) and قُطْبَةٌ , (so in some copies of the K,) or قِطْبَةٌ , (so in other copies of the K, and thus accord. to the TA, as on the authority of Th,) The *axis,* or *pivot,* (T, A, Msb, K,) *of iron,* (A, K,) of a mill; (T, S, A, O, Msb, K;) the *iron thing that is fixed in the middle of the nether stone* of a mill; (IAth, TA;) the *iron in the nether stone, around which revolves the upper stone,* of a mill: (Ham p. 54:) pl. أَقْطَابٌ (A, IAth, O, TA) and قُطُوبٌ (IAth, TA) and قَطَبَةٌ. (O.) ___ Hence, (TA,) القُطْبُ, (S, O, Msb, K,) and accord. to some القَطْبُ and القِطْبُ , (MF,) [*The pole-star:* or *the pole of the celestial sphere:*] *a certain star,* (K,) *a small star,* (ISd, TA,) *according to which the kibleh is constructed:* (ISd, K, TA:) *a star between the* جَدْى *and the* فَرْقَدَانِ, *around which the celestial sphere,* or *firmament, revolves,* (S, O, TA,) *small and white, and never moving from its place:* [but it seems that *nebula* should be here substituted for *star:*] Aboo-'Adnán says that the قطب is *a small star always in the midst of the four* [*stars*] *of* بَنَاتُ نَعْشٍ, [which is evidently a mistake,] *never quitting its place, around which revolve the* جدى *and the* فرقدان: but accord. to Ibn-Es-Saláh El-Mohaddith, it is *not a star, but a* بُقْعَةٌ [meaning a *spot,* or a *nebula,*] *in the sky, near the* جدى, which latter is the [pole-] star whereby the kibleh is known in the northern countries. (TA.) ___ And [hence likewise,] القُطْبُ signifies also *The cause,* or *means, of the subsistence* of a thing: and *the thing,* or *point,* [or *person,*] *upon which* [or *upon whom*] *a*

thing [such as an affair, and a question,] *turns:* pl. [as above, i. e.] أَقْطَابٌ and قُطُوبٌ and قَطَبَةٌ. (K, TA.) ___ And *The chief,* or *lord,* of a people or tribe; (S, A, O, K;) قُطْبُ بَنِى فُلَانٍ meaning *the chief,* or *lord, of the sons of such a one, upon whom their state of affairs turns* [i. e. *depends, and by whose government their affairs are regulated*]. (S, O, TA.) And قُطْبُ رَحَى الحَرْبِ [lit. *The axis,* or *pivot, of the mill of war,* or *of the mill of the war,*] means *the commander of the army.* (S, O, TA.) ___ [In the conventional language of the mystics, it is applied to *The hierarch of the saints of his generation, who is also called* الغَوْثُ, *and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the* قُطْبُ *to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.*] [قُطْبٌ also signifies *A species of plant:*] accord. to AHn, the قُطْبُ [is *a species of plant that*] *extends upon the ground like ropes, and has a yellow, thorny,* or *prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble:* n. un. قُطْبَةٌ : (O:) [it is said in the K that القُطْبَةُ is said to signify *a certain plant:* and the pl. is قُطْبٌ or قُطَبٌ: (thus accord. to different copies: in my MS. copy, the former; and in the CK, the latter, and there said to be like صُرَدٌ: if the former be right, it is a coll. gen. n.:)] or قُطْبٌ and قُطْبَةٌ signify *two species of plants:* and the latter is said to be *a certain herb, having a fruit,* or *produce, and berries* (حَبّ) *like those of the* هَرَاس [a tree that bears a kind of drupe]: Lh says that *it* [app. the قُطْبُ, the pronoun being masc.,] is *a species of thorn, from which diverge three thorns, resembling a* حَسَك [here meaning *caltrop:* the leaves of its stem resemble those of the [species of trefoil called] نَفَل and ذُرَق, and قطب is the name of the fruit: and أَرْضٌ قطبة [i. e., accord. to general analogy, قَطَبَةٌ , like قَصَبَةٌ &c.,] signifies *Land in which this kind of plant grows.* (TA.) See also قُطْبَةٌ.

قَطْبٌ : see قُطْبٌ, first and second sentences.

قَطَبَ , [app. an inf. n. of which the verb is not mentioned, (in the CK قَطْب, but, as is said in the TA, it is مُحَرَّكَة,)] which is forbidden, is One's *taking a thing* [*by measure* or *weight*], *and then taking the rest of the commodity by comparing it with the former portion, without measure* or *weight.* (Kr, K, * TA.)

قَطَبٌ : see قَطُوبٌ: and أَرْضٌ قَطِبَةٌ: see قُطْبٌ, last sentence but one.

قُطُبٌ : see قُطْبٌ, first sentence.

قَطْبَةٌ : see قُطْبٌ, first sentence.

قُطْبَةٌ : see قُطْبٌ, first sentence: and again, in the last quarter of the paragraph, in three places. Also *An arrow-head* (S, O, K) *of small size* (O) *with which one shoots at a butt:* (S, O, K:) accord. to ISd, *a small, short, foursided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts:* accord. to Th, the *end of an arrow with which one shoots at the butt:* accord. to AHn, it is *of what are called* المَرَامِى [pl. of مَرْمَاةٌ, q. v.]: (TA:) or *an arrow with which one contends for superiority in shooting:* (A:) [but] accord. to En-Nadr, it is *not accounted an arrow:* and قُطْبٌ signifies *an arrow-head;* occurring in a trad. in this sense. (TA.)

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قُطْبَانٌ *A certain plant.* (K.)

قَطَبِىٌّ *A certain plant, of which is made rope of twisted strands,* or *well-twisted*

rope, (K, TA,) *resembling that of the cocoa-nut, the price of which mounts to a hundred deenárs of ready money,* (TA,) *and which is better than that made of the fibres of the cocoa-nut.* (K, TA.)

قطَاب *An admixture* (Lth, S, * O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) ___ And قطَاب الجيْب, (S, A, O, K, *) from القَطْب meaning the act of cutting, (S, TA,) or from the same as meaning the act of bringing, or drawing, together two things, (TA,) *The opening that is cut out at the neck and bosom of a shirt* or *the like, for the head to enter into it:* (O:) or *the part where the two sides of that opening unite:* (A, * K, * TA:) or, as AAF says, *the lower,* or *lowest, part of that opening.* (TA.)

قَطُوب (S, O, K) and قَاطِب (K) [and قَطِب (occurring in the A in art. دعب, as opposed to دَعِب and لَعِب, to which it seems to be therefore assimilated in form,)] *Who contracts the part between his eyes;* (S, O, K;) and *grins,* or *displays his teeth, frowning,* or *contracting his face, and looking sternly, austerely,* or *morosely;* (K;) [or rather the first signifies one *who does so much;*] applied to a man. (S.) ___ Hence, (TA,) القَطُوب and القَاطِب signify *The lion.* (O, K, TA.)

قَطِيب *Mixed* wine or beverage [&c.]; as also مَقْطُوب. (K.)

قُطَابَة *A piece of flesh:* (Kr, K:) from قَطَب signifying he cut a thing. (TA.)

قَطِيبَة *Anything mixed.* (TA.) And [particularly] (TA) *Camels' milk and sheeps'* or *goats' milk mixed together:* (IAar, S, O, K:) or *goats' milk and sheeps' milk mixed together;* (K;) which is also called نَخِيسَة: (TA:) or *fresh milk,* or *milk such as is termed* حَقِين [q. v.], *mixed with* إِهَالَة [or *melted fat,* &c.]: and *i. q.* رَثِيئَة [q. v.]. (TA.) ___ See also قَاطِبَة.

قَاطِب : see قَطُوب, in two places.

جَاؤُوا قَاطِبَةً *They came all together:* (S, A, * O, Msb, K:) قاطبة being a noun denoting generality, (Sb, S, O,) not used but as a word descriptive of state, in the accus. case: (Sb, S, O, K:) its use otherwise is a vulgar corruption, though allowed by El-Khafájee: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning *all together; mixed, one with another.* (TA.) And جَاؤُوا بِقَطِيبَتِهِمْ means *They came with their* [*whole*] *company.* (K.)

المُقَطَّبُ and المُقَطِّبُ and المَقْطِبُ *The part between the eyebrows.* (TA.)

مَقْطُوبٌ : see مَقْطُوبَةٌ قِرْبَةٌ ___. قَطِيبٌ *A water-skin filled.* (Lh, O, TA.)

وَجْهٌ مُتَقَطِّبٌ [*A contracted face*]. (K in art. بسر.)

قطر

1 **قَطَرَ** , (S, Mgh, Msb, K,) aor. ـُـ , (S, Msb,) inf. n. قَطْرٌ and قَطَرَانٌ (S, Mgh, Msb, K) and قُطُورٌ; (K;) [and in an intensive sense, تَقْطَارٌ (see a verse cited voce غُسْلٌ);] and اقطر ; (AHn, TA;) and تقاطر ; (Msb, TA;) said of water, (S, Mgh, Msb, K,) and of tears, (K,) or other fluid, (S, * TA,) [*It dropped, dripped,* or *fell in drops;*] *it flowed* (Mgh, Msb, TA) *drop by drop.* (Msb.) ___ It occurs in a trad. as signifying قَطَرَ عَرَقًا, or بَوْلًا, [*He let fall sweat,* or *urine, in drops,*] in which each subst, is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) ___ قَطَرَ الصَّمْغُ مِنَ الشَّجَرَةِ *The gum* [*exuded in drops* or] *came forth from the tree.* (TA.) ___ قَطَرَتْ أَسْتُهُ *i. q.* مَصَلَتْ [*His anus voided excrement in drops*]. (K.) قَطَرَ فِى الأَرْضِ inf. n. قُطُورٌ, *He went away into the country,* or *in the land;* (S, K; *) *and hastened;* (K, * TA;) as also مَطَرَ, inf. n. مُطُورٌ. (TA.) قَطَرَهُ, (As, S, Mgh, Msb, K,) [aor. ـُـ ,] inf. n. قَطْرٌ; (Mgh;) and اقطره , (Mgh, Msb, K,) inf. n. إِقْطَارٌ; (Msb;) or the latter but not the former accord. to AZ; (Msb;) and قطّره , (S, Mgh, Msb, K,) inf. n. تَقْطِيرٌ; (S, Mgh, Msb;) *He* (God, K, or a man, S, Msb) *made it* (namely water &c.) [*to drop, drip, dribble,* or *fall in drops;*] *to flow* (S, Msb, TA) *drop by drop:* (S, Msb:) *he poured it out,* or *forth.* (Mgh.) You say قَطَرْتُ المآءَ فِى الحَلْقِ, and أَقْطَرْتُهُ, and قَطَّرْتُهُ, [*He made the water to fall drop by drop into the throat.*] (Msb.) ___ مَا قَطَرَكَ عَلَيْنَا *What hath poured thee* (مَا صَبَّكَ) *upon us?* (TA.) ___ قَطَرَ فُلَانًا, (Lth, K,) inf. n. قَطْرٌ, (Lth,) *He prostrated such a one with vehemence.* (Lth, K.) [Perhaps this is from قُطْرٌ, signifying the side; and if so it is not tropical. See also 2.] ___ قَطَرَ الثَّوْبَ *He sewed the garment,* or *piece of cloth.* (IAar, K.) قَطَرَ الإِبِلَ, (Msb, K,) aor. ـُـ , (Msb,) inf. n. قَطْرٌ; (Msb, K;) and قطّرها , (S, Msb, K,) inf. n. تَقْطِيرٌ; (S;) but this has an intensive signification; (Msb;) and اقطرها ; (K;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) *He disposed the camels in a file, string,* or *series;* (S, * Msb;) *he placed the camels*

near, one to another, in a file, string, or *series;* (K;) [*and tied the halter of each, except the first, to the tail of the next before it.*] It is said in a proverb, النُّفَاضُ يَقَطِّرُ الجَلَبَ *The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale.* (S.) قَطَرَ البَعِيرَ *He smeared the camel with* قَطِرَان [or *tar*]. (S, Msb.)

2 **قطّره** : see 1. ___ به تَقْطِيرٌ [*He has a dribbling of his urine*] is said of a man who cannot retain his urine, (Mgh, K, *) by reason of cold affecting the bladder. (TA.) قطّر الإِبِلَ: see 1. طَعَنَهُ فَقَطَّرَهُ (inf. n. تَقْطِيرٌ, S) *He pierced him* [with his spear] *and threw him down on one of his sides.* (S, Msb.) And قطّره فرسه; in the copies of the K قطّره على فرسه, but this is a mistake; (TA;) and اقطره ; and تقطّر به; (K;) vulgarly تَقَنْطَرَ به; (TA;) *His horse threw him down on one of his sides.* (K, * TA.) See قُطْرٌ: see also 1. قطّر ثَوْبَهُ, inf. n. as above, *He fumigated his garment with* قُطْر, i. e., *aloes-wood.* (K.)

4 **اقطر** : see 1. ___ *It was time for it to drop, drip,* or *fall in drops; it was ready,* or *near, to drop,* &c.; expl. by حَانَ لَهُ أَنْ يَقْطُرَ, (S,) and حَانَ أَنْ يَقْطُرَ. (K.) اقطره: see 1. اقطر الإِبِلَ: see 1. اقطره فرسه: see 2.

5 **تقطّر** , quasi-pass. of 2, [*It was made to drop, drip,* or *fall in drops;* &c. See an ex. in a verse cited voce تَسَقَّى. ___] *He fell* [*upon his side*]. (S.) ___ تقطّر به فرسه: see 2. تقطّرت *She fumigated herself with* قُطْر, i. e., *aloes-wood.* (K.)

6 **تَقَاطَرَ** see 1. تقاطر القَوْمُ *The people came in consecutive companies;* from قِطَارُ الإِبِلِ. (S, TA.) And hence also, تقاطرت كُتُبُ فُلَانٍ [*The books,* or *letters, of such a one followed one another in a regular series*]. (TA.)

10 استقطره *He sought,* or *desired, its dropping,* or *dripping,* or *flowing;* [*endeavoured to make it drop,* or *drip;*] expl. by رام قطرانه, (K, TA,) i. e., سيلانه. (TA.) ___ استقطر معروفا [*He sought,* or *demanded, bounty, as it were drop by drop*]. (K in art. نض.)

Q. Q. 1 قَنْطَرَ : see art. قنطر.

Q. Q. 2 تَقَنْطَرَ : see art. قنطر.

قَطْرٌ [*Drops;*] pl. of قَطْرَةٌ: (S:) [or rather a coll. gen. n., having this signification; or] *what drops,* (K,) of water &c.: (TA:) n. un. قَطْرَةٌ; (K;) which signifies *a drop:* (Msb:) pl. of the former, قِطَارٌ: (K:) and of the latter, قَطَرَاتٌ. (Msb.) [See also قُطَارَةٌ.] You say سَالَ قَطْرَةً قَطْرَةً *It flowed drop by drop.* (Msb.) ___ *Rain:* (S, Msb:) n. un. قَطْرَةٌ [signifying *a rain; a shower of rain*]: (Msb:) pl. of the former, قِطَارٌ. (S.)

قُطْرٌ *A side, part, portion, quarter, tract,* or *region,* (S, Msb, K,) of the heavens, and of the earth; (TA;) as also قُتْرٌ (S, K, art. قتر,) and قُتُرٌ: (K, ibid.) either *side* of a man: pl. أَقْطَارٌ. (S, Msb, K.) You say أَلْقَاهُ على احد قُطْرَيْه *He threw him down on one of his sides.* (S, * Msb, * K, * TA.) And [لَا أَدْرِى عَلَى أَىِّ قُطْرَيْه يَقَعُ *I know not on which of his two sides he will fall;* i. e., what will be his final state]. (JK.) And the pl. signifies The *outer parts* or *regions* (نَوَاحٍ)

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of a horse, and of a camel: the *prominent parts* of a horse, such as the withers (الكَاثِبَة) and the rump: the *prominent parts of the upper portions* of a camel, and of a mountain. (TA.) ___ قُطْرُ دَائِرَةٍ [*The diameter of a circle;*] *a straight line extending from one side of a circle to the other side so that its middle falls upon the centre* (KT.) [But this is app. post-classical.] قُطْرٌ (S, K) and قُطُرٌ (S) *Aloes-wood with which one fumigates.* (S, K.)

قِطْر (S, Mgh, Msb, K) and قِطَر (ISk, TA) *Copper,* or *brass:* (S, Mgh, Msb:) so in the Kur [xiv. 51, accord. to one reading,] مِنْ قِطْرٍ آنٍ (S,) or مِنْ قِطَرٍ آنٍ, accord. to the reading of I'Ab, meaning, *of copper,* or *brass, in the utmost state of heat:* (TA:) [but the common reading is مِنْ قِطْرَانٍ:] or *copper,* or *brass, in a state of fusion:* (K:) so in the Kur, xxxiv. 11 (TA) [and xviii. 95]: or *a certain kind thereof:* (K:) or *molten iron:* (Mgh, Msb:) and *anything that drops* or *flows* (يَقْطُرُ) *by fusion* or *melting, like water.* (Mgh.)

قَطْر : see قِطْر.

قُطُر : see قِطْر.

قَطْرَة : see قِطْر, in two places.

قَطِرَان (S, Msb, K) and قِطْرَان (Msb, K) and قَطْرَان (K) [*Tar,* or *liquid pitch;*] *what exudes from the tree called* أَبْهَل, [or *juniper,* or the species of juniper called *savin,* both of which have this name in the present day,] (Msb, K, * TA,) *and from the* أَرْز [or *pine-tree*], *and the like,* (K, TA,) *when subjected to the action of fire;* (lit. when cooked;) *used for smearing* [*mangy*] *camels,* (Msb, TA,) &c.; (Msb;) *i. q.* هِنَآء. (S.) [See also زِفْت.]

قُطَار A cloud, (K,) or rain, (TA,) *having large drops.* (K, TA.)

قِطَار *A file, string,* or *series,* of camels; *a number* of camels *disposed in one series;* (JK, Msb, K; *) *one behind another;* (JK;) [*the halter of each, except the first, being tied to the tail of the next before it:*] and the poet Abu-n-Nejm speaks of a قِطَار of ants: (S:) of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ: (Msb:) pl. قُطُر (S, Msb) and, (S,) or pl. pl., (Msb,) قُطُرَاتٌ; (S, Msb;) vulg. قِطَارَاتٌ. (TA.)

قَطُور and مِقْطَار A cloud *having many drops,* or *much rain.* (Th, AAF, K.)

قُطَارَةٌ *What drops,* or *drips,* (ما قَطَرَ,) *from a jar* (حُبٌّ) *and the like:* (Lh, S:) or *from a thing.* (K.) See also قَطْرٌ. ___ *A small quantity* of water. (Lh, K. *) Ex. فِى الإِنَآءِ قُطَارَةٌ مِنْ مَآءٍ *In the vessel is a little water.* (Lh.)

قَاطِرٌ Any gum *that exudes in drops,* or *comes forth,* (يَقْطُرُ,) *from trees.* (IDrd, K. *) ___ القَاطِرُ المكّىُّ: see دَمٌ in art. دمو. ___ A camel *whose urine continually dribbles.* (S, K.)

قَنْطَرَةٌ and قِنْطَارٌ &c.: see art. قنطر.

مِقْطَرَةٌ [*A kind of stocks*]: see عَلْبَةٌ and فَلَقٌ.

مَقْطُورَةٌ ___ أَرْضٌ مَقْطُورَةٌ **مَقْطُورٌ** *Land rained upon.* (K, TA.) بَعِيرٌ مَقْطُورٌ, and مُقَطْرَنٌ, (S, K,) the latter after the form of the original [قِطْرَانٌ], (S, TA.) *A camel smeared with* قِطْرَانٌ [or *tar*]. (S, K.)

مُقَطْرَنٌ : see مَقْطُورٌ.

قطرب

Q. 1 **قَطْرَبَ** , (K,) inf. n. قَطْرَبَةٌ, (O,) *He hastened, sped,* or *went quickly.* (O, K.) And قَطْرَبَهُ *He threw him down,* or *prostrated him, on the ground:* (O, K: *) and so قَرْطَبَهُ. (O.)

Q. 2 **تَقَطْرَبَ** *He* (a man, TA) *moved about his head:* and *made himself to resemble the* قُطْرُب: (K:) or *became like the* قُطْرُب in some one of the senses assigned to it in what follows. (TA.)

قُطْرُبٌ *A certain bird;* (S, O, K;) [app. *a species of owl;* accord. to Dmr, as cited by Freytag, *a bird that roves about by night and does not sleep;* and hence rendered by him, and by Golius, *strix.* No other meaning of the word, as an appellative, is mentioned in the S.] ___ And *A certain insect that rests not all the day, going about,* or *going about quickly,* (O, K, TA,) or, as they used to assert in the Time of Ignorance, *that never rests,* (TA,) *moving about on the surface of water.* (KL.) Mohammad Ibn-El-Mustaneer, (K, TA,) the grammarian, (TA,) was surnamed قُطْرُب because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنْتَ إِلَّا قُطْرُبُ لَيْلٍ [*Thou art none other than a kutrub of night*]. (K, * TA.) It is also expl. in the K as meaning *Light,* or *active;* and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقُطْرُبُ لَيْلٍ [*Verily he is a kutrub of night*]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, هٰذَا جِيفَةُ لَيْلٍ قُطْرُبُ نَهَارٍ [lit. *This is a corpse of the night, a kutrub of the day*]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] ___ And [hence, app.,] *A thief who is skilful,* or *active, in thievishness:* (O, M, TA:) for اللِّصُّ الفَارِهُ

فى اللُّصوصيَّة, an explanation of القُطْرُبُ given [in the O and] by IM and others, the copies of the K erroneously substitute اللّصُ والفأْرة [as though قُطْرُبٌ had the significations of *a thief* and *a rat* or *mouse*]. (TA.) ___ And The *male* (Lth, O, K, TA) *of the* [*kind of demon called*] سعْلَاة (Lth, TA) or *of the* غُول [which is said to signify the same as سعلاة]; as also قُطْرُوبٌ. (O, K, TA.) ___ And [app. *A young*, or *little, jinnee:* thus قُرْطُبٌ is expl. in the L: or] the *young ones*, or *little ones, of the jinn.* (K.) ___ And *A young*, or *little, dog:* (O:) or the *young ones*, or *little ones, of dogs.* (K.) ___ And *A wolf such as is termed* أَمْعَط [i. e. *whose hair has fallen off, part after part*, or *has become scanty;* or *mischievous*, or *malignant*]. (O, K.) ___ And An *ignorant* person, (O, K, TA,) *who boasts by reason of his ignorance* (يَظْهَرُ بجهله). (O, TA.) ___ And *Cowardly*, or *a coward*, (O, K, TA,) even if intelligent. (O, TA.) ___ And *Lightwitted;* syn. سَفِيهٌ; (O, K, TA;) as also قُطْرُوبٌ: and IAar has mentioned as a pl. in this sense, used by a poet, قَطَارِيبُ, which, ISd says, may be pl. of قُطْرُوبٌ or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قُطْرُبٌ by poetic license. (TA.) ___ And *Thrown down*, or *prostrated, on the ground*, syn. مَصْرُوعٌ, (O, K, TA,) *by reason of diabolical possession* or *wrestling.* (O, * TA.) Also *A species of melancholia;* (O, K, TA;) *a well-known disease, arising from the black bile;* (TA;) *mostly originating in the month of* شُبَاط [*February, O. S.*]; *vitiating*, or *disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face* أَخْضَر [here app. meaning *of a dark*, or *an ashy, dust-colour*], *the eyes sunken, and the body emaciated.* (O.) [A more ample discription is given by Avicenna (Ibn-Seenà). in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the K. Golius explains the word as signifying *Lycanthropia*, on the authority of Rhazes (Er-Rázee).]

قُطْرُوبٌ: see the next preceding paragraph, in two places.

قطع

2 قَطَّعَهُ بِالضَّرْبِ *He mangled him with beating.* ___ تَقْطِيعٌ [*A griping,* or *cutting pain, in the bowels;*] *i. q.* مَغْصٌ *in the belly;* (S, K, TA;) as also تَقَضِّيعٌ. (TA.) See also تَقْطِيعُ الصَّوْتِ ___. قُطْعٌ (K in art. جدف) *A repeated interrupting of the voice* in singing. (TK in that art.) See قَطَّعَ ___. جَدَفَ, inf. n. تَقْطِيعٌ, *He articulated,* or *spelled,* a word. ___ See تَقْطِيعٌ.

3 قَاطَعَهُ *He separated himself from him, with the latter's concurrence;* see فَارَزَهُ; and see قَاطَعَا ___. انْقَطَعَ عَنْهُ *They disunited themselves, each form the other; severed the bond of friendship that united them, each to the other; contr. of* وَاصَلَا. (K.) See 6.

5 تَقَطَّعَ for قَطَّعَ: see S, voce تَقَطَّعَ ___. خَطَرَ: see تَصَرَّمَ: *It* (a wound or ulcer) *became dissundered,* by putrefaction. ___ *It* (a garment, or a water-skin, &c.) *became ragged, tattered, or dissundered,* by rottenness. *It* (milk) *became decomposed; it curdled, clotted,* or *coagulated;* i. e. *separated into clots.*

6 تَقَاطَعَا [*They became disunited, each from the other; the bond of friendship that united them, each to the other, became severed*]; (A, art. تقاطع;) يبس signifies the *contr. of* تَوَاصَلَ: (S:) see تَصَارَمُوا.

7 انْقُطِعَ بِهِ *He became disabled from prosecuting,* or *unable to proceed in,* or *prosecute, his journey,* (S, Mgh,) [*his means having failed him,* or] *his means of defraying the expense having gone, or his camel that bore him stopping with him from fatigue,* (S, Mgh,) *or breaking down or perishing,* (Mgh,) *or an event having*

befallen him so that he could not move. (S.) ___ انْقَطَعَ فِى حُجَّتِه [*He was,* or *became, cut short,* or *stopped, in his argument,* or *plea*]. (TA, art. انقطعت قرآءته ___.) بلس is said when one is unable to perform [or continue] his recitation, or reading. (TA in art. إنْقَطَعَ مِن الكَلَامِ ___.) عجم [or عَنِ الكلام (K in art. رجو) *He broke off, or ceased, from speech*]. (TA, art. انقطع الكَلَامُ ___.) بلت *The speech stopped short,* or *broke off.* (TA.) ___ انْقَطَعَ عَنْهُ [*He broke off from him; separated,* or *disunited himself from him*]. See انْبَتَّ; and see فَاطَعَهُ here. ___ انْقَطَعَ *It became cut off, intercepted, interrupted;* or *stopped; was put an end to; or put a stop to; it stopped,* or *stopped short, it finished, it failed, it failed altogether; ceased; became extinct; was no longer produced; came to an end.* ___ *He cut himself off,* or *became detached,* or *he detached himself,* from worldly things, &c. ___ انْقَطَعَ وسَكَتَ مُتَحَيِّرًا [*He was,* or *became, cut short, and was silent, being confounded,* or *perplexed, and unable to see his right course*]. (TA in art. انْقَطَعَ إِلَى فُلَانٍ ___.) بهت *He made himself solely and peculiarly a companion,* or *an associate to such a one.* (TA.) And انْقَطَعَ إِلَيْهِ app. signifies *He withdrew* from a person or persons, or a place, *to him,* or *it:* see انْقَطَعَ فُؤَادُهُ ___. بَآءَ إِلَيْهِ: see انْذَعَفَ.

8 اقْتَطَعَ [*He cut off for himself*] a piece from a thing: (S:) *took* a portion from another's property. (Msb.) ___ اقْتَطَعَ جَدِيثَهُ: see 8 in art. قضب.

قُطْعٌ *Pain in the belly,* and مَغْصٌ. (TA.) See 2.

قِطْعٌ, applied to an arrow: see مَقَاطِيعُ and بَرِىٌّ.

قِطْعَةٌ *A piece; bit; part,* or *portion, cut off, detached,* or *separated from the whole; a segment; a cutting; a slice; a slip;* or *the like: a piece,* or *portion,* or *parcel,* or *plot,* or *spot,* of land, ground, herbage, &c.: *a distinct quantity* or *number: somewhat,* or *some* of a number of

things. ___ *A detached number* of locusts: see رجل: and so of a herd or flock, &c.: and *a detached portion.* ___ قطعة, of poetry: see قصيد: pl. قطع, with which مفطَّعات is syn.

قَطَعَةٌ : see ضربه بقطعته ___. جدعة: see جدمور.

قَطِيعٌ *A herd, troop, or drove; a distinct collection* or *number;* of beasts, &c.; *a flock,* or *bevy,* of sheep, birds, &c.; *a party, or group, or collection,* of men, &c.; *a pack* of dogs. The term herd is applied to a collective number of camels by several good writers. We say a flock of sheep, and of geese; and herd or rather herd of goats; and a herd of oxen or kine, of camels, and of swine, and of antelopes; and a swarm of bees, &c. ___ قَطِيعٌ *A whip cut from the skin of a camel.* ___ قَطِيعَةٌ *A portion of land held in fee.* See Mgh, Msb. ___ قُطِيعَةٌ *i. q.* هجران. (S, K.) And قَطِيعَةُ الرَّحِم [*The cutting,* or *forsaking,* or *abandoning, of kindred,* or *relations; contr. of* صِلَةُ الرَّحِم]. (K, voce حالقة.)

رجل قَطَّاعٌ للْأُمور (S, M, A, K, all in art. قضب); see قَضَّابة.

أَقْطَعُ اللّسان *Unable to reply.* (AZ in TA, art. بكم.)

تَقْطِيعٌ *Conformation, or proportion,* of a man or beast; *lineament* of the face: *i. q.* قَدٌّ, of a man: (K:) and the *stature;* or *justness, or beauty, of the stature;* of a man; syn. قَامة: (K:) and the *cut, shape, fashion,* or *form,* of anything: see an ex. voce زبن; and also voce قَدٌّ, where it is shown that, being an attribute of a thing as well as of a person, it does not always mean *stature* or *the like:* it signifies *cut, shape, fashion,* or *form:* and more commonly *conformation* or *proportion:* and hence, *beauty,* or *justness, of stature;* and simply *stature,* or *tallness:* pl. تَقَاطِيعُ, which is more commonly used than the sing. in the present day.

مَقْطَعٌ *A place of crossing,* or *traversing,* of a river [and a desert, &c.]: (K, TA:) pl. in this sense مَقَاطِعُ. (S.) ___ Also the *place of utterance* of a letter; like مَقْطَعُ الحَقّ ___. مخرج: see قَهْوَةٌ لَذِيذَةُ المَقْطَع ___. جلآء: see

مَزَّةٌ.

مَقْطَعَةٌ *A cause,* or *means, of cutting off,* or *stopping:* see مَحْسَمَةٌ.

ثِيَابٌ مُقَطَّعَةٌ [*Garments cut out of several pieces*] are *such as the shirt, and trousers,* or *drawers,* &c. (Mgh in art. دَرَاهِمُ مُقَطَّعَةٌ ___.) ثوب *Dirhems* [or *coins*] *that are* [*clipped,* or] *light of weight,* [or] *in which is adulterating alloy:* or, as some say, *much broken.* (Mgh.) ___ الحُرُوفُ المُقَطَّعَةُ *The letters of the alphabet:* so applied in an explanation of حُرُوفُ المُعْجَمِ, as syn. with this, in the S in art. عجم. See also حَرْفٌ. ___ See قِطْعَةٌ.

إِسْتِثْنَآءٌ مُنْقَطِعٌ *An exception in which the thing excepted is disunited in kind from that from which the exception is made; contr. of* مُنْقَطِعٌ ___. مُتَّصِلٌ: see مُرْسَلٌ.

مَقَاطِيعُ *Heads of spears,* or *arrows;* syn. نِصَالٌ. (L, art. صلد.) See also قِطْعٌ.

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قطف

قَطْفٌ A *bunch* of grapes, &c.: pl. قُطُوفٌ: see an ex. voce قِطْفٌ ___. ذَلَّل *i. q.* مَقْطُوفٌ. (TA in art. بسط.) See بَسِيطٌ.

قَطَفٌ : see بَقْلٌ.

قَطَافٌ and قِطَافٌ The *time of gathering the crop of grapes:* (S, Mgh, K:) or the latter has this meaning; and the former is allowable accord. to Ks: (T, TA:) and the latter is also an inf. n., (Mgh,) or may be so, (Ks, T, TA,) meaning the *gathering of the crop of grapes:* (Mgh:) [or both have this meaning; for] you say, هٰذَا زَمَانُ القَطَافِ and القِطَافِ. (Msb.) See جَدَادٌ.

قَطِيفٌ a coll. gen. n. syn. with قَطَائِفُ, mentioned in the TA voce أُبْلُوجٌ, which see. ___ قَطِيفَةٌ *A villous,* or *nappy,* دِثَار [or *outer wrapping garment*]. (S, Msb, K.) See also رَاحُولَاتٌ.

قَطَائِفُ : see my 1001 Nights, note 23 to chap. viii. See also زَلَابِيَه. In the TA, art. كنف, it is applied to كُنَافَة.

مِقْطَفٌ (*vulg.* مَقْطَفٌ) [pl. مَقَاطِفُ] A handbasket, made of palm-leaves: *so called because originally used in gathering fruit.* (See also قُفَّة and زَنْبِيل.)

قطمر

قِطْمِيرٌ (S, K) and قِطْمَارٌ (K) The *cleft* (شَقّ) *of a date-stone:* (M, K:) or the *integument* (قِشْرَة) *that is upon it* (فِيهَا): (K:) the *thin skin* (S, K) *called* فُوفَة, *which is upon a date-stone,* (S,) *between the stone and the date itself:* (K:) or the *white point* [i. e. the *embryo*] *in the back of the date-stone,* (S, K,) *from which* [*when it is sown*] *the palm-tree grows forth.* (S.) ___ [Hence,] *A small, mean, paltry, contemptible, thing.* So the former signifies in the Kur, xxxv. 14. One says also مَا أَصَبْتُ مِنْهُ قِطْمِيرًا, meaning, *I obtained not of him,* or *it, anything.* (TA.)

قطن

1 قَطَنَ بالمَكَان *He resided in the place.* (Msb.)

قَطْنٌ syn. with قَطٌّ: see the latter.

قُطْنُ البَرْدِىّ : see بَرْدِىٌّ.

قَطَنٌ The *part between the two hips,* or *haunches;* (S, K;) or the *downward* [or *lower*] *and even part of the back* of a man; (Msb;) the *lower portion of the loins.*

قَطَنَةٌ *i. q.* حَفَثٌ, as its description plainly shows; i. e., the *third stomach,* commonly called the *manyplies,* and by some the *millet, of a ruminant animal.* See رُمَّانَةٌ.

قُطْنِيَّةٌ and قُطْنِيَّةٌ [*Any kind of pulse,* or *seed of a leguminous plant that is cooked;* this is the general meaning, and includes almost all the particular definitions of the word]: pl. قَطَانِىُّ, (S, Mgh, Msb, K,) in the CK erroneously written with the article القُطَانِى.

قَاطِنٌ *A resident.* (Msb.)

قَيْطُونٌ *A closet;* syn. مَخْدَعٌ; i. e., *a* [*small*] *chamber within a* [*large*] *chamber.* (L in art. سن.)

يَقْطِينٌ *A plant* (S, K) and *the like* (K) *that has no* سَاق [or *standing stem*]; (S, K;) *as the gourd-plant* and *the like:* (S:) *any tree* [or *plant*] *that spreads* [or *creeps*] *upon the ground, not rising upon a stem; such, for instance, as the colocynth;* but conventionally applied especially to the *gourd.* (Msb.) See سُطَّاحٌ.

قطو

قَطًا *Sand-grouse; pterocles melanogaster:* so Wilkinson, Ancient Egyptians i. 250: see De Sacy's Chrest. Ar., 2nd ed., pp. 369, et seqq.

قَطْوَةٌ : see دَالِيَةٌ.

قَطَاةٌ , of a beast, The *croup,* or *rump, and what is between the hips,* or *haunches:* (K:) or [the *fore part of the croup;* i. e.] the *place where the* رِدْف *sits.* (S, K.) See أَدَلُّ مِنْ قَطَاةٍ ___. الغُرَابَانِ: see تُبَّعٌ.

قع

4 أَقَعَّ المَآء : see أَعَقَّ.

R. Q. 1 قَعْقَعَ : see an ex. voce شَنٌّ.

R. Q. 2 تَقَعْقَعَ *It made a sound,* or *noise; a crepitus; a succession of sharp,* or *harsh, sounds,* or *noises; a creaking, creaking, rustling, clattering, clashing, rattling,* &c.: see an ex. voce صَلَّ.

قَعْقَعَةُ السِّلَاحِ *The clash of arms.* ___ See قَعْقَعَةٌ ___. عَقْعَقَ *A gnashing of the teeth.*

قُعٌّ مَآءٌ or قَعٌّ: see عُقٌّ.

قُعَاعٌ مَآءٌ : see حُرَاقٌ and عُقٌّ.

قَعْقَاعٌ خِمْسٌ : see خِمْسٌ and خَثِيثٌ.

قعب

2 **تَقْعِيبٌ** [as inf. n. of the pass. v. قُعِّبَ], used in relation to a solid hoof, means The *being* مُقَبَّب [i. e. *round*, or *hemispherical*,] *like the* [*drinking-cup*, or *bowl*, *called*] قَعْب. (K, TA. [See also مُقَعَّبٌ.]) ___ And التَّقْعِيبُ signifies تَقْعِيرُ الكَلَامِ; (K;) or تَقْعِيبُ الكَلَامِ signifies تَقْعِيرُهُ; (S, O;) [or التَّقْعِيبُ فِى الكَلَامِ signifies التَّقْعِيرُ فِيهِ, i. e. *The speaking with a guttural voice*, or *from the furthest part of the fauces;* or the doing thus, *with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called* قَعْب: (see مُقَعَّبٌ:)] you say, قَعَّبَ فِى كَلَامِهِ and قَعَّرَ; both meaning the same. (L, TA.)

Q. Q. 3 **اقْعَنْبَى** *He put his hands upon the ground, and sat in such a posture as to be ready to rise.* (TA in art. قعنب, from a trad.)

قَعْبٌ *A deep wooden drinking-cup* or *bowl:* (S, O:) or *a large vessel like the* [*bowl called*] قَصْعَة: (Msb:) or *a large, rude, drinking-cup* or *bowl:* (A, K:) or *one inclining more nearly to be small:* (A, K: *) to which a solid hoof is likened: (TA:) or *such as satisfies the thirst of a man:* (A, K:) accord. to IAar, the first [or smallest] of drinkingcups or bowls is that called the غُمَر, which does not hold enough to satisfy [a man's] thirst: next is the قَعْب, which is [*a cup*] *large enough to satisfy the thirst of a man;* and *sometimes it satisfies the thirst of two men*, and *three:* and then, the عُسّ: (TA:) the pl. is قَعَبَةٌ (S, O, K) and (K) قِعَابٌ and أَقْعُبٌ, (Msb, K,) the last a pl. of paucity. (TA.) ___ And *Depth* of speech, or language. (O, K, TA.) One says, هٰذَا كَلَامٌ لَهُ قَعْبٌ *This is speech*, or *language, having depth.* (TA.) ___ And in the T, in art. قنع, the phrase قِعَابُ الأَوْرَاقِ is expl. as meaning أَقْتَآءُ بِيضُ الأَسْنَانِ [app. for البِيضُ الأَسْنَانِ مِنَ الأَقْتَآءِ i. e. *The*

white in respect of the teeth, of the young; for الاوراق seems to be here used in a sense assigned to its sing., الوَرَقُ, namely, الأَحْدَاثُ, pl. of الحَدَثُ, which is syn. with الفَتِىُّ, of which الأَفْتَآءُ is pl.: but for this usage of قَعَاب I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.)

قَعْبَةٌ *A thing resembling* [*the kind of receptacle called*] *a* حُقَّة, *pertaining to a woman:* or *a covered* حُقَّة *for* سَوِيق [i. e. *meal of parched barley* or *the like*]: (K:) or *a thing resembling a covered* حُقَّة *in which is a woman's* سويق. (O.)

قُعْبَةٌ *A* [*hollow,* or *cavity, such as is termed*] نُقْرَة, *in a mountain.* (O, K.)

قَعِيبٌ *A large number:* (K:) or *a number:* and *a large number* or *quantity.* (O.)

قَاعِبٌ *A wolf that howls much.* (O, K.)

عُقَابٌ قَعْنَبَاةٌ *i. q.* عَقَنْبَاةٌ عقاب, (O, K,) formed by transposition, meaning [*An eagle*] *having sharp talons.* (O. [See more in art. عقب.])

حَافِرٌ مُقَعَّبٌ *A solid hoof likened to a* قَعْب; (S, O;) *round like the* قَعْب. (A.) ___ And سُرَّةٌ مُقَعَّبَةٌ *A navel resembling a* قَعْب, (A, O, K,) *sunk in the belly, and elevated in the part around it.* (O.) ___ And حَجَرٌ مُقَعَّبٌ *A stone in which is a hollow,* or *cavity, resembling the* قَعْب. (A.)

فُلَانٌ مُقَعِّبٌ مُقَعِّرٌ *Such a one is a person who twists the sides of his mouth, and who speaks* [*with a guttural voice,* or] *with* [or *from*] *the furthest part of his fauces, and opens his mouth* [*making it to be*] *as though it were a* [*cup such as is called*] قَعْب. (A, TA.)

قعث

1 **قَعَثْتُ لَهُ قَعْثَةً** , (S, O, K, * TA, *) [accord. to which last, قَعْثَةٌ is an inf. n., as also قَعْثٌ, but, if an inf. n., it is app. an inf. n. un.,] aor. ـُ , (accord. to the TK, [but I think it is more probably ـَ , agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means حفنت لَهُ حَفْنَةً, (S, O,) i. e. *I gave to him a small quantity,* (S, O, K, *) مِنَ الشَّىْءِ [*of the thing*]. (TA.) قَعَثَ الشَّىْءَ, aor. ـَ , inf. n. قَعْثٌ, *He* (a man) *eradicated,* or *uprooted, the thing;* (IDrd, O, L;) and (O) so قَعَّثَهُ , inf. n. تَقْعِيثٌ. (O, K.)

2 **قَعَّثَ** see what immediately precedes.

4 **اقعث فى مَالِهِ** *He acted extravagantly in respect of his property.* (ISk, S, O, K. *) ___ And اقعث لَهُ العَطِيَّةَ *He made the gift to him large;* (S, O, K, TA;) and so اقتعثها , and اقعثه [i. e. اقعثه العَطِيَّةَ]. (TA. See the verse cited voce مُقْعَثٌ; and the remark of As respecting it.)

7 **انقعث** *It was,* or *became, pulled out,* or *up,* (As, S, O, TA,) *from the foundation,* or *utterly;* (As, S, TA;) *it was,* or *became, eradicated,* or *uprooted.* (K.) One says, ضربه فَٱنْقَعَثَ *He struck it, and it became pulled out,* or *up,* (As, S, O, TA,) *from the foundation,* or *utterly.* (As, S, TA.) ___ And *It* (a wall) *fell down from its foundation:* like انقعف. (As, S, O.)

8 **اقتعث** *He* (a digger) *took forth much earth from a well.* (O, K.) ___ See also 4.

قَعْثٌ *Muchness,* or *abundance.* (TA. [See قَعِيثٌ.])

قَعْثَةٌ : see the first sentence of this art.

قُعَاثٌ *A certain disorder in the noses of sheep,* or *goats:* (O, K:) thus expl. by Aboo-Turáb. (O.)

قَعِيثٌ , (O, K,) as expl. by As, (O,) *Paltry,* or *little in quantity;* syn. هَيِّنٌ and يَسِيرٌ. (O, K. [See also مُقْعَثٌ.])

___ And *Abundant,* or *copious;* applied to rain: (S, O, K:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَيْبٌ): (O, TA:) and, (S, K, TA,) or as some say, (O,) to a torrent (سَيْلٌ), (S, O, K,) as meaning thus, (S, O,) or as meaning great: (K:) whence, in a verse of Ru-beh,

* مَا شَآءَ مِنْ أَبْوَابِ كَسْبٍ مَقْعَثِ *

[*What he will of the means of the attainment of abundant gain*]; مَقْعَثٌ being of the measure مَفْعَلٌ from قَعِيثٌ as applied to rain &c. (O. [The word كسب, of which the right reading is certainly as above, is there imperfectly written, more like كُسْبٌ than كَسْبٌ.])

مُقْعَثٌ [pass. part. n. of 4]. Ru-beh says,

* أَقْعَثَنِي مِنْهُ بِسَيْبٍ مُقْعَثِ *

* لَيْسَ بِمَنْزُورٍ وَلَا بَرِيثِ *

[*He gave me liberally thereof,* or *from him, a large gift,* (lit., accord. to the explanation of the verb, *a gift made large,*) *not such as was small,* or *not such as was obtained by importunity, nor such as was slow in coming*]: (S, * TA:) but As says that Ru-beh has done ill in using the phrase بسيب مقعث; for مُقْعَثٌ, he says, means *paltry,* or *little in quantity;* syn. هَيِّنٌ and يَسِيرٌ [like قَعِيثٌ, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is مَقْعَثٌ.]

مَقْعَثٌ : see قَعِيثٌ. [See also what here immediately precedes.]

قعد

1 **قَعَدَ** , (S, K, &c.,) aor. ـُ , (A, L,) inf. n. قُعُودٌ and مَقْعَدٌ (S, L, K) and قِعْدٌ, (L,) *He sat; i. q.* جَلَسَ [when the latter is used in its largest sense]; (S, A, L, K;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; *contr. of* قَامَ: (L:) or it signifies *he sat down;* or *sat after standing:* and جلس, he sat after lying on his side or prostrating himself: (Kh, IKh, El-Hareeree, K:) or, as some say, قعد signifies *he sat for some length of time.* (MF.) See also جَلَسَ. ___ [And hence, *He remained.*] ___ قَامَ وقَعَدَ *He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down.* (Mgh, art. قدم.) [See an ex. voce سُدَّةٌ.] هٰذَا شَىْءٌ يَقْعُدُ بِهِ عَلَيْكَ العَدُوُّ وَيَقُومُ [*This is a thing for which the enemy will be restless in his attempts against thee*]. (A.) ضَرَبَهُ ضَرْبَةَ ٱبْنَةِ ٱلْقُعْدَى وَقُومِى *He beat him with a beating of a female slave:* (IAar, L, K: *) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAar, L.) ___ [قَعَدَ لَهُ, properly, *He sat for him,* often means *He lay in wait for him, in the road,* or *way:* see an ex. in a verse cited voce سَدٌّ.] ___ قَعَدَتِ الرَّخَمَةُ *The*

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aquiline vulture lay upon its breast on the ground; syn. جَثَمَتْ. (S, A, K.) See also جَلَسَ. ___ [Hence, from the notion of sitting down over against any one,] قَعَدَ بِقَرْنِهِ *He was able to contend with his adversary.* (L, K.) ___ بَنُو فُلَانٍ لِبَنِى فُلَانٍ يَقْعُدُونَ *The sons of such a one are able to contend with the sons of such a one, and come to them with their numbers.* (L.) ___ قَعَدُوا عَنَّا *They were able to contend for us, with their warriors, and to suffice us in war.* (L.) ___ قَعَدَ لِلْحَرْبِ *He prepared for war those who should contend therein.* (L, K.) ___ قَعَدَ

للأَمرِ *He performed the affair;* syn. إهتمَّ به. (Msb.) ___ قعدَ يشتمنى *He set about, fell to,* or *commenced, reviling me.* (Fr, A, L.) ___ [And from the notion of sitting down in refusal or unwillingness,] قعدَ عن الأَمرِ *He abstained from, omitted, neglected, left, relinquished,* or *forsook, the thing* or *affair;* (A, Mgh;) *he hung back,* or *held back, from it.* (IKtt.) قعدَ عن حاجته *He hung, back,* or *held back, from accomplishing his want.* (Msb.) قعدَ عن القوم *He remained behind,* or *after, the people,* or *party,* not going with them. (Msb, art. خلف.) And قعدتُ بعده [*I remained behind,* or *after, him;*] as also قعدتُ خلافَه: (Msb, ibid.:) and قعدَ خلافَ أَصحابه, *He remained behind,* or *after, his companions; he did not go forth with them* (TA, in art. قعدَ معه [___) خلف and قعدَ إليه are like جلسَ معه and جلسَ إليه, q. v.] ___ قعدَ به, see 4 in three places, and 5. ___ قعدتْ, inf. n. قعودٌ; (K;) or قعدتْ عن الولَد, (Mgh, K,) and الحيضِ, (A, Mgh, Msb, K,) and الزَّوجِ; (A, Msb, K;) *She* (a woman) *ceased from bearing children,* (A, Mgh, K,) and *from having the menstrual discharge,* and *from having a husband.* (A, K.) [And hence,] *She* (a woman) *had no husband:* (K, * TA:) said of her who is, and of her who is not, a virgin. (TA.) ___ قعدتِ النَّخلةُ *The palm-tree bore fruit one year and not another.* (L, K.) ___ قعدَ مقاعدَ رقاقًا [*He had thin evacuations of the bowels:* see سدَّ] (TA, in art. قعدٌ ___.) سك *Laxness* (S, K) *and depression* (S) *in the shank* (وظيف) *of a camel.* (S, K.) [App. an inf. n., of which the verb is قعدَ. But see 1 in art. قعدَ.] صدف *It* [or *he*] *became;* syn. صارَ. Ex. حدَّدَ شفرتَه حتَّى قعدتْ كأَنَّها حربةٌ *He sharpened his large knife so that it became as though it were a javelin.* And ثوبكَ لا تقعدُ تطيرُ به الرِّيحُ [in the CK, ثوبكَ and يقعدُ] *Take care of thy garment, that the wind do not become flying away with it.* (IAar, L, K. *) ثوبك is here in the acc. case because the verb احفظْ is understood before it. (L.) ___ قعدتِ الفسيلةُ *The young palm-tree came to have a trunk.* (S, A, K.) قعدَ *He* (a man, AZ) *stood.* Thus it bears two contr. significations. (AZ, L, K.)

2 قَعَّدْتُكَ ٱللّٰهَ *I beg God to perserve, keep, guard,* or *watch, thee.* See قَعِيدَكَ ٱللّٰهَ. (Aboo- 'Alee, IB, L.) See also 4 in two places, and 5.

3 قاعدهُ *He sat with him.* (L.) [See also an ex. in art. سفه, conj. 3.]

4 اقعدهُ, (S, L, K,) and قَعَدَ به, (L, K,) *He caused him to sit,* or *sit down; he seated him.* (S, L.) ___ أُقْعِدَ *He was affected by a disease in his body which deprived him of the power to walk:* (Msb:) *he was unable to rise:* (L:) [*as though constrained to remain sitting:* see مُقْعَدٌ, and أَقْعَدَهُ الهَرَمُ ___.] قُعَادٌ [*Decrepitude crippled him,* or *deprived him of the power of motion*]. (A.) ___ أُقْعِدَ *He* (a man) *was,* or *became, lame.* (S, L.) ___ إِقْعَادٌ in the hind leg of a horse is Its *being much expanded* (ان تفرش جدًّا), *so that it is not erect.* (S, L.) ___ أُقْعِدَ *He* (a camel) *had the disease called* قُعَادٌ. (IKtt, L.) ___ أَقَامَهُ وأَقْعَدَهُ, and قَامَ به وقَعَدَ, *He,* or *it, caused him to experience griefs which disquieted him so that he could not remain at rest, making him to stand up and sit down.* (See 1, and مُقْعَدٌ. And see an ex. in a verse cited in art. فنى, conj. 3.] ___ اقعد البئرَ *He dug the well to the depth of a man sitting:* or *he left it upon the surface of the ground, and did not dig it so as to reach water.* (L, K.) See also ___. مُقْعَدَةٌ اقعد (Ibn-Buzurj, L) and إِقْعَنْدَدَ (K) *He remained, stayed, abode,* or *dwelt,* in a place. (Ibn-Buzurj, L, K.) اقعده and قَعَّدَهُ (inf. n. of the latter تَقْعِيدٌ) *He sufficed him* (namely his father [but in the CK, instead of أَبَاهُ, we read إِيَّاهُ,]) *for gaining,* or *earning;* (K, TA;) *and aided,* or *assisted, him.* (TA.) ___ اقعده and قَعَّدَهُ (inf. n. of the latter تَقْعِيدٌ, K) *He served him.* (IAar, L, K.) [Ex.] ما لفلانٍ ٱمرأةٌ تُقْعِدُهُ, and تُقَعِّدُهُ, [*Such a one has no wife to serve him*]. (A.) اقعده آباؤهُ, and تقعّده, *His ancestors withheld him from eminence,* or *nobility;* (L;) [as also قَعَدَ به, and اقتعده. You say also,] ما قَعَدَ به عن نيلِ المساعى إلّا لُؤْمُ عنصرهِ, and ما تقعّده, and اقتعده ما, [*Nothing withheld him from attaining to the means of*

honour and elevation but the baseness of his origin]. (A.) See also 5. ___ ورثه بالإقعاد [*His inheritance is by reason of nearness of relationship*]. You do not say بالقعود (L.) ___ إقعاد The *having few ancestors.* (IAar, L.)

5 تقعّده *He,* or *it, withheld, restrained, debarred,* or *prevented, him from attaining the thing that he wanted.* (S, L, K.) Ex. ما تقعّدنى عنك إلّا شغل *Nothing but business withheld me from thee.* (ISk, S.) See also 4. You say also قعد بى عنك شغل *Business withheld me from thee.* (TA.) [And so,] ما قعّدك , and ما أقتعدك , *what hath withheld, restrained, debarred,* or *prevented, thee?* (L.) ___ تقعّد عن الأمر, (S, A, L, K,) and تقاعد , (A,) *He did not seek, seek for or after,* or *desire, the thing.* (S, A, L, K.) See also 1. ___ تقعّد signifies *He held back,* or *refrained.* (KL.) ___ And also *He held back,* or *restrained.* (KL.) ___ تقعّده *He performed his affair.* (IAar, Th, L, K.)

6 تقاعد به فلان *Such a one did not pay him his due.* (S, L.) See also 5.

8 اقتعد *He rode* a camel: (L, Msb:) *he took,* or *used,* a camel *as a* قعدة q. v. (L, K.) ___ اقتعد قعيدة [*He took a seat of the kind called* قعيدة *to sit upon*]. (L.)

R. Q. 3 إقعنددد : see 4.

قعدك الله and قعدك, see قعيدك الله throughout.

قعد *Human dung.* (L, K.) See also قاعد in two places.

قعدة *A single sitting.* (S, L, Msb.) Ex. قعد قعدة واحدة *He sat a single sitting.* (L.) ___ قعدة رجل, see قعدة in three places. And see ذو القعدة. قاعد, and ذو القعدة, *A certain month;* (S, L, K;) [*the eleventh month of the Arabian year;*] *next after* شوّال: (L:) so called because the Arabs [when their year was solar]

used to abstain (يقعدون) therein from journeys (L, K, * TA) and warring and plundering expeditions and laying in stores of corn and seeking pasturage, before performing the pilgrimage in the next month; (L, TA;) or because in that month they broke in the young camels (القعدان) for riding: (Msb, voce جمادى:) pl. ذوات القعدة (S, L, Msb, K) and ذوات القعدات; (Yoo, Msb;) but the former is the regular pl., (Yoo,) because the two words are considered as one, (Msb,) and it is the more common: (TA:) dual ذواتا القعدة and ذواتا القعدتين. (Msb.)

قُعْدَةٌ, (K,) or قُعَدَةٌ, (L,) *An ass:* (L, K:) pl. قُعْدَاتٌ, (K,) with the ع quiescent, (TA,) [in the CK, قُعْدَانٌ,] or قُعَدَاتٌ. (L.) [The former,] *A horse's,* and *a camel's saddle:* (L, K:) pl. قُعُدَاتٌ, (IDrd, L,) with which is syn. قُعَيْدَاتٌ [the dim.]. (S, L.) ___ See قُعُودٌ.

قَعْدَةٌ *A mode,* or *manner, of sitting.* (S, L, Msb, K.) Ex. هو حسن القعدة *He has a good manner of sitting:* (A, L:) and قعد قعدة الدُّبّ *He sat in the manner of sitting of the bear.* (A, * TA.) ___ قعدة رجلٍ, and قعدة رجلٍ, (L, K, *) *The space occupied by a man sitting:* (L, K:) and *the height,* or *depth, of a man sitting.* (L.) Ex. شجرة قعدة رجلٍ *A tree of the height of a man sitting:* (AHn, in L and TA, passim:) and بئر قعدة *A well of the depth of a man sitting:* (As:) and عمق بئرنا قعدة, and قعدة, *The depth of our well is that of a man sitting:* (L:) and

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ما حفرت فى الأرض إلّا قعدة, and قعدةً, *I dug not in the ground save to the depth of a man sitting:* (Lh, L:) and مررت بماء قعدة رجلٍ *I passed by water of the depth of a man sitting.* (Sb, L.) قعدة One's *last child, male or female;* and *one's last children.* (K.)

قَعَدَةٌ *A vehicle,* or *beast of carriage,* (مركب,) *for women:* so in the copies of the K in our hands; (S, M;) but accord. to the L, &c., *of a man:* and it is قَعِيدَةٌ that bears the former signification. (TA.) ___ The [*kind of carpet*

called] طَنفَسَة [q. v.] (L, K) *upon which a man sits; and the like.* (L.)

قُعَدَةٌ see قُعْدَةٌ and قُعْدَىٌّ.

قُعْدَدٌ : see the next paragraph.

قُعْدُدٌ *Nearness of relationship.* (L.) ___ ذُو قُعْدُدٍ A man *nearly related to* [*the father of*] *the tribe.* (Lh.) [And] قُعْدُدٌ and قُعْدَدٌ (S, K) and قُعْدُودٌ and أَقْعَدُ and قَعِيدُ النَّسَبِ, (L, K,) A man *near in lineage to the chief, or oldest, ancestor* [*of his family or tribe*]; (S, L, K;) *contr. of* طَرَفٌ and طَرِيفٌ: (S, M, K in art. طرف:) and the first, The *next of kin to the chief,* or *oldest, ancestor* [*of his family*]; (Msb;) and contr., *remote in lineage therefrom:* (L, K:) [in the former sense, an epithet of praise:] in the latter sense, an epithet of dispraise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (S.) ___ المِيرَاثُ القُعْدُدُ *The inheritance of him who is nearest of kin to the deceased.* (L.) ___ قُعْدُدٌ A *cowardly and ignoble* man, *who holds back,* or *abstains, from war and from generous actions;* (L, K; *) as also قُعْدَدٌ . (L.) ___ A man *withheld from eminence,* or *nobility, by his lineage;* as also مُقْعَدٌ . (Az, L.) ___ An *obscure* man; (L, K;) *ignoble; of low rank;* as also قُعْدَدٌ . (Az, L.)

قُعْدَى [*A nearer degree* in lineage *to the chief,* or *oldest, ancestor, than* طُرْفَى, q. v.]

قُعْدَىٌّ and قُعْدَىٌّ, and both with ة, and ضُجْعَىٌّ and ضُجْعَىٌّ, (K,) and قُعَدَةٌ ضُجَعَةٌ, (S, K,) A man (S) *who sits much and lies much upon his side:* (S, K:) or the last, an *impotent* man, *who does not earn that whereby he may subsist;* (A;) [and the first two] A man *impotent;* or *lacking power,* or *ability;* (L, K;) as though preferring sitting: (L:) or *loving to sit in his house.* (A.)

قَعَدِىٌّ A man *belonging to the sect called* القَعَدُ, (L,) or القَعَدَةُ; (A [see قَاعِدٌ];) *who holds the opinions of that sect.* (L, K.) ___ Also applied by a post-classical poet to A man *who refuses to drink wine while he approves of others' drinking it.* (L.)

قُعَادٌ *Lameness* in a man. You say مَتَى أَصَابَكَ هٰذَا القُعَادُ *When did this lameness befall thee?* (S, L;) [and] بِهِ قُعَادٌ, (L, K,) and إِقْعَادٌ, (K,) and أَقْعَادٌ, (CK,) *He has a disease which constrains him to remain sitting.* (L, K.) See أُقْعُدٌ, and قُعَادٌ ___. مُقْعَدٌ also signifies, (S, L, K,) and so إِقْعَادٌ, (S, L,) or أَقْعَادٌ, with fet-h, (accord. to the K,) *A certain disease which affects camels in their haunches, and makes them to incline* (or *as though their rumps inclined,* IAar) *towards the ground:* (S, K:) or *a laxness of the haunches.* (IKtt.)

قَعَادٌ : see قَعِيدٌ.

قَعُودٌ *A young weaned camel:* (L, K:) and *a young she-camel; i. q.* قَلُوصٌ: (K:) or this latter epithet is applied to a female and the former to *a male young camel:* (ISh, L, Msb:) so called because he is ridden: (Msb:) and *a young male camel, until he enters his-sixth year:* (K:) or *a young male camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year,* when he is called جَمَلٌ: the young she-camel is not called thus, but is termed قَلُوصٌ: (S, L:) Ks heard the term قَعُودَةٌ applied to the female; but this is rare. (Az, L.) ___ *A camel which the pastor rides,* or *uses, in every case of need;* (A'Obeyd, S, L, K;) called in Persian رَخْتْ; (A'Obeyd, S, L;) as also قَعُودَةٌ, (K,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies *a camel which the pastor uses for carrying his utensils &c.,* and that the ة is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and قُعْدَةٌ : (S, K:) you say نِعْمَ القُعْدَةُ هٰذَا, i. e. المُقْتَعِدُ, [*an excellent camel for the pastor's ordinary riding,* or *use, is this*]: (S, L:) or each of these

words signifies *a camel which the pastor uses for riding and for carrying his provisions and utensils &c.:* and قَعْدَةٌ, *a camel which a man rides whenever and wherever he will:* (L:) the pl. of قَعُودٌ is أَقْعِدَةٌ [a pl. of pauc.] and قُعُدٌ and قَعْدَانٌ and قَعَائِدُ; (L, K;) and pl. pl. [i. e. pl. of قَعَادِينُ] قَعْدَانٌ. (TA.) The dim of قَعُودٌ is قُعَيِّدٌ. It is said in a proverb, إِتَّخَذُوهُ قُعَيِّدَ الحَاجَاتِ *They made him an ordinary servant for the performance of needful affairs.* (S, L.)

قَعِيدٌ *A companion in sitting:* (S, AHeyth, L, K:) of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ. (L.) ___ *A preserver; a keeper; a guardian; a watcher.* (L, K.) [In some copies of the K, by the omission of و, this meaning is assigned to مُقَاعِدٌ.] It is used alike as sing. and pl. and masc. and fem. (L, K) and dual also. (L.) It is said in the Kur, [l. 16,] عَنِ اليَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ [*On the right and on the left a sitter,* or *guardian,* or *watcher*]: respecting which it is observed, that فَعِيلٌ and فَعُولٌ are of the measures used alike as sing. and dual and pl.; as in إِنَّا رَسُولُ رَبِّكَ, [Kur xi. 83, accord. to one reading,] and وَالمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ, [Kur lxvi. 4:] (S, L:) or, as the grammarians say, قَعِيدٌ is understood after اليمين. (L.) ___ [Hence,] *A father;* (A'Obeyd, K;) and قَعِيدَةٌ A man's *wife;* (S, L, K; *) as also قَعَادٌ: (S, L:) and قَعِيدَةُ بَيْتِ رَجُلٍ *a man's wife:* pl. قَعَائِدُ. (L.) ___ قَعِيدَكَ ٱللّٰهَ, and قَعْدَكَ ٱللّٰهَ, and قَعْدَكَ ٱللّٰهَ, (K,) but the last was unknown to AHeyth, (L,) [*By thy Watcher,* or *Keeper, God:* قعيد and قعد being epithets, put in the acc. case because of the prep. ب understood: or] *I conjure thee by God;* syn. نَشَدْتُكَ ٱللّٰهَ: some say, the meaning is, *as though God were sitting with thee, watching over thee,* or *keeping thee:* [in some copies of the K, for يَحْفَظُهُ عَلَيْكَ, the reading in the TA, we find يَحْفَظْهُ عَلَيْكَ:] or *by thy Companion, who is the Companion of every secret,* [namely *God*]! قَعِيدَكَ لَا آتِيكَ, and قَعْدَكَ لا اتيك; and قَعِيدَكَ ٱللّٰهَ لا اتيك, and قَعْدَكَ ٱللّٰهَ لا اتيك; are forms of swearing used by the Arabs, in which قعيد and قعد are inf. us. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. ب understood;] and the meaning is, *By thy Companion,*

who is the Companion of every secret, [*I will not come to thee;* and *by thy Companion, &c.,* or *by thy Watcher,* or *Keeper, God, I will not come to thee;*] like as one says نَشَدْتُكَ ٱللّٰهَ: (S, L:) some say, that قعيد and قعد signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because أُقْسِمُ followed by the prep. بِ is understood; [the meaning being I swear *by thy Watcher,* or *Keeper, &c., God, &c.;* and this opinion is the more agreeable with the explanation given above, By thy Companion &c. :] others say, that they are inf. ns., and that the meaning is, I swear *by thy regard,* or *fear, of God,* بِمُرَاقَبَتِكَ ٱللّٰهَ: El-Mázinee and others, however, assert that قعيد has no verb. (MF.) ___ Ks says that اللّٰه [قَعْدَكَ ٱللّٰهُ being in the nom. case] signifies *God be with thee!* (L.) [or *God be thy Companion,* or *Watcher,* or *Keeper!*]; and so does قَعِيدَكَ اللّٰهُ. (AHeyth, L.) [Or] قَعِيدَكَ ٱللّٰهَ, (IB, L, K,) and قَعْدَكَ ٱللّٰهَ, (K,) and قَعْدَكَ ٱللّٰهَ, (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in عَمْرَكَ ٱللّٰهَ, which means عَمَّرْتُكَ ٱللّٰهَ, i. e., I beg God to prolong thy life: in like manner, قَعَّدْتُكَ ٱللّٰهَ [in the K, قَعْدَكَ,] signifies, [and so the three first phrases above, of which it is the original form,] *I beg God to preserve, keep, guard,* or *watch, thee;* from the saying in the Kur, [l. 16,] عَنِ اليَمِينِ وعَنِ الشِّمَالِ قَعِيدٌ, i. e. حَفِيظٌ. (Aboo-'Alee, IB, L, K. *) قَعِيدَ كُمَا ٱللّٰهَ is used in interrogative phrases and in phrases conveying an oath, [and so is

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قَعِيدَكَ ٱللّٰهَ]. You say, interrogatively, قَعِيدَكُمَا ٱللّٰهَ أَلَمْ يَكُنْ كَذَا وكَذَا [*I beg God to preserve, keep, guard,* or *watch, thee. Was it not so and so?*]: and in the other case, قَعِيدَكَ ٱللّٰهَ لَأُكْرِمَنَّكَ [*By thy Watcher,* or *Keeper, God, I will assuredly pay thee honour!*] (Th, L.) ___ [And from the signification of ' father ' is derived] the phrase قَعِيدَكَ لَتَفْعَلَنَّ, *By thy father, thou shalt assuredly do* such a thing. (K, TA.) *What comes to thee from behind thee,* (S, L, K,) *of gazelles* or *birds* (L, K) or *wild*

animals: contr. of نَطِيحٌ: (S, L:) *of evil omen.* (L.) The locust *of which the wings are not yet perfectly formed.* (S, K.)

قَعِيدَةٌ *A thing like the* [*kind of receptacle called*] عَيْبَةٌ, (L, K,) *woven by women,* (L,) *upon which one sits:* (L, K:) pl. قَعَائِدُ. (L.) ___ See قَعْدَةٌ *A* [*sack of the kind called*] غَرَارَةٌ: (S, K:) or the *like thereof, in which are put* قَدِيدٌ [or pieces of flesh-meat, q. v.] *and* كَعْكٌ: (L, K:) pl. قَعَائِدُ. (S, L.) *A sand that is not of an oblong form:* (S, L, K:) or *a long tract of sand like a rope, cleaving to the ground:* (L, K:) or *a heap of sand collected together.* (L.) See also قَعِيدٌ.

قَعَّادَةٌ *A* [*seat,* or *couch, of the kind called*] سَرِيرٌ: of the dial. of El-Yemen. (TA.)

قَاعِدٌ [act. part. n. of قَعَدَ] *Sitting; sitting down;* pl. قُعُودٌ (Msb) and قُعَّادٌ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتٌ. (Msb.) ___ A sack *full of grain;* (IAar, K;) as though by reason of its fulness it were sitting. (IAar.) ___ [And from قَعَدَ in the third meaning,] قَاعِدٌ عَنِ الغَزْوِ A man *holding back,* or *abstaining, from warring and plundering:* pl. قُعَّادٌ and قَاعِدُونَ; and quasi-pl. n. قَعْدٌ: (L:) which last is also explained as signifying those *who have* no دِيوَانٌ [or *register in which they are enrolled as soldiers and stipendiaries*], (S, A, L, K,) and (as some say, L) *who do not go forth to fight.* (L, K.) ___ [And hence, the pl.] قَعْدٌ, [which is, properly speaking, a quasi-pl. n.,] like حَارِسٌ and حَرَسٌ, (S,) and خَادِمٌ and خَدَمٌ: (TA:) [*The Abstainers,* or *Separatists:*] the قَعْدُ (so in the S, L, K: in the A, and some copies of the K, قَعْدَةٌ :) are The [*schismatics called*] خَوَارِجُ: (K:) or *certain of the* خوارج; (S;) *a people of the* خوارج *who held back* (قَعَدُوا) *from aiding 'Alee, and from fighting against him;* (A;) certain of the حَرُورِيَّةُ; (L;) the [*schismatics called*] شُرَاةٌ, *who hold the doctrine that government belongs only to God, but do not war;* (IAar, L;) *who hold the doctrine that government belongs only to God, but do not go forth to war against a people.* (L.)

___ [And the sing.,] قَاعِدٌ A woman *who has ceased to bear children,* (S, K,) and *to have the menstrual discharge,* (ISk, S, K,) and *to have a husband:* (Zj, K:) or an *old* woman, *advanced in years:* (IAth:) pl. قَوَاعِدُ: (ISk, S:) when you mean sitting, you say قَاعِدَةٌ. (ISk, IAth.) ___ نَخْلَةٌ قَاعِدَةٌ *A palm-tree bearing fruit one year and not another:* (A, TA:) or, *that has not borne fruit in its year.* (IKtt.) ___ Also, قَاعِدٌ, *A palm-tree:* or *a young palm-tree:* pl. [or rather quasi-pl. n.] قَعِدٌ, like as خَدَمٌ is of خَادِمٌ. (L.) ___ قَاعِدٌ A young palm-tree *having a trunk:* (A, K:) or, [*of*] *which* [*the branches*] *may be reached by the hand.* (S, K.) Ex. فِى أَرْضِهِمْ كَذَا مِنَ القَاعِدِ *In their land are so many young palm-trees having trunks.* (A.) Thus it is used us a gen. n. (TA.) رَحًى قَاعِدَةٌ *A mill which one turns by the handle with the hand.* (L.) حَلَبْتُ قَاعِدًا: see art. حلب.

قَاعِدَةٌ *A foundation,* or *basis,* of a house: (Msb:) pl. قَوَاعِدُ: (S, Msb:) which signifies, accord. to Zj, the *columns,* or *poles,* (أَسَاطِين) of a structure, *which support* it. (L.) [Hence,] قَاعِدَتَا البَابِ [*The two side-posts of the door*]. (K, in art. سوم, and ___.) بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ, and عَلَى قَوَاعِدَ, [*He built his affair upon a* firm *foundation,* and, *upon* firm *foundations*]. And قَاعِدَةُ أَمْرِكَ وَاهِيَةٌ [*The foundation of thine affair is unsound*]. (A.) ___ قَوَاعِدُ السَّحَابِ *The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building:* (A'Obeyd, L:) or *clouds extending across the view, and lying low.* (IAth, L.) ___ [Hence] قَوَاعِدُ الهَوْدَجِ *The four pieces of wood,* (S, K,) *placed transversely,* [*two across the other two, so as to form a square frame,*] *beneath the* هودج (S, K,) *which is fixed upon them.* (K.) [See 1 in art. فشل.] As a conventional term, i. q. ضَابِطٌ, i. e. *A universal,* or *general, rule,* or *canon.* (Msb.) [See ضابط.]

أَقْعَدُ A camel *having a laxness and depression in the shank.* See قَعِدٌ. (TA.) But see أَصْدَفُ فُلَانٌ أَقْعَدُ مِنْ فُلَانٍ *Such a one is more nearly related to his chief,* or *oldest, ancestor than*

such a one. (IAar, IAth, L.) See also قعدد.

مقعد *A place of sitting; a sitting-place;* (L, Msb, K;) as also مقعدة : (L, K:) pl. of the former مقاعد, (Msb,) signifying *sittingplaces of people in the markets &c.* (S.) هو منى مقعد القابلة [*He is, with respect to me,* as though *in the sitting-place of the midwife;*] i. e., *in nearness;* meaning *he is sticking close to me, before me:* (Sb, S:) denoting nearness of station. (Sb, L.) See also معقد. ___ [Hence, *a place of abode,*] تركوا مقاعدهم, *They left their places of abode.* (A.) ___ *A time of sitting.* (MF.) ___ المقعدة *The anus* [as is shown in the S and Msb, voce باسور &c., and so in modern Arabic; and app. also *the posteriors,* upon which one sits]: syn. السَّافلة. (S, Msb.)

مقعد *Having a disease which constrains him to remain sitting:* (K:) or *crippled,* or *deprived of the power of motion, by a disease in his body;* (Mgh, L;) *as though the disease constrained him to remain sitting:* (Mgh:) or *deprived of the power to stand, by protracted disease; as though constrained to remain sitting:* (L:) or *affected by a disease in his body depriving him of the power to walk:* (Msb:) a *lame* man (S, L:) also, *i. q.* زمن: (Msb:) accord. to the physicians, مقعد and زمن are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies *having the limbs contracted,* and the latter, *having a protracted disease;* (Mgh;) [which is app. one of the two significations assigned to the former word in the Msb:] accord. to some, it is from قعاد signifying a disease which affects camels in their haunches: (L:) [and] مقعد [is applied to] a camel *having this disease.* (L.) ___ مقعد النَّسب, and مقعد الأَسباب, A man *of short lineage.* (L.) ___ مقعد الحسب A man *without eminence,* or *nobility.* (L.) See also مقعد الأَنف. قعدد A man *having wide nostrils:* (K:) or *having wide and short nostrils.* (A, L.) ثدى مقعد *A breast that is swelling, prominent,* or *protuberant,* (S, A, L, K,) *that fills the hand,* (A,) *and has not yet*

become folding. (S, L, K.) بئر مقعدة *A well that is partly dug, and then left before the water has come into it;* (K;) *i. q.* مسهبة. (TA.) مقعدات *Young birds of the kind called* قَطًا, *before they rise* (L, K) *to fly.* (L.) ___ *Frogs.* (A, L, K.)

أَخَذَهُ المُقِيمُ المُقْعِدُ (A) *Griefs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down:* a phrase similar to أَخَذَهُ ما قَدُمَ وما حَدُثَ, and ما قَرُبَ وما بَعُدَ. (Mgh, art. مقعد.) قدم and مُقَعِّد *A servant.* (IAar, L.)

مقعده and المقعدة: see مقعد.

مقعدة and مقعدات: see مقعد.

مقعد : see مقعد.

قعر

1 **قَعُرَتِ البِئْرُ** , aor. ـُ , inf. n. قَعَارَةٌ, *The well was deep; had a deep bottom.* (S, K. *) قَعَرَ البِئْرَ, (S, K,) aor. ـَ , inf. n. قَعْرٌ, (TA,) *He reached the bottom of the well;* (K;) *he descended the well until he reached the bottom of it:* (S:) or the same verb; (IAar, K;) or قَعَّرَهَا , (A,) inf. n.

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تَقْعِيرٌ; (S;) and أَقْعَرَهَا ; (A;) *he made the well deep.* (IAar, S, * A, K.) ___ قَعَرَ الإِنَآءَ, (S, K,) or تقعّره , (A,) *He drank what was in the vessel,* (S, A. K,) or *all that was in the vessel,* (TA,) *until he came to the bottom of it.* (S, A, TA.) And in like manner, قَعَرَ الثَّرِيدَةَ *He ate the* ثريدة [or *mess of crumbled bread moistened with broth*] *from the bottom of it.* (K.) ___ قَعَرَ الشَّجَرَةَ, (S, A,) inf. n. قَعْرٌ, (S,) *He pulled out the tree from its root; uprooted it.* (S, A.) And قَعَرَ النَّخْلَةَ, aor. ـَ , *He cut down the palm-tree from its root.* (K.) And قعره *He threw him down prostrate.* (K.)

2 **قَعَّرَ** see 1. ___ قَعَّرَ فى كَلَامه *He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth;* as also تقعّر : (K:) or both signify, *he spoke* [*gutturally,* or] with the *furthest part of his fauces:* (TA:) [*he was guttural in his speech,* or *spoke with a guttural voice.*] See قعّب.

4 **اقعر البئر** *He made a bottom to the well.* (S, K.) ___ See also 1.

5 **تقعّر** *He went deep;* syn. تَعَمَّقَ. (S.) See عَجْرَفِيَّة. ___ *He,* or *it, became prostrated, and overturned.* (TA.) [See also 7.] تقعّر الإِنَآءَ: see 1.

7 **انقعرت الشَّجَرَةُ** , (S, A,) or النَّخْلَةُ, (K,) *The tree,* (S, A,) or *palm-tree,* (K,) *became uprooted,* (S, A, K,) *and fell prostrate;* (TA;) *it fell down:* (K:) or, as some say, *it went into the bottom* [or *depth*] *of the earth* [*and disappeared, leaving no mark nor trace:* see the part. n., below]: (TA:) and, accord. to some, انقعر, said of anything, signifies *it became prostrated.* (TA.) [See also 5.] ___ انقعر عَنْ مَالٍ لَهُ *He died, leaving property that belonged to him:* (TA, from a trad.:) and انقعر [simply] *he died.* (TA.)

قَعْرٌ The *bottom, lowest depth,* or *extremity of the lower part,* [*of the interior,*] of a thing; (Msb;) *i. q.* عُمْقٌ, of a well &c.; (S;) the *remotest part* of anything; (A, K;) [as, for instance,] of a river, (TA,) and of a vessel; (S, A;) pl. قُعُورٌ. (Msb, K.) You say جَلَسَ فِى قَعْرِ بَيْتِهِ, [lit., *He sat in the innermost part of his house,*] meaning *he kept in his house.* (Msb.) And لَا أَدْخُلُ عَلَيْهِ قَعْرَ البَيْتِ, and قَعِيرَتَهُ , and قَعْرَتَهُ , all signify the same [*I will not go in to him in the innermost part of the house;* or *I will not be an intimate in his house*]. (TA.) ___ [*Depth,* properly and tropically. You say] ذَهَبَ فِى قَعْرِ الأَرْضِ [*It* (a tree or the like) *went into the depth of the earth*]. (TA.) And فُلَانٌ بَعِيدُ القَعْرِ (A, TA) *Such a one is deep and excellent in judgment; one who examines deeply.* (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ [*His speech,* or *language, has not depth*]. (A, TA.) ___ The *root,* or *lower* or *lowest part,* of a palm-tree [or the like]. (TA.) ___ *A hollow in the ground, such as is called a* جَوْبَةٌ, (K, TA,) *the descent into which and the ascent from which are difficult;* (TA;) as also قَعْرَةٌ . ___ *A city,* or *town;* syn. بَلَدٌ; (K;) *such as El-Basrah* or *ElKoofeh.* (AZ.) You say مَا فِى هٰذَا القَعْرِ مِثْلُهُ *There is not in this city,* or *town, the like of him.* (K.) And مَا خَرَجَ مِنْ أَهْلِ هٰذَا القَعْرِ أَحَدٌ مِثْلُهُ, like as you say مِنْ أَهْلِ هٰذَا الغَائِطِ, *There came not forth, of the people of this city,* or *town, any one like him.* (AZ.) ___ *A* [*bowl, such as is called*] جَفْنَةٌ. (Fr, IAar, K.)

قَعْر *Intellect,* or *intelligence:* (K:) or *full,* or *perfect,* [or *profound,*] *intellect* or *intelligence.* (IAar, TA.) [See also قعر.]

قَعْرة : see قعر, in two places. ___ *What covers the bottom of a bowl;* as also قُعْرة . (K.) See قعران.

قُعْرة : see قعرة.

قَعْرة قَصْعة : see قعران. ___ See also شفرة.

قَعْران A drinking-cup or bowl (قدح) *made deep; i. q.* مُقَعَّر. (S.) ___ A vessel *nearly full:* (A:) or a vessel *having something in its bottom:* (K:) fem. قعرى: (TA:) and قصعة قعرى, and قعرة , *a bowl having in it what covers its bottom.* (K, TA.)

قَعُور : see قعير, in two places.

قَعِير *Deep; having a remote bottom;* (A, K;) applied to a river; as also قعور , accord. to the K; but this is not mentioned by any one before the author of the K, and is a mistake for قَعُّور , which occurs afterwards in the K. (TA.) You say بئر قعيرة, (A,) and قَعُّور , (K, TA,) *A deep well;* (K, TA;) *a well having a remote bottom.* (TA.) And قصعة قعيرة (S, A) *A deep bowl.* (TA.) قعور is also applied as an epithet to a woman's vulva: (Ibn-Habeeb, TA in art. خجى:) and, accord. to the K, to a woman. (TA in that art.)

قَعِيرة : see قعر: ___ and قعير. ___ See also شفيرة.

قَعُّور : see قعير.

أَقْعَر [*Deeper.*]

مِقْعَر , (so in a copy of the A,) or مُقَعَّر , like مُعَظَّم [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man *who reaches the bottoms,* or *utmost points, of things,* or *affairs.*

(A, TA.)

مُقَعَّرٌ : see قُعْرَانٌ: ___ and مُقْعَرٌ.

مُقَعَّرٌ : see مُقَعَّبٌ in art. قعب.

مُقْعَارٌ , applied to a [cup of the kind called] قَعْبٌ, *Wide and deep.* (K.)

مُنْقَعِرٌ *Uprooted.* So in the Kur, [liv. 20,] كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ *As though they were the lower parts of palm-trees uprooted:* (TA:) or the meaning is, *extirpated, by going into the bottom* [or *depth*] *of the earth, so as to leave no mark nor trace.* (El-Basáïr, TA.)

قعسس

1 **قَعَسَ** , aor. ـَـ , (TK,) inf. n. قَعَسٌ, (S, A, K,) *He* (a man, TK) *had a protruding,* or *protuberant, breast,* or *chest, and a hollow,* or *receding, back;* قَعَسٌ being the *contr. of* حَدَبٌ. (S, A, K, TK.) [And in like manner,] قَعَسٌ in a bow is *A bending outwards of its inner side, in its middle, and a bending inwards of its outer side.* (TA.) ___ See also 6, in two places. قَعَسَ الشَّىْءَ, [aor. ـَـ ,] inf. n. قَعْسٌ, *He bent the thing;* as also قَعَّسَهُ . (TA.)

2 **قَعَّسَ** see 1, last signification.

5 **تَقَعَّسَ** see 6, in two places.

6 **تقاعس** *He made his* [meaning his own] *breast,* or *chest, to stick out.* (A.) ___ *He drew back, and became refractory, and made himself like him who has a hollow,* or *receding, back, and a protruding,* or *protuberant, breast,* or *chest.* (Har, p. 17.) ___ *He drew back; held back;* or *hung back.* (S, K.) You say, تقاعس عَنِ الأَمْرِ *He drew back, held back,* or *hung back, from the thing,* or *affair, and would not go forward in it;* (S, TA;) as also قَعَسَ , inf. n. قَعَسٌ; and تَقَعَّسَ : (TA:) in some copies of the S, instead of تقاعس, in this phrase, we find تَقَعْوَسَ . (TA.) And [in like manner,] اقْعَنْسَسَ *He drew back; he receded,* or *went backwards.* (S, K.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, اقْعَنْسِسْ وَٱجْذِبِ الدَّلْوَ [*Go thou backwards, and pull the bucket*]. This verb is without idghám because it is quasi-coördinate to احْرَنْجَمَ. (S.) ___ *He* (a horse, S, K) *drew back,* or *held back, and would not go forward:* (S:) or *would not submit to his leader;* (K;) [as also اقعنسس ; as appears from an explanation of its part. n., below.] You say also,

تقعّست الدَّابَّةُ, meaning *The beast of carriage stood still, and would not move from its place.* (TA.) ___ [*He* (a man) and] *it* (might or strength) *was,* or *became, firm,* or *steady, and resisted;* [as also اقعنسس ; as appears from an explanation of its part. n., below:] and اقعنسس *he was,* or *became, firm, and did not bow his head:* and قَعِسَ, inf. n. قَعَسٌ, *he* (a man) *was,* or *became, inaccessible,* or *unapproachable, and mighty,* or *strong, and firm,* or *steady.* (TA.) ___ *It* (the night) *was,* or *became, long,* or *protracted; as though it did not quit its place;* like بَرَكَ. (A, TA.) See أَقْعَسُ.

Q. Q. 2 تَقَعْوَسَ : see 6.

R. Q. 3 إِقْعَنْسَسَ : see 6, in five places.

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قَعَسٌ : see أَقْعَسُ.

قُعَيْسٌ : see مُقْعَنْسِسٌ.

قُعَيْسِسٌ : see مُقْعَنْسِسٌ.

قُعَيْسِيسٌ : see مُقْعَنْسِسٌ.

قُعَيْنِسٌ : see مُقْعَنْسِسٌ.

أَقْعَسُ *Having a protruding,* or *protuberant, breast,* or *chest, and a hollow,* or *receding, back;* (S, A, K;) as also قَعِسٌ (S, K) and مُتَقَاعِسٌ : (S:) [or the last rather signifies *making his*

breast, or *chest, to stick out:* see its verb:] fem. of the first, قَعْسَآءُ; (K;) applied to a woman [&c.]: and pl. قُعْسٌ: the dim. of the first is أُقَيْعِسُ. (TA.) [See أَجْنَأُ and أَفْزَرُ.] ___ Applied to a horse, *Having the* صَهْوَة [or *place of the saddle*], (K,) or *the spine in that part,* (S,) *depressed, and the* قَطَاة [or *part next behind*] *elevated;* (S, K;) [i. e., *saddle-backed.*] ___ Applied to a camel, *Having the head and neck and back inclining:* (K:) or *having the head and neck inclining towards the back:* (S:) the latter is the right explanation. (TA.) Hence the saying, ابْنُ خَمْسٍ عَشَآءُ خَلَفَاتٍ قُعْسٍ, meaning, *The* tarrying of the moon *five nights old* until it sets is like the tarrying during the *evening feed of pregnant camels having their heads and necks inclining towards their backs.* (S, TA.) [See عَتَمَةٌ.] The same epithet applied to a camel also signifies *Having a shortness in the hind legs, and a sloping in the withers.* (TA.) ___ Also, the fem., قَعْسَآءُ, applied to an ant (نَمْلَة), *Raising its breast and its tail:* (K:) pl. قُعْسٌ and قَعْسَاوَاتٌ. (TA.) ___ And applied to a bow (قَوْس,) *Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side.* (TA.) ___ Also أَقْعَسُ, applied to a man, *Inaccessible,* or *unapproachable,* (S, K, TA,) *and mighty,* or *strong, and firm,* or *steady.* (TA.) You say also, عِزٌّ أَقْعَسُ (A) and عِزَّةٌ قَعْسَآءُ (S, A) *Firm might* or *strength.* (S.) [See also لَيْلٌ أَقْعَسُ ___.] مُقْعَنْسِسٌ *A long,* or *protracted, night;* (A, K;) *as though it did not quit its place.* (S, A.) And سُنُونَ قُعْسٌ *Years lasting long.* (TA.)

مُقْعَنْسِسٌ *Drawing back; holding back;* or *hanging back:* [see its verb:] (TA:) or *strong; powerful; mighty:* (S, K, TA:) also anything *drawing in his head upon his neck, like him who refrains,* or *defends himself, from a thing:* a camel *that resists being led:* anything *that resists,* or *withstands:* might, or power, *that resists,* or *withstands, injury.* (TA.) [See also أَقْعَسُ.] The pl. is مَقَاعِسُ and مَقَاعِيسُ; (S, K;) the addition of the ى being in this case optional. (S.) The dim. is مُقَيْعِسٌ, or

مُقَيْعِيس, (Sb, S, K,) or قُعَيْسِس and قُعَيْسِيس, (TA,) or قُعَيْنِس, (S, TA,) or قُعَيْس: (TA: and so in some copies of the K:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third and fourth, or, accord. to the S, the fifth, or, as some say, the last. (TA.)

مُتَقَاعِس : see أَقْعَس.

قعص

1 قَعَصَهُ : see 4, throughout. قُعِصَتِ الغَنَمُ *The sheep,* or *goats, were seized,* or *affected, with the disease called* قُعَاصٌ, q. v. (S, K.)

4 اقعصهُ *He slew him on the spot;* (S, A, K;) as also قَعَصَهُ , (A, K,) aor. ـَـ , (K,) inf. n. قَعْصٌ: (TK:) or both signify *he slew him quickly:* or the former signifies *he struck,* or *shot at, it,* (a thing, or an object of the chase,) *and it died on the spot, before it was* [*struck* or] *shot:* and *he hastened and completed,* or *made sure* or *certain, his* (a man's) *slaughter:* and قَعْصَةٌ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, اقعصهُ بالرُّمْحِ, and قَعَصَهُ , *He thrust him,* or *pierced him, with the spear, quickly:* or *from behind.* (TA.)

7 انقعص *He died.* (K.)

قَعْصٌ *A quick death:* (S, A, K:) and *a quick slaughter;* as also قَعَصٌ . (TA.) You say, مَاتَ قَعْصًا *He* (a man, S, A) *died on the spot,* from a blow or a shot. (S, A, K.) And it is said in a trad., مَنْ خَرَجَ مُجَاهِدًا فِى سَبِيلِ ٱللّٰهِ فَقُتِلَ قَعْصًا فَقَدِ ٱسْتَوْجَبَ المَآبَ [*Whoso goeth forth as a warrior in the cause of God, and is slain quickly,* or *suddenly, has a just claim to the permanent abode* of happiness *in the other world*]: (S, * TA:) alluding to the مآب mentioned in the Kur xxxviii. 24 and 39. (Az, TA.)

قَعَصٌ : see قَعْصٌ.

قَعْصَةٌ : see 4.

قَعْصَآءُ طَعْنَةٌ *A thrust,* or *wound, with a spear or the like, that kills quickly.* (TA.)

قُعَاصٌ *A certain disease which attacks sheep* or *goats,* (S, A, K,) *in consequence of which something flows from their noses,* (TA,) *killing them immediately,* (S, A, K,) *on the spot:* (A:) and *which kills men on the spot:* (A:) and *a certain disease in the breast,* or *chest, which is as though it broke the neck.* (Lth, K.) It is said in a trad., وَمُوتَانٌ يَكُونُ فِى النَّاسِ كَقُعَاصِ الغَنَمِ [*And a mortality which shall be among men, like the* قعاص *of sheep* or *goats*]. (S.)

قَعَّاصٌ : see what next follows.

مِقْعَصٌ : see what next follows.

مِقْعَاصٌ A lion *that kills quickly;* as also مِقْعَصٌ and قَعَّاصٌ . (K.) ___ See also what next follows.

غَنَمٌ مَقْعُوصَةٌ *Sheep,* or *goats, seized,* or *affected, with the disease called* قُعَاص: (S, K:) accord. to IAar, شَاةٌ مِقْعَاصٌ signifies *a sheep,* or *goat, having the mortal disease so called.* (TA.)

قعط

8 **اقْتَعَطَ** : see الاقْطِعاطُ ___. اعْتَجَرَ and العِمَّةُ الطَّابِقِيَّةُ signify the same. (O, K, in art. طبق.)

قعف

7 **انقعف** : see انقعث; *He died.* (TA, art. قعص.)

قعى

4 **أَقْعَى** *It* (a star) *rose high, and then quitted not its place.* (TA, art. عرد.)

الإِقْعَاءُ : see عَقِبَ.

قف

1 قَفَّتْ الأَرْضُ *The land had its herbs,* or *leguminous plants, dried up for want of water.* (A, TA, in art. حف.) [See also قَفِئَتْ, said of land.] ___ قَفَّ: see R. Q. 2 in art. جف.

8 اقْتَفَافٌ The *eating until nothing remains.* (Ham, p. 239.)

قَفٌّ : see غَفٌّ.

قُفٌّ *High ground,* (Msb, K,) *less than what is termed* جَبَل: (Msb:) or *a high portion of the* مَتْن *of the earth:* (S:) or *high and rugged ground, not amounting to what is termed* جَبَل. (Sh, TA.)

قُفَّةٌ (pl. قُفَفٌ) *A basket of the same kind as that called* مِقْطَف, *but larger; smaller than the* زَنْبِيل: *i. q.* مَرْجُونَةٌ. (TA in art. ضون.)

قَفِيفٌ : see قَبِيبٌ: and جَفِيفٌ.

قفأ

1 **قَفِئَتِ الأَرْضُ** , aor. ـَـ , inf. n. قَفْءٌ, *The land was rained upon, and its herbage became altered and spoiled thereby:* (K:) or قَفْءٌ [the inf. n.] signifies the *falling of dust upon the herbs,* or *leguminous plants,* (AHn, K, TA,) *in consequence of which they are spoiled if the dust be not washed off.* (AHn, TA.) [See فَقَأَتْ as said of the بُهْمَى.]

8 **اقتفأ الخَرْزَ** is said in the K to be syn. with افتقأه, [q. v.,] and is expl. by Lh as meaning *He repeated the* [*kind of sewing termed*] خَرْز [i. e. the sewing of skins and the like by means of an awl], *and added, between the two kulbehs, another kulbeh,* as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَة, q. v.) is here described as a thong, or a strand (طَاقَة) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لِيف, used in the same manner as the shoemaker's awl, &c., as in art. كلب, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كلب.]

قفخ

1 قَفَخَهُ , (S, L,) aor. ـَـ , (L,) inf. n. قَفْخٌ and قَفَاخٌ, (S, L, K,) *He struck him,* or *it:* but the striking termed قفخ is only on *the head,* or on *something hollow,* (S, L, K,) or on *something hard* [evidently a mistake for *moist,* or *soft*]; (L;) *i. q.* فَقَخَهُ, (K,) and used by the people of ElYemen in the sense of صَقَعَهُ: (L:) *he struck* a person's head with a staff: (L:) *he struck* a person *on the head* with a staff. (As.) *He broke* a person's head: *he broke* a thing *across: he broke* the substance called عَرْمَض upon the surface of water. (L.)

قفد

1 **قَفَدَ** , aor. ـَـ , inf. n. قَفَدٌ, *He was,* or *became,* أَقْفَدَ, *or characterized by what is termed* قَفَدٌ, as explained below, [app. in all the senses of these two words]. (S, L, K, &c.) See صَدَفَ قَفَدَ, (IKtt,) inf. n. قَفَدٌ (S, L, K) and قَفْدَآءُ, (K,)

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He wound his turban in a particular manner, not making the end to hang down: (S, IKtt, L, K:) you say also, in this sense, تَعَمَّمَ القَفْدَآءَ, (IKtt,) and إِعْتَمَّ القفداء: (S:) accord. to Th, *he wound his turban upon the* قَفْدٌ *of his head:* but he does not explain the word قَفَدٌ. (L.) ___ قَفَدَ, aor. ـِـ , (inf. n. قَفْدٌ, L,) *He struck* a person *on the back of his neck,* (L, K,) or, *on his head,* (IKtt,) or, *on his head at the part next the back of the neck,* (L,) *with the inside of his hand.* (IKtt, L, K.) قَفَدَ, (inf. n. قَفْدٌ, TA) *He did a deed,* or *work.* (K.)

قَفْدٌ : see قَفَدَ.

قَفَدٌ [in the CK, incorrectly, قَفْدٌ] The *quality denoted by the epithet* أَقْفَدُ, as explained below, [app. in all the senses of this latter word]. (S, L.) ___ *An inclining of the foot of a man so that the fore part is seen* [*distinct*] *from the hinder part from behind.* (L, K.) ___ *An erectness of the pastern, and its advancing upon the hoof of a horse:* (S, L, K: *) it is only in the hind leg: (A, O, S, L:) is like قَوَامٌ in the fore legs: (IKtt:) and is a fault: (S, L:) or *an elevation of* [*the tendon called*] *the* عُجَايَة, *and of the hinder part of the hoof:* (L:) or *a rigidness in the pastern, as though the*

animal trod upon the fore part of his hoof. (ISh.) ___ *An inclining of a camel's foot* (*of the fore leg or hind leg,* As, S) *towards the inner side:* (As, S, K:) *and in like manner, of a solid hoof:* (S, K, voce صَدَفٌ:) the verb is قَفَدَ; and the epithet, أَقْفَدُ: (As, S:) an inclining towards the outer side is termed صَدَفٌ; (TA;) and the epithet in this case is أَصْدَفُ: (As, S:) or, as some say, *a natural inclining of the fore part of the fore and hind leg of a beast towards the outer side.* (L, TA.) ___ *A natural rigidness in the hind legs of camels.* (L.)

قَفَدَانٌ (S, L) and قَفَدَانَةٌ (L, K) *A* خَرِيطَة *of leather, for perfumes &c.;* (L, K;) the خريطة *of a dealer in perfumes:* (IDrd, S:) a Persian word [originally قَفْدَانُ] arabicized. (S, L.)

قَفَدَانَةٌ : see قَفَدَانٌ. ___ Also, The *cover* (غِلَاف) *of a vessel in which collyrium* (كُحْل) *is kept;* (L, K;) it is made of مشاور; [a word of which I find no appropriate meaning;] and sometimes, of leather. (L.)

أَقْفَدُ *Having the quality termed* قَفَدٌ, as explained above, [app. in all the senses of this latter word]. (S, L.) See أَصْدَفُ. ___ A man (S, L) *who walks upon the fore parts of his feet, next the toes, his heels not reaching the ground:* (S, L, K.) the verb is قَفَدَ. (K.) ___ A slave (L) *having rigid and contracted arms and legs, with short fingers and toes:* (L, K:) the verb is قَفَدَ. (K.) ___ A man *having a laxness in the heels:* fem. قَفْدَآءُ: and in like manner, an ostrich. (Lth, L.) ___ A man *weak, and with lax joints.* The verb, applied to a member, is قَفَدَ, inf. n. قَفَدٌ. (L.) ___ A man, and an ostrich, (L,) *lax in the neck:* (L, K:) the verb, applied to anything that has a neck, is قَفَدَ, aor. ـَـ , inf. n. قَفَدٌ: (IKtt:) or *having a thick neck.* (L, K.) ___ A horse (S, L) *having the pastern erect and advancing upon the hoof* (S, L, K) *of the hind foot.* (AO, S, L.) See قَفَدٌ. ___ A camel *having his fore or hind foot inclining towards the inner side.* (As, S, L.) See عَمَّةٌ قَفْدَآءُ ___. قَفَدٌ *A well-known mode of winding the turban, different from the* مِيلَآءُ. (T.) See قَفَدٌ.

قفذ

قنفذ See **قفذ**

قفر

1 **قَفَرَ** , aor. ـَـ , (K,) inf. n. قَفَرٌ, (TA,) *It* (food) *was without seasoning,* or *condiment, to render it pleasant,* or *savoury.* (K, TA.) قَفَرَ أَثَرَهُ, (S, K,) aor. ـُـ ; (S;) and اقتفره ; and تقفّره ; (S, A, K;) *He followed his footsteps; tracked him:* (S, A, K:) or *he followed his footsteps by degrees, and leisurely;* syn. تَتَبَّعَهُ: (TA:) accord. to Z, from إِقْتَفَرَ العَظْمَ. (TA.) It is said in a trad., ظَهَرَ قِبَلَنَا نَاسٌ يَتَقَفَّرُونَ العِلْمَ *There appeared before us men searching after knowledge time after time.* (TA.) [See also 5 in art. فقر.]

4 **اقفر المَكَانُ** *The place became vacant,* or *void;* (K;) *destitute of herbage* or *pasturage,* [*and of water,*] *and of human beings.* (TA.) اقفرت الأَرْضُ *The land became destitute of herbage* or *vegetable produce, and of water.* (A.) اقفرت الدَّارُ *The house became vacant.* (S.) اقفر الرَّجُلُ, (K,) or اقفر مِنْ أَهْلِهِ, (A,) *The man became apart from his family,* (A, K,) *and remained alone.* (TA.) ___ اقفر *He came,* (S, Msb,) or *went,* or *his course brought him,* (S,) *to the desert, where was no herbage* or *vegetable produce, nor water.* (S, Msb.) ___ *He became destitute of food, and hungry.* (K, TA.) اقفر البَلَدَ *He found the country,* or *town, to be what is termed* قَفْرٌ, (TS, K,) i. e., *destitute* [*of herbage* or *vegetable produce, and of water,* or] *of people.* (TA.) اقفر *He ate bread,* (A,) or *his food,* (TA,) *without seasoning,* or *condiment, to render it pleasant,* or *savoury.* (A, TA.) ___ *He had no seasoning,* or *condiment, to render his food pleasant,* or *savoury, remaining with him,* or *in his abode.* (S.) ___ It is said in a trad., مَا أَقْفَرَ بَيْتٌ فِيهِ خَلٌّ (S, A) *A house in which is vinegar is not destitute of seasoning,* or *condiment, to render food pleasant,* or

savoury; its inhabitants are not in want thereof: regarded by 'AObeyd as being from قَفْرٌ, meaning a country, or town, wherein is nothing. (TA.)

5 تَقَفَّرَ see 1, in two places.

8 اقتفر العَظْمَ *He ate all the meat that was upon the bone,* (K, * TA,) *leaving nothing upon it.* (TA.) See also 1.

أَرْضٌ قَفْرٌ, (S, A, Msb, K,) and قَفْرَةٌ, (A, K,) and مَقْفَارٌ, (K,) and مُقْفِرَةٌ, (A,) *Vacant,* or *void, land,* (A, K,) *destitute of herbage* or *vegetable produce, and of water:* (S, A, Msb:) and مَفَازَةٌ قَفْرٌ, (S, Msb,) and قَفْرَةٌ, and مَقْفَارٌ, (S,) *a desert destitute of herbage* or *vegetable produce, and of water:* (S, Msb:) or قَفْرٌ signifies a place *destitute of human beings,* or *desert, but sometimes containing a little herbage* or *pasturage:* (Lth, TA:) or بَلَدٌ قَفْرٌ *a country,* or *town, wherein is nothing:* (AZ, A'Obeyd:) and دَارٌ قَفْرٌ *a house destitute of inhabitants; deserted;* or *desolate:* (Msb:) the pl. (of قَفْرٌ, S, Msb) is قِفَارٌ (S, Msb, K) and قُفُورٌ: (K:) and you say also أَرْضٌ قِفَارٌ, (A, Msb, TA,) imagining it as comprising places; and in like manner, دَارٌ قِفَارٌ: (Msb, TA:) and [in a contrary manner,] أَرْضُونَ قَفْرٌ, and بِلَادٌ قَفْرٌ; as well as قِفَارٌ: (A:) but when you make قَفْرٌ a subst., [not meaning أَرْضٌ or the like to be understood,] (Msb,) or use a single term, (TA,) or apply it as an appellative to a land, (L, TA,) you add ة, and say قَفْرَةٌ, (Msb,) and إِنْتَهَيْنَا إِلَى قَفْرَةٍ مِنَ الأَرْضِ [*We came at last to a land destitute of herbage and of water*]. (L, TA.) ___ نَزَلْنَا بِبَنِي فُلَانٍ فَبِتْنَا القَفْرَ [*We alighted at the abode of the sons of such a one, and passed the night*] *without being entertained by them as guests.* (S.) ___ نَبْتُ القَفْرِ is a prov., meaning *The stone,* and *the rock.* (TA.) See also قِفَارٌ.

قَفْرَةٌ : see قَفْرٌ, in three places.

خبز قَفَارٌ , (S, A, K,) and قَفْرٌ , (K,) and طَعَامٌ قَفَارٌ, (TA,) and قَفِيرٌ , (K,) [*Bread*, and *food*,] *without any seasoning*, or *condiment*, *to render it pleasant*, or *savoury*. (S, A, K.) You say أَكَلَ خُبْزَهُ قَفَارًا [*He ate his bread without any seasoning*, &c.]. (S.) And سَوِيقٌ قَفَارٌ [*Meal of parched barley* or *wheat*] *not moistened with any seasoning*, or *condiment*, &c. (K, * TA.)

قَفِيرٌ : see قَفَارٌ.

مُقْفِيرٌ : see قَفْرٌ. ___ Also, *Destitute of food*. (TA.)

مَقْفَارٌ : see قَفْرٌ, in two places.

القَفْرُ اليَهُودِىُّ *Jews-pitch*, i. e. *asphaltum;* also called *mumia*, and in Arabic مُومِيَا: see De Sacy's Abd-allatif, p. 273: and see تِرْيَاقٌ and حَمَرٌ.

قَفُورٌ *i. q.* كَافُورٌ. (IDrd in TA, art. كفر.)

قفز

1 **قَفَزَ** , aor. ـِ , inf. n. قَفْزٌ (S, A, Msb, K) and قَفَزَانٌ (S, Msb, K) and قُفُوزٌ and قَفَازٌ, (Msb, and so in a copy of the K,) the last with kesr, (Msb,) or قُفَازٌ, (K accord. to the TA,) with damm, (TA,) or قَفَازٌ, (so in the CK,) *He leaped, jumped, sprang,* or *bounded:* (S, A, Msb, K:) *he* (an antelope) *did so and alighted with his legs together.* (TA, art. قفز ___ الحائطَ.) نفز [*He leaped the wall*]. (O and K in art. زيف.) See also 5. قَفَزَ, aor. , inf. n. قَفَزٌ, *He* (a horse) *had fore legs white as high as his* مرفقان [properly signifying the *elbows;* but here, probably meaning, as it seems to do in some other instances, the *knees*], *but not the kind legs.* (IKtt, TA. [And قَفَّزَ app. has a similar meaning: see its inf. n. تقفيز below; and its part. n. مُقَفَّزٌ, voce أَقْفَزُ.]) But see أَقْفَزُ, and قُفَّازٌ.

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2 **قَفَّزَ** see what next precedes.

5 **تقفّز** [*He put on,* or *wore, a pair of gloves;* as also قَفَزَ , aor. ـِ , as appears from a quotation in the L, from Khálid Ibn-Jembeh, viz. القُفَّازان تَقْفزهما المرأةُ:] *he* (a sportsman [or falconer]) *put on,* or *wore, hawking-gloves* (قُفَّازان): (A:) or *took* or *prepared for himself the reticulated iron thing upon which the falcon sits.* (TA, as from Z.) See تقفّزت بالْحنّآء ___. قُفَّازٌ, said of a woman, (S, A,) *She dyed her hands* (A, K) *to the wrists,* (A,) and *her feet,* (K,) *with* حنّآء. (A, K.)

6 **تقافزوا** [*They contended together,* or *vied, one with another, in leaping, jumping, springing,* or *bounding*]. You say so of children playing at the game called قُفَّيْزَى. (A, K.)

قُفْزَةٌ [*A leap, jump, spring,* or *bound.*]

قَفَزَى *A leaping, jumping, springing,* or *bounding.* (K.) You say, جَآءَتِ الخَيْلُ تَعْدُو القَفَزَى [*The horses came running with a leaping, jumping, springing,* or *bounding, motion*]; from القَفْزُ [inf. n. of قَفَزَ]. (S, TA.)

قَفُوزٌ : see قَقَّازٌ.

قَفِيزٌ *A certain measure of capacity, consisting of ten* مَكَاكِيك [pl. of مَكُّوك]; (S, Msb, K;) accord. to the people of El-'Irák: (TA:) or *twelve times what is termed* مَنّ: (Mgh in art. ربع:) [see also جَرِيبٌ, in three places: and see صَاعٌ:] pl. [of pauc.] أَقْفِزَةٌ, and [of mult.] قُفْزَانٌ (S, Msb, K) and قِفْزَانٌ. (Fr, Sgh.) [See كُرٌّ, throughout.] قَفِيزُ الطَّحَّان [*The* قفيز *of the grinder*] *is when one says, I will grind for so much and a* قفيز *of the flour itself:* so says Ibn-El-Mubárak: or *when one hires a man to grind for him a certain quantity of wheat for a* قفيز *of its flour,* (TA,) or *when one says, I hire thee to grind this wheat for a pound of its flour, for instance; whether there be something else therewith or not:* (Msb:) what is thus termed is forbidden. (Msb, TA.) ___ Also, *A certain measure of land;* (T, Msb, K;) namely, *the tenth of a* جَرِيب, q. v.: (Msb:) or *a hundred and fortyfour cubits.* (K.)

قَقَّازٌ *That leaps, jumps, springs,* or *bounds, much,* or *often;* (A, * Msb;) [and so قَفُوزٌ, occurring in art. رفأ in the M and K, applied as an epithet to a gazelle.] ___ Hence, قَقَّازَةٌ *A female slave:* because she seldom remains still. You say, يَا ٱبْنَ القَقَّازَةِ *O son of the female slave.* (A.)

قُقَّازٌ *A kind of glove; a thing which is made for the two hands,* or *hands and arms, stuffed with cotton,* (S, L, K,) *and having buttons which are buttoned upon the fore*

arms, (S, L,) *worn by a woman as a protection from the cold;* (S, L, K;) *they are made of skins,* and *of felt; are worn by the women of the Arabs of the desert; and extend to the bones of the elbow:* (L, TA:) a pair of them is called قُفَّازَانِ: (S, L:) or *a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and,* some add, *having buttons upon the fore arm; like what the carrier of the falcon wears:* (Msb:) or *a thing which those women make for themselves, covering the fingers and hand and arm:* and *a thing which the sportsman* [meaning *the falconer*] *wears upon each hand,* or *hand and arm, of skin,* or *of felt,* or *wool:* (Mgh:) or *a kind of women's ornament for the hands and feet,* or *the hands and arms and the feet and legs:* and *a reticulated iron thing* (حَدِيدَةٌ مُشَبَّكَةٌ, accord. to the TA, as from the K, but in the CK مُشْتَبِكَةٌ,) *upon which the falcon sits.* (K.) ___ And [hence,] *Whiteness in the* أَشَاعِر [or *hairs next the hoof*] *of a horse.* (K. [See also قَفَز, and قُفَّز, and أَقْفَز.])

قُقَيْزَى *A certain game of children, who set up pieces of wood,* or *a piece of wood,* (the former accord. to the A, and the latter accord. to the K) *and leap over them,* or *it.* (A, K, TA.)

قَافِزٌ *Leaping, jumping, springing,* or *bounding.* (Msb.) ___ خَيْلٌ قَافِزَةٌ, and قَوَافِزُ, *Swift horses, that leap, jump, spring,* or *bound, in their running.* (K.) ___ القَوَافِزُ *The frogs.* (Sgh, K.)

أَقْفَزُ (S, K) and مُقَفَّزٌ (S, A, K) A horse *whose whiteness of the lower parts of his fore legs extends as far as his* مِرْفَقَانِ [properly signifying the *elbows;* but here, probably meaning, as it seems to do in some other instances, the *knees*], *without his having the like in the hind legs;* (S, K;) as though he had gloves (قُفَّازَانِ) put upon him: (S:) or *whose whiteness of the lower parts of the legs does*

not extend beyond the أَشَاعِر [or *hairs next the hoof*]; as also مُنَعَّلٌ. (A, TA.)

تَقْفِيزٌ *A scattered whiteness intermingling in the shanks, as far as the knees, of a* دَابَّةٌ [meaning, horse]: a signification wrongly assigned by Lth to تَقْفِير. (TA in art. فقر.)

مُقَفَّزٌ : see أَقْفَزُ.

قفش

قَفْشٌ *A boot:* (M:) or *a short boot:* (IAar, K, TA:) or *such as is cut, and not well made.* (Az, TA.)

قفص

1 قَفَصَهُ , (S, M, A, Msb, K,) aor. ـُ , (TK,) inf. n. قَفْصٌ, (M, TA,) *He collected it, gathered it,* or *put it, together;* namely, a thing: (M, Msb:) or *he put,* or *brought, one part,* or *parts, thereof near to another,* or *others:* (K:) or *he collected it, gathered it,* or *put it, together, and connected,* or *conjoined, one part,* or *parts, thereof with another,* or *others.* (Jm, TA.) ___ *He collected,* or *put, together his legs;* namely, those of a beast of carriage: (Msb:) or *he tied,* or *bound, his legs, and collected,* or *put, them together;* namely, those of an antelope; (AA, A 'Obeyd, M, A, K;) and those of a beast of carriage; as also قَفَّصَهُ . (L.) ___ *He tied it,* (namely, the يَعْسُوب, K, i. e., the male bee, TA,) *in the hive, with a thread, that it might not go forth.* (K.)

2 قَفَّصَ see 1.

4 اقفص *He* (a man, TA) *had a cage,* or *coop,* (قَفَص,) *of birds.* (K.)

5 تَقَفَّصَ see 6.

6 تقافص *It* (a thing, M, A, meaning anything, TA) *was,* or *became, complicated,* or *confused;* [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, K, TA;) as also تقفّص : (TA:) or the latter signifies *it was,* or *became, collected, gathered,* or *put, together.* (IF, K, TA.)

قَفْصٌ : see what next follows.

قُفْصٌ : see what next follows.

قَفَصٌ *A cage, coop,* or *place of confinement,* (A, K,) or *thing made of canes* or *reeds,* or

of wood, (M, TA,) [or *of palm-sticks,* &c.,] *for a bird* or *birds:* (S, M, A, K:) said by some to be an arabicized word [from the Persian قَفَسٌ]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Msb:) pl. أَقْفَاصٌ. (S, A, Msb.) ___ [It is also applied to The *cageformed structure of the bones of the thorax:* (see ظَرِبَانٌ:) and is used in this sense in the present day.] ___ Also, *A certain implement for seedproduce;* (K;) or *a thing composed of two curved pieces of wood between which is a net;* (M, L;) *upon which wheat is conveyed to the heap where it is trodden out.* (M, L, K.) ___ فِى قَفَصٍ مِنَ المَلَائِكَةِ, (M, Msb,) or قَفَضٍ مِنَ النُّورِ, (M,) or فِى قُفْصٍ من الملائكة, or قُفْصٍ من النور, [so in several copies of the K, but accord. to the TA, قَفْصٍ من النور, being there said to be in the former case with damm, and in the latter with fet-h,] and قَفَصٍ, (K,) occurring in a trad., (M, Msb, K,) means, *In an assemblage of angels:* (Msb:) or *in a confused assemblage of angels:* and *in a confused mixture of light.* (M, Sgh, K.)

قَفَّاصٌ *A maker of cages* or *coops.* (TA.)

رَجُلٌ مُقْفَصٌ طَيْرًا *A man having a cage,* or *coop, of birds.* (TA, from a trad.)

مُقَفَّصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مكرم, by which is generally meant مُكْرَمٌ: in the L, however, it is mentioned after قَفَّصَ الظَّبْىَ as meaning he tied, or bound, the legs of the antelope: and this indicates that it is as I have written it:] *Having his arms and legs,* or *fore legs and hind legs, tied,* or *bound.* (L, TA.) ___ ثَوْبٌ مُقَفَّصٌ *A*

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garment, or *piece of cloth, marked with lines in the form of a* قَفَص. (K.)

قفل

4 أَقْفَلَ البَابَ *He locked the door.* (TK.) See also أَغْلَقَ.

قَفْلٌ : see فِرَاشٌ.

قَافِلٌ A *slender* horse. (TA, art. خشب.)

قَافِلَةٌ *A company, or an assemblage of persons, travelling together:* (El-Fárábee, Msb:) or *a company returning from a journey:* (S, K:) and *commencing a journey;* as auguring their return: (El-Fárábee, Msb, K:) he who restricts it to those returning from a journey errs: (ElFárábee, Msb, in which see more:) *a caravan.*

قفو

1 قَفَا أَثَرَهُ *He followed his track,* or *footsteps; tracked him.* (S, Msb.) ___ قَفَا فُلَانًا *He followed the footsteps of such a one.* (TA.) See قَصَّ أَثَرَهُ, which signifies the same, for a better explanation. See also قَفَوْتُ أَثَرَهُ.

قَفًا The *back of the neck.* (S, Msb, K.) ___ عَيْنَاهُ فِى قَفَاهُ is said of him who is put to flight. because he looks behind him, fearing pursuit.

(TA in art. انف.) And جَعَلَ أَنْفَهُ فِى قَفَاهُ: see أَنْفٌ. ___ [Also the *back* of the hand: and the *flat back* of a knife and the like.]

قَفِيَّةٌ : see دَوَآءٌ.

قَافِيَةٌ , by synecdoche, for ذُو قَافِيَةٍ, (IJ,) *A verse; a single verse of a poem.* (Akh, Az, TA.) ___ Also, [by a further extension of the proper signification,] *A* قَصِيدَةٌ [or *an ode,* or *a poem*]. (Az, IJ, TA.)

ققب

قَيْقَبٌ and قَيْقَبَانٌ *A certain wood of which horses' saddles are made;* (IDrd, S, O, K;) *called in Pers.* آزَادْ دَرْخْتْ. (IDrd, S, O.) [See also قَبْقَبٌ, in art. قب.] ___ And, both words, *A horse's saddle* itself. (IDrd, O, K.) [See, again, قَبْقَبٌ.] ___ And the former word signifies *A strap,* or *thong, that surrounds the pommel and troussequin of a horse's saddle:* (O, K:) or, as used by post-classical authors, *a strap,* or *thong, that is put across behind the troussequin of a saddle.* (IDrd, TA.) ___ And [The *bit-mouth,* or *mouth-piece of a bit;* also called the شَكِيمَة; i. e.] the *part of a bit in the middle of which is the* فَأْس. (O, K.)

قَيْقَابٌ The خَرَزَة [app. *a polished stone,* or *a shell,*] *with which cloths are glazed.* (O, K.) [See also قَبْقَابٌ, last sentence, in art. قب.]

قَيْقَبَانٌ : see the first paragraph, above.

ققز

قَاقَوزَةٌ and قَافُزَّةٌ: see طَاسٌ.

قل

1 قَلَّ, *It was,* or *became, few; small,* or *little, in number, quantity,* or *amount; scanty.* ___ هُوَ يَقِلُّ عَنْ كَذَا *He,* or *it, is smaller than,* or *too small for, such a thing;* syn. يَصْغُرُ. (TA.) ___ قَلَّ لَبَنُهَا *Her milk became little,* or *scanty; she became scant in her milk.* ___ قَلَّ خَيْرُهُ [*His good things,* or *wealth,* and *his beneficence, became few,* or *little; scanty,* or *wanting; he became poor;* and *he became niggardly:*] for قِلَّةُ خَيْرٍ signifies poverty and niggardliness. (A, TA, in art. حجد.) And *It became scanty,* or *deficient,* or *wanting, in goodness.* ___ قَلَّ *He had few aiders:* sec an ex. voce فَلَّ.

2 قَلَّلَهُ *He made it,* or *held it, to be little.* (Msb.) ___ *He showed it,* or *made it to appear, to be little, in quantity.* (TA.) ___ See 4.

4 أَقَلَّهُ *He lifted it,* or *raised it, from the ground;* and *carried it.* (Msb.) ___ أَقَلَّهُ الغَضَبُ *Anger disquieted,* or *flurried, him.* (Mj, TA, in art. حمل.) And أُقِلَّ [alone] *He was disquieted,* or *flurried, by anger.* (T, TA, in that art.) ___ أَقَلَّ مِنْهُ *i. q.* قَلَّلَهُ. (M.) ___ أَقَلَّ *He became poor:* (S, Msb:) or *he had little property.* (K.)

5 تَقَلَّلَ (K, art. نزر) *It became diminished,* or *rendered little* or *small in quantity.* (TK, same art.) ___ تَقَلَّلَهُ *He saw it,* or *deemed it, to be little in quantity.* (TA.)

10 اسْتَقَلَّ *He was independent,* or *alone; with none to share,* or *participate, with him.* (TA.) [And اسْتَقَلَّ بِنَفْسِهِ, *the same;* or (as shown by an explanation of the act. part. n. in the TA) *he managed his affairs, by himself alone, thoroughly, soundly,* or *vigorously.*] And هُوَ لَا

يَسْتَقِلُّ بِهٰذَا *He is not able* [*by himself*] *to do this.* (TA.) ___ اسْتَقَلَّ *He was independent of all others; absolute.* ___ اسْتَقَلَّ *He* (a man) *rose,* or *raised himself,* with a burden: (JK:) and a bird in his flight. (JK, K.) ___ اُسْتُقِلَّ غَضَبًا *He* (a man) *became affected with a tremour,* or *trembling, by anger.* (JK.) ___ اسْتَقَلَّ بِالشَّىْءِ *i. q.* اسْتَبَدَّ بِهِ. (TA in art. حكر.)

قُلٌّ *Poverty:* see an ex. in a verse cited voce طَلَّاع.

قُلٌّ بْنُ قُلٍّ : see ضُلٌّ.

قُلَّةٌ The *top,* or *highest part,* of a mountain, &c. (S, K.) ___ The *top of the head and hump.* (K.) See a verse cited voce قلتان ___. ظُلٌّ [app. قُلَّتَانِ, or rather قَلْتَانِ, from قلت] The *hollows of the two collar-bones* (الترقوتان). (TA, art. ترب.)

قِلَّةٌ [*Paucity; smallness; littleness; scantiness; want of due amount* of anything: as in قِلَّةُ مُبَالَاةٍ *want of due care:* or this phrase signifies *want of care:* also *fewness:* for] قِلَّةٌ sometimes signifies *i. q.* عَدَمٌ. (Mgh in art. قلّة ___.) حفظ may often be well rendered *Lack.*

قَلِيلٌ *Few; small,* or *little, in number, quantity,* or *amount; scanty.* ___ *A small quantity,* or *quantum,* or *number,* من مال وغيره *of property,* or *cattle, &c.* ___ قَلِيلُ الخَيْرِ: [see art. خير, where an explanation is given equivalent to عَادِمُ الخَيْرِ: and in like manner] قَلِيلُ الخَيْرِ is used to signify *Not making use of oaths at all.* (Mgh in art. حفظ.) It may be well rendered *Lacking,* or *destitute of, good,* or *wealth;* as well as *having little thereof:* it generally means *having little,* or *no, wealth,* or *good;* or *lacking,* or *destitute of, goodness* or *good things.* ___ قَلِيلٌ: see مُطَّرِدٌ. ___ *Possessing little,* or *possessed in a small degree,* of anything.

قَلِيلَةٌ as a subst., *Little:* see كَثِيرَةٌ.

أَقَلُّ مالًا وولَدًا *Possessing,* or *possessor, of less* than another *in respect of wealth and children:* see an ex. (from the Kur xviii. 37) in art. ف.

مُسْتَقِلٌّ A writing *on a particular, peculiar,* or *special, subject.* ___ رِسالَةٌ مُسْتَقِلَّةٌ *A monograph.* See also a verse cited voce غَتْمٌ. ___ مَعْنًى مُسْتَقِلٌّ بِهِ *An independent meaning.*

قلب

1 قَلَبَهُ, (S, A, Mgh, O, Msb, K,) aor. ـِ, (Msb, K.) inf. n. قَلْبٌ, (Msb,) *He altered*, or *changed, its*, or *his, mode*, or *manner, of being;* (A, Mgh, Msb, * K;) and قلّبه signifies the same, (K,) or is like قَلَبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Msb;) and اقلبه also signifies the same as قَلَبَهُ in the sense expl. above, (K,) on the authority of Lh, but is of weak authority. (TA.) Hence, (Mgh,) *He inverted it; turned it upside-down; turned it so as to make its upper most part its undermost;* (S, * A, * Mgh, Msb;) namely, a thing; (S;) for instance, a [garment of the kind called] رِدَآء: (A, * Mgh:) and قلّبه has a similar meaning, but [properly] denotes intensiveness and muchness. (Msb. See two exs. of the latter verb voce قَلَبَةٌ.) And, (A, K,) like قلّبه, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies حَوَّلَهُ ظَهْرًا لِبَطْنٍ (A, K) [*He turned it over*, or *upsidedown* as meaning *so that the upper side became the under side;* lit. *back for belly;* accord. to the TA, meaning *back upon belly* (ظَهْرًا عَلَى بَطْنٍ); but this is hardly conceivable; whereas the former explanation is obviously right in another case: (see 5:) and another meaning of قَلَبَهُ and قُلِبَهُ, i. e. *he turned it inside-out*, is indicated in the TA by its being added, *so that he knew what was in it*]. ___ See an ex. voce قَلَابٌ. One says, قَلَبَ كَلَامًا [meaning *He altered*, or *changed, the order of the words of a sentence* or *the like, by inversion*, or *by any transposition*]. (TA.) [And in like manner, قَلَبَ كَلِمَةً *He altered*, or *changed, the order of the letters of a word, by inversion*, or *by any transposition.*] Es-Sakháwee says, in the Expos. of the Mufassal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say يَئِسَ, inf. n. يَأْسٌ; and أَيِسَ is مَقْلُوبٌ مِنْهُ [i. e. *formed by transposition*, or *metathesis, from it*], and

has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is مقلوب from the other, as in the case of جَذَبَ and جَبَذَ: but the lexicologists [in general] assert that all such are [of the class termed] مقلوب. (Mz, close of the 33rd نوع.) [And قَلَبَ likewise signifies *He changed*, or *converted*, a letter *into* another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الواوَ يآءً *He changed*, or *converted, the* و *into* ى.] ___ And [hence] one says, قَلَبَهُ عن وجهه *He turned him* [*from his manner, way*, or *course*, of acting, or proceeding, &c.]: and Lh has mentioned اقلبه [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصِّبْيَانَ *He* (the teacher) *turned away* [or *dismissed*] the boys to their dwellings: (Th, A, TA:) or *sent them* [*away*], *and returned them, to their abodes:* and Lh has mentioned اقلبهم as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبْتُ القومَ *I turned away* [or *dismissed*] *the people*, or *party;* (Th, S, O;) like as you say صَرَفْتُ الصِّبْيَانَ. (Th, S.) And قَلَبَ ٱللّٰهُ فُلَانًا إِلَيْهِ [*God translated such a one unto Himself, by death:* meaning *God took his soul*]; as also اقلبه ; (K, TA;) whence the saying of Anooshirwán, أَقْلَبَكُمُ ٱللّٰهُ مُقْلَبَ أَوْلِيَائِهِ [*May God translate you with the translating of his favourites* (مقلب being here an inf. n.), meaning, as He translates his favourites]. (TA.) ___ And قَلَبَ عَيْنَهُ, and حَمْلَاقَهُ, (TA,) or حَمْلَاقَ عَيْنِهِ, (A,) [*He turned about*, or *rolled, his eye*, and therefore *the parts of his eye that are occasionally covered by the eyelids*,] on the occasion of anger, (A, TA,) and of threatening. (TA.) ___ قَلَبَ, aor. ـِ , inf. n. قَلْبٌ; and اقلب likewise, but this is of weak authority, mentioned by Lh; signify also *He turned over* bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.) And you say, قَلَبْتُ الإِنَآءَ عَلَى رَأْسِهِ [*I turned over the vessel upon its head*]. (Msb, in explanation of كَبَبْتُ الإِنَآءَ.) And قَلَبْتُ الأَرْضَ للزراعة [*I turned over the earth for sowing*]: and قَلَّبْتُهَا , also, I did so *much*.] (Msb.) And يُقْلَبُ التُّرَابُ بالحَفْرِ [*The earth is turned over in digging*]: whence قَلَبْتُ قَلِيبًا means *I dug a well*. (A.) ___ And [hence also] one says, قَلَبْتُ الشَّىْءَ للابْتِيَاعِ *I turned over the thing*, or *I examined*

the several parts, or *portions, of the thing,* (تَصَفَّحَتْهُ,) [or *I turned over the thing for the purpose of examining it,*] *with a view to purchasing, and saw its outer part* or *side, and its inner part* or *side:* and قَلَّبَتْهُ , also, I did so *much.* (Msb.) And قَلَبَ السِّلْعَةَ *He* (a trafficker) *examined the commodity, and scrutinized its condition:* and قَلَّبَهَا , also, he did so [*much*]. (A.) And قَلَبَ الدَّابَّةَ and الغُلَامَ [*He examined,* &c., *the beast,* or *horse,* or *the like,* and *the youth,* or *young man,* or *male slave*]: (A:) and قَلَبَ المَمْلُوكَ, aor. ـِ , inf. n. قَلْبٌ, *he uncovered and examined the male slave, to look at* [or *to see*] *his defects,* on the occasion of purchasing. (O, TA.) And قَلَبْتُ الأَمْرَ ظَهْرًا لِبَطْنٍ *I considered* [or *turned over in my mind*] *what might be the issues,* or *results, of the affair,* or *case:* and قَلَّبْتُهُ , also, I did so *much.* (Msb.) قَلَبٌ signifies انْقِلَابٌ, (S, A, O, K, TA,) meaning *A turning outward,* (TK,) *and being flabby,* (TA,) of the lip, (S, A, O, K,) or of the upper lip, (TA,) of a man: (S, A, O, K, TA:) it is the inf. n. of قَلِبَتْ said of the lip (الشَّفَةُ); (TA;) [and also, accord. to the TK, of قَلِبَ said of a man as meaning *His lip had what is termed* قَلَبٌ:] and hence أَقْلَبُ as an epithet applied to a man; and [its fem.] قَلْبَآءُ as an epithet applied to a lip. (S, A, O, K, TA.) قَلَبَهُ, (S, A, O, K,) aor. ـُ (Lh, K) and ـِ , (K,) *He* (a man, S, O) *hit his heart.* (S, A, O, K.) And *It* (a disease) *affected,* or *attacked, his heart.* (A.) And قُلِبَ *He* (a man) *was affected,* or *attacked, by a pain in his heart,* (Fr, A, * TA,) *from which one hardly,* or *nowise, becomes free.* (Fr, TA.) And قُلِبَ said of a camel, (As, S, O, K, TA,) inf. n. قُلَابٌ, (As, S, TA,) *He was attacked by the disease called* قُلَابٌ expl. below: (As, S, O, K, TA:) or *he was attacked suddenly by the* [*pestilence termed*] غُدَّةٌ, *and died in consequence.* (As, TA.) ___ [Hence,] قَلَبَ النَّخْلَةَ *He plucked out the* قَلْبَ, or قُلْبَ, meaning *heart, of the palm-tree.* (S, A, O, K.) ___ And قَلِبَتِ البُسْرَةُ *The unripe date became red.* (S, O, K.)

2 **قَلَّبَ** see 1, first quarter, in four places. You say, قَلَّبَتْهُ بِيَدِى [*I turned it over and over with my*

hand], inf. n. تَقْلِيبٌ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. ___ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ, (A, O,) in the Kur [xviii. 40],

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(O,) means فاصبح يقلّب كفّيه ظَهْرًا لِبَطْنٍ [*And he began to turn his hands upside-down,* or to do so *repeatedly,*] in grief, or regret: (Bd:) or *he became in the state,* or *condition, of repenting,* or *grieving:* (Ksh, A, O:) for تَقْلِيبُ الكَفَّيْنِ is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like عَضُّ الكَفِّ and السُّقُوطُ فِى اليَدِ. (Ksh.) ___ [تَقْلِيبُ المالِ لِغَرَضِ الرِّبْحِ occurs in the A, in art. تجر, as an explanation of التِّجَارَةُ, meaning *The employing of property,* or *turning it to use, in various ways, for the purpose of gain.*] And you say, قَلَّبْتُهُ فِى الأَمْرِ, meaning صَرَّفْتُهُ [i. e. *I employed him to act in whatever way he pleased, according to his own judgment* or *discretion* or *free will,* or *I made him a free agent, in the affair:* or *I made him,* or *employed him, to practise versatility,* or *to use art* or *artifice* or *cunning, in the affair:* and simply, *I employed him in the managing of the affair*]. (K in art. صرف.) [And قَلَّبَ الفِكَرَ فِى أَمْرٍ *He turned over and over,* or *revolved repeatedly, in his mind, thoughts, considerations,* or *ideas, with a view to the attainment of some object, in relation to an affair.*] And قَلَّبَ الأُمُورَ, (TA,) inf. n. تَقْلِيبٌ, (S, K, TA,) *He investigated, scrutinized,* or *examined, affairs,* [or *turned them over and over in his mind, meditating what he should do,*] *and considered what would be their results.* (TA.) وَقَلَّبُوا لَكَ الأُمُورَ is a phrase occurring in the Kur-án [ix. 48,] (Msb,) and is tropical, (A,) meaning [*And they turned over and over in their minds affairs, meditating what they should do to thee:* or] *they turned over* [*repeatedly in their minds*] *thoughts,* or *considerations,*

concerning the beguiling, or *circumventing, thee, and the rendering thy religion ineffectual*]: (Jel:) or *they meditated,* or *devised, in relation to thee, wiles, artifices, plots,* or *stratagems;* and [more agreeably with the primary import of the verb] *they revolved ideas,* or *opinions, respecting the frustrating of thy affair.* (Ksh, Bd.)

4 **أَقْلَبَ** see 1, in six places. [اقلبهُ, said of God, also signifies *He made him to return* from a journey: see an ex. in the first paragraph of art. صحب. (In the phrase أَقْبِلْنَا بذمَّة, expl. in the TA in art. دم as meaning *Restore us to our family in safety,* أَقْبِلْنَا is a mistranscription for اقلب.)] أَقْلَبْنَا as intrans., said of bread [and the like], *It became fit to be turned over* [in order that the other side might become thoroughly baked]. (S, O, K.) ___ And اقلب العنبُ *The grapes became dry,* or *tough, externally,* (K, TA,) *and were therefore turned over,* or *shifted.* (TA.) Also *He had his camels attacked by the disease called* قُلَاب. (S, O, K.)

5 **تقلّب الشَّىءُ ظَهْرًا لبطْنٍ** [*The thing turned over and over,* or *upside-down* as meaning *so that the upper side became the under side,* (lit. *back for belly,*) doing so *much,* or *repeatedly*], like as does the serpent upon the ground vehemently heated by the sun. (S, O, TA.) تقلّب said of a man's face [&c.] signifies تصرّف [i. e. *It turned about,* properly meaning *much,* or *in various ways* or *directions;* or *it was,* or *became, turned about,* &c.]. (Jel in ii. 139.) And تتقلَّبُ فيه ٱلْقُلُوبُ وَٱلْأَبْصارُ, in the Kur [xxiv. 37], means *In which the hearts and the eyes shall be in a state of commotion,* or *agitation,* by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left. (Jel.) And فى تقلُّبهم, in the Kur xvi. 48, means *In their journeyings for traffic.* (Jel. [See also the Kur iii. 196, and xl. 4.]) You say, تقلّب فى البلاد, (TA,) and فى الأُمور, (K, TA,) meaning تصرَّفَ فيها كيف شآء [i. e. *He acted in whatsoever way he pleased, according to his own judgment* or *discretion* or *free will,* or *as a free agent, in journeying, for traffic* or

otherwise, in the country, and *in the disposal,* or *management, of affairs:* and simply, *he employed himself in journeying, for traffic* or *otherwise, in the country,* and *in the disposal,* or *management, of affairs:* or تقلّب فى الامور means *he practised versatility,* or *used art* or *artifice* or *cunning, in the disposal,* or *management, of affairs*]. (K, * TA.) And هُوَ يَتَقَلَّبُ فِى أَعْمَالِ السُّلْطَانِ *He acts as he pleases,* &c., or simply *he employs himself, in the offices of administration,* or *in the provinces, of the Sultán*]. (A.)

7 **انقلب** , of which مُنْقَلَبٌ is an inf. n., (S, O, K, TA,) syn. with انقلابٌ, (TA,) and also a n. of place, (S, O, K, TA,) like مُنْصَرَفٌ, (S, O, TA,) is quasi-pass. of قَلَبْتُهُ: (S, O:) it signifies *It,* or *he, was,* or *became, altered,* or *changed, from its,* or *his, mode,* or *manner, of being:* (TA:) [and hence,] *it* (a thing) *became inverted,* or *turned upside-down* [&c.: see 1]. (S.) ___ And [hence] الانْقِلَابُ إِلَى ٱللّٰهِ means *The transition,* and *the being translated,* or *removed, to God, by death:* and [in like manner] المُنْقَلَبُ means *the transition* [&c.], of men, to the final abode. (TA. [See an ex. in p. 132, sec. col., from the Kur xxvi. last verse.]) ___ And الانْقِلَابُ means also *The returning,* in an absolute sense: and, as also المُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أُعُوذُ بِكَ مِنْ كَآبَةِ المُنْقَلَبِ [*I seek protection by Thee from the being in an evil state in respect of the returning* from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me. (TA.) The saying in the Kur xxii. 11 وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنْقَلَبَ عَلَى وَجْهِهِ means *And if trial befall him,* and [particularly such as] disease in himself and his cattle, *he returns* [*to his former way,* i. e., in this case,] *to infidelity.* (Jel. [See also other exs. in the Kur in ii. 138 and iii. 138.]) And one says, انقلب عَنِ العَهْدِ [meaning *He withdrew,* or *receded, from the covenant, compact, agreement,* or *engagement*]. (S in art. حول.) [See also an ex. from the Kur-án (lxvii. 4) voce خَاسِئٌ.]

قَلْبٌ The *heart;* syn. فُؤَادٌ: (Lh, T, S, M, O, Msb, K, &c.:) or [accord. to some] it has a more special signification than the latter word: (O, K:) [for] some say that فؤاد signifies the appendages of the مَرِىْء [or œsophagus], consisting of the liver and lungs and قَلْب [or heart]: (K in art. فأد:) [and, agreeably with this assertion,] it is said that the قلب is *a lump of flesh, pertaining to the* فؤاد, *suspended to the* نِيَاط [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the قلب, its fat, and its حِجَاب [or septum?], قَلَب and فُؤَاد; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] قلب may be [applied by some to] the *black clot of blood in its interior:* MF mentions that فؤاد is said to signify the receptacle, or covering, of the heart, (وِعَآءُ القَلْب, or غِشَاؤُه, [i. e. the pericardium,]) or, accord. to some, its interior: the قَلْب is said to be so called from its تَقَلُّب: [see 5:] the word is of the masc. gender: and the pl. is قُلُوبٌ. (TA.) بَنَاتُ القَلْب means *The several parts,* or *portions,* [or, perhaps, *appertenances,*] *of the heart.* (TA in art. بنى.) [And قَلْبٌ is also used as meaning The *stomach,* which is often thus termed in the present day: so, for ex., in an explanation of طَنَخ, q. v.] ___ قَلْبُ العَقْرَب (also called simply, القَلْبُ, Kzw) is *A certain bright star,* [*the star a in Scorpio,*] *between two other stars,* which is *one of the Mansions of the Moon,* (S, O,) namely, *the Eighteenth Mansion;* so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with النَّسْر الوَقِع (a of Libra) on the 25th of November, O. S.: (see مَنَازِلُ القَمَر, in art. نزل:)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of النسر الواقع; these two stars rising together, in the cold season: the Arabs say, القَلْبُ جَآءَ الشِّتَآءُ كَالْكَلْب [*When the heart* of the Scorpion *rises, the winter comes like the dog*]: and they regard its نَوْء [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its نَوْء [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its رَقِيب is الدَّبَرَان [q. v.] (Kzw.) There are also three similar appellations of other stars: these are قَلْبُ الأَسَد [*Cor Leonis,* or *Regulus, the star a of Leo*]: قَلْبُ الثَّوْر, an [improper] appellation of الدَّبَرَان: and قَلْبُ الحُوت, a name of الرِّشَآء [q. v.]. (TA.) ___ And القَلْبُ is syn. with

الضَّمِيرُ [signifying *The heart* as meaning *the mind* or *the secret thoughts*]. (Msb in art. ضمر.) ___ And *The soul*. (TA.) ___ And *The mind*, meaning *the intellect*, or *intelligence*. (Fr, S, O, Msb, K.) So in the Kur l. 36: (Fr, S, O, TA:) or it means there *endeavour to understand*, and *consideration*. (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ *Thou hast no intellect*, or *intelligence:* (TA:) and مَا قَلْبُكَ مَعَكَ *Thine intellect is not present with thee:* (O, TA:) and أَيْنَ ذَهَبَ قَلْبُكَ *Whither has thine intellect gone?* (TA.) [And hence, أَفْعَالُ القُلُوبِ *The verbs significant of operations of the mind;* as ظَنَّ, and the like.] ___ See also قَلْبُ الجَيْشِ [___. قُلْبٌ means *The main body of the army;* as distinguished from the van and the rear and the two wings: mentioned in the S and K in art. خمس; &c.] ___ And قَلْبٌ signifies also The *pure*, or *choice*, or *best, part* of anything. (L, K, * TA.) It is said in a trad. إِنَّ لِكُلِّ شَىْءٍ قَلْبًا وَقَلْبُ القُرْآنِ يٰسٓ [as though meaning, *Verily to everything there is a choice*, or *best, part; and the choice*, or *best, part of the Kur-án is Yá-Seen* (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, *verily to everything there is a pith; and the pith* &c.; from قَلْبٌ, as meaning, like قُلْبٌ, the pith of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جِئْتُكَ بِهٰذَا الأَمْرِ قَلْبًا, meaning *I have come to thee with this affair unmixed with any other thing*. (A, * O, L, TA.) ___ Also A man *genuine*, or *pure, in respect of origin*, or *lineage;* (S, A, O, K;) *holding a middle place among his people;* (A;) and قُلْبٌ signifies the same: (O, K:) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (S, O:) one says عَرَبِىٌّ قَلْبٌ (S, A, * O) and قُلْبٌ (O) *a genuine Arabian man*, (S, A, * O,) and امْرَأَةٌ قَلْبٌ (S, * A, O *) and قَلْبَةٌ (S, A, O) and قُلْبَةٌ (K) *a woman genuine*, or *pure, in respect of origin*, or *lineage:* (S, A, * O, K:) Sb says, they said هٰذَا عَرَبِىٌّ قَلْبٌ and قَلْبًا [*This is an Arabian genuine*, or *pure*, &c., and *being genuine*, or

pure, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., كَانَ عَلِىٌّ قُرَشِيًّا قَلْبًا, meaning *'Alee was a Kurashee genuine,* or *pure, in respect of race:* or, as some say, the meaning is, *an intelligent manager of affairs;* from قَلْبٌ as used in the Kur l. 36. (L, TA.)

قُلْبٌ (S, A, Mgh, O, Msb, K) and قَلْبٌ (S, O, Msb, K) and قِلْبٌ (S, O, K) The لُبّ, (S, O,) or شَحْمَة, (A, K,) or جُمَّار, (Mgh, Msb,) [i. e. *heart,* or *pith,*] of the palm-tree; (S, A, Mgh, O, Msb, K;) which is *a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant,* or *sweet, taste:* (TA: [see also جُمَّار:]) or the *best of the leaves* of the palm-tree, (AHn, K [in which this explanation relates to all the three forms of the word, but app. accord. to AHn it relates only to the first of them], and TA,) and the *whitest;* which are the *leaves next to the uppermost part* thereof; and one of these is termed قُلْبَةٌ , with damm and sukoon: (AHn, TA:) or قُلْبٌ, with damm, signifies the *branches* of the palm-tree (سَعَف [in my copy of the Msb سعفة]) *that grow forth from the* قلب [meaning *heart*]: (T, TA: [see العَوَاهِن and الخَوَافِى, pls. of عَاهِنٌ, or عَاهِنَةٌ, and خَافِيَةٌ:]) the pl. is قَلَبَةٌ, (S, O, Msb, K,) which is of the second, (Msb,) [or of all,] and قُلُوبٌ, (Msb, K,) a pl. of the second, (Msb,) and أَقْلَابٌ, (Msb, K,) a pl. [of pauc.] of the first. (Msb.) ___ And قُلْبٌ signifies also *A bracelet* (S, O, K, TA) *that is worn by a woman,* (K, TA,) *such as is one* قُلْبٌ, (S, O, TA, but in the O, *one* قَلْبٌ,) [as though meaning *such as is single, not double,*] or *such as is one* قِلْدٌ, ('Eyn, T, MS, [and this is evidently the right reading, as will be shown by what follows,]) meaning *such as is formed by twisting* [or rather *bending round*] *one* طَاق [i. e. *one wire* (more or less thick), likened to a yarn, or strand], *not of a double* طَاق; (MS;) and they say سِوَارٌ قُلْبٌ; (TA;) and قُلْبٌ فِضَّةٍ i. e. *a* [woman's] *bracelet* [*of silver*], (A, Mgh, Msb, TA,) *such as is not twisted* [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Msb, TA:) so called as being likened to the قُلْبٌ of the palm-tree because of its whiteness; (A, Mgh, Msb, TA;) or, as some say, the converse is the case. (Mgh.) ___ And *A serpent:* (S, O:) or *a white serpent:* (A, K:) likened to the bracelet so called. (S, O.) قُلْبٌ as an epithet, and its

fem. قُلْبَةٌ: see قَلْبٌ, last sentence, in three places.

قَلْبٌ : see the next preceding paragraph.

قُلْبَةٌ , as a subst.: see قُلْبٌ, former half. Also *Redness.* (IAar, O, K.)

ما به قَلَبَةٌ *There is not in him any disease,* (S, A, Mgh,) thus says IAar, adding, *for which he should be turned over* (يُقَلَّب) *and examined,* (S,) and in this sense it is said of a camel [and the like], (TA,) or *on account of which he should turn over upon his bed:* (A:) or *there is not in him anything to disquiet him, so that he should turn over upon his bed:* (Et-Tá-ee, TA:) or *thers is not in him any disease,* and *any fatigue,* (K, TA,) and *any pain:* (TA:) or *there is not in him anything;* said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAar, originally used in relation to a horse or the like, meaning *there is not in him any disease for which his hoof should be turned upsidedown* (يُقَلَّب) [*to be examined*]: (TA:) or it is from القُلَاب, (Fr, S, A, TA,) the disease, so termed, that attacks camels; (TA;) or from قُلْب [q. v.] as said of a man, and means *there is not in him any disease on account of which one should fear for him.* (Fr, TA.)

* أَوْدَى الشَّبَابُ وَحُبُّ الخَالَةِ الخَلِبَهْ *
* وَقَدْ بَرِئْتُ فَمَا بِالقَلْبِ مِنْ قَلَبَهْ *

[*Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman,* (thus the two epithets are expl. in art. خلب in the S,) *and I have recovered so that there is not in the heart any disease,* &c.]; meaning I have recovered from the disease of love. (S, TA.)

قَلَاب [as used in the following instance is an attributive proper name like فَجَار &c.]. اقْلِبْ قَلَابِ [*Alter, O alterer,*] is a

prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: يَا, he says, is suppressed before قلاب. (TA. [See also Freytag's Arab. Prov. ii. 247.])

قُلَابٌ *A certain disease of the heart.* (Lh, K.) And (K) *A disease that attacks the camel,* (As, S, O, K,) *occasioning complaint of the heart,* (As, S, O,) *and that kills him on the day of its befalling him:* (As, S, O, K:) or *a disease that attacks camels in the head, and turns it up.* (Fr, TA.) [It is also mentioned as an inf. n. of قُلِبَ, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except كُبَادٌ and نُكَافٌ. (TA in art. كبد.)

قَلَابٌ : see قَلِّيبٌ.

قَلُوبٌ , (O, K,) as an epithet applied to a man, (O, TA,) *i. q.* مُتَقَلِّبٌ كَثِيرُ التَّقَلُّبِ [app. meaning *Who employs himself much in journeying, for traffic* or *otherwise,* or *in the disposal,* or *management, of affairs:* or *who practises much versatility,* &c.: see 5, last sentence but one]. (O, K.) ___ See also قَلُوبُ الشَّجَرِ. قَلِّيبٌ means *What are soft,* or *tender, of succulent herbs:* these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قَلِيبٌ *Earth turned over* (تُرَابٌ مَقْلُوبٌ): [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) ___ And hence, (A,) a masc. n., (A, * Msb,) or masc. and fem., (S, O, K,) *A well,* (Msb, K, TA,) of whatever kind it be: (TA:) or *a well before its interior is cased* [*with stones* or *bricks*]: (S, A, Mgh, O:) or *an ancient well,* (A 'Obeyd, S, O, K, TA,) *of which neither the owner nor the digger is known, situate in a desert:* (TA:) or *an old well, whether cased within or not:* (TA:) or *a well, whether cased within or not, containing water or not, of the kind termed* جَفْر [q. v.] *or not:* (ISh, TA:) or *a well, whether of recent formation or ancient:* (Sh, TA:) so

called because its earth is turned over (Sh, A, TA) in the digging: (A:) or *a well in which is a spring;* otherwise a well is not thus called: (IAar, TA:)

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the pl. (of pauc., S, O) أَقْلِبَة (S, O, K) and (of mult., S, O) قُلُب (S, Mgh, O, K) and قُلْب, (O, K,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسُل is of رُسُل, (TA,) and قُلْبان also is mentioned as a pl. of قَلِيب on the authority of AO. (TA voce بدىء.) ___ El-'Ajjáj has applied the pl. قُلُب to *Wounds,* by way of comparison. (S, O.)

قُلَيْب [dim. of قَلْب: and hence, perhaps,] *A* خَرَزَة [i. e. *bead,* or *gem,*] *for captivating, fascinating,* or *restraining, by a kind of enchantment.* (Lh, K.)

رَجُل قُلَّب *A man who employs himself as he pleases in journeying, for traffic* or *otherwise,* or *in the disposal,* or *management, of affairs:* or *in practising versatility,* or *using art* or *artifice* or *cunning, in the disposal,* or *management, of affairs.* (TA.) And قُلَّب حُوَلِّى (S, O, K) and قُلَّب حُوَلٌّ and قُلَّبِىٌّ حُوَلِّىٌّ (O, K) or قُلَّب حُوَلٌ (A) One *who exercises art, artifice, cunning, ingenuity,* or *skill, and excellence of consideration* or *deliberation, and ability to manage according to his own free will, with subtilty; knowing, skilful,* or *intelligent, in investigating, scrutinizing,* or *examining, affairs,* [or *turning them over and over in his mind,*] *and considering what will be their results.* (S, A, * O, K, TA. [See also art. حول.])

قَلَّاب : see قَلِّيب.

قَلُّوبٌ and قَلُّوبٌ: see what next follows.

قَلِّيبٌ and قَلُّوبٌ The *wolf;* (S, O, K;) as also قَلُّوبٌ and قَلُوبٌ and قَلَابٌ, the last like كَتَابٌ, (K,) or قَلَّابٌ. (O: thus there written.) ___ And The *lion.* (O, in explanation of the first and second.)

قَالَبٌ, with fet-h to the ل, (S, MA, O, Msb, K, KL,) and قَالِبٌ, (MA, O, Msb, K,) but the former is the more common, (Msb, K,) *A model according to which the like thereof is made,* or *proportioned:* (T in art. مثل, MA, KL, MF:) the *model* [or *last*] (KL,) of a boot, (S, O, Msb, KL,) and of a shoe, (KL,) &c.: (O, Msb, KL:) and *a mould into which metals are poured:* (K:) قَالَبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word; though Esh-Shiháb, in his Expos. of the Shifè, denies this: its original is [the Pers. word] كَالَبٌ: (MF:) the pl. is قَوَالِبُ, (MA,) and قَوَالِيبُ is used by El-Hareeree to assimilate it to أَسَالِيبُ. (Har p. 23.) [A fanciful and false derivation of قَالَبٌ used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] ___ الكَلَامَ قَالَبَ قَدْ رَدَّ وَقَدْ طَبَّقَ المَفْصِلَ وَوَضَعَ الهِنَآءَ مَوَاضِعَ النُّقْبِ [app. meaning *He has returned in reply the model,* or *pattern, of speech; and has hit the joint so as to sever the limb;* (that is to say, *has hit aright,* or *hit upon, the argument, proof,* or *evidence,* agreeably with an explanation in art. طبق;) *and has put the tar upon the places of the scabs;*] is mentioned by AZ as said of an eloquent man. (O, TA. * [The TA, in this art. and in art. طبق, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَدَّ, the reading in the O.]) ___ And قَالَبٌ, (O, L, TA,) with fet-h and with kesr to the ل, (L, TA,) signifies also *A* [*clog,* or] *wooden sandal,* (O, L, TA,) like the قَبْقَابٌ [q. v.]: in this sense likewise said to be an arabicized word: and قَوَالِيبُ is its pl., [properly قَوَالِبُ,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called: (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَالِبٌ *Red unripe dates:* (S, O, Msb, K:) so in the dial. of Belhárith Ibn-Kaab: (El-Umawee, TA:) [app. an epithet in which

the quality of a subst. is predominant; for بُسْرٌ قَالِبٌ:] or *an unripe date when it has become wholly altered* [*in colour*] is termed قَالِبٌ. (AHn, TA.) ___ And شَاةٌ قَالِبُ لَوْنٍ *A ewe,* or *she-goat, of a colour different from that of her mother:* (O, * K, TA:) occurring in a trad. (O, TA.) See also قَالَبٌ, in three places.

أَقْلَبُ as an epithet applied to a man: and قَلْبَآءُ as an epithet applied to a lip (شَفَةٌ): see 1, near the end.

إقلابية [app. إِقْلَابِيَّةٌ] *A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels.* (TA.)

تَقَلُّبَاتٌ [*Vicissitudes* of fortune or of time.]

مِقْلَبٌ The *iron implement with which the earth is turned over for sowing.* (S, O, K.)

مُقَلِّبُ القُلُوبِ [*The Turner of hearts:* an epithet applied to God]. (TA in art. حرك, from a trad.)

مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّىْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning *A stone turned upside-down*]. (A.) And سَرِيرٌ مَقْلُوبٌ i. e. [*A couch-frame*] *of which the legs are turned upwards.* (Mgh.) And كَلَامٌ مَقْلُوبٌ [*A sentence,* or *the like, altered,* or *changed, in the order of its words, by inversion,* or *by* any *transposition*]. (A.) And in like manner مقلوب is applied to a word: see 1, former half. Also a man *attacked by a disease of the heart.* (A.) And A camel *attacked by the disease termed* قُلَابٌ [q. v.]: (S, O, K:) fem. with ة. (S.)

المَقْلُوبَةُ [A subst., rendered such by the affix ة,] *The ear.* (O, K.)

مُتَقَلَّبٌ *i. q.* مُتَصَرَّفٌ [*Place,* or *room,* or *scope, for free action,* &c.: see سرب: and see an ex. voce سبح]. (Jel. in xlvii. 21.) ___ See also the following paragraph, in two places.

مُنْقَلَبٌ An inf. n. of 7 [q. v.]. (S, O, K, TA.) ___ And also a n. of place from the same [for which Freytag seems to have found in a copy of the S مُقَلَّبٌ, a mistranscription], (S, O, K, TA,) like مُنْصَرَفٌ. (TA.) [As a n. of place it signifies *A place in which a thing,* or *person, is,* or *becomes, altered,* or *changed, from its,* or *his, mode,* or *manner, of being:* and hence, *a place in which a thing becomes inverted,* or *turned upside-down,* &c. ___ Hence, also, The *final place to which one is translated,* or *removed,* by death; and so مُتَقَلَّبٌ .] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مُنْقَلَبِهِ and مُتَقَلَّبِهِ [*Every one reaches,* or *will reach, his final place to which he is to be translated,* or *removed*]. (A.) ___ [And *A place to which one returns from a journey* &c.]

قلت

1 **قَلَتَ** , aor. ـَـ , inf. n. قَلَتٌ, (S, * Mgh, O, * Msb, K,) *He,* or *it, perished,* or *died.* (S, Mgh, O, Msb, K.) One says, مَا ٱنْفَلَتُوا وَلَكِنْ قَلَتُوا [*They did not escape, but they perished,* or *died*]. (S, O. [Golius and Freytag appear to have read انقلتوا; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.])

4 **اقلته** *He,* or *it, destroyed him;* (K, TA;) said of God, and of a long journey: (TA:) or *he* (i. e. a man, O) *exposed him to destruction;* (O, K, TA;) and *made him to be on the brink thereof.* (TA.) And اقلتت *She was,* or *became, such as is termed* مَقْلَاتٌ [q. v.]. (S, O, K, TA.)

قَلْتٌ *A* [*hollow,* or *cavity, such as is termed*] نُقْرَةٌ, [generally meaning *such as is small,* or *not large,* or *such as is round,*] *in a mountain,* (T, S, O, Msb, K,) *in which water stagnates,* (T, S, O, Msb,) i. e. *the water of the rain,* (Msb,) *when a torrent pours down;* (TA;) *similar to what is termed* وَقْب: (T, TA:) *in some instances so large as to be capable of containing a hundred times as much as the contents of the* [*leathern water-bag called*] مَزَادَةٌ: (Msb:) or *a* نُقْرَةٌ *in a rock:* (A:) and *any* نُقْرَةٌ *in the ground,* or *in the body:* of the fem. gender: (T, O, TA:) and [therefore] its dim. is قُلَيْتَةٌ : (O:) pl. قَلَاتٌ. (T, S, O, Msb.) Hence the saying, أَسْوَدُ مِنْ مَآءِ القَلْتِ [*Blacker than the water of the* قَلْت]. (A, TA.) ___ Also *A round hollow,* or *cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone* or *in hard ground.* (TA.) ___ [Hence,] قَلْتُ الثَّرِيدَةِ *The hollow,* or *depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects.* (S, A, O,

TA.) ___ And قَلْتٌ signifies Any *small hollow,* or *depression, in a member.* (A.) ___ And القَلْتُ [alone], (TA,) or قَلْتُ التَّرْقُوَة, (A,)

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The hollow, or *depression, that is between the collar-bone and the neck.* (A, * TA.) And قَلْتُ العَيْنِ *The cavity of the eye.* (S, A, O.) And قَلْتُ الصُّدْغِ [*The depression of the temple.*]. (S, O, TA.) And قَلْتُ الإِبْهَامِ *The hollow that is in the lower part of the thumb.* (S, O, TA.) And قلت الكَفِّ [app. signifies the same;] *The part that is between the tendon of the thumb* [i. e. *of the flexor longus pollicis*] *and the fore finger;* which is *the middle part between these two* [or *between the thumb and the fore finger*]. (TA.) And قَلْتُ الخَاصِرَة *The depressed part of the flank:* (AZ, TA:) or *what is termed* حَقُّ الوَرِك [app. meaning *the socket,* or *turning-place, of the head of the thigh-bone*]. (A, TA.) And قَلْتُ الرُّكْبَة *The* عَيْن *of the knee.* (A, TA. [This, I should have thought, might mean *the popliteal space,* which is slightly depressed between the two hamstrings: but see عَيْنٌ.]) And the قَلْت (JK, TA) of the mouth (JK) of the horse (TA) is *What is between the* لَهَوَات [app. meaning the *furthest,* or *innermost, parts of the mouth*], *extending to the* مُحَنَّك [or *place where the palate,* or *soft palate, is rubbed, or pierced, to make it bleed*]. (JK, TA.) Also A man *having little flesh:* and so قَلْتٌ . (Lh, O, K.) ___ And قَلْتَةٌ (JK, K, TA, in the CK قَلَتَةٌ, in the O قَلَتَةٌ,) A ewe or she-goat *whose milk is not sweet.* (JK, O, K.)

قَلَتٌ [inf. n. of 1: used as a simple subst.,] *Perdition;* a *state of destruction;* or *death.* (S, O, K.) An Arab of the desert said, إِنَّ المُسَافِرَ ومَتَاعَهُ لَعَلَى قَلَتٍ إِلَّا مَا وَقَى ٱللّٰهُ [*Verily the traveller and his goods are in danger of destruction, except what God protects*]. (S, O.) And one says, أَصْبَحَ عَلَى قَلَتٍ i.

e. [*He became*] *on the brink of destruction:* or *in fear of a thing that beguiled him to venture upon an evil undertaking.* (TA.) And أَمْسَى عَلَى قَلَتٍ i. e. [*He became*] *in a state of fear.* (TA.) Also The *state,* or *condition, of such as is termed* مَقْلَاتٌ. (O, TA.)

قَلَتٌ : see قَلْتٌ, last sentence but one.

قَلْتَةٌ The *channel* [or *oblong depression*] *between the two mustaches, against the partition between the two nostrils:* also called the خُنْعُبَةٌ and نُوتَةٌ and ثُومَةٌ and هَزْمَةٌ and وَهْدَةٌ. (TA.)

قُلَيْتَةٌ dim. of قَلْتٌ: see the latter, first sentence.

مَقْلَتٌ : see مَقْلَتَةٌ.

مُقْلَتٌ : see مَقْلَاتٌ.

مَقْلَنَةٌ *A place of perdition* or *destruction* or *death;* (S, O, Msb, K;) as also مَقْلَتٌ . (MF.) And hence, *A desert,* or *waterless desert.* (Msb.) And *A place that is feared.* (TA.)

مَقْلَاتٌ (Lth, S, A, O, K) and مُقْلَتٌ (TA) A she-camel *that brings forth one only, and does not conceive after:* (Lth, S, O, K:) or *whose young one has died;* as also نَكْدَآءُ:) (L in art. نكد:) and a woman *of whom no child lives:* (S, A, O, K:) or, accord. to Lth, a woman *who has only one child;* but Az disallowed this explanation: (O:) or a woman *who brings forth one child, and does not bring forth any after that:* (TA:) or any female *to which there has remained no offspring:* (Lh, TA:) pl. of the former مَقَالِيتُ. (S, A, O.) [See an ex. in a verse cited in the first paragraph or art. شخب.] Bishr Ibn-Abee-Kházim says, (S, * O,) mentioning the slaughter of Makhzoom Ibn-Dabbà ElAsadee, (O,)

* تَظَلُّ مَقَالِيتُ النِّسَآءِ يَطَأْنَهُ *

* يَقُلْنَ أَلَا يُلْقَى عَلَى المَرْءِ مِئْزَرُ *

[*The women of whom no offspring lived,* &c., *passing the day treading upon him, saying, Shall not a waist-wrapper be thrown upon the man?* for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مقلات trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (S, O.)

قلح

1 قَلَحَتْ أَسْنَانُهُ , (A, Msb, K, *) aor. ـَـ , (Msb, K,) inf. n. قَلَحٌ, (A, * Msb, K, *) *His* (a man's, or- other creature's, TA) *teeth became yellow:* (A, K:) or *became altered by yellowness* or خُضْرَة [here meaning *a dark,* or *an ashy, dustcolour;* and in like manner are to be rendered similar words (primarily denoting greenness) in this art.]: (Msb:) or *became discoloured by much yellowness, which thickened, and then became black,* or *of a dark,* or *an ashy, dust-colour:* (L:) حَبَرٌ signifies yellowness in the teeth; and when this become much in quantity, and thick, and black, and of a dark, or an ashy, dustcolour, it is termed قَلَحٌ: (Sh:) or *his teeth became yellow, and incrusted with dirt, from long disuse of the tooth-stick which is employed for cleaning them:* (A'Obeyd:) or, as some say, *his* (a man's) *teeth became yellow;* and *his* (a camel's) *teeth became of a dark,* or *an ashy, dust-colour.* (MF. [But this is said in the TA to be strange.]) ___ And قَلَحَ الرَّجُلُ *The man had yellowness* [&c.] *in his teeth.* (S.)

2 قَلَّحْتُ أَسْنَانَهُ *I removed the* قَلَح, i. e. *yellowness* [&c.] *of his teeth.* (A.) ___ And قلّحه *He* [*cleansed and*] *cured of their* قَلَح [or *yellowness* &c.] *his* (a man's, and a camel's,) *teeth:* (TA:) a verb of the same class as قَرَّدْتُ in the phrase قَرَّدْتُ البَعِيرَ (S, K,) meaning I plucked off the ticks from the camel. (S.) عَوْدٌ يُقَلَّحُ *An aged camel whose teeth are cleansed* (S, K) *and cured of their yellowness* [&c.] (S, A, K) is a prov.; (S, A;) applied to the aged that is disciplined and trained; (Meyd, A; *) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (Ham p. 820.)

4 اقلح أَسْنَانَهُ, said of time, *It rendered his teeth yellow* [&c.: see 1]. (A.)

5 المَرْأَةُ إِذَا غَابَ زَوْجُهَا تَقَلَّحَتْ i. e. [*The woman when her husband is absent*] *becomes*

dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes: a saying in a trad., which some relate otherwise, saying تفلّحت, with ف: (TA in this art.:) but El-Khattábee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. فلح.) And تقلّح البلادَ *He applied himself to the earning,* or *gaining, of sustenance,* or *wealth, in the towns,* or *districts, in the case of drought,* or *barrenness of the earth.* (K.)

قَلْحٌ An ass [app. a wild ass] *advanced in age:* (K:) and so قَلْخٌ. (Lth and K in art. قلخ.) [See art. قلخ for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.]

قِلْحٌ A *dirty* garment. (K.)

قَلَحٌ (S, A, Mgh, Msb, K) and قُلَاحٌ, (Msb, K,) the former being the inf. n. of قَلِحَ, and the latter a simple subst., (Msb,) *Yellowness in,* or *of, the teeth:* (S, A, K:) or *alteration of the teeth by yellowness* or خُضْرَةٌ [here meaning, as expl. before, *a dark,* or *an ashy, dust-colour*]. (Mgh, * Msb.) [See also 1.]

قَلِحٌ: see أَقْلَحُ. ___ Also *Clad with,* or *wearing, a dirty garment,* which is termed قِلْحٌ. (Sh, TA.)

قُلَاحٌ: see قَلَحٌ.

أَقْلَحُ (S, A, Mgh, L, Msb) and قَلَحٌ, (A,) applied to a man, (S, A, L, Msb,) and to other than man, (L,) *Having, in his teeth, what is termed* قَلَح [expl. above as *a yellowness,* &c.]: (S, A, Mgh, L, Msb:) fem. of the former قَلْحَآءُ: and pl. قُلْحٌ. (Msb.) ___ And الأَقْلَحُ signifies *The* جُعَل [or *species of black beetle called cantharus*]; (A, K, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.)

مُقَلَّحٌ *Experienced,* or *expert, in affairs; whose qualities have been tried,* or *proved;* (A, TA;) and *rendered tractable,* or *submissive:* applied to a man. (TA.)

قلخ

1 **قَلَخَ** , (S, L, K,) aor. ـَـ , (K,) inf. n. قَلْخٌ (S, K) and قُلَاخٌ (L) and قَلِيخٌ, (Sb, S, K,) *He* (a stallion-camel) *brayed:* (S, L, K:) or *began to bray:* or *brayed vehemently, as though he pulled out the sound from his chest.* (L.) ___ And قَلَخَ الشَّجَرَةَ *He pulled out,* or *up, the tree:* (K, TA:) the خ being substituted for ع. (TA.) And قَلَخَ *He struck a dry thing upon,* or *against, a dry thing.* (K.)

2 **قلّخه بالسَّوْط** , inf. n. تَقْلِيخٌ, *He struck him a most vehement stroke with the whip.* (K.) And قَلَّخَ النَّبْتُ *The plant,* or *herbage, became strong.* (K.)

قَلْخٌ A stallion-camel *excited by lust,* (K, TA,) *when he is* [*braying vehemently, as though*] *pulling out the sound of braying* [*from his chest:* see 1]. (TA.) ___ And *An ass* [app. *a wild ass*] *advanced in age:* (K, TA:) and so قَلْحٌ; with ح as well as with خ. (TA; and K in art. قلح.) ___ Also, [or perhaps قَلْخٌ قَصَبٌ,] *Hollow reeds* or *canes.* (K.)

قَلَخْ قَلَخْ , (K, TA,) with the final letter quiescent, (TA,) *An expression uttered to the stallion-camel on the occasion of covering.* (K.)

قُلَاخٌ : see قَلَّاخٌ. ___ Also *Large in the* هَامَة [or *head;* or *crown,* or *upper part, of the head*]: and hence used as a proper name, with the article ال, of the poet El-'Amberee, and of others. (TA.)

قَلَّاخٌ and قُلَاخٌ A *braying* stallion-camel: or one *that brays vehemently.* (L.)

قلد

1 **قَلَدَ** , (aor. ـِ , inf. n. قَلْدٌ, L.) *He twisted, wound,* or *wreathed,* a thing (or anything, L,) upon (على) another thing; (L, K;) as a قُلْب (the ornament so called) upon another قُلْب. (L.) ___ [Hence,] aor. and inf. n. as above (S, L) *He twisted* a rope. (S, L, K.) قُلِدَ حَبْلُهُ *His rope was twisted:* said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAar, L.) ___ [Hence, also,] *He made* a piece of iron *slender, and twisted, wound,* or *wreathed,* it (K) upon a similar piece, (TA,) or upon another thing. (K.) ___ قَلَدَتْهُ الحُمَّى, (aor. , inf. n. قَلْدٌ, L,) *The fever seized him every day.* (L, K.) See قَلَدَ. قَلْدٌ, (aor. ـِ , inf. n. قَلْدٌ, L,) *He irrigated* growing corn. (L, K.) قَلَدَ, aor. ـِ , (inf. n. قَلْدٌ, L,) *He collected* water in a tank or cistern, (L, K,) and milk in a skin, (IAar, L, K,) *ladling* each *out with a bowl,* and pouring it into the tank or the skin, (AZ,) and clarified butter in a skin, (L,) and beverage, or wine, in his belly. (L, K.) See also قَلَدَ مِنَ الشَّرَابِ فِى جَوْفِهِ ___. قرد *He drank of the beverage,* or *wine.* (IKtt.)

2 **قَلَّدَهَا** , inf. n. تَقْلِيدٌ; (S;) and قَلَّدَهَا قِلَادَةً; (Msb, K;) *He put a* قلادة [or *necklace*] *upon her* (a woman's, S, Msb) *neck;* (S, * K;) *attired her therewith.* (Msb.) [And so,] قَلَّدَتْهُ السَّيْفَ, *I hung upon him the sword, putting its suspensory belt* or *cord upon his neck* or *shoulder.* (A.) [And] قَلَّدَ البَدَنَةَ, inf. n. تَقْلِيدٌ, *He hung upon the neck of the camel* or *cow* or *bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering;* (T, S, A, L, K, &c.;) *namely, an old worn-out sandal,* (JK,) or *a piece of a skin,* (Msb,) or *of a sandal,* (T, Mgh,) or *of a* مزادة, (Mgh,) or *the loop of a* مزادة. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لسحآء) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Kur.) ___ Hence, تَقْلِيدُ الوُلَاةِ الأَعْمَالَ [*The investing of prefects,* or *the like,*

with offices of administration]. (S, L, K.) You say, قلّده عملًا [*He invested him with an office of administration*]. (A, L.) قلّده نعمه [*He conferred upon him permanent badges of his favours*]. (A.) [See قلادة: and see also طوق and طوّق.] ___ Hence, also, التَّقْليدُ فى الدّين [*The investing with authority in matters of religion*]: (S, L:) التقليد means *a man's following another in that which he says* or *does, firmly believing him to be right therein, without regard* or *consideration of the proof,* or *evidence;* as though the former made the saying or deed of the other a قلادة upon his neck. (KT.) قلّده الأمر *He obliged him,* or *constrained him, to do the thing,* or *affair; he imposed upon him the thing,* or *affair.* (L.) قُلّدَ فُلانٌ قلادةَ سوءٍ *Such a one was satirized with that which left upon him a lasting stigma.* (A.)

4 **اقلد البحرُ عليهم** *The sea drowned them.* (K.) اقلد البحر على خلْقٍ كثيرٍ *The sea drowned a great number of people;* as though it closed upon them: (S, L:) or, *closed upon them, and covered them, when they were drowned therein.* (A.)

5 **تقلّد**, (K,) and تقلّدت, (S,) and تقلّد قلادةً, (L,) and تقلّدتها, (Msb,) *He put on his neck,* or *attired himself with, a* قلادة [or *necklace*], and *she did the same.* (S, L, Msb, K.) ___ تقلّد السَّيْفَ (S, A, L) *He hung upon himself the sword, putting its suspensory belt* or *cord upon his neck* [or *shoulder*]. (A.) A poet says,

* **يا لَيْتَ زَوْجَكِ قَدْ غَدَا** *

* **مُتَقَلِّدًا سَيْفًا ورُمْحًا** *

[*Would that thy husband had gone hanging upon him a sword and* bearing *a spear*]: he means, وحاملًا رُمْحًا. (S, L.) [See a similar saying voce تقلّد العمل ___.] جدعَ [*He became invested with an office of administration,* or *a prefecture*]. (A.) ___ تقلّد الأمر *He took,* or *imposed,*

upon himself, or *undertook, the thing,* or *affair;* (L;) syn. الْتَزَمَهُ. (JK.) See Ham. p. 127.

قَلْدٌ : see مَقْلُودٌ.

قِلْدٌ *A single strand,* or *twist,* of a rope; (AHn, ISd;) *and the like* of a bracelet: (see قُلْبٌ:) pl. أَقْلَادٌ and قُلُودٌ. (AHn, ISd.) See مَقْلُودٌ. ___ The *day on which a fever comes:* (L, K:) or, *on which a regular intermittent fever returns, seldom failing to do so at a particular time:* (L:) or, *on which a quartan fever comes:* (S, L, K: *) pl. أَقْلَادٌ. (L.) ___ Hence, (S, L.) The *caravans from Mekkeh to Juddeh.* (S, L, K.) ___ Accord. to As, A man *attacked by a quartan fever on the day of its attack.* (L.) *Irrigation* of growing corn: (Az, L:) as also قَلِيدٌ. (L.) ___ [And] قِلْدٌ signifies The *day of irrigation.* (L.) أَقَامَ قِلْدَهُ مِنَ المَآءِ *He performed the work of irrigating his land on the day appointed for his doing so.* (L, from a trad.) ___ *Irrigation by rain every week.* (K.) You say, سَقَتْنَا السَّمَآءُ قِلْدًا فِى كُلِّ أُسْبُوعٍ *The heaven rained upon us at a particular time every week:* (S, L:) from the قِلْدٌ of a fever. (L.) ___ سَقَى إِبِلَهُ قِلْدًا *He watered his camels every day at noon.* (Fr, L.) ___ كَيْفَ قِلْدُ نَخْلِ بَنِى فُلَانٍ [*How is the watering of the palm-trees of the sons of such a one?*] a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) ___ *A portion of water:* (L, K:) [pl. أَقْلَادٌ, occurring in the A.]: and قِلْدَةٌ *a draught* of water. (A.) أَعْطَيْتُهُ قِلْدَ أَمْرِى *I committed to him* [*the management of*] *my affair.* (A, K.)

قِلْدَةٌ *i. q.* قِشْدَةٌ; (S, L, K;) i. e., The *dregs,* or *sediment, of clarified butter;* also called كُدَادَةٌ. (L.) ___ Also, *Dates, and meal of parched barley* or *wheat* (سَوِيق), *with which butter is clarified.* (L, K.) And see قِلْدٌ.

قَلْدَةٌ [as also قَلْتَةٌ] *i. q.* خُنْعَبَةٌ and نُونَةٌ and تُومَةٌ and هَزْمَةٌ and وَهْدَةٌ and هَرْثَمَةٌ and عَرْتَمَةٌ and حبرمة [?]: so says IAar.; and Lth says, that the خنعبة is The *part where the mustaches divide, against the partition*

between the two nostrils. (L.)

قَلِيدٌ and مَقْلُودٌ A *twisted* rope. (S, K.) and see قُلْدٌ and أَقْلِيدٌ.

قَلَادَةٌ [*A necklace; a collar;* and *the like;*] *that which is upon the neck;* (S;) *what is put upon the neck* (L, K) *of a human being, and a horse, and a dog, and a camel* or *cow* or *bull that is brought as an offering to Mekkeh for sacrifice,* [see 2,] *and the like:* (L:) Esh-Shiháb observes, in the 'Ináyeh, that the measure فَعَالَةٌ, in the case

of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of لَفَافَةٌ and عَمَامَةٌ and قَلَادَةٌ: (TA:) pl. قَلَائِدُ: (Msb:) قَلَادٌ also occurs, either as a pl. of قَلَادَةٌ, in which case the kesreh and ا in the pl. are different from the kesreh and ا in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which قَلَادَةٌ is the n. un. (ISd, L.) ___ حَسْبُكَ مِنَ القَلَادَةِ مَا أَحَاطَ بِالعُنُقِ [*Sufficient for thee is the necklace that surrounds the neck*]. A proverb. (TA.) Said by 'Okeyl Ibn-'Ullufeh, on his being asked why he did not censure his enemies in a longer satire. (Z.) ___ نِعْمَتُكَ قَلَادَةٌ فِى عُنُقِى لَا يَفُكُّهَا المَلَوَانِ [*Thy beneficence is a permanent badge upon my neck which day and night will not loose*]. (A.) ___ لِى فِى أَعْنَاقِهِمْ قَلَائِدُ نِعَمٍ رَاهِنَةٌ [*To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks:* see 2]. (A.) [This use of قلادة in a good sense is more common than the meaning *A disgrace attaching constantly* or *a permanent badge of infamy:* see Ham. p. 127.] قَلَائِدُ الشِّعْرِ, (K,) and مُقَلَّدَاتُهُ, (L, K,) *Verses,* or *poems, that last throughout time.* (L, K.) See 2. القَلَادَةُ *A certain asterism.* (See البَلْدَةُ.)

قَلِّيدٌ : see مِقْلَادٌ.

إِقْلَادٌ : see إِقْلِيدٌ.

أَقْلَيْدٌ : see أَقْلَيْدَى أَقَمْتُ إِقْلِيدٌ, or اقليدتى, [as in different copies of the A: perhaps mistakes for قَلَيْدَى :] *I irrigated my land with my* قَلْد [or *portion of water*]. (A, TA.)

إِقْلِيدٌ, (S, L, K,) or أَقْلِيدٌ, with fet-h to the ء, (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Msb, TA,) originally كَلِيد [i. e., كَلِيدْ or كَلِيدْ, which is Persian,] (TA) or originally اقليدس, (Msb, MF,) which is Greek, [i. e., , gen. of ,] (MF,) *A key;* (S, A, L, Msb, K;) as also مِقْلَدٌ (L, K) and مِقْلَادٌ (K) and مِقْلِيدٌ (A Heyth, L) and إِقْلَادٌ : (L:) pl. أَقَالِيدُ (L, Msb, El-Basáïr) and مَقَالِيدُ, (Msb, El-Basáïr,) the latter a pl. similar to مَلَامِحُ and مَحَاسِنُ and مَشَابِهُ and مَذَاكِيرُ, (El-Basáïr,) or [rather] a [reg.] pl. of مِقْلَادٌ or مِقْلِيدٌ or مِقْلَدٌ, (Esh-Shiháb, in the 'Ináyeh,) or it has no [proper] sing.; (As;) [and pl. of مَقَالِدُ, مِقْلَدٌ of which see an ex. below]. [You say] فَتَحَ الْبَابَ بِالْأَقْلِيدِ, [or بِالْإِقْلِيدِ,] *He opened the door with the key.* (A.) ___ لَهُ مَقَالِيدُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ [Kur xxxix. 63, and xlii. 10,] may signify *To Him belong the keys of the heavens and of the earth:* (L, Msb:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify *to Him belong the treasuries of the heavens and of the earth.* (Es-Suddee, L, Msb.) ___ أَلْقَيْتُ إِلَيْهِ مَقَالِيدَ الْأُمُورِ [lit., *I threw to him the keys of the affairs;* meaning, *I committed to him the disposal,* or *management, of the affairs*]. (A.) ___ ضَاقَتْ مَقَالِيدُهُ, and مَقَالِدُهُ, (K,) and ضَاقَتْ عَلَيْهِ الْمَقَالِيدُ, (A,) [*His means,* likened to keys, *became straitened:* or] *his affairs became straitened,* or *difficult, to him:* (A, K:) accord. to Esh-Shiháb, from مِقْلَدٌ, signifying *a twisted rope:* this he says considering مَقَالِيدُ as syn. with قَلَائِدُ; but its use in this sense is not established. (TA.)

مِقْلَدٌ *A kind of key, like a reaping-hook,* (S, L, K,) *with which, sometimes, herbage is twisted,* (يُقْلَدُ, i. e., يُفْتَلُ,) *like as* [*the kind of trefoil,* or *clover, called*] قَتّ *is twisted when it is made into ropes;* pl. مَقَالِيدُ: (S:) *a stick with a crooked head,* (L, K,) *which is*

used for that purpose: (L:) also, *a reaping-hook with which* قَتّ *is cut.* (L.) See also إِقْلِيدٌ.

مِقْلَادٌ *A repository, magazine, store-room,* or *treasury;* (L, K;) as also قَلِّيدٌ : (K:) pl. مَقَالِيدُ. (L.) And see إِقْلِيدٌ.

مَقْلُودٌ : see قَلِيدٌ. ___ A bracelet *formed of two bracelets of the kind called* قُلْب *twisted together:* (L:) a *twisted* bracelet; as also قَلْدٌ : (L, K [the latter said in the K to be with fet-h, but in the L written قِلْدٌ:]) and the latter, [in the S written قَلْدٌ,] a bracelet *made of twisted silver.* (S, L.)

مُقَلَّدٌ The *place of the* قَلَادَة [or *necklace,* or *collar, upon the neck*]; (K;) [the *neck* of a woman, and of a horse, &c.]. ___ The *place of the suspensory belt* or *cord of the sword, upon the shoulders.* (S, K.) ___ [*Having a* قَلَادَة *or the like put upon his neck*]. ___ A horse *which outstrips others,* (S, L, K,) *which has something put upon his neck in order that it may be known that he has outstripped.* (S, L.) ___ *A chief upon whom are imposed the affairs of his people.* (Ham p. 127.)

قلس

1 **قَلَسَ** , aor. ـِ , inf. n. قَلْسٌ, *He belched up,* (S, * A, * Msb, K,) *from his throat,* (S, A, K,) or *from his belly, to his mouth,* (Msb,) *as much as filled his mouth,* or *less,* (S, A, Msb, K,) *of* [*acid and undigested*] *food* or *drink, whether he cast it forth* or *returned it to his belly:* when it overcomes [or is repeated (accord. to an explanation of قَلْسٌ or قَلَسٌ below,)] it [the action] is termed قَيْءٌ: (Msb:) or *he vomited* (قَآءَ) *as much as filled his mouth:* (Mgh:) or *he,* or *it, vomited,* or *cast forth;* syn. قَذَفَ. (S.) The act termed قَلْسٌ is an impurity which necessitates the performance of the ablution termed وُضُوْءٌ: (A, Mgh:) so in a trad. (A.) ___ قَلَسَتْ نَفْسُهُ, (A, K,) aor. and inf. n. as above, (K,) *His soul,* or *stomach, heaved;* or *became agitated by a tendency to vomit:* (A, K:) [like لَقَسَتْ.] ___ [Hence,] قَلَسَتِ الطَّعْنَةُ بِالدَّمِ [*The wound made with a spear or the like belched forth blood*]. (A.) ___ And قَلَسَتِ السَّحَابَةُ بِالنَّدَى *The cloud cast forth moisture,* or *fine rain;* not vehement rain. (A, * TA.) ___ And قَلَسَتِ الكَأْسُ, (S, K, *) aor. and inf. n. as above, (K,) *The cup of wine cast forth* [or *overflowed with*] *the beverage, in consequence of its being very full.* (S, K. *) ___ And قَلَسَ البَحْرُ, aor. and inf. n. as above, *The sea,* or *great river, cast forth* [or *overflowed with*] *water, in consequence of its being very full.* (K, * TA.)

2 **قَلَّسَ** see Q. Q. 1.

5 **تَقَلَّسَ** see Q. Q. 2.

Q. Q. 1 **قَلْسَاهُ** (S, K) and قَلْنَسَهُ (K) *He attired him with a* قَلَنْسُوَة; (S, K;) as also قَلَّسَهُ , (A,) inf. n. تَقْلِيسٌ. (TA.)

Q. Q. 2 **تَقَلْسَى** and تَقَلْنَسَ *He attired himself with,* or *wore, a* قَلَنْسُوَة; (S, K;) as also تَقَلَّسَ . (S, A.) [The last of these verbs is used by ElHemedhánee transitively, as meaning, *He attired himself with* a cap of the kind called دَنِّيَّة *as a* قلنسوة: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

قَلْسٌ , (A, K, and so in a copy of the S,) or قَلَسٌ , (A, Mgh, Msb, TA, and so in a copy of the S,) the former being the inf. n., (Mgh, Msb,) and قَلَسَانٌ , (TA,) [but this last is more like an inf. n.,] *What comes forth,* (Kh [accord. to the S], or Lth, AZ [accord. to the TA], S, A, Msb, K,) *from the throat,* (Kh or Lth, S, A, K,) or *from the belly, to the mouth,* (AZ, Msb,) *as much as fills the mouth,* or *less,* (Kh or Lth, S, A, Msb, K,) *of* [*undigested*] *food* or *drink,* (AZ, Msb,) peculiarly, *with acidity,* and *that acid humour itself,* (Meyd, as cited by Golius,) *whether the person cast it forth or return it to his belly:* (AZ, Msb:) when it is repeated, (Kh, S, A, K,) or overcomes, (Lth, TA,) it is termed قَيْءٌ: (Kh or Lth, S, A, K:) or *what comes forth, of vomit, being as much as fills the mouth:* (Mgh:) pl. أَقْلَاسٌ. (TA.)

قَلَسٌ : see قَلْسٌ.

قَلْسَاةٌ : see قَلَنْسُوَةٌ.

قَلْسُوَةٌ : see قَلَنْسُوَةٌ.

قَلَسَانٌ : see قَلْسٌ.

قَلَنْسُوَةٌ (S, A, Msb, K) and قُلَنْسِيَةٌ (S, K) and قَلْسُوَةٌ and قَلْسَاةٌ (TA) *A certain thing that is worn upon the head,* (K, TA,) *well known;* (TA;) [*a cap, generally high and pointed,* but *sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban:* there was also one kind which was *round, like a melon:* (see أُرْصُوصَةٌ:) and *a*

cowl, or *hood, of a pointed form:* see طُرْطُور, and بُرْنُس, and عَرَقِيَّة: 'Abd-El-Lateef applies the term قَلَنْسُوَة نُحَاس to the cap of copper which covered the head of the

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obelisk standing on the site of Heliopolis, now called El-Matareeyeh:] *the kind worn by the Companions* [*of the Prophet*] *was such as fitted close to the head,* [*not pointed,* or] *not going away into the air:* (K in art. بطح:) pl. قَلَانُس and قَلَاسٍ (S, Msb, K) and قَلَانِيس and قَلَاسِىٌّ and قَلَنْسٍ, which last is [properly a coll. gen. n. of which قَلَنْسُوَة is the n. un., being] originally قَلَنْسُو, for there is no noun ending with an infirm letter preceded by a dammeh, wherefore the و is changed into ى, and the dammeh into a kesreh, and then the word becomes like قَاضٍ [for قَاضُى]. (S, K.) The dim. is قُلَيْنِسَة and قُلَيْسِيَة and قُلَيْنِيسَة and قُلَيْسِيَّة : (S, K:) but not قُلَيْنِيسِيَة; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.)

قُلَنْسِيَة see قَلَنْسُوَة.

قُلَيْسِيَة and قُلَيْسِيَّة: see قَلَنْسُوَة.

قُلَيْنِسَة and قُلَيْنِيسَة: see قَلَنْسُوَة.

قَلَانِسِىٌّ : see قَلَّاس.

قَلَّاس : see قَالِس, in two places. *A maker* [or *seller*] *of what is called* قَلَنْسُوَة [or rather *of* قَلَانِس, the pl.; and so قَلَانِسِىٌّ ; or this latter is perhaps post-classical]. (TA.)

قَالِس act. part. n. of 1, in the first and subsequent senses. (S, A.) ___ You say, طَعْنَة قَالِسَة and قَلَّاسَة [*A wound made with a spear or the like belching forth blood,* and *belching forth much blood*]. (A.) And [in like manner], بَحْر قَلَّاس *A sea,* or *great river, casting forth* [*much water* (see 1)]

or *froth* or *foam:* (S:) or *flowing with a very copious and high tide of water.* (K.)

قلص

1 **قَلَصَ** , (S, M, A, &c.) aor. ـِ , inf. n. قُلُوصٌ, (S, M, Msb, K,) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] *It contracted,* or *shrank;* or *became contracted* or *shrunk;* (S, M, Mgh, L, Msb, K; *) as also قلّص , (S, Mgh, K, *) inf. n. تَقْلِيصٌ; (K;) and تقلّص : (S, M, * Mgh, Msb, * K:) and *i. q.* ارْتَفَعَ; [which has two significations: *it rose,* or *became raised:* and *it went away:*] (S, M, * A, Mgh, Msb, * K; *) as also قلّص , and تقلّص . (A, Mgh.) You say, قَلَصَ الظِّلُّ, (S, M, A, Mgh, Msb, K,) and قلّص (TA) and تقلّص (Mgh) and اقلص , (Fr, TA,) *The shade contracted,* or *shrank,* (M, K, TA,) عَنِّى *from me:* (M, K:) or *decreased:* (TA:) or *went away;* syn. ارْتَفَعَ: (S, Msb, TA:) all of which explanations are correct. (TA.) And قَلَصَتْ شَفَتُهُ *His lip became contracted;* (S, M, Msb, K;) as also تقلّصت : (Msb:) or *became contracted upwards.* (A, TA.) And قَلَصَ الضَّرْعُ *The udder became drawn together.* (TA.) And قَلَصَ الثَّوْبُ بَعْدَ الغَسْلِ *The garment,* or *piece of cloth, contracted,* or *shrank, after the washing.* (S, Msb, K.) And قلّص القَمِيصُ, inf. n. تَقْلِيصٌ; (K, TA;) or تقلّص ; (M, TA;) *The shirt became contracted,* or *raised,* or *tucked up:* (M, K, TA:) and in like manner, قلّصت الدِّرْعُ, and تقلّصت , [*the coat of mail became contracted,*] most frequently meaning *upwards.* (TA.) ___ *It* (water) *collected* in a well, *and became abundant:* (IKtt, TA:) or *rose* (S, M, K) in a well; (S;) syn. ارْتَفَعَ: (S, M, K:) or, when said of the water of a well, it signifies ارْتَفَعَ as meaning *it went away:* and also as meaning *it rose by its becoming copious:* (A, TA:) thus it has two contr. significations: and it is also said that قَلَصَتِ البِئْرُ signifies *the water of the well rose to its upper part:* and *the well became nearly,* or *entirely, exhausted:* (TA:) and قَلَصَ الغَدِيرُ *the water of the pool left by a torrent went away.* (M.) ___ قَلَصَتْ نَفْسُهُ, (M, K,) aor. ـِ , inf. n. قَلْصٌ, (M,) and قَلَصَتْ, (M, K,) with kesr; (K;)

His soul heaved; or *became agitated by a tendency to vomit;* syn. غَثَتْ: (M, K:) and a dial. form thereof is with س [i. e. قَلَسَتْ, and also لَقَسَتْ]. (TA.) ___ Also قَلَصَ, aor. ـِ , inf. n. قُلُوصٌ, *He leaped, sprang,* or *bounded.* (AA, K.) ___ قَلَصَتِ الإِبِلُ; (so in a copy of the A;) and قلّصت , (M, K,) inf. n. تَقْلِيصٌ; (K;) [probably signify the same: or] the former signifies *The camels rose in their pace,* or *going:* (A:) and the latter, *they* (the camels) *were light,* or *active, and quick,* or *were vigorous,* (شَمَّرَتْ,) in their pace, or going: (M:) or *went on in one regular, uniform,* or *constant, course.* (K.) ___ قَلَصَ, inf. n. قُلُوصٌ, also signifies *He went away;* (IB, TA;) and so قلّص , inf. n. تَقْلِيصٌ: (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so تقلّص said of an animal's milk. (Mgh.) ___ Also, قَلَصَ القَوْمُ, inf. n. قُلُوصٌ, *The company of men took up their luggage,* (O, TS, K,) or *collected themselves together,* (L,) *and went,* or *departed:* (O, TS, L, K:) or *they became distant,* or *remote:* (TA:) or *removed,* or *migrated, quickly* from the dwelling. (A, TA.) ___ And قَلَصَ الغُلَامُ, inf. n. as above, *The boy grew up and walked.* (TA.) See قَلُوصٌ.

2 **قَلَّصَ** see 1, passim: ___ see also 4. قلّص قَمِيصَهُ *He contracted his shirt; he raised it,* or *tucked it up.* (M, K, * TA.) Thus the verb is trans. as well as intrans. (K.) ___ قلّص بَيْنَ الرَّجُلَيْنِ *He separated the two men, each from the other,* in a case of reviling or fighting; syn. خَلَّصَ. (M.)

4 **اقلص** : see 1, second sentence. ___ *It* (a camel's hump) *began to come forth:* (IKtt, TA:) and, said of a camel, *his hump appeared in some degree,* (ISk, S, K, TA,) *and rose:* (TA:) and in like manner اقلصت said of a she-camel: (TA:) or the latter signifies *she* (a camel) *became fat in her hump;* as also قلّصت ; and in like manner one says of a he-camel [اقلص and قلّص]: (M:) or *she became fat in the* [*season called*] صَيْفٌ: (S, M, * K:) or *i. q.* غَارَتْ; [so in the copies of the K, evidently a mistake for غَارَّتْ, q. v.;] and *her milk went away,* or *became drawn up;* (K;) [a signification nearly agreeing with explanations of غارّت;] opposed to أَنْزَلَتْ. (TA.) See also

قَلَصٌ.

5 **تَقَلَّصَ** see 1, passim.

قَلْصٌ *Abundance* of water: and, contr., *paucity* thereof: (TA:) and قَلَصَةٌ and قَلْصَةٌ have the former of these significations: (M:) or قَلَصَةٌ signifies *water* of a well *collecting* therein *and rising:* (S, K:) and so قَلْصَةٌ, accord. to some lexicologists, as mentioned by Ibn-El-Ajdábee: (IB:) the pl. of قَلَصَةٌ is قَلَصَاتٌ: (S, K:) and the pl. [or rather quasi-pl. n.] of قَلْصَةٌ is قَلَصٌ. (IB.) An Arab of the desert is related to have said, فَمَا وَجَدْتُ فِيهَا إِلَّا قَلْصَةً مِنَ الْمَاءِ, meaning, *And I found not in it* [i. e. the well] *save a little quantity of water.* (TA.)

قَلَصٌ: see قَلْصٌ. The *beginning of* a she-camel's *becoming fat;* as also قُلُوصٌ. (M.) See 4.

قَلْصَةٌ and قَلَصَةٌ: see قَلْصٌ, throughout.

قَلُوصٌ *A young,* or *youthful, she-camel;* (S, M, Msb, K;) i. e. *among camels* (Mgh, Msb) *the like of a* جَارِيَةٌ *among women:* (S, Mgh, Msb:) or *such as endures journeying;* (Lth, K;) so called *until her tush grows forth,* [*in her ninth year,*] when she ceases to be so called: (Lth:) or *a young,* or *youthful, Arabian camel:* (TA:) or *a she-camel from the time when first ridden, until she sheds the central incisor,* [*in her sixth year,*] when she is called نَاقَةٌ; (El-'Adawee, S, Sgh, K;) the he-camel during that period being called قَعُودٌ, and then جَمَلٌ: (El-'Adawee, S, Sgh:) or *any sh-camel from the time when she is ridden, whether she be a* بِنْتُ لَبُونٍ *or a* حِقَّةٌ, *until she becomes a* بَكْرَةٌ, or *until her tush grows forth:* (M:) or *a she-camel in her sixth year:* or *in her second year:* (M:) and sometimes *a she-camel just born* is thus called: (M:) the قلوص is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and *a long-legged she-camel* is so called, (S, K,) sometimes: (S:) the term is only applied to a female: (IDrd, K:) [dim. قُلَيِّصَةٌ, of the pl. of which (قُلَيِّصَاتٌ) see an ex. in a verse cited

in art. ده:] pl. قَلَائِصُ and قُلُصٌ (S, M, A, Mgh, Msb, K) and قُلْصَانٌ (M, L) and (pl. pl., K, i. e. pl. of قُلُصٌ, S) قَلَاصٌ. (S, M, Msb, K.) [Hence,] قَلَاصُ الثَّلْجِ *The clouds that bring snow.* (A, TA.) [Hence also,] قَلَاصُ النَّجْمِ [also called القَلَاصُ and القَلَائِصُ] *Twenty stars, which, as the Arabs assert,* الدَّبَرانَ *drove before him in demanding in marriage* الثُّرَيَّا; (TA;) *some small stars before* الدبران, *following* الثريا:

(Mir-át ez-

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Zemán:) [by some applied in the present day to *the Hyades:*] or *the* قَلَاص are *the stars around* الدَّبَرانَ. (Kzw.) ___ Also, *A young,* or *youthful, female* of the ostrich-kind; like the قلوص of the camel-kind; (M, TA;) the *female of* رِئَال [or *young ostriches,* or *young ostriches a year old*]; i. e. *a* رَأْلَة; (TA;) *a female of the ostrich-kind, of such as are termed* رئال: (S:) or *a female of the ostrich-kind:* (A, O, K:) and *of such as are termed* رئال: (K:) or قُلُصُ النَّعَامِ signifies *the* رئال *of the ostrich:* (IDrd, TA:) or قلوص [so in the TA, app. a mistake for قُلُصٌ,] signifies the *offspring of the ostrich; its* حَقَّان and *its* رئال: so says IKh, on the authority of El-Azdee. (IB, TA.) ___ Also, The *young of the* [*species of bustard called*] حُبَارَى: (K:) or the *female of the* حبارى: or *a little female* حبارى. (M.) ___ قُلُصٌ is also metonymically applied to signify *Young women;* (K;) as also قَلَائِصُ: (TA:) and the latter, to signify *women* [in a general sense]. (TA.) بِئْرٌ قَلُوصٌ *A well having abundance of water:* pl. قَلَائِصُ. (M.)

قُلُوصٌ : see 1, (of which it is an inf. n.,) throughout: ___ and see قَلَصٌ.

قَلِيصٌ : see قَالِصٌ.

قَلَّاصٌ : see قَالِصٌ.

ظِلٌّ قَالِصٌ *Shade* [*contracting,* or *shrinking,* from one: (see 1:) or] *decreasing:* (S, TA:) [or *going*

away.] شَفَةٌ قَالِصَةٌ *A contracting lip:* (S:) and رَجُلٌ قَالِصُ الشَّفَةِ *a man having a contracting lip.* (Msb.) ثَوْبٌ قَالِصٌ *A garment contracted and short:* (Sh, TA:) and قَمِيصٌ مُقَلَّصٌ *a short shirt:* (A:) or *a shirt contracted,* or *raised,* or *tucked up:* and دِرْعٌ مُقَلَّصَةٌ [*a coat of mail contracted*]: most frequently meaning *upwards.* (TA.) ___ مَآءٌ قَالِصٌ and قَلِيصٌ and قَلَّاصٌ *Water collecting and becoming abundant* in a well: (TA:) or *rising,* or *high,* (S, M, K,) in a well: (S:) the pl. of قَلِيصٌ is قُلُصٌ. (TA.) See also 1.

مُقَلَّصٌ : see قَالِصٌ, in two places. ___ Also, applied to a horse, *Long in the legs, and contracted in the belly:* (M, TA:) or *light,* or *active, and quick,* (مِشْمِرٌ,) *tall, and long in the legs:* (S, K:) or *tall.* (A.)

مِقْلَاصٌ A she-camel *fat in the hump;* and in like manner, a he-camel: (M:) or a she-camel *that becomes fat in the* [*season called*] صَيْفٌ: (S, M:) and also, a she-camel *that becomes fat and lean in the winter.* (Ks, TA.)

القَلَاصُ , or القَلَائِصُ, *Some small stars before* الدَّبَرَانُ; [i. e., *towards* الثُّرَيَّا; *being between the Hyades and thhe Pleiades;*] *following* الثُّرَيَّا. (Mir-át ez-Zemán.) Or *The Hyades.*

قلع

1 قَلَعَ and افْتَلَعَ *He pulled, plucked, tore, wrenched,* or *rooted, out, or up, or off; detached; removed from his or its place; displaced;* (Msb, K *;) *eradicated; uprooted; unrooted.* (K.) ___ تَقْلَعُ (K in art. جذو) and تقلعُ السَّيْرَ (TA in that art.) [app. for تَقْلَعُ فى السَّيْرِ], said of she-camels, (K ib.) [app. *They raise their feet clear from the ground:* see قَلْعٌ and قُلْعٌ: the pret. seems to be قَلَعَ: so if تَقْلَعُ be the right reading: but in a copy of the K it seems to be تُقْلَعُ: see جاذ, art. جذو.

4 أَقْلَعَ *It* (rain) *left off.* (The lexicons passim.) *It cleared away;* syn. إِنْجَلَى. (TA.) ___ أَقْلَعَ عنهُ *He,* or *it, left him,* or *quitted him,* or *it.* (Mgh, Msb, K.) *He abstained,* or *desisted, from it.* (S.) ___ أَقْلَعَ *It* (hard fortune) *departed:* see an ex. voce حُمَّى ___ أَقْلَعَتِ الحُمَّى إِبدٌ *The fever passed away.*

5 تَقَلَّعَ فى مَشْيِه *He walked as though he were descending a declivity.* (TA.)

7 انْقَلَعَ *It became pulled out,* or *up,* or *off; became removed from its place, displaced, eradicated, uprooted,* or *unrooted; it fell,* or *came, out.* You say, إِنْقَلَعَتْ أَسْنانُه [*His teeth fell,* or *came, out.*] (TA, art. حس.)

8 إِقْتَلَعَ see 1.

قَلَعَةٌ as meaning *Large stones:* see مِرْدًى.

قَلْعِىٌّ : see رَصاصٌ and آنُكٌ; in Turkish قَلَاى.

قُلُوعٌ is a quasi-inf. n. of the verb in the phrase أَقْلَعَتِ الحُمَّى: see صَلَّ.

مَقْلَعٌ : see an ex. voce صَمْغٌ.

مِقْلَاعٌ *A thing with which one throws a stone;* (S;) *a sling:* (PS:) so in the present day. ___ See also مِزْعَقٌ.

قلف

2 قَلَّفَ see 8.

8 اقْتَلَفَ الظُّفْرَ *He pulled out the finger-nail by the root:* (Lth, TA:) and so قَلَّفَهُ , accord. to a usage of its pass. part. n. in the T, art. ظفر.

قُلْفَةٌ [also The *prepuce of the clitoris* of a woman;] *a piece of flesh between the* شُفْرَانِ of a woman, *which is cut off in circumcision.* (Msb,) voce بَظْرٌ.)

أَقْلَفُ has also for pl. قُلْفَانٌ: see أَعْرَمُ.

قلفع

Q. 2 تَقَلْفَعَتْ عَنِ الكَمْءِ أَنْقَاضُهُ [*The crusts of earth broke up from over the truffle*]. (M, art. نقض.)

قلق

1 قَلَقَ , aor. ـَـ , (M, Msb, TA,) inf. n. قَلَقٌ, (S, M, Msb, K,) *It was,* or *became, unsettled, unsteady,*

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unfixed, loose, mobile, unquiet, or *restless; it did not settle, become fixed* or *motionless* or *quiet* or *at rest,* or *it did not rest* or *remain* or *continue, in its place.* (TA.) *He,* or *it, became disquieted, disturbed, agitated, flurried,* or *in a state of unrest* or *commotion;* syn. انْزَعَجَ, (S, K, TA,) and اضْطَرَبَ. (M, Msb.) ___ قَلَقَ إِلَيْهِ, or الى لِقَائِهِ, see جَنَبَ.

2 قَلَّقَ see 4.

4 أَقْلَقَهُ *He,* or *it, disquieted him; disturbed him; agitated him; flurried him.* (S, Msb.) *He moved it,* a thing, from its place; as also قَلَّقَهُ . (M.)

قَلِقٌ *Unsteady; loose.* ___ عِبَارَةٌ قَلْقَةٌ *A loose expression.* (TA &c., passim.)

قَلَاقَةٌ *Looseness* in an expression. (TA &c., passim.)

قلقس

قُلْقَاسٌ [The *colocasia;* or *arum. colocasia* of Linnæus: or *its root:*] the *root of a certain plant, which is eaten cooked,* (AHn, K,) *and used medicinally:* (AHn:) *the decoction thereof increases the venereal faculty, and fattens; but the taking it constantly engenders black bile.* (AHn, K.) [See De Sacy's Relation de l'Egypte par Abd-allatif, pp. 94 98.]

قلم

قَلَمٌ and قَلَمان and قَلَمانٌ : see جلَمٌ. ___ *A writing-reed prepared for writing; a reed-pen.*

قَلَمانٌ : see قَلَمٌ.

مُقَلَّمُ الظُّفْرِ and الأَظْفَارِ: see ظُفُرٌ.

قلمس

قَلَمَّس : see نَاسِئٌ.

قلو

1 قَلَا *He fried* wheat; i. e. *roasted* it *in a* مِقْلًى [or *frying-pan* or *roasting-pan*]. (Mgh.) ___ قَلَى with يَقْلَى for its aor.: see البُرَّ يَقْلُو هُوَ ___. أَبَى: see قَلَى ___. بَرَى *He roasted in a frying-pan* (MA, KL) flesh-meat (MA) or anything: (KL:) and شَوَى signifies the same. (MA.) قَلَى البُرَّ بالمِقْلَى and المِقْلَاة means شَوَاه [i. e. *he parched,* or *roasted, the wheat with the* مقلى]. (Mgh.) The aor. is يَقْلِى and يَقْلُو, and the inf. n. قَلْىٌ (MA, Mgh) and قَلْوٌ. (Mgh.)

قَلْىٌ *Potash;* as is shown by the explanations in the S, K, and TA. Hence our term alkali. See حُرْضٌ.

مِقْلًى *A frying-pan; i. q.* طَاجِنٌ. (Msb in art. طجن.)

قلی

قلو See **قلی**

قم

1 قَمَّهُ : see 4; and ثَمَّهُ, in two places.

4 أَقَمَّ الفَحْلُ شَوْلَهُ قَمَّتَ : see أَشْمَلَ.

R. Q. 2 تَقَمْقَمَتْهُ *I took it,* or *devoured it, altogether.* (TA in art. عب.)

قُمَامَةٌ *Sweepings.* (S, K.)

مَقَمٌّ A man *who eats all that is upon the table.* (S, K. *) ___ مَقَمٌّ and مَقَمَّةٌ: see مَثَمٌّ.

قُمْقُمٌ *A certain well-known vessel;* arabicized from كُمْكُمٌ; (K, TA;) *a vessel of copper, in which water is heated;* also called مَحَمٌّ; and called by the people of Syria غَلَّايَةٌ; as also قُمْقُمَةٌ: (Msb:) or *a well-known vessel of copper, &c., in which water is heated, narrow in the head:* and hence, *a small vessel of copper* or *silver* or *china-ware, in which rose-water is put* [*for sprinkling, having a long and narrow neck, with a cover pierced with a hole* or *with several holes*]; (TA;) the *vessel of the perfumer:* and, with ة, *a vessel of brass, having two loop-shaped handles, which the traveller takes with him:* pl. قَمَاقِمُ. (Msb.)

قَمْقَامَةٌ : see حَلَمَةٌ and حَمْنَانٌ and طَبُّوعٌ.

قمأ

1 **قَمَأَت المَاشِيَةُ** , aor. ـَـ ; (AZ, S, O, K;) and قَمُؤَت, (O, K,) aor. ـُـ ; (K;) inf. n. قُمُوءٌ and قُمُوءَةٌ, (AZ, S, O, K) both of the former verb, (AZ, S, O,) and قَمْءٌ (K) and قَمَآءَةٌ, (O, K,) which is of the latter verb, (O, TA,) and قَمَآءٌ, (K,) also of the latter verb; (TA;) *The cattle became fat,* or *plump;* (AZ, S, O, K;) as also اقمأت : (K:) the first is expl. in the T as meaning *the cattle became full with fatness:* and the epithet applied to them is there said to be قَامِئَةٌ . (TA.) ___ And قَمَأَت الإِبِلُ بالمكَان, (K, TA,) and قَمُؤَت, (K,) *The camels abode in the place,* (K, TA,) *and were pleased with it,* (TA,) *because of its abundant pasture, and became fat,* or *plump,* (K, TA,) *in it.* (TA.) And قَمَأَت المَاشِيَةُ مَكَانَ كَذَا حَتَّى سَمِنَتْ [*The cattle abode in such a place until they became fat,* or *plump*]. (TA.) See also 5. ___ And قَمَأْتُ بالمكَان, (O, TA,) inf. n. قَمْءٌ, (TA,) *I abode in the place:* (O:) or *I entered the place and abode in it.* (TA.) And قَمَأَ إِلَى مَنْزِلٍ *He went into an abode.* (TA.) قَمَأَهُ is also syn. with قَمَعَهُ [q. v.]: (K:) the latter is affirmed to be the original word: (MF:) you say قَمَأْتُ الرَّجُلَ, meaning قَمَعْتُهُ. (O.) قَمُؤَ, (S, O, K,) aor. ـُـ ; and قَمَأَ, aor. ـَـ ; (K;) inf. n. قَمَآءَةٌ (S, O, K) and قَمَآءٌ, both of the former verb, (S, O,) and قَمْءٌ and قَمِءٌ, (so in copies of the K,) or قُمْأَةٌ and قِمْأَةٌ, (so in the TK,) and قَمْأَةٌ, (K,) which last is not an inf. n. un., (L, TA,) said of a man, (S, O, TA,) and of other than a man, (TA,) *He was,* or *became, little and despicable* (S, O, K, TA) *in the eyes* [of others]: (TA:) the former verb is the better known in this sense. (MF, TA.)

3 **مَا قَامَأَهُ** *It* (a thing, TA) *did not suit him:* (K, TA:) and so مَا قَانَأَهُ. (TA.)

4 **اقمأت المَاشِيَةُ** : see 1, first sentence. ___ اقمأ القَوْمُ *The people,* or *party, had their camels in a fat,* or *plump, state.* (S, O, K.) ___ اقمأ المَرْعَى الإِبِلَ *The pasture,* or *place of pasture, suited the camels,* (K, TA,) *and rendered them fat,* or *plump.* (TA, as from the K.) And اقمأه *It* (a thing, S, O, or

a place, or pasture or a place of pasture, TA) *pleased him.* (S, O, K, TA.) And اقمأه *He rendered him little and despicable.* (S, O, K.)

5 **تقمّأَ المَكَانَ** (in the CK المكانُ) [*He found that*] *the place suited him, and consequently he abode in it.* (O, K.) ___ تقمّأ الشَّىْءَ *He took the best of the thing.* (Th, K.) ___ And *He collected the thing little by little:* (S, O:) and accord. to Z, اقتمأ الشَّىْءَ signifies *He collected the thing.* (TA.)

8 **إِقْتَمَا** see what immediately precedes.

قَمْءٌ *A place in which a she-camel, and a hecamel, and a woman, and a man, abides until she,* or *he, becomes fat,* or *plump.* (TA.)

قَمْأَةٌ *Abundance of herbage,* or *of the goods, conveniences, and comforts, of life;* and *ease, repose,* or *freedom from trouble* or *inconvenience* or *from toil* or *fatigue;* as also قُمْأَةٌ . (K.) ___ Also, and مَقْمَأَةٌ and مَقْمُؤَةٌ , (like مقنأ [a mistranscription for مقنأة] and مقنؤة, TA,) *A place on which the sun does not come:* (O, K:) pl. of the first word قَمْآءٌ. (TA.)

قُمْأَةٌ : see the next preceding paragraph.

قَمِىْءٌ *Little and despicable* (S, O, K, TA) *in the eyes* [*of others*]; fem. قَمِيئَةٌ: (TA:) pl. قَمْآءٌ and قُمَآءٌ; (K;) the latter of a [very] rare form. (TA.)

قَامِئَةٌ , fem. of قَامِئٌ: see 1, first sentence.

مَقْمَأَةٌ and مَقْمُؤَةٌ: see قَمْأَةٌ.

قمح

1 قَمَحَهُ, (S, A, L, K,) aor. ـَـ, (K,) inf. n. قَمْحٌ; (S;) and اقتمحه; (S, A, L, K;) *He ate it,* or *took it into his mouth,* (S, K,) namely, meal of parched barley or wheat, &c., (S, A, L,) not bread nor dates nor the like, but only what is eaten in the manner termed سَفٌّ, (L,) *without moistening it,* or *kneading it with water &c.;* syn. اِسْتَقَّهُ; (S, K;) *he took it in the palm of his hand* (A, L) [*and conveyed it*] *to his mouth* (A) or *licked it up.* (L.) And اقتمحت قمحة منه [*I so ate a mouthful thereof,* i. e. of what is eaten in the manner described above]. (A.) ___ And اقتمحه likewise signifies, (L, K,) as also قَمَحَهُ, (L,) *He drank it,* namely, what is called نَبِيذ, (L, K,) and شَرَاب [app. as meaning wine], and water, and milk. (L.) And, from قَمَحَهُ signifying as expl. above, you say, قَمَحَ عَنِ المآء, (A,) or [simply] قَمَحَ, (S, L, K,) with fet-h, (S,) aor. ـَـ, (L,) inf. n. قُمُوحٌ; (S, L, K;) as also قَمَهَ, aor. ـَـ, inf. n. قُمُوهٌ; (L;) and قَامَحَ, (A, L,) inf. n. مُقَامَحَةٌ and قِمَاحٌ; (A;) and تَقَمَّحَ, and

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انقمح; (S, L, K;) *He* (a camel) *raised his head* (S, A, K) *from the water* (A) or *at the watering-trough, and refused to drink,* (S, K,) *his thirst being satisfied,* (S, A,) or *by reason of loathing,* or *of the coldness of the water,* or *of some disease.* (A.) And قَامَحَتِ الإِبِلُ *The camels came to the water and did not drink,* (S, K,) *but raised their heads,* (S,) *by reason of disease,* or *of cold,* (S, K,) or *of the coldness of the water,* or *because their thirst was satisfied.* (TA.) And شَرِبَ فَتَقَمَّحَ and ٱنْقَمَحَ [*He drank*] *and raised his head and left drinking by reason of his thirst's being satisfied.* (S.) And تَقَمَّحَ فُلَانٌ مِنَ المآء *Such a one drank water,* or *the water, with dislike,* or *loathing.* (AZ.) أَشْرَبُ فَأَتَقَمَّحُ, said by Umm-Zara,

means [*I drink*] *and I satisfy my thirst until I am not able to drink more, so I raise my head like the* [*camel that is said to be*] مُقَامِح: (A, TA: *) Az says that التَّقَمُّح primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فَأَتَقَنَّحُ, (A, TA, *) which [likewise] means, and I raise my head in consequence of the being satisfied with drinking. (A.) [See also art. قمح ___.] قنح, aor. ـَـــ , inf. n. قُمُوحٌ, is also expl. by Lth as signifying *He* (a camel) *became very languid by reason of vehement thirst:* but accord. to Az, this is wrong. (L.)

2 **قَمَّحَهُ** , (A, K,) inf. n. تَقْمِيحٌ, (K,) *He repelled him* (i. e. his companion, A) *with a small and paltry thing, in lieu of much that was due to him;* (A, K; *) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3 **قَامَحَ** see 1, near the middle, in two places. ___ Hence, (S, A,) شَهْرَا قَمَاحٍ, (S, A, K,) also called شَهْرَا قُمَاحٍ , (K,) *The two coldest,* (S, K,) or *two of the coldest,* (A,) *months* (S, A, K) *of winter;* (A;) said by Sh to be شِيبَانُ *and* مِلْحَانُ; (TA; [in which it is also here said that they are *the two months whereof each is called* كَانُونُ: if so, corresponding to December and January O. S.: but see شِيبَانُ, in art. شيب:]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4 **أَقْمَحَ** , (MA,) [in my MS. copy of the K indefinitely written اقمح, and in the CK آقْمَحَ, but it is correctly أُقْمِحَ, as is shown by its being added, after the explanation, in the TA, whence مُقْمَحُونَ in the Kur (xxxvi. 7,] and by explanations of this epithet in several of the expositions of the Kur-án, and the like is also indicated in the S,] inf. n. إِقْمَاحٌ, (S,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) *He raised his head, and contracted his eyes:* (S, MA, K, TA:) [or *he was made to raise his head and to contract his eyes:*] it is expl. by Z as in the

K. (TA.) ___ [Hence,] one says, (S,) أَقْمَحَهُ الغُلُّ *The* غُلّ [i. e. the *ring,* or *collar, of iron, for the neck,* or the *shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,*] *caused his* (i. e. a captive's K) *head to be raised, by reason of the straitness thereof;* (S, K, TA;) meaning that the bar of the غُلّ, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) ___ الإِقْمَاحُ [as inf. n. of أَقْمَحَ, like أَكْمَحَ (with ك and ح) in form and in meaning,] also signifies *The elevating of the head by reason of pride:* and so الإِكْمَاخُ. (L and TA in art. كمخ : but in the CK, in that art, الاقْمَاخُ, with خ.) And اقمح بأَنْفه [i. e. أَقْمَحَ] signifies شَمَخَ [i. e. شَمَخَ بأَنْفه, *He magnified,* or *exalted, himself; was proud; behaved proudly,* or *disdainfully;* or *elevated his nose, from pride*]; (K, TA;) and *raised his head, scarcely ever,* or *never, lowering it:* as though the verb had two contr. significations. (TA.) ___ اقمح said of thirst is expl. by Lth as signifying *It rendered* a camel very *languid:* but accord. to Az, this is wrong. (L.) اقمح السُّنْبُل *The ears* [*of wheat*] *became pervaded by the farinaceous substance.* (K.) ___ And اقمح البُرُّ, so in the T and L and other lexicons, but in all the copies of the K اقْتَمَحَ البُرُّ, *The wheat becomes mature* قَمْح. (TA.)

5 **تَقَمَّحَ** see 1, near the middle, in four places.

7 **إِنْقَمَحَ** see 1, near the middle, in two places.

8 **إِقْتَمَحَ** see 1, first quarter, in three places: and see also 4, last sentence.

قَمْحٌ *Wheat,* syn. بُرٌّ, (S, A, Mgh, L, Msb, K,) and حِنْطَةٌ, and طَعَامٌ, (Msb,) *when the farinaceous substance pervades the ears,* or *from the time when it has attained its full growth to the time when it has become compact:* (L:) [and the *grain of wheat;* as also بُرٌّ and حِنْطَةٌ and طَعَامٌ:] a word of the dial. of Syria. and sometimes used by the people of El-Hijáz; or, as some say, a Coptic word; but the former

assertion is the more correct: (TA:) the word بُرٌّ is more chaste: (S in art. بر قَمْحَةٌ signifies *a single grain thereof.* (Msb.) ___ جَرَى القَمْحُ فِى السُّنْبُلِ means *The farinaceous substance pervaded the ears* [*of wheat*]. (L.)

قَمْحَةٌ : see the next preceding paragraph.

قُمْحَةٌ *A mouthful of* قَمِيحَة [q. v.]: (S, K:) or, as more than one have said *of water.* (TA.) See also القُمَّحَانُ.

القَمْحَى and القَمْحَاةُ *The* قَيْشَة [q. v.. generally meaning the *glans of the penis*]. (K.)

القَمْحَانَةُ *The part between the* قَمْحَدُوَة [or *occiput*] *and what is termed* نُقْرَةُ القَفَا [which is *the small hollow in the back of the neck*]. (K.)

القُمَّحَانُ, thus accord. to the Basrees, (TA,) and القُمَّحَانُ, and القُمْحَةُ, (K,) *The* [*plant called*] وَرْس [q. v.]: (S, K, TA:) or [*the kind of perfume called*] الدَّرِيرَةُ: (TA:) or (so accord. to the K and TA, but in the S also,) *a substance that comes upon the surface of wine, like* الدَّرِيرَة: (S, K, TA:) it is *the froth,* or *scum, thereof:* (L, TA:) or, as some say, (TA, but in the K and,) *saffron:* (K, TA:) or *a certain perfume:* or *a white substance that overspreads wine resembling* الدَّرِيرَة: this last is said to be what is meant in the following verse by En-Nábighah [Edh-Dhubyánee], the only poet known by AHn to have mentioned القُمَّحَان:

* إِذَا فُضَّتْ خَوَاتِمُهُ عَلَاهُ *

* يَبِيسُ القُمَّحَانِ مِنَ المُدَامِ *

[*When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes,* or *appears, upon its surface*]. (L, TA.)

قُمَاحٌ, a subst. from قَمَحَ or قَامَحَ, *Aversion* of a camel *from drinking, by reason of the thirst's being satisfied,* or *of loathing,* or *of the coldness of the water,* or *of some disease.* (L. [See also حُمَامٌ.]) Hence شَهْرَا قُمَاحٍ, also called شَهْرَا قِمَاحٍ: see 3.

إِنَّهُ لَقَمُوحٌ لِلنَّبِيذِ *Verily he is a great drinker of* the beverage called *nebeedh.* (ISh.)

قَمِيحَةٌ a subst. signifying *What is eaten in the manner termed* اقْتِمَاحٌ, [see قَمَحَ,] (S, L,) *of the meal of parched barley* or *wheat, &c.,* (L,) or *such as a digestive stomachic* (جُوَارِشٌ [often written جَوَارِشٌ], *&c.:* (S:) expl. in the K by the word جُوَارِشٌ [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. گُوَارِشْ or گُوَارِشْت]: (TA:) app. from القَمْحُ meaning البُرُّ. (S.) ___ [Hence] one says, مَا أَصَابَتِ الإِبِلُ إِلَّا قَمِيحَةً مِنْ كَلَأٍ *The camels obtained not* [aught] *save somewhat of dry herbage which they took into the mouth unmoistened,* or *licked up.* (A, TA.)

قَامِحٌ A camel *raising his head* (S, A, K) *from the water* (A) or *at the watering-trough, and refusing to drink,* (S, K,) *his thirst being satisfied,* (S, A,) or *by reason of loathing,* or *of the coldness*

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of the water, or *of some disease:* (A:) and *disliking water from any cause:* (K:) and مُقَامِحٌ signifies the same, applied to a he-camel, (As, S, A,) and to a she-camel: (As, S, K:) pl. of the former قُمَّحٌ; (S, K;) and of ↓ the latter قِمَاحٌ, which is anomalous, (S,) or this is pl. of قَامِحٌ, or it is [an inf. n.] syn. with مُقَامَحَةٌ, used as an epithet; you say إِبِلٌ قِمَاحٌ; (A;) and إِبِلٌ مُقَامَحَةٌ. (S.) ___ Also, (K,) as expl. by Lth, and so مُقَامِحٌ, but, accord. to Az, wrongly, (L,) A camel *very languid by reason of vehement thirst.* (L, K.)

مُقْمَحُونَ : see 4, first sentence.

مُقَامِحٌ , and its fem. : see قَامِحٌ, in three places.

قمحد

القَمَحْدُوَةُ *What is behind the head;* (S, in art. قحد; and Msb;) that is to say, (Msb,) *the* [*occiput* or] *hinder part of the back of the head;* (T, Msb, K;) i. e., *the surface between the* ذُؤَابَة [here app. meaning the *hair that surrounds the round part of the head*] *and what is termed* فَأْسُ القَفَا [or *the small protuberance above the back of the neck*]: (T:) also, *the protuberance above the back of the neck,* (L, K,) *between the* ذُؤَابَة [see above] *and the back of the neck, sloping down from the* هَامَة [or *middle,* or *crown,* or *top, of the head*]; it is *the part of the head which touches the ground when a man lies on his back:* (L:) also, *the upper part of the back of the head:* (L, K:) or *that part of the bone of the head which projects over the back of the neck; the* هامة *being above it; and the* قَذَال, *below it, next the part of the back of the neck that is between the ears:* (AZ, L:) pl. قَمَاحِدُ (S, L, K, &c.) and قَمَاحِيدُ and قَمَحْدُوَاتٌ. (L.) Accord. to J and AHei, the م is an augmentative letter; but others hold it to be a radical; and F says, that J's mentioning this word in art. قحد requires consideration. (TA.)

قمد

1 قَمِدَ , aor. ـَـ , (TA,) inf. n. قَمَدٌ, (K,) *He,* or *it, was,* or *became, tall,* or *long:* or *he was,* or *became, large and long in the neck.* (K, TA.)

Q. Q. 4 إِقْمَهَدَّ [in which the ه is an augmentative letter accord. to J, is said by F to be improperly assigned by J to this art.] see art. قمهد.

قُمُدٌّ (Lth, S, L, K) and قُمُدٌ (K) or قُمْدٌ (L) and قُمْدُدٌ (Lth, L) and قُمْدُودٌ and قُمَادٌ and قُمَادِىٌّ (K) and قُمُدَّانٌ and قُمُدَّانِىٌّ (L, K) *Strong:* (Lth, S, K:) or *strong and hard* or *hardy:* (L:) or *gross, thick, coarse,* or *rude,* (K,) *and hard,* or *hardy:* (TA:) applied to a man: (L, K:) fem. قُمُدَّةٌ (S) and قُمُدَّانَةٌ and قُمُدَّانِيَّةٌ. (L.) ___ إِنَّهُ لَقُمُدٌّ قُمْدُدٌ *Verily he is very strong.* (Lth, L.) ___ ذَكَرٌ قُمُدٌّ *Penis vehementer se erigens,* (L, K,) or القُمُدُّ is a name of *the penis.* (L.) ___ See also أَقْمَدُ.

أَقْمَدُ, fem. قَمْدَآءُ, (L, K,) and قُمُدٌّ and [fem.? see قُمُدٌّ above] قُمُدَّةٌ and قُمُدَّانِيَّةٌ, (K,) *Large and long in the neck:* or *tall,* (L, K,) *in a general sense:* applied to a human being. (L.) ___ نَحْنُ قُمْدُ الأَقْمَادِ *We are thick-necked.* (L.) ___ See also قُمُدٌّ.

قمر

1 **قَمَرَ** , aor. ـَـ , (S, A, K,) inf. n. قَمَرٌ, (S,) *He,* (a man, S, A, K, and an antelope, and a bird, TA,) and *it,* (a man's sight, A,) *became dazzled* (S, A, K) *in the moonlight,* (A,) or *by snow,* (S, A, K,) *so that he could not see:* (S, A:) *he* (an antelope) *became deprived of his sight by the light of the moon, so that he was perplexed, and unable to see his right course.* (IKtt.) ___ قَمَرَ, aor. ـَـ , (K,) inf. n. as above, (TA,) *He* (a man, TA,) *was,* or *became, sleepless in the moonlight.* (K.) See also 3, throughout.

3 **قامره** , inf. n. قِمَارٌ (S, A, Msb, K) and مُقَامَرَةٌ, (S, K,) *He contended with him for stakes,* or *wagers, laid by both of them to be taken by the winner;* syn. رَاهَنَهُ; (K;) [*he contended with him in a game of hazard, such as that called* المَيْسِر, or *the like:* (see Bd and Jel, ii. 216:)] in common modern conventional language, *he played with him at a game in which it is generally made a condition that the winner shall receive something of the loser:* (so accord. to an explanation which I find in several copies of the KT:) from تَقَمَّرَهُ signifying he deceived him; because قِمَار is [often] deception. (A.) You say قَامَرَهُ فَقَمَرَهُ, aor. of the latter ـُـ (JK, S, A, Msb, K) and ـِـ , (JK,) inf. n. قَمْرٌ, (S, Msb,) *He contended with him for stakes,* or *wagers,* &c., (S, * K,) *and overcame him therein;* (S, A, Msb, K;) and قَامَرَهُ فَتَقَمَّرَهُ signifies the same: (K:) or تَقَمَّرَ signifies *he overcame him who contended with him in the contest termed* قِمَار: and قَمَرَهُ , aor. ـِـ , inf. n. قَمْرٌ, *he played with him in the manner termed* قِمَار *and overcame him:* (S:) or قَمَرَهُ , inf. n. قَمْرٌ, *he overcame him in play;* and so أَقْمَرَهُ : (IKtt:) or قَمَرَ , aor. ـِـ , (K,) inf. n. قَمْرٌ, (TA,) *i. q.* قَامَرَ, (K, * TK,) and is transitive: (TA:) you say قَمَرَ بِالقِدَاحِ, and بِالنَّرْدِ, [*he contended for stakes,* or *wagers,* &c., *with the gaming-arrows,* and *with the*

apparatus for trictrac or *backgammon*]: (A:) and قَمَرَهُ [as syn. with قَامَرَهُ]: (TA:) and قَمَرْتُهُ المالَ, aor. , [so in a copy of the A, doubly trans., app. meaning *I contended with him in a game of hazard for the property:* or *I so contended with him for the property and overcame him.*]

4 **اقمر الهلالُ** *The new moon became what is termed* قَمَر, *in the third night.* (A.) ___ اقمرت لَيْلَتُنا *Our night became bright* [*with light of the moon*]. (S, TA.) ___ أَقْمَرْنا [*We entered upon the time of moonlight;*] *the moon rose upon us.* (S, TA.) ___ اقمر *He* (a man, TA) *watched,* or *waited, for the rising of the moon.* (K.) See also 3.

5 **تقمّره** *He came to him in the moonlight.* (S.) ___ تقمّر الظِّبَآءَ, (A, TA,) and الطَّيْرَ, (TA,) *He hunted,* or *pursued, the antelopes,* (A, TA,) and *the birds,* (TA,) *in the moonlight, so that their sight was dazzled.* (A, TA.) ___ تقمّر الأَسَدُ *The lion went forth in the moonlight in quest of prey.* (S, K. *) تقمّره *He deceived, beguiled,* or *circumvented, him; desired to do him some evil action without his knowing whence it proceeded.* (A.) See also 3, in two places.

6 **تقامروا** *They played* [*together*] *in the manner termed* قِمَار: (S:) *they contended together for stakes,* or *wagers,* &c.; (K;) [*they contended together in a game of hazard, such as that called* المَيْسِر, or *the like:* see 3.]

القَمَرُ *The moon in its third night* [*and after*]: (ISd, A, K:) or *the moon during the interval between the first two and last two nights:* (AHeyth:) or *after three nights until the end of the month:* (S:) [and *the moon, absolutely,* in many instances:] so called because of its whiteness, (S, Msb, TA,) from القُمْرَة: (TA:) of the masc. gender: pl. أَقْمَارٌ. (TA.) The dim., قُمَيْرٌ, is found to occur: (S:) and is applied to *The moon at the time called* مُحَاق [which is generally said to be applied to the last three nights of the month]: you say

غَابَ قَمِيرُ [*The moon at the time called* مُحَاق *set,* or *disappeared*]. (A, TA.) ___ اسْتَرْعَيْتُ مَالِى القَمَرَ *I left my cattle to pasture without a pastor to take care of them in the night:* and [in like manner,] استرعيته الشَّمْسَ, in the day. (TA.) ___ القَمَرَانِ *The sun and the moon:* one of them [namely the latter] being made predominant. (TA.)

قَمَرٌ : fem. with ة: see أَقْمَرُ.

قُمْرَةٌ *A colour inclining to greenness:* (A, K:) or *whiteness inclining to dinginess* or *duskiness:* (A:) or *whiteness in which is a dinginess* or *duskiness:* (K:) or *clear,* or *pure, whiteness.* (TA.) See also أَقْمَرُ.

قَمَرِىٌّ [*Of,* or *relating to, the moon; lunar*]. Ex. السَّنَةُ القَمَرِيَّةُ *The lunar year.* (Mgh, art. شمس.)

قُمْرِىٌّ is a rel. n. from طَيْرٌ قُمْرٌ: and قُمْرٌ is either pl. of أَقْمَرُ, like as حُمْرٌ is of أَحْمَرُ, or pl. [or rather coll. gen. n.] of قُمْرِىٌّ, like as رُومٌ is of رُومِىٌّ: (S, Msb:) or قُمْرِىٌّ is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its ى is

added to give intensiveness to its signification: (TA:) the قُمْرِىّ is [*A bird*] *of the* [*species called*] فَوَاخِت; [pl. of فَاخِتَةٌ;] (Msb;) *a certain species of bird;* so called because أَقْمَرُ [q. v.] in colour, *like the* فَاخِتَة *in El-Hijáz;* (JK;) [*a species of collared turtle-dove, of a dull white colour marked with a black collar:* such I have see in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قُمْرِيَّة is *a species of* حَمَام, (K,) حَمَائِم [i. e. *pigeons*]: (M, TA:) or قُمْرِيَّةٌ is applied to the *female;* and the male is called سَاقُ حُرٍّ: (S, Msb, K: see سَاقُ حُرٍّ in art. سوق): and the pl. is قُمَارِىُّ, (S, Msb, K,) imperf. decl.; (S;) and accord. to some, قُمَارَى; (TA;) and قُمْرٌ. (K.)

قِمَارٌ : see 3. [It is often used as a subst., signifying *A game of hazard, such as that called* المَيْسِر, and *the like.*]

قَمِيرٌ *An antagonist in the contention termed* قِمَارٌ: (IJ, K:) pl. أَقْمَارٌ, (IJ, K,) which is anomalous, like أَنْصَارٌ, pl. of نَصِيرٌ. (TA.)

أَقْمَرُ *Of a colour inclining to* خُضْرَة: or *of a dull* or *dingy* or *dusky white:* (K:) and *white:* (S, Msb, K:) or *intensely white:* (IKtt:) fem. قَمْرَآءُ: (S, K:) pl. قُمْرٌ. (S, Msb.) You say حِمَارٌ أَقْمَرُ (S, A, Msb, K) *An ass of the colour termed* قُمْرَة: (K:) or *a white ass:* (S, A, Msb:) and أَتَانٌ قَمْرَآءُ *a she-ass of the colour termed* قُمْرَة: (K:) or *a white she-ass.* (S.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also فَرَسٌ أَقْمَرُ *A moon-coloured horse.* (Mgh.) And سَحَابٌ أَقْمَرُ *A cloud,* or *clouds, of a white colour:* (S:) or *intensely bright, by reason of the abundance of water therein:* and [hence] *full* [*of water*]. (TA.) ___ لَيْلَةٌ قَمْرَآءُ, (S, A, K,) and مُقْمِرَةٌ, (A, Msb, K,) and مُقْمِرٌ , (K) and قَمِرَةٌ , (IAar, K,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA,) *A moon-lit night; a night in which the moon shines:* (A, K:) or *a light,* or *bright, night:* (S:) or *a white night.* (Msb.) IAar, mentions لَيْلٌ قَمْرَآءُ; but ISd, says this is strange, and I think, he adds, that by ليل he means ليلة, or that he makes ليل fem. as a pl. (TA.) You also say لَيْلَةُ القَمْرَآءِ, meaning *The night of moonlight:* (Lth, A, Mgh:) for القَمْرَآءُ also signifies *the moonlight.* (Lth, A, Mgh, K.) And قَعَدْنَا فِى القَمْرَآءِ *We sat in the moonlight.* (A.) And أَتَيْتُهُ فِى القَمْرَآءِ [*I came to him in the moonlight*]. (S.) ___ وَجْهٌ أَقْمَرُ *A face likened to the moon* (K, * TA) *in respect of whiteness.* (TA.)

مُقْمِرٌ : see مُقْمِرٌ وَأَنْتَ طَوِيلٌ إِنَّ اللَّيْلَ ___. أَقْمَرُ [*Verily the night is long, and thou hast the light of the moon:* a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.]

قمس

1 **قَمَسَ** , (S, K,) aor. ـِ and ـُ , (K,) inf. n. قَمْسٌ (S, A, K) and قُمُوسٌ, (TA,) *He*, or *it*, (i. e. anything, TA,) *dived*, or *plunged*, (S, A, K,) in water: (TA:) *he*, or *it*, *dived*, or *plunged*, or *became immersed*, therein, *and then rose:* (TA:) *he* (a man) *disappeared* in water: (Sh:) and انقمس [signifies the same as قَمَسَ: or] *he*, or *it*, *became immersed*, in water: (S:) and this latter, *he leaped* into a well. (Sh.) ___ [Hence,] *It* (a child, or fœtus,) *was*, or *became, in a state of commotion* in the belly (S, K) of its mother: (S:) or in the membrane which enclosed it in the belly. (TA.) قَمَسَهُ, (S, A,) [aor., app., as above,] inf. n. قَمْسٌ, (K,) *He immersed, dipped, plunged*, or *sunk, him* or *it*, (S, A, K, [in the CK القُمْسُ is put by mistake for الغُمْسُ,]) in water; (S, A;) as also أَقْمَسَهُ, (S,) inf. n. إِقْمَاسٌ. (K.) See also غَمَسَهُ. You say also, قَمَسْتُ بِهِ فِى البِئْرِ *I cast him into the well.* (Sh.) ___ قَامَسَهُ فَقَمَسَهُ: see 3.

3 **قَامَسَهُ** , (K,) inf. n. مُقَامَسَةٌ, (TA,) *He vied*, or *contended, with him in diving.* (K, * TA.) You say, قَامَسَهُ فَقَمَسَهُ , (S,) [aor. of the latter, accord. to rule, ـُ only,] inf. n. قَمْسٌ, (K,) *I vied*, or *contended, with him in diving*, (TA,) *and I overcame him therein.* (K, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (S, K,) فُلَانٌ يُقَامِسُ حُوتًا [*Such a one vies*, or *contends, in diving with a fish*]. (S, A, K.) You say also, فُلَانٌ يُقَامِسُ فِى سِرِّهِ, meaning, *Such a one hides himself at one time and appears at another.* (TA.)

4 **اَقْمَسَ** : see 7. اَقْمَسَهُ: see قَمَسَهُ.

6 **اَلصِّبْيَانُ يَتَقَامَسُونَ فِى البَحْرِ** *The children vie*, or *contend, one with another, in diving in the sea*, or *great river;* syn. يَتَغَاطَّوْنَ. (A.)

7 **انقمس** : see قَمَسَ, in two places. ___ *It* (a star) *set,* or *descended in the west;* (S, K;) as also اقمس . (TA.)

قَمِيس : see قَامُوس.

قَمَّاس : see قَامِس.

قَامِس (TA) and قَمَّاس , (S, TA,) [but the former is a simple epithet, and the latter intensive,] *A diver:* (S, TA:) *a diver for pearls.* (TA.)

قَوْمَس : see قَامُوس.

قَامُوس The *sea;* syn. بَحْر; (IDrd, K;) as also قَمِيس : (O:) or the *deepest part* thereof: (A 'Obeyd, A, K:) or the *main body of the water* thereof; as also قَوْمَس : (K, A, TA:) or the *middle, and main body,* thereof. (S.)

مُنْقَمَس The *time of* a star's *setting at dawn.* (S, * TA.)

قمش

1 **قَمَشَ** , aor. ـِ , (M, TA,) inf. n. قَمْشٌ, (S, M, K,) *He collected* (S, M, K) a thing, (S,) or قُمَاشٌ, (M, K,) meaning small rubbish, or broken particles of things, on the surface of the ground, (K,) *hence and thence;* (S, TA:) as also قَمَّشَ , inf. n. تَقْمِيشٌ. (S, TA.) Hence, قَمْشُ الرِّيحِ التُّرَابَ [*The wind's collecting the dust*]. (TA.)

2 **قَمَّشَ** see 1.

5 **تقمّشَ** , (K,) or تقمّشَ القُمَاشَ, and اقتمشه , (M, TA,) *He ate what he found,* (K, TA,) *hence and thence,* (TA,) *even though it might be vile:* (K, TA:) or *he ate what is termed* قماش, *hence and thence.* (M.)

8 **إِقْتَمَشَ** see 5.

قَمْشٌ The *bad* [or *refuse*] of anything: pl. قُمَاشٌ; like as عُرَاقٌ is pl. of عَرْقٌ; (Yaakoob, ISk, M;) and قُمَاشَةٌ is like it: (TA:) and قِمَاشٌ is also a sing., like قِمْشٌ. (M, TA.) قُمَاشٌ also signifies *What is collected hence and thence:* (S:) or *small particles,* or *fragments,* of anything; as also قُمَاشَةٌ ; (M, IKtt;) and so قُشَامَةٌ: (IKtt, TA:) or *small rubbish,* or *broken particles of things, on the surface of the ground.* (K.) You say, مَا أَعْطَانِى إِلَّا قُمَاشًا *He gave me not aught save the worst of what he found.* (K.) [Hence,] قُمَاشُ البَيْتِ *Household goods,* or *utensils and furniture.* (S.) [Hence also,] قُمَاشُ النَّاسِ *The refuse,* or *meanest sort, of the people,* or *of mankind.* (K, * TA.) [The application of قُمَاشٌ to *Any kind of woven stuff, whether linen, cotton,* or *silk,* &c., is post-classical. Its pl. is أَقْمِشَةٌ.]

قُمَاشٌ : see قِمْشٌ, throughout.

قُمَاشَةٌ : see قِمْشٌ, in two places.

قَمَّاشٌ *One who sells household goods,* or *furniture and utensils.* (TA.)

قمص

1 **قَمَصَ** , aor. ـُ (S, M, A, Msb, K) and ـِ , (S, M, Msb, K,) inf. n. قَمْصٌ (S, Msb, K) and قَمَاصٌ, (S, M, A, K, or this is a simple subst., Msb,) and قُمَاصٌ, (M, K, or this last is not allowable, S,) *He* (a horse or other animal, S, A, K, or a camel, Msb) *raised his fore legs together and put them down together,* (S, A, Msb, K,) on being mounted or ridden, (Msb,) *and beat the ground* (عَجَنَ) *with his hind feet;* (S, K;) like اسْتَنَّ; (S;) as also قَمَّصَ : (A:) or قُمَاصٌ, with damm,

is the inf. n. when it signifies he did so usually: (K:) and, inf. n. قَمَاصٌ and قُمَاصٌ, *he pranced, leaped, sprang,* or *bounded:* (M, K:) and, inf. n. قَمَاصٌ, *he was,* or *became, restless, unquiet,* or *unsteady,* (K, TA,) *and took fright, and ran away at random,* or *shied:* (TA:) and, inf. n. قُمَاصٌ, *it* (a bird of the kind called نُغَر) *remained not steadily in a place, but leaped from its place impatiently:* and, inf. n. قَمْصٌ, *he took fright, and ran away at random,* or *shied, and turned aside* or *away.* (TA.) You say, هٰذه الدَّابَّةُ فيها قَمَاصٌ; you should not say قُمَاصٌ; (S;) or you say قُمَاصٌ also; (TA;) and قَمَاصٌ, which last is the most chaste; (L, TA;) *This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs.* (S.) And it is said in a proverb, (S,) ما بالعَيْرِ من قَمَاصٍ, (S, A, K,) and قُمَاصٍ; (Sgh, TA; and so, as well as قَمَاصٍ, in two copies of the S;) i. e. الحِمَار; (S;) [*There is not in the ass any power of raising and putting down his fore legs together,* &c.;] applied to him who has become low, or mean, after being high, in rank, or condition; (S, A, K;) and to a weak man, in whom is no activity: (A, K:) or, as the proverb is related by Sb, أَفَلَا قُمَاصَ بالعَيْرِ [*Is there not, then,*

any power &c. *in the ass?*] (M, TA.) And in a trad., فَقَمَصَتْ بِهِ فَصَرَعَتْهُ *And it leaped,* or *sprang,* or *bounded, and took fright, and ran away at random,* or *shied, with him, and threw him down.* (TA.) You also say, قَمَّصَتِ النَّاقَةُ بِالرَّدِيفِ *The she-camel went briskly with the rider upon the hinder part.* (A.) And قَمَصَ البَحْرُ بِالسَّفِينَةِ, (S, K,) or قَمَّصَ بِهَا, (A,) *The sea put the ship in a state of commotion* (S, A, K) *by the waves* (S, A) *thereof.* (A.) And it is said in a trad., لَتَقْمِصَنَّ بِكُمُ الأَرْضُ قِمَاصَ النُّغَرِ *Verily the earth shall be in a state of commotion with you* [*like the commotion of the* kind of bird called نغر]. (TA.) You say also, أَخَذَهُ القِمَاصُ *Restlessness,* or *inquietude,* or *unsteadiness, seized him.* (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, (شَنَج, [not شبح as in Freytag's Lexicon,]) قَمَصَتْ رِجْلُهُ [app. meaning, *His hind leg became twitched up,* as in springhalt]: in which case you also say of him, إِنَّهُ لَقَامِصُ العُرْقُوبِ [as though meaning, *verily he has a twitching up of the hock*]. (S, TA.) [See also عَسَافٌ.]

2 **قَمَّصَ** see 1, in three places. قَمَّصَهُ قَمِيصًا *He clad him with a* قميص [or *shirt*]: (S, Msb, K:) and قَمَّصَهُ ثَوْبًا [*he clad him with a garment as a shirt*]. (A.) [Hence] you say, قَمَّصَهُ ٱللّٰهُ وِشَى الخِلَافَةِ [*God invested him with the variegated robe of the office of Khaleefeh*]. (A.) And it is said in a trad., (K, TA,) that Mohammad said to 'Othmán, (TA,) إِنَّ ٱللّٰهَ سَيُقَمِّصُكَ قَمِيصًا, meaning *Verily God will invest thee with the apparel of the office of Khaleefeh,* (K, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) ___ قَمَّصَ الثَّوْبَ, (inf. n. تَقْمِيصٌ, TA,) *He cut out a* قَمِيص [or *shirt*] *from the piece of cloth.* (Lh, M, A, TA.)

5 **تَقَمَّصَ فِى النَّهْرِ** *He turned over, and became immersed, in the river.* (TA.) تَقَمَّصَ, (K,) or تَقَمَّصَ قَمِيصًا, (S, M, A, Msb,) *He clad himself with a* قميص [or *shirt*]. (S, M, A, Msb, K.) [Hence] you say, تَقَمَّصَ الإِمَارَةَ and الوِلَايَةَ [*He became invested with the office of commander, prefect,* or

the like]. (TA.) And تقمّص لباس العزّ [*He became invested with might,* or *nobility.* (A, TA.)

6 **تقامص الصّبيانُ** [app., *The boys contended in leaping, springing,* or *bounding, raising both the legs together and putting them down together*]: and بينهم مقامصةٌ [*between them is a contending in leaping,* &c.]. (A, TA.)

إنّه لَحَسَنُ القَمْصَةِ [*Verily he has a good mode of attiring himself with the shirt*]. (Lh, M.)

قمصَّى *i. q.* قُماصٌ, i. e. *A leaping, springing,* or *bounding:* (Kr, M:) or *i. q.* قِبصَّى, (K,) i. e. *a quick run.* (Fr, TA.)

قَماصٌ and قُماصٌ and قِماصٌ: see 1, passim.

قَموصٌ A beast of carriage *that leaps, springs,* or *bounds,* (تَقْمِصُ, K, i. e. تَثِبُ, TA,) *with its master;* as also قَميصٌ ; (K;) likewise signifying a hackney (بَرْذَوْن) *that leaps,* &c., *much.* (TA.) ___ *Restless; unquiet; that does not remain steadily in a place.* (K, * TA.) ___ The *lion:* (IKh, L:) because he goes about in search of his prey. (TA.) ___ إنّه لَقَموصُ الحَنْجَرةِ *Verily he is a liar;* (Kr, M, A;) as also غموص. (TA.)

قَميصٌ : see قَموصٌ. [*A shirt; a shift;*] *a certain thing that is worn,* (S,) *well known;* (M, K;) accord. to El-Keiyim Ibn-El-Jezeree, and others, *a sewed garment with two sleeves, not opened* [*down the front*], *worn beneath the* [*other*] *clothes;* (TA;) accord. to El-Hulwánee, *that of which the slit is towards,* or *to, the shoulder-joint;* thus differing from a woman's دِرْع, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mtr] I find not in the lexicons: (Mgh, art. درع:) or, as in some copies of the K, but in others and, (TA,) *only of cotton,* (K,) or *of linen;* (TA;) *not of wool:* (Sgh, K:) or by this is app. meant that *such is generally the case:* (Ibn-El-Hajar El-Mekkee, TA:) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقَيَّصَ signifying he turned himself over:

(TA:) sometimes fem.: (K:) or masc.; but sometimes meaning *a coat of mail* (دِرْعٌ), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْمِصَةٌ (S, M, K) and [of mult.] قُمْصَانٌ (S, M, Msb, K) and قُمُصٌ. (M, Msb, K.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) ___ The *membrane that encloses a child in the womb.* (Sgh, K.) ___ Also, (K,) or قَمِيصُ القَلْبِ, (A,) The *pericardium:* (IAar, K:) or the latter signifies *the fat of the heart;* app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the *heart itself, with its appertenances:* see an ex. in a verse cited in art. سود, conj. 9.] You say, هَتَكَ الخَوْفُ قَمِيصَ قَلْبِهِ [*Fear rent open his pericardium,* or *the fat of his heart*]. (A, TA.)

قَمَّاصٌ *A seller of* قُمْصَانٌ [or *shirts*]. (TA.)

قَامِصٌ : see 1, of which it is the act. part. n.: and see an ex. voce مَوْقُوصٌ. ___ *Kicking; striking with the foot.* (TA.) ___ قَامِصُ العُرْقُوبِ: see 1, last signification.

قمط

1 **قَمَطَ** , aor. ـُ (S, M, Mgh, Msb, K) and ـِ , (M, K,) inf. n. قَمْطٌ, (S, M, Mgh, Msb,) *He bound* a child (S, Msb) in the cradle, and a sheep or goat on the occasion of slaughtering it, (S,) with the قِمَاط [q. v.]: (S, Msb:) or قَمَطَهُ signifies *he bound his arms and legs,* or *hands and feet, together, like as is done with a child in the cradle,* (K, TA,) *and elsewhere, putting his limbs* [or *arms*] *next to the body, and then winding upon him the* قِمَاط: (TA:) and *he bound his* (a captive's, Mgh, Msb, K, or others', Mgh) *arms and legs,* or *hands and feet, together,* (Mgh, Msb, K, *) *with a rope;* (Mgh, Msb;) as also قَمَّطَهُ , (M, K,) inf. n. تَقْمِيطٌ: (M, TA:) and قُمِطَ he (a captive) was thus bound. (S, TA.) ___ قَمَطَ الإِبِلَ, (TA,) inf. n. as above, (K,) *He disposed the camels in a file, string,* or *series.* (K, TA.)

2 **قَمَّطَ** see 1.

قَمْطٌ : see قِمَاطٌ, in two places.

قِمَاطٌ The *thing,* (S,) or *wide piece of rag,* (Msb,) *with which a child is bound* (S, Msb) *in the cradle:* (S:) or the *piece of rag,* (Mgh, K,) or *wide piece of rag,* (TA,) *which is wound upon a child* (M, K, TA) *when he is bound in the cradle:* (Mgh, TA: *) pl. قُمُطٌ. (Mgh, Msb.) ___ *A rope with which the legs of a sheep* or *goat are bound* (S, Mgh, K) *on the occasion of the slaughtering;* (S, K;) as also قَمْطٌ : (K:) or *a rope with which the arms and legs,* or *hands and feet, of a captive are bound together:* (Msb, K:) pl. as above; (Mgh;) and the pl. of قُمُطٌ [probably a mistranscription for قَمْطٌ] is أَقْمَاطٌ. (TA.) ___ قُمُطٌ also signifies The شُرُط, (Mgh, Msb,) meaning *wide woven ropes,* (Mgh,) *of fibres* or *leaves of the palm-tree, by which a booth of reeds*

or *canes is bound:* or, as some say, the *pieces of wood that are upon the outside of a booth of reeds* or *canes,* or *in its inside, to which are bound the bundles of reeds* or *canes that form the roof:* (Mgh, Msb:) or the *heads* [or *extremities*] *thereof:* (Msb:) or قمط, with damm, [app. meaning قُمُطٌ, with damm to the second letter as well as the first, or قُمْطٌ as a contraction of قُمُطٌ, like as كُتْبٌ, accord. to some, is a contraction of كُتُبٌ,] as IAth says, on the authority of Hr, (TA,) or قِمْطٌ, with kesr, (S, K,) signifies the *thing,* (S,) or *rope,* (K, TA,) *of fibres* or *leaves of the palmtree,* (TA,) *with which booths of reeds or canes are bound:* (S, K, TA:) and hence مَعَاقِدُ القِمْطِ [*the places where such ropes are tied*]. (S.) ___ Also قِمَاطٌ The *snares by which one snares men:* and [its pl.] قُمُطٌ, accord. to the A, the *cords of stratagems* or *tricks.* (TA.) [Hence,] وَقَعْتُ عَلَى قِمَاطِهِ *I became acquainted with his stratagems,* or *tricks,* (Lth, K,) or *his snares by which he snares men.* (TA.) [The explanation of this phrase by Lth is وقعت على بنوده: that in the K, فَطَنْتُ بِنُودِهِ: another explanation is given in the TA, which is, فَطَنْتُ لَهُ فِى تُؤَدَةٍ: in the JK, فَطَنْتُ بِتُؤَدَةٍ: the right reading in the K and JK seems to be فَطَنْتُ بِبُنُودِهِ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, فَطَنْتُ لَهُ فِى بُنُودِهِ *I understood him in his stratagems,* &c.]

قَمَّاطٌ *A maker of* قُمُطٌ [pl. of قِمَاطٌ] *for children.* (TA.) ___ *A rope-maker.* (TA.)

قمطر

Q. 4 إِقْمَطَرَّ *It* (a day, S) *was,* or *became, distressful,* or *calamitous.* (S, K.)

قَمْطَرٌ : see قَمْطَرِيرٌ.

قَمَطْرٌ and قَمَطْرَةٌ (S, Msb, K) and with tesh-deed, [i. e. قَمَّطْرٌ and قَمَّطْرَةٌ,] but this pronunciation is extr., (K,) or, accord. to Yaakoob, (S,) or ISk, (TA,) not allowable, (S, TA,) *A repository for books* or *writings,* (S, Msb, K, TA,) *resembling a* سَفَط, [q. v., (in the TA, سقط, which is evidently a mistake,)] *made of reeds woven together:* (TA:) the first word is fem., like the second, as well as masc.: (Msb:) pl. قَمَاطِرُ. (S, Msb.)

يَوْمٌ قَمْطَرِيرٌ, and قُمَاطِرٌ, (S, K,) and مُقْمَطِرٌّ, (TA,) *A distressful,* or *calamitous, day:* (S, K:) or *a day that makes one knit the brow,* or *contract the skin between the eyes:* so the first is explained by some as occurring in the Kur lxxvi. 10. (TA.) ___ شَرٌّ قَمْطَرِيرٌ, (TA,) and قُمَاطِرٌ, and قَمْطَرٌ, (Lth, TA,) and مُقْمَطِرٌّ, (TA,) *Intense evil.* (Lth, TA.)

قُمَاطِرٌ : see قَمْطَرِيرٌ, in two places.

مُقْمَطِرٌّ : see قَمْطَرِيرٌ, in two places.

قمع

1 **قَمَعَهُ** : see قَمَأَهُ.

قَمْعُ البُسْرِ *What sticks to the date, around its stalk:* (Mgh:) *the base of the date.* (Mgh, art. ذنب.) See ثُفْرُوقٌ. ___ See also a use of the pl. أَقْمَاعٌ, voce قَمْعُ الأُذُنِ ___. دَرْدَارٌ *The meatus of the ear:* see جُلْجُلَانٌ.

قمل

1 **قَمِلَ** : see تِينٌ.

4 **أَقْمَلَ**, said of the رِمْثُ: see حَنَطَ.

قُمَّلٌ *i. q.* سُوسٌ: or *a kind of* قُرَادٌ. (Jel, vii. 130.) See سَاسٌ.

مُقْمِلٌ : see تِينٌ.

قمه

1 **قَمَه** , aor. ـَـ , inf. n. قُمُوهٌ, *i. q.* قَمَحَ, q. v.

قمهد

Q. 4 إِقْمَهَدَّ *He* (a man, L, and a camel, S, L,) *raised his head.* (S, L, K.) Mentioned by J in art. قمد, q. v.

قن

قُنَّةٌ *An isolated mountain.* (K, voce جَبَلٌ.) See a verse cited in art. عز.

قَنَّةٌ *Galbanum:* so in the present day: see سَكْبِينَجٌ.

رَجُلٌ أُنَنَةٌ قُنَنَةٌ : see art. ان. The last word may perhaps be a mistranscription for فُنَنَةٌ (from فَنٌّ): but this I have not found in art. فن.

قِنِّيَّةٌ The *state,* or *condition, of slavery.*

قنأ

1 **قَنَأَ**, aor. ـَـ, inf. n. قُنُوءٌ, *It* (a thing, TA) *was*, or *became, intensely red:* (K:) and قَنَا, without ء, is a dial. var. thereof, (TA in this art.,) aor. يَقْنُو, inf. n. قُنُوٌّ. (TA in art. قنو.) You say, قَنَأَتْ لِحْيَتُهُ, aor. and inf. n. as above, *His beard was*, or *became, intensely red* from the dye: (S, O:) or, *was*, or *became, black* with the dye. (TA.) And قَنَأَتْ أَطْرَافُ الجَارِيَةِ بِالحِنَّآءِ *The extremities of the girl*, or *young woman, were*, or *became, black*, or, accord. to the T, *intensely red, with the hinnà* (TA.) And قَنَأَتِ البُسْرَةُ *The full-grown unripe date began to have its redness intermixed with blackness.* (M in art. نثر.) ___ See also 2. قَنَأَهُ *He mixed it*, i. e. milk (O, K, TA) *with water.* (TA.) And, (O, K, TA,) aor. ـَـ, (TA,) inf. n. قَنْءٌ, (O, TA,) *He killed him:* (O, K, TA:) or *he incited him*, or *induced him, to kill him;* as also اقنأهُ, (K, TA,) inf. n. إِقْنَآءٌ: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that اقنأهُ should be followed by عَلَيْهِ, to give this sense; and so should قَنَأَهُ, if used in the same sense; for, accord. to Sgh,] أَقْنَأْتُهُ عَلَيْهِ signifies *I incited him*, or *induced him, to kill him.* (O.) قَنَأَ الجِلْدُ, (AHn, K, TA,) [if not a mistranscription, for قَنِئَ, as seems to be probably the case from what follows,] inf. n. قُنُوءٌ, (AHn, TA,) *The skin was thrown into the tan*, (AHn, K, TA,) *after the removal of its hair and dirt:* and قَنَأَهُ صَاحِبُهُ [*Its owner threw it into the tan*, &c.]. (AHn, TA.) قَنِئَ, (O, K, TA,) aor. ـَـ, inf. n. قُنُوءٌ, (TA,) *He died.* (O, K.) One says, ضَرَبْتُهُ حَتَّى قَنِئَ *I beat him until he died.* (TA.) ___ And قَنِئَ said of a hide, *It became spoiled*, or *rendered unsound.* (O, K.)

2 **قَنَّأَ**, (S, O, K,) inf. n. تَقْنِئَةٌ, (S, O,) or تَقْنِيءٌ, (K,) *He rendered* (S, O, K) a thing, (K,) or his beard, (S, O,) *intensely red* (S, O, * K) with dye. (S, O.) And *He dyed his beard black;* as also قَنَأَ. (K.)

3 **ما قَانَأَهُ** *It* (a thing) *did not suit him; i. q.* ما قَامَأَهُ. (TA in art. قمأ.) [See also قَانَى, in art. قنى.]

4 **اقنأ** *He spoiled* a hide, or *rendered* it *unsound.* (O, K.) أَقْنَأَنِى الشَّىْءُ *The thing became possible to me,* or *within my power,* (K, TA,) and *near to me.* (TA.) See also 1, in two places.

قُنْأَةٌ [or قَنْأَةٌ]: see مَقْنَأَةٌ.

شَىْءٌ أَحْمَرُ قَانِئٌ *A thing intensely red.* (S, O.) See an ex. of the fem. قَانِئَةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقْنَأَةٌ and مَقْنُؤَةٌ (S, K) *i. q.* مَقْمَأَةٌ [and مَقْمُؤَةٌ], (K,) *A place on which the sun does not come;* (AA, S, TA;) as also قُنْأَةٌ [perhaps a mistranscription for قَنْأَةٌ like its syn. قَمْأَةٌ]: (TA:) some say that مَقْنَاةٌ and مَقْنُوَةٌ, [thus] without ء, signify the *contr. of* مَضْحَاةٌ [which means a place from which the sun is hardly ever, or never, absent]. (S, TA.)

قنب

1 **قَنَبَ فيه** , (JK, A, O, K,) aor. ـُـ , (JK, O,) inf. n. قُنُوبٌ, (JK,) *He entered into it,* (JK, A, O, K,) namely, his house, or tent; as also تقنّب . (JK, A.) ___ And قَنَبَتِ الشَّمْسُ, (A, K,) aor. as above, (TA,) and so the inf. n., (K,) *The sun set,* (A, K, TA,) *so that nothing thereof remained.* (TA.) ___ قَنَبَ بمخلَبه, aor. ـِـ , inf. n. قَنْبٌ, *He* (a lion) *withdrew his claw into its receptacle.* (O.) قَنَبَ الكَرْمَ, (A,) or العِنَبَ, (JK, K,) inf. n. قَنْبٌ, (JK,) *He cut off from the grape-vine what would be injurious* (A, K) *to its produce;* (K;) as also قنّبه : (A:) or *he cut off from its upper part what would not bear and what would perhaps injure its produce:* (En-Nadr, TA:) or *he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength.* (AHn, TA.) قَنَبَ الزَّهْرُ *The flowers,* or *blossoms, came forth from their calyxes.* (K.)

2 **قنّب الزَّرْعُ** , (IDrd, S, O, K,) inf. n. تَقْنِيبٌ, (IDrd, S, K,) *The seed-produce put forth the* قُنَّابَة [or قُنَاب i. e. the *leaves enclosing the ears of corn*]; (K;) *i. q.* أَعْصَفَ [i. e. *put forth its* عَصْف, here meaning the *leaves of the ears of corn*]. (IDrd, S, O.) قَنَّبُوا, (O, K,) inf. n. as above, (K,) *They became a* [*troop such as is termed*] مَقْنَب; as also أَقْنَبُوا ; (O, K;) and so تَقَنَّبُوا . (A, O, K.) ___ And قنّبوا is said to mean *They journeyed,* or *travelled, far:* (O:) [or] so اقنبوا : (T, TA:) and تقنّبوا نحو قومٍ *They journeyed towards a people,* or *party.* (JK.) See also 1.

4 **أَقْنَبَ** see 2, in two places. اقنب also signifies *He hid himself from a creditor,* or *from a Sultán.* (O, K.) And *It* (a plant) *put forth the calyxes of its flowers,* or *blossoms.* (AHn, O, * TA.)

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5 تَقَنَّبَ see 1, first sentence: ___ and see 2, in two places.

قُنْبٌ The *sheath of the penis* (S, A, O, K) of a beast, or of a solid-hoofed animal, (K,) [i. e.] of the horse, (S, A, O,) and of other than the horse (S, O) among the solid-hoofed; (S;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) ___ [Hence,] قُنْبُ الأَسَدِ, i. e. *The sheath of the penis of the Lion,* is a name by which the Arabs call *the star* [b] *upon the hinder part of the tail of Leo:* [this, is should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see الذِّرَاعُ:) another meaning of قُنْبٌ in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star الصَّرْفَةُ [q. v.]. (Kzw.) ___ [Hence, likewise,] قُنْبٌ signifies also The بَظْرُ of a woman; (K;) [meaning the *prepuce of the clitoris;* as being likened to a قُنْبٌ properly so called; i. e.] it is metonymically [thus] applied to the *part that is circumcised,* of a woman. (JK, A.) ___ See also قِنَابٌ, in two places. Also *A large sail,* (O, K,) *one of the greatest of the sails of a ship.* (O.)

قُنَابٌ : see قُنَّابَةٌ.

قِنَابٌ The *claw* of the lion; as also قُنْبٌ and مِقْنَبٌ and مِقْنَابٌ : (K:) or the *claw* of the lion *in its covering;* (O, TA;) as also مِقْنَبٌ : or this last signifies the *fore paw* of the lion: and قُنْبٌ , of which the pl. is قُنُوبٌ, signifies the *part of the fore paw* of the lion *into which the claws enter* [or *are withdrawn*]; as also مِقْنَابٌ ; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) ___ Also (i. e. قِنَابٌ) The *string* of a bow. (K.) ___ And *i. q.* قُنَّابَةٌ, q. v. (K.) ___ See also قَنَّبَ.

قُنُوبٌ [mentioned in the next preceding paragraph as pl. of قُنْبٌ] signifies [also] The *calyxes of the flowers of a plant.* (AHn, O, K. *)

قَنِيبٌ *Companies of men.* (S, O, K.) ___ And hence, as being likened thereto, (TA,) *Clouds* (O, K, TA) *such as are dense,* or *compact.* (TA.)

قُنَابَةٌ : see قُنَّابَةٌ.

قِنَّبٌ (S, Mgh, O, Msb, K) and قُنَّبٌ (K) [*Cannabis,* or *hemp;*] *i. q.* أَبَقٌ [a less-known word]; a genuine Arabic word; (S, O;) or, accord. to AHn, a Pers. word [كَنَبٌ] which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced قِنّب; (TA;) [loosely expl. as] *a sort of* كَتَّان [or *flax*], (K, TA,) i. e. the *coarse* [*sort*], *of which are made ropes and the like;* (TA;) *a plant of which the skin,* or *rind, is twisted into ropes;* (Msb;) *its stems are bruised until the culms becomes strewn in fragments and the rind thereof becomes detached;* and one says حِبَالُ القِنَّبِ [*the ropes of hemp*]: (AHn, Mgh:) *it has a grain called* شَهْدَانَج [q.v.]: (Mgh, Msb:) قِنَابٌ , [thus without teshdeed,] occurring in a verse of Aboo-Heiyeh En-Numeyree, is said to signify the same as قِنَّبٌ; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.]

قُنَّابَةٌ , (O, K,) like رُمَّانَةٌ, (K,) or قُنَابَةٌ , (S, [thus in my copies, without teshdeed,]) The *combined leaves in which are the ears of corn;* (S, O, K;) also called عَصِيفَةٌ: (S, O:) so says IDrd: (S:) and [it is said that] قُنَابٌ , with damm, (O, K,) as also قِنَابٌ , with kesr, (K,) signifies the *leaves surrounding the heads of growing corn,* (O, K, TA,) i. e. *the ears,* (TA,) *in the beginning of its fruit-bearing:* (O, K, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.)

قَانِبٌ The *howling wolf.* (O, K.) See also مُقَانِبٌ. ___ And *A quick,* or *brisk,* فِيجٌ [i. e. *foot-messenger,*

or *courier who journeys on foot*]; as also قِيْنَابٌ . (O, K. [In the CK, الفِيحُ is put for الفِيجُ.]) ___ And وَادٍ قَانِبٌ [*A valley,* or *water-course,*] *of which the torrent comes from afar.* (O.)

قَيْنَابٌ : see the next preceding paragraph.

مِقْنَبٌ *A thing that the sportsman has with him,* (S,) *his bag,* (خَرِيطَة, O, or وِعَآء, K,) or *a thing resembling a* مِخْلَاة or *a* خَرِيطَة, (TA,) *in which he puts the game that he takes.* (S, O, TA.) ___ See also قِنَابٌ, in two places. ___ Also *A ring of gold.* (JK.) And *A troop of horses* or *horsemen,* (S, O, K,) or *of both,* (TA,) *from thirty to forty,* (S, O, K, TA,) or *less than a hundred,* (TA,) or as many as *three hundred:* (Lth, O, K, TA:) or *a troop of horses* or *horsemen that assemble for a hostile,* or *predatory, incursion:* pl. مَقَانِبُ. (Kf, TA.)

مِقْنَابٌ : see قِنَابٌ, in two places.

مَقَانِبُ *Rapacious,* or *ravening, wolves:* (O, K, TA:) a pl. without a sing.; or it is an irreg. pl. of قَانِبٌ [q. v.]. (TA.) ___ It is also pl. of مِقْنَبٌ [q. v.]. (Kf, TA.)

قنبر

قُنْبُرٌ and قُنْبُرَآءُ *A species of the* [*kind of bird called*] حُمَّر: (TA:) [or *resembling the* حُمَّر:] *i. q.* قُبَّرٌ [i. e., the *lark*]: (S, K, art. قبر:) n. un. قُنْبُرَةٌ, (S, Msb, art. قبر:) also pronounced قُنْبَرَةٌ: (Msb, ibid.:) pl. قَنَابِرُ. (TA.) See قُبَّرٌ.

قُنَّابِرَى *A certain herb,* or *leguminous plant,* (بَقْلَةٌ,) *growing forth in the beginning of the* رَبِيع; a Nabathæan word; *called in Arabic* تَمْلُول [correctly تُمْلُول] *and* غُمْلُول; *eaten by men; and called in Pers.* بَرْغَشْت [correctly بَرْعَسْت]; *called by the people of Ghazneh* ثَرِيدْ: (O:) correctly with teshdeed to the ن, though in most of the copies of the K without teshdeed; and with kesr to the ب, as in the Tekmileh. (TA.) See غُمْلُولٌ.

قنبط

قُنَّبِيطٌ [*Cauliflower;*] the *thickest species of* كُرُنْب ; (K;) called in the dial. of Egypt قَرْنَبِيطٌ; mentioned in the S in art. قبط; [but only as a thing well known;] the author of the S regarding the ن as augmentative: (TA:) *it renders the breath stinking; and causes a thickness,* or *grossness,* [app. *of the humours;*] *and she who uses its seed in the manner of a suppository in the vagina will not become pregnant:* (K:) so say the physicians. (TA.)

قنبع

1 **قَنْبَعَ** , said of seed-produce or corn: see أَحْنَقَ.

قُنْبُعٌ : see رُكْبَانُ السُّنْبُلِ, voce رَاكِبٌ.

قنت

1 **قُنُوتٌ** is the inf. n. of قَنَتَ, (MA, Msb,) aor. ـُـ, (Msb,) and signifies The *being obedient:* (S, M, MA, Mgh, K, TA:) or the *being constantly obedient:* (IAmb, O, TA:) the former is the primary meaning: and hence, in the Kur [xxxiii. 35], وَٱلْقَانِتِينَ [*And the obedient men and the obedient women*]. (S, M, TA.) One says, قَنَتَ لِلّٰهِ, (MA,) and قَنَتَ ٱللّٰهَ, (TA,) [but this latter is unusual, the former only being authorized by the Kur-án (in iii. 38 and xxxiii. 31),] meaning *He was obedient to God.* (MA, TA.) And it is said in the Kur [ii. 110 and xxx. 25], كُلٌّ لَهُ قَانِتُونَ i. e. *All are obedient unto Him:* but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of القَانِتُ [or the signification that implies all the meanings of the word] is *The performer of the command of God.* (L, TA.) ___ It signifies also The act of *standing;* (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) The *standing long.* (IAmb, O, TA.) And (TA) The *standing in the performance of the divinely-appointed act of prayer.* (S, Msb, K, TA.) [See also 4.] Hence, (Mgh, Msb, TA,) it is said in a trad. (S, TA) of the Prophet, as a reply given by him to the question أَىُّ الصَّلَاةِ أَفْضَلُ, (TA,) أَفْضَلُ الصَّلَاةِ طُولُ القُنُوتِ (S, Mgh, Msb, TA) i. e. [*The most excellent characteristic of the performance of the divinely-appointed act of prayer is*] *the long continuance of the standing.* (Mgh, * Msb, * TA.) And hence, قُنُوتُ الوِتْرِ; (S; [see art. وتر;]) or [as it is also termed] دُعَآءُ القُنُوتِ, which means *The supplication of the standing;* (Msb;) for one utters the supplication standing: (TA:) and what is thus termed (دُعَآءُ القُنُوتِ) is as follows: اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِى عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّى وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ

وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ i. e. *O God, verily we beg of Thee aid* to be obedient and to forsake disobedience, *and we beg of Thee forgiveness* of sins, [*and we believe in Thee, and we rely*

upon Thee,] *and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee:* [*O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;*] *and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers;* thus this clause is expl. on the authority of Ks: or, as some say, it means, *causes* others *to overtake,* or *become associated with, the unbelievers.* (Mgh. [See also art. لحق.]) It is said of the Prophet, قَنَتَ شَهْرًا فِى صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ [*He stood during a month, in the prayer of daybreak, after* (the prayers of) *the* رُكُوع (pl. of رَكَع, q. v.), *cursing* (the tribes of) *Rial and Dhekwán*]. (TA.) ___ Also The act of *supplicating* [*God*]: (Zj, Mgh, O, Msb, K, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The *supplicating God* [*by addressing Him with the form of words mentioned above as used in what is termed* دُعَآءُ القُنُوت], *doing so standing.* (TA.) ___ And The *divinely-appointed act of prayer;* syn. صَلَاةٌ. (IAmb, O, TA.) ___ And The *being silent;* (O, Msb, K, TA;) by which is meant (O, * TA) the *withholding oneself from talking;* (O, * K, TA;) *in,* or *during,* [*the prayer called*] الصَّلَاة. (O, * Msb, TA.) Hence, (O, Msb, TA,) accord. to a trad., (O, TA,) the saying in the Kur [ii. 239], لِلّٰهِ قَانِتِينَ وقُومُوا [*And stand ye unto God,* in the divinely-appointed act of prayer, *refraining from talking*]. (O, Msb, TA.) ___ And The

serving of God. (TA.) ___ And The *continuing of the performance of the pilgrimage.* (TA.) One says, [قَنَتَ and] اقنت , meaning *He continued the performance of the pilgrimage.* (IAar, O, K, TA.) ___ And The *prolonging of engaging in warring,* or *warring and plundering.* (TA.) One says, [قَنَتَ and] اقنت , meaning *He prolonged the engaging in warring,* or *warring and plundering.* (IAar, O, K, TA.) ___ And The *confessing,* or *acknowledging, one's being in the condition of a servant* [*to God*]. (TA.) ___ And The *being lowly, humble,* or *submissive:* (A, TA:) or the *keeping to obedience* [*to God*], *with lowliness, humility,* or *submissiveness.* (Er-Rághib, TA.) One says, قَنَتَ لَهُ *He was,* or *became, lowly, humble,* or *submissive, to him.* (TA.) And قَنَتَتِ المرأة لِزَوْجِهَا, (A,) or لِبَعْلِهَا, (TA,) *The woman was,* or *became, lowly, humble,* or *submissive, and obedient, to her husband:* (A:) or *was,* or *became, quiet and submissive;* syn. أَقَرَّت. (TA.) [See also 4, and 8.] قَنَاتَة [is an inf. n., of which the verb is قَنُتَ, like قَتَنَ, and] signifies The *eating little* [like قَتَانَة]. (K.)

4 **اقنت** *He stood long in the performance of the divinely-appointed act of prayer.* (O, K.) [And قَنَتَ has the same, or nearly the same, meaning; as is shown above.] ___ Also, [like قَنَتَ عَلَى عَدُوِّهِ,] *He cursed his enemy.* (IAar, O, K.) ___ See also 1, last quarter, in two places. ___ Also *He lowered, humbled,* or *submitted, himself to God.* (IAar, O, K.)

8 **اقتنت** *He was,* or *became, tractable,* or *submissive.* (TA.) [And اكتنت has a similar meaning.]

قَنُوتٌ A woman *lowly, humble,* or *submissive, and obedient* [to her husband]. (A.)

قَنِيتٌ A woman *who eats little:* (O, K:) as also قَتِينٌ. (O.) ___ سِقَآءٌ قَنِيتٌ *i. q.* مَسِيكٌ, so in a copy of the K, meaning [*A skin*] *that retains the water;* and this is the right explanation: (TA:) but accord. to AZ and Z, the word مسيك thus used is like أَمِيرٌ; and سِقَآءٌ مَسِيكٌ is expl. by Z as meaning [*a skin*] *that does not exude,* and by AZ

as meaning [*a skin*] *that retains the water so that it does not exude:* (TA in art. مسك:) in the present art., in some of the copies of the K, مُسِيلٌ, the act. part. n. from أَسَالَ المآءَ; and thus in a copy of the Tekmileh. (TA in the present art.: in the O, in this art., it is مَسِيلٌ.)

قَانِتٌ [part. n. of قَنَتَ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter; its [broken] pl., in all its senses is قَنَّتٌ. (ISd, TA.)

قنح

1 **قَنَحَهُ** , (S, K, TA,) aor. ـَـ , (K, TA,) inf. n. قَنْحٌ, (S, TA,) *He bent it,* or *curved it,* (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) [*at the end,*] *like a* مِحْجَن, (S, K, TA,) or صَوْلَجَان. (TA.) ___ And قَنَحَ البَابَ *He hewed,* or *cut out, a wooden implement,* (*called a* قُنَّاحَة [q. v.], L,) *and with it raised* [*and opened*] *the door;* as also اقنحه : (T, L, K, TA:) or [simply] *he raised* [*and opened*] *the door with the wooden implement called a* قُنَّاحَة; and so قنّحه : (A:) [or] قنّح البالب, (S, K,) inf. n. تَقْنِيحٌ, (K,) *He adjusted* (أَصْلَحَ) *a* قُنَّاحَة *to the door.* (S, K.) And قَنَحَ, (K, TA,) aor. and inf. n. as above, (TA,) said of one drinking, *He satisfied his thirst, and, by reason thereof, raised his head; and showed,* or *expressed, dislike of drinking* (تَكَارَهَ عَلَى الشُّرْبِ); like تقنّح ; (K, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the K] like قنّح : accord. to AHn, one says, قَنَحَ مِنَ الشَّرَابِ, aor. and inf. n. as above, meaning *he sipped* [*of the wine* or *beverage*]; and accord. to Az, تَقَنَّحْتُ مِنَ الشَّرَابِ, which, he says, is the prevailing expression: hence the saying of Umm-Zara, فَأَتَقَنَّحُ أَشْرَبُ, i. e. *I* [*drink, and*] *stop,* or *interrupt, drinking, and proceed leisurely therein:* or, *I drink after the satisfying of thirst:* which latter explanation, mentioned on the authority of AZ, is that which is approved by Sh and Az, in opposition to Aboo-'Abd-Allah Et-Tuwál, who thought it to mean *I drink by little and little.* (TA. [See also this saying of Umm-Zara, with another reading of it, in the last sentence but one of art. قمح.])

2 **قَنَّحَ** see above, second sentence, in two places: and see also the third sentence.

4 **أَقْنَحَ** see 1, second sentence.

5 **تَقَنَّحَ** see 1, third sentence, in three places.

قُنْحٌ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy *making a* قُنَّاحَة *with which thou wilt fasten* (تَشُدُّ) *the side-post of thy door and the like;* termed by the Persians قانه [app. a mistranscription for فَانَهٌ, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قُنْحٌ here is a dial. var. of قُنَّاحٌ [q. v.]. (L.)

قَنَّاحٌ and قَنَّاحَةٌ [thus in the L, but app. the ق should be with damm in both words,] *A stick,* or *branch, bent,* or *curved,* [*at the end,*] *like a* صَوْلَجَان [q. v.]. (L.)

قُنَّاحٌ *A bar* (مِتْرَس [or مَتْرَس]) of a door. (IAar, L.)

قَنَّاحَةٌ : see قَنَّاحٌ.

قُنَّاحَةٌ *A crooked,* or *curved, long* مِفْتَاح [or *instrument for opening a door*]: (S, L, K:) [from what here follows, it seems to be *a kind of wooden lever, with a crooked,* or *curved, end, with which a door is raised and opened:* (see also 1:)] *a wooden implement with which a door is raised* [*and opened,* app. *by lifting the lower pivot* (*which serves as a hinge*) *out of its socket*]: (A, L:) and *any piece of wood that is inserted beneath another* [*as a lever*] *in order to move it.* (L.)

قند

4 **اقند السَّوِيقَ** *He put* قَنْد *into the* سويق [or *meal of parched barley* or *wheat*]. (IKtt.)

قَنْدٌ (S, A, L, Msb, K) and قَنْدَةٌ and قَنْدِيدٌ (L, K) The *honey* (or *expressed juice,* TA) *of the sugar-cane,* (S, A, L, K,) *when it has become concrete,* (L, K,) or *when it has been rendered concrete;* (as in some copies of the K;) [or *sugar-candy;*] see also طَبَرْزَدٌ; *with which* فَانِيد *is made:* (L:) or *that of which sugar is made;* so that sugar is to قند like clarified butter to fresh butter: the pl. of قند is قُنُودٌ: (Msb:) it is (as some say, Msb) an arabicized word, (Msb, K,) from [the Pers.] كَنْدٌ [or قَنْدٌ]. (TA.)

قَنْدَةٌ : see قَنْدٌ.

قَنْدَدٌ : see قَنْدِيدٌ.

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قَنْدِيدٌ : see قَنْدٌ. ___ *Wine:* (AA, IAar, S, L, K:) or it is not wine, (As, S, IJ,) but like إِسْفَنْطٌ, i. e., (As, S,) *expressed juice* (As, T, S, L, K) *of grapes,* (T, L,) *boiled,* (As, T, S, L,) *with aromatics put in it,* (As, T, S, L, K,) *and then rendered more fragrant by an admixture of other perfumes:* [so I render يُفْتَق:] (T, L, K:) or *beverage,* or *wine,* (شَرَابٌ,) *made of* قَنْد: (A:) pl. قَنَادِيدُ. (IAar, L.) ___ *Ambergris.* (Kr, L, K.) ___ *Camphor.* (K.) ___ *Musk.* (K.) ___ *A perfume made with saffron,* (K,) or *with* [*the plant called*] وَرْس. (TA.) ___ [*The plant called*] وَرْس: (K:) or *excellent* وَرْس. (L.) ___ The *state,* or *condition,* of a man, *whether good* or *bad;* as also قَنْدٌ : (K:) pl. of the former قَنَادِيدُ. (IAar.) ___ جَآءَ بِالأَمْرِ

عَلَى قَنَادِيدِه [*He did the thing*] *in its* [*proper*] *manner.* (K.)

قَنْدَأْوَةٌ is mentioned among the words whose last radical letter is ع. (K.) Aboo-Málik says, that رَجُلٌ قَنْدَاوَةٌ, of the measure فَعْلَاوَةٌ, signifies *A light,* or *active, man:* and نَاقَةٌ قَنْدَاوَةٌ *a swift she-camel:* (S:) and *a bold she-camel:* (Fr, S:) and the epithet is with and without ع: (Fr:) and جَمَلٌ قَنْدَاوٌ *a swift he-camel:* and قَدُومٌ قَنْدَأْوَةٌ *a sharp adz:* but others say فَنْدَأْوَةٌ, with ف. (S.)

مُقَنْدًى: see the next paragraph.

سَوِيقٌ مُقَنْوَدٌ, and مُقَنَّدٌ, (S, A, L, Msb, K,) and مُقَنْدًى, (K,) [*Meal of parched barley* or *wheat*] *prepared* [or *sweetened*] *with* قَنْدٌ. (L, Msb.) [See an ex. in art. حلق, and كَلَامٌ مُقَنْوَدٌ ___.] مُقَنَّدٌ, [*Sugared speech*]. (A.)

مُقَنَّدٌ: see the preceding paragraph in two places.

قنر

قنورّ A *large, long-bodied* man. (Az, in TA, voce هِرْدَبَّةٌ.

قنس

قَنَسٌ : see راسن.

قُونَسٌ The [*tapering*] *top of an iron helmet.* (K.) See دَنٌّ.

قنص

1 **قَنَصَهُ** , (S, M, A, K,) aor. ـِ , (M, A, K,) inf. n. قَنْصٌ (S, M,) and قَنَصٌ; (M;) and اقتنصهُ ; and تقنّصهُ ; (S, M, A, K;) *He took, captured,* or *caught, it; made it his prey; snared, insnared,* or *entrapped, it; hunted,* or *chased, it;* or *sought to take, capture,* or *catch, it;* syns. صَادَهُ, (S, M, A, K,) and اصْطَادَهُ, (S, K,) and تَصَيَّدَهُ; (S;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, هُوَ يَقْنِصُ الفُرْسَانَ, and يَقْتَنِصُهُمْ , *He captures the horsemen.* (TA.)

5 **تَقَنَّصَ** see 1.

8 **إِقْتَنَصَ** see 1, in two places. ___ As being likened to the taking of the object of the chase, الاقْتِنَاصُ signifies The *taking* anything *quickly.* (Kull.) ___ [And hence, The *apprehending quickly.*]

قَنَصٌ [originally an inf. n.] *What is taken, captured, caught, insnared, entrapped, hunted,* or *chased, of wild animals or the like;* as also قَنِيصٌ . (S, M, A, K.)

قَنِيصٌ : see قَنَصٌ: and قَانِصٌ, in two places.

قَنَّاصٌ : see قَانِصٌ.

قَانِصٌ *One who takes, captures, catches, insnares, entraps, hunts,* or *chases, wild animals or the like;* as also قَنِيصٌ (S, M, A, K) and قَنَّاصٌ : (S, M, K:) or قَنِيصٌ signifies *persons who do so, collectively;* and is [a quasi-pl. n.] similar to كَلِيبٌ and مَعِيزٌ and حَمِيرٌ: (IJ, TA:) the pl. of قَانِصٌ is قُنَّاصٌ: (A, TA:) and قَانِصَةٌ signifies the same as the pl.: and also *low, vile;* or *mean, persons.* (TA. [See also طُمْرُورٌ, in an explanation of which the sing. قَانِصٌ is app. used in like manner.]) You say, جَآءَ القَنِيصُ بِالْقَنِيصِ *The sportsman*

came with the game taken. (A.) And it is said in a trad., فَتَخْرُجُ النَّارُ عَلَيْهِمْ قَوَانِصَ [*And the fire* of hell *shall send forth against them snatchers*]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is قَانِصَةٌ : (K, TA:) or, as some say, the meaning is, sparks like the قَوَانِص of birds, i. e., their حَوَاصِل. (TA.) See what follows.

قَانِصَةٌ : see قَانِصٌ, in two places. ___ Also, sing. of قَوَانِصُ, which signifies [The *intestines*, or *bowels, of a bird, into which the food passes from the stomach;*] *in a bird, what the* مَصَارِين *are in other creatures:* (S, K:) or the pl. [or sing. (K, art. جرأ,)] signifies *i. q.* جِرْئَةٌ: (L, TA:) or the قَانِصَة is, *in a bird, like the* حَوْصَلَة [or *lower part of the belly*] *in a man:* (M, TA:) or [the *stomach*, or *triple stomach*, or the *crop*, or *craw, of a bird;*] *in a bird, like the* كَرِش [*in other creatures*]: (TA:) [see الجِرْئَه:] or *a thing like a little burrow in the belly of a bird:* (T, A, L:) [in the present day it is applied to the *gizzard*, or *true stomach*, which is perhaps meant by the last of the preceding explanations; and is also pronounced قَوْنَصَة:] or the pl., in relation to a bird, signifies *i. q.* حَوَاصِل [pl. of حَوْصَلَة]: (TA:) the word is also written with س; but is better with ص. (TA.)

قنط

1 **قَنَطَ** , aor. ـِ ; and قَنَطَ, aor. ـُ ; and قَنَطَ, aor. ـَ ; (S, Msb, K;) and قَنُطَ, aor. ـُ ; (K;) and قَنَطَ, aor. ـَ ; and قَنِطَ, aor. ـِ ; each of the last two being a mixture of two dialects; (Akh, S, K;) inf. n. قُنُوطٌ, (S, Msb, K,) which is of the first and second, (S, K, TA,) and of the fourth and sixth also; (K; [but this is doubtful;]) and قَنَطٌ, which is of the third; (S, K;) and قَنَاطَةٌ, which is also of the third, (S, K,) or [more probably, agreeably with analogy,] of the fourth; (TK;) *He despaired* (S, Msb, K) of (مِنْ) the mercy of God, (Msb,) or, as in the T, of good: or, as some say, *he despaired most vehemently* of a thing. (TA.) It is said in the Kur, [xv. 56,] accord. to different readings, وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ and يَقْنُطُ (Bd, TA) and يَقْنَطُ (Bd) [*And who despaireth of the mercy of his Lord except those who are in error?*] قَنْطٌ is also syn. with مَنْعٌ. (K.) You say, قَنَطَ مَآءَهُ عَنَّا *He withheld, kept,* or *debarred, his water from us.* (Sgh on the authority of Ibn-'Abbád.)

2 **قَنَّطَهُ** , (Msb, K,) inf. n. تَقْنِيطٌ, (K,) *He made him to despair;* (Msb, K;) as also اَقْنَطَهُ . (Msb.) You say, شَرُّ النَّاسِ الَّذِينَ يُقَنِّطُونَ النَّاسَ مِنْ رَحْمَةِ اللّٰهِ *The worst of men are those who make men to despair of the mercy of God.* (TA.)

4 **أَقْنَطَ** see 2.

قَنَطٌ : see what follows.

قَنُوطٌ : see what follows.

قَانِطٌ (S, Msb) and قَنِطٌ (S, TA) and قَنُوطٌ , (Msb, TA,) but the last has an intensive signification, (Bd, xli. 49,) *Despairing:* (S, Msb, TA:) pl. of the first with ونَ; (Kur xv. 55, accord. to the prevailing reading;) and so of the second. (S, TA.)

قنطر

Q. 1 قَنْطَرَ الشَّىْءَ *i. q.* عَقَدَهُ وَأَحْكَمَهُ [*He tied,* or *knit, the thing;* or, agreeably with modern usage, *he arched,* or *vaulted, it; and made it firm,* or *strong*]. (Zj.) Hence what is called a قَنْطَرَةٌ is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, لِإِحْكَامِ عَقْدِهَا. (MF.) [It seems to signify *He compacted the thing.* ___ Also, *He collected the thing together into one aggregate; he aggregated it.* See the pass. part. n., below.] قَنْطَرَ *He* (a man, TA) *possessed property by the* قِنْطَار: (K:) or *became possessed of a* قنطار *of property:* (TA:) or *possessed large property,* as though it were weighed by the قنطار. (ISd, TA.)

2 تَقَنْطَرَ بِهِ فَرَسُهُ, for تَقَطَّرَ بِهِ: see قَطَّرَهُ.

قَنْطَرَةٌ [accord. to the Msb, of the measure فَنْعَلَةٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter; *A bridge;*] *what is built over water, for crossing* or *passing over* (Mgh, Msb) *upon it;* (Msb;) *an* أَزَجٌ [or *oblong arched* or *vaulted structure*], *built with backed bricks* or *with stones, over water, upon which to cross* or *pass over:* (Az, TA:) or *i. q.* جِسْرٌ: (S, K:) or this latter is a more common term; (Mgh, * Msb;) for it signifies that which is built and that which is not built: (Msb:) *a lofty structure:* (K:) [pl. قَنَاطِرُ.] See 1.

قِنْطَارٌ [accord. to the Msb, of the measure فِنْعَالٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is

mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter;] *A certain* مِعْيَار [or *standard of weight* or *measure*]: (S, TA:) or, accord. to some, *a quantity of no determinate weight:* (Msb:) or *a large unknown quantity* or *aggregate,* of property: (TA:) or *much property heaped up:* (Msb:) or *four thousand deenárs:* (Th, Msb:) this is what most of the Arabs hold to be the truth: (Th:) or *four thousand dirhems:* (Th:) or *one thousand two hundred ookeeyehs:* (A 'Obeyd, S, K:) so accord. to Mo'ádh Ibn-Jebel: (S:) or [which is the same] *a hundred ritls:* (Msb:) [this is its weight in the present day; i. e., *a hundredweight,* or *a hundred pounds:*] or *a hundred ritls* of gold or of silver: (Es-Suddee, K:) or *a hundred and twenty ritls:* (S, L:) or *a thousand ookeeyehs* of gold: or of silver: (Th:) or *twelve thousand ookeeyehs,* accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or *a hundred ookeeyehs* of gold: or of silver: (Th:) or *a hundred mithkáls;* (I 'Ab, Msb, TA;) the mith- kál being twenty keeráts: (I 'Ab, TA:) or *forty ookeeyehs* of gold: (K:) or *one thousand two hundred deenárs:* (K:) or *one thousand one hundred deenárs:* (L:) or *seventy thousand deenárs:* (K:) or, in the language of Barbar, *a thousand mithkáls* of gold or of silver: (TA:) or *eighty thousand dirhems:* (I 'Ab, K:) or *a hundred dirhems:* (Msb:) or *a hundred menns:* (Msb:) or *a quantity* of gold, (S, K,) or of silver, (K,) *sufficient to fill a bull's hide:* (S, K:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (S:) pl. قَنَاطِيرُ. (S.)

مُقَنْطَرٌ *Collected together into one aggregate; aggregated; made up;* or *completed;* syn. مُكَمَّلٌ. (K.) You say قَنَاطِيرُ مُقَنْطَرَةٌ, (S,) meaning, *Much riches collected together:* (Jel. in iii. 12:) the latter word is a corroborative. (Bd. ibid.)

قنع

5 تَقَنَّعَ بِشَىْءٍ *He was content with a thing.* (K, voce تعصّب.)

قُنْعَانٌ [not قُنْعَانُ, as in the CK,] *With whom one is contented,* or *satisfied,* (S, K,) like مَقْنَعٌ, (S, K,) in respect of his judicial decision, or his evidence: (K:) used a like as mase. and fem. and sing. and pl. (S, K) and dual. (S.)

قِنَاعٌ *A woman's covering worn over the* خِمَار [or *head-covering*]; (Msb;) *a woman's headcovering, wider than the* مِقْنَعَة. (S, K.) ___ قِنَاعُ القَلْبِ *The integument of the heart; the pericardium.* (Mgh in art. خلع; and K.)

قَانِعٌ, as used in the Kur, xxii. 37, accord. to some, One *who asks,* or *begs.* (TA, art. عر.)

مَقْنَعٌ: see إِنَّ فِى ذٰلِكَ لَمَقْنَعًا ___ قُنْعَانٌ [*Verily in that is a sufficiency*]. (S, M, in art. سود.)

مُقْنَعٌ: see صَافِحٌ.

مِقْنَعَةٌ [and مِقْنَعٌ, PS] *A woman's head-veil.* (MA, PS.)

قنفد

قُنْفُذٌ *i. q.* قُنْفُذٌ. (Ktr, Kr, K.)

قنفذ

قُنْفُذٌ and قُنْفَذٌ [The *male hedge-hog;*] (S, L, Msb, K;) *i. q.* شِيهَمٌ: (M, L, K:) or the *male and female:* (Msb:) or the fem. is with ة, (S, L, Msb, K,) sometimes; and the male is called شِيهَمٌ and دُلْدُلٌ: (Msb:) pl. قَنَافِذُ. (S.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.)

قُنْفُذ مَا أَبْيَضُ شَطْرًا أَسْوَدُ ظَهْرًا يَمْشِى قِمْطَرًا وَيَبُولُ قَطْرًا[Note]

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What is white in one half, black in the back, that walks contractedly, and makes water in drops? An enigma: to which the answer is, The قُنْفُذ [q. v.]. (L.) ___ قُنْفُذُ لَيْلٍ *One who sleeps not* [*during the night*]; because the قنفذ sleeps not: (L:) and *a calumniator; a slanderer;* (L, K;) as also أَنْقَدُ لَيْلٍ. (L.) ___ Also قُنْفُذٌ and قُنْفَذٌ The *rat,* or *mouse;* syn. فَارٌ: (K:) fem. with ة. (TA.) ___ قُنْفُذٌ The *part behind the ear* of a camel, *whence the sweat exudes.* (S, L, K.) ___ And, with ة, The *part of the head that is below that which is called the* قَمَحْدُوَة. (L.) ___ قُنْفُذٌ *A place that produces tangled herbage:* (S, L, K:) *an elevated place abounding with trees:* AHn says, that what is thus termed is in hard ground, between what is termed قُفّ and sand. (L.) ___ قُنْفُذُ رَمْلٍ *Sand collected together,* (Aboo-Kheyreh, L, K,) *and elevated,* (K,) or *somewhat elevated:* (Aboo-Kheyreh, L:) or the *abundance of trees of sand:* or, as some say, قَنْفَذُ رَمْلٍ, with fet-h, signifies *abundance and tallness of trees of sand.* (L.) ___ قُنْفُذٌ (L, K) and with ة (L) *A tree in the midst of sand.* (L, K.) ___ قَنَافِذُ *Mountains that are not long:* or *long and narrow tracts,* (أَحْبُلٌ, L, K, TA: in the CK, أَجْبُلٌ, or *mountains,*) of sand: (L, K:) or *hills with pointed heads* (نَبَكٌ) *lying in the way,* or *road.* (Th, L, K.)

قنقل

قَنْقَلٌ *Half an* إِرْدَبّ. (T, voce إِرْدَبّ.) See كُرٌّ.

قنو

1 قَنِىَ الحَيَآءَ *He kept to the sense of shame,* or *modesty;* (S, K;) *he preserved it:* and *i. q.* استحيى: and استقنى *he kept to* [or *preserved*] *his sense of shame,* or *modesty.* (TA.) ___ قَنَا غنما, and اقتنى, *He took for himself, got,* or *acquired, sheep,* or *goats* [*for a permanent possession*], *not for sale.* (JK.) ___ قَنَا, aor. يَقْنُو, inf. n. قُنُوٌّ; a dial. var. of قَنَأَ, q. v. (TA.)

3 قَانَى : see قَانَأَ.

8 اقْتَنَى *He gained, acquired,* or *got, for himself,* (S, K,) or *took for himself,* (Mgh,) property, or camels, &c., (S, Mgh,) *as a permanent stock, for propagation,* (Mgh,) *not for merchandise:* (S, Mgh:) *he made* it *to be in his possession, not to depart from his hand:* (TA:) *he acquired* it *for himself permanently,* or *for a permanence.* See 1.

10 إِسْتَقْنَو see 1.

قَنًا of the nose: see قنا وشَّق ___. شَمَّم a name given in Egypt to وُشَّق; also called أُشَّق and أُشَّج. (TA in art. اشق.)

قَنَاةٌ *A spear-shaft;* (Mgh;) *a spear* (T, S. K) *that is hollow, like a cane;* (Az, in TA;) *a spear with a head affixed to it.* (Msb.) ___ Hence, *A subterranean channel,* or *conduit, for water.* (Mgh.) ___ [And A *pipe.*] ___ قَنَاةُ الكُوز *The* بُلْبُل [or *spout*] *of the* كوز [or *mug*], *that pours forth the water.* (M, K, in art. قنا ___.) بقرة وحشيَّة, said to signify بل: see فَنَاةٌ.

فَنْوَةٌ : see قَنِيَّةٌ.

قَنْوَةٌ and قَنِيَةٌ Sheep, or goats, *taken for oneself, gotten,* or *acquired,* [*for a permanent*

possession,] *not for sale.* (JK.)

أَقْنَى in the prov., خَلَاؤُكَ أَقْنَى لِحَيَائِكَ *i. q.* أَلْزَمُ [as meaning *Most preservative:* see that prov. in art. خلو, and see قِنَى الحَيَآءِ, above]. (S in art. خلو, and Meyd.)

مُقَانَاةٌ The *weaving with one thread white and one thread black.* (T, voce نِيرٌ.)

قنى

قنو See **قنى**

قهب

1 قَهِبَ , aor. ـَـ , (K, TA,) inf. n. قَهَبٌ, (TA,) *He,* or *it, was,* or *became, of the colour termed* قُهْبَةٌ [q. v.]. (K, TA.)

4 اقهب عَنِ الطَّعَامِ *He abstained from food,* or *the food, and did not desire it.* (O, K.)

قَهْبٌ [and أَقْهَبُ] *White overspread with duskiness:* (A 'Obeyd, S, O, K:) fem. [of the former] قَهْبَةٌ and [of the latter] قَهْبَآءُ , (S,) [and] قَهَبَةٌ is a fem. epithet having the same meaning: (K, TA:) or *white;* (TA;) and so قُهَابٌ and قُهَابِىٌّ ; (Lth, O, K, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قَهْبٌ signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and أَقْهَبُ signifies *dust-coloured with an inclining to blackness:* (As, S, O:) or *red with an intermixture of dust-colour:* (IAar, S, O:) or *a dusky white:* (S, O:) or *having a colour inclining to duskiness, with whiteness* or *blackness* (مع البياض للسواد [which I suppose to be a mistake for مع البياض او السواد]). (TA.) Also [or app. جبل قَهْبٌ] *A great mountain;* (S, K;) accord. to AA: (S:) or, accord. to him, *a long mountain:* (O:) pl. قِهَابٌ: or this [or جِبَالٌ قِهَابٌ?] signifies *mountains of a black colour* intermixed with redness. (TA.) ___ And *Advanced in age;* (O, TA;) applied to an elder; like قَحْبٌ and قَحْرٌ: (TA:) and *old in respect of origin;* used in this sense by Ru-beh: (O, TA:) or [جمل قَهْبٌ signifies] *a camel advanced in age* (K, TA) *beyond such as is termed* بَازِلٌ: (TA:) or *a great camel.* (AA, TA.)

قُهْبَةٌ The *colour of that which is termed* قَهْبٌ; i. e. *whiteness overspread with duskiness:* (K:) or the *colour of that which is termed* أَقْهَبُ; i. e. *a dusky whiteness:* or, accord. to As, *dust-colour inclining to blackness:* or, accord. to IAar, *redness with an*

intermixture of dust-colour: (S, O:) or, accord. to IAar, *blackness inclining to* خُضْرَة [by which word is here app. meant *a dark,* or *an ashy, dust-colour*]. (TA voce حُسْبَة.)

قَهْبَة : see قَهْب, first sentence.

قَهْبِىٌّ The يَعْقُوب; (Lth, O, K;) i. e. the *male partridge.* (Lth, O.)

قُهَاب : see قَهْب, first sentence.

قُهَيْب : see قُهَيْبَة.

قَهْوَبَة , (K accord. to the TA,) or قَهُوبَة, (O, and so in the CK and in my MS. copy of the K,) like رَكُوبَة, (O,) and قَهْوَبَاة, (O, K, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قَهْوَباء, but there said to be with fet-h to the هـ, and with هـ, by which is meant ة,]) accord. to MF with damm to the ف, but this is a mistake, (TA,) *An arrow-head* (O, K *) *having three* شُعَب [i. e. *barbs*]: (O, K:) and *in some instances having two pieces,* or *two small pieces of iron,* (حَدِيدَتَان, O, or حَدِيدَّتَان, TA,) *which sometimes contract, and sometimes diverge,* or *open:* (O, TA:) or *a small arrow, that hits the butt:* (K:) or قَهُوبَات, which is the pl., signifies *short arrows, that hit the butt:* this is said by Az to be the right explanation: and IDrd has mentioned قَهْوَبَاة as signifying *broad heads of arrows or the like:* (O:) accord. to Sb, (TA,) there is no other instance [than قَهْوَبَاة] of a word of which the [primitive] measure is فَعْوَلَى. (K, TA. [شَجَوْجًى and similar words are of the measure فَعْوَعَل.])

قُهَيْبَة , (thus accord. to SM's copy of the K,) in the form of a dim.; accord. to another copy of the K, قُهَيْبِيَّة; [accord. to another copy, قُهَبِيَّة; accord. to the CK, قَهِيبَة;] and accord. to the L, قُهَيْب [app. a coll. gen. n. of which قُهَيْبَة is the n. un.]; (TA;) *A certain bird,* (K, TA,) *found in Tihámeh, in which are whiteness and* خَضْرَة [here app. meaning, as in an instance mentioned above, *a dark,* or *an ashy, dust-colour*]; *a species of*

partridge. (TA.)

قُهَابِىٌّ : see قَهْبٌ, first sentence.

أَقْهَبُ, and its fem. قَهْبَآءُ: see قَهْبٌ, first sentence, in three places. ___ الأَقْهَبَانِ means *The elephant and the buffalo:* (S, A, O, K:) each of them is termed أَقْهَبُ because of his colour, (O, TA,) or because of his greatness. (A, TA.)

قهد

قَهْدٌ *Clear in colour.* (L, K.) ___ *White;* as also قِهْبٌ: (A 'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or *of a dingy, or dusky, white;* as also قِهْبٌ. (S, L.)

قهر

1 قَهَرَهُ . (aor. ـَـ , A, K,) inf. n. قَهْرٌ, *He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered,* or *prevailed* or *predominated over, him,* or *it; he was,* or *became, superior in power* or *force, to him,* or *it.* (S, A, Msb, K, TA.) ___ [*He abased him.* (See 4.) ___ *He oppressed him.* So in the Kur., xciii. 9, فَأَمَّا اليَتِيمَ فَلَا تَقْهَرْ [*Therefore, happen what may, the orphan thou shalt not oppress;* i. e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] ___ *He forced, compelled,* or *constrained, him.* So in the following ex.] قَهَرَهُ عَلَى الأَمْرِ [*He forced, compelled,* or *constrained, him to do the thing*]. (S, K, art. قسر.) ___ [*He coerced him.*] ___ *He took him* [*by force;*] *against his will,* or *approval;* and so أَخَذَهُ قَهْرًا. (A, TA.) قُهِرَ اللَّحْمُ *The flesh-meat became,* (S,) or

began to be, (A, TA,) *affected,* or *acted upon,* (lit. taken,) *by the fire, so that its juice flowed.* (S, A, TA.)

4 اقهر *He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered,* or *prevailed over:* (Msb:) *his case became that of one overcome,* &c. (S, TA.) ___ *His companions became overcome, conquered, subdued,* &c., (K, TA,) *and abased.* (TA.) اقهره *He found him to be overcome, conquered, subdued, overpowered, mastered,* or *prevailed over.* (S, Msb, K.)

7 **انقهر** [quasi-pass. of قَهَرَهُ; *He was,* or *became, overcome,* &c.]. (TA in art. ضغط.)

قُهْرًا وبُهْرًا , with damm to each, [a form of imprecation, meaning, *May he,* or *they, be overcome and subdued*]. (TA.)

فُلَانٌ قُهْرَةٌ للنَّاسِ *Such a one is a person to be overcome, conquered, subdued,* &c., *by everyone.* (A.) ___ أَخَذْتُ فُلَانًا قُهْرَةً *I took such a one by constraint,* or *compulsion.* (S.)

قُهَرَةٌ A woman *abounding in evil, injustice,* or *corruptness; very evil* or *bad, unjust,* or *corrupt:* (K, TA:) pl. قُهَرَاتٌ. (TA.)

قَهَّارٌ : see قَاهِرٌ.

قَاهِرٌ One *who overcomes, conquers, subdues,* &c.: and قَهَّارٌ signifies the same in an intensive sense. (Msb.) ___ القَاهِرُ (TA) and القَهَّارُ (K, TA) epithets applied to God, (K, TA,) meaning, *The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will:* (TA:) or the former, *the Overcomer,* or *Subduer, of all created beings.* (IAth, TA.) ___ [القَاهِرُ *The planet Mars.*] ___ جِبَالٌ قَوَاهِرُ *Lofty mountains.* (A.)

أَقْهَرُ [*More,* and *most, subduing,* &c.: and, *abasing*]. (K voce أَخْنَعُ, q. v.)

قهزب

قَهْزَبٌ *Short:* (K:) an epithet applied to a man. (TA.)

قهق

R. Q. 1 **قَهْقَهَ** *He uttered a reiterated* (K, TA) *and prolonged,* (TA,) or *a vehement, laughter:* (K:) or *he laughed, reiterating the sound of* قَهْ. (S, Msb, K.)

قَهْقَاهٌ : see حَقْحَاقٌ.

قهقب

قَهْقَبٌ *Big, bulky,* or *large in body;* as also قِهْقِمٌ: (Seer, L:) or the same as an epithet applied to a camel: (TA:) or *big, bulky,* or *large in body, and advanced in years;* as also قِهْقَبٌ, (K,) and قِرْهَبٌ. (TA.) ___ *Tall,* or *long, and having a capacious belly.* (K.) ___ *Hard, and strong,* or *robust.* (M.) ___ *I. q.* بَاذِنْجَانٌ; (IAar, K:) as also كَهْكَبٌ. (TA.)

قهقر

Q. 1 **قَهْقَرَ** , (K, TA,) inf. n. قَهْقَرَةٌ, (TA,) *He* (a man) *returned by the way by which he had come:* (TA:) or *i. q.* رَجَعَ القَهْقَرَى, (K,) i. e., [*he returned backwards;* or] *he retired, going backwards, without turning his face towards the direction in which he went;* (TA;) as also تَقَهْقَرَ . (K, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.)

Q. 2 **تَقَهْقَرَ** see 1.

قَهْقَرَى *A returning backwards;* (S, K;) *a retiring, going backwards, without turning the face towards the direction in which one goes:* (TA:) the dual is قَهْقَرَانِ; (IAmb, K;) like as the dual of خَوْزَلَى is خَوْزَلَانِ; (TA;) without ى, (K,) because this letter is deemed difficult to pronounce with the ا and the ى of the dual. (TA.) When you say رَجَعْتُ القَهْقَرَى [*I returned backwards;* &c.], it is as though you said I returned with the returning which is known by this name; for القهقرى is a mode of returning. (S.) ___ مَشَى القَهْقَرَى *He reverted from the state in which he was,* or *from the course which he was following; revolted; apostatized.* (Az, from a trad.)

قهقم

قَهْقَمٌ *i. q.* قَهْقَبٌ *Big; bulky; large in body.* (L.)

قهل

5 تَقَهَّلَ *He was,* or *became, unfrequent in washing and cleansing his person; slovenly with respect to his person.* (K.)

قهنب

قَهْنَبَانٌ : see what follows.

قَهَنَّبٌ *Tall, and having a curving back, the upper part bending forward over the breast,* or *a bent and humped back,* or *a projecting breast and hollow back;* accord. to the different explanations of أَجْنَأُ: or *tall;* (K;) i. e., in an absolute sense; (TA;) as also قَهْنَبَانٌ . (K.) But AHei and others assert that the ن is augmentative. (MF.)

مُقَهْنِبٌ *Always remaining at the water.* (K.)

قو

قو See قوی

قوب

1 قَابَ الأَرْضَ , aor. يَقُوبُهَا, (S, O,) inf. n. قَوْبٌ; (K;) and قَوَّبَهَا , (S, O,) inf. n. تَقْوِيبٌ; (S, O, K;) *He dug,* or *made a hollow in, the ground:* (K:) or *he dug a round hollow in the ground;* (S, O, TA;) thus both phrases are expl. by ISd. (TA.) ___ And قَابَ بَيْضَهُ, (S, O,) inf. n. as above, (K,) *It* (a bird) *broke asunder its eggs.* (S, O, K.) قاب is also intrans., signifying تقوّب جِلْدُهُ [app. *His skin became pitted,* or *marked with small hollows:* see an explanation of 2, of which تقوّب is quasi-pass.]. (O.) ___ قابت البَيْضَةُ: see 7. Also (قاب) *He was,* or *became, near; drew near;* or *approached:* and *He fled:* (O, K, TA:) inf. n. قَوْبٌ: (TA:) thus it has two contr. significations. (K, TA.)

2 قَوَّبَ see above, first sentence. ___ One says also, قَوَّبْتُ الأَرْضَ meaning *I made impressions, marks,* or *traces, upon the ground,* (O, K, TA,) *by treading;* and *made indications* [*thereby,* or *thereof,*] *at its drinking-places.* (TA.) And قَوَّبُوا الأَرْضَ, (A, TA,) or فِى الأَرْضِ, (O,) *They* (i. e. persons alighting, A, TA) *made impressions, marks,* or *traces, upon the ground,* (A, O, TA,) *by their treading and their alighting.* (O.) ___ And قوّب الجَرَبُ جِلْدَ البَعِيرِ *The mange,* or *scab, made pits,* or *small hollows, bare of fur, in the skin of the camel.* (Lth, TA.) See also 5. ___ قُوِّبَ مِنَ الغُبَارِ means اغْبَرَّ [i. e., app., *He,* or *it, became sullied with dust*]. (Th, TA.) ___ And قَوَّبَهُ, inf. n. تَقْوِيبٌ, *He pulled it out* or *up, by the root; eradicated,* or *uprooted, it.* (K, * TA.)

5 تقوّبت الأَرْضُ: see 7. ___ تقوّب جِلْدُهُ: see 1. ___ تقوّب also signifies *It became peeled,* or *excoriated,* or became so *in several,* or *many, places.* (TA.) One says, تقوّب مِنْ رَأْسِهِ مَوَاضِعُ *Some places in his head became excoriated.* (S.) In the saying of Dhn-r-Rummeh,

* تَقَوَّبَ عَنْ غِرْبَانِ أَوْرَاكِهَا الخَطْرُ *

تَقَوَّبَ may be for قَوَّبَ [q. v.]: or the phrase may be inverted, for تَقَوَّبَتْ غِرْبَانُهَا عَنِ الخَطْرِ. (S in art. خطر. [See غُرَابٌ, in art. غرب.]) ___ It is also said of a place as meaning *It became, in parts, stripped of trees and herbage;* and so انقاب . (TA.) ___ And it signifies also *It was pulled out* or *up, by the root; was eradicated,* or *uprooted.* (S, O, K. *) ___ تقوّبت البَيْضَةُ: see the next paragraph.

7 **اسقابت الأَرْضُ** *The ground was hollowed out in a round form;* (S, ISd, O, TA;) as also تقوّبت . (ISd, TA.) ___ See also 5. ___ انقابت البَيْضَةُ, and تقوّبت , (S, A, O, K, TA,) and قَابَت , (TA,) *The egg broke asunder,* (S, A, O, K, TA,) *and disclosed the young bird within it.* (TA.) [Hence] one says انْقَابَتْ بَيْضَةُ بَنِي فُلَانٍ عَنْ أَمْرِهِمْ [lit. *The egg of the sons of such a one broke asunder, and disclosed their affair, case,* or *state*]: meaning *the sons of such a one revealed,* or *manifested, their affair, case,* or *state;* a phrase like أَفْرَخَتْ بَيْضَتُهُمْ. (A, TA.)

8 **اقتابه** *He chose, made choice of, selected, elected,* or *preferred, him,* or *it.* (O, K.)

قَابٌ The *portion,* of a bow, *that is between the part that is grasped by the hand and the curved extremity:* to every bow there are قَابَانِ: (S, O, Msb, K:) or, accord. to El-Khafájee, it is [the *space*] *between the string and the part that is grasped by the hand,* of the bow; as also قِيبٌ : (TA:) in the Kur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ accord. to some, is an inverted phrase, meaning فكان قَابِي قَوْسٍ [i. e. *And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow*]: (S, O:) [but] قَابٌ signifies also *a measure,* or *space;* and so قِيبٌ : (S, O, K:) one says, بينهما قَابُ قَوْسٍ and قِيبُ قَوْسٍ, [*Between them two is the measure of a bow*], and likewise قَادُ قَوْسٍ and قِيدُ قَوْسٍ: (S, O: *) and it is said that قَابَ قَوْسَيْنِ [in the case mentioned above] means *at* [*the distance of*] *the length of two bows:*

or as Fr says, *at* [*the distance of*] *the measure of two Arabian bows.* (TA.) [قابُ قَوْسٍ is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning *A cubit;* which is the measure of each قاب of a bow, or nearly so.]

قُوبٌ *A young bird;* (S, A, O, K;) as also قَائِبَةٌ and قَابَةٌ : (K:) or قَائِبَةٌ signifies, (S, A, O,) or signifies also, (K,) *an egg;* (S, A, O, K;) and so does قَابَةٌ : (K;) قَائِبَةٌ is used in the latter sense as meaning ذَاتُ قُوبٍ, i. e. ذَاتُ فَرْخٍ: (Az, * O, TA: *) or it is like راضية in the phrase عيشة راضية [meaning مَرْضِيَّةٌ]: (A:) [or as being originally the part. n. of قابت in the phrase قابت البيضة: and it may be used in the former sense as being originally the act. part. n. of قَابَتْ in the phrase قَابَتِ البَيْضَةَ said of a hen-bird:] and قَاوِبَةٌ signifies *an egg from which the young bird has come forth:* (Az, TA:) or قُوبٌ signifies *an egg:* and قَابَةٌ , *a young bird:* (AHeyth, TA:) the pl. of قُوبٌ is أَقْوَابٌ. (K.)

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It is said in a prov., بَرِئَتْ قَائِبَةٌ مِنْ قُوبٍ, (S, A, O,) or تَخَلَّصَتْ قَائِبَةٌ مِنْ قُوبٍ, (K,) or قَابَةٌ مِنْ قُوبٍ, *An egg became* or *has become, freed from a young bird* [that was in it]: (S, A, O, K:) or *a young bird, from an egg:* (AHeyth, TA:) applied to him who has become separated from his companion. (A, * K.) An Arab of the desert, of the tribe of Asad, (S,) or Asd, (O,) said to a merchant who asked him to be his safeguard, إِذَا بَلَغْتُ بِكَ مَكَانَ كَذَا بَرِئْتُ قَائِبَةً مِنْ قُوبٍ, meaning [*When I shall have reached with thee such a place,*] *I shall be clear of obligation to protect thee.* (S, O.) El-Kumeyt says

* لَهُنَّ وَلِلْمَشِيبِ وَمَنْ عَلَاهُ *
* مِنَ الأَمْثَالِ قَائِبَةٌ وَقُوبُ *

[*To them* (i. e. women), *and to hoariness and him upon whom it has come, relates, among the proverbs, An egg and a young bird*]: he likens the fleeing of women from old men to the

fleeing of the قُوب, or young bird, from the قَائِبَة, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Aboo-'Alee El-Kálee mentions the saying, لَا وَالَّذِى أَخْرَجَ قَائِبَةً مِنْ قُوبٍ, as meaning [*No, by Him who has produced*] *a young bird from an egg:* but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) ___ أُمُّ قُوبٍ [in the TA said to be بالفتح, a mistranscription for بِالضَّمِّ,] *Calamity,* or *misfortune.* (O, K.)

قُوَبٌ [in the two phrases here following is probably pl. of قُوبَةٌ]. You say, فِى الأَرْضِ قُوَبٌ *In the ground are hollows* [app. meaning *round hollows:* see 1, first sentence]. (A.) And فِى رَأْسِهِ وَجِلْدِهِ قُوَبٌ *In his head and his skin are pits.* (A, TA.) ___ And hence القُوبَآءُ . (A.) See قُوبَآءُ, in two places. ___ It signifies [also] *Egg-shells.* (O, K.)

قِيبٌ : see قَابٌ, in three places.

قُابَةٌ : see قُوبٌ: in four places.

قُوبَةٌ : see قُوَبٌ: ___ and see also قُوبَآءُ, in three places.

قُوبَةٌ : see قُوبَآءُ, in three places. Also, (K,) applied to a man such as is termed مَلِىءٌ [app. as meaning rich, or wealthy], One *who remains constantly in his abode,* (S, K,) *not quitting it.* (S.)

قُوبَآءُ , (S, O, Msb, K,) fem., and imperfectly decl., (S, O,) and قُوبَآءٌ, (S, O, Msb, K,) which is masc., and perfectly decl., as quasi-coordinate to قُرْطَاسٌ, said by ISk to be the only word of the measure فُعْلَآءٌ except خُشَّآءٌ, (S, O,) both originally of the measure فُعَلَآءُ, (O,) but to these may be added مُزَّآءٌ, (S, O,) [and perhaps some other instances,] and قُوبَةٌ and قُوَبَةٌ , (O, K,) both of which are said by Fr to signify the same as قُوَيَآءُ, (O,) [*Ringworm,* or *tetter;* so called in the present day;] *a well-known disease,* (S, O, Msb,) *characterized by excoriation and spreading, and cured by spittle,* (S, O, TA,) or *by the spittle of one who is fasting* or *hungry;* (TA; [see an ex. in a verse

cited voce فلق;]) a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (K, TA:) see قُوبٌ, above: قُوبٌ is [also] pl. of تُوبَآءٌ [like as نُفَسٌ is of نُفَسَآءُ], (S,) [and] so is قَوَابِىُّ: (KL:) ISd says, accord. to IAar, قُوبَآءٌ is sing. of قُوبَةٌ and قُوَبَةٌ ; but I know not how this can be: and he [i. e. IAar] also says that قُوبٌ is pl. of قُوبَةٌ and قُوَبَةٌ ; and this is clear. (TA.) The dim. of قُوبَآءٌ is قُوَيْبَآءُ ; and that of قُوبَآءٌ is قُوَيْبِىٌّ . (S, O.)

قُوبِىٌّ *Fond of,* or *addicted to, the eating of young birds,* (O, K, TA,) which are termed أَقْوَابٌ [pl. of قُوبٌ]. (TA.)

قُوَيْبَآءُ and قُوَيْبِىٌّ: see قُوبَآءٌ, concluding sentence.

قَائِبَةٌ and قَاوِبَةٌ: see قُوبٌ; the former in eight places, and the latter in one place. قَائِبَةُ قُوبٍ means *An empty egg:* to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

أَرْضٌ مَقُوبَةٌ [i. e. مَقُوَبَةٌ or مُقَوَّبَةٌ, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away:* mentioned by AHn. (TA.)

مُتَقَوِّبٌ *Peeled,* or *excoriated;* or so *in several,* or *many, places.* (K.) ___ And One *from whose skin scabs have peeled off,* (A, K, TA,) *leaving upon it marks,* (A,) *and whose hair has come off* [*at those places*]. (K, TA.) ___ And A serpent (S, O, K) of the species termed أَسْوَدُ (S, O) that has cast off its skin. (S, O, K.)

قوت

1 **قَاتَ** , (S, Mgh, O, Msb, K,) aor. يَقُوتُ, (S, O, Msb,) inf. n. قَوْتٌ (S, O, Msb, K) and قُوتٌ (Sb, K) and قِيَاتَةٌ, (S, O, K,) the last originally قِوَاتَةٌ, (O,) *He fed, nourished,* or *sustained,* (S, Msb, TA,) or *fed with what would sustain the body,* (S, O, K, * TA,) [or *with food sufficient to sustain life,*] or *with a small supply of the means of subsistence,* (TA,) him, (Msb, TA,) or them, (K, TA,) or his family; (S, O;) *he gave* him [or them] *what is termed* قُوت [q. v.]: (Msb:) and اقاته signifies [in like manner] *he gave him his* قُوت. (TA.) It is said in a trad., كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ i. e. [*It suffices the man as a sin,* or *crime, that he destroy*] *him whom he is bound to sustain,* of his family and household and slaves: or, as some relate it, مَنْ يُقِيتُهُ ; using a dial. var. [of يقوت]. (TA.) [And اقتات لَهُ app. signifies, primarily, *He supplied to him* food. (See this verb below, near the end of the paragraph.)] And قَاتَ and قَوَّتَ and اقات and أَقْوَتَ [sometimes] signify *He straitened his household, by reason of niggardliness* or *poverty.* (TA in art. قوتوا.) زنق طَعَامَكُمْ يُبَارِكْ لَكُمْ فِيهِ, a trad., thus related by some, by others قُوِّتُوا , [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn,* [and] *He will bless you in it:* or, accord. to others, *make ye small round cakes* (أَقْرَاص) *of your corn,* &c. (El-Jámi' es-Sagheer, and scholia thereon.) See also 8, in the middle of the paragraph.

2 **قَوَّتَ** see the preceding paragraph, in two places.

4 **اقاته** : see 1, first and second sentences. ___ Also *He kept, preserved, guarded,* or *protected, him.* (TA.) And اقات عَلَى الشَّىْءِ, (S, O, K, *) and اقاته, (K,) *He had power,* or *ability, to do, effect, accomplish, attain,* or *compass, the thing.* (S, O, K.) See, again, 1, latter half, in two places.

5 فُلَانٌ يَتَقَوَّتُ بِكَذَا [*Such a one feeds, nourishes,* or *sustains, himself with such a thing*], (S, O,) or بِالقَلِيلِ [*with that which is little*]: (Msb:) or تَقَوَّتَ بِالشَّىْءِ *he made the thing his* قُوتٌ [or *food*]; and اقتاتَ بِهِ and اقتاتَهُ signify thus likewise: (TA:) or اقتاتَ بِهِ signifies *he ate it;* (Msb;) and so does اقتاتَهُ . (TA.)

8 **اقتاتَ** signifies *He was,* or *became, fed, nourished,* or *sustained;* being quasi-pass. of قَاتَ signifying as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) ___ And it is trans. by means of بِ, and by itself: see 5, in four places. One says, هُمْ يَقْتَاتُونَ الحَبَّ [*They feed upon,* or *eat, grain*]. (A.) ___ The saying, of Tufeyl,

* يَقْتَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ *

is held by ISd to mean, *The saddle* [as it were] *eats the remainder of her hump,* [as though] *making it to be food for itself:* accord. to IAar, he says, the meaning is, *takes it away thing after thing* [or *piecemeal*]; but I have not heard this [meaning] in any other instance: hence, says IAar, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] لَا وَقَائِتِ نَفْسِى البَصِيرِ مَا فَعَلْتُ, for, he says, الاقْتِيَاتُ [the inf. n. of اقتاتَ] and القُوتُ [inf. n. of قَاتَ] are one [in signification]; and AM says that the meaning of this is, [*No, by*] *Him who takes my spirit, breath after breath, until He has taken it wholly,* [*the All-seeing, I did not* that thing:] and the saying of Tufeyl means *the saddle,* while I am riding upon it, *takes by little and little the fat of her hump until there remains not of it aught.* (TA.) ___ One says also, الحَرْبُ تَقْتَاتُ الإِبِلَ [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) ___ And فُلَانٌ يَقْتَاتُ الكَلَامَ *Such a one retrenches,* or *curtails, speech,* or *talk;* [said of one who speaks, or talks, little;] syn. يُقِلُّهُ. (A.) See also 1, latter half. [Hence,] one says, اقْتَتْ لِنَارِكَ قِيتَةً [*Supply to thy fire ali-*

ment;] *feed thy fire with fuel.* (S, O, K.) And اقْتَتْ للنَّارِ نَفْخَكَ قِيتَةً , and قُوتًا انْفُخْ فِى النَّارِ نَفْخًا, *Blow thou the fire with thy blowing,* and *with a blowing, gently and little* [*as an aliment*]. (L.)

10 استقاته *He asked of him* قُوت [i. e. *food,* or *victuals*]. (S, A, O, K.)

قَاتٌ [*A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ;* mentioned in botanical works under the name of *Catha edulis;* and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: In Yemen colitur iisdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor: &c. ___ And in the same work, p. cxviii., Forskål mentions قات الرعيان (by which is meant قَاتُ الرُّعْيَانِ) as the name of *A species of lettuce, lactuca inermis.* ___ Respecting the former plant, see also De Sacy's Chrest. Arabe, sec. ed., i. 462, 463.]

قُوت *Food, aliment, nutriment, victuals,* or *provisions, by means of which the body of man is sustained;* (S, A, * O, K; *) as also قِيتٌ and قِيتَةٌ , (S, O, K,) as used in phrases here following, (S, O,) with kesr to the ق, and the و changed into ى, (S,) and قَائِتٌ and قَوَاتٌ , (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from قُوتٌ: (TA:) *what is eaten for the purpose of retaining the remains of life;* (A, * O, * Msb, TA; *) thus expl. by Az and IF: (Msb:) or *food sufficient to sustain life:* (TA:) pl. أَقْوَاتٌ. (Msb, TA.) One says, مَا عِنْدَهُ قُوتُ لَيْلَةٍ and قِيتُ لَيْلَةٍ and قِيتَةُ لَيْلَةٍ (S, O, TA) *He has not a night's food sufficient to sustain life.* (TA.) And جَدُّ امْرِئٍ فِى قَائِتَةٍ , a prov., meaning *A man's lot in life is* manifest *in his food.* (Meyd.) ___ See also 8, last sentence.

قيتٌ : see قُوتٌ, in two places.

قيتةٌ : see قُوتٌ, in two places: ___ and see also 8, last two sentences.

قُوَاتٌ : see قُوتٌ, first sentence.

قَائتٌ [act. part. n. of قَاتَ; *Feeding*, &c. ___ And hence, *Sufficing*]. القَائتُ مِنَ العَيْشِ means *What is sufficient* [*of the means of subsistence*]. (K.) And one says, هُوَ فِى قَائتٍ مِنَ العَيْشِ *He is in a state of sufficiency* [*in respect of the means of subsistence*]. (S. O.) ___ See also قُوتٌ, in two places. See also 8, former half. ___ القَائتُ is an appellation of *The lion.* (O, K.)

مُقيتٌ [*Giving*, or *a giver of, food, nourishment*, or *sustenance.* (See 1, first sentence.) ___ And hence,] *Keeping, preserving, guarding*, or *protecting;* or *a keeper*, &c.; syn. حَافِظٌ [as signifying thus; and app. as signifying also *watching;* or *a watcher*]: (S, A, O, Msb, K:) and *witnessing;* or *a witness;* syn. شَاهِدٌ; (S, O, Msb, K;) or شَهِيدٌ: (A:) and AO says that it signifies, with the Arabs, one *acquainted* (مَوْقُوفٌ) with a thing (عَلَى شَىْءٍ). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Ádiyà, O):

* لَيْتَ شِعْرِى وَأَشْعُرَنَّ إِذَا مَا *
* قَرَّبُوهَا مَنْشُورَةً وَدُعِيتُ *
* أَلَىَ الفَضْلُ أَمْ عَلَىَّ إِذَا حُو *
* سِبْتُ إِنِّى عَلَى الحِسَابِ مُقِيتُ *

[meaning *Would that I knew, but I shall assuredly know when they shall have set it* (namely, *the* صَحِيفَة, or *record*, of my actions,) *near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher*, or *a witness, of the reckoning*, or, accord. to some, as is said in the TA, *acquainted with*

the reckoning]: i. e. I shall know what evil I have done; for [as is said in the Kur lxxv. 14] man shall be a witness against himself: (S, O, TA:) IB says that, accord. to Seer, the correct reading is, رَبِّى على الحساب مقيت [meaning *my Lord is able to make the reckoning*] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that مقيت is here used as meaning مُقْتَدِرٌ; and that if it be understood as syn. with حَافِظٌ and شَاهِدٌ, the former reading is not objectionable. (TA.) ___ المُقِيتُ is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power;* (Fr, Zj, S, O, Msb, K, TA;) *as He who gives to every man his* قُوت [or *food*], (F, S, O, K, TA,) *and likewise to everything:* (TA:) or (as one of those names, TA) *the Preserver,* or *Protector,* (Zj, TA,) *who gives to everything such preservation,* or *protection, as is needful.* (TA.) It is said in the Kur [iv. 87], وَكَانَ ٱللّٰهُ عَلَى كُلِّ شَىْءٍ مُقِيتًا, (S, O,) meaning [*For God is*] *a possessor of power* [*over everything,* or *is omnipotent*], (Ksh, Bd, Jel,) so He will requite everyone for what he has done: (Jel:) or *a witness,* [and] *a preserver,* or *protector,* or *watcher.* (Ksh, Bd.)

قوح

1 قَاحَ, aor. يَقُوحُ, said of a wound, *i. q.* قَاحَ, inf. n. قِيحٌ, q. v.; as also تَقَوَّحَ. (K.) And قَاحَ, (K, TA,) inf. n. قَوْحٌ, (TA,) *He swept* a house, or chamber; (K, TA;) a dial. var. of حَاقَ; mentioned by Kr; (TA;) as also قَوَّحَ. (K, TA.)

2 قَوَّحَ see what next precedes.

4 اقاح *He* (a man, TA) *kept constantly,* or *perseveringly, to refusing, after the act of asking,* or *begging;* (K, TA;) mentioned by IAar, but in art. قيح. (TA.)

5 تَقَوَّحَ see 1, first sentence.

قَاحَةٌ The *court* of a house; *a spacious vacant part,* or *portion,* thereof, *in which is no building;* syn. سَاحَةٌ; (S in art. قيح, and L, K, in the present art.;) and ق, بَاحَةٌ and ب being interchangeable in this case, as in طِينٌ لَازِبٌ and لَازِقٌ, and in نَبِيثَةُ البِئْرِ and نَقِيثَتُهَا: and the *middle* of a house: (TA:) pl. قُوحٌ; (K, TA;) like [its syn.] سُوحٌ pl. of سَاحَةٌ. (TA.) It is related of 'Omar that he said, مَنْ مَلَأَ عَيْنَهُ مِنْ قَاحَةِ بَيْتٍ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَقَدْ فَجَرَ [*He who satisfies his eye by the sight of what is in the court of a house before permission is given to him* to enter *verily transgresses*]. (TA.) And [the pl.] signifies *Lands giving growth to nothing.* (TA.)

قود

1 **قَادَهُ**, aor. يَقُودُ, inf. n. قَوْدٌ (S, Mgh, L, Msb, K) and قِيَادٌ (Mgh, Msb) and قِيَادَةٌ (Msb, K) and مَقَادَةٌ and قِيدُودَةٌ (S, L, K) [originally قِيوُدَةٌ, of the measure فِيعُلُولَةٌ, like دِيمُومَةٌ &c.,] and تِقْوَادٌ, (K,) [an intensive form; or, accord. to some, inf. n. of قَوَّدَ;] *He led him;* (namely, a horse &c., L;) *contr. of* القَوْدُ; سَاقَهُ being from before, and السَّوْقُ from behind; (Kh, L, Msb, K;) *he drew him* (a camel) *after him;* (L;) as also اقتادهُ ; (S, L, K;) and قوّدهُ , inf. n. تَقْوِيدٌ; (K;) or اقتادهُ signifies *he led him for himself:* (Msb:) and قوّدهُ, *he led him much:* (S, A, L:) you say قوّد فرسهُ *he led his horse much.* (A.) [One says also قَادَ بهِ; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. رضع [lit., *I have become in such a state that the camel is led with me;* i. e.,] *I have become old and decrepit.* (A.) ___ قَادَتِ الرِّيحُ السَّحَابَ *The wind led on the cloud,* or *clouds.* (L.) ___ قَادَ, inf. n. قِيَادَةٌ (Mgh, Msb) and قَوْدٌ, (L,) *He led* an army. (Mgh, L, Msb.) ___ اقتادَ النَّبْتُ الثَّوْرَ [*The herbage attracted the bull by its odour;*] he perceived its odour and rushed upon it. (A.) ___ قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, *He acted the part,* or *performed the office, of a pimp,* or *bawd;* or, *of a pimp to his own wife,* or *of a contented cuckold.* (Msb.) Ex. قَادَ عَلَى الفَاجِرَةِ, inf. n. as above, [*He acted the part,* or *performed the office, of a pimp to the adulteress,* or *fornicatress*]. (A. [Not given there as tropical.]) قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, *It extended along the surface of the ground;* said of a mountain, and of a dyke [&c.]: (T, L:) and so انقادَ ; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and تقاودَ and اقتادَ . (L.) You say, ظَهَرَ مِنَ الأَرْضِ يَقُودُ كَذَا وكَذَا مِيلًا, and يَنْقَادُ, and يَتَقَاوَدُ, *A rugged and elevated tract of*

land that extends such and such a number of miles. And هٰذَا مَكَانٌ يَقُودُ مِنَ الأَرْضِ كَذَا وَكَذَا *This is a place which stretches along* (يجادب) *such and such measures of ground.* (L.) قَوَدَ, [aor. يَقْوُدُ,] (L,) inf. n. قَوَدٌ, (S, L, K,) *He* (a camel, and a horse, S, L, or other beast of carriage, and a man, L) *had a long back and neck.* (S, L, K.) See قيد. أَقْوَدُ *It* (flour) *became compacted together in a mass;* syn. تَكَتَّلَ and تَكَبَّبَ. (K.) [See also art. قيد, to which it probably belongs.]

2 **قَوَّدَ** see 1.

3 **مَرَّ وفُلَانٌ يُقَاوِدُهُ ويُسَاوِقُهُ** [*He passed by,* or *along, such a one vying,* or *contending, with him in leading on and in driving on*]. (A.) [See also 6 in art. سوق.]

4 **اقادهُ خَيْلًا** *He gave him horses to lead:* (S, L, K:) and in like manner, مَالًا [*camels*]. (TA.) ___ اقاد الغَيْثُ *The rain spread wide:* (L, K:) or, *had a cloud,* or *clouds, leading it on.* (L.) ___ *He* (a man) *advanced; went forward:* (L, K:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) أَقَادَنِى, (L,) and اقادنى مِنَ القَاتِلِ, (Msb,) *He retaliated for me upon the slayer.* (L, Msb.) اقادهُ السُّلْطَانُ مِنْ أَخِيهِ [*The Sultán retaliated for him upon his brother*]. (S.) ___ اقاد القَاتِلَ بِالقَتِيلِ, (inf. n. إِقَادَةٌ, TA,) *He slew the slayer for the slain.* (S, L, K.)

6 **تقاودا** *They two went away quickly:* as though each of them led the other. (L.) [See also 6 in art. سوق] تقاود *It* (a place) *became even.* (A.) See also 1.

7 **انقاد**, [inf. n. انْقِيَادٌ,] *He* (a beast) *suffered himself to be led;* (Msb, K;) as also اقتاد (K) and استقاد. (A, TA.) You say انقاد لى, and استقاد لى, *He was,* or *became, tractable to me; gave me the means of leading him.* (S, L.) ___ انقاد, (A, K,) inf. n. إِنْقِيَادٌ, (S, L,) *He was,* or *became, submissive, resigned, manageable, easy, humble,* or *lowly;* (S, L, A, K;) as also استقاد. (TA.) ___ انقاد

السَّحَابُ, and استقاد للرِّيحِ, *The cloud,* or *clouds, became led on by the wind.* (A.) ___ انقاد *It* (a road) *was easy and direct.* (TA.) ___ انقاد لى الطَّرِيقُ إِلَيْهِ *The road to him,* or *it, was,* or *became, plain,* or *obvious,* or *manifest, to me.* (L, K.) ___ انقادت إِلَيْهِ المَوَارِدُ *The roads,* or *ways, continued uninterruptedly to it.* (As, AM; from a verse of Dhu-r-Rummeh.) See also 1.

8 **إِقْتَوَدَ** see 1 in three places. ___ And see 7.

10 **إِسْتَقْوَدَ** see 7 in three places استقاد الأَمْرَ منهُ *He retaliated the thing upon him.* (Lth, L.) ___ استقاده *He asked him* (namely a judge, or governor,) *to retaliate upon a slayer; to slay the slayer for the slain.* (S, L, Msb.)

قَادٌ : see قِيدٌ.

قَوْدٌ *Horses:* (S, L, K:) or *a number of horses together:* (A:) or *led horses; horses led by their leading-ropes, not ridden,* (Az, L, Msb, K,) *but prepared for the time of want.* (L.) You say, مَرَّ بِنَا قَوْدٌ [*A number of horses together,* or *of led horses, passed by us*]. (S, L.)

قَيْدٌ , contr. from قِيَدٌ, see مُنْقَادٌ.

قِيدٌ [originally قَوْدٌ, if belonging to this art.,] and قَادٌ , *Measure;* syn. قَدْرٌ. (L, art. قيد; and K in the present art.) Ex. هُوَ مِنِّى قِيدَ رُمْحٍ, and قَادَ رُمْحٍ, *He is* [*distant*] *from me the measure of a spear.* (L, art. قيد.)

قَوَدٌ The *slaying of the slayer for the slain:* (Lth, L:) or *i. q.* قِصَاصٌ [which signifies the *retaliation of slaughter, and of wounding, and of mutilation;*] (S, L, Msb, K;) or *slaughter for slaughter,* and *wounding for wounding.* (TA, art. قص.) Ex. طَلَبَ القَوَدَ مِنَ القَاتِلِ [*He sought retaliation upon the slayer*]. (A.)

قَوَدًا قتله به ___ قَوَدٌ *He slew him for him* (i. e. for the slain) *in retaliation.* (Msb.)

قِيَادٌ see مَقْوَدٌ in three places.

قَؤُودٌ and قَوُودٌ see مُنْقَادٌ.

قِيَادَةٌ *Tractableness; submissiveness; easiness;* in a horse or camel. (L.)

قِيَّدٌ : see مُنْقَادٌ.

قَوَّادٌ *A pimp; a bawd:* fem. with ة: (Msb:) *a pimp to his own wife; or a contented cuckold;* syn. دَيُّوثٌ. (Msb, * TA.) القَوَّادُ *The nose;* in the dial. of Himyer. (K.) ___ In the following words of Ru-beh,

* أَتْلَعُ يَسْمُو بِتَلِيلٍ قَوَّادْ *

[*Long-necked, elevating himself, with advancing neck*], قوّاد is explained as signifying مُتَقَدِّمٌ. (L.)

قَيِّدَةٌ *A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it;* (ISd;) *i. q.* دَرِيئَةٌ; (A, L;) as also سَيِّقَةٌ. (A.)

قَائِدٌ *A leader of horses:* (L:) and *of an army:* (Mgh, Msb:) pl. قُوَّادٌ and قَادَةٌ (S, Mgh, L, Msb, K) and قُوَّدٌ; (K;) and pl. of قَادَاتٌ, قَادَةٌ. (Mgh.) ___ قَائِدَةٌ [A she-camel] *that precedes the other camels* [or *leads them on,*] *and with which the young ones keep company.* (L.) ___ سَحَابٌ قَائِدٌ *A cloud, or clouds, leading on rain.* (L.) ___ قَائِدَةٌ A wind [رِيحٌ] *leading on a cloud, or clouds.* (A.) قَائِدٌ *Extending along the surface of the ground;* applied to a mountain, and a dyke, (T, L,) and a tract of land [&c.]: (K:) and so مُنْقَادٌ, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) ___ *A prominent part of a mountain* (JK, L, K) *extending upon the surface of the ground.* (JK.) ___ قَائِدَةٌ *A hill of the kind termed* أَكَمَةٌ *extending upon the surface of the*

ground: (L, K:) or *a hill cleaving to the ground.* (IAar, in TA, art. قائد.) خشع The *largest of the channels for irrigation* (فُلْجان) *of a land ploughed for sowing.* (L, K.) [In the CK, الحارث is put for الحرث.] ISd says, that he assigns it to this art. only because و is more common than ى. (L.) [Pl. قوائد, occuring in the L and TA, voce القائد.] أَعْرافٌ *The last star* [η] *in the tail of Ursa Major,* بنات نَعْشٍ الكُبْرَى: in the K, الصُّغْرَى, but this is a mistake. (TA.) [The star () which is the middle one of the three in the tail of that constellation is called العَناقُ, and by the side of it is the obscure star called السُّهَى, and also called الصَّيْدَقُ, and, as is said in the TA, نُعَيْشٌ; and the third of those three, next the body, is called الحُورُ In the K, a strange description is given of these stars: it is there said, الأَوَّلُ من بنات نَعْشٍ الصُّغْرَى الذى هو القائد [و آخرها قائد والثَّانى عَناقٌ وإلَى جانبه قائدٌ صغيرٌ و ثانيه عَناقٌ وإلَى جانبه الحُورُ والثَّالثُ السُّهَى وهو الصَّيْدَقُ.] ___ The قوائد, among the northern stars, are, it is said, *four stars forming an irregular quadrilateral figure, distant one from another,* [as though ε, ζ, η π *of Hercules,*] *in the midst of which is an obscure star, resembling a soil, and called* الرُّبَعُ, they being likened to she-camels with a young one such as is called رُبَعٌ: *they are on the left of* النَّسْرُ الواقعُ [*a Lyræ*], *between it and* بنات نَعْشٍ. (TA.) [But قوائد, here, is evidently a mistake for عوائذ.]

قَيْدُودٌ, originally قَيْوَدُودٌ because from قادَ, aor. يَقُودُ accord. to the Basrees; or, accord. to the Koofees, it is of the measure فَعْلُولَةٌ, and the ى is substituted for و; A mare *easy to be led.* (IKtt, MF.) قَيْدُودٌ A *long, or tall, she-ass,* (S, L, K,) &c.: (K:) pl. قَيادِيدُ. (S, L, K.) See also art. قد ___ قَيْدُودٌ A mare *having a long and curved neck:* (L:) not applied to a male. (ISd, L.)

أَقْوَدُ A man (S, L) *strong-necked:* (S, L, K:) so called because he seldom turns his face aside. (S, L.) ___ Hence, One who is *niggardly, or tenacious, of his travelling-provision:* (S, L, K:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (S, L.) ___ A man *who does not turn aside his face.* (L.) ___ A *tall,* or *high,* mountain; (S, L, K; *) as also مُقَوَّدٌ. (K.) ___ قَوْدَآءُ A road of a difficult place of ascent of a

mountain (ثَنِيَّةٌ) *extending to a great length upwards,* (S, L,) or, *reaching high.* (K.) ___ قُلَّةٌ قَوْدَآءُ *A tall*

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mountain-top. (A.) ___ أَقْوَدُ A man *who, when he applies himself to a thing, can hardly turn his face away from it.* (T, L, A, K. *) ___ A camel, and a horse, (S, L,) or other beast of carriage, and a man, (L,) *having a long back and neck:* (S, L:) or *a long-necked* horse, (A,) or camel: (R:) or *long, or tall,* absolutely, applied to a camel: (R, TA:) fem. قَوْدَآءُ; and pl. قُودٌ: (S, L:) or a horse *having a long and large neck.* (ISh.) See شَغَبَ. See also مُنْقَادٌ. ___ *More, or most, addicted to the conduct of a pimp, or bawd; or, of a pimp to his own wife, or a contented cuckold.* (Msb.)

جَعَلْتُهُ مَقَادَ المُهْرِ *I placed him on the right hand:* (L, K:) because the colt (مهر) is in most instances led (يُقَادُ) on the right hand. (L.)

مَقْوَدٌ *A leading-rope;* (L, Msb;) *that with which one leads* [*a horse &c.*]; (K;) *a rope or the like with which one leads* [*a horse &c.*]; (Mgh;) *a rope upon the neck, for leading* [*a horse &c.*]: (A:) as also قِيَادٌ ; (L, Mgh, Msb, K;) *a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led;* (S, L;) *a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led:* (L:) pl. مَقَاوِدُ. (A, Msb.) ___ أَعْطَى القِيَادَ [lit., *He gave the leading-rope;* i. e.,] *he was, or became, submissive, or obedient, willingly or unwillingly.* (Msb.) ___ سَلِسُ القِيَادِ فُلَانٌ [lit., *Such a one has an easy leading-rope;* i. e.,] *such a one will follow thee agreeably with thy desire;* (A;) [*is submissive, obsequious, or*

obedient]: and صَعْبُ القِيَادِ [signifying *having a difficult leading-rope;* i. e., *refractory*]. (L.)

مَقُودٌ and مَقْوُودٌ (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage *led.* (K.)

غَيْثٌ مُقِيدٌ *Wide-spreading rain:* or *rain having a cloud,* or *clouds, leading it on.* (L.)

مُقَوَّدٌ : see أَقْوَدُ.

أَعْطَاهُ مَقَادَتَهُ *He gave him the means of leading him; he was,* or *became, tractable to him.* (S, * L, * K.)

مَقْوُودٌ : see مَقُودٌ.

مِنْقَادٌ and قَؤُودٌ (S, L, K) and قَوُودٌ , without ء, (Ks,) and قَيِّدٌ and قَيْدٌ , [the last but one originally قَيُودٌ, and the last contracted from it,] like مَيِّتٌ and مَيْتٌ, and أَقْوَدُ , (L, K,) A horse, (Ks, S, L, K,) and a camel, (Ks, L,) *tractable; submissive; easy.* (Ks, S, L, K.) Ex. اجْعَلْ فِى أَوَّلِ قِطَارِكَ بَعِيرًا قَيِّدًا [*Place thou at the head of thy string of camels a camel that is tractable*]. (A.) مُنْقَادٌ: see قَائِدٌ. ___ A *direct* road. (A.)

قور

1 قَوَرَ , aor. يَقْوُرُ, inf. n. قَوْرٌ, *It* (a thing) *was*, or *became*, *wide:* whence دارٌ قَوْرَاءُ, q. v. (JK.) قَارَهُ, (A, K,) aor. يَقُورُ, inf. n. قَوْرٌ; (TA;) and قَوَّرَهُ , (S, A, Mgh, Msb, K,) inf. n. تَقْوِيرٌ; (Mgh, Msb;) and إِقْتَوَرَهُ ; and اِقْتَارَهُ ; (S, K;) [of all which the second is the most common;] *He cut a round hole in the middle of it;* (A, Mgh, Msb, K;) as one cuts a جَيْبٌ [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Msb:) [*he hollowed it out; he scooped it out; he cut out a piece of it,* generally meaning *in a round form:*] *he cut it in a round form.* (S.) You say قَوَّرَ الجَيْبَ [*He cut out,* or *hollowed out, the opening at the neck and bosom of the shirt*]. (TA.) And قَوَّرْتُ البِطِّيخَةَ, and قَوَّرْتُهَا , [*I cut a round hole in the melon*]. (TA.) And قَوَّرْتُ خُفَّ البَعِيرِ, and قَوَّرَتْهُ , and إِقْتَرَتْهُ , [*I cut a round hollow in the foot of the camel*]. (TA.) ___ قَوَّرَتْهُ, and قَوَّرَتْ عَيْنَهُ, *I put out,* or *pulled out,* [or *scooped out,*] *his eye;* syn. فَقَأَتْ عَيْنَهُ. (TA.) ___ قَارَ المَرْأَةَ *He circumcised the woman.* (L, K.)

2 قَوَّرَ *He widened* a house; *made* it *wide.* (A, * TA.) See also 1, in four places.

5 تَقَوَّرَ *It* (a cloud) *became dissundered, and separated into round portions.* (TA, from a trad.) See also 7.

7 اِنْقَارَ *It* (the side of a cloud) *became as though a portion fell from it,* by reason of much water pouring [from it]. (TA.) See also 5.

8 إِقْتَوَرَهُ : see 1, in two places.

قَارٌ *i. q.* قِيرٌ [*Tar:* or *pitch*]. (S, K.) See مُقَوَّرٌ.

قَارَةٌ *A small mountain separate from other mountains:* (K:) or *a small mountain upon another mountain:* such [or *a knoll of a mountain*] seems to be meant by قَارَةُ جَبَلٍ:) (TA:) or the *smallest of mountains:* (A:) or *a small, black, isolated mountain, resembling an* أَكَمَةٌ: or *a black* أَكَمَةٌ: (TA:) or *i. q.* أَكَمَةٌ [i. e. *a hill,* or *mound,* &c.]: (S:) or the *smallest of mountains and* the *largest of* آكَام; *scattered, rough, and abounding with stones:* (Lth:) or *a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and* [*sometimes*] *great, and round:* (ISh:) or *a great rock,* (K,) *smaller than a mountain:* (TA:) or *a black rock:* (K:) or *a tract of ground containing black stones;* (K, TA;) i. e., *a* حَرَّةٌ: (TA:) pl. قَارٌ, (S, K,) [or rather this is a coll. gen. n.,] and قَارَاتٌ (K) and قُورٌ (Lth, S, A, K) and قِيرَانٌ. (Lth, K.)

قُوَارَةٌ *What is cut in a round form* (مَا قُوِّرَ) *from a garment* or *piece of cloth, &c.;* (K;) as the قوارة of a shirt, (S, A, Msb,) and of a جَيْب [or the opening at the neck and bosom of a shirt], (TA, [but there written, by mistake, جنب,]) and of a melon: (S, A:) or particularly *from a hide,* or *tanned hide;* (Lh, K;) *what is cut in a round form* (مَا قُوِّرَ) *from the middle of a hide,* or *tanned hide, for a target to shoot at, like the* قوارة *of a* جَيْب. (JK.) ___ Also, *What one cuts from the sides of a thing* (K, TA) *that is* مُقَوَّرٌ [or *cut in a round form*]. (TA.) ___ And, contr., *A thing of which the sides have been cut.* (K.)

أَقْوَرُ [: fem. قَوْرَآءُ: *Wide in the inside; capacious.*] دَارٌ قَوْرَآءُ *A house that is wide* (S, K, TA) *in the inside.* (TA.)

مُقَوَّرٌ [*Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form.* See 1.] A camel *smeared with* قِطْرَانٌ [or *tar*]. (Sgh, K.) See قَارٌ.

مُقَوِّرٌ A youth *who hollows out the cakes of bread, eating the middle parts and leaving the edges.* (A, TA.)

قَارَةٌ *A she-bear:* see an ex. in art. فطن (conj. 2).

قوس

1 **قَاسَ الشَّىْءَ بِغَيْرِهِ** , and عَلَى غَيْرِهِ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (S, K *) and قِيَاسٌ, (S,) *i. q.* قَاسَهُ, aor. يَقِيسُهُ, inf. n. قِيسٌ (S, K *) and قِيَاسٌ; (S;) i. e., *He measured the thing by another thing like it;* [both *in the proper sense* and *mentally;* but the latter verb is the more common, though the former, accord. to the JK, is the original;] (S, TA;) and so اقتاس الشَّىْءَ بِغَيْرِهِ: (S, K: *) but you should not say أَقَسْتُهُ for قَسْتُهُ or قُسْتُهُ. (S.) قَوِسَ: see 5.

2 **قَوَّسَ** see 5, in two places. قَوَّسَهُ, inf. n. تَقْوِيسٌ, *He made it bowed,* or *bent.* (KL.)

4 **أَقْوَسَ** see 1: and see 5.

5 **تَقَوَّسَ** *It* (a thing) *became bowed,* or *bent;* as also استقوس : (TA:) the ↓ latter is also said, tropically, of the moon when near the change [&c.]. (A, TA.) ___ *He* (an old man, S, A) *became bowed,* or *bent;* (A, * K;) as also قَوَّسَ , inf. n. تَقْوِيسٌ; (S, A, * Msb, K;) and استقوس ; (S;) and اقوس : (A:) or *he became bowed,* or *bent, in the back;* as also قَوَّسَ ; and استقوس ; (TA;) and so قَوِسَ , aor. ـَـ , inf. n. قَوَسٌ. (K.) تَقَوَّسَ قَوْسَهُ *He put his bow upon his back.* (TA.)

8 **إِقْتَوَسَ** see 1. ___ يَقْتَاسُ بِأَبِيهِ, (S, K,) inf. n. إِقْتِيَاسٌ, (S,) *He follows the way of his father, and imitates him.* (S, K.)

10 **إِسْتَقْوَسَ** see 5, in four places.

قَاسُ رُمْحٍ : see قِيسُ رُمْحٍ.

قَوْسٌ [*A bow;*] *a certain thing, well known,* (A, K,) *with which one shoots:* (M, TA:) of the fem. gender: (IAmb, M, Msb:) or masc. and

fem.: (S, Msb:) or sometimes masc.: (A, K:) pl. [of pauc.] أَقْوَاسٌ (IAmb, S, A, Msb, K) and أَقْيَاسٌ, (TA, and so in some copies of the K, in the place of the former,) the ى being interchangeable with the و, (TA,) and [of mult.] قِسِىٌّ, (S, A, Msb, K,) originally قُوُوسٌ, (S, TA,) which is not used, (TA,) of the neasure فُعُولٌ, (S, Msb,) first changed to قُسُوٌّ, of he measure فُلُوعٌ, and then to قِسِىٌّ, of the measure فِلِيعٌ, like عِصِىٌّ, (S,) and قُسِىٌّ, (Fr, Sgh, K,) from the same original, (TA,) [like عُصِىٌّ,] and قِيَاسٌ, (IAmb, S, A, Msb, K,) which is more agreeable with analogy than قِسِىٌّ. (TA.) The dim. is قُوَيْسٌ, (IAmb, M, Msb, K,) without ة, contr. to rule, as the word is fem., (M, TA,) and قُوَيْسَةٌ, (IAmb, Msb, K,) sometimes: (IAmb, Msb:) or the former accord. to those who make قوس to be masc., (S,) and the latter accord. to those who make it to be fem. (S, Msb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نَبْلٍ *An Arabian bow.* And قَوْسُ نُشَّابٍ *A Persian bow.* And قَوْسُ حُسْبَانٍ [*A bow for shooting a certain kind of short arrows*]. And قَوْسُ جُلَاهِقٍ [*A cross-bow*]. And قَوْسُ نَدْفٍ [*A bow for loosening and separating cotton*]. (Msb.) ___ [Hence the saying,] فُلَانٌ لَا يَمُدُّ قَوْسَهُ أَحَدٌ [*Such a one, no one will pull his bow;*] i. e., *no one will vie with him,* or *compete with him.* (A, TA.) And رَمَوْنَا عَنْ قَوْسٍ وَاحِدٍ, (A, TA,) or وَاحِدَةٍ, (Mgh,) [lit., *They shot at us from one bow:* meaning, *they were unanimous against us;*] a proverb denoting agreement. (Mgh.) [In the Msb, رَمَوْهُمْ and وَاحِدَةٍ.] And هُوَ مِنْ خَيْرِ قُوَيْسٍ سَهْمًا; (S, L, K; except that in the L and K, for قُوَيْسٍ, we find قَوْسٍ;) [*He is of the best of a little bow, as an arrow;* i. e., *he is one of the best arrows of a little bow;*] or صَارَ خَيْرَ قُوَيْسٍ سَهْمًا (A, K) [*He became the best of a little bow, as an arrow;* i. e., *he became the best arrow of a little bow:*] a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, K.) [Hence also the phrase in the Kur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ *And he was at the distance of two Arabian bows:* or *two cubits* [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَابَى قَوْسٍ:] (K:)

or the meaning is, قَابَىْ قَوْسٍ, i. e., [*at the distance of the measure of*] *the two portions between the part of a bow that is grasped by the hand and each of the curved extremities.* (TA.) See also art. قوب. ___ القَوْسُ [*The Sign of Sagittarius;* also called الرَّامِى;] *one of the signs of the zodiac;* (S, K;) namely, *the ninth thereof.* (TA.) ___ قَوْسُ قُزَحَ *The rainbow:* the two words are inseparable. (TA.) See قزح. ___ قَوْسُ الرَّجُلِ *The bowed,* or *bent, part of the back of a man.* (IAar.) ___ أَقْوَاسُ البَعِيرِ *The anterior ribs of the camel.* (A.) ___ Also قَوْسٌ *What remains, of dates,* (S, A, * K,) *in the* [*receptacle called*] جُلَّة, (S,) or *in the bottom thereof,* (K,) or *in the sides thereof, like a bow:* (A:) or, accord. to Zeyd Ibn-Kuthweh, the *fourth part of the* جُلَّة, of dates; like رَزْمَةٌ: (TA in art. رزم:) in this sense, also, it is fem.: or *a number of dates collected together:* pl. as above. (TA in the present art.) Also, *A cubit:* (S, K:) sometimes used in this sense: (S:) because a thing is measured (يُقَاسُ) with it. (K.)

قِيسُ رُمْحٍ and قَاسُ رُمْحٍ *The measure of a spear.* (Msb, in this art.; and S, K, in art. قيس.)

قَوَّاسٌ *A hewer,* or *fashioner, of bows;* and so, perhaps, قَيَّاسٌ. (TA.)

قُسَوِىٌّ is the rel. n. from قَسِىٌّ, [pl. of قَوْسٌ,] because it is [before its last change] of the measure فُلُوعٌ changed from the measure فُعُولٌ. (S.)

أَقْوَسُ *Having a bowed,* or *bent, back.* (S, K.) ___ Sand *that is elevated* (K, TA) *like a hoop* or *ring.* (TA.)

مَقْوَسٌ *A bow-case.* (S, K.) *A horse-course; a race-ground:* (Ibn-'Abbád, K:) *a place whence horses run* (K) *for a race;* (TA;) i. e., (so in the K accord. to the TA,) *a rope at which the horses are placed in a row* (S, A, K) *on the occasion of racing,* (S, K,) *in the place whence they*

run: (A:) or the *extended rope from which the horses are started:* (JK:) also called مقيص: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عُرِضَ فُلَانٌ عَلَى المَقْوَسِ [*Such a one has been put to the starting-rope*]; meaning, *such a one has been tried,* or *proved, by use, practice,* or *experience.* (A, TA.) And فُلَانٌ عَلَى مَقْوَسٍ, i. e., عَلَى حِفَاظٍ [app. meaning, *Such a one is intent upon defending his honour* or *the like*]. (Lth, L.)

مُقَوَّسٌ and مُقَوِّسٌ: see مُتَقَوِّسٌ.

مُتَقَوِّسٌ An eyebrow [or other thing] *likened to a bow;* as also مُسْتَقْوِسٌ (K) and مُقَوَّسٌ : (TA:) ↓ the second of these epithets is also applied, in the same sense, or *like a bow,* to a gutter round a tent, and the like. (TA.) ___ Also, A man *bowed,* or *bent;* and so مُقَوِّسٌ . (TA.) Also, (K,) or مُتَقَوِّسٌ قَوْسَهُ, (S,) A man *having with him his bow.* (S, K. *)

مُسْتَقْوِسٌ : see مُتَقَوِّسٌ, in two places.

قوض

1 **قَوَقْضَ** see 2: and see also 1 in art. قيض.

2 **قوّضه** , (S, A, Msb, K,) inf. n. تَقْوِيضٌ, (Msb, K,) *He demolished it; destroyed it; threw it down;* namely a building; as also قاضه , (K,) aor. يَقُوضُ, inf. n. قَوْضٌ: (TA:) or *he took it to pieces, without demolishing* or *destroying* or *throwing down;* (S, A, Msb, K;) namely a building, (S, A, Msb,) and a tent. (A:) or *he pulled up,* or *out, its poles,* or *pieces of wood, and its tentropes:* (IDrd, K:) or *he pulled it up, and removed it;* namely a tent. (TA.) ___ [Hence,] قوّض الصُّفُوفَ, and المجالسَ, (A, TA,) *He separated,* or *dispersed, the ranks,* and *the assemblies.* (TA.) ___ [Hence also,] بنى فلانٌ ثُمَّ قَوَّضَ [lit. *Such a one built, then demolished,* or *took to pieces*]; i. e. *did well, then did ill.* (A, TA.)

5 **تقوّض** *It* (a house, and a tent, TA) *became demolished, destroyed,* or *thrown down;* (S * in art. قيض; and K;) and in like manner تقوّز; (TA;) as also انقاض [which see also in art. قيض]: (K; and in a copy of the S in art. قيض:) or *it was,* or *became, taken to pieces, without being demolished* or *destroyed* or *thrown down:* (A, TA:) and انقاضت , said of a well (بِئْر), *it fell; fell in ruins,* or *to pieces;* or *collapsed.* (Msb: see also art. قيض.) ___ [Hence,] تقوّض المجلسُ, (A,) and تقوّضت الحلَقُ, (S, TA,) and الصَّفُوفُ, (S, Msb, TA,) [*The assembly,* and] *the rings of men,* (S, TA,) and *the ranks, became separated,* or *dispersed.* (S, Msb, * TA.) ___ Also, *He* (a man, K, and a bird, Az, TA) *came and went,* (Az, K, TA,) *and would not be still,* or *remain at rest.* (Az, TA.)

7 **إنْقَوَضَ** see 5, in two places.

هٰذَا بِذَا قَوْضًا بِقَوْضٍ *This is for that, as a substitute for a substitute.* (K.) And هُمَا قَوْضَانِ [*They two are substitutes, each for the other*]: mentioned by Sgh: but Z says, هما قَيْضَانِ [q. v. in art. قيض]: (TA:) or both signify *they are exchangers, each with the other.* (JK.)

مُقَوَّضٌ Anything *demolished, destroyed,* or *thrown down:* [&c.: see 2.] (TA.)

قوط

قَوْطٌ : see an ex. in a verse cited voce راجِلَةٌ.

قوع

قَاعٌ *An even place;* (S, voce مَقَعَّدٌ;) *plain,* or *level, land,* (S, Msb,) *that produces nothing;* (IF, Msb;) *plain,* or *soft, land,* (أَرْضٌ سَهْلَةٌ,) *low, and free from mountains.* (K.) See also رَوْضَةٌ.

Respecting its pls., see جَارٌ.

قوف

قُوفٌ of the ear, The *upper part:* or the *helix:* see سَكَّ and أَسَكُّ and شَنْفٌ. Not to be confounded with ___. فُوقٌ قُوفٌ and قَافٌ: see صُوفٌ.

قوق

قَاقٌ : see فَاقٌ, in two places. ___ القَافُ المَقْعُودَةُ: see art. قعد.

قُوقٌ : see فَاقٌ.

قول

1 **قَالَ** . The objective complement of قال, meaning *He said,* or what is termed مَقُولُ القَوْلِ, must be a complete proposition, or a word signifying at least one complete proposition, as كَلَامًا; or a word signifying a command or the like; or a word significant of a sound, termed إِسْمُ صَوْتٍ: it may be a verb; but cannot be an inf. n., as عِبَادَةٌ. (Gr.) [This is what is meant where] it is said in the Keshsháf, العِبَادَةُ لَا تُقَالُ. (Kull, p. 327.) ___ قَالَ لَهُ signifies قال: افترى عليه, قال عليه: روى عنه, قال عنه: خاطب له, حكم به, به: and اجتهد فيه, قال فيه. (Marg. note in Additions to a copy of the KT.) ___ قَالَ فيه فَمَا اتَّرَكَ, i. e. اجتهد فيه: see قَالَ عليه ___. تَرَكَ, aor. ـُ, *He lied,* or *said what was false, against him.* (TA in art. تلو.) See قَالَ فيه ___. تَقَوَّلَ and عنه *He said of him,* or *it,* such a thing. ___ قَالَ بِكَذَا *He asserted his belief in such*

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a thing, as a doctrine or the like: a well-known meaning. ___ قَالَتِ العَيْنَانِ *The eyes made a sign* [as though saying…]. (TA.) ___ قَالَ بِرَأْسِهِ *He made a sign with his head:* (TA:) or *a motion.* (Ham, p. 242.) ___ قَالَ بِيَدِهِ *He took* [*with his hand*]. (TA.) ___ قَالَ بِرِجْلِهِ *He walked,* or *struck* [*with his leg,* or *foot*]. (TA.) ___ قَالَ بِثَوْبِهِ *He raised his garment.* (TA.) ___ قَالَ بِالمَآءِ عَلَى يَدِهِ *He poured the water on his arm* or *hand.* (TA.) ___ قَالَ فِيهِ *He spoke against him; vituperated him.* ___ قَالَ شِعْرًا lit., *He said,* or *spoke,* or *put forth,* or *uttered,* or *gave utterance to,* or *recited, poetry; he spoke in verse; he poetized,* or *versified.* ___ قَالَ *He made a sign;* syn. أَوْمَأَ. (Ham, p. 601, where see other meanings: see also p. 242 of the same: and see Mgh.) قَالَ بِيَدِهِ [*He made a sign with his hand,* meaning to say…]. (A trad. cited voce حَطَّ; and another voce حَرَّفَ.) Also, *He struck his hand* upon a

thing. (Mgh.) See an ex. voce. أَشْرَبَ.

5 تَقَوَّلَ عَلَيْهِ *He lied against him.* (Har, p. 256.)

8 اقْتَالَ عَلَيْهِ, (S,) or عَلَيْهِمْ, (K,) *i. q.* تَحَكَّمَ, (S,) or احْتَكَمَ. (K.) See مُؤْتَالٌ.

قَوْلٌ *A saying; something said:* and *speech,* or *diction.* ___ صَعُبَ عَلَيْهِ القَوْلُ [*Diction,* or *speech, was,* or *became, difficult to him*]. (K in art. جبل.)

قَيْلٌ and مَقْوَلٌ : see زَعِيمٌ.

قِيلٌ : see exs. voce أَصْبَحَ and voce قِيلَةٌ ___. صَرَّى [*A saying*]. (M, art. أبد.)

قَالَةٌ : see فُوَّهَةٌ, near the end.

قَوَّالٌ, &c., *Good in speech:* or *loquacious;* or *copious in speech; chaste,* or *perspicuous, in speech; and eloquent.* (K.) ___ إِبْنُ أَقْوَالٍ *The man who talks much.* (TA in art. بنى.)

مَقُولُ القَوْلِ *The thing said:* as كَذَا in the phrases قَالَ كَذَا and يُقَالُ كَذَا. See قَالَ.

مَقْوَلٌ : see قَيْلٌ.

المَقُولَاتُ العَشْرُ, in logic, *The Ten Predicaments,* or *Categories;* namely, الجَوْهَرُ *Substance,* الكَمُّ *Quantity,* الكَيْفُ *Quality,* الإِضَافَةُ *Relation,* الأَيْنُ *Place,* or *where,* المَتَى *Time,* or *when,* الوَضْعُ *Collocation,* or *posture,* المِلْكُ *Possession,* or *having,* الفِعْلُ *Action,* or *doing,* and الإِنْفِعَالُ *Passion,* or *suffering.*

قولنج

قُوْلَنْجٌ , (Msb, * K,) with fet-h to the ل, (Msb,) and sometimes قِوْلَنْجٌ, with kesr to the ل, or thus and قُوْلِنْجٌ, i. e. with kesr to the ل and with fet-h and damm to the ق, (K,) a foreign word, (TA,) [from the Greek The *colic;*] *a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty;* (K;) *a violent griping in the intestine called the colon.* (Msb.)

1 قَامَ *He stood still* (Ksh and Bd in ii. 19) *in his place.* (Ksh.) ___ قَامَتِ الدَّابَّةُ *The beast stopped* (S, K, TA) *from journeying,* (TA,) *from fatigue,* or *being jaded;* (S, TA;) *i. q.* انقطعت. (A.) And قَامَتْ عَلَيْهِ الدَّابَّةُ *His beast, being jaded, stopped with him, and moved not from its place.* (Mgh.) ___ قَامَ *He,* or *it, stood up,* or *erect;* syn. انْتَصَبَ. (K.) And hence, *He rose,* i. e. from sitting or reclining. ___ قَامَ بِاللَّيْلِ *He rose in the night* to pray. ___ قَامَ رَمَضَانَ *He passed the nights of Ramadán in prayer:* (El-'Alkarnee in a marginal note in a copy of the Jámi' es-Sagheer, voce مَنْ:) or *he performed the prayers* [*of Ramadán*] *called* التَّرَاوِيح. (En-Nawawee, ibid.) ___ قَامَتِ الصَّلَاةُ *The people rose to prayer:* or *the time of their doing so came.* (TA.) ___ قَامَتِ السَّاعَةُ *The resurrection,* or *the time thereof, came to pass.* ___ قَامَتِ الشَّمْسُ وَكَادَ الظِّلُّ يَعْقُلُ [*The sun became high, and the shade almost disappeared, at midday*]. (JK.) ___ قَامَ عَلَيْهِ *He rose up against him:* see a verse cited voce حُوبٌ. ___ قَامَ بِالْأَمْرِ *He undertook the affair; took,* or *imposed, it upon himself;* syn. تَكَفَّلَ بِهِ; and the epithet is قَائِمٌ and قَيِّمٌ: (Ham, p. 5:) [and] *he managed, conducted, ordered, regulated,* or *superintended, the affair;* syn. سَاسَهُ; (TA in art. سوس;) and قَامَ عَلَيْهِ has this latter signification; and *he tended,* or *took care of, it,* or *him;* syn. سَاسَهُ and وَلِيَهُ: (Ham ubi supra:) [and] the former signifies *he attended to the affair;* [*occupied himself with it*]; (this should be the first explanation;) *was mindful of it; kept to it constantly,* or *steadily;* and is *contr. of* قَعَدَ عَنْهُ and تَقَاعَدَ: (JM, q. v.:) [or,] as *contr. of* قعد عنه and تقاعد, *he acted vigorously in the affair;* as also أَقَامَهُ; syn. جَدَّ فِيهِ, and تَجَلَّدَ. (Bd in ii. 2.) ___ You say, قَامَ بِشَأْنِهِ *He undertook,* or *superintended,* or *managed, his affair,* or *affairs.* And you say, قَامَ بِالْيَتِيمِ, (Msb in art. عول,) and بِالصَّبِيِّ, (Idem, art. كفل,)

He maintained the orphan, and *the child;* syn. عَالَهُ, and كَفَلَهُ: (Idem:) and قَامَ المَرْأَةَ, and عَلَيْهَا, *He undertook the maintenance of the woman;* or *he maintained her;* (قَامَ بِكِفَايَتِهَا [i. e. مَانَهَا (S and K in art. مون)];) *and undertook,* or *managed, her affair,* or *affairs.* (K.) And الرِّجَالُ يَقُومُونَ عَلَى النِّسَآءِ *The men govern the women:* (Bd, iv. 38:) or *are mindful of them, and act well to them,* or *take care of them.* (TA.) ___ قَامَ بِعُذْرِى [*He undertook,* and *it served, to excuse me*]. (Msb and TA in art. عذر; &c.) ___ قَامَ بِهِ *He,* or *it, was supported,* or *sustained, by it; subsisted by it:* see the explanation of قَوَامٌ in the Msb. ___ قَامَ عَلَيْهِ كَذَا *It cost him such a thing, such a sum,* or *so much.* ___ قَامَ often signifies ثَبَتَ: so in قَامَ فِى نَفْسِهِ أَنَّهُ كَذَا *It was,* or *became, established in his mind that it was so.* ___ قَامَ بِهِ قِيَامًا تَامًّا *He managed it perfectly.* ___ قَامَ يَفْعَلُ كَذَا *He began to do such a thing; he betook himself to doing such a thing.* (Zj, in TA, art. قدم.) ___ قَامَ المَآءُ *The water congealed,* or *froze;* syn. جَمَدَ. (S, M, voce جمد.) ___ قَامَتْ عَيْنُهُ: see ظَهِيرَة: there expl. from JK. ___ قَامَ وَقَعَدَ: see قَعَدَ; and أَقْعَدَهُ; and see an ex. voce قَامَ. ___ عَيْنٌ قَائِمَةٌ: see ظَهِيرَة. ___ قَامَ قَائِمُ الظَّهِيرَةِ has also for an inf. n. مَقَامٌ, agreeably with a general rule: see Bd in x. 72, &c.; and see مرام in art. روم.

2 **قَوَّمَهُ** *He made it straight,* or *even;* namely, a crooked thing; as also أَقَامَهُ: (TK:) and *made it right,* or *in a right condition; direct,* or *rightly directed.* ___ قَوَّمَهُ بِكَذَا *He valued it,* or *rated it, as equal to,* or *worth, such a thing.* A phrase well known, and used in the present day. ___ قَوَّمَهُ *He set its price; assigned it its price; valued it;* (S, * Msb, K;) as also اِسْتَقَامَهُ. (Msb, K.) ___ قَوَّمَتْهُ فَتَقَوَّمَ *i. q.* عَدَّلْتُهُ فَتَعَدَّلَ. (Msb.) ___ قَوَّمَ *He made* a writing, and an account, or a reckoning, *accurate,* or *exact,* or *right.*

3 **قَاوَمَهُ** [*He rose against him, and withstood him,* or *opposed him, in contention;*]

namely, his adversary. (Mgh in art. نهض.) ___ *It was equal,* or *equivalent, to it.* (Msb.) ___ قَاوَمَهُ فِى الحَرْبِ *He opposed him,* or *contended with him for equality, in war,* or *battle.* (MA.) ___ قَاوَمَهُ فِى حَاجَةٍ *He rose,* or *stood, with him* [or *assisted him*] *to accomplish some needful affair.* (IAth, TA.) ___ قَاوَمَهُ *It was equal,* or *equivalent, to it:* see Msb: syn. عَادَلَهُ, q. v. (TA in art. بوأ.) ___ يُقَاوِمُ السُّمُومَ [*It counteracts poisons*]. (TA, art. بلس.)

4 أَقَامَ *He set up, put up, set upright,* a thing. (Msb.) ___ أَقَامَهُ, said of food, [*It sustained him, supported him*]. (Msb.) ___ أَقَامَ عَلَى خَطَرٍ *He stood to a bet, wager,* or *stake.* (TA, voce ندب.) ___ أَقَامَ عَلَيْهِ الحَدَّ *He inflicted upon him the punishment termed* حَدٌّ. (Mgh, art. حد.) ___ أَقَامَ دَرْأَهُ: see درأ, inf. n. إِقَامَةٌ, *He* (the مُبَلِّغ) recited *the form of words called* إِقَامَة, q. v. infra. ___ أَقَامَ *He remained, continued, stayed, tarried, resided, dwelt,* or *abode,* in a place: *he remained stationary.* ___ أَقَامَ الصَّلَاةَ, *He observed prayer:* or أَدَامَ فِعْلَهَا. (S, Msb.) See also Bd, and Jel ii. 2. ___ أَقَامَ فِعْلًا *He performed an action.* ___ See 1. ___ أَقَامَهُ عَلَى الطَّرِيقِ *He made him to keep to the road:* and لِلْقَصْدِ, *to the right way.* (L, art. لغد.) ___ See 10. ___ أَقَامَ الأَمْرَ *He put the affair*

into a right state; like نَظَّمَهُ: see the latter in the Msb. ___ أَقَامَهُ (K in art. عدل) *He made it to be conformable with that which is right;* namely, a judgment, a judicial decision. (TK in that art.) ___ See 2. ___ أَقَامَ بِهِ in the Hamáseh, p. 75, 1. 9, app. signifies *He stood in his stead.* ___ أَقَامَ *He observed,* or *duly performed,* a religious, or moral, ordinance or duty. ___ أَقَامَ البَيِّنَةَ [*He established the evidence* or *proof;* and so اقام بها? the ب being redundant]. (Bd, iii. 68.) And [in like manner,] اقام حُجَّتَهُ *i. q.* أَثْبَتَهَا; (TA in art.

ثبت;) and so, app., بحُجَّته; the ب being redundant, as in an ex. voce خُطَّةٌ; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase أَقَامَ بِى عَلَيْكُمْ; but without indicating his authority. ___ أَقَامَ عَلَى حَالٍ *He abode,* or *continued, in a state,* or *condition;* and اقام على أَمْرٍ *the same;* and *he abode, continued, stayed,* or *waited, intent upon,* or *occupied in, an affair, a business,* or *a concern; he kept to it.*

5 تَقَوَّمَ *It subsisted:* see تَقَوَّمَ ___. رُكْنٌ *It had a price; was valued.* ___ See 2.

6 تَقَاوَمُوهُ فِيمَا بَيْنَهُمْ *They valued it,* or *estimated its price, among them.* (TA.)

10 اسْتَقَامَ *It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular.* ___ اسْتَقَامَ عَلَى طَرِيقِ الحَقِّ (K, art. رشد) *He continued in the way of truth, or the right way;* as also لَمْ يَسْتَقِمِ الأَمْرُ ___? أَقَامَ ___ عَلَيْهِ *The affair was,* or *became, difficult:* see تَعَذَّرَ ___. اسْتَقَامَ لَهُ الأَمْرُ *The affair,* or *case, became in a right state for him;* syn. اعْتَدَلَ. (S.) ___ اسْتَقَامَ *He,* or *it, was,* or *became, right, direct, rightly directed, undeviating, straight,* or *even:* and *he,* or *it, stood right,* or *straight,* or *erect.* (MA, KL.) *He went right on, straight on,* or *undeviatingly:* (see زَعَبَ:) whence اسْتَقَامَ عَلَى الطَّرِيقَةِ *he went on undeviatingly in the way.* (See Kur lxxii. 16.) *He went right; pursued a right course; acted rightly,* or *justly.* See also سَدَّ, with which it is syn. *It* (an affair) *was direct in its tendency,* or *had a right tendency. It* (discourse, &c.) *had a right tenour.* ___ See 2.

قَوْمٌ [*A people,* or *body of persons composing a community:* and *people,* or *persons:*] *a company,* or *body,* [or party, (see what follows,)] *of men,* [properly] *without women:* (S, Msb, K, &c.:) or *of men and women together;* (K;) for the قوم of every man is his *party,* and his *kinsfolk,* or *tribe:* (TA:) or

(K) sometimes *including women, as followers;* (S, Msb, K;) for the قوم of every prophet is of *men and women.* (S, Msb.) ___ قَوْمٌ opposed to نِسَآءٌ: see a verse cited voce سَوْفَ.

قَامَةٌ The *stature* of a man; his *height in a standing posture;* it is *a span* (شِبْر) *shorter than a* باع: (JK:) *tallness, height;* and *beauty,* or *justness, of stature.* (K.) ___ قَامَةٌ *A structure* [*or post*] *like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached:* pl. قَامٌ: (JK:) also called قَائِمَةٌ : see K, voce عَمُود: or قَامَةُ البَكْرَةِ signifies *the sheave* (بَكْرَة) *with its apparatus.* (S, K.)

دِينٌ قَيِّمٌ *A right religion.* (Kur, vi. 162.) See دُرَّةٌ.

الرِّيَاحُ القُوَّمُ *The right* [or *cardinal*] *winds.* (S, voce نَكْبَاء.)

الدِّينُ القَيِّمُ (Kur ix. 36) *The right, correct,* or *true, reckoning.* (T in art. قيم ___.) دين *i. q.* مُقِيمُه and سَائِسُه: fem. قَيِّمَةٌ. (TA.) ___ قَيِّمٌ بِالأَمْرِ *A manager of an affair; i. q.* إِزَاؤُه. (S, Msb, art. ازى.) See قَيِّمٌ ___. قَامَ بِالأَمْرِ *A manager, conductor, orderer, regulator, or superintendent,* of an affair: (TA:) *a manager, conductor,* &c., *of the affairs* of a people. (JK.) قَيِّمٌ عَلَى المَالِ *A good* [*manager and*] *tender of camels,* &c. (TA in art. بلو.)

قِيمَةٌ The *real value,* or *worth,* of a thing; its *equivalent;* differing from ثَمَنٌ, q. v. (MF in art. ثمن.)

قَوَامٌ *Stature,* and *goodly stature,* or *tallness,* of a man: (S:) *symmetry,* or *justness of proportion.* (Msb.) ___ قِوَامُ الأَمْرِ and قِيَامُه and قَوَامُه *The stay,* or *support, of the thing,* or *affair, whereby it subsists, and is managed and ordered.* (Msb.) And قَوَامٌ The *food that is a man's support;* (Msb;) [his *subsistence.*] ___ قَوَامٌ [The *main stay* of a thing.] ___ لَا قِوَامَ لَهُ بِهِ [*He has not power to withstand him.* (K, art. نجز.)

قِوَامٌ *Subsistence:* see رُكْنٌ and طَبْعٌ.

قِيَامٌ [*A state of purging,* or *flux of the belly:* used in this sense in the S, K, voce هَيْضَةٌ].

قَوِيمٌ : see صَوِيبٌ.

القَيُّومُ : see يَا قَيُّومُ in the last paragraph of art. شره, where I have rendered it on the authority of an explanation in the TA.

قَوَّامٌ One *who rises much,* or *often, in the night* to pray. (TA.) See صَوَّامٌ.

قُومِيَّةٌ is written with damm in copies of the S, K, JK: in the CK, erroneously, قَوْمِيَّةٌ, in both senses. See voce مُتَشَمِّسٌ.

قَائِمٌ *Appearing; conspicuous;* [as though standing before one]: *said of a thing whether standing or thrown down.* (TA, in explanation of the phrase هٰذَا نُصْبُ عَيْنِى, art. نصب.) ___ قَائِمَةٌ, pl. قَوَائِمُ, *Leg* of a horse, &c. ___ عَيْنٌ قَائِمَةٌ *An eye* [*blind,* or *white and blind, but still whole* or] *that has become white and blind, but not yet burst,* (AZ in L, art. سد,) or *sightless, but with the black still remaining.* (Mgh, Msb.) ___ قَائِمٌ and قَائِمَةٌ The *hilt* of a sword. (Msb.) ___ قَائِمَةٌ A *leg* of a table, and of a throne, or moveable seat, &c. (JK.) See also قَامَةٌ; and see إِسْنَادٌ ___. قَوْمَةُ بَيْتِ النَّارِ (K, art. هربذ.) *The servants of the fire-temple.* (TA, same art.) ___ القَوَائِمُ *The winds.* So in a verse of Umeiyeh Ibn-Abi-s-Salt. (TA, voce مَائِدَةٌ ___.) قَوَائِمُ سَدْرٍ [*The legs of the table*]. (K, art. عقر ___.) قَطٌّ قَائِمٌ *A nibbing in which the pith and the exterior of the reed are made of equal length:* opposed to مُصَوَّبٌ. (TA in art. حرف ___.) مَآءٌ قَائِمٌ *Frozen water.* And *stagnant water:* see حُبَاكٌ.

إِقَامَةٌ The *form of words chanted by the* مُبَلِّغٌ, not by the مُؤَذِّنٌ, *consisting of the common words of the* أَذَانٌ, *with the addition of* قَدْ قَامَتِ الصَّلَاةُ (*The time of prayer has come!*) *pronounced twice after* حَىَّ عَلَى الفَلَاحِ. See ثَوَّبَ.

مَقَامٌ The *place of the feet;* (K;) *a standingplace;* (S, Msb;) as also مُقَامٌ : (S:) or the latter, *a place of stationing:* (Msb:) and both, *a place of continuance, stay, residence,* or *abode:* (K:) [*a standing:*] and the latter, *a place of long continuance, stay, residence,* or *abode:* (Expos. of the Mo'allakát, Calc., p. 138:) and both, *continuance, stay, residence,* or *abode.* (S, K.)

مُقَامٌ : see مَقَامٌ.

مُقِيمٌ *Lasting; continuing:* (Bd, ix. 21:) *unceasing.* (Bd, ix. 69.) ___ أَخَذَهُ المُقِيمُ المُقْعِدُ: see art. قعد. ___ See قِيَمٌ.

مَقَامَةٌ *A standing-place.* Hence, *A sittingplace.* Hence, The *persons sitting there.* Hence, *An oration,* or *a discourse, or an exhortation,* (خُطْبَة او عِظَة,) or *the like, there delivered;* as also مَجْلِسٌ. (Mtr, in De Sacy's ed. of El-Hareeree, p. 5.)

حَجَرٌ مُتَقَوِّمٌ (K, art. موس) *A precious stone.* (TA, same art.)

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المَعَى المُسْتَقِيمُ *The rectum.*

تَقْوِيمَاتٌ [pl. of تَقْوِيمٌ] *Stellar calculations.* (TA, voce ايج.)

قوه

قُوهَةٌ : see فُوَّهَةٌ, last sentence.

قوى

1 **قَوِىَ** and تَقَوَّى (S, K) and اِقْتَوَى (K) *He became strong:* (S, K:) *vigorous, robust,* or *sturdy;* like اِشْتَدَّ, or the last signifies *he became excellent in strength.* (TA.) ___ قَوِىَ عَلَيْهِ *He had strength,* or *power, sufficient for it;* or *he had strength,* or *power, to endure it; he prevailed against it;* namely, travel, adversity, &c. And *He* or *it, prevailed over him,* or *it.* ___ See 4. ___ قَوِىَ is [said to be] originally قَوِوَ, because it is from القُوَّةُ: (I'Ak, p. 368:) but Lth holds قُوَّةٌ to be [anomalous,] originally قُوَيَةٌ. (TA.) I prefer the former opinion, and think it should be mentioned in art. قو, or I would rather head this art. قو or قوى, like غو or غوى. ISd holds قُوَّةٌ to be from قوو, like ثُوَّةٌ, q. v. from ثوو.

2 **قَوَّاهُ** : see قَوَّانِى عَلَيْهِ ___. شَدَّهُ : see 2 in art. طوق.

3 **قَاوَاهُ** *He vied with him, strove to surpass him, or contended with him for superiority,* (S, K,) *in strength:* (TA:) *i. q.* شَادَّهُ. (A, L in art. شد.)

4 **أَقْوَتِ الدَّارُ** *The house became empty, vacant,* or *unoccupied;* (S, Mgh, Msb, K;) as also قَوِيَتْ. (S, K.)

5 **تَقَوَّى** *He strengthened himself; made himself, or constrained himself to be, strong; affected, or endeavoured to acquire, strength.* See 1. ___ تَقَوَّى مِنَ الشَّىْءِ بِقَوْمِهِ: see تَمَنَّعَ.

8 **إِقْتَوَى** see 1.

قُوَّةٌ *Strength, power, potency, might,* or *force; contr. of* ضَعْفٌ; (S, K;) in body, and in intellect: (TA:)

vigour, robustness, or *sturdiness;* like قُوَّةٌ ___. شِدَّة *A strand;* i. e., *a single twist of a rope; a yarn; a distinct, and separately twisted, portion, of two or more which, being twisted together, compose the whole, of a rope,* and *of a string,* or *thread.* See also ثِنْىٌ. ___ *A faculty.* Ex. السَّمْعُ قُوَّةٌ فِى الاُذُنِ بِهَا تُدْرِكُ الأَصْوَاتَ السمع *is a faculty in the ear by which it perceives sounds*]. (TA in art. بالقُوَّة ___.) سمع *Potentially,* or *virtually;* as opposed to بالفعل, i. e. actually. ___ قُوَّةُ لَفْظ: see لَيْت.

قَوِيَ بِتُّ , and قَاوِيًا, and مُقْوِيًا: see غَوِىَ and غَوِىٌّ in art. غو.

قيا

1 **قَآءَ**, aor. يَقِىءُ, inf. n. قَىْءٌ, (S, Mgh, O, Msb,

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K, &c.,) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Msb, TA.) ___ [Hence one says,] قَآءَ نَفْسَهُ [lit. *He vomited his soul*], meaning *he died:* like لَفَظَ نَفْسَهُ. (A, TA.) And قَآءَتِ الطَّعْنَةُ الدَّمَ [*The wound made with a spear* or *the like spouted forth the blood*]. (A, TA.) And ثَوْبٌ يَقِىءُ الصِّبْغَ *A garment that is saturated with the dye.* (S, A, O, K.) And تَقِىءُ الأَرْضُ أَفْلَاذَ كَبِدِهَا [lit. *The earth will vomit the pieces of her liver*], meaning *the earth will cast forth upon her surface her treasures.* (TA, from a trad.) And قَآءَتِ الأَرْضُ أُكُلَهَا [lit. *the earth vomited her food*], meaning *the earth disclosed her herbage and her treasures.* (TA, from a saying of 'Áïsheh.) And الأَرْضُ تَقِىءُ النَّدَى [*The earth exudes the moisture*]. (TA.)

2 **قَيَّأَهُ** *He,* (a man, S, Mgh, O, Msb,) or *it,* (medicine, K,) *caused him to vomit;* (S, * Mgh, O, * Msb, K; *) and اقآءه signifies the same. (S, O, K.)

4 **أَقْيَا** see what immediately precedes.

5 **تَقَيَّأَ** *He constrained himself to vomit;* (S, Mgh, O, Msb, TA;) and *he vomited intentionally.* (TA.) See also 10, in two places. And تَقَيَّأَتْ *She addressed,* or *presented, herself to her husband, and threw herself upon him:* (K:) or, accord. to Lth, *she affected languor,* or *languidness, to her husband, and threw herself upon him:* but in the opinion of Az, the verb with ق in this sense is a

mistranscription, and is correctly تفيّأت, [q. v.,] with ف. (TA.)

10 **استقآء**, (S, Mgh, Msb, K, TA,) or استقيأَ, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and تقيّأ, (S, Mgh, O, Msb, K, TA,) *He constrained himself to vomit:* (S, Mgh, O, Msb: [see the latter verb above: in the K neither is expl.:]) or the former is an instance of استفعل from القىء [i. e. it signifies *he desired to vomit*]: and ↓ the latter signifies more than the former, i. e. *he made what was in the* جوف [here meaning *stomach*] *to come forth, intentionally.* (TA.) It is said in a trad., لَوْ يَعْلَمُ الشَّارِبُ قَائِمًا مَا ذَا عَلَيْهِ لَٱسْتَقَآءَ مَا شَرِبَ [*If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk:* for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَىْء originally an inf. n.: then applied to signify *Vomit;* i. e. *vomited food.* (Msb.) It is said in a trad., الرَّاجِعُ فِى هِبَتِهِ كَالرَّاجِعِ فِى قَيْئِهِ [*He who takes back his gift is like him who swallows back his vomit*]. (S.)

قُيَآء a subst. (K, TA) similar to عُطَاس and دُوَار [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much,* or *frequent, vomiting*]. (TA.) One says, بِهِ قُيَآءٌ, meaning [*In him is a complaint in consequence of which*] *he is vomiting much,* or *frequently.* (ISk, S, O.)

قَيُوء One (a man, IAar) *who vomits much,* or *frequently;* as also قَيُوٌّ; (IAar, K, TA;) the latter formed from the former, like مَقْرُوٌّ from مَقْرُوء. (L, TA.) ___ Also, [دَوَآءٌ قَيُوءٌ,] *Medicine that is taken to cause vomiting;* (ISk, S, O;) and so دَوَآءٌ مُقْيِئٌ (K, TA) and مُقْىِء. (TA.)

مُقْىِء and مُقْيِئ: see what immediately precedes.

قيح

1 **قَاحَ** , said of a wound, (S, A, Msb, K, &c.,) aor. يَقِيحُ, (S, Msb,) inf. n. قَيْحٌ; (Msb, K;) like قَاحَ, aor. يَقُوحُ; (K;) and قَيَّحَ , (S, A, Msb, K,) inf. n. تَقْيِيحٌ; (A;) and اقاح ; (A, Msb, K;) and تقيّح ; (S, A, Msb, K;) and تقوّح; (Msb, K;) [*It suppurated;*] *it became in the state of containing* [or *generating*] *matter, such as is termed* قَيْح [meaning as expl. below]: (S, * A, * K in art. قوعح, and Msb in explanation of قَيَّحَ:) or *its* قَيْح *ran,* or *flowed:* or *became in a state of readiness* [*to do so*]. (Msb in explanation of قَاحَ and اقاح and تقوّح.)

2 **قَيَّحَ** and 4 and 5: see the preceding paragraph.

قَيْحٌ *Thick purulent matter* (مِدَّةٌ) *unmixed with blood;* (S, A, L, K;) *white, thick* [*matter*], *unmixed with blood:* (Msb:) or, as some say, [contr. to the generality of the lexicographers,] *thin matter* (صَدِيد) *like water, in which is a* شُكْلَة [or *small admixture,* or *tinge of the red and white hue,*] *of blood.* (L.)

قَاحَةٌ , mentioned in this art. in the S, see in art. قوح.

قيد

1 **قيد** : see 2.

2 **قيّده** , inf. n. تَقْيِيدٌ, *He put a* قَيْد [or *pair of shackles*] *upon his* (a horse's) [*fore-*] *legs; he shackled his* [*fore-*] *legs.* (Msb.) قَيَّدْتُ الدَّابَّةَ [*I shackled the fore-legs of the beast; hobbled him:* and, in a general sense, *bound him.*] (S.) قَيَدَ (inf. n. قَيْدٌ, TA) and قُيِّدَ signify the same, [*He had shackles put upon his fore-legs; he had his fore-legs shackled*]. (K.) See also 5. ___ قَيِّدْهُ بالْأَلْت [*Bind thou him by oath*]: said when one has not given thee thy right or due. (TA in art. أُقَيِّدُ ___.) الت جَمَلِى, (inf. n. تَقْيِيدٌ, K.) [lit., *I shackle the fore-legs of my camel;* meaning,] *I fascinate my husband so as to prevent him from going to other women;* as though I shackled his legs. (IAth, L, K, * from a trad.) ___ *It* (fatigue) *kept* a she-camel *from action.* (A.) ___ *It* (beneficence) *shackled, or restrained,* a person. (A.) ___ قيّد الإيمانُ الفتكَ [*The giving assurance of safety*] *inhibits assassinating, or assaulting,* the مؤمن [i. e. the person to whom assurance of safety has been given (بالمؤمِن in the CK is a mistranscription for بالمؤمَن)]; like as shackles inhibit the mischievous animal from doing mischief. (L, K, * from a trad. [See also 1 in art. فتك; where this trad. is cited in full.]) ___ قيّد, (inf. n. تَقْيِيدٌ K,) *He pointed* a writing *with the syllabical signs, or signs which point out the pronunciation and division of syllables:* (S, A, L, K:) *he pointed* a letter: (L:) *he restricted* a word or phrase [*in its signification or application*] *by that which prevented equivocation and removed ambiguity.* (Msb.) *He registered, or recorded,* a matter of science [&c.] in a book or the like; *i. q.* ضَبَطَ. (L.)

5 **تقيّد** quasi-pass. of قيّد [*He had shackles put upon his legs; he had his legs shackled:* see

also 2]. (A.)

قَادٌ : see قِيدٌ,

قَيْدٌ [*A shackle;* or *fetter:* or, generally, *a pair of shackles for the fore-legs of a beast,* and generally made of rope, but some are of iron; *a pair of hobbles; a pair of fetters*]: (S, K, &c.:) pl. [of pauc.] أَقْيَادٌ (L, Msb, K) and [of mult.] قُيُودٌ. (S, L, Msb, K.) ___ إِنَّ قُيُودَ الأَيَادْ أَوْثَقُ الأَقْيَادْ [*Verily the shackles of benefactions are the firmest of shackles*]. (A.) [الأَيَادْ is for الأَيَادِى.] ___ *What binds together* [*the two pieces of wood in a camel's saddle which are called*] *the* عَضُدَانِ *of* [*the two broad pieces of wood called*] *the* مُؤَخَّرَتَانِ, (L, K [in the former of which, however, instead of ما ضمّ العضدين من الموخّرتين, the reading in the K, is put ما ضمّ العضدتين المؤخّرتين, which I suppose to be a mistake]) *at their upper part, being a thong.* (L.) ___ *A plaited thong between* [*the two pieces of wood called*] *the* حَنْوَانِ of a camel's saddle of the kind called رَحْل, *at the upper part;* and sometimes, of a horse's saddle. (L.) ___ The *thong that binds together* [*the two pieces of wood called*] *the* عَرْقُوَتَانِ of a camel's saddle of the kind called قَتَب. (S, L, K.) ___ *Anything that binds one part of a thing to another part.* (L.) ___ The *extended thing at the lower extremities of the suspensory cords or strings* of a sword, *which is held by* [*the rings called*] *the* بَكَرَات. (L, K.) ___ قَيْدَا البازى *The jesses of the hawk* or *falcon;* syn. سِبَاقَاه (S, O, K, all in art. سبق ___.) قَيْدُ الأَسْنَانِ *The gum wherein the teeth are set:* (K:) قُيُودُ الاسنان *the gums:* (L:) or *the portions of the flesh of the gums that rise between the teeth;* likened to the red قُيُود which are marks upon camels, made with a hot iron. (ISd, L.) ___ قَيْدُ الفَرَسِ *A certain mark made with a hot iron upon the neck of a camel,* (S, ISd, L, K,) *and upon its face, and thigh, of an oblong shape,* (ISd, L,) *in the form of a* قَيْد [*for the legs*], (S, L,) *or of two rings with a line extending*

between them. (Nh, L.) ___

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قَيْدُ الأَوَابِدِ [lit. *Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.; or,* accord. to the L, *of the wild asses*]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (K,) or to *a fleet,* or *swift, and excellent horse,* because, by its swiftness, it overtakes the wild beasts, (T, K,) and prevents their escaping. (T, S.) قيد is here a proper subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. ابد and Ham, p. 455.] ___ *A wife:* as also غُلٌّ. (TA.) ___ مَا عَلَى هٰذَا الحَرْفِ قَيْدٌ *There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables.* (A.) ___ القَيْدُ وَالرَّتْعَةُ, a prov.: see art. رتع. See also قِيدٌ.

قِيدٌ *A whip made of skin.* (MF.) قِيدٌ and قَادٌ (S, L, K) and قَيْدٌ (K) *Measure.* (S, L, K.) Ex. بَيْنَهُمَا قِيدُ رُمْحٍ, and قَادُ رُمْحٍ, *Between them two is the measure of a spear.* (S.) See also art. قود.

قِيَادٌ *A leading-rope* (S, K) *for a beast of carriage.* (S, K.) [But this belongs to art. قود, q. v.]

قَيِّدٌ *Tractable; easy to be led.* (S, K.) [But this belongs to art. قود, q. v.]

قَيِّدَةٌ : see art. قود.

مَقِيدٌ : see مُقَيَّدٌ.

مُقَيَّدٌ The *place of the* قَيْد *in the leg of a horse;* (S, K;) [i. e., the *pastern*]. Ex. فَرَسٌ عَبْلُ المُقَيَّدِ طَوِيلُ المَقَلَّدِ [*A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck*]. (A.) ___ The *place of the anklet in* [*the leg of*] *a woman;* (S, K;) [i. e., the

ankle]. ___ مُقَيَّدٌ [and مَقِيدٌ] A camel, or the like, *having his legs shackled; having shackles upon his legs:* pl. [of the latter] مَقَايِيدُ. (K.) You say هٰؤُلَآءِ أَجْمَالٌ مَقَايِيدُ, i. e., مُقَيَّدَاتٌ [*These are camels having their legs shackled*]. (S.) ___ نَاقَةٌ مُقَيَّدَةٌ *A jaded she-camel that will not be roused to action.* (A.) ___ And مُقَيَّدٌ *A place in which a camel is left with his legs shackled.* (L, K.) Hence applied to a place abounding with herbage, or pasture. (L.)

مُقَيِّدَةُ الحِمَارِ (L) [in the CK, مُقَيَّدَةُ الحِمَارِ, and in most copies of the K, accord. to the TA, الخِمَارِ,] *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire;* syn. حَرَّةٌ: (L, K: [in a copy of the K, حُرَّةٌ] so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) ___ Hence, (L,) بَنُو مُقَيِّدَةِ الحِمَارِ, (L,) in the K, بَنُو مَقَيَّدَةَ [with fet-h to the ى, and without الحمار] (TA,) [and in the CK, بَنُو مُقَيَّدٍ,] *Scorpions:* (L, K:) so called because they are in a tract such as is called مقيّدةالحمار. (L.) [See an ex. in some verses cited voce رمح.]

تَقْيِيدٌ [*A note which determines the correct reading or meaning of a word or phrase or the like:* and hence, *any marginal note:* pl. تَقْيِيدَاتٌ.]

قير

2 قيّر *He smeared* a ship, or boat, (S, A, Msb,) or a jar [for wine], and a skin for wine or the like, (K,) *with* قِير or قَار. (S, A, Msb, K.)

قِيرٌ *i. q.* قَارٌ [*Tar:* or *pitch*]: (S, A, Msb, K:) *a certain black thing with which are smeared ships,* (K, TA,) *to prevent the water from entering,* (TA,) *and camels, also,* (K, TA,) *for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from* [*the*] صعد: (TA:) [صُعُدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or *i. q.* زِفْتٌ: (A, K, TA:) and *the best thereof is of the colour termed* شُقْرَة. (TA.) [See also كُفْرٌ.]

قَيَّارٌ *A possessor,* (K,) or *seller,* (A,) *of* قِير or قَار: (A, K;) or *a maker of it.* (So in a copy of the S, but not mentioned in another copy.)

قَيَّارَةٌ *A place where* قَار *is generated.* (Mgh, in art. نفط.)

قَيْرَوَانٌ, an arabicized word, (K,) from [the Persian] كَارْوَانْ, (TA,) and signifying *A caravan; a company,* or *an assemblage of persons, travelling together;* syn. قَافِلَةٌ: (K:) or the *main part of a* قافلة: and *of an army:* (A. IAth, and so in a copy of the S:) or *of* [*such a collection of soldiers as is called*] *a* كَتِيسبة: (ISk:) and the *companions and assistants* of the devil. (IAth.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَيْرَوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَهْتَزُّ العَرْشُ مِمَّا يَعْلَمُ ٱللّٰهُ مَا لَا يَعْلَمُ [*The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of* the

assertions that *God knoweth what He knoweth not*]: meaning, that the devil incites men to say God knoweth such a thing, of things whereof God knoweth the contrary: [as for instance, God knoweth that such a commodity cost me (the seller) such a sum of money:] يَعْلَمُ ٱللّٰهُ being a form of asseveration. (IAth.) [قيروان is written قِيْرُوَانٌ in some copies of the S and K. It is mentioned in this art., and in art. قرو, in the K: in the S, only in the latter art., and part of the above trad. is there cited.]

قيس

1 **قاس الشَّيْءَ بغيْرِهِ** , and عَلَى غَيْرِهِ, (S, A, * Msb, * K *; the first and last in this art. and in art. قوس;) and إِلَى غَيْرِهِ, (A, TA,) aor. يَقِيسُهُ, (S, Msb, K,) inf. n. قَيْسٌ (S, A, Msb, K) and قِيَاسٌ, (S, A, K,) [which latter is the more common,] *He measured the thing* (S, A, Msb. K) *by another thing* (S, Msb, K) *like it;* (S, K;) [both *in the proper sense* and *mentally;* often meaning *he compared the thing with another thing;*] as also قَاسَهُ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (S, Msb, K; the first and last in art. قوس;) and قِيَاسٌ; (S;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so اقتاسه ; (A, K;) and قيّسه ; (TA;) and so قايسه به, (Msb,) and إِلَيْهِ, (TA,) inf. n. مُقَايَسَةٌ and قِيَاسٌ: (Msb:) the first of these verbs is said to be trans. by means of على because implying the meaning of founding [a thing upon another thing]; and by means of الى because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِٱلْمِقْيَاسِ [*He measured it with the measure*]. (A.) And قَاسَ الطَّبِيبُ قَعْرَ الجِرَاحَةِ, (TA,) and قَاسَ الشَّجَّةَ, (A,) inf. n. قَيْسٌ, (TA,) *The physician measured the depth of the wound,* (TA,) and *the depth of the wound in the head,* (A,) بِٱلْمِقْيَاسِ *with the probe.* (A, TA.) And جَارِيَةٌ تَخْطُو قَيْسًا *A damsel that steps with even,* or *equal, steps:* (A:) or قَيْسًا signifies *with measured steps, at a moderate and just pace, as though with equal steps:* (IAth:) or قَيْسٌ signifies the *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (K.) And فُلَانٌ يَأْتِى بِمَا يَأْتِى قَيْسًا [*Such a one does what he does,* or *says what he says, by measure,* or *by rule*]. (A.) ___ [Hence, *He determined,* or *judged of, the thing by comparing it with another thing;* i. e., *by analogy:* and *he compared the thing with another thing.* And قَاسَ عَلَيْهِ *He judged by comparison therewith.* And *He copied it as a model.*]

2 **قَيَّس** see 1.

3 **قايسه به** , and إِلَيْه: see 1. You say, قبح ٱللّٰه قوما يسودونك ويقايسون برأيك [*May God remove far from prosperity a people who make thee lord,* or *chief, and who measure* things *by thy judgment,* or *by thine opinion*]. (A, TA.) ___ قايست بين الأَمرين, (S, K,) or الشَّيئين, (A,) inf. n. مقايسة and قياس, (S,) *I measured,* or *compared, the two things,* or *cases, together;* syn. قدَّرت, (K,) or قادرت بينهما. (L.) ___ قايسته, (K,) i. e., قايست فلانًا, (S,) *i. q.* جاريته فى القياس [*I vied,* or *contended, with him,* namely, *such a one, in measuring,* or *comparing;* app. meaning, *in measuring,* or *comparing, myself,* or *my abilities, with him,* or *his:* see قادرته]. ___ [This verb is mentioned in the S in art. قوس.]

6 **تقايس القوم** *The people mentioned* [*and* app. *compared*] *their several wants* (مآربهم [but I think it probable that this is a mistranscription for مآثرهم *their generous qualities* or *the like*]). (TA.)

7 **انقاس** *It was,* or *became, measured* by another thing like it. (S, in art. قوس; and K, in the present art.) ___ [*It was,* or *became, determined,* or *judged of, by comparison,* or *analogy.*] You say, هٰذه مسئلة لا تنقاس [*This is a question not to be determined,* or *judged of, by comparison,* or *analogy*]. (A, TA.)

8 **إقْتيس** see 1. ___ هو يقتاس بأَبيه *He follows the way of his father, and imitates him.* (S, K, in art. قوس; and mentioned in the K in the present art. also.) The medial radical is both و and ى. (K.)

قَاسُ رُمْحٍ : see قِيسُ رُمْحٍ.

بَيْنَهُمَا قِيسُ رُمْحٍ (S, A, K *) and قَاسُ رُمْحٍ (S, K) *Between them two is the measure of a spear:* (S, K: *) like قِيدُ رُمْحٍ (TA) [and قَادُ رُمْحٍ]. And هٰذِهِ الخَشَبَةُ قِيسُ إِصْبَعٍ *This piece of wood is of the measure of a finger.* (A, * TA.) [Both are said in the A to be tropical; but wherefore, I see not.]

قِيَاسٌ : see 1 and 3. ___ [Used as a simple subst., *Measurement.* ___ *Comparison.* ___ *Ratiocination.* ___ The *premises of a syllogism, taken together:* and also applied to *a syllogism* entire. ___ *Analogy: rule.* You say, هٰذَا عَلَى القِيَاسِ *This is according to analogy,* or *to rule.* And هٰذَا عَلَى غَيْرِ قِيَاسٍ *This is contrary to analogy,* or *to rule.* And عَلَى قِيَاسِ كَذَا *After the manner of such a thing.*]

قِيَاسِىٌّ [*Mensural.* ___ *Comparative.* ___ *Ratiocinative.* ___ *Relating,* or *belonging, to the premises of a syllogism:* and also, *syllogistic.* ___ *Analogous; regular:* as also مُقَيِّسٌ , improperly written by some European scholars مُقَيَّسٌ.]

قَيَّاسٌ A man *who practises* قِيَاسٌ [i. e. *measurement,* or *comparison,* &c.,] *much,* or *often.* (TA.) Also, *i. q.* قَوَّاسٌ, q. v. (TA.)

قَائِسٌ act. part. n. of 1. ___ One *who measures the depth of a wound in the head* [&c.] *with a probe.* (TA.)

مَقِيسٌ pass. part. n. of 1. You say, هُوَ مَقِيسٌ عَلَيْهِ [and بِهِ, meaning, *He,* or *it, is a person,* or *thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar,* or *a standard*]. (A, TA.) ___ See also قِيَاسِىٌّ.

مِقْيَاسٌ *A measure,* or *thing with which anything is measured;* syn. مِقْدَارٌ: (S, Msb, K:) pl.

مَقَايِيسُ. (A.) You say, قَاسَهُ بِٱلْمِقْيَاسِ [*He measured it with the measuring-instrument*]. (A.) And قَصُرَ مِقْيَاسُكَ فِى مِقْيَاسِى *Thy measure* (مِثَالُكَ) *fell short of my measure.* (TA.) ___ *A probe with which the depth of a wound is measured.* (A, TA.) ___ مِقْيَاسُ النِّيلِ *The Nilometer.* (TA.)

قَيَّاسٌ : see قَوَّاسٌ.

مَقِيسٌ (not مُقَيَّسٌ) *Consistent with analogy.*

قيص

1 **قَاصَ** , inf. n. قِيصٌ: see 7, in two places.

5 **تَقَيَّصَ** see 7, in three places.

7 **انقاص** , said of sand, (A, K,) and of dust, or earth, (K,) *It poured forth,* or *down:* (K:) or *it fell, fell down,* or *collapsed;* and so when said of a building; (A;) and so انقاصت said of a well (بِئْر); (S, A, K;) *it fell; fell down; fell in ruins,* or *to pieces;* or *collapsed;* (S, A, K;) as also انقاضت, with ض; (TA;) and تقيّصت : (A, K:) which ↓ last also signifies *it* (a well) *inclined, and became demolished,* or *fell in ruins;* and in like manner [تقيّص said of] a wall. (TA.) ___ انقاصت السِّنُّ *The tooth became broken:* (A:) or *became cracked,* or *split, lengthwise:* (TA:) or *fell out:* (Lth, K:) and قَاصَتْ , (TA,) inf. n. قِيصٌ, (S, K,) *it fell out from its root;* (S, K, TA;) and so with ض: (S, TA:) and انقاص الضِّرْسُ, and قَاصَ , and تقيّص , *the tooth became cracked lengthwise, and fell out.* (TA.) ___ انقاص الماءُ فى البِئْرِ *The water became abundant in the well* (K, TA) *so that it nearly demolished it.* (TA.)

بِئْرٌ قَيَّاصَةٌ *A well that has collapsed.* (A.) And بِئْرٌ قَيَّاصَةُ الجُولِ *A well having its wall,* or *casing,* or *sides, demolished.* (Ibn-'Abbád, K.)

مُنْقَاصٌ signifies *Uprooted;* (S, K;) and مُنْقَاضٌ, with the pointed ض, *cracked* or *split, lengthwise;* so says As.: but AA says, that both signify the same. (S, O.)

مَقْيَصٌ : see مَقْوَسٌ.

قيض

1 **قَاضَ** , (A, TA,) [aor, يَقِيضُ,] inf. n. قَيْضٌ, (K,) *He clave,* or *broke* or *rent asunder.* (A, * K, TA.) You say, قَاضَ البَيْضَةَ *He* (a young bird) *clave,* or *broke asunder, the egg:* and he (a bird) *clave,* or *broke asunder, the egg from over the young one.* (Lth, A, * TA.) And it is said in a trad, respecting the day of resurrection, فَإِذَا كَانَ كَذٰلِكَ قِيضَتْ هٰذِهِ السَّمَآءُ الدُّنْيَا عَنْ أَهْلِهَا, i. e., [*And when it shall be thus, this lowest heaven*] *shall be cleft,* or *rent asunder, from over its inhabitants,* meaning the inhabitants of the earth (الأَرْض), which is previously mentioned in the trad.:] or, as Sh says, *shall be dissolved.* (TA.) ___ Also, first pers. قِضْتُ, (AZ, S,) or قَضْتُ, (IAth,) *He cracked* a glass bottle, *without separation of the parts.* (AZ, S, IAth.) ___ And قَضْتُ البِنَآءَ is a dial. form of قُضْتُ [meaning *I demolished, destroyed,* or *threw down, the building*]. (Sgh.) Also, inf. n. as above, *It became cleft,* or *broken* or *rent asunder.* (K, in which only the inf. n. is mentioned.) You say, قَاضَتِ البَيْضَةُ *The egg became cleft,* or *broken asunder.* (TK.) [See also 7.] ___ And قَاضَتِ السِّنُّ, inf. n. as above, *The tooth fell out from its root;* as also with ص. (S, * TA in art. قيص.) Also, (TA,) inf. n. as above, (K,) *He hollowed out* a well (K, TA) in a rock. (TA.) And قِيضَ signifies *It was dug.* (TA.) Also, (TK) inf. n. as above, (K,) *He likened,* or *assimilated.* (K, TK.) You say, قَاضَهُ بِهِ *He likened,* or *assimilated, him,* or *it, to him,* or *it.* (TK.) [See also 5; and see قِيضٌ, below.] See also 3, in two places.

1 **قَاضَ** : see انقاص, art. قيص.

2 **قَيَّضَ لَهُ كَذَا** *He* (God, Msb) *ordained,* or *appointed, for him such a thing.* (Mgh, Msb.) And قَيَّضَ ٱللّٰهُ فُلَانًا لِفُلَانٍ, (S, A, K,) in [some of] the copies of the K, بِفُلَانٍ, which is a mistake, (TA,) *God ordained,* or

appointed, or *prepared, such a one for such a one:* (A:) or *brought such a one to such a one, and ordained,* or *appointed, or prepared, him for him.* (S, K.) Hence the saying in the Kur, [xli. 24,] (S,) وَقَيَّضْنَا لَهُمْ قُرَنَآءَ (S, K) *And we have appointed,* or *prepared, for them associates* (A, * Bd, * K, TA) *whence they do not expect,* (A, K, TA,) *which shall have possession of them like as the* قَيْض, or *shell, has possession of the egg.* (Bd.) And so in the same, [xliii. 35,] نُقَيِّضْ لَهُ شَيْطَانًا *We will appoint,* or *prepare, for him a devil* [*as an associate*]. (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of Mohammad, مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ ٱللّٰهُ لَهُ عِنْدَ سِنِّهِ مَنْ يُكْرِمُهُ [*A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him*]. (TA.)

3 **قايضهُ**, (S, A, K, &c.) inf. n. مُقَايَضَةٌ (S Mgh) and قِيَاضٌ, (A,) *He bartered,* or *exchanged commodities, with him;* syn. عَارَضَهُ, (S, O, L, and so in a copy of the K,) بِمَتَاعٍ; (S;) or عَاوَضَهُ; (A, and so in some copies of the K; in the CK, عَايَضَهُ;) and بَادَلَهُ; (A, K;) i. e. *he gave him a commodity and took another commodity in its stead:* (TA:) [as also قَابَضَهُ, with ب:] and قَاضَهُ, aor. يَقِيضُ, *he gave him a thing in exchange.* (TA.) You say, قَايَضَهُ بِكَذَا [*He gave him in exchange for such a thing*]. (Mgh.) Hence, بَيْعُ المُقَايَضَةِ *The selling a commodity for another commodity.* (Mgh.) And hence the saying of Mohammad, إِنْ شِئْتَ قَايَضْتُكَ بِهِ المُخْتَارَةَ مِنْ دُرُوعِ خَيْبَرَ, or أَقِيضُكَ بِهِ, accord. to different relations; i. e. [*If thou wilt,*] *I will give thee in exchange for it* [*the choice of the coats of mail of Kheyber*]. (TA.) You say also, أَعْطَيْتُهُ فَرَسًا بِفَرَسَيْنِ مُقَايَضَةً [*I gave him a horse for two horses in exchange*]. (JK.) And مَا أُقَايِضُ بِكَ أَحَدًا [*I do not give,* or *take, in exchange for thee any one*]. (A, TA.)

And لَوْ أُعْطِيتُ مِلْءَ الدَّهْنَآءِ رِجَالًا قِيَاضًا بِفُلَانٍ رَضِيتُهُمْ [*If I were given what would fill the desert of men, in exchange for such a one, I would not accept them*]: (A, TA:) and the like occurs in a trad. of Mo'áwiyeh, as said by him, with reference to Yezeed. (TA.)

5 **تَقَيَّضَتِ البَيْضَةُ** *The egg became broken into. pieces;* and in like manner, القَارُورَةُ *the glass bottle.* (AZ, S.) [See also 7.] ___ تَقَيَّضَ الجِدَارُ *The wall fell to pieces,* or *in ruins,* or *became a ruin, and broke down;* syn. إِنْهَدَمَ, and إِنْهَالَ; as also انقاضت : (K:) or the former signifies *the wall broke in pieces, and fell down:* but the latter has a different signification, which see in its place below. (AZ, S.) تَقَيَّضَ لَهُ *It* (a thing, TA) *became ordained, appointed,* or *prepared, for him.* (K.) تَقَيَّضَ أَبَاهُ *He resembled his father;* (AZ, S, K;) as also تَقَيَّلَهُ. (TA.) [See قِيضٌ.]

6 **تقايضا** [*They two bartered,* or *exchanged commodities, each with the other;* like تقابضا: see 3]. (JK.)

7 **انقاضت البَيْضَةُ** *The egg cracked, without splitting apart;* and in like manner, القَارُورَةُ *the glass bottle.* (AZ, S.) [See also 1.] ___ انقاض الجِدَارُ *i. q.* تقيّض: (K:) or *the wall fell to pieces,* or *in ruins, from its place, without being pulled to pieces:* (Lth:) or *cracked, without falling:* but if it have fallen, you say, تقيّض: (AZ, S:) ___ Accord. to AA, as related by ElMundhiree, انقاض and انقاص both signify *It split,* or *cracked, lengthwise:* but see مُنْقَاضٌ. (TA.) You say, accord. to As, انقاضت السِّنُّ *The tooth split,* or *cracked, lengthwise;* and in like manner, الرَّكِيَّةُ *the well:* (S:) or *it* (the well) *became broken in pieces:* or *fell; fell in ruins,* or *to pieces;* or *collapsed;* (TA;) as also انقاصت. (S, A, K, in art. انقاض.) قيص belongs both to this art. and to art. قوض. (TA.)

7 **إِنْقَاضَ** : see انقاص, art. قيص.

8 اقتاضه *He extirpated it; destroyed it utterly.* (K, TA.) [Also, *He received it,* or *took it, in exchange;* like إعتاضه: see مقتاض; and see also 3.]

قَيْضٌ [*An egg-shell;*] the *upper hard covering that is upon an egg:* (K:) or [*an egg-shell cracked in pieces;*] *what is cracked in pieces of the upper covering of an egg:* (S, * IB:) or *one from which the young bird,* or *the fluid, has gone forth.* (Lth, K.) *A compensation,* or *substitute; a thing given,* or *received,* or *put,* or *done, instead of, in the place of,* or *in exchange for, another thing.* (K.) You say, باعه فرسًا بفرسين قيضين [*He sold to him a horse for two horses as substitutes*]. (TA.) ___ هُمَا قَيْضَانِ *They two are likes; they two are like each other;* (A' Obeyd, A;) *each of them is fit to be a substitute for the other.* (A, TA.) [See also هٰذَا قَيْضٌ لَهُ ___.] هُمَا قَوْضَانِ, and قَيَاضٌ له, *This is equal,* or *equivalent, to it.* (O, K.)

قَيْضَةٌ *A small piece of bone:* (AA, K:) pl., accord. to the K, قِيَضٌ; but correctly, accord. to AA, قَيَضٌ. (TA.)

قَيَّضٌ *A barterer,* or *an exchanger of commodities:* (S, Msb:) of the measure فَيْعِلٌ. (Msb.) You say, هُمَا قَيَّضَانِ *They two are barterers,* or *exchangers of commodities;* like as you say بَيَّعَانِ. (S.)

قَيَاضٌ : see قَيْضٌ.

مَقِيضٌ The *place in which is* [*an egg-shell,* or *an egg-shell cracked in pieces,* or *empty,* or] *the part of an egg called* قَيْضٌ. (K, TA.) بَيْضَةٌ مَقِيضَةٌ *An egg cleft,* or *split.* (TA.) ___ بِئْرٌ مَقِيضَةٌ *A well abounding with water, having been hollowed out,* (K, TA,) or *cleft.* (TA.)

المُقْتَاض in the following verse of Abu-shShees,

* بُدِّلْتُ مِنْ بُرْدِ الشَّبَابِ مُلَآءَةً *

* خَلَقًا وَبِئْسَ مَثُوبَةُ المُقْتَاضِ *

[*I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange*] is from قِيضٌ as signifying the bartering, or exchanging commodities, (TA,) [or rather the giving in exchange: see 3.]

بَيْضَةٌ مُنْقَاضَةٌ *An egg cracked, without being split apart;* and in like manner, قَارُورَةٌ *a glass bottle.* (AZ, S.) As says, that مُنْقَاصٌ signifies *uprooted;* and مُنْقَاضٌ, with the pointed ض, *cracked,* or *split, lengthwise;* but AA says, that *both signify the same.* (S, O, in art. قيص.)

مُنْقَاضٌ : see مُنْقَاصٌ.

قيظ

1 **قَاظَ بالمَكَان** , (S, Msb, K,) aor. يَقِيظُ, inf. n. قَيْظٌ; (Msb;) and به تَقَيَّظَ; (S, K;) and به قَيَّظَ; (K;) and اقتاظ ; (TA;) *He,* (a man, Msb,) or *it,* (a people, K,) *remained,* or *abode, in the place during the season called* قَيْظ, (K, * TA,) *during the summer,* (S,) or *during the days of heat.* (Msb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying تَقَيَّظَ الرَّمْلَ [*He remained,* or *abode, during the summer,* or *hot season, in the sands*]. (TA.) ___ قَاظَ يَوْمُنَا *Our day became vehemently,* or *intensely, hot.* (S, Sgh, K.) ___ See also 3. قِيظُوا *They were rained upon by the rain of the season called* القيظ; similar to صِيفُوا and رِبُعُوا. (TA.)

2 **قَيَّظَ** see 1. قَيَّظَهُ, (S, K,) inf. n. تَقْيِيظٌ, (K,) *It* (a thing, S, K, such as food, and a garment, TA) *sufficed him for his* [*season called*] قَيْظ; (S, K;) similar to صَيَّفَهُ and شَتَّاهُ. (TA.)

3 **قايظه** , inf. n. مُقَايَظَةٌ, *He remained,* or *abode, during the season called* قَيْظ *with him.* (AHn.) ___ عَامَلَهُ مُقَايَظَةً, and قِيَاظًا, and قُيُوظًا, with damm, which last is extr., (K, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of قَاظَ ,] *He made an engagement,* or *a contract, with him for the season called* قَيْظ: (TA:) from القَيْظُ, like مُشَاهَرَةً from الشَّهْر. (K, TA.) And إِسْتَأْجَرَهُ مُقَايَظَةً, and قِيَاظًا, *He hired him,* or *took him as a hired man,* or *hireling, for the season so called.* (TA.)

5 **تَقَيَّظَ** see 1, in two places.

8 **إِقْتَيَظَ** see 1.

قَيْظٌ The *most vehement,* or *intense, heat of summer;* (S, K;) *from the* [*auroral*] *rising of*

the Pleiades, [*which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,*] *to the* [*auroral*] *rising of Canopus,* [*which, at the same period, was about the 4th of August, O. S.:*] (K:) or *vehemence,* or *intenseness, of heat:* (Msb:) pl. [of pauc.] أَقْيَاظٌ and [of mult.] قُيُوظٌ. (K.) ___ Also, The *quarter which people* [*commonly*] *call the* صَيْف; (Msb;) the *summerquarter, commencing when the sun enters the sign of Cancer;* so termed by some, who called the spring-quarter the صَيْف, and the autumnal-quarter the رَبِيع; others [in later times] calling the summer-quarter the صَيْف, the spring-quarter the رَبِيع, and the autumnal-quarter the خَرِيف; but agreeing with the former in calling the winterquarter the شِتَآء: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْف, which is that called رَبِيعُ الكَلَإِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قَيْظ, consisting of *Hazeerán and Temmooz and Áb* [or *June and July and August, O. S.*]; then, the quarter called the خَرِيف, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَآء, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (Az, TA.) ___ لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الوَلَدُ غَيْظًا والمطَرُ قَيْظًا, a saying of Mohammad, meaning [*The resurrection,* or *the time thereof, will not come to pass until the* birth of a *child be* an occasion of *wrath,* or *rage, and*] *rain be* accompanied by air like the قَيْظ [or *most vehement heat of summer*]. (TA.) ___ إِجْتَمَعَ

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القَيْظُ is an elliptical and abridged phrase, meaning *The people,* or *company of men, assembled themselves in the* قَيْظ [or *summer*]. (TA.)

قَيْظِىٌّ *What is brought forth* [*of sheep* or *goats*] *in the season called the* قَيْظ. (K, TA.) [See

also صَفَرِىٌّ, in three places.]

قِيَاظٌ Seed-produce [or wheat] *that is sown in the autumn and the beginning of winter* [*so as to be reaped in summer*]. (JK, TA.)

يَوْمٌ قَائِظٌ *A day vehemently,* or *intensely, hot:* and قَائِظٌ قَيْظٌ *a summer vehement,* or *intense* [*in heat*]. (TA.)

مَقِيظٌ *A place where people remain,* or *abide, in the summer;* (IAar, S, K;) as also مَقْيَظٌ. (K.) And *A place of pasturing in summer.* (IAar.) ___ Also, (JK,) or مَقِيظَةٌ , (K,) *A plant,* or *herbage, that remains green until the* قَيْظ [or *summer*], (Lth, JK, K,) *although the land and leguminous plants be dried up,* (Lth, TA,) *being a means of subsistence for the camels when other herbage has become dry.* (Lth, JK, K.)

مَقِيظَةٌ : see مَقِيظٌ.

مُقَيِّظٌ A thing *that suffices one for the* [*season called*] قَيْظ. (S.)

قَيْظِىٌّ : on the نِتَاج thus called see صَفَرِىٌّ.

قيق

قِيقَآءٌ , (K, voce تَلْتَلَةٌ; S, K, voce رَفَضٌ, and voce وَلِيعٌ; K, voce جُفٌّ; &c.,) or قِيقَآءَةٌ, (S, voce تَلْتَلَةٌ; and TA,) and قِيقَأَةٌ, (TA,) or قِيقَاةٌ and قِيقَايَةٌ, (JK,) The *envelope* (قِشْرٌ, JK, or وِعَآءٌ, TA) *of the* طَلْعٌ [or *spadix of the palm-tree*]; (JK, TA;) *which is made into a drinking-vessel, like the* تَلْتَلَةٌ: (JK:) the قِيقَآءُ of the طَلْعٌ is the *envelope* (غِشَآءٌ) *that is with the* وَلِيعٌ. (K, voce جُفٌّ.)

قِيقٌ and see فَاقٌ.

قُيَاقٌ : see فَاقٌ.

قيقاء see voce حَرَبٌ and K, voce وَلِيعٌ and جُفٌّ.

قيل

1 قَالَ *He slept during midday:* (Mgh:) or *he stayed during midday.* (TA, art. قَيَّلَ ___.) هجر: see another meaning, voce بَيَّتَ.

3 قَايَلَهُ البَيْعَ [*He dissolved, rescinded,* or *annulled, with him the sale*]. (A, art. رد.)

4 أَقَالَ ٱللّٰهُ عَثْرَتَكَ, and عثارك, [*May God cancel thy slip, lapse, fault, wrong action,* or *mistake:* (A, art. عثر:) *may God raise thee from thy fall.* (Msb, art. أَقَالَهُ عَثْرَتَهُ.) قيل *He forgave him his slip, lapse,* or *fault.* (MA.)

5 تَقَيَّلَ أَبَاهُ : see تَقَيَّضَ and تَأَسَّلَ.

10 اسْتَقَالَ البَيْعَ *He desired,* or *demanded, the rescinding of the sale,* or *purchase.* (MA.) And اسْتَقَالَ العَنْوَةَ *He desired,* or *demanded, his passing over,* or *forgiving, the slip, lapse,* or *fault.* (MA.) See also Har, p. 7. See also a verse cited voce عَنْوَةٌ.

قَائِلَةٌ : see غَائِرَةٌ.

مَقِيلٌ *A resting-place;* syn. مُسْتَقَرٌّ: hence, مَقِيلُ الحُبِّ [*the resting-place of love*] and مَقِيلُ الغَيْظِ [*the resting-place of wrath*], applied by El-Mutanebbee to *the heart.* (W, i. 112.) See an ex. (mistranslated) in De Sacy's Ar. Gr., sec. ed., ii. 165: the same, with a var., in Ibn-Akeel p. 210.

قين

قَيْنٌ The *part*, of a camel, *that is the place of the shackle*, or *hobble*. (Ham, p. 558.) See a verse of Dhu-r-Rummeh, voce دَانَى.

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ك

[*The twenty-second letter of the Alphabet,* called كَافٌ. It is one of the letters termed مَهْمُوسَة, or non-vocal, i. e. pronounced with the breath only, without the voice; and it also belongs to the class called شَجَرِيَّة. It is a radical letter. ___ As a numeral it denotes *twenty.* ك, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.]

كَ prefixed to a noun is called كَافُ التَّشْبِيه *The* ك *of comparison.* Respecting its being prefixed to pronouns, see أَنْ, suprà, p. 106. ___ إِجْعَلْ هٰذَا الشَّىْءَ كَأْسًا وَاحِدًا *Make thou this thing to be* [*uniform,* or] *of one way,* or *mode,* or *manner.* (ISk, in TA, art. كَذٰلِكَ ___.) بأج *The like thereof; such like;* and simply *such;* and *so.* ___ كَإِ and كَآءِ : see كَأَىّ or كَأَيِّنْ voce كَمَا ___. أَىٌّ followed by a pret. often means *Like as when:* see an ex. in a verse cited above, p. 740. ___ كَمَا is often followed by a pret. in the sense of an aor.: see exs. in EM., pp. 41 & 214. ___ كَمَا أَنْتَ وَزَيْدًا [*Keep as,* or *where, thou art, and approach not Zeyd!* like مَكَانَكَ وَزَيْدًا]. Heard by Ks. (L, art. كَمَا أَنْتِنِى ___.) عند *Wait for me where thou art!* Heard by Az from certain of the Benoo-Suleym. (L, art. ك ___.) عند of allocution is varied like the pronominal affix of the sec. pers., accord. to the sex and number of the persons addressed: see exs. in the Kur, iii. 42 and xix. 21 (Flügel's ed., and Lees' Keshsháf), xii. 37, ii. 46, &c., and xii. 32. But sometimes the same form is used in addressing a number of persons as in addressing one man: see, for ex., Kur, iv. 96.

كأ

R. Q. 1 كَأْكَأَ , (K,) inf. n. كَأْكَأَةٌ ; (TA;) and تَكَأْكَأَ , (S, K,) as also تكعكع; (S;) *He drew back,* or *retired, and was cowardly.* (S, K.) ___ كَأْكَأَ, inf. n. كَأْكَآءٌ, [respecting the form of which see ظَأْظَأَ,] *He was very impatiently cowardly.* (AA, K.) [In the CK., in the explanation of the inf. n., الجَبِينُ is put for الجُبْنُ.] ___ Also, inf. n. as above, *He* (a thief) *ran away.* (K, TA.) See R. Q. 2.

R. Q. 2 تَكَأْكَأَ *He was prevented,* or *hindered.* (Lth.) ___ تَكَأْكَأَ فِى كَلَامِه *He hesitated in his speech, and was unable to speak.* (K.) تَكَأْكَأَ عَلَيْهِ النَّاسُ, (S, K, *) and كَأْكَأَ , (K,) *The people collected around him;* (S, K;) *crowded,* or *pressed, upon him.* (TA.) And see R. Q. 1.

مُتَكَأْكِئٌ *Short.* (S, K.)

كأب

1 كَئِبَ , aor. ـَـ , inf. n. كَأْبَةٌ and كَآبَةٌ (S, K) and كَأْبٌ (K) and كَأْبَآءُ ; (TA;) and اكتأب ; (S, K;) *He was in an evil state, and broken* [*in spirit*] *by grief,* or *mourning;* (S, K;) *he was in grief, unhappy, sorrowful,* or *sad.* (K.) See also 4.

4 اكأبهُ *He caused him to grieve,* or *mourn,* or *to be unhappy, sorrowful,* or *sad;* (K;) *threw him into grief,* or *mourning, &c.* (TA.) ___ اكأب *He was in grief,* or *mourning; was unhappy, sorrowful, or sad:* (K:) or *he entered upon a state of grief, mourning, unhappiness, sorrow,* or *sadness;* or *a state of being changed and broken in spirit by reason of intense anxiety.* (TA.) See also 1. *He fell into destruction,* or *ruin.* (K.)

8 اكتأب وَجْهُ الأَرْضِ [*The face of the earth,* or *land, became of sad aspect*]. (TA.) See 1.

كَئِبٌ : see كَئِيبٌ.

كَأْبَآءُ *Grief, mourning, unhappiness, sorrow,* or *sadness:* (K:) [in which sense the inf. n. كَآبَةٌ is more commonly used:] or *intense grief, &c.:* used both as an inf. n. and as an epithet. (TA.) See كَئِيبٌ.

كُؤَبَةٌ *i. q.* تُؤَبَةٌ, in the following phrase مَا بِهِ كُؤَبَةٌ *There is nothing in him for which he should be ashamed.* (K.)

كَئِيبٌ (S, K) and كَئِبٌ and مُكْتَئِبٌ (K) A man *in an evil state, and broken* [*in spirit*] *by grief,* or *mourning;* (S, K;) *in grief, unhappy, sorrowful,* or *sad.* (K.) كَئِيبَةٌ and كَأْبَآءُ *the same,* as applied to a woman. (S.) ___ الارض كَئِيبَةُ الوَجْهِ [*The earth,* or *land, is of sad aspect.*] (TA.)

مُكْتَئِبٌ see رَمَادٌ مُكْتَئِبُ اللَّوْنِ ___. كَئِيبٌ *Ashes of a colour inclining to black;* (S, K;) as is the colour of him who is in an evil state, or broken [in spirit] by grief. (S.)

كأد

1 **كَأَدَ** , aor. ـَـ , *He was in an evil state, and broken* [*in spirit*] *by grief,* or *mourning;* or *was in grief, unhappy, sorrowful,* or *sad,* syn. كَئِبَ. (K.)

5 **تَكَأَّدَنِى** and تَكَآءَدَنِى *It* (a thing, or an affair,) *was difficult to me; it distressed, troubled, fatigued,* or *wearied, me.* (S, L, K.) ___ تكأّد الشَّىْءَ *He took,* or *imposed, upon himself,* or *undertook, the thing, in spite of difficulty, trouble* or *inconvenience; he constrained himself to do the thing, notwithstanding it was difficult, troublesome,* or *inconvenient, to him.* (L, K.) You say تَكَأَّدْتُ الذَّهَابَ إِلَى فُلَانٍ, meaning, *I* [*constrained myself to go, and*] *went to such a one, in spite of difficulty, trouble,* or *inconvenience.* (AZ, L.) ___ *He endured the thing; struggled with,* or *against, it; contended with its difficulty,* or *severity; underwent difficulties, troubles,* or *inconveniences, in doing it; endured,* or *bore, its heat and severity;* syn. كَابَدَهُ, and صَلِىَ بِهِ. (IAar, L, K.)

6 **تَكَأَّ** see 5.

كَأْدَآءُ *Difficulty.* (IAar, L, K.) ___ *Grief; sorrow; mourning;* syn. حُزْنٌ: so accord. to the K; but accord. to IAar [and the L] *fear;* syn. خَوْفٌ: (TA:) and *caution:* (IAar, L.) ___ *Injustice.* (K.) ___ *A dark night.* (IAar, L, K.) ___ See also كَؤُودٌ.

عَقَبَةٌ كَؤُودٌ , (S, L, K,) and كَأْدَآءُ , (L, K,) *A mountain-road difficult of ascent.* (S, L, K. *) Such a road is also termed [simply] كَأْدَآءُ, and صُعَدَآءُ: [in the K it is said, that كُؤَدَآءُ is syn. with صُعَدَآءُ:] and كَؤُودٌ [in like manner, as a

subst.,] signifies. *a difficult place of ascent:* like صَعُودٌ. (L, TA.)

كأس

كَأْسٌ , (ISk, S, A, Msb, K,) and كَاسٌ, with the ء suppressed, is allowable, (Msb,) and sometimes occurs, (TA,) *A drinking-cup:* (A, K:) or [*a cup of wine;* i. e.] *a cup containing wine;* (S, A, K;) or *a cup full of wine:* (Msb:) when not containing wine, it is not thus called; (IAar, S, Msb;) being in this case called قَدَحٌ: (TA:) or it has the first and the second of these significations: (TA:) or it signifies *wine itself:* (As, AHát, Ibn-'Abbád:) or has this signification also: (K:) and is of the fem. gender: (S, A, Msb, K:) pl. [of pauc.] أَكْؤُسٌ and [of mult.] كُؤُوسٌ and كِئَاسٌ, (S, Msb, K,) the last with ء, (TA, [but written without ء in the CK,]) and, accord. to AHn, كِيَاسٌ, without ء, which, if correct, is originally كِوَاسٌ, from كَاسٌ, with the ء changed into ا as representing و, (TA,) and

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كَاسَاتٌ, (K,) without ء. (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, سَقَاهُ كَأْسًا مِنَ الذُّلِّ [*He gave him to drink a cup of abasement*]: and مِنَ الفُرْقَةِ [*of separation*]: and مِنَ المَوْتِ [*of death*]: and مِنَ الحُبِّ [*of love*]. (TA.) You say also, سَقَاهُ الكَأْسَ الأَمَرَّ [*He gave him to drink the most bitter cup*]; meaning *death:* (A, TA:) and كُؤُوسُ المَنَايَا [*The cups of death;* lit., *deaths*]. (A.) Az. thinks that it may be derived from كَاصَ فُلَانٌ مِنَ الطَّعَامِ وَالشَّرَابِ, meaning, Such a one ate and drank much ; because ص and س are interchangeable in many words on account of the nearness of their places of utterance. (TA.)

كأن

1 كَأَنَ فِى خَلْقِه *He,* (a man) *was strong in his make* (IAar, in TA, voce كَنَتَ.)

كَأْنٌ A man *strong in his make.* (IAar, in TA, voce كَنَتَ.)

كَأً and كاءً : see كَأَىٌّ or كَأَيِّنْ in art. أَىٌّ (p. 134 *a.*)

كب

1 **كَبَّهُ** , aor. ـُـ , (inf. n. كَبٌّ , TA;) and كَبْكَبَهُ ; (K, TA;) *He inverted it,* or *turned it upside-down.* (K.) ___ كَبَّ الإِنَآءَ , aor ـُـ , inf. n. كَبٌّ , [*He inverted,* or *turned down, the vessel, so as to pour out its contents*]: (TA:) *he turned the vessel over upon its head.* (Msb.) ___ كَبَّ القَصْعَةَ *He turned over the wooden bowl upon its face.* (TA.) ___ كَبَّهُ , (K,) or كبه لوجهه , (S,) [or عَلَى وَجْهِهِ (see 4),] and اكبه (K) and كَبْكَبَهُ , (S, K,) *He prostrated him; threw him down upon his face.* (S, K.) [One says,] كَبَّ اللّٰهُ عَدُوَّ المُسْلِمِينَ [*May God overthrow,* or *prostrate, the enemy of the Muslims!*]: but one should not say اكبّ . (S.) See also 4. ___ *He cut,* or *wounded,* a camel *in the legs.* (TA.) كَبَّ , (aor. ـُـ , inf. n. كَبٌّ , TA,) *He* [*convolved,* or *glomerated,* thread, and likewise hair (see فَلِيلٌ), or *he*] *made* thread [&c.] *into* كُبَب [or *balls*]: (S, K:) or *into a* كُبَّة [or *ball*]. (ISd.) [The verb is used in the present day to signify *He wound* thread *into a ball,* or *balls.*] See 5. كَبَّ , [aor., app., ـِـ ,] *He,* or *it, was weighty,* or *heavy.* (K.) See كُبَّة *He kindled,* or *set on fire,* كُبّ , which is [*a plant,* or *tree, of the kind called*] حَمْض. (AA, K.)

2 **كبّب** , inf. n. تَكْبِيبٌ, *He made* كَبَاب , or *meat cut up, &c.* (K.)

4 **أَكْبَبَ** See 1. اكبّ *He bent his head down towards the ground;* [as also انكبّ إِلَى الأَرْضِ, occurring in the TA, art برز;] *bent himself down; stooped.* (TA.) [See Kur, lxvii, 22.] ___ اكبّ , (K,) or اكبّ عَلَى وَجْهِهِ, (S) and انكبّ , (TA,) quasi-pass. of كَبَّ ; *He fell prostrate* or *prone; fell upon his face:* (S, K:) the former verb extr. with respect to analogy, (S,) [as quasipass. of كَبَّ : see أَحْجَمَ, and أَحْنَجَ]: [and كَبَّ , aor., app., , inf. n. كَبٌّ , *he fell, having stumbled:* for] كَبٌّ is the *contr. of* انْتِعَاشٌ. (S, art. تعش (i. اكبّ لَهُ ___.)

e., للشَّىْءِ, TA) *i. q.* تَحَانَى (as in some copies of the K) or تَحَانَأَ (as in others): the latter [meaning *He bent down towards it*] is probably the correct reading. (TA.) اكبّ عَلَيْهِ, (i. e., على الشَّىْءِ, TA,) and انكبّ, *He fell to,* or *set about, doing it.* (K.) اكبّ عَلَى الأَمْرِ يَفْعَلُهُ, and انكبّ, [*He fell to,* or *set about, the thing, to do it*]. (S.) اكبّ عَلَيْهِ, (i. e., على عَمَلٍ, TA,) and انكبّ, *He kept,* or *adhered, to it;* (K;) i. e., to a work. (TA.)

5 **تكبّبت الإِبلُ** *The camels were prostrated by disease* (S, K) or *emaciation.* (S.) تكبّب *It* (sand) *became contracted* (*by reason of its moisture,* TA,) *into a compact mass:* (S:) or *became moist, and, in consequence, compact:* whence كُبَّةُ غَزْلٍ [a ball of spun thread], as indicated by Z in the A. (TA.) ___ تكبّب *He wrapped himself up in his garment:* (A:) [as also تكبكب : ex.] جَاءَ مُتَكَبْكِبًا فِى ثِيَابِهِ *He came wrapped up in his garment.* (S.)

6 **تكابّوا عَلَيْهِ** *They pressed together,* or *crowded together, upon it.* (TA.) [See تَّكَاتُّوا, in art. كت.]

7 **انكبّ** *It* (a jug, or the like) *was,* or *became, inverted,* or *turned down, so as to pour out its contents.* (IB, in TA, voce غَرْبٌ.) ___ See 4, in five places.

R. Q. 1 **كَبْكَبَهُ** *He turned him over, one part upon another:* or *threw him from the top of a mountain* or *wall.* (TA.) See 1, in two places. ___ كَبْكَبَهُ, inf. n. كَبْكَبَةٌ, *He threw him into a deep place,* or *hollow.* (K.) فَكُبْكِبُوا فِيهَا [Kur, xxvi, 9 4,] *And they shall be thrown prostrate therein:* [i. e., into the fire of hell:] (S:) or *they shall be collected together and thrown down into it,* namely, the abyss of hell-fire: (Lth:) lit., *they shall be thrown so as to turn over and over until at length they come to a stop therein:* (TA:) or *they shall be thrown into it, one upon another:* (Zj:) or *they shall be collected together therein.* (TA.) ___ كبكب المالَ *He*

collected together, and brought or *put back, the extremities of what was scattered of the wealth* or *property:* [meaning, *he collected the camels &c. by driving together those that were dispersed:*] like كَمْهَلَهُ and دَبْكَلَهُ &c. (L.)

R. Q. 2 تَكَبْكَبُوا *They collected themselves together.* (TA.) ___ See 5.

كُبٌّ, [coll. gen. n., *A plant* or *tree, of the kind called*] حَمْض; (K;) *a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine,* or *soft, and plain soil:* n. un. with ة: or, accord. to some, it is [*a plant,* or *tree,*] *of the kind called* نَجِيلُ الفَلَاة: but IAar says, among the [plants, or trees, called] حَمْض, are the نجيل and the كبّ. (TA.)

كَبَّةٌ and كُبَّةٌ *A charge, an assault,* or *an onslaught, in war.* (K) [And] كَبَّةٌ (S, K) and كُبَّةٌ (K) *A single impetus* [in some copies of the S, دَفْعَة; in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] *in fighting and in running* [in the CK, والجُرْى, which is doubtless a mistake]: (S, K:) *and vehemence thereof.* (TA.) ___ كَبَّةٌ and كُبَّةٌ *A collision between two troops of horses:* in the K, بين الجَبَلَيْن; but correctly, بين الخَيْلَيْن, as in other lexicons. (TA.) ___ كَبَّةٌ (S, K) and كُبَّةٌ (K) *A letting loose,* or *setting free, horses,* (S, K,) *upon the race-course,* or *field, to run,* or *to charge.* (S.) [This is evidently meant in the S as an explanation of the words rendered here a single impetus &c.] ___ كَبَّةٌ (S, K) and كُبَّةٌ (K) The *vehemence and assault* [in some copies of the S, دَفْعَة: in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] of winter. (S, K) ___ كَبَّةُ النَّارِ *A dash,* or *dashing of the fire* [of hell]. (TA.) كَبَّةٌ and كُبَّةٌ and كَبْكَبَةٌ and كَبْكَبَةٌ and كَبْكَبٌ or (accord. to the TA) كَبْكَبٌ, *A throwing into a deep place,* or *hollow.* (K.) See كَبْكَبَ. See also كُبَّةٌ.

كُبَّةٌ: see كَبَّةٌ *passim.* الكبّ [a mistranscription for الكُبَّةُ, as is shown by the next sentence,] *What is collected together,* of dust, or earth, and of other things. (TA [See also سَفَاةٌ, voce سَفًا.] ___ Hence, (TA,) كُبَّةٌ *A* جَرْوَهَق (which is

not an Arabic word, TA, [but arabicized, from the Persian كُرُوهَهْ guróhah, signifying a *ball*] *of spun thread:* (S, K:) or *such as is collected together,* [or *convolved, so as to*

form a ball,] of spun thread: (TA: [see 5:]) pl. كُبَبٌ. (S, K.) [And it is likewise of hair: see فَلِيلٌ.] ___ [Hence,] كُبَّةٌ (S, K) and كُبْكُبَةٌ (S) or كَبْكَبَةٌ (K) *A company, congregated body,* or *troop,* (K,) *of horses,* (S,) or *of men.* (TA.) كبكبة من بنى إسرائيل *A company of the Children of Israel.* (TA, from a trad.) كُبَّةُ السُّوق *The company of the market:* said in a trad. to be the company of Satan. (TA.) رماهم بكُبَّته [*He threw upon them*] *his troop,* or *company.* (TA.) See also below. ___ *A herd of great camels.* (K.) إِنَّكَ لَكَالْبائعِ الكُبَّةَ بالهُبَّة *Verily thou art like the seller of a herd of great camels for wind.* A proverb, thus related by AZ: but, as related by some, الكبة بالهبة, without teshdeed: see arts. كبو and هبو. (TA.) ___ كُبَّةُ الخَيْل *The greater number,* or *main part, of the troop of horses.* (Th.) ___ *I. q.* عيالٌ: so in the phrase عليه كبّةٌ [*He has a family,* or *household, dependant upon him*]. (TA.) ___ كُبَّةٌ (K) and كَبَّةٌ (S, K) *A pressing,* or *crowding, together.* (S, K.) كُبَّةٌ *Weight.* (K.) So in the saying رماهم بكُبَّته [*He threw upon them his weight*]. (TA.) (But see above.) And أَلْقَى عَلَيْه كُبَّتَهُ *He threw his weight upon him.* (TA.)

كَبَابٌ *i. q.* طَباهِجٌ; (S;) i. e., (TA,) *Flesh-meat cut up* [*into small pieces*] (K) *and roasted,* or *broiled;* or *thrown upon burning coals:* (TA:) [*small morsels of meat, generally mutton or lamb, roasted on skewers*]. Asserted by El-Khafájee to be Persian; and thought to be so by Yaakoob. (TA.)

كُبَابٌ *A large number* of camels or of sheep or goats. (K.) Also used as an epithet: ex. نَعَمٌ كُبَابٌ *Camels,* or

camels and sheep or *goats, so numerous that one mounts upon another.* (TA.) نَعَمٌ كُبَاكِبٌ *Many camels,* or *camels and sheep* or *goats.* (TA.) See also كُثَابٌ *Dust; earth.* (K.) ___ *Adhesive mud;* or *clay.* (K.) ___ *Moist earth.* (K.) ___ *An abundance of moist,* or *soft, earth, that cleaves together.* (TA.) ___ *Sand that is contracted* (*by reason of its moisture,* TA,) *into a compact mass:* (S:) *sand that has become moist, and, in consequence, compact.* (TA.)

كَبَابَةٌ *A certain medicine* (S, K) *of China:* (K:) [*cubeb,* or *piper cubebae.*]

كَبْكَبٌ and كَبْكَبٌ, see كَبَّةٌ *A certain game* (K) *of the Arabs.* (TA.)

كُبْكُبٌ and كُبَاكِبُ A man (TA) *of compact* (*and strong,* TA,) *make:* pl. كَبَاكِبُ. (K.)

كَبْكَبَةٌ and كَبْكَبَةٌ, see كُبَّةٌ.

كُبْكُبَةٌ see كُبْكُوبٌ.

كَبْكَابٌ *An excellent kind of thick dates.* (K.)

كُبْكُوبٌ and كُبْكُوبَةٌ and كُبْكُبَةٌ *A closely congregated body of men.* (K.)

كَبْكَابَةٌ A *fat* woman. (K.)

رَجُلٌ أَكَبُّ *A man who is constantly stumbling.* (TA.)

مَكَبٌّ and مِكْبَابٌ One *who looks much towards the ground.* (K.)

مُكَبَّبَةٌ *A dust-coloured wheat, with thick ears,* (K,) *like small birds, and a thick straw, the eaters of which* [namely the straw, a common fodder in Arabia,] *do not become brisk,* or

sprightly. (TA.)

مِكْبَابٌ see مِكَبٌّ.

كبا

كَبَا : said of a horse: see above, art. حنذ, p. 656 *b.* ___ See also a phrase voce كَبَا ___. سَلَّةٌ *He fell upon his face:* (K, TA:) or so كَبَا لِوَجْهِهِ : S, TA:) and كَبَا also signifies عَثَرَ [*he stumbled,* or *tripped*]. (TA.)

كبت

1 **كَبَتَهُ** , aor. ـِ , (inf. n. كَبْتٌ, TA,) *He threw him down prostrate;* (K;) as also كَبَتَهُ لِوَجْهِهِ: (S:) *he threw him,* or *it, down upon his,* or *its face;* like كَبَّهُ: this is the primary signification. (TA.) ___ كَبَتَهُ اللّٰهُ لِوَجْهِهِ *May God prostrate him, so that he may not succeed in his enterprise,* or *may not gain the victory!* (TA.) ___ كَبَتَ الكَافِرَ *He* (God) *prostrated the unbeliever, and denied him what he desired,* or *disappointed him,* or *caused him to fail of attaining his desire.* (TA, from a trad.) ___ كَبَتَهُ *He repelled him* (i. e. an enemy) *in his rage,* or *wrath.* (K.) ___ *I. q.* كَسَرَهُ [here app. signifying *He routed him;* or *put him to flight.*] (K.) ___ كَبَتَهُ, (inf. n. كَبْتٌ, S,) *He turned away,* or *averted, him:* (S, K:) *and abased him; debased him; rendered him vile, despicable,* or *ignominious.* (S, K.) Syn. أَذَلَّهُ and أَخْزَاهُ (K) Ex. كَبَتَ اللّٰهُ العَدُوَّ *God averted and abased the enemy.* (S.) ___ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ, in the Kur, [lviii, 6,] signifies, *They* [who oppose God and his Apostle] *have been abased, and punished, by their being overcome, like as those who were before them,* of such as opposed God, *were abased, &c.:* (Zj:) or *they have been enraged, and grieved,* on the occasion of the war of the Moat, *like as those who were before them,* who fought with the prophets, *were enraged and grieved:* (Fr:) in favour of which latter interpretation it has been argued, that الكبت is formed from الكبد, the liver, by the substitution of ت for د, and that the liver is the source of rage and malevolence. (Az.) كَبَتَهُ *i. q.* كَبَدَهُ, *He smote,* or *hurt, his liver.* (TA.) ___ كَبَتَ غَيْظَهُ فِى جَوْفِهِ *He restrained his rage in his inside* [or *bosom*]. You say, مَنْ كَبَتَ غَيْظَهُ فِى جَوْفِهِ كَبَتَ اللّٰهُ عَدُوَّهُ مِنْ خَوْفِهِ [*Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him*]. (A.)

7 انكبت *He was thrown down,* or *fell down, prostrate;* or, *upon his face.* (TA.)

كبت [app. كَبْتٌ or كِبْتٌ or كَبَتٌ] *i. q.* كَبِدٌ The *liver.* Ex. بَرُدَ كُبْتُهُ [*His liver became cool:* i. e., *his rage became assuaged*]. ('Ináyeh.)

كَبْتٌ *Rage* or *wrath; and grief,* or *sorrow.* ('Ináyeh.)

مَكْبُوتٌ pass. part. n. of 1, q. v. ___ Also, *Affected with violent grief,* or *sorrow:* originally مَكْبُودٌ: i. e., *having his liver affected by grief,* or *sorrow.* (TA, from a trad.)

مُكْتَبِتٌ *Filled with grief,* or *sorrow;* (K;) or *with rage,* or *wrath.* (TA.)

كبث

1 **كَبِثَ** , aor. ـَ , *It* (flesh meat) *became altered and stinking.* (S, K,) ___ كَبَثَ, (aor. ـُ , inf. n. كَبْثٌ, TK,) *He covered over* (غَمَّ) flesh-meat, (K,) *so that it became altered and stinking.* (TK.)

2 **كَبَّثَ السَّفِينَةَ** , inf. n. تَكْبِيثٌ, *He inclined the ship towards the shore, and transferred what was in it to another ship.* (K.)

كَبَاثٌ [coll. gen. n.] *What is ripe of the fruit of the* أَرَاكٌ; (IAar, S, K;) what is unripe thereof being called بَرِيرٌ: (S:) or *what has become black thereof:* (TA in art. برم: [see also مَرْدٌ:]) or *what is unripe thereof:* (M:) or, as some say, the *fruit of that tree when scattered:* n. un. with ة: (TA:) the كباث are, in quantity (مِقْدَار), a little above the grains of the coriander, and fill both the hands of a man; being more than a camel takes at once into his mouth. (AHn.)

لَحْمٌ كَبِيثٌ , and مَكْبُوثٌ , *Flesh-meat that has been covered,* (K,) [and] *become* [*in consequence*] *altered and stinking.* (TK.) AA explains كَبِيثٌ by the words لَحْمٌ قَدْ غُمَّ. (TA.)

كُنْبُثٌ and كُنْبُوثٌ and كُنَابِثٌ *Hard and strong.* (K.) ___ Also, all the three words, *Contracted* [*in disposition*], *and niggardly,* or *stingy.* (K.) Accord. to some, the ن is a radical letter. (TA.) [See also art. كنبث.]

مَكْبُوثٌ : see كَبِيثٌ.

كبح

1 كَبَحَ الدَّابَّةَ , (aor. ـَـ , inf. n. كَبْحٌ , L,) *He pulled in the horse,* or *the like, by the bridle and bit,* (*and struck its mouth with the bit,* L,) *in order that it might stop,* (S, L, K,) *and not run;* (S, L;) as also أَكْبَحَهَا ; (Yaakoob, K;) or you say اكمحها and اكفحها and كبحها [only]; the last alone without ا: (As, S:) or *he* (the rider) *pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly:* so in the Nh, the explanation in which is incorrectly given by

Mullà 'Alee Káree: (TA:) or اكبحه signifies *he pulled up his head by the bridle, so as to make it upright,* or *erect;* (Msb;) and so كَبَحَهُ . (A.) ___ كَبَحَ فُلَانًا عَنْ حَاجَتِهِ *He turned such a one back from,* or *made him to revert from,* or *relinquish, the thing that he wanted.* (L, K.) ___ كَبَحَ الحَائِطُ السَّهْمَ *The wall made the arrow, striking it, to turn from its course, without its sticking in it.* (L.) ___ كَبَحَهُ *He struck him* with a sword, (K,) *upon his flesh, not upon a bone.* (Msb.)

3 كَابَحَهُ : see قابحه.

4 أَكْبَحَ see 1, in two places.

كَابِحٌ *That which presents itself before thee,* (K,) or *he who presents himself before thee,* (T, L,) *of such objects as are of evil omen,* (T, L, K,) *as a he-goat &c.;* (L;) because it turns him back from his course: (TA:) pl. كَوَابِحُ . (L, K.)

كبد

1 **كَبَدَهُ** , (aor. ـِ , AZ, L, K, and ـُ , L, K, inf. n. كَبْدٌ , L,) *He,* or *it, hit,* or *smote,* or *hurt, his* كَبِد [or liver]: (AZ, S, IKtt, L:) or *struck it.* (L, K.) ___ كَبَدَهُمُ البَرْدُ, (aor. ـِ and ـُ , K,) *The cold affected them severely; distressed them; straitened them:* (L, K:) or, *smote their livers;* which only the most intense cold does. (L, from a trad.) ___ كَبِدَ, aor. ـَ , (L, K,) inf. n. كَبَدٌ, (L,) *He had a pain in his liver:* (L, K) and (A, L:) or كُبِدَ, (K,) inf. n. كُبَادٌ, (TA,) *he had a complaint of his liver.* (L, K.) كَبِدَ, aor. ـَ , (L,) inf. n. كَبَدٌ, (S, L, K,) *He was big in the belly,* (L, K,) *in its upper part:* (L:) *he* (a man) *was bulky in the middle, and therefore slow in his pace.* (S, L.) ___ *It* (anything) *was big,* or *large, and thick, in the middle.* (L.) See 5.

2 **كَبَّدَ** See 5.

3 **كابد الأَمْرَ** , (inf. n. مُكَابَدَةٌ and كِبَادٌ, L, K,) *He endured the thing; struggled,* or *contended, with,* or *against, it; struggled* or *contended with,* or *against, its difficulty,* or *severity;* syn. قَاسَاهُ, (L, K,) or قَاسَى شِدَّتَهُ; (S;) *he endured,* or *struggled,* or *contended, with* or *against, its difficulty, trouble,* or *inconvenience;* syn. عَانَى مَشَقَّتَهُ: (L:) *he underwent difficulties, troubles,* or *inconveniences, in doing it.* (Msb.) ___ كابد اللَّيْلَ *He* (a man) *braved* (رَكِبَ) *the terribleness and difficulty of the night.* And كَابَدْتُ ظُلْمَةَ هٰذِهِ اللَّيْلَةِ مُكَابَدَةً شَدِيدَةً *I braved the darkness of this night with a mighty braving.* (Lth, L.) ___ بَعْضُهُمْ يُكَابِدُ بَعْضًا [*One party of them struggles, contends,* or *strives, against the opposition of the other*]: said of adversaries in a contest, litigation, or the like. (A.)

5 تكبّدهُ *He tended,* or *betook himself,* or *directed himself* or *his course, to,* or *towards, it,* namely, an affair, (L, K,) and a town or country; syn. قصدهُ; (L, K;) as also كبدهُ, aor. ـِ and ـُ. (K, TA.) تكبّد *It* (milk) *became thick;* (S, A, L, K;) as also any other beverage; (L;) and (the former) *became thick like liver, so as to quiver.* (L.) تكبّدت الشَّمسُ, (S, A,) or تكبّدت الشمسُ السَّمآءَ, (L, K,) *The sun became in the* كَبِد, (S, L,) or كُبَيْدآء, (K,) *of the sky;* (S, L, K;) *became in the middle of the sky; culminated;* (A;) as also كبّدت, inf. n. تَكْبِيدٌ: (K:) and كبّد النَّجمُ السَّمآءَ *the star,* or *asterism,* [or *the Pleiades,*] *culminated.* (S, L.) [See an ex. in a verse cited voce تكبّد الفَلَاةَ ___.] خَشَفَ *He directed his course to,* or *towards, the middle and main part of the desert.* (L.)

كَبِدٌ and كَبْدٌ: see كَبِدٌ.

كَبَدٌ *Difficulty; distress; affliction; trouble.* (S, A, L, Msb, K.) Ex. وَقَعَ فِى كَبَدٍ *He fell into difficulty, &c.* (A.) So in the words of the Kur, [xc, 4,] لَقَدْ خَلَقْنَا ٱلْإِنْسَانَ فِى كَبَدٍ *Verily we have created man in difficulty, &c.,* (S, L, Jel,) *in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come:* (Zj, * Jel:) or فى كبد here signifies, *in a right and just state:* (Aboo-Tálib, L:) or *in an erect state, and in just proportion:* (Fr; L:) or *in an erect state, and walking upon his two legs;* whereas other animals are not erect: or *in the belly of his mother, with his head towards her head;* in which state the child remains until near the birth, when it becomes inverted. (L.) ___ And see كَابِدٌ and كَبِدٌ.

كَبِدٌ, (S, L, Msb, K, &c.,) the most chaste and best known form of the word, (TA,) and كَبْدٌ, (S, L, Msb, K,) a contraction of the former, (Msb,) and كَبَدٌ, (S, L, K,) also a contraction of the first, (S,) [The *liver;*] *a certain black piece of flesh on the right of the lungs:* (L:) fem., and sometimes masc.; (Fr, L, Msb, K;) or fem. only: (Lh, ISd, L, Msb:) pl. أَكْبَادٌ (S, L, Msb, K) and كُبُودٌ; (L, Msb, K;) the latter seldom used. (Msb) ___ Also, [the first,] The *place of the liver,*

outside: (L;) the *side.* (K) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبِدِى, meaning, *And he put his hand upon my side externally;* or, *upon the external part of my side, next the liver.* (L.) ___ The *inside* of an animal, *altogether.* (Kr, ISd, K.) Sometimes used in this sense. (Kr, ISd.) ___ The *inside,* meaning *a cave,* or *ravine, of a mountain.* (L.) ___ كَبِدُ الأَرْضِ *The interior of the earth:* (Msb:) or *the minerals* (معادن) *of the earth:* (A:) or *the gold and silver and the like that are in the mines of the earth:* (L:) pl. أَكْبَادٌ (A, L) and كُبُودٌ. (L.) It is said in a trad. وَتُلْقِى الأَرْضُ أَفْلَاذَ كَبِدِهَا *And the earth shall cast forth what is hidden in her belly, of treasures and minerals.* (L.) ___ The *middle* of anything, (A, L, Msb, K, *) and its *main part.* (L, K.) ___ The *middle* of the sea. (L.) ___ The *middle* of a butt for archers. (A, L.) ___ دَارُهُ كَبَدَ نَجْدٍ *His house is in the middle of Nejd.* (A.) ___ كَبَدٌ; (L;) in the K, كَبْدٌ; but none [except F] says so; (MF;) The *middle* of a tract of sand, (L, K,) and its *main part.* (L.) ___ كَبَدٌ; (S, A, L, Msb;) in the K, كَبْدٌ; but none [except F] says so; (MF;) and كَبْدٌ, and كَبْدَآءُ, (K,) and كُبَيْدَاتٌ, (S, A, L,) as though they had formed the dim. كُبَيْدَةٌ from كَبَدٌ, and then formed the pl.; (S, L;) in the K, كُبَيْدَاةٌ; but this is wrong; (TA;) and كُبَيْدَآءُ, (L, Msb, K,) dim. of كَبَدٌ, contr. to rule, like سُوَيْدَآءُ; (Msb;) [or dim. of كَبْدَآءُ;] The *middle* of the sky, (S, A, L, K,) and its *main part:* (L;) or [the *meridian* of the sky;] the *middle* of the sky, *wherein is the sun at the time of its declining from the meridian:* (L:) or the *part of the middle* of the sky *which faces the spectator.* (Lth, L, Msb.) ___ كَبَدٌ (Lh, L; in the K, كَبْدٌ;) The *air;* (Lh, L, K;) as also كَبْدَآءُ. (L.) ___ كَبَدٌ of a bow, The *handle:* (S, A, Msb:) or the *part a little above the handle,* (Az, L, Msb,) *against which the arrow goes:* (Az, L:) or the *part between the two extremities of the handle, and that along which the arrow runs:* (S, L:) or the *part* [*midway*] *between the two extremities of its suspensory string* or *cord* or *the like:* (As, L, K:) [see رِجْلٌ:] or the *space of a cubit from its handle:* (L, K:) or *each part where the thong of its suspensory string* or *the like is tied:* (L:) in the bow is its كَبَدٌ, which is the part [midway] between the two extremities of its

suspensory string or the like; then, next to this, the كُلْيَة; then, next to this, the أَبْهَر; then, next to this, the طَائِف; then, the سَئَة, which is the curved part of each extremity. (As, L.) ___ فُلَانٌ تُضْرَبُ إِلَيْهِ أَكْبَادُ الإِبِلِ *Such a one is a person to whom men journey seeking knowledge &c.* (S, L, K.) [See an ex. in the first paragraph of art. سود. ___ ضرب الأَكْبَادِ سُودٌ [*Black-livered* men;] a designation of *enemies,* (As, S, L, K,) similar to صُهْبُ السِّبَالِ [q. v.]: (As, S, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.)

كُبْدَاءُ : see كَبِدٌ, and أَكْبَدُ.

كُبَادٌ *Pain of the liver:* (S, L, K:) or *a disease,* or *complaint, of the liver.* (L.) The only known word, signifying a disease, derived from the name of the member affected, except نُكَافٌ and قُلَابٌ. (Kr.) It

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is said in a trad. الكُبَادُ مِنَ العَبِّ, (S, L,) i. e., *The pain,* or *disease, of the liver is from drinking* water *without sipping.* (L.)

كُبَيْدَاءُ and كُبَيْدَاتٌ : see كَبِدٌ.

كَبَّادٌ *A certain species of the* لَيْمُونٌ; [*citrus limon sponginus* Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

كَابِدٌ a subst. from كَابَدَ, (ISd, L, K,) [in the sense of مُكَابَدَةٌ: see 3:] as also كَبِدٌ . (MF.) Ex. of the former,

* وَلَيْلَةٍ مِنَ اللَّيَالِى مَرَّتْ *
* بِكَابِدٍ كَابَدْتُهَا وَجَرَّتْ *

[*Many a night of nights has passed with a struggling against its severity: I have*

struggled against its severity; and it was long]. Said by El-'Ajjáj. جرّت signifies طالت. (L.) ___ You also say, of adversaries in a contest, litigation, or the like, إِنَّهُمْ فِى كَبَدٍ مِنْ أَمْرِهِمْ [*Verily they are in a state of struggling, contention,* or *strife, against mutual opposition with respect to their affair*]. (A.)

أَكْبَدُ Anything *big,* or *large, and thick, in the middle.* (L.) ___ كَبْدَآءُ A she-camel *large in the middle:* (L:) and in like manner, a tract of sand, رَمْلَةٌ. (L, K.) ___ أَكْبَدُ *Big in the upper part of the belly:* (L:) a man *bulky in the middle, and therefore slow in his pace:* fem. كَبْدَآءُ. (S, L, K. *) ___ *Having the place of his liver rising,* or *prominent.* (K.) ___ قَوْسٌ كَبْدَآءُ *A bow of which the handle fills the hand:* (S, A, L, K:) or, *of which the part called the* كَبِد *is thick and strong.* (L.) ___ كَبْدَآءُ A *mill that is turned with the hand:* (L, K:) so called because of the difficulty, or trouble, with which it is turned. (L.) See أَكْبَدُ. مَكْبُودٌ *A certain bird.* (K.)

مَكْبُودٌ *Hit,* or *hurt, in his liver.* (S.) See مَكْبُوتٌ ___ *Having a complaint of his liver:* (TA:) and أَكْبَدُ signifies the same: (A, L:) or this latter, *having a pain in his liver.* (L.)

كبر

1 كَبُرَ, aor. ـُ, (S, A, Msb, K,) inf. n. كُبْرٌ (A, Msb, K) and كِبَرٌ and كَبَارَةٌ, (A, K,) *He,* (TA,) or *it,* (Msb,) *was,* or *became, great,* [*big,* or *large in body,* or *corporeal substance:* and *in years,* or *age;* (when said of a human being, often particularly signifying *he attained to puberty;*) and *in estimation* or *rank* or *dignity;*] *contr. of* صَغُرَ; (A, K;) syn. عَظُمَ, (S, Msb, K,) and جَسُمَ. (K.) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of صَغُرَ, the above inf. ns. are mentioned, as in the A: where it is explained by عَظُمَ and جَسُمَ in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of عَظُمَ it relates to an affair or case, and that the inf. n. is كِبَرٌ and كَبَارَةٌ; and that in the sense of جَسُمَ it relates to anything.] ___ كَبُرَ الأَمْرُ [*The affair,* or *case, was,* or *became, of great moment; it was,* or *became, momentous:* or it signifies as in the phrase next following]. (A.) ___ كَبُرَ عَلَيْهِ الأَمْرُ *The affair,* or *case, was,* or *became, difficult, hard, severe, grievous, distressing, afflictive, troublesome,* or *burdensome, to him* or *in its effect upon him;* syn. شَقَّ. (A, * TA.) In this sense the verb is used in the Kur, x, 72, (TA,) and xlii, 11. (Bd, ii. 42.) And so in the Kur again, xvii, 53, أَوْ خَلْقًا مِمَّا يَكْبُرُ فِى صُدُورِكُمْ, (TA,) meaning, أَوْخَلْقًا مِمَّا يَكْبُرُ عِنْدَكُمْ عَنْ قُبُولِ الحَيَاةِ [*Or a created thing of those which are too difficult in your minds to receive life*], as being the thing most remote from capability to receive life. (Bd.) [This signification is from the primary application of the verb.] كَبِرَ, aor. , inf. n. كِبَرٌ and مَكْبَرٌ, *He* (a man, S, a human being, and a beast, TA, and a child, Msb,) *became full-grown,* or *old,* or *advanced in age.* (S, K.) Hence the prov., كَبِرَ عَمْرٌو عَنِ الطَّوْقِ: see art. طوق.] ___ [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies *He became big;* (said of a boy, or child, in the TA in art. رع, &c.;) *i. e. attained to full growth:* and *to adolescence:* and *to puberty:* see كَبِيرٌ.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the

vulgar. (TA.) ___ See كَبْرَةٌ, below. كَابَرْتُهُ فَكَبَرْتُهُ, aor. of the latter, ـُـ : see 3. ___ كَبَرَهُ بِسَنَةٍ, aor. ـُ, *He exceeded me in age by a year.* (K.) And مَا كَبَرَنِى إِلَّا بِسَنَةٍ *He did not exceed me in age save by a year.* (IAar.)

2 **كَبَّرَ**, inf. n. تَكْبِيرٌ, *He made* a thing *great.* (K.) ___ *He magnified,* or *honoured;* syn. عَظَّمَ. (S) ___ Also, inf. n. as above, and كُبَّارٌ, (Sgh, K,) which latter is of the dial. of Belhárith Ibn-Kaab and many of the people of El-Yemen, (Sgh,) *He said* اللّٰهُ أَكْبَرُ. (K.) See أَكْبَرُ, below.

3 **كَابَرْتُهُ فَكَبَرْتُهُ**, aor. of the latter ـُـ, [*I contended,* or *disputed, with him for superiority in greatness, and I overcame him therein.*] (A.) You say كَابَرَ فُلَانٌ فُلَانًا *Such a one disputed with such a one for superiority in greatness, and said I am greater than thou.* (A.) ___ كَابَرَهُ, inf. n. مُكَابَرَةٌ, *He vied with him;* or *contended with him for superiority;* syn. غَالَبَهُ: and *he contended against him;* or *he contended against him,* or *disputed with him, not knowing the truth* or *falsity of what he or his adversary said;* syn. عَانَدَهُ: (Msb:) or *he contended* or *disputed with him, knowing that what he himself said was false, and that what his adversary said was true.* (Kull, p. 342.) ___ It is said in a trad., لَا تُكَابِرُوا الصَّلَاةَ, meaning, لَا تُغَالِبُوهَا [app., *Contend not ye against prayer.*] (TA.) ___ كُوبِرَ فَأَبَى [*It was contended with, and refused,* or *would not*]: said of what he would utter by a man who had an impediment in his speech. (A.) ___ كَابَرَهُ عَلَى حَقِّهِ *He denied,* or *disacknowledged, to him his right,* or *due, and contended with him for it;* expl. by جَاحَدَهُ وَغَالَبَهُ. (A, TA. [See 1 in art. كُوبِرَ عَلَى مَالِهِ ___.]) جحد *He had his property taken from him by force.* (A, TA.)

4 **اكْبَرَهُ**, (S, Msb, K,) inf. n. إِكْبَارٌ; (Msb;) and اسْتَكْبَرَهُ; (K;) *He deemed it great* [or *formidable;* see an ex., voce فَظِعَ;] *it was great in his estimation;* (IJ, K;) syn. إِسْتَعْظَمَهُ. (S, Msb.) ___ اكبرت *She brought*

forth a great child, or *young one.* (IKtt.) ___ أَصْغَرَتِ النَّاقَةُ وأَكْبَرَتْ: see art. صغر.

5 **تكبّر** and استكبر (S, K) and تكابر (K) *He magnified himself; behaved proudly, haughtily,* or *insolently;* (K;) syn. تَعَظَّمَ: (S:) or تكبّر signifies, as used in the Kur, vii. 143, *he considered himself as of the most excellent of the creation, and as having rights which others have not:* (Zj:) or this verb has two significations: one of them, *he did really good and great actions, exceeding the good actions of others;* and hence المُتَكَبِّرُ [applied to God] in the Kur, lix. 23: the other, *he affected to do such actions, and boasted of great qualities which he did not possess;* as do the generality of men; and hence, مُتَكَبِّر in the Kur, xl. 37; and the verb itself in the Kur, vii. 143: and استكبر is nearly syn. with تكبّر, and likewise has two significations: one of them, *he endeavoured, and sought, to become great;* and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, *he boasted of qualities which he did possess, and feigned such qualities;* and to do so is blameable; and in this sense the verb is used in the Kur, ii. 32: (El-Basáïr:) and تكابر signifies *he feigned himself great in estimation* or *rank* or *dignity,* or *in age.* (A, TA.) ___ تكبّر عَلَى ٱللّٰهِ *He magnified himself against God, by refusing to accept the truth.* (El-Basáïr.) ___ [تكبّر عَنْ كَذَا *He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it;* like تَعَظَّمَ and تَعَاظَمَ and تَجَالَّ and تَرَفَّعَ.]

6 **تَكَابَرَ** see 5, in two places.

10 **إِسْتَكْبَرَ** see 4: see also 5, in two places.

كُبْر : see كِبْر, in two senses: and see كِبْرَة in three places.

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كِبْرٌ *Greatness* [*in corporeal substance,* and *in estimation* or *rank* or *dignity*]. (IKoot, Msb.) ___ *Nobility; eminence; highness;* (K, * TA;) as also كُبْرٌ : (K:) *eminence,* or *highness, in,* or *with respect to, nobility;* (K;) as also كُبُرٌ , with two dammehs. (TA.) ___ *I. q.* عَظَمَةٌ [which, as an attribute of God, signifies *greatness,* or *majesty,* or *the like:* (see مُتَكَبِّرٌ:) and as an attribute of a man, *pride*]: (S, Msb, K:) a subst. from التَّكَبُّرُ: (Msb:) as also كِبْرِيَآءُ ; (S, Msb, K;) a word, says Kr, of which there is not the like [in measure], except سِيمِيَآءُ and جِرْبِيَآءُ; for, he adds, as to كِيمِيَآءُ, I think it a foreign word: (TA:) the latter [كِبْرِيَاءُ] occurs as an attribute of God, in the sense of عَظَمَةٌ, (A, Mgh, Jel,) in the Kur, xlv. 36: (Jel:) and as an attribute of men, in the Kur, x. 79, where it is said to signify *proud behaviour towards others,* (Bd,) or *dominion:* (IAmb, Bd, Jel:) and both signify *pride, haughtiness,* or *insolence:* (K:) or the former, *self-admiration,* or *self-conceit;* and the *holding one's self greater than others:* and the ↓ latter, *disdain of submission;* an attribute to which none but God has a right. (El-Basáïr.) ___ *Unbelief:* the *association of any other being with God.* So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of كِبْرٌ shall not enter paradise. (TA.) ___ See also كَبِيرَةٌ. The *main,* or *greater,* or *greatest, part* of a thing; (Fr. ISk, Az, S, Mgh, K;) as also كُبْرٌ , (Fr, Mgh, Sgh, K,) like عُظْمٌ; (Fr;) thought by Ibn-ElYezeedee to be a dial. form; but Az says, that the Arabs used the other form [كِبْرٌ]. (TA.) So in the Kur, xxiv. 11, وَالَّذِى تَوَلَّى كِبْرَهُ (Fr, S) *And he who took upon himself,* or *undertook, the main part thereof;* namely, of the very wicked lie against 'Áïsheh: (Jel:) thus accord. to the Seven Readers : and كُبْرُهُ , which is an extr. reading, (Msb,) the reading of Homeyd Ibn-El-Aaraj, (Fr, Sgh,) and of Yaakoob. (Sgh, Bd.) كِبْرُ سِيَاسَةِ النَّاسِ فِى المَالِ, [app. signifies *The main part of men's management is with respect to property,* or *camels,* &c.]. (S.)

كَبَرٌ [The *caper,* or *capparis* of Linnæus;] *a certain plant having thorns;* (TA;) an arabicized word,

from the Persian [كَبْر]; (S;) called in Arabic لَصَفٌ, (Mgh,) or أَصَفٌ: (S, K:) the vulgar say كُبَّارٌ. (K.) A beverage is described as made of كَبْر and barley: كثر is a mistranscription. (Mgh.)

كُبْرٌ : see كَبْرٌ.

كَبْرٌ inf. n. of 1: ___ see also كَبْرَةٌ.

كُبُرٌ : see كَبْرَةٌ.

كَبْرَةٌ , a subst. from كَبْر, (S,) *Oldness; age; old age;* (S, Msb, K; *) as also كُبْرَةٌ and مَكْبَرَةٌ and مَكْبُرَةٌ (K) and مَكْبَرٌ (S, K) and كِبْرٌ. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of كَبِرَ.] You say عَلَتْهُ كَبْرَةٌ, (S, Msb, K,) and كُبْرَةٌ, and مُكْبَرَةٌ, and مَكْبُرَةٌ, (K,) and عَلَاهُ المَكْبَرُ, (S,) or مَكْبَرٌ, (K,) and كِبْرٌ, (TA,) [*Age overcame him;*] *he became old,* or *advanced in age.* (Msb.) عَلَتْهُ كَبْرَةٌ is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And كَبْرَةٌ is used by AHn with respect to dates and the like. (L.) [See also an ex. voce حَلْقَةٌ.]

كَبْرَةٌ : see كَبْرَتُهُمْ هُوَ. كَبِيرَةٌ, (K,) and كُبْرَتُهُمْ, (Az, K,) so in the handwriting of AHeyth., (TA,) and إِكْبِرَّتُهُمْ, and أَكْبَرُّتُهُمْ, and كَبْرَهُمْ, and كُبْرُهُمْ, (K,) *He is the greatest of them* (K, TA) *in age,* or *in headship:* (TA:) or *he is the nearest of them in kin to his chief,* or *oldest, ancestor;* (K, TA;) *his intermediate ancestors being fewer in number:* (TA:) but some of these epithets are differently explained, as follows:] هٰذَا كَبْرَةُ أَبِيهِ *this is the greatest,* or *oldest,* (أَكْبَر,) *of the children of his father; contr. of* صَغْرَةُ أَبِيهِ: (A:) and هُوَ كَبْرَةُ وَلَدِ أَبَوَيْهِ *he is the greatest,* or *oldest,* (اكبر,) *of the children of his parents:* (Ks, Az:) or *he is the last of the children of his parents;* (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S:) it is like عَجْزَةُ وَلَدِ أَبَوَيْهِ: (Sh, A'Obeyd, S:) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that كَبْرَةٌ means otherwise, namely, أَكْبَر: (TA:) and فُلَانٌ إِكْبِرَّةُ قَوْمِهِ

such a one is the greatest, or *oldest,* (أَكْبَرُ,) *of his people;* and the like is said of a female, and of a pl. number: (S:) and هُوَ كُبْرُ قَوْمِهِ, (S,) or أَكْبَرُ قَوْمِهِ, and أُكْبُرُّ قَوْمِهِ, of the measure of أُفْعُلّ, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief,* or *oldest, ancestor;* (S, TA;) in which sense, كَانَ كُبْرَ قَوْمِهِ is said of El-'Abbás, in a trad., because there remained not, in his lifetime, any one of the descendants of Háshim more nearly related to him than he: (L:) and in another trad. it is said, الوَلَآءُ لِلْكُبْرِ (S, Mgh, Msb) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin* [*to the emancipater*] (Mgh, Msb) *of the sons of the emancipater;* (Mgh;) i. e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (S.)

كُبْرَةٌ : see كَبْرَةٌ.

كُبُرَّةٌ : see كَبْرَةٌ.

كُبْرِيَآءُ : see كِبْرٌ.

كُبْرِيتٌ : see art. كبرت.

كُبَارٌ : see كَبِيرٌ.

كَبِيرٌ *Great* [*in body,* or *corporeal substance,* and *in estimation* or *rank* or *dignity; contr. of* صَغِيرٌ, but see عَظِيمٌ]; (S, K;) as also كُبَّارٌ, as asserted by En-Nawawee and others, (TA,) and كُبَارٌ (S, K) [in an intensive sense, like عُطَامٌ,] and كَابِرٌ and كُبَّارٌ : (K:) or the last signifies *excessively great:* (S, TA:) and كَابِرٌ is an epithat applied to a man, and signifying *great in dignity and nobility;* (S, TA;) or *great and noble;* (Msb;) or *one overcoming in greatness;* (A;) or *a lord,* or *chief;* and the *greatest,* or *oldest, ancestor:* (AA:) the fem. [of كَبِيرٌ] is with ة: (K:) and the pl. is كِبَارٌ (S, K) and كُبَرَآءُ, applied to men, (TA,) and مَكْبُورَآءُ,

(S, * K,) [or rather the last is a quasi-pl. n.,] like مَشْيُوخَآءُ; [see شَيْخٌ;] (TA;) and [of كُبَّارٌ] كُبَّارُونَ. (K.) [See also أَكْبَرُ, and مُتَكَبِّرٌ.] You say تَوَارَثُوا ٱلْمَجْدَ كَابِرًا عَنْ كَابِرٍ *They inherited by degrees dignity,* or *nobility, one great in dignity and nobility from another great in dignity and nobility:* (S:) or *one great and noble from another great and noble:* (Msb:) or عَنْ is here used in the sense of بَعْدَ [*after*]: (TA voce طَبَقٌ:) or *one overcoming in greatness from another overcoming in greatness.* (A.) [In the A and Msb, instead of توارثوا, I find وَرِثُوا.] ___ *Great,* or *advanced, in age; old:* (A, Msb, TA:) and also *big;* meaning *full-grown;* and *adolescent:* (see كَبِرَ:) occurring in apposition to بَالِغٌ in art. برك in the S; and often, like بَالِغٌ, when applied to a human being, signifying *one who has attained to puberty;* opposed to صَغِيرٌ:] fem. with ة: and pl. كِبَارٌ. (Msb.) ___ [Hence,] *A teacher, and master:* so in the Kur, xx. 74, and xxvi. 48: (Ks:) and the *most knowing,* or *learned,* of a people: so in the Kur, xii. 80. (Mujáhid.) ___ *Difficult, severe, grievous, distressing, afflictive, troublesome,* or *burdensome:* (TA:) fem. with ة; occurring in this sense in the Kur, ii. 42. (Bd, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, *An affair,* or *a matter, that is difficult, severe, grievous,* &c.] ___ الكَبِيرُ as an epithet applied to God is *syn. with* العَظِيمُ [signifying *The Incomparably-great*]. (TA in art. عظم.)

كَبِيرَةٌ *A foul,* or *an abominable, sin,* or *crime,* or *offence, forbidden by the law, of great magnitude; such as murder and adultery* or *forni-*

cation, and fleeing from an army proceeding against an enemy [*of the Muslims*], &c.; [contr. of صَغِيرَةٌ;] an epithet in which the quality of a subst. predominates: (TA:) and كِبْرٌ and كِبْرَةٌ [in like manner] signify *a*

great sin, or *crime,* or *offence, for which one deserves punishment:* (M, K:) the ة is to give intensiveness to the signification: (TA:) or كَبِيرَةٌ signifies [simply] *a sin, a crime,* or *an offence, for which one deserves punishment,* [as كَبِيرَةٌ is said, not well, to signify, in the Msb,] and is from كَبِيرَةٌ, like خَطِيئَةٌ from خَطْءٌ: (TA:) pl. of the first, كَبَائِرُ, (Msb, TA,) and كَبِيرَاتٌ also occurs. (Msb.) ___ And see كَبِيرٌ.

كُبَّارٌ : see كَبِيرٌ: and see كَبِيرٌ.

كَبَّارٌ : see 2.

كَابِرٌ : see كَبِيرٌ.

أَكْبَرُ [*Greater,* and *greatest, in body,* or *corporeal substance,* and *in estimation* or *rank* or *dignity:* and] *more,* or *most, advanced in age; older,* and *oldest:* (Msb:) fem. كُبْرَى: (S, Msb:) pl. masc. أَكَابِرُ (S, Msb) and أَكْبَرُونَ; but not كُبْرٌ, because this is of a form specially appropriated to an epithet such as أَسْوَدُ and أَحْمَرُ, and you do not use اكبر in the manner of such an epithet, for you do not say هٰذَا رَجُلٌ أَكْبَرُ, unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (S:) [but see the phrase دَعَا بِكُبْرِهِ, below:] the pl. fem. is كُبَرٌ (S, Msb, K) and كُبْرَيَاتٌ. (Msb.) ___ أَكْبَرُ is also used in the sense of كَبِيرٌ: (Msb:) accord. to some, اللّٰهُ أَكْبَرُ means *God is great;* (Az, Mgh, Msb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Kur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means *God is the greatest great* [*being*]: (Az, TA:) or *God is greater than every* [*other*] *great* [*being*]: (Msb:) or *greater than every* [*other*] *thing:* (Mgh, TA:) or *greater than such as that one knows the measure of His majesty:* (TA:) [or it may be rendered *God is most great,* meaning, greater than any other being:] it is considered as elliptical because it is necessary that اكبر should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase اللّٰهُ أَكْبَرُ كَبِيرًا, the word كبيرا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيرًا, as though one said أُكَبِّرُ تَكْبِيرًا [*I magnify* Him *greatly,* after saying اللّٰه اكبر]. (TA.) ___ يَوْمُ الحَجِّ الأَكْبَرِ [*The day of the*

greater pilgrimage,] means *the day of the sacrifice:* or, as some say, *the day of 'Arafeh:* and others say otherwise. (TA.) ___ In the following words, in a trad. of Mázin, بُعِثَ نَبِيٌّ مِنْ مُضَرَ بِدِينِ ٱللّٰهِ الكُبَرِ, there is an ellipsis, and the meaning is, بِشَرَائِعِ دِينِ ٱللّٰهِ الكُبَرِ [*A prophet of Mudar hath been sent with the greatest,* or *greater,* or *great, ordinances of God*]. (TA.) ___ In a trad. respecting burial, وَيُجْعَلُ ٱلْأَكْبَرُ مِمَّا يَلِى ٱلْقِبْلَةَ means, *And the most excellent shall be placed towards the Kibleh:* or, if they be equal [in dignity], *the oldest.* (TA.) [Agreeably with the former rendering,] أَكْبَرُ, in the Kur, xxix. 44, is explained as signifying *Better.* (TA, art. ذكر.) [And agreeably with the second rendering of the above trad.,] you say هٰذَا أَكْبَرُ مِنْ زَيْدٍ, meaning, *This is older than Zeyd.* (Msb.) ___ In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكُبْرِهِ means *He summoned his sheykhs,* and *elders,* or *great men:* كُبْرٌ being here [notwithstanding what has been said above,] pl. of أَكْبَرُ, like as حُمْرٌ is pl. of أَحْمَرُ. (TA.) ___ هٰذِهِ الجَارِيَةُ مِنْ كُبْرَى بَنَاتِ فُلَانٍ means, [*This girl is of those advanced in age of the daughters of such a one,*] مِنْ كِبَارِ بَنَاتِهِ. (Ibn-Buzurj.) ___ هُوَ أَكْبَرُ قَوْمِهِ: see كَبْرَةٌ.

أُكْبُرٌ: see كَبْرَةٌ.

إِكْبَرَّةٌ and أَكْبَرَّةٌ: see كَبْرَةٌ; the former, in two places.

مَكْبَرٌ: see كَبْرَةٌ.

مَكْبَرَةٌ and مَكْبُرَةٌ: see كَبْرَةٌ.

هُوَ مُكَابَرٌ عَلَيْهِ *He has had it* (his property) *taken from him by force.* (A, TA.)

المُتَكَبِّرُ, as an epithet applied to God, signifies *The Great in majesty:* (A:) or *the Most Excellent of beings, who has rights which no other has; the Possessor of power and excellence the like of which no other possesses:* (TA:) or *He whose acts are really*

good, exceeding the good acts of any other: (El-Basáïr:) or, as also الكَبِيرُ , *the Majestic:* or *He who disdains having the attributes of created beings:* or *He who magnifies Himself against the proud and exorbitant among his creatures:* the ت in the former word is to denote individuation, not endeavour. (TA.)

كبرت

Q. 1 كَبَرَتَ بَعِيرَهُ *He smeared his camel over with* كِبْرِيت [or *sulphur*], (K,) *mixed with grease, and with* خَضَخَاض, which is *a kind of* نِفْط [or *naphtha*], *black, and of a thin consistence;* not قِطْران; for this is the black, thick, expressed juice of a certain tree. (TS.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

كِبْرِيتٌ [*Brimstone,* or *sulphur;*] a thing well known; (S, art. كبر ;) *one of the kinds of stone with which fire is kindled,* or it (red كبريت TA) is *a mineral whereof the mine is beyond EtTubbat,* [*or the country of Et-Tibbet, in Tartary,*] *in the Valley of the Ants,* (K,) *by which Solomon passed,* (TA,) [as related in the Kur, xxvii. 18]: or [the *product of*] *a spring,* or *source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured,* كبريت : (Lth, in the T:) *MF says, I have seen it in several places; among these, in one which is near El-Maláleeh, between Fás and Miknáseh; by swimming in which, persons are cured of the venereal disease, and other disorders: also in Africa Proper, in the midst of Barkah, in a place called* البرج; *and in other places:* (TA:) *Aristotle says, that, among the different kinds of* كبريت *are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league* (or *leagues,* as in the TA,) *from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blackens white substances; and it is*

sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured by them of wounds, and swellings, and scab, and wind in the womb, and [*the leprosy called*] سَلَع, *that arises from black bile: Ibn-Seenà* [Avicenna] *also says, that* كبريت, *untouched by fire, is one of the remedies for the leprosy* (بَرَص): *that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the* [*leprous-like discolouration of the skin called*] بَهَق, *and the ringworm,* or *tetter,* (قُوبَاء,) *especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the* بَرَص [or, as in the TA, *for the* نِقْرِس, or *gout*): *and that fumigation therewith stops a rheum: and others say, that, if yellow* كبريت *be powdered, and sprinkled upon a place affected with* سلعة, *it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if* [*mixed*] *with an unguent,* or *with the hoof of an ass; and that the fumigation therewith beneath a citrontree of the kind called* أُتْرُجّ *causes all the fruits of it to fall.* (El-Kazweenee.) Several authors say, that the ت in كبريت is an augmentative letter, and that the proper place of the word is in art. كبر. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian كُوكُرْد (or كُوكُرْد): or rather, he adds, from the Hebrew נִפְרִיח Gen. xix. 24.] ___

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أَعَزُّ مِنَ الكِبْرِيتِ الأَحْمَرِ [*More rare than red brimstone,* or *sulphur*]. A proverb. Some say, that كبريت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزُّ مِنْ

بيضِ الأَنُوقِ. (S, art. كبْرِيتٌ ___.) كبر also signifies *gold:* (K:) [see above:] or *red gold:* or *red* [as an epithet applied to gold]: (TA:) or *pure,* as an epithet applied to gold. (S, art. كبر.) Ru-beh says,

* هَلْ يَنْفَعَنِّى كَذِبٌ سَخْتِيتُ *

* أَوْ فِضَّةٌ أَوْ ذَهَبٌ كَبْرِيتُ *

[*Will vehement lying profit me,* or *silver,* or *pure gold?*] (S, art. كبر.) IAar says, Ru-beh imagined that كبريت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبريت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) ___ كبْرِيتٌ also signifies The *red jacinth,* or *ruby;* syn. يَاقُوتٌ أَحْمَرُ. (K.)

كبس

1 كَبَسَ, (S, A, K,) aor. ـِ, (K,) inf. n. كَبْسٌ, (S,) *He filled up with earth* a well, (S, A, K,) and a river, (A, Mgh, K,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) ___ *He covered over,* or *spread, with earth, and made even,* a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) ___ [And *He spread* earth upon a roof &c. (See دكّ.)] Also, aor. and inf. n. as above, *He pressed,* or *squeezed,* [or *kneaded,*] a limb with the hand: (TA, art. غمز:) and كبّس, inf. n. تَكْبِيسٌ, [signifies the same, accord. to present usage: and] *he suppled* the body [*by kneading,* or *pressing,* or *squeezing* it, as is done in the bath,] *with the hands.* (TA, in the present art.) ___ And, aor. as above, *Inivit unâ vice* feminam. (K.) كَبَسُوا دَارَ فُلَانٍ *They made a sudden attack upon the house of such a one,* (S, IKtt, * K,) *and surrounded it.* (K.) And كَبَسُوا عَلَيْهِمْ, and كبّسوا, *They threw themselves upon them suddenly and without consideration.* (A.) And in like manner, كبّسوا عَلَى الشَّىْءِ, and تكبّسوا عَلَيْهِ, *They threw themselves upon the thing suddenly and without consideration.* (TA.) كَبَسَ رَأْسَهُ, [aor. as above,] *He put his head within his garments:* (S:) and كَبَسَ رَأْسَهُ فِى ثَوْبِهِ *he hid his head in his garment, and put it within it:* (K:) or *he put it on in the manner of a* تَقَنَّعٍ, (قناع,) *and then covered himself with part of it.* (TA.) You say also, كَبَسَ رَأْسَهُ فِى جَيْبِ قَمِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) *He put his head within the opening at the neck and bosom of his shirt;* (A;) and so تكبّس alone. (TA.) And يَكْبِسُ الرَّجُلُ ثَوْبَهُ فِى رَأْسِهِ [app. meaning, *The man puts his garment as a covering over his head.*] (Sh, TA.)

2 كَبَّسَ see 1, in three places.

3 كابسه [**كَابَسَ** , inf. n. مُكَابَسَةٌ, app. syn. with مارسه, or دافعه: see تايس.]

5 **تكبّس** [quasi-pass. of 2, *It was,* or *became, pressed,* or *squeezed*]. See also 1, in two places.

7 **انكبس** *It* (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) *became filled up with earth.* (Mgh.)

كَبْسٌ *Earth with which a well,* (S, K,) or *river,* (K,) or *any hollow,* or *cavity,* or *pit, dug in the ground,* (TA,) *is filled up:* (S, K, TA:) *earth that occupies the place of air.* (TA.)

كَبِيسٌ *A kind of dates,* (S, Msb, K,) said to be *of the best kind;* (Msb;) thus called *when dry;* but when fresh, called أُمُّ جِرْذَانٍ, which is also the name of the tree that bears them. (TA.) *A kind of women's ornament, made hollow,* (A, L, K,) *and coated with perfume,* (A,) or *stuffed with perfume,* (L, K,) *and then worn;* (L;) *a necklace being made of ornaments of this kind.* (A.) السَّنَةُ الكَبِيسَةُ, (S, K,) and عَامُ الكَبِيسِ, (L, Az, in TA, voce سُبَاطٌ, q. v.,) [*The intercalary year;* or *leap-year;* both in the Syrian, or Julian, reckoning, and in the Coptic;] *the year from which,* (مِنْهَا,) accord. to the S and K, but properly, *for which,* (لَهَا,) as in the work entitled القَوْلُ المَأْنُوسُ, *a day is stolen* (يُسْتَرَقُ) [*and intercalated*]; *which is* [*once*] *in every four years;* as in the S and K; for the said day is an addition thereto; (MF, TA;) *the year in which the Syrians following the Greeks, add a day to the month* سُبَاط, [which corresponds to February, O. S.,] *making it twentynine days instead of twenty-eight, which they do once in four years;* (L;) [and *that in which the Copts intercalate, at the end, six epagomenæ instead of five, which, in like manner, they do once in every four years.*]

كَبَاسَةٌ *A raceme,* (S, A, Msb, K,) or *large raceme,* (TA,) *of a palm-tree,* (A, * Msb, K, *) or *of dates,*

like the عُنْقُود *of grapes,* (S,) *complete, with its* شَمَارِيخ, [or *fruit-stalks,* pl. of شِمْرَاخ,] (A, TA,) *and its dates:* (TA:) pl. كَبَائِس. (A, Msb.) [A كباسة of moderate size has about one hundred شماريخ; the longest شمراخ having about fifty dates, and being about two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] ___ Also applied by AHn, to *A raceme of* [*the fruit called*] فُوفَل. (TA.)

كَابِس *Charging, attacking,* or *assaulting.* (K, * TA.) You say, جَآءَ كَابِسًا *He came charging, attacking,* or *assaulting:* (K, * TA:) as also مُكَبِّسًا, and مُكَابِسًا. (TA.) ___ *Throwing himself suddenly and without consideration* [*upon a person* or *thing*]. (TA.) A man *putting himself within his garment, covering his body with it.* (TA.)

كَابُوس [*Incubus,* or *nightmare;*] *what comes upon a man* (or rather *upon a sleeper,* TA,) *in the night,* (S, K,) *preventing his moving while it lasts;* (K;) accord. to some, (S,) the *forerunner of epilepsy.* (S, K.) Some think that this is not Arabic, and that the proper word is نَيْدُلَان, and بَارُوك, and جَاثُوم. (TA.) Hence, app., (TA.) *Modus certus coëundi:* (K:) or rather, *coïtus* itself. (TA.)

مُكَبَّس الرَّأْس *Compact in the head.* (AHeyth, T in art. ظرب.)

مُكَبِّس *Hanging down his head in his garment:* (K, * TA:) or one *who throws himself suddenly and without consideration upon others, and assaults them.* (K.) See also كَابِس.

مُكَابِس : see كَابِس.

كبش

1 **كَبَشَهُ** , [aor. ـِ , accord. to present usage,] inf. n. كَبْشٌ, *He took it with his hand having the fingers contracted;* (TA;) [*he took by the handful,* so used in the present day.]

كَبْشٌ *A ram,* or *male sheep, whatever be his age:* (M, TA:) or *a male sheep* [*that has entered his third year,*] *when he has cast his central incisors:* or *when his tooth that is next to the central pair of incisors has come forth:* (Lth, K:) [also applied in the present day to the *wild sheep of the Arabian and Egyptian deserts and mountains; ovis tragelaphus:*] pl. [of pauc.] أَكْبُشٌ and أَكْبَاشٌ (K) and [of mult.] كِبَاشٌ (S, A, K) [and app. كُبُوشٌ] and كُبُوشَةٌ, like صُقُورَةٌ from صَقْرٌ. (TA.) The female is not called كَبْشَةٌ, but نَعْجَةٌ. (IJ. [See رَاجِلَةٌ.]) ___ [Hence,] The *chief,* or *lord,* of a people, or company of men; (S, K;) their *leader:* (K:) or their *strenuous defender,* or *protector,* and the *one* of them *to whom others look.* (TA.) You say, هُوَ كَبْشُ الكَتِيبَةِ (A, TA) *He is the leader of the army,* or *troop:* (TA:) and هُمْ كِبَاشُ الكَتَائِبِ [*They are the leaders of the armies,* or *troops*]. (A, TA.) And كِبَاشٌ also signifies

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Heroes, or *brave men.* (TA.) And *Aged and learned persons.* (TA in art. خرف.) ___ [Hence also, *A buttress:* and *a corbel which juts out from a wall to support a superstructure:* so in the present day: pl. كُبُوشٌ.] You say, بَنَوْا سُورًا حَصِينًا وَوَثَّقُوهُ بِالكُبُوشِ [*They built a strong town-wall, and made it firm with the buttresses*]. (A, TA.) [See also another ex. voce فَصِيلٌ.]

كَبْشَةٌ [*A handful:* a *heap:* so applied in the the present day. ___ And hence, *A gang,* or *crew:* thus, also, applied in the present day. Whence the sayings,] بَنُو فُلَانٍ كَبْشَةُ رُذَلَآءَ [*The sons of such a one are a gang of vile persons*]: and كَبْشَةُ دُنَسَآءَ [*a gang of dirty,* or *filthy, persons*]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.]

كَبَّاشٌ *An owner,* [or *a tender*] *of* كِبَاشٌ [or *rams*]. (TA.)

كبعث

كَبَعْثَاةٌ The [*thing termed*] عَفَلٌ of a woman: (K:) a dial. form of قَبَعْثَاةٌ. (TA.)

كبن

1 **كَبَنَ** : see كَبَنَ الثَّوْبَ ___. صبن: see غَبَنَ.

كت

1 كَتَّتِ القِدْرُ , (S, K,) aor. ـِ , (TA,) inf. n. كَتِيتٌ, (K,) *The cooking-pot boiled:* (S, K:) or, *made a sound in boiling:* (K:) or, *made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said* كَتْ كَتْ. (TA.) ___ Also, كَتَّتِ الجَرَّةُ الجَدِيدُ, (S,) aor. and inf. n. as above, *The new jar made a sound* (like كَتْ كَتْ, TA) *when water was poured into it.* (S.) ___ كَتَّ, aor. ـِ , inf. n. كَتٌّ (TA) and كَتِيتٌ, (K,) *It* (نَبِيذ, K, or another thing, TA,) *made a sound in boiling:* (K:) or *began to boil, before it boiled vehemently.* (TA.) كَتَّ, aor. ـِ , (S,) inf. n. كَتِيتٌ, (S, K,) *He* (a بَكْر, or young camel,) *uttered a cry,* or *a kind of braying, louder than that which is termed* كَشِيشٌ: (S:) or *began to utter the kind of braying termed* هَدِيرٌ: (K:) As says, that when a male camel has attained the age when he makes the braying cry termed هدير, his first kind of braying is termed كشيش; and when it is a little louder, it is termed كتيت: Lth says, that he first makes the kind of braying termed كتيت; then, that termed كشيش; and then, that termed هَدِيرٌ: but Az observes, that the correct saying is that of As. (TA.) ___ كَتّ, aor. ـِ , (inf. n. كَتِيتٌ, S,) *He* (a camel, S, K, or, as in the L, a بَكْر, or young camel,) *uttered a gentle cry,* (S, L, K,) *between that termed* كشيش *and that termed* هدير. (TA.) ___ *He* (a calf) *lowed.* (Nh.) ___ كَتَّ, aor. ـِ , (inf. n. كَتِيتٌ, K,) [*He* (a man) *made a sound like the gentle braying of a camel,*] by reason of rage, or wrath: (S:) or *he* (a man) *made a a sound in his chest like that made by a* بَكْر, or *young camel,* by reason of vehement rage, or wrath. (K, TA.) ___ كَتَّ الكَلَامَ فى أُذُنه, aor. ـُ ; and أَكَتَّهُ , and إِكْتَتَّهُ ; *He whispered the words in his ear.* (K.) ___ كُتَّنِى الحَدِيثَ, and أَكَتَّنِيه , *Tell me the story as thou heardest it.* (TA.) كَتَّ, [aor. ـِ ,] inf. n. كَتِيتٌ, *He walked gently; at a gentle pace:* or *he walked with short steps, but*

quickly; as also كَتْكَتَ , inf. n. كَتْكَتَةٌ; and تَكَتْكَتَ . (K.) كَتَّهُ, [aor. ـُ ,] *He angered him; provoked him to anger;* syn. أَرْغَمَهُ. (TS, K.) ___ كَتَّهُ, [aor. ـُ ,] *He displeased him; grieved him; did to him what he disliked,* or *hated; did evil to him.* (TS, K.) ___ فَعَلَ بِهِ مَا كَتَّهُ *He did to him what displeased him,* or *grieved him.* (TA.) كَتَّ, aor. ـُ , inf. n. كَتٌّ, *He numbered, counted,* or *computed,* a people. Mostly used in negative phrases. (TA.) You say أَتَانَا بِجَيْشٍ مَا يُكَتُّ *He came to us with an army not to be numbered,* or *counted,* (IAar, S,) or *computed,* or *of which the number could not be conjectured, and of which the end could not be reached.* (IAar, TA.) ___ لَا تَكُتُّهُ أَوْ تَكُتَّ النُّجُومَ, [in the CK, erroneously, لَا تَكُتُّهُ أَوْ لَا تَكُتُّ النُّجُومَ,] *Thou canst not number it,* [*unless thou canst number the stars*]. A proverb. (K.)

4 أَكْتَتَ see 1.

6 تكاتّو عَلَيْهِ *They pressed together,* or *crowded together, upon it, with crying,* or *noise:* from الكَتِيتُ. Occurring in a trad., as related and explained by Z; but the word commonly known is تكابّوا, with ب. (TA.)

8 اكتتّ, inf. n. إِكْتِتَاتٌ, *He listened;* syn. إِسْتَمَعَ. (K.) ___ اكتتّ الحَدِيثَ مِنِّى *He heard the story from me like as I heard it.* (TA.) See 1.

R. Q. 1 كَتْكَتَ , inf. n. كَتْكَتَةٌ, (in the K, كَتْكَتٌ, which is a mistake, TA,) *It* (a حُبَارَى, or bustard,) *uttered its cry.* (L, K, &c.) كَتْكَتَ, inf. n. كَتْكَتَةٌ, (S, &c.,) *He laughed gently,* or *lowly:* (K:) كتكتة, in laughing, is less than قَهْقَهَةٌ: (S:) or like what is termed حَنِينٌ. (Th, El-Ahmar.) ___ كَتْكَتَ فِى ضَحِكِهِ *He laughed vehemently, immoderately,* or *excessively; i. q.* أَغْرَبَ, q. v. (A.) See also 1.

R. Q. 2 تَكَتْكَتَ : see 1.

كَتٌّ A man or woman *having little flesh:* you say رَجُلٌ كَتٌّ and إِمْرَأَةٌ كَتٌّ. (TA.)

كَتَّةٌ *Green produce of land.* (TS, K.)

كُتَّةٌ The *worst,* or *vilest, of camels,* or *similar property;* syn. رُذَالُ المَالِ. (Fr, K.) ___ كَتَّةً a [gen?] proper name of *A bad she-goat.* (Fr, K.)

كَتِيتٌ : see 1. A *niggardly, stingy,* man: (K:) as also كَتِيتُ اليَدَيْنِ: (TA:) from كَتِيتُ القِدْرِ: [see 1:] (IJ:) or a *niggardly, stingy,* man, *of bad disposition, and rageful,* or *wrathful.* (T.)

كَتِيتَةٌ *i. q.* عَصِيدَةٌ [q. v.] (TS, K.)

كُتْكُتٌ and كُتْكُتَى, both imperfectly declinable, *A certain game.* (TS, K.)

كَتْكَاتٌ One *who walks gently; at a gentle pace:* or *who walks with short steps, but quickly.* (TA.) A man *who talks much* (K) *and quickly.* (TA.)

R. Q. 1 كَتْكَتَ : see طَحْطَحَ.

كُتْكُتٌ The *coarse part of silk, and of tow, &c.*

كتأ

Q. Q. 1 **كَنْتَأَتِ اللِّحْيَةُ** : see كَثَأَت.

كَنْتَأَةٌ *A plant resembling the* جرجير, [or *rocket*], (K,) *which is cooked and eaten.* (TA.) But AM says it is كَثْأَةٌ, with ث; and it is also called نهق, accord. to Aboo-Málik and others. (TA.)

كَنْتَأْوٌ (but accord. to some, this is from كنت) A *strong* rope. (K.) [But see art. كدأ.] ___ Also, A man *having a large and thick,* or *a handsome, beard.* (K.) Said to be a dial. form of كَنْثَأْوٌ. (TA.)

كتب

1 **كَتَبَهُ** , aor. ـُ , inf. n. كَتْبٌ and كِتَابٌ and كِتَابَةٌ (S, K) and كِتْبَةٌ ; (Msb;) the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like لِبَاسٌ; (Lh;) or originally an inf. n., and afterwards used in the senses given

below; (MF;) as also كِتَابَةٌ, and كِتْبَةٌ : (TA:) and كَتَّبَهُ (K) and اكْتَتَبَهُ ; (S, K;) *He wrote it:* (S, K:) or كَتَبَهُ has this signification; and اكْتَتَبَهُ , as also اسْتَكْتَبَهُ , signifies *he asked* [one] *to dictate it* (إِسْتِمْلَاهُ): (K:) إِكْتَتَبَهَا in the Kur, xxv. 6, signifies *he hath written them* (S) *for himself:* (Bd:) or *he hath asked* [one] *to write them for him,* or *to dictate them* to him. (TA, Bd.) ___ كَتَبَ عَنْهُ [*He wrote what he had heard,* or *learned from him.*] A phrase of common occurrence in biographies. ___ كَتَبَ [*He was a writer,* or *scribe, and a learned man.* (Implied in the S, where we are referred to the Kur, lii. 41, and lxviii., 47, in illustration of كَاتِبٌ as signifying a learned man.)] كَتَبَ, aor. ـُ , inf. n. كِتَابٌ, q. v., *He* (God) *prescribed, appointed,* or *ordained,* (TA,) *and made obligatory.* (Msb.) كُتِبَ عَلَيْكُمُ القِصَاصُ *The law of retaliation is prescribed, appointed,* or *ordained, as a law of which the observance is incumbent on you.* (Kur, ii. 173.] كُتِبَ عَلَيْكُمُ الصِّيَامُ *Fasting is prescribed as incumbent on you.* [Kur. ii. 179.] (TA.) ___ كَتَبَ عَلَيْهِ كَذَا *He judged, passed sentence,* or *decreed, against him that he should do such a thing.* (A.) كَتَبَ القَاضِى بِالنَّفَقَةِ *The judge gave sentence that the expenses should be paid.* (Msb.) كَتَبَ, aor. ـُ , inf. n. كَتْبٌ, *He drew together; brought together; conjoined.* (S.) ___ Hence, كَتَبَ البَغْلَةَ, aor. ـُ and ـِ , inf. n. كَتْبٌ, *He*

conjoined the oræ of the mule's vulva by means of a ring or *a thong;* (S;) as also كَتَبَ عَلَيْهَا. (A.) كَتَبَ, aor. ـُ and ـِ, (K,) inf. n. كَتْبٌ; and كَتَبَ عَلَيْهَا; (TA;) *He closed the camel's vulva,* (K,) *and put a ring upon it:* (TA:) or *he put a ring of iron* or *the like upon it,* (K,) *conjoining the oræ, in order that she might not be covered.* (TA.) ___ كَتَبَ, aor. ـُ, inf. n. كَتْبٌ; (S;) and اكتتب; (K;) *He sewed* a قِرْبَة, (S,) or a سِقَآء, (K,) or a مَزَادَة, (TA,) *with two thongs:* (K:) or, accord. to some, *he closed* it *at the mouth, by binding it round with a* وِكَاء, *so that nothing* [*of its contents*] *should drop from it;* (TA;) [as also اكتب:] or كتب signifies *he sewed* a قربة; and اكتب, *he bound* it *with a* وِكَآء, i. e. *bound* it *round the upper part.* (Lh.) ___ كَتَبَ, aor. ـُ, inf. n. كَتْبٌ; (S;) and اكتب (S, K) and اكتتب (TA) *He bound* a قِرْبَة *with a* وِكَاء; (S;) *he bound* it *round the head,* or *upper part:* (K:) or the first of these verbs signifies *he sewed* a قربة. (Lh.) See above. IAar says, I heard an Arab of the desert say, أَكْتَبْتُ فَمَ السِّقَاءِ فَلَمْ يَسْتَكْتِبْ *I bound the mouth of the* سقاء, *but it did not become fast bound,* or *closed, because of its hardness and thickness.* (TA.) كَتَبَ النَّاقَةَ *He used art to make the she-camel take a liking to that which was not her own young one, and put something as a ring through her nostrils, lest she should smell the* بَوٌّ, (in some copies of the K, بَوْل; but this is a mistake; TA,) *and not have a fondness for it.* (TA.) كَتَبَ *He collected* a كَتِيبَة. (TA.) See also 2.

2 **كَتَّبَ** See 1 and 4 كَتَّبَ النَّاقَةَ, inf. n. تَكْتِيبٌ, *He tied the udder of the camel.* (AZ, S.) كَتَّبَ الكَتَائِبَ, inf. n. تَكْتِيبٌ; (S, K;) and كَتَبَهَا; (TA;) *He prepared the troops;* (K;) *he disposed the troops in order, troop by troop.* (S.)

3 **مُكَاتَبَةٌ** and تَكَاتُبٌ are syn.: (S, K:) you say, كَاتَبَ صَدِيقَهُ *He wrote to his friend:* and تكاتبا *They wrote, one to the other.* (TA.) ___ كَاتَبَهُ, inf. n. مُكَاتَبَةٌ (Az, K, Msb) and كِتَابٌ, (Az, Msb,) *He* (a slave) *made*

a written [or other] *contract with him* (his master), *that he* (the former) *should pay a certain sum as the price of himself, and on the payment thereof be free:* (K, &c.:) also *he* (a master) *made such a contract with him* (his slave): (Az, Msb, &c.:) and تكاتبا *They two made such a contract, one with the other.* (Msb.) The slave in this case is called مُكَاتَبٌ (S, Msb) and also مُكَاتِبٌ; and so is the master; the act being mutual. (Msb.) [But the lawyers in the present day call the slave مُكَاتَبٌ only; and the master, مُكَاتِبٌ.] الكِتَابَةُ, signifying what is written, is tropically used by the professors of practical law as syn. with المُكَاتَبَةُ, because the contract above mentioned was generally written; and is so used by them when nothing is written. It was thus called in the age of el-Islám, accord. to Az. These two words are said by Z to be syn.; but it is thought that he may have written the former by mistake for الكِتَابُ, adding the ة by a slip of the pen. (Msb.)

4 **اكتب** *He dictated.* (S, K.) Ex. أَكْتُبْنِى هٰذِهِ القَصِيدَةَ *Dictate to me this ode.* (S.) ___ اكتب and كتّب *He taught the art of writing.* (K.) See also 1, in three places.

5 **تكتّب** *He girded himself, and drew together his garments upon him.* (TA.) تكتّب *It* (an army, S) *collected itself together.* (S, K.)

6 **تَكَاتَبَ** see 3.

8 **إِكْتَتَبَ** See 1. ___ كِتْبَةٌ [is a quasi-inf. n. of 8; *syn. with* إِكْتِتَابٌ; and is explained as signifying] The *writing a book, transcribing it* [*from another book*]: (إِكْتِتَابُكَ كِتَابًا تَنْسَخُهُ). (K.) ___ It also signifies, [as a quasi-inf. n. of 8,] The *writing one's name in* [*the list of those who receive*] *stipend and maintenance* (الكتتاب فى الفرض والرزق [اصحاب]). (TA.) ___ اكتتب *He registered himself in the book of the Sultán's army-list,* or *stipendiaries.* (S, K.) إِكْتَتَبْتُ فِى غَزْوَةِ كَذَا *I wrote down my name in the list of the soldiers of such an expedition.* (TA, from a trad.) ___ اكتتب كِتَابًا *He asked for a book* (or *the like*) *to be written for him.* (TA.) See also 10. اكتتب

His urine was suppressed. (TA.) ___ اكتتب بطنه *He was constipated,* or *costive;* (TA;) *his belly was constipated.* (K.)

10 استكتبه شيئًا *He asked him to write a thing for him.* (S.) See also 1 and 8. With reference to a سقاء (or skin), see 1.

كُتْبَةٌ *A thong with which one sews* (K) *a* مزادة or *a* قربة: pl. كُتَبٌ. (TA.) ___ *That with which the vulva of a camel* (or *of a mule,* TA,) *is closed in order that she may not be covered:* (K:) pl. كُتَبٌ. (TA.) ___ *A seam* or *suture,* (KL, PS,) in a skin or hide; (KL;) [app. *made by sewing together two edges so that one laps over the other;*] *a* خُرْزَةٌ (S, Mgh, K) *whereof the thong conjoins the two faces* [or *sides*]: (K:) or *a* خرزة *that is joined together with a thong:* (Lth:) or *that whereof the thong conjoins each of the two faces* [or *sides*]: (ISd, TA:) pl. كُتَبٌ. (S, Mgh.)

كَتْبَةٌ : see 1 and 8. ___ [Also, agreeably with analogy, *A mode,* or *manner, of writing.*]

كُتُبِيٌّ [, meaning *A bookseller,* is a vulgar term, like صُحُفِيٌّ: by rule it should be كِتَابِيٌّ.]

كِتَابٌ [inf. n. of 1, q. v. ___ as a subst.,] *A thing in which,* or *on which, one writes:* [*a book:*] *a written piece of paper* or [*a record,* or *register;* and *a written mandate;*] *of skin:* (K:) *a writing,* or *writ,* or *thing written;* as also كِتَابَةٌ : and both are applied also to the *revelation from above:* and to *a letter,* or *epistle, which a person writes and sends:* sometimes made fem., as meaning صَحِيفَةٌ: AA says, I heard an Arab of the desert, of El-Yemen, say, فُلَانٌ لَغُوبٌ جَآءَتْهُ كِتَابِى فَٱحْتَقَرَهَا *Such a one is stupid: my letter came to him, and he despised it:* so I said, Dost thou say, جاءته كتابى? and he replied, Is it not a صحيفة? (Msb.) Pl. كُتُبٌ and كُتْبٌ. (S.) ___ *A revealed scripture.* (Msb.)

[Whence أَهْلُ كِتَابٍ *People having a revealed scripture:* and أَهْلُ الكِتَابِ *The people of the Bible.* See also الكتاب.] أَهْلٌ signifies *The* تَوْرَاة, or *Pentateuch,* or *Mosaic Law:* (K:) and *the Gospel,* or *Book of the Gospels: the Scriptures of the Jews and Christians:* (Expositions of the Kur, passim:) and *the Kur-án.* (TA.) ___ See also 3. كِتَابٌ [inf. n., or subst.: see 1] *Divine prescript, appointment,* or *ordinance: judgment,* or *sentence: fatal decree,* or *predestination.* (S, K.) لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللّٰهِ *I will assuredly determine,* or *judge, between you two according to the judgment,* or *sentence, of God, which hath*

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been revealed in his book. A trad., not relating to the Kur-án. (TA.) El-Jaadee says,

* يَا ٱبْنَةَ عَمِّي كِتَابُ اللّٰهِ أَخْرَجَنِي *
* عَنْكُمْ وَهَلْ أَمْنَفَنَّ اللّٰهَ مَا فَعَلَا *

[*O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?*] (S.) [Hence,] الكِتَابُ الأَوَّلُ [*The first writing;* meaning *the register of God's decrees*]. (M and K voce مِحْبَلٌ, q. v.) ___ A receptacle for ink. (K).

قِرْبَةٌ كَتِيبٌ *A skin that is sewed* (S) *with two thongs:* (TA:) and the same, and مُكْتَبٌ, (S,) and مُكْتَتَبٌ, (TA,) *A skin bound with a* وِكَاء; (S;) *closed at the mouth, by its being bound with a* وِكَاء, *so that nothing* [*of its contents*] *may drop from it.* (TA.)

كِتَابَةٌ subst. from 1; signifying The *art of writing.* (IAar, Msb.) ___ See also 3.

كَتِيبَةٌ see كِتَابٌ. *An army; a military force:* (S, K:) or *a collected portion thereof;* (Msb;) [*a body of troops; a corps:*] or *a troop:* or *a troop of horse making a hostile attack* or *incursion, in number from a hundred to a thousand:* (K:) pl. كَتَائِبُ. (S.)

كُتَّابٌ, see مَكْتَبٌ The same, (S, K,) as also كُتَّابٌ, q. v., but the former is the more approved: (S: the reverse, however, is said in the TA; and MF says that some authors altogether reject كتّاب, with ت, in the sense here following:) *A kind of small, round-headed, arrow, with which boys learn to shoot.* (S, K.)

كَاتِبٌ [*A writer; a scribe; a secretary*]: pl. كَاتِبُونَ and كُتَّابٌ and كَتَبَةٌ. (S, K.) ___ *A learned man* (S, K) was so called by the Arabs, (IAar,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.)

مَكْتَبٌ (S, K) and كُتَّابٌ (Lth, S, &c.) *A school; a place where the art of writing is taught:* (S, K, &c.:) accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the *boys of a school:* in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharh esh-Shifa, that it occurs in this sense in the classical language, and is not to be regarded as a postclassical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكَاتِبُ; (TA;) and of the latter كَتَاتِيبُ. (S.)

مُكْتَبٌ: see كَتِيبٌ.

مُكْتِبٌ *A teacher of the art of writing.* (S.)

بغلة مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, *A mule that has the oræ of her vulva conjoined by means of a ring* or *a thong.* (A.) See also 1.

مُكَتَّبٌ A bunch of grapes and the like *of which a part has been eaten.* (K, TA.)

مُكْتَتَبٌ : see كَتِيبٌ .

مُكْتَوْتَبٌ *Swollen, and full.* (K.)

كِتَابٌ (same as عَقْدٌ) *The ceremony* (not certificate) *of a marriage-contract.* كَتَبُوا كِتَابَهُ عَلَى فُلَانَةٍ *They performed the ceremony of the contract of his marriage to such a woman* (*same as* أَهْلُ الكِتَابِ ___). عَقَدُوا عَقْدَهُ: see أَهْلٌ.

كتد

كَتَدٌ and كَتِدٌ [The *upper part of the back, above,* or *between, the shoulders:*] the *part where the two shoulder-blades come* [or *approach*] *together;* in a man and a horse (L, K) and a lion: (L:) or the *part between the base of the neck and the shoulder-blades:* (A:) or the *part between the* كَاهِل [app. here signifying the *bas of the neck*] *and the back;* (S, L, K;) as also ثَبَجٌ: (L:) or the *part between the* مُثَبَّج [or *place where the pastor puts his stick,* or *staff, upon his back, putting his arms and hands behind it,*] *and the middle of the* كاهل [which app. here signifies the *portion of the back comprising its six upper vertebræ*]: or the *part from the base of the neck to the bottom of the shoulder-blades, comprising the* كَاثِبَة *and* ثبج *and* كاهل: (L:) or the كاهل *itself:* (L, K:) or the upper part of the shoulder-blade: (L:) pl. أَكْتَادٌ and كُتُودٌ. (L, K.) ___ نَحْمِلُهُ عَلَى الأَكْبَادِ فَضْلًا عَنِ الأَكْتَادِ [*We will carry it upon the livers; much more upon the upper parts of the backs*]. (A.) ___ وَلَّوهم أَكْتَادَهُمْ *They turned their backs upon them, retreating and routed.* (A.) ___ الكَتَدُ *A certain star,* (S, L, K) [g] *in the part called the* كتد *of the constellation Leo.* (L.) ___ هُمْ أَكْتَادٌ *They are companies,* or *congregated bodies:* (L, K:) or, *distinct bodies,* or *parties,* or *troops:* as also أَكْدَادٌ: (L:) or, *like each other;* (L, K:) *not differing, one from another:* (TA:) or, *quick,* or *swift, one party of them following immediately after another:* (L, K:) اكتاد has no sing.: (K:) it is said to be either أَكْدَادٌ mispronounced, or a dial. form of this latter word. (MF.)

أَكْتَدُ *Having the place called the* كَتَد *prominent.* (L, K.)

كتف

كَتِفٌ [The *shoulder-blade;*] *a wide bone behind the shoulder-joint.* (Mgh.) ___ [Hence, The *shoulder* itself.] See طُرَّةٌ and مُؤَرَّبٌ.

كُتْفَانٌ , as an epithet applied to the locust, see in TA, voce مُسَيَّحٌ. See also جَرَادٌ.

كَتَافٌ of a زَبِيلٌ: see حَتِيٌّ.

كَتِيفَةٌ *i. q.* ضَبَّةٌ *A broad piece of iron.* A poet speaks of a wooden vessel of which a fracture is mended with a كَتِيفَة. (S.)

كتل

2 كَتَّلَهُ , inf. n. تَكْتِيلٌ, *He made it* (أَقط [&c.]) *into lumps,* or *compact pieces* or *portions.* (TA.) ___ And *He,* or *it, fattened him.* (Kr, TA.)

5 تَكَتَّلَ *It became compacted together in a mass; it became lumpy.* See قِيدَ, art. قود.

كُتْلَةٌ *A lump,* or *compact piece* or *portion,* (S, M, * Msb, K,) of a thing, (Msb,) or of gum, &c., (S,) or of dates, and of clay, &c.: (M, K:) *a piece,* or *portion,* of dates packed together in a receptacle: (Mgh:) and *a piece* of flesh-meat. (K.)

كتلة *i. q.* زِبِيلٌ. (TA in art. حصن.)

مِكْتَلٌ *A* زِنْبِيلٌ, (Msb, K,) or *thing like a* زِنْبِيلٌ, [or زِبِيلٌ,] (S,) *holding fifteen measures of the quantity termed* صَاع; (S, K;) it is *a thing* [or *basket*] *made of palm-leaves, in which dates, &c., are carried.* (Msb.)

مُكَتَّلٌ *Round and compact;* (K;) applied to a head: (TA:) *short* (S, K, TA) *and strong:* (TA:) a man *thick in body,* (K, TA,) *compact therein, and inclining to shortness.* (TA.)

كتم

1 **كَتَمَ** , aor. ـُـ , inf. n. كَتْمٌ [and كِتْمَانٌ], doubly trans., *He concealed,* or *suppressed,* a secret. (Mgh.) ___ كَتَمَ الرَّبْوَ : see a verse cited in the last paragraph of art. عور.

5 **تَكَتَّمَ** (K, art. دلس) *He* (a man) *concealed,* or *hid, himself.* (T, K, same art.)

6 **تَكَاتَمُوا** *They practised concealment, one with another:* see تَدَافَنُوا.

كَتُومٌ *A strict concealer of secrets.*

كَاتِمٌ meaning مَكْتُومٌ: see دَافِقٌ, in two places. ___ كَاتِمُ السِّرِّ فِى: see a verse cited in conj. 3 of art. عرض.

كتن

كَتِنٌ for كَتَّانٌ : see an ex. in a verse cited voce شَارِبٌ.

كث

1 **كَثَّ** , [aor. ـِ ,] inf. n. كَثَاثَةٌ, *It* (a thing) *became thick,* or *dense.* (S.) ___ كَثَّ, aor. ـِ , inf. n. كُثُوثَةٌ and كَثَاثَةٌ; and كَثَّ, originally كَثَثَ, aor. ـَ , inf. n. كَثَثٌ; *It* (hair) *became thick,* or *dense, without being long.* (Msb.) ___ كَثَّتِ اللِّحْيَةُ, (aor. ـِ , TA, or ـُ , A,) inf. n. كَثَاثَةٌ and كُثُوثَةٌ and كَثَثٌ, (and كَثٌّ, TA,) *The beard became thick,* or *dense; and short and crisp;* (K;) *not spreading.* (TA.) كَثَّ بِسَلْحِهِ *Alvum dejecit.* (K.)

4 **اكثّ** and كَثْكَثَ *He became thick,* or *dense, in the beard.* (K.)

كَثٌّ *Thick,* or *dense.* (K.) ___ لِحْيَةٌ كَثَّةٌ, (IDrd, S, K,) and كَثَّآءُ , (S, K,) *A thick,* or *dense, beard.* (IDrd, &c.) ___ رَجُلٌ كَثُّ اللِّحْيَةِ, (S, K,) and كَثِيثُ اللِّحْيَةِ, (K,) and رَجُلٌ أَكَثُّ , (Lth,) and كَثٌّ, (Lth, K,) *A man having a thick,* or *dense, beard;* (S, K;) not one that is thin or long. (TA.) You say قَوْمٌ كُثٌّ, *A thick-bearded people:* (S. K:) [كُثٌّ being pl. of كَثٌّ:] like as you say رَجُلٌ صَدْقُ اللِّقَآءِ, and قَوْمٌ صُدْقٌ: (S:) [or of أَكَثُّ:] كَثَاثٌ is also pl. of كَثٌّ. (K.) ___ إِمْرَأَةٌ كَثَّةٌ, and كَثَّآءُ , *A woman having thick,* or *dense, hair.* (IDrd.) ___ By اللّٰهُمَّ الكَثَاثَ, occurring in a verse cited in art. حوث, is meant [*The thick,* or *dense,*] *plants.* (TA.) ___ Thaalabeh Ibn-'Obeyd El-'Adawee applies the epithet كَثَّةٌ to palm-trees, using the expression كَثَّةُ الأَوْبَارِ; thus likening them to camels. (TA.) ___ قُدُومُهُ عَلَى كَثِّ مَنْخِرِهِ *i. q.* عَلَى رَغْمِ أَنْفِهِ [*His coming is in spite of himself*]. (TA.)

كثاث [so in the L and TA: in the former, in a restored portion of a leaf:] *Dust:* mentioned by El-Khattábee as being considered by him not of established authority. (TA.)

كَثَاثَاءُ Land (أَرْضٌ) *abounding in dust.* (K.)

كَاثٌ *What grows from that which is scattered,* or *from that which falls about, of what is reaped.* (K.) [See also زَرِيعٌ.]

كَاثٌ بِسَلْحِه *Alvum dejiciens.* (TA.)

كَثْكَثٌ and كَثْكَثٌ *Crumbled particles of stone; and dust:* (S, K:) like أَثْلَبٌ and إِثْلِبٌ: (S:) or *fine dust; and crumbled particles of stone:* or *dust* in general. (TA.) One says بفيه الكَثْكَثُ [*In his mouth are crumbled particles of stone, and dust:* app. meaning *he is dead and buried*]. (S.) [See also كَثَاثٌ.].

كُثْكُثَى and كَثْكَثَى *A certain game played with dust.* (K.)

أَكَثُّ: see كَثٌّ.

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كثأ

1 **كَثَأَ** , aor. ـَـ , (AZ, S, K,) inf. n. كَثْءٌ ; (S;) (as also كَثَعَ ; TA;) and كَثَّأَ , inf. n. تَكْثِئَةٌ; (S, L, K;) *It* (the milk) *rose above the water, and the latter became clear beneath it:* (AZ, S, K;) *it* (the milk) *became thick,* or *coagulated, and its oily matter floated upon its surface.* (TA.) ___ كَثَأَت القِدْرُ, (S, K,) inf. n. كَثْءٌ, (S,) *The pot frothed,* or *raised a scum, in boiling.* (AZ, S, K.) ___ كَثَأَ القِدْرَ *He skimmed the pot.* (K.) كَثَأَ, (K,) inf. n. كَثْءٌ; (TA;) and كَثَّأَ , inf. n. تَكْثِئَةٌ; (K;) *It* (a plant, S, K, and the soft kind of hair called وبر, S) *grew forth,* or *became dense and thick and long:* (K:) *it* (standing corn, &c.) *became thick and tangled.* (TA.) ___ كَثَأَت اللِّحْيَةُ, and كَثَّأَت , and كَنْثَأَت , (K,) or, accord. to some, كنتأت, (TA,) *The beard became long and large* (K.)

2 **كَثَّأَ** , inf. n. تَكْثِىءٌ, *He ate what is called* كَثْأَةٌ, (K,) i. e. what is on the top of milk. (S, TA.) ___ And see 1 in three places.

كَثْءٌ *A kind of* أَقِط; *what rises* (*from the milk*) *above the water, the latter becoming clear beneath it;* or *what becomes thick,* or *coagulated, its oily matter floating upon the surface,* (يَكْثَأُ,) *in the pot, and is poured out; the upper part whereof is gross,* or *thick.* So says AHát; and he adds, What is termed مصرع [evidently, I think, a mistranscription for مُضَرِّعٌ,] is what becomes thick, or coagulated, and almost thoroughly cooked: عاقد is that of which the water has gone, and which is thoroughly cooked: كَرِيص is that which is cooked with نَهْق or مَصْل: حَمَصِيص is a kind of اقط cooked again: and ثَوْر is a great piece of it. (TA.)

كَثْأَةٌ and كَثْأَةٌ (like كثعة, TA) *Oily scum,* or *floating curd,* of milk; or *what floats above the*

water: (S, K, TA:) *scum* of a pot, *after boiling.* (TA.) ___ خُذْ كَثَأَةَ قِدْرِكَ *Take the scum of thy pot.* (S.) [See 2.] كَثْأَةٌ and كَثَاةٌ (K) The *leek,* syn. كُرَّاث: or, as some say, the *wild carrot,* syn. حَنْزَاب: (TA:) or the *rocket,* syn. جَرْجِير: (K:) or, accord. to AM, the *seed of that plant:* (TA:) or *wild rocket,* syn. جَرْجِير بَرِّىّ; (K;) *not that which is cultivated in gardens.* (TA.) Aboo-Málik says, that it is also called نَهْق. (TA.) [See also كَثْأَة.]

كَنْثَأَةٌ لِحْيَةٌ *A long and large beard.* (TA.) ___ كَنْثَأُ اللِّحْيَةِ *Having a long and large beard.* (TA.)

كَنْثَأْوٌ *i. q.* كَنْتَأْوٌ, [q. v. in art. كتأ]. (K.)

كثب

1 **كَثَبَهُ** , aor. ـُ and ـِ , inf. n. كَثْبٌ, *He collected it together,* (S, K,) *from a near place.* (TA.) كُثِبَ بيننا [*It* (referring to a quantity of dates, sent by Mohammad,) *was collected together among us;*] meaning, it was left collected together before us. (TA, from a trad.) كَثَبَ القومَ *He collected together the people.* (Msb.) ___ كَثَبَهُ, aor. ـُ and ـِ , inf. n. كَثْبٌ, *He poured it out,* or *forth.* (K.) *He collected it together from a near place, and poured it out,* or *forth.* (TA.) ___ *He scattered* dust, or earth, part over part. (Lth.) ___ كَثَبَ, aor. ـُ , inf. n. كَثْبٌ, *He scattered* corn or other food. (AZ.) ___ كَثَبَ كنانتَهُ *He turned his quiver upside down, and scattered its contents.* (K.) In one copy of the K, explained by نكثها; but this is a mistake: the right reading is نَكَبَها. (TA.) ___ كَثَبَ, aor. ـُ and ـِ , inf. n. كَثْبٌ, *It* (a people, TA,) *collected itself together,* or *congregated.* (K.) كَثَبَ, aor. ـُ and ـَ , inf. n. كَثْبٌ, *He entered.* (K.) Ex. كَثَبُوا لَكُمْ *They entered among you.* From [كَثَبَ as signifying] nearness. (TA.) ___ كَثَبَ عَلَيْهِ *He charged upon him, and returned against him after retiring from him:* (K:) or *he drew near to him, and charged upon him, &c.* (TA.) See also 4. كَثَبَ لَبَنُها *Her milk became little;* (K;) either in a case of [usual] copiousness or paucity. (TA.)

2 **كَثَّبَ** , inf. n. تَكْثِيبٌ, *It* [a number of things, or a quantity,] *was,* or *became, few,* or *little.* The inf. n. is explained in the K by the word قِلَّة; but this, says SM, I do not find in the [other] lexicons. (TA.)

3 **كَاثَبَ** see 4.

4 **اكثبهُ** , and اكثب لَهُ, and منهُ, (K,) and إِلَيْهِ, and كَثَبَهُ , (TA,) and كاثبهُ , (K,) *He drew near to,* or *approached, him* or *it.* (K.) إِذَا كَثَبُوكُمْ فَٱرْمُوهُمْ بِالنَّبْلِ *When they draw near to you, shoot at*

them with arrows. (TA, from a trad.) [You say] أَكْثَبَكَ الصَّيْدُ قَآرِمَه, (S, * K,) and أَكْثَبَ لَكَ, (TA,) *The game hath enabled thee* [*to shoot it*]; (S;) or *made thee to have its* كَاثِبَة *within thy power,* or *reach;* (K;) or *drawn near to thee and enabled thee* [*to take advantage of it*]; (TA;) [*so shoot at it*]. In some copies of the K, for اكثبك, we read كَثَبَكَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) اكثبه *He gave him to drink a* كُثْبَة (K) *of milk.* (TA.)

7 **انكثب** *It* (sand) *collected.* (S.) ___ انكثب فيه *It* (anything) *poured out,* or *forth,* or *was,* or *became, poured out,* or *forth, into it,* (S,) *and collected.* (TA.) ___ انكثب *It* (dust, or earth,) *was,* or *became, scattered, part over part.* (Lth.)

كَثَبٌ *Nearness* [*with respect to place*]. (S, K.) The ب in this word is sometimes changed into م. (Msb.) هو كَثَبَكَ *He is near thee.* Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هو يرمى مِنْ كَثَبٍ *He shoots,* or *throws, from a near spot, and from a distance from which he can reach,* or *hit.* (TA.)

كُثْبَةٌ *A portion,* or *quantity,* of corn or other food, (or of dates, TA,) or dust, or earth, &c., (K), *after it has been little.* (TA.) ___ *Anything collected together,* (K,) of corn or other food, &c., *after it has been little.* (S.) ___ *A little* of milk, &c.: (A'Obeyd) or *a little* of water and of milk: or *a gulp,* or *draught, remaining in a vessel:* (K:) or the *quantity of one milking:* (S:) or the *quantity that is contained in a bowl* or *cup of the kind called* قَدَح, of milk, (AZ, S, K,) and of water: (K:) pl. كُثَبٌ. (S.) إِحْتَلَبُوا كُثَبًا *They milked a little from each ewe.* (AHát.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, إِنَّهُ لَيَخْطُبُ كُثْبَةً [*Verily he sues for a little milk, &c.*] (IAar.) *A depressed tract of land between mountains.* (K.)

كُثْبَاءُ *Dust,* or *earth,* (تُرَابٌ): (K, as in the Calc. ed. and in a MS. copy:) or *one of the names of* شَرَاب [by

which, app., is here meant *wine*]. (So accord. to the TA, which does not mention the former reading in the K.)

كُثَابٌ *Many,* or *much:* (K:) a syn. of كُبَابٌ, q. v.: you say نَعَمٌ كُثَابٌ, meaning *Many camels,* or *camels and sheep* or *goats.* (TA.)

كَثَابٌ : see كُثَّابٌ.

كَثِيبٌ A thing *collected together.* (Msb.) ___ *A hill,* or *heap,* of sand: (S, K:) or *an oblong and gibbous hill* of sand: or *an extended gibbous hill* [or *an elevated expanse*] of sand: or *what has collected,* of sand, *and assumed a gibbous shape:* (TA:) or *what has poured down,* of sand, *into a place, and collected there:* (S:) [less than what is called عَقَنْقَلٌ, q. v.:] pl. كُثْبَانٌ (S, K) and كُثُبٌ and أَكْثِبَةٌ: (K:) [the last a pl. of pauc.]. ___ وَكَانَتِ الجِبَالُ كَثِيبًا مُهِيلًا [Kur, lxxiii. 14,] signifies *And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above.* (Fr.) ___ ثَلَاثَةٌ عَلَى كُثُبِ المِسْكِ, or كُثْبَانِ المِسْكِ, [*Three* (descriptions of men shall be, on the day of resurrection,) *on hills,* or *heaps, of musk*]. (TA, from a trad.)

كَثَّابٌ : see كُثَّابٌ.

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كُثَّابٌ (S, art. كتب, and K) and كَثَّابٌ, (K,) as also كُثَّابٌ, q. v., *An arrow having neither head nor feathers,* (As, K,) *with which boys play:* (As, TA:) or *a common arrow.* (TA.) [You say,] مَا رَمَاهُ بِكُثَّابٍ *He did not shoot at him with an arrow:* or, as some say, *a small arrow* is here meant. (L.) A proverb, which is related as above: but accord. to the K., مَا رَمَى بِكَثَّابٍ *He did not shoot,* or *throw*

anything; an arrow or *other thing.* (TA.)

كَثْنَبٌ and كَنْثَبٌ : see arts. كثنت and كنثب .

كَاثِبَةٌ The مَنْسِجَ (or *part below the* حَارِكَ, which latter is the *withers,* or the *upper part thereof, &c.,*) of a horse: (K:) or the *fore part of the* منسج of a horse, *where the hand of the horseman falls* [*when he mounts*]: (S:) or the *elevated part of the* منسج: or the *part from the root of the neck to the part between the shoulders:* or the *place where the shoulders unite, before the saddle;* [i. e. the *withers*]: pl. كَوَاثِبُ (TA) and أَكْثَابٌ: (K:) but of the latter pl. ISd remarks, I know not how this is. (TA.) يَضَعُونَ رِمَاحَهُمْ عَلَى كَوَاثِبِ خَيْلِهِمْ [*They put their spears upon the withers of their horses*]. The last of the above explanations is here assigned to كواثب . (TA, from a trad.)

كثر

1 **كَثُرَ** , aor. ـُ , (S, Msb, K,) inf. n. كَثْرَةٌ (Msb, TA) and كَثْرٌ, or this is erroneous, (Msb,) [and perhaps كُثْرَةٌ, and كُثْرٌ, or these are simple substs., (see كَثْرَةٌ, below,)] and كَثَارَةٌ, (TA,) *It was,* or *became, much, copious, abundant, many, numerous, great in number* or *quantity; it multiplied; it accumulated.* (S, K, TA.) كَثُرُوا عَلَيْهِ فَغَلَبُوهُ [*They multiplied against him and overcame him.*] (TA in art. كذا). [كَثُرَ مِنْهُ كَذَا غَرِقَ *Such a thing proceeded from him,* or *was done by him, much,* or *often.*] See also 4. كَاثَرُوهُمْ فَكَثَرُوهُمْ : see 3.

2 **كَثَّرَ** see 4.

3 **كَاثَرُوهُمْ فَكَثَرُوهُمْ** , (S, K,) inf. n. of the former, مُكَاثَرَةٌ, (S,) [and aor. of the latter, accord. to analogy, ـُ ,] *They contended with them for superiority in number, and overcame them therein,* (S, K, TA,) or *surpassed,* or *exceeded, them in number.* (TA.) See also 10.

4 **اكثره** *He made it much, abundant, many,* or *numerous, he multiplied it;* as also كثّره , (Msb, K, TA,) inf. n. تَكْثِيرٌ. (K.) ___ أَكْثَرْتُ مِنَ الشَّىْءِ and استكثرت منه signify the same; (S, Msb;) i. e., أَكْثَرْتُ فِعْلَهُ [*I did the thing much;* lit., *I made the doing of it much*]: or أَكْثَرْتُ مِنَ الأَكْلِ وَنَحْوِهِ [*I ate, and the like, much*] presents an instance of pleonasm, [being for أَكْثَرْتُ الأَكْلَ وَنَحْوَهُ,] accord. to the opinion of the Koofees: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Basrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الفِعْلَ مِنَ الأَكْلِ: and so in the like cases. (Msb.) [You say also أَكْثَرَ فِى الكَلَامِ *He spoke,* or *talked, much; was profuse,* or *immoderate, in speech,* or *talk.* And in like manner, كَثُرَ فِى الأَمْرِ *He did, acted,* or *occupied himself, much in the affair.*]

___ اكثر [as an intrans. v.] signifies أَتَى بِكَثِيرٍ [*He brought*, or *he did*, or *he said, much*]. (K.) ___ Also, [*He became rich; he abounded in property;*] *his property became much*, or *abundant*. (S, Msb, K.) اكثر *It* (a palm-tree) *produced*, or *put forth, its* طَلْع [or *spadix*], (S, K,) i. e., its كَثَر, whence the verb. (TA.) [مَا أَكْثَرَ مَالَهُ *How abundant is his wealth!* or *how numerous are his cattle!*]

5 **تكثّر** [*He endeavoured to acquire much*, or *abundance*, of a thing]. You say تكثّر مِنَ العِلْمِ لِيَحْفَظَ [*He endeavoured to acquire much knowledge, in order that he might preserve* it *in his memory*]. And تَكَثَّرَ مِنْهُ لِيَفْهَمَ [*He endeavoured to acquire much thereof in order that he might understand*]. (A.) See also 10. ___ *He made a vain*, or *false, boast of abundance*, or *riches;* or *a boast of more than he possessed;* and *invested himself with that which did not belong to him*. (TA, voce تَشَبَّعَ, which signifies the same.) You say تكثّر بِمَا لَيْسَ عِنْدَهُ *He made a boast of abundance*, or *riches, which he did not possess;* syn. تَشَبَّعَ. (Msb, art. شبع.) And فُلَانٌ يَتَكَثَّرُ بِمَالِ غَيْرِهِ [*Such a one makes a vain* or *false show of abundance* or *riches with the wealth* or *property of another*]. (S.)

6 **تَكَاثَرَ** *i. q.* 3 [but relating to more than two]. (S.) [You say تَكَاثَرُوا *They contended, one with another, for superiority in number.*] التَّكَاثُرُ in the Kur, ci. 1, signifies *The contending together for superiority in* [*the amount* or *number of*] *property and children and men*. (Jel.) تَكَاثَرَتْ أَمْوَالُهُ [*His riches multiplied by degrees*]. (A.) ___ تكاثر عَلَيْهِ النَّاسُ فَقَهَرُوهُ [*The people multiplied by degrees against him, and overcame him*, or *subdued him*]. (TA.)

10 **استكثر مِنَ الشَّيْءِ** *He desired*, or *wished for, much of the thing*. (K.) You say استكثر مِنَ المَالِ [*He desired*, or *wished for, much of the property*]. (A.) ___ استكثره المآء, and كاثره المآء,

He desired of him for himself much of the water that he might drink of it: (K:) and so if the water were little. (TA.) ___ استكثر من الشّىء also signifies *i. q.* أَكْثَرَ منه, q. v. (S, Msb.) ___ Also استكثره *He reckoned it much, abundant,* or *many.* (Msb.) You say هو يستكثر القليل [*He reckons little,* or *few, much, abundant,* or *many*]. (A.)

Q. Q. 2 تَكَوْثَرَ *It* (dust) *was,* or *became, much,* or *abundant.* (S.) See كَوْثَر.

كَثْر : see كَثِير. See also كَثَر.

كُثْر : see كَثْرَة. The *greater,* or *greatest,* or *main, part,* of a thing; the *most* thereof. (K.)

كِثْر : see كَثْرَة.

كَثَر (S, Msb, K) and كَثْر (Msb, K) The *heart,* or *pith,* (syn. جُمَّار, S, Msb, K, and شَحْم, and جَذَب, TA,) *of a palm-tree:* (S, Msb, K:) of the dial. of the Ansár: (TA:) or *its spadix;* syn. طَلْع. (S, Msb, K.)

كَثْرَة , (S, A, K,) and كَثَرَة , (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with قِلَّة, for the sake of assimilation, (TA,) and كُثْرَة , though the first is the best known, (Ibn- 'Allán, in his Sharh el-Iktiráh,) or the last is not allowable, (TA,) and كُثْر , (S, A, K,) and كِثْر , (S,) *Muchness; much,* as a subst.; *copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers;* and *frequency: contr. of* قِلَّة. (S, A, K.) [See also كَثُر.] You say مَا لَهُ قُلٌّ وَلَا كُثْر *He has not little nor much* of property. (S.) And الحَمْدُ للّٰه عَلَى القُلِّ والكُثْر , (S, A,) and عَلَى القِلِّ والكَثْر , (S,) *Praise be to God for little and much.* (S, * A.) [كُثْر is explained in the S by كَثِير, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] ___ كَثْرَة is also used to signify *Richness,* or *wealthiness;* syn. سَعَة. (Mgh.)

كُثْرَة : see كَثْرَة.

كَثْرَة : see كَثَرَة.

كُثَار : see كَثِير. Also, and كَثَار , *Companies,* or *troops,* or *the like,* (K, TA,) of men or animals only. (TA.) You say فِى الدَّارِ كُثَارٌ مِنَ النَّاسِ, and كَثَارٌ, *In the house are companies of men.* (TA.)

كَثَار : see كُثَار.

كَثِير (S, A, Msb, K) and كُثَار (S, K) and كَاثِر and كَثْر and كَيْثَر and كَوْثَر (K)

Much; copious; abundant; many; numerous; multitudinous. (S, A, Msb, K.) You say خَيْر كَثِير, and كَيْثَر , *Much,* or *abundant, good.* (A.) And قَوْمٌ كَثِيرٌ *A numerous party,* or *people:* and هُمْ كَثِيرُونَ *They are many.* (S.) And رِجَالٌ كَثِيرٌ, and كَثِيرَةٌ, *Many men:* and نِسَآءٌ كَثِيرٌ, and كَثِيرَةٌ, *Many women.* (Yoo, ISh, Msb.) And عَدَدٌ كَاثِرٌ , (S, Msb,) and, as some say, كَوْثَر , (Msb,) and كَثِير, (K in art. بول, &c.) *A large number.* (S, Msb.) And غُبَارٌ كُوثُرٌ *Much dust:* (S:) or *much confused dust* (K, TA) *rising and diffusing itself:* of the dial. of Hudheyl. (TA.) ___ [*A large quantity,* or *number,* مِنْ مَالٍ وغَيْرِهِ *of property,* or *cattle, &c.*] ___ كَثِيرًا, as an adv., *Much; often.* (The lexicons passim.) ___ رَجُلٌ كَثِيرٌ [in the TA كثر : probably the right reading is كَيْثَر , q. v.:] *A man whose ancestors are many, and whose high deeds are various.* (L.) ___ See also مُطَّرِد.

كَثِيرَة , with ة, [as a subst., signifying *Much,*] is used only in negative phrases; like [its contr.] قَلِيلَة, q. v. (AZ, in TA, art. قل.)

كَاثِر : see كَثِير, in two places.

كَوْثَر : see كَثِير, in three places. *A lord,* or *master,* (S, K,) *abounding in good:* (S:) a man *possessing good,* or *much good, and who gives much* or *often;* as also كَيْثَر . (K, TA.) *A river.* (Kr, K.) ___

And الكَوْثَرُ *A certain river in paradise,* (S, Msb, K,) *from which flow all the* [*other*] *rivers thereof,* (K,) *pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls.* (TA.)

كَيْثَرٌ : see كَثِيرٌ, in two places: and كُوْثَرٌ.

أَكْثَرُ *More,* and *most, in quantity,* and *in number.* (The lexicons passim.)

أَكْثَرِىٌّ [*Having relation to the greater number of things* or *cases.*]

مُكْثِرٌ A man *possessing wealth:* (K:) or *possessing much wealth.* (A, TA.)

مَكْثَرَةٌ *A cause of rendering abundant,* or *multiplying;* syn. مَثْرَاةٌ, q. v. (S, K in art. ثرو.)

مِكْثَارٌ (A, K, TA) and مِكْثِيرٌ , (K, TA,) applied to a man, and to a woman, (A, TA,) *Loquacious; talkative; a great talker;* (K, TA;) *a great babbler.* (A.)

مَكْثُورٌ *Overcome in number:* (S, * A:) one *against whom people have multiplied by degrees* (تَكَاثَرُوا عَلَيْهِ) *so that they have overcome* or *subdued him.* (TA.) ___ مَكْثُورٌ عَلَيْهِ [A place *thronged*]. ___ فُلَانٌ مَكْثُورٌ عَلَيْهِ *Such a one has spent what he had, and claims upon him have become numerous:* (S:) or *such a one has many seekers of his beneficence.* (A.) See also مَشْفُوفٌ.

مِكْثِيرٌ : see مِكْثَارٌ.

كثعب

كَثْعَبٌ (as also كَعْثَبٌ, TA,) A woman *having a large pubes,* (K,) *or pudendum.* (TA.)

كَثْعَبٌ رَكَبٌ (as also كَعْثَبٌ, TA,) *A large,* (*and full, and prominent,* TA,) *pubes,* (K,) or *pudendum.* (TA.)

كثنب

كَثَنْبٌ , as also كَنْثَبٌ , *Hard, and strong,* or *robust:* (K:) but most of the writers on inflexion consider its ن augmentative. (TA.)

كج

كُجَّةٌ , see بُكْسَةٌ in the K and TA.

كح

كُحٌّ Anything *pure, mere, unadulterated,* or *genuine;* (L;) *i. q.* قُحٌّ, (L, K,) of which it is a dial. form: (S:) [but see what follows, and عَرَبِىٌّ كُحٌّ]. قُحٌّ *A pure,* or *genuine, Arab:* fem. عَرَبِيَّةٌ كُحَّةٌ: (S, K:) pl. أَكْحَاحٌ: you say أَعْرَابٌ اكحاحٌ: (L:) [or this is not said: see قُحٌّ:] Yaakoob asserts, that the ك in كُحٌّ is substituted for the ق in قُحٌّ: (L:) [and if so, the former is not a dial. form of the latter]. عَبْدٌ كُحٌّ *A mere,* or *genuine, slave; of purely servile race.* (L.)

كُحْكُحٌ and كَحْكَحٌ A *decrepit* old woman: (S, K:) a she-camel *far advanced in age:* (K:) or *old and weak:* (S:) or *far advanced in age, and having lost her teeth:* (T:) a she-camel, and cow, and ewe, or she-goat, *old and weak, and unable to retain her slaver:* or *whose teeth are consumed.* (L.)

أَكَحُّ *Toothless.* (L.)

كُحُحٌ *Decrepit* old women. (K.)

كحب

1 كَحَبَهُ , aor. ـَ , *He struck him on his podex.* (K.)

2 كحّب الكَرْمُ , inf. n. تَكْحِيبٌ, *The vine put forth its unripe,* or *sour, grapes:* (K:) or *its bunches thereof:* this is a correct explanation, given on the authority of IAar: (Az:) or *it became abundant in grapes:* (K:) or *its grapes became pleasant in flavour.* (TA.)

كَحْبٌ T he *podex:* (K:) of the dial. of ElYemen. (TA.) As coll. gen. n. *Unripe,* or *sour, grapes:* n. un. with ة: (K:) as also كَحْمٌ : a word of the dial. of El-Yemen. (TA.)

كَاحِبَةٌ , *Many,* or *much.* (K.) دَرَاهِمُ كَاحِبَةٌ *Many dirhems;* or *much money.* (Fr.) نَارٌ كَاحِبَةٌ ___ *Fire of which the flame rises high.* (K.)

كحت

أَكْحَتُ *Short,* (K,) as an epithet applied to a man. (TA.)

كحث

1 **كَحَثَ لَهُ مِنَ المَالِ** , aor. ـَ , (inf. n. كَحْثٌ and كَحْثَةٌ, TA,) *He laded out for him with his hands,* (or *with his hand,* as in some copies of the K, and in the L,) [*somewhat*] *of the property.* (L, K.)

كحط

4 أَكْحَطَ : see أَقْحَطَ, in two places.

كحل

1 كَحَلَ *He put out,* or *blinded,* an eye with a heated nail, &c.: see an ex. voce سَمَرَ.

8 كْتَحَلْتُ غَمَاضًا مَا L &c.: see أَغْمَضَ. See also حَثَاثٌ.

10 اسْتَكْحَلَ السَّهَرَ [*He became sleepless;* as though he took sleeplessness as a collyrium]. (TA in art. حلس, from a trad.)

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كَحْلٌ and كُحْلٌ (S, K) *A year of drought, barrenness,* or *dearth;* (S;) *a hard year.* (K.)

كُحَيْلٌ a proper name for *A horse of high breed;* as also كُحَيْلَانٌ. (TA.) ___ كُحَيْلٌ *Tar* (قِطْرَان) in the dial. of El-Hijáz. (TA, voce غَرْبٌ; from the T.) See نَفْظٌ.

كُحَيْلَانٌ : see كُحَيْلٌ.

عَيْنٌ كَحْلَآءُ *An eye that is black,* [or *black in the edges of the lids,*] *by nature, as though it had* كُحْلٌ *applied to it.* (Mgh.) Not in the TA. [It seems to have both of these meanings.]

كَحْلَآءُ *A certain plant:* see K, voce شَنْجَار: *calendula arvensis:* see Delile, Flor. Aeg., no. 864.

الأَكْحَلُ *The median vein.* See وَرِيدٌ and أَبْجَلُ and أَبْهَرُ and الصَّافِنُ.

كد

1 كَدَّ , aor. ـُ , (L,) inf. n. كَدٌّ, (S, L, K,) *He toiled;* or *was,* or *became, vehement,* or *severe,* (S, A, L, K,) *in work;* (S, A, L;) *he worked laboriously;* (TA;) *he fatigued himself, and hastened,* in his work. (L.) [You say] بِجَدِّكَ لَا بِكَدِّكَ *By thy good fortune, not by thy toil,* are things attained. A proverb. (L.) And لَا تَجْعَلْ عَيْشَهُمَا كَدًّا *Make not the life of them two a toil.* (L, from a trad.) ___ المَسَائِلُ كَدٌّ يَكُدُّ بِهَا الرَّجُلَ وَجْهَهُ *Petitions are* [*a cause of*] *dispiriting: a man thereby impairs the brightness of his countenance.* (L, from a trad.) كَدَّهُ, (L, K, aor. ـُ , inf. n. كَدٌّ, (L,) *He required of him toil,* or *vehemence,* or *severity in work,* or *persevering* or *constant exertion in striving to do a thing* or *in seeking a thing;* as also اكتدّهُ , and استكدّهُ : (L, K:) *he fatigued* or *wearied* or *jaded him;* (S, * L;) namely, a beast, and a man, &c.: (L;) [like دَكَّهُ;] *he plied,* or *pressed him, plied* or *pressed him hard,* or *harassed him, in constant work which he imposed upon him, so as to fatigue* or *weary him.* (Az, L.) See also

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كَدَّ ___. كَدٌّ *He fatigued* his tongue with speaking and his heart with thinking. (A, L.) ___ كَدَّ, aor. ـُ , (L,) inf. n. كَدٌّ, (L, K,) *He exerted himself perseveringly, assiduously, constantly,* or *incessantly,* (L, K,) *in striving to do, effect,* or *accomplish, a thing,* (L,) or *in seeking* [*a thing*]. (K.) ___ كَدَّ, aor. ـُ , (L,) inf. n. كَدٌّ, (S, L,) *He sought* (S, L) *gain,* (S,) or, *sustenance,* or *the means of subsistence.* (L.) كَدَّ, aor. ـُ , (L,) inf. n. كَدٌّ, (S, L, K,) *He pointed,* or *made a sign, with the finger,* (S, L, K,) like as the beggar does. (S.) [It is also trans.] El-Kumeyt says,

* غَنِيتُ فَلَمْ أَرْدُدْكُمُ عِنْدَ بُغْيَةٍ *
* وَحُجْتُ فَلَمْ أَكْدُدْكُمُ بِالأَصَابِعِ *

[*I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers*]. (S, L.) ___ كُدُّونِى فَإِنِّى مُكِدٌّ *Ask ye of me; for I give* [*only*] *when asked.* Said by Ibn-Hubeyreh. (A [but in my copy of that work, the first word is written كَدَّ.]) كَدُّونِى, [aor. ـُ .] *He scratched,* or *scraped:* (L:) *he scraped off* a soil from a garment: (TA:) *he scratched perseveringly* his head, and his skin, with his nails. (A.) ___ كَدَّ, (TA,) [aor. ـُ ,] inf. n. كَدٌّ, (K,) *He combed* his head. (K, TA.) ___ كَدَّ, [aor. ـُ ,] *He* (a beast) *trod* the ground with his hoofs. (A, * L.) كَدَّهُ, (aor. ـُ , L,) *He pulled* or *drew it out* (i. e. a solid or a fluid thing) *with his hand;* as also اكتدّهُ . (L, K.)

2 **كدّد** *He* (a man) *threw coarsely pounded salt* (كَدِيد), *one portion upon another.* (L.)

4 **اكدّ** and اكتدّ *He was tenacious,* or *niggardly.* (L, K.) See also مُكِدٌّ.

8 **إِكْتَدَدَ** see 1, and 4.

10 **إِسْتَكْدَدَ** see 1.

R. Q. 1 **كَدْكَدَ**, inf. n. كَدْكَدَةٌ, *He ran slowly:* (S, IKtt, L:) *he affected a heaviness and slowness in his gait.* (K.)

R. Q. 1 **كَدْكَدَ عَلَى الكَدِيد** *He ran upon the dust of the race-course.* (L.)

كَدٌّ [inf. n. of 1, q. v. ___ as a subst.] *A mortar in which things are pounded,* or *bruised;* like هَاوُنٌ, or هَاوُونٌ. (S, K.)

كَدَّةٌ and كُدَّةٌ see كَدِيدٌ.

كَدُودٌ A man *who toils,* or *works, laboriously, so as to fatigue himself.* (A.) ___ A she-camel *whose milk is not obtained without labour,* or *exertion.* (A.) بِئْرٌ كَدُودٌ *A well of which the water is not obtained without labour,* or *exertion,* (S, A, L, K,) *and difficulty,* or *trouble.* (TA.) ___ *Tenacious; niggardly:* (K, but omitted in some copies:) one *from whom benefits are not obtained without difficulty.* (A.)

أَرْضٌ كَدِيدٌ *Ground trodden with the hoofs of horses* or *the like.* (S, * A, * L.) ___ كَدِيدٌ *Fine dust, trodden with the feet: fine dust, which, if trodden, flies about:* (L:) *dust of a racecourse.* (TA.) ___ *Coarsely pounded salt.* (L, K.) [Also,] The *sound of coarsely pounded salt when it is poured out,* (L, K,) *one portion upon another.* (L.) *A low,* or *depressed, tract of land,* (بِطْنٌ, K, or بِطِين, L, as from A'Obeyd,) *of wide extent,* (L, K,) *formed like a valley,* or *wider than a valley.* (A'Obeyd, L.) ___ *A rugged tract of land;* (L, K;) as also كَدَّةٌ, with kesr, (K,) or كُدَّةٌ; (L;) so called because it fatigues him who walks upon it. (L.)

كُدَادَةٌ The *cooked food which remains in the bottom of the cooking-pot, and which is drawn out* (كُدَّ) *with the fingers:* (Az, L:) *what remains in the bottom of the cooking-pot,* (As, L, K,) *sticking to it, after the ladling out;* (L;) as also كَدَدَةٌ (L, K) and كُدَدَةٌ: (K:) or the *broth,* or *gravy, remaining in the bottom of the cooking-pot.* (S.) ___ Also *I. q.* قِشْدَةٌ, (S, L, K,) [i. e.] the *dregs,* or *sediment, of clarified butter.* (L.) ___ *A little that remains* of pasture, or herbage. (L.) See also أَكَدَّةٌ.

كَدْكَدَةٌ a word imitative of *the sound made by a thing that is struck upon a hard thing.* (S, L.)

اكِدَّةٌ The *remains in a place of pasture which has already been eaten.* (K.) See also كُدَادَةٌ

and أَكْدَادٌ.

قَوْمٌ أَكْدَادٌ *A quick,* or *swift, people:* (As, S, L:) or *a people composing distinct bodies,* or *parties,* or *troops;* (L, art. كتد ; and K;) as also أَكِدَّةٌ and أَكَادِيدُ. (K.) See also أَكْتَادٌ.

مَكْدُودٌ pass. part. n. of كَدَّ, q. v. ___ A man *overcome.* (L.)

مُكِدٌّ *One who gives* [*only*] *when asked.* (A.) See also كَدُودٌ, and 1, and 4.

مِكَدٌّ *A comb.* (K.) ___ *An instrument for scratching or scraping.* (TA.)

كدأ

1 **كَدَأَ** , aor. ـَ , inf. n. كَدْءٌ and كُدُوْءٌ, *It* (a plant) *was affected by the cold, and thereby made to stick to the earth:* or *its growth became slow by reason of want of water.* (AZ, S, K.) ___ كَدَأَ, aor. ـَ ; (K;) and كدّأ , (S, K,) inf. n. تَكْدِئَةٌ; (S;) the former the more common; (TA;) *It* (cold) *cast down* the standing corn &c. *upon the earth.* (S, K.) ___ كَدَأَ *It* (herbage) *was short and bad,* (K,) *on account of the badness of the soil.* (TA.) ___ كَدِئَت الإبلُ, aor. ـَ , inf. n. كَدْءٌ, *The camels had little hair.* (TA.) كَدِئَ, (K,) or كَدَأَ, (L.) the former said to be of an uncommon dial., (MF,) aor. ـَ , *It* (a crow or raven) *croaked roughly, as though it were vomiting.* (L, K.)

2 **كَدَّأَ** see 1.

Q. Q. 1 **كَوْدَأَ** , (K,) inf. n. كَوْدَأَةٌ, (TA,) *He ran in the manner called* عَدْو: (K:) i. e., *he hastened in his pace.* (TA.) [See دَأْدَأَ.]

أَرْضٌ كَادِئَةٌ *A land that produces plants slowly.* (S, K.) ___ إِبِلٌ كَادِئَةُ الأَوْبَارِ *Camels having little hair:* pl. كَوَادِئُ. (TA.)

كَنْدَأْوٌ dial. form of كَنْتَأْوٌ. (K.) ___ A *gross,* or *bulky,* camel. (K.) [But perhaps جمل is here put by a mistake of a copyist in the K for حبل, and the meaning is a *thick* rope; for كنتأو is said to signify thick, as an epithet applied to a rope: or the reverse may be the case in the explanation of the latter word.] It occurs again in art. كند. (TA.)

كدب

كَدْبٌ and كَدَبٌ and كَدَبٌ and كُدْبٌ [but the second seems to have been written, in MF's copy of the K, كَدِبٌ], coll. gen. ns., also with ذ for د, The *whiteness* [or *white marks*] *on the nails of young persons:* n. un. (of each of the above words, TA,) with ة: as also كُدَيْباء: (K:) but this last, says SM, I have not found in any other lexicon. (TA.) ___ جَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَدِبٍ, [Kur, xii. 18,] so accord. to the reading of Ibn-'Abbás, (K,) and 'Áïsheh, and El-Hasan El-Basree, (TA,) *They brought, upon his shirt, blood inclining in colour to white;* as though it were blood that had made marks upon the shirt resembling embroidery or the like: (K:) or *fresh blood:* or, contr. *dry blood:* or *blood of a dingy hue:* or *blood changed* [*in colour*]. (TA.)

مَكْدُوبَةٌ A woman *of a pure white complexion.* (IAar, K.)

كدح

1 **كَدَحَ** , aor. ـَـ , (inf. n. كَدْحٌ, S,) *He worked* or *wrought; laboured; employed himself actively;* syn. سَعَى; (S, K;) and عَمِلَ: (S:) *he wrought for himself good* or *evil:* (K:) *he was eager, and strove, laboured,* or *exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come:* (Zj:) *he toiled,* or *laboured hard.*

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(S, K.) هُوَ يَكْدَحُ فِى كَذَا *He toils,* or *labours hard, in such a thing,* or *affair.* (S.) ___ كَدَحَ لِعِيَالِهِ, and اكتدح , *He sought, sought after,* or *sought to gain, sustenance;* or *he gained, acquired,* or *earned; for his family,* or *household;* syn. كَسَبَ, (S, K,) or اكتسب. (L.) كَدَحَ وَجْهَهُ *It* (a thing, S) *scratched,* or *lacerated, his face:* (S, K:) or *did to his face that which disfigured it,* or *rendered it ugly* or *unseemly:* as also كَدَّحَهُ , (K,) inf. n. تَكْدِيحٌ: (TA:) or كَدَّحَ, inf. n. تكديح, signifies *it scratched,* or *lacerated, much,* or *many times,* or *in many places:* (S:) also [so in the L; but in the K, or] كَدَحَ in the phrase كَدَحَ وَجْهَهُ signifies أَفْسَدَ; (K;) you say كَدَحَ وَجْهَ أَمْرِهِ, meaning *he marred his affair.* (L.) ___ كَدَحَ رَأْسَهُ *He separated his hair* with a comb. (K.)

2 **كَدَّحَ** see 1.

5 **تكدّح** *It* (the skin) *became scratched,* or *lacerated, much,* or *many times,* or *in many places.* (S, K.) ___ وَقَعَ مِنَ السَّطْحِ فَتَكَدَّحَ *He fell from the flat top,* or *roof,* of the house, *and*

became much broken [*in his skin*]. (L.)

كَدْحٌ *A scratch,* or *laceration, of the skin; i. q.* خَدْشٌ: (S, K:) or a كَدْحٌ is *more* (or *larger,* L) *than a* خَدْشٌ: (S:) *any mark made by scratching* or *biting:* (IAth:) pl. كُدُوحٌ. (S, K.) Ex. كَدْحٌ بِهِ, (S, K,) and كُدُوحٌ, (S,) *He has upon him a scratch, &c.* (S, K.)

إِنَّكَ كَادِحٌ إِلَى رَبِّكَ, [Kur lxxxiv. 6,] *Verily thou workest,* or *labourest,* (S,) or, *workest for thyself good* or *evil,* (TA,) or, *strivest,* or *labourest, in thy work until* the meeting of *thy Lord,* i. e., until death. (Jel.)

حِمَارٌ مُكَدَّحٌ *An ass much lacerated by the bites of other asses.* (S, K.) A wild ass is termed مُكَدَّحٌ because he is lacerated by the bites of other asses. (A'Obeyd.)

كدر

1 **كَدَرَ** , aor. ـَـ ; and كَدُرَ, aor. ـُـ ; (S, A, Msb, K, &c.;) and كَدِرَ ; (Sgh, K;) but this last is said in the L to be allowable only as signifying he poured out water; (TA;) inf. n. كَدْرٌ , (S, A, Msb, K,) of the first, (S, Msb,) or second, (TA,) and كُدُورَةٌ , (S, A, Msb, K,) of the second, (S, Msb,) and كَدَارَةٌ , (K,) also of the second, (TA,) and كُدُورٌ , and كُدْرَةٌ , (K,) or the last is a simple subst.; (TA;) and تكدّر ; (S, Msb, K;) and اكدّر , inf. n. إِكْدِرَارٌ; (K;) and انكدر ; (Bd lxxxi. 2;) *It* (water, S, Msb, &c.) *was*, or *became, turbid, thick*, or *muddy; contr. of* صَفَا; (S, A, K;) *it ceased to be clear:* (Msb:) or كُدْرَةٌ relates to colour, (K,) specially; (TA;) and كُدُورَةٌ , to water, (K,) and to life, العَيْش; in the K, العَيْن, but this is a mistake; (TA;) and كَدَرٌ , to all of these. (K.) ___ كَدَرَ, aor. ـَـ , (Lh, Msb,) inf. n. كَدَرٌ (S, Msb) [and كُدْرَةٌ , (see above,)] *It* (the complexion of a man, Lh) and *he* (a horse, &c., Msb) *was*, or *became, of the colour termed* كُدْرَةٌ [i. e. *dusky, dingy*, or *inclining to black and dust-colour*]. (Lh, S, Msb.) ___ كَدَرَ عَيْشُ فُلَانٍ, (S, A,) [inf. n. كَدَرٌ and كُدُورَةٌ ; (see above;)] and تكدّر , (A,) [*The life of such a one became troublesome*, or *perturbed*, or *attended with trouble:*] and تكدّرت مَعِيشَتُهُ [signifies the same; or *his means of living became attended with trouble*]. (S.) ___ خُذْ مَا صَفَا وَدَعْ مَا كَدِرَ, and كَدُرَ, and كَدَرَ, [*Take thou what is free from trouble, and leave what is attended with trouble.*] (IAar, L, Msb.) ___ كَدَرَ عَلَىَّ فُؤَادُهُ [*His heart*, or *mind, became perturbed* by displeasure *against me*]. (A, TA.) ___ [And in like manner you say] تكدّر مَذْهَبُهُ فِى ٱلْمَسْأَلَةِ [*His opinion respecting the question became confounded*, or *perplexed*]. (Mgh.) كَدَرَ, (K,) aor. ـُـ , inf. n. كَدْرٌ, (TA,) *He poured out*, or *forth* water. (K, TA.) Said in the L to be the only signification of this form of the verb. (TA.) [But see above.]

2 **كدّره** , inf. n. تَكْدِيرٌ, *He rendered it* (namely water, S, Msb) *turbid, thick*, or *muddy.* (S, Msb, K.) ___ كدّر عَيْشَ فُلَانٍ [*He* or *it, troubled the life of such a one; rendered it troublesome*, or

perturbed; caused it to be attended with trouble.] ___ [كدّر عَلَىَّ فُؤَادَ فُلَانٍ *He,* or *it, caused the heart,* or *mind, of such a one to be perturbed* by displeasure *against me.*] ___ كدّرت المسْأَلَةُ عَلَيْه مَذْهَبُه [*The question confounded,* or *perplexed, his opinion*]. (TA.) ___ صَفَا أَمْرِى فَكَدَّرَه فُلَانٌ [*My affair,* or *case, was free from trouble, and such a one caused it to be attended with trouble*]. (A.) ___ كدّر نعمةً [*He sullied a favour*]. (ElAashà, quoted in the S, art. نشد.)

5 **تَكَدَّرَ** see 1, in four places.

6 **تكادرت العينُ فى الشَّىْء** *The eye continued looking at the thing.* (S, A.)

7 **إنْكَدَرَ** see 1. *He,* or *it, darted down.* (S, K.) It is said of a bird, (A,) or of a hawk, in this sense; (TK;) and of a star. (A.) So in the Kur lxxxi. 2, وإذَا النُّجومُ انْكَدَرَتْ: (S, * Bd:) or this means, *And when the stars dart down, and fall, one after another, upon the earth:* (Jel:) or *when the stars fall and become scattered.* (El-Basáïr, K. *) ___ انكدر عليهم العدوُّ *The enemy poured down upon them.* (A.) And انكدر عَلَيْه القومُ *The people poured upon him:* (K:) or *poured down upon him:* (TA:) or *repaired towards him, scattering themselves upon him.* (El-Basáïr.) ___ انكدر *He hastened:* (S, K:) or *he hastened in some measure.* (TA.) You say انكدر فى سيرِه *He hastened in his pace.* (A.) And انكدر يعدُو *He hastened in some measure, running;* (TA;) accord. to A'Obeyd. (TA, voce انْصَلَتَ.)

9 **إكْدَرَّ** see 1.

كَدْرٌ : see كَدَرٌ.

كَدَرٌ [a coll. gen. n., of which the n. of unity is كَدَرَةٌ] *Handfuls of reaped corn:* (O, TA:) see عَصْفٌ.

كَدِرٌ (S, A, Msb, K) and كَدْرٌ (S, K) and كَدِيرٌ and أَكْدَرُ (K) *Turbid; thick; muddy:* (S, A, Msb, K) applied to water. (S, A, Msb.) عَيْشٌ كَدِرٌ, and أَكْدَرُ [*Life that is attended with trouble*]. (TA.) ___ هُوَ كَدِرُ الفُؤَادِ عَلَيَّ [*He is perturbed in heart,* or *mind,* by displeasure *against me*]. (A.)

كُدْرَةٌ *Duskiness,* or *dinginess,* of colour; (S, * Msb;) *a hue inclining to black and dust-colour.* (TA.) See 1.

كَدَرَةٌ : see كَدَرٌ.

كُدْرِىٌّ (S, K) and كُدَارِىٌّ (IAar, TA) *A species of the kind of bird called* قَطًا, (S, K,) *one of three species, whereof the two others are called* جُونِىٌّ *and* غَطَاطٌ; (S;) the species called كدرى are *of a dusty* [or *dusky*] *colour,* (S, K,) *short in the legs,* (TA,) *diversified,* or *speckled,* or *marked, with duskiness,* or *dinginess, and blackness,* (رقش,) *in the backs* (S, K) *and bellies,* (S,) *black in the inside of the wing,* (TA,) *yellow in the throats,* (S, K,) *having in the tail two feathers* [in the L and TA ريشان, but the right reading is ريشتان,] *longer than the rest of the tail;* (ISk, TA;) it is *smaller than the* جونى, (S,) *and has a clear cry, calling out its own name* [قَطَا قَطَا]: (ISd, TA:) it seems to be thus named, كدرى, in relation to the greater number of birds of the kind called قَطًا, which are كُدْرٌ [in colour]; (S;) كدرى being, as some assert, a rel. n. from طَيْرٌ كُدْرٌ, like دُبْسِىٌّ from طَيْرٌ دُبْسٌ: (TA:) the n. un. is كُدْرِيَّةٌ and كُدَارِيَّةٌ. (TA.) [See also غَطَاطٌ, and قَطًا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]

كَدِيرٌ : see كَدِرٌ.

كُدَارِىٌّ : see كُدْرِىٌّ.

كُدَايْرَآءُ , [dim. of كَدْرَآءُ, fem. of أَكْدَرُ,] *A*

certain kind of food, accord. to Kr, who does not describe its composition; (TA;) *fresh milk in which dates* (S, K) *of the kind called* بِرْبِىّ (K) *are macerated:* (S, K:) or *milk in which dates are steeped and mashed with the hand:* (TA:) *women are fattened with it:* (K:) so called because of the duskiness (كُدْرَة) of its colour. (Z, TA.)

كُنْدُرٌ : see art. كندر.

أَكْدَرُ [*Dusky,* or *dingy; of a hue inclining to black and dust-colour;*] *having* كُدْرَة *in its colour:* (S, TA:) fem. كَدْرَآءُ : pl. كُدْرٌ : and dim. of أُكَيْدِرُ, اكدر. (Msb.) ___ بَنَاتُ أَكْدَرَ *The wild asses:* (S:) the same, (A,) or بَنَاتُ الأَكْدَرِ, (K,) *certain wild asses:* (A, K:) so called after a particular stallion (S, A, K) or theirs. (K.) ___ See also كَدَرٌ, in two places.

كدس

1 **كَدَسَهُ** , (A, Msb, TA,) aor. ـِ , (Msb,) inf. n. كَدْسٌ, (Msb, TA,) *He collected it together;* (A, TA;) *made it into a* كُدْسٌ, *accumulated, heaped,* or *piled up, one part upon another;* (Msb;) namely, wheat, (A,) or reaped grain; (Msb, TA;) [and in like manner, money, and clothes, &c.: and so كدّس , inf. n. تَكْدِيسٌ; but this has an intensive signification, or applies to many objects: see مُكَدَّسٌ, below.] كَدَسَتِ الخَيْلُ, (A, Msb,) [aor. ـِ ,] inf. n. كَدْسٌ, (Msb,) *The horses followed closely one upon another:* (Msb:) or *collected themselves together, and followed closely one upon another;* as also تكدّست : (A:) or كَدْسٌ signifies the *going quickly of one who is heavily laden:* (S, K:) and كَدَسَتِ الخَيْلُ *the horses went quickly, being heavily laden:* (S:) and كَدَسَتِ الإِبِلُ *the camels went quickly, with heaviness, and followed closely one upon another:* (TA:) or [simply] *went quickly:* (Fr:) تَكَدُّسٌ also signifies the *walking,* or *going, quickly:* (IAar, K:) and تكدّس الفَرَسُ *the horse went as though he were heavily laden:* (S:) or تَكَدُّسٌ signifies the *walking,* or *going, like him who is short and thick:* (TA:) and the *moving about the shoulder-joints, and erecting the part between the paps,* (but instead of وَيَنْصَبُّ إِلَى مَا بَيْنَ يَدَيْهِ, we find in some copies وَيَنْصَبُّ مَا بَيْنَ ثَدْيَيْهِ [*and descending towards the place before him*], TA,) *when walking,* or *going along,* (K, TA,) *as though one were going away at random;* and thus the mountain-goats go: so accord. to IAar: (TA:) and تكدّس الإِنْسَانُ *the man was pushed from behind, and fell down.* (TA.)

2 **كَدَّسَ** see 1, first part.

5 **تكدّس** *It* (wheat, A, or reaped grain, TA, [&c.,]) *became collected together.* (A, TA.) See also 1, in five places.

كُدْسٌ *Reaped grain collected together;* [*a heap thereof;*] (A, K;) as also كُدَّاسٌ , like رُمَّانٌ: (Ibn-'Abbád and A, Sgh, K:) or *what is collected together,* of wheat, (S, * Msb,) *in the place where it is trodden out:* (Msb:) when trodden out and thrashed, it is called عَرَمَةٌ and صُبْرَةٌ: or, as Az says, in one place in the T, on the authority of IAar, كُدْسٌ and بَيْدَرٌ and عَرَمَةٌ and شَغْلَةٌ are all one: and in another place he says, that كُدْسٌ signifies *a collection of wheat:* and in like manner, *what is collected* [or *heaped*] *together,* of money, and of other things: (Msb:) or of dates, (TA,) and of money, (A, TA,) and the like, (TA,) and of clothes: (A, TA:) also, *a large heap* of sand, *of which one part does not separate from another:* (En-Nadr:) and كُدَاسٌ , like غُرَابٌ, *what is collected together,* or *heaped up, of snow:* and كُدَاسَةٌ , *what is collected together, and heaped up, one part upon another:* (K:) the pl. of كُدْسٌ is أَكْدَاسٌ. (S, A, Msb.)

كُدَاسٌ and كُدَاسَةٌ : see كُدْسٌ

كُدَّاسٌ : see كُدْسٌ

كُدْسٌ مُكَدَّسٌ [*What is collected together, of wheat,* &c., *heaped up much*]. (Msb.) You say also عِنْدَهُ مِنْ دَرَاهِمَ وَثِيَابٍ كُدْسٌ مُكَدَّسٌ [*He has, of money, and of clothes, a collection heaped up much*]: and أَكْدَاسٌ مُكَدَّسَةٌ [*collections heaped up*]. (A, TA.)

كدش

1 **كَدَشَ لعيالِه** , aor. ـِ , (S, K,) inf. n. كَدْشٌ, (TK,) *He sought, sought after,* or *sought to gain, sustenance;* or *he gained, acquired,* or *earned;* syn. كَدَحَ, (S, K,) and كَسَبَ; (K;) *and collected; and exercised art, cunning,* or *skill;* (TA;) *for his family,* or *household.* (S, K.) ___ You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Okbeh Es-Sulamee, TA,) or عَطَآءً, (S, K,) *I obtained from such a one* ('Okbeh, S, K) *a thing,* ('Okbeh,) or *a gift;* (S, K;) as also أَكْدَشْتُ, (K, and so in a copy of the S,) or إِكْتَدَشْتُ. ('Okbeh, as related by Aboo-Turáb; and so in two copies of the S.) And مَا كَدَشَ مِنْهُ شَيْئًا *He did not obtain, and did not take, of him anything.* (TA.)

4 **أَكْدَشَ** see 1.

8 **إِكْتَدَشَ** see 1.

كُدَاشَةٌ [app. *Gain,* or *earnings;*] a subst. [from كدش as first explained above, or] from كَدَّاشٌ in the first of the senses explained below. (TA.)

كَدَّاشٌ A man *who makes much gain.* (TA.) ___ Also, *i. q.,* مُكَدٍّ; (K;) in the dial. of the people of El-'Irák; meaning *An importunate beggar.* (TA.)

كدم

1 كَدَمَ *He bit with the fore part of the mouth.* (S, Msb, K.)

6 تَكَادُمُ الحُمُرِ [*The* wild *asses' biting one another with the fore part of the mouth*]. (TA in art. سحج.) See also تَسَانَّت.

كذ

1 كَدَّ , [aor. ـِ ,] (K,) inf. n. كَدٌّ, (TA,) *It* (a thing, TA) *was,* or *became, rough,* (K,) *and hard.* (TA.)

4 اكذّوا *They,* (a people, Msb,) *became among stones such as are termed* كَدَّان. (L, Msb, K.)

كَدَّانٌ *Soft stones,* (AA, S, M, L, Msb, K,) as also جَدَّانٌ, (As, L in art. جذ,) *like dry pieces of clay,* (S, L, Msb, K,) *and foraminous,* or *pierced with holes,* (M, L,) or *sometimes pierced with holes:* n. un. with ة. (L, Msb.) Some say, that the ن is a radical letter; (L, Msb;) but the form of the verb أَكَدَّ is against their assertion; for if the ن were so, it would appear in the verb. (Msb.)

كَذْكَذَةٌ *Intense redness.* (K.)

كذبن

كَذْبانونَةٌ [Pers. كَدْبانو] *An intelligent housewife, who is a good manager.* (K, art. هلج; but omitted in some copies.)

كذنق

كُذِينَقٌ : see مِدَقٌّ, in art. دقّ.

كرب

1 **كَرَبَ** , aor. ـُ , inf. n. كُرُوبٌ, *It was,* or *became, near; drew near; approached.* (S, K.) [Compare قَرُبَ.] ___ [You say] كَرَبَ أَنْ يَكُونَ, and كَرَبَ يَكُونُ, *He,* or *it, was near,* or *nigh, to being* ___ . (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, كَرَبَ كَائِنًا : [in which كَرَبَ implies the pron. هُوَ, which is called its noun; and كائنا is put for يَكُونُ, or أَنْ يَكُونَ, its proper enunciative]. (Sb.) كَرَبَ أَنْ يَفْعَلَ كَذَا *He was near,* or *nigh, to doing so; he well nigh,* or *almost, did so.* (S, K.) ___ كَرِبَتِ الشَّمْسُ *The sun was,* or *became, near to setting.* (S, K.) ___ كَرِبَتِ الجَارِيَةُ ان تُدْرِكَ *The girl was near to coming of age.* (TA.) ___ كَرِبَتْ حَيَاةُ النَّارِ *The fire was near to becoming extinguished.* (S, K.) كَرَبَ *He bound near together* the two pasterns of an ass or of a camel *with a rope* or *with shackles.* (TA.) ___ كَرَبَ القَيْدَ *He straitened,* or *made narrow, the shackle,* or *shackles,* (S, K, TA,) *upon the* [*animal*] *shackled.* (S, K.) 'Abd-Allah Ibn- 'Anameh Ed-Dabbee says,

* أَزْجُرْ حِمَارَكَ لَا يَرْتَعْ بِرَوْضَتِنَا *
* إِذًا يُرَدَّ وَقَيْدُ العِيرِ مَكْرُوبُ *

[*Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened*]: (S:) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he pleaseth. (L.) See Ham, p. 290. ___ كَرَبَ, aor. ـُ , *He loaded* a she-camel. (S, K.) كَرَبَهُ, (aor. ـُ , inf. n. كَرْبٌ, TA,) *It* (sorrow, grief, &c., S, K, or an affair, Msb, TA) *afflicted, distressed,* or *oppressed, him,* (S, Msb, K,) *so that it filled his heart with*

rage. (Msb.) See also 8. كَرَبَ الدَّلْوَ, aor. ـُ, (inf. n. كَرْبٌ, TA,) and كرّبها, (K,) and اكربها, (S, K,) *He put* or *attached, a* كَرَب *to the bucket.* (S, K.) ___ كَرَبَ, aor. ـَ, *The rope called* كَرَب *of his bucket broke.* (K.) كَرَبَ, aor. ـُ; and كرّب; explained by the words طَقْطَقَ الكَرِيبَ لخَشَبَةِ الخَبَّازِ [app. meaning, *He caused the* كريب (a baker's wooden implement) *to make a sound,* or *a reiterated sound, such as is termed* طَقْطَقَة]. (K.) كَرَبَ; (accord. to the K;) or كرّب, inf. n. تَكْرِيبٌ; (accord. to IM;) *He sowed land such as is called* كَرِيبٌ. (K.) ___ كَرَبَ الأَرْضَ, aor. ـُ, inf. n. كَرْبٌ and كِرَابٌ, *He turned over the ground for sowing,* (K,) or *for cultivating.* (S, Msb.) كَرَبَ, aor. ـُ, *He took the* كَرَب (or *lower parts,* or *ends, of the branches*) *from the palm-trees.* (IAar, K.) *He lopped a palmtree.* (Msb.) كَرَبَ, aor. ـُ; and كرّب; *He ate the dates called* كُرَابَة. (K.) كَرَبَ, aor. ـُ, inf. n. كَرْبٌ, *He twisted* [a rope &c.] (قَتَلَ: accord. to some copies of the K) or *he slew* (قَتَلَ: accord to other copies of the same).

2 كرّب **كَرَّبَ**: see 1 in four places.

3 **كاربه** i. q. قاربه, *He,* or *it, approached,* or *was* or *became near to, him,* or *it.* (K.) The ك is substituted for ق. (TA.)

4 **أَكربه** [*He,* or *it, affected him with* كَرْب, i. e. *sorrow, grief, distress,* or *affliction:* occurring in the TA in several places.] اكرب, inf. n. إِكْرَابٌ, *He filled* (K) a skin. (TA.) ___ اكرب الإِنَاءَ *He nearly filled the vessel:* [as also اقربه]. (TA.) ___ See 1. اكرب, inf. n. إِكْرَابٌ, *He hastened,* or *sped:* (S, K:) *he ran, in the manner termed* إِحْضَار *and* عَدْو. (AZ.) You say, خُذْ رِجْلَيْكَ بِإِكْرَابٍ [*Take up thy feet with speed,*] when you order one to hasten in his pace. (S.) In this sense, أَكْرَبَ is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)

5 **تكرّب** *He picked* the dates called كُرَابَة (K) *from among the roots of the branches* (TA) [*after*

the racemes of fruit had been cut off]; and تكرّب النَّخْلَةَ *he picked the dates that were among the roots of the branches of the palm-tree,* as also تَخَلَّلَهَا. (AHn, TA in art. خل.)

8 اكترب *He became afflicted, distressed,* or *oppressed, by sorrow, grief, &c.,* (K,) or *by an affair* (TA) so also كَرِبَ , aor. ـَـ . (TA.)

كَرْبٌ [an inf. n. of 1, q. v.] ___ [You say] هٰذِهِ إِبِلٌ مِائَةٌ أَوْ كَرْبُهَا (this is the right reading; and some say that كُرْبُهَا is correct: TA: [the latter is the reading in the CK:]) *There are a hundred camels,* or *about that number;* or *nearly so.* (K.) كرب is syn. with قُرْبٌ. (L.) كَرْبٌ (S, O, K) and كُرْبَةٌ (S, O, Msb, K) *Grief* [or *distress, that affects the breath* or *respiration,* [lit.] *that takes away the breath:* (S, O, and so accord. to some copies of the K, [agreeably with present usage, see بهر, last sentence:]) or *the soul:* (so [erroneously] accord. to some copies of the K) or *anxiety, solicitude,* or *disquietude of the mind:* (Msb:) [or *grief,* or *anxiety, that presses heavily upon the heart:*] or both signify *anxiety, grief,* or *intense grief:* (MA:) pl. of the former كُرُوبٌ, (K,) and of the latter كُرَبٌ. (Msb.)

كُرْبٌ : see كَرْبٌ.

كَرَبٌ The *rope that is tied to the bucket after the* مَنِين, *which is the first* [or *main*] *rope, so that it* (*the* كرب) *remains if the* منين *break:* or the *rope that is tied to the middle of the cross-bars of the bucket,* (*and is then doubled, and then trebled,* S,) *so as to be that which is next the water, in order that the great rope may not rot:* (S, K:) but in a marginal note in a copy of the S, it is said that this latter explanation properly applies to the دَرَك; not to the كرب : (IM:) pl. أَكْرَابٌ. (TA.) كَرَبٌ [coll. gen. n.] The *lower parts,* or *ends, of palm-branches,* (S, K,) *which are thick and broad,* (K,) *like shoulderblades:* (S:) or the *stumps of the branches,* or *what remain upon the palm-tree, of the lower parts,* or *ends, of the branches, after the*

lopping, like steps: n. un. with ة. (TA.) Hence the proverb,

* مَتَى كَانَ حُكْمُ اللّهِ فِى كَرَبِ النَّخْلِ *

[*When was the wisdom of God in the stumps,* or *lower ends, of palm-branches?*] (S.)

Said by Jereer, in reply to Es-Salatán El-'Abdee, who had pronounced El-Ferezdak superior to Jereer in point of lineage, and Jereer superior to ElFerezdak as a poet. IB denies it to be a proverb; but IM contends against him that it is, [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Es-Salatán's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.]

كُرْبَةٌ : see كَرْبٌ.

كَرَبَةٌ sing. of كَرَابٌ, which latter signifies The *channels in which water flows* (S) *in a valley:* (K:) or the *upper parts* (صُدُور) *of valleys.*

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(AA.) Aboo-Dhu-eyb says, describing bees,

* جَوَارِسُهَا تَأْوِى الشُّعُوفَ دَوَائِبًا *

* وَتَنْصَبُّ أَلْهَابًا مَصِيفًا كَرَابُهَا *

[*The eaters,* or *feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down* (*into*) *ravines with crooked water-channels*]. (S.)

[شعوف, جوارس, and مصيف, are explained as above in the TA: and الهاب is said in the S and TA, art. لهب, to be here pl. of لَهْبٌ. In a copy of the S, this last is erroneously written كَرَبَةٌ.] إِلْهَابًا (in the TA, written كَرَبٌ,) The *piece of wood* (زِرّ) *in which is inserted the head of a tent-pole.* (K.)

كُرْبَانٌ A vessel *nearly full:* (S:) fem. كُرْبَاءُ; pl. كُرْبَى and كِرَابٌ. (TA.) Yaakoob asserts, that the ك in this word is a substitute for the ق in قُرْبَانٌ; but ISd denies this. (TA.)

كُرَابُ إِنَاءٍ [app. كُرَابٌ or كِرَابٌ] *What is less than* جُمَامُ إِنَاءٍ; [i. e., *what is nearly equal to the full,* or *piled-up, contents,* or *measure, of a vessel*]. (TA.) See قِرَابٌ.

الكِرَابُ عَلَى البَقَرِ [*The turning over of the soil is the work of the oxen*]: a proverb. (S, K.) See art. كلب: [where other readings, namely الكِرَابُ and الكِلَابُ and الكَلَابُ, are mentioned]. (K.)

كَرِيبٌ i. q. قَرَاحٌ [*Land which has neither water nor trees:* or *land that is cleared for sowing and planting:* pl., app., كِرَابٌ: see an ex. near the end of the first paragraph of art. ختم:] (K:) and جَادِسٌ [*land that is not cultivated nor ploughed*], *that has never been sowed.* (TA.) See also جَرِيبٌ. *A wooden implement of a baker,* or *maker of bread, with which he forms the cakes of bread* (يُرَغِّفُ). (K.) [In the TA is added in the oven : but I doubt the propriety of this addition.] *A knot,* or *joint,* (كَعْبٌ), of a reed or cane. (K.) Accord. to IAar, *i. q.* شُوبَقٌ, which is the same as شوبق. [فَيْلَكُونٌ is an arabicised word, from the Persian شُوبَجْ, or چُوبَهْ, both of which signify *a rolling-pin,* and this meaning is given to شوبق and شوبك in the present day. It should be remarked, however, that كَرْنِيبٌ (with ن), which is probably a corruption of كَرِيبٌ, is a name often given in Egypt, in the present day, to *a baker's peel.*] In the L, كريب is explained, as on the authority of Kr, by سَوِيقٌ; but this is probably a mistake for شوبق. (TA.) See مَكْرُوبٌ.

كَرَابَةٌ : see كُرَابَةٌ

كُرَابَةٌ (S, K) and كَرَابَةٌ (K), but the former is the more approved word, (TA,) *Dates that are picked from among the roots of the branches* (S, K) *after the racemes of fruit have been cut off:* (S:) the *scattered dates that remain at the roots of the branches:* (AHn, TA voce خُلَالَةٌ, which

signifies the same:) pl. أَكْرِبَةٌ, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فُعَالَةٌ (this is the right reading; TA; but in some copies of the K we read فُعَالَى, and in others فُعَال;) does not form a pl. on the measure أَفْعِلَةٌ. (K.) ___ AHn says, that in this verse of Aboo-Dhu-eyb,

* كَأَنَّمَا مَضْمَضَتْ من مَّاء أَكْرِبَة *

* عَلَى سِيَابَةِ نَخْلٍ دُونَه مَلَقُ *

اكربة signifies *Mountain-tops, from which the water of the mountains flows down;* and that its pl. is كُرْبَةٌ : but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أَفْعِلَةٌ. He also says, in one place, that اكربة is [said to be] pl. of كرابة, which signifies dates that fall among the roots of the palm-branches; but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.)

كَرِيبَةٌ *A misfortune; a calamity:* (S:) or *a severe misfortune,* or *calamity:* (K:) pl. كَرَائِبُ. (S.) **الكَرُوبِيُّونَ** (K) and الكَرُّوبِيُّونَ, or this latter is a mistake, and الكَرُوبِيَّةُ, (TA,) [Hebr. כְּרוּבִים *Cherubim,*] *the chiefs,* or *princes, of the angels; the archangels;* (K;) of whom are Jebraeel and Meekáeel and Isráfeel; who are also called المُقَرَّبُونَ, accord. to Abu-l-'Áliyeh: (TA:) *the nearest of the angels to the bearers of the throne:* so called from كرب as signifying nearness or the being near: (L:) or from their firmness, or compactness, of make; [see مُكْرَبٌ] because of their strength, and their patience in worship: or from كَرْبٌ, sorrow &c., because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh:

* كَرُوبِيَّةٌ منهم رُكُوعٌ وسُجَّدٌ *

[*Archangels, among whom are* (*some*) *that bend down the body, and* (*some*) *that prostrate themselves*]. (TA.)

مَا بِالدَّارِ كَرَّابٌ *There is not any one in the house.* (S, K.)

كَارِبٌ [*Becoming near; drawing near; approaching*]: *near; nigh.* (TA.) ___ 'Abd-Keys Ibn-Khufáf El-Burjumee says,

* أَبُنَيَّ إِنَّ أَبَاكَ كَارِبُ يَوْمِهِ *
* فَإِذَا دُعِيتَ إِلَى المَكَارِمِ فَاْعْجَلِ *

[*O my child, verily thy father is near to his day* (*of death*): *therefore when thou shalt be called to* (*the performance of*) *generous actions, make haste*]. (S.) أَمْرٌ كَارِبٌ *An afflicting, distressing,* or *oppressive, affair.* (TA.)

مُكْرَبٌ A joint *full of sinews* (K.) ___ A *hard* hoof. (TA.) ___ A *firm,* or *compact,* beast of carriage: (S:) a horse *of strong and firm make:* (AA:) a *firm,* or *compact,* (or *strongly compacted,* TA,) rope, building, joint, or horse: (K:) a *strong* horse. (ISd.) ___ مُكْرَبُ المَفَاصِلِ, (A,) and مَكْرُوبُ المفاصل, (Lth,) An animal *of firm joints.* (Lth, A.) ___ مُكْرَبُ الخَلْقِ *Of firm make.* (TA.) مُكْرَبَاتٌ Camels *that are brought to the doors of the tents,* or *dwellings, in the season of severe cold, in order that they may be warmed by the smoke:* (K:) [or] *i. q.* مُقْرَبَاتٌ: see مُقْرَبٌ. (TA.) دَلْوٌ مُكْرَبَةٌ *A bucket having a* كَرَبٌ *attached to it.* (S.)

مَكْرُوبٌ and كَرِيبٌ *Afflicted, distressed,* or *oppressed, by sorrow, grief,* or *anxiety.* (K, Msb.) See also مُكْرَبٌ.

كربح

Q. 1 كَرْبَحَ *He prostrated* another: or, [evidently a mistake for and,] inf. n. كَرْبَحَةٌ, *he ran heavily;* (K;) as also كَرْمَحَ: (TA:) and *he ran at a slower pace than that termed* كَرْدَحَةٌ, (K,) or كَرْدَمَةٌ, which is a pace of the ass and mule only. (L.)

كربق

كُرْبَقٌ *The shop of a vintner:* syn. حَانُوت. As, in TA, voce خص.)

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كرت

سَنَةٌ كَرِيتٌ *A complete year.* (S, K.) And so a day, and a month. (TA.)

كرتح

Q. 1 **كَرْتَحَ** , inf. n. كَرْتَحَةٌ, *He* (a short man) *ran with short steps, and quickly;* as also كَرْدَحَ. (S, art. كردح.) ___ Also, (TA,) and تَكَرْتَحَ , (K,) *He went quickly* in his walk. (K, TA.)

Q. 2 **تَكَرْتَحَ** see 1.

كرث

1 كَرَثَهُ , aor. ـُ (and ـِ , TA, as from the K, inf. n. كَرْثٌ ; TA) and اكرثه ; *It* (grief, S, and an affair, TA) *pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him:* (S, K, TA:) [as also قَرَثَهُ]. As rejects the first form, although Ru-beh uses the expression. [You say,] كَرَثَنِى الأَمْرُ *The thing grieved and oppressed me:* (As, in TA [but see above:] or *pained me.* (AA, Skr. p. 20.) ___ كَرَثَهُ الأَمْرُ *The affair moved him.* (A)

4 أَكْرَثَ see 1.

7 انكرث *It* (a rope) *broke.* (K.)

8 اكترث *He was oppressed, afflicted, distressed,* or *vexed.* (Lth.) ___ مَا أَكْتَرِثُ لَهُ (in some copies of the S, به, which is more common, MF) *I care not for him,* or *it:* (S, K:) or *I am not moved by, and do not care for, mind, heed,* or *regard, him,* or *it:* (A:) or, as some say, *I turn not my face towards him,* or *it:* like أَلْتَفِتُ. (TA.) The affirmative phrase أَكْتَرِثُ لَهُ is a deviation from ordinary usage. (Nh.)

كَرَاثٌ [coll. gen. n.] *A certain kind of large trees,* (K,) *growing on the mountains.* (AHn.) [F mentions his having seen them on the mountains of Et-Táïf.] And see كُرَّاثٌ.

كَرِيثٌ : see إِنَّهُ لَكَرِيثُ الأَمْرِ ___. كَارِثٌ [*Verily he is in oppressive, afflicting,* or *distressing, circumstances;* or *timid, and retiring*]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (K.) And فُلَانٌ كَرِيثٌ عَنِ الأَمْرِ *Such a one is a recoiler,* or *shrinker, from the affair.* (A in art. كَرِيثٌ.) ربث is also *syn. with* مَكْرُوثٌ [*Oppressed, afflicted, distressed,* or *vexed:* and app.

attended with difficulty: see رَبِيثٌ] (T in art. ربث:) or كَرِيثٌ and مَكْرُوثٌ both signify *pained.* (AA, Skr, p. 20.)

بُسْرٌ كَرِيثَآءُ, and كَرَاثَآءُ, [in the copies of the K, both words are written without tenween; if rightly introduced here they would be with tenween,] (like قَرِيثَآءُ and قَرَاثَآءُ, TA,) *Good,* or *sweet, dates,* (K.) *full-grown, and ripening.* (TA.) The leading lexicologists [except the author of the K] agree in mentioning كريثاء [only] in art. كرث; like قريثاء in قرث: and the author of the K mentions both again in chapter ث. Ibn-Esh-Sheybánee says, قريثاء and كريثاء signify *a kind of date* (تَمْر): and some say, *a kind of full-grown, ripening date* (بُسْر), *of a black colour, the skin of which quickly falls off:* accord. to the Fs, *a well-known kind of full-grown, green date; and said to be the best,* or *sweetest, kind of date in the full-grown, green state* (TA.)

كَرَّاثٌ : see كُرَّاثٌ.

كُرَّاثٌ (S, Msb, K) and كَرَّاثٌ (Kr, K) and كَرَاثٌ (Aboo-'Alee El Kálee) [each a coll. gen. n.,] *A certain herb,* or *leguminous plant,* (S, Msb, K,) *well-known, of foul odour,* (Msb, TA,) *and of disagreeable juice;* (TA;) [the *common leek;* or *allium porrum* of Linn; or *leeks:*] كُرَّاثَةٌ is a more particular term; (Msb;) [i. e. it is the n. un. of كَرَّاثٌ, signifying *a single leek.*]

أَمْرٌ كَارِثٌ, and كَرِيثٌ, *An affair that presses severely upon one; that oppresses, afflicts, distresses,* or *vexes.* (K.) ___ كَرَثَتْهُ الكَوَارِثُ *Affairs pressed heavily upon him;* or *oppressed him.* (A.) الكُرَبُ الكَوَارِثُ [*Oppressive sorrows,* or *anxieties.*] (S.) (See Har. p. 245)

مَكْرُوثٌ : see كَرِيثٌ.

كرج

1 كَرِجَ , aor. ـَـ ; (or كَرَجَ , inf. n. كَرَجٌ , as in the L,) and اكرج ; (K;) and كرّج ; (S, K;) and تكرّج ; (S, MA, K;) *It* (bread) *spoiled,* or *became bad,* or *corrupt,* (S, MA, K,) *and was overspread with greenness;* (S, K;) *it became mouldy* or *musty.* (MA.) ___ كَرَجَ *It* (a thing) *became corrupt.* (IAar, L.) ___ تكرّج *It* (wheat, or food, طَعَام,) *became spoiled, and overspread with greenness.* (L.)

2 كَرَّجَ see 1.

4 أَكْرَجَ see 1.

5 تَكَرَّجَ see 1.

كُرَّجٌ *A* مُهْرٌ [lit. a *horse-colt,* but app. meaning a *mock colt,* or *hobby horse,*] (K,) *with which one plays:* (TA:) [*a thing*] *made* (يُتَّخَذُ) *like a horse-colt, upon which one plays:* (Lth:) an arabicized word, from كُرَّهْ, (S, K,) which is the name of it in Persian. (S.) [Jereer, in two verses, mentions the جَلَاجِل, or little round bells, of a كرّج.]

خبزٌ كَارِجٌ *i. q.* مُكَرَّجٌ [*Bread that is spoiled, and overspread with greenness; mouldy bread*]. (IAar, L.)

كرد

1 كَرَدَ , (aor. ـُـ , S, L,) inf. n. كَرْدٌ, *He drove,* (L, K,) *drove away, and repelled,* a people: (S, L:) accord. to some, *he drove* the enemy *in a charge* or *assault:* (L:) *he drove away* the enemy: (K:) *he repelled* them *and drove* them *away* with his sword. (L.) ___ *He turned* him *back from his opinion.* (L.) *He cut off* [a thing.] (K.)

3 كاردهُ , (K,) inf. n. مُكَارَدَةٌ, (S,) *He charged upon,* or *assaulted,* or *attacked, him,* (S, K,) *and repelled him,* (K,) *the latter doing the same.* (S, K.)

كَرْدٌ The *neck;* (S, L, K;) a Persian word, arabicized: (S, L:) or (properly, L) the *base of the neck:* (L, K:) or the *place where the head is set upon the neck: i. q.* قَرْدٌ: (L:) the *back of the neck;* as also كَرْدَنٌ and قَرْدَنٌ (IAar, T, L.)

كُرْدٌ a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is كُرْدَةٌ , the latter signifying *A* مَشَارَةٌ, (O, L,) i. e. *channel of water for irrigation,* (TA, [but see this word, and what follows here below,]) *of places,* [or *plots*] *of seed-*

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produce: (O, L, TA:) this is what is meant in the K by the saying that الكُرْدُ signifies الدَّبْرَةُ مِنَ المَزَارِعِ, and that the n. un. is with ة: (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from المُكَارَدَةُ: (O:) or كُرْدٌ signifies *a* دَبْرَةٌ, and is [originally] a Pers. word: and the pl. is كُرُودٌ : and كُرْدَةٌ is like كُرْدٌ [in signification]: (L:) [see also دَبْرَةٌ, voce دبر:] or كُرْدَةٌ signifies *a piece of land,* or *of sown land,* or *one*

having a raised border; and its pl. is كُرَدٌ [app. a mistranscription for the coll. gen. n. كُرْدٌ]. (MA.)

الكُرْدُ *A certain nation;* [*the Gordiœi:* (Golius:) n. un. كُرْدِىٌّ:] pl. أَكْرَادٌ: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeykiyà the son of 'Ámir Má-es-Semà, not 'Ámir the son of Má-es-Semà, as in the K, for Má-es-Semà was a surname of 'Ámir: (TA:) or they are the remains of the people whom Beewarásf, also called Ed-Dahhák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'án (or Canaan) the son of Koosh (or Cush) the son of Hám (or Ham) the son of Nooh (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the سوران and the كوران and the كُلهر and the لُر: (Mohammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Ámir the son of Saasa'ah: (Abu-l-Yakdhán:) El-Mes'oodee says, that some assert them to be of the descendants of Rabee'ah the son of Nizár: others, that they are of the descendants of Mudar the son of Nizár: others, that they are descended from Kurd the son of Ken'án the son of Koosh the son of Hám: and he adds, that they are apparently of the offspring of Hám, like the Persians: that among the known tribes of which they consist are the سورانيّة, the كورانية, the عمادية, the حكارية, the محمودية, the بختية, the بشوية, the جوبية, the زرزائية, the مهرانية, the جاودانية, the رضائية, the سروجية, the هارونية, and the لرية: and that their countries are Persia, and 'Irák el-'Ajam, and Ádharbeeján, and Irbil, and El-Mósil. (Mo- hammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كَرْدَنٌ : see كَرْدٌ.

كُرْدَةٌ : see كُرْدٌ.

كُرْدِيَّةٌ an appellation of certain dogs [app. *belonging to the* كُرْدٌ]. (M voce تَدْمُرِيَّةٌ.)

كُرْدِيَّةٌ : see كُرْدِيدَةٌ.

كُرْدِيدَةٌ *A large portion of dates.* (L, K.) ___ Also, The [*kind of basket of palm-leaves called*] جِلَّةٌ *in which dates are put:* (Seer, L, K:) or the *dates remaining upon the sides in*

the lower part of the جُلَّة: (S, L, K:) as also كُرْدِيَّةٌ : (K:) pl. كَرَادِيدُ (S, L, K) and كَرَادٌ. (K.)

مَكْرُودٌ A mustache *cut off.* (K.)

كردح

Q. 1 **كَرْدَحَ** , inf. n. كَرْدَحَةٌ, *He* (a short man) *ran with short steps, and quickly;* as also كَرْتَحَ and كَرْمَحَ. (S.) ___ *He* (an ass) *ran leaning on one side;* as also كَرْدَمَ. (L.) ___ *He went slowly.* (IAar.)

Q. 2 **تَكَرْدَحَ** *He went quickly* in his walk; *i. q.* تَكَرْتَحَ. (K.) ___ *He,* or *it, rolled.* (S, K.) Ex. سَقَطَ مِنَ السَّطْحِ فَتَكَرْدَحَ *He fell from the flat top,* or *roof,* of the house, *and rolled.* (As, S.)

كَرْدَحَةٌ *A quick run,* (K,) *with short steps.* (TA.) [See also Q. 1.]

كَرْدَحَآءُ , which accord. to analogy should be كَرْدَحًى, *A kind of walk,* (K,) *with short steps, and quick.* (TA.)

كِرْدَاحٌ *Running quickly;* or *a quick runner;* (K;) *with short steps.* (TA.)

كرز

3 **فلان يُكَارِزُ عن الحق الى الباطل**, inf. n. مُكَارَزَةٌ: *i. q.* يُعَاجِزُ, expl. in art. عجز. (TA, art. عجز.)

كُرْزٌ The [*double bag,* or *double sack, called*] خُرْجٌ (ISk, S, K) *of the pastor,* (K,) *in which he carries his provisions and utensils, and which is also put upon the back of the* [*ram called*] كَرَّازٌ: (TA:) or a جُوَالِقٌ [or *sack*]: (A, Msb:) or *a small* جوالق: (TA:) pl. [of pauc.] أَكْرَازٌ (ISd, TA) and [of mult.] كَرَزَةٌ. (S, K.) [See بِطِينٌ.] ___ [See Supplement.]

كَرَّازٌ The *ram that carries the* خُرْجٌ [i. e. the كُرْزٌ q. v.] *of the pastor:* (S, Msb, K:) he goes before the people, (TA,) and has no horns; (S, Msb;) because that which has horns (الأَقْرَنُ) diverts himself with smiting others with his horns. (S.)

كرس

2 كرّسه , (TA,) inf. n. تَكْرِيسٌ, (K, TA,) *He put it,* or *placed it,* namely, anything, *one part upon another.* (TA.) ___ *He put it together, one part to another.* (TA.) ___ *He founded it,* namely, a building. (K, TA.)

4 اكرست الدَّارُ *The house had in it compacted dung and urine of camels* or *of sheep* or *goats:* S, A, * TA:) and in like manner you say of a place: (TA:) and اكرست الدّابَّةُ *The beast of carriage had upon it,* (K, TA,) i. e., *upon its tail,* (TA,) *compacted dung and urine.* (K, TA.) See كِرْسٌ.

5 تكرّس *It* (anything) *became put,* or *placed, one part upon another.* (TA.) ___ *It became compacted and cohering;* (A, * TA;) as also تكارس . (TA.) ___ *It* (the foundation of a building) *became hard and strong.* (TA.) *He collected together* fire-wood, &c. (Msb.)

6 تَكَارَسَ see 5.

7 انْكَرَسَ فِى الشَّىْءِ *He entered into the thing and concealed himself.* (IKtt, in TA, art. نمس.)

كِرْسٌ *Compacted,* or *caked,* or *a cake of, dung and urine of camels* and *of sheep* or *goats,* (S, * A, * K, * TA,) *in a house, and upon the traces of men's abode:* (TA:) and also, *compacted clay* or *mud:* (TA:) pl. أَكْرَاسٌ. (A, TA.) [Hence,] كِرْسُ الحَوْضِ *The place in which the camels stand at the watering-trough* or *tank, and which in consequence becomes compacted* [*by the mixture of their dung and urine with the soil*]. (TA.) ___ كِرْسُ بِنَآءٍ [*The foundation,* or *lowest part of a building:* see 2]. (TA.) *One of the* أَكْرَاس [meaning *series*

or *strings of beads*] *of* [*the necklaces and similar ornaments called*] قَلَائِد and وُشُح *and the like:* you say, قِلَادَةٌ ذَاتُ كُرْسَيْنِ [*a necklace of two such series*], and ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ [*of three such series*], *when you join one part to another* [*in several places, by larger beads:* see قِلَادَةٌ مُكْرَسَةٌ, below]. (Lth, K. *)

كَرِسٌ : see مُكْرِسٌ.

كُرْسِيٌّ and (sometimes, S, Msb) كِرْسِيٌّ (S, Msb, K) *A throne;* syn. سَرِيرٌ: (K:) *a chair:* (TK:) *a seat not larger than is sufficient for one person:* (Bd, ii. 256:) [and *a stool:*] pl. كَرَاسِيُّ (S, Msb, K) and sometimes كَرَاسٍ, agreeably with a rule mentioned by ISk. (Msb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the Kur ii. 256, it is explained as signifying *Dominion:* (A:) and the *power* of God, whereby He holds the heavens and the earth: (TA:) and *knowledge:* (A, K:) which last explanation is ascribed to I'Ab: but the truth is, that I'Ab explained it as there signifying the [*foot-stool* of God; or] *place of the feet:* but as to the عَرْش [of God], this is immeasurable: (Az, TA:) or it signifies the *sphere of the stars.* (TA, art. عرش.) [Hence,

also, you say,] هُوَ مِنْ أَهْلِ الكُرْسِيِّ *He is of the people of science.* (TK.) [And hence,] الكَرَاسِيُّ is also used [elliptically] to signify *The learned men;* accord. to Ktr. (A.) ___ Also, *A prop,* or *support,* for a wall. (TA.) ___ [ذَاتُ الكُرْسِيِّ *The Constellation Cassiopeia:* see خَضِيبٌ.]

كَرْيَاسٌ *A privy on the top of the roof of a house,* (S, A, * Msb, K,) *with a conduit from the ground,* (K,) or, as in some lexicons, *to the ground:* one that is below is not so called: (TA:) or the *privy of an upper chamber:* (MF:) of the measure فَعْيَالٌ, (Az, Msb, K,) from كَرْسٌ, meaning, compacted dung and urine of camels, or of sheep or goats: (Az, * A, * K, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly

said by some to be also written كَرْبَاس, with the single-pointed letter [ب]: the pl. is كَرَابِيسُ. (TA.)

كُرَّاس : see what next follows.

كُرَّاسَة [*A quire,* or *parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book;* also vulgarly called كَرَّاسَة and كَرَّاس;] *one of what are termed* كُرَّاس and كَرَارِيس; كُرَّاس [being a coll. gen. n. and كَرَارِيس a pl.;] (S, A, K;) *a portion of a* صَحِيفَة [i. e. *book* or *volume*]: (A, K:) so called because compacted: (TA:) or from تَكَرَّس signifying he collected together fire-wood, &c. (Msb.) You say, فِى هٰذِهِ الكُرَّاسَة عَشْرُ وَرَقَاتٍ [*In this quire of a book are ten leaves*]. (A.) And هٰذَا الكِتَابُ عِدَّةُ كَرَارِيسَ [*This book is* composed of *a number of quires*]. (A.) And قَرَأْتُ كُرَّاسَةً مِنْ كِتَابِ سِيبَوَيْهِ [*I read a quire of the Book of Seebaweyh*]. (A.) And التَّاجِرُ مَجْدُهُ فِى كِيسِهِ وَالعَالِمُ مَجْدُهُ فِى كَرَارِيسِهِ [*The merchant's glory is in his purse, and the learned man's glory is in his quires of books*]. (A.)

مُكْرَس : see مُكْرَسَة قِلَادَةٌ ___. مُكْرَسٌ and مُكَرَّسَة *A necklace in which the pearls* or *other beads are strung upon two strings, and these are joined together by divisions of large beads:* so in the TS and K, excepting that in the latter, فِى خَيْطٍ is erroneously put for فِى خَيْطَيْنِ. (TA.) [See كَرْس, last signification.] And [in like manner], نَظْمٌ مُكَرَّسٌ and مُتَكَرِّسٌ *A string of beads one above another.* (TA.)

رَسْمٌ مُكْرَسٌ (S) (in the L and TA مُكْرَسٌ, but the former, being agreeable with the verb, (see 4,) is probably the right reading,] *Traces of men's abode in which is a compacted mixture of dung and urine of camels* or *of sheep* or *goats.* (S, L, * TA. * [And accord. to the second and third of these authorities, كَرْس seems to signify the same.])

مُكَرَّسٌ : see مُكْرَسٌ: the former, in two places.

مُتَكَرِّسٌ : see مُكْرَسٌ: the former, in two places.

كُرْسِىُّ الخَاتَمِ (T, K, art. بظر) *The bezel of the ring.* (TK.)

كَرْسَنَّةٌ , thus written: (TA:) [*Bitter vetch:*] see خَانِقٌ.

كَرْسِنِىٌّ [or كَرْسَنِىٌّ] *A sort of* حِمَّص. (The Minháj, in TA, art. حمص.)

كرش

1 **كَرِشَ** , said of skin: see 5. كَرِشَ الرَّجُلُ, aor. ـَـ , (K, TA,) inf. n. كَرَشٌ, (TA,) *The man came to have a numerous family,* or *household, after a while.* (Sgh.) And *The man came to have an army,* or *a military force, after having been alone.* (K, TA.)

2 **كرّش** inf. n. تَكْرِيشٌ, *He made what is termed* مُكَرَّشَة. (Az, K.) You say, كَرِّشُوا لَنَا مِنْ لَحْمِ جَزُورِكُمْ *Make ye for us a* مكرّشة *of the flesh of your slaughtered camel.* (TA.) *He contracted his face;* or *contracted it much;* [*making wrinkles in it like the plies of a* كَرِش:] (K, TA:) and استكرش also signifies *he shrank; contracted his face; frowned,* or *looked sternly* or *austerely* or *morosely.* (Sh, TA.)

5 **تكرّش** *It* (a man's face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) *contracted,* or *shrivelled,* or *shrank,* (S, IF, A, K, TA,) *and became like the* كَرِش: (IF, TA:) and كَرِشَ , aor. ـَـ , (A, K, TA,) inf. n. كَرَشٌ, (A, TA,) signifies the same, (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say, كَلَّمْتُهُ بِكَلَامٍ فَتَكَرَّشَ وَجْهُهُ *I spoke some words to him and his face contracted.* (A, TA.) تكرّشوا *They collected,* or *assembled, themselves together.* (Sgh, K.)

10 **استكرشت الإِنْفَحَةُ** *The stomach of a sucking kid became a* كَرِش: (S, K:) i. e., when he pastured upon herbage; (K;) for it is called انفحة as long as the kid does not eat; but when he eats, it is called كرش. (S.) ___ Also استكرش *He* (a kid, and a boy,) *became large in his stomach:* or *became hard in his palate, and wide in his belly, after he had become large:* (TA:) or *he* (a lamb or kid or calf) *became large in his belly:* (IAar:) or *he* (a lamb or kid) *became large in his belly, and ate much:* (TA:)

or *he* (a kid, A, and a boy, Az, TA) *became large in his belly, and began to eat:* (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy إِسْتَجْفَرَ. (TA.) ___ See also 2.

كَرْشٌ : see كَرِشٌ.

كَرِشٌ and كَرْشٌ [The *stomach*, or *man, of any ruminant animal;*] the *part of any ruminant,* (S, K,) or *of the animal that has a* خُفٌّ, [here meaning *of the camel,*] and *of such as has a divided hoof,* (A, Msb,) *that corresponds to the* مَعِدَة *of a man:* (S, A, Msb, K:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennetbag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called *after the animal has begun to eat;* being previously called إِنْفَحَةٌ: (S, TA:) [or, accord. to some, the term is applied to the *first and second stomachs, together;* for it is said that] *it empties itself into the* قَطَنَة [or *third stomach*], *as though it were* يَدُ جَرَابٍ [so in my original, but this seems to be a mistranscription for لَهُ جَرَابٌ, meaning *a provisionbag for the animal*]: and *it also pertains to the have* or *rabbit, and the jerboa:* and is used [tropically] for *that of man* (TA:) it is of the fem gender: (S, K:) pl. [of pane.] أَكْرَاشٌ (TA) and [of mult.] كُرُوشٌ. (Msb, TA.) ___ Hence the saying, (S, TA,) إِنْ وَجَدْتُ إِلَى ذٰلِكَ فَا كَرِشٍ, [in the CK, erroneously, فَاكْرِشْ.] meaning, *If I find to that a way;* (S, K, * TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to

cook them; and it was said to him, Put in the head whereupon he replied in the above words. (S, TA.) You say also, مَا وَجَدْتُ إِلَيْهِ فَا كَرِشٍ *I have not found to him,* or *it, a way.* (TA.) And لَوْ وَجَدْتُ إِلَيْهِ فَا كَرِشٍ, and بَابَ كَرِشٍ, and أَدْنَى فِى كَرِشٍ, meaning, *Had I found to him,* or *it, as much way as the mouth of a stomach,* and *the entrance of a stomach,* and *the least mouth of a stomach,* لَأَتَيْتُهُ [*I had come to him,* or *I had done it*]. (Lh, TA.) And it is said in a trad. of El-Hajjáj, لَوْ وَجَدْتُ إِلَى دَمِكَ فَا كَرِشٍ لَشَرِبَتِ البَطْحَآءُ مِنْكَ, meaning, *Had I found a way to* [*shed*] *thy blood* [*the small pebbles of the bottom of the water-course had drunk from thee*]. (TA.) ___ [Hence also,] you say, of land (إِغْبَرَّتْ جِلْدَتُهَا وَرَقَّتْ كَرِشُهَا), أَرْضٌ [lit. *Its skin became dusty, and its stomach became thin*]; meaning, *it became sterile.* (TA.) And [hence,] *A receptacle for perfumes,* and *for*

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clothes: in this sense also fem.: and *a place of collection* of anything. (TA.) And A man's *family,* or *household:* and his *young children:* (A, K:) or his *family,* or *household, consisting of* his *young children.* (S, Msb.) You say, جَآءَ يَجُرُّ كَرِشَهُ *He came dragging along his family,* or *household.* (A, TA.) And عَلَيْهِ كَرِشٌ مِنْ عِيَالٍ *Upon him is dependent a large family.* (A, * TA, in art. بقر.) And هُمْ, (S,) or لَهُ, (A,) كَرِشٌ مَنْثُورَةٌ, (S, A,) *They are,* (S,) or *he has,* (A,) *scattered young children.* (S, A.) And تَزَوَّجَ فُلَانَةَ فَنَثَرَتْ لَهُ كَرِشَهَا, (S, A, *) and بَطْنَهَا, (S,) *He married,* or *took to wife, such a woman, and she bore to him many children.* (S, A.) [See also art. نثر.] ___ Also, *A company,* or *congregated body,* (S, A, Msb, K,) of men: (S, A, Msb:) pl. أَكْرَاشٌ. (A.) Hence the saying of Mohammad, الأَنْصَارُ كَرِشِى وَعَيْبَتِى (S, TA) *The Ansár are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely:*

(TA:) or the meaning is, they are *my auxiliaries, from whom I derive aid;* because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or *the depositories of my secrets and trusts,* like as the كرش is the place of the food of the beast: (A:) or *the objects of my love and compassion like young children.* (Msb.) [And hence, app.,] الكَرِشَان is an appellation applied to [the tribes of] ElAzd and 'Abd-el-Keys. (S.) ___ Also, The *main part,* or *body* of a people or company of men: (A, TA:) pl. أَكْرَاشٌ and كُرُوشٌ: or, as some say, these are pls. having no sing. [in this sense.] (TA.) ثَوْبٌ أَكْرَاشٍ [app. from some peculiarity in its colours or texture,] *A kind of garment,* or *cloth, of the description termed* بُرُود *of* [*the fabric of*] *El-Yemen.* (Az, TA.)

أَكْرَشُ A man *large in the belly:* or, as some say, *having large property:* (TA:) and [the fem.] كَرْشَآءُ a woman *large in the belly* (ISk, S, K *) *and wide.* (TA.) Also the latter, A she-ass *bulky in the flanks:* (S, K:) or *bulky in the belly and flanks.* (A.) And the same applied to a foot (قَدَم), *Having much flesh, and even in the part of the sole which is generally hollow,* (S, K,) *and short in the toes.* (S.) And the same applied to a leathern bucket (دَلْو), *Having swollen sides:* (A:) or *large and with swollen sides.* (TA.) ___ Also the fem., *Distant relationship.* (K.) You say, بَيْنَهُمْ رَحِمٌ كَرْشَآءُ *Between them is a distant relationship.* (TA.)

تَكْرِيشَةٌ *What is cooked in the stomachs of ruminants.* (AA, K.) See also what next follows.

مُكَرَّشَةٌ [*A sort of haggess;* or *man stuffed with flesh-meat,* or *flesh-meat and fat, and cooked;*] *a piece of the stomach of a ruminant, stuffed with flesh-meat, and fastened together with a skewer, and cooked:* (A:) or *a sort of food, made of flesh-meat and fat, in a piece cut out from the stomach of a camel;* (K;) *a sort of food of the people of the desert, made by taking flesh-meat marbled with fat* (لَحْم أَشْمَط), *well cut up into small pieces, and putting with it fat cut up in like manner, then*

putting it into a piece cut out from the stomach of a camel, after it has been washed, and its smooth side which is without any villous substance or *feces has been cleansed, and fastening its edges together with a skewer, and digging for it a hole for fire, of the size thereof, and throwing into it heated stones, and lighting a fire over them, so that they become of a red heat, like fire, when the coals are put aside from them, and the* (Az, TA.)

كَرَشٌ or كِرْشٌ *The plant so named:* see رَقَمَةٌ.

كرشب

كِرْشَبٌ *i. q.* قِرْشَبٌ: (K:) or the former signifies *Advanced in years, and hard, gross,* or *coarse:* and the latter, *a great eater,* or *voracious.* (T.) The ك is said to be substituted for ق, or viciously pronounced for the latter letter. (MF.)

كرص

كَرِيصٌ *A kind of* أَقِط: see كَثْءٌ.

مِكْرَصٌ : *i. q.* مِضْرَب, q. v.

كرع

1 كَرَعَ فِى المَآءِ , and فِى الإِنَآءِ, *He put his mouth into the water,* or *into the vessel, and so drank.* (See عَبَّ.)

كَرَاعٌ : see عِدٌّ.

كُرَاعٌ : see ذِرَاعٌ, رَكَضَ, حَرَّةٌ, and بَدَنٌ.

كُرْسُوعٌ *The prominent extremity of the ulna, next to the little finger, at the wrist.* (S, * K.)

كرفأ

Q. 1 كَرْفَأَتِ القِدْرُ *The pot frothed,* or *raised a scum, when about to boil.* (S, K.) كَرْفَأَ, inf. n. كَرْفَأَةٌ; and تَكَرْفَأَ; (like كَرْثَأَ and تَكَرْثَأَ, K, which are said to be changed from the former; TA;) *It* (a collection of clouds) *became large in quantity, and confused, and heaped up.* (K.) ___ كَرْفَؤُوا *They became mixed together.* (K.)

Q. 2 تَكَرْفَأَ see 1.

كَرْفَئٌ *i. q.* كَرْثَئٌ; (K;) *Clouds high and piled up, one upon another.* (S) And كَرْفَئَةٌ *A portion of such clouds.* (S.) ___ كَرْفِئٌ *An egg-shell.* (A'Obeyd, S.) It occurs again in art. كرف. (TA.)

كَرْفَئَةٌ *A ceratin tree,* also called شَفَلَّحٌ. (K.)

كرفس

كَرَفْسٌ , (S, Msb, K,) so written in the Bári' and the T, but in some copies of the S, كَرْفَسٌ, [which is wrong,] (Msb,) [The *herb smallage; apium graveolens* of Linnæus,] *a well known herb*, or *leguminous plant*, (S, Msb, K,) *of the hottest of leguminous plants* (مِنْ أَحَرِّ البُقُولِ, TA, [but this is probably a mistake for مِنْ أَحْرَارِ البُقُولِ *of the leguminous plants that are eaten without being cooked*, or *that are slender and succulent* or *soft* or *sweet*,]) *the utilities of which are great; diuretic; a disperser of winds and flatulence; a cleanser of the kidneys and liver and bladder, opening obstructions thereof; a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days*, (K,) *upon an empty stomach, with avoidance of hurtful things*, (TA,) *but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy:* (K:) said by Lth to be a foreign word introduced into the Arabic language, (TA.) and thought to be so by Az: (Msb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called كرفح [or كرفج?] (TA.)

كُرْفُسٌ *Cotton:* (K:) [like كُرْسُفٌ, from which it appears to be formed by transposition: see also كِرْبَاسٌ.]

كرك

كُرْكِىٌّ The *Numidian crane; ardea virgo:* also called إِوَزٌّ عِرَاقِىٌّ, and وَزٌّ عِرَاقِىٌّ. See أَبُو العَيْزَارِ and غُرْنِيقٌ.

كركب

كُرْكُبٌ , like كُرْكُمٌ , *A certain plant of sweet odour.* (K.) The former word is a syn. of the latter. (TA.)

كرم

1 **كَرُمَ** , inf. n. كَرَمٌ, *It* (a thing) *was*, or *became*, *highly esteemed* or *prized* or *valued; excellent, precious, valuable*, or *rare:* (Msb:) followed by عَلَيْهِ: see 1 in art. ___ كَرُمَتْ أَرْضُهُ فجع. *His land yielded increase of its seed-produce,* (ISh, K,) *and its soil became good,* (ISh,) *being manured;* (ISh, K;) [or *it was*, or *became*, *generous*, or *good;* i. e., *productive*, or *fertile*]. ___ كَرُمَتْ عَلَيْهِ, (S, K, art. عز,) *I exceeded him in generosity*, or *nobleness.* (TK, voce عَزٌّ.)

2 **كَرَّمَهُ عَلَىَّ** [*He honoured him above me*]. (Kur, xvii. 64). ___ كَرَّمَهُ عَنْ كَذَا [*He preserved him from such a thing*]: see an ex. in a verse cited in art. عل (conj. 3): and see, here, 4 and 5. ___ كَرَّمَ *He highly regarded* a horse or the like. ___ See تَكْرِمَةٌ.

4 **أَكْرَمَهُ** *He treated him with honour*, or *courtesy.* ___ أَكْرَمَ, and اسْتَكْرَمَ, *He found a generous horse* (فَرَسًا كَرِيمًا). (TA in art. ربط.) See أَكْرَمْتُ عَنْهُ عِرْضِى ___. رَبَطَ *I preserved myself from it.* (S in art. عرض. See also 2.)

5 **تَكَرَّمَ عَنْهُ**, and تَكَارَمَ, *He shunned it; avoided it; kept*, or *removed, himself far from it;* or *preserved himself from it;* (K;) for in stance, from foul speech. (TA in art. تَكَرَّمَ ___.) دقع *He affected*, or *constrained himself, to be generous.* (S.)

6 **تَكَارَمَ** see 5.

10 **اسْتَكْرَمَ الشَّىْءَ** : see 10 in art. فره. ___ See also 4.

إِبْنُ الكَرْمِ *The* قِطْفُ [i. e. *grape*, or *bunch of grapes*]. (T in art. بنى.)

كَرَمٌ in a horse, &c., *generous quality.* See حَسَبٌ; and see كَرِيمٌ, and مَكْرُمَةٌ, and شَرِيفٌ.

ذُو الجَلَالِ وَالإِكْرَامِ (Kur, lv. 27) *Possessed of majesty*, or *greatness, and bounty:* (Jel:) or, *of absolute independence and universal bounty.* (Bd.)

الكُرْكُمُ الصَّغِيرُ : see العُرُوقُ الصُّفْرُ.

كَرِيمٌ *Generous; liberal; honourable: noble; high-born; contr. of* لَئِيمٌ. (K, &c.) ___ [A *generous*, a *noble*, a *high-bred*, a *well-born*, or an *excellent*, horse, &c.; *of generous, high*, or *good, breed* or *quality.*] ___ A thing *highly esteemed* or *prized* or *valued; excellent, precious, valuable*, or *rare.* (Msb.) ___ [أَرْضٌ كَرِيمَةٌ *Productive land.* See بَعِيرٌ ___.] كَرُمَتْ أَرْضُهُ دفع (___.) وَجْهُ ٱللّٰهِ الكَرِيمُ means *The glorious face of God:* see an ex. voce كَرَائِمُ المَالِ ___.] سُبْحَةٌ (TA) or الأَمْوَالِ (Mgh, Msb) *Such as are held in high estimation, precious*, or *excellent, of cattle* or *other possessions;* (Mgh, Msb, TA;) the *choice*, or *best, thereof.* (Mgh, Msb.)

حُبًّا وَكَرَامَةً, *see* لَا وَلَا كَرَامَةً ___. حُبٌّ *No; nor a jar-cover:* i. e., *No:* (*I will not give thee*, or *I will not do, what thou requirest,*) *nor anything else.* See حُبٌّ; and see كَرَامَةٌ ___. تَكْرِمَةٌ, the kind of miracle so called: pl. كَرَامَاتٌ; like the term χαρίσματα as used by St. Paul in 1 Cor. xii. 9: it may be well rendered *thaumaturgy:* and صَاحِبُ كَرَامَاتٍ *a thaumaturgus*, or *thaumaturgist:* see مُعْجِزَةٌ, and قَرَاسَةٌ.

أَكْرَمُ in the sense of كَرِيمٌ, as in أَكْرَمُهُمْ أَبًا: see بَيَاضٌ.

تَكْرِمَةٌ, *syn. with* تَكْرِيمٌ; (Mgh;) subst. from كَرَّمَتْهُ; as also كَرَامَةٌ. (Msb.)

مَكْرَمَةٌ *A means.* or *cause, of attaining honour.* (Mgh, Msb.)

مَكْرُمٌ : see أَلُوكٌ and يُسْرٌ.

مَكْرُمَةٌ *A generous,* or *honourable, quality* or *action.* (Msb, &c.) ___ عَلَى فِى المَكَارِمِ [*He became eminent in generous,* or *honourable, actions* or *practices* or *qualities* or *dispositions*]. (Msb in art. مَكَارِمُ ___.) علو may often be rendered *Excellencies.*

أَرْضٌ مَكْرُمَةٌ and كَرَمٌ *Generous, good, land:* (K, TA:) [*good and fertile land:*] or *dunged and tilled land.* (TA.) And أَرْضٌ مَكْرُمَةٌ لِلنَّبَاتِ *Land producing good herbage* or *plants.* (S,

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TA. [In some copies of the S, *good for herbage* or *plants.*])

كرمح

Q. 1 **كَرْمَحَ** , inf. n. كَرْمَحَةٌ , *i. q.* كَرْتَحَ , (S, art. كردح , and CK, and a MS copy of the K,) *He* (a short man) *ran with short steps, and quickly:* (S, ubi supra:) or *i. q.* كَرْبَحَ , the ب being changed into م, (TA,) *he ran at a slower pace than that termed* كَرْدَمَةٌ . (L, TA.) ___ كَرْمَحْنَا فِى آثَارِ القَوْمِ *We ran heavily in the footsteps of,* or *after, the people,* (AA, S, ubi supra, L.)

كرنب

Q. 1 **كرنب** , inf. n. كَرْنَبَةٌ, *He fed* a guest *with* كَرْنِيب. (K.) Ex. كَرْنِبُوا لضَيْفِكُمْ فإنَّهُ لَتَحَانُ *Feed your guest with* كرنيب, *for he is hungry.* (TA.) ___ Also, *He ate* [كرنيب, or] *dates with milk.* (K.) ___

AHei and others assert the ن to be augmentative; but in the T, L, and K it is implied that it is radical. (MF.)

كُرْنُبٌ , with damm; [so in the copies of the K in my hands, and in the O, and so accord. to

the TA; but I think that the correct reading is كُرُنْبٌ, as the word is written by Golius, in one place, and by Freytag; although, in the K, by the words with damm, in the case of a quadriliteral word, is generally meant with damm to the first and third letters ;] and كَرَنْبٌ; (K;) but it is commonly pronounced with damm [app. meaning to the first and second letters: كُرُنْبٌ being the name now commonly given to the *brassica oleracea,* or *cabbage;* in Greek]: (TA:) the [*vegetable also called*] سِلْقٌ [properly *beet;* for which, possibly, cabbage may have been mistaken]: (AHn, K:) or *a species thereof,* (L, K,) *sweeter and more tender than the* قُنَّبِيط; *of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine* (شَرَاب), *is a tried antidote against the bite of a viper.* (Ibn-El-Beytár, K.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.)

كَرْنِيبٌ and كَرْنِيبٌ (K) and كرناب (so in the TA) *i. q.* مَجِيعٌ, (K,) which is the same as كُدَيْرَاءُ: (IAar:) *Dates with milk.* (T.)

كره

1 **كَرِهَهُ** [*He disliked, was displeased with, disapproved of, hated, him or it.*] الكَرَاهَةُ is the contr. of الإِرَادَةُ and الرِّضَى. (Marg. note in TA.) ___ كَرِهَهُ (Mgh, Msb), inf. n. كَرَاهَةٌ and كَرَاهِيَةٌ, (Mgh,) or كُرْهٌ and كَرْهٌ, (Msb,) *He did not desire it; he disapproved it,* or *was displeased* or *discontented with it;* (Mgh;) *he disliked it; disapproved it; hated it; contr. of* حَبَّهُ. (Msb.) ___ كَرِهَ and تَكَرَّهَ : see سَخِطَ.

2 **كَرَّهْتُ إِلَيْهِ الشَّىْءَ**, inf. n. تَكْرِيهٌ, *I made the thing to be an object of dislike, disapprobation,* or *hatred, to him.* (S, K. *)

4 **أَكْرَهْتُهُ عَلَى كَذَا** *I made him to do such a thing against his will.* (S.)

5 **تَكَرَّهَهُ** *He showed,* or *expressed, dislike, disapprobation,* or *hatred, of it;* see تَأَجَّمَهُ and تَسَخَّطَهُ: and تَكَارَهَ عَلَيْهِ signifies the same; see تَكَرَّهَ ___. قَنَحَ *He expressed dislike, displeasure, disapprobation, discontent, or hatred.* (IbrD.) See examples in the K, voce أَخٌّ, and voce أَفٌّ, &c. The above is the prevailing signification, and often occurs. ___ تَكَرَّهَهُ *i. q.* كَرِهَهُ, q. v. (K, * TA.) See also تَأَجَّمَهُ.

6 **تَكَارَهَ** see 5.

كَرِيهٌ *Disliked, disapproved of, blamed,* or *hated; hateful, blameable, displeasing,* or *odious;* as also مَكْرُوهٌ .

الكَرَاهِيَةُ لِلشَّىْءِ signifies البُغْضُ لَهُ and عَدَمُ مُلَاءَمَتِهِ. (MF in art. ابى.)

كَارِهٌ *Unwilling:* see an ex. voce أَسَآءَ.

مَكْرَهٌ *A thing that one dislikes, disapproves,* or *hates,* or *that one dislikes to do:* opposed to مَنْشَطٌ: (TA in art. نشط:) [*a thing,* or *an event, that is an object of dislike* or *hatred*].

مَكْرُوهٌ *Foul, abominable,* or *evil; i. q.* سَيِّئٌ; (Beyd, xvii. 40;) and شَرٌّ: (TA:) [*held in aversion*]. See مَكَارِهُ ___. كَرِيهٌ, a pl. of مَكَارِهُ الدَّهْرِ ___. مَكْرُوهٌ *The afflictions,* or *calamities, of fortune;* syn. نَوَازِلُ and شَدَائِدُ. (TA.) See also مَكْرَهٌ.

مُسْتَكْرَهٌ : see an ex. voce عَرَضٌ.

كرى

3 كَارَى عَلَى دَابَّة *He employed a beast of carriage to carry for hire.* (IbrD.)

4 أَكْرَانِى دَارَه, and دَابَّتَه, *He let me his house, and his beast of carriage, on hire.* (Mgh.)

6 تَكَارَى see 8.

8 اكْتَرَى and اسْتَكْرَى and تَكَارَى *He hired,* or *took on hire* a house, and a beast. (Mgh.)

10 إِسْتَكْرَى see 8.

كَرًى or كَرًا *Drowsiness.* (S, Msb, K.)

كَرِىٌّ *One who lets a thing on hire;* (Mgh:) *one who lets beasts on hire.* (Msb.) See an ex. in a verse cited art. شم, conj. 4. ___ And *One who is hired.* (Mgh, &c.) In one copy of the Mgh, المكترى is put by mistake for المكْتَرَى: *i. q.* مُكْرٍ: and مُكْتَرًى. (TA in art. حرم.)

كُرِىٌّ *Spherical:* see Ksh in ii. 20.

كُرِيَّةٌ *Sphericalness:* see Bd in ii. 20.

كَرْوِيَا [*Caraway-seed*] is of the measure فَعْوَلَلٌ [and if so must be written كَرْوِيًا]: (K:) or it may be فَعْوَلًى: [but see what follows:] AHn says that, if with medd, it is fem. [and therefore كَرْوِيَآءُ]: but it is not Arabic [and therefore, without medd, it is probably كَرْوِيَا]. (TA.)

كَرْوَانٌ : see ضَوْعٌ and قِبْجٌ.

مُكَارٍ *One who lets beasts of carriage, &c., on hire;* like كَرِىٌّ, q. v.; *an owner, and*

letter on hire, of asses [*&c.*]. (KL.) See فَلَّاحٌ.

كز

1 **كَزَّ** , [second pers. كَزَزْتَ ,] (K,) aor. ـُ , (MS, TA,) inf. n. كَزَازَةٌ (S, A, K) and كُزُوزَةٌ , (A, K,) *It dried,* or *dried up;* or *became stiff, rigid,* or *tough; and contracted.* (S, A, K.) You say, كَزَّتْ يَدُهُ *His hand became dry,* or *stiff, rigid,* or *tough, and contracted.* (A.) ___ [Hence,] كَزَّتْ خُطَاهُ *His steps were* [*contracted,* or] *near together.* (A, K.) ___ [Hence also,] كَزَّتْ نَفْسُهُ and اكتزّت [*His soul became contracted;* meaning, *he became niggardly*]. (A.) And اكتزّ الرَّجُلُ *The man shrank* [*from giving*]. (K, * TA.) You say, فُلَانٌ لَا يَهْتَزُّ وَلَكِنَّهُ يَكْتَزُّ [*Such a one does not rejoice,* or *is not active,* or *prompt, and brisk,* or *cheerfully excited, to give, but he shrinks from giving*]. (A, TA.) [كَزَزٌ (q. v. infra) seems to be an inf. n. of which the verb is كَزَّ , second pers. كَزَزْتَ , aor. ـَ , in the sense of اكتزّ as explained above.] ___ كُزَّ *He* (a man) *shrank,* or *became contracted, in consequence of the cold:* (S:) or *he became affected by what is termed* كُزَاز : (A, K:) or *he became affected by a rheum.* (TA.) كَزَّهُ البَرْدُ and الدَّآءُ [*The cold,* and *disease, made him to shrink,* or *become contracted, and to be affected with a tremour*]. (A.) ___ كَزَّ الشَّىْءِ , (S, K,) aor. , inf. n. كَزٌّ , (TA,) *He made the thing narrow,* or *strait.* (S, K.) ___ كَزَّتِ المَرْأَةُ دُمْلُجَهَا , (A, TA,) aor. , (TA,) *The woman filled her armlet with her arm.* (A, TA.)

4 **اكزّه ٱللّٰهُ** *God smote him,* or *afflicted him, with what is termed* كُزَاز . (K.)

8 **إِكْتَزَّ** see 1, in three places.

كَزٌّ *Dry,* or *dried up;* or *stiff, rigid,* or *tough; and contracted:* (A, K:) pl. كُزٌّ . (K.) You say, يَدٌ كَزَّةٌ *A dry,* or *stiff, rigid,* or *tough, and contracted, hand.* (A.) And خَشَبَةٌ كَزَّةٌ *A stiff, rigid,* or

tough, (TA,) or *hard,* (A,) *and crooked, piece of wood.* (A, TA.) And قَنَاةٌ كَزَّةٌ *A hard and crooked spear* or *spear-shaft.* (TA.) And قَوْسٌ كَزَّةٌ *A stiff, rigid,* or *tough, bow:* (S, A, K:) or *a bow whereof the arrow does not go far, by reason of the narrowness of the former:* (TA:) Aboo-Ziyád says, that the bow thus called is the *smallest of bows:* (AHn, TA:) pl. قِسِىٌّ كُزَّاتٌ. (A.) And بَكْرَةٌ كَزَّةٌ *A narrow pulley-sheave, that makes a loud creaking* (S, K) *by reason of its narrowness.* (TA.) And ذَهَبٌ كَزٌّ *Tough gold:* (A:) or *very hard gold.* (K.) And جَمَلٌ كَزٌّ *A hardy, strong camel.* (TA.) ___ رَجُلٌ كَزٌّ, (S, A,) and كَزُّ اليَدَيْنِ, (S, A, K,) *A niggardly man.* (S, A, K,) *of little beneficence,* (TA,) *and of little compliance:* (A, TA:) pl. كُزٌّ. (S.) ___ وَجْهٌ كَزٌّ *A foul,* or *an ugly, face.* (K.)

كَزَزٌ *Hardness and crookedness* in a piece of wood, or in a spear or spear-shaft. (TA.) ___ *Niggardliness,* (K,) *and littleness of compliance and of beneficence.* (TA.) See 1.

كُزَازٌ (S, A, K) and كُزَّازٌ, (IAar, A, K,) or, accord. to Az, the latter is the correct form, and the former is vulgar, (A,) *A contraction and tremour arising from cold:* (A:) or *a tremour arising from intense cold:* (IAar, K:) or *a certain disease arising from intense cold;* (S, K;) *being a spasmodic contraction so occasioned:* or, accord. to the physicians, *arising from the egress of much blood:* (TA:) or *a certain disease arising from cold, in consequence of which the patient trembles until he dies.* (A.)

كُزَّازٌ : see كُزَازٌ.

مَكْزُوزٌ *Made narrow,* or *strait.* (S.) ___ A man *affected by what is termed* كُزَازٌ: (S, A, K:) or *affected by a rheum.* (TA.)

كزب

كُزْبٌ *i. q.* كُسْبٌ. (K.) ___ [Coll. gen. n., *A kind of*] *hard trees.* (K.)

كَزَبٌ *Smallness and contraction of the* مُشْط (or *metatarsal bones*) *of the foot;* which is a defect. (K.)

كَوْزَبٌ *Avaricious,* or *niggardly, and narrowminded.* (K.)

مَكْزُوبَةٌ *i. q.* خِلَاسِيَّة *in colour;* i. e., *between black and white.* (K.)

كزبر

كُزْبُرَة , and sometimes, [in the present day commonly,] كُزْبُرَة , (S, K,) Arabic, and well known, (AHn,) [but J says] I think it is arabicized, (S,) [Chald. כדסְבַּר, (Gol.)] *One of the kinds of seeds that are used in cooking, for seasoning food;* (S, K;) [*coriander-seed:* or the *coriander-plant*, accord. to the explanation of كُسْبُرَة (which is said in the TA to be a dial. form of كزبرة) in the K.]

كس

1 **كَسَأَ** , aor. ـَـ , (S, K,) inf. n. كَسْءٌ, (TA,) *He*, or *it, pursued*, or *followed*, another, (S, K,) as one follows a party which he has put to flight: like كَسَعَ. (S.) ___ كَسَأَ, (K,) inf. n. كَسْءٌ, (TA,) *He urged on* a beast of carriage. *in the track*, or *at the heels, of another.* (K.) كَسَأَ, (K,) inf. n. كَسْءٌ, (TA,) *He overcame* a party *in litigation* or *the like.* (K.) كَسَأَ (perhaps a mistake for كَشَأَ, TA,) *He smote* a person with a sword. (K.)

كَسْءٌ inf. n. of 1. q. v. مرَّ كَسْءٌ مِنَ اللَّيْلِ *A part of the night passed.* (K.)

كُسْءٌ and كُسُوءٌ The *hinder*, or *latter, part* of anything: pl. أَكْسَاءٌ. (S, K.) ___ كُسْءُ الشَّهْرِ, and كُسُوؤُهُ, *The latter part of the month; its last ten days*, or *about that period.* (TA.) ___ جاءَ فى كُسْءِ الشَّهْرِ, and عَلَى كُسْئِهِ, *He came in the latter part*, or *end, of the month.* (TA.) ___ جاءَ عَلَى كُسْءِ الشَّهْرِ, and على أَكْسَائِهِ, and جِئْتُكَ عَلَى كُسَائِهِ, [in the TA written, app. by a mistake of the transcriber, على كساءه, and فى كُسَائِهِ, [so in the TA,] *He came*, and *I came to thee, at the end of the month, after the whole month had passed.* (TA.) ___ جِئْتُ فى أَكْسَآءِ القَوْمِ *I came among the latter of the people.* (TA.) ___ مَرُّوا فى أَكْسَآءِ المُنْهَزِمِينَ, and على أَكْسَائِهِمْ, *They went at the heels of the routed party.* (TA.) رَكِبَ كُسْأَهُ *He fell upon the back of his neck*, or *head.* (K.)

كُسَآءٌ : see كُسْءٌ.

كُسُوءٌ : see كُسْءٌ.

كسب

1 كَسَبَ , aor. ـِ , inf. n. كَسْبٌ (S, K, Msb) and كَسْبٌ (K), *He collected* (wealth &c.]; (S,

K;) as also اكتسبه . (S.) This is the original signification. (S.) ___ [Hence,] *He gained, acquired,* or *earned,* wealth or the like; as also اكتسب . (Msb.) كَسَبْتُ شَيْئًا and اكْتَسَبْتُهُ are syn., [signifying *I gained a thing*]. (S.) ___ Hence [also], كَسَبَ and اكتسب (S, K, Msb) and تكسّب (K) *He sought, sought after,* or *sought to gain, sustenance,* or *the like,* (S, K,) for his family: (Msb:) or كَسَبَ signifies *he got,* or *obtained,* or *gained, acquired,* or *earned,* [*sustenance,* &c.]; and اكتسب , *he applied himself with art and diligence* [*to get,* or *obtain,* or *gain, acquire,* or *earn, sustenance* &c.; *he laboured to earn,* or *gain, sustenance*]: (Sb, K:) [so] also تكسّب is explained by تَكَلَّفَ الكَسْبَ *he applied himself, as to a task, to gain, &c.* (S.) ___ كَسَبَ is also said to signify, and originally, both *he sought,* or *sought after,* [*sustenance*]; and *he laboured in seeking,* or *seeking after, sustenance.* (TA.) ___ اكتسب has a more intensive signification than كَسَبَ ; and hence, in the last verse of the second chap. of the Kur [لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ *To it* shall be given *what* reward *it hath earned, and upon it* shall be executed *what punishment it hath drawn upon itself*], the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا [*He gained,* or *earned,* or *did, good*]: and اكتسب شَرًّا [*He gained,* or *earned,* or *did, evil*]. (A.) ___ [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did* either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And اكتسب *He committed* an act of which he

was accusable. (Jel in xxxiii. 58.) كَسَبَ إِثْمًا and اكتسبهُ signify *He* [*committed*, or] *burdened himself with* (تَحَمَّلَ), *a sin*, or *crime*. (Msb.) ___ كَسَبَهُ مالًا, (S, K,) and اكسبهُ مالا, (IAar, IAth, K,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire*, or *earn, wealth:* (IAth, Msb:) or *he assisted him to gain, acquire*, or *earn, wealth*. (IAth.) كسبهُ علْمًا *He caused him to gain*, or *acquire, knowledge*. (Msb.) [In like manner,] اسْتَكْسَبْتُ العبدَ *I caused the slave to gain*, or *make gain;* the verb having here the sense of the measure أَفْعَلْتُهُ; like as استخرجته signifies أَخْرَجْتُهُ. (Msb.) [See an ex. voce الإِماء ___ نهى عن كَسْبِ أَديمٌ.] [*He* (Mohammad) *forbade the making female slaves to earn money*, or *the like*, (*by prostitution*)]. (TA, from a trad.) ___ ما كَسَبَ in the Kur cxi, 2, is said to signify *His children*. A man's children are among the things termed his كَسْبٌ. (TA.) ___ كَسَبَهُ عَجَبًا *It occasioned*, or *caused, him to wonder*. (TA, voce أَعْجَبَ.)

4 **أَكْسَبَ** see 1.

5 **تَكَسَّبَ** see 1.

8 **إِكْتَسَبَ** see 1 throughout.

كَسْبٌ inf. n. of 1. q. v. ___ فُلَانٌ طَيِّبُ الكَسْبِ, (S, K,) and المَكْسَبِ, and المَكْسِبِ, (K,) and المَكْسِبَةِ, and الكَسْبَةِ, (S, K,) and الكَسِيبَةِ, (IM,) [*Such a one makes good gain:* كَسْبٌ &c. signifying *gain, acquisition*, or *earning:* and also *a deed*, whether good or evil].

كُسْبٌ *i. q.* كُنجارق [or كَنْجَارَهُ], a Persian word, called by some of the people of Es-Sawád كُسْبَجٌ [or كُسْبَهٌ; i. e., The *dregs of sesamegrain*, or *the like, from which the oil has been expressed*]; (TA;) *dregs remaining after the expression of oil:* (S, K:) [as also كُزْبٌ:] from the Persian كشب, (AM,) [or rather كُسْبَهٌ, or كُسْبَجٌ]. See also تَخٌّ.

كَسْبَةُ : see كَسَابٌ.

كَسْبَةٌ : see كَسْبٌ.

كَسْبِىٌّ : see اكْتِسَابِىٌّ.

كَسَابٌ The *wolf.* (L, K.) ___ *A name of a bitch:* (S:) *one of the names of the bitch:* (ISd:) as also كَسْبَةُ : (K:) as كُسَيْبٌ is *a name of the dog;* i. e., of the male: (K:) names thus used as ominous of gain, [or of capturing game]: (IM:) كَسَابٌ, as *a name of a hunting bitch,* means كَاسِبَةٌ. (TA, art. برح.)

كَسُوبٌ [so in the copies of the K in my hands; but by the place in which it is mentioned in the TA, it is implied that it is كَسُّوبٌ : see also لَسُوبٌ] *A thing; anything.* مَا لَهُ كَسُوبٌ *He has not anything.* (K.) رَجُلٌ كَسُوبٌ, and كَسَّابٌ, *A man who makes much gain.* (K.)

كُسَيْبٌ : see إِبْنُ الكُسَيْبِ ___. كَسَابٌ *Bastard.* (K.)

كَسَّابٌ : see كَسُوبٌ.

كَسُّوبٌ *A certain plant.* (K.) See also كَسُوبٌ.

الكَوَاسِبُ *i. q.* الجَوَارِحُ, (S, K,) here meaning *The members* (either of a man or of a bird) *by means of which is gained, acquired,* or *earned, sustenance,* or *the like.* (MF.) [The explanation in the TA, الجَوَارِحُ مِنَ الإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify *preyers,* whether men or birds: but this meaning I do not think to be the one intended.]

أَبُو كَاسِبٍ *The wolf.* (K.)

اكْتِسَابِىٌّ [*Acquired* knowledge, *such as is acquired by study:* as also كَسْبِىٌّ :] opp. to ضَرُورِىٌّ as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

مَكْسَبٌ, and مَكْسَبَةٌ see كَسْبٌ.

كسبر

كُسْبُرَةٌ and كُسْبَرَةٌ The *plant of the* جُلْجُلَانِ; (K;) [i. e., the *plant of which the fruit,* or *produce, is called* الجُلْجُلَانِ;] dial. forms of كُزْبُرَةٌ and كُزْبَرَةٌ, q. v. (TA.)

كست

كُسْتٌ *i. q.* قُسْطٌ (K) and كُسْطٌ, [i. e. *Costus,*] *with which one fumigates.* (Kr.)

كسج

1 **كسج** , [app. كَسِجَ, aor. ـَـ ,] inf. n. كسج, [app. كَسَجٌ,] *He had no beard grown;* [*was naturally beardless*]. From this it would seem that كوسج is an Arabic word. (IKoot, Msb.)

Q. Q. 1 **كَوْسَجَ** *He was,* or *become, what is termed* كَوْسَجٌ; (K;) from which latter word the verb is derived. (Shifa el-Ghaleel.)

Q. Q. 2 **مَنْ طَانَتْ لِحْيَتُهُ تَكَوْسَجَ عَقْلُهُ** [*He whose beard becometh long, his intellect becometh small.*] (TA.)

كَوْسَجٌ (Th, S, K, &c.) and كُوسَجٌ, (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaakoob and ISk and IDrst, (TA,) and AHei says that صُوبَجٌ and سُوسَنٌ are the only words of the measure فُوعَلٌ, (MF,) and كُوسُجٌ, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (K,) A man *having no hair upon the side of his face* [*but only upon his chin*]; (M;) *i. q.* أَثَطُّ; (M, S;) *whose cheeks are clear of hair;* (Expositions of the Fs) [used in the present day to signify *having a scanty,* or *small, beard, and that only on the chin:*] an arabicized word, (S, &c,) originally كوسق, (Msb,) [or rather كُوسَهْ, which is Persian]. ___ Also, *Deficient in the teeth:* (As, K:) from the Persian كوزه, (Sb,) [or rather كُوسَهْ]: [pl. كَوَسِجُ, occurring in the TA in art. ثط.] A woman said to her husband Thou art كوسج: to which he replied, if I be كوسج, thou art divorced. And the matter being referred to the Imám Aboo-Haneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كوسج, and his wife is

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divorced from him; but if they be thirty-two, he is not so, and she is not divorced. And they were numbered, and found to be thirty-two (MF.) ___ Also, [The *Xiphias,* or *sword-fish;*] *a certain fish* (*of the sea,* S) *that has a snout like a saw,* (S, K,) *and eats men; i. q.* لَخْمٌ, (TA,) and جَمَلُ المآءِ, (Mgh in art. جمل,) or جَمَلُ البَحْرِ. (TA in that art.) ___ Also, *A slow hackney,* or *nag.* (A, K.)

كسح

1 **كَسَحَ** , (aor. ـِ , K, inf. n. كَسْحٌ , Msb,) *He swept* a house, or *chamber.* (S, Msb, K,) [You say] كَسَحَتِ الرِّيحُ الأَرْضَ *The wind swept off the dust from the surface of the ground.* (S, K.) ___ [Hence,] كَسَحَ *He cleaned out* a well, and a canal or channel of running water, &c. (Msb.) ___ [And hence also,] *He cut* a thing *off; destroyed* it; *did away with* it, *carried* it *off:* (Msb:) [*he swept it away.*] ___ كَسَحْنَا بَنِى فُلَانٍ *We extirpated the sons of such a one.* (A.) ___ كَسِحَ , aor. ـَ , inf. n. كَسَحٌ , *He had a heaviness in one of his legs, and dragged it when he walked:* (T:) *he was crippled in the legs,* and *in the arms:* (L, K:) mostly used in relation to the legs. (L.) [See also كُسَاحٌ .]

8 **أَغَارُوا عَلَيْهِمْ فَٱكْتَسَحُوهُمْ** *They made a hostile attack,* or *incursion, upon them, and took all their property.* (S, K. *) ___ إِكْتَسَحْنَا مَالَ بَنِى فُلَانٍ *We took* [or *swept off*] *all the property of the sous of such a one, leaving them nothing.* (L.) ___ [In like manner you say] كَسَحَ مِنَ المَالِ مَا شَآءَ [*He swept off what he pleased of the property*]; as also كَثَحَ . (K, voce كَثَحَ .)

كَسْحٌ *Impotence,* (K,) *arising from a disease which attacks the hips, and weakens the leg.* (TA.)

كَسْحَانُ : see أَكْسَحُ

كُسَاحٌ (L) and كُسَاحَةٌ (K) The *state of being crippled* (زَمَانَةٌ) *in the legs,* and *in the arms:* (L, K:) mostly used in relation to the legs. (L.) [See 1.] ___ كُسَاحٌ *A certain disease of camels,* (L, K,) *which renders them very lame, so that they cannot walk:* (Aboo-Sa'eed, L.)

كَسِيحٌ : see أَكْسَحُ. ___ Also, *Impotent* (K) *in walking, as though he swept the ground.* (TA.)

كُسَيْحٌ : see أَكْسَحُ.

كُسَاحَةٌ *Sweepings;* (S, K;) *dust that is swept from a house and thrown in a heap.* (Lh.) See also كُسَاحٌ.

أَكْسَحُ and كَسْحَانُ and كَسِيحٌ (L, K) and كُسَيْحٌ (K) and مُكَسَّحٌ (L) *Having a heaviness in one of his legs, and dragging it when he walks:* (L:) *crippled in the legs, and in the arms:* (L, K:) also the first (as explained by some, L,) *lame, by nature,* or *by reason of a chronic ailment:* and *affected by a disease which deprives one of the power of walking:* (S, L, K:) pl. كُسْحٌ (L) and كُسْحَانٌ. (L, K.) الصَّدَقَةُ مَالُ الكُسْحَانِ والعُوْرَانِ (S, L) *Alms are the property of the crippled and the one-eyed.* (L, from a trad.)

مِكْسَحَةٌ *A broom,* or *besom,* or *instrument with which one sweeps* (S, K) *snow, &c.;* (S;) as also مِكْسَحٌ. (L.)

مُكَسَّحٌ : see أَكْسَحُ.

مَكْسُوحٌ A camel *severely lame,* (L, K,) *so that he cannot walk.* (Aboo-Sa'eed, L.)

كسحب

Q. 1 **كَسْحَبَ** , inf. n. كَسْحَبَةٌ, *He walked in fear, hiding himself.* (K.)

كسد

1 **كَسَدَ** , (S, L, Msb, K,) aor. ـُـ , (L, Msb,) inf. n. كَسَادٌ (S, L, Msb, K) and كُسُودٌ ; (K;) and كَسُدَ ; (L, K;) but the former is the verb in common use; (TA;) *It* (a thing, S, Msb, a commodity, &c., L) *was*, or *became, unsaleable*, or *difficult of sale, and in little demand.* (L, Msb, K.) The original meaning is *It was*, or *became, in a bad, corrupt*, or *unsound state.* (T, Msb.) كَسَدَتِ السُّوقُ, (aor. ـُـ , inf. n. كَسَادٌ, L,) *The market was*, or *became, stagnant*, or *dull, with respect to traffic.* (S, * A, L, Msb, K.) See 4.

4 **اكسد** *He* (God) *made* a market *stagnant*, or *dull with respect to traffic.* (A, Msb) ___ *He* (a man) *found his market to be stagnant*, or *dull, with respect to traffic.* (S, IKtt, A, L, K.) [In most copies of the K, we find, وسُوقٌ كَاسِدٌ وأَكْسَدُ وأَكْسَدَتْ سُوقُهُمْ, instead of وسُوقٌ كَاسِدٌ وأَكْسَدُوا كَسَدَتْ سُوقُهُمْ, which is the right reading, as is indicated in the TA.]

كَسِيدٌ : see كَاسِدٌ. ___ Also, *of inferior condition; ignoble:* syn. دُونٌ. (S, L, K.) So in the saying of the poet, (S, L,) Mo'áwiyeh Ibn-Málik, surnamed Mo'owwidh-el-Hukamà, (IB, L,)

* إِذْ كُلُّ حَيٍّ نَابِتٌ بِأَرُومَةٍ *
* نَبْتَ العِضَاهِ فَمَاجِدٌ وكَسِيدُ *

(S, L) meaning, *Since every living man grows from a root, like the growth of the 'idáh, there is he who is noble, and he who is ignoble.* (IB, L.)

كَاسِدٌ and كَسِيدٌ A thing, (S, Msb,) or commodity, &c., (L,) *unsaleable*, or *difficult of sale, and in little demand.* (L, Msb, K.) You say سِلْعَةٌ كَاسِدَةٌ. (S.) ___ سُوقٌ كَاسِدٌ, (S, L, Msb, K,) without ة, (S, L, Msb,) or كَاسِدَةٌ, as

in the T, (Msb) *A market stagnant,* or *dull, with respect to traffic;* (L, Msb, K;) i. e., ذَاتُ كَسَادٍ.

(TA.)

كسر

1 **كَسَرَهُ** , (S, A, &c.,) aor. ـِ , (Msb, K,) inf. n. كَسْرٌ ; (Msb, TA;) and اكتسره : (K;) [*He broke it:* or the latter signifies *he broke it off:* or it is similar to إقتطعه and the like and signifies *he broke it off for himself:* for] you say اكتسرت منه طرفا [*I broke off,* or *broke off for myself, from it, an extremity*]. (A.) You say كَسَرْتُهُ ٱنْكِسَارًا and إِنْكَسَرَ كَسْرًا, putting each of the inf. ns. in the place of the other, because of their agreement in meaning, not in respect of being trans. and intrans. (Sb, TA.) ___ كُسِرَ *He had his leg broken; his leg broke.* (Mgh.) ___ فُلَانٌ يَكْسِرُ عَلَيْكَ الفُوقَ, (A, K,) or الأَرْعَاظَ, (K,) or يُكَسِّرُ , (as in the CK, * and in a MS copy of the K, but we find the former reading in art. رعظ in the K,) [lit., *Such a one breaks against thee the notch of the arrow,* or *the sockets of the arrow-heads:* meaning,] *such a one is angry with thee:* (A, K:) or *is vehemently angry with thee.* (K, art. رعظ, in which see further explanations.) ___ [كُسِرَ بينهم رمح lit., *A spear was broken among them:* meaning, *a quarrel occurred among them.* (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying *Simultas inter eos intercessit.*)] ___ كَسَرَ الكِتَابَ عَلَى عِدَّةِ أَبْوَابٍ وَفُصُولٍ [*He divided the book,* or *writing, into a number of chapters and sections*]. (A.) ___ كَسَرَ الشِّعْرَ, aor. ـِ , inf. n. كَسْرٌ, [*He broke the measure of the poetry;*] *he did not make the measure of the poetry correct.* (TA.) ___ كَسَرْتُ القَوْمَ, inf. n. as above, *I* [*broke, crushed, routed,* or] *defeated, the people* or *party.* (Msb.) ___ كَسَرْتُ خَصْمِى [*I defeated my adversary*]. (A.) ___ كَسَرَ نَفْسَهُ [*He broke,* or *subdued, his spirit.* ___ *He abased,* or *humbled, himself.*] ___ كَسَرْتُ مِنْ سَوْرَتِهِ [*I broke,* or *subdued,* or *abated, somewhat of his impetuosity,* or *violence,* or *tyranny,* or *anger*]. (A.) ___ كَسَرَ حُمَيَّا الخَمْرِ بِٱلْمِزَاجِ [*He broke,* or *subdued,* or *abated, the intoxicating*

influence of the wine by the mixture of water]. (A.) ___ كَسَرَ مِنْ بَرْدِ المَآءِ, and حَرَّهُ, aor. and inf. n. as above, *He abated,* or *allayed, somewhat of the coldness of the water,* and *its heat.* (TA.) ___ اكْسِرْ عَنَّا: see an ex. voce كَسَرَ العَطَشَ [___. رُوبَةٌ *It abated,* or *allayed, thirst.*] ___ كَسَرَ مَتَاعَهُ *He*

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sold his goods by retail, one piece of cloth after another: (IAar, K:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA) ___ كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ *I turned the man, averted him,* or *turned him back, from his desire.* (Msb.) ___ يَكْسِرُ ذَنَبَهُ بَعْدَ مَا أَشَالَهُ [app. *He contorts his tail after raising it*], said of a camel. (K.) ___ كَسَرَ الثَّوْبَ, and الجِلْدَ, *He folded,* and *he creased, the garment,* or *piece of cloth,* and *the skin.* Ex. of the former signification, [in which the pronoun refers to a tent:] مِنْ حَيْثُ يَكْسِرُ جَانِبَاهُ [*Where its two sides are folded*]. (S.) You say also كَسَرَ الوِسَادَ, meaning *He folded,* or *doubled, the pillow,* or *cushion,* and *leaned,* or *reclined, upon it.* (K.) See also كَاسَرَ. ___ كَسَرَ جَفْنَهُ نَحْوَهُ [*He blinked,* (lit. *he wrinkled his eyelid*) *towards him*]. (Mgh. art. غمز.) You say also, رِيحٌ حَارَّةٌ تَكْسِرُ العَيْنَ حَرًّا [*A hot wind, that makes the eye to blink,* or *contract and wrinkle the eyelids, by reason of heat*]. (K, art. خوص.) And كَسَرَ عَيْنَهُ, (A,) and كَسَرَ مِنْ طَرْفِهِ, (K,) aor. and inf. n. as above, (TA,) *He contracted* (غَضَّ, q. v.,) *his eye,* or *eyes;* [*so as to wrinkle the lids;* in which sense the former phrase is used in the present day:] (K:) and كَسَرَ عَلَى طَرْفِهِ, accord. to Th, *he contracted* (غَضَّ) *his eye,* or *eyes, somewhat:* (TA:) [or perhaps عَلَى is here a mistake for عَلَيَّ, in which case we must read طَرْفَهُ, so that the meaning would be as above with the addition *at me:*] and مُكَاسَرَةُ العَيْنَيْنِ signifies المُغَاضَنَةُ [i. e. *the contracting of the eyes so as to wrinkle the lids*]. (S, K, in art. غضن.) ___ كَسَرَ الطَّائِرُ جَنَاحَيْهِ, (A, TA,) aor. ـِ, inf. n. كَسْرٌ; (TA;) and كَسَرَ alone, (S, A, K,) inf. n. كَسْرٌ and كُسُورٌ, (K,) or in this case, when the wings are not mentioned, كُسُورٌ [only]; which shows that a verb, when its

objective complement is forgotten [or suppressed], and the inf. n. [for الحَدِيثُ in my original I read الحَدَثُ] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for فُعُولٌ is by rule the measure of the inf. n. of an intrans. verb, of the measure فَعَلَ, such as قَعَدَ, inf n. قُعُودٌ, and جَلَسَ, inf. n. جُلُوسٌ, and فَعَلَ of that of a trans. verb;] *The bird contracted his wings,* (S, A, K,) or *contracted them somewhat,* (TA,) *so that he might descend in his flight,* (S,) or *in order to alight.* (A, K.) ___ [كَسَرَ الحَرْفَ, aor. ـِ, inf. n. كَسْرٌ, *He pronounced the letter with the vowel termed kesr:* and *he marked the letter with the sign of that vowel.* A conv. phrase of lexicology and grammar.] See also 7.

2 **كَسَّرَهُ**, (S, A, Msb, K,) inf. n. تَكْسِيرٌ, (Msb,) is with teshdeed to denote muchness [of the action] or multiplicity [of the objects] (S) [*He broke it much, in pieces,* or *into many pieces:* or *many times,* or *repeatedly;* or *he broke it,* meaning a number or collection of things.] ___ فُلَانٌ يُكَسِّرُ عَلَيْكَ الفُوقَ, or الأَرْعَاظَ: see 1. ___ [كَسَّرَهُ also signifies *He divided it* (i. e. a number, and a measure,) *into fractions.*] ___ كَسَّرَهُ الكَرَى [*Drowsiness made him languid*]. (A, TA in art. شعر) كَسَّرَ شَعْرَهُ [___.] هِيضَ, inf. n. تَكْسِيرٌ, *He crimped his hair,* see كَسَّرَ المَآءُ الوَادِى.] رَطَّلَ *The water made* [*the* كُسُورَ, i. e.,] *the turnings, bendings,* or *windings,* (مَعَاطِف,) *of the valley, and the parts thereof eaten away by torrents, to flow with water.* (Th.)

3 **كَاسَرَ** see 1.

5 **تَكَسَّرَ**, (S, A, Msb, K,) quasi-pass. of 2, (Msb, K,) [*It broke,* or *became broken, much, in pieces,* or *into many pieces;* or *many times,* or *repeatedly;* or *it* (a number or collection of things) *broke,* or *became broken.*] ___ [Said of water, and of sand, *It became rippled* by the wind. And of crisp hair, *It became crimped;* or *became rimpled, as though crimped.* (In these senses it is used in the S in art. حبك, &c. See حِبَاكٌ.) Also said of the skin, *It became wrinkled:* see تَغَضَّنَ. Said of a garment, or piece of cloth, and

of a coat of mail, and skin, *It became folded*, and *it became creased, much*, or *in several*, or *many places*. See an ex. below, voce كسر.] ___ [And hence, as meaning, *It became contracted*,] said also of the eye. (TA in art. خشع.) [See 1.] ___ [*He was*, or *became, languid*, or *loose in the joints*. And *He affected languor*, or *languidness:* a very common signification.] You say, فيه تَخَنُّثٌ وتَكَسُّرٌ [*In him is effeminacy, and affectation of languor* or *languidness*]. (A.) And one says of an effeminate man, تكسّر فى كَلَامه [*He affected languor*, or *languidness, in his speech*], (IDrd, O, voce تفرَّك,) and also مشيه [*his walk*]. (K, ibid.) See also 7.

7 **انكسر**, quasi-pass. of 1, (S, A, Msb, K,) [*It broke*, or *became broken*.] You say, كَسَرْتُهُ فَانْكَسَرَ and انْكَسَرَ كَسْرًا. (Sb, TA. See 1.) ___ انكسرت السِّهَامُ عَلَى الرُّؤُوسِ *The portions became fractional to the several heads; were not divisible into whole numbers*. (Msb.) ___ انكسر الشِّعْرُ *The poetry became* [*broken*, or] *incorrect in measure*. (TA.) ___ [انكسر القَوْمُ *The people became broken*, or *defeated*.] ___ انكسر خَصْمِى [*My adversary became defeated*.] (A.) ___ [انكسرت نَفْسُهُ *His spirit became broken*, or *subdued:* and انكسر, alone, *he became broken in spirit; his sharpness of temper, vehemence of mind*, or *fierceness, became broken*, or *subdued; he became meek, gentle*, or *humble*.] ___ [انكسر, said of a man, also signifies, very frequently, *He became languid*, or *languishing*. See the act. part. n., below. And see 5.] فَتْرَةٌ and انْكِسَارٌ and ضَعْفٌ are syn. (S, art. فتر.) ___ انكسر عَنِ الشَّىْءِ *He lacked power*, or *ability, to do*, or *accomplish the thing*. And انكسر [alone] *He*, or *it*, (said of anything, [man or beast,]) *remitted, flagged*, or *became remiss, in an affair, lacking power*, or *ability, to perform*, or *accomplish, it*. (TA.) ___ انكسر نَظَرُ الطَّرْفِ *The look of the eye*, or *eyes, became languid*, or *languishing;* syn. فَتَرَ. (IKtt, in TA, art. فتر.) And انكسر طَرْفُهُ [*His eye*, or *eyes*, or *sight, became*

languid, or *languishing*, or *not sharp*]. (T, K, art. فتر.) ___ Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so كَسَرَ, (Fr. in TA, art. قط,) *It abated*, or *became allayed;* or, [said of heat,] *it became languid*, or *faint.* (TA.) ___ Said of dough, *It became soft, and leavened*, or *good, and fit to be baked.* (TA.) ___ [Said of a garment, or piece of cloth, and skin, *It became folded; it became creased.* Ex.:] يَطْوِى الثِّيَابَ أَوَّلَ طَيِّهَا حَتَّى تَنْكَسِرَ عَلَى طَيِّهِ [*He folds the garments*, or *pieces of cloth, the first time of folding them, so that they may crease agreeably with his folding*]. (S, K, voce قَسَامِىٌّ. [In one copy of the S, I find تَتَكَسَّرَ in the place of تَنْكَسِرَ, which latter reading I find in a better copy of the same work.])

8 **إِكْتَسَرَ** see 1, first sentence.

كَسْرٌ : see كَسْرٌ, throughout. ___ *A fraction*, or *broken part of an integral, as the half, and the tenth, and the fifth;* (Msb;) *what does not amount to an integral portion:* (K:) pl. كُسُورٌ. (A, Msb.) You say, ضَرَبَ الحُسَّابُ الكُسُورَ بَعْضَهَا فِى بَعْضٍ [*The calculator multiplied the fractions together*]. (A.) ___ *Little in quantity* or *number:* (ISd, K:) *as though it were a fraction of much.* (ISd.) ___ *A crease, wrinkle, ply plait*, or *fold*, in skin, and in a garment or piece of cloth; (JK, S, * K, * voce غَرٌّ, in the CK غُرٌّ; and so accord. to the explanation of the pl. in the present art. in the TA;) as also مَكْسَرٌ : (accord. to the explanations of its pl. in the S, Mgh, Msb voce غَضْنٌ:) pl. of the former كُسُورٌ : (JK, S, voce غَرٌّ; and TA in the present art.;) and of the latter, مَكَاسِرُ. (S, Mgh, Msb, voce غَضْنٌ; &c.) ___ See also كُسُورٌ, below. [As a conventional term in grammar, *A vowel-sound, well known;* the sign for which is termed كَسْرَةٌ .]

كِسْرٌ and كَسْرٌ, (S, K, &c.,) the latter of which is [said to be] of higher authority (أَعْلَى) than the former, [but this is doubtful, for the former is certainly the more common,] (TA,)

A portion of a limb: or *a complete limb:* (K:) or *a limb by itself, which is not mixed with another:* (TA:) or *half of a bone, with the flesh that is upon it:* (K:) or *a bone upon which there is not much flesh,* (S, K,) *and which is broken;* otherwise it is not thus called: (S) or *any bone:* (AHeyth:) or *a limb* of a camel: (TA:) or of a human being or other: (ISd. TA:) pl. [of pauc.] أَكْسَارٌ (TA) and [of mult.] كُسُورٌ. (S, TA.) ___ كِسْرٌ قَبِيحٌ, (S, K,) and كَسْرٌ قَبِيحٌ, (S,) *The bone of the* سَاعِد [here meaning the *upper half of the arm, from the part next the middle to the elbow.* (El-Umawee, S, K.) [See also قَبِيحٌ. And كِسْرٌ حَسَنٌ signifies *The upper part of that bone.*] ___ Also كِسْرٌ and كَسْرٌ The *side of a* بيت [or *tent*]: (K:) or the *part of* [*each of*] *the two sides thereof that descends from the* طَرِيقَتَانِ [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left: (TA:) or the *lowest* شُقَّة [or *oblong piece of cloth*] *of a* [*tent of the kind called*] خِبَآء: (A, K:) or the *part of that* شقّه *which is folded* or *creased* (تَكَسَّرَ وتَثَنَّى) *upon the ground:* (K:) or the *lowest* شقّة *of a* بيت [or *tent*], *that is next the ground, from where its* (the tent's) *two sides are folded* (من حيث يُكْسَر جانباه), *on thy right hand, and thy left.* (ISk, S.) ___ Also, (K,) or كِسْرٌ [only], (TA,) [but for this limitation there appears no reason,] *A side* (K, TA) of anything; as, [for instance,] of a desert: (TA:) pl. أَكْسَارٌ and كُسُورٌ [app. in all the senses: see above]. (K.) ___ كِسْرٌ قِدْرٍ, and أَكْسَارٌ, (TA,) and إِنَآءٌ أَكْسَارٌ, (IAar,) and جَفْنَةٌ أَكْسَارٌ, (K,) A cooking-pot, (TA,) and a vessel, (IAar,) and a bowl, (K,) *large, and* [*composed of several pieces*] *joined together:* (IAar, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term كِسْرٌ applied to every distinct part of it. (TA.) ___ See also كُسُورٌ, below.

كَسْرَةٌ *A defeat.* You say, وَقَعَ عَلَيْهِمُ الكَسْرَةُ *Defeat befell them.* (Msb.) See also كَسْرٌ.

كِسْرَةٌ (in some copies of the K كَسْرٌ, but this is a mistake, TA,) *A piece of a broken thing:* (S, K:) or rather *a*

piece broken from a thing: (TA:) or *a fragment*, or *broken piece, of a thing:* (Msb:) pl. كِسَرٌ. (S, Msb, K.) You say, كِسْرَةٌ مِنَ الخُبْزِ *A broken piece of bread.* (Msb.) See also كُسَارٌ.

كِسْرَى and كَسْرَى, (S, Msb, K,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Aboo-'Amr Ibn-El-'Alà, (Msb,) *A name* (TA) *applied to the king of the Persians,* (Msb, K, TA,) or *a surname of the kings of the Persians,* (S,) like النَّجَاشِىُّ, a name of the king of Abyssinia, (TA), arabicized from خُسْرُو, (S, K,) which means possessing ample dominion, (K,) in the Persian language: so they say: but خُسْرُو is itself arabicized from خُوش رُو, which means, in that language, goodly in countenance : (TA:) [but that خُسْرُو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كِسْرَى because there is no word in Arabic having the first letter with damm and ending with و; and the خ is changed into ك to shew that it is Arabicized: (MF:) the pl. is أَكَاسِرَةٌ, (S, Msb, K,) contr. to analogy, (S,) and كَسَاسِرَةٌ and أَكَاسِرُ and كُسُورٌ, (K,) [all of which are also] contr. to analogy: (TA:) by rule it should be كَسْرُونَ, like عِيسُونَ (S, K) and مُوسُونَ. (S.)

كِسْرِىٌّ : see كَسْرَوِىٌّ.

كَسْرَوِىٌّ and كِسْرِىٌّ *Of,* or *relating to,* كَسْرَى; rel. ns. from كَسْرَى : (S, Msb, K:) and كَسْرَوِىٌّ alone is the rel. n. from كَسْرَى. (Msb.) [In the TA, it is said that one should not say كَسْرَوِىٌّ; but it seems that what is not allowable is كِسْرِىٌّ.]

كُسَارٌ and كُسَارَةٌ [*Fragments,* or *broken pieces* or *particles, that fall from a thing:*] *what breaks from a thing:* (Sgh:) or *what breaks in pieces from a thing,* (K, TA,) *and falls:* (TA:) *fragments,* or *broken pieces* or *particles,* (دُقَاقٌ, ISk, S, and حُطَامٌ, S,) of fire-wood. (ISk, S.) You speak of the كُسَارُ of glass, and of a mug, and of aloes-wood. (A.)

كُسُورٌ The *turnings, bendings,* or *windings,* (مَعَاطِفُ, K, TA,) *and parts eaten away by torrents,* (جَرْفَةٌ, TA,) *and ravines,* (شِعَابٌ, K, TA,) of valleys, (K, TA,) and of mountains: (TA:) a pl. without a sing.:

(K:) you do not say كَسْرُ الوادى nor كِسْرُ الوادى. (TA.) ___ أَرْضٌ ذَاتُ كُسُورٍ *A land having [places of] ascent and descent.* (S, A.) ___ See also كَسْرٌ and كِسْرٌ.

كَسِيرٌ *i. q.* مَكْسُورٌ, [*Broken,*] (S, K,) applied to a thing: (S:) and so the fem., without ة: (TA:) pl. كَسْرَى, (S, K,) like as مَرْضَى is pl. of مَرِيضٌ, (S,) and كَسَارَى: (K:) [and مَكَاسِيرُ is pl. of مَكْسُورٌ:] Abu-l-Hasan says, that Sb mentions the pl. مَكَاسِيرُ because it is of a kind proper to substs. (TA.) ___ ناقة كَسِيرٌ (S, K) *i. q.* مَكْسُورَةٌ [lit., *A broken she-camel,*] (K,) is like the phrase كَفٌّ خَضِيبٌ, (S, TA,) meaning مَخْضُوبَةٌ: (TA;) or *a she-camel having one of its legs broken:* (Mgh:) and شَاةٌ كَسِيرٌ *a sheep,* or *goat, having one of its legs broken:* كسير being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mgh, Msb:) and كَسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيحَةٌ: (Msb:) كَسِيرٌ, occurring in a trad. is explained as signifying *a sheep,* or *goat, having a broken leg, that cannot walk;* (IAth, * Mgh;) but this requires consideration. (Mgh.)

كَاسِرٌ [*Breaking*]; fem. with ة: pl. masc. and fem. كُسَّرٌ; and pl. fem. كَوَاسِرُ also (K.) ___ *Folding* or *doubling, and leaning* or *reclining upon,* a pillow or cushion. Hence the following. in a trad. of 'Omar, لا يَزَالُ أَحَدُهُمْ كَاسِرًا وِسَادَهُ عِنْدَ ٱمْرَأَةٍ مُغْزِيَةٍ, meaning, *Not one of them ceases to fold* or *double his pillow* or *cushion at the abode of a woman whose husband is absent in war, and to lean* or *recline upon it, and enter upon discourse with her.* (IAth, TA.) ___ An eagle, (A, K,) and a hawk or falcon, (A,) *contracting his wings,* (A, K,) or *contracting them somewhat, so that he may descend in his flight,* (TA,) or *in order to alight.* (A, K.) ___ ↓ الكَاسِرُ *The eagle.* (S, M, K.)

الإِكْسِيرُ *i. q.* الكِيمِيَآءُ q. v. (Sgh, K.)

جَمْعُ التَّكْسِيرِ [*The broken plural;*] *the plural in which the composition of the singular is changed;* (K;) *the change being either apparent,* as in رِجَالٌ, pl. of رَجُلٌ, or *understood,* as in فُلْكٌ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of قُفْلٌ, and

that in the pl. is like that of أُسْدٌ. (Ibn- 'Akeel: see Dieterici's Alfijjah &c.; pp. 329 and 330.) ___ Also تَكْسِيرٌ [The *area* of a circle]: in the circle are three things: دَوْرٌ [or circumference] and قُطْرٌ [or diameter] and تَكْسِيرٌ [or area], which [last] is the *product of the multiplication of the half of the* قطر *by the half of the* دور: and it is sometimes called مَسَاحَةٌ. You say, مَا تَكْسِيرُ دَائِرَةٍ قُطْرُهَا سَبْعَةٌ وَدَوْرُهَا اثْنَانِ وَعِشْرُونَ [*What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?*]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [*Eight-and-thirty and a half*]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسِرٌ *A place of breaking,* (K, TA,) of anything. (TA.) You say, عُودٌ صُلْبُ المَكْسِرِ [*Wood,* or *a piece of wood,* or *a branch,* or *twig, hard in the place of breaking,*] when you know its goodness by its breaking: (S, A:) and عُودٌ طَيِّبُ المَكْسِرِ [*Wood,* &c., *good in the place of breaking,*] i. e. *approved.* (K.) ___ Hence, رَجُلٌ صُلْبُ المَكْسِرِ (A, L) *A man who bears up*

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against difficulty, distress, or *adversity:* because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, هُمْ صِلَابُ المَكَاسِرِ. (A.) And فُلَانٌ هَشُّ المَكْسِرِ, (TA,) and المَكَسَّرِ, (TA in art. هش, q. v.,) [*Such a one is easy,* or *compliant, when asked*], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that he is one whose wood is weak. (TA.) And فُلَانٌ طَيِّبُ المَكْسِرِ *Such a one is praised when tried, proved,* or *tested:* (S, TA:) and رَدِىءُ المَكْسِرِ [*dispraised when tried,* &c.]. (TA.) [Wherefore it is said that] مَكْسِرٌ also signifies The *internal state; an internal,* or *intrinsic, quality;* the *intrinsic,* or *real, as opposed to the apparent, state,* or *to the aspect;* syn. مَخْبَرٌ. (K.) ___ Also مَكْسِرٌ The *lowest*

part (أَصْل K, TA) of anything; and especially of a tree, *where the branches are broken off.* (TA.) ___ [Hence] it is said to be metonymically used as meaning *Old property.* (TA voce فَرْع.) ___ See also كَسْر.

مَكْسُور : see سَوْطٌ مَكْسُورٌ ___. كَسِيرٌ *A soft, weak, whip.* (TA.)

مُكَسَّر pass. part. n. of 2, q. v. ___ See also مَكْسُر, with which it is made synonymous. ___ A valley *whose* كُسُور (q. v.) *flow with water:* (K:) or *are made to flow:* (Th:) accord. to one relation of a saying in which it occurs, it is مُكْسَر. (TA.)

فُلَانٌ مُكَاسِرِى , (S,) or جَارِى مُكَاسِرِى, (ISd, K,) *Such a one is my neighbour;* (S;) *the* كِسْر (q. v.) *of his tent is next the* كِسْر *of my tent.* (S, ISd, K.)

مُنْكَسِر has for its pl. مَكَاسِير, which is extr.; like مَسَاحِيق, pl. of مُنْسَحِق. (TA in art. سحق) رَأَيْتُهُ مُنْكَسِرًا. *I saw him in a languid,* or *languishing state.* (A.)

كسط

كُسْطٌ *i. q.* قُسْطٌ (K) The *wood with which one fumigates;* being a dial. var. of the latter. (TA.)

كسف

كَاسِفُ البَالِ : see بَالٌ.

كسق

كَوْسَقٌ *i. q.* كَوْسَجٌ . (M.)

كسل

2 **كَسَّلَهُ** , inf. n. تَكْسِيلٌ, said of satiety, *It rendered him heavy, sluggish, lazy, indolent,* or *torpid.* (TA.)

4 **أَكْسَلَ عَنْهَا** signifies أَوْلَجَ وَلَمْ يُنْزِلْ; [*Inivit sed non emisit;*] (IAar, in TA, art. فهر;) [i. e., أَوْلَجَ ثُمَّ تَرَكَهَا وَلَمْ يُنْزِلْ].

كَسْلَانٌ *Heavy, sluggish, lazy, indolent, torpid.* (K.)

مَكْسَلَةٌ : see an ex. voce كِطَّةٌ .

كسو

1 **كَسَوْتُهُ سَيْفًا** [*I invested him with a sword*]. (TA in art. غشو.)

5 **تكسى** : see تقى.

كِسَآءٌ [*A garment*]. See عَبَآءٌ, and حِلْسٌ and كِسَآءٌ ذُو ___. مُسَيَّحٌ, as opposed to ذُوبُرْدٍ, *A poor man.* (S, art. عج.) [The كساء was evidently a simple oblong piece of cloth; for الكسائى is said to have been thus named because he wore a كساء while in the state of إِحْرَامٌ; as is mentioned in the TA, art. كسو ; but it seems to have been sometimes sewed in the manner of the عَبَآءٌ, which see; and see also مُسَيَّحٌ, and بُرْدٌ.] It is [properly] not one of the garments which are cut and sewed [but is a single piece]: (Mgh, art. قطع:) [*a wrapper,* or *wrapping garment, of a single piece*]. ___ رَكِبَ كِسَآءَهُ *He fell upon the back of his neck.* (IAar, in TA, art. ردع.)

كَاسٍ *Having clothing:* see an ex. voce رُبَّ.

أَكْسَى : see بَصَلٌ.

كشأ

1 **كَشَأَ** , aor. ـَ , *He ate* cucumber. (S.) ___ كَشَأَ, (S, K.) inf. n. كَشْءٌ, (S,) *He ate* food: (TA:) or *he ate* food *in the same manner as one eats cucumbers;* (AZ, S, K;) *chewing with the extreme grinders,* or *filling the mouth,* (خضماً,) *as in eating cucumbers and the like.* (TA.) ___ كَشَأَ and كشّأ , *He ate* flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) ___ كَشَأَ *He ate* a piece of كَشْىٌ. (TA.) [See also 4 and 5.] ___ كَشِئَ مِنَ الطَّعَامِ, aor. ـَ , inf. n. كَشْءٌ and كَشَآءٌ (K) and, accord. to some, كَشَأٌ; (TA;) and تكشّأ ; (K;) *He was,* or *became, filled with food.* (K.) كَشَأَ, (S, K,) inf. n. كَشْءٌ; (S;) and اكشأ ; (El-Umawee, S, K:) *He roasted* meat *until it became dry.* (AA, S, K.) ___ كَشِئَ *It* (a skin for water &c.) *had its inner skin appearing through its outer;* (K;) as happens when a skin has been long folded, and has dried and broken in that state. (TA) ___ كَشِئَتْ يَدُهُ *His hand chapped;* or *its skin became rough and corrugated.* (K.) كَشَأَ *He peeled* a thing: (Fr, K:) used with reference to a hide. (TA.) كَشَأَ وَسَطَهُ *He smote and cut his,* or *its, middle* with a sword. (K, TA.) كَشَأَ *Inivit* feminam. (K.)

2 **كَشَّأَ** see 1.

4 **اكشأ** *He ate.* كَشْىٌ. (TA.) And see 1.

5 **تكشّأ اللَّحْمَ** *He ate dry meat* [see كَشْىٌ], (S,) *and was filled with it.* (TA.) See 1. تكشّأ *It became peeled.* (K.) ___ تكشّأ الأَدِيمُ *The hide became peeled:* [i. e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (S.)

كَشْءٌ inf. n. of 1, q. v. ___ *Roughness and corrugation* [or *chapping*] in the skin of the hand. (TA.)

كَشِئٌ and كَشِىءٌ *Filled with food.* (K.) كَشِىءٌ Meat *roasted until it becomes dry.* (S.)

كُشْأَةٌ *A vice, fault, defect, blemish,* or *something amiss.* (K.)

كشب

1 **كَشَبَ** , aor. ـُـ , inf. n. كَشْبٌ ; and كشّب , inf. n. تَكْشِيبٌ; *He ate* flesh-meat and the like *with vehemence.* (K, TA.)

2 **كَشَّبَ** see 1.

كشث

كَشُوثٌ (S, K) and كُشُوثٌ and كَشُوثَى and كَشُوثَاءُ (of the fem. gender, Ibn-Buzruj, in TA, voce هِنْدَبٌ) and أُكْشُوثٌ but this last is a bad word, (K,) [as also شَكُوثَى and شَكُوثَاءُ,] [*A species of cuscuta*, or *dodder;*] *a certain plant that clings to the branches of trees, having no root in the earth.* (S, K.) [See also الشَّجَرَةُ الخَبِيثَةُ, in art. خبث. And see الفَقْدُ and سَكَرٌ.] ___ A poet says,

* هُوَ الكَشُوثُ فَلَا أَصْلٌ وَلَا وَرَقٌ *

* وَلَا نَسِيمٌ وَلَا ظِلٌّ وَلَا ثَمَرُ *

[*He is the Kashooth: therefore* (*he has*) *no root nor leaves nor fragrance, nor shade nor fruit*]. (S.)

كشح

1 **كَشَحَ لَهُ بالعَدَاوَة** ; and كاشحه , (S, L, K,) inf. n. مُكَاشَحَةٌ and كِشَاحٌ ; (L;) signify the same, (S, K,) *He determined,* or *resolved, upon enmity to him:* (L:) *was inimical to him,* (L, K,) *and broke friendship with him:* (L:) *hated him and was inimical to him: bore a secret enmity to him.* (L.) كَشَحَ *He dispersed,* (S, K,) *and drove away,* (S,) a people. (S, K.) ___ كَشَحُوا عَنِ المآء, and انكشحوا , *They* (a people, S) *dispersed from the water:* (S, K:) *they went away from it, and dispersed:* (TA:) *they went back from it.* (T.) ___ كَشَحَ *He went back; retired.* (A.) كَشَحَهُ *He pierced,* or *stabbed, him in the part called* كَشْحٌ. (TA.) ___ كَشَحَ ; (L;) and كشّح , (Kr, L,) inf. n. تَكْشِيحٌ; (K;) *He cauterized,* (K,) or *marked with a hot iron,* a camel (L) *in the part called* كَشْحٌ. (L, K.) ___ كُشِحَ, inf. n. كَشْحٌ, *He had a pain in his* كَشْحٌ. (L.) ___ Also, (inf n. as above, S,) *He was cauterized for the disease called* كَشَحٌ. (S, L, K.)

2 **كَشَّحَ** see 1.

3 **كَاشَحَ** see 1.

7 **إِنْكَشَحَ** see 1.

كَشْحٌ The حَشَى [i. e. the *flank;* or *part between the false ribs and the hip;* also explained in the TA by the word خاصرة]: (L:) or the *part between the hypochondre and the false ribs,* (S, L, K,) *and from near the navel to the portion of flesh and sinew next the back-bone:* (L:) the *part against which the sword hangs when a man is wearing it;* and *the part corresponding thereto on the other side:* (T:) or *each of the two sides of the belly,*

externally and internally, [or *behind and before*]; and so in a horse: (M:) or the *waist:* [see a verse of Imra-el-Keys cited voce مُذَكَّل:] or the *part from the top,* or *projecting portion, of the haunch-bone to the armpit:* (L:) pl. كُشُوحٌ. (A.) طَوَى كَشْحًا *He determined upon a thing,* or *affair, and persevered in his determination.* (T.) [See an ex. voce طَوَى كَشْحَهُ عَلَى الأَمْرِ ___.] أَبَّ *He determined,* or *resolved, upon the thing,* or *affair, in his mind,* syn. أَضْمَرَهُ: (S, A, K:) *and hid it,* or *concealed it:* (S, K:) or, accord. to the L, and

other lexicons, *he persevered in the thing,* or *affair.* (TA.) ___ طَوَى كَشْحَهُ *He went away, and cut the ties of kindred.* (L.) ___ طَوَى كَشْحَهُ عَنِّى *He cut me,* or *cut the tie of friendship that united him to me, and broke off from me, abandoned me,* or *discarded me,* (S, L, K,) *and became inimical to me:* (L:) *he turned away from me.* (L.) ___ كَشْحٌ *Either side of a* وِشَاحٌ; from which the كشح of the body is said to have its name, because the former hangs against the latter: (L:) or *a* وِشَاحٌ [*altogether*]; so called because it hangs against the كشح of the body; in like manner as an إِزَارٌ is called حَقْوٌ: (A:) pl. كُشُوحٌ (TA.) The *kind of shells called cowries,* or *conchæ Veneris;* syn. وَدَعٌ: pl. كُشُوحٌ: (K:) or *a* وِشَاحٌ *made of such shells:* أَوْشِحَةٌ were made of white shells of that kind. (Aboo-Sa'eed Es-Sukkaree.)

كَشَحٌ *A certain disease* (*which attacks a man,* S, K,) *in the* كَشْحٌ, (meaning the *flank,* خَاصِرَةٌ, TA,) *and for which he is cauterized:* (S, L, K:) or the *pleurisy,* syn. ذَاتُ الجَنْبِ. (K.)

كُشَاحَةٌ, a subst., *A determining,* or *resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another.* (L.)

كِشَاحٌ *A mark made by burning with a hot iron in the part called* كشح. (S, K.)

كَاشِحٌ One *who determines,* or *resolves, upon enmity* (يُضْمِرُهُ) *to another:* (S, L, K:) *a hating enemy:* (L:) *a secret enemy:* as though he folded up enmity in his كَشْحٌ; or as though he turned his كَشْحٌ towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his كَشْحٌ, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called أَسْوَدُ الكَبِدِ, as though enmity had burned his liver: (L:) or, accord. to some, one *who estranges himself from another.* (Msb.)

مَكْشُوحٌ A man *cauterized for the disease called* كَشَحٌ: (S, L, K:) a man *cauterized with the mark called* كِشَاحٌ, below the ribs. (L.) ___ A man *smitten with a sword in his* كَشْحٌ. (K.)

كشر

1 **كَشَرَ عَنْ أَسْنَانِهِ** , (M, A, K,) aor. ـِ , inf. n. كَشْرٌ ; (M, K;) [and تَكَشَّرَ , alone; (occurring in the S, K, voce كَلَحَ ;)] *He displayed his teeth,* or *grinned,* (M, A, K,) in laughter, and otherwise. (M, K.) You say also كَشَرَ عَنْ نَابِهِ *He* (a camel) *displayed his tusk:* (S:) and *he* (a beast of prey) *snarled by reason of irritation.* (TA.) And كَشَرَ عَنْ أَنْيَابِهِ *He* (an enemy, and a beast of prey,) *displayed his dog-teeth,* or *tusks.* (A.) And إِكْشَرْ عَنْ أَنْيَابِكَ *Threaten thou.* (A.) ___ Also كَشَرَ, inf. n. as above, *He smiled,* or *laughed a little without any sound, so as to display his teeth:* (ISk, S, K: *) or *he displayed his teeth in smiling.* (TA.) And كَشَرَ إِلَيْهِ *He smiled to him, displaying his teeth.* (A.) ___ And كَشَرَ فُلَانٌ لِفُلَانٍ *Such a one behaved ferociously to such a one,* or *became changed towards him, and threatened him.* (TA.)

3 **كَاشَرَهُ** , (A, K,) inf. n. مُكَاشَرَةٌ, (A,) *He displayed his teeth to him,* or *grinned to him:* (K:) or *he laughed in his face; and conversed,* or *acted with him without shyness* or *aversion, boldly,* or *in a free and easy,* or *cheerful, manner* (وبَاسَطَهُ). (TA.)

5 **تَكَشَّرَ** see 1.

كَشْرَةٌ [The *act of displaying the teeth,* or *grinning, to another:* or *laughing in the face of another, and looking at him in an open* or *a cheerful manner:*] a subst. from كَاشَرَ, (K, TA,) like هَجْرَةٌ from هَاجَرَ, and عَشْرَةٌ from عَاشَرَ. (Az, TA.)

كشط

1 كَشَطَ , (S, Msb, K,) aor. ـِ , (Msb, MS,) inf. n. كَشْطٌ, (Msb, K,) *He removed, put off, took off,* or *stripped off,* (S, Msb, K,) a thing (Msb, K) from (عن) a thing which it covered; (K;) as, for instance, the housing, or covering, (S, K,) from a horse, (K,) or from the back of a horse; (S;) and the cover from a thing; (S;) and the skin from a slaughtered camel: (TA:) and قَشَطَ is a dial. var. thereof; (Yaakoob, S;) the former being of the dial. of Kureysh, (Yaakoob, accord. to the TA,) or of Keys, (M in art. قشط,) and the latter of the dial. of Temeem and Asad; the ك not being a substitute for the ق: (Yaakoob, TA:) and استكشط signifies the same. (Ham., p. 693.) It is said in the Kur, [lxxxi. 11,] وَإِذَا السَّمَآءُ كُشِطَتْ *And when the heaven shall be removed from its place, like as a roof is removed from its place;* (Zj, K;) and in like manner قُشِطَتْ, (Zj, S, *) accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (S:) or *shall be pulled off and folded together.* (Fr.) And you say also, كَشَطَ الحَرْفَ *He removed the letter from its place.* (TA.) And كُشِطَ رَوْعُهُ, (TA,) inf. n. كَشَاطٌ, (K, * TA,) *His fright,* or *fear, became removed;* (K, * TA;) and so انكشط روعه: (TA:) or the latter signifies *his fright,* or *fear, went away.* (S, K, TA.) And كَشَطَ الدَّابَّةَ and قَشَطَهَا [*He removed the housing,* or *covering, from the beast of carriage*]. (TA in art. قشط.) And كَشَطْتُ البَعِيرَ, (S, Msb,) aor. as above, (Msb,) and so the inf. n., (S, Msb,) *I skinned the camel:* (S, Msb:) you should not say سَلَخْتُ; for the Arabs, in speaking of a camel, say only كَشَطْتُهُ and جَلَّدْتُهُ. (S.)

5 تكشّط السَّحَابُ فى السَّمَآءِ *The clouds became dissundered and dispersed in the sky.* (TA.)

7 انكشط التُّرَابُ [*The dust became removed,* or *cleared away,* by the wind]. (T, TA in art. جول.) See also 1.

10 إِسْتَكْشَطَ see 1.

كُشْطٌ *i. q.* قُسْطٌ. (AA in TA art. قسط.)

كَشَاطٌ : see كُشْطَ. The *stripped skin* of a slaughtered camel. (Lth, K.) Sometimes the latter is covered over with it; and one says, إِرْفَعْ عَنْهَا كَشَاطَهَا لِأَنْظُرَ إِلَى لَحْمِهَا [*Take thou off from it its stripped skin, that I may look at its flesh.*] (Lth, K. *)

كَشَّاطٌ : see what next follows.

كَاشِطٌ *A slaughterer* [or *skinner*] *of camels;* as also كَشَّاطٌ . (TA.) ___ Also, [its pls.] كَشَطَةٌ (Lth, K,) and كَاشِطُونَ (M, TA) The *owners of a skinned camel.* (Lth, M, K.)

جَزُورٌ مَكْشُوطَةٌ [*A skinned slaughtered camel*]. (K.)

كشف

1 كَشَفَهُ *He uncovered it; unveiled it; laid it open; displayed it; exposed it to view; discovered it; detected it; revealed it; disclosed it.* ___ كَشَفَ عَنْهُ *He investigated, explored,* or *scrutinized, it; searched, examined,* or *inquired, into it.* ___ كَشَفَهُ *He removed it;* namely, a cover, or covering, or the like: and *he uncovered it, laid it open,* &c.; as also كَشَفَ شَيْأً عَنْ شَىْءٍ ___. كَشَفَ عَنْهُ *He removed, put off, took off, or stripped off, a thing from over,* or *from before, a thing which it covered or concealed.* (K.) ___ كَشَفَ *He removed, cleared away,* or *dispelled,* grief, or sorrow: see فَرَجَ (of which it is an explanation in the Msb and K). ___ See 7.

3 كَاشَفَهُ , inf. n. مُكَاشَفَةٌ, [*He acted openly with him,* or *towards him;*] syn. of the inf. n. مُجَاهَرَةٌ. (Har, p. 470.) *He,* or *it, appeared to him;* as also كَاشَفَ عَلَيْهِ; syn. ظهر له. (TA.) ___ كُوشِفَ بِمَا أَخْفَيْتُ *He became acquainted with, knew,* or *got knowledge of, what I concealed:* syn. إِطَّلَعَ عَلَيْهِ. (Har. p. 686.) ___ مُكَاشَفَةٌ The *showing open enmity,* or *hostility, with any one.* (KL.) [I. e. كَاشَفَهُ alone, or] كاشفه بالعداوة signifies *He showed open enmity,* or *hostility, with him;* (S, MA, K;) and so كاشفه العداوة. (MA.) See صَفْحَةٌ. ___ [Also *Discovery,* or *revelation:* pl. مُكَاشَفَاتٌ: see Hájjee Khaleefeh, s. v.] ___ كَاشَفَهُ الحَرْبَ [*He made war with him openly*]. (Msb, art. نبذ.)

5 تَكَشَّفَ *He uncovered,* or *exposed, himself* in sitting. (TA, voce أَعْفَتُ.)

6 تَكَاشَفُوا *They revealed* their faults, or secrets, *one to another:* see تَدَافَنُوا.

7 انْكَشَفَ عَنْهُ [*He,* or *it, withdrew,* or *became withdrawn,* or *removed* or *became*

removed, from him, or *it,* or *from over it*] ___ انْكَشَفَتْ said of a she-camel: see انْكَشَفُوا ___. مُفَنَّنٌ [*They were*

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routed, defeated, or *put to flight;* like كَشَفُوا : the former is quasi-pass. of كَشَفَ, he routed, &c.]. (K, voce جال in art. جول.) See also تَفْرِجَةٌ, in art. فرج.

كَشَّافٌ : see Ham, p. 49, 1. 2.

مَكْشُوفٌ *Uncovered,* &c.; *overt.*

مُكَاشِفٌ [*A discoverer,* or *revealer:* thus I have rendered it voce عَيْنٌ.]

كشك

كَشْكٌ *Barley-water:* (K:) or *pounded wheat* or *barley:* a Persian word, arabicized. (Mgh.) Hence, كَشْكِيَّةٌ *A kind of broth.* (Mgh.)

كظ

1 **كَظَّهُ** , (S, K,) aor. ـُ , inf. n. كَظٌّ, (S,) *It* (food, S, K, and in like manner drink, TA) *affected him with* كَظَّة, q. v.; (S,) *filled him so that he could not breathe:* (K:) *filled him, and made him heavy.* (TA.) ___ *He,* or *it, made him sad,* or *sorrowful, by reason of much eating;* inf. n. كَظَّةٌ. (Lth.) ___ *He filled it* (namely a skin for water or milk) *so as to make it stretch.* (TA.) ___ [And hence, app.,] *He made it* (namely a rope) *firm,* or *fast.* (Ibn-'Abbád.) ___ كَظَّ الغَيْظُ صَدْرَهُ [in the TA كَظَّه, which is evidently a mistranscription,] *Wrath,* or *rage, filled his bosom:* and إِكْتَظَّهُ الغَيْظُ signifies the same as كَظَّهُ [*wrath,* or *rage, filled him*]. (TA.) ___ كَظَّهُ الأَمْرُ, (S, K,) aor. ـُ , inf. n. كَظٌّ (TA) and كَظَاظٌ and كَظَاظَةٌ, (K,) *The affair,* or *case, oppressed him with grief;* (S, K, TA;) *distressed him;* (K, TA;) *filled him with grief,*

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or *disquietude,* or *anxiety, and burdened him.* (TA.) ___ كَظَّ خَصْمَهُ *He bridled his adversary so that he found no way of escape.* (TA.) See also 8.

3 **كَاظَّ القَوْمُ بعضُهُمْ بعضًا** , inf. n. مُكَاظَّةٌ and كِظَاظٌ, *The people,* or *company of men, straitened one another,* or *crowded together, and clave together, in the place of fight,* in war; as also تكاظّوا . (TA.) كِظَاظٌ signifies [likewise] *Long cleaving,* or *holding fast,* (K, TA,) *notwithstanding difficulty:* (TA:) and *vehement striving for the mastery in war* or *fight;* as also مُكَاظَّةٌ: (S, K:) and the latter, [or both,] the *exceeding the ordinary bounds in enmity;* as also تَكَاظٌّ . (TA.) You say, بَيْنَهُمْ كِظَاظٌ [*Between them is vehement striving for the mastery*

in fight]. (S.) And it is said in a prov., لَيْسَ أَخُو الكِظَاظِ مَنْ يَسْأَمُهُ [*He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust*]: meaning كَاظِّهِمْ مَا كَاظُّوكَ [*Strive thou vehemently for the mastery with them as long as they so strive with thee*]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: أَخُو الكِظَاظِ مَنْ لَا يَسْأَمُهُ *He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.*] You say also, تَكَاظَّ القَوْمُ *The people,* or *company of men, exceeded the ordinary bounds in enmity.* (S.) See also كِظَاظٌ below.

6 **تَكَاظَظَ** see 3, in three places.

8 **اكتظّ** *He became filled* by food *so that he could not breathe,* (K,) and in like manner by drink. (TA.) It is also said of the belly. (TA.) ___ *It* (a water-course) *became straitened by the abundance of its flow of water;* (S;) as also كَظَّ , [aor., accord. to general rule, ـِ ;] (TA;) and so اكتظّ بالمآء: (K:) and اكتظّ بثَجِيجِ المآء *it* (a valley) *became filled by the rain and torrent.* (TA.) [See also R. Q. 1 and 2.] ___ اكتظّ القَوْمُ فى المسجد *The people straitened,* or *crowded, one another in the mosque.* (TA.) ___ اكتظّه الغَيْظُ: see 1.

R. Q. 1 **كَظْكَظَ** , inf. n. كَظْكَظَةٌ , *It* (a skin for water or milk) *stretched when being filled:* (Lth, K:) *was seen to become even* [*more and more*] *as often as water was poured into it.* (O, K.) [See also 8, and R. Q. 2.]

R. Q. 2 **تَكَظْكَظَ** *He erected himself, sitting, as often as he filled his belly,* (Lth, K,) *becoming filled so that he could not breathe,* (K,) after being seen to be in a bending posture, (Lth,) while eating. (K.) ___ *It* (a skin for water or milk) *became filled,* or *full.* (TA.) [See also 8, and R. Q. 1.]

كَظٌّ [originally an inf. n. ___ Used as a simple subst.,] *Grief,* or *disquietude,* or *anxiety, that fills the bosom:* so in the saying of 'Omar Ibn- 'Abd-el-'Azeez, in speaking of death, وَكَظٌّ لَيْسَ كَالْكَظِّ, meaning *And grief,* &c., *that is not like* other *grief,* &c., but more vehement. (TA.) [See also غَنْظٌ.] It is also used as an epithet: you say رَجُلٌ كَظٌّ *A man whom affairs oppress,* or *distress, and overcome, so that he is unable to perform them.* (Ibn-'Abbád, K. *) ___ And رَجُلٌ لَظٌّ كَظٌّ *A man, hard,* or *difficult, in disposition.* (S, L: in some copies of the former, كَظٌّ لَظٌّ.) ISd thinks that كظّ is here an imitative sequent. (TA in art. لظ, q. v.)

كَظَّةٌ *Repletion,* or the *state of being much filled, with food* or *drink:* (M, Mgh, * K:) and *a thing that befalls* (S, A, K) *a man,* (S,) or *an animal,* (A,) *in consequence of impletion* [or *repletion*] *with food:* (S, A, K:) pl. أَكَظَّةٌ. (TA.) Hence the trad. of En-Nakha'ee, الأَكَظَّةُ عَلَى الأَكَظَّةِ مَسْمَنَةٌ مَكْسَلَةٌ مَسْقَمَةٌ [*Repletions upon repletions are causes of fattening, rendering heavy* or *lazy, diseasing*]. (TA.)

كَظَاظٌ : see 3, of which it is an inf. n. ___ Also, *Difficulty,* or *distress, and fatigue,* (K, TA,) *in an affair, such as takes away the breath.* (TA.) And *Grief,* or *disquietude,* or *anxiety, occasioned by war, filling the heart.* (L.)

كَظِيظٌ A man *replete with food.* (Mgh.) ___ A skin for water or milk *filled so as to be made to stretch;* as also مَكْظُوظٌ. (TA.) ___ A man *oppressed,* or *distressed* [*and overcome,* (see كَظٌّ,)] *by affairs, so as to be unable to perform them;* as also مَكْظُوظٌ and مُكَظَّظٌ : (K:) or all these signify *grieved, and full of heaviness.* (TA.) ___ *Angry,* or *enraged, in the most vehement degree.* (TA.) *A state of fulness,* or *impletion.* (TA.) ___ *A mutual straitening,* or *crowding together.* (TA.) You say, عَلَى بَابِ فُلَانٍ كَظِيظٌ *At the door of such a one is a crowding*

together. (Har, p. 341.)

هٰذَا الطَّعَامُ مَكَظَّةٌ *This food is a cause of indigestion, and heaviness of the stomach.*

(TA.)

مُكَظَّظٌ : see كَظِيظٌ ; the latter in two places.

مَكْظُوظٌ : see كَظِيظٌ ; the latter in two places.

كظب

1 **كَظَبَ** , aor. ـُـ , inf. n. كُظُوبٌ, *He became full of fat:* (IAar, K:) like حَظَبَ. (TA.)

كظر

1 كَظَرَ القَوْسَ , (K,) aor. ـُـ , (TK,) inf. n. كَظْرٌ, (TA,) *He made to the bow a* كُظْرٌ, or *notch to receive the ring of the string.* (K.) ___ كَظَرَ الزَّنْدَةَ, (K,) inf. n. as above, (TA,) *He cut in the* [*piece of wood called*] زندة *a notch* [*from which to produce fire*]. (K.)

كُظْرُ القَوْسِ *The notch in the curved extremity of the bow, in which is the string;* (As, S;) *the notch of the bow, into which falls the ring of the string:* (A, K:) pl. [of pauc.] أَكْظَارٌ (A) and [of mult.] كِظَارٌ and كِظَارَةٌ. (TA.) ___ كُظْرُ الزَّنْدَةِ *The notch* [*from which the fire is produced*] *in the* [*piece of wood called*] زندة. You say النَّارُ تَسِيلُ مِنْ كُظْرِ الزَّنْدَةِ *Fire flows from the notch of the* زندة. (A.)

كِظْرٌ The *piece of sinew which is tied upon the base of the notch of an arrow.* (IDrd, K.)

كظم

1 **كَظَمَ غَيْظَهُ** *He repressed,* or *restrained, his wrath,* or *rage.* (K.) ___ كَظَمَ, aor. ـِ, inf. n. كَظْمٌ, *He restrained himself.* (TA.) ___ مَا يَكْظِمُ عَلَى جِرَّةٍ; and لَا يَكْظِمُ عَلَى جِرَّتِهِ: see كَظَمَ عَلَى ___. جِرَّةٌ غَيْظِهِ *i. q.* كَظَمَ غَيْظَهُ. (TA.)

كَظَائِمُ [pl. of كَظِامَةٌ] *Subterranean conduits for water.* (TA in art. قنو.)

كعب

كَعَبَ الثَّدْىُ , aor. ـِ and ـُ , (it seems to be implied in one place in the K, that the aor. is ـَ ; but this is not the case; TA,) inf. n. كُعُوبٌ and كَعَابَةٌ (by MF written كَعَابَةٌ) and كُعُوبَةٌ; and كَعَّبَ , inf. n. تَكْعِيبٌ; *The* girl's *breast swelled,* or *became prominent* or *protuberant,* (K,) *and round:* (TA:) [or *began to swell, &c.:* see كَاعِبٌ]: or they use the term تَفْلِيكٌ; then نُهُودٌ; and then تَكْعِيبٌ; [as applied to the successive stages of growth of the breast]. (TA.) كَعَبَتِ الجَارِيَةُ, aor. ـُ , (and ـِ , TA,) inf. n. كُعُوبٌ; and كَعَّبَتْ ; [and تَكَعَّبَتْ ; (A, TA in art. عج;)] *The girl had breasts beginning to swell,* or *become prominent,* or *protuberant:* (IAth, S:) [or *had swelling, prominent,* or *protuberant, breasts:* see كَعَبَةٌ]. كَاعَبَ , inf. n. كَعْبٌ , *He beat him on a hard,* or *tough, part;* as the head, and the like: (TA:) [and so كَعَّبَهُ : for it is mentioned in the TA, that a certain king was surnamed المُكَعِّبُ from his beating the protuberances of people's heads]. كَعَبَ , aor. ـَ ; (K;) and كَعَّبَ , inf. n. تَكْعِيبٌ; (TA;) *He filled* a vessel (K) &c. (TA.)

2 كَعَّبَ [**كَعَّبَ** *It* (a reed, or cane,) *put forth,* or *produced, its jointed stem.* ___ Hence the phrase:] إِنِّى أَرَى الشَّرَّ كَعَّبَ [*Verily I see the evil to have grown, like reeds when they put forth their jointed stems.*] (TA, voce كَعَّبَ لَبِبَهَا ___.) نَبَّبَ *He put to her breast-band* [the pronoun app. referring to دَابَّةٌ a beast of carriage] *edges,* or *borders, like* كُعُوبٌ [app. meaning *play-bones,* or *dice,* or *similar things.*]. (TA.) ___ كَعَّبَ , inf. n. تَكْعِيبٌ, *He folded* a garment, or piece of cloth, *hard,* or *firmly,* accord. to some, *in a square form.* (TA.) See also مُكَعَّبٌ. ___ *He made it square,* (K,) [or rather *of a cubic form*]. ___ And see 1 in four places.

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4 **اكعب**, inf. n. إِكْعَابٌ, *He hastened:* (K:) or *he went away, paying no regard to anything:* (TA:) or, inf. n. كَعَابٌ, *he went away injuriously* مُضَارًّا [an act. part. n.]) *not caring for what was behind him,* [or *for the people whom he left behind him*]: like كَتَّلَ. (Aboo-Sa'eed.)

كَعْبٌ *Any joint, juncture,* or *place of division, of the bones.* (K.) ___ Also, [and more commonly, The *ankle-bone,* or *talus;*] in a man, *what projects above the tarsus, where the foot is set on;* (TA;) *what projects above the foot;* (K;) the *bone that projects at the place of junction of the shank and the foot;* (AA, As, S, Msb;) each foot has two bones thus termed; one on the right and the other on the left; (Msb;) *each of the two bones that project on either side of the foot;* (K, TA:) or the *anklejoint,* or *tarsal-joint;* the *joint that is between the shank and the foot:* (IAar, &c., Msb:) As rejected the saying of the [common] people, that *it is in the upper part* (ظَهْر) *of the foot:* (S:) some persons say, that it is *each of the two bones that are in the upper part* (ظَهْر) *of the foot:* so say the Shee'ah: and in like manner Yahyà Ibn-El-Hárith speaks of the كَعَاب as *in the middle of the foot:* (TA:) pl. [of pauc.] أَكْعُبٌ and [of mult.] كُعُوبٌ and كِعَابٌ. (K.) ___ جَارِيَةٌ دَرْمَاءُ الكُعُوبِ *A girl the heads of whose bones are not big* [or *prominent*]. ___ Also employed with reference to any quadruped; meaning, in a horse, *What is between each* وظيف and ساق: or *between the bone of the* وظيف *and the bone of the* ساق; *which projects backwards:* [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the *hock:* for it has been shown, voce عُرْقُوب, that the term كَعْب, with reference to quadrupeds, is sometimes applied to what anatomists term the *tarsus*]. (TA.) ___ كَعْبٌ and كَعْبَةٌ [*An ossicle*] *with which one plays;* [*a play-bone; a cockal-bone;* the *superior bone of the tarsus, called by anatomists astragalus* or *as tali, a little bone, somewhat oblong, taken from the*

foot of a sheep, or *the like, thrown in play, like a die:*] (Lh, K:) the *die* (فَصّ) *that is used in the game of tables,* or *backgammon,* (النَّرْد); (TA;) [*any die that is used in play*]: pl. (of the former word, TA) كِعَابٌ and (of the latter, TA,) كُعْبٌ and كَعَبَاتٌ. (K: the last so written accord. to the TA; but in the CK كَعْبَاتٌ.) The playing with the كَعْب is forbidden (Kur v. 92]. (TA.) ___ A conventional term of arithmeticians [*a cube*]. (K.) ___ *A piece of clarified butter;* (S;) *such* [*a lump,* or *compact piece*] *as is termed* كُتْلَة, *thereof:* (K:) and [*a lump*] of dates [compacted together]: (M, voce فَدْرَة:) *a piece* of clarified butter, or of fat or grease. (TA.) ___ *What is termed a* صُمَّة (or *what is poured out at once,* or *what remains in a vessel, &c.,* or *a small quantity,*) *of milk,* (K,) or *of clarified butter.* (TA.) ___ [*A knot,* or *joint,* of a reed or cane;] *what is between each two internodal portions* of a reed or cane; (K;) the *prominent part that is at the extremity of each of the internodal portions* of a spear [of reed or cane]: (S:) or *an internodal portion,* or *portion that is between each two knots,* or *joints,* of a reed or cane: (Msb:) pl. كُعُوبٌ and كِعَابٌ. (TA.) ___ By صاروا كعابا, in the following verse,

* رَأَيْتُ الشَّعْبَ مِنْ كَعْبٍ وَكَانُوا *
* مِنَ الشَّنْآنِ قَدْ صَارُوا كِعَابَا *

the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] ___ رُمْحٌ بِكَعْبٍ وَاحِدٍ *A spear with equal,* or *uniform, knots,* or *joints; not having one knot,* or *joint, thicker than another.* (TA.) *Eminence,* or *nobility, and glory.* (K.) ___ رَجُلٌ عَالِى الكَعْبِ *A man eminent,* or *noble, and successful in his enterprises.* (TA.) ___ أَعْلَى اللّٰهُ كَعْبَهُ *May God exalt his glory!* (TA, from a trad.) ___ لَا يَزَالُ كَعْبُكَ عَالِيًا *May thy glory not cease to be exalted!* See

عَالَ, in art. علو. (TA.) ___ عَلَا كَعْبُكَ بِي *Thy nobility,* or *glory, hath exalted me.* (TA.) ___ This signification is taken from the كَعْب of a cane: and كَعْب is applied to *Anything elevated.* (IAth.)

كُعْب *A girl's* or *woman's, breast,* (K,) *that is swelling, prominent,* or *protuberant.* (TA.) See also كَاعِب.

كَعْبَة see كَعْب. ___ *Any square* [or *cubic*] *house,* or *chamber,* or *the like.* (K.) ___ *A chamber of the kind called* غُرْفَة: (K:) thought by ISd to be so called because of its square [or cubic] form. (TA.) ___ الكَعْبَة *The Sacred House;* [*the square,* or *cubic, building, in the centre of the Temple of Mekkeh*]: (S, K:) said to be so called because of its square [or cubic] form: (S:) or because of its height and its square form: also called كَعْبَة البَيْت [*The Kaabeh of the House* (*of God*)]. (TA.) ___ الكَعَبَاتُ, (K,) or ذُو الكَعَبَات, (S, K,) *A house* [or *temple*] *belonging to the tribe of Rabee'ah, who used to compass it,* or *perform circuits round it,* [as is done round the Kaabeh of Mekkeh]. (S, K: in one copy of the S, written ذُو الكَعَبَيْن.)

كُعْبَة A girl's *virginity,* or *maidenhead:* (K:) [the *virgineal membrane:* as shown by a verse cited in the TA].

كُعْكُبٌ : see كُعْكُبَّة.

كُعْكُبَّة *A* نُونَة *of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they* (i. e. the plaits, TA) *become* [*what are termed*] كُعْكُبٌ [a coll. gen. n., of which كعكبة is the n. un.]. (K.) ___ Also, and كُعْكُبِيَّة, *A certain mode of combing,* or *dressing, the hair.* (K.) ___ [These words are inserted in this art. in the K: but I think that they should be in a separate art., as quadriliteral-radical words; being of the same class as سَمْسَار &c.]

كَعَابٌ جَارِيَةٌ *A virgin.* (TA.) See كَاعِبٌ.

كَاعِبٌ جَارِيَةٌ, (this is the most common of the epithets here mentioned, TA,) and كَعَابٌ, (S, K,) and مُكَعِّبٌ, (K,) and كَاعِبَةٌ, (KL,) and, as written by some, مُكَعِّبَةٌ, (TA,) *A girl whose breasts are beginning to swell,* or *become prominent,* or *protuberant:* (IAth, S:) or *having swelling, prominent,* or *protuberant, breasts:* see 1: (K, TA:) pl. of the first كَوَاعِبُ and [of the first or second] كَعَابٌ; the latter mentioned by Th; the former occurring in the Kur lxxviii. 33. (TA.) ___ ثَدْىٌ كَاعِبٌ. and مُكَعِّبٌ, and مُكَعَّبٌ, (in some copies of the K, مُكْعَبٌ, in either case extr., the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and مُتَكَعِّبٌ, *A girl's breast that is swelling, prominent,* or *protuberant:* (K:) [or *beginning to swell, &c,:* see 1, and see also كُعْبٌ].

مُكَعَّبٌ see كَاعِبٌ. ___ A بُرْدٌ, (S, K,) and a garment, or piece of cloth, *variegated,* or *figured,* (S, K,) *with squares.* (Lh, S.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a برد. (TA.) ___ A garment, or piece of cloth, *folded hard* or *firmly,* (S, K,) accord. to some, *in a square form.* (TA.) ___ وَجْهٌ مُكَعَّبٌ *A hard and projecting face.* (TA.) ___ مُكَعَّبَةٌ The *kind of basket called* دَوْحَلَّةٌ (K) and شَوْغَرَةٌ and شَخَةٌ. (TA.)

مُكَعِّبٌ: see كَاعِبٌ and 1.

مُتَكَعِّبٌ: see كَاعِبٌ.

كعبر

كُعْبُرَةٌ and كُعْبُورَةٌ *Anything compact* (K, TA) *and round:* (TA:) and the latter, *i. q.* عُقْدَةٌ [meaning *a knot,* or *a knob*]: (TA:) [pl. of the latter كَعَابِيرُ : see خَرْوٌ: see also أَخْرُمٌ]. ___ Also The *seed-vessel* [i. e. *siliqua,* or *pod,*] of the radish and some other plants. (IAar, TA voce إِسْحَارٌ.)

كُعْبُورَةٌ : see كُعْبُرَةٌ.

كعت

4 **اكعت**, (inf. n. إِكْعَاتٌ, TA,) *He went away quickly.* (TS, K.) *He sat down.* (TS, K.) *He mounted* [his beast] *swollen with anger.* (TS, K.)

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كَعْتٌ *Short:* fem. with ة (S, K:) an epithet applied to a man, and, with ة, to a woman. (AZ, S.)

كُعْتَةٌ The *cover of a glass bottle.* (K.) So in the scholia in certain of the copies of the S, relied upon for accuracy. (TS, L.)

كُعَيْتٌ The [*bird called*] بُلْبُلٌ: (S, K:) *a small bird* (عُصْفُورٌ) *called by the people of ElMedeeneh* نُغَرٌ: (IAth:) pl. كُعْتَانٌ. (S, K.)

Q. 2 **تَكَعْثَبَتِ العَرَارَةُ** *The* عرارة (with an unpointed ع meftoohah, the name of a certain plant; (TA;) in the CK, غِرَارَة, or *sack;*) *became collected together, and round.* (K.)

رَكَبٌ كَعْثَبٌ (as also كَثْعَبٌ, TA) *A large* (*and full and prominent,* TA) *pubes,* (S, K,) or *pudendum:* (TA:) *a prominent, compact, pubes.* (Fr.) *Pudendum muliebre.* (ISk.) ___ كَعْثَبٌ (as also كَثْعَبٌ, TA) A woman *having a large* (*and full and prominent,* TA) *pubes,* (K,) or *pudendum.* (TA.)

كعدب

كَعْدَبٌ and كَعْدَبَةٌ *A base, unmanly,* person. (K.)

كُعْدُبَةٌ *Bubbles that float upon the surface of water;* (K;) *resulting from rain:* (TA:) a *bubble floating upon the surface of water &c.* (TA): or *a spider's web:* (AA:) ___ Also, *Stones.* (TA.) ___ All these significations are also assigned to جُعْدُبَةٌ. (TA, art. جعدب, q. v.)

كعسب

Q. 1 **كَعْسَبَ** *He ran* (K) *vehemently:* like كَعْظَلَ : (TA:) *and fled:* (K:) like كَعْسَمَ : (TA:) or *he ran slowly:* or *he walked quickly:* or *he walked in the manner of a drunken man.* (K.)

كعك

كَعْكٌ *A well-known bread;* (K;) *biscuit;* (MA;) or [*a kind of*] *dry bread:* (MA, TA:) now applied to *a sort of bread made in the form of a ring, hollow,* [*and generally containing some* دبس or *the like,*] *the best of which is brought from Syria, and given as a present.* (TA.)

كعكب

كُعْكُبٌ &c.: see art. كعب .

كعل

كُعَلٌ : see ثُعَلٌ.

كعم

1 كَعَمَ البعير : see عَكَمَ.

كِعَامٌ *A muzzle for a camel.* (PS.)

كِعَامَةٌ The *iron thing that embraces,* or *clasps,* (تَلْتَقِمُ,) *the muzzle of the horse.* (IDrd in his book on the Saddle and Bridle, p. 8.)

كغد

كَاغَدٌ , (Msb, K,) and كَاغِدٌ, (L, TA,) *Paper;* syn. قِرْطَاسٌ [which seems to be properly *paper made of the papyrus*]: (K:) a Persian word, (L,) arabicized. (L, K.) The د is sometimes changed into ذ, (Msb, TA,) and into ط. (TA.)

كَاغَدِىٌّ [*A maker,* or *seller, of paper.*]

كغذ

كَاغَذٌ *i. q.* كَاغَدٌ. (L, K.)

كف

1 كَفَّ التَّوْبَ *He sewed the edge,* or *border, of the garment, or piece of cloth, the second time,* (S, K,) *after the* [*slight*] *sewing termed* المَلُّ, (S,) or الشَّلُّ. (K.) ___ [*He felled* (a seam or garment).] ___ كَفَّ عَنْهُ, aor. ـُ, *He refrained, or forbore, from it, as forbidden; abstained, or desisted, from it; left, relinquished,* or *forsook it:* (Msb:) [as also]. انكفّ كَفَّ عَنْهُ ___ *He refrained, desisted, forbore, abstained,* or *held, from it.* (K, &c.) ___ كَفَّهُ عَنْهُ *He made him to refrain, forbear, or abstain, from it; averted him, turned him away* or *back, from it;* (K;) *prevented, hindered, held, withheld, or restrained, him from it.* (Mgh, Msb, TA.) ___ [كَفَّ بَيْنَهُمَا *He interposed as a restrainer between them two:* a phrase of frequent occurrence]. ___ كَفَّ مِنَ الشَّعَرِ (M, K, art. قصر) *He shortened the hair.* (M, ibid.)

3 كَافُّوا عَدُوَّهُمْ *i. q.* حَاجَزُوهُمْ, which see. ___ مُكَافَّةٌ signifies *i. q.* مُحَاجَزَةٌ, because it is a preventing, or an abstaining, from fighting. (Mgh.)

7 إِنْكَفَفَ see 1.

كَفٌّ [generally The *hand:* sometimes, app., the *palm* only:] accord. to Az, the *palm with the fingers.* (Msb.) ___ [Hence, *A cake of the length and thickness of the hand:* thus in the present day. See .]عُجَّالٌ كَفٌّ ___ *A handful; what one takes with the hand,* or *grasps;* syn. قَبْضَةٌ. (S, art. ___.) قبض ضَرَبَهُ كَفًّا [*He struck him a slap with the hand.*] ___ [كَفٌّ often signifies The *paw* of a beast.] ___ الكَفُّ الجَذْمَآءُ *The star* ___ الكَفُّ الخَضِيبُ *The*

كَفَّةٌ : see كِفَّةٌ.

كُفَّةٌ The *selvage*, i. e. *border*, or *side*, of a garment or piece of cloth, (S, Msb,) that has no هُدْب [or *end of unwoven threads*]: (S, voce طُرَّةٌ:) or *what surrounds the skirt of a shirt:* or *whatever is oblong; as the* حَاشِيَة *of a garment or piece of cloth, and of sand:* and the *edge* of a thing. (K.)

كِفَّةٌ The *bezel*, or *collet*, i. e. the *part in which the stone is set*, of a signet-ring. (TA in art. ركب.) See كُرْسِىٌّ. ___ See also كِفَّةٌ ___. طَرْقٌ *A scale* of a balance: (MA:) vulg. كَفَّةٌ. (K.)

كَفَافٌ The *like* of a thing. (S, K.) ___ *Food*, or *sustenance, that renders one independent of others:* (S, K:) or *sufficient for one's want, not exceeding nor falling short.* (Msb.)

كِفَافٌ The *circuit, rim*, or *surrounding edge*, of a thing. (S, K.)

كِفَافَةٌ [app. a subst., not an inf. n.,] The *act*, or *art, of sewing in the manner termed* كَفٌّ; (TA;) contr. of شَلَاشَةٌ. (TA in art. شل.)

نَاقَةٌ كَافَّةٌ *An old and weak she-camel.* (AO, TA in art. ما كَافَّةٌ [___.) سدم The *restrictive* مَا, which is annexed to إِنَّ أَنَّ, &c.: so called because it restrains the particle to which it is adjoined from exercising any government.] ___ كَافَّةً *Wholly.* (Bd and Jel in ii. 204.)

حَرْفُ مُكَافَأَةٍ *A particle denoting compensation*, or *the complement of a condition;* like حَرْفُ جَزَآءٍ.

كفأ

1 كَفَأَ *He turned* a thing *over;* as a man turns over a cake of bread in his band until it becomes even. يَتَكَفَّأُ occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for يَكْفَأُ, in this sense: it is said that the earth will be like a single cake of bread, which God will turn over in his hand, as a man in a journey turns over a cake of bread. (TA.) كَفَأَ, (Ks, S, K,) inf. n. كَفْءٌ and كَفَآءَةٌ; (TA;) and اكفأ, (IAar, S, K,) and اكتفأ; (S, K;) but the first word is said to be the most chaste; *He inverted,* or *turned upside-down,* (S, K,) a vessel &c. (S, TA.) [You say] كُفِئَتْ جَفْنَتُهُ [*His bowl was turned upside-down;* meaning] *He was slain:* a phrase similar to هُرِيقَ رِفْدُهُ. (A in art. رفد (TA) كَفَأَ ___.) and اكفأ, (Ks, and rejected by As, (TA,) *He inclined,* or *made to turn aside* or *incline,* (S, K,) a bow, in shooting with it, and a vessel, (Ks, S,) &c. (TA.) And كَفَأَ (TA) and اكفأ, (K,) and انكفأ (TA) *He,* or *it, inclined:* intrans. (K, TA.) ___ كَفَأَهُ عَنْ شَىْءٍ, (S, * K, * TA,) inf. n. كَفْءٌ, (S, TA,) *He turned him away,* or *back from a thing;* (S, K, TA;) as from a thing that he desired to do, to another thing. (S, TA.) And كَفَأَ عَنْ شَىْءٍ *He turned away,* or *back, from a thing:* intrans. (TA.) [See also 4 and 7.] كَفَأَ القَوْمُ *The people turned away,* or *back.* (K.) [See also 7.] ___ كَفَأَ *He drove away* a man, (K,) or camels. (L.) ___ كَفَأَ الإِبِلَ *He made an assault upon the camels, and took them away.* (TA.) ___ كَفَأَ *He followed,* or *pursued,* another. (K.) ___ كَفَأَ الغَنَمُ فِى الشِّعْبِ *The sheep entered the ravine.* (K.) ___ كَفَأَ لَوْنُهُ, and اكفأ لونه, and تكفّأ لونه, (TA,) and انكفأ لوزه, (K,) (as also انكفت لونه, TA,) *His,* or *its, colour changed.* (K.)

3 **كافأه عَلَى شَىْءٍ**, inf. n. مُكَافَأَةٌ and كِفَآءٌ, *He requited, compensated,* or *recompensed, him for a thing.* (S, K.) ___ مَا لِى بِهِ قِبَلٌ وَلَا كِفَآءٌ *I have not power to requite him.* (S.) ___ كافأه, (K,) inf. n. مُكَافَأَةٌ and كِفَآءٌ, (TA,) *He was like him; was equal to him; equalled him.* (K.) كافأه *He watched him; observed him.* (K.) كافأ, (K,) inf. n. مُكَافَأَةٌ, (TA,) *He repelled; turned,* or *put*

away; kept away, or *off; withstood,* or *resisted.* (K, TA.) ___ كافأ بين فارسين برمحه *He thrust this horseman, and then that, with his spear.* (K, TA.) ___ كافأ بين البعيرين *He stabbed this camel, and then that.* (Z.) لا مُكَافَأَةَ عندى فى كذا *There is no concealment with me in respect of such a thing;* as also لا مُحَاجَاةَ. (TA in art. حجو.)

4 **أَكْفَأَ** See 1, in four places. ___ اكفأ فى سيره عن القصد, (TA,) or كَفَأَ, (K,) *He deviated,* or *turned aside, in his journey, from the object he had in view.* (K, * TA.) اكفأ الإبل كَفْأَتَيْنِ *He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next.* It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (S, TA.) ___ The same is also said of sheep &c. (TA.) اكفأه إبله وغنمه (S, * K, * TA) *He assigned to him the profits,* (K,) or *the profits for a year,* (S,) *of his camels and his sheep* or *goats;* (K, TA;) *i.e., their hair and wool, milk, and young ones.* (S, TA.) اكفأت الإبل *Many of the camels had young ones in their wombs.* (K.) اكفأ البيت, (K,) inf. n. إِكْفَآءٌ, (S,) *He made for the tent a* كِفَآء. (S, K, TA.) اكفأ, (K,) inf. n. إِكْفَاءٌ, (TA,) in poetry, accord. to a commentary on the Káfee, *He used as the* رَوِىّ *two letters having their places of utterance near to each other;* as ط with د: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the Ahkám el-Asás, *he changed the* رَوِىّ *from* ر *to* ل, or ل *to* م: or *he made a similar change of one letter to another having its place of utterance near to that of the former:* or it has another signification, given below, accord. to the same authority: (TA:) or *he used different letters in the rhymes;* (S, K;) *whether letters having their places of utterance near to each other,* or *the contrary;* (TA;) or *in some* م *and in some* ن *and in some* د, *and in some* ط, *and*

in some ح, *and in some* خ, *&c.;* as says AZ; and this is the meaning known to the Arabs: (S:) or *he used different vowels in the* روى: (Fr, S:) or *i. q.* أَقْوَى: (S, K:) or, accord. to the Ahkám el-Asás, it signifies either as explained above on that authority, (TA,) or *he used different final inflections in the rhymes:* (K:) or *he changed the final vowel in the rhyme; ending one verse with* ضَمَّة, *and another with* كَسْرَة, [which are the two vowels that resemble each other]: (TA:) [see a verse cited in the first paragraph of art. غيب:] or *he impaired the end of a verse in any way.* (K.) Eloquent Arabs explained the meaning of the verb in this last manner to Akh, without defining any particular kind of impairment: but one made it to consist in the use of different letters. (TA.)

5 **تكفّأ** *It* (a vessel &c.) *was inverted,* or *turned upside-down.* (TA.) See also 1, in two places. ___ تكفّأ (as also تكفّى, inf. n. تَكَفٍّ; but the original word is that with hemzeh;) *He inclined forwards,* in walking, as a ship inclines in her course. Mohammad is said to have walked in this manner, which is indicative of strength. (TA.) [And so] تكفّأت *She* (a woman) *moved her body from side to side,* in walking, as the tall palm-tree moves from side to side. (S.) [And] *She* (a ship) *inclined forwards* in her course. (TA.) [See an ex., voce أَعْرَب, in this sense; or, as implied in the S, in the sense immediately preceding.]

6 **تَكَافَآ** *They two were like,* or *equal, each to the other.* (S, K.) ___ تَتَكَافَأُ دِمَاؤُهُمْ *Their blood* (i. e., the blood of the Muslims,) *shall be equally retaliated,* or *expiated:* (A 'Obeyd, S:) i. e., the noble shall have no advantage over the ignoble in the retaliation or expiation of blood. (A 'Obeyd.)

7 **انكفأ** *He turned,* or *was turned, away,* or *back,* from a thing that he desired to do; (S;) [see also 1;] *he returned,* or *went back,* or *reverted.* (S, K.) ___ Also, (TA,) or كَفَأَ, (K,) *It* (a party) *became routed, defeated,* or *put to flight.* (K, TA.) ___ See 1, in two places.

8 **إِكْتَفَا** See 1. ___ اكتفأ أَهْلِيهِمْ وَأَمْوَالَهُمْ [*He carried off their families and their goods.*] (TA, from a trad.; mentioned next after the explanation of كَفَأَ الإِبِلَ.)

10 **استكفأه إِبِلَهُ** *He asked him for a year's produce of his camels; i.e., their young ones in the womb in one year;* (S, TA;) or *their hair and wool, milk, and young ones, of one year.* (TA.) ___ استكفأه نَخْلَةً *He asked him for a year's produce of a palm-tree.* (TA.)

كَفْءٌ and كُفْءٌ and كِفْءٌ and كُفُؤٌ see كَفَاءٌ, and for كِفْءٌ see also كَفِىءٌ.

كَفْأَةٌ and كُفْأَةٌ (S, K) The *young ones in the wombs* of camels, *in one year:* or *those after the dams have not conceived for one year* or *more:* (K:) or *a year's produce* of camels [&c.]; *i.e.,* their *hair and wool, and their milk, as well as* their *young ones.* (AZ, S, K.) You say أَعْطِنِى كَفْأَةَ نَاقَتِكَ *Give me the year's produce, &c., of thy she-camel.* (S.) ___ ___ And, both words *A year's produce* of a palm-tree. (K.) ___ *A year's produce* of a piece of land. (K.) See also 4.

كُفْأَةٌ : see كَفْأَةٌ.

كَفَآءٌ (K) and كَفَأَءَةٌ (S, K) *Likeness; equality.* (S, K.) ___ كَفَأَءٌ *A slight inclination, to one side, of a camel's hump,* and the like. This is the slightest of faults in a camel; for when the camel grows fat, his hump becomes erect. (TA.)

كَفَآءٌ, originally an inf. n. [of 3], and كُفْءٌ and كُفُوءٌ [&c., as in the following examples,] *Like; equal; a match.* (S.) ___ هٰذَا كَفَاؤُهُ, and كَفِيئَتُهُ, and كَفِيؤُهُ, and كُفُؤُهُ, and كَفُؤُهُ, and كُفُؤُهُ, (in the CK, كَفُؤُهُ,) and كُفُوؤُهُ, (in the CK, كَفُؤُهُ,) *This is like,* or *equal to, him* or *it:* (K:) And لَا كَفَآءَ لَهُ *There is no one,* or *nothing, like,* or *equal, to him,* or *it.* (S.) ___ Zj says, that the words of the Kur-án, وَلَمْ يَكُنْ لَهُ كُفُؤًا أَحَدٌ (cxii. 4,) may be

read in four different ways: كُفُؤًا and كُفْئًا and كَفْئًا (in which three ways the word has been read) and كَفَاءً (in which last way it has not been read.) Ibn-Ketheer and AA and Ibn-'Ámir and Ks read كُفُؤًا: Hamzeh read كُفْئًا; and, in a case of pause, كُفَا, without hemzeh. (TA,) ___ Pl. (of كُفْءٌ and كَفْءٌ, and كُفُؤٌ, and perhaps of كَفْءٌ also, MF,) أَكْفَآءٌ and (of all the above forms excepting كَفَآءٌ, MF,) كَفَآءٌ. (K.) ___ كَفَآءٌ *As much as is equal* to another thing. (L.) ___ الحَمْدُ للّٰه كَفَآءَ الوَاجِبِ *Praise be to God, as much as is incumbent.* (K.) كَفَآءٌ *A curtain* (سترة) *extending from the top to the bottom of a tent, at the hinder part:* or *an oblong piece of staff at the hinder part of the kind of tent called* خباء: or *a* كِسَآءٌ *that is thrown upon a* خباء, *so as to reach the ground:* (K:) or *an oblong piece of stuff,* or *two such pieces well sewed together, attached by the kind of wooden pin called* خِلَال *to the hinder part of a* خباء: (S:) or the *hinder part of a tent:* pl. أَكْفِئَةٌ. (TA.) See مِظَلَّةٌ in art. ظل.

كَفِىءَ اللَّوْنُ, and مَكْفُوءُ اللون, (K,) and مَكْتَفِئُ اللون, (TA,) *Changed in colour:* (K:) said of the countenance and of other things: as also مُكْتَفِتُ اللون. (TA.) ___ Also, مُكْفَأُ الوَجْهِ *Changed in countenance.* (TA.) See كَفِىءٌ. كَفَآءٌ and كَفْءٌ (as in the CK and a MS. copy of the K) or كَفِىءٌ (as in the TA) *The bottom,* or *interior,* or *inside,* (بَطْن,) *of a valley.* (K.)

كُفُوءٌ: see كَفَآءٌ.

كَفَآءَةٌ: see كَفَآءٌ. ___ In marriage, *Equality* of the husband and wife *in rank, religion, lineage house, &c.* (L,)

أَكْفَأُ, fem. كَفْأَى, A camel *whose hump inclines slightly to one side.* (TA.) ___ A camel's hump *inclining to one side.* (ISh.)

مُكْفِئُ الظَّعْنِ *The last of the days called* أَيَّامُ العَجُوزِ. (TA.) [See عجوز.]

مَكْفُوءُ اللّون : see كَفِىءٌ.

مُكَافِئٌ *Being like,* or *equal to: equalling.* (S.) ___ Also, in the following words of a trad., كَانَ لَا يَقْبَلُ الثَّنَآءَ إِلَّا مِن مُّكَافِئٍ, said to signify *One of known sincerity in professing himself a Muslim:* (IAmb:) or *one not transgressing his proper bounds, nor falling short with respect to that* [*religion*] *to which God hath exalted him-* (Az.) ___ شَاتَانِ مُكَافِئَتَانِ, (S, K,) and مُكَافَأَتَانِ. (K,) as the relaters of trads. say, (S,) in a trad. respecting the عَقِيقَة for a male child, (S, TA,) *Two sheep,* or *goats, of equal age.* (S, K.) Some assign to these words meanings slightly differing from the above; as, *similar, one to another:* also, *slaughtered, one immediately after the other:* (TA:) or *slaughtered, one opposite to the other.* (S.)

مُكْتَفِئُ اللّون : see كَفِىءٌ.

كفت

1 **كَفَتَ** , [aor. ـِ ,] inf. n. كَفْتٌ, *It* (a thing) *turned over,* lit, *back for belly:* (K:) or, as in a copy of the L, *he turned* a thing *over, back for belly.* (TA.) ___ كَفَتَهُ, (K,) or كَفَتَهُ عَنْ وَجْهِهِ, (S,) aor. ـِ , (K,) inf. n. كَفْتٌ; and كَفَّتَهُ ; (TA;) *He turned him away, averted him,* or *diverted him, from his course,* or *design.* (S, K.) (You say) كَفَتَهُ عَنْ حَاجَتِهِ *He withheld him, restrained him,* or *debarred him, from the thing that he wanted.* (As.) ___ كَفَّتَهُ اللّٰهُ *God took him;* syn. قَبَضَهُ: meaning he died: and so كَفَتَهُ اللّٰهُ إِلَيْهِ. (TA.) كَفَتَ, [aor. ـِ , (S, K) inf. n. كَفْتٌ and كَفَاتٌ and كَفِيتٌ and كَفَتَانٌ, (K,) *He,* or *it, hastened,* or *was quick,* or *swift:* (S:) *it* (a bird &c.) *hastened,* or *was quick,* or *swift, in flying, and running, and contracted itself therein:* (K:) *it* (a solid-hoofed animal) *contracted its fore-legs quickly in running:* (Az:) the kind of running and flying termed كَفَتَانٌ is

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like a *turning aside,* or *starting aside,* (حَيَدَانٌ) *with violence,* or *vehemence.* (TA.) كَفَتَهُ, [aor. ,] inf. n. كَفْتٌ, *He drove him,* or *urged him on, vehemently.* (S.) ___ كَفَتَ الشَّىْءَ إِلَيْهِ, (aor. ـِ , inf. n. كَفْتٌ, S,); and كَفَّتَهُ ; (but the latter has an intensive signification; S;) *He drew the thing together to himself,* (S, K,) *and contracted it, grasped it,* or *took it.* (K.) [See an ex. of the latter verb in a verse cited voce بَالَيْلِ ___ إِكْفِتُوا صِبْيَانَكُمْ بِاللَّيْلِ.] رَاجِلَةٌ (S) *Draw together your boys, and confine them in the houses,* or *tents, at night.* (A 'Obeyd.) Said by Mohammad. ___ نُهِينَا أَنْ نَكْفِتَ الثِّيَابَ فِى الصَّلَاةِ *We have been forbidden to draw together the clothes* [*that are upon us*] *in prayer:* meaning, in the inclination of the body, and in prostration. (TA, from a trad.) ___ كَفَتَ الدِّرْعَ بِالسَّيْفِ, aor. ـِ ; and كَفَّتَهَا ;

which latter has an intensive signification; *He hung the coat of mail* [*i.e. the lower part of it*] *by means of,* or *upon, the sword* [*which he was wearing*], *and then drew it together to him.* Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him,

* وَ مُفَاضَةٍ كَٱلنَّهْيِ تَنْسِجُهُ الصَّبَا *
* بَيْضَاءَ كَفَّتَ فَضْلَهَا بِمُهَنَّدِ *

[*And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.*] (TA.)

2 كَفَّتَ see 1, in two places.

3 كافته *He contended with him in running,* or *in a race.* (K.) مَاتَ كِفَاتًا, and مُكَافَتَةً, *He died suddenly.* (K.)

7 انكفت *He turned away,* or *became averted,* or *diverted,* [عَنْ وَجْهِهِ *from his course,* or *design*]. (K.) ___ *He returned* [عن وجهه *from his course,* or *design;* and] إِلَى مَنْزِلِهِ *to his abode.* (TA.) *He,* or *it, became contracted;* (K;) and so استكفت . (TA in art. سكف.) ___ *It* (a garment) *was drawn up,* or *tucked up, and contracted.* (TA.) ___ *He was compact in make.* (K, TA.) ___ *He* (a horse) *was lean, lank, slender, light of flesh,* or *lank in the belly.* (K.) انكفت لَوْنُهُ *His,* or *its, colour changed.* (TA, art. كفأ.)

8 اكتفت المَالَ *He took the whole of the property,* (K,) *and drew it together to himself.*

(TA.)

10 إِسْتَكْفَتَ see 7.

كَفْتٌ and كَفِيتٌ (and كَفَتٌ, Ks) A man *quick* or *swift,* (S, K,) *and light, active,* or *agile, and slender:* (K:) so too a horse. (TA.) ___ عَدْوٌ كَفِيتٌ, and كَفَاتٌ, [the latter originally an inf. n.] *A quick,* or *swift, running:* and so a passing by, or through. (L.) ___ [Hence] كَفْتٌ *Death.* (K.) خُبْزٌ كَفْتٌ *Bread without seasoning; without savoury food.* (K.) See also كِفْتٌ.

كِفْتٌ (S, Z, K, &c.) and كَفْتٌ (Fr. K) and كَفَتٌ (Z) *A small cooking-pot.* (S, K, &c.) It is said, in a proverb, كِفْتٌ إِلَى وَئِيَّةٍ [*A small cooking-pot* (*put*) *next to a large one*]: i.e. a calamity next to which is another calamity. (S, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A 'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] See كَفِيتٌ.

كَفَتٌ : see كَفْتٌ and كِفْتٌ.

فَرَسٌ كُفَتٌ, and كُفَتَةٌ, *A horse that leaps, springs,* or *bounds, with his whole body and limbs, and so that one cannot get possession of him,* or *obtain the mastery over him.* (K.) See also art. كلت.

كفت [written without the syll. points] *A certain herb.* (See كَفُّ الكَلْبِ, in art. كلب.)

كَفَاتٌ *A place in which a thing is drawn together,* or *comprehended,* (S, K,) *and collected,* or *congregated.* (K.) So in the words of the Kur [lxxvii. 25 and 26,] أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا أَحْيَاءً وَأَمْوَاتًا [*Have we not made the earth a place which comprehends the living and the dead?* meaning كَفَاتَ أَحْيَاءٍ وَأَمْوَاتٍ:] (S:) EshShaabee, pointing to the houses of El-Koofeh, said, هٰذِهِ كَفَاتُ الأَحْيَاءِ; and then, turning to its tombs, he said, هٰذِهِ كَفَاتُ الأَمْوَاتِ; meaning to explain the above text of the Kur: but ISd

thinks, that كفاتا in this text is an inf. n., and that احياء and امواتا are governed by it in the acc. case. (TA.)

كَفِيتٌ : see كَفْتٌ. ___ *One who contends with another in running,* or *in a race.* (TA.)

كَفِيتٌ, as used in the following trad., in which Mohammad says, حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ وَرُزِقْتُ الكَفِيتَ [*Women and perfumes have been made objects of love,* or *pleasant, to me; and I have been supplied with,* or *have received,* &c.], signifies *Food by which the body is sustained;* or, *sufficient to sustain life:* or *what sustains life:* (TA:) or *that by which food necessary for the support of life is drawn,* or *collected, together,* (K,) *and properly prepared for use:* (TA:) [or the *means of acquiring subsistence, &c.:*] or *coition;* [meaning *power for coition;*] so accord. to El-Hasan: or *strength for coition:* or *certain food that was sent down to Mohammad from heaven, of which he ate, and whereby he received strength for coition:* he is related to have said, that Gabriel came to him with a cooking-pot called الكَفِيتُ, from which he derived the strength of forty men in coition: but Sgh says, in the TS, that the descent of the cookingpot from heaven is not accepted as true by the authors on the traditions. (TA.) ___ See كَفِيتٌ. كَفْتٌ A traveller's provision-bag *that does not lose* [or *suffer to escape*] *anything* (K) *of what is put into it:* you say جِرَابٌ كَفِيتٌ: (TA:) as also كِفْتٌ. (K.)

الكَفَّاتُ *The lion.* (TS, K.)

مُكْفَتٌ One *who wears two coats of mail with a garment between them:* (K:) or *who wears a long coat of mail, and draws together its skirt by means of hooks,* or *the like, to loops in its middle part, to disencumber himself of the lower part.* (T.)

كفح

1 **كَفَحَهُ** , (S, K,) inf. n. كَفْحٌ ; (S;) and كَافَحَهُ , inf. n. مُكَافَحَةٌ and كِفَاحٌ ; (K;) [the latter form of the verb the more common;] *He faced him; confronted him; encountered him; met him face to face:* (S, K, TA:) or *he met him,* or *encountered him, face to face, suddenly,* or *unexpectedly.* (T, M.) [You say] لَقِيتُهُ كِفَاحًا , (S,) and مُكَافَحَةً , and كَفْحًا , (TA.) *I met him face to face.* (TA.) [And] كَلَّمَهُ كِفَاحًا ٱللّٰهُ *God spoke to him face to face, without anything intervening between them.* (TA from a trad.) ___ كَفَحَهَا , (K,) aor. ـَـ ; (S;) and كَافَحَهَا , inf. n. as above; (K;) *He kissed her suddenly, unexpectedly,* or *unawares:* (K:) or *he met her face to face,* or *encountered her, with a kiss:* (S:) or *he kissed her with full ability, and completely, without snatching the kiss:* (T:) or *he made his skin to meet, and come in contact with hers.* (A 'Obeyd.) ___ كَافَحُوا (in war) signifies *They contended together with swords face to face:* (L:) or كَافَحُوهُمْ , *they encountered them in war face to face, having before their faces neither shield nor anything else.* (As, S.) ___ Also كَافَحَ عَنْهُ *He contended for him, and defended him.* (L.) ___ كَافَحْتُ السَّمُومَ [*I faced,* or *encountered, the hot wind called* سَمُومٌ]. (A.) ___ كَافَحَهُ بِمَا سَآءَهُ [*He encountered him with that which displeased* or *vexed him*]. (A.) ___ كَافَحَهُ , inf. n. مُكَافَحَةٌ, *He refelled him by an argument, a plea, a proof,* or *an evidence:* as though the argument &c. were likened to a sword, or other weapon. (MF.) كَفَحَ لِجَامَ الدَّابَّةِ , (inf. n. كَفْحٌ , TA,) *He drew,* or *pulled, the bridle and bit of the beast of carriage;* as

also أَكْفَحَهُ : (K:) or, as in the T and M, كَفَحَ الدَّابَّةَ بِاللِّجَامِ *he pulled the beast of carriage by the bridle and bit.* (TA.) [See also 4.]

3 **كَافَحَ** See 1, throughout. ___ فُلَانٌ يُكَافِحُ الأُمُورَ *Such a one superintends, manages,* or *conducts, affairs himself,* or *in his own person.* (S, A.)

4 **اكفح الدَّابَّةَ**, inf. n. إِكْفَاحٌ, *He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth.* (T, S.) ___ See also 1.

5 **تَكَفَّحَتِ السَّمَائِمُ** *The hot winds called* سمائم *met,* or *encountered, one another.* (L.)

6 **تَكَافَحُوا** [*They faced, confronted,* or *encountered, one another;* or *met face to face*]. (A.) ___ تَكَافَحَتِ الكِبَاشُ [*The rams butted one another.*] (A.) ___ تَكَافَحَتِ الأَمْوَاجُ *The waves met and dashed together.*] (A.)

أَصَابَهُ مِنَ السَّمُومِ لَفْحٌ وَمِنَ الحَرُورِ كَفْحٌ [*A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face*]. (A.)

كَفِيحٌ *A husband:* (K:) so called because he beholds his wife face to face. (TA.) ___ *A bedfellow,* syn. ضَجِيعٌ, (A, K,) of a woman. (TA.) ___ *A guest coming suddenly,* or *unexpectedly.* (K, TA.) *Like;* or *equal;* syn. كُفْءٌ, (S, K,) and نَدِيدٌ. (TA.)

مُكَافِحٌ *One who superintends, manages,* or *conducts, affairs himself,* or *in his own person.* (TA.) See 3.

كفر

1 كَفَرَ الشَّىْءَ , (S, A, Mgh, Msb, K, &c,) aor., in the sense first explained below ـِ , (S, K, &c.;) [respecting which Fei observes,] ElFárábee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written ـُ , and this is the proper form, because they say that كَفَرَ النِّعْمَةَ [of which the aor. is ـُ] is borrowed from كَفَرَ الشَّىْءَ in the sense which is first explained below; (Msb;) and MF says, that the saying of J, following his maternal uncle Aboo-Nasr El-Fárábee, that the aor. of this verb is ـِ , is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly ـِ , as J and F and other leading lexicologists have said; though the aor. of the verb of كُفْرٌ as meaning the contr. of إِيمَانٌ is ـُ ; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally ـِ and ـُ , and general usage may have afterwards applied the aor. ـِ to one signification, while the aor. ـُ has been applied by very few persons to that signification, but by all to the significations thence derived;] inf. n. كَفْرٌ; (S, Msb;) and كُفْرٌ , (A, Mgh, K,) inf. n. تَكْفِيرٌ; (TA;) *He veiled, concealed, hid,* or *covered, the thing:* (S, A, * Mgh, * Msb, K: *) or *he covered the thing so as to destroy it:* (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, *he covered it; covered it over.* (K,) You say كَفَرَ البَذْرَ ٱلْمَبْذُورَ *He covered the sown seed* with earth. (TA.) And كَفَرَ السَّحَابُ السَّمَآءَ *The clouds covered the sky.* (A.) Lebeed says,

* فِى لَيْلَةٍ كَفَرَ النُّجُومَ غَمَامُهَا *

In a night whereof the clouds that covered the sky concealed the stars. (Msb.) You say also كَفَرَهُ اللَّيْلُ, and كَفَرَ عَلَيْهِ, *The night covered it* with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرَّسْمَ *The wind covered the trace* or *mark* [with dust.] (A.) And كَفَرَ فَوْقَ دِرْعِهِ *He clad himself with a garment over his coat of mail.* And كَفَّرَ دِرْعَهُ بِثَوْبٍ *He covered his coat of mail with a*

garment. (TA.) And كَفَرَ مَتَاعَهُ *He put his goods in a receptacle.* (TA.) And كَفَرَ ٱلْمَتَاعَ فِى الوِعَآءِ *He covered,* or *concealed, the goods in the receptacle.* (A.) And كَفَّرَ نَفْسَهُ بِالسِّلَاحِ *He covered himself with the arms.* (A.) And كَفَرَ الجَهْلُ عَلَى عِلْمِ فُلَانٍ *Ignorance covered over the knowledge of such a one.* (TA.) وَكَيْفَ تَكْفُرُونَ, [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying *And wherefore do ye cover the familiarity and love in which ye were living?* (TA.) ___ Hence, (Msb, TA,) كَفَرَ, (S,) and كَفَرَ النِّعْمَةَ, and بِالنِّعْمَةِ; (Msb;) and كَفَرَ نِعْمَةَ ٱللّٰهِ, and بِنِعْمَةِ ٱللّٰهِ; (K;) aor. ـُ, (TA,) inf. n. كُفْرَانٌ. (S, K,) which is the most common form in this case, (El-Basáïr,) and كُفُورٌ, (S, K,) and كَفْرٌ; (El-Basáïr;) *He covered,* or *concealed,* (Msb,) *and denied,* or *disacknowledged, the favour* or *benefit* [*conferred upon him*]; (S, Msb;) *he was ungrateful,* or *unthankful,* or *behaved ungratefully* or *unthankfully; contr. of* شَكَرَ; (S;) and *he denied,* or *disacknowledged, and concealed,* or *covered, the favour* or *benefit of God:* (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا نَكْفُرُكَ, in the prayer [termed القُنُوتُ], means وَلَا نَكْفُرُ نِعْمَتَكَ [*And we will not deny,* or *disacknowledge, thy favour;* or *we will not be ungrateful,* or *unthankful, for it*]. (Msb.) [The verb when used in this sense, seems, from what has been said above, to be a حَقِيقَةٌ عُرْفِيَّةٌ, or word so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper.] ___ And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] *He denied,* or *disacknowledged.* (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 *a.*] You say كَفَرَ بِالصَّانِعِ *He denied the Creator.* (Msb.) ___ Hence also, (TA.) كَفَرَ, (S, Msb,) aor. ـُ, (Msb, TA,) inf. n. كُفْرٌ, (S, Msb, K,) which is the most common form in this case, (El-Basáïr,) and كَفْرٌ (K) and كُفْرَانٌ (Msb, K) and كُفُورٌ, (K,) *He disbelieved; he became an unbeliever,* or *infidel; contr. of* آمَنَ, inf. n. إِيمَانٌ. (S, K.) You say كَفَرَ بِٱللّٰهِ (S, Msb) *He disbelieved in God:* (S:) because he who does so conceals, or covers, the

truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, *He denied God.*] It is related in a trad. of 'Abd-El-Melik, that he wrote to El- Hajjáj, مَنْ أَقَرَّ بِالكُفْرِ فَخَلِّ سَبِيلَهُ, meaning, *Whosoever confesses the unbelief* of him who opposes the Benoo-Marwán, and goes forth against them, *let him go his way.* (TA.) See also كُفْرٌ, below. ___ [*He blasphemed:* a signification very common in the present day.] ___ Also, كَفَرَ بِكَذَا *He declared himself to be clear,* or *quit, of such a thing.* (Msb.) In this sense it is used in the Kur xiv. 27. (Msb, TA.) ___ And كَفَرَ also signifies *He was remiss,* or *fell short of his duty, with respect to the law, and neglected the gratitude* or *thankfulness to God which was incumbent on him.* So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) كَفَرَ لَهُ, inf. n. كَفْرٌ: see 2.

2 **كفّرهُ**, inf. n. تَكْفِيرٌ: see 1, first signification, in three places. Hence, كَفَّرَ الذَّنْبَ *It* (war in the cause of God [or the like]) *covered,* or *concealed, the crime* or *sin:* (Mgh:) (or *expiated it:* or *annulled it;* for] تكفير with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (S, K.) The saying in the Kur [v. 70.] لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ means, *We would cover,* or *conceal, their sins, so that they should become as though they had not been:* or it may mean, *We would do away with their sins;* as is indicated by another saying in the Kur [xi. 116,] good actions do away with sins. (El-Basáïr.) كَفَّرَ ٱللّٰهُ عَنْهُ الذَّنْبَ signifies *God effaced his sin.* (Msb.) ___ And كَفَّرَ عَنْ يَمِينِهِ [*He expiated his oath;*] *he performed,* (Msb,) or *gave,* (K,) *what is termed* كَفَّارَة [i. e. *a fast,* or *alms, for the expiation of his oath*]: (Msb, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كَفَّرَ يَمِينَهُ is a vulgar phrase. (Mgh.) كَفَّرَهُ as syn. with أَكْفَرَهُ: see 4. كَفَّرَ لَهُ, inf. n. تَكْفِيرٌ, (A, Mgh, TA,) *He did*

obeisance to him, lowering his head, or *bowing, and bending himself, and putting his hand upon his breast:* (Mgh:) or *put his hand upon his breast and bent himself down to him:* (TA:) or *he made a sign of humbling himself to him; did obeisance to him:* (A:) namely, an علْج [or unbeliever of the Persians or other foreigners] (A, Mgh) or a ذمّى [or free non- Muslim subject of a Muslim government, i. e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his دهْقان [or chief]: (TA:) and كَفَرَ , [aor. ـُ , accord. to the rule of of the K,] (TK,) inf. n. كَفْرٌ, (K,) *he* (a Persian, فَارِسىٌّ, K, and so in the L and other lexicons, but in the TS فَارِس, without ى, which is probably a mistake of copyists, TA) *paid honour* to his king, (K, TA,) *by making a sing with his head, near to prostration:* (TA:) تَكْفِيرٌ is a man's *humbling himself* to another, (S, K, TA,) *bending himself, and lowering his head, nearly in the manner termed* رُكُوعٌ; *as one does when he desires to pay honour to his friend;* (TA;) or *as the* علْج *does to the* دهْقان: (S:) and the تكفير of the people of the scriptures [or Christians and Jews, and Sabians] one's *lowering his head* to his friend, like the تَسْلِيم with the Muslims: or one's *putting his hand,* or *his two hands, upon his breast:* (TA:) and تَكفير in prayer is the *bending one's self much in the state of standing, before the action termed* رُكُوعٌ; the doing of which was disapproved by Mohammad, accord. to a trad. (TA.) It is said in a trad., إِذَا أَصْبَحَ ٱبْنُ آدَمَ فَإِنَّ الأَعْضَآءَ تُكَفِّرُ كُلُّهَا للّسَان *When the son of Adam rises in the morning, verily all the members abase themselves to the tongue,* (Mgh, TA,) *and confess obedience to it, and humbly submit to its command.* (TA.) ___ تَكْفِيرٌ also signifies The *crowning* a king *with a crown,* [because] when he, or it, is seen, obeisance is done to him (إِذَا رُئِىَ كُفِّرَ لَهُ). (K.) ___ See also تَكْفِيرٌ below.

3 **كَافَرَنِى حَقّى** *He denied,* or *disacknowledged, to me my right,* or *just claim.* (A, Mgh, K.) Hence the saying of 'Ámir, إِذَا أَقَرَّ عِنْدَ القَاضِى بِشَىْءٍ ثُمَّ كَافَرَ [*When he confesses a thing in the*

presence of the Kádee, then denies, or *disacknowledges:* كَافَرَ being thus used in the sense of كَفَرَ]. But as to the saying of Mohammad [the lawyer], رَجُلٌ لَهُ عَلَى آخَرَ دَيْنٌ فَكَافَرَهُ بِهِ سِنِينَ [*A man who owed to another a debt, and denied to him, in the case of it, for years*], he seems to have made it imply the meaning of المُمَاطَلَة, and therefore to have made it trans. in the same manner as المماطلة is trans. (Mgh.)

4 **اكفره**, (S, A, Mgh, K,) and كَفَّرَهُ, (A, Mgh, Msb,) [the latter of which is the more common in the present day,] *He called him a* كَافِر [i. e. *a disbeliever, an unbeliever,* or *an infidel*]: (S, Mgh, K:) *he attributed,* or *imputed to him, charged him with,* or *accused him of, disbelief,* or *infidelity:* (S, A, Msb:) or *he said to him* كَفَرْتَ [*Thou hast become an unbeliever,* or *infidel,* or *Thou hast blasphemed:* in this last sense, he said to him Thou hast blasphemed, كَفَّرَهُ, to which alone it is assigned in the Msb, is very commonly used in the present day]. (Msb.) Hence the saying, لَا تُكْفِرْ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ *Do not thou attribute* or *impute disbelief* or *infidelity to any one of the people of thy kibleh;* (S, TA;) i. e., *do not thou call any such a disbeliever, &c.;* or *do not thou make him such by thine assertion and thy saying.* (TA.) لَا تُكَفِّرُوا أَهْلَ قِبْلَتِكُمْ is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) ___ [Also] أَكْفَرْتُهُ, inf. n. إِكْفَارٌ, *I made him a disbeliever, an unbeliever,* or *an infidel; I compelled him to become a disbeliever,* &c. (Msb.) And أَكْفَرَ فُلَانٌ صَاحِبَهُ *Such a one compelled his companion by evil treatment to become disobedient after he had been obedient.* (Mgh.) And أَكْفَرَ الرَّجُلُ مُطِيعَهُ *The man compelled him who had obeyed him to disobey him:* (T, TA:) or *he made him to be under a necessity to disobey him.* (TA.) اكفر *He* (a man, TA) *kept,* or *confined himself, to the* كُفْر, (K,) i. e. قَرْيَة [*town* or *village*]; (TA;) as also اكتفر. (IAar, K.)

5 **تكفّر بالسّلاح** *He covered himself with the arms.* And تكفّر بالثَّوْب *He enveloped*

himself entirely with the garment. (A.)

8 إِكْتَفَرَ see 4, last signification.

كَفْرٌ The *darkness* and *blackness of night;* [because it conceals things;] as also, sometimes, كِفْرٌ . (S, K.) [See also كَافِرٌ .] See a verse cited voce ذُكَآءُ. *Earth,* or *dust;* because it conceals what is beneath it. (Lh.) [Hence also] *A grave,* or *sepulchre:* (S, K:) pl. كُفُورٌ. (S.) Whence the saying, أَللّٰهُمَّ ٱغْفِرْ لِأَهْلِ الكُفُورِ [*O God, pardon the people of the graves*]. (S.) [And hence, perhaps,] *A town,* or *village;* [generally the latter;] syn. قَرْيَةٌ: (S, Mgh, Msb, K:) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Harbee, *land that is far from men, by which no one passes:* (TA:) pl. كُفُورٌ: (S, Msb:) in the present day, it is applied in Egypt to *any small* قَرْيَةٌ [or *village*] *by the side of a great* قَرْيَةٌ [or *town*]: they say القَرْيَةُ الفُلَانِيَّةُ وَكَفْرُهَا [*Such a town and its village*]: and sometimes one قَرْيَةٌ has a number of كُفُورٌ. (TA.) Hence the saying of Mo'áwiyeh, أَهْلُ الكُفُورِ هُمْ أَهْلُ القُبُورِ [*The people of the villages are the people of the graves*]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (S, Mgh:) by الكفور he meant *the villages* (القُرَى) *remote from the great towns and from the places where the people of science assemble,* so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Aboo-Hureyreh, TA), لَيُخْرِجَنَّكُمُ ٱلرُّومُ مِنْهَا كَفْرًا كَفْرًا [*The Greeks will assuredly expel you from them, town by town,* or *village by village*]; (S, * TA;) i. e. from the قُرًى of Syria. (S, TA.) ___ كَفْرٌ عَلَى كَفْرٍ also signifies *One upon another;* or *one part upon another.* (TA.)

كُفْرٌ : see 1. [As a simple subst., *Ingratitude,* &c. ___ And particularly *Denial,* or *disacknowledgment, of favours* or *benefits,* and especially of those *conferred by God:* and *disbelief, unbelief; infidelity.*] It is of four kinds: كُفْرُ إِنْكَارٍ *the denial,* or *disacknowledgment, of God, with the*

heart and the tongue, having no knowledge of what is told one of the unity of God [&c.]: and كُفْرُ جُحُودٌ *the acknowledgment with the heart without confessing with the tongue:* [or *the disacknowledgment of God with the tongue while the heart acknowledges Him:*] and كُفْرُ المُعَانَدَةِ the *knowledge of God with the heart, and confession with the tongue, with refusal to accept* [*the truth*]: and كُفْرُ النِّفَاقِ *the confession with the tongue with disbelief in the heart:* all of these are unpardonable: (L, TA:) the greatest كُفْرٌ is the *denial*, or *disacknowledgment, of the unity* [*of God*], or *of the prophetic office* [*of Mohammad and others*], or *of the law of God.* (El-Basáïr.) [Also, *Blasphemy.* Its pl., as a simple subst. in all these senses, is said to be كُفُورٌ.]. Akh says, that كُفُورًا [in the accus. case] in the Kur xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of كُفْرٌ, like as بُرُودٌ is pl. of بُرْدٌ. (S.) *Tar*, or *pitch*, syn. قِيرٌ; *with which ships are smeared;* (K;) of which there are three sorts, كُفْرٌ and قِيرٌ and كَفْرٌ: زِفْتٌ is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] زِفْتٌ is used for smearing skins for wine, &c. (ISh.)

كُفْرٌ : see كَفْرٌ.

كَفَرٌ : see كَافُورٌ.

كَفْرَةٌ : see كَافِرٌ.

كُفَرَّى , and its variations: see كَافُورٌ.

كَفُورٌ : see كافر.

كَفَّارٌ : see كافر.

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كَفَّارَةٌ a subst. from تَكْفِيرُ اليَمِينِ, (S,) or an intensive epithet in which the quality of a subst. predominates; signifying [*An expiation for a sin* or *crime* or *a violated oath;*] *an action,* or *a quality, which has the effect of effacing a wrong action* or *sin* or *crime;* (TA;) *that which covers,* or *conceals, sins* or *crimes; such as the* كفّارة *of oaths* [*violated*], *and that of* [*the kind of divorce termed*] ظِهَار, *and of unintentional homicide;* (T, TA;) *an expiation* (مَا كُفِّرَ به), *such as an alms-giving,* and *a fasting,* and *the like:* (K:) pl. كَفَّارَاتٌ. (T, TA.)

كَافِرٌ *A sower:* (S, K:) or *a tiller of the ground:* (Msb:) because he covers over the seed with earth: (S, Msb: *) pl. كُفَّارٌ. (S, TA.) The pl. is said by some to be thus used in the Kur lvii. 19. (TA.) ___ *Dark clouds,* or *a dark cloud;* (K;) because it conceals what is beneath it. (TA.) ___ *Night:* (K:) or *intensely black night;* because it conceals everything by its darkness. (S.) ___ The *darkness;* (K;) because it covers what is beneath it; (TA;) as also كَفْرَةٌ, accord. to the copies of the K; but in the L, كَفْرٌ, q. v. (TA.) ___ The *sea;* (S, A, K;) for the same reason. (TA.) Thaalabeh Ibn-So'eyr El-Mazinee says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,)

* فَتَذَكَّرَا ثَقَلًا رَثِيدًا بَعْدَمَا *

* أَلْقَتْ ذُكَآءُ يَمِينَهَا فِى كَافِرِ *

[*And they remembered goods placed side by side, after the sun had cast its right side into a sea*]; i. e., the sun had begun to set: or the poet may mean [by كافر] night: (S, TA:) but Sgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) ___ Also, *A great river:* (S, K:) used in this sense by El-Mutalemmis: (S:) and *a great valley.* (K.) ___ [A man] *staying,* or *abiding,* [in a place,] *and hiding himself.* (TA.) [See an ex. voce عَرْشٌ.] ___ [A man] *wearing arms; covered with arms:* (Az, K:) as also مُكَفَّرٌ (A, K) and مُتَكَفِّرٌ (S, A) and مُكَفَّرٌ: (A:) or this last signifies *bound fast in iron;* (K, TA;) as though covered

and concealed by it: (TA:) pl. of the first, كُفَّار. (K.) Hence the following, (K,) said by Mohammad during the pilgrimage of valediction, (TA,) لَا تَرْجِعُوا بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (K) [*Do not ye become again, after me,* i. e., after my death,] *wearers of arms,* preparing yourselves for fight, [*one party of you smiting the necks of others;*] as though he meant thereby to forbid war: (AM, TA:) or [*do not ye become unbelievers, after me,* &c.; i. e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, K, TA.) ___ *A coat of mail;* (Sgh, K;) because it conceals what is beneath it. (TA.) ___ One *who has covered his coat of mail with a garment worn over it.* (S.) ___ كَافِرُ الدُّرُوعِ *A garment that is worn over the coat of mail.* (A.) One *who denies,* or *disacknowledges, the favours* or *benefits of God:* (K:) [*ungrateful; unthankful;* especially *to God:*] one *who denies,* or *disacknowledges, the unity* [*of God*], *and the prophetic office* [*of Mohammad and others*], *and the law of God,* altogether, accord. to the common conventional acceptation: *a disbeliever; an unbeliever; an infidel; a miscreant; contr. of* مُؤْمِن: (El- Basáïr:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure فَاعِل in the sense of the measure مَفْعُول: (IDrd, TA:) or because كُفْر covers his heart altogether: (Lth, TA:) i. e. having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (S, Msb, K:) pl. masc. كَفَرَةٌ, (S, Msb, K,) the most common pl. of كافر in the first of the senses explained above, (El-Basáïr,) and كُفَّار, (S, Msb, K,) the most common pl. of the same in the last of those senses, as contr. of مؤمن, (El-Basáïr,) and كَفَار (S, K) and كَافِرُونَ: (Msb:) and pl. fem. كَوَافِرُ (S, Msb, K) and كَافِرَاتٌ: (Msb:) and رَجُلٌ كَفَّارٌ, and كَفُورٌ signify the same as كَافِرٌ: (K:) or كَفُورٌ is an intensive epithet, meaning *very ungrateful,* or *unthankful,* [&c., especially *to God*]: so in the Kur xxii. 65, and xliii. 14: and كَفَّار has a more intensive signification than كَفُور, [meaning *habitually ungrateful,* &c.:] os in the Kur 23 ا: but sometimes it is used in the sense of كَفُور; as in the Kur xiv. 37: (ElBasáïr:) كَفُور is fem. as well as masc.; (TA;) and its pl. is كُفُر, (K, * TA,) also both masc. and fem.; and it has no

unbroken pl. (TA.) ___ Also, simply, *Denying,* or *disacknowledging; a denier,* or *disacknowledger:* followed by ب before the thing denied: pl. كَافِرُونَ : (S, TA;) so in the Kur ii. 38, (TA,) and xxviii. 48. (S, TA.) ___ [Also, *Blaspheming; a blasphemer.*] See also كَافُورٌ .

كَافُورٌ The *spathe,* or *envelope of the* طَلْع [or *spadix*], (As, S, K, TA,) or *upper covering thereof,* (TA,) *of a palm-tree;* (As, S, K, TA;) the كِمّ *of a palm-tree:* (Mgh, Msb:) as also كُفَرَّى , (S, Mgh, Msb,) with damm to the ك and fet-h to the ف and teshdeed to the ر, (Mgh, Msb,) or كُفُرَّى , [so in the copies of the K, and so I have found it written in other works, so that both forms appear to be correct,] and كَفَرَّى and كِفَرَّى , (K, * TA,) and كَافِرٌ (AHn, K) and كَفَرٌ : (K:) so called because it conceals what is within it: (Mgh, Msb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the *spathe,* for, as is said in the Mgh, it is applied by some to the كِمّ (or *spathe*) *before it bursts open*]: (S:) [كِفرّى is sometimes masc., though more properly and commonly fem.:] IAar says, I heard Umm-Rabáh say. هٰذه كِفرّى and هٰذَا كِفرّى : (TA:) the pl. of كَافُورٌ is كَوَافِيرُ ; and the pl. of كَافِرٌ is كَوَافِرُ . (TA.) ___ Also The زَمَع *of the grape-vine;* (K, TA;) i. e., the *leaves which cover what is within them of the raceme;* likened to the كافور of the طلع; (TA;) the كِمّ [or *calyx*] *of the grapes, before the blossom comes forth;* because they cover the unopened raceme; accord. to IF, as also كُفَرَّى : (Msb:) pl. كَوَافِيرُ and كَوَافِرُ , accord. to the K; but it is well known that the former is pl. of كافور , and the latter of كافر . (TA.) ___ And, accord. to some, The *envelope* [or *calyx*] *of any plant.* (TA.) [*Camphor;*] *a kind of perfume,* (S, K,) *well known, from certain trees* [*the laurus camphora of Linn.*] *in the mountains of the sea of India and China, which afford shadow to many people* or *creatures,* (K,) *by reason of its greatness and its many spreading branches,* (TA,) *which leopards* or *panthers frequent, and the wood of which is white and easily broken; the* كافور *is found within it, and is of various kinds, in colour red, and becoming white only by* تَصْعِيد [or *sublimation*]. (K.) Accord. to

the M, *A mixture of perfume, composed of the spathe* (كافور) *of the spadix of the palm-tree.* (TA.) *A certain spring,* or *fountain, in paradise.* (Fr. K.) So in the Kur [lxxvi. 5,] إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [*Verily the pious shall drink a cup* of wine *whereof the mixture is Káfoor*]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, *whereof the mixture is like* كافور [or *camphor*]: and Zj says, that it may mean that the taste of perfume and كافور is in it, or that it is mixed with كافور. (TA.) *A certain plant,* (Lth, K,) [which I believe to he the same as the camphorata Monspeliensis, see my Thousand and One Nights, ch. xxviii. note 6,] *of sweet odour,* (ISd, K,) *the flower of which is* (Lth, K) *white,* (Lth,) *like the flower of the* أُقْحُوَان [or camomile]. (Lth, K.) IDrd says, I do not think the كافور is Arabic, because they sometimes say قَفُور and قَافُور. (TA.)

أَكْفَرُ [*More,* or *most, ungrateful* or *unthank-*

ful, especially *to God;* or *disbelieving* or *unbelieving*]. (TA.)

تَكْفِيرٌ, as a subst., The *crown* of a king. (ISd, K.)

مُكْفَّرٌ A bird *covered with feathers.* (A.) See also كَافِرٌ: and see مَكْفُورٌ. One *who, though beneficent, is regarded,* or *treated, with ingratitude;* (K;) a benefactor *whose beneficence is not gratefully acknowledged.* (A.)

مُكَفِّرٌ: see كَافِرٌ.

رَمَادٌ مَكْفُورٌ *Ashes upon which the wind has swept the dust so that it has covered them.* (S.) See also مُكَفَّرٌ.

مُتَكَفِّرٌ : see كَافِرٌ.

كفل

1 كَفَلَ بالمَالِ *He was,* or *became, responsible, answerable, accountable, amenable, surety,* or *guarantee, for the property* (Msb) *owed by another person:* (IbrD:) [it may be rendered *he guaranteed the property.* See كَفَلَ بالنَّفْسِ ___]. مَكْفُولٌ *He was,* or *became, responsible, answerable, amenable,* or *surety, for another person,* (Msb,) i. e., *for the latter's appearance,* or *presence, to answer a suit.* (IbrD.)

كَفَلٌ The عَجُزٌ [or *hinder part, posteriors, buttocks,* or *rump*]: (Msb, K:) or the رِدْفٌ [or *hindermost part*] *thereof:* or the [*part called*] قَطَنٌ. (K.)

كَفِيلٌ One who is *responsible, answerable, amenable,* or *a sponsor* or *surety.* (S, K, &c.)

كَفَالَةٌ *Responsibility; answerableness; amenability;* or *suretiship;* (S, Mgh, Msb, K;) the *conjoining of one responsibility* (ذِمَّة) *to another,* [i. e., the *conjoining one's own responsibility to that of another person,*] *with respect to the right of suit,* [*so that one person becomes liable to be sued for that which another owes*]; (Mgh;) *i. q.* ضَمَانٌ. (S, &c.)

مِكْفَالٌ A woman *large in the* كَفَل [or *hinder part,* or *posteriors*]. (TA in art. ثقل.)

مَكْفُولٌ app. signifies *Guaranteed,* or *pledged:* for, accord. to IKtt, as is said in the Msb, you say كَفَلْتُ المالَ as well as كَفَلْتُ بالمالِ; meaning *I took upon myself the property; became responsible,* or *answerable, for it;* [or *I guaranteed it:*] or مَكْفُولٌ is better rendered *ensured by an*

acknowledgment of responsibility for it: see an ex. voce مَرْهُونٌ.

كفى

1 **كَفَى** *He,* or *it, sufficed,* or *contented:* hence كَفَانِى فُلَانٌ الأَمْرَ *Such a one sufficed me,* or *contented me, in respect of the affair;* i. e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and كَفَانِى شَهِيدًا *He sufficed me as,* or *for, a witness;* or *he suffices me as,* or *for, such:* and sometimes ب is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. ب. See Ham, p. 152. كَفَى [*It sufficed,* or *satisfied,* or *contented,*] *it stood instead of another thing,* or *other things;* (Msb;) [as also كَفَى بِنَا ___.] كَفَى عَنْ غَيْرِهِ for كَفَانَا &c. See W, pp. 5 and 6 ___ كَفَى, aor. يَكْفِى, inf. n. كِفَايَةٌ, also signifies دَفَعَ and مَنَعَ followed by مِنْ. (Har, p. 43, q. v.) [You say, كَفَاهُ الشَّرَّ *He repelled from him evil;* and hence, *he defended him therefrom;* and *he freed him therefrom:* said of God, and of a man, &c.]

8 **اكْتَفَى بِالشَّىْءِ** *He was,* or *became, sufficed* by the thing, *so as to need nothing more;* or *content with it.* (Msb.)

كِفَايَةٌ *A sufficiency; enough; a thing that suffices,* or *contents, and enables one to obtain what one seeks.* (TA, art. قَامَ بِكِفَايَتِهِ ___.) بلغ *He undertook his maintenance; he maintained him;* syn. مَانَهُ. (S, K, art. مون.)

أَكْفَى [*More,* and *most, satisfying*]. (Mgh, in art. جزأ.)

كلبث

كَلْبَثٌ and كُلَابِثٌ A *hard and strong* man. (IDrd, L.) ___ Also, and كُلْبُثٌ and كُلَبِثٌ, *Niggardly,* or *stingy, and contracted* [*in disposition*]. (K.) [See also كُنْبُثٌ.]

كلث

7 انكلث *He advanced: preceded:* syn. تَقَدَّمَ. (K.)

مِكْلَثٌ A man (TA) *penetrating* (مَاضٍ) *in affairs.* (K.) See مِكْلَتٌ.

كلج

كِيلَجَةٌ , (S, and so accord. to the Mgh and the Msb and Es-Sakháwee, TA, but in some copies of the K كَيْلَجَةٌ ,) as also كيلقة and كَيلكة, (Shifà el-Ghaleel,) *A certain measure,* مِكْيَالٌ, (S, K,) *used in El-'Irák, consisting of two menns and seven-eighths of a menn; the menn* (مَنٌّ) *being two pounds;* [consequently, *five pounds and three quarters*]: (Msb:) or *half a* صَاعٌ: (Az, in Mgh and Msb, voce كُرٌّ :) [from the Persian كِيلَهْ :] pl. كِيلَجَاتٌ (Msb:) and كَيَالِجُ and كَيَالِجَةٌ, (S, K,) in which last the كلح is added because it is a foreign word. (S.)

كلح

1 **كَلَحَ** , aor. ـَـ , inf. n. كُلُوحٌ and كُلَاحٌ ; (S, K;) and تلكّح , and اكلح , (K,) and اكلوّح ; (A;) *He* (a man, S) *grinned,* or *displayed his teeth,* (M, rendered in the S and K by تَكَشَّرَ), *frowning,* or *contracting his face,* or *looking sternly, austerely,* or *morosely.* (S, M, K.) ___ كَلَحَ فِى وَجْهِهِ *He frightened him;* namely a child, and a madman. (A.)

2 **كلّح وَجْهَهُ** *He contracted his face much.* (A.)

3 **مُكَالَحَةٌ** [inf. n. of كالحه *He contended with him for superiority in strength;*] *i. q.* مُشَادَّةٌ. (S.) [And so مُجَالَحَةٌ.]

4 **أَكْلَحَهُ** *He* (or *it,* L) *made him to grin,* or *display his teeth, frowning,* or *contracting his face,* or *looking sternly, austerely,* or *morosely.* (L, K.) ___ See 1.

5 **تكلّح** *He smiled:* see 1. (K.) ___ Hence, (TA,) تكلّح البَرْقُ *The lightning flashed in continued succession:* (S, L, K:) also, *it continued, and became concealed, in a white cloud.* (L.)

كَلَحَةٌ The *mouth and parts around it.* So in the phrase مَا أَقْبَحَ كَلَحَتَهُ *How ugly is his mouth with the parts around it!* (S, K.)

كَلَاحِ : see كُلَاحٌ.

كُلَاحٌ (S, K) and كَلَاحِ , the latter [indecl.] like قَطَامِ, (K,) *A year of dearth, scarcity, drought, sterility,* or *barrenness.* (S, K.) You say أَصَابَتْهُمْ سَنَةٌ كُلَاحٌ *A year of dearth, &c., befell them.* (TA.) See كَالِحٌ.

كَالِحٌ, act. part. n. of 1. ___ Also, *Having the lip withdrawn from the teeth.* (Zj, L.) So in the Kur xxiii. 106, accord. to Zj. (L.) دَهْرٌ كَالِحٌ *Severe, distressing,* or *afflictive, fortune,* or *time;* (S, K;) as also كُلَاحٌ. (TA.)

كَوْلَحٌ *Foul, unseemly,* or *ugly;* syn. قَبِيحٌ: (K;) an epithet applied to a man. (TA.)

بَلَآءٌ مُكْلِحٌ *A trial,* or *an affliction, which, by its severity, makes men grin and frown.* (L, from a trad.)

كلد

5 تكلّد *He* (a man) *was,* or *became, thick and firm in flesh.* (L.) ___ See also Q. Q. 3.

R. Q. 3 إِكْلَنْدَدَ : see Q. Q. 3.

Q. Q. 3 إِكْلَنْدَى *He* (a man, Lh, and a camel, S, L) *was,* or *became, thick, big, gross,* or *coarse, and strong;* (Lh, S, L, K;) like إِعْلَنْدَى; (S, L;) as also إِكْلَنْدَدَ (Lh, L) and تَكَلَّدَ : (K:) *he,* or *it, was,* or *became, hard;* (K;) *and strong;* as also إِكْلَنْدَدَ . (TA.)

كَلَدٌ [a coll. gen. n.] *Rugged lands:* (Msb, K:) n. un. with ة: (Msb, K:) or [*hills such as are termed*] إِكَامٌ: n. un. with ة: and كَلَنْدًى also signifies *a hill of this kind:* (K:) also, *a hard place without pebbles;* (S, K;) as also كَلَدَةٌ and كَلَنْدًى : (TA:) or the last two words signify *a piece of rugged ground* or *land.* (S.) The Arabs use the expression ضَبٌّ كَلَدَةٌ, because the ضبّ burrows only in hard ground. (L.) ___ أَبُو كَلَدَةٍ [in some copies of the K, كَلْدَةٍ] a surname of *The male hyena.* (L, K.)

كَلَنْدًى : see كَلَدٌ.

مُكْلَنْدٌ *Strong, and thick, big, gross,* or *coarse,* as also مُكْلَنْدِدٌ : (K:) and the ↓ latter, *hard:* (S, L:) and *strong in make, and big:* and, the former, accord. to some, *strong;* applied in a general manner: or a *hard and strong* camel; (L;) as also the latter. (TA.)

مُكْلَنْدِدٌ : see مُكْلَنْدٌ.

كلس

1 **كَلَسَ** : see 2.

2 **كلّس** , inf. n. تَكْلِيسٌ, *He plastered* (طَيَّنَ) a building *with* كِلْسٌ ; as also كَلَسَ , inf. n. كَلْسٌ : *he made smooth* [*with plaster*]: when a thing is thickly plastered, it is termed مُقَرْمَدٌ. (TA.) See كِلْسٌ . ___ As used by the alchemists, [*He calcined* a substance;] *he dissolved* a body *so that it became like* كِلْسٌ . (TA.)

كِلْسٌ (S, K) and by poetic licence. كِلّسٌ (IJ) *i. q.* صَارُوجٌ [i. e. *Quick time, and the mixtures thereof, with which are plastered tanks,* or *cisterns, and baths, &c.*], (S, K.) or *the like thereof,* (TA,) *with which one builds:* (S, TA:) or *that with which a wall,* or *the inside of a palace* or *the like, is plastered, resembling* جِصّ [or *gypsum*], *without baked bricks.* (TA.) A poet says, (S,) namely 'Adee Ibn-Zeyd, describing El-Hadr, a city between the Tigris and Euphrates, (TA,)

* شَادَهُ مَرْمَرًا وَجَلَّلَهُ كِلْـ *
* ـسًا فَلِلطَّيْرِ فِى ذُرَاهُ وُكُورُ *

[*He raised it high, of marble, and covered it with quick time, and there were nests for the birds in its tops*]: or, accord. to As, the right reading is وَخَلَّلَهُ كِلْسًا, with خ, meaning, *and put* صاروج *into the interstices of its stones;* and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2.

كلّس : see كِلْسٌ.

كَلَّاسٌ : see مُكَلِّسٌ.

كَلَّاسَةٌ [*A time-kiln:* so in the present day.]

كَيْلُوسٌ [*Chyle;* from the Greek χυλὸς;] a term applied by the physicians to the *food when it is digested in the stomach before it departs thence and becomes blood;* also called كِيمُوسٌ.

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(L.) [But the latter word more properly signifies chyme, and in this sense is used by modern physicians.]

مُكَلِّسٌ *A lime-burner;* (Golius, on the authority of Meyd;) [as also كَلَّاسٌ : or this latter signifies *a seller of quick lime.*]

كلم

3 كَالَمَهُ *i. q.* نَاطَقَهُ. (TA in art. نطق.)

5 تَكَلَّمَ غَنْهُ *He spoke for him;* syn. عَبَّرَ. (S, Msb, art. عبر.)

6 تَكَالَمَا *They spoke, talked,* or *discoursed, each with the other.* (S, * M.)

كَلِمَةٌ *A word:* (Kull, 301:) *an expression:* (K:) *a proposition: a sentence:* [*a saying:*] *an argument.* (Kull.) *An assertion: an expression of opinion.*

كَلَامٌ is a gen. n., applying to little and to much, or to few or many; (S, TA;) to what is a sing. and to what is a pl. (TA.) It may therefore be rendered *A saying, &c.;* and *sayings,* or *words:* see an ex. voce أَفْكَلُ, in art. فكل. ___ كَلَامٌ *Speech; something spoken;* [*diction; language;*] *parlance; talk; discourse:* (Msb, &c.:) *a saying: a say: something said:* in grammar, *a sentence.* الكَلِمُ الطَّيِّبُ: see ___ كَلَامٌ. طَيِّبٌ: also, a quasi-inf. n. for تكليم, sometimes governing as a verb, [like the inf. n.,] accord. to some of the grammarians; as in the following ex.:

* قالوا كلامك هنداً وهى مصغية *

* يشفيك قلت صحيح ذاك لو كانا *

(Sharh Shudhoor edh-Dhahab.) See عِلْمُ الكَلَامِ ___. إِسْمٌ مَصْدَرٌ [*The theology of the Muslims;*] *a science in which one investigates the being and attributes of God, and the conditions of possible things with respect to creation and restitution, according to the rule of El-Islám;* which last restriction is for the exclusion of the theology of the philosophers. (KT.)

رجل كَلِّيمٌ, like سكّيتٌ [and حديثٌ] *i. q.* مِنْطِيقٌ. (Ibn-'Abbád, Z, TA.)

كُلْيَةٌ of a bow: see أَبْهَرُ ___ of a مزادة: see خُرْبَةٌ.

مُتَكَلِّمٌ *A Muslim theologian.* See عِلْمُ الكَلَامِ.

كلو

1 **كَلَا** , first pers. كَلَاتُ, aor. يَكْلُو; and كَلَا, first pers. كَلَيْتُ, aor. يَكْلَا; inf. n., كَلَايَةٌ ; see كَلَأَ.

الكُلَى : *the feathers* so called: see مَنَاكِبُ and أَبْهُرُ.

الكُلْيَتَانِ *A name of two stars on the ear of Taurus.* (See الكَلْبَانِ.)

كمأ

1 **كَمَأَ**, aor. ـَ, inf. n. كَمْءٌ; (S, K;) and اكمأ; (K;) *He fed* people *with* [*the truffles called*] كَمْءٌ. (S, K.) كَمِئَ, aor. ـَ, inf. n. كَمَأٌ, *He walked barefoot, and had no shoes,* or *sandals;* حَفِىَ وَلَمْ تَكُنْ عَلَيْهِ نَعْلٌ: (accord. to some copies of the S, on the authority of Ks, and so in the L: or, accord. to the K, and an excellent copy of the S, حَفِىَ وَعَلَيْهِ نَعْلٌ, which may signify *He became thin in the feet,* from much walking, *though wearing shoes,* or *sandals:*]) كَمَأٌ in the foot is the same as قَسَطٌ; [i. e., the *being naturally stiff in the tendons*]. (TA.) كَمِئَتْ *It* (his foot, S, A, K, or hand, A) *became much cracked* (Th, S, K) *by reason of cold.* (A.) Also written in a copy of the A كمأت; app. by a mistake of the transcriber. (TA.) كَمِئَ عَنِ الأَخْبَارِ (K) inf. n. كَمْءٌ, (TA,) *He was ignorant of, and understood not,* or *minded not, the news.* (K.)

4 **اكمأ** *It* (a place) *abounded with* [*the truffles called*] كَمْءٌ. (S, K.) ___ See 1. أَكْمَأَتْهُ السِّنُّ *Age rendered him a* شَيْخٌ, or *an old man.* (S, K.)

5 **تكمّأ** *He gathered* [*the truffles called*] كَمْءٌ. (S.) تكمّأ عَلَيْهِ الأَرْضُ *The earth hid him* [as in a grave]. (K.) تكمّأه *He detested him,* or *it;* syn. تَكَرَّهَهُ. (K.)

6 **تكامأنا فى أَرْضِهِمْ** [*We, together, gathered the truffles called* كَمْءٌ *in their land*]. (A.)

كَمْءٌ *A well-known vegetable,* (K,) [the *truffle,*] *which comes forth from the earth like the* فُطْرُ: or *what is called* شَحْمُ الأَرْضِ [the *fat of the earth*]; and the Arabs also call it جُدَرِىُّ الأَرْضِ [the *small-pox of the earth*]: it is also said that the name of كَمْأَةٌ is given to those [*truffles*] *that incline to dust-colour and black;* and جبأة (q. v.) to those that incline to red: كُحْلٌ and تُوتِيَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَمَاةٌ [as used for كَمْأَةٌ]. (TA.) The dual of كَمْءٌ is كَمْآنِ; (S;) the

pl. (of pauc., S) أَكْمُؤٌ; (S, K;) and [pl. of mult.] كَمْأَةٌ: (K:) this last is not a pl. of كَمْءٌ, but a quasi-pl. n.: (Sb, K:) [or كَمْأَةٌ is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَبْءٌ:)] in speaking of many, you say كَمْأَةٌ, contr. to analogy: (S:) or كَمْأَةٌ is the sing., and كَمْءٌ pl.: or [accord. to some,] كَمْأَةٌ is both sing. and pl.: (K:) AHn mentions كَمْأَةٌ as sing., and كَمْأَتَانِ as dual, and كَمْآتٌ as pl.: but the right opinion is that of Sb. (TA.) [كَمْأَةٌ also signifies *Any kind of fungus, such as the mushroom, and toadstool.* See فُطْرٌ.]

كَمَّاءٌ *One who sells, and who gathers for sale,* [*the truffles called*] كَمْءٌ. (K.)

مَكْمَأَةٌ and مَكْمُؤَةٌ *A place in which* [*the truffles called*] كَمْءٌ *grow.* (K.)

كمت

1 **كَمُتَ** , (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعِلَ, MF,) aor. ـُ , inf. n. كَمْتٌ and كُمْتَةٌ (in the CK كَمَتَةٌ) and كَمَاتَةٌ; and اكمت , inf. n. إِكْمَاتٌ; (K;) and اكمتّ , inf. n. إِكْمَتَاتٌ; and اكماتّ , (in the CK إِكْمَأَتَّ,) inf. n. إِكْمِيتَاتٌ; (S, K;) *He* (a horse, S, K, [and a camel, &c.]) *was*, or *became, of the colour called* كُمَيْتٌ. (S, K.) كَمَتَ الغَيْظَ, [aor, ـُ ,] *He concealed*, or *hid in his bosom, rage*, or *wrath.* (Sgh, K.)

2 **كمّت ثَوْبَهُ** *He dyed his garment of the colour of* [*fresh ripe*] *dates;* i. e., *of a red colour inclining to black.* (A.) ___ كُمِّتَتْ *She was rendered artificially of the colour called* كُمَيْتٌ, (K,) or *was dyed of that colour.* (So in a copy of the K.)

4 **أَكْمَتَ** see 1.

9 **إِكْمَتَّ** see 1.

11 **إِكْمَاتَّ** see 1.

كُمْتٌ : see أَكْمَتُ.

كُمْتَةٌ [*A dark bay colour:*] *a red colour mixed with blackness:* (Kh, Sb:) or *a red colour mixed with* قُنُوءٌ, (As, S, K,) which latter is *blackness that is not pure*, or *clear:* (see كُمَيْتٌ:) or *a colour between black and red:* (ISd:) there are two kinds of كُمْتَةٌ; namely كُمْتَةٌ صُفْرَةٌ [*yellow bay*, or *gilded bay*,] and كُمْتَةٌ حُمْرَةٌ [*red bay*, or *chestnut-bay*]. (IAar.)

كُمَيْتٌ , masc. and fem., (S, K,) [*A bay*, or *dark bay*, or *brown*, horse &c.:] *of a red colour mixed*

with blackness: (Kh, Sb:) or *of a red colour mixed with* قُنُوء, (As, S, K,) which latter is *blackness that is not pure,* or *clear:* (TA [app. from As]:) [see كُمْتَة, above:] a camel is called أَحْمَر if of an unmixed red; but if of a red colour mixed with قنوء, it is called كميت : (As, S:) the difference between كميت and أَشْقَر, as applied to horses, is in the mane and the tail: if these are red, the animal is called اشقر [i. e. sorrel]; and if they are black, it is called كميت ; (AO, S, TA;) and the وَرْد is between these two: (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes: (Farrier's Dict., quoted in Johnson's Dict., voce bay :)] an epithet applied to the horse and the camel and other animals: (ISd:) you say فَرَس كميت, and مُهْرَة كميت, and بَعِير كميت, and نَاقَة كميت: (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (S.) In a marginal note in the S, it is said to be a foreign word arabicized. (TA.) [Perhaps from the Persian كُمَيْژَه : Freytag says, accord. to some from the Persian كُمَيْتَه.] See also أَكْمَت, and كُمْتَة. The Arabs say, that the كميت is the most powerful of horses, and the strongest in the hoofs. (TA.) ___ تَمْرَة كُمَيْت *A date of the colour called* كُمَيْت ; [or, *red tinged,* or *mixed, with black,* or *of a blackish red colour*]: it is *one of the kinds hardest,* or *toughest, in* لِحَآء [i. e. *pulp,* or *flesh*], *and sweetest to chew.* (AM.) ___ تِين كُمَيْت *A fig of that colour.* (AHn.) ___ كُمَيْت a name of *Wine;* because there is in it blackness and redness: (S:) or *wine in which is blackness and redness:* (M, K:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) ___ كُمَيْت is also applied as an epithet to waste, or unowned, land. (ISd.) ___ كُمَيْت *A long, complete,* month, or year. (IAar.)

أَخَذَهُ بِكَمِيتَتِهِ *He took it by its root.* (Sgh, K.)

كَمَاتِىٌّ : see next paragraph.

خَيْل كُمْت ___] [**أَكْمَت**, and كَمَاتِىٌّ , (K,) and كَمَاتَى, of the same measure as عَذَارَى, (TA,) *Horses of the colour of that which is called* كُمَيْت, (K,) كُمْت is a pl. formed from أَكْمَت; though this sing. has not been

used: (L:) and كماتى is a pl. formed from كَمْتَاءُ [fem. of أَكْمَتُ] regarded as a subst.; though this sing. also has not been used.

(TA.)

كمثر

Q. 1 **كَمْثَرَ** , inf. n. كَمْثَرَةٌ, *It became compact,*

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one part of it entering into another, or *parts into parts:* (K: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, K,) if it be Arabic. (IDrd.)

كُمَّثْرًى (S, Msb, K,) a [coll.] gen. n., with tenween, and, accord. to some, كُمَثْرًى, without teshdeed, but others disallow this, (Msb,) *A certain kind of fruit;* (T, S;) *well known;* [namely, the *pear;*] called by [some of] the vulgar إِجَّاصٌ: (T:) [it is called by this latter name, and also إِنْجَاص and إِنْجَاس, in Syria; but in Egypt and some other countries, كُمَّثْرَى:] n. un. كُمَّثْرَاةٌ: (S, Msb, K:) pl. كُمَّثْرَيَاتٌ: (K:) [here I find added in the TA, it is fem., imperfectly decl.; and in the K, and sometimes it is masc. : but this is evidently wrong: it is masc., and with tenween, as is shown by its n. un.; but it is sometimes made fem., and then it must be written كُمَّثْرَى, without tenween: for it is added,] and one says, هٰذه كُمَّثْرَى وَاحِدَةٌ [*this is one pear:* in the copies of the K in my possession erroneously written كُمَّثْرًى]: and هٰذِهِ كُمَّثْرَى كَثِيرَةٌ [*these are many pears*]. (K.) Its dim. has the following forms: كُمَيْمِثْرَةٌ, (K,) which is the most agreeable with analogy, (ISd, TA,) and كُمَيْمِثْرِيَةٌ, (K,) which is the form adopted by those who make the pl. كُمَّثْرَيَاتٌ, (ISk, TA,) and كُمَيْثِرَةٌ, (K,) which is the best form, (ISk, TA,) and كُمَيْمِثْرَاةٌ. (K.) Az says, I have asked a number of Arabs of the desert respecting the كُمَّثْرَى, but they knew it not. (TA.)

كمح

1 **كَمَحَ الدَّابَّةَ** , [aor. ـَـ ,] (inf. n. كَمْحٌ ; M) and أَكْمَحَهَا ; *i. q.* كَبَحَهَا (A 'Obeyd, K) and أَكْبَحَهَا: (A 'Obeyd:) or كَمَحَ الدَّابَّةَ بِاللِّجَامِ signifies *He pulled in the horse,* or *the like, by the bridle and bit, in order that it might stop, and not run:* (M:) and اكمحها , *he pulled its bridle so that its head became upright,* or *erect.* (As, S, M.)

4 **أَكْمَحَ** See 1. اكمح الكَرْمُ *The grape-vine became in a state of commotion preparatory to its putting forth its leaves.* (S, K.) ___ اكمحت الزَّمَعَةُ *The gem,* or *knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it.* (Az, on the authority of Et-Táïfee.) ___ See also اكمخ and أُقْمِحَ.

كَوْمَحٌ (and كُومَحٌ, L) A man (S) *having large buttocks.* (S, L, K.) ___ Also كَوْمَحٌ, A man (TA) *whose teeth fill his mouth so that his speech is thick:* (K:) or a man *whose teeth are crowded together, one upon another, so that his mouth seems to be straitened by them.* (IDrd.) ___ فَمٌ كومح A mouth *straitened by the great number of the teeth and by the swelling of the gums.* (IDrd.)

كمخ

1 **كَمَخَ بِأَنْفِهِ** , (S, L, K,) aor. ـَـ ; (K;) and اكمخ بانفه; (L;) *He magnified himself,* or *was proud;* (S, L, K;) *elevated his nose, from pride:* (L:) or اكمخ *he elevated his head, from pride;* (L;) *i. q.* اقمح [in the CK with خ]: (K:) or *he sat in the manner of him who magnifies himself* (S, L) *in his own mind.* (L.) أَكْمَخُوا بأْوًا *They flourished and increased in self exaltation:* or تَرادُّوا. (L.) ___ كَمَخَهُ بِاللِّجَامِ *He pulled him in* [i. e. a horse or the like] *by the bridle and bit, in order to check* or *stop him;* (L:) *i. q.* كَبَحَهُ ; (K;) [or *he pulled up his head by the bridle and bit*]. See كَمَخَ بِهِ . كَمَحَ , (K,) aor. ـَـ , (L,) inf. n. كَمْخٌ , (S, L,) *He voided it,* namely his excrement, or ordure; or *voided it in a thin state;* syn. سَلَحَ. (S, K.) Some bread and كَامَخ [q. v. infra] were offered to an Arab of the desert, and he knew not the latter; so it was said to him, This is كامخ ; whereupon he said, I know that it is كامخ ; and added, أَيُّكُمْ كَمَخَ بِهِ *which of you voided it?* ايّكم سلح به. (S.) ___ كَمَخَ بِسَلْحِهِ , aor. and inf. n. as above, *He* (a camel) *voided his excrement,* or *ordure, in a thin state.* (L.)

4 **أَكْمَخَ** See 1. اكمخ *It* (a vine) *put forth its gems when about to put forth its leaves.* (AHn.) [See also أَكْمَحَ.]

كُمَاخٌ The *magnifying one's self; pride.* (Abu-l-'Abbás, K.)

كَامَخٌ , (S, Mgh, Msb, K,) sometimes written and pronounced كَامِخٌ , (Msb, and written in both these ways in a copy of the S) but the former is better known, and more common, (TA,) an arabicized word, (S, Mgh, Msb,) from the Persian كَامَهْ , (Mgh, Shifá el-Ghaleel,) *A kind of seasoning,* or *condiment, eaten with bread to render it pleasant,* or *savoury;* (S, Msb, K;) [*a thing used to give relish to food,* or *to quicken the appetite;*]

accord. to some, *prepared with vinegar, and used to quicken the appetite;* (TA;) *also called* مُرِّىٌّ: (Msb:) or it is *a bad sort of* مُرِّى: (Mgh, Msb:) pl. كَوَامِخُ, (Msb,) or كَوَامِيخُ. (Mgh.)

مَلِكٌ كَيْمَخٌ *A king having his head elevated, from pride.* (L.)

كمد

1 **كَمِدَ** , aor. ـَ , inf. n. كَمَدٌ, *It* (a thing) *became changed in colour,* (L, * Msb, K, *) *and lost its clearness,* (L, K,) *the traces thereof remaining.* (L.) ___ كَمِدَ لَوْنُهُ *His,* or *its, colour became changed.* (L.) ___ كَمِدَ الثَّوْبُ *The garment became worn-out,* (A, K,) *and smooth,* (K,) *so that its colour changed.* (A.) ___ كَمَدَ, (aor. ـُ , K, inf. n. كَمْدٌ and كُمُودٌ, TA,) *He* (a fuller, L) *beat* a garment, or piece of cloth. (L, K.) ___ كَمِدَ, aor. ـَ , inf. n. كَمَدٌ, *He* (a man) *was affected with concealed grief* or *sorrow:* (S, Msb:) or, *with grief* or *sorrow which he could not dispel:* (L:) or, *with intense grief* or *sorrow:* (K:) or, *with most intense grief* or *sorrow:* (L:) and, *with disease of the heart from intense grief* or *sorrow.* (K.)

2 **كَمَّدَهُ** , inf. n. تَكْمِيدٌ, *He heated it* (a limb) *with a* كَمَادَةٌ ; (K;) *heated it with rags and the like;* (S, L;) *applied to it a* كَمَادَةٌ. (A.) كَمَادٌ [which see below] signifies the same as تَكْمِيدٌ. (S, L.) ___ *He heated for him a garment* or *piece of cloth* or *some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease.* You also say أَكْمَدَهُ ; and مَكْمُودٌ is used as the pass. part. n. of this verb, anomalously. (L.)

4 **اكمده** *He* (a fuller, S, A, L, and a washer, L) *failed of cleaning it,* (S, A, L,) *and of making it white,* (A,) namely, a garment. or piece of cloth. (S, &c.) ___ اكمده *He,* or *it, affected him with intense grief* or *sorrow:* and, *with disease of the heart from intense grief* or *sorrow:* (K:) *it* (grief) *rendered him sorrowful.* (A.) ___ See 2.

كَمْدٌ : see كَمَدٌ.

كَمَدٌ (L, K) and كَمْدٌ (K) and كُمْدَةٌ , (S, L, Msb, K,) the last a simple subst., (Msb,) *Change of colour,* (S, L, Msb, K,) *and loss of its clearness,* (L, K,) *the traces thereof remaining.* (L.) ___ كَمَدٌ *Concealed grief* or *sorrow:* (S, A, L, Msb:) or *grief* or *sorrow which one cannot dispel:* (L:) or *intense grief;* as also كَمْدٌ and كُمْدَةٌ : (K:) or *most intense grief* or *sorrow:* (ISd, L:) and *disease of the heart from intense grief* or *sorrow.* (K.)

كَمِدٌ A thing *changed in colour;* (Msb;) see 1; and أَكْمَدُ اللَّوْنِ [the same]: (A:) and كَامِدُ الوَجْهِ [*changed in countenance*]. (A.) ___ *Affected with concealed grief* or *sorrow;* as also كَمِيدٌ : (S, Msb:) or, both words, *with grief* or *sorrow which cannot be dispelled:* (L:) or, *with intense grief* or *sorrow;* as also كَامِدٌ and مَكْمُودٌ [which see below]: (K:) or, *with most intense grief* or *sorrow:* (L:) and, *with disease of the heart from intense grief* or *sorrow;* as also كَامِدٌ and مَكْمُودٌ . (K.) ___ *Frowning,*

or *contracting his face; looking sternly, austerely,* or *morosely;* as also كَامِدٌ . (L.)

كُمْدَةٌ : see كَمَدٌ.

كَمَادٌ (a subst. K) The *act of beating* a garment, or a piece of cloth, by a fuller. (L, K. *) ___ كَمَادٌ (K) and كَمَادَةٌ (A, L, K) *A greasy,* (A,) or *dirty,* (K,) or *greasy and dirty,* (L,) *piece of rag, which is heated, and put upon a pained part, as a means of cure,* (A, L, K,) *for pain* (A, K) *of the belly,* (K,) or *flatulence.* (A, K.) ___ كَمَادٌ *i. q.* تَكْمِيدٌ; see 2; (S, L;) [The *application of a* كَمَادَة;] the *taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling.* (Sh, L.) It is said in a trad., الكَمَادُ أَحَبُّ إِلَيَّ مِنَ الكَيِّ [*The application of a* كَمَادَة *is*

more pleasing to me than cauterization]. (S, L.)

كَمِيدٌ and كَامِدٌ : see كَمِدٌ.

مَكْمُودٌ, which is extr., being from أَكْمَدَهُ: (TA:) see 4, and كَمِدٌ.

كمر

1 كَمَرَ *He* (a circumciser) *missed the place of circumcision* [*and hurt*, or *wounded, the glans of the penis*]. (IKtt.)

كَمَرَةٌ The *head* [or *glans*] *of the penis;* (K;) or *i. q.* حَشَفَةٌ: (Msb:) pl. كَمَرٌ: (S, Msb, K:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, الكَمَرُ أَشْبَاهُ الكَمَرِ; alluding to the likeness of one thing to another. (K.) ___ Hence, by synecdoche, The *penis*, altogether. (Msb.)

مَكْمُورٌ A man (S) *having the head* [or *glans*] *of his penis*, (Msb, K,) or *the extremity of the head of his penis*, (S,) *hurt*, or *wounded, by the circumciser.* (S, Msb, K.)

كَمَرٌ *A kind of belt with a receptacle for money.*

كمس

كَيْمُوسٌ [*Chyme;* from the Greek χυμός;] a term applied by the physicians to the *food when it is digested in the stomach before it departs thence and becomes blood;* also called كَيْلُوسٌ: (L, TA:) [but the latter word more properly signifies chyle, and in this sense is used by modern physicians:] *a certain mixture* or *humour* (خِلْطٌ): a Syriac word: (K:) [or Greek, as mentioned above:] Az says, that كِيمُوسَاتٌ, as used by the physicians, signifies the *four humours;* and is not Arabic, but ancient Greek. (TA.)

كَيْمُوسِيَّةٌ *Want,* or *requirement, of food,* or *nourishment.* Occurring in a trad. of Kuss, where it is said to be not an attribute of God. (ISd, TA.)

كمش

1 **كَمُشَتْ** , aor. ـُ , inf. n. كَمَاشَةٌ, *She* (a woman) *was,* or *became, small in the breast.* (TA.) ___ كَمُشَتِ الخُصْيَةُ, inf. n. كُمُوشَةٌ, [*The testicle,* or *the scrotum,*] *was,* or *became, short, and cleaving to the inner skin.* (TA.) See also 5. كَمُشَ, inf. n. كَمَاشَةٌ, *He* (a man) *was,* or *became, quick;* (K;) as also تكمّش (S, K, TA) and انكمش ; (K, TA;) and اكمش , in relation to pace and to work: (IKtt:) or *quick and sharp* or *vigorous* or *effective:* (S:) or *determined* or *resolute, and sharp* or *vigorous* or *effective,* (A, TA,) *and quick,* in his affairs: (TA:) or *courageous.* (Sb, ISd.) You say, انكمش فى سَعْيِه and تكمّش [*He was quick,* &c., *in his walking,* or *running,* or *working*]. (A.) And انكمش الفَرَسُ فى سَيْرِه [*The horse was quick,* &c., *in his going,* or *pace.*] (A.) And انكمش فى أَمْرِه *He hastened,* or *was sharp* or *vigorous* or *effective, in his affair.* (As.) And انكمش فى الحاجة *He was quick and vigorous in* executing *the needful affair;* syn. اجتمع فيها. (TA.) ___ And كَمُشَ *He determined, resolved,* or *decided,* upon an affair; as also كَمَشَ, [aor. ـَ] inf. n. كَمْشٌ. (TA.)

2 **كمّش ذَيْلَهُ** , (A, TA,) inf. n. تَكْمِيشٌ, (TA,) *He contracted,* or *tucked up, his skirt.* (A, TA.) كمّشه, (inf. n. as above, S, K,) *He hastened him; made him quick;* (S, A, K;) [and so app. اكمشه : see شَمَّرَ.] ___ And كمّش, (K,) or كمّش الإِبِلَ, inf. n. as above, (TA,) *He* (a man singing to camels to urge or excite them) *was vigorous in driving* [*so that he made the camels quick*]. (K, TA.)

4 **اكمش** : see 1. اكمشه: see 2. اكمش بالنَّاقَة *He bound all the teats of the camel with the* صِرَار, q. v. (S, K.)

5 **تكمّش** *It* (skin) *contracted,* or *shrank,* (A, K,) *and became drawn together;* (K;) and so انكمش

, said of a garment, or piece of cloth, after washing; (K, art. قلص;) and of an udder. (TA.) See also 1. See again 1, in two places.

7 **انكمش** : see 5. See also 1, in five places.

كَمْشٌ *Short and small;* applied to an udder: and [the fem.] with ة, applied to a testicle, or a scrotum, (خُصْيَة) *short, and cleaving to the inner skin.* (TA.) ___ Applied to a horse, *Small in the veretrum;* as also كَمِيشٌ : (S, K:) or *short therein:* [contr. of سَابِغٌ :] pl. [of mult.] كِمَاشٌ and [of pauc.) أَكْمَاشٌ: (A 'Obeyd:) or, applied to a beast of carriage, *short and small therein:* ('Eyn:) but when applied to a female, *having a small udder;* as also كَمِيشٌ , (K,) or كَمِيشَةٌ, so applied, ('Eyn,) and كَمْشَةٌ, applied to a she-camel, (Ks, S,) and كَمُوشٌ , thus applied: (TA:) or كَمِيشَةٌ [so in the K accord. to the TA, but in some copies of the K كَمِشَةٌ ,] and كَمُوشٌ have this signification when applied to a ewe or she-goat: (K:) or the former of these two epithets, (As,) or each of them, (K,) thus applied, signifies *short in the teat,* (As, K,) *so as to be milked only with the ends of three fingers,* or *with the thumb and forefinger:* (As:) and كَمْشَةٌ, applied to a woman, *having a small breast.* (TA.) Also, and كَمِيشٌ , applied to a man, (S, A, K,) *Quick:* (A, K:) or *quick and sharp* or *vigorous* or *effective:* (S:) or *determined* or *resolute, and sharp* or *vigorous* or *effective,* (A, TA,) *and quick* in his affairs: (TA:) and كَمِشٌ [app. applied to a man, being the part. n. of كَمِشَ, q. v.] is syn. with كَمْشٌ : (TA:) or كَمِيشٌ signifies *courageous.* (Sb, ISd.)

كَمْشٌ : fem. with ة: see above, in two places.

كَمُوشٌ : see above, in three places.

كَمِيشٌ : fem. with ة: see above, passim. ___ رَجُلٌ كَمِيشُ الإِزَارِ [lit.] *A man having his* ازار [or *waist-wrapper*] *tucked up;* (K, TA;) [meaning,] *vigorous, laborious,* or *sedulous, in his affair.* (TA.)

كمفطش

كَما فِيطُوس [χαμαίπιτυς, *the ground-pine*]: see عِرْصَفٌ.

كمل

1 كَمَلَ *He*, or *it, was*, or *became, perfect;* and sometimes, *it was*, or *became, complete, entire, whole*, or *full;* which latter signification is more properly expressed by تَمَّ, which see.

كَامِلٌ *Complete* with respect to bodily vigour, having attained the usual term thereof. See لَيْثُ عِفْرِينَ, art. عفر. Also *Consummate, perfect.*

عَيْنُ الكَمَالِ : see فَقَأَ.

مُكَمِّلَاتٌ *Supererogatory acts of religious service.*

كمن

الكَامَانُ المُذَابُ, mentioned in the TA, in art. نبط, *i. q.* عِلْكُ الأَنْبَاط, which is applied as a لزوق to a wound.

كَامِنٌ *Latent.*

مَكْمَنٌ *A place of concealment, a lurking-place:* (Mgh, Msb:) pl. مَكَامِنُ. (Msb.)

كمه

أَرْضٌ كَمْهَآءُ *i. q.* مُغِمَّةٌ and مَغَمَّةٌ. (TA in art. غم.)

كمى

كَمِىٌّ A *courageous* man: or one *wearing arms* or *armour:* (K:) or a *courageous* man *covered,* or *protected, by arms* or *armour;* (S;) a *courageous armed* man.

كن

كَنٌّ *A place of retreat* or *concealment;* such as a cave, and an excavated house or chamber: (Beyd, xvi. 83:) see كَنٌّ ___. بَرٌّ The *shelter* of a wall: see دِفْءٌ. ___ *A thing that serves for veiling, covering,* or *protecting.* (S, * Msb, * K.) See ظِلٌّ, where I have thus rendered it.

كُنَّةٌ : see طَنَفٌ.

كَنَانَةٌ : see جَعْبَةٌ.

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كَانُونٌ *A fire-place; a place in which fire is lighted.* (S, K.)

مَكْنُونُ الفَائِلِ : see a verse of El-Aashà in art. فيل.

فاعل مُسْتَكْنٌّ : see مُسْتَقِنٌّ.

كنب

1 **كَنَبَ** , aor. ـُ , inf. n. كُنُوبٌ ; and اكنب ; *He,* or *it, was,* or *became, gross; thick, coarse;* or *rough:* syn. غَلُظَ. (K.) See 4. ___ كَنَبَ *He was,* or *became, possessed of plenty,* or *riches:* syn. اسْتَغْنَى. (K.) ___ كَنَبَهُ فِى جِرَابِهِ , aor. ـِ , inf. n. كَنْبٌ , *He stowed it,* or *deposited it, in his provision-bag.* (K.)

4 **أَكْنَبَتْ يَدُهُ** ; and كَنِبَتْ , aor. ـَ , inf. n. كَنَبٌ ; (K;) or the former verb only is used; not the latter; (As, S;) *His hand was,* or *became, callous,* or *hard,* (S,) or *coarse,* or *rough,* (K,) *by reason of work.* (S, K.) See 1. ___ اكنب لِسَانُهُ *His tongue was impeded,* or *tied up.*

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(K.) ___ اكنب عَلَيْهِ بَطْنُهُ *His belly* [meaning its contents] *oppressed him,* or *gave him pain:* syn. إِشْتَدَّ. (K.)

كَنَبٌ *Callousness,* or *hardness,* of the hand, resulting from work: (S:) or *coarseness,* or *roughness,* of the foot, and of the hoof, and of the camel's foot, and of the hand: or of the hand only, resulting from work. (K.) See كَنِبٌ.

كَنَبٌ , of the same measure as كَتَفٌ , (K,) or كَنَبٌ , (as in the copies of the S in my hands) *A certain plant:* (S, K:) or *a certain tree:* (Lth:) AHn says, *It resembles the* قَتَاد *growing in our country, where, sometimes, sandals* or *shoes are sewed with its bark, and thereof are twisted ropes which endure moisture, day-dew,* or *rain:* and in one place he says, I asked one of the Arabs of the desert respecting the كنب , and he shewed me *a scattered, small, thorny plant, with white*

twigs or *branches, abounding with thorns, having, at the extremities,* براعيم [or *calyxes,* or *flowers,* or *flower-buds,*] *from each of which grew forth three thorns.* (TA.)

كَنَابٌ *i. q.* شَمْرَاخٌ [i. e. *the fruit-stalk of the raceme of a palm tree*]. (S, K.)

كَنِيبٌ What is *dry,* of trees: or *having its thorns broken.* (K.)

كُنْتُبٌ and كُنَاتِبٌ *Short:* (K:) or *thick,* or *coarse, and short:* (TA:) or *hard and strong:* (see كُنْتُشٌ :) but the ث is augmentative, (TA,) [and therefore the proper art. is كنب].

كَانِبٌ *Full to satiety; glutted with food.* (K.)

مُكْنَبٌ and مِكْنَبٌ: see next paragraph.

مُكْنِبٌ and مِكْنَبٌ *A coarse,* or *rough,* hoof; (IAar, K;) and the same words, and مُكْنَبٌ , the same as applied to a camel's foot. (IAar)

مُكْنَئِبٌّ *Thick,* or *coarse, and strong, and short.* (K)

كنبت

Q. 2 تَكَنْبَتَ *He* (a man) *became contracted* [*in disposition;* or *niggardly,* or *stingy*]. (L, as from IDrd.) But see art. كنبث. (TA.)

كُنْبُبٌ, (or this should be كُنْثُبٌ, TA) *A hard, strong, robust,* man. (L.) But see كُنْبُثٌ. (TA.) ___ Also, and كُنَابِتٌ, A man *contracted* [*in disposition*]; *niggardly,* or *stingy.* (L.) But see art. كنبث. (TA.)

كنبث

Q. 1 **كَنْبَثَ** and تَكَنْبَثَ *He became hard and strong:* (L:) *he became contracted;* syn. تَقَبَّضَ: (K:) [app. *in disposition;* see كُنْبُثٌ: or *in make;* the second verb being also expl. in the L, with reference to a man, by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ].

Q. 2 **تَكَنْبَثَ** see Q. 1.

كُنْبُثٌ and كُنْبُوثٌ and كُنَابِثٌ *Hard* (L, K) *and strong.* (L.) [Epithets applied to a man.] ___ Also, all the three words, *Contracted* [*in disposition*], *and niggardly,* or *stingy.* (K.) ___ Mentioned before in art. كبث; and like كُلْبُثٌ. (TA.) ___ [Accord. to the L, these epithets seem also to apply to a man *Contracted in make:* the first and third being expl. by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ.]

كُنْبُوثٌ : see كُنْبُثٌ.

كُنَابِثٌ : see كُنْبُثٌ and art. كنشب.

كنت

1 **كَنَتَ فى خَلْقه** , (aor. ـُـ , inf. n. كَنْتٌ, TK,) *He* (a man) *was strong in his make.* (IAar, TS, K.) كَنَتَ, aor. , *It* (a skin, TA) *became foul with the grease of milk* [*and so retained the water,* or *milk, well*]; syn. حَشَنَ: (TS, and SM's copy of the K: in the CK and a MS. copy of the K, خَشُنَ: in another copy of the K, حَسُنَ.)

8 **اكتنت** *He was lowly; humble; submissive.* (K.) [See اقْتَنَتَ.] ___ *He was content,* or *well pleased; acquiesced.* (K.)

كُنْتٌ : see كُنْتِىٌّ.

سِقَاءٌ كَنِيتٌ [as also قَنِيتٌ] *A skin that retains* [*the water,* or *milk,*] *well.* (K.)

كُنْتِىٌّ *Strong; robust.* (Ibn-Buzruj, K.) An epithet applied to a man. (Ibn-Buzruj.) Formed from كُنْتُ I was because an old man speaks of himself in time past saying كُنْتُ كَذَا وَكُنْتُ كَذَا. (MF.) ___ Also, [and كُنْتٌ , as implied in the TA, and in the S in art., عجن,] and كُنْتُنِىٌّ , *i. q.* كَبِيرٌ [app. *Great in age; old: aged*]. (AZ, K.) A poet says,

* وَمَا كُنْتُ كُنْتِيًّا وَمَا كُنْتُ عَاجِنًا *
* وَشَرُّ الرِّجَالِ الكُنْتُنِىُّ وَعَاجِنُ *

[*And I was not old, nor was I one who raised himself from the ground by the help of his hands: and the worst of men is the old, and one who raises himself so*]. (TA.)

كُنْتَنِىٌّ : see كُنْتِىٌّ.

كنتب

كُنْتُبٌ and كُنَاتِبٌ : see art. كنب .

كنث

كُنْثَةٌ *A* نوردجة (in the TA, نوردحة, with ح unpointed,) *made of myrtle, and of the branches of the* [*kind of willow called*] خلاف (*spread out*, TA), *upon which sweet-smelling plants are arranged*, or *disposed, in regular series, and which is then folded:* (Lth, K:) the Nabathean word is كنثا. (L.) It is *a circular thing* (دائرة) *of myrtle, and of branches of willow, upon which sweet-smelling plants are disposed*, or *arranged, and which is then folded like a volume*, or *roll, and made in the form of a basket: the damsels prepare this for ornament in the days of the springseason, and amuse themselves with it.* نوردجة is an arabicized word, from the Persian نورده, pass. part. n. of نوردیدن, and meaning folded, or twisted (TK, [as explained to me by a very learned Turk, who, however, thinks the words not very clear.])

كنثب

كَنْثَبٌ and كُنْثُبٌ and كُنَاثِبٌ *Hard and strong:* (K:) but the ث in this case is corrupted from ت: see كُنْتُبٌ in art. كنب. (TA.)

كَنْثَابٌ [in the TA written كنابث] *Sand pouring down.* (IAar, K.)

كنخب

كَنْخَبَةٌ *Confusion of speech, or discourse, by reason of errors, or mistakes.* (Yoo, K.)

[App. an inf. n. of which the verb is كَنْخَبَ.]

كند

1 **كَنَدَ** , (S, &c.), aor. ـُ , (A, MS,) or ـِ , (ElBasáïr,) or كَنَدَ نعمةً , (TA,) inf. n. كُنُودٌ , (S. K, &c.) *He was ungrateful; he disacknowledged a benefit.* (S, A, K.) ___ إنْ سأَلْتَه نَكَدَ وإنْ أَعْطَيْتَه كَنَدَ *If thou ask of him, he refuseth; and if thou give him. he is ungrateful.* (A.) ___ كَنَدَ أَباه النِّعمةَ (K) *He disacknowleged his father's beneficence.* (TA.) ___ كَنَدَهُ , (S, L,) inf. n. كَنْدٌ , (K,) *He cut,* or *severed, it.* (S, L, K.)

كُنَدٌ : see كَنُودٌ.

كُنْدَةٌ *A portion of a mountain.* (K.)

كَنُودٌ *Ungrateful; who disacknowledges benefits;* (El-Kelbee, S, A, L, K;) as also كَنَّادٌ : (L, K;) or *a denier:* (L:) the former applied also to a woman; and so كُنُدٌ : (S, A, L:) *an unbeliever:* (Zj, L:) *a blamer* of his Lord, (El-Hasan, L, K,) *who takes account of evil accidents and forgets benefits:* (El-Hasan, L:) *rebellious.* or *disobedient,* (K,) in the dial. of Kindeh: (TA:) *niggardly; tenacious; avaricious;* (K;) in the dial. of the Benoo-Málik: (TA:) *who eats alone, and withholds his drinking-bowl* (رِفْدَه), *and beats his slave:* (Kh, L, K:) all these meanings are assigned to it in the verse [6 of ch. c.] of the Kur-án, إنَّ الْإِنْسانَ لِرَبِّه لَكَنُودٌ: but of the last, ISd remarks, that he knows no foundation for it in the classical language, and that it is not easily admissible coupled with لِرَبِّه. (L, TA.) ___ A woman *ungrateful for friendship, and for loving communion, commerce,* or *intercourse;* (As, L, K;) as also كُنُدٌ . (As, L.) ___ أَرْضٌ كَنُودٌ *Land that produces nothing.* (S, A, L, K.)

كَنَّادٌ : see كَنُودٌ. ___ Also, One *who cuts,* or *severs; who is wont to do so.* (S, L.)

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كندث

كُنْدُثٌ and كُنَادِثٌ *Hard and strong:* (K, L:) [as also كُنْبُثٌ and كُنْتُبٌ, &c.].

كندر

كُنْدُرٌ [Greek χόνδρος λιβανωτοῦ, or] *i. q.* لُبَانٌ [q. v., i. e. *Frankincense*], (S, in art. كدر ; TA;) accord. to the physicians; (TA;) *a kind of* عِلْك [or *resin*], *very useful for stopping phlegm,* (K,) *and a dispeller of forgetfulness, and having other properties:* n. un. with ة. (TA.)

كنز

1 **كَنَزَ المَالَ** , aor. ـِ , (T, S, M, Mgh, Msb, K, &c.,) and, accord. to MF, ـُ also, but the former is that which commonly obtains, (TA,) inf. n. كَنْزٌ, (Mgh, Msb,) *He buried the property,* or *treasure,* (S, K, TA,) *in the earth:* (TA:) *he collected the property together,* (Mgh, Msb,) *and treasured it, hoarded it, laid it up, reposited it, stowed it,* or *stored it, in secret:* (Msb:) and اكتنز المالَ signifies the same as كَنَزَهُ. (TA.) ___ كَنَزَ الشَّىْءَ, (K,) aor. ـِ , inf. n. كَنْزٌ, (TA,) *He pressed the thing,* meaning anything, (K,) *with his hand* or *foot,* (TA,) *in a receptacle,* or *in the earth.* (K.) ___ كَنَزَ التَّمرَ, (S, A, Msb, K,) aor. ـِ , (K,) inf. n. كَنْزٌ, (Msb, TA,) and, accord. to Az, كَنَازٌ and كَنَازٌ, [but see the former of these two words below,] (Msb,) *He stowed,* or *packed, the dates,* (TA,) فى الوِعَآءِ *in the receptacle,* (A, Msb,) or فى الجِلَالِ *in the large receptacles of palm-leaves,* [pl. of جُلَّة,] *by throwing* [*the contents of*] *a bag* (جراب) *into the bottom of the* جُلَّة *and pressing them with the feet until they became compacted,* or *commixed in a mass, and then bag after bag until the* جلّة *was pressed full, when it was sewed up with palm-leaf cord.* (TA.) ___ كَنَزَ البُرَّ فى الجِرَابِ [*He stored up,* or *packed, the wheat in the bag*]. (TA.) [See an ex. of the pass. part. n. voce كَنَزَ ___.] دُرٌّ الجِرَابَ *He filled the bag very full.* (A.) And كَنَزَ السِّقَآءَ *He filled the skin of milk* or *water.* (TA.) And شَدَّ كَنْزَ القِرْبَةِ *He filled the water-skin.* (TA.) ___ كَنَزَ الرُّمْحَ, (Sgh, TA,) inf. n. كَنْزٌ, (Sgh, K,) *He stuck the spear into the ground.* (Sgh, K, * TA.)

8 **اكتنز** *It* (a thing, S, Mgh, Msb,) *became collected together,* or *compacted;* and *full.* (S, Mgh, Msb, K.) ___ اكتنز التَّمرُ [*The dates became closely packed,* or *pressed together so as to be compact or commixed in a mass:* see 1]. (TA; and K in art. وجأ; &c.) The like is also said of wheat. (TA.) ___

اكتنز اللَّحمُ *The flesh became compact,* or *hard.* (From an explanation of the part. n. in the A; &c.) اكتنز الجرابُ *The bag became very full.* (A.) And اكتنز السِّقَآءُ *The skin of milk* or *water became full.* (TA.) اكتنز المالَ: see 1.

كَنْزٌ *Treasure; property buried* (S, A, Mgh, Msb, K) *in the earth:* (TA:) an inf. n. used as a subst.: pl. كُنُوزٌ. (Mgh, Msb.) ___ Hence, (TA,) it is applied in a trad. to *Any property whereof the portion that should be given in alms is not given.* (S, TA.) ___ *Property that is preserved in a receptacle.* (TA.) ___ *Anything abundant, collected together, that is desired with emulation.* (Sh, TA.) ___ *Gold:* and *silver.* (K.) It is said in a trad., أُعْطِيتُ الكَنْزَيْنِ مِنَ الأَحْمَرِ والأَبْيَضِ *I have been given gold and silver.* (TA.) ___ [*A treasure of knowledge* or *science*]. You say, معه كَنْزٌ مِنْ كُنُوزِ العِلْمِ [*With him is a treasure of the treasures of knowledge* or *science*]. (A, TA.) In the Kur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but *Science* and *books.* (TA.) And it is said in like manner in a trad., أَلَا أُعَلِّمُكَ كَنْزًا مِنْ كُنُوزِ الجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللّٰه [*Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God*]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) ___ Aboo-'Alee El-Kálee says, that it is used in a verse of 'Alkamah, which he does not quote, as signifying *Fat;* as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) Also, *That in which property is preserved,* or *guarded:* (K, * TA:) and مَكْنَزٌ [or rather both] *that in which property is buried, treasured, hoarded, laid up, reposited,* or *stored, in secret:* pl. of the latter, مَكَانِزُ. (A, TA.)

كَنِزٌ : see مُكْتَنِزٌ.

كَنَازٌ and كَنَازٌ : see كَنَزَ التَّمرَ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هٰذَا

زمن الكَنَاز, (S, Msb, K. *) and الكَنَاز , (K,) *This is the time of packing the dates.* (K, * TA.) And El-Umawee says, أَتيتهم عند الكَنَاز, and الكَنَاز , *I came to them when they were packing the dates.* (TA.) ISk says, that it has been heard only with fet-h; (S, Msb;) but some say, that it is like جَدَاد and جِدَاد, and صَرَام and صِرَام. (S.) ___ Also, sometimes, [The *storing*, or *packing*,] of wheat. (TA.)

كَنَاز : see كَنَاز : and see also مُكْتَنِز, throughout.

كَنِيز Dates *packed in* [*the receptacles called*] قَوَاصِر [pl. of قَوْصَرَّة] (K, TA) *and* جِلَال [pl. of جُلَّة]. (TA,) *for winter;* (K, TA;) as also مَكْنُوز . (TA.) See كَنَز التَّمر. ___ See also مُكْتَنِز.

كَنَّاز *One who takes extraordinary pains in treasuring,* or *hoarding, gold and silver.* (TA.)

مَكْنِز : see كَنْز.

مَكْنُوز : see كَنِيز : ___ and مُكْتَنِز.

مُكْتَنِز اللَّحم, and كَنِيزه , (A, TA,) and كَنَزه , and مَكْنُوزه , (TA,) *Compact,* or *hard, in flesh:* (A:) and [in like manner] كَنَاز *compact and strong in flesh.* (TA.) You say, ناقة كَنَاز, (S, K,) or كَنَاز اللَّحم, (A,) and جارية كَنَاز, (K,) and هن كَنَاز, (TA,) *A she-camel,* (S, A, K,) and *a girl,* (K,) and *a woman's pudendum,* (TA,) *compact,* (مُكْتَنِزة, S, or كَنِيزة, or, as in the K, *abundant,* كَثِيرة, TA,) *in flesh,* (S, K,) *and hard,* or *firm:* (K:) pl. كُنُز and كِنَاز; the latter being like the sing.; (K;) but the two vowels [namely the two kesrehs] and the two alifs are regarded as different; for the word is not, as some assert, of the same class as جُنُب, since it has a dual form, namely كِنَازَان. (TA.) ___ كِتَاب مُكْتَنِز بالفوائد [*A book,* or *writing, stored with useful things*]. (A, TA.)

كنس

1 **كَنَسَ** , (S, A, Mgh, Msb,) aor. ـُ , (S, Msb,) or ـِ , (Mgh,) inf. n. كَنْسٌ , (S, Mgh, Msb,) *He swept* (Mgh, TA) a house, or chamber, (S, A, Mgh, Msb,) or place, (TA,) with a مِكْنَسَة [or broom]. (A, Mgh.) ___ مَرُّوا بِهِمْ فَكَنَسُوهُمْ *They passed by them and swept them away,* or *destroyed them;* syn. كَسَحُوهُمْ . (A, TA.) كَنَسَ , (S, A, Mgh, Msb, K,) aor. ـِ , (S, Msb, K,) or ـُ , (Mgh,) inf. n. كُنُوسٌ , (Mgh, Msb,) *He* (an antelope) *entered his* كِنَاسٌ , (S, A, Mgh, Msb, K,) i. e., his *covert,* or *hiding-place, among trees;* (S, K;) or *abode;* (Msb;) or *cave;* (TA;) as also تَكَنَّسَ (S, A, Mgh, K) and اكتنس ;) (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.) [Hence,] تَكَنَّسَ also signifies *He* (a man, TA) *entered the tent:* (K:) or *hid himself, and entered the tent.* (TA.) And تَكَنَّسَتْ *She* (a woman) *entered the* هَوْدَجٌ [or *camel-litter*]: (K:) app. taken from the saying of Lebeed, فَتَكَنَّسُوا قُطْنًا, meaning, *and they entered* هَوَادِجَ [or *camel-litters*] *covered with cloths of cotton.* (TA.) ___ [Hence also,] كَنَسَتِ النُّجُومُ , (Zj,) aor. ـِ , (AO, Zj, S, K,) inf. n. كُنُوسٌ , (Lth, Zj,) *The stars hid themselves* in their place, or places, of setting, (AO, Zj, S, K, *) like antelopes in their كُنُسٌ [or coverts]: (K:) [or] *continued in their courses and then departed, returning:* (Zj:) or *the stars* [here meaning *planets*] *became stationary in their circuiting* or *revolving.* (Lth.) See كَانِسٌ .

5 **تَكَنَّسَ** see 1; the former, in four places.

8 **إِكْتَنَسَ** see 1; the former, in four places.

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كَنَاسٌ A gazelle's *covert,* or *hiding-place, among trees:* (S, K:) so called because he sweeps (يَكْنِسُ) the sand, or in the sand, [accord. to different copies of the K,] until he reaches the soil, or moist earth: (K, * TA:) or his *abode:* (Msb:) or *cave:* (TA:) and [in like manner] مَكْنِسٌ *a place into which a gazelle* or *a wild bull or cow enters to protect itself therein from the heat:* (TA:) pl. [of pauc.] أَكْنُسَةٌ (TA) and [of mult.] كُنُسٌ and كُنَّسٌ (K) and [pl. pl., i. e., pl. of كُنُسٌ,] كُنُسَاتٌ. (TA.)

كُنَاسَةٌ *Sweepings;* (S, Mgh, Msb, K;) the *dust* of a house *that is swept and thrown into a heap.* (Lh.) ___ Also, The *place of sweepings;* (Mgh;) the *place where sweepings are thrown.* (TA.)

كَنِيسَةٌ *A place of worship* (K) *of the Christians;* [*a Christian church:*] (S, A, K:) or *of the Jews;* (Sgh, K;) i. e., *of the Jews only:* [*a Jewish synagogue;*] that of Christians being called بِيعَةٌ: (Sgh:) [Chald כְּנִישָׁה: (Golius:)] or *both;* (Mgh, Msb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Msb:) or *of unbelievers,* (K,) absolutely: (TA:) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] كُنُسْتْ (Az, Mgh) or كَنَسْتْ (TA) [signifying a firetemple]: pl. كَنَائِسُ. (A, Msb.) *A thing resembling* [*the kind of camel-litter called*] *a* هَوْدَجٌ, *composed of twigs,* or *branches, stuck in a* مَحْمِلٌ *or a* رَحْلٌ, *with a cloth thrown over them, in which the rider sits in the shade and conceals himself:* (Mgh, Msb:) of the measure فَعِيلَةٌ from كُنُوسٌ [an inf. n. of كَنَسَ]: (Mgh:) pl. as above. (Msb.)

كَنَّاسٌ One *who sweeps* حُشُوشٌ [meaning *privies*]. (A, TA.)

كَانِسٌ An antelope, (S, A, TA,) and a wild bull, (TA,) *entering his* كِنَاسٌ, (S, A, TA,) i. e., his *covert,* or *hiding-place, among trees:* (S:) fem. with ة: (Zj:) pl. كُنَّسٌ, both of the masc. and fem., (Zj,) and كَوَانِسُ, of the masc., (A,) [and of the fem. also accord. to rule,] and كُنُوسٌ. (TA.) ___ [Hence,] الكُنَّسُ, (S,) or الكُنَّسُ الجَوَارِى, (K,) [in the Kur, lxxxi. 16,] *The stars;* because they hide themselves in their place of setting: (AO, S:) or *the stars that rise running*

their course, and hide themselves in their places of setting: (Zj:) or *all the stars;* because they appear by night and lie hidden by day: (K:) or *i. q.* الخُنَّسُ, (K, TA,) i. e., السَّيَّارَةُ, (TA,) or السَّيَّارَاتُ, (Bd,) or الخُنَّسُ السَّيَّارَةُ, (S,) *the five stars,* [or *planets,*] *Saturn, Jupiter, Mars, Venus, and Mercury;* (TA;) because they hide themselves in their place of setting, like antelopes in their كُنُسٌ [or coverts]; (K;) or because they become hidden beneath the light of the sun: (Bd:) or *the stars* [meaning *plants*] *that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit* [*again*]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or *the angels:* (K:) or *the wild bulls* or *cows,* and *the wild antelopes,* (Zj, K,) *that enter their* كُنُسٌ [or *coverts*] *when the heat is vehement.* (Zj.)

مَكْنِسٌ : [pl. مَكَانِسُ:] see كِنَاسٌ. ___ [Hence,] مَكَانِسُ الرِّيبِ *The places of suspicion.* (TA.)

مِكْنَسَةٌ *A broom; a thing with which one sweeps:* (S, A, Msb:) pl. مَكَانِسُ. (A, TA.)

مُكَنِّسٌ *A maker of brooms.* (Golius, from Meyd.)

كَنِيسٌ [*a kind of roast flesh-meat*]: see مَرْمُوضٌ.

كنعت

كَنْعَتٌ . *A species of fish;* (AO, TS, L, K;) as also كَنْعَدٌ ; from which it appears to be formed by the substitution of ت for د. (TS, L.)

كنعث

Q. 2 تَكَنْعَثَ *It* (a thing) *became collected together.* (L.)

كنعد

كَنْعَدٌ *A kind of sea-fish;* (S, L, K;) as also كَنْعَتٌ, in which the ت seems to be a substitute for the د. (L.)

كنف

8 اكْتَنَفَهُ القَوْمُ *The people were on his right and left.* (Msb.) ___ اكْتَنَفَهُ *It bordered it on either side.*

كَنَفٌ *Vicinage* or *neighbourhood,* or *region* or *quarter* or *tract,* and *shadow* or *shelter* or *protection.* (K.) ___ كَنَفَا الإِنْسَانِ *The man's two sides, right and left.* (TA.)

كَنُوفٌ : see قَذُورٌ, in two places.

كَنِيفٌ : see زِرْبٌ.

كُنَافَةٌ *A kind of pastry,* resembling vermicelli, made of fine flour and water mixed in such proportions as to compose a thin paste, which is poured into a vessel whose bottom is pierced with numerous small holes: the vessel being then moved circuitously over a large round tray of tinned copper, beneath which is a fire, the paste runs in fine streams, is quickly but slightly baked. and swept off. For eating, it is slightly baked with clarified butter (سمن), and then sweetened with honey, or sometimes with treacle, or sugar. ___ كُنَافَةٌ *i. q.* Pers. رِشْتَهْ قَطَائِفْ [*Thread katáïf*]. (KL.) See إِطْرِيَةٌ.

كَنَّافٌ A maker or seller of كُنَافَةٌ.

مُكَانِفٌ A she-camel *that lies down behind the other camels.* (Az, cited in L, art. روح.)

كنفث

كُنْفُثٌ and كُنَافِثٌ *Short.* (K.)

كنه

4 **أَكْنَهَ** : see an ex. in a verse cited voce مَعَسٌّ.

كُنْهٌ : see كُنْهٌ ___. فَصٌّ may often be rendered *Entity.*

كنى

1 كَنَى *He affixed a* كِنَايَة, meaning, with the Koofees, *a pronoun,* to a verb [&c.]: (TA in art. ريب:) but accord. to the usage of the verb in two instances in the M and K, voce رَابَ in art. ريب, it clearly means *he spoke allusively.* ___ كَنَى بِهِ عَنْ كَذَا, *He used it metonymically for such a word* or *phrase; he alluded thereby to such a thing.*

كُنْيَةٌ *A surname of relationship.*

كِنَايَةٌ *A metonymy:* see تَعْرِيضٌ; where the difference between these two words is explained. ___ Also, *An allusion.* (TA.) ___ Also, and مُكَنًّى, accord. to De Sacy, in his Ar. Gr. i. 455, or مُكَنٍّ, for I find its plural written in a copy of the S مُكَنِّيَات, *A pronoun;* see كَنَى.

مُكَنٍّ and مُكَنًّى: see كِنَايَةٌ.

كهب

1 كَهِبَ , (S, K,) and كَهُبَ , (K,) inf. n. كَهَبٌ and كُهْبَةٌ , (TA,) *He* (a camel, S,) *was,* or *became, of the colour called* كُهْبَة. (S, K.)

Q. Q. 4 إِكْهَأَبَّ لَوْنُهُ *His complexion was,* or *became, changed,* [or *darkened by the sun &c.*]. (TA.)

كَهْبٌ A buffalo (or camel, A; and so in the CK;) *advanced in years.* (K.)

كَهَبٌ : see كُهْبَةٌ

كُهْبَةٌ The *colour which is also called* قُهْبَة: (As, S, K:) or *that which is called* دُهْمَة: or *dust-colour intermixed,* or *tinged over, with black:* (K:) used absolutely, (TA,) or only with reference to camels, (K,) i. e., to their colours: (TA:) or *a colour not purely red,* but applied specially to *a red colour:* (AA, S:) or *any colour inclining to that of dust:* (Yaakoob, who does not particularize anything [to which it is applied] exclusively: TA): Az says, I have not heard كهبة as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA:) it is also said that كَهَبٌ signifies the *colour of the buffalo.* (IAar, cited by Az.)

بَنُو كُهَيْبَةَ , an expression used by the poet Hassán Ibn-Thábit, meaning *Sons of a base,* or *an ignoble, woman:* كهيبة being thus used as though it were a proper name. (RA.)

كَاهِبٌ : see أَكْهَبُ.

أَكْهَبُ (Az, S, K) and كَاهِبٌ (K) A camel (Az, S) *of the colour called* كُهْبَة: (Az, S, K) fem. of the former كَهْبَاءُ, (Az) [and pl. كُهْبٌ *A man whose complexion is changed,* [or *darkened* رَجُلٌ أَكْهَبُ اللَّوْنِ ___].

by the sun &c.]. (TA.)

كُهْبَةٌ , accord. to Ibn El-Aarábee, *Yellowness inclining to redness.* (TA. voce حُسْبَةٌ.)

كهد

1 كَهَدَ , (S, K,) aor. ـِ , inf. n. كَهْدٌ (K) and كَهَدَانٌ, (S, K,) *He was quick; made haste;* (L, K;) in his pace: (L:) *he* (an ass) *ran;* syn. عَدَا. (S, L.) ___ كَهَدَ and اكهد *He was quick in service.* (TA.) ___ كَهَدَ *He was importunate, persevering,* or *urgent, in petitioning,* or *seeking,* or *desiring.* (K.) ___ كَهَدَ and اكهد *He was,* or *became, fatigued, tired,* or *weary.* (K.) ___ كَهَدَ and اكهد *He became jaded, harassed,* or *fatigued, by labour,* or *toil:* as also كَدَهَ and أَكْدَهَ. (L.) ___ كَهَدَتْهُ (so in the copies of the K; but differently in the S: [see 4:] TA *I made him to be quick,* or *to hasten.* (K.)

4 أَكْهَدَتْهُ *I made him* (an ass) *to run.* (S, L.) See also 1. ___ اكهد *He fatigued, tired,* or *wearied,* (L, K,) his companion. (L.)

Q. Q. 4 إِكْوَهَدَّ *It* (a young bird) *trembled,* or *fluttered, before its mother, that she might feed it:* (S, L:) and *he* (an old man) *trembled:* (L:) *i. q.* إِقْمَهَدَّ. (K.)

كَهْدٌ *Distress; trouble; fatigue; weariness; i. q.* جَهْدٌ. (TA.) You say أَصَابَهُ جَهْدٌ وَكَهْدٌ [*Distress, &c., befell him*]. (L, K.)

كَهْدَآءُ *A female slave:* (K:) so called because of her quickness in service. (TA.)

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كَهُودُ اليَدَيْنِ A she-ass *quick in the fore legs.* (L, K.)

كَاهِدٌ and **مُكْهَدٌ** *Fatigued; tired; weary.* (L.)

كَوْهَدٌ One *who trembles by reason of old age.* (K.)

مُكْهَدٌ : see كَاهِدٌ.

كهدب

كَهْدَبٌ A *heavy*, or *dull*, man: syn. ثَقِيلٌ وَخْمٌ. (K.)

كهر

1 كَهَرَهُ , aor. ـَـ , inf. n. كَهْرٌ, *He chid him with rough speech,* (S, Mgh, K,) *to show him contempt.* (TA.) ___ *He reviled him.* (Az, TA.) ___ *He encountered him with a frowning face,* (K,) *to show him contempt:* (TA:) or *he frowned at him.* (TA.) ___ *He oppressed him; i. q.* قَهَرَهُ. (S, K.) So in the Kur, [xciii. 9,] فَأَمَّا ٱلْيَتِيمَ فَلَا تَكْهَرْ [*Therefore, as to the orphan, thou shalt not oppress* him]; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaakoob says, that the ك in كَهَرَهُ is a substitute for the ق in قَهَرَهُ. (TA.)

كهرب

كَهْرَبٌ and كَهْرَبا [or كَهْرُبا] *A well-known yellow substance;* [*yellow amber*]: from the Persian كَاهُ رُبا, i. e., carrying off straw, [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حور.

كهكب

كَهْكَبٌ and كَهْكَمٌ *i. q.* بَاذِنْجَانٌ [The *eggplant*, or *melongena*]. (IAar, T, K.) Mentioned in the T in art. كهكم ; whence it seems that the ب is a substitute for م. (TA.)

كهل

8 اكْتَهَلَ, said of a plant, *It became tall and full-grown:* (TA:) *or it became of its full height, and blossomed:* (S:) see زَاخَرَ.

كَهْلٌ *Of middle age;* or *between that age and the period when his hair has become intermixed with heaviness.* See شَبَابٌ; and شَيْخٌ and غُلَامٌ.

كُهُولَةٌ : see شَبَابٌ.

كَاهِلٌ [The *withers* of a horse, &c.] *i. q.* حَارِكٌ: or *the anterior portion of the upper part of the back, next the neck,* which is the *upper third part, containing six vertebra:* or the *part between the two shoulder-blades:* or the *part where the neck is joined to the back how:* [the *base of the neck:* see ثَبَجٌ]. (K.)

كَهَانَةٌ *Divination: soothsaying.* (K, &c.)

كَاهِنٌ : see عَرَّافٌ and عَائِفٌ.

كو

كُوَّةٌ and كَوَّةٌ (S, Msb, K) and كَوٌّ (K) *A hole, or perforation. or an aperture,* (S, Mgh, Msb, K,) *in a wall* (Msb, K) or *chamber;* (S, Mgh;] [*a mural aperture;*] or the first and second, *a small one;* and the third, *a large one* (K.) See also مِشْكَاةٌ.

كوأ

كيأ See **كوأ**

كوب

1 **كَابَ** , aor. يَكُوبُ; and اكتاب ; *He drank with a* كُوب, the kind of mug or cup so called. (IAar, K.)

2 **كوّب** , inf. n. يَكْوِيبٌ, *He pounded,* or *brayed,* a thing *with a* فِهْر [or كُوبَة, q. v.] (K.)

8 **إِكْتَوَبَ** see 1.

كُوبٌ *A mug,* or *drinking-cup,* (كُوزٌ,) *without a handle:* (Fr, S, K:) or *one* (*with a round top,* TA,) *that has no spout:* (K:) or *a vessel,* (Bd in lvi. 18,) or *drinking-cup,* (Jel. ibid.) *having neither handle nor spout:* (Bd, Jel. ibid.:) pl. أَكْوَابٌ. (S, K.)

كَوَبٌ *Slenderness of the neck with bigness of the head.* (L, K.)

كَوْبَةٌ *A sighing,* or *grief,* or *regret, for something that has past,* or *escaped one.* (K.) Probably formed from the mahmooz word [كَأْبَةٌ]. (TA.) [Perhaps an inf. n.]

كُوبَةٌ , occurring in a trad., in which it is forbidden, (TA,) The *game called* نَرْد; (K;) an appellation given to that game by the people of El-Yemen: (A 'Obeyd, on the authority of Mohammad Ibn-Ketheer; and IAth) or *that called* شِطْرَنْج: (K:) or *a small drum, slender in the middle:* (S, K:) accord. to some, (TA,) the *musical instrument called* بَرْبَط; (K;) as occurring in a trad. of 'Alee, in which a command is given to break the thing thus called. (TA.) ___ Also, *i. q.* فِهْرٌ; (K;) i. e., *A small stone, such as fills the hand.* (TA.)

كوت

كُوتِىٌّ *Short:* (K:) or a *short and deformed* or *ill-shapen* man. (So in a marginal note in two copies of the S.)

كوث

2 **كوّث** , inf. n. تَكْوِيثٌ, *It* (growing corn or the like) *became composed of four leaves, and of five.* (En-Nadr, K.) كوّث بغَائطه, inf. n. تَكْوِيثٌ, *He voided his excrement* [*in form*] *resembling the heads of hares,* or *rabbits.* (K.)

كَاثٌ *i. q.* كَاثٌ, [q. v. in art. كث]. (K.)

كَوْثٌ *A* قَفْش, or *kind of short boot:* (AM, K:) app. an arabicized word. (AM, L.)

كَوْثَةٌ *What is composed of four leaves, and of five:* referring to growing corn and the like: n. un. of كَوْثٌ. (TA.) كَوْثَةٌ, or كُوثَةٌ , [as in different copies of the K, the latter being the reading in the TA, which mentions كويثة as another reading,] *Abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life; plenty; fruitfulness.* (K.)

كُوْثَةٌ : see كَوْثَةٌ.

كُوثِىٌّ *Short:* like كُوتِىٌّ [q. v.]. (T.)

كوح

1 **كَاحَهُ** , [aor. يَكُوحُ,] inf. n. كَوْحٌ ; and كَوَّحَهُ , and اكَاحَهُ , and كَاوَحَهُ ; *He fought with him and overcame him:* (K:) so Az, explains كَاوَحَهُ , inf. n. مُكَاوَحَةٌ: or, accord. to the M, كَاوَحَهُ signifies *he fought with him;* and كَاحَهُ , *he overcame him;* (TA;) and كَوَّحَهُ , inf. n. تَكْوِيحٌ, also has this last signification; (IAar, S, TA;) and so اكَاحَهُ , inf. n. إِكَاحَةٌ. (IAar, TA.)

2 **كَوَّحَ** See 1. ___ Also كَوَّحَهُ , (inf. n. تَكْوِيحٌ, TA,) *He abased him; rendered him abject;* syn. أَذَلَّهُ. (K.) ___ *It* (the nose-rein) *rendered him* (a camel) *submissive,* or *tractable.* (TA.)

3 **كَاوَحَ** See 1. ___ Also كَاوَحَهُ *He reviled him,* or *vilified him, mutually; and treated him in an open manner* (S, K) *with opposition* or *altercation.* (TA.)

4 **اكَاحَهُ** *He destroyed him.* (T, in this art; and K in art. كيح .) See 1.

6 **تَكَاوَحَا** *They two laboured,* or *strove, each with the other, to do evil,* or *mischief.* (S, K.)

كَاحٌ and كِيحٌ The *foot,* or *base,* (عُرْضٌ,) *of a mountain:* (S, K:) [or] *its face,* or *part facing the spectator, above its foot,* or *base; syn.* سَنَدُ جَبَلٍ: (S:) or *its foot,* or *base,* (عرض) *and most rugged part:* or *its* سَفْحٌ [i. q. عُرْضٌ]; and the *foot,* or *base, of its face;* syn. سَفْحٌ سَنَدُهُ: or كِيحٌ signifies the *side* (نَاحِيَةٌ) *of a mountain:* and *any rugged face of a mountain, above its foot,* or *base:* and in some cases, the *side of a valley, when it is rugged,* but not unless *consisting of the hardest and roughest of stones:* (As, TA:) pl. of كَاحٌ, أَكْوَاحٌ ; (M;) and (of كِيحٌ , TA,) أَكْيَاحٌ and

كَيُوحٌ (K) and كَيَحَةٌ. (As, T.) ___ كَيِحٌ أَكْيَحُ *A rough* or *rugged* [*foot*, or *base*, or *face above the foot* or *base*, *&c.*, *of a mountain*]; an expression similar to يَوْمٌ أَيْوَمُ; (K, art. كيح;) the latter word being a corroborative; for the سَنَد of a mountain is called كَيِح only because of its ruggedness and roughness. (TA.)

كَيْحٌ : see كَاحٌ.

كوخ

كَاخٌ : see كُوخٌ.

كُوخٌ , (S, L, K,) a Persian word, (L,) and كَاخٌ , (K,) *A house* [or *hut*] *with a gibbous roof:* (L, TA:) *a house* [or *hut*] *of reeds* or *canes,* (*with a gibbous roof,* K,) *without an aperture for the admission of light:* (S, L, K:) *any place which a husbandman* or *a gardener prepares in which to guard his growing corn* or *his garden:* and the people of Marw give the name of كاخ to *a pavilion* (قَصْر) *made in a garden* or *other place:* (L:) pl. أَكْوَاخٌ (S, K) and كُوخَانٌ and كِيخَانٌ and كُوَخَةٌ : (K, TA:) [the last, in the CK, written كُوخَةٌ].

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كود

1 **كَادَ يَفْعَلُ كَذَا** , (S, K, * &c,) [originally كَوَدَ,] first pers. كِدْتُ, accord. to the usage of most of the Arabs, (IKtt,) aor. يَكَادُ, (S, K, &c.,) the form used by all the Arabs, (IKtt.) or يَكُودُ [is also used, by some of those who make the pret. to be originally كَوُدَ], (Lth,) inf. n. كَوْدٌ (Lth, S, M, K, &c) and كَادٌ (M, IKtt) and مَكَادَةٌ (Lth, S, M, K, &c.) and مَكَادٌ; (Lth, M, K;) and كَادَ, originally كَوُدَ, deviating from constant rule, (MF,) first pers. كُدْتُ, (S, IKtt, MF,) in the dial. of the Benoo-'Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (S,) aor. يَكَادُ, (IKtt,) deviating from constant rule, (MF,) [and يَكُودُ, mentioned above, agreeably with rule;] as also كَادَ, (Msb, K, art. كيد,) originally كَيَدَ, first pers. كِدْتُ, aor. يَكَادُ, (Msb, art. كيد,) inf. n. كَيْدٌ; (L, art. كيد;) and كَيَدَ, (S, K, &c.,) a form mentioned by Abu-l-Khattáb to Sb, as used by some of the Arabs, who in like manner said مَا زِيلَ يَفْعَلُ كَذَا, for كَادَ and زَالَ; (S;) *He was near to doing so; he nearly, well nigh,* or *almost, did so; he wanted but little of doing so;* (Akh, S, M, K, &c.;) *he purposed,* or *intended, doing so;* (Lth, M, IKtt;) *but did it not,* [or *did it not immediately*]. (Akh, S, K, &c.) كَادَ is applied to signify the being near to doing a thing whether it be [afterwards] done or not done. (S.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (S, K.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itkán) an incomplete [i. e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor., [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

* قَدْ كَادَ مِنْ طُولِ البِلَى أَنْ يَمْصَحَا *

[*It had nearly come to nought from length of wear*]. (S.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used

affirmatively, it is negative; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعَلُ means [*Zeyd was near to doing; but*] *he did not* [or *did not immediately*]; as is shown by the expression [in the Kur xvii. 75, where إِنْ is a contraction of إِنَّ [,وَإِنْ كَادُوا لَيَفْتِنُونَكَ] [*And verily they were near to seducing thee*]: and مَا كَادَ يَفْعَلُ means [*He was not near to doing; but*] *he did;* as is shown by the expression [in the Kur ii. 66,] وَمَا كَادُوا يَفْعَلُونَ [*And they were not near to doing* (*it*); *but they afterwards did* (*it*)]. I'Ab is related to have said, that wherever كَادَ and أَكَادُ and يَكَادُ occur in the Kur-án, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression وَمَا كَادُوا يَفْعَلُونَ [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] لَمْ يَكَدْ يَرَاهَا [*He is not near to seeing it*]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعَلُ signifies *He was near to doing; but did not* [or *did not immediately*]: and مَا كَادَ يَفْعَلُ *He was not near to doing; much less did he do* [or *do immediately*]; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Kur, وَمَا كَادُوا يَفْعَلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Kur xvii. 76,] لَقَدْ كِدْتَّ تَرْكَنُ إِلَيْهِمْ [*Thou hadst certainly been near to inclining to them*], the Prophet's not inclining to them little or much is understood from لَوْلَا [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Aboo-Bekr says, that مَا كَادَ فُلَانٌ يَقُومُ means [*Such a one hardly,* or *scarcely,* or *tardily, rose;* like لَمْ يَكَدْ يَقُومُ, and كَادَ وَقَدْ قَامَ; لَا يَقُومُ being understood; or] *he rose after being slow,* or *tardy:* (L:) and accord. to Az and others, مَا

كِدْتُ أَفْعَلُ means [*I hardly,* or *scarcely,* or *tardily, did;* or] *I did after being slow,* or *tardy:* but sometimes it means *I was not near to doing.* (Msb, art. كيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صِلَة) of the members of a sentence; (Kutr, Akh, AHát, K;) as in لَمْ يَكَدْ يَرَاهَا [quoted above], meaning, *He does not see it:* (K:) or this means *he is not near to seeing it:* or, as some say, *he sees it after his having been not near to seeing it* by reason of the intenseness of the darkness: [or *he hardly,* or *scarcely,* or *tardily, sees it:*] and Fr says, with reference to the verse in which this phrase occurs, that it is allowable to say لَمْ يَكَدْ يَقُومُ [meaning, *He hardly,* or *scarcely,* or *tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, مَا كَادَ يَفْعَلُ and لَمْ يَكَدْ يَفْعَلُ sometimes signify *He hardly,* or *scarcely,* or *tardily, did:* and sometimes, *he was not near to doing; he never did; he did not at all:* so that it may be rendered *he hardly* or *scarcely,* or *nowise* or *in nowise* or *never, did:* or *he could hardly do,* or *he could not at all,* or *could not nearly,* or *he could nowise* or *in nowise, do.*] ___ As asserts his having heard certain of the Arabs say, لَا أَفْعَلُ ذٰلِكَ وَلَا كَوْدًا [*I will not do that, nor will I be near to doing it*]. (S.) ___ كَادَ also signifies *He desired;* syn. أَرَادَ. (Akh, S, K.) So in the verse

* كَادَتْ وَكِدْتُ وَتِلْكَ خَيْرُ إِرَادَةٍ *
* لَوْ عَادَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى *

[*She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned*]. (Akh, S.) So, too, in the saying in the Kur [xx. 15,] أَكَادُ أُخْفِيهَا *I desire* (S, K) *to conceal it:* or, *to manifest it:* (Beyd:) for, like as it is allowable to put أُرِيدُ in the place of أَكَادُ, as in the saying in the Kur [xviii. 76,] جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, so it is to use اكاد [in the place of اريد]: Akh says, that the words of the verse in question mean *I will conceal it,* أُخْفِيهَا: and some say, that the meaning is *I will manifest it:* (TA:) but most hold, that اكاد should here be rendered in its original sense. (MF, TA.) Some of the

Arabs make كَادَ to denote certainty; like ظَنَّ, which primarily denotes doubt, and secondarily certainty. (L, art. عَرَفَ ___.) كيد مَا يُكَادُ مِنْهُ [is in like manner explained] *He hath become acquainted with that which is desired of him.* (S, K.) ___ You say to him who seeks of you a thing, when you do not desire to give him it, لَا وَلَا مَكَادَةَ وَلَا مَهَمَّةَ, (Lth, S, * L, K, *) and لَا كَوْدًا وَلَا هَمًّا, and لَا مَكَادًا وَلَا مَهَمًّا, (Lth, L,) i. e. لَا أَكَادُ وَلَا أَهُمُّ [*No, nor do I desire, nor do I purpose,* or *intend*]. (Lth, L, K.) ___ You also say, in the same sense, لَا مَهَمَّةَ لِى وَلَا مَكَادَةَ [*I have no purpose* or *intention, nor any desire*]. (S) ___ See also كَادَ in art. كيد.

كوذ

2 **كَوَّذَ** , inf. n. تَكْوِيذٌ, *It* (an إِزَار [or a wrapper for the lower part of the body and the thighs]) *reached to the part called the* كَاذَة (L, K) *only.* (L.) ___ *He* (a man in the act of concubitus) *thrust against the sides of the pubes.* (K.) ___ *He beat* or *struck,* with a staff, or stick, *upon the posteriors,* (K,) *between the thigh and the hip.* (TA.)

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كَاذَةٌ *What surrounds the vulva, of the exterior of the two thighs:* (L, K:) or the *portion of flesh of the inner side of the thigh;* the two together are called the كَاذَتَانِ: (As, L:) or the *flesh of the hinder part of the thigh:* (L, K:) or the *part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass;* so in a man &c.: (L:) or the كَاذَتَانِ are *two compact portions of flesh in the upper part of each thigh* of an ass, the *place that is cauterized, between the thigh and the haunch:* (T, L:) or the *flesh of the outer sides of the two thighs,* below the جَاعِرَتَانِ; (AHeyth, T, L;) and this is the correct signification: (T, L:) or the *prominent flesh in the upper parts of the thigh:* (S, L:) pl. كَاذَاتٌ and [quasi-pl., or coll. gen. n.,] كَاذٌ. (L.)

مُكَوَّذٌ An إِزَار [or a wrapper for the lower part of the body and the thighs] *reaching to the part called the* كَاذَة (L, K) *only;* or, *to the* كَاذَتَانِ, *when it is put on.* (L.)

كور

1 كَارَ العِمَامَةَ عَلَى رَأْسِهِ , (S, A, Msb, *) aor. يَكُورُ, (S, Msb,) inf. n. كَوْرٌ , (S, Msb, K,) *He wound round the turban upon his head;* (S, A, Msb, K;) as also كَوَّرَهَا , inf. n. تَكْوِيرٌ: (S, A, K:) or the latter has an intensive signification [app. meaning *he wound it round many times upon his head;* or *in many folds*]: and hence you say, كَوَّرَ الشَّيْءَ *he wound the thing in a round form.* (Msb.) Hence the saying, حَارَ بَعْدَ مَا كَارَ, (Zj, in TA, art. حور,) *He became in a bad state of affairs after he had been in a good state:* or *he became in a state of defectiveness after he had been in a state of redundance.* (TA, art. حور.) See also كَوْرٌ, below. كَارَ, (TA,) inf. n. كَوْرٌ, (K,) *He carried* a كَارَةٌ, q. v., (K, TA,) upon his back; (TA;) as also اِسْتَكَارَ . (K, TA.)

2 كَوَّرَ see 1, in two places. إِذَا الشَّمْسُ كُوِّرَتْ, in the Kur [lxxxi. 1,] *When the sun shall be wound round* [*with darkness*] *like a turban:* (AO, S:) or *shall be wrapped up and effaced:* (AO accord. to the S, or Akh accord. to the TA:) or *shall be wrapped up and have its light taken away:* (Jel:) or *shall have its light collected together and wrapped up like as a turban is wrapped:* (TA:) or *shall be folded up like as a* سِجِلّ [or *scroll*] *is folded up:* (Msb:) or *shall lose its light:* (Fr, Katádeh, S:) or *shall be divested of its light:* ('Ikrimeh:) or *shall be blinded;* syn. عُوِّرَتْ: (I'Ab, S:) or *shall pass away and come to nought:* or *shall be collected together and cast down into the depth below;* syn. دُهْوِرَتْ: (both of which are explanations given by Mujáhid:) or *shall be cast away.* (Er-Rabeea Ibn-Kheythem.) يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ (Kur xxxix. 7) *He maketh the night to be a covering upon the day:* or *He addeth of the night to the day:* (S:) or *He maketh the night to overtake the day:* (TA:) or *He bringeth in the night upon the*

day: (K:) from كَوَّرَ العِمَامَةَ: all of which meanings are nearly alike. (TA.) كَوَّرَ المَتَاعَ, (A, K:) inf. n. تَكْوِيرٌ, (S,) *He collected together the goods and bound* or *tied them:* (S, K:) or *he put the goods one upon another.* (A.) طَعَنَهُ فَكَوَّرَهُ, (inf. n. as above, TA,) *He smote and pierced him* [with his spear], *and threw him down gathered together,* or *in a heap.* (S, Msb, K. *) ___ ضَرَبَهُ فَكَوَّرَهُ *He smote him, and threw him down prostrate:* (K, * TA:) [like جَوَّرَهُ:] or كَوَّرَهُ signifies *he prostrated him,* whether he smote him or not. (TA.)

5 تكوّر *He fell upon his side, and drew himself together;* syn. تَقَطَّرَ وتَشَمَّرَ: (S, K:) or *he wrapped himself up, and tucked up his garment,* or *skirt,* or *the like;* syn. تَلَفَّفَ وتَشَمَّرَ. (TA.) ___ *He fell; fell down.* (S, K.) ___ *He became prostrated;* as also إِكْتَارَ: (K:) or اكتار signifies *he prostrated* a thing, *one part upon another.* (TA.)

8 اكتار *He turbaned himself; attired himself with a turban.* (Sgh, K.) See also 5.

10 إِسْتَكْوَرَ see 1, last signification.

كَوْرٌ, (S, Msb,) an inf. n. used as a subst., (Msb,) or كُوْرٌ, (ISh, T, A,) *A turn,* or *twist,* of a turban: (ISh, T, A, Msb:) pl. أَكْوَارٌ. (A, Msb.) You say, العِمَامَةُ عِشْرُونَ كُوْرًا [*The turban is* composed of *twenty turns*], and عَشَرَةُ أَكْوَارٍ [*ten turns*]. (A.) *Increase;* or *redundance.* (S, A, Msb.) Hence the saying, نَعُوذُ بِاللّٰهِ مِنَ الحَوْرِ بَعْدَ الكَوْرِ (S, A, Msb) *We have recourse to God for preservation from decrease,* or *defectiveness, after increase,* or *redundance:* (S, Msb:) or, as it is also related, بَعْدَ الكَوْنِ, which means the same: or the meaning is, *from return to disobedience after obedience:* (Msb:) or *from return after pursuing a right course.* (TA.) See also حَوْرٌ.

كُوْرٌ: see كَوْرٌ. *A camel's* [*saddle of the kind called*] رَحْلٌ: (K, TA:) as also مَكْوَرٌ (K) and مُكْوَرٌ, the

latter with damm to the م and teshdeed to the ر: (TS, L:] or *a* رَحْل *with its apparatus:* (S, Msb, K:) pronounced by many كُوَر; but this is a mistake: (IAth:) pl. [of pauc.] أَكْوَار (S, Msb, K) and أَكْوُر, (K,) and (of mult., TA) كِيرَان (S, Msb, K) and كُوَران and كُؤُور, which last, says ISd, is extr. as a pl. form of a sing. such as كور with an infirm letter. (TA.) *A blacksmith's fire-place;* (S, * A, Msb;) *his* مَجْمَرَة; (K;) *constructed of clay:* (S, Msb, K: *) and also said to signify the *skin* [*with which he blows his fire*]: (Msb, TA:) or this latter is called [only] كِير: (A, in the present art.; and S, Msb, K, art. كير:) an arabicized word. (Msb.) [*A hornets', or bees', nest;*] the *place,* (S, K,) or *structure,* (TA,) *of hornets:* (الزَّنَابِير, S, K [in the CK, الدَّنَانِير, which is a mistake:]) or *of bees:* (accord. to a trad. cited in the TA:) pl. أَكْوَار. (TA.) See also كُوَارَة.

كَارَة *A bundle* (حَالٌ) *which a man carries on his back:* or *a bundle* (عِكْمٌ) *of clothes, put in one piece of cloth* [*and tied up*]: such is that of the قَصَّار [or beater and washer and whitener of clothes]: (TA:) or the كارة is *what is carried on the back,* [*being a bundle*] of clothes: (S:) or *what are put together and tied up* [*in a wrapper*] of clothes: (Msb:) or *a certain quantity of wheat;* (K, TA;) *which a man carries on his back:* (TA:) pl. كَارَات. (A, Msb.) [See also عَجَلَة.]

كُورَة *A province, district,* or *tract of country; a quarter,* or *region;* syn. صُقْع: (S, Msb, K:) a مِخْلَاف [q. v.] of a country; i. e., a قَرْيَة [which properly signifies *a town* or *village*] of the قُرًى of El-Yemen: (M, TA:) [but مِخْلَاف is generally used in the first of the senses here assigned to كورة:] and also *a city:* (S, Msb, K:) [or *a provincial city:* but the first of these significations is the most common, as is implied in the Msb: see also بَنْد:] pl. كُوَر, (S, Msb, K,) like as غُرَف is pl. of غُرْفَة. (Msb.) IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek χῶρα.]

كُوَار and كُوَارَة: see كُوَارَة.

كُوَارَة نَحْلٍ, (S, Msb, K,) and كُوَّارَة, (Msb, K,) written in both these ways in the T, in explanation of the word عَمِيرَة, (Mgh,) and كِوَارَة, (T, TS, L, K,) and كِوَار, (T, TS, L, Msb,) *A bee-hive;* or *habitation of bees;* syn. خَلِيَّة: (Msb:) or *a*

bee-hive, when *made of clay:* (El-Ghooree, in Mgh:) or *a bee-hive,* or *habitation of bees,* when *containing honey:* (Msb:) or *a thing made for bees, of twigs,* (T, Mgh, TS,) or *of clay,* (TS, K,) or *of twigs and clay,* accord. to most copies of the K, or *of twigs only,* accord. to most of the lexicologists, (TA,) *like a* قَرْطَالَة [*an asses' pannier*], (T, Mgh, TS,) *narrow at the head,* (T, Mgh, TS, K,) *in which they make their honey:* (TA:) or the *honey of bees in the wax:* (S, Msb, K:) or كُوَّارَات [pl. of كُوَّارَة] signifies *domestic bee-hives;* as also كَوَائِر. (AHn, K.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of

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كوارة, but, of كُوَّرَة: but the passage seems to be corrupt.]

كُوَّارَة : see كُوَارَة.

مَكْوَر : see كُوَر.

مَكْوَر and مَكْوَرَة and مَكْوَارَة *A turban.* (IAar, Sgh, K.)

مُكْوَرٌ : see كُوَر.

مَكْوَرَة : see مَكْوَر.

مَكْوَارَة : see مَكْوَر.

كَارِىٌّ [**كارى** ?] *i. q.* غَرِيب, applied to a man. (AA, in TA, voce غَرِيب.)

كوز

1 كَازَ , aor. يَكُوزُ, (TA,) inf. n. كَوْزٌ, (K,) *He collected* a thing. (K *, TA.) *He drank with a* كُوز ; (K, * TA;) as also اكتاز . (TA.)

5 تكوّزوا *They collected themselves together.* (Sgh, K.)

8 اكتازهُ *He ladled it out* (namely water, S, A) *with a* كُوز . (S, A, K.) ___ See also 1.

كُوزٌ *A kind of vessel,* (TA,) *well-known,* (A, K,) [namely, *a mug,* or *drinking-cup,*] *with a handle:* (IAar, TA:) AHn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كَازَ he collected: (TA:) pl. [of pauc.] أَكْوَازٌ, and [of mult.] كِيزَانٌ and كَوَزَةٌ . (S, K.)

كَوَّازَةٌ [app. *A stand,* or *a shelf, upon which mugs* (كِيزَان) *are placed:* see بَرَّادَةٌ]. (Lth, T, art. برد.)

رَجُلٌ مُكَوَّزُ الرَّأْسِ *A man having a long head.* (A, K.)

كوس

1 **كَاسَ** , (S, Msb, K,) aor. يَكُوسُ, inf. n. كَوْسٌ, (Msb, TA,) *He* (a camel) *walked upon three legs,* (S, Msb, K,) *being hamstrung:* (S, K:) or *raised one of his legs, and jumped upon the rest.* (TA.) Thus you say of a quadruped: but when said of another, it means, *He went upon one leg.* (TA.) كَاسَ, (S, A, TA,) aor. يَكُوسُ, (S, TA,) inf. n. كَوْسٌ, (A, TA,) *He* (a man) *became turned upside down,* (S, TA,) *head downwards;* (S;) as also تكوّس . (K.) ___ *He* (a poor man) *fell upon his head.* (A, * TA.) كَاسَ فُلَانًا, (K,) aor. يَكُوسُهُ, inf. n. كَوْسٌ, (TA,) *He prostrated such a one;* (K;) as also اكاسهُ , (K,) inf. n. إِكَاسَةٌ; (TA;) which latter verb is the more chaste: (Sgh:) or *he threw him down upon his head;* as also كوّسهُ : (TA:) or this last, which is said of God, (S, A, K,) inf. n. تَكْوِيسٌ, (S, K,) signifies *He turned him upside down,* (K,) or *head downwards,* (S,) or *upon his head,* (A,) فِى النَّارِ *in the fire* [of Hell]: (S, A:) and you say also, كَوَّسْتُهُ عَلَى رَأْسِهِ, meaning, *I turned him over upon his head.* (S.)

2 **كَوَّسَ** see 1, in three places.

4 **اكاس البَعِيرَ** , (K,) inf. n. إِكَاسَةٌ, (TA,) *He made the camel to walk upon three legs, by hamstringing him.* (K.) ___ See also 1.

5 **تَكَوَّسَ** see 1.

كَاسٌ : see كَأْسٌ.

كُوسٌ *A drum:* said to be an arabicized word [from the Persian كُوسٌ, pronounced kós, but in Arabic koos, and applied in the present day to a *kettle-drum;* accord. to Golius, *a kettle-drum that used to be beaten in the*

camps and palaces of kings]. (S, K.) [The modern pl. is كُوسَات.] Hence, *A* فَرْسَخ [or *parasang,* or *league,* in which sense also it is of Persian origin]: because this is the utmost distance at which may be heard the beating of the كوس. (TA.) Also, *A triangular piece of wood with which a carpenter measures the squareness of wood.* (Lth, A, * K.) It is [in this sense likewise] a Persian word. (TA.)

كوع

كُوعٌ The *extremity of the radius,* or *bone of the fore-arm, next the thumb:* (S, Msb, K:) or the *protuberance formed thereby.*

كوكب

كَوْكَبٌ &c.: see art. ككب .

كوم

8 اكْتَامَ *He walked upon the extremities of his toes, by choice.* (TA, voce حَارِقَةٌ, q. v.)

كون

1 كَانَ *He or it was.* A verb of the class called incomplete, (نَاقِصٌ) because, with the agent which it comprises, or to which it relates, it cannot constitute a complete proposition; i. e., non-attributive. The other verbs of this class are, ظَلَّ أَضْحَى أَمْسَى أَصْبَحَ صَارَ, مَا دَامَ مَاٱنْفَكَّ مَا فَتِئَ مَابَرِحَ مَا زَالَ بَاتَ, and لَيْسَ. Each of these governs its noun, or subject, in the nom. case, and its enunciative, or predicate, in the acc. case; as, كَانَ زَيْدٌ قَائِمًا *Zeyd was standing.* ___ (The ن in يَكُنْ and the like is often irregularly elided.) ___ كَانَ, divested of all signification of time. is often used as a copula. (See De Sacy 's Gr. Ar. i. 196.) So too is كَائِنٌ; for هٰذَا زَيْدٌ and هٰذَا كَائِنٌ زَيْدًا signify the same. (Mughnee, voce كَانَ ___.) أَنَّ as a complete, i. e., an attributive, verb, see حصل. in three places.

5 تَكَوَّنَ *He,* or *it, received,* or *took, his, or its, being,* or *existence; came into existence; originated.*

10 اسْتَكَانَ *He was,* or *became lowly, humble, submissive,* or *in a state of abasement.* (Har, p. 4, q. v.) See اسْتَكَنَ in art. سكن: and see art. كين.

نَعُوذُ بِاللّٰهِ مِنَ الْحَوْرِ بَعْدَ الْكَوْنِ : see حور and كور.

كَيْنُونَةٌ :see شاخ.

مَكَانَةٌ *A particular place of being* or *existence.* See an ex. voce مَكَانَكَ وَزَيْدًا ___. نَفْسٌ [*Keep where thou art and approach not Zeyd!*] Heard by Ks. (L, art. عند.) ___ *State,* or *condition.* [Bd, xi. 122, and xxxix. 40.) See art. مَكَانٌ ___. مكن *i. q.* مَنْزِلَةٌ. (Bd, xii. 77.) ___ هٰذَا مَكَانٌ لِقَوْلِنَا كَذَا *This is a ground for our saying thus.* ___ أَصْبَحَ مَكَانَ كَذَا *It became as,* or *like, such a thing.* See

a verse cited voce رتم.

كوى

1 كَوَاهُ *He* (a veterinary, and any other, TA) *cauterized him;* i. e. *burned his skin; with an iron,* and *the like:* (K:) or *he burned him* with fire. (Mgh.)

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كيأ

1 **كَآءَ عَنِ الأَمْرِ** , first pers. كِئْتُ, aor. يَكِيءُ, inf. n. كَيْءٌ and كَيْئَةٌ; (S, K; *) and كَآءَ عَنْهُ, first pers. كُؤْتُ, aor. يَكُوءُ, inf. n. كَوْءٌ and كَآءٌ and كَأْوٌ, this last formed by transposition; (K;) *He abstained from the thing through timidity:* (TA:) or *he dreaded the thing, and abstained from it through cowardice:* (S, K, TA:) or *his eye reverted from the thing, and he desired it not.* (TA.) ___ كَآءَ عَنْهُ *He retired from him through fear.* (TA.) [Accord. to the TA, it seems that أَكَآءَهُ also has this signification.]

4 **اكاءه**, inf. n. إِكَآءٌ and إِكَآءَةٌ, *He came upon him suddenly, when he* (the latter) *was about to do a thing, and caused him to abstain from it through fear* or *cowardice.* (K, TA.) But some say that this is correctly أَكَأَهُ; like كَتَبَ, inf. n. كِتَابٌ and كِتَابَةٌ. (TA, art. أكأ.) ___ See 1.

كَآءٌ and كَآءَةٌ and كَيْءٌ (S, K) and كَيْئَةٌ (K) A *weak-hearted, cowardly,* man: (K, TA:) like كَعٌّ and كَاعٌّ. (S.)

كَيْءٌ and كَيْئَةٌ: see كَآءٌ.

كيت

2 **كَيَّتَ** , inf. n. تَكْيِيتٌ, *He stuffed*, or *filled*, a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TS, K.) ___ Also, *He made* his travelling-apparatus *light*, or *easy of conveyance;* syn. يَسَّرَ. (S, K.) A poet says,

* كَيِّتْ جِهَازَكَ إِمَّا كُنْتَ مُرْتَحِلًا *

* إِنِّى أَخَافُ عَلَى أَذْوَادِكَ السَّبُعَا *

[*Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves*, or *troops, of camels, on account of the beast of prey*]. (S.)

أَكْيَاتٌ *i. q.* أَكْيَاسٌ, [pl. of كَيِّسٌ:] (K:) the Rájiz says,

* غَيْرَ أَعِفَّاءَ وَلَا أَكْيَاتِ *

[*Not such as abstain from things unlawful and unbecoming, nor ingenious*, or *acute in mind, &c.*]. (TA.) See art. س p. 1281 a. Some say, that it it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طَسٌّ and طَسْتٌ. (TA.)

كَانَ مِنَ الأَمْرِ كَيْتَ وَكَيْتَ , and كَيْتَ وَكَيْتَ, (AO, S, K, &c.,) and كَيْتُ وَكَيْتُ, (IAth, ISd, IKtt,) i. e. كَذَا وَكَذَا, [*Some of the circumstances of the case were thus and thus;* or *so and so;* or *such and such things*]. (Lth, K.) The ت in كيت is originally ة; (S, K:) as in the case of ذَيْت; these two words being originally كَيَّة and ذَيَّة: (TA:) or the ت in كيت and ذيت is substituted for ى: they are originally كَيَّة and ذَيَّة; and the ة is elided, and the ى which is the last radical letter is changed into ت: so accord. to AHei; and most of the leading authorities on inflexion assert the

same. (MF. voce ذِيْتَ.) See ذيت.

كيد

1 **كَادَ** , aor. يَكِيدُ, (S, L, Msb,) inf. n. كَيْدٌ (S, L, Msb, K) and مَكِيدَةٌ, (S, L, K,) or the latter is a simple subst.; (Msb;) and كايدهُ , (A,) inf. n. مُكَايَدَةٌ; (S;) or this implies reciprocation; (TA;) [and اكتادهُ , which see below. app. signifies the same as كَادَهُ like as اختدعهُ signifies the same as خَدَعَهُ;] *He deceived, beguiled,* or *circumvented, him* or *he deceived, beguiled,* or *circumvented, him; and desired to do him a foul, an abominable,* or *an evil, action,*

clandestinely, or *without his knowing whence it proceeded; i. q.* مَكَرَ بِهِ (S, L, Msb, K) *and* خَدَعَهُ: (Msb:) or, accord. to some, مكربه implies the feigning of the contrary of one's real intentions; whereas كاده does not: or this latter signifies *he did him harm,* or *mischief;* and the former, he did so clandestinely. (MF.) ___ كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ, (L, K,) [or the latter is a simple subst.,] *He acted deceitfully, mischievously,* or *wickedly.* (L, K.) ___ Also, inf. n. كَيْدٌ, *He practised an evasion* or *elusion, a shift, a wile, an artifice,* or *artful contrivance* or *device, a plot, a stratagem,* or *an expedient;* or *he exercised art, artifice, cunning, ingenuity,* or *skill, in the management* or *ordering of affairs,, with excellent consideration* or *deliberation, and ability to manage with subtilty according to his own free will;* syn. اخْتَالَ; (L:) and of the inf. n., حِيلَةٌ. (L, K.) ___ كَادَهُ *He taught him* الكَيْدَ [i. e., *to deceive, beguile,* or *circumvent, &c.,* or, *to act deceitfully, mischievously,* or *wickedly;* or, *to practise modes,* or *means, of evading* or *cluding, &c.*]. So some explain it in the Kur xii. 76. (TA.) ___ It is said in a trad., مَا قَوْلُكَ

فى عقول كادها خالقها *What sayest thou of intellects to which their Creator hath desired to do evil?* (L.) So some explain the verb in the Kur xxi. 58. (TA.) ___ يكيدون كيدًا وأكيد كيدًا [Kur lxxxvi. 16, *They practise an artful device, and I will practise an artful device*]. كيد الله للكفار [*God's practising an artful device towards the unbelievers*] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; إستدراجهم من حيث لا يعلمون. (Zj, L.) ___ كاد, aor. يكيد, inf. n. كيد, *He contrived, devised,* or *plotted,* a thing, whether wrong or right. Ex. فلان يكيد أمرًا ما أدرى ما هو *Such a one contrives, devises,* or *plots, a thing: I know not what it is.* (L.) ___ كاد, aor. يكيد, *He worked,* or *laboured, at,* or *upon,* anything; *he laboured, took pains, applied himself vigorously, exerted himself, strove,* or *struggled, to do, execute,* or *perform,* or *to effect,* or *accomplish,* or *to manage,* or *treat,* anything; *he laboured, strove,* or *struggled, with* anything, *to prevail,* or *overcome,* or *to effect an object;* syn. عالج. (S, L.) ___ كاد, inf. n. كيد, *He strove,* or *laboured; exerted himself,* or *his power* or *ability; employed himself vigorously, laboriously, sedulously,* or *earnestly; was diligent; took extraordinary pains.* (L.) كاد, inf. n. كيد, *He* (a raven or crow) *exerted himself in his croaking.* (S, K.) كاد بنفسه, (K,) aor. يكيد, (S, L,) inf. n. كيد, (L,) *He gave up his spirit:* (S, L, K:) *endured distress in giving up the ghost.* (A.) ___ كاد, (K,) inf. n. كيد, (S, K,) *He vomited.* (S, K.) ___ كاد, inf. n. كيد, *It* (a زند) *emitted fire.* (L, K.) ___ كادت, (L, K,) aor. تكيد, inf. n. كيد, (L,) *She had the menstrual flux.* (L, K.) لا أفعل ذلك ولا كيدًا ولا همًّا *I will not do that, nor do I desire, nor do I purpose,* or *intend.* (K, * TA.) See كاد in art. كود. كاد يفعل كذا, (L. Msb, K,) originally كيد, first pers. كدت, aor. يكاد; (L, Msb;) and كيد: (L, K:) see art. كود. [It is mentioned in arts. كود and كيد in the L, K: in the former only in

the S: and in the latter only in the Msb.]

3 **كَايَدَ** see 1.

6 **هُمَا يَتَكَايَدَانِ** (L, K) *They two deceive, beguile,* or *circumvent, each other;* or *do so, each desiring to do to the other a foul, abominable,* or *evil, action clandestinely.* (TK.) See 1. You should not say يَتَكَاوَدَانِ. (L, K.)

8 **اكتاد** is of the measure افْتَعَلَ from الكَيْدُ; (K;) and اكتادهُ signifies إِحْتَالَهُ [or rather إِحْتَالَ عَلَيْهِ]. (TK.) See 1.

كَيْدٌ : see 1. ___ *War:* (S, K:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فُلَانٌ فَلَمْ يَلْقَ كَيْدًا *Such a one went on a hostile expedition and found not war:* (S, L:) i. e., did not fight. (A.) ___ كَيْدٌ ذَاتُ غَدْرٍ *A war characterized by perfidy.* كيد is here made fem. because meaning حَرْبٌ. (L, from a trad.) كَيْدٌ *Vomit.* (S, * L, K. *) بَلَعَ الكَيْدَ. *He swallowed vomit.* (L, from a trad.)

مَكِيدَةٌ : see 1. ___ As a simple subst., *Deceit, guile,* or *circumvention, and desire to do a foul, an abominable,* or *an evil, action, to another clandestinely:* (Msb:) [and *an evasion,* or *elusion, a shift, a wile, an artifice,* &c.: see 1 as intrans.:] pl. مَكَائِدُ. (A.)

كير

كِيرٌ [*A blacksmith's bellows;*] *a blacksmith's* [*skin, of the kind called*] زِقّ, *into which he blows:* (Mgh, K:) or *a blacksmith's skin* (زِقّ), *with which he blows* [*his fire*]: (Msb:) also, (Msb,) *composed of a thick skin* (جِلْد, S, Msb, or زِقّ, S), *with* حَافَات [or *edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth:* such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (S, Msb:) so ISk says he heard AA say: (Msb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عور:] the pl. [of pauc.] is أَكْيَارٌ, and [of mult.] كِيَرَةٌ (Msb, K) and كِيرَانٌ; (K;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُوَرٌ. (TA.)

كيس

1 **كَاسَ** , aor. يَكِيسُ, (S, Msb, TA,) inf. n. كَيْسٌ (S, A, Mgh, Msb, K) and كَيَاسَةٌ (S, A, K) and كُوسَى, with و put in the place of ى, [originally كَيْسُوَ,] (Seer [mentioned by him as syn. with كَيْسٌ]) *He* (a boy, S [but often said of a man also,]) *was,* or *became, acute,* or *sharp,* or *quick, in intellect; shrewd; clever; ingenious; skilful; knowing; intelligent:* كَيْسٌ being the *contr. of* حُمْقٌ; (S, A, K;) and *i. q.* ظَرْفٌ, (Mgh, Msb,) *and* خِفَّةٌ, *and* تَوَقُّدٌ, (TA,) *and* فِطْنَةٌ, (Msb, TA,) *and* فِقْهٌ, (TA,) *and* عَقْلٌ. (IAar, A, Msb, K.) ___ كَاسَ فِى الأَمْرِ, aor. يَكِيسُ, (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and تَكَيُّسٌ; and تَكَايُسٌ; (A, TA;) *He acted gently,* (TA,) or *with good gentleness* or *moderation* or *calmness,* (Mgh,) *in the affair.* (Mgh, TA.) كَاسَهُ, aor. يَكِيسُهُ, (S, * K,) inf. n. كَيْسٌ, (A, TA,) *He overcame him,* or *surpassed him,* (S, A, K,) *in* كَيَاسَةٌ (A, K) or كَيْسٌ (A, Nh) [i. e. *acuteness* or *sharpness* or *quickness of intellect;* &c.: see above]. So in the following words of a trad., (K,) said by the prophet to Jábir Ibn-'Abd-Allah El-Ansáree, (TA,) أَتَرَانِى إِنَّمَا كَسْتُكَ لآخُذَ جَمَلَكَ لَكَ الثَّمَنُ وَلَكَ الجَمَلُ [*Dost thou think me to have only overcome thee in acuteness* or *sharpness* or *quickness of intellect,* &c., *in order that I might take thy camel? Thine be the price, and thine be the camel*]: (K, * TA:) or, according to another relation, خُذْ جَمَلَكَ وَمَالَكَ [*Take thou thy camel and thy property*]: and accord. to another, إِنَّمَا مَا كَسْتُكَ [*that I have only acted in a niggardly manner with thee*], from المَكَاسُ. (TA.) ___ كَيِسَ, [aor. يَكْيَسُ,] inf. n. كَيَسٌ, is also mentioned by IKtt as a dial. form of كَاسَ in the sense of *He overcame* or *surpassed* [*in acuteness* &c.] (TA.)

2 **كَيَّسَهُ** , (K,) inf. n. تَكْيِيسٌ, (TA,) *He* (God, TK) *made him acute* or *sharp* or *quick in intellect; shrewd; clever, ingenious, skilful, knowing,* or *intelligent;* (K, TA;) *and well educated,* or *well bred.* (TA.)

3 **كايسهُ** , (S, A, K,) inf. n. مُكَايَسَةٌ, (TA), *He vied,* or *contended, with him in* كَيْس [i. e. *acuteness* or *sharpness* or *quickness of intellect;* &c.: see 1]. (K.) You say, كَايَسْتُهُ فَكَسْتُهُ [*I vied,* or *contended, with him in acuteness,* &c., *and*] *I overcame,* or *surpassed, him* (S, A) [*therein,* i. e.] *in* كَيْس. (A.) And كَايَسَهُ فِى البَيْعِ (S, A) [*He vied,* or *contended, with him in acuteness,* &c., *in selling;* as seems to be indicated in the S: or] *he jested,* or *joked, with him* (لَاغَاهُ) *in selling.* (A, TA.)

4 **أَكْيَسَ** *He* (a man, S) *had born to him children acute* or *sharp* or *quick in intellect; shrewd; clever, ingenious, skilful, knowing,* or *intelligent:* (S, K:) or *he begot a child acute* &c. (IKtt.) And أَكْيَسَتْ and أَكَاسَتْ *She brought forth children acute* &c. (A.) A poet says,

* فَلَوْ كُنْتُمْ لِمَكْيَسَةٍ أَكَاسَتْ *
* وَكَيْسُ الأُمِّ يُعْرَفُ فِى البَنِينَا *

[*But if ye belonged to one who most generally brought forth children acute in intellect, she had brought forth such children; for the acuteness of intellect of the mother is known in the sons*]. (S.)

5 **تكيّس** *He affected acuteness* or *sharpness* or *quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge,* or *intelligence:* [see تَعَقَّلَ:] or *did so, not having it:* syn. تَظَرَّفَ: (S, K, TA:) *he feigned,* or *made a show of,* كَيْس [i. e. *acuteness*

or *sharpness* or *quickness of intellect;* &c.]. (TA.) ___ See also 1.

6 **تَكَايَسَ** see 1.

كَيْسٌ : see 1: and see also كَيِّسٌ.

كِيسٌ [*A purse;*] *a well known receptacle;* (TA;) *a thing made of pieces of rag sewed together;* (Msb;) *for money,* (S, K, TA,) *and for pearls and sapphires:* (TA:) [so called] because it comprises them: (K, TA:) [a remark that seems to indicate a signification of كَاسٌ or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كِيسَهْ:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَةٌ: (Msb:) pl. [of pauc.] أَكْيَاسٌ (S, Msb, K) and كِيسَةٌ. (K.) ___ Hence, (TA,) The *membrane that encloses a child in the womb;* syn. مَشِيمَةٌ. (K, TA.) ___ [Hence also, The *scrotum.*]

كَيِّسٌ (S, A, Mgh, Msb, K) and كَيْسٌ, (TA,) [like هَيِّنٌ and هَيْنٌ, &c.,] *Acute,* or *sharp,* or *quick, in intellect; clever; ingenious; skilful; knowing; intelligent:* (S, A, Mgh, Msb, K, TA:) fem. كَيِّسَةٌ: (S, A:) and كَيْسَى, applied to a woman, is syn with كَيِّسَةٌ, and is, as also كُوسَى, [each originally كَيْسَى,] fem. of أَكْيَسُ: (S:) [whence it appears that this last word is accord. to J syn. with كَيِّسٌ; i. e., a simple epithet, like its contr. أَحْمَقُ: but it has another signification, for which see below:] or, accord. to Kr, كَيْسَى and كُوسًى are pls. of كَيِّسَةٌ; and there are no similar instances except ضَيْقَى and ضُوقَى, pls. of ضَيِّقَةٌ, and طُوبَى, pl. of طَيِّبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلُ: (TA: [see ضُوقَى in art. ضيق:]) the pl. of كَيِّسٌ is أَكْيَاسٌ (A, Mgh, Msb, TA) and كَيْسَى, (A, K, TA [in the CK, erroneously, كَيْسَى,]) like حَمْقَى, (A,) having this latter form in order that it may resemble its contr., حَمْقَى: (TA:) and كِيَاسٌ is pl. of كَيِّسَةٌ, (A, TA,) [and أَكَايِيسُ is app. pl. of كِيَاسٌ: see an ex. voce طَشَّةٌ.] You also say, رَجُلٌ كَيِّسٌ مُكَيَّسٌ, meaning, *A man acute* or *sharp* or *quick in intellect,* &c.: (S:) or [*acute* &c., and] *described as being so;* or *having the attribute of* كَيْسٌ *ascribed to him:* (A:) or رَجُلٌ مُكَيَّسٌ signifies, as also كَيِّسٌ, *a man known as*

possessing كَيْس [or *acuteness* &c.]. (TA.) And إِمْرَأَةٌ كَيِّسَةٌ *A woman well educated,* or *well bred.* (TA.) And رَجُلٌ كَيِّسُ الفِعْلِ *A man good in action* or *conduct.* (TA.) And بَنَى دَارًا كَيِّسَةً (A) *He built an elegant house;* syn. ظَرِيفَةً. (TA.) [The dim. كُوَيِّس, more properly كُيَيِّس or كَيَيِّس, is much used in the present day as signifying *Elegant, pretty,* or *beautiful.*]

كُوسَى : see أَكْيَسُ: and كَيِّس, in two places.

كَيسَى : see أَكْيَسُ: and كَيِّس, in two places.

كَيْسَانُ a proper name for *Perfidy;* (IAar, S, A, K;) as also أَبُو كَيْسَانَ: (IAar:) of the dial. of Teiyi: and derived from كَيْس. (Kr.) You say, رَكِبَ كَيْسَانَ *He acted perfidiously.* (A.)

أَكْيَس [*More,* and *most, acute* or *sharp* or *quick in intellect; more,* and *most, shrewd, clever, ingenious, skilful, knowing,* or *intelligent*]: (Lth, ISd, A:) fem. كَيسَى (ISd) and كُوسَى: (Lth, ISd:) [in the CK, and in a MS. copy of the K, and in the text of the K as given in the TA, كَيسَى and كُوسَى, each of which is originally كُيْسَى, are said to be fems. of أَكْوَس; but this is evidently a mistake for أَكْيَس:] pl. كُوس, [originally كُيْس,] which is applied to women, [as well as men,] and كُوسَيَاتٌ, which is applied to women only. (Lth.) You say, هٰذَا الأَكْيَس [*This is the more,* or *most, acute* &c.]. (Lth.) And أَىُّ المُؤْمِنِينَ أَكْيَسُ *Which of the believers is the most intelligent?* (TA.) And it is said in a proverb, أَكْيَسُ مِنْ قِشَّةٍ (A) [*More acute* &c. *than*] *a little female ape* or *monkey.* (TA, art. قش.) And in a trad., أَكْيَسُ الكَيْسِ التُّقَى وَأَحْمَقُ الحُمْقِ الفُجُورُ [*The most acute of acuteness is piety, and the most foolish of foolishness,* or *the most stupid of stupidness, is vice*]. (A.) ___ See also كَيِّس.

مُكَيِّسَةٌ A woman *who brings forth children acute* or *sharp* or *quick in intellect; shrewd, clever, ingenious, skilful, knowing,* or *intelligent:* (TA:) and مِكْيَاسٌ, *who does so*

usually; contr. of مِحْمَاقٌ: (A:) [and مِكْيَسَةٌ , *who does so most generally:* see an ex. of this under 4.]

مِكْيَسَةٌ : see مُكِيسَةٌ and 4.

مُكَيَّسٌ : see كَيِّسٌ.

مِكْيَاسٌ : see مُكِيسَةٌ.

كَيِّسٌ *Intelligent; ingenious, clever.* (S, Msb, K.) [Plur. كُوسَى :] also أَكْيَاسٌ. (Msb.)

أُمُّ كَيْسَانَ a metonymical name of *The knee,* in the dial. of El-Azd. (TA, art. ركب)

كيص

كيص : see دنيق.

كيف

2 كَيَّفْتُهُ فَتَكَيَّفَ , used by the Muslim theologians, (K, TA,) verbs derived from كَيْفَ, (TA,) [signifying *I specified by the ascription of its quality* and *it became so specified,*] are formed in accordance with analogy, not heard from the Arabs. (K, * TA.)

5 تَكَيَّفَ : see what next precedes.

كَيْفِيَّةٌ *Quality as answering to how?* ; *mode,* or *manner, of being.*

كَيْفُوفِيَّةٌ for كَيْفِيَّةٌ : see تَيْسِيَّةٌ.

كيل

8 **اكْتَالَ عَلَيْهِ** : see عَلَى in the sense of مِنْ.

كَيْلٌ : see مِكْيَالٌ.

كَيَّالٌ [*A measurer* of corn and the like]. (A, art. بخس.)

مِكْيَالٌ *A measure with which corn is measured;* (S, Msb, K;) as also كَيْلٌ ; (Msb;) *a measure of capacity.*

كين

10 **اسْتَكَانَ** : see اسْتَكَنَ in art. سكن: and see art. كون.

كَيْنٌ (also written كَيْنَةٌ, K, voce زرنب): see بَظْرٌ.

كيه

كَيْهًا A *large*, or *bulky*, she-camel: see the last sentence in art. غذو.

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ل

The twenty-third letter of the alphabet; called لَامٌ. It is one of the letters termed مَجْهُورَةٌ, or vocal, and also belongs to the class of الحُرُوفُ الذُّلْقُ, or ذَوْلَقِيَّةٌ, i. e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. As a numeral it denotes *thirty.* For the particles لَ لِ لا, &c., see Supplement.

ل لَنَا فى بنى فُلَانٍ دمآءٌ [*We have a claim, upon the sons of such a one, to blood,* lit. *bloods*]. (S in art. خبل.) لَهُ أَنْ يَفْعَلَ كَذَا ___ *He shall have a right to do such a thing:* see رَأَيْتُ لَهُ بَرِيقًا ___. عقب *I saw it to have a glistening:* and سَمِعْتُ لَهُ صَوْتًا *I heard him,* or *it, to have a sound* proceeding from him, or it; or rather, *I heard a sound attributable,* or *to be attributed, to him,* or *it;* meaning, *I heard him,* or *it, utter* or *produce, a sound;* or *I heard in consequence of it,* &c. (see لَهُ كَذَا ___). سَطَعٌ often means *Such a thing appertains,* or *is attributable, to him,* or *it.* ___ مَا لَنَا أَلَّا نُقَاتِلَ, in the Kur ii. 247, [i. e. أَنْ لَا,] means *What object have we* (أَىُّ غَرَضٍ لَنَا) *in* (فى) [*that we should not fight?* or, *in our*] *not fighting?* (Bd:) And مَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى ٱللّٰهِ, in the same, xiv. 15, means *What excuse have we* (أَىُّ عُذْرٍ لَنَا) *in* (فى) [*that we should not rely upon God?* or, *in our*] *not relying upon God?* (Bd.) مَا لَنَا أَنْ لَا نَفْعَلَ كَذَا [may be rendered *What reason,* or *motive, have we that we should not do such a thing?* or, *in that,* &c.? or *in our not doing* &c.? for] the original form of the phrase is مَا لَنَا فى أَنْ لَا نَفْعَلَ كَذَا (Mugh, voce أَنْ.) Often أَنْ is omitted, but meant to be understood: you say also, مَا لَكَ تَفْعَلُ كَذَا *What reason,* or *motive, hast thou* that *thou dost such a thing?* or *what aileth thee* &c.? It is often like مَا بَالُكَ ___. غَرَّدَ بِصَوْتٍ لَهُ ضَعِيفٍ *It* (a bird) *warbled with a feeble voice peculiar to it.* ___ مَا لِى وَلِلْبَغِ بَعْضِكُمْ عَلَى بَعْضٍ: see مَا لِى أَرَاكَ تَفْعَلُ كَذَا بَغَى *What hath happened to me that I see thee doing*

such a thing, or *thus?* See an ex. in conj. 3 of art. مَا لَكَ بِكَذَا ___. بلو: see a verse cited in art. أَنَا لَهَا ___. علو *I am for it;* i. e., I am the man for it; meaning a war, or battle, حرب, which is of the fem. gender. Often occurring in old Arabic stories. ___ ل in the sense of فى: see Msb, voce لى ___. مَنْ عدَّةٌ *Who is,* or *will be, for me, as aider,* or *helper,* or *defender,* or *surely?* For exs., see سبع, and شبر, and تعسا لَهُ ___. أَفْثَأَ, and قبحا لَهُ, and نَتْنًا لَهُ, &c.: see the first word of each of these phrases. ___ مَنْ لى بِكَذَا: see ب (near the end of the paragraph): and see also above. ___ ل in the sense of بعد: see an ex. voce أَفْطَرَ, and see other exs. in the Msb, art. ل ___. فطر in the sense of بعد, or مِنْ وقت: see خَلَتْ ___. لِلَيْلَةٍ غَمٌّ *When one night had passed;* i. e. *on the first day* of the month: ل in this case meaning يا لَلْفَلِيقَةِ ___. عند come with succour *to the calamity:* see ل ___. فَلْقٌ in the sense of علَى: see Kur xvii. 108-9, and xvii. 7, and xxxvii. 103: and see exs. voce فُوهٌ (last quarter). ___ ل in فَدًى لَكَ &c.: see art. ل ___. فدى used as a corroborative, (see S in art. لوم,) after لَوْ and لُوْلَا the conditional إِنْ, is sometimes difficult to express in English, except by emphasis in pronunciation; as in أَمَا إِنَّهُ لَرَجُلٌ كَرِيمٌ *Verily,* or *now surely, he* is *a generous man.* This ex. occurs voce ل ___. أَمَا redundantly prefixed, for corroboration, to the ك of comparison: see a verse of Tarafeh voce ثنى; and another similar instance in the Mugh, art. لَظَرُفَ زَيْدٌ ___. ل means *How excellent,* or *elegant, in mind, manners, address, speech, person,* or *the like, is Zeyd!* syn. مَا أَظْرَفَهُ: and لَكَرُمَ عَمْرٌو *How generous,* &c., *is Amr!* syn. مَا أَكْرَمَهُ. (Mugh.) ___ لَنِعْمَ هُوَ *Excellent indeed is he,* or *it.* ___ مَا كَانَ لِيَفْعَلَ means, accord. to the Koofees, مَا كَانَ يَفْعَلُ; the ل being redundant, to corroborate the negation: accord. to the Basrees, مَا كَانَ قَاصِدًا لِأَنْ يَفْعَلَ. (Mugh.) See an ex. voce علَى as equivalent to ل ___. فى in sentences beginning with إِنْ for إِنَّ: see p. 107, cols. 2 and 3: and see conj. 3 in art, ل ___. قرأ of inception (لَامُ الإِبْتِدَآءِ): see exs. of this voce إِنَّ: and see De Sacy's Gr. Ar. n. 582, &c. ___ ل termed لَامُ الجَوَابِ is, I think, best rendered by *Then;* or *in that case:* see exs. voce ل ___. أَمَا in لَعَمْرُ ٱللّٰهِ is [not a particle denoting swearing, but merely] a corroborative of the inchoative; the enunciative of which, i. e. قَسَمِى, or مَا أُقْسِمُ بِهِ, is understood. (S, art. يا لَزَيْدٍ ___.) عمر, and يَا لَزَيْدٍ, accord. to the Koofees, is a contraction of يا آلَ زَيْدٍ. (Mugh, letter ل; and El-Ashmoonee on the Alfeeyeh, الاستفاثة.) It seems that where the ل is not

connected with the word following it, يالَ is generally, if not always, for يا آلَ; and so sometimes when it is connected. See يالَ غُدَرَ, voce غادرٌ, and see عجبٌ. See also De Sacy's Gr. Ar., 2nd ed., i. 476, note.

لَا, the negative, does not necessarily restrict to the signification of future time a marfooa aor. following it: in a case of this kind, ما is often substituted for it in the explanation of a phrase; as in the instance of لَا يَعْرِفُ هرًّا من برّ, in the TA, art. بر; and the aor. is more properly rendered by the present than by the future. ___ لَا رجلٌ قائمٌ *There is not any man standing:* (Mugh:) but when the subst. and epithet are both simple words, and not separated, the latter may be used in three different ways; as in لَا رجلَ ظَريفَ and ظَريفًا and ظَريفٌ; otherwise it must be marfooa or mansoob, but not mebnee: this relates to لا used لنَفْيِ الجنْسِ. (Ibn-'Akeel, p. .) ___ لا, also, *Lest.* See لَا لَهُ ولَا عَلَيْه رَكَبُهُ. [___ *There is nothing due to him, nor anything to be demanded of him.* (Thus I have rendered this phrase, voce ملَسى, in three places.) For] when لا is a general negative, the context renders it allowable to suppress its subject, as in لَا عَلَيْكَ, for لَا بَأْسَ عَلَيْكَ; and sometimes the predicate, when known, is suppressed, as in لَا بَأْسَ. (Msb.) ___ لَاشَ, for لَا شَيْءَ: see art. كَلَا ولَا. ___ لوش [*As the time occupied in saying* لَا ولَا]. See an ex. in the TA, voce لَا ولَا. ___ لوْذَان *Olive-oil:* in allusion to the words in the Kur xxiv. 35, occurring in a trad. ___

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لَا يَقْرَأُ, as a prohibition, and لا يَقْرَأُ as an enunciative with the same meaning: see a trad. thus commencing in the Jámi' es-Sagheer: and see the Kur lvi. 78: and see an ex. voce بَهيمٌ ___. لَا أَغَرُّ ولَا بَهيمٌ ___. رهْنٌ: see لَا ___. بَهيمٌ in a case of pausation pronounced لَأْ: see art. ا (near the end).

لأ

R. Q. 1 **لَأْلَأَ** , (TA,) and **تَلَأْلَأَ** , (S, K,) *It* (a star, and the moon, TA, and lightning, S, K, and fire, TA) *shone, glistened,* or *was bright:* (K:) or *shone with flickering light.* (TA.) ___ لألأت النَّارُ, inf. n. لَأْلَأَةٌ, *The fire burned brightly:* (K:) and تَلَأْلَأَتْ *it blazed.* (TA.) ___ لألأ الدَّمْعَ, inf. n. as above, *He let fall the tears* (K) *upon his cheeks like pearls.* (TA.) ___ لألأت بعينيها *She* (a woman) *opened her eyes wide, and looked intently.* (K.) ___ لألأ بذَنَبه *He* (a bull, or a wild bull, ثَوْرٌ وَحْشِىٌّ, (TA,) or an antelope, K), *wagged his tail.* ___ لَأْلَأَتِ الفُورُ بأَذْنَابِهَا, (Lh,) or لَا أَفْعَلُهُ, (S,) *I will not come to thee,* or *I will not do it, while the gazelles wag their tails:* [i. e., I will never come to thee]. (Lh, S.) A proverb. (TA.) ___ لألأت العَنْزُ *The she-goat,* or *doe, desired the male.* (K.)

لُؤْلُؤَةٌ *A pearl:* pl. لُؤْلُؤٌ (S, K) and لَآلِئُ: (S:) [or rather, لُؤْلُؤٌ is a coll. gen. n., of which لُؤْلُؤَةٌ is the n. un.]. ___ Also, *A wild cow;* syn. بَقَرَةٌ وَحْشِيَّةٌ [a species of bovine antelope]. (K.)

لَوْنٌ لُؤْلُؤَانٌ , and لُؤْلُؤِىٌّ , [*A colour like that of pearls*]. (K.) Ibn-Ahmar uses the former epithet as a fem. (TA.)

لُؤْلُئِىٌّ : see preceding paragraph; and لَأَّالٌ.

لِئَالَةٌ [contr. to analogy, unless the radical letters be لأل,] *The trade of a seller of pearls.* (K.)

لَأَّاءٌ : see لَأَّالٌ, below.

لَأَّالٌ (Fr, S, K) and لَأَّاءٌ and لَأْلَآءٌ , (K,) all contr. to analogy [if the radical letters be لأل], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular from would be لُؤْلُئِىٌّ; not لَأَّاءٌ, as J asserts it to be, [unless the radical letters be لأأ], nor لَأَّالٌ (K) [unless it be from a triliteral root, augmented, and thus rendered a quasi-quadriliteral-radical; (see a

remark at the head of this art.; and see حَيَّةٌ;) in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (K:) *A seller of pearls.* (S, K.)

لَأْلَآءٌ : see لَأَّلٌ. ___ Also, *A perfect,* or *complete, rejoicing.* (K.) [It may be an inf. n.]

لأك

1 **لَأَكَ** *He sent.* (Msb in art. أَلَكْنِى إِلَيْهِ ___.) الك; and أَلَكْتُهُ: see art. الك.

10 **اسْتَلْأَكَ** : see استألك.

مَلْأَكٌ : see مَأْلَكٌ.

لأل

لَأَّلٌ : see art. لأ.

لئالَةٌ : see art. لأ.

لئَلَّا *Lest; in order that not.*

لأم

1 لَؤُمَ *He was base, base-born, low, ignoble, ungenerous, mean, sordid;* (S:) contr. of كَرُمَ. (K.) See لَأَمَ ___. لَئِيمٌ: see also ظَاهَرَ.

3 لَآءَمْتُ بَيْنَ القَوْمِ, inf. n. مُلَآءَمَةٌ, *I reconciled the people,* (S, Msb,) *and brought them together.* (S.) ___ لَآءَمَهُ *He was suited to him* as a companion: see 5 in art. لأم ___. زَوَى *It* (food, T, and an affair, M) *suited him.* (T, M.) ___ And *i. q.* لَا زَمَهُ. (T.) ___ And *It coalesced,* or *united, with it.*

8 الْتَأَمَ *It* (a wound, and a crack) *became coalesced, consolidated, closed,* or *closed up:* (S:) *it* (a hole, or rent,) *became repaired.* (Msb.) ___ الْتَأَمَا *They* (two things) *agreed together,* or *became consistent.* (S, Msb.) ___ الْتَأَمَ *It drew, and stuck, together; coalesced;* or *consolidated.* (Mgh.)

لُؤْمَةٌ: see لُؤَمَةٌ.

لُؤَمَةٌ, (S, K,) or لُؤْمَةٌ, (M, IB,) The *whole apparatus,* or *gear, of the plough:* (AHn, S, M, K:) or *its iron* [or *share*] *and its wooden parts:* (M:) or the سِنَّةٌ [or *ploughshare*] *with which the earth is ploughed up, and which, when upon the plough, is termed* عِيَانٌ, pl. عِينٌ: (IAar, TA:) the سِكَّةُ. (IB, TA.) See عِيَانٌ.

رَجُلٌ جَمِيعُ اللَّأْمَةِ: see جَمِيعٌ.

لَئِيمٌ *Mean; ungenerous; sordid; ignoble; base; base-born; contr. of* كَرِيمٌ. (K, &c.) See لَؤُمَ.

أَلَائِمُ الأُمُورِ : see مَدَاقّ.

أَلْأَمُ *Baser,* and *basest;* &c.: see an ex. voce زَكْمَةٌ.

المُلَآءَمَةُ *i. q.* الاجْتِمَاعُ: see اسْتَلَمَ.

رِيشٌ مُتَلَائِمٌ *i. q.*.. لُؤَامٌ. See لَفَتَ.

لأى

بَعْدُ لَأْىٍ *After difficulty,* &c. (Lth, TA.) See an ex. cited voce لَأْيًا ___. بَيَّنَ *With difficulty, trouble, labour,* or *exertion.*

لب

1 لَبَّ [لَبِقَ, originally لَبِبَ,] sec. per. لَبِبْتَ, (S, K,) the most common form of the verb, (TA,) and [لَبَّ, originally لَبُبَ, like حَبَّ, originally حَبُبَ, q. v.,] sec. pers. لَبِبْتَ, aor. يَلَبُّ, (S, K,) in the dial. of El-Hijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. لَبَابَةٌ (S, K) and لُبٌّ and لَبٌّ; (TA;) and لَبَّ, aor. يَلِبُّ, in the dial. of Nejd; like فَرَّ, aor. يَفِرُّ; (TA;) and [لَبَّ], sec. pers. لَبِبْتَ, aor. يَلُبُّ; [contr. to analogy;] (Yz;) and [لَبَّ], sec. pers. لَبُبْتَ, aor. يَلُبُّ; [agreeably with analogy;] (Yoo;) *He was,* or *became, possessed of* لُبٌّ, i. e., *understanding, intellect,* or *intelligence.* See لُبٌّ. (S, K.) It has been said by some (as the authors of the T, the S, &c.) that لَبِبْتَ, aor. تَلَبُّ, has not its like among the class of reduplicative verbs; i. e., in being of the measure فَعُلَ in the pret., and يَفْعُلُ in the aor.: but three similar verbs have been mentioned; namely, شَرُرْتَ, دَمُمْتَ, and عَزُزْتَ الشَّاةُ (meaning the ewe, or goat, became scant in her milk). (TA.) [This, however, is a mistake: the assertion relates to لَبُبْتَ having for its aor. (regularly) تَلُبُّ: see دَمَّ, aor. يَدُمُّ.]) لَبَّ, aor. ; and لَبْلَبَ ; *He* (a goat, and sometimes لبلب is used in the same sense with reference to a buck-antelope,) *uttered a cry,* or *sound, at rutting-time.* (TA.) لَبَّ اللَّوْزَ *He broke the almond and took forth its kernel.* (TA.) ___ لَبَّهُ, (K,) sec. pers. لَبِبْتُ, aor. ـُ , inf. n. لَبٌّ, (S,) *He struck him upon the part called the* لَبَّة; (S, K;) i. e., the *pit above the breast, between the collar-bones; the place where camels are stabbed.* (TA.) لَبَّ, aor. ـُ , *It* (a house) *faced, was opposite to,* or *stood over against,* another house. (Kh, S, K.) See 4.

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2 لبّب , inf. n. تَلْبِيبٌ, *He* (a man warning, or admonishing, a people, and crying out for aid,) *put his quiver and his*

bow upon his neck, and then grasped his own clothes at the upper part of his bosom: ex.

* إِنَّا إِذَا الدَّاعِى ٱعْتَرَى وَلَبَّبَا *

[*Verily we, when a caller comes seeking a kind office, and puts his quiver &c.*]: (Lth:) or لبّب here signifies تَرَدَّدَ: see above. (TA.) ___ *He drew together his garments at his bosom and breast, in altercation,* or *contention, and then dragged him along.* (S, K.) ___ Also, *He put round his neck a rope,* or *a garment, and held him with it.* (TA.) See also 5, and تَلْبِيبٌ لبّب *It* (grain) *got a* لُبّ, or *heart,* (S, K,) *an edible heart.* (TA.) لبّب, inf. n. تَلْبِيبٌ, *He went backwards and forwards,* or *to and fro; went and came:* syn. تَرَدَّدَ. (K.) ISd says, This is related, but I know not what it is. (TA.) See below.

4 **البّ بالمَكَان**, inf. n. إِلْبَابٌ; (ISk, S, K;) and لَبَّ به, [aor. ـُ,] inf. n. لَبٌّ; (Kh, S, K;) *He remained, stayed, abode,* or *dwelt, in the place;* (S, K;) *kept to it.* (S.) Hence, says Fr., the expression لَبَّيْكَ, q. v. infra. (S, K.) ___ البّ عَلَى الأَمْرِ *He kept to the thing,* or *affair.* (TA.) البّ *It* (growing corn, &c.) *had, bore,* or *produced, the edible substance in the grain:* like احبّ. (S.) البّ لَهُ الشَّىْءُ *The thing appeared to him:* syn. عَرَضَ. (K.) أَلْبَبْتُ السَّرْجَ *I made a* لَبَب (or *breast-leather*) *to the saddle.* (TA.) ___ أَلْبَبْتُ الدَّابَّةَ *I put a* لَبَب (or *breast-leather*) *on the beast of carriage;* (S, K;) as also لَبَبْتُهَا, aor. ـُ. (K.)

5 **تلبّبت بمِنْطَقَتِهَا** [app. a mistake for بِمِنْطَقِهَا] *She* (a woman) *put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder.* (TA.) ___ تلبّب *He raised his clothes,* or *tucked them up:* (K:) *he girded himself, and raised,*

or *tucked up, his clothes;* (S;) a signification assigned in the A to لَبَّبَ : *he girded himself with his garment about his bosom;* or *wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised,* or *tucked up, his clothes for fight:* (TA:) *he bound his waist with a rope.* (S, in art. حزم.) ___ تَلَبَّبَ الرَّجُلَانِ *The two men seized each other at the part called* لَبَّة. (TA.) تلبّب الوادى *He took his way through the valley:* and, in like manner, لببوا and استلبّوا *they took their way through it.* (A.)

10 استلبّه *He made trial of his understanding,* or *intelligence.* See لُبٌّ. And see 5.

R. Q. 1 لَبْلَبَةٌ, [inf. n. of لَبْلَبَ,] The *being tender, affectionate, kind,* or *compassionate, to offspring.* (S, K.) ___ لَبْلَبَتْ عَلَى وَلَدِهَا, inf. n. as above, *She* (a ewe) *was tender,* or *affectionate, to her young one, and licked it, when she brought it forth,* (S, K,) *making a sound like* لبْ لبْ. (TA.) ___ See 1. ___ لَبْلَبَ عَلَيْهِ, inf. n. as above, *He was kind,* or *compassionate, to him;* i. e., to a man: *he was kind,* or *affectionate, to him, and aided,* or *succoured, him.* (TA.) لَبْلَبَ *It was separated, dispersed,* or *scattered.* (AA, T, K.) (The inf. n., لبلبة, is explained by تَفَرُّقٌ: but I think it not improbable that this is a mistake for تَرَفُّقٌ; and that the meaning is, *He was gentle, courteous,* or *kind.*]

لَبٌّ inf. n. of لَبَّ he remained, &c. ___ لَبَّيْكَ [*At thy service!* lit., *Doubly at thy service!*] (S, K, &c.) and لَبَّيْهِ [*At his service: &c.*]. (TA.) [See an ex. voce مَرْهُوبٌ. It is used in the present day like our phrase *At thy service,* and may well be thus rendered, or with the addition of *time after time.*] لبّيك is derived from أَلَبَّ [or rather from لَبَّ as syn. with الَبّ] he remained &c. ; and means *I wait intent upon thy service,* or *upon obedience to thee:* (Fr, S, K;) *waiting* [*at they service*] *after waiting;* [i. e., *time after time;*] *and answering* [*thy commands*] *after answering:* (K:) it [i. e. the noun without the annexed

pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in حَمْدًا للّه وشُكْرًا; and the right way would be to say لَبَّا لَكَ; but it is put in the dual number for the sake of corroboration; meaning إِلْبَابًا بكَ بعدَ إِلْبَاب, and إِقَامةً بعدَ إِقَامة, [*waiting at thy service*, or *in attendance upon thee*, or *in thy presence, after waiting*, or *time after time*]. (Fr, S.) [See also the similar expression سَعْدَيْكَ.] Or لَبٌّ signifies the *obeying*, or *serving;* or *obedience*, or *service;* from the original signification of the remaining, staying, abiding, or dwelling, [in a place]: the dual, in the nom. case, is لَبَّان; and in the acc. and gen., لَبَّيْن; and the original meaning of لبيك is *I have obeyed thee*, or *served thee, twice:* [or *I do obey thee, &c.:*] the ن [of لبّين] being elided because of its being prefixed to the pron. (IAar.) Or لبّيك is from the saying دارُ فُلَانٍ تَلُبُّ دارِى the house of such a one faces my house ; (Kh, S, K;) and the meaning is *I present myself before thee*, (or *repair to thee*, K,) *doing what thou likest, answering thee* [*after answering*, or *time after time*]: the ى is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh, S.) Or it means *My love* [*is given*] *to thee;* from the expression امْرَأَةٌ لَبَّةٌ a woman loving (and affectionate, TA,) to her husband : so in the K: but the expression, as related on the authority of Kh, is أُمٌّ لَبَّةٌ; which is confirmed by a verse that he cites. (TA.) Or the meaning is إِخْلَاصِى لَكَ [*My sincere service*, or *the like*, (*is given*) *to thee;*] from the expression حَسَبٌ لُبَابٌ pure nobility, or the like. (K.) Accord. to Yoo, لبّيك is a noun in the sing. number with the pron. annexed to it: this noun is originally لَبَّبٌ, of the measure فَعْلَلٌ: (not of the measure فَعَّلٌ, because this is rare in the language:) the the last ب is changed into ى to avoid the reduplication; and thus it becomes لَبَّىٌ: then the ى, being movent, and immediately preceded by fet-hah, is changed into ا; and it becomes لَبَّا [or لَبَّى, for the ى in this case is called ا]: then, being conjoined with ك in لبّيك, and with ه in لبّيه, its ا is changed into ى; after the same manner as you say إِلَيْكَ and عَلَيْكَ and لَدَيْكَ. (TA.) [But see what here follows.] لَبَّى يَدَيْكَ ___ is a phrase exactly similar to لبّيك, meaning *At the service* (or, lit. *doubly at the service*) *of thy hands!* and this is said, in the S, art. لبى to be at variance with the opinion of Yoo, given above; for, if لبّى were similar to إِلَى &c., being prefixed to a noun, not a pron., it would be لَبَّى يَدَيْكَ, not لَبَّىْ.] Accord. to El-Khattá- bee, لبّى يديك signifies

May thy hands be safe and sound! the desinential syntax being disregarded in the saying يديك, which rightly should be يَدَاكَ, in order that يديك may match in sound with لبيّك: but Z says, that the meaning is, *I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please.* (TA.) ___ In like manner you say لَبَّيْ زَيْدٍ [*At the service* (or *doubly at the service*) *of Zeyd*]. (Msb.) See art. لَبَّ ___. لبى, with kesreh for its termination, like أَمْس and غَاق, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying *At thy service!*]. لَبٌّ *keeping,* or *adhering,* [to a thing]: *remaining,* or *staying.* (K.) ___ *A camel-driver who keeps constantly to the work of driving the camels, not leaving them.* (TA.) ___ رَجُلٌ لَبٌّ *A man who keeps to a thing,* or *affair,* or *business;* as also لَبِيبٌ ; (S, K;) *a man who keeps to his art,* or *craft,* or *trade, not ceasing from it.* (TA.) ___ رجل لَبٌّ طَبٌّ *A man who keeps to business,* [*and is skilful, expert, clever,* or *intelligent*]. (S, TA.) لَبٌّ *One who renders himself near to people by affection and friendship* [or *is friendly and affectionate to them*]: *courteous, polite,* or *affable:* fem. لَبَّةٌ: pl. لِبَابٌ. (TA.) ___ امْرَأَةٌ لَبَّةٌ *A woman who renders herself near by affection*

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and friendship [or *is friendly and affectionate*], *to people;* (S;) *courteous, polite,* or *affable:* (S, K:) *a woman loving to her husband;* (K;) *affectionate to him:* or, accord. to Kh, the expression is أُمٌّ لَبَّةٌ: see لَبٌّ, above. (TA.)

لُبٌّ (S, K) and لُبَابٌ (Msb) of a nut, an almond, and the like, *What is in the inside;* (S;) the *heart,* or *kernel:* (K:) of a palm-tree, the *heart,* or *pith,* called قَلْبٌ or قُلْبٌ. (S, K.) Pl. of the former لُبُوبٌ. (S.) ___ لُبٌّ (S, K) and لُبَابٌ

(TA) *What is pure,* or the *choice,* or *best, part,* of anything: (S, K:) pl. of the former أَلْبَابٌ. (A'Obeyd.) ___ لُبُّ الحِنْطَةِ [*The purest substance of wheat:* see فَالُوذٌ:] (T, L, art. فلذ &c:) [also called لُبَابُ البُرِّ, acc. to Sprenger, Life of Mohammad, (Allahabad, 1851,) p. 24, note 1.] ___ [Hence,] لُبٌّ of a man, (TA,) *Understanding; intellect; intelligence;* or *mind;* syn. عَقْلٌ: (S, K:) the *understanding, &c., that is put into the heart* of a man: so called because it is the choicest or best part of him: or it is not so called unless it is *pure from cupidity,* or *lust, and foul imaginations;* and therefore has a more special sense than عقل: so in the Keshf el-Keshsháf: (TA:) pl. أَلْبَابٌ, and sometimes أُلُبٌّ; (S, K;) like as أَبْؤُسٌ is pl. of بُؤْسٌ, and أَنْعُمٌ of نُعْمٌ; (S;) and أَلْبُبٌ; (S, K;) the last being used, without incorporating the second ب into the first, in case of necessity in poetry. (S.) ___ بَنَاتُ أَلْبُبٍ *Certain veins in the heart; the sources of tenderness, affection, kindness,* or *compassion.* (S, K.) ___ تَأْبَى لَهُ ذٰلِكَ بَنَاتُ أَلْبُبِي [*My tenderness forbids the doing so to him*]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (S.) ___ أَلْقَى عَلَيْهِ بَنَاتِ أَلْبُبِهِ *He loved it.* (L, art. شر.) ___ The following words of the poet,

* قَدْ عَلِمَتْ ذَاكَ بَنَاتُ أَلْبُبِهْ *

signify, accord. to the M, *My intellect knew that.* (TA.) El-Mubarrad read أَلْبِبِهْ in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this.* (S, TA.) ___ If you form a pl. from [the pl.] أَلْبُبٌ, it is أَلَابِبُ; and the dim. n. is أُلَيْبِبٌ. (S.) ___ ذُو لُبٍّ *Possessing, having,* or *a person of, understanding,* or *intelligence:* pl. أُولُوا ٱلْأَلْبَابِ [*persons of understandings*]. (TA.) See also لَبِيبٌ and لُبٌّ ___. مَلْبُوبٌ The *self, substance,* or *essence,* of anything. (TA.) *Poison:* (K:) the *poison of the serpent* is sometimes thus called. (Abu-l-Hasan, L.) لُبٌّ, in the dial. of El-Andalus and El-'Adweh, *A certain beast of prey, resembling the wolf, said by AHei not to exist in other countries.* (TA.)

لَبَبٌ : see لَبَّةٌ. ___ The *breast-girth,* or *thing that is bound over the breast* of a beast, (or a she-camel, S,) *to prevent the saddle from slipping back:* (S, K:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. أَلْبَابٌ: (S, K:) its only pl. (Sb.) ___ فُلَانٌ فِى لَبَبٍ رَخِىٍّ *Such a one is in ample circumstances* (S,) *in the enjoyment of abundance and security.* (TA.) ___ رَخِىٌّ اللَّبَبِ *Having a dilated bosom,* or *heart:* syn. وَاسِعُ الصَّدْرِ. (TA.) *A thin tract,* or *portion, of sand,* (S, K,) *that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth:* (TA:) or *such as is near to an oblong tract of sand:* (T:) or لَبَبٌ كَثِيبٌ signifies *the fore part of a sand-hill.* (TA.) El-Ahmar says, The largest quantity of sand is called عَقَنْقَلٌ; what is less than this, كَثِيبٌ; what is still less, عَوْكَلٌ; what is still less, سِقْطٌ; what is still less, عَدَابٌ; and what is still less, لَبَبٌ. (S.)

لَبَّةٌ and لَبَبٌ The *stabbing-place in an animal;* (S, L, K;) the *middle of the breast:* (L:) the *pit above the breast, between the collar-bones; the place where camels are stabbed:* (see لَبَّةٌ:) or the *bones* [probably a mistake for the *part next above the bones*] *that are above the breast, and below the throat, between the collar-bones, where camels are stabbed:* he who says that it is the pit in the throat errs: (IKt:) [for it is just beneath the throat:] pl. of the former لَبَّاتٌ (S) and لِبَابٌ; and of the latter أَلْبَابٌ. (TA.) Also, both words, (the latter accord. to the S and K, and the former accord. to the TA,) and مُتَلَبَّبٌ, (TA,) The *place of the breast where the necklace* or *collar lies,* or *hangs,* (S, K,) in anything; (S;) [i. e., in a human being or a beast:] or the *pit above it:* (TA:) pl. of أَلْبَابٌ, لَبَبٌ. (S.) Lh mentions the phrase إِنَّهَا لَحَسَنَةُ اللَّبَّاتِ [*Verily she is beautiful in the upper part of the breast*]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

لَبَابٌ (as in the K) or لَبَابَةٌ (as in the L) *A little of pasture,* or *herbage;* (K;) *what is not extensive*

thereof. (AHn.) لَبَاب لَبَاب, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) *No harm, No harm.* Syn. لَا بَأْس. (K.) ISd thinks it to be from a preceding meaning; [that of keeping, or adhering ;] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like نَزَال &c., meaning *keep* with me, and fear not]. (TA.)

هو لُبَابُ قَوْمه [*He is the choice one,* or *best, of his people*]: and in like manner, هُمْ لُبَابُ قَوْمِهِمْ: and هى لُبَابُ قَوْمِهَا. (IJ.) ___ لُبَابُ الإِبِلِ *The best of the camels.* (A.) ___ لُبَابُ الدَّقِيق *The best and purest of flour;* which is *white flour.* (TA, voce لُبَاب ___.) حُوَّارَى *Finely-ground flour,* or *meal.* (TA.) ___ See حَسَبٌ لُبَابٌ ___. لُبٌّ *Pure nobility,* or *the like.* (S, K.)

لَبِيبٌ *A person of understanding,* or *intelligence:* pl. أَلِبَّاءُ. (S, K.) No other broken pl. is formed from it. (Sb.) Fem. with ة. (TA.) See لُبٌّ, and مَلْبُوبٌ. In the following verse of El-Mudarrib Ibn-Kaab,

* فَقُلْتُ لَهَا فِيئِى إِلَيْكِ فَإِنَّنِى *
* حَرَامٌ وَإِنِّى بَعْدَ ذَاكِ لَبِيبُ *

by بعد ذاك is meant مع ذاك; and by لبيب, مُقِيم, (remaining, or staying,) or, accord. to some, مُلَبٍّ, from التَّلْبِيَة: see art. لبى. (S.)

لَبَابَةٌ : see لَبَابٌ.

لِبَابَةٌ *What is worn by the* مُتَلَبِّب [app. meaning *him who girds himself, and raises* or *tucks up his clothes, and arms himself, for fight*]: (TA:) [*A garment which he who prepares himself for fight puts on over other garments.* (Freytag.) App., *A piece of drapery thrown over the upper part of the bosom, and over the shoulders.* See 5.]

لَبِيبَةٌ *A certain garment, like the* بَقِيرَة, q. v. (S, K.)

لَبْلَبٌ and لُبْلُبٌ *Kind, and beneficent, to his family and his neighbours.* (K.)

هُوَ مُحِبٌّ لَهُ بِلَبَالِبِ قَلْبِهِ [*He loves him with the tenderest affections of his heart*]. (TA.)

لَبَالِبُ The *confused noise, and cries,* of sheep or goats. (S, K.)

لَبْلَبَةٌ a word imitative of The *sound which a he-goat makes at rutting-time.* (K.)

لَبْلَابٌ *A certain herb:* syn. حَشِيشَةٌ. (TA.) *A certain plant,* (K,) *that twines about trees:* (S:) [*a species of dolichos,* the *dolichos lablab* of Linn.: accord. to Golius, as from the S, *convolvulus, a herb which as it rises embraces a tree:* and he adds, pecul., the *helxine:* (Diosc. iv., 39, Beith:) either as if لفلاف, from لف; or from the love with which it seems to embrace the tree; whence it is also called عشقة [q. v.], and is a symbol of love which endures after death.] *A well-known herb,* or *leguminous plant,* (بقلة, q. v.,) *used medicinally.* (TA.) See عُصْرٌ.

لَوْلَبٌ *A large quantity of water, which, when the aperture* (مَفْتَحٌ, as in the T; or فَتْحٌ, as in MS. copies of the K; in the CK فُتْحٌ;) [mean-

ing the aperture of the tank or the like] *carries off thereof what it can, and the hole by which it runs out* (صُنْبُورُهُ, meaning the مَثْعَبٌ of the water, TA,) *is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel.* (T, K.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irák are fond of using it. (TA.) [It appears to be from the Persian لُولَهْ, as Golius thinks; and is used in modern Arabic in several other senses; namely, *A tube through which water flows:* the *spout of a ewer, of an alembic, and the like: a cock,* or *tap: a turning pin,* or *peg; a screw: and the like.* Its more appropriate place, I think, would be in an art.

composed of the letters للب (accord. to what is said of مُلَوْلَبٌ in the S, K); or rather, (accord. to its derivation from the Pers.,) لولب.] Pl. لَوَالِبُ. (TA.)

أُلْبُوبٌ [and also, accord. to Golius, أَلْبُوبٌ,] The *kernel of the stone of the* نَبِق [or *fruit of the lote-tree*]. (K.) It is sometimes eaten: (TA:) and is also called صَلَّامٌ. (TA in art. صلم.)

مُلَبٌّ : see next paragraph.

مُلْبَبٌ and مُلَبٌّ (K: the former on the authority of ISk; but Ibn-Keysán says that it is wrong; and that the latter is the right: S:) and مَلْبُوبٌ (IAar, K) A beast of carriage *furnished with a* لَبَب, or *breast-leather.* (S, K.)

مَلْبُوبٌ *Characterized by understanding,* or *intelligence.* (K.) ___ See preceding paragraph.

تَلْبِيبٌ The *portion of the clothes that is at the part called* لَبَب: a subst., like تَمْتِينٌ: (K:) pl. تَلَابِيبُ. (TA.) ___ أَخَذَ بِتَلْبِيبِهِ *He drew together his clothes at the bosom, and seized him, dragging him along:* (T:) *he took him by the* لَبَّة: you also say اخذ بِتَلَابِيبِهِ. (TA.) See also 2 and 5.

لبأ

1 **لَبَأَهَا**, (S, K,) aor. ـَـ, inf. n. لَبْءٌ; (S;) and التبأها ; (TA;) *He milked her;* (K;) i. e., a ewe: (TA:) or *he milked the biestings from her.* (S, L.) ___ لَبَأَ اللَّبَأَ, inf. n. لَبْءٌ, *He milked the biestings.* (TA.) ___ لَبَأَتْ (in some copies of the K, erroneously, لبّأت, TA,) and البأت , *She* (a ewe, S,) *suckled* her young one *with her biestings:* (S, K:) or *she* (a ewe) *stood up to suckle* her young one *with her biestings.* (AHát.) ___ لَبَأَ, (S, K,) inf. n. لَبْءٌ; and لبّأ (TA) and البأ ; (K;) *He fed* people &c. *with biestings.* (S, K.) ___ The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to the first of truffles. (TA.) ___ Also, لَبَأَهُمْ *He prepared biestings for them.* (TA.) ___ لَبَأَ اللَّبَأَ, (K,) inf. n. لَبْءٌ; (TA;) and البأ ; (K;) *He prepared* (TA) *and cooked* (K) *biestings.* (K, TA.) ___ لَبَأَ, (TA,) inf. n. لَبْءٌ, (K,) *He watered* (K) a young palm-tree (TA) *for the first time* (K) *after planting it.* (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

2 **لبّأت**, (K,) inf. n. تَلْبِيءٌ, (TA,) *She* (a camel, TA) *had biestings in her udder.* (K.) ___ See 1. ___ لبأ فُلَانٌ مِنْ هٰذَا الطَّعَامِ, inf. n. تَلْبِيءٌ, *Such a one took much of this food.* (ISh.) لبّأ بِالحَجِّ, (S, K,) inf. n. تَلْبِئَةٌ, (S,) *i. q.* لَبَّى. (S, K.) The latter is the original word: (S:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.)

4 **البأت** *She* (a ewe, or goat, M, TA,) *excerned,* or *yielded,* or *emitted* [either *into,* or *from, her udder*] *her biestings.* (M, K.) ___ أَلْبَؤُوا *Their biestings became abundant.* (S.) ___ See 1, in two places. ___ البأ *He supplied* a person *with biestings as a travelling-provision.* (K.) ___ البأ, inf. n. إِلْبَاءٌ, *He bound,* (K,) or *directed,* (S,) a kid, (AZ, S,) or a young camel, (K,) *to the extremity of the*

mother's teat, that it might suck the biestings. (AZ, S, K.) ___ البأه بريقه (in a trad. respecting the birth of El-Hasan the son of 'Alee) *He poured his saliva into his mouth,* as the first milk is poured into the mouth of an infant. (TA.)

8 **التبأ** and استلبأ *It* (a young one) *sucked* its mother. (S, K.) The latter is said of a kid when it sucks of its own accord. (S.) ___ التبأ *He drank biestings.* (TA.) ___ بنو فلان لا يلتبئون فتاهم ولا يتغبّرون شيخهم *The sons* (or *tribe*) *of such a one do not marry their youth when young, nor their sheykh when old,* from desire of offspring. (TA.) [See also art. غبر.]

لَبَأٌ *Biestings;* or *the first milk* (S, K) *at the time of bringing forth young;* (Lth, S;) *before it becomes thin:* (IHsh) what issues after this being called فَصِحٌ: (TA:) it is *at most three milkings, and at least one milking.* (AZ.) [See also إِنْفَحَة.]

لَبْأَةٌ and لُبَأَةٌ and other forms, see لَبُؤَةٌ.

لَبُؤٌ *A lion:* (L:) but almost obsolete, or rarely used. (L, TA.)

لَبُؤَةٌ (Th, S, K, the most approved form, Yoo,) and لَبْأَةٌ and لَبَاءَةٌ and لُبَأَةٌ (K) and لَبْوَةٌ (ISk, S, K, in the dial. of El-Hijáz, TA,) and لَبْوَةٌ and لَبَةٌ and لُبَوَةٌ and لَبَاةٌ (K) *A lioness.* (K.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the L. (TA.) Pl. (of لَبُؤَةٌ, TA,) لُبُؤٌ [or this is a quasi-pl. n., or a coll. gen. n.] and (of [لَبْأَةٌ and] لَبَاةٌ, (TA,) لَبْآتٌ [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if لَبَاةٌ be a word of a particular dial., not formed by alleviation of hemzeh from لَبْأَةٌ, its pl. is لَبَآتٌ,] and (of لُبَأَةٌ, TA,) لُبَأٌ and (of لَبْوَةٌ, TA,) لَبُوَاتٌ (K, accord. to the TA, but accord. to MF لَبْوَاتٌ). [These plurals, with their corresponding singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: لَبْآتٌ and لُبُوءٌ and لُبُؤٌ and لَبُوَاتٌ.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.)

نَاقَةٌ مُلَبِّئٌ *A camel* (TA) *having biestings in her udder.* (K.)

عِشَارٌ مَلَابِئُ (in the CK مُلَابِئٌ) *Camels near to bringing forth.* (S, K.) [See عُشَرَآءُ.]

بَيْنَهُمُ الْمُلْتَبِئَةُ *There is fellowship and confidence between them;* one not concealing from another. (El-Ahmar.)

لبت

1 **لَبَتَ يَدَهُ**, (aor. ـُـ , inf. n. لَبْتٌ, TK,) *He twisted,* or *wrung, his hand,* or *arm.* (L, K.) ___ لَبَتَ فُلَانًا *He struck,* or *beat, such a one on his chest and belly and flanks, with a staff* or *stick.* (K, TA.)

لَبَاتَ dial. of Himyer for لَا بَأْسَ. (Sh, T.)

لبث

1 **لَبِثَ**, aor. ـَـ , inf. n. لَبْثٌ (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعَلَ is, accord. to rule, of the measure فَعَلٌ, S,) and لَبِيثٌ (agreeably with analogy, occurring in a verse of Jereer, S,) and لَبَاثٌ (S, K) and لُبْثٌ (which is the first form given by ISd) TA, [and the most common,]) and لُبَاثٌ and لَبَاثَةٌ and لَبِيثَةٌ, (K,) which are all contr. to analogy, (TA,) and لُبْثَانٌ, (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سحبان, but this I suppose to be a mistake for سُبْحَانٌ,] or لُبْثٌ and لَبَاثٌ are substs., (Msb,) *He tarried; paused; tarried and waited* or *expected; was patient, and tarried and waited* or *expected:* (S, K:) *he tarried; remained; stayed; stopped; paused;* (ISd, Msb;) as also تلبّث ; (Msb;) بِمَكَانٍ *in a place:* (ISd, Msb:) or تلبّث signifies *he waited;* or *paused;* syn. تَوَقَّفَ (K) ___ مالَبِثَ أَنْ فَعَلَ كَذَا وَكَذَا *He delayed not,* or *was not slow, to do,* or *in doing, such and such things.* (TA, and the other lexicons passim. ___ اِلْبَثْ عَنْ فُلَانٍ *Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement,* or *opinion.* (A.)

2 **لَبَّثَ** see 4.

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4 **ألبثه**; and لبّثه, inf. n. تَلْبِيثٌ; *He made him to tarry; to tarry and wait,* or *expect; to be patient, and tarry, and wait,* or *expect.* (S, K.)

5 **تَلَبَّثَ** see 1.

10 استلبثه *He deemed him,* or *it, slow,* or *tardy.* (K, TA.)

لُبْثٌ and لَبَاثٌ (Msb) *A tarrying; a staying; a stopping:* (Msb:) and لُبْثَةٌ *a loitering; tarrying; staying; waiting; pausing in expectation.* (K.) ___ هو قَلِيلُ اللَّبَاثِ, and اللُّبْثَةِ, [*He tarries,* or *stays, little*]. (A.) ___ الماءُ إذا طَالَ لُبْثُهُ ظَهَرَ خُبْثُهُ [*When water remains long stagnant, its corruptness,* or *impurity,* or *foulness, becomes apparent*]. (A.)

لَبِثٌ : see لَابِثٌ. ___ *Slow; tardy; late.* (Fr.)

لَبْثَةٌ *A single act of tarrying, staying,* or *stopping.* (Msb.)

لُبْثَةٌ : see لُبْثٌ.

لِبْثَةٌ *A mode,* or *manner, of tarrying, staying,* or *stopping.* (Msb.)

لَبَاثٌ : see فَرَسٌ لَبَاثٌ ___ لُبْثٌ *A slow horse:* so in some copies of the K: but correctly, قَوْسٌ لَبَاثٌ, as in the L, *a slow bow,* accord. to AHn. (TA.)

خَبِيثٌ لَبِيثٌ نَبِيثٌ are said conjointly: so in the K: or نَجِيثٌ لَبِيثٌ: so in the L. (TA.)

لَبِيثَةٌ من النَّاسِ *A company,* or *an assembly, of people of different tribes;* (K;) [as also لَوِيثَةٌ].

لَابِثٌ and لَبِثٌ *Tarrying; tarrying and waiting,* or *expecting; being patient, and tarrying, and waiting,* or *expecting:* (S, K:) the former word is the more approved. (Fr.)

لبج

1 لَبَجَ *He beat, struck,* or *smote,* another with a staff, or stick: (K:) or *he beat, struck,* or *smote, continuous, but softly.* (TA.) ___ لَبَجَ به الأَرْضَ, aor. ـُ , *He threw him down upon the ground:* (S, K:) like لَبَطَ. (S.) ___ لَبَجَ بنفْسه *He* (a camel) *fell down upon the ground.* (TA.) ___ لَبَجَ بنفْسه الأَرْضَ فنَامَ *He threw himself down upon the ground and slept.* (AHn.) ___ لُبِجَ به, (like عُنِىَ, [pass. in form but neuter in signification,] K, inf. n., لَبْجٌ, TA,) *He became prostrated,* or *fell down in a fit of epilepsy,* syn. صُرِعَ; (S, K;) *fell down from a standing posture:* as also لُبِطَ به. (S.) ___ لُبِجَ *He* (a camel, or a man,) *fell down upon the ground by reason of disease* or *fatigue.* (TA.)

لَبِيجٌ A man, or a camel, *falling,* or *fallen, down upon the ground by reason of disease* or *fatigue.* (TA.) ___ بَرْكٌ لَبِيجٌ *Camels laying on their breasts with folded legs around a tent:* (K:) or *all the camels of the tribe so lying around the tents, as though thrown down upon the ground.* (S.) ___ لَبِيجٌ *Remaining, staying, abiding,* or *dwelling.* (AHn.)

لبخ

لَبَخٌ, (L, K,) or لِبْخٌ, (as mentioned by AHn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with ة, The *persea* of Theophrastus and Dioscorides; (De Sacy, Relation de l'Egypte par Abd-Allatif, in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AHn, by a man acquainted with it, as growing at Ansinè, in Upper Egypt, as *a kind of large tree, resembling the* دُلْب [or *plane-tree*], *having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it* [meaning the saw-dust] *makes blood to flow from the nose of him who saws it: it is sawn into planks, and a plank of it obtains the price of fifty deenárs: it is used in the building of ships: they assert that if two planks of it be strongly attached together, and put in water for a year, they unite, and form one plank:* in the T it is not said that they are put in water for a year, nor for less, nor for more: *some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that* [*the fruit of*] *it was eaten, without injuring:* Ibn-Beytár mentions it. (L, and parts also in the K.) The n. un. is also explained as the name of *a certain great tree, like the* أَثْأَبَة, or *greater, the leaves of which resemble those of the walnut-tree* (الجَوْز), *having a fruit like that of the* حَمَاط, *bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains.* (AHn, L.) [In a verse cited by AHn, the coll. appellation of this latter tree is read لَبَخ, with fet-h to the ل and ب.] [The name of لَبَخ is now given in Egypt to a kind of acacia; the *mimosa lebbeck* of Linnæus: and لَبَخُ الجَبَل, to the *menispermum leæba* of Delile; the *leæba* of Forskal. See also لُبَاجٌ.]

لُبَاخٌ : see لُبَاخِيَّةٌ.

لُبُوخٌ *Fleshiness of the body.* (K.)

لَبِيخٌ A *fleshy* man. (L, K.)

لُبَاخِيَّةٌ A *fleshy* woman: (L, K:) *bulky,* or *corpulent: tall, and large in body:* (L:) *perfect* [*in body* or *make*]: as though it were a rel. n. from اللُّبَاخ , [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لَبْخ, or لَبَخ, or the name of a place]. (S, L.)

لبد

1 **لَبَدَ**, aor. ـَ, inf. n. لَبَدٌ, *It* (a thing) *stuck, clave,* or *adhered.* (Msb.) ___ لَبَدَ بالأَرْضِ, aor, ـُ, inf. n. لُبُودٌ; (S, L;) and البد بها; (L;) and تلبّد بها; (S;) *It* (a thing) *stuck, clave,* or *adhered, to the ground.* (S, L.) ___ تلبّد بالأَرْضِ *He* (a bird) *lay upon his breast, cleaving to the ground.* (S, L, K.) ___ *He clave to the ground, concealing his person.* (A.) ___ Hence the proverb تَلَبَّدِى تَصَيَّدِى, [for تَتَصَيَّدِى, *Cleave thou* (addressed to a female) *to the ground: thou wilt take,* or *catch,* or *snare,* or *entrap, game*]. (A.) ___ Hence also, تلبّد *He remained fixed,* or *steady, and looked,* or *considered.* (A.) ___ لَبَدَ بالمكَان, (L, K, *) aor. ـُ, inf. n. لُبُودٌ; and لَبَدَ, aor. ـَ, inf. n. لَبَدٌ; (L, K;) and البد ; (S, L, K;;) *He remained, continued, stayed, abode,* or *dwelt, in the place;* (S, L, K; *) *and clave to it.* (L, K. *) ___ لَبَدَ عَلَى عَصَاهُ, inf. n. لُبُودٌ, *He* (a pastor) *leaned upon his staff, remaining fixed to his place.* (L.) ___ لَبَدَ, aor. ـَ, (S, L,) inf. n. لَبَدٌ, (S, L, K,) *He* (a camel) *became choked by eating much of the plant called* صلّيان, *suffering a contortion in the* [*part of the chest called*] حيزوم *and in the* [*part of the throat called*] غَلْصَمَة: (ISk, S, L, K: *) or *had a complaint of the belly from eating of the* قَتَاد [or *tragacantha*]. (AHn, L.) ___ See 4.

2 **لبّده**, inf. n. تَلْبِيدٌ, *He stuck it, one part upon another, so that it became like* لِبْد [or *felt*]. (Msb.) ___ لبّد الصُّوفَ *He made the wool into* لِبْد [i. e., *a compact and coherent mass;* or *felt*]. (A.) [And *He,* or *it, rendered the wool coherent, compact,* or *matted.*] ___ لبّد الأَرْضَ, (inf. n. تَلْبِيدٌ, L,) *It* (rain, S, A, or a scanty rain, L,) *rendered the ground compact, so that the feet did not sink in it.* (S, * A, * L.) ___ لبّد, (L,) or لبّد شَعَرَهُ, (L, Msb,) inf. n. تَلْبِيدٌ, (S, L, Msb,) *He* (a pilgrim, S, L, Msb, in the state of إِحْرَام, S, L,) *put upon his head some gum,* (A 'Obeyd, S, L, K,) or خِطْمِى or *the like,* (Msb,)

or *honey,* (A 'Obeyd, L,) or *something glutinous,* (L,) *in order that his hair might become compacted together,* (A 'Obeyd, S, L, Msb, K,) *to preserve it in the state in which it was,* (S, * L,) *lest it should become shaggy,* or *dishevelled, and frowzy,* or *dusty,* (S, L, Msb,) or *lousy,* (A 'Obeyd, L,) *during the state of* احرام. (S, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies *He shaved the whole of his hair.* (L.) لَبَّدَ عَجَاجَتَهُ: see art. عج.

4 **أَلْبَدَ**: see 1. ___ البد شَيْئًا بِشَىْءٍ *He stuck a thing to a thing;* (K;) as also لَبَدَهُ, inf. n. لِبْدٌ: (TA:) or *he stuck a thing firmly to a thing.* (L.) ___ *He put the milking-vessel close to the udder* [lit., *stuck* it *to the udder*] in order that there might

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be no froth to the milk. (TA, art. البد ___.) نفج *He* (a camel) *struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts.* (S, L.) ___ البد بصره *His sight,* or *eye,* (meaning that of a person praying,) *remained fixed upon the place of prostration.* (K.) ___ البد *He lowered,* or *stooped,* his head, *in entering* (A, K) *a door.* (A.) البد السَّرْجَ; (S, IKtt, K;) and لَبَدَهُ, inf. n. لِبْدٌ; (IKtt;) *He made for the saddle a* لِبْدٌ [or *cloth of felt to place beneath it*]: (S, IKtt, K:) and in like manner, البد الخُفَّ, and لَبَدَهُ, *he made a* لِبْدٌ [or *lining of felt?*] *for the boots.* (IKtt.) ___ البد الفَرَسَ *He bound upon the horse a* لِبْدٌ [or *saddle cloth,* or *covering of felt*]: (S, K:) or *put it upon his back.* (A.) ___ البدت الإِبِلُ *The camels put forth their soft hair* (S, L, K) *and their colours,* (S, L,) *and assumed a goodly appearance,* (L,) *and began to grow fat,* (S, L, K,) *by reason of*

the [*season,* or *pasture, called*] ربيع: (S, L:) as though they put on أَلْبَاد [or felt coverings]. (L.) ___ البد القربة *He put the water-skin into a* جوالق [or *sack*]: (K:) or *into a* لَبِيد, or *small* جوالق: (S:) the لَبِيد is a لِبْد [or *covering of felt*] which is sewed upon it. (L.)

5 **تَلَبَّدَ** see 1. ___ تلبد *It* (wool, A, L, K, and the like, K, as common hair, A, L, and the soft hair of camels or the like, L,) *became commingled, and compacted together,* or *matted, coherent;* (S, * A, * L, K;) as also التبد . (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning *It caked,* or *became compacted,* upon the ground &c.] ___ *It* (the ground, L, or the dust, or the sand, A,) *became compact, so that the feet did not sink in it,* by reason of rain. (S, * A, * L.) ___ [Also, app., *He shrank, by reason of fear:* see هبيت: in the present day it is used to signify *he hid,* or *contracted, himself, by reason of fear,* or *for the purpose of practising some act of guile.*]

8 **التبدت الشَّجَرَةُ** *The tree became dense,* or *abundant, in its foliage.* (S, L, K.) ___ التبد الورقُ *The leaves became commingled, and compacted together.* (S, L, K.) See 5.

لِبْدٌ *Hair* or *wool commingled, and compacted together,* or *coherent;* [*felt;*] (L, Msb, K;) as also لِبْدَةٌ ; (L, K;) or this is a more particular term; [meaning *a portion of such hair* or *wool; a piece of felt;*] (S, Msb;) and لُبْدَةٌ : (L, K:) pl. of لِبْدٌ, (or of لبدة, as though the ة were imagined to be elided, M,) لُبُودٌ (S, A, L, K) and أَلْبَادٌ. (L, K.) ___ لِبْدٌ *A well-known kind of carpet* [*and cloth, made of felt*]. (L, K.) ___ لِبْدٌ [or لِبْدَةٌ, (S, art. وثر,)] *What is beneath the saddle;* [*a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle*]. (S, * L, * K.)

لَبَدٌ *Wool.* (S, K.) Hence the saying مَا لَهُ سَبَدٌ وَلَا لَبَدٌ *He has neither hair nor wool:* (S:) or, *neither what has hair nor what has wool:* or, *neither little nor much:* (TA:) or, *he has not*

anything: (S:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying (TA.) See also سبد.

لبد [app. لَبَدَ] *Compact,* or *cohering,* ground, upon which one may walk, or journey, quickly. (L.)

لَبَدٌ (S, K) and لُبَدٌ, (S, A, L, K,) the former of which is preferable, accord. to A'Obeyd, (S,) One *who does not travel,* (S, L,) *nor quit his abode,* (S, * L, K,) or *place,* (A,) *nor seek sustenance.* (L, K.) Hence, (A,) the last of Lukmán's [seven] vultures [with whose life his own was to terminate] was called لُبَدٌ, (S, A, L, K,) because he thought that is would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (S, L.) ___ Also لُبَدٌ A man *who does not quit his camel's saddle.* (L.)

لُبَدٌ (S, L) and لَبَدٌ, which is pl. of لُبْدَةٌ, (L,) and لُبَّدَى, (L, K,) and لَبْدَةٌ, and لُبْدَةٌ, (L,) A number of men *collected together,* (S, L, K,) *and* [*as it were*] *compacted, one upon another:* so the first and second of these words, accord. to different readings, signify in the Kur., lxxii., 19: (L:) or لَبَدٌ signifies *collected together like locusts,* (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of لُبْدَةٌ, (L,) which signifies *a locust.* (K.) [See a verse cited voce لُبَدٌ مالٌ ___.] صَابَ, (S, A, K, &c.,) and لُبَّدٌ, (Aboo-Jaafar, K,) and لُبُدٌ, (El-Hasan and Mujáhid,) and لُبْدٌ, (Mujáhid,) *Much wealth;* (S, K, &c.;) so in the Kur., xc., 6; (S, TA;) as also لَابَدٌ: (K:) or *wealth so abundant that one fears not its coming to an end:* (A, L:) some say that لُبَدٌ is a pl., and that its sing. is لُبْدَةٌ: others, that it is sing., like قُثَمٌ and أَمْوَالٌ: حُصَمٌ and مَالٌ are sometimes used in the same sense: لُبَّدٌ seems to be pl. of لَابَدٌ: (L:) so is لُبُدٌ, and so لُبْدٌ: (El-Basáïr:) also, مال لَبَدٌ, which is accord. to the reading of Zeyd Ibn-'Alee and Ibn-'Omeyr and 'Ásim, signifies *collected wealth;* لَبَدٌ being pl. of لُبْدَةٌ. (TA.) See لُبَدٌ.

لُبْدَةٌ The *mass of hair between the shoulderblades of the lion,* (S, A, K,) *intermingled, and compacted together:* (A:) and *the like upon a camel's hump:* (T, L:) pl. لَبَدٌ. (S.) Hence the proverb, هُوَ أَمْنَعُ مِنْ لُبْدَةِ الأَسَدِ [*He,* or *it, is more unapproachable,* or *inaccessible, than*

the mass of hair between the shoulder-blades of the lion]. (S, A.) Hence also ذُو لِبْدَةٍ is an appel-lation of the lion; (T, S, A, K;) and so ذُو لِبَدٍ. (T, A,) ___ See لِبْدٌ and لُبَدٌ.

لُبْدَةٌ : see لُبَدٌ.

نَاقَةٌ لَبَدَةٌ *A she-camel choked by eating much of the plant called* صِلِّيَان: pl. لَبَادَى: [see لَبَدَ:] (S:) or إِبِلٌ لَبَدَةٌ, and لَبَادَى, *camels having a complaint of the belly from eating of the* قَتَاد [or *tragacantha*]: and in like manner you say نَاقَةٌ لَبَدَةٌ. (AHn, L.)

لَبِيدٌ *A* جُوَالِق [or *sack*]: (K:) or *a small* جُوَالِق: (S, IKtt, L:) or *a large* جُوَالِق: *a* لِبْدٌ [or *covering of felt*] *which is sewed upon a* قِرْبَة [or *water-skin*]. (L.) ___ Also, (K,) or لَبِيدَةٌ, (L,) *A* [*fodder-bag of the kind called*] مِخْلَاة. (L, K.)

لَبَّادٌ *A maker,* or *manufacturer, of* لِبْدٌ [i. e., *hair* or *wool commingled, and compacted together;* or *felt*]. (K.)

لُبَّادَةٌ *A garment of felt* (مِنْ لِبْدٍ, S, or لُبُودٌ, L, K,) *worn on account of rain,* (S, L, Msb, K,) *to protect one therefrom:* (TA:) *a garment of the kind called* قَبَآء. (L.)

لُبَّادَى : see لُبَدٌ.

لَابِدٌ see اللَّابِدُ ___. لُبَدٌ, and المُلْبَدُ , and أَبُو لُبَدٍ, and أَبُو لِبَدٍ, *The lion.* (K.)

مُلْبَدٌ A horse *having a* لِبْدٌ [or *saddle-cloth,* or *covering of felt*] *bound upon him.* (S.) ___ See اللَّابِدُ, and مُلْبِدٌ.

مُلْبِدٌ A camel (L, K) or stallion-camel, (T, L,) *striking his thighs with his tail,* (L, K,) *and making his dung to stick to them.* (L.) ___ A man *cleaving to the ground, and making himself*

inconspicuous: (TA:) a man *cleaving to the ground by reason of poverty.* (A.) ___ مُلْبِدٌ, or مُلْبَدٌ, applied to a tank, or cistern: see مُبْلِدٌ.

مُلَبِّدٌ *Scanty rain* [*that renders the soft ground compact, so that the feet do not sink in it*]. (L.)

خُفٌّ مُلَبَّدٌ, and مَلْبُودٌ, *A pair of boots made of* لِبْدٌ [or *felt*]. (A.) See also 4.

مَلْبُودٌ A he-goat *compact in flesh.* (L.) ___ See preceding paragraph.

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لبس

1 لَبِسَ الثَّوْبَ, aor. ـَـ, inf. n. لُبْسٌ (S, M, A, Msb, K) and لِبَاسٌ, (M,) [*He put on*, or *wore, the garment.*] You also say, الْبَسْ عَلَيْكَ ثَوْبَكَ [*Put on thee thy garment*]. (M.) And لَبِسَ السِّلَاحَ [*He wore*, or *put on, the weapon*, or *weapons*]. (S, K, in art. سلح, &c.) [See also 5.] ___ لَبِسَ الحَيَآءَ لِبَاسًا [*He put on pudency as a garment;*] *he protected himself by pudency.* (IKtt.) ___ لَبِسَ لَهُ أُذُنَهُ *He feigned himself inattentive to him*, or *heedless of him.* (M. [See also أُذُنٌ.]) And لَبِسْتُ عَلَى كَذَا أُذُنِى *I was silent respecting such a thing, and feigned myself deaf to it.* (A.) [*Contr. of* لَبِسَ ٱمْرَأَةً ___.] نَشَرْتُ لَهُ أُذُنِى *He had the enjoyment of a woman*, or *wife*, [meaning, *of her converse and services,*] *for a long time.* (K, TA.) And لَبِسَ فُلَانَةَ عُمْرَهُ *He had such a girl*, or *woman, with him during the whole period of his youth.* (K, TA.) And لَبِسَ النَّاسَ *He lived with the people.* (A.) And لَبِسَ قَوْمًا *He lived*, or *enjoyed, a period of time*, or *a long period of time*, (دَهْرًا,) *with the people.* (K, * TA.) [And لَبِسَ أَبَاهُ, which is explained in the TA by مَلَّهُ, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مُلِّيَهُ, and the meaning, *He enjoyed long life with his father:* or *he lived the period that his father lived:* or *he lived with his father all his* (the latter's) *life:* see a verse of Ibn-Ahmar cited voce أَبْلَى in art. بلو. See also a verse of El-'Ajjáj cited voce خَلَجَ.] You say also, لَبِسْتُ فُلَانًا *I took*, or *chose, such a one particularly*, or *specially, as a friend* or *companion.* (Er-Rághib in TA art. بطن.) And الْبَسِ النَّاسَ عَلَى قَدْرِ أَخْلَاقِهِمْ *Consort thou with men* [*according to their natural dispositions*]. (A, TA.) And لَبِسْتُ فُلَانًا عَلَى مَا فِيهِ *I tolerated such a one, and accepted him,* [*and continued to associate with him, notwithstanding what was in him.*] (A, TA.)

لَبَسَ عَلَيْهِ الأَمْرَ, (S, M, A, Msb, K,) aor. ـِ , (S, M, Msb, K,) inf. n. لَبْسٌ, (S, M, Msb,) *He made,* or *rendered, the thing,* or *case,* or *affair, confused to him:* (S, M, Msb, K:) and لَبَّسَهُ , (A, Msb,) inf. n. تَلْبِيسٌ, (S, K,) signifies the same in an intensive degree: (S, * Msb, K: *) or the former signifies either as above, or *he concealed the thing,* or *case,* or *affair, from him:* (R, MF:) and [in like manner] تَلْبِيسٌ is *syn. with* تَدْلِيسٌ, (K,) or is *similar thereto:* (S:) and the former also signifies *he made,* or *rendered, the thing,* or *case,* or *affair, dubious to him;* (TA;) [as also لَبَّسَهُ : both signify *he involved the thing,* or *case,* or *affair, in confusion,* or *doubt, to him:* and *he concealed, disguised,* or *cloaked, it to him.*] It is said in the Kur., [vi. 9,] وَلَلَبَسْنَا عَلَيْهِم مَا يَلْبِسُونَ *And we would make confused to them what they make confused:* (S, Msb:) or *make dubious to them what they make dubious,* and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا ٱلْحَقَّ بِٱلْبَاطِلِ *And do not ye confound the truth with falsity.* (Ibn- 'Arafeh.) And again, [vi. 82,] وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ *And have not mixed up their belief with polytheism.* (TA.) And again, [vi. 65,] أَوْ يَلْبِسَكُمْ شِيَعًا *Or to confuse your case,* [*making you to be of different parties,*] *with the confusion of discordance and of agreement.* (TA.) You say also, لَبَسَنِى, meaning, *He,* or *it, made me to become confounded,* or *in doubt,* (جَعَلَنِى أَلْتَبِسُ,) *respecting his case,* or *affair.* (TA, from a trad.)

2 **لَبَّسَ** see 4: ___ and see also لَبَسَ, in three places. [تَلْبِيسٌ, alone, often signifies The *involving a thing in confusion,* or *doubt:* and the *practising concealment,* or *disguise.*] See also 8.

3 **لابس الرَّجُلَ** , [inf. n. مُلَابَسَةٌ and لِبَاسٌ,] *He mixed, consorted,* or *held social intercourse, with the man;* syn. خَالَطَهُ. (M, A, Msb. *) [Hence, app., it is said that] اللِّبَاسُ signifies, (K,) or is from المُلَابَسَةُ, which signifies, (Ibn-'Arafeh) The *mixing one's self and congregating:* or *the being mixed and*

congregated. (Ibn-'Arafeh, K.) You say, لَا بَسْتَهُ حَتَّى عَرَفْتُ دُخْلَتَهُ *I mixed with him* [*until I knew his mind,* or *inward state* or *circumstances*]. (A.) And لَا بَسْتَهُ [alone] signifies *I knew his mind,* or *inward state* or *circumstances.* (S, K.) ___ لابس الأَمْرَ, and لابس عَمَلَهُ: see 5. ___ [مُلَابَسَةٌ often signifies *A close,* or *an intimate, connexion* between two things.] See also 8.

4 **البسهُ الثَّوْبَ** [*He put on him,* or *clad* or *decked him with, the garment,* and so, vulg., لبّسهُ]. (M, Msb.) ___ البسهُ also signifies *He,* or *it, covered him,* or *it:* (K:) or *overspread him,* or *it;* i. e. *covered the whole thereof.* (AA.) You say, الحَرَّةُ الأَرْضُ الَّتِى أَلْبَسَتْهَا حِجَارَةٌ سُودٌ [*The* حرّة *is ground which black stones have covered,* or *covered the wholly*]. (TA.) And أَلْبَسَتِ السَّمَآءُ السَّحَابُ. (TA,) or أَلْبَسَ, (AA,) [*The clouds covered the sky,* &c.;] but you do not say, لَبِسَ السَّمَآءُ السَّحَابَ. (AA.) And أَلْبَسَنَا اللَّيْلُ [*The night covered us,* &c.]; but not لَبِسَنَا اللَّيْلُ. (AA.) And البسهُ الشَّبَابُ: see 1 in art. غطو and أَلْبَسَتِ الأَرْضُ. غطى *The land became covered by plants,* or *herbage.* (M.) See also 8.

5 **تلبّس بالثَّوْبِ** (S, K) *He clad himself* [lit. mixed himself, being explained by إِخْتَلَطَ,] *with the garment.* (K.) You say, تلبّس بلباسٍ حسنٍ and لباسًا حسنًا [*He clad himself with goodly clothing*]. (A, TA.) ___ [Hence,] تلبّس بالأَمْرِ (S, K) [and التبس به] *He employed, busied,* or *occupied, himself* [lit. *mixed himself*] *with the affair; engaged in it; entered into it; became involved in it,* or *implicated in it;* (K;) and [in like manner] لَابَسَ الأَمْرَ, syn. خَالَطَهُ. (S, K. *) You say also, لَابَسَ عَمَلَهُ and التبس به and تلبّس به [*He employed, busied,* or *occupied, himself with his work,* or *the like*]. (A, TA.) [See 8.] ___ تلبّس الطَّعَامُ باليدِ *The food stuck to the hand.* (K.) ___ تلبّس بِى الأَمْرُ *The thing,* as, for instance, love, *mingled with me, and clung to me.* (M.) [See an ex. in a verse cited voce عَطْفَةٌ.]

8 **التبس** *It* (spun thread) *became entangled.* (Lth, Az, Sgh, in TA, art. عسر.) ___ *It* (a thing, or an affair, or a case)

became [*involved, complicated,*] *confounded,* or *confused,* (S, M, Msb, *) *and dubious;* (S, Msb;) as also أَلْبَسَ , (TA,) and لَبَّسَ , which last belongs to the class of بَيَّنَ in the phrase

* قَدْ بَيَّنَ الصُّبْحُ لِذِى عَيْنَيْنِ *

(M, TA.) [You say, التبس الشَّىْءُ بِشَىْءٍ آخَرَ *The thing became confounded with another thing;* as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ.] And التبس عَلَيْهِ الأَمْرُ *The thing,* or *affair, became confused and dubious to him.* (S.) And جَعَلَنِى أَلْتَبِسُ فِى أَمْرِهِ [*He,* or *it, made me to become confounded,* or *in doubt, respecting his case,* or *affair*]. (TA.) And الْتُبِسَ بِى *I was,* or *became, disordered in my mind.* (K, * TA, from a trad.) ___ التبس بعمله &c.: see 5. ___ الْتَبَسَتْ به الخيل *The horsemen overtook him.* (A, TA.) ___ [التبس به also signifies *He,* or *it, made it to be,* or *had it, as an accompaniment,* or *an adjunct.* Hence, one of the uses of the preposition بِ is explained by some as being لِلْالْتِبَاسِ: by others, لِلْمُلَابَسَةِ , or لِلْمُصَاحَبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. توج, that in the phrase التَّمَاثِيلُ بالتيجان the effigies with the crowns upon pieces of money, بالتيجان is used as a denotative of state, meaning مُلْتَبِسَةً بالتّيجان and مَقْرُونَةً مَعَهَا *accompanied with the crowns,* as their attributes: and نُسَبِّحُ بِحَمْدِكَ we declare thy remoteness from evil, with the praising of Thee, in the Kur ii. 28, is explained by Bd and others as meaning, مُلْتَبِسِينَ بِحَمْدِكَ *making the praising of Thee to be as an accompaniment,* or *an adjunct,* to our doing that: and تَنْبُتُ بِالدُّهْنِ growing, with oil , in the same, xxiii. 20, as meaning, مُلْتَبِسًا

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بالدُّهْنِ *having oil as an accompaniment* to its growth. Sometimes, in such instances, we find مُتَلَبِّسًا and مُتَلَبِّسِينَ in the places of مُلْتَبِسًا and مُلْتَبِسِينَ: see 5.]

لَبْس *Confusedness* of a thing or an affair or a case; as also لَبَس : (M:) [and لُبْس and لُبْسَة and لَبُوسَة and لُبُوسَة have the same, or a similar, signification.] You say, فى رأْيه لَبْس *In his judgment,* or *opinion, is confusedness.* (K.) And فى الأَمْر لُبْسَة (S, M, * A, Msb, K *) and لُبْس (M, A, Msb.) *In the thing,* or *affair,* or *case, is confusedness, and dubiousness;* (S, M, Msb, K; *) *obscureness,* or *want of clearness.* (S, A.) And فى حديثه لُبْسَة *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And فى كَلَامه لَبُوسَة and لُبُوسَة *In his language is confusedness and dubiousness.* (M.) ___ Also, The *confusedness of darkness,* or *the beginning of night.* (S.)

لُبْس : see لَبْس, in two places: and see لِبَاس.

لِبْس : see لِبَاس, in five places: ___ and see لِبْسَة.

لَبَس : see لَبْس.

لَبِس A man *possessing clothing, dress,* or *apparel:* a possessive epithet. (Sb, M.)

لَبْسَة [*A single art of putting on,* or *wearing,* a garment]. You say, لَبِسْتُ الثَّوْبَ لَبْسَةً وَاحِدَةً [*I put on,* or *wore, the garment once*]. (TA.)

لُبْسَة : see لَبْس, in three places.

لِبْسَة *A mode,* or *manner, of putting on,* or *wearing, apparel;* or *of dressing one's self.* (IAth, K.) [Hence the saying,] لِكُلِّ زَمَانٍ لِبْسَة *For every time there is a mode of attiring one's self,* according as it is a time of straitness or of plenty. (A, TA.) *A certain sort of garments,* or *cloths;* as also لِبْس . (K.)

لِبَاس [*Clothing; dress; apparel;*] *what is worn;* as also لِبْس , and مَلْبَس (S, M, * Msb, K) and مِلْبَس

(K) and لَبُوسٌ ; (S, K;) or the last signifies *garments*, or *pieces of cloth:* (M:) the pl. of the first is لُبُسٌ, like as كُتُبٌ is pl. of كِتَابٌ : and that of مَلْبَسٌ is مَلَابِسُ. (Msb.) Hence, لِبَاسُ الكَعْبَةِ, and الهَوْدَجِ, (Msb,) or لِبْسُ الكَعْبَةِ, and الهَوْدَجِ, (S, M, A, K,) *The clothing,* (S, Msb, K,) or *covering of pieces of cloth,* (M,) *of the Kaabeh, and of the* [*camel-litter called*] هودج. (S, M, Msb, K.) And لِبَاسُ التَّقْوَى, in the Kur [vii. 25,] (TA,) [*The apparel of piety:* or] *thick,* or *coarse, and rough, and short, apparel:* (S:) or *the covering of that portion of the person which modesty forbids one to expose;* (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or *honest shame,* or *the shrinking of the soul from foul conduct, through fear of blame;* syn. الحَيَآءُ: (S, M, A, K:) or *righteous conduct:* (TA:) or *faith.* (Es-Suddee, K.) And اللِّبْسُ , (K,) written by Sgh اللُّبْسُ , (TA,) or لِبْسُ العَظْمِ, (A, TA,) *i. q.* السِّمْحَاقُ [*The pericranium*]: (A, K:) to which is added, in some of the copies of the K, in the handwriting of the author, i. e., *a thing pellicle that is between the skin and the flesh.* (TA.) ___ The *covering* of anything. (M.) [Hence,] لِبَاسُ النَّوْرِ *The outer coverings,* or *calyxes, of flowers.* (M.) It is said in the Kur [lxxviii. 10,] وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا [*And we have made the night to be a covering*]: i. e., it covers, veils, or conceals, you by its darkness. (TA.) ___ A man's *wife;* (S, M, * K; *) like إِزَارٌ: (M:) and a woman's *husband:* (S, M, * K: *) occurring in the Kur ii. 183: (S, M:) or there meaning *like a garment:* (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يُلَابِسُ) the other: (Zj, M, Bd, * TA:) from المُلَابَسَةُ, signifying the mixing one's self and congregating, or the being mixed and congregated: (Ibn-'Arafeh, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) ___ لِبَاسُ الجُوعِ *The utmost degree of hunger;* (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.) It is said in the Kur [xvi. 113,] فَأَذَاقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ [*So God made her to taste the utmost degree of hunger and of fear*]. (K, * TA. [See also 4 in art. ذوق.])

لَبُوس : see لِبَاس. ___ *A coat of mail:* (S, M, K:) in which sense it is fem: (M:) [and, like دِرْع, sometimes masc.: see an instance voce مَسْرُود:] or *coats of mail:* (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.) ___ *A weapon:* in which sense it is masc. (M.) See also لَبَّاس.

لَبِيس *Much,* or *often, worn:* (Msb:) or *worn-out:* (M, A, K:) applied to a garment: (M, Msb, K:) and to [the kind of garment called] a مُلْحَفَة: (M:) and to [the kind called] a مُلَآءَة: (A, TA:) without ة: (M, * A, * TA:) and to [a leather water-bag such as is called] a مَزَادَة: (M, A;) meaning *used until worn-out:* (M:) and to a rope; meaning *used:* (AHn, M:) and to a house (دار); [meaning *impaired by time;*] likened to a worn-out garment: (M:) pl. لُبُس; and, when the sing. is applied to a مَزَادَة, the pl. is لَبَائِس. (M.) *A like:* (K:) from المُلَابَسَة, signifying the mixing , or consorting . (Aboo-Málik.) You say, لَيْسَ لَهُ لَبِيس *He,* or *it, has not a like.* (K.)

لَبُوسَة and لُبُوسَة: see لِبْس; each in two places.

لَبَّاس A man *having many clothes;* (K;) as also لَبُوس : (M, TA:) or *who wears much clothing;* syn. كَثِيرُ اللُّبْس : (so in the K accord. to the TA:) or *who confuses,* or *confounds, much;* syn. كَثِيرُ اللَّبْس : (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, رجل لَبَّاس in the S: in the CK, اللَّبْس, which is evidently a mistake:]) you should not say مُلَبِّس; (S, K;) for this is vulgar. (TA.)

جَآءَ لَابِسًا أُذُنَيْه *He came feigning himself inattentive,* or *heedless.* (M.) [Contr. of نَاشِرًا أُذُنَيْه.]

مَلْبَس : see مَلْبَس. ___ مَا فِى فُلَانٍ مَلْبَسٌ لِبَاس *There is no profit* (مُسْتَمْتَع) *in such a one,* (S, M, A, [but in the M and A, ما is omitted, and the only explanation is the word which I have given in Arabic.]) ___ إِنَّ فِيهِ لَمَلْبَسًا *Verily in him is no pride,* or *greatness;* expl. by مَا بِهِ كِبْر, or كِبْر, accord. to different authorities [and different copies of the K]: this explanation is by AZ. (TA.) ___ أَعْرَضُ ثَوْبُ المَلْبَسِ and المَلْبَسِ and المَلْبِسِ (IAar, K) and المَلْتَبِسِ : (TA:) see عَرُض, under which it is explained.

مُلْبِس : see مُلْتَبِس: and مَلْبَس.

مَلْبَس : see لِبَاس: and مَلْبَس.

مُلَبِّس : see لَبَّاس.

مُلْتَبِس أَمْر *A confounded,* or *confused, and dubious, thing affair,* or *case;* as also مُلْبِس . (K, TA. [In the CK, بالامر is wrongly inserted after ملتبس.]) ___ See 8. ___ And see also مَلْبَس.

مُلَبَّس pl. مُلَبَّسَات *Sugared almonds, &c.*

لبع

لَبْعًا : see ضَبْعٌ.

لبق

عبق لَبِقٌ and عبقة لَبِقَةٌ: see عبق.

لَبِقٌ بالقَلُوبِ : see عذق.

لَبَاقَةٌ : see إناقة in art. انق.

لبك

1 **لَبَكَهُ** is like رَبَكَهُ.

لَبَكَةٌ : see عَبَكَةٌ.

لبلب

لَبْلَابٌ : see حلبلَابٌ or حِلْبَابٌ.

بَنَاتُ لَبَنٍ [app. *The small guts* or *intestines, in which originate the lacteals;*] *the intestines in which is the milk.* (M, K.) See حَوِيَّةٌ, termed لَبَنَةٌ ___. بَنَاتُ اللَّبَنِ [n. un. of لَبَنٌ]. (Az, in TA, art. خرس.)

لَبِنٌ *Bricks;* (T, S, M, Mgh, Msb, K;) *crude,* or *unburnt, bricks.* (MA.)

لَبْنَةٌ : see بَنِيقَةٌ.

لُبَانٌ [The *frankincense-tree*] is *a tree of the kind called* عِضَاه, *having a fruit resembling the pistachio-nut, and a resin like the* كُنْدُر, [which is said in the S and TA to be the same as the لُبَان,] *when it concretes:* (O and TA in art. سيع:) it is also, and more commonly, applied to the *resin itself,* i. e. *frankincense,* or *olibanum:* the *tree that produces it is now known to be of the genus Boswellia,* found in Hadramowt and other parts of Southern Arabia, and also in the opposite (eastern) region of Africa, and in India: it was formerly erroneously supposed to be the Juniperus Lycia. ___ حَصَى لُبَانٍ: see K, voce عَسَلٌ; and see art. حصى.

لَبَانٌ The *sucking of milk* or *of the breast:* (S, Msb, K:) see an ex. in a verse of El-Aashà cited voce أَسْحَمُ: and see 1 in art. غذو.

لَبُونٌ : see لَقُوحٌ and إِبْنُ لَبُونٍ ___. بَكْرٌ *A male camel that has entered upon his third year:* (S, Mgh, K:) or *entering upon his third year:* (Msb:) or *in his second year.* (K.)

عَسَلُ اللُّبْنَى *i. q.* المَيْعَةُ [now applied to *Storax,* or *styrax*] *sometimes used for fumigation.* (TA.)

See art. عسل.

لُبَانَةٌ مَغْرِبِيَّةٌ : see فَرْبِيُونٌ.

لَبَنِيَّةٌ *Food made with milk:* so in modern Arabic: see خَطِيفَةٌ.

لُبَيْنَةٌ [*A little milk:* dim. of لَبَنَةٌ, n. un. of لَبَنٌ]: see رَثَأَ.

مِلْبَنٌ *A thing like the* مِحْمَلٌ, *upon which bricks* (لَبِن) *are carried from place to place.* (M.) See فَتْخَآءُ.

لبى

2 **لَبَّاهُ** [inf. n. تَلْبِيَةٌ] *He said to him* لَبَّيْكَ. (MA.)

لَبَّيْكَ, and لَبَّيْهِ, and لَبَّى يَدَيْكَ: see art. لب.

لت

1 **لَتَّ**, (aor. ـُ, TA,) inf. n. لَتٌّ, *He bruised,* or *brayed,* or *broke up into small fragments,* or *particles.* (A, M, K.) *He* (an ass) *broke in pieces,* or *bruised,* with his hoof, the pebbles over which he passed. (TA.) ___ *I. q.,* فَتَّ, *He crumbled* a thing, or *broke it into small pieces, with his fingers:* or *broke* a thing *with his fingers: &c.* (K.) ___ *He pounded,* or *bruised, small; he pulverized;* syn. سَحَقَ. (Sgh, K.) لَتَّ السَّوِيقَ, aor. ـُ, inf. n. لَتٌّ, *He moistened the* سويق *with a little water,* [or *clarified butter,* or *fat of a sheep's tail, &c.* (see لُتَاتٌ)]: (Msb:) it signifies less

than بَسَّ: (Lth, Msb:) *he stirred it about with water &c. until they became of a uniform consistence;* or *stirred it about with a* مِجْدَح; *i. q.* جَدَحَهُ: (S:) and in like manner, الأَقِطَ and the like: (TA:) or [simply] *he moistened the* سويق: (Lth:) or *he moistened the* سويق *in the manner termed* بَسٌّ, *with water and the like:* (TA:) [accord. to present usage, *he moistened, and beat up,* or *mingled, the* سويق *with water &c.*] ___ لَتَّ ثِيَابَهُ, [aor. ـُ,] inf. n. لَتٌّ, *It* (a rain) *wetted his clothes.* (A.) لَتَّ, (aor. ـُ, S,) inf. n. لَتٌّ *He bound* a thing. (As, S, K.) ___ لُتَّ فُلَانٌ بِفُلَانٍ *Such a one was joined, connected, coupled,* or *associated, with such a one;* expl. by لُزَّ بِهِ وَقُرِنَ مَعَهُ. (S, K.)

لُتَاتٌ *What is crumbled,* or *broken into small pieces, with the fingers,* (مَا فُتَّ,) *of the barks of trees:* (K:) i. e., *what is so crumbled,* or *broken, of the dry, outer bark:* but Az says, I know not whether it be لَتَاتٌ or لُتَاتٌ. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of تَيَمُّمٍ therewith

not allowable. (TA.) ___ مَا أَبْقَى مِنِّى إِلَّا لُتَاتًا, occurring in a trad., means, *It* (the disease) *left nothing remaining of me but dry skin like the bark of trees.* (TA.) *That with which one moistens* [سَوِيق &c.]; expl. by مَا يُلَتُّ بِهِ: (K:) *anything with which* سويق *&c. are moistened; such as clarified butter, and the fat of a sheep's tail.* (Lth.)

لَتْلَتَةٌ *An oath that plunges the swearer thereof into sin, and then into hell-fire:* or, *by which he cuts off the property of another, for himself; an intentionally false oath:* syn. يَمِينٌ غَمُوسٌ. (IAar, Sgh, A, K.)

اللَّاتُ, occurring in the Kur [liii. 19,] (TA,) so accord. to the reading of Ibn-'Abbás and 'Ikrimeh and some others, (K,) and so originally accord. to Fr.: (TA:) afterwards contracted into اللَّاتُ: (Fr, K:) which is the common reading: (Fr:) *A certain idol;* thus called by the appellation of a man who used to moisten سَوِيق with clarified butter at the place thereof: (K:) the man who did this was thus called, and afterwards the idol itself. (TA.) Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten سويق for the pilgrims, and which, when he died, was worshipped: (L:) but ISd says, I know not what is the truth in this case. (TA.) In the R it is said, that the man who used to do this was 'Amr Ibn-Lu-eí; that when the tribe of Khuzá'ah obtained the dominion over Mekkeh, and banished the tribe of Jurhum, the Arabs made him a Lord, or an object of worship; and that he was El-Látt, who used to moisten سويق for the pilgrims upon a well-known rock, called صَخْرَةُ اللَّاتِّ: or, it is said, that the man in question was of the tribe of Thakeef; and that when he died, 'Amr Ibn-Loheí (لحى: so in the TA) said to the people, He hath not died, but hath entered the rock: and ordered them to worship it, and built over it a house called اللات: it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named اللَّاتُ, without teshdeed to the ت, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thakeef at Et-Táïf, or of the tribe of Kureysh at En-Nakhleh. (MF.) Some say, that the ت is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause اللَّاهْ; and Aboo-Is-hák [Zj] says, that this is agreeable with analogy;

but that the more approved mode is to pronounce it in such case with ت. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from لَتٌّ. The polytheists who worshipped this idol used to compare its name with the name of اللّه. It is also said, that اللَّاتُ, without teshdeed, is of the measure فَعَلَةٌ [originally اللَّوَيَةُ] from the root لوى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. لوى: and see also arts. لوه and ليه: and الرَّبَّةُ, in art رب.]

لتأ

1 **لَتَأَه فى صَدْرِه**, aor. ـَـ, (K,) inf. n. لَتْءٌ, (TA,) *He thrust him on his breast.* (K.) ___ لَتَأَ *He hit, struck,* or *hurt;* syn. أَصابَ. (TA.) ___ لَتَأَ بسهمٍ *He shot an arrow.* (K, * TA.) ___ لَتَأَه بحجرٍ *He cast a stone at him.* (S, K. *) ___ لَتَأَتْ به *She* (a woman) *brought him forth.* (S, K. *) ___ لَعَنَ اللّٰهُ أُمًّا لَتَأَتْ به, and لَكَأَتْ به, (S,) *God curse the mother that cast him forth* (*from her womb*) ! a tropical expression, from casting a stone, or shooting an arrow. (TA.) ___ لَتَأَ, (S, K,) inf. n. لَتْءٌ, (TA,) *Inivit* feminam. (S, K.) لَتَأَ *He lessened,* or *diminished;* syn. نَقَصَ. (K.) ___ *Pepedit.* (K.) ___ *Excrevit merdam.* (K.) ___ *He,* or *it, passed,* or *went away;* syn. مَضَى. (CK.) لَتَأَ بعينه, (TA,) or لتأ alone, (K,) inf. n. لَتْءٌ, (TA,) *He looked intently.* (K.) ___ لَتَأَه بعينه *He looked intently at him.* (S.)

لَتِىءٌ *Remaining fixed,* or *keeping, to his place:* (K:) or *thrown down,* or *hit,* or *struck, and remaining fixed,* or *keeping, to his place.* (TA.) [In the TA, one of the words by which it is explained is مَلْتِىٌّ ; which is for مَلْتُوءٌ; like مَقْرِىٌّ for مَقْرُوءٌ.]

مَلْتِىٌّ : see لَتِىءٌ.

لتب

1 **لَتَبَ**, aor. ـُ, inf. n. لَتْبٌ and لُتُوبٌ, *He, or it, was, or remained, fixed, settled, or firm:* (As, S, K:) *adhered, clave, or stuck.* (K.) لَتَبَ, inf. n. لَتْبٌ and لُتُوبٌ, *He bound, tightened, or made fast.* (K.) ___ لَتَبَ عَلَيْهِ ثِيَابَهُ *He bound his clothes upon him.* (TA.) ___ Also, inf. n. as above; and التتب ; [in the CK, for إِلْتِتَابٌ, is put إِلْتِيَابٌ;) *He put on* his clothes. (K.) ___ لَتَبَ عَلَيْهِ ثَوْبَهُ *He put on his garment, as though he did not desire to take it off.* (TA.) ___ لَتَبَ الجُلَّ عَلَى الفَرَسِ, inf. n. as above; and لَتَّبَهُ, inf. n. تَلْتِيبٌ; *He bound the covering upon the horse.* (K.) لَتَبَ فِى مَنْحَرِ النَّاقَةِ *He stabbed,* or *stuck, the she-camel* [*in the part immediately above the breast-bone*]: like لَتَمَ. (S.)

2 **لَتَّبَ** see 1.

4 **التبهُ عَلَيْهِ**, (inf. n. إِلْتَابٌ, TA,) *He imposed it* (a thing, or affair, TA,) *upon him, as obligatory,* or *as a thing that must be done.* (K.)

8 **إِلْتَتَبَ** see 1.

لَاتِبٌ *Being,* or *remaining, fixed, settled,* or *firm: adhering, cleaving,* or *sticking:* (As, S:) *i. q.* لَازِبٌ. (Fr.) ___ ضَرْبَةٌ لَاتِبٌ *i. q.* ضربة لَازِبٌ. (Fr.) See art. لزب.

مُلْتَبٌ *One who keeps to his house,* or *dwelling, avoiding seditions,* or *disturbances.* (K.)

مَلَاتِبُ *Worn-out garments of the kind called* جِبَابٌ, pl. of جُبَّةٌ: (K:) or *garments of the kind so called, and worn-out garments.* (Lth.)

لتح

1 لَتَحَ, aor. ـَـ , (inf. n. لَتَحٌ, S,) *He hungered; was hungry.* (S. K.)

لَتْحَانُ *Hungry:* fem. لَتْحَى. (S, K.)

لث

1 **لَثَّ**, [aor. ـِ ,] inf. n. لَثٌّ; (K;) and الثّ (in the T أَلْثَثَ,) inf. n. إِلْثَاثٌ; and لَثْلَثَ, inf. n. لَثْلَثَةٌ; (As, S, K;) *He remained, stayed, abode,* or *dwelt;* (As, S, K;) بمَكَان *in a place;* (As, S;) *and quitted it not.* (TA.) So in the words of a trad., لَا تُلِثُّوا بدَارِ مَعْجَزَةٍ, and مَعْجَزَةٍ, (S,) [*Remain ye not in a dwelling of impotence*]: i. e., *remain not in a dwelling where ye cannot obtain sustenance:* or *remain not on the frontiers,*

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having your households with you. (TA.) ___ لَثَّ, [aor. ـِ ,] inf. n. لَثٌّ; (K;) and الثّ, inf. n. إِلْثَاثٌ; (S, K;) and لَثْلَثَ, inf. n. لَثْلَثَةٌ; (K;) *It* (rain) *continued* (S, K) *for days, incessantly:* (S:) and in like manner a cloud. (TA.) ___ لَثَّ الشَّجَر, [aor. ـُ ,] *It* (dew, or day-dew, لَثٌّ,) *fell upon the trees.* (K.) The noun is in the acc. case. (TA.) ___ لَثَّ عَلَيْه, [aor. ـِ ,] inf. n. لَثٌّ; (K;) and الثّ عليه, inf. n. إِلْثَاثٌ; (AA, S, K;) and لَثْلَثَ, inf. n. لَثْلَثَةٌ; (K;) *He importuned him; was urgent with him.* (AA, S, K.)

4 **أَلْثَثَ** see 1, in three places.

R. Q. 2 **تَلَثْلَثَ بالمَكَان** *He became withholden* (تَحَبَّسَ) *in the place, and tarried,* or *remained, in it.* (TA.) ___ تَلَثْلَثَ فى أَمْرِه *He was slow,* or *tardy, in his affair.* (TA.) ___ See R. Q. 1. ___ تَلَثْلَثَ *He rolled himself over* in the dust. (A'Obeyd, S, K.)

لَثٌّ *Dew;* or *day-dew;* syn. نَدًى. (K.)

لَثْلَاثٌ (so in the K, but in the L and other lexicons لَثْلَثٌ, TA,) and لَثْلَاثَةٌ One who is *slow,* or *tardy,* (*in every*

affair, TA,) *drawing back whenever thou thinkest that he hath consented to do what thou wantest.* (K.)

لَثْلَاثَةٌ : see لَثْلَاثٌ.

سَحَابٌ مُلِثٌّ العَزَالَى [*Clouds continuing to pour down rain*]. (TA.)

لَثَةٌ The *gum.* See art. لوث.

لثأ

1 لَثَأَ, aor. ـَ, *He* (a dog) *put his muzzle into a vessel &c., and lapped.* (K.) Omitted by J because held by him incorrect. (TA.)

لثف

لُثْفَةٌ The *changing, in pronunciation,* س *into* ث, *or* ر *into* غ *or* ل, (S, K, Msb,) *and the like:* (Msb:) or, *one letter into another.* (Az, in Msb, K.) Also, *A word mispronounced;* as when a word is said to be لُثْفَةٌ أَوْ لُغَةٌ *a dialectal variant or a word mispronounced.*

لثم

1 لَثَمَتِ الحِجَارَةُ خُفَّ البَعِيرِ *The stones wounded the camel's foot, and made it bleed.* (S.) ___ لَثَمَتْ. *She muffled herself with a* لِثَامٌ. (K.)

لِثَامٌ *A kind of muffler for the mouth.* (K.)

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لثو

لَثًى : see عَبِيَة.

الحُرُوفُ اللِّثَوِيَّةُ [*The gingival letters:*] these are ذ ث, and ظ. (TA, commencement of باب الثاء.)

لج

1 لَجَّ , sec. pers. لَجَجْتَ, aor. ـَـ , inf. n. لَجَاجٌ and لَجَاجَةٌ (S, K) and لَجَجٌ; (M, A:) and لَجَّ, sec. pers. لَجَجْتَ, aor. ـِـ ; (S, K;) *He persisted,* or *persevered, فِى أَمْرٍ in an affair:* (Msb:) or *he persisted in an affair, and refused to turn from it:* (M:) or *he persisted obstinately in an affair, even if it became manifest that it was wrong:* (the Towsheeh:) or *he persevered,* or *continued, in opposition, in contention, litigation,* or *wrangling:* (TA:) or *he persisted in contention, litigation,* or *wrangling;* (Msb, TA;) and so لاجّ , inf. n. مُلَاجَّةٌ: (S:) or *he contended, litigated,* or *wrangled.* (K.) [Hence, لَجَّ فَحَجَّ, a prov.: see art. حج.] See also, for an ex., 8 in art. عود. See 4.

1 لَجَ فِى الأَمْرِ *He kept, attended,* or *applied himself, constantly, perseveringly, or assiduously, to the thing; he was persevering,* or *assiduous, in the affair.* (Msb.)

2 لجّج , (inf. n. تَلْجِيجٌ, K,) *It* (a ship, S) *entered the* لُجَّة [or *main sea,* or *the fathomless deep,* or *the great expanse of sea of which the limits could not be seen*]. (S, K.) ___ لَجُّوا [perhaps a mistake for أَلَجُّوا] *They entered the* لُجّ [or *main sea, &c.*]. (A, TA.) ___ أَلَجُّوا and لَجَّجُوا *They embarked upon the* لجة [or *main sea, &c.*]. (TA.)

3 لَاجَجَ see 1. ___ لَاجَّت الأَلْسُنُ فِى الخُصُومَاتِ (S, art. مرس,) or تَلَاجَّت (M, same art.,) [*The tongues persisted in wranglings, quarrellings,* or *contentions*]. ___ And لَاجَّ فُلَانًا [*He wrangled, quarrelled,* or *contended, with such a one*]. (AHeyth, K in art. غرو.)

4 أَلَجَّهُ *He continued him,* or *made him to persevere,* or *persist,* in a thing: accord. to Lh.: for he explains يَمُدُّهُمْ in the Kur, ii., 14, by يُلِجُّهُمْ: but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself,

had not heard أَلْجَجَتْهُ. (L.) الجّ القومُ *The people cried out; raised a cry.* (TA.) ___ Also, and لجّ القومُ, *The people uttered confused cries.* (TA.) ___ الجّت الإبلُ *The camels uttered cries:* (K:) and in like manner الغنمُ, *the sheep* or *goats.* (TA.) See 2.

5 **تلجّج فى صَدْرِه** *It* (a thing) *fluctuated in his bosom,* or *came and went repeatedly.* (Msb.)

6 **تَلَاجَجَ** see 3. ___ تَلَاجٌّ The *wrangling, quarrelling,* or *contending, one with another.* (KL.) You say, تَلَاجًّا [*They wrangled,* &c., *each with the other.*] (M in art. شق.)

8 **التجّ المَوْجُ** *The waves became great and confused.* (TA.) ___ التّج البَحْرُ, inf. n. إِلْتِجَاجٌ, (S,) *The sea became tumultuous, its waves dashing together:* (TA:) *the main part,* or *fathomless deep, of the sea became vast, and very tumultuous.* (A.) ___ التجّت الأَصْوَاتُ *The voices,* or *sounds, were confused:* (S, K:) or, *rose high, and were confused.* (L.) ___ التجّ الظَّلَامُ *The darkness became intricate and confused.* (TA.) ___ التّج الأَمْرُ *The affair became great and confused.* (TA.) ___ إِذَا التجّ الدَّيَامِيمُ, in a verse of Dhu-rRummeh, *When the wide deserts become scenes of mirage like* لُجٍّ [or *great expanses of sea of which the extremities cannot be seen*]. (AHát.) إِنَّهُ لَشَدِيدُ ٱلْتِجَاجِ العَيْنِ *Verily he has an intensely black eye.* (L.)

R. Q. 1 **لَجْلَجَ** inf. n. لَجْلَجَةٌ, *He spoke with an indistinct utterance: he spoke with a heavy tongue, and was defective in speech, not uttering one part of what he said immediately after another; he hesitated in speech, by reason of a natural defect:* (Lth:) or *he reiterated,* or *stammered,* or *stuttered,* (تردّد) *in his speech;* as also تَلَجْلَجَ. (S, K.) ___ لَجْلَجَ المُضْغَةَ فى فمه *He moved the morsel of meat backwards and forwards in his mouth, to chew it.* (S.)

لُجٌّ The *side* of a valley. (K.) ___ The *side*, or shore, of a sea. (L.) [See also لُجَّةٌ.] ___ *A rugged part* of a mountain. (K.) ___ *A sword:* (S, K:) app. from لُجٌّ with reference to the sea, because of its terribleness: (As:) thought by ISd to occur only in one instance, in a trad.: said to be of the dial. of Teiyi; or of Hudheyl, and of some of the people of El-Yemen. (TA.) ___ Also لُجَّةٌ, *A mirror.* (K.) ___ And *Silver.* (K.)

لَجَّةٌ *Voices, cries, clamour, confused noise,* or *a mixture of voices,* (S, K,) of men, (S,) and sometimes of camels. (TA.)

لُجَّةٌ and لُجٌّ The *main body* of water, (S, K,) or of the sea: [the *deep:*] or the *depth,* or *deep,* of the sea, *of which the bottom cannot be reached;* the *fathomless deep:* (L:) also, لُجَّةٌ (TA) and لُجٌّ بَحْرٍ (L) *a great expanse of water,* or *sea, of which the extremities cannot be seen:* (L, TA:) pl. لُجٌّ and لُجَجٌ and لِجَاجٌ; the last pl. of لُجَّةٌ. (TA.) ___ فُلَانٌ لُجَّةٌ وَاسِعَةٌ [*Such a one is a wide fathomless deep*]: a phrase by which one is likened to a sea, in amplitude. (TA.) ___ كَأَنَّ

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عَيْنَهُ لُجَّةٌ [*As though his eye were a fathomless sea*]: i. e., *intensely black.* (L.) ___ الظُّعُنُ تَسْبَحُ السَّرَابَ لُجٍّ فِى *The women in the camel-litters swim in the great expanse of mirage.* (TA.) ___ لُجَّةُ الظَّلَامِ *The depth of the darkness.* (TA.) ___ لُجُّ اللَّيْلِ *The depth of night; its intense darkness and blackness.* (TA.) ___ جَمَلٌ أَدْهَمُ لُجٌّ *A deep black,* or *intensely black, camel.* (K.) ___ لُجَّةٌ and لُجٌّ *A numerous assembly, company, troop,* or *congregated body:* (K:) from لُجَّةٌ with reference to the sea. (TA.) ___ لُجَّةُ أَمْرٍ *The main part of an affair.* (TA.)

لُجَجَةٌ : see لَجُوجٌ.

بَحْرٌ لُجِّىٌّ , (S, K,) and لِجِّىٌّ , (K,) and لُجَاجٌ , (L,) *A vast and deep sea.* (S, L, K.) In لِجِّىٌّ , the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

لِجِّىٌّ : see لُجِّىٌّ.

لُجَاجٌ : see لُجِّىٌّ.

لَجُوجٌ and لَجُوجَةٌ (in which the ة is added to give [double] intensiveness to the signification, S) and لُجَجَةٌ (S, K) and مِلْجَاجٌ , (L, A,) [intensive] epithets from لَجَّ he persisted, &c. [One *who persists in an affair much:* or *who does so refusing to turn from it:* or *who does so even if it have become manifest that it is wrong:* or *who perseveres,* or *continues, much, in opposition, in contention,* or *the like:* or *who persists much,* or *is very pertinacious, in contention,* or *the like:* or *very contentious* or *litigious,* or *a great wrangler*]. (S, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

لَجُوجَةٌ : see لَجُوجٌ.

الحَقُّ أَبْلَجُ والبَاطِلُ لَجْلَجٌ (AZ, S) [*Truth is apparent, manifest,* or *evident,* or *clear, and falsity is a cause of embarrassment,* or *hesitation, to the speaker*]: i. e., the latter is agitated to and fro, without having utterance: (S:) or *truth is lucid and direct, and falsity is confused and indirect.* (TA.)

لَجْلَجَةٌ *A mixture,* or *confusion, of voices* or *sounds.* (L.)

لَجْلَاجٌ One *who speaks with an indistinct utterance:* (TA:) or *who has naturally a heavy tongue and a defective speech,* (T,) *so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech:* or

who reiterates, or *stammers,* or *stutters,* (يتردّد,) *in his speech:* or, as some say, *whose tongue rolls about between the sides of his mouth.* (TA.)

مَلْجَاجٌ : see لَجُوجٌ.

عَيْنٌ مُلْتَجَّةٌ *An eye intensely black.* (K.) ___ أَرْضٌ مُلْتَجَّةٌ *Land intensely green,* (K,) *whether its herbage be tangled* or *not:* or *land of which the herbage is compact and tall and abundant.* (TA.) ___ أَرْضٌ بَقْلُهَا مُلْتَجٌّ *Land of which the leguminous plants are compact,* or *dense.* (TA.)

يَلَنْجُوجٌ and يَلَنْجَجٌ and أَلَنْجَجٌ, (S, L,) or يَلَنْجُوجٌ and يَلَنْجَجٌ and أَلَنْجَجٌ, [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and أَلَنْجُوجٌ and يَلَنْجَجٌ and يَلَنْجُوجٌ [which last is omitted in the CK] and يَلَنْجُوجِىٌّ (K) and أَلَنْجَجٌ and أَلَنْجِيجٌ, (TA,) *Aloes-wood;* syn. عُودُ الطِّيبِ, (L,) or عُودُ البَخُورِ: (K:) or *the wood of another tree with which one fumigates:* (L:) *a certain wood with which one fumigates.* (S.) The ا and ى in النجج and يلنجج [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the ن. (IJ.) Lh uses يلنجوج and النجوج and النجيج as epithets, writing عودٌ يلنجوج &c. (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (K,) when eaten; and of the beneficial effects for which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.)

لجأ

1 **لَجَأَ إِلَيْهِ** , aor. ـَـ , (S, K,) inf. n. لَجْءٌ (TA) or لَجَأٌ (S) and لُجُوءٌ (TA) and مَلْجَأٌ; (S;) and لَجِئَ, aor. ـَـ , (K,) inf. n. لَجَأٌ; (TA;) and التجأ ; (S, K;) *He had recourse to it,* or *betook himself to it,* or *repaired to it,* (i. e. a thing or a place, TA) *for refuge, protection, preservation, concealment, covert,* or *lodging.* (K.) See 4. ___ لَجَأَ إِلَيْهِ, and التجأ , and تلجّأ , *He relied upon, and sought aid from, him.* (TA.) ___ لَجَأَ عَنْهُ, and التجأ , and تلجّأ , and تلجأ منه, *He declined,* or *turned away, from him,* إِلَى غَيْرِهِ *to another,* [*and had recourse to the latter.*] (TA.)

2 **لجّأ** , inf. n. تَلْجِئَةٌ, *He forced* a person *to do a thing against his will:* (S, K:) or, *to do a thing which was contrary to what it appeared to be.* (AHeyth.) ___ تَلْجِئَةٌ is also explained as signifying The *leaving one's property to some one* or *more of his heirs, in preference to,* or *to the exclusion of, the other* or *others.* لجّأ *He so left* his property. (ISh.) ___ See 4.

4 **الجأه إلى شَىْءٍ** *He constrained, compelled, forced, drove,* or *necessitated, him to have recourse to,* or *to betake himself to,* or *to repair to,* or *to do, a thing; he impelled him,* or *drove him, against his will, to it,* or *to do it;* (S, * Mgh, Msb, K, * TA;) as also لجّأه إِلَيْهِ. (Mgh, Msb.) ___ الجأ أَمْرَهُ إِلَى اللّٰهِ, (S, K,) and [إِلَى اللّٰهِ] لَجَأَ , and التجأ , and تلجّأ (TA,) *He referred,* or *committed, his affair to God.* (S, K.) ___ الجأه *He protected him, defended him.* (K.) Also said of a place, [*It protected him; afforded him refuge.*] (K, art. حرز.) ___ الجأه إِلَى شَىْءٍ is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered *He caused him to have recourse to a thing, as to a place of refuge*]. (TA.)

5 تَلَجَّأَ see 1 and 4.

8 إِلْتَجَأَ see 1 and 4.

لَجَأٌ and مَلْجَأٌ (S, K) and مُلْتَجَأٌ (K, art. لحد; &c.) *A place to which one has recourse for refuge, protection, preservation, concealment, covert,* or *lodging; a place of refuge; an asylum; a refuge.* (S, K.) The hemzeh of the ↓ second is sometimes elided; and this is done to assimilate the word to مَنْجَا, when it is used therewith; like as منجا is written with hemzeh to assimilate it in the like case to مَلْجَأٌ. ___ [ملجأٌ is often applied to a man: and you say also,] فُلَانٌ حَسَنٌ المَلْجَإِ [*Such a one is a good person to whom to have recourse for protection* or *concealment*]. The pl. of لَجَأٌ is أَلْجَآءٌ. (TA.) ___ لَجَأٌ *A wife.* (L.) ___ *An heir.* (ISh.) [See 2.] The *frog:* (K:) or *a kind of tortoise, that lives on the land and in the sea:* (M:) fem. with ة. (K.) *The* لجأة *of the sea* (اللَّجَأَةُ البَحْرِيَّةُ) *is asserted to have a tongue in its breast, and to kill the animal that it strikes.* (Dmr.)

مَلْجَأٌ and مُلْتَجَأٌ: see لَجَأٌ.

لجب

1 لَجَبَ , aor. ـَـ , inf. n. لَجَبٌ, *It* [a number of men] *cried out,* or *vociferated; raised a clamour,* or *confused noise.* (S, K.) See also art. لجب ___. لَجَبَ, inf. n. لَجَبٌ, *It* (a clamour, or confused noise,) *rose.* (TA.) ___ لَجَبَ, inf. n. لَجَبٌ, *It* (the sea) *was agitated,* or *in commotion; its waves conflicting,* or *dashing together.* (K.) لَجُبَتْ, aor. ـُـ , (inf. n. لُجُوبَةٌ, TA;) and لَجِبَتْ , inf. n. تَلْجِيبٌ; *She* (a sheep or goat) *had little milk;* (S, K:) or *her milk dried up, in consequence of her having passed four months since bringing forth.* (S.) See لَجْبَةٌ. In a trad. respecting Moses and the stone, occur the words, فَلَجَبَهُ ثَلَاثَ لَجَبَاتٍ, which IAth says he cannot

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explain, unless the right reading be فَلَحَتَهُ ثَلَاثَ لَحَتَاتٍ [And he struck it three blows]. (TA.)

لَجَبٌ *A crying,* or *vociferation; a clamour,* or *confused noise.* (S, K.) The *sound,* or *noise, of soldiers;* and the *neighing of horses.* (TA.) *Agitation,* or *commotion, of the waves of the sea.* (K.) The *rising of a clamour,* or *confused noise.* (TA.) ___ بَحْرٌ ذُو لَجَبٍ *A roaring, tumultuous,* or *boisterous, sea.* (S.)

جَيْشٌ لَجِبٌ *A clamourous,* or *noisy, army.* (S, K.) ___ In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.)

لَجْبَةٌ and لُجْبَةٌ and لَجِبَةٌ (S, K) and لَجَبَةٌ [but see what is said respecting the last of the pls. mentioned below] and لَجَبَةٌ and لَجِبَةٌ (K) the last two from Th. (TA.) A sheep or goat (شاة, K), or a sheep only, not a goat, (ISk, S,) *of which the milk has*

become little in quantity: (S, K:) or a sheep or goat (شاة) *which has passed four months since her bringing forth, and of which the milk has in consequence dried up:* (As, S:) or it is an epithet applied specially to a goat: (K:) a poet (Muhelhil, TA,) says,

* عَجِبَتْ أَبْنَاؤُنَا مِنْ فِعْلِنَا *
* إِذْ نَبِيعُ الخَيْلَ بِالمِعْزَى اللِّجَابْ *

[*Our sons wondered at our action, in our selling horses for goats of which the milk had become little,* or *dried up*]: (S:) and contr., *abounding with milk:* (K:) a poet applies the two epithets لَجْبَة and حَاشِكَة to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another. (TA.) Pl. [of لِجَاب] لِجَبَة (S, K) and لِجَبَات (this being allowed by Mbr, agreeably with analogy, TA) and لَجَبَات (S, K): the last dev. with respect to rule; for by rule it should be لِجَبَات; unless it be originally a subst. used as an epithet, like as one says إِمْرَأَة كَلْبَة; or unless لَجَبَة be a syn. of the sing. (S.) Sb says, that لَجَبَات is used as pl. because some of the Arabs used لَجَبَة as sing. (TA.) ___ اللَّجَب [app. اللَّجَب, a quasi-pl. n.,], occurring in the following words of a trad., فَيَبْدُو أَمْثَالُ اللَّجَبِ مِنَ الذَّهَبِ, is said to be pl. of لِجَبَة: or it is اللَّجَب, like as قَصَع is pl. of قَصْعَة. (TA.) In a trad. respecting Ed-Dejjál, according to one reading, occur the words, بِلَجِبَتِى البَاب: but Aboo-Moosà says, that the right reading is with ف [instead of the ب, and with ى before it: i. e. بِلَجِيفَتِى البَاب: see art. لجف]. (TA.)

لُجْبَة : see لِجَبَة.

لَجْبَة : see لِجَبَة.

لَجَبَة : see لِجَبَة.

لَجَبَة : see لِجَبَة.

لَجَبَة : see لِجَبَة.

مِلْجَابٌ *An arrow feathered, but without the point:* (K:) pl. مَلَاجِيبُ. (TA.) مِنْجَابٌ is the more common word; and the ل appears to be substituted for the ن. (ISd.)

لجح

لُجْحٌ *A thing in the lower part of a well, and of a valley, like what is called a* دَحْل: (S, K:) or, *in the lower part of a well, and of a mountain, like a* نَقْب: (L:) originally لُحْجٌ, from which it is formed by transposition: (T:) pl. أَلْجَاحٌ. (L.)

لجد

لجذ See **لجد**

لجذ

1 لَجَذَ , (L, K,) aor. ـُ , (K,) inf. n. لَجْذٌ; (L, K;) and لَجَذَ, aor. ـَ ; (K;) *He ate* (L, K) food. (L.) ___ *He* (a beast) *began to pasture.* (L, K.) ___ *He* (a beast) *ate* herbage: (L:) you say, when beasts have eaten herbage, لُجِذَ الكَلَأُ: (S, L:) or *ate* it *with the extremity of his tongue,* (L, K,) it being such as did not allow him to take it with his teeth: (L:) accord. to As, لَجَذَهُ signifies *i. q.* لَسَّهُ [*he plucked it with the fore part of his mouth.*] (S, L.) ___ *He licked:* in this sense, the inf. n. is لَجْذٌ and لَجَذٌ: (K:) you say, لَجَذَ الكَلْبُ الإِنَآءَ, inf. n. لَجْذٌ and لَجَذٌ, *the dog licked the vessel* (AHát, S, K) *inside:* (L:) [J says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (S:) and لَجَذَ الكَلْبُ *the dog put his tongue into a vessel and lapped;* as also لَجَدَ and لَجَنَ. (AA, L.) ___ *He took little.* (L, K.) ___ *He asked often after having been given once:* (K:) لَجَذَنِى, aor. ـُ , inf. n. لَجْذٌ, signifies *he asked me, and did so much, after I had given him:* (S:) or *he asked me after he had asked me and I had given him:* (AZ, L:) or *he asked me, and did so much, after he had asked me and I had given him.* (As, L.) ___ *He instigated; incited; excited.* (K.)

لَجَاذٌ *Glue;* syn. غَرَآءٌ [for which Freytag seems to have read إِغْرَآءٌ]. (K.)

دَابَّةٌ مِلْجَاذٌ *A beast of carriage that takes the leguminous herbage with the fore part of its mouth,* (K,) *and the extremities of its teeth.* (TA.)

نَبْتٌ مَجْلُوذٌ *A plant which the teeth cannot crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth.* (L.)

لجف

لَجَفْ : see قِصَابٌ.

لجم

4 أَلْجَمَ *He bridled* a beast; agreeably with an explanation in the K: and sometimes *he bitted* him; as expl. in the Msb.

5 تَلَجَّمَتْ : see 10 in art. ثفر.

لُجَمٌ : see لُجْمَةٌ.

لُجْمَةٌ and لِجَامٌ *A thing from which one augurs evil; an omen,* or *a bodement, of evil:* because it refrains one from a thing that he wants. (A, art. عطس.) لُجَمٌ , which is originally the plural of both, is also used as a sing. (A, ibid, where see an ex.) See عَطَسٌ and عَطُوسٌ.

لِجَامٌ [*A bit;* i. e., *the iron appurtenances of a bridle*]. To the لجام belong pieces of iron which are fastened one to another; as the عضادتان, and the مسحل, and the فأس and its extremities of iron. (Az, in TA, voce قيقب.) The above explanation is incomplete: it means the *bridle,* or *headstall and reins, with the bit and other appurtenances;* like its Persian original, لكام: see قرّط. It signifies The *piece of iron in the mouth of the horse:* thus, by extension, applied to *this with its thongs,* or *straps, and apparatus:* it comprises the شكيمة, which is the transverse piece of iron in the mouth; and the فأس, which is the piece of iron standing up in the mouth; and the مسحل, which is the iron beneath the حنك; and the خطّافان, which are two bent pieces of iron in the مسحل and the شكيمة, on the right and left; and the فراشتان, which are two pieces of iron wherewith are fastened the extremities of the عذاران; and the حكمة, which is the ring surrounding the مرسن and the حنك, of silver or iron or thong. (IDrd, in his Book on the Saddle and Bridle.) See لجمه.

لجن

1 **لَجَنَ** : see لَجَذَ.

5 **تَلَجَّنَ النَّبَاتُ** : see تَلَزَّجَ.

لح

1 لَحَحَتْ عَيْنُهُ, (S, L, K,) aor. تَلْحَحُ, inf. n. لَحٌّ; (L;) and لَحَّتْ; (L;) [as also لَخَخَتْ:] *His eyelids stuck together, by reason of a white thick matter collected in their corners:* (S, L, K:) or, *by reason of pain:* or, *by reason of many tears:* (L:) the former is one of those verbs which retain their original forms, like ضَبَبَ in the phrase ضَبَبَ البَلَدُ, with the reduplication distinct: (S:) also, لَحَّتْ عَيْنُهُ *his eye shed many tears, and its lids became thick,* or *rough;* like لَخَّتْ. (L.) ___ لَحَّتِ القَرَابَةُ بَيْنَنَا, inf. n. لَحٌّ, *The relationship between us was close.* (Aboo-Sa'eed, K.) See لَحٌّ.

4 الحّ, (inf. n. إِلْحَاحٌ, Msb,) *It* [a cloud] *rained continually,* or *incessantly.* (S, Msb, K) Hence the phrase الحّ على شى [q. v. infra]. (Msb) ___ الحّ عَلَيْهِ, (inf. n. إِلْحَاحٌ, L,) *He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted,* or *harassed, him,* (L,) بِالْمَسْأَلَةِ, (S, L,) or فِى السُّؤَالِ, (K,) *in asking, begging,* or *petitioning;* like أَلْحَفَ. (S, L, K.) الحّ على غَرِيمِهِ *He pressed his creditor perseveringly, assiduously,* or *constantly.* (L.) And أَلْحَحْتُ عَلَى فُلَانٍ فِى الاتِّبَاعِ حَتَّى اخْتَلَفْتُهُ, i. e. [*I pressed upon such a one in following*] *until I made him to be behind me.* (ISk, TA in art. خلف.) الحّ عَلَى شَىْءٍ [and فِى شَىْءٍ] *He applied himself to a thing perseveringly, persistently, assiduously,* or *constantly,* (Msb,) or *incessantly.* (L.) الحّ فِى شَىْءٍ *He asked, begged,* or *petitioned, for a thing much,* or *frequently;* as though he stuck to it. (L.) الحّ عَلَى غَيِّهِ [and فِى غَيِّهِ *He persevered,* or *persisted, in his error*]. (Msb, art. مدى.) ___ *It* (a cloud) *remained,* or *stayed,* بِمَكَانٍ *in a place;* like أَلَثَّ. (As, S.) ___ الحّ *He* (a camel) *was restive,* or *refractory, and would not move from his place;* (S, L, K;) like as you say of a she-camel خَلَأَتْ, (As, S,) and of a horse and the like حَزَنَ:

(As:) and الحّت *she* (a camel) *did the same;* (L, K;) accord. to some, and so used in a trad. (TA.) ___ الحّتِ المَطِىُّ *The beasts of carriage,* or *the*

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camels, were fatigued, and became slow, or *tardy.* (K.) ___ الحّ *It* (a saddle of the kind called قَتَب, L, K, and a رَحْل, and a horse's saddle, L) *wounded the back.* (L, K.) See مِلْحاحٌ.

R. Q. 1 **لَحْلَحُوا** , (K,) and تَلَحْلَحُوا , (S, K,) *They remained fixed,* or *firm, in their place; did not quit it.* (S, K.) ___ تَلَحْلَحَ *He* (a camel) *stayed, and remained fixed,* or *firm.* (L.) ___ Also تلحلحوا *They became dispersed;* formed by transposition from تحلحلوا. (L.)

هُوَ ٱبْنُ عَمِّى لَحًّا [*He is my cousin on the father's side,*] *closely related:* (S, K:) from the phrase لَحَحْتُ عَيْنَهُ. (S.) Here لحًّا is put in the acc. case as a denotative of state, because what precedes it is determinate. (S.) And you say هُوَ ٱبْنُ عَمٍّ لَحٍّ [*He is a cousin on the father's side,*] *closely related,* (S, K,) in an indeterminate phrase employing لَحٍّ as an epithet to عَمٍّ. (S.) You say the same in the case of the fem. and dual and pl.; (S;) making no difference between the sing. and dual and pl. and fem. (L.) Lh says, that one says, [of two persons who are cousins, one to the other,] هُمَا ٱبْنَا عَمٍّ لَحٍّ, and لَحًّا; and in like manner هما ابنا خَالَةٍ; but not هما ابنا خَالٍ لَحًّا, nor ابنا عَمَّةٍ لَحًّا. (L.) When the ابن عمّ is not in the state termed لَحٍّ, but is of the عَشِيرَةٍ, you say هُوَ ٱبْنُ عَمِّ الكَلَالَةِ, and ابنُ عَمٍّ كَلَالَةٌ. (S, K.) [See also دَنِيًّا; and the contr., ظَهْرًا.]

لَحَحٌ and لَحْلَحٌ: see لَاحٌّ.

لَاحٌّ (S, K) and لَحَحٌ and لَحْلَحٌ (K) A *strait,* or *confined,* place. (S, K.) Also, لَاحٌّ, A valley *with tangled, confused, intertwined,* or *complicated, trees, which stick together:* or *strait,* or *confined, and abounding with tangled trees, and stones.* In both senses, applied to a place and a

valley, it is also written لَاخٌّ, with خ. (L.) [See لَاخٌّ.]

أَلَحُّ [*More,* and *most, importunate, pressing, persevering,* &c.]. (TA, art. خنفس; see the same article in the present work.)

مُلِحٌّ That *stands still by reason of fatigue, and will not move from its place.* (TA.) ___ A beast of carriage *which, when it lies down, remains immovable, and will not be roused up.* (L.)

مِلْحَاحٌ A cloud *continually,* or *incessantly, raining.* (L.) ___ A man [*very*] *importunate, pressing, persevering, assiduous,* or *constant, in asking, begging, petitioning,* or *seeking.* (L.) ___ رَحًى مِلْحَاحٌ عَلَى مَا تَطْحَنُهُ (S) *A mill-stone that presses hard upon that which it grinds.* (A.) ___ مِلْحَاحٌ A saddle of the kind called قَتَب *that wounds the back;* (K;) *that wounds the camel's withers;* (S;) *that sticks close to the camel's back, and wounds it;* and in like manner a saddle of the kind called رَحْل, and a horse's saddle. (L.) ___ Whatever is *slow,* or *tardy.* (L.)

لحب

1 لَحَبَ, aor. ـَ, (S, K,) inf. n. لَحْبٌ; (S;) and التحب; (K;) *He trod, and passed along,* a road, such as is termed لَحْبٌ, (S, K,) or simply, a road. (TA.) So also التحم. Lth.) لَحَبَهُ and لحّبه *He smote him* with a sword: (K:) or *wounded him* with it. (Th.) ___ لَحَبَهُ and لحّبه *He made a mark,* or *impression, upon it.* (K.) ___ *He flogged him* with whips, *and made marks,* or *scars, upon him.* (TA.) ___ لَحَبَهُ, (inf. n. لَحْبٌ, TA,) *He cut it* (i. e. flesh-meat) *lengthwise.* (K.) ___ لَحَبَ (inf. n. لَحْبٌ, TA,) *He stripped off* meat from the bone. (S, K.) ___ *He* (a butcher) *took* what was on the back of the slaughtered camel. (TA.) ___ *He peeled* a stick or the like, (S,) or anything. (TA.) ___ *It* (the portion next the back-bone, on either side, of a horse, (K,) or his rump, TA) *was smooth, and sloping downwards:* syn. إِمْلَأَسَّ فى حُدُورٍ. (K.) ___ لَحَبَ, aor. ـَ, inf. n. لُحُوبٌ, *It* (a road) *became conspicuous, clear,* or *open:* (K:) as though it peeled [the surface of] the ground. (TA.) ___ لَحَبَ, inf. n. لَحْبٌ, *He made* a road *conspicuous,* or *clear.* (K, TA.) So in the saying of Umm-Selmeh to 'Othmán, لَا تُعَفِّ طَرِيقًا كَانَ رَسُولُ اللّٰهِ صلعم لَحَبَهَا *Do not thou efface a road which the Apostle of God, &c., made conspicuous,* or *clear.* (TA.) لَحَبَ (inf. n. لَحْبٌ, TA,) *Inivit* feminam. (K.) See لَخَبَ ___. لَحَبَ بِهِ الأَرْضَ *He threw him down prostrate upon the ground.* (K.) ___ لَحَبَ, (inf. n. لَحْبٌ, TA,) *He* (a man) *passed,* or *went along,* through the land: (TA:) or *he went right on,* or *straight on:* (S, K:) or *he hastened in his pace; went quickly.* (K.) لَحَبَ, aor. ـَ, [inf. n. لَحَبٌ,] *He* (a man) *became emaciated by reason of old age,* (S, K,) *and weakness.* (TA.)

2 لَحَّبَ see 1.

8 إِلْتَحَبَ see 1.

لَحْبٌ and لَاحِبٌ (S, K: the latter word of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: i. e. مَلْحُوبٌ: S) and مُلَحَّبٌ (K) A *conspicuous* road: (S, K:) a *wide, extended,* road, *that is not interrupted.* (TA.)

لَحِيبٌ A she-camel *having little flesh in her back:* (A'Obeyd, S, K:) originally, it seems, in the sense of مَلْحُوب, as though meaning peeled by travel; and afterwards, its original attributive character being forgotten among a people, used without ة [when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.)

لَاحِبٌ : see لَحْبٌ.

مِلْحَبٌ *Anything with which a thing is cut* or *peeled:* (S, K:) *cutting,* or *sharp, iron.* (TA.) ___ *A great reviler,* or *vilifier, of obscene tongue.* (S, K.) ___ *A chaste,* or *an eloquent, tongue.* (T.)

مَلْحُوبٌ *Smooth, and sloping downwards:* an epithet applied to the portion next the back-bone, on either side, [or to the rump,] of a horse. (TA.) [See an ex. voce قُصْبٌ.] ___ A man *of little flesh; emaciated:* as though peeled. (TA.)

مُلَحَّبٌ *Cut in pieces:* syn. مُقَطَّعٌ. (S.) ___ See لَحْبٌ.

لحت

1 لَحَتَ, aor. ـَ, (inf. n. لَحْتٌ, TA,) *He beat, struck,* or *smote,* a person with a staff, or stick. (K.) لَحَتَ, aor. , (inf. n. لَحْتٌ, TA,) *He peeled,* or *unbarked,* a staff, or stick: (K:) or *sawed* it, *and peeled,* or *unbarked* it: as also نَحَتَ. (IAar.) ___ هٰذَا رَجُلٌ لَا يَضِيرُكَ عَلَيْهِ نَحْتًا وَلَحْتًا expl. by ما يزيدك عليه نحتا اللشعر ولحتا له [*This is a man than whom none will be more useful to thee in the trimming of verses:* يضيرك, which is written without the syll. points, is probably a mistake for يَضُرُّكَ: see art. ضر]. (IAar.) ___ لَحَتَهُ بالعَذْلِ, aor. ـَ, inf. n. لَحْتٌ, [*He trimmed him with reproof*]: a phrase similar to that immediately preceding. (TA, app. from IAar.) ___ لَحَتَهُ, aor. ـَ, inf. n. لَحْتٌ, *He took what he had, leaving him nothing;* as also لَتَحَهُ. (TA.) لَحَتَ *Inivit* puellam: as also نَحَتَ, but this latter is not so well known. (TA, art. نحت.)

لَحْتٌ بَحْتٌ بَرْدٌ *i. q.* صَادِقٌ; (Sgh, K;) [i.e., *Vehement,* or *intense, cold:* see بَحْتٌ: and see also لَحْتٌ]. لَحْتٌ is here a mere imitative sequent. (TA.)

لحج

1 لَحَجَ aor. ـَـ , (inf. n. لَحَجٌ, S,) *It* (a sword, S, K, or other thing, S) *stuck fast in the scabbard,* (S, K,) *and would not come forth;* like لَصَبَ. (S.) ___ لَحَجَ الخَاتَمُ فِى الإِصْبَعِ *The sealring stuck fast upon his finger.* (A.) ___ لَحَجَ بَيْنَهُمُ الشَّرُّ *Evil stuck fast between,* or *among, them.* (TA.) ___ لَحَجَ بِمَكَانٍ *He clave fast to a place; kept fast,* or *close, to it.* (TA.) ___ لَحَجَ فِى الأَمْرِ

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He entered into an affair and became entangled in it so that he could not extricate himself. (TA.) ___ لَحَجَ إِلَيْهِ, aor. ـَـ , inf. n. لَحْجٌ; and التحج ; *He inclined to him,* or *it.* (TA.) By the following words of Ru-beh,

* أَوْ تَلْحَجُ الأَلْسُنُ مِنَّا مَلْحَجَا *

is meant, *Or tongues speak of us, and incline from what is good to that which is bad.* (L.) [For منها, in the L, I have substituted ملحج. منّا seems to be an inf. n.] ___ لَحَجَ إِلَيْهِ, [and التحج , Golius, from Ibn-Maaroof,] *He had recourse to him* or *it for protection* or *concealment.* (K.) ___ لَحِجَ *It* (a thing) *became strait, narrow,* or *confined.* (TA.)

2 لَحَّجَ عَلَيْهِ الخَبَرَ , inf. n. تَلْحِيجٌ; and لَحْوَجَهُ عَلَيْهِ, inf. n. لَحْوَجَةٌ; *He rendered the news,* or *information, confused to him, and told him something different from that which was in his mind:* (S, K:) or the phrase with the former verb signifies *he told him news,* or *a piece of information, different * from that which was in his mind;* and that with the latter verb, *he*

rendered the news, or *information, confused to him.* (Az.) See 5.

4 **الحجه إِلَيْه**, *He caused him to incline to him,* or *it.* (TA.) ___ الحجه إِلَيْه, (K,) and التحجه, (S, K,) *He constrained, compelled,* or *necessitated, him to have recourse to,* or *to do, it,* (S, K.)

5 **تلحّج عَلَيْه الأَمْر**, and لَحْوَجه عليه, *He represented the affair to him not as it was in his mind.* (L.) See 2.

8 **إِلْتَحَجَ** see 1 and 4.

10 **إِسْتَلْحَجَ** استلحج الباب [app. *He found the door stuck fast*]: (A:) [but I think it not improbable that the right reading is الباب; and the meaning, *the door stuck fast*].

Q. Q. 1 **لَحْوَجَ** : see 2 and 5.

لُحُجٌ : see لُجُحٌ.

لَحَجٌ A *strait, narrow,* or *confined,* place. (S, K.)

مَلْحَجٌ (K) and مُلْتَحَجٌ (As, S, K) *A place to which one has recourse for protection* or *concealment; a place of refuge; an asylum.* (As, S, K.) ___ مَلَاحِجُ *Strait, narrow,* or *confined, places.* (S, K.) ___ مَلَاحِيجُ *Narrow roads in mountains.* (TA.)

خُطَّةٌ مَلْحُوجَةٌ *A confused and crooked business.* (L.)

قُفْلٌ مُلَحَّجٌ *A lock that is not* [or, app., *that cannot be*] *opened.* (A.)

مُلْتَحَجٌ see مَلْحَجٌ.

لحد

1 لَحَدَ (A) and الحد (L, K) *He,* or *it,* (as an arrow, A) *declined,* or *deviated, from the right course:* (A, L, K:) and also *he,* or *it, inclined:* you say لَحَدَ إِلَيْهِ, (A, L, K,) aor. ـَـ ; (L;) and الحد (A;) and التحد ; (S, L, K;) *he,* or *it, inclined to him,* or *it.* (A, L, K.) Some read, [in the Kur xvi. 105,] لِسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ [*The tongue of him unto whom they incline*]. (S.) ___ الحد فى الدّين; (S, A, L, Msb;) and لَحَدَ فيه, (S, L, Msb,) aor. ـَـ ; (L;) *He deviated,* or *swerved, from the right way, with respect to religion:* (S, A, L:) *he impugned religion.* (Msb.) ___ الحد فى الحرم *He relinquished,* or *forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple* or *territory of Mekkeh;* (L, K;) *and inclined to do wrong, wrongfully, unjustly,* or *injuriously:* (L:) or *he did wrong, wrongfully, unjustly,* or *injuriously, therein;* (S, L, K;) *and so opposed others:* (Fr, L:) or *he associated others with God, therein;* expl. by أَشْرَكَ بِاللّٰهِ: so in the K and Basáïr; in the latter as on the authority of Zj: or *he doubted respecting God, therein:* so in the L and other lexicons, as on the authority of Zj: (TA:) or *he hoarded up corn in expectation of its becoming dear, therein;* (L, K;) a meaning taken from a trad of 'Omar; (L;) but this is merely a kind of wrong-doing: (TA:) or *he desecrated it, and violated its sanctity.* (Msb.) The origin of the phrase is in the text of the Kur [xx. 26,] وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ, i.e. إِلْحَادًا بِظُلْمٍ, the ب being redundant. (S, L.) لَحَدَ القبر, aor. ـَـ , (inf. n. لَحْدٌ; L,) and الحده ; (A, L, K;) and لَحَدَ لَهُ لَحْدًا; and الحد له; (S, Msb;) *He made a* لَحْد *to the grave.* (S, A, L, K.) ___ لَحَدَ ٱلْمَيِّتَ, aor. ـَـ , inf. n. لَحْدٌ; and الحده ; and لَحَدَ لَهُ; and الحد له; *He made a* لَحْد *for the corpse:* or الحده has this signification; (L;) and in like manner, لَحَدَ لَهُ لَحْدًا, and الحد , *he dug a* لَحْد *for him:* (A, Mgh, Msb:) and لَحَدَهُ, *he buried him;* (L, K;) or *put him into a* لحد; and so الحده . (Mgh,

Msb.)

3 **لاحده** *He behaved towards him in a crooked,* or *perverse, manner, the latter doing the same.* (K, * TA.)

4 **الحد** : see 1, throughout. ___ *He disputed; altercated; wrangled.* (A' Obeyd, L, Msb, K.) ___ الحد به *He brought a reproach upon him,* or *held him in light estimation,* or *despised him,* (أَزْرَى به,) *and said of him what was false:* (K:) or *he held his clemency,* or *forbearance,* or *intellect,* (حِلْم,) *in light estimation;* or *despised it;* as also أَلْهَدَ به. (L.)

8 **التحد إِلَيْه** *He had recourse,* or *betook himself, to it,* or *him, for refuge, protection, concealment, covert,* or *lodging.* (A.)

لَحْد (S, A, L, Msb, K) and لُحْد (S, L, Msb, K) and لَحَد (El-Basáïr) and مَلْحُود, (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L,) *A trench* or *an oblong excavation, in the side of a grave; a lateral hollow of a grave;* (S, A, L, Msb, K;) *which is the place of the corpse;* what is called ضَرِيح and ضَرِيحَة is in the middle: (L:) pl. (of the first, Msb) لُحُود and (of the second, Msb) أَلْحَاد. (L, Msb, K.) Accord. to some, لحد used in this sense is tropical; from لَحَدَ and أَلْحَدَ signifying he inclined, or declined. (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَدِيد.]

لُحْد and لَحَد: see لَحْد.

لَاحِد : see مَلْحُود.

مُلْحِد act. part. n. of 4, q. v.: One *who deviates,* or *swerves, from the truth, and introduces into it that which does not belong to it:* (ISk, L:) *an impugner of religion:* (Msb in art. زندق;) pl. مُلْحِدُونَ (Msb) [and مَلَاحِدَة]. Some apply the appellation of المُلْحِدُونَ especially to *the Bátinees* (الباطنيَّة),

who assert that the Kur-án has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Msb.)

مُلْحَدٌ : see مَلْحُودٌ.

مَلْحُودٌ (A, K) and مُلْحَدٌ , (S, A,) or مَلْحُودٌ لَهُ and مُلْحَدٌ لَهُ, (L,) and لَاحِدٌ , (K,) *A grave having a* لَحْد *made to it.* (S, A, L, K.) ___ See لَحْدٌ.

مُلْتَحَدٌ *A place to which one has recourse for refuge, protection, concealment, covert,* or *lodging: a place of refuge; an asylum:* (S, Msb, K:) so called because one turns aside to it. (S.)

لحص

2 لحّصه see لخّصه.

لحظ

1 لَحَظَهُ, (S, K,) or لَحَظَهُ بِالعَيْنِ, (Msb,) and لَحَظَ إِلَيْهِ, (S, Msb, K,) aor. ـَ, inf. n. لَحْظٌ (Msb, K) and لَحَظَانٌ, (K,) *He looked at him from the outer angle of the eye,* (S, Msb, K,) *to the right* or *left,* (Msb, TA,) *with more turning of the face than is denoted by* شَزْرٌ; (Msb, K;) or *without turning the face:* (TA:) or *he watched him with the eye:* (Msb:) and hence مُلَاحَظَةٌ, of the measure مُفَاعَلَةٌ, (K, TA,) explained by Az as signifying a man's *looking from the outer angle of either eye.* (TA.)

3 لاحظهُ, (S, Msb,) inf. n. مُلَاحَظَةٌ (Msb, K) and لَحَاظٌ, (S, Msb,) [*i. q.* لَحَظَهُ, q. v. ___ And hence,] *He regarded him; had regard,* or *an eye, to him; paid regard,* or *consideration, to him; he regarded it,* [namely, an affair,] or *attended to it;* syn. رَاعَاهُ. (S, Msb, TA.) ___ [And *He,* or *it, had a relation,* or *an analogy, to him,* or *it.*]

6 تلاحظوا (TA) *They turned their eyes,* [*each looking from the outer angle of his eye,*] *one towards another.* (K, L.) ___ [And hence, *They regarded one another; had regard,* or *an eye, one to another; paid regard,* or *consideration, one to another.* ___ And *They had a mutual relation,* or *analogy.*]

لَحْظٌ: see لَحَاظٌ.

لَحْظَةٌ *A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear:* pl. لَحَظَاتٌ: the dim. is لُحَيْظَةٌ. (TA.) Hence the saying جَلَسْتُ عِنْدَهُ لَحْظَةً *I sat with him the like of* [*the time occupied by*] *a look from the outer angle of the eye.* (TA.) And فِى لَحْظَةٍ [*In the twinkling of an eye*]. (K in art. سرع; &c.)

لَحَاظٌ, (S, Msb, K,) with fet-h, (S, Msb,) like سَحَابٌ, (K,) or لِحَاظٌ, (T, IB, Mgh, Msb,) with kesr, (T, IB, Msb,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of لَاحَظَ, (S,) *The outer angle of the eye,* (T, S, Mgh, &c.,) *next the part between the eye and the ear;* (T, Mgh, Msb;) as also لَحْظٌ: pl. of the former لُحُظٌ: and of the latter أَلْحَاظٌ. (TA.) You say, فَتَنَتْهُ بِلَحَاظِهَا [*She captivated his heart with the outer angle of her eye*], and بِأَلْحَاظِهَا [*with the outer angles of her eyes*]. (TA.)

لَحَاظٌ: see لَحَاظٌ.

لَحِيظٌ *Like.* (K.) You say, هُوَ لَحِيظُ فُلَانٍ. *He is the like of such a one.* (TA.)

رَجُلٌ لَحَّاظٌ [*A man who has a habit of looking from the outer angle of the eye*]. (TA.)

مَلْحَظٌ *syn. with* [the inf. n.] لَحْظٌ: or it signifies مَوْضِعُ لَحْظٍ [i.e. the *place at which one looks from the outer angle of the eye*]: pl. مَلَاحِظُ. (TA.)

مَلْحُوظٌ [*Regarded; had in view.*]

أَحْوَالُهُمْ مُتَشَاكِلَةٌ مُتَلَاحِظَةٌ [*Their states,* or *conditions, are similar; such as have mutual relation,* or *analogy*]. (TA.)

لَحْظٌ: see عَيْرٌ.

لحق

1 لَحَقَهُ and أَلْحَقَهُ *He reached him; overtook him;* or *came up with him.* (S, Msb, K.) ___ لَحَقَهُ *It* (grief, &c.) *overtook him;* or *ensued to him.* ___ Also, and لَحَقَ بِهِ *He overtook him; came up with him.* ___ لَحَقَ بِهِ *He became,* or *made himself, on a par,* or *as though on a par, with him.* See an ex. voce تَوَحَّشَ. ___ *It became adjoined,* or *annexed, to it.* ___ لُوحِكَ *It was firmly,* or *strongly, compacted* or *coherent* or *knit together:* and *its several parts were inserted one into another.* (TA.) ___ لَحَقَهُ الثَّمَنُ, inf. n. لُحُوقٌ, [*i. q.* أَدْرَكَهُ, i. e. The payment of] *the price was,* or *became, obligatory on him.* (Msb.) ___ لَحِقَتْ قُوَّتُهُ وَسِنُّهُ: see the last sentence of art. لحقه ___. عون has for its inf. n. لُحُوقٌ as well as لَحَاقٌ. (TA.)

3 لَاحَقَ see 1.

4 أَلْحَقَهُ بِهِ *He made him to reach, overtake,* or *come up with, him;* (S, Msb, * K; *) or *to follow him.* (Msb.) *He made it* (a punishment) *to* [*overtake him,* or] *befall him.* (Msb.) *He removed him to it;* namely, a place; lit., *caused him to reach it:* see an ex. voce خَافِقٌ. ___ *He affiliated him to him; announced him to be his son,* because of a mutual likeness. (Msb.) ___ أَلْحَقَهُ بِهِ *He classed him, as an adjunct, with him; put him on a par with him;* or *made him to be as though on a par with him;* See two exs. voce لَاطَ, in art. ليط. ___ See 1.

6 تَلَاحَقَتِ المَطَايَا *The saddle-camels overtook one another.* (S, K.) تَلَاحَقُوا *The last of them overtook,* or *came up with, the first of them.* (S, TA in art. درك.)

لُحُوقٌ *i. q.* لُزُومٌ and لُصُوقٌ. (TA)

لَاحِقُ الآطَالِ *Lean,* or *lank, in the sides.* (Ham. p. 496.) لَاحِقُ البَطْنِ *Lank in the belly.* (TA in art. رهف.)

إِلْحَاقٌ The *rendering a word quasi-coördinate to another word of which the radical letters are more in number than those of the former word.* A letter *which is added to a word for the purpose above mentioned.* See أَلِفُ الإِلْحَاقِ and أَلِفُ التَّكْثِيرِ in art. حَرْفُ ___ ا. إِلْحَاقٌ *A letter of adjunction,* or *quasi-coördination.*

مُلْحَقٌ, pl. مُلْحَقَاتٌ, A word *rendered quasiradically coördinate to another word of which the radical letters are more in number than those of the former word.* ___ مُلْحَقٌ بِالرُّبَاعِيِّ *A quasiquadriliteral-radical word.* ___ See إِلْحَاقٌ.

بَرُوذَوْنٌ مُتَلَاحِكٌ *i. q.* مُتَعَاوِنٌ. (TA in art. عون.)

لحم

4 أَلْحَمَ خَرْقَهُ [*He closed up the hole thereof* with a patch]; meaning a garment, or piece of cloth, and a skin, or hide. (TA in art. رقع.) ___ إِلْحَامُ الجِرَاحَاتِ [*The consolidating of wounds*]. (K in art. سبع.) أَلْحَمَهُ عِرْضَهُ *He empowered him to revile, vilify,* or *censure, him:* (S, K, TA:) *he made his honour,* or *reputation, to be to him* [*as*] *a* لُحْمَة [or *hawk's portion of the quarry*]. (Har, p. 392.) ___ أَلْحِمْ مَا أَسْدَيْتَ: see أَسْدَى.

6 تَلَاحَمَ *It was joined,* or *knit, together.* See K, voce مَزْفُور.

8 الْتَحَمَ *It coalesced, consolidated, closed up,* or *became closely united.* (TA.)

تَمْرٌ لَهُ لَحْمٌ [*Dates having flesh*]. (Msb in art. لحم.) ___ حَشَفٌ: see ثَرِيدٌ, last sentence.

شَحْمٌ لَحْمٌ : see مَحْضٌ and شَحْمٌ.

لَحْمَةٌ and لُحْمَةٌ The *woof; or* the *threads that are woven into the* سَدَى. or *warp, of a piece of cloth.* (Msb, &c.)

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لُحْمَةٌ : see 4, and لُحْمَةٌ شَابِكَةٌ ___. لِحْمَةٌ: see مُشْتَبِكٌ.

لَحَّامٌ *A butcher.* (Fr, TA in art. سطر.)

مَلَاحِمُ الفَرْجِ (K) *The narrow,* or *strait, parts of the pudendum muliebre:* (TA:) or rather, *the*

fleshy parts thereof: the sing. مَلْحَمَةٌ signifying, accord. to analogy, *a place of much flesh:* see بِطَانٌ.

المُلْتَحَمَةُ [*The tunica albuginea,* or *white of the eye:* so in the present day]. (K, voce سَبَلٌ.)

شَجَّةٌ مُتَلَاحِمَةٌ : see شَجَّةٌ, and بَازِلَةٌ (voce بَازِلٌ).

لحى

1 **لَحَى** : see a verse cited voce لَحَاهُ ٱللّٰهُ ___. خَطَبَ: see شَرَاهُ.

5 **تَلَحَّى**, (S, Mgh,) and تلحّى بعمامته, (TA, art. عجر,) *He wound a part of his turban under his lower jaw:* (S, Mgh:) as also تَحَنَّكَ, q. v.

8 **الْتَحَيْتُ اللَّحْمَ عَنِ العَظْمِ** [*I peeled off the flesh from the bone*]. (O, K, in art. سلق.)

لَحًى [not لَحًى] The *jaw-bone;* (Mgh, Msb;) either *upper or lower:* (Msb:) and, in a man, (Msb,) the *part on which the beard grows.* (S, Msb, K.) ___ And sometimes *Either lateral portion of the lower jaw:* see ذَقَنٌ, and الفَنِيكُ.

لَحِيَةُ التَّيْسِ : see لَحِيَةٌ ___. ثَيْلٌ is sometimes, by a synecdoche, put for the whole *person:* see a verse cited voce خُنْثٌ.

مَسْحُ اللُّحَى : see عَقَّ بالسَّهْمِ.

لِحَآءٌ *Bark;* and in particular the *bark* of a plant, or of a tree, *of which ropes &c. are made.* ___ The لِحَآءُ of the date is [its *Pulp, pulpy pericarp,* or *flesh;* i. e.] the *part that clothes the* نَوَاةٌ [or *stone*]. (TA.) ___ لِحَآءُ العِنَبِ [*The skin of grapes*]. (TA in art. شحم.)

لَوَاحِى الشَّيْبِ, for لَوَائِحُ الشيب, q. v.

لخ

1 لَخَّتْ عَيْنُهُ , (S, L, K,) aor. تَلَخُّ, inf. n. لَخٌّ and لَخِيخٌ, (L,) *His eye shed copious tears,* (S, L, K,) *and its lids became rough.* (L.) ___ لَخَخَتْ عَيْنُهُ, as also لَحَحَتْ, *His eyelids stuck together, by reason of a white thick matter collected in their corners.* (L.) See لَخَّ فِى كَلَامِهِ ___. لَحَّ, [aor., accord. to analogy, ـِ ,] *He was obscure and barbarous in his speech.* (K.)

8 التَخَّ عَلَيْهِمْ أَمْرُهُمْ *Their affair,* or *case, became confused,* or *perplexed, to them.* (S, K. *) ___ التَخَّ *It* (herbage) *became tangled,* or *luxuriant.* (S, K.)

لَخَّةٌ *Obscureness and barbarousness* in speech. (TA.) A *dirty, stinking,* woman. (K.)

وَادٍ لَاخٌّ , (As, Ibn-Ma'een, K,) and لَاحٌّ, (K,) or this is incorrect, (Ibn-Ma'een,) *A valley having intricate defiles,* or *narrow passes:* (K:) or, *abounding with trees, and intricate;* as also مُلْتَخٌّ : (L:) or, *intricate by reason of its trees:* (As:) or it is لاخ, without teshdeed, [i. e. لَاخٌ, or, as its derivation presently mentioned implies, لَاخٍ,] (Sh, K,) from أَلْخَى, distorted (L, K) [but in the former written الخآء] in the mouth. (L.) ___ جَوْفٌ لاخٌّ *A deep valley.* (IAar.)

لَخْلَخَانِىٌّ , (S, K,) fem. with ة, (L,) A man *whose speech,* or *utterance, is characterized by what is termed* لَخْلَخَانِيَّة, or *barbarousness,* or *vitiousness, &c.:* (L:) *not chaste in speech,* or *utterance.* (S, K.)

لَخْلَخَانِيَّةٌ *A barbarousness,* or *vitiousness, in speech,* or *utterance; a want of chasteness therein; an - impotence,* or *impediment,* or *a difficulty, therein.* (AO, S, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shahr and 'Omán; as when they say, for مَا شَآءَ ٱللّٰهُ, مَشَآءَ ٱللّٰهُ: (Eth-Tha'álibee:) or is derived from لَخْلَخَانُ, the name of a tribe: or, as some say, of a place. (L.) نَظَرَ فُلَانٌ نَظَرَ اللَّخْلَخَانِيَّةِ *Such a one looked with the look of barbarians,* or *foreigners;* or, *of those who are barbarous in speech.* (As.)

سَكْرَانُ مُلْتَخٌّ , (S, K,) vulg. مُلْطَخٌّ, (S,) or مُلَطَّخٌ, (as in some copies of the S and K,) but this should not be said, (K,) *A drunken man confused in his intellect,* (S, L,) *and not understanding anything:* (L:) or, *full of drink;* (K;) as also مُرْتَخٌّ. (TA in art. رخ.) ___ See لَاخٌّ.

لخت

لَخْتٌ *Great,* or *big, in body:* (Lth, Sgh, and some copies of the K:) or *great,* or *big, and corpulent.* (So in the other copies of the K.) ___ A woman *in whom the division between the vagina and the rectum has been broken through;* syn. مُفْضَاةٌ. (K.) ___ حَرٌّ سَخْتٌ لَخْتٌ *Vehement,* or *intense, heat.* (Lth, K.) [See also سَخْتٌ: and see لَحْتٌ.] Thought by ISd to be arabicized. (TA.)

لخص

2 لَخَّصَ لخصّه, (A, TA,) inf. n. تَلْخِيصٌ, (S, A, K,) *He explained, expounded,* or *interpreted, it;* (S, A, K;) *he made it clear;* (A, K;) namely, language: (A:) تَلْخِيصٌ and تَبْيِينٌ and شَرْحٌ and تَخْلِيصٌ all signify the same: (A:) *he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain:* namely, a thing; as also لخّصه. (TA.) You say, لَخِّصْ لِى خَبَرَكَ *Explain thou to me thy news,* or *information, thing after thing.* (TA.) And it is said in a trad. of 'Alee, قَعَدَ لِتَلْخِيصِ مَا ٱلْتَبَسَ عَلَى غَيْرِهِ *He sat to make clear what was confused and dubious to others.* (TA.) ___ *He made it near:* [the inf. n. being explained in the TA by التقريب; but I incline to think that this is a mistranscription, for التَّعْرِيبُ; and that the meaning is, *he made it clear, plain, distinct,* or *perspicuous:*] *he abridged it: he restricted,* or *limited, himself in it,* namely, a saying, *and abridged of it what was needful.* (TA.)

مُلَخَّصٌ The *sum* or *result* or *conclusion* [of a thing]. (TA.)

لخى

أَلْخَى *Distorted in the mouth.* (CK; L, art. لخ, but written الخآء.)

لدم

مُلَدَّمٌ A garment, or piece of cloth, *patched*, or *pieced;* or *patched*, or *pieced, in several places;* like مُرَدَّمٌ. (Lth, T, in art. ردم.)

لذب

1 **لَذَبَ**, aor. ـُـ, inf. n. لُذُوبٌ; and لَاذَبَ; *He remained, stayed, abode,* or *dwelt,* in a place: (K:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَزَبَ.

3 **لَاْذَبَ** see 1.

لزج

1 لَزِجَ, aor. ـَـ , (S, M, K,) inf. n. لَزَجٌ and لُزُوجَةٌ (M) and لُزُوجٌ; (Msb;) and تلزّج ; (M;) *It* (a thing, S) *stretched out,* in a neut. sense: *it roped;* or *drew out, with a viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, continuity of parts:* syn. تَمَطَّطَ and تَمَدَّدَ: (S, K:) *it was,* or *became, viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, so as to adhere to the hand and the like.* (Msb.) ___ لَزِجَ به *It adhered to him,* or *it, as glue* or *the like;* syn. غَرِىَ. (S, K.) E. g. أَكَلْتُ شَيْئًا فَلَزِجَ بِأَصَابِعِى *I ate a thing and it adhered to my fingers.* (Msb.) ___ [And] تلزّج *It* (food, or ointment,) *became* [*viscous, glutinous, clammy, cohesive, sticky, slimy, ropy,* or *mucilaginous,*] *like* خِطْمِىّ [or *marsh-mallow*]. (M, &c.) ___ تلزّج النَّبَاتُ *i. q.* تَلَجَّنَ: (S, K:) i. e., *The herbage became flaccid, and one part thereof inclined over another:* (TA:) [or *became flaccid, and of a viscous consistency,* or *viscous* or *mucilaginous in its juice;* as appears from what here follows]. Ru-beh says, [in the S, El-'Ajjáj,] describing a pair af asses, male and female,

* وَفَرَغَا مِنْ رَعْيِ مَا تَلَزَّجَا *

[*And they finished pasturing upon what had become flaccid, and of a viscous consistency*]. For, says J, [immediately after citing these words of the poet,] when herbage begins to dry up, its juice thickens, and becomes like the mucilage of the خِطْمِىّ [or marsh-mallow]. (TA.) Or the words of the poet, above quoted, signify, *And they finished pasturing upon what they had searched after constantly,* or *time after time:* for تَلَزُّجٌ also signifies the *searching* of a beast of carriage *after herbage and leguminous plants, constantly,* or *time after time:* and the two asses are here the agents of the verb تلزّجا. (L.)

5 **تَلَزَّجَ** See 1. ___ تلزّج رأْسه *His head remained unpurified of its dirt* (S, K) *after he had washed it.* (Yaakoob, S.)

لَزِجٌ (S, M, Msb) and مُتَلَزِّجٌ (M), A thing *stretching out,* in a neut. sense: *roping;* or *drawing out, with a viscous, glutinous, clammy, cohesive, sticky,* or *slimy, continuity of parts:* syn. مُتَمَطِّطٌ and مُتَمَدِّدٌ: (S:) *viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, so as to adhere to the hand* or *the like:* (Msb:) بَلْغَمٌ لَزِجٌ [*Viscous, glutinous, cohesive, sticky,* or *ropy, phlegm*]. (TA.) زَبِيبَةٌ لَزِجَةٌ *A sticky raisin.* (L.)

رجل لَزْجَةٌ , and لَزِجَةٌ, and لَزِيجَةٌ, *A man who keeps to his place, and does not quit it.* (K.)

مُتَلَزِّجٌ : see لَزِجٌ.

لص

1 **لَصَّ**, aor. ـِ, *He thieved,* or *stole:* (A:) [see لُصُوصِيَّةٌ, and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and تلصّص signifies the same; or *he was thievish:* (S, * Msb, * TA:) [or *he practised theft:*] or *he thieved,* or *stole, repeatedly:* (A, TA:) and *he acted as a spy;* syn. تَجَسَّسَ. (TA.) ___ لَصَّ الشَّىْءَ, aor. ـُ, (Msb, TK,) inf. n. لَصٌّ, (A, Msb, K,) [in the CK لِصٌّ,] *He stole the thing:* (Msb:) [and] *he did the thing secretly,* or *covertly.* (A, K.) لَصَّ بابَهُ, (TA,) inf. n. لَصٌّ, (A, K,) *He closed,* or *locked, his door;* syn. أَغْلَقَهُ and أَطْبَقَهُ; (A, K, TA;) as also رَصَّهُ. (TA.) ___ لَصَّ, [app. in the sec. pers. لَصِصْتَ, and aor. يَلَصُّ, and inf. n. لَصَصٌ,] *His teeth* (أَضْرَاس) *were near together, so that no interstice was seen between them.* (M, TA.) [This verb probably has all the significations indicated by the explanations of لَصَصٌ below.]

2 **لصّص بنيانه**, (M,) inf. n. تَلْصِيصٌ, (S, K,) *He made his building firm and compact;* or *firm and strong; i. q.* رَصَّصَهُ; (S, M, K;) of which it is a dial. form. (S.)

5 **تَلَصَّصَ** see 1.

8 التصّ **إِلْتَصَصَ** *It stuck,* or *adhered,* (Sgh, K,) به *to him.* (TK.)

لصٌّ (S, M, A, Msb, K) and لُصٌّ, (S, M, Msb, K,) the latter mentioned by As, (Msb,) but only the former known to Sb, (M,) and لَصٌّ, (IDrd, A, K,) *A thief; a robber;* (M, A, Msb, K;) as also لَصْتٌ, with ت substituted for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of لِصٌّ, and is said by Lh to be of the dial. of Teiyi and of some of the Ansár, and also pronounced لِصْتٌ, (M,) and لُصْتٌ: (K, art. لَصت:) fem. لِصَّةٌ, (M,) or لَصَّةٌ: (A, K:) pl. of لِصٌّ and لُصٌّ (IDrd, S, Msb, K) and لَصٌّ, (IDrd, K,) لُصُوصٌ, (IDrd, S, M, Msb, K,) and of the first, لِصَصَةٌ, (IDrd, TA,) and of the first (M, TA)

and second, (M,) لِصَاصٌ, (M, TA,) or أَلْصَاصٌ:

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(K) [and in the TA said to be so in the T: but this is probably a mistake for لَصَاصٌ: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّةٌ is a quasi-pl. n.: (IJ, M:) the pl. of لَصَّةٌ, (M,) or لَصَّةٌ, (K,) is لَصَّاتٌ, (M,) and لَصَّاتٌ, (K,) and لَصَائِصُ, (M, K,) which last is extr. [with respect to rule]: (M:) and the pl. of لِصْتٌ is لُصُوتٌ. (M.)

لَصٌّ and لُصٌّ: see لِصٌّ.

لَصَصٌ *Nearness together of the* أَضْرَاس [or *teeth*, or *molar teeth*, or *all the teeth except the central incisors*,] (S, M, A, K,) *so that no interstice is seen between them;* (M;) as also رَصَصٌ. (M, art. رص.) ___ And *Nearness together of two legs of a quadruped, and of the two thighs:* and *nearness together of the upper parts of the two knees:* (M:) or *nearness together of the two shoulder-joints,* (K,) or *of the upper parts thereof, so that they nearly touch the ears:* (M:) or *nearness together of the two shoulder-blades:* (M:) and *a contraction of the elbows of the horse towards his* [*breast*, or *that part of it which is called the*] زُوْر; (K;) *and their cleaving to that part;* which is a quality approved in a horse. (TA.) ___ Also, *Nearness of the forehead to the eyebrow.* (IKtt, TA.) See also لُصُوصِيَّةٌ.

لَصَاصٌ : see what next follows.

لُصُوصٌ : see what next follows.

لُصُوصَةٌ : see what next follows.

لُصُوصِيَّةٌ (S, M, K [in the CK without tesh-deed]) and لَصُوصِيَّةٌ, (Ks, S, M, and in a copy of the K,) the latter of which is the more chaste, though the other is the regular form, (TA,) and لُصُوصَةٌ , (M, A, and so in the CK in the place of the form next preceding,) or لَصُوصَةٌ , (as in some copies of the K and in the TA) or لُصُوصٌ and لَصُوصٌ , (as in a copy of the Msb,) and لَصَاصٌ and لَصَصٌ , (K,) *Thieving;* or *thievishness.* (S, M, A, Msb, K.)

أَلَصُّ , (S, M, K,) or أَلَصُّ الأَضْرَاسِ, (A,) A man (M, A) *whose* [*teeth called*] اضراس *are near together* (S, M, A, K) *so that no interstice is seen between them:* (M:) as also أَرَصُّ: (M, A, K, art. رص:) fem. لَصَّآءُ. (M.) ___ Also, the masc. (As, TA) and fem., (K,) or أَلَصُّ الفَخِذَيْنِ, (A,) One *whose thighs cleave together, there being no space between them.* (As, A, * K.) [See also أَرَصُّ.] Hence, (TA,) the Zenjee is said to be أَلَصُّ الأَلْيَتَيْنِ, (K,) i. e. *Having the buttocks cleaving together.* (TA.) And أَلَصُّ, (S,) or أَلَصُّ المَنْكِبَيْنِ, (A,) *Having the two shoulderjoints near together, almost touching the ears.* (S, A.) ___ Also the fem., applied to a woman, *Impervia coëunti;* (M;) as also رَصَّآءُ. (M, art. رص.) ___ And, applied to a forehead (جَبْهَة), *Narrow.* (K.) ___ And, applied to a sheep or goat, *Having one of her horns extending forwards and the other backwards.* (Z, Sgh, K.)

مَلَصَّةٌ quasi-pl. n. of لِصٌّ. (IJ, M.) ___ أَرْضٌ مَلَصَّةٌ *A land in which are thieves,* or *robbers:* (S, M:) or *in which are many thieves* or *robbers.* (K.)

غَلَقٌ مَلْصُوصٌ [*A closed lock*]. (TA.)

لصق

3 لَاصَقَهُ *He associated with him.*

لَصِيقٌ *An associate; an adherent.*

مُلْصَقٌ *i. q.* دَعِىٌّ (TA;) as also مُلَصَّقٌ (TA in art. لسق) and مُلَسَّقٌ: (K, and TA in that art.:) or [*a consociated alien;*] *one residing among a tribe of which he is not a member by lineage.* (TA.)

مُلَصَّقٌ : see مُلْصَقٌ.

لطث

1 لَطَثَهُ, (aor. ـِ , inf. n. لَطْثٌ, L,) *He struck him with the flat of the hand;* or, *with a broad piece of wood:* (IAar, K:) *he slapped him with his open hand;* syn. صَكَّهُ; (K;) like لَطَمَهُ. (TA.) [See also لَطَثَهُ بِحَجَرٍ ___.] لَطَسَهُ *He threw a stone at him;* (K;) as also لَطَسَهُ. (TA.) لَطَثَهُ *He collected it together.* (K.) لَطَثَهُ الأَمْرُ, (aor. ـِ , inf. n. لَطْثٌ,) *The affair was difficult,* or *troublesome, to him.* (K.) ___ لَطَثَهُ, aor. ـِ , inf. n. لَطْثٌ, *It* (a load, or an affair,) *was heavy* or *burdensome, and hard,* or *grievous to him.* (L.) ___ لَطَثَ, [aor. ـُ ,] inf. n. لَطْثٌ, *It became corrupt.* (IAar, K.)

6 تَلَاطَثَ المَوْجُ *The waves dashed together,* or *against each other.* (K) ___ تلاطت القَوْمُ *The people struck each other with their hands:* (K:) or, *with swords.* (TA.)

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مَلَاطِثُ *Places that are struck* (تُلْطَثُ) *by a load,* or *burden,* or *by beating:* (K:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.)

مُلَاطِثٌ *Collecting;* or *a collector;* syn. جَامِعٌ: (K:) *selling;* or *a seller;* or *buying;* or *a buyer;* syn. بَائِعٌ. (AA.)

لطس

مِلْطَاسٌ *A pickaxe.* (TA.)

لطم

2 لَطَمَ *He slapped much, or violently.* See طَلَّمَ, and see K, voce مُلَخَّبٌ.

لَطْمَةٌ : see نَطِيحٌ.

لَطِيمٌ : see لَطِيمٌ ___. نَطِيحٌ A *small* camel. (TA, voce لَطِيمَةٌ ___.) عَسْجَدٌ see زَوْمَلَةٌ. ___ *Small* weaned camels. (TA in art. عسجد.)

لظ

1 **لَظَّ** : see 4. ___ [The inf. n.] لَظٌّ is also *syn. with* طَرْدٌ [The act of *driving away;* &c.]. (Ibn- 'Abbád, K.)

3 **مُلَاظَّةٌ** , inf. n. of لَاظَّ : and, as also لِظَاظٌ, irregularly, of تَلَاظُّوا: see 4, and 6.

4 **الظّ به** , (T, S, M, K, *) inf. n. إِلْظَاظٌ, (T, S,) *He kept,* or *clave,* or *adhered,* (T, S, M, K,) *to him,* (AZ, T, S,) *not quitting him,* (T,) and *to it:* (T, S, M:) *he applied himself to it perseveringly, assiduously, constantly,* or *incessantly;* (A'Obeyd, * S, * M, TA;) as also الظّ عليه: (M:) and لَظَّ به, (IDrd, M, TA,) [aor., accord. to general rule, ـِـ ,] inf. n. لَظٌّ and لَظِيظٌ , (K, TA,) or the latter is a subst. from الظّ به; (M, TA;) in the former sense, (K,) and in the latter. (M, K.) You say, الظَّ بالكَلمة *He kept to the expression.* (M.) And hence, أَلِظُّوا فى الدُّعَآءِ بيا ذَا الجَلَال والإِكْرَام *Keep ye in prayer to* [the expression] يا ذلِ الجلال والاكرام; (S, M, * TA; *) *and repeat it often:* (TA:) a saying of Ibn-Mes'ood. (S, TA.) Hence also, (S, M,) المُلَاظَّةُ فى الحَرْب (Lth, T, S, M) *The keeping,* or *applying oneself, perseveringly, assiduously, constantly,* or *incessantly, to fighting.* (M, TA.) ___ *He remained, stayed, dwelt,* or *abode,* (S, K,) *in it,* namely a place; (S;) as also عليه الظّ. (TA.) ___ الظّ المطَرُ *The rain continued,* (S, M, K, *) *and was incessant.* (M.)

6 **تَلَاظُّوا** , inf. n., irregularly, مُلَاظَّةٌ and لِظَاظٌ, *They kept,* or *applied themselves, perseveringly, assiduously, constantly,* or *incessantly, to fighting, one with another.* (M.) تَلَاظٌّ is also *syn. with* تَطَارُدٌ: (K, TA:) you say, مَرَّت الفُرْسَانُ تَلَاظٌّ [*The horsemen passed by charging upon, assaulting,* or *attacking, and fighting, one another*]. (TA.)

لَظٌّ , (K,) or لَظٌّ كَظٌّ, (T, S, M,) A man *hard,* or *difficult, in disposition;* (S, K;) as also لَظْلَاظٌ : (Ibn-'Abbád,

K:) or a man *hard,* o *difficult, in disposition,* (T, M;) *and treated with severity,* or *rigour,* (T,) or *straitened;* (M;) as also مَلَظٌ and مِلْظَاظٌ : (M:) كظّ is app. an imitative sequent. (M.) You say, إِنَّهُ لَظْلَاظٌ لَحَدِيدٌ *Verily he is* [*sharp and*] *evil* (زعر) *in disposition.* (TA.)

لَظْلَاظٌ : see لَظٌّ, in two places. ___ It also signifies *Chaste in speech;* or *eloquent.* (TA.) ___ And sometimes, (Fr,) A *hot* day. (Fr, K.)

مُلَظٌّ *Keeping, cleaving,* or *adhering;* (T;) *not quitting.* (T, S.) You say, هُوَ مُلَظٌّ بِهِ *He is keeping, cleaving,* or *adhering, to him;* (T;) *not quitting him.* (S, T.) ___ A man *much attached, addicted,* or *given, to a thing;* (T;) *who applies himself perseveringly, assiduously, constantly,* or *incessantly,* (T, S,) *to it;* as also مِلْظَاظٌ : (T:) or the latter signifies *very persevering, assiduous,* or *constant.* (S, K.)

مَلَظٌّ *Keeping, cleaving,* or *adhering, fast:* applied to a creditor. (TA.) ___ See also لَظٌّ.

مِلْظَاظٌ : see مُلَظٌّ, and لَظٌّ.

لعب

1 لَعِبَ, aor. ـَـ , inf. n. لَعِبٌ (which is the original [and most common] form, TA) and لَعْبٌ (S, K: the latter of these inf. ns. contracted from the former, Msb) and لَعَبٌ (K: also contracted from the first: not heard by IKt; but authorized by Mekkee, and, accord. to him,

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agreeable with a constant rule, applicable in the case of any word of a similar measure having a guttural letter as its medial radical, whether a noun or verb: (TA:) and أُلْعُوبَةٌ (S, K) and تَلْعَابٌ; (K; but this last has an intensive, or a frequentative, signification; S;) and لَعَّبَ (K) and تلعّب (S, K: but this last has a frequentative [or an intensive] signification; S; [and so too has that immediately preceding it;]) and تلاعب ; (K;) *He played, sported, gamed, jested,* or *joked: contr. of* جَدَّ, which signifies he was serious, or in earnest. (K.) [You say] بينهم أُلْعُوبَةٌ *Between them is playing, sporting,* or *the like.* (K.) [And so] لَاعَبَهَا , (inf. n. مُلَاعَبَةٌ and لَعَابٌ, TA,) *He played, sported, gamed, jested,* or *joked, with her:* (K:) [*he toyed, dallied,* or *wantoned, with her:*] and لَاعَبْتُ الرَّجُلَ, inf. n. ملاعبة, *I played, &c., with the man.* (S) ___ لَعِبَتِ الرِّيحُ بِالْمَنْزِلِ, and تَلَاعَبَتْ , [*The wind sported with the lighting-place,* or *place of abode*]: i. e., *obliterated the traces of it.* (TA.) ___ لَعِبَ بِنَا الْمَوْجُ [*The waves sported with us*]: the commotion of the waves is called sporting because it does not convey the voyagers to the quarter whither they desire to go. (TA, from a trad.) لَعَبَ, (and لَعِبَ, K,) aor. ـَـ , inf. n. لَعَبٌ; (S, K;) and العب ; (K;) *He* (a child, S) *slavered; drivelled; emitted a flow of slaver* or *drivel from his mouth.* (S, K.) The first word is the most approved: (TA:) or العب الصَّبِىُّ signifies *the child became slavering,* or *drivelling.* (S.)

3 لَاعَبَ see 1.

4 أَلْعَبَهَا *He made her to play, sport,* or *game, &c.,* (*with him:* accord. to the CK:) or *he brought her a thing with which to play, &c.* (K.) See 1.

5 تلعّب *He played time after time.* (S.) See 1.

6 تَلَاعَبَ see 1.

10 استلعبت النَّخْلَةُ *The palm-tree produced some unripe dates after its other we had been cut off:* (K:) or *produced,* or *put forth, a spadix* or *more, having yet upon it some remains of its first produce of fruit.* (Aboo-Sa'eed.)

لَعْبٌ for عَلْبٌ: see the latter.

لَعْبٌ : see لَعِبٌ

لَعَبٌ and لَعِبٌ (with two kesrehs, agreeably with a constant rule obtaining in cases of this kind, [whereby the measure فَعَلٌ is changed into فَعِلٌ, the medial radical letter being a guttural,] TA, [but in the CK and a MS. copy, لَعْبٌ , which is also regularly changed from the first,]) and أُلْعُبَانٌ and لُعَبَةٌ (K) and لُعْبَةٌ (TA, as from the K, [but not found by me in any copy of the latter work,]) and تَلْعِيَةٌ and تَلْعَابٌ (K) and تَلْعَابَةٌ (S, K) and تَلْعَابٌ and تَلْعَابَةٌ and تَلَعَّابٌ and تَلَعَّابَةٌ (K: the last like تَلَقَّامَةٌ: the ة is added to give [additional] intensiveness to the signification, as in the cases of عَلَّامَةٌ and نَسَّابَةٌ: it is also used by En-Nábighah El-Jaadee in the place of an inf. n.: TA) and لَعُوبٌ [which is common to both genders] and لَعَّابٌ (A, &c.) *One who plays, sports, games, jests,* or *jokes, much,* or *often; a great player, sporter, &c.* (S, K.)

لَعِبٌ : see لَعَبٌ.

لَعَبَةٌ (Th, S) and لُعْبَةٌ (ISk, S, K) *A turn in play, in a game, &c.; a single act of a play* or *game*

&c. (S, K, &c.) [You say] لِمَنِ اللُّعْبَةُ [*Whose turn is it to play?*] with dammeh to the ل, because it is a subst.; (ISk;) [and] هٰذِهِ اللُّعْبَةَ أُقْعُدْ أَفْرُغَ مِنْ [*Sit until I finish this turn of the game*]: but accord. to Th, it is better to say مِنْ هٰذِهِ اللَّعْبَةِ, with fet-hah; because what is meant is a single turn in the game. (S.) ___ لَعِبْتُ لَعْبَةً وَاحِدَةً [*I played one game*]. (Fr.) اللَّعْبَةُ البَرْبَرِيَّةُ (in some copies of the K, اللُّعْبَةُ) *A certain medicine, resembling what is called* السُّورَنْجَانُ, *which fattens.* (K.)

لُعْبَةٌ *Anything with which one plays,* as شِطْرَنْج *and the like,* (S, K,) *and* نَرْد. (S.) See also لَعْبَةٌ. ___ *A man with whom one plays, sports,* or *jests:* (K:) *one who is a laughing-stock:* (TA:) *a stupid fellow,* or *fool, whom one mocks, laughs at,* or *ridicules; a stupid laughing-stock* (K.) ___ *An image* or *effigy* [*with which to play: a puppet:* so the word signifies in the present day]. (K.) [It was probably sometimes applied to *A crucifix.* And hence, or perhaps from its resemblance to a man with outstretched arms, it is applied by some post-classical writers to *A cross; and anything in the form of a cross.*] ___ The *image that is seen in the black of the eye when a thing faces it;* also called عِيرٌ. (Aboo-Tálib, in L, art. عير.) ___ See لَعِبٌ.

لَعْبَةٌ *A mode,* or *manner, of playing, sporting, gaming, &c.* You say, فُلَانٌ حَسَنُ اللَّعْبَةِ [*Such a one has a good manner of playing, &c.* (S.)

لُعَبَةٌ : see لَعِبٌ.

لُعَابٌ *What flows from the mouth; slaver; drivel.* (S, K.) ___ [*Mucilage* of plants. See S, art. لزج &c.] ___ لُعَابُ النَّخْلِ *The honey of the date-palm.* (S, K.) ___ لُعَابُ الشَّمْسِ *A thing* (*that one sees,* TA) *as though descending from the sky, at the time of the mid-day heat;* (K;) *what one sees in a time of intense heat, resembling cobwebs:* [i. e. *gossamer:*] also said to be the سَرَاب, or *mirage:* (S:) it is *what is called* مُخَاطُ الشَّيْطَانِ, *and* سِهَامٌ, *and* رِيقُ الشَّمْسِ,

resembling threads, seen in the air when the heat is intense and the air calm: and he who asserts the لعاب الشمس to be the سراب says what is false; for that is the سراب that is seen at mid-day resembling running water: only he knows these things who has been constantly in the deserts, and has journeyed during the mid-day heats. (Az.) [In Egypt, in very hot and calm weather, I have seen, though very rarely, great quantities of the filmy substances above mentioned, resembling delicate and silky white cobwebs, generally of stringy forms, floating in the air.]

جَارِيَةٌ لَعُوبٌ *A playful, sportive,* or *gamesome, damsel:* (S:) *one who coquets prettily, with affected coyness:* (K:) pl. لَعَائِبُ. (TA.) See also لَعِبٌ.

لَعَّابٌ *One whose business* or *occupation is playing, gaming,* or *the like; a player by profession.* (TA.) See also لَعِبٌ.

لَاعِبٌ *Playing, sporting, gaming, jesting,* or *joking.* (TA.) See also لَعِبٌ. ___ لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًّا [*By no means shall any one of you take the property of his brother in play* (*and*) *in earnest*]: by this is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner; so that the taker is in play with respect to theft, but in earnest in annoying. (TA, from a trad.) ___ إِنَّمَا أَنْتَ لَاعِبٌ [*Thou art only playing*]: said to anyone who does what is unprofitable. (TA.)

أُلْعُوبَةٌ *A thing with which one plays* (Mz, 40th نوع.) [See also لُعْبَةٌ.] ___ Also an inf. n. of لَعِبَ. (S, K.)

أُلْعَبَانٌ: see لَعِبٌ.

مَلْعَبٌ *A place of playing, sporting, gaming,* or *the like; a place where plays, games,* or *sports, are performed:* (S, K:) pl. مَلَاعِبُ. (TA.) ___ مَلَاعِبُ الرِّيحِ [pl. *The sporting-places of the wind;*] *places where the wind blows,* or *has blown, vehemently:* syn. مَدَارِجُهَا. (K.) ___ تَرَكْتُهُ فِى مَلَاعِبِ الجِنِّ [*I left him in the sporting-places of the Jinn,* or

genii]: i. e., *in such a place that he did not know where he was.* (TA.)

مُلْعَبَةٌ and (as in the CK and a MS. copy) مِلْعَبَةٌ *A garment without sleeves, in which a boy plays.* (K.)

مُلَعِّبٌ [*Exuding mucilage*]; applied to a plant: likened to a foolish person slavering: (TA, in art. حمق.) [See البَقْلَةُ الحَمْقَاءُ in art. حمق.]

مُلَاعِبُ ظِلِّهِ *A certain bird;* (S, K;) *found in the desert;* (TA;) *sometimes called* خَاطِفُ ظِلِّهِ, (S, Msb,) [see art. خطف,] *because of the swiftness with which it pounces down: it has a green* (or *gray,* أَخْضَر,) *back, white belly, long wings, and short neck.* (Msb.) Of two you say

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مُلَاعِبَا ظِلَّيْهِمَا; and of three, مُلَاعِبَاتُ أَظْلَالِهِنَّ; because the appellation becomes determinate. (TA. [But see ظِلٌّ.])

ثَغْرٌ مَلْعُوبٌ *Teeth,* or *fore teeth, &c., having slaver* or *drivel, upon* or *about them.* (S, K.)

تَلْعَابٌ and تَلْعَابَةٌ, تَلْعَابٌ and تَلَعَّابٌ, تَلْعِيبَةٌ, تَلْعَابَةٌ and تَلَعَّابَةٌ, see لَعِبٌ.

لعث

1 **لَعَثٌ**, aor. ـَـ , (inf. n. لَعَثٌ, TA,) *He* (a man, TA) *was heavy and slow.* (K.)

أَلْعَثُ A man (TA) *heavy and slow.* (K)

لعس

1 **لَعِسَ**, aor. ـَـ, (K,) inf. n. لَعَسٌ, (TA,) [*He vas,* or *became, characterized, by what is termed* لَعَسٌ *and* لُعْسَةٌ; (see the former of these words below;)] *he had a blackness, deemed beautiful, in the lip.* (K.)

لَعَسٌ The *colour of the lip when it inclines a little to blackness; which is deemed beautiful:* (S:) or *a blackness, deemed beautiful, in the lip* (As, A, K, TA) and *in the gum;* (As, TA;) as also لُعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or *blackness* [blending] *with redness:* and, accord. to El-'Ajjáj, لُعْسَةٌ is in the whole of the person: Az says, that لَعَسٌ of the complexion is *a blackness* thereof. (TA.) See also أَلْعَسُ.

لُعْسَةٌ: see لَعَسٌ.

أَلْعَسُ *Having a blackness, deemed beautiful, in the lip:* fem. لَعْسَآءُ: pl. لُعْسٌ: (K:) the pl., applied to girls and to women, signifies [as above; or] *having a blackness in their lips;* (TA;) or *having lips of a colour inclining a little to blackness, which is deemed beautiful:* (S:) the fem. is also applied to a lip, (شَفَةٌ,) signifying *of a colour inclining a little to blackness, which is deemed beautiful;* (S;) or *having a blackness, deemed beautiful;* and in like manner the pl. to lips: (A:) and the masc. to the external skin, (بَشَرٌ); so applied by El-'Ajjáj: (TA:) and the fem. to a girl, as signifying *having in her complexion the least degree of blackness, and tinged with redness,* (A, K, TA,) *not of a clear hue:* (TA:) and the pl. to girls, as signifying *having a blackness in their complexions.* (Az, TA.) ___ You also say, (S, K,) sometimes, (S,) نَبَاتٌ أَلْعَسُ, meaning *Abundant and dense herbage;* (S, K;)

because such inclines to blackness. (S.)

لعط

لُعْطَةٌ : see عُلْطَةٌ, in two places.

لعق

1 لَعِقَ *He licked* (S, K, TA) *his fingers:* (TA:) *he ate* a thing *with his finger* [*by taking* it *up therewith*]. (Msb.)

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لَعُوقٌ *A linctus.*

مِلْعَقَةٌ [*A spoon;* vulgo مِعْلَقَةٌ;] *a well-known instrument.* (Msb.)

لعل

لَعَلَّ [*May-be; perhaps*]; a word denoting hope and fear. (K.) It governs the subject in the accus. case, and the predicate in the nom. See Ibn-'Akeel, ed. of Dieterici, p. 90; and see لَعَلَّ ___. لَيْتَ, in its original and general acceptation, expresses hope; but in the word of God it [often] expresses certainty, and may be rendered *Verily.* (Jel, ii. 19.)

لعن

لُعَنَةٌ A man *who is much cursed.* (TA in art. خدع.)

لَعِينٌ The *base,* or *lower part, of a raceme of a palm-tree.* (TA in art. عهن.)

لعو

لَعًا , said to a camel when it stumbles: see تَعْسًا, voce تَعِسَ: and see the first paragraph of art. عول, last sentence but one.

لَعْوَةٌ *A hunting bitch.* (L, art. عقد.)

لغب

1 **لَغَبَ**, aor. ـُ (S,) and ـَ (K); and لَغِبَ, aor ـَ ; (S, K;) but this latter is of weak authority; (S;) and لَغُبَ, aor. ـُ ; (Lb, K;) inf. n. لَغْبٌ, (K,) which is said to be inf. n. of لَغَبَ, aor. ـُ , (TA,) and لُغُوبٌ, (S, K,) inf. n. of لَغَبَ, aor. ـُ , and of لَغَبَ, (S,) and لُغُوبٌ, (K,) which deviates from constant rule, like وَضُوءٌ and قَبُولٌ, (TA,) and لَغَبٌ, which is said to be inf. n. of لَغَبَ, agreeably with analogy; (TA;) *He was fatigued, tired,* or *wearied,* (S, &c.,) *in the greatest degree,* or *to the utmost:* (M, K:) or *he was languid in consequence of fatigue:* or *he was fatigued, tired,* or *wearied, in spirit,* or *mind:* but most agree, as to the signification, with the S and K. (TA.) ___ لَغَابَةٌ (S, K: in the CK, and app. in most MS. copies of the K, expressly said to be لُغَابَةٌ, with dammeh:) and لُغُوبَةٌ (K) [app. inf. ns., of which the verb is لَغُبَ, aor. ـُ ,] The *being stupid, and weak:* or [if substs.] *stupidity, and weakness.* (S, K.) ___ لَغَبَ عَلَيْهِمْ, aor. ـَ , (inf. n. لَغْبٌ, S,) *He spoiled,* or *marred, their affair, scheme, plot,* or *the like:* syn. أَمْرَهُمْ: [أَفْسَدَ عَلَيْهِمْ, or the like, being understood]. (El-Umawee and S.) ___ لَغَبَ القَوْمَ *He spoke ill,* or *corruptly, to the people:* syn. حَدَّثَهُمْ حَدِيثًا خَلْفًا. (K.) لَغَبَ *He* (a dog) *lapped,* or *drank by lapping.* (K.)

2 **لغّب دابَّتَه** *He laded his beast with more than it was able to bear.* (TA.) See 4 and 5.

4 **أَلْغَبَهُ** *He fatigued, tired,* or *wearied him.* (S, K.) ___ Also, and تلغّبه and لغّبه , *It* (journeying, or travel,) *fatigued, tired,* or *wearied, him in the greatest degree,* or *to the utmost.* (K.) الغب السَّهْمَ *He made the feathers of the arrow to be what are termed* لُغَاب. (K.)

5 **تلغّب** : see 4. ___ *He chased, hunted,* or *pursued, long:* syn. of the inf. n. طُولُ الطَّرْدِ. (S, K.) ___ A poet says,

* تَلَغَّبَنِى دَهْرٌ فَلَمَّا غَلَبْتُهُ *

* غَزَانِى بِأَوْلَادِى فَأَدْرَكَنِى الدَّهْرُ *

[*Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me*]. (S.) ___ تلغّبه *He undertook the management of it, and did it, and was not unequal to it.* (TA.) ___ تلغّب الدَّابَّةَ *He found the beast of carriage to be fatigued, tired,* or *weary;* or *so in the utmost degree.* (TA.) See 2.

لَغْبٌ (S, K; for which El-Kumeyt has used لَغَبٌ , like as نَهَرٌ is used for نَهْرٌ, because of the guttural letter; S) and لُغَابٌ (S) and لَغِيبٌ (as in the S and the CK and a MS. copy of the K) or لَغَبٌ (as in the TA, from the K) *Bad, disordered,* or *illcomposed,* feathers [of an arrow]: syn. رِيشٌ فَاسِدٌ: (S, K:) as the longer [or wider] lateral halves of feathers (بُطْنَان) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لُؤَامٌ: (S:) or the feathers termed لُغَابٌ are the *longer* [or *wider*] *lateral halves;* and a single one of them is called لُغَابَةٌ; [accord. to which explanation, لغاب is a coll. gen. n.;] contr. of لؤام: or the feathers of an arrow, when *not equal, even,* or *uniform,* are thus termed; and when equal, even, or uniform, they are termed لؤام: (TA:) لؤام and لغاب are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لغاب and لغب are terms applied to those *whereof two longer* [or *wider*] *lateral halves,* or *two shorter* [or *narrower*] *lateral halves, are next each other.* (As.) ___ لَغْبٌ and لُغَابٌ An arrow *badly trimmed,* or *shaped;* (K;) *badly made:* or one *of which* [*all*] *the wings consist of the longer* [or *wider*] *lateral halves of feathers:* or one *which has two longer* [or *wider*] *lateral halves of feathers,* or *two shorter* [or *narrower*] *lateral halves, next each other:* or one *of which the feathers are incongruous;* one in the contr. case being termed لُؤَامٌ: or one *that does not go far.* (TA.) ___ رِيشٌ بِلَغْبٍ [*It* (an arrow) *was feathered*

with bad feathers]. ___ A surname of a man, brother

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of Taäbbata-Sharran: (TA:) incorrectly written by J رِيشٌ لَغْبٌ. (K.) ___ لَغْبٌ *Corrupt,* or *vitious,* speech, or discourse; (K;) *not rightly aimed, directed,* or *disposed; evil, bad, foul.* (TA.) ___ كُفَّ عَنَّا لَغْبَكَ *Turn away from us thine evil, corrupt,* or *foul, speech.* (TA.) ___ لَغْبٌ (like وَغْبٌ, TA) and لَغُوبٌ *A weak, stupid,* man. (S, K.) See an ex. voce لَغْبٌ ___. كِتَابٌ The *flesh that is between the* ثَنَايَا, or *four front teeth.* (K.)

لَغَبٌ : see رَقَبَتَه بِلَغَبٍ أَخَذَ ___. لَغْبٌ *He overtook him.* (K.)

لَغَبٌ : see لَغْبٌ.

لَاغِبٌ and لَغْبَانُ *Fatigued, tired,* or *wearied;* or *so in the utmost degree.* ___ سَاغِبٌ لَاغِبٌ and سَغْبَانُ لَغْبَانُ: see art. سغب. (TA, art. سغب.) رِيَاحٌ لَوَاغِبُ [*Languid winds.*]. (TA.)

لُغَابٌ : see لَغْبٌ.

لَغِيبٌ : see لَغْبٌ.

لُغَابَةٌ : see 1.

لُغْبَانٌ : see لَاغِبٌ.

مَلْغَبَةٌ [*A cause of fatigue, tiring,* or *weariness*]: from [اللُّغْبُ as signifying] الإِعْبَاءُ: pl. مَلَاغِبُ. (TA.)

لغث

لَغِيثٌ *i. q.* غَلِيثٌ, (from which it is formed by transposition, TA,) in its two meanings: (K:) *wheat mixed with barley;* like بَغِيثٌ: (TA:) [and *food mixed with poison, by which vultures are killed*]. **لُغَّاثٌ** [pl. of لَاغِثٌ] *Sellers of wheat mixed with barley;* as also بُغَّاثٌ. (L.)

لغد

1 **لَغَدَ**, (aor. ـَـ , T, L, K, inf. n. لَغْدٌ, T, L,) *He made* camels *to turn back to the right way,* or *road:* (S, L, K:) or *he made* camels *to keep to the road,* or, *to the right way.* (T, L.) ___ لَغَدَهُ, inf. n. لَغْدٌ, He hit, or hurt, his لُغْدُودٌ. (IKtt.)

لُغْدٌ and لُغْدُودٌ and لُغْدِيدٌ *A certain portion of flesh in the* حَلْق [or *fauces*]: or *what resembles redundant portions of flesh within the ear* [more fully described below]: or the *flesh which surrounds the furthest part of the mouth, towards the* حَلْق [or *fauces*]: (K:) pl. (of لغد, S) أَلْغَادٌ; and (of لغدود, S, and لغديد, TA) لَغَادِيدُ: (S, K:) or the الغاد are *portions of flesh by the* لَهَاة; also called لَغَانِينُ [and لغاديد]: (A'Obeyd, L:) or the لغاديد are *what resemble redundant portions of flesh within the two ears, inside the mouth;* also called the نَغَانِغ, and the لَغَانِين: (Zj, in his Khalk el-Insán:) [see الفُنْدَبَة:] or the *portions of flesh that are between the* حَنَك [here app. signifying the *soft palate*] *and the side of the neck;* as also the الغاد: (S:) or *outer part of the* لغانين, which is a name given to the *flesh between the* نَكَفَتَان *and the tongue, internally:* (AZ, L:) or the لغد is *in the place of the* نكفتان, *at the root of the neck;* also called لغدود and لغديد : (TA:) or the *interior of the* نَصِيل [or *part between the neck and head, beneath the jaw-bone,*] *between the* حَنَك [here app. meaning as explained above] *and the side of the neck;* as also لغديد , and لغدودان , (JK,) for this description applies to two parts [corresponding each to the other, on the right and left]: (L:) [in the present day it is applied, with apparent correctness, to the *gill,* or *gills,* or *flesh beneath the lower jaw,* of a man or woman, *whether in the middle* or *on either side, and more especially when large:*] or the *place where ends, at its lower part, the lobe of the ear;* (AZ, L, K;) and also called the نَكَفَة: (AZ, L:) or the الغاد and لغاديد

are the *roots of the two jaw-bones.* (L.) ___ علْجٌ ضَخْمُ اللَّغَاديد, and الأَلْغَاد, [*A sturdy, and big,* or *coarse, man, large in the gills*]. (A.) ___ سَبَّنِى حَتَّى أَحْمَى لُغْدَه [*He reviled me until he heated his gills;* i. e.,] *until he became hot* (احتمى) *by reason of anger.* (A.)

لُغْدُودٌ and لَغْدِيدٌ: see لُغْدٌ throughout.

جآء مُتَلَغِّدًا *He came in a state of rage.* (S, K. *)

لغذ

3 **لَاغَذَهُ** *i. q.* ضَايَقَهُ. (TA, voce ذَاقَنَهُ.)

لغز

1 لَغَزَهُ, aor. ـُ , (TK,) inf. n. لَغْزٌ, (IF, A, Msb, K,) *He turned it from its proper mode* or *manner; distorted it.* (IF, A, Msb, K, TA, TK.) ___ [Hence,] لَغَزَ جحرتَهُ, and أَلْغَزَهَا , *He* (a jerboa) *made his burrows winding,* or *tortuous, and perplexing to the enterer thereof.* And لَغَزَ فِى حفْرِهِ, and أَلْغَزَ , *He pursued a winding,* or *tortuous, course in his burrowing.* (A.)

2 لَغَّزَ see 4.

3 رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِزُهُ [*I saw him talking enigmatically,* or *obscurely, with him,* or *to him, and making signs with him,* or *to him.*] (A, TA.) [See also 3 in arts. حجو and عى.]

4 أَلْغَزَ see 1, in two places. ___ الغز كَلَامَهُ, (A, K,) and الغز فى كَلَامِهِ, (S, A, Msb, K,) signify alike: (K:) or the former, *He made his speech,* or *language, enigmatical,* or *obscure; not plain:* (A:) and the latter, (S, A,) or both, (K,) *he made his meaning enigmatical,* or *obscure, in his speech,* or *language;* (S, A, K;) as also لغّز : (A:) or the second, *he used parabolical language:* (Msb:) or both, *he concealed a meaning different from that which he made apparent:* or *he was equivocal,* or *ambiguous, in his speech,* or *language, for the purpose of concealment:* as in the following verse, cited by Fr:

* وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّ أَبْنَ دَأْيَةَ *
* وَعَشَّشَ فِى وَكْرَيْهِ جَاشَتْ لَهُ نَفْسِى *

[*And when I saw that the vulture had overcome the raven, and nested in his nest,*

(lit., in his two nests,) *my soul*, or *stomach, heaved thereat*]: the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, الغز فى يمينه *He practised* [*equivocation*, or *ambiguity*, (see لُغَّيْزَى,) or] *concealment*, [*by a mental reservation*, or *otherwise*,] *towards the person sworn to, in his oath:* the doing of which is forbidden. (A.)

لَغْز : see لُغَز, throughout.

لُغْز : see لُغَز, throughout.

لَغَز : see لُغَز, throughout.

لُغَز (S, A, K) and لُغْز and لَغْز (K) and لَغَز and لُغَيْزَآء (TA) *A winding*, or *tortuous, excavation* or *burrow:* this is the primary signification: (IAar, in explanation of لُغْز:) the *burrow of a jerboa, which he makes between the* قَاصِعَآء *and* نَافِقَآء, *burrowing strait downwards, and then turning crosswise to the right and left, so that his place becomes concealed:* (S, K, * TA:) or the *burrow of the* [*lizard called*] ضَبّ, and *of the jerboa*, (A, K,) and *of the rat* or *mouse:* (K:) pl. [of the first four] أَلْغَاز. (S, A.) ___ Hence, (K,) أَلْغَاز *Winding*, or *tortuous, roads*, or *ways, perplexing to him who pursues them.* (A, * K.) You say, إِلْزَم الجَادَّةَ وإِيَّاكَ والأَلْغَاز [*Keep thou to the main road, and avoid the winding*, or *tortuous, by-ways, which perplex him who pursues them*]. (A, TA.) ___ Hence also, (S,) لُغَز (S, A, Sgh, Msb, K [omitted in the copies of the K consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CK,]) and لُغْز [which is now the most common form] and لُغُز and لَغَز (Sgh, K) and لُغَّيْزَى , (S, K,) with teshdeed to the غ , and not a dim., because the ى of the dim. does not occupy a fourth place, but like خُضَّارَى and شُقَّارَى, (S,) and لُغَيْزَآء , (Az, K,) like حُمَيْرَآء, (K,) [and app. لُغَّيْزَآء also, with teshdeed, (see what follows,)] and أُلْغُوزَة , (K,) *An enigma; a riddle; enigmatical*, or *obscure, language:* (S, A, K:) or

parabolical language: (Msb:) pl. (of the first four, K, TA) أَلْغَازٌ. (S, A, Msb, K.) And in like manner, لُغَّيْزَآءُ يَمِينٌ, accord. to Z, with teshdeed to the غ mentioned by Sb with خُلَّيْطَآءُ, or, accord. to Az, without teshdeed, [لُغَيْزَآءُ,] which he regards as the dim. of the form with teshdeed, like as

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سُكَيْتٌ is of سُكَّيْتٌ, *An oath in which is equivocation,* or *ambiguity,* and *concealment* [*by mental reservation* or *otherwise*]. (TA.)

لُغُزٌ : see لُغَزٌ.

لَغَّازٌ *One who often,* or *habitually, speaks evil of others in their absence;* (K, TA;) as though he did so in equivocal or ambiguous language. (TA.)

لُغَيْزَآءُ : see لُغَزٌ, in three places.

لُغَّيْزَى and لُغَّيْزَآءُ: see لُغَزٌ; the second in two places.

أُلْغُوزَةٌ : see لُغَزٌ.

لغط

1 **لَغَطَ**, aor. ـَـ , (S, Mgh, Msb, K,) inf. n. لَغْطٌ (S, Msb, TA) and لَغَطٌ, (TA,) or the latter is a simple subst., (Msb,) and لَغَاطٌ; (S, TA;) and لَغَّطَ ; (K;) and الغط , (S, Mgh, Msb, K,) inf. n. الْغَاطٌ; (S, Mgh;) *He spoke clamorously, confusedly, and indistinctly:* (Msb:) or, said of a number of men, (S, Mgh, K,) *they uttered a sound, noise,* or *cry;* and *a clamour, confused noise,* or *mixture of voices* or *cries:* (S, K:) or *they uttered indistinct, and unintelligible sounds* or *noises* or *cries.* (Mgh, K.) And لَغَطَ, aor. ـَـ , inf. n. لَغْطٌ and لَغِيطٌ, is said of the pigeon, and of the [bird called] قَطَا, [meaning, *It uttered its cry,* or *cries;*] (K;) or of each of these you say, لَغَطَ بصوته, and الغط . (TA.) [Hence,] أَتَيْتُهُ قَبْلَ لَغِيطِ القَطَا, and لَغْطِه, [*I came to him before the crying of the katà,*] meaning, *early in the morning.* (TA.) [See also لَاغِطٌ.]

2 **لَغَّطَ** see 1.

4 **أَلْغَطَ** see 1, in two places. الغط لَبَنَهُ, (L, K,) inf. n. as above, (L,) *He threw heated stones into his milk, and so caused it to make the sound termed* نَشِيش. (L, K.)

لَغْطٌ : see what next follows.

لَغَطٌ (S, Mgh, Msb, K) and لَغْطٌ (Ks, K) *Clamorous, confused, and indistinct, speech:* (Msb:) or *sound, noise,* or *cry;* and *clamour, confused noise,* or *a mixture of voices* or *cries:* (S, K:) or *indistinct and unintelligible sounds* or *noises* or *cries:* (Mgh, K:) pl. أَلْغَاطٌ, (K,) of the latter as well as of the former. (TA.) You say, سَمِعْتُ لَغَطَ القَوْمِ [*I heard the clamorous, and confused, and indistinct speech, &c., of the people,* or *company of men*]. (TA.)

لَاغِطٌ [part. n. of 1]. You say, أَتَيْتُهُ قَبْلَ القَطَا اللَّاغِطِ [*I came to him before the crying katà*], meaning, *early in the morning:* pl. لُغَّطٌ. (TA.) [See also 1.]

لغم

لُغَامٌ : see an ex. in a verse cited voce تَرَغَّمَ.

لغو

3 لَاغَاهُ *He jested,* or *joked, with him;* inf. n. مُلَاغَاةٌ. (A, TA.) You say, لَاغَاهُ فِى البَيْعِ. (A, TA, art. كيس.)

لَغْوٌ, applied to speech, &c., *Nought; of no account;* (M, K;) *unprofitable.* (M.) ___ اليَمِينُ اللَّغْوُ: see KT, voce يَمِينٌ.

اللُّغَةُ *The genuine language* of the Arabs; which is *the classical language.*

لُغَوِىٌّ *Of,* or *relating to, the genuine language* of the Arabs. مَعْنًى لُغَوِىٌّ *A genuine lexicological meaning.*

لُغَيَّةٌ *A word of weak authority.* (TA, voce جِرَاب, et passim.)

لَاغٍ : see مَائِرٌ.

لف

1 لَفَّ *He folded,* or rather *wrapped; folded up,* or rather *wrapped up,* or *rolled up,* a thing in another thing. ___ لَفَّ العَدُوَّ [app. *He involved the enemy* (*in difficulty*), *or entangled him:*] said with reference to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him, with the infliction of many wounds. (L, in TA, voce عَمَّتَهُ.) But see عَمَّتَ.

5 تَلَفَّفَ see 8.

8 اِلْتَفَّ *It* (herbage) *tangled; became confused, and caught,* one part to another: (Msb:) or *became luxuriant,* or *abundant;* (S;) *it* (a collection of trees) *became luxuriant,* or *abundant, and close together:* (AHn:) [or *thickly intermixed:*] *it* (a thing) *became collected together, and dense;* (TA:) best rendered *tangled,* or *luxuriant,* or *abundant and dense.* ___ اِلْتَفَّ and تَلَفَّفَ *He wrapped,* or *enwrapped, himself* in, or with, a garment; (KL, PS;) *i. q.* اِشْتَمَلَ. (Msb.) ___ اِلْتَفَّ وَجْهُ الغُلَامِ means اِتَّصَلَتْ لِحْيَتُهُ [i. e. *The face of the young man became continuous,* or *uninterrupted, in its beard*]. (TA.) ___ اِلْتَفَّ *It* (an affair) *became complicated.*

لَفٌّ وَنَشْرٌ in rhetoric, [*Complication and explication, involution and evolution;* i. e., *a construction in which two* or *more words are mentioned, and, after them, two or more other words, as epithets, &c., referring to the former.* لفّ ونشر مُرَتَّبٌ, *Involution and evolution regularly disposed,* is when the order of the latter words agrees with that of those to which they refer. لفّ ونشر مَعْكُوسٌ, or مُشَوَّشٌ, *Involved, or disordered, involution and evolution,* is when the order of the latter words is contrary to that of those to which they refer]. (TA, passim.) See Har, p. 383.

لُقَّةٌ *i. q.* لُقْمَةٌ: see صُقَّةٌ, last sentence.

لَقَآءُ *A thick thigh:* see a verse voce تَسَاهَمُوا.

فُلَانٌ مِنْ لَفِيفِنَا وَضَفِيفِنَا : see art. ضف.

لَفَافَةٌ *A wrapper for the leg* or *foot &c.* (S, K.) ___ And *A pericarp;* a *glume,* and *the like; an envelope:* pl. لَفَائِفُ.

لَفِيفَةٌ *A lock* (خُصْلَةٌ) of hair. (S, voce خُصْلَةٌ.)

نَاقَةٌ مُلَفَّفَةُ السَّنَامِ [*A she-camel having the hump much enveloped with fur:* see الْتَفَّ وَجْهُ الغُلَامِ]. (Ibn-'Abbád, O, K, voce عُلْفُوفٌ q. v.)

مُلْتَفُّ الخَلْقِ A man *having a well-knit frame; compact in make.* (L, art. مسد.)

لفت

1 **لَفَتَهُ**, aor. ـِ, (K,) inf. n. لَفْتٌ, (S,) *He twisted, wrung,* or *turned, him,* or *it,* (S, K), *in a way different from his,* or *its,* [*proper*] *direction:* as when you grasp a man's throat, and twist or wring it. (TA.) ___ تَلْفِتُ البَقَرَةُ الخَلَى بِلِسَانِهَا [*The cow turns about the fresh herb with her tongue*]. (S, from a trad.) [For الخَلَا, as in copies of the S, I have substituted الخَلَى. To this action is likened a hypocrite's reading of the Kur-án.] ___ لَفَتَهُ *He twisted,* or *wrung, his neck, and broke it;* as also عَفَتَهُ and حَفَتَهُ. (Az, in TA, art. ___.) حفت لَفَتَهُ المَوْتُ *Death took him away suddenly;* as also فَلَتَهُ. (T, TA, art. لَفَتَهُ ___) فلت, aor. ـِ, inf. n. لَفْتٌ, *He turned him aside, to the right or left.* (Msb.) ___ لَفَتَهُ عَنِ الشَّىْءِ aor. ـِ, inf. n. لَفْتٌ, *He turned away, averted,* or *diverted, him from the thing.* (TA.) So in the Kur, x., 79. (Fr.) ___ مَا لَفَتَكَ عَنْ فُلَانٍ *What hath turned thee away,* or *averted thee,* or *diverted thee, from such a one* (Fr.) ___ لَفَتَهُ عَنْ رَأْيِهِ *He turned him from his opinion.* (S, K.) ___ لَفَتَ وَجْهَهُ عَنِّى *He turned away,* or *averted, his face from me.* (S.) ___ لَفَتَ المَاشِيَةَ, aor. ـِ, (inf. n. لَفْتٌ, TA,) *He beat the camels* or *sheep* or *goats, not caring which of them he struck.* (K.) ___ لَفَتَ الْكَلَامَ, aor. ـِ, inf. n. لَفْتٌ, *He sent forth,* or *uttered, words, without caring what might be the meaning.* (TA.) لَفَتَ شَيْئًا, [aor. ـِ,] inf. n. لَفْتٌ, *He stirred a thing about and over,* like as flour is stirred about and over with clarified butter, &c. (TA.) [See ___ لَفَتَ اللِّحَآءَ عَنِ الشَّجَرِ.] لَفِيتَةٌ *He removed,* or *pulled off, the peel,* or *rind, from the trees:* (K:) or, accord. to the A, عَنِ العُودِ *from the twig,* or *branch.* (TA.) ___ لَفَتَ الرِّيشَ عَلَى السَّهْمِ *He put the feathers upon the arrow not so that they were well-composed,* or *equal,* or *even,* or *uniform,* (غَيْرَ مُتَلَائِمٍ [i. e., not so that they were what is termed لُؤَامٌ,]) *but as they happened to be.* (K.)

5 **تَلَفَّتَ** see 8.

8 **التفت** and تلفّت , (S, K,) [*He looked aside,* or *about,*] the latter of which signifies more than the former, (S,) are from لَفَتَهُ عَنْ رَأْيِهِ: (K:) you say, التفت إِلَى الشَّىْءِ, and تلفّت إِلَيْهِ, *He turned his face towards the thing.* (TA.) ___ [Hence, ما التفت إِلَيْهِ *He regarded not him* or *it; he paid no regard,* or *attention, to him* or *it.* (The lexicons, &c., passim.)] ___ التفت بوجهه يمينًا وشمالًا *He turned his face to the right and left.* (Msb.)

لَفْتٌ The *half* of a thing; syn. شِقٌّ: and its *side;* syn. صِغْوٌ: (S, K;) i. e., جَانِبٌ. (TA.) ___ لَا تَلْتَفِتْ لَفْتَ فُلَانٍ *Look not towards such a one.* (S.) *A cow,* or *bull;* syn. بَقَرَةٌ. (K.) A woman who is *stupid, foolish,* or *of little sense.* (K.) See also أَلْفَتُ. The *vulva* of a lioness. (K.) [A name now given in Egypt to the *Brassica napus* of Linn., *a edulis;* (Delile, Flor. Aeg., No. 597;) the *rape;*] i. q. سَلْجَمٌ [a name given in Egypt to the *Brassica napus* of Linn., β *oleifera:* (Delile, ubi supra, No. 598:)] (S, K:) Az. says, I have not heard it from any person confided in for accuracy, and know not whether it be Arabic or not: (TA:) Ibn-El-Kubbee asserts it to be a Nabathean word. (MF.)

لَفَتٌ The *having one of his horns twisted upon,* or *over, the other.* Said of a he-goat. (S.)

لُفَتَةٌ A man *who beats* (*much* TA) *his camels* or *sheep* or *goats, not caring which of them he strikes.* (K.)

لَفَاتٌ : see أَلْفَتُ.

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لَفُوتٌ A woman *who looks aside much,* or *often, at things.* (TA.) ___ A woman *who, when she*

hears a man speak, looks aside towards him. ('Abd-el-Melik Ibn-'Omar.) ___ A woman *whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes,* or *the like, to another.* (Th, K.) ___ A woman *who has a husband, and who has a child by another husband,* (S, K,) *and who therefore turns her regard much towards her child,* (S,) *and is occupied by him so as to be diverted from her husband.* (TA.) ___ A she-camel *that is unquiet* (ضَجُورٌ) *on the occasion of her being milked,* (K,) *that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk:* this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) ___ *Difficult,* or *stubborn, of disposition.* (K.) But in the S is said what is at variance with this. (TA.) See لَفَاتٌ, mentioned with أَلْفَتُ, ___ Accord. to some, A woman *in whom is crookedness and contraction;* expl. by التى فيها التواء وانقباض. (TA.) ___ A woman *went to calumniate,* or *slander.* (A in art. خفت.)

لَفِيتَةٌ [*A certain kind of gruel*] *made by straining water* [or *juice,* or *a decoction,*] *of the white colocynth, then putting it into a stone cookingpot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it:* (AHn:) or *thickened* عَصِيدَة: (IAth, K:) or *thick* عصيدة (S) *of* هَبِيد, i. e. حَنْظَل, [or *colocynth*]: (TA:) so called because it is stirred about and over لأَنَّهَا تُلْفَتُ أَىْ تُلْوَى: (S:) [see لَفَتَ شَيْئًا:] or *broth resembling* حَيْس: (K:) *i. q.* عَفِيتَةٌ. (TA, art. عفت.) [See also وَطِيئَة.]

أَلْفَتُ *Strong-handed, who hoists,* or *wrings, him who strives,* or *grapples, with him.* (TA.) ___ A he-goat *having crooked horns.* (TA.) لَفْتَاءُ A she-goat *having crooked horns.* (K.) ___ A

he-goat *having one of his horns twisted* (S, K) *upon,* or *over the other.* (S.) ___ لَفْتَاءُ A woman *having distorted eyes;* syn. حَوْلَاءُ. (K.) ___ أَلْفَتُ (in the dial. of Keys, S) *Stupid; foolish; of little sense;* (S, K;) like أَعْفَتُ (S) [and أَعْفَكُ]: fem. لَفْتَاءُ: [see also لَفْتٌ:] so too لَفَاتٌ : (K:) or this signifies *stupid, foolish,* or *of little sense, and of difficult,* or *stubborn disposition:* (S:) [see also لَفُوتٌ:] or, accord. to A 'Obeyd, as mentioned in a marginal note in a copy of the S, لَفَاتٌ and its syn. هَفَاتٌ are correctly written لَفَاةٌ and هَفَاةٌ, for in a case of pause they are pronounced لَفَاهْ and هَفَاهْ: see هَفَاتٌ. (TA.) ___ (In the dial. of Temeem, S,) *Left-handed; who works with the left hand;* (S, K;) as also أَلْفَكُ. (TA.)

المُتَلَفِّتَةُ *The highest bone in the place where the head joins the neck.* (L.)

لفث

10 **استلفث ما عنده** *He elicited, and exhausted,* (إِسْتَنْبَطَ وَٱسْتَقْصَى,) *what* [information, &c.] *he had,* or *possessed.* (K.) ___ استلفث الرِّعَى *He consumed the whole of the pasture, leaving nothing of it.* (K, TA.) ___ استلفث حاجتَهُ *He accomplished his want.* (K.) ___ استلفث الخَبَرَ *He concealed the news.* (K.)

أَلْفَثُ *Stupid; foolish; of little sense:* (K:) like أَلْفَتُ. (TA.)

لفج

4 **أَلْفَجَ** *He* (a man) *clave to the ground by reason of sorrow, grief,* or *solicitude,* or *of want.* (L.) ___ الفج, inf. n. إِلْفَاجٌ, *He,* or *it, constrained, compelled,* or *necessitated,* a person, *to have recourse to one,* or *to others, not of his family;* (K;) *constrained* him *to beg of such.* (L.) ___ أَلْفَجَنِى إِلَى ذٰلِكَ الإِضْطِرَارُ *Necessity constrained me to have recourse to that.* (AZ.) ___ أَلْفَجَ, [not أُلْفِجَ, as might be thought from the signification of the part. n. مُلْفَجٌ,] (inf. n. إِلْفَاجٌ; S;) and استلفج ; (L:) *He became a bankrupt;* syn. أَفْلَسَ: (S, K:) *he was,* or *became, poor:* (TA:) *he became destitute, possessing nothing.* (A 'Obeyd.)

10 **استلفج** : see 4. ___ Also, *He was,* or *became, constrained to have recourse to a thing:* or *was in need.* (TA.)

لَفْجٌ *Abasement; abjectness.* (IAar, K.)

لُفْجٌ The *channel of a torrent.* (L.)

مُلْفَجٌ (S, K) and مُلْفِجٌ (ISk) and مُسْتَلْفَجٌ (K) or مُسْتَلْفِجٌ (as in the L.) A man *in a state of bankruptcy: a bankrupt;* syn. مُفْلِسٌ: (S, K:) or the former, *poor:* (ISk:) or *a bankrupt and in debt:* (IAth:) or *destitute; possessing nothing:* (A 'Obeyd:) the first extr. [with respect to rule], (S, K,) like مُحْصَنٌ from أَحْصَنَ, and مُسْهَبٌ from أَسْهَبَ. (S.) [See مُسْهَبٌ.]

مُلْفِجٌ : see مُلْفَجٌ.

مُسْتَلْفَجٌ , (as in the K,) or مُسْتَلْفِجٌ , (as in the L [and this latter I think the correct mode of writing the word in all the senses here

explained, for I do not find it noted as extr. with respect to rule like مُلْفَجٌّ,]) [part. n. of 10, q. v.: and] *i. q.* مُلْفَجٌّ, q. v. (K.) ___ One *whose heart forsakes him,* or *fails him, by reason of fear,* or *fright.* (K.) ___ *Cleaving to the ground by reason of emaciation,* (K,) or *of sorrow, grief,* or *solicitude,* or *of want;* as also ملفج [i. e. مُلْفِجٌّ and مُلْفَجٌّ: see 4]. (TA.)

مُسْتَلْفَجٌّ : see مُسْتَلْفِجٌّ.

لفح

1 **لَفَحَتْهُ النَّارُ**, (S, M, K,) aor. ـَـ, (M,) inf. n. لَفْحٌ and لَفَحَانٌ, (M, K,) *The fire smote,* or *hurt, his face;* as also لفحت وجهه: (M, O:) *the fire burned him;* (TA;) as also نفحته النار بحرّها; (S, K;) and in like manner the hot wind called سَمُومٌ: (S:) لَفَحَتْ and نَفَحَتْ are syn., except that the effect of النَّفْحُ is greater than that of اللَّفْحُ: (Zj:) or لَفْحٌ relates to a hot wind; and نَفْحٌ, to a cold, or cool, wind: (As, S:) you also say لفحته السَّمُومُ meaning *the* سموم *blew in his face.* (L.) ___ Also لَفَحَهُ, aor. ـَـ, *He smote,* or *struck, him,* with a sword, (S, K,) *lightly,* or *slightly:* you say لَفَحْتُهُ بالسَّيْفِ لَفْحَةً *I struck him with the sword a light,* or *slight, blow.* (S.)

أَصَابَهُ لَفْحٌ مِنْ حَرُورٍ وَسَمُومٍ *A burning gust of hot night-wind, and of hot day-wind, smote him.* (L.) ___ أَصَابَهُ مِنَ الحَرِّ لَفْحٌ وَمِنَ البَرْدِ نَفْحٌ [*A blast of heat smote him, and a blast of cold*]. (A.) ___ You say also لَوَافِحُ السَّمُومِ [pl. of لَافِحَةٌ, and meaning *Burning blasts of the* سموم]. (S, K in art. سفع.)

لَفْحَةٌ *A light,* or *slight, blow* with a sword. (S.)

لُفَّاحٌ *A certain well known plant,* (K,) *of the kind termed* يَقْطِينٌ, (L,) *which people smell,* (S.) *yellow, and of sweet odour,* (A, L,) *resembling the* بَاذِنْجَانٌ (S, A, K,) *when it becomes yellow;* (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytár, *the same which the Syrians and Egyptians call* شَمَّامٌ, q. v.]. ___ Also, The *fruit,* or *produce,* (ثَمَرَةٌ,) *of the* يَبْرُوحٌ [or *mandrake,* which is called by this name (يبروح) in the present day]; (K;) thus correctly written, with the ى before the ب [not ببروح, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term لفّاح to both the mandrake and the شمّام

has led to confusion, and occasioned Linnæus to call the latter cucumis dudaim. See also يبروح, and مغد.]

لَافِحَةٌ : see لَفْحٌ.

لفط

3 **لَافَطَهُ** : see فَارَطَهُ.

لفظ

1 **لَفَظَهُ** , (S, M, Msb, K,) and به لَفَظَ, (M, K,) aor. ـِ , (S, M, Msb, K,) inf. n. لَفْظٌ; (T, S, M, Msb;) and لَفَظَهُ, and به لَفَظَ, aor. ; (Ibn-

Abbád, K.) but the former is that which is commonly known; (TA;) *He ejected it; cast it forth;* [*disgorged it;*] (T, S, M, Msb, K;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Msb;) from (مِنْ) his mouth. (S, TA.) And لَفَظَ alone, [elliptically,] *He ejected what had entered between his teeth,* of food. (TA.) You say also, لَفَظَتِ الحَيَّةُ سَمَّهَا [*The serpent ejected its poison.*] (TA.) And لَفَظَ عَصَبَهُ, lit. *He ejected his spittle that stuck and dried in his mouth;* meaning *he died;* (T, TA;) as also لَفَظَ نَفْسَهُ, aor. ـِ , inf. n. as above; (M, TA;) and لَفَظَ alone. (M, K.) And جَآءَ وقد لَفَظَ لِجَامَهُ, [as to the letter and the meaning like جَآءَ وقد دَلَقَ لِجَامَهُ,] *He came harassed,* or *distressed, by thirst and fatigue.* (Ibn-'Abbád, M, Z, K.) And لَفَظَتِ الرَّحِمُ مَآءَ الفَحْلِ *The womb ejected the seminal fluid of the stallion.* (TA.) And لَفَظَهُ البَحْرُ *The sea cast it forth upon the shore;* (Msb, TA;) namely a fish; (TA;) or a beast. (Msb.) And لَفَظَ البَحْرُ بِمَا فِيهِ إِلَى الشُّطُوطِ *The sea cast forth what was within it to the shores.* (M.) And قَآءَتِ الأَرْضُ أُكْلَهَا وَلَفَظَتْ خَبِيئَهَا *The earth disclosed her vegetables, and revealed her hidden things.* (TA in this art. and in art. قيأ.) And لَفَظَتِ الأَرْضُ المَيِّتَ *The earth cast forth the dead;* (T, Msb;) *did not receive,* or *admit, the dead.* (M.) And لَفَظَتِ البِلَادُ أَهْلَهَا [*The countries cast forth their inhabitants*]. (TA.) ___ [Hence,] لَفَظَ بِالكَلَامِ, (S, K,) and بِقَوْلٍ, (Msb,) and بِالشَّىْءِ, (M,) and لَفَظَ القَوْلَ, (TA,) aor. ـِ , inf. n. لَفْظٌ, (M,) *He uttered, spoke forth,* or *pronounced,* (S, M, Msb, K,) *the saying,*

(S, K,) and *a saying,* (Msb,) and *the thing;* (M;) as also تلفّظ به. (S, Msb, K.) It is said in the Kur, [l. 17,] ما يَلْفِظُ مِنْ قَوْلٍ [*He doth not utter a saying*]: where Kh. reads ما يَلْفَظُ: both forms of the verb being used in this sense [as is implied in the K.]. (TA.)

5 **تَلَفَّظَ** see 1, last signification.

لَفْظٌ, originally an inf. n., (S, Msb,) is used as a subst., (Msb,) signifying *An expression;* i. e. *a word;* [more precisely termed لَفْظَةٌ;] and also *a collection of words, a phrase,* or *sentence;* (I'Ak &c.;) [each *considered as such, without regard to its meaning; a word itself;* and *a phrase itself;*] the latter also called لَفْظٌ مُرَكَّبٌ, *a compound expression, an expression composed of two* or *more words:* (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.:) and مَلْفَظٌ signifies the same (TA:) pl. of the former أَلْفَاظٌ; (S, Msb;) dim. أُلَيْفَاظٌ: (Har., p. 593) and of the latter مَلَافِظُ. (TA.) [Hence, لَفْظًا ومَعْنًى *With respect to the word,* or *words,* or *wording, and the meaning:* and *with respect to the actual order of the words; and the order of the sense.* And لَفْظًا ورُتْبَةً *With respect to the actual order of the words, and the order of the proper relative places.* And لَفْظًا وتَقْدِيرًا *Literally and virtually.* And لَا واحِدَ لَهُ مِنْ لَفْظِهِ *It has no singular formed of the same radical letter:* i. e., *it has no proper singular:* said of a word such as قَوْمٌ and رَهْطٌ &c.] ___ See also لُفَاظٌ.

لَفْظَةٌ: see لَفْظٌ.

لَفْظِىٌّ [*Of,* or *relating to, a word,* or *collection of words, verbal:*] opposed to مَعْنَوِىٌّ.

لَفَظَانٌ *Loquacious; a great talker:* but this is a vulgar word. (TA.)

لُفَاظٌ [app. a coll. gen. n., of which لُفَاظَةٌ, q. v., is the n. un., as seems to be indicated in the S, TA,] *What is cast,* or

thrown, away; (M, TA;) as also لَفْظٌ : the latter on the authority of IB. (TA.)

لَفَاظٌ *Leguminous plants* [*put forth by the earth*]. (Sgh, K.)

لَفِيظٌ and مَلْفُوظٌ *Ejected; cast forth.* (M, K.) ___ [*Uttered, spoken forth,* or *pronounced.*]

لُفَاظَةٌ *What is ejected,* or *cast forth, from the mouth:* (S, K:) such as particles of the toothstick, or stick with which the teeth are cleaned: (TA:) and *what is cast,* or *thrown, away, of food:* pl. لُفَاظَاتٌ: (Har, p. ١٨٥ :) see also لُفَاظٌ. ___ Also, *A remain, remainder,* or *residue,* of a thing, (K, TA,) *little in quality.* (TA.)

لَافِظٌ [act. part. n. of 1: fem. with ة]. You say, فُلَانٌ لَافِظٌ *Such a one is dying.* (TA.) ___ اللَّافِظَةُ *The she-goat,* (T, S, M, K,) or *ewe;* (M, K;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T, * S, M, * K: *) or *the bird that feeds her young one from her beak;* because she puts forth what is in her inside and gives it for food: (S, K *:) or *the domestic cock;* (S, K;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (K:) or *the mill;* (T, S, M, K;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or *the sea;* (S, M, K;) as also لَافِظَةُ, determinate [as a proper name]; (K;) because it casts forth (S, M) what is in it, (M,) [namely] ambergris and jewels: (S:) in this last sense, and as applied to the cock, (Sgh,) the ة is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying, اسْمَحُ مِنْ لَافِظَةَ [*More liberal,* or *bountiful, than a she-goat,* &c.,] (T, S, K,) and أَسْخَى مِنْ لَافِظَةَ (M, TA) and أَجْوَدُ مِنْ لَافِظَةَ [which mean the same]. (TA.) لَافِظَةٌ also signifies *Any bird that feeds his female,* (T,) or *that feeds his young bird,* (M, K,) *from his beak.* (T, M, K.) And اللَّافِظَةُ *The earth;* because it casts forth the dead. (TA.) And *The present world;* because it casts forth those who are in it to the world to come. (T, K, TA.)

مَلْفَظٌ : see لَفْظٌ.

مَلْفُوظٌ : see لَفِيظٌ.

لفع

التَّلَفُّع : see اشتَمل.

لفم

لِفَامٌ *A kind of woman's face-veil.* See نِقَابٌ.

6 تَلَافَاهُ *i. q.* تَدَارَكَهُ [*He repaired it;* a meaning well known]; (S, Msb, K, TA;) namely, a short-coming; or failing, or falling short, of what

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was requisite, or due; and an inconsistent act. (TA.) You say, هٰذَا أَمْرٌ لَا يُتَلَافَى [*This is an affair that will not be repaired*]. (TA.) And تَلَافَى أَمْرَهُمْ بِالصُّلْحِ [*He repaired their condition by peace,* or *reconciliation*]. (EM, p. 117.) See دَقَّهُ

لَفَاةٌ : see لَفَاتٌ.

لق

لَقٌّ *A fissure* in a rock. (AA, in TA, voce بَقٌّ لَقٌّ ___.) ثَتٌّ and بَقْبَاقٌ لَقْلَاقٌ: see بَقَاقٌ.

لقب

2 **لقّبهُ بكَذَا**, inf. n. تَلْقِيبٌ, *He called him,* or *named him, by such a by-name,* or *surname,* or *nickname; he surnamed him,* or *nicknamed him, so.* (S, K.) See لَقَبٌ. ___ لقّب الإِسْمَ بالفعْلِ [i. e., بالفَاء والعيْن واللَّام] *He called the noun by an appellation in which its radical letters were represented by* ع, ف, *and* ل; *this appellation being its measure;* as when جَوْرَبٌ is called فَوْعَلٌ. (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

5 **تلقّب بكَذَا** *He was by-named, surnamed,* or *nicknamed, so.* (S, K.) See لَقَبٌ.

3 **لَاقَبهُ**, inf. n. مُلَاقَبَةٌ, *He called him by a byname, surname,* or *nickname; the latter doing to him the like.* (TA.)

6 **تَلَاقَبُوا** *They called one another by by-names, surnames,* or *nicknames.* (TA.)

لَقَبٌ *A by-name; a surname; a nickname;* syn. نَبَزٌ: (S, K:) *a name of reproach; an opprobrious appellation:* in this sense forbidden: (Msb:) it is said in the Kur, xlix., 11, لَا تَنَابَزُوا بِٱلْأَلْقَابِ *Call not one another by nicknames;* i. e., let not one of you call another by a name which he dislikes: (Jel:) also *a by-name,* or *surname, which is not one of reproach:* such are the surnames given to certain Imáms; الأَنْمَشُ and

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الأَخْفَشُ and الأَعْرَجُ and the like; and such are not forbidden, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Msb.) [A لَقَبٌ is distinguished from

a كُنْيَة, q. v.] Pl. أَلْقَابٌ. (S, K.) ___ [لَقَبُ ٱسْمٍ *The appellation given to a noun by substituting* ع, ف, *and* ل *for its radical letters.* See 2.]

لقث

1 **لَقَثَ**, [aor. ـُـ ,] inf. n. لَقْثٌ; and لقّث , inf. n. تَلْقِيثٌ; *He mixed* [a thing]. (K.) [The former verb is as above accord. to the TK: but it seems to be implied in the K that it is لَقَثَ, aor. لَقَثَ, as well in the above sense as in that here following.] ___ لَقَثَ, aor. ـِـ , inf. n. لَقْثٌ, *He took* [a thing] *quickly, and altogether.* (K.) But this is not of established authority. (TA.)

2 **لَقَّثَ** see 1.

لقس

1 لَقِسَتْ نَفْسُهُ, (S, A, K,) aor. ـَـ, (S, K,) inf. n. لَقَسٌ, (S, TA,) *His soul* [or *stomach*] *heaved;* or *became agitated by a tendency to vomit;* or *became heavy;* syn. غَثَتْ, [q. v.,] (S, A, K,) and خَبُثَتْ; (S, K;) مِنَ الشَّىْءِ *in consequence of the thing.* (S, K.) Mohammad desired his followers to use this expression instead of خَبُثَتْ نَفْسُهُ, which he disliked. (K, TA.) ___ With إِلَى الشَّىْءِ following it, *His soul strove with him to incline him to the thing,* (K,) *and became greedy for it.* (TA.) [But Az seems to disapprove of this explanation.]

لَقِسَةٌ, as an epithet applied to نَفْسٌ, is the part. n. of لَقِسَتْ in the [first and] second of the senses explained above. (TA.)

لقط

1 **لَقَطَهُ**, (S, Mgh, * Msb, K,) aor. ـُ, inf. n. لَقْطٌ, (Msb, TA,) *He picked it up, took it up, raised it,* (Mgh,) or *took it,* (S, K,) *from the ground,* (S, Mgh, K,) *without trouble* or *fatigue;* as also التقطه: (S:) or both signify *he took it from a place where it was not thought to be;* this being the primary signification: and hence, *he took it.* (Msb.) It is said of a man: and you say also, لَقَطَ الطَّائرُ الحَبَّ [*The bird picked up from the ground the grains*]. (Msb.) The Arabs say to a calumniator, إنَّ عندَكَ ديكًا يلتَقِطُ الحَصَى [*Verily thou hast a cock that picks up pebbles*]. (TA.) And it is said in a proverb, أَصَيْدَ القُنْفُذِ أَمْ لَقْطَهُ [*Is it by the hunting of the hedgehog* or *the picking up thereof from the ground?*] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) أَصَيْدُ القُنْفُذِ أَمْ لُقَطَةٌ: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharafed-Deen, of a thing of the nature of which we may be uncertain.] You say also, لَقَطْتُ العِلْمَ مِنَ الكُتُبِ [*I picked up science,* or *knowledge, from books;*] *I acquired science,* or *knowledge, from this and that book.* (Msb.) And لَقَطْتُ أَصَابِعَهُ *I took off his fingers, by cutting, without* [*the main part of*] *the hand.* (Msb.)

3 **مُلَاقَطَةٌ** A horse's *lifting the legs all together in the pace called* تَقْرِيب: (AO, K: *) or, in the pace called خَبَب, of a horse, it is *similar to* مُنَاقَلَةٌ. (JK.) Also, (K,) and لَقَاطٌ, (TA,) The *being over against,* or *facing.* (K, TA.) You say, دَارُهُ بِلَقَاطِ دَارِى *His house is over against,* or *faces, my house.* (Lh, K.) And لَقِيتُهُ لَقَاطًا *I met him face to face.* (IAar.)

5 **تلقّط فُلَانٌ التَّمْرَ**, or التَّمْرَ, (S, accord. to different copies, and K, *) *Such a one,* [*picked up,* or] *took up*

from the ground, from this and that place, the dates, or *the fruits.* (S, K. *)

8 **التقطه** : see 1, in two places. ___ Also, *He collected it.* (Msb.) ___ And *He stumbled upon it,* or *lighted on it,* (K, TA,) *unexpectedly,* (TA,) *without seeking;* (K, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, وَرَدْتُ الشَّيْءَ ٱلْتِقَاطًا *I came upon the thing unexpectedly,* or *unawares;* (S, TA:) and لَقِيتُهُ ٱلْتِقَاطًا *I met him unexpectedly:* (TA:) التقاطا in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

لَقَطٌ *What is picked up,* or *taken from the ground,* (S, Msb, K,) of a thing; (S, Msb;) as also لُقْطَةٌ and لُقَطَةٌ and لُقَاطَةٌ : (K:) or ↓ this last signifies *what one picks up, of lost property;* as also لُقَاطٌ , with the ة elided; and لُقَطَةٌ like رُطَبَةٌ: (Msb:) or لُقَاطَةٌ signifies also *what falls,* or *drops,* of a thing that is worthless, (K, TA,) or paltry, *and is taken by any one who chooses to take it:* (TA:) and the same, *what is picked up from the stumps of the branches* of palm-trees, [app. meaning *dates picked up thence,*] *after the cutting off of the dates:* (TA:) IAth says, that لُقَطَةٌ , with damm to the ل and fet-h to the ق, is often mentioned in trads., and signifies *property which is found:* (TA:) Az says, that لُقَطَةٌ, with fet-h to the ق, signifies *a thing which one finds dropped,* or *thrown down, and takes;* (Mgh, Msb;) and that all the lexicologists and skilful grammarians say so; (Msb;) and in like

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manner, A 'Obeyd, on the authority of As and of El-Ahmar; (TA;) only Lth, of all whom he has heard, saying that it is لُقْطَةٌ , with sukoon; (Mgh, Msb;) and Fr: (TA:) IF and ElFárábee and others mention only لُقَطَةٌ ; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is لُقَاطَةٌ , which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the ة, into لُقَاطٌ , and sometimes, by the

elision of the ا into لُقَطَةٌ ; and if they made the ق quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Msb:) IB, however, says that لُقْطَةٌ is correct; and he approves it; because فُعْلَةٌ has the sense of a pass. part. n., as in the instance of ضُحْكَةٌ; and فُعَلَةٌ has the sense of an act. part. n., as in the instance of ضُحَكَةٌ; and that it occurs in poetry: and IAth observes, that some say thus; but that لُقَطَةٌ is more common and more correct. (TA.) *Anything that is scattered,* of ears of corn, or of fruit; n. un. with ة: (TA:) *what is picked up,* or *taken from the ground,* (S, Msb, K,) by men, (S,) of ears of corn; (S, Msb, K;) as also لُقَاطٌ , with damm: (S:) and لَقَاطٌ , like سَحَابٌ, the *ears of corn which the reaping-hooks miss,* (AHn, K,) *and which men pick up.* (AHn.) *What is picked up* from a mine: (Msb:) *pieces of gold found in a mine;* (K;) or such are termed لَقَطُ مَعْدِنٍ: (S:) or لَقَطٌ signifies *pieces of gold,* or *of silver, like what are termed* شَذْرٌ, *and larger, in mines;* which are the best thereof: and one says ذَهَبٌ لَقَطٌ: (Lth:) and مُلْتَقَطٌ , also, signifies *gold found in a mine.* (TA.) You say also, فِى هٰذَا المَكَانِ لَقَطٌ مِنَ المَرْتَعِ *In this place is some small quantity of pasturage.* (S.) And فِى الأَرْضِ لَقَطٌ لِلْمَالِ *In the land is pasturage not much in quantity for the beasts.* (TA.) The pl. is أَلْقَاطٌ. (TA.)

لُقْطَةٌ : see لَقَطٌ, throughout the first sentence. ___ Accord. to Lth, it [also] signifies *A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up:* (TA:) and some say, that لُقَطَةٌ signifies *one who picks up:* but the more common and correct signification of this latter is property which is found, as before stated. (IAth.)

لُقَطَةٌ : see لَقَطٌ, throughout the first sentence: and see لُقْطَةٌ.

لَقَاطٌ : see لَقَطٌ, in the latter part of the paragraph.

لُقَاطٌ : see لَقَطٌ, in three places.

لَقَاطٌ : see 3. ___ [The *act of picking up the ears of corn which the reaping-hooks miss;*] the *act denoted in the explanation of* لَقَاطٌ. (JK, K, TA.) You say, هُوَ يَتَعَيَّشُ بِاللِّقَاطِ عَنِ اللَّقَاطِ [*He constrains himself to obtain the means of life,* or *he obtains what is barely sufficient for his sustenance, by picking up,* or *gleaning, from the ears of corn which the reaping-hooks have missed*]. (TK: but there given without any syll. signs.) [If the reading intended be بِاللَّقَاطِ عَنِ اللِّقَاطِ, the meaning of لَقَاطٌ is The *act of missing ears of corn with the reapinghook;* as is implied in the K, where لَقَاطٌ is imperfectly explained: but this I think improbable.] لَقَاطٌ and لِقَاطٌ are [respectively] like حَصَادٌ [as signifying what is reaped] and حِصَادٌ [as signifying the act of reaping]. (TA.)

لَقِيطٌ *i. q.* مَلْقُوطٌ ; (Msb, K;) i. e. A thing that is *picked up, taken up, raised,* (Mgh,) or *taken,* (Msb, K,) *from the ground,* (Mgh, K,) or *from a place where it was not thought to be.* (Msb.) ___ And, generally, (Mgh,) *A foundling;* or *child that is cast out,* (Az, S, Mgh, Msb, K,) *and found by a man,* (Az, TA,) or *picked up;* (S;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i. e. *a child that is cast out in the roads, and there found, whose father and mother are unknown:* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Az, TA:) and مَلْقُوطٌ signifies the same: (K:) [pl. of the former, لُقَطَآءُ.] ___ Also, *A well upon which one lights unexpectedly,* or *unawares,* (Lth, K,) *without seeking it.* (Lth.)

لُقَاطَةٌ : see لَقَطٌ, first sentence, in four places.

لَقِيطَةٌ applied to a man, and to a woman, *Low, ignoble, base, vile,* or *mean;* (K, TA;) as also لَاقِطَةٌ applied to a man; (TA;) and so لَاقِطٌ مَاقِطٌ سَاقِطٌ , used together. (L in art. سقط.) It occurs in this sense preceded by سَقِيطَةٌ; but you say سَقِيطٌ when alone. (TA.)

لَقَّاطٌ : see لَاقِطٌ.

لَقَّاطَةٌ : see لَاقِطٌ.

لَاقِطٌ and in an intensive sense لَقَّاطٌ and [in a doubly intensive sense] لَقَّاطَةٌ A man [*who picks up things from the ground;* and the second, *who does so much,* or *often;* and the third, *who does so very much,* or *very often:* or] *who takes things from places where they were not thought to be:* (Msb:) and all signify a man *who picks up the ears of corn* [*that fall*] *when the crop is reaped,* and [*the fruit that falls*] *when the ripe dates are cut from the raceme:* (TA:) and the first and second, a bird *that picks up grains.* (Msb.) ___ لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ *For every saying that falls from one, there is a person who will take it up:* (Msb in art. سقط:) or *for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it:* (S, * K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the ة in لاقطة is to give intensiveness to the meaning, (Msb, in art. سقط,) or for the purpose of assimilation: (Msb in that art., and in the present one:) if you say لِكُلِّ ضَائِعٍ, or the like, you say لَاقِطٌ. (Msb in the present art.) ___ لَاقِطَةُ الحَصَى *The* قَانِصَة [meaning *stomach,* &c.,] *of a bird,* (S, K,) *in which pebbles become collected:* (S:) or *the omasum* (قبّة) *of a sheep* or *goat* [and the *corresponding ventricle* of a camel, as is shown in the TA in art. حصل; also called لَقَّاطَةُ الحَصَى (see قُرَيْحَآءُ);] because it conveys thereinto whatever it eats of earth and pebbles; (A, TA;) as also اللَّاقِطَةُ [alone]. (TA.) لَاقِطٌ also signifies *Any freedman,* or *emancipated slave:* (K:) or the *slave of a freedman.* (S in art. مقط, and TA in art. سقط:) the slave of the لاقط is called مَاقِطٌ; and the slave of the ماقط is called سَاقِطٌ: and hence the saying, هُوَ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (K, TA [but in the CK, for هو we find بنو, with the necessary difference in what follows it.]) See art. سقط. ___ See also لَقِيطَةٌ: and see أَلْقَاطٌ, which may be a pl. of لَاقِطٌ; as in لُقَّاطٌ, which is explained with أَلْقَاطٌ.

لَاقِطَةٌ : see لَاقِطٌ, in two places: and see also لَقِيطَةٌ.

أَلْقَاطٌ pl. of لَقَطٌ, q. v. ___ *A small number* of men, *separated,* or *scattered,* or *dispersed.* (S.) ___ [Also, perhaps as pl. of لَاقِطٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ,] The *refuse,* or *lowest,* or *basest,* or *meanest sort,* of mankind, or of people; (K, * TA;) as also لُقَّاطٌ [which is doubtless a pl. of لَاقِطٌ, like as سُقَّاطٌ is of سَاقِطٌ, and مُقَّاطٌ of مَاقِطٌ]. (IAar, in TA, art. خشر.)

مَلْقَطٌ [*A place where a thing is picked up:*] *a place where a thing is sought,* or *to be sought: a mine:* (TA:) [pl. مَلَاقِطُ] أَصْبَحَتْ مَرَاعِينَا مَلَاقِطَ مِنَ الجَدْبِ ___. *Our places of pasturage became dried up, and destitute of herbage, by reason of the drought.* (As.)

مِلْقَطٌ *A thing with which,* (K,) or *in which,* (Jm,) *one picks up,* or *takes up, from the ground:* (Jm, K;) as also مِلْقَاطٌ. (TA.)

مِلْقَاطٌ : see مِلْقَطٌ. ___ The [*instrument called*] مِنْقَاشٌ, (K, TA,) *with which hair is plucked up.* (TA.)

مَلْقُوطٌ : see لَقِيطٌ, in two places. IAth explains مَالٌ مَلْقُوطٌ as signifying *property found.* (TA.)

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مُلْتَقَطٌ : see لَقَطٌ, last sentence but two. ___ Also, applied to a thing, *i. q.* سَاقِطٌ [*Vile, mean,* or *paltry*]. (TA.)

لقم

1 لَقَمَ لُقْمَةً, [aor. ـَـ ,] inf. n. لَقْمٌ, (JK, MS,) [*He gobbled a gobbet,* or *morsel,* or *mouthful,* or] *he swallowed the gobbet;* and so الْتَقَمَهَا . (S.) لَقَمَهُ, aor. ـَـ , (Msb, K, &c.,) inf. n. لَقْمٌ, (JK, MA, K, MS, JM,) or لَقَمٌ (Msb, [app. a mistake,]) *He gobbled it;* i. e., *ate it quickly,* (Msb, K, TA,) as also الْتَقَمَهُ , (Msb, [see above,]) and *hastily; drew it with his mouth, and ate it quickly.* (TA) ___ لَقَمَ بِيَدِهِ *He put morsels into his mouth* (i. e., his own mouth) *with his hand.* See an ex. voce رقع. This seems to be the primary signification.

2 لَقَّمَهُ الطَّعَامَ أَلْقَمَهُ [*He fed with the food by the mouthful; put it into his mouth by the mouthful*]: (Msb:) or لَقَّمَهُ إِيَّاهُ and أَلْقَمَهُ إِيَّاهُ *he put a mouthful* [*of it*] *into his mouth.* (TA.) And لَقَّمَهُ and أَلْقَمَهُ [*He fed him by the mouthful; put mouthfuls into his mouth*]. (S.)

4 أَلْقَمَ *He put morsels into the mouth of* [such a one]. See 2. ___ أَلْقَمَتْهُ الحَجَرَ *I silenced him in an altercation.* (Msb.) ___ أَلْقَمَهُ البِرْطِيلَ; see the latter word.

5 تَلَقَّمَ اللُّقْمَةَ *He swallowed the gobbet,* or *morsel,* or *mouthful, in a leisurely manner.* (S, TA.)

8 إِلْتَقَمَ see 1. ___ الْتَقَمَ فَاهَا فِى التَّقْبِيلِ [*He took her mouth within his lips in kissing*]. (S in art. كعم.) Hence the verb signifies *It embraced,* or *clasped,* a thing: see an instance, voce مُحْصَنٌ.

لُقْمَةٌ *A morsel, gobbet,* or *mouthful: what is* [*swallowed,* or] *eaten quickly, at once,* of bread [&c.]; like as جُرْعَةٌ signifies what is swallowed at once in drinking: (Msb:) or *what is prepared to be*

[*swallowed*, or] *eaten quickly* [*at once*]. (K, TA.) ___ لُقْمَةُ القَاضِى, and لُقْمَةُ الخَلِيفَةِ: see زَمَاوَرْدٌ, art. ورد; and مُيَسَّرٌ.

لُقَيْمَاتُ القَاضِى *Same as* لُقَمَاتُ القاضى.

لقن

3 **لَاقَنَهُ** *i. q.* ضَايَقَهُ. (TA voce ذَاقَنَهُ.)

لَقَنٌ, arabicised from [the Persian] لَقَنْ [also written لَكَنْ]. *A thing* [or *basin*] *resembling a* طَسْت, *of* صُفْر [or *brass*]. (TA.) See إِجَّانَة.

لقى

1 **لَقِيَهُ** *He met him,* or *it.* (Msb.) ___ And *He* [*met with,* or] *found him,* or *it.* (Msb.) You say, تَلْقَاهُمْ أُسْدًا [*Thou will find them lions*]. (Mughnee, voce إِنَّ.) See also لَقِيتُهُ ___. لَقَآءٌ and لَاقِيتُهُ *I came near to him, facing him: came to face his face. near to him* (Ksh, in ii. 13.) ___ لَقِيَهُ بِمَكْرُوهٍ (K in art. حبه, &c.) *He* [*encountered with him,* or *said to him,* or *did to him, a thing disliked,* or *hated:* (TK in art. جبه:) like اِسْتَقْبَلَهُ بِمَا يَكْرَهُ.

2 **لَقَّاهُ شَرًّا** [*He made him to experience evil treatment*]. (TA in art. جدع, voce جَدَّعَ.) See below; and see يُلَقَّوْنَ تَحِيَّةً ___. مُلَقًّى *They shall be greeted with prayer for length of life,* or *everlasting existence.* (Bd in xxv. 75.)

3 **لَاقَاهُ** [*He met him face to face; had an interview with him;*] *i. q.* قَابَلَهُ. (TA.) See 1. ___ لَاقَى *He experienced* pain &c. See an ex. voce دَبِرٌ; and voce آلٌ: like لَقِىَ, voce إِزَارٌ. ___ لَاقَى بَيْنَ طَرَفَىْ إِزَارِهِ وَشَدَّهُ [*He made the two ends of his* ازار *to meet, and tied it*]. (A, art. حجز.)

4 **أَلْقَاهُ** *He threw it where he would find it.* (Er-Rághib.) ___ And hence, conventionally, *He threw it in any way:* (Er-Rághib:) *he threw it on the ground:* (Mgh:) [*he put it:*] أَلْقَيْتُ امْتِعَاعَ عَلَى الدَّابَّةِ *I put the goods upon the beast.* (Msb.) ___ أَلْقَتْ وَلَدَهَا *She cast her young one,* or *her young.* ___ أَلْقَى also signifies *He let fall* a thing, a curtain, &c. ___ أَلْقَيْتُ إِلَيْهِ خَيْرًا *I did good to him.* (TA.) And أَلْقَيْتُ إِلَيْهِ الْمَوَدَّةَ and بِالْمَوَدَّةِ [*I offered* or *tendered to him,* or *gave* or *granted him, love,* or *affection*]. (TA.) ___ أَلْقَى عَلَيْهِ رَحْمَتَهُ [*He made his love,* &c., *to fall,* or *light, upon him,* i. e. *he bestowed it upon him*]. (K, TA in art. رحم. [See this and three similar exs. voce رَحِمٌ ___.]) أَلْقَى إِلَيْهِ السَّلَامَ

He offered to him salutation, or *submission:* see سَلْمٌ: see art. ___. شَرِبَ شَرِبَ مَا أُلْقِىَ إِلَيْهِ ___. أَلْقَى عَلَيْهِ ___ *I told,* or *communicated, to him the saying.* (Msb.) أَلْقَيْتُ إِلَيْهِ القَوْلَ and بالقَوْلِ شَرَاشِرُهُ: see art. شر ___. أَلْقَاهُ عَلَيْهِ *He put it into his mind; he suggested it:* القاه [thus used] is said of God and of the Devil. (Kull, p. 277, in explanation of الفيض. [See 1 in art. فيض, last sentence but one.]) ___ [And] *He dictated it;* (Msb;) namely, a writing to the writer. (Msb, in art. مل ___.) أَلْقَى إِلَىَّ سِرَّهُ [*He revealed to me his secret*]. (TA, art. سر: see ___.) لَا أُلْقِى إِلَيْهِ بَالًا ___. أَلْقَى بِنَفْسِهِ ___. بول, said of night (اللَّيْلُ): see ___. رَبَضَ أَلْقَى إِلَيْهِ كَلَامًا *He addressed to him speech.*

5 تَلَقَّاهُ مِنْهُ *He received it from him.* (TA.) ___ تَلَقَّى *i. q.* تَلَقَّنَ. (Bd in l. 16.)

8 اِلْتَقَى مَسْلَكَاهَا [*Her vagina and rectum met together in one,* by the rending of the part between,] on the occasion of devirgination. (M, in art. اتم.)

10 اِسْتَلْقَى *He lay,* syn. نَامَ, (K,) upon the back of his neck. (JK, S, K.) And *It* (any. thing) *was* [or *lay*] *as though thrown down* or *extended.* (T, JK, TA.)

لَقًى *Muscles* of the flesh. (TA, art. لقى ___.) لَقًى بَقًى ضيج: see بَقَاقٌ.

لِقَآءٌ The *facing* a thing. [*encountering it:*] and *meeting* it, *meeting with* it, or *finding* it: and *perceiving* it *by the sense,* and *by the sight.* (Er-Rághib, TA.) ___ لِقَآءٌ: its predominant application is *Encounter,* i. e. *conflict, fight, battle,* or *war.* (Mgh.) ___ يَوْمُ اللِّقَآءِ *The day of encounter* in fight &c.

بَيْعُ إِلْقَآءِ الحَجَرِ: see نَابَذَهُ, and art. لمس.

وَجَدْتُ هٰذَا مِنْ تِلْقَآءِكَ *I experienced this from thee,* or *on thy part;* syn. مِنْ جِهَتِكَ and مِنْ قِبَلِكَ. (Mgh in art. قبل.) هٰذَا الأَمْرُ مِنْ تِلْقَائِهِ *This thing,* or *affair, is from him;* syn. مِنْ عِنْدِهِ; as also مِنْ

قبله and من لَدُنْهُ. (Lth, in TA in art. تَلْقَآء ___.) قبل *In the direction that meets* or *faces.* (El-Khafájee, TA.) You say, توجَّه تلْقَآء فُلَان [*He went towards such a one*], and تلْقَآء النَّار [*in the direction of,* or *towards, the fire*]. (K.) And جلست تلْقَآءه *I sat over against him,* or *opposite to him.* (S.) And وقف تلْقَآء البيْت *He stopped facing the house.* (Msb.)

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___ تلْقَآء القبْلَة [*The direction of the Kibleh*]. (M, K, voce إمامٌ.) See بيَّنه.

ملَاقى الفَرْجِ [pl. of مَلْقًى,] *The narrow,* or *strait, parts of the pudendum muliebre.* (TA in art. لحم ___.) اَلْمَلَاقى *The horizontal slabs in which is the aperture in a privy.*

مُلَقًّى *Greeted:* see بُلَهْنِيَةٌ, in art. بله.

لك

1 لَكَهُ *He pushed him,* or *thrust him;* like دَكَّهُ and صَكَّهُ. (As, TA in art. دك.)

لَكَاكٌ *A pressing,* or *crowding:* see an ex. voce عَكَّهٌ.

لكأ

1 **لَكَأَ**, aor. ـَ, (K,) inf. n. لَكْءٌ, (TA,) *He beat* a person (K) with a whip. (TA.) ___ لَكَأَ به الأَرْضَ *He cast him upon the ground.* (AZ, S.) [See زَكَأَ, and لَكَأَهُ ___.] لَتَأَ *He prostrated him.* (K.) لَكَأَهُ *He gave him the whole of what was due to him:* (K:) like لَفَأَهُ. (T.) لَكِئَ, aor. ـَ, *He stayed, dwelt,* or *abode,* (K,) in a place: like لَكَى. (TA.) لكئ بِمَوْضِعٍ *He kept,* or *remained fixed, in a place.* (K, * TA.)

5 **تلكّأ عَلَيْه** *He excused himself to him; he pleaded an excuse to him.* (K.) ___ تلكّأ عنه *He was slow to do it; delayed to do it;* (S, K, TA;) *excused himself,* or *pleaded an excuse, for not doing it; refused to do it,* or *abstained from doing it.* (TA.)

لكب

مَلْكَبَةٌ A she-camel *compact in flesh:* (K:) or *abounding with fat, and compact in flesh.* (AA, T.) ___ The *conduct of a pimp:* syn. قِيَادَةٌ (L.)

لكث

1 **لَكَثَ**, [aor. ـُ ,] inf. n. لَكْثٌ (and لِكَاثٌ, IAar), *He struck,* or *smote;* (K;) accord. to IAar, who does not particularize the hand, nor the foot: (TA:) or, *with his hand,* or *his foot,* accord. to some: (TA:) or, *with* [perhaps a mistake for *upon*] *the mouth.* (Kr.) [See also لَكَتَهُ ___.] لكد, [aor. ـُ ,] *He overburdened him.* (K.) ___ لَكَثَ, aor. ـَ , [inf. n. لَكَثٌ,] *He* (a camel) *was affected with the disorder called* لَكَثٌ, or لُكَاثٌ. (K.) ___ به لَكَثَ, aor. ـَ , *It* (dirt [see لَكْثٌ]) *adhered to it;* (K;) i. e., to the vessel. (TA.) [See also لَكَدَ and لَكَعَ.]

لَكْثٌ The *dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand.* (TA.)

لَكَثٌ and لُكَاثٌ (as also نُكَاثٌ, TA,) *A disorder in the mouths of camels, resembling pustules.* (Lh, K.) ___ لُكَاثَةٌ, *A disorder that attacks sheep or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches.* (L.)

نَاقَةٌ لَكِثَةٌ *A fat she-camel.* (K.)

لُكَاثٌ *A shining stone in gypsum.* (Fr, K.) See لَكَثٌ.

لُكَاثَةٌ: see لَكَثٌ.

لُكَّاثٌ [pl. of لَاكِثٌ?] *Preparers of gypsum:* (K:) not those who traffick therein. (TA.)

لُكَاثِىٌّ A man (TA) *very white:* (K:) from لُكَاثٌ as signifying a shining stone in gypsum. (TA.)

لكد

1 **لَكَدَ عَلَيْهِ**, (As, S, L, K,) and به, (L,) aor. ـَـ, (K,) inf. n. لَكَدٌ; (As, S, L;) and به تلكّد; (A;) *It* (dirt) *clave*, or *stuck, to him*, or *it*. (As, S, A, L, K.) ___ لَكَدَ بفيه *It* (a glutinous thing that had been eaten of) *left part of its substance*, or *its colour, sticking to his* (the eater's) *mouth*. (L.) ___ لَكَدَ *It* (his hair) *became compacted together*, or *matted*, (L,) by reason of dirt. (A.) ___ لَكَدَ به, and التكَدَ, *He kept to*, or *clave to, and did not quit, him*, or *it*. (L.) See also 3.

3 **لاكدهُ** *He kept, clave*, or *clung, to him*. (L.)

5 **تَلَكَّدَ** ت لكّد *It* (a thing) *clave together, one part to another*. (S, L, K.) ___ *He became thick* (*and compact*, TA,) *in his flesh*. (K.) ___ See 1. ___ تلكّدهُ *He embraced him; put his arms round his neck*. (As, L, K.)

8 **إِلْتَكَدَ** see 1.

مِلْكَدٌ *A thing resembling a* مُدُقّ [or *pestle*], *with which one bruises, brays*, or *pounds*. (S, L, K.)

لكز

1 **لَكَزَهُ**, aor. ـُـ, (Mgh, Msb,) inf. n. لَكْزٌ, (S, Mgh, Msb, K,) *He struck him upon the breast* (AO, S, A, Mgh, Msb, K) *with the fist:* (AO, S, Mgh, Msb:) and *upon the* حَنَك [or *part beneath the chin*]: (A, K:) and *upon the neck:* (K:) or *upon any part of the body with the fist:* (AZ, S, Msb:) or *with the extremities of the fingers:* (TA, art. لقز:) *he pushed,* or *impelled,* or *repelled, him:* (TA, ibid.:) *he thrust* or *pierced him* [with a spear or the like]: (TA, art. لكز:) لز is also *syn. with* وَكْزٌ [which has several significations, some of which are indentical with some explained above]. (K.) You say also, لَكَزَهُ بِجُمْعِ كَفِّهِ *He struck him upon the breast,* or *the part called* حَنَك, *with his fist.* (A.)

3 **لاكزهُ**, inf. n. مُلَاكَزَةٌ, [*He contended with him in striking upon the breast,* or *the part beneath the chin,* &c., *with the fists.*] (A, TA.)

6 **تلاكزا** [*They two contended in striking each other upon the breast,* or *the part beneath the chin,* &c., *with their fists*]. (A, TA.)

لَكْزَةٌ *A blow upon the breast,* (A, Mgh,) and *upon the part beneath the chin,* [&c.,] (A,) *with the fist.* (Mgh.)

مُلَكَّزٌ A *low,* an *abject,* or a *despicable,* man, *who is repelled* (A, TA) *from the doors.* (TA.)

لَكْزٌ [inf. n. of لَكَزَهُ] *i. q.* طَعْنٌ, like لَزٌّ. (TA, art. لز.)

لكم

لَكْمَةٌ *A blow with the fist.*

لكن

لُكْنَةٌ *An impotence,* or *impediment,* or *a difficulty, in speech* or *utterance;* (Msb;) *a barbarousness,* or *viciousness, and an impotence, or impediment, in speech:* (S:) or the *not speaking Arabic rightly, by reason of a barbarousness,* or *viciousness, in the tongue:* (K:) or the *interposing of* [*words of*] *a foreign language in one's speech.* (Mbr, TA.) See تَهْتَهَةٌ; and عُجْمَةٌ, with which it is syn.

لَكِنْ, with the ن quiescent, has no government. ___ It means *But* after a negative proposition: *but not* after an affirmative: see إِلَّا.

للب

لَوْلَبٌ : see art. لب.

مُلَوْلَبٌ *i. q.* مَرْوَدٌ (S, K) and the like. (S.) Of the measure مُفَوْعَلٌ: (S, K:) or, accord. to some, فِعَوْعَلٌ. (TA.)

لم

1 لَمَّ ٱللّٰهُ شَعَثَهُ *God rectified,* or *repaired, and consolidated, what was disorganized, disordered,* or *unsettled, of his affairs.* (S.)

2 لَمَّمَ *He made a* لِمَّة *of his hair.* (Z, TA in art. جم.)

4 أَلَمَّ بالقَوْم *He came to the people, and alighted at their abode as a guest.* (Msb.) See أَطَافَ. ___ And hence, أَلَمَّ بالمعْنَى *He knew the meaning.* (Msb.) ___ And أَلَمَّ بالذَّنْب *He committed the sin,* or *offence.* (Msb.) ___ And أَلَمَّ *He,* or *it, visited covertly;* (Ham, p. 23;) or *in a light, slight,* or *hasty manner.* (Idem, pp. 385 and 815.) *It became near.* (Msb.) ___ *It happened.* (Ham, p. 385.) ___ أَلَمَّ به *He came to him.* (Ham, p. 127.) ___ *I. q.* زَارَهُ غِبًّا; as also أَلَمَّ عَلَيْه. (TA.)

8 الْتَمَّ *It was collected, accumulated.* ___ التَمّوا *They collected themselves; congregated.*

لَمْ with an aor. following it is often to be rendered in English by the preterperfect: ex., لَمْ أَرَهُ مُذْ يَوْمَان *I have not seen him for two days.* ___ لَمْ يَضْرِبْ *He did not beat.* (S, &c.) See also أَلَمْ ___. لَمَّا: see the latter half of art. أَلَا; and the former part of art. لَمَّا ___. أَمَا as a particle of exception [is equivalent to our *But;* meaning both *except* and, after an oath or the like, *only,* or *nothing more than;* and] is put before a nominal proposition; as, إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ [*There is not any soul but over it is a guardian,* (Kur lxxxvi. 4,)] accord. to those who pronounce the م with teshdeed: and before a verb which is literally, but not in meaning, a preterite; as in أَنْشُدُكَ ٱللّٰهَ لَمَّا فَعَلْتَ [*I conjure,* or *beg,* or *beseech, thee by God but that thou do* such a thing], i. e. مَا أَسْأَلُكَ إِلَّا فِعْلَكَ [*I do not ask of thee anything save thy doing such a thing*]. (Mughnee.) See its syn. إِلَّا. In the

Kur xxxviii. 13, accord. to one reading, it occurs before a verb which is a preterite literally and in meaning. ___ لَمَّا, accord. to Ibn-Málik, is *syn. with* إِذْ: [and sometimes, like إِذْ, it means *Since*, or *because:*] one may say, لَمَّا أَكْرَمْتَنِى أَمْسِ رَزَقَ أَكْرَمْتُكَ اليوم: but this is said to mean لَمَّا ثَبَتَ اليوم إِكْرَامُكَ لِى أَمْسِ أَكْرَمْتُكَ. (Mughnee.) See also an ex. voce لَمْ. لَمَّا يَضْرِبْ ___ *He has not yet beaten.* (S, &c.) See also لَمْ.

لَمَمٌ *A slight insanity* or *diabolical possession;* (Mgh, Msb:) *a slight taint* or *infection of insanity.* See طَيْفٌ.

لَمَّةٌ *A touch,* or *somewhat* [*of a taint* or *an infection of insanity*], from the jinn. (S, K.) See لَمَمٌ.

لِمَّةٌ *Hair that descends below the lobe of the ear.* (S, K.) But see وَفْرَةٌ: and see a tropical use of it in a verse of Kumeyt cited in art. حف, p. 597 *C.*

مَلَمٌّ : see مَثَمٌّ.

مُلِمَّةٌ *A misfortune that befalls in the present world.* (S.) See an ex. in a verse cited voce حَجَا.

مُلَمَّمٌ A boy *having a* لِمَّة. (IDrd, TA, voce مُجَمَّمٌ.)

لمأ

1 **لَمَأَهُ**, and لَمَأَ عَلَيْهِ, aor. ـَ, *He smote his hand upon it,* [or *laid his hand upon it,* or *seized it,*] *openly* or *secretly.* (K.) ___ لَمَأَ الشَّىْءَ *He took the whole thing; took it entirely.* (K.) ___ لَمَأَ الشَّىْءَ, (K,) inf. n. لَمْءٌ, (TA,) *He glanced,* or *took a slight look at the thing; beheld it quickly:* like لَمَحَهُ. (K.)

4 **المأ عَلَيْهِ** *He* (a thief, TA) *took it away privily.* (K.) [See also ___ المأ عَلَىَّ حَقِّى.] أَلْمَى *He denied me my right,* or *due.* (K.) ___ المأت الدَّوَابُّ المَكَانَ (S) [in the K, بِالمَكَانِ; but this appears, from what is said in the S and the TA, to be wrong;] *The beasts of carriage left the place bare of pasture.* (S, K.) ___ المأ عليه, (K,) or به, (S, L,) *He took,* or *got, possession of it; took it, got it,* or *held it, within his grasp,* or *in his possession:* syn. إِشْتَمَلَ عَلَيْهِ: (S, K:) or the latter signifies *he took it away; went away with it.* (K.) المأ عَلَى الشَّىْءِ *He got possession of the thing.* (L.) ذَهَبَ ثَوْبِى فَمَا أَدْرِى مَنْ المأ به [*My garment is gone, and I know not who has taken,* or *got, possession of it;* or *who has taken it away*]. (S.) The phrase without negation is also used. (ISk, S.) [See also 8.]

5 **تلمّأت الأَرْضُ به**, (K,) and عَلَيْهِ, (S, K,) *The earth enclosed him; was made even over him: and concealed him.* (S, K.) See 8.

8 **التمأ بِمَا فِى الجَفْنَةِ**, and المأ, and تلمّأ, *He took to himself the contents of the bowl.* (K, TA.) [See also التمع and المع and أُلْتُمِىءَ لَوْنُهُ.] تلمّع *His colour altered,* or *became altered.* (S,

K.) إِلْتَمَأَ is also mentioned as having the same signification. (TA.) [See also التمع and التمى.]

مَلْمُؤَةٌ *A place in which a thing is taken* (يُؤْخَذُ, as in some copies of the K) or *found* (يُوجَدُ, as in other copies of the K). ___ *A sportsman's,* or *hunter's,* or *fowler's,* or *fisherman's net.* (K, TA.)

لمج

1 **لَمَجَ**, (aor. ـُـ, S, M,) inf. n. لَمْجٌ, (S, K,) *He ate:* or *he ate with the extremity of the mouth:* (M:) or *he ate with the extremities of his mouth:* (S, K:) or *he took* fodder, or dry herbage, *with the extremity of his mouth:* (T:) AZ says, I know not اللَّمْج except as the act of asses, and it is *like* اللَّمْس, [probably a mistake for اللَّهْس, or its syn. اللَّحْس,] or signifies *more than this latter word.* (AHn.) ___ لَمَجَ, inf. n. لَمْجٌ, *Inivit* feminam. (K.)

2 **لَمَّجَهُ**, inf. n. تَلْمِيجٌ, *He fed him with something whereby to content,* or *divert, him* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء: see لُمْجَةٌ. (TA.) And see لَمَظَّهُ: and عَجَّلْتُم: and ___ مَا لَمَّجُوا ضَيْفَهُمْ بِشَىْءٍ عَسَّلَ *They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal.* (S.)

5 **تلمّج** *He ate something whereby to content,* or *satisfy, himself* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء. (K.) [See لُمْجَةٌ: and see also لَمَاجٌ.] ___ Accord. to AA, it is like تَلَمَّظَ; [*He searched repeatedly, with his tongue, after the remains of food in his mouth, and put forth his tongue and licked his lips with it;*] and one says, رَأَيْتُهُ يَتَلَمَّجُ بِالطَّعَامِ, i. e. يتلمّظ [*I saw him searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.*]; and As says the like. (S.)

سَمْجٌ لَمْجٌ, (K,) or سَمْجٌ لَمْجٌ شَىْءٌ (S,) and سَمِجٌ لَمِجٌ, and سَمِيجٌ لَمِيجٌ: (S, K:) in each of these expressions, the latter word is an imitative sequent: (AO, S, K:) [app. *Very ugly:* in the TA it is said, that these epithets are applied to a man, and

signify ذَوَّاقٌ, app. meaning one *who tastes much:* and in the L it is said, that رَجُلٌ لَمِجٌ , after the manner of a relative noun, signifies ذَوَّاقٌ]. See لَمْحٌ.

لَمِجٌ : see لَمْجٌ.

لُمْجَةٌ : see لَمَاجٌ. ___ Also [*An early portion of food,* being] *That with which one contents,* or *diverts, himself* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاءٌ. (K.) See سُلْفَةٌ.

لَمَاجٌ The *least* (أَدْنَى) [*kind,* or *quantity,*] *of food,* or *of what is eaten:* (S, K:) and sometimes, *of beverage.* (TA.) ___ مَا تَلَمَّجْتُ عِنْدَهُ بِلَمَاجٍ, (S, L,) and لَمُوجٍ , and لُمْجَةٍ , (L,) *I ate not anything at his abode:* (L:) and مَا ذُقْتُ شَمَاجًا وَلَا لَمَاجًا, (S, L,) *I tasted not anything.* (S, L.)

لَمُوجٌ : see لَمَاجٌ.

لَمِيجٌ One *who eats much; a great eater.* (K.) ___ Is *qui multum coït:* as also لَامِجٌ . (K.) ___ See also لَمْجٌ.

لَامِجٌ : see لَمِيجٌ.

مَلَامِجُ : *i. q.* مَلَاغِمُ: (i. e., S;) The *parts around the mouth.* (S, K.)

رُمْحٌ مُلَمَّجٌ *A smoothed spear.* (K.)

لمح

1 **لَمَحَهُ**, (S,) or لَمَحَ إِلَيْهِ, aor. ـَ, (L, Msb, K), inf. n. لَمْحٌ; (Msb;) and المح, (L, K,) or المحه, (S, Msb,) and التمحه; (S;) *He glanced,* or *took a light,* or *slight, look, at him* or *it;* (S;) like لَمَأَهُ; (Nh;) *snatched a sight of him* or *it unawares:* (L, Msb, K;) or, accord. to some, لَمَحَ signifies *he looked;* and المحه, *he made him to look;* but the former explanation is the more correct: or لَمَحَ is only said of one looking *from a distance.* (L.) ___ لَمَحْتُهُ بِالبَصَرِ *I directed* (صَوَّبْتُ) *my sight towards him.* (Msb.) ___ لَمَحَ البَصَرُ *The sight extended to a thing.* (Msb.) ___ لَمَحَ, aor. ـَ, inf. n. لَمْحٌ (S, K) and لَمَحَانٌ and تَلْمَاحٌ, (K,) *It* (lightning, and a star,) *shone; gleamed; glistened; i. q.* لَمَعَ. (S, K.)

3 **لَامَحَهُ**, inf. n. مُلَامَحَةٌ, [*He glanced at him,* or *viewed him lightly,* or *slightly,* or *snatched sights of him unawares, reciprocally*]. (A.)

4 **المحه** *He made him to glance,* or *to take a light,* or *slight, look;* expl. by جَعَلَهُ يَلْمَحُ, (K,) and جَعَلَهُ مِمَّنْ يَلْمَحُ. (TA.) ___ See 1. ___ أَلْمَحَتِ المَرْأَةُ مِنْ وَجْهِهَا, (inf. n. إِلْمَاحٌ, TA,) *The woman allowed herself* [or *her face*] *to be glanced at,* or *to be viewed lightly,* or *slightly:* so does a beautiful woman, displaying, and then concealing, her beauties. (T, K.)

8 **أُلْتُمِحَ بَصَرُهُ** *His sight was taken away.* (K.) ___ See 1.

فُلَانٌ سَمْحٌ لَمْحٌ, and سَمِيحٌ لَمِيحٌ: see art. لمح. [سمح and لميح in these cases seem to be merely imitative sequents.] ___ لَأُرِيَنَّكَ لَمْحًا بَاصِرًا *I will assuredly show thee a manifest,* or *an evident, thing, matter,* or *affair.* (S, A, K.) [See also art. بصر.]

لَمْحَةٌ, subst. from لَمَحَ, (S, L,) *A glance,* or *light* or *slight look.* (L.) ___ لَمْحَةٌ *A shining, gleaming,* or *glistening,* of lightning. (S.) ___ فِى فُلَانٍ لَمْحَةٌ مِنْ أَبِيهِ *In such a one is a likeness,* or *point of resemblance, to his father:* then they said مَلَامِحُ مِنْ ابِيهِ, (S,) signifying *likenessess,* or *points of resemblance;* forming an extr. pl., (S, K,) as though from another word than لَمْحَةٌ: (S:) they did not say مَلْمَحَةٌ. (TA.) ___ مَلَامِحُ also signifies *What appear of the beauties and defects of the face* (K) of a human being: or the *parts thereof that are glanced at,* or *viewed lightly* or *quickly.* (TA.)

لَمُوحٌ : see لَامِحٌ.

لَمِيحٌ : see لَمْحٌ.

لَمَّاحٌ : see لَامِحٌ.

لُمَّاحٌ *Sharp hawks;* syn. صُقُورٌ ذَكِيَّةٌ. (IAar, T, K, [in the CK, زَكِيَّة].)

لَامِحٌ and لَمُوحٌ and لَمَّاحٌ *Lightning,* and a star, *shining; gleaming; glistening:* (K:) [but the second and third are intensive epithets, signifying *shining much; &c.*] ___ أَبْيَضُ لَمَّاحٌ *Intensely white.* (A.) ___ لَامِحُ عِطْفَيْهِ A *self-admiring* man, *who looks at his sides.* (M, F.)

أَلْمَحِىٌّ A man (TA) *who glances much,* or *frequently takes light,* or *slight looks.* (K.)

مَلَامِحُ : see لَمْحَةٌ.

لمز

1 لَمَزَهُ, aor. ـِ and ـُ, inf. n. لَمْزٌ, *He made a sign to him with the eye,* or *the like,* (S, A, * Msb, K,) as *the head,* and *the lip, with low speech.* (TA.) This is the original signification. (S, Msb, TA.) ___ Hence, (S, Msb, TA,) *He blamed, upbraided,* or *reproached, him; he found fault with him:* (S, Msb, K:) or *he did so in his face:* (TA:) or *he met him with blaming, upbraiding, reproaching* or *finding fault:* (IKtt, TA:) or *he spoke evil of him,* or *spoke of him in a manner that he disliked, mentioning vices* or *faults as chargeable to him,* either behind his back or before his face, *though it might be with truth;* syn. إِغْتَابَهُ. (TA.) The two forms of the aor. occur in readings of the words of the Kur., [ix. 58,] وَمِنْهُمْ مَنْ يَلْمِزُكَ فِى الصَّدَقَاتِ and يَلْمُزُكَ, (S, TA,) *And of them are those who blame thee with respect to* the division of *the alms:* (Bd, Jel:) and Ibn-Ketheer reads يَلَامِزُكَ. (Bd.) لَمَزَهُ, (Ks, S,) aor , (S,)

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inf. n. لَمْزٌ, (S, A, K,) *He pushed him,* or *impelled him,* or *repelled him:* (Ks, T, S, A, K:) said by AM to be the primary signification: (TA:) and *he struck him,* or *beat him.* (S, A, K.)

3 رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِرُهُ [means *I saw him talking enigmatically with him,* or *to him, and making signs with him,* or *to him:* or, accord. to the TA, مُلَامَزَةٌ is syn. with مُلَاغَزَةٌ]. (A, in art. لغز.)

لُمَزَةٌ One *who blames, upbraids, reproaches,* or *finds fault with, others, much,* or *habitually;* (S, K;) as also لَمَّازٌ, (so in two copies of the S, and in a copy of the A,) or لَمَازٌ, like سَحَابٌ: (K:) لُمَزَةٌ is

applied to a man and to a woman; for its ة is to denote intensiveness, and not the fem. gender: (TA:) هُمَزَةٌ and لُمَزَةٌ signify *the same;* (ISk, Zj, K;) i. e., one *who speaks evil of others,* or *does so in their absence, though it may be with truth;* (يَغْتَابُهُمْ; and this may mean [*who detracts by making signs*] *with the side of the mouth,* or *with the eye,* or *with the head;* TA;) *and defames them;* (ISk, Zj, TA;) or *one who often goes about with calumny, a separater of companions and friends:* (Abu-l-'Abbás, TA:) and لَمَّازٌ , like شَدَّادٌ, *a frequent,* or *habitual, calumniator,* or *slanderer:* (TA:) or هُمَزَةٌ and لُمَزَةٌ differ in signification; the latter signifying one *who blames, upbraids, reproaches,* or *finds fault with, thee to thy face;* and the former, one who does so in thine absence; (K;) and Lth says the like: (TA:) or the latter, one *who speaks evil of others, though it may be with truth,* (مُغْتَابٌ,) *behind the back;* and the former, one who does so to the face: or the latter, one *who speaks against the lineages of men;* and the former, one who speaks against the characters of men: or the latter, [one *who reproaches*] *with the tongue;* and the former, with the eye: or *the reverse:* (K [but omitted in the CK], TA:) or the latter signifies one *who excites discord,* or *animosity, between two persons.* (TA.) See also هُمَزَةٌ. And see the Ksh and Bd in civ. 1.

لَمَازٌ : see لُمَزَةٌ.

لَمَّازٌ [One *who makes frequent signs with the eye,* or *the like:* fem. with ة: see one ex. voce رَمَّازٌ]. ___ See also لُمَزَةٌ, in two places.

لَامِزٌ act. part. n. of 1. ___ لُمَّازٌ [its pl.] Persons *who speak evil of others, though it may be with truth,* (مُغْتَابُونَ,) *in their presence.* (IAar, TA.)

لمس

1 **لَمَسَهُ**, (S, M, A, Msb, K,) aor. ـُ (S, M, Msb, K) and ـِ, (S, Msb, K,) inf. n. لَمْسٌ, (S, M, Msb,) *He felt it;* or *touched it;* syn. مَسَّهُ: (IAar, Az, IDrd, El-Fárábee, A, Msb, TA:) or *he felt it,* or *touched it,* (مَسَّهُ,) *with his hand:* (S, Msb, K:) or *he put his hand to it:* (Msb:) or *he felt it with his hand for the purpose of testing it, that he might form a judgment of it;* syn. جَسَّهُ: (M, TA:) and لَامَسَهُ is syn. with لَمَسَهُ, (M, TA,) or مَاسَّهُ: (A:) لَمْسٌ and مَسٌّ both signify the *perceiving by means of the exterior of the external skin:* (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words *feeling* and *touching,* respectively:] or the former is, originally, [the *feeling*] *with the hand for the purpose of knowing the feel* (مَسّ) *of a thing:* (IDrd, Msb:) or, with the hand, it is the *seeking for* [or *feeling for*] a thing *here and there:* (Lth, TA:) مُلَامَسَةٌ is the same as مُمَاسَّةٌ (K, TA) *with the hand;* as also لَمْسٌ: (TA:) or a distinction is to be made between them; for it is said that لَمْسٌ is sometimes the *feeling,* or *touching* a thing with a thing; and is sometimes [*for*] the *knowledge* of a thing, though there be no touching (مَسّ) of substance upon substance; whereas ملامسة is mostly *mutual feeling* or *touching,* &c., being] the *act of two.* (IAar in TA.) ___ [Hence,] لَمَسَهَا, (M, A, Msb, K,) aor. ـُ (M) [and ـِ, as implied in the K], inf. n. لَمْسٌ, (S, M,) *Inivit eam;* (I'Ab, S, M, A, Msb, K;) scil. mulierem; (A, Msb;) puellam; (K;) as also لَامَسَهَا, (M, A, Msb,) inf. n. مُلَامَسَةٌ (I'Ab, S, Msb, K) and لِمَاسٌ: (I'Ab, Msb:) and *he kissed her;* by doing which, as well as by the former, one renders necessary the performance of the ablution termed وضوء. ('Abd-Allah Ibn- 'Amr, Ibn-Mes'ood.) ___ [Hence also,] لَمَسَهُ, aor. ـُ [and ـِ], (A, TA,) inf. n. لَمْسٌ, (IDrd, Msb, TA,) *He sought,* [*as though by feeling,*] or *sought for* or *after, it,* namely, a thing, (IDrd, Msb, TA,) *in any manner;* (IDrd, Msb;) [as, for instance, *by asking,* or *demanding;*] as also التَمَسَهُ, (S, M, A, * K, TA,) [which is more common,] and تَلَمَّسَهُ: (M, TA:) or this last signifies *he sought it,* or *sought for* or *after it,*

repeatedly, or *time after time.* (S, K, TA.) You say, أُلْمُسْ لِى فُلَانًا (A, TA) *Seek thou for me such a one.* (TA.) And it is said in the Kur, [lxxii. 8,] relating the words of the jinn, or genii, إِنَّا لَمَسْنَا السَّمَآءَ, (K, * TA, *) *Verily we sought to reach heaven:* or *to learn the news thereof:* (Bd:) or *to hear by stealth what was said therein:* (Jel:) or *we laboured,* or *strove, after* (عَالَجْنَا) *the secrets of heaven, and sought to hear them by stealth.* (K.) And in a trad., مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ بِهِ عِلْمًا *Whoso pursueth a way whereby he seeketh after knowledge,* or *science.* (TA.) And in another, of 'Áïsheh, فَٱلْتَمَسْتُ عِقْدِى *And I sought for my necklace.* (TA.) ___ لَمَسَ البَصَرَ, aor. ـُ, *It took away the sight.* (A, TA.) And the same, or, accord. to one relation of a trad., التمسه, *It took away quickly, and destroyed, the sight;* said there of certain serpents: or the meaning is, *it aimed at the eye with its bite:* and لَمَسَ عَيْنَهُ is said to signify [*he,* or *it, put out his eye,*] the same as سَمَلَ. (TA.)

3 **لامسهُ**, inf. n. مُلَامَسَةٌ and لِمَاسٌ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ المُلَامَسَةِ, (S, M, A, Mgh, Msb,) and بَيْعُ اللِّمَاسِ, (Mgh,) or المُلَامَسَةُ فِى البَيْعِ, (K,) *A mode of bargaining, which consists in saying, When thou feelest,* or *touchest, my garment,* or *I feel,* or *touch, thy garment,* (A, K,) or *when,* (Mgh,) or *if,* (Msb,) *I feel,* or *touch, thy garment, and thou feelest,* or *touchest, my garment,* (Mgh, Msb,) or *when I feel,* or *touch, the thing to be sold,* (S,) *the sale is binding,* or *settled,* or *concluded,* (S, A, Mgh, Msb, K,) *between us,* (S, Msb,) *for such a sum:* (S, Msb, K:) or, accord. to Aboo-Haneefeh, *in thy saying, I will sell to thee this commodity for such a sum, and when I feel,* or *touch, thee, the sale is binding,* or *settled,* or *concluded;* or *in the purchaser's saying the like:* (Mgh:) or, (M, Mgh, K,) as in the Sunan of Aboo-Dáwood, (Mgh,) *in purchasing a commodity on the condition of feeling it* (M, Mgh, * K, *) *behind a garment* or *piece of cloth,* (K,) *without seeing it,* (M, K,) or *spreading it out and turning*

it over and examining it: (Mgh:) or *on the condition that the feeling it with the hand shall cut one off from the choice of returning it:* (TA:) the mode of bargaining thus termed is forbidden. (S, M, A, Mgh, Msb.) ___ For a tropical signification of the verb, see 1.

4 أَلْمِسْنِى الجَارِيَةَ *Permit thou me to feel,* or *touch, the girl.* (A, TA.) ___ أَلْمِسْنِى ٱمْرَأَةً *Marry thou to me a woman.* (A, TA.)

5 تَلَمَّسَ see 1, in two places.

8 إِلْتَمَسَ see 1, in four places.

لَمُوسٌ A she-camel *of whose fatness one doubts;* (O, TS, K;) on the authority of Ibn-'Abbád; (TA;) *i. q.* شَكُوكٌ and ضَبُوثٌ: (A, TA:) or *of whose hump one doubts, whether there be in her fat* or *not; wherefore it is felt:* (M, L:) pl. لُمُسٌ. (M, K.) ___ [Hence,] One *whose origin,* or *lineage, is suspected;* syn. دَعِىٌّ: (K:) or *in whose grounds of pretention to respect is a fault,* or *taint.* (A, K.)

لَمِيسٌ A woman *soft to the feel,* or *touch;* لَيِّنَةُ المَلْمَسِ. (K.)

لَمَاسَةٌ, (M,) لُمَاسَةٌ, (S,) or both, (TA,) *A want:* (IAar, Sgh:) or *a moderate,* or *middling, want.* (S, M, O, L.)

لَمُوسَةٌ *A road,* or *way:* so called because he who has lost his way seeks it in order to find the track of the travellers. (K, * TA.)

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لَامِسٌ act. part. n. of 1. (Msb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, فَلَانَةُ لَا تَرُدُّ يَدَ لَامِسٍ, (A, TA,) or لَا تَمْنَعُ يَدَ لَامِسٍ, (K,) but the latter is at variance with the written authorities, the former being the phrase commonly known, (TA,) [properly signifying, *Such a woman does not repel the hand of a feeler;*] meaning, *such a woman commits adultery,* or *fornication, and acts viciously,* (K, TA,) *not repelling from herself any one who desires of her that he may lie with her;* (TA;) and *she is suspected of easiness,* or *compliance,* (K, TA,) *towards him who desires of her that he may lie with her:* (TA:) or the meaning is, *such a woman gives, of her husband's property, what is sought,* or *demanded, from her;* and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Mohammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, (K,) فُلَانٌ لَا يَرُدُّ يَدَ لَامِسٍ, (A, Msb,) means, *Such a man has in him no force of resistance,* (A, Msb, K,) *nor care of what is sacred,* or *inviolable.* (TA.)

مَلْمَسٌ [*A place that is felt,* or *touched:* and it may also be an inf. n.: see لَمِيسٌ]. (K.)

إِكَافٌ مَلْمُوسُ الأَحْنَآءِ *An ass's saddle,* or *pad, of which the curved pieces of wood have been felt with the hands until they have become even:* (M:) or *of which any unevenness and prominence that was therein has been pared off* (Lth, T, A, K) *by the passing of the hand over it,* (Lth, T,) or *of the hands.* (A.)

لمظ

1 لَمَظَ, (S, K,) aor. ـُ, (S,) inf. n. لَمْظٌ, (S, M,) *He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth,* (S, K, TA,) *after eating:* (TA:) and *he put forth his tongue, and wiped with it his lips:* (S, K:) as also تلمّظ, (S, K,) in both senses: (K:) you say also تلمّظت الحَيَّةُ *The serpent put forth its tongue,* (S, K, TA,) *like as the eater puts it forth and wipes with it his lip:* (S, TA:) or the former verb and ↓ the latter signify *he took with his tongue what remained in the mouth after eating:* (M:) or *he sought leisurely and gradually after the taste,* and *tasted time after time:* (M, K:) or ↓ the latter signifies *he tasted time after time;* as also تمطّق: or *he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth;* whereas تمطّق signifies he smacked his lips: (T:) or تلمّظ signifies *he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating:* or *he put forth his tongue, and wiped with it his lips.* (Mgh.) [Hence the saying مَا زَالَ فُلَانٌ يَتَلَمَّظُ بِذِكْرِهِ [*Such a one ceased not to busy his tongue with mentioning him,* or *it*]. (TA.) لَمَظَ المآءَ, inf. n. لَمْظٌ, *He tasted the water with the extremity of his tongue.* (TA.) See also 2, in two places.

2 لَمَّظَهُ, inf. n. تَلْمِيظٌ; (TA;) or لَمَظَهُ; (M as quoted in the TT [being there written without teshdeed; and both seem to be correct;]) *He gave him something to taste; he fed him with something whereby to content* or *divert, him* [*so as to allay the craving of his stomach*] *before the morning-meal;* syn. ذَوَّقَهُ and لَمَّجَهُ, (M, TA,) both of which are alike. (TA.) You say also, لَمِّظْ فُلَانًا لُمَاظَةً [*Give*

thou to such a one, to eat,] *something which he may taste time after time,* or *after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) ___ And [hence,] لِمْظُه, (M, K,) inf. n. as above; (TA;) and لَمَظُه ; (M, K;) *He gave to him* (M, K, TA) somewhat (M, TA) of his right, or due. (M, K, TA.)

4 **المظه** *He put the water upon the edge of his lips,* (M,) or *upon his lips,* or *lip.* (K, accord. to different copies.) ___ And hence إِلْمَاظٌ is used to signify The act of *piercing,* or *thrusting, feebly* [with a spear or the like]. (M, * TA.)

5 **تَلَمَّظَ** see 1, in six places.

8 **التمظه** *He ate it:* (ISk, S, M, A:) or *he threw it quickly into his mouth.* (O, K.)

9 **المظّ**, inf. n. إِلْمِظَاظٌ, *He* (a horse) *had a* لُمْظَة, or *whiteness upon his lower lip.* (S, K.)

لَمَظٌ : see لُمْظَةٌ, in two places.

لُمْظَةٌ *A whiteness in the lower lip of a horse,* (S, M, K,) not being a part of the [whiteness termed] غُرَّة; (M;) as also لَمَظٌ : (M, K:) also the former, *a* غُرَّة *which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating:* and ↓ the latter, *somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes:* (M:) or the former, *a whiteness upon both the lips,* only. (M, K.) Also, *Somewhat of whiteness in the fore leg of a horse,* or *in his hind leg, upon the* أَشْعَر [or *hair which surrounds the hoof.*] (Ibn- 'Abbád, K.) And *A small spot* (As, T, S, M, K) *of white:* (As, T, S, K:) and contr. *of black, in the heart.* (K.) It is said in a trad., that faith begins like a

لُمْظَة in the heart; (T, S;) and as faith increases, so the latter increases. (T.) And that hypocrisy in the heart is a black لمظة, and faith is a white لمظة; and as either increases, so the لمظة increases. (M. TA.) ___ Also, *A small quantity of clarified butter, which one takes with the finger,* (K, TA,) *like a walnut:* mentioned by Z and Ibn-'Abbád. (TA.)

لَمَاظٌ *A thing which one tastes,* (K, TA), *and with which one moves about the tongue in the mouth.* (TA.) You say, مَا لَهُ لَمَاظٌ *He has not anything to taste,* (K, TA,) &c. (TA.) And مَا ذُقْتُ لَمَاظًا *I have not tasted anything.* (S) And شَرِبَ المآءَ لَمَاظًا *He tasted the water with the extremity of his tongue.* (S, M, K. *) [See also what next follows.]

لُمَاظَةٌ *What remains in the mouth,* (S, M, K,) *of food,* (S, M,) *after eating:* (TA:) or *something which one may taste time after time,* or *after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) [See also what next precedes.] ___ Also, *A remain, remainder,* or *residue,* of something little in quantity. (TA.)

أَلْمَظُ A horse *having a* لُمْظَة, or *whiteness, upon his lower lip:* when it is upon the upper lip. he is termed أَرْثَمُ: (S, K:) or a horse *whose lower lip is white.* (Mgh.)

مَلَامِظُ The *part around the lips* of a man: (M, K:) because he tastes therewith. (M.)

مُتَلَمَّظٌ The *part of the face by which smiling is expressed;* syn. مُتَبَسَّمٌ. (K. TA) [in the CK, erroneously, مُتَبَسِّم.]) You say, إِنَّهُ لَحَسَنُ المُتَلَمَّظِ [*Verily he is goodly in respect of the part of the face by which smiling is expressed*]. (TA.)

لمع

1 لَمَعَ *It* (lightning, &c.) *shone; shone brightly; gleamed; glistened.* (S, Msb, K.) ___ لَمَعَ بِيَدِهِ, (K, TA,) and بِثَوْبِهِ, (TA, S, K, &c., in art. خفق &c.,) and بِسَيْفِهِ, (TA,) *He signalled,* or *made a sign, with his hand* or *arm,* (K, TA,) and *with his garment,* and *with his sword;* or *did so for the purpose of information* or *warning; by raising it, and moving it about,* [or *waving it,* or *brandishing it,* i. e., *he waved it as a sign* or *signal,*] *in order that another might see it, and come to him;* as also أَلْمَعَ ; but the former is the more approved; [*i. q.* Lat. *micuit;*] and sometimes the verb is used without the mention of the hand or arm [&c.]. (TA.) See a verse cited voce بِسَيْفِهِ لَمَعَ ___. فَرَضٌ, (S, and K, art. لوح,) and بِثَوْبِهِ, (S, ibid, and S, K, &c., in art. خفق.) *He made a sign with his sword,* and *with his garment,* [*waving it about, to make it seen by some one whom he desired to see it*]. (S, K.)

4 أَلْمَعَ بِيَدِهِ, &c.: see 1.

8 اِلْتَمَسَهُ *He sought,* or *asked,* or *demanded, it.* (S, K.) *He sought it out.*

لُمْعَةٌ *A shining, glistening,* or *glossy, appearance,* [or *hue,*] of the body: (K:) *any colour different from another colour* [*in which it is*]; (TA;) [*a spot of colour*]. ___ [Primarily] *A portion* of herbage *beginning to dry up.* (S, Msb, K.)

تَلَامِيعُ : see ابْرِيقٌ in the K, and my rendering in explaining the latter word, s. v.

لمق

لَمَاقٌ : see عَلَاقٌ, voce عُلْقَةٌ.

لنجر

لَنْجَرٌ *An anchoring-place, a harbour,* or *a port,* (مَرْسًى,) *for ships.* (TA.) Occurring in the K art. رسو. (TA.)

لهب

1 لَهَبَ, aor. ـَـ , (inf. n. لَهَبٌ, S,) *He thirsted; was thirsty:* (S, K:) [probably, *burned with thirst*].

2 لهّب النَّارَ [same as أَلْهَبَهَا , except that it has an intensive signification; *He made the fire to flame,* or *blaze, fiercely,* or *intensely:* or, *to flame,* or *blaze, without smoke, fiercely,* or *intensely.*] (K.)

4 الهب النَّارَ *He made the fire to flame,* or *blaze:* (S:) or *made it to flame,* or *blaze, free from smoke.* (K.) ___ الهب *It* (lightning) *flashed uninterruptedly.* (K.) See also الهب ___. أَلْهَبَ, inf. n. إِلْهَابٌ, *He* (a horse, As, or other thing that runs, Lh,) *was ardent,* or *impetuous, in his*

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course, or *running;* (As, S;) as also اهلب: (As:) or *he ran with energy,* or *effort, so as to raise the dust:* (K:) or *he ran violently, raising the* لَهَبَ, or *dust.* (TA.) ___ Hence, الهب فى الكَلَام *He spoke rapidly* [*and with vehemence*]. (TA.) ___ الهبه الأَمْرُ *The thing,* or *affair, excited him, and inflamed him.* (TA.)

5 تلهّبت النَّارُ, quasi-pass. of لَهَّبَ, (K,) [same as إِلْتَهَبَتْ , except that it has an intensive signification;] *The fire flamed,* or *blazed,* (S,) [*fiercely,* or *intensely,* or *flamed,* or *blazed, burned without smoke, fiercely,* or *intensely*]. ___ تلهّب جُوعًا, and التهب جوعا, *He burned with hunger.* (TA.) ___ تلهّب غَيْظًا *He burned,* and *was* or *became hot, with wrath,* or *rage.* (TA, art. وغر.) See 8.

8 التهبت النَّارُ, quasi-pass. of أَلْهَبَ, (K,) *The fire flamed,* or *blazed:* (S:) or *flamed,* or *blazed, free from smoke.* (K.) ___ التهب عَلَيْهِ *He was incensed,* or *inflamed with anger, against him.*

(TA.) ___ التهب and تلهّب [*It* (any part of the body) *became inflamed*]. ___ See 5.

لَهْبٌ: see لَهَبٌ.

لَهْبٌ *A gap,* or *space, between two mountains:* (S, K:) or *a cleft,* or *fissure, in a mountain:* (Lh, K:) or *a small gap,* or *ravine, such as is termed* شِعْبٌ, *in a mountain:* (K:) or *a cleft in a mountain, afterwards widening like a road:* a لَصَبٌ and a شَقٌّ are smaller than a لَهْبٌ; like a small road: (Aboo-Sa'eed-Es-Sukkaree:) or *a face of a mountain, resembling a wall, that cannot be ascended:* (K:) and similar to this is the لَهْبٌ of the sky at the horizon: or, as some say, *a subterranean excavation,* or *habitation:* syn. سَرَبٌ فِى الأَرْضِ: (TA:) pl. أَلْهَابٌ and لُهُوبٌ and لِهَابٌ (S, K) and لَهَابَةٌ. (K.) See an ex. voce كَرِبَةٌ.

لَهَبٌ and لَهْبٌ (K) and لَهِيبٌ and لُهَابٌ and لَهَبَانٌ (S, K), [inf. ns., of which the verb, لَهَبَ, aor. ـَـ , does not appear to have been used in the classical ages,] The *flaming,* or *blazing,* of fire: (S:) or its *flaming,* or *blazing, free from smoke:* (T, K:) or لَهَبٌ signifies the *flame,* or *blaze,* of fire: (S, K:) and لَهِيبٌ , its *heat.* (K.) ___ لَهَبٌ *Dust rising* (K) *like smoke.* (TA.)

لُهْبَةٌ *A clear white colour:* (K:) *brightness of the complexion,* or *colour of the skin.* (TA.) ___ لُهَبَةٌ (in two copies of the S, لَهَبَةٌ; but in the K expressly said to be with dammeh;) and لُهَابٌ and لَهَبَانٌ (K) *Thirst:* (S, K:) [probably *burning thirst*].

لَهَبَانٌ: see لَهَبٌ and لُهَبَةٌ. ___ Also, The *burning* of coals, or embers, *without blazing.* (T.) ___ The *burning* of heat upon heated ground. (TA.) ___ *Vehemence of heat* (K) upon heated ground and the like. (ISd.) ___ *A hot day.* (K.)

لَهْبَانُ, fem. لَهْبَى, *Thirsty:* (S, K:) [probably *burning with thirst:*] an epithet applied to a man or woman: (S:) pl.

لَهَابٌ. (K.)

لُهَابٌ : see لَهَبٌ and لُهْبَةٌ.

لَهِيبٌ : see لَهَبٌ.

لُهَابَةٌ *A garment* (كِسَاءٌ) *in which a stone is put, and with which one side of the kind of camel-litter called* هَوْدَجٌ, or *one side of a load, is balanced.* (Th.)

أُلْهُوبٌ, a subst., The *ardour,* or *impetuosity, of a horse* (*&c.,* Lh) *in his course,* or *running:* (S:) or *his energy,* or *effort, in his course, so that he raises the dust:* or *a violent run, by which the dust* (اللُّهَبُ) *is raised:* (TA:) or the *commencement of a horse's course,* or *run.* (K.) ___ لَهُ أُلْهُوبٌ *He runs violently, raising the dust.* (TA.) See also أُهْلُوبٌ. ___ Also used as an epithet: you say شَدٌّ أُلْهُوبٌ [*A violent run, in which the dust is raised*]. (TA.)

مُلْهَبٌ *Pleasing in beauty:* (IAar, K:) and *having much hair:* an epithet applied to a man. (IAar.)

مُلَهَّبٌ A garment, or piece of cloth, *not saturated with red dye:* (K:) *imperfectly dyed.* (TA.)

لهت

لَاهُوتٌ *Divinity; divine nature.* Mentioned here agreeably with the assertion of some, that the ت is a radical letter: but this is a point that requires consideration. (TA.)

لهث

1 لَهَثَ, aor. ـَـ , inf. n. لَهَثٌ and لَهَاثٌ and لَهَثَانٌ, *He thirsted; was thirsty:* (S, K:) or *thirst heated his belly,* or *inside.* (L.) ___ لَهَثَ, aor. ـَـ , inf. n. لَهْثٌ and لُهَاثٌ; (S, K;) and لَهِثَ, aor. ـَـ ; (TA;) and التهث ; (K;) *He* (a dog, S, and a man, and, in the case of the second verb, a bird also, TA) *put forth his tongue, by reason of thirst,* or *fatigue,* or *weariness:* (S, K:) or لَهَثَ signifies *his breath* (نفس) *rose, by reason of fatigue,* or *weariness:* or *he* (a dog) *put forth his tongue, by reason of thirst:* and *he* (a man) *was fatigued,* or *weary.* (TA.)

8 إِلْتَهَثَ see 1.

لُهْثَةٌ *Thirst.* (K.) ___ *Fatigue.* (AA, K.) ___ The *red speck in a palm-leaf,* (K,) *which you see when you split it.* (TA.) ___ لُهَاثٌ [for لَهَاثٌ, pl. of لُهْثَةٌ,] The *specks in palmleaves:* (Fr, K:) the *red specks in palm-leaves, when they are split:* (Fr, TA:) accord. to rule, it should be لَهَاثٌ, like نَقَاطٌ. (K.)

لَهْثَانُ *Thirsty:* (S, K:) fem. لَهْثَى. (S.)

لُهَاثٌ The *heat,* or *burning, of thirst;* (S, K;) *vehemence of thirst.* (TA.) ___ The *severity,* or *vehemence,* of death. (K, TA.) See لُهْثَةٌ.

لُهَاثِىٌّ A man (TA) *having many red moles* (خيلان) *on his face:* (Fr, K:) from لُهَاثٌ, signifying the specks in palm-leaves. (Fr.)

لُهَّاثٌ [pl. of لَاهِثٌ?] *Manufacturers, with palm-leaves, of the kind of baskets called* دَوَاخِلُ, (K,) pl. of دَوْخَلَّةٌ, *in which dates are put.* (AA.)

فِى سَكْرَةٍ مَلْهَثَةٌ *In intoxication is a cause,* or *an occasion, of* لهث [i. e., *thirst;* or *putting forth the tongue by reason of thirst*]. (TA, from a trad.)

لهج

1 لَهِجَ بِهِ, aor. ـَـ , (S, K,) inf. n. لَهَجٌ; (S;) and أَلْهَجَ , and لَهْوَجَ ; (TA;) *He became devoted, addicted,* or *attached, to it,* (i. e., *to an affair,* TA,) *and kept, attended,* or *applied himself, constantly, perseveringly, persistently,* or *assiduously, to it; was intent upon it;* (S, K;) and *accustomed,* or *habituated, himself to it.* (TA.)

2 لَهَّجَهُمْ, inf. n. تَلْهِيجٌ, *He fed them with something whereby to ally the craving of their stomachs before the morning-meal called* الغَدَآء. (El-Umawee, S, K.) [See لُهْجَةٌ.]

4 الهجهُ بِهِ *He made him to become devoted, addicted,* or *attached, to it,* (an affair,) *and to keep, attend,* or *apply himself, constantly, perseveringly,* or *assiduously, to it; to be intent upon it;* and *to accustom himself to it.* (TA.) See 1. ___ الهج *He* (a man) *had young weaned camels intent upon sucking their mothers, and persevering therein,* (S, K,) *and therefore made wooden pins, and tied them to the udders, that the young ones might not be able to suck:* (S:) this form of the verb signifies the depriving the object of the quality denoted by the unaugmented verb: (L:) or *he* (a pastor) *had young weaned camels intent upon sucking their mothers, and persevering therein, and it became necessary for him to perforate the tongue of each, and to insert in it a* فَلْكَة, *which is a round thing, like the* فَلْكَة *of a spindle, made of coarse hair* (هُلْب), *and* [probably meaning *or*] *to slit the tongue; each of which operations is performed to prevent its sucking;* for the same purpose, also, a wooden pin is stuck over the nose of the young camel: the pastor in this case is termed مُلْهِجٌ : and one does

not say أَلْهَجْتُ الفَصِيلَ, but simply أَلْهَجَ الرَّاعِى. (T.)

11 **الهاجّ**, inf. n. إِلْهِيجَاجٌ, *It* (anything, S) *became mixed,* or *confused.* (S, K.) ___ *It* (milk) *thickened so that parts thereof became mixed together, but it did not become completely thick.* (S, K.) ___ الهاجّت عينه *His eye became infused* (lit. mixed) *with drowsiness.* (S, K,) ___ [See also مُلْهَاجٌّ.]

Q. Q. 1 **لَهْوَجَ أَمْرَهُ** (inf. n. لَهْوَجَةٌ, S) *He performed, executed,* or *managed, his affairs in an unsound manner.* (AZ, S, K.) ___ لَهْوَجَ *He cooked* roast meat *insufficiently,* or *not thoroughly:* (K:) or *he cooked* roast meat, (K,) or flesh-meat, (S,) *not well;* (S, K;) as also تَلَهْوَجَ . (S.) See 1.

لَهِجٌ بِأَمْرٍ [*Devoted, addicted,* or *attached, to an affair, and keeping, attending,* or *applying himself, constantly, perseveringly, persistently,* or *assiduously, to it; intent upon it;* and *accustoming himself to it:* part. n. of 1.] You say, رَجُلٌ لَهِجٌ بِشَىْءٍ [*A man devoted,* &c., *to a thing*]. (M in art. بل.)

لَهْجَةٌ and لَهَجَةٌ The *tongue:* (S, K:) or the *tip,* or *extremity, of the tongue.* (L.) ___ The *tongue,* or *dialect,* or *language, which a person speaks by nature and custom and education.* (L.) ___ فُلَانٌ فَصِيحُ اللَّهْجَةِ, and اللَّهَجَةِ , *Such a one is of chaste tongue:* (S:) or, *chaste in the dialect,* or *language, which he speaks by nature and custom and education.* (L.) ___ Also, both words, but the former is the more approved, The *sound of speech.* (L.)

لُهْجَةٌ *That with which one allays the craving of his stomach before the morning-*

meal called الغَدَآء. (K.)

لَهَجَةٌ : see لَهْجَةٌ.

مُلْهِجٌ : see 4.

مُلَهْوَجٌ Roast meat *insufficiently cooked.* (S.) ___ رَأْيٌ مُلَهْوَجٌ *An unsound opinion.* (A.) ___ حَدِيثٌ مُلَهْوَجٌ *An unsound story, narration,* or *tradition.* (A.)

مُلْهَاجٌّ *Mixed; confused.* (TA.) ___ Milk *thickened so that parts thereof are mixed together, but not completely thick.* (TA.) ___ رَأَيْتُ أَمْرَ بَنِى فُلَانٍ مُلْهَاجًّا *I saw the affair,* or *case, of the sons of such a one to be confused.* (S.)

مُلَهَّجٌ One *who sleeps, and lacks power,* or *ability, to work.* (K.)

لهد

1 لَهَدَهُ, (aor. ـَـ , L, K, inf. n. لَهْدٌ, L,) *It* (a load) *oppressed him,* (a camel, L,) *by its weight,* (S, L, K,) *and squeezed him:* (L:) *it* (a heavy load) *squeezed it,* (namely, a camel's back or side,) or *bruised it so that it swelled, and became galled:* in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) ___ لَهَدَ *He jaded* his beast of carriage, *and rendered* it *emaciated,* or *lean, by journeying upon it.* (S, L, K.) ___ لَهَدَهُ, aor. ـَـ , L, K, inf. n. لَهْدٌ, L, and لَهْدَةٌ; Kr;) and لَهَّدَهُ , (inf. n. تَلْهِيدٌ; TA;) but the latter denotes frequency of the action; (S, L;) *He pushed, pushed away,* or *repelled, him:* or *pushed him violently upon the chest:* (L:) or *he pushed him, pushed him away,* or *repelled him, on account of his baseness,* or *despicableness:* (S, L, K:) or *he struck him in the breasts,* (L,) or *in the bases of the breasts,* (K,) *and in the bases of the shoulder-blades:* (L, K:) or *he pressed,* or *squeezed, him;* syn. غَمَزَهُ. (L, K.)

2 لَهَّدَ see 1.

4 الهد به *He instigated against him; and aided against him; and acted wrongfully,* or *injuriously, towards him.* (JK.) ___ الهد *He did,* or *acted, wrong, wrongfully, unjustly,* or *injuriously;* (L, K;) [as also الهد به ___]. الحد is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, S, L, K.) ___ It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured

one.] (AA, L.) ___ Also, وَٱللّٰهِ مَا قُلْتَهَا إِلَّا أَنْ تُلْهِدَ عَلَيَّ *By God, thou saidst it not save that thou mightest aid against me,* is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, S, L.) ___ الهد *He made,* or *prepared,* the kind of food called لَهِيدَة. (IKtt.) ___ الهد به, (inf. n. إِلْهَادٌ, L,) *He held him in light estimation,* or *despised him:* (S, L, K:) or *he held his clemency,* or *forbearance,* or *intellect,* (حِلْم,) *in light estimation,* or *despised it;* as also الحد به. (L, art. لحد.)

لَهَدٌ *A certain disease which affects camels in the chest;* (T:) *an opening,* or *parting asunder,* (إِنْفِرَاج,) *in the chest of a camel,* [app., *next to either,* or *both, of the arms,*] *by reason of a push.* or *collision,* (L, K,) or *the like,* (K,) or *by reason of the squeezing of a load:* (L:) or (so in the L: in the K, and) *a tumour in the* فَرِيصَة [or *portion of flesh between the shoulder-blade and the side*], (L, K,) *by reason of the pressure of a bag* or *the like upon the camel's back.* (L.) ___ Also, *A certain disease, like an opening,* or *parting asunder,* [app., *in the part where the thighs unite,*] (كَالإِنْفِرَاجِ,) *which befalls men in the legs and thighs.* (L, K)

لَهِيدٌ A beast of carriage *jaded,* or *fatigued,* (S, L,) *and rendered emaciated,* or *lean, by being ridden.* (L.) ___ A she-camel *pressed,* or *squeezed, and having her flesh bruised, by her load.* (Lh, L.) ___ لَهِيدٌ and مَلْهُودٌ A camel *oppressed by the weight of a load, and squeezed: having his back* or *side squeezed by a heavy load,* or *bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs.* (L.)

لَهِيدَةٌ *A kind of food of the Arabs;* (L;) *thin* عَصِيدَة; (S, L, K;) *not thin so as to be supped,*

nor thick so as to be formed into mouthfuls; thicker than حَرِيقَة *and* سَخِينَة, *but thinner than* عَصِيدَة [*properly so called*]. (S, L.)

مَلْهُودٌ : see مَلْهُودٌ ___. لَهِيدٌ and مُلَهَّدٌ , but the latter denotes frequency of the action, A man *pushed, pushed away,* or *repelled, on account of his baseness,* or *despicableness.* (S, L.) See also لَهَدَهُ.

مُلَهَّدٌ : see مَلْهُودٌ. ___ Also, *Base,* or *despicable, held weak,* (El-Hawázinee, L,) *and frequently repelled from doors.* (El-Hawázinee, TA.)

لهذب

أَلْزَمَهُ لَهْذَبًا وَاحِدًا, i. e. لِزَازًا وَلِزَامًا; in the CK, لَزَازًا; (Kr, K;) [app. meaning *He made him to adhere with one adhesion*].

لهذم

لَهْذَمٌ *A sharp spear-head:* see an ex. in a verse of Zuheyr, cited voce زُجٌّ.

لهزم

لَهْزَمَةٌ accord. to different authorities, app. The

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angle of the lower jaw: or the *ramus thereof:* or the *flesh upon the hinder part thereof.* See مَحْزُونٌ.

لهط

1 لُهِطَ به *He,* or *it, was cast,* or *thrown.* (TA in art. خشف.)

لهف

1 **لَهِفَ عَلَيْهِ**, (inf. n. لَهْفٌ, S,) and تَلَهَّفَ, *He grieved for it,* or *at it; regretted it;* syn. جَزِنَ and تَحَسَّرَ; (S, K;) meaning a thing that had escaped him after he been at the point of attaining it: (JK, TA:) or *he grieved for it,* or *at it;* or *regretted it;* and *was angry,* or *enraged, on account of it.* (TA.) But see تَحَسَّرَ; and see S, voce تلهّف ___. أَسِفَ signifies *He felt,* or *expressed, grief, sorrow,* or *regret.*

5 **تَلَهَّفَ** see 1.

يا لَهْفَ *O the grief!* see an ex. in art. خطأ, conj. 4.

لَهَفَةٌ *Greediness; voracity; eagerness.*

مَلْهُوفٌ *Greedy; ravenous; eager;* عَلَى or إِلَى *for* a thing.

لهلأ

Q. 2 تَلَهْلَأَ *He desisted through timidity, and was cowardly.* (T, K. Mentioned in the T among the class of quinqueliterals, TA.)

لهم

4 أَلْهَمَهُ ٱللّٰهُ لِلْخَيْرِ [*God directed him by inspiration to that which was good,* or *to prosperity*] (TA, art. وفق) أَلْهَمَهُ إِيَّاهُ ___ *He suggested it to him;* (in the order of the words, *he suggested to him it;*) *he put it into his mind.*

8 الْتَهَمَ *He gulped.*

لَاهُمَّ and اللّٰهُمَّ: see اللّٰهُ.

لهو

1 لَهِىَ عَنْهُ, (S, Msb, K) and لَهَا عنه (Msb, K,) *He became diverted from it, so as to forget it.* (S, Msb, K.) ___ See an ex. voce استأثر: and see حديثه إِلَى لَهَتْ ___ عَنْ, inf. n. لَهْوٌ and لُهُوٌّ, *She* (a woman) *was,* or *became, cheered,* or *delighted,* and *pleased, with his discourse.* (M, K.) And so لَهَوْتُ بحديثه. (T in art. رنو.)

4 أَلْهَانِى الشَّىْءُ *The thing diverted me;* syn. شَغَلَنِى. (Msb.) ___ أَلْهَاهُ بالغنآء [*He diverted him by singing*]. (S, art. سمد.)

5 تَلَهَّى بالشَّىْءِ *i. q.* تَعَلَّلَ: (TA:) and أُولِعَ به. (Msb.) ___ And تَلَّهَى *He diverted himself.* (TA.)

لَهْوٌ *Diversion; pastime; sport; play:* or especially, *such as is vain,* or *frivolous; idle sport:* (from various explanations:) *what occupies a man so as to divert him from that which would render him sad* or *solicitous, &c.:* (TA:) or *relief of the mind by means which wisdom does not require:* this [it is said] is the original signification: (Et-Tarasoosee, Msb:) *a thing in which a man delights himself, and which occupies him so as to divert him, and then ceases.* (KT.) It has a more general application than لَعِبٌ: for ex., the hearing of musical instruments or the like is لَهْوٌ, but not لَعِبٌ. (TA.) ___ آلَةُ لَهْوٍ [*An instrument of diversion,* meaning, *of music*]. (K voce رباب.)

لَهَاةٌ [The *uvula;*] the *red piece of flesh that hangs down from the upper* حَنَك. (Zj, in his Khalk el-Insán.) See also الأَسَالِقُ, and اللَّهَاةُ ___. شَقْشَقَةٌ [generally expl. as meaning *The uvula:* or] *what is between the end of the root of the tongue and the end of the* قَلْب [thus in all the copies of the K that I have seen, an evident mistranscription for قَلْت, i. e. *hollow*] *of the upper part of the mouth* (K: [app. meaning

the arches, or *pillars, of the soft palate;* agreeably with the next explanation here following:]) or *the furthest part of the mouth:* [see غُنَّة:] and, of the he-camel, *the* شَقْشَقَة [i. e. *bursa faucium*]. (JK.) See also a usage of the pl., لَهَوَاتٌ, in the last explanation of قَلْتٌ.

لُهْوَةٌ *What is thrown,* [i. e. the *quantity of corn that is thrown,*] (S, K,) *by the grinder, with his hand,* (S,) *into the mouth of the mill* or *millstone.* (S, K.) And The *mouth* [*itself*] of the mill or mill-stone. (IKtt, TA; and S voce اُخْرٌ.)

لو

لَوْ : see مَصْدَرِيَّةٌ. ___ It is used as an optative particle, لِلتَّمَنِّي. See Kur, ii. 162; and Jel, ibid. See also كَرَّةٌ. ___ لَوْ كَانَ هٰذَا لَكَانَ ذَاكَ *Had this been,* or *if this were, that had been,* or *would have been.* ___ صَلِّ وَلَوْ عَجَزْتَ عَنِ القِيَامِ means [*Pray thou though thou be unable to stand;* i. e.] *pray thou whether thou be able to stand* or *unable to do so.* (Msb in art. ان.) ___ See also exs. voce أَنَّ, and بَلَّ. ___ لَوْ often begins a sentence ending with an aposiopesis. ___ لَوْ meaning أَنْ: see لَوْ تُسَوَّى بِهِمُ الأَرْضُ ___. وَدَّ: see بِ as syn. with عَلَى.

لَوٌّ The *word* لَوْ: see a prov. cited voce ذَنَبٌ (near the end of the paragraph). And see سَوْفَ.

لَوْ أَنَّ [*If*]. Ex. لَوْ أَنَّكَ قَائِمٌ لَقُمْتُ [*Hadst thou been standing, I had stood*]. (K, art. ان.) See Kur, xxxix. 58; &c.

لَوْلَا and لَوْمَا: see لَوْلَا فَعَلْتَ كَذَا ___. حَضَّهُ means *Wherefore didst not thou such a thing?* and لَوْلَا تَفْعَلُ كَذَا means *Wherefore wilt not thou do such a thing?* and in like manner, لَوْمَا and أَلَّا and هَلَّا. See an ex. in the Kur, x. 98, explained in art. إِلَّا. ___ لَوْلَا هٰذَا لَكَانَ ذَاكَ *Had not this been,* or *but for this, that had been,* or *would have been.* ___ لَوْلَا is followed by a noun in the nom. case (as in the Kur, viii. 69), or by a verb, as in exs. above.

لَاتَ : see أَلَتَ.

لوأ

1 لَآءَ, aor. يَلُوءُ, inf. n. لَوْءَةٌ, app., *He was foul, ugly,* or *deformed, in countenance.*] لَوْءَةٌ, accord. to the K, is the same as سَوْءَةٌ; but this is probably a mistake for شَوْءَةٌ, The *being foul, ugly,* or *deformed, in countenance;* [which is the signification of لَوَّةٌ]. (TA.) [See art. لوى ___.] هٰذَا وَاللّٰهِ الشَّوْءَةُ وَاللَّوْءَةُ, and اللَّوَّةُ, [app., *This, by Allah, is foulness and ugliness!*] (TA [app. from the T.])

2 لوّأ *He looked malignantly* with his eyes or countenance. (TA: app. from the T.) ___ لوّأ اللّٰهُ بِكَ *May God render thee foul,* or *ugly!* (T.)

لوب

1 **لَابَ** , aor. يَلُوبُ, inf. n. لَوْبٌ and لُوبٌ and لُؤُوبٌ and لُوَابٌ (S, K) and لُؤَابٌ (K) and لَوَبَانٌ (K, accord. to the TA) or لُوبَانٌ (S, CK) *He thirsted; was thirsty;* (S, K;) or *he, thirsting, went round about the water, not reaching it:* (K:) or *he went round about the water, by reason of thirst.* (ISk.) ___ لَوْبٌ signifies The camels' *going round about the tank,* or *cistern, and not being able to get at the water, on account of the crowding,* or *pressing.* (As, K.)

2 **لوّبه** *He mixed it with the perfume called* مَلَاب: or *he smeared it therewith.* (K.)

4 **الاب** *His camels were thirsty:* (K:) *his camels went round about the water, by reason of thirst.* (TA.)

لُوبٌ and لَوَائِبُ Camels, or palm-trees, *thirsty; far from water.* (K.) You say, تَرَكْتُهَا لَوَائِبَ عَلَى الحَوْضِ *I left them* (the camels) *going round about the tank,* or *cistern, unable to get at the water, on account of the crowding,* or *pressing.* (As, S.) [لوائب is pl. of لُوبٌ ___.] لَائِبَةٌ *A piece of meat that turns round in the cooking-pot.* (K.) لُوبٌ *Bees:* (K:) accord. to some, originally نُوبٌ. (MF.) In some copies of the K, نخل is erroneously put for نحل. (TA.)

لَابَةٌ *A number of black camels collected together:* (K:) likened to the tract so called, covered with black stones. (TA.) [See مَفْتُونَةٌ.] ___ See لُوبَةٌ.

لُوبَةٌ and لَابَةٌ *A stony tract, of which the stones are black and worn:* syn. حَرَّةٌ: (S, K:) لُوبَةٌ and نُوبَةٌ signify *a tract of land covered,* or *strewed, with black stones;* and hence a negro is called لُوبِيٌّ

and نُوبِىٌّ, [and negroes collectively are called لُوبَةٌ and نُوبَةٌ: the former, however, are evidently the Lybians, the latter, the Nubians:] (A 'Obeyd, S or, as in the TA, A 'Obeydeh:) or a لوبة is *a very black, rugged, lengthened tract of ground, only at,* or *by,* [so فى seems here to signify] *the projecting part of a mountain,* or *the lower and thinner,* or *finer, part of a sand-hill,* or *the foot* (عرض) *of a mountain:* (Az:) or it may be *a difficult ascent,* or *acclivity, up a mountain, rising to the greatest height:* (ISh:) pl. of لوبة and لابة لُوبٌ and لَابٌ (S, K) and لَابَاتٌ: (S:) or لُوبٌ is pl. of لابة: [not, as implied above, of لوبة:] (Sb:) for a number from three to ten, the pl. used is لابات; and more than then are termed لاب and لوب: (TA:) [or these last two words are coll. gen. ns., of which لابة and لوبة are the ns. un.] ___ مَا بَيْنَ لَابَتَيْهَا مِثْلُ فُلَانٍ [*Between its two tracts of black stones, there is not the like of such a one:* i. e., within its (the city's) limits, there is not, &c.]: only said with reference to El-Medeeneh and El-Koofeh: (RA:) or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) ___ بَعِيدُ مَا بَيْنَ اللَّابَتَيْنِ, said by 'Áïsheh, describing her father, *Freehearted; of ample endowments,* app. *as to wealth,* or *possessions, and as to mind,* or *disposition:* syn. وَاسِعُ الصَّدْرِ وَاسِعُ العَطَنِ. (TA.) ___ لُوبَةٌ *A people that is with another people, but of which advice* or *counsel is not asked* [*by the latter*] *with respect to anything,* (K,) *whether good* or *evil.* (TA.)

أَسْوَدُ لُوبِىٌّ (and نُوبِىٌّ, TA,) [*Very black*]: derived from لُوبَةٌ, as signifying a tract covered, or strewed, with black stones : (K:) or from اللُّوبُ as a syn. of النُّوبُ, meaning [the Nubians, but see above] a certain race, or nation, of the negroes. (RA.) ___ لُوبِىٌّ: see لُوبَةٌ.

لُوَابٌ *i. q.* لُعَابٌ; *Slaver,* or *drivel:* (K:) a chaste word, not formed by mispronunciation. (TA.)

لُوبِيَآءُ (K) and لُوبِيَا and لُوبِيَاجٌ (TA) and لُوبَآءُ (K) [The *dolichos lubia* of Forskål; *a species of kidney-bean*]. Accord. to El-Khafájee and ElJawáleekee, not an Arabic word. (TA.) [In Persian, لُوبِيَا and لُوبِيَهْ and لُوبَا: in Greek, λόβος.]

لَائِبٌ *Thirsting:* [but see the verb:] pl. لُؤُوبٌ: like as شُهُودٌ is pl. of شَاهِدٌ. (S.) ___ لَائِبَةٌ: see لُوبٌ.

مَلَابٌ a Persian word, (TA,) *A kind of perfume,* (S, K,) *like* خَلُوق (S): or *saffron.* (IAar, K.) ___ مَلَابَةٌ *A fascicle,* or *small bundle, of filaments of saffron; a shive of saffron.* (IAar).

مُلِيبٌ A man *whose camels are thirsty;* or *whose camels are going round about the water, by reason of thirst.* (TA.)

مُلَوَّبٌ A thing *mixed with the perfume called* مَلَاب: (TA:) a thing *smeared therewith.* (S.) ___ مُلَوَّبٌ *Twisted* iron. (K.) Applied as an epithet to a coat of mail. (TA.)

لوت

1 **لَاتَ** , aor. يَلُوتُ, *He told, narrated,* or *gave an account of, a thing different from that respecting which he was asked.* (K.) [But accord. to some, the aor. is يَلِيتُ, and the verb belongs to art. ليت.] It was said to ElAsadeeyeh, What is المُدَاحَلَةُ and she answered أَنْ يَلِيتَ الإِنْسَانُ شَيْئًا قَدْ عَلِمَهُ, i. e., The concealing a thing that one knows, and telling, or narrating, something different from it. (TA.) ___ لَاتَ الخَبَرَ, aor. يَلُوتُ, *He concealed the news,* or *information,* (K,) *and related what was different therefrom.* (TA.) [But see above.] ___ لَاتَ الرَّجُلَ, aor. يَلُوتُ, *He told the man,* or *narrated to him, a thing in a manner different from the real state of the case:* or *he expressed the news,* or *information, to him obscurely,* or *enigmatically,* or *obscured it to him,* or *concealed it from him, telling him, narrating to him,* or *giving him an account of, a thing different from that respecting which he was asked:* but accord. to As., لَاتَهُ, aor. يَلِيتُهُ, [not يَلُوتُهُ.] inf. n. لَيْتٌ, signifies he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him : thus he makes it belong to art. ليت: and the like is said in the L. See also above. (TA.) ___ لَاتَهُ, aor. يَلُوتُ; as also لَاتَهُ, aor. يَلِيتُ; *He withheld him,* or *restrained him, and turned him,* or *averted him, from his course, purpose,* or *object.* (S, K, art ليت, q. v.)

اللَّاتُ : see اللَّاتُّ, in art. لت.

لوث

1 **لَاثَ** , aor. يَلُوثُ, inf. n. لَوْثٌ, *He folded* a thing: (IAar, IKt:) and *twisted* it. (IAar.) These are the original meanings. (IAar, IKt.) ___ *He turned* a thing *round twice; as a turban is turned round, and an* إِزَار. (TA.) ___ *He bound,* or *wound round, a turban.* (K.) You say لَاثَ العَمامَةَ عَلَى رَأْسِه, aor. and inf. n. as above, *He bound,* or *wound round, the turban on his head.* (S.) ___ لَاثَ الوبر بالفَلْكَة *He wound the camel's hair round the whirl of the spindle.* (TA.) ___ الأَسْقِيَةُ التِّى تُلَاثُ عَلَى أَفْوَاهِها *The skins that are bound and tied round their mouths.* (TA, from a trad.) ___ لَاثَ, aor. يَلُوثُ, *He* (a man) *went round about;* syn. دَارَ. (S.) ___ لَاثَ

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بشَىْءٍ *He went round about a thing;* syn. طاف به. (TA.) ___ لَاثَ به النَّاسُ, and الاث , *The people collected around him.* (TA, from a trad.) ___ لَاثَتْ قَرْنًا مِنْ قُرُونِهَا بالدُّهْنِ *She surrounded, or,* as some say, *intermixed* [*one of her locks of hair with ointment*]. (TA, from a trad.) ___ لَاثَ, and الاث , and التاث , *It* (a plant, or tree, or herbage,) *became tangled and luxuriant.* (TA.) ___ لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He rolled about* a morsel of food *in melted fat* or *the like.* (K.) ___ لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He chewed,* or *mumbled,* a thing; syn. لَاكَ; (K;) such as a morsel of food, &c. (TA) ___ لَاثَهُ المطَرُ, and لوّثه , *The rain laid it,* or *mixed it,* (i. e., a plant,) *part over part.* (TA.) ___ لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; (K;) or لَوِثَ, [aor. يَلْوَثُ,] inf. n. لَوَثٌ; (L;) and التاث , (S, K,) *He was slow,* or *tardy,* (S, K,) فى عَمَلِه *in his work,* (S,) or فى الأَمْرِ *in the affair.* (K.) ___ التاث *He* (a camel) *was slow,* or *tardy and languid.* (TA, from a trad.) ___ لَاثَ عَنْ حَاجَتِى *He was slow, tardy,* or

tedious, in accomplishing my want. (TA.) ___ لَاثَ لَوْثًا مِنَ الكَلَامِ *He twisted his speech, and did not make it plain* by reason of shame. (IKt, TA, from a trad.) [Similarly, التاث فى كَلَامه. (A.)] ___ لَاثَ *He was slow in speech, and heavy in tongue.* (TA.) ___ See 8. ___ لَاثَ الدَّارَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He kept to the house.* (K.) ___ لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; and لوّث, inf. n. تَلْوِيثٌ; *He mixed, and steeped,* or *macerated, in water.* (K.) ___ لَاثَ به, aor. يَلُوثُ, (inf. n. لَوْثٌ, K,) *He took refuge in him; had recourse to him for protection* or *concealment:* (S, K:) *i. q.* لَاذَ: (S:) accord. to Yaakoob, the ث here is a substitute for the ذ of لَاذَ. (TA.)

2 **لوّث التِّبْنَ بالقَتّ** *He mixed the straw with* [*the kind of trefoil called*] قتّ. (A.) ___ لوّث *He,* or *it, rendered* water *turbid.* (S.) ___ لوّث, inf. n. تَلْوِيثٌ, *He befouled, defiled, polluted, dirtied, soiled, besmeared,* or *bedaubed,* (S, K,) his clothes with mud. (S.) ___ See 1 and 8.

4 **أَلْوَثَ** see 1. أَلْوَثَت الأَرْضُ *The land produced fresh,* or *green, herbage,* (رَطْب, as in some copies of the K, or رُطْب, as in others and in the TA,) *among that which was dry.* So in the K: but in the L, as follows. الوث الصِّلِّيَانُ *The* صلّيان *dried up, and then produced fresh,* or *green, shoots:* and sometimes the same verb is thus used with reference to the ضَعَة and هَلْتَى and سَحَم: of the ثُمَام, one scarcely ever says الوث, but بَقَل; nor does one say of the عَرْفَج الوث, but ادبى, and إمتعس. (TA.) ___ أَلَثْتُ به مالى *I asked him to keep my property as a deposit.* (K.) From اللَّوْث the taking refuge. (TA.) ___ لَمْ يُلِثْ, in a verse of El-'Ajjáj, *He,* or *it, did not make to delay.* (TA.)

5 **تلوّث** *It* (a garment) *was,* or *became, befouled, defiled, polluted, dirtied, soiled, besmeared,* or *bedaubed,* with mud. (Msb.) ___ تلوّث بِالْأَمْرِ [app., *He was confused,* or *perplexed, by the affair*]. (Lth.)

8 **التاث** : see 1. ___ *It was,* or *became, collected together.* (TA) ___ التاث; (S, K;) and لوّث, inf. n.

تَلْوِيثٌ; (L;) *It* (an affair, TA,) *was,* or *became, confused,* (S, K,) *intricate, and difficult.* (TA.) You say التاثت عَلَيْهِ الأُمُورُ *The affairs became confused, and intricate, to him:* (TA:) and التاثت الخُطُوبُ [*The affairs became confused*]. (S.) ___ Also, both verbs, (the former accord. to the S and K, and the latter accord. to the L,) *It became wound about.* (S, L, K.) You say إِلْتَاثَتْ بِرَأْسِ القَلَمِ شَعَرَةٌ (so in one copy of the S: in another, التاث) [*A hair became wound about the head,* or *tip, of the reed-pen:* read, erroneously, by Golius, and Freytag, التاث برأس القلم شَعَرُهُ]. (S.) ___ *He became strong, powerful,* or *vigorous.* (K, TA.) ___ *He became fat.* (K, TA.) ___ *He withheld,* or *restrained;* syn. حَبَسَ: (K:) [but it seems rather to signify *he withheld,* or *restrained, himself;* syn. إِحْتَبَسَ; like لَاثَ]. Accord. to the K, لَوَّثَ, inf. n. تَلْوِيثٌ, signifies the same; but it is not so: it is the same as التاث only as signifying it was, or became confused , and it became wound about. (TA.)

حَلَّ مِنْ عِمَامَتِهِ لَوْثًا أَوْ لَوْثَيْنِ *He loosed,* or *undid, a turn,* or *twist,* or *two turns,* or *twists, of his turban.* (TA, from a trad.) لَوْثٌ *Strength; power; vigour:* (S, K, TA:) as also لُوثَةٌ , [as in one place,] or لُوْثَةٌ , [as in another]. (TA.) ناقةٌ ذاتُ لَوْثٍ, and لُوثَةٌ *A strong she-camel; a she-camel endowed with strength,* or *vigour:* (TA:) or, the former, (L,) or the latter, (S,) a *she-camel having much flesh and fat,* (S, L,) *with which she is bound round:* (L:) or, as some say, *stupid, unsteady, and hasty;* syn. ذات هَوَجٍ: (S:) or, the former, *a bulky she-camel;* yet her bulkiness does not prevent her being swift. (Lth.) ___ رجلٌ ذُو لَوْثٍ *A strong man.* (TA.) ___ لَوْثٌ, (IAar,) or لَوْثَةٌ , (As,) *Resolution of mind,* (IAar, As,) *and strength of mind.* (IAar.) ___ لَوْثٌ, *Evil,* as a subst. (K.) ___ لَوْثٌ *Mutual suits,* or *demands, with malevolences,* or *rancours:* (K:) one says, بينهم لَوْثٌ *Between them are mutual suits, &c.* (TK.) لَوْثٌ *Offsets of palm-trees.* (AHn.) لَوْثٌ *Wounds;* syn. حِرَاحَاتٌ. (K.) لَوْثٌ *Weak, incomplete, evidence;* (Az, in Msb;) *resembling what is termed* دَلَالَةٌ, (Az, K,) *not*

complete, or *perfect, evidence;* so accord. to Esh-Sháfi'ee: (Az.:) it is *one person's giving his testimony to the fact of a slain person's declaring, before his death, that a certain person slew him;* or *two persons giving their testimony to the fact of there having existed enmity between them two,* [i. e., the slain person and the person accused of slaying him,] or, *of one's having threatened the other; and the like:* it is from تَلَوَّثَ as signifying it was befouled, or defiled. (TA.) ___ See لَوَثٌ, and لُوثَةٌ.

لِيثٌ *A certain plant* (S, K) *that winds about:* the و is changed into ى on account of the kesreh before it. (S.)

لَوَثٌ, or لَوْثٌ, (as in different copies of the S) *Languor; flaccidity;* in a man. (S.)

لَوِثٌ: see لَائِثٌ.

لَثَةٌ The *gum,* accord. to some, belongs to this art., because the flesh of the gums is bound (لِيثَ) round the roots of the teeth. (TA.)

لَوْثَةٌ: see لَوْثٌ, and لُوثَةٌ.

لُوثَةٌ *Languor, and slowness,* or *tardiness.* (S, K.) ___ رَجُلٌ ذُو لُوثَةٍ *A man slow,* or *tardy, and weak.* (TA.) ___ لُوثَةٌ *Weakness:* (IAar, K:) as also لَوْثٌ. (TA.) ___ *Weakness of judgment, and a repetition,* or *stuttering,* (تَلَجْلُجٌ,) *in speech.* (TA, from a trad.) *An impediment in speech.* (Msb.) ___ لُونَةٌ (IAar, M, K) and لَوْثَةٌ (IAar, M) and لَوْثٌ (Msb) *Stupidity; foolishness; paucity of sense.* (IAar, M, K, Msb.) ___ لُوثَةٌ *A touch,* or *first affection, of insanity,* or *diabolical possession.* (S, K.) ___ لُوثَةٌ *A state of excitement;* syn. هَيْجٌ. (S, K.) لُوثَةٌ *Abundance of flesh and fat,* (S, K,) in a she-camel. (S.) [See لُوثَةٌ.] لَوْثٌ *A piece of rag collected together, with which one plays.* (K.)

لَوَاثٌ: see لُوَاثَةٌ.

لُوَاثَةٌ and لَوِيثَةٌ *A company, an assembly,* or *a troop,* (K,) of men, and of other animals. (TA.) ___ لَوِيثَةٌ مِنَ النَّاسِ *A company,* or *an assembly, of people of different tribes;* (S, K;) like لَبِيثَةٌ. (K.) لُوَاثَةٌ *One who,* or *a thing which,* (الَّذى: in the TA, الذر:) *is befouled,* or *defiled,* (يَتَلَوَّثُ) *in anything.* (K.) لُوَاثَةٌ and لُوَاثٌ (the latter [in the CK لُوَاثٌ] is with kesr, and is mentioned in the L, without the former, on the authority of Fr, TA,) *Flour* [of wheat, &c.]

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which is sprinkled upon the table, beneath dough; (K,) *to prevent the dough's adhering to the table.* (TA.)

لَوِيثَةٌ : see لُوَاثَةٌ.

لَيِّثٌ : see لَيِّثَةٌ لِحْيَةٌ ___. لَائِثٌ *A tangled beard.* (TA.) ___ *A beard in which half-white hairs are mixed with white:* so in the K; but correctly, *in which half-white,* or *grizzly, hairs are mixed with black.* (TA.)

وَيْلٌ لِلَّوَّاثِينَ الَّذِينَ يَلُوثُونَ مَعَ البَقَرِ إِرْفَعْ يَا غُلَامُ ضَعْ يَا غُلَامُ: respecting these words, occurring in a trad., El-Harbee says, I think the meaning to be, *those to whom various kinds of food are carried round about;* from اللَّوْثُ, winding round a turban on the head. (IAth.)

نَبَاتٌ لَائِثٌ, and لَاثٌ, and لَيِّثٌ, *A tangled plant;* (K;) *a tangled and luxuriant plant:* and in like manner, herbage: لَاثٌ is originally لَوِثٌ, or لَائِثٌ: (TA:) so also a tree. اللَّائِثُ (and اللَّيْثُ, TA,) *The lion:* (K:) from لَوْثٌ strength. (TA.)

أَلْوَثُ A man *slow,* or *tardy.* (M.) ___ دِيمَةٌ لَوْثَاءُ [A *lasting,* or *continuous, and still, rain*] *that*

lays, or *mixes, the plants, part upon part,* (Lth, K, TA,) like as straw is mixed with the kind of trefoil called قَتّ: (Lth, TA:) but this explanation is disapproved by AM. (TA.) ___ سَحَابَةٌ لَوْثَاءُ *A slow cloud:* such a cloud is the longest in raining. (AM.) ___ أَلْوَثُ *Slow and heavy in tongue;* (K;) *slow in speech, and heavy in tongue:* fem. لَوْثَاءُ, [pl. لُوتٌ]. (TA.) ___ A man *weak in mind,* or *understanding:* from لَوْثٌ, as signifying weak, incomplete, evidence. (Msb.) ___ أَلْوَثُ, like أَثْوَلُ, *Stupid; foolish; of little sense;* as also مُلْتَاثٌ : (TA:) *stupid, foolish,* or *of little sense, and cowardly:* pl. لُوثٌ. (IAar.) ___ *Languid; flaccid:* (S, K:) applied to a man. (S.) *Strong; powerful; vigorous.* Thus the word bears two contrary significations. (K.)

مَلَاثٌ [*A place of refuge; a refuge*]. [You say,] إِنَّهُ لَنِعْمَ المَلَاثُ لِلضَّيْفَانِ *Verily he is an excellent refuge for guests.* (TA.) ___ مَلَاثٌ (S, K) and مَلْوَثٌ (K) *One who is a refuge to others; a noble chief;* (TA;) *a nobleman;* (Ks, S, K;) *whom others compass, and go round about:* (Ks, S:) or so called because the command is [as it were] bound round him; i. e., because affairs are connected with him: (TA:) pl. مَلَاوِثُ and مَلَاوِثَةٌ and مَلَاوِيثُ: (S, K:) the last used by poetic licence. (ISd.)

مَلْوَثٌ : see مَلَاثٌ.

مُلَيَّثٌ A man (S) *slow,* or *tardy, by reason of his fatness.* (S, K.) [See also art. ليث.]

مَكَانٌ مُلَوَّثٌ [and رَأْسٌ مُلَوَّثٌ: see مُلَيَّثٌ in art. ليث.]

مُلْتَاثٌ : see أَلْوَثُ.

لوج

1 **لَاجَهُ** , aor. يَلُوجُ, (inf. n. لَوْجٌ, TA,) *He turned it about in his mouth.* (K.) ___ [لاجت عيناه, *His eyes rolled.*]

2 **لوّج بنا الطَّرِيقُ** , inf. n. تَلْوِيجٌ, *The road became bending to us,* or *deviating from a straight course.* (K.)

لَوْجَاءُ and لُوَيْجَاءُ [the latter the dim. of the former] *A want; a thing wanted; an object of want:* (TA:) from لَاجَهُ as explained above. (K.) ___ مَا فِى صَدْرِهِ حَوْجَآءُ وَلَا لَوْجَآءُ إِلَّا قَضَيْتُهَا *There was not a want in his bosom but I accomplished it.* (TA.) ___ لَوْجَآءُ وَلَا حُوَيْجَآءُ وَلَا لُوَيْجَآءُ مَالِى فِيهِ حَوْجَآءُ وَلَا *I have no want,* [*nor any little want,*] *with respect to him,* or *it.* (Lh.) ___ مَالِى عَلَيْهِ حَوْجٌ وَلَا لَوْجٌ [*I have no wants which it is incumbent upon him to supply:* حَوْجٌ being a pl. of حَاجَةٌ; and لَوْجٌ, irregularly, of لَوْجَآءُ, in imitation of حَوْجٌ]. (TA.) ___ See also حَوْجَآءُ, in three places.

لُوَيْجَاءُ : see لَوْجَاءُ.

لوح

1 لَاحَ, aor. يَلُوحُ, inf. n. لَوْحٌ, *It* (a thing) *shone; gleamed; glistened.* (S.) ___ لَاحَ, (aor. يَلُوحُ, inf. n. لَوْحٌ and لُؤُوحٌ and لَوَحَانٌ; TA;) and الاح ; *It* (lightning) *flashed slightly, not extending sideways in the adjacent tracts of cloud:* (S, K:) or الاح signifies *it lighted up what surrounded it.* (TA.) ___ لَاحَ, (S, Msb,) aor. يَلُوحُ; (Msb;) inf. n. [لَوْحٌ and] لِيَاحٌ; (IAth;) *It appeared:* (IAth, Msb:) *it* (a star) *appeared,* (S, Msb,) as also الاح , (S, K,) [*it loomed,*] *and shone, gleamed,* or *glistened;* (TA;) as also الاح : (Msb, TA:) ISk says, لَاحَ سُهَيْلٌ *Canopus appeared;* (S;) and الاح *it shone and glistened.* (S, K.) ___ لاح, and الاح , *He* (a man) *came forth and became apparent.* (A 'Obeyd.) ___ لَاحَ لِى أَمْرُكَ, and تلوّح , *Thine affair became apparent and manifest to me.* (A.) ___ لَاحَ الشَّيْبُ فِى رَأْسِهِ *Hoariness appeared upon his head.* (TA.) ___ لَاحَهُ, aor. يَلُوحُ, *He saw him,* or *it.* (K.) ___ لَاحَ إِلَى كَذَا, aor. يَلُوحُ, *He looked at,* or *towards, such a thing;* as a distant fire. (L.) ___ لَاحَهُ بِبَصَرِهِ, aor. يَلُوحُ, inf. n. لَوْحَةٌ, [so in the L,] *He saw him,* or *it, and then he* or *it became concealed from him.* (L.) ___ See 4. لَاحَ, (S,) aor. يَلُوحُ, (TA,) inf. n. لَوْحٌ (S, K,) and لُوحٌ (K) and لُوَاحٌ (S, K) and لُؤُوحٌ and لَوَحَانٌ; (K;) and التاح ; (S, K;) *He thirsted:* (S, K;) or *he thirsted in the slightest degree:* (TA:) or *he thirsted quickly.* (Lh.) ___ لَاحَهُ, (aor. يَلُوحُ, inf. n. لَوْحٌ, TA,) *It* (thirst, K, or travel, S, K, and cold, and disease or illness, and grief, TA,) *altered him,* (S, K,) *and made him lean, lank, light of flesh, slender,* or *lank in the belly;* (TA;) as also لوّحه , (K,) inf. n. تَلْوِيحٌ: or the latter signifies *it* (the heat of fire or of the sun) *altered the colour of his skin:* (TA:) or both verbs signify *it parched, scorched,* or *burned, and blackened, his skin.* (Zj.) لَوَّحَتْهُ الشَّمْسُ *The sun altered him, and scorched,* i. e. *slightly burned, and changed the colour of, his face;* (S;) and in like manner fire, and the hot wind called سَمُومٌ;

as also لَاحَتْهُ. (A.)

2 **لوّح**, (inf. n. تَلْوِيحٌ, TA,) *He heated* (S, K) a thing with fire. (S; see MA, and see 1.) ___ لوّحه الشَّيْبُ *Hoariness altered him;* (TA;) *rendered him white.* (K, TA.) ___ See 1, and 4.

4 **أَلْوَحَ** See 1 throughout the first half. ___ الاح مِنَ الشَّىْءِ, (inf. n. الاحة, TA,) *He* (a man) *was cautious and fearful of the thing.* (S, K. *) الاح بثوبه, (L,) and لوّح به, (Lh, S, L,) and لاح به, (L,) *He made a sign with his garment,* (S, L,) *from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it.* (L.) الاح بسيفه; (S, K;) and لوّح به, (K,) inf. n. تَلْوِيحٌ; (TA:) *He made a sign with his sword,* (S, K,) *and waved it,* or *moved it about,* [*for the purpose above mentioned*]. (TA.) ___ لوّح للْكَلْب برغيف فتبعه *He made a sign to the dog with a cake of bread, and he followed him.* (A.) الاح بحقّى *He went away with,* or *took away, that which belonged to me.* (ISk, S.) الاحه, (inf. n. إِلَاحَةٌ, TA,) *He destroyed him* or *it.* (S, K.)

8 **إِلْتَوَحَ** see 1.

10 **استلاح** *He sought, tried,* or *endeavoured, to see,* syn. تَبَصَّرَ, (K,) فِى الأَمْرِ *into the affair,* or *thing.* (TA.)

لَوْحٌ *A look;* syn. نَظْرَةٌ; [or rather *a glance,* or *light* or *quick look;*] like لَمْحَةٌ. (K.) See لُوحٌ *Any broad,* or *wide, and thin, thing, such as a board* or *plank* or *the like, of wood* or *of bone:* (T, M, Msb, K:) pl. أَلْوَاحٌ, and pl. pl. أَلَاوِيحُ. (K.) A word of this kind has not a pl. of the measure أَفْعُلٌ, because dammeh to the و is disliked. (Sb.) ___ أَلْوَاحٌ *i. q.* لَوَائِحُ, q. v.

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___ The *scapula* or *shoulder-blade,* (T, S, Msb, K,) *when it is written upon,* or *inscribed.* (T, Msb, K.) ___ *Any wide bone:* (S, Msb:) or *any bone* of the body, *except the bones called* قَصَب *of the arms and legs.* (Msb.) See also الالواح ___. لَمْ يَبْقَ مِنْهُ إِلَّا مِلْوَاحٌ *There remained of him nothing but the wide bones.* Said of one that is lean, or emaciated. (A.) ___ لَوْحُ الكَتِفِ *The smooth part of the shoulder-blade, where its projecting part* (عِيرٌ [so I read for غير, in the L]) *terminates, in the upper portion.* (L.) ___ لَوْحٌ *That* [*meaning a tablet*] *upon which one writes.* (S.) ___ كَتَبْنَا لَهُ فِى الأَلْوَاحِ [*We wrote for him upon the tablets,* or *tables*]. (Kur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets الواح. (Zj.) ___ اللَّوْحُ المَحْفُوظُ, mentioned in the Kur, [chap. lxxxv. last verse, *The Preserved,* or *Guarded, Tablet, whereon are said to be inscribed all the divine decrees;*] *the depository of the decrees,* or *willed events, ordained by God:* (TA:) or *i. q.* أُمُّ الكِتَابِ: or *a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey.* (Msb.)

لُوحٌ (S, K) and لَوْحٌ, (Lh, K,) but the former is of higher authority, (K,) and the latter is mentioned by none but Lh, (TA,) The *air,* or *atmosphere,* (S, K,) *between heaven and earth:* (S:) the *air next to the higher part,* or *to the clouds, of the sky;* syn. سُكَاكٌ: this is its meaning in the phrase لَا أَفْعَلُ ذٰلِكَ وَلَوْ نَزَوْتَ فِى اللُّوحِ [*I will not do that even if thou leap into the air next to the higher part,* or *to the clouds, of the sky*]. (S.)

إِبِلٌ لَوْحَى *Thirsty camels.* (S, K.)

لَيَاحٌ: see لِيَاحٌ.

شَيْءٌ لِيَاحٌ , (S, K,) and لَيَاحٌ , (K,) *A white thing.* (S.) The و is changed into ى because of the kesreh before it. (Fr, S.) لِيَاحٌ is extr.; for there is no reason for the change of the و therein into ى, unless for alleviation of the sound. (L.) ___ Also لِيَاحٌ and لَيَاحٌ *Of a shining,* or *glistening, white hue.* (L.) ___ أَبْيَضُ لِيَاحٌ, and لَيَاحٌ , *Intensely white.* (K, TA.) ___ Also لِيَاحٌ (S, K) and لَيَاحٌ (K) The *wild bull:* (S, K:) so called because of his whiteness. (S.) ___ Also both words, The *daybreak,* or *dawn:* (K:) so called for the same reason. (TA.) ___ لَقِيتُهُ بِلِيَاحٍ *I met him at the period of the afternoon called* العَصْرِ, *when the sun was white.* (L.)

لَوَّاحَةٌ لِلْبَشَرِ , [Kur, lxxiv. 29, referring to سَقَرُ,] *Burning the* [*scarf-*] *skin so as to blacken it.* (Zj.)

لَوَائِحُ شَيْءٍ [pl. of لَائِحَةٌ] *The parts of a thing that are apparent, and that show the signs thereof.* (TA.) لَوَائِحُ and أَلْوَاحٌ The *external parts* of a thing. (A.) لَوَاحِى الشَّيْبِ *The apparent signs of hoariness,* occurs in a verse of Khufáf Ibn-Nudbeh, for لَوَائِحُ الشيب. (TA.) ___ أَلْوَاحُ السِّلَاحِ *Shining, gleaming,* or *glistening, weapons; such as the sword,* (S, K,) *end the like,* (K,) *and the spear-head;* (S;) generally meaning *swords,* because of their whiteness: (ISd:) or, as some say, *the cases,* or *receptacles, in which are the swords together with their scabbards and suspensory belts* or *strings, because made of boards.* (IB.) 'Amr Ibn-Ahmar ElBáhilee says,

* تُمْسِى كَأَلْوَاحِ السِّلَاحِ وَتُضْـ *
* حِى كَأَلْمِهَاةِ صَبِيحَةَ القَطْرِ *

[*In the evening she is like shining weapons,* (so accord. to the S.) or *like sword-cases,* (accord. to IB,) *and in the early part of the day, after sunrise, she is like the wild cow on the morning of,* or *after, rain*]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

مَلْوَحٌ : see مَلْوَاحٌ,

مَلْوَاحٌ *Large in the* أَلْوَاح, (K,) meaning [the *shoulder-blades,* or] *any of the wide bones of the body:* applied to a camel and to a man: (TA:) or *having excellent and large* الواح: (Sh, AHeyth:) and الواح is said to mean the ذَرَاعَان [or *two radii*], the سَاقَان [or *two tibiæ*], and the عَضُدَان [or *two humeri,* or *upper bones of the arms*]. (TA.) ___ *Tall.* (K.) ___ *Lean, lank,* or *light of flesh;* or *slender,* or *lank in the belly:* (K:) applied alike to a man and a woman: also, a beast of carriage *that becomes so quickly:* (TA:) also, a woman *that quickly becomes lean,* or *emaciated:* (K:) pl. مَلَاوِيحُ. (TA.) ___ مَلْوَاحٌ A beast (S) *that quickly becomes thirsty;* (S, K;) as also مَلْوَحٌ (K) and مَلْيَاحٌ; (IAar, K;) the last extr., as though the و were changed into ى because of the kesreh which is near before it, and as though they had imagined a kesreh to the ل. (ISd.) ___ رِيحٌ مَلْوَاحٌ [*A very thirsty wind*]. (TA, voce نَكْبَآءُ.) [A kind of *decoy-bird.* See رَامِقٌ.]

مَلْيَاحٌ : see مَلْوَاحٌ.

مُلَوَّحٌ *Altered by fire,* or *by the sun,* or *by travel,* [*&c.*]: an arrow, before it is furnished with feathers and a head, *altered by fire;* and in like manner the iron head of an arrow or of a spear, or the like: (TA:) also مُلْتَاحٌ *altered* (K) *by the sun,* or *by travel, &c.* (TA.)

مُلْتَاحٌ : see مُلَوَّحٌ.

لوذ

1 **لَاذَ به** , aor. يَلُوذُ, (S, A, L, Msb,) inf. n. لَوْذٌ (S, L, K) and لِيَاذٌ (S, A, L, K) and لِوَاذٌ (L, Msb, K) and لَوَاذٌ and لُوَاذٌ, (Msb, K,) *He had recourse to it,* (a mountain [&c.], Msb,) or *him, for refuge* or *protection* or *preservation;* (S, A, L, Msb;) as also لاوذ به, inf. n. لِوَاذٌ; (A;) and الاذ به; (Msb;) *sought,* or *took, refuge in it,* or *him;* (S, L;) *and joined himself to him; and sought, desired, implored,* or *called for, aid,* or *succour, of him:* (L:) *he protected, concealed, defended,* or *fortified himself by it,* (L, K,) or *him;* (L;) as also لاوذ به, (L,) inf. n. مُلَاوَذَةٌ (L, K) and لِوَاذٌ; (L;) and الاذ . (L.) ___ لَاذَ به, (L,) inf. n. as above, in the commencement of the art., (K,) *It encompassed,* or *surrounded, it;* (L, K; *) as also الاذ , (L,) inf. n. إِلَاذَةٌ. (L, K.) You say, لَاذَ الطَّرِيقُ بالدَّار, and الاذ , *The road encompassed,* or *surrounded, the house:* (L:) or, *reached,* or *extended, to the house:* (Msb:) and لَاذَت الدَّارُ بالطَّرِيق *The house encompassed,* or *surrounded, the road.* (L.) See also 3. ___ لَاذَ بالقَوْم and الاذ بهم, *He laboured,* or *strove, to overcome the people in any way;* expl. by the words هى المداورة من حيث ماكان. (T, L.) [Perhaps المداورة is a mistake for المداراة; see 3: the same phrases being explained in the M by داراهم: but there is a near resemblance between the significations of المداورة and المداراة.]

3 **لاوذ القَوْمُ** , (S, L,) inf. n. مُلَاوَذَةٌ and لِوَاذٌ, (S, L, K,) with which تَلْوَاذٌ is syn., (K,) *The people had recourse, one to another, for refuge* or *protection or preservation; sought,* or *took, refuge, one in another; protected, concealed, defended,* or *fortified, themselves, one by another.* (S, L, K. *) Agreeably with this explanation, (as some say, L,) لِوَاذًا is used in the Kur, xxiv. 63: were it from لَاذَ, it would be لِيَاذًا. (S, L.) ___ See 1. ___ لاوذ بهم, inf. n. مُلَاوَذَةٌ, *He went round about them,* or *encompassed them.* (Msb.) See also 1. ___ لاوذه, (M, L,) inf. n. مُلَاوَذَةٌ (K) and لِوَاذٌ, (M, L, K,) *He*

circumvented, or *deluded, him;* (M, L, K; *) syn. راوغه (M, L) inf. n. مراوغة. (K.) ___ لاوذهم (M, L) and لاذ بهم, and الاذ , (M,) *He wheedled, beguiled,* or *deluded, them;* syn. داراهم. (M, L.) لاوذ *He eluded, and shunned,* or *avoided, thee:* syn. راغ عنك, and حاد Agreeably with this explanation, or as signifying مراوغة, some render لواذًا in the Kur, xxiv. 63. (Ibn-Is-Seed, TA.) ___ لاوذه, (TK,) inf. n. ملاوذة

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(K) and لواذ, (L, K,) *He acted contrarily to,* or *differently from,* or *adversely to, him; was,* or *became contrary to,* or *different from,* or *adverse to, him;* (L, * K, * TK;) syn. خالفه, (TK,) inf. n. خلاف. (L, K.) Agreeably with this explanation, Zj renders لواذًا in the Kur, xxiv. 63; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.)

4 **أَلْوَذَ** see 1: ___ and 3. ___ الاذ به غيره [*He caused another to have recourse to him* or *it for refuge* or *protection* or *preservation; to seek,* or *take, refuge in him* or *it; to protect, conceal, defend,* or *fortify, himself by him* or *it:* or *he protected, concealed, defended,* or *fortified, another by means of him* or *it*]. (A.) ___ الاذت النَّاقَةُ الظِّلَّ بخُفِّها [*The she-camel covered,* or *concealed, the shade with her foot*]; meaning that *the time of noonday-heat was come.* (A.)

لَوْذٌ The *side* of a mountain; and its *circuit:* pl. أَلْوَاذٌ. (S, A, L, K.) ___ *A side,* or *lateral part* or *tract,* of a country or region: (A:) and of a thing; (TA;) as also لَوْذَانٌ : (K:) pl. as above. (A.) ___ *A place of bending* of a valley: pl. as above. (L, K.) ___ هو بلَوْذ كذا, and بلَوْذَان كذا, *He,* or *it, is in the side of,* or *part adjacent to, such a place* or *thing.* (L.) ___ هو لَوْذَه *He is near to him* or *it.* (L.)

لَوْذَانٌ : see لَوْذٌ.

لَوْذَانِيَّةٌ, (as in some copies of the K,) or لَوَذَانِيَّةٌ, (as in others and in the TA,) *Circumvention; delusion;* syn. مُرَاوَغَةٌ. (K.) See 3.

مَلَاذٌ and مَلْوَذَةٌ [the latter thus in the K and accord. to the TA; but in the TT, مَلْوَذَة; and in the L, without the first vowel-sign;] *A place to which one has recourse for refuge, protection, preservation,* or *concealment; a place of refuge; a refuge;* (TA;) *a fortress; a fortified place; a castle.* (L, K.)

مَلْوَذَةٌ: see مَلَاذٌ.

خَيْرٌ مُلَاوِذٌ *Little good:* (S:) or *good that comes not save after severe toil* or *labour:* occurring in a verse of El-Katámee: you say, خَيْرُ بَنِى فُلَانٍ مُلَاوِذٌ *The good of the sons of such a one comes not save after severe toil* or *trouble to procure it.* (ISk, T, L.)

تَلْوَاذٌ: see 3.

لوز

لَوْزٌ [The *almond;* or *almonds;*] the *fruit of a certain tree;* (Msb, TA;) *well known;* (A, Msb, K;) *abundant in the countries of the Arabs;* said by some to be *a species of* مِزْج, which is *that whereof the edible part is not attained save by breaking;* by others said to be *bruised,* or *brayed,* مِزْج; and also called قُمْرُوصٌ: it is *of two kinds, sweet* and *bitter:* (TA:) *the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder,* (*by reason of its soft nature,* TA,) *and the eating thereof, shelled, with sugar, augments the marrow and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away* [*the spots in the skin called*] نَمَش, *and stills pain,* (K [but omitted in the CK] and TA,) *when it* [app. meaning *its oil*] *is drunk, and when dropped into the ear;* (TA;) *and it relaxes the bowels, and causes sleep,* (K, TA,) *when the soles of the feet are anointed with it, and when it is introduced into the nose;* (TA;) *and it is diuretic:* (K, TA:) it is an Arabic word: (Msb, TA:) a coll. gen. n.: (TA:) n. un. with ة. (S, Msb, K.) [Hence,] اللَّوْزَتَانِ [*The amygdalæ of the fauces;* also called *the tonsils;*] *two pieces of flesh in the two sides of the fauces.* (A, TA.) ___ *The two sockets of the hips, where the heads of the thigh-bones are inserted.* (A, TS, TA.)

لَوَّازٌ A *seller of* لَوْز [or *almonds*]. (K.)

أَرْضٌ مَلَازَةٌ *Land containing,* (S, M,) or *abounding with,* (A, K,) *trees of the* لَوْز [or *almond*]. (S, M, A, K.)

تَمْرٌ مُلَوَّزٌ *Dates stuffed with* لَوْز [or *almonds*]; (Sgh, K;) *the stones being taken out* and لَوْز *put in their place.* (TA.)

لوش

لَاشَ an abbreviation of لَا شَيْءَ [*Nothing*]. It is generally used coupled, or connected, with a word of similar form; as in the saying المَاشُ خَيْرٌ مِنْ لَاشَ, which see in art. موش. (TA.)

لوص

1 **لَاصَ** , intrans.: see 3. لَاصَهُ بعينه: see 3. لَاصَ عَنِ الأَمْرِ *He turned aside,* or *away, from the thing,* or *affair; he declined from it; he avoided it.* (Aboo-Turáb, K. *)

3 **لاوص** , (K,) inf. n. مُلَاوَصَةٌ, (M,) *He looked to the right and left as though he desired,* or *sought, a thing:* (M:) or *he looked as though he were deceiving,* or *beguiling, to seek to obtain,* or *attain, a thing;* (Lth, K;) as also لَاصَ , inf. n. لَوْصٌ. (Lth.) لاوصه بعينه, (M, TA,) inf. n. as above, (M, A, K,) *He looked,* (M,) or *glanced,* (A, K,) *at him,* or *it, from the interstice of a door,* (M, A, K,) and *the like,* (A, K,) or *of a curtain;* (M;) as also لَاصَهُ , (M,) inf. n. لَوْصٌ: (M, A, K:) or the former verb has the signification here first given. (M.) ___ لاوص الشَّجَرَ *He looked* (S, A, K) *to the right and left* (A, K) *to see how he might come to the trees,* (S, K,) *to pull them up,* or *out,* (S,) or *to cut them with the axe, and to see how he might strike them,* (K,) or *to see how he might cut them.* (A.) ___ And hence, لَاوَصَنِى فُلَانٌ عَنْ كَذَا *Such a one endeavoured to turn me by deceit,* or *guile, from such a thing.* (A.) [Hence also,] مَا زِلْتُ أُلَاوِصُهُ عَنْ كَذَا, (M,) and أُلِيصُهُ عَنْهُ, (M, TA,) *I ceased not to endeavour to turn him from such a thing;* i. e. *to endeavour to induce him to leave,* or *relinquish, such a thing;* syn. أُدِيرُهُ عَنْهُ: (M, TA:) and أُلَاصُهُ عَلَى كَذَا, (S, K,) and لَاوَصَهُ عَلَيْهِ, (M, K, art. دور,) *he endeavoured to turn him to,* or *induce him to do, such a thing,* (أَدَارَهُ عَلَيْهِ,) *desiring,* or *seeking, it of him.* (S, K.) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) هِىَ الكَلِمَةُ ٱلَّتِى أَلَاصَ عَلَيْهَا النَّبِىُّ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ عَمَّهُ (S, TA) *It is the sentence which the Prophet* (*God bless and save him*) *endeavoured to induce and entice his uncle to utter;* (TA;) meaning Aboo-Tálib, (S, TA,) when

dying. (TA.) And hence the phrase in another trad., وَإِنَّكَ لَتُلَاصُّ عَلَى خَلْعِهِ *And verily thou wilt be urged with enticement, and solicited, to divest thyself of it.* (TA.) [Said by Mohammad to 'Othmán. See the preceding words of the trad. voce قَمَّصَ.] You say also, أَلَصْتُ أَنْ آخُذَ مِنْهُ شَيْئًا, inf. n. إِلَاصَةٌ, *I desired to take from him,* or *of it, something;* (M, * K, TA; [but in a copy of the M, in the place of أَرَدْتُ, I find أَدَرْتُ, which I regard as a mistranscription;]) as also أَنَصْتُ, inf. n. إِنَاصَةٌ. (L, TA.)

4 أَلْوَصَ see 3, in five places.

رَجُلٌ مُلَاوِصٌ *A man who behaves in a loving,* or *affectionate, and blandishing,* or *coaxing, and deceitful,* or *beguiling, manner.* (A, TA.)

مُلَوَّصٌ *The sweet food called* فالوذ: see مُزَعْفَرٌ.

لوط

1 **لَاطَ به** , aor. يَلُوطُ, inf. n. لَوْطٌ; (Msb, TA;) and aor. يَلِيطُ, inf. n. لَيْطٌ; (TA;) *It* (a thing, Msb, or anything, TA) *clave, stuck,* or *adhered, to it.* (Msb, TA.) You say, لَاطَ الشَّىْءُ بِقَلْبِى, aor. يَلُوطُ and يَلِيطُ, (Ks, S, K,) inf. n. لَوْطٌ and لَيْطٌ, (K,) and لِيَاطٌ, (TA,) *The thing was rendered an object of love, and made to cleave, to my heart:* (Ks, * S, * K, TA:) *it clave to my heart;* (TA;) as also التاط بقلبى. (K, TA.) And هٰذَا الأَمْرُ لَا يَلِيطُ بِصَفْرَى, (TA,) and لَا يَلْتَاطُ بِصَفْرَى, (S, TA,) *This thing,* or *affair, does not cleave to my heart.* (S, TA.) And لَا يَلْتَاطُ بِصَفْرَى *I do not love him,* or *it.* (TA.) And

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it is said in a trad., مَنْ أَحَبَّ الدُّنْيَا ٱلْتَاطَ بِثَلَاثِ شُغْلٍ لَا يَنْقَضِى وَأَمَلٍ لَا يُدْرَكُ وَحِرْصٍ لَا يَنْقَطِعُ [*He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease*]. (TA.) ___ لَاطَ فِى الأَمْرِ, inf. n. لَاطٌ, (Sgh, K,) accord. to Lth., and if correct, like قَالٌ in the sense of قَوْلٌ, (Sgh,) *He was importunate in,* or *with respect to, the affair:* (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) ___ لَاطَ بِحَقِّهِ *He went away with,* or *took away, his right,* or *due.* (TA.) ___ لَاطَهُ, inf. n. لَوْطٌ, *He stuck it; made it to cleave, stick,* or *adhere;* as also الَاطَهُ, inf. n. إِلَاطَةٌ; and لَيَّطَهُ. (TA.) ___ [See also لَاطَ in art. لوض. ___ لَاطَ الحَوْضَ بِالطِّينِ, (K,) or لَاطَ الحَوْضَ, (S,) and لَاطَ بِالحَوْضِ, (K,) accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. لَوْطٌ, (S,) *He plastered the watering-trough,* (S, K, TA,) *and repaired it, and made it smooth,* (TA,) *with mud,* or *clay.* (S, K, TA.) ___ It is said in a trad., كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِى التِّيهِ مَا لَاطُوا, meaning [*The children*

of Israel used to drink, in the desert,] *what they collected, in the watering-troughs, from the wells.* (TA.) لَاطَ, (S, Msb, K,) aor. يَلُوطُ, (Msb, TA,) inf. n. لَوَاطٌ, (TA,) or لَوَاطَةٌ with ة; (Msb;) and لاوط , (S, K,) [inf. n., app., لَوَاطٌ and لِيَاطٌ, for it is said in the TA that لِيَاطٌ is syn. with لَوَاطٌ;] and تلوّط ; (K;) *He committed the act of the people of* لُوط [or *Lot*]; *he did that which is excessively foul, like as the people of* لوط *did.* (Msb.)

2 **لوّطه بالطّيب** *He smeared him,* or *it, much with perfume.* (TA.)

3 **لَاوَطَ** see 1, last sentence.

4 **أَلْوَطَ** see 1.

5 **تَلَوَّطَ** see 1, last sentence.

8 **التاط** : see 1, in four places. التاطه: see 10. ___ الناط حوصه *He plastered with mud,* or *clay, for himself, his watering-trough.* (K.)

10 **استلاطوه** *They made him to cleave, stick,* or *adhere, to themselves; they attached him to,* or *connected him with, themselves.* (S.) ___ استلاطه *He claimed him as a son, he not being his;* as also التاطه . (K.) ___ استلاط دمه *He had a right,* or *just title* or *claim, to his blood;* syn. استوجبه, (S, * TA,) and استحقّه. (TA.) ___ استلاطوا *They committed sins for which he who should punish them would be excusable, because they deserved punishment;* as also استحقّوا, and أَوْجَبُوا, and أَعْذَرُوا. (IAar.)

لَوْطٌ A thing *cleaving, sticking,* or *adhering:* an inf. n. used as an epithet. (K.) ___ [Hence the saying,] إِنِّى لَأَجِدُ لَهُ فِى قَلْبِى لَوْطًا *Verily I feel for him, in my heart, a love cleaving thereto;* as also لَيْطًا; (S, TA;) and لَوْطَةً ; and لُوطَةً . (Lh, Kr.)

لَوطَةٌ and لُوطَةٌ: see لَوْطٌ.

لُوطِىٌّ [*One who is addicted to the crime of the people of Lot;* as also لَوَّاطٌ : both used in this sense in the present day; but perhaps postclassical.]

لُوطِيَّةٌ [The *crime of the people of Lot*]: a subst. from لَاطَ in the last of the sense explained above: occurring in a trad. (TA.)

لِيَاطٌ [originally لِوَاطٌ] *Quick lime,* or *the like;* syn. كِلْسٌ : and *gypsum:* (K:) because water-ing-troughs, &c. are plastered therewith. (TA.) ___ And, (as being likened thereto, TA,) *Human ordure;* or *thin human ordure;* syn. سَلْحٌ. (K.)

لَوَّاطٌ [: see لُوطِىٌّ.]

هُوَ أَلْوَطُ بِقَلْبِى , (S,) and أَلْوَطُ alone, (A'Obeyd,) *He is more,* or *most, closely cleaving to my heart;* (A'Obeyd, S; *) as also أَلْيَطُ. (S.)

لوع

لَوْعَةٌ *Ardour of love:* see حُبٌّ.

لوف

1 **مَا عَاقَتْ وَلَا لَافَتْ** : see 1 in art. عوق.

لوق

لَوِقٌ and لَيِّقٌ: see عَوِقٌ and عَيِّقٌ.

لوك

1 لَاكَ *He chewed* a morsel: (S, K, Msb:) or *chewed in the gentlest manner:* or *chewed* something hard; (K;) *rolling it about,* or *turning it round, in his mouth:* (TA:) [*he* (a child) *mumbled,* or *bit softly,* his finger]: (S, art. مرث:) *he* (a horse) *champed,* (Msb,) or *chewed,* the bit. (Lth in TA, art. الك.)

4 أَلْكَنِى إِلَيْه ; and أَلَكْتُه; as though from أَلَاكَه: see art. الك.

5 مَا تَلَوَّكْتُ بِأَلُوكٍ : see أَلُوكْ.

لوم

1 **لَامَ** , inf. n. لَوْمٌ, *He blamed, censured,* or *reprehended,* syn. عَذَلَ, (S, M, Msb, K,) a person, (S, Msb,) عَلَى كَذَا [for such a thing]. (S.)

4 **أَلَامَ** *He did a thing for which he should be blamed.* (S in art. جنف, and L and TA in art. ريب.)

5 **تَلَوَّمَ** *i. q.* تَكَلَّفَ اللَّوْمَ. (Ham, p. 356.)

لَائِمَةٌ *A thing for which the doer is blamed.* (TA.)

لون

2 لَوَّنَ *i. q.* تَلَوَّنَ *It became coloured.* (M.) ___ *It* (a palm-tree) *had dates which had become coloured.* (T.) ___ لَوَّنَ فِى الكَلَامِ [*He varied in speech*]. (Sgh, K, voce تَمَطَّطَ.)

5 تَلَوَّنَ *It became coloured.* (MA, KL.) See 1.

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___ *It became variegated,* or *diversified in colour.* ___ And hence, (see تغوّل,) *It varied in state,* or *condition; it was,* or *became, variable therein. He assumed various forms,* or *appearances.* ___ تَلَوَّنَ فُلَانٌ *Such a one varied in disposition.* (Msb.)

لَوْنٌ *Colour:* (S, Msb, K:) *distinctive quality* or *property:* (M, K:) *sort,* or *species:* (S, K:) *mood, disposition,* or *character.*

أَلْوَانُ الأَطْعِمَةِ [*Sorts,* or *species, of viands*]. (S in art. بأج.)

مُتَلَوِّنٌ *Varying,* or *variable, in dispositions.* ___ *Unsteady in disposition.* (K.)

لوى

1 **لَوَى عَلَيْهِ** *He waited for him.* (Msb.) ___ مَرَّ لَا يَلْوِى عَلَى أَحَدٍ *He went along, not pausing nor waiting for any one.* (Msb.) See the Kur-án, iii. 147. ___ لَوَاهُ بِدَيْنِهِ *i. q.* مَطَلَهُ. (S, Msb, K.) ___ لَوَى *He twisted* a thing; *turned or wreathed* it *round or about: contorted* it: *wound* it: *curled* it: *curved* it: or *bent* it. (K, &c.) And *He*, or *it, turned him* from his course; *made him to deviate*, or *swerve.* ___ لَوَى عَلَيْهِ *He went round it*, or *round about it.* (Bd, in liii. 20.) ___ لَوَى عَلَيْهِ أَمْرَهُ [*He mode his case*, or *affair, difficult and intricate to him:* see إِلْتَوَى عَلَيْهِ]. (S, K, art. عوص ___.) لَوَى خَبَرَهُ, *He concealed his information.* (T, TA.) And لَوَى أَمْرَهُ عَنِّى *He concealed his affair from me.* (K, TA.)

4 **أَلْوَى بِالكَلَامِ** *He distorted, wrested*, or *wrung, the language.* (M, K.) [Hence, perhaps, فُلَانٌ يُلْوِى بِخَصْمِهِ, if the verb be correctly thus: see عَقْمَى, last sentence.]

5 **تَلَوَّى** *It twisted*, or *coiled, itself:* (KL:) *it became twisted*, or *coiled:* one says, تَلَوَّتِ الحَيَّةُ. (MA.) ___ تَلَوَّى مِنْ وَجَعِ الضَّرْبِ [*He writhed by reason of the pain of beating*]. (M, A, K, art. ضور.)

6 **يَتَلَاوَيَانِ** said of two serpents [*They twist together*]: see عَقَامٌ, last sentence.

8 **اِلْتَوَى**, neuter verb, *It twisted: wound: bent.* (K, &c.) ___ اِلْتَوَى عَلَيْهِ *It* (an affair) *became difficult;* or *difficult and intricate.* (TA.) ___ اِلْتَوَتْ عَلَىَّ حَاجَتِى *My want became difficult of attainment.* (TA.) ___ اِلْتَوَى عَلَيْهِ also *He acted*, or *behaved, perversely towards him.*

لِوَآءٌ *A banner,* or *standard,* syn. عَلَمٌ, (M, Mgh, K,) *of a commander,* (T,) or *of an army, less than the* رَايَةٌ, *being a strip of cloth, twisted,* or *wound, and tied to a spear-shaft.* (Mgh.) See رِفَادَةٌ. Respecting the لِوَآءُ of the Kaabeh, see سِدَانَةٌ and فِادَةٌ.

سِوَآءٌ لِوَآءٌ : see art. سوى.

اللَّوَا occurs in poetry for اللَّوَاتِى. (TA in art. شرف.)

أَلْوَى *Very contentious.* (K.) See an ex. voce مُسْتَمِرّ.

ليأ

4 اليأت النَّاقَةُ *The she-camel was slow.* (K.)

لَيآءٌ *A kind of white grain, resembling the* حِمّص [or *cicer arietinum*], (K,) *intensely white, which is eaten.* (AHn says, I know not whether it [the plant] have, or have not, قطنيّة [q. v.]. (TA.)

ليب

لَيَابٌ *A quantity of food less than what fills the mouth:* (IAar, K:) or *a spoonful, that is chewed,* or *to be chewed.* (K, and said to be on the authority of IAar.) Mentioned by IM in art. لوب, and again in the present art. (TA.)

ليت

1 **لَاتَهُ** , aor. يَلِيتُ, (inf. n. لَيْتٌ, S,) as also لَاتَةُ, aor. يَلُوتُ; or لَاتَهُ عَنْ وَجْهِهِ; as also أَلَاتَهُ ; (and أَلَتَهُ; S, K, art. أَلَتَ;) *He withheld him,* or *restrained him, and turned him,* or *averted him, from his course, purpose,* or *object.* (S, K.) The Rájiz says,

* وَلَيْلَةٍ ذَاتِ دُجًا سَرَيْتُ *

* وَلَمْ يَلِتْنِي عَنْ سُرَاهَا لَيْتُ *

[*During many a dark night* (or many a rainy, or wet, night, accord. to the reading in the TA, namely ذَاتِ نَدًى) *have I journeyed;*] *and no hindrance hindered me from journeying during it:* (S:) or the meaning is ___ *and no averting thing averted me, &c.;* لَيْتُ being put for لَائِتُ: or, *nothing made me to repent, and say,* لَيْتَنِي مَا سَرَيْتُهَا *Would that I had not journeyed during it!* or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) ___ لَاتَهُ حَقَّهُ, aor. يَلِيتُ, inf. n. لَيْتٌ; and أَلَاتَهُ ; but the former is the more approved; as also أَلَاتَهُ and أَلَتَهُ; *He diminished unto him his due,* or *right:* [or *defrauded him of part thereof.*]. (TA.) It is said in the Kur, [xlix. 14,] لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا *He will not diminish unto you, nor defraud you of, aught* [*of the reward*] *of your works.* (Fr, Zj.) ___ مَا أَلَانَهُ شَيْئًا; as also مَا أَلَتَهُ (and مَا أَلَتَهُ; TA;) *He did not diminish unto him aught.* (Fr, S, K.) In مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ, in the Kur, [lii. 21, q. v. in art. أَلَتَ.] the verb may be from أَلَتَ or from أَلَاتَ. (TA.) ___ بِتُّ أُلِيتُ الحَقَّ in a verse of 'Orweh Ibn-El-Ward, signifies أُحِيلُهُ and أُصْرِفُهُ [*I passed the night putting away* (*from my mind the thought of*) *death:* the poet having just before mentioned the death of certain of his camels]. (Sh, L.) ___ In the following saying, الحَمْدُ لِلّٰهِ الَّذِى لَا يُفَاتُ وَلَا يَلَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ

الأَصْوَاتُ [*Praise be to God, whom nothing will escape,* (lit., *who will not be escaped,* see Kur xxxiv. 50, and 1 in art. فوت,) *and , and to whom voices will not be confused,* or *undistinguishable, one from another!*], لا يلات is from أَلَاتَ, a dial. var. of لَاتَ, aor. يَلِيتُ, in the sense of نَقَصَ, and signifies *unto whom one cannot diminish* [*aught that is his due*], *and whom prayer cannot be hindered from reaching:* so accord. to IAar: or, accord. to Khálid Ibn Jembeh, *upon whom nothing that any one saith can have any power;* (expl. by لا يأخذ فيه

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قول قائل;) i. e., *who obeyeth no one.* (L.) ___ لَاتَ شَيْئًا, aor. يَلِيتُ, *He concealed a thing* that he knew, *and told,* or *narrated, something different from it.* (TA, art. لوث, q. v.) ___ لَاتَهُ, aor. يَلِيتُ, inf. n. لَيْتٌ, *He expressed to him the news,* or *information, obscurely,* or *enigmatically,* or *obscured it to him,* or *concealed it from him:* so accord. to As, and the like is said in the L: but accord. to some, the verb is لَاتَهُ, aor. يَلُوتُ, q. v., in art. لوت. (TA, art. لوت) ___ وَلَاتَ حِينَ مَنَاصٍ, occurring in the Kur, [xxxviii. 2,] (S,) [there meaning, accord. to the general opinion, *When* (*it,* or *the time,*) *was not a time of flight:* in other cases, *and* (*it,* or *the time,*) *is,* or *was, not a time of flight*]. لات is here likened to لَيْسَ; and the name of the agent is understood. (S, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the S. (TA.) Or لات is originally لا; and the ت is added, as in ثُمَّتَ [in the CK, ثَمَّتَ,] (El-Muärrij, S, K,) and رُبَّتَ. (El-Muärrij, S.) ___ With respect to the proper meaning and etymology of لات there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally لَاتَ in the sense of نَقَصَ, and afterwards used as a negative, like قَلَّ: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally لَيِسَ; that its س is changed into ت, and then the ى into ا, because it is movent and preceded by fet-hah: so says Abu-r-Rabeea. Second, that it is two words, the negative لا, with the fem. ت, added to make the word fem., as say IHsh and Er-Radee, or to render the negation more intensive, as is said in the Expos. of the

Katr by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally ليس nor لا; as related by the sheykh Aboo-Is- hák Esh-Shátibee alone. Fourth, that it is a word and a part of a word, namely the negative لا, and ت prefixed to حين; which opinion is ascribed to A'Obeyd [as is mentioned in the S] and Ibn-El-Taráweh: the former of whom argues in favour of this opinion from the fact that ت is found so prefixed in Othmán's copy of the Kur-án; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) تَحِينَ [however] occurs, without لات, in the following verse of Aboo-Wejzeh:

* العَاطِفُونَ تَحِينَ مَا مِنْ عَاطِفٍ *

* وَالمُطْعِمُونَ زَمَانَ أَيْنَ المُطْعِمُ *

[*The persons who act affectionately in the time when there is none* (*other*) *that acts affectionately; and the feeders in the time when* (*it is said*) *Where is the feeder?*] (S.) The general opinion is favoured by the following facts: that لات is pronounced in a case of pause لَاتْ and لَاهْ: that it is written separately from حين: and that it is sometimes written لَاتِ, with kesreh to the ت, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive ا]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written لَاتُ, with dammeh to the ت: and both these variations occur in readings of the Kur-án: but لَاتَ, with fet-hah to the ت, is the most common. (TA.) ___ With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the S] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of لات حين مناص being, in the former case, لاحِينُ مَنَاصٍ كَائِنٌ لَهُمْ [*A place of flight not existing for them;* which does not imply that there was none for others; as لا here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, لَا أَرَى حِينَ مَنَاصٍ [*I see not a time of flight*]. Second, that it governs in

the same manner as إِنَّ; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Radee and IHsh and others. Fourth, that it governs like لَيْسَ; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] ___ لات [when it has grammatical government] does not occur without حين [or, as many say, some word syn. therewith, as وَقْت, &c.]. (S, K.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as ليس; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] حين is sometimes suppressed, (in poetry, S, [or in prose,]) though meant to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Makrooa, the son of Saad the son of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (S, art. قرع,) who was enamoured of Makrooa,] وَحَنَّتْ وَلَاتَ هَنَّتْ وَأَنَّى لَكِ مَقْرُوعُ [*And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how* (O Heyjumáneh) *should Makrooa be thine?* See Freytag, Arab. Prov. i. 343 and ii. 525.] (S, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is observed, that لات, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire, but* it was as though *she did not conceive such a desire:*] (MF.) for when لات has government, the subject and predicate cannot both be suppressed. (AHei, MF.)

4 **أَلْيَتَ** see 1.

لَيْتَ a word denoting a wish [signifying *Would that* ; *I wish that* ;] (S, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K:) governing the subject in the acc. case, and the predicate in the nom. case, (S, K,) like كَأَنَّ (or [rather] إِنَّ, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being meftoohah,] and in their admitting most of the pronouns as affixes, and in their meanings. (S.) Ex. لَيْتَ زَيْدًا

ذَاهِبٌ [*Would that Zeyd were going;*] (S;) and لَيْتَنِى فَعَلْتُ كَذَا وَكَذَا [*Would that I had done so and so.*] (TA.) You say لَيْتِى as well as لَيْتَنِى, (S, K,) like لَعَلِّى and لَعَلَّنِى, and إِنِّى and إِنَّنِى: (S:) but ليتنى is more common than ليتى; whereas لعلّنى is less common than لعلّى. (TA.) You also say يا لَيْتَ *O, would that* ;.] As to the saying of the poet,

* يَا لَيْتَ أَيَّامَ الصِّبَا رَوَاجِعَا *

meaning لَنَا رَوَاجِعَ, [*O, would that the days of youth were returning* (*to us*)!] رواجع is put in the acc. case therein as a word descriptive of state: (S:) or it is governed in the acc. case by a verb understood, as أَقْبَلَتْ, or عَادَتْ, or some other verb suitable to the meaning: so says Sb: (TA:) or ليت in the above verse may be used in the manner of وَجَدْتُ, [see below], (S,) for ليت is sometimes used in the manner of وَجَدْتُ [I found], (Fr, S, K,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (S:) you say, لَيْتَ زَيْدًا شَاخِصًا [*Would that Zeyd were going away, &c.*]: (S, K:) this is done to give intensiveness: *one says*, for this purpose, لَيْتَ زَيْدًا قَائِمًا (*Would that Zeyd were standing*) putting both the subject and the predicate in the acc. case. (Msb.) ___ لَيْتَمَا: see De Sacy's Gr. Ar. ii. 63. ___ See also an ex. of ليت as a subst. voce سَوْفَ.

لِيتٌ The *side of the neck:* (S, K:) or the لِيتَانِ are the *lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear:* or the *parts of the neck beneath the*

earrings: or the *places upon which the cuppinginstrument is applied;* المَحْجَمَتَانِ: pl. أَلْيَاتٌ and ليتة [but whether the latter be لِيَتَةٌ or لَيْتَةٌ is not shown]. (TA.) ___ أَصْغَى لِيتًا *He inclined the side of*

his neck. (TA, from a trad.)

ليث

2 **لَيَّثَ** *He became related to the Benoo-Leyth.* (A.) [See also 5.]

3 **لَايَثَهُ** *He did, acted,* or *dealt, with him in the manner of the lion:* or *he contended with him for the glory of resembling the lion.* (S.) ___ *He parted,* or *separated himself, from him;* syn. زَايَلَهُ. (TA.)

5 **تليّث** and لَيَّثَ and لُيِّثَ *He* (a man, TA,) *became like the Benoo-Leyth,* or, *like a lion, in desire;* expl. by صَارَ لَيْثِيَّ الهَوَى; (K;) *and in zeal in the cause of his party:* (TA:) *he became like a lion;* as also إِسْتَلْيَثَ. (L.)

10 **إِسْتَلْيَثَ** see 5.

لَيْثٌ *Strength:* [like لَوْثٌ]. (TA.) ___ اللَّيْثُ (S, K) and اللَّائِثُ (K) *The lion:* (S, K:) said to be from لَيْثٌ as signifying strength : accord. to Kr, from لَوْثٌ, as signifying the same: ISd says, that, if so, the ى is changed from و; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. لُيُوثٌ, and, as some say, مَلْيَثَةٌ, like مَشْيَخَةٌ and مَسْيَفَةٌ: (TA:) fem. لَيْثَةٌ; pl. لَيْثَاتٌ. (Msb.) ___ لَيْثُ عَفَرِّينَ *The lion:* (AA, S:) or *an animal like the chameleon, that opposes itself to the rider;* so called in reference to عَفَرِّينَ, the name of a town or district. (As, S.) One says إِنَّهُ لَأَشْجَعُ مِنْ لَيْثِ عَفَرِّينَ [*Verily he is more courageous than the lion, &c.*] (S.) [See also art. عفر.] ___ See لَيْثٌ ___. أَلْيَثُ *Eloquent:* (K:) *strong in dispute:* in the dial. of Hudheyl. (TA.) ___ اللَّيْثُ also *A certain kind of spider,* (S, K,) *that hunts flies by leaping,* or *springing:* (S:) *a certain kind of spider* [*surpassed,* or *equalled, by*] *no beast,* or *creeping thing, in acuteness, and circumvention, and in leaping,* or *springing, with correct aim, and in rapidity of*

snatching, and in dissimulation; that catches flies: ('Amr Ibn-Bahr:) or *the spider,* العَنْكَبُوت: (Lth:) or [*a reptile*] *smaller than the* عنكبوت, *that catches flies.* (TA.) لَيْثٌ *A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow.* (TA.)

لِيثٌ, signifying *A certain plant that winds about,* belongs to art. لوث, q. v. (TA.)

لَيْثَةٌ A *strong* she-camel. (K.) See لَوْثَةٌ.

لَيْثِىٌّ [*Of,* or *belonging to,* or *resembling, a lion.* (K.)

لَيَاثَةٌ: see لُيُوثَةٌ.

لُيُوثَةٌ and لَيَاثَةٌ [*Lion-like courage*]. (TA.)

لَيِّثٌ and لَيِّثَةٌ: see art. لوث.

أَلْيَثُ *Courageous:* pl. لِيثٌ: (IAar, K:) as also لَيْثٌ. (TA.) ___ أَلْيَثُ *Stronger, and more hardy:* or *strongest, and most hardy.* (TA, from a trad.)

اللَّائِثُ: see لَيْثٌ.

مَلْيَثٌ [accord. to the K and TA; but in the L, مليّث;] *Strong; powerful:* (K:) or *very hard;* syn. شَدِيدُ العَارِضَة. (L.)

مُلَيَّثٌ: see مَلْيَثٌ. ___ A *strong* stallion; likened to a lion. (A.) ___ مُلَيَّبٌ *Fat, and broken,* or *trained, to obedience;* syn. سَمِينٌ مُذَلَّلٌ. (TS, K.) [See also art. لوث, as also مُلَوَّثٌ, ___ مَكَانٌ مُلَيَّثٌ.] *A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow.* (TA.) ___ رَأْسٌ مُلَيَّثٌ, as also مُلَوَّثٌ, *A head of which part*

of the hair is black, and part white. (TA.)

مُلَيِّيثٌ [A camel] *full* [*of flesh, and*] *abounding with* وَبَر, or *wool.* (TS, K.)

ليس

1 **لَيْسَ** a word denoting negation: (S, A, K:) it is a verb in the pret. tense, (S, A, K, Mughnee,) having no other tense, (Sb, S, M, Msb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Msb; *) of the measure فَعِلَ; (Mughnee;) originally لَيِسَ, from which it is contracted by the suppression of a vowel, (Sb, * S, M, * K, Mughnee, *) being found difficult of pronunciation, (S,) [i. e.,] to render it easy to pronounce, (K,) like عَلْمَ for عَلِمَ, (Sb, M,) the ى not being changed into ا (Sb, S, M) because it is imperfectly inflected, being used in the pret. form for the present, (S,) [i. e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as لَيْتَ: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarráj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying لَسْتَ and لَسْتُمَا (S, Mughnee) and لَسْتُمْ (S) and لَيْسَا and لَيْسُوا and لَيْسَتْ [&c.], (Mughnee,) like as they say ضَرَبَتْ and ضَرَبَتُمَا and ضَرَبَتُمْ [&c.]: (S:) we have not determined its measure to be فَعَلَ, because this is not contracted; nor فَعُلَ, because there is no verb of this measure with ى for its medial radical letter, except هَيُؤَ; but لُسْتُ has been heard; so, accord. to this form, it may be like هَيُؤَ: (Mughnee:) the Benoo-Dabbeh say لُسْتُ and لُسْنَا in the sense of لَسْتُ and لَسْنَا; and some of them say لَسْتُ: (TA, art. لوس:) but Sb says, that the Arabs did not say لَسْتَ, like as they said خَفْتَ, because ليس is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i. e.] it denotes [thus] the negation of its predicate: (Msb:) and has the same government as the verb كَانَ and its coordinates; (S;) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee:) as when you say, لَيْسَ زَيْدٌ قَائِمًا [*Zeyd is not a person standing*]: (Msb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aashà [respecting Mohammad],

* لَهُ نَافِلَاتٌ مَا يُغِبُّ نَوَالُهَا *

* وَلَيْسَ عَطَآءُ اليَوْمِ مَانِعَهُ غَدَا *

[*He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow*]; and [sometimes when it is followed by a verb, as] in the saying, لَيْسَ خَلَقَ ٱللّٰهُ مِثْلَهُ [*God has not created the like of him*, or *it*.] (Mughnee.) But it differs from its coordinates in that the prep. بِ may be prefixed to its predicate: as in the saying, لَيْسَ زَيْدٌ بِمُنْطَلِقٍ [*Zeyd is not going away*]; the بِ being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as اشْتَقْتُكَ and اشْتَقْتُ إِلَيْكَ. (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say زَيْدٌ كَانَ مُحْسِنًا, but not زَيْدٌ لَيْسَ مُحْسِنًا: (S:) or some allow this latter; but others disallow it. (Ibn- 'Akeel on the Alfeeyeh, section on كَانَ and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of إِلَّا; (S, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (S:) you say, جَآءَنِى القَوْمُ لَيْسَ زَيْدًا [*The company of men came to me, except Zeyd*]; as though you said, لَيْسَ الجَائِى

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زَيْدًا. (S, M: but in the latter, instead of جاءنى, we find أَتَى; and instead of الجائى, we find الآتى.) You may also say, جَآءَنِى القَوْمُ لَيْسَكَ [*The company of men came to me, excepting thee*]; but the separate pronoun, إِيَّاكَ, is here better. (S.) When the predicate after it is connected with إِلَّا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, لَيْسَ الطِّيبُ إِلَّا المِسْكُ [*It is not perfume, except musk;* meaning, nothing is perfume except musk]: which has been resolved is several ways; some holding الطيب to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so

in the saying لَيْسَ خَلَقَ ٱللّٰهُ مِثْلَهُ, mentioned above. (Mughnee.) Sometimes it is used in the sense of لَا التَّبْرِئَةِ [the لا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the K, except that in all the copies thereof we find وإِنَّمَا put by mistake for وَرُبَّمَا: (TA:) [so in the saying in the Kur, ii. 194, لَيْسَ عَلَيْكُمْ جُنَاحٌ, which is the same as لَا جُنَاحَ عَلَيْكُمْ in verse 235 of the same chapter, meaning, *There shall be no crime*, or *sin, chargeable upon you*]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لا so used: (TA:) as in the saying [of a poet],

* أَيْنَ المَفَرُّ وَالإِلٰهُ الغَالِبُ *
* وَالأَشْرَمُ المَغْلُوبُ لَيْسَ الغَالِبُ *

[*Where is the place of flight when God is the pursuer, and El-Ashram* (meaning Abrahah) *is the overcome, not the overcomer?*]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Málik to be an annexed pronoun referring to El-Ashram; so that the meaning is لَيْسَهُ الغَالِبُ [*the overcomer is not he*]. (Mughnee.) It is said (M, K) by Fr, (M,) and also by Kh, (TA,) that the original of لَيْسَ is لَا أَيْسَ; (M, K [in the latter of which I read أَوْ أَصْلُهُ, as in several copies of the K, or rather أَوْ أَصْلُهَا, as corrected in the TA, instead of أَوْ مَعْنَاهُ, the reading in the CK];) and this, says Fr, is shown by the saying, جِئْ بِهِ مِنْ أَيْسَ وَلَيْسَ, i. e., [*Bring thou him*, or *it*,] *from where he*, or *it, is, and is not:* (M:) or اِيتِنِي مِنْ حَيْثُ أَيْسَ وَلَيْسَ i. e., [*Come thou to me*, or probably, the right reading is اِيتِنِي بِهِ *bring thou to me him*, or *it*, (as I find in a copy of the K, in which به has been added in red ink, and in the A I find إِيتِ بِهِ,)] *from where he*, or *it, is, and he*, or *it, is not:* (K:) or the meaning is, مِنْ حَيْثُ لَا وُجْدَ [*from where there is no finding;* or *no being found*, or *no existence;* or *no power*, or *ability*]: (K, * TA:) or أَيْسَ means مَوْجُودٌ [*found*, or *existing*], and لَا أَيْسَ [means] لَا مَوْجُودٌ [*not found*, or *not existing*], and is contracted [into لَيْسَ]: (K:) [but the last rendering of ايس and لا ايس seems to be taken from an explanation, not literal, of another saying; مَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ *he knows not a thing existing from a thing not*

existing.] Aboo-'Alee relates, that Sb said, جِئْ بِهِ مِنْ حَيْثُ وَلَيْسَا [*Bring thou him,* or *it, from where he,* or *it, is and is not*]; meaning, وَلَيْسَ, the fet-hah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

* قَدْ رُسَّتِ الحَاجَاتُ عِنْدَ قَيْسِ	*
* إِذْ لَا يَزَالُ مُولَعًا بِلَيْسِ	*

[*Wants have been forgotten as old things* (so رُسَّت is explained in the M, as used here, in art. رس,) *with Keys, since he ceases not to be addicted to* the use of *the word leysa*], it is made by him a noun, and declined. (M.)

أَلَيْسَ : see the latter part of art. أَلَا.

ليط

1 **لَاطَ به** , aor. يَلِيطُ, inf. n. لَيْطٌ: see لَاطَ به in art. لوط, in three places. ___ مَا يَلِيطُ به النَّعِيمُ *A state of ease,* or *plenty,* or *enjoyment, does not suit him,* (AZ, K.) لَاطَ القَاضِى فُلَانًا بِفُلَانٍ, (K,) aor. as above, (TA,) *The judge classed such a one, as an adjunct, with such a one; put him on a par with him;* or *made him to be as though on a par with him;* syn. أَلْحَقَهُ به. (K.) It is said in a trad., of 'Omar, كَانَ يَلِيطُ أَوْلَادَ الجَاهِلِيَّةِ بآبَائِهِمْ *He used to class the children of people of ignorance,* [*the pagans,*] *as adjuncts, with their fathers;* syn. يُلْحِقُهُمْ. (TA.) [See also لَاطَهُ in art. لوط; and see 4.]

2 **لَيَّطَ** see 4.

4 **الاطه**, inf. n. إِلَاطَةٌ, *He stuck it; made it to cleave, stick,* or *adhere;* (TA;) as also لَيَّطَهُ, inf. n. تَلْيِيطٌ. (K, TA [but only the inf. n. is mentioned.])

لَيْطٌ : see لَوْطٌ: see also لِيطٌ.

لِيطٌ is a pl. of لِيطَةٌ, (S, K,) as also لِيَاطٌ and أَلْيَاطٌ; (K;) [the last being a pl. of pauc.; or rather, لِيطٌ is a coll. gen. n., of which لِيطَةٌ is the n. un.;] and signifies The *bark, rind,* or *peel, that adheres to a tree:* or, accord. to Az, *that is beneath the upper bark, rind,* or *peel:* (TA:) or the *covering, exterior part, skin, peel, rind, bark,* or *the like,* of anything: (K:) and particularly, of a cane, or reed; (L;) or this is termed لِيطَةٌ ; (K:) or this last word signifies *a piece,* or *portion, of the exterior part* of a cane, or reed; (S, L;) or a *sharp piece* thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed لِيطَةٌ : (K:) and of a bow; i. e. the *upper and exterior part* thereof, *that is oiled and made smooth;*

(TA;) or the exterior part of a bow is termed لِيطَةٌ : (K:) and of a [beetle of the kind called] جُعَل: (TA:) and of anything that is hard and strong; and لِيطَةٌ signifies *a piece,* or *portion, of the exterior part* of any such thing. (L.) ___ Hence, (TA,) The *skin:* (K, TA:) pl. أَلْيَاطٌ. (TA.) ___ The *external skin;* or *exterior of the skin:* as in the saying, رَجُلٌ لَيِّنُ اللِّيطِ *a man soft in the external skin,* or *exterior of the skin:* also meaning *soft to the feel.* (TA.) ___ *Colour;* (S, K, TA;) as also لَيْطٌ (K) and لَيَاطٌ : (TA:) and particularly of the sun; as also لَيَاطٌ . (TA.) You say, هُوَ أَنْوَرُ مِنْ لِيطِ الشَّمْسِ *He is brighter than the colour of the sun.* (TA.) And أَتَيْتُهُ وَلِيطُ الشَّمْسِ لَمْ يَقْشَرْ *I came to him when the redness of the sun had not departed,* in the beginning of the day. (TA.) ___ *What appears* of the sky. (TA.) ___ The *natural disposition,* or *temper.* (K, TA.)

لِيطَةٌ : see لِيطٌ, in five places.

لَيَاطٌ : see لِيطٌ, in two places: and see also art. لوط.

أَلْيَطُ : see أَلْوَطُ.

ليغ

1 لَاغَ , aor. يَلَاغُ, inf. n. لَيَغٌ: see an ex. in a verse cited voce تَزَنَّدَ.

ليف

لِيفٌ [The *membranous fibres that grow at the base of the branches of the palm-tree:*] the best sort is the ليف of the cocoa-nut. (TA.) See لِيفٌ ___. شَرِيعٌ is used by Ibn-Mukbil as meaning A she-camel's *tail.* (TA in arts. شذب and شمل.)

ليق

1 **ما يليقُ به** *It is not suitable to him, does not befit him,* that he should do such a thing. (Msb.)

ليك

لَيْكَا , [i. e. لَيْكَ with an adjunct alif for the sake of the rhyme,] for إِلَيْكَ: see art. إِلَى, near the end.

ليل

لَيْلٌ : see بَنَاتُ اللَّيْلِ ___. نَهَارٌ *Wishes:* (T, TA in art. بنى:) and *anxieties.* (TA ibid.) ___ ابْنُ اللَّيْلِ *The thief,* or *robber:* (T in art. بنى:) and *the wayfarer,* or *traveller.* (Er-Rághib in TA in that art.) ___ أَخُو اللَّيْلِ *A nightfarer:* see a verse cited voce عَدَسَ.

لَيْلَةٌ *A night-journey,* or *night's journey.* ___ رَأَيْتُ اللَّيْلَةَ فِى مَنَامِى; and كَانَ كَذَا وَكَذَا اللَّيْلَةَ; and مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَهْ: see above, p. 183 *a.*

أُمُّ لَيْلَى *Wine:* لَيْلَى signifying النَّشْوَةُ. (T in art. ام.)

لَيْلِىٌّ : see نَهَرٌ.

لَيَالٍ is pl. of لَيْلَاةٌ. (TA, voce أَرْضٌ.)

مُلَايَلَةٌ from اللَّيْلُ is like مُيَاوَمَةٌ from اليَوْمُ, and مُشَاهَرَةٌ from الشَّهْرُ, &c. (TA in art. ربع.)

لين

1 **لَانَ**, inf. n. لِينٌ [not لَيْنٌ as in the CK] and لَيَانٌ, (T, S, M, K,) *contr. of* خَشُنَ; (S, K in art. خشن, and TK;) *It was,* or *became, soft, as opposed to rough* or *harsh; smooth; plain; without asperities; fine to the touch; delicate; tender; supple; lithe; limber; pliant; pliable; flexible; ductile; malleable; soft,* or *flabby; lax:* and *he was,* or *became, soft; tender; pliant; gentle; bland;* or *mild.* Hence لَانَ جَانِبُهُ: see لَانَ بَطْنُهُ ___. لَيَّنَ *His bowels became relaxed.* ___ لَانَ *He relented.*

3 **لَايَنَهُ بِالقَوْلِ** *He soothed, coaxed, or wheedled, him with words.* (L, art. لَاينَهُ ___.) مسح [*He acted gently towards him;* (M, K;) *treated him with gentleness, or blandishment; soothed him; coaxed him; wheedled him;*] *i. q.* دَارَاهُ. (S, M, Msb, voce .داراه) لَايَنَهُ ___ *He was soft, tender, gentle, bland,* or *mild, towards him.* (M, K.)

4 **أَلَانَ بَطْنَهُ** [*It relaxed his bowels*]; said of medicine. (K in art. سهل.)

10 **اسْتَلَانَ**: see its contr. استخشن.

لَانَ for الْآنَ: see the latter in art. اين.

لِينُ العَيْشِ *Softness, delicateness,* or *easiness, of life.*

لِينَةٌ applied to *a palm-tree:* see art. لون; and see عَجْوَةٌ.

عَيْشٌ لَيِّنٌ *Soft, delicate,* or *easy, life.* ___ لَيِّنُ الجَانِبِ: see لَيِّنُ الأَعْطَافِ ___. جَانِبٌ; &c.: see art. عطف.

مُلَيِّنٌ *A lenitive,* or *laxative,* medicine.

ليه

لَاه أَنْتَ : and الحَمْدُ لَاه: and لاهُمَّ: see اللّٰهُ, and art. ليه in the S; and see an ex. of لَاهُمَّ voce شَادِخَةٌ.

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م

[*The twenty-fourth letter of the alphabet;* called ميم. It is one of the letters termed مجهورة, or vocal, and of those termed شفهيَّة or labial: it is a letter of augmentation. As a numeral, it denotes *forty.*]

م for the interrogative ما immediately following a prep.: see ما in the S, K; and إلى last sentence. ___ م for من: see an ex., from a poet, voce ربَّ. ___ م &c.: see م ___. أيمن الله for أُمّ: see the latter.

ما when following كلّ or إنَّ or أين or أىّ, if having the signification of الّذى, is written separately. (El-Hareeree, in De Sacy's Anthol. Gram. Ar., p. 67 of the Ar. text.) ___ ما added to certain adverbial nouns is not merely redundant, but gives to them a conditional and general signification; as in أينما *Wherever;* and حيثما *Wherever,* and *whenever;* &c.: see Kur, ii. 143, 145, &c.: and see De Sacy's Gram., i. 537 and 538. ___ ما *While;* as in ما دمت حيًّا: and *as much as;* see Kur, lxiv. 16. ___ بما *Because* بما كانوا يفسقون *Because they did transgress;* or *for that they did transgress.* (Kur.) ___ إنَّك ما وخيرا, for مع خير. See ما ___. خير is also added to a noun to denote the littleness of that which is signified by the noun; as in أرب مَّا *Some little want.* (IAth in TA, art. ما ___.) ارب in أمَّا and إمَّا (of which latter إمَّا لا is an instance) I have mentioned in arts. أمَّا and بالغًا ما بلغ ___. إمَّا: see ما أنت ___. بلغ [*What art thou?*] means *what are thy qualities,* or *attributes?* (Har, p. 155.) ما ربُّ العالمين, in the Kur, xxvi. 22, means أىُّ شىء هو. (Jel.) See also an ex. voce ما لك ___. فى signifies أىُّ شىء ثبت لك (IbrD) and may be rendered *What aileth thee?* ___ شىء مَّا *Some particular thing: something.* (See إيه.) Also, *Any particular thing?* (IbrD.) See an ex. cited voce فلان ___. فتًى مَّا صباح *An excellent youth is such a one.* (IbrD.) See Kull, p. 336. See also Bd, middle p. 42. ___ ما is sometimes put for ما دام, ما داموا, and the like; i. e. *As long as:* see an ex. voce كاظ, and التُّرك, and الشَّكْل إلى الطُّول ما هو ___. جلَّ *The form inclines*

somewhat to length; agreeably with a rendering voce عقر: see De Sacy's Gr., sec. ed., i. 543 and 539: see also شَىْءٌ مَّا above: in the Kur xxxviii. 23, ما is redundant, (Bd,) denoting vagueness and wonder, (Ksh, Bd,) or a corroborative of fewness: (Jel:) it means *somewhat* whether great or little in degree or importance. مَا, the negative particle, followed by a pret., often requires the latter to be rendered in English by the preterperfect: ex. مَا رَأَيْتُهُ مُذْ يَوْمَانِ *I have not seen him for two days.* See De Sacy's Anthol. Gram. Ar., p. 253.

مأ

R. Q. 1 **مَأْمَأَتْ** *She* (a ewe or she-goat or a gazelle) *uttered continuously the cry* مِئْ مِئْ, (K,) or (accord. to the Tes-heel) مَآءِ مَآءِ: [and this is confirmed by a verse which I have cited voce تَخَوَّنَ:] (MF:) thus written in his Háshiyeh. (TA.)

مأج

1 **مَؤُجَ**, aor. ـُ (or مَأَجَ, aor, ـَ, M), inf. n. مُؤُوجَةٌ, *It* (water) *was*, or *became, what is termed* أُجَاجٌ, (S, K,) i. e., *salt*, (TA,) [or *bitter*, or *salt and bitter, &c.*].

مَآءٌ مَأْجٌ, (and, as occurring in a verse of Ibn-Harmeh, مَاجٌ, without ء, IB,) *Water such as is termed* أُجَاجٌ, (S, K,) i. e., *salt*, (TA,) [or *bitter*, or *salt and bitter, &c.*]

مأد

1 مَأَدَ, aor. ـَـ , (S, L, K,) inf. n. مَأْدٌ, (S, L,) *It* (a plant, L, K, and a tree, L, and a branch, S, L) *was*, or *became, flourishing and fresh, and soft, tender, and supple:* (L:) or *it quivered, shook*, or *played loosely, and was*, or *became, succulent*, or *sappy*, (L, K,) *and flourishing and fresh, and soft, tender, and supple:* (K:) *it* (a branch or twig) *became filled with its first sap:* and مَؤُدَ, aor. ـُـ , *it* (a plant) *became succulent*, or *sappy.* (L.) يَمْأَدُ مَأْدًا حَسَنًا *It* (a branch) *is* [*beautifully*] *soft, tender, and supple, and quivering.* (S, L.)

4 امأد *It* (the imbibing of moisture, L, K, and the [rain or season called] رَبِيع, and the like, L) *caused* a plant [or tree or branch] *to become flourishing and fresh, and soft, tender, and supple:* (L:) or *to quiver, shake*, or *play loosely, and to become succulent*, or *sappy*, (L, K,) *and flourishing and fresh, and soft, tender, and supple.* (K).

8 امتأد خَيْرًا *He gained*, or *acquired, good*, or *prosperity.* (S, L, K.)

مَأْدٌ and يَمْؤُودٌ A [plant or tree or] branch [*flourishing and fresh, and soft, tender, and supple:* see 1: or] *quivering, shaking*, or *playing loosely, and succulent*, or *sappy, flourishing and fresh, and soft, tender, and supple:* (K:) or a plant [or tree] or branch *soft, tender, and supple;* (S, L;) and مَئِيدٌ signifies the same, (K,) applied to a branch; and so مَائِدٌ : (TA:) which last also signifies a branch *succulent*, or *sappy;* and so مَأْدٌ, (L,) and مُمْأَدٌ : (TA:) and (as some say, L) مَأْدٌ signifies *soft, tender*, or *supple*, applied to anything. (L, K.) ___ In like manner, مَأْدٌ and يَمْؤُودٌ are applied to a man: (K:) and مَأْدَةٌ (TA) and يَمْؤُودَةٌ and يَمْؤُودٌ to a female. (K.) You say رَجُلٌ مَأْدٌ, (L,) and يَمْؤُودٌ, (S, L,) *A young, and soft*, or *tender, man:* and إِمْرَأَةٌ مَأْدَةٌ, (L,) and يَمْؤُودَةٌ,

(S, L,) and يَمْؤُودٌ, (L,) *a young, and soft,* or *tender woman:* (S, L:) and جَارِيَةٌ مَأْدَةٌ, (K,) and يَمْؤُودَةٌ, (TA,) *a soft,* or *tender, damsel:* (K:) and جَارِيَةٌ مَأْدَةُ الشَّبَابِ, and مَادَةٌ, without ء, *a damsel having youthful softness, thinness of skin, and plumpness.* (L.) ___ مَأْدُ الشَّبَابِ *The softness,* or *tenderness, of youth.* (L.) ___ مَكَانٌ ثَأْدٌ مَأْدٌ [*A place moist and soft*]; (S, L;) as also ثَئِدٌ مَئِدٌ. (T, art. مأد.) ثأد The *moisture that exudes from the earth, before it springs forth:* (L, K:) of the dial. of Syria. (L.)

مَئِدٌ : see مَأْدٌ.

مَئِيدٌ : see مَأْدٌ.

مَائِدٌ : see مَأْدٌ.

مُمْأَدٌ : see مَأْدٌ.

يَمْؤُودٌ : see مَأْدٌ.

مأق

مَأْقٌ and مُؤْقٌ and مَأْقٌ: see مَأْوًى.

مَأَقَةٌ *A sobbing;* i. e. *an affection like what is termed* فُوَاقٌ, *as though it were breath heaved from the chest, on an occasion of weeping,* and *of being choked with weeping.* (S, K.)

مأن

1 مَأَنَهُمْ *He sustained them; bore the burden of,* or *undertook, their maintenance; he maintained them.* (S, K, arts. مأن and مَأَنَ القَوْمَ ___.) مون and مَأْنَهُمْ *He maintained,* or *sustained, the people,* or *party.* (M.)

2 مَأْ see 1.

مَأْنَةٌ of the belly: see المَأْنَتَانِ ___. جَأْبَةٌ of the hump of a camel: see قَحْدَةٌ.

مُؤْنَةٌ *i. q.* قُوتٌ [*Food,* &c.]; (M;) a dial. var. of مُؤُونَةٌ (q. v.); as also مُونَةٌ: pl. مُؤُنٌ. (Msb.)

مَئِنَّةٌ : see art. ان, where will be found the explanations of this word given in the S and K in art. مأن.

مَؤُونَةٌ *A weight,* or *burden.* (Mgh, Msb.) See مِثْقَالٌ. ___ *Trouble, molestation,* or *embarrassment;* as also مُؤْنَةٌ : pl. of the former مُؤُونَاتٌ; and of the latter مُؤُنٌ. (MA.) ___ The *requisite means of subsistence.* (KL.) ___ مُؤُونَةُ الجِمَاعِ: see زَافِنَةٌ: it seems to mean *the pudendum muliebre considered as the means of* جِمَاع.

ماهيَّةٌ [The *quiddity*, or *essence*, or *substance*, of a thing;] *that whereby a thing is what it is.* (KT.) See also حقيقةٌ, and جوهرٌ, and ذاتيَّةٌ, and معنًى.

مئينٌ : see سنينٌ, voce سنةٌ, in art. سنه.

مأى

1 **مأَى** (like ماء) *It* (a cat) *mewed.* (TA, voce ماء, art. موأ.)

مت

1 **مَتَّ**, aor. ـُـ, inf. n. مَتٌّ, *He extended,* or *stretched out,* (S, K,) a rope, &c. (TA); *i. q.* مَدَّ (S, K) and مَطَّ and مَغَطَ. (TA.) ___ مَتَّ فى السَّيْرِ *i. q.* مَدَّ. (TA.) ___ مَتَّ, aor. ـُـ, inf. n. مَتٌّ, *He drew* [water], or *drew up* [a bucket], *without a pulley.* (S, K.) ___ مَتَّ, aor. ـُـ, inf. n. مَتٌّ; (S, K;) and مَتْمَتَ, inf. n. مَتْمَتَةٌ; (K;) *He sought to bring himself near* [to another], or *to approach* [to him], or *to gain access* [to him], or *to advance himself in* [his] *favour,* (تَوَسَّلَ,) by relationship, (S, K,) or by what is termed حُرْمَةٌ, [see مَاتَّةٌ, below,] or by other means: (TA:) or *i. q.* تَوَصَّلَ [which seems here to signify nearly or exactly the same as تَوَسَّلَ] by relationship, or by what is termed دَالَّةٌ [or blandishment, &c.] (L.) ___ مَتَّ إِلَيْهِ بِالشَّىْءِ *He sought to bring himself near to him, &c.,* (تَوَسَّلَ اليه,) *by the thing.* (M.) ___ مَتْمَتَ *He sought to bring himself near, &c.,* [to another,] by affection, or love, or by relationship. (IAar.) ___ لَا تَمُتَّانِ إِلَى اللّٰهِ بِحَبْلٍ وَلَا تَمُدَّانِ إِلَيْهِ بِسَبَبٍ [*Ye two shall not approach,* or *obtain access, to God by means of any friend, nor shall ye do so by means of any relation*]. A trad. (TA.) ___ مَتَّهُ *i. q.* طَلَبَ إِلَيْهِ المَتَاتَ, q. v. infra. (L.)

3 **مَاتَّ فُلَانًا** *He reminded such a one of what are termed* مَوَاتٌّ [pl. of مَاتَّةٌ, q. v.]. (A.)

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5 **تَمَتَّى**, originally تَمَتَّتَ, which has not been heard, (like تَظَنَّى for تَظَنَّنَ, TA,) i. q. تَمَطَّى. (K.) ___ تَمَتَّى فِى الحَبْلِ *He bore upon the rope in order to break it,* (K,) or *to stretch it out.* (TA.) See also art. متو.

R. Q. 1 **متمت**: see 1, in two places.

مَتَّى dial. form of مَتَى, q. v. (K.) It occurs in the following instances:

* أَلَمْ تَسْأَلِ الأَطَلَالَ مَتَّى عُهُودُهَا *

[*Didst thou not ask the remains of the dwelling, when were their times?*] AHát asked As respecting مَتَّى in this hemistich, and he answered, I know not. AHát thinks that it is for مَتَى: or that it may be for مَتًّا, inf. n. of مَتَّ; and that the meaning may be [*Didst thou not ask the remains of the dwelling,*] *whereof the times when men were present there are* (or *were*) *long past,* or *distant,* or *remote?* but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

مَتَاتٌ signifies مَا يُمَتُّ بِهِ; (K;) i. e., *That whereby one seeks to bring himself near* [*to another*], or, *to approach* [*to him*], or, *to advance himself in* [*his*] *favour;* or *to gain access* [*to him*]. (TA.) طَلَبَ إِلَيْهِ المَتَاتَ [*He sought the means of drawing near to him,* or, *of advancing himself in his favour,* &c.: or *he sought access to him*]. (TA.) [See also مَاتَّةٌ, which signifies the same.]

مَاتَّةٌ *i. q.* حُرْمَةٌ and وَسِيلَةٌ: [the former signifies, *Anything that is sacred* or *inviolable;* and here, *such a bond,* or *tie,* or *the like;* or *a quality &c. to be regarded as sacred,* or *inviolable;* or *that which renders one entitled to respect and reverence:* so says IbrD: the latter, *a thing whereby one seeks to bring himself near,* or *to approach, to another,* or *to advance himself in his favour:*] (S, K:) pl. مَوَاتٌّ. (S.) [See also مَتَاتٌ, which signifies the same.] ___ بَيْنَنَا رَحِمٌ مَاتَّةٌ, i. e. قَرِيبَةٌ, *Between us is a near relationship.* (L.)

متأ

1 **مَتَأَ** , aor. ـَـ , *He beat* a person with a staff or stick. (S, K.) ___ Also, inf. n. مَتْءٌ, (TA,) *He extended,* or *stretched out,* a rope: (S, K:) a dial. form of مَتَا. [See art. متو]. (S.)

متح

1 **مَتَحَ المَآءَ**, aor. ـَـ, (inf. n. مَتْحٌ, S,) *He drew water:* (S, Msb, K:) or *he drew up water by means of the pulley and its appertenances.* (L.) ___ مَتَحَ الدَّلْوَ *He drew out the bucket:* (Msb:) or *he pulled the rope of the bucket, drawing* [*the rope*] *with one hand, and taking* [*it to draw again*] *with the other hand, at the head of the well;* as also مَتَحَ بِالدَّلْوِ. (L.) مَتَحَ بِهَا *Pepedit.* (S, K.) ___ مَتَحَ بِسَلْحِهِ *Alvum dejecit;* (S, K;) as also مَتَخَ بِهِ. (TA.) مَتَحَ النَّهَارُ *The day advanced, the sun becoming high:* (S, K:) a dial. form of مَتَعَ: (S:) *became prolonged.* (TA.) ___ مَتَحَ, and امتح, *It* (a day, and a night,) *was long,* or *prolonged.* Said of a summer-day and of a winter-night. (As.)

4 **أَمْتَحَ** see 1.

5 **الإِبِلُ تَتَمَتَّحُ فِى سَيْرِهَا** *The camels move their fore-legs alternately* تُرَاوِحُ بِأَيْدِيهَا, A, and some copies of the K; in other copies of the K, تَتَرَوَّحُ;) *in going along,* (K,) *like as the drawer of water moves alternately his two arms.* (A.)

8 **امتتح** *He pulled out* a thing: (Aboo-Turáb and T, art. نتح, and K:) as also إِنْتَتَحَ. (Aboo-Turáb and T, ubi supra.)

مَتْحٌ inf. n. of 1: see مَتُوحٌ.

بِئْرٌ مَتُوحٌ *A well from which one draws water with the two hands by means of the pulley:* (S, L, K:) or, *of which the bottom,* or *part from which the water is drawn, is near to the mouth:* pl. مُتُحٌ. (L.) [See also جُرُورٌ.] ___ [You say,] سِرْنَا عَقَبَةً مَتُوحًا [in the CK عَقَبَةٌ] *We proceeded a long march.* (S, L, K, *) ___ بَيْنَنَا فَرْسَخٌ مَتْحًا, and مَاتِحٌ, and مَتَّاحٌ, *Between us is a*

long league. (L.) ___ لَيْلٌ مَتَّاحٌ *A long night.* (S, K.) ___ يَوْمٌ مَتَّاحٌ إِلَى اللَّيْلِ *A day in which travelling is prolonged until the evening without intermission* or *alighting.* (L.) See مَاتِحٌ.

مَتَّاحٌ : see مَتَّاحٌ فَرَسٌ ___. مَتُوحٌ *A long horse,* (A, TA,) *that stretches himself out much* or *takes long steps,* مِدَّادٌ, (A, K,) *in going along.* (TA.)

مَاتِحٌ and مَتُوحٌ *A drawer of water;* (S;) applied to a man *who draws the water from the mouth of the well:* one who draws it from the bottom being called مَائِحٌ: pl. of مَتَّاحٌ, مَاتِحٌ. (L.) ___ مَاتِحٌ A camel *that draws water:* pl. مَوَاتِحُ. (L.) [See an ex. in a verse cited voce ذَمَّةٌ.] ___ See مَتُوحٌ.

متع

1 مَتَعَ النَّهارُ *The day became advanced, the sun being high,* (S, K,) *before the declining of the sun from the meridian.* (K.) . مَتَّعَهُ *He* (God) *made him to live.* (Bd in xi. 3.) ___ See مَتَّعَها ___. مَلّا *He gave her a gift after divorce.* (K.) And مَتَّعَها بِكَذَا *He gave her* (a divorced wife) *such a thing.* (Msb.)

5 تَمَتَّعَ به and اسْتَمْتَعَ and امْتَتَعَ are syn., signifying انْتَفَعَ به زَمانًا طَوِيلًا; (Ham, p. ;) [*He benefited,* or *profited by it; had the benefit, use,* or *enjoyment, of it; he enjoyed it;* accord. to the above authority, *for a long time;* but this restriction is not always meant.] You say, اسْتَمْتَعْتُ بِٱصْطِباحِ خَمْرٍ [*I enjoyed the drinking a morning-draught of wine*]: and بالإِصْغَآءِ إِلَى أَغَانِى جارِيَةٍ [*the listening to the songs of a girl*].

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(Mo'allakát, p. 169.) ___ تَمَتَّعَ *He became provided with* مَتاع, *or utensils and furniture for the house, or tent.* (TA, voce تَبَتَّتَ, q. v.) ___ تَمَتَّعَ i. q. عاشَ. (Bd, Jel, xi. 68.) ___ تَمَتَّعَ به generally signifies *He enjoyed it:* (MA:) so in many cases in the Kur, &c.

8 إِمْتَتَعَ see 5.

10 اسْتَمْتَعَ بِكَذَا, and تَمَتَّعَ, *He benefited* or *profited by such a thing.* (Msb.) ___ See 5. ___ مُسْتَمْتَعٌ: see مَلْبَس.

مُتْعَةٌ *Enjoyment;* a subst. in the sense of تَمَتُّعٌ; (S, Msb, K;) syn. نِعْمَةٌ. (Jel, xlvi. 26.) See an ex., in a verse of Lebeed, voce

متعة ___. فرطٌ *A gift to a divorced wife.* (Msb, K.) See متعة الضُّحَى ___. متاعٌ [i. e. متعة?] *i. q.* أَوَّلُهَا. (TA voce فيقة, in art. فوق.)

متاعٌ *Anything useful* or *advantageous;* as *goods:* such as the *utensils and furniture of a house or tent, or household-goods: any utensils,* or *apparatus: chattels: a commodity,* and *commodities;* (Mgh, &c.;) generally best rendered *goods, chattels, household-goods or chattels,* or *utensils and furniture.* ___ المتاع [signifies الفرج;] *a woman's pudendum:* (TA:) [see متوهجة, in art. وهج: and] the *penis.* (Mgh.) ___ متاعٌ also applies to *Food,* the *necessaries of life:* see two exs. voce متاعٌ ___. حفف for a divorced wife, *A provision of necessaries, such as food and clothing and household-utensils* or *furniture:* see عرفٌ, and Bd in ii. 242: *i. q.* تَمْتِيعٌ. (Bd in ii. 237.) ___ متاعٌ *i. q.* ما يتمتَّعُ به, and الاستمتاع; (Jel in iv. 79;) generally best rendered *Enjoyment,* in the Kur iv. 79 and ix. 38 and similar cases. See متعة.

متن

2 **متَّنه**, inf. n. تَمْتِينٌ, *He made it,* or *rendered it, strong, stout, form,* or *hard.* (TA.) ___ مَتَّنَ *He seasoned* a skin *with rob, or inspissated juice* (رُبّ). (K.)

متن الظَّهْر is *The erector spinæ muscle, which consists of the sacro-lumbalis and longissimus dorsi and spinalis dorsi.* The مَتْنٌ is The *back:* (M, Msb:) or, as also مَتْنَةٌ, (M,) or مَتْنَانِ, (T,) *two portions of firmly-bound flesh between which is the back-bone,* [or *that confine the back-bone,*] *rendered firm by being tied* (مَعْلُوبتان) *with,* or *by,* عَقَب [or *sinews,*] (T, M,) or the مَتْنَتَانِ are the *two sides of the back.* (M.) ___ مَتَنَا الظَّهْرِ *The two portions of flesh and sinew next the back-bone, on each side.* (S.) ___ مَتْنٌ [The *broad side,* or the *middle of the broad side, of the blade,* of a sword;] *the part in the middle of which is the* [*ridge called*] عَمُودٌ, (En-Nadr, in L, voce عَمُودٌ,) or the *part in which is the* [*ridge called*] شَطْبَةٌ, (K, voce سَفْسَقَةٌ,) and شَطِيبَةٌ, and عَمُودٌ: (K, voce عَمُودٌ:) or the *ridge* [*itself*] (عَيْر) *rising in the middle of a sword.* (T.) ___ مَتْنٌ The *hard and outer* or *apparent part* of anything: pl. مُتُونٌ and مَتَانٌ. (M.) ___ مَتْنٌ The *middle* of a bow, and of a spear. (Munjid of Kr.) ___ مَتْنُ أُذُنِ الفَرَسِ: see مَتْنٌ ___. عَيْر The *part between two poles* of a بَيْت, or tent. (AZ in TA, art. مَتْنٌ ___.) رَبْع *Elevated, and level, or plain, ground:* (M:) or *hard and elevated ground.* (S, Msb, K.) ___ مَتْنُ الفَرَسِ *One of the four bright stars in Pegasus, that* (*a*) *at the extremity of the neck:* see مَتْنٌ ___. الفَرْغُ *i. q.* حَدِيثٌ and خَبَرٌ and أَثَرٌ, *A tradition of Mohammad, or of another, namely a companion of Mohammad, &c.* (IbrD.)

مَتْنَةٌ : see مَتْنٌ.

مَتِينٌ *Strong; stout; firm; hard.* (S, K, Msb.) [*Well seasoned. Possessing any quality in a strong degree.*]

أَمْتَنُ حَلَاوَةً, *i. q.* أَشَدُّ حَلَاوَةً, *More sweet.* (TA, voce حَمْتٌ.)

تَمْتَانٌ : see تَمْتِينٌ.

تَمْتِينٌ (a subst., properly speaking, like تَلْبِيبٌ, q. v.) and تَمْتَانٌ The *threads, or strings, of tents.* (K.)

متى

متى signifies *When?* and *when* used to denote a condition: see أَنَّى and حَتَّى متى ___. أَيْنَ *Until when? how long?* and also *until the time when.* See Freytag's Arab. Prov. i. 382.

مث

1 مَثَّ, [aor. ـِ ,] *It* (a bone) *distilled,* or *let flow, the only matter that was in it:* (TA:) [like].نَثَّ مَثَّ ___, (S, K, aor. ـَ , inf. n. مَثٌّ, TA,) and مَثْمَثَ , (K,) or, as in some copies of the K, ثَمْثَمَ , (TA,) *It* (a نَحْى, or butterskin,) *exuded* [*its butter:* as also نَثَّ]. (S, K.) You do not say of it نَضَحَ. (S.) ___ يَمِثُّ مَثَّ الحَمِيتِ *He sweats like the butter-skin.* (TA, from a trad.) ___ مَثَّ, aor. ـِ , *He* (a man) *sweated by reason of fatness.* (TA.) ___ جَاءَ يَمِثُّ *He came in a fat state, and looking as though he were anointed.* (TA.) ___ مَثَّ قَيْحًا وَدَمًا, aor. ـُ ; or aor. ـِ ; accord. to different readings of a phrase in the story of Abrahah; [*It exuded matter and blood*]: in the former case, the verb is trans.; in the latter, intrans.; and قيحا, in the latter case, is regarded as a specificative. (Suh.) ___ مَثَّ شَارِبَهُ, (aor. ـُ , inf. n. مَثٌّ, ISd,) *He put some grease upon his mustaches:* (S, K:) or *he greased his mustaches so that they glistened:* (ISd:) or *he wiped his mustaches with his hands, they having been greased, and left some remains,* or *traces, of grease visible upon them:* (AZ:) IDrd thinks مَثَّ and نَثَّ to be syn. (TA.) ___ مَثَّ الجُرْحَ, [aor. ـُ ,] *He removed the purulent matter from the wound:* (Aboo-Turáb, K:) or *he anointed the wound;* as also نَثَّ. (Aboo-Turáb.) ___ مَثَّ, aor. ـُ , (inf. n. مَثٌّ, TA,) *He wiped* his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of مَشَّ: (S:) or *he wiped* anything: (TA:) [as also نَثَّ.]

R. Q. 1 مَثْمَثَ *He saturated* a wick *with oil.* (K.) ___ مَثْمَثَ, *He immersed* [a thing] *in water.* (K.) مَثْمَثَ, (inf. n. مَثْمَثَةٌ, S, and مَثْمَاثٌ, S, K,) *He mixed,* or *confounded.* (S, K.) You say مَثْمَثَ أَمْرَهُمْ *He confounded their affair.* (S.) ___ مَثْمَثَهُ *He moved it,* or *shook it, about;* (S, K;) like مَزْمَزَهُ: (As, S:) you say أَخَذَهُ فَمَثْمَثَهُ *He took it, and moved it,* or *shook it, about, and went forwards and*

backwards with it. (S.) ___ A poet says,

* ثُمَّ ٱسْتَحَثَّ ذِرْعَهُ ٱسْتِحْثَاثَا	*
* نَكَفْتُ حَيْثُ مَثْمَثَ الْمَيْمَاثَا	*

i. e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon (أَصَابَ) a confused track. (S, app. from As.) [It seems to me, that he is speaking of the track of a viper.] مِثْمَاثٌ, with kesreh, is the inf. n.; and مَثْمَاثٌ, with fet-hah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like زَلْزَالٌ and قَلْقَالٌ, as dis-

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tinguished from زِلْزَالٌ and قِلْقَالٌ,) signifying *Mixture*, or *confusion*.] مَثْمَثُوا بِنَا, (K,) or مَثْمَثُوا بِنَا سَاعَةً, and تَمَثْمَثُوا, (TA,) *i. q.* لَثْلَثُوا. (K.)

نَبْتٌ مَثَّاثٌ *A moist plant.* (TA.)

مَثْمَاثٌ : see R. Q. 1.

مثل

1 **مَثَلَ** aor. ـُـ , inf. n. مُثُولٌ; (S, M, K, &c.;) and مَثْلٌ; (M, K;) *He stood erect;* (S, M, K, &c.;) بين يديه *before him.* (S, &c.) ___ مَثَلَ به, inf. n. مُثْلَةٌ, *He mutilated him; castrated him;* namely, a sheep or goat. (TA in art. دجن, from a trad.)

2 **مَثَّلَ** : see a verse of Kutheiyir in art. رود, conj. 4. ___ مَثَّلَهُ: see شَبَّهَهُ.

3 **ماثَلَهُ** *i. q.* شَابَهَهُ. (TA.)

4 **أَمْثَلَهُ** *He set it up:* from مَثَلَ he stood erect. ___ *He set up* a butt or mark: see an ex. voce غَرَضٌ.

5 **تَمَثَّلَ بكَذَا** [*He affected to be like, or imitated, such a thing;*] *i. q.* تَشَبَّهَ به. (TA, art. شبه.) تَمَثَّلَ البَيْتَ ___ and [more commonly] بالبَيْتِ *He used,* or *applied, the verse as a proverb,* or *proverbially.* (MA.) ___ See تَشَبَّهَ.

6 **تَمَاثَلَ** *He became nearly in a sound,* or *healthy, state;* or *near to convalescence:* (K:) or *he became more like the sound,* or *healthy, than the unsound,* or *unhealthy, who is suffering from a chronic and pervading disease;* (TA;) or so تماثل للبُرْءِ. (M.) Said also of a wound: (T, S in art. دمل:) and of a disease; like أَشْكَلَ. (TA, art. شكل ___.) تَمَاثَلَا *i. q.* تَشَابَهَا. (M, K in art. سوى.)

8 **امْتَثَلَ أَمْرَهُ** *He followed his command, order, bidding,* or *injunction; did like as he commanded, ordered, &c.;* (Mgh;) *he obeyed his command, order, &c.* (Msb.)

مِثْلٌ *A like; a similar person* or *thing; match; fellow; an analogue.* (K, &c.) See نِدٌّ and voce بَدَلٌ. ___ *A likeness, resemblance,* or *semblance;* see شِبْهٌ. ___ *An equivalent; a requital.*

___ مِثْلَ, used as a denotative of state, means *Like.* Ex. مَرَّ مِثْلَ البَرْقِ *He passed like the lightning.* See an ex. in the Kur li. 23; and another, from Sakhr-el-Gheí, voce فَرَضٌ.

مَثَلٌ *i. q.* صِفَةٌ [as meaning *A description, condition, state, case,* &c.]; (S, K, &c.;) or وَصْفٌ [meaning the same]: (Msb:) or this is a mistake: (Mbr, AAF, TA:) or it may be a tropical signification: (MF, TA:) for in the language of the Arabs it means *a description by way of comparison:* (AAF, TA:) you say مَثَلُ زَيْدٍ مَثَلُ فُلَانٍ [*The description of Zeyd, by way of comparison,* or *the condition, &c., is that of such a one*]: it is from المِثَالُ and الحَذْوُ: (Mbr, TA:) it is metaphorically applied to *a condition, state,* or *case,* that is important, strange, or wonderful. (Ksh, Bd in ii. 16.) The phrase here given is more literally, and better, rendered, *The similitude of Zeyd is the similitude,* or *is that, of such a one;* for a similitude is a description by way of comparison. ___ You say also, جَعَلَهُ مَثَلًا لِكَذَا [*He made it* (an expression or the like) *to be descriptive, by way of comparison, of such a thing*]. (TA passim.) [And مَثَلٌ لِكَذَا means *An expression denoting, by way of similitude, such a thing.*] ___ عَلَى المَثَلِ *As indicative of resemblance* to something. ___ See بَدَلٌ.

مِثَالٌ *Quality, made, manner, fashion,* and *form;* (Msb;) *a model according to which another thing is made or proportioned; a pattern,* (مِقْدَارٌ) *by which a thing is measured, proportioned, or cut out:* (T:) *an example* of a class

of words, of a rule, &c. ___ مِنْ غَيْرِ سَبْقِ مِثَالٍ [*Without there having been any precedent*]. (Msb in art. قرح, &c.) ___ [*A bed:*] بَنَاتُ المِثَالِ *The daughters of the bed;* meaning *women.* (T in art. بنى.)

جَوْزُ مَاثِلٍ : see جَوْزٌ.

تَمَاثِيلُ , in the following hemistich of Ibn-Ahmar,

* تَمَاثِيلُ قِرْطَاسٍ عَلَى هَبْهَبِيَّةٍ *

signifies كُتُبٌ يَكْتُبُونَهَا . (L, in TA, voce هَبْهَبِىٌّ, as signifying a light, or active, camel.)

مج

1 مَجَّهُ مِنْ فِيهِ, (S, K, &c.,) and مَجَّ بِهِ, aor. ـُ, and some allow ـَ, but this is not well known, and, unless the medial letter of the pret. be pronounced with kesreh by those who use this form of the aor., it is to be rejected utterly, (TA,) *He cast it forth,* or *ejected it,* or *spirted it, from his mouth;* meaning beverage, or wine, شَرَاب: (S, K:) and spittle: or, accord. to some, water only: or a thing: (L:) or, properly, something fluid; لَفَظَهُ being used to signify he cast it forth from his mouth when the thing meant is not fluid: but used with relation to all other things that are perceived by any of the senses, figuratively: (MF:) accord. to Sh, it is used to signify the pouring forth of water, and of spittle, from the mouth, when it is ejected *to a short distance* or *far;* or, as some say, *only* when it is ejected *far.* (TA.) It is made trans. by means of بِ because syn. with رَمَى [which is trans. by the same means]. (MF.) ___ مَجَّتِ النَّحْلُ العَسَلَ *The bees ejected the honey from their mouths.* (TA.) ___ مَجَّ العِرْقُ بِالدَّمِ *The vein ejected,* or *spirted forth, blood.* (TA.) ___ مَجَّتِ الشَّمْسُ رِيقَهَا [*The sun ejected its spittle;* meaning the filmy substance described in the explanation of لُعَابُ الشَّمْسِ]. (A.) ___ هٰذَا كَلَامٌ تَمُجُّهُ الأَسْمَاعُ *This is language which the ears reject.* (MF.) ___ قَرَأَ آيَةً فَمَجَّ بِهَا *He read a verse of the Kur-án, and dismissed it from his mind*]; i. e., did not reflect upon it. (MF, from a trad.) مَجَّ and بَجَّ, (TA in this art.,) or مَجَّ and نَجَّ, (TA in art. نج,) acc. to IAar, are syn. (TA.)

4 امجّ, (S, K,) and, by poetic licence, أَمْجَجَ, (TA,) inf. n. إِمْجَاجٌ, (As,) *He* (a horse) *ran violently:* (TA:) or *he* (a horse) *began to perform the act of running, before it* (*his run,* As) *was vehement,* or *ardent.* (قَبْلَ أَنْ يَضْطَرِمَ). (As, S, K.) ___ *He* (a man) *went,* or *went forth journeying,* through (فِى) countries. (S, K.) ___ *He went away,* or *departed,* to (إِلَى) a country or town. (TA.)

7 انمجّت نُقْطَةٌ مِنَ القَلَمِ *A drop* [of ink] *became spirted from the reed-pen.* (S, K.)

R. Q. 1 **مَجْمَجَ فى خبره**, (inf. n. مَجْمَجَة, TA,) *He was not explicit in his information.* (S, K.) [See also مَجْمَجَ الكتاب ___.] حَجْحَجَ *He made the writing indistinct in its letters:* (S, K:) or *he rendered the writing confused, and marred it with the pen.* (Lth.) مَجْمَجَ خطَّه *He made his handwriting confused.* (A.) ___ مَجْمَجَ بفلانٍ *He pursued an indirect course of speech with such a one, and turned him back from one state to another:* (Shujáa Es-Sulamee, K:) as also بَجْبَجَ به. (Shujáa.)

مَجٌّ (S, K) and مُجَاجٌ (TA) The *grain of the* ماش: (K:) or the *grain called* ماش; *and called by the Arabs* خُلَّر and زَنٌّ: (T:) or *a kind of grain resembling the lentil,* (*but more round,* TA); an arabicized word; in Persian ماش: (S:) or, accord. to El-Jawáleekee, it is Arabic: accord. to AHn, what is called مَجَّة [n. un. of مَجٌّ, which is a coll. gen. n.,] is *a sour* or *salt,* or *salt and bitter, plant,* or *tree,* (حَمْضَة) *resembling the* طَحْمَآء, *but more delicate, and smaller.* (TA.) See مُجَاجٌ.

مُجٌّ *Drunken* men. (K.) ___ *Bees.* (K.)

مُجَاجٌ (S, K) and مُجَاجَة (S) *Spittle,* or *saliva, that one casts forth from his mouth:* (S, K:) or the latter, [and so, app., مَجَّة, see مَجَّاجَة] *a portion of such; a gob of spittle.* (TA.) ___ مُجَاجُ فَمِ الجَارِيَة *Girl's saliva,* or *spittle.* (TA.) ___ Also مُجَاجٌ, (K,) and مُجَاجُ النَّحْلِ [*The ejected spittle of the bees*], (S, K,) *honey.* (S, K.) ___ مُجَاجُ الجَرَاد *The slaver of locusts.* (TA.) ___ مُجَاجُ الدَّبَى *The slaver of little locusts.* (L.) ___ مُجَاجُ المُزْن [*The ejected spittle of the clouds;* i. e.,] *rain.* (S, K.) ___ مُجَاجَة also signifies The *expressed juice of a thing.* (S.) ___ مُجَاجُ العِنَب *What flows of the expressed juice of grapes.* (TA.) See مَجٌّ.

مَجَّاجٌ *A writer:* so called because his pen emits ink. (TA.)

الأُذُنُ مَجَّاجَةٌ وَلِلنَّفْسِ حَمْضَةٌ *The ear is wont to reject* instruction, through forgetfulness, *while the mind has eager desire* to listen thereto, is said in a trad. (TA.) And in another trad., لِلْأُذُنِ مَجَّةٌ وَلِلنَّفْسِ حَمْضَةٌ [meaning the same]. (TA., art. حمض.) [See also حَمْضَةٌ.]

مَاجٌّ One *whose slaver flows by reason of old age,* or *extreme age:* (K:) an old man *who ejects his spittle, and cannot retain it, by reason of age:* you say أَحْمَقُ مَاجٌّ, meaning *a stupid,* or *foolish, drivelling,* or *slavering, fellow:* (S:) and so, simply, مَاجٌّ: or *stupid,* or *foolish, and decrepit:* fem. with ة: (TA:) and pl. مَاجُّونَ (IAar) and مُجَّاجٌ. (TA.) ___ Also, An *old* she-camel: (K:) or a she-camel *so old that she ejects the water from her throat:* (S:) and in like manner an *old and slavering* he-camel: fem. with ة: (TA:) and pl. مَجَجَةٌ. (IAar.)

قَوْلٌ مَمْجُوجٌ *A saying which the ear rejects.* (TA.)

مجح

تَمَجَّحَ : see تَبَجَّحَ in art. بجح.

مجد

1 **مَجَدَ**, aor. ـُ, inf. n. مَجْدٌ; (L, K;) and مَجُدَ, aor. ـُ, inf. n. مَجَادَةٌ; (S, L, K;) *He* (a man, S) *was*, or *became, possessed of*, or *characterized by*, مَجْدٌ [or *glory, honour, dignity, nobility, &c.; he was*, or *became, glorious, in a state of honour* or *dignity, noble, &c.*: see مَجْدٌ below]. (S, L, K.) ___ See 3. ___ مَجَدَتِ الإِبِلُ, (AZ, IAar, S, L, K,) aor. ـُ, (AZ, L,) inf. n. مَجْدٌ (AZ, L, K) and مُجُودٌ; (AZ, S, L, K;) and امجدت; (L, K;) *The camels fed in a land abounding with pasturage, and satiated themselves therewith:* (AZ, L:) or, *lighted upon abundant pasturage:* (IAar, L, K:) or, *obtained of fresh herbage*, (خَلًى, S, K,) or *of herbage*, (L,) *nearly as much as satiated them*, (S, L, K,) *and their bodies made this known.* (L.) See 4. ___ مَجَدَتِ الغَنَمُ, inf. n. مُجُودٌ, *The sheep*, or *goats, ate of leguminous plants so as to blunt the sharpness of their hunger.* (A.) ___ [Hence, app., accord. to the A, the signification of مَجَدَ and مَجُدَ given in the commencement of this art.]

2 **مَجَّدَهُ**, inf. n. تَمْجِيدٌ, *He attributed*, or *ascribed to him*, مَجْدٌ [or *glory, honour, dignity*, or *nobility, &c.; he glorified him; honoured him; &c.*]; (S, L;) *he magnified him, and praised him;* as also امجده. (L, K.) ___ مَجَّدَهُ and امجده *He* (God) *honoured his* (a man's) *deeds*, or *actions:* or *may He honour his deeds*, or *actions!* (A.) ___ مَجَّدَهُ and امجده *He made it* (a gift) *large*, or *abundant.* (L, K.) ___ See 4.

3 **ماجده**, inf. n. مَجَادٌ, *He vied*, or *competed, with him* (عارضه) *in* مَجْدٌ [or *glory, honour, dignity, nobility, &c.*]. (L, K.) You say, ماجدته فمجدته, (aor. of the latter ـُ, S, L,) *I vied, &c., with him in glory, &c., and overcame him therein.* (S, L, K.)

4 **أَمْجَدَ** see 1 and 2. ___ نَزَلُوا بِهِمْ فَأَمْجَدُوهُمْ [*They alighted at their abode as guests, and they entertained them honourably*]. (A.) ___ امجد وَلَدَهُ, and لِوَلَدِهِ, *He chose* [*noble* or *generous*] *mothers* [*whereon to beget his children;* and thus *caused his children to be noble* or *generous*]. (A, TA.) ___ أَمْجَدَنَا فُلَانٌ قِرًى *Such a one gave us a sufficient and superabundant entertainment.* (L.) ___ امجده سَبًّا وَذَمًّا *He reviled and dispraised him much.* (IKtt.) ___ امجد الإِبِلَ; (AZ, IAar, L, K;) and مجّدها, (S, L, K,) inf. n. تَمْجِيدٌ; (S, L;) and مَجَدَهَا; (K;) *He filled the camels bellies with fodder,* (AZ, L, K,) *and satiated them:* (AZ, L:) or *he fed the camels upon abundant pasturage:* (IAar, L:) or *he satiated the camels:* (K:) or *he fed them upon herbage so as nearly to satiate them, in the beginning of the* [*season called*] رَبِيع: (L:) or *he half-filled their bellies with fodder:* (K:) the people of El-'Áliyeh say, مَجَدَ النَّاقَةَ, (L,) or الدَّابَّةَ, aor. ـُ, inf. n. مَجْدٌ, (S,) *he filled the belly of the she-camel,* (L,) or *of the beast of carriage,* (S,) *with fodder:* (S, L:) and the people of Nejd, مجّدها, inf. n. تَمْجِيدٌ, *he half-filled her belly with fodder:* (AO, A'Obeyd, S, L:) and امجد الدَّابَّةَ *He gave the beast of carriage much fodder.* (As, L.)

5 **تمجّد** *He had* مَجْدٌ [or *glory, honour, dignity, nobility, &c.,*] *attributed,* or *ascribed, to him.* (L.)

6 **تماجد** *He mentioned his* [i. e. his own] مَجْدٌ [or *glory, honour, dignity, nobility, &c., made a show of glory, &c.*]; (K;) or *the goodness of his actions, and the glory, &c., of his ancestors.* (TA.) ___ تماجد القوم فيما بينهم *The people vied among themselves,* or

competed, for, or *in,* مَجْد [or *glory, honour, dignity, nobility, &c.*], *each mentioning his own* مجد. (S, * L, K. *)

10 **استمجد** [*He desired,* or *sought,* مَجْد, or *glory, honour, dignity, nobility, &c.;*] *he gave largely from a desire of* مَجْد. (S, L.) ___ It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَٱسْتَمْجَدَ ٱلْمَرْخُ وَٱلْعَفَارُ *In all trees is fire; but the markh and 'afár yield much fire:* (S, L, K: *) as though they had taken as much fire as sufficed them, (S, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجْد. (S, L.) See مَرْخ, and عَفَار.

مَجْد *Glory; honour; dignity; nobility;* syn. عِزٌّ (Msb) and شَرَف [q. v.] (L, Msb) and كَرَم: (S, L, K:) or *ample glory, honour, dignity,* or *nobility:* (L:) or the *acquisition of glory, honour, dignity,* or *nobility;* syn. نَيْل شَرَف: (M, L, K:) or the *acquisition of what suffices thereof and of lordship:* (L:) [and hence, *acquired glory, honour, dignity,* or *nobility:*] or only *glory, honour, dignity,* or *nobility, transmitted by one's ancestors:* (M, L, K:) ISk says, that مَجْد and شَرَف are [transmitted] by one's ancestors; but حَسَب [q. v.] and كَرَم may belong to a man without ancestors who possessed these qualities: (S, L:) or, specially, *nobleness,* or *generosity, of ancestors:* (M, L, K:) or *personal glory,* or *nobility with goodness of actions:* and *nobleness,* or *generosity, of actions:* (L:) or *generosity; liberality;* syn. كَرَم (S, L, K) and سَخَآء: (L:) or *manly virtue* or *moral goodness;* syn. مُرُوءَة. (L.) [Accord. to the A, مجد thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَة عُرْفِيَّة, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجِيد (from مَجُد, L) and مَاجِد (from مَجَد, L) A man (S) *possessing,* or *characterized by,* مَجْد [or *glory, honour, dignity, nobility, &c.; glorious, in a state of honour* or *dignity, noble,*

&c.]: (S, L, K:) *glorious, in a state of honour* or *dignity, noble, abounding in good, and beneficent;* but the former has a more intensive sense: or the latter, *characterized by gloriousness* or *nobleness of actions:* (K:) or, *by personal glory* or *nobility with goodness of actions;* and the former has a more intensive sense: or both, *generous and munificent:* (L:) and the latter, *good in disposition, and liberal, bountiful, munificent,* or *generous:* (ISh, L, K:) pl., either of the former or of the latter, أَمْجَادٌ. (L.) ___ المَجِيدُ as an epithet of God signifies *The Glorious,* or *Great,* or *Great in dignity, who gives liberally,* or *bountifully:* or *the Bountiful and beneficent:* (L, TA:) and الماجِدُ is applied in the same manner: (L:) or the former, *He who is glorified for his deeds.* (T, L.) ___ مَجِيدٌ is also applied in the Kur as an epithet to the throne (عَرْش) of God; and to the Kur-án; (L.) and signifies *exalted; sublime;* (IAar. L, K;) *noble;* (Zj, L, K;) when thus applied: (IAar, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو العَرْشِ المَجِيد, some read ذو العَرْشِ المَجِيدُ, making المجيد an epithet of ذو; and in the same ch., v. 21, for هو قُرْآنٌ مَجِيدٌ, some read هو قُرْآنٌ مَجِيدٌ, making مجيد an epithet of God. (L.) المَجِيدُ alone also occurs in a trad. as meaning the Kur-án. (L.)

ماجِدٌ : see مَجِيدٌ. ___ Also, applied to a camel: see مَجَدَتِ الإِبِلُ: pl. مُجَّدٌ and مُجُدٌ and مَوَاجِدُ. (L.) ___ ماجِدٌ *Much; abundant;* syn. كَثِيرٌ. (K, TA.) [In the CK, لَيْسَتْ بِمَاجِدَةٍ لِلطَّعَامِ وَلَا لِلشَّرَابِ ___.] كَثِيرُ المَجْدِ *She does not eat* or *drink much.* Said by Aboo- Habbeh, describing a woman. (L.)

أَمْجَدُ [*More,* or *most, glorious, honourable, noble, &c.*]: pl. أَمَاجِدُ. (A.)

هُوَ أَهْلُ التَّمَاجِيدِ *He is a fit,* or *deserving, object of praises for* مَجْدٌ [or *glory, honour, dignity, nobility, &c.*]. (A, TA.)

مجر

1 **مَجْفَر** see بجر; and as an imitative sequent see art. دعر.

1 **مَجَر**, app. an imitative sequent to فجر. See دعر.

3 **ماجره**, inf. n. مُمَاجَرَة and مِجَار, *He practised usury with him;* syn. راباه. (K.) See also 4.

4 **امجر فى البيعِ**, (S, Msb, K,) inf. n. إِمْجَار, *He practised what is termed* مَجْر *in selling; he sold a thing for what was in the belly of a certain she-camel* (S, Msb) or *other beast:* (Msb:) or *he practised what is termed* مُحَاقَلَة: see مَجْر, below: (Msb:) or *i. q.* مَاجَرَ, inf. n. مُمَاجَرَة; [*he practised usury:* see 3.] (TA.)

مَجْر *What is in the belly of a pregnant animal,* (IAar, Mgh,) or *of a she-camel,* (Msb, K,) and *of a ewe* or *a she-goat,* (K,) *when her pregnancy has become manifest:* (TA:) or (Msb; in the K, and) the *sale of a thing for what is in the belly of a certain she-camel:* (S, Msb:) or the *sale of a camel,* or *other thing, for what is in the belly of a she-camel:* (AZ, Mgh, * TA:) or the *purchase of what is in the bellies of she-camels* and *of ewes* or *she-goats:* and the *purchase of a camel for what is in the belly of a she-camel:* and مَجَر [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAth: (TA:) or (Msb; in the K, and) *i. q.* مُحَاقَلَة [or the *sale of corn in the ear for wheat-grain*]: (IAar, Msb, K:) and مُزَابَنَة [or the *sale of dates on the tree for dates by measure*]: and *a game of hazard;* syn. قِمَار: and *usury;* syn. رِبًى: (IAar, K:) it is a subst. from أَمْجَرَ فِى البيعِ. (Msb.) مَجْر, (S,) or بيعُ المَجْرِ, (TA,) is forbidden in a trad. (S, TA.) Perhaps بيعُ المَجْرِ may be termed مَجْر in this trad. tropically. (TA.) *A great army* (see a verse cited in art. دهم).

مجر : see مجر.

مجس

2 **مجّسه**, (S, A, &c.,) inf. n. تَمْجِيسٌ, (A, K,) *He made him a* مَجُوسِىّ [or *Magian*]: (S, A, Msb, K:) *he taught him the religion of the* مَجُوس. (TA.)

5 **تمجّس** *He became a* مَجُوسِىّ [or *Magian*]; (S, A, K;) *he became of the religion of the* مَجُوس. (Msb.)

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المَجُوسُ [*The Magians*]; *a certain nation:* it is a Persian word: (Msb:) مَجُوسُ [here written in two copies of the S and in the CK with tenween, but afterwards shown in the S to be imperfectly decl., and expressly said to be so in the Msb, art. هودِ,] is pl. of مَجُوسِىٌّ: (S, K:) [or rather the former is a coll. gen. n., and the latter is the n. un.:] the latter is a rel. n. from المَجُوسِيَّةُ, q. v., (S,) and is an epithet applied to a man: (K:) المجوس has the article ال only because it is used as a pl., (Aboo-'Alee, S, M, L,) for المَجُوسِيُّونَ; (ISd, L;) for otherwise مجوس could not receive the art., being of itself determinate; and it is also of the fem. gender; wherefore, with respect to inflection, it is like the قَبِيلَةُ, not the حَىّ; and the same is the case with respect to يَهُودُ; (Aboo-'Alee, S;) [i. e.,] each of these two words is imperfectly decl. because they mean thereby the قبيلة [so called, so that it is a fem. proper name]. (Msb, art. مَجُوس.) هود was a certain man with small ears, who instituted a religion (K) for the مَجُوس, (TA,) and invited [them] to it : (K:) so says Az: he was not Zarádusht [or Zoroaster] the Persian, as some say, because he [Zarádusht] was after Abraham, whereas the religion of the مجوس is [more] ancient; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مَنْجَ كُوش, or ميج كوش, or مِيخَ كُوش, (as differently written in different copies of the K, the first being the reading in

the TA, and the last being that in the CK), the latter of which words signifies the ear, [in Persian, but written with ك,] and the former meaning short. (TA.)

المَجُوسِيَّةُ *The religion of the* مَجُوس [or *Magians*]. (S, K.) Mohammad said that the قَدَرِيَّة were the مَجُوس of his people, because the latter believed in two principles, light and darkness, and ascribed good to light and evil to darkness, and in like manner the قدرّية ascribed good to God, and evil to man and the devil. (TA.)

مجل

1 مَجَلَتْ يَدُهُ *His hand became blistered,* or *vesicated, by much work.* (Mgh.)

مجن

1 مَجَنَ *He cared not for what he did* (S. Mgh, K *) *nor for what was said to him.* (Mgh, K. *)

The epithet is مَاجِنٌ. (S, Mgh, K.)

عَقَبَةٌ مَجُونٌ [*A stage of a journey,* or *a march* or *journey from one halting-place to another,*] *that is far,* or *distant,* or *long.* (ISk in TA, voce بَاسِطَةٌ: but it is not quite clear in my copy of the TA whether it be مَجُونٌ or هَجُونٌ.)

مَجَّانٌ The *gift of a thing without price.* (IF, Msb.) ___ فَعَلْتُهُ مَجَّانًا *I did it without compensation.* (Msb.) هٰذَا الشَّىْءُ لَهُ مَجَّانًا *This thing is for him without an equivalent.* (El-Farábee, Msb.)

مَاجِنٌ : see 1.

مجنق

1 **مجنقوا** : see art. جنق.

مح

1 مَحَّ, (S, K,) aor. يَمُحُّ and يَمِحُّ [the latter contr. to analogy] (K) and يَمَحُّ, (L,) inf. n. مَحٌّ and مَحَحٌ and مُحُوحٌ; (K;) and امحّ ; (S;) *It* (a garment) *became old and worn-out.* (S, K.) ___ *It* (a dwelling) *had its vestiges obliterated.* (L.) ___ *It* (a writing) *became obliterated.* (L.) مَحَّ الكُتَّابُ, aor. يَمُحُّ, inf. n. مَحَاحَةٌ, [*The liar pleased,* or *contented, with his words, but did,* or *performed, nothing:* or *lied, from whatsoever place he came*]. (L.)

4 أَمْحَحَ see 1.

مَحٌّ (S, K) and مَاحٌ (TA) An *old and wornout* garment. (S, K.)

مُحٌّ The *purest, best,* or *choicest, part of anything.* (K.) ___ The *yolk* of an egg; (S, K;) as also مُحَّةٌ : (ISh, K:) or the *entire contents* of an egg; (K;) the *yolk and the white.* (ISh.)

مُحَّةٌ : see مُحٌّ.

مَحَّاحٌ *One who pleases* or *contents thee with his words, but who does,* or *performs, nothing:* (T, S, K:) *an habitual liar:* (S, K:) *one who will not tell thee truly whence he comes; who lies to thee even respecting the place whence he comes.* (L.)

مَاحٌ : see مَحٌّ.

محت

1 مَحُتَ, aor. ـُ, *It* (a day) *was violently hot:* (S:) or *was hot.* (K.) ___ لَأَمْحَتَنَّكَ *I will assuredly fill thee with anger.* (K.)

مَحْتٌ *Strong; vehement; violent;* or *intense;* syn. شَدِيدٌ; (S, K;) as an epithet applied to anything. (S.) ___ يومٌ مَحْتٌ *A day violently hot;* like حَمْتٌ: (S:) or *a hot day.* (K.) لَيْلَةٌ مَحْتَةٌ [*A night vehemently hot:* or *a hot night*]. (TA.) ___ مَحْتٌ *Intelligent:* or *acute in mind;* (K;) or *of full strength of heart, and acute in mind:* (TA:) pl. مُحُوتٌ and مُحَتَاءُ; (K;) the latter as though formed from the imaginary sing. مَحِيتٌ. (TA.) ___ مَحْتٌ *Pure; free from admixture; genuine.* (K.) ___ عَرَبِيٌّ مَحْتٌ بَحْتٌ *A pure,* or *genuine, Arab.* (TA.) [See also بَحْتٌ.]

مَحْتٌ and مَحْتَةٌ: see أَبْتٌ.

محث

1 مَحَثَ شَيْئًا *i. q.* حَثَمَهُ. (L.)

مَحْثٌ *One who mixes with people, and eats and converses with them.* (MF, from the Námoos of [the Mulla 'Alee] El-Káree: [but SM expresses some doubt of its correctness, or whether it be correctly مخث].

محر

مَحَارَةٌ : see art. حور, to which it belongs accord. to As and others: Lth mentions it in art. محر. (TA.)

محص

1 مَحْصٌ [an inf. n. of which the verb is app. مَحَصَ, aor. ـَـ ,) A thing's *becoming*, or *being, clear, pure*, or *free from admixture*. (TA.) See also 5, throughout. مَحَصَهُ: see 2, in three places. مَحَصَ, aor. ـَـ , (S, K,) inf. n. مَحْصٌ, (TA,) *He* (an antelope) *ran:* (S, K:) or *ran vehemently:* (TA:) or *vigorously:* (AA, TA:) or *was quick*, or *swift, in his running;* as also امتحص فى عَدْوِهِ. (TA.) And hence, (TA,) مَحَصَ السَّيْرَ, [app. for فِى السَّيْرِ,] said of a man, *He exerted himself*, or *was vigorous, in journeying*. (K, TA.)

2 مَحَّصَهُ, inf. n. تَمْحِيصٌ, *He rendered it clear, pure, free from every admixture* or *imperfection* or *the like;* as also مَحَصَهُ , aor. ـَـ , inf. n. مَحْصٌ. (Az, A, TA.) You say, مَحَّصَ الذَّهَبَ, (A, TA,) or مَحَصَهُ , (S, K,) *He cleared*, or *purified, the gold from what was mixed with it*, (S, A, K,) i. e. *from the earth*, or *dust, and dirt*, (TA,) بالنَّارِ *by fire*. (S, A, K.) ___ [Hence,] *He* (God) *purged*, or *purified it;* namely a man's heart: and *him;* namely a man repenting. (A.) It is said in the Kur, [iii. 135,] وَلِيَمْحَّصَ ٱللّٰهُ ٱلَّذِينَ ءَامَنُوا *And that God may purify those who believe:* (TA:) or *purge away the sins of those who believe:* (Fr, TA:) or these words have another meaning, which see below. (TA.) It is also said in a trad., mentioning a sedition, or conflict and faction, or the like, يُمَحَّصُ النَّاسُ فِيهَا كَمَا يُمَحَّصُ ذَهَبُ المَعْدِنِ, i.e. *Men shall be cleared therein, one from another, like as the gold from the mine is cleared from the earth*, or *dust*. (TA.) تَمْحِيصُ الذُّنُوبِ signifies *The purging of sins*. (TA.) And you say, مَحِّصْ عَنَّا ذُنُوبَنَا, meaning *Remove thou*, or *put thou away, from us our sins*. (TA.) [But this phrase may be rendered somewhat differently; as will be seen below.] And مَحَصَ ٱللّٰهُ مَا بِكَ, and مَحَّصَهُ; i.e. *May God remove*, or *put away, what is in thee*. (TA.) ___ [Hence, also,] *He tried, proved*, or *tested, him:* (S, IAth, K:) and accord. to Ibn-'Arafeh, the verb has this meaning in the phrase quoted above from the Kur: [but he adds,] because the trial of the

Muslims diminishes their sins: for (TA) تَمْحِيصٌ also signifies The *diminishing* [a thing]. (Ibn- 'Arafeh, K.) You say, مَحَّصَ ٱللّٰهُ عَنْكَ ذُنُوبَكَ *May God diminish thy sins.* (TA.) ___ And the *clearing,* or *cleansing,* flesh *from sinews,* (K, TA,) for the purpose of twisting them into a bow-string. (TA.)

4 **أَمْحَصَ** see 5, throughout.

5 **تمحّص** [*It became clear, pure, free from every admixture* or *imperfection* or *the like;* as also انمحص ; and إِمَّحَصَ ; and أَمْحَصَ ; and مَحَصَ , q. v.] ___ [Hence,] تمحّصت ذُنُوبُهُ [*His sins became purged away*]. (A, TA.)

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And تمحّصت الظُّلُمَآءُ *The darkness became cleared away,* or *removed.* (A, TA.) And أَمْحَصَتِ الشَّمْسُ, and انمحصت , (K,) and إِمَّحَصَتْ , (TA,) *The sun appeared, and became clear, after an eclipse.* (K, TA.) And أَمْحَصَ الرَّجُلُ, (inf. n. إِمْحَاصٌ, TA) *The man recovered from his disease.* (Ibn-'Abbád, K. *)

7 **انمحص** : see 5, in two places.

8 **إِمْتَحَصَ** see 1.

مُمَحَّصٌ One *whose sins are put away from him:* mentioned by Kr.: but he says, I know not how this is; for that which is مُمَحَّصٌ is the sin [itself]. (TA.)

محض

1 **مَحَضَهُ** , (S, A, K,) aor. ـَـ , (K,) inf. n. مَحْضٌ, (TK,) *He gave him to drink* [*milk such as is termed*] مَحْض; (S, A, K;) as also امحضهُ . (S, K.) ___ *He made it* (namely milk) *to be such as is termed* مَحْض; (A;) and امحضهُ signifies [*the same;* or] *he made it* (milk, or anything, S) *to be pure, sheer, free from admixture, unmingled, unmixed,* or *clear.* (S, Msb.) ___ [And hence,] مَحَضْتُ الوُدَّ, aor. and inf. n. as above, *I made love,* or *affection, true,* or *sincere;* as also أَمْحَضْتُهُ . (Msb.) And مَحَضَهُ الوُدَّ, (S, A, K,) and النُّصْحَ, (A,) and مَحَضَ لَهُ النُّصْحَ, (TA,) *He made love* or *affection,* and *good advice, to be pure,* or *sincere, to him;* [i.e. *he was pure,* or *sincere, to him in love,* or *affection, and in good advice;*] as also امحضهُ الوُدَّ; (S, A, K;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to As; (IB;) and امحضهُ النصح; (A;) and امحض له النصح. (TA.) And أَمْحَضَهُ الحَدِيثَ *He was true,* or *veracious, to him in the narration,* or *in discourse.* (IKtt, K.) And مَحَّضَنِى فُلَانٌ الحَقَّ [*Such a one declared,* or *told clearly, to me the truth*]. (A, TA, voce مَحَضَ.) صَبَّحَ, (Sgh, K,) aor. ـَـ , inf. n. مَحْضٌ, (TK,) *He drank* [*milk such as is termed*] مَحْض; (Sgh, K;) as also امتحض . (S, K.) See also 10. مَحُضَ, aor. ـُـ , inf. n. مُحُوضَةٌ, *He became pure in his* حسب [or *grounds of pretension to respect*]. (S, K.) And مَحُضَ فِى نَسَبِهِ, inf. n. as above, *He was pure,* or *unmixed, in his race, lineage,* or *parentage.* (Msb.)

2 **مَحَّضَ** see above.

4 **امحضهُ** : see مَحَضَهُ, throughout. ___ امحض الدَّابَّةَ *He fed the beast of carriage with* مَحْض, meaning قَتّ [*a kind of trefoil,* or *clover*]. (IKtt.)

8 **إِمْتَحَضَ** see مَحَضَ.

10 استمحض [*He asked for,* or *demanded,* or *desired, milk such as is termed* مَحْض]. (A.)

___ [In a copy of the A, it has also assigned to it the signification given above to مَحَضَ and امتحض; but in this instance I think it a mistranscription for امتحض.]

مَحْضٌ *Milk that is pure, sheer, free from admixture, unmingled, unmixed,* or *clear;* (Lth, S, A, K;) *without froth;* (Lth, A;) or *not mixed with water:* (S, Msb;) *whether sweet* or *sour;* no other milk being so called: (S:) but it occurs repeatedly in trads. as meaning *milk absolutely:* (TA:) pl. مَحَاضٌ. (K.) It is said in a trad. (بَارِكْ لَهُمْ فِى مَحْضِهَا وَمَخْضِهَا *Do Thou bless them in their* [the beasts'] *pure milk and churned milk.* (TA.) And in another, فَاعْمِدُوا إِلَى شَاةٍ مُمْتَلِئَةٍ شَحْمًا وَمَحْضًا [*And betake yourselves to a ewe,* or *she-goat,*] *fat, and abounding with milk.* (TA.) [See also an ex. voce زَبِدٌ: and another voce صَرَّحَ.] ___ Anything (Az, TA) *pure, sheer, free from admixture, unmingled, unmixed, genuine,* or *clear;* (Msb, TA;) *that is not mixed with any other thing.* (Az, Msb, TA.) You say, فِضَّةٌ مَحْضٌ, (K,) and مَحْضَةٌ, (A, K,) and مَمْحُوضَةٌ, (K,) *Pure, unmixed, unalloyed, silver:* (A, * K:) so says Sb: but you say, هٰذِهِ الفِضَّةُ مَحْضًا [*This is silver in a pure state*]; putting the last word in the accus. case, used as an inf. n. (TA.) And عَرَبِىٌّ مَحْضٌ *An Arabian of pure,* or *unmixed, race,* or *lineage,* or *parentage:* (S, A, Msb: *) [*a genuine Arabian:*] and the epithet is the same as fem. [and dual] and pl., (S, Msb,) accord. to the more approved usage; (Msb;) [for it is originally an inf. n.;] but you may, if you please, use the fem. and dual and pl. forms, as in the instances of [the synonymous epithets] قَلْبٌ and بَحْتٌ: (S:) and هُوَ مَمْحُوضُ النَّسَبِ *he is pure,* or *unmixed, in race,* or *lineage,* or *parentage:* (K, TA:) and مَمْحُوضُ الضَّرِيبَةِ *rendered pure in nature,* or *disposition;* (Az, O;) *freed from faults* or *vices:* (Az:) and مَحْضُ الحَسَبِ *pure in grounds of pretension to respect:* (TA:) and مَمْحُوضُ الحَسَبِ *rendered pure therein:* (O, K:) the pl. of مَحْضٌ thus used is مَحَاضٌ [a pl. of mult.] and أَمْحَاضٌ [a pl. of pauc.]. (TA.) You say also, أُحِبُّكَ حُبًّا مَحْضًا [*I love thee with*

a pure, sincere, or *true, love*]. (A.) And مَحْضُ الإِيمَانِ occurs in a trad. as meaning *Pure faith* or *belief.* (TA.) ___ Also, *i. q.* قَتٌّ [*A kind of trefoil,* or *clover*]. (IKtt)

مَحَضٌ A man *who loves* [*milk such as is termed*] مَحْضٌ; like as one says, شَحِمٌ لَحِمٌ, meaning one who loves fat and flesh meat: (O:) or one *who eagerly desires* مَحْضٌ; as also مَاحِضٌ : (K:) each is a relative epithet; (TA:) or ↓ the latter signifies *a possessor of* مَحْضٌ; (S, K;) similar to لَابِنٌ and تَامِرٌ: (S:) and the former, *a drinker of* مَحْضٌ. (TA voce ثَفَلٌ, q. v.)

مَاحِضٌ : see مَحَضٌ, in two places.

أُمْحُوضَةٌ *True,* or *sincere, advice.* (K, TA.)

مَمْحُوضٌ : see مَحْضٌ, in four places.

محق

1 مَحَقَ, aor. ـَـ, inf. n. مَحْقٌ, *He rendered* a thing *deficient, and deprived* it *of its blessing, or increase:* or [*he annihilated, annulled,* or *obliterated,* it;] *he did away with* it *wholly, so that no trace thereof remained.* (Msb.) ___ أَعْمَدُ مِنْ كَيْلٍ مُحِقَ, or مُحِقَ: see عَمَدَ.

2 مَحَّقَ see 1.

لَيَالِى المُحَاقِ: see دَأْدَآءٌ and الدَّعْجَآءُ.

4 أَمْحَلَتِ النُّجُومُ *The stars set aurorally and brought no rain.* (S, K * in art. خوى.)

5 تَمَحَّلْتُ مالًا بغيرِ ثَمَنٍ *I laboured to acquire property without price:* (Msb:) or, accord. to Az, تَمَحَّلَ مالًا means *he laboured,* and *exercised art* or *management, in seeking* [*to acquire*] *property.* (TA.) See also تَعَلَّثَ.

مَحْلٌ *Drought,* or *suspension of rain,* (S, K, Msb in art. جدب,) *and dryness of the earth* (S, Msb ubi suprà) *depriving it of herbage;* (S, TA;) and *i. q.* جَدْبٌ. (K.)

مَحَالَةٌ : see art. حول; and see also فَوْهَآءُ voce أَفْوَهُ, and فَوْقَآءُ voce أَفْوَقُ, and قَبٌّ.

لَبَنٌ مُمَحَّلٌ *Sour milk upon which much fresh is milked:* see قَارِصٌ.

مُتَمَاحِلٌ : see رَدَاحٌ.

محن

مِحْنَةٌ *A trial,* (S, Msb, K,) or *trying affliction:* (S:) pl. مِحَنٌ. (Msb.)

مَحُونَةٌ (not مُحُونَةٌ): see art. حين.

محو

1 مَحَاهُ *He effaced, erased, rased, obliterated,* or *cancelled, it; removed,* or *did away with, its impression* or *trace.* (K.) ___ مَحَتِ الرِّيحُ عَنْهُ الأَسْقَامَ وَالذُّنُوبَ *The wind made to pass away,* or *dispelled, the clouds.* (TA.) ___ مَحَا الصُّبْحُ اللَّيْلَ *Daybreak dispelled the night.* (TA.) ___ مَحَا ٱللّٰهُ عَنْهُ الأَسْقَامَ وَالذُّنُوبَ [*God removed from him diseases and sins;* as though He cancelled them]. (Msb in art. عفو.) ___ الإِحْسَانُ يَمْحُو الإِسَآءَةَ *Beneficence effaces, obliterates,* or *cancels, evil conduct.* (TA)

مخ

مَخَّخَ العَظْمَ, (K,) and تَمَخَّخَهُ and امْتَخَّهُ (S, K) and مَخْمَخَهُ, (K,) *He extracted the marrow from the bone.* (S, K.)

4 امَخَّ *It* (a bone) *was,* or *became, marrowy; had,* or *contained, marrow in it.* (S, K.) ___ *It* (a camel, S, L, and a sheep or goat, L, K) *became fat:* (S, L, K:) or *became in the first stage of fatness;* or *in the last stage when becoming lean.* (L.) ___ امَخَّ *It* (a branch, or twig,) *became sappy, and succulent.* (L, K.) ___ *It* (standing corn, K, or its grain, L) *became supplied with the farinaceous substance.* (L, K.)

5 تَمَخَّخَ see 1.

8 إِمْتَخَخَ see 1.

مَخٌّ *i. q.* لِينٌ *Softness, &c.:* or لَيِّنٌ *soft, &c.* (So in different copies of the K.)

مُخٌّ The *marrow* (نِقْىٌ, in the CK نِقًى,) *of a bone;* (K;) *that which is in a bone;* (S;) the *substance which is extracted from a bone;* (IDrd;) the *greasy* or *oily substance which is in a bone:* (Msb:) pl. مَخَخَةٌ (S, K) and مَخَاخٌ. (K.) ___ [*Any kind of pulp.*] ___ مُخَّةٌ is a more special term than مُخٌّ, (S,) signifying *A portion,* or *piece, of marrow.* (L.) ___ شَرٌّ مَّا يُجِيئُكَ إِلَى مُخَّةِ عُرْقُوبٍ [*It is an evil thing that compelleth thee to have recourse to the marrow of a hock*]. A proverb. (S.) [See art. عرقب ___.] مُخٌّ also signifies (sometimes, S,) The *brain.* (S, K.) ___ Also, The *bulb* (lit. fat, شَحْمَةٌ,) of the eye. (A, K.) Mostly used in this sense in poetry. (TA.) ___ Also, *Good, profit,* or *advantage.* Ex. لَا أَرَى لِأَمْرِكَ مُخًّا *I see no*

good, or *profit,* or *advantage,* [*pertaining*] *to thy affair.* (A.) ___

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Also, The *purest, choicest, best,* or *most excellent, part of anything:* (S, A, L, K:) and مُخَّةٌ (A, L) and مُخَاخَةٌ . (TA.) Ex. هٰؤُلَآءِ مُخُّ القَوْمِ, and مُخَّتُهُمْ , *These are the best of the people.* (A.) And الدُّعَآءُ مُخُّ العِبَادَةِ *Supplication is the purest,* or *best, part of religious worship,* or *devotion.* (L, from a trad.) And هٰذَا مِنْ مُخِّ قَلْبِى, and مُخَّتِه , *This* [*proceeds*] *from the purest,* or *best,* [*affections*] *of my heart.* (L.)

مُخَّةٌ : see مُخٌّ.

مَخِيخٌ A bone *containing marrow.* (K.) ___ مَخِيخَةٌ A ewe, (L, K,) and a she-camel, (L,) *having marrow in her bones.* (L, K.) ___ Also, the latter, An *excellent* she-camel: (TA:) pl. مَخَائِخُ. (K.)

مُخَاخَةٌ *What one sucks from a bone;* (L;) *what comes forth from a bone into the mouth of him who sucks it.* (K.) ___ See مُخٌّ.

مُمِخٌّ act. part. n. of أَمَخَّ ___. بَيْنَ المُمِخَّةِ والعَجْفَآءِ [*Between the fat she-camel* or *ewe, and the lean*]. A proverb. (S, A, L.) Said of a thing which is of a middling sort. (A.) ___ لِسَانٌ مُمِخٌّ *A sharp,* or *ready, tongue, powerful to speak:* and *a tongue that intercedes well.* (A.) أَمْرٌ مُمِخٌّ (A, L, K) and مُمَخِّخٌ , (A,) *A thing,* or *an affair, in which is excellence, and good:* (A:) or, *that benefits;* syn. طَائِلٌ: (L:) but accord. to the K, *long;* syn. طَوِيلٌ. (TA.)

مُمَخِّخٌ : see مُمِخٌّ.

مخج

1 مَخَجَ الدَّلْوَ, (aor. ـَـ , K, inf. n. مَخْجٌ, TA) *He drew the bucket, and dashed it in the water, in order that it might fill:* (Lh, S, K:) or مَخَجَ الدَّلْوَ وغَيْرَهَا, and مَخَجَ بِهَا, and تَمَخَّجَهَا , and تَمَخَّجَ بِهَا, and تَمَاخَجَهَا , and تَمَاخَجَ بِهَا, *he agitated,* or *moved about, the bucket, &c.* (TA.) ___ مَخَجَ البِئْرَ *He agitated the water of the well violently:* and *he plied the well with the large bucket.* (TA.) ___ [Hence,] مَخَجَ, (aor. ـَـ , inf. n. مَخْجٌ, TA) *Inivit* feminam. (As, S, K.)

5 تَمَخَّجَ see 1. ___ تَمَخَّجَ المَآءُ *He agitated the water; put it in motion,* or *into a state of commotion.* (A'Obeyd, K.)

6 تَمَاْخَجَ see 1.

مخر

1 مَخَرَتِ السَّفِينَةُ, (S, A, K,) or مخرت السفينة المآء, (TA,) aor. ـَـ (S, K) and ـُـ, (S, TA,) inf. n. مَخْرٌ and مُخُورٌ, (S, K,) *The ship clave the water with its stem, and ran:* (AHeyth:) or *clave the water with a noise:* (A:) or *ran, cleaving the water with a noise:* (S:) or *ran:* or *faced the wind in her course:* (K:) or *advanced and retired.* (TA.) And مَخَرَ السَّابِحُ *The swimmer clave the water with his arms* (K, TA.) *in swimming.* (TA.) The primary signification of مَخْرٌ is *the act of cleaving:* and it also signifies the *making a noise* or *sound.* (TA.)

5 تمخّر الرِّيحَ *He* (a horse) *faced the wind,* (K,) or *turned his nose towards the wind,* (TA,) *for the sake of greater ease to himself;* as also امتخرها, and استمخرها. (K.) It is mostly said of the camel: you say, تمخّرت الإبلُ الرِّيحَ *The camels faced the wind, and snuffed it.* (TA.) And, met., of a man; as in the following ex.: خرجتُ أَتَمَخَّرُ الرِّيحَ, app. meaning, *I went forth to snuff the wind.* (TA.) You also say, إستمخرتُ الرِّيحَ *I directed my nose towards the wind.* (S, A.) And it is said in a trad., إِذَا أَرَادَ أَحَدُكُمُ البَوْلَ فَلْيَتَمَخَّرِ الرِّيحَ (S, K) *When any one of you desires to make water, let him see whence the wind blows,* and not face it, that it may not drive back the urine against him, (S, TA,) and cause it to sprinkle him; but let him turn his back to the wind. (TA.) And again, (K,) in a trad. of Surákah, as related by ISh, on the same subject, (TA,) إِسْتَمْخِرُوا الرِّيحَ, i.e., *Turn ye your backs to the wind,* (K,) in making water; (TA;) as though, (كَأَنَّهُ: so in the copies of the K; but in the Nh of IAth, لأَنَّهُ, for, TA) when one turns his back to it, he (as it were, TA) cleaves it with his back, so that it passes on his right and left: for though تَمَخُّرٌ sometimes means the act of facing the wind, yet in this trad. it means the turning the back: (K:) but this is not properly its meaning; for the meaning is, the looking to see whence the wind blows: then the man is to turn his back. (TA.) You say also تمخّرت الإبلُ الكَلَأَ *The camels turned themselves towards the*

pasture. (L.)

8 إِمْتَخَرَ see 5, throughout.

10 إِسْتَمْخَرَ see 5, throughout.

مَاخِرَةٌ sing. of مَوَاخِرُ, (TA,) which occurs in the Kur, xvi. 14, (S,) and xxxv. 13, (TA,) meaning, Ships *cleaving the water with their stems:* (K, * TA:) or *thrusting the water with their stems:* (Ahmad Ibn-Yahya:) or *the sound of the running whereof,* (Fr, K,) *by means of the winds,* (Fr,) *is heard:* (Fr, K:) or *running:* (S:) or *advancing and retiring by means of one wind.* (K.)

مَاخُورٌ The *shop of a vintner:* so called by the people of El-'Irák: (L, voce حَانُوتٌ:) *a place of assembly of vintners:* (TA:) *a place of assembly of vicious* or *immoral persons:* (S, TA:) *a place of assembly,* (A,) or *a house,* (K,) *which gives reason for suspicion,* or *evil opinion.* (A, K.) And *He who superintends* or *manages such a house, and leads* [*others*] *to it.* (K.) An arabicized word, from [the Persian] مَيْخُورْ, or مَى خُورْ, or مَيْخَوَارْ, (as in different copies of the K,) meaning a winedrinker : so that as a name of the place, it is tropical: (TA:) or Arabic, from مَخَرَتِ السَّفِينَةُ, (K,) meaning the ship advanced and retired ; (TA;) because of men's frequenting it, going to and fro: (K:) in which case also it is tropical. (TA.) Pl مَوَاخِيرُ (A, K) and مَوَاخِرُ. (K.) The former pl. occurs in a trad. (TA.)

مخض

1 مَخَضَ اللَّبَنَ, (S, A, Mgh, Msb, K,) aor. ـُ, (S, A, Msb, K,) and ـِ, and ـَ, (S, Msb, K,) inf. n. مَخْضٌ, (Msb,) *He churned,* or *beat and agitated, the milk,* (Mgh,) in the مَمْخَضَة: (A, Mgh:) and (A) *he took the butter of the milk:* (A, K:) or *he extracted,* or *fetched out, the butter of the milk, by putting water in it, and agitating it:* (Msb:) or مَخْضٌ signifies one's *agitating the* مَمْخَض *wherein is the milk of which the butter has been taken.* (Lth.) ___ [Hence,] مَخْضٌ relates also to many things. (TA.) Thus, you say, (TA) مَخَضَ الشَّىْءَ, (K, TA,) inf. n. as above, (TA,) *He shook,* or *agitated, the thing vehemently.* (K, TA.) It is said in a trad., مُرَّ عَلَيْهِ بِجَنَازَةٍ تُمْخَضُ مَخْضًا; (L;) or تُمْخَضُ مَخْضَ الزِّقِّ; (O;) [*A bier with a corpse was conveyed past him*] *being shaken,* or *agitated, quickly;* (L, TA;) or *being shaken,* or *agitated, vehemently* [*like as the milkskin is shaken,* &c.] (O, TA.) You say also, مَخَضَ الدَّلْوَ, (K,) or بِالدَّلْوِ, (Fr, S, O, L,) which latter is the correct phrase, (TA,) or مَخَضَ المَآءَ بِالدَّلْوِ (A,) and مَخَضَ البِئْرَ بِالدَّلْوِ, (TA,) *He dashed the bucket in the water of the well, to fill it:* (Fr., S, O, L, K:) or *he drew much water with the bucket:* (A:) and the last, *he drew much with the bucket from the well, and agitated it.* (TA.) ___ And [hence,] مَخَضَ رَأْيَهُ (A, Msb) *He turned over,* or *revolved, his idea,* or *opinion,* [*in his mind,*] *and considered what would be its results,* (Msb,) until the right course appeared to him. (A, Msb.) ___ And مَخَضَ ٱللّٰهُ السِّنِينَ حَتَّى كَانَ ذٰلِكَ زُبْدَتَهَا [*God caused the years to revolve until that was their issue,* or *result*]. (A, TA.) ___ And مَخَضَ said of a camel, *He brayed* (هَدَرَ) *in his* شَقْشَقَة [i.e. *faucial bag,* or *bursa faucium*]. (K, TA.)

مَخَضَتْ, (ISh, IAar S, Msb, K,) aor. ـَ; (S, K;) or مَخَضَتْ; (so in a copy of the A and in a copy of the Mgh) or both; (JK, K;)

aor. of the latter, as of the former, ـــَ ; (K;) and مُخَضْتُ; (ISh, L, K;) but this last is disallowed by IAar; (TA;) and the generality of Keys and Temeem and Asad say مَخِضْتُ, with kesr to the م, [for مَخَضْتُ,] and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلْتُ and فَعِيلٌ; (Nuseyr, TA;) inf. n. مَخَاضٌ (ISh, S, A, Mgh, Msb, K) and مَخَاضٌ (Msb, K) and مَخِضٌ; (A;) said of a she-camel, (ISh, S,) or of a woman, (IAar,) or absolutely, (A, Mgh,) or also absolutely, (Msb, TA, *) of a woman, and of a she-camel, and of other beasts, (TA,) *She was taken with the pains of parturition,* (ISh, S, A, Mgh, Msb, K,) *being near to bringing forth;* (Msb;) as also مَخَّضَتْ , inf. n. تَمْخِيضٌ; (K;) and تَمَخَّضَتْ ; (ISh, and so in some copies of the K;) each of these last two is correct; (TA;) and امتخضت . (ISh.) And مَخَضَتْ said of a woman, *Her child moved about in her belly, previously to the birth:* (Ibráheem El-Harbee:) and in like manner, تَمَخَّضَتْ بِوَلَدِهَا, (S, * TA,) said of a she-camel, *her young one became agitated in her belly at the time of bringing forth:* (TA:) and تَمَخَّضَتْ [alone], said of a ewe, or she-goat, *she conceived,* or *became pregnant.* (As, K.) ___ [Hence,] مَخَضَ السَّحَابُ بِمَائِهِ, and تَمَخَّضَ , (TA,) and تَمَخَّضَتِ السَّمَآءُ, (A, TA,) [*The cloud,* or *clouds,* and] *the sky,* or *heaven, prepared,* or *became ready, to rain.* (A, TA.) And تَمَخَّضَتِ اللَّيْلَةُ عَنْ صَبَاحٍ سَوْءٍ, (A,) or يَوْمٍ سَوْءٍ, (TA,) *The night had an evil morning.* (TA,) And تَمَخَّضَ الدَّهْرُ بِالْفِتْنَةِ *Time,* or *fortune, brought trial, civil war, sedition,* or *the like:* (K, TA:) as though from المَخَاضُ. (K.) 'Amr Ibn-Hassán, one of the Benu-l-Hárith-Ibn-Hemmám-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Sahm Ibn-Khálid Ibn- 'Abd-Allah Esh-Sheybánee, and to Khálid Ibn- Hikk Esh-Sheybánee, (TA,)

* تَمَخَّضَتِ المَنُونُ لَهُ بِيَوْمٍ *

* أَنَى وَلِكُلِّ حَامِلَةٍ تَمَامُ *

meaning [*Time,* or *fortune,*] *was pregnant with a day for him, of which the time of*

birth had come: [*for for every one that is pregnant there is a term of completion.*] (S.)

2 مَخَّضَ see مَخَضَتْ.

4 امخض اللَّبَنُ *The milk attained to the proper time for* [*its being churned,* or] *having its butter taken,* or *extracted.* (S, A, Msb.) In the O and K, it is made to signify the same as امتخض: but it seems that Sgh has inadvertently omitted, after it, the words حَانَ لَهُ أَنْ يُمْخَضَ, and that the author of the K has copied him without referring to other lexicons. (TA.) ___ Also امخض, (K,) said of a man, (TA,) *He had his she-camels taken with the pains of parturition;* (K, TA;) *and his she-camel, in like manner.* (TA.)

5 تمخّض *It* (milk) *was,* or *became, agitated in the* مَمْخَضَة; (S, A, * TA;) as also امتخض . (S, O, K.) [See also 4.] ___ *It* (milk) *had its butter taken.* (K.) ___ *It* (a child, or young one,) *moved about in the belly of its mother;* as also ↓ the latter verb. (S, TA.) ___ See also مَخَضَتْ and what follows it, to the end of the paragraph.

8 إِمْتَخَضَ see 5, in two places: ___ and see مَخَضَتْ.

10 استمخض اللَّبَنُ *The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth:* such is the best of milk, because its butter is in it. (A.) ___ Also, *The milk was slow in acquiring flavour after it had been collected in the skin.* (TA.)

مَخْضٌ : see مَخِيضٌ.

مَخَاضٌ The *pains of parturition;* (S, Msb;) as also مَخَاضٌ . (Msb.) Applied to she-camels, *Pregnant:* (AZ, As, S, ISd, A, Msb, K, &c.:) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd:) *having their young in their bellies:* (M, TA:) or *such as are*

called عشَار, *that have been ten months pregnant:* (Th, K:) but ISd says, I have not found this explanation of مخَاض on any authority beside that of Th: (TA:) [see also عُشَرَآءُ:] it has no proper sing: (S:) a single one is termed خَلِفَةٌ, (AZ, As, S, A, &c,) which is extr. (K, TA) with respect to rule: (TA:) or مَخَاضٌ signifies, or it signifies also, (accord. to different copies of the K,) she-camels *in the state in which they are from the time when the stallion is sent among them* (ISd, K) *until he brays* (حَتَّى يَهْدَرَ), or, accord. to another relation, *until they are left* (حتّى تُغْدَرَ), i.e., (ISd,) *until he ceases* (حتّى يَنْقَطِعَ, in the copies of the K, erroneously, حتى تنقطع, TA) *from covering:* (ISd, K:) a pl. (K) having no sing. (ISd, K.) ___ Hence, (S,) ابن مَخَاضٍ *A young male camel, which,* (As, S, Mgh, Msb, K,) *having completed a year* (As, S, Mgh) *from the day of its birth,* (As,) *has entered upon the second year:* (As, S, Mgh, Msb, K:) because his mother, (S, IAth, Mgh, K,) from whom he has been separated, (S,) has become adjoined to the مَخَاض, (S, IAth, Mgh, K,) or pregnant camels, (IAth, K,) whether she have conceived or not; (S, IAth, * K; *) for they used to make the stallion-camels to cover the females a year after these had brought forth, (IAth, K, *) in order that their young ones might become strong, so that they conceived in the second year: (IAth:) or because its mother has been covered, and has conceived, and become adjoined to the مَخَاض, i.e., to the pregnant camels; and this appellation it bears *until it has completed the second year;* but when it has entered upon the third, it is called ابن لَبُونٍ: (Msb:) or *a young male camel when his mother has conceived:* (K:) or *whose mother has become pregnant:* or *when the she-camels among whom is his mother have become pregnant, though she have not become so:* (IAth, K:) the female is called بنت مَخَاضٍ; (IAth, Msb, K;) or ابنة مَخَاضٍ: (S:) the pl., (S, Msb, K,) of both the male and female appellations, (Msb,) is بنات مَخَاضٍ, (S, Msb, K,) only; like بنات لَبُونٍ and بنات آوى. (S.) Sometimes one adds to it the article ال, (Msb, K,) saying, ابن المخاضِ: (Msb:) [for] ابن مَخَاضٍ is indeterminate; and when you desire to make it determinate, you affix the article ال, as above; but this only makes it determinate as a generic appellation. (S.)

مَخَاضٌ : see مَخَاضٌ.

مَخُوضٌ : see مَاخِضٌ, in two places.

مَخِيضٌ and مَمْخُوضٌ (S, Msb, K) and مَخْضٌ (TA, voce مَحْضٌ, q. v.) [*Churned milk:*] or *milk which has been churned* (الَّذِى قَدْ مُخِضَ), *and of which the butter has been taken:* (S:) or *milk of which the butter has been taken:* (K:) or *milk of which the butter has been extracted,* or *fetched out, by putting water in it, and agitating it.* (Msb.)

مَاخِضٌ, applied to a she-camel, (ISh, IAar, S, K,) and to a woman, and a ewe or she-goat, (IAar, Msb, K,) and any pregnant animal, (S, A, * Msb,) *Taken with the pains of parturition,* (ISh, IAar, S, A, Msb,) *being near to bringing forth;* (IAar, Msb, K;) as also مَخُوضٌ : (ISh:) and, applied to a ewe or she-goat, *having conceived;* as also ↓ the latter epithet; (As, K;) pl. of the former, مُخَّضٌ (S, Msb, K) and مَوَاخِضُ. (A, K.) ___ The Arabs say, in one of their imprecations, صَبَّ ٱللّٰهُ عَلَيْكَ أُمَّ حُبَيْنٍ مَاخِضًا, meaning [*May God pour upon thee*] *the night.* (Ibn-Buzurj.)

إِمْخَاضٌ *Fresh milk* (حَلِيب), (K,) or *churned milk* (لَبَنٌ مَخِيضٌ), (Lth,) *as long as it remains in the* مَمْخَضَةٌ: (Lth, K:) or, as some say, *milk collected in the place of pasturage until it amounts to the quantity of a camel-load:* pl. أَمَاخِيضُ. (Lth.) You say إِمْخَاضٌ مِنْ لَبَنٍ and إِحْلَابٌ مِنْ لَبَنٍ: (Lth:) or the former is of ewes or she-

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q. v.) ___ See also مَمْخَضٌ.

مَمْخَضٌ *A skin;* syn.; سِقَآءٌ; (K;) as also إِمْخَاضٌ, which is mentioned by Sb, and thus explained by Seer: (TA:) or *a skin*

(سقاء) *in which is* مَخِيض [or *churned milk,* &c.]: (TA:) or the *receptacle in which the milk whereof the butter has been taken is agitated:* (Lth:) and مَمْخَضَة [and app. the former also] the *vessel,* (Mgh,) or *receptacle,* (Msb,) [generally *a skin,*] *in which milk is churned* or *beaten and agitated;* (Mgh, K; *) or *in which the butter of the milk is extracted,* or *fetched out by putting water in it, and agitating it;* (Msb;) [i.e. *a churn;*] *i. q.* إِبْرِيج. (S.)

مَمْخَضَة : see what next precedes.

مَمْخَاض A she-camel *having a quick flow of milk.* (JK.)

مَمْخُوض : see مَخِيض.

مُسْتَمْخَض Milk *slow in becoming thick and fit for churning:* (K:) or *that hardly, if at all, becomes so; and when it has become so, is churned;* and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مد

1 **مَدَّهُ**, (S, L, K,) aor. ـُ, (L,) inf. n. مَدٌّ; and مَدَّ به; and مَدَّدَهُ; [or this has an intensive or a frequentative signification;] and مَدَّدَهُ; (L, K;) and مَادَّهُ, or مَادَدَهُ, (as in different copies of the K, TA,) inf. n. مُمَادَّةٌ and مِدَادٌ; (K;) *He drew it* (namely a rope, &c., A); *pulled it: strained it: extended it by drawing* or *pulling; stretched it.* (L, K, El-Basáïr.) You say also مَدَّ القَوْسَ [*He drew the bow*]; (S, Msb, K, in art. نزع;) and مَدَّ مِنَ البِئْرِ [*He drew water from the well*]. (S, K, art. متح.) [Hence, app., مَدَّ بِأَرْفَادِى: see رِفْدٌ. ___ قَائِلُ كَلِمَةِ الزُّورِ والَّذِى يَمُدُّ بِحَبْلِهَا فِى الإِثْمِ سَوَآءٌ [*The utterer of falsehood and he who transmits it are in respect of the sin alike*]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) ___ مَدَّ *He extended,* or *stretched forth,* his hand or arm, foot or leg, &c. (The Lexicons passim.) ___ تَمَدَّدْنَاهُ بَيْنَنَا *We drew, pulled, strained,* or *stretched, it between us,* or *together.* (L.) [But in a copy of the M, it is تَمَادَدْنَاهُ. ___ مَدَّ الحَرْفَ, aor. ـُ, inf. n. مَدٌّ, *He lengthened the letter.* (L.) ___ مَدَّ صَوْتَهُ *He prolonged,* or *strained, his voice* [as the Arab does in chanting]: (L:) and تَمَدَّدَ فِى الصَّوْتِ عِنْدَ الوَعِيدِ [*He strained the voice in threatening*]. (K, art. مدد.) ___ نَمَرَ, inf. n. مَدٌّ, *It* (his sight) *was,* or *became, stretched, and raised, towards a thing.* (K.) ___ مَدَّ بَصَرَهُ إِلَى شَىْءٍ, aor. ـُ, [inf. n. مَدٌّ,] *He stretched, and raised, his sight towards a thing.* (A, * L.) ___ مَدَدْتُ عَيْنِى إِلَى كَذَا *I looked at such a thing desirously.* (IKtt, El-Basáïr.) ___ مَدَّهُ, aor. ـُ, (Lh, L,) inf. n. مَدٌّ, (Lh, L, K,) *He expanded it,* or *stretched it out:* (L, K:) *he extended it, elongated it,* or *lengthened it.* (L.) ___ مَدَّ ٱللّٰهُ الأَرْضَ *God expanded,* or *stretched out, and made plain,* or *level, the earth.* (Lh, L.) ___ مَدَّ ٱللّٰهُ الظِّلَّ *God extended,* or *stretched forth, the shade.* (A.) See 8. ___ مَدَّ ٱللّٰهُ فِى عُمْرِهِ *God made*

his life long; (S, A, * L;) as also امدَّ . (IKtt.) ___ مَدَّ ٱللّٰهُ فِى عُمْرِكَ *May God make thy life long!* (L.) ___ مُدَّ فِى عُمْرِهِ *He had his life lengthened.* (L.) ___ أَمَدَّ الأَجَلَ, inf. n. إِمْدَادٌ, *He deferred,* or *postponed, the term,* or *period of duration.* (K.) ___ امدّ لَهُ فِى الأَجَلِ *He deferred,* or *postponed, to him the term,* or *his term.* (TA.) ___ مَدَّهُ, aor. ـُ , (L,) inf. n.

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مَدٌّ; and امدّهُ , inf. n. إِمْدَادٌ; (L, K;) but the latter is little used; (L;) *He made him to continue; to go on long; left him,* or *let him alone, long,* or *for a while; granted him a delay,* or *respite.* (L, K. *) Ex. مَدَّهُ فِى غَيِّهِ, (S, L,) and امدّهُ , (L,) *He made him to continue, &c., in his error.* (S, L.) And in like manner, مَدَّ ٱللّٰهُ لَهُ فِى العَذَابِ *God made him to continue,* or *go on long, in a state of punishment.* (L.) See also 3. ___ مَدَّ فِى السَّيْرِ *He made much advance in journeying.* (L.) ___ مَدَّهُ, inf. n. مَدَدٌ and مِدَادٌ, *He made it much in quantity; increased it.* (L, TA.) ___ مَدَّ, (S, L, Msb,) aor. ـُ , [contr. to analogy,] (L,) inf. n. مَدٌّ; (S, L, K;) *It* (water, L, and a river, S, L, and a sea, or great river, L) *flowed:* (S, L, K:) *it* (water, L, and a sea, or great river, L, Msb) *increased;* as also امدّ ; both of which verbs are also used transitively: (Msb:) or *became much in quantity, copious,* or *abundant, in the days of the torrents;* as also امتدّ : (L:) *contr. of* جزر [it ebbed]. (Lth, S, M, K in art. جزر.) ___ وادى كَذَا يَمُدُّ فِى نَهْرِ كَذَا *Such a valley flows into and increases such a river.* (A, L.) ___ مَدَّهُ, (Lh, S, L, Msb,) aor. ـُ , (Lh, L,) inf. n. مَدٌّ; (Lh, L, Msb;) and امدّهُ ; (L, Msb;) *It* (a thing) *entered into it,* (i. e., a like thing,) *and increased it,* or *made it copious* or *abundant:* (Lh, L:) *it* (a river, S, L, or sea, or great river, L, Msb) *flowed into it,* (i. e., another river, or sea, or great river,) *and increased it, replenished it,* or *made it copious* or *abundant:* (S, * L, Msb: *) *it* (a well) *fed it,* i. e., another well: (L:) [see an ex. in a verse cited in art. غرو, conj. 3]: both these verbs are also used intransitively. (Msb.) ___ مَدَّتِ السُّوقُ *The market was full of people and of*

goods for sale. See the part. n.] ___ مَدَّ القَوْمَ, [aor. ـُ , inf. n. مَدٌّ,] *He became an auxiliary to the people:* (K:) and مَدَدْنَاهُمْ *We became auxiliaries to them:* somewhat differing from أَمْدَدْنَاهُمْ , which signifies *We aided them,* or *succoured them, by others than ourselves:* (AZ, S, L, K:) you say, أَمْدَدْتُهُ بِمَدَدٍ *I aided him, and strengthened him,* [or *increased his numbers and strength,*] *with an army:* (S, * Msb:) and أَمَدَّ الأَمِيرُ جُنْدَهُ بِالخَيْلِ وَالرِّجَالِ *The commander aided,* or *succoured, his army with cavalry and infantry,* or *with horses and men:* and امدّهم بِمَالٍ كَثِيرٍ *He aided them with,* or, as some say, *gave them, much wealth:* (L:) and [it is said in the Kur, lii. 22,] وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ (S, L) *And We will increase their provision time after time with fruit:* (Beyd, Jel:) or with relation to evil, you say مَدَدْتُهُ; and with relation to good, أَمْدَدْتُهُ : (K:) so says Yoo: (L:) this is generally the case; and the following are examples: أَمْدَدْنَاهُمْ بِفَاكِهَةٍ [explained above]: and نَمُدُّهُمْ مِنَ العَذَابِ (ElBasáïr) [Kur, xix. 82,] *We will prolong and increase to them punishment:* (Beyd;:) but Z relates, that Akh said the reverse, like وَعَدَ and أَوْعَدَ: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) ___ مَدَّ *It* (anything) *became full, and rose.* (Sh, L.) ___ مَدَّ السِّرَاجَ, (aor. ـُ , A, [inf. n. مَدٌّ,]) *He put oil* (or *the like,* K) *into the lamp.* (A, L, K.) ___ مَدَّ الدَّوَاةَ, (aor. ـُ , inf. n. مَدٌّ, Msb,) and امدّها , *He put ink into the receptacle thereof;* (S, * Msb;) *he increased its water,* and *its ink.* (L.) ___ In like manner, مَدَّ القَلَمَ, and امدّه , *He supplied the reed-pen with ink.* (L.) ___ مَدَّهُ مُدَّةً مِنَ الدَّوَاةِ, aor. ; and أَمَدَّهُ مُدَّةً is also allowable; (L;) or simply مَدَّهُ (A) and أَمَدَّهُ; (S, A, K;) *He gave him a dip of ink from the receptacle thereof with a reed-pen.* (S, TA.) ___ مَدَّ, inf. n. مَدٌّ, *He dipped* the reedpen *in the receptacle of ink a single time for writing.* (Msb.) See also 10. ___ مَدَّ الأَرْضَ, (aor. ـُ , A, inf. n. مَدٌّ, L,) *He manured the land with dung:* (A, K:) or *he added to the land manure composed of dung and ashes,* or *of earth* or *dust and dung,* or *of strong earth;* or simply *earth;* or *sand; to render it more productive.* (L.) ___ مَدَّ الإِبِلَ, (AZ, S, A, L, K.) aor. ـُ , inf. n. مَدٌّ;

(AZ, L;) and امدّها ; (S, A, L;) *He gave* مَدِيد (or *water upon which had been sprinkled,* or *with which had been mixed, some flour,* or *the like, &c.*) *to the camels to drink:* (AZ, S, A, L, K:) or *he put some barley coarsely ground, and then moistened, into the camel's mouths:* (AZ, L:) or مَدَّهُ بِمَدِيدٍ, aor. ـُ , inf. n. مَدٌّ, signifies, as some say, *he fed him with fodder.* (M.)

2 **مَدَّدَ** see 1, first sentence.

3 **مَادَدْتُهُ**, inf. n. مُمَادَّةٌ and مِدَادٌ, *I pulled him, he pulling me:* (Lh, L:) *I contended with him in drawing* or *pulling, in straining,* or *in stretching;* syn. جَاذَبْتُهُ. (L.) ___ مَادَّهُ الثَّوْبَ [*He pulled, strained,* or *stretched, the garment,* or *piece of cloth with him*]. (A.) ___ مَادَّهُ *He prolonged to him a time.* (L, from a trad.) ___ مَادَّ فِى المُدَّةِ *He prolonged, protracted,* or *lengthened, the space of time.* (IAth, from a trad.) ___ مَادَّهُ, (L,) inf. n. مُمَادَّةٌ (L, K) and مِدَادٌ, (L,) *He protracted, delayed,* or *deferred, with him; put him off.* (L, K. *) See also 1.

4 **أَمْدَدَ** See 1 throughout. ___ امدّ فيه *He* (God) *made it* (the means of subsistence) *ample: made it* (wealth or the like) *abundant: increased it,* namely, a sea or river. (IKtt.) ___ امدّهُ *He made it* (anything) *to become full, and to rise.* (Sh, L.) See also 1. ___ امدّ, inf. n. إِمْدَادٌ, *He aided,* or *succoured:* and *he gave.* (K.) See مَشْيَتِهِ فِى امدّ ___. مَدَّ القَوْمَ *He* (a man) *walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side.* (TA.) See also 5. ___ امدّ (inf. n. إِمْدَادٌ, L, &c.) *It* (a wound) *produced* مَدَةً, or *thick purulent matter.* (S, L, Msb. K.) ___ امدّ (inf. n. إِمْدَادٌ, K) *It* (the plant called عَرْفَجٌ, S, L, K, and the صَلِّيَانٌ, and the طَرِيفَةٌ, TA) *became succulent, the sap running in it:* (S, L, K:) and *it,* (the twig, or wood, of any of the three plants above mentioned,) *being rained upon became soft,* or *supple.* (L.)

5 **تَمَدَّدَ** : see 8. ___ *It* (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,)

stretched. (A, * L.) ___ See also 1. ___ تمدّد *He* (a man) *stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms:* syn. تَمَطَّى. (S, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.

6 تَمَادَّا الثَّوْبَ [*They two pulled, strained,* or *stretched, the garment,* or *piece of cloth, together*]. (A.)

8 امتدّ, (S, L, K,) and تمدّد, [or this has an intensive or frequentative signification,] (L, K.) *It* (a rope, &c., A) *because drawn,* or *pulled: it became strained: it became extended by drawing* or *pulling; it extended itself; it stretched.* (L, K, El-Basáïr.) See also 5. ___ امتدّ *It became expanded,* or *stretched out.* (Msb.) ___ *It became elongated,* or *extended,* or *long.* (Msb.) ___ [*It* (a time) *became protracted.*] ___ امتدّ بهم السَّيْرُ *The journey became long to them.* (A, * L.) ___ امتدّ *It* (a man's life) *became long.* (A.) ___ *It* (the shade) *became extended,* or *stretched forth.* (A) ___ *It* (a disease) *spread.* (A.) See 1. ___ امتدّ: (A, L;) and مَدَّ, (L, K,) inf. n. مَدٌّ; (S, L, K;) *It* (the day, S, A, L, K, and the period of morning called الضُّحَى, L,) *became high; it became advanced, the sun being high:* (S, L, K:) and the former, *it* (the day) shone forth. (L.) ___ امتدّ; and مَدّ, inf. n. مَدّ; (TA;) said of the shade, *It extended*]. (A.) ___ امتدّ إِلَى الإِجَابَةِ إِلَيْهِ [app. *He strained himself to give his consent to it.*] (K, voce إِنْبَاعَ, q. v. in art. بوع.)

10 استمدّ من الدَّوَاةِ; (A, L, Msb, K:) and مَدَّ منها, inf. n. مَدٌّ; (L, Msb, K;) *He took ink from the receptacle thereof with the reed-pen, for writing:* (Msb:) or *he took a dip from the receptacle of ink with the reed-pen.* (L.) See also 1. ___ استمدّ النَّفَسَ [*He drew breath.*] (M,

TA, art. استمدّ ___.) نفس *He asked, sought,* or *desired* مَدَدَ [or *aid,* or *succour, in war, &c.*]. (S, L, K.) ___ استمدّه *He asked, sought,* or *desired, of him* (a commander, A) مَدَدَ [or *aid,* or *succour, in war, &c.*] (A, * L.)

R. Q. 1 مَدْمَدَ *He fled.* (T, L, K.)

مَدٌّ inf. n. of 1, q. v. ___ [As a subst.] قَدْرُ مَدِّ البَصَرِ A piece of land (S, L) [occupying] *the space of the extent of vision; i. q.* مَدَاهُ. (S, L, K.) It is said in the K, art. مدى, that one should not say مدّ البصر, but only مَدَاهُ; this was originally said by El-Hareeree: but some urge against it the expression in a trad., مَدُّ صَوْتِ المُؤَذِّنِ: (MF:) the trad. is, إِنَّ المُؤَذِّنَ يُغْفَرُ لَهُ مَدَّ صَوْتِهِ, or, according to another reading, مَدَى صَوْتِهِ; i. e., *Verily the muëdhdhin shall be forgiven to the extent of the prolonging of his voice;* meaning, *largely.* (L, TA.) ___ أَتَيْتُهُ مَدَّ النَّهَارِ, and مَدَّ الضُّحَى, (A,) and فِى مَدَّةِ, (L,) *I came to him at the time when the day, and the morning, was high;* or *was advanced, the sun being high.* (A, L,) مَدَّ is here an inf. n. put adverbially. (L.) ___ هٰذَا مَدُّ النَّهَارِ الأَكْبَرُ *This is the highest time of day.* (A.) ___ سُبْحَانَ ٱللّٰهِ مِدَادَ كَلِمَاتِهِ, (A, L, K,) and مِدَدَهَا, (L,) and مِدَادَ السَّمٰوَاتِ, (L, K,) and مِدَدَهَا, (L,) *I extol,* or *celebrate,* or *declare, the absolute purity,* or *perfection,* or *glory, of God, much as his words are numerous,* (L,) and, *as the heavens are many,* or *large:* (L, K: *) مداد and مدد are here inf. ns. of مَدَّهُ, q. v.: (L:) or the first of these phrases is from مداد the pl. of مُدٌّ, a certain measure. (K.) ___ مَدٌّ, app. an inf. n. used as a subst., *A flow of water; a torrent:* pl. مُدُودٌ. (Msb.)

مُدٌّ *A certain measure with which corn is measured; equal to a pint* (رِطْل) *and one third,* (S, L, Msb, K,) *of the standard of Baghdád,* (Msb,) *with the people of El-Hijáz,* (S, L, Msb,) *and accord. to Esh-Sháfi'ee;* (L;) i. e., the *quarter of a* صَاع; the صاع being five pints and one

third: (Msb:) such was the مدّ of the Prophet; (L, TA;) and the صاع above defined was that of the Prophet: (Msb, art. صوع:) or *two pints,* (S, L, Msb, K,) *with the people of El-'Irák,* (S, L, Msb,) *and accord. to Aboo-Haneefeh,* (L,) who held the صاع to be eight pints: (Msb, art. صوع:) or the *quantity* (*of corn,* L) *that fills the two hands of a man* (*of moderate size,* K) *when he extends his arms and hands;* (L, K;) and therefore called مُدّ: (K:) pl. [of pauc.] أَمْدَاد and [of mult.] مِدَاد (L, Msb, K) and مِدَدَة (L. K) and مِدَد. (L.) ___ مِدَاد pl. of مُدٌّ, or inf. n. of مَدَّ, see مَدٌّ.

مِدَد (S, K, &c.) ___ أَمْرُهُمْ مِدَدٌ *Their affair,* or *case, is conformable to the just mean;* like أَمَدٌ and زِمَمٌ. (TA in art. زم). ___ *Aid,* or *succour, given to one's people in war, &c., such as an auxiliary force, and corn;* (T, L;) *an accession to an army, &c.;* (Mgh;) *a military force forming an accession to warriors in the cause of God:* (L:) pl. أَمْدَاد only: (Sb, L:) in like manner, مَادَّة signifies *anything wherewith one aids a people in war, &c.* (L.) ___ [A *mystic aid* imparted by a وَلِىّ.] ___ See مَدٌّ.

مَدَّة *A single act of drawing* or *pulling; of straining; of stretching; &c.* (S, L.) ___ See مُدَّة.

مُدَّة The *utmost,* or *extreme, extent, term, limit, reach,* or *point, of time,* and *of place.* (L, K.) Ex. لِهٰذِهِ الأُمَّةِ مُدَّةٌ *To this nation,* or *people, is* [*appointed*] *an extreme term of endurance,* or *continuance.* (L.) ___ مُدَّةٌ A *long space of time;* or *any space of time;* syn. بُرْهَة: (S, L, K:) *a portion of time, whether little* or *much:* (IAth, Msb:) pl. مِدَاد. (A.) ___ مُدَّة *A dip of ink;* the *quantity of ink that is taken upon the reed-pen.* (S, A, * K.) The vulgar say مَدَّة and مِدَّة. (TA.)

مِدَّة *Thick purulent matter,* (A, Msb,) *i. q.* قِيح, (S, L, Msb, K,) *that collects in a wound:* (S, L:) the

thin is called صَدِيدٌ. (A, Msb.) ___ See مُدَّةٌ.

مَدَدِىٌّ *An auxiliary soldier.* (L.)

مَدَادٌ *Anything that is added in a thing, because of its utility:* this is the original signification accord. to old lexicologists. (MF.) ___ *Ink;* syn. نِقْسٌ (S, L, K) and حِبْرٌ; (MF;) *that with which one writes:* (L, Msb:) so called because it aids the writer: (IAmb, L:) this is the common acceptation of the word. (MF.) ___ مَدَادٌ (or مَدَادُ السِّرَاجِ, A) *Oil* (or *the like,* K) *that is put into a lamp.* (A, L, K.) ___ مَدَادٌ (or مَدَادُ الأَرْضِ, A) *Dung:* (A, K:) or *manure composed of dung and ashes,* or *of earth* or *dust and dung,* or *of strong earth; and* simply *earth* or *dust; and sand.* (L.) ___ مَدَادٌ *A row* of trees; not of palm-trees. (IAar, in TA, voce أُسْكُوبٌ, q. v.) ___ *A mode, manner, fashion, and form.* (L, K.) Ex. بَنَوْا بُيُوتَهُمْ عَلَى مَدَادٍ وَاحِدٍ *They built their houses after one mode, &c.* (L.) ___ مَدَادُ قَيْسٍ *A certain game* (T, K) *of the Arabs,* (K,) or *of children.* (T.) ___ يَنْبَعِثُ فِى الحَوْضِ مِيزَابَانِ مَدَادُهُمَا أَنْهَارُ الجَنَّةِ [*Two pipes,* or *spouts, whereof the sources* (*lit. the source*) *of the supply are the rivers of paradise, pour into the pond* which is without its precincts]; i. e., the rivers of paradise flow into those pipes, or spouts, and increase their flow, or make it copious, or abundant. (L, K. *) ___ مَدَادٌ sing. of أَمَدَّةٌ, (L,) which signifies The *large needles* (مَسَالٌ, M, L, TT; in the CK and a MS copy of the K, مَسَاكٌ; in the TA, مَسَاكٌ) [*which are inserted*] *in the two sides of a piece of cloth when its manufacture is commenced.* (M, L, TT, K.) ___ Also, the pl., The *threads which compose the warp of a web.* (K.)

مَدِيدٌ *Drawn,* or *pulled: strained: stretched: lengthened: i. q.* مَمْدُودٌ. (L, K.) ___ *Tall: long:* (L, K:) fem. with ة: (L:) and pl. مُدُدٌ, (L, K,) which preserves its original form [instead of becoming مُدٌّ] because it does not resemble a verb. (Sb, L.) ___ مَدِيدُ القَامَةِ, (S, L,) and الجِسْمِ (L,) A man *tall of stature,* (S, L,) and, *of body.* (L.) ___ قَدٌّ مَدِيدٌ *A tall stature.* (A.) ___ فِى عَمَدٍ مُمَدَّدَةٍ, in the Kur, [civ., last verse,] is explained by Th as signifying

Upon tall pillars. (L.) ___ أَقَمْتُ مُدَّةً مَدِيدَةً *I remained, stayed, abode,* or *dwelt, a long space of time.* (A.) ___ المَدِيدُ *The second metre* (بَحْر) *in prosody:* (L, K:) so called because of the extension of its أَسْبَاب and أَوْتَاد. (L.) ___ مَدِيدٌ *Water upon which is sprinkled,* (S, K,) or *with which is mixed,* (L,) *some flour* (AZ, S, A, L, K) or *the like,* (S,) or *meal of parched barley* or *wheat,* (A, L,) or *barley* (L, K,) *coarsely ground,* (L,) or *sesame,* (AZ, L, K,) or *seeds,* (AZ, L,) *and which is given to a camel to drink:* (AZ, S, A, L, K:) or *barley coarsely ground, and then moistened, and put into the mouth of a camel:* (AZ, L:) or *i. q.* خَبَطٌ: (IKtt:) and, (K,) or as some say, (L,) *fodder.* (L, K.)

مَدَّانٌ : see إِمَدَّانٌ.

سُوقٌ مَادَّةٌ *A market full of people and of goods for sale.* (TA, art. حكر) ___ مَادَّةُ شَىْءٍ *The accession,* or *that which is added, whatever it be, to a thing.* ___ You say, دَعْ فِى الضَّرْعِ مَادَّةَ اللَّبَنِ *Leave thou in the udder the accession, to the quantity of milk, which has collected and become added to that previously left therein.* (L.) See also عَيْنَةٌ, last sentence. ___ You also say, الأَعْرَابُ مَادَّةُ الإِسْلَامِ (A, L) *The Arabs of the desert are the means of aiding the Muslims, and increasing their armies, and strengthening them by the contribution of their wealth as alms:* a phrase occurring in a trad. (L.) See also مَادَّةُ بَحْرٍ ___. مَدَدٌ [*The supply of a sea* or *great river*]. (Az, in L, art. بحر) ___ مَادَّةٌ *Continuous increase;* syn. زِيَادَةٌ مُتَّصِلَةٌ: (S, A, L, K:) *that whereby a thing is extended:* the ة is added to give intensiveness to the signification. (M, L.) ___ [Also, in the conventional language of philosophy, *Substance*

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having extent, or *extended; matter;* the *material,* or *materials, of which a thing having form consists,* or *is composed:* considered as that of which a thing having form consists, it is termed also طِينَةٌ: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُرٌ: and as that to which resolution reduces a thing, إِسْطُقْسٌ, or أُسْطُقُسٌ, as it is generally written and pronounced: the pl. is مَوَادُّ. ___ The *radical substance* of a word, the *radical letters, collectively,* of a word.]

أَمَدُّ [*More* or *most tall, high, long,* &c.] ___ هُوَ مِنْ أَمَدِّ النَّاسِ قَامَةً *He is of the tallest of men in stature.* (A) ___ نَعَمْ وأَشَدَّهُ وأَمَدَّهُ *Yes: even the utmost thereof, and the most that could be thereof.* Said in reply to the question Hast thou done it? (A.) ___ أَمَدُّ صَوْتًا *Higher* or *louder,* or *highest* or *loudest, of voice.* (Mgh, art. لقى.)

أُمْدُودٌ *Custom; habit.* (K.)

إِمَدَّانٌ (of the measure إِفْعَلَانٌ, [originally إِمْدَدَانٌ,] S, L) and مَدَّانٌ (L, K) *Salt* water: (L, K:) or *very salt* water: (S, L:) or the *water of salt earth.* (L.) ___ Also, the former, *Water exuding from the earth:* (L, K:) sometimes written, (K,) or as some say, (L,) إِمَّدَانٌ (L, K.)

مَمْدُودٌ : see مَدِيدٌ. ___ *Much* wealth. (A.)

مَمَدُّ حَبْلٍ *The place of a rope at which it is drawn,* or *pulled, strained,* or *stretched.* (A.)

مُمَدَّدٌ A tent of skin (طِرَافٌ) *extended,* or *stretched, with the ropes called* أَطْنَابٌ. It is with teshdeed to denote intensiveness. (S, L.) ___ See مَدِيدٌ.

مدح

1 **مَدَحَهُ**, (S, K,) aor. ـَـُ, (K,) inf. n. مَدْحٌ (S, K) and مَدْحَةٌ, (K,) as some say, but correctly this latter is a simple subst.; (TA;) and امتدحه; (S, K;) and مدّحه, (K,) inf. n. تَمْدِيحٌ; (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and تمدّحه; (K:) [which seems to imply some degree of effort in the agent;] *He praised, eulogized,* or *commended, him; spoke well of him; mentioned him with approbation:* (S, K:) or *he described him as characterized by goodliness, beauty,* or *elegance; opposite of* ذَمَّهُ: and *he enumerated his generous qualities* or *actions; opposite of* هَجَاهُ: (MF:) or *he praised him for his goodly qualities, whether natural* or *depending upon his own will;* and hence it is of more common application than حَمِدَهُ: accord. to El-Khateeb El-Tebreezee, it is from the phrase تَمَدَّحَتِ الأَرْضُ the land became ample, or spacious; whence it would seem to signify *he amplified his phrase:* accord. to Kh, مدحه relates to an absent person; and مدهه, to one who is present: and accord. to EsSarakustee, مَدْهٌ is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Msb.)

2 **مَدَّحَ** see 1.

3 **مادحه** *He praised, eulogized,* or *commended, him reciprocally.* (A.)

5 **تمدّح** *He affected* (تَكَلَّفَ) *to be praised, eulogized,* or *commended; endeavoured,* or *constrained himself, to gain praise, eulogy,* or *commendation.* (S, K.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ *He seeks to gain the praise, eulogy,* or *commendation, of people.* (A.) ___ *He praised, eulogized,* or *commended, himself.* (TA.) ___ *He gloried: he boasted of*

abundance which he did not possess. (K.) ___ العَرَبُ تَتَمَدَّحُ بالسَّخَآءِ [*The Arabs glory in liberality, bounty, munificence,* or *generosity*]. (A.) ___ See 1. ___ تَمَدَّحَت الخَاصِرَةُ, (S, K,) and امتدحت, and إِمَّدَحَت [originally إِنْمَدَحَت], (K,) *The hypochondre,* or *flank, became distended, expanded,* or *dilated,* (S, K,) *by reason of satiety;* like تندّحت: occurring in this sense in a verse of Er-Rá'ee, as some relate it; as others relate it, it is تمذّحت. (S.) ___ امدحّ بطْنُه *His belly became wide,* or *distended;* a dial. form of اندحّ. (S.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Sgh and the author of the L and many others. (MF.) ___ Also تمدّحت الأَرْضُ, and امتدحت, and امدحّت (K) and انمدحت, (TA,) *The land became ample,* or *spacious.* (K.) The first and second are formed by substitution of م for ن from تندحت and انتدّحت. (L.)

6 **تمادحوا** *They praised, eulogized,* or *commended, one another.* (A.) التَّمادُحُ التَّذَابُحُ *Praising one another is slaughtering one another.* (S, art. ذبح, A.)

7 8 **إِنْمَدَحَ**, and 9. See 5 and 1.

مِدْحَةٌ and مَدِيحٌ and أُمْدُوحَةٌ (S, K,) *Praise; eulogy; commendation:* (S:) *that with which one is praised, eulogized,* or *commended;* (K;) meaning *poetry,* or *verse, with which one is praised, eulogized,* or *commended:* (TA:) pl. of the first, مِدَحٌ; (A;) of the second, مَدَائِحُ; and of the third, أَمَادِيحُ. (K, A.)

مَدِيحٌ : see مِدْحَةٌ.

مِدَّاحٌ [*One who praises,* &c., *much,* or *often; a habitual praiser,* &c.] (TA in art. حثو; &c. See an ex. voce حَثَا.)

مَادِحٌ *Praising, eulogizing,* or *commending;* or *a praiser, eulogizer,* or *commender:* pl.

مَدَّحٌ. (TA.)

مَمَادِحُ *Praiseworthy, commendable,* or *good, qualities* or *dispositions, &c.; contr of* مَقَابِحُ. (L, art. قبح.)

أُمْدُوحَةٌ : see مَدْحَةٌ.

مُمَدَّحٌ A man *much,* or *greatly praised;* (S, K;) as also مُمْتَدَحٌ : (TA:) *praised by every tongue.* (A.)

مُمْتَدَحٌ : see مُمَدَّحٌ.

مَيْدَانٌ : see art. ميد.

هُوَ ٱبْنُ مَدِينَتِهَا , said of a skilful guide: see بَجْدَةٌ.

مده

1 **مده** : see مدح.

مذ

مُذْ and مذْ: see art. منذ.

مذح

1 مَذَحَ, (S,) aor. ـَـ, (L,) inf. n. مَذَحٌ, (S, K,) *His* (a man's, S) *thighs rubbed each other:* (S, L, K:) *when he walked,* (S,) *by reason of his fatness:* (Námoos:) or *his thighs rubbed each other, and twisted, so that they became excoriated;* as also مَدَّحَتْ فَخِذَاهُ: (L:) or *the parts between the inner sides of the roots of his thighs* (مَا بَيْنَ الرُّفْغَيْنِ) *and his buttocks became inflamed:* (K, TA:) [for اختراق, in the CK, I read احتراق, as in other copies of the K, and in the TA: see also ___.]. وَذَحَ مَذَحَ is said to signify *It* (a thing) *rubbed against another thing, and became much cracked,* or *chapped, thereby.* ISd thinks that it relates especially to an animal. (L.) ___ Also, مَذَحَ *He had his testicle much chapped by its rubbing against something.* (K.) ___ مَذَحَتِ الضَّأْنُ, inf. n. مَذَحٌ, *The sheep sweated in the inner sides of the roots of the thighs,* or *the parts called* أَرْفَاغ: (L:) or, *in their thighs.* (TA.)

2 مَدَّحَ see 1.

5 تَمَدَّحَتْ خَاصِرَتَاهُ *His two hypochrondres,* or *flanks, became inflated,* or *swollen, by reason of his having satiated himself with drink.* (K.) [See also تَمَدَّحَ and تَنَدَّحَ.]

أَمْذَحُ A man *whose thighs rub each other when he walks.* (S.) [See 1.]

مذق

مَذُوقٌ Milk *mixed with much water.* (TA in art. فضخ.)

مَمْذُوقُ النَّقْيِ [*Having diluted marrow*]; applied to a soft, or flabby, camel. (O, K in art. ___ عِيشٌ مَمْذُوقٌ.) رك *A turbid life.* (TA in art. سمر.)

مذقر

Q. 4 امْذَقَرَّتِ الإِبِلُ *The camels became dispersed.* (TA in art. صعر.)

مذى

4 أَمْذَى *Humorem tenuem e pene emisit* vir *propter lusum amatorium rel osculum.* (Msb, &c.)

مَذْىٌ *Humor tenuis qui propter lusum amatorium vel osculum e pene virili effluit: a discharge of a thin humour from the* ذَكَر, *occasioned by amorous toying* or *by kissing:* [app the *prostatic fluid, a discharge from the prostate gland.*] (S, Msb, &c.)

مَذَّاءٌ app., Is *qui multum passus est seminis effluxum ex contactu feminæ aut osculo.* See مَزْكُوتٌ. See also أَمْذَى.

مَاذِىٌّ *Honey:* (K:) or *white honey:* (S, M:) or *fine, or thin, white honey.* (AA, TA.)

مر

1 **مَرَّ**, (S, M, A, Mgh, Msb, K,) aor. ـُـ, (S, M,) inf. n. مَرٌّ [and مَمَرٌّ] and مُرُورٌ, (S, M, Msb, K,) *He*, or *it*, *passed; passed by*, or *beyond; went; went on; proceeded; passed*, or *went, along*, or *through*, or *over; went away; passed away;* syn. جَازَ; (M, K;) and ذَهَبَ; (S, M, Msb, K;) and مَضَى; (A, Mgh;) as also اسْتَمَرَّ. (S, A, Mgh, K.) You say, مَرَّ الرَّجُلُ, (TK,) and الدَّهْرُ, (Msb,) and الأَمْرُ; and اسْتَمَرَّ; (A, Mgh;) *The man*, (TK,) and *time*, (Msb,) and *the affair*, (A, Mgh,) *passed;* &c. (A, Mgh, Msb, TK.) The saying in the Kur, [vii. 189,] حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ signifies *i. q.* اسْتَمَرَّتْ بِهِ, (A, K,) which is another reading, (Bd,) i. e., [*She bore a light burden* in her womb, *and*] *went with it, and moved from place to place, and rose and sat*, not being oppressed by its weight: (A:) [or *went on with it in the same course* or *manner:*] or *went and came with it*, by reason of its lightness: (Jel:) or *rose and sat with it*, (Zj, Bd,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bd:) by the burden being meant the impregnating fluid. (Bd, Jel, TA.) ___ [It is also said of water, meaning *It ran*, or *flowed*. And one says, مَرَّتِ الرِّيحُ *The wind passed along*, or *blew*.] ___ مَرَّ بِهِ, (S, M, A, Msb, K,) and مَرَّ عَلَيْهِ, (S, A, Msb,) but the former is more common than the latter, (Mughnee, voce بِ,) for which the BenooYarbooa say, مَرَّ عَلَيْهِ, with kesr, (TA,) and مَرَّهُ, [respecting which see what follows the explanation,] (M, K,) aor. ـُـ, (S,) inf. n. مَرٌّ and مَمَرٌّ (S, A, Msb) and مُرُورٌ; (A, Msb;) and امْتَرَّ بِهِ, and امْتَرَّ عَلَيْهِ; (M, K;) *He passed*, or *went, by him*, or *it;* syn. اجْتَازَ, (S, Msb,) or جَازَ عَلَيْهِ, (M, K,) or جَاوَزَهُ وَذَهَبَ. (A.) مَرَّ may be a verb trans. by means of a particle and without a particle: or in مَرَّهُ the particle may be suppressed: Jereer says,

* تَمُرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا *

* كَلَامُكُمُ عَلَيَّ إِذًا حَرَامُ *

[*Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me*]: but it is said that the true reading is مررتم بالدّيار [*Ye have passed by the dwellings*]: which shows that he feared to make the verb trans. without a particle: IAar says, that مرَّ زيدًا signifies the same as مرَّ به [*He passed by Zeyd*], without being elliptical, but as being properly trans.; but IJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) ___ [مرَّ عليه also signifies *He*, or *it*, *passed*, or *went*, *along*, or *over*, or *across*, *it*. You say, مرَّ على الجسر *He passed*, or *went*,

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along, or *over the bridge*, or *dyke*.] And مرَّ السّكّين على حلْق الشّاة *The knife passed across the throat of the sheep*, or *goat*. (Msb.) ___ [Also, *It* (a period of time) *passed over him*, or *it*: and *it* (a calamity) *came upon him*: see an ex. of the latter signification below, voce مرَّ به ___.] مُرّ as syn. with أَمَرّه, trans. of مرَّ: see 4. مَرَّ, aor. ـَـ and ـُـ : see 4. ___ مَرُّه, as trans. of مَرَّ, of which the aor. is ـَـ : see 2. ___ مُرّ *His bile*, or *gall*, *became roused*. (A.) You say مُرُرْت [*I suffered an attack of bile*], from المُرَّة, (T,) or مُرُرْت به, (Lh, M, K,) aor. أُمَرّ, inf. n. مُرّ and مُرَّة, (Lh, T, M, K,) the latter of which [in the CK written مَرَّة, but in the T, M, &c. مُرَّة, and expressly said in the TA to be with kesr,] is also a simple subst., (T,) or, as Lh says in one place, مُرّ is the inf. n. and مُرَّة is a simple subst., (M, TA,) *Bile*, or *gall*, *overcame me* [*by reason of it*: app. referring to food]. (K.)

2 مرّره, (inf. n. تَمْرِير, TA,) *He*, or *it*, *made it bitter*; (S, K;) as also امرّه : (IAar, S:) or مَرَّه, aor. ـُـ, has this signification, and the first verb has an intensive signification [*he*, or *it*, *made it very bitter*]. (Msb.)

3 مارّه, (inf. n. مُمَارَّة and مِرَار, TA,) *He passed*, *passed by* or *beyond*, *went*, *went away*, or *passed away*, (مرَّ,) *with him*. (K.) See also 4, in five places.

4 امرّه, (inf. n. إِمْرَار, TA,) *He made him*, or *it*, *to pass*, *pass by* or *beyond*, *go*, *go away*, or

pass away; (A, Msb, TA;) as also مرّ به. (Msb.) ___ [Hence,] امرّ الشّعر [*He recited the poetry,* especially, *with fluency*]. (K, art. امره به ___.) ذبر (in some copies of the K, امتر به, but the former is the right reading, TA) [and عليه] *He made him,* or *it, to pass,* or *go, by him,* or *it,* (K.) ___ امره على الجسر *He made him to pass,* or *go, along,* or *over, the bridge,* or *dyke.* (Lh, K.) امرّ عليه يده [*He passed his hand over him,* or *it*]. And امرّ عليه القلم [*He passed the pen over it,* or *across it*]. (A.) أمررت السّكّين على حلق الشّاة *I passed the knife across the throat of the sheep,* or *goat.* (Msb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, كإمرار الحديد على الطّشت, meaning, *Like the dragging,* or *drawing,* (in a trans. sense,) *of the iron over the copper basin:* and in another trad., صوت إمرار السّلسلة [*the sound of the dragging,* or *drawing, of the chain*]: or, accord. to the more common relation, صوت مرار السّلسلة على الصّفا, meaning, *the sound of the dragging,* (in an intrans. sense) *and continuous running, of the chain upon the* [*smooth*] *rocks:* (IAth, TA:) for مارّ, inf. n. مرار, signifies *it* (a thing) *dragged,* or *became drawn along.* (K, TA.) امره *He twisted it tightly;* namely, a rope, (S, A, Msb,) and a thread. (Msb.) ___ [Hence,] الدّهر ذو نقض وإمرار [*Time,* or *fortune,* as it were, *untwists and twists tightly*]. (A. TA.) [See art. نقض.] ___ Hence also, امره *He struggled,* or *strove, with him,* (S, A,) *and twisted about him,* (S,) or *twisted his neck,* (A,) *to throw him down;* (S, A;) as also ماره: (S:) or this latter signifies *he twisted himself about him, and turned him round, to throw him down;* (K,) [for يديره, in the K, we find in the L يريده, which latter is preferred by SM; but I prefer the former; for it also signifies] *he turned him round,* (namely, a camel,) *in order to throw him down:* (M:) or ماره signifies *he struggled,* or *strove, with him, and twisted his neck,* (A,) *to throw him down,* (AHeyth, T, A,) (AHeyth, T, A,) *the latter desiring to do the same;* and the inf. n. is مُمَارَّة and مرار: (AHeyth, T:) and إمرأته تُمَارُّه *his wife opposes him, and twists herself about him:* (A, TA:) and مرار الحرب is explained by As as signifying *the striving to obtain the*

victory in war. (M.) امرّ, (inf. n. إِمْرَارٌ, A,) *It was,* or *became, bitter;* (Ks, Th, S, M, A, Msb, K;) as also مَرَّ, (Th, S, M, A, Msb, K,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. ـَ (S, M, Msb, K) and ـُ, (Th, M, K,) [whence it seems that the see. pers. of the pret. is both مررت and مررت,] inf. n. مَرَارَةٌ, (S, M, A, K,) or this is a simple subst.: (Msb;) and استمرّ (A, Sgh, TA.) You say, قَدْ أَمَرَّ هٰذَا الطَّعَامُ فِى فَمِى *This food has become bitter in my mouth:* and in like manner you say of anything that becomes bitter. (TA.) You say also, أَمَرَّ عَلَيْهِ العَيْشُ, and مَرَّ عَلَيْهِ, [*Life became bitter to him*]. (A.) And Th cites,

* تُمُرُّ عَلَيْنَا الأَرْضُ مِنْ أَنْ نَرَى بِهَا *
* أَنِيسًا وَيَحْلَوْلِى لَنَا البَلَدُ القَفْرُ *

[*The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us*]: the poet makes تُمُرُّ trans. by means of على, because it implies the meaning of تَضِيقُ [which is made trans. by means of the same particle]. (M, TA) You say also, أَمَرُّ وَأَحْلُو, and أَمُرُّ وَأَحْلُو, meaning *I am bitter* at one time, *and I am sweet* at one time. (IAar, M.) [See also 1 in art. حلو.] ___ But مَا أَمَرَّ وَمَا أَحْلَى signifies *He said not.* (IAar, S, M,) and *he did not,* (IAar, M,) *a bitter thing, and he said not,* (IAar, S, M,) and *he did not,* (IAar, M,) *a sweet thing.* (IAar, S, M.) You say, شَتَمَنِى فُلَانٌ فَمَا أَمْرَرْتُ وَلَا أَحْلَيْتُ *Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing.* (Lh, T.) And فُلَانٌ مَا يَمُرُّ وَمَا يُحْلِى *Such a one does not injure nor does he profit.* (M, K. *) ___ امرّه as syn. with مَرَّرَهُ: see 2.

6 تَمَارَّا *They two struggled,* or *strove, each with the other, and each twisted the other's neck, to throw him down.* (A, TA.)

8 امترّ به, and عَلَيْهِ: see مَرَّ به.

10 **استمرّ** : see 1, first signification, in three places. ___ Also. *It* (a thing, M) *went on in one* [*uniform*] *course* or *manner:* (M, K:) *it* (an affair, A, or anything, Mgh) *had a continuous course,* or *manner of being, &c.;* (A, Mgh;) *it continued in the same state;* (Mgh:) *it* (a thing) *continued,* or *obtained:* (Msb:) *it* (said of blood) *continued in a regular, uniform,* or *constant, course.* (Mgh.) [And it is often said of a man.] [It also seems to signify *It* (a rope) *became tightly twisted.* ___ And hence, *He,* or *it, became strong,* or *firm, like a rope tightly twisted:* as in the following phrases.] استمرّ بالشَّيْءِ *He became strong to bear the thing.* (M, K. [See an ex. in a verse cited voce مريرة.]) أَصْمَعُ *He became firm;* as also استمرّت مريرته: (A:) or *his resolution,* or *determination, became firm,* or *strong;* (S:) or *he became strong, after being weak:* and استمرّت مريرته *his resistance* (شكيمة) *became firm.* (TA.) You say also, استمرّت مريرته عليه *He became firm against him,* or *it:* and *his resistance* (شكيمة) *against him,* or *it, became strong:* (K, TA:) and *he became accustomed,* or *habituated,* [or *inured,*] *to him,* or *it:* a tropical signification, from the twisting of a rope. (TA.) ___ [And hence, app.,] استمرّ also signifies *His case,* or *state of affairs, became right, after having been bad* or *corrupt:* (ISh, T, TA) *he repented, and became good, righteous,* or *virtuous.* (A [but not given as tropical].) As syn. with أَمَرَّ and مَرَّ, said of food, &c.: see 4.

R. Q. 1 **مرمر**, [inf. n. مَرْمَرَةٌ, *He murmured; grumbled;* as also تَمَرْمَرَ : so in the present day; and probably the primary signification:] *he was angry.* (IAar, K.) *He made* water *to pass,* or *go, upon the surface of the ground.* (K.)

R. Q. 2 **تَمَرْمَرَ** : see 1. *It* (the body of a woman, TA) *shook;* (S, K;) *quivered; quaked:* (K:) or *became in a state of commotion:* (Sgh:) or *became smooth like* [*the kind of marble called*] مَرْمَر. (IKtt.) *It* (sand) *moved from side to side,* or *to and fro.* (A, K.)

مَرٌّ : see مَرَّةٌ.

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مُرٌّ *Bitter;* (S, A, Msb, K;) contr. of حُلْوٌ; (K;) as also مَرِيرٌ and مُمِرٌّ : (A:) fem. مُرَّةٌ: (Msb, TA:) pl. masc. أَمْرَارٌ, (T, S, M,) and pl. fem. مَرَائِرُ, contr. to rule, (Msb,) because مُرَّةٌ means خَبِيثَةُ الطَّعْمِ [*bad-tasted;* and the pl. of خَبِيثَةٌ is خَبَائِثُ]. (Msb, voce حُرٌّ.) You say بَقْلَةٌ مُرَّةٌ [*A bitter leguminous plant*]: and هٰذِهِ البَقْلَةُ مِنْ أَمْرَارِ البُقُولِ [*This leguminous plant is* one *of the bitter leguminous plants*]. (T.) And شَجَرَةٌ مُرَّةٌ [*A bitter tree*]: pl. شَجَرٌ مَرَائِرُ: the only instance of the kind except حَرَائِرُ as pl. of حُرَّةٌ. (Suh, in Msb, art. حر.) ___ [Hence the saying,] رَعْىُ بَنِى فُلَانٍ المَرَّتَانِ, (so in two copies of the S,) or المَرَّيَانِ , (as in the K,) *The pasturage of the sons of such a one is the* [*bitter tree called*] أَلَآءٌ *and the* [*bitter plant called*] شِيحٌ. (S, K.) [For another application of المَرَّتَانِ, see أَمَرَّ.] ___ Hence also, (TA,) المُرُّ [*Myrrh;*] *a certain medicine,* (K,) *like* الصَّبِرِ [or *aloes*], (TA,) *useful for cough,* (K,) *when sucked* (إِسْتِحْلَابًا) *in the mouth,* (TA,) *and for the sting of the scorpion,* (K,) *when applied as a plaster,* (TA,) *and for worms of the intestines,* (K,) *when taken into the mouth in a dry state,* or *licked up from the palm of the hand:* (TA:) also said to be the *same as* الصَّبِرُ: (TA:) pl. أَمْرَارٌ. (K.) ___ عَيْشٌ مُرٌّ [*A bitter life*]: like as one says [of the contr.], حُلْوٌ. (TA.) ___ مَرَّتْ عَلَيْهِ أَمْزَارٌ *Afflictions* or *calamities* [*came upon him*]. (TA.) ___ نَفْسٌ مُرٌّ *A loathing mind,* or *stomach;* syn. خَبِيثَةٌ كَارِهَةٌ. (TA.) ___ أَبُو مُرَّةَ *A surname of Iblees,* (S, K,) said to be from a daughter of his named مُرَّةُ [*Bitter*]. (TA.)

مَرَّةٌ *A time; one time;* [in the sense of the French *fois;*] syn. تَارَةٌ: (Msb:) *one action; a single action* or *act;* (M, K;) as also مَرٌّ : (M, K: [but see what follows:]) [*a bout; an instance; a case;* and *a single*

temporary offection or *attack; a fit;* as, for instance, of hunger, thirst, disease, and the like:] pl. مَرَّاتٌ (A, Msb) and مِرَارٌ (S, M, A, Msb, K) and مُرُورٌ and مَرٌّ [or rather this is a coll. gen. n. of which مَرَّةٌ is the n. un.] and مُرُورٌ; (M, K;) the last on the authority of Aboo-'Alee, and occurring in the following verse of Aboo-Dhu-eyb:

* تَنَكَّرْتَ بَعْدِى أَمْ أَصَابَكَ حَادِثٌ *
* مِنَ الدَّهْرِ أَمْ مَرَّتْ عَلَيْكَ مُرُورُ *

[*Hast thou become altered since I saw thee,* or *hath an accident of fortune befallen thee,* or *have vicissitudes come upon thee?*] but Es-Sukkaree holds that مُرُورٌ is an inf. n.; and IJ says, I do not think this improbable, and that the verb is made fem. because the inf. n. implies muchness and genus. (M.) You say فَعَلْتُهُ مَرَّةً [*I did it once*], (A, Msb,) and مَرَّاتٍ and مِرَارًا [*several times*]. (A.) [And بِالْمَرَّةِ *At once.*] And لَقِيَهُ ذَاتَ مَرَّةٍ [*He met him once*]: only used adverbially: (M, K:) so says Sb. (M.) And لَقِيَهُ ذَاتَ المِرَارِ *He met him many times:* (M, K:) [or this has a different signification; for] you say فُلَانٌ يَصْنَعُ ذٰلِكَ الأَمْرَ ذَاتَ المِرَارِ meaning *Such a one does that thing sometimes,* and sometimes he leaves it undone. (ISk, S.) Also, جِئْتُهُ مَرًّا أَوْ مَرَّيْنِ, i. e., مَرَّةً أَوْ مَرَّتَيْنِ [*I came to him once* or *twice*]. (M, K.)

مُرَّةٌ : see مُرٌّ.

مَرَّةٌ a subst. from مَرَّ, and مَرَّ بِهِ and عَلَيْهِ, and أَمَرَّهُ عَلَى الجِسْرِ, [The *act of passing, passing by* or *beyond, going, going away, passing away,* &c.] El-Aashà says,

* أَلَا قُلْ لِتَيَّا قَبْلَ مَرَّتِهَا ٱسْلَمِى *

[*Now say to this damsel,* or *this little female,* (see تَا,) *before her passing, Be thou safe*]. (M.) *A firm,* or *strong, twisting.* (TA.) ___ Hence, (TA,) *Strength:* (ISk, S, A, K:) *strength of make:* (K:) pl. مُرَرٌ (ISk, K) and أَمْرَارٌ. (K.) In the Kur, [liii. 6,] ذُو مِرَّةٍ is applied to [*The angel*] *Jibreel* [or

Gabriel]: (Fr, K, * TA:) whom God hath created endowed with great strength. (TA.) You say also رَجُلٌ ذُو مِرَّةٍ *A strong man.* (A.) And it is said in a trad., لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِى مِرَّةٍ سَوِىٍّ *The giving of alms to one who possesses competence,* or *riches, is not allowable, nor to him who has strength and is sound in limbs.* (TA.) ___ [Hence also,] *Intellect:* (K:) or *strength of intellect:* (S:) and *sound judgment:* and *firmness;* syn. إِحْكَامٌ, (K,) and مَتَانَةٌ. (TK.) You say إِنَّهُ لَذُو مِرَّةٍ *Verily he is possessed of intellect and sound judgment and firmness.* (TA.) ___ Also, *A strand,* or *single twist, of a rope;* and so مَرِيرَةٌ : (L, * TA:) pl. مِرَرٌ. (TA.) المِرَّةُ [*The gall, bile,* or *choler;*] *one of the humours of the body;* (M, Msb, K;) *which are four;* (S, TA;) *what is in the* مَرَارَةٌ: (S:) or [rather] المِرَّتَانِ denotes *two of the four humours of the body;* [namely, *the yellow bile* (الصَّفْرَآءُ) *and the black bile* (السَّوْدَآءُ);] *the other two humours being the blood* (الدَّمُ) *and the phlegm* (البَلْغَمُ): (TA, art. مزج:) pl. مِرَارٌ. (Msb.)

مُرَارٌ [a coll. gen. n.] *A kind of tree;* (Msb;) *a kind of bitter tree;* (S, A, K;) or *a kind of sour tree;* (TA;) *of the best and largest of herbs;* (K;) *when camels eat of it, their lips become contracted,* (S, Msb, K,) *and their teeth appear:* (K:) n. un. with ة. (S.)

مَرِيرٌ *A rope that is slender* (S, K) *and long and strongly twisted:* pl. مَرَائِرُ: (ISk, S:) or *that is twisted of more than one strand;* as also ة : pl. of both as above: (TA:) or مَرِيرَةٌ signifies *a strongly twisted rope:* or *a long and slender rope:* (K:) and *a strand,* or *single twist, of a rope;* as also مِرَّةٌ . (K, * TA.) [See an ex. voce سحل.] See also مُمِرٌّ. ___ [Hence,] رَجُلٌ مَرِيرٌ *A strong man.* (S.) ___ [Hence also,] مَرِيرٌ and مَرِيرَةٌ *Resolution,* or *determination:* (S, K;) and ↓ the latter, *strength* (عِزَّةٌ) *of mind.* (K.) See also 10. See also مُرٌّ.

مَرَارَةٌ (a subst., Msb) *Bitterness.* (S, Msb.) ___ Hence, مَرَارَةُ النَّفْسِ *A loathing* (خُبْثٌ وَكَرَاهَةٌ) *of the mind*

or *stomach.* (TA.) [The *gall-bladder;*] *that in which is the* مِرَّة; (S;) *a certain thing adhering to the liver,* (K,) *and serving to render the food wholesome,* or *quickly digestible;* (TA;) *pertaining to every animal except the camel* (A, Msb, K) *and the ostrich* (K) and some few others, as is well known:] pl. مَرَائِرُ. (Msb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel لَا مَرَارَةَ لَهُ meaning *He has no daring.* (S, O voce طَحَالٌ, q. v.)

مَرِيرَةٌ : see مَرِير.

مُرِّىٌّ *A certain kind of seasoning,* or *condiment, eaten with food to render it pleasant* or *savoury;* (S, Msb, K;) *like* كَامَخ; (K;) or *also called* كامخ; (Msb;) pronounced by the vulgar without teshdeed. (S.)

مُرَّانٌ *A certain kind of tall tree* [or *plant of the cane-kind*]; (K;) *a certain kind of tree* [or *cane*] *of which spears are made:* (S:) and *spears made of canes;* (K;) *made of this kind of tree* [or *cane*]: (TA:) but the word belongs to art. مرن, (S, L,) being of the measure فُعَّالٌ. (L.)

مَرْمَرٌ [*Marble:* or *alabaster:* in the present day, more commonly the latter:] *i. q.* رُخَامٌ: (S, A, Mgh, K:) i. e., *a kind of soft white stone:* (Mgh:) or *a hard kind of* رخام: (TA:) or *a kind of* رخام, *but harder and clearer* [*than what is commonly so called*]. (Msb.) See also مَرْمَارٌ.

مَرْمَارٌ and مَرْمُورٌ [in the L, TA written مَرْمُورٌ, which is app. a mistake, as صَعْفُوقٌ is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the K to be with damm,] and مُرَامِرٌ (M, K) A body (M) *soft,* (K,) *and that quivers,* or *quakes,* [*by reason of its fleshiness,*] (M, K,)

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when the person stands up, or *rises:* (M:) or [simply] *soft.* (TA.) And مَرْمَارَةٌ and مَرْمُورَةٌ , (S, M, K,) with damm, (K,) [in two copies of the S written مَرْمُورَةٌ,] applied to a damsel, or girl, (S, K,) or to a woman, (M,) *Soft,* (S, K,) *and quivering,* or *quaking, in her flesh,* (S, M, K,) *when she stands up,* or *rises.* (M.)

مَرْمُورٌ and مَرْمُورَةٌ: see مَرْمَارٌ.

مَرْمَرٌ : see مَرْمَارٌ.

أَمَرُّ [*More,* or *most, tightly twisted*]. ___ [Hence,] فُلَانٌ أَمَرُّ عَقْدًا مِنْ فُلَانٍ *Such a one is firmer, and more faithful to his compact, than such a one.* (S.) *More,* or *most, bitter:* fem. مُرَّى: of which the dual is مُرَّيَانِ. (TA.) You say, هٰذَا أَمَرُّ مِنْ ذَا [*This is more bitter than that*]. (S.) And خُذْ الحَلْوَى وَأَعْطِهِ المَرَّى [*Take thou the sweeter,* or *sweetest, and give to him the bitterer,* or *bitterest*]. (S in art. حلو.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صُغْرَاهَا مُرَّاهَا [*The youngest of them is the most bitter of them*]. (S, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, شُرَّاهَا for الأَمَرَّانِ ___.] مُرَاهَّا *Poverty and decrepitude:* (S, K:) or *decrepitude and disease.* (A.) ___ Also, *Aloes* (الصَّبِر) *and* الثُّقَّآءُ, (A, K,) i. e., *mustard:* (TA:) so in a trad. (A, TA.) ___ You say also, لَقِيتُ مِنْهُ الأَمَرِّينَ, (T, S, M, K,) with the pl. ن, (T, S,) and with kesr to the ر, (K,) and الأَمَرَّيْنِ, (IAar, M, A, K,) dual of أَمَرُّ, (M,) with fet-h to the ر, (K,) and المَرَّيَيْنِ, dual of مُرَّى, (M,) or المَرَّتَيْنِ , (as in copies of the K,) *I experienced from him,* or *it, calamities:* (S, A:) or *evil, and a grievous,* or *distressing, thing.* (M, K.)

مَمَرٌّ *A place of* مُرُور [i. e. *passing; passing by;* &c.; or *a place of passage:* see 1]. (S.) You say قَعَدْتُ عَلَى مَمَرِّهِ [*I sat at his place of passing*]. (A.) ___ It is also an inf. n.: see مَرَّ هـ. [Note](S.)

مُمَرٌّ A rope, (S, Msb,) and thread, (Msb,) *tightly twisted:* (S, Msb:) a rope *well twisted:* (TA:) and anything *twisted.* (M, TA.) See also مَرِيرٌ. ___ [Hence,] A man, and a horse, *strongly,* or *firmly, made.* (A, * TA.)

مُمُرٌّ : see مُرٌّ.

مَمْرُورٌ *Overcome by bile;* (S;) a man *whose bile is roused.* (A.)

بَعِيدُ المُسْتَمَرِّ, with fet-h to the second م, *Strong in altercation, not weary of labouring* or *striving.* (S, K.) A'Obeyd cites the following verse:

* وَجَدْتَنِى أَلْوَى بَعِيدَ المُسْتَمَرْ *

* أَحْمِلُ مَا حُمِّلْتُ مِنْ خَيْرٍ وشَرْ *

[*Thou findest me very contentious, strong in altercation, not weary of labouring* or *striving, bearing what is imposed on me of good and evil*]. (S, T, A.) IB says, that this rejez is commonly ascribed to 'Amr Ibn-'Ás, but it is said to be quoted by him from Artáh Ibn-Suheiyeh: Sgh says, that it is ascribed to El-'Ajjáj, but is not his; and to En-Nejáshee El-Hárithee; and Aboo-Mohammad ElAarábee says, that it is by Musáwir Ibn-Hind. (TA.)

مُسْتَمِرٌّ act. part. n. of 10, q. v. ___ عَادَةٌ مُسْتَمِرَّةٌ *A custom constantly obtaining; unvarying.* (A, Mgh.) ___ سِحْرٌ مُسْتَمِرٌّ [in the Kur, liv. 2,] *En-chantment going on:* or *having one continuous course:* or *continuing in the same manner:* or *continuing in a regular, uniform,* or *constant, course:* (Mgh:) or *passing away, and vain,* or *ineffectual:* or *strong:* (K:) or *bitter.* (TA.) ___ فِى يَوْمِ نَحْسٍ مُسْتَمِرّ [in the Kur, liv. 19,] *In a day of ill fortune that was lasting,* or *continual:* (Zj, K:) or *of which the evil,* (K:) or *ill luck,* (TA,) *was continual;* (K, TA:) or *effective,* (K, * TA,) *with respect to that which it was ordered and constrained to accomplish:* (K:) or *potent in its evil fortune:* or *bitter:* or *in a Wednesday that did not come round again in the month:* (K:) or *in the last Wednesday of the month of Safar.* (TA.)

مَرٌّ *A spade;* [so in the present day;] syn. مِسْحَاةٌ; (M, K;) *with which one works in land of seed-produce:* (M and K, voce بَالٌ:) or the *handle thereof:* (M, K;) and in like manner, *of the* مِحْرَاث [app. here meaning *fire-shovel*]: (M:) [see سِخِّينٌ] the *thing with which one works in earth,* or *mud.* (Sgh, TA.)

مُرَيْرَآء *An anæsthetic herb:* see سَكَرَةٌ.

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مراء

1 **مَرُؤَ الطَّعَامُ**, aor. ـُ, inf. n. مَرَآءَةٌ, epithet مَرِىٌٔ; and مَرِئَ, (S, K,) and مَرَأَ, aor. ـَ; (K;) and استمرأ; (TA;) *The food was,* or *became, wholesome,* or *approved in its result:* (Z:) or *easy to swallow, and wholesome,* or *approved in its result:* (K:) or *easy to swallow, not attended by trouble:* or *quick in digesting.* (Z.) It is said in the Keshsháf, on ch. iv., v. 3, of the Kur, that هَنِىٌٔ and مَرِىٌٔ are two epithets from هَنَأَ الطَّعَامُ and مَرَأَ, the food was easy to swallow; not attended by trouble: or the former epithet signifies pleasant, or productive of enjoyment, to the eater; and the latter, wholesome, or approved in its result: or the former, food or drink that is not succeeded by harm, even after its digestion; and the latter, that which is quick in digesting. (TA.) In conjunction with هَنَأَنِى, one says مَرَأَنِى (هنأنى الطَّعَامُ ومرأنى), (Fr. S, K,) aor. ـَ, inf. n. مَرْءٌ; (Akh, S;) and in conjunction with هَنَئَنِى, مَرَئَنِى; (TA [also mentioned in the S, on the authority of Akh];) and alone, (i. e. not in conjunction with هنأنى or هنئنى,) أَمْرَأَنِى, (Fr, S, K,) inf. n. إِمْرَآءٌ, (AZ,) [*It* (food) *was wholesome to me, &c.* (see above):] *it was light to my stomach, and descended thence well.* (TA.) But مَرَأَنِى also occurs in this sense without هَنَأَنِى. (TA.) ___ مَرِئَ الطَّعَامَ, and استمرأه, [*He found the food wholesome, &c.*] (S.) (See above.] استمرأ الطَّعَامَ, signifies عَدَّه مَرِيئًا. (MA.) ___ مَرَأَ, aor. ـَ, *He fed;* or *ate food.* (K.) Ex. مَا لَكَ لَا تَمْرَأُ *What aileth thee, that thou dost not eat?* (TA.) ___ مَرُؤَتِ الأَرْضُ, inf. n. مَرَاءَةٌ, *The land was,* or *became salubrious, in its air.* (K.) ___ مَرُؤَ, aor. ـُ, (AZ, S, K,) inf. n. مُرُوءَةٌ, (K,) epithet مَرِىٌٔ, (S, K,) *He was,* or *became, possessed of* مُرُوءَةٌ; (AZ, S, K;) sometimes written and pronounced مُرُوَّةٌ; (S;) i. e., *manliness;* (S, K;) *manly perfection;* (TA;) *consisting in abstinence from things unlawful,* or *in chastity of manners, and the having some art* or *trade;* (El-Ahnaf;) or *in abstaining from doing secretly what one would be ashamed to do openly;* (TA;) or *in the habit*

of doing what is approved, and shunning what is held base; (El-Khafájee;) or *in preserving the soul from filthy actions, and what disgraces in the estimation of men;* or *in good manners, and guarding the tongue, and shunning impudence;* (TA;) or *in a quality of the mind by preserving which a man is made to persevere in good manners and habits:* (Msb:) [in a word, *virtue;* or rather *manly virtue* or *moral goodness.*] مَرَأَ *Inivit* feminam. (K.) ___ مَرِئَ *He became like a woman, in external appearance,* or *in talk.* (K.)

4 هٰذَا يُمْرِئُ الطَّعَامَ [*This makes the food wholesome, &c.*] (AZ.) (See مَرُؤَ.)

5 تمرّأ *He affected,* or *endeavoured to acquire,* (تَكَلَّفَ,) *manliness,* مُرُوءَة: (AZ, S, K:) accord. to some, *he became possessed of that quality.* (TA.) ___ تمرّأ بهم *He sought to acquire the character of manliness* (مُرُوءَة) *by disparaging them and vituperating them.* (ISk, S, K.) ___ لَا يَتَمَرَّأْ أَحَدُكُمْ بِالدُّنْيَا (a trad.) [app., *Let not any one of you delight himself in the present world*]: but accord. to one relation, it is لَا يَتَمَرْأَى, from الرُّؤْيَة: [see art. رأى]. (TA.) [See also تَهَنَّأَ.]

10 إستمرأ see 1.

مرء and مُرُؤ (S, K) and مَرْء (K) *A man,* or *human being;* syn. إِنْسَان: (K:) or *a man as opposed to a child* or *a woman;* syn. رَجُل. (S, K.) You say مَرْءٌ in the nom., مَرْءًا in the acc., and مَرْءٍ in the gen., (S,) agreeably with analogy. (TA.) And some say مُرْءٌ in the nom., مَرْءًا in the acc., and مَرْءٍ in the gen.; doubly declining the word. (TA, and some copies of

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the S.) And مَرْءٌ is said to be of the dial. of Hudheyl. It is said that no pl. is formed from مرء; but مَرْؤُونَ occurs as its pl. in the

following words of a trad.; أَحْسِنُوا أَمْلَاءَكُمْ أَيُّهَا المَرْؤُونَ [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, أَيْنَ يُرِيدُ المَرْؤُونَ [*Whither do the men desire to go?*]. (TA.) It forms a dual; مَرْآنِ: they say هُمَا مَرْآنِ صَالِحَانِ [*They are two just men*] (S) in the dial. of Hudheyl. (TA.) It also forms a dim., مُرَيْءٌ, fem. مُرَيْئَةٌ. (S.) ___ The fem. of مَرْءٌ is مَرْأَةٌ, *A woman:* [and *a wife:*] also written and pronounced مَرَةٌ. (S, K.) ___ مَرْءٌ is also written with the conjunctive ا: you say ٱمْرَأٌ in the nom., ٱمْرَأً in the acc., and ٱمْرَأٍ in the gen.: also, ٱمْرُؤٌ in the nom., ٱمْرُؤًا in the acc., and ٱمْرُؤٍ in the gen.: also, ٱمْرُؤٌ in the nom., ٱمْرَأً in the acc., and ٱمْرِئٍ in the gen.; doubly declining the word. (S, K, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-h to the ر in each case. The final ء is also often written without the ا or و or ى.] Ks and Fr say, that the word is doubly declined, as to the ر and ء, because the final ء is often omitted. (T, TA.) [When the disjunctive ا is substituted for the conjunctive, i. e., when the word is immediately preceded by a quiescence, its vowel is kesr: thus you say امْرَأٌ &c.; and thus also in the fem. The name of the famous poet امْرُؤُ القَيْسِ is commonly pronounced Imra-el- Keys and Imr-el-Keys.] ___ The fem. is ٱمْرَأَةٌ, *A woman:* [and *a wife:*] but with ال you say المَرْأَةُ: الامْرَأَةُ [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fs reject this; and those who allow it to be correct judge it of weak authority: IO mentions also ٱمْرَاةٌ, with soft ا after the ر. (TA.) ___ ٱمْرَءٌ is also used in a fem. sense; (S;) though this is extr.: ex. إِنَّهَا لَٱمْرَءٌ صِدْقٌ [*Verily she is an excellent woman:* see صِدْقٌ]. (TA.) And ٱمْرَأَةٌ is used, in a trad., as signifying *a perfect woman:* لَقَدْ تَزَوَّجْتَ ٱمْرَأَةً *Indeed thou hast married a perfect woman:* like as you say فُلَانٌ رَجُلٌ, meaning Such a one is a perfect man. (TA.) ___ Also, امْرَأٌ or ٱمْرُؤٌ, (S,) or مَرْءٌ, (K,) signifies *A wolf:* (S, K:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by ٱمْرُؤٌ, in the following verse, a wolf:

* وَأَنْتَ ٱمْرُؤٌ تَعْدُو عَلَى كُلِّ غِرَّةٍ *
* فَتُخْطِئُ فِيهَا مَرَّةً وَتُصِيبُ *

[*And thou art a wolf that assaultest on every occasion of carelessness; and*

sometimes thou missest therein, and (*sometimes*) *thou attainest thine object*]. (TA.) ___ The rel. n. of آمرء is مرئى (as in one copy of the S) or مرئى (as in another copy) and أَمرى. (S, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the S, gives امرئى: and in one copy of the S, I find it written أَمرئى: but I have not met with any confirmation of either of these two forms.] مرئى seems to be formed from مرء; but is extr.; the analogous form being مرئى. (TA.)

مرأٌ *A giving of food on the occasion of building a house,* or *marrying.* (TA.)

مرىء [The *œsophagus,* or *gullet* of a slaughtered camel, or sheep or goat, (S,) and of a man, (Zj, in his Khalk el-Insán,) the *canal through which the food and drink pass;* (S, K;) the *head of the stomach;* (K;) *contiguous,* (S,) or *adherent* (K) *to the* حلقوم [or *windpipe*]; (S, K;) *through which the food and drink pass, and by which they enter:* (TA;) pl. [of pauc.] أَمرئة (K) and [of mult.] مرؤ. (S, K.) It is also written مرىٌ. (TA.) ___ يأْتينا فى مثْلِ مرىء النَّعام [*It comes to us as it were through the gullet of the ostrich*]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) ___ *Wholesome, &c.* (See هنيئا ___.) مرؤ مريئا: see art. هنأ and see 1 in the present art. ___ غيثٌ مرىء [*A rain productive of good result*]. (TA.) ___ كَلأٌ مرىء *Wholesome herbage.* (K.) ___ أَرض مريئة *A land salubrious in its air.* (K.) ___ مرىء *Manly, &c.* (See مرؤ.)

مرآءة : see مرؤ.

مروءة and مروَّة: see مرؤ

آمرأٌ and آمرأَة &c: see مرء.

ممرِئ act. part. n. of 4, *Wholesome* food. (S.) [See 4, and مرىء.]

مرت

1 **مَرُتَ**, aor. ـُ, inf. n. مَرُوتَةٌ, *It* (a tract, or land,) *was*, or *became, what is termed* مَرْتٌ. [See ___.] مَرُوتَةٌ

مَرَتَ, aor. ـِ, *He rendered smooth.* (A, K.) ___ مَرَتَ الإِبِلَ, aor. ـِ, *He removed the camels from their place.* (K.) ___ مَرَتَ, [aor. ـِ] inf. n. مَرْتٌ, *He broke* [a thing]. (TA.) ___ مَرَتَ الخُبْزَ فِى المَاءِ *i. q.* مَرَدَ: (Yaakoob:) or it is written مَرَثَ. (TA.)

مَرْتٌ *A waterless desert in which is no herbage:* (S, K:) or *a land in which no herbage grows:* or, *in which there is neither little* [*herbage*] *nor much:* (TA:) or *a land of which the soil does not become dry, and of which the pasture-grounds,* or *fields, do not produce herbage:* (K:) or *land in which is no herbage; even if it be rained upon:* (TA:) as also مَرُوتٌ; and أَرْضٌ مَمْرُوتَةٌ: pl. of أَمْرَاتٌ, مَرْتٌ and مَرُوتٌ. (K.) ___ أَرْضٌ مَرْتٌ, (TA,) and مَكَانٌ مَرْتٌ, (S, TA,) *A land, and a place, that is desert, without water and without herbage.* (TA.) You say أَرْضٌ مَرْتٌ and أرض مَرُوتٌ: but land that has been rained upon in the winter is not termed مَرْتٌ, because the rain gives hope of its producing herbage. (TA.) ___ مَرْتٌ, (K,) or مَرْتُ الحَاجِبِ, (S,) A man *having no hair upon his eyebrows.* (S, K.) ___ مَرْتُ الجَسَدِ *Having no hair upon his body.* (TA.)

مَرُوتٌ: see مَرْتٌ.

مَرُوتَةٌ (a subst. K.) [The *condition of a land,* or *tract, such as is termed* مَرْتٌ]: (S, K:) [or, accord. to Ibn-Maaroof, as stated by Golius, it is an inf. n.: if so, its verb is مَرُتَ].

خَرِيتٌ مَرِيتٌ: see art. خرت.

مَارُوتُ [*A certain fallen angel,*] *the companion of* هَارُوتُ: (TA:) a foreign word; or from المُرُوتَة; (K;) or from المَرْتُ as signifying الكَسْرُ. (TA.)

مَرْمَرِيتٌ *A calamity; a misfortune.* (K.) Some say, that it is formed from مَرْمَرِيسٌ, by the substitution of ت for س.

مرث

1 مَرَثَ, (aor. ـُ , inf. n. مَرْثٌ, S,) *He steeped* dates *in water, and mashed them* (S, K) with the hand; (S;) syn. مَرَسَ: (S, K;) sometimes مَرَذَ is also used in this sense. (S.) ___ مَرَثَ, (aor. ـُ , inf. n. مَرْثٌ, TA,) *He made* a thing *soft,* (K,) *so that it became of such a subsistence that it might be supped, and then supped it.* (TA.) ___ مَرَثَ, (aor. ـُ , and ـِ , inf. n. مَرْثٌ, TA,) *He steeped, soaked,* or *macerated,* a thing in water: (K:) *he soaked* bread in water; as also مَرَذَ. (Sh, As.) مَرَثَ *He steeped* medicine &c. in water *until it became altered.* (A.) ___ مَرَثَ, [aor. ـُ ,] *He* (a child, S,) *mumbled,* or *bit softly,* his finger: (S, K:) *he* (a child) *bit with his gums: he* (a child) *bit and sucked* a necklace, or string of beads, such as is called سَخَابٌ. (TA.) ___ مَرَثَ, aor. ـُ , and ـِ , (inf. n. مَرْثٌ, TA,) *He* [a child] *sucked* the kind of shells called cowries. (K.) ___ *He sucked.* (IAar.) ___ *He* (a child) *sucked* his mother's breast. (IAar.) ___ مَرِثَ, aor. ـَ , (inf. n. مَرَثٌ, (IAar,) *He was mild and forbearing,* or *clement; and patient in bearing altercation.* (K, TA.) مَرَثَ, [aor. ـُ ,] *He beat,* or *struck,* or *smote,* a man: (K:) or, accord. to A'Obeyd, مَرَثَ بِهِ

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الأَرْضَ, and مَرَّثَ , *he threw him,* or *flung him, upon the ground:* or, accord. to Fr, the verb is مَرَنَ. (TA.) مَرَثَ السَّخْلَةَ, aor. ـُ , (L,) and مَرَّثَهَا , *He imparted to the lamb,* or *kid, a foul smell, of sweat,* or *grease,* or *the like, so that its mother would not take to it:* (K:) *he rendered it foul and greasy with his hand, so that its mother would not suckle it:* (Ibn-Jo'eyl El-Kelbee:) *he befouled it by stroking it with hands defiled by the smell of flesh-meat* or *fish, so that its mother would not take to it.* (El-Mufaddal Ed-Dabbee.) ___ Also, مَرَثَ *He defiled*

water, *by putting into it his hands foul with flesh-meat,* or *grease,* or *the like.* (TA, from a trad.)

2 **مرّث** , inf. n. تَمْرِيثٌ, *He crumbled,* or *broke into small pieces, with his fingers.* (K.) See 1 in two places.

مَرِثٌ : see مَمْرُوثٌ.

مَرْثَةٌ *A single suck,* by a child, of its mother's breast. (IAar.)

مَمْرُوثٌ *Patient in bearing altercation:* (S, K:) *mild and forbearing,* or *clement:* as also مَرِثٌ : (IAar, K:) pl. of the former, مَمَارِثُ. (S.)

أَرْضٌ مُمَرَّثَةٌ *A land watered by a weak rain,* (K,) *and so rendered soft, and dissolved.* (TA.)

مرج

1 **مَرَجَ**, aor. ـُ, inf. n. مَرْجٌ, *He* (a beast of carriage) *fed in a pasture.* (Msb.) ___ مَرَجَ, (aor. ـُ, S,) inf. n. مَرْجٌ, *He sent* a beast of carriage *to pasture:* (S, K:) or *left* it [app. *to pasture wheresoever it would*]: (Kt:) *he pastured* it; (TA;) and so أَمْرَجَ: (Kt, K:) or the latter signifies *he left* it *to go wheresoever it would* [app. *to pasture*]. (TA.) مَرَجَ, inf. n. مَرْجٌ, *He mixed* [a thing with another thing, or two things together]. (K.) ___ مَرَجَ البَحْرَيْنِ, [Kur., xxv., 55; and lv., 19,] *He hath mixed the two seas,* (Zj, K,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or *He hath sent them forth* so that they afterwards meet together: but this is only said by the people of Tihámeh: (Fr:) or, as also أَمْرَجَ, (this latter form is used by some, Akh, S, and is the form used by the grammarians, TA,) *He hath let them flow freely,* yet so that one does not become mixed with the other: (S, K:) *He hath made them flow.* (IAar, with reference to the former verb.) ___ مَرَجَ, aor. ـُ, *He marred,* or *spoiled, his affair.* (TA.) ___ مَرِجَ, aor. ـَ, inf. n. مَرَجٌ, *It* (e. g. a deposit, S, and a covenant, and religion, TA) *became corrupt; impaired; spoiled; marred;* or *disordered.* (S, K.) ___ مَرِجَ, aor. ـَ, inf. n. مَرَجٌ; (S, K;) and مَرَجٌ; but the former is the more approved; (TA;) *It* (a ring, on the finger, S, and an arrow, TA) *became unsteady;* (S, K,) like جَرِجَ. (S.) ___ مَرِجَ, aor. ـَ, inf. n. مَرَجٌ, *It* (religion, and an affair, S, and a covenant, TA) *became in a confused and disturbed state,* (S, K, TA,) *so that one found it difficult to extricate himself from perplexity therein.* (TA.) *It* (a covenant), *was in a confused state, and little observed.* (TA.) ___ مَرِجَ النَّاسُ *The people became confused.* (TA.)

4 **أَمْرَجَ** see 1, in two places. ___ امرجت *She* (a camel) *ejected her embryo,* (S, K,) or *the seed of the stallion,* (M,) *in a state consisting of,* (K,) or *after its becoming,* (S, M,) *what is termed*

غرس [or *matter resembling mucus*] *and blood.* (S, M, K.) ___ امرج *He violated* a covenant, (K,) and religion. (TA.)

مرج *A pasture, pasturage, pasture-land,* or *meadow; a place in which beasts pasture;* (S, K, Msb, TA;) *an ample tract of land abounding with herbage, into which beasts are sent to pasture:* (T:) also *a wide, open tract of land:* (TA:) pl. مروج. (Msb.)

هرج ومرج ; the latter being written thus, with the ر quiescent, only to assimilate it to the former; (S, K;) and signifying *Confusion, and disturbance,* in an affair or the like: (S, K:) or *intricate disorder, discord, trouble,* or *the like.* (L.)

مرج A camel, and camels, (or a beast, or beasts, TA,) *pasturing without a pastor.* (K.)

مرجان, a coll. gen. n.; n. un. with ة; (L;) *Small pearls:* (AHeyth, T, S, K:) or the *like thereof:* or *large pearls:* (El-Wáhidee:) or *coral,* بسذ, which is *a red gem:* or *red beads;* which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptation thereof; or, accord. to Et-Tarasoosee (or, as in the TA, Et-Turtooshee, and so correctly accord. to MF) *certain red roots that grow up in the sea, like the fingers of the hand:* [vulgarly pronounced مرجان:] the ن is said to be an augmentative letter, because there is no Arabic word of the measure فعلال, except such as are reduplicative, like خلخال: but Az says, I know not whether it be a triliteral-radical word or a quadriliteral: (Msb:) IKtt asserts it to be of the measure فعلال. (TA.) ___ Also *A leguminous plant that grows in the season called* الرَّبِيع, (K,) *rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant:* (TA:) n. un. with ة. (K.)

أَمْرٌ مَرِيجٌ, (S, K,) and مَارِجٌ, (TA,) *A confused affair,* or *case:* (Zj., S, K:) or *error:* so the former signifies in the Kur, l., 5. (TA.)

سَرَّاجٌ مَرَّاجٌ : see سَرَّاجٌ.

مَارِجٌ *Mixture,* syn. خَلْطٌ: (L:) [as though one of the few inf. ns. of the measure فَاعِلٌ, like قَائِمٌ: but it is said in the L to be a subst., like كَاهِلٌ and غَارِبٌ, and evidently signifies *a mixture,* or *that which is mixed;* syn. مَارِجٌ ___]. خَلْطٌ مِنْ نَارٍ, as occurring in the Kur., [lv., 14,] *A mixture* (خَلْطٌ, L) *of fire:* (A'Obeyd:) or *flame mixed with the black substance of fire:* or *flame of fire:* (TA:) or *fire without smoke,* (S, K,) whereof was created El-Jánn, (S,) i. e., Iblees, the father of the Jinn, or Genii, (Bd, Jel,) or the Jinn collectively: (Bd:) or *fire* دون الحجاب, [app. meaning *below the veil,* or *that which conceals the lowest heaven, and the angels, from the jinn,* or *genii,* who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] *of which the thunderbolts consists.* (Fr.) ___ See مَرِيجٌ.

مَمْرَاجٌ : see مَمْرِجٌ. ___ Also, A man *who mars,* or *spoils, his affairs,* (K, TA,) *and does not execute them soundly.* (TA.)

مَمْرِجٌ A she-camel *ejecting her embryo,* or *the seed of the stallion, in a state consisting of,* or *after its becoming, what is termed* غَرْسٌ [or *matter resembling mucus*] *and blood.* (TA.) A camel that usually does so is termed مَمْرَاجٌ. (K.)

مرح

1 مَرِحَتِ القِرْبَةُ, aor. ـَـ , inf. n. مَرَحَانٌ, *The water-skin leaked,* or *let out its water through the punctures made in sewing it.* (L.) ___ مَرِحَ السَّحَابُ *The clouds poured forth rain.* (L.) ___ مَرِحَ, (L,) inf. n. مَرَحَانٌ, (L, K,) *He,* or *it, became weak.* (L, K.) You say مَرِحَتْ عَيْنُهُ *His eye became weak.* (L.) Also, مَرِحَتْ عَيْنُهُ, inf. n. مَرَحَانٌ, *His eye flowed much;* (L, K;) *and became in a corrupt,* or *vitiated,* or *disordered, state;* (S, L, K;) *and became inflamed,* syn. هَاجَتْ: (S, L:) or *poured forth tears:* (L:) or *shed many tears.* (Sh.) ___ مَرِحَ, aor. ـَـ , inf. n. مَرَحٌ, *He exulted;* or *rejoiced overmuch,* or *above measure;* or *he exulted greatly,* or *excessively; and was exceedingly brisk, lively,* or *sprightly:* (L:) or *he exulted;* or *exulted greatly;* or *excessively; and behaved insolently and unthankfully,* or *ungratefully;* syn. أَشِرَ and بَطِرَ: or *he was very joyful* or *glad;* (S, Msb;) *and very brisk, lively,* or *sprightly:* (S:) or *he was joyful,* or *glad:* (Msb:) or it signifies also, *he became joyful,* or *glad,* (K,) *and light,* (TA,) and the inf. n. in this sense is مَرَحَانٌ: (K, TA:) *and he was brisk,*

lively, or *sprightly.* (K.) ___ مَرِحَ إِحًا, aor. ـَـ , (inf. n. مَرَحٌ, L,) *He was proud and self-conceited:* and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side.* (L, K.) So in the Kur, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce صَاعٌ.]

2 مَرَّحَ القِرْبَةَ, (inf. n. تَمْرِيحٌ, L,) *He filled the water-skin with water in order that the*

punctures of the stitches might close up; i. q. سَرَّبَهَا. (S.) ___ Also, *He rendered the water-skin sweet, when it was new, with* إِذْخِر or *with* شِيح The rendering it sweet with loam or clay is termed تَشْرِيبٌ. (IAar.) ___ مَرَّحَ المَزَادَةَ *He filled the* مَزَادَة *with water, when it was new, in order that the punctures in it, made in sewing, might close up.* (T, K.) ___ مَرَّحَ الجِلْدَ *He anointed the skin with oil.* (K.)

4 **امرحه** *He made him to exult,* or *rejoice above measure; and to be exceedingly brisk, lively,* or *sprightly:* or *made him to exult;* or *to exult greatly,* or *excessively; and to behave insolently and unthankfully,* or *ungratefully:* (L:) or *he made him to be very joyful* or *glad; and to be very brisk, lively,* or *sprightly:* (S:) [*&c.:* see 1]. ___ امرحه *It* (pasture) *made him* (a horse) *brisk, lively,* or *sprightly.* (S, L, K. *)

مَرْحٌ, a subst., The *leaking* of a water-skin, or its *letting out its water through the punctures made in sewing it.* (L.) You say ذَهَبَ مَرْحُ المَزَادَةِ *The leaking of the* مَزَادَة *has ceased,* when the punctures made in sewing it become closed up. (L, A, K.)

مَرِحٌ and مَرِيحٌ (S, L, K) *Exulting,* or *rejoicing overmuch,* or *above measure; and exceedingly brisk, lively,* or *sprightly:* or *exulting;* or *greatly,* or *excessively, exulting; and behaving insolently, and unthankfully,* or *ungratefully:* (L, K: *) or *very joyful* or *glad; and very brisk, lively,* or *sprightly:* (S:) [*&c.:* see 1:] pl. (of the former, L) مَرْحَى and مَرَاحَى, and (of the latter, which has no broken pl.,) مَرِيحُونَ. (L, K.)

مَرْحَى A word that is said to one when he hits the mark in shooting or casting; (S, K;) expressing admiration; (S;) as also مَرَحَيَّا: (K:) [in the CK مَرَحَيَّا, which is wrong]) like as بَرْحَى is said to one who misses the mark. (S.)

مَزَادَةٌ مَرِحَةٌ *A* مزادة *that leaks,* or *does not retain its water.* (AHan.) [See مَرِحَتِ القِرْبَةُ.]

مَرَاحٌ, subst. from مَرِحَ, (S, L, K,) *Exultation,* or *joy, above measure; and exceeding briskness, liveliness,* or *sprightliness:* or *exultation;* or *great,* or *excessive, exultation; and insolent and unthankful,* or *ungrateful behaviour:* (L, K: *) or *great joy* or *gladness; and great briskness, liveliness,* or *sprightliness:* (S:) [*&c.:* see 1].

مَرُوحٌ and مِمْرَاحٌ (S, K) and مِمْرَحٌ. (K.) A *brisk, lively,* or *sprightly,* horse, (S, L, K, *) and she-camel. (L.) ___ مَرُوحٌ *Wine;* so called because of its briskness in the vessel. (ISd, L.) عُقَارٌ مَرُوحٌ *Wine that affects the head, and makes the drinker very joyful and brisk.* (S.) ___ قَوْسٌ مَرُوحٌ *A bow at the beauty of which the beholders rejoice exceedingly* (K) *when they turn it about and examine it:* (TA:) or, *as though it rejoiced exceedingly,* or *greatly, at the beautiful manner of its shooting the arrow.* (S, K.) ___ طَرُوحٌ مَرُوحٌ تُعْجِلُ الظَّبْيَ أَنْ يَرُوحَ [*A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go*]. A saying of the Arabs. (L.)

مَرِيحٌ: see مَرِحَ.

مِمْرَحٌ: see مَرُوحٌ.

عَيْنٌ مِمْرَاحٌ *An eye that sheds copious tears:* (S, K:) *an eye that is quick to weep.* (TA.) See مَرُوحٌ.

تَمْرَاحَةٌ *Very brisk* or *lively* or *sprightly;* or *exceedingly so.* (IAth, L, from a trad.)

مرخ

1 مَرَخَ جَسَدَهُ, (S, K,) aor. ـَـ, (K,) inf. n. مَرْخٌ; (S;) and مَرَّخَهُ, (S, K,) inf. n. تَمْرِيخٌ; (S;) *He anointed his body* (K) with oil (S, K) &c. (K.) And مَرَخَ إِدَاوَتَهُ *He smeared with clay his* إِدَاوَة [or *small vessel of skin, for water,*] *in order that its odour might become good.* (IAar, TA in art. ذرح.)

2 مَرَّخَ see 1.

4 أَمْرَخَ امرخ *He made* dough, or paste, *thin,* (S, K,) *by putting much water to it.* (S.)

5 تمرّخ بِالدُّهْنِ *He anointed himself with oil.* (L.)

مَرْخٌ [a coll. gen. n.] *A certain kind of tree that quickly emits fire:* (S, K:) *it is of the kind called* عِضَاه, *and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in* [*small water-courses such as are termed*] شُعَب, *and in hard grounds: of it are made the wooden instruments for producing fire which are called* زِنَاد: the n. un. is with ة (AHn, L) *its shade is thin:* (L:) *there is no tree that surpasses the* مرخ *in yeilding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley:* Aboo-Ziyád:) [the *cynanchum viminale.* (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَٱسْتَمْجَدَ المَرْخُ وَٱلْعَفَارُ [*In all trees is fire; but the markh and 'afár yield much fire*]: (S:) accord. to AHn, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the زِنَاد be مَرْخ. (L.) See also عَفَارٌ, and استمجد. The عفار is the زَنْد, which is the upper [piece of

the two which compose the زَنَاد]; and the مَرْخ is the lower. (S, L.) [See also another proverb at the end of art. دفل ___.] أَرْخِ يَدَيْكَ وَٱسْتَرْخِ إِنَّ الزِّنَادَ مِنَ مَّرْخِ [*Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh*]. A saying used with reference to a generous man who requires not to be importuned. (IAar, TA.)

مَرِخٌ (K) and **مَرِّيخٌ** (L) A man *who anoints himself much,* (L, K,) and *perfumes himself much.* (TA.)

مَرُوخٌ *Oil, &c., with which the body is anointed.* (K.)

مَرِّيخٌ : see مَرِخٌ. *A long arrow, having four feathers,* (S, K,) *with which one shoots to the utmost distance:* (S:) or *an arrow which they make for lightness, and which they mostly shoot to the utmost distance* [*to measure the ground*] *for the purpose of making horses run when they contend in a race.* (Aboo-Ziyád.) ___ المَرِّيخُ, (S K,) and مَرِّيخٌ, without ال, which, however, is understood, (IAar,) [*The planet Mars*]; *one of the stars called* الخُنَّسُ, (S, K,) in the fifth heaven, (S,) also called بَهْرَامُ.

مرد

1 **مَرَدَ**, (aor. ـُ, inf. n. مَرْدٌ, S, L,) *He steeped* bread, (S, L, K,) or corn, (Msb,) *in water, and mashed* it *with his hand, so as to soften it:* (S, L, Msb, K:) or *he soaked* bread *in water;* (M, L;) and so مَرَثَ, and مَرَذَ, with the dotted ذ; or *he softened* bread *in water, and crumbled it with his fingers.* (As, L.) ___ مَرَدَهُ *He rubbed it* (a thing) in water. (TA.) ___ مَرَدَهُ, inf. n. مَرْدٌ, *He crumbled it* [namely bread &c.], or *broke it into small pieces, with his fingers;* syn. ثَرَدَهُ. (TA [but only the inf. n. is there mentioned.]) ___ مَرَدَهُ, aor. ـُ, inf. n. مَرْدٌ, *He made it* (a thing) *soft.* (L.) ___ مَرَدَهُ and مَرَّدَهُ *He made it* (a thing) *soft and smooth; he polished it.* (L.) See also 2. ___ مَرَدَ, (inf. n. مَرْدٌ, S, L,) *He* (a child, S, L) *mumbled* (مرس) the breast (S, * L, *

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K) of his mother: (S, L:) or *sucked it.* (IKtt.) ___ مَرَدَ, aor. ـَ, *He continued to eat* مَرِيدٌ, i. e., *dates soaked in milk until rendered soft.* (K.) ___ مَرَدَ *It* (a branch) *was,* or *became, destitute of leaves.* (IAar, L.) ___ مَرَدَتِ الأَرْضُ, inf. n. مَرْدٌ, *The land was,* or *became, destitute of herbage, excepting a small quantity.* (TA.) ___ مَرَدَ *He* (a horse) *was,* or *became, without hair upon the fetlock.* (IKtt.) ___ مَرِدَ, aor. ـَ, (L, Msb, K,) inf. n. مَرَدٌ (S, L, Msb, K) and مُرُودَةٌ; (L, K;) and تَمَرَّدَ; (S, A, L, K;) *He* (a youth, or young man,) *was as yet beardless:* (Msb:) or *had no hair upon his cheeks:* (IAar, L:) or *remained to a late period without his beard having grown,* (L, K,) or *without the hair of his face having grown forth.* (S, L, Msb) مَرَدَ aor. ـُ, (A, L, Msb, K,) inf. n. مُرُودٌ (A, L, K) and مَرْدٌ; (IAar, L;) and مَرُدَ, aor. ـُ, (S, L, Msb, K,) inf. n. مَرَادَةٌ (S, L, K) and مُرُودَةٌ; (TA, and some copies of the K;) and تَمَرَّدَ; (A, L;)

He exalted himself, or *was insolent and audacious, in pride and in acts of rebellion* or *disobedience;* (IAar, L;) *he was hold,* or *audacious;* (M, L, K;) *and immoderate, inordinate,* or *exhorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient* or *rebellious;* or *exalted himself and was inordinate in infidelity;* or *was extravagant in acts of disobedience and in wrongdoing;* or *was refractory,* or *averse from obedience:* (S, M, A, L, Msb, K:) or *he went to such an extreme as thereby to pass from out of the general state* [or *category*] *of that species* [*to which he belonged*]. (M, L, K.) ___ So in the phrase مرد عَلَى الأَمْرِ *He was bold* or *audacious, and immoderate, &c., in the affair:* (M, L:) and in like manner, على الشَّرِّ, *in evil,* or *mischief:* تمرّد عَلَيْنَا *He acted immoderately, inordinately,* or *exorbitantly, &c., towards us,* or *against us.* (L.) ___ Some explain مَرُدَ as syn. with خَبُثَ [signifying *He was bad, evil, wicked, malignant, noxious, corrupt, &c.*]. (MF.) ___ تَمَرَّدَ مَارِدٌ وعَزَّ الأَبْلَقُ [*Márid hath resisted the attempt to take it, and El-Ablak hath proved strong*]: a proverb: (S:) originally said by Ex-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) مَرَدَ, (L,) inf. n. مَرْدٌ, (L, K,) *He* (a sailor) *pushed,* or *propelled,* a ship or boat, *with a* مُرْدِىّ. (L, K.) ___ *He drove vehemently.* (L, K.) مَرَدَ عَلَى شَىْءٍ, [aor. ـُ,] (K,) inf. n. مُرُودٌ; (S, L;) and تمرّد ; (L.) *He became accustomed, habituated,* or *inured, to a thing.* (S, L, K.) ___ مَرَدُوا عَلَى النِّفَاقِ [Kur., ix., 102,] *They have become accustomed, habituated,* or *inured, to hypocrisy:* (Fr., A, L:) or *they have exalted themselves,* or *become insolent and audacious, in hypocrisy:* (IAar:) accord. to Er-Rághib, it is from شَجَرَةٌ مَرْدَآءُ a tree without leaves; meaning, *they have become destitute of good.* (TA.) ___ مَرَدَ عَلَى الكَلَامِ *He became accustomed,* or *habituated, to what was said, so that he cared not for it.* (L.)

2 **مرده** , inf. n. تَمْرِيد, *He stripped it* (a branch) *of its leaves.* (S, A, L.) ___ *He stripped it* (a branch) *of its peel;* as also مرده. (TA.) See 1. ___ مرده, (A, L,) inf. n. تَمْرِيد, (S, L, K,) *He made it* (a building) *smooth* (S, A, L, K) *and even* (L, K) *and tall* or *long;* (A;) *and plastered it with mud.* (L.)

5 **تَمَرَّدَ** see 1 in five places.

مَرْد [Coll. gen. n.] *Bread crumbled,* or *broken into small pieces, with the fingers, and then moistened with broth;* syn. ثَرِيد. (T, L.) ___ *What is fresh and juicy of the fruit of the* أَرَاك: (T, S, L, K:) what is ripe thereof is called كَبَاث: (T, L:) or [in the CK, and] *what is ripe thereof:* (L, K:) what has become black being called كباث: (TA in art. برم:) or *certain red and large things pertaining thereto:* n. un. with ة. (AHn, L.)

مَرْدَى: see مَرْطَى.

مُرْدِىٌّ *a pole with which a ship,* or *boat, is pushed,* or *propelled:* (L, K:) or *an oar;* syn. مِجْذَاف. (IKtt.)

مَرَاد (S, L, K:) and مَرَّاد (K) The *neck:* (S, L, K:) pl. [of the latter] مَرَارِيد. (K.)

مَرُود: see مَارِد.

مَرِيد *Bread steeped in water, and mashed with the hand:* or *soaked in water.* (L.) ___ *Dates soaked in milk until they become soft:* (S, L, K:) or *dates thrown into milk to become soft, and then mashed with the hand:* (As, L:) or *moistened, and rubbed and pressed with the fingers till soft, in water* or *in milk;* as also مَرِيس. (Mgh, art. مرس.) ___ *Water with milk.* (K.) ___ Anything *rubbed and pressed with the hand until it becomes flaccid.* (As, L.) See مَارِد.

مَرَّاد : see مَرَاد.

مَرِيد : see مَارِد.

مَارِد [from مَرَد] and مَرِيد [from مَرُدَ] (S, M, A, L, Msb, K) and مُتَمَرِّد (A, K) [One *who exalts himself,* or *is insolent and audacious, in pride and in acts of rebellion* or *disobedience; an insolent and audacious rebel* or *unbeliever;* see 1;] *bold* or *audacious;* (M, L, K;) *and immoderate, inordinate,* or *exorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient* or *rebellious; &c.;* see 1; (S, M, A, L, Msb, K;) *and strong:* (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinnee of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L,) مَرَدَة (M, L, K) and مُرَّاد; (A;) and (of the second, M, L) مُرَدَآء. (M, L, K.) مَرِيد signifies the same in an intensive degree. (S, L, K.) ___ مَارِد *Lofty, high:* (L, K:) applied to a building. (TA.) ___ مَارِد and مَرُود One *who often goes and comes, by reason of his briskness, liveliness,* or *sprightliness.* (L.)

أَمْرَد ___ . شَجَرَة مَرْدَآء *A tree having no leaves upon it:* (Ks, A, L, K:) or, *of which the leaves have altogether gone:* (AHn, L:) and in like manner, غُصْن أَمْرَد *a branch having no leaves upon it:* (Ks, S, L:) or the latter expression is not used. (T, L.) ___ رَمْلَة مَرْدَآء A sand *that is plain* (L) *and produces no plants:* (S, A, L, K:) pl. مَرَاد, as though it were a subst. (M, L.) ___ أَرْض مَرْدَآء *An expanse of sands in which nothing grows:* pl. مَرَادَى [or مَرَادًى]. (As, T, L.) ___ أَمْرَد A youth, or young man, *as yet beardless:* (Msb:) or *having no hair upon his cheeks:* (IAar, L:) or *who has remained to a late period without the hair of his face having grown forth:* (S, Msb:) or *whose mustache has grown forth, but not his beard,* (L, K,) *he having attained the usual age at which the beard grows:* (L:) pl. مُرْد: (L:) dim. أُمَيْرِد. (A.) You do not apply the epithet مَرْدَآء to a girl [in

the sense above explained]. (S, L.) It is said in a trad., أَهْلُ الجَنَّةِ جُرْدٌ مُرْدٌ [*The people of paradise are without hair upon their bodies, and beardless*]. (L.) ___ مَرْدَآءُ A woman *having no hair upon her pubes.* (M, L, K.) [In some copies of the K, for لَا إِسْبَ لَهَا, we find لا است لها: and the like is found in copies of the A.] ___ أَمْرَدُ A horse *having no hair upon the fetlock.* (S, L.)

مُمَرَّدٌ A building *made smooth, and tall* or *long:* (A:) or *made smooth:* (L:) or *made tall* or *long.* (A 'Obeyd, L, K.)

جَبَلٌ مُتَمَرِّدٌ [*A mountain that opposes obstacles to one's ascent*]: pl. جِبَالٌ مُتَمَرِّدَاتٌ. (A.) ___ See مَارِدٌ.

مَرْدَاسَنْجٌ : see مَرْتَكٌ in art. رتك.

مردقش

مَرْدَقُوشٌ [*Marjoram; sweet marjoram;* so called in the present day;] *i. q.* مَرْزَنْجُوشٌ [q. v.]: (S, K:) an arabicized word, (AHeyth, K,) [thought to be so by J,] from [the Persian]

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مُرْدَهْ كُوشْ, (K) meaning having a dead ear, (TA,) or having a soft ear, [which is given in the K as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the S, TA; but accord. to the K, and] *saffron:* (S, K:) and *a certain perfume which a woman puts upon her comb, inclining to redness and blackness.* (K.) The vulgar [generally] say بَرْدَقُوشْ. (TA.)

مرز

مَرْزٌ [an inf. n.] *i. q.* عَيْبٌ; as also لَمْزٌ. (Fr in TA, art. لمز.)

مرزجش

مَرْزَنْجُوشٌ , (S, and so in the K in art. مردقش &c., in some copies of the K in the present art.,) or مَرْزَجُوشٌ, (so in some copies of the K in the present art.,) or both, the latter being of the measure فَعَلْلُولٌ, like عَضْرَفُوطٌ, (TA,) [*Marjoram; sweet marjoram;* called by the former name in the present day;] *i. q.* مَرْدَقُوشٌ: (S, K:) an arabicized word, from [the Persian] مَرْزَنْكُوشٌ [lit. mouse-ear : but see مَرْدَقُوشٌ]: in [genuine] Arabic, سَمْسَقٌ: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called لَقْوَة [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (K.)

مرس

1 **مرسه** , (S, M, A, Msb, K,) فى المآء, (S, M, A, K.) aor. ـُـ , (M, A, Msb, K,) inf. n. مَرْس, (M, Mgh, Msb,) *He macerated, steeped,* or *soaked, it,* (namely, a quantity of dates, S, K, or other things, S, or medicine, M, A, and bread, M,) *in water,* (S, M, K,) *and mashed it with the hand:* (S, K:) so says ISk: (TA:) *he rubbed and pressed it,* (namely, a quantity of dates,) *with the hand, in water, so that it became mashed:* (Msb:) *he moistened it,* (namely, bread, or the like,) *in water, and rubbed and pressed it with the fingers until it became soft.* (Mgh.) مَرْس also signifies the *rubbing and pressing with the hand:* and *mixing;* or *moistening with water* or *the like.* (TA.) ___ مرس إصبعه, aor. ـُـ , (S, K,) inf. n. مَرْس, (TA,) *He* (a child) *mumbled,* or *bit softly, his finger; i. q.* مرثها, (S, K,) of which it is a dial. form; or it is an instance of mispronunciation. (S.) See also مرد ___. مرس يده بالمنديل *He wiped his hand with the napkin.* (ISk, S, K.) See also 5. مرس: see 3. مرس الحبل, (S, M,) aor. ـَـ , (S,) inf. n. مَرْس; (S, M;) or مرس, aor. ـُـ , (K,) inf. n. مَرْس; (TA;) *The rope fell on one of the two sides of the sheave of the pulley:* (S, K:) or *fell between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns.* (M.) And مرست البَكْرَةُ, aor. ـَـ , inf. n. مَرْس, *The sheave of the pulley had its rope sticking fast between it and the* قَعْو [or *cheek*]. (S, K.)

3 **مارس** , (M, TA,) inf. n. مُمَارَسَة and مِرَاس, (S, M,) *He laboured, exerted himself, strove, struggled, contended,* or *conflicted, to prevail, overcome, gain the mastery,* or *effect an object,* syn. of the inf. n. مُعَالَجَة: (S:) or *he did so vehemently;* as also مَرَسَ , [aor. ـَـ ,] inf. n. مَرْس: (M, TA:) [and مَرَاسَة is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرَسَ.] You say, فحل

ذُو مِرَاسٍ *A stallion possessing strength:* (K:) or *possessing strength,* or *vehemence, of labour* or *exertion;* (TA;) and فُلَانٌ ذُو مِرَاسٍ, and مِرَسٌ , *Such a one is a possessor of hardiness and strength,* (A,) and رَجُلٌ بَيِّنُ المِرَسِ, (S, TA,) and المِرَاسَةِ, (K, * TA,) *A man bearing evidence of strength:* (K, * TA:) or *of strength,* or *vehemence, of labour* or *exertion.* (S.) ___ مَارَسَهُ, (K,) inf. n. as above, (TA,) *He laboured, exerted himself, strove, struggled, contended,* or *conflicted, with him,* or *it, to prevail, overcome,* or *gain the mastery* or *possession,* or *to effect an object: he laboured,* or *worked, at it,* or *upon it:* syn. عَالَجَهُ, and زَاوَلَهُ. (K.) You say, مَارَسَ قِرْنَهُ *He strove, contended,* or *conflicted, with his adversary;* syn. عَالَجَهُ. (A.) And مَارَسَ عَمَلًا *He exercised,* or *practised, diligently,* or *plied, a work,* or *an occupation; he laboured.* (L, voce عَالَجَ.) And مَارَسَ الأُمُورَ [*He laboured, exerted himself,* or *exercised himself diligently, in the management,* or *transaction, of affairs*]. (A.) And مَارَسَ ظَهْرًا [*He plied, worked,* or *put to labour, a camel for riding,* or *carriage*]. (L, art. مارس ___.) عَلِجَ, inf. n. مُمَارَسَةٌ, also signifies *He played,* or *sported, with another,* or *others;* as, for instance, *with women;* used in this sense in a trad. (TA.) See also 5, in two places.

4 **امرس الحَبْلَ** , (inf. n. إِمْرَاسٌ, TA,) *He restored the rope to the place* [or *groove of the sheave*] *in which it ran.* (S, M, K.) ___ Also, *He removed the rope from the place in which it ran;* (TA;) *he made the rope to stick fast between the sheave of the pulley and the* قَعْوٌ [or *cheek*]. (S, K, TA.) Thus it bears two contr. significations, on the authority of Yaakoob. (S.)

5 **تمرّس** *It was,* or *became, strongly twisted and adhering.* (M.) See تَمَرَّسَ بِهِ ___. مَرْسَةٌ *He kept to it constantly,* or *assiduously; he accustomed himself to it;* syn. ضَرِيَهُ [app. for ضَرِيَ بِهِ]. (M.) ___ *He rubbed,* or *scratched, himself against it;* (S, A, K;) as, for instance, a camel

against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also امترس به. (S, K.) You say also, البقرة تَمَرَّسُ بالشَّجر *The cow rubs her horns against the trees to sharpen them.* (A. [In my copy of the A, I find here تَمْرُس; but this is evidently a mistake of the copyist for تَمَرَّسُ, or its original form تتمرَّسُ.]) ___ [Hence, app., *He made use of him.*] You say, لَا يتمرَّسُ به أَحدٌ لأَنَّه صُلْبٌ لَا يُسْتَغَلُّ منه شَىْءٌ [*No one makes any use of him; for he is hard: nothing,* meaning *no profit,* or *advantage, is reaped,* or *obtained from him*]. (L.) [See also مُتَمَرَّسٌ.] ___ *He* (a camel) *ate of it* (a tree) *time after time.* (A, TA.) It is said in a trad. respecting the signs of the resurrection يتمرَّس الرَّجُل بدينه كما يتمرَّس البعير بالشَّجرة (A, TA *) meaning, *The man will play,* or *sport, with his religion,* [*like as the camel eats time after time of the tree;* or, accord. to another explanation, *like as the camel rubs,* or *scratches, himself against the tree:*] or the meaning is, *will strive and contend in dissensions* or *seditions.* (TA.) ___ *He set himself against him to do evil,* or *mischief.* (A, TA.) ___ *I. q.* مارسه; whence the saying, فُلَانٌ تَمَرَّسَ بالنَّوائب والخُصومات [app. meaning, *Such a one strove against calamities and contentions, to gain the mastery*]. (A.) ___ *He besmeared himself with it;* namely, with perfume. (A, TA.) ___ *He wiped himself with it.* (TA.) ___ See also what next follows.

6 **تمارسوا** [*They laboured, strove, struggled, contended* or *conflicted, one with another, to prevail, overcome, gain the mastery,* or *effect an object:*] *they contended together, smiting one another,* syn. تَضَارَبُوا, (A, K,) فى الحَرْب *in war:* (A:) and [in like manner] you say also, تمرّسوا فى الحرب, (K in art دعك,) or, of two men, تمرّسا فى الحرب. (S in that art.) ___ تَمَارَسَا الشَّرَّ بينهما [*They two laboured,* or *strove, each with the other, to do evil,* or *mischief*]. (S, art. كوح.)

8 **امترس به** : see 5. ___ امترست الأَلْسُنُ فِى الخُصُومَاتِ *The tongues persisted in wranglings,* or *contentions,* (S, M,) *and assailed one another.* (M, A.) ___ امترست به, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (S, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, *She began to strive with him to circumvent him and gain the mastery* (جعلت تكارُّه وتُعَالِجُه [as written in the TA; but I doubt not that تكارُّه is a mistranscription for تُكَايِدُه, which is much like تعالجه in signification; and therefore I have thus rendered it]): or the meaning is, *she had his arrow sticking fast in her.* (TA.)

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مِرْسٌ : see مِرْسَةٌ, and 3.

مِرْسٌ A *strong* man: (TA:) or a man (S) *strong,* or *vehement, in labour* or *exertion:* (S, M:) and *strong, experienced in affairs, and who has laboured,* or *exerted himself, in the management,* or *transaction, thereof:* pl. أَمْرَاسٌ. (TA.) You say also, إِنَّهُ لَمِرْسٌ حَذِرٌ, meaning, *Verily he is strong in the waging of wars.* (TA.) هُمْ عَلَى مِرْسٍ وَاحِدٍ *They are alike in dispositions.* (S, TA.)

مِرْسَةٌ , (S, K,) or مِرْسٌ , (A,) or both, the latter being sometimes used as a sing., (M,) *A rope:* (S, M, K:) so called because of the strong twisting and adhering (تَمَرُّس) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, مِرْسٌ; (S, M, K;) and pl. pl., (M, K,) [i. e.] pl. of مِرْسٌ, (S, A, *) أَمْرَاسٌ. (S, M, A * K.) ___ Also, the former, *A dog's rope:* pl. as above. (M.)

مِرْسِينٌ The *myrtle-tree;* (شَجَرَةُ الآسِ;) also called رَيْحَانُ القُبُورِ: of the dial. of Egypt: but perhaps the ن is a radical

letter. (TA.)

بَكْرَةٌ مَرُوسٌ *A sheave of a pulley that is wont to have its rope stick fast between it and the* قَعْو [or *cheek*]. (S, * M, * K, * TA.)

مَرِيسٌ Dates *macerated,* or *steeped,* or *soaked, and mashed with the hand,* (A, * K,) or *moistened, and rubbed and pressed with the fingers till soft,* (Mgh,) *in water* or *in milk.* (A, O, Mgh.) In the copies of the K, the words فى المآء are omitted; and immediately after their place follows أَوِاللَّبَن [as though meaning, or it signifies *milk*]. (TA.) Also, *i. q.* ثَرِيدٌ, q. v. (K.)

مَرِيسِيَّةٌ [in the modern Egyptian dial. مَرِيسى] The *south wind, that comes from the direction of* مَرِيس, *which,* says AHn, *is the lowest part of the country of the Nubians, next to the district of* أُسْوَان. (M.)

فَحْلٌ مَرَّاسٌ *A strong stallion:* (K:) or *a stallion strong,* or *vehement in labour* or *exertion.* (M, Sgh.) ___ لَيْلَةٌ مَرَّاسَةٌ *A night's journey in which is no remissness* or *languor;* (M;) i. e., (M,) *a hard and fatiguing and long night's journey.* (IAar, M, K.)

مَارِسْتَانٌ *A hospital for the sick:* and arabicized word [from the Persian]: (Yaakoob, S, K:) originally بِيمَارِسْتَانْ: (Yaakoob, TA.)

أَمْرُسٌ [an imitative sequent and corroborative of أَخْرُسٌ, as is shown in the M, art. مرس, see أَخْرُسٌ.]

مُتَمَرَّسٌ [originally *A place where one rubs* or *scratches himself against a thing.* Hence, app., the saying,] ___ مَا بِفُلَانٍ مُتَمَرَّسٌ [*Nothing can be done with,* or *got from, such a one*]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in

want cannot obtain anything. (A, TA.)

مِرَاسَةٌ [*A wooden rake* or *harrow:*] *i. q.* مِلَاسَةٌ. (TA, art. صلع.)

مرض

1 **مَرِضَ** , (S, Msb, K,) aor. ـَـ , inf. n. مَرَضٌ and مَرْضٌ, (Msb, K,) which latter is a dial. form rarely used, (Msb,) *He* (a man, S, or an animal [of any kind], Msb) *was*, or *became*, [*diseased, disordered, distempered, sick*, or *ill;* i. e.] *in the state termed* مَرَضٌ (S, Msb, K) denoting that change of the constitution or temperament which is described in the explanation of this term below; (K;) as also امرض , expl. by صار ذا مَرَضٍ. (K, TA; but not in the CK.) ___ [Hence, مَرِضَتْ العَيْنُ *The eye became languid;* or *languishing;* or *weak:* (see مَرِيضٌ:) or, as Golius says, on the authority of Ibn-Maaroof, *was weak from much*, and *too much, looking.*] ___ And مَرِضَتِ اللَّيْلَةُ *The night became dark.* (Th, O.) ___ [The verb probably has several other tropical significations agreeable with explanations of مَرَضٌ and مَرِيضٌ which will be found below.]

2 **مرّضه** , (S, Mgh, Msb,) inf. n. تَمْرِيضٌ, (S, Msb, K,) *He took care of him in his sickness;* (Sb, S, Mgh;) and *treated him medically, to remove his disease;* the measure فَعَّلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or *he took good care of him*, namely a sick person: (K:) or *he undertook*, or *managed*, or *superintended, the medical treatment of him.* (Msb.) مرّض فى الأَمْرِ, (IDrd, A,) [and مَرَّضَهُ, (O, K voce ضَهْيَأَ,)] inf. n. as above, (S, K,) *He fell short of doing what he ought to have done*, or *was remiss, in*, or *with respect to, the affair:* (S, A:) or *he did not exert himself to the full*, or *to the utmost*, or *beyond what is usual, in it:* (IDrd:) or *he did it weakly*, or *feebly*, (K, * TA,) *not firmly* or *soundly:* (TA:) as also مارض فيه. (TA.) [See also 5.] And مرّض فُلَانٌ فى حَاجَتِى *Such a one was deficient in activity in accomplishing my want.* (TA.) And مرّض فى كَلَامِه *He was weak in his speech.* (IDrd.) ___ [حَكَاهُ بصيغة التَّمْرِيضِ, probably a post-classical phrase, signifies *He mentioned it*, or *related it, in a*

manner implying that it was doubtful, or *was a mere assertion;* as when the word قِيلَ is used.]

3 **مارض فى الأَمْرِ** : see 2. ___ مَارَضْتُ رَأْيِي فِيكَ *I deceived myself,* or *endeavoured to deceive myself, respecting thee.* (A, TA.)

4 **امرض** : see 1. ___ *He had a bane,* or *murrain,* (Yaakoob, S,) or *a disease,* or *distemper,* (A, TA,) *in his beasts,* (Yaakoob, S, A,) or *camels.* (TA.) امرضهُ *He* (God, S, Msb) *rendered him* مَرِيض [or *diseased,* &c.]. (Sb, S, * Msb, K.) You say also, أَكِلَ مَا لَمْ يُوَافِقْهُ فَأَمْرَضَهُ (A, TA) [*He ate what did not agree with him, and*] *it caused him to fall into* المرض [or *disease,* &c.]. (TA.) ___ [Hence,] إِمْرَاضُ الأَجْفَانِ (S, voce إِسْجَادٌ) *The lowering of the eyelids* [*in a languid,* or *languishing, manner:* see مَرِيضٌ]. (TK, voce امرضه ___.) إِسْجَادٌ also signifies *He found him to be* مَرِيض [or *diseased,* &c.]. (K.) Also امرض *He was near to being right in opinion,* (S, L, K, *) *though not altogether right.* (L.) In the K, this signification is wrongly assigned to امرضهُ. (TA.) A poet says, (S,) namely El-Ukeyshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwán, (TA.)

* وَلَكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزْمٌ *
* إِذَا مَا ظَنَّ أَمْرَضَ أَوْ أَصَابَا *

[*But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right*]. (S, TA.) ___ Also, امرضهُ فُلَانٌ *Such a one was near to attaining the object of his* [another's] *want.* (A, TA.)

5 **تمرّض** *He was weak,* or *feeble,* in his affair. (A, * K, TA.) [It seems to be indicated in the A that تمارض also has this signification; like as مارض in nearly the same sense is syn. with مرّض, q. v.: or perhaps تمارض signifies *he feigned,* or

made a false show of, weakness, or *feebleness,* in his affair: it is said, in the A, to be used tropically as well as properly.]

6 تمارض *He feigned,* or *made a false show of,* مَرَضٌ [or *disease,* &c.] *in himself.* (S, A. *) ___

See also 5.

مَرْضٌ : see 1: and see what here next follows, in six places.

مَرَضٌ (IDrd, S, O, Msb, K) and مَرْضٌ : (Msb, K:) see 1: *i. q.* سُقْمٌ [*Disease, disorder, distemper, sickness, illness,* or *malady*]; (IDrd, S;) which is the *contr. of* صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or *a certain state foreign to the constitution* or *temperament, injurious to the intellect;* whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, *that whereby a man passes beyond the limit of health* or *soundness* or *perfection* or *rectitude, whether it be disease* (عِلَّةٌ),

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or *hypocrisy,* or *a falling short of doing what he ought to do in an affair:* (Msb:) or *a dark and disordered state of the constitution* or *temperament, after a clear and right state thereof:* (O, K:) or مَرْضٌ is [*a disease*] *of the heart:* (K:) Aboo-Is-hák says, مَرَضٌ and سُقْمٌ are said to be in the body and in religion, like as صِحَّةٌ is said to be in the body and in religion; and مَرْضٌ is in the heart, applying to *everything whereby a man quits a state of soundness* or *perfection* or *rectitude in religion:* (TA:) and As says, I recited to Aboo-'Amr Ibn-El-'Alà [the words of the Kur, ii. 9, &c.,] فِى قُلُوبِهِمْ مَرَضٌ and he said to me ↓ مَرْضٌ, O boy : (AHát, IDrd, Msb:) and مَرَضٌ, or this and مَرْضٌ also, signifies *doubt:* and *hypocrisy:* (K:) and *weakness of belief:* (TA:) and the former, (TA,) or ↓ both, (K,) *languor,* or *languidness,* or *weakness:*

(K:) and *darkness* (IAar, K) in the heart: (IAar:) and *defectiveness; deficiency;* or *imperfection;* (IAar, K;) which last is said by IAar to be the primary signification: (TA:) or مَرَضٌ in the body is *a languor,* or *languidness,* or *weakness, of the limbs,* or *members:* and in the eye, *weakness of sight:* and in the heart, *a flagging,* or *remissness, in respect of the truth:* (Ibn-'Arafeh:) or it properly signifies *an accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption,* or *infirmity, in its actions:* and tropically, *affections of the mind, which interrupt,* or *mar, its integrity;* such as *ignorance;* and *evil belief;* and *envy;* and *malevolence,* or *malice;* and *love of acts of disobedience;* for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bd, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is مَرَضَةٌ : (A, TA:) it is one of the inf. ns. which have pls., like شُغْلٌ and عَقْلٌ; the pls. of these three being أَمْرَاضٌ and أَشْغَالٌ and عُقُولٌ. (Sb.) فِى قُلُوبِهِمْ مَرَضٌ, in the Kur, [ii. 9, &c.,] means *In their hearts is doubt:* (AO:) or *doubt and hypocrisy.* (TA.) And الَّذِى فِى قَلْبِهِ مَرَضٌ, in the same, [xxxiii. 32,] *In whose heart is darkness:* or *flagging,* or *remissness, in respect of what is commanded and what is forbidden:* or *love of adultery* or *fornication:* (TA:) or *hypocrisy.* (A.)

مَرِضَ : see مَرِيضٌ.

مَرَضَةٌ [*A single disease,* &c.]: see مَرَضٌ, near the end of the paragraph.

مُرَاضٌ *A disease* [or *blight* or *the like*] *which affects fruits, and destroys them.* (K.)

مَرِيضٌ [*Diseased; disordered; distempered; sick;* or *ill;*] *in the state termed* مَرَضٌ (Msb, K) denoting that change of the constitution or temperament which is described in the explanation of the latter word above; (K;) as also مَرِضٌ (K,) and مَارِضٌ , (IB, Msb, K,) the first [and second] being from the verb of which the inf. n. is مَرَضٌ, and the third from that of which the inf. n. is مَرْضٌ, (Msb,) and مَمْرُوضٌ , and مُتَمَرِّضٌ : (TA:) or, applied to a body, it signifies *deficient in*

strength: (IAar:) pl. مَرَاضٌ (A, K, TA:) and مَرْضَى (IDrd, Msb, K) and مَرَاضَى (IDrd, K) and مُرَضَآءُ; (TA;) or مَرَاضٌ may be pl. of مَارِضٌ (TA) [or of مَرِضٌ]. Accord. to Lh, you say, عُدْ فُلَانًا فَإِنَّهُ مَرِيضٌ [*Visit thou such a one, for he is sick*]: and لَا تَأْكُلْ هٰذَا الطَّعَامَ فَإِنَّكَ مَارِضٌ إِنْ أَكَلْتَهُ meaning تَمْرَضُ [i. e. *Eat not thou this food, for thou wilt be sick if thou eat it*]. (TA.) [مَرِيضٌ has also several tropical significations.] You say also, عَيْنٌ مَرِيضَةٌ *An eye in which is languor,* or *languidness,* or *weakness:* (S, TA:) pl. أَعْيُنٌ مَرَاضٌ, and مَرْضَى. (A, TA.) And إِمْرَأَةٌ مَرِيضَةُ الأَلْحَاظِ and مَرِيضَةُ النَّظَرِ *A woman weak in sight.* (IDrd.) And قَلْبٌ مَرِيضٌ *A heart deficient in religion.* [IAar.) And شَمْسٌ مَرِيضَةٌ *A sun having a feeble light;* (A, K; *) *not clear,* (S, TA,) *and not beautiful.* (TA.) And أَرْضٌ مَرِيضَةٌ *A land in which are frequent seditions,* or *factions,* or *conflicts,* or *dissensions,* (A, TA,) *and wars,* (A,) *and slaughters:* (TA:) or *in a weak condition:* (K:) or *straitened with its inhabitants:* or *in which the wind is still, and the heat intense:* or *that causes disease;* meaning *corrupt in its air.* (TA.) And رِيحٌ مَرِيضَةٌ (A, K) *A weak wind:* (K:) or *a still wind:* or *a wind intensely hot, and blowing feebly.* (TA.) And لَيْلَةٌ مَرِيضَةٌ *A night in which no star shines;* (A;) *in which the sky is clouded, so that there is no light.* (TA.) And رَأْىٌ مَرِيضٌ (A, TA) *An opinion deviating from what is right.* (TA.)

مَارِضٌ : see مَرِيضٌ, in two places.

مُمْرِضٌ A man *having diseased camels:* so in the following trad.: لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ [*One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state*]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also مُصِحٌّ.]

مِمْرَاضٌ A man *frequently diseased* or *sick.* (S, K.)

مَمْرُوضٌ see مَرِيضٌ.

مُتَمَرِّضٌ : see مَرِيضٌ. ___ Also, A man *weak,* or *feeble,* in his affair. (TA.)

مرط

1 مَرِطَ, aor. ـَـ, (K,) inf. n. مَرَطٌ, (S, Mgh,) *He* (a man, S) *had little, scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks;* (S;) or *upon his body,* and *eyebrow,* and *eye, in consequence of a weakness of this last, and of frequent shedding of tears:* (K, TA:) or *most of his hair fell off.* (Mgh.) [See also مرت and مَرَطَ]. مرد, aor. ـُـ, (S,) inf. n. مَرْطٌ, (K,) *He plucked out* hair (S, K,) as also مرّط, (K,) inf. n. تَمْرِيطٌ, (TA,) and feathers, and wool, from the body. (TA.)

2 مَرَّطَ see 1: ___ and 8. مرّط الثَّوْبَ, inf. n. تَمْرِيطٌ, *He shortened the sleeves of the garment, and made it into a* مِرْط. (K.)

3 مارطه, (K,) inf. n. مُمَارَطَةٌ and مِرَاطٌ, (TA,) *He plucked out his hair, and scratched him with his nails.* (K.)

4 امرط الشَّعَرُ *The hair attained to the time at which it should be plucked out; it was time for it to be plucked out.* (S, K.) ___ امرطت النَّخْلَةُ *The palm-tree dropped,* or *let fall, its ripe dates* (Jm, K) *in a juicy,* or *sappy, state.* (Jm.) امرطت النّاقةُ وَلَدَهَا *The she-camel cast her fœtus in an imperfect state, with no hair upon it.* (IDrd.)

5 تمرّط الشَّعَرُ, (S, K,) quasi-pass. of مَرَّطَهُ, (TA,) *The hair fell off by degrees; became scattered;* (S, * K;) as also إِمَّرَطَ, of the measure إِفْتَعَلَ, [originally امترط,] (K,) or, [rather,] as in the TS, of the measure إِنْفَعَلَ, [originally إِنْمَرَطَ,] quasi-pass. of مَرَطَهُ. (TA.) [In like manner] you say also, تمرّطت أَوْبَارُ الإِبِلِ *The fur of the camels became scattered.* (TA.) And إِمَّرَطَتْ قُذَذُ السَّهْمِ *The feathers of the arrow fell off.* (TA, from a trad.) And تمرّط الذِّئْبُ *The hair of the wolf fell off until little thereof remained upon*

him. (TA.) [See also مَرِطَ.]

7 إِمَّرَطَ [said in the TS to be of the measure انفعل]: see 5, in two places.

8 امترطه *He seized it, took it hastily,* or *snatched it unawares,* (K, TA,) from his hand: (TA:) or *he collected it together,* (K, TA,) namely, a thing that he had found; as also مرّطه . (TA.) إِمَّرَطَ [said in the K to be of the measure افتعل]: see 5, in two places.

مِرْطٌ *A* [*garment of the kind called*] كِسَآء, *of wool,* or *of* خَزّ [q. v.], (S, Mgh, Msb, K, TA,) or *of linen,* (TA,) and *of hair-cloth,* being

tropically applied to one of this last description in a trad. of 'Áïsheh, (MF,) *used as an* إِزَار, [i. e. *a waist-wrapper,*] (S, Mgh, Msb,) *in former times,* (S,) *and sometimes a woman throws it over her head,* (Mgh,) *and wraps herself in it:* (Mgh, Msb:) or *a green* [perhaps meaning *gray* as is often the case] *garment:* or *any garment that is not sewed:* (TA:) [see 2:) pl. مُرُوطٌ. (S, Mgh, Msb, K.)

مُرُطٌ : see أَمْرَطُ, in two places.

مِرْطَاوَان : see مُرَيْطَآء.

مِرَاطٌ : see أَمْرَطُ.

مَرِيطٌ : see أَمْرَطُ.

مُرَاطَةٌ *What falls, of hair, when it is plucked out;* (S, K; *) or *when it is combed:* (K, * TA:) or *what is plucked out from the arm-pit.* (Lh.)

مُرَيْطَى The *uvula.* (Hr, K.) ___ See also the next paragraph, in two places.

مُرَيْطَآء ; so accord. to As (S, TA) and AO; accord. to El-Ahmar, مُرَيْطَى ; but As disputed this with him, and overcame him; (TA;) [dim. of مَرْطَآء, fem. of أَمْرَطُ;] only used in the dim. form; (TA;) or it has the form of the dim. of مَرْطَآء: (Mgh:) The *part between the navel and the pubes:* (As, S, Mgh, K:) or *between the breast and the pubes:* (Lth, K:) or *a thin skin between the navel and the pubes,* (IDrd, K, *) *on the right and left, where the hair is plucked out, extending to the groins;* (IDrd;) as also مُرَيْطَى : (TA:) or *a thin skin in the belly:* (Mgh:) or [the dual] مُرَيْطَاوَانِ signifies the *two sides of the pubes of a man, which have no hair upon them:* (Mgh, TA; *) or the sing., (accord. to the K,) or the dual, (accord. to the TA,) *two veins* (K, TA) *in the soft parts of the belly,* (TA,) *upon which he who cries out vehemently bears:* (K, TA:) and (the dual, accord. to the TA) the *bare part of the lower lip, over which is the* سَبَلَة (K, TA) *next the nose:* (TA:) and (the dual again, accord. to the TA) the *parts on either side of the tuft of hair between the lower lip and the chin;* as also مِرْطَاوَانِ , with kesr. (K.) ___ The *arm-pit.* (K.) *A thing with which one ties, binds,* or *makes fast.* (Hr, TA.)

مَارِط : see أَمْرَاطُ, in two places.

أَمْرَطُ A man *having little,* or *scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks;* (S;) or *upon his body,* and *eyebrow,* and *eye, in consequence of a weakness of this last, and of frequent shedding of tears;* (K, TA;) [in the CK, the word شعر is omitted in this explanation;]) or *upon his body and breast;* when all the hair has gone, he is said to be أَمْلَطُ: (TA:) pl. مُرْطٌ and مَرَطَةٌ; (K;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] مَرْطَآء signifies A woman *having no hair upon her pubes and what is next to it.* (IDrd.) You say also هِىَ مَرْطَآءُ الحَاجِبَيْنِ *She has little,* or *scanty,* or *thin, hair in the eyebrows:* the mention of the eyebrows being

indispensable. (TA.) And حَاجِبٌ أَمْرَطُ *An eyebrow of which most of the hair has fallen off.* (Mgh.) See also أَطْرَطُ. ___ A wolf *of which some of the hair has fallen off;* (Az, TA;) or *whose hair has been plucked out.* (K.) ___ And hence, as being likened thereto, (Az, TA,) A *thief,* or *robber;* (As, AA, T, S, K;) as also عُمْرُوطٌ. (As, T.) ___ An arrow *of which the feathers have fallen off:* (S:) or an arrow *having no feathers;* (K;) as also مَرِيطٌ and مَرَاطٌ (K) and مَارِطٌ (L, TA) and مُرُطٌ, (S, K,) as in the phrase مُرُطُ القِذَاذِ, in a verse [cited voce مَصْنَعٌ, wrongly asserted to be] of Lebeed, though we may read مُرْطٌ, which is pl. of أَمْرَطُ, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (S:) the pl. of مَارِطٌ is مُرَّطٌ and مَوَارِطُ; (L, TA;) and the pl. of مُرُطٌ is أَمْرَاطٌ [a pl. of pauc.] (K, TA) and مَرَاطٌ. (S, K.) ___ شَجَرَةٌ مَرْطَآءُ *A tree having no leaves upon it.* (TA.)

نَخْلَةٌ مُمْرِطٌ *A palm-tree dropping,* or *letting fall, its ripe dates* (Jm, K) *in a juicy,* or *sappy, state.* (Jm.) And مَمْرَاطٌ One *that usually does so.* (Jm, K.) نَاقَةٌ مُمْرِطٌ *A she-camel casting her fœtus in an imperfect state, with no hair upon it.* (Jm.) And مَمْرَاطٌ One *that usually does so.* (Jm.) [See مُمْرِجٌ.]

مَمْرَاطٌ : see مُمْرِطٌ, in two places.

مرطرط

مِرْطَاطٌ [*A sweet food:*] *i. q.* فَالُوذٌ; as also سِرْطَاطٌ. (TA in art. زع.)

مرع

1 مَرُعَ and أَمْرَعَ *It* (a valley) *abounded with herbage.* (S, Msb, K.)

4 أَمْرَعَ see 1.

مَرُعٌ, the bird so called: see an ex. voce بُلَعٌ.

مرغ

2 مَرَّغَ *He rolled,* or *turned over,* a beast of carriage, in the dust. (K.) ___ مَرَّغَ *He smeared, seasoned, imbued,* or *soaked,* a mess of ثَرِيد, *with grease,* or *gravy,* or *dripping; i. q.* رَوَّغَ, and دَسَّمَ, and سَغْبَلَ. (TA in art. روغ.)

3 مَارَغَهُ [*He rolled with him upon the ground,* or *in the dust*]; said of a man after his wrestling with another. (TA in art. رسغ.) See 3, in that art.

مرق

8 امترقَ *He drew* a sword from its scabbard. (TA, voce اهتلَبَ; and voce اعتقَّ.)

مرقُ الإهابِ *The burying of the skin,* or *hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (K, * TA in art. افق.) See also فَلَقَ.

مَرَقٌ in grapes: see مرقٌ ___. سُكَّر *Broth; gravy-soup;* and *any decoction.*

سهمٌ مارِقٌ *An arrow of which the whole has passed through the animal at which it is shot.* (A, art. مرد.) See صارِدٌ, and مُغْتَلِم.

مُرِيقٌ : see مُرَيَّقٌ ___. دُرِىءٌ in the K is a mistake for مُرِيقٌ. (TA.) See also عُلِّيَّةٌ, in art. علو, in which مُرِيقَةٌ is mentioned as the n. un.

مَمْرَقٌ *A kind of small lantern in the roof of a chamber, for the admission of air, generally octagonal, the sides of wooden lattice-work, and the top a cupola; a sky-light; any kind of window or aperture in a roof.*

مرن

1 مَرَنَ *It was,* or *became smooth,* (S, M, K,) *with a degree of hardness.* (M, K.) Said of a camel's foot: see أَسْحَقَ. ___ مَرَنَ عَلَى شَىْءٍ *He became accustomed, habituated, or inured, to a thing.* (K.)

2 مَرَّنَهُ *He made it soft, or smooth,* لَيِّنَ. (Msb.)

مَارِنٌ The [*soft,* or *cartilagenous*] *part of the nose, beneath,* or *exclusive of, the bone.* (Zj, in his Khalk el-Insán: and the like is said in the S and Msb, and partially in the K.)

مرى

1 الرِّيحُ تَمْرِى السَّحابَ and تَمْتَرِيه *The wind draws forth the clouds.* (M, TA.) See an ex. in a verse cited voce عَزْلَآءُ.

3 ماراه, inf. n. مُمَارَاةٌ and مِرَآءٌ, *i. q.* جادلَه; (S, K; *) *He disputed with him,* or *did so obstinately,* &c.: (TA:) it is only *in opposing* [what has been said; not in commencing a disputation]. (Msb.)

6 التَّمارِى *The disputing,* or *contending, together.* (TA.) You say, هُمَا يتماريان بالشِّعْرِ [*They two dispute,* or *contend, together, with verses* or *poetry*]. (TA in art. بلده.)

8 امترى *He doubted,* به *of it.* (Kur, xliii. 61.) ___ See 1.

10 استمرت الإبلُ المَحْضَ for استمرأَته: see 1 in art. عدن.

مَرْوٌ *A certain plant:* see خافورٌ, and حبقٌ, and فاخورٌ.

مز

1 مَزَّ, [sec. pers. مَزَزْتُ aor. ـُ ,] inf. n. مَزَازَةٌ, *It had,* or *acquired, a taste between sweet and sour.* (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, قَدْ مَزَّ شَرَابُكُمْ أَقْبَحَ المَزَازَةِ, and المُزُوزَةِ, as meaning, [*Your beverage,* or *wine,*] *hath become very sour.* (TA.) مَزَّهُ, (S, A, K,) aor. ـُ, (S,) inf. n. مَزٌّ, (S, TA,) [and accord. to one copy of the S, مَزَازَةٌ, but this I regard as a mistake of a copyist,] *He sucked it; i. q.* مَصَّهُ. (S, A, K.)

5 تَمَزَّزَ [*He sipped:*] see 10 in art. دبر.

R. Q. 1 مَزْمَزَهُ, (S, K,) inf. n. مَزْمَزَةٌ, (S,) *He put him,* or *it, in motion,* or *into a state of commotion;* or *shook him,* or *it;* (S, K;) *and moved him,* or *it, forwards and backwards:* (S, TA:) or *he put him,* or *it, in violent motion,* or *into a state of violent commotion;* or *shook him,* or *it, violently:* (Mgh, art. تر; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (S, * TA.) See also تَرْتَرَهُ.

R. Q. 2 تَمَزْمَزَ *He ate,* and *drank, what had a taste between sweet and sour.* (TA.) *He,* or *it, was,* or *became, put in motion,* or *in a state of commotion,* or *shaken,* (K, TA,) *and moved forwards and backwards:* or *in violent motion,* or *into a state of violent commotion,* or *shaken violently.* (TA.) ___ تَمَزْمَزَ لِلْقِيَامِ *He raised himself,* (K,) or *put himself in motion,* (TA,) *to stand.* (K, TA.)

مَزٌّ : see its fem. مَزَّةٌ.

مُزٌّ, applied to beverage, or wine, (S, K,) and to a pomegranate, (Lth, S, K,) *Having a taste between sweet and sour:* (Lth, S, K:) fem. with ة. (A.) AZ mentions its signifying *Very sour* beverage or wine; as heard from the Kilábees. (TA.) You say also خَمْرَةٌ مُزَّةٌ, meaning, *Wine,* or *a wine in which is a taste between sweet and sour;* said to be from mixing unripe and ripe dates [in making it]: (TA:) or *wine in which is a sour taste,* (S, K,) *and in which is no goodness.* (S.) See also مَزَّةٌ.

قَهْوَةٌ مَزَّةٌ *Wine having a pleasant, delicious,* or *sweet, taste:* (S, K, * TA:) so called because it bites, or burns, the tongue; (S, TA;) as also مُزٌّ, (K, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies لذيذة المقطع [app. meaning *having a pleasant sharpness,* or *acidity*]: (so in the L, TA:) J says, that one should not say مَزَّةٌ, but this form is said to occur in one relation of a verse or El-Aashà. (TA.) See also مُزٌّ. Also مَزَّةٌ *A single suck* or *sucking.* (S, A, K.) It is said in a trad. لَا تُحَرِّمُ المَزَّةُ وَلَا المَزَّتَانِ [*The sucking once will not render* marriage *unlawful, nor will the two suckings*], meaning, in drawing milk from the breast. (S.) [See a similar saying voce عَيْفَةٌ.]

مَزَّةٌ : see مَزَّةٌ.

مزج

1 **مَزَجَ**, (S, K,) aor. ـُ, (L Msb,) [not ـَ, as in the lexicons of Golius and Freytag,] inf. n. مَزْجٌ, (K, &c.,) *He mixed, mingled, incorporated,* or *blended,* (S, K,) a thing with (بِ) water; (Msb;) or beverage, or wine, (شَرَاب,) with

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something else. (S.) ___ مَزَجَ *He exasperated,* or *irritated.* (K.) مَزَجْتُهُ عَلَى صَاحِبِهِ *I enraged him, and exasperated him,* or *irritated him, against his companion.* (A.)

2 **مَزَّجَ**, inf. n. تَمْزِيجٌ, *He gave.* (K.) Ex. مَزَّجَ السَّائِلَ *He gave the beggar something.* (ISh.) مَزَّجَ, inf. n. تَمْزِيجٌ, *It* (an ear of corn, K, and a grape, TA,) *became changed in colour from green to yellow.* (T, K.)

3 **مَازَجَهُ**, inf. n. مُمَازَجَةٌ, *It mixed, mingled, commingled, intermixed, intermingled,* or *became incorporated* or *blended, with it;* as some does with water. (TA.) مَازَجَهُ, *He contended with him,* or *disputed with him, for glory,* or *honour,* or *glorious* or *honourable qualities, and the like.* (K.)

8 **تَمَازَجَا** and امْتَزَجَا *They two mixed,* or *mingled,* or *became mixed* or *mingled, each with the other.* (TA.)

8 **امْتَزَجَ** *It was,* or *became, mixed* with (بِ) another thing. (TA.) See 6.

شَرَابٌ مَزِجٌ *i. q.* مَمْزُوجٌ, *Mixed mine,* or *beverage.* (TA.) ___ See مَزِجٌ.

مزج شىء, and مزاجه, *What is mixed,* or *mingled, with a thing; its admixture.* (TA.) ___ مزاج الشَّراب *What is mixed with mine,* or *a beverage.* (S, K.) مزاج الخمر كافور [see Kur, lxxvi., 5,] *The odour,* not the taste, of the *wine is* [*like*] *camphor.* (TA.) ___ مزاج البدن [*The constitution,* or *temperament, of the body;*] *the aggregate natural constituents* (طبائع) *with which the body is composed;* (S, K;) i. e. *the four humours of the body;* namely, *black bile* [السَّوداء], *yellow bile* [المرَّتان], (الصَّفْراء), *phlegm* (البلْغم), *and blood* (الدَّم). (TA) Pl. أَمزجة. (Msb.) You say, هو صحيح المزاج, and فاسده, *He is of sound, and of unsound, constitution,* or *temperament:* meaning the humours of the body. And أَمزجة النّسآء مختلفة *The constitutions,* or *temperaments, of women are discordant,* or *various.* (A.) ___ مزج (As, K, &c.) and مزج, (Az, S, &c.,) or the latter is erroneous, or a word of weak authority, (K,) *Honey:* (S, K:) or *honey in the comb;* syn. شهد: (T:) so called because every sweet beverage is mixed with it. (AHn.) ___ Also, *Water with which wine is mixed.* (TA.) ___ مزج The *bitter almond;* as also مزيج: see لوز (K:) but IDrd doubts of its correctness; and it is said to be correctly منج [which is Persian]. (TA.)

مزاج: see مزج.

موزج *A boot,* (K,) worn by women: (A:) an arabicized word, (S, K,) from the Persian موزه: (S:) pl. موازجة (because it is a foreign word, S) and موازج. (S, K.)

مزيج: see مزج.

رجل مزَّاج, and ممزِج; *A man who continues not of one disposition,* or *temper, but varies in disposition,* or *temper:* or *a liar, who confounds,* or *confuses, things.* (IAar.)

ممزوج: see مزج.

مُمَزِّجٌ : see مَزَّاجٌ.

طَبْعٌ عُطَارِدَ مُتَمَزِّجٌ [*The nature of* the planet *Mercury is various*]. (A.)

مزح

1 **مزح**, aor. ـَـ, inf. n. مَزْحٌ, (S, K,) and quasiinf. n. مِزَاحٌ and مُزَاحَةٌ, (K,) [the latter like its syn. دُعَابَةٌ,] but Fei says that this last is مَزَاحَةٌ, (TA,) [and he mentions it as an inf. n.,] *He jested* or *joked;* (S, Msb, K;) *contr. of* جَدَّ [which signifies he was serious, or in earnest]: (M:) or *he talked* or *behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying;* so that it excludes the meaning of mocking or ridiculing or deriding. (MF.)

3 **مازحه**, inf. n. مِزَاحٌ (S, K) and مُمَازَحَةٌ, (K,) *He jested,* or *joked, with him.* (S, K.)

6 **تَمَازَحَا** *They two jested,* or *joked, one with the other.* (S, K.)

مَزْحَةٌ *A jest,* or *joke; a single act of jesting,* or *joking.* (Msb.)

مِزَاحٌ and مُزَاحَةٌ, substs., *A jesting,* or *joking.* (S, K.) [See 1.]

رَجُلٌ مِزَّاحٌ *A man who is a great jester,* or *joker.* (A.)

مزد

1 مَزَدَ, &c.: see art. مصد.

مزر

مِزْرٌ *A certain kind of beverage,* (S, Mgh,) or نبيذ, (A, K,) *made of* ذُرَة [*a kind of millet*]: (A, Mgh, K:) [it is now called in Egypt and Nubia بوزه and بوظه: see De Sacy's Abdallatif, pp. 324 and 572; and my Modern Egyptians, vol. i. ch. iii.:] and *of barley:* (Mgh, K:) or *of wheat:* (Mgh:) and *of* [*other*] *grains:* (TA:) A'Obeyd mentions that the Ibn-'Omar explains the various kinds of نَبِيذ thus: بِتْعٌ is نبيذ of honey: and جَعَةٌ is نبيذ of barley: and مِزْرٌ, of ذُرَة: and سَكَرٌ, of dried dates: and خَمْرٌ, of grapes: and سُكُرْكَةٌ is the *wine of the Abyssinians;* Aboo-Moosà El-Ash'aree says that it is of ذُرَة, and it is also called سُقُرْقُعٌ, app. arabicized from سُكُرْكَة, which is Abyssinian: (S:) مِزْرٌ and سُكُرْكَه are the same. ___ See Supplement.

مِزِيرٌ *Strong-hearted.* (S.) So I have rendered the fem. (with ة) in explaining بَلْهَآءُ: it seems there to mean *bold.*

مزق

2 مَزَّقَ *He scattered,* or *dispersed.* (Kur, xxxiv, 18; and Expos. of the Jeláleyn.) ___ [مَزَّقَ, used tropically, may sometimes be rendered *He mangled, rent much,* or *dissundered;* but more generally, *he,* or *it, shattered, disorganized,* or *dissipated;* or *he,* or *it, marred,* or *impaired;* being opposed to أَصْلَحَ, or to رَقَعَ or رَقَّعَ, in the sense of أَصْلَحَ, as in an ex. cited voce رَقَعَ; sometimes several of these renderings will be found to be appropriate in a single instance. You say, مَزَّقَ عِرْضَهُ *He mangled, rent,* or *shattered,* or *marred, his honour,* or *reputation.* And مَزَّقَ عَقْلَهُ, and رَأْيَهُ, and أَمْرَهُ, *It shattered,* or *disorganized* or *dissipated,* or *it marred* or *impaired, his intellect,* and *his judgment,* and *his state of affairs* or *circumstances.*] ___ مَزَّقَهُ *He rent it,* or *tore it, much;* or *in several,* or *many, places. mangled,* or *dissundered, it;* and *cut it much;* &c. (TA.)

5 تَمَزَّقَ عَلَيْهِ عَقْلُهُ [*His intellect became shattered,* or *dissipated,* or *impaired*]. (TA in art. رقع.) And تَمَزَّقَ عَلَيْهِ رَأْيُهُ وَأَمْرُهُ [*His judgment,* and *his state of affairs* or *circumstances, became shattered, disorganized, dissipated, marred,* or *impaired.* (A and TA in art. رقع.) See مَزَّقَ, of which تَمَزَّقَ is quasi-pass. ___ تَمَزَّقُوا *They became scattered,* or *dispersed.* (TA.) ___ تَمَزَّقَ عِرْضُهُ *His honour,* or *reputation, became mangled, rent,* or *shattered,* or *marred.*

مَزْقٌ The *rending, tearing,* or *slitting,* a garment and the like. (JK.)

مَزْقَةٌ *A piece torn off* of a garment (S, K *) &c. (K.)

مَزَاقٌ [A she-camel] *whose skin almost becomes rent in pieces by reason of her swiftness.* (O in art. عنسق.)

مزن

مُزْنٌ *Clouds* (K, and Ham, p. 564) *of any kind:* (Ham, ibid:) or *white clouds:* (S, K, and Ham, p. 53:) or *clouds containing water.* (K.)

إِبْنُ مَازِنٍ *The ant.* (TA in art. بنى.)

مزو

2 تَمْزِيَةٌ The *praising*, or *eulogizing* [*another*]. (K, TA.) You say, مَزَّيْتُهُ عَلَيْهِ, syn. فَضَّلْتُهُ. (IAar, TA.)

5 تَمَزَّيْتَ عَلَيْنَا *Thou thoughtest*, or *hast thought, thyself superior to us in excellence:* and so تَفَضَّلْتَ. (TA.)

6 تَمَازَوْا *i. q.* تَفَاضَلُوا. (TA.)

مَزِيَّةٌ *An excellent quality; an excellence.* (S, Msb, K.)

مزی

مزو See **مزی**

مس

1 **مَسَّهُ**, (A, Mgh,) first pers. مَسَسْتُهُ, (S, M, Msb, K,) for which they sometimes say مَسْتُهُ, rejecting the first س, (Sb, * S, M, * K,) and transferring the kesreh thereof to the م (Sb, * S, M, *) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the م with its fethah, [saying مَسْتُهُ,] like ظَلْتُمْ and ظَلْتُمْ for ظَلَلْتُمْ, an irregular contraction, (S,) aor. يَمَسُّهُ, (S, Msb, K,) [and يَمْسَسُهُ when mejzoom, accord. to rule,] inf. n. مَسٌّ (S, M, A, Msb, K) and مَسِيسٌ, (S, * M, A, K,) or the latter is a simple subst., (Msb,) and مَسِيسَى; (S, * K;) and [مَسَّهُ,] first pers. مَسَسْتُهُ; aor. يَمَسُّهُ, (AO, S, M, Msb, K,) inf. n. مَسٌّ; (Msb;) the former of which two verbs is the more chaste; (S, TA;) *He touched it,* or *felt it,* [generally the former,] syn. لَمَسَهُ, (M, A, K,) *with his hand:* (TA: as from the K [but wanting in a MS copy of the K and in the CK:]) or *he put his hand to it without the intervention of anything:* (Msb:) or مَسٌّ is like لَمْسٌ; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [*action*] *with which is perception by the sense of* لمس: (Er-Rághib, TA:) [see also لَمَسَهُ:] and [in like manner you say,] مَاسَّ الشَّىْءَ الشَّىْءَ, inf. n. مُمَاسَّةٌ and مِسَاسٌ, (M, A, *) meaning, *the thing met* [or *touched*] *the thing with its substance.* (M.) ___ [Hence,] مَسَّهَا, (M, A, Msb,) first pers. مَسَسْتُهَا, aor. يَمَسُّهَا, (Msb,) inf. n. مَسٌّ and مَسِيسٌ, (Mgh, Msb,) *Inivit eam;* scil. mulierem; (M, A, Msb;) as also مَاسَّهَا, (M, A, Msb,) inf. n. مُمَاسَّةٌ (S, Msb) and مِسَاسٌ: (Msb:) the former is used in this sense in several places in the Kur, and is said by some to be preferable to the latter: (TA:) and تَمَاسٌّ is also used metonymically for [the *coming together, in the sense of*] مُبَاضَعَةٌ, as well as مُمَاسَّةٌ. (S.) ___ مَسَّ الْمَآءُ الْجَسَدَ, inf. n. مَسٌّ, *The water wetted the body.* (Msb.) ___ مَسَّ also signifies *He,* or *it, struck,* or *smote;* because striking, or smiting, like touching, is with the hand. (TA.) You say, مَسَّهُ

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بالسَّوْط *He struck him with the whip*]. (A.) ___ And it is said of anything annoying or hurtful that befals a man. Thus in the Kur, [ii. 74, and iii. 23,] لَنْ تَمَسَّنَا النَّارُ [*The fire* of hell *will not smite us;* or here it may be rendered *touch us*]. And [ii. 210,] مَسَّتْهُمُ البَأْسَآءُ [*Distress,* or *misfortune, smote,* or *afflicted,* or *befell, them*]. And in other instances; all which are similar to the saying in the same, ذُوقُوا مَسَّ سَقَرَ. (TA.) [See مَسٌّ below.] You say also, مَسَّهُ المَرَضُ [*Sickness smote him,* or *befell him*]: and مَسَّهُ العَذَابُ [*Punishment befell him*]: and مَسَّهُ الكِبَرُ [*Old age came upon him*]. (A.) And مَسَّتْهُ الجِنُّ [lit. *The jinn,* or *genii touched him;* meaning, *affected him with madness,* or *insanity*]: (TA:) [whence,] مُسَّ, [in the TA, مُسَّ بِهِ, app. meaning, from what immediately precedes, مُسَّ بِالجُنُونِ, inf. n. مَسٌّ,] *He was,* or *became,* [*touched with madness,* or *insanity:* or] *mad,* or *insane:* (K:) as though the jinn had touched him. (TA.) And مَسَّهُ بِعَذَابٍ *He punished him.* (TA, from a trad.) ___ [Hence, app.,] مَسَّتْ إِلَيْهِ الحَاجَةُ, (S, K,) inf. n. [مَسٌّ and] مَسِيسٌ, (TA,) [which seems to signify either *The want of him,* or *it, was difficult of accomplishment,* or *distressing;* or *the want was difficult of accomplishment,* or *distressing, to him*]. (S, K,. [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of حَاجَةٌ مَاسَّةٌ, *q. v.*]) ___ [مَسَّ is also said of what is good, as well as of what is evil; as in the following instance:] مَسَّتْهُ مَوَاسُّ الخَيْرِ وَالشَّرِّ [*The haps of good fortune, and of evil,*] *happened to him,* or *betided him.* (TA.) ___ [As touching implies proximity,] مَسَّتْ بِكَ رَحِمُ فُلَانٍ signifies *The relationship of such a one is near to you.* (S, K, * TA.) ___ And as مَسَّ originally signifies he touched or felt with the hand, it is used metaphorically as meaning *He took* a thing; as, for instance, (in a trad.,) water from a مِيضَأَة. (TA.) مَسَّ is made doubly trans. by means of the prep. بِ prefixed to the second objective complement. (Msb.) See 4, in two places.

3 **مَاسَسَ** see 1, in two places: and see لَا مَسَاسَ.

4 **إِمَسَّهُ الشَّىْءَ** *He made him,* or *caused him, to touch the thing:* (S, * IJ, M, A: *) *he enabled*

him to touch it. (Mgh.) ___ أَمَسَّ الجَسَدَ مَآءً, and مَسَّ الجَسَدَ بِمَآءٍ, *He wetted the body with water;* or *caused water to wet the body.* (Msb.) And أَمَسَّ وَجْهَهُ الطِّيبَ *He smeared his face with the perfume.* (Mgh.) And أَمَسَّتْهُ عَارِضَيْهَا, and مَسَّتْهُ بِعَارِضَيْهَا, *She smeared the sides of her cheeks with it;* namely, perfume. (Mgh.) ___ أَمَسَّهُ شَكْوَى *He made a complaint to him.* (M, TA.)

6 **تَمَاسَّا** *They* (two bodies) *touched each other; were,* or *became, in contact.* (M, A, * K, *) ___ Hence, (K,) *They two came together in the way of* مُبَاضَعَة: (S, Msb, * K: *) in this sense the verb is used in the Kur, lviii. 4 and 5. (S, TA.) See also مَسَّهَا.

مَسٌّ : see 1. ___ It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the Kur, [liv. 48,] (TA,) ذُوقُوا مَسَّ سَقَرَ *Taste ye the first effect upon you of the fire of hell:* (K, TA:) or *the stroke thereof:* (Jel:) or *the heat and pain thereof.* (Bd.) In like manner you say, (K,) وَجَدَ مَسَّ الحُمَّى (M, K) *He felt the commencement,* or *first touch,* [or *access,*] *of fever, before its taking him forcibly, and becoming apparent.* (M, L.) And لَمْ يَجِدْ مَسًّا مِنَ النَّصَبِ *He did not feel the first sensation of fatigue.* (TA, from a trad.) [And hence,] بِهِ مَسٌّ مِنَ الجُنُونِ [*In him is a touch,* or *stroke, of madness,* or *insanity,* or *diabolical possession*]: (S, TA:) and مَسٌّ, alone, signifies *madness,* or *insanity,* or *diabolical possession:* (M, A, * Mgh, K:) as in the Kur, ii. 276: (TA:) and you say بِهِ مَسٌّ *in him is madness,* &c.: (A, * Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) ___ You say also, هُوَ حَسَنُ المَسِّ فِى مَالِهِ *He has the impress of a good state,* or *condition, in his camels,* or *sheep,* or *goats:* and رَأَيْتُ لَهُ مَسًّا فِى مَالِهِ *I saw him to have an impress of a good state,* or *condition, in his camels,* &c.: like as you say إِصْبَعًا. (A, TA.)

لَا مَسَاسِ , (S, M, K,) like قَطَامِ, (S, K,) indecl., with kesr for its termination, because altered from the inf. n. مَسٌّ, (S,) signifies

[properly *There shall be no touching:* or] *touch not thou:* (K:) or *touch not thou me:* (M:) and some read thus in the Kur, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says مَسَاسِ [alone], in the sense of an imperative, [affirmatively,] like دَرَاكِ and نَزَالِ: (K:) but لَا مَسَاسَ , in the Kur, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching:* (M:) or *I will not touch nor will I be touched.* (S, K.)

لَا مَسَاسَ : see لَا مَسَاسِ.

مَسُوسٌ *Water that is reached by the hands;* or *taken with the extended hands:* (M, K, * TA:) in the K, نَالَتْهُ is put by mistake for تَنَاوَلَتْهُ [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the K and,] *wholesome water,* (A, TA,) *that removes thirst,* or *the heat of thirst, as soon as it touches it:* (M, A, * K, * TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and anything *that cures thirst,* or *the heat of thirst:* (IAar, K:) or, [in the K, and,] water *between sweet and salt:* (S, K:) or, [in the K and,] *sweet and clear water:* (As, K:) and *salt,* or *bitter and thick and undrinkable,* water, *that burns everything by its saltness.* (M.) You say also رِيقَةٌ مَسُوسٌ *Some saliva that takes away thirst.* (IAar, M.) And كَلَأٌ مَسُوسٌ *Herbage that has a fattening and beneficial effect upon the animals that pasture on it.* (AHn, M.) ___ Also, *i. q.* فَادْزَهْرٌ [The *bezoar-stone*]: (K:) or تِرْيَاقٌ [*an antidote against poison*]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَسَّاسَةٌ : see مَاسَّةٌ.

حَاجَةٌ مَاسَّةٌ *A want difficult of accomplishment;* or *pressing;* syn. مُهِمَّةٌ. (S, K.) ___ رَحِمٌ مَاسَّةٌ *Near relationship;* (S, M, A, * K;) as also مَسَّاسَةٌ . (TA.) ___ [Also, as a subst., sing. of مَوَاسٌّ, of which an ex. has been given above, (see 1,) signifying *Haps* of good fortune, and of evil.]

مَمْسُوسٌ A man *in whom is a touch,* or *stroke,* (مَسٌّ,) *of madness, insanity,* or *diabolical possession:* (S, TA:) or *mad, insane,* or *possessed by a devil.* (AA, M, A, Mgh, K.)

مسأ

1 **مَسَأَ الطَّرِيقَ** *He went along the middle of the road;* (K;) or *the hard and elevated part* (مَتْن) *of the road.* (TA.) ___ مَسَأَ *He was slow,* or *tardy.* (K.) ___ مَسَأَ حَقَّهُ *He delayed giving him his due.* (K, TA.) ___ مَسَأَ القِدْرَ *He stilled,* or *allayed, the boiling of the pot.* (K.) ___ مَسَأَهُ بالقَوْلِ *He soothed,* or *softened, him by words.* (K.) ___ مَسَأَ *He beguiled,* or *deceived.* (K.) ___ مَسَأَ عَلَى شَيْءٍ, (K,) inf. n. مَسْءٌ, (TA,) *He became accustomed,* or *inured to a thing.* (K.) مَسَّأَ بَيْنَهُمْ and امسأ , *He excited discord between them.* (K, TA.) ___ مَسُأَ, (S, K,) aor. ـَـ , (K,) inf. n. مَسْءٌ (S, K) and مَسُوءٌ, (K,) *He was hard,* or *impudent, and rude; not caring for what one said,* or *did to him.* (AZ, S, K.)

4 **أَمْسَأَ** see 1.

5 **تَمَسَّأَ** *It* (a garment) *rent,* or *became ragged and worn out.* (IB, K.)

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مَسْءٌ The *middle* of a road. (K.) [See 1, and see مَسْحٌ.]

مَاسِئٌ *Hard,* or *impudent, and rude; not caring for what one says* or *does to him.* (AZ, S.) Perhaps مَاسٍ is from this: (see art. مسى:) or perhaps it is formed by transposition from مَائِسٌ: see art. ميس. (AM.)

مسح

1 مَسَحَ شَيْئًا, aor. ـَ, inf. n. مَسْحٌ; and مَسَّحَهُ, inf. n تَمْسِيحٌ; *He wiped a thing* that was wet or dirty, *with his hand,* or *passed his hand over it to remove the wet* or *dirt that was upon it:* (L:) مَسْحٌ and تَمْسِيحٌ and تَمَسُّحٌ signifying the *passing the hand over a thing that is flowing* [*with water* or *the like*], or *dirtied, soiled,* or *polluted, to remove the fluid* or *dirt,* or *soil* or *pollution;* (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies *He stroked a thing with his hand;* as, for instance, the Black Stone of the Kaabeh; see below.] ___ مَسَحَ رَأْسَهُ مِنَ المَآءِ; and جَبِينَهُ الرَّشَحِ; *He wiped his head with his hand to remove the water* that was upon it; and *his forehead to remove the sweat.* (L.) ___ مَسَحَ بِرَأْسِهِ (S) *He wiped with his hand,* or *passed his hand closely over, his head,* or *a part thereof, without making any water to flow upon it:* so in the Kur, v. 8; where it is said, فَٱغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to ايديكم; [i.e., as a third objective complement to the verb اغسلوا; not as an adjunct to رؤوسكم;] but some read أَرْجُلِكُمْ, putting it in the gen. case because of its proximity to رؤوسكم; (Jel;) [in like manner as خَرِبٍ is put in the gen. case in the phrase هٰذَا جُحْرُ ضَبٍّ خَرِبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Aboo-Isḥák the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both *he wiped with the hand,* and also *he washed:* so says IAth: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدَيَّ بِالمَآءِ, meaning *I washed my hands with water.* (AZ, Msb.) ___ مَسَحَ شَيْئًا بِالمَآءِ *He wiped a thing with his*

hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.) ___ مسح البيت *He compassed the House* [*of God,* i.e. *the Kaabeh:* because he who does so passes his hand over the corner in which is the Black Stone]. (L.) ___ مسح ٱللّٰه عنك ما بك *May God remove that which is in thee!* (L;) or, *wash and cleanse thee from thy sins!* (TA, art. مصح.) A prayer for a sick person. (L, from a trad.) ___ مسحه *He anointed him* or *it* with oil. (A.) ___ مسح بالكرم, inf. n. مسح, *He was characterized by somewhat,* or *by some sign* or *mark, of nobility.* (L.) [See ___.] مسحة مسح, inf. n. مسح, *He combed and dressed hair;* syn. مشط. (K.) ___ مسح اللُّحى [*The stroking of the beards*] was a sign of reconciliation. (S, O, in art. عق: see مسحه ___.) عق بالسَّهم, or مسحه بالمعروف, i. e. بالمعروف من القول, (L,) inf. n. مسح; (L, K;) and مسّحه, (L,) inf. n. تَمْسيح; (L, K;) *He spoke to him good words, deceiving,* or *beguiling, him therein,* (L, K,) *and giving him nothing.* (L.) ___ فلانٌ يمسح رأس زيد *Such a one beguiles,* or *deceives, Zeyd.* (A.) [See also 3.] ___ مسح, inf. n. مسح and تَمْساحٌ *He lied; uttered what was false.* (K.) ___ مسح فى الأَرض, inf. n. مسوح, *He set forth journeying through the land,* or *earth:* (A'Obeyd, K: *) as also مصح. (TA.) ___ مسحهم *He passed lightly by them,* or *brushed by them, without remaining by them.* (L.) ___ مسح, [aor. ـَـ ,] inf. n. مسح, *The inner sides of his* (a man's, S) *thighs rubbed together,* (S, L, K,) *so as to become sore and chapped:* (L:) or *he had the inner side of his knee inflamed by the roughness of his garment.* (L, K.) ___ مسح الإبل, inf. n. مسح *He made the camels to journey all the day long:* and *he made the backs of the camels to be wounded by the saddles, and emaciated them;* as also مسّحها, inf. n. تَمْسيح: (K:) and in the latter sense you say مسح النَّاقة, and مسّحها. (TA.) ___ مسحت الإبل يومها *The camels journeyed all the day.* (S.) مسحت الإبل الأَرض يومها دأْبا *The camels journeyed all the day laboriously.* (TA.) مسح, (S,) inf. n. مسح (K) and مساحة, (S, K,) or the latter is a simple subst., (Msb,) *He measured land.* (S, K.) مسح, inf. n. مسح,

He cut, or *severed:* and *he struck,* or *smote:* (K:) *he severed the neck,* and the arm. (TA.) مَسَحَ عُنُقَهُ and بِعُنُقِهِنَّ, aor. ـَ, inf. n. مَسْحٌ, *He smote his neck:* or, as some say, *severed it,* or *cut it through.* Agreeably with both these significations مَسْحًا is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to IAth, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طفق.] مَسَحَهُ بِالسَّيْفِ *He smote him with the sword:* (L:) and *he cut him with the sword:* (S, L:) or مَسَحَهُ signifies *he struck him gently* with a staff, or stick, and with a sword. (TA in art. دهن.) ___ See 8. ___ Also مَسَحَهُمْ *He slew them.* (L.) مَسَحَهُ, (inf. n. مَسْحٌ, K,) *He* (God) *created him blessed,* (AHeyth, K,) *and goodly:* (AHeyth:) ___ and, *contr., created him accursed,* (AHeyth, K,) *and foul,* or *ugly.* (AHeyth.) مَسَحَ, (S,) inf. n. مَسْحٌ, (K,) *Inivit* feminam. (S, K.)

2 مَسَّحَ see 1, in four places.

3 مَاسَحَهُ *He took him by the hand;* applied *the palm of his hand to the palm of the other's hand.* (TA.) ___ *He made a compact,* or *covenant, with him.* (TA.) ___ مَاسَحَا *They used blandishing, soothing,* or *wheedling, words, one to the other, deceiving thereby;* (K;) *their hearts not being sincere.* (TA.) You say غَضِبَ فَمَاسَحْتُهُ حَتَّى لَانَ *He was angry, and I coaxed,* or *wheedled, him until he became gentle,* or *mild.* (TA.) [See also 1.]

5 تَمَسَّحَ بِالْمَآءِ *He washed himself with water.* (A, Z.) ___ تَمَسَّحَ *He performed the ablution called* الوُضُوءُ. (IAth.) ___ تَمَسَّحَ بِالْأَرْضِ (S, L) *He performed the action termed* التَّيَمُّمُ: or *he made his forehead to touch the ground in prostration, without anything intervening.* (L.) ___ فُلَانٌ يَتَمَسَّحُ بِثَوْبِهِ *Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God:* (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21]. فُلَانٌ يَتَمَسَّحُ بِهِ

Such a one is a person by means of whom one looks for a blessing (يتبرَّكُ به,) *by reason of his excellence,* (K,) *and his devotion;* (TA;) *as though one advanced himself in the favour of God by approaching him.* (L.) [See also an ex. voce فلانٌ ___.] رُكْنٌ يتمسَّحُ *Such a one has nothing with him,* or *in his possession; as though he wiped his arms with his hands:* (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] ___ تمسّح *He wiped himself,* من شَىْءٍ *to remove a thing,* and بشَىْءٍ, *with a thing.* (L.) [See also 1.]

6 **تَمَاسَحَا** *They acted in a friendly* or *sincere manner, one to the other;* syn. تَصَادَقَا: or *they made a contract,* or *bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand* [*to confirm it*], (K,) *and swore to the other.* (TA.) ___ تَمَاسَحُوا *They took one another by the hand.* (TA.)

8 **امتسح** *He drew a* sword (K) from its scabbard; as also مَسَحَ . (TA.)

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مَسْحٌ *i. q.* بِلَاسٌ; (S, K;) i.e., *A garment of thick,* or *coarse, hair-cloth:* so in the T: and *a piece of such stuff as is spread in a house* or *tent:* (TA:) a بلاس *such as is worn by monks:* (Mgh:) a كِسَآء *of hair-cloth:* (L:) *an old and worn-out garment:* (Kull:) pl. أَمْسَاحٌ and مُسُوحٌ; (S;) the former a pl. of pauc., and the latter a pl. of mult. (L.) ___ مَسْحٌ The *main part, and middle, of a road;* syn. جَادَّةٌ: (K:) pl. أَمْسَاحٌ (TA) and مُسُوحٌ. (K.)

مَسَحٌ, a subst., *Paucity of flesh in the posteriors and thighs;* or *smallness of the buttocks, and their sticking together;* or *paucity of flesh in the thighs;* syn. رَسَحٌ. (L.)

عَلَى فُلَانٍ مَسْحَةٌ مِنْ جَمَالٍ, (S, K,) or مَسْحَةٌ, (L,) *Upon such a one there appears somewhat of beauty;* (L, K;) or, *some sign,* or *mark,* or *trait, of beauty:* (L:) and مَسْحَةُ كَرَمٍ, *some sign,* or *mark, trait,* or *indication, of nobility;* and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say عَلَيْهِ مَسْحَةُ قُبْحٍ: (L:) but you say also بِهِ مَسْحَةٌ مِنْ هُزَالٍ *in him is somewhat,* or *some sign,* or *mark, of leanness;* (L, K;) which is a phrase of the Arabs mentioned by Az. (L.) ___ مَسْحَةٌ in the cheek of a horse: see صَفَاحٌ.

مَسْحَةٌ : see مَسْحَةٌ.

مَسِيحٌ *Anointed: wiped over with some such thing as oil.* (K.) ___ *A king.* (El-'Eynee.) ___ المَسِيحُ [*The Messiah, the Christ, the Anointed,*] *Jesus,* on whom be peace ! (S, Msb, K,) [correctly] an arabicized word, [from the Hebrew,] originally مَشِيحَا, with ش: (T, Msb:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the K, his having mentioned, in his Expos. of the Meshárik el-Anwár, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) ___ Also, (K,) or المَسِيحُ الكَذَّابُ, (S,) or المَسِّيحُ, (K,) [*The Messiah,* or *Christ, surnamed the Great Liar; the False Christ; Antichrist;* also called] *EdDejjál,* الدَّجَّالُ: (S, K:) it is not allowable, however, to apply to him the appellation المَسِيحُ without restriction; wherefore one says المَسِيحُ الدَّجَّالُ [or الكَذَّابُ]; (TA;) [unless in a case like the following, in which] a poet says

* إِذَا المَسِيحُ يَقْتُلُ المَسِيحَ *

[*When the true Messiah shall slay the* false *Messiah*] (Msb.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] ___ مَسِيحٌ *Sweat:* (T, S, K:) so called because it is wiped off (يُمْسَحُ) when it pours forth. (T.) ___ مَسِيحٌ A dirhem [or silver coin] *of which the impression is obliterated;* syn. أَطْلَسُ; (S, Msb, K;) *having no impression.* (Msb.) ___ مَسِيحٌ (S, K) and مَسِيحَةٌ (TA) *A piece of silver.* (As, S, K.) ___ مَسِيحٌ. *i. q.* مَمْسُوحُ الوَجْهِ, (K,) i.e., A man *having one side of his face*

plain, without eye or *eyebrow:* said to apply in this sense to EdDejjál, among others. (IF, L.) ___ *One-eyed.* (Az.) [See also مَسِيحٌ ___.] أَمْسَحُ *A rough napkin,* or *kerchief, with which one wipes himself:* (L, K:) so called because the face is wiped with it, or because it retains the dirt. (TA.) [A dusting-cloth, or dish-clout, or the like, is now called مَسِيحٌ ___.] مَمْسَحَةٌ *Beautiful in the face.* (TA.) ___ مَسِيحٌ *One who journeys* or *goes about much for the sake of devotion,* or *as a devotee;* as also مَسِيحٌ (K,) and أَمْسَحُ, (TA,) the fem. of which is مَسْحَآءُ. (K, TA.) See مَسِيحٌ. مَسَّاحٌ *Multum coiens;* as also مَاسِحٌ. (K.) ___ مَسِيحٌ *Erring greatly.* (TA.) ___ مَسِيحٌ *A great liar; one who lies much;* as also مَاسِحٌ and مِمْسَحٌ (K) and تِمْسَحٌ (Lh, K) and أَمْسَحُ, (TA,) the fem. of which last is مَسْحَآءُ. (K, TA.) See مَسِيحٌ. مَاسِحٌ *Very veracious;* syn. صَدِيقٌ: (K, L, TA: in the CK صَدِيقٌ:) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) مَسِيحٌ *Created blessed, and goodly;* (L;) *created* (مَمْسُوحٌ) *with blessing,* or *prosperity:* (K:) ___ and, contr., *created accursed, and foul,* or *ugly;* (L;) *created with unfortunateness.* (K.)

مَسَاحَةٌ *Mensuration of land.* (Msb.) [See also 1.] ___ See also تَكْسِيرٌ.

مَسِيحَةٌ *i. q.* ذُؤَابَةٌ, [*a portion,* or *lock, of hair hanging down loosely from the middle of the head to the back;* or *the hair of the fore part of the head; the hair over the forehead;* or the *part whence that hair grows;* or *a plait of hair hanging down; &c.*]: (S, L, K:) or *hair that is left without its being dressed with oil* or *anything else:* or that *part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the scull unite:* or *that part of the side of the hair upon which a man puts his hand, next to his ear:* or *the hair of each side of the head:* pl. مَسَائِحُ: or مَسَائِحُ signifies the *place which a man wipes with his hand:* or, accord. to As, the *hair:* or, accord. to Sh, the *hair which one wipes with his hand, upon his cheek and his*

head. (L.) ___ See مَسِيحَةٌ. مَسِيحٌ *A bow:* (S, K:) or *an excellent bow:* (L.) pl. مَسَائِحُ. (S, K.)

مَسَّاحٌ *A measurer of land;* (TA;) as also مَسِيحٌ . (L.)

مَسِيحٌ and المَسِّيحُ: see مَسِيحٌ.

مَاسَحَ بِهِ *He* (a camel) *has a fretting of the edge of the callosity upon his breast, produced by his elbow, without making it bleed:* if he make it bleed, you say حَازَ بِهِ: (S, L:) and *he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called* ضَاغِطٌ. (L.) ___ See مَاسِحٌ ___. مَسِيحٌ and مَسِيحٌ *A great slayer; one who slays much,* or *many.* (Az, L.)

مَاسِحَةٌ *A woman who combs and dresses hair;* syn. مَاشِطَةٌ. (S.)

أَمْسَحُ A *flat* place, *with small pebbles, and without plants,* or *herbage.* (S.) ___ مَسْحَآءُ A *plain tract of land, with small pebbles,* (S, K,) *and without plants,* or *herbage:* (S:) [ex.] مَرَرْتُ بِخَرِيقٍ مِنَ الأَرْضِ بَيْنَ مَسْحَاوَيْنِ [*I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage*]: (Fr, S:) or *a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined,* or *in which dates are dried, not what is termed* قُفٌّ, *nor what is termed* سَهْلَةٌ: (ISh:) pl. مَسَاحٍ and مَسَاحَى [i. e. مَسَاحَى or مَسَاحِىُّ]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) ___ Also مَسْحَآءُ *Red land.* (K.) ___ مَسْحَآءُ A woman *having little flesh in her posteriors and thighs;* or *foul, ugly,* or *unseemly;* syn. رَسْحَآءُ. (S.) [In the K., الأَرْضُ الرَّسْحَآءُ, given as an explanation of المَسْحَآءُ, is an evident mistake for المَرْأَةُ الرَّسْحَآءُ, as observed by Freytag.] ___

أَمْسَحُ, or أَمْسَحُ القَدَمِ, A man *having a flat sole to his foot, without any hollow:* (L:) fem. مَسْحَآءُ: (L, K:) and مَسِيحٌ , or مَسِيحُ القَدَمَيْنِ, signifies the same: and also *having smooth and soft feet, without fissures* or *chaps, so that they repel water when it falls upon them.* (L.) ___ Also مَسْحَآءُ, (K,) or مَسْحَآءُ الثَّدْىِ, (L,) A woman *whose breast has no bulk.* (L, K.) ___ Also مَسْحَآءُ A *one-eyed* woman: [see also مَسِيحٌ:] and *such as is termed* بَخْقَآءُ, *whose eye is not* مُلَوَّزَةٌ: so in [most of] the copies of the K., but in some, بَلَّوْرَةٌ: (TA:) [the meaning seems to be *whose eye has no crystalline humour*]. ___ أَمْسَحُ A man *having little flesh in his posteriors and thighs;* or *having small buttocks sticking together;* syn. ارسح: fem. مَسْحَآءُ: pl. مُسْحٌ. (L.) ___ أَمْسَحُ A man (S) *having the inner sides of his thighs rubbing together* (S, L, K)

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so as to become sore and chapped: (L:) or *having the inner side of his knee inflamed by the roughness of his garment:* (L, K:) fem. مَسْحَآءُ, and pl. مُسْحٌ. (L.) ___ غَارَةٌ مَسْحَآءُ *A hostile attack,* or *incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked,* or *brushes by them, without remaining by them.* (L, from a trad.) ___ See مَسِيحٌ.

أَمْسَحُ [app. used as a subst., and therefore with, or without, tenween,] *A flat tract of land:* pl. أَمَاسِحُ. (TA.) ___ *A smooth desert;* or *smooth waterless desert.* (Lth.)

أُمْسُوحٌ *Any long piece of wood in a ship:* (K:) pl. أَمَاسِيحُ. (TA.)

مَمْسَحٌ and مَمْسَحَةٌ: see مَسِيحٌ.

مَمْسُوحُ الأَلْيَتَيْنِ *Having the buttocks cleaving to the bone, and small.* (L.) ___ مَمْسُوحٌ A

eunuch *whose testicles have been extirpated.* (TA.) ___ عَضُدٌ مَمْسُوحَةٌ *An arm, from the shoulder to the elbow, having little flesh.* (TA.) ___ مَمْسُوحٌ A thing *foul,* or *ugly, and unfortunate, and changed from its proper form,* or *make.* (TA.) [See art. مسخ.]

تَمْسَحٌ *A dissembler; a deceiver;* (K;) *one who blandishes, soothes,* or *wheedles, one with his words, and deceives him.* (TA.) ___ تَمْسَحٌ An *audacious,* or *insolent, and wicked,* or *corrupt,* man: (L, K:) or *a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes.* (L.) [See also مَسِيحٌ.] ___ See تَمْسَاحٌ.

تَمْسَاحٌ, (S, Msb, K,) and تَمْسَحٌ, (Msb, K,) the latter app. a contraction of the former, (Msb,) [The *crocodile*]; *a well-known aquatic animal,* (S,) *a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mihrán,* (K,) *which is the river of Es-Sind;* (TA;) or [*rather*] *resembling the* وَرَل *about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them:* pl. of the former تَمَاسِيحُ, and of the latter تَمَاسِحُ. (Msb.)

مسخ

1 **مَسَخَهُ**, (S, K,) aor. ـَ, (K,) inf. n. مَسْخٌ, (S,) *He transformed him,* or *metamorphosed him,* (S, Msb, K,) *into a worse,* or *more foul,* or *more ugly, shape.* (S, K.) Ex. مَسَخَهُ ٱللّٰهُ قِرْدًا *God transformed him into an ape.* (S, K.) [See Kur, xxxvi. 67.] ___ مَسَخَ شِعْرًا *He took and transformed poetry;* accord. to the most common usage, *by the substitution of what is synonymous with the original, wholly* or *partly;* but sometimes *by altering the meanings.* (M, F.) See 1 (last sentence) in art. سلخ. ___ مَسَخَ الكَاتِبُ *The writer corrupted what he wrote by changing the diacritical points and altering the meaning.* (Msb.) ___ مَسَخَ النَّاقَةَ, (L, K,) aor. ـَ, inf. n. مَسْخٌ, (L,) *He rendered the she-camel lean, and wounded her back, by fatigue and use:* (A'Obeyd, L, K:) as also مَسَحَ. (L.) ___ مَسُخَ, [aor. ـُ,] inf. n. مَسَاخَةٌ *It* (flesh-meat, and fruit,) *was,* or *became, tasteless,* or *insipid: it* (food) *had no salt nor colour nor taste:* and, sometimes, *it was between sweet and bitter.* (L.) ___ مَسَخَ طَعْمَهُ *It caused its taste to depart; took away its taste.* (S.)

4 **امسخ** *It* (a humour) *became dissolved.* (L, K.)

7 **إِمَّسَخَتِ العُضْدُ**, [or إِنْمَسَخَتْ, the original form,] *The arm, between the shoulder and the elbow, became lean.* (L.) إِنْمِسَاخُ حَمَاةِ الفَرَسِ *Lankness of the muscle of the thigh* (ساق) *called*] *the* حماة *of the horse* (S, K) is disliked. (S.) [In some copies of the S, this is omitted.]

مَسْخٌ and مَسِيخٌ, (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مسوخ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure فَعِيلٌ in the sense of the

measure مَفْعُولٌ, (L,) *Transformed*, or *metamorphosed, into a worse*, or *more foul*, or *more ugly, shape.* (L, K.) Ex. الجَانُّ مَسْخُ الجِنِّ *The Jánn*, which are slender serpents, *are the transformed of the Jinn*, or *Genii;* like as certain persons of the Children of Israel were transformed into apes. [See Kur, ii. 61.] (L, from a trad.) ___ Also, the ↓ latter, *Deformed; rendered ugly in make*, or *form.* (K.) Hence, some say, the appellation of المَسِيخُ الدَّجَّالُ [more commonly المَسِيحُ الدَّجَّال, q. v.]. (TA.) ___ Also, the same, A man *having no beauty.* (S, K.) ___ And *Weak and stupid:* (K:) also an epithet applied to a man. (TA.) ___ And Flesh-meat, (S, L, K,) and fruit, (L, K,) *that has no taste; tasteless; insipid:* (S, L, K:) or, applied to food, *that has no salt nor colour nor taste:* and sometimes, *that is between sweet and bitter.* (L.) El-Ash'ar Er-Rakabán, of the tribe of Asad, a Jáhilee, says, addressing a man named Ridwán, (L,)

* مَسِيخٌ مَلِيخٌ كَلَحْمِ الحُوَا *

* رِ لَا أَنْتَ حُلْوٌ وَلَا أَنْتَ مُرُّ *

[*Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter*]. (S, L.)

مَسَخٌ *Leanness* of the arm, between the shoulder and the elbow. (L.)

مَسِيخٌ : see مَسْخٌ.

مَاسِخِيٌّ *A bow-maker.* (S, L, K.) AHn says, that مَاسِخَةُ, a man of the tribe of Azd, of Es-Saráh, is asserted to have been a bowmaker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Saráh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bowmaker in after times received the above appel-lation. (L.) ___ مَاسِخِيَّةٌ (L, K) and مَاسِخِيَّاتٌ (S, L) *Bows:* so called in relation to the abovementioned bow-maker, Másikhah of the tribe of Azd: (S, L, K:) Másikhah was his surname, and his name was Nubeysheh the son of El- Hárith, one of

the sons of Nasr the son of Azd. (TA.)

هُوَ أَمْسَخُ مِنْ لَحْمِ الحُوَارِ [*He*, or *it, is more tasteless*, or *insipid, than the flesh of the newborn camel*]: i.e., *he*, or *it, has no taste.* A proverb. (S.)

مَمْسُوخٌ A horse, *having little flesh in the rump*, or *buttocks:* and **مَمْسُوخَةُ العَجُزِ** A woman *having little flesh in her posteriors:* (K:) but the more approved pronunciation is with ح. (TA.)

مسد

1 **مَسَدَ**, aor. ـُ, (S, M, L,) inf. n. مَسْدٌ, (S, M, L, K,) *He twisted* a rope: (M, L, K:) or *he twisted it well.* (ISk, S, L.) ___ مَسَدَ, aor. ـُ, (M, L,) inf. n. مَسْدٌ, (S, M, L, K,) *He pursued a journey laboriously,* or *with energy;* or *he held on,* or *continued, the journey;* syn. أَدْأَبَ السَّيْرَ, (S, M, L, K,) *by night:* (S, M, L:) or *he journeyed on continually, whether by night* or *by day:* (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) ___ مَسَدَ, aor. ـُ, [inf. n. مَسْدٌ,] *It* (leguminous herbage, A, or continued travel, Lth) *rendered* an animal *lean, lank, light of flesh, slender,* or *lank in the belly.* (Lth, A, L.) El-'Abdee says, describing a she-camel, and likening her to a wild bull,

* يَمْسُدُهُ القَفْرُ وَلَيْلٌ سَدِى *

The bare and waterless desert renders him lean, &c., and *dewy night.* (L.) ___ مَسُدَ, inf. n. مَسْدٌ, *It* (the belly) *was,* or *became, soft, of small dimensions, even, and without any ugliness.* (M, L.) ___ The following expression of Ru-beh,

* يَمْسُدُ أَعْلَى لَحْمِهِ وَيَأْرِمُهُ *

means *It* (the milk of camels) *strengthens the*

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upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L,) *and renders it, firm.* (L.) ___ حَسَنَةُ المَسْدِ, applied to a damsel, *i. q.* مَمْسُودَةٌ, q. v. (S, L.)

مَسَدٌ The *fibres that grow at the roots of the branches of the palm-tree;* syn. لِيفٌ: (S, A, L:) you say حَبْلٌ مِنْ مَسَدٍ *a rope,* or *halter, of those fibres:* (S, A:) also, مَسَدٌ alone signifies *a rope of those fibres:* (S, M, L, K:) or, *of those of the* [*kind of palm-tree called*] مُقْلٌ: (Zj, L, K:) or, *of the leaves of the palm-tree:* or, *of the soft hair of the camel:* (S, M, L: [see an ex. voce زَاهِقٌ:]) or, *of other hair:* or, *of wool:* or, *of hides:* (M, L:) or, *of camels' hides:* (S, L:) or, *of plants:* or, *of the bark of a tree:* (L:) or, *of any thing:* (M, L, K:) or *a plaited rope, firmly twisted,* (M, L, K,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for مَمْسُودٌ; and is thus similar to نَفْضٌ, meaning مَا نُفِضَ: (L:) pl. أَمْسَادٌ and مَسَادٌ. (M, L, K.) حَبْلٌ مِنْ مَسَدٍ in the Kur, cxi., last verse, is said to mean *A chain* seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) *firmly twisted of iron;* as though it were *a rope of iron strongly twisted.* (L.) ___ مَسَدُ مُغَارٍ *A back compact like a rope strongly twisted.* (M, L.) ___ مَسَدٌ *An iron axis of a pulley.* (M, L, K.)

مَسَادٌ, a dial. form of مِسْأَبٌ; (S, L, K;) i. e., *A skin for clarified butter:* and *one for honey:* (S, M, L:) *a black skin for wine &c.* (AA, L.)

سَاقٌ مَسْدَآءُ *An even, and a goodly,* or *beautiful, shank.* (M, L.)

مَمْسُودٌ A man *of well-turned, compact, and slender, make;* syn. مَجْدُولُ الخَلْقِ; (S, L, K;) i. e., *light of flesh;* or *tall and slender;* or *of goodly stature;* syn. مَمْشُوقٌ; as though twisted; (TA:) a belly *soft, of small dimensions, even, and having in it no ugliness.* (M, L.) مَمْسُودَةٌ, applied to a damsel; (S, K;) the same as the masc. applied to a man; (L, K;) *slender;* or *light of flesh;* or *tall and slender;* or *of goodly stature:* (L, M:) and, applied to a woman, *compact in make; of well-knit frame.* (L.)

مسك

1 يُمْسِكُ الرَّمَقَ : see art. رمق.

2 مَسَّكَ بالنَّارِ : see ثقّب.

4 أَمْسَكَ *He retained; he withheld.* (Msb.) ___ *He maintained: he was tenacious,* or *niggardly.* ___ *He,* or *it, held fast* a thing: and *arrested* it. ___ أَمْسَكَهُ *He held, retained, detained,*

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restrained, stayed, confined, imprisoned, or *withheld, him.* (K.) ___ أَمْسَكَ عَنِ الأَمْرِ *He held, refrained,* or *abstained, from the thing.* (Msb.) ___ أَمْسَكَهُ *He grasped it, clutched it, laid hold upon it;* or *seized it,* (بيده) قَبَضَ عَلَيْهِ *with his hand:* (Msb:) or *he took it;* or *took it with his hand,* (أَخَذَهُ,) namely, a rope, &c.: (Mgh:) or *he held,* or *clung, to it:* (TA:) [as also تَمَسَّكَ به]. Also, أَمْسَكَ به signifies [*the same;* or] *he laid hold upon,* or *seized, somewhat of his body,* or *what might detain him, as an arm or a hand, or a garment, and the like:* but أَمْسَقَهُ may signify *he withheld him,* or *restrained him, from acting according to his own free will.* (Mugh, art. ب) ___ أَمْسَكَ بَطْنَهُ [*It bound,* or *confined, his belly* (or *bowels*)]: said of medicine. (S, O, Msb, K; all in art. عقل) ___ الإِمْسَاكُ, in relation to تَحْجِيل: see an unusual application of it in art. طلق, conj. 4.

5 تَمَسَّكَ see 4 and 8. ___ تَمَسَّكَ بِحَبْلِهِ *He held fast by his covenant:* see أَعْصَمَ.

6 **تَمَاسَكَ** *He withheld,* or *restrained, himself:* (PS:) *he was able,* or *powerful;* as also تَمَالَكَ, q. v. (KL.) ___ مَا تَمَاسَكَ أَنْ فَعَلَ كَذَا *He could not restrain himself from doing so;* syn. مَا تَمَالَكَ. (S.) ___ تَمَاسَكَ *It held together.* ___ إِنَّهُ لَذُو تَمَاسُكٍ *Verily he possesses intelligence.* (TA.) And مَا بِهِ تَمَاسُكٌ *There is no good in him.* (TA.) See مُسْكَةٌ.

8 **امْتَسَكَ بِهِ** *He clutched,* or *griped, him,* or *it; i. q.* تَمَسَّكَ بِهِ. (MA.)

10 **اسْتَمْسَكَ البَطْنُ** [*The belly* (or *bowels*) *became bound,* or *confined*]. (TA in art. ___.) عقل اسْتَمْسَكَ بِهِ [sometimes] *He sought to lay hold upon it.* (Bd, in ii. 257.) ___ اسْتَمْسَكَ: see an ex. voce صَرْعَةٌ.

مِسْكٌ [*Musk:* it is obtained from the muskdeer, moschus moschiferus; being found in the male animal, in a vesicle near the navel and prepuce.] It is masc. and fem. (IAmb, TA voce ذَكَىٌّ.)

مَسَكٌ *Tortoise-shell;* syn. ذِبْلٌ: (K:) *bracelets made of tortoise-shell* (ذِبْلٌ), or *of* عاج [*ivory*]: (S, Msb:) *bracelets and anklets made of horn and of* عاج: n. un. with مُسْكَةٌ. (K.)

مُسْكَةٌ *Intelligence:* (Msb:) or *full intelligence,* (K, TA,) *and judgment; judgment and intel-ligence to which one has recourse;* as also مُسْكٌ, not مَسِيكٌ, as in the K; (TA;) *i. q.* تَمَاسُكٌ. (Mgh.) You say, لَيْسَ لَهُ مُسْكَةٌ *He has no intel-ligence.* (Msb.) ___ لَيْسَ بِهِ مُسْكَةٌ *He has no strength.* (Msb.)

مُسْكَانٌ : see art. سكن.

مِسَاكٌ or مَسَاكٌ A kind of *needles:* see مِدَادٌ.

مَسِيكٌ : see مُسْكَةٌ.

مَسَّاكَاتٌ [in the CK, art. روض, written مُسَّاكات,] *Places, in land,* or *in the ground, to which the rain-water flows, and which retain it.* (TA.) See ضَابِطَةٌ.

مُمْسَكٌ , said of a horse, *white on both fore and kind leg on the same side:* see مُحَجَّلٌ.

مُتَمَاسِكٌ *Compact in the limbs,* (TA in art. بدن,) or *flesh.* (TA in this art.)

مسل

مسل : see مسيل, in art. سيل.

مسى

2 مَسَّاهُ بِكَذَا *He came to him in the evening with such a thing.* (TA, voce صَبَّحَ.)

4 أَمْسَى *He entered upon the* مَسَآء. (Msb.) ___ أَمْسَى as syn. with صَارَ: see an ex. voce نَشَطَ, in a verse of Himyán, and another voce عَسَى.

أَتَيْتُهُ لِمُسْيِ خَامِسَةٍ : see صُبْحٌ.

مَسَآءٌ *Afternoon, counted from noon to sunset:* (Az, IKoot, Mgh, Msb, TA:) or, accord. to some, *to midnight:* (TA:) *contr. of* صَبَاحٌ: (S, K, Msb, &c.:) and *evening, after sunset.* (Mgh.) ___ أَتَيْتُهُ ذَا مَسَآءٍ [*I came to him in the evening*]. (IAar, TA, art. صبح.) See أَتَيْتُهُ صَبَاحًا مَسَآءً ___. صَبَاحٌ: see صَبَاحٌ.

أَمْسِيَّةٌ : see أُصْبُوحَةٌ.

مَمْسًى a name for the مَسَآء; and the *time thereof;* and *the place thereof;* like as مَصْبَحٌ is a name for the صَبَاحٌ; and the time thereof; and the place thereof. (Marg. note in a copy of the S, in art. صبح.)

مُسْتَمْسَكٌ *A place,* or *thing, to lay hold of:* see مَعْضٌ.

مش

1 **مَشَّ** , (S, A,) aor. ـُـ , (S,) inf. n. مَشٌّ, (S, A, K,) *He wiped* his hand with a thing, (S, A, K), or with a rough thing, (As, S,) and with a napkin, (A,) to cleanse it, (S, A, K,) and to remove its greasiness. (As, S, A, K.) [See an ex. in a verse cited voce مُضَهَّبٌ.] You say also, مَشَّ أُذُنَهُ, and بِأُذُنِهِ, *He wiped his ear.* (TA.) And أُمْشُشْ مُخَاطَكَ *Wipe thou away the mucus of thy nose.* (TA.) ___ *He wiped* an arrow, and a bow-string, *with his garment, to make it soft.* (A, TA. *) مَشَّ, (Lth, A, Mgh,) [aor. and] inf. n. as above, (K,) *He sucked,* (Lth, A, Mgh,) a bone, (A,) or the heads, or extremites, of bones, (Mgh, K,) [i. e.] what are termed مُشَاشٌ, they being chewed; (Lth;) as also تَمَشَّشَهُ , (Lth, A, K,) and امْتَشَّهُ , and مَشْمَشَهُ , of which last the inf. n. is مَشْمَشَةٌ: (TA:) and (TA) تَمَشَّشَ العَظْمَ *he ate the* مُشَاشَ [q. v.] *of the bone:* or *he sucked the whole of it;* or *extracted its marrow;* syn. تَمَكَّكَهُ: (S, TA:) and مَشَّشَهُ , (TK,) inf. n. تَمْشِيشٌ, (K,) *he extracted its marrow;* (K, * TA;) as also امْتَشَّهُ . (TA.) ___ مَشَّ النَّاقَةَ, (S,) inf. n. as above, (K,) *He milked the she-camel leaving some of the milk in the udder:* (S, K: *) and مَشٌّ also signifies the *milking to the uttermost;* and so إِمْتِشَاشٌ : (TA:) you say, امْتَشَّ مَا فِى الضَّرْعِ *he took,* (K,) i. e. *milked,* (TA,) *all that was in the udder.* (K, TA, from Ibn-'Abbád.) ___ هُوَ يَمُشُّ مَالَ فُلَانٍ, (A, TA,) inf. n. as above, (K,) *He takes the property of such a one, thing after thing;* (A, K, TA;) as also يَمُشُّ مِنْ مَالِهِ: (TA:) or the latter, (accord. to one copy of the S,) or يَمْتَشُّ مِنْ مَالِهِ, (accord. to other copies of the S, and the TA,) *he obtains of his property.* (S, TA.)

2 **مَشَّشَ** see 1.

4 **امشّ** , (K,) inf. n. إِمْشَاشٌ, (TA,) *It* (a bone) *had in it what might be sucked,* or *extracted;* i. e., (TA,) *had in it marrow.* (K, TA.)

5 تَمَشَّشَ see 1, in two places.

8 امتشّ : see 1, in five places. ___ Also, *He performed the purification termed* إِسْتِنْجَآء (IAar, A, K) *with a piece of stone* or *a lump of dry clay* or *loam.* (IAar, K.)

R. Q. 1 مَشْمَشَ : see 1.

مُشَاشٌ The *heads of bones,* (S, Mgh, K,) *that are soft,* (S,) *that may be chewed,* (S, K,) or *that are sucked:* (Mgh:) or *soft bones:* (A:) or the *heads of bones such as the knees and elbows and shoulder-bones:* (A'Obeyd:) and the *bone within a horn:* (Mgh:) sing. [or rather n. un.] with ةِ: (S, K,) which is also said to signify the *prominent part of the shoulder-bone.* (TA.) رَجُلٌ هَشٌّ المَشَاشِ رِخْوُ المَغْمِزِ [lit. *A man soft,* or *fragile, in the heads of the bones, flabby where he is felt* or *pressed,*] denotes dispraise. (TA.) ___ The *soul,* or *spirit;* syn. نَفْسٌ. (S, K.) You say فُلَانٌ طَيِّبُ المَشَاشِ *Such a one is generous in soul,* or *spirit.* (S, A. *) نَهْشُ المَشَاشِ, applied by Aboo-Dhu-eyb to a horse, means *Light,* or *quick, in spirit,* or *in the bones,* or *in the legs.* (S, TA.) ___ *Natural disposition.* (K, TA.) You say, فُلَانٌ لَيِّنُ المَشَاشِ *Such a one is good in natural disposition; one who abstains from coveting.* (TA.) ___ *Origin.* (K, Ibn-'Abbád.) So in the saying انه لكريم المَشَاشِ *Verily he is of generous origin:* (Ibn-'Abbád, TA:) or this means *verily he is a lord,* or *chief.* (A, TA.) [And similar to this is the saying] هُوَ فِى مُشَاشَةِ قَوْمِهِ *He is among the best of his people.* (A, * TA.) ___ *Light, sharp,* or *quick, and who does much service in journeying and at home:* (K:) or *light in spirit:* or *one who is a light burden* (خَفِيفُ المُؤُونَةِ) *to him who consorts with him:* or *sharp* or *quick in motions:* and, as some say, خَفِيفُ المَشَاشِ means *one who does much service in journeying and at home:* so accord. to Ibn-'Abbád. (TA.)

مَشُوشٌ *A napkin,* (S, A,) or *rough napkin,* (TA,) or *thing with which to wipe the hand.* (S, K.)

See 1, first signification.

مُشَاشَةٌ : see مُشَاشٌ, in two places.

مِشْمِشٌ , (S, K,) in the dial. of El-Basrah, (TA,) and مَشْمَشٌ , (AO, S, K,) in the dial. of El-Koofeh, (TA,) [The *apricot;*] *a certain thing that is eaten;* (S;) *a well-known fruit;* (K;) *called in Persian* زَرْدَ الُو [or زَرْدَ آلُو]; (TA.) *than which few things are found more productive of cold,* or *coolness, to the stomach, and befouling, and weakening:* (K:) some, (K,) namely, the people of Syria, (TA,) apply this appellation to the إِجَّاص [which with others signifies the *plum;* but with them, the *pear*]: (K:) so says Lth: and some of the people of Syria pronounce it [مُشْمُسٌ,] with damm. (TA.)

R. Q. 2 **تَمَشْمَشَتِ الإِبِلُ** *The camels became dispersed.* (TA in art. صعر.)

مشت

مُشْتٌ [The *fist;* the *hand clinched:* a Persian word arabicized]. (Mgh, in art. نشر.) [See an ex. voce تَوٌّ, where it has a redundant ن affixed to it.]

مشج

1 **مَشَجَ**, aor. ـُ, inf. n. مَشْجٌ, *He mixed,* or *confused,* syn. خَلَطَ, (K,) one thing with (بِ) another. (TK.) ___ مَشَجَ بَيْنَهُمَا *He made a confusion,* or *disturbance,* (خَلَطَ,) *between them two.* (S.)

مَشْجٌ and مَشَجٌ and مَشَجٌ: see مَشِيجٌ.

مَشِيجٌ (S, K) and مَشَجٌ (K) and like كَتِفٌ in its two dial. forms, (فِى لُغَتَيْهِ, K accord. to the

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TA,) i. e., مَشَجٌ and مَشْجٌ, or like كَتِفٌ in a dial. of little authority, (فِى لُغَيَّةٍ, CK and a MS. copy of the K.) [See مَشْيُوحَآءُ, in art. شيج.] A thing *mixed,* or *confused:* (S, K:) or *any two things mixed together:* or *any two colours mixed together:* or *what is a mixture of red and white:* (TA:) pl. (of all the above forms, TA) أَمْشَاجٌ. (S, K.) ___ نُطْفَةٌ أَمْشَاجٌ, occurring in the Kur, lxxvi. 2, [*A drop consisting of*] *mixtures;* meaning the sperma genitale, because it is a mixture of various kinds: (ISk:) or [*a drop consisting of*] *mixtures of sperma genitale and blood:* (Zj:) or [*a drop consisting of*] *the sperma genitale of the man mixed with that of the woman and with her blood.* (S, K.) ___ Also أَمْشَاجٌ *What collect together in the navel.* (K.)

مشط

1 مَشَطَ الشَّعرَ, aor. ـُ and ـِ, (M, Msb,) inf. n. مَشْطٌ, (M, Msb, K,) *He combed the hair; loosed and separated it with the comb;* or *combed and dressed it;* syn. رَجَّلَهُ, (M, K, *) or سَرَّحَهُ: (Msb:) and مشّطه signifies *he did so much.* (Msb.) You say also مَشَطَتِ الماشطةُ المرأةَ, aor. ـُ, inf. n. as above, [*The* ماشطة *combed,* or *combed and dressed, the woman's hair.*] (S, TA.) ___ Hence, (TA,) دائم المشْط is applied to *A blandisher,* or *coaxer.* (K, TA.) مَشْطٌ also signifies The act of *mixing.* (Fr, K.) You say, مَشَطَ بينَ الماءِ واللَّبَن [*He mixed together the water and the milk*]. (TA.)

2 مَشَّطَ see 1.

8 امتشط *He combed,* or *combed and dressed, his hair:* (Msb, K: *) [and in like manner,] you say of a woman, امتشطت. (S, TA.)

مَشْطٌ: see what next follows.

مُشْطٌ (S, Msb, K,) and مِشْطٌ, (Msb, K,) but the latter disapproved by IDrd, (TA,) and مَشْطٌ, (K,) and accord. to some with each of the three vowels to the ش, but this requires consideration [in other cases than those here following], (MF,) and مُشُطٌ (Ks, K) and مُشُطٌّ (AHeyth, K) and مَشِطٌ (K) and مِمْشَطٌ, (IB, K,) of all which the first is the most chaste, (TA,) *A comb:* pl. أَمْشَاطٌ (S, Msb, K,) and مَشَاطٌ. (IB, K.) ___ مُشْطٌ مِنَ الحديد *A curry comb* (مُحَسَّةٌ): so called by a poet because it has teeth like the مُشْط. (TA, art. نمص.) ___ Also مُشْطٌ [*An upright loom;*] *a loom with which one weaves, set upright:* (K, TA:) pl. أَمْشَاطٌ. (TA.) You say ضَرَبَ النَّاسجُ بمُشْطِه and أَمْشَاطِه [app. meaning *The weaver wove with his upright loom* and *his upright looms*]. (TA.) ___ [The *metatarsal bones;*] the سُلَامِيات *of the upper part of the foot;* (S, K;) i. e. the *slender bones spread upon the*

foot, exclusive of the toes; [also called, more particularly, or perhaps only called, مُشْطُ القَدَمِ or مُشْطُ الرِّجْلِ:] pl. أَمْشَاطٌ. (TA.) You say, انكَسَرَ مُشْطُ قَدَمِهِ [*His metatarsal bones broke*]. (TA.) And قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ [*They stood upon their metatarsal bones*]. (TA.) ___ مُشْطُ الكَتِفِ *The wide bone of the scapula:* (S:) or *a wide bone thereof:* (K:) or *the wide flesh thereof:* (T, TA:) ___ مُشْطٌ also signifies *A certain mark made with a hot iron upon camels,* (K,) *in the form of a comb,* (Sb, TA,) *upon the body, and the neck, and the thigh.* (Aboo-'Alee, TA.)

مِشْطٌ : see مُشْطٌ.

مَشَطٌ : see مُشْطٌ.

مُشُطٌ : see مُشْطٌ.

مُشُطٌ : see مُشْطٌ.

مِشْطَةٌ *A mode,* or *manner, of combing,* or *of combing and dressing the hair.* (S, * TA.)

لِمَّةٌ مَشِيطٌ *A lock of hair descending below the lobe of the ear combed,* or *combed and dressed; i. q.* مَمْشُوطَةٌ . (S, TA.)

مُشَاطَةٌ *What falls, of hair, on the occasion of combing,* or *combing and dressing it.* (S, * Msb, K. *)

مِشَاطَةٌ The *art,* or *occupation, of the* مَاشِطَة. (K.)

مَشَّاطٌ *A comb-maker.* (TA.) ___ See also مَاشِطَةٌ, in two places.

مَاشِطَةٌ [*A female comber,* or *comber and dresser, of the hair;*] (S;) a female *who combs the hair,* or *combs and dresses it, well;* (K;) and [in like manner] مَشَّاطَةٌ a girl *who performs well*

the art of combing, or *combing and dressing, the hair.* (TA.) And one of the post-classical writers has used in his poetry the epithet مَشَّاطٌ [applied in like manner to a man or boy]. (TA.

أَمْشَطُ : see مَمْشُوطٌ.

مِمْشَطٌ : see مُشْطٌ.

مَمْشُوطٌ : fem. with ة: see مَمْشُوطٌ بَعِيرٌ ___. مَشِيطٌ. *A camel marked with the mark termed* مُشْطٌ; (K;) as also أَمْشَطُ . (TA.)

مشق

1 مَشَقَ الخَطَّ *He elongated the handwriting:* or *was quick in it.* (M.)

2 تَمْشِيقٌ The act of *lacerating much:* see an ex. voce دَحِيقٌ.

كِتَابٌ مَشْقٌ *Writing with spaces,* or *gaps, and with elongated letters;* (JK;) [or *quick,* or *hasty, writing;* (see مَشَقَ;)] *contr. of* كِتَابُ التَّحَاسِينِ. (K in art. حسن.)

مَشَاقٌ *Tow; oakum.*

مُشَاقَةٌ [the *hards,* or *hurds, of flax* or *hemp* and *any similar coarse fibres:* (see سَلَبٌ:) or *tow;* i. e.] *what falls from the combing of hair* and *flax* and *the like:* (S, K:) or *what is long:* or *not cleared:* (K:) or *what remains, of flax, after combing,* that is, *after it has been drawn through the* مِمْشَقَة, [or *heckle,*] *which is a thing like a comb, whereby the best becomes cleared, the broken particles and integuments, which constitute the* مُشَاقَة, *remaining.* (Mgh.)

مُشَقٌّ *A certain sea-fish.* (K, voce مُدَجٌّ: in the CK, مُشَقٌّ.)

مِمْشَقَةٌ : see مُشَاقَةٌ.

مَمْشُوقٌ A man *light of flesh:* (K:) a horse *lean, lank, light of flesh, slender, or lank in the belly.* (S.) ___ مَمْشُوقَةٌ A damsel *tall and slender:* (K:) *slender:* or *perfect in make, and goodly, or beautiful:* (Msb:) or *goodly, or beautiful, in stature.* (S.)

مشل

2 **تَمْشِيلٌ** : see تَفْشِيلٌ.

مشن

1 مَشَنَ الأَدِيمَ *He pared,* or *removed the superficial part of, the hide.* (TA in art. ادم.)

6 تَمَاشَنَ *He wiped his hands together:* see ظَرِبَانٌ.

مُوشَانٌ : see جُرَذٌ.

تَمْشَآءٌ : see تَبْيَانٌ, voce بَيَّنَ.

مشى

1 مَشَى *He walked, went,* or *went along;* (MA, KL;) [in its primary sense] *He went any pace upon his feet, afoot,* or *on foot; he footed;* whether *quickly* or *slowly:* (Mgh, Msb:) *he removed from place to place at pleasure:* (Er-Rághib:) *walked; went along, marched; travelled; trod; paced; stepped.* See 5. ___ مَشَى also signifies *He went on,* or *continued, in his course of action,* &c. (Mughnee voce أَنْ, in explanation of this verb as used in Kur xxxviii. 5.) ___ [مَشَى *It* (money) *passed; was,*

or became, current. ___ *It* (a calumny) *was, or became, current.* See مَشَى بَنْطُهُ ___.] مُمْتَبِرٌ [*His belly became moved,* or *in motion; it discharged itself.*] (S, K, art. طلق; &c.)

2 مَشَّى see 4.

3 مَاشَاهُ *He walked,* or *went on foot, with him: he kept pace with him.* See an ex. voce الأَحْصَّان.

4 أَمْشَى الدَّوآءُ بَطْنَهُ (A, K, art. حدر,) [*The medicine moved,* or *purged, his bowels; made his belly to discharge itself:*] and مَشَّى البَطْنَ. (TA, art. طوس, &c.)

5 تَمَشَّى *i. q.* مَشَى: (TA:) [or, properly, and accord. to general usage, *he walked with slow steps:* so I have rendered it voce دَلَفَ, &c.:] *he walked heavily, with an effort.* (TK voce تَزَحَّفَ.) [One says in the present day, خَرَجْتُ أَتَمَشَّى *I went forth taking a walk;* and تَمَشَّى *He walked; walked about.*] ___

[Hence the saying,] تَمَشَّتْ فيه حُمَيَّا الكَأْسِ [*The intoxicating influence of the cup of wine pervaded him,* or] *crept in him.* (TA.) See also تَفَشَّى.

6 تَمَاشَوْا *They walked,* or *went on foot, one towards,* or *to, another.* (TA.)

10 اسْتَمْشَى بالدَّوآء [*He used the medicine as a laxative or purgative.* (IbrD.)] (Az in L, art. عقر, referring to a plant, (K in art. صع,) *He drank its water* (i. e. *infusion* or *the like*) *for moving the bowels.* (TA ibid.) ___ اسْتَمْشَى به.)

مَشَّآءٌ [*That goes with energy; a good* or *strong goer;*] *strong to walk,* or *go,* or *go on foot.* (TA voce رجيل.)

دَوآءُ المَشِيِّ *Medicine that moves,* or *purges, the bowels.* (TA in art. طوس.)

مَاشِيَةٌ A she-camel *having numerous offspring.* (S, Mgh.) ___ Hence, and مَوَاشٍ, as ominous of good, *Camels,* and *cows,* and *sheep* or *goats that are for breeding and gain.* (Mgh.)

مَمْشًى *A passage,* or *way, by a place;* (TA;) [*a walking-place:* the gangway of a ship?]

مص

1 **مَصَّهُ** , (A, Msb,) first pers. مَصَصْتُ, (S, M, Msb, K,) aor. يَمُصُّ; (S, Msb, K;) and first pers. مَصَصْتُ, aor. يَمُصُّ; (Msb, K;) but the former is the more chaste; (T, Msb, TA,) inf. n. مَصٌّ; (S, M, Msb;) [*He sucked it;* or *sucked it in;* or *sipped it,* i. e.] *he drank it* (namely water, A, or a thing, S, M,) *with a minute draught,* (شُرْبًا رَقِيقًا: so in a copy of the A, and in the CK,) or *with a gentle draught:* (شُرْبًا رَفِيقًا: so in some copies of the K, and in the TA:) or *he took it* (namely a small quantity of a fluid) *by drawing in the breath:* and whether شَرِبَ may be used to denote this, as it is in the K, requires consideration: (MF:) or *i. q.* رَشَفَهُ: (S, K, art. رشف:) or *i. q.* تَرَشَّفَهُ: (M:) رَشْفٌ signifies the taking water with the lips; and is more than مَصٌّ: (Msb, art. رشف:) and امتصّه signifies the same; (S, M, A, Msb, K;) and so تمصّصه : (M, A:) or the last signifies *he did so leisurely.* (S, K.) You say, امتصّ الرُّمَّانَ, i. e. مَصَّهُ [*He sucked the pomegranate*]; and so of other things. (TA.) And مَصَّ الجَارِيَةَ *He sucked the damsel's saliva from her mouth.* (IAar, in L, art. مصد.) And مَصَّ مِنَ الدُّنْيَا *He obtained a little of worldly goods.* (TA.)

4 **امصّه** [*He made him to suck:* or *he gave him to suck*]. (S, A, K.) You say أَمْصَصْتُهُ المَآءَ (A) or الشَّىْءَ (S) [*I made him to suck,* or *I gave him to suck, the water,* or *the thing*]. ___ *He said to him* يَا مَصَّانُ, q. v. (S, * A, TA.) You say, هُوَ يَمُصُّهُ وَيَبْظُرُهُ. (K, art. بظر, which see in the present work.)

5 **تَمَصَّصَ** see 1, in which two explanations of it are given.

8 **إِمْتَصَصَ** see 1. in two places.

R. Q. 1 **مَصْمَصَ** , (S, A,) or مَصْمَصَ فَاهُ, (M, TA,) inf. n. مَصْمَصَةٌ, (S, M, K,) [*He rinsed his mouth with water; he agitated water in his mouth;* syn. مَضْمَضَ: (M:) or *he did so with the*

extremity of his tongue, (S, M, K,) or *with the fore parts of his mouth;* (A;) whereas the latter signifies he did so with his mouth altogether; (S, M, A;) the difference between مَصْمَصَةٌ and مَضْمَضَةٌ being similar to that between قَبْصَةٌ and قَبْضَةٌ: (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, مَصْمَصَ الإِنَآءَ *He washed the vessel;* (ISk, S, M;) as also مَضْمَضَهُ: (ISk, Yaakoob, M:) or *he washed out,* or *rinsed, the vessel; he put water into the vessel, and shook it, to wash it;* (As, TA;) *he poured water into the vessel, and then shook it,*

without washing it with his hand, and then poured it out. (Aboo-Sa'eed, TA.) And مَصْمَصَ الثَّوْبَ *He washed* [or *rinsed*] *the garment,* or *piece of cloth.* (M, TA.)

مُصَّةٌ : see what next follows.

مُصَاصٌ *What is sucked* from, or of, a thing; (M, TA;) as also مُصَاصَةٌ . (M, A, TA.) You say, طَابَتْ مُصَاصَتُهُ فِى فَمِى *What was sucked from it,* or *of it, was good,* or *sweet,* or *pleasant, in my mouth.* (A.) ___ [And hence,] The *pure,* or *choice, part* of anything; (S, K;) as also مُصَامِصٌ : (K:) and (S) the *purest,* or *choicest,* (S, M,) of a thing; as also مُصَاصَةٌ and مُصَامِصٌ . (M.) And مُصَّةُ المَالِ signifies the same as مُصَاصُهُ, (K, TA,) i. e. *The pure,* or *choice part of property,* or *of the property.* (TA.) You say, فُلَانٌ مُصَاصُ قَوْمِهِ, (S, M,) and مُصَاصَتُهُ , (M,) *Such a one is the purest in race,* or *lineage, of his people:* and in like manner you say of two, and of more, and of a female. (S, M.) And هُوَ مِنْ مُصَاصِ قَوْمِهِ [*He is of the purest,* or *choicest, of his people*]. (A.) ___ Also, *Pure,* or *choice,* applied to حَسَبٌ [or grounds of pretension to respect, &c.]; as also مُصَامِصٌ . (A.) You say also, إِنَّهُ لَمُصَامِصٌ فِى قَوْمِهِ *Verily he is distinguished,* or *characterized, by pure grounds of respect among his people.* (K, * TA.) ___ Also, The

origin, source, or *place of origination,* of a thing. (M, TA.) You say, هُوَ كَرِيمُ المَصَاصِ *He is generous,* or *noble, in respect of origin.* (TA.) Accord. to Lth, مَصَاصُ القَوْمِ signifies *The original source of the people:* and *the most excellent of their middle class.* (TA.)

مَصُوصٌ *A certain kind of food,* (S, K,) *of flesh-meat, cooked, and steeped in vinegar;* (K;) or, as some say, *steeped in vinegar, and then cooked:* (TA:) or *of the flesh of birds* particularly: (K:) pronounced by the vulgar with damm to the م: (S:) but what is said in the Nh implies that it is with damm; for it is there said, and it may be with fet-h to the م. (TA.)

مَصَاصَةٌ : see مَصَاصٌ, in four places.

مَصُوصَةٌ : see مَصُوصَةٌ.

مَصَّاصٌ : see what next follows.

مَصَّانٌ *A cupper;* because he sucks; (M, TA;) and so مَصَّاصٌ : (K, voce حَجَّامٌ, which is its syn.:) fem. of the former with ة. (M.) ___ A man *who sucks his ewes* or *she-goats;* by reason of his meanness, or ungenerousness: (A'Obeyd, S, K:) i. e. *who sucks from their udders with his mouth;* lest the sound of the milking should be heard; as also, مَاصٌّ ; (TA;) and so مَلْحَانُ and مَكَّانُ. (A'Obeyd, TA.) [But in the TA it is written مَصَّانُ, without tenween; and so in two copies of the S.]) ___ يَا مَصَّانُ, [said to a man,] and يَا مَصَّانَةُ, to a female, denote vituperation, meaning *O sucker* (مَاصٌّ S, K) *of such a thing,* (S, TA,) i. e. (TA) *of the* بَظْر [q. v.], (K, TA,) *of thy mother:* (S, K, TA:) or the meaning is *O sucker* (رَاضِع) *of the ewes* or *she-goats:* (K:) ISk says, (TA,) you should not say يَا مَاصَّانُ : (S, TA:) but Ibn-'Abbád says, (TA,) one says وَيْلِى عَلَى مَاصَّانَ بْنِ مَاصَّانَ, and مَاصَّانَةَ بْنِ مَاصَّانَةَ , (K, TA,) meaning [*Alas for me, on account of*] *the mean,* or *ungenerous, the son of the mean,* or *ungenerous!* (TA.)

مُصَّانٌ , with damm, The *sugar-cane;* [because it is sucked.] (IKh, IB.)

مُصَامِصٌ : see مُصَاصٌ, in four places.

مَاصٌّ , act. part. n. of 1: see مَصَّانٌ, in two places.

مَاصَّانُ and مَاصَّانَةُ: see مَصَّانٌ.

وَظِيفٌ مَمْصُوصٌ *A slender pastern;* (K, TA;) as though it were sucked. (TA.) And مَمْصُوصَةٌ (M, A) and مَصُوصَةٌ (AZ, ISk, K) A woman *emaciated* (AZ, ISk, M, A, K) *by reason of a disease infecting her;* (AZ, ISk, M;) as though she were sucked. (M, TA.)

مصت

1 **مَصَتَ**, ([aor. ـُـ ,] inf. n. مَصْتٌ TA,) *Inivit* puellam: [K:) dial. form of مَصَدَ. (TA.) ___ مَصَتَ النَّاقَةَ *He laid hold upon the womb of the camel, and put in his hand, and extracted the water* [i. e. *the semen injected into it*]. (M, K.) [See also مَصَتَ المَعِىَ ___.] مَسَطَ *He squeezed out what was in the intestine,* or *gut, with his fingers.* (TA.) ___ مَصَتَ *It* (herbage) *purged* cattle; or *relaxed* them *in the bowels.* (Marg. note in a copy of the S.) ___ مَصَتَ *He squeezed* an ulcer, *so as to express the matter.* (Marg. note in a copy of the S) ___ مَصَتَ *He sucked* saliva. (Marg. note in a copy of the S.)

مصح

1 مَصَحَ, aor. ـَـ, inf. n. مَصُوحٌ (and مَصْحٌ, TA), *He,* or *it,* (a thing, S,) *went away; passed away; departed.* (S, K.) ___ *It finished; came to an end; ceased.* (S, K.) ___ *It* (a garment) *became old and worn-out.* (S, K.) ___ *It* (a plant) *became faded in its blossoms.* (S, K.) ___ Also, inf. n. مَصُوحٌ, *It* (a blossom) *faded;* or *lost its colour.* (AHn.) ___ مَصَحَ, (inf. n. مَصُوحٌ, TA,) *It* (the shade) *became short.* (S, K.) ___ مَصَحَ, inf. n. مَصُوحٌ, *It* (an udder) *ceased to have milk.* (TA.) ___ *It* (the milk of a camel) *ceased; passed away.* (S, K.) ___ مَصِحَ, aor. ـَـ, *It* (shade) *became deficient and thin.* So accord. to the K; but in other lexicons, the verb, with reference to shade, is مَصَحَ. (TA.) ___ مَصَحَ, inf. n. مَصُوحٌ, *It* (a writing) *became obliterated,* or *nearly so.* (TA.) ___ *It* (a dwelling) *became obliterated;* or *its vestiges became effaced.* (TA.) ___ مَصَحَ بِهِ, (S, K,) and أَمْصَحَهُ, (IB,) *He took away, carried off,* or *went away with, it;* or *caused it to go, go away,* or *pass away.* (S, IB, K.) ___ مَصَحَ فِى الأَرْضِ, inf. n. مَصْحٌ, *He set forth journeying through the land,* or *earth:* as also مَسَحَ. (ISd.)

4 أَمْصَحَ see 1.

أَمْصَحُ *Deficient and thin* shade. (K.)

مصخ

1 **مَصَخَ**, aor. ـَـ, (L,) inf. n. مَصْخٌ; and امتصخ and تمصّخ; (L, K;) *He pulled away* a thing (L, K) from the inside of another thing, (L,) *and took* it: (K:) and مصخ and امتصخ *he pulled away* an أُمْصُوخَة of the kind of plant called ثُمَام, or of that called نَصِىّ, (S, L,) from within another امصوخة thereof, (L,) *and took* it: (S, L:) and تمصّخ he pulled out the white pith called امصوخة of the بَرْدِىّ. (AHn, L.) مَصَخَ, inf. n. مَصْخٌ, a dial form of مَسَخَ, q. v. (L, K. *)

4 **امصخ** *It* (a plant of the kind called ثُمَام) *put forth its* أَمَاصِيخ [pl. of أُمْصُوخَة, q. v.] (K.)

5 **تَمَصَّخَ** see 1 in two places.

7 **إِمَّصَخَ**, inf. n. إِمِّصَاخٌ, *It* (a child) *became disunited from its mother;* (K;) i. e., *from the belly of its mother.* (L, TA.)

8 **امتصخ**, *It* (a thing) *became disunited* from (عَنْ) another thing. (TA.) ___ See 1 in two places.

مَصُوخَةٌ A ewe or she-goat *whose udder is flaccid at the base;* (T, K;) as though it were disunited (امتصخت, i. e. انفصلت,) from the belly. (T, L.)

مُصَّاخٌ *A certain plant having coats* (قُشُور) *like the onion;* (K;) of which Az says, I have seen, in the desert, *a plant* called مُصَّاخٌ and ئُدَّآءٌ

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having coats (قشور), *one above another; whenever one peels off one* أُمْصُوخَة (or *coat*) *there appears another; and its coats* (قشور) *are an excellent fuel:* the people of Haráh (هراة)

call it دليزاذ. (L.)

أُمْصُوخَةٌ *A sheath* or *coat,* of a plant, *enveloping,* or *surrounding, another sheath* or *coat, and the latter another, and so on:* (T, L:) *a* خَوصَة *of the kind of plant called* ثُمَام, (S, K,) and *of that called* نَصِىّ; (S;) *what is plucked from the* نصى, *like a rod;* (AHn;) [i. e., *a sheath of the* ثمام *or the* نَصِىّ;] there is a species of the ثمام having no leaves properly so called, its leaves being sheaths (أَنَابِيب) set one into another, each sheath (أُنْبُوبَة) of which is called امصوخة, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (كُحْل) is kept: (Lth:) pl. أُمْصُوخٌ and أَمَاصِيخُ: (S, K:) the former is a lexicological pl., [or rather a coll. gen. n., of which امصوخة is the n. un.,] and the latter is the proper pl. (TA.)

___ Also, The *white pith of the* بِرْدِىّ. (AHn.)

مصد

1 **مَصَدَهَا**, aor. ـُ, (M,) inf. n. مَصْدٌ, (S, M, L, K,) *He sucked her breast* (Lth, S, M, L, K) *in a certain manner.* (S, M, L.) You say, قَبَّلَهَا فَمَصَدَهَا *He kissed her and sucked her breast.* (Lth, L.) ___ مَصَدَهَا, (IAar, L,) inf. n. مَصْدٌ; (IAar, L, K;) *He sucked her* (a damsel's) *saliva from her mouth;* like مَصَّهَا, and رَشَفَهَا, and رَقَّهَا: (IAar, L:) and مَصَدَ *he sucked* (IAar, S, L, K) saliva. (IAar, S, L.) ___ مَصَدَهَا, (S, M, L,) aor. ـُ, (M,) inf. n. مَصْدٌ, (S, M, L, K,) *Inivit eam,* (S, M, L, K,) *quodam modo;* (M;) scil, ancillam suam. (L); as also مَزَدَهَا, inf. n. مَزْدٌ. (M.) مَصَدَ, inf. n. مَصْدٌ, *He brought under; subdued; rendered submissive;* syn. ذَلَّلَ. (K.)

مَصْدٌ *Thunder.* (L, K.) ___ مَصْدٌ *Rain:* (L:) and with ة, *a shower of rain; a rain:* you say, مَا أَصَابَتْنَا العَامَ مَصْدَةٌ, (and مَزْدَةٌ, TA,) *Not a rain has fallen on us this year.* (M, L, K.) ___ مَصْدٌ *Intenseness of cold;* (Kr, M, L, K;) as also مَصَدٌ: (K:) or, simply, *cold;* (Er-Riyáshee, L;) as also مَصْدَةٌ. (S, M.) And, contr., *Intenseness of heat:* (Kr, M, L, K:) and مَصْدَةٌ, simply, *heat.* (AZ, L.) You say, مَا وَجَدْنَا لَهَا العَامَ مَصْدَةً, (and مَزْدَةً, ISk, S, M, L,) *We have not found it* (the earth, AZ,) *to have, this year, cold* (AZ, S, M, L) *nor heat:* (AZ, L:) or, *intenseness of cold nor intenseness of heat.* (Kr, M, L.) ___ مَصْدٌ and مَصَدٌ and مَصَادٌ *A high* (M, K) *and red* (M) *hill,* or *mountain, such as is called* هَضْبَةٌ: (M, K:) or the last, (As, S, M, K,) and the others also, (M,) the *upper part,* or *top, of a mountain:* (As, S, M, K:) and the last, *a place of refuge:* and applied to a man: (A:) pl. of the last, أَمْصَدَةٌ and مُصْدَانٌ. (S, M, K.) Az holds the م in مَصَادٌ to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. صيد.

مَصَدٌ: see مَصْدٌ.

مَصْدَةٌ : see مَصْدٌ.

مَصَادٌ : see مَصْدٌ.

مصر

2 مصّرهُ He made it (namely a town) a مِصْر, i. e. a limit, or boundary, between two things. (IAar.) ___ مَصَّرُوا المكَانَ, inf. n. تَمْصِيرٌ, They made the place, or appointed it to be, a مِصْر [meaning a city, or town, such as is thus called]. (M, * K.) It is said of 'Omar, مَصَّرَ الأَمْصَارَ, (TA,) which is a phrase like مَدَّنَ المُدُنَ, (S,) [and signifying He appointed the cities, or towns called أَمْصَار: or] مصّر الامصار signifies he built the [cities, or towns, called] امصار: (A:) among which امصار were El-Basrah and El-Koofeh. (A, TA.)

5 تمصّر It (a place) became a مِصْر [meaning a city, or town, such as is thus called]. (M, K.)

مِصْرٌ A partition, barrier, or thing intervening, between two things: (S, M, K:) as also مَاصِرٌ: (K:) and (S) or limit, or boundary, between two lands: (M, K:) pl. مُصُورٌ. (S, M.) The people of Egypt, (S,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (S, M, *) إِشْتَرَى فُلَانٌ الدَّارَ بِمُصُورِهَا Such a one bought the house with its limits, or boundaries. (S, M, * K. *) ___ Hence, A great town; syn. بَلَدٌ عَظِيمٌ; (Bd, ii. 58;). a كُورَة [here meaning city, or provincial city]: (M, K:) or a كُورَة (Lth, IF, Msb) in which the [ordinances of God which are termed] حُدُود are executed, and (Lth, TA) in which the [spoil or tribute termed] فَىْء and the [alms termed] صَدَقَات are divided (Lth, IF, Msb) without consulting the Khaleefeh; such is its signification in the language of the Arabs: (Lth, TA:) or that [town] whereof the greatest of its mosques will not hold, or contain, its inhabitants: (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Msb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the S, M, and

K:] pl. أَمْصَارٌ. (S, M, Msb.) The dual, المِصْرَانِ, is applied to El-Koofeh and El-Basrah. (S, M, A, K.)

مَصِيرٌ *A gut, an intestine,* or *a bowel, into which the food passes from the stomach;* syn. مَعًى: (S, M, Msb, K:) or specially, as some say, *of a bird,* and *of an animal which has a soft foot,* or خُفٌّ, [*as the camel,*] and *of such as have a cloven hoof:* (M, TA:) pl. [of pauc.] أَمْصِرَةٌ (M, K) and [of mult.] مُصْرَانٌ, and pl. pl. مَصَارِينُ: (S, M, A, Msb, K:) the last accord. to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of مُصْرَانٌ, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مَصِيرٌ is of the measure مَفْعَلٌ, [originally مَصْيِرٌ,] derived from صَارَ إِلَيْهِ الطَّعَامُ [the food passed to it], and they say مُصْرَانٌ in like manner as they say مُسْلَانٌ as pl. of مَسِيلُ المَآءِ, likening مَفْعَلٌ to فَعِيلٌ: (S, TA:) مُصْرَانٌ also is a dial. form of مُصْرَانٌ. (Fr, Sgh, TA.) [See also مَصَارُّ, in art. مصران الفارة ___.] صر, (S, Msb,) or مُصْرَانُ الفَأْرِ, (Mgh, K,) *A bad kind of dates.* (S, Mgh, Msb, K.)

مَاصِرٌ : see مَصْرٌ; and see مَأْصِرٌ, in art. اصر.

مصع

4 أَمْصَعَتْ بِوَلَدِهَا *She* (a woman) *brought forth,* or *cast forth, her child with a single moan,* or *hard breathing* [or *with a single throe;*] like زَكَبَتْ بِهِ. (IAar, L, art. حفد.)

مصل

مَصْلٌ [*A kind of* اقط]: see كَثْءٌ and عَبِيثٌ.

مض

1 **مَضَّ** , (A,) or مَضِضَ, like فَرِحَ, (K) [but مَضَضَ, being contr. to rule, is probably a mistranscription, and its being said to be like فَرِحَ may be only to indicate the form of the sec. pers. &c.,] sec. pers. مَضَضْتَ, (S, Msb, K,) aor. يَمَضُّ, (S, K,) inf. n. مَضَضٌ (S, Msb, K) and مَضِيضٌ (S, A, K) and مَضَاضَةٌ, (S, K,) *He suffered,* or *experienced, pain;* (S, A, Msb, K;) مِنَ الشَّىْءِ *from the thing;* (Msb;) or مِنَ المُصِيبَةِ *from the calamity,* or *misfortune;* (S, * A, K, * TA;) and مِنَ الكَلَامِ *from the speech.* (A, TA.) And مَضَضْتُ لِلْأَمْرِ *I experienced distress from the affair,* or *event.* (TA.) مَضَّهُ: see 4, throughout.

4 **امضّهُ** , (AO, Th, S, M, Msb, K,) inf. n. إِمْضَاضٌ; (S;) and مَضَّهُ (AO and the other authorities mentioned above, IDrd, A,) aor. , (M, Msb, TA,) inf. n. مَضٌّ (IDrd, M, A, Msb, K) and مَضِيضٌ; (M, A, K;) but the latter form of the verb was not known to As, (S,) and is said by Th, (S,) and by Aboo-'Amr Ibn-El- 'Alà, (IDrd,) to be obsolete; (IDrd, S;) or the former is of the dial. of Temeem; (AO;) *It* (a wound, Th, S, Msb, and disquietude of mind, Msb) *pained him:* (Th, S, Msb:) *it* (disquietude of mind, and grief,) *burned him, and distressed him:* (M, TA:) *it* (a thing) *affected,* or *distressed, his heart with grief;* (A, K;) and both are said also of pain, and of disquietude of

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mind, and of a man beating another. (A.) You say also, الكُحْلُ يَمُضُّ العَيْنَ; (S, Msb, K;) and يَمُضُّهَا , (A, K,) and يَمَضُّهَا ; (K;) *The collyrium pains the eye:* (A, K:) or *burns it:* (S:) or *pains and burns it:* (TA:) or *stings it* by its pungency. (Msb.) And مَضَّ الخَلُّ فَاهُ *The vinegar burned his mouth.* (IDrd, K.) And أَمَضَّنِى هٰذَا القَوْلُ *This saying distressed me.* (TA.) And امضّهُ جِلْدُهُ فَدَلَكَهُ *His skin itched* [*and he therefore rubbed it*]. (M, K.)

R. Q. 1 **مَضْمَضَ** , (K,) or مَضْمَضَ المَآءَ فِى فِيهِ, (Msb, TA,) inf. n. مَضْمَضَةٌ (S, K) and مَضْمَاضٌ and مِضْمَاضٌ, (K,) this last is said by As to be allowable, (TA,) [*He rinsed his mouth with water;*] *he agitated water* (S, Msb, K) *round about* (Msb) *in his mouth;* (S, Msb, K;) لِلْوُضُوءِ *for the* وضوء, q. v.; (K;) as also تَمَضْمَضَ لِلوضوء, (K,) or فِى وُضُوئِهِ *in his* وضوء, (S,) or تَمَضْمَضَ بِالْمَآءِ. (Msb, TA.) [See also مَضْمَضَ ___.] مَصْمَصَ, (As, Lh,) inf. n. مَضْمَضَةٌ, (K,) also signifies *He agitated* a vessel [*so as to rinse it,* or *wash it out, with water*]: (As:) or *he washed* a vessel, (Lh, K,) or other thing; (K;) so, [for instance,] a garment, or piece of cloth; as also مَصْمَصَهُ [q. v.] (Lh.) [Hence,] مَا مَضْمَضْتُ عَيْنِى بِنَوْمٍ (S, A, L) *I did not sleep.* (S, L.) And مَا مَضْمَضَتْ عَيْنِى بِنَوْمٍ, (L,) or مَا تَمَضْمَضَتْ , (A,) *My eye did not sleep.* (L.) [The inf. n.] مَضْمَاضٌ also signifies The state of *sleeping.* (TA.) And مَضْمَضَ *He slept a long sleep.* (TA.) And مَضْمَضَ النُّعَاسُ فِى عَيْنِهِ *Drowsiness crept in his eye;* (TA;) and [so] تَمَضْمَضَ النُّعَاسُ فِى عَيْنِهِ, (S, TA,) or النَّوْمُ *sleep.* (A.) And تَمَضْمَضَتِ العَيْنُ بِالنُّعَاسِ [*The eye became infused with drowsiness*]. (TA.) مَضْمَضَةٌ also signifies, accord. to El-Fárábee, The *making,* or *uttering, of a sound;* or *the sound itself;* (صوت;) of the serpent, &c.: or, as some say, its (a serpent's) *making motions with the tongue* [*so as to produce a sound*]. (Msb.)

مَضٌّ , applied to collyrium, (L, K,) and to the style, or bodkin, with which it is applied to the eyes, (S, O,) an inf. n. used as an epithet; (O;) *Paining;* (K;) or *burning;* (O, L;) or *hot.* (S.) You say, كَحَلَهُ كُحْلًا مَضًّا *He applied to his eyes burning* [or *paining*] *collyrium.* (L.) And كَحَلَهُ بِمُلْمُولٍ مَضٍّ *He applied collyrium to his eyes with a hot,* (S,) or *burning,* (O,) [or *paining,*] *style.* (S, O.) ___ رَجُلٌ مَضُّ الضَّرْبِ *A man who beats,* or *strikes, painfully.* (Ibn- 'Abbád, K.) ___ إِمْرَأَةٌ مَضَّةٌ *A woman who does not bear,* or *endure, what displeases her,* or *grieves her;* (IAar, K;) as though it pained her, or burned her: (IAar:) or *whom a small word pains:* or *whom a small thing hurts,* or *annoys.* (T, TA.) [It occurs coupled with بِضَّةٌ, to which it should not be regarded as merely an imitative sequent.]

مَضَّةٌ : see مَضٌّ: ___ and what next follows.

مَضَضٌ The *pain of a calamity* or *misfortune.* (S, K.) [See 1.] ___ *Sour milk;* (K;) [so called because it bites the tongue;] and so مَضَّةٌ , (K,) and بَضَّةٌ, *of the milk of camels.* (Ibn-'Abbád.)

مَضَاضٌ The *state of being burned.* (TA.)

مُضَاضٌ *A pain which affects a man in the eye &c., from a thing that burns:* so in the O, on the authority of IAar; but in the TS it is مَضْمَاضٌ . (TA.) ___ Water *that is intolerable by reason of saltness.* (IAar, K.)

مَضِيضٌ The *burning* of collyrium [&c.: see مَضَّهُ, explained with أَمَضَّهُ]: (L:) and مَضْمَاضٌ [in like manner] signifies *a burning.* (K.)

مَضَّاضٌ *Burning:* [or rather, *burning much:*] applied by El-'Ajjáj as an epithet to travel. (TA.)

مَضْمَاضٌ : see مُضَاضٌ: ___ and مَضِيضٌ.

مضح

1 مَضَحَ عِرْضَهُ, aor. ـَـ, (inf. n. مَضْحٌ; TA;) and أَمْضَحَهُ, (inf. n. إِمْضَاحٌ; TA;) *He disgraced,* or *dishonoured, him; blasted his reputation;* (El-Umawee, S, K;) *imputed to him,* or *accused him of, a vice,* or *fault,* or *the like.* (TA.)

4 أَمْضَحَ see 1.

مضر

1 **مَضَرَ**, aor. ـُ ; (S, A, Msb, K;) and مَضِرَ, aor. ـَ ; (A, K;) and مَضُرَ, aor. ـُ ; (K;) inf. n. مُضُورٌ, (S, Msb, K,) of the first, (S, Msb,) and مَضَرٌ, [also of the first,] and مَضَرٌ, [of the second;] (K;) *It* (milk, S, A, Msb, K, and [so in the A, but in the K or,] beverage of the kind called نَبِيذ, A, K) *was,* or *became, sour,* or *acid:* (Msb:) or *sour,* or *acid, biting the tongue:* (A:) or *such as to bite the tongue;* (S, TA;) *before becoming* رائب: (TA:) or *sour,* or *acid, and white.* (K.)

2 **مضّره**, inf. n. تَمْضِيرٌ, *He referred his lineage,* or *origin, to* مُضَر [*Mudar,* the ancestor of most of the Arabs who trace up their genealogy to Ismá'eel, or Ishmael]: (K:) or *he made him to be of the race of* مُضَر *by referring his lineage,* or *origin, to them.* (A.) It is said, of the race of مُضَر, in a trad., مضّرها اللّه فى النَّار, meaning, *May God make them to be in the fire* [of hell]; the verb being derived from their name: (TA:) or *may God collect them together* [*therein*]; like as one says جنَّد الجنود: (Z, TA:) or *destroy them;* (K;) from the saying ذَهَب دمه خضرا مضرا, in the first of the senses explained below: (TA:) J says, [in the S,] that its origin seems to be from مُضُور اللَّبَن, meaning the biting of the tongue by milk, and that it is with teshdeed to denote muchness, or intensiveness. (TA.)

5 **تمضّر** *He asserted himself to be related,* or *to belong, to the race of* مُضَر. (A, K.) See 2. ___ *He entered into a league* (تعصَّب, A: in the copies of the K, تغضَّب; but the former, with the two unpointed letters, is the right reading: TA:) *with,* (A,) or *for,* (K,) *the race of* مُضَر. (A, K.) ___ *He affected to be like,* or *imitated,* or *assimilated himself to, the race of* مُضَر. (S, TA.)

ذَهَب دمه خضرا مضرا, (S, A, K,) and مضرا خضرا, (K,) *His blood went unrevenged,* or

unretaliated, or *unexpiated by a mulct:* (S, K:) or *so as to occasion no inconvenience* or *trouble* (هنيئًا مريئًا) *to the slayer:* (A:) مضرًا is an imitative sequent: Ks mentions also بضرًا, with ب. (S.) ___ You say also, خذْه خضرًا مضرًا, (K, TA,) and خضرًا مضرًا, (Sgh, TA, and so in the CK,) *Take thou it in a fresh,* or *juicy, state.* (K.) See also art. خضر.

مضر : see خضرًا مضرًا. ماضر: see مضرًا, in two places.

مضار اللَّبن, (TS,) or مُضارة اللَّبن, (K,) *What flows from milk* (TS, K) *when it becomes sour,* or *acid, and clear.* (TS.)

مضير : see ماضر.

مضارة : see مُضار اللَّبن.

مَضيرة *A kind of cooked food made of* [*sour*] *milk that bites the tongue:* (S:) or *a small quantity of broth,* or *gravy, cooked with milk such as is termed* مضير, *and sometimes mixed with fresh milk:* (K:) or *a small quantity of broth,* or *gravy, cooked with milk and other things:* (TA:) or, as made by the Arabs, *flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be.* (AM, TA.)

ماضر (S, A, Msb, K) and مضير (A, Msb, K) and مضر, (IAar, K,) the last thought by ISd to be a kind of relative or possessive epithet,

because the verb is مَضَرَ, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مَضِرَ, of which it is the regular part. n.,] Milk *that is sour,* or *acid,* (A, Msb,) *biting the tongue:* (A:) or *such as bites the tongue,* (S, TA,) *before becoming* رَائِب: (TA:) or *that has become sour,* or *acid, and white.* (K.)

مضرح

مَضْرَحٌ and مَضْرَحِىٌّ: see art. ضرح.

مضغ

مُضْغَةٌ *A piece,* or *bit, of flesh* (T, S, K), &c.: (T, K:) or *a morsel,* or *gobbet, of flesh,* i. e. *a piece of flesh such as a man puts into his mouth:* (Khálid Ibn-Jembeh, TA:) or *as much as is chewed* [*at once*]: (Msb:) and *such as the heart, and the tongue, of a man:* (TA:) and *a fœtus when it has become like a lump of flesh:* see Kur. xxii. 5; and see خَلِيقٌ.

مضف

مَضْفٌ : see سِيرآء.

مط

1 مَطَّهُ, (S, K,) aor. ـُ, (S, TA,) inf. n. مَطٌّ, (TA,) *He drew it; pulled it; strained it; extended it by drawing* or *pulling; stretched it; stretched it out; extended it; lengthened it; i. q.* مَدَّهُ: (S, K:) مَطٌّ and مَطْوٌ and مَدٌّ are all one [in meaning]. (Az, TA.) You say, مَطَّ الدَّلْوَ, (K,) or مَطَّ بالدَّلْوِ, (Lh,) aor. as above, (TA,) and so the inf. n., (Lh,) *He drew,* or *pulled, the bucket.* (Lh, K.) And مَطَّ حاجبيه *He extended,* or *stretched, his eyebrows* (S, TA) in speaking. (TA.) This last phrase also signifies *He behaved proudly;* (S, K, TA;) and so مَطَّ خَدَّهُ; (K, TA;) syn. تَكَبَّرَ [for which in the CK we find تَكَبُّرًا]. (S, K.) You say also, مَطَّ أَصَابِعَهُ *He extended his fingers,* (K, TA,) *as though* (TA) *talking,* or *addressing, with them.* (K, TA.) And مَطَّ الحُرُوفَ [*He lengthened the letters*]; for مَدَّهَا. (As, in TA, in remarks on the letter ط.) And مَطَّ خَطَّهُ, and خَطْوَهُ, *He extended, and made wide, his handwriting,* and *his stepping:* and مَطَّ [alone], aor. and inf. n. as above, [خَطْوَهُ being understood,] *he made his stepping wide.* (TA.) And it is said in a trad., of Saad, لَا تَمُطُّوا بآمِينَ *Ye shall not lengthen* [the word] آمِينُ [*amen:* yet this is done by most, if not by all, of the Muslims in the present day]. (TA.)

2 تَمْطِيطٌ, [inf. n. of مطّط, and app. originally meaning The act of *lengthening the tongue overmuch:*] the act of *reviling.* (K, TA.)

5 تمطّط *He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms;* syn. تَمَدَّدَ; (S, K;) as also تَمَطَّى; like تَظَنَّيْتُ from تمطّط; الظَّنُّ being the original form. (TA.) It is said in the Kur, [lxxv. 33,] ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى *Then he went to his family walking*

with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side; syn. يتبختر; (Fr, Bd, Jel, TA;) from المطُّ, because he who so walks extends his steps, so that it is originally يتمطَّطُ; (Bd;) or from المطَا, signifying the back, because he who so walks twists his back. (Fr, Bd.) ___ *It* (water, As, TA, and thick sour milk, TA) *roped,* or *drew out, with a viscous, glutinous, cohesive, sticky, ropy,* or *slimy, continuity of parts; it was,* or *became, viscous, glutinous, cohesive, sticky, ropy,* or *slimy.* (As, TA.) [See also R, Q, 2.] ___ تمطّط فى الكَلَام *He varied* (لَوَّنَ) *in speech.* (Sgh, K.)

R. Q. 1 مَطْمَطَ فى كَلَامه *He extended, and lengthened, his speech:* (IDrd:) or مَطْمَطَ signifies *he flagged* in his handwriting, or in his speech. (IAar, Az, K.)

R. Q. 2 تَمَطْمَطَ *It* (water) *became thick.* (Sgh, K.) [See also 5.]

مُطُطٌ [a pl., of which the sing. is probably مَطِيطٌ, like as the sing. of its syn. مُدُدٌ is مَدِيدٌ,] *Tall,* or *long;* applied to any animals. (IAar.)

مَطَاطٌ *Thick and sour camels' milk;* (Ibn- 'Abbád, K;) *such as is termed* قَارِص; so called because it ropes, or is ropy. (TA.)

مُطَاطٌ : see what next follows.

مَطَاطٌ *Extended;* [meaning *long;*] as also مُطَاطٌ, and مَطَائِطٌ; applied as an epithet to what is termed صَلًا [app. here meaning the middle of the back]; (K;) and to a camel. (TA.)

مَطِيطٌ : see مُطُطٌ.

مَطِيطَةٌ *thick water,* (S,) or *turbid and thick water,* (K, TA,) *remaining* (TA) *in the bottom of*

a watering-trough: (S, K, TA:) or *slime;* or *strong,* or *thick, slime:* or, accord. to As, *water in which is ropy mud:* pl. مَطَائِطُ: which, as pl. of the same sing., also signifies *places hollowed by the feet of beasts of carriage, in the ground, in which slime,* or *strong* or *thick slime, collects.* (TA.)

مُطَيْطَى : see what next follows.

مَطِيطَآءُ : see what next follows.

مُطَيْطَآءُ, a dim. n. which has no undiminished form, (Z, in the Fáïk,) The *act of walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of the body from side to side:* and the *act of stretching out the arms in walking:* (S, K:) as also مُطَيْطَى, (As, Kr, K,) in both these senses, (As, TA,) and مَطِيطَآءُ. (K.) You say, مَشَى المُطَيْطَآءَ [*He walked in either of the manners above described*]. (S, TA.)

مُطَائِطٌ : see مَطَاطُ.

مطث

مَطْثٌ : see art. طث.

مطر

1 مَطَرَتِ السَّمَآءُ, aor. ـُ, inf. n. مَطَرٌ, [*The sky*, or, as it sometimes means, *the rain*,] *rained;* as also أَمْطَرَتْ: (T, S, Msb:) but the former is said to relate to that which is sent in mercy, and the latter to that which is sent in punishment. (Msb.) See also what follows. ___ [Both are also trans. You say,] مَطَرَتْهُمُ السَّمَآءُ, (A, K,) aor. ـُ, (TA,) inf. n. مَطْرٌ and مَطَرٌ; (K:) and أَمْطَرَتْهُمْ, (A, TA,) which latter is the worse form, [as will be seen below,] *The sky rained upon them.* (A, K, TA.) And مُطِرْنَا *We were rained upon; we had rain.* (S. TA,) ___ You say also, مَطَرَهُمْ خَيْرٌ, and شَرٌّ, [*Good*, and *evil, poured upon them;* or *betided them*]. (A.) And مَطَرَنِى بِخَيْرٍ *He did good to me.* (K.) And مَا مَطَرَنِى بِخَيْرٍ [*He did not any good to me*]. (A.) And مَا مَطَرَ مِنْهُ خَيْرًا, [in the CK, incorrectly, خَيْرٌ,] and بِخَيْرٍ, *Good did not betide him from him*, or *it.* (K, TA.) But أَمْطَرَهُمُ ٱللّٰهُ is only said in relation to punishment: (K, TA:) as in the saying in the Kur, [xxvi. 173, and xxvii. 59,] وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَآءَ مَطَرُ ٱلْمُنْذَرِينَ [*And we rained upon them a rain, and evil was the rain of the warned* people]: and again in the Kur, [xv. 74,] وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ [*And we rained upon them stones of baked clay*]: the stones being regarded as rain because of their descent from the sky: some, however, hold that مَطَرَ and أَمْطَرَ are the same in meaning. (TA.) مَرَّ الفَرَسُ يَمْطُرُ, inf. n. مَطْرٌ (S, A) and مُطُورٌ; (S;) and يَتَمَطَّرُ; (S, A;) *The horse passed*, or *went, running vehemently, like the pouring of rain:* (A:) or *went quickly;* or *hastened;* (S;) as also مَطَرَ الفَرَسُ, (K,) aor. as above, (TA,) and so the inf. ns.: (K:) or this last signifies *the horse was quick in his passing*, or *going*, and *in his running;* and so تَمَطَّرَ. (TA.) You say also, تَمَطَّرَ بِهِ فَرَسُهُ (A, TA) *His horse ran, and hastened*, or *went quickly, with him.* (TA.) And مَطَرَتِ الطَّيْرُ, and تَمَطَّرَتْ, *The birds hastened*, or *were quick, in their descent.* (K.) And تَمَطَّرَتِ الخَيْلُ *The horses came*, (K, TA,) and *went, quickly*, (TA,) *outstripping*

one another. (K, TA.) ___ مَطَرَ فِى الأَرْضِ, inf. n. مُطُورٌ; and تمطّر ; *He* (a man) *went away in,* or *into, the country,* or *land;* (S, K;) *and hastened;* as also قَطَرَ. (TA, art. قطر.) ___ ذَهَبَ البَعِيرُ فَمَا أَدْرِى مَنْ مَطَرَ بِهِ

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(S, K *) [*The camel has gone away, and I know not who has gone with it,* or] *has taken it:* (K:) and in like manner, ذَهَبَ ثَوْبِى الخ *my garment has gone,* &c. (TA.)

4 **أَمْطَرَ** see 1, in four places. ___ امطر ٱللّٰهُ السَّمَآءَ *God made the sky to rain.* (S, Msb.) ___ امطر المَكَانَ *He found the place rained upon.* (Sgh, K.) ___ أَمْطَرْنَا *We were in rain.* (TA.) كَلَّمْتُهُ فَأَمْطَرَ, (Mubtekir El-Kilábee, A, K, *) and إِسْتَمْطَرَ, (Mubtekir, A,) *I spoke to him, and he lowered his eyes, looking towards the ground,* (أَطْرَقَ, Mubtekir, A, K, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10,) should not be so rendered here,]) *and his forehead sweated.* (A, K.)

5 **تمطّر** *He exposed himself to the rain:* (A, K:) or *he went out to the rain and its cold.* (K.) See also 10, in two places. See also 1, in five places.

10 **استمطر** *He asked,* or *begged,* or *prayed, for rain;* (S, Msb, TA;) as also تمطّر. (TA.) You say خَرَجُوا يَسْتَمْطِرُونَ ٱللّٰهَ, and يَتَمَطَّرُونَهُ, [*They went forth praying to God for rain.*] (A, TA.) ___ [Hence,] استمطره *He sought, desired,* or *demanded, his beneficence,* or *bounty;* (A, TA;) *he asked him to give like rain.* (S.) ___ [And hence, perhaps,] استمطر للسِّيَاطِ *He endured patiently the whips* [as though he desired that the stripes should fall like rain upon him]. (TA.) ___ And استمطر *He was silent; he did not speak* [when spoken to, as though he desired that words should pour upon him like rain]: in the K, this meaning is assigned to أَمْطَرَ, which should not be used in this sense: see also مُسْتَمْطِرٌ; and see 4. (TA.) ___ المالُ يَسْتَمْطِرُ [*The*

camels, or *sheep,* &c.,] *go out to the rain.* (A.) See also 5. ___ استمطر *He* (a man) *sought shelter from the rain.* (TA.) ___ استمطر ثَوْبَهُ *He* (a man) *put on his garment in the rain.* (Ibn-Buzurj.)

مَطَر *Rain:* (A, Msb, K, TA:) pl. أَمْطَار. (S, A, Msb, K.) See مَطْرَة: and see also ظَهْر, p. 1929, *a.*

مَطِر : see مَاطِر: ___ and see also مَمْطُور.

مَطْرَة [*A rain; a shower of rain*]. (A; and S, K, voce مَغْرَة, &c.) You say مَطْرَة مُبَارَكَة [*A blessed rain.*] (A.) See مَطَر. See also مَطَرَة.

مَطَرَة , (Fr, Sgh, K, also mentioned in the L, on the authority of IAar, and in such a manner as implies that it may be also مَطْرَة , TA,) *A* [*skin of the kind called*] قَرْبَة: (K, &c.:) applied in the present day to *an* إِدَاوَة and *the like:* (TA:) [I have found it now applied to *a large bottle of leather,* and *of wood:* pl. أَمْطَار.]

مَطْرَة : see عَطْر.

مَطْرَان [sometimes pronounced مَطْرَان, and مُطْرَان, *A metropolitan*]: see جَاثَلِيق.

مَطِير : see مَمْطُور: ___ and مَاطِر.

مَطَّار A horse *that runs vehemently.* (K, TA.)

سَمَآءٌ مَاطِرَة ___ . **مَاطِر**, (A, Msb,) and مُمْطِرَة , (A,) *A raining sky.* (A, Msb.) See also يَوْمٌ مَاطِر ___. مِمْطَار, (A, K,) and مُمْطِر , (K,) and مَطِير , (A,) and مَطَر , (K,) which last is a possessive epithet, (TA,) *A day of rain.* (A, K.) See also مُتَمَطِّر.

مَمْطَر : see what next follows.

مِمْطَر (S, K) and مَمْطَر and مِمْطَرَة (K) *What is worn in rain, to protect one;* (S;) *a garment of*

wool, (K,) *worn in rain,* (TA,) *by which to protect one's self from the rain;* (K;) from Lh. (TA.)

مُمْطِر and **مُمْطِرَة**: see **مَاطِر**.

مُمْطَرَة : see **مُمْطِر**.

سَمَآء مُمْطَار *A sky pouring down abundance of rain.* (A.) See also **مَاطِر**.

مَمْطُور A place, (K,) and a valley, (A,) *rained upon,* or *watered by rain;* as also **مَطِير** ; (A, K, TA;) and **مَطِر** , as in a verse cited voce **خَطْوَة**: and so **مَطِير** and **مَطِيرَة** applied to a land (**أَرْض**). (TA.)

خرج مُتَمَطِّرًا *He went forth into the gardens and fields after rain.* (A.) **طَائِر مُتَمَطِّر** *A bird hastening,* or *going quickly,* (S, TA,) *in its descent;* (TA;) [as also **مَاطِر** , of which the pl., **مُطَّر**, occurs in the following ex.:] Ru-beh says,

* **وَالطَّيْرُ تَهْوِى فِى السَّمَآءِ مُطَّرًا** *

[*And the birds descend in the sky, hastening*]. (TA.) **مُتَمَطِّر** is also applied to a horseman, as signifying *hastening,* or *going quickly.* (S.)

مُسْتَمْطَر A man [*from whom beneficence,* or *bounty, is sought,* or *desired:* and hence,] *naturally disposed to beneficence,* or *bounty.* (IAar, TA.) A place that is *open and uncovered.* (A, K.)

مُسْتَمْطِر [*Asking, begging,* or *praying, for rain.* ___ Hence,] *Seeking, desiring,* or *demanding, beneficence,* or *bounty,* (Lth, K,) from a man. (Lth.) You say, **مَا أَنَا مِنْ حَاجَتِى عِنْدَكَ بِمُسْتَمْطِرٍ** *I am not covetous of obtaining from thee the object of my want.* (IAar.) ___ A

place *needing rain.* (A, K.) ___ *Silent; not speaking* [when spoken to, as though desiring that words should pour upon him like rain]. (K.) [One] *on whom rain has fallen.* (K.)

مطل

1 **مَطَلَهُ بِدَيْنِهِ**, inf. n. مَطْلٌ, and مَاطَلَهُ, inf. n. مُطَالٌ, *He delayed,* or *deferred, with him,* or *put him off, in the matter of his debt, by promising time after time to pay him.* (Msb.) See دَافَعَتْهُ and سَوَّفَهُ.

3 **مَاطَلَ** see 1.

مَطُولٌ *Much given to delaying,* or *deferring, with a creditor,* or *putting him off, in the matter of a debt, by promising time after time to pay him.* (Msb.)

مَمْطُولٌ Iron, or a sword, (Az, TA,) *beaten into a long shape:* (Az, K:) or anything *extended, elongated,* or *lengthened.* (S.)

مع

مَعَ [generally thus in all cases] is a word, or noun, (S, K,) or particle, (K,) denoting concomitance, (S, K,) &c. (K.) It is said to denote the commencement of concomitance, though this is not invariably the case. (MF and TA, voce جِئْتُ مَعَ العَصْرِ ___.) فِى means عِنْدَ العَصْرِ. (Mughnee.)

معر

1 **معر**, [aor. ـَـ , inf. n. معر,] said of a man, (S,) and of the head, and of the tail, (TA,) *His* or *its hair fell off;* (S, TA;) as also تمعّر , said of the head: (TA:) and the former said of the head, *its hair became little,* or *scanty.* (TA:) and معرت, said of the forelock, (النَّاصية, K,) or of that of a horse, (TA,) *it lost all its hair:* (K:) and معر, said of a solid hoof, *it lost the hair that hung down upon it from the fore part of the pastern.* (TA.) ___ معر, (A, K,) aor. ـَـ , (K,) inf. n. معر, (S, TA,) said of hair, (S, A, K,) and of plumage, and the like, (K,) *It fell off;* (S, A;) as also تمعّر , said of hair: (S, A:) or *it became little,* or *scanty;* as also أَمعر : (K:) and, said of a finger-nail, or toe-nail, *it came out,* or *fell out,* (A, K,) *in consequence of something befalling it,* or *hurting it.* (K.) See معرَّة in art. عر. ___ [Hence,] معر, (TA,) or معر من ماله, (A,) *He became poor;* (A, TA;) as also أَمعر , (S, A,) inf. n. إِمعار; (TA;) or the latter, *he became poor, and his travelling-provisions failed* or *became exhausted;* as also معّر , inf. n. تَمْعِير. (K.) ___ [Hence also,] أَمعرت الأَرض *The land became destitute of herbage:* or *its herbage became little,* or *scanty:* (K:) *contr. of* أَمرعت. (IKtt.)

2 **معَّر** see 1.

4 **أَمعر** see 1, in the three places. ___ أَمعرنا *We came upon a land destitute of herbage:* (A, TA:) or *we found dearth, scarcity, drought,* or *sterility:* (TA:) and امعر القوم *the people became afflicted with dearth, scarcity, drought,* or *sterility.* (TA.)

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امعرت المواشى الأَرض *The beasts pastured upon the land,* (i. e., *its trees* or *herbs,* TA,) *and*

left no pasturage in it. (TS, L, K.) ___ امعره *He despoiled him of his property,* (K, TA,) *and reduced him to poverty.* (TA.)

5 تَمَعَّر see 1, in two places.

معر A man, (S,) and a head, (A,) *whose hair is falling off,* or *has fallen off;* (S, A;) as also أَمعر and متمعر : (A:) or *having little hair;* (TA;) as also أَمعر : (S:) and the first and second, a camel's foot (خُفّ) *of which the hair* (*both* شَعَر *and* وَبَر) *has gone:* and معرآء , a forelock (نَاصِيَة, K, or that of a horse, TA,) *of which all the hair has gone.* (K.) ___ Hair, and plumage, and the like, *little in quantity,* or *scanty;* as also أَمعر : and the latter, hair *falling off.* (K.) ___ [Hence,] A man who is *niggardly,* or *avaricious, having little beneficence;* (K;) *unpropitious, mean, and hard,* or *difficult.* (TA.) ___ A man *having little flesh.* (TA.) ___ قَاعٌ مَعِرٌ, and أَرْضٌ مَعِرَةٌ, *A plain,* and *land, destitute of herbage:* (A:) or the latter, accord. to Yaakoob, *land having little herbage:* and مَكَانٌ أَمعر *a place having little herbage.* (S.)

أَمعر : fem. معرآء: see مَعِر, throughout. Also, of a solid hoof, The *hair that hangs down upon it* (K, TA) *from the fore part of the pastern:* because it has a disposition to fall off. (TA.)

متمعر : see مَعِر.

معس

8 **امْتَعَسَ** : see أَلْوَثَ.

معص

معص 1 : see مغص.

معط

1 **مَعَطَ**, (S, K,) aor. ـَـ, (K,) inf. n. مَعْطٌ, (S,) *He* (a man) *was*, or *became, without hair upon his body:* (S:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning *his hair fell off by degrees*, or *part after part:* but you should not say مَعَطَ شَعْرُهُ: (S:) [but see 5:] or, said of a wolf, it signifies *he was*, or *became, mischievous, malignant*, or *foul;* syn. خَبُثَ: or *his hair became scanty*, or *little*, (K,) and تَمَعَّطَ said of a wolf, *his hair fell off:* (Mgh, Msb:) and إِمَّعَطَ, (S, K,) of the measure إِفْتَعَلَ, or

[rather] إِنْفَعَلَ, (accord. to different copies of the K,) said of a rope, (S, K,) &c., (S,) *it became worn smooth.* (S, K.) ___ See also 5. مَعَطَ, aor. ـَـ, (K,) inf. n. مَعْطٌ, (TA,) *He plucked out* hair [or wool] (K, TA,) from the head of a sheep or goat. (TA.)

5 **تَمَعَّطَ** *It* (hair, S, Msb, [in the TA, الرجل is inadvertently put for الشعر, and copied in the TK, with the addition of شعره in the explanation,]) *fell off by degrees*, or *part after part*, (S, Msb, K, TA,) *upon the ground*, (TA,) *by reason of disease*, (S, K, TA,) or *the like;* (S;) as also امتعط, (S,) and إِمَّعَطَ, (S, K,) of the measure إِفْتَعَلَ, (K,) or [rather] of the measure إِنْفَعَلَ [originally إِنْمَعَطَ]: (S:) and [accord. to some, but see 1, above,] مَعَطَ, aor. ـَـ, (Msb,) inf. n. مَعْطٌ, (Mgh, Msb,) *it* (hair) *fell off.* (Mgh, Msb.) You say also, تَمَعَّطَتْ أَوْبَارُهُ *His fur became scattered.* (K, TA) ___ See also 1.

7 **إِمَّعَطَ**, [said in the S, and in one place in a copy of the K, to be of the measure إِنْفَعَلَ]: see 1: ___ and 5.

8 **امتعط** [which latter is said in one place in the copies of the K, to be of the measure إِفْتَعَلَ]: see 5: ___ and for the latter, see also

1.

مَعْطٌ : see أَمْعَطُ.

أَبُو مُعْطَةَ *The wolf:* (K:) a gen. proper name thereof; similar to ذُؤَالَةُ and أُسَامَةُ and ثُعَالَةُ. (TA.)

أَمْعَطُ, applied to a man, *Having no hair upon his body;* (S, K;) or *whose hair has fallen off;* fem. مَعْطَآءُ: (Msb:) [and pl. مُعْطٌ:] and, applied to a wolf, *whose hair has fallen off by degrees,* or *part after part:* (S:) or, thus applied, *mischievous, malignant,* or *foul:* [see 1:] or *whose hair has become scanty,* or *little:* as also مَعْطٌ : (K:) and مَعْطَآءُ, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies *whose wool has fallen off.* (TA.) ___ لِصٌّ أَمْعَطُ *A mischievous, malignant* or *foul,* or *wolf-like, thief,* or *robber;* (S, * L;) likened to the wolf termed امعط: pl. مُعْطٌ. (S, L.) ___ أَمْعَطُ applied to sand, (K,) and مَعْطَآءُ applied to a tract or collection of sand (رَمْلَةٌ), (TA,) and to land (أَرْضٌ), (K,) and مُعْطٌ applied to sands (رِمَالٌ), (K,) also signify *Destitute of herbage.* (K, TA.) ___ Also أَمْعَطُ [app. applied to sand or the like], *Extended upon the face of the earth* or *ground.* (TA.) ___ And المَعْطَآءُ, (IAar, K,) as a subst., (IAar,) *The pudendum;* syn. السَّوْءَةُ. (IAar, K.)

معق

1 **مَعُقَ** : see عمق.

4 **ما أَمْعَقَهَا** : see عمق.

مَعِيقٌ : see عَمِيقٌ.

معك

مُتَمَعَّكُ الفَرَسِ (T, art. ردى) or الحِمارِ (S, M, art. ردى) *The horses'* or *asses' place of rolling upon the ground.* See ردى.

معل

معل [not معِل] *An agile, acute, clever,* man: see شعِل.

معن

4 **أَمْعَنَ** *He* (a horse) *went far,* (S, Msb, K,) in his run. (S, Msb.) ___ Hence, أَمْعَنَ فِى الطَّلَبِ *He went very far in search:* (Msb:) or *he went far,* or *to a great* or *an extraordinary length, therein.* (Mgh.) ___ امعن فى الشَّىْءِ, (Ham p. 817,) or فى الأَمْرِ, (MA, K, Har p. 176,) *He went far,* (K, Ham, Har,) or *deep,* or *beyond bounds,* (MA,) *in,* or *into, the thing,* or *affair.* (Ham, &c.) ___ أَمْعَنَ لِى بِحَقِّى: see أَذْعَنَ.

المَعْنُ *The drawing* of water.

معى

معًى *A narrow, depressed place* (See بنات معًى ___.) طَأْطَاءُ *The* بعْر. (T in art. المعِى المستقيم ___.) بنى *The rectum.*

الأَمْعَاءُ *i. q.* الأَقْصَابُ; (AO: see voce قتْبٌ;) *the guts;* i. e. *bowels,* or *intestines, into which the food passes from the stomach:* الحَشَا is the name of all the places of the food; and in the belly are the أَعْفَاج and the أَقْتَاب, to which the food passes after the stomach, and these are the lower امعاء; and all these are called the قُصْب: the حَوَايَا are all the امعاء that wind, or take a coiled, or circular, form. (Zj, in his Khalk el-Insán.) ___ أَمْعَآءُ: see a tropical signification (*water-holes*) of this pl. voce حَوِيَّةٌ.

مغث

1 **مَغَثَ**, (S,) aor. ـُ, (TK,) inf. n. مَغْثٌ, (K,) *He steeped, soaked,* or *macerated,* a thing in water, *and rubbed* it *with the fingers; he steeped* it *in water, and mashed* it *with the hand;* (TA;) *he steeped, and mashed with the hand,* medicine in water; syn. مَرَثَ. (S, K. *) ___ مَغَثَ المطرُ الكَلَأَ inf. n. مَغْثٌ, *The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate.* (TA.) ___ مَغَثَ, [aor. ـُ,] *He submerged,* or *immersed,* him, or it, in water. (K.) ___ مُغِثَ *He was affected by a fever.* (TA.) ___ مَغَثَتْهُ الحُمَّى *The fever attacked him;* or *pained him.* (TA.) ___ مَغَثُوهُ, [aor. ـُ,] (S,) inf. n. مَغْثٌ, (K,) *They beat him lightly,* (S, K, *) *as though they shook him about* (كَأَنَّهُمْ تَلْتَلُوهُ). (S.) ___ مَغَثَ عِرْضَهُ, (inf. n. مَغْثٌ, K,) *He defamed him; disgraced him; dishonoured him;* (S, K;) *aspersed him by reviling.* (TA.) ___ مَغَثَهُمْ بِشَرٍّ *He did evil to them.* (TA.)

3 **مَاغَثَا**, inf. n. مَغَاثٌ and مُمَاغَثَةٌ, *They clashed, and contended, each against the other;* syn. حَاكَّا وخَاصَمَا. (K.)

مَغْثٌ *Evil,* as a subst. (K.) ___ *Conflict,* (K,) *and engagement of brave men in war, in the field of battle.* (TA.) ___ *A struggling in wrestling.* (TA.) See مَغِثٌ. ___ *Play;* syn. عَبَثٌ. (K.) One of the additions of F. (TA.)

مَغِثٌ, (S, K,) or مَغْثٌ, (L,) and مُمَاغِثٌ, (L,) *A strong wrestler.* (S, K.) ___ Also, the latter, A man *pertinacious in altercation.* (TA.) ___ مَغِثٌ and مَغِيثٌ An *evil, a wicked,* or *malignant,* man: after the manner of a rel. n. [denoting habitual state or action, and the like]. (TA.)

مُغَاثٌ The *lightest,* or *slightest, of the diseases incident to camels.* (El-Hejeree.) ___ Also, *A certain tree, two carats' weight* (قيراطَان) *of the root of which is an emetic and laxative:* (K:) or, as in one copy [of the K], *a certain plant, in the root of which is a poisonous quality* (سمية [i. e., سُمِّيَّة]); *the drinking of a grain of it* [*in water*] *causes looseness of the bowels, and vomiting, in an excessive degree.* (TA.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] مغاث, مَا لَا يَسَعُ الطَّبِيبَ جَهْلُهُ is [the name of] *roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree,* (فى اواخر الثانية,) [the degrees of heat and cold and dryness and moistness being four,] *the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs* or *members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also for the gout* (نِقْرِس), *and spasmodic contraction* (تَشَنُّج); *and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse.* Some say, that it is the name of] the *roots of the wild pomegranate;* but this assertion is not of established authority. Others say, that it is *a kind of* سُورَنْجَان; and this is not improbable. The hakeem [Dáood] says, in the Tedhkireh, مغاث is [the name of] *a certain plant in El-Kerej* (الكرج) *and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough,* or *coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the* سُمْنة, *and called* قلقل: *hence it has been imagined to be the pomegranate: and it is said to*

be a species of سورنجان: *its strength,* or *virtue, lasts about seven years: and there is a kind of it brought from 'Abbádán, and towards Syria, weak in operation; and it is this which is used in Egypt.* (TA.) [M. Rouyer, in the Descr. de l'Egypte, tome 11 of the sec. ed., p. 452, describes it as follows: *a root of a whitish colour, mucilaginous, fleshy,* or *pulpous, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.*]

مَغِيثٌ and **مَمْغُوثٌ** Herbage *laid prostrate by rain:* (S, K:) herbage that is *rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain.* (TA.) ___ See **مَغْثٌ**.

مَمْغُوثٌ *Affected by a fever.* (IAar, K.) ___ See **مَغِيثٌ**.

مُمَاغِثٌ : see **مَغْثٌ**.

مغج

1 مَغَجَ الفَصِيلُ ضَرْعَ أُمِّه : see معج.

مغد

1 **مَغَدَ**, aor. ـَـ , (inf. n. مَغْدٌ, S, L,) *He* (a child, and a lamb or kid, S, L, and a young camel, L, K) *sucked* his mother: *he* (a young camel) *struck* his mother *in her udder with his head, and sucked* her: and *he* (a lamb or kid) *took* the teat of his mother in his mouth *to suck;* (L;) as also مَعَذَ, with the unpointed ع and the pointed ذ. (IKtt.) ___ مَغَدَ *He sucked,* or *sucked in,* a thing: (K:) *he sucked,* or *sucked in,* the inside of صَرِبَة, i. e., [a piece of] the gum of the طَلْح; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (S, L.) See Page 2726

also مَغْدٌ, below. ___ مَغَدَ, aor. ـَـ , inf. n. مَغْدٌ; (L, K;) and مَغِدَ, aor. ـَـ , (L,) inf. n. مَغَدٌ; (L, K;) *He,* (L,) or *it,* (the body, K,) *became full and fat.* (L, K.) ___ مَغَدَهُ, (aor. ـَـ , inf. n. مَغْدٌ, S, L.) *It* (a pleasant, or an ample, and easy, life) *nourished him:* (AZ, IAar, S, L:) or *it* (a life, or manner of living) *nourished him, and rendered him in a state of amplitude and ease.* (K.) ___ مَغَدَ *He* (a man, L) and *it* (a plant, L, K, or other thing, K, or anything, L) *became tall.* (Aboo-Málik, L, K.) ___ مَغَدَ فِى عَيْشٍ نَاعِمٍ, (aor. ـَـ , inf. n. مَغْدٌ, S, L,) a phrase mentioned by Fr, (S,) *He* (a man) *lived, and enjoyed abundant comforts,* or *luxury, in a pleasant,* or *an ample and easy, state of life.* (K.) ___ مَغَدَهُ *It* (youth) *caused him still to flourish,* or *to be in the flower of age.* (En-Nadr, L.) ___ مَغَدَ *He became in the full prime of youth.* (L.)

مَغَدَ, aor. ـَـ , inf. n. مَغْدٌ, *He plucked out* hair: (L:) as also مَعَدَ. (L, art. مَغَدَ مَوْضِعَ الغُرَّةِ ___.) مَعَدَ *He plucked out the hair in the place of the blaze,* or *white mark on the forehead* or *face,* of a horse, *in order that it might become gray.* (L, K.)

4 **امغدت** *She* (a woman) *suckled* her child; (S, L, K;) and a she camel, &c., her young one. (S, L.) ___ امغد, (inf. n. إِمْغَادٌ,

L,) *He* (a man, S, L,) *drank much,* or *abundantly:* (S, L, K:) or *he drank long.* (AHn, L.)

مَغَدٌ The *flower,* or *flourishing period,* of youth. (En-Nadr, L.) ___ *Soft; tender; delicate: pleasant; easy and ample:* syn. نَاعِمٌ: (S, L, K:) applied to the period of youth: (S, L:) and to life, or a manner of living. (L.) ___ Also, (K,) or مَغُدُ الجِسْمِ, (L,) *Soft and plump:* applied to a camel: (L, K:) or (so in the L; in the K, and) *big,* or *bulky;* (L, K;) as also مَعْدٌ; (L;) *and tall:* (K:) applied to anything. (L.) مَغَدٌ, applied to the غُرَّةٌ, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; *Having the hair plucked out in order that it may become gray:* (L:) the term مَغَدٌ is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (S, L:) and with relation to the forelock, when it is as though burnt. (L.) مَغَدٌ (L, K) and مَغَدٌ (L) The *fruit of the* [*tree called*] تَنْضُبٌ: or (so in the L; but in the K, and) the [*plant called*] لُقَّاحٌ [q. v.]: (L, K:) or the *wild* لَفَّاحٌ: (L:) or, both words, (so in the L; but in the K, and) the [*plant called*] بَاذَنْجَانٌ: (L, K:) or *a plant resembling the* نَاذَنْجَانٌ, *growing at the roots of the* عِضَهٌ: (L:) and the former word, *a fruit resembling the cucumber,* (Aboo-Sa'eed, L, K,) *which is eaten:* (Aboo-Sa'eed, L:) or *a kind of tree that twines about other trees, more slender than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled* [*to be eaten*], *with pips like those of the apple;* people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; it *appears first green; then becomes yellow; and then, at last, green* [*again,* or probably *red;* for I think that يَخْضَرّ, in the L, from which this is taken, is a mistake for يَحْمَرّ]: the word is a coll. gen. n.: and] the n. un. is with ة: (AHn, L:) ISd says, I have not heard مَغَدَةٌ; but مَغَدٌ may be a quasi-pl. n. of مَغَدَةٌ; like as حَلَقٌ is of حَلْقَةٌ, and فَلَكٌ of فَلْكَةٌ. (L.) ___ مَغَدٌ *i. q.* صَرَبَةٌ, meaning as explained above, at 1: (S, L,) also, the *gum of the lote-tree,* سِدْرٌ: (Aboo-Sa'eed, L:) or, *of the lok-tree of the desert.* (S, L.)

مغد : see مغد.

مغر

2 **مغّره** *He dyed it* (namely a garment or piece of cloth) *with* مَغْرَة. (A.)

مَغْر and مُغْرَة (K, TA) *A colour inclining to red:* (TA:) or *a colour not pure red,* (K, TA,) *nor inclining to yellow; its redness being like the colour of* مَغْرَة : (TA:) or *i. q.* شُقْرَة [i. e., in a man, *ruddiness of complexion combined with fairness,* and in a horse, *a sorrel colour,*] *with duskiness,* or *dinginess.* (K.) See also أَمْغَر.

مَغْرَة [*Red ochre,* called in the present day مُغْرَة;] *red earth,* (S, A, Msb, K,) *with which one dyes* [*and paints*]; (TA;) *well known;* (A;) as also مَغْر . (S, K.)

مُغْرَة : see مَغْر.

مَغْرَة : see مَغْرَة.

أَمْغَر *i. q.* أَشْقَر, (A, Msb,) applied to a man [and signifying *Of a ruddy complexion combined with fairness*], (A,) and to a horse [and signifying *of a sorrel colour*]: (A, Msb:) or *red in the hair and skin,* (S, K,) *of the colour of* مَغْرَة: (S:) and *having redness in the face, with clear whiteness:* (K:) or *white,* or *white in face:* as also أَحْمَر: applied to a man: (TA:) and, applied to a horse, *of a colour inclining to* أَشْقَر [or *sorrel*]; i. e. *having his* شُقْرَة [or *sorrel colour*] *tinged over with duskiness,* or *dinginess:* (S:) and applied to a camel, *of the colour of* مَغْرَة: (K:) and so applied to a horse: or a horse *not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of* مَغْرَة, *and having the mane and forelock and ears*

like the [*red*] *colour termed* صُهْبَة, *without any whiteness:* (TA:) [see also مَغِرٌ:] the fem. is مَغْرَآءُ: and the dim. أُمَيْغِرٌ. (TA.)

مَمْغَرَةٌ *Land whence* مَغْرَة *comes forth,* or *is procured.* (TA.)

مُمَغَّرٌ A garment, or piece of cloth, (A,) *dyed with* مَغْرَة. (A, K.)

مغس

مغص See **مغس**

مغص

1 مغصه [**مغْصًا**, inf. n. مَغْصٌ, *He pierced him* with a spear or the like: for] مَغْصٌ is syn. with طَعْنٌ; as also مَغْسٌ. (TA.) [Hence, perhaps,] مَغْصٌ, (ISk, S, Msb, K,) [of which مَغْصٌ, which see below, is app. the inf. n.] and مَغَصٌ, (A, Msb, [in a copy of the former of which, instead of the former verb, I find مَغُصَ, but this is probably a mistranscription,]) inf. n. مَغَصٌ; (Msb;) *He* (a man, S, Msb,) *had what is termed* مَغْصٌ *as explained below;* (ISk, S, A, Msb, K;) as also مَغْسٌ and مَغَسٌ: (IKoot, Msb:) and مَعْصٌ: (TA:) [it is most commonly with غ and ص; but Z says, that] the original word is with س, from مَغَسَه signifying طَعَنَه. (A.)

5 **تمغّص بطْنِى**, and تَمَغَّصَنِى, *My belly pained me;* as also تمغّس, with س. (TA.) [In the CK, we find تمغّص بطْنَه, explained by أَوجعه, as though signifying *It pained his belly:* but بطْنَه is doubtless a mistake for بطْنُه. In MS. copies of the K, I do not find this verb.] ___ And [hence,] تَمَغَّصَنِى الشَّىْءُ *The thing hurt me:* and in like manner, تَمَغَّصْتُ منه [*I was hurt by it*]. (TA.)

مَغْصٌ (ISk, S, A, Msb, K) and مَغَصٌ; (IDr, A, K;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (S,) and Az pronounces him right in saying so, (Msb,) and Yaakoob disallows the latter word. wherefore the author of the K is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [*Colic;* or] *pain in the belly,* (A, K,) *and griping* (تَقْطِيعٌ) *in the bowels;* (A;) or *griping* (تقطيع) *in the bowels, and pain* [*therein*]; (S;) or *pain in the bowels, and contortion* [*therein*]; (Msb;) as also مَغْسٌ. (Yaakoob, TA.)

مَمْغُوصٌ A man (S, Msb) *having what is termed* مَغْصٌ *as explained above.* (S, Msb, K.)

مغنطس

مَغْنَطِيسٌ , (S, K,) or مَغْنِيطَسٌ, (as in some copies of the K and in the TA,) and مَغْنِيطِيسٌ (CK) and مَغْنَاطِيسٌ (K) [The *magnet;*] *a certain*

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stone that attracts iron: arabicized [from the Greek μαγνῆτις]. (S, K.) [Mentioned in S, L, K, in art. غطس; but, as observed in the TA, it should have a separate place.]

مقأ

ماقِئٌ and مُوقِئٌ The *posterior,* or, as some say, *anterior, part* of the eye: (K:) or the *inner angle* of the eye, *next the nose.* (K, &c., art. مأق.) Mentioned by most of the lexicographers in art. مأق, q. v. (TA.)

مقت

1 **مَقَتَهُ** , (aor. ـُـ , Msb,) inf. n. **مَقْتٌ** (and, accord. to the K, **مَقَاتَةٌ**; but this is the inf. n. of **مَقُتَ**, q. v.; TA) *He hated him:* (S, K:) as also **مقّته** , (K,) inf. n. **تَمْقِيتٌ**; (TA;) [but this has, probably, an intensive signification;] or *he hated him on account of a foul action that he had committed:* (Lth:) or *he hated him with the most violent hatred,* (Zj, M, Er-Rághib, Msb,) *on account of a foul action.* (Msb.) ___ **مَقُتَ إِلَى النَّاسِ**, aor. ـُـ , inf. n. **مَقَاتَةٌ**, *He was hateful,* or *an object of hatred, to men, on account of a foul action that he had committed:* (Lth:) or *he was hateful,* or *an object of hatred, in the utmost degree,* (M, Msb,) *on account of a foul action.* (Msb.)

2 **مَقَّتَ** see 1.

3 **مَاقَتَهُ** *He hated him* [or *hated him in the utmost degree*] *reciprocally, on account of some foul,* or *evil, affair.* (A.) ___ **مَاقَتُوا** [*They bore hatred, one to another.*] (TA, art. بهت.)

4 **مَا أَمْقَتَهُ عِنْدِى** *How hated,* or *hateful,* or *odious, is he to me!* (Sb, K.) ___ **مَا أَمْقَتَنِى لَهُ** *How I hate him!* (Sb, K.)

5 **تمقّت إِلَيْهِ** *He showed,* or *manifested, hatred* [or *the utmost hatred*] *to him:* contr. of تحبّب اليه. (A.)

6 **تماقتوا** *They hated one another,* [or *hated one another in the utmost degree,*] *on account of some foul,* or *evil, affair.* (A.)

نِكَاحُ المَقْتِ *The marrying the wife of one's father after him;* (K;) that is, *after his having divorced her* or *died:* (TA:) this was done in the time of paganism, (S,) and was then thus called; مَقْتٌ signifying the most violent hatred: it is forbidden in the Kur, iv. 26. (Zj.)

مَقْتِىٌّ A man *who has contracted the kind of marriage termed* نكاح المقت: (ISd, K:) or the *son of such a man.* (Zj, K.)

مَقِيتٌ and مَمْقُوتٌ *Hated:* (S, K:) or the former signifies *hateful,* and the latter *hated:* (MF:) [or *hateful, and hated, on account of his having committed a foul action:* in this sense مقيت is mentioned by Lth: or *hateful, and hated, in the utmost degree, on account of a foul action:* in this sense مقيت is mentioned in the Msb.]

مَمْقُوتٌ : see مَقِيتٌ.

مقد

مَقَدِىٌّ *A certain kind of beverage, prepared from honey,* (S, L, K,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (S, L,) called مَقَدٌ; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [مَقَدٌّ]: IB says, that the orthography of the word as best known to the lexicologists is مَقَدِىٌّ, without teshdeed; but that A 'Obeyd and others write it with teshdeed; and that IAmb cites in confirmation of its being thus a verse of 'Amr Ibn-Maadeekerib, at the end of which occurs the expression شَغَلُوهُ عَنْ شُرْبِ المُقَدِّ; without ى; [app. for مَقَدِّى;] adding, that it is thus called in relation to مَقَدٌّ, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A 'Obeyd says, I hold it to be correctly مَقَدِّىٌّ; and I heard Rejà Ibn-Selemeh explain this as signifying wine diminished to half its quantity by boiling; as though it were divided (قُدَّ) in halves: (Sh, L:) IB adds, that Aboo-t-Teyyib the lexicologist says, that the word in question is with د without teshdeed; from مَقَدٌ; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) ___ ثَوْبٌ مَقَدِىٌّ *A certain well-known kind of cloth,* or *garment:* (L, TA:) you say ثِيَابٌ مَقَدِيَّةٌ. (K. [In the CK, erroneously, مَقَدِّيَّةٌ.])

مقر

1 **مَقَرَ**, aor. ـَـ, (S, Msb,) inf. n. مَقَرٌ, (S, A, Msb, K,) *It was,* or *became, bitter;* (S, A, Msb, K;) as also امقر, (ISk, IKtt, A, Msb, K,) inf. n. إِمْقَارٌ: (Msb:) or *sour,* or *acid:* (K:) and امقر, said of milk, (AZ, A, K,) *it became almost bitter, by reason of its quality of biting the tongue:* (A:) or *lost its* [*proper*] *flavour* (AZ, K) *by becoming intensely sour* or *acid.* (AZ, TA.) مَقَرَ عُنُقَهُ, (ISk, S, A, K,) aor. ـُـ, inf. n. مَقْرٌ, (ISk, S,) *He bruised his neck:* (S, A:) or *beat it with a staff* or *stick, so as to break the bone in pieces, leaving the skin whole.* (A, K.) ___ And hence, (A,) مَقَرَ السَّمَكَةَ المَالِحَةَ *He macerated the salt fish in vinegar;* (A, K;) as also امقر. (K.) And in like manner you say of anything that you macerate. (TA.)

4 **أَمْقَرَ** see 1, in three places. أَمْقَرْتُ لِفُلَانٍ شَرَابًا *I made beverage bitter to,* or *for, such a one.* (IDrd.)

مَقْرٌ: see مَقَرٌ, in three places.

مَقَرٌ *Bitter;* (S, A, Msb, K;) as also مَقْرٌ (TA) and مُمْقِرٌ (S, A, K) and يَمْقُورٌ: (Sgh, K:) or *sour; acid;* as also مُمْقِرٌ: (K:) which last also signifies *intensely sour* or *acid;* (AZ, Aboo-Málik, S; *) applied to milk: (the same, and K:) or *sour,* or *acid,* milk. (Msb.) ___ *Aloes;* syn. صَبِرٌ: (As, S, A, Msb, K:) as also مَقْرٌ: (S:) or *a certain thing resembling it:* (IKt, Msb, K:) or *poison:* as also مَقَرٌ; (K;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, *a certain bitter kind of tree:* and accord. to AHn, *a certain plant, which grows in leaves without branches.* (TA.) [See صَقَرٌ.]

مُمْقِرٌ: see مَقَرٌ, in two places.

سَمَكٌ مَمْقُورٌ *Fish macerated in vinegar and salt, so as to become a cold sauce* or *fluid seasoning:* (Az, TA:) or *sour,* or *acid, fish:* (IAar, TA:) or *fish bruised* (يَمْقُرُ) *in water and salt:* you should not say مَنْقُورٌ. (S.)

يَمْقُورٌ : see مَقِرٌ.

مقط

مَاقِطٌ The *freedman of a freedman:* (K:) or the *slave of a slave of a freedman:* whence the Arabs say, in reviling, فُلَانٌ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (S.) See art. مقط ___. مُقَّاطٌ [which is its pl.] like سُقَّاطٌ and لُقَّاطٌ, signifies, accord. to IAar, The *refuse,* or *lowest* or *basest* or *meanest sort,* or mankind, or of people. (TA in art. خشر.)

مَاقِطٌ *A player with the ball.* (O in art. صوع.) See صَاعٌ, last sentence.

مقل

3 **ماقَلَهُ**, inf. n. مُمَاقَلَةٌ *He vied with him in diving:* see غَامَسَهُ.

6 **تَمَاقَلَا** : see تَغَاطَسَا.

مُقْلٌ The *Theban palm; palma Thebaïca* of Pococke; the *cucifera* of Theophrastes. ___ Also The خُوصٌ, or *leaves, of the tree thus called:* see نظم ___ See also صَمْغٌ.

مَقْلَهٌ, for جُرْعَةٌ مَقْلَةٌ: see 3 in art. صفن.

مُقْلَةٌ The *ball*, or *globe*, or *bulb* (lit. *fat*, شَحْمَةٌ), *of the eye*, i. e., the *eyeball, which comprises the white and the black.* (Khalk el-Insán of Zj; and S, Msb, K.)

مكأ

مَكْءٌ The *hole of a fox,* or *of a hare,* or *rabbit:* or, accord. to Th, the *hole of the kind of lizard called* ضِبّ. (L.)

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مكث

1 **مَكَثَ**, aor. ـُـ ; and مَكُثَ, aor. ـُـ ; inf. n. مَكْثٌ [with which مُكْثٌ and مكثٌ (see below) are syn.] and مكّيثَى (S, K) [like خصّيصَى, q. v.,] and مكّيثآءُ [like خصّيصآءُ] and مَكَثٌ and مُكُوثٌ and مُكْثَانٌ (K) and مَكَاثٌ and مَكَاثَةٌ [which last is the inf. n. of مَكُثَ]; (TA;) *He tarried; tarried and waited,* or *expected;* (S, K;) *was patient, and tarried, and waited,* or *expected:* or *he tarried, stayed,* or *stopped, expecting: loitered; tarried; stayed; waited; paused in expectation;* فى مَكَانٍ *in a place.* (TA.) [In like manner,] تمكّث *He loitered; tarried; stayed; waited; paused in expectation.* (S, K.)

5 **تَمَكَّثَ** see 1.

مُكْثٌ and مَكْثٌ, substs., from مَكَثَ or مَكُثَ, *A tarrying; tarrying and waiting,* or *expecting; &c.* (S, A.)

مَكْثٌ: see مُكْثٌ.

مَكِيثٌ *Grave:* (S, K:) *who does not hasten in his affair:* pl. مُكَثَآءُ and مَكِيثُونَ. (TA.) ___ مَكِيثُ الكَلَامِ *Slow of speech.* (Ibn-Abi-l- Hadeed.) ___ Also مَكِيثٌ A man *remaining; staying; abiding; remaining fixed,* or *stationary.* (TA.)

سَارَ الرَّجُلُ مُتَمَكِّثًا *The man journeyed,* or *proceeded, loitering;* syn. مُتَلَوِّمًا. (S.)

ملب

مَلَابٌ : see art. لوب, in which, as well as here, it is mentioned in the K.

ملث

1 **مَلَثَهُ**, aor. ـُ, inf. n. مَلْثٌ, *He soothed,* or *tranquilized his mind, with words; spoke to him sweetly,* or *pleasantly; soothed him with agreeable words;* (S, K;) *not meaning to fulfil his words:* as also مَلَذَهُ, aor. ـُ, inf. n. مَلْذٌ: (TA:) ex. سَأَلْتُهُ حَاجَةً فَمَلَثَنِى *I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it.* (A.) ___ In like manner, *He made him a promise,* (*as though he would repel him from him,* S,) *not meaning to fulfil it.* (S, K.) Accord. to Ibn-Abi-l-Hadeed, *He made him a concealed promise:* but this is a strange explanation. (MF.) ___ مَلَثَ, inf. n. مَلْثٌ, *He lied;* as also مَلَذَ. (TA, art. ملذ.) ___ مَلَثَ الظَّلَامُ *The darkness became mixed with the light:* this happens at nightfall and at daybreak. (AZ.) ___ مَلَثَهُ بالشَّرِّ *He aspersed him,* or *bespattered him with evil.* (A.) ___ مَلَثَهُ, [aor. ـُ,] inf. n. مَلْثٌ, *He beat him lightly;* (K;) like مَغَثَهُ, q. v. (TA.) ___ مَلَثَ *He* (a hare, TK,) *was unable to run; too weak to run.* (K.)

3 **مالثه**, (inf. n. مِلَاثٌ, TA,) *He treated him with dissimulation, and jested,* or *joked, with him.* (K.)

مَلْثٌ and مَلَثٌ and مُلْثَةٌ The *first,* or *commencement, of the blackness of night:* (K:) or it is *after the* سَدَف: (TA:) or the *first,* or *commencement, of the blackness of the place of sunset:* when it has become intense, and the last عِشَآء has come, it is called مَلَس. (IAar.) ___

أَتَيْتُهُ مَلَثَ الظَّلَامِ, (S, K,) and مَلْثَ الظلام, (K,) and عِنْدَ مَلْثِهِ, (TA,) *I came to him at the period when the darkness became confused,* (S, K,) *and had not yet become very intense,* [*as it has*] *when thou sayest* أَخُوكَ أَمِ الذِّئْبُ [(*Is this*) *thy brother,* or *the wolf?*]; (S;) i. e. *at the time of the prayer of sunset, and after it.* (As, S.) ___ صلاة الملث *The prayer of sunset:* in the dial. of Rabee'ah. (A.) ___ مَا كَانَ عَهْدُهُ إِلَّا وَلْثًا وَوَعْدُهُ إِلَّا مَلْثًا [*His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled*]. (A.)

مَلْثٌ One *who does not become satiated with coitus.* (K.) You say رَجُلٌ مَلْثٌ and إِمْرَأَةٌ مَلْثٌ. (TK.)

مَلَثٌ See مَلْتٌ.

مُلْثَةٌ See مَلْتٌ.

ملح

1 مَلَحَتْ فُلَانَةٌ لِفُلَانٍ, (aor. ـَ and ـُ, L,) *Such a woman suckled,* or *gave suck, for such a one.* (A, L.) ___ مَلَحْنَا لِفُلَانٍ, inf. n. مَلْحٌ, (S,) *We* [meaning the wife of one of us] *suckled,* or *gave suck, for such a one:* (As, L:) or *we suckled such a one.* (S.) ___ مَلَحَ الوَلَدَ [app. *He caused the child to be suckled;*] syn. with أَرْضَعَهُ. (K.) [See مَلُحَ ___.] أَرْضَعَ; (L;) and مَلَّحَ, inf. n. تَمْلِيحٌ; and تَمَلَّحَ; (L, K;) the last said to be formed by transposition from تَحَلَّمَ; but ISd, sees no reason for this assertion; (L;) *He* (a camel. L,) *became fat.* (L, K.) مَلَّحَتْ *she* (a camel destined for slaughter) *became fat:* (El-Umawee, S:) or, *became a little fat:* (K:) *She* (a camel) *became fat in a small degree.* (L.) Also تَمَلَّحَتْ *They* (lizards such as are called ضِبَابٌ) *became fat;* as also تَحَلَّمَتْ. (L.) مَلُحَ, aor. ـُ, inf. n. مُلُوحَةٌ (S, Msb, K) and مَلَاحَةٌ; (K;) this form of the verb is of the dial. of the people of El-'Áliyeh; (Msb;) and مَلَحَ, aor. ـُ, (S, Msb, K,) inf. n. مُلُوحٌ; (S, Msb;) and مَلَحَ, aor, ـَ; (IAar, K;) and امْلَحَ, inf. n. إِمْلَاحٌ, of the dial. of El-Hijáz; (Msb;) *It* (water) *was salt:* (S, Msb, K:) or امْلَحَ signifies *it became salt, having been sweet.* (K.) ___ مَلُحَ, aor. ـُ, (S, Msb, K,) inf. n. مَلَاحَةٌ (S, Msb) and مُلُوحَةٌ (S) and مَلْحٌ, the first of which is the most common, and the last the least common, (TA,) *It* (a thing, S, Msb) *was,* or *became, goodly, beautiful,* or *pretty;* (S, Msb, K;) and *beautiful of colour;* or *beautiful and bright;* (Msb;) *pleasing to the eye* or *ear; facetious.* (The lexicons passim.) ___ مَلَحَ القِدْرَ, aor. ـَ and ـِ, (S, Msb, K,) inf. n. مَلْحٌ, (S, Msb,) *He put salt into the cooking-pot:* (K:) or *put a proper quantity of salt into it:* (S, A, Msb:) and accord. to Sb, مَلَّحَ and امْلَحَ signify the same as مَلَحَ: (ISd:) or مَلَّحَهَا, inf. n. تَمْلِيحٌ, and أَمْلَحَهَا, signify *he put much salt into it,* (S, Msb, K,) *so that it* [meaning its contents] *became spoiled.* (S, A.) ___ مَلَحَ, (S, K,) inf. n. مَلْحٌ; (S;) and مَلَّحَ, inf. n. تَمْلِيحٌ; (TA;) *He fed* camels or sheep or goats *with salt earth,* (S, K,) or *with earth and salt, the salt being more in quantity.* (TA.) This is done when the animals

cannot procure plants of the kind called حَمْض. (S.) ___ مَلَحَ, aor. ـَـ and ـِـ, (K,) inf. n. مَلْحٌ; and مَلَّحَ; *He salted* fish. (K.) ___ مَلَحَ; aor. ـَـ, inf. n. مَلْحٌ, *He salted* flesh-meat, and a skin, or hide. (L.) ___ Also مَلَّحَهُ, inf. n. تَمْلِيحٌ, *He rubbed his* (a camel's, or sheep's, or goat's,) *palate with salt.* (TA.) ___ مَلِحَ, aor. ـَـ, inf. n. مَلَحٌ, *He*, or *it*, (a man, &c.,) *was blue*, or *gray*, [see مُلْحَةٌ,] *in such a degree as to incline to whiteness;* (Msb;) as also إِمْلَحَّ, inf. n. إِمْلِحَاحٌ; and أَمْلَحَ. (TA.) ___ Also, *He was black, with whiteness overspreading his hair:* or, *of a dusty white colour:* or, *of a clear white colour:* (Msb:) [and in like manner,] إِمْلَحَّ, inf. n. إِمْلِحَاحٌ, *he* (a ram) *was of a white colour intermixed with black.* (S, K.) مَلِحَ, aor. ـَـ, inf. n. مَلَحٌ, *He* (a horse) *had the kind of swelling called* مَلَحٌ. (TA.)

2 **مَلَّحَ** See 1, in six places. ___ مَلَّحَ *He* (a poet) *produced*, or *said, something goodly, beautiful, pretty,* [or *facetious*]: (S, K:) and املح *he produced*, or *said, a goodly, beautiful*, or *pretty,* [or *a facetious*,] *word*, or *saying*, or *speech.* (Lth.)

3 **مَالَحْتُ فُلَانًا**, (A,) inf. n. مُمَالَحَةٌ, (S, A, K,) *I ate with such a one.* (S, A, K.) Abu-l-Kásim Er-Zejjájee disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مِلْحٌ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] ___ مَالَحَهُ, inf. n. مُمَالَحَةٌ and مِلَاحٌ, *He was*, or *became, his foster-brother.* (L, TA.) [المِلَاحُ is explained in the K by المُرَاضِعَةُ: Lth explaines it by الرَّضَاعُ, as is mentioned in the TA: المُمَالَحَةُ is explained in the A, Mgh, L, and other lexicons by المُرَاضَعَةُ: in the copies of the K in my hands, by الرَّضَاعُ; and so in one copy of the S: in another copy of the S written الرِّضَاعُ; and in another الرِّضَاعُ, without any vowel to the الرَّضَاعُ: ر, syn. with المُرَاضَعَةُ, is evidently the right reading.] Abu-l-Kásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by المُرَاضَعَةُ;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةُ المُمَالَحَةِ *Between them two is the sacred* or *inviolable bond*, or *obligation, which is the consequence of their*

being fosterbrothers. (A.)

4 **أَمْلَحَ** See 1, in four places, and 2. ___ املح القوم *The people possessed milk; the people had fat camels* or *other beasts.* (L.) ___ املح *He* (a camel) *carried fat;* (L;) [meaning *was fat*]. املح القدر *He put some*

fat [which is termed ملْح] *into the cookingpot.* (AA.) املح الإبل *He gave the camels salt water to drink.* (K.) ___ املحت الإبل *The camels came to salt water to drink.* (S.) ___ ما أَمَيْلِحَ زَيْدًا [*How very goodly,* or *beautiful,* or *pretty, is Zeyd!* a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed تصغير تعظيم, from ما أَمْلَحَه:] (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said مُلَيْحٌ: (T:) it is the only instance of a verb put into this form, except ما أُحَيْسِنَه, (S, K,) and, as some say, ما أُحَيْلَاه. (TA.) This is said accord. to the doctrine of the Basrees, who assert the افعل of wonder to be a verb: but as to the Koofees, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) ___ ما أَمْلَحَ وجهه, and فعلُه, *How goodly, beautiful,* or *pretty, is his face!* and *how good is his action!* (A.) ___ أَمْلِحْنِى بنفسك *Grace me,* or *recommend me,* (زيّنى,) [*by thy speech*]. (T, L.)

5 **تَمَلَّحَ** See 1, in two places. ___ فلانٌ يتظرَّفُ ويتملَّحُ [*Such a one affects to be clever,* or *graceful, and to be goodly, beautiful, pretty,* or *facetious*]. (A.)

9 **إِمْلَحَّ** See 1, in two places.

10 **استملحه** *He esteemed him,* or it, *goodly, beautiful,* or *pretty;* (S, K;) [*pleasing to the eye* or *ear:* (the lexicons passim:)] or *found him,* or *it, to be so* (TA.)

مَلْحٌ : see مِلْحٌ.

مِلْحٌ (S, M, K) and مَلْحٌ (M) The act of *sucking* the mother or any nurse; syn. رَضَاعٌ; (S, M, K;) a child's *sucking* its mother. (Abu-l- Kásim Ez-Zejjájee.) ___ مِلْحٌ *Milk.* (IAar.) The following verse of Abu-t-Tamahán, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by As, [app., accord. to the S, as an ex. of ملح in the sense of رضاع; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

* وإنّى لأَرْجُو مِلْحَهَا فى بُطُونِكُمْ *

* وما بسطَتْ مِنْ جِلدِ أَشْعَثَ أَغْبَرا *

(S, L.) The poet says, Verily I hope that ye may regard (أَنْ تَرْعَوا [which is understood]) the milk which ye have drank, of these camels, [lit., their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read أَغْبَرَ, for the sake of the rhyme; for each verse of the poem to which it belongs ends with kesreh. (L.) مِلْحٌ a thing well known, (S, K,) [*Salt;*] *that with which food is made pleasant:* (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (K:) pl. مِلَاحٌ. (Msb.) Dim. مُلَيْحَةٌ. (Msb.) ___ مِلْحٌ مآءٌ, (S, K, &c.,) originally مَلْحٌ, from the verb مَلُحَ, like خَشْنٌ from خَشُنَ, contracted because of the frequency of its usage; (Msb;) and ماء مليح, (K,) and مالح; (IAar, ADk, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (S, K, &c.) J says, that ماء مالح is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning ذُو مِلْحٍ,] like رَجُلٌ تَارِسٌ, i. e. ذُو تُرْسٍ, and دَارِعٌ, i. e. ذُو دِرْعٍ: (TA:) it is a chaste word, of the dial. of El-Hijáz, but extr., being from أَمْلَحَ المآءُ, like as you say أَبْقَلَ الموضعُ from باقل; and when it is said that it is rare, it is meant that it is not agreeable with its verb, not that it is rare with respect to usage, seeing that it is of the dial. of the people of El-Hijáz, who selected the most chaste words of the various dialects: or it is regularly formed from مَلَحَ المأءُ, a form of the verb sometimes used. (Msb.) The pl. of

مِلْحٌ is مِلْحَةٌ and مِلَاحٌ and مَلَحٌ: (L, K:) and sometimes is said أَمْوَاهٌ مِلْحٌ *salt waters;* and رَكِيَّةٌ مِلْحَةٌ *a salt well.* (L.) ___ مِلَاحٌ *Salt waters.* (T, K.) قَلِيبٌ مَلِيحٌ *A well of salt water:* (S, K:) pl. أَقْلِبَةٌ مِلَاحٌ, occurring in a verse of 'Antarah. (S.) ___ مِلْحٌ *Knowledge; science; learning;* syn. عِلْمٌ. (IKh, Kz, K.) ___ *Men of science; learned men;* syn. عُلَمَآءُ. (IKh, Kz, K.) ___ *Goodliness,* or *beauty.* (K.) [Accord. to the TA, it is an inf. n.: see مُلْحٌ.] ___ *Fat,* as a subst. (Sh, K.) ___ *Fatness:* (K:) or *a small degree of fatness.* (TA.) ___ مِلْحٌ and مِلْحَةٌ *A sacred* or *inviolable bond,* or *the like,* or *any compact, bond,* or *obligation, which one is under an obligation to respect,* or *honour,* or *the cancelling* or *breaking of which renders one obnoxious to blame;* syn. حُرْمَةٌ and ذِمَامٌ; and *a compact,* or *confederacy;* syn. حِلْفٌ. (K.) In some copies of the K, for حِلْفٌ is put حَلْفٌ. (TA.) ___ Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-t-Tamahán cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say بَيْنَ فُلَانٍ وَفُلَانٍ مِلْحٌ, and مِلْحَةٌ, *There is a sacred* or *inviolable bond, &c., between such a one and such a one.* [This meaning is derived from مِلْحٌ as signifying salt; the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-'Abbás, pay a high respect to salt and fire and ashes. (L.) [You say,] مِلْحُهُ عَلَى رُكْبَتِهِ, so in the copies of the K, but correctly عَلَى رُكْبَتَيْهِ, as in all the other lexicons, (TA,) [lit., *His salt is upon his knees;*] meaning *he has no good faith, so as to fulfil his promises,* or *engagements:* (K:) or *he has little good faith, so as to fulfil his promises, &c.,* for the Arabs swear by salt, and by water, because of their respect for them: (IAar:) or *he violates the obligation imposed by such,* the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees: (T:) or *he is fat:* (K:) As says, that in the following verse,

* لَا تَلُمْهَا إِنَّهَا مِنْ نَسْوَةٍ *

* مِلْحُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ *

[*Blame her not; for she is of women whose fat is placed above the knees;*] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and ملحها signifies their fat: (TA:) or *he is sharp in his anger:* (K:) or *he is of evil disposition, rendered angry by the least thing;* like as salt upon the knee is scattered by the least thing: (T:) or *he is frequently engaged in altercation;* as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them. (A.) [See also مِلْحٌ نبت.] رُكْبَةٌ, and مَالِحٌ, *A plant of the kind called* حَمْضٌ. (ISk, S.)

مَلَحٌ: see مُلْحَةٌ. ___ *A certain disease and fault in the kind leg of a beast of carriage;* (TA;) *a swelling in the hock,* or *hock-tendon,* (عُرْقُوب,) *of a horse;* (S, K;) *less than what is called* جَرَذٌ; which is a name given to it when it has become violent. (S.)

مِلْحٌ: see مِلْحٌ.

مَلْحَةٌ *A single feed taken by a child from the breast.* مَلْجَةٌ, with ج, signifies a single suck. (TA.)

مُلْحَةٌ The *main body of the sea;* or the *fathomless deep of the sea;* or *a great expanse*

of sea of which the extremities cannot be seen. (K.)

مُلْحَةٌ (S, K) and مَلَحٌ (K) *A white colour intermixed with black:* (S, K:) *whiteness overspreading blackness* in the human hair, and in anything: or *a dusty white colour:* or *a clear white colour:* or *whiteness inclining to any kind of redness;* like the colour of the antelope. (L.)

[See also أَمْلَحُ.] ___ Also, مُلْحَةٌ The *utmost degree of blueness* or *grayness*, [app. meaning the latter, from مِلْحٌ as signifying salt, as salt in the state in which it is commonly used in Arabia is of *a pale gray colour*,] أَشَدُّ الزُّرْقِ: (K:) or *blueness*, or *grayness*, (زُرْقَةٌ,) *of such a degree as to incline to whiteness*. (S.) [See مُلْحَةٌ ___.] أَمْلَحُ *A goodly, beautiful, pretty*, or *facetious, story*, or *narrative, and word*, or *saying*, or *speech; a bon-mot;* (L;) وَاحِدَةُ المِلَحِ مِنَ الأَحَادِيثِ; (S, K;) [*what is deemed beautiful, elegant, facetious*, or *the like*, of stories, &c.: (Ibr D:) and so أُمْلُوحَةٌ , coupled with أُفْكُوهَةٌ in art. فكه in the TA:] also said to signify *a bad, an abominable*, or *a foul, word, saying*, or *speech;* a meaning taken from a trad. of 'Áïsheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مُلَحٌ. (S, K.) As said نِلْتُ بِالمِلَحِ [*I have attained* to the station, or rank, to which I have attained *by means of goodly*, or *facetious, sayings, &c.*] (S.) حَدَّثْتُهُ بِالمِلَحِ [*I related to him goodly, beautiful, pretty*, or *facetious, stories*.] (A.) ___ [*A curiosity, an extraordinary thing*.]

مُلْحَةٌ : see مِلْحٌ.

مَلْحَانُ : see مِلْحَانُ. ___ [*A sucker:* see مَصَّانٌ in art. مص.]

مِلْحَانُ , (S, K,) sometimes written مَلْحَانُ , (TA, art. شيب, voce شِيبَانُ,) [written in both these ways in a copy of the S in my hands,] *A name given to one of the winter-months*, because of the whiteness of its snow: (S:) *the month called Jumáda-l-Ákhireh*, جُمَادَى الآخِرَةُ, (K,) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolà, جُمَادَى الأُولَى, being called شِيبَانُ: or this was a name of Kánoon el-Owwal, كَانُونُ الأَوَّلُ; (TA;) and مِلْحَانُ was *Kánoon eth-Thánee*, كَانُونُ الثَّانِى: (K, TA:) [but see شِيبَانُ:] or شِيبَانُ and مِلْحَانُ were names applied to *the days when the earth was white with hoar-frost*, or *rime*. ('Amr Ibn-Abee-'Amr, Az.)

مُلَاحٌ : see مَلِيحٌ.

مَلِيحٌ and مُلَاحٌ and مُلَّاحٌ , (S, K,) but the last signifies more than the first, (T, S,) *Goodly; beautiful; pretty;* (S, Msb, K;) *and beautiful of colour;* or *beautiful and bright;* (Msb;) *pleasing to the eye* or *ear; facetious:* (the lexicons passim:) fem. of the first with ة: (Msb:) pl. of the same, مِلَاحٌ and أَمْلَاحٌ; (AA, S, K;) and of مُلَاحٌ, مُلَاحُونَ; and of مُلَّاحٌ, مُلَّاحُونَ. (K.) ___ See مِلْحٌ. ___ [*Facetious speech.*] ___ One *in whose counsel,* or *advice, one seeks a remedy;* acc. to AA: hence the phrase قريش ملح الناس: acc. to some, one *with whom one finds,* or *esteems, it pleasant to sit and converse.* (IB, in TA, voce نَقَابٌ.) ___ أَبُو المليحِ ___ [the bird *Sifrid*]: see صِفْرِدٌ.

مَلَاحَةٌ and مَلَّاحِيَّةٌ : see مَلَّاحٌ.

مُلَاحِىٌّ , sometimes written مُلَّاحِىٌّ, (S, K,) occurring in poetry written in the latter manner, (S,) *A kind of white, long-shaped, grape:* (S, K:) so called from [the colour termed] المُلْحَة; (S;) or from the [plant called] مُلَّاحٌ, because of its taste. (AHn.) ___ Also, *A kind of fig,* (K,) *small, of the colour termed* أَمْلَحُ, *very sweet, and which is dried.* (TA.) ___ Also, *A species of the tree called* أَرَاكٌ *in which is whiteness and redness and the colour termed* شُهْبَة. (AHn, K.)

مَلَّاحٌ *A seller of salt:* or *a possessor of salt:* (IAar, K:) as also مُتَمَلِّحٌ : (K:) which also signifies *one who provides himself with salt for travelling-provision:* or *a trader in salt.* (TA.) ___ مَلَّاحٌ *A sailor; a shipman; a seaman,* or *mariner:* (T, S, K:) so called because constantly upon the salt water. (T.) ___ Also, *One who constantly attends to a river* (نَهْر; in some copies of the K, بَحْر; TA) *to put its mouth into a right* or *proper state.* (K.) ___ His occupation is called مَلَاحَةٌ and مَلَّاحِيَّةٌ . (K.)

مُلَّاحٌ : see مَلِيحٌ. ___ [A coll. gen. n.] *A certain plant,* (S, K,) *of the kind called* حَمْضٌ; (Lth, T, S;) *a leguminous garden-plant;* n. un. with ة; it is *a tender plant, with a salt flavour, growing in smooth,* or *soft, and depressed, tracts of land:* (T:) *a herb of the kind called* حَمْضٌ,

having twigs and leaves, growing in tracts such as are called قَفَاف, *of a salt flavour, wholesome to camels and sheep:* (M:) *a plant like the* قُلَّام, *in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the* فَثّ, *and made into bread, and eaten:* so says AHn, and he adds, I think that it is *thus called because of its colour; not because of its taste:* and in another place he says, that the مُلَّاح is the *raceme of the* كَبَاث *of the* أَرَاك; *thus called because of its taste, which is hot, as though containing salt.* (M.) [*Suæda baccata.* Forsk., Flor., 69. (Freytag.)]

مَلَّاحَةٌ (S, K) and مَمْلَحَةٌ (K) *A place where salt is generated.* (S, K.)

مَلَّاحِيَّةٌ : see مَلَّاحٌ.

مَالِحٌ : see مِلْحٌ and مَمْلُوحٌ.

أَمْلَحُ A ram, (S, K,) and a he-goat, (S,) *of a white colour intermixed with black:* (S, K:) any hair, and wool, and the like, *in which are whiteness and blackness:* (TA:) that *in which are whiteness and blackness, the former colour predominating:* (AZ, Ks and others:) or *of a dusty white colour:* or *of a clear white colour:* (Msb:) fem. مَلْحَآءُ; applied to a ewe *of a white colour intermixed with black:* (K:) or *black, with its hair pervaded by whiteness.* (TA.) Aboo-Dhubyán Ibn-Er-Raabal employs املح as one of four epithets which he applies to those old men most hateful to him. (S.) ___ Also, *Blue,* or *gray,* [see مُلْحَةٌ,] *in such a degree as to incline to whiteness;* an epithet applied to a man, &c. (Msb) أَمْلَحُ العَيْنِ *Having the eye of that colour.* (S.) ___ Hence, كَتِيبَةٌ مَلْحَآءُ [meaning *An army,* or *a troop of horse, appearing of a white and black,* or *gray, hue, by reason of their glittering weapons;* see also كتيبة شَهْبَآءُ]: (S:) or *one that is white and great:* (TA:) or, *great.* (K.) ___ أَمْلَحُ *Dew that falls in the night upon leguminous plants:* so called because

of its whiteness. (L.) Er-Rá'ee says, describing some camels,

* أَقَامَتْ به حَدَّ الرَّبِيعِ وجَارُهَا *
* أَخُو سَلْوَةٍ مَسَّى به اللَّيْلُ أَمْلَحُ *

meaning [by املح] dew: [*They remained in it during the period of the season called* الربيع, *and their preserver* from thirst *was attended by comfort, being dew brought by the night*]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was (فَهُوَ [but this appears to be a mistake for فَهِىَ, so that they were,]) in a comfortable state of life: and he says مسّى به because the dew falls in the night: (S, L:) by جارها he means the night-dew which preserved them from thirst. (L.) ___ المُلْحَآءُ was also the name of a particular troop belonging to the family of ElMundhir, (S, K,) of the Kings of Syria, who had another called الشَّهْبَآءُ. (TA.) ___ نَمِرَةٌ مُلْحَآءُ *A* بُرْدَةٌ *with black and white stripes.* (L.) شَجَرَةٌ مُلْحَآءُ *A tree of which the leaves have fallen,* (L, K,) *the branches,* or *twigs, remaining green.* (L.) ___ المُلْحَآءُ (in a camel, L) *Certain flesh in the back,* (*situate within,* L,) *extending from the withers* (الكَاهِل) *to the rump:* (L, K:) or *the middle of the back, between the withers* (الكاهل) *and the rump:* (T, S [in neither of which is reference made here to a camel]:) or *the part between the hump of a camel and its rump:* or

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the vertebræ of a camel over which is the hump: (L:) or, in a camel, *the part beneath the hump; containing six vertebræ* (مَحَالَات): pl. مُلْحَاوَاتٌ. (T.) فَارِسُ المُلْحَآءِ *The fat of the hump.* (L.) ___ أَمْلَحُ A horse *having the kind of swelling called* مَلَحٌ. (TA.)

أُمْلُوحَةٌ : see مُلْحَةٌ.

مَمْلَحَةٌ : see مَلَّاحَةٌ.

مَمْلَحَةٌ *A thing* [or *vessel* or *the like*] *in which salt is put.* (S, A.)

مَمْلُوحٌ and مُمَلَّحٌ A *fat* camel. (L.) ___ مُمَلَّحٌ A camel destined for slaughter that is *fat:* (S:) or *having some remains of fatness.* (L.) سَمَكٌ مَمْلُوحٌ, and مَلِيحٌ, (S, K,) and مِلْحٌ, (Msb,) *Salted fish;* (S, K;) *i. q.* مُمَلَّحٌ. (K.) You should not say مَالِحٌ. As to the saying of 'Odháfir,

* بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيًّا *

* يُطْعِمُهَا المَالِحَ والطُّرِيَّا *

[*A woman of El-Basrah who married a man of El-Basrah: he fed her with salted and fresh*], it is not an evidence. (S.) ISd says, that some have disapproved of this word, as also of مليح, not regarding the above verse as an evidence. You says, that مليح and مملوح are better than مالح. (TA.)

مُمَلَّحٌ and مُمَلَّحٌ: see مَمْلُوحٌ.

مُتَمَلِّحٌ : see مَلَّاحٌ.

ملخ

1 مَلَخَ, aor. ـَـ, inf. n. مَلْخٌ; (K;) and امتلخ ; (L;) *He pulled,* or *drew,* a thing, *grasping with the hand,* or *biting,* (L, K,) *and so pulling* or *drawing it out.* (L.) ___ امتلخ *He pulled out* a thing; (L, K;) *drew* it *forth:* or *drew* it *forth quickly.* (L.) *He drew* his sword. (S, K.) *He pulled out* his tooth: (S:) and his eye. (Lh.) *It* (an eagle) *pulled out* an eye; (S;) as also تملّخ . (K, TA.) *He pulled away* his hand from the hand of a person grasping him. (L.) *He pulled out* a ripe date from its skin. (L.) *He pulled off* flesh from a bone. (L.) *He pulled off* the bridle and bit from the head of a beast of carriage. (L, K.) ___ مَلَخَ, aor. ـَـ, (L, K,) inf. n. مَلْخٌ, (S, L, K,) *He went,* or *journeyed, at a vehement rats:* (S, L, K:) or, *at an easy rate:* and, sometimes, *vehemently:* (ISd:) or, *quickly:* (TA:) or *he* (a beast) *stretched forth his arms in the pace called* حُضْر, *in any way, well* or *ill.* (Ibn-Hánee.) ___ مَلَخَ فى الأَرْضِ *He went away journeying through the land,* or *earth.* (TA.) ___ فُلَانٌ يَمْلَخُ فى البَاطِلِ, (S,) inf. n. مَلْخٌ, (S, K,) *Such a one goes to and fro, and occupies himself much, in vain affairs:* (S, K:) or *goes quickly and easily therein:* (Sh:) or *plays,* or *sports, and perseveres, therein.* (L.) ___ مَلْخٌ البَاطِلِ i. q. التَّبَخْتُر [*Walking in an affected manner*] (L, in art. ضندد.) ___ مَلَخَ القَوْمُ مَلْخَةً صَالِحَةً *The people,* or *party, went,* or *journeyed, far in the land.* (S.) ___ مَلَخَ *He* (a man) *fled* (IAar; and Az, from several Arabs of the desert.) مَلُخَ, aor. ـُـ, inf. n. مَلَاخَةٌ, *It* (flesh-meat) *was,* or *became, tasteless,* or *insipid;* (S;) [*i. q.* مَسُخَ]. See سَلَاخَةٌ.

5 تَمَلَّخَ see 1.

8 إِمْتَلَخَ see 1.

مَلِيخٌ , applied to flesh-meat, (S,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L,) *That has no taste; tasteless; insipid;* (S, L, K;) *i. q.* مَسِيخٌ. (S.) See سَلِيخٌ. ___ *Corrupt:* (L, K:) or any *corrupt food.* (IAar, L.) ___ مَلِيخٌ Milk *that slips from the hand.* (L.)

مَلُوخِيَّةٌ [*Corchorus olitorius,* or *Jews' mallow:* so used in the present day. See خُبَّازٌ.]

مَلَّاخٌ *Vehement in journeying,* or *in his pace.* (S, * TA.) ___ A slave *who runs away often.* (L, K.)

مَالِخٌ *Fleeing;* as also مَاخِلٌ and خَامِلٌ. (Az.)

مُمْتَلَخُ العَقْلِ A man *deprived,* or *despoiled of his reason.* (S, TA.) ___ مُتَمَلِّخِ الصُّلْبِ A man *weakened,* or *enervated, in the back-bone,* or *back;* (K;) as though it were pulled asunder. (TA.)

مُتَمَلِّخٌ : see مُمْتَلَحٌ.

ملد

1 **مَلَدَ** , [aor. ـَـ ,] (TA,) inf. n. مَلَدٌ (K, TA) and مَلَدَانٌ, (M,) *It* (a branch, M, TA) *was, or became, soft, tender,* or *delicate;* (M, K;) *and quivered, shook,* or *played loosely.* (M, K, TA.) ___ Also, inf. n. مَلَدٌ, *He* (a youth) *was,* or *became, soft, tender,* or *delicate.* (T, S, L.) ___ See also مَلْدٌ, below. ___ مَلَدَهُ *He drew* or *pulled it; strained it;* or *extended* or *stretched it;* syn. مَدَّهُ. (K.)

2 **مَلَّدَهُ** , inf. n. تَمْلِيدٌ, *It* (the imbibing of moisture) *rendered it* (a branch) *soft, tender,* or *delicate.* (T, L.) ___ *He softened it,* namely a tanned skin or hide. (S, L, K.)

مَلْدٌ : see أُمْلُودٌ. ___ Also, The [*creature called*] غُولٌ; (K;) i. e., *i. q.* سِعْلَاةٌ; or *an enchantress of the jinn.* (TA.)

مَلَدٌ : see مَلَدٌ ___. مَلَدٌ, (M, L, K,) and مَلَدَانٌ (K) *Youth,* or *youthfulness; and its softness, tenderness,* or *delicateness.* (M, L, K. * [In the CK, for نَعْمَةٌ, is erroneously put نِعْمَةٌ.])

مَلَدَانٌ : see مَلَدٌ.

أُمْلُدٌ , **أَمْلَدُ**, &c.: see أُمْلُودٌ.

أُمْلُودٌ (S, M, A, L, K) and إِمْلِيدٌ (M, L, K) and أَمْلَدُ (S, M, L, K) and أُمْلُدٌ and أُمْلُدَانٌ and أُمْلُدَانِىٌّ and مَلْدٌ (M, L, K) *Soft, tender,* or *delicate;* (S, M, L, K;) *and lithe* or *limber:* (M, K:) the first (S, M, L, K) and second, (M, L, K,) or all, (K,) applied to a branch: (S, M, L, K:) and the first and third, (S, M, L, K,) or all, (M, L, K,) applied in the same sense to a man, or young man: (S, M, L, K:) or أُمْلُودٌ, applied to a young man, *beardless:* (A:) or *perfect in make,* or *full-grown, pubescent, and well-formed:* (T, L:) and أُمْلُودٌ (S, M, L, K) and أُمْلُودَةٌ (M, L, K) and أُمْلُدَانِيَّةٌ (M, L) or أُمْلُودَانِيَّةٌ

(K) and مَلْدَآءُ (S, M, L, K) and مَلْدَانِيَّةٌ (M, L, K) [in the CK مُلْدَانِيَّةٌ] applied to a woman, or a damsel, *soft, tender,* or *delicate;* (S, M, L, K;) *and of just stature:* (L:) pl. of أُمْلُودٌ (A, TA) and of إِمْلِيدٌ (TA) أَمَالِيدُ; (A, TA;) and of مَلْدٌ, أَمْلَادٌ. (M, L.) The أ in املود and املید is to render them quasi-coordinate to words of the classes of عُسْلُوجٌ and قِطْمِيرٌ; as is shown by their having the augmentative letters و and ى. (IJ, M, L.)

إِمْلِيدٌ : see أُمْلُودٌ. ___ Also, applied to a desert (صَحْرَآءُ) *i. q.* إِمْلِيسٌ (S, L, K) i. e., *Bare, in which is nothing.* (L.)

ملذ

1 **مَلَذَ**, aor. ـُ, inf. n. مَلْذٌ, *He was quick in coming and going.* (M, L.) This is the original signification. (L.) ___ *He* (a horse) *was quick in his running.* (K, in which only the inf. n. is mentioned.) ___ *He* (a-horse) *stretched forth his arms,* (مَدَّ ضَبْعَيْهِ, S, M, L, K,) *in running,* (S,) *to a degree that he could not exceed, to overtake,* (حَتَّى لَا يَجِدَ مَزِيدًا لِلّحَاقِ, M, L, K,) *and contracted,* or *drew in,* (حَبَسَ, [perhaps a mistake for خَنَسَ, which may mean either *contracted,* or *threw back,*]) *his hind legs to a degree that he could not exceed, to overtake, without any confusion* [*in his motions*]. (M, L.) ___ مَلَذَهُ, aor. ـُ, inf. n. مَلْذٌ and مَلَاذَةٌ, *He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing,* or *performing, anything.* (T, L.) Accord. to Aboo-Is-hák, the ذ in this word is a substitute for ث. (M, L.) See ___. مَلَثَهُ مَلَذَ, inf. n. مَلْذٌ, *He lied;* (K;) as also مَلَثَ. (TA.) ___ مَلَذَهُ, (S, L,) inf. n. مَلْذٌ,

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(S, L, K,) *He smote him and pierced him* with a spear. (S, L, K. *)

مَلَذَانٌ and مَلَذَانِىٌّ and مَلَاذَانِىٌّ: see مَلَّاذٌ.

مَلُوذٌ: see مَلَّاذٌ.

مَلَّاذٌ A man *who says but does not act,* or *perform;* (S, L, K;) *a liar;* (S, L;) *who behaves in an artificial manner, and is not true in his affection;* (M, L, K;) as also مَلُوذٌ (M, L [in the K مَلْوَذٌ, and said to be of the same measure as مِنْبَرٌ; but this seems to be a mistake]) and مَلَذَانٌ and مَلَذَانِىٌّ (M, L, K) and مَلَاذَنِىٌّ: (M, K:) [in

some copies of the K, by a mistake in the last vowel-sign, each of the last three of these epithets is as though it were syn. with مَلَذٌ, the inf. n of مَلَذَ, he lied &c.:] or *a liar, who, if asked, will not tell truly whence he comes;* as also all the above epithets: (M, L:) and مَلَذَانٌ one *who makes a show of sincerity, faithfulness,* or *honesty, concealing,* or *meditating, what is different therefrom.* (S, L.) ___ Also مَلَّاذٌ *Stealthy,* (M, L,) *and light,* or *active;* applied to a wolf. (M, L, K.)

ملس

1 **مَلُسَ**, aor. ـُ ; (M, A, Msb, K;) and مَلِسَ, aor. ـَ ; (Msb;) or the second form is مَلَسَ, aor. ـُ ; (K;) [but the last of the inf. ns. here following seems to indicate that مَلِسَ is correct;] inf. n. مَلَاسَةٌ (S, M, A, Msb, K) and مُلُوسَةٌ, (M, K,) [accord. to rule, both of the first,] and مَلَسٌ, (M, TA,) [accord. to rule, of the second;] *It was,* or *became, smooth, sleek,* or *free from asperities;* the inf. n. being the *contr. of* خُشُونَةٌ; (S, M, K;) *it had in it nothing upon which to lay hold; it was,* or *became, smooth to the feel;* (Msb;) and امّلاسَ signifies the same, (S, M,) inf. n. إِمْلِيسَاسٌ; (S;) and امّلسَ : (so in a copy of the A) and [in like manner] تملّسَ (S, A) and إِمَّلَسَ , of the measure إِنْفَعَلَ, the ن being incorporated into the م, both signify *it was,* or *became, made,* or *rendered, smooth,* &c. (S.) See also 4. مَلَسَ, aor. ـُ , inf. n. مَلْسٌ, *He* (a man) *went away quickly,* or *swiftly:* (TA:) and مَلَسَتِ النَّاقَةُ, (M,) and الإِبِلُ, (A,) aor. and inf. n. as before, (M,) *the she-camel,* (M,) and *the camels,* (A,) *went quickly,* or *swiftly:* (M, A:) or مَلْسٌ signifies the *going easily,* or *gently:* and also, contr., the *going vehemently:* (M:) or *a gentle mode of going* or *journeying:* (IAar:) and the *being light,* or *active, and quick.* (TA.) It is said in a trad., سِرْ ثَلَاثًا مَلْسًا, i. e., ثَلَاثَ لَيَالٍ ذَوَاتِ مَلْسٍ; or ثَلَاثًا سَيْرًا مَلْسًا; [*Journey thou three nights of quick,* or *of easy, journeying;* or *with a quick,* or *an easy, journeying;*] or ملسا signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) مَلَسَ, aor. and inf. n. as above, also signifies *It* (a thing) *went back,* or *retired,* (إِنْخَنَسَ,) *quickly;* (M;) and so إِمَّلَسَ . (M, TA.) مَلَسَ الظَّلَامُ, [aor. ـُ ,] (TK,) inf. n. مَلْسٌ, (A, K,) or مَلَسٌ, (S, M,) *The darkness became confused;* (S, M, A, K;) as also أَمْلَسَ , (TK,) inf. n. إِمْلَاسٌ: (K:) or *became in the state after that which is termed* مَلَثٌ, (M,) or مَلْثٌ. (TA.) See مَلْسٌ below.

2 **ملّسه**, inf. n. تَمْلِيسٌ, *He rendered it smooth, sleek,* or *free from asperities.* (S.) You say, ملّس

الأَرْضَ, (TA,) بِالْمَلَّاسَةِ, (A,) inf. n. as above, (TA,) [*He smoothed the land with the* مَلَّاسَة;] *he drew the* مُمْلَقَة [or مَلَّاسَة] *over the land,* [*and so made it smooth,* or *even,*] *after the ploughing and sowing thereof.* (TA.) Also, (S, A,) inf. n. as above, (TA,) *He made him to escape;* or *to be,* or *become,* or *get, clear, quit, free,* or *at liberty;* مِنَ الأَمْرِ *from the thing,* or *affair;* (S, K;) and مِنْ يَدِ غَيْرِهِ *from the hand of another.* (A.)

4 **أَمْلَسَ** see 1. ___ أَمْلَسَتْ شَاتُكَ *The wool of thy sheep,* or *ewe, fell off:* (K:) from Ibn-'Abbád. (TA.)

5 **تَمَلَّسَ** : see مَلُسَ. *It* (a smooth thing) *slipped forth* from the hand [&c.]. (Har, p. 119.) ___ And hence, (Har, ubi supra,) *He escaped; got away;* or *was,* or *became,* or *got, clear, quit, free,* or *at liberty;* (S, * M, A, Msb, * K,) as also انملس , (S, A, K,) and إِمَّلَسَ , of the measure إِفْتَعَلَ, [or rather إِنْفَعَلَ,] and امّلاسّ ; (K;) مِنَ الأَمْرِ *from the thing* or *affair;* (S, A, TA;) and مِنْ يَدِى *from my hand.* (A.) ___ [Hence,] تَمَلَّسَ مِنَ الشَّرَابِ *He recovered from the wine.* (AHn, M.)

7 **انملس** : see مَلُسَ: and مَلَسَ: and 5.

8 **إِمْتَلَسَ** see 5. أُمْتُلِسَ بَصَرُهُ *His sight was suddenly taken away.* (M, A, K.)

9 **إِمْلَسَّ** see مَلُسَ.

11 **إِمْلَاسَّ** see مَلُسَ: and 5.

مَلْسٌ : see أَمْلَسُ. Also, مَلْسٌ, (A, K,) or مَلَسٌ , (S, M,) The *confusedness* of the darkness: (S, M, A, K:) or it is *after the* مَلَثٌ, (M,) or مَلْثٌ: (TA:) the ملث is the first, or commencement, of the blackness of the west; and the ملس is *when the blackness has become intense, so that the time of the last* عِشَآءٌ *comes;* then the ملس becomes confounded with the ملث, and the one is not distinguished from the other. (IAar.) You say, أَتَيْتُهُ مَلَسَ الظَّلَامِ, (S, M,) or مَلْسَ الظلام, (TA,) *I came to him when the darkness had become confused;* (S, TA;)

when the night had become confused with the earth. (TA.) The word is used adverbially and otherwise. (M.) See مَلَسَ الظَّلَامُ.

مَلَسٌ : see إِمْلِيسٌ, in two places: and مَلْسٌ, throughout.

مَلَسَى : see إِمْلِيسٌ. A she-camel *that escapes and goes away so quickly that nothing attaches,* or *clings, to her:* (S:) or *quick,* or *swift, in the utmost degree:* (Z, K:) or *quick,* or *swift;* as also مَلُوسٌ : (M:) or the latter signifies a she-camel *excellent,* or *good, in the pace termed* عَنَقٌ, [so I render مَعْنَاقٌ,] *that outstrips, and is seen to be first among the camels in the place of pasturage and the watering-place and every journeying.* (AZ, K. *) ___ Also, A man *who will not remain firm to a compact, covenant, engagement,* or *promise;* like as the smooth thing will not remain firm. (M.) It is said in a proverb, (El-Ahmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Ahmar, TA,) المَلَسَى لَا عَهْدَ لَهُ [*He who will not remain firm to a compact,* &c., *for him there is no compact,* &c.]; (El-Ahmar, M;) meaning, that he has got out of the affair in safety, there being nothing due to him, nor anything to be demanded of him. (El-Ahmar, TA.) [But see what here follows.] ___ It is said in a proverb, applied to him in whose fidelity one does not trust, (TA,) المَلَسَى لَا عُهْدَةَ لَهُ, meaning ذُو المَلَسَى; (Az, L, Msb, TA;) i. e., *He who steals a commodity, and sells it for less than its price, and escapes immediately and hides himself,* so that if he who has a just claim to it come, he finds his property in the hand of him who purchased it, he takes it, and the price which the thief gained goes for nought, and *the purchaser cannot return to him to recover the price:* (Az, TA:) or it means, *he who goes away privily, gets out of the affair in safety, there being nothing due to him, nor anything to be demanded of him:* or املسى means, a man's *selling a commodity which he has stolen, and abating the price, and then absenting himself; so that when it is plucked from the hand of the*

purchaser, he cannot sue the seller as responsible for the loss thereof: (Msb:) or *the sale to which attaches no claim upon the seller for having acted unjustly:* (A, TA:) or *the selling a thing without making one's self responsible for any loss or the like that may be occasioned by it.* (TA.) One says, also, in selling, مَلَسَى لَا عُهْدَةَ, meaning, that he has escaped from the affair, or become quit of it; that there is nothing due to him, nor

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anything to be demanded of him: [i. e., *I am quit of the affair: no claim shall be made for indemnification.*] (S.) You say, also, أَبِيعُكَ المَلَسَى لَا عُهْدَةَ, meaning, [*I sell to thee on the condition that*] *thou shalt get thee away, and not return to me,* (S, Msb, K,) *nor have any claim upon me for indemnification.* (Msb.) [In some copies of the S, here and in art. عهد, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. عهد.]

مَلُوسٌ : see مَلَسَى.

مَلِيسٌ : see أَمْلَسُ, in two places: and إِمْلِيسٌ.

مُلَيْسَآءُ : dim. of مَلْسَآءُ, fem. of أَمْلَسُ, which see, in two places.

مَلَّاسَةٌ *An implement* (S, A, K) *of wood* (A, TA) *with which land is made smooth,* or *even;* (S, A, K;) as also مُمَلَّسَةٌ . (A, TA.)

أَمْلَسُ *Smooth; sleek; free from asperities;* [*contr. of* خَشِنٌ;] (S, M, K;) *having in it nothing upon which to lay hold; smooth to the feel;* (Msb;) and مَلِيسٌ signifies the same; (TA;) and

مَلْسٌ [in like manner], anything *smooth* or *soft:* (TA:) fem. of the first, مَلْسَآءُ: (M, A, &c.:) and pl. مُلْسٌ. (A.) You say, ثَوْبٌ أَمْلَسُ [*A smooth garment,* or *piece of cloth*]. And صَخْرَةٌ مَلْسَآءُ [*A smooth rock*]. (A, TA.) And قَوْسٌ مَلْسَآءُ and مَلِيسٌ *A bow in which is no crack.* (M.) And ضَرَبَهُ عَلَى مَلْسَآءِ مَتْنِهِ and مَلِيسَائِهِ *He struck him upon the even and smooth part of his back.* (M.) ___ A camel (A) *having a sound back,* (S, K,) *free from mange* or *scab.* (A, TA.) So in the proverb, (S,) هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ [*What he that had galls on his back experienced was a light matter to him that had a sound back*]: (S, K:) applied to him who has an ill concern for his companion. (K.) ___ أَرْضٌ مَلْسَآءُ: see سَنَةٌ مَلْسَآءُ. ___ إِمْلِيسٌ *A year without herbage:* (A:) or *a year of sterility:* pl. أَمَالِيسُ, contr. to rule. (M.) ___ المَلْسَآءُ *The lowest heaven.* (TA, art. قهوة ___.) جرب (A) or خَمْرٌ مَلْسَآءُ (K) *Wine easy to swallow;* (A;) *wine that descends easily in the throat.* (K.) ___ مَلْسَآءُ [as an epithet in which the quality of a subst. predominates] *Sour milk with which pure* [*fresh*] *milk is mixed;* as also مَلِيسَآءُ. (IDrd, K.) ___ جِلْدُهُ أَمْلَسُ *He has no blame attaching to him.* (A, TA.) ___ خَمْسٌ أَمْلَسُ *A fatiguing, severe* [*journey such as is called*] خمس. (K.)

إِمْلِيسٌ (S, K,) and with ة, (Ibn-'Abbád, K,) *A desert in which is no herbage:* pl. أَمَالِيسُ (S, K) and أَمَالِسُ, [the latter] contr. to general rule, (K,) the ى being suppressed by poetic licence: (TA:) or أَمَالِسُ signifies *land in which are no trees, nor fresh nor dry herbage, nor wild animals;* sing, إِمْلِيسٌ; app. from مَلَاسَةٌ, [inf. n. of مَلُسَ,] i. e., *smooth land, in which is nothing:* (Sh, L, TA: *) or أَمَالِيسُ is pl. of أَمْلَاسٌ, which is pl. [of pauc.] of مَلَسٌ, meaning, *an even place,* (M, TA,) *in which is no herbage;* (TA;) and the pl. of mult. is مُلُوسٌ: and you say also, أَرْضٌ مَلَسٌ and مَلَسَى and مَلْسَآءُ and إِمْلِيسٌ, meaning, *land that produces no herbage;* (M, TA;) and the pl. is أَمَالِسُ and أَمَالِيسُ, contr. to analogy [unless pls. of إِمْلِيسٌ, in which case the former only is so]. (TA.) ___ You say also, رُمَّانٌ إِمْلِيسٌ (T, M, TA,) and إِمْلِيسِيٌّ, (T, S, M, K, TA,) as though the latter were a rel. n. from

إِمْلِيسٌ, (T, S, K, TA,) not, as is implied in the [S, and] K, as meaning a desert, but as syn. with إِمْلِيسِىٌّ ; (TA;) *A sweet pomegranate, having no stones:* (T, M, TA:) and accord. to Lth, رُمَّانٌ مَلِيسٌ signifies the *sweetest kind of pomegranate, which is that without stones.* (TA.) [See شَنْبَآء, voce أَشْنَب.]

إِمْلِيسَةٌ : see إِمْلِيسٌ.

إِمْلِيسِىٌّ : see إِمْلِيسٌ.

مِمْلَسَةٌ : see مَلَّاسَةٌ.

ملص

1 **مَلَصَ** , (S, M, A, K,) aor. ـَـِ , (S, K,) inf. n. مَلَصٌ, (S, M,) *It* (a thing, S, M, or a rope, Lh, M, A, and a bridle, Lh, M,) *slipped;* (S;) or *fell, slipping;* (K;) or *got loose* or *free,* or *escaped, and slipped* [*away*]; (A;) or *slipped out by reason of its smoothness;* (M;) from one's hand; (S, M, A;) as also إِمَّلَصَ , and تملّص : (M:) or انملص , (S, K,) also written إِمَّلَصَ, (S,) signifies *it* (a thing, Lth, S,) *escaped,* or *got loose* or *free,* (Lth, S,) from one's hand, after having been seized or grasped: (Lth:) and [in like manner] تملّص , *it,* and *he,* (a thing, S, or a rope, TA, and a man, S, A,) *became safe* or *secure* or *free,* or *escaped,* (S, A, K,) from one's hand. (TA.) You say, مَلَصَتْ السَّمَكَةُ مِنْ يَدِى and انملصت *The fish escaped and slipped from my hand.* (A, TA.) And مَا كِدْتُ أَتَمَلَّصُ مِنْ فُلَانٍ *I hardly escaped,* or *became secure, from such a one.* (S, A. *) ___ *He went back,* or *retreated, fleeing;* as also مَلَزَ, inf. n. مَلَزٌ. (TA.) مَلَصَهُ *He set it loose,* or *free.* (TA.) ___ مَلَصَ بِسَلْحِهِ *Alvum dejecit:* (K:) so says Ibn-'Abbád: but in the Tekmileh, مَلَصَ بِسَهْمِهِ *he shot his arrow.* (TA.)

4 **املص** , (K,) inf. n. إِمْلَاصٌ, (TA,) *It* (a thing) *made,* or *caused, to slip.* (K.) ___ Hence, (TA,) املصت جَنِينَهَا, (Mgh, TA,) or بِجَنِينِهَا, (Abu-l-'Abbás, TA,) or بِوَلَدِهَا, (S,) or املصت [alone], (M, A, K,) *She* (a woman, S, M, A, Mgh, and a camel, M, TA) *brought forth her fœtus,* or *offspring, prematurely,* (S, M, A, Mgh,) or *dead:* (K:) *i. q.* أَزْلَقَتْ بِهِ and أَسْهَلَتْ بِهِ and حَطَأَتْ بِهِ. (Abu-l-'Abbás, TA.) ___ املص also signifies *He* (a man) *became poor, needy,* or *indigent.* (TA.)

5 **تَمَلَّصَ** see 1, in three places.

7 **انملص** : see 1, in three places; and see 7 in art. دلص.

مَلْصٌ *Naked:* [in the present day commonly preceded by عُرْيَان (vulgarly pronounced عِرْيَان), and with it signifying *stark naked:*] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.)

مَلَصٌ A thing *that slips out from one's hand by reason of its smoothness;* as also مَلِيصٌ and أَمْلَصُ : (M:) a rope *from which the hand slips,* (S, K,) *not being able to keep hold of it;* (S, TA;) as also مَلِيصٌ . (TA.) You say, سَمَكَةٌ مَلِصَةٌ (M, A) *A fish that slips from the hand by reason of its smoothness:* (M:) or *that gets loose* or *free,* or *escapes, and slips* [away]: (A:) or, accord. to AA, (TA,) المَلِصَةُ signifies الأَطُومُ مِنَ السَّمَكِ [app. meaning *a kind of thick-skinned fish*]. (K, TA.)

مَلِيصٌ : see مَلَصٌ, in two places: ___ and see مُمَلَّصٌ, in two places.

أَمْلَصُ : see مَلَصٌ. You say also, رَجُلٌ أَمْلَصُ الرَّأْسِ, i. e. أَبْلَطُهُ [app. meaning *A smooth-headed man.*] (Ibn-'Abbád, K.) ___ Also, *Tender;* or *soft.* (TA.)

مُمْلَصٌ *Brought forth prematurely;* as also مَلِيصٌ : (M, TA:) *an abortion.* (TA.) You say, أَلْقَتْ وَلَدَهَا مُمْلَصًا *She cast her young one prematurely;* (TA;) as also مَلِيصًا and مَلِيطًا. (K, TA.)

مُمْلِصٌ A woman, and a she-camel, (M,) *that brings forth her offspring prematurely,* (M,) or *dead:* (K:) pl. مَمَالِيصُ, with ى. (M, TA.)

مِمْلَاصٌ A woman, and a she-camel, (M,) *that usually brings forth her offspring prematurely,* (M,) or *dead..* (K.) [Several points of resemblance, and some of exact agreement, will be observed between this art. and art. ملس.]

ملط

1 مَلَطَ, aor. ـَـ , (K,) inf. n. مَلَطٌ (S, K) and

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مُلْطَةٌ, (K,) *He* (a man) *had little, scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks:* (S [which indicates that it is like مَرِطَ:]) or *had no hair upon his body,* (K, TA,) *but only upon his head and beard.* (TA.) See also 4.

4 أَمْلَطَتْ, (S,) or املطت جَنِينَهَا, (K.) *She* (a camel) *cast her fœtus* (S, K) *before it had hair growing upon it;* (S;) *without any hair upon it:* (K:) [like أَمْرَطَتْهُ] and مَلَطَتْهُ أُمُّهُ, (K,) aor. ـُـ , (TA,) *she brought it forth in an imperfect state.* (K.) ___ أَمْلَطَ [perhaps a mistake for أَبْلَطَ] *He became poor, needy,* or *indigent;* like أَمْلَصَ. [TA, art. ملص.]

5 تملّط *It* (an arrow) *was,* or *became, without feathers upon it.* (K.) ___ *It* [a thing] *was,* or *became, made,* or *rendered, smooth;* syn. تملّص. (Sgh, K.)

8 امتلطه *He seized it, took it hastily,* or *snatched it unawares,;* (Sgh, K;) like امترطه. (TA.)

مَلَاطٌ [*gypsum*]: see شِيدٌ. ___ *The shoulderblade;* syn. كَتِفٌ: (TA, art. سرح:) or *the humerus,* or *upper bone, of the arm;* syn. عَضُدٌ. (T, ibid.) of a camel. (ISh, ibid.)

مَلِيطٌ The fœtus of a camel *having as yet no hair grown upon it:* (S, K:) or *that is cast prematurely;* as also مَلِيصٌ. (K, TA, in art. ملص.) ___ Also, *A lamb* or *kid:* or *one just born.* (TA.) ___

See also what next follows.

أَمْلَطُ A man *having little,* or *scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks;* like أَمْرَطُ: (S:) or *having no hair upon his body,* (Lth, K,) *except the head and beard.* (Lth.) ___ An arrow *of which the feathers have fallen off;* like أَمْرَطُ: (S:) or an arrow *having no feathers upon it;* as also مَلِيطٌ . (K.)

مُمْلِطٌ [like مُمْرِطٌ] A she-camel *casting her fœtus without any hair upon it:* pl. مَمَالِيطُ, (K, TA,) with ى. (TA.)

مِمْلَاطٌ [like مِمْرَاطٌ] A she-camel *that usually casts her fœtus without any hair upon it.* (K.)

ملع

مَلِيعٌ : see غُمْلُولٌ.

ملق

1 مَلَقَهُ *He flayed him* with a whip: like سَلَقَهُ. (TA in art. سلق.)

5 تَمَلَّقَهُ, (S, K,) and تَمَلَّقَ لَهُ, (S, Msb, K,) inf. n. تَمَلُّقٌ and تَمَلَّاقٌ, [like تَحَمَّالٌ and تَكَلَّامٌ, not تَمْلَاقٌ as in the CK,] *He behaved in a loving,* or *an affectionate, and a blandishing,* or *coaxing, manner to him.* (S, Msb, * K.) See a verse cited in art. رضو, conj. 5.

مَلَقِيَّةٌ [A *swiftly-running mare*]. See مَلَّاقٌ. عَبَّرَ بِهِ *Vehement in journeying, or in his pace; i. q.* مَلَّاخٌ. (TA, voce مَلَّاخٌ.)

مِمْلَقَةٌ *A harrow:* see مِئْلَسٌ.

ملك

1 مَلَكَهُ *He possessed it,* or *owned it,* [and particularly] *with ability to have it to himself exclusively:* (M, K:) [and *he exercised,* or *had, authority over it;* for] مُلْكٌ signifies the *exercise of authority to command and to forbid in respect of the generality of a people* [&c.]: (Er-Rághib, TA:) or the *having possession and command* or *authority:* and the *having power to exercise command* or *authority.* (TA.) مِلْكٌ, as inf. n. of مَلَكَهُ meaning *He possessed it,* is more common than مُلْكٌ and مَلَكَ أَمْرَهُ [___. مُلْكٌ *He had the ruling,* or *ordering, of his affair,* or *case*] And مَلَكَ عَلَى النَّاسِ أَمْرَهُمْ *He had the dominion,* or *sovereignty,* or *ruling power, over the people.* (Msb.) See 4.

2 مَلَّكَهُ *He made him to possess* a thing; (S, K;) as also أَمْلَكَهُ . (K.) ___ *He made him king;* or *made him to have dominion, kingship,* or *rule.* (Msb, K.) ___ يُمَلَّكُ الرَّجُلُ أَمْرَهُ [*The man shall be made to have the ruling,* or *ordering, of his affair,* or *affairs,* or *case*]. (Sh, T in art. دين.)

3 مَالَكَ أُمَّهُ : see شَدَنَ.

4 مَلَكَ العَجِينَ and أَمْلَكَهُ *He kneaded well the dough.* (S, K.) See 2.

5 تَمَلَّكَ *He took possession of* a thing [*absolutely* or] *by force.* (Msb.)

6 مَا تَمَالَكَ أَنْ فَعَلَ *He could not restrain himself from doing;* (Mgh, Msb;) syn. مَا تَمَاسَكَ [q. v.] (S.)

مِلْكٌ : its pl. أَمْلَاكٌ, in common conventional language means [or rather includes] *Houses* and *lands.* (TA.) See its pl. pl. أَمْلَاكَاتٌ.

مُلْكٌ *Dominion; sovereignty; kingship; rule; mastership; ownership; possession; right of possession; authority; sway.* ___ مُلْكُ ٱللّٰهِ *God's world of spirits; or invisible world.* (TA, art. مُلْكٌ [___.) شهد (when distinguished from ملكوت) The *dominion that is apparent;* as that of the earth.]

مَلَكٌ *An angel:* see مَلَكٌ ___. مَأْلَكٌ *Water.* (S.)

مَلِكُ الأَمْلَاكِ *The king of kings.* See أَخْنَعُ.

مَلَاكُ الأَمْرِ and مَلَاكُهُ *That whereby the thing* &c. *subsists:* (S, KL:) *its* قِوَام [q. v.] *by whom,* or *by which, it is ruled,* or *ordered:* (K:) *its foundation;* syn. أَصْلُهُ: (KL:) *its support; that upon which it rests:* (T, TA:) it may be rendered *the cause,* or *means, of the subsistence of the thing;* &c.

مَلَاكٌ see مَلَاكٌ.

مَالِكٌ : see مَالِكُ الأَمْرِ ___. رَبٌّ *The possessor of command,* or *rule.* ___ المَالِكُ الكَبِيرُ *The Great Master, or Owner;* i. e., God; in contradistinction to المَالِكُ الصَّغِيرُ *the little master, or owner;* i. e., the human owner of a slave, &c. ___ مَالِكُ الحَزِينِ: (so in one copy of the S: in another, and the MA, and Kzw, مَالِكُ الحَزِينِ:) [*The heron:* or a species thereof] in Pers. بوتيمار; (MA;) *a certain bird, long in the neck and legs, called in Pers.* بوتيمار. (Kzw:) see أَبُو مَالِكٍ ___ سَبَيْطَرٌ *Hunger.* (MF, art. جبر.) See also أَبٌ.

أَمْلَاكَاتٌ pl. of أَمْلَاكٌ pl. of مِلْكٌ *Goods,* or *chattels, of a bride:* see أَغْنَآءٌ in art. غنى.

مَلَكَةٌ [*A faculty.*] *A quality firmly rooted in the mind.* (KT.)

مَلَكُوتُ اللّٰهِ *God's world of corporeal beings.* (TA, art. شهد.) Generally *The kingdom of God.*

مليك is also *syn. with* مَمْلُوكٌ; this is meant in the TA where it is said that مُلِكَآءُ in the saying لَبَا مُلُوكٌ وَلَيْسَ لَبَا مُلَكَآءُ [*We have kings* of bees, *but we have not slaves*] is pl. of المليكُ from المَمْلُوكُ: it is also said in art. رغو in the TA, (see 4 in that art.) that مَلِيكَةٌ is syn. with مَمْلُوكَةٌ.

أَمْلَكُ : see شَرْطٌ. and also أَمْلَأُ, and مَا أَمْلَكُ شَدًّا وَلَا إِرْخَآءً ___. أَرَبٌ: see شَدَّ.

مَمْلَكَةٌ *A kingdom, or realm.* (S.)

مَمْلُوكٌ *A slave; a bondman;* syn. عَبْدٌ, (S,) or رَقِيقٌ. (TA.) In the present day, specially, *A white male slave.* (TA.) See مَرْبُوبٌ.

ملى

1 **مُلِّىَ أَبَاهُ** : see لَبِسَ أَبَاهُ in art. لبس. ___ مُلِّيتُ فُلَانًا *I was made to live long with such a one.* (Ham, p. 412.) ___ مَلَّاكَ ٱللّٰهُ حَبِيبَكَ *May God make thee to have enjoyment of thy friend* (متَّعكَ به) *and to live long with him.* (S.) See لَبِسَ.

4 **أَمْلَيْتُ** : see 4 in art. حظ.

5 **تَمَلَّى العَيْشَ** *He lived long.* (T.) ___ تَمَلَّى بشَىْءٍ *He enjoyed a thing.* ___ تَمَلَّيْتُ عُمْرَهُ : see a verse of Ibn-Ahmar cited voce أَبْلَى in art. بلو.

مَلِيًّا *A while:* (Msb:) or *a long time.* (S, Msb.)

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1 **مَنَّ عَلَيْهِ**, (S, M, Msb, K,) aor. ـُـ, (Msb,) inf. n. مَنٌّ (S, M, Msb, K) and مَنِينَى; (K;) and امتنّ; (Msb;) *He conferred,* or *bestowed, upon him, a favour,* or *benefit.* (S, M, Msb, K.) You say, مَنَّ عَلَيْهِ شَيْأً, and بِشَىْءٍ, which latter is more common, and امتنّ عليه به *He conferred, or bestowed, a thing upon him as a favour.* (Msb.) ___ مَنَّ عَلَيْهِ, (S, M, Msb, K,) inf. n. مَنٌّ (T, Msb) or مَنَّةٌ; (S, K;) and امتن (S, M, Msb, K) and تمنّن; (M;) *He reproached him for a favour, or benefit, which he* (the former) *had conferred, or bestowed;* (M;) *he recounted his gifts or actions to him.* (Msb.) Ex., امْتَنَّ عَلَيْهَا بِمَا مَهَرَهَا [*He reproached her for the dowry he had given her*]. (K, art. مهر.) See Bd, ii. 264. See also an ex. in a verse cited voce سَرِفَ.

5 **تَمَنَّنَ** see 1.

8 **إِمْتَنَنَ** see 1.

مَنْ [used for مَا in the sense of *What?* as in the following of El-Khansà,

* أَلَا مَنْ لِعَيْنِى لَا تَجِفُّ دُمُوعُهَا *

O! what aileth mine eye, that its tears dry not? quoted in the TA, art. مَنْ ___.] فثأ: respecting its dual مَنَانْ and مَنَيْنْ, and its pl. مَنُونْ and مَنِينْ, see I'Ak, p. 319. ___ مَنْ لِى بِكَذَا: see ب (near the end of the paragraph).

مَنْ means مِنَ الَّذِى يَكْذِبُ (Kull, p. 78) [i. e. *Zeyd is more reasonable than he who lies:* but, though this is the virtual meaning, the proper explanation, accord. to modern usage, is, that أَنْ is here for أَنَّ with the adjunct pronoun هُ; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the aor. : ___ زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ

must be marfooa; and the literal meaning is, *Zeyd is more reasonable than that he will lie;* which is equivalent to saying, *Zeyd is too reasonable to lie.* It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is هُوَ أَحْصَنُ مِنْ أَنْ يَرَامَ وَأَعَزُّ مِنْ أَنْ يُضَامَ, in the TA, voce أَلْ. Accord. to modern usage, one may say, أَنْتَ أَعْقَلُ مِنْ أَنَّكَ تَفْعَلُ كَذَا, which virtually means *Thou art too reasonable to do such a thing;* and here we cannot substitute أَلَّذِن for أَنَّ. See أَنْ for أَنَّ [___ أَخْزَى ٱللّٰهُ الكَاذِبَ مِنِّى وَمِنْكَ: see لَقِيتُ مِنْهُ أَسَدًا ___ أَىُّ: see أَسَدٌ: and لَقِيتُ ___ مِنْهُ بَحْرًا; and رَأَيْتُ مِنْهُ بَحْرًا: see ___ بحر مِنْ in the sense of عِنْدَ: see جَرَى مِنْهُ مَجْرًى كَذَا ___ جَدٌّ: see 1 in art. مِنْ ___ جرى and عن, differences between: see مِنْ ___ عن often means *Some.* ___ Often redundant: see 1 in art. عيض. ___ *Of,* or *among:* see two exs. voce فى, latter part. ___ حُسَيْنٌ مِنِّى وَأَنَا مِنْهُ *Hoseyn and I are as one thing,* [as though each were a part of the other,] in respect of the love that is due to us, &c. (Commencement of a tradition in the Jámi' es-Sagheer: thus explained in the Expos. of El-Munáwee.) See Ham, p. 139; and De Sacy's Gr. i. 492. ___ مَا أَنَا مِنْ دَدٍ وَلَا الدَّدُ مِنِّى: see art. دد. IbrD confirms my rendering of this saying. ___ يَتَعَرَّضُ إِلَى شَىْءٍ لَيْسَ مِنْهُ [*He applies himself to a thing not of his business to do*]. (TA, art. عش.) ___ لَيْسَ مِنَّا *He is not of our dispositions, nor of our way, course,* or *manner, of acting,* or *the like.* (TA, art. غش.) ___ لَيْسَ مِنِّى (Kur, ii. 250) *He is not of my followers:* (Bd, Jel:) or *he is not at one,* or *in union, with me.* (Bd. See 1 in art. طعم.) See a similar usage of من, voce حَاقِنٌ ___ مِنْ: see عيص. ___ أَنَا مِنْهُ كَحَاقِنِ الإِهَالَةِ is used in the sense of فى in the phrase مِنْ يَوْمِ الجُمُعَةِ [*In,* or *on, the day of congregation*] in the Kur lxii. 9. (K, Jel.) So, too, in مِنْ يَوْمِهِ *In,* or *on, his,* meaning, *the same,* day: and مِنْ سَاعَتِهِ *In,* or *at, his,* meaning *the same, instant of time.* See also De Sacy's Gr., ii. 526.

مِنْ ٱللّٰهِ is for أَيْمُنُ اللّٰهِ.

مِنِّىٌّ and المِنِّىُّ, from مِنْ: see أَبِىٌّ; and De Sacy's Anthol. Gr. Ar., pp. 374 and 401, and .

مَنٌّ : see رِطْلٌ.

مَنَّةٌ [*An obligation,* عَلَى أَحَدٍ *upon one,* and also لَهُ *to him.*] ___ *A favour, or benefit, conferred,* or *bestowed.* (M, Msb.) ___ Also an inf. n. See مَنَّ عَلَيْهِ.

لَا أَفْعَلُهُ أُخْرَى المَنُونِ *I will not do it till the end of time.* (S.) ___ مَنُونٌ is fem. and sing. and pl. (Fr, S.)

مَنِينٌ *The first* (*or main*) *rope of a well.* See كَرَبٌ.

مَنَّانٌ *Very bountiful* or *beneficent.* ___ Also [*Very reproachful for his gifts;*] *one who gives nothing without reproaching for it and making account of it:* an intensive epithet. (TA.)

امْتِنَانِىٌّ *Gratuitous; granted as a favour:* opposed to وُجُوبِىٌّ.

منأ

1 مَنَأَ, aor. ـَـ, (S, K,) inf. n. مَنْءٌ, (S,) *He soaked* a hide *in tanning-liquid,* or *ooze.* (S, K.) مَنَأَهُ *He conformed with him in what he did.* (TA.)

مَنِيئَةٌ *A hide in the first stage of tanning:* (AZ, S, K:) it is next called أَفِيقٌ; and then أَدِيمٌ: (AZ, S:) or *a hide as long as it remains in the tanning-liquid.* (TA.) ___ *A place where hides are tanned.* (As, Ks, S, K.) ___ Also, accord. to some, *Tan,* or *that with which one tans.* (TA.) ___ This word is not to be pronounced without ء, because مَنِيَّةٌ signifies death. (MF.)

مَمْنَأَةٌ *A black land:* (K:) also without ء. (TA.)

منجن

منجنون, منجنوق, منجنون , **منجنوقٌ**, and منجنيق: see art. جنق.

منجنق

منجن See **منجنق**

منجنيق

مَنْجَنِيقٌ [, as described in art. جنق (q. v.), seems to be *the engine called by the Romans Onager:* see Kitto's Pict. Bible, ii. 499: but was probably applied also to *the balista.*]

منح

1 **مَنَحَهُ**, aor. ـَ and ـِ, inf. n. مَنْحٌ, *He lent him* a she-camel, and a sheep or goat; (L;) *that he might have the milk thereof, and return the animal after a certain period:* this is the original signification: (L:) or *he lent to him* a she-camel, *assigning to him her soft hair* (وَبَر) *and milk and offspring:* (Lh, L, K:) and in like manner, *he lent him* a piece of land, *that he might cultivate it and have the produce thereof:* (L:) *he lent him* money or the like, *to be repaid.* (A, TA.) ___ مَنَحَهُ, aor. and ـِ, (S, K,) inf. n. مَنْحٌ, (S,) *He gave him* a thing: (S, K:) *he gave him* a thing *as a free gift.* (A, TA.) ___ تَمْنَحُ المَرْأَةُ وَجْهَهَا المِرْآةَ *The woman imparts somewhat of her beauty to the mirror:* or *directs her face towards the mirror.* And in like manner, accord. to some, you say, when you direct anything (تَقْصِدُ بِهِ) towards another thing, مَنَحْتُهُ إِيَّاهُ. (L.)

3 **مَانَحَهُ**, inf. n. مُمَانَحَةٌ, *He aided him,* or *assisted him, reciprocally, with a gift.* (A.) ___ مَانَحَتْ, inf. n. مَنَاحٌ and مُمَانَحَةٌ, *She* (a camel) *yielded plenty of milk in the winter, after the milk of the other camels had passed away.* (L.) ___ *It* (the eye) *shed tears continuously.* (K.)

4 **امْنَحَتْ** *She* (a camel) *was near to bringing forth.* (S, K.) Sh says, I know not امنحت in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)

5 **تَمَنَّحْتُ المَالَ** *I fed others with the property.* So in the trad. of Umm-Zara, وَآكُلُ فَأَتَمَنَّحُ *And I eat, and then feed others.* (K, TA.)

8 **إِمْتَنَحَ** *He took* or *received, a gift.* (K.) ___ أُمْتُنِحَ مَالًا *He was supplied with property,* or *wealth, by God.* (K.)

10 استمنحه *He asked, desired,* or *sought, a loan,* or *gift,* (منحة,) *of him;* i. e., *asked, desired,* or *sought aid,* or *assistance, from him;* syn. إسترفده; (S;) or *asked, &c., a gift from him.* (K.)

منحة *A loan,* or *lending, of a she-camel* or *sheep* or *goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender:* (A'Obeyd:) [and in like manner,] منيحة *a gift* (منحة) *of milk; as a she-camel* or *sheep* or *goat that is given to another that he may milk her and afterwards restore her to the lender:* (S:) or منحة signifies *a ewe* or *a she-goat* or *a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow:* (Msb:) or both words signify *a she-camel* or *sheep* or *goat whose milk is given to another:* (A:) or *a she-camel of which the soft hair* (وبر) *and milk and offspring are conceded by the owner to another:* (K:) or منيحة signifies *a she-camel* or *sheep* or *goat that is lent for the sake of her milk* [*&c.*]; and منحة, the *profit which the lender thereof bestows upon the borrower.* (Lh, L.) The Arabs have four words which they use in the place of عارية, viz. إفقار, منيحة عرية, and إخبال. (A'Obeyd, S.) ___ منحة من لبن *Milch sheep* or *goats;* (L;) [app. meaning, *that are lent to a person*]. ___ Also منحة *A loan* of land, and of money. (L.) ___ Also, *A gift,* or *thing given;* (S, L, K;) as also منيحة : (TA:) *a free gift:* (A'Obeyd, L:) pl. منح; (A;) and pl. of منائح, منيحة. (TA.)

منوح : see ممانح.

المَنيح *An arrow* (*of those used in the game called* الميسر, S) *which has no lot,* or *portion,* (S, K,) *unless the person to whom it pertains be given something:* (S:) it is *the third of the arrows to which the term* غفل *is applied, which have no notches, and*

to which is assigned no portion and no fine; these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called المصدَّر; the next, المضعَّف; the next, المنيح; and the last, السَّفيح: (Lh:) accord. to some, (TA,) *an arrow that is borrowed because it is regarded as fortunate:* (K, TA:) or *an arrow which has a portion assigned to it.* (K.) ___ كُنْتُ مَنِيحَ أَصْحَابِى يومَ بَدْرٍ *I was, among my companions, like the arrow called* المنيح, *on the day of the battle of Bedr;* i. e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.)

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مَنِيحَة : see مَنْحَة.

مَنَّاح One *who gives many gifts.* (TA.)

مُمْنِح A she-camel *near to bringing forth.* (S, K.)

مَمْنَح and مَمَانِح: see مَمَانِح.

مَمَانِح (S, K) and مَنُوح (S) A she-camel *whose milk remains,* (K,) or *that yields plenty of milk in the winter,* (S,) *after the milk of the other camels has passed away;* (S, K;) like مُجَالِح. (S.) You say also نُوقٌ مَمَانِحُ [app. pl. of مَمْنَح, which is perhaps not used. (TA.) ___ Also the former, Rain *that does not cease:* (K:) and wind *of which the rain does not cease.* (TA.)

منذ

مُنْذُ is a simple word; (K;) or, accord. to some, a compound word, as will be explained hereáfter: (TA:) Sb says, that it is with respect to time like مِنْ with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مُذْ is indecl. also, [generally] with its final letter quiescent, (S, L, K,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مُنْذُ by elision: (M, L, K:) منذ is also written and pronounced مِنْذُ, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مِذْ, مذ, (M, L, K,) in the dial. of the tribe of 'Okl. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as فِى [signifying *In*, or *during*, or *from the beginning of*]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتُهُ مُذُ اللَّيْلَةِ [*I have not seen him in this night;* or simply *I have not seen him this night*]: (S, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning *Since*, or lit., *from*,] when relating to a past time [such as a particular past day or the like]; and in the sense of فِى [meaning *In*, or *from the beginning of*,] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning *From the beginning to the end of;* or *during the whole course of;* or simply *during*, or *for;*] when relating to a computed period of time, or number of days or the like: ex. [relating to a past time,] مَا رَأَيْتُهُ مُنْذُ يَوْمِ الخَمِيسِ [*I have not seen him since Thursday,* إِلَى ٱلْآنَ *to the present time*]; (Mughnee, K;) and [relating to the present time,] مُنْذُ يَوْمِنَا or عَامِنَا [*in*, or *from the beginning of*, (*this*) *our day*, or (*this*) *our year;*]; and, [relating to a computed period of time, or number of days or the like,] مُنْذُ ثَلَاثَةِ أَيَّامٍ [*from the beginning to the end of*, i. e., *during*, or *for, three days*]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتُهُ مُذْ يَوْمُ الجُمُعَةِ [*I have not seen him* (since the commencement of a space of time); *the*

commencement of the space of time thereof (i. e., أَوَّلُ مُدَّةِ عَدَمِ رُؤْيَتِي إِيَّاهُ *the commencement of the space of time of my not seeing him*) *was Friday;* meaning, *since Friday*]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتُهُ مُذْ سَنَةٌ, meaning, أَمَدُ عَدَمِ رُؤْيَتِي إِيَّاهُ *the time of my not seeing him*) *is a year;* meaning, *during*, or *for, a year;*] and the noun in this latter case can only be indeterminate; for you cannot say, مُذْ سَنَةُ كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مُنْذُ يَوْمَانِ [or, accord. to more approved usage, مُذْ يَوْمَانِ, as will be shown below, *The time is two days,* meaning *during*, or *for, two days*], each is an inchoative, and what follows it is an enunciative; and its meaning is *the time* with respect to what is present, and to a computed period, or a number of days or the like; and *the commencement of the space of time* with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning بَيْنَ وَبَيْنَ, as in the instance of لَقِيتُهُ مُنْذُ يَوْمَانِ, [or, rather, مُذْ يَوْمَانِ,] i. e., بَيْنِي وَبَيْنَ لِقَائِهِ يَوْمَانِ [*Two days have been between the time in which I now am and* (the time of) *my meeting him*]: (K:) but this opinion is rejected by Ibn-Hájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مذ governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, منذ governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مذ govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make منذ govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make منذ govern in the same case, and to make مذ govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مُنْذُ اللَّيْلَةِ and مُذُ اللَّيْلَةِ, and مُنْذُ يَوْمِ الخَمِيسِ and مُنْذُ يَوْمَيْنِ; but they say, مُذْ يَوْمُ الخَمِيسِ and مُذْ يَوْمَانِ.] Some [or, rather, most] say, لَمْ أَرَهُ مُذْ يَوْمَانِ, and لَمْ أَرَهُ مُنْذُ يَوْمَيْنِ, [*I have not seen him for,* or *during, two days;*] making مذ [in these instances] to govern the nom. case; and منذ, the gen. case. (L.)

Such is said when the period of separation is a day and part of a day. (Msb, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مذ to govern the gen. case in every instance. (M, L.) The phrases, مَا رَأَيْتُهُ مُذْ عَامٌ أَوَّلُ, and مُذْ عَامٌ أَوَّلَ, (S, K, art. وأل; and L,) and مُذْ عَامُ الأَوَّلِ, and مُذْ عَامًا أَوَّلَ, [*I have not seen him since last year,*] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing منذ with damm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in لَمْ أَرَهُ مُنْذُ يَوْمٍ, and مُنْذُ اليَوْمِ: (T, L:) and to pronounce مذ with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with damm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in لَمْ أَرَهُ مُذْ يَوْمَانِ, and لَمْ أَرَهُ مُذُ اليَوْمِ, [and مُذِ اليَوْمِ]: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مذ movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مُذُ اليَوْمُ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مُذِ اليَوْمُ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتُهُ مُذُ اليَوْمِ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but damm, because the latter is the final vowel of its original منذ. (M, L.) One says also, مَا لَقِيتُهُ مُنْذَ اليَوْمِ, and مُذَ اليَوْمِ, which fet-h to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتُهُ مُنْذُ سِتٌّ [by سِتّ meaning six nights], with kesr to the م of منذ, and with the noun following it in the nom. case: and the tribe of 'Okl are related to have used the expression مُذْ يَوْمَانِ, with the ن elided, and with kesr to the م, and damm to the ذ. (M, L.) ___ Each of the two words منذ and مذ is also followed by a verbal proposition, as in the instance

* مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ *

[*He has not ceased, since his two hands tied his wrapper of the lower part of the body*]: or a nominal proposition, as in the instance

* وَلَا زِلْتُ أَبْغِى المَالَ مُذْ أَنَا يَافِعٌ *

[*And I ceased not to seek wealth from the time of my being a youth,* or *young*

man]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (K.) ___ The original of مذ is منذ, because they restore the dammeh

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to the ذ in the case of the occurrence of two quiescent letters together; as in the instance of مُذُ اليومَ, for were not its original with damm, they would give it kesr: [but this some do, as has been shown above:] and because its dim. is مُنَيْذٌ: (K:) for when مذ is used as a proper name of a man, its dim. is thus formed, by restoring the ن, that it may be of the measure فُعَيْلٌ: (IJ, M, L:) or when مذ is a noun, it is originally منذ; and when it is a particle, it is itself original. (K.) ___ Accord. to some, منذ (T, S, L, K) and مذ (K) are originally مِنْ and إِذْ, which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving damm to the ذ because of the occurrence of two quiescent letters together; (K;) مُنْذُ كَانَ [and مُذْ كَانَ] meaning مِنْ إِذْ كَانَ: (T, L:) but there is nothing to indicate the truth of this opinion: (S, L:) or, as some say, منذ and مذ are originally the prep. مِن and ذو in the sense of الَّذِى (L, K) in the dial. of Teiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of مِنْ; and when it governs a nom. case, it is as though one said, [in using the expression مُنْذُ أَوْ مُذْ يومانِ [,مِنَ الَّذِى هُوَ يومانِ; and that the former government prevails in the case of منذ because the ن is not suppressed: (L:) or, as some say, they are originally مِنْ and the noun of indication ذَا; so that in the phrase مَا رَأَيْتُهُ مُنْذُ يومانِ, [accord. to more approved usage, مُنْذُ يومانِ,] we virtually say, مِنْ ذَا الْوَقْتِ يومانِ: but each of these assertions is a deviation from the plain way. (K.)

منع

1 **مَنَعَ** *He prevented, hindered, held back,* [*impeded, withheld, arrested, restrained, kept, debarred, precluded, inhibited, forbade, prohibited, interdicted:*] (MA, KL, &c.:) *he denied,* or *refused;* doubly trans.; (S, K, &c.:) مَنْعٌ is the *contr. of* إِعْطَآءٌ. (S, Mgh, K.) ___ مَنَعَهُ [*He protected it,* or *defended it,* or *guarded it,* (namely a place or the like) *from,* or *against, encroachment, invasion,* or *attack:*] *he protected, defended,* or *guarded, him.* (T in art. مَنَعَهُ العَطِيَّةَ ___.) ذب [*He refused him the gift*]. (TA in art. مَنَعَهُ الشَّىْءَ ___.) حرم *i. q.* حَرَمَهُ إِيَّاهُ [q. v.] (S in art. مَنَعَ الشَّىْءَ ___.) حرم, inf. n. مَنَاعَةٌ, *i. q.* اعْتَزَّ and تَعَسَّرَ. (TA.) See 8. ___ مَا مَنَعَكَ أَلَّا تَسْجُدَ (Kur vii. 11): see أَبَى.

3 **مَانَعَهُ الشَّىْءَ** *He disputed,* or *contested, with him the thing:* (Msb:) *he refused him the thing:* (TK:) *he endeavoured,* or *contended with him, to make him,* or *to entice him, to abstain from,* or *relinquish, the thing;* (TA;) [*he endeavoured to turn him away from the thing; to prevent his obtaining it* or *doing it; he prevented him from obtaining* or *doing the thing, being also prevented by him;* i. e. *he reciprocally prevented him,* &c.: and hence the meaning in the TA; and then that in the Msb:] مَانَعُوا عَدُوَّهُمْ signifies *i. q.* حَاجَزُوهُمْ: (TK, art. حجز:) see the latter. ___ تَمَنَّعَ عَلَى السَّنَةِ [*he resisted,* or *withstood, the year of dearth*]: said of an animal. (K.)

5 **تَمَنَّعَ مِنَ الشَّىْءِ بِقَوْمِهِ** and امْتَنَعَ *He became strengthened,* or *fortified, against the thing by his people,* or *party;* syn. تَقَوَّى. (Msb.) ___ تَمَنَّعَ عَنْهُ *He refrained, forbore,* or *abstained,*

from it, as being forbidden, or *prohibited.* (K, * TA.) See 8. ___ تَمَنَّعَ به and امتنع به *he protected,* or *defended, himself by it,* namely a fortress; syn. احتمى. (TA.)

6 تَمَانَعَا *i. q.* تَحَاجَزَا: (K, art. حجز:) see the latter.

8 امْتَنَعَ [*It was,* or *became, prevented from being; it necessarily was not.* You say يَمْتَنِعُ هٰذَا لوجود ذَاكَ *This is prevented from being,* or *may not be,* or *necessarily is not, because of that's being.* And يَمْتَنِعُ أَنْ تَكُونَ هٰذَا *This may not be.*] ___ امْتَنَعَ *He refrained, forbore, abstained,* or *held back,* (Msb, K,) مِنَ الأَمْرِ *from the thing.* or *affair;* (Msb;) as also تَمَنَّعَ عَنْهُ: (TA:) *he did so voluntarily, of his own free will* or *choice: he refused:* you say, امْتَنَعَ عَنْهُ *he refrained,* &c., *from it voluntarily,* &c.; *refused it;* or *refused to do it.* (MF. in art. حصر.) See امْتَنَعَ عَلَيْهِ ___. أَبَى *He,* or *it, opposed him; resisted him; withstood him; repugned him; was incompliant,* or

unyielding, to him; see امْتَنَعَ ___. أَبَى عَلَيْهِ *It was,* or *became, inaccessible,* or *inapproachable;* like مَنُعَ ; syn. with حَصُنَ, q. v.: and also, *difficult of access,* as in an instance in art. أبى (last sentence of 4); and also عَرِسَ عَلَيَّ. ___ See 5.

مَنْعَةٌ : see مَنَعَةٌ.

مَنَعَةٌ *State,* and *power, of resistance;* lit. *a state of might of one's people* or *party, so that such as desires to do so will not prevail against him:* [or *a state of might in his people* or *party,* &c.; or *a state of might, and power of resistance, in his people* or *party:*] (Msb:) [*resistibility:* or simply *resistance:*] *inaccessibleness,* or

unapproachableness, of a people; as also مَنَعَة and مَنْعَة . (TA.)

مَنُوع One *who denies,* or *refuses to give;* as also مَانِع and مَنَّاع . (K.)

مَنِيع, from مَنُعَ, [*Unapproachable; inaccessible:*] *difficult of access; fortified; strong:* (TK, voce وزر:) [*defended,* or *protected, against attack:* like حَصِين: *resistive; resisting attack;*] applied to a fortress. (Msb.) ___ قوم مَنِعآء [pl. of مَنِيع] *An inaccessible,* or *unapproachable, people.* (TA.)

مَنَّاع مَنُوع.

مَانِع مَنُوع.

المُتَمَنِّعَان *The young she-camel and young she-kid:* because they resist the year of dearth by reason of their youthful vigour, &c. (K.)

مُمْتَنِع *Resisting; resisting attack; unyielding; incompliant.*

منى

1 **مَنَاهُ** *He tried him; proved him.* (S, K.) You say, مَنَاهُ اللّٰهُ بِحُبِّهَا *God tried him by love of her.* (T.) And مُنِىَ بِكَذَا *He was tried by such a thing.* (T.) ___ مَنَى *He meditated* [a thing in his mind]; syn. قَدَّرَ. (Bd, ii. 73.) See أُمْنِيَّةٌ.

5 **تَمَنَّاهُ** *He wished,* or *desired, it.* (K, TA.) ___ التَّمَنِّى relates to that which is possible and to that which is impossible: whereas التَّرَجِّى relates only to what is possible. (I'Ak, p. 90.)

10 **تَسَمْنَى**, said of a she-camel: see 8 in art. سمو.

مَنًى see مَنِيَّةٌ.

مُنْيَةٌ *A thing wished for* by a man: pl. مُنًى. (T.) This word and أُمْنِيَّةٌ signify the same. (M, Mgh, Msb, K.) See an ex. in a verse cited voce المُنْيَةُ ___ أَوْ in the case of a covered she-camel, *The period by the end of which one knows whether she be pregnant or not.* (M.) ___ مُنْيَةٌ of a mare, *Twenty days.* (M, voce سَفُودٌ.)

مَنِيَّةٌ [*A decreed event. Fate; destiny:*] The *decree of death:* (IB:) or the *decreed term* [*of life,* or] *of a living being:* (Er-Rághib:) *death;* (S, M, K;) because it is decreed; (S, M;) as also مَنًى : (M, K:) [properly a thing decreed: and hence the pl.] المَنَايَا signifies *the fates* or *decrees* [*of God*]. (T.) ___ مَنِيَّةٌ also means *A man of courage upon his saddle:* (TA in art. حوى:) pl. مَنَايَا: see an ex. voce حَوِيَّةٌ.

أُمْنِيَّةٌ *An object of wish,* or *desire:* originally, *a thing that a man meditates* (يُقَدِّرُهُ) in his mind; from مَنَى signifying قَدَّرَ: and hence applied to a lie; and to what is wished, or desired, and what is read, or desired [pl. أَمَانِىُّ and أَمَانٍ]. (Bd in ii. 73.) See مُنْبَةٌ and حَجْوَى.

مهج

1 **مَهَجَ**, aor. ـَـ, (inf. n. مَهْجٌ, TA,) *He sucked* [*the breast of* his mother]. ___ مَهَجَ *Inivit* ancillam suam. (K.) مَهَجَ *He became goodly in countenance after disease.* (AA, K.)

8 **أَمْتَهَجَ** *His soul was torn from him.* (A, K.)

مُهْجَةٌ *Blood:* or the *blood of the heart:* (S, K:) pl. مُهَجٌ. (A.) An Arab of the desert is related to have said, دَفَنْتُ مُهْجَتَهُ, meaning دَمَهُ: so in the S: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by IKt and others, is دَفَقْتُ مُهْجَتَهُ *I poured forth,* or *shed, his blood:* and so it is in the copies of the A. (TA.) In like manner, دَفَقَ ٱللّٰهُ مُهْجَتَهُ *May God destroy him!* (A. [See also دَفَقَ.]) ___ Also, The *soul,* or *spirit.* (S, K.) Ex. خَرَجَتْ مُهْجَتُهُ *His soul went forth,* or *departed.* (S.) أُنْتُزِعَتْ مُهْجَتُهُ *His soul was torn from him.* (K.) ___ Also, One's *self:* the *best of one's self, and one's powers, efforts, endeavours,* or *energy.* (L.) Ex. بَذَلْتُ لَهُ مُهْجَتِى *I gave,* or *gave up, myself, and the best of my powers, efforts, endeavours,* or *energy, to him,* or *it.* (T.) ___ Also, The *purest, choicest,* or *best, of anything.* (L.) ___ Also, The *heart.* (MF.)

مَاهِجٌ : see أُمْهُجٌ.

أُمْهُجٌ (K) and أَمْهُجَانٌ and مَاهِجٌ (S, K) *Thin* milk: (S, K:) or, the first and second, milk *free from water:* and, the second, milk *of which the froth has become still, and which is clear, and not thick:* and, the last, *thin* milk, *of which the taste has not changed;* as also أُمْهُوجٌ. (TA.) ___ Also, the first, *Thin* fat; (S, K;) as also the second and third: (K:) or *raw* fat. (M.) ___ The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of أُمْهُوجٌ. (IJ.) [And the like may be said of أُمْلُدٌ.]

أُمْهُجَانٌ : see أُمْهُجٌ.

أَمْهُوجٌ : see أُمْهُجٌ.

مَهْوُجُ البَطْنِ *Lax in the belly.* (K.)

مهد

1 **مَهَدَ** , (S, L, K,) aor. ـَـ , (L, K,) inf. n. مَهْدٌ [q. v. infra]; (S, L;) and مَهَّدَ , (L, K,) inf. n. تَمْهِيدٌ; (TA;) *He made plain, even,* or *smooth,* this is the original signification: *he made a place plain, even,* or *smooth,* [مَكَانًا being understood,] لِنَفْسِهِ *for himself:* (L:) *he spread* a bed, (S, L, K,) *and made* it *plain, even,* or *smooth.* (S, L.) ___ مَهَدَ لَهُ *He did well,* or *kindly, in his affair in his absence;* like فَهَدَ and فَأَدَ. (L, art. مهد ___.) فَهَدَ, aor. ـَـ , (inf. n. مَهْدٌ, L,) *He gained,* or *earned,* or *sought to gain sustenance, and worked,* (L, K,) لِنَفْسِهِ *for himself.* (L.) ___ مَهَدَ لِنَفْسِهِ خَيْرًا, and امتهده , *He prepared for himself good, good things,* or *the like.* (L.) ___ مَهَّدَ لَهُ مَنْزِلَةً سَنِيَّةً [*He prepared,* or *established, for him a high station*]. (A.) ___ مَا ٱمْتَهَدَ فُلَانٌ عِنْدِى يَدًا [*Such a one has not prepared for himself, with me, a benefit, for me to owe it him*]: you say this when one has not conferred upon you a favour or kindness. (AZ, L.) And مَا ٱمْتَهَدَ فُلَانٌ عِنْدِى مَهْدَ ذَاكَ [*Such a one has not prepared for himself, with me, that thing, that I should owe it him*]; is said on one's asking a kindness without having previously conferred a benefit; (AZ, JK, L;) and with reference to one who acts in an evil manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.)

2 **مَهَّدَ** , inf. n. تَمْهِيدٌ, *He adjusted,* or *arranged,* an affair, (S, A, L, Msb, K,) *and made* it *plain,* (A, Msb,) *and easy.* (Msb.) See 1. ___ مَهَّدَ نَفْسَهُ لِفِعْلِ الأَمْرِ *He disposed and subjected his mind,* or *himself, to do the thing.* (S, * K, * Msb, art. مهد ___.) وطن, inf. n. تَمْهِيدٌ, *He accepted,* or *admitted,* an excuse. (S, L, Msb, K.) You say, مَهَّدْتُ لَهُ العُذْرَ *I accepted,* or *admitted, his excuse.* (Msb.)

4 **أَمْهَدَتْ بِوَلَدِهَا** *She* (a woman) *brought forth, or cast forth, her child with a single*

impulse. (IAar, in L, art. خفد) ___ أَمْهَدَتْ بالولَد is *syn. with* أَسْهَدَتْ به; (IAar, O, TA in art. سهد;) and زَكَبَتْ به, &c. (IAar, L, in art. خفد.)

5 **تمهّد** and امتهد *It* (a bed) *became spread, and made plain, even,* or *smooth.* (A.) ___ تمهّد له الأَمْرُ *The affair became adjusted,* or *arranged, and made plain, and easy, for,* or *to, him.* (Msb.) ___ تمهّد فراشًا [*He spread for himself a bed, and made it plain, even,* or *smooth*]. (A.) ___ تَمَهَّدَتْ له عندى حالٌ لَطيفةٌ [*A genteel situation was prepared for him with me,* or *at my abode*]. (A.) ___ تمهّد *He* (a man, TA) *became possessed of authority and power;* syn. تَمَكَّنَ. (S, L, K.) ___ تمهّدت نفسُه *His mind,* or *he, became disposed and subjected* [لفعلِ الأَمْرِ *to do the thing;* see 2]; syn. تَوَطَّنَتْ. (K, art. وطن.)

8 **امتهد** *It* (a camel's hump) *became spreading and high.* (S, L, K.) See 1 in three places.

10 **استمهد فراشًا** [*He asked,* or *desired, that a bed should be spread for him, and made plain, even,* or *smooth*]. (A.)

مَهْدٌ [*A child's cradle,* or *bed;*] *a place prepared for a child, and made plain, even,* or *smooth,* (S, * L, K,) *that he may sleep in it:* (L:) *a bed; a thing spread to lie, recline,* or *sit, upon;* (A, Msb;) as also مِهَادٌ ; (S, A, L, Msb, K;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) it is applied to the *ground,* or *earth;* [meaning *a plain, an even,* or *a smooth expanse;* see a verse of Lebeed cited voce خوالق:] (Az, L, K:) and so is مَهْدٌ: (K:) some say, that مَهْدٌ and مِهَادٌ are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (MF:) the pl. of the former [in common use] is مُهُودٌ, (L, Msb, K,) and مِهَادٌ; and of the latter, [pl. of pauc.,] أَمْهِدَةٌ (L, K) and [of mult.,] مُهُدٌ. (L, Msb, K.) ___ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَادًا [Kur, lxxviii. 6,] *Have we not made the earth an expanse* (بساط) *adapted to be travelled over.* (K, TA.) ___ لَبِئْسَ

المِهَادُ [Kur. ii. 202,] *Evil is that which he hath prepared for himself in his final place.*

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(K.) Such is said to be the meaning. (TA.) ___ سَهْدٌ مَهْدٌ *Good; goodly:* the latter word is an imitative sequent. (L.)

مَهْدٌ *Elevated ground* or *land:* (IAar, L, K:) or *depressed and smooth and even ground* or *land;* (K;) as also مَهْدَةٌ : (En-Nadr, K:) pl. مَهَدَةٌ and أَمْهَادٌ: (K:) but the former of these pls. is doubtful. (TA.)

مَهْدَةٌ : see مَهْدٌ.

مِهَادٌ : see مَهْدٌ.

مَهِيدٌ *Pure butter:* (L, K:) or the *purest of butter when melted, and that which has the least milk.* (L.)

مُمَهَّدٌ *Lukewarm* water; *neither hot nor cold.* (A, K.)

مهل

4 أَمْهَلَهُ *He acted gently, softly, or in a leisurely manner, towards, or with, him.* (K.) *He granted him some delay, or respite; let him alone, or left him, for a while.* (S, K.) [*In both senses*] *i. q.* أَرْوَدَهُ. (S, art. رود.) You say أَمْهِلْنِى حَتَّى أَفْعَلَ كَذَا *Grant thou me some delay that I may do such a thing; give me time to do such a thing.* See Har p. 164.

5 تَمَهَّلَ *He acted,* or *behaved, deliberately,* or *leisurely; without haste;* (S, Msb, K;) in an affair. (S, Msb.)

مَهْلٌ and مَهَلٌ and مُهْلَةٌ *Gentleness; a leisurely manner of acting or proceeding.* (Msb, K, &c.) ___ مَهْلًا *Act gently, softly,* or *leisurely.*

مَهْلٌ : see مَهَلٌ.

مُهْلَةٌ : see مُهْلَةٌ فِى الأَمْرِ ___. مَهْلٌ *In the affair is a delay;* syn. تَأْخِيرٌ. (Msb.) ___ فِى مُهْلَةٍ *Leisurely; gently; by little and little.*

غُرْمُولٌ مُتَمَهِّلٌ *A hard penis:* see قَاسِبٌ.

موت

1 **مَاتَ**, aor. يَمُوتُ, (inf. n. مَوْتٌ; Msb,) and مَاتَ, (originally مَوَتَ, like خَافَ, originally خَوِفَ, MF) [sec. per. مِتَّ,] aor. يَمَاتُ, (S, K,) which latter is of the dial. of Teiyi; (TA;) and مَاتَ, (in which the medial radical letter is originally ى, like بَاعَ, MF) aor. يَمِيتُ, (K,) a form which some have disapproved; (MF;) and مَاتَ, (originally مَوِتَ, Kr,) sec. pers. مِتَّ, aor. يَمُوتُ, like دَامَ, (originally دَوِمَ, Kr,) aor. يَدُومُ, (Kr, Msb, &c.,) and like the sound verbs نَعُمَ, aor. يَنْعُمُ, and فَضُلَ, aor. يَفْضُلُ, (TA,) of the class of words in which two dial. forms are intermixed; (Msb;) *He died;* contr. of حَيِيَ. (K,) ___ [مَاتَ عَنْ بَنِينَ وَبَنَاتٍ *He died having passed away from,* i. e. *leaving behind him, sons and daughters.* And مَاتَ عَنْ ثَمَانِينَ سَنَةً *He died having passed beyond eighty years;* i. e. *being eighty years old.*] ___ اللَّبَنُ لَا يَمُوتُ [*The milk will not die*], in a saying of 'Omar, in a trad., means, that if a child sucks the milk of a dead woman, it becomes unlawful for him afterwards to marry any of her relations who would be unlawful to him if he sucked her milk while she was living: or it means, that, if milk taken from the breast of a woman is given to a child to drink, and he drinks it, the consequence is the same; that the effect of the milk in producing this consequence is not annulled by its separation from the breast; for whatever is separated from a living being is termed مَيِّت, or dead, except the milk and hair and wool on account of the necessity of making use of these. (TA.) ___ مَاتَتِ الأَرْضُ, inf. n. مَوَتَانٌ and مَوَاتٌ, *The land became destitute of cultivation and of inhabitants.* (Msb.) ___ مَاتَ *It* (soil) *became deprived of vegetable life.* Hence an expression in the Kur, xxx. 18. (Az, Er-Rághib.) ___ مَاتَ *He became deprived of sensation;* [*dead as to the senses*]. So in the Kur, xix. 23: [but this appears to me doubtful]. (Az, Er-Rághib.) ___ مَاتَ *He became deprived of the intellectual faculty;* [*intellectually dead;*] or *ignorant.* Hence an expression in the Kur, vi. 122; and another in the Kur, xxvii. 82; and xxx. 51. (Az, Er-Rághib.) ___ مَاتَ [*He became as though dead with grief,* or *sorrow, and fear;*] *he experienced grief,* or *sorrow, and*

fear, that disturbed his life. Hence what is said in the Kur, xiv. 20. (Az, Er-Rághib.) ___ مَاتَ *He* or *it, was* or *became, still, quiet,* or *motionless.* (K.) ___ مَاتَتِ الرِّيحُ *The wind became still,* or *calm.* (TA.) ___ مَاتَ *He slept.* (AA, K.) ___ مَاتَتِ النَّارُ, inf. n. مَوْتٌ, [*The fire died away;*] *the ashes of the fire became cold,* or *cool, and none of its live coals remained.* (TA.) ___ مَاتَ *It* (heat or cold) *became assuaged.* (TA.) ___ مَاتَ *It* (water) *became dried up by the earth.* (TA.) ___ مَاتَ (and استمات, TA.) *It* (a garment, TA,) *wore out; became worn out.* (A, K.) ___ مات *It* (a road) *ceased to be passed along.* (TA.) ___ بَلَدٌ تَمُوتُ فِيهِ الرِّيحُ [*A town,* or *country, &c., in which the wind becomes broken,* or *loses its force*]. (TA.) ___ مَاتَ فُوقُ الرَّجُلِ *The man slept heavily; became heavy in his sleep.* (TA.) ___ يَمُوتُ مِنَ الحَسَدِ [*He dies,* or *will die, of envy*]. (TA.) ___ مَاتَ *He became poor; was reduced to poverty: he became a beggar.* (TA.) ___ *He became base, abject, vile, despicable,* or *ignominious.* (TA.) ___ *He became extremely aged, old and weak,* or *decrepit.* (TA.) ___ *He became disobedient,* or *rebellious.* Iblees is said, in a trad., to be أَوَّلُ مَنْ مَاتَ because he was *the first who became disobedient,* or *rebellious.* (TA.) ___ مَاتَ *He* (a man) *became lowly, humble,* or *submissive, to the truth.* (TA.)

2 **مَوَّتَتِ الدَّوَابُّ** *The beasts of carriage died in great numbers;* or *deaths amongst them were frequent.* (TA.) ___ See 4.

3 مَاوَتَهُ [**مَاوَتَ**,] inf. n. مُمَاوَتَةٌ, *He vied with him in patience,* (K,) *and in firmness,* or *steadiness,* or *the like.* (TA.) [In the K, the inf. n. is expl. by مُصَابَرَةٌ; and in the TA, by مُثَابَتَةٌ also.]

4 **امَاتَهُ** and مَوَّتَهُ (but the latter has an intensive signification, S,) *He* (God) *caused him to die; put him to death; killed him.* (S, K.) ___ امات *He* (a man) *lost a son,* or *sons, by death.* (ISk, S.) ___ امات

فُلَانٌ بَنِينَ *Such a man lost sons by death.* (A.) ___ اماتت *She* (a woman, AO, S, K, and a camel, S, K.) *lost her offspring by death.* (S, K.) ___ اماتوا *Death* [or *a mortal disease*] *happened among their camels.* (K.) ___ ما أَمْوَتَهُ signifies مَا أَمْوَتَ قَلْبَهُ [*How dead is his heart !*] for one does not wonder at any action that does not increase: (S, K:) therefore what is here meant is not literally death. (TA.) ___ اماتهُ *He* (God) *rendered him poor; reduced him to poverty.* (TA, from a trad.) ___ اماتهُ *He* [or *it*] *caused him to sleep.* Ex., in a prayer said on awaking, الحَمْدُ للّه الّذى أَحْيَانَا بَعْدَ مَا أَمَاتَنَا *Praise be to God who hath awaked us after having caused us to sleep !* (L.) ___ يُمِيتُ اللَّيْلَ *He sleeps during the night.* (W, p. 9.) ___ امات اللَّحْمَ, (and موّتهُ , TA,) *He took extraordinary pains in thoroughly cooking, and in boiling, the meat.* (K.) And in like manner, onions, and garlic, so as to deprive them of their strong taste and odour. (TA.) ___ أُمِيتَتِ الخَمْرُ *The wine was cooked, and ceased to boil.* (TA.) ___ [اماتهُ is also employed in various other senses, agreeably with the senses of the primitive verb.]

6 **ضَرَبْتُهُ فَتَمَاوَتَ** *I beat him and he feigned himself dead,* being alive. (TA.) ___ *He pretended to be weak and motionless by reason of acts of devotion and fasting:* [see the act. part. n. below]. (TA.)

10 **استمات** [*He sought death: &c.:* see إِسْتَمِيتُوا صَيْدَكُمْ ___]. مُسْتَمِيتٌ, and دَابَّتَكُمْ, *Wait until ye ascertain that your game, and your beast of carriage, has died.* (A.) ___ استمات [properly, *He sought,* or *courted, death;*] i. q. استقتل; (S, K; in art. قتل;) meaning *he cared not for death,* by reason of his courage. (JM, in art. استمات ___.) قتل *He* (a man) *was pleased with death; content to die.* (TA.) ___ استمات *He* (a man, TA.) *tried every way,* or *did his utmost, in seeking a thing.* (IAar, K.) ___ استمات, inf. n. إِسْتِمَاتٌ, (occurring thus with the final ة elided, (TA,) *He* (a man, and a camel, IAar,) *became fat after having been* emaciated, (IAar, K.) ___ استمات *It* (a thing) *became*

relaxed, loose, or *flabby.* (A.) ___ استمات لينًا *It attained the utmost degree of softness:*

said of a fine skin, that is likened to the thin pellicle that adheres to the white of an egg: and of other things, as also استمات فى

اللّين: and in like manner, فى الصَّلَابة, *in hardness.* (TA.) See مستميت ___ And see 1.

موت (and موتان , TA,) *Death; lifelessness;* contr. of حياة: (S, TA:) as also مُوَات , (S, K,) and مَمَات . [Occurring

in the Kur, vi. 163, xvii. 77, and xlv. 20,] (S, * TA, in art. حى, and Jel, in vi. 163.) [See also مُوتان, below: and see 1.] Or مَوَتان ,

signifies *much death,* like as حَيَوان signifies much life. (Msb, in art. حى ___.) الموت الأَبيض, and الجارِف, and

اللّافِت, and الفاتِل, *Sudden death.* (IAar, in T and TA, art. فلت ___.) الموت الأَحمر *Death by slaughter*

with the sword. (IAar, in T, TA, art. فلت ___.) الموت الأَسوَد *Death by drowning, and by*

suffocation. (IAar, in T and TA, art. فلت ___.) بنات الموت [*The daughters of death;*] meaning *deadly*

arrows. (A, TA, voce جَعَبة, q. v.)

ميت : see مَيتة أَرض ___. مَيِّت: see مُوَات: *Unfruitful land;* like as حَيَّة ارض means fruitful land, or land

abounding with herbage. (TA, in art. حى ___.) مَيتة *Carrion:* whatsoever hath not been killed in the manner prescribed by the

law. (K, Jel, ii. 168.) See مَيِّت.

مُوتة *A fainting,* or *swoon;* (K;) *and languor in the intellect:* (TA:) or [*an affection*] *like a*

fainting, or *swoon:* (Lh:) *madness,* or *insanity,* or *diabolical possession;* syn. جُنون; (AO, K;)

because it occasions a stillness like

death: (TA:) or *a kind of madness* or *diabolical possession* (جُنون), *and epilepsy, that*

befalls a man; on the recovery from which, his perfect reason returns to him, as

to one who has been sleeping, and to one who has been drunk. (S.) [See هُمَز.]

مِيتَةٌ *A kind, mode,* or *manner, of death:* (S, K:) pl. مِيتٌ. (TA.) ___ مَاتَ فُلَانٌ مِيتَةً حَسَنَةً *Such a one died a good kind of death.* (S.) ___ مَاتَ مِيتَةً جَاهِلِيَّةً *He died a pagan kind of death,* in error and disunion. (TA, from a trad.)

مَوْتَانُ الفُؤَادِ A man who is [*dead,* or] *not lively, in heart:* (A:) a man who is *stupid, dull, unexcitable,* or *not to be rendered brisk, sprightly,* or *lively;* (S,. K;) *as though the heat of his intelligence had cooled and died:* (TA:) fem. with ة. (S, K.) ___ See مُوتَانٌ and مَوَاتٌ.

مُوتَانٌ (Fr, S, K) and مَوْتَانٌ (K) and مُوَاتٌ (Fr) *Death,* [or *a mortal disease,* or *a murrain,*] *that befalls camels* or *sheep* or *the like.* (Fr, S, K.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsánee.) ___ وَقَعَ فِى المَالِ مُوتَانٌ, and مُوَاتٌ, *Death* [or *a mortal disease*] *happened among the camels &c.* (Fr.) ___ Also, *The like among men.* Ex., from a trad., يَكُونُ فِى النَّاسِ مُوتَانٌ كَقُعَاصِ الغَنَمِ *There will be, among men, a mortality,* or *much death,* [or *mortal disease*], *like the* قُعَاص *that befalls sheep* or *goats.* (TA.)

مَوَتَانٌ *Inanimate things,* or *goods; dead stock; such as lands and houses* [*&c.*]; (S;) contr. of حَيَوَانٌ [q. v.] (S, K.) It is made of this measure to agree in measure with its contr. حيوان: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ ___.] إِشْتَرِ المَوَتَانَ وَلَا تَشْتَرِ الحَيَوَانَ *Buy lands and houses* [or *the like*], *and buy not slaves and beasts of carriage* [*&c.*]. (S.) ___ رَجُلٌ يَبِيعُ المَوَتَانَ *A man who sells utensils* or *furniture* or *the like, and anything but what has life.* (L.) ___ See also مَوْتٌ.

مَوَاتٌ That *wherein is no spirit* or *life;* an *inanimate thing.* (S, K.) [See also مَوَتَانٌ ___.] مَوَاتٌ (you say أَرْضٌ مَوَاتٌ, TA,) Land *that has no owner* (S, K) *of mankind, and of which no use is made,* or *from which no advantage is derived,* (S,) *and in which is no water:* such as is

also called أَرْضٌ مَيْتَةٌ : (En-Nawawee:) land *that has not been sown, nor cultivated, nor occupied by any man's camels &c.:* مَوَاتٌ signifies the same as مُوَاتٌ (مُوَاتٌ?), namely, land *that is no man's property;* and is also written مَوْتَانٌ: (L:) or مَوَاتَانٌ signifies land *that has not yet been brought into a state of cultivation:* (Fr, S, L, K:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (S.)

مُوَاتٌ : see مَوْتٌ and مُوَتَانٌ.

مَيِّتٌ and مَيْتٌ signify the same, [*Dead,* or *dying*]: (Zj, S, K:) the former is originally مَيْوِتٌ, of the measure فَيْعِلٌ: (S:) the latter is contracted from the former; and is both masc. and fem.; (Zj, S;) as is also the former. (Zj.) 'Adee Ibn-Er-Raalà says,

* لَيْسَ مَنْ مَاتَ فَٱسْتَرَاحَ بِمَيْتٍ *
* إِنَّمَا المَيْتُ مَيِّتُ الأَحْيَآءِ *

[*He who has died and become at rest is not dead: the dead is only the dead of the living*]. (S, TA.) Or مَيْتٌ signifies One *who has died* (actually, TA,); and مَيِّتٌ, as also مَائِتٌ , one *who has not yet died,* (K,) *but who is near to dying:* or, accord. to a verse cited by AA, to Kh, مَيْتٌ is applied to him *who is borne to the grave;* [i. e., who is *dead,* or *lifeless*]; and مَيِّتٌ, to him *who* [*is dying, but*] *has life in him.* (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ عَنْ قَلِيلٍ, ↓ and مَيِّتٌ; but you do not say of him who has died هٰذَا مَائِتٌ : (S:) but some say, that this is an error, and that مَيِّتٌ is applicable to that *which will soon die.* Those who assert that مَيِّتٌ is applicable only to the living adduce the following words of the Kur, [xxxix. 31,] إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ: (TA:) i. e. *Verily thou wilt die, and verily they will die.* (Msb.) MF observes, that مَيْتٌ is asserted to be contracted from مَيِّتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is

said of ميتة, below.] The pls. are أَمْوَات and موتى and ميتون and ميتون. (S, K.) The first of these is pl. of مَيِّت, and consequently of مَيْت, because this latter is contracted from the former: as مَيِّت is of the measure فَيْعِل, and this measure resembles فَاعِل, it has received a form of pl. which is sometimes applicable to the measure فَاعِل: (Sb:) or اموات is [only] pl. of مَيْت. (Msb.) [The second form (which is applied to rational beings, Msb,) is also pl. of مَيِّت and مَيْت.] The third and fourth are [only] applied to rational beings. (Msb.) The fem. epithet is مَيِّتَة and مَيْتَة and مَيِّت (K, TA) and مَيْت. (TA; and so in some copies of the K, in the place of مَيِّتَة.) مَيِّت is an epithet applied to a female rational being; [and its pl. is مَيِّتَات:] مَيْتَات, to a female brute, for the sake of distinction; and its pl. is مَيْتَات: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Msb:) the pl. of مَيِّت and مَيْت as fem. epithets is as above [أَمْوَات and موتى]. (TA.) ___ مَيْتَة signifies *That which has not been slaughtered* (AA, S, K) [*in the manner prescribed by the law,* i. e., *carrion*]: or *that of which the life has departed without slaughter:* so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptation of the language of law, *what has died a natural death,* or *been killed in a state* or *manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed;* as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَام, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Msb:) [and *any separated part of an animal of which the flesh is not lawful food:* see مَيِّت بَلَد ___.] عَاج *A tract of land without herbage,* or *pasture,* (Msb, in art. مَيِّت ___.) بلد *An unbeliever;* like as حَيّ means a Muslim. (TA, in art. حى.)

مَيِّت [and مَيْت are employed in various other senses, agreeably with the senses of the verb.]

مَائِت : see فُلَان مَائِت فى الغَمّ ___. مَيِّت [*Such a one is dying,* or *absorbed, in grief*]. (TA.) ___ مَائِت مَوْت *A severe, painful,* or *violent, death:* (TA:) like لَيْل لَائِل: the latter word being added to

corroborate the former. (S.)

مَمَاتٌ : see مَوْتٌ.

مَيِّتٌ and **مَيِّتَةٌ** A woman, and a she-camel, *that has lost her offspring by death:* (S:) and a woman *who has lost her husband by death:* (TA:) pl. مَمَاوِيتُ. (S.)

مُتَمَاوِتٌ [*Feigning himself dead*]. ___ An epithet applied to *A hypocritical devotee,* (S, K,) *who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion.* (TA.)

مُسْتَمِيتٌ A *courageous* man, *who seeks,* or *courts death:* (K:) a man *who seeks to be slain; who cares not, in war, for death:* (S:) *abandon-*

ing, or *devoting, himself to death,* (مُسْتَرْسِلٌ لِلْمَوْتِ,) as also مُسْتَقْتِلٌ. (A.) ___ *Abandoning,* or *devoting himself to* a thing, or affair; syn. مُسْتَرْسِلٌ لِأَمْرٍ. (S, K.) ___ هُوَ مُسْتَمِيتٌ إِلَى كَذَا, as also مُسْتَهْلِكٌ, *He* [*is devoted to such a thing, so that he*] *imagines that he shall die if he do not attain it.* (A.) ___ Ru-beh says,

* وَزَبَدُ البَحْرِ لَهُ كَتِيتُ *
* وَاللَّيْلُ فَوْقَ المَاءِ مُسْتَمِيتُ *

[*And to the froth of the sea there was a sound like that of boiling, and night*

impended over the water]. (S.) [It is implied in the S that مستميت here signifies مُسْتَرْسِل.] ___ One *who feigns himself to be insane,* or *possessed by a devil; not being really so.* (TA.) ___ One *who feigns lowliness,* or *submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors.* (TA.) ___ One *who makes a show of being good and quiet* or *tranquil, and is not so in reality.* (Ibn-El-Mubárak.) مُسْتَمِيتٌ The *thin pellicle that adheres to the white of an egg.* (K.) [See 10: and see also مُسْتَمِيثٌ, in art. ميث.]

موج

1 **مَاجَ**, aor. يَمُوجُ, inf. n. مَوْجٌ (S, K, &c.) and مَوَجَانٌ and مُؤُوجٌ; (TA;) *It* (the sea) *was in a state of commotion; was tumultuous;* (Msb;) *was agitated with waves, conflicting,* or *dashing together;* (S, K;) as also تَمَوَّجَ : (TA;) or this latter signifies *it* (the sea) *was,* or *became, very tumultuous.* (Msb.) [You say,] مَاجَ المَوْجُ *The waves were in a state of commotion; were tumultuous; conflicted,* or *dashed together.* (TA.) [And hence,] مَاجَ أَمْرُهُمْ *Their affair became in a confused and disturbed state.* (TA.) ___ مَاجَ, inf. n. مَوْجٌ and مَوَجَانٌ, *It* (anything) *was in a state of commotion,* or *agitation.* (TA.) ___ مَاجَ *He was in a state of commotion,* or *agitation, and confounded, perplexed,* or *amazed.* (IAar.) ___ النَّاسُ يَمُوجُونَ *The people,* or *men, are in a state of commotion,* or *tumultuous.* (S.) ___ مَاجَتِ النَّاسُ *The people were in a discordant and disturbed state of affairs.* (Msb.) ___ مَاجَ عَنِ الحَقِّ, inf. n. مَوْجٌ, *He declined from the truth,* or *from the true, right,* or *just, course.* (A, K.) ___ مَاجَتِ الدَّاغِصَةُ, inf. n. مُؤُوجٌ, *The patella,* or *knee-pan, moved backwards and forwards,* or *from side to side, between the skin and the bone,* or, as in one copy of the K, *flesh:* (K, TA:) and in like manner السَّلْعَةُ [*the ganglion*]. (TA.)

5 **تَمَوَّجَ** see 1.

مَوْجٌ, [a coll. gen. n., *Waves; billows; surges;* or *a collection of waves;*] *water rising above other water:* (TA:) pl. أَمْوَاجٌ: (S, K, Msb:) مَوْجَةٌ has a more special signification; [namely, *a wave, a single wave;*] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Msb.) ___ فَرَسٌ غَوْجٌ مَوْجٌ: see art. غوج. مَوْجٌ is here

an imitative sequent. (TA.) ___ مَوْجَةُ الشَّبَابِ *The prime of youth.* (K.)

نَاقَةٌ مَوْجَى *A swift* (نَاجِيَة: in the CK نَاجِبَة) *she-camel, whose* أَنْسَاع [or *woven thongs of the fore girth*] *have moved round* (جَالَت) *by reason of the backward and forward motion* (اخْتِلَاف) *of her fore and hind legs.* (K.)

مَوَّاجٌ [A sea *tumultuous with waves*]. (K, art. رد.)

مَائِجٌ A sea *in a state of commotion; tumultuous; agitated with waves, conflicting,* or *dashing together.* (TA.) ___ Also, and مُتَمَوِّجٌ , A man *in a state of commotion,* or *agitation.* (TA.)

مُتَمَوِّجٌ : see مَائِجٌ.

موز

مَوْزٌ *A certain kind of tree,* (Mgh,) or *fruit,* (Msb, K,) *well known;* (S, Mgh, Msb, K;) [the *fruit of the banana-tree,* or *musa paradisiaca;*] *i. q.* طَلْحٌ [in one of the acceptations of this latter word]: (Msb:) *it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive,* (K,) *for it is slow of digestion:* (TA:) *the tree grows in the manner of the* بَرْدِىّ, [i. e., *papyrus,* or perhaps *other rushes,*] *and has a long and broad leaf, which may be three cubits by two cubits,* (AHn, Mgh, TA,) *the* مَوْز [i. e., the *fruit*] *is found, where it grows, throughout the whole year,* (AHn, as cited by 'Abd-El-Lateef,) *and there may be on one of its racemes from thirty to five hundred fruits;* (AHn, Mgh, K, TA;) this is seen in the districts of Makdishoo [between Abyssinia and the country of the Zenj]; (TA;) *and when this is the case, the raceme is propped up;* (AHn, Mgh;) *it rises to the height of the stature of a man,* [*and higher,*] *and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues:* whence the saying of Ash'ab, to his son, as related by As, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْزَة, which does not attain to a good state until its mother dies. (AHn, TA.) مَوْزَةٌ is the n. un. (S, Msb.)

مَوَّازٌ *A seller of* مَوْز [or *fruit of the bananatree*]. (K.)

موش

مَاشٌ [*Indian peas;*] *a certain grain, well known,* (S in art. ميش, and K,) *round, smaller than the* حِمَّص [or *chick-pea*], *of a tawny colour inclining to greenness; it is in Syria and India; and is sown;* (TA;) also called مَجٌّ and خُلَّرٌ and زِنٌّ: (TA, art. مج:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (K:) the word is arabicized [from the Persian مَاشْ], or postclassical. (S.) *Utensils and furniture, of the meaner sort, of a house* or *tent.* (IAar, K.) Hence the saying, المَاشُ خَيْرٌ مِنْ لَاشٍ, [in one copy of the K I find لَاشٍ, but the former seems to be the right reading,] meaning, *Mean house-*

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hold utensils and furniture are better than nothing; or] *what is in the house,* or *tent, of worthless utensils and furniture, is better than its being empty:* (K, TA:) لاش is here contracted [from لَاشَىْءٍ] for the sake of its resembling ماش. (TA.) And خَاشَ مَاشَ and خَاشِ مَاشِ signify the same as مَاشٌ thus used: (K, TA in art. خوش:) or the *refuse,* or *meanest sort, of people,* or *of mankind;* as in the M. (TA.)

موق

موقٌ [*Stupidity;*] *foolishness with lack of understanding.* (S, K.) *A kind of boot:* see جرموقٌ.

مول

5 تَمَوَّلَ *He became abundant in wealth.* (TA, art. ثمر).

مَالٌ *Whatever one possesses:* (K:) *property; wealth:*] accord. to Mohammad [the Hanafee Imám), *whatever men possess, of dirhems,* or *deenárs,* or *gold,* or *silver,* or *wheat,* or *barley,* or *bread,* or *beasts,* or *garments or pieces of cloth,* or *weapons,* or *other things:* (Mgh:) [*property,* or *wealth:*] or originally *what one possesses of gold and silver:* then applied to *anything that one acquires and possesses of substantial things:* and mostly applied by the Arabs to *camels,* because these constitute most of their wealth: (IAth, TA:) and *animals.* (TA.) ___ مَالٌ *Camels or sheep or goats.* (S.) The مال of the people of the desert consists of what are termed نَعَمٌ, (T, Msb,) i. e. *Cattle, consisting of camels* or *neat* or *sheep* or *goats,* or *all these,* or *camels alone;* (Msb in art. نعم;) *herds,* or *flocks,* or *herds and flocks.* ___ مَالٌ *A square in arithmetic:* pl. أَمْوَالٌ. See ___. جَذْرٌ رجل مَالٌ, for ذُو مَالٍ. (L, art. صيد.)

مَالِيٌّ *Of,* or *relating to, property* or *wealth.*

موم

مومٌ [*Pleurisy*]: see بِرسامٌ and حُمامٌ.

مَوامِى *Lands wherein is nothing:* see بَلُّوقَةٌ.

موه

2 مَوَّهَ *He silvered* or *gilded,* (S, K,) or *washed over with gold* or *silver,* (Msb,) a thing (S, Msb, K, TA) of brass (TA) or copper or iron. (S, K.) ___ *He* [*varnished* or] *embellished* falsehood *so as to give it the appearance of truth.* (TA.) *He falsified* information, عَلَيْهِ *to him,* in reply to a question. (K.) ___ *He involved in confusion,* or *doubt;* or *practised concealment* or *disguise:* or *he concealed* or *disguised:* (S, TA:) and *he deceived, deluded, beguiled, circumvented,* or *outwitted.* (TA.) ___ *He varnished,* or *embellished with a false colouring.*

4 أَمَاهَ *He* (a digger) *produced,* or *fetched out, water, by his labour* or *work;* syn. أَنْبَطَ المَآءَ: (S, K:) or *reached the water:* (Msb:) or *reached much water;* as also أَمْهَى. (AA, in TA, art. نبط ___.) أَمَاهُ الرَّكِيَّةَ *He* (a man) *produced,* or *fetched out, by his labour,* or *work* [*in digging,*] *the water of the well;* syn. أَنْبَطَ مَآءَهَا: (S, K:) *He* (God) *made the water of the well to be much,* or *abundant.* (Msb.)

موى

مَاهَةٌ *Small-pox:* see آهَةٌ in art. اوه.

مَاوِيَّةٌ *A mirror;* so called in relation to water, because of its clearness, and because images are seen in it as they are in clear water: the م is a radical letter. (T in art. اوى.)

ميب

مَيْبَةٌ *A certain remedy,* or *medicine:* (K:) [an arabicized word] from the Persian مَىْ a beverage, and بِهْ a quince: *quince-beverage; diacydonium; a medicine prepared of the juice of quinces:* some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Má lá yesa'u, &c.)

ميت

1 **مَاتَ**, aor. يَمِيتُ: see art. موت.

دارى بميتاء دارِه, [as also بميداء,] *My house is opposite to his house.* (L, not in the TA.) [See also art. اتى.] *The measure of the two sides, and the distance, of a road;* as also ميتاء طَرِيقٍ ___ ميداء. (L, not in the TA.) [See also art أتى.]

ميث

1 **ماثَ**, aor. يَمِيثُ, (inf. n. مَيْثٌ, K,) *i. q.* مَاثَ, aor. يَمُوثُ, inf. n. مَوْثٌ; (S, K;) [in the CK, for المَوْثُ is put المُوْتُ;] as also مَيَّثَ, inf. n. تَمْيِيثٌ; (K;) and أمَاثَ, inf. n. إِمَاثَةٌ; but this is disapproved by IAth; (TA;) and امتاثَ, inf. n. إِمْتِيَاثٌ; (K;) and إِمَّاثَ, [for إِنْمَاثَ,] inf. n. إِمْيَاثٌ; (TA;) [but the last form I have only found used intransitively;] *He steeped* a thing *in water, and mashed it with his hand:* (TA:) *he mixed and moistened* a thing in water: (S, K:) or مَاثَ and مَيَّثَ, *he steeped* anything, such as saffron, and dates, and raisins, and the preparation of churned milk called أَقِط, *in water, so that it dissolved, and mashed* it *with his hand.* (Lth.) ___ مَاثَ *He dissolved* salt in water; (ISk, Lth;) and in like manner clay, or loam. (ISk.) ___ اللّهُمَّ مِثْ قُلُوبَهُمْ كَمَا يُمَاثُ المِلْحُ فِى الماء [*O God, dissolve their hearts, like as salt is dissolved in water!*] (TA, from a trad.)

2 **مَيَّثَ**: see 1. ___ *He rendered* a man *gentle.* (TA.) ___ *He rendered* a man *submissive.* (TA.) ___ *It* (fortune, or misfortune,) *rendered a man expert and submissive.* (TA.) ___ [And so] تَمَيَّثَ *He* (a man) *became submissive, and languid,* or *flaccid.* (TA.)

4 **أَمْيَثَ** see 1.

5 **تَمَيَّثَ** تَمَيَّثَت الأَرْضُ *The ground became softened* (*and cooled,* S,) *by rain.* (S, K.) [See also مَاثَت الأَرْضُ, in art. موث.] See 2.

7 **انماثَ**, [inf. n. إِنْمِيَاثٌ;] (ISk;) and إِمَّاثَ, inf. n. إِمْيَاثٌ; (Lth;) *It* (salt) *became dissolved* in water; (ISk, Lth;) and in like manner, clay, or loam. (ISk.) ___ See 1.

8 **امتاثَ**, (inf. n. إِمْتِيَاثٌ, TA,) *He attained to an easy state of life;* (K;) or *a pleasant life.* (TA.)

___ امتاث *He steeped in water, and mashed with his hand, and drank,* the preparation of churned milk called أَقِط. (K.) ___ See 1.

مَيِّثٌ *Soft.* (K.) ___ رَجُلٌ مَيِّثُ القَلْبِ *A man of soft,* or *gentle, heart.* (TA.)

مَيْثَاءُ *Even,* or *plain,* or *soft,* land: pl. مَيْثٌ: (S, K:) you say, أَرْضٌ مَيْثَآءُ, and أَرَاضٍ مَيْثٌ: (A:) [see also مَيْثَآءُ, in art. موث:] *an even,* or *a plain,* or *soft, tract of sand:* and *a hill of good soil:* (L:) and *a* [*water-course such as is called*] تَلْعَة, *that becomes as large as half,* or *twothirds, of the valley.* (L, Sh, in TA, voce تلعة.)

مُسْتَمِيثٌ The *thin pellicle that adheres to the white of an egg.* (AA, K.) [See also مُسْتَمِيتٌ, in art. موت.]

ميح

1 **مَاحَ**, aor. يَمِيحُ, (S, K,) inf. n. مَيْحٌ; (A, K;) and امتاح ; (A, [and the same seems to be indicated in the S, where it is said that إِمْتِيَاح signifies the same as مَيْح;]) *He descended into,* (S, A,) or *entered,* (K,) *the well, and filled the bucket:* (S, A, K:) this is done when its water is little. (S.) ___ مَاحَ المآءَ, aor. يَمِيحُ; and امتاحه ; *He drew water by descending into the well and filling the bucket.* (A.) ___ مَاحَ فى مشيته, (S, A, K, *) inf. n. مَيْحٌ and مَيْحُوحَةٌ; (K;) and مَيَّحَ , and تَمَايَحَ ; (A;) *He walked in a certain elegant manner,* (K,) *with a self-conceited gait, and with an affected inclining of his body from side to side,* (S, A,) *like as a duck walks.* (S, K.) ___ مَرَّ يَتَمَيَّحُ *He passed along so walking, and looking at his shadow.* (A.) ___ Also تَمَيَّحَ *He inclined his body from side to side in walking:* (K:) and تَمَايَحَ *he,* or *it,* (a drunken man, and a branch, S,) *inclined from side to side;* (S, K;) as also مَيَّحَ and تَمَيَّحَ : (TA:) which last is also said of a branch, or twig. (M, L, art. رأد) ___ السَّكْرَانُ يَتَمَيَّحُ , and يَتَمَايَحُ , [*The drunken man reels,* or *inclines from side to side in walking*]. (A.) ___ مَاحَتِ الرِّيحُ الشَّجَرَةَ *The wind made the tree to incline.* (TA.) مَاحَهُ عِنْدَ السُّلْطَانِ, aor. يَمِيحُ, (S, K, *) inf. n. مَيْحٌ, (K,) *He interceded for him with the Sultán.* (S, K.) مَاحَهُ, aor. يَمِيحُ, (S, K,) inf. n. مَيْحٌ and مِيَاحَةٌ; and امتاحه ; (K;) *He gave him* [*a thing*]. (S, K.) ___ مَاحَ *He conferred a benefit, favour,* or *kindness.* (L.) مَاحَ فَاهُ بِالْمِسْوَاكِ, aor. يَمِيحُ, (S, K,) inf. n. مَيْحٌ, (K,) *He rubbed and cleaned his teeth with a toothstick:* (AA, S, K:) or [so accord. to the L; but in the K, and] *he cleansed out the saliva from his mouth with the tooth-stick.* (L, K.)

2 **مَيَّحَ** see 1.

3 **مايحه**, (A, K,) inf. n. مُمَايَحَةٌ, (A,) *He commingled,* or *conversed,* or *held intercourse, with him;* (K;) namely, with a Sultán; and in like manner with women. (A.) ___ بيني وبينه مُمَايَحَةٌ وَمُمَالَحَةٌ [*Between me and him are a commingling,* or *converse,* or *intercourse, and fellowship in eating.*] (A.)

5 **تَمَيَّحَ** and 6: see 1.

8 **امتاحه**: see 1. ___ *It* (heat, and work or labour,) *made him to sweat.* (A.) ___ امتاحت الشَّمْسُ ذِفْرَى البَعِيرِ *The sun drew forth the sweat from the protuberance of the camel's head, behind his ears.* (K.) See 10.

10 **استماحه**, (S, A, K,) and امتاحه, (A,) *He asked him for a gift.* (S, A, K.) امتاحه *He came to him seeking his bounty.* (L.) ___ استماحه *He asked him to intercede for him,* (S, A, K,) عِنْدَ السُّلْطَانِ *with the Sultan.* (S, A.)

مَاحٌ The *yolk* of an egg: or its *white.* (AA, K.) [See also مُحٌّ.]

مِيحٌ *Profit; advantage.* (K.) See مَائِحٌ.

مِيحٌ *A bad kind of dates;* i. q. شِيصٌ (K.)

مَاحَةٌ The *court* of a house: (K:) a dial. form of بَاحَةٌ. (TA.)

مَيَّاحٌ A man *who walks with a self-conceited gait, and with an affected inclining of his body from side to side:* (L:) fem. with ة. (S, L.)

مَائِحٌ A man *who descends into a well and fills the bucket,* when its water is little: pl. مَاحَةٌ. (S.) The مَاتِحُ is he who draws the water from the mouth of the well. (L.) ___ مَائِحٌ *A tooth-stick;* syn. سِوَاكٌ: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA) مِيحٌ. (K.)

ميد

1 **مَادَ**, aor. يَمِيدُ, inf. n. مَيْدٌ (S, L, Msb, K) and مَيَدَانٌ, (L, Msb, K,) *It* (a thing) *was,* or

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became in a state of motion, or *commotion; was,* or *became agitated:* (S, L, Msb, K:) or, *in a state of violent motion* or *commotion;* or *violently agitated.* (El-Basáïr, TA.) So in the expression in the Kur, [xvi. 15; and xxxi. 9;] أَنْ تَمِيدَ بِكُمْ *Lest it* (the earth) *should be convulsed with you, and go round with you, and move you about violently.* (El-Basáïr, TA.) ___ مَادَ *It turned* or *twisted about,* or *became contorted and convulsed.* (IKtt.) ___ مَادَ فِى الرُّمْحِ *He* (a man pierced) *writhed upon the spear.* (A.) ___ مَادَ *It* (the mirage, سَرَاب,) *was in a state of commotion; it quivered,* or *trembled.* (L, K.) ___ مَادَ *He was,* or *became, confounded, perplexed,* or *amazed.* (TA.) ___ مَادَ, (aor. يَمِيدُ, TA, inf. n. مَيْدٌ or مَيَدَانٌ, L,) *He* (a man, L,) *became affected with a heaving of the stomach,* or *a tendency to vomit, and a giddiness in the head, by reason of intoxication,* or *of voyaging upon the sea.* (L, K.) ___ You say also مَادَ بِهِ البَحْرُ, aor. يَمِيدُ, inf. n. مَيْدٌ, *The sea affected him with a heaving of the stomach, &c.* (L.) And مَادَتْ بِهِ الأَرْضُ *The ground went round with him.* (A.) ___ مَادَتِ الحَنْظَلَةُ, (aor. يَمِيدُ, L,) *The colocynth became affected by day-dew,* (L, K,) or *by moisture,* (L,) *and in consequence, changed* [*in odour,* or *stinking*]: (L, K:) and in like manner a date. (L.) ___ مَادَ, (S, A, L,) inf. n. مَيْدٌ (L) and مَيَدَانٌ; (A;) and تَمَايَدَ; (A;) *It* (a branch) *inclined from side to side.* (S, A, L.) ___ *He inclined from side to side in walking.* (L.) ___ مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, *It inclined to one side:* as the earth is, in a trad., described to

have done before the mountains were formed. (L.) ___ مَادَ *He* (a man, S,) *affected a bending of his person, body, or limbs;* (L;) *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side;* (S, L, K;) and مَادَتْ and تَمَيَّدَتْ signify the same, said of a woman. (A.) مَادَ *He conferred,* or *bestowed, a benefit* or *benefits,* or *a favour* or *favours.* You say, مَادَنِى فُلَانٌ *Such a one conferred a benefit* or *benefits upon me.* (L.) ___ مَادَهُ, (L, Msb,) and امادهُ , (L,) *He gave him.* (L, Msb.) ___ مَادَ *He furnished* persons *with,* or *gave* them, *provisions for travelling;* syn. زَادَ. (L.) [In the K, زَارَ *He visited.*] ___ *He brought* a people *wheat,* or *food; i. q.* مَارَ, (S, L, K,) of which it is a dial. form. (S.) ___ *He trafficked as a merchant.* (L.) ___ مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, *It increased,* or *grew;* syn. رَاعَ and زَكَا. (M, L, K.) [In the copies of the K in my hands, for راع is put زاغ.]

4 5 **أَمَيَدَ**, and 6: see 1.

8 **امتادهُ** *He asked him,* or *desired him, to give him.* (L.) ___ امتادهُ *He asked* or *desired him to bring him wheat,* or *food.* (A.)

مَيْدَ a dial. form of بَيْدَ, (S,) in the sense of غَيْرَ: (S, L;) and in that of عَلَى: (L:) or that of مِنْ أَجْلِ. (S, L.) It is said in a trad., أَنَا أَفْصَحُ العَرَبِ مَيْدَ أَنِّى مِنْ قُرَيْشٍ وَنَشَأْتُ فِى بَنِى سَعْدِ بْنِ بَكْرٍ [rendered in art. بيد]. (S, L.) See what next follows.

فَعَلْتُهُ مَيْدَا ذٰلِكَ, (M, K,) or مَيْدَ ذٰلِكَ, (L,) *I did it on account,* or *for the sake, of that.* (M, L, K.) مِنْ مَيْدَا ذٰلِكَ has not been heard. (M, L.)

مَيْدَةٌ : see مَائِدَةٌ.

مَيَدَآءُ The *amount, and measure,* of a thing: (L, K:) and the *two sides, and distance,* or *extent,* of a thing, (L,) or of a road; (K;) and the *surface* of a road. (L.) One says, لَمْ أَدْرِ مَا مَيَدَآءُ ذٰلِكَ *I knew not what*

was the amount of that, and its measure: or, *what was the measure of its two sides, and its extent:* as also مِيتَاؤُهُ. (L.) ___ *The extreme limit of the distance to which horses run;* and so مِيئْتَآءٌ. (S, TA, art. مِيدَآءٌ.) أَتَى *A mode, manner, fashion,* or *from.* Ex. بَنَوْا بُيُوتَهُمْ عَلَى مِيدَآءٍ وَاحِدٍ *They built their houses,* or *constructed their tents, after one mode, &c.* (L.) [See also مِئْتَآءٌ, in art. اتى.]

هٰذَا مِيدَاؤُهُ, [thus in the copies of the K and in the TA, app. a mistake for مِيدَآءُهُ, like تِلْقَآءُهُ,] and بِمِيدَائِهِ, and بِمِيدَاهُ, *This is opposite to,* or *facing, it.* (K.) And دَارِى بِمِيدَا دَارِهِ, with fet-h to the م; (as also بِمِيتَآءِ دَارِهِ, L in art. ميت; and بِمِئْتَآءِ دَارِهِ, S in art. اتى;) *My house is opposite to his house.* (Yaakoob, L.) ___ مِيدَآءُ الطَّرِيقِ: see مِئْتَآءٌ in art. أَتَى, and مِيتَآءٌ in art. ميت.

مَيْدَانٌ (S, L, Msb, K, &c.) and مِيدَانٌ (K) *A horse-course; race-ground; hippodrome:* (Msb, TA:) pl. مَيَادِينُ: (S, K, &c.:) of the measure فَعْلَانٌ, (IKtt,) from ماد it was in a state of motion; because the sides of the horsecourse shake on the occasion of a race: (Msb:) or from ماد it turned or twisted about, or became contorted and convulsed; because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure فَلْعَانٌ, from مَدًى a limit, or goal; because horses run to their goals in the place so called; originally مَدْيَانٌ, the second and third radicals being transposed; as in بَيْزَانٌ, originally بَزْيَانٌ: or of the measure فَيْعَالٌ, from مَدَنَ he abode, or dwelt; because horses confine themselves especially to the place so called for wheeling about and the like. (IKtt.) عَيْشٌ مَيْدَانٌ *A delicate, a pleasant,* or *an ample and easy, life.* (S, L.) ___ مَيْدَانُ الخُلَفَآءِ a term applied by historians to *The period of the reign of Khaleefehs; from twenty to twenty-four years.* (MF, TA.)

مَيَدَانٌ : see مَيْدَانٌ.

مَيُودٌ *That moves about,* or *is agitated, much; that vacillates much:* (L:) an intensive epithet; applied in a trad. to worldly prosperity. (L., art. حيد.)

مَيَّادٌ : see مَائِدٌ.

مَائِدٌ A man *affected with a heaving of the stomach,* or *a tendency to vomit, and a giddiness in the head, by reason of intoxication,* or *of voyaging upon the sea:* pl. مَيْدَى. (L.) ___ مَائِدٌ A branch *inclining* [*from side to side:* see 1]: (A, L:) as also مَيَّادٌ : (L:) [or rather the latter signifies *inclining much,* or *frequently, from side to side:*] pl. [of the former] مُيَّدٌ. (TA.) ___ فُلَانٌ يَمْشِى عَلَى الأَرْضِ فَيَّادًا مَيَّادًا *Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side.* (A, Art. فيد.)

مَائِدَةٌ (and مَيْدَةٌ , El-Jarmee, L, K) *A table with food upon it:* (S, L, K:) without food upon it, a table is not thus called, but is called خِوَانٌ: (AAF, S, L:) or also applied to *a table itself:* (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Hareeree asserts it to be incorrect, and the former application only to be allowable: (TA:) مائدة is thus used in its proper sense of an act. part. n., and is from ماد it was in a state of motion; as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Msb: *) or from ماد he brought wheat or food; because food is brought upon it [or as though it brought food]: (L:) or from ماد he gave; as though it gave of what was upon it to those around it: (El-'Ináyeh:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from ماد he gave, (AO, S, L, Msb,) like راضية in the phrase عيشة راضية; (AO, S, L;) because what is thus called is given by its owner to the people [who are to eat]: (Msb:) also, *food itself;* (Akh, AHát, ISd, L, K;) even if without a table: (L:) [pl. مَوَائِدُ]. See also مَائِدَةٌ ___. فَاثُورٌ: *A round piece of land* or *ground:* (L, K:) likened to a table. (TA.)

مَوَائِدُ : see مَائِدَةٌ. ___ Also, *Calamities:* formed by transposition from مَآوِدُ. (T, L.)

مُمْتَادٌ *Asking,* or *desiring, to give; asking* or

desiring, a gift. (K.) And *Asked,* or *desired, to give;* one *of whom a gift is asked,* or *desired.* (S, L, K.) ___ مُمْتَادٌ A man [*asking,* or *desiring,* and ___] *asked,* or *desired, to bring wheat* or food. (S, L.)

مير

1 **مار أَهْلَهُ** (T, * S, A, Msb, *) and عِيَالَهُ, (M, K,) aor. يَمِيرُ, (T, S, A, &c.,) inf. n. مَيْرٌ, (T, S, M, Msb, K,) *He brought*, or *conveyed*, or *purveyed*, طَعَامًا, [here meaning *wheat*, or other *corn*, and *food, victuals*, or *provision*, of any kind, (see مِيرَةٌ,)] (T, S, M, A, K) *to*, or *for, his family*, (T, * S, A,) or *his household:* (M, K:) or *he brought to them* مِيرَةً, i. e. طَعَامًا: (As [accord. to whom, as I find in the TA, the aor. is يَمُورُ, but this I suppose to be a mistranscription,] T, Mgh, Msb:) or *he gave them* مِيرَةً: (TA:) and أَمَارَهُمْ signifies the same as مَارَهُمْ; (K;) and so امْتَارَ لَهُمْ: (S, * M, K:) or you say, هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ *they bring*, or *convey*, or *purvey*, طعام *for themselves;* (T;) and امْتَارَ لِنَفْسِهِ, (A,) or امْتَارَ المِيرَةَ لِنَفْسِهِ, (Mgh, Msb,) *he brought*, (A, Mgh, Msb,) or *conveyed*, or *purveyed*, (A,) طعام *for himself*. (A, Mgh, Msb.) See مِيرَةٌ.

4 **أَمْيَرَ** see 1.

8 **إِمْتَيَرَ** see 1.

مَيْرٌ : see مِيرَةٌ.

مِيرَةٌ : *i. q.* طَعَامٌ [here meaning *Wheat*, or other *corn*, and *food, victuals*, or *provision*, of any kind,] (T, S, A, * Mgh, Msb, K, *) *which a man brings*, or *conveys* or *purveys* (يَمْتَارُهُ) [*to be laid up in store for himself* or *his family* or *household*, or *for sale*]; (S, TA;) and مَيْرٌ signifies the same as مِيرَةٌ [in these senses, as will be seen from what follows], and is applied to *victuals*, or *food*, or *aliment*, syn. قُوتٌ. (TA.) Ex. جَالِبُ المِيرَةِ, (K,) or المَيْرِ, (M,) [*The bringer*, or *conveyer*, or *purveyor, of wheat*, &c.] And أَتَاهُ بِمِيرَةٍ *He brought him* طَعَامًا. (T.) And جَاؤُوا بِالْمِيرَةِ [*They brought*, or *conveyed*, or *purveyed, the wheat*, &c.] (A.) And خَيْرٌ وَلَا مَيْرٌ مَا عِنْدَهُ [*He has not wealth, nor wheat*, &c.] (T, S, A.) ___ Also, (T,)

The *bringing*, or *conveying*, or *purveyance*, *of* طَعَام [here meaning as explained above] *from another place* (T, M, A, K,) [*for one's self* or *family* or *household*, (see 1,) or] *for sale:* (T:) pl. مِيَرٌ. (M, arts. دفأ and صيف; &c.) The first مِيرَة is the رِبْعِيَّة (M, arts. دفأ and صيف,) which is the مِيرَة in the beginning of [the season called] the شِتَآء [or winter, i. e., in the latter part of December or in January, during the season of rains called الرَّبِيع, about which time, the species of millet called ذُرَة, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen طَعَام, is gathered in]: (S, K, art. ربع:) the second, the صَيْفِيَّة, (M, arts, دفأ and صيف,) also called the صَائِفَة, (S, M, K, art. صيف,) which is the مِيرَة in [the season called] the صَيْف [or spring], (S, M, art. صيف,) in the first part of the صَيْف [i. e., in the latter part of March, about which time, wheat, and a second crop of millet (ذُرَة), and barley, are gathered in]: (M, art. صيف:) the third, the دَفَئِيَّة, (M, arts. دفأ and صيف,) which is [also] in the first part of [the season called] the صَيْف [or spring, and consequently immediately after the صَيْفِيَّة, commencing in the season of the دَفَئِىّ rains, and app. continuing during part of April, when the same grains are gathered in; or by the صَيْف in this instance may be meant summer, but the more proper meaning is spring, and the term دَفَئِيَّةٌ seems already to point to the season of the دَفَئِىّ rains]: (M, art. دفأ:) and the fourth, the رَمَضِيَّة, (M, arts. دفأ and صيف,) which is the مِيرَة coming when the earth becomes burnt [by the sun, about July, when the month of رَمَضَان began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of ذُرَة is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. دفأ.)

مَيَّارٌ : see مَائِرٌ.

مَائِرٌ (S, M, K) and مَيَّارٌ (M, K) One *who brings*, or *conveys*, or *purveys*, مِيرَة, (S, * K,) or مِيَرٌ: (M, L:) pl. of the former, مُيَّارٌ (S, M, K) and مَيَّارَةٌ, like رَجَّالَةٌ. (S, K.) You say نَحْنُ نَنْتَظِرُ مُيَّارَنَا, and مَيَّارَتَنَا, [*We are expecting our bringers*, or *conveyers*, or *purveyors*, *of wheat*, &c.] (S.) The pl. مَيَّارَةٌ is applied to *A company of men who go together from the desert to the towns* or *villages to bring* مِيرَة. (TA.) It is said

in a trad. الحَمُولَةُ المائِرَةُ لَهُمْ لاغِيَةٌ, meaning, *The camels that carry* مِيرَة *for them for sale and the like are exempt from the eleëmosynary taxation,* because they are working beasts. (TA.)

ميز

1 **مازه**, aor. يميزه, inf. n. ميز; (S, A, Msb, K;) and ميّزه (S, K,) inf. n. تمييز; (S;) or the latter has an intensive signification; (Msb;) *He put it,* or *set it, apart, away,* or *aside; removed it;* or *separated it;* (S, A, Msb, K;) from another thing, or other things; (Msb;) as also امازه: (K:) [or the second, rather, *he did so much,* or *greatly,* or *widely;* like زيّله.] You say, مازه منه, and ميّزه. (A.) Ex. ماز الأذى من الطّريق *He put aside,* or *removed, what was hurtful from the road.* (TA.) And it is said in the Kur, [viii. 38,] ليميز ٱللّٰه الخبيث من الطّيّب [*That God may separate,* or *sever, the evil from the good*]. (Msb.) [It seems also, from what is said in the A, that مايزت بينهما signifies *I separated them two:* besides having another signification, which see below.] You say also ماز الشّىء, (aor. and inf. n. as above, TA,) meaning, *He separated one part of the thing from another;* فصل بعضه من بعض, (M, TA,) or عن بعض: (as in a copy of the A:) expl. in the K as signifying فضّل بعضه على بعض [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And ميّز الأشياء *He separated the things after knowledge of them.* (Msb.) ___ [Hence, *He distinguished it,* or *discriminated it,* or *discerned it.* And ماز بين الأشياء, and ميّز بينها, *He distinguished,* or *discriminated,* or *discerned, between the things.* This is what is meant by its being said,] الميز also signifies التّمييز بين الأشياء. (TA.) You say also, مايزت بينهما [*I distinguished,* or *discriminated,* or *discerned, between them two*]. (A.) From ميّز الاشياء, meaning as explained above, is [also], app., derived the phrase سنّ التّمييز, used by the doctors of practical law, as signifying, [*The age of discrimination;*] *the age at which one knows what things are beneficial to him and what are hurtful to him:* or, accord. to some, التّمييز is *a faculty in the brain whereby meanings are elicited.* (Msb.) ماز [is also intrans., and signifies] *He* (a man) *removed from one place*

to another. (IAar, K.) See also 8.

2 **مَيَّزَ** see مَازَهُ, throughout.

3 **مَايَزَ** see مَازَهُ, in two places.

4 **أَمَيَزَ** see مَازَهُ, first signification.

5 **تَمَيَّزَ** see 8, throughout. ___ You say also, فُلَانٌ يَكَادُ يَتَمَيَّزُ مِنَ الغَيْظِ *Such a one almost bursts asunder with wrath,* or *rage.* (S, K. *) The like is said in the Kur, lxvii. 8, tropically, of hell. (A, TA.)

6 **تَمَايَزَ** see 8, throughout.

7 **إِنْمَيَزَ** see 8, throughout.

8 **امتاز**, and تَمَيَّزَ, (S, A, Msb, K,) and انماز. (S, A, K,) and إِمَّازَ, (Lh, TA,) [the

last being a variation of that immediately preceding,] and استماز, (S, A, K,) *It was,* or *became, put,* or *set, apart, away,* or *aside;* or *removed;* or *separated;* (S, A, * Msb, * K;) from another thing, or other things: (Msb:) and the last, استماز, *he went,* or *withdrew, aside,* or *to a distance,* (K, TA,) عَنِ الشَّىْءِ *from the thing.* (TA.) All these forms are syn.; but in the phrase مَزَّتْهُ فَلَمْ يَمَزَّ [as though signifying *I put it,* or *set it, apart,* &c., *but it did not remain so*] Lh allows the verbs to be only in these two forms: (TA:) [though انماز is used in other cases; for] you say انماز عَنْ مُصَلَّاهُ *He shifted from his place of prayer;* or *quitted it for another.* (TA.) [See also 1, last signification.] You say also, امتار القَوْمُ, meaning, تَمَيَّزَ بَعْضُهُمْ مِنْ بَعْضٍ [*The people were,* or *became, put,* or *set, apart,* &c., *one from another*]: (S, TA:) and, as also تَمَيَّزُوا, *they became on one side:* or *they became alone,* or *separate:* and the former, *they withdrew, in a company*

or *troop, aside;* as also استمازوا : (TA:) and [in like manner] تمايزوا *they became separated:* (A:) and *they formed themselves into separate companies,* or *troops, and went away, one from another.* (TA. [التَّمايُز being there said to signify امتاز [___.]) التَّحزُّب والتَّنافُر, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was,* or *became, distinguished,* or *discriminated,* or *discerned:* in which sense, تمّيز is the most common. You say also, تميّز فُلَانٌ بٱلْكَرَم *Such a one was,* or *became, distinguished by generosity.* And تَمَايَزَت الأَشْيَآءُ and تُمُيِّزَت *The things were,* or *became, distinguished, or discriminated, one from another;* or *distinct.*]

10 إِسْتَمْيَزَ see 8, throughout.

مَيْزٌ inf. n. of 1, q. v. ___ Also, *High* or *elevated rank* or *condition* or *state* [*by which one is distinguished from others*]. (TA.)

مَيْزَةٌ [The *act of putting,* or *setting, apart, away,* or *aside; of removing,* or *separating*]: a subst. from مَازَهُ. (TA.) ___ [*Discrimination,* or *discernment:* and hence,] *understanding.* (TA.)

رَجُلٌ مَيَّازٌ, and مُمَيِّزٌ, [*A man of much discrimination* or *discernment.*] (A.)

مُمَيِّزٌ [*Distinguishing,* or *discriminating:* and hence, a *rational* animal]. رَجُلٌ مُمَيِّزٌ: see مَيَّازٌ.

ميس

1 **مَاسَ** , aor. يَمِيسُ, inf. n. مَيْسٌ and مَيَسَانٌ, *He walked with an elegant and a proud and selfconceited gait;* or *so walked with an affected inclining of the body from side to side;* (S, M, A, K;) excepting that in the A the fem. forms of the pret. and aor. are given;) as also تَمَيَّسَ : (S, A, * K:) accord. to the Lth, مَيْسٌ signifies *a kind of* مَيَسَانٌ, [app. a mistranscription for مَيَلَانٌ, or *inclining,*] *with,* or *in, the gait and motion above described, like that of the bride, and of the camel;* for he sometimes does this in going along with his هَوْدَج [or litter which serves as a vehicle for women]. (TA.)

4 **أَمَاسَتْ جِسْمَهَا** [*She* (a woman) *made her body to incline from side to side in walking in the manner above described.*] (M.)

5 **تَمَيَّسَ** see 1.

مَيْسٌ *A kind of tree,* (AHn, S, M, K,) *of great size,* (A, Hn, M, K,) *resembling in its growth and its leaves the* [*kind of willow called*] غَرَب: *when young, it is white within; but when it grows old, it becomes black, like* آبَنُوس [or *ebony*], *and so thick that wide tables are made of it;* (AHn, M;) *and camels' saddles* (رِحَال) *are made of it.* (AHn, S, M.) ___ Hence, *A camel's saddle* (رَحْلٌ), as being made of the kind of tree above described. (TA.) ___ Also, *A species of grape-vine, that rises somewhat upon a trunk,* (AHn, M, K, *) *not all of it spreading out into branches:* (AHn, M:) AHn adds, *its native place is the district of El-Jezeereh called Sarooa* (سَرُوع), *and it is related, of a person of knowledge, that he saw it at Et-Táïf: and hence the name of the raisins called* مَيْسِىّ : (TA:) [but ISd says, in continuation of

AHn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Et-Táif, and hence, he said, the raisins called مَيْسٌ [not مَيْسِىٌّ] are thus named: (M:) [and F says,] مَيْسٌ signifies *a kind of raisins;* as well as a species of grapevine &c. (K.) ___ Also, [The *pole of a plough;*] the *long piece of wood that is between the two bulls.* (AHn. M.)

مَيْسِىٌّ : see مَيْسٌ.

مَيْسَانٌ : see مَيَّاسٌ.

مَيْسُونٌ : see مَيَّاسٌ. ___ Also, A boy *beautiful in stature and face.* (K.)

مَيُوسٌ : see مَيَّاسٌ.

مَيَّاسٌ (S, A, K) and مَيْسَانٌ (Ibn-'Abbád, A, K) and مَيُوسٌ and مَائِسٌ (K) One *who walks with an elegant and a proud and selfconceited gait;* or *who so walks with an affected inclining of the body from side to side:* (S, A, K:) [or the first and second and third, one *who does so much,* or *often,* or *habitually:* and the last, being a simple act. part. n., one *so walking:*] fem. of the first and second, with ةٌ: (A, TA:) and مَيْسُونٌ signifies the same as مَيَّاسَةٌ, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زَيْتُونٌ; or it is from مَسَنَ, and therefore of the measure فَيْعُولٌ; but more probably from المَيْسُ. (M.) ___ Also, المَيَّاسُ The lion *that so walks;* (K, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or *the lion:* (Sgh, TA:) and, (accord. to IDrd, TA,) *the wolf;* (K;) because he so walks. (TA.) ___ Also, غُصْنٌ مَيَّاسٌ *An inclining,* or *a bending, branch.* (M.)

مَائِسٌ : see مَيَّاسٌ.

المَيْسَانُ One of the two stars called الهَنْعَةُ. The other [] is called الزِّرُّ. (El-Kazweenee.)

ميش

1 **مَاشَ** *He mixed hair with wool:* see طَرَقَ; and see Freytag's Arab. Prov. ii. 28. ___ مَاشَ الكَلَامَ *i. q.* طَارَقَهُ [*He practised various modes of speech*]. (TA in art. طرق.)

ميط

1 مَاطَ, (S, Msb, K, &c.,) aor. يَمِيطُ, inf. n. مَيْطٌ (Msb, K) and مَيَطَانٌ, (K,) *He removed; retired,* or *went, to a distance;* or *became remote;* (As, IAar, * A 'Obeyd, S, Msb, K;) عَنْهُ *from him;* (IAar, A'Obeyd, S, K;) as also استماط ; (TA;) and اماط ; (IAar, A 'Obeyd, S, K;) but As disallows the last in this sense; (S, * Msb;) it occurs, however, in a trad.: (TA:) also, *he went away;* (S, TA;) and so اماط : (TA:) and *it* (a thing) *went away.* (TA.) ___ *He,* or *it, inclined to one side;* or *declined; i. q.,* مَادَ, and حَادَ. (TA.) ___ Also, aor. as above, inf. n. مَيْطٌ, *He declined,* or *deviated, from the right course;* or *acted unjustly;* (AZ, Ks, S, K;) فِى حُكْمِه *in his judgment.* (AZ, Ks, S.) ___ [See also مَيْطٌ, below: and see 3.] Also, (A 'Obeyd, S, Msb, K,) inf. n. مَيْطٌ; (TA;) and اماط, (A 'Obeyd, S, Msb, K,) inf. n. إِمَاطَةٌ; (S, Msb;) or the latter only, accord. to As; (S, * Msb, TA;) *He removed, put away,* or *put at a distance,* (A 'Obeyd, S, Msb, K,) him, or it; (A 'Obeyd, S, Msb;) and مَاطَ بِهِ signifies the same as اماطه; (Msb;) and some say مَيَّطْتُ بِهِ [if this be not a mistranscription for مَطْتُ بِهِ] in the sense of أَمَطْتُهُ. (TA.) You say, أَمَاطَ الأَذَى عَنِ الطَّرِيقِ, (Mgh, TA,) inf. n. إِمَاطَةٌ, (S, Msb,) *He removed,* or *put away,* or *put at a distance, what was hurtful from the road,* or *way;* (S, Mgh, Msb, TA;) and [some say] مَاطَهُ, inf. n. مَيْطٌ. (TA.) And it is said in a trad., أَمِطْ عَنَّا يَدَكَ *Remove thou from us thy hand.* (TA.) And مَاطَ بِهِ and اماطه signify *He took away him,* or *it;* syn. ذَهَبَ بِهِ and أَذْهَبَهُ. (TA.) ___ مَيْطٌ also signifies The act of *repelling, impelling, pushing,* or *thrusting;* (S;) and so مِيَاطٌ : (S, K:) and both signify the act of *chiding:* (S, K:) the former

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being an inf. n. of which the verb is مَاطَ, aor. يَمِيطُ: (K:) [the latter, app., an inf. n. of which the verb, namely مايط, is unused; the

like being said of هِيَاطٌ, which we find coupled with مِيَاطٌ.] You say, القَوْمُ فى هِيَاطٍ ومِيَاطٍ *The people,* or *company of men, are engaged in making a clamour, and repelling, &c.:* (S, in the present art. and in art. هيط:) or هياط and مياط, respectively, signify the *most vehement driving in coming to water,* and the *most vehement driving in returning from water;* (Fr, K;) and مَا زَلْنَا بالهِيَاطِ والْمِيَاطِ means *we ceased not to be engaged in coming and going:* (Fr, TA:) or *advancing* (Lh, TA) and *retreating:* (Lh, K:) or *labouring,* or *striving,* or *conflicting, one with another, to overcome,* (Lth, TA,) and *inclining* [*one towards another*]: (Lth, K:) or *collecting together,* in a neuter sense, and *mutual retiring to a distance:* or *collecting themselves together for peace* or *reconciliation,* and *dissolving themselves from a state of peace* or *reconciliation:* or *raising a clamour,* or *confused noise;* and *retiring to a distance:* or *saying No, by God,* and *Yes, by God.* (TA.) [See art. هيط.] You say also, مَا زَالَ فى هَيْطٍ ومَيْطٍ, meaning *He ceased not to be engaged in crying out,* or *vociferating,* or *calling for aid* or *succour, and in evil,* or *mischief, and raising a clamour,* or *confused noise.* (K in art. هيط.)

2 **مَيَّطْتُ به** : see 1. ___ مَيَّطَ بَيْنَهُمَا, inf. n. تَمْيِيطٌ, *He wavered between them two.* (TA.)

3 **مَيَاطٌ** : see 1, throughout the greater part of the latter half of the paragraph. ___ مُمَايَطَةٌ بَيْنَهُمَا and مُهَايَطَةٌ and مُعَايَطَةٌ and مُسَايَطَةٌ are said to signify *Between them two is low, faint,* or *gentle, speaking.* (TA in art. هيط.)

4 **أَمْيَطَ** see 1, in five places.

6 **تمايطوا** *They removed, retired, went to a distance,* or *became remote, one from another; and their mutual state became bad, disordered,* or *disturbed;* (S, K;) contr. of تهايطوا. (Fr, S, in art. هيط.)

10 إِسْتَمْيَطَ see 1, first sentence.

مَيْطٌ : see 1. ___ It also signifies *Inclination:* so in the trad., لَوْ كَانَ عُمَرُ مِيزَانًا مَا كَانَ فِيهِ مَيْطُ شَعْرَةٍ [*If 'Omar were a balance, there would not be in it the inclination of a hair*]. (TA.) Also, *A state of mixture,* or *confusion:* mentioned only by IF. (TA.)

مَائِطٌ and هَائِطٌ are explained by IAar as signifying *Coming* and *going.* (TA.)

ميع

4 امَاعهُ *He made it to flow.* (Msb.)

7 انماع *It flowed.* (Msb.)

مائعٌ Anything *in a melted state, fluid,* or *liquid:* opposed to جامدٌ. (Msb.)

ميعةٌ *Briskness, liveliness,* or *sprightliness.* (S.) The *prime,* or *first part,* of youth, and of the day. (S, K.) The *first part* of the run of a horse: (S:) the *first part, and the briskness, liveliness,* or *sprightliness,* of a run, and of intoxication: or the *main part* of anything. (TA.) ___ And The *flowing of* anything poured out. (TA.)

ميل

1 **مَالَ** [*He*, or *it, inclined, leant, bent, propended, tended, declined, deviated*, or *deflected.*] ___ مَالَ مَعَهُ and مَايَلَهُ *He conformed with*, and *assisted*, or *aided, him.* (TA.) ___ مَالَ إِلَيْهِ *He loved him.* (TA.) ___ *He wronged him.* (TA.) *He was*, or *became, inimical to him.* ___ مَالَتِ الدَّابَّةُ مِنْ رِجْلِهَا (K, art. غمز,) *i. q.* ظَلَعَتْ [It *limped*]. (TA.)

2 **مَيَّلَ بَيْنَ شَيْئَيْنِ** *He wavered*, or *vacillated, between two things.* (S, MA.) See 10.

3 **مَايَلَهُ** *He inclined towards him reciprocally:* and مَايَلَا *they two inclined each towards the other.* (TK, art. هود.) See also مَالَ مَعَهُ in 1.

5 **تَمَيَّلَ** See 6. ___ تَمَيَّلَ بِالقَوْلِ *He vacillated in the saying:* see تَرَجَّحَ.

6 **تَمَايَلَ فِى مِشْيَتِهِ** [*He affected an inclining of his body*, or *a bending*, or *he inclined his body*, or *bent, from side to side, in his gait;* a meaning well known, and still common]; (S;) syn. تَثَنَّى. (Har, p. 269.) ___ See تَمَايَلَتْ فِى مِشْيَتِهَا ___. تَزَايَغَ and تَمَيَّلَتْ signify the same. (TA.) ___ تَمَايَلَ إِلَى الشَّىْءِ; and عَنْ طَرِيقِهِ: *i. q.* تَجَانَفَ [*He affected a deviation*, or *purposely deviated from his course*, &c.] (TA in art. جنف.)

10 **اسْتَمَالَهُ**, and اسْتَمَالَ بِقَلْبِهِ, (S, K,) *He inclined him*, and *his heart.* (K.) ___ اسْتَمَالَهُ *He attracted him to himself;* or *sought to make him incline.* (MA.) ___ اسْتَمَالَ is a quasi-pass. of مَيَّلَهُ. (K, * TA.)

مِيلٌ as used by the Arabs, [*A mile:*] The *distance to which the eye reaches along land:* accord. to

the ancient astronomers, *three thousand cubits:* accord to the moderns, *four thousand cubits:* but the difference is merely verbal; for they agree that its extent is ninety-six thousand digits; [about 5166 English feet;] each digit being the measure of six barley-corns, each placed with its belly next to another; but the ancients say that the cubit is thirty-two digits; which makes the mile three thousand cubits. (Msb, which see for more.) See also مِيلٌ ___ مُطْلَبٌ *i. q.* مُلْمُولٌ, [*A style*]. (K.)

مَيْلٌ *Inclination; leaning; bent; propensity; tendency.*

مَيَلٌ *A natural wryness.* (S.)

مِيلَانٌ (?) of a مَحَالَةٌ of a well: see ثَنَايَةٌ.

مَيَّالٌ [*i. q.* مُتَمَايِلٌ, *Inclining much*]. (A, art. فيد.) See سَيَّالٌ.

أَمْيَلُ *Swaying* on horseback: see an ex. of its pl. مِيلٌ in a verse cited voce عَمَّةٌ مِيلَآءُ ___. أَشْعَلُ: see قَفْدَآءُ.

امالةُ الأَلف *The inclining of the sound of* ا *when quiescent, after fet-hah, towards the sound of* ى; *so that the fet-hah, with that* ا, *composes a sound the same as that of the long* e *in the English word there.* This is accordant with present usage; and I have not found any learned Arab who asserts otherwise. See also نَابٌ, and حَجَّاجٌ, and مَشُوبٌ.

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ن

The twenty-fifth letter of the alphabet; called نُونٌ: it is one of the class termed ذَلْقِيَّةٌ [or *liquids*]; and is a letter of augmentation. ___ نّ with teshdeed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. *voce* ن ___. تَوٌّ, the sign of the dual, with damm, in one dial., instead of kesr, see خَشِيفٌ. ___ See also صَادٌ. ___ As a numeral, it denotes *fifty.*

نأ

R. Q. 1 نَأْنَأَهُ *He fed him,* or *nourished him, well.* (K.) *He restrained him,* or *turned him back,* (El-Umawee, S, K,) *from a thing that he desired to do.* (El-Umawee, S.) نَأْنَأَ فِى الرَّأْىِ, inf. n. نَأْنَأَةٌ and مُنَأْنَأَةٌ; [the latter an unusual form of inf. n.;] and تَنَأْنَأَ ; *He was weak,* (M, K,) or *confused;* (S;) *and not firm* or *sound,* (S, M, K,) *in his judgment,* or *opinion.* (S, M, K.) ___ نَأْنَأَ فِى الأَمْرِ *He was weak in the affair.* (S.) ___ نَأْنَأَ عَنْهُ, and تَنَأْنَأَ , *He was unable to do it.* (K.) ___ نَأْنَأَ, inf. n. نَأْنَأَةٌ; (AA;) and تَنَأْنَأَ ; (S;) *He was weak, feeble,* or *remiss.* (AA, S, TA.)

نَأْنَأٌ and نَأْنَآءٌ (S, K) and نُؤْنُوءٌ and مُنَأْنَأٌ *Weak; cowardly.* (S, K.) ___ نَأْنَأٌ *One who frequently turns about,* or *rolls, the pupil,* or *black part, of his eye.* (K.)

نَأْنَأَةٌ : see the verb. ___ *Weakness.* (AA, S.) ___ طُوبَى لِمَنْ مَاتَ فِى النَّأْنَأَةِ [*Good betide him who hath died in* (*the time of*) *weakness!*] i. e., in the first of El-Islám, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.)

نُؤْنُوءٌ , نَأْنَآءٌ, and مُنَأْنَأٌ: see نَأْنَأٌ.

نأت

1 **نَأَتَ** , aor. ـِ , (S, K,) contr. to analogy, like يَرْجَعُ, (TA,) and ـَ , (K,) agreeably with analogy, (TA,) inf. n. نَئِيتٌ, (S, K,) of the measure فَعِيلٌ, because it signifies a sound, like أَنِينٌ, (TA,) and نَأْتٌ, (K,) contr. to analogy, because the verb is intrans., (TA,) *He* (a man, S) *moaned;* or *breathed violently,* or *with moaning;* or *uttered his voice* or *breath with moaning;* syn. أَنَّ, (S, TA) and نَهَتَ: (S, K:) or it signifies *he uttered a louder sound than such as is termed* أَنِينٌ. (K.) نَأَتَهُ *He envied him;* (K;) [as also نَأَتَ]. نَأَدَهُ, inf. n. نَأْتٌ, *He walked,* or *went, at a slow pace.* (L.)

نَأَّتٌ *i. q.* نَهَّاتٌ: (S:) النَّأَّتُ *The lion.* (K.)

نأث

1 **نَأَثَ عَنْهُ**, aor. ـَـ , (inf. n. نَأْثٌ, TA,) *He became distant, or far removed, from him, or it.* (K.) ___ نَأَثَ, aor. ـَـ , inf. n. نَأْثٌ *He was slow, or tardy.* (TA.) ___ Also, inf. n. نَأْثٌ and مَنْأَثٌ, *He walked, or went,* syn. سَعَى, (K,) *at a slow pace.* (TA.)

4 **انأثه**, inf. n. إِنْآثٌ, *He removed him, or it, far off; put him, or it, at a distance.* (TA.)

سَيْرٌ مَنْأَثٌ [so accord. to a marginal note in the L, in the handwriting of SM] *A slow pace, or going, or journeying.* (TA.)

نأد

1 **نَأَدَتْهُ دَاهِيَةٌ** , (aor. ـَـ , A, inf. n. نَأْدٌ, L,) *A calamity befell him:* (K:) or *pressed heavily upon him, and distressed him.* (A.) ___ See نَأَتْ.

نَآدٌ and نَآدَى (S, L. K) and نَؤُودٌ (L, K) *A calamity:* (S, L, K:) pl. of the second, نَآنِدُ.

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(L.) ___ نَآدٌ دَاهِيَةٌ, and نَآدَى , and نَؤُودٌ , (A, L,) *A calamity that presses heavily, and distresses.* (A.)

نَآدَى : see نَآدٌ.

نَؤُودٌ : see نَآدٌ.

نأش

1 **نَأَشَهُ** , aor. ـَـ , (S,) inf. n. نَأْشٌ, (S, A, K,) *He postponed, delayed,* or *retarded, it,* syn. أَخَّرَهُ; (S, M, A, * K, *) namely, an affair. (S, M.) ___ *He made it* (a thing) *to be distant,* or *remote; put it at a distance; put it,* or *sent it, away,* or *far away.* (TA.) نَأْشٌ also signifies The *taking,* or *reaching,* [a thing,] *absolutely,* or *with the hand,* or *with the extended hand;* (A, K;) and so تَنَاؤُشٌ , (Msb,) and تَنَاوُشٌ, (Msb, K,) and نَوْشٌ: (IDrd, TA:) or تَنَاؤُشٌ , with ء, signifies the *taking from a distant place;* and without ء, the taking from a near place. (Th, TA.) You say, نَأَشْتُهُ, inf. n. نَأْشٌ, *I took it,* or *reached it, absolutely,* or *with my hand,* or *with my extended hand.* (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَنَّى لَهُمُ ٱلتَّنَاؤُشُ , and التَّنَاوُشُ, with and without ء, accord. to different readers: (TA:) with ء, the word is from النَّوْشُ, the و being changed to ء because of the dammeh; [so that the meaning is, *But how shall the attaining* of belief *be* possible *to them?*] (Zj, Bd; *) or from نَأَشْتُ as signifying تَأَخَّرْتُ [see 6 below]; so that the meaning is *the reaching* [or *attaining*] *from afar:* (Bd:) or from نَئِيشٌ, meaning, motion in a state of slowness or tardiness: (Zj:) or it is from نَأَشْتُ الشَّيْءَ, (Bd,) inf. n. نَأْشٌ, (IB, TA,) signifying *I sought,* or *sought for* or *after, the thing:* (IB, Bd:) [so that the above phrase in the Kur. may be rendered *But how shall the seeking* of belief *be* possible *to them?*] ___ It also signifies, (namely نَأْشٌ,) The *taking* [a thing]: and *seizing violently:* (A, K:) or *taking in a violent seizure:* you say, نَأَشَهُ, inf. n. نَأْشٌ, *he took him,* or *it, in a violent seizure.* (TA.)

6 **تَنَآءَشَ** *He,* or *it, became,* or *remained, behind; became delayed,* or *retarded; it became postponed;* syn. تَأَخَّرَ; (S;) and so نَأَشَ , said of a man; (Bd, xxxiv. 51;) and انتأش , (S, TA,) said of an affair. (S.) ___ *He,* or *it, became distant,* or *remote;* or *he went, removed, retired,* or *withdrew himself, to a distance,* or *far away;* (S, TA;) as also انتأش . (TA.) See also 1, in three places.

8 **إِنْتَأَ** see 6, in two places.

نَؤُوشٌ *Strong; overcoming;* or *prevailing;* (K;) *possessing might* or *strength, courage, valour,* or *prowess.* (TA.) You say also, قَدَرٌ نَؤُوشٌ *An overcoming decree;* as also نَوَّاشٌ. (TA.) See also art. نوش.

فَعَلَهُ نَئِيشًا *He did it lastly,* or *latterly,* or *last of all.* (S, A, K.) And جَآءَ نَئِيشًا *He came lastly,* or *latterly,* or *last of all:* (A:) or *slowly, tardily,* or *late.* (TA.) And لَحِقَنَا نَئِيشًا مِنَ النَّهَارِ *He overtook us after the day had declined;* (Ibn- 'Abbád, K;) i. e., he held back from us, and then followed us in haste, fearing escape. (TA.) ___ نَئِيشٌ also signifies *Motion in a state of slowness* or *tardiness.* (Zj.) Th also explains نَئِيشٌ as signifying *Distant* or *remote.* (TA.)

نای

1 **نَأَى به** [*He, or it, removed him; put or placed him at a distance, away, or far away.*] (S, art. نَأَى ___.) طرح *He shrank* from a thing: see an ex. in a verse cited voce دَفٌّ.

4 **أَنْآهُ** : see آناهُ in art. انى.

10 **اسْتَنْأَى** : *i. q.* اسْتَنَاءَ q. v. in art. نوأ.

نُؤْىٌ *A trench dug round a tent,* (S, K,) or *a barrier* [*raised*] *around it,* (T, IB, TA,) *to prevent the rain-water from entering it,* (S,) or *keep off a torrent.* (K.)

نبج

1 **نَبَجَ**, aor. ـُ, inf. n. نَبِيجٌ, *He uttered a loud,* or *vehement voice,* or *cry.* (TA.) ___ نَبَجَ, inf. n. نَبْجٌ, *Pepedit, certo modo:* (TA:) inf. n. نُبَاجٌ, *crepitum ventris emisit; pepedit.* (S, K.) ___ نَبَجَ, inf. n. نُبَاجٌ and نَبِيجٌ, *He* (a dog) *barked; i. q.* نَبَحَ. (S, K.) نَبَجَ *He mixed up,* or *beat up,* fresh milk, *with a* نَبَّاجَة, *until it became froth, in which state it is eaten with dates, taken up with three fingers.* Only the Benoo-Asad did this. (IKh.) ___ نَبَجَ *He mixed up* سَوِيق &c. (TA.)

نَبِيجٌ and مَنْبُوجٌ Milk *mixed up,* or *beaten up, in the manner explained voce* نَبَجَ. (IKh.) ___ نَبِيجٌ and نَابِجَةٌ *A kind of food of the Arabs in the time of paganism,* (*in seasons of dearth,* or *famine,* TA,) *made by mixing up, and beating up, soft camel's hair* (وبر) *with milk.* (K.)

نَبَّاجٌ *Loud,* or *vehement, in voice,* or *cry.* (S, K.) ___ نَبَّاجٌ and نُبَاجِىٌّ A dog *that barks much;* (K;) *a loud-barking dog.* (S.) [See نَبَّاجٌ.] نَبَّاحٌ [The *wooden implement called*] *a* مِجْدَحٌ, *for* [*mixing up*] سَوِيق (K) *&c.;* (TA;) also called مَخُوضٌ and مَزْهَفٌ. (El-Mufaddal.) [See also نَبَّاجَةٌ.]

النَّبَّاجَةُ *The anus;* syn. الإِسْتُ. (S, K.) ___ كَذَبَتْ نَبَّاجَتُهُ *Pepedit.* (S.) ___ نَبَّاجَةٌ *A wooden implement at the end of which is a thing resembling a* فَلْكَة [or the *round head of a spindle*], *with which fresh milk is mixed up,* or *beaten up, in the manner explained voce* نَبَجَ. (IKh.) [See also نَبَّاجٌ.]

نُبَاجِىٌّ : see نَبَّاجٌ.

نَابِجَةٌ : see نَبِيجٌ.

أَنْبَجٌ and أَنْبِجٌ The *fruit of a certain Indian tree,* (K,) *which is preserved,* or *made into a confection, with honey; in form like the peach, with the head edged* (مُحَرَّف); [but this seems rather to apply to a kind mentioned below, resembling the almond;] *it is brought to El-'Irák; and has within it a stone like that of the peach:* (L:) an arabicized word, from [the Persian] أَنْبْ [or أَنَبْ]. (K.) ___ Hence أَنْبِجَاتٌ , (L,) with kesreh to the ب, *Medical confections:* app. an arabicized word: (S:) or *confections,* or *preserves, made with honey, of the* أُتْرُجّ *and* إِهْلِيلَج *and the like.* (L.) ___ Accord. to AHn, انبج is the name of *Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum* (إِجَّاص), *is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars,* or *earthern pots,* [حِبَاب: so I read for جباب:] *while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut* (جَوْز), *which it resembles also in its leaves: and when it attains to perfection, the sweet* [fruit] *is yellow; and the bitter,* [or *sour,*] *red.* (L.)

أَنْبِجٌ : see أَنْبَجٌ.

أَنْبَجَانٌ Dough *that has become in a state of fermentation, and inflated,* or *swollen,* (S, K,) *and sour:* (TA:) in some books written with خ ; but heard from the Arabs with ج , accord. to Aboo-Sa'eed and Abu-l-Ghowth and others: (S:) there is no word like it except أَرْوَنَانٌ. (S, K.)

أَنْبَجَانِىٌّ : see مَنْبَجَانِىٌّ. ___ Also, A mess of broken, or crumbled, bread, (ثَرِيد,) *in which is* [*some degree of*] *heat.* (K.)

كِسَآءٌ مَنْبَجَانِىٌّ , (S, K,) the latter word being formed after the manner of مَخْبَرَانِىٌّ and مَنْظَرَانِىٌّ, (S,) and أَنْبَجَانِىٌّ , rel. ns. of مَنْبِجٌ, each with fet-hah to the ب, contr. to analogy, (K,) the latter disallowed by IKt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as مَرْوَزِىٌّ and رَازِىٌّ &c., (TA,) *A certain kind of* كساء, *so called in relation to a place named* مَنْبِجٌ: (S, K, &c.:) or كساء أَنْبَجَانِىٌّ, and أَنْبَجَانِىٌّ, which latter form is related by IAth as the one retained in the memory, *a certain kind of* كساء, *so called in relation to a place named* انبجان; *of wool, having a nap,* or *pile, without a border; one of the meanest kinds of coarse garments:* its ا, accord. to some, is an augmentative letter. (TA.)

مَنْبُوجٌ : see نَبِيجٌ.

نبخ

4 انبخ *He sowed in a land such as is called* نَبْخَآء. (K, TA.)

نَبْخٌ The *small-pox;* (S;) in an absolute sense: (TA:) or the *small-pox of sheep* or *goats &c.,* (K,) ___ Also, (S, K,) and نُبَخٌ , (K,) *Blisters,* or *pustules that fill with water, on the hand,* (S, K,) *occasioned by work:* (K:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ة. (TA.) ___ Also نَبْخٌ *Marks of fire,* [or *blisters occasioned by burning,*] *upon the body.*

نَبَخٌ : see نَبْخٌ.

نَبْخَآءُ *A hill,* or *mound, such as is called* أَكَمَة: (S:) or *elevated ground:* (TA:) or *elevated and loose ground, not consisting of sand, but of hard and stony earth:* (Th, K:) pl. نَبَاخَى: (K:) it has a broken pl. of the class proper to substs. because it is an epithet in which the quality of a subst. predominates. (TA.)

نَابِخَةٌ *A proud, a haughty,* or *an imperious, man:* (S, K:) pl. نَوَابِخُ. (S.) ___ *A speaker.* (K.)

أَنْبَخُ *Rude, coarse, rough, gross;* (K;) an epithet applied to a man. (TA.) ___ تُرَابٌ أَنْبَخُ *Dust of a dusky colour, and abundant.* (L, K.) [See an ex. voce هَبَيَّخٌ, art. هبخ.]

نبذ

1 **نَبَذَهُ**, aor. ـِ, inf. n. نَبْذٌ, (S, L, Msb, K,) *He cast, threw,* or *flung, it away, as a thing esteemed of no account* or *importance:* this is the original signification; and in this sense it is mostly used in the Kur-án: (Er-Rághib:) *he cast, threw,* or *flung, it* (S, A, L, Msb. K) *from his hand,* (S, L,) *before him* or *behind him:* (L, K:) and *he cast, threw,* or *flung, it far away,* or *to a distance:* (L:) and (so in the L; but in the K, or) *he cast, threw,* or *flung it in any manner:* (L, K:) نبّذ has teshdeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) ___ نَبَذَ خَاتَمَهُ *He threw his signet from his hand.* (L, from a trad.) ___ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ (Kur, iii. 184) [lit., *And they cast it behind their backs;*] means *and they did not observe it;* (namely, their covenant;) *they disregarded it.* (Beyd.) ___ نَبْذٌ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبَذَ العَهْدَ *He dissolved the league,* or *covenant, and cast it from him to him with whom he had made it:* (A, L, Msb: *) and نَبَذَ كُلُّ فَرِيقٍ مِنْهُمَا إِلَى صَاحِبِهِ العَهْدَ الَّذِى تَهَادَنَا عَلَيْهِ [*Each party of them cast from him, to the other, the league,* or *covenant, by which they had made a truce;* i. e., *each party of them rejected it,* or *renounced it, to the other*]: (T:) and نَبَذَ إِلَى العَدُوِّ, and نَابَذَهُ, *He cast from him the league,* or *covenant, to the enemy, and dissolved it:* and تَنَابَذُوا *They mutually cast from themselves the league,* or *covenant, and dissolved it.* (A.) See also 3. ___ نَبَذَ أَمْرِى وَرَآءَ ظَهْرِهِ [lit., *He cast my affair behind his back;* meaning,] *he did not perform my affair;* (A;) *he neglected it.* (Msb.) ___ نَبَذَتْ فُلَانَةُ قَوْلًا مَلِيحًا *Such a woman threw out a goodly, beautiful,* or *pretty, saying.* (A.) ___ نَبَذْتُ إِلَيْهِ السَّلَامَ, and التَّحِيَّةَ, *I threw to him the salutation.* (A.) ___ نُبِذْتُ بِكَذَا [*I had such a thing* as it

were *thrown to me; I had it thrown in my way;*] *I had it offered,* or *presented, to me, the meeting with it being appointed,* or *prepared;* as also رُمِيتُ بِهِ. (A.) ___ لِلّٰهِ أُمٌّ نَبَذَتْ بِكَ *To God* (*be attributed the excellence of*) *the mother that brought thee forth!*] (A.) ___ نَبَذَ *He threw forth* earth or dust [in digging a hole &c.]; as also نَبَثَ. (A.) See also نَبَذَ ___. نَبِيذَةٌ *He threw* dates or raisins *into a bag* or *skin, and poured water upon them, and left the liquor until it fermented and became intoxicating:* (T:) [or, simply, *he steeped* dates or raisins *in water;* for the beverage thus made, called نَبِيذ, was not always left until it became intoxicating, as is shown by several trads.] ___ نَبَذَ نَبِيذًا, (S, L, K, &c.,) the most usual form of the verb, (Kz,) aor. ـِ, only; (MF;) and نَبَّذَهُ, (A, L, K,) and انْبَذَهُ, (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and انْتَبَذَهُ; (L, K;) *He made beverage of the kind called* نَبِيذ. (S, A, L, K.) ___ Also, نَبَذَ تَمْرًا, (Lh, IAth, L,) and عِنَبًا, (IAth, L,) and انْبَذَهُ, but this is seldom used, (Kutr, Lh, ISk, and others, and L,) and انْتَبَذَهُ, (L,) *He made, of the dates, and of the grapes, beverage of the kind called* نَبِيذ; (Lh, L;) *he left the dates,* and *the grapes, in water, that it might become beverage of the kind so called.* (IAth, L.) ___ Also, انْتَبَذَ *He made for himself that beverage.* (A.) ___ فُلَانٌ يَنْبُذُ عَلَيَّ *Such a one boils against me like* [*the beverage called*] نَبِيذ. (A.) نَبَذَ, [aor. ـِ,] (S, L, K,) inf. n. نَبْذٌ (L, K) and نَبَذَانٌ, (S, K,) *It* (a vein) *pulsed;* (L, K;) a dial. form of نَبَضَ. (S, L.)

2 **نَبَّذَ** see 1.

3 **نَابَذَهُ**, inf. n. مُنَابَذَةٌ, *He bargained with him by saying, Throw thou to me the garment,* or *piece of cloth,* (A'Obeyd, L, K,) or *other article of merchandise,* (A'Obeyd, L,) or *I will throw it to thee, and the sale shall become binding,* or *settled,* or *concluded,*

for such a sum: (A' Obeyd, L, K:) or, *by throwing to another a garment,* or *piece of cloth, the other doing the like:* (Lh, L, K:) or, *by saying, When thou throwest thy commodity,* or *when I throw my commodity, the sale is binding,* or *settled,* or *concluded, for such a sum:* (Msb:) or, *by saying, When I throw it to thee,* or *when thou throwest it to me, the sale is binding,* or *settled,* or *concluded:* (Mgh, art. لمس:) or, *by saying, When I throw the pebble* (L, K) *to thee,* (L,) *the sale is binding,* or *settled,* or *concluded:* (L, K:) or *by another's throwing a pebble to him:* (L:) بَيْعُ المَنَابَذَة and بَيْعُ الحَصَاة and بَيْعُ إِلْقَآءِ الحَجَرِ signify the same; (Mgh;) as also بَيْعُ الإِلْقَآءِ: (A:) such bargaining is forbidden. (L.) ___ نَابَذُوا, inf. n. مُنَابَذَةٌ; and انْتَبَذُوا ; *They retired,* each of the two parties, *apart,* in war. (L, K.) ___ نَابَذَهُمُ الحَرْبَ, and نَبَذَ إِلَيْهِمُ الحَرْبَ, *He retired from them to a place aside,* or *apart, in war, for a just purpose,* (لِلْحَقِّ, in the 'Eyn *for war,* لِلْحَرْبِ, TT,) *they doing the like:* (Lth, T, L:) or these two phrases, followed by عَلَى سَوَآءٍ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (يَنْبِذُهُ) to the other: thus, فَٱنْبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ, in the Kur, [viii. 60, lit., *cast thou from thee, to them,* their league, or covenant, *in an equitable,* or *just, manner,*] means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war:

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(T, L:) عَلَى سَوَاءٍ here signifies عَلَى الحَقِّ وَالعَدْلِ: (Lh:) نَابَذَهُ الحَرْبَ also signifies *he made war with him openly;* (S, L, Msb;) and is syn. with نَبَذَ إِلَيْهِ الحَرْبَ: (L:) and نَابَذُوهُمْ عَلَى سَوَآءٍ *they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves.* (L.) See also 1. ___ نَابَذْتُهُمْ *I acted*

contrarily to, or *differently from,* or *adversely to, them;* or *was,* or *became, contrary to,* or *different from,* or *adverse to, them;* syn. خَالَفَتْهُمْ. (Msb.)

4 أَنْبَذَ see 1.

6 تَنَابَذَ see 1.

8 انتبذ *He went, withdrew,* or *retired, aside,* or *apart,* from others; *separated himself from others.* (S, A, L, K.) ___ انتبذت مَكَانًا (Kur, xix. 16,) *She withdrew,* or *retired, to a place apart from her family,* (L, Msb,) *far away.* (Msb.) ___ انتبذ عن قومه *He withdrew,* or *retired, from his people.* (M.) ___ انتبذ نَاحِيَةً *He went aside.* (T.) See 1. ___ And see انتبث in art. نبث.

نَبْذٌ *A little; a small quantity;* (S, A, L, K;) من المال *of wealth,* or *property;* (S, A, L;) as also نُبْذَةٌ [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c: (L:) and *a small number* of men: (A, L:) and the latter word, *a piece,* or *portion,* of a thing, such as a perfume: (L:) pl. of the former, أَنْبَاذٌ: (L, K:) [and of the latter, أَنْبَاذٌ من النَّاس ___.] نُبَذٌ (K, * TA) The *refuse of the people;* (TA;) *mixed people of the baser sort.* (K, TA.)

بيننا وبين بني فلان نَبْذَةٌ : see جَلَسَ نَبْذَةً ___. جَذْبَةٌ, and نُبْذَةً , *He sat aside,* or *apart.* (S, A, L, Msb, K.)

نُبْذَةٌ : see نَبْذٌ: ___ and نَبْذَةٌ.

نَبِيذٌ *Cast, thrown,* or *flung,* [*&c.;* see 1;] (K;) *i. q.* مَنْبُوذٌ. (L.) But see below. ___ نَبِيذَةٌ The *earth* or *dust that is thrown forth from a hole* or *the like that is dug;* as also نَبِيثَةٌ: pl. نَبَائِذُ. (A, * L.) Yaakoob asserts, that the ذ is a substitute for ث. (L.) ___ نَبِيذٌ *A kind of beverage, made of dates, and of raisins;* i. e., *must; and of honey;* i. e., *mead; and of wheat, and of barley, &c.;* i. e.

wort: (L:) or *made of dates,* or *of raisins, which one throws* (يَنْبُذُ, i. e. يَطْرَحُ, whence its appellation,) *into a vessel* or *skin of water, and leaves until it ferments* (يَفُورُ, T, L, or يَغْلِى, Mgh) *and becomes intoxicating,* or *not so long as to become intoxicating:* before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (يَنْبُذُ, i. e., يَتْرُكُ,) until it becomes strong; (Msb;) being *expressed juice,* or *the like, that is left* (نَبْذٌ) [*for a time to acquire strength*]: (L, K:) it is said that this word is originally of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is أَنْبِذَةٌ; (S, L, MF;) for a word of the measure فعيل in the sense of the measure مفعول has not this form of pl.: (MF:) *wine expressed from grapes* is also called نَبِيذٌ, like as نبيذ is also called نَبِيذٌ: [خَمْرٌ is a coll. gen. n., and its n. un. is with ة: نَبِيذَةٌ] ة signifies *some* نَبِيذ; lit., *a portion thereof.* (Msb, art. خمر.) See also مِزْرٌ. (L.)

نَبِيذَةٌ : see نَبِيذٌ, and مَنْبُوذٌ.

نَبَّاذٌ [One *who throws things away often,* or *quickly*]. See نَبَّاذٌ. أَخَّاذٌ [One *who makes,* or *sells, the beverage called* نَبِيذ]. (S, K, art. سكر.)

مَنْبَذَةٌ *A pillow,* or *cushion;* (Lh, S, A, L, K;) *upon which one reclines,* or *sits:* so called because it is thrown upon the ground to be sat upon: (L:) pl. مَنَابِذُ. (A.) Ex. تَرَبَّعُوا عَلَى المَنَابِذ [*They sat cross-legged upon the pillows,* or *cushions*]. (A.)

مَنْبُوذٌ *A child cast out by its mother* (T, S, L, Msb, K) *in the road,* (T, S, L, K,) *on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard* or *lawfully begotten;* (T, L;) *a foundling:* (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, *a bastard;* (L, K;) because such is cast away in the road: (L:) fem. مَنْبُوذَةٌ (L) and نَبِيذَةٌ : (A,

L:) pl. masc. مَنْبُوذُونَ and مَنَابِذَةٌ; (L;) and pl: of نَبَائِذُ, نَبِيذَة. (A.) ___ مَنْبُوذَةٌ and نَبِيذَةٌ A ewe or other animal (L) *that is not eaten, by reason of its leanness:* (L, K:) so called because it is cast away. (L.) ___ صَلَّى عَلَى قَبْرٍ مَنْبُوذٍ *He* (Mohammad) *prayed upon the tomb of a foundling:* or, accord. to another reading عَلَى قَبْرٍ مَنْبُوذٍ, meaning, *upon a tomb apart,* (L,) or *distant,* (K,) *from other tombs;* (L, K;) like an expression occurring in another trad., مَرَّ بِقَبْرٍ مُنْتَبِذٍ *he passed by a tomb apart from other tombs.* (L.) هُوَ مُنْتَبِذُ الدَّارِ *He is far from his house.* (A.) ___ مُنْتَبِذٌ and مُتَنَبِّذٌ [A man &c.,] *aside,* or *apart,* or *separate, from others;* (L;) [See also مَنْبُود: and see a verse of Lebeed, voce أَصْل.]

مُتَنَبِّذٌ : see مُنْتَبِذٌ.

نبز

1 **نَبَزَهُ**, aor. ـِ, inf. n. نَبْزٌ, *He called him,* or *named him, by a by-name, surname,* or *nickname; he by-named him, surnamed him,* or *nicknamed him;* syn. لَقَّبَهُ; (S, Msb, K;) mostly signifying *he called him,* or *named him, by a nickname, a name of reproach,* or *an opprobrious appellation;* (TA;) as also نَبَّزَهُ : (K:) or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, فُلَانٌ يُنَبِّزُ بِالصِّبْيَانِ *Such a one by-names, surnames,* or [rather] *nicknames, the children;* syn. يُلَقِّبُهُمْ. (S.) ___ النَّبْزُ is also *syn. with* اللَّمْزُ; (K;) or is *like the latter:* (TA;) [i. e., نَبَزَهُ also signifies *He upbraided,* or *reproached, him;* or *the like.*]

2 **نَبَّزَ** see 1, in two places.

6 **تنابزوا**, (Msb, K, *) or تنابزوا بِالْأَلْقَابِ, (S,) *They called one another by by-names, surnames,* or [rather] *nicknames:* (S, Msb, * K:) or *they upbraided, reproached,* or *reviled, one another;* (K, TA;) *calling one another by names of reproach.* (TA.) So in the Kur, xlix. 11; where the doing so is forbidden. (TA.)

نَبَزٌ, [or, accord. to the Msb, it seems to be نَبْزٌ, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] *A by-name;* or *surname;* or *nickname;* syn. لَقَبٌ; (S, Msb, K;) mostly, *the latter;* i. e., *a name of reproach; an opprobrious appellation:* (TA:) but Kh, [makes it, contr. to common usage, to signify *a proper name;* for he] says, that names are of two kinds; أَسْمَآءٌ نَبَزٌ, such as زَيْدٌ and عَمْرٌو; and أَسْمَآءٌ عَامٌّ, such as فَرَسٌ and رَجُلٌ and the like: (TA:) pl. أَنْبَازٌ. (S.)

نَبَزٌ *Ignoble,* or *mean,* (Sgh, K,) *in his grounds of pretension to respect,* or *his rank* or

quality, and in his natural disposition. (K.)

رَجُلٌ نُبَزَةٌ *A man who is much accustomed to call others by by-names, surnames,* or [rather] *nicknames.* (K.)

نبش

1 **نَبَشَ**, aor. ـُـ, (S, Mgh, Msb,) inf. n. نَبْشٌ, (S, A, Mgh, Msb, K) *He took, drew,* or *pulled, out,* or *forth,* (Mgh, Msb, K,) a thing, (Msb, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing *after burial,* (TA,) [as] a corpse; (S, TA;) whence نَبَّاشٌ, q. v.: (S, Mgh:) *he made* a thing that was concealed or covered *to come out* or *forth,* or *to become* apparent. (A, K.) ___ [Hence,] هو يَنْبُشُ لعياله, (A, TA,) inf, n. as above, (K, TA,) *He draws forth sustenance hence and thence for his family,* or *household:* (A:) or *he gains,* or *earns,* or *seeks sustenance, for them.* (K, * TA.) ___ And هو يَنْبُشُ الأَسرار, (A, TA,) and الحديثَ, inf. n. as above, (K, TA,) *He draws forth,* or *elicits, secrets,* and *discourse, narration,* or *information:* (K, * TA:) or نَبَشْتُ السِّرَّ signifies *I divulged the secret.* (Msb.) ___ And إِنْتَبَشَ العُرُوقَ *He drew forth,* or *extracted, the veins.* (A.) ___ Also, *He removed,* a thing from over another thing which it covered or concealed; (A, Msb, * K;) and earth from a thing beneath it: (A, Msb: *) whence نَبَّاشٌ, q. v. (Msb, K.) ___ And hence, نَبَشَ القَبْرَ [*He uncovered,* or *he rifled,* or *ransacked, the grave*]. (A, Mgh, Msb.) Also, *He dug with the hand;* as also نَبَثَ. (AZ, in S, art. نبث.)

5 **هو يَتَنَبَّشُ عَنِ الأَسْرارِ** [app. *He endeavours to draw forth* or *elicit,* or *he searches out, secrets*]. (TA.)

8 **إِنْتَبَشَ** see 1.

نَبَاشَةٌ The *trade,* or *occupation, of the* نَبَّاش. (TA.)

نَبِيشَةٌ [*Earth extracted* from a well or burrow or the like. Hence,] نَبِيشَةُ اليَرْبُوعِ [*The earth extracted by the jerboa* in making its burrow]. (T in art. دم.)

نَبَّاشٌ *One who rifles,* or *ransacks, graves; who takes forth the dead from them;* or *who uncovers graves.* (Mgh, Msb.) See 1, in two places.

أُنْبُوشٌ *A thing that is taken, drawn,* or *pulled, out,* or *forth:* (Lh:) the *lower part of leguminous plants taken, drawn,* or *pulled, out,* or *forth:* (S, K:) or *trees pulled out by the trunk and roots:* (K:) as also أُنْبُوشَةٌ : (TA:) or ↓ both signify *what is torn out by the rain:* (AHeyth:) pl. أَنَابِيشُ, (S, K,) the pl. of both the above words. (AHeyth.) ___ Also, *Full-grown unripe dates that are pierced with thorns in order that they may ripen.* (TA.) ___ And the pl. signifies *Small arrows.* (Sgh.) Some say that this pl. has no singular. (MF.)

أُنْبُوشَةٌ : see أُنْبُوشٌ, in two places.

نبض

1 **نَبَضَ**, aor. ـِ, inf. n. نَبْضٌ and نَبَضَانٌ (S, A, K) and نَبِيضٌ, (so in a copy of the S,) *It* (a vein, or an artery,) *pulsed*, or *beat*, (TA,) [or *throbbed;*] *was*, or *became, in a state of motion*, or *agitation*. (S, A, K.) ___ [Hence,] ما نَبَضَ لَهُ عِرْقٌ عَصَبِيَّةً [*No party-spirit*, or *zeal in the cause of his party, became roused*, or *excited, in him;*] *he did not aid his people*, or *party, against oppression; was not angry*, or *zealous, for them, and did not defend them*. (A, TA.) ___ And نَبَضَ نَابِضُهُ *His anger became roused*, or *excited*. (A, TA.) ___ [Hence also,] نَبَضَتِ الأَمْعَآءُ, aor. as above, (in the L, written ـُ, but this is doubtless a mistake,] *The bowels became in a state of commotion*. (TA.) ___ And نَبَضَ البَرْقُ *The lightning flashed lightly*, or *slightly*, (K, TA,) *like the* نَبْضٌ *of a vein* or *an artery*. (TA.) See also 4.

2 **نَبَّضَ** see 4, in two places.

4 **أَنْبَضَتِ الحُمَّى عِرْقَهُ** *The fever made his vein*, or *artery, to pulse, beat*, (TA,) [*throb*,] or *become in a state of motion* or *agitation*. (A, TA. *) ___ انبض القوس, (T, S, M, A, Mgh,) like أَنْضَبَهَا, (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and انبض عَنْهَا; (A, Mgh;) or انبض فِيهَا; (AHn, K;) and نبّض فِيهَا, inf. n. تَنْبِيضٌ; (AHn, TA;) in the K, نَبَضَ فِيهَا, which is a mistake; (TA;) [*He twanged the bow;*] *he made the bow to give a sound:* (AHn, K:) or *he put the string of the bow in motion*, [or *made it to vibrate*,] (A, K,) or *pulled it*, (T, S, M, Mgh,) *and then let it go*, (S, Mgh,) *in order that it might twang*, (S, K,) or *produce a sound:* (T, M, Mgh:) and انبض بِالْوَتَرِ (S, A, Mgh) signifies the same: (S, Mgh:) or *he took the string of the bow with the ends of his two fingers, and then let it go so*

that it might fall against the handle of the bow: (Jm:) and انبض الوتر *he pulled the string of the bow without an arrow, and then let it go:* (Yaakoob:) or *he pulled the string of the bow, and then let it go so that he heard it give a sound.* (Lh.) Hence the proverb, إنباض بغير توتير, (S,) or من عير توتير, (A,) [*Twanging* the bow *without fastening,* or *binding,* or *bracing, the string;* meaning *threatening without the means of execution*]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. وتر.] And a poet says,

* لَأَرْمِيَنَّكَ رَمْيًا غَيْرَ تَنْبِيضِ *

[*I will assuredly shoot thee with a shooting, not a* mere *twanging*]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) ___ You say also, أَنْبَضَ النَّدَّافُ مِنْبَضَتَهُ [*The separater and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate*]. (A, TA.)

4 أَنْبَضَ فِى قَوْسِهِ *He made the string of his bow to vibrate, that it might twang.* (K.)

نَبْضٌ [an inf. n. used as a subst., signifying The *pulse*]. ___ Also, *A pulsing vein,* or *artery:*

as in the saying جَسَّ الطَّبِيبُ نَبْضَهُ [*The physician felt his pulsing vein,* or *artery:* or *his pulse*]: but it is more chaste to say مَنْبِضَهُ q. v. (TA.) ___ See also نَبْضٌ. ___ [It is also used as an epithet. You say,] فُؤَادٌ نَبْضٌ, as also نَبِضٌ, and نَبَضٌ, (Sgh K,) and نَبِيضٌ, (A, TA,) *A heart that is sharp in intellect, clever, acute,* (A, Sgh, K,) *and very brisk* or *lively* or *sprightly* or *prompt.* (A, TA.)

مَا بِهِ حَبْضٌ وَلَا نَبْضٌ, (IDrd, S, K,) and وَلَا نَبْضٌ حَبْضٌ, (Sgh,) *There is not in him any motion:* (S,

Sgh, K:) or *sound*, or *voice, nor pulsation:* (AA, in S, art. حبض:) or *strength:* (IDrd:) with fet-h to the second letter, only used in a negative phrase: (L:) As says, I know not what is الحَبْضُ, (S in art. حبض,) or الحَبَضُ. (TA.) ___ فؤاد نَبْضٌ: see نَبْضٌ.

نَبْضٌ : see نَبْضٌ.

نَبْضَةٌ [*A single pulsation*]. You say, رأَيْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [*I saw a slight flash of lightning, like a single pulsation of an artery*]. (A, TA.)

نَبِيضٌ : see نَبْضٌ.

نَابِضٌ [part. n. of 1]. You say, مَا دَامَ فِىَّ عُرَيْقٌ نَابِضٌ لَمْ أَخْذُلْكَ [*As long as there remains in me a little artery pulsing, I will not abstain,* or *hold back, from aiding thee*]; i. e., *as long as I remain alive.* (A, TA.) ___ [Hence,] *Anger.* (Lth, A, K.) See 1, where an ex. is given. ___ *An archer:* lit. *one who has a twanging.* (Mgh.)

مَنْبِضُ القَلْبِ *The place where one sees the heart pulsing,* (TA,) or *in motion;* (A, K;) *and where one perceives the gentle sound of its* [*pulsation,* or] *motion.* (A, O.) You say, جَسَّ الطَّبِيبُ مَنْبِضَهُ [*The physician felt his place of pulsation*], and مَنَابِضَهُمْ [*their places of pulsation*]. (A, TA.) ___ مَا يَعْرِفُ لَهُ مَنْبِضَ عَسَلَةٍ means *He has no origin* [*known*]; like مَضْرِبَ عَسَلَةٍ; (A, TA;) *nor any people* [*to whom he belongs*]. (TA.)

وَجَعٌ مُنْبِضٌ [*A pain causing pulsation,* or *throbbing*]. (L, TA.)

مِنْبَضٌ, (S, K,) or مِنْبَضَةٌ, (A,) The *wooden mallet with which one separates and loosens cotton by striking with it the string of a bow;* syn. مِنْدَفٌ, like مِحْبَضٌ; (S;) or مِنْدَفَةٌ: (A, K:) مَنَابِضُ is said by Kh to occur in poetry as [its pl.,] meaning مَنَادِفُ. (S.)

مَنْبَضَةٌ : see what next precedes.

نبط

1 **نَبَطَ**, aor. ـُ and ـِ, inf. n. نُبُوطٌ (S, K) and نَبْطٌ, (K,) *It* (water) *welled*, or *issued forth*. (S, K.) See also 4.

2 **نَبَّطَ** see 4.

3 **نَابَطَ** see 10.

4 **انبط** *He* (a digger) *reached the water:* (AA, S:) or *reached the first that appeared of the water of a well*, (K, TA,) and *produced it*, or *fetched it out, by his labour*. (TA.) And انبط فى عَضْرَآءَ *He produced*, or *fetched out, by labour, water from good clay*, or *from clay containing no sand*. (TA.) [It is also trans.: you say,] انبط الرَّكِيَّةَ; and استنبطها ; (M, K;) and نبّطها ; (IAar, M, TA;) in the K تنبّطها ; (TA;) and نَبَطَهَا, (M, K [in the CK with teshdeed to the ب]) aor. ـِ, (TA,) inf. n. نَبْطٌ; (M;) *He produced*, or *fetched out, by his labour* [*in digging*], *the water of the well;* syn. أَمَاهَهَا; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] استخرج مآءها. (K, TA.) And انبط المآء, inf. n. إِنْبَاطٌ; and استنبطه ; *He* (a digger [of a well]) *produced*, or *fetched out, by his labour*, or *work, the water*. (Msb.) ___ See also 10, in five places. إِنْبَاطٌ also signifies The *producing an effect*, or *making an impression;* syn. تَأْثِيرٌ. (Ibn-'Abbád, Sgh, K.)

5 **تَنَبَّطَ** see 4: ___ and 10. تنبّط also signifies *He affected to be like*, or *imitated, the* نَبَط [or *Nabathæans*]: or *he asserted himself to be related to them*. (K, TA.) [Compare 10, in the last of the senses assigned to it below.]

8 **إِنْتَبَطَ** see 10.

10 **استنبط** : see 4, in two places: its primary signification is [that mentioned above,] from نَبَطٌ signifying the water that comes forth from a well when it is first dug. (Zj.) ___ And hence, (Zj,) *He drew out,* or *forth; extracted; educed; produced; elicited; fetched out by labour* or *art; got out;* or *extorted;* syn. اسْتَخْرَجَ; (Zj, S;) a thing: (Zj:) and *He made* anything *to appear after occultation;* as also انبط ; (B;) [i. e. *he brought* it *to light:*] and اُسْتُنْبِطَ *it* (anything) *was made apparent, after occultation;* as also أُنْبِطَ : (K:) or the latter, [simply,] *it was made apparent.* (L.) And [hence] *He* (a lawyer) *elicited* (استخرج) *an occult,* or *esoteric, doctrine of law, by his intelligence, and his labour,* or *study:* (K, TA:) or you say استنبطه, meaning *he elicited it* (استخرجه), namely a judicial sentence, *by labour,* or *study;* as also انبطه , inf. n. إِنْبَاطٌ: (Msb:) or *he searched out the knowledge of it.* (Jel. iv. 85.) And استنبط منه علْماً, and خيراً, and مالاً, *He drew forth, elicited,* or *extorted,* (استخرج,) *from him knowledge,* and *good,* or *wealth,* and *property.* (TA.) And نَبَاطٌ [app. an inf. n. of نَابَطَ] signifies the same as إِسْتِنْبَاطٌ حديث The *drawing forth,* or *eliciting,* (إِسْتِخْرَاج) *of discourse.* (TA.) And تنبّط الكَلَامَ, accord. to the K, or, accord. to Sgh, on the authority of Ibn-'Abbád, انتبطه , (TA,) *He drew forth,* or *elicited,* (استخرج,) *speech.* (Ibn- 'Abbád, Sgh, K.) And انبط العلْم *He revealed knowledge, and spread it among men.* (TA.) ___ استنبط الفَرَس *He sought to obtain offspring from the mare:* occurring in a trad.: but accord. to one relation, it is إِسْتَبْطَنَهَا, meaning, he sought what was in her belly. (TA.) *He* (a man) *became a* [*naturalized*] نَبَطِىّ [or *Nabathœan*]. (S, * TA.) It is said by Eiyoob Ibn-El-Kirreeyeh, أَهْلُ عُمَانَ عَرَبٌ ٱسْتَنْبَطُوا وأَهْلُ البَحْرَيْنِ نَبِيطٌ ٱسْتَعْرَبُوا [*The people of 'Omán are Arabs who became naturalized Nabathœans, and the people of ElBahreyn are Nabathœans who became naturalized Arabs*]. (S, TA.) [See also 5.]

10 **اسْتَنْبَطَ** *He drew forth, elicited, extracted, extorted:* see 4 in art. خرج. See also Bd, and Jel, iv.

85. It may sometimes be rendered *He excogitated.*

نَبَطٌ *What first appears of the water of a well* (IDrd, K) *when it is dug;* (IDrd;) as also نُبْطَةٌ : (K:) or *the water that comes forth from a well when it is first dug:* (Zj:) or the *water that issues forth from the bottom of a well when it is dug;* (S, accord. to one copy;) or this is termed نَبِيطٌ : (S, accord. to another copy; and TA:) pl. [of pauc.] أَنْبَاطٌ and [of mult.] نُبُوطٌ. (TA.) ___ [Hence the saying,] فُلَانٌ قَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ *Such a one's promising is near,* [but] *his fulfilling is remote:* i. e. *he promises, but does not fulfil.* (IAar.) And فلان لَا يُدْرَكُ نَبَطُهُ, (TA,) and لَا يُدْرَكُ لَهُ نَبَطٌ, (ISd, TA,) *Such a one's depth is not known,* (K, * TA,) and *the extent of his knowledge:* (TA:) or *such a one's depth is not known;* meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.) And فُلَانٌ لَا يُنَالُ نَبَطُهُ *Such a one is invincible, and inaccessible to his enemy.* (TA.) ___ نَبَطٌ also signifies *A well of which the water has been produced,* or *fetched out, by labour* [*of the digger*]. (S, TA.) ___ And *What oozes,* or *exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock.* (TA.) النَّبَطُ, (S, Mgh, Msb, K,) and النَّبِيطُ , (S, Msb, K,) and الأَنْبَاطُ, (K,) the last is a pl. (AAF, S, Msb) of the first, (AAF,) and the second is [a quasi-pl. n.] like كَلِيبٌ, (AAF, L,) [*The Nabathœans;*] *a people who alight and abide in the* بَطَائِح [see أَبْطَحُ] *between the two 'Iráks:* (S, K:) or *a people* (T, M, Mgh, Msb) *who alight and abide,* (T, TA,) or *who used to alight and abide,* (Msb,) *in the* سَوَاد (T, M, Mgh, Msb) *of El- 'Irák:*) (M, Mgh, Msb:) afterwards applied to *mixed people;* or *people of the lowest* or *basest* or

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meanest sort; or *the refuse of men;* and *the vulgar sort thereof:* (Msb:) the people to whom these

appellations properly apply were called نَبَطٌ because of their fetching out by labour (لِٱسْتِنْبَاطِهِمْ) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to clowns, or boors: but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is نُبَاطِىٌّ, (Yaakoob, IAar, S, Mgh, Msb, K,) and نَبَاطِىٌّ, (IAar, S, Msb, K,) like يَمَانِىٌّ, (S,) and نَبَاطِىٌّ, (K,) and نَبَاطٌ, (S, K,) like يَمَانٍ, (S,) and نَبَطِىٌّ, (S, K,) like يَمَنِىٌّ, (S,) but this is disallowed by IAar, (Mgh, TA,) and, accord. to Lth, نَبَطَانِىٌّ, but this [also] is disallowed by IAar. (Msb.)

نُبْطَةٌ : see نَبَطٌ.

نَبَطِىٌّ : see نَبَطٌ.

نَبَطَانِىٌّ : see نَبَطٌ.

نَبَاطٌ : see نَبَطٌ.

نَبِيطٌ : and النَّبِيطُ: see نَبَطٌ.

نَبَاطِىٌّ and نُبَاطِىٌّ and نَبَاطِىٌّ: see نَبَطٌ.

نبع

1 نَبَعَ *It* (water) *welled,* or *issued forth.* ___ نَبَعَ عَلَيْهِمْ: see نَبَأَ عليهم.

4 أَنْبَعَ *He* (God) *made,* or *caused,* water *to issue.* (Msb.)

نَبْعٌ *The tree so-called:* see an ex. of its n. un. in a verse cited voce تَحَوَّفَ and نَبْعٌ ___. تَخَوَّفَ: see شَوْحَطٌ and شَرْيَانٌ and نَبْعَانٌ ___. فَتْحٌ The *two shafts* of a cart: so called because they were commonly made of wood of the tree called نَبْعٌ: see رَادَّةٌ.

انْبُعَ , irregularly formed from the augmented verb أَنْبَعَ: see an ex. in a couplet cited voce سَقَى.

نبق

نبق من الطريق and انباق denote *nearness* and *shortness in a way* (TA, art. عجل), like مُسْتَعْجِلَةٌ.

نَبِقٌ, properly *the fruit of the* سِدْر or *lote-tree,* is also applied to The *tree called* سِدْر *itself:* see دُومٌ. The fruit so called is a *drupe,* resembling the crab. ___ It seems to be also applied to *A drupe* absolutely, or *a drupe like that of the* سِدْر: see its dim., نُبَيْقَةٌ voce أَشْكَلُ: see also شِرْيَانٌ.

نبيق [app. نُبَيْقٌ] *A bad sort of dates, also called* حُبَيْقٌ. (TA in art. حبق.) ___ See نِبْقٌ.

نَبِيقَةٌ of a grape-vine, *A* زَمَعَةٌ *when it has grown large.* (ISh in TA, art. زمع.)

نبل

نِبْلٌ *Arrows:* (M:) or *Arabian arrows:* (T, S, Mgh, Msb, K:) for the sing. they say سَهْمٌ. (T.)

نُبْلٌ *Sharpness, acuteness,* or *sagacity;* syn. ذَكَآءٌ: and *generosity,* or *nobility;* syn. نَجَابَةٌ. (K.)

___ نُبْلٌ *Excellence;* (T, M;) syn. نَجَابَةٌ; and also ذَكَآءٌ. (M.) [Ex.],

* كَفَى المَرْءَ نُبْلًا أَنْ تُعَدَّ مَعَايِبُهْ *

(MF, art. حبر.)

نبه

1 **مَا نَبِهَ لَهُ** *He did not know it;* or *know,* or *have knowledge, of it; was not cognizant of it;* or *did not understand it.* (K.) ___ **نَبِهَ لِلأَمْرِ** *His attention became roused to the thing,* or *affair, after he had forgotten it.* (AZ, S.) ___ **مَا نَبِهْتُ لَهُ**: see **نَبِهَ عَلَيْهِمْ** ___. **مَا أَبْهَتُ لَهُ**: see **نَبِهَ** ___. **نَبَأَ عَلَيْهِمْ** *He was,* or *became, eminent, celebrated, or well known.* (S, K, * TA.)

2 **نَبَّهَهُ عَلَى الشَّىْءِ** *He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him.* (S.) ___ **نَبَّهَهُ لِلْأَمْرِ** [*He roused his attention to the thing,* or *affair*]. (TA in art. **نَبَّهَهُ** ___.) يقظ [*He roused him* from heedlessness or inadvertence: *he roused his attention.* (TA.)

5 **تَنَبَّهَ عَلَى الشَّىْءِ** *He became acquainted with the thing; became informed of it; had notice of it.* (S.) ___ **تَنَبَّهَ لِلْأَمْرِ** [*His attention became roused,* or *he had his attention roused, to the thing,* or *affair*]. (Msb and TA in art. **تَنَبَّهَ** ___.) يقظ *He became vigilant, wary,* or *cautious.* (Msb, TA.) ___ **تَنَبَّهَ** and **انْتَبَهَ** *He became roused* from heedlessness or inadvertence; *his attention became roused;* or *he had his attention roused.* (TA.)

8 **إِنْتَبَهَ** see 5.

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نَبِيهٌ *Eminent, celebrated,* or *well known;* (S, K, * TA;) *contr. of* **خَامِلٌ**. (S, TA.)

كَلِمَةُ تَنْبِيهٍ *A word used to give notice,* to a person addressed, of something about to be said to him. (TA, voce هَا.) See also هَا termed تَنْبِيهٌ. It may generally be rendered *Now.*

نبهرج

نَبْهَرَجَ *i. q.* بَهْرَجَ, q. v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.]

نبى

1 نَبَا عَنِ الضَّرِيبَةِ *It* (a sword) *recoiled, or reverted,* [or *glanced off,* or *away,*] *from the thing struck with it, without penetrating, or without effect;* (TA;) *returned from it without cutting;* (Msb;) *took no effect upon it;* (S;) syn. كَلَّ. (K.) ___ نَبَا *It* (the edge of a sword) *would not cut; was blunt.* (TA.) ___ نَبَا عَنِ الشَّىْءِ *It* (the sight) *recoiled, or reverted, from the thing; was repelled by it;* (S, * K, * TA;) syn. تَجَافَى (TA) and كَلَّ. (K.) ___ نَبَا عَنِ الشَّىْءِ *It* (nature) *recoiled, flinched, shrank, or was averse, from the thing,* or *shunned it, and would not accept it.* (Msb.) ___ نَبَا جَنْبُهُ عَنِ الفِرَاشِ *His side did not rest,* or *was restless,* or *uneasy, upon the bed:* (K, TA:) *it shrank from it.* ___ نَبَا *It* (a saddle) *was unfirm,* or *unsteady; not firm,* or *steady, in its place.* (TA.)

نَبِىٌّ : see a verse voce رَتَمٌ.

نَبِيَّةٌ, *A thing like the* سُفْرَة, q. v., *made of palm-leaves, upon which flour or meal is sifted.* (I'Abbád, O, K.)

نت

1 نَتَّ, [aor. ـِ ,] inf. n. نَتِيتٌ, *i. q.* كَتَّ, inf. n. كَتِيتٌ; (K;) and نَفَتَ, inf. n. نَفِيتٌ: (L, K:) [*It* (a cooking-pot) *boiled: &c.*] ___ نَتَّ مَنْخِرُهُ غَضَبًا *His nostril became inflated,* or *swollen, by reason of anger.* (K.)

2 نتّت *He explained* news, tidings, or a report. (K.)

5 تَنَتَّتَ See R. Q. 1.

R. Q.1 نَتْنَتَ (in a MS. copy of the K تَنَتَّتَ, [and so in the CK,] but the former is the more correct, TA) *He* (a man, L) *became dirty* (تقذّر) *after having been clean.* (IAar, L, K.)

نُتَّةٌ *A small hollow,* or *cavity, in* [*stones of the kind called*] صَفْوَانٌ, (K,) in which the rain-water collects. (TA.)

نتأ

1 **نَتَأَ**, aor. ـَـ, inf. n. نَتْءٌ and نُتُوءٌ, (S, K,) *It swelled; swelled up; rose; grew up.* (K.) Said of a plant, &c. (S.) ___ نَتَأَ, (S, K,) inf. n. نُتُوءٌ, (TA,) *It protruded,* or *projected, from its place, without becoming separated.* (S, K.) ___ نَتَأَ *It* (an ulcer, or a wound,) *swelled.* (S, K.) ___ *It* (a girl's breast) *swelled forth,* or *became prominent,* or *protuberant.* (TA.) ___ نَتَأَتْ *She* (a girl) *grew up,* (S,) *and became marriageable.* (S, K.) ___ نَتَأَ عَلَيْهِمْ, inf. n. نَتْءٌ, *He rose,* or *exalted himself, above them.* (TA.) ___ [You say,] تَحْقِرُهُ وَيَنْتَأُ *Thou despisest him, and he riseth,* or *exalteth himself:* (S:) or ___ *he emulateth thee:* or ___ *he becometh great.* A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is تحقره وينتو, without ء: see art. نتو. (TA.) نَتَأَ *He went up* from the country or land to another. (TA.) تَنَأَ عَلَيْهِمْ *He came upon them;* syn. إِطَّلَعَ. (S, K.)

8 **انتتأ** *He rose,* or *exalted himself.* (K.) ___ انتتأ لَهُ *He encountered him; met him; opposed himself to him.* (K, TA: the verb is explained in the K by إِنْبَرَى.)

نتب

1 **نَتَبَ**, aor. ـُـ, inf. n. نُتُوبٌ, *It swelled forth; became prominent,* or *protuberant.* (S, K.) Said of a girl's breast. (S.)

نتج

1 نَتَجَ, (S, K, &c.,) aor. ـُ, (as in the L, [but I believe this to be a mistake,]) or ـِ, (accord. to the Msb, MS, MF,) inf. n. نَتْجٌ; (S;) and انتج ; (A;) *He assisted* a she-camel, (S, K, &c.,) [and a mare, see نُتِجَتْ,] and a ewe or she-goat (Msb) [or other quadruped], *in bringing forth; delivered* her *of her young one; acting to her as a midwife does to a woman.* (T, Msb, &c.) The original form of expression is نَتَجَهَا وَلَدًا *He assisted her in bringing forth a young one; delivered her of a young one.* (Msb.) El-Kumeyt has used the form انْتَتَجَ in the sense of نَتَجَ: but it is not commonly current in Arabic. (TA.) AHn mentions the saying إِذَا نَآءَتِ الجَبْهَةُ نَتَّجَ النَّاسُ وَوَلَّدُوا وَٱجْتُنِيَ أَوَّلُ الكَمْأَةِ [*When El-Jebhah* (the tenth of the Mansions of the Moon) *sets antiheliacally,* (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) *the people assist their beasts, much,* or *frequently, in bringing forth, and deliver them, and the first of the truffles are gathered*]. Thus he relates the saying, with teshdeed to the ث of نتج, to denote frequency of the act. (L.) ___ نُتِجَتْ, pass. in form, [but neut. in signification,] inf. n. نِتَاجٌ (S, K, &c.) and نَتْجٌ; (TA;) and أُنْتِجَتْ, (K,) also pass. in form; and some say نَتَجَتْ, but this is rare, and not heard by IAar; (TA;) and some, also, say أَنْتَجَتْ, (Lth, Kr,) but Az holds this to be a mistake; (TA;) *She* (a camel, IAar, S, K, &c., and a mare, IAar, and a sheep or goat or other quadruped, Msb) *brought forth:* (T, Msb, TA:) or one does not say نُتِجَتِ الشَّاةُ unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says تُنْتَجُ النَّاقَةُ وَلَدًا *The she-camel brought forth a young one:* and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَتَجَتِ الناقة ولدا, in the act. form. (Msb.) One also says تَنَاتَجَتِ الإِبِلُ *The camels brought forth.* (A.) [You say,] نَتَجَ القَوْمُ, (Lth,) and أَنْتَجَ, (L,) *The people's camels* or *sheep* or *goats brought forth:* (Lth, L:) or أَنْتَجُوا *they had pregnant camels*

bringing forth. (K.) One may also say نُتِجَ الوَلَدُ, meaning *The young one* of a she-camel &c., [see نُتِجَتْ, above,] *was brought forth,* or *born.* (Msb.) See 4. ___ [Hence,] الرِّيحُ تُنْتِجُ السَّحابَ [*The wind assists the clouds in the discharging of their rain;* i. e., *draws forth the rain from the clouds.* (A, L.) ___ [نُتِجَ *It was produced, it resulted,* or *was a natural consequence.*]

2 **نَتَّجَ** see 1.

4 **أَنْتَجَتْ** *She* (a camel, S, and a mare, S, K, or other solid-hoofed animal, Msb,) *became pregnant:* (T:) and so نَتَجَتْ, said of a she-camel, (Msb,) or other beast; but this is rare: (EsSarakustee, Msb:) or *attained to the time of bringing forth:* (S, K:) or *became evidently pregnant:* (Yaakoob, S, Msb:) accord. to IAar, أُنْتِجَتْ, in the pass. form, signifies *she* (a mare, and a camel,) *became near to the time of bringing forth;* and he had not heard أَنْتَجَتْ, in the act. form. (TA.) ___ See 1 and 8. ___ أَنْتَجَ or أُنْتِجَ (?) *It produced* a thing *as its fruit,* or *result.* Ex. العَجْزُ والتَّوانِى تَزاوَجا فَأَنْتَجا الفَقْرَ *Impotence and remissness combined together, and produced, as*

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their result, poverty. (A, L.) And هٰذِهِ المُقَدِّمَةُ لا تُنْتِجُ نَتِيجَةً صادِقَةً *This preamble will not produce a praiseworthy result.* (A.)

5 **تَنَتَّجَتْ** *She* (a camel) *breathed hard* (تَزَحَّرَتْ) *that her young one might come forth.* (K.)

6 **تَناتَجَ** see 1.

8 **انْتَتَجَتْ** (L, K, TA: in the CK أَنْتَجَتْ) *She* (a camel) *went away at random, and brought forth in a place unknown:* (K:) or *she brought forth by herself, unassisted by any one;*

(Yaakoob, L;) as also أَنْتَجَتْ . (L.)

نِتَاجٌ : see نُتِجَتْ. ___ [Also, an inf. n. in the sense of a pass. part. n., like حِمْلٌ in the sense of مَحْمُولٌ, &c., *What is brought forth* by a camel &c.; and *what are brought forth* by camels &c., collectively; *a brood* thereof; its, or their, *increase*, or *offspring;* as is plainly shown in the lexicons &c., in many passages: for ex., see شِرْخٌ, and دِفْءٌ: also applied, in the TA art. بطن, to the *young* in the belly of a mare].

نَتُوجٌ , (AZ, S, K,) a rare form of epithet from a verb of the measure أَفْعَلَ, (Kr,) and مُنْتِجٌ , (AZ, TA,) or the latter is not allowable, (S, K,) and نَتِيجٌ , (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) *pregnant:* (Lth:) or *that has attained to the time of bringing forth:* (S, K:) or *evidently pregnant:* (Yaakoob, S, Msb:) or *near to the time of bringing forth, and big-bellied.* (AZ.) ___ [See also مَنْتُوجَةٌ.]

نَتِيجٌ : see نَتُوجٌ.

نَتِيجَةٌ *A young one* of a she-camel &c. [see نَتَجَ and نُتِجَتْ] *brought forth.* (Msb.) ___ نَتِيجَةٌ *Any produce, fruit, result,* or *natural consequence,* of a thing: (KL:) [the *sum* of a speech or saying: *a necessary inference:* the *conclusion* of an argument or of a syllogism: pl. نَتَائِجُ.] You say, هٰذِهِ نَتِيجَةٌ مِنْ نَتَائِجِ كَرَمِكَ [*This is one of the fruits,* or *results, of thy generosity*]. (A.) [For another ex. see 4.] ___ هُمَا نَتِيجَةٌ *They are both of one age:* said of two sheep. (Yoo, S.) غَنَمُ فُلَانٍ نَتَائِجُ *The sheep,* or *goats, of such a one are of one age.* (S, K.) هٰذَا الوَلَدُ نَتِيجُ وَلَدِى *This child is one born in the same month,* or *year, as my child.* (A.)

نَاتِجٌ A man *assisting* a she-camel &c. [see نَتَجَ] *in bringing forth; delivering* her; or *one who assists* her *in bringing forth; who delivers her.* (Msb, TA.)

مَنْتَجٌ The *time at which a she-camel,* (S,) or *a mare,* (K,) *brings forth.* (S, K.) Ex. أَتَتِ النَّاقَةُ عَلَى

منتجها *The she-camel arrived at the time of her bringing forth.* (S.)

منتج : see قعد منتجا ___. نتوج *He sat accomplishing a want of nature.* (A.)

منتجة The *anus;* syn. است; as also منثجة. (K.)

منتوجة A she-camel &c., [see نتج] *assisted in bringing forth; delivered.* (Msb, TA.) ___ Also, A she-camel [&c., see نتجت,] *bringing forth;* (T;) and so, accord. to Kr, نتوج , which, he says, is the only epithet of this measure from a verb of the measure فُعل, except بتولٌ: (TA:) pl. مناتيج: ex. نوقٌ مناتيج *she-camels bringing forth.* (A.)

نتح

1 **نَتَحَ**, aor. ـِ , inf. n. نَتْحٌ, *He,* or *it, sweated.* (L.) ___ نَتَحَ, aor. ـِ , inf. n. نَتْحٌ and نُتُوحٌ, *It* (a leathern vessel, or skin,) *sweated,* or *exuded moisture,* (S, L,) as when a skin sweats with the butter that is in it. (L.) ___ نَتَحَ, aor. , inf. n. نَتْحٌ and نُتُوجٌ, *It* (sweat) *exuded* (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) ___ [And said of moisture, *It percolated:* see an ex. voce يَنْتُحُ فُلَانٌ ___.] عَرَقٌ نَتِيحُ الحَمِيتِ [*Such a one sweats like a butter-skin*]: said of one who is fat. (A.) ___ تَنَحَّتْ ذِفْرَى البَعِيرِ عَرَقًا *The camel's protuberance behind his ear dripped with sweat,* by reason of his journeying during a vehemently hot summer-day. (L.) ___ نَتَحَتِ الدُّمُوعُ, inf. n. نَتْحٌ, *The tears flowed.* (MF.) ___ نَتَحَهُ *It* (heat, L, K, and some other thing, L,) *made him to sweat.* (L, K.) [Its aor. seems to be يَنْتُحُ; and MF thinks that, in an instance which follows, it may be written with ا after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to انْتَاحَ; [saying that الانْتِيَاحُ (in the place of which is put, in some copies of the S, الانْتَاحُ, as is mentioned in the TA,) is like النَّتْحُ, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the شَقْشَقَةٌ,

* رَقْشَآءُ تَنْتَاحُ اللُّغَامَ المُزْبِدَا *

first, because the root of the present art. is sound, so that الانْتِيَاحُ has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is تَمْتَاحُ, meaning casts forth the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of تنتاح is a substitute for م; such substitution being frequent; [as in the case of إِنْتَتَحَ;] or that the ا is what is termed أَلِفُ إِشْبَاعٍ, and added for the sake of the metre. (TA.)

8 **انْتَتَحَ** : see امْتَتَحَ, in art. متح.

نَتْحٌ *Sweat.* (K.) ___ See what follows.

نُتُوحٌ The *gums* of trees: (S, K:) one should not say نُتُوعٌ, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be نَتْحٌ, or of some other form. (MF.)

نَحًى نَتَّاحٌ *A butter-skin that sweats much.* (A.)

مَنْتَحَةٌ The *podex.:* or the *anus:* syn. إِسْتٌ. (L, K.)

يَنْتُوحٌ *A certain bird,* (L, K,) *bald-headed, found in sandy tracts.* (L.)

مَنَاتِحُ العَرَقِ *The pores through which the sweat exudes.* (S.)

نتخ

1 نَتَخَ, (S, L, K,) aor. ـِ, (K, JK,) or ـَ, (L, JK,) inf. n. نَتْخٌ, (S, L,) *He pulled* a thing *out*, or *up*, or *off; removed* it *from its place; displaced* it. (S, L, K.) *He extracted*, or *pulled out*, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called مِنْتَاخٌ, or مِنْتَاخَانٌ: (L:) or *he extracted* in a general sense. (L.) *It* (a hawk, or falcon, L, K, and a vulture, L,) *pulled off*, or *tore off*, or *snatched away*, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) ___ نُتِخَ مِنْ أَصْحَابِهِ *He was removed*, or *taken away, from his companions.* (A.) نَتَخَتْهُ المَنِيَّةُ مِنْ بَيْنِ قَوْمِهِ *Death removed him from among his people.* (A.) ___ See also نَخَتَ.

مِنْتَاخٌ *An instrument with which thorns are extracted from the foot;* syn. مِنْقَاشٌ: (S, L, K:) مِنْتَاخَانٌ the *same, having two extremities.* (Az, L.) See مِنْتَاشٌ.

نتر

1 نَتَرَ, aor. ـُ, (S, M, A, Msb,) inf. n. نَتْرٌ, (S, M, Msb, K,) *He pulled* a thing, (S, M, Msb, K, *) [as, for instance,] a garment, or piece of cloth, (A,) and his ذَكَر, which a man is required to do three times after بَوْل, (S, TA,) *hard,* or *with vehemence.* (S, M, A, Msb, K.) ___ *He drew* a bow *vehemently:* (K, * TA:) *he drew* the bow-string *strongly;* (TA;) or *so that the bow nearly broke.* (A.) ___ *He rent* a

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garment, or piece of cloth, *with his fingers* or *with his teeth.* (M, K.) And [in like manner,] نَتَرَت القِسِىُّ أَوْتَارَهَا *The bows broke their strings.* (IKtt.) ___ *He snatched* a thing *unawares.* (K, * TK.) ___ *He acted ungently, roughly, harshly,* or *violently,* (K, * TA,) in an affair. (TA.) ___ نَتَرَ فِى مَشْيِه, (T, M,) inf. n. as above, (T,) *He* (a man) *was as though he were pulling, in his walking:* (T:) *he leaned in his walking;* as also انتتر . (M.)

8 انتتر *It became pulled* (M, K) *hard,* or *with vehemence.* (M.) ___ See also 1, last signification.

10 استنتر من بَوْلِه *He pulled his* ذَكَر *so as to express the remains of his* بَوْل, in purifying himself in the manner termed إِسْتِنْجَآء; (M, * A, K, *) being earnestly desirous and careful to perform this act [fully]. (A, K.)

طَعْن نَتْرٌ *A thrusting,* or *piercing, in which extraordinary force* or *energy is exerted,* (M, K,) *as though pulling vehemently that by which the weapon passes in the person thrust,* or *pierced:* app. an inf. n. used as an epithet: (M:) or *a thrusting,* or *piercing, that is like a snatching unawares.* (ISk, T, S.) The saying of 'Alee, recorded in a trad., إِطْعَنُوا النَّتْرَ has been explained as

meaning *Thrust ye,* or *pierce ye, with extraordinary force* or *energy:* and *as though snatching unawares.* (TA.) [See art. سعر.] Accord. to IAar, (T,) طعنة نترة signifies *A thrust that passes through.* (T, K.)

نترة *A hard,* or *vehement, pull:* (Msb:) pl. نترات. (S, Msb.) ___ See نتر.

قوس ناترة *A bow that breaks its string, by reason of its hardness:* (S, K:) pl. نواتر: (S:) or قسى نواتر signifies *bows having the strings broken.* (M.)

مناترة [, in the K, I suspect to be a mistake for منابرة]

نتش

1 **نَتَشَ**, (S, A, K,) aor. ـِ, inf. n. نَتْشٌ, (A, K,) *He extracted;* or *drew,* or *pulled, out,* or *forth;* (S, A, K;) a thing, (S,) or a thorn, (A, K,) and the like, (K,) and hair, (TA,) with the مِنْتَاش: (S, A, K, TA:) *he plucked out* hair or the like. (IDrd, K.) ___ *He plucked,* or *pulled,* flesh, and the like, *by pinching* it *with his fingers,* (Lth, K,) and *by taking hold upon* it *with his teeth.* (Lth, TA.) ___ نَتَشَ الجَرَادُ الأَرْضَ, aor. and inf. n. as above, *The locusts ate the herbage of the earth.* (TA.) ___ مَا نَتَشْتُ مِنْ فُلَانٍ شَيْئًا *I did not obtain,* (S,) or *take,* (A,) *from such a one anything.* (S, A.) ___ هُوَ يَنْتُشُ لِعِيَالِهِ, (Lh, TA,) inf. n. as above, (K,) *He gains,* or *earns,* or *seeks sustenance, for his family,* or *house-hold.* (Lh, K, * TA.) ___ هُوَ يَنْتُشُ مِنْ كُلِّ عِلْمٍ *He takes* [or *acquires*] *of every science.* (A, * TA.)

مَا أَخَذَ إِلَّا نَتْشًا *He took not save a little.* (TA.)

مِنْتَاشٌ [*A kind of tweezers;*] *an instrument with which one extracts,* or *draws* or *pulls out* or *forth,* (S, A, K,) *a thing* (S,) or *a thorn,* (A, K,) and *the like,* (K,) and *hair;* (TA;) *i. q.* مِنْقَاشٌ. (S, K.)

نتع

نتوعٌ The *gums* of trees; correctly نتوحٌ.

نتنا لَهُ and وا نتناه *Fye* or *shame on him* or *it!* See دفزٌ.

منتنٌ , originally منتنٌ or منتينٌ: see منجز.

نث

1 نَثَّ, [aor. ـِ ,] inf. n. نَثٌّ, *It* (a bone) *distilled,* or *let flow, the oily matter that was in it:* (TA:) [as also نَثَّ ___]. مَثَّ, aor. ـِ , inf. n. نَثِيثٌ (S, K,) and نَثٌّ; (S;) and نَثْنَثَ ; (K;) *It* (a skin) *exuded* (S, K) *the clarified butter that was in it:* like مَثَّ. (TA.) ___ وَأَنْتَ تَنَثُّ نَثِيثَ الحَمِيت (accord. to one reading, نَثَّ الحميت, TA) *And thou sweatest like the butter-skin.* (S, from a trad.) ___ نَثَّ, aor. ـِ , inf. n. نَثِيثٌ, *He sweated by reason of fatness, and appeared as though he were anointed:* as also مَثَّ: (TA:) or *he sweated by reason of his bigness, and his abundance of flesh.* (A'Obeyd.) ___ نَثَّ, (so in the TA,) [aor. ـُ ,] or نَثْنَثَ , (so in the K,) *He wiped* his hand (K) with a napkin: as also مَثَّ. (TA.) ___ نَثَّ, [aor. ـُ ,] *He anointed* a wound: as also مَثَّ. (TA.) ___ نَثَّ, aor. ـُ , (S, M, L, K,) and ـِ , (M, L, K,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. نَثٌّ; (S;) and نثّث , inf. n. تَنْثِيثٌ; (TA;) *He divulged,* (S, K,) or *spread, dispersed, disseminated,* (TA,) news, tidings, or information, (K,) or what was talked of: (S, TA:) like بَثَّ: or *he spread* what should rather be concealed than spread. (TA.) [See also نَثَا.]

2 نَثَّثَ see 1.

R. Q. 1 نَثْنَثَ *He sweated much.* (K.) ___ See 1.

نَثٌّ A wall (حَائط) that is *moist,* or *damp,* (K,) *and flaccid.* (TA.)

كَلَامٌ غَثٌّ نَثٌّ [*Very bad,* or *corrupt speech*]: نثّ is here an imitative sequent to غثّ. (K.)

نَثَاثٌ *Ointment with which a wound is anointed.* (K.)

نَثِيثَةٌ The *moisture exuded by a skin, such as is called* زِقٌّ or سِقَاءٌ. (K.)

نَثَّاثٌ and مَنَثٌّ [A man *who is in the habit of divulging,* or *spreading, dispersing,* or *disseminating, news, tidings,* or *information,* or *what is talked of,* or *what should rather be concealed*]. (Th.)

نَاثٌّ One *who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices,* or *faults:* pl. نُثَّاثٌ: (AA:) [the pl. only is mentioned in the K, and explained as signifying persons *who traduce others behind their backs, but saying of them what is true*].

مَنَثٌّ : see نَثَّاثٌ.

مَنَثَّةٌ *A small portion of wool with which one anoints* (K) *a wound.* (TA.)

نثت

نَثَتَ, aor. ـَـ, [inf. n. نَثْتٌ,] *It* (flesh-meat) *became changed,* or *altered, and stank:* formed by transposition from ثَنَتَ: (K:) and so a wound. (TA.)

لَثَةٌ نَثَتَةٌ *A gum that is flabby and bleeding:* and in like manner شَفَةٌ, *a lip:* (TA:) [as also ثَنَتَةٌ].

نثر

1 **نَثَرَ**, aor. ـُ, (S, M, A, Msb, K,) and ـِ, (M, Msb, K,) inf. n. نَثْرٌ (S, M, A, Msb, K) and نِثَارٌ, (M, K,) or the latter is a simple subst., (S, A, Msb,) *He scattered* a thing, *sprinkled* it, *strewed* it, *dispersed* it, or *threw* it *dispersedly,* (Lth, T, M, A, Msb, K, TA,) *with his hand;* (Lth, T;) as, for instance, grain, (Lth, T,) and fruit and the like, (Msb,) walnuts and almonds and sugar, (Lth, T,) and pearls, &c.; (A;) as also نَثَّرَ, (M, K,) inf. n. تَنْثِيرٌ; (TA;) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see نثرت ___.] مَنْثُورٌ النَّخْلَةُ *The palm-tree* [*scattered* or] *shook off its unripe dates.* (A.) ___ وجأَهُ فنثر أَمعآءه *He smote him with a knife and scattered his intestines*]. (M, A.) ___ لَأَنْثُرَنَّكَ نَثْرَ الكَرِشِ [*I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast*]: said in threatening. (A.) ___ نَثَرَ وَلَدًا *He* (a man, M) *had many children born to him.* (M, K, TA.) And نَثَرَتِ المرأَةُ بطْنَها, (T, A, Mgh TA,) and ذَا بطْنَها, (T, Mgh, TA,) and كَرِشَها, (A, in art. كرش,) *The woman brought forth many children;* (T, A, in art. كرش;) *scattered children;* للزَّوْجِ *to the husband.* (Mgh.) ___ نَثَرَ الكَلَامَ *He spoke,* or *talked, much.* (M, K, TA.) ___ نَثَرَ قِراءتَه

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He hastened, or *was quick, in his reading,* or *reciting.* (A.) ___ نَثَرَ, aor. ـِ, inf. n. نَثِيرٌ, *He* (a beast of carriage, M, K, and a camel, M, and an ass, T) *sneezed* [app. *so as to scatter the moisture in his nostrils*]: (T, M, K, TA:) or *did with his nose what is like sneezing:* (T:) *he* (an ass, and a sheep or goat) *sneezed, and expelled what annoyed* or *hurt him, from his nose:* (A:) or نَثَرَتْ *she* (a

ewe or goat) *ejected from her nose what annoyed* or *hurt her.* (S.) And نَثَرَ, (Fr, T, IAth, Mgh, Msb,) aor. ـِ , (T, IAth,) inf. n. نَثْرٌ (T, Mgh) [and app. نَثِيرٌ, as above], *He* [a man] *blew his nose; ejected the mucus from his nose;* syn. امْتَخَطَ; (IAth;) as also انْتَثَرَ : (S, K, art. مخط:) and *he ejected what was in his nose, of mucus,* and *of that which annoyed* or *hurt him, in performing the ablution termed* وُضُوْءٌ; (Sgh, TA;) as also أَنْثَرَ , accord. to some: (TA:) or أَنْثَرَ signifies *he ejected what was in his nose;* or *he emitted his breath from his nose;* or *he introduced the water into his nose;* as also انتثر and استنثر : (K:) but this last explanation is outweighed in authority; the form انثر is disallowed by the leading lexicologists; and the author of the K, in respect of this form, follows Sgh, without due consideration: (TA:) [accord. to the more approved opinion,) نَثَرَ signifies *he scattered what was in his nose by the breath;* as also انتثر and استنثر : (S:) or, as some of the learned say, *he snuffed up water, and then ejected what was in it, of anything annoying* or *hurting,* or *of mucus;* as also استنثر : (IAar, T, Mgh:) or استنثر (T, M, IAth, K) and انتثر , (K,) *he snuffed up water, and then ejected it* (T, M, IAth, K) *by the breath of the nose:* (T, M, K:) accord. to some, نَثَرَ and استنثر signify *he* (a person performing وُضُوْءٌ) *snuffed up water:* but others say that the latter signifies *he ejected what was in his nose, of mucus &c.;* agreeably with a trad. to be cited below: (Msb:) IAar says, that استنثر signifies *he snuffed up water, and put in motion the* نَثْرَة, or *end of the nose,* in purification: (T [in the Mgh, this explanation is ascribed to Fr:]) and Fr, that نَثَرَ and انتثر and استنثر signify *he put in motion the* نَثْرَة, in purification. (T.) It is said of Mohammad, كَانَ يَسْتَنْثِرُ يَسْتَنْشِقُ ثَلَاثًا فِى كُلِّ مَرَّةٍ [*He used to snuff up water three times, every time ejecting it;* &c.] and this indicates that استنثر differs from استنشق. (T, Mgh, Msb.) And it is said in a trad., إِذَا ٱسْتَنْشَقْتَ فَٱنْثُرْ, (S, Msb,) and فَٱنْثِرْ, with the conjunctive ا, and with damm and kesr to the ث, (Msb,) *When thou snuffest up water, scatter what is in thy nose by the breath;* (S;) or *eject what is in thy nose, of mucus, &c.:* (Msb:) or, as A'Obeyd relates it, فَأَنْثِرْ ; inf. n. إِنْثَارٌ: (Msb:) or, as he relates it إِذَا تَوَضَّأْتَ فَأَنْثِرْ, with the

disjunctive ا; and he does not explain it; but the lexicologists do not allow أَنْثَرَ , from الإِنْثَارُ; one only says, نَثَرَ and انتثر and استنثر . (T.) No instance of استنثر used transitively has been heard, except in a trad. of El-Hasan Ibn-'Alee, اسْتَنْثَرَ أَنْفَهُ [*He ejected the contents of his nose;* or *he blew his nose*]; as though the root [نَثَرَ] were regarded in it, or as though it were made to import the meaning of نَقَّى. (Mgh.)

2 **نَثَّرَ** see 1, first signification.

3 **ناثَرَ** [ناثره] *He contended with him in scattering, strewing,* or *dispersing,* a thing or things. And hence,] ___ رَأَيْتُهُ يُنَاثِرُهُ الدُّرَّ [lit., *I saw him contending with him in scattering pearls:* meaning,] *I saw him holding a disputation,* or *colloquy, with him, in beautiful,* or *elegant, language.* (A.)

4 **انثر** as syn. with نَثَرَ and استنثر and انتثر: see 1, latter half, انثره *He made his nose to bleed;* syn. أَرْعَفَهُ. (S, A, K.) You say, طَعَنَهُ فَأَنْثَرَهُ [*He pierced him and made his nose to bleed*]: (S:) and ضَرَبَهُ فَأَنْثَرَهُ [*He smote him and made his nose to bleed*]. (A.) ___ *He threw him down upon his* نَثْرَة, (M, A, TA,) i. e., (TA,) [*upon the end of his nose:* or] *upon his* خَيْشُوم. (K, TA.) You say, طَعَنَهُ فَأَنْثَرَهُ عَنْ فَرَسِهِ [*He pierced him and threw him down upon the end of his nose from his horse*]. (M, A. *)

5 **تَنَثَّرَ** see 8.

6 **تَنَاثَرَ** see 8.

8 **انتثر** (S, M, A, Msb, K) and تناثر (S, M, A, K) and تنثّر (M, K) *It became scattered, strewn, dispersed,* or *thrown dispersedly:* (S, * M, A, Msb, K:) [or the second more properly signifies *it became scattered,* &c., *by degrees, gradually,* or *part after part;* resembling تَسَاقَطَ &c.: and the third, being quasi-pass. of 2,

denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, انتثرت الكَوَاكِبُ *The stars became dispersed:* or *became scattered like grain.* (TA.) And انتثروا and تنثّروا [*They* (meaning men) *became as though they were scattered by the hand*]. (A.) [And تناثر الشَّعرُ, and الورقُ, *The hair,* and *the leaves, fell off, and became scattered, by degrees.*] And تناثر القومُ *The people fell sick and died* [*one after another*]: (M, K: *) or you say مَرِضُوا فتناثَرُوا موتًا [*they fell sick and became separated by death, one after another*]. (A.) See also 1, latter half, throughout.

10 إِسْتَنْثَرَ see 1, latter half, throughout.

نَثْرٌ [*Prose:* so accord. to general usage: and] *rhyming prose: contr. of* نَظْمٌ: so called as being likened to [scattered pearls, or] scattered grain. (TA.)

نَثْرٌ: see نَثَارٌ: and نِثَارٌ: and مُنْتَثَرٌ. *Loquacity,* (M, TA,) *and* the *divulging of secrets.* (TA.)

نَثِرٌ *Loquacious;* one *who talks much:* as also مِنْثَرٌ (M, K) and نَيْثَرَانٌ: (Sgh, K:) or *vainly* or *frivolously loquacious, and a divulger of secrets:* (A:) fem. نَثِرَةٌ only. (M.)

نَثْرَةٌ [*A single act of scattering, strewing, dispersing,* or *throwing dispersedly, with the hand.* And hence,] ___ *A sneeze:* (K:) or the *like thereof;* peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaab, (TA,) الجَرَادُ نَثْرَةُ حُوتٍ (A, TA) *The locust is* [produced by] *the sneeze of a fish:* or, as in a trad. of I'Ab, نَثْرَةُ الحُوتِ *the sneeze of the fish.* (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إِحْرَامٌ.] The *end of the nose:* (IAar, T:) or *i. q.,* خَيْشُومٌ: (A:) or the خيشوم *with what is next to it:* (M, K:) and (M, A; but in the K, or) the *interstice that is between the two mustaches,* (S, M, A, K,) *against the partition*

between the two nostrils: (S, M, K:) so [in a man and] in the lion: (S, M:) or the *nose* or *the lion.* (M.) ___ Hence, (T, &c.,) النَّثْرَةُ, (T, S, M, K,) and نَثْرَةُ الأَسَدِ, (T, A,) *Two stars, between which is the space of a span,* (شِبْرٌ, [said in several law-books to be the twelfth part of a رُمْحٌ, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;]) *and in* [or *between*] *which is a particle* (لَطْخٌ) *of white, as though it were a portion of cloud;* it is *the nose of Leo,* [which the Arabs extended far beyond the limits which it has upon our globes, (see الذِّرَاعُ,)] (S, K,) and is *a Mansion of the Moon:* (S:) [app. *the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud* or *nebula, called Præsepe:* (see Pliny, l. xviii. c. 35:)] *a certain star* or *asterism, which is of the stars* or *asterisms of Leo, and which is a Mansion of the Moon:* (M:) [app. meaning *the same,* or *Præsepe:*] or *a certain star in the sky, as though it were a particle* (لَطْخٌ) *of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer* [*though accord. to the Arabs belonging to Leo*]: (T:) [app. *Præsepe;* the two small stars adjacent to it being the Aselli:] *a certain star, as though it were a particle* (لَطْخٌ) *of cloud;* so called because it appears as though the lion had ejected if from his nose: (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of *the manger* [i. e., *Præsepe*], and the name of the two

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small [for المنيرة in my copy of Kzw, I read الصفيرة,] stars is the two asses [i. e., the Aselli]: (Kzw, Description of Cancer:) or *the nose and nostrils of the lion, consisting of three obscure stars, near together:* الطَّرْفُ *is* [*before them, and is*] *the two eyes of the lion, consisting of two stars,*

before which is الجَبْهَةُ, *consisting of four stars:* (AHeyth:) [app. meaning *the Aselli together with Præsepe:*] *three stars, near together; the nose of the lion;* [app. meaning the same;] *which compose the Eighth Mansion of the Moon:* (Kzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make النَّوْء to signify the heliacal rising: see مَنَازِلُ القَمَرِ, in art. نزل:] or *the bright star* [app. meaning b] *in Cancer:* (Kzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make النَّوْء to signify the anti-heliacal setting: see again مَنَازِلُ القَمَرِ.] The Arabs say إِذَا طَلَعَت النَّثْرَةُ قَنَأَت البُسْرَةُ, meaning, *When* النثرة *rises* [heliacally], *the unripe date begins to have its redness intermixed with blackness:* its rising is very soon after that of الشِّعْرَى [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.)

نُثَارٌ *What becomes scattered, strewn,* or *dispersed, of,* or *from, a thing;* (S, Msb;) as also نُثَارَةٌ, (M, K,) and نَثْرٌ, (K, [but see مُنْتَثَرٌ,]) and, as some say, نِثَارٌ: (Msb:) so the نُثَارَةُ of wheat, and of barley, and the like: (Lh, M:) or نُثَارٌ signifies the *crumbs of bread,* and *of everything, that become scattered around the table:* (T:) or the *crumbs* of the table *that become scattered around:* as also نُثَارَةٌ: (A:) or this last, *what becomes scattered from the table, and is eaten in the hope of obtaining a recompense* [*for preventing its being thrown away* or *trodden under foot*]. (Lh, M, K. *)

نِثَارٌ, with kesr, a subst. from نَثْرٌ, (S, A, Msb,) signifying The *act of scattering, strewing, dispersing,* or *throwing dispersedly,* [anything,] (Lth, T, A, Msb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say شَهِدْتُ نِثَارَ فُلَانٍ *I was present at,* or *I witnessed, such a one's scattering* (Lth, T, A) of fruits, &c. (Lth, T.) And كُنَّا فِى نِثَارِهِ *We were at his*

scattering. (A.) ___ Also, *What is scattered, strewn, dispersed,* or *thrown dispersedly,*

(A, Msb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of مَنْثُور, (A, Msb, TA,) like كِتَاب in the sense of مَكْتُوب; (Msb;) as also نَثْر . (A, TA.) [See also مُنْتَثِر.] You say أَصَبْتُ مِنَ النَّثَارِ *I obtained* [somewhat] *of the scattered* [sugar or fruits &c.]. (Msb.) And مَا أَصَبْنَا مِنْ نَثْرِ فُلَانٍ شَيْئًا *We did not obtain aught of such a one's scattered things,* such as sugar and fruit. (TA.)

___ Accord. to some, *i. q.* نُثَار in the first of the senses explained above. (Msb.)

نَثُور A female, (S, K,) or woman, (M,) *having numerous offspring:* (S, M, A, K:) and so a male, (M,) or man. (TA.)

___ A ewe, or she-goat, (TA,) *having a wide orifice to the teat:* (K, TA:) as though she scattered the milk. (TA.)

___ See also نَاثِر.

نَثِير : see مَنْثُور.

نَثَارَة : see نُثَار, in three places.

نَاثِر (A) and مِنْثَار (A, K) A palm-tree (نَخْلَة) *that shakes off its unripe dates:* (A:) or *of which the unripe dates become scattered.* (K.) ___ And the former, A sheep or goat *that coughs, so that something becomes scattered from its nose;* as also نَافِر: (As, S:) or a sheep or goat *that ejects from its nose what resembles worms;* as also نَثُور : (M, K:) or *that sneezes, and ejects from its nose what annoys* or *hurts it, resembling worms.* (TA.)

نَيْثَرَان : see نَثْر.

مِنْثَر : see نَثْر.

دُرٌّ مُنَثَّر *Pearls scattered,* or *strewn, much.* (S, TA.) See مَنْثُور.

منثار : see ناثر.

دُرٌّ مَنْثُورٌ , and نَثِير , *Pearls scattered, strewn, dispersed,* or *thrown dispersedly, with the hand.* (A, * TA.) See also مُنْتَثِر, and مُنَثَّر. You say كَأَنَّ لَفْظَهُ الدُّرُّ النَّثِير [*As though his speech were scattered pearls*]. (A.) ___ لَهُ كَرِشٌ مَنْثُورَةٌ *He has* [*numerous*] *young children.* (A, art. كرش.) ___ Also مَنْثُور *A kind of sweet-smelling flower;* (TA;) [the *gilliflower:* so called in the present day: see also خَيْرِىٌّ.] ___ See also خَشْخَاشٌ.

مُنْتَثِر *In a scattered* or *strewn state; in a state of dispersion;* (M;) as also مُتَنَاثِر , (TA,) and نَثْر , which last is applied to a thing and to things. (M.) See also نِثَار, and نُثَار, and مَنْثُور. You say دُرٌّ مُتَنَاثِر [*Pearls in a scattered state*]. (TA.)

مُتَنَاثِر : see مُنْتَثِر.

نثل

1 نَثَلَ *He cleansed an intestine:* see مُبْعَرٌ.

نَثُولٌ *A lean,* or *emaciated,* woman. (IAar, TA, art. جمل.)

نَثِيلٌ The *dust,* or *earth, of the foundations of a house.* (TA, art. ثوب.)

نَثِيلَةُ بِئْرٍ *The earth that is around a well, that is seen from afar.* (S, art. جبو.)

نثى

1 **نثوت عنه خبرا** : see رثى.

6 **تناثيناه** : see رثى

أَنْثَى : see أَثْنَى.

نج

1 نَجَّ, aor. ـِ, inf. n. نَجِيجٌ (S, K) and نَجٌّ, (TA,) *It* (a wound, or an ulcer) *flowed with its contents* [namely *purulent matter,* or *blood*]: (As, S, K:) or *exuded its contents:* and in like manner, *it* (the back of a beast) *flowed with purulent matter:* and *it* (the ear) *flowed with blood and purulent matter.* (TA.) ___ مَجَّ and نَجَّ, (in the TA, art. مج, it is said مَجَّ and بَجَّ,) accord. to IAar, are syn. (TA) نَجَّ الشَّىْءُ مِنْ فِيهِ, inf. n. نَجٌّ, signifies *i. q.* مَجَّهُ. (TA.)

R. Q.1 نَجْنَجَ الأَمْرَ, (inf. n. نَجْنَجَةٌ, S,) *He agitated the thing,* or *affair, to and fro, in his mind,* (S,) *and did not execute it;* (TA;) *he thought upon the thing,* or *affair, but did not determine upon it.* (S, K.) See R. Q. 2. ___ نَجْنَجَ الإِبِلَ *He drove back the camels from the water:* (L:) or *he drove them back time after time to the tank,* or *cistern;* expl. by رَدَّدَهَا على الحَوْضِ: (S, K:) [but عَلَى, meaning here *to,* seems to be a mistake for عَنْ, *from*]. Dhu-r-Rummeh says,

* حَتَّى إِذَا لَمْ يَجِدْ وَعْلًا وَنَجْنَجَهَا *
* مَخَافَةَ الرَّمْيِ حَتَّى كُلُّهَا هِيمُ *

[*Until, when he finds not a place of refuge, and drives them back from the water,* (accord. to the explanation in the L,) *fearing to be shot at, so that all of them are thirsting*]. (S.) ___ نَجْنَجَ *He moved about* [a thing; in the S, on the authority of A'Obeyd, a man], (S, K,) *and turned over and over.* (TA.) ___ One says, نَجْنِجْ أَمْرَكَ فَلَعَلَّكَ تَجِدُ إِلَى الخُرُوجِ سَبِيلًا [*Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress,* or *escape*]. (TA.) ___ نَجْنَجَ, (inf. n. نَجْنَجَةٌ, S,) *He went round about in fright,* or *fear.* (S, K.) ___ نَجْنَجَ اللُّقْمَةَ *He moved*

the morsel to and fro in his mouth, *and did not swallow it;* like لَجْلَجَ. (Aboo-Turáb.)

R. Q. 2 تَنَجْنَجَ *He was in a state of commotion,* or *agitated, and confounded, perplexed,* or *amazed.* (K.) ___ تنجنج فى رأْيه, and نَجْنَجَ فيه, *He was confounded,* or *perplexed, and agitated, in his judgment,* or *opinion.* (TA.) ___ تَنَجْنَجَ لحمه *His flesh became much and flabby.* (S.) Accord. to F, this is a mistake for تَبَجْبَجَ; but Hr agrees herein with J. (TA.)

نجأ

1 **نَجَأَهُ** , aor. ـَـ , (S, K,) inf. n. نَجْءٌ (so in the S: in the TA, نَجْأَةٌ: [but this I think a mistake:]); and انتجأه (Lh, K) and تنجّأه ; (S, K;) *He affected him,* or *it, by an evil,* or *a malignant, eye.* (S, K.)

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5 **تَنَجَّأَ** and 8: see 1.

نَجُؤُ العَيْنِ , and نَجُوءُ العين, and نَجِئُ العين, and نَجِىءُ العين, *Having an evil,* or *a malignant, eye;* (Fr, S, K;) *and powerfully affecting therewith.* (K.)

نَجِئٌ and نَجِىءٌ; and نَجُوءٌ: see نَجُؤُ العَيْنِ.

نَجْأَةٌ *An affecting with an evil,* or *a malignant, eye:* (Ks:) *force,* or *eagerness, of look:* (Ks, IAth, S:) *lust,* or *desire,* or *a hankering after a thing.* (Ks, K.) Ex. رُدُّوا نَجْأَةَ السَّائِلِ بالُّقْمة (S) *Avert the beggar's evil eye;* (Ks;) or *the force,* or *eagerness, of his look at thy food,* or *at thee;* (S;) or *his lust;* or *accomplish his desire, and avert his eye from thy food, in compassion for him;* (TA;) do this *by giving him a morsel.* (S.) رُدَّ عَنْكَ نَجْأَةَ هٰذَا الشَّىْءِ *Avert from thee the desire of this thing.* (TA.)

نجب

1 نَجَبَ الشَّجَرَةَ, aor. ـِ and ـُ, inf. n. نَجْبٌ, *He took off the bark of the stem,* or *trunk, of the tree:* (S:) or نَجَبَهُ, aor. and inf. n. as above; and نجّبه, inf. n. تَنْجِيبٌ; and انتجبه; *He took off its bark; barked it.* (ISd, K.) See نَجُبَ. نَجَبَ, aor. ـُ, inf. n. نَجَابَةٌ, *He was generous, noble,* or *liberal, &c.:* [see نَجِيبٌ]. (Msb, K.) *He,* or *it, was excellent,* or *choice.* (MA.) [Said of a horse and the like, *He was generous, excellent, strong, light,* or *swift.*] ___ ناجبه فنجبه: see 3.

2 نَجَّبَ see 1.

3 ناجبه فنجبه نَاجَبَ [*He vied with him,* or *strove to surpass him, in generosity, nobleness,* or *liberality; and he surpassed him therein.*] (TA, art. خير.)

4 انجب *He begot a generous, noble,* or *liberal, child; such as is termed* نَجِيبٌ. (S.) [This verb, being coupled in the K with نَجُبَ, might be imagined syn. therewith; but this, accord. to the TA, is not the case.] El-Aashà says,

* أَنْجَبَ أَزْمَانَ وَالِدَاهُ بِهِ *
* إِذْ نَجَلَاهُ فَنِعْمَ مَا نَجَلَا *

(S) *He begot a generous son in the times when his parents* (*rejoiced*) *in him, when they produced him; and excellent was that which they produced.* Accord. to one reading, the second word is أَيَّامَ: and أَيَّامُ وَالِدَيْهِ is also read in place of ازمان والداه; in which case, ايَّام is fig. the agent of انجب. (TA.) ___ انجبت is said of a woman, in the same sense. (TA.) See also انجب ___. انخب [as also انخب] *He begot a cowardly child:* (from نَجَبٌ, the bark of a tree: TA:) thus the verb bears two contr. significations: (K:) or the two

significations are not necessarily contr.; for a courageous man may be not generous, or liberal; and a generous, or liberal, man may be not courageous. (MF.)

8 انتجبه *He selected him; chose him;* (S;) *preferred him above others.* (TA.) See also انتخب. ___ See 1. ___ ذَهَبَ يَنْتَجِبُ *He went to collect* [*the kind of bark called*] نَجْبٌ. (TA.) ___ A poet says,

* يَا أَيُّهَا الزَّاعِمُ أَنِّى أَجْتَلِبْ *

* وَأَنَّنِى غَيْرَ عِضَاهِى أَنْتَجِبْ *

meaning, *O thou who assertest that I take the verses of other poets and appropriate them to myself, and,* and as it were, *take the bark of other trees than my own 'idáh,* to tan therewith... (TA.) [See عِضَاه.]

نَجْبٌ : see نَجِيبٌ.

نَجْبٌ The *bark* (لِحَآء) of trees: (S, K:) or the *rind of the roots* thereof: or *of what is hard* thereof. (K.) The soft peel of branches is not thus called; nor is the rind of roots called قِشْر, but نجب: n. un. نَجْبَةٌ. (TA.)

نَجْبَةُ نَمْلَةٍ *A bite of an ant.* So in a trad., accord. to one reading: accord. to another reading, it is نَخْبَةٌ. Both these words are given by IAth on the authority of Z. (TA.)

نُجْبَةٌ and نَجَبَةٌ: see نَجِيبٌ.

نَجِيبٌ A *generous, noble, liberal,* man; (S, K;) one *distinguished by rank* or *quality, nobility* or *eminence, reputation* or *note* or *consideration;* (K;) *excellent; of great worth in his kind;* one who is *like his father in generosity and actions:* (TA:) as also نَجْبٌ (K) [explained as

signifying liberal, generous] and نُجَبَة : (S, K:) or you call a man نجيب when he is generous, noble, or liberal; but when he is unequalled among his people in generosity, &c., you say هو نُجَبَة قومه, in measure like حُلَمَة: (El-'Alam Es-Sakháwee:) [but MF doubts the correctness of this measure; and seems to think that the correct word is هو نُجَبَة القوم:] نُجَبَة is said of a man when he is the man, among them, who is distinguished by generosity, &c.: (S:) pl. نُجَبَآء and أَنْجَاب and نُجُب. (K.) ___ نَجِيب *Excellent*, as an epithet applied to any animal; (IAth;) a *generous, excellent*, camel or horse; one *of high breed;* (ISd;) a *strong, light, swift*, camel: (TA:) you say ناقة نَجِيبَة as well as ناقة نَجِيب: (K:) pl. نَجَائِب (S, K) and نُجُب. (S.) ___ نَجَائِب القُرْآن *The most excellent, and the purest, parts of the Kur-án.* Of such is the سُورَة الأَنْعَام. (TA.) In like manner, نَوَاجِبه *The heart thereof* that has [as it were] no نَجَب [or bark] upon it: or *the best*, or *most excellent, thereof.* (K.)

نَوَاجِب : see what next precedes.

مُنْجِب A man *who begets generous, noble*, or *liberal, children; such as are termed* نُجَبَاء. (K.) In like manner, امرأَة مُنْجِبَة, and مُنْجَاب : (S, K:) pl. of the latter مَنَاجِيب. (S.) ___ مُنْجَاب also signifies A woman *who has generous, noble*, or *liberal, children; such as are termed* نجبآء. (TA.)

مُنْجَاب A *weak* man: (S, K:) pl. مَنَاجِيب. (TA.) See مُنْجِب, and also مُنْجَاب ___. مُنْخَاب An arrow *that has neither feathers nor head;* (A'Obeyd, S;) *that is trimmed, shaped*, or *pared, but has neither feathers nor head.* (As, A'Obeyd, K.) ___ مُنْجَاب *An iron with which a fire is stirred.* (K.)

مَنْجُوب A vessel that is *capacious within:* (K:) a *capacious* vessel of the kind called قَدَح: (S:) or *wide*, or *capacious, in the bottom:* i. q. مَنْجُوف, which, accord. to ISd, is the correct word; but others say that the ب and ف may be interchangeable. (TA.) ___ جِلْد مَنْجُوب *A hide tanned with the bark of the trunk of the* طَلْح. (S.) ___ سِقَاء مَنْجُوب *A skin tanned with the same:* (S, K:) or *with* [*the kind of bark*

called] نَجَبَ: (K:) as also نَجِبَ (S, K) and مَنْجَبَ: (Aboo-Mis-hal, K:) but the last is disapproved by ISd, because it is of the measure مَفْعَلَ, which is not used in the sense of the measure مَفْعُولَ. (TA.)

مُنْتَجَبٌ *Select; chosen; choice:* (K:) an epithet applied to anything. (TA.)

نجث

1 **نَجَثَ**, aor. ـُـ, inf. n. نَجْثٌ; and تنجّث; (TA;) and انتجث and استنجث; (K;) *He extracted, drew out,* or *caused to come forth,* (K, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.) ___ نَجَثَ عَنْهُ, aor. ـُـ, (and نجّث, inf. n. تَنْجِيثٌ, TA,) and تنجّث; *He searched,* or *sought, for,* or *after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized,* or *examined, it;* i. e. an affair. (As.) ___ نَجَثَ قَبْرًا, [aor. ـُـ,] inf. n. نَجْثٌ, *He dug up the contents of a grave.* (TA, form a trad.) فُلَانٌ يَنْجُثُ بَنِى فُلَانٍ, (inf. n. نَجْثٌ, L,) *Such a one seduces, misleads,* or *leads astray,* (يَسْتَغْوِى, Fr, S, K, or, accord. to A'Obeyd, يَسْتَعْوِى, with the unpointed

ع, i. e., *summons, by a cry, to sedition,* or *the like,* S,) *and implores aid of, the sons of such a one.* (Fr, S, K.) [See 10 in art. عو.]

5 **تنجّث الأَخْبَارَ** *He searched,* or *sought, for,* or *after, news,* or *tidings.* (TA.) [See also 1.]

6 **تَنَاجَثُوا** [*They revealed secrets, one to another*]: تَنَاجُثٌ signifies the *same as* تَبَاثٌّ, (K,) and تَبَاحُثٌ. (TA.) ___ تَنَاجَثُوا [*They searched, investigated, scrutinized,* or *examined, together*]: تَنَاجُثٌ signifies the same as تَبَاحُثٌ. (TA.)

8 **انتجث** *He,* or *it, became inflated.* (K.) ___ انتجث *His fatness became apparent.* (K.) One says انتحثت الشَّاةُ *The ewe became fat.* (TA.) ___ See also 1.

10 استنجث شيئًا *He exposed himself to a thing;* or *ventured upon it:* (S, K, TA:) *he devoted himself eagerly to it, and set about it,* or *commenced it.* (TA.) ___ See also 1.

نُجْثٌ and نُجُثٌ *A coat of mail;* syn. دِرْعٌ. (K.) ___ Also, (or نُجُثٌ , S,) The *pericardium;* syn. غِلَافُ القَلْبِ: (S, K:) pl. أَنْجَاثٌ. (S.) ___ The *house* (بيت) of a man: pl. أَنْجَاثٌ. (K.)

نَجْثٌ : see نَجَّاثٌ.

نُجُثٌ : see نُجْثٌ.

نَجِيثٌ *A hidden secret.* (K.) ___ See بَدَا نَجِيثُ القَوْمِ ___. نَجِيثٌ *The secret of the people, which they concealed, became apparent,* or *revealed.* (Fr, S.) ___ أَتَانَا نَجِيثُ القَوْمِ *The affair of the people, which they kept secret, came to our knowledge.* (TA.) ___ See نَجِيثٌ. نَجِيثَةٌ *What attains its utmost aim* (ما بلغ), of praise, or of an encomium. (TA.) ___ نَجِيثٌ *A butt at which one shoots,* or *casts, consisting of earth collected together:* (S, K:) or *earth that is taken forth, and of which a butt is constructed, to shoot at,* or *cast at.* (TA.) ___ أَمْرٌ لَهُ نَجِيثٌ *An affair that has an evil end, conclusion, issue,* or *result.* (TA.) نَجِيثٌ *A certain leguminous plant.* (K.) نَجِيثٌ *Slow; tardy.* (K.) [See لَبِيثٌ.]

نَجِيثَةٌ (and نَجِيثٌ , TA) The *dust,* or *earth, that is taken forth,* or *dug out, from a well;* (S;) *i. q.* نَبِيثَةٌ. (S, K.) ___ نَجِيثَةٌ *What has become apparent,* or *manifest, of that which is foul,* or *disgraceful,* of news, tidings, or information. (S, K.) نَجِيثَةٌ *Endeavour; effort:* (K:) as also نَكِيثَةٌ. (TA.) So in the phrase بلغت نَجِيثَتُهُ [*His utmost endeavour,* or *effort, was exerted,* or *employed*]. (K.)

نَجَّاثٌ and نَجِثٌ One *who is in the habit of searching,* or *seeking, for,* or *after, things; of inquiring respecting them; of seeking for information respecting them;*

searching into, inquiring into, investigating, scrutinizing or *examining, them:* (K:) a man *who searches after news, diligently,* or *with labour,* or *perseverance,* or *time after time, and elicits it;* (As;) as also نَجَّاثٌ عَنِ الأَخْبَارِ. (TA.)

نجح

1 **نَجَحَت الحَاجَةُ**, (S, Msb, K,) aor. ـَـ ; and انجحت , (Msb, K,) inf. n. إِنْجَاحٌ; (Msb;) *The want,* or *thing wanted, became attained,* or *accomplished.* (S, Msb, K.) ___ نَجَحَ, aor. ـَـ ; (Msb;) and انجح , (S, Msb, K,) inf. n. إِنْجَاحٌ; (Msb;) *He succeeded; he attained,* or *accomplished, his want,* or *wants,* or *the thing,* or *things, that he wanted.* (S, Msb, K.) ___ [You say,] مَا أَفْلَحَ فُلَانٌ وَلَا أَنْجَحَ *Such a one did not prosper,* or *succeed, nor attain,* or *accomplish, his want,* or *wants.* (S.) ___ نَجَحَ أَمْرُهُ *His affair became easy.* (S, K.)

4 **أَنْجَحَ** See 1. ___ أَنْجَحْتُ حَاجَتَهُ, (S,) and أَنْجَحْتُهَا لَهُ, (TA,) *I accomplished for him his want.* (S, TA.) أَنْجَحَ اللّٰهُ حَاجَتَهُ *God accomplished for him his want:* (K:) or, *helped him to attain,* or *accomplish, it.* (TA.) ___ [So, أَنْجَحَ ٱللّٰهُ سَعْيَهُ *God made,* or *may God make, his work to succeed, prosper,* or *have a good issue* or *result.*] ___ أنجح به *He,* or *it, overcame him.* (K.) Ex. إِذَا رُمْتَ البَاطِلَ أَنْجَحَ بِكَ *If thou seek what is vain, it will overcome thee.* (A.)

5 **تنجّح الحَاجَةَ**, and استنجحها , *He sought, asked,* or *demanded, the accomplishment of the want,* or *thing needed, from him who had promised him;* syn. تَنَجَّزَهَا. (S, K.) ___ استنجح اللّٰهَ [*He sought,* or *begged, of God, success,* or *the accomplishment of his want*]. (A.) See an ex. voce عَمَلٌ.

6 **تَنَاجَحَتْ أَحْلَامُهُ**, (S, A, K,) تناجحت عَلَيْهِ احلامه (ISd) *His dreams followed one another with truth:* (S, K:) or *the truth of his dreams was continuous:* (ISd:) or *he had consecutive true dreams.* (A, L.)

10 إِسْتَنْجَحَ see 5.

نُجْحٌ and نَجَاحٌ , (S, Msb, K,) two substs., the former from نَجَحَ and the latter from أَنْجَحَ, (Msb,) *Success;* or the *attainment,* or *accomplishment, of one's wants,* (S, Msb,) or, *of a thing.* (K.) [See an ex. voce سَرَاحٌ.]

نَجَاحٌ : see نُجْحٌ.

رَأْىٌ نَجِيحٌ *Right counsel, advice,* or *opinion.* (S, K.) ___ سَيْرٌ نَجِيحٌ, (S, K,) and نَاجِحٌ , (K,) *A vehement pace:* (K:) *a quick pace.* (S.) ___ مَكَانٌ نَجِيحٌ, and نَاجِحٌ , *A near place;* syn. وَشِيكٌ. (L.) ___ نَهْضٌ نَجِيحٌ *An energetic rising,* or *raising of one's self.* (L.) [You say,] نَهَضَ فِى هٰذَا الأَمْرِ نَهْضًا نَجِيحًا *He rose quickly to employ himself in this affair.* (A.) ___ See مُنْجِحٌ.

نَجَاحَةٌ *Patience.* (K.)

نَفْسٌ نَجِيحَةٌ *A patient mind.* (K.) ___ مَا نَفْسِى عَنْهُ بِنَجِيحَةٍ *My mind does not patiently refrain from it.* (L.)

أَمْرٌ نَاجِحٌ *An easy affair.* (S, K.) ___ See نَجِيحٌ.

مُنْجِحٌ A man *who attains,* or *accomplishes, his want,* or *wants;* pl. مَنَاجِحُ and مَنَاجِيحُ: (S, K:) as also نَجِيحٌ . (L, K.)

مَنَاجِحُ [a pl. of which the sing. is app. مَنْجَحَةٌ, meaning, acc. to analogy, *A cause of success,* or *of the attainment,* or *accomplishment, of one's wants,* or *of a thing:* see an ex. voce مَبَاجِحُ.] (A, TA, art. بجح.)

نجد

1 نَجَدَهُ , aor. ـُ , (S, L,) inf. n. نَجْدٌ, (L, K,) *He overcame, conquered, subdued, overpowered, prevailed over,* or *surpassed, him.* (AO, S, L, K.) ___ نَجَدَ رَأْيَهُ فِى الأُمُورِ, inf. n. نَجْدٌ, *He exerted his judgment in affairs.* (Sh, L.) ___ نَجُدَ, (S, M, &c.,) [aor. ـُ ,] inf. n. نَجَادَةٌ (M, L, K) and نَجْدَةٌ, (K,) or the latter is a simple subst., (M, L,) *He* (a man, S, L,) *was,* or *became, courageous,* (S, M, L, Msb, K,) *and sharp,* or *vigorous and effective, in those affairs which others lack power* or *ability to accomplish:* (M, L, K:) or, *very valiant:* or, *quick in assenting to that which he was called* or *invited to do, whether it were good* or *evil.* (M, L.) See also 10, and 4. ___ نَجِدَ, aor. ـَ , inf. n. نَجَدٌ; (S, L;) or نُجِدَ, like عُنِىَ, inf. n. نَجْدٌ; (K;) *He became* [*overcome,*] *afflicted, distressed,* or *oppressed, by sorrow, grief,* or *anxiety.* (S, L, K.) ___ نَجَدَ, aor. ـَ , (S, L,) and ـُ , which is extr., (L,) [or properly the aor. of نَجُدَ,] inf. n. نَجَدٌ, (S, L,) *He* (a man, S) *sweated, by reason of work,* or *of sorrow, grief,* or *anxiety:* (S, L:) and أَنْجَدَ *he* (a man, TA) *sweated.* (K.) ___ نُجِدَ عَرَقًا, (K,) or نَجُدَ عَرَقًا, (L,) *He,* (L,) or *it,* namely the body, (K,) *flowed with sweat.* (L, K.) ___ نَجِدَ, aor. ـَ , (TA,) inf. n. نَجَدٌ (K) *He was,* or *became, stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous,* or *effective, in the performing of affairs; soft, without strength,* or *sturdiness, and without endurance: and weary,* or *fatigued.* (K, TA.) ___ نَجُدَ *He became*

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terrified, or *frightened.* (L.) نَجَدَ, (aor. ـُ , L,) inf. n. نُجُودٌ, *It* (a thing, or an affair,) *was,* or *became, apparent, manifest, plain,* or *evident.* (L, K.) ___ نَجَدَ, aor. ـُ , inf. n. نُجُودٌ, *It* (a road) *was,* or

became, apparent, manifest, conspicous, or *plain.* (L.) ___ أَعْطَاهُ الأَرْضَ بِمَا نَجَدَ مِنْهَا *He gave him the land with what came forth from it.* (L.)

2 **نجّدهُ الدَّهْرُ**, (inf. n. تَنْجِيدٌ, K,) *Time,* or *habit,* or *fortune, tried,* or *proved, him, and taught him,* (S, L,) *and rendered him expert,* or *experienced, and well informed,* (L,) or *firm,* or *sound, in judgment:* (K:) as also نجّذه, which is more approved. (L.) نجّد, inf. n. تَنْجِيدٌ, *He ran;* syn. عَدَا. (K.) نجّد, inf. n. تَنْجِيدٌ, *He ornamented,* or *decorated,* a house or tent (بيت) *with the articles of furniture called* نُجُودٌ, pl. of نَجْدٌ: (S, * L, K: *) [and, accord. to present usage, *he manufactured beds and the like, and pillows; and teased, separated,* or *loosened, cotton,* for stuffing beds, &c., *with the bow and mallet:* see also نَجَّادٌ].

3 **ناجدهُ** *He went forth to him to fight,* or *combat.* (A.) ___ ناجدت الإِبلَ *She* (a camel) *vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little.* (L, K. *) ___ See 4.

4 **انجد**, (S, L, Msb, K,) inf. n. إِنْجَادٌ; (L;) and نَجَدَ, aor. ـُ; (Msb;) and ناجد, inf. n. مُنَاجَدَةٌ; (S, L;) *He aided,* or *assisted,* another: (S, L, Msb, K;) *he succoured* him. (L.) ___ انجده عَلَيْهِ *He aided,* or *assisted, him against him.* (L.) ___ انجد الدَّعْوَةَ (S, L, K) *He answered,* or *complied with, the call, prayer,* or *invitation.* (L, K.) And انجده الدَّعْوَةَ *He answered,* or *complied with, his call, prayer,* or *invitation.* (M, L.) ___ انجد *He was,* or *became,* or *drew, near to his family,* or *wife;* expl. by قَرُبَ مِنْ أَهْلِهِ. (Lh, ISd, K.) انجدت السَّمَآءُ *The sky became clear.* (K.) ___ انجد (L, K) and تنجّد (K) *He,* or *it,* (a person, or thing, L, both said of such a thing as a mountain, TA,) *became high,* or *lofty.* (L, K.) ___ غَارَ وأَنْجَدَ *He became famous in the low countries and in the high.* (A.) ___ انجد, (inf. n. إِنْجَادٌ, L,) *He entered upon the country of Nejd:* (S, L:) or *he came to Nejd,* or *to high land* or

country: (L, K:) or *he went thither:* (L:) or *he went forth to,* or *towards, it.* (Lh, ISd, L, K.) ___ أَنْجَدَ مَنْ رَأَى حَضَنَا, a proverb, *He enters Nejd who sees Hadan,* which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L.)

5 **تنجّد** : see 4. ___ *He swore a big oath.* (L.)

10 **استنجده** *He asked,* or *desired, of him aid,* or *assistance,* (S, L, K, *) *and succour.* (L.) ___ استنجد *He* (a man) *became strong after having been weak,* (S, L, K,) or *sick.* (TA.) ___ استنجد عليه, (S, L,) and به, (L, TA,) *He became emboldened against him,* (S, L, K,) *and clave to him,* (L,) *after having regarded him with awe,* or *fear.* (S, L, K.) ___ استنجد *He became courageous after having been cowardly.* (A.) See also نَجُدَ.

نَجْدٌ *High,* or *elevated, land* or *country:* (S, L, Msb, K:) or *hard, and rugged, and elevated,* or *high, table-land:* only *stony and rugged,* or *hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high,* is thus called: (L:) pl. أَنْجُدٌ, (S, L, K,) a pl. of pauc., (TA,) and أَنْجَادٌ, (L, K,) [also a pl. of pauc.,] and نِجَادٌ and نُجُودٌ (S. L, K) and نُجُدٌ; (IAar, L, K;) and pl. of أَنْجَدَةٌ, نُجُودٌ; [another pl. of pauc.;] (S, K;) or this is a mistake, and it is pl. of نِجَادٌ, like as أَحْمَرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say أُعْلُ هاتيكَ النِّجادَ *Ascend thou these high lands;* and هاذاكَ النِّجادَ *this high land,* making it singular. (L.) ___ نَجْدٌ, (S, L, K, &c.,) and نَجُدٌ, (K,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [*The high land,* or *country;*] *a division of the country of the Arabs; opposed to* الغَوْر, [or the low country,] i. e., Tihámeh; *all the high land from Tihámeh to the land of El-'Irák;* (S, L;) *above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám;* (K;) *it begins, towards El-Hijáz, at Dhát-'Irk,* (Msb, K,) *and ends at Sawád of El-'Irák,* and hence it is said to form no part of El-Hijáz: (Msb:) or

it comprises all that is beyond the moat, or *fosse, which Kisrà made to the Sawád of El-'Irák until one inclines to the Harrah* (الحَرَّة), *when he is in El-Hijáz;* (El-Báhilee, T, L, Msb;) *and it extends to the east of El-Ghowr,* or *El-Ghór;* which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irk to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L:) or, as the Arabs of the desert have been heard to say, *the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Karyateyn, and which he quits when he descends from the mountain-roads of Dhát- 'Irk, where he enters Tihámeh, and when he meets with the stony tracts termed* حِرار *in Nejd, where El-Hijáz commences:* (As, L:) or *the high country from Batn-er-Rummeh to the mountain-roads of Dhát-'Irk:* (ISk, L:) or *the country from El-'Odheyb to Dhát-'Irk, and to El-Yemámeh, and to El-Yemen, and to the two mountains of Teiyi, and from El-Mirbed to Wejreh:* Dhât-'Irk is the beginning of Tihámeh, extending to the sea and Juddeh: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Hijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAar, L.) ___ نَجْدٌ *An elevated road:* (S:) or *an elevated and conspicuous road.* (L, K.) *A road in a mountain.* (L.) [Hence طَلَّاعُ الأَنْجُدِ, expl. below, and in art. طلع.] ___ هَدَيْنَاهُ النَّجْدَيْنِ [Kur, xc. 10] *We have shown him the two ways;* the way of good and that of evil: (Beyd, Jel, L:) or *the two conspicuous ways:* (L:) ___ or *We have given him the two breasts;* (Beyd, L;) for نَجْدٌ also signifies *a woman's breast;* (L, K;) the belly beneath it being like the [country called] غَوْر. (TA.) ___ أَمَا وَنَجْدَيْهَا مَا فَعَلْتَ ذٰلِكَ *Now, by her two breasts, didst thou not that?* A form of oath of the Arabs. (MF.) ___ نَجْدٌ and نَاجِدٌ A thing, or an affair, *apparent, manifest, plain,* or *evident.* (L.) ___ هُوَ طَلَّاعُ أَنْجُدٍ, and طَلَّاعُ أَنْجُدَةٍ, (S, L, K,) and طَلَّاعُ نِجَادٍ, (L, K,) and الأَنْجُدُ, (K, art. طلع,) and النِّجَادُ, (L, K,) *He is one who surmounts difficult*

affairs: (A:) or *he is one who manages affairs thoroughly,* (L, K,) *and masters them:* (L:) or *he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment:* or, *who aims at lofty things:* (K, art. طلع:) or *he is one who rises to eminences,* or *to lofty things* or *circumstances,* or *to the means of attaining such things:* (S:) as also طَلَّاعُ الثَّنَايَا. (S, K, art. طلع.) See نَجَدٌ, and مُنَاجِدٌ. نَجَدٌ, sing. of نُجُودٌ (A 'Obeyd, S, L, K) and of نِجَادٌ, (L, K,) which signify The *articles of household farniture and the like* (متاع) *with which a house* or *tent* (بيت) *is ornamented,* or *decorated;* (A 'Obeyd, S, L;) the *carpets and beds* or *other things that are spread, and* the *pillows, used for that purpose:* (L, K:) the *cloths* or *stuffs used for this purpose, with which the walls are hung, and which are spread;* (L;) the *curtains which are hung upon the walls:* (A:) and أَنْجَادٌ, pl. of نَجَدٌ, *household furniture, consisting of such things as are spread, and pillows, and curtains.* (L.) نَجَدٌ A *skilful,* or an *expert,* guide of the way. (L, K.) نَجَدٌ, (K,) or نُجُدٌ, (L,) *A place in which are no trees.* (L, K.) نَجَدٌ *A kind of tree resembling the* شُبْرُم (L, K) *in its colour and manner of growth and its thorns.* (L.)

نَجَدٌ *Sweat,* (S, L, K,) *by reason of work,* or *of sorrow, grief,* or *anxiety, &c.* (L.) النَّجَدَاتُ *A certain sect of the Khárijees,* (S, L,) *of those called the Harooreeyeh;* (L;) *the companions,* (S, K,) or *followers,* (L,) *of Nejdeh Ibn-'Ámir* (S, L, K) *El-Harooree* (L) *El-Hanafee,* (S, L, K,) *of the Benoo-Haneefeh;* (TA;) *also called* النَّجْدِيَّةُ. (TA.)

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نَجُدٌ : see نَجَذٌ.

نَجَدٌ and نَجُدٌ and نَجِيدٌ (S, M, L, K) and نَجْدٌ (M, L, K) A *courageous* man, (S, M, L, K,) *sharp,* or *vigorous and effective, in those affairs which others lack power* or *ability to accomplish:* (M, L, K:) or *courageous and strong:* (Msb:) or *very valiant:* or *quick in assenting to that which he is called* or *invited to do, whether it be good* or *evil:* (M, L:) pl. of أَنْجَادٌ, نَجُدٌ, like as أَيْقَاظٌ is pl. of يَقُظٌ; (S, L;) or this is pl. of نَجْدٌ and نَجَدٌ; (Sb, M, L;) and not of نَجِيدٌ: (M, L:) the pl. of this last is نُجُدٌ and نُجَدَآءُ. (S, L.) ___ النَّجِيدُ *The lion:* (K:) so called because of his courage. (TA.) ___ نَجَدٌ فى الحَاجَة A man *quick in accomplishing that which is wanted,* or *needed.* (S, L.) ___ نَجَدٌ and مَنْجُودٌ (L) and نَجِيدٌ (TA) and نَاجِدٌ, in which last the ا is perhaps inserted by poetic licence, (L,) *Sweating, by reason of work,* or *of sorrow, grief,* or *anxiety, &c.* (L, TA.) See also مَنْجُودٌ.

نُجُدٌ : see نَجْدٌ.

نَجْدَةٌ, a simple subst. (M, L,) *Courage,* (S, M, L, Msb, K,) *and sharpness,* or *vigour and effectiveness, in those affairs which others lack power* or *ability to accomplish:* (M, L:) or *courage with steadiness, and calmness in awaiting fearlessly death, victory,* or *martyrdom:* (EshShiháb [El-Khafájee]:) or *great valour:* or *quickness in assenting to that which one is called* or *invited to do, whether it be good* or *evil.* (M, L.) ___ ذُو نَجْدَةٍ A man *possessing valour.* (S, L.) See نَجْدَةٌ ___. مُنَاجَدٌ *Fight; combat; battle.* (L, K.) ___ *Terror; fright.* (L, K.) ___ *Difficulty; distress; affliction; adversity:* (Lh, S, * L, Msb, * K: *) pl. نَجَدَاتٌ (Msb.) Ex. لَاقَى فُلَانٌ نَجْدَةً *Such a one experienced difficulty, distress, trouble,* or *adversity.* (Lh, S, L.) ___ See also a saying of Sakhr-el-Ghei, and a citation from a trad., voce نَجْدَةٌ ___. رِسْلٌ *Aid; assistance.* (Msb.) ___ هُوَ ٱبْنُ نَجْدَتِهَا *He is ignorant thereof:* contr. of هو ابن بَجْدَتِهَا. By نجدة is meant

an allusion to Nejdeh El-Harooree. (A.) See نَجَدٌ.

نَجْدَةٌ, with kesr, *Trial,* or *affliction,* (بَلَاءٌ) [*experienced*] *in wars.* (Esh-Shiháb [El-Khafájee] and TA.)

النَّجْدِيَّةُ: see نَجَدٌ.

نِجَادٌ The *suspensory cords* or *strings of a sword:* (S, K:) or the *part thereof that lies upon the shoulder.* (L.) ___ طَوِيلُ النِّجَادِ [lit., *Having long suspensory cords* or *strings to his sword,*] means a man *of tall stature:* for when a man is tall his نجاد must be long. (L.)

نَجُودٌ, applied to a she-ass, and to a she-camel, *Long-necked:* (L, K:) or, so applied, (K,) or specially to a she-ass, (L,) or to a wild she-ass, (S,) *that does not become pregnant:* (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is *tall,* applied to a she-ass: (L:) or *tall; overpeering:* (S, L:) or *high and great:* from نَجْدٌ [signifying high or elevated land]: (As, L:) pl. نُجُدٌ. (S, L, K.) ___ Also, applied to a she-camel, *Sharp; spirited; vigorous:* (L, K:) a correct meaning thus applied: (Sh:) or *strong:* (R:) one *that precedes,* or *outgoes, others:* (L, K:) or *strong in spirit:* (L:) pl. as above. (K.) ___ Also, so applied, *Abounding with milk:* (L, K:) and, *that vies with the other camels in abundance of milk,* (L, K,) *and surpasses them therein,* (L,) or *yields abundance when they have little:* (K:) [but for إِذَا غَزُرْنَ, in the copies of the K in my hands, meaning when they yield abundance of milk, I read اذا غَزَرْنَ:] pl. as above. (K.) ___ Also, so applied, *That lies down upon a high,* or *elevated, place:* (K:) or *that will not lie down save upon high ground:* (L:) pl. as above. (K.) ___ Also, An *intelligent* woman; *sharp,* or *quick, in intellect:* (K:) *possessing judgment;* as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K.) ___ See مَنْجُودٌ, and نَجُودٌ. مُنَاجِدٌ *One who works in shaking and spreading and stuffing and arranging* [*those articles of household furniture which are called*] نُجُودٌ [pl. of نَجْدٌ]. (M, L.) See also نَجَّادٌ.

نَجِيد : see نَجَد, and مَنْجُود.

نَجَّاد *One who manufactures* (يُعَالِج) *beds and the like, and pillows; and sews them:* (S, L, K:) [and, accord. to present usage, *who teases, separates,* or *loosens, cotton,* for stuffing beds &c., *with the bow and mallet:* as also مُنَجِّد :] *one who ornaments,* or *decorates, houses, and beds and the like, and carpets.* (AHeyth, L.) See also نَجُود.

نَاجِد and مَنْجُود *Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous,* or *effective, in the performing of affairs; soft, without strength,* or *sturdiness, and without endurance: and weary,* or *fatigued.* (TA.) ___ See نَجِد.

نَاجِدَة , sing. of نَوَاجِد (L,) which signifies *Streaks of fat* (L, K) upon the shoulders of a camel: occurring in a trad.: so called because of their elevation. (L.)

نَاجُود *Wine:* (As, L, K:) or *excellent wine:* or the *first wine that comes forth when the clay is removed from the mouth of the jar:* (As, L:) of the masc. gender. (L.) ___ *A wine-vessel:* (K:) *any vessel into which wine is put,* (A 'Obeyd, S, K, *) *such as a* بَاطِيَة, (L,) or *a* جَفْنَة *&c.:* (A 'Obeyd, S, L:) or *a wine-cup,* or *a cup of wine;* syn. كَأْس : (L:) or *a vessel in which wine is cleared;* (A;) *a clarifier,* or *strainer for wine;* syn. رَاووق; (Lth, L;) which last is the meaning that most assign to the word. (TA.) ___ *Saffron.* (As, L, K.) ___ *Blood.* (As, L, K.)

مَنْجَد *A small mountain* (K, [in the CK, for جُبَيْل is put حُبَيْل,]) *overlooking a valley.* (TA.) ___ مَنْجَد *A kind of ornament,* (L, K,) *worn by women,* (L,) *adorned with gems,* or *jewels,* (L, K,) *one over another:* (L:) *a necklace of pearls and gold,* or *of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the*

place of the نجاد; (L, K;) i. e. of the نجاد of a man's sword: from نَجَّدَ البيتَ: (L:) pl. مناجدُ. (L, K.)

منجدة *A light staff* or *stick with which a beast of carriage is urged on.* (K.) ___ *A stick,* or *wooden instrument, with which wool is teased,* or *separated, i. q.* مندف (?) (TA,) *and with which the* حقيبة *of a camel's saddle is stuffed.* (K, TA.)

منجاد A man *who aids,* or *assists, much* or *well.* (Lh, L.)

منجود *Overcome; conquered; subdued; overpowered:* and *fatigued.* (L.) ___ منجود and نَجِيد (and نَجُود applied to a female, R,) *Afflicted, distressed,* or *oppressed, by sorrow, grief* or *anxiety.* (S, L, K.) See also منجود ___. نَجِد *In a state of perishing* or *destruction.* (L, K.) ___ See ناجد.

منجَّد, as also منجَّذ, (S, L,) which latter is the more approved, (L,) A man *tried and strengthened by experience; expert,* or *experienced;* (S, L, K;) *who has had experience in affairs, and has estimated and understood them, and become well informed.* (L.)

منجد : see نَجَّاد.

مناجد *A fighter; a combatant.* (S, L, K.) ___ *An aider; an assistant;* (K;) [and so, app., نَجْد and نَجَدة and نَجُود , mentioned in the A].

نجذ

1 نَجَذَهُ , aor. ـَـ , (TK,) [or ـُـ , accord. to the rule of the K,] inf. n. نَجْذٌ, (L, K,) *He bit him,* or *it,* (L, K,) *with the* نَاجِذ, which is the *tooth next behind the canine tooth:* [but see this word:] (L:) or, *with the* نَوَاجِذ. نَجَّذَهُ (inf. n. نَجْذٌ, TK,) *He importuned him in asking:* نَجْذٌ sigfies also *vehement speaking.* (K.)

2 نجّذهُ *It* (experience) *strengthened him:*

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(A:) or *tried and strengthened him.* (S, L.) Suheym Ibn-Wetheel says,

* وَتَجَّذَنِى مُدَاوَرَةُ الشُّؤُونِ *

[*And the applying myself to the management of affairs has tried and strengthened me*]. (S, L.) See 3, in art. دور. And see نجّد.

ناجذ sing. of نَوَاجِذُ, which signifies The *furthest of the* أَضْرَاس [or *molar teeth*], (S, A, L, Msb, K,) of a man; (S, Msb;) which are four in number, (S, L, Msb, K,) next after the أَرْحَاء; (L;) also called أَضْرَاسُ الحُلُمِ, [or the *teeth of puberty,* and أَضْرَاسُ العَقْلِ, or the *wisdom-teeth,*] (S, Mgh, L, Msb,) because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Msb:) or all the اضراس [or *molar-teeth*]: or the *teeth next behind the canine teeth:* (L, Msb, K:) *altogether four in number:* (L, Msb:) or the *canine teeth:* (L, Msb, K:) which last, accord. to Th, (L, Msb,) or the last but one, accord. to IAth, (L,) is the signification meant in the trad. (respecting Mohammad, L.) ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ [*He laughed so that his* نواجذ *appeared*]; (L, Msb;) because Mohammad's utmost laugh was slight; or this is a hyperbolical expression, not meant to be literally understood; for the

signification of نواجذ most commonly obtaining is the first of those given above: (L:) the phrase also signifies *he laughed violently,* or *immoderately:* (S, L:) the term نواجذ is also sometimes used in relation to the horse, (S, L,) or a solid-hoofed animal, as well as man; (Bári', Msb;) and they are [termed] the أَنْيَاب in a soft-footed animal such as the camel; and the سَوَالِغ in a cloven-hoofed animal. (S, L.) See also عَضُّوا عَلَيْهَا بِالنَّوَاجِذ ___. سِنٌّ *They held her fast. as one holds fast in biting with all his grinders.* (L, from a trad.) ___ أَبْدَى نَاجِذَهُ *He was immoderate in his laughter:* and, *in his anger.* (A.) ___ عَضَّ عَلَى نَاجِذِهِ *He attained to the age of puberty;* or *of manly vigour;* or *of firmness,* or *soundness, of judgment:* (A, L, K: *) and *he bacame patient, and firm, vigorous,* or *hardy, in the management of affairs.* (L.) ___ بَلَغَ فِى العِلْمِ وَغَيْرِهِ بِنَاجِذِهِ *He made his knowledge, &c., sound,* or *firm.* (A.) ___ بَدَتْ نَوَاجِذُهُ *His* نواجذ *appeared* by reason of anger or of laughter. (L.)

مُنَجَّذٌ A man (S, L) *tried and strengthened by experience; expert,* or *experienced:* (T, S, L, K:) or (so in the L; in the K, and) *who has experienced probations, trials,* or *calamities,* (Lh, L, K,) *and thus become a vigorous manager of affairs.* (TA.) See also مُنَجَّدٌ.

مَنَاجِذُ [*Moles*]: used as pl. of جُلْذٌ, (L, K,) and of خُلْدٌ. (L, K, &c., art. خلد.)

نجر

نَجَرَ, (S, A, Msb,) aor. ـُ, (S, Msb,) inf. n. نَجْرٌ, (S, A, Msb, K,) *He worked* wood *as a carpenter; cut* or *hewed it; formed* or *fashioned* it *by cutting; cut* it *out; hewed* it *out; shaped* it *out;* syn. نَحَتَ; (Lth, S, A, K;) or, as some say, قَطَعَ. (TA.) نَجَرَتْ, (TA,) [aor. as above, accord. to the rule of the K,] inf. n. نَجْرٌ, (K,) *She* (a woman) *made,* or *prepared, the kind of food called* نَجِيرَة, (K, * TA,) for her children, and her pastors. (TA.)

نَجْرٌ The *shape,* or *form,* of a man [or beast]; his *appearance,* or *external state* or *condition:* (TA:) *species; distinctive quality* or *property;* syn. لَوْنٌ; as also نِجَارٌ and نُجَارٌ: (S, TA:) *nature; natural* or *native disposition* or *temper* or *other quality* or *property;* (A, TA;) of a man [&c.]; as also نِجَارٌ or نُجَارٌ: (A [in my copy of the A written erroneously نَجَارٌ:]) his *place of growth;* as also نِجَار: (A:) *origin;* syn. أَصْلٌ; as also نِجَارٌ and نُجَارٌ: (S, * K:) *grounds of pretension to respect; rank* or *quality, nobility, honourableness,* or *estimableness;* syn. حَسَبٌ; (S, * TA;) as also نِجَارٌ (S, * Msb, TA) and نُجَارٌ: (S, TA:) *generosity of mind* or *spirit* (A.) It is said in the prov.,

* كُلُّ نِجَارِ إِبِلٍ نِجَارُهَا *

* وَنَارُ إِبِلِ العَالَمِينَ نَارُهَا *

Every species of camels is their species: (S:) or *every origin* &c.: (K:) [*and* every *mark of the camels of the various peoples of the world is their mark:* (the latter hemistich is omitted in the S, K, but inserted in the TA:)] the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA.) The proverb is applied to him who confounds things; (S;) and means, he has in him every sort of

disposition, and has no opinion in which he is settled. (A 'Obeyd, S, K.) [See Freytag's Arab. Prov., ii. 317. See also نَارٌ.]

نَجْرَانٌ The *piece of wood in which is the foot of a door:* (K:) or the *piece of wood upon which the foot of a door turns:* (S:) or the *foot of a door, upon which it turns:* (A:) or the دَرْوَنْدٌ [a Persian word signifying a *bolt*, and a *hook*,] *of a door.* (IAar, TA.) [Chald. נַנְרָא vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAar: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.:

* صَبَبْتُ المَآءَ فى النَّجْرَانِ حَتَّى *
* تَرَكْتُ البَابَ لَيْسَ لَهُ صَرِيرُ *

[*I poured water into,* or *upon, the* نجران, *so that I made the door to have no creaking*]. (S.)

نُجَارٌ and نِجَارٌ: see نَجْرٌ, throughout.

نُجَارَةٌ [*Cuttings, chips, parings, shavings,* or *the like, of wood;*] *what is cut,* or *hewn,* (K, TA,) *from wood,* (TA,) *when it is worked by the carpenter.* (TA.)

نِجَارَةٌ The *art of carpentry.* (Msb, K.)

نَجِيرَةٌ *Milk mixed with flour:* or *with clarified butter:* (K:) or, accord. to Abu-l-Ghamr ElKilábee, *fresh milk to which clarified butter is added.* (S.) See حَرِيرَةٌ.

نَجَّارٌ *A carpenter.* (S, A, Msb, K.)

أَنْجَرٌ The *anchor of a ship,* (A, K,) *composed of pieces of wood,* (K, TA,) *which are put with their heads in contrary directions, and the middles of which are bound together*

in one place, after which, (TA,) *molten lead is poured between them, so that they become like a rock;* (K, TA;) *the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water,* (TA,) *and when it becomes fast, the ship becomes fast:* (K, TA:) it is a Persian word, (TA,) arabicized, from لَنْكَرْ: (K, TA:) [or from the Greek ἄγκυρα:] accord. to the T, a word of the dial. of El-'Irák. (TA.) You say هُوَ أَثْقَلُ مِنْ أَنْجَرٍ *He is heavier than an anchor.* (A.)

إِنْجَارٌ : see إِجَّارٌ.

مَنْجُورٌ Wood *worked, cut, hewed, formed,* or *fashioned by the carpenter.* (A.)

نجز

1 نَجَزَ , aor. ـَ , (S, K,) inf. n. نَجْزٌ; (S;) and نَجَزَ, aor. ـُ , (K,) inf. n. نَجْزٌ; (TK;) *It* (a thing, S, TA,) *came to an end; came to nought; perished, passed away:* (S, K, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) *It* (a speech or discourse) *finished,* (K, TA,) *and became complete.* (TA.) *He* (a man) *died:* (S:) occurring in a verse of En-Nábighah Edh-Dhubyánee: as related by J, نَجَزَ; but as related by A 'Obeyd, نَجَزَ. (TA.) نَجَزَ الوَعْدُ, (A, Mgh, Msb, K,) aor. ـُ , (Msb, K,) inf. n. نَجْزٌ; (Msb;) and نَجَزَ, aor. ـَ , (K;) inf. n. نَجْزٌ; (TK;) *The promise came to pass, and was accomplished:* (A, Mgh:) or *the promise was prompt,* or *quick, in taking effect:* (Msb:) or *the thing promised* (TK) *came, arrived,* or *became present:* (K, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) نَجَزَ is also trans.: see 4, in four places.

2 نَجَّزَ see 4.

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3 ناجزهُ , (Mgh,) or ناجزهُ القتالَ, (A,) inf. n. مُنَاجَزَةٌ, (S, A, Mgh, K,) *He fought him:* (K:) or *he went,* or *came, out,* or *forth, in the field, to fight him,* (S, Mgh, Msb,) *and fought him:* (S, Mgh:) or *he* (a horseman) *went,* or *came, out,* or *forth, into the field, to fight him,* (another horseman,) *and they strove together until each of them slew the other,* or *until one of them was slain:* (TA:) and تَنَاجَزَ signifies the same as مُنَاجَزَةٌ: (K:) you say, تَنَاجَزَ القَوْمُ, meaning, *The people contended*

together in the mutual shedding of blood; as though they hastened in doing so. (TA.) [Hence the saying,] إِنْ رُمْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ [*If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting*]: (A:) or المُحَاجَزَةُ قَبْلَ المُنَاجَزَةِ (S, K) [*the reciprocal prevention of fighting, and*] *the making of peace,* [should be] *before the striving together,* (المُعَالَجَةِ, as in the CK,) or *hastening,* (المُعَالَجَةِ, as in some copies of the K and in the TA, and, accord. to the latter, المُسَارَعَةِ,) *in fighting:* (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A 'Obeyd, K.) ___ Also, *He contended with him in an altercation; disputed with him; litigated with him.* (TA.)

4 **أَنْجَزَ حَاجَتَهُ**, (K,) inf. n. إِنْجَازٌ; (TA;) and نَجَزَهَا, (ISk, S, K,) aor. ـُ, inf. n. نَجْزٌ (ISk, S) and نَجَازٌ, or this is a subst. in the sense of إِنْجَازٌ, like عَطَآءٌ in that of إِعْطَآءٌ; (Har, p. 326;) *He accomplished his want:* (ISk, S, K:) and نَجَّزَتْهُ حَاجَتَهُ *I accomplished for him his want.* (A.) ___ أَنْجَزَ الوَعْدَ, (A, Mgh, CK,) and نَجَزَهُ, (S,) *He fulfilled,* or *performed, the promise:* (S, * A, * Mgh, CK:) or *he made the promise to be prompt,* or *quick, in taking effect.* (Msb.) You say also, أَنْجَزَ عَلَيَّ المَوْعِدَ *He fulfilled to me the promise;* (K, accord. to the TA;) as also نَجَزَ بِهِ: (TA:) and نَجَّزَتْهُ بِهِ *I made it to be prompt,* or *quick in taking effect to him.* (Msb.) [Hence the saying,] أَنْجَزَ حُرٌّ مَا وَعَدَ (S, K) *An ingenuous man fulfils what he promises:* a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hárith the son of 'Amr said to Sakhr the son of Nahshal, Shall I guide thee to booty and one fifth of it be for me? and he answered, Yes: so he guided him to some people from El-Yemen, and Sakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hárith said to him the above words, and Sakhr fulfilled his promise to him. (K.) ___ أَنْجَزَ عَلَى القَتِيلِ *He hastened and completed,* or *made certain, the slaughter of the slain man; i. q.* أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee and K.)

5 **تَنَجَّزَ** see 10, in five places.

6 **تَنَاجَزَ** see 3.

10 **استنجز حاجته**, and تنجّزها, *He sought*, or *asked*, or *demanded, the accomplishment of his want, from him who had promised him;* (Msb;) syn. إستنجحها. (S, K.) And استنجز الوعد, and تنجّزها, (Mgh,) or العدة, (K,) *He sought*, or *asked*, or *demanded, the fulfilment of the promise:* (Mgh, K:) and تنجّزه العدة *he asked of him the fulfilment of the promise.* (TA.) Hence, تَنَجُّز البراآت *The demanding and receiving of immunities.* (Mgh.) You say also, إستنجزت منه كتابا, and تنجَّزته, [app. meaning, *I sought*, or *asked*, or *demanded, of him the finishing*, or *completion, of a writing*, or *letter*, or *book.*] (A.)

نَجْز and **نُجْز** are syn. You say, أَنْتَ عَلَى نَجْزِ حَاجَتِكَ, and نُجْزِ حَاجَتِكَ, *Thou art on the point of accomplishing thy want.* (S, K.)

نُجْز : see نَجْز.

نَجِيز : see نَاجِز, in three places.

نَجِيزَة *A recompense.* You say, لَأُنْجِزَنَّ نَجِيزَتَكَ *I will assuredly pay thy recompense.* (TA.)

نَاجِز *Coming to an end; coming to nought; perishing; passing away.* (TA.) ___ [*Complete: accomplished.*] ___ A promise *that has been fulfilled;* as also نَجِيز : (TA:) or *that has come to pass, and is accomplished.* (A, Mgh.) ___ *Present; ready;* (S, Msb, K, TA;) as also نَجِيز : (K:) and ↓ both, *promptly*, or *quickly, done*, or *given.* (TA.) You say, بعته ناجزا بناجز (S, A, Mgh, Msb) [*I sold it*, or *I sold to him,*] *present*, or *ready,* [merchandise,] *for present*, or *ready,* [money,] (TA,) like يدا بيد, (S, A, Mgh, Msb,) i. e., تعجيلا بتعجيل. (S.) And لَا يُبَاعُ غَائِبٌ بِنَاجِزٍ, meaning, *A debt to be paid*

at a future time shall not be sold for ready money. (Mgh.) And نَاجِزٌ بِنَاجِزٍ is a proverb, [meaning *Ready* merchandise *with ready* money,] like يَدٌ بِيَدٍ, and عَاجِلٌ بِعَاجِلٍ. (TA.) It is said in a trad., بِيعُوا حَاضِرًا بِنَاجِزٍ [*Sell ye present merchandise for ready money*]. (S.) And a poet ('Abeed Ibn-El-Abras, TA, art. كَلَأَ,) says,

* وَإِذَا تُبَاشِرُكَ الهُمُو *
* مُ فَإِنَّهَا كَالٌ وَنَاجِزْ *

(S, TA, ubi supra;) [*And when griefs attend thee,* know that] *they are,* some, *debts to be payed at future periods, and* some, *payments in ready money.* (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Ámir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art. شمس,)]

* جَرْىَ الشَّمُوسِ نَاجِزًا بِنَاجِزِ *

[app. meaning, Quickly *as the running of EshShamoos; ready with ready,* or *prompt with prompt;*] is explained by IAar, as meaning, Thou hast given an evil recompense and I have recompensed thee in like manner: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for نَاجِزًا we find نَاجِزٌ,) that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that جرى is to be supplied before جَرْىَ.]

نجس

1 **نَجِسَ** , aor. ـَـ ; (S, Msb, K;) and نَجَسَ, aor. ـُـ ; (Msb;) and نَجُسَ, aor. ـُـ , (K,) accord. to some, but the books of good repute are silent respecting this last; (Msb;) inf. n. نَجَسٌ, (S, Msb, TA,) of the first; (Msb;) and نَجَاسَةٌ, (TA,) or this last is a simple subst. [as the verb نَجُسَ to which by rule it should belong is not of good authority]; (Msb;) *It was*, or *became, unclean, dirty, filthy,* or *impure;* (Msb;) [i. e.,] *contr. of* طَهُرَ, or طَهَرَ: (Msb, K: *) نَجَاسَةٌ is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Kur, ix. 28, to those who assert God to have associates: (Er-Rághib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَاسَةٌ below.] You also say, (of a garment, A, Msb,) تنجّس , meaning, *It was*, or *became, rendered unclean, dirty, filthy,* or *impure.* (A, Msb, K.) نَجْسٌ, [app. an inf. n. of which the verb is نَجَسَ,] The *making a child's* عُوذَة [or *amulet, of any of the kinds described below, voce* تَنْجِيسٌ]. (TA.)

2 **نجّسه** , (S, A, Msb, K,) inf. n. تَنْجِيسٌ, (TA,) *He rendered him,* or *it, unclean, dirty, filthy,* or *impure;* (A, Msb, K;) and انجسه signifies the same. (S, A, K.) El-Hasan said of a man who married a woman with whom he had committed fornication, هُوَ أَنْجَسَهَا فَهُوَ أَحَقُّ بِهَا [*He defiled her, therefore he is most worthy of her*]. (A, TA. *) ___ نَجَّسَتْهُ الذُّنُوبُ [*Sins,* or *crimes, defiled him*]. (A, TA.) نجّس لَهُ, and نجّسه, *He charmed him;* or *fortified him by a charm* or *an amulet* [*of any of the kinds described below, voce* تَنْجِيسٌ, q. v.]; syn. عَوَّذَهُ. (TA.)

4 **أَنْجَسَ** see 2, in two places.

5 **تنجّس** : see نَجَسَ. *He did a deed whereby to become free from uncleanness, dirt, filth,* or *impurity;* (K;) like as you say تَأَثَّمَ and تَحَرَّجَ and تَحَنَّثَ, meaning, he did a deed whereby to become free from

crime, sin, &c. (TA.)

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نَجْس : see نَجَس.

نَجْس : see نَجَس.

نَجَس : see نَجَس.

نَجُس : see نَجَس.

نَجَس and نَجَس (S, A, O, Msb, K) and نَجُس and نَجْس and نَجْس (A, O, K) *Unclean, dirty, filthy,* or *impure:* (A, Msb, K:) the last of these is only used when the word is preceded or followed by رِجْس: (ISd:) or only when it is preceded by رِجْس: (Fr, S, * and Har in the Durrat-el-Ghowwás:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Msb;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْم or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is أَنْجَاس (A, Msb, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نَجَسَة. (TA.) [See also نَجَاسَة, below.] نَجَس and نَجْس [&c.], applied to a man, signify *Unclean,* &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] النَّاسُ أَجْنَاسٌ وَأَكْثَرُهُمْ أَنْجَاسٌ [*Men are of several kinds, and most of them are unclean.*] (A, TA.) And إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ [*Verily the associaters* of others with God *are but unclean*], said in the Kur, [ix. 28,] (S, A, TA,) or نَجَس, or نَجْس , accord. to certain readers. (TA.) Also, all the above forms, A man *having an incurable disease.* (TA.) ___ See also نَاجِس.

نُجُس : see مُنَجَّس.

نَجَاس : see تَنْجِيس.

نَجِيس : see نَاجِس.

نَجَاسَة : see 1: *Uncleanness, dirtiness, filthiness,* or *impurity.* (Msb.) ___ In the conventional language of the law, *A particular uncleanness, of such a kind as renders prayer invalid; as urine,* and *blood,* and *wine.* (Msb.)

دَآءٌ نَاجِسٌ and نَجِيس (S, A, K) and نَجَس (TA) *An incurable disease:* (S, K, TA:) or *a disease that baffles the* مُنَجَّسُون. (A.) See مُنَجَّس.

أَنْجَس [*More,* and *most, unclean, dirty, filthy,* or *impure*]. You say, لَا تَرَى أَنْجَسَ مِنَ الكَافِرِ [*Thou wilt not see any one more unclean than the unbeliever*]. (A, TA.)

تَنْجِيس The *name of a thing, either something unclean,* or *bones of the dead,* or *a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's,* or *genii's, being attached to him:* (K:) or the *hanging of some such thing upon such a person, as a child* or *any other; for they used to say that the jinn would not approach those things:* (TA:) or *a thing which the Arabs used to do, as an amulet, to drive away thereby the* [*evil*] *eye:* (S:) مُنَجَّسَة also is the name of *a kind of amulet:* (IAar:) and نَجَاس is syn. with تَعْوِيذ; [by which may be meant either that it signifies *an amulet,* or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نَجَّسَ لَهُ, or نَجَّسَهُ, as signifying عَوَّذَهُ. (IAar.) See also 2.

مُنَجَّس One *who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn,* or *genii; because these*

beings shun such things; (S, * A, TA;) one *who fortifies by charms* or *amulets* [*of the kinds above mentioned*]; syn, مُعَوِّذٌ: (K:) pl. مُنَجِّسُونَ: (A:) and نُجُسٌ [a pl. of which the sing. is not mentioned] is syn. with مُعَوِّذُونَ. (IAar.) Also, *A little piece of skin that is put upon the notch* [*which is the place*] *of the bow-string.* (TA.)

مُنَجِّسَةٌ : see تَنْجِيسٌ.

نجش

1 نَجَشَ , aor. ـُ , (S, Msb,) inf. n. نَجْشٌ, (S, Msb, K,) *He concealed himself.* (Msb.) [And hence, *He pursued* game, or objects of the chase: (see نَاجِشٌ:) or] *he roused* game, or objects of the chase, (S, Mgh, K,) *and scared them from place to place.* (TA.) You say also, نَجَشُوا عَلَيْهِ الصَّيْدَ, meaning, *They scared the chase,* or *game, towards him, and drove and collected it to him.* (TA.) ___ *He searched after* a thing, *and roused* it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجُسُهَا ثَلٰثُمِائَةٍ وَسِتُّونَ مَلَكًا *The sun does not rise until three hundred and sixty angels rouse it.* (TA.) ___ *He drew forth, educed,* or *elicited.* (K.) ___ *He collected together* (S, K) camels [&c.] *after a state of dispersion.* (S.) ___ *He drove vehemently.* (TA.) نَجَشَ, aor. ـُ , (Msb, TA,) inf. n. نَجْشٌ (S, A, Mgh, Msb, K) and نَجَشٌ, [which is the form generally used by the professors of practical law,] (ISh, Mgh, Sgh, TA,) or this is a simple subst., (Msb,) *He demanded the sale of an article of merchandise for more than its price,* (A, Mgh, Msb,) *not meaning to purchase it,* (Mgh, Msb,) *in order that another might see him and fall into the snare thus laid for him:* and in like manner it is used with respect to marriage, [i. e., with respect to dowers,] and other things: (A, Mgh, Msb:) and the doing thus is forbidden: (Mgh:) it is from نَجَشَ signifying he roused game: (Mgh:) or from the same verb signifying he concealed himself; because he who does so conceals his intention: (Msb:) or *he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner:* (A'Obeyd, L:) or *he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing:* (S:) or *he augmented the price of an*

article of merchandise, or *praised it, in order that another might see that, and be deceived by him:* (Ibráheem El-Harbee:) or *he praised an article of merchandise belonging to another in order that he might sell it,* or *dispraised it in order that it might not be easy for him to sell it:* (ISh:) or *he concurred with a man desiring to sell a thing, by praising him:* (Abu-l-Khattáb, K:) or *he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare:* or *he scared people from one thing to another:* (K:) also, *he praised a thing;* or *praised it exceedingly,* or *for that which was not in it,* or *excessively and falsely;* syn. مَدَحَ شَيْئًا and أَطْرَاهُ: and *he invented,* or *forged, a lie.* (TA.) It is said in a trad., (S,) لَا تَنَاجَشُوا, (S, Mgh, Msb,) i. e., *Ye shall not practise* نَجْش, or نَجَش: (Mgh, Msb:) or تَنَاجُش signifies the *bidding one against another, successively increasing their offers, in a sale,* or *other case;* (K;) for it sometimes signifies the doing so *in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented:* (TA:) and Sh mentions, with respect to تَنَاجُش, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the *conspiring to promote the marriage of*] *the woman who has been married and divorced time after time;* and [*the sale of*] *the article of merchandise that has been bought time after time and then sold.* (TA.)

6 **تَنَاجَشَ** see 1, last part.

نَجَش, said to be a subst. from نَجَش: see 1.

نَجُوش : see نَاجِش.

نَجِيش : see نَاجِش.

نَجَاشِىٌّ and نَجَاشِىٌّ: see النَّجَاشِى. نَاجِشٌ, (S, Mgh, K,) the form preferred by El-Fárábee, (Mgh,) and النَّجَاشِىُّ, (Mgh, Msb, K,) which is the more common, (Msb,) but the former is the more chaste, (Sgh, K,) and [النِّجَاشِى and النِّجَاشِىُّ] with kesr to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but teshdeed of the ج is a mistake, (Mgh, MF,) *The*

name of the King of the Abyssinians; (IDrd, S;) *like as one says* كِسْرَى *and* قَيْصَرٌ; and Abyssinian word: (IDrd:) or *a certain King of the Abyssinians, whose name was* أَصْحَمَةُ; (Mgh, Msb, K;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشى is in Coptic اصحمة, meaning a gift: (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.)

نَجَّاشٌ : see نَاجِشٌ, in four places.

نَجَّاشِىٌّ : see نَاجِشٌ, in two places.

نَاجِشٌ *A pursuer,* or *capturer,* or *insnarer, of game,* or *objects of the chase;* (Msb;) as also نَجِيشٌ and نَجَّاشٌ ; (Ibn-'Abbád, K;) because he conceals himself: (Msb:) or [نَاجِشٌ and] نَجَّاشٌ and نَجُوشٌ signify *one who rouses the game,* or *objects of the chase;* (Az, TA;) and so مُنْجَشٌ and مُنْجَاشٌ : (L:) or نَاجِشٌ and نَجَاشِىٌّ (Akh, K) [and نَجَاشِىٌّ accord. to some copies of the K] and مُنْجَاشٌ (Az, K) *one who rouses them in order that they may pass by the pursuer,* or *capturer,* or *insnarer, thereof:* (Akh, Az, K:) or نَاجِشٌ signifies *one who scares them towards him, and drives and collects them to him:* (S, A, TA:) and نَجَّاشٌ *one who drives vehemently;* (TA;) or *one who urges camels;* (A;) or *who collects them after a state of dispersion:* (S:) and نَجَّاشِىٌّ [with teshdeed to the ج as well as to the ى,] *one who drives,* or *urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace:* (AA, TA:) and this last also signifies [absolutely]

one who draws forth, or *elicits, a thing.* (A'Obeyd, TA.) Also, *One who practises* نَجْش, or نَجَش, *in an affair of buying and selling:* (Msb, TA: *) [see 1:] and نَجَّاشٌ *one who does so much,* or *often.* (Msb.)

مَنْجَشٌ : see نَاجِشٌ; the latter, in two places.

مَنْجَاشٌ : see نَاجِشٌ; the latter, in two places.

قَوْلٌ مَنْجُوشٌ *A saying drawn forth,* or *elicited:* (TA:) and *a forged saying, in which is falsehood.* (IAar, TA.)

نجص

إِنْجَاصٌ : see art. أجص.

نجع

1 نَجَعَ فيه *It* (a discourse, S, K: and exhortation, S, Msb, K; and medicine, S, Msb; and fodder, Msb) *entered into him, and produced an effect upon him:* (S, K:) or *showed its effect* [*upon him*]. (Msb.) ___ *It* (medicine) *benefited him;* as also أَنْجَعَ and نَجَّعَ . (TA.) [And *It* (eating) *had an agreeable, a wholesome,* or *a beneficial, effect upon him:* so I have rendered it voce نَجَّعَ ___.] عَنَى said of food and of beverage, inf. n. نُجُوعٌ, *It was wholesome,* or] *suitable,* or *it agreed.* (So accord. to an expl. of the inf. n. in the KL.)

2 نَجَّعَ see 1.

4 أَنْجَعَ see 1.

8 انتجع *He sought after herbage* (S, Mgh, K) *in its place:* (S, K:) or *went to seek after herbage in its place.* (Msb.) And انتجع بَلَدًا [*He sought after herbage in a district,* or *country*]. (K in art. حنك.)

نَجْعٌ for نُجْعٌ: see رِجْعَةٌ.

نُجْعَةٌ The *seeking after herbage* (S, Mgh, K) *in its place;* (S, K;) the *going to seek after herbage in its place.* (Msb.)

نَجِيعٌ *Effused blood:* see 2 in art. خوض.

مَنْجَعٌ, pl. مَنَاجِعُ *A desert:* see بَادِيَةٌ.

مُنْتَجَعٌ *A place where herbage is sought:* see مَحْضَرٌ.

نجف

نِجَافٌ of a door, *i. q.* دِرْوَنْد [a Persian word, *A bolt,* or *bar.*] (IAar in L, art. رتج.)

نجل

نَجْلَآءُ طَعْنَةٌ *A wide wound with a spear or the like.* (TA.) See an ex. in a verse cited voce عَيْنٌ ___. رُبَّ

نَجْلَآءُ *A wide eye;* pl. نُجْلٌ عُيُونٌ. (TA.) See a verse in art. فرغ (conj. 4).

مِنْجَلٌ *A reaping-hook.* (Mgh; and S, K, voce مِحْصَدٌ.) *It has a toothed,* or *serrated, edge:* (A, art. حز; and K, art. اشر:) *and is sometimes plain.* (K, voce مِحَشٌّ, and M and L, voce سِنٌّ.) See مِخْلَبٌ and دَرْهَرَةٌ. ___ [*A reaping-hook:* or *a pruning-hook:* sometimes signifying the latter:] *an iron implement, having teeth, with which seed-produce is cut:* or *one with which the wood,* or *branch, is cut off from the tree, and cast down,* or *away.* (TA.)

نَجِيلٌ : see طَحْمَآءُ.

نجم

4 أَنْجَمَ *It* (*rain*, &c.) *left off.* (K.)

نَجْمٌ [*A star.* ___ Also, *An asterism, or constellation:* being applied autonomastically to] *the Pleiades.* (S.) ___ نُجُومٌ [like عَرْقٌ] signifies also The *sprouts from the roots* [of a tree, or shrub], *before the* رَبِيعٌ [meaning either *spring* or *autumn*], *the heads of which one sees like large needles, clearing the ground.* (TA.) See نَجْمٌ ___. عُسْلُوجٌ also signifies The *time when a payment falls due.* (Msb.) [Hence, app., an ex. cited voce طَىٌّ.] ___ And hence, (Msb,) *An instalment:* syn. وَظِيفَةٌ. (Mgh, Msb.) See also نَجْمٌ ___. عَزْلٌ and نَجْمَةٌ *A kind of plant, triticum repens* or *dogs' grass:* see ثِيلٌ.

مِنْجَمٌ The *beam of a balance;* (MA;) the *transverse piece of iron, in which is the tongue, of a balance.* (S, K.) See عَمُودُ المِيزَانِ.

نجو

1 نَجَا *Alvum dejecit;* (Msb, TA;) *ventumve per anum emisit:* (TA:) *he voided his ordure;* or *broke wind.* __ نَجَا, inf. n. نَجَآءٌ, *He was quick,* or *swift,* and *outstripped.* (S.) See an ex. of the inf. n., voce نَجَا ___. غولٌ *He became safe,* or *secure; he escaped.* (Msb, &c.)

2 نَجَّوَ see 4.

4 أَنْجَاهُ and نَجَّاهُ *He saved, him; rescued him; preserved him.* (K.)

10 اسْتَنْجَى *He washed,* or *wiped with a stone* or *a piece of dry clay, the place* [*of exit*] *of his excrement.* (Msb.) اسْتَنْجَوا: see 8 in art. سعر.

نَجْوٌ and نَجَآءٌ *A shower of rain.* ___ See شُوبُوبٌ and 1. ___ نجاء *A well of which the water is distant* [*from the mouth*]. (O, TA, voce قَرْبٌ.)

نَجْوَةٌ *An elevated piece of land.* (Msb.)

نَجِىٌّ : see عُرْيَانُ النَّجِىِّ ___. نَجْوَى: see art. عرى.

نَجْوَى *Secret discourse between two persons or parties.* (TA.) ___ *A secret between two persons or parties;* as also نَجِىٌّ . (K, TA.) ___ *A person, or persons, discoursing secretly, or telling secrets one with another.* (TA.)

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مَنْجَاةٌ [*A cause, or means, of safety:* of the measure مَفْعَلَةٌ, originally مَنْجَوَةٌ; similar to مَفْلَحَةٌ, &c.]. (S.)

نَجِيتُ a dial. var. of نَجُوتُ: see دَوْكَةٌ.

نح

1 نَحَّ, aor. ـِ, inf. n. نَحِيحٌ, *He* (a man) *reiterated a sound,* or *made it to reciprocate,* (رَدَّدَهُ,) *in his inside:* (S, L:) or *his voice was reiterated,* or *made to reciprocate,* (تَرَدَّدَ,) *in his inside;* as also نَحْنَحَ and تَنَحْنَحَ: (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, *he made a reiterated humming in his throat, like a slight coughing,* or, as some say, *more violent than coughing;* as is often done by a niggard when he is asked for a thing:] التَّنَحْنُحُ is well known, (S,) and النَّحْنَحَةُ is like it; (Lth, S;) it is [*the making a sound,* or *sounds, in the throat,*] *slighter than coughing;* and is the pretence of the niggard: (Lth:) *or* it is *more violent than coughing;* as also النَّحِيحُ. (L.) See also حِرَّةٌ. ___ [Hence, from the sound employed,] نَحَّ, aor. ـُ, *He incited,* or *urged on,* a camel. (K.)

نَحَاحَةٌ *Niggardliness; avarice.* (K.) ___ Also, contr., *Liberality; bounty; munificence; generosity.* (K.)

نَحِيحٌ شَحِيحٌ [*Very niggardly,* or *avaricious*]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَانِحَةٌ.]

نَحْنَحٌ: see نَحَانِحَةٌ.

نَحَانِحَةٌ *Niggardly,* or *avaricious,* men: *base, ungenerous, mean,* or *sordid,* men, *who make a reiterated humming in the throat* (يَتَنَحْنَحُونَ) *when they are asked for something:* (A:) pl. of نَحْنَحٌ: or a pl. having no sing. (TA.) [See also نَحِيحٌ.]

نحب

1 **نَحَبَ** , aor. ـُ , inf. n. نَحْبٌ; (S, A, K;) and نَحَّبَ , inf. n. تَنْحِيبٌ; (A;) *He vowed; made a vow;* (S, K;) *put himself under an obligation to do a thing.* (A.) ___ نَحَبَ, aor. ـَ , inf. n. نَحْبٌ, *He laid a bet,* or *wager; betted,* or *wagered.* (K.) [The explanation of the inf. n. by مُرَاهَنَةٌ, in the K, seems to imply that it is the same as 3; but this appears to be doubtful.] نَحَبَ, aor. ـِ , (S, Msb,) or ـَ , (K,) inf. n. نَحِيبٌ, (S, K,) or this is a subst., (Msb,) and نَحْبٌ; (K;) and انتحب ; (S, K;) *He raised his voice with weeping,* or *wailing; wept,* or *wailed, loud;* (S;) *wept,* or *wailed, most violently;* (M, K;) *wept,* or *wailed, with prolonged voice.* (TA.) ___ نَحَبَ, aor. ـِ , (S, K,) inf. n. نُحَابٌ (S) and نَحْبٌ (K) *He* (a camel, S) *had a cough,* or *coughed.* (S K.) نَحَبَ, [aor. ـَ ,] inf. n. نَحْبٌ, *He went, travelled,* or *journeyed, at a quick pace:* (AA, S, K:) or *with a light pace:* (K:) *with much exertion and perseverance.* (TA.) [The inf. n. only is mentioned, and said, in the S, to be syn. with نَعْبٌ.]

2 **نَحَّبَ** see 1. نَحَّبُوا, inf. n. تَنْحِيبٌ, *They strove,* or *exerted themselves, in their work; worked with energy:* (AA, S, K:) or *they went on, travelled,* or *journeyed,* (*with energy,* TA,) *until they came near to the water:* (K:) *they made a hard journey by night, in order to arrive at the water on the morrow.* (S.) ___ نَحَّبْنَا سَيْرَنَا *We pursued our journey laboriously,* or *with energy.* (TA.) ___ نَحَّبَ السَّفَرُ فُلَانًا *The journey harassed such a one,* (K,) *being long.* (TA.) ___ نَحَّبَ عَلَى أَمْرٍ, and فِى أَمْرٍ, *He applied himself to a thing,* or *set about it, and adhered to it.* (TA.)

3 **ناحبه** , (inf. n. مُنَاحَبَةٌ, TA,) *He laid a bet,* or *wager, with him,* (K,) عَلَى أَمْرٍ *respecting a*

thing. (TA.) ___ ناحيته إلى فلان *I cited him,* or *invited him, to submit our case to such a one as judge; I cited him before such a one as judge.* (S, K.) ___ ناحبته *I contended with him,* or *disputed with him, for glory,* or *honour,* or *superiority in glorious* or *honourable qualities and the like,* (K,) *before a judge,* or *umpire.* (TA.) ___ Talhah said to Ibn-'Abbás, هل لك فى أن أُناحبك وترفع النَّبِىَّ (S) [or ترفع النبى: for I find it stated in the margin of a copy of the S, that J left the final letter of ترفع without a vowel point, either fet-hah or dammeh:] *Wilt thou that I contend with thee,* or *dispute with thee, for glory,* or *honour,* and that thou enumerate thine excellencies and the honour which thou derivest from thine ancestors &c., I doing the like, *and that thou put the Prophet out of the question,* not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.)

6 **تناحبوا** *They appointed together a time,* للقتال *for fighting;* and sometimes for other purposes. (K.)

8 **إنتحب** see 1. ___ *He sighed vehemently;* (K;) *wept and sighed vehemently.* (TA.)

نَحْبٌ *A vow.* (S, K.) ___ قضى نَحْبَهُ *He died:* or *he was slain in an expedition undertaken for the sake of God's religion:* originally meaning *he accomplished his vow:* see Kur, xxxiii. 23: (Msb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies *he ended his term,* or *period of life; ended his days:* (Fr, Zj:) [or *he finished his time:* (as implied in the S): or *he yielded his soul:* or *he accomplished his want:*] from significations given

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below. (TA.) ___ نَحْبٌ *A great bet,* or *wager:* syn. خَطَرٌ عَظِيمٌ. (K.) So in the following verse of Jereer:

* بطخفة جالدنا الملوك وخيلنا *

* عَشِيَّةَ بِسْطَامٍ جَرَيْنَ عَلَى نَحْبِ *

[*In Tikhfeh we contended with the sword with the kings; and our horses, in the evening of Bistám, ran for a great bet*]. (TA.) ___ نَحْبٌ *A proof; a demonstration; an evidence:* syn. بُرْهَانٌ. (K.) ___ *A necessity; want; needful thing; an object of want* or *need:* syn. حَاجَةٌ. (K.) See قَضَى نَحْبَهُ. ___ *Death.* (K.) See قَضَى نَحْبَهُ, above. ___ *A term; fixed period;* the *period of life.* (K.) See قَضَى نَحْبَهُ, above. ___ The *soul:* syn. نَفْسٌ. (AO, K.) ___ *Mind; purpose; aspiration; desire; ambition:* syn. هِمَّةٌ. (K.) خَمْسُ نَحْبٍ *A laborious journey:* syn. دَائِبٌ. (S.) ___ سَيْرٌ نَحْبٌ, (TA,) and سَيْرٌ مُنْحَبٌّ (K) *A quick pace,* or *journey.* (K, TA.) ___ The same epithets are likewise applied, in the same sense, to a man. (TA.) ___ نَحْبٌ *A quick* (or *light,* K,) *pace,* or *mode of going, travelling,* or *journeying,* (AA, S, K,) *with much exertion and perseverance.* (TA.) ___ سَارَ فُلَانٌ عَلَى نَحْبٍ *Such a one went on, travelled,* or *journeyed, with energy;* [lit., *for a great bet,* or *wager;*] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.) ___ نَحْبٌ *Length.* (AA, K.) ___ يوم نحب [so in the TA: perhaps, يَوْمٌ نَحْبٌ, but more probably يَوْمٌ نَحْبٌ] *A long day.* (Er-Riyáshee.) ___ نَحْبٌ *A space of time: a time.* (S, K.) See قَضَى نَحْبَهُ, above. ___ *Sleep:* syn. نَوْمٌ. (L, K: in some copies of the K, يوم TA.) ___ *Fatness.* (K.) ___ I. q. شِدَّةٌ [*Vehemence; violence; &c.:* or *distress; difficulty; adversity; &c.*]. (K.) ___ *A game of hazard:* syn. قِمَارٌ. (K.) A *great* camel. (K.) Perhaps a mistake for نَجْبٌ. (TA.)

نُحْبَةٌ i. q. قُرْعَةٌ [*A lot* used in sortilege: or *lots* collectively: or *sortilege* itself;] (K;) from نَاحَبَهُ he cited him before a judge; he contended with him for glory; and he laid a bet, or wager, with him; because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.) ___ لَوْ عَلِمَ النَّاسُ مَا فِى الصَّفِّ الأَوَّلِ لَاقْتَتَلُوا عَلَيْهِ وَمَا تَقَدَّمُوا إِلَّا بِنُحْبَةٍ [*If men knew what* advantage *is* attained by being *in the first row* of the congregation in the mosque, *they would*

fight for it, and not advance but by lot]. (TA, from a trad.)

نُحَابٌ *A cough that attacks camels:* as also قُحَابٌ and نُحَازٌ. (Az from AZ.) See 1.

نَاحِبَةٌ *A weeping,* or *wailing, woman:* pl. نَوَاحِبُ. (TA.)

سَارَ سَيْرًا مُنْحَبًّا *He proceeded,* or *journeyed, in a direct course, not desiring* [*to pursue*] *any other:* as though he had made a vow to do so. ElKumeyt says,

* تَخَذْنَ بِنَا عَرْضَ الفَلَاةِ وَطُولَهَا *
* كَمَا صَارَ عَنْ يُمْنَى يَدَيْهِ المُنَحِّبُ *

By المنحّب is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.) ___ سِرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مُنَحِّبَاتٍ *We proceeded,* or *journeyed, thither during three nights of laborious travelling.* (TA.)

نحت

1 **نَحَتَ**, aor. ـِ, (S, L, K,) contr. to analogy, (TA,) and ـَ, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and ـُ, (K,) which is the form of weakest authority, (TA,) inf. n. نَحْتٌ, (S,) *He cut,* or *hewed; formed,* or *fashioned, by cutting; cut out, hewed out,* or *shaped out; chipped:* syn. بَرَى: (S, K:) *he worked* wood and the like *as a carpenter;* syn. نَجَرَ: *he pared, peeled, barked,* or *deprived of its outer covering* by *paring, abrasure,* or *wearing away the exterior: he sawed.* (L.) [See also لَحَتَ.] Accord. to some, the operation termed نحت is only performed upon something hard and strong, as stone and wood and the like. (MF.) [انتحت seems to signify *He cut,* &c., *for himself:*] you say, انْتَحَتْ مِنَ الخَشَبِ مَا يَكْفِيكَ لِلْوَقُودِ [*Cut,* or *hew, for thyself, of the wood, what will suffice thee for fuel*]: (A.) ___ نَحَتَ بَيْتًا فِى الجَبَلِ, aor. ـِ and ـَ, inf. n. نَحْتٌ, *He cut out,* or *hewed out, a house in the mountain.* In the Kur, xv. 82, El-Hasan [El-Basree] reads يَنْحَتُونَ. (Msb.) [Accord. to the K, his reading is يَنْحَاتُونَ, (in the CK, تَنْحَاتُونَ,) but this I find nowhere else, and I believe it to be a mistake.] ___ نُحِتَ عَلَى الكَرَمِ [*He was fashioned after the model of generosity; made by nature generous*]. (A.) ___ نَحَتَ *Inivit* puellam: (K:) as also لَحَتَ; but the latter is the better known. (TA.) ___ نَحَتَ, inf. n. نَحْتٌ, *He beat, struck,* or *smote,* him with a staff, or stick: (TA:) [as also نَحَتَ ___]. لَحَتَ *He threw* him *down prostrate.* (K.) ___ نَحَتَ بِلِسَانِهِ *He blamed; reprehended; reviled* a man. (L.) [See also نَحَتَ ___.] لَحَتَ *It* (a journey, or travel,) *emaciated* a camel: (K:) *it made* a man *less; made* him *thin,* or *slender.* (TA.) ___ نَحَتَ, (TA,) [aor. ـِ and ـَ ?] inf. n. نَحِيتٌ and نَحِيتَةٌ, *He sighed aloud:* the inf. ns. syn. with نَئِيتٌ and زَحِيرٌ. (K.)

8 **إِنْتَحَتَ** see 1. ___ انتحت *It* (wood or the like) *was* [*cut,* or *hewn; formed,* or *fashioned, by*

cutting; cut out, hewed out, or *shaped out; chipped;*] *worked* by a carpenter: [*pared, peeled, barked,* or *deprived of its outer covering: sawn*]. (L.) ___ انتحت مناسمه *His* (a camel's) مناسم [i. e. *toes* or *feet*] *were worn, abraded, wasted, lessened,* or *attenuated.* (L.)

نَحْتٌ and نَحَاتٌ (K) and نَحِيتَةٌ (S, K) *Nature; natural,* or *native, disposition, temper,* or *other property;* (S, K;) *a particular cast,* or *fashion, of constitution, after which a man is* [*as it were*] *cut out* [*by the Creator*]: (TA:) and the first, the *source,* or *origin, from which one is* [*as it were*] *cut out:* [see also مَنْحَتٌ]. (Lh.) ___ الكَرَمُ مِنْ نَحْتِهِ *Generosity is* [*a part*] *of his nature;* or, [*derived*] *from his source.* or *origin.* (Lh.) ___ هُوَ عَجِيبُ النَّحْتِ *He is of a wonderful nature.* (TA.) ___ هُوَ كَرِيمُ النَّحِيتَةِ *He is generous in nature,* or *disposition.* (AZ.)

نَحْتٌ بَرْدٌ *Unmixed* [i. e. *sever*] *cold:* (K:) but this is said to be a corruption of بَحْتٌ. (TA.) [See also لَحْتٌ.]

نَحِيتٌ *A comb:* syn. مُشْطٌ or مَشْطٌ. (So in different copies of the K.) حَافِرٌ نَحِيتٌ *A hoof of which the edges have gone* [or *become abraded, been worn away*]; (S, K;) [and so حافر مَنْحُوتٌ , occurring in the K in art. حك, where, in its place in the S, we find نَحِيتٌ ___.] حافر نَحِيتٌ An *emaciated* camel: (K:) a camel *whose feet are worn, abraded,* or *wasted.* (L.) ___ نَحِيتَةٌ *A* [*portion of the*] *trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called* حُبّ, *for bees:* pl. نُحُتٌ. (L.) ___ نَحِيتٌ Anything *bad;* what is *bad* of anything. (L.) نَحِيتٌ One *who introduces himself among a people, and lives with them, not being of their race.* (S, K.)

نَحَاتٌ : see نَحْتٌ.

نُحَاتَةٌ *Cuttings, chips, parings, and the like,* (S, K,) of wood [&c.]. (TA.)

نَحِيتَةٌ : see نَحْتٌ and نَحِيتٌ.

مَنْحَتٌ The *source*, or *origin*, of a man, [from which he is, as it were, cut out]: pl. مَنَاحِتُ. (TA.) See also نَحْتٌ. ___ هُوَ مِنْ مَنْحَتِ صِدْقٍ *He is of an excellent source*, or *origin*. (A.) ___ هُمْ كِرَامُ المَنَاحِتِ *They are of generous sources*, or *origins*. (A.)

مِنْحَتٌ (S, K) and مِنْحَاتٌ (Msb, TA) *An implement with which one performs the operation*

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of cutting, hewing, and the like; (S, K, L;) *an adz*, or *addice*. (Msb.)

مِنْحَاتٌ : see مِنْحَتٌ.

فَرَسٌ مُنَحَّتُ الحَوَافِرِ [*A horse having the hoofs much worn.*] (IDrd, K, art. حك.)

مَنْحُوتٌ : see نَحِيتٌ. *A word compounded of two* [or *more*] *words;* such as بَسْمَلَ, حَمْدَلَ, حَوْقَلَ, حَسْبَلَ, &c. (Msb, TA, art. بسمل.)

نحث

نَحِيثٌ dial. form of نَحِيفٌ: (Kr:) ISd thinks the ث to be a substitute for ف. (TA.)

نحر

1 نَحَرَ, (A, Msb, K,) aor. ـَـ, (Msb, K,) inf. n. نَحْرٌ (S, Msb, K) and مَنْحَرٌ (Msb) and تَنْحَارٌ [an intensive form], (K,) *He stabbed,* or *stuck,* (A, K,) a camel, (A, TA,) or a beast, (Msb,) [but generally the former,] *in his* نَحْر, (A,) or *in his* مَنْحَر, (TA,) *where the windpipe* (حُلْقُوم) *commences in the uppermost part of the breast;* (K, TA;) [i. e., *in the* لَبَّة; for] نَحْرٌ in the لَبَّة is like ذَبْحٌ in the throat. (S.) [Hence,] يومُ النَّحْرِ [*The day of the stabbing of the camels &c.*]; (K;) and عيدُ النَّحْرِ [*the festival of the stabbing of the camels* &c.]; (Msb;) *the tenth of* [*the month*] *Dhu-l-Hijjeh;* (K;) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA.) ___ *He slew.* (TA.) ___ نَحَرَهُ, aor. and inf. ns. as above, *He hit,* or *hurt, his* نَحْر. (K.) You say نَحَرْتُ الرَّجُلَ *I hit,* or *hurt, the* نَحْر *of the man.* (S.) [Hence,] نَحَرَ الأُمُورَ عِلْمًا [*He mastered affairs,* or *the affairs, by knowledge,* or *science*]: (A): *he knew affairs soundly,* or *thoroughly.* (Har, 2nd ed. of Paris, p. 95, Com.) And يَنْحَرُ العِلْمَ نَحْرًا [*He masters knowledge,* or *science, indeed*]. (A, K.) Jereer was asked respecting the Islámee poets, and answered, نَبْعَةُ الشُّعَرآءِ لِلْفَرَزْدَق [meaning, The bow, or the arrow, of the poets belongs to El-Farezdak; applying the term نبعة in this manner because bows and arrows were made of the tree called نَبْع]: so it was said, Then what hast thou left for thyself? and he answered, أَنَا نَحَرْتُ الشِّعْرَ نَحْرًا [*I have mastered poetry indeed*]. (A.) You say also, نَحَرْتُ الشَّىْءَ عِلْمًا *I knew the thing thoroughly,* or *superlatively well;* as also قَتَلْتُهُ عِلْمًا. (Bd in iv. 156.) [Hence also,] نَحَرَ الصَّلَاةَ *He performed,* or *recited, the prayer in the first part of its time.* (TA.) ___ نَحَرَهُمُ ٱللّٰهُ, occurring in a trad., may mean either *May God hasten to do them good,* or *may God slay them.* (IAth.) [Hence also,] نَحَرْتُ الرَّجُلَ, (S, A,) inf. n. نَحْرٌ, (A,) *I became opposite to the man;* syn. صِرْتُ فِى نَحْرِهِ; (S;) *I faced,* or *fronted, him;* syn. قَابَلْتُهُ. (A, TA.) And نَحَرَ الدَّارُ الدَّارَ, [or نَحَرَتْ,] (K,) aor. ـَـ,

(TA,) *The house faced,* or *fronted, the house;* (K, TA;) as also نَاحَرَتْ . (TA.) And دِيَارُهُمْ تَنْحَرُ الطَّرِيقَ *Their houses face,* or *front, the road.* (A.) [See also 6.] And Abu-lGheyth says, that the last night of the month, with its day, is called النَّحِيرَةُ for this reason, لِأَنَّهَا تَنْحَرُ الشَّهْرَ ٱلَّذِى بَعْدَهَا, i. e., *Because it becomes opposite to the month that is after it:* or *because it reaches the first part of the month that is after it.* (S.)

3 **نَاحَرَ** see 1, near the end.

6 **تَنَاحَرُوا فِى القِتَالِ** (S, TA) *They stabbed one another in the* نَحْر, or *slew one another, in fight.* Here the verb is used in its proper sense. (TA.) ___ [Hence,] تَنَاحَرَ القَوْمُ عَلَى الأَمْرِ, (A, K,) and انتحروا عَلَيْهِ, (S, A, K,) *The people were mutually niggardly,* or *tenacious,* or *avaricious, of the thing,* (S, A, K,) *so that they almost slew one another.* (K, * TA.) الدَّارَانِ تَتَنَاحَرَانِ *The two houses face,* or *front, each other.* (K.) [The like is also said in the A.] Fr. says, I have heard some of the Arabs say مَنَازِلُهُمْ تَنَاحَرُ, [for تَتَنَاحَرُ,] *Their places of abode face,* or *front, one another; this is opposite to this.* (TA.)

8 **انتحر** *He* (a man, S) *stabbed himself in the* نَحْر, (S,) or *slew himself.* (K.) It is said in a proverb, سُرِقَ السَّارِقُ فَٱنْتَحَرَ [*The robber was robbed, and in consequence slew himself*]: (S:) or سَرَقَ السَّارِقُ فَٱنْتَحَرَ [app. meaning, *The robber robbed, and so occasioned his own slaughter:* for it is said that the verb is here used tropically]. (TA; and so in a copy of the S, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov, q. v., vol. i. p. 618.] ___ *It* (a cloud) *burst with much water.* (A.) See also 6.

النَّحْرُ, (S, Msb,) or نَحْرُ الصَّدْرِ, (A, K,) *The uppermost part of the breast,* or *chest;* (A, K;) as also المَنْحُورُ : (Sb, IB, K:) or *the place of the collar* or *necklace:* (A, K:) or *that part of the breast* or *chest which is the place of the collar* or *necklace;* (S, Msb;) so accord. to A'Obeyd: (TA, art. ترب:)

which is also called المَنْحَرُ : (S:) or *the breast* or *bosom* or *chest* itself: (TA:) or النُّحُورُ, the pl., is also applied to *the breasts* or *chests:* (Msb:) and النَّحْرُ, (A,) or المَنْحَرُ , (S, A, Msb, K, TA,) also signifies *the part in which a camel is stabbed,* or *stuck;* (A, TA; *where the windpipe* (حُلْقُوم) *commences, in the uppermost part of the breast:* (TA:) or *the place where the* هَدْى [or *animal brought as an offering to Mekkeh* or *to the Kaabeh* or *to the Haram, such as a camel, cow, bull, sheep,* or *goat, to be sacrificed,*] *&c., is stabbed,* or *stuck:* (S, K:) or *the place, in the throat, where a beast is stabbed,* or *stuck:* (Msb:) نَحْرٌ is masc., (Lh, K,) only: (Lh:) [or sometimes fem.: see an ex., voce تَرَبَ:] its pl. is نُحُورٌ, (A, Msb, K,) only: (TA:) and the pl. of مَنْحَرٌ is مَنَاحِرُ. (A.) نَحْرٌ also signifies The *first,* the *first part,* or the *commencement,* of the day; (S, K;) and of the month, (K,) as also نَاحِرٌ ; (TA;) and of the ظَهِيرَة, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the نَحْرٌ, as also نَاحِرَةٌ : (TA:) pl. نُحُورٌ. (K.) You say جَآءَ فِى نَحْرِ النَّهَارِ, &c., *He came in the first part of the day,* &c. (TA.) See also نَحِيرَةٌ. Also, قَعَدَ فُلَانٌ فِى نَحْرِ فُلَانٍ *Such a one sat in front of such a one; facing him; opposite to him.* (A.) And صَارَ فِى نَحْرِهِ [*He,* or *it, became in front of,* or *opposite to, him,* or *it*]. (S.) And هٰذَا بِنَحْرِ هٰذَا *This is in front of, facing,* or *opposite to, this.* (Fr, TA.)

نَحْرٌ : see نَحْرِيرٌ.

لَقِيتُهُ صَحْرَةً بَحْرَةً نَحْرَةً , with tenween, *I met him in open view.* (Sgh, K.) See بَحْرَة and صَحْرَة.

نَحْرِيرٌ (S, A, K) and نَحْرٌ (K) *Soundly,* or *thoroughly, learned;* (S;) or *skilled* or *skilful, intelligent, experienced,* (A, K, TA,) or, as some say, (TA,) *sound in what he does, skilful and intelligent, knowing and skilful in everything:* because he masters (يَنْحَرُ) knowledge or science: (A, K, TA:) pl. of the former, نَحَارِيرُ. (A.)

نَحِيرٌ A camel [or other beast] *stabbed,* or *stuck,* (K. TA,) *in the* مَنْحَرٌ, (TA,) *where the windpipe* (حُلْقُوم)

commences, in the uppermost part of the breast; (K, TA;) and مَنْحُورٌ signifies [the same: and] *slaughtered:* (TA:) the former is masc. and fem., and the fem. is also نَحِيرَةٌ: (TA:) pl. of نَحِيرٌ, (K,) and of نَحِيرَةٌ, (TA,) نَحْرَى and نُحَرَآءُ and نَحَائِرُ. (K, TA.) ___ A son *devoted to be sacrificed:* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Mgh.) النَّحِيرَةُ *The first day of the month;* [as also, app., نَحْرُ الشَّهْرِ, and نَاحِرَتُهُ , and نَحِيرَتُهُ :] or *the last thereof;* (K;) as also النَّاحِرُ : (TA:) or *the last night thereof;* (S, K;) as also النَّحِيرُ: (K:) or *the last night thereof with its day* [i. e. the day immediately following]; as also النَّاحِرَةُ ; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or

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of the following month]: (Abu-l-Gheyth, S:) pl. نَوَاحِرُ (S, K) and نَاحِرَاتٌ, (K,) both extr. [as pls. of نَحِيرَةٌ, but reg. as pls. of نَاحِرَةٌ], (TA,) [and app. نَحَائِرُ, being agreeable with rule as pl. of نَحِيرَةٌ: or] نَحَائِرُ الشَّهْرِ signifies *i. q.* نُحُورُهُ: see نَحْرٌ. (TA.) You say also جَآءَ فِى نَحْرِ الشَّهْرِ, and نَاحِرَتِهِ, and نَحِيرَتِهِ, [app. signifying *He came on the first day of the month.*] And مَا أَرَاهُ إِلَّا فِى نُحُورِ الشُّهُورِ, and نَوَاحِرِهَا, and نَحَائِرِهَا, [app., *I see him not save on the first days of the months.*] (A.)

نَحِيرَةٌ : see نَحِيرٌ.

نَحَّارٌ : see مِنْحَارٌ.

نَاحِرٌ and نَاحِرَةٌ: see نَحْرٌ and نَوَاحِرُ الأَرْضِ. نَحِيرٌ, [pl. of نَاحِرَةٌ,] *The parts facing, in front of,* or *opposite to, the earth* or *land.* (TA.)

المَنْحَرُ : see النَّحْرُ, in two places.

مِنْحَارٌ an intensive epithet applied to a man, [*A great slaughterer of camels;* as also نَحَّارٌ :] and signifying

Liberal; bountiful; munificent; or *generous.* (S, TA.) You say إِنَّهُ لَمِنْحَارٌ بَوَائِكَهَا *Verily he is a* [*great*] *slaughterer of the fat camels:* (S, K:) and هُمْ نَحَّارُونَ لِلْجُزُرِ [*They are great slaughterers of camels*]. (A.)

مَنْحُورٌ : see نَحِيرٌ. *Faced,* or *fronted.* (TA.)

المُنْحُورُ : see النَّحْرُ.

نحز

1 **نَحَزَ** : see an ex. in a verse cited voce عَاسِجٌ.

نَاحِزٌ : see نَاكِتٌ.

مِنْحَازٌ *A mortar;* syn. هَاوُونٌ. (K.)

نحس

1 **نَحَسَ**, aor. ـَـ ; (S, A, K;) and نَحُسَ, aor. ـُـ ; (K;) and نَحِسَ, like [its contr.] سَعُدَ; (Bd, xvii. 30;) inf. n. [of the first] نَحْسٌ and [of the second نُحُوسَةٌ; (TA;) *He*, or *it, was*, or *became, unprosperous, unfortunate, inauspicious*, or *unlucky:* (S, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (S, TA.)

4 **أَنْحَسَتِ النَّارُ** *The fire had much* نُحَاسٌ, i. e., *smoke.* (IKtt.)

5 **تَنَحَّسَ** see 10.

6 **تَنَاحَسَ** see 8.

8 **انتحس** *He became overthrown*, or *subverted;* as also تناحس . And the former is also said of a man's جَدّ [or good fortune]. (A, TA.)

10 **استنحسته عن كَذَا** and تَنَحَّسَتْهُ : see 10 in art. سنح.

نَحْسٌ *Unprosperousness, unfortunateness, inauspiciousness*, or *unluckiness; contr. of* سَعْدٌ; (S, A, K;) of stars, and of other things: pl. [of pauc.] أَنْحُسٌ and [of mult.] نُحُوسٌ; (TA;) and مَنَاحِسُ is an irreg. pl. of the same, (TA,) syn. with مَشَائِمُ, (IDrd, K, TA,) which is in like manner an irreg. pl. of شُؤْمٌ. (TA.) [In Har, p. , a doubt is expressed respecting مَنَاحِسُ, as to its being a pl. of نَحْسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنْحَسَةٌ, and not of نَحْسٌ.] In the Kur, [liv. 19,] some read, فِى يَوْمِ نَحْسٍ [*In a day of unprosperousness*]: others read نحس as an epithet. (S.) See نَحِسٌ. ___ Also, *Difficulty, distress, trouble*, or *fatigue; harm, injury*, or *evil state* or *condition;* syn. جَهْدٌ and ضُرٌّ: pl. أَنْحُسٌ. (TA.)

نَحِسٌ (S, A, K) and نَحْسٌ (S, A) and نَحِيسٌ (TA) and نَحُوسٌ and مَنْحُوسٌ (A, TA) *Unprosperous, unfortunate,*

inauspicious, or *unlucky*. (S, A, K.) You say, رجل نَحْس and نَحْس (A) and منحوس (A, TA) [*An unprosperous man*]: pl. of the last, مناحيس. (TA.) And يوم نَحْس (S, A, TA) [and نَحِس] and نَحُوس (A, TA) and نَحِيس and منحوس (TA) [*An unprosperous day*]: and in the pl., أَيَّام نَحْس, [which seems to indicate that نَحْس is originally an inf. n.,] (TA,) and نَحْسة, and نَحْسات, which is pl. of نَحْسة, (Az, TA,) and نَحَسة, (K,) and [its pl.] نَحَسات, (S, TA,) and نَحِيسة, (K.) [and app. ناحسة ,] and [its pl.] نواحس. (TA.) In the Kur, [liv. 19,] some read, فى يوم نَحْسٍ [*In an unprosperous day*], as well as فى يوم نَحْسٍ: (S, TA:) and AA reads [in the Kur, xli. 15,] فى أَيَّام نَحَّسات: and نَحَسات is another reading. (TA.) You also say, عام ناحس and نَحِيس, meaning, *A year of dearth* or *drought* or *sterility:* (IDrd, K:) so they assert. (IDrd.) And النَّحْسان is an appellation of *The two planets Saturn and Mars:* (Ibn-'Abbád, K:) like as [the contr.] السَّعْدان is applied to Venus and Mercury. (Ibn-'Abbád.)

نَحَاس : see نُحَاس: and نِحَاس.

نُحَاس (S, K, &c.) and نِحَاس (Fr, K) and نَحَاس, (K,) the last, (TA,) or all, (K,) on the authority of Abu-l-'Abbás El-Kawáshee, (K,) a word of well-known meaning; (S;) *Copper:* and *brass;* syn. قِطْر: (K:) or صُفْر: (Ibn-Buzurj:) or *a species of* صُفْر *intensely red:* (TA:) a chaste Arabic word. (TA.) Also, *Fire:* (IF, K:) and the *sparks that fall from brass* (صُفْر), or *from iron, when it is beaten* (AO, K) *with the hammer:* (TA:) or نُحَاس signifies *smoke:* so in the Kur, lv. 35: (Fr, Az, Bd, and others; accord. to Az, all the interpreters of the Kur.; and it is wonderful that the author of the K has omitted this signification: TA:) but some say that it is نِحَاس signifies the *smoke of* صُفْر; and نُحَاس signifies صُفْر itself: (Ibn-Buzurj:) or the latter signifies *smoke in which is no flame:* (S, Jel:) or *smoke that rises high, and of which the heat is weak, and which is free from flame:* (AHn:) or *molten* صُفْر: (Bd:) and some read نُحُس, which is the pl. (Bd.) See also نِحَاس.

نِحَاس (S, A, K) and نُحَاس (S, K) and نَحَاس (K, but excluded by the TA) *Nature; natural*, or *native, disposition* or *temper* or *other quality* or *property:* (S, A, K, TA:) and *origin:* (S, A, TA:) or *that to*

which the origin of a thing reaches. (IAar, K.) You say, فُلَانٌ كَرِيمُ النِّحَاسِ, (S, A,) and النُّحَاسِ , (S,) *Such a one is generous of nature,* &c., *and origin.* (S, A.) See also نُحَاس, in two places.

نَحُوس : see نَحَس, throughout.

نَحِيس : see نَحَس, throughout.

نَحَّاس [*A worker of copper* or *brass:* a coppersmith.]

نَاحِس : see نَحَس, in two places.

مَنْحَس *A place of unprosperousness, unfortunateness, inauspiciousness,* or *unluckiness:* pl. مَنَاحِس. (Har, p. .)

مَنْحَسَة [*A cause of unprosperousness, unfortunateness, inauspiciousness,* or *unluckiness:* pl., accord. to rule, مَنَاحِس]. (A, TA, art. تعس.)

مَنْحُوس : see نَحَس, in three places.

مَنَاحِس : see مَنْحَس, نَحْس, and مَنْحَسَة.

نحف

نَحِيفٌ *Slender, slim, thin, spare, lean,* or *light of flesh.*

نحل

1 نَحَلَ جِسْمُهُ *His body became lean,* or *emaciated.* (S.)

نِحْلَةٌ *i. q.* فَرِيضَةٌ; or دِيَانَةٌ; and دِينٌ, as in the saying مَا نِحْلَتُكَ [*What is thy religion?*]. (TA.)

نحم

1 نَحَمَ, said of a horse, seems to be best rendered *He breathed pantingly,* or *hard, with a sound from the chest.* See 1 in art. ضبح.

نَحِيمٌ signifies *A sound* (صَوْت) *from the chest* of the horse. (TA.)

نحو

1 نَحَا نَحْوَهُ *He went towards,* or *in the direction of, him* or *it.* (Msb, TA.) ___ Also, *He pursued his* (another's) *course, doing as he did;* or *purposed his purpose.* ___ See عَرَضَ عَرْضَهُ, and شَدَا شَدْوَهُ; and see نَحَاهُ ___. قَصَدَهُ, inf. n. نَحْوٌ, signifies [also] *He purposed it,* or *intended it.* (MA.) ___ نَحَوْتُ جِلْدَ البَعِيرِ, and أَنْحَيْتُهُ, *I stripped off the skin of the camel.* (Msb, voce سَلَخَ). See 4.

2 نَحَّى *He put* a thing *aside,* or *away,* or *apart;* (Msb;) *removed* it *from its place,* (Msb, K, TA,) *placed* it *at a distance.* (TA.) ___ *He made* a person *to turn away,* or *withdraw,* or *retire,* from (عَنْ) an affair. ___ نَحَّى عَنْهُ الشَّىْءَ *He put aside,* or *away,* or *he warded off,* or *removed, from him the thing.* See 4.

4 أَنْحَى عَلَيْهِ [*He leant, bore,* or *pressed, upon him,* or *it,* with his body, hand, &c.:] i. q. اعْتَمَدَ; as also نَحَا. (IAar, TA.) ___ أَنْحَى عَلَى فُلَانٍ بِالسَّوْطِ [*He attacked such a one with the whip*], and بِالسَّيْفِ [*with the sword*]: and hence بِالتَّعْنِيفِ *he accosted him with harsh,* or *rough, behaviour;* syn. أَقْبَلَ عَلَيْهِ. (Har, p. 508.) ___ أَنْحَى عَلَى الشَّىْءِ بِجَمِيعِ كَفِّهِ [*He seized the thing with his whole hand*]. (M, voce قَبَضَ [q. v.]). ___ أَنْحَيْتُ عَلَى حَلْقِهِ السِّكِّينَ *I applied the knife to,* or *put it across, his throat,* or *fauces;* syn. عَرَضْتُهُ: and in like manner you say, نَحَى عَلَيْهِ بِشَفْرَتِهِ [but whether by this be meant نَحَّى or نَحَا is doubtful. (TA.) ___ See 1.

5 تَنَحَّى *He,* or *it, removed; withdrew; went,* or *moved, away,* or *aside;* (Msb;) or *retired to a distance.* (TA.) ___ تَنَحَّى (TA, art. قعر,) signifies تَكَلَّفَ أَنْ يَتَكَلَّمَ كَلَامًا نَحْوِيًّا, i. e. تَكَلَّفَ التَّكَلُّمَ عَلَى طَرِيقِ النُّحَاةِ. (IbrD.)

8 انْتَحَى *It fell, like a man's hand when he strikes with it upon his other hand;* (L, TA, in art. ترح:) and, in prostration, *he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands:* mentioned by Sh, from 'Abd-Es-Samad Ibn- Hassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.)

نَحْوٌ The *like* of a thing: syn. مِثْلٌ. (TA.) ___ *Quantity,* &c.; syn. مِقْدَارٌ. (TA.) ___ *A division,* &c.; syn. قِسْمٌ. (TA.) ___ نَحْوُهُ: see نَحْوُ الثَّلَاثَةِ ___. نَحَا *About three.* فِى نَحْوِ ثَلَاثِ سَاعَاتٍ *In about three hours.* ___ عَرَفْتُهُ فِى نَحْوِ كَلَامِهِ and فِى لَحْنِ كَلَامِهِ and فِى مَعْرَاضِ كَلَامِهِ signify the same. (Msb in art. عرض.) See the last of these, voce عَرُوضٌ. ___ اتَّئِدْ عَلَى نَحْوِكَ, i. e. أَوِّنْ عَلَى قَدْرِكَ [or مِقْدَارِكَ]: see art. اون.

نَحْىٌ : see نَحْىٌ.

نَحْىٌ *A skin for holding liquids:* (K:) or *for clarified butter:* (S, Msb, K:) as also نَحًى, (K.)

شَدِيدُ النَّاحِيَةِ A *hardy* man. (TA, art. عرض.)

ذَاتُ النَّحْيَيْنِ. Respecting what is said of the woman thus named, and of خَوَّاتٌ, in the S, see شرد.

مُتَنَحٍّ *Going,* or *being, away* from (عَنْ) a place, person, or thing. ___ مُتَنَحًّى [*A place to which to turn away,* or *back,* from a thing; or *to which one removes, withdraws,* or *retires afar off*]. (K, voce مَنْكَصٌ.) See مَنْكَصٌ and مَحْرِفٌ.

نَاحِيَةٌ *i. q.* جَانِبٌ q. v., *A side; a lateral, or an outward,* or *adjacent, part* or *portion.* (K, &c.) ___ *An apartment* of a house. (Mgh, voce حَيِّزٌ.) And the pl., نَوَاحٍ, *The outer parts* or *regions* of an animal. The sing. may often be rendered *A part,* or *portion,* of a place. ___ نَاحِيَةٌ is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [meaning مَنْحُوَّةٌ, *a part,* or *the like,* or *a point, towards which one goes,* or *directs himself; a point of direction;*] because one goes, or directs himself, towards it: (Msb:) best rendered

as above; adding, or *part, region, district, quarter,* or *tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole: a vicinage,* or *neighbourhood:* and *a part of a country, a region, district, quarter,* or *tract, absolutely; a district; a province:* often best rendered *a side;* or *a region, district, quarter,* or *tract:* or *a part of a place, an apartment:* see حِيزٌ, in art. حوز. ___ Also *A limit, bound,* or *boundary:* see two tropical exs. of its pl. (نَوَاحٍ) voce حَنْوٌ, and another in a verse voce رَسُولٌ: or a *remote side;* syn. جَانِبٌ مُتَنَحٍّ: (Kz, in TA:) *a tract of land.* (KL.) See أُفُقٌ and نَاحِيَةٌ عَلَى ___. جَانِبٌ *Beside, aside,* or *apart;* like جَانِبٌ على and طَرَفٌ على; and so نَاحِيَةً and نَاحِيَةً فى, &c.: you say جَلَسَ فى نَاحِيَةٍ منهم *He sat aside,* or *apart, from them:* and أَنَا فى نَوَاحٍ مِنْ هٰذَا الأَمْرِ, expl. voce شَفَقٌ. And فى نَاحِيَةٍ كَذَا *In the direction of such a thing:* see هو عَلَى نَاحِيَتِهِ ___. أَشْرَى *He is keeping to his own side, following his own course:* see جِدِيَّةٌ.

نخ

1 نَخَّ, [aor., accord. to analogy, ـِـ ,] inf. n. نَخٌّ; (S, K;) and نَخْنَخَ ; (IAar, K;) *He went,* or *journeyed, vehemently.* (IAar, S, K.) ___ نَخَّ, aor. ـُـ , (L,) inf. n. نَخٌّ, (S, L,) *He drove, and urged, and chid,* camels: (L:) *he drove vehemently.* (Th, S.) ___ نَخَّ بالإبل, (Lth,) [aor. ـُـ ,] inf. n. نَخٌّ; (Lth, K;) and نَخْنَخَ بها; (AM;) and نَخْنَخَها; (Lth;) *He chid the camels by the cry of* إِخْ إِخْ (or إِخْ إِخْ, as in the CK and a MS. copy of the K: in the L written once اخّ اخّ, and twice اخْ اخْ:) *in order that they might lie down upon their breasts, with folded legs:* (Lth, AM, L, K:) you say نَخَّ بها نَخًّا شديدًا, and نَخَّةً شديدةً, *he did so vehemently.* (Lth.) ___ Also, نخنخ , (inf. n. نَخْنَخَةٌ, Lth,) *He made* a camel *to lie down upon its breast, with folded legs-* (IAar, Lth, S, K.) ___ نَخَّ الإبل, and نَخَّ بها, [aor. ـُـ ,] inf. n. نَخٌّ, *He made the camels to lie down near by the collector of the alms required by*

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the law, called صدقة, *that he might take them in payment of those alms.* (L.)

R. Q. 2 تَنَخْنَخَ *It* (a camel) *lay down upon its breast, with its legs folded.* (Lth, S, K.) ___ Also, تنخنخت *She,* (a camel,) *lying upon her breast, with her legs folded, raised her breast from the ground.* (L.)

نَخٌّ, [originally an inf. n., then used in the sense of a pass. part. n.,] *Camels that are made to lie down near by the collector of the alms required by the law, called* صدقة, *that he may take them in payment of those alms.* (S, K.)

نُخٌّ and نُخَاخَةٌ (in the CK نَخَاخَةٌ) *i. q.* مُخٌّ [*Marrow, &c.*]. (K.) ___ هٰذَا مِنْ نُخِّ قَلْبِى, and نخاخة قَلْبِى, *i. q.* من مُحِّ قلبى, and مُخَّته, q. v. (TA.)

نَخَّةٌ or نُخَّةٌ or نَخَّةٌ, as occurring in the following words of a trad., لَيْسَ فِى النَّخَّةِ صَدَقَةٌ, [*No alms are required by the law in the case of* ....,] is variously explained. (TA.) It is said that نَخَّةٌ signifies *Slaves,* (AO, Az, S, K,) *men and women:* (AO, Az:) also, *a* [single] *male slave:* (ISh:) also, *working bulls* or *cows;* (S, K;) and so نُخَّةٌ: (K:) Th says that this is the correct meaning, because it is from نَخٌّ, signifying the act of driving vehemently; and Ks says that this is its meaning, but that it is only نُخَّةٌ, with damm: (S:) also, *asses,* حُمُرٌ, [in the CK, خُمُرٌ,] (IAar, L, K,) collectively; (L;) and so نُخَّةٌ (L, K) and نَخَّةٌ: (K:) also, [*animals*] *reared in houses* or *tents:* (K:) also, *whatever are employed in labour, of camels, and bulls* or *cows, and asses, and slaves;* as also نُخَّةٌ: (Aboo-Sa'eed:) also, *pastors;* and so نُخَّةٌ: also, *drivers, leaders,* or *attendants, of camels:* (K:) also, the *taking of a deenár for himself by the collector of the alms required by the law, called* صَدَقَةٌ, (S, K,) *after he has finished receiving those alms:* (S:) also, the *deenár itself so taken is thus called.* (K.) In all these senses the word نَخَّةٌ is explained in the above trad. (TA.)

نُخَّةٌ and نَخَّةٌ: see نَخَّةٌ throughout.

نُخَاخَةٌ : see نُخٌّ.

نخب

1 **نَخَبَ** , (S, K,) aor. ـَـ , (S,) or ـُـ , (K,) inf. n. نَخْبٌ; (S, K;) and انتخب ; (S;) *He drew,* or *took, out,* or *forth:* (S, K:) syn. of the latter verb انتزع, (S,) in a trans. sense. (TA.) ___ نَخَبَ الصَّيْدَ *He* (a hawk) *tore out the heart of the game.* (TA.) ___ نَخَبَ, aor. ـَـ and ـُـ , (K,) inf. n. نَخْبٌ, (S, K,) *Inivit* feminam: (S, K:) so accord. to some, in an absolute sense: (ISd:) or *inivit* feminam *peculiari quodam modo.* (ISd, K.) ___ نَخَبَ, aor. ـُـ , inf. n. نَخْبٌ, *It* (an ant, or a louse, TA) *bit.* (K.) نُخْبٌ *He was cowardly, and his intellect quitted him;* syn. هُبِتَ. (S, art. عنى ___.) كَلَّمْتُهُ فَنَخَبَ عَنِّى هبت *I spoke to him, and he was unable to reply to me:* syn. كَلَّ عَنْ جَوَابِى. (TA.)

4 **انخب** (as also انجب, TA) *He begot a cowardly son:* (K:) from مَنْخُوبٌ. (TA.) ___ انخب *He begot a brave,* or *courageous, son:* (K:) from نُخْبَةٌ. (TA.) Thus the verb bears two contr. significations. (K.) See also انجب.

5 **تَنَخَّبَ** see 8.

8 **إِنْتَخَبَ** See 1. ___ انتخبه [and تنخّبه , as is shown by a verse cited in art. سقب, conj. 4,] *He chose, selected,* or *preferred, him,* or *it.* (S, K.) Ex. انتخب مِنَ القَوْمِ مِائَةَ رَجُلٍ *He chose,* or *selected, from the people a hundred men.* (TA, from a trad.)

10 **استنخبت** *Congressum viri concupivit* femina. (El-Umawee, S, K.)

نَخْبٌ , (K,) or نَخْبَةٌ , (L, confirmed by the citation of two examples in verse,) and مَنْخَبَةٌ (K) and مَنْخُوبَةٌ (L) The *podex:* syn. إِسْتٌ. (L, K.) ___ نَخْبٌ *Foramen vulvæ* feræ: syn. خرق الثفر. (TA.) ___ نَخْبَةٌ *Foramen pudendi:* syn. خرق الجلد. (Nh.) نَخْبٌ *Cowardice; weakness of heart.* (TA.) See نُخْبٌ. نَخْبٌ *A large draught; i.*

q. Pers. دوستكانى [dóst-kánee]. (K.)

نَخَبٌ : see نَخَبٌ.

نَخَبٌ (S, K) and نَخْبٌ and نَخَبَةٌ (so accord. to the TA: in the CK نُخْبَةٌ:) and نُخْبَةٌ (in the CK نُخَبَةٌ) and نَخَبٌ and نَخِبٌ (K) and نَخِيبٌ and منخوب and منتخب (S, K) and ينخوب , (K,) to which the CK adds نَخَبٌ , A *cowardly* man; *a coward;* as though his heart were drawn out; (S;) i. e., *having no heart.* (TA.) قَلْبٌ نَخِيبٌ [*A cowardly heart*]: نخيب signifies *a coward, who has no heart:* or, accord. to some, one *who acts corruptly.* (TA.) Pl. (of نخيب , TA,) نُخُبٌ: (K:) of منخوب منخوبون, and sometimes, in poetry, accord. to IAth, مَنَاخِبُ: and Aboo-Bekr mentions نخبات as a pl. of نخبة. (TA.)

نَخَبَةٌ : see نَخْبٌ and نَخَبَةُ نَمْلَةٍ. نَخَبٌ, and نملة نَجَبَةٌ, q. v., *A bite of an ant.* Both these modes of writing the word are mentioned by IAth on the authority of Z.

نُخْبَةٌ : see نَخَبٌ and نُخَبَةٌ.

نُخَبَةٌ (As, S, K) and نُخْبَةٌ (AM, K), the former the more approved word, (TA,) *Chosen; choice; select; preferred; excellent; best:* or *what is chosen, &c.:* (K:) *i. q.* نُجَبَةٌ, q. v.: (S:) pl. of the former نُخَبٌ. (S.) Ex. جاء فى نُخَبِ أَصْحابه *He came with the best of his companions.* (S.) نخبة المتاعِ *The choice part of the goods,* or *utensils, &c.; what was drawn,* or *taken, out from them.* (TA.) ___ *A company,* or *troop, chosen,* or *selected, and drawn out, from the men.* Ex., from a trad., خرجنا فى النُّخْبَةِ *We went forth with the chosen band.* (TA.) ___ See نَخَبٌ.

نَخَبٌّ and نَخِبٌّ and نَخِيبٌ: see نَخَبٌ.

نَخَابٌ The *skin of the heart.* (TA.)

مَنْخَبَةٌ : see نَخْبٌ.

مَنْخَابٌ syn. with مَنْجَابٌ; (TA;) A *weak* man, *in whom is no good:* (K:) pl. مَنَاخِيبُ, and sometimes, in poetry, مَنَاخِبُ. (TA.)

مَنْخُوبٌ *Lean; meagre; emaciated.* (K.) ___ See نَخِبٌ.

مُنْتَخَبٌ : see نَخِبٌ.

يَنْخُوبٌ : see نَخِبٌ.

يَنْخُوبَةٌ : see نَخْبٌ.

نخت

1 نَخَتَ, inf. n. نَخْتٌ, *He pecked,* or *picked up, and pulled off,* or *tore off, and snatched away, with his beak;* syn. نَقَرَ and نَتَخَ, (K,) formed by transposition. (TA.) ___ نَخَتَ, [aor. ـُـ ,] inf. n. نَخْتٌ, *He took a date,* or *two dates, from a bag* or *other receptacle for travelling-provisions &c.* (K.) ___ نَخَتَ, [aor. ـُـ ,] inf. n. نَخْتٌ, *He plucked out;* syn. نَتَفَ. (IAth, L.) See 2.

2 نخّت لفُلَان, as also سخّت لَهُ, *He went to the utmost length* (استقصى) *in speaking to such a one.* So in the Nawádir. (Az, L.) [Accord. to the K, نَخَتَ, inf. n. نَخْتٌ.]

نَخْتَةٌ نَمْلَة *A bite of an ant.* So in a trad., accord. to one reading: accord. to another reading, it is نَجْبَةٌ [q. v.]. (L.)

نخج

1 نَخَجَ الدَّلْوَ , (S, K,) and نَخَجَ بِهَا, (TA,) aor. ـَـ , inf. n. نَخْجٌ, (K,) *He agitated,* or *moved about, the bucket;* (S, K;) a dial. form of مَخَجَ; (S;) or, accord. to Yaakoob, its ن is substituted for م: *he moved about the bucket* in the well *in order that it might fill.* (TA.) ___ نَخَجَ, (S, K,) aor. ـَـ (K) and ـُـ , (L,) inf. n. نَخْجٌ, (K,) *Inivit* feminam. (S, K.)

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نَخِيجَةٌ , (ISk, S, K,) or, accord. to some, نَجِيجٌ, without ة, (TA,) or, as some say, نَجِيخَةٌ, and (says J) I know not which is right, (S,) *Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth.* (S, K.)

نخر

1 نَخَرَ, (S, A, Msb, K,) aor. ـُ (S, Msb, K) and ـِ, (S, K,) inf. n. نَخِيرٌ, (S, A, Msb, K,) and نَخْرٌ, (CK, but omitted in MS. copies of the K,) said of a horse, (As, TA,) and of an ass, (A, TA,) and of a man, (TA,) [*He snorted;* and *he snored;*] *he made a sound,* or *noise, with the nose;* (S;) *he made a sound,* or *noise, from his nose; he prolonged the breath from the* خياشيم [or *air-passages of the nose*]; (Msb;) *he made a sound,* or *noise, from his* خياشيم, *as though it were a musical note issuing convulsively;* (TA;) *he uttered a prolonged sound,* or *noise, from his* خياشيم: (A, K:) the sound which horses make, termed نَخِيرٌ, is *from the nostrils;* that termed شَخِيرٌ, from the mouth; and that termed كَرِيرٌ, from the chest. (As, in TA, art. شخر.) You also say of a woman نَخَرَتْ, aor. ـُ and ـِ, (L,) or ـَ, (so in the TA,) meaning, *She made the same noise,* [i. e., *she snorted,*] *in the act of concubitus, as though she were possessed.* (L, TA.) نَخَرَ, (S, Msb, K,) aor. ـَ, (Msb, K,) inf. n. نَخَرٌ, (Msb,) *It* (a thing, S, or a bone, Msb, TA, and wood, TA) *became old and wasted and crumbling;* (S, Msb, K;) *it became old and wasted and soft, crumbling when touched.* (TA.)

نَخَرٌ (S, Msb, K) and نَاخِرٌ (Msb, K) A bone, (S, Msb,) and wood, (TA,) *old and wasted and crumbling;* (S, Msb, K;) *old and wasted and soft, crumbling when touched:* (TA:) fem. of each with ة: (K:) or the former signifies a bone *old and wasted:* (K:) and the latter, a *hollow* bone, *having a hole passing through it,* (K, TA,) *whence comes, when the wind blows, a sound like that which is termed* نَخِيرٌ; [see نَخَرٌ;] (TA;) a bone *into which the wind enters and whence it then issues with the sound so termed;* (S;) a bone, and wood, *in which the wind makes the sound so termed.* (A.) Of the two readings, in the Kur, [lxxix. 11,] عِظَامًا نَاخِرَةً and عِظَامًا نَخِرَةً, Fr prefers the former, as agreeable in form with the

words ending the other verses; and he says that نَاخِرَة and نَخِرَة are the same in meaning, like طَامِع and طَمِع. (TA.)

نُخْرَة *A vehement blowing* of the wind. (S, A, K.) Also, (S, A, K,) and نُخَرَة, (S,) The *fore part* of the nose, (S, K,) i. e., the *head* thereof, [or the *flexible part,*] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,) and of a sheep or goat, and of a she-camel: (TA:) or the *hole* thereof; (K;) *i. q.* مَنْخَر: (A:) or the *part between the two nostrils:* or the *end,* or *tip,* of the nose: (K:) or, as some say, the *nose* itself: (A, TA:) whence the saying, (TA,) هشم نُخْرَتَه *He broke his nose.* (S, TA.)

نُخَرَة: see نُخْرَة.

نَاخِر *Making the sound termed* نَخِير: see 1. (TA.) ___ مَا بِهَا نَاخِرٌ, (S, K,) i. e., بِالدَّارِ, (A,) *There is not any one in it,* (El-Báhilee, Yaakoob, S, K,) i. e., *in the house.* (A.) See also نَخِر.

مَنْخُر, **مَنْجُر** and مَنْخَر: see مَنْخِر.

مَنْخِر, [the most common form,] originally, The *place of the sound termed* نَخِير. See 1. (Msb.) ___ And hence, (Msb,) The *hold of the nose;* the *nostril;* (S, Msb, K;) as also مَنْخَر, (T, S, Msb, K,) with kesr to the م to agree with the vowel of the خ, like as they say مَنْتِن [for مَنْتَن], (S, Msb,) both of which words are extr., as مَفْعِل is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Msb,) or مَنْخِر is for مَنْخِير, and in like manner مَنْتِن is for مَنْتِين, which is the original form, (T, TA,) and مَنْخَر and مَنْخُر (K) and مَنْخُور, (S, Msb, K,) like عَصْفُور (Msb) and مَلْمُول, (K, [in the CK, erroneously, مَلْمُول]) which last is [said to be] of the dial. of Teiyi, (Msb,) and said to occur in a verse of Gheylán, but IB says that the right reading is مَنْحُور, with ح, syn. with نَحْر: (Sgh, in art. نحر; and L, in the present art.) pl. مَنَاخِر and مَنَاخِير; (Msb;) [the latter irreg., unless pl. of مَنْخِير or مَنْخُور.]

مَنْخَار A man *who makes the sound termed* نَخِير [see نَخَر] *in the act of concubitus:* (TA:) and a woman *who does so in that act, as though she were possessed.* (K.)

منخور : see منخر.

منخير : see منخر.

نخرب

Q. 1 نَخَرَبَ *It* (a canker-worm) *pierced holes in,* or *eroded,* a tree. (K.) IJ derives this verb from خَرَابٌ, (TA,) q. v.

نُخُرُوبٌ ; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فَعْلُولٌ; but some prefer it being written نَخْرُوبٌ, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نَفْعُولٌ, as IAar holds, asserting it to be derived from خَرَابٌ; (TA;) *A fissure,* or *cleft,* in a stone. (S, K.) ___ Also, [so in the TA: in the CK and a MS. copy, or,] *A hole, perforation,* or *bore,* in anything. (K.) Pl. نَخَارِيبُ. (S.) ___ Also, the pl., The *holes,* or *cells, prepared with wax for the bees to deposit their honey therein:* (K:) *holes like the cells of wasps.* (L.)

نَخْرُبُوتٌ [*i. q.* تَخْرُبُوتٌ] An *excellent, nimble,* or *agile,* she-camel. Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَابٌ is not apparent; therefore its ن should be considered as radical. (AHei.)

شَجَرَةٌ مُنْخَرِبَةٌ , and مُنْخَرَبَةٌ, *A tree that is old and pierced with holes.* (K.)

نخس

1 **نَخَسَهُ**, aor. ـُ, (S, A, Msb, K,) and ـَ, (Lh, S, A, Mgh, K,) and ـِ, (Lh, TA,) inf. n. نَخْسٌ, (S, Mgh, Msb,) *He goaded,* or *pricked,* him, namely, a beast, (A, Mgh, Msb, K,) with a stick (S, Mgh, Msb, K,) or the like, (A, Mgh, Msb, K, *in the hinder part,* or *the side,* (A, K,) *so that he became excited.* (Msb.) ___ نَخَسَ بِهِ *He goaded his beast.* (Mgh.) ___ نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوهُ, (K,) *They goaded his* (a man's) *beast, and drove him* (the man) *away;* (A, L, TA;) *they drove him away, goading his camel with him.* (K.) ___ And نَخَسَ بِالرَّجُلِ *He excited,* or *roused, the man, and disquieted,* or *disturbed, him.* (L, TA.) ___ You say also, أَنْخَسَ بِهِ, meaning, أَبْعَدَهُ [*He put him,* or *sent him, away,* or *far away*]. (A, TA.) [Or perhaps the right reading is إِنْخَسْ بِهِ, meaning, أَبْعِدْهُ [*Put thou him,* or *send thou him, away,* or *far away:* as seems to be indicated by what immediately follows in those two works and here.] And تَكَلَّمَ فَنَخَسُوا بِهِ [app. meaning *He spoke, and they put him away*]. (A, TA.)

4 **أَنْخَسَ** see 1.

نِخَاسَةٌ and نَخَاسَةٌ The *trade of selling beasts:* and the *trade of selling slaves.* (K.)

نَخَّاسٌ *A goader of beasts.* (Msb.) And hence, (S, * A, * Msb,) *A seller of beasts;* (K;) *one who acts as a broker for the sale of beasts* (Mgh, Msb) *and the like:* (Msb:) and *a seller of slaves:* (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.)

نخع

نُخَاعٌ The *spinal cord,* or *spinal marrow;* (S, K, &c.;) *what extends from the* هَامَة *through* (فِى) *the vertebræ to the end of the* ذَنَب, *like a cord of marrow.* (Zj in his Khalk el-Insán.) See also شَلِيلٌ and البِخَاعُ.

أَنْخَعُ : see أَخْنَعُ.

نخف

نِخَافٌ *A boot:* (IAar, K, TA:) or *a boot much patched.* (Az, TA.)

نخل

1 نَخَثَلَ see 8.

5 تَنَخَّلَ see 8.

8 انْتَخَلَهُ *He cleared it* [or *sifted it*]; as also

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نَخَلَهُ and تَنَخَّلَهُ : (K [see سَفْسَفَهُ]:) or *he took the best of it* (S, Msb) *to the utmost:* (S:) or *he chose the best of it for himself.* (TA.)

نَخْلِىٌّ *A cultivator of palm-trees:* see عَطَلٌ.

نُخَالٌ *Bran.*

نخو

1 نُخِىَ بِكَذَا : *He boasted of such a thing:* see زُهِىَ بِكَذَا.

نَخْوَةٌ *Pride; self-magnification; haughtiness.* (S, Msb, K.)

ند

1 **نَدَّ**, aor. ـِ, inf. n. نَدٌّ (S, M, A, &c.,) and نَدَادٌ and نُدُودٌ (S, M, L, K) and نَدِيدٌ; (M, L, Msb, K;) and تَنَادٌّ ; (M, L;) *He* (a camel) *took fright,* or *shied, and fled,* or *ran away at random,* or *became refractory, and went away at random;*

or *ran away,* or *broke loose, and went hither and thither by reason of his sprightliness.* (S, M, A, L, Msb, K.) See also 6, below. ___ Also نَدَّ, contr., *It* (a people) *assembled.* ('Ináyeh, MF.) ___ نَدَّ *It* (a word) *deviated from the constant course of speech;* like شَذَّ; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.)

2 **نَدَّدَ** see 4. نَدَّد, inf. n. تَنْدِيدٌ, *He raised his voice.* (L.) ___ نَدَّد *He raised his voice in saying of another that which he* (the latter) *disliked.* (Lth, in L, art. شيد.) See 4 in art. شيد. ___ نَدَّد به, (inf. n. تَنْدِيدٌ, L.) *He declared,* or *exposed, his vices,* or *faults;* (M, L, K;) in verse or prose; (M, L;) *he rendered him notorious,* or *infamous.* (AZ, S, L.) ___ *He made him to hear what was bad, evil, abominable,* or *foul:* (AZ, T, M, L, K.) *he reviled him.* (AZ, T, L.)

3 **نادّه** *He opposed him, oppugned him.* (L, K.)

4 **اندّ** and نَدَّد *He dispersed* camels. (M, L, K.)

6 **تنادّوا** *They dispersed themselves, and betook themselves away.* (K.) [See also 1.] Hence, يَوْمُ التَّنَادّ (S, M, L, K,) [*The day of men's dispersing themselves, and betaking themselves*

in different directions], applied to the day of resurrection: (M, L:) so in the Kur, [xl. 34,] accord. to the reading of some; (S, M, L, K;) namely El-'Abbás and others: (K:) Az says, accord. to the reading of Ed-Dahhák only: (L:) others read التَّنَاد; which may also be from ندّ; one of the dáls being changed into ى, and being then elided: (T, L:) or this may be from النَّدَآء: (M:) or يوم التنادّ may mean *the day of men's assembling themselves together,* from نَدَّ signifying it (a people) assembled. ('Ináyeh MF.)

نَدٌّ (and نَدٌّ , M, L,) *A certain kind of perfume,* (S, M, L, K,) well known, (K,) *with which one fumigates:* (Lth, M, L:) *a certain wood with which one fumigates:* (Msb:) or, as some say, *i. q.* غَالِيَةٌ: or, as Z says, in the Rabeea el-Abrár, *a compound of aloes-wood aromatized with musk and ambergris and* نان: (TA:) or (accord. to Aboo-'Amr Ibn-El-'Alà, T, L) ambergris, عنبر: (T, L:) or عَبِيرٌ [i. e., either *saffron,* or *a certain mixture of perfumes:* so in the copy of the T used by the author of the TT, if correctly transcribed by him:] it is not Arabic: (S:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.)

نَدٌّ *A high hill;* (K;) *a hill rising high into the sky:* (S, L:) of the dial. of El-Yemen: (L:) *a great hill* (أَكَمَة) *of clay* or *loam.* (K.)

نِدٌّ and نَدِيدٌ and نَدِيدَةٌ *A like* (S, L, K) of a person or thing: (L:) or *a like* of a thing *by participation of substance;* a more special term than مِثْلٌ, which signifies a like by participation of anything: (the kádee Zekereeyà, MF:) or *a thing which does,* or *may, supply, the place* of another thing: (TA:) or *a like that is contrary,* or *opposed, to another thing;* (Msb;) *that opposes it* (يُنَحادُّه, i. e., يُخَالِفُه,) *in its circumstances;* (L;) *syn. with* ضِدٌّ and شِبْهٌ: (Akh:) and hence the first is applied to *an idol; a thing taken as an object of worship instead of the true God:* (L:) pl. of the first, أَنْدَادٌ; (L, Msb, K;) and of the second, نُدَدَآءُ; and of the third, نَدَائِدُ. (K.) You say, هو نِدُّ فُلَانٍ, and نَدِيدُه, and نَدِيدَتُه, *He is the like of*

such a one: (L:) and هِىَ نَدُّ فُلَانَةَ, (ISh, L, K,) *She is the like of such a female;* (ISh, L;) but not نَدُّ فُلَانٍ. (ISh, L, K.) You also say هُوَ نَدِّى, and نَدِيدِى, meaning *He is my opponent with respect to the course that I would pursue, contending with me for a different course.* (AHeyth, T, L.) See نَدٌّ.

نَدُودٌ A she-camel *wont to take fright,* or *shy, and run away, at random; &c.:* see 1. (M, L.)

نَدِيدٌ and نَدِيدَةٌ: see نَدٌّ.

نَادٌّ, act. part. n. of نَدَّ, A camel *taking fright,* or *shying, and running away, at random; &c.:* pl. نُدَّادٌ: (Msb, TA:) and quasi pl. n. نَدَدٌ; (L;) signifying camels *in a state of dispersion.* (L, K.) لَيْسَ لَهُ نَادٌّ *He has not any means of subsistence:* (K:) app. meaning live stock; from نَدَّ, said of a camel. (TA.) ___ [See also شَادٌّ, and اشَدَّهُ.]

طَيْرٌ أَنَادِيدُ, and يَنَادِيدُ, *Birds in a state of dispersion:* (M, L:) [like أَبَادِيدُ and يَبَادِيدُ or تَبَادِيدُ: see an ex. in art. ذهب ___]. بد, and يَنَادِيدُ, (L, and some copies of the K,) or تَنَادِيدُ, (as in other copies of the K,) *They* (a people, L) *became dispersed in every direction.* (L, K.)

مُنَدَّدٌ A voice *raised high in calling.* (L.)

ندأ

1 **نَدَأَ**, aor. ـَ, *He hated* a thing: or it is a mistake for نَذَأَ. (As, S, K.) نَدَأَ, (S, K,) aor. ـَ, inf. n. نَدْءٌ (TA) *He cast* flesh-meat *into the fire:* (K:) or *he buried* it, (S, K,) or a cake of bread, (S,) *in hot ashes,* (S, K, TA,) that it might become thoroughly cooked, or baked. (S.) نَدَأَ, (K,) inf. n. نَدْءٌ, (TA,) *He frightened.* (K.) نَدَأَ *He cast* a person *upon the ground.* (K.) نَدَأَ عَلَيْهِمْ *He came forth upon them.* (K.) نَدَأَ المِلَّةَ *He made,* or *prepared, the kind of fire called* مِلَّة. (K.)

Q. Q. 1 **نَوْدَأَ**, inf. n. نَوْدَأَةٌ, *He ran, with a slack pace:* syn. عَدَا. (K.)

نَدْأَةٌ : see نُدْأَةٌ.

نُدْأَةٌ and نَدْأَةٌ *Abundance of wealth,* or *of camels,* or *sheep &c.:* (S, K:) like نُدْهَةٌ and نَدْهَةٌ: (S:) by some explained as consisting of *twenty sheep* or *goats.* (MF.) Also, both words, The *rainbow:* (S, K:) also called نَدِىءٌ. (K.) ___ Also, both words, *A redness in the clouds towards the setting* or *rising of the sun:* (K:) or *a redness by the side of the sun at its rising* or *setting:* (TA:) or, *by the side of the place of its rising* or *setting:* (T:) also called نَدِىءٌ. (K.) ___ Also, both words, *A halo,* or *circle, round the sun* or *moon.* (K.) ___ Also, the former word, نُدْأَةٌ, *A streak in flesh-meat, differing in colour from the rest:* (K:) *such a streak in the flesh of a slaughtered camel:* (T:) and, in the dual, *two streaks inside the two thighs, having over them a thin, white, sinewy substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles:* asserted by more than one to be tropical. (TA.) ___ *What is above the navel,* in a horse. (K.) *A woollen thing,* (TA,) also called دُرْجَة,

which is stuffed into the tuel of a she-camel, [*and into her vulva,* as explained voce دُرْجَة,] *and which is afterwards taken out when she has taken a liking for another camel's colt,* (K,) or *for the stuffed skin of a camel's colt prepared for her.* (IAar.) [See دُرْجَة for a more full explanation.] *One of several parts* or *portions of scattered herbage:* (like نُفْأَةٌ: (TA:) also called نُدَأَةٌ : pl. نُدَأٌ. (K.)

نُدَأَةٌ : see preceding sentence.

نَدِىْءٌ , a subst., like طَبِيخٌ, [or rather an epithet in which the quality of a substantive predominates,] *Flesh-meat,* or *bread, cooked,* or *baked, by being buried in hot ashes.* (IAth, S.) لَحْمٌ نَدِىْءٌ *Flesh-meat cooked,* or *baked, &c.* (TA.) ___ [See also نَدْأَةٌ, in two places.]

ندب

1 **نَدَبَهُ لِلْأَمْرِ** , (S,) or إِلَى الأَمْرِ, aor. ـُ , (Msb, K,) inf. n. نَدْبٌ; (Msb, TA;) and انتدبه للامر; this latter verb being used transitively as well as intransitively; (Msb;) *He*, or *it, called, summoned*, or *invited, him to the thing;* (S, Msb, K;) *and instigated, incited*, or *urged, him to it:* (K.) i. e., to war, succour, &c. (TA.) ___ [You say,] مَا نَدَبَنِى إِلَى مَا فَعَلْتُ إِلَّا النُّصْحُ لَكَ *Nothing incited me to do what I have done but sincerity towards thee.* (TA.) ___ نَدَبَهُ إِلَى أَمْرٍ, [and لِأَمْرٍ; and نَدَّبَهُ ; (see مَنْدُوبٌ;)] *He sent him to do a thing.* (K.) ___ نَدَبَ المَيِّتَ, (aor. ـُ , inf. n. نَدْبٌ, S,) *He*

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wailed for, wept for, or *deplored the loss of, the dead man, and enumerated his good qualities and actions.* (S, K.) نَدَبَتِ المَيِّتَ *She* (a wailing woman) *called upon the dead man, praising him, and saying* وَافُلَانَاهُ and وَاهُنَاهُ, *Alas for such a one!* and *Alas for thee!* (M) or *she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her.* (Msb.) It is said that the action is peculiarly that of women; and that the verb is derived from نَدَبَهُ, he called him to do a thing; or from نَدَبٌ, a scar, because the wailer mentions the memorials of him who has gone; or perhaps from نَدْبٌ, lightness, or activity. (MF.) نَدَبَ, aor. ـَ , (inf. n. نَدَبٌ, TA;) and اندب ; *It* (a wound) *had a hardened scar, such as is termed* نَدَبَةٌ. (K.) ___ نَدَبَ, aor. ـَ , inf. n. نَدَبٌ [so accord. to the TA, agreeably with analogy; but in the CK and a MS. copy, نَدْبٌ; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written نَدَبَ;] and نُدُوبَةٌ and نُدُوبٌ, *It* (the back) *had upon it scars, such as are termed* نُدُوبٌ. (K.) نَدُبَ, aor. ـُ , inf. n. نَدَابَةٌ, TA,) *He was light*, or *active,*

(*and quick,* TA,) *in the accomplishment of affairs,* or *wants: he was clever, ingenious,* or *acute in mind; excellent.* (K.)

2 **ندّب** *He took, got,* or *won, a bet, wager,* or *stake.* (L.) ___ See 1.

4 **اندبهُ** *It* (a wound) *made,* or *left, a scar upon him.* (K.) ___ *He made a scar upon his skin.* (TA.) ___ See بَدَبٌ ___. اندب بظَهْرِه, and فى ظهره, *He,* or *it, left scars* (نُدُوب) *upon his back.* (TA.) ___ أَنْدَبَتْهُ الحاجة إِنْدَابًا شَدِيدًا *The thing,* or *want, made a severe impression upon him.* (TA.) ___ اندب نَفْسَهُ, and بِنَفْسِهِ, *He exposed himself to peril.* (K.) See 1.

8 **انتدب لَهُ** *He answered,* or *complied with,* or *obeyed, his call, summons,* or *invitation,* (S,) *and hastened to him,* when called to war, succour, &c. (TA.) ___ انتدب اللّٰهُ لِمَنْ خَرَجَ فِى سَبِيلِهِ (occurring in a trad., TA,) *God answereth his prayer for forgiveness* [*who goeth forth to fight for the sake of his religion*]: or *is surety,* or *guarantee, for him:* or *hasteneth to grant him a good recompense:* or *graciously maketh his completion of that* [*recompense*] *to him necessary and sure.* (K.) ___ انتدبوا إِلَيْهِ *They hastened to him,* either at his call, or summons, or of their own accord. (TA.) ___ خُذْ مَا انتدب *Take thou what is easily attainable; what offers itself without difficulty:* (AA, K:) as also ما انتدم. (TA.) ___ See 1 انتدب لَهُ *He opposed him in his speech.* (K.) إِيَّاكُمْ وَرِضَاعَ السُّوءِ فَإِنَّهُ لَا بُدَّ مِنْ أَنْ يَنْتَدِبَ *Beware of giving your children to a bad nurse; for it* [that is the evil consequence, or the bad qualities that will be acquired,] *will inevitably appear* some day. Said by 'Omar. (TA.)

نَدْبٌ A man who is *light,* or *active,* (*and quick,* TA,) *in the accomplishment of an affair,* or *a want;* (S, K;) as also مَنْدَبِىٌّ (K) and مَنْدَبِىٌّ : (TA:) a man *who, when he is sent to accomplish a great,* or *an important, affair, finds it light to him:* (A:) *clever, ingenious,* or *acute in*

mind; excellent: pl. ندوب and ندباء: (K:) the former agreeable with analogy; the latter formed from the imaginary sing. نديب; like سمحاء, pl. of سمح. (TA.) ___ ندب, as applied to a horse, *Sharp-spirited;* (Lth, S;) contr. of بليد (Lth) *excellent.* (TA.) ___ ندب *Lightness,* or *activity.* (MF.) ___ أَرَاكَ نَدْبًا فِى الحوائجِ [*I see thee to be clever in accomplishing affairs,* or *wants.* (A.) See ندب.

ندب, (S, K,) and, by poetical licence, نَدْب, (MF,) The *scar,* (S,) or *scars,* (K,) *of a wound,* (S, K,) *not rising above the surrounding skin:* (S:) accord. to the K, pl. ندبة [which is written in several MS. copies of the K ندبة; and so in the CK; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is ندبة, like as شجرة is that of شجر: (MF:) pl. أَنْدَاب and ندوب: (K:) the former of ندب agreeably with analogy: the latter dev. with respect to analogy; or pl. of نَدْب. (MF.) ___ ندب is also applied, in a trad., to the *Marks* made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) ___ ندب is also employed to signify *Scars* upon men's reputation. A poet says,

* قَوْمٌ سَأَتْرُكُ فِى أَعْرَاضِهِمْ نَدَبَا *

A people upon whose reputation I will leave scars, the effects of my satires. (TA.) ندب The *direction in which one shoots an arrow* or *arrows:* syn. رِشْق. (So in the S and the CK and several MS. copies of the K: in other copies, رَشْق The *act of shooting an arrow* or *arrows.* Both these readings are correct accord. to the TA. See below.) إِرْتَمَى نَدَبًا أَوْ نَدَبَيْنِ *He shot an arrow* or *arrows in one direction* or *in two directions:* syn. وَجْهًا أَوْ وَجْهَيْنِ. (TA.) ___ نَدَبُنَا يَوْمَ كَذَا (said by those who are to contend at a shooting-match, TA,) *The day of our commencing shooting shall be such a day.* (K.) This confirms the assertion in the TA, that ندب is syn. with رَشْق, as well as with رِشْق. In the Turk. K, in the place of يوم ٱبتدائنا, we find يوم ٱنتدابنا; and Freytag adopts the latter reading; but I find no other authority for it.] ___ نَدَب *A bet, wager, stake,* or *thing wagered; what is staked at a shooting match,* or *a race, and taken by the*

winner: (S, * K, * L:) pl. أَنْدَابٌ. (Msb.) So in the following phrases. ___ بينهم نَدَبٌ [*Between them is a bet,* or *wager*]. ___ أَقَامَ فُلَانٌ عَلَى نَدَبٍ [*Such a one stood to a bet, wager,* or *stake*]. (TA.) ___ 'Orweh says,

* أَيَهْلِكُ مُعْتَمٌّ وَزَيْدٌ وَلَمْ أُقِمْ *

* عَلَى نَدَبٍ يَوْمًا وَلِى نَفْسُ مُخْطِرِ *

[*Shall Moatemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?*] These two were his ancestors. (S.) Or, accord. to Az, who reads أَتَهْلِكُ, they were two tribes. (TA.)

نَدَبٌ : see نَدِيبٌ.

نَدَبَةٌ [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] *that does not remain in one state.* (K.)

نُدْبَةٌ, a subst., *A call; a summons; an invitation to do a thing.* (Msb.) ___ نُدْبَةٌ: a subst., The *act of wailing for, weeping for, lamenting,* or *deploring the loss of, one who is dead, as described in the explanations of* نَدَبَ المَيِّتَ, and بَدَبَتَهُ. (S, K, M, Msb.) ___ [هَآءُ النَّدْبَةِ *The* هـ *of lamentation*]. عَرَبِىٌّ نُدْبَةٌ *An Arabian of chaste speech;* (K;) *eloquent.* (TA.)

نَدِيبٌ, (K,) or نَدَبٌ, (L,) A back *having upon it scars, such as are termed* نُدُوبٌ: (L, K:) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word مَنْدُوبٌ: (TA:) [app. meaning *that will be wailed for,* or *deplored;* i. e., *fatal*].

نَادِبَةٌ *A wailing woman;* or *one wailing for, weeping for,* or *deploring the loss of, one who is dead, as described in the explanations of* نَدَبَ المَيِّتَ, and نَدَبَتَهُ: (M, Msb:) pl. نَوَادِبُ.

(Msb.)

النَّدَّابتان a name given to *Two bad marks in horses.* (TA.)

مَنْدَبٌ *A place to which one is called, summoned,* or *invited.* Hence بابُ المَنْدَبِ [The Strait Báb el-Mendeb, or *The Strait of the Place of Summons:*] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-Yemen and Abyssinia, and which extends to 'Eydháb and Kuseyr [&c.]. (Yaakoot.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave

rise to this story, and thus to its name: but it is also probable that the name may signify *The Strait of the Place of Wailing for the Dead;* as many perish who go forth from it.]

مَنْدَبَى and مَنْدَبِى: see نَدْبٌ.

مُنَدَّبٌ : see مَنْدُوبٌ.

مَنْدُوبٌ One *sent to do a thing; a messenger; an envoy; an ambassador.* (TA.) ___ فُلَانٌ مَنْدُوبٌ لِأَمْرٍ عَظِيمٍ, and مُنَدَّبٌ لَهُ, *Such a one is sent to do a great thing; or to perform an important affair.* (A.) ___ مُنَدَّبَةٌ an appellation, given by the people of Mekkeh to their *Envoys,* or *ambassadors, to the palace of the Khaleefeh.* (TA.) ___ مَنْدُوبٌ *Desired; sought; sought after;* as the name of a certain horse it is thus explained: from نَدْبٌ, as signifying a pledge that is given on the occasion of a race. (L.) ___ مَنْدُوبٌ: see نَدَبَ المَيِّتَ: A thing *bewailed,* [or *complained of as painful,*]

with the exclamation of يَا or وَا. *O!* or *Alas!* (KT.) [The name of the thing thus bewailed, or complained of, has always an ا of prolongation and ه annexed to it, or the ا only.] ___ مَنْدُوبٌ, originally مَنْدُوبٌ إِلَيْهِ, A thing *to the performance of which one is called, summoned,* or *invited:* (Msb:) [hence,] *approved:* (K:) a signification verified by the doctors of practical law: (TA:) a thing *the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone.* (KT.) [Freytag, in quoting the original words, omits فِعْلُهُ before رَاجِحًا.]

ندح

1 **نَدَحَهُ**, aor. ـَـُ, (A, K,) inf. n. نَدْحٌ; and نَدَّحَهُ, (A,) inf. n. تَنْدِيحٌ; (TA;) *He made it* (a place, A) *spacious, roomy, wide,* or *ample.* (A, K.) ___ Hence the saying of Umm-Selemeh to 'Aïsheh, (when she desired to go forth to El-Basrah, TA,) قَدْ جَمَعَ القُرْآنُ ذَيْلَكِ فَلَا تَنْدَحِيهِ, i. e., [*The Kur-án hath drawn together,* or *contracted, thy skirt; therefore*] *do not widen it,* (S, L, K,) or *do not spread it abroad,* (L,) by thy going forth to El-Basrah: (S, L, K:) the pronoun هـ refers to the word ذيل: the speaker alluded to the words of the Kur-án, [xxxiii. 33,] وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ. (L.) Accord. to one relation, the last words are لَا تَبْدَحِيهِ, i. e., do not open it. (S.) ___ نَدَحَتِ النَّعَامَةُ أُنْدُوحَةً *The ostrich excavated and made wide a hollow place for her eggs.* (A.) ___ أَتْرَبَ فَنَدَحَ *He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property.* A proverb. (MF, from Meyd.)

2 **نَدَّحَ** see 1.

3 **نَادَحَهُ** *He vied with him,* or *contended with him for superiority, in multitude,* or *abundance.* (R.)

5 **تَنَدَّحَتِ الغَنَمُ مِنْ مَرَابِضِهَا**, (S, K,) or فِى مَرَابِضِهَا, (A, L, &c.,) and انتدحت, (TA,) *The sheep,* or *goats, became dispersed from,* (S, K,) or *in,* (A, L, &c.,) *their nightly restingplaces, and became distended by repletion.* (S, A, L, K.)

8 **إِنْتَدَحَ** see 5.

9 **إِنْدَحَّ بَطْنُهُ**, inf. n. إِنْدِحَاحٌ, *His belly became distended by reason of repletion.* (S.) This,

says IB, is its proper art., not art. دح. (TA, art. دح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning إِنْدَاحَ بَطْنُهُ, inf. n. إِنْدِيَاحٌ, in the present art.; the proper place of the former being in art. دح; and that of the latter, in art. دوح: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.)

نَدْحٌ and نُدْحٌ (K) and مَنْدُوحَةٌ and مُنْتَدَحٌ (S) *Spaciousness; roominess; width; ampleness* (L, K.) Also, نُدْحٌ (S, K) and نَدْحٌ and نَدَحَةٌ and نُدَحَةٌ and مَنْدُوحَةٌ and مُنْتَدَحٌ (K) *A spacious, roomy, wide,* or *ample, tract of land;* (S, K;) as also أَرْضٌ مَنْدُوحَةٌ: (L:) and مُنْتَدَحٌ *a spacious, roomy, wide,* or *ample, place:* (S:) pl. (of the first and second words, TA) أَنْدَاحٌ; (S, K;) and pl. of مَنَادِيحُ, مَنْدُوحَةٌ, and by poetic licence مَنَادِحُ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (مَنَادِحُ) also signifies *deserts;* or *waterless deserts.* (S.) ___ Also وَادٍ نَادِحٌ *A wide valley.* (L.) ___ لَكَ فِى هٰذِهِ الدَّارِ مُنْتَدَحٌ *Thou hast ample space,* or *room, in this house.* (A.) ___ لِى عَنْ هٰذَا ٱلْأَمْرِ مَنْدُوحَةٌ, and مُنْتَدَحٌ, *I have ample scope, freedom,* or *liberty, to avoid this thing,* or *affair:* (S, L:) or *I have that which renders me in no need of this thing,* or *affair.* (L.) ___ إِنَّ فِى المَعَارِيضِ لَمَنْدُوحَةً عَنِ الكَذِبِ, [a trad.,] *Verily, in oblique, indirect, ambiguous,* or *equivocal, modes of speech, is ample scope, freedom,* or *liberty, to avoid lying:* (S, L:) or, *that which renders one in no need of lying:* (L:) one should not say مَنْدُوحَةٌ, (TA,) nor مَمْدُوحَةٌ. (S.) ___ نَدْحٌ and نُدْحٌ also signify *Multitude; copiousness; abundance.* (L, K.) ___ Also, The *face of a mountain,* or *part which faces the spectator, above its foot,* or *base;* (K;) *its side,* or *extremity,* which inclines to width: (TA:) pl. أَنْدَاحٌ. (K.)

نَدْحٌ *A heavy thing;* syn. ثِقْلٌ. (K.) ___ Also, *A thing that one sees from afar.* (K.)

مُنْتَدَحٌ, مَنْدُوحَةٌ, نَادِحٌ, نَدَحَةٌ, نُدَحَةٌ, **نَدْحٌ**: see نُدْحٌ.

أُنْدُوحَةٌ *A wide hollow place excavated by an ostrich for her eggs.* (A.)

ندر

1 **نَدَرَ**, (T, S, M, &c.,) aor. ـُ, (S, M, Msb,) inf. n. نَدْرٌ, (S,) or نُدُورٌ, (M, Msb, K,) [which latter is the more common, if not the only right, form,] *It fell,* (T, M, Msb, K,) or *went, or came, out,* or *forth, from another thing,* or *from other things,* (Msb,) or *from amid a thing,* (T,) or *from the inside of a thing,* (T, M, K,) or *from among things, so as to be apparent,* or *standing out to view;* (M, K;) *it fell, and became apart, fell off, fell out,* or *went,* or *came, out,* or *forth, from the generality of things,* or *the general assemblage, main body, bulk,* or *common mass, to which it pertained,* or *from other things:* (S, TA:) or, [in some cases,] simply, *it fell,* or *dropped.* (TA.) ___ نَدَرَ مِنْ قَوْمِهِ *He went forth* [*and became separated*] *from his people.* (Msb.) And نَدَرَ مِنْ بَيْتِهِ *He went forth from his house* or *tent.* (A.) I heard one say to his wife, أُنْدُرِى [*Go thou forth and be separate:* app. meaning, *be thou divorced*]. (Z, in the A, immediately following what here immediately precedes.) ___ نَدَرَ العَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Msb,) *The bone became dislocated* or *displaced.* (A, Msb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ فَنَدَرَتْ ثَنِيَّتُهُ [or, accord. to another relation, نَدَرَتْ, meaning, *He bit the arm,* or *hand, of another, and his central incisor dropped out*]. (TA.) ___ نَدَرَ طَائِرٌ عَنْ شَجَرَةٍ *A bird dropped and alighted from a tree.* (TA.) ___ نَدَرَ نَادِرٌ مِنَ الجَبَلِ *A prominence projected,* or *jutted out, from the mountain.* (A.) ___ أَصَابَ المَطَرُ الحَشِيشَ فَنَدَرَ الرُّطْبُ *The rain fell upon the dry herbage and the fresh herbage came forth.* (A.) And نَدَرَ النَّبَاتُ *The plant put forth its leaves* (M, K) *from its uppermost branches.* (M.) And نَدَرَتِ الشَّجَرَةُ *The tree produced its* خُوصَةٌ [q. v.]; (M, K;) which is the case when the camels are able to pasture upon them: (M:) or *became green.* (Sgh, K.) ___ نَدَرَ فِى عِلْمٍ, or فَضْلٍ, (IKtt,) and فِى فَضْلِهِ, (Msb,) *He*

outwent others [or *became extraordinary*] (IKtt, Msb) *in knowledge* or *science*, or *in excellence*, (IKtt,) and *in his excellence*. (Msb.) ___ نَدُرَ الكَلَامُ, inf. n. نَدَرَاةٌ, (Msb, TA,) *The speech*, or *language, was extraordinary* or *strange*, [with respect to usage or analogy or both]: (TA:) *it was the contr. of chaste:* (Mz, 13th نوع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] *the speech*, or *language, was chaste and good*. (Msb.)

4 **اندره**, trans. of نَدَرَ, *He made it to fall*, or *to go*, or *come, out*, or *forth, from another thing*,

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or *from other things;* [&c.: see 1:] (Msb:) *he made it to fall*. (S, K.) You say, ضَرَبَ يَدَهُ بِالسَّيْفِ فَأَنْدَرَهَا [*He struck his arm*, or *hand, with the sword, and made it to fall*.] (S.) And اَنْدَرَ مِنَ الحِسَابِ كَذَا [*He made such a thing to fall out, he threw it out, from the reckoning*]. (S.) And أَنْدَرَ البَكَارَةَ فِى الدِّيَةِ *He threw out*, or *rejected, the young camels in the mulct for homicide*. (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ مَالِهِ كَذَا *He took forth* (أَخْرَجَ) *from him, of his property, such a thing*. (M, K, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِى *I caused* [*the hand of*] *such a one to cease from freely disposing of my property*. (A.) ___ اندر *He said*, or *did, something extraordinary*, or *strange*. (IKtt.)

6 **تنادروا** [*They mutually threw out*, or *rejected*, a thing *from a reckoning*]. A poet (namely Aboo-Kebeer El-Hudhálee, TA) says,

وَإِذَا الكُمَاةُ تَنَادَرُوا طَعْنَ الكُلَى * *
نَدْرَ البِكَارَةِ فِى الجَزَآءِ المُضْعَفِ * *

[*When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation*]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) ___ فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) *Such a one comes to us* [*rarely,* or] *sometimes.* (TA.)

10 **استندرت الإِبلُ** *The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them:* (M:) [or you say,] استندرت النَّبَاتَ *they sought after the plants, to eat them, and applied themselves diligently to them.* (TA.) And المالُ يَسْتَنْدِرُ الرُّطْبَ [*The camels*] *seek after the fresh herbage leisurely, and by degrees,* or *repeatedly.* (A.) [The original signification of استندر seems to be *He desired to find a thing* or *things in a separate* or *scattered state;* or *to single out.*] ___ استندروا أَثَرَهُ *They tracked his footsteps.* (A.)

نَدْرَةٌ and نُدْرَةٌ, with fet-h and damm, are substs. from نَدَرَ, [signifiying The *state of being apart from,* or *out of, the generality,* or *main body;* &c.: ___ and hence, *Extraordinariness; rareness.*] (Msb.) You say, لَا يَكُونُ ذٰلِكَ إِلَّا فِى النَّدْرَةِ, or فِى النُّدْرَةِ, and الّا نادرًا, (Msb,) and لَا يَقَعُ ذٰلِكَ إِلَّا فِى النُّدْرَةِ, (A,) *That will not be,* (Msb,) and *that will not happen,* (A,) *save* [*extraordinarily;* or *rarely;* or *once*] *in,* or *during, the space of* [*several*] *days;* syn. فيما بَيْنَ الأَيَّامِ. (Msb.) And إِنَّمَا يَكُونُ ذٰلِكَ فِى النَّدْرَةِ بَعْدَ النَّدْرَةِ *That is,* or *will be, only once in whiles.* (TA.) And لَقِيَهُ نُدْرَةً, (M, K,) and فِى النَّدْرَةِ, (S, M, K,)

and فى النَّدَرة , (S, TA,) and فى النُّدَيرة , (TA,) and ندَرى (M, K) and فى ندَرى, (S, K,) and النَّدَرى, (M, K,) and فى النَّدَرى, (S, M, K,) *He met him* [*once*] *in*, or *during, the space of* [*several*] *days;* syn. بَيْنَ الأَيَّام, (M, K,) or فيما بَيْنَ الأَيَّام. (S.) ___ Also نَدْرَة *A piece of gold*, (K,) and *of silver*, (TA,) *found in the mine.* (K.) See also شَذْر.

نُدْرَة : see نَدْرَة.

نَدَرَة : see نَدْرَة.

نَدَرَى : see نَدَرَى مائة نقده ___. نَدْرَة *He produced* [or *payed*] *to him a hundred out of his property.* (M, K.)

نَدِيرَة : see نَدْرَة.

نَادِر [act. part. n. of نَدَرَ; *Falling*, or *going*, or *coming, out*, or *forth, from another thing;* &c.: see 1]. ___ *A wild ass going*, or *coming, forth from the mountain.* (TA.) ___ *A prominence*, or *projecting part*, of a mountain. (A, * Msb.) ___ [*What remains here and there upon the ground*, of rain, i. e., of rain-water: n. un. with ة: pl. of the latter, نَوَادِر.] You say, شَرِبَت الإِبِلُ مِنْ نَادِرِ المَطَرِ and نَوَادِرِه, [*The camels drank of what remained here and there upon the ground, of the water of the rain.*] (A.) ___ *Extraordinary; strange; rare; unusual;* applied to speech or language [and to a word and any other thing: fem. and n. un. with ة: pl. of the latter as above: see نَدَر, and نُدْر]: (A:) or *very extraordinary, strange, rare*, or *unusual*, applied to speech or language; and in like manner نَادِرَة [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نوع:) [see مُطَّرِد:] or نَوَادِرُ الكَلَام signifies *what deviate from the generality of words* or *speech* or *language.* (S, * M, K.) You say also, فُلَانٌ نَادِرَةُ الزَّمَانِ, meaning, *Such a one is the unequalled of the age.* (K, * TA.)

[And نَادِرَةٌ, used in this manner as a subst., signifies Any *extraordinary, strange, rare,* or *unusual, thing,* or *saying:* pl. as above.] See مُضْحِكَاتٌ. ___ لَا يَكُونُ ذٰلِكَ إِلَّا نَادِرًا: see نَدْرَةٌ.

أَنْدَرُ *i. q.* بَيْدَرٌ [*A place in which wheat* or *grain is trodden out*]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) *reaped wheat collected together;* or *wheat collected together in the place where it is trodden out:* (M, K:) pl. أَنَادِرُ. (S, K.)

ندس

5 تَنَدَّسَ عَنِ الأَخْبَارِ *He sought to learn the news privily:* see تَحَدَّسَ and تَحَسَّسَ.

رِمَاحٌ نَوَادِسُ *Piercing spurs:* see a verse of El-Kumeyt cited voce غَارَةٌ, in art. غور.

ندف

1 نَدَفَ [*He separated and loosened* cotton *by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet:* see حَلَجَ; and حَرَنَ] *he beat* cotton *with the* مِنْدَفٌ, (S, Msb, * K,) also called مِنْدَفَةٌ, i. e., *his wooden implement with which he strikes the bowstring, that it* [*the cotton*] *might become fine.* (K.)

مِنْدَفٌ and مِنْدَفَةٌ: see 1; and see مِحْرَنٌ and مِنْبَضٌ.

ندل

5 **تَنَدَّلَ** *He bound a* دِسْتَار [or مِنْدِيل i. e. *napkin* or *the like*] *upon his head.* (KL.) And تَمَنْدَلَ بِمِنْدِيلٍ *He bound a* منديل *upon his head.* (Mgh.)

Q. Q. 2 **تَمَنْدَلَ بِرَائِطَةٍ** *He used a* رائطة [or رِيطَة] *as a* مِنْدِيل. (TA in art. ريط from a trad.) ___ See 5.

مِنْدَلٌ app., *Hard steel* (ذَكَرٌ صُلْبٌ, *not penis rigens*). (K.) See ذَكَرٌ.

ندم

1 نَدِمَ عَلَى مَا فَعَلَ *He grieved for what he had done; regretted it; repented of it:* or *he disliked it.* (Msb.)

نَدِيمٌ *A companion in drinking; a cup-companion.* (S, Msb, K.) And hence, *Any convivial companion; a boon-companion.*

مَنْدَمٌ *Repentance:* an inf. n. of نَدِمَ; see an ex. in a verse of El-Kattál El-Kilábee, cited voce أَىٌّ.

1 **ندى** *It was,* or *became, moist,* or *moistened.* (S, K.) ___ ما نديني منه شيء, (M,) or ما نديني منه شيء أكرهه, (T,) [*A thing,* or *a thing that I dislike,*] *did not betide me* or *befall me* [*from him*]. (T, M.) And لا يندَاكَ مني شيء تكرهه [*A thing that thou dislikest*] *shall not befall thee* [*from me*]. (M.) ما نديت كفّي له بشرٍ [*My hand did not evil to him*]: and ما نديت بشيءٍ تكرهه [*I did not a thing that thou dislikest*]. (T.) See also art. عرق, first par., last sentence but two. ___ سألته فلم يندَ لي بشيء [*I asked him, and he did not to me,* or *for me, anything*]. (TA, in art ___.) عنو ما تندى صفاته *i. q.* ما يبضّ حجره, q. v. (S, art. بض.) See also art. صفو.

2 **ندّى** see 5.

3 **نادى عليه** [*He made proclamation of him*] (S, A, Msb) بالإفلاس (A) or أنّه أفلس (S) or بأنّه صار مفلسا (Msb) [*that he had become bankrupt,* or *insolvent*]. ___ [نادى به *He proclaimed it; made proclamation of it:* a very common signification, but one which I have not found in any Lex.] ___ You say also نادى في النّاس, meaning تأدّن and تقدّم and أعلم. (S in art. اذن. See ___ ونودوا أن تلكم الجنّة ___.) آذنه: (Kur vii. 41:) see أن as a contraction of ناداه ترابه ___. أنّ: see ناداه ___. نبأته الارض *He called him; called to him; summoned him,* or *hailed him:* (S, Msb:) or, (T, M,) and نادى به, (M,) *he called out to him* (T, M) *with the loudest voice.* (T.)

5 **تندّى** [quasi pass. of ندّى, *It was moistened, by dew,* or *the like:* or] *i. q.* ندى [*it was,* or *became, moist*]: said of a place [&c.]: and *i. q.* نروّى. (TA.)

ندآء signifies simply The *raising the voice;* not implying the expression of meaning by speech. (Er-Rághib, TA.) ___

حَرْفُ نِدَآءٍ *A particle of calling,* or *hailing,* or *invocation;* as يَا. ___ *A vocative particle.* ___ The *vocative form of speech.* ___ Also, agreeably with many other instances, like خَلْقٌ in the sense of مَخْلُوقٌ, an inf. n. used in the sense of a pass. part. n., meaning A person or thing *called;* the *object of a vocative particle,* syn. with مُنَادًى .

نَدًى , originally, *Rain:* (Msb: [but generally it seems to signify *dew,* absolutely; or *day-dew.*] See a tropical usage in a verse of El-Kumeyt cited voce نَدًى ___. رِقْبَةٌ *Bounty; liberality:* (S, M:) *a gift.* (T.) ___ نَدًى *Moisture* (S, K) of the earth; as also نَدَاوَةٌ . (S.) ___ نَدًى is generally thus written: not نَدًا.

نَدِىٌّ *An assembly:* see a verse cited voce شَرَفٌ.

نَدَاوَةٌ and نُدُوَّةٌ *Moisture.* (Msb.) See نَدًى.

مُنَادًى : see نِدَاءٌ.

نذر

1 **نَذَرَ عَلَى نَفْسِه**, (Yoo, Akh, T, S, M, A, * K,) aor. ـِ and ـُ, (M, K,) inf. n. نَذْرٌ (Yoo, Akh, S, M, K,) and نُذُورٌ, (M, K,) [*He made a vow; imposed upon himself a vow;* أَنْ يَفْعَلَ كَذَا *that he would do such a thing;* either *absolutely,* or *conditionally,* as will be explained below;] *he made* [a future action] *binding,* or *obligatory, on himself;* (T, M, A, K;) as also انتذر. (K.) And انتذر نَذْرًا signifies the same as نَذَرَ [*He vowed a vow*]. (Sgh.) You say also نَذَرْتُ مَالِى, aor. ـُ [and ـِ as implied in the K] inf. n. نَذْرٌ, [*I vowed my property; made a vow to give it.*] (Yoo, Akh, S, K. *) And نَذَرْتُ للّه كَذَا, (S, Msb, K,) aor. ـُ and , (S, Msb,) inf. n. نَذْرٌ, (Msb,) *I made it binding,* or *obligatory, on myself,* [i. e., *I vowed,*] *of my own free will, to do* or *to give such a thing to God;* namely, some religious service, or an alms, &c.: (TA:) or نَذْرٌ signifies the *promising conditionally; as when one says, Such a thing shall be obligatory on me if God restore to health my sick* [*son* or *other*]: this is termed نَذْرٌ: but the saying I impose upon myself the giving a deenár as alms, is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَ الوَلَدَ, (M, K,) and نَذَرَتْهُ, (M,) *He* (the father, M, K) and *she* (the mother, M) *appointed the child* [*by a vow*] *to be a minister* or *servant to the church,* (M, K,) or *to a place appropriated to religious services* or *exercises,* or *acts of devotion:* (TA:) so in the Kur, iii. 31. (M.) نَذَرَ بِالشَّىْءِ, aor. , (M, IKtt, Msb, K,) inf. n. نَذَرٌ (M, IKtt) and نَذَارَةٌ and نَذَارَةٌ, (IKtt,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the 'Ináyeh, on the Kur, chap. xiv., (MF,) *He knew of the thing:* (Msb:) or *he knew of the thing and was cautious of it* or *on his guard*

against it or *in fear of it.* (M, K.) You say also نَذِرَ القَوْمُ بالعَدُوِّ (S, A) *The people knew of the enemy:* (S:) or *knew of the enemy and prepared themselves for them:* (A:) or *knew of the enemy and were cautious of them* or *on their guard against them* or *in fear of them.* (TA.) And it is said in a trad., إنْذَرِ القَوْمَ *Have thou knowledge of the people and be cautious of them* or *on thy guard against them* or *in fear of them.* (TA.)

4 **أَنْذَرْتُهُ بالأَمْرِ**, (M, K,) and انذرته الشَّىْءَ, (Msb,) inf. n. إِنْذَارٌ (T, S, M, Msb, K) and نُذْرٌ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نُذُرٌ, (T, K,) or this is pl. of نَذِيرٌ, (T,) and نَذْرٌ, (K,) accord. to Lh

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and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ, (M, K,) accord. to Zj, (M,) or Ez-Zejjájee, (TA,) but this should rather be regarded as a simple subst., (T, M,) *I informed him,* or *advised him, of the thing:* (M, K, TA:) this is the primary signification: (TA:) *and* [*I warned him of the thing;*] *I cautioned him,* or *put him on his guard, against the thing, and put him in fear,* (M, * K,) *in my communication* or *announcement:* (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or *I announced to him the thing,* (S, * Msb,) generally in a case of *putting in fear the person addressed,* or *frightening him,* (Msb,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra., وَأَنْذِرْهُمْ يَوْمَ الآزِفَةِ [*And warn them and put them in fear of the day of the approaching event,* the day of resurrection] meaning, put them in fear of its punishment: (Msb:) and أَنْذَرْتُهُ بِكَذَا *I informed him,* or *advised him, of such a thing.* (Msb.) انذره also signifies *He* (a spy) *informed him,* or *advised him, of the state of the enemy:* in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ القَوْمَ مَسِيرَ العَدُوِّ إِلَيْهِمْ *I informed the people of the march of the enemy towards them, to put them*

on their guard. (T.) And أَنْذَرْتُ القَوْمَ بالعَدُوِّ, and أَنْذَرْتُهُمُ العَدُوَّ, signify the same. (A.) It is said in a proverb, قَدْ أَعْذَرَ مَنْ أَنْذَرَ, meaning, *He hath become excused,* and averted from himself the blame of men, *who hath warned* thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.) See also أَعْذَرَ, in two places: and see عُذْرٌ.

6 تناذر القَوْمُ *The people warned,* or *cautioned, one another,* or *put one another in fear,* (M, K,) of a terrifying evil. (TA.) You say تناذر القَوْمُ كَذَا *The people warned one another,* (S,) *and put one another in fear, of such a thing.* (S, A.) A poet says, (S,) namely, En-Nábighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noamán so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,)

* تَنَاذَرَهَا الرَّاقُونَ مِنْ سُوءِ سَمِّهَا *
* تُطَلِّقُهُ طَوْرًا وَطَوْرًا تُرَاجِعُ *

[*Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back*]. (T, S, TA.)

8 إِنْتَذَرَ see نَذَرَ, in two places.

10 استنذر إِلَيْهِ *He offered warning to him* (A, TA, art. عذر.) See استعذر.

نَذْرٌ *A vow, which a man makes to be binding,* or *obligatory, on himself;* (T, M, * K, * TA;) [either *absolutely,* or *conditionally:* (see نَذَرَ:)] pl. نُذُورٌ: (S, M, K: *) and in the following verse of Ibn-Ahmar, some say that نُذُورٌ is pl. of نَذْرٌ, like as رُهُنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنْذُورٌ:

* كَمْ دُونَ لَيْلَى مِنْ تَنُوفِيَّةٍ *

* لَمَّاعَةٍ تُنْذَرُ فِيهَا النُّذُرْ *

[*How many a waterless desert glistening with the mirage, in which vows,* or *things vowed, are vowed, lie in the way to Leylà!*]. (S.) ___ Also, The *mulct for an intentional wound;* used in this sense by Esh-Sháfi'ee, (T, TA,) and of the dial. of El-Hijáz; (TA;) *i. q.* أَرْشٌ, (T, A, K, TA,) which is of the dial. of the people of El-'Irák: (T, TA:) pl. نُذُورٌ: (T, A, K:) said by Aboo-Nahshal to be *only for wounds, small and great.* (T, K. *) You say, لِى قِبَلَ فُلَانٍ نَذْرٌ, (T, TS, L,) or عِنْدَ فُلَانٍ, (K,) *A mulct for a wound is owed to me.* (T, K, &c.) And أَعْطَيْتُهُ نَذْرَ جُرْحِهِ *I gave him the mulct for his wound.* (A.) Aboo-Sa'eed Ed-Dareer says that it is thus called لِأَنَّهُ نُذِرَ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِى. (T, TA.) ___ [*A votive offering*]. See also نَذْرٌ.

نُذْرٌ (M) and نُذُرٌ (T, S, K) [and نَذْرٌ (see 4)] and نَذِيرٌ (S, M) and نَذِيرَةٌ (M) and نَذَارَةٌ (Esh-Sháfi'ee, K) and نُذْرَى (K) are substs. in the sense of إِنْذَارٌ [meaning *An informing,* or *advising, of a thing:* and *a warning,* or *cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing;* &c.: (see 4:)] (T, S, M, K:) or *a putting one in fear in announcing a thing.* (TA.) عُذْرًا أَوْ نُذْرًا and عُذْرًا أَوْ نُذُرًا, accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify لِلْإِعْذَارِ وَٱلْإِنْذَارِ [*For excusing and warning*]. (Zj, T.) [See also art. عذر.] And in like manner, نُذُرٌ, in the Kur, liv. 16, &c., signifies إِنْذَارِى. (S, K.) And so نَذِيرٌ, in the Kur, lxvii. 17. (T, M.) Hence also the saying of the Arabs, عُذْرَاكَ لَا نُذْرَاكَ, meaning, أَعْذِرْ وَلَا تُنْذِرْ [i. e. *Do thou that for which thou wilt be excused,* by inflicting punishment when it is deserved, *and do not* merely *warn and put in fear*]. (TA.)

نُذُرٌ : see نُذْرٌ.

نُذْرَى : see نُذْرٌ.

نَذِيرٌ *i. q.* مُنْذِرٌ , (T, S, M, A, Msb, K,) as also نَذِيرَةٌ ; (M;) i. e. [One *who gives information,* or *advice, of a thing,* or *things:* and one *who warns;*] one *who cautions;* (M, TA;) *and who puts in fear:* (TA:) one *who gives notice to a people of an enemy,* or *other thing, that has come upon them;* (TA;) *a spy who gives notice, to a people, of an enemy, to put them on their guard;* (A;) and in like manner نَذِيرَةٌ , *a spy who informs an army of the state of the enemy:* (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (M, L:) or its verb was نَذَرَ, but this has become obsolete: (T:) its pl. is نُذُرٌ; (M, Msb, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) ___ [Hence,] ابو مُنْذِرٍ *The cock* (Har. p. 644). ___ [And also,] النَّذِير *The apostle:* (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) *the prophet* Mohammad: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.) ___ *Hoariness,* or *whiteness of the hair:* (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) ___ *The sound* of a bow: (AHn, M, K:) because it warns, or frightens, (يُنْذِرُ,) that which is shot at. (AHn, M.) *I. q.* مَنْذُورٌ [i. e. *Vowed*]: pl. نُذُرٌ. (S.) See نَذْرٌ. See also نُذْرٌ.

نَذَارَةٌ : see نُذْرٌ.

نَذِيرَةٌ [*A votive gift;*] *that which he gives who makes a vow.* (M, K.) ___ *A child appointed by the father* (M, K) *and mother* (M) [*by a vow*] *to be a minister,* or *servant to the church,* (M, K,) or *to a place appropriated to religious services,* or *exercises,* or *acts of devotion:* (T:) pl. نَذَائِرُ. (T.) See also نَذِيرٌ, in two places. And see نُذْرٌ.

نَاذِرٌ : see مُنَذِّرٌ.

مُنْذِرٌ : see نَذِيرٌ.

مَنْذُورٌ : see نَذِيرٌ.

فُلَانٌ مُنَذِّرٌ إِلَىَّ بعينه , and نَاذِرٌ , *Such a one is looking at me hard* or *intently, and making his eye prominent.* (T, in TA, art. زنر.)

مُتَنَاذِرٌ [A thing *of which people warn* or *caution one another,* or *of which they put one another in fear*]: applied to a disease [&c.]. (TA, art. خبر voce خَيْبَرَى.) ___ [Hence,] المُتَنَاذِرُ *The lion.* (Sgh, K.)

نذل

1 **نَذُلَ**, inf. n. نَذَالَةٌ, *He was,* or *became, low, base, vile, ignoble, mean, sordid,* or *contemptible,* (S, K,) *in all his circumstances.* (K.)

نَذْلٌ A man *vile,* or *mean, and despised in all his circumstances.* (K.)

نرب

Q. Q. 1 **الرِّيحُ تُنَيْرِبُ التُّرَابَ فَوْقَهُ**, or عَلَى الأَرْضِ, (TA,) inf. n. نَيْرَبَةٌ, (TA,) *The wind lays the dust upon it,* or *upon the ground, in cross, wavy lines:* syn. تَنْسِجُهُ. (K.) Hence نَيْرَبَ الكَلَامَ. (TA.) ___ It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نرش; [or rather he has there said that ر does not occur in an Arabic word with ن before it;

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(meaning a radical ن;)] yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ى is inserted to separate the ن and ر, as remarked in the L. (TA.) ___ نَيْرَبَ *He forged* [speech, or language]: syn. نَسَجَ. (K.) You say هُوَ يُنَيْرِبُ القَوْلَ. (TA.) ___ نَيْرَبَ *He mixed,* or *confounded, speech,* [*introducing what was false with that which was true*]. (K.) ___ نَيْرَبَ *He uttered a malicious and mischievous misrepresentation, a calumny,* or *slander.* (K.)

نَيْرَبٌ (S, K) and نَيْرَبَةٌ (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or مَنْرَبَةٌ (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) *Mischief; malicious and mischievous misrepresentation, calumny,* or *slander.* (S, K.) ___ نَيْرَبٌ, fem. with ة; and ذُو نَيْرَبٍ; A *mischievous* man; (K;) one *who utters malicious and mischievous misrepresentations, calumnies,* or *slanders.* (TA.) ___ نَيْرَبٌ A *strong man.* (K.)

نَيْرَبِى *A calamity; a misfortune.* (K.)

نِيرَبَةٌ and مَنْرَبَةٌ: see نِيرَبٌ.

نرج

1 نَرَجَ *He thrashed* wheat, or corn, *with a* نَوْرَج. (TA.)

نَوْرَج (L, K) and نَيْرَج and نُورَج , the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L,) *A thrashinginstrument,* or *that with which heaps of wheat,* or *corn, are thrashed, whether of wood* or *of iron;* (L, K;) or, *of iron and wood;* (Sifr es-Sa'ádeh;) [*a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder;* it is *a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels,* or *thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows* or *bulls, their driver being seated upon it, over the corn:* pl. [of the first and last words] نَوَارِجُ. (TA.) ___ Also, the first and second, *A ploughshare.* (K.)

نَوْرَج and نَيْرَج: see نَوْرَج

نَارَنْج *A well-known fruit;* [the *orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:*] and arabicized word, from [the Persian] نَارَنْك [also called نَارِنْج]. (K.)

نرجس

نَرْجِسٌ and نَرْجَسٌ [*The Narcissus*]: see art. رجس. The former is mentioned by ISd in art. رجس: the latter, in the present art. (TA.)

دَابَّةٌ نَرْجَسِيَّةٌ *A beast of carriage whose whiteness inclines to yellowness* [like the narcissus]. (TA, art. قرطس.)

نرد

نَرْدٌ [The *game of tricktrack, backgammon,* or *tables:* and, app., *a pair of tables and other apparatus with which that game is played:*] *a certain thing with which one plays;* (M, L;) *well known:* (M, L, K:) a Persian word, (M, L,) arabicized: (M, L:) also called نَرْدَشِيرٌ, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Bábak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)

نرز

نوروز : see what follows.

نيروز , an arabicized word, (S, A, Msb,) from نوروز, (A, K,) which in Persian; meaning new day; (TA;) and نوروز ; but the former, which is of the measure فيعولٌ, is the better in repute, because فوعولٌ is not the measure of an Arabic word; (Msb;) The *first day of the year; New-year's-day:* (A, Msb, K:) *with the Persians, when the sun enters Aries:* and *with the Copts, the first of* [*the month*] *Toot* [*the ancient Thoth,* or the tenth of September, N. S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Msb, TA.) The word نيروز is said to have been first used in the time of the 'Abbásee Khaleefehs; but it is related to have been used in the time of 'Alee. (TA.)

نرسن

نِرْسِيَانَةٌ *A species of dates.* (S, in art. رسو.)

نز

1 نَزَّتِ الأَرْضُ, (A, Msb, K,) aor. ـِ, inf. n. نَزٌّ; (Msb;) and انزّت, (S, A, Msb,) *The ground*, or *land, had water exuding*, or *oozing, from it:* (S, K:) or *had much flowing moisture:* (Msb:) or *became* [*abundant in*] مَنَابِع [or *places welling forth water*], as in the TS and the K, or مَنَاقِع [or *places of stagnant water*] *by reason of the* نَزّ. (TA.) ___ [نَزَّتْ به البِطْنَةُ: see نَزَّ.] نَطْنَة, aor. ـِ, inf. n. نَزِيز, *He* (an antelope, S,) *ran:* (S, K:) or *he* (an ostrich, and an antelope,) *leaped, jumped, sprang*, or *bounded.* (A.) ___ *He* (an antelope, S,) *uttered a cry*, or *cries.* (Ibn-El-Jarráh, Ks, S, K.)

4 أَنْزَزَ see 1, first signification.

نَزٌّ and نَزٌ *Water that exudes*, or *oozes, from the ground:* (S, K:) or *flowing moisture:* (Msb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the former is an inf. n. used as a subst. (Msb.) ___ [The pl. is نُزُوز, occurring in the TA in art. عذو.] ___ [The former is also used as an epithet: fem. with ة. You say,] أَرْضٌ نَزَّةٌ *Ground*, or *land, having water exuding*, or *oozing, from it;* syn. ذَاتُ نَزٍّ; as also نَازَّةٌ. (Lh, TA.) [Hence, perhaps,] نَزٌّ also signifies *liberal, bountiful*, or *munificent.* (Sgh, K.) Also, نَزٌّ *Much*, or *many.* (K.) A man (A'Obeyd, S) *light*, or *active*, (A'Obeyd, S, K,) or *light in spirit*, (TA,) *sharp in mind*, (A'Obeyd, S, K,) *clever*, or *ingenious*, (A'Obeyd, K,) *and intel-ligent.* (A'Obeyd, TA.) ___ *Light, inconstant, fickle*, or *unsteady:* (K:) an epithet of dispraise. (TA.) ___ A man (TA) *much*, or *often, in motion;* as also مَنَزٌّ: (K:) a man, (A,) and an ostrich, (S, K, TA,) *that does not remain still in one place:* (S, A, K:) or *that is quick*, or *swift, and does not remain still in one place:* (TA:) or an ostrich, and an antelope, *that leaps, jumps, springs*, or *bounds:* (A:) and a *light*, or an *active*, camel; (TA;) and so نَزَّةٌ, applied to a she-

camel. (S, TA.) ___ *Light* dust. (TA.) ___ نَزٌّ شَرٍّ, and نَزِيزُهُ , *i. q.* لَزُّهُ and لَزِيزُهُ. (TA, art. لز.)

نَزٌّ : see نَزٌّ.

نَزِيزٌ : see نَزٌّ, last sentence.

نَازٌّ : fem. with ة: see نَزٌّ.

مَنَزٌّ *A child's cradle:* (A, K:) because of its frequent motion. (TA.) ___ See also نَزٌّ.

نزأ

1 **نَزَأَ بَيْنَهُمْ**, (S, K,) aor. ـَـ, inf. n. نَزْءٌ and نُزُوءٌ, (S,) *He excited discord between them:* (AZ, S, K:) like نَزَعَ. (TA.) ___ نَزَأَهُ عَلَى صَاحِبِهِ *He incited,* or *urged, him against his companion.* (K, * TA.) ___ مَا نَزَأَكَ عَلَى هٰذَا *What incited, urged,* or *induced, thee to this?* (Ks, S.) ___ نَزَأَ عَلَيْهِ, (S, K,) inf. n. نَزْءٌ, (S,) *He made an attack,* or *assault, upon him;* syn. حَمَلَ. (Ks, S. K.) ___ نَزَأَهُ عَنْ قَوْلِهِ *He turned him back from what he had said.* (K, * TA.) ___ نُزِئَ بِهِ, like عُنِيَ, [i. e., pass. in form, but neut. in signification,] *He was addicted,* or *devoted, to it; desirous of it.* (TA.) ___ إِنَّكَ لَا تَدْرِى عَلَامَ يَنْزَأُ هَرْمُكَ, (S, K,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, بِمَ instead of عَلَامَ, [which is for عَلَى مَا;] (TA;) *Verily thou knowest not to what thing thy mind will become addicted,* or *devoted:* (ISk, S, K:) i. e., to what thy state will come. (K.) In one copy of the K, هَرْمُكَ *thine old age,* is put instead of هَرْمُكَ. (TA.)

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نَزِىءٌ *An inciter, instigator,* or *exciter.* (TA.)

رَجُلٌ نَزَّآءٌ [*A man much addicted,* or *devoted,* to a thing; *very desirous* of it]. (TA.) [See نَزِئَ.]

مَنْزُوءٌ بِهِ *Addicted,* or *devoted, to it; desirous of it.* (S, K.)

نزب

1 **نَزَبَ**, aor. ـِ, inf. n. نَزِيبٌ (S, K) and نَزْبٌ and نُزَابٌ (K) *He* (an antelope) *uttered a cry,* or *sound,* (S, K,) *at rutting-time.* (S.) Used with reference to the buck and the doe; (K;) or the buck only. (S, K.)

6 **تنازبوا** *i. q.* تنابزوا. (K.) Accord. to IHsh and others, this verb has not been heard [from the Arabs of the classical ages], but only the subst. نَزْبٌ, which is therefore decided to be a transp. form of نَبْزٌ. (TA.)

نَزْبٌ *A surname; a nickname; a name of reproach; an opprobrious appellation:* syn. لَقَبٌ: (K:) *i. q.* نَبْزٌ. (TA.) See 6.

نَيْزَبٌ *A buck-antelope;* and *a bull.* (K.) [By the latter is probably meant the kind of antelope called بَقَرُ الوَحْشِ.]

نزح

1 **نَزَحَ**, aor. ـَ and ـِ, inf. n. نَزْحٌ and نُزُوحٌ; (K;) and انتزح ; (TA;) *He*, or *it*, (a thing, TA,) *became distant*, or *remote*. (K.) ___ نَزَحَتِ الدَّارُ, inf. n. نُزُوحٌ, *The house*, or *dwelling*, *became distant*, or *remote*. (S.) ___ نُزِحَ بِفُلَانٍ, (S, K,) a verb like عُنِيَ, [pass. in form, but neut. in signification,] (K,) *Such a one became far removed from his dwelling-place*. (S, K.) نَزَحَ البِئْرَ, (S, Msb, K,) aor. ـَ (Msb) and ـِ, (TA,) inf. n. نَزْحٌ (S, Msb) and نُزُوحٌ; (Msb;) and أَنْزَحَهَا ; (K;) *He drew forth all the water of the well; exhausted it entirely:* (S, Msb, K:) or *he drew from it until little water remained in it; nearly exhausted it*. (K.) ___ نَزَحَتِ البِئْرُ, (A, Msb, K,) aor. ـَ, (TA,) inf. n. نَزْحٌ (K) and نُزُوحٌ, (TA,) *The well became entirely exhausted:* (A, Msb, K:) or, *became nearly exhausted*. (K.) See 4. ___ قَدْ نَزَحْتَنِي *Thou hast exhausted me of what I had*, or *possessed*. (L, from a trad.)

4 **أَنْزَحَ القَوْمُ**, (L, and so in some copies of the K, [agreeable with analogy,]) or نَزَحَ, (so in other copies of the K,) *The people had the water of their wells entirely*, or *nearly*, *exhausted*. (L, K.) See 1.

8 **إِنْتَزَحَ** see 1.

شَرُّكَ سَرْحٌ وَخَيْرُكَ نَزْحٌ [*Thy wickedness ranges abroad unrestrained, and*] *thy goodness is little*. (A.)

نَزْحٌ : see نَازِحٌ. ___ Also, *Turbid water*. (K.)

نَزْحٌ and نُزُوحٌ and نَزِيحٌ: see نَازِحٌ.

نَازِحٌ and نَزْحٌ and نُزُوحٌ and نَزِيحٌ A thing, (K,) or dwelling, (TA,) *distant*, or *remote*. (K.) بَلَدٌ نَازِحٌ *A distant*, or

remote, town, or *country:* (S:) and دارٌ نازِحةٌ *a distant,* or *remote, house,* or *dwelling.* (Msb.) ___ قومٌ منازِيحُ *A distant,* or *remote, people.* (S, K.) And إبِلٌ منازيح *Camels from distant regions.* (A.) ISd says, that it is pl. of مَنْزاحٌ , meaning *That comes to the water from a distant place.* (L.) نازِحٌ and نُزُحٌ and نُزُوحٌ A well *entirely exhausted:* or *nearly exhausted:* (K:) or بئرٌ نَزُوحٌ signifies *a well containing little water:* pl. نُزُحٌ: (S:) and نَزَحٌ بئرٌ نَزَحٌ being of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, *a well containing no water;* and it is allowable to say مَنْزُوحةٌ: (Msb:) or *a well of which the water has been exhausted:* (so in some copies of the S, and the like in the Nh:) or *a well of which most of the water has been drawn forth.* (So in other copies of the S, and in the K.) See an ex., voce مُدارةٌ, art. دور.

مَنْزَحةٌ *A bucket* (K) *with which water is drawn;* (TA;) and the *like thereof.* (K.)

مَنْزاحٌ and مَنازِيحُ: see نازِحٌ.

انت بمُنْتَزَحٍ من كَذَا *Thou art far removed from such a thing;* (S, K *;) and, by poetic licence, بمُنْتَزاحٍ, with إشْباعٌ أَلِفٌ. (S.) Ex. أَنْتَ مِنَ الدَّمِ بمُنْتَزَحٍ *Thou art far removed from blame.* (A.)

نزر

1 **نزر**, aor. ـُـ, inf. n. نزارة (S, A, Msb, K) and نزور (Msb, K) and نزورة, (K,) or نزرة, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) *It was*, or *became, little*, or *small, in quantity* or *number;* (S, A, Msb, K;) *paltry, mean, contemptible*, or *inconsiderable.* (S, TA.) See also 5. ___ Also, inf. n. نزارة, *He* (a man) *was*, or *became, possessed of little good*, or *little wealth.* (AZ.) ___ نزرت, inf. n. نزر, *She* (a camel) *had little milk.* (TA.) نزره, aor. ـُـ, (TA,) inf. n. نزر, (K,) *He despised, and deemed little, him*, or *it.* (K. * TA.) See also 2. ___ *He smote him with the* [*evil*] *eye.* (Fr, in TA, art. نزره.) شزر, (As, A,) aor. ـُـ, (As,) inf. n. نزر, (As, K,) *He drew forth*, or *got out, what he had, by little and little:* (As:) *he importuned him*, or *pressed him, in asking* (A, K) *a matter of science* or *a gift.* (A.) You say also, فلانٌ لا يُعطِى حتَّى يُنزَر, (A, K,) or يُنزَّر, (so in two copies of the S,) *Such a one will not give until he is importuned*, or *pressed*, (A, K,) *and despised.* (S, K, TA.)

2 **نزّره**, inf. n. تنزير; (K;) or نزره, aor. ـُـ inf. n. نزر; (Msb;) *He made it little*, or *small, in quantity;* (Msb, K;) namely, a gift; as also أنزره. (K.) ___ Also نزّره *He gave him a little, small, paltry, mean, contemptible*, or *inconsiderable, gift.* (TA.) [It seems to be implied in the TA, that أنزره also has this signification.] See also 1, last signification.

4 **انزره**: see 2, in two places. ___ Also, *He* (God) *caused him to be possessed of little good*, or *little wealth.* (AZ.)

5 **تنزّر** *i. q.* تقلّل, (K,) i. e., *It became diminished*, or *rendered little* or *small in quantity.* (TK.) See also نزر. ___ *He asserted himself to be related to the tribe of Nizár:* (K:) or *he made*

himself like that tribe: or *he introduced himself among them,* (S, K,) *not being one of them.* (TA.)

نزر, applied to anything, (TA,) *little,* or *small, in quantity* or *number;* (S, A, Msb;) *paltry, mean, contemptible,* or *inconsiderable:* (S, TA:) as also نزير (Msb, K) and نزور (Msb) and منزور : (K:) or the last signifies *little,* or *small, in quantity,* applied to a gift, (S, TA,) and to food; (TA;) or a gift *made little,* or *small, in quantity:* (Msb:) and نزر and منزور a gift *obtained by importunity* or *pressing:* and غير منزور a gift *given without its being asked for; without importunity* or *pressing.* (TA.) It is also applied to speech: thus the speech of Mohammad is described as فَصْلٌ لَا نَزْرٌ وَلَا هَذْرٌ [*Distinct;*] *not little,* or *scanty,* so as to indicate impotence, *nor much and corrupt:* (K:) or *not little nor much.* (TA, art. هذر.) ___ A man *possessing little,* or *no, good,* or *goodness; little,* or *no, wealth;* and so فزر; as also منزور . (AZ.) مَا جِئْتَ إِلَّا نَزْرًا *Thou hast not come otherwise than slowly, tardily,* or *late.* (K.)

نَزَرَةٌ : see نزور.

نزار The *quality,* in a she-camel, *of scarcely ever conceiving except against her will.* (TA.)

نزور Any thing *little,* or *small, in quantity* or *number.* (K.) See also نزر. ___ A woman *having few children;* (S, K;) and in like manner applied to a bird; (S, TA;) as also نَزِرَةٌ , with kesr to the ز, applied to a woman: (K:) pl. of the former, نُزُرٌ: (TA:) or the former epithet signifies *having little milk;* (K;) applied in this sense to a she-camel. (TA.) A she-camel *having wide orifices to her teats.* (L, voce فتوح.) ___ *Of little speech; that speaks not until importuned,* or *pressed.* (En-Nadr.) ___ A she-camel *whose young one has died, and that affects the young one of another,* (K,

TA,) *but whose milk comes not save scantily.* (TA.) ___ A she-camel (TA) *that scarcely ever conceives except against her will:* (K:) a mare *slow to conceive.* (L.)

نَزِيز : see نزر; the latter, in five places.

مَنْزُور : see نزر; the latter, in five places.

نزع

1 **نَزَعَ إِلَى أَهْلِهِ**, (S, K,) aor. ـِ, (S,) inf. n. نَزَاعٌ (S, K) and نُزُوعٌ and نَزَاعَةٌ; (K:) and نَازَعَ; (K;) *He yearned towards* or *for, longed for,* or *desired, his family.* (S, * K, * TA, PS). ___ نَزَعْتُ إِلَيْهِ inf. n. نَزَاعٌ, *I yearned towards, longed for,* or *desired, him* or *it;* syn. خَنَفْتُ [Note]. (Ham, p. 429.) See an ex. voce خَفْضٌ. ___ Hence. نَزَعَ بِى إِلَيْهِ *It* (desire) *invited me to it.* (Har, p. 606.) ___ نَزَعَ إِلَيْهِ *He inclined to it.* (Har, p. 234.) ___ نَزَعَ إِلَى عِرْقٍ كَرِيمٍ [*He inclined to a noble radical,* or *ancestral,* or *hereditary quality:* and in like manner, لَئِيمٍ]: and نَزَعَ إِلَى أَعْرَاقِهِ and نَزَعَهَا [*he inclined to his radical,* or *ancestral,* or *hereditary, qualities*]: and أَعْرَاقُهُ نَزَعَتْ بِهِ [*his radical,* or *ancestral,* or *hereditary, qualities inclined him*]. (L, in TA.) ___ نَزَعَ *It inclined by likeness.* (Msb.) ___ نَزَعَ إِلَى أَبِيهِ (S, Msb, K,) فِى الشَّبَهِ (S,) and نَزَعَ أَبَاهُ, (K,) *He resembled his father:* (Msb, K:) or *inclined to his father in likeness;* syn. ذَهَبَ (S:) or *he took after his father; had a natural likeness to him.* ___ نُزُوعٌ signifies *Yearning;* and *natural inclining.* نَزَعَ and انْتَزَعَ *He pulled, plucked,* or *drew, out, or up, or off; removed from his or its place; displaced.* (S, Msb, K.) ___ نَزَعَ ثَوْبَهُ, (Mgh, in art. خلع,) and نَعْلَهُ, (Mgh and Msb in that art.,) *He pulled off his garment,* and *his sandal.* See, however, خَلَعَ.

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___ نَزَعَ (Msb, TA,) aor. ـِ, (TA,) inf. n. نَزْعٌ (Msb, TA,) *He was at the point* [or *in the agony*] *of death;* meaning, *of having his soul drawn forth:* (Msb:) *he gave up his spirit;* as also نَازَعَ, inf. n. نَزَاعٌ. (TA.) ___ نَزَعَ فِى الْقَوْسِ *He drew the bow;* (S, Msb, K;) i. e., *its string;* or *he drew,* or *pulled, the*

string of the bow with the arrow. (TA.) تنزعه شعرة بيضآء, relating to a horse: see أَسْفَى.

3 نازعه الحبل *He contended with him in pulling the rope;* syn. جاذبه إيَّاه. Hence, نازعه فى كذا *He contended, disputed,* or *litigated, with him, respecting such a thing.* (Mgh.) ___ نازعه الكلام *He disputed with him in, or respecting, words.* (TA.) ___ نازعتنى نفسى إلى هواها, inf. n. نزاع, *My soul strove with me to incline me to love her.* (TA.) See 1.

6 تنازعنا الحديث *We discoursed together; one with another.* (TA, art. هصر.) ___ تنازعوا الرَّجز بينهم (K, art. رجز,) *They recited verses,* or *poetry, of the metre termed* رجز *one with another;* as also تعاطَوه. (TK, art. تنازع.) ___ رجز *The contending in altercation, disputing,* or *litigating, one with another:* (K:) or تنازعوا *they disagreed, one with another; held different ways* or *opinions.* (Msb.)

8 إنتزع See 1. ___ انتزع منه حقَّه *He wrested from him his right,* or *due.* ___ انتزع حديثه: see اقتضب.

نزع *Baldness on each side of the forehead:* see جلَح; and غمم.

نزعة *A baldness in the side of the forehead.* See صدمة.

بئر نزوع [*A deep well*] *i. q.* جرور. (A, voce جرور.)

نُزَّع is pl. of نازِع; as is also نزع. (TA.) See an ex. in a verse cited باب.

نزَّاع *Dragging much,* or *forcibly:* see Kur, lxx. 16. ___ العرق نزَّاع (see Freytag's Arab. Prov., ii. 168) is probably similar to العرق دسَّاس, and means *The radical,* or *ancestral,* or *hereditary, quality is wont to return to its usual possessor:* or it may mean, *is wont to draw.*

أَنْزَعُ : see أَجْلَحُ.

مَنْزَعُ بِئْرٍ [*The bottom of a well; the place from which the water is drawn*]. (TA, art. متح.)

نزف

1 نَزَفَ *He entirely exhausted* (S, Msb, K) a well, (Msb,) or the water of a well. (S, K.)

مَنْزُوفٌ *Exhausted:* see an ex. voce ضَرَطَ.

نزق

نَزَقٌ *Lightness, and unsteadiness,* or *lightwittedness,* (S, Msb, K,) *on an occasion of anger;* (K;) *i. q.* سَرَبَخَةٌ; *lightness in any work, or action: hastiness, with foolishness or ignorance:* (JK, TA:) *hastiness, or sharpness, of temper; irascibility; passionateness:* a meaning deduced from various examples, and confirmed by present usage.

نَزِقٌ *Light, and unsteady,* or *lightwitted.* (Msb.) See also نَزَقٌ: and see شُحْذُوذٌ.

نَزِقَةٌ and نَزَاقٌ *A refractory* she-camel; *hard to be managed.* (Msb.)

نَزَاقٌ : see نَزِقَةٌ.

اللَّبُؤَةُ أَنْزَقُ من الأَسَد [*The lioness is more impetuous than the lion*]. (S, voce سَبُعَةٌ.)

نزك

نَزْكٌ The *penis* (ذَكَر, S, K, i. e. قَضِيب, TA) of the ضَبّ (S, K) and of the وَرَل: (K: [in the CK, والوَرَكُ is erroneously put for والوَرَل:) accord. to the assertion of the Arabs, (S,) it (S, K,) the former, (S,) as also the حِرْذَوْن, (Msb voce حرذون,) has two penes (نَزْكَان); (S, K, TA;) and the female has قُرْنَتَان, i. e. [two wombs] رَحِمَان. (TA.)

نزل

1 **نَزَلَ بالمَكَانِ** (Kull) and نَزَلَ المَكَانَ (Msb in art. حل, &c.) *He alighted, descended and stopped* or *sojourned* or *abode* or *lodged* or *settled, in the place;* syn. حَلَّ فيه. (Kull.) See حَلَّ. ___ نَزَلَ لَبَنُ الشَّاة [*The milk of the ewe descended into her udder;* i. e. *she secreted milk*]. (S, K, voce أَضْرَعَتْ.) ___ نَزَلَ مَنْزِلَ كَذَا *It took,* or *occupied, the place,* or *became in the position* or *condition, of such a thing:* see a verse cited voce أَنْ, near the end of the paragraph; and another voce حَبِيبٌ; and see الوَدِى, نَزَلْتُ ___. مَنْزِلَةٌ, for فى الوادى: see دَخَلْتُ البيت in art. دخل.

3 **نَازَلَهُ** *He alighted with him, each to oppose the other,* in war, or battle; inf. n. مُنَازَلَةٌ and نِزَالٌ. (Msb.) ___ نَازَلَهُ *He alighted with him.*

4 **أَنْزَلَتْ** *Her* (a camel's) *milk descended* [*into her udder*]: opposed to أَقْلَصَتْ. (TA, art. قلص.) ___ أَنْزَلَتِ اللَّبَنَ [i. e. اللِّبَأَ *She* (a camel) *excerned the first milk,* or *biestings, into her udder; i. q.* أَبْسَقَتْ. (TA in art. بزق.) ___ *She excerned milk* [either *into,* or *from, the udder*]. ___ أَنْزَلَتِ الناقةُ اللَّبَنَ من الضَّرْعِ [or فى الضرع] *The she-camel excerned the milk from* [or *into*] *the udder.* (TA, art. ذرأ.) ___ أَنْزَلَهُ *He lodged him; made him his guest;* or *gave him refuge* or *asylum;* syn. آوَاهُ; (S and K in art. اوى;) and أَضَافَهُ and ضَيَّفَهُ: (Mgh in art. ضيف:) [and *he lodged and entertained him;*] namely, a guest. (Msb.) *I. q.* أَثْوَاهُ مَنْزِلًا. (Fr in T in art. بوأ.) ___ أَنْزَلَهُ عَنْ كَذَا *He made him to resign,* or *relinquish, such a thing.* ___ أَنْزَلْتُ بِكَ حَاجَتِى [app. *I imposed my want upon thee*]. (S in art. عر.) And أَنْزَلَ حَاجَتَهُ على كريم. (TA.)

6 **تَنَازَلَ** *He descended gradually, by little and little.* ___ تنازل إِلَى أَحَدٍ *He humbled*

himself, condescended, to one. __ تنازل عَنِ المُلْك *He abdicated the kingdom.* __ تنازل عَن شَىْءٍ *He desisted from a thing.* __ تَنَازَلُوا *They alighted and ate by turns with different people; i. q.* تَنَاوَبُوا, q. v.

10 **اسْتَنْزَلَهُ** *He made him,* or *caused him,* or *it, to descend.* (Msb.) __ اسْتَنْزَلَهُ عَن رَأْيِهِ [*He sought to make him resign,* or *relinquish, his opinion*]. (Bd, xii. 11.)

نُزُلٌ *Food* or *rations* at a halt: see سُكْنٌ, in two places.

نُزُلٌ *Food prepared for the guest.* (Msb.) See مَفَثَّةٌ.)

أَرْضٌ نَزِلَةٌ : see حَشَادٌ.

نَزِيلٌ *A guest.* (S, Mgh, Msb, * K.) See also Har, 353.

نَازِلٌ [*Alighting,* &c.,] has for pl. نُزُولٌ and نُزَّالٌ. (TA.)

نَازِلَةٌ *A defluxion:* pl. نَوَازِلُ. See نَازِلَةٌ ___. سِلٌّ *A severe calamity* or *affliction,* (S, Msb, K,) *that befalls men.* (S, Msb.)

مَنْزِلٌ *A place of alighting* or *descending and stopping* or *sojourning* or *abiding* or *lodging* or *settling:* (Mgh:) *a place of settlement: an abode; a dwelling; a place where travellers alight in the desert;* syn. مَنْهَلٌ: *a* [*house,* or *mansion, such as is called*] دَارٌ: (S, K:) or, accord. to the فُقَهَآء, *less than a* دار, *and more than a* بَيْت [*or chamber*], *consisting of at least*

two chambers (بيتان) or *three.* (Mgh.) See also بيت.

مَنْزِلَةٌ *A space which one traverses in journeying.* (TA, art. منزلة ___.) سير, used unrestrictedly, *Station, standing, footing,* or *grade; honourable station* or *rank; a place of preferment.* ___ *A predicament in which one stands.* ___ كَلِمَةٌ بِمَنْزِلَةِ كَلِمَةٍ أُخْرَى *A word equivalent,* or *similar, to another word.* ___ [You say] يُسْتَعْمَلُ بِمَنْزِلَةِ كَذَا *It* (a word) *is used in the manner of such* [*another word*]; generally with respect to government, not necessarily with respect to meaning. (The lexicons passim.) ___ النَّازِلُ مِنَ الدِّينِ وَالدُّنْيَا مَنْزِلَةَ النُّورِ مِنَ العَيْنِ *Who is, in respect to religion and the world, as light to the eye.*

مَرْعًى مُنْزِلٌ : see مُسْكِنٌ.

نزه

2 **نَزَّهَ ٱللّٰهَ** *He declared God to be far removed,* or *free, from every impurity* or *imperfection,* or *from everything derogatory from his glory;* like سَبَّحَهُ and تَنْزِيهُ ___. قَدَّسَهُ ٱللّٰهَ is *The declaring God to be far removed,* or *free,* [*from every imperfection or impurity,* or *from everything derogatory from his glory;* i. e.,] *from evil* [*of every kind*]; or *from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him.* (TA.)

5 **تَنَزَّهَ عَنِ الأَقْذَارِ** *He shunned, avoided,* or *kept* or *removed himself far from, unclean things;* (S, * Mgh, Msb;) *preserved himself therefrom.* (Mgh.) ___ تَنَزَّهَ, used absolutely, and said of a man, means *He shunned, avoided,* or *kept* or *removed himself far from, unclean things; kept aloof from,* &c.; or *from things occasioning blame.* (TA.) ___ تَنَزَّهَ is best rendered, when not used absolutely, *He removed himself,* or *kept, far,* or *aloof:* and with عَنْ following it, it may be rendered *he shunned,* or *avoided.* ___ تَنَزَّهَ عَنِ البَوْلِ [*He purified,* or *cleansed, himself from urine:* a meaning assigned in the TA, art. نزه, by an evident mistranscription, to استنزه]. (Msb in art. برأ: and a trad.) ___ Also, *He diverted,* or *recreated, himself;* or *took an airing;* in the country, or in a garden. ___ تَنَزَّهَ meaning *He went forth to the gardens* (S, Msb, K) *and* [*green fields,* or] *green plants,* and *meadows,* (K,) is a mistake, (S, Msb, K,) accord. to some; but IKt holds it to be not so. (Msb)

نَزِهُ الخُلُقِ [in copies of the K الخَلْقِ] and نَزْهُهُ and نَازِهُهُ [and نَزِيهُهُ and نَزِهُ النَّفْسِ (see ظَلِفٌ)] *Who abstains from that which is indecorous,* &c. (K, TA.)

نَزِهٌ see نَزِهُ الخُلُقِ.

نَازِهٌ see نَزِهُ الخُلُقِ.

نَزِيهٌ : see نَزِيهٌ ___. نَزِهُ الخُلُقِ A *pious* man; or one *who abstains from unlawful things.* (TA.)

نزو

1 نَزَا عَلَى الأُنْثَى *He* (a solid-hoofed, or cloven hoofed, animal, and a wild beast,) *leaped the female;* (S, &c.;) and so نَزَا alone, elliptically. ___ نَزَتْ حَنْجَزَتُهُ, said of a camel: see عَزَفَ.

نس

1 **نَسَّ**, aor. يَنُسُّ, *He went at a gentle pace.* (TA, art. خبز.)

نَسْنَاسٌ (S, M, Msb, K) and نِسْنَاسٌ (K) *A kind of creatures* (خَلْق [an appellation often applied particularly to *human beings*]) *whereof* [*every*] *one jumps,* or *hops, upon one leg:* (S, Msb, K:) it is related in a trad., that a tribe of 'Ád disobeyed their apostle, and that God thereupon transformed them into نَسْنَاس, *every man of them having a* [*single*] *arm and a* [*single*] *leg,* [*consisting*] *of one half* [*of a human being*], *hopping like as the bird hops, and pasturing like as beasts pasture;* (K;) *and these are found in the islands of China:* (TA:) or, *as some say, these have become extinct;* (K;) for a transformed being lives not more than three days, as the learned have established; (TA;) *and what exist now, of this make, are a distinct class of creatures:* (K:) or *they are of three kinds;* نَاسٌ *and* نَسْنَاسٌ *and* نَسَانُسُ; (K;) *and the second of these are the baser sort;* (TA;) or *the* نسانس *are the females of them,* (K,) as Aboo-Sa'eed Ed-Dareer says; (TA;) or *they are of higher rank than the* نسناس, (K,) as is said in the O: (TA:) or the نسناس are [the *peoples called*] *Yájooj and Májooj:* (IAar, Msb, K:) or *a certain people of the sons of Adam:* (K:) or *certain creatures in the form of men,* (M, K,) *so called because of the weakness of their make,* from نَسْنَسَةٌ, which signifies weakness, (M,) *differing from men in some things, and not of them:* (K:) or, accord. to what is said [by some], *a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man:* (Kr, M:) or *a species of marine animal:* (Msb:) or, accord. to El-Mes'oodee, *an animal like a man having one eye, that comes forth from the water,*

and speaks, and, when it gets a man within its power, kills him: or, as is related in the مجالسة, on the authority of Ibn-Is-hák, *certain creatures* (خَلْقٌ) *in El-Yemen:* ابن الرقيس says, that they are *of the sons of Sám the son of Sám, brothers of 'Ád and Thamood, not possessing reason, living in the salt-water* (الاجاج) *on the coast of the Sea of India: the Arabs hunt them, and speak to them, and they speak the Arabic language, and propagate one with another, and poetize,* or *versify, and name themselves by the names of the Arabs:* (TA:) [in the present day, this appellation is applied to *a pigmy:* and also, to *an ape:*] Es-Suyootee says, in the Deewán el-Hayawán, as to the animal which the vulgar call نسناس, it is *a species of apes* or *monkeys, not living in water, and the eating of which is unlawful:* but as to the marine animal, some hold it to be lawful; whereas the sheykh Aboo-Hámid holds the eating of the نسناس [of any kind] to be unlawful, because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذَهَبَ النَّاسُ وبَقِىَ النَّسْنَاسُ [*The men have gone, and the* نسناس *remain*]. Being asked who were the نسناس, he answered, *Those who affect to be like men but are not men.* (TA.) [For the verb نسّ, &c.: see Supplement.]

R. Q. 1 نَسْنَسَتِ الرِّيحُ *The wind blew coldly:* see R. Q. 1 in art. سن.

رِيحٌ نَسْنَاسَةٌ *A cold wind:* see سَنْسَانَةٌ.

نسأ

1 **نَسَأَ**, aor. ـَـ, (S, K,) inf. n. نَسْءٌ; (S;) and نَسَّأَ, (S, K,) inf. n. تَنْسِئَةٌ, (S,) *He chid* (S, K) a camel (S) &c. (L) *he urged,* or *drove,* it. (S, K.) ___ نَسَأَ, aor. ـَـ, inf. n. نَسْءٌ (S, K) and مَنْسَأَةٌ (K) [and نَسُوءٌ, mentioned in the TA, art. وضأ;] and انسأ; (S, K;) *He postponed,* or *delayed,* a thing. (S, K. Explained in the S, K by أَخَّرَ, and in the K by كَلَأَ, also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of انسا, without a final ء, in art. عقب, voce عُقْبَةٌ.] ___ نَسَأَ اللّٰهُ فِى أَجَلِهِ, and انسأ اللّٰهُ أَجَلَهُ, *God postponed the end of his life;* i. e., *prolonged his life:* (so in the Fs:) accord. to IKtt, نسأ اللّٰهُ اجله, and انسأ فى اجله. (TA.) All of these four modes of expression are allowable: (MF:) as also نسّأ اللّٰهُ اجله: (Z:) and نَسَأَهُ اللّٰهُ فى اجله, and أَنْسَأَهُ اللّٰهُ أَجَلَهُ. (As, S.) ___ أُنْسِئَ لَهُ فى عُمْرِهِ, *His life was prolonged.* (TA, from a trad.) ___ نَسَأَ الإِبِلَ, inf. n. نَسْءٌ, *He delayed* or *deferred the watering of the camels;* or *kept them from water beyond the accustomed time.* (L.) ___ نَسَأَ فى ظَمْءِ الإِبِلِ, (S, K,) inf. n. نَسْءٌ, (S,) *He increased the time between the two drinkings,* or *waterings, of the camels, by a day:* (A:) or *by a day,* or *two days,* or *more.* (A, L, K.) ___ نَسَأَ الإِبِلَ عَنِ الحَوْضِ *He kept back,* or *put back,* or *drove back, the camels from the tank,* or *cistern.* (S, L, K. *) ___ مَالَهُ نَسَأَهُ اللّٰهُ *What aileth him! May God render him ignominious!* (Kr, L,) or *put him backward!* (L.) Whom he puts backward, He renders ignominious. (L.) ___ نَسَأَ, inf. n. نَسْءٌ, *He sold* a thing *with postponement of the payment; he sold it upon credit.* (TA.) ___ نَسَأَهُ البَيْعَ, and انسأَهُ البيع, *He made the sale to him to be on credit.* (S, K.) انسأَهُ المَبِيعَ *He postponed for him the period of the payment of the price of the thing sold.* (A.) ___ نَسَأَ عَنْهُ دَيْنَهُ, inf. n. نَسَآءٌ; (Akh, S;) and انسأَهُ دينه, (S, * K,) and انسأَهُ الدَّيْنَ; (Akh, S;) *He postponed for him the period of the payment of his debt.* (S, TA.) ___ نُسِئَتْ, a verb

like عُنِىَ, [i. e., pass. in form, but neut. in sense,] aor. تَنْسَأُ, inf. n. نَسْءٌ, *Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant:* (Kh, S, K:) or *her menstrual discharge was later than its usual time, and her pregnancy commenced:* (TA:) or *she began to be pregnant:* (As, S:) or *she conceived.* (As.) نَسَأَ اللَّبَنَ, (S, K, *) inf. n. نَسْءٌ, (TA,) *He mixed the milk with water.* (S, K. *) ___ نسأ لَهُ اللَّبَنَ, and نسأه اللّبن, *He mixed the milk with water for him.* (TA.) ___ نَسَأَهُ *He gave him to drink* نَسْءٌ, q. v.; (K;) i. e. *wine,* or *milk.* (TA.) ___ نَسَأَتْ *She* (an antelope) *licked* her young one *just after its birth.* (K.) نَسَأَ, (S, K,) inf. n. نَسْءٌ, (S,) *It* (a camel, sheep, &c.,) *became fat:* (TA:) or *began to grow fat; when its soft hair* (وبر), *after falling off, began to grow again.* (S, K.)

2 **نَسَّأَ** see 1.

4 **أَنْسَأَ** see 1. ___ انسأه *He granted him a delay of payment,* or *granted him credit, in a sale,* or *in the case of a debt.* (A.) ___ أَنْسَأْتُ سُرْبَتِى *I made my way to lead me far off.* (S.) [See art. سرب.]

5 **تَنَسَّأَ** see 8.

8 **انتسأ** *It was postponed,* or *delayed;* syn. تَأَخَّرَ. (A.) ___ انتسأ *He* (a camel, S,) *went far off* in the pasture. (S, K.) ___ *It* (a party of people) *went far off.* (TA.) ___ انتسأ عَنْهُ *He retired,* or *withdrew far off, from him* or *it.* (S.) ٱنْتَسَوا and تَنَسَّوا occur in two readings of a trad., for ٱنْتَسَئُوا, (which is the correct reading,) in this sense. (TA.) [Hence it appears that تنسّأ, accord. to some, also signifies *he retired,* &c.]

10 **استنسأه** *He asked him to postpone* or *to grant him a delay in, the payment of his debt.* (S, K.) [See also 1.] ___ استنسأه البَيْعَ *He asked him to make the sale to be on credit,* or

for payment at a future period. (A.) ___ استنسأ غَرِيمَهُ *He asked his creditor to grant him a delay in the payment of his debt.* (A.)

نسء and نسء and نِسْءٌ A woman *who is supposed to be pregnant;* (K;) as also نَسُوءٌ (A, K) and نُسُوءٌ : (A:) or *in whom pregnancy has appeared:* (K:) or, نِسْءٌ (K) and نَسُوءٌ , (TA,) as also نَسِيءٌ , accord. to J and IM, but this is rejected by F, (TA,) a woman *whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant:* (S, K:) pl. [of أَنْسَآءٌ] نِسْءٌ and نُسُوءٌ: and نَسُوَةٌ نَسَآءٌ is also said; and sometimes the sing. (نِسْءٌ), being originally an inf. n., is used as a pl. (TA.) نِسْءٌ and نَسِيءٌ *Thin, watery, milk:* (K:) or *milk mixed with water.* (T, S.) [See 1.] ___ Also, both words, (TA,) or the former only; (K, MF;) but نَسِيءٌ is quoted in this sense, from IAar, who is said to have pronounced it thus, erroneously, for نَسِيءٌ; (TA;) *Wine;*

(IAar;) *drink that dispels the reason.* (K.) نِسْءٌ *Fatness:* or *its commencement;* (K;) its completeness, (consequent upon eating dry food, being called إِقْتِرَارٌ. (S.) ___ جَرَى النَّسْءُ فِى الدَّوَابِّ, (S,) or مَارَ, (TA,) [*Fatness,* or *its commencement, ran through the beasts of carriage*].

نسء *One who mixes,* or *converses, with* others: ex. هُوَ نِسْءُ نِسَآءٍ *He is one who mixes,* or *converses, with women.* (K.) ___ See نِسْءٌ.

نسء and نَسُوءٌ and نُسُوءٌ and نَسِيءٌ and نَسِيءٌ: see نِسْءٌ.

نَسَآءٌ *Length of life.* (Akh, S, K.) ___ *The* Fakeeh of the Arabs [El-Hárith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, مَنْ سَرَّهُ النَّسَآءُ وَلَا نَسَآءَ فَلْيُخَفِّفِ الرِّدَآءَ وَلْيُبَاكِرِ الغَدَآءَ وَلْيُؤَخِّرِ العَشَآءَ وَلْيُقَلَّ غِشْيَانَ النِّسَآءِ [*Let him whom length of life rejoiceth* (*but there is no long*

endurance in life) *lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women*]: (S, * TA:) الرداء here means **debt.** (T, M, TA, in art. ردى, where this saying is cited with some variations.)

نَسِىءٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (S,) *A month which the Arabs, in the time of paganism, postponed:* (K:) the doing of which is forbidden in the Kur, ix. 37. (S.) ___ Also, as an inf. n. of نَسَأَ, (which it is also said to be in the L,) The *postponing of a month:* i. e., the *postponing of the sacredness of a month; transferring it to another month.* When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kináneh to arise and say, أَنَا الَّذِى لَا يُرَدُّ لِى قَضَآءٌ [I am he whose decree is not to be rejected]; (S;) or إِنِّى لَا أُحَابُ وَلَا أُعَابُ وَلَا يُرَدُّ قَوْلِى, or وَلَا يُرَدُّ مَا قُضِيَتْ بِهِ; [Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;] (TA;) whereupon they would say, أَنْسِئْنَا شَهْرًا [Postpone for us a month]; i. e., Postpone for us the sacredness of El-Mo- harram, and transfer it to Safar: for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made ElMoharram free from restriction to them. (S.) [But this, as appears from what is said in the Kur, ix. 37, was not done every year.] The tribes of Teiyi and Khath'am did not observe the sacred months; therefore the نَاسِئ (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) ___ [The term نَسِىءٌ appears also to have been applied to The *postponement of the time of the pilgrimage;* which was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eight of every eight years. See Kur, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.]. ___ See

نَسِىءٌ ___. نَسْءٌ (K, TA) and نَسِيئَةٌ and نُسْأَةٌ, (S, K,) like كُلْأَةٌ, (S,) *A postponement,* or *delay, as to the time of the payment of a debt,* or *of the price of a thing sold, &c.* (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. ___ باعه بنسيئة, and بنُسْأَةٍ, (as also بكُلْأَةٍ, S,) *He sold it on credit; for payment to be made at a future period.* (S, K, TA.)

نَسِيئَةٌ: see نَسِىءٌ. ___ Also, *A debt of which the payment is deferred by the creditor to a future period.* (TA.) ___ *A sale upon credit, in which the payment is deferred to a certain,* or *definite, period.* (TA.)

نَاسِئٌ, pl. نَسَأَةٌ (S) and نَاسِئُونَ, (TA,) *One whose office it was to perform the act called* نَسِىءٌ; *i. e., the postponing of a month:* (S, TA:) he was also called قَلَمَّسٌ, pl. قَلَامِسُ. (TA.) نَاسِئٌ Anything *fat:* or *beginning to grow fat:* in the K it is said, كُلُّ نَاسِئٍ سَمِينٌ: in the L, كل سمين ناسئ, which is more proper. (TA.)

مَنْسَأَةٌ: see 1. ___ صِلَةُ الرَّحِمِ مَثْرَاةٌ فِى المَالِ مَنْسَأَةٌ فِى الأَثَرِ [*Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial*]. (TA, from a trad.) See مِنْسَأَةٌ.

مِنْسَأَةٌ (S, K) and مَنْسَأَةٌ, (K,) and also without ء, (S, K,) *A staff,* or *stick:* so called because a beast is urged or driven with it: (K:) *a pastor's great staff.* (TA.) For مِنْسَأَتَهُ, in the Kur, xxxiv. 13, some read مِنْ سَأَتِهِ; i. e. from, or of, the end of his staff; سَأَةٌ originally signifying the bent part at each end of a bow; (Fr, TA, &c.;) and being here used tropically. (TA.) This reading is disapproved by the author of the K. but is supported by good authorities. (TA.)

مُنْتَسَأٌ *An interval; a distance; a space.* (S.) إِنَّ لِى عَنْكَ لَمُنْتَسَأٌ *Verily I am far from thee.* (S.)

نسب

1 **نَسَبَهُ**, aor. ـُ, (S, K,) inf. n. نَسْبٌ and نَسَبَةٌ; (S;) and aor. ـِ, inf. n. نَسَبٌ and نَسَبَةٌ; (K, TA;) *He mentioned his* [i. e. another's] *relationship,* [*lineage,* or *genealogy*]; (S, K;) saying, *He is such a one, the son of such a one;* or *He is of such a tribe,* or *city;* or *of such an art,* or *such a trade;* and *the like.* (Lb. T.) ___ نَسَبَهُ, aor. ـُ, inf. n. نَسْبٌ, *He traced up his* [i. e. another's] *lineage to his greatest ancestor.* (TA.) ___ نَسَبَهُ, [aor. ـُ ?,] *He asked him to mention,* or *tell him, his relationship,* [*lineage,* or *genealogy*]. (K.) ___ جَلَسْتُ إِلَيْهِ فَنَسَبَنِى فَٱنْتَسَبْتُ إِلَيْهِ [*I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him*]. (A.) ___ نَسَبَتْنَا فَٱنْتَسَبْنَا لَهَا [*She asked us to tell her our lineage; so we mentioned our lineage to her*]. (IAar, from a trad.) ___ نَسَبَهُ الى فُلَانٍ *He asserted him to be related to such a one:* and *he referred his lineage,* or *origin, to such a one.* ___ *He referred the origin* or *derivation of his name to such a one.* ___ *He attributed,* or *ascribed, it to such a one.* See, for ex. صَدَّقَ and كَذَّبَ in the Msb. ___ نَسَبَهُ إِلَى كَذَا *He referred its origin,* or *the origin* or *derivation of its name, to such a thing.* ___ *He attributed,* or *ascribed, it to such a thing.* ___] نَسَبَهُ إِلَى فُلَانٍ *He named him,* or *called him, in relation,* or *reference, to such a one;* meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See نَسَبَهُ إِلَى كَذَا ___. نَسَبَةٌ *He named it,* or *called it, in relation,* or *reference, to such a thing.* ___ نَسَبَ إِلَيْهِ كَذَا, and, by inversion, نَسَبَهُ إِلَى كَذَا, (see S and K, in art. جهل, &c.) *He attributed* or *imputed to him,* or *charged him with,* or *accused him of, such a thing;* namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day.] ___ نَسَبَ بِٱلْمَرْأَةِ, (S, K,) aor. ـِ,

(S,) and ـُـ , (L,) inf. n. نَسِيبٌ (S, K) and نَسَبٌ and مَنْسَبَةٌ, (K,) *i. q.* شَبَّبَ بِهَا; q. v.; (S, K;) *He mentioned the woman in an amatory manner, in the beginning* [or *prelude*] *of a poem:* (TA, voce شبّب:) *he mentioned the woman in amatory language, in the beginning of a* قَصِيدَة, *and then turned to the object of praise:* [for it is a general rule to commence a قصيدة in praise of a king, or hero, or the like, with نسيب; the transition from this is termed التَّخَلُّص: see also اقْتَضَبَ:] (IKh:) *he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.:* (Lb:) or *describing her as characterized by good qualities, whether truly* or *falsely.* (Z.) This phrase and نَسَبَ الرَّجُلَ both signify description; the latter signifying he described the man with relation to his father, or his city or country, or

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the like; and the former phrase, *he described the woman as characterized by beauty and youth and love* or *affection &c.* (IDrst.) نَسِيبٌ is also employed to signify the *describing of the places where the objects of love have taken up their abode in the season of the* رَبِيع *and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words* تَشْبِيبٌ *and* غَزَلٌ. (MF.) [See غَزَلَ, and غَزَلٌ.]

3 **ناسبه** *He shared with him in relationship.* (TA.) ___ فُلَانٌ يُنَاسِبُ فُلَانًا *Such a one is related to,* or *a relation of, such a one.* (S.) ___ ناسبه, inf. n. مُنَاسَبَةٌ, *He,* or *it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him* or *it.* (S, K, Msb.) See also نِسْبَةٌ.

4 **انسبت الرِّيحُ** *The wind was violent, and drove along the dust and pebbles:* (K:) [as also انشبت].

5 **تنسّب** *He asserted himself to be a relation,* or *kinsman,* or *to be related,* [إِلَيْكَ] *to thee.* Hence the proverb, القَرِيبُ مَنْ تَقَرَّبَ لَا مَنْ تَنَسَّبَ: (S, K:) i. e. *He is* [*indeed*] *an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman.* (TA.)

6 **تناسبوا** *They were mutually,* or *reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent,* or *suitable, one to another; befitted one another.* (TA.) See also نَسَبَةٌ. ___ [And تناسب *It was suitable in its parts, proportionate, symmetrical,* or *uniform.*]

8 **إِنْتَسَبَ** See 10 and 1. ___ انتسب إِلَى أَبِيهِ *He asserted his relationship to his father,* whether truly or falsely; (S;) [*saying, I am the son of such a one:* as was generally done by a champion when he sallied forth to challenge]. ___ انتسب إِلَيْهِ *It* (a voice) *was attributed,* or *ascribed, to him.* (TA, art. غنث.)

10 **استنسب** (K) and انتسب (TA) *He mentioned his* [i. e. his own] *relationship,* [*lineage,* or *genealogy*]. (K.) One says to a man, in asking him respecting his relationship, &c., إِسْتَنْسِبْ لَنَا أَىْ إِنْتَسِبْ لَنَا حَتَّى نَعْرِفَكَ [*Mention thy relationship,* or *lineage, to us, that we may know thee*]. (AZ.)

Q. Q. 1 **نَيْسَبَ بَيْنَهُمَا**, inf. n. نَيْسَبَةٌ, *He went to and fro between them two with malicious and mischievous misrepresentations, calumnies,* or *slanders, &c.* (L, K.)

نَسْبٌ : see نَسَبٌ.

نَسَبٌ and نَسَبَةٌ and نَسِيَةٌ (S, K) *Relationship; relation; kindred; consanguinity;* [*family;*

race; lineage; parentage; pedigree; genealogy; origin; reputed relationship or *lineage* or *origin;*] (K;) *with respect to father and mother;* (ISk;) or *with respect to fathers only:* (K:) pl. of the first, أَنْسَاب; (S;) of the ↓ second, نَسَب; and of the ↓ third, نُسَب. (Msb.) The first, by poetical license, is contracted into نَسْب . (T.) [You say,] بَيْنَهُمَا نَسَبٌ *Between them is relationship;* said whether they may lawfully marry one another, or not. (Msb.) See نَسِيب.

نَسَبٌ *Relation; proportion; comparison;* with respect to quantity, or measure, and the like. See ___. بِنِسْبَةِ كَذَا *In proportion to such a thing.* ___ نِسْبَةُ العَشَرَةِ إِلَى المِائَةِ *The proportion of ten to a hundred is* [*that of a tenth*]. (Msb.) ___ [You also say بِالنِّسْبَةِ إِلَى كَذَا *In relation to,* or *in comparison with, such a thing.*] ___ نِسْبَةٌ *A name of relation to a father, mother, tribe, town* or *district, art* or *trade, &c.:* [as عَلَوِىٌّ, فَاطِمِىٌّ, قُرَشِىٌّ, مَكِّىٌّ, جَوْهَرِىٌّ:] ending with ىّ. A more general name of this kind should precede a more particular one: thus you say القُرَشِىُّ الهَاشِمِىُّ: and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say القُرَشِىُّ المَكِّىُّ. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Msb.) ___ نِسْبَةٌ (TA) and مُنَاسَبَةٌ (S, K) and تَنَاسُبٌ (TA) *Resemblance; similarity; conformity; analogy; correspondence; suitableness; fitness.* (S, K, TA.) Ex. بَيْنَ الشَّيْئَيْنِ نِسْبَةٌ, and مُنَاسَبَةٌ , and تَنَاسُبٌ , *Between the two things is a resemblance, &c.* بَيْنَهُمَا نِسْبَةٌ قَرِيبَةٌ. *Between them two is a near resemblance, &c.* (TA.) [نِسْبَةٌ حُكْمِيَّةٌ The *relation of a predicate to its subject* (in books on logic).]

نُسْبَةٌ : see نَسَبٌ.

نَسِيبٌ *i. q.* مُنَاسِبٌ , [*A sharer in relationship; one who becomes a sharer in*

relationship by marriage]: (K:) pl. نُسَبَاءُ and أَنْسِبَاءُ.) (TA.) ___ نَسِيبٌ (S, K) and مَنْسُوبٌ (K) One *related; a relation; a kinsman.* (S, K, TA.) You say فُلَانٌ نَسِيبِي [*Such a one is my relation*]: and هُمْ أَنْسِبَائِي [*They are my relations*]. (TA.) نَسَبٌ , also, is used for ذُو نَسَبٍ [*A relation,* or *kinsman*]; and means *a male,* or *female, relation;* (Jel, xxv. 56;) and for ذَوُو نَسَبٍ [*relations,* or *kinsmen*]. (Bd, ibid.) [See also نَسِيبٌ ___.] صِهْرٌ and مَنْسُوبٌ A man *of rank,* or *quality,* or *the like, and of family,* or *lineage.* (TA.) ___ نَسِيبٌ نَاسِبٌ [*An elegant amatory mentioning of a woman,* or *of women, in the beginning of a poem*] is a phrase like شَاعِرٌ شِعْرٌ. (K.) See أَنْسَبُ.

نَسَّابٌ (K) and نَسَّابَةٌ (S, K.) *Skilful in genealogy:* (K:) [or rather, the former signifies *very skilful in genealogies;* or *a great genealogist:*] the latter, *possessing the utmost knowledge in genealogies;* or *a most skilful genealogist:* [this being of a doubly intensive form;] the ة being annexed to render the epithet one of excessive praise: (S:) pl. of the former نَسَّابُونَ, and of the latter نَسَّابَاتٌ: (TA:) you say عِنْدِي ثَلَاثَةُ نَسَّابَاتٍ, meaning ثَلَاثَةُ رِجَالٍ نَسَّابَاتٍ. (S.)

نَسَّابَةٌ : see نَسَّابٌ.

نَاسِبٌ : see نَسِيبٌ.

نَيْسَبٌ *A straight,* or *direct, and conspicuous,* or *open, road,* or *way:* (K:) or *narrow road,* or *way:* (TA:) as also نَيْسَبَانٌ : (K:) some say نَيْسَمٌ, which is a dial. form: (TA:) or نَيْسَبٌ signifies the *traces of a road,* or *way.* (K.) ___ Also نَيْسَبٌ *Ants that appear like a road;* (S;) *ants following one another uninterruptedly.* (K.) Dukeyn Ibn-Rejà says,

* عَيْنًا تَرَى النَّاسَ إِلَيْهَا نَيْسَبَا *

[*A source to which thou seest the people* (*repairing like*) *ants proceeding in*

uninterrupted succession]. (S.) ___ Also, the *track of ants,* (ISd, K,) *and of a serpent, and of wild asses going to their watering-places.* (TA.)

نِيسْبَانٌ : see نِيسْبٌ.

هٰذَا الشِّعْرُ أَنْسَبُ *This poetry is more,* or *most. elegant in what is termed* نَسِيبٌ. see 2: (K:) as though they had said نَسِيبٌ نَاسِبٌ, like شِعْرٌ شَاعِرٌ, to give intensiveness to the signification, and thence formed the word أَنْسَبُ. (TA.)

خَطٌّ مَنْسُوبٌ [A] *regular* [*hand-writing*]: syn. ذُو قَاعِدَةٍ: (TA:) [properly, *named in relation to its author &c.*] ___ شِعْرٌ مَنْسُوبٌ *Poetry,* or *a poem, in which is* نَسِيبٌ, [or *an amatory mention of a woman,* or *women, in its beginning*]: pl. مَنَاسِيبُ. (K.) See نَسِيبٌ.

مَنَاسِبُ : see نَسِيبٌ.

مَنَاسِبَةٌ and تَنَاسُبٌ: see نِسْبَةٌ.

نسج

1 **نَسَجَ**, aor. ـِ, inf. n. نَسْجٌ, *He,* or *it, drew, collected,* or *gathered, together* a thing: *drew and joined,* or *adjoined,* one thing to another. This is the primary signification. (L.) ___ نَسَجَتِ

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الرِّيحُ الوَرَقَ والهَشِيمَ *The wind gathered together the leaves and the dry fragments of plants.* Hence, accord. to some, نَسَجَ الثَّوْبَ, because the weaver adjoins the warp to the woof. (TA.) ___ نَسَجَتِ الرِّيحُ التُّرَابَ *The wind drew the dust together.* (TA.) ___ نَسَجَتِ الرِّيحُ المآءَ, and الرَّمْلَ, and التُّرَابَ, and رَسْمَ الدَّارِ, *The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and* [*with dust*] *upon the traces of the dwelling.* (A.) [And so] إِنْتَسَجَتْ طَرَائِقُ كَالْحُبُكِ *Rippling lines were made, in cross directions,* by the wind, upon the water, (S, * A,) and the sand, and the dust, and the traces of the dwelling. (A.) ___ نَسَجَتِ الرِّيحُ الرَّبْعَ *The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted,* (S, K,) [by covering it with dust or sand in such a manner as that it might be likened to a web]. ___ نَسَجَ *It* (a spider) *wove,* or *spun,* its web. (A.) ___ نَسَجَ الثَّوْبَ, aor. ـِ, and ـُ, (S, K,) inf. n. نَسْجٌ, (S,) *He wove the piece of cloth,* or *the garment.* (TA, &c.) And نَسَجَ سِيرًا *He plaited a thong.* (TA, in art. ___.) نسع نَسَجَ الشِّعْرَ *He wove,* or *composed verses.* (TA.) ___ نَسَجَ الكَلَامَ *He* (a liar, TA,) *forged speech.* (K.) ___ Also, *He explained,* or *expounded, language;* syn. لَخَّصَهُ. (K.) ___ نَسَجَتِ النَّاقَةُ فِى سَيْرِهَا *The she-camel moved her legs quickly in going along.* (TA.)

8 **انتسج** *It became drawn, collected,* or *gathered, together: became drawn and*

joined, or *adjoined,* to another thing. (L.) See 1. ___ انتسج *It* (a piece of cloth, or a garment,) *became woven.* (TA.)

نَسْجُ العَنْكَبُوت *The spider's web.* (A.) ___ See نَسِيجٌ.

نُسُجٌ *Prayer-carpets; carpets upon which prayer is performed;* syn. سَجَّادَاتٌ. (IAar, Th, K.)

نَسُوجٌ A she-camel *that moves her legs quickly in going along:* (TA:) or a she-camel *whose load that she carries does not shake about:* (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel *whose load, and saddle, are unsteady upon her, and shaking about:* (TA:) and a she-camel *that makes her load to shift forward to her* كَاهِل, [or *the part of the back next the neck,*] *by reason of the vehemence of her pace.* (ISh, K.)

نَسِيجٌ and نَسْجٌ [the latter originally an inf. n.] *i. q.* مَنْسُوجٌ, *Woven.* (Msb, TA.) [And hence both, as substs., signify *A web.*] So نَسِيجَةٌ *a web, a thing woven.* (S, K. art. وحده هو نَسِيجُ ___.) طرق (an indeterminate expression, Hishám and Fr, in L, art. وحد, q. v.,) *He is unequalled, unique,* or *an only one of his kind,* in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind. (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to ___.] ثَوْبٌ نَسْجُ اليَمَنِ وحده عَيِّرُ *A garment,* or *piece of cloth, the texture of El-Yemen.* (Msb.) ___ نَسْجُ الغَيْثِ [*The texture of the rain*]; meaning the *plants,* or *herbage.* (TA.)

نَسَاجَةٌ *A kind of* مِلْحَفَةٌ, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.).

نَسَاجَةٌ The *art of weaving.* (S, K.)

نَسِيجَةٌ : see نَسِيجٌ.

نَسَّاجٌ [in some copies of the K, نَاسِجٌ , the act. part. n. of نَسَجَ,] *A weaver.* (K.) ___ نَسَّاجٌ also, *A manufacturer of coats of mail.* (K) ___ نَسَّاجٌ also, *A liar;* (K;) *a forger of lies.* (TA.)

نَاسِجٌ : see نَسَّاجٌ.

مَنْسَجٌ and مَنْسَخٌ *A place where the art of weaving is practised.* (S, K.) ___ See مِنْسَجٌ.

مِنْسَجٌ (S, K) and مَنْسَجٌ (TA) [*A weaver's loom;*] the *apparatus upon which the web is stretched to be woven;* (S, K;) the *wood and apparatus used in the art of weaving, upon which the web is stretched to be woven:* (M:) or, specially, the حَفٌّ; (TA;) i. e. the *stay of a weaver's loom;* syn. حَفٌّ: (TK:) [in the present day, applied to *a frame for weaving:* and to *one for embroidering*]. ___ مِنْسَجٌ (S, K,) and مَنْسِجٌ (TA) [The *wither* of a horse: or the *lower part thereof:* or the *part below the withers:*] the *prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back;* as also حَارِكٌ: behind it is the كَاهِلٌ: (A'Obeyd:) or *in a horse,* the *same as the* كاهل *in a man, and the* حارك *in a camel:* (TA:) or the *part* of a horse *below the* حارك [which latter is the *withers,* or *the upper part thereof*]: (S, K:) or the *swelling part of the* كَاثِبَةٌ [or *withers*] of a beast, *at the place where the mane terminates, beneath the pommel of the saddle:* (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the *extremity of the mane:* (A:) or the *part between the mane and the place where the shoulder-blades unite:* pl. مَنَاسِجُ. (TA.)

نَسِيجَةٌ , applied to a wind: see نَيِّحَةٌ, art. نوح.

نسح

1 نَسَحَ, aor. ـَـ , (inf. n. نَسْحٌ, S,) *He dispersed and removed* dust; syn. أَذْرَى. (K, and some copies of the S.)

نَسَحَ, aor. ـَـ , (inf. n. نَسَحٌ, S,) *He coveted;* syn. طَمِعَ. (K, and some copies of the S.)

مِنْسَاحٌ *A thing with which dust is dispersed and removed.* (K.)

نسخ

1 **نَسَخَ**, aor. ـَـ, (L, K,) inf. n. نَسْخٌ; and انتسخ ; (L;) *He*, or *it, annulled, superseded, obliterated, effaced*, or *cancelled*, (L, K,) a thing, بِشَىْءٍ آخَرَ *by another thing.* (L.) *It annulled*, or *superseded*, a thing, *and took the place of* it. (L.) Ex. نَسَخَتِ الشَّمْسُ الظِّلَّ, and انتسخته, *The sun annulled*, or *superseded, the shade*, (S, L,) *and took the place of it.* (L.) نَسَخَ الشَّيْبُ الشَّبَابَ *Hoariness took the place of youth.* (A, Msb.) Also, نَسَخَ *He annulled, superseded, abolished*, or *made void*, a thing, *substituting for it another thing.* (K.) Ex. نَسَخَ آيَةً *He* (God) *abrogated, annulled*, or *superseded, the verse* of the Kur-án, (Lth, Fr, S, L,) *substituting for it another;* (Lth, Fr, L;) بِٱلْآيَةِ *by the* [i. e. another] *verse:* (S:) or *he changed it by substituting for it another:* نَسْخٌ signifying *he changed* a thing *by substituting for it another thing.* (IAar, L.) [See also 4.] Legal نَسْخٌ, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) ___ Also, نَسَخَ *He*, or *it, changed*, or *altered*, a thing. (K.) Ex. نَسَخَتِ الرِّيحُ آثَارَ الدَّارِ *The wind changed*, or *altered*, [or, it may also be rendered, *obliterated*, or *effaced*,] *the traces of the dwelling.* (S.) ___ نَسَخَهُ *He transformed him*, or *metamorphosed him, into a worse*, or *more foul*, or *more ugly, shape; i. q.* مَسَخَهُ: (K:) ex. نَسَخَهُ ٱللّٰهُ قِرْدًا *God transformed him into an ape.* (Fr, Aboo-Sa'eed.) ___ [Also, as used in post-classical, and perhaps in classical, times, *He* (God) *caused his soul to pass into the body of another man.*] The *connexion of the soul of a human being, after its departure from the body, with the body of*

another human being, is termed نَسْخٌ; with the body of

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a beast, مَسْخٌ; with a plant, فَسْخٌ; and with an inanimate and not-increasing body, رَسْخٌ. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. فسخ. See also 6.] ___ نَسَخَ *He transferred* a thing *from one place to another,* it remaining the same: (TA:) *he transferred* what was in a bee-hive *to another* [*hive* or *place*]. (K.) ___ نَسَخَ الكِتَابَ, (S, Msb, K,) aor. ـَـُ , inf. n. نَسْخٌ; (Msb;) and انتسخه , (S, Msb, K,) and استنسخه; (S, K;) are syn., (S,) signifying *He copied,* or *transcribed, the writing,* or *book,* (T, Msb, K,) *letter for letter.* (T.) ___ مَا نَسَخَهُ وإِنَّمَا مَسَخَهُ [*He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings*]. (A.) ___ نَسْتَنْسِخُ , in the Kur, xlv. 28, signifies *We set down,* or *register, and preserve:* (Jel:) or *We command to be transcribed and to be set down,* or *registered.* (T.)

3 **نَاسَخَ** see 6.

4 **انسخ** *He* (God) *made* a verse of the Kur-án *to be abrogated, annulled,* or *superseded,* by another verse: (Z, MF:) or *found* it *to be so;* like أَحْمَدَهُ he found him, or it, to be praised, or praiseworthy. (AAF.) In the Kur, ii. 100, Ibn-'Ámir reads مَا نُنْسِخْ for مَا نَنْسَخْ. (TA.) [See also 1.]

6 **تناسخت الأَشْيَآءُ** *The things succeeded one another, one taking the place of another.* (L.) ___ تناسخت القُرُونُ, (A, Msb,) and الأَزْمِنَةُ, (Msb, K,) *The times succeeded, one in the place of another;* (Msb, K;) *one passing away after another.* (K.) ___ تناسخت الوَرَثَةُ, [*The heirs died, one after another, and so cancelled their rights to inheritance*]. (A.) تَنَاسُخٌ (S, K) and مُنَاسَخَةٌ (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance

assigned by the Kur-án, is The *dying of heirs after other heirs while the original inheritance remains undivided.* (S, K.) ___ تناسخ *It became changed from one state to another.* (L.) ___ تناسخت الأَرواحُ [*The souls transmigrated*]. (MF.) تَنَاسُخٌ, [The *transmigration of the soul from one human body to another,* is thus explained;] the *connexion of the soul with the body after its separation from another body, without the intervention* (تَخَلُّل) *of any time between the two connexions, by reason of the essential love subsisting between the soul and the body.* (KT; in some copies of which تحلّل is put for تخلّل.) [See also 1.]

نُسْخَةٌ *A copy,* or *transcript:* (S, L, Msb, K:) so called because it supplies the place of the original: (L:) pl. نُسَخٌ. (Msb.) ___ Also, *A copy,* or *an original, from which a transcript is made:* (L:) [pl. as above].

نُسْخِيَّةٌ : see نَسِيخَةٌ.

بَلْدَةٌ نَسِيخَةٌ, and نُسَخِيَّةٌ, *A distant town,* or *district,* or *country.* (K.) ___ [*A transverse* or *cross wind.* See نَيِّحَةٌ in art. نوح.]

نَاسِخٌ and مُنْتَسِخٌ *A copier,* or *transcriber, of a writing* or *writings,* or *of a book* or *books.* (L.) ___ آيَةٌ نَاسِخَةٌ *A verse of the Kur-án that abrogates, annuls,* or *supersedes, another verse.* (S.) [See 1.] [And so,] آيَةٌ مَنْسُوخَةٌ *A verse of the Kur-án that is abrogated, annulled,* or *superseded, by another verse.* (S.) ___ [نَاسِخٌ An epithet applied to a particle, (namely, إِنَّ and the like, and ما and لا,) or a verb, (namely, the abstract كَانَ and the like, and كَادَ and the like, and ظَنَّ and the like,) *which effects a change of the grammatical form,* or *of the meaning, in a nominal proposition before which it is placed.* الحُرُوفُ النَّاسِخَةُ لِلْإِبْتِدَآءِ *The particles which annul the quality of the inchoative.*]

التَّنَاسُخِيَّةُ (K) *The sect which holds the doctrine of* تَنَاسُخُ الأَرْوَاحِ [or *the transmigration of souls*], *and denies the resurrection.* (MF.)

مَنْسُوخٌ and مُنْتَسَخٌ A writing, or book, *copied*, or *transcribed.* (Msb.) ___ See نَاسِخٌ.

مُنْتَسَخٌ : see مَنْسُوخٌ.

مُنْتَسِخٌ : see نَاسِخٌ.

نسر

1 **نَسَرَ**, aor. ـُ (S, M, K) and ـِ, (M, K,) inf. n. نَسْرٌ, (S, M, K,) *He* (a bird, M, K, or a hawk or falcon, S, [or other bird, see نَسْرٌ below,]) *plucked* flesh (S, M, K) *with his beak.* (S, TA.) You say also, نَسَرَهُ بِمِنْسَرِهِ, meaning, *He* (a hawk or falcon [or other bird]) *plucked his flesh with his beak.* (A.) [Hence,] نَسَرَهُ *He blamed him; found fault with him; spoke evil of him behind his back,* or *in his absence, saying of him what would grieve him if he heard it.* (A.)

10 **اِسْتَنْسَرَ** *He* (the بَغَاثٌ [or ignoble bird, or most ignoble of birds,] S, M) *became a* نَسْرٌ [or *vulture*]: (M:) or *became like the* نَسْرٌ (S, K) *in strength.* (K.) Hence the proverb, إِنَّ البَغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ [*Verily the most ignoble bird,* or *most ignoble birds, in our land becomes like the vulture,* or *become like vultures*]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. بغث.

نَسْرٌ (S, M, Msb, K, &c.) and sometimes نَسِرٌ [agreeably with the modern general pronunciation] and نُسُرٌ, (Sheykh-el-Islám Zekereeyà, in his Comm. on the Expos. of Bd,) but this is very strange, (MF,) [The *vulture;* app. any vulture, whatever be its species or variety, known to the Arabs, except the رَخَمٌ, or aquiline vulture; and said to be applied by some of the Arabs to the *eagle;* (see also نُسَارِيَّةٌ;) agreeing with the Hebrew נֶשֶׁר, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] *a certain bird,* (S, M, A, Msb, K,) *well known;* (A, Msb;) so called because it plucks (يَنْسُرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being ويبتلعه and ويقتلعه and ويقتنصه;) it is said that *it has no* مَخْلَبٌ [or *talon*], *but only the* ظُفْرٌ [or *nail*], *like that of the domestic cock and hen, and of the crow and the like, and of the* رَخَمَةٌ [or *aquiline vulture*]: (S:) the *bird called in Persian*

كَرْكَشْ, *which eats carcases until it is unable to fly, and is said to live a thousand years:* (Kzw:) AHn asserts, that the نسر is *a bird of the description called* عَتَاق; [which is a term applied to *birds of prey,* and to *noble birds,* (in a sense wider than that in which this appellation is used in English falconry,) and especially to *eagles;*] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) أَنْسُر and (of mult., S) نُسُور. (S, M, Msb, K.) النَّسْر الوَاقِع ___ [*The Falling,* or *Alighting, Vulture,*] and النَّسْر الطَّائِر [*The Flying Vulture,*] are *two stars* or *asterisms,* (S, * M, A, Msb, K,) *well-known,* (M,) *which together are called* النَّسْرَان [*the Two Vultures*], (M, A,) *and each of which alone is called* النَّسْر (M, Msb, K) *and* نَسْرٌ; (M;) *being likened to the bird so named:* (M:) *the former is the bright star* [a] *in the constellation* الشَّلْيَاق [or *Lyra*] *likened by the Arabs to a vulture* (نسر) *that has contracted its wings to itself, as though it had alighted upon something:* and *the latter consists of the three well-known stars* [a *and* b *and* g] *in the constellation* العُقَاب [or *Aquila*]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O. S., with the Eighteenth Mansion of the Moon, which is a of Scorpio; and the latter, on the 28th of December, O. S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O. S. See نَوْء, and نَسْر.] دَبُور (S, M, Msb) and النَّسْر, (S, M, K,) the latter occurring in a verse cited in art. عز, (S,) *A certain idol,* (S, M, Msb, K,) *belonging to Dhu-l-Kelaa,* (S, Msb, K,) *in the land of Himyer,* (S, K,) *as* يَغُوث *did to Medhhij, and* يَعُوق *to Hemdán, of the idols of the people of Noah,* (S,) all of which are mentioned in the Kur, lxxii. 22 and 23: (S, M:) or *a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship;* like وَدٌّ and سُوَاعٌ and يَغُوث, and يَعُوق, mentioned therewith in the Kur,

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ubi supra. (Bd.) Also, نَسْرٌ [The *frog*, or *frush*, of the hoof of a horse or ass or mule; thus called in the present day;] *a portion of tough flesh*, [or rather *a horny substance*,] *in the* بَطْن [or *sole*] *of the solid hoof, as though it were a datestone*, [which it resembles in substance,] or *a pebble:* (S:) or the *flesh of the solid hoof, which the poets liken to date-stones:* (T:) or *a portion of flesh*, (K,) or *of hard flesh*, (M,) *in the* بَاطِن [or *sole*, or *inner part*,] *of the solid hoof*, (M, K, TA,) *as though it were a pebble*, or *a date-stone*, (TA:) or *what rises in the* باطن *of the hoof of the horse, from*, or *of, the upper part thereof:* (M, K:) or the باطن *itself of the solid hoof:* (M:) pl. نُسُورٌ, (M, K,) which Aboo-Sa'eed explains as signifying the *prominences in the* بَطْن [or *sole*] *of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground.* (TA.) Hence the saying, حَافِرٌ صُلْبُ النُّسُورِ [*A solid hoof hard in the frog:* the sing. and pl. being used indiscriminately]. (TA.)

نُسُرٌ : see نَسْرٌ, first signification.

نَسْرٌ : see نَسْرٌ, first signification.

نَسْرِينٌ [The *wild rose, dog-rose, eglantine*, or *sweet brier:* so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the *jonquil:*] *a well-known rose;* (K;) *a well-known sweet-smelling flower;* (Msb;) *a species of sweetsmelling flower;* (M;) a Persian word, (M, Msb,) arabicized: (Msb:) of the measure فَعْلِيلٌ; and, if so, the [final] ن is radical: or of the measure فَعْلِينٌ; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Msb.)

نُسَارِيَّةٌ The *eagle;* syn. عُقَابٌ: (IAar, K:) likened to the نَسْرٌ. (IAar, TA.) [Hence it appears that, accord. to IAar, the نَسْرٌ is not the eagle.]

ناسُور (also written with ص, S, Msb,) *A certain disease that happens in the inner angles of the eyes,* (S, Msb, K,) *with an incessant defluxion therefrom:* (S, TA:) *and sometimes it happens also in the part around the anus: and in the gum:* (S, Msb:) or it signifies also *a certain disease in the part around the anus:* and *a certain disease in the gum:* (K:) and is an arabicized word [from the Persian]: (S, Msb:) نَواصِير, pl. of نَاصُور, accord. to certain of the physicians, is a term applied to *deep ulcers in the anus, at the extremity of the gut.* (Msb, art. نصر.) ___ Also, *A vein constantly becoming recrudescent,* (عِرْق غَبِر,) *with an incessant defluxion;* (S, K;) *corrupt within; whenever its upper part heals, breaking forth again with corruption.* (TA.) See also غَرْب.

مِنْسَر (S, A, Msb, K) and مِنْسَر, (Msb, K,) or the former only, (AZ,) The *beak* of a bird (S, A, Msb, K) of prey; (S, Msb;) or of a hawk or falcon; (A;) that of any other bird being called مِنْقَار. (S, Msb.) [Hence,] ↓ both words also signify *A portion of an army that goes before the main army:* (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and *a troop of horse* or *horsemen in number from thirty to forty:* or *from forty to fifty:* or *from forty to sixty:* (M, K:) or *from a hundred to two hundred:* (M, Msb, K:) or *a troop of horse* or *horsemen:* (El-Farábee, Msb:) or *an army that does not pass by anything without snatching it away.* (Msb.)

مِنْسَر : see مِنْسَر, throughout.

نسع

نَسْعٌ *A plaited thong, serving for the noserein of a camel,* &c., and sometimes *woven wide,* [*for a fore-girth,*] *placed on the breast of a camel.* (KL, TA.) See also نَسْعَةٌ.

نَسْعَةٌ *A kind of broad plaited fore-girth for a camel:* pl. نَسْعٌ and نَسَعٌ and أَنْسَاعٌ: (S:) or نَسَعٌ and نَسْعٌ and نُسُوعٌ and أَنْسَاعٌ are pls. of نَسْعٌ, [a coll. gen. n.,] of which نَسْعَةٌ is the n. un. (K.) See عَظْمُ الرَّحْلِ, in art. عظم. ___ أَنْسَاعُ الطَّرِيقِ *The furrows of the road, made by the beasts with their legs* [or *feet*] *in its surface.* (TA, voce شَرَكٌ.)

نسغ

مِنْسَغَةٌ *An instrument for pricking bread:* see مِرْقَمٌ.

نسف

1 نَسَفَتْهُ الرِّيحُ, (Mgh, Msb, TA,) aor. ـِ, (TA,) inf. n. نَسْفٌ; (Msb, TA;) and انْتَسَفَتْهُ, (TA,) *The wind carried it away;* (TA;) *i. q.* ذَرَتْهُ [q. v.]; (Mgh;) namely, dust. (Mgh, Msb.)

8 إِنْتَسَفَ see 1.

مِنْسَفٌ *A vessel* (وِعَآء) *in which dates* [*and grain are shaken to remove the dust, &c.* (TA in art. نفض.)

نسك

1 نَسَكَ *He worshipped:* used transitively. See an ex. in a verse of El-Aashà, in the S, art. نصب. See 5.

4 أَنْسَكَ [app. *He washed and purified* a garment]. (TA voce إِجتاب.)

5 تَنَسَّكَ *He devoted himself to religious exercises; applied himself to devotion;* (S, Msb, K:) as also نَسَكَ (S, K) and نَسُكَ : (K:) or the last, *he became a* نَاسِك. (S.)

نَسِيكَةٌ : see عَقِيقَةٌ.

مَنَاسِكُ الحَجِّ *The religious rites and ceremonies of the pilgrimage:* or *the places where those rites and ceremonies are performed.* (Msb.)

نسل

8 **انتسل** said of camels' fur: see عَصِيمٌ.

نَسْلًا وأَسْلًا is a form of imprecation against a man, like تَعْسًا ونَكْسًا. (M, in art. اسل.)

نَسْلٌ *Progeny,* whether of man or beast. (The Lexicons passim.)

5 تَنَسَّمَ شَيْأً *He sought, or endeavoured to get. or attain, a thing, with labour and perseverance: i. q.* تَطَلَّبَهُ. (IbrD.) ___ تَنَسَّمَ الخَبَرَ *He sought, searched,* or *inquired, for,* or *after, the news.* or *tidings;* (MA, KL;) [*as though endeavouring to scent it;*] *so that he elicited it.* (TA.)

نسم من الطريق, denoting *nearness and shortness of the way.* see نبق and مُسْتَعْجِلَةٌ.

نَسَمٌ : see نَسِيمٌ.

نَسَمَةٌ *A soul;* syn. نَفْسٌ, with sukoon: and نَسَمٌ *souls;* syn. نُفُوسٌ. (Msb.) ___ *A man.* (K.)

نَسِيمٌ *A gentle wind; a gentle gale: a breeze.* ___ The *commencement of any wind before it becomes strong:* (AHn, M:) or *a pleasant wind:* (S:) or the *breath of the wind:* (Msb:) or the *breath of the wind when weak;* as also نَسَمٌ : or *a wind from which comes a weak breath:* pl. of both أَنْسَامٌ. (M.) ___ النَّسِيمُ بَارِدٌ *One who chills people:* see نَسِيمٌ ___. ثَقِيلٌ *Odour, scent, sweet or disagreeable:* see رَائِحَةٌ.

نَيْسَمٌ *i. q.* نَيْسَبٌ.

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مَنْسَمٌ *The sole* (بَاطِنُ) of the خُفٌّ: or, *to a camel, the same as the* سَنْبَكٌ *to the horse;* (Msb;) [i.

e., *the toe,* or *nail,* or *edge of the fore part of the foot, of a camel:* see ظُفُرٌ:] the *extremity of the* خُفّ *of the camel* and *ostrich* and *elephant,* and *of the solid hoof:* or *each of the two nails* (ظُفْرَانِ) *of the camel, that are upon* [*each of*] *his fore-feet:* or it is, *to a she-camel, like the* ظُفْرٌ *to a man:* (M:) or the خُفّ *of the camel,* (S, K,) and *of the ostrich.* (As, S.) ___ [Also, The *toe* of a human being: see a verse cited voce جَذَا, art. جذو.]

نسو

1 **نَسَقَو** see 6.

6 **تَنَاسَاهُ** *He pretended that he had forgotten it:* (S, KL, * TA:) and (TA) *he forgot it;* (MA, KL, * TA;) like نَسِيَهُ : (TA:) [or] *he constrained himself to dismiss it from his mind.* (MA.) ___ تَنُوسِىَ *It* (a word or the like) *was forgotten by degrees.* (Occurring often in the larger Lexicons.)

النَّسَا [vulg. عِرْقُ النَّسَا, app. *The sciatic vein;*] *the portion, in the thigh, of the vein* (عِرْق) *which, in the back, is called the* وَتِين, *and which extends to the shank, where it is called the* صَافِن: (IAth, TA, voce أَبْهَر:) or the صَافِن and عِرْق النسا are *two branches of one* عِرْق [or *vein*]: (Ibn-Seenà, vol. i. book iii. p. 608: [where the opening of each of these to let blood is mentioned:]) [in a solid-hoofed animal,] النسا is *a vein* (عِرْق) *proceeding from the hip,* or *haunch, lying within each thigh, then passing by the hock, so as to reach the hoof: when the breast is fat, each of its thighs becomes cleft by two large portions of flesh, and the* نسا *runs between them, and is apparent.* (S.) [In the present day it seems to be applied by some to the *sciatic nerve:* and عِرْقُ النَّسَا, as also النَّسَا alone, often signifies *sciatica,* or *hip-gout:* see نِقْرِسٌ and also شَنَجٌ.

مَنْسِيهَا for مَنْسِئُهَا: see a verse cited voce عُقْبَةٌ.

نسی

نسو See **نسی**

نش

1 **نَشَّ**, aor. ـِ, (A, TA,) inf. n. نَشِيشٌ (S, A, Mgh, Msb, K) and نَشٌّ, (TA,) *It* (said of water, S, Mgh, Msb, K, and of other things, S, K, such as wine, and flesh-meat, TA) *made a sound in boiling, estuating,* or *fermenting:* (S, Mgh, Msb, K:) and *it* (anything) *made a sound like that of boiling, estuating,* or *fermenting;* or *of beginning to do so:* and *it* (water) *made a sound in pouring forth.* (TA.) You say also, نَشَّتِ القِدْرُ, (TA,) inf. n. نَشِيشٌ; (IDrd, K;) and نَشْنَشَتْ, (TA,) inf. n. نَشْنَشَةٌ; (IDrd, K;) *The cooking-pot made a sound in boiling:* (IDrd, K:) or *began to boil, and so made a sound.* (TA.) And نَشَّ الماءُ فى كُوزٍ جَدِيدٍ [*The water made a sound in a new* earthen *mug*]: (A:) or نَشَّ الكُوزُ الجَدِيدُ فى المآءِ *The new* [earthen] *mug made a sound in the water.* (Mgh.) And نَشْنَشَ الدِّرْعُ *The coat of mail made a sound,* (K,) or *clinking.* (Fr.) ___ Also, *It* (wine, A, Mgh, or the beverage called نَبِيذ, TA,) *estuated,* or *fermented:* (A, Mgh, TA:) or نَشِيشٌ signifies the *beginning to estuate,* or *ferment,* of the first of expressed juice [of grapes or dates &c.]. (TA.) ___ نَشَّتِ اللَّحْمَةُ, inf. n. نَشٌّ, *The piece of flesh-meat dripped.* (Sh, from certain of the Kilábees.) Also نَشَّ, aor. ـِ, inf. n. نَشِيشٌ (S, K) and نَشٌّ, (TA,) said of a pool of water left by a torrent, *Its water began to sink into the earth:* (S, K:) or *its water dried up, and sank into the earth.* (TA.) *It* (water upon the surface of the ground) *dried up.* (TA.) *It* (a full-grown unripe date) *lost its moisture.* (TA.) نَشَّ الدُّهْنَ بالرَّيْحَانِ [aor., app., ـُ,] *He infused the oil,* or other *ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in boiling.* (TA.) [See also نَشَّ الذُّبَابَ.] سَلِيخَةً [aor., accord. to analogy, ـُ, but vulgarly, in the present day, ـِ,] *He drove* [or *whisked*] *a way the flies.* (TA.)

R. Q. 1 **نَشْنَشَ**, see 1. in two places. See also شَنْشَنَةٌ.

نَشٌّ The *half of an* أُوقِيَّة [or *ounce*]; (S, A, Mgh, Msb, K;) i. e., *twenty dirhems;* (S, Msb, K;) the اوقيّة being forty dirhems; (S, Msb;) and five dirhems being called نَوَاة: (S:) or the *weight of a date-stone* (نواة) *of gold:* or the *weight of five dirhems:* or the *quarter of an* اوقيّة: (TA:) and the *half* of anything; (IAar, Sh, Az, Mgh, Msb;) as, for instance, of a dirhem, and of a cake of bread. (IAar, Sh, Az, Mgh.)

نَشَاشَةٌ : see نَشَّاشَة.

أَرْضٌ نَشِيشَةٌ and نَشْنَاشَةٌ *Salt land that produces no herbage.* (IDrd, K.)

سَبَخَةٌ نَشَّاشَةٌ , (S, A, K,) and نَشَاشَةٌ , (Az, TA,) *A tract of salt land of which the moisture* [or, as in a copy of the A, *the earth,*] *does not dry up, nor its pasture,* or *herbage, grow:* (A, K:) or *what appears of the water of salt lands, and begins to sink therein, so that it becomes salt.* (S.)

نَشْنَاشَةٌ : see نَشِيشَة.

مَنَشُّ السَّاحِلِ *The part of the shore of a sea* or *great river from which the water has retired.* (A.)

مَنَشَّةٌ [*A fly-whisk;*] *a thing with which the flies are driven a way.* (TA.)

دُهْنٌ مَنْشُوشٌ *Oil,* or other *ointment, infused with perfume,* (K, TA,) *by boiling it with sweetsmelling plants until it makes a sound in boiling.* (TA) [See also سَلِيخَة.]

نشأ

1 **نَشَأَ**, aor. ـَ ; and نَشُؤَ, aor. ـُ ; inf. n. نَشْءٌ and نُشُوْءٌ and نَشَآءٌ and نَشْأَةٌ and نَشَآءَةٌ; *He lived;* (K;) *and* (accord. to Sh) *he rose,* or *became elevated,* or *high.* (TA.) ___ [*It rose.*] ___ النَّشْأَةُ الأُخْرَى, or النَّشَآءَةُ, [Kur, liii. 48,] *The resurrection:* [lit., *the other life*]. (TA.) ___ النَّشْأَةُ الآخِرَةُ, or النَّشَآءَةُ, [Kur, xxix. 19, *the same:* lit., *the latter life*]. (TA.) [See also نَشْأَةٌ below.] ___ نَشَأَ, (S, K,) inf. n. نَشْءٌ and نَشَآءٌ (TA) and نُشُوْءٌ; (S;) *He grew up,* (K,) and *became a youth,* or *young man.* (S, K.) [See نَشَأْتُ فِى بَنِى فُلَانٍ ___.] نَاشِئٌ, (S,) and مَنْشَئِى فِى بَنِى فلان, (TA.) *I grew up, and became a young man, among the sons of such a one.* (S, TA.) ___ نَشَأَ, (S, K,) inf. n. نَشْءٌ and نُشُوْءٌ, (TA,) *It* (a cloud) *rose,* (S, K,) *and appeared:* said of its first begin-

ning. (TA.) ___ نَشَأَ *He arose.* (TA.) ___ [*It became produced; it originated;* عَنْ *from* another thing. See 4.] ___ *It happened, occurred,* or *came to pass.* (TA.) ___ نَشَأَ لَهُ رَأْىٌ [*An opinion occurred to him,* or *arose in his mind*]. (S, K, art. بدو.)

2 **نَشَّئَ** and أَنْشَئَ are syn., (S, K,) [signifying *He was reared, made to grow,* or *grow up, and to become a young man.*] See 4.

4 **انشأ** *He* (i. e. God) *raised* the clouds. (S, K.) ___ انشأ عَلَمًا *He set up a beacon,* or *sign of the way,* in a desert or highway: (TA:) and so استنشأ عَلَمًا *He set up a beacon,* or *sign of the way.* (A.) ___ انشأه, inf. n. إِنْشَآءٌ, *He* (i. e. God) *caused him to attain the age of manhood,* or *nearly that*

age. (TA.) See 2. ___ انشأ and نشأ [so TA: app. نشّأ:] *He* (i. e. God) *created; produced; originated.* (S.) انشأ اللّٰه الخَلْقَ *God originated the creation.* (TA.) ___ أَنْشَأْتُهُ *I originated it; brought it into being* or *existence; made it,* or *produced it, for the first time, it not having been before.* (Msb.) ___ انشأ *He founded* or *began to build,* a house [&c.]. (K.) ___ *He framed* or *constructed,* a proverb, or phrase. (TA.) ___ *He composed* language [such as an ode or the like]. (TA.) ___ *He recited* poetry, or a خُطْبَة, *well.* (IAar.) ___ *He forged a tradition,* (S, K,) *and attributed* it [to the Prophet]. (Lth) ___ انشأ, followed by an aor., *He began* (S, K) to relate, (K,) or say, (TA,) or do. (S.) انشأ منه *He went forth from it.* (K.) Ex. مِنْ أَيْنَ أَنْشَأْتَ, *Whence hast thou come forth?* (TA.) انشأت النَّاقَةُ *The she-camel conceived:* (K:) of the dial. of Hudheyl. (TA.) انشأ عَلَيْهِ *He came to, advanced to,* or *approached him* or *it.* (TA.)

5 **تنشّأ لحاجته** *He rose and went to accomplish his affair,* or *business.* (AA, K.) ___ تنشّأ عَادِيًا *He arose and went running to accomplish his affair.* (AA.)

10 **إستنشأ** see 4. يستنشئ الرِّيحَ *He scents the wind:* said of a wolf: (ISk, S:) and استنشأ الأَخْبَارَ *He sought,* or *searched after, news:* (K, TA:) in both instances, with and without ء; (S, * L;) being derived from نَشِيتُ الرِّيحَ (S, L) and رجل نَشْيَانُ لِلْخَبَرِ: [see also مُسْتَنْشِئَة.] (L.) إِسْتَنْشَأْتُهُ قَصِيدَةً [*I requested him to compose,* or, perhaps, *to recite an ode,* or *the like*]. (A.)

نَشْءٌ and نَشِىءٌ *Risen clouds:* (K:) or the *first that rises of them:* (S, K:) or their *first appearance:* (ex. هٰذَا السَّحَابُ نَشْءٌ حَسَنٌ *These clouds have a good first appearance:*) or *clouds when they appear like a piece of drapery* (مُلَآءَة) *spread out.* (TA.) ___ نَشْءٌ The *exhalation,* or *odour, of wine.* (IAar.) [See 10.] ___ See نَاشِئٌ. ___ Also, The *young ones of camels:* (Kr, K:) pl. [or rather quasi-pl. n.] نَشَأٌ. (K.)

نَشْأَةٌ and نَشَآءَةٌ *A creation; an original production.* (Aboo-'Amr Ibn-El-'Ala, S) [See also 1.] ___ See نَشِيئَةٌ.

نَشَآءَةٌ : see what precedes.

نَشِىءٌ : see نَشْءٌ.

نَشِيئَةٌ The *first part that is made of a tank,* or *cistern.* (ISk, S, K.) ___ بَادِى النَّشِيئَةِ A tank, or cistern, *of which the water is dried up, and the bottom apparent.* (S.) ___ Also, نَشِيئَةٌ The *stone that is placed in the bottom of a tank,* or *cistern.* (A'Obeyd, S, K.) ___ The *earth that is behind the* نَصَائِب, (K,) *which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay:* (TA:) or it is said to signify *what is constructed round the tank;* also called أَعْضَادٌ. (TA.) ___ نَشِيئَةُ البِئْرِ *The earth that is taken forth from the well.* (TA.) ___ نَشِيئَةٌ *What is fresh and green of the plant which is called, when dry,* طَرِيفَةٌ. (K, * TA.) ___ And (which is nearly as above, L,) The *plants* نَصِىّ *and* صَلِّيَان: (L, K:) or accord. to AHn, the *plant called* تَفِرَة, *when it has become a little thick, and high, and is yet fresh and green:* (TA:) or, (as he says on another occasion, TA,) *what has sprung,* or *sprouted up, of any plant, and not yet become thick;* as also نَشْأَةٌ . (K.) See نَاشِئٌ, at the end.

نَاشِئٌ *A young person past the age of puberty:* (TA:) or *a boy* or *girl past the age of childhood:* (S, K:) or *a comely young man:* (IAar:) or *a youth who has attained the stature of a man:* (AHeyth:) a girl, as well as a boy, is called thus; (TA;) and they also say, جَارِيَةٌ نَاشِئَةٌ. (AA.) Pl. نَشْءٌ and نَشَأٌ (S, K [or these two are rather quasi-pl. ns.,] or the ↓ former is an inf. n. used as an epithet, Aboo-Moosa,) and نَاشِئُونَ (AHeyth) and نَوَاشِئُ: (TA:) or the last is a pl. of نَاشِئٌ as applied to a girl. (MF.) Lth says that نَشْءٌ signifies *Young people;* or *youths;* and is used in the sing. also: ex. هُوَ نَشْءُ سَوْءٍ *He is a bad youth:* and he says that he

had never heard ناشئ used as an epithet for a girl. Fr says that the ء of the pl. نَشْءٌ is sometimes suppressed, and they say, in the nom. نَشُو صِدْقٍ [*Excellent youths*]; acc., نَشَا صِدْقٍ; gen. نَشِى صِدْقٍ. (TA.) ___ نَاشِئٌ *Clouds not completely collected together.* Hence, it is said, is derived the expression نَشَأَ الصَّبِىُّ; which is therefore tropical. (TA.) ___ نَاشِئٌ *Whatever happens* (*and,* perhaps, *appears* TA,) *in the night:* pl. نَاشِئَةٌ; (K;) a strange form of pl. of a word of the measure قَاعِلٌ: (M, F:) or نَاشِئَةٌ [see Kur, lxxiii. 6,] is an inf. n. (K) in the sense of قِيَامٌ: (TA:) AM says, that نَاشِئَةُ اللَّيْلِ signifies قِيَامُ اللَّيْلِ the *rising in the night:* (TA:) or نَاشِئَةٌ signifies the *first part* of the night, and of the day: or the *first of the hours* of the night: (S, K:) or *a pious act* of the night; i. e., performed in the night: (S:) or every *hour* of the night *in which one rises:* (K:) or every *hour* of the night: (Zj:) or *a rising after a sleeping,* (K,) *in the first part* of the night; (TA;) as also نَشِيئَةٌ. (K.)

مَنْشَأٌ [The *place of origination* of anything, properly and tropically; its *source.*]

مُنْشَأٌ and مُسْتَنْشَأٌ A beacon, or sign of the way, *raised and pointed.* (K.) [See the verbs.] ___ Also, the former, An *elevated* hill. ___ الجَوَارِى المُنْشَآتُ [Kur, lv. 24,] *The ships with elevated sails:* (Mujáhid, S, K:) or, accord. to one reading, المُنْشِئَاتُ, *The ships elevating their sails:* (TA:) or, *advancing and retiring;* or *coming and going:* (Fr:) or, *commencing their courses.* (TA.)

نَاقَةٌ مُنْشِئٌ *A she-camel that has conceived:* (K:) of the dial. of Hudheyl. (TA.) ___ See مُنْشَأٌ.

مُسْتَنْشَأٌ: see مُنْشَأٌ.

مُسْتَنْشِئَةٌ, (K,) also without ء, (TA,) A *female diviner:* (K:) so called because she seeks, or searches after, news: see the verb: or from انشأ he originated: (TA:) or مُسْتَنْشِئَةٌ, without tenween, is *the proper name of a certain female diviner,* (T,) *one of the Muwelledehs* (مُوَلَّدَاتٌ) *of Kureysh, in the time of Mohammad.* (TA.)

نشب

1 **نَشَبَ الشَّىْءُ فى الشَّىْءِ**, aor. ـَـ, inf. n. نُشُوبٌ (S) and نَشَبٌ (K, accord. to TA, &c: in the CK نَشْبٌ:) and نُشْبَةٌ; (K;) and انتشب (S, K) [and تَنَشَّبَ, q. v.]; *The thing stuck fast in the thing.* (S.) نَشَبَ العَظْمُ فيه *The bone stuck fast in him,* or *it;* (TA;) *would not pass through.* (K.) ___ نَشِبَ, aor. ـَـ, inf. n. نَشَبٌ, *It became caught,* or *entangled,* فى شَىْءٍ *in a thing;* as game in a net, or snare. (Lth.) ___ اشْتَرَيْتُ سِمْسِمًا فَنَشِبَ فيه رجلٌ [*I bought some sesame, and a man seized it,* or *laid hold upon it, for himself*]. (TA.) ___ نَشِبَتِ الحربُ بينهم, (S, A,) inf. n. نُشُوبٌ, (A,) *The war,* or *fight, became intricate and entangled* (اشتبكت), *between them.* (TA.) ___ ما نَشِبْتُ أَفْعَلُ كَذَا *I ceased not*

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to do so. (K.) ___ ما نَشِبْتُ أَقُولُهُ like ما عَلِقْتُ *I did not cease saying it.* (A.) ___ لَمْ يَنْشَبْ أَنْ فَعَلَ كَذَا *He did not delay to do so;* [*he did so without delay*]. (A.) ___ لَمْ يَنْشَبْ وَرَقَةُ أَنْ مَاتَ *Warakah delayed not to die;* [*died without delay,* or *immediately;*] lit., did not cling to anything else. Occurring in a trad. (IAth.) ___ نَشِبَهُ الأَمْرُ *The thing was incumbent upon him:* syn. لَزِمَهُ. (K.)

2 **نَشَّبُوا فى قَتْلِ عُثْمَانَ** [*They set about,* or *commenced, the slaughter of 'Othmán*]. (TA, from a trad.) ___ نَشَّبَ فى الشَّىْءِ *i. q.* نَشَّمَ: (K:) mentioned by Lh, but as being of weak authority. (TA.) ___ See 4.

3 **نَاشَبَهُ الحَرْبَ** *He waged open war with him; contended with him therein;* [app., *with*

pertinacity]. (S.) ___ ناشب عدوّه, inf. n. مناشبة, [*He contended with his enemy with pertinacity*]. (A.)

4 **أنشبته فيه**, (S, K,) and نشّبته, (K,) *I made it to stick fast in it,* (S,) *so that it would not pass through.* (K.) ___ انشب *He* (a fowler or the like) *had game caught,* or *entangled, in his snare,* or *net.* (S, K.) ___ *He* (a hawk) *fixed* his talons into his prey. (TA.) ___ انشبت الرّيح *i. q.* انسبت, *The wind was violent, and drove along the dust and pebbles.* (K.)

5 **تنشّب الشّوك بالثّوب** *The thorns caught in,* or *to,* or *laid hold upon, the garment.* (Msb, art. علق.) ___ تنشّب فى قلبه حبّها [*Love of her took fast hold upon,* or *became fixed in, his heart*]. (A.) ___ See 1.

6 **تناشبوا حوله** *They drew themselves together, cleaving one to another, around him.* (K, * TA.)

8 **إنتشب** See 1. ___ Also, *He collected* fire-wood. (K.) ___ انتشب طعاما *He collected together corn, and made for himself property* (نشب) *thereof.* (K.)

نشب (S, K) and نشبة and منشبة *Moveable and immoveable property;* syn. مال and عقار: (A'Obeyd, S, Msb:) or *the latter only:* (Msb:) or *fixed property, consisting of animate and inanimate things;* [or *live stock and land &c.;* or *land &c. with its live stock;*] lit. vocal and mute, ناطق and صامت: (K:) or نشب is a term mostly applied to *immoveable property, such as houses and land;* whereas مال is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,] لكم نسب وما لكم نشب ما أنتم إلّا خشب [*Ye have* (*good*) *lineage; but ye have not fixed*

property: ye are nothing but logs of wood]. (A, and in a MS. copy of the K: in the CK, with the pron. of the third pers., and with إِنْ in place of the latter نَشَبٌ.) ما *A certain tree, of which bows are made,* (K,) *one of the trees of the desert.* (TA.)

كُنْتُ مَرَّةً نُشْبَةً فَصَرْتُ اليومَ عُقْبَةً *I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness.* (IAar, K. *) [See also art. عقب.] A proverb. Said by El-Hárith Ibn-Bedr El-Ghudánee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that نشبة as syn. with عَلَقٌ is properly written نَشَبَةٌ ; and that it is altered here to assimilate it to عُقْبَةٌ: but it will be seen that نُشْبَةٌ is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) ___ نُشْبَةٌ [*A holdfast.* And hence,] *A man who, when he is involved,* or *engaged, in an affair, can scarcely be extricated,* or *disengaged, from it;* (A, K;) or *who is unable to accomplish it:* (TA:) *one who, when charged with,* or *accused of, a vice,* or *fault,* or *the like, will scarcely forsake it.* (L.) [See an explanation of a verse cited voce نشبة.] عُصْبٌ a proper name of *The wolf.* (K.) Imperfectly declinable. (TA.)

نَشَبَةٌ : see نَشَبٌ, and نُشْبَةٌ.

نَشَّابٌ *A maker of arrows.* (K.) See نَاشِبٌ.

نُشَّابٌ coll. gen. n., *Arrows:* syn. سِهَامٌ, (S,) or نَبْلٌ: (K:) n. un. with ة: (S, K:) pl. نَشَاشِيبُ: (TA:) from نَشَبَ it stuck fast in a thing. (Msb.)

نَاشِبٌ *Sticking fast* in a thing. (Msb.) ___ *Possessing arrows.* (S, K.) A word of the same kind as لَابِنٌ and تَامِرٌ: (Msb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA.) قَوْمٌ نَاشِبَةٌ [*A people,* or *party, possessing arrows*]. (S.) ___ Also, قَوْمٌ نَاشِبَةٌ, (TA,) and نَشَّابَةٌ, (K,) *A people*

shooting, or *who shoot, arrows.* (K, TA.) ___ نَاشِبَةُ المَحَالِ *The pulley that sticks fast,* or *will not run.* A poet says,

* وَتِلْكَ بَنُو عَدِىٍّ قَدْ تَأَلَّوْا *

* فَيَا عَجَبًا لِنَاشِبَةِ المَحَالِ *

[*And those, the sons of 'Adee, fell short of what they should do,* or *delayed: and I wonder at the pulley that sticks fast, and will not run!*] He compares them, in their holding back from aiding them, [see art. الو,] to the pulley that will not run. So explained by IAar, and the L. In the K explained imperfectly. (TA.)

مَنْشَبٌ *A place whence one cannot extricate himself.* Ex. نَشِبَ مَنْشَبَ سَوْءٍ *He fell into an evil,* or *a misfortune, from which he could not deliver,* or *extricate himself.* (A, K.)

مَنْشَبٌ [*An instrument by which a thing is made to catch,* or *stick fast:* pl. مَنَاشِبُ]. [Hence,] مَنَاشِبُ قُفْلٍ [*The catches of a lock*]. (A'Obeyd, in TA, voce فِرَاشٌ, q. v.) ___ مَنْشَبٌ *Tough,* or *dry, bad, unripe dates;* syn. بُسْرُ الخَشْوِ: pl. مَنَاشِبُ. (K.) ___ أَتَوْنَا بِخَشْوٍ مَنْشَبٍ يَأْخُذُ بِالْحَلْقِ [*They brought us tough,* or *dry, bad, unripe dates, that choked,* or *stuck in the throat*]. (IAar.)

مَنْشَبَةٌ : see نَشَبٌ.

مُنَشَّبٌ A garment of the kind called بُرْدٌ *figured with the forms of arrows:* (K:) or *figured with a pattern resembling the notches of arrows.* (A.)

نشج

1 **نَشَجَ**, aor. ـِ , inf. n. نَشِيجٌ and نُشُوجٌ, *It* (water) *made a sound* [in running] upon the ground. (L.) ___ نَشَجَ, aor. , inf. n. نَشِيجٌ (S, K) and نَشْجٌ, (S,) *He sobbed:* (L:) *he became choked with weeping, without raising,* or *prolonging, his voice therein:* (S, K:) *he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest:* (A'Obeyd:) *he became choked with weeping, on an occasion of fright,* or *fear.* (T.) ___ نَشَجَ, (K,) or نَشَجَ بصوته, inf. n. نَشِيجٌ, (S;) *He* (an ass) *made his voice to reciprocate* (S, K) *in his chest:* (S:) *he brayed,* (A'Obeyd,) *on an occasion of fright,* or *fear.* (TA.) ___ نَشَجَ *It* (a cookingpot, and a skin, S, K, and a jar, or earthen pot, S) *made a gurgling noise by the motion of its contents, as in boiling.* (S, K.) ___ نَشَجَ, (aor. ـِ , inf. n. نَشِيجٌ, TA.) *He* (a singer) *made a distinction,* or *an interval,* (فَصَلَ,) *between two sounds, and prolonged* [*the same*]. (K.) ___ نَشَجَ *It* (a frog) *made a reciprocating croaking.* (K.) ___ نَشَجَتِ الطَّعْنَةُ *The stab made a* [*gurgling*] *sound within,* on the coming forth of the blood. (TA.) ___ نَشَجَ. aor. ـِ , inf. n. نَشِيجٌ, *He,* or *it, uttered,* or *made, a sound,* or *noise.* (L.)

نَشَجٌ *A channel in which water flows:* pl. أَنْشَاجٌ (S, K.)

عَبْرَةٌ نُشُجٌ *A weeping that reciprocates in the throat, with sobbing.* (L.)

نَشِيجٌ The *channel of a torrent:* pl. أَنْشَاجٌ. (L.)

نشح

1 نَشَحَ, aor. ـَـ, inf. n. نَشْحٌ and نُشُوحٌ, *He drank a little,* (L,) *less than what would satisfy him:* (S, L, K:) or, contr., *he drank until he was full:* (L, K:) as also انتشح. (L.) ___ نَشَحَ *He gave* his camel *a little water to drink:* (L:) *he watered* horses *so as to allay the vehemence of their thirst.* (T, L, K.)

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8 إِنْتَشَحَ see 1.

نَشُوحٌ *A little water.* (S, K.) Abu-n-Nejm says, describing asses,

* حَتَّى إِذَا مَا غَيَّبَتْ نَشُوحَا *

(S, L,) meaning *Until, when they had taken into their bellies a little water:* or نشوح signifies *a drink less than suffices to satisfy.* (L.)

نشد

1 **نَشَدَ**, (S, K, &c.,) aor. نَشُدُ, (S, Msb. &c.,) inf. n. نَشْدٌ (L, Msb, K) and نَشْدَةٌ and نَشْدَانٌ, (S, M, L, K,) or these two are simple substs., (Msb,) *He raised his voice in seeking for,* or *after,* a stray-beast, or beast that had been lost; *he called out and inquired respecting* it; *he cried* it: (L:) or *he sought for,* or *after,* it: (Lh, A'Obeyd, S, M, L, Msb, K:) and [in like manner] انشد *he asked,* or *desired, to be directed to it.* (M, L, K.) ___ Also, *He made known,* or *gave information of,* a stray-beast, or beast that had been lost; (Lh, A'Obeyd, M, L, Msb K;) and so انشد : (Lh, S, M, IKtt, L, Msb, K:) thus the latter verb [as well as the former] bears two contr. significations. (M, K.) See also نَشَدَ ___. نَاشَدَ *He sought, sought for* or *after,* or *desired, a thing.* (L.) ___ نَشَدَهُ *He asked, begged,* or *besought, him.* (L.) ___ نُشِدَ *He was asked, begged,* or *besought.* (S, L.) See 6: and 4. ___ نَشَدَهُ, (aor. نَشُدُ, L,) inf. n. نَشْدَةٌ [and نَشَدَةٌ (see below)] and نَشْدَانٌ; (L;) and نَاشَدَهُ, inf. n. مُنَاشَدَةٌ and نِشَادٌ; (M, L, K;) *He adjured him.* (M, * L, * K.) ___ نَشَدَهُ بِٱللّٰهِ *He adjured him by God;* (L, K; *) accord. to most of the grammarians and lexicologists, *with a desire of conciliating him.* (MF.) ___ نَشَدَهُ, (aor. نَشُدُ, T, S,) inf. n. نَشْدٌ, *He said to him* نَشَدْتُكَ ٱللّٰهَ, (S, L, K,) which signifies *I conjure, beg,* or *beseech, thee by God;* (S, A, Mgh, L, Msb, K;) as though thou remindedst him of God, and he remembered; (S, L;) as also أَنْشُدُكَ ٱللّٰهَ, and بِٱللّٰهِ, (L,) and نَاشَدْتُكَ ٱللّٰهَ, (A, Mgh, L,) and بِاللّٰهِ: (Mgh, L, Msb:) originally, *I conjure thee by God, raising my voice:* (Et-Towsheeh:) or it signifies *I remind thee of God, conjuring;* and originally, *I beseech of thee by God;* the thing for which one conjures being preceded by إِلَّا or what is syn. therewith, [as لَمَّا,] or by an interrogative or imperative or prohibitive: (MF:) or it signifies *I remind thee of God, desiring to conciliate thee;* as also نَشَدْتُكَ بِٱللّٰهِ: (Msb:) or نشدتك الله, inf. n. نَشْدَةٌ and نَشَدَةٌ and نَشْدَانٌ, signifies *I adjure thee by God;* as also أَنْشَدْتُكَ بِٱللّٰهِ; (M, L,) or this latter is erroneous: (Mgh, L:) and so signifies نَشَدْتُكَ ٱللّٰهَ; (M, L, K;) in which نَشْدٌ is

said to be originally نَشْدَةً, an inf. n. put in the place of the verb, or نشدك الله is a phrase of unpremeditated formation, like قَعْدَكَ الله and عَمْرَكَ الله; or this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be أَنْشُدُكَ الله: (IAth, L:) or نَشَدَهُ signifies *he said to him* نَشَدْتُكَ بالله والرَّحِم [*I conjure thee,* or *adjure thee, by God and relationship;* &c.]: (Lth, T, L:) *I beg,* or *beseech, thee by God, and by relationship, raising my voice.* (L.) ___ نَشَدَ *He remembered* God. (S, L.) ___ *He knew,* or *was acquainted with,* a person. (L, K.) ___ نَشَدَهُ عَهْدَهُ, aor. ـُ, *He reminded him of his compact, covenant, engagement,* or *promise.* (Mgh.)

3 **ناشدهُ الأَمْرَ**, and فى الأَمْرِ *He desired and asked of him the thing.* (L.) ___ See 1.

4 **انشدهُ**, and انشد لَهُ, *He answered him; gave him his assent,* or *consent, to that which he asked, begged,* or *besought.* The ا in this case is called أَلِفُ الإِزَالَةِ: as though the verb meant he caused his raising of his voice (نَشِيدَهُ) to cease. (L.) See also 6: and 1. ___ انشد, (inf. n. إِنْشَادٌ, A, Msb,) *He recited* poetry; (S, * A, L, Msb, * K;) properly, [*he chanted it,*] *with a high voice;* (L;) for the reciter [usually] raises his voice in reciting: (A:) *he raised* it *in fame;* as also نَشَدَ. (L.) ___ أَنْشَدَنِى شِعْرَهُ *He recited to me his poetry.* (S, * A.) ___ انشد [*He cited,* or *quoted,* a verse, or verses. (The lexicons, &c., passim.)] ___ انشد بِهِمْ *He satirized them.* (L, K.) ___ انشد *He gave.* (S, L.) See 6.

5 **تنشّد الأَخْبَارَ** *He sought to learn news* (A, K) *without others knowing the same.* (A.)

6 **تناشدوا** *They recited* [poetry] *one to another.* (L, Msb, K.) ___ El-Aashà, in the following verse,

* رَبِّى كَرِيمٌ لَا يُكَدِّرُ نِعْمَةً *
* وَإِذَا تُنُوشِدَ فِى المَهَارِقِ أَنْشَدَا *

[*My lord is generous; he does not sully a favour: and when he is asked,* or

begged, or *besought, in papers, he gives*], means, accord. to AO, that En-Noamán Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جوائز), gave: تنوشد is here for نُشِدَ, meaning سُئِلَ. (S, L.)

10 **استنشده الشّعر** (S, A, * L, K; *) *He asked* or *desired him to recite the poetry.* (K.)

نَشْدَةٌ and نَشْدَانٌ *Search for,* or *after, a stray-beast.* See also 1. (Msb.) Also, *A making known,* or *informing respecting, a stray beast.* See also 1. (Msb.) ___ نَشْدَةٌ *A voice; a cry; a sound.* (K.)

نَشْدَانٌ : see نَشْدَةٌ.

نَشِيدٌ *Elevation of the voice:* (L, K:) or the *voice* itself. (L.) ___ *Poetry recited* (S, A, L, Msb, K) *by people, one to another;* (S, A, L, K:) as also أُنْشُودَةٌ : (K:) pl. of the former, نَشَائِدُ; (TA;) and of the latter, أَنَاشِيدُ. (A, K.)

نَاشِدٌ [act. part. n. of نَشَدَ] in the following verse of Aboo-Du-ád,

* وَتُصِيخُ أَحْيَانًا كَمَا ٱسْ *
* تَمَعَ المُضِلُّ لصَوْتِ نَاشِدْ *

[*And she listens sometimes like as he who has lost a beast gives ear to the voice of a* ناشد], signifies a *man making known,* or *giving information of, a stray-best:* or, as some say, *one seeking for,* or *after, a stray-beast;* for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (S, M, L.) See art. نَاشِدُونَ ___. صوخ *Men who seek after straycamels, and take them, and confine them from their owners.* (L.)

أُنْشُودَةٌ : see نَشِيدٌ.

مُتَنَاشَدٌ Poetry *recited by people, one to another.* (S, L, K.)

نشر

1 **نَشَرَ**, (S, A, Msb,) aor. ـُ, (S, TA,) inf. n. نَشْرٌ, (S, A, Msb, K,) *He spread, spread out,* or *open, expanded,* or *unfolded,* (S, TA,) a garment or piece of cloth (A, Msb, TA) or the like, (TA,) goods, &c., (S,) and a writing; (A;) *contr. of* طَوَى; (A, K;) as also نَشَّرَ, inf. n. تَنْشِيرٌ: (K, TA:) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence لَفٌّ وَنَشْرٌ: see art. لف.] ___ [*He spread out,* or, as we say, *pricked up,* his ears: and hence the saying,] نَشَرَ لِذٰلِكَ الأَمْرِ أُذُنَيْهِ, lit., *He spread out his ears at that thing:* meaning, *he was covetous of that thing,* or *eager for it.* (Har. p. 206.) [See نَاشِرٌ, below.] ___ نَشَرَ الخَبَرَ, (S, A, K,) aor. and ـِ, (S, K,) inf. n. نَشْرٌ, (K,) *He spread,* or *published, the news.* (S, A, K.) ___ Also نَشَرَ, aor. ـُ, (Msb,) inf. n. نَشْرٌ; (Msb, K;) [and نَشَّرَ, or this is with teshdeed for the purpose mentioned above;] *He scattered,* or *dispersed,* (Msb, K, TA,) [people, &c.; or] sheep or goats, (Msb, TA,) and camels, (TA,) *after confining* them *in the nightly resting-place.* (Msb.) ___ *He sprinkled* water. (A.) ___ نَشَرَتِ الرِّيحُ *The wind blew in a misty* or *cloudy day* [*so as to disperse the mist* or *clouds*]. (IAar, K.) ___ نَشَرَ عَنْهُ, (A, K,) inf. n. نَشْرٌ; (A;) and نَشَّرَ عَنْهُ, (A, L, TA,) inf. n. تَنْشِيرٌ; (S, A, L, TA;) and in like manner نَشَّرَهُ; (S, TA;) *He charmed away*

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from him sickness, (S, * A, L, K, *) and *diabolical possession,* or *madness,* (L, K,) *by a* نُشْرَةٌ, i. e., *a charm,* or *an amulet;* (S, A, L, K;) *as though he dispersed it from him:* (A:) and in like manner نَشَّرَهُ *he wrote for him a* نُشْرَةً. (S.) El-Kilábee says, فَإِذَا نُشِرَ المَسْفُوعُ كَانَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ

[*And when he who is smitten by the evil eye is charmed by a* نُشْرَة, *he is as though he were loosed from a bond*]: i. e., it [the effect of the eye] departs from him speedily. (S [in two copies of which I find نُشْر, as above; but in the TA, نُشَّر .]) And in a trad. it is said, نَشَّرَه بِقُلْ أَعُوذُ بِرَبِّ النَّاسِ *He charmed away the effect of enchantment from him* [*by* the words *Say I seek refuge in the Lord of men:* the commencement of the last chap. of the Kur-án]. (S.) نَشَرَ, (El-Hasan, Zj, A, K.) aor. ـُ, (TA,) inf. n. نَشْر and نُشُور; (K, TA;) or أَنْشَرَ; (I'Ab, Fr, S, A, Mgh, Msb;) or both; (A, K;) *He* (God, S, A, &c.) *raised* the dead *to life; quickened* them; *revivified*, or *revived*, them. (Zj, S, A, Mgh, Msb, K, &c.) I'Ab reads [in the Kur, ii. 261,] كَيْفَ نُنْشِرُهَا [*How we will raise them to life*], and adduces in his favour the words [in the Kur. lxxx. 22,] ثُمَّ إِذَا شَآءَ أَنْشَرَهُ [*Then, when He pleaseth, He raiseth him to life*]: El-Hasan reads نَنْشُرُهَا: [and others read نُنْشِزُهَا, with záy:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use انشر [in this sense,] transitively, and نشر intransitively. (S, TA.) [See also طَوَى, which has the contr. meaning.] ___ Hence, أَنْشَرَ الرَّضَاعُ العَظْمَ: *i. q.* أَنْشَزَ, with záy: (Msb:) or *The sucking strengthened the bone.* (Mgh.) نَشَرَ, (S, A, Msb, K,) aor. ـُ, (S,) inf. n. نُشُور (S, A, Msb, TA) and نَشْر, (Msb,) agreeably with what Fr says, (S,) signifies *He* (a dead person) *lived after death; came to life again; revived;* (S, TA;) or *lived; came to life;* (A, Msb;) as also انتشر. (A.) Hence يَوْمُ النُّشُورِ *The day of resurrection.* (S.) ___ نَشَرَ, (TA,) inf. n. نَشْر, (K, TA,) *It* (herbage, or pasturage,) *became green in consequence of rain in the end of summer after it had dried up.* (TA.) ___ *It* (a plant) *began to grow forth in the ground.* (K, * TA.) You say, مَا أَحْسَنَ نَشْرَهَا *How good is its first growth!* (TA.) ___ *It* (a tree) *put forth its leaves.* (K.) ___ *It* (foliage) *spread.* (K.) ___ نَشَرَتِ الأَرْضُ, (S, A, K,) aor. ـُ, (TA,) inf. n. نُشُور, (K,) *The land being rained upon in the end of summer, its herbage*, or *pasturage, became green after it had dried up:* (S, TA:) or *the land, being watered by the rain called* الرَّبِيع, *put forth its herbage.* (A, K.) See نَشْر. نَشَرَ, (S, A, Msb,) aor. ـُ, (S,) inf. n. نَشْر, (K,) [*He sawed* wood;] *he cut* (قَطَعَ, S, or

نَحَتَ, K) wood, (S, A, Msb, K,) *with a* مِنْشَار. (S, A, Msb.)

2 **نَشَّرَ** see 1, in five places, throughout the former half of the paragraph.

3 **ناشرهُ الثِّيَابَ** [*He spread,* or *unfolded, with him the garments* or *pieces of cloth*]. (A.)

4 **أَنْشَرَ** see 1, after the middle of the paragraph.

5 **تَنَشَّرَ** see 8, in two places.

6 **تناشروا الثِّيَابَ** [*They spread,* or *unfolded, one with another, the garments,* or *pieces of cloth*]. (A.)

8 **انتشر** [quasi-pass. of 1,] *It spread, expanded,* or *unfolded; it became spread, expanded,* or *unfolded;* as also تنشّر : (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] ___ انتشرت النَّخْلَةُ *The branches of the palm-tree spread forth.* (K.) [And انتشرت الأَغْصَانُ *The branches spread forth:* and *the branches straggled.*] ___ انتشر الخبرُ *The news spread,* or *became published,* (S, A, K,) فِى النَّاسِ *among the people.* (A.) ___ And انتشرت الرَّائحةُ [*The odour spread,* or *diffused itself.*] (K in art. فوح; &c.) ___ انتشر النَّهارُ *The day became long and extended:* (K:) and so one says of other things. (TA.) ___ انتشر العصبُ *The sinews,* or *tendons, became inflated,* or *swollen,* (K,) *by reason of fatigue:* (TA:) إِنْتِشَارٌ is *a state of inflation,* or *swelling, in the sinews,* or *tendons, of a beast, occasioned by fatigue:* (S:) AO says, that *the sinew,* or *tendon, which becomes inflated,* or *swollen, is the* عُجَايَة, (S, * TA,) and that what is termed تَحَرُّكُ الشَّظَى is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انتشار of the sinews, or tendons, of a beast, in his fore leg, is *a breaking, and consequent displacement,* of those sinews. (TA.) ___ انتشر ذَكَرُهُ *His penis became erect.* (TA.) [And hence,] انتشر

الرَّجُلُ *The man became excited by lust.* (S, K.) ___ انتشر المآءُ [In my copy of the A, استنشر, but this I regard as a mistranscription,] *The water became sprinkled;* as also تنشّر : (A:) [or the latter signifies *it became much sprinkled.*] ___ انتشروا فى الأَرْضِ *They became scattered,* or *dispersed,* or *they scattered,* or *dispersed, themselves, in the land,* or *earth.* (A.) ___ انتشرت الغَنَمُ, (Msb, TA,) and الإِبِلُ, (K, TA,) *The sheep* or *goats* [and *the camels*] *became scattered,* or *dispersed, after having been confined in their nightly resting-place:* (Msb:) or *the sheep* or *goats* (TA) and *the camels* (K, TA) *became scattered,* or *dispersed, through negligence of their pastor.* (K, TA.) ___ انتشر الأَمْرُ *The state of things,* or *affairs, became dissolved, broken up, decomposed, disorganized,* or *unsettled;* syn. تَشَتَّتَ. (TA, art. شت.) See also 1, latter part of the paragraph. ___ انتشر also signifies *He put himself in motion, and went on a journey.* (TA, in art. بسر) ___ انتشر الذِّئبُ فى الغَنَمِ *The wolf made an incursion among the sheep* or *goats.* (TA in art. شع.)

10 **استنشره** *He demanded,* or *desired, of him that he should unfold* (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.)

نَشْرٌ used in the sense of an act. part. n.: see نَاشِرٌ. ___ And in the sense of a pass. or quasi-pass. part. n.: see نَشِرٌ. ___ *A sweet odour:* (S, A, K:) [because it spreads:] or *odour in a more general sense;* (A, K;) i. e., *absolutely, whether sweet* or *stinking:* (A'Obeyd:) or the *odour of a woman's mouth,* (ADk, A, K,) and *of her nose,* (ADk, TA,) and *of her arm-pits* (أَعْطَاف), *after sleep.* (ADk, A, K.) *Herbage,* or *pasturage, which has dried up and then become green in consequence of rain in the end of summer* or *spring* (see below, and see سَمَاكٌ): (S, K:) *it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.;* (S, TA;)

which it affects with the [*disease called*] سُهَام *when they pasture upon it at its first appearance:* [see remarks on a verse cited in art. بيض, voce بَاضَ: and see another verse in art. جرب, voce أَجْرَبُ:] AHn says, that *it does not injure animals with the solid hoof;* or *if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of* [*the herbage termed*] عُشْب; or, as some say, *of the latter only:* (TA:) [an ex. of the word is cited in art. جرب, voce أَجْرَبُ:] or *herbage,* or *pasturage, of which the upper part dries up and the lower part is moist and green:* (Lth:) or *herbage produced by the rain called* الرَّبِيع: (A:) and *what has come forth, of plants,* or *herbage.* (TA.) *Life.* (K.) **نَشْرٌ** is of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Msb, TA,) syn. with مَنْشُورٌ, like as قَبْضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مُنْتَشِرٌ, (S, Msb, K,) [therefore signifying *Spread, expanded,* or *unfolded: scattered,* or *dispersed,* &c.: and *spreading,* or *being spread,* &c.: *being scattered,* &c.:] and *a thing that one has spread, expanded,* or *unfolded:* &c. (O, voce سَبْلٌ, q. v.) ___ You say اكْتَسَى البَازِى رِيشًا نَشْرًا *The hawk,* or *falcon, became clad in spreading and long feathers.* (S, TA.) ___ And hence نَشْرٌ is applied to *People in a scattered,* or *dispersed, state, not collected under one head,* or *chief;* (Msb, K;) as also نَشْرٌ : (K:) and to *sheep* or *goats in a scattered,* or *dispersed, state, after having been confined in their nightly resting-place:* (Msb:) or *sheep* or *goats,* and *camels, in a scattered,* or *dispersed, state, through the negligence of their pastor.* (TA.) You say, رَأَيْتُ القَوْمَ نَشْرًا *I saw the people in a scattered,* or *dispersed, state.* (S.) And جَآءَ القَوْمُ نَشْرًا *The people came in a scattered,* or *dispersed, state.* (TA.) ___ Hence also, نَشْرُ المَآءِ *What is sprinkled, of water,* (Mgh, TA,) in the performance of the ablution termed الوُضُوء. (TA.) It is said in a trad., أَتَمْلِكُ نَشْرَ

المآء [*Dost thou possess what is sprinkled of water?*] (S;) or مَنْ يَمْلِكُ نَشْرَ المآء [*Who possesseth what is sprinkled of water?*] (Mgh;) [app. meaning, that it is gone and cannot be recovered.] ___ And hence, أَللّٰهُمَّ ٱضْمُمْ نَشْرِى *O God, compose what is discomposed,* or *disorganized, of my affairs:* (K, * TA:) a phrase like لُمَّ شَعْثِى. (TA.) 'Áïsheh says, in a trad., describing her father, فَرَدَّ نَشْرَ الإِسْلَامِ عَلَى غَرِّهِ, meaning, *And he restored what was discomposed,* or *disorganized,* [lit., what was unfolded,] *of El-Islám, to its state in which it was in the time of the Apostle of God,* [lit. to its fold, or plait;] alluding to cases of apostacy, and her father's sufficiency to treat them. (TA.) See also نَاشِر.

نُشْرَةٌ *A charm,* or *an a mulet,* (رُقْيَةٌ, S, L, K,) *by which a sick person, and one possessed,* or *mad, is cured;* (A, * L, K;) *by which the malady is* [*as it were*] *dispersed from him.* (L.) Mohammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Hasan asserted it to be a kind of enchantment. (TA.)

نَشُورٌ : see نَاشِر.

نُشَارَةٌ [*Saw-dust;*] *what falls from the* مِنْشَار [or *saw*]; (S;) *what falls in* نَشْر [or *sawing*]. (K.)

نَاشِرٌ act. part. n. of نَشَرَ. ___ كَانَ يُكَبِّرُ نَاشِرَ الأَصَابِعِ أَللّٰهُ أَكْبَرُ *He* (Mohammad) *used to say spreading,* or *unfolding, his fingers:* said to mean *not making his hand a clenched fist.* (Mgh.) ___ جَآءَ نَاشِرًا أُذُنَيْهِ [*He came spreading,* or, as we say, *pricking up, his ears:* meaning,] *he came in a state of covetousness,* or *eagerness.* (IAar, L.) [In a copy of the A, طَائِعًا is erroneously put for ___.] طَامِعًا وَٱلنَّاشِرَاتِ نَشْرًا, in the Kur., [lxxvii. 3,] signifies *And the angels,* (TA,) or *the winds,* (Jel,) *that do scatter the rain:* (Jel, TA:) or *the winds that do bring rain.* (TA.) And رِيحٌ نَشُورٌ, of which the pl. is رِيَاحٌ نُشُرٌ,

signifies *Wind that spreads* [the clouds], or *scatters* [the rain]; (S; and Bd, vii. 55;) نَشُورٌ being syn. with نَاشِرٌ: (Bd:) or it signifies *in a scattered state.* (Jel, vii. 55.) [In the Kur, ubi supra,] يُرْسِلُ الرِّيَاحَ نُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِ, and نُشْرًا, and نَشْرًا, and نُشُرًا, [*Sendeth the winds,* &c.,] (K, * TA,) all these being various readings, (TA,) نُشُرٌ is pl. of نَشُورٌ, (Bd, K,) in the sense of نَاشِرٌ; (Bd;) or the meaning is, *in a state of dispersion before the rain;* (Jel;) and نُشْرًا is a contraction; (Bd, K;) and the third reading means *quickening,* or *making to live, by spreading the clouds wherein is the rain,* (K,) which is the life of everything, (TA,) نَشْرًا being an inf. n. used as a denotative of state, in the sense of نَاشِرَاتٍ, or as an absolute objective complement [of يرسل], for إِرْسَالٌ and نَشْرٌ are nearly alike; (Bd;) and the fourth is extr., (IJ, K,) and is said to mean مُنْشَرَةً نُشْرًا [which is virtually the same as the third]: [Zj, K:) another reading is بُشْرًا, pl. of بَشِيرَةٌ, (TA,) or of بَشُورٌ; (TA, in art. بشر;) or نُشْرًا, (Bd, Jel,) a contraction of بُشْرًا, (Bd,) pl. of بَشِيرٌ. (Bd, Jel.) أَرْضٌ نَاشِرَةٌ *Land having herbage,* or *pasturage, which has dried up and then become green in consequence of rain in the end of summer:* (S:) or *having herbage produced by the rain called* الرَّبِيعُ. (A.) See نَشْرٌ.

المَنْشَرُ *The place of resurrection.* (TA.)

صُحُفٌ مُنَشَّرَةٌ [*Scattered,* or *much scattered, writings* or *the like*] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA.)

مِنْشَارٌ [*A saw;*] *a certain instrument for cutting wood.* (S, Msb, K.) ___ Also, [but less commonly], *A wooden implement with prongs,* [lit., fingers,] *with which wheat and the like are winnowed.* (K.)

مَنْشُورٌ *What is not sealed,* [here meaning *not closed with a seal,*] *of the writings of the Sultán* [or *of a viceroy*]; (K;) i. e., *what is now commonly known by the name of* فَرْمَانٌ: pl. مَنَاشِيرُ. (TA.) ___ A man *whose state of affairs is disorganised,* or *disordered.* (K.)

نشز

1 **نَشَزَ**, aor. ـُ and ـِ, (S, Msb, K,) inf. n. نَشْزٌ, (S, K,) or نُشُوزٌ, (Msb,) *He rose*, or *raised himself*, (S, A, Msb, K,) فى المكَان *in the place*, (S,) and فى مَجْلسه *in his sitting-place*, (TA,) and عن مكَانه, (A,) or من مكَانه, (Msb,) *from his place:* (A, Msb:) or *he rose a little* in his sittingplace: (TA:) or *he stood up after sitting*. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijáz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12,] وإذا قيل انشزوا فانشزوا, (Msb, TA,) meaning, accord. to Aboo-Is-hák, *And when it is said, Rise ye and stand up, then do ye rise and stand up.* (TA.) Accord. to IKtt, نشز القوم فى مجلسهم signifies *The people drew themselves together* [*in their sitting-place* to make room] for those sitting with them: and also *they rose from their sitting-place, and stood up.* (TA.) You say also, نشز بالقوم فى الخصومة, inf. n. نُشُوزٌ, *He rose with the people for the purpose of contention, altercation,* or *litigation.* (TA.) ___ *He,* or *it, overtopped,* or *overlooked, an elevated piece of ground, and appeared.* (TA.) ___ [*It rose; rose from its place; was,* or *became, high* or *elevated, protuberant* or *prominent; it protruded.*] ___ نشزت نفسه *His soul,* or *spirit,* or *stomach, heaved,* (A, K,) *by reason of fright.* (A, TA.) Hence, from نشز in the first of the senses explained above, (Msb,) or from نَشْزٌ, signifying high, or elevated, ground, (Aboo-Is- hák, TA,) نشزت المرأة, (S, K,) or نشزت على زوجها, (A, Mgh, TA,) or من زوجها, (Msb,) and بزوجها, (TA,) aor. - and ـِ, inf. n. نُشُوزٌ, (S, Msb, K,) *The woman,* or *wife, was,* or *became, disobedient to her husband,* (S, Mgh, Msb, K,) *and exalted herself against him,* (TA,) *and resisted him,* or *withstood him,* (Msb,) *and hated him,* (S, Mgh, K,) *and deserted him:* (TA:) or *she disliked him,* or *hated him,* (Zj, Mgh, TA,) *and was an evil companion to him.* (Zj, TA.) And نشز بعلها عليها, (S, A, K,) or منها, aor.

and ـــِ , (Msb,) inf. n. نُشُوزٌ, (TA,) *Her husband treated her injuriously, and was unkind to her,* or *estranged himself from her:* (S, K:) or *forsook her, and was unkind to her,* or *estranged himself from her:* (Msb:) or *disliked her,* or *hated her,* (Zj, Mgh, TA,) *and was an evil companion to her.* (Zj, TA.)

4 **انشزهُ** *He raised it,* (A, Msb, K,) namely, a place, (Msb,) or a thing, (K,) from its place. (A, K.) ___ [Hence,] انشز عظَامَ المَيّت *He* [God] *raised the bones of the dead to their places, and set them,* or *put them together, one upon another.* (S, K.) So in the Kur, [ii. 261,] وَٱنْظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا [*And look thou at the bones* (of thine ass), *how we raise them to their places,* &c., *then we clothe them with flesh*], accord. to the reading of Zeyd Ibn-Thábit; (Fr, S, * TA;) but the Koofees read [نُنْشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] ___ Hence also, انشر الرَّضَاعُ العَظْمَ *The sucking* of the breast *increased,* or *augmented, the bone:* as also انشره, with rá. (Msb.)

نَشْزٌ and نَشَزٌ *A high,* or *an elevated, place;* (S, A, Mgh, K;) as also نَشَازٌ : (S, K:) or *high,* or *elevated, ground:* (Zj, TA:) or *high,* or *elevated, and hard, ground:* (M, TA:) or *what rises from a valley to the* [*adjacent*] *ground, and is not rugged:* (TA:) pl. (of the first, S, Msb) نُشُوزٌ, (S, Mgh, Msb, K,) and (of the second, S, TA, or of the first, Msb) نَشَازٌ, (S, Msb, K,) and (of the second, S, Msb,) أَنْشَازٌ. (S, Mgh, Msb, K.) You say, قَعَدَ عَلَى نَشْزٍ مِنَ الأَرْضِ, and نَشَزٍ, [*He sat upon a high piece of ground.*] (Msb.) And أُقْعُدْ على ذٰلكَ النَّشَازِ *Sit thou upon that high place.* (S.)

نَشَزٌ : see نَشْزٌ.

نَشَازٌ : see نَشْزٌ.

نَاشِزٌ *Rising;* or *rising from its place; high,* or *elevated; protuberant,* or *prominent; protruding.* (K, * TA.) You say, قَلْبٌ نَاشِزٌ *A heart rising from its place by reason of fright.* (K, TA.) And تَلٌّ نَاشِزٌ *A high,* or *an elevated, mound,* or *hill:* pl. [reg. of نَاشِزَةٌ and irreg. of نَوَاشِزُ] نَاشِزٌ. (TA.) And رَكَبٌ نَاشِزٌ *A protuberant, high, pubes,* or *mons Veneris.* (TA.) And لَحْمَةٌ نَاشِزَةٌ *A piece of flesh elevated,* or *protuberant, upon the body.* (TA.) And عِرْقٌ نَاشِزٌ *A vein constantly swollen and pulsating* (A, K *) in consequence of disease (K, TA) or from some other cause. (TA.) And رَجُلٌ نَاشِزُ الجَبْهَةِ *A man having a high,* or *prominent, forehead.* (TA.) And إِمْرَأَةٌ نَاشِزَةُ القُصَيْرَى *A woman large in the sides, having the* قصيرى [or *lowest of the ribs*] *with the flesh upon it, prominent.* (IAar, TA.) Also, (A, TA,) or نَاشِزَةٌ, (Mgh,) [but the former is the more common,] A woman *disobedient to her husband,* (Mgh, TA,) *and exalting herself against him,* (TA,) *and hating him,* (Mgh, TA,) *and deserting him.* (TA.) See 1. [The former epithet is also applied in like manner to a husband.]

نشط

1 **نَشِطَ**, aor. ـَـ , inf. n. نَشَاطٌ (S, Msb, K) and مَنْشَطٌ, (TA,) *He* (a man, S, TA, and a beast of carriage, TA,) *was*, or *became, brisk, lively, sprightly, frisky, active, agile, prompt*, and *quick;* syn. خَفَّ, (Msb, TA,) and أَسْرَعَ; (Msb;) *contr. of* كَسِلَ; (TA;) or *pleased, cheerful, happy*, or *willing;* to do work, &c.; (Lth, K;) or by reason of his work; (Msb;) as also تَنَشَّطَ, (S, * K,) لِأَمْرِ كَذَا [*to do*, or *on account of, such a thing*, or *such an affair*]. (S, TA.) You say also, نَشِطَ إِلَيْهِ [*He betook himself to him*, or *it, with briskness, liveliness, sprightliness*, or *the like*]. (TA.) ___ [Hence, app.,] نَشِطَتِ الدَّابَّةُ *The beast of carriage became fat.* (K.) نَشَطَ, aor. ـِـ , inf. n. نَشْطٌ, (S, K, TA,) *He went forth* from a place: (K:) *he passed*, or *crossed*, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.) And نَشَطَتِ الإِبِلُ, aor. ـِـ , inf. n. نَشْطٌ, *The camels went*, either *in a right direction* or *otherwise.* (TA.) ___ [Hence,] الهُمُومُ تَنْشِطُ بِصَاحِبِهَا (S, TA) *Griefs*, or *disquietudes of mind, lead forth him who has them* [*from place to place*]. (TA.) Himyán Ibn- Koháfeh says,

* أَمْسَتْ هُمُومِي تَنْشِطُ المَنَاشِطَا *

* أَلشَّأْمَ بِي طَوْرًا وطَوْرًا وَاسِطَا *

[meaning تنشط بى الى المناشط, i. e., *My griefs*, or *disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wásit*]. (S.) You say also of a road, يَنْشِطُ مِنَ الطَّرِيقِ الأَعْظَمِ *It goes forth from the main road*, to the right, and to the left. (Lth, K. *) And نَشَطَ بِهِمْ طَرِيقٌ فَأَخَذُوهُ [*A road led them forth,*

and they took it]. (TA.) نَشَطَ الدَّلْوَ, (S, K,) aor. ـِ (K, * TA) and ـُ, (TA,) [inf. n. نَشْطٌ,] *He pulled out the bucket,* (S, K,) or *pulled it up,* (TA,) from the well, (S, TA,) *without a pulley.* (S, K.) ___ And hence, المَلَائِكَةُ تَنْشِطُ الأَرْوَاحَ *The angels draw forth the souls like as the bucket is drawn forth from the well:* (Zj:) and تَنْشِطُ نَفْسَ المُؤْمِنِ بِقَبْضِهَا (Fr, L, K [in the CK تَقْبِضُهَا]) which means, (K,) accord. to Ibn-'Arafeh, (TA,) *they loose the soul of the believer gently.* (K, TA.) ___ [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسُنَ مَا نَشَطَتِ السَّيْرَ, meaning *Good was her wide stretching out of her fore legs* (As, S, TA) *in her going along.* (TA.) نَشَطَ الحَبْلَ, (S, Msb, K,) aor. ـُ, (K, and so in a copy of the S,) or ـِ, (Msb, and so in a copy of the S,) inf. n. نَشْطٌ, (S, Msb,) *He tied the cord,* or *rope so as to form a knot;* (K, TA;) as also نَشَّطَهُ, (K,) inf. n. تَنْشِيطٌ: (TA:) or *he tied it in a knot such as is termed* أُنْشُوطَةٌ; (AZ, S, Msb;) as also ↓ the latter verb: (Ham, p. :) and نَشَطَ العُقْدَةَ *he tied the knot so as to form what is thus termed:* (Mgh:) and نَشَطَ الأُنْشُوطَةَ *he tied the knot thus termed.* (TA.) [See also 4.] نَشَطَ, and نُشِطَ مِنْ عِقَالٍ: see 4.

2 **نشّطه**, inf. n. تَنْشِيطٌ, *He,* or *it, rendered him* نَشِيطٌ [i. e. *brisk, lively, sprightly, frisky,* &c.]; (K;) as also انشطه. (Yaakoob, K.) See also 1, last sentence but one, in two places; and see 4.

4 **انشط**, said of a man, (K, * TA,) or of a company of men, (S,) *His,* or *their, beasts,* (S, K,) or *family,* (K,) *were,* or *became, in a state of* نَشَاطٌ [i. e. *briskness, liveliness, sprightliness, friskiness,* &c.: see 1]. (S, K.) As a trans. v.: see 2. ___ [Hence, app.,] *It* (herbage) *rendered* a beast *fat.* (S, TA.) *He loosed, untied,* or *undid,* (S, Mgh, Msb, K,) a cord, or rope, (S, K,) or a knot such as is termed أُنْشُوطَةٌ; (Mgh, Msb,) as also انتشط; and نَشَطَ; (Mgh;) and in like manner, the bond termed عِقَالٌ; (Msb;) and so, perhaps, نشّط: (Ham, p. :) *he pulled* a cord, or rope, *until,* or *so that, it became loosed, untied,* or *undone;* (TA;) as also انتشط: (S, K, TA,) *he caused* the عِقَالٌ *to become loosed, untied,* or *undone, by pulling its* انشوطة: (K, * TA:)

he loosed, untied, or *undid,* a knot *by a single pull.* (TA.) You say also, انشط البعير *He loosed, untied,* or *undid, the* انشوطة [*of the* عقال] *of the camel.* (TA.) And انشط البعير من عقاله *He loosed the camel from his* عقال. (Msb.) [And hence the saying,] كأنّما أُنْشِطَ من عقال *As though he were loosed* [*from a bond such as is called* عقال]: (S, * Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, كأنّما نُشِطَ من عقال; but this is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] *He bound,* or *tied, him,* or *it, firmly, fastly,* or *strongly:* so in the copies of the K; so that, if this be correct, the verb has two contr. significations. (TA.) See also 8.

5 **تَنَشَّطَ** see 1, first sentence. ___ تنشّطت فى سيرها *She* (a camel) *hastened,* or *was quick, in her going,* or *pace.* (S, K.) تنشّط المفازة *He passed through,* or *over, the desert,* (K, TA,) *with swiftness, and with briskness, liveliness, sprightliness,* or *activity.* (TA.) And تنشّطه *He traversed it quickly,* or *swiftly.* (IB, in TA, voce هرجابٌ.) And تنشّطت الأرض *She* (a camel) *traversed,* or *crossed, the land, like the* ناشط *in her quickness,* or *her aim, with briskness, liveliness,* or *sprightliness.* (TA.)

8 **انتشط** *It* (a cord, or rope,) *became loosed, untied,* or *undone.* (Har, p. .) ___ *He* (a man) *became loosed* from the tie of silence, (Har, p. .; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) As a trans. v.: see 4, in two places. ___ *He pulled,* or *drew, a thing.* (TA.) ___ *He seized* a thing, *took* it *hastily,* or *snatched* it *unawares:* a meaning wrongly assigned in the K to انشط . (TA.) You say also, انتشط المالُ المرعى, (Sh, K,) and الكَلأَ, (Sh,) *The camels,* or *sheep* or *goats, pulled up,* or *out, the herbage,* with the teeth. (Sh, K.) ___ *He scaled* a fish; (K;) as though meaning *he pulled off the*

scales thereof. (TA.)

نُشُطٌ [app. a pl. of نَاشِطٌ] Persons *untwisting cords,* or *ropes, in the time of undoing them for the purpose of their being twisted* or *plaited a second time.* (IAar, K.)

نَشْطَةٌ as used in the following saying, (Mgh,) الشُّفْعَةُ كَنَشْطَةِ العِقَالِ *The right termed* شفعة *is like the loosing of the bond called* عِقَال, in respect

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of the speediness with which it becomes of no effect, (Mgh, Msb,) by delay, (Msb,) is of the measure فَعْلَةٌ from أَنْشَطَ, or from نَشَطَ in the sense of انشط; or the meaning is, *like the tying of the* عقال; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.)

بِئْرٌ نَشُوطٌ *A well from which the bucket does not come forth until it is much pulled,* (As, S, TA,) *by reason of the distance of its bottom;* (TA;) *contr. of* بِئْرٌ أَنْشَاطٌ. (K.)

نَشِيطٌ (S, Msb, K) *Brisk, lively, sprightly, active, agile, prompt,* and *quick;* (Msb;) or *pleased, cheerful, happy,* or *willing;* to do work &c.; as also نَاشِطٌ ; (K;) [see نَشِطَ;] applied to a man; (S, TA;) and to a beast of carriage; fem. with ة: (TA:) pl. نَشَاطٌ (Har, p. 591) [and نَشَاطَى]. ___ A man (TA) *whose family,* or *beasts, are in a state of* نَشَاط [i. e. *briskness, liveliness, sprightliness,* &c.: see 1]; as also مُنْشِطٌ . (K, TA.)

نَاشِطٌ : see نَشِيطٌ. ___ In a verse of Et-Tirimmáh, [see نَاشِطًا,] استطرب is used for شَوْقًا نَازِعًا [*By reason of yearning,* or *longing, desire*]. (K, in art. دد.) A wild bull *going forth from land to land,* (S, K,) or *from country to country.* (TA.) ___ Hence, (S,) النَّاشِطَاتُ, as used in the Kur, lxxix. 2, meaning *The stars* [or

planets] *going forth from one sign of the zodiac to another:* (S, K:) or it means *the stars that rise, then set:* (A'Obeyd, TA:) or *the angels that draw forth the souls like as the bucket is drawn forth from the well:* (Zj, TA:) or *the angels that loose the soul of the believer gently:* (Fr, * Ibn-'Arafeh, K:) or *the believing souls that are brisk, lively, sprightly,* or *active, at death:* (K, * TA:) or, as some say, [too fancifully,] *the angels that ratify events;* from نَشَطَ العُقْدَةَ, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) ___ A road *going forth from the main road, to the right,* and *to the left:* (Lth, K *:) pl. نَوَاشِطُ: (TA:) which latter word is applied in like manner to water-courses (K, TA) *going forth from the main water-course to the right and left.* (TA.) See also نُشُطٌ.

بِئْرٌ أَنْشَاطٌ, (K, and so in a copy of the S, as on the authority of As, but in another copy of the S the ا is without any vowel,) and بِئْرٌ إِنْشَاطٌ, (K, and, accord. to the TA, on the authority of As, and mentioned by IB on the authority of A'Obeyd,) *A well of little depth, from which the bucket comes forth by means of a single pull:* (As, S, K:) the latter may be defended on the ground of considering إِنْشَاطٌ as originally an inf. n., of أَنْشَطَ signifying he loosed, untied, or undid, a knot by a single pull. (TA.)

أُنْشُوطَةٌ [*A knot tied with a bow,* or *with a double bow, so as to form a kind of slip-knot;* whence, in modern vulgar Arabic, عُقْدَةٌ وَشُنَيْطَةٌ, applied to such a tie; and شُنَيْطَةٌ, applied to a simple slip-knot;] *a knot,* or *tie, which easily becomes undone,* or *untied, like that of the running band of a pair of drawers;* (S, Mgh, K;) *a knot,* or *tie, which becomes undone when one of its two ends is pulled.* (Msb, TA.) You say, مَا عِقَالُكَ بِأُنْسُوطَةٍ, meaning *Thy love,* or *affection, is not weak,* or *frail.* (S.)

مَنْشَطٌ *A thing on account of which,* or *to do which, one is brisk, lively, sprightly,* or

active; or *pleased, cheerful,* or *happy; and which one likes,* or *prefers, to do:* opposed to مَكْرَهٌ. (TA.)

مَنْشَطٌ [*A place to which one goes forth:* pl. مَنَاشِطُ. See an ex. of the pl., voce نَشَطَ.]

مُنْشَطٌ : see نَشِيطٌ.

مَنْشَطٌ *Having much* نَشَاطٌ [i. e. *briskness, liveliness, sprightliness, friskiness,* &c.: see 1]. (TA.)

نشف

1 **نَشَفَ المَآءَ**, aor. ـِ , (Mgh, Msb,) inf. n. نَشْفٌ, (Msb,) *He took* [or *absorbed*] *the water from the ground,* (Mgh, Msb,) or *from a pool,* (Mgh,) *with a piece of rag* or *some other thing* (Mgh, Msb) *of a similar kind.* (Msb.)

2 **نَشَّفَتْ** *She* (a camel) [*yielded frothy milk;*] *had* نُشَافَةً. (S in art. رغو. [See 2 in that art.])

4 **أَنْشَفَ الأَرْضَ المَآءَ** [*It caused the earth to imbibe the water*], said of the سَمُومٌ. (K voce أَضْرَبَ.)

مِنْشَفَةٌ (pl. مَنَاشِفُ) *A drying-towel; napkin.*

نشق

5 تَنَشَّقَ see 10.

10 اسْتَنْشَقَ الرِّيحَ [*He snuffed the wind*]: (TA, art. مخر:) *he snuffed, scented,* or *smelt, the wind;* as also تَنَشَّقَهَا . (Msb.) See 10 in art. شم.

نُشَاقَةٌ *What is taken* [or *ladled out*], *while hot, from a cooking-pot.* (TA.)

نص

1 نَصَّ الشَّىْءَ, (S,) aor. ـُـ, (Mgh,) inf. n. نَصٌّ, (Mgh, TA,) *He raised the thing;* syn. رَفَعَهُ [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (S, Mgh, TA.) This is the primary signification: (TA:) or, accord. to As, it is from نَصَّ النَّاقَةَ, q. v. infra. (S.) You say, نَصَّ العَرُوسَ, (M, K,) or نَصَّتْهَا, (A, Mgh,) or نَصَّتْهَا النِّسَآءُ, (Msb,) aor. as above, (A, Mgh,) and so the inf. n., (Msb,) *He*, or *she*, or *the women, raised*, (A, Msb,) or *seated*, (K,) or *raised and seated*, (Mgh,) or *showed*, or *displayed*, (M,) *the bride upon the* مَنَصَّة, (M, A, Msb, K,) or *upon the* مَنَصَّة. (Mgh.) And نَصَّتِ الظَّبْيَةُ جِيدَهَا *The doe-antelope raised*, or *elevated, her neck.* (M, TA.) And نُصَّ فُلَانٌ سَيِّدًا *Such a one was set up as a lord*, or *chief.* (A, TA.) And نَصَّ المَتَاعَ, (M, K,) inf. n. as above, (M,) *He put the furniture*, or *goods*, or *utensils, one upon another.* (M, K.) Hence, (TA,) نَصَّ الحَدِيثَ, (M, Msb, TA,) or نَصَّهُ إِلَى صَاحِبِهِ, (A,) aor. and inf. n. as above, (M, Msb, TA,) *He traced up*, or *ascribed*, or *attributed, the tradition to the author thereof, resting it on his authority, by mentioning him*, or *mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author;* or *mentioning the person who had related it to him from the author, if only one person intervened;* syn. رَفَعَهُ; (M, TA;) [i. e.] رَفَعَهُ إِلَى مَنْ قَالَهُ: (Msb:) IAar says, (TA,) النَّصُّ signifies الإِسْنَادُ إِلَى الرَّئِيسِ الأَكْبَرِ [*the tracing up*, or *ascribing*, or *attributing*, a tradition, *in the manner explained above, to the greatest person of authority*, here meaning Mohammad, or the author of the tradition]; (K, TA;) [i. e.] نَصُّ الحَدِيثِ signifies إِسْنَادُهُ وَرَفْعُهُ إِلَى الرَّئِيسِ الأَكْبَرِ. (Mgh.) You also say, نَصَّ الحَدِيثَ إِلَيْهِ, (K,) or إِلَى فُلَانٍ, (S,) *He ascribed*, or *attributed*, or *traced up, the tradition to him*, or *to such a one, in the manner explained above;* syn. رَفَعَهُ. (S, K.)

See also نَصَّ الشَّىْءَ ___. أَنَصُّ *He made the thing apparent, manifest, plain,* or *evident; he showed it, exhibited it, manifested it, evinced it, discovered it,* or *revealed it.* (M, * K.) [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See نَصُّ العَرُوسِ, above.] ___ [Hence, نَصَّ عَلَى شَىْءٍ مَّا, aor. and inf. n. as above, *He,* or *it,* (generally said of a passage in the Kur. or a trad.,) *made a statement,* or *a plain, explicit, unequivocal declaration, respecting some,* or *any, particular thing, not capable of application to any other thing:* and *he mentioned something,* or *anything, particularly,* or *specially; he particularized,* or *specified it by words;* very frequently used in these senses: and such we are to understand from the saying] النَّصُّ also signifies التَّوْقِيفُ والتَّعْيِينُ عَلَى شَىْءٍ مَّا: (K:) [for which I would rather read النَّصَّ عَلَى شَىْءٍ مَّا also signifies التَّوْقِيفُ والتَّعْيِينُ: adding the observation that التوقيف as syn. with النصّ is restricted in art. وقف in the K to a special relation to the law: and that النَّصُّ عَلَى الشَّىْءِ is often found explained as signifying تَعْيِينُهُ; as, for instance, in p. of Har.:] these significations of النَّصُّ are tropical, from that word as denoting elevation and appearance. (TA.) See also نَصٌّ below. ___ [From نَصَّهُ signifying he raised it, and consequently he made it apparent, are derived several other significations, here following.] ___ يَنُصُّهُمْ [app. for يَنُصُّ مَا عِنْدَهُمْ] occurs in a trad. respecting Heraclius, meaning *He elicits, and makes apparent, their opinion:* (TA:) or نَصَّ الرَّجُلَ, (S, M, &c.,) inf. n. as above, (M,) signifies *he went to the utmost point in questioning,* or *asking, the man respecting a thing,* (S, K,) *so as to elicit what he possessed* [*of information respecting it*]; (S;) i. e. (TA) *he importuned the man in questioning,* or *asking, and urged him to tell the utmost that he knew;* (A, TA;) or *he questioned,* or *asked, the man respecting a thing so as to elicit the utmost that he possessed* [*of information respecting it*], (M.) [See also 3.] ___ [In like manner you say,] نَصَّ النَّاقَةَ, (S, M, Mgh, K,) and الدَّابَّةَ, (M, Msb,) aor. as above, (M,) and so the inf. n., (S, M,) *He made the*

she-camel, and *the beast, to exert herself to the full,* or *to the utmost,* or *beyond measure, in going,* or *pace;* or *to go the pace termed* مَرْفُوع; syn. رَفَعَهَا فِى السَّيْرِ: (M, Mgh:) or *he elicited her utmost pace;* (K, TA;) from النَّصُّ as signifying الرَّفْعُ; for the phrase رَفَعَهَا فِى السَّيْرِ necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or *he went a vehement pace so as to elicit the utmost that she possessed* [*of celerity*[: (As, S:) or *he put her in motion so as to elicit her utmost pace:* (A'Obeyd, TA:) or *he urged,* or *incited, her, and elicited her pace:* (Msb:) نَصَّ, alone, also occurs in a trad., (M, Msb,) as meaning رَفَعَ نَاقَتَهُ: (M:) and نَصْنَصَ نَاقَتَهُ signifies the same as نَصَّهَا. (IKtt, TA.) You do not say of a camel نَصَّ, making him the agent, and the verb intrans. (O, * TA.) [In the M, however, I find it said, that النَّصُّ and النَّصِيصُ signify السَّيْرُ الشَّدِيدُ; app. indicating that they are inf. ns., of which the verb is نَصَّ, aor., accord. to rule, ـِـ , signifying *He went a vehement pace,* or *vehemently:* and Golius says, as on the authority of Ibn-Maaroof, that this verb is used intransitively, with نَصِيصٌ for its inf. n., as signifying *valide incessit:* but see نَصٌّ below.] ___ [Hence, app.,] النَّصُّ also signifies The *urging* or *inciting* [a beast]; syn. الحَثُّ. (M.) ___ And نَصَّ الشَّىْءَ, (M, K,) aor. , inf. n. نَصٌّ, (TA,) *He moved the thing; put it in motion,* or *into a state of commotion; agitated it; stirred it; shook it;* (M, K;) as also نَصْنَصَهُ . (S, M, K.) Hence the saying, فُلَانٌ يَنُصُّ أَنْفَهُ غَضَبًا (K, TA [in the CK, incorrectly, يَنِصُّ,]) *Such a one moves about his nose by reason of anger.* (TA.) And نَصْنَصَ لِسَانَهُ *He moved about his tongue;* (S, M;) like نَضْنَضَهُ; (M;) which is a dial. form; (A'Obeyd, S;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) See also 8.

2 **نَصَّصَ** see 3.

3 **نَاصَّهُ** , (K,) inf. n. مُنَاصَّةٌ, (TA,) *He* (a man, TA) *went to the utmost length with him,* (namely his

creditor,) *in reckoning, so as to omit nothing therein;* (K, TA;) as also نَصَّصَهُ , (K,) inf. n. تَنْصِيصٌ. (TA.) *He* (God) *went to the utmost length with him,* (namely a man,) *in questioning and in reckoning.* (TA.) [See also 1.]

6 تناصّ القَوْمُ *The people,* or *company of men, crowded, thronged,* or *pressed, together.* (TA.)

8 انتصّ *He,* or *it,* (said of a camel's hump, Lth, TA,) *became raised,* or *elevated,* or *high:* (K, TA:) or (TA) *became even and erect.* (Lth, K, * TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written نَصَّ.] You say also, انتصّت العَرُوسُ, (M, K,) or انتصّت على المَنَصَّة, (A,) *The bride became raised,* (A,) or *seated,* (K,) or *shown* or *displayed,* (M,) *upon the* مَنَصَّة. (M, A, K.) *He* (a man, TA) *drew himself together; contracted himself;* or *shrank.* (Ibn-'Abbád, K, TA.)

R. Q. 1 نَصْنَصَ, (S, M, K,) inf. n. نَصْنَصَةٌ, (Sh, M,) *He,* or *it, became in motion,* or *in a state of commotion; became agitated, stirred,* or *shaken; moved,* or *moved about,; bestirred himself* or *itself; shook.* (Sh.) *He* (a man) *shook* in his walk, *being erect.* (M.) *He* (a camel) *shook,* or *became in a state of commotion, in rising from the ground.* (M.) ___ [Also,] said of a camel, it is like حَصْحَصَ; (S;) i. e., it signifies (TA) *He* (the camel) *fixed,* or *made firm* or *steady, his knees upon the ground, and put himself in motion,* or *in a state of commotion, previously to rising.* (Lth, K, TA.) [See also نَضْنَضَ.] ___ And *He* (a camel) *made a hollow place in the ground with his breast, in order to lie down.* (M, TA.) نَصْنَصَ used transitively, see 1, latter portion, in three places.

نَصٌّ The *end,* or *extremity,* of anything; (Az, S, M;) the *utmost,* or *extreme, extent, term, limit, point,* or *reach,* of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (S, M,) of 'Alee, (S,) إِذَا بَلَغَ النِّسَآءُ

نَصَّ الحَقَائِقِ, (K, * TA,) but the former is that which is commonly نَصَّ الحَقَاقِ, فَالعَصَبَةُ أَوْلَى بِهَا مِنَ الأُمِّ (S, * M, K, *) or known; (TA;) i. e. *When women attain the period of mature intellect,* (Mbr, S, K, TA,) *and know the real natures of things,* (K, art. حق,) [*then the male relations on the father's side have a better right to dispose of her* in marriage *than the mother;*] meaning, *when they attain to that age at which they are qualified to contend for their rights;* [accord. to the former reading;] for this is what is termed الحَقَاق: (K, * TA:) or *when they attain to puberty:* (Az, TA:) or *when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right:* (K:) or الحقاق in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K, * TA;) and الحقائق, also, in this case, accord. to some, properly signifies the same, being a pl. of حِقَّةٌ; (TA in art. حق;) and the meaning is, *when they attain to the extreme term of childhood.* (M, K.) In the conventional language of men of science, it signifies *A thing* [or *statement*] *plainly,* or *explicitly, declared,* or *made manifest, by God,* and *his Apostle;* of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ: (Msb:) or a نَصّ of the Kur-án, and of the traditions, is *an expression,* or *a phrase,* or *a sentence, indicating a particular meaning, not admitting any other than it:* (TA:) so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خُطْبَة of the K:) or *a statute,* or *an ordinance, indicated by the manifest* or *plain meaning of words* of the Kur-án, and of the Sunneh: from النَّصُّ as denoting elevation and appearance: or, as some say, from نَصَّهُ as signifying he elicited, and made apparent, his opinion. (TA.) Hence, also, as used by the practical lawyers, it signifies *An evidence,* or *a proof:* (TA:) [and particularly *a text of the Kur-án,* or *of the Sunneh, used as an authority in an argument, for proof of an assertion.*] The pl. [in all these senses] is نُصُوصٌ. (Msb.) ___ [Also, The *text,* or *very words,* of an author, book, writing, or passage: frequently used in this sense.] *Hardness, difficulty,* or *straitness,* of an affair, or a state, or

case. (M, TA.) سَيْرٌ نَصٌّ, and نَصِيصٌ, (S, K,) *A vehement pace, in which a beast is made to exert itself to the full,* or *to the utmost,* or *beyond measure;* or *in which the utmost possible celerity is elicited;* [this meaning seems to be indicated, though not expressed, in the S;] syn. جِدٌّ رَفِيعٌ: (K:) or, the former, as Az says, in one place, *a kind of swift pace:* or, as he says in another place, the *utmost pace which a beast of carriage is able to attain:* (TA:) or نَصٌّ and نَصِيصٌ signify *a vehement pace* or *going.* (M.) See 1.

نَصِيصٌ : see نَصٌّ, last sentence, in two places.

هُوَ نَصَّاصُ الأَنْفِ *He is one who moves about his nose* [*much*] by reason of anger. (Ibn-'Abbád, K.)

حَيَّةٌ نَصْنَاصٌ *A serpent that moves about much.* (K.) [See also نَضْنَاضٌ.]

أَنَصُّ [a comparative and superlative epithet from نَصَّ الحَدِيثَ, q. v.]. 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنَصَّ لِلْحَدِيثِ مِنَ الزُّهْرِىِّ *I have not seen a man more skilled in tracing up,* or *ascribing,* or *attributing, a tradition to its author, in the manner explained above,* (voce نَصَّ,) *than Ez-Zuhree; i. q.* أَرْفَعُ لَهُ *and* أَسْنَدُ. (TA.)

مَنَصَّةٌ : see what next follows, throughout.

مَنَصَّةٌ, (S, M, A, Msb, K,) or مَنِصَّةٌ, (Mgh,) The *thing upon which a bride is raised* (S, * A, K) *and seated,* (Mgh,) or *shown* or *displayed,* (M,) or *upon which she stands* (تقف [but this is probably a mistake for تَقْعُدُ, i. e. *sits,*]) *when displayed to the bridegroom,* (Msb,) *in order that she may be seen* (M, Mgh) [*and distinguished*] *from among the women;* (Mgh;) being *a chair,* (Mgh, Msb, TA,) or *couch;* (TA;) or *consisting of pieces of cloth raised, and carpets laid smoothly for a seat:* (M:) written with kesr (Msb, K) as being an instrument, (Msb,) or with fet-h [as being a place]: (Mgh:) accord. to

some authorities, مَنَصَّةٌ and

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مَنَصَّةٌ seem to signify the same thing: (TA:) or the latter is the حَجَلَة [i. e. *a kind of curtained canopy*] (K, TA) *over the* مَنَصَّة: (TA:) from نَصَّ المَتَاعَ, q. v. (K.) It is said in a proverb, وُضِعَ فُلَانٌ عَلَى المَنَصَّة *Such a one was exposed to disgrace and infamy:* (TA:) or *to the utmost disgrace and infamy.* (M.)

نصأ

1 نَصَأَهُ, aor. ـَـ, *He took him by the* نَاصِيَة [or *forelock*]: (K:) from نَاصِيَةٌ: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) ___ نَصَأَ, aor. ـَـ, (S, K,) inf. n. نَصْءٌ, (TA,) *He chid,* (a camel, TA, or she-camel, S); syn. زَجَرَ. (AZ, S, K.) ___ نَصَأَ, (S, K,) inf. n. as above, (TA,) *He raised,* or *elevated,* a thing: (Ks, AA, S, K:) dial. form of نَصَّ. (S.)

نصب

1 **نَصَبَ**, aor. ـُ, inf. n. نَصْبٌ; (S, K;) and نَصَّبَ ; (K;) *He set up, put up, set upright, erected,* a thing: (S:) *he elevated, raised, reared,* a thing. (K.) ___ *He set up,* a stone *as a sign,* or *mark.* (Msb.) ___ نَصَبَ رَأْسَهُ *He raised his head.* (TA.) ___ نَصَبَ, aor. ـَ, inf. n. نَصْبٌ, *He* (a goat) *had erect ears.* (S: the inf. n. only mentioned.) ___ نَصَبْتُ فُلَانًا لِكَذَا *I set,* or *set up, such a one as an obstacle to such a thing,* or *as a butt for such a thing, like the butt of archers.* (TA, art. عرض) ___ نُصِبَ فُلَانٌ لِعِمَارَةِ البَلَدِ [*Such a one was set up,* or *appointed, for the putting,* or *keeping, of the town,* or *district, in a flourishing* or *prosperous state, with respect to building, culture, population, &c.*]. (A.) ___ نَصَبَ, aor. ـُ, inf. n. نَصْبٌ, (S, K,) or نَصَبَ نَصْبَ العَرَبِ, (S,) *He sang,* or *chanted, a kind of song,* or *chant, peculiar to the Arabs,* (S, K, &c.,) *of the description termed* حُدَاءٌ, (K,) [*by which camels are urged,* or *excited,*] or *a kind of song* (K) *resembling what is thus termed,* (S,) *but finer,* or *more delicate.* (S, K.) What is termed نَصْبٌ is The *kind of singing,* or *chanting, above described:* (S, K:) or *a kind of* حُدَاءٌ *resembling singing:* (AA:) or *a kind of modulation:* (Sh:) or *a kind of song,* or *chant, of the Arabs:* (ISd:) or, *of the Arabs of the desert:* (TA:) or *poetry such as is commonly recited, well regulated and set to an air:* (Nh:) *so called because, in* [*singing* or *chanting*] *it, the voice is raised,* or *elevated.* (The Fáïk.) ___ نَصَبَ الحَرْفَ, [aor. ـِ, (not ـُ,) inf. n. نَصْبٌ,] *He wrote,* or *pronounced, the* [*final*] *letter with* نَصْبٌ; (S;) *which is, in the case of the final inflection of a word, like* فَتْحٌ *in the non-inflection:* (S, K:) [*i. e., he wrote it,* or *pronounced it, with* ـً or ـَ :) so called because the sound of a word of which the final

letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) نَصَبَ الكَلِمَةَ [*He wrote,* or *pronounced, the word with* نَصْب, *i. e., making its vowel of inflection* &c., *according to the rules of grammar:*] *he made the word to have fet-hah as its vowel of inflection.* (Msb.) ___ نَصَبَ لَهُ الحَرْبَ, (inf. n. نَصْبٌ, TA,) *He made war upon him:* syn. وَضَعَ. (K.) ___ Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نُصُبٌ, and of the agent, نَصَبٌ. (M, K.) ___ نَصَبَ لَهُ, aor. ـُ, inf. n. نَصْبٌ, *He acted with hostility,* or *enmity, towards him.* (S, K.) See also 3. ___ نَصَبْتُ لَهُ رَأْيًا *I gave him counsel from which he should not deviate.* (A.) ___ نَصَبَ, aor. ـُ, (inf. n. نَصْبٌ, TA,) *He put down* a thing: syn. وَضَعَ. Thus the verb bears two contr. significations. (K.) ___ [*He set,* or *put,* absolutely: often used in this sense.] ___ نَصِبَهُ, aor. ـِ; and انصبه, (inf. n. إِنْصَابٌ, TA,) *It* (disease) *pained him; occasioned him pain.* (K.) ___ نَصَبَ السَّيْرَ, aor. ـُ, (inf. n. نَصْبٌ, TA,) *He strove,* or *exerted himself, unusually in his pace:* (K:) or نَصَبَ signifies *he pursued his journey with diligence,* or *energy:* (TA:) or *he travelled on all the day, at a gentle pace:* (S, K:) or *he journeyed on all the night.* (TA.) En-Nadr says, النَّصْبُ is the first pace; then, الدَّبَبُ, [but see وَسَجَ;] then, العَنَقُ; then, التَّزَيُّدُ; then, العَسَجُ; then, الرَّتْكُ; then, الوَخْدُ; then, الهَمْلَجَةُ. (TA.) نَصِبَ, aor. ـَ, inf. n. نَصَبٌ, *He was fatigued, tired,* or *wearied,* (S, K.) ___ نَصِبَ, inf. n. نَصَبٌ, *He suffered difficulty, trouble, distress,* or *affliction.* (TA.) ___ نَصِبَ *He strove; laboured;* or *toiled.* (K.) ___ فَإِذَا فَرَغْتَ فَانْصَبْ [Kur, xciv. 7,] signifies *And when thou shalt have finished* thy prescribed prayers, *fatigue thyself* in supplication: (Katádeh, Jel:) or *when thou shalt have finished* the obligatory prayers, *fatigue thyself* in the performance of the voluntary. (TA.) See نَاصِبٌ.

2 نَصَّبَتِ الخَيْلُ آذَانَهَا *The horses erected their ears often,* or *exceedingly.* The teshdeed is to render the signification frequentative or intensive. (S.) ___ See 1, and 3.

3 **ناصبه الشَّرَّ** , (inf. n. مُنَاصَبَةٌ, TA,) *He made an open show of evil conduct, mischief,* or *malevolence, to him;* (K;) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also نَصَبَهُ , (K,) unaugmented. (TA: in the CK, نصّبه .) See also نَصَبَ لَهُ.

4 **انصبه** *He fatigued, tired,* or *wearied, him:* (S, K:) *it* (an affair) *fatigued him, &c.:* (TA:) *it* (grief, or anxiety,) *fatigued, tired,* or *wearied, him;* (CK, TA;) as also نَصَبَ لَهُ ; (TA;) and perhaps نَصَبَهُ is also used in this sense, with reference to grief, or anxiety. (K.) See 1. انصب الحديث إلى رسول الله *He ascribed,* or *attributed, the tradition to the Apostle of God;* syn. أَسْنَدَهُ إِلَيْهِ and رفعه. (TA.) انصبه *He assigned him,* or *gave him, a* نصيب; i. e., a *lot,* or *portion.* (K.) انصب السكّين *He made,* or *put, a handle* (نصاب) *to the knife.* (S, K.)

5 **تنصّبت الأُتُنُ حَوْلَ الحِمَارِ** *The she-asses stood round the he-ass.* (S, K.) ___ See 8.

6 **تناصبوه** *They divided it into lots,* or *portions, among themselves.* (TA.)

8 **انتصب** and تنصّب , quasi-pass. of نَصَبَ and نَصَّبَ, *He,* or *it, became set up, put up, set upright,* or *erected; stood up,* or *upright,* or *erect; became elevated, raised,* or *reared:* (K:) *became even and erect.* (TA, art. نص.) ___ *He stood erect, raising his head.* (TA.) ___ [*It was,* or *became, erect, vertical,* or *perpendicular.*] ___ [انتصب شعره *His hair, being full-grown, stood out:* see انتصب ___.] منتصب (TA) and تنصّب (K) *It* (dust) *rose high.* (K, TA.) ___ إنتصب *Set up thy cooking-pot* [*upon the* منصب, or *trivet,*] *to cook,* said to a cook. (IAar.) ___ انتصبت أَسْنَانُهُ إِلَى قُدَّامٍ [*Its teeth stood out forwards:* see منتصب:] said of a mouth. (TA, art. ___.) دفق انتصابٌ [is often used absolutely as meaning *An erection of the penis.*] ___ انتصب الحرفُ *The letter* [meaning the final letter of a word] *was written,* or *pronounced,* with نصب: [see نَصَبَ الحرفَ]. (S.)

نَصْبٌ : see نَصَبَ, (of which it is the inf. n.,) throughout. ___ نَصْبٌ and نَصَبٌ and نُصُبٌ and نَصِيبَةٌ *A sign,* or *mark, set up to show the way;* or *a standard set up:* syn. عَلَمٌ مَنْصُوبٌ: (K:) *i. e., set up* [*as a sign*] *to a people:* (TA:) or نُصُبٌ is pl. of نَصِيبَةٌ, like as سُفُنٌ is of سَفِينَةٌ. (Lth, TA.) Also, نُصْبَةٌ, *A pole,* or *mast;* syn. سَارِيَةٌ; (K;) *set up to show the way:* (TA:) also, أَنَاصِيبُ and تَنَاصِيبُ (pls. which have no sings., TA,) *Signs,* or *marks,* or *stones, set up to show the way;* syn. أَعْلَامٌ and صُوًى: (K:) *stones set up on the tops of isolated small mountains, whereby travellers are to be directed:* (TA:) also, يَنْصُوبٌ [pl. يَنَاصِيبُ] signifies *A sign,* or *mark, set up to show the way in a desert.* (Fr.) In the Kur, lxx., last verse but one, some read نُصُبٍ, meaning as above: others نُصْبٍ, meaning idols. (Zj.) ___ نَصْبٌ also signifies *A goal;* or *limit;* syn. غَايَةٌ: (K:) or rather, some say that

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it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of a sign, &c., is the more correct. (TA.) ___ See also نَصْبٌ and نُصُبٌ, below. ___ نَصَبٌ, with respect to rhyme in a verse, is The *being free from anything that would mar it,* (Akh, K,) *when the verse itself is not curtailed;* for when the verse is curtailed, the term نَصَبٌ is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from الانْتِصَابُ, as signifying the standing erect; being tall; making one's self tall, by stretching the neck; and therefore not applied to verse that is curtailed. (IJ, ISd.) ___ نَصْبٌ *One who is set,* or *set up, as an obstacle* to a thing, or *as a butt* for a thing, *like the butt of archers.* (TA, art. عرض.) See 1. ___ نَصْبٌ [*A peculiar mode of singing,* or *chanting:* or *a peculiar kind of song,* or *chant*]: (See 1.)

هٰذَا نُصْبُ عَيْنِى, and نَصْبُ عَيْنِى, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have

been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye:* said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) ___ جعلته نصب عينى *I made him,* or *it, a conspicuous object,* or *a thing in full view, of my eye.* (TA.) ___ Mtr says, that نَصْب, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] *conspicuously seen* of the eye, *so as not to be forgotten, nor to be unheeded, nor to be placed behind the back,* or *uncared for,* or *disregarded.* (MF.) ___ نُصْب (S, K) and نَصْب and نُصُب (K) *Evil;* (S;) *trial; affliction; misfortune:* (S, K:) so in the Kur, xxxviii., 40: (S:) *disease:* (K:) *affliction occasioned by disease.* (Lth.) See also نَصَب.

نَصْب : see نَصِيب.

نَصَب [as a subst.] *Fatigue; weariness; toil.* ___ *Difficulty; trouble; distress; affliction.* (TA.) See the verb: and see نَصْب.

نَصِب *Diseased; sick; and in pain.* (K.)

نُصُب : see نَصَب ___. نَصْب (K, Msb) and نُصُب (K: accord. to the S, the latter is sometimes written نُصْب: [but it seems that نُصُب is the more common of the two words:]) and نَصْب (S, Msb) *What is set up and worshipped to the exclusion of,* or *in preference to, the true God:* (S:) or *anything that is so worshipped:* (K:) or *a stone that is set up and so worshipped:* (Msb:) the pl. of نُصْب is أَنْصَاب: (S, Msb:) or نُصُب is a pl. of نَصْب, like as سُقُف is of سَقْف: (Msb:) or it is a pl. of which the sing. is نِصَاب; and it may be a sing., the pl. of which is أَنْصَاب: (Zj:) which last word, accord. to some, is *syn. with* أَصْنَام: but others deny this; because اصنام are figured and sculptured or painted; whereas انصاب are of an opposite description. (Msb.) [See a verse cited in art. مور.] ___ Also, الأَنْصَاب *Certain stones which were set up around the Kaabeh, over which*

it was customary for the name of some deity to be pronounced in the killing of animals (يُهَلُّ عَلَيْهَا), *and upon which victims were slain in sacrifice to another,* or *others, than the true God:* (ISd, K:) pl. of نُصُبٌ, as أَعْنَاقٌ is of عُنُقٌ; or of نُصْبُقٌ, as أَقْفَالٌ is of قُفْلٌ. (TA.) ___ نُصُبٌ, as occurring in the Kur, v. 4, signifies *An idol;* or *a stone which the pagan Arabs set up, to sacrifice,* or *slay animals, before it,* or *by it, and which became red with the blood:* (Kt:) or pl. of نَصَابٌ, and signifying *idols.* (Jel.) ___ أَنْصَابُ الحَرَمِ *The limits of the sacred territory* [*of Mekkeh*]; (K;) *i. e., signs,* or *marks, set up there, whereby it might be known.* (TA.) See also نَصْبٌ.

نَصْبَةٌ *A laying of a snare;* meaning *a plot, a stratagem,* or *an artifice.* (TA.)

نُصْبَةٌ : see نَصْبٌ.

نَصَابٌ The *place of sun-set;* مَغِيبُ الشَّمْسِ; (K;) the *place to which it returns.* (TA.) ___ See مَنْصَبٌ: and نَصَابٌ ___ نُصُبٌ The *handle* of a knife; (S, K;) *in which the* سِيلَانٌ *is set:* (TA:) pl. نُصُبٌ. (K.) ___ نَصَابٌ, of property, The *amount which renders it incumbent on the possessor to pay the alms,* or *tax, called* الزَّكَاةُ: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenárs, or forty sheep or goats. (IbrD.)] So called as being the source whence the tax comes. (Msb.)

نَصِيبٌ (S, K) and نَصْبٌ (K) *A share,* or *portion,* or *lot,* syn. حَظٌّ; (S, K;) of a thing; (S;) or of anything; (TA;) *a set portion:* (A:) [hence it appears to be in the sense of مَنْصُوبٌ *what is set:*] pl. of the former أَنْصِبَآءُ and أَنْصِبَةٌ (K, Msb) [the latter a pl. of pauc.], and نُصُبٌ. (Msb.) ___ نَصِيبٌ *A tank,* or *cistern.* (S, K.) ___ *A snare,* or *fowler's net, set,* or *set up:* (S, K:) thus in the sense of مَنْصُوبٌ. (TA.) See also مَنْصُوبَةٌ.

نَصِيبَةٌ , (S,) or نَصَائِبُ, (K,) which latter is the pl. of the former, (TA,) *Stones which are set up around a*

tank, or *cistern, and the interstices of which are filled up with kneaded clay.* (S, K.)

Dhu-r-Rummeh says,

* هرقْناهُ فى بادى النَّشيئة داثر *

* قَديم بعهْد المآء بقْعٍ نصائبه *

[*We poured it out into an old cistern of which the water was dried up and the bottom apparent, which for a long time had contained no water, the stones set up around which, having their interstices filled up mith kneaded clay, were black and white*]. (S.) The pron. in هرقناه refers to a large bucket mentioned before. (TA.) ___ نصائب is also explained by A'Obeyd as signifying *Stones that are set up around a tank,* or *cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See نصب.

هَمٌّ نَاصِبٌ *i. q.* مُنْصِبٌ, *Grief,* or *anxiety, that fatigues, tires,* or *wearies:* (K:) after the manner of a rel. n.: (Sb, K:) meaning ذُو نَصَبٍ; like تَامِرٌ and لَابِنٌ: or ناصب is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by فيه; *i. e.* ينصب فيه, *in which one is fatigued, tired,* or *wearied;* like لَيْلٌ نَائِمٌ, meaning ينام فيه, &c.: (S:) or the phrase نصبه الهمُّ, in the sense of أَتْعَبَهُ, has been heard; (K;) and ناصب is its act. part. n. (TA.) ___ نَصَبٌ نَاصِبٌ is also said to be a phrase of the same kind as مَوْتٌ مَائِتٌ, and شِعْرٌ شَاعِرٌ; [therefore meaning *Severe fatigue,* or *difficulty,* or *trouble, and the like*]. (TA.) ___ Also عيشٌ ناصبٌ, and ذُو مَنْصَبَةٍ, *A fatiguing, laborious,* or *troublesome, life.* (K.) ___ النَّوَاصِبُ, and النَّاصِبِيَّةُ, and أَهْلُ النَّصْبِ, *Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee* (K) *the son of Aboo-Tálib:* (TA:) [so called] لأَنَّهم نصبوا له because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij, الخوارج. (TA.)

نَاصِبَةُ الشُّجَاعِ *The eye of the serpent called* شجاع, *which it raises to look.* (TA in art.

شجع.) ___ By the expression كَنَاصِبَةِ الشُّجَاعِ in the following words of the poet,

* بَصَرٌ كَنَاصِبَةِ الشُّجَاعِ المُرْصِدِ *

is meant *Like the eye of the brave man, which he raises* (يَنْصِبُهَا) *to look at,* or *see, something.* (TA.)

النَّاصِبِيَّةُ : see نَاصِبٌ.

أَنْصَبُ A goat *having erect horns:* (S, K:) fem. نَصْبَآءُ. (S.) ___ نَصْبَآءُ A she-camel *having an elevated breast.* (S, K.) ___ أُذُنٌ نَصْبَآءُ *An ear that is erect, and approaches the other ear.* (TA.)

مَنْصِبٌ [so accord. to the copies of the S and K in my hands, and the Msb, which states it to be of the same measure as مَسْجِدٌ, and the TA: written by Golius and Freytag مَنْصَبٌ:] and نِصَابٌ *Origin; source;* (S, K, Msb;) of anything; (TA;) *that to which a person* or *thing is referred, as his* or *its source;* syn.

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مَرْجِعٌ; (K;) *place where,* or *whence, a thing grows;* (Msb;) *place where a person* or *thing is set,* or *set up.* (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نُصُبٌ and أَنْصِبَةٌ. (Az, Msb.) ___ لَهُ مَنْصِبُ صِدْقٍ *He has an excellent origin.* (Msb.) ___ هُوَ يَرْجِعُ إِلَى مَنْصِبِ صِدْقٍ and نِصَابِ صِدْقٍ, *He traces back his lineage to an excellent origin.* (TA.) ___ مَنْصِبٌ *Rank,* or *quality, nobility,* or *eminence, and the like, absolutely,* or *derived from ancestry:* syn. حَسَبٌ and شَرَفٌ: from the same word as signifying origin, source, &c. (Esh-Shiháb.) ___ لِفُلَانٍ مَنْصِبٌ *To such a one pertains eminence of rank* or *station.* (Msb.) ___ إِمْرَأَةٌ ذَاتُ مَنْصِبٍ *A woman of rank* or *quality &c.,* (حسب,) *and of beauty:* or *of beauty* alone; because alone it exalts her. (Msb.) ___ مَنْصِبٌ, in

the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصِبٌ,] *A post, an office, a function,* or *a magistracy;* as though meaning the place in which a man is set, set up, or elevated; (Shifà el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) ___ [أَرْبَابُ المَنَاصِبِ *Functionaries; magistrates.*] ___ See مَنْصِبٌ.

مَنْصَبٌ *An iron thing* (*an iron trivet,* TA,) *upon which a cooking-pot is set up:* (IAar, K:) as also مَنْصِبٌ. (MF.)

مَنْصَبَةٌ *Fatigue, labour,* or *trouble:* [or *a cause of fatigue, &c.*]. (K.) See نَاصِبٌ.

مَنْصُوبَةٌ, as an epithet, applied to a شَبَكَة or حِبَالَة (*A net or snare*) *set,* or *set up.* And hence, as a subst., like دَابَّةٌ and عَجُوزٌ, *An artifice, a stratagem, a trick, a plot, a resource,* or *an expedient:* or *a stratagem* in the game of chess. You say سَوَّى فُلَانٌ مَنْصُوبَةً [*Such a one framed a stratagem,* or *plot*]. (Z.)

مُنَصَّبٌ A horse *of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend* [*his joints*]. (TA.) ___ صَفِيحٌ مُنَصَّبٌ [*Broad and thin stones*] *set up, one upon another.* (S.) ___ ثَغْرٌ مُنَصَّبٌ *Teeth,* or *fore teeth, of even growth;* (K;) *as though set up and made even.* (TA.) [See an ex. in a verse cited voce ثَرًى مُنَصَّبٌ ___.] شَنَبٌ, accord. to the K, *i. q.* مُجَعَّدٌ; but this is a mistake; and the correct word is جَعْدٌ, *Soft moist earth;* as in other books. (TA.)

مُنْتَصِبٌ Dust *rising high.* (S.) ___ Hair *full grown, and standing out.* (TA, art. سبكر ___.) أَسْنَانٌ مُنْتَصِبَةٌ إِلَى خَارِجٍ (S in art. دفق) or الى قُدَّامٍ (JK in that art.) *Teeth standing out* or *forwards*].

يَنْصُوبٌ : see نَصْبٌ.

أَنَاصِيبُ : see نَصْبٌ.

تَنَاصِيبُ : see نَصْبٌ.

نصت

1 **نَصَتَ**, aor. ـِ, (L, K,) inf. n. نَصْتٌ; (L;) and انصت, inf. n. إِنْصَاتٌ, (S, L, K) which latter is the more approved; (L;) and انتصت; (L, K;) *He was silent:* (L, K:) or *he was silent and listened:* (S:) or *he was silent to listen:* (L:) or *he was silent as one listening:* (Er-Rághib:) or *he listened:* (Msb:) or انتصب signifies *he stood,* or *paused, listening.* (Msb.) ___ أَنْصَتَهُ, and انصت لَهُ, (S, K,) and إِلَيْهِ, (Z,) and نَصَتَ لَهُ, (L,) *He was silent, and listened to his speech.* (S, K, &c.)

4 **انصتهُ** *He made him silent; silenced him.* (Sh, K.) ___ انصتهُ عَنِّى *He made him to be silent,* [*and to abstain*] *from* [*speaking of,* or *to,*] *me.* (As.) ___ See 1. انصت لِلَّهْوِ *He inclined to play,* or *sport.* (IAar, K.)

8 **إِنْتَصَبَ** see 1.

10 **استنصتهُ** *He asked him,* or *desired him, to be silent:* (K:) or, *to be silent and to listen to him.* (TA.)

نُصْتَةٌ *Silence:* [or *silence and listening, &c.*] (K.)

نصح

1 **نَصَحَ لَهُ**, and نَصَحَهُ, (S, K, &c.,) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Msb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. ـَـ, inf. n. نُصْحٌ and نَصَاحَةٌ (S, K,) and نَصِيحَةٌ, (A, L, Msb,) or this last is a simple subst., (S, K,) and نَصَاحَةٌ and نَصْحٌ (L) and نُصُوحٌ (TA) and نَصَاحِيَةٌ; (K;) and نَاصَحَهُ, inf. n. مُنَاصَحَةٌ; (MF;) *He advised him,* or *counselled him,* [*in an absolute sense,*] *sincerely, honestly,* or *faithfully:* and *he so acted towards him:* (Msb:) *he directed him to that which was for his good, by words,* or *speech,* which is the proper signification; or *otherwise,* which is a tropical signification: (Lb:) or *he gave him good advice,* or *counsel; directed him to what was good:* or *he advised him,* or *counselled him, sedulously,* or *earnestly:* or *he acted sincerely,* or *honestly, to him,* (MF,) or *he was benevolent towards him; desired what was good for him.* (Nh, MF.) ___ نَصَحَتْ لَهُ نَصِيحَتِى, inf. n. نُصُوحٌ, *My advice,* or *counsel,* or *conduct, was sincere, honest,* or *faithful, to him.* (L.) ___ نَصَحَتْ تَوْبَتُهُ, inf. n. نُصُوحٌ *His repentance was,* or *became, true,* or *sincere,* [*&c.:* see نُصُوحٌ]. (A.) ___ جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [*We have come unto Thee for the purpose of sincere worship: we have not come for gain,* or *traffic:* see art. رقح]. (S, art. نصح ___.) رَقَحَ *It* (anything, S) *was,* or *became, pure, unadulterated,* or *genuine.* (S, K.) نَصَحَ, (S, K,) aor. ـَـ, inf. n. نَصْحٌ; (S;) and تَنَصَّحَ; (K;) *He sewed* a garment, (S, K,) or a shirt: (TA:) or *he sewed* it *well.* (A.) نَصَحَ الرِّىَّ, (inf. n. نَصْحٌ, TA,) *He* (a man, TA,) *drank until he was satisfied.* (K.) ___ نَصَحَتِ الإِبِلُ الشُّرْبَ, aor. ـَـ, inf. n. نُصُوحٌ, *The camels drank in good earnest.* (IAar, S.) ___ نَصَحَ الغَيْثُ البَلَدَ, (inf. n. نَصْحٌ, TA,) *The rain watered the district so that its herbage became close, without any bare part:* (En-Nadr, K:) or, *watered it*

abundantly. (TA.) نَصَحَ, aor. ـَـ , inf. n. نَصْحٌ, *He clarified* honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basáïr. (TA.)

3 **ناصحه** , inf. n. مُنَاصَحَةٌ, [*He advised him,* or *counselled him, with sincerity* or *faithfulness, &c., reciprocally:* see also 1]. (A.)

4 **انصح** *He watered* camels *so as to satisfy them with drink.* (IAar, S, K.)

5 **تنصّح** *He was prodigal of* نُصْحٌ [i. e., *sincere* or *faithful advice* or *counsel, &c.*] Hence the saying of Aktham Ibn-Seyfee, إِيَّاكُمْ وَكَثْرَةَ التَّنَصُّحِ فَإِنَّهُ يُورِثُ التُّهَمَةَ [*Beware ye of being prodigal of sincere* or *faithful advice* or *counsel, for it occasions doubt,* or *suspicion,* or *evil opinion*]. (L.) ___ تنصّح *He affected to be like,* or *imitated,* نُصَحَآءَ [i. e., *those who advise,* or *counsel, sincerely, honestly,* or *faithfully, &c.:* see نَاصِحٌ]. (S, K.) ___ See 1.

6 **تناصحوا** [*They advised* or *counselled one another sincerely* or *faithfully, &c.:* see 1]. (A, art. فضح.)

8 **انتصح** *He accepted* نَصِيحَةً, (S, K, *) or نُصْحٌ, (TA,) [i. e., *sincere, honest,* or *faithful, advice* or *counsel, &c.*]. As an ex. of this signification the following is cited

* يَقُولُ ٱنْتَصِحْنِى إِنَّنِى لَكَ نَاصِحٌ *

[*He says, Accept my sincere advice, for I am to thee a sincere adviser*]: (TA:) and إِنْتَصِحْ كِتَابَ ٱللّٰهِ *Accept the sincere* or *faithful advice* or *counsel of the Book of God.* (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies *He took* a person *as a* نَصِيح [a *sincere* or *faithful adviser* or *counsellor, &c.*]; whence the saying لَا أُرِيدُ مِنْكَ

لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِى وَلَا أَنْ تَتَّخِذَنِى نَصِيحًا [*I do not desire of thee sincere* or *faithful advice, nor thy taking me as a sincere* or *faithful adviser*]. (L.) ___ نُصْحًا وَلَا ٱنْتِصَاحًا, i. e.

See 10

10 **استنصحه**, (S, L,) and انتصحه, (L,) *He reckoned him,* or *deemed him,* نَصِيح, (S, L,) i. e., *a sincere, faithful,* or *honest, adviser,* or *counsellor,* or *actor.* (L.)

نِصَاحٌ *Thread* (S, K) *with which one sews:* (S:) pl, نُصُحٌ (K, TA; in the CK نُصْحٌ;) and نِصَاحَةٌ: (K:) the kesreh and ا in the latter are not those which are in the sing., and the ة is added as a fem. sign of the pl. (TA.) [See also خَيْطٌ.]

نِصَاحَاتٌ *Skins.* (S, K.) As cites as an ex this verse of El-Aasha,

* فَتَرَى القَوْمَ نَشَاوَى كُلُّهُمْ *
* مِثْلَمَا مُدَّتْ نِصَاحَاتُ الرُّبَحْ *

(S, &c.) رُبَحٌ here signifies, accord. to some, a young camel such as is called رُبَعٌ: (Az;) or a lamb, or kid: (ISd:) or the bird called in Persian زاغ. (TA.) [But see what follows.] ___ Also, (accord. to El-Muärrij, TA.) *Snares,* (as in some copies of the K, and in the TA) or *cords,* (as in other copies of the K) *having loops* (حَلَق) *made to them, which are set, and with which apes* (قُرُود) *are caught;* (K;) *one of these animals being attached to one of the cords to attract others.* (TA.) Agreeably with this signification some explain the verse of El-Aasha cited above; رُبَحٌ, originally رُبَاحٌ, signifying apes. (TA.)

تَوْبَةٌ نَصُوحٌ *True,* or *sincere, repentance:* (S, K:) from نَصَحَتِ الإِبِلُ الشُّرْبَ: (IAar, S:) or [*repentance that mends one's life;*] form نَصَحَ الثَّوْبَ, agreeably with the saying of Mohammad, He who traduces the absent rends, and he who begs forgiveness of God mends: [see رَفَأَ:] (S:) or *such repentance that one returns not*

after it to that of which he repents: (K:) *sincere repentance, after which one returns not to sin:* so explained by Mohammad himself: (TA:) or *very sincere,* or *very honest repentance:* (Zj:) فَعُولٌ being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or *repentance in which one does not purpose to return* (K) *to the sin of which he repents.* (TA.) The people of El-Medeeneh read [in the Kur, lxvi., 8,] نَصُوحًا: but some read نُصُوحًا, which is an inf. n. (Fr.)

نَصِيحٌ : see نَاصِحٌ.

نَصِيحَةٌ , and inf. n., (L, Msb,) or a simple subst., (S, K,) *Sincere, honest,* or *faithful, advice,* or *counsel, and conduct:* (Msb:) *direction to that which is for the good of the person who is the object, by words,* or *speech,* which is the proper signification; or *otherwise,* which is a tropical signification: (Lb:) or *good advice* or *counsel; direction to what is good:* or *sedulousness,* or *earnestness, in advice* or *counsel:* or *sincere* or *honest conduct:* (MF:) or *benevolence; desire for what is good for the person who is the object:* (Nh, MF:) [pl. نَصَائِحُ]

نَصَّاحٌ : see نَاصِحٌ.

نَاصِحٌ (act. part. n. of نَصَحَ) and نَصِيحٌ are syn., (S, K,) signifying One *who advises,* or *counsels, sincerely, honestly,* or *faithfully:* and *who so acts;* (Msb:) [*who directs another to that which is for the good of the latter, by words,* or *speech;* or *otherwise:* or *who gives good advice,* or *counsel:* or *who advises,* or *counsels, sedulously,* or *earnestly:* or *who acts sincerely,* or *honestly:* or *benevolent; who desires what is good for another:* see نَصَحَ لَهُ;] pl. of the former نُصَّحٌ and نُصَّاحٌ; (K;) and of the latter, نُصَحَآءُ. (S.) ___ رَجُلٌ نَاصِحُ الجَيْبِ *A man pare,* or *sincere, of heart;* (S;) *in whom is no deceit, dishonesty, insincerity,* or *dissimulation:* (K:) said to be an expression similar to طَاهِرُ الثَّوْبِ [q. v.]. (TA.) [See also art. نَاصِحٌ.] جيب (S, K) and

نَصَّاحٌ and نَاصِحِىٌّ (K) *A sewer; a worker with the needle; a tailor.* (S, K.) نَاصِحٌ *Pure,* or *clear,* honey, (As, S, K,) &c., like نَاصِعٌ (As, S). سَقَانِى نَاصِحَ العَسَلِ *He gave me to drink white honey;* or *fine,* or *thin, white honey.* (A.) غُيُوثٌ نَوَاصِحُ *Rains succeeding one another.* (A.)

مِنْصَحٌ and مِنْصَحَةٌ *A needle, with which one sews.* (L, K.) If thick, it is called شَغِيزَةٌ. (L.)

مِنْصَاحٌ : see مَنْصُوحٌ.

قَمِيصٌ مَنْصُوحٌ , (A, L,) and مِنْصَاحٌ , (A,) *A shirt that is rent* (A) *and sewed.* (L.) [See also مُتَنَصَّحٌ.] أَرْضٌ مَنْصُوحَةٌ *A land plentifully watered by rain,* (K.) *having its herbage closely conjoined,* (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.)

مُتَنَصَّحٌ *Well sewed.* (AA, K.) [See also مَنْصُوحٌ.] ___ Also *A place,* in a garment, *repaired and sewed:* (TA:) *a patched place,* or *place of patching:* (K:) *a place for sewing;* similar to مُتَرَقَّعٌ, q. v. (TA in art. رقع.)

نصر

1 **نَصَرَهُ**, (M, A, K,) aor. ـُ, (M,) inf. n. نَصْرٌ (M, A, K) and نُصْرَةٌ, (A,) or this is a simple subst., (S, Msb,) and نُصُورٌ, (K,) [but see the verse of Khidásh in what follows,] *He aided* or *assisted him,* (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M. A, K,) *against his enemy:* (TA:) [*he avenged him:* (see the verse here following, and see 8:) *he supplied his want,* or *somewhat thereof* (TA.) Kidásh Ibn-Zuheyr says.

* فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةً *
* فَتِلْكَ الجَوَازِى عَقْبُهَا وَنُصُورُهَا *

[*And if thou complain of treachery from a friend. those requitals are its result and its avengers,* or *avengement*]: here نُصُورٌ may be a pl. of نَاصِرٌ. like شُهُودٌ is of شَاهِدٌ; or it may be an inf. n., like دُخُولٌ and خُرُوجٌ. (M.) You say, نَصَرَهُ عَلَى عَدُوِّهِ, (S, A, Msb,) and مِنْ عَدُوِّهِ, (A, Msb,) aor. ـُ, (S, Msb,) inf. n. نَصْرٌ (S, A, Msb) and نُصْرَةٌ, (A,) or this, as remarked above, is a simple subst., (S, Msb.) *He* (namely, God. S, A, or a man, Msb,) *aided* or *assisted him,* and *strengthened him, against his enemy:* (Msb:) [*he avenged him of his enemy.* (See 8.)] And نَصَرَهُ ٱللّٰهُ *God made him to be victorious, to conquer,* or *to overcome:* so in the Kur, xxii. 15, where the pronoun relates to Mohammad. (TA.) In the Kur, xlvii. 8. إِنْ تَنْصُرُوا ٱللّٰهَ يَنْصُرْكُمْ means, *If ye aid God's religion and his apostle, He will aid you against your enemy:* (Bd, Jel) or *if ye aid his servants,* &c.: or *if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden,* &c. (El-Basáïr.) And the trad. أُنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, *Prevent thou thy brother from wronging when he is a wronger, and aid him against his*

wronger when he is wronged. (TA.) Also, نَصَرَهُ مِنْهُ, (K,) inf. n. نَصْرٌ and نُصْرَةٌ, (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] *He served* or *Preserved him from him* or *it.* (K.) ___ نَصَرَ ٱللّٰهُ الأَرْضَ *God gave rain to the earth* or *land.* (A.) And نَصَرَ الغَيْثُ الأَرْضَ (S, M, K,) [aor. ـُ ,] inf. n. نَصْرٌ, (M,) *The rain aided the earth* or *land:* (S:) or *watered it:* (M:) or *watered it generally and copiously,* (K, TA,) *and caused it to produce herbage:* (TA:) and نَصَرَ البَلَدَ *it assisted the country to produce abundance of herbage:* (TA:) and نُصِرَتِ الأَرْضُ *the earth* or *land was watered by rain.* (S.) ___ Hence, نَصَرَهُ, aor. ـُ , inf. n. نَصْرٌ, *He gave to him.* (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أُنْصُرُونِى نَصَرَكُمُ ٱللّٰهُ, meaning, *Give ye to me: may God give to you.*

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(M, A.) ___ نَصَرَهُ ٱللّٰهُ also signifies *God bestowed upon him the means of subsistence,* or *the like;* syn. رَزَقَهُ. (IKtt.)

2 **نصّره**, (inf. n. تَنْصِيرٌ, K,) *He made him a Christian.* (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ [*But his two parents make him a Jew* or *make him a Christian*]. (S.)

3 ناصره [**ناصر** *He rendered reciprocal aid to him.* See an ex. voce عَاصَرَ.]

5 **تنصّر** *He laboured,* or *strove, to aid,* or *assist;* syn. عَالَجَ النَّصْرَ: (M, K:) not of the same category as تَحَلَّمَ [he endeavoured to acquire حِلْم] and تبرّر [he endeavoured to characterize himself by بِرّ]. (M.) *He became a Christian.* (M, K.)

6 **تناصروا** *They aided* or *assisted one another:* (S, Msb, TA:) *they assisted one another to*

aid. (M, A, K, TA.) ___ تناصرت الأَخبار *The accounts,* or *tidings, confirmed,* or *verified, one another.* (M, K, TA.)

8 انتصر *He defended himself:* (Bd, Jel, lv. 35:) *he defended himself against his wronger,* or *injurer.* (TA.) ___ انتصر منه *He exacted,* or *obtained, his right,* or *due, completely, from him, so that each of them became on a par with the other:* (Az, TA:) *he revenged himself upon him.* (Az, S, M, * Msb, K.)

10 استنصر *He asked, sought,* or *desired, aid,* or *assistance.* (M, K.) And استنصره *He asked him to aid him,* (S, Msb, K,) عليه *against him,* (S, K,) i. e. against his enemy. (S, TA.) ___ *He begged;* (K;) as though he asked for a gift, which is termed نصر. (TA.)

نصر [used a subst.,] *Aid* or *assistance,* rendered to another, *especially against an enemy:* [*avengement* or another:] *victory* or *conquest:* (Bd, xxix. 9:) and نصرة is a subst. from نصره [and therefore signifies the same]: (S, Msb:) or the ↓ latter signifies *good aid,* or *assistance:* (M, K:) and this ↓ same word, when the object is God, signifies *aid of God's servants;* &c.; as explained above: see 1. (El-Basáïr.) ___ *Spoil; plunder; booty.* (Bd, ubi supra.) ___ *Rain;* (A, TA;) as also نصرة : (TA:) in like manner as it is called فتح: (A, TA:) or the ↓ latter signifies *a complete rain.* (IAar.) ___ [Hence,] *A gift:* (S, TA:) and نصائر *gifts.* (M.) ___ See also ناصر.

نصر : see ناصر.

نصرة : see نصر, in five places.

نصرى : see نصرانى.

نصران : see نصرانى.

نَصْرَانِىٌّ, (S, A, Msb, K, &c.) and نَصْرَانٌ, (M, A,) or this latter has not been used without the addition of the relative ى, (S,) or it has been sometimes used, (M,) and نَصْرِىٌّ, (M, Msb, K,) but we have not heard this used, (M,) [*A Christian:* or this is a secondary application, and the original meaning is *a Nazarene:*] fem. نَصْرَانِيَّةٌ, (S, A, Msb, K,) and نَصْرَانَةٌ, (S, A, K,) or the latter is used only by poetic licence: (IB:) نَصَارَى [applied to the *Christians*] is a rel. n. from نَاصِرَةُ, [or Nazareth,] a town of Syria, (S, M, K,) also called نَصْرَانَةُ, (Lth, IDrd, K,) or نَصْرَانُ, (S, Msb,) and نَصُورِيَةٌ, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and نَصْرِىٌّ and نَصْرَى, (as in a copy of the M,) or نَصْرَى and نَصْرُوَةٌ: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Msb:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] نَصَارَى is pl. of نَصْرِىٌّ, (Kh, M, Msb, K,) like as مَهَارَى is pl. of مَهْرِىٌّ; (Msb, K;) or of نَصْرَانٌ (Kh, S, M) and نَصْرَانَةٌ, (S,) like as نَدَامَى is pl. of نَدْمَانٌ (Kh, S, M) and نَدْمَانَةٌ; (S;) but more probably of نَصْرَانٌ, because this word has been sometimes used, whereas we have not heard نَصْرِىٌّ used: (M:) and it is implied in the copies of the K, that أَنْصَارٌ is pl. of نَصْرَانِىٌّ; but correctly, it is a pl. of نَصْرَانٌ, without ى, as is said in the TS, and the L, in both of which is mentioned the saying of the poet,

* لَمَّا رَأَيْتُ نَبَطًا أَنْصَارَا *

[*When I saw Nabatheans, Christians*], meaning نَصَارَى. (TA.)

النَّصْرَانِيَّةُ *The religion of the* نَصَارَى [or *Christians*]. (K, TA.)

نَصُورٌ One *who aids*, or *assists, much* or *well*. (TA in art. عقرب.)

نَصِيرٌ: see نَاصِرٌ. It has the signification of the measure فَاعِلٌ or of the measure مَفْعُولٌ; for أَخَوَانِ نَصِيرَانِ, occurring in a trad., means *Two brothers, aiders of*, and *aided by, each other*. (TA.)

نَصَارَى: see نَصْرَانِىٌّ.

نَصَائِرُ: see نَصْرٌ.

ناصر act. part. n. of نصر, *An aider* or *assister, especially against an enemy;* &c.; as also نصير, (S, * M, A, Msb, K,) and نصر: (Sgh, K:) pl. (of نصير, (S, M, Msb, and of ناصر, M,) أَنْصار (S, M, A, Msb, K) and (of ناصر, M) نُصَّار, (M, K,) and نُصُور may also be a pl. of the same, as occurring in the verse of Khidásh, cited above: (M:) and أَنَاصِير is a pl. pl., being pl. of أَنْصار: (TA:) and نَصْر is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like عَدْلٌ. (M.) ___ الأَنْصار also signifies *The Assistants of the Prophet;* (M, K;) of [the tribes of] El-Ows and El-Khazraj; (TA;) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. أَنْصارِىٌّ [which is used as sing.] is formed from it. (M.)

ناصور : see ناسور.

أَنْصار : see نَصْرانِىٌّ: ___ and ناصِر.

أَنْصارِىٌّ : see ناصِر.

منصور [*Aided* or *assisted, especially against an enemy,* &c.]. ___ أَرْضٌ مَنْصُورَةٌ *Land watered by rain; rained upon.* (S, A.)

مستنصر [*Asking, seeking,* or *desiring, aid,* or *assistance*]. ___ *A beggar.* (M.)

نصع

1 نَصَعَ *He,* or *it, purified.* (L.)

أَبْيَضُ نَاصِعٌ *Intensely white.*

نصف

4 أَنْصَفَهُ *He did justice to him:* (MA:) *he acted equitably with him:* (Msb:) *he gave him,* or *obtained for him, his right,* or *due,* from (مِنْ) another: see إِنْصَافٌ ___. أَعْذَرَ The *giving what is right,* or *due:* (M:) or the *granting,* or *rendering, justice.* (KL, PS.) ___ أَنْصَفَهُ مِنْ ظَالِمِهِ [*He exacted justice for him from his wronger*]. (T voce ظَلَمَ.)

8 انْتَصَفَ مِنْهُ *He exacted,* or *obtained, his right,* or *due, from him* (M, K) *completely, so that each of them became on a par with the other;* (K;) [i. e. *with equity*]. ___ انْتَصَفَ *It became halved:* (Msb:) [often said of the daytime (النَّهَارُ)].

طُبِخَ عَلَى النِّصْفِ, and أُصْلِحَ على النصف, *It* (wine) *was boiled until half of it had gone, or evaporated.* (TA, voce طَابَةٌ.)

مَكَانٌ نَصَفٌ بَيْنَ مَكَانَيْنِ [*A place half-way, midway,* or *equidistant, between two places*]. (Mughnee in art. نصف ___.) سَوَآءٌ A *middle-aged* woman or man: (S, K:) or *forty-five years old:* or *fifty years old.* (K.) Dim. نُصَيْفٌ.

نَصِيفٌ *A woman's muffler:* see خِمَارٌ.

نُصَيْفٌ, dim. of نَصَفٌ: see خُلَيْقٌ voce خَلَقٌ.

مُنَصَّفٌ *Expressed juice,* (Mgh, Msb,) or *wine,* or *beverage,* (K,) *cooked until half of it has gone* [by *evaporation*]. (Mgh, Msb, K.)

مُنَاصَفٌ *Not wholly ripe:* [*half-ripe:*] applied to the date. (TA, voce بُسْرٌ.)

أَنْصَافُ اللَّبِنِ [*Half-bricks,* or] *cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation.* (Msb in art. خرج.)

نصل

نَصْلٌ The *iron head* or *blade* (Mgh, K) of an arrow, (S, Mgh, K,) and of a spear, (S, K,) and of a sword, (S, Mgh, Msb, K,) and of a knife, (S, Msb,) and the like. (Msb.) ___ نَصْلٌ The *spun thread* of the spindle: (K:) see سَرْسُورٌ.

لِحْيَةٌ نَاصِلٌ *A very white beard.* (See العَنْقَاءُ المُغْرِبُ, art. غرب.) ___ مَا بَلَلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ: see بَلَّ and أَفْوَقَ in two places.

نصم

تصمة or نصمة *An idol:* see صنم.

نصى

5 تَنَصَّى بَنِى فُلَانٍ : see تَذَرَّى.

نَصًى A *certain plant:* (S, TA:) Golius says, *a species of thistle;* but this seems to be inconsistent with the description of it: see نَصِيٌّ خَصِىٌّ ___. رَيِّجَةٌ *Gelded, castrated.* The second word is an imitative sequent.

نَاصِيَةٌ properly, in the language of the [classical] Arabs, The *place where the hair grows in the fore part of the head:* and hence, the *hair of that part;* the *hair over the forehead;* (Az, TA;) [and this is the general meaning;) *i. q.* قُصَّةٌ and طُرَّةٌ. (Msb, art. قص.) The *forelock* of a horse. ___ نَاصِيَةُ بَنِى فُلَانٍ: see تَذَرَّى and ذُرْوَةٌ.

نض

1 نَضَّ, aor. ـِ , inf. n. نَضِيضٌ (S, A, Mgh, Msb, K) and نَضٌّ, (K,) *It* (water) *welled* from a source, or spring: (TA:) or *flowed:* (TA:) or *flowed,* (S, Mgh, K,) or *came forth,* (Mgh, Msb,) *by little and little,* (S, A, Mgh, Msb,) from stone or the like; (Mgh;) like بَضَّ: (A:) or *exuded;* or *oozed forth,* (A, K,) [like بَضَّ;] *like as it does from stone.* (TA.) You say also, سَحَابَةٌ تَنِضُّ بِالْمَآءِ *A cloud flowing with water.* (TA.) And رِيحٌ تَنِضُّ بِالْمَآءِ [app. *A wind bringing rain*]. (K.) And نَضَّتِ الْقِرْبَةُ مِنْ شِدَّةِ الْمِلْءِ, (K,) aor. ـِ , inf. n. نَضِيضٌ, (TA,) *The water-skin slit,* or *burst,* (K, TA,) *and its water came forth,* (TA,) *in consequence of being very full.* (K, TA.) ___ [Hence,] نَضَّ إِلَيْهِ مِنْ مَعْرُوفِهِ شَيْءٌ, aor. ـِ , inf. n. نَضٌّ [and نَضِيضٌ], *Somewhat flowed to him from his bounty:* but the verb is mostly thus used in negative phrases. (TA.) You say also, نَضَّ مِنْ مَعْرُوفِكَ نُضَاضَةٌ *A little of thy bounty* [*flowed forth*]. (TA.) And نَضَّ لَهُ بِشَيْءٍ *He did him a small benefit;* as also بَضَّ. (As.) ___ Hence too, (Mgh,) نَضَّ, (IKoot, S, A, &c.,) aor. ـِ , inf. n. نَضِيضٌ, (K,) also signifies *It* (a thing, IKoot, Msb, or an affair, K)

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was, or *became, within the power* or *reach;* or *possible;* or *easy of obtainment* or *attainment;* or *prepared,* or *ready;* or *produced;* or *apparent;* or *it presented itself;* syn. أَمْكَنَ; (K, TA;) and تَيَسَّرَ; (S, A, Mgh, Msb, TA;) and حَصَلَ; (IKoot, Mgh, Msb, TA;) and ظَهَرَ. (Mgh.) You say, خُذْ مَا نَضَّ *Take thou,* or *receive thou, what hath become easy of obtainment* or *attainment:* or *prepared,* or *ready;* or *produced;* or *apparent;* or *what hath presented itself;* syn. تَيَسَّرَ; (S, A, Mgh, Msb, TA;) and حَصَلَ; (Mgh, TA;) لَكَ *to thee,* or *for thee;* (S, A, Mgh, TA;) مِنْ دَيْنٍ *of a debt;* (S;) or مِنْ

الدَّيْنِ *of the debt;* (Msb;) or مِنْ دَيْنِكَ *of thy debt;* (A, Mgh;) or مِنْ غَرِيمِكَ *from thy debtor.* (TA.) And it is said in a trad., خُذُوا صَدَقَةَ مَا نَضَّ مِنْ أَمْوَالِهِمْ *Take ye the poor-rate of what hath appeared,* or *presented itself, of their possessions;* syn. ظَهَرَ, and حَصَلَ. (Mgh.) You say also. نَضَّ الثَّمَنُ *The price was,* or *became, produced,* or *apparent,* or *prepared,* or *ready: was,* or *became, given in ready money,* or *promptly,* or *quickly,* or *in advance:* syn. حَصَلَ: and تَعَجَّلَ. (Msb.) And مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (S, Msb,) i. e. مَا حَصَلَ [*Nothing became produced,* or *apparent,* &c., *by my hand therefrom:* or, accord. to A 'Obeyd, or As, (see نَضَّ,) the verb in this instance seems to have the signification here next following] (Msb.) نَضَّ مَالُهُ also signifies *His property became converted into money,* or *cash, after it had been a commodity,* or *commodities.* (A, Mgh. *)

2 **نَضَّضَ** see R. Q. 1, in two places.

4 **انضّ** *He* (a pastor, S) *gave* lambs or kids *to drink a small quantity of milk.* (S, K, TA.) *He accomplished* a want. (K.)

5 **تَنَضَّضَ** see 10, in two places. تَنَضَّضْتُ فُلَانًا *I excited, incited, urged,* or *instigated, such a one.* (Sgh, K, TA.) [In one copy of the K, تَنَضْنَضْتُ .]

8 **إِنْتَضَضَ** see 10.

10 **استنضّ الثّمادَ** *He sought repeatedly and perseveringly the* [*small quantities,* or *remains, termed*] ثَمَاد *of water, and took of them little by little.* (TA [in which, however, الثِّمَار is erroneously put for الثِّمَاد].) ___ [Hence,] هُوَ يَسْتَنِضُّ مَعْرُوفًا *He seeks,* or *demands, bounty,* or *a benefit, as it were drop by drop;* syn. يَسْتَقْطِرُهُ: (K, TA:) or *extracts,* or *elicits, it:* (TA:) or *seeks,* or *demands, its accomplishment.* (A, TA.) And هُوَ يَسْتَنِضُّ حَقَّهُ, (S, K,) or يَنْتَضُّ حَقَّهُ, (so in a

copy of the Msb,) *He seeks,* or *demands, the accomplishment of his right,* or *due,* (S, Msb, K,) *and takes,* or *receives,* (S,) *part after part,* (S, Msb,) من فلان *from such a one:* (S:) or *extracts,* or *elicits, it, part after part.* (K.) And تنضَّضت منه حقّى [in one copy of the K تنضنضت] *I took,* or *exacted,* or *received, fully,* or *wholly, from him, my right,* or *due,* (K, TA,) *part after part:* (TA) [as also تنضَّضته منه.] And تنضَّضت الحاجة [in one copy of the K تنضنضت] *A I sought,* or *demanded, the accomplishment of the want.* (K.)

R. Q. 1 **نضنض** , (K, TA,) or نضَّض , (so in the CK,) said of a man, (TA,) *His* ناضّ, (K, TA,) i. e. *what was apparent of his property,* (TA,) *became much,* or *abundant.* (K, TA.) *He moved about* his tongue; as also تصنص; but the ض in the former is not a substitute for the ص in the latter, as some assert it to be: (L, TA:) the verb is used in this sense in speaking of a man; (TA:) and of a serpent; (S *, A, K;) inf. n. نضنضة: (S, but in one copy نضيضة:) and accord. to Ibn-'Abbád, نضنضة [the inf. n.] signifies the *making,* or *uttering, of a sound:* or the *sound itself;* (صوت;) [app. *by a motion of the tongue;*] of the serpent; and hence, [accord. to some,] the epithet نضناض, as applied to a serpent: (TA:) or this epithet is from the phrase, (IAar.) نصنض فلانا, (IAar, K,) نضَّضه , (so in the CK,) *He put such a one in motion,* (IAar,) and *he disquieted, disturbed,* or *unsettled, him;* or *removed him from his place.* (IAar, K.) [In one place, in the TA, اسنضّ منه شيئا is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, نضنض البعير ثفناته *The camel moved about his* ثفنات [q. v.], *and made them to be in contact with the ground;* or this is [نصنص,] with ص. (TA.)

نضٌّ (S, Msb, K) and ناضٌّ (S, A, Mgh, Msb, K) *Gold* and *silver coin* or *money;* or *deenárs and dirhems:* (S, A, Mgh, Msb:) such are called ناضُّ المال: (A, TA:) or the *dirhem and deenár:* (K:) of the dial. of El-Hijáz: (As, S, Mgh, Msb:) but accord. to A 'Obeyd, (S, Msb,) or As, (TA,) these are called ناضٌّ only *when converted*

into such after having been a commodity, or *commodities;* (S, Msb, K;) because one says, مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (S, Msb,) i. e. مَا حَصَلَ: (Msb:) نَضٌّ also signifies *what is apparent,* or *produced,* or *prepared,* or *ready;* and so نَاضٌّ, particularly of property: (TA:) and ↓ the latter, *what has continuance,* or *endurance,* of property, (Msb.) A man of much property is described as being نَاضًّا أَكْثَرُ النَّاسِ [*The most abounding of men in gold and silver coin*]. (TA.) See also نَضِيضٌ.

نَضَضٌ *Water upon sand beneath which is hard ground, from which whenever any exudes and collects, it is taken.* (TA.)

بِئْرٌ نَضُوضٌ *A well of which the water flows by little and little:* or *oozes forth.* (K, TA.)

نَضِيضٌ Water *little in quantity:* (S, O, L, K.) pl. نِضَاضٌ; (S, O, L, TA; in the K, نَضَائِضُ, which is a mistake. TA.) Also, *A small quantity* of milk. (S. K.) ___ رَجُلٌ نَضِيضُ اللَّحْمِ *A man having little flesh;* (K;) as also نَضُّهُ, and نَضْنَاضُهُ. (TA.) جَاؤُوا بِأَقْصَى نَضِيضِهِمْ, and نَضِيضَتِهِمْ, *They came with the most remote of their company;* (O, K;) from Ibn-'Abbád. (TA.)

نُضَاضَةٌ *A remainder,* (S, K,) or *small remainder,* (A,) of water, (S, A, K,) &c.: (S, K:) the *last* thereof: pl. نَضَائِضُ and نِضَاضٌ. (TA.) [Hence,] نُضَاضَةُ وَلَدِ الرَّجُلِ *The last of the children of the man:* (AZ, S, A, K:) applied alike to the male and female and to two and more; (S, K;) like عُجْزَةٌ and كُبْرَةٌ. (S.) ___ *A small thing:* (A) *what comes into one's hand,* of a thing: *a small benefit.* (TA.)

نَضِيضَةٌ *A small quantity of rain:* (AA, S, K:) or *a weak rain:* or *a weak cloud:* or *one flowing with water:* (TA:) pl. [of pauc.] أَنِضَّةٌ and [of mult.] نَضَائِضُ. (S, K.) ___ A wind *that brings rain.* (تَنِضُّ بِالْمَآءِ,) *so that it flows:* or a *weak* wind. (A 'Obeyd, K.) ___ لَقَدْ تَرَكَتِ الإِبِلُ المَآءَ وَهِىَ ذَاتُ نَضِيضَةٍ, and ذَاتُ نَضَائِضَ, *The camels have left the water, having thirst;* (S, K.; *) *not having*

satisfied their thirst. (S.) The *sound of the roasting of flesh-meat upon heated stones:* pl. نَضَائِضُ: (S, K:) ISd, however, says, I think that نَضَائِضُ is a sing., like خَشَارِمُ; but the sing. may be نَضِيضَةٌ. (TA.) [It seems to me not improbable that نَضَائِضُ may in a mistranscription, for نَضَائِضُ, pl. of the inf. n. نَضْنَضَةٌ used as a subst.] See also نَضِيضٌ.

نَضْنَاضٌ : see نَضْنَاضٌ حَيَّةٌ. نَضِيضٌ, (IAar, S, K,) and نَضْنَاضَةٌ, (S, A, K,) *A serpent that remains not still in a place,* (IAar, K,) *by reason of its malignity and liveliness:* (IAar:) or *that, when it bites, kills immediately:* (K:) or *that moves about its tongue,* (S, A, K,) *having put it forth;* (K;) as also with ص: [see نَصْنَاصٌ:] (TA:) or *that utters a sound,* or *sounds.* (TA.) It is said that Dhu-r-Rummeh, being asked respecting the meaning of نَضْنَاضٌ, did nothing more than move about his tongue in his mouth; (S:) or put forth his tongue, and move it about, (IJ, O,) in his mouth, making a sign with it to him who asked him. (O.)

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نَضْنَاضَةٌ : see فَضْفَاضَةٌ.

نَاضٌ A thing, or an affair, *within one's power* or *reach* [&c.: see 1, of which it is the part. n.]. (K.) ___ See also نَضٌّ in six places.

نضب

1 نَضَبَ, aor. ـُ (S, K, &c.) and also ـِ, (Msb,) which latter is strange, (MF,) inf. n. نُضُوبٌ; (S, K, &c.;) and نَضَّبَ; (K;) *It* (water) *sank into the earth; disappeared in the earth:* (S, M, K, &c.:) and *became low:* (S:) *became remote.* (S, M.) ___ نَضَبَ الحَوْضُ, occurring in a verse cited by Th, [*The water of the tank* or *cistern, sank into the earth*]. (TA.) ___ نَضَبَتْ عُيُونُ الطَّائِفِ [*The sources of El-Táïf became dried up*]. (A.) ___ مَا نَضَبَ عَنْهُ البَحْرُ وَهُوَ حَيٌّ فَمَاتَ فَكُلُوهُ *That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it.* (TA, from a trad.) ___ كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالْأَهْوَازِ وَقَدْ نَضَبَ عَنْهُ المَاءُ [*We were on the bank of the river in El-Ahwáz, and the water had sunk,* or *receded, from it, leaving it dry*]. (TA, from a trad.) ___ نَضَبَتْ عَيْنُهُ, (aor. ـُ, inf. n. نُضُوبٌ, TA,) *His eye sank,* or *became depressed, in the socket:* or it is only said of the eye of a she-camel. (K.) ___ نَضَبَ *It* (herbage and the like, that had been abundant,) *became little,* or *scanty:* (K:) or *failed altogether.* (TA.) ___ نَضَبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضَبَ عُمُرُهُ *His life passed away,* or *ended.* (IAth.) This is what F means by saying نَضَبَ فُلَانٌ signifies مَاتَ, *Such a one died.* (TA.) ___ نَضَبَ خَيْرُهُ, inf. n. نُضُوبٌ, *His goodness,* or *beneficence, became little.* (AZ.) ___ نَضَبَ مَاءُ وَجْهِهِ *He was not ashamed.* (TA.) نَضَبَ, (inf. n. نُضُوبٌ, TA,) *It* (a desert) *was far-extending.* (K.) ___ نَضَبَ, inf. n. نُضُوبٌ, *It* (a people, or party,) *was,* or *became, distant.* (S.) ___ نَضَبَ *It* (a people, or party,) *strove,* or *used exertion,* [app., *in a journey.*] (TA.) نَضَبَ, aor. ـُ, *It* (a thing, TA,) *flowed, and ran* (K.) By our saying a thing, we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.) [But this observation appears to

me to be scarcely admissible.] ___ نَضَبَتِ الدَّبَرَةُ [in the copies of the K in my hands, written دَبْرَة] *The sore on the back of a camel &c. became severe.* (K.) نَضَبَ الدَّبَرُ *The scar of the sore became severe and deep in the back.* (A.) نَضَبَ الثَّوْبَ *He pulled off the garment.* (Msb.)

2 **نَضَّبَ** see 1 ___ نضّبت, inf. n. تَنْضِيبٌ, *She* (a camel) *had little milk; and her flow thereof became slow;* (K;) *and her milk was long in flowing again into her udder after each previous milking.* (TA.)

4 **انضب القَوْسَ** *He pulled the string of the bow, in order that it might make a sound:* like أَنْبَضَهَا: (K:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or *he pulled the string of the bow, and then let it go, to make it twang:* or *he pulled the string of the bow without an arrow, and then let it go, to make it twang:* (TA:) or *he caused the bow to make a sound,* or *twang:* (AHn, L:) انضب وتر القوسِ is *the same as* أَنْبَضَهُ, of which it is a transp. syn. (S.) AHn, gives to it the inf. n. إِنْضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo- 'Alee and the rest of the skilful grammarians. (Abu-l-Hasan.) See قَلَبَ.

غَضِيرٌ نَاضِبٌ *A pool of which the water has sunk into the earth.* (A.) ___ [So] عين مُنَضَّبَةٌ *A source of which the water has sunk into the earth;* [*a source that has become dried up*]. (A.) ___ خَرْقٌ نَاضِبٌ [*A deep hole:* or *a far extending desert*]: syn. بَعِيدٌ. (S, TA.) ___ إِنَّ فُلَانًا لَنَاضِبُ الخَيْرِ *Verily such a one is a person of little good,* or *beneficence.* (AZ.) ___ نَاضِبٌ *Distant; remote:* (As, S:) an epithet applied to water and anything. (TA.) ___ جَرْىٌ نَاضِبٌ *A far-extending run.* (TA.)

تَنْضُبٌ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a

generic proper name; and as such, having the measure of a verb, it must be written تَنْضُبُ, being imperfectly declinable:] *A certain tree:* the ت is augmentative, because there is no word of the measure فَعْلُلٌ; whereas there are words of the measure تَفْعُلُ, as تَقْتُلُ and تَخْرُجُ: n. un. تَنْضُبَةٌ: (S:) *a certain tree of El-Hijáz:* (K:) *it grows large, in the form,* or *manner, of the* سَرْح, *having white and thick branches; and folds, such as are called* حَظَائِر, *are made of it:* [this is the only meaning I can assign to the words وهو محتظر, supposing به to be omitted after محنظر, though يُحْنَظُر would be better:] *its leaves are contracted; and it always appears as though it were dry and dusty, though growing:* (TA:) *its thorns are like those of the* عَوْسَج: (K, TA:) *and it has a fruit* [called مَغْدٌ (L, K, art. مغد)] *like small grapes, which is eaten, of a reddish colour:* AHn says, that *its smoke is white, of the colour of dust; and that poets therefore liken dust to it:* and in one place he says, that it is *a large tree, without leaves* [*properly so called*], *which has a trunk, and from which grow thick boughs, with many branches; its leaves* [*if such they may be called*] *being only shoots, which are eaten by the camels and sheep and goats:* Aboo-Nasr says, that it is *a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons:* [see حَرْبَاءٌ, in art. حرب: and see an ex. in a verse cited voce سَاقٌ:] ISd thinks that it is thus called because of its little sap: AM says, that it is *a large tree, from which are cut tentpoles:* (TA:) and Ibn-Selemeh says, that it is *a tree from which arrows are made.* (S.) ___ نُوقٌ كَقِدَاحِ التَّنْضُبِ [*She-camels like arrows made of the wood of the tendub*]. (TA).

مُنَضَّبَةٌ : see نَاصِبٌ.

نضج

1 **نَضِجَ**, aor. ـَـ , inf. n. نُضْجٌ and نَضَجٌ, (S, K, &c.,) or these are [properly] simple substs., (the former accord. to the L, and both accord. to the Msb,) and the inf. n. is نَضَجٌ, (Msb,) *It* (fruit, التَّمْرُ, S, K, [in the CK التَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) *attained to a perfect state of fitness for being used,* or *for being eaten: it* (fruit) *became ripe,* or *mature: it* (flesh-meat) *became thoroughly cooked.* (S, K, &c.) See 2. [And *It* (the skin of one tormented in Hell) *became thoroughly burned:* see Kur iv. 59.] ___ *It* (an ulcer or the like) *became ripe,* or *suppurated.*]

2 **نَضَّجَت النَّاقَةُ بِوَلَدِهَا**, (S, K,) and نَضَجَتْ بِهِ, (K,) and نَضَّجَتْ وَلَدَهَا, (L,) *She* (a camel) *exceeded the usual period of gestation by a month,* or *thereabout:* (L:) or *exceeded the year and did not bring forth:* (S, K:) *was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth.* (As.) Th uses the expression نضّجت ولدها as signifying *She* (a woman) *exceeded the usual period of gestation, namely nine months;* or *did so by a month:* in which case the child is more strong for the delay. (TA.) ___ نَضَّجَت النَّاقَةُ بِلَبَنِهَا *The she-camel attained the utmost point with her milk:* but ISd thinks it a mistake for نضّجت بولدها. (L.) See 4.

4 **انضج** *He rendered* fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way],) *perfectly fit for being used,* or *for being eaten: rendered ripe,* or *mature: thoroughly cooked:* (S, K:) *it* (the proper time) *rendered* fruit *ripe,* or *mature; ripened,* or *matured it.* (TA.) ___ AHn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُوءٌ by the words أَلَّذِى قَدْ أَنْضَجَهُ البَرْدُ [meaning,

a plant, or *herbage, that is nipped, shrunk, shrivelled,* or *blasted, by the cold*]: this is strange because إِنْضَاجٌ is an effect

of heat; not of cold. (M.) [See أَنْضَجَ رَأْيَكَ ___.] أَحْرَقَ *Mature thy judgment,* or *thine opinion*]. (A.) ___ لَا يُنْضِجُ السَّكُرَاعَ, (L,) or لَا يَسْتَنْضِجُ كُرَاعًا, (A,) [*He does not thoroughly cook the slender part of the leg of a sheep,* or the like]: i. e., he is weak, and of no use, or does not possess a competence. (L.) ___ [انضج also signifies *It matured,* or *caused to suppurate,* an ulcer or the like; as also نَضَّجَ .]

10 **إِسْتَنْضَجَ** see 4.

نَضْخٌ : see نَضَجٌ.

نَضْجٌ and نَضَجٌ : see 1. ___ As simple subst., in relation to fruit, or to flesh-meat. *A perfect state of fitness for being used,* or *for being eaten. ripeness,* or *maturity:* the *state of being thoroughly cooked.* (L, Msb.)

نَضِيجٌ and نَاضِجٌ (S, K) and مُنْضَجٌ (TA) Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) *in a perfect state of fitness for being used,* or *for being eaten: ripe,* or *mature: thoroughly cooked:* (S, K, &c.:) pl. [of the first, and perhaps of the second also,] نِضَاجٌ. (TA.) ___ نَضِيجُ الرَّأْيِ A man *of sound,* [or *mature*] *judgment.* (S, K.) ___ أَمْرٌ مُنْضَجٌ [A *matured affair; and affair soundly,* or *thoroughly, managed*] (A.)

نَاضِجٌ : see نَضِيجٌ.

مُنْضَجٌ : see نَضِيجٌ.

مُنْضَجٌ : see what follows.

مُنَضَّجٌ (S, L, K) and مُنْضَجٌ and each with ة (L) A she-camel *that exceeds the usual period of gestation by a month,* or *thereabout:* (L:) or *that exceeds the year and does not bring forth:* (S, K:) pl. مُنَضَّجَاتٌ (S) and مُنْضَجَاتٌ. (L.) See an ex. voce قَرَابٌ. ___ [Also both, but the latter the more common, A *suppurative* medicine.]

مِنْضَاجٌ *An iron instrument for roasting flesh-meat;* syn. سَقَّودٌ. (K.)

نضح

1 نَضَحَ, aor. ـِ , (S, K,) and ـَ , (Msb, MF,) inf. n. نَضْحٌ, (S,) *He sprinkled* a house, or chamber, [with water]: (S, K:) or *he sprinkled* it *lightly:* (TA:) نَضْحٌ is like نَضْخٌ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAar.) [See نَضَحْتُ عَلَيْهِ المَآءَ ___.] نَضَخَ, inf. n. نَضْحٌ, [*I sprinkled water,* or *the water, upon him*]. (As.) ___ نَضَحَ, aor. ـِ , and ـَ , inf. n. نَضْحٌ, *He moistened,* or *sprinkled,* a garment, or piece of cloth. (Msb.) ___ أَصَابَهُ نَضْحٌ مِنْ كَذَا [*A sprinkling of such a thing came upon him*]. (TA.) ___ نَضَحَتْ بِبَوْلِهَا *She* (a camel) *sprinkled her urine.* (TA.) ___ نَضَحَ عَطَشَهُ, (S, K,) aor. ـِ inf. n. نَضْحٌ, (S,) *It* (water, TA,) *moistened* [or *allayed*] *his thirst,* (S, TA,) *and allayed it:* (K. TA:) *took it away:* or *almost took it away:* (TA;) also (K) or نَضَحَ الرِّىَ, (TA,) *he satisfied his thirst with drink:* (K:) or *he drank less than what would satisfy his thirst.* (S, K.) ___ نَضَحَ المَآءُ المَالَ *The water took away the thirst of the camels &c.:* or *nearly did so.* (T.) ___ نَضَحَ المَآءَ *He* (a camel) *carried water from a river* or *canal* or *well to irrigate standing corn* or *the like.* (Msb.) ___ نَضَحَ *He moistened* a skin, in order that it might not break. ___ نَضَحَ الجُلَّةَ, aor. ـَ , inf. n. نَضْحٌ, *He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together:* (L:) or *he scattered forth its contents.* (L, K.) ___ نَضَحَ (inf. n. نَضْحٌ, S,) *He watered* palm-trees, (K,) and standing corn &c., (TA,) *by means of a camel carrying the water.* (K.) ___ سُقِىَ الزَّرْعُ نَضْحًا *The standing corn &c. was watered by means of buckets,* (دَلَآءٍ and غُرُوبٍ,) *and camels carrying the water;* not by means of a channel opened for that purpose. (TA.) ___ هٰذِهِ نَخْلٌ تُنْضَحُ *These are palm-trees that are watered* [*by the means above mentioned*].

(S.) ___ فُلَانٌ يَسْقِى بِالنَّضْحِ [*Such a one waters* palm-trees &c. *by the means above mentioned*]. (S.) ___ يَنْضَحُ عَلَى البَعِيرِ *He drives the camel that carries the water for irrigation, watering palm-trees* [*&c.*] (S) ___ نَضَحُوهُمْ بِالنَّبْلِ, (inf. n. نَضْحٌ, TA.) *They shot at them* [or *sprinkled them*] *with arrows:* (S, K:) *they scattered arrows among them.* like as water is sprinkled. (TA.) Mohammad said to the archers at the battle of Ohod, انْضَحُوا عَنَّا الخَيْلَ *Shoot ye at the horses and their riders with arrows* [*and so repel them from us*]. (S, * TA.) ___ نَضَحَ فَرْجَهُ, aor. and ـُ, (TA;) and انتضح and استنضح [both of which are thus used as intrans.]: (K;) *He sprinkled some water upon his pudendum after the ablution called* الوُضُوءُ: (K:) as also انْتَفَضَ. (TA.) ___ نَضَحَ بِالبَوْلِ عَلَى فَخِذَيْهِ *He made* [*a little sprinkling of*] *urine to fall upon his thighs.* (K.) Hence the saying in a trad., النَّضْخُ مِنَ النَّضْحِ, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) ___ نَضَحَتْنَا السَّمَآءُ *The sky rained upon us.* (L.) ___ نَضَحَ, [aor. ـَ,] *He* (a horse) *sweated.* (Msb.) نَضَحَ بِالعَرَقِ, inf. n. نَضْحٌ and نَضَحَانٌ, *He* (a man, and a horse,) *broke out with sweat:* and in like manner, the protuberance behind a camel's ear ; and the arm-pit or the like. (L) [See an ex. in a verse cited in art. عدو, conj. 3.] ___ يَنْضَحُ طِيبًا *He diffuses the odour of perfume:* lit., sweats it. (L, from a trad.) ___ نَضَحَ *It* (sweat) *exuded,* or *came forth.* (Msb.) ___ نَضَحَتِ القِرْبَةُ. (S, K,) and الخَابِيَةُ, (S,) aor. ـَ, inf. n. نَضْحٌ and تَنَّضَاحٌ, (S, K,) [the latter of an intensive form, *The water-skin,* and *the jar.* (*being thin,* TA,) *sweated,* (ISk, S, K,) or *exuded its water.* (TA.) ___ نَضَحَ الجَبَلُ *The mountain sweated water between its masses of rock.* (TA) ___ نَضَحَ الشَّجَرُ, inf. n. نَضْحٌ, TA,) *The trees began to break out with leaves.* (As, S, K.) ___ نَضَحَ الزَّرْعُ, and انضح , *The standing corn became thick in its body,* (TA,) *and began to have the farinaceous substance in its grains, yet moist,* or *succulent,* or *tender.* (K.) ___ تَنَضَّحَتِ العَيْنُ, (L, K,) aor. ـِ, inf. n. نَضْحٌ: (L.;) and انتضحت , (L, K,) and ننضّحت ; (K;) *The eye overflowed with*

tears: (L, K:) *the eye filled with tears and the overflowed without stopping.* (L.) ___ نَضَحَ, aor. ـَـ *It* (a sea, or great river,) *flowed.* (TA, art. تبر: see ___ انْضَحُوا الرَّحم ببلالها.) بِلَالٌ. نَضَحَ عن فُلَانٍ, (S, K,) aor. ـِـ ; (S;) and باضح عنه, (K,) inf. n. مُنَاضَحَةٌ and نِضَاحٌ; (TA;) *He repelled from, and defended, such a one:* (S, K:) as also مضح: (Shujáa:) and نَضَحَ الرَّجُلَ *he repelled from the man.* (Kr.) ___ نَضَحَ عن نفسه *He defended himself with an argument. a pled.* or *an allegation.* (S.)

3 **نَاضَحَ** see 1.

4 **أَنْضَحَ** see 1 ___ انضح عِرْضَهُ *He aspersed his honour,* or *reputation:* (K:) *marred it;* as also أَمْضَحَهُ: (Shujáa Es-Sulamee:) *made people to carp at it.* (Khaleefeh.)

5 **تَنَضَّحَ** see 1 and 8. ___ رَأَيْتُهُ يَتَنَضَّحُ مِمَّا قُرِفَ به *I saw him deny,* (S, K,) *and declare himself clear of,* (S,) *that of which he was accused,* or *suspected.* (S, K. *) ___ تنضّح مِنْ أَمْرٍ *He pretended to be clear,* or *quit, of the thing.* (TA.)

8 **انتضح عَلَيْهِمُ المَآءُ** *The water became sprinkled upon them.* (S.) ___ انتضح البَوْلُ عَلَى الثَّوْبِ *The urine became sprinkled upon the garment.* (Msb.) ___ انتضح بِالنَّضُوحِ *He sprinkled himself with the kind of perfume called* نَضُوح. (L.) [And تنضّح is used in similar sense in art. غسل in the K.] See 1.

10 **إِسْتَنْضَحَ** see 1.

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نَضْحٌ *A rain between two rains; better than what is called* طَلٌّ; (L;) *i. q.* نَضْحٌ, with respect to rain. (Sh.) ___ نَضَحَاتٌ [or نَضَحَاتٌ?] *A slight,* or *scanty, scattered shower of rain.* (L.) ___ Also نَاضِحٌ *Rain.* (L.) ___ نَضْحٌ *Perfume that is thin, like water:* pl. نُضُوحٌ and أَنْضِحَةٌ: [see also نُضُوحٌ:] what is thick, like خَلُوقٌ and غَالِيَةٌ, is called نَضْخٌ. (L.) ___ *A mark left by water,* or *anything thin, such as vinegar and the like:* differing from نَضْخٌ [q. v.]. (AA, in TA, art. نضخ.)

نَضَحٌ and نَضِيحٌ *A watering-trough* or *tank;* or so called because it moistens [or allays] the thirst of camels: (IAar, S:) or *a small watering-trough* or *tank:* (TA:) or the latter *a watering-trough* or *tank that is near to the well, so as to be filled with the bucket;* and it may be large: (Lth:) pl. of the former أَنْضَاحٌ; and of the latter نُضُحٌ. (S.) ___ نَضَحُ الوُضُوءِ *What is sprinkled in the performance of the ablution called* الوضوء. (L.) [See نضح فرجه.]

نَضَحِيَّةٌ : see نَضُوحٌ.

مِزَادَةٌ نَضُوحٌ *A* مزادة *that sweats,* or *exudes its water.* (TA.) ___ نَضُوحٌ *A certain kind of perfume.* (S, K.) [See also قَوْسٌ نَضُوحٌ ___.] نَضْحٌ, and نَضَحِيَّةٌ, *A bow that impels the arrow with force,* or *sends it far, and that scatters the arrows much;* expl. by طَرُوحٌ نَضَّاحَةٌ لِلنَّبْلِ. (AHn, K.) ___ النَّضُوحُ One of the names of *The bow.* (TA.)

نَضِيحٌ *Sweat.* (S.) ___ See نَضَحٌ.

نَضَّاحٌ He *who drives the camel that carries water from a well &c., for irrigating land,* (S, K,) *and waters palm-trees* [*&c.*]. (S.) ___ See قَوْسٌ نَضُوحٌ.

نَضَّاحَةٌ : see مِنْضَحَةٌ

نَاضِحٌ *A camel* (S) or *an ass* or *a bull* (TA) *upon which water is drawn* (يُسْتَقَى عَلَيْهِ) [*from a*

well &c.]: (S, TA:) *a camel that carries water* (يَحْمِلُ المَآءَ) *from a river* or *canal* or *well to irrigate seed-produce;* so called because it is a means of moistening [or allaying] thirst by the water which it carries: (Msb:) the female is called نَاضِحَةٌ (S, Msb) and سَانِيَةٌ [q. v.]: (S:) pl. نَوَاضِحُ. (Msb.) ___ Afterwards applied to *Any camel:* as in the following instance, occurring in a trad., أَطْعِمْهُ نَاضِحَكَ *Give him thy camel to eat.* (Msb.) ___ See نَضْحٌ.

مِنْضَحَةٌ (L, K) as also مِنْضَخَةٌ, (IAar, L,) vulg. نَضَّاحَةٌ, (Az,) *i. q.* زَرَّاقَةٌ, (IAar, L, [in some copies of the K زُرَّقَة; in the CK زَرَافَة] i. e. *An instrument made of copper* or *brass for shooting forth naphtha* [*into a besieged place:* mentioned in several histories]. (L.)

نضخ

1 **نَضَخَهُ**, aor. ـَـ, [and ـِـ, see below], inf. n. نَضْخٌ, *He sprinkled him,* or *it,* [with water &c.]: or *i. q.* نَضَحَهُ: (K:) AZ says, نَضْخٌ signifies the *act of sprinkling,* like نَضْحٌ; these two words being syn.: you say نَضَخَتْ, aor. أَنْضَخُ: (S:) or the former signifies less than the latter: (K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAar, L:) As says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo-'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed نَضْحٌ, with ح unpointed: (S:) As says, that نَضْخٌ has no verb nor act. part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say نَضَخَتْ الثَّوْبَ, aor. ـَـ and ـِـ, inf. n. نَضْخٌ, *I wetted the garment;* and it signifies more than نَضَحَتْ. (Msb.) نَضَخَتْ مَغَابِنُهَا, inf. n. نَضَخَانٌ, *Her* (a she-camel's) *armpits were sprinkled* with pitch. (S, L, from a verse of El-Katámee.) أَصَابَهُ نَضْخٌ مِنْ كَذَا *A sprinkling, more* [or *less*] *than what is termed* نَضْحٌ, *came upon him.* (As, S.) ___ نَضَخْنَاهُمْ بِالنَّبْلِ, (Yz, S,) and نَضَحْنَا النَّبْلَ فِيهِمْ, (K,) *i. q.* نَضَحْنَاهُمْ, (Yz, S,) *We* [*shot at them and*] *sprinkled them with arrows;* or *scattered arrows among them;* (Yz, S, K;) meaning, our enemies. (K.) ___ نَضَخَ, (inf. n. نَضْخٌ, L,) *It* (water) *boiled forth vehemently* (*in gushing,* L,) from its source, (L, K,) or *boiled up vehemently.* (Aboo- 'Alee, L, K.)

3 **نَاضَخَا**, inf. n. مُنَاضَخَةٌ and نِضَاخٌ, *They sprinkled each other.* (S, K.)

8 **انتضخ** *It* (water) *became sprinkled.* (S, K.)

9 **انضخّ** and انضاخّ *It* (water) *poured out,* or *forth.* (TA.)

11 **إِنْضَاخَّ** see 9.

نَضْخ *A mark,* or *effect, that remains upon a garment* or *other thing,* (Aboo-'Othmán EtTowwazee, S, K,) *as the body,* (TA,) *from perfume,* (K,) or *mire,* or *a soil* or *pollution:* (TA:) or *from blood, and saffron, and mud, and the like:* نَضْح being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نَضْح.]

نَضْخَة *A rain; a shower of rain.* (S, K.)

غَيْث نَضَّاخ *A copious rain.* S, Msb, K.) ___ عَيْن نَضَّاخَة *A copious spring of water:* (S:) or *a spring that boils forth,* or *gushes forth* (S, Msb) *copiously.* (Msb.) ___ نَضَّاخَة الذِّفْرَى A she-camel *that sweats copiously in the part called* ذفرى, *behind the ear.* (L.)

مَنْضَخَة, [in the TA مَنْضَخ,] vulgo نَضَّاخَة, *i. q.* زُرَّاقَة: (K, TA:) [in the CK, زَرَاقَة, which is a mistake: see مَنْضَحَة].

نضد

1 **نَضَدَ**, aor. ـِ, (S, K, &c.,) inf. n. نَضْدٌ; (S, L, Msb;) and نَضَّدَ, (L, K,) inf. n. تَنْضِيدٌ; (S, L;) or the latter has an intensive signification; (S, L;) *He put* goods, household-goods, or commodities, (مَتَاعٌ, S, L, K,) *one upon another:* (S, L, Msb, K:) or *put,* or *set,* them *together,* (T, A, L,) *in regular order,* or *piled up:* (A:) both verbs signify the same: (L, K:) or the latter, *he put* them *one upon another* [or *side by side*] *compactly.* (S, L.) ___ [You say,] نَضَّدْتُ اللَّبِنَ عَلَى المَيِّتِ [*I placed the crude bricks in order against the corpse, to support it;* as it is laid upon its right side, or so inclined that the face is towards Mekkeh]. (L.)

2 **نَضَّدَ**, inf. n. تَنْضِيدٌ, *He* [God] *made a person's teeth to be disposed in regular order.* (A.) ___ See 1.

5 **تَنَضَّدَتِ الأَسْنَانُ** *The teeth were disposed in regular order.* (A.)

8 **انتضد**, [quasi-pass. of 1, *It was put,* or *set, one part upon,* or *beside, another, in regular order; was piled up,* or *became piled up*]. (K, art. انتضد ___.) فقر *It* (a people, A) *remained, stayed, abode,* or *dwelt,* in a place; (A, K;) *and collected* there. (A.)

نَضْدٌ *Goods, household-goods,* or *commodities, put one upon another:* (S, L, K:) or, *put,* or *set, together,* (A, L,) *in regular order,* or *piled up:* (A:) or the *best thereof:* (L, K:) or *such things in general:* but the first meaning is the most appropriate: (L:) pl. أَنْضَادٌ. (S, L.) ___ رَأَيْتُ نَضْدًا مِنَ الثِّيَابِ والفُرُشِ *I saw a number of garments,* or *pieces of cloth, and of beds,* or *the like, put together in regular order,* or *piled up.* (A.) ___ See نَضْدٌ ___. نَضِيدَةٌ *A couch-frame,* or *a raised couch,* (سَرِيرٌ,) *upon which goods, householdgoods,* or *commodities, are put*

one upon another, (S, L, K,) or *put,* or *set, together, in regular order,* or *piled up:* (A, L:) or simply, *a couchframe,* or *raised couch;* (سرير;) so called because the things so termed are generally put upon it: (L, Msb:) or *a* مَشْجَب, or *a thing resembling this, upon which garments and household-goods are put, one upon another,* or *together.* (L.) ___ نَضَدٌ *Glory; honour; dignity; might;* or *power;* (A;) *eminence;* or *nobility.* (K.) ___

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نَضَدٌ *Eminent;* or *noble:* (L, K:) applied to a man: pl. أَنْضَادٌ. (L.) ___ Also, (A, L,) and the pl., (S, A, L,) A man's *paternal and maternal uncles* (S, A, L) *preëminent in nobility.* (S, L.) ___ Also, the pl., The *party,* or *company,* (L, K,) *and number,* (A, L, K,) *and auxiliaries,* or *assistants,* (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., *companies,* or *congregated bodies, of men.* (A.) ___ نَضَدٌ *A fat she-camel;* (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَضَد; (TA;) as also نَضُودٌ. (K.) ___ أَنْضَادٌ, of mountains, *Stones, such as are called* جَنَادِل, *one upon another.* (S, L, K.) Also, of clouds, *Portions piled up, one above another:* (S, L, K:) sing. نَضَدٌ. (L.)

نَضُودٌ : see نَضَدٌ and نَضِيدٌ.

نَضِيدٌ and مَنْضُودٌ (Msb, K,) and مُنَضَّدٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) *put one upon another:* (Msb, K:) [or *put,* or *set, together, in regular order,* or *piled up:* and the last, *put one upon another,* or *side by side, compactly:* see 1]. ___ طَلْعٌ نَضِيدٌ, in the Kur, [l. 10.] *Spadices* of palm-trees [*having their flowers*] *compacted,* or *compactly disposed;* (L;) *yet in their envelopes;* (Fr, L;) for when they have come forth therefrom they cease to be نَضِيد. (L.) ___ طَلْحٌ مَنْضُودٌ, in the Kur, [lvi. 28,] *Gum-acacias having fruit* or *leaves closely set, one*

above another, from bottom to top, without their trunks being apparent below. (L.) شَجَرُ الجَنَّةِ نَضِيدٌ مِنْ أَصْلِهَا إِلَى فَرْعِهَا ___ *The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent:* (L, from a trad.:) and similarly نُضُودٌ (Jel, lvi. 20.)

نَضِيدَةٌ *A pillow:* and *any stuffed article of household furniture:* (L, K:) pl. نَضَائِدُ: and نَضَدٌ is used as a coll. n. (L.)

مَنْضُودٌ : see نَضِيدٌ.

دُرٌّ مُنَضَّدٌ *Pearls arranged,* or *put together, in regular order.* (A.) ___ See نَضِيدٌ.

نضر

1 **نَضُرَ**, aor. ـُ ; (IAar, S, A, Msb, K;) and نَضَرَ, aor. ـُ ; and نَضِرَ, aor. ـَ ; (IAar, S, A. K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Msb, K,) of the first; (S, Msb;) and نُضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Msb,) and نَضْرٌ, (TA,) [also of the second;] and نَضَرٌ, (K;) [of the third;] and أَنْضَرَ ; (IAar, L, K, TA;) *It* (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAar, S, Msb, K, and anything, TA,) *was*, or *became, beautiful* (S, Msb, K,) *and bright:* (S * [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or *it was*, or *became, beautiful and fresh:* or *beautiful and fine-skinned, so that the blood appeared* [*through the skin*]: syn. حَسُنَ وغَضَّ: (A:) or *pleasant:* (Fr:) and انضر , said of a tree, *its foliage became green.* (TA.) ___ [When said of a man, sometimes signifying *He was*, or *became, in a state of enjoyment*, or *in a plentiful and pleasant and easy state of life;* agreeably with a usage of نَضَرَ and نَضَّرَ and أَنْضَرَ to be mentioned below. And in like manner, when said of life, it signifies *It was*, or *became plentiful and pleasant and easy.*] نَضَرَهُ اللّٰهُ, (IAar, S, A, Msb, K,) aor. ـُ , (Msb,) inf. n. نَضْرٌ; (TA;) and نَضَّرَهُ , (S, A, K,) or this has an intensive signification; (Msb;) and انضره ; (IAar, S, A, K;) when the pronoun relates to the face, (IAar, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] *God made it beautiful* (S, A, K,) *and bright.* (S, * TA.) ___ When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Nadr and Sh and in the Mgh and TA, and of the ↓ second, as mentioned by As, and En-Nadr and Sh, &c., and of the ↓ third, as mentioned in the TA,) is *God made him to have enjoyment*, or *plentiful and pleasant and easy life;* syn. نَعَّمَهُ; (S, Mgh, Msb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضَّرَهُ اللّٰهُ, (El-Azdee, Mgh,) and نَضَّرَهُ اللّٰهُ, (El-Hasan El-Muäddib, TA:) signifies *God made his rank*, or *station, good* (El-Azdee, El-Hasan El-Muäddib, Mgh, TA,) *among mankind:* (El-Hasan El-Muäddib, TA:) not relating to beauty of

the face; (ElAzdee, El-Hasan El-Muäddib, Mgh, TA:) but is similar to the saying, أُطْلُبُوا الحَوَائِجَ إِلَى حِسَانِ الوُجُوهِ [which see explained in art. وجه]. (El-Hasan El-Muäddib, TA.) As cites this verse:

* نَضَّرَ ٱللّٰهُ أَعْظُمًا دَفَنُوهَا *

* بِسِجِسْتَانَ طَلْحَةَ الطَّلَحَاتِ *

[*May God grant enjoyment to bones which they have buried in Sijistán:* (I mean) *Talhat-et- Talahát*]. (TA.) And it is said in a trad., نَضَرَ ٱللّٰهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ أَدَّاهَا إِلَى مَنْ يَسْمَعُهَا, (Sh, S, * A, * Mgh, * TA,) or نَضَّرَ, (Sh, S, in which latter we read ٱمْرَأً in the place of عبدا, and A, in which we find من in the place of عبدا, and Mgh; the reading نضّر alone being given in the copies which I have of the S and A;) *May God cause to have enjoyment,* or *a plentiful and pleasant and easy life,* [*the servant,* or *man, who hears what I say, and keeps it in mind, then conveys it to him who hears it:*] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or *may God make to have a good rank* or *station* &c. (Mgh, in explanation of the former reading.)

2 **نضّره ٱللّٰه** : see نَضَرَهُ, throughout.

4 **انضر** : see نَضَرَ, in two places. انضره ٱللّٰه: see نَضَرَهُ, throughout.

نَضْرٌ (S, A, Msb, K) and نُضَارٌ (S, A, K, [in the CK نَضَارٌ] and TA) and نَضِيرٌ (S, Msb, K) and أَنْضَرُ (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) *Gold:* (S, A, Msb, K;) as also نَضَارٌ : (Es-Sukkaree:) or *silver;* (K;) as also نَضَارٌ : (Es-Sukkaree:) or *generally the former:* (TA:) pl. [of pauc.] (of the first, S.) أَنْضُرٌ, (S, K,) and [of mult.] نِضَارٌ: (K:) or (so accord. to the S and A, but in the K, and) نُضَارٌ signifies *what is pure,* (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold (TA:) and نَضْرَةٌ [n. un. of نَضْرٌ] signifies *a molten piece of gold.* (TA.)

نَضِرٌ : see نَاضِرٌ.

نَضْرَةٌ *Beauty* (S, Msb, K,) *and brightness:* (S, TA:) so in the Kur, lxxvi. 11. (Jel.) [The above explanation in the Msb and K, beauty, is evidently imperfect. Accord. to the Msb, the word is a simple subst., not an inf. n.] *Pleasantness* of countenance. ___ نَضْرَةُ النَّعِيمِ *The beauty and brightness of aspect characteristic of enjoyment,* or *of a plentiful and pleasant and easy state of existence:* so in the Kur, lxxx ii: 24: (Bd, Jel:) or *the brightness,* or *glistening, and moisture* (نَدًا) [*upon the skin*] *characteristic thereof.* (Fr.) ___ *Enjoyment;* or *a plentiful and pleasant and easy life;* syn. نَعْمَةٌ [in the CK نَعْمَةٌ]. (A, K.) ___ *Richness;* or *competence* or *sufficiency.* (A, K.) ___ *Life.* (A, K.) See also نَضْرٌ.

نُضَارٌ : see نَضْرٌ; each in two places. See also غَرْبٌ.

نَضَارٌ : see نَضْرٌ; each in two places. See also غَرْبٌ.

نَضِيرٌ : see نَاضِرٌ, in two places: and see نَضْرٌ.

نَاضِرٌ (A, L, K) and نَضِيرٌ (A, L, Msb, K) and نَضَرٌ , (A, L,) [being epithets from نَضَرَ and نَضُرَ and نَضِرَ, respectively,] and أَنْضَرُ , accord. to the K, but in the place of this we find in the corresponding passage in the L the verb أَنْضَرَ, with the addition is like نَضَرَ, (TA,) *Beautiful*

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(Msb, K) *and bright.* (TA.) So in the Kur, lxxv. 22, وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ *Faces on that* day shall be *beautiful and bright:* (Bd, Jel:) or *shining by reason of enjoyment,* or *of a beautiful and pleasant and easy state of existence.* (Fr.) [These epithets have also other, similar, significations, shown by explanations of

نَضُرَ and its variations.] نَاضِرٌ is coupled with غَضٌّ, as an epithet applied to a boy, (A,) and so نَضِيرٌ ; (TA,) and نَاضِرَةٌ with غَضَّةٌ, applied to a girl, (A,) and so نَضِيرَةٌ; (TA;) and thus used are tropical. (A.) ___ نَاضِرٌ also signifies *Intense in greenness:* (K:) you say أَخْضَرُ نَاضِرٌ [*intense*, or *bright*, *green*], (S, K,) like as you say أَصْفَرُ فَاقِعٌ and أَبْيَضُ نَاصِعٌ: (S:) and in like manner it is used as an intensive epithet applied to any colour: you say أَحْمَرُ نَاضِرٌ [*intense*, or *bright*, *red*], and أَصْفَرُ نَاضِرٌ [*intense*, or *bright*, *yellow*]: (K:) so says IAar: (TA:) or أَخْضَرُ نَاضِرٌ signifies *smooth green*, accord. to A'Obeyd, and Az adds, *glistening in its clearness.* (TA.)

أَنْضَرُ : see نَضْرٌ: and see نَاضِرٌ.

نُضَارٌ *A tree of which yellow cups* (أَقْدَاح) *are made.* (T, in TA, voce غَرْبٌ.) See وَرْسِيٌّ.

نضل

1 نَضَلَهُ *He overcame him,* or *surpassed him, in shooting.* (S, Msb, K.)

3 نَاضَلَهُ *He vied, competed,* or *contended for superiority, with him in shooting.* (S, Msb, K.) ___ نَاضَلَهُ, inf. n. تِنْضَالٌ: see عنه نَاضَلَ ___. بَيَّنَهُ *He defended him, pleaded in defence of him,* or *repelled from him;* (K, TA;) *spoke in his defence, excusing him;* (S, TA;) *defended him,* &c., as above; (S;) *contended,* or *pleaded, in his defence;* (TA;) *defended him;* and *contended in his defence.* (Msb.)

نضو

1 نَضَا الخَيْلَ *He outstripped the* other *horses:* see تَجَرَّدَ.

نَضْوٌ *A lean,* or *emaciated,* camel: fem. with ة. (S, Msb, K.) نَضْوُ سَفَرٍ [*Lean,* or *emaciated*

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by journeying]; applied to a beast. (TA, in رجع.)

نطأ

1 **نَطَأَ بِسَلْحِهِ** : see ثطأ.]

نطب

1 **نَطَبَهُ** (aor. ـُـ , inf. n. نَطْبٌ, TA,) *He struck* [or *fillipped*] *his ear with his finger.* (K.) انطب أُذُنَهُ, and أَنْقَرَ, and بَلَّطَ, signify *the same.* (AA.)

3 **نَاطَبَهُمْ** , (inf. n. مُنَاطَبَةٌ, TA,) *He incited them against each other,* (K,) *and acted in an evil* or *mischievous manner towards them.* (TA.)

4 **أَنْطَبَ** see 1.

نَطْبَةٌ *i. q.* نَطْمَةٌ, i. e., *A single act of piercing,* or *pecking, with the beak,* of a cock, &c. (Az.)

نِطَابٌ The *head.* (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee,

* نَحْنُ ضَرَبْنَاهُ على نِطَابِه *

ISk says, No one has explained it, and the reading better known is على تَطْيَابِه, meaning notwithstanding the sweetness (طِيب) that was in him: for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, نِطَاب here signifies The *tendon of the neck;* syn. حَبْلُ العُنُقِ; so in the K, on the authority of Aboo- 'Adnán alone; or حبل العاتِق, accord. to IAar, who cites this verse:

* نَحْنُ ضَرَبْنَاهُ عَلَى نِطَابِه *
* قُلْنَا به قُلْنَا به قُلْنَا به *

[*We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him*]. قلنا به signifies قَتَلْنَاهُ. (TA.)

نَاطِبَةٌ , and نَاطِبٌ, sing. of نَوَاطِبُ in the following sense: (TA:) The *holes that are made in a thing with which one clears,* or *clarifies,* [i. e. *strains,* or *filters*], *and through which what is cleared* [or *strained*] *passes forth:* (K:) the *holes of a strainer for wine, &c.* (TA.) ___ See مِنْطَبٌ.

مِنْطَبٌ and مِنْطَبَةٌ and نَاطِبٌ *A strainer; a colander.* (K.)

مِنْطَبَةٌ *Stupid; foolish; of little sense:* (K:) an epithet applied to a man. (TA.)

نطح

1 **نَطَحَهُ**, aor. ـِ and ـَ, (S, K,) inf. n. نَطْحٌ, (S,) *He* (a ram, S, L, and the like, L) *smote him with his horn.* (K.) ___ [ما نَطَحَتْ فيه جَمَّآءُ ذاتُ قَرْنٍ *A horned animal did not smite with its horn for him a hornless ewe*]: a proverb, said of him who has perished unavenged. (L.) [See also Freytag's Arab. Prov., ii. 507.] ___ نَطَحَهُ عنه *He pushed him,* or *thrust him, away from him, and removed him.* (A.)

3 **نَاطَحَا**, inf. n. نِطَاحٌ (L, Msb) and مُنَاطَحَةٌ, (Msb,) *They two* (rams or he-goats) *smote each other with their horns.* (L.) ___ [بينهما نِطَاحٌ *Between them two is a contention like that of two rams*]; said of two learned men, and of two merchants. (A.) ___ [جَرَى لَنَا فى السُّوقِ نِطَاحٌ *There happened to us in the market a contention like that of two rams*]. (A.) ___ [نَاطَحَهُ *He,* or *it, faced,* or *was* or *came opposite to him,* or *it*]: نِطَاحٌ is syn. with مُقَابَلَةٌ in the dial. of El-Hijáz. (TA.)

6 **تَنَاطَحَ** see 8. ___ [تَنَاطَحَتِ الأَمْوَاجُ, and السُّيُولُ, *The waves,* and *the torrents, conflicted,* or *dashed together.*] (A.)

8 **انتطحت الكِبَاشُ**, and تناطحت, (S, K,) *The rams smote one another with their horns.* (K.) ___ [لَا يَنْطِحُ فيها عَنْزَانِ *Two she-goats will not, in it, smite each other with their horns*]: i. e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.)

نَطُوحٌ: see نَطَّاحٌ.

نَطِيحٌ *Smitten with the horn and so killed:* fem. with ة: (L, K:) pl. نَطْحَى (L) and نَطَائِحُ: (Lh, L:) you say

also نَطِيحٌ نَعْجَةٌ, as well as نطيحة. (L.) ___ Also نَطِيحَةٌ *A sheep* or *goat* (Az) *smitten with the horn and so killed.* (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the ة is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of فَرِيسَةٌ and أَكِيلَةٌ and رَمِيَّةٌ. (S.) ___ نَطِيحٌ and نَاطِحٌ *What comes to thee from before thee,* (or *faces thee,* L,) *of birds and wild animals* (S, L, K) *&c., which one rouses by throwing a stone* or *by crying out, and from the course of which one augurs evil* or *good:* (L:) *contr. of* قَعِيدٌ. (S.) [The نطيح or ناطح is of evil omen.] ___ Hence, (TA,) نَطِيحٌ An *unfortunate,* or *unlucky,* man. (K.) ___ نَطِيحٌ A horse *having a blaze,* or *white mark on his face, extending to one of his ears,* which is deemed unlucky: (L:) or a horse *having on his forehead two circular* or *spiral curls of hair* (دَائِرَتَانِ), which are disliked: (S, L, K:) if there be but one, it is called دَائِرَةُ اللَّطَاةِ; and this is not disliked; (S;) or it is called لَطْمَةٌ; and the horse, لَطِيمٌ. (L.) كَبْشٌ نَطَّاحٌ [*A ram that smites much with his horn*]: (S:) and نَطُوحٌ [signifies the same: and] is applied to a man [app. as meaning *who pushes, thrusts,* or *repels, much,* or *vehemently*]. (IAar, TA in art. ردس.)

دَائِرَةُ النَّاطِحِ *A certain circular* or *spiral curl of hair on a horse,* which is deemed unlucky. (L.) [See ناطح ___.] نَطِيحٌ *A difficulty; a distressing event; an affliction; a calamity:* pl. نَوَاطِحُ. (S, K.) Ex. أَصَابَهُ نَاطِحٌ *A difficulty,* or *distressing event, befell him.* (S.) نَوَاطِحُ الدَّهْرِ *The difficulties, &c., of fortune.* (S.) ___ النَّطْحُ والنَّاطِحُ [*The two stars called*] الشَّرَطَانِ, [q. v.,] *which are* [*the two stars in*] *the two horns of Aries:* (S, K:) [*the first of the Mansions of the Moon:* the latter is b, and the former a:] ISd says, that النَّطْحُ is *a star which is one of the Mansions of the Moon, and from* [*the auroral rising of*] *which one augurs evil:* and IAar says, that one says, نَطْحٌ and النَّطْحُ, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said إِذَا طَلَعَ النَّطْحُ طَابَ السَّطْحُ [*When En-Nat-h rises aurorally, the*

house-top becomes pleasant as a place on which to sit in the evening, or on which to sleep]. (A.) ___ مَا لَهُ نَاطِحٌ وَلَا خَابِطٌ *He has neither sheep,* or *goat, nor camel.* (S, K.)

نطر

1 **نَطَرَ**, (IKtt, Msb,) aor. ـُـ, (TA,) inf. n. نَطْرٌ

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(IKtt, Msb, K) and نَطَارَةٌ, (Sgh, K,) *He kept*, or *watched, vines*, (IKtt, Msb, K,) and *palmtrees*, (K,) and *seed-produce*. (TA.) See نَطْرَةٌ and نَاطُورٌ.

نَطْرَةٌ, with the unpointed ط, signifies The *act of guarding*, or *watching with the eyes:* and hence the word نَاطُورٌ. (IAar, Msb, TA.)

نَطْرُونٌ, with fet-h, [*Natron;*] the *Armenian* بُورَقٌ, or بُورَقٌ; (thus differently written here in different copies of the K;) or [rather] the *Egyptian* بُورَقٌ: (K, art. برق:) the best kind [of بورق] is the Armenian, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the Ifreekee: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Et-Tarráneh; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fákooseeyeh; and this is not so good as the former. (TA.) [See also بُورَقٌ.]

نُطَّارٌ *A scarecrow* (خَيَالٌ) *set up in the midst of seed-produce.* (Sgh, K.)

نَاطِرٌ: see نَاطُورٌ.

نَاطُورٌ *A keeper*, or *watcher*, (S, Msb, K, &c.,) *of vines*, (S, K,) and *of palm-trees*, (K,) and *of seed-produce:* (Msb, TA:) as also نَاطُورَةٌ (ElBári', Msb) and نَاطِرٌ: (S, K:) pl. (of the first, TA) نَوَاطِيرُ (Az, S, A, Msb, K) and (of the last, TA) نُطَّارٌ and نُطَرَآءُ and نَطَرَةٌ: (K:) it is a foreign word, (أَعْجَمِىٌّ, K,) not pure Arabic, (TA,) of the dial. of the people of Es-

Sawád: (Lth, Msb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawád or be Arabic: (TA:) accord. to AHn, it is Arabic: (TA:) and IAar says, that it is from نَطْرَةٌ, meaning as explained above: (Msb, TA:) IDrd says, that it is with ظ, (A, Msb,) from النَّظَرُ; (A;) but in the language of the Nabatheans with ط; (Msb;) that the Nabatheans change the former letter into ط. (A.)

نَاطُورَةٌ : see نَاطُورٌ.

نطس

1 **نَطِسَ**, aor. ـَـِ , (S, K,) inf. n. نَطَسٌ, (S,) *He was,* or *became, learned,* or *knowing,* (K,) *in affairs, and skilful therein:* (TA:) or *he exa mined things minutely, and attained the utmost knowledge of them.* (S.)

4 **مَا أَنْطَسَهُ** *How intelligent and knowing is he in affairs!* (TA.)

5 **تنطّس** *He took extraordinary pains,* or *exceeded the usual bounds, in cleansing* or *purifying himself,* or *in removing himself far from unclean things* or *impurities:* (As, S:) or *he shunned,* or *removed himself far from, unclean things:* (M, A, K:) and *he was dainty, nice, exquisite, refined,* or *scrupulously nice, and exact,* syn. تَأَثَّقَ, (As, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) *so as never to speak otherwise than chastely;* (TA;) and in diet and apparel, (A, K,) *so as never to eat* or *wear anything but what was clean,* (A,) or *so as never to eat anything but what was clean nor wear anything but what was good;* (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, لَوْ لَا التَّنَطُّسُ مَا بَالَيْتُ أَلَّا أَغْسِلَ يَدِى, (S, M,) i. e., *Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand.* (M.) ___ تنطّس فيه *He examined it* (anything) *minutely.* (A.) ___ تنطّس الأَخْبَارَ, (S,) or عَنِ الأَخْبَارِ, (M, A,) *He searched,* or *sought, for,* or *after, news,* or *tidings; searched* or *inquired into, investigated, scrutinized,* or *examined, news,* or *tidings.* (S, M, A.)

نَطْسٌ : see نَطَسٌ; the former, in two places; and the latter, in four.

نَطُسٌ : see نَطَسٌ; the former, in two places; and the latter, in four.

نَطِسٌ *Learned,* or *knowing;* (A, K;) as also نَطُسٌ (K) and نَطْسٌ (A, K) and نَطَاسِىٌّ and نَطَاسِىٌّ : (K:) or *learned,* or *knowing, in affairs, and skilful therein:* as also نَطُسٌ and نَطْسٌ : (ISk, TA:) *intelligent,* or *skilful, and scrupulously nice and exact* (مُتَنَوِّقٌ), *in affairs:* (A:) or one *who examines things minutely, and attains the utmost knowledge of them:* as also نَطُسٌ and مُتَنَطِّسٌ : (S:) or *learned,* or *knowing, in affairs: skilful in physic &c.:* as also نَطُسٌ and نَطِّيسٌ and نَطَاسِىٌّ : (M:) or نَطِّيسٌ (S, A, K, TA) and نَطَاسِىٌّ (S, TA) and نَطَاسِىٌّ , (A'Obeyd, S,) *a student of physic,* (S, K, TA,) *who examines it minutely;* (TA;) or *learned,* or *knowing, in physic;* in Greek نُسْطَاسٌ [γνώστης]: (A, TA: *) and مُتَنَطِّسٌ one *who is dainty, nice, exquisite, refined,* or *scrupulously nice and exact* (مُتَنَوِّقٌ), *and who chooses* or *selects* [*what is best*]; (IAar;) or any one *who takes extraordinary pains,* or *exceeds the usual bounds,* in a thing: (M:) also نَطِيسٌ , [without teshdeed,] a *skilful* man: (TA:) and نُطُسٌ , [pl. of نَطِسٌ or نَطُسٌ or نَطْسٌ,] *skilful physicians.* (A, K.) ___ Also, One *who shuns,* or *removes himself far from, unclean things;* (K, TA;) *who is scrupulously nice and exact* (مُتَأَنِّقٌ) *in affairs:* (TA:) and نَطِسَةٌ a woman *who shuns,* or *removes herself far from, foul, evil,* or *unseemly, things:* (AA, TA.) and نُطُسٌ, [pl. of نَطِسٌ,] men *who do thus:* (K, TA:) and نُطَسَةٌ a man *who shuns much,* or *removes himself very far from, unclean things, and is very dainty, nice, exquisite, refined,* or *scrupulously nice and exact* (كَثِيرُ التَّأَنُّقِ) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K, * TA.) See 5.

نُطُسٌ : see نَطِسٌ, throughout.

نُطَسَةٌ : see نَطِسٌ, throughout.

نَطِيسٌ : see نَطِسٌ, throughout.

نَطَاسِىٌّ : see نَطِسٌ, throughout.

نطّيس : see نَطَسَ, throughout.

نَاطِس , (accord. to one copy of the S, and the L, and the CK, and a MS. copy of the K,) or نَاطُوس , (accord. to the TA. as from the K,) or both, (accord. to one copy of the S,) *A spy, who searches for news,* or *tidings, and then brings them.* (S, L, K, TA.)

نَاطُوس : see نَاطِس.

مُتَنَطِّس : see نَطَسَ, in two places.

نطش

نَطْشَانُ an imitative sequent to عَطْشَانُ; (S, K;) not used alone. (S, art. عطش.)

نطع

5 تَنَطَّعَ, (KL,) or تنطّع فِى الكَلَامِ, (S, K,) *He went deeply,* or *far, in speech;* (KL;) syn. تَعَمَّقَ: (S, K:) *was exorbitant,* or *extravagant, therein:* (K:) or تنطّع signifies *he spoke with the extremity of his fauces;* [or *with a guttural voice;*] from النَّطْعُ signifying the upper غار in the mouth. (IAth.)

الحُرُوفُ النَّطَعِيَّةُ and النَّطْعِيَّةُ *Dental letters:* ee ت.

نَطْعٌ see نَطَعٌ.

نَطْعٌ see نَطَعٌ.

نَطَعٌ see نَطَعٌ.

نَطَعٌ and نَطْعٌ and نَطَعٌ and نَطْعٌ *A certain thing* (Munjid of Kr, Mgh, Msb, K) *that is spread* [*upon the ground to serve as a table for food,* and *for play at chess or the like,* and *to receive the head of a person when it is cut off*], (Munjid, K,) *made of leather;* (Munjid, Mgh, Msb, K;) *a piece of leather that is spread upon the ground for any of the purposes above mentioned.* __ *The anterior part of the palate;* see غار.

نَطَّاعٌ *A man who makes* نُطُوعٌ: and *who binds books.* (T, in TA, art. حط.)

نطف

نَطَفٌ *Earrings:* see a verse cited in art. سجد.

نُطْفَةٌ *Sperma* of a man (S, Msb, K) and of a woman. (Msb.)

نَاطِفٌ *A kind of sweetmeat;* (Msb;) *i. q.* قُبَّيْطَى. (S, Msb.)

نطق

1 **نَطَقَ** trans. by means of ب: see Ham, p. 75. ___ نَطَقَ به means *he pronounced it,* or *articulated it.* ___ نَطَقَ, said of a bird or any animal: see Bd, xxvii. 16.

3 **نَاطَقَهُ**, inf. n. مُنَاطَقَةٌ, *He talked,* or *discoursed, with him;* syn. كَالَمَهُ, (TA,) followed by بِ before the subject of talk, &c. (TA in art. فرغ.)

6 **تَنَاطَقَا** *They two talked,* or *discoursed, each with the other;* like تَقَاوَلَا. (TA.)

10 **اسْتَنْطَقَهُ** *He desired him to speak;* (TA;) [*interrogated him:*] *he spoke to him until,* or *so that, he spoke.* (Msb.)

نِطَاقٌ The *bar* (مترس) of a door. (TA, art. نطاق الجوزآء ___.) لز *The Belt of Orion:* see الجَوْزَآءُ.

نِطَاقَةٌ *A ticket of price,* or *weight:* see بِطَاقَةٌ.

نَاطِقٌ *Singing birds.* ___ اطيار ناطقة ___ نَاطِقٌ an epithet applied to *A deenár.* ___ جَذْرٌ نَاطِقٌ *A rational root, in arithmetic;* opposed to جَذْرٌ أَصَمُّ. (Mgh, art. حيوان ___.) جذر نَاطِقٌ *A rational animal.*

نَاطِقِيَّةٌ *Rationality.*

مَنْطِقٌ *Speech:* (S:) *Diction;* or *expression of ideas,* or *meanings, by voice and words.* (K, TA.)

مِنْطَقَةٌ *I. q.* حِيَاصَةٌ; (Msb;) *A kind of girdle, zone, or waist-belt, which is fastened round*

the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together. See إِبْزِيمٌ.

مِنْطِيقٌ *Eloquent:* (S, K:) or *able in speech; an able speaker.* (TA in art. فوه.)

الحِكْمَةُ المَنْطُوقُ بِهَا : see حِكْمَةٌ.

نطل

نَيْطَلٌ : see سَيْطَلٌ.

نطم

نَطْمَةٌ : see نَطْبَةٌ.

نطو

8 **انْتَطَتِ المَفَازَةُ** : see انتاطت, in art. نوط.

نِطَآءٌ *Distance,* or *far extent;* syn. بُعْدٌ. (TA.) See غَائِلٌ, in art. غول.

نَاطِيَةٌ *A female weaver:* pl. نَوَاطٍ. (TA in art. ذرع.)

نظر

1 **نَظَرَ إِلَيْهِ**, (S, M, A, Msb, K,) and نَظَرَهُ, (M, A, Msb, K,) aor. ـُ, (M, A, &c.,) and أَنْظُورٌ is substituted for أَنْظُرُ in the dial. of certain Arabs, (IDrd, TS, K,) or, accord. to Lb, in the Bughyetel-Ámál, the و is here added only [by poetic license,] to make the sound of the dammeh full, agreeably with other instances; (TA;) and نَظَرَ إِلَيْهِ, and نَظَرَهُ, aor. ـَ, (A, K,) the verb being like سَمِعَ accord. to the correct copies of the K, [and so in the A,] but in one copy of the K, like ضَرَبَ; (TA;) inf. n. نَظَرٌ, (S, M, A, Msb, K,) and نَظْرٌ is allowable, as a contraction of the former, (Lth,) and نَظَرَانٌ (S, K,) and مَنْظَرٌ (M, A, K) and مَنْظَرَةٌ and تَنْظَارٌ, (M, K,) [which last is an intensive form; *He looked at*, or *towards, in order to see, him*, or *it;*] *he considered*, or *viewed, him* or *it with his eye;* (S, A, K;) *with the sight of the eye;* (Msb;) [i. e. *looked at him* or *it;*] as also تَنَظَّرَهُ : (K:) and انْتَظَرَهُ signifies the same as تَنَظَّرَهُ and نَظَرَهُ [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that تَنَظَّرَ is syn. with نَظَرَ, if this assertion, which I find in the M, have been copied

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without consideration, and be not confirmed by an example]: (TA:) or نَظَرَ إِلَيْهِ signifies *he extended*, or *stretched*, or *raised*, [or *directed*,] *his sight towards him* or *it, whether he saw him* or *did not see him.* (TA.) The usage of النَّظَرُ as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً [*He looked at him*, or *towards him, with one sweet look.*] (A.) And نَظَرَ فِى المَنْظَارِ [*He looked in the mirror*]. (A.) And نَظَرَ فِى الكِتَابِ [*He looked into*, or *inspected, the writing* or *book*], (A, Msb,) which is for نَظَرَ المَكْتُوبَ فِى الكِتَابِ [*he looked at what was written in the writing* or *book*], or has a different

meaning to be explained below. (Msb.) And هُوَ يَنْظُرُ حَوْلَهُ [lit., *He looks around him;* meaning,] *he looks much.* (A.) [See also نَظَرٌ below.] ___ نَظَرَتِ الأَرْضُ, (Sgh, K,) and نَظَرَتِ الأَرْضُ بِعَيْنٍ, and بِعَيْنَيْنِ, (A,) *The earth,* or *land, showed* (A, Sgh, K) *to the eye* (Sgh, K) *its plants* or *herbage.* (A, Sgh, K.) ___ نَظَرَ إِلَيْهِ *It looked towards,* meaning *faced, him* or *it.* So in the Kur, [vii. 197,] وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ *Thou seest them look towards thee,* i. e., *face thee, but they see not;* referring to idols, accord. to A'Obeyd. (TA.) And you say, دَارِى يَنْظُرُ إِلَى دَارِ فُلَانٍ *My house faces the house of such a one.* (S.) And نَظَرَ إِلَيْكَ الجَبَلُ *The mountain faced thee:* (A:) as in the following ex.: إِذَا أَخَذْتَ فِى طَرِيقٍ كَذَا فَنَظَرَ إِلَيْكَ الجَبَلُ فَخُذْ عَنْ يَمِينِهِ أَوْيَسَارِهِ [*When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it* or *the left of it.*] (S.) ___ [Hence, perhaps,] نَظَرَ الدَّهْرُ إِلَى بَنِى فُلَانٍ فَأَهْلَكَهُمْ [app. meaning, *Fortune opposed the sons of such a one and destroyed them*]: (S [immediately following there the ex. which immediately precedes it here:]) or نَظَرَ إِلَيْهِمُ الدَّهْرُ signifies *Fortune destroyed them:* (M, A:) but (says ISd) I am not certain of this. (M.) ___ النَّظَرُ also signifies *The turning the mind in various directions in order to perceive* a thing [mentally], and *the seeing* a thing: and sometimes it means *the considering and investigating:* [and as a subst., *speculation,* or *intellectual examination:*] and sometimes, *the knowledge that results from* [*speculation* or] *investigation.* (El-Basáïr.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say نَظَرْتُ إِلَيْهِ, it means only [*I looked at,* or *towards, him or it*] *with the eye:* but when you say نَظَرْتُ فِى الأَمْرِ, it may mean [*I looked into, inspected, examined,* or *investigated, the thing* or *affair*] *by thought and consideration, intellectually,* or *with the mind:* (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that نَظَرَهُ and نَظَرَ إِلَيْهِ may be used in the latter of these two senses, though نَظَرَ فِيهِ is most common in this sense.] It is said in the Kur, [x. 101,] قُلِ ٱنْظُرُوا مَاذَا فِى السَّمَٰوَاتِ *Say,*

Consider ye what is in the heavens. (TA.) And you say, نَظَرَ إِلَيْهِ *He saw it, and thought upon it, and endeavoured to understand it,* or *to know its result.* (TA.) [And *He looked to it,* or *at it,* or *examined it, intellectually; regarded it; had a view to it.*] And نَظَرَ فِيهِ *He considered it:* (TA:) or *thought upon it;* namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying وفيه نَظَرٌ, q. v. infrà, voce نَظَرٌ: (Msb:) and *he though upon it, measuring it,* or *comparing it.* (M, K, TK. In the M and K, only the inf. n., نَظَرٌ فِى أَمْوَالِ الأَيْتَامِ, of the verb in this sense is mentioned.) And فَنَظَرَ نَظْرَةً فِى النُّجُومِ *He considered,* or *examined,* [or *estimated,*] *the possessions of the orphans, in order to know them.* (Msb.) And similar to this is the phrase [in the Kur, xxxvii. 86,] النَّظَرُ, meaning, *And he examined the science of the stars:* (Msb:) [or *he took a mental view of the stars,* as if to divine from them.] الاعتبار when used unrestrictedly by those who treat of scholastic theology means الاعتبار [*The thinking upon a thing, and endeavouring to understand it,* or *to know its result;* or *judging of what is hidden from what is apparent;* or *reasoning from analogy*]. (MF.) ___ نَظَرَ بَيْنَهُمْ, inf. n. نَظَرٌ, [app. for نَظَرَ فِى مَا بَيْنَهُمْ,] *He judged between them.* (K.) ___ نَظَرَتْ, (TA,) inf. n. نَظَرٌ, *She practised divination;* (K, * TA;) which is a kind of examination with insight and skill. (TA, from a trad.) ___ أُنْظُرْ لِى فُلَانًا [*look thou out for such a one for me;*] *seek thou for me such a one.* (A, TA.) ___ أُنْظُرْنِى *Listen thou to me.* (M, K, TA [in the CK, erroneously, أُنْطُرْنِى.]) The verb [says ISd] has this meaning in the Kur, ii. 98. (M.) ___ أَنَا أَنْظُرُ إِلَى ٱللّٰهِ ثُمَّ إِلَيْكَ [lit., *I look to God, then to thee;* meaning,] *I look for the bounty of God, then for thy bounty.* (A.) ___ نَظَرَ ٱللّٰهُ إِلَيْهِ *God chose him, and compassionated him, pitied him,* or *regarded him with mercy;* because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or *God bestowed benefits upon him; poured blessings,* or *favours, upon him:* (El-Basáïr:) and نَظَرَ لَهُمْ *he compassionated them, and aided them;* (Sgh,

K;) and simply, *he aided them:* (K, * TA:) and نَظَرَ لَهُ *he accomplished his want,* or *that which he* (another) *wanted.* (Msb.) نَظَرَهُ is also syn. with إِنْتَظَرَهُ , q. v. ___ Also syn. with أَنْظَرَهُ, q. v. ___ Also نَظَرَهُ, (K, TA,) inf. n. نَظْرٌ; (TA;) or نَظَّرَهُ ; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) *He sold it* (a thing, M) *with postponement of the payment; he sold it upon credit.* (M, * K, * TA.) See also 4. ___ [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] نُظِرَ *He was,* or *became, affected by what is termed a* نَظْرَةٌ; (K, TA;) i. e., *a stroke of an* [*evil*] *eye;* (TA;) [or *of an evil eye cast by a jinnee;*] or *a touch,* or *slight taint of insanity, from the jinn;* (K;) or *a swoon.* (K, TA.)

2 **نَظَّرَ** see 1, last signification but one. ___ نظّر فيه [*He said of it* نَظَرٌ فيه, q. v.]. (TA passim.)

3 **نَاظَرَهُ فِى أَمْرٍ** , inf. n. مُنَاظَرَةٌ, (T, S, *) *He considered,* or *examined,* or *investigated, with him a thing* or *an affair, to see how they should do it:* (T, TA:) *he investigated,* or *examined, with him a thing, and emulated him,* or *vied with him, in doing so, each of them adducing his opinion:* (TA:) [*he held a discussion with him respecting a thing:*] or نَاظَرَهُ is syn. with جَادَلَهُ: (Msb:) or مناظرة signifies the *examining mentally,* or *investigating, by two parties, the relation between two things, in order to evince the truth;* (KT; and Kull, p. 342;) and sometimes *with one's self;* but مجادلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not. (Kull.) ___ Also ناظره [*He,* or *it, looked towards,* or *faced, him,* or *it; was opposite,* or *corresponded, to him* or *it.* (See نَظِيرٌ.)] ___ *He was,* or *became, like him:* (A, K:) or *like him in discourse* or *dialogue.* (TA.) ___ جيش يُنَاظِرُ أَلْفًا *An army that is nearly equal to a thousand.* (A.) ___ نَاظَرَ فُلَانًا بِفُلَانٍ *He made,* or *called, such a one like such a one.* (K.) Hence the saying of Ez-Zuhree, (K,) Mohammad Ibn-Shiháb, (TA,) لَا

تُنَاظِرْ بِكِتَابِ ٱللّٰهِ وَلَا بِكَلَامِ رَسُولِ ٱللّٰهِ, i. e., *Thou shalt not call anything like the book of God, nor like the words of the apostle of God:* (A'Obeyd, T, K:) or *thou shalt not compare anything, nor call anything like, to the book of God,* &c.: (A,) or *thou shalt not apply* [*aught of*] *the book of God, nor the words of the apostle of God, as a proverb to a thing that happens:* (A'Obeyd, T, K; in which last, we read لِشَيْءٍ لَغَرَضٍ, in the place of the right reading, لِشَيْءٍ يَعْرِضُ: TA:) for, as Ibráheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Kur-án on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosà, who

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has come at a time desired, (K,) جِئْتَ عَلَى قَدَرٍ يَا مُوسَى [Thou hast come at a time appointed, O Moosà: (Kur, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable (TA, as from Az; but I do not find it in the T)

4 **أُنْظِرَ به** [*He,* or *it, was made like*]. You say, مَا كَانَ هٰذَا نَظِيرًا لِهٰذَا وَلَقَدْ أُنْظِرَ به [*This was not like this, but has been made like*]. (T, K:) like as you say, مَا كَانَ خَظِيرًا لَهُ وَلَقَدْ أُخْطِرَ به. (T.) انظره *He postponed him; delayed him:* (M, A, Msb, K:) *he granted him a delay* or *respite; let him alone,* or *left him, for a while:* (T, TA:) as, for instance, a debtor, (T, Msb, TA,) and a man in difficult circumstances: (TA:) and نَظَرَهُ signifies the same. (Msb.) You say, بِعْتُهُ شَيْئًا فَأَنْظَرْتُهُ *I sold to him a thing, and granted him a delay.* (T.) And a person speaking says to him who hurries him, أَنْظِرْنِى أَبْتَلِعْ رِيقِى *Grant me time to swallow my spittle.* (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ *Then delay me until the day when they shall be raised from the dead.* (TA.) See also 8. ___ *He sold to him a thing with postponement of the payment; he sold to him a thing*

upon credit. (M.) See also 1 last signification but one.

5 **تَنَظَّرَ** see 1, first signification. See also 8.

6 **تناظرا** *They faced each other.* (K.) You say, تناظرت الدَّاران *The two houses faced each other.* (M.) And دُورنا تَنَاظَرُ, (S,) or تَتَنَاظَرُ, [which is the original form,] (A,) *Our houses faced one another.* (S, A.) ___ See also تَرَاوَضَا.

8 **انتظره** : see 1, first sentence. *He looked for him; expected him; awaited him; waited for him; watched for his presence;* syn. ارتقب حضوره; (TA;) and تَأَنَّى عليه; (M, K;) and نَظَرَهُ (aor. ـُ , T &c., inf. n. نَظَرٌ S, K) signifies the same; (T, M, A, Msb, K;) and so تنظّره , (M, A, K,) and أَنْظَرَهُ ; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say انتظر without any objective complement, the meaning is, [*he waited;* or] *he paused, and acted* or *behaved with deliberation,* or *in a patient,* or *leisurely, manner.* (Lth, T.) It is said in the Kur, [lvii. 13,] انظُرُونا نقتبس من نوركم *Wait for us* (انتظرونا) *that me may take of your light:* and accord. to Zj, أَنْظِرُونا [which is another reading] is said to mean the same: or the latter means *delay us:* accord. to Fr, however, the Arabs say أَنْظِرْنى meaning *Wait thou for me* (انتظرنى) *a little,* (T.) التَّنَظُّرُ also signifies *The expecting,* or *waiting for a thing:* (TA:) or *the expecting,* or *waiting for, a thing expected:* (M, K, TA:) or تنظّره signifies *he expected,* or *waited for,* (انتظر,) *him,* or *it, leisurely,* and so استنظره . (S.) You say also, انتظر به خيرًا أَوْ شرًّا (M, A, K, in art. ربص, in the last of which is added يَحُلُّ به) [*He looked for expected, awaited,* or *waited for, something good* or *evil to befall him,* or *betide him*]

10 **استنظره** : see 8, last signification but one ___ *He asked of him,* or *desired of him, a postponement,* or *delay.* (M, A, K.)

نظْر : see نظير. A man says to another, بيعٌ, [or perhaps بيعٌ, like the word used in reply to it. here following and like خطْبٌ and نكْحٌ meaning, I sell and the other says, نظْرٌ, meaning, *Grant me a delay* (أَنْظِرْنِى) that I may buy (أَشْتَرِى) of thee. (M, TA.)

نَظَرٌ : see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce ضَرَبْنَاهُمْ بِنَظَرٍ ___.) فِكْرٌ, and مِنْ نَظَرٍ, *We saw them.* (A, TA.) ___ بَيْنَنَا نَظَرٌ *Between us is the extent of a look in respect of nearness.* (A, TA.) ___ حَىٌّ نَظَرٌ, (K, * TA,) and حَىٌّ جِلَالٌ وَنَظَرٌ, (S,) and حَىٌّ حِلَالٌ وَرِيَآءٌ وَنَظَرٌ, (A,) *A tribe went together,* (S, A, K, *) *of which the several portions see one another.* (S, A.) ___ وَفِيهِ نَظَرٌ *But it requires consideration,* by reason of its want of clearness, or perspicuity: (Msb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like فِيهِ تَأَمُّلٌ. (MF, art. صفح.) ___ هُوَ بِخَيْرِ النَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, *He has the option of adopting the better of the two things;* he may either retain it or return it. (TA.)

نَظْرَةٌ *A look: a quick look or glance:* (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الأُولَى وَلَيْسَتْ لَكَ الآخِرَةُ [*Thou shalt not make a look to follow a look; for the former is thine* or right, *lad the latter is not thine:* i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ نَظْرَتُهُ لَمْ يَعْمَلْ لِسَانُهُ [*He whose look does not produce an effect, his tongue does not produce an effect*]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) ___ *A stroke of an* [*evil*] *eye:* (TA:) *a stroke of an* [*evil*] *eye by which one is affected from the jinn's looking at him;* (T, S; *) as also سَفْعَةٌ: (T;) or *a touch,* or *a slight taint* or *infection of insanity.* (طَائِفٌ,) *from the jinn:* or *a swoon.* (M, K.) ___ *An alteration of the*

body or *complexion by emaciation* or *hunger* or *travel* &c. (S, M, K.) ___ *Foulness; ugliness:* (AA, TA:) *evilness;* or *badness, of form* or *appearance; a fault: a defect; an imperfection.* (M, K.) ___ *Reverence, veneration, awe,* or *fear,* (I Aar, T, K,) ___ *Compassion, pity, merry.* (I Aar, T, K,)

نَظْرَةٌ *A postponement; a delay.* (T, S, M, Msb, K.) It is said in the Kur. [ii. 280.] فَنَظِرَةٌ إِلَى مَيْسَرَةٍ [*Then* let there be *a postponement,* or *delay, until* he shall be in *an easy state of circumstances*]; (T, M, Msb) a. c., فَإِنْظَارٌ, (T,) or فَتَأْخِيرٌ: (Msb) and accord. to another reading, فَنَاظِرَةٌ, like كَاذِبَةٌ, in the Kur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّىْءَ بِنَظِرَةٍ *He sold to him the thing with postponement of the payment, he sold to him the thing upon credit.* (M.) And اشْتَرَيْتُهُ مِنْهُ بِنَظِرَةٍ, and بِإِنْظَارٍ, *I bought a of him with postponement of the payment; I bought a of him upon credit.* (T.)

نَظَرِىٌّ [*Speculative* knowledge or science; *such as is acquired by study;*] that *of which the origination rests upon speculation. and acquisition by study; as the conception of the intellect* or *mind, and the assent of the mind or the position, that the world has had a beginning.* (K, T.) [It is opposed to بَدِيهِىٌّ and to ضَرُورِىٌّ.]

سُمْعَةٌ نُظْرَةٌ, and vars. thereof, see in art. سمع.

نَظَارِ, like قَطَامِ, (S, K,) an imp. n., (T.) meaning, *Wait thou:* syn إِنْتَظِرْ. (T, S, K.)

نَظُورٌ and نَظُورَةٌ and نَاظُورَةٌ and نُظَيْرَةٌ *A chief person,* whether *male* or *female, to whom one looks.* (M, K.) You say, فُلَانٌ نَظِيرَةُ قَوْمِهِ, and نَظُورَةُ قَوْمِهِ, *Such a one is the person to whom his people look,* (Fr, T, S,) *and whom they imitate,* or *to whose example they conform.* (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نظيرة and نظورة have

نَظَائِرُ for their pl., (S, K,) sometimes. (K.) ___ Also, نَظُورٌ A man *who neglects not to look at,* (M, L, K,) or *to consider,* (A,) *that which,* (M, A, L,) or *him who,* (K,) *disquiets him,* or *renders him solicitous.* (M, A, L, K.)

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نَظِيرٌ *Looking to,* or *facing,* another person or thing; *opposite* or *corresponding to* another person or thing; as also مُنَاظِرٌ ; syn. مُقَابِلٌ. (A.) [Hence, نَظِيرُ السَّمْتِ, and النَّظِيرُ, *The nadir; the point opposite to the zenith.*] نَظِيرُكَ signifies أَلَّذِى يُنَاظِرُكَ, (M,) or الذى تُنَاظِرُهُ وَيُنَاظِرُكَ, (T,) [which I suppose to mean *He who looks towards,* or *faces, thee; who is opposite,* or *corresponds, to thee;* or *he towards whom thou lookest,* &c., *and who looks towards thee,* &c.: though susceptible of other interpretations: see 3.] ___ *Like; a like; a similar person or thing:* (AO, T, S, M, A, K;) *equal; an equal:* (Msb:) *applied to anything:* (TA:) as also نَظْرٌ ; (AO, S, K;) like نَدِيدٌ and نِدٌّ; (AO, S;) and مُنَاظِرٌ : (K:) fem. نَظِيرَةٌ: (T, M, A:) pl. masc., نُظَرَآءُ: (M, A, Msb, K:) and pl. fem. نَظَائِرُ, (T, A,) applied to words and to all things. (T.) You say, فُلَانٌ نَظِيرُكَ *Such a one is thy like.* (T.) And هٰذَا نَظِيرُ لِهٰذَا, (T,) or هٰذَا نَظِيرُ, (Msb,) *This is the like of this,* (T,) or *the equal of this.* (Msb.) And عَدَدْتُ إِبِلَ فُلَانٍ نَظَائِرَ *I counted,* or *numbered, the camels of such a one in pairs,* or *two by two;* (As, T, K; *) if by looking at their aggregate, you say, عَدَدْتُهَا جِمَارًا. (As, T.)

نَظُورَةٌ : see نَظُورٌ, in two places. ___ See also نَظِيرَةٌ.

نَظِيرَةٌ : see نَظُورٌ, in two places. ___ Also, *A scout,* or *scouts;* (T, Sgh, K;) and so نَظُورَةٌ : (Sgh, K:) pl. of both, نَظَائِرُ. (TA.) ___ Fem. of نَظِيرٌ, q. v. (T, &c.). [And hence,] النَّظَائِرُ [the pl.] *The more excellent of men:* (K, * TA:)

because they resemble one another in dispositions and actions and sayings. (TA.)

نَظَّارٌ A horse (A, K) *that raises his eye by reason of his sharpness of spirit:* (A:) or *sharpspirited, and raising his eye.* (T, K.)

نَظَّارَةٌ *A people looking at a thing;* (S, K;) as also مَنْظَرَةٌ . (K.) ___ See also مِنْظَارٌ.

نَاظِرٌ act. part. n. of نَظَرَ; *Looking;* &c.: pl. نُظَّارٌ. (Msb.) ___ النَّاظِرُ [*The pupil,* or *apple, of the eye,* the *smallest black of the eye,* (S, Msb,) *in which is* [*seen*] *what is termed* إِنْسَانُ العَيْنِ, (S,) [*and*] *with which the man sees;* (Msb;) *the black spot in the eye;* (M, K;) *the clear black spot that is in the middle of the* [*main*] *black of the eye, with which the looker sees what he sees:* or *that part of the eye which resembles a mirror, in which, when one faces it, he sees his person:* (TA:) or *a duct* (عِرْق) *in the nose, wherein is the water of sight:* (M, K:) [app. a loose description of *the optic nerve:*] or *the sight itself:* (M, K:) or *the eye:* (K:) or the eye is called النَّاظِرَةُ ; (S, A; *) the pl. of which is نَوَاظِرُ. (A.) ___ شَدِيدُ النَّاظِرِ, (so in a copy of the M and of the A and in some copies of the K,) or سَدِيدُ النَّاظِرِ, (so in some copies of the K and in the TA,) A man *clear of suspicion, who looks with a full gaze:* (M, K:) or *clear of that with which he is upbraided.* (A.) ___ النَّاظِرَانِ *Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face.* (Zj, in his Khalk el-Insán.) ___ Also, نَاظِرٌ *A guardian; a keeper; a watcher:* (S, Msb:) and, as also نَاظُورٌ , *i. q.* نَاطُورٌ, (K, TA,) [which last is] a word of the Nabathean dialect. (TA.) ___ [The dim. is نُوَيْظِرٌ.] You say, عُيَيْنَتِي نُوَيْظِرَةٌ إِلَى ٱللّٰهِ ثُمَّ إِلَيْكُمْ *My eye* (lit. *my little eye*) *is looking to God for His bounty, then to you* for your bounty. (A.) In the Kur, [lxxv. 23,] the words إِلَى رَبِّهَا نَاظِرَةٌ have been explained as signifying *Waiting for* (مُنْتَظِرَةٌ) *their Lord:* but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّىْءِ in the sense of إِنْتَظَرْتُهُ, but they say نَظَرْتُ فُلَانًا in that sense. (T.)

نَاظِرَةٌ : see نَاظِرٌ. See also نَظِرَةٌ.

نَاظُورٌ : see نَاظِرٌ.

نَاظُورَةٌ : see نَظُورٌ.

أَنْظُورٌ for أَنْظُرُ: see 1.

مَنْظَرٌ [*A place in which a thing is looked at*]: *a place,* or *state, in which one likes to be looked at.* (T, A, TA.) You say, فُلَانٌ فِى مَنْظَرٍ وَمَسْمَعٍ وَفِى رِىٍّ وَمَشْبَعٍ *Such a one is in a state in which he likes to be looked at and listened to* [*and in a state in which he is satisfied with drink and food*]. (T, A, TA.) And لَقَدْ كُنْتَ عَنْ هٰذَا المَقَامِ بِمَنْظَرٍ *Thou wast in a state* [*in*] *which thou likedst* [*to be looked at*], *away from this place of abode.* (T, TA.) ___ The *aspect,* or *outward appearance,* of a thing; *opposite of* مَخْبَرٌ: (S, art. خبر:) [when used absolutely, *a pleasing,* or *goodly, aspect;* or *beauty of aspect;* as also مَنْظَرَةٌ : this is implied by the usage of مَنْظَرَانِىٌّ, q. v., and is well known:] or *what one looks at and is pleased by* or *displeased by;* as also مَنْظَرَةٌ : (M, K:) or the former, *a thing that pleases and rejoices the beholder when he looks at it:* (T:) and the ↓ latter, the *aspect* (مَنْظَرٌ) *of a man when one looks at it and is pleased by it* or *displeased by it.* (T, TA. *) You say, لَهُ مَنْظَرٌ حَسَنٌ [*He has a goodly aspect*]. (A.) And امْرَأَةٌ حَسَنَةُ المَنْظَرِ, and المَنْظَرَةِ , [*A woman goodly of aspect.*] (S.) And مَنْظَرُهُ خَيْرٌ مِنْ مَخْبَرِهِ [*His aspect is better than his internal state*]. (S.) And إِنَّهُ لَذُو مَنْظَرٍ بِلَا مَخْبَرٍ, (T,) and ذُو مَنْظَرَةٍ بِلَا مَخْبَرَةٍ, (A,) [*Verily he has a pleasing aspect without a pleasing internal state.*]

مَنْظَرَةٌ *A high place on which a person is stationed to watch;* (S;) *a place on the top of a mountain, where a person observes and watches the enemy:* (T:) and مَنَاظِرُ [the pl.]

eminences; or *elevated parts of the earth;* or *high grounds:* (M, K:) because one looks from them. (M.) ___ Its application to *A certain separate place of a house,* [generally *an apartment on the groundfloor overlooking the court,* and also *a turret,* or rather *a belvedere,* and *any building,* or *apartment, commanding a view,*] is vulgar. (TA.) ___ See also نَظَّارَةٌ. ___ And see مَنْظَرٌ, in five places.

مَنْظَرِىٌّ : see what next follows.

مَنْظَرَانِىٌّ (S, M, A, K) and مَنْظَرِىٌّ , (M, K,) the latter contr. to analogy, (M,) A man (M,) *of goodly aspect.* (M, K.) You say, رَجُلٌ مَنْظَرَانِىٌّ مَخْبَرَانِىٌّ [*A man of goodly aspect* and *of pleasing internal,* or *intrinsic, qualities*]; (S, A;) i. e., ذُو مَنْظَرٍ and ذُو مَخْبَرٍ. (TA, art. خبر.)

مِنْظَارٌ *A mirror* (A, K) *in which the face is seen.* (TA.) ___ Also, *A telescope; a thing in which what is distant is seen* [*as though it were*] *near:* vulgarly, نَظَّارَةٌ . (TA.)

مَنْظُورٌ A man *looked at with an evil eye:* (A, TA;) *affected by what is termed a* نَظْرَةٌ; (T, TA;) i. e., *a stroke of an* [*evil*] *eye;* [or *of an evil eye cast by a jinnee;* or *a touch,* or *slight taint of insanity, from the jinn;*] or *a swoon.* (TA.) ___ A person, (T,) or chief person, (A,) *whose bounty is hoped for,* (T, A,) *and at whom eyes glance.* (A.) ___ مَنْظُورَةٌ A woman *in whom is a* نَظْرَةٌ, meaning, *a fault, defect,* or *imperfection.* (K, * TA.)

مَنَاظِرُ : see نَظِيرٌ.

نظف

10 **اسْتَنْظَفَ الذَّكَرَ مِنَ البَوْلِ** : see استنقى.

نظم

1 **نَظَمَ** [*He pierced:*] *he pierced and knotted* a cord or rope: and *he* (a خوَّاص) *pierced and plaited* [the leaves of] the مُقْل. (M.) ___ نَظَمَ *He strung* beads. (Msb.)

8 **انْتَظَمَهُ** *He transfixed,* or *transpierced, him;* (M;) *i. q.* اخْتَلَّهُ. (S, M, K.) ___ انْتَظَمَ *It* (an affair [and language, &c.]) *wa.* or *became, rightly* [or *regularly*] *ordered, arranged,* or *disposed.* (Msb.)

نَظْمٌ *What are strung,* of pearls and beads, &c. (M.) ___ النَّظْمُ: see الجَوْزَآءُ.

نِظَامٌ [*A standard* of a thing, *by which to regulate or adjust it.* See voce عِيَارٌ.] ___ The *cause,* or *means, of the subsistence,* of anything; or its *foundation,* or *support;* syn. مِلَاكٌ: (M, K: *) a tropical meaning. (TA) ___ *A way, course, mode,* or *manner, of acting* or *conduct* or *the like: custom,* or *habit.* (M, K.) ___ لَيْسَ لِأَمْرِهِ نِظَامٌ *His affair has not a right tendency.* (T.) And لَيْسَ لِأَمْرِهِمْ نِظَامٌ *Their affair has not a right way,* or *method, of procedure, nor connexion, or coherence,* (مُتَعَلَّق,) (M, TA,) *nor right tendency.* (TA.) And مَا زَالَ عَلَى نِظَامٍ وَاحِدٍ *He ceased not to follow one custom,* or *manner of conduct.* (M, TA.) And أَحَادِيثُ لَا نِظَامَ لَهَا [*Stories having no foundation,* or *no right tendency* or *tenour*]. (M and K in art. سطر.)

نِظَّامٌ and نِظِّيمٌ *A composer of many verses,* or *of much poetry.* (TA.)

نِظِّيمٌ : see نِظَّامٌ.

نعب

1 **نَعَبَ**, aor. ـَـ and ـِـ, inf. n. نَعْبٌ and نَعِيبٌ (S, K) and نُعَابٌ (K) and نَعَبَانٌ and تَنْعَابٌ (S, K) *He* (a raven, or crow, غُرَاب,) *uttered a cry, cried out,* or *croaked:* (S:) or *uttered the cry,* or *croak, that is asserted to be ominous of separation:* [but see below:] or *moved about his head without crying:* (Msb:) *he* (a raven, or crow, or other animal,) *cried out:* or *stretched out his neck, and moved about his head, in crying out.* (K.) The نَعِيب of the raven, or crow, is said to be ominous of good; and its نَعِيق, of evil. (Kifáyet el-Mutahaffidh.) ___ نَعِيبٌ also signifies The *neighing* of a horse. (TA.) ___ نَعَبَ الدِّيكُ [*The cock crowed*] is sometimes said, metaphorically. (S.) ___ نَعَبَ المُؤَذِّنُ *The chanter of the call to prayer*

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stretched out his neck, and moved about his head, in his cry. (A, L, K.) ___ نَعَبَ, aor. ـَـ, inf. n. نَعْبٌ, *He* (a camel, K) *went with a quick pace:* (S, K:) or, *with a certain kind of pace;* (K:) or *he* (a camel) *moved about his head, in proceeding at a quick rate; like a* بُخْتِىّ *camel, raising his head:* (TA:) or, inf. n. نَعَبَانٌ, *he stretched out his neck.* (A.) Accord. to some, نَعْب signifies The *moving* of a she-camel's head *forwards in her march,* or *pace.* [S, accord to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحَرُّكُ رَأْسِهَا الخ: in another copy تُحَرِّكُ رَأْسَهَا; making نَعْب an epithet of a she-camel that so moves her head.]

4 **انعب** *He* (a man) *cried out,* or *stretched out his neck and moved about his head, in disturbances, broils,* or *the like:* syn. نَعَبَ فِى الفِتَنِ. (TA.)

ريح نعب *A rapid wind.* (K.)

نعوب : see ناعبة.

نَعَّاب The *young one of a raven,* or *crow:* syn فرخ غُراب: or *a raven,* or *crow,* [absolutely]: syn. عُراب. In a prayer of David occur the words يا رازقَ النَّعَّاب فى عُشّه [*O Sustainer of the young raven* (or *young crow*) *in his nest!*]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.)

نَعَّابة : see ناعبة.

ناعبة (K) and نعوب and نَعَّابة (S, K) and منعب (so in the correct copies of the K: in the L, منعبة: accord. to MF, منعب: TA) A *swift* she-camel: (S, K:) pl. of the first, and of [the masc. epithet] ناعب, نواعب and نُعَّب: and of نعب, نعوب. (TA.) [The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also نعب in 1.

منعب An *excellent, fleet* horse, (S, K,) *that stretches out his neck like the raven,* or *crow:* and (or accord. to some, TA) one *that follows his own way, heedless of the bridle,* [app., *lowering his head, and stretching out his neck,*] syn. الذى يَسْطُو برأْسه, (K,) *without any increase in the rate of his run.* (TA.) ___ See ناعبة. ___ *A stupid,* or *foolish, and clamourous* man. (K.)

نعت

1 **نَعَتَ**, aor. ـَـ, inf. n. نَعْتٌ; and انتعت ; *He described*, or *characterized*, or *designated*, (S, K,) a thing; (S;) syn. وَصَفَ: (S, K:) or *he described* a thing *by mentioning what was in it*, or *what it possessed;* whereas, in the وَصْف of a thing one may exaggerate: (L;) [*he distinguished* a person or a thing *by an epithet:* and hence, *he qualified* a substantive *by an epithet:* and *he used* a word *as an epithet*] or *he described* a thing *by mentioning what was in it that was good*, or *goodly;* not with reference to what was bad. or foul, or ugly; unless by a straining of the meaning one say نَعْتٌ سُوْءٌ; whereas وَصَفَ is said with respect to what is good, or goodly and what is bad, or foul, or ugly: (IAth: or نَعَتَ signifies *he described by mentioning the make*, or *form*, or *other outward characteristic*, as tallness and shortness; and وَصَفَ respects action, as beating: or, accord. to Th, نَعَتَ signifies *he described by mentioning something in some particular place in the body*, such as lameness; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وَصْف, but not of نَعْت. (TA.) ___ نَعَتَ نَفْسَهُ بِالْخَيْرِ [*He described himself as possessing*, or *characterized by*, or *distinguished by, goodness.*] (Msb.) ___ نَعَتَ, aor ـُـ, inf. n. نَعَاتَةٌ, *He* (a man) *was naturally endowed with powers of description, and skilful in the use of those powers.* (TA.) ___ نَعُتَ, aor. ـُـ, inf. n. نَعَانَةٌ, *He* (a horse) *was*, or *became, what is termed* نَعْتٌ, *i. e., generous*, or *fleet, &c.* (L, K.) ___ نَعَتَ, (L,) or نَعَّتَ, of the same measure as فَرِحَ, (K,) *He* (a horse) *affected*, or *endeavoured*, or *constrained himself, to be*, or *become, what is termed* نَعْتٌ, *i. e., generous*, or *fleet, &c.* (L, K.) MF remarks that نَعَّتَ, in this sense, is strange, as فَعَّلَ is not a measure denoting تَكَلُّف. (TA.)

4 انعت *His face became beautiful,* or *goodly, so that he was described* (K) *as characterized by beauty,* (TA,) [or, *so that he became distinguished by an epithet*].

8 انتعت *He,* or *it, was,* or *became, described:* (TA:) [*he,* or *it, was,* or *became, distinguished by an epithet: he,* or *it, was,* or *became, characterized,* or *distinguished, by that which made him to excel others of his kind:* see نَعْتٌ]. See 1.

10 استنعته *He asked him to describe him,* or *it.* (T, K.)

نَعْتٌ *An epithet;* or *that whereby a person* or *thing is described:* [hence, *an epithet whereby a substantive is qualified:*] (TA:) pl. نُعُوتٌ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعْتٌ and وَصْفٌ or صِفَةٌ, see 1.] [You say,] لَهُ نُعُوتٌ وَمَنَاعِتُ جَمِيلَةٌ [*He has goodly epithets applied to him, and goodly qualities,* or *properties. which are causes,* or *occasions, of epithets*]. (A.) ___ [كَنَعْتِ كَذَا, a phrase similar to كَمَثَلِ كَذَا, meaning *Like such a thing.* See an ex. voce نَعْتٌ ___.] سَبْعٌ Anything *excellent.* (TA.) ___ [Hence,] فَرَسٌ نَعْتٌ, and مُنْتَعَتٌ, and نَعْتَةٌ, [in the CK, نَعْتَتٌ,] and نَعِيتٌ, and نَعِيتَةٌ, *A generous,* or *a fleet,* or *swift, horse, that excels in running, and outstrips others.* (K.) [And so] مُنْتَعَتٌ A beast of carriage, or a man, *characterized,* or *distinguished, by that which makes him to excel others of his kind.* a *horse at scribed as distinguished by generousness, or by fleetness,* or *swiftness, and by outstripping others* (TA.)

نَعْتَةٌ : see نَعْتٌ.

عَبْدُكَ نَعْتَةٌ, or أَمَتُكَ نَعْتَةٌ, *Thy male slave* or *thy female slave, is of the highest quality.* (K.) But in the A it is said, عَبْدُكَ نَعْتٌ, and أَمَتُكَ نَعْتَةٌ. (TA.)

نَعِيتٌ A *generous, excellent, surpassing,* man. (TA.) See also نَعْتٌ.

نَعِيتَةٌ : see نَعْتٌ,

نَاعِتٌ *Describing; a describer:* pl. نُعَّاتٌ. (TA.)

مَنْعُوتٌ [A person or thing *described; distinguished by an epithet:* and hence, a substantive *qualified by an epithet*]. ___ مَنْعُوتٌ بِالْكَرَمِ [*Described as possessing,* or *characterized by,* or *distinguished by, generosity; distinguished by the epithet of generous*]. (A.)

مُنْتَعَتٌ : see نَعْتٌ.

نعث

1 **نَعَثَهُ**, aor. ـَـ ; and انتعثه ; *He took it.* (K.)

4 **انعث فى مَالِه** *He was prodigal of his wealth:* (K:) or *he scattered it:* or it signifies قَدَّمَ فيه. (L.)

انعَثَ *He set about,* or *commenced fitting himself out,* or *equipping himself for journeying.* (K.) ___ هُمْ فى إنْعَاثٍ the CK, and in a MS. copy of the K, أَنْعَاثٍ,) *They have striven, laboured,* or *exerted themselves, in their affair.* (K.)

8 **إنْتَعَثَ** see 1.

نعج

1 **نَعَجَ**, aor. ـُ, inf. n. نَعَجٌ (S, K) and نُعُوجٌ, (K,) a verb similar to طَلَبَ, (S, K,) aor. ـُ, inf. n. طَلَبٌ; (S;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعِجَ, aor. ـَ, inf. n. نَعَجٌ, a verb like صَخِبَ, aor. ـَ, inf. n. صَخَبٌ: (accord-to an insertion in a copy of the S read

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to IB, TA, [and so in one of M. Fresnel's copies of the S, and in a copy in my possession, and so in the L, in which both forms of the verb are given,]) *He,* or *it,* [a colour,] *was of a clear,* or *pure white.* (S, L, K.) نَعِجَ, aor. ـَ, inf. n. نَعَجٌ, *He* (a man, Az, or a camel, S) *became fat:* (T, S, K:) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange: Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies *he* (a man) *became fat and in good condition: and he increased, and became swollen,* or *inflated: and* نَهَجَ is said to signify the same. (TA.) ___ نَعِجَ, aor. ـَ, inf. n. نَعَجٌ, *He* (a man, S) *became heavy in the stomach* (القَلْب) *from eating mutton.* (S, K.) نَعَجَتْ فِى سَيْرِهَا, (inf. n. نَعْجٌ, L.) *She* (a camel) *was quick,* or *swift, in her pace:* (S, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (S.)

4 **أَنْعَجَ القَوْمُ** *The people's camels became fat.* (S, K.)

نَعَجٌ [and أَنْعَجُ] *Of a pure white colour:* (L:) [pl. of the latter نُعْجٌ. ___ نِسَآءٌ نُعُجُ المَحَاجِرِ دُعْجُ النَّوَاظِرِ] [*Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes*]. (A.) نَعِجٌ A man *heavy in the stomach* (القَلْب) *from eating mutton:* pl. نَعِجُونَ. (S, TA.)

نَعْجَةٌ, (S, K,) and نَعَجَةٌ, accord. to a reading of El-Hasan, وَلَى نَعْجَةٍ وَاحِدَةٍ, [Kur, xxxviii. 22,] (TA,) *A ewe;* the *female of the sheep:* (L, K:) also, the *female of the wild bull:* and, *of the gazelle:* and, *of the wild sheep:* (TA:) [but see below:] pl. نَعَاجٌ and نَعَجَاتٌ. (S, K.) ___ نَعْجَةُ الرَّمْلِ *The* [*wild*] *cow:* pl. نَعَاجُ الرَّمْلِ: no other wild animal but the cow (accord. to A 'Obeyd, S,) is thus called: (S, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْسٌ; and of wild bulls or cows as though they were sheep, terming the female نَعْجَةٌ. (AAF.) ___ Also نَعَجَةٌ *A woman;* as likewise شَاةٌ. (TA.)

نَعْجَةٌ: see نَعَجَةٌ.

نَاعِجٌ A camel *of beautiful colour, and highly esteemed.* (TA.) نَاعِجَةٌ A she-camel *of beautiful colour:* (TA:) or a *white* she-camel, (S, K,) *of generous race:* (TA:) a *swift* she-camel: a she-camel *upon which one hunts wild cows:* (S, K:) such is *of the kind called* مَهْرِيَّةٌ: (IJ:) or one that is *light,* or *active:* (TA:) pl. نَوَاعِجُ. (S.) ___ نَاعِجَةٌ also A woman *of beautiful complexion,* or *colour.* (TA.) أَرْضٌ نَاعِجَةٌ *Plain,* or *even, land,* (S, K,) *fertile, and producing the kind of tree called* رِمْثٌ. (Aboo-Kheyreh.)

أَنْعَجُ: see نَعَجٌ.

نعر

1 **نعر**, (S, A, Msb, K,) aor. ـِ (S, K) and ـَ, (K,) [in the Msb, ـُ, but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. نَعِير (S, A, Msb, K) and نُعَار, (A, K,) or this latter is a simple subst., (Msb,) and نَعْرَة, (A,) [or this also is a simple subst.,] *He* (a man, K, or a beast of carriage, Msb,) *uttered a sound,* or *noise,* (S, A, Msb, K,) *with,* (A, K,) or *in,* (S,) *his* خَيْشُوم [or *the innermost part of his nose*]: (S, A, K:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) ___ Also, (TA,) inf. n. نَعِير, (K,) *He called out,* or *cried out vehemently,* in war, or in some evil case. (K, * TA.) And نَعَرَتْ, inf. n. نَعِيرٌ, *She* (a woman) *clamoured, and acted in a foul* or *immodest manner.* (TA.) ___ نَعَرَ العِرْقُ, (S, K,) or نَعَرَ العِرْقُ بِالدَّمِ, (A,) aor. ـِ, (Fr, Sgh, K,) and ـَ, (S, K,) the former of which is the more common, (Fr, Sgh,) inf. n. نَعْر, (S, TA,) or نَعِير and نُعَار, (as app. implied in the K, but perhaps not intended to be so,) *The vein gushed with blood:* (S, K:) or, (aor. ـَ, inf. n. نُعُور and نَعِير, TA,) *made a sound by reason of the blood coming forth:* (K:) or *gushed with blood, and made a sound at the coming forth of the blood.* (A.)

نَعْرَة *A sound,* or *noise, in the* خَيْشُوم [or *innermost part of the nose*]; (S, K;) [as also نُعَار. (See 1.)] ___ نَعَرَات [the pl.] is also applied to The *call of the* مُؤَذِّن. (S.)

نَعْرَى: see نَاعِر.

نُعَار: see نَعْرَة.

نُعُور: see نَاعِر.

نَعَّار and نَعَّارَة: see نَاعِر.

نَاعِر *Uttering a sound* or *noise* [*with*, or *in*, *the* خَيْشُوم, or *innermost part of the nose*]. (Sh.) And نَعَّار *Clamorous:* (K, TA:) ة, applied to a woman, and signifying the same: (A:) or, so applied, it signifies *clamorous and foul*, or *immodest:* (K:) and إِمْرَأَةٌ غَيْرَى نَعْرَى *a* [*very jealous*] *clamorous woman;* (K;) in which phrase, نعرى may not be regarded as fem. of نَعْرَان, because [epithets of the measures] فَعْلَانُ and فَعْلَى come from verbs of the class of فَرِحَ; not from those of the class of مَنَعَ [or that of ضَرَبَ]. (Az, K.) ___ [And so] نَعَّار *One who drives away the beasts and cries out after them.* (TA, art. زغق.) ___ You say also, صَوْتًا نَعَّارًا أَطْرَتُ بِهٰذَا [lit., *I made a clamorous voice to fly with this;* meaning,] *I published this.* (A.) ___ Also نَاعِر A vein *flowing with blood:* (Sh:) [or *gushing with blood;* &c. (See its verb, above.)] And نَعَّار A vein *gushing with blood;* and so نَعُور: (S:) *that does not cease to flow with blood;* as also نَعُور (TA) and نَاعُور: (K, TA:) and نَعَّار applied to a wound signifies the same; as also تَعَّار, with ت and ع, and تَغَّار, with ت and غ: (IAar, Az:) and نَعُور applied to a wound signifies *making a sound by reason of the vehemence with which the blood comes forth.* (TA.)

نَاعُور, (S, A, Mgh, Msb,) or نَاعُورَة, (K,) *A* [*machine of the kind called*] دُولَاب [q. v.], (A, K,) or مَنْجَنُون [q. v.], (Mgh, Msb,) *with which water is drawn* [*for irrigation*], (S,) *and which is turned by water,* (S, Mgh, Msb,) *and makes a noise,* or [*creaking*] *sound by* [*its revolving*]: (S:) so called because of its نَعِير [or sound]: (A, Mgh, Msb:) [app. also *any rotary machine for raising water to irrigate land:* see Niebuhr's ' Voyage en Arabie, ' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Ásee: (TA:) pl. نَوَاعِيرُ. (S, A, Msb.) ___ And the former, The *wing* (جَنَاح) *of a mill* or *mill-stone.* (K.) ___ Also نَاعُورَة *A bucket with which water is raised.* (K.) ___ See also نَاعِر.

نَاعُورَة: see نَاعُور.

نعس

1 **نَعَسَ**, (S, A, Msb, K,) aor. ـُ, (S, M, and so in a copy of the B by the author of the K,) or ـَ, (A, K,) [the latter being agreeable with analogy,] inf. n. نُعَاسٌ, (S, A, K, * TA,) or this is a simple subst., (Msb,) [*He drowsed; he was,* or *became, drowsy,* or *heavy with sleepiness:* or *he slumbered,* or *dozed:*] the inf. n. is *syn. with* وَسَنٌ: (S, A, K:) or نُعَاسٌ signifies *languor in the senses,* (K, TA,) *arising from the heaviness* [*which is the prevenient sign*] *of sleep:* (TA:) or the *beginning of sleep:* (M, art. وسن:) or its proper signification is, accord. to Az, (Msb, TA,) وَسَنٌ (Msb) or سِنَةٌ (TA) *without sleep:* (Msb, TA,) or سِنَةٌ is in the head, and نُعَاسٌ is in the eye: or سِنَةٌ is the vapour (ريح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعُسُ, and then, يَنَامُ. (Msb, art. نوم.) It is said in a proverb,

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مَطْلٌ كَنُعَاسِ الكَلْبِ [*A delaying of the payment, of a debt,* or *the like, like the drowsing,* or *slumbering, of the dog:*] i. e. continual: (S, TA:) for the dog is characterized by much نعاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) ___ نَعَسَ, (TK,) inf. n. نَعْسٌ, (IAar, K,) *It* (a man's judgment, and his body,) *was soft,* and *weak.* (IAar, K, TK.) ___ *It* (a market) *was,* or *became, stagnant,* or *dull, with respect to traffic.* (K, TA.)

4 **انعس** *He begat heavy, sluggish, lazy, indolent,* or *torpid, sons.* (AA, K.)

6 **تناعس** *He feigned himself* [*drowsing,* or *slumbering,* or] *sleeping.* (K, * TA.) ___ *It* (lightning) *became faint.* (A, TA.)

نَعْسَةٌ [*A single fit of drowsiness:* or *of slumber:*] *a single movement of the head in drowsing* or *slumbering.* (TA.) You say, رَكِبَتْهُ نَعْسَةٌ شَدِيدَةٌ [*A vehement fit of drowsiness,* or *of slumber, came upon him*]. (A.) And نَعَسْتُ نَعْسَةً وَاحِدَةً [*I drowsed,* or *slumbered, once*]. (S.)

نَعْسَانُ : see نَاعِسٌ.

نُعَاسٌ : see 1.

نَعُوسٌ A she-camel *bountiful in yielding milk;* (S, A, K;) *that drowses,* or *slumbers, in yielding milk;* (A;) or because, in yielding milk, she drowses, or slumbers: (S:) or *having much milk, that drowses,* or *slumbers, when milked:* (M:) or *that closes her eyelid on being milked.* (Az, TA.)

نَعَّاسَةٌ : see نَاعِسٌ.

نَاعِسٌ , part. n. of نَعَسَ, [*Drowsing, drowsy,* or *heavy with sleep:* or *slumbering,* or *dozing:*] (S, Msb, K:) as also نَعْسَانُ ; (Lth, Fr, Th, Msb, K;) but this latter is rare; (Fr, Th, Msb, K;) and by some disallowed: (TA:) fem. of the former with ة: (Msb, TA:) and of the latter نَعْسَى, made to accord. with وَسْنَى, fem. of وَسْنَانُ; and this is best in poetry: (Lth, Msb, TA:) and نَعَّاسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعِسٌ is نُعَّسٌ; like رَكَّعٌ, pl. of رَاكِعٌ: and that of نَاعِسَةٌ is نَوَاعِسُ. (Msb.) ___ جَدُّهُ نَاعِسٌ [*His good fortune is slumbering*]. (A, TA.)

نعش

1 **نَعَشَهُ**, aor. ـَـ, (S, K,) inf. n. نَعْشٌ, (S,) *He* (God) *raised him; lifted him up;* (S, K;) as also انْعَشَهُ; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and نَعَّشَهُ, (AA, K,) inf. n. تَنْعِيشٌ: (AA, TA:) or *He* (God) *set him up,* or *upright;* as also انْعَشَهُ: (Msb:) [see an ex. in a verse cited voce شَمْلٌ:] or *be* [app. a man] *raised him,* or *lifted him up, after a stumble,* or *trip.* (Sb.) You say also, نَعَشْتُ الشَّجَرَةَ *I set the tree upright,* when it was leaning. (TA.) And نَعَشَ طَرْفَهُ *He raised his eye,* or *eyes.* (S, * K.) ___ [Hence,] aor. and inf. n. as above, (TA,) *He recovered him from his embarrassment,* or *difficulty:* (A:) *he restored him from a state of poverty to wealth,* or *competence,* or *sufficiency:* (K, TA;) as also انْعَشَهُ: (TA:) and *he recovered him from a state of perdition* or *destruction.* (TA.) And نَعَشَكَ ٱللّٰهُ *May God restore thee from poverty to wealth,* or *competence,* or *sufficiency:* or *make thee to continue in life; preserve thee alive.* (A.) And انْعَشَهُ *He set him up, and strengthened his heart.* (TA.) And يَنْعَشُ الرَّبِيعُ النَّاسَ (A, TA,) [*The spring,* or *spring-herbage,* or *the season,* or *rain, called* الرَّبِيعِ,] *makes men to live and enjoy plenty of herbage* or *the like.* (TA.) ___ [Hence also,] نَعَشَ المَيِّتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) *He eulogized,* or *praised, the dead man,* (Sh, K,) *and exalted his praise,* or *fame,* or *honour.* (Sh.) ___ نَعَشُوا المَيِّتَ also signifies *They carried the dead man upon the* نَعْشٌ, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q. v. infra) in the TA.]) ___ نُعِشَ عَلَى جَنَازَتِهَا *A* نَعْشٌ [q. v.] *was made for her bier.* (Mgh, from a trad. of, or relating to, Fátimeh.)

2 **نَعَّشَهُ**: see 1. Also, (K,) or نَعَّشَ لَهُ, (S,) inf. n. تَنْعِيشٌ, (K,) *He said to him* نَعَشَكَ ٱللّٰهُ [which see above, in 1, and

also below, in 8]: (S, K:) in [some copies of] the S, نَعَّشَكَ الله. (TA.)

4 أَنْعَشَ see 1, in four places.

8 انتعش *He rose;* or *became raised,* or *lifted up:* (TA:) *he rose after his stumble,* or *trip:* (S, A, Msb, K:) and in like manner you say of a bird, (A, TA,) meaning *it rose* [*after falling* or *alighting*], (TA,) and *he raised his head.* (TA.) Hence the saying, تَعِسَ فَلَا ٱنْتَعَشَ *May he fall, having stumbled,* or *stumble and fall, and not rise* [*again*]: a form of imprecation. (TA.) And hence the saying of 'Omar, انْتَعِشْ نَعَشَكَ ٱللّٰهُ *Rise thou: may God raise thee:* or نعشك الله has here one of the two meanings assigned to it before, in 1. (TA.) ___ [And hence,] *He recovered,* or *became recovered, from his embarrassment,* or *difficulty.* (A, TA.)

نَعْشٌ *A state of elevation,* or *exaltation.* (Sh.) See 1. ___ *A state of remaining; lastingness; endurance; permanence;* or *continuance;* syn. بَقَآءٌ. (Sh, K.) [*A kind of litter,* or] *a thing resembling a* مَحَفَّة, upon which the *king used to be carried. when sick:* (IDrd, Msb, K:) not the نَعْش of a corpse. (IDrd, Msb.) This is said to be the primary application. (TA) ___ And hence, (TA,) *A bier,* (S, A, Msb, K,) *when the corpse is upon it.* for otherwise it is called سَرِيرٌ: (S, IAth, Msb:) it is called by the former name because of its height, or its being raised: (S, TA.) pl. نُعُوشٌ: (Msb:) also, *a reticulated thing.* (Az. Mgh, TA,) *resembling a* مَحَفَّة, (Mgh,) *which is put as a cover over a* [*dead*] *woman when she is placed upon the bier;* (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called is نَعْشٌ, which is properly only the bier itself. (Az, TA.) ___ [And hence,] بَنَاتُ نَعْشِ الكُبْرَى [or بَنَاتُ نَعْشِ الكُبْرَى, together with نَعْشٌ *or* نَعْشُ, constitute *The constellation of Ursa Major:* or *the principal stars thereof:*] *seven stars; whereof four* [*which are in the body*] *are called* نَعْشٌ [or نَعْشُ], *and three* [*which are in the tail*] *are called* بَنَاتٌ, (S, K,) i. e., بنات نعش (TA:) and *to* like manner الصُّغْرَى, (K,) or بنات نعش

الصُّغْرَى [together with نعش الصُّغْرَى constitute [*the constellation of Ursa Minor:* or *the principal stars thereof; seven in number; whereof the four in the body are called* نعش, *and the there in the tail are called* بنات]: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men for بنات is pl. of ابن applied to an irrational thing as well as pl. of بنت) following a bier:] Sb and Fr agree that نعش is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الكُبْرَى or الصُّغْرَى added to it]: (Aboo-'Amr Ez-Záhid, K:) بنو نَعْشٍ also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called ابن نَعْشٍ, (Lth, K,) being made to accord. in gender with كَوْكَبٌ; but when they say ثَلَاث or أَرْبَع, they say بنَات: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بنَاتٌ is the pl. of ابنٌ applied to anything but a human being:] the pl. of بنات نعش is النَّوَاعِش; like as أَبَارِص is pl. of سَامُّ أَبْرَص. (L, TA.) See also نُعَيْشٌ. ___ Also نَعْشٌ *A piece of wood,* (K, TA,) *of the length of twice the stature of a man,* (TA,) *upon the head of which is a piece of rag,* (K, TA,) *called* حَرَجٌ, (TA,) *with which young ostriches are hunted* or *captured.* (K, TA.)

نُعَيْشٌ [or نُعَيْشٌ *The small star called* السُّهَى], *which is* [*by the star*] *in the middle of* بنات نَعْش. So in the saying, هُوَ أَخْفَى مِنْ نُعَيْشٍ فِى بَنَاتِ نَعْشٍ [*He,* or *it, is more obscure than No'eysh among the Benáت Naash*]. (A, TA.)

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النَّوَاعِش : see نَعْشٌ, near the end.

مَنْعُوشٌ A corpse *carried upon a* نَعْشٌ, or bier. (S, A, * Msb.)

نعظ

1 **نَعَظَ**, aor. ـَـ, inf. n. نَعْظٌ and نُعُوظٌ (S, Msb, K,) and نَعَظٌ, (ISd, K,) *It* (the زُبّ, S, or ذَكَر, Msb, K,) *became erect,* (S, Msb, K), *by reason of carnal appetite;* (Msb;) as also انعظ . (M, TA.)

4 **انعظ**, (Msb, K,) inf. n. إِنْعَاظٌ, (S, Msb,) *He* (a man, Msb, K,) *became affected with carnal appetite:* (S, Msb, K:) and in like manner انعظت, said of a woman. (Msb, K. *) ___ *His penis became extended.* (M, in art. انعظت ___.) رول *She* (a beast) *opened and contracted, alternately, her vulva;* (S, K;) and so انتعظت . (AO, K.) ___ See also 1. انعظه *He caused it to become erect:* (S:) or *put it in motion:* (Msb:) namely his زُبّ, (S,) or ذَكَر. (Msb.)

8 **إِنْتَعَظَ** see 4.

حر نَعَظٌ *A vulva excited by carnal appetite.* (K.)

نَاعُوظٌ *That excites erection of the penis.* (K.) شرب النَّاعُوظ [app. a mistranscription for شَرْبَة الناعوظ] *Medicine which has that effect:* mentioned by Z and Ibn-'Abbád. (TA.)

نعق

1 نَعَقَ بِهِمْ إِلَى الفِتْنَةِ *He hallooed them on to fight, etc.:* see 10 in art. عو.

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نَاعِقٌ *One who drives away the beasts, and cries out after them.* (TA in art. زعق.)

نَاعِقَآءُ : see عَانِقَآءُ.

نعل

1 نَعَقْل see 4.

2 نَعَّل see 4.

4 أَنْعَلْتُ الخُفَّ and نَعَّلْتُه *I affixed a sole to the bottom of the* خفّ [i. e. *boot*]: and hence, أَنْعَلْتُ الدَّابَّه and نَعَلْتُهَا . (Msb.) See صرم.

8 انْتَعَلَتْ ظِلَالَهَا : see ظلّ.

نَعْل [*A sandal: a sole:*] the *thing by which the foot is preserved,* or *protected, from the ground;* (K;) syn. حِذَآء: and also applied to *a* تَاسُومَة [or *shoe*]. (Msb.) *What is now called* تَاسُومَة. (IAth, TA.) It often signifies only *a sole:* so in the S, K, Msb, &c., in art. خصف &c. ___ The *leathern shoe,* or *sandal,* of a camel; *which is attached by thongs,* or *straps, called* سَرَائِح (pl. of سَرِيحَة) *to the* خَدَمَة or *plaited thong which surrounds the pastern:* see سَرِيحَة and نَعْل ___. خَدَنَة of a sword The *iron,* (Kr, S, K,) or *silver,* (S,) *thing* [or *shoe*] *at the lower end of the scabbard.* (Kr, S, K.) See غَاشِيَة, and 2 in art. نَعْل ___. فرص meaning *A* حَرَّة, or *hard rugged tract of land,* &c.: see نَعْل ___. رحل *A wife.* See عَتَبَة.

نَعَالِيّ *One who takes care of the sandals* or *shoes* [*at the door of a bath or mosque*]. (TA in art. ثوب.)

نَاعِل *Wearing,* or *having on the feet, sandals.*

نعم

1 **نَعِمَ عيشُهُ** *His life was,* or *became, plentiful and easy:* (Msb:) *was, or became, good,* or *pleasant.* (Mgh.) See نَعِمَ ___. عَوِفَ, aor. ـُ , is like فَضِلَ, aor. ـُ , and حَضِرَ, aor ـُ . See the latter. ___ انْعَمَ ضباحًا, and عَمَّ صباحًا: see تَرِبَ and نَعِمَ ___. صَبَاحًا, inf. n. نُعُومَةٌ; (S, Msb;) and نَعِمَ; (S;) *It was,* or *became, soft,* or *tender,* (S, Msb,) *to the feet.* (Msb.)

2 **نَعَّمَهُ** , (S, Msb, K,) and نَاعَمَهُ , (S, K,) *He* (God, S, Msb,) *made him to enjoy,* or *lead, a plentiful, and a pleasant* or *an easy, and a soft,* or *delicate, state,* or *life; a state,* or *life, of ease and plenty.* (S, Msb, K.) ___ نَعَّمَهُ *He nourished well him,* or *it; pampered him.*

3 **نَاعَمَ** see 2.

4 **أَنْعَمَ عَلَيْهِ بِشَىْءٍ** *He conferred, or bestowed, upon him a thing as a favour.* See أَحْسَنَ. ___ أَنْعَمَ عَجْنَهُ *He kneaded it well, thoroughly,* or *soundly.* (TA, voce الدَّقَّ ___ أَنْعَمَ.) رَبِعَ *He bruised* or *powdered finely:* see أَنْعَمَ طَبْخَهُ ___. دَقَّقَ *He cooked it well;* syn. أَجَادَ طَبْخَهُ. (IbrD.) The verb is often used in this sense. ___ أَنْعَمَ ٱللّٰهُ بِكَ عَيْنًا: see أَبْغَضَ.

5 **تَنَعَّمَ** *he enjoyed,* or *led, an easy, a pleasant, a soft,* or *a delicate, life, with ampleness of the means of subsistence; a life of ease and plenty.* (K.) ___ تَنَعَّمَ *It* (a tree) *became flourishing and fresh,* (TK, art. روى, &c.,) *luxuriant, succulent, sappy, soft, tender, and supple.* See تَنَعَّمَ ___. رَوِىَ *i. q.* تَمَتَّعَ. (Msb. *)

نِعْمٌ contr. of بِئْسَ, (S,) [like نِعْمَآءُ and نِعْمَى and نِعْمَةٌ and نِعِيمٌ :] pl. أَنْعُمٌ. (S.) See نِعْمَةٌ.

نعم *Even so; yes; yea.* (Msb, &c.) See أَجل and بَجَل.

نَعَم *Pasturing* مال [or *cattle*]; mostly applied to *camels*, and *neat*, and *sheep and goats:* or applied to *all these*, and to *camels when alone*, but neat and sheep or goats when alone are not thus termed; (Msb;) therefore, *cattle, consisting of camels* or *neat* or *sheep* or *goats*, or *all these*, or *camels alone.*

نِعْمَ الرَّجُلُ زيدٌ *Excellent*, or *most excellent*, or *excellent above all, is the man, Zeyd;* or [*very* or] *superlatively good*, &c. (Msb.) ___ See بِئْسَ.

نَعْمَة *subst. of* تَنَعُّم (Msb, K) *in the sense of* تَرَفُّة *subst. of* تَمَتُّع (Msb:) or *i. q.* ___ تَنَعُّم: (S: in F's smaller copy, تَنعيم, an evident mistake:) i. e. *plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life: ease and plenty.* ___ نَعْمَة *A living in* [or rather *enjoyment of a life of*] *softness, daintiness*, or *delicacy*, and *ease, comfort*, or *affluence:* (KL:) *i. q.* نَعِيم ; (Msb;) and مُتْعَة: (Jel in xliv. 26:) it is from التَّنَعُّم; and نَعْمَة is from الإِنْعام. (Ksh, cited in Kull, p. 364.) See نَعْمَة: and see نَعْمَة ___. تَرَفة الشَّبَاب [*The flourishing freshness, softness, tenderness*, or *blooming loveliness or graces, of youth.* See نَعْمَة ___.] عَبْعَب *Softness; tenderness; bloom;* or *flourishing freshness* (IbrD;) of a branch; and of youth, or youthfulness. (M, art. ملد; &c.)

نَعْمَة and نُعْمَى and نَعْمَآء *A benefit; benefaction; favour; boon;* or *good:* (S, Msb:) *a blessing;* [*bounty; gratuity;*] or *what God bestows upon one:* and so نَعِيم : (S:) [*grace* of God:] and نَعِيم and نَعْمَة , with fet-h, [and نُعْمَى and نَعْمَآء and نُعْم , *ease and plenty,*] *enjoyment;* (Msb;) [*welfare; well being; weal:*] نُعْمَى and نَعْمَآء are the *contr. of* بُؤْسَى and بَأْسَآء: (TA, art. بأس:) نَعْمَآء بعد ضَرَّآء, in the Kur [xi. 13,] is like health after sickness; and richness, or competence, after want. (Bd.) ___ نَعْمَة *A blessing;* (S;) *a cause of happiness.* (K.) *A favour: a benefit; and the like.* (S.) ___ نَعْمَة

Wealth, or *property.* (K.) The first explanations given to it above are assigned in the K, not to this word, but to نَعِيمٌ and نَعْمَةٌ ___. نُعْمَى with the article seems generally to signify *Wealth:* and without the article, *A benefit, benefaction, favour, boon,* or *blessing.*

نُعْمَةٌ The act of *rejoicing by a thing:* and the state of *rejoicing in a thing.* (KL.)

نُعْمَى *contr. of* بُؤْسَى; (S, TA in art. بأس;) and نُعْمَآءُ *contr. of* بَأْسَآءُ. (TA in that art.) ___ See نَعْمَةٌ.

نُعْمَآءُ : see نَعْمَةٌ.

نَعِيمٌ *Enjoyment;* [*delight; pleasure;*] as also نَعْمَةٌ , q. v.: (Msb:) *plenty and ease.* (K.) See نَعْمَةٌ.

نَعَامَةٌ The *blackness* of night. (S in art. سقط.) see an ex. voce نَعَامَةٌ ___. سَقْطٌ *The ostrich:* it sometimes denotes the female. See مَخْزُومٌ and شَالَتْ نَعَامَتُهُمْ ___. جَرَادٌ: see شَالَ, زَأْلٌ, طَائِرٌ, and a verse voce ابن النَّعَامَةِ ___. إِمَّا *The shank-bone:* and *a certain vein in the leg:* and *the middle,* or *beaten track, of the road:* and *the brisk, lively, or sprightly, horse:* and *the drawer of water* (السَّانِى) *who is at the head of the well.* (T in art. نعامة ___.) بنى and نَعَامَتَانِ of a well see النَّعَائِمُ ___. زِرْنُوقٌ *Nine stars* [*of Sagittarius*], behind الشَّوْلَةُ, *four in the Milky Way,* [and ε,] called النعائم الواردة, *as though drinking; and four without the Milky Way* [c, s, t, and f,] *called* النعائم الصَّادِرَةُ, *as though returning from drinking; and the ninth,* [λ,] [*not mentioned by some,*] *high between them: each of the two fours forming the corners of a quadrilateral figure. The twentieth Mansion of the Moon.* (El- Kazweenee.)

عَيْشٌ نَاعِمٌ [*A plentiful and easy life.* See نَعِمَ عَيْشُهُ.] *A pleasant life.* (Mgh.) [*A soft,* or *delicate, life.*] ___ نَاعِمٌ *Soft,* or *tender:* applied to a plant or tree: (Mgh:) [*smooth; sleek.* And *i. q.* مُتَنَعِّمٌ.]

مُنَعَّلٌ, applied to a horse, white on the forelegs: see أَقْفَزُ.

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أَنَاعِيمُ, pl. pl. of نِعْمٌ: see a verse cited voce دَانِى.

نعو

1 **نَعَاهُ** *He announced his death:* see a verse cited voce طُوبَالَةٌ.

نغ

نغنغة : see غندبة, and لغد.

النَّغانِعُ *Certain portions of flesh by the uvula.* (O in art. علق.)

نغب

1 **نَغَبَ**, aor. ـَ and ـُ, (inf. n. نَغْبٌ, TA,) *He* (a man, TA) *swallowed* saliva. (K.) ___ نَغَبَ, (inf. n. نَغْبٌ, TA,) *It* (a bird) *sipped* water: you do not say of a bird شَرِبَ. (K.) ___ نَغَبَ *He* (a man) *took in gulps,* or *gulped,* in drinking: (K:) and likewise an ass. (TA.) ___ نَغَبْتُ مِنَ الإِنَاءِ نَغَبًا, with kesr, *I drank in gulps from the vessel.* (ISk, S.)

نَغْبَةٌ *A hungering.* (K.) A tribe's *wanting food,* or *hungering:* syn. إِقْفَارُ الحَيِّ. (K, as in some copies: [app. the right reading:] in other copies, أَقْفَارُ, which is pl. of قَفْرٌ. TA.) ___ See نُغْبَةٌ.

نُغْبَةٌ and نَغْبَةٌ *A gulp;* or *as much as is swallowed at once;* of water &c.: (S, K:) or the ↓ latter signifies *a single act of gulping:* (K:) differing from the former like as [its syn.] جَرْعَةٌ does from جُرْعَةٌ: (TA:) pl. of the former نُغَبٌ: (S:) for which نُغَمٌ occurs in a verse. (TA.) ___ Ex. وَاهًا مَا أَبْرَدَهَا مِنْ نُغْبَةٍ مَا أَبْرَدَهَا عَلَى الفُؤَادِ تَعْسًا لِلْيَدَيْنِ وَالفَمِ [*Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!*] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) نُغْبَةٌ *A foul action.* (S, K.) So in the following saying, مَا جُرِّبَتْ عَلَيْهِ نُغْبَةٌ قَطُّ [*A foul action was never found to be chargeable upon him.*] (S.)

نغت

1 **نَغَتَ**, aor. ـَـ, inf. n. نَغْتٌ, He *pulled* hair; syn. جَذَبَ. (K.)

نغث

نَغْثٌ *Lasting and vehement evil.* (IAar, K.) ___ وقَعنَا فِى نَغْثٍ *We fell into lasting and vehement evil.* (L.)

نغر

1 **نغرت القدر**, (S, K, TA,) aor. ـَـ ; and نغرت (K, and so in a copy of the A,) aor. ـِـ ; and نغرت, aor. ـَـ ; (K;) inf. n. نَغْر (IKtt, K) [of the first] and نَغْر (IKtt, TA) and نَغَرَان (K, TA) and نَغِير, (TA,) *The cooking-pot boiled; estuated; became in a state of violent commotion;* syn. غَلَت, (As, S, IKtt, A, L,) and فَارَت. (As, K.) Hence, (TA,) نَغِرَ الرَّجُلُ, (S,) or نَغَرَ, (so in a copy of the A,) *The man became angry,* or *vehemently* or *most vehemently angry,* or *affected with latent anger without power to exercise it:* (S, A:) or *his inside boiled by reason of such anger:* (As, S:) and نَغِرَ عَلَيْهِ, aor. ـَـ ; and نَغَرَ, aor. ـِـ ; and نَغَرَ, aor. ـَـ ; (K;) the first of which is the most common; (TA;) inf. n. نَغْر [of the first] and نَغَرَان; and تَنَغَّرَ ; (K;) [after which last, in the CK, the word غَلَى, commencing the explanation, is omitted;] *his inside boiled against him by reason of anger:* (K:) or *by reason of vehement* or *most vehement anger,* or *latent anger without power to exercise it:* (TA:) or (so accord. to the TA; but in the K, and) تنغّر عليه *he became changed,* or *altered, to him, and threatened him with evil:* (ISk, S, K, TA:) and نَغِرَ, aor. ـَـ , inf. n. نَغْر, also signifies *he held enmity in his heart, watching for an opportunity to indulge it;* or *he hid enmity and violent hatred in his heart;* or *he bore rancour, malevolence, malice,* or *spite.* (TA.)

5 **تَنَغَّرَ** see 1, in two places.

6 **تناعر** *i. q.* تَنَاكَر [app. meaning, The *behaving with mutual enmity* or *hostility*]. (K.)

نَغِر [*Angry* or *vehemently* or *most vehemently angry,* or *affected with latent anger without power to exercise it:* as is implied in the S: or] *having his inside boiling by reason*

of anger: (S, * K:) and [it is said that] إِمْرَأَةٌ نَغِرَةٌ signifies *a woman very jealous;* syn. غَيْرَى: (K:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee: and she said, رُدُّونِى إِلَى أَهْلِى غَيْرَى نَغِرَةً, (S, TA,) meaning, [*Restore ye me to my family, very jealous,*] *with my inside boiling by reason of anger,* or *vehement* or *most vehement anger,* or *latent anger without power to exercise it:* this is the explanation given by As: and ISd says, that he holds نغرة to signify here *angry,* not *very jealous;* since it is related that an Arab said to a woman, أَغَيْرَى أَنْتِ أَمْ نَغِرَةٌ [*Art thou very jealous* or *angry?*] (TA.)

نُغَرٌ *Certain birds like sparrows,* (S,) or *a species of sparrows,* (Msb,) *with red beaks:* (S, Msb:) n. un. with ة: (S:) or the *young ones of sparrows:* (K:) n. un. as above: (TA:) or the *young ones of the sparrows;* (Sh, Msb;) *which you always see in a lean state:* (Sh:) or [*a species*] *of young sparrows:* (TA:) or the *bird called* بُلْبُلٌ: (Msb, K:) it is said that the people of El-Medeeneh call the بُلْبُلٌ by the names of نُغَرٌ and حُمَّرَةٌ; and it is *said to resemble the sparrow;* and the fem. is with ة: (Msb:) or (TA; in the K, and) *a species of the* حُمَّرٌ, (K, TA; in the CK, erroneously, حُمْر;) *red in the beaks and in the lower parts of the* أَحْنَاك [or *portions beneath the beaks*]: (TA:) or the *males thereof:* (K:) pl. نُغْرَانٌ, (S, Msb, K,) like as صُرْدَانٌ is pl. of صُرَدٌ. (S, Msb.) Its dim. is نُغَيْرٌ (S, Msb, K) occurring in a trad.; يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ [*O Aboo-'Omeyr, what did the little nughar?*]; (S, K;) said by Mohammad to a little child of Aboo-Talhah El-Ansáree, who had a bird, or birds, of this name, which died. (TA.)

نغص

1 نَغَصَ, aor. ـَـ, (S, K,) inf. n. نَغَصٌ, (S,) *He* (a man, S,) *failed of having his desire fully accomplished:* (S, K:) but Lth says, that it is more commonly with teshdeed, i. e. نَغَّصَ, [unless this be a mistake for نَغُصَ,] inf. n. تَنْغِيصٌ. (TA.) ___ And in like manner, (S,) *He* (a camel) *failed of having his full,* or *complete, draught,* or *drink.* (S, K.) ___ And *It* (beverage) *was imperfect,* or *defective.* (K.) ___ See also 5. نَغَصٌ (L, K) and نَغْصٌ (L, TA) [both inf. ns., the verb of the former being app. نَغِصَ, used intransitively, and that of the latter نَغَصَ, used transitively, followed by إِبِلَهُ,] also signify The *bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others;* (K;) *taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome.* (TA.) ___ You say also, نَغَصَ الرَّجُلَ الرَّجُلَ *The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking:* and in like manner, أَنْغَصَهُ رَعِيَهُ [*He prevented him from obtaining his share of pasturage for his camels*]: the verb in the latter instance being with ا. (TA.) ___ See also 2.

2 نغّص عَلَيْنَا *He cut short a thing of which we loved to have much,* or *abundance.* (IAar, TA.) ___ نغّص عَلَيْهِ; and نَغَصَ عليه, inf. n. نَغْصٌ; but the former is the more common; *He rendered* [an affair, or circumstances, or a state,] *troublesome,* or *perturbed, to him;* syn. كَدَّرَ. (IKtt, TA.) You say, نغّص ٱللّٰهُ عَلَيْهِ العيشَ, (S, K,) inf. n. تَنْغِيصٌ; (S;) and نغّصه (S, K) and انغص عليه العيش; (K;) *God rendered life troublesome,* or *perturbed, to him;* syn. كَدَّرَهُ: (S, K:) the first of these is the most common:

(TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, S, TA.) See also نَغَصَ.

4 أَنْغَصَ see 1, last sentence: ___ and see also 2.

5 تنغّصت عيشته, (S,) or معيشته, (K,) *His state of life,* (S,) or *his means of subsistence,* (K,) *became troublesome,* or *perturbed,* or *attended with trouble;* syn. تَكَدَّرَتْ. (S, K.) You say also, نَغِصَ أَمْرُهُ, inf. n. نَغَصٌ, [*His affair,* or *case, became troublesome,* &c.;] (A;) [for] نَغَصٌ is syn. with تَنَغُّصٌ as signifying تَكَدُّرٌ (Har, p. 273).

6 تناغصت الإبلُ عَلَى الحَوْضِ *The camels crowded,* or *pressed, together to the drinkingtrough.* (Ks, K. *)

نُغْصٌ is said to signify *Things that prevent one from attaining an object of desire.* (Har, p. 273.)

مُنَغِّصٌ Any one *who cuts short a thing of which one loves to have more.* (IAar, TA.)

نغض

1 **نَغَضَ**, aor. ـِ, (Ks, S, A, Msb, K,) and ـُ, (S, A, K,) inf. n. نَغْضٌ (S, Msb, K) and نُغُوضٌ (S, K,) and نَغَضَانٌ and نَغَضٌ, (K,) *It was* or *became, in a state of motion, commotion, agitation,* or *convulsion; it shook; shook about; wabbled; tottered; wagged; nodded;* syn. تَحَرَّكَ, (S, A, Msb, K,) and اضْطَرَبَ, (A, K,) فِى ٱرْتِجَافٍ; (TA;) as also انغض (Msb, K) and تنغّض : (K:) it is said of a man's head; (S, TA;) and also, (S, A,) with نَغْضٌ and نَغَضَانٌ for its inf. ns., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also ↓ the last of the verbs above mentioned; (A;) and of other things; (Msb, TA;) نَغْضٌ signifying any *moving in a shaking* or *tremulous* or *convulsive manner* (فِى ٱرْتِجَافٍ); (S, TA;) and نَغَضَتْ and تَنَغَّضَتْ, said of a tooth, being *syn. with* رَجَفَتْ. (A.) ___ Also, inf. n. نَغَضَانٌ, *He,* or *it, was,* or *became, disquieted, agitated,* or *violently agitated.* (TA.) ___ نَغَضُوا إِلَى العَدُوِّ *They rose and hastened and went forth to,* or *towards, the enemy.* (A, TA.) ___ نَغَضَ also signifies *It* (a thing, TA) *was,* or *became, dense:* (so in some copies of the K) or *much in quantity:* (so in other copies of the K:) or *much in quantity, and dense.* (TA.) And *It* (a cloud) *was,* or *became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along:* (S:) or *was seen to become ready to rain, without motion, not travel-ling along:* (A:) or *it travelled along.* (IF.) [See نَاغِضٌ, below.] ___ نَغَضَ أَمْرُهُ *His affair,* or *case, was,* or *became, in a weak,* or *unsound, state;* syn. وَهَى. (TA.) See also 4, in two places.

4 **نغض** : see 1. انغضه *He put it in a state of motion, commotion, agitation,* or *convulsion: shook it; shook it about; made it to wabble,* or *totter; wagged it; nodded it;* as also نَغَضَهُ ; (S, Msb, K, TA;) and نَغَضَ بِهِ: (A:) namely a thing: (Msb:) or his head; (S, A, TA;) *in*

wonder; (A;) or *as one in wonder at a thing;* (S, TA;) or *in disapproval* of a thing told him; (AHeyth, TA;) or *in derision;* or *as though asking the meaning of what was said, inclining to the speaker.* (TA.) Hence, in the Kur, [xvii. 53,] فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ (S, TA) *And they will shake,* or *wag, their heads at thee, in derision.* (TA.)

5 **تَنَغَّضَ** see 1, in three places.

نَغْضٌ One *who shakes his head, and trembles in his gait:* (K:) an inf. n. used as an epithet. (TA.) ___ *A male ostrich that shakes his head:* (S:) or نَغَضٌ, as also نَغْضٌ , is a name of *the male ostrich;* determinate; (K;) being a name of the species; like أُسَامَةُ: (TA:) so called because, when he hastens his gait, he moves up and down: (Lth:) or a name of *the male ostrich that has a habit of going round about:* (AHeyth, K:) and نَغَضَةٌ [is the n. un., signifying] *an ostrich.* (TA.) ___ See also نَاغِضٌ.

نُغْضٌ : see نَاغِضٌ, in three places.

نَغْضٌ : see نَغَضٌ.

نَغَضَةٌ *A tree.* (IKt.) ___ See also نَغْضٌ.

نَغُوضٌ A she-camel *having a large hump:* because, when it is large, it shakes, or quakes. (IF, K.)

نَغَّاضٌ [*In a state of much motion, commotion, agitation,* or *convulsion; shaking, shaking about, wabbling, tottering, wagging,* or *nodding, much*]. You say, إِبِلٌ نَغَّاضَةٌ بِرِحَالِهَا [*Camels jogging much with their saddles;* or *jogging much their saddles*]. (A, TA.) ___ See also نَغَّاضُ البَطْنِ ___. نَاغِضٌ *Wrinkled in the belly:* an expression applied to Mohammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from غُضُونٌ, meaning wrinkles in the belly, by transposition of letters. (TA.)

نَاغِضٌ [*In a state of motion, commotion,* or *agitation,* or *convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding:* pl. نُغَّضٌ]. You say, مَحَالٌ نُغَّضٌ [*Great pullysheaves in a state of motion,* &c.]. (S, TA.) And غَيْمٌ نَاغِضٌ (K) and نَغَّاضٌ (S, K) *A cloud,* or *clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along:* (S:) or *in a state of motion,* or *commotion, one part after another,* (K, TA,) *not travelling along:* (TA:) or *seen to move about, one part into another, without going along.* (L.) ___ Also, (S, E,) or نَاغِضَةٌ . (so in a copy of the A,) and نُغْضٌ and نُغُضٌ (A, K,) but this is rare, (TA,) *A cartilage* (S:) or the *cartilage* of the shoulder-blade: (A, K:) or the *part thereof where it mores to and fro:* (K:) or the *upper part of the end of the cartilage* of the shoulder-blade: (TA.) or the نُغْضٌ of the shoulder-blade is the *thin bone at the extremity* thereof: (Sh:) or the نُغْضَانٌ are the *parts of the root* of the shoulder blade *that move about in walking:* (L:) and the نَاغِضٌ of a man is the *base of the neck, where he moves about his head,* (Sh)

نَاغِضَةٌ : see نَاغِضٌ.

نغف

نَغَفَاتٌ *Portions of dry mucus:* see سَلِيلَةٌ.

نغق

نُغَاقٌ and نُعَاقٌ, of a crow, signify the same. (Lh in O, art. عوق.)

نغل

نَغِلٌ [in the CK نَغْلٌ] A hide *vitiated,* or *rendered unsound,* (S, K,) in the tanning. (K.)

إِبْنُ نَغِيلَةٍ *The son of a female slave.* (T in art. بنى.)

نغم

1 **نَغَمَ**, aor. ـِ and ـَ, *He spoke in a low, gentle,* or *soft, voice* or *tone:* (S, Msb:) [*he spoke in an undertone:*] *he used such a voice* in singing: (K:) or *he modulated his voice,* or *made melody,* in singing. (TK.) See جرس.

2 **تَنْغِيمٌ**: see شِينٌ.

5 **تَنَغَّمَ**: see جرس.

نَغْمَةٌ *Gentle-toned speech;* syn. جَرْسُ الكَلَامِ: (Msb:) and *sweetness of voice, or melody,* in recitation [and in singing]. (S, Msb.) ___ [Also, *A musical sound, or note:*] *a melody:* see طَرْقٌ: *sweet sound:* pl. نَغَمَاتٌ. (KL.)

مُنَاغَمَةٌ: see voce بَاغَمَهُ.

نغو

3 **نَاغَاهُ** *He interchanged speech with him, each of them addressing the other with a word* or *saying:* (TA:) نَغَيْتُ إِلَيْهِ نَغْيَةً signifies *I addressed to him a word* or *saying:* and المُنَاغَاةُ signifies المُوَاجَهَةُ. (JK.)

نفأ

نُفْأَةٌ *One of several parts,* or *portions, of scattered herbage:* or *one of several adjacent meadows* (رِيَاض), *separated from, and rising above, the greater part of the pasture.* pl. نُفًا (K.)

نفت

1 **نَفَتَتِ القِدْرُ**, (S, K,) aor ـِ , inf. n. نَفِيتٌ (S) and نَفْتٌ and نَفَتَانٌ, (L,) *The cooking-pot boiled:* (K:) or *threw forth what resembled arrows, by reason of* [*its vehement*] *boiling:* (S, L:) [see also نَفَثَتْ, and نَفَطَتْ] or [*boiled so that*] *the broth,* or *gravy, stuck to its sides:* (K:) or *the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot:* L:) you say [also] تَنَافَتُ القِدْرِ , and تَنَافَطُ, [for تَتَنَافَتُ and تَتَنَافَطُ]. (S, L [but in the latter, these two verbs are written without the syll. points].) ___ يَنْفِتُ غَضَبًا, as also يَنْفِطُ, *He boils with anger.* (S:) ___ يَنْفِتُ عَلَيْهِ غَضَبًا, as also يَنْفِطُ, *He boils against him with anger.* (TA.) ___ صَدْرُهُ يَنْفِتُ بِالْعَدَاوَةِ [*His breast boils with enmity*]. (A.) [See also نَفَتَ ___.] نَفَثَ, aor. ـِ , inf. n. نَفْتٌ and نَفَتَانٌ (L, K) and نَفِيتٌ and نَفَاتٌ, (L,) *He* (a man, L) *was angry:* (K, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify *he made a noise like coughing, by reason of anger:*] (L:) or *he blew in anger:* (L:) or *he blew,* (نَفَخَ, as in the copies of the K in my hands,) or *swelled,* or *became inflated,* (انتفخ,

as in the TA,) by reason of anger. (K.) ___ نَفَتَ, (aor. ـِ , L,) inf. n. نَفْتٌ, *It* (flour or the like) *had water poured upon it, and swelled,* or *became inflated,* (تَنَفَّخَ,) *in consequence.* (L, K.)

6 **تَنَافَتَ** see 1.

مِرْجَلٌ نَفُوتٌ *A cooking-pot throwing forth what resembles arrows, by reason of* [*its vehement*] *boiling: &c.* (S, L.)

نَفِيتَةٌ *A certain kind of food, thicker than what is called* سَخِينَةٌ; (K;) *i. q.* حَرِيقَةٌ; *made by sprinkling flour upon water* or *milk,* (*fresh milk,* L,) *until it becomes swollen* or *inflated,* (يَنْفِتُ,) (S, L,) *when it is supped,* or *sipped* (يتحسَّى); (L;) it is thicker than سَخِينَة; the master of a family uses it plentifully for his household in times of scarcity: (S, L:) they only eat نفيتة and سخينة in a time of straitness, and dearness, and leanness of the cattle: Az says, in art. سخينة, حذرق is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَاء; and it is also called سَخُونَةٌ: and نَفِيتَةٌ and حَرِيقَةٌ and حَرِيرَةٌ and نَفِيثَةٌ are *a kind of* حسا, *between thick and thin.* (L.) [See also خَزِيرٌ, and حَرِيقَةٌ.]

نفث

1 **نَفَثَ**, aor. ـِ and ـُ, inf. n. نَفْثٌ (S, K) and نَفَثَانٌ, (TA,) [*He puffed;* or *blew, without spitting:* or *he sputtered,* or *blew forth a little spittle in minute scattered particles:* or] *he spat:* or *he* [*did as though he*] *spat without ejecting spittle:* and نَفَثَ فِى العُقْدَةِ signifies *he spat, ejecting a little spittle, upon the knot,* in enchantment: (Msb:) or النَّفْثُ is *like* النَّفْخُ, or *blowing, and less than* التَّفْلُ, or *spitting,* or *ejecting spittle from the mouth:* (S, K:) or *like blowing, with* [*the emission of*] *spittle:* (Keshsháf;) or *like blowing,* as done in enchantment, *without spittle:* the action, if accompanied by spittle, being termed التفل: this is the most correct explanation: ('Ináyeh:) or *gentle blowing without spittle:* (الاذكار:) or *more than blowing;* or *like blowing; but less than spitting: sometimes without spittle,* thus differing from التفل; *and sometimes with a little spittle,* thus differing from النفخ: or *the emitting wind from the mouth, together with a little spittle.* (MF.) ___ لَا بُدَّ لِلْمَصْدُورِ أَنْ يَنْفُثَ [*He who has a disease in his chest must spit*]. A proverb. (S.) ___ نَفَثَهُ مِنْ فِيهِ, aor. ـِ, inf. n. نَفْثٌ, *He ejected it from his mouth.* (Msb.) ___ [Hence,] نَفَثَ اللّٰهُ الشَّىْءَ فِى القَلْبِ *God cast,* or *put, the thing into the heart.* (Msb) ___ نَفَثَ فِى رُوعِى كَذَا *Such a thing was inspired,* or *put, into my mind.* (A.) ___ نَفَثَ فِى رُوعِى *He* (the Holy Spirit [Gabriel]) *inspired,* or *cast,* or *put, into my mind,* or *heart.* (Nh, from a trad.) ___ [You say,] لَوْ نَفَثَ عَلَيْكَ فُلَانٌ قَطَّرَكَ [*If such a one blew,* or *spat, upon thee, he would throw thee down upon thy side.*]. Said to one who tries his strength with one superior to him. (A.) ___ نَفَثَ عَلَىَّ غَضَبًا as though meaning *He blew at me by reason of the violence of his anger.* (L.) [See also ___.] نَفَثَ الحَيَّةُ تَنْفُثُ السَّمَّ إِذَا نَكَزَتْ [*The serpent ejects venom from its mouth when it inflicts a*

wound with its nose]. (S.) ___ نَفَثَ *It* (a wound) *emitted* blood. (TA.) ___ [From the blowing or spitting upon the knots:] نَفَثَهُ, inf. n. نَفْثٌ, *He enchanted him.* (Msb.) ___ نَفَثَتِ القِدْرُ, aor. ـِ , inf. n. نَفِيثٌ and نَفْثٌ, *The cooking-pot boiled:* or, *boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling.* (Msb.) [See also نَفَتَتْ.] It is when it begins to boil. (TA.)

نَفْثُ الشَّيْطَانِ *Poetry:* (K, from a trad.:) called نفث because it is like a thing which a man spits, or blows, (يَنْفُثُ,) from his mouth, like incantation. (A 'Obeyd.) ___ ذَا مِنْ نَفَثَاتِ فُلَانٍ *This is of the poetry of such a one.* (TA.)

دَمٌ نَفِيثٌ *Blood emitted by a wound* (S, K) or *vein.* (TA.)

مِئْنَاثٌ كَأَنَّهَا نُفَاثٌ [*A plain land that produces many plants,* or *herbs,* or *much herbage,*] *as though blowing forth,* or *spitting forth, the pleats,* or *herbs.* (L, from a trad.) [The correctness of نُفَاثٌ is questioned by El-Khattábee. May it not be a mistake for نَفَّاثٌ?]

نُفَاثَةٌ *What one blows,* or *spits,* (يَنْفُثُ,) *from his mouth.* (S.) ___ *What a person having a disease in his chest blows forth* or *spits out,* يَنْفُثُ. (K.) ___ *What remains in one's mouth, of a* سواك, or *tooth-stick, and is spit out:* (S:) *a particle broken off* (شَظِيَّةٌ: so in the L &c.: in the K, شَطِيبَةٌ:) *from a* سواك, or *tooth-stick, remaining in the mouth, and spit out.* (L, K.) One says, لَوْ سَأَلَنِى نُفَاثَةَ سِوَاكٍ مَا أَعْطَيْتُهُ *If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him* (*it*). (S.)

نَفِيثَةٌ *A certain kind of food.* (See نَفِيتَة and وَطِيئَة.)

نَفَّاثٌ *An enchanter; one who is in the habit of enchanting:* fem. with ة. (Msb.) ___ النَّفَّاثَاتُ فِى العُقَدِ [Kur, cxiii. 4,] *The women who blow, without spitting,* saying something at the same time, *upon the knots* which they tie in a thread, or string: (Jel:) meaning *the enchantresses.* (S, K, Jel.) [See a verse

cited voce عَاضِهٌ.]

نَافِثٌ *Enchanting.* (Msb.)

مَنْفُوتٌ A man *enchanted.* (A.)

نفج

1 **نَفَجَ**, (S, K,) aor. ـُ, inf. n. نُفُوجٌ; (Msb;) and انتفج ; (TA;) *It* (a hare, S, K, or other animal, Msb) *sprang up* (S, K) from its hole; or *leaped.* (TA.) ___ نَفَجَ; (TA;) and انفج , (S,) inf. n. إِنْفَاجٌ; (Msb;) and انتفج ; (TA;) *He made* a hare *to spring up* (S, &c.) from its hole; or *to leap.* (TA.) ___ نَفَجَ, aor. ـِ and ـُ, inf. n. نُفُوجٌ; and انتفج ; *It* (a jerboa) *ran:* (M:) or *slackened his run.* (A.) ___ نَفَجَ, and انتفج , and تنفّج , *It* (anything) *rose;* or *became elevated,* or *exalted.* (TA.) ___ نَفَجَ, aor. ـُ, inf. n. نَفْجٌ, *He made* anything *to rise;* or *to become elevated,* or *exalted.* (TA.) ___ نَفَجَتِ الفَرُّوجَةُ *The chicken came forth* from its egg. (S, K.) ___ نَفَجَ, (aor. ـُ, inf. n. نَفْجٌ, S,) *It* (a woman's breast) *heaved up* her shift. (S, K.) ___ نَفَجَتِ الرِّيحُ *The wind came with force:* (S, K:) or, *suddenly.* (TA.) ___ نَفَجَ, inf. n. نَفْجٌ, *He magnified,* or *made great,* him, or it. (Msb, TA.) [And so,] انتفج *It became great.* (TA.) ___ نَفَجَ, aor. ـُ, inf. n. نَفْجٌ; (Msb;) and انتفج , (TA,) and تنفّج ; (K;) *He boasted of that which he did not possess,* (Msb,) *and which was not in him:* (TA:) or, *of more than he possessed.* (K.)

4 **أَنْفَجَ** see 1, and 10.

5 **تَنَفَّجَ** see 1, in two places.

8 **إِنْتَفَجَا حَنْبَا البَعِيرِ** *The sides of the camel became elevated,* (S, K,) [or *bulging,*] *and great, naturally.* (TA.) ___ Hence the expression إِنْتِفَاجُ الأَهِلَّةِ [*The swelling out of the new moons*], in a trad. respecting the signs [of the last day]. (TA.) ___ See 1 throughout.

10 **استنفج** (IAar, M) and انفج , (M,) *He* (a sportsman) *drew forth* a jerboa [&c. from its hole]. (M.) ___ Hence, (TA,) *He drew forth, and caused to appear,* the anger of a person. (K.)

نَفْجٌ and نَفَاجَةٌ [*A boasting of that which one does not possess,* or *the like:* see 1, and نَفَّاجٌ]. (A.) [See also نَفْخٌ.]

نُفْجُ الحَقِيبَةِ A woman, (K,) and a man, (TA,) *large in the buttocks:* (K, TA:) or *prominent therein.* (TA in art. حقب.)

نَفْجَةٌ *A single leap* of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.)

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نَفَاجَةٌ : see نَفْجٌ and نَفَّاجٌ.

نَفِيجَةٌ *A bow* (S, K) *made of a piece of wood of the kind of tree called* نَبْعٌ; not known by Aboo-Sa'eed with ح [in the place of ج]. (S [so in the copies of that work which I am using, three in number: but in one copy, except with ح].)

نَفَّاجٌ A *proud* man; as also مُنْتَفِجٌ : (K:) a *boastful and proud* man: (ISk, S:) a man *who praises himself for that which is not in him:* one *who says that which he does not, and who boasts of that which does not belong to him and which is not in him;* as also ذُو نَفْجٍ (and ذُو نَفَاجَةٍ, A): or one *who boasts of that which he does not possess:* and said to be not of high repute. (TA.) [See also نَفَّاشٌ.]

نَافِجٌ : see نَافِجَةٌ.

نَافِجَةٌ The *commencement of anything,* (so in two copies of the S, and so in the Msb,) or *of any wind,* (so

in one copy of the S,) *that begins with vehemence,* or *violence:* (S, Msb:) or *a wind that begins with vehemence:* (K:) or, *that comes with vehemence:* (A:) As thinks it to be *attended by cold:* AHn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or *a wind that rises upon one suddenly and vehemently, when he is not aware:* (Sh:) pl. نَوَافِجُ. (A.) ___ نَافِجَةٌ *A cloud abounding with rain:* (S, K:) so called from the same word as signifying a wind that comes with vehemence: (TA:) thus called by the name of the thing which is its cause. (S.) نَافِجَةٌ The *hinder part of a rib:* (S:) or, *of the ribs:* (K:) as also نَافِجٌ : (TA:) pl. نَوَافِجُ. (S.) نَافِجَةٌ *Camels which a man inherits, and whereby his camels are increased in number.* (TA.) ___ نَافِجَةٌ *A daughter:* so called because she in creases the property of her father by her dowry: (K:) or, *that increases the property of her father:* for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هَنِيْئًا لَكَ النَّافِجَةُ *May she who is to increase thy property by her dowry be productive of enjoyment to thee!* (S.) نَافِجَةٌ *A bag, follicle,* or *vesicle, of musk:* (K:) pl. نَوَافِجُ: (S:) an arabicized word, (S, K,) from [the Persian] نَافَهْ; and therefore some say that it is properly written نَافِجَةٌ: or, accord. to the Msb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَجَهُ he magnified him, or it: but this requires consideration. (TA.) See فَأْرَةُ المِسْكِ, voce فَأْرٌ.

أَنْفَجَانِىٌّ One *who exaggerates,* or *exceeds the due bounds, in speech;* (K;) *and who boasts of that which he does not possess.* (TA.)

مَنَافِجُ *Pieces of stuff with which women make their buttocks to appear large;* syn عَظَّامَاتٌ. (K.)

مُنْتَفِجُ الجَنْبَيْنِ A man *having elevated,* [or *bulging,*] *sides.* (A.) ___ مُنْتَفِجٌ A camel *having* prominent

flanks. (TA.) See نَفَّاجٌ.

نفح

1 **نَفَحَ**, aor. ـَـ, (S, L, K,) inf. n. نَفْحٌ (L, K) and نُفُوحٌ (L) and نُفَاحٌ and نَفَحَانٌ, (K,) *It* (perfume) *diffused its odour.* (S, L, K.) ___ نَفَحَتِ الرِّيحُ, (S, Msb, K,) aor. ـُـ, inf. n. نَفْحٌ, (Msb,) *The wind blew:* (S, Msb, K:) or *blew gently; began to be in a state of commotion:* (A:) نَفَحَتْ and لَفَحَتْ are syn., except that the effect of النَّفْحُ is greater than that of اللَّفْحُ: (Zj:) or, accord. to As, (S,) or IAar, (TA,) نَفْحٌ relates to a cold, or cool, wind; and لَفْحٌ, to a hot wind: (S, TA.) [but see نَفَحَتْهُ الجنوب ___ ببردها]. نَفْحَةٌ *The south wind blew upon it with its cold,* or *coolness.* (IB.) ___ نَفَحَ العِرْقُ, (aor. ـَـ, inf. n. نَفْحٌ, S,) *The vein ejected,* or *spirted forth, blood.* (S, K.) And in like manner, نَفَحَتِ الطَّعْنَةُ بالدَّمِ *The stab ejected,* or *spirted forth, blood.* (TA.) ___ نَفَحَ اللَّبَنَ نَفْحَةً *He churned the milk once.* (A.) نَفَحَهُ بالسَّيْفِ *He struck him,* or *it, lightly,* or *slightly, with the sword:* (A:) *he reached,* or *hit, him,* or *it,* (تَنَاوَلَهُ,) *with the sword* (S, L, K) *from a distance,* (S, L,) *by a side-blow,* شَزْرًا. (L.) ___ نَفَحَ, inf. n. نَفْحٌ, *He struck, smote,* or *beat.* (L.) See 3. ___ نَفَحَ, inf. n. نَفْحٌ, *He threw,* or *cast.* (L.) ___ نَفَحَ شَيْئًا *He thrust,* or *pushed,* or *repelled, a thing from him.* (L.) ___ نَفَحَتِ الدَّابَّةُ, aor. ـَـ, inf. n. نَفْحٌ, *The horse,* or *the like, kicked,* or *struck, with its hind leg:* (L:) or, *with its hoof:* (Msb:) or, *with the extremity of its hoof:* النَّفْحُ is said to be with one hind leg: and الرَّمْحُ, with both hind legs together. (L.) نَفَحَتِ النَّاقَةُ *The she-camel struck,* or *kicked, with her hind leg.* (S.) أَبْطَلَ نَفْحَ الدَّابَّةِ *He made the kicking of the horse,* or *the like, with its hind leg, to be of no account;* not to require anything to be paid by its owner. (L.) [See 3 in art. نفحه بشىء.] عقب, (inf. n. نَفْحٌ, Msb,) *He gave him a thing.* (S, K.) ___ نَفَحَهُ نَفْحَةً *He gave him a gift;* or *conferred upon him a favour*]. (S.) [See an ex. voce عربة.]

3 **نَافَحُوهُمْ** (inf. n. مُنَافَحَةٌ, TA) *They contended with them with swords face to face;* or *encountered them in war face to face, having before their faces neither shields nor anything else;* syn. كَافَحُوهُمْ: (S, K:) originally signifying *they approached them in fight so near that the breath of each party reached the other* (TA.) ___ نافحه *He contended with him.* (K.) ___ نافح عنه; (S, A;) and نَفَحَ عَنْهُ, (A,) inf. n. نَفْحٌ. (IAar;) *He contended for him,* or *in defence of him;* (S;) *repelled from him, and defended him:* (IAar, A:) as also ناضح. (TA.)

نَفْحَةٌ *An odour,* whether good or bad: or *a plenteous odour;* differing from نَفْخَةٌ, which is a slight odour: (AHn, in L, art. نفخ:) pl. نَفَحَاتٌ. (L.) You say لَهُ نَفْحَةٌ طَيِّبَةٌ, (S, L.) and خَبِيثَةٌ, (L,) *It has a good,* or *sweet,* and *a bad,* or *foul, odour.* (L.) ___ نَفْحَةٌ *A blast,* or *breath, of wind.* (K.) ___ نَفْحَةٌ مِنَ الصَّبَا *A pleasant and fragrant blast of the east wind.* And نَفْحَةٌ مِنْ سَمُومٍ *A grievous blast of hot wind.* (AHeyth.) ___ نَفْحَةٌ مِنَ العَذَابِ *A part,* or *portion, of punishment:* (S, K:) or *a grievous blast of punishment:* (AHeyth:) or *a most violent infliction of punishment.* (L.) ___ نَفْحَةُ الدَّمِ *The first gush of blood from a wound.* (Khálid Ibn-Jembeh, L.) ___ نَفْحَةٌ *A single churning* (مَحْضَةٌ so in the A and TA: in the CK and a MS copy of the K. مَحْضَةٌ, with ح unpointed:) of milk. (A, K.) ___ [See 1.] ___ نَفْحَةٌ *A gift:* (Msb:) [pl. نَفَحَاتٌ. ___ لا تَزَالُ لِفُلَانٍ نَفَحَاتٌ مِنَ المَعْرُوفِ (S, L) *There cease not to be attributable to such a one acts of kindness,* or *favours.* (L.) ___ تَعَرَّضُوا لِنَفَحَاتِ رَحْمَةِ ٱللّٰهِ (TA:) see art. عرض, voce تَعَرَّضَ.

رِيحٌ نَفُوحٌ *A wind that blows violently, and raises the dust.* (L.) ___ يَمَانِيَّةٌ نَفُوحٌ *A south wind* (S, IB) *that blows coldly,* or *coolly* (IB.) ___ دَابَّةٌ نَفُوحٌ *A horse,* or *the like, that kicks with its kind leg:* or, *with the extremity of its hoof.* (L.) [See 1.] ___ نَفُوحٌ A she-camel *whose milk comes forth without its being drawn from the teat:* (S, K:) and an udder *that does*

not retain its milk. (AZ.) See قوس نفوح. نَفَّاح *A bow that sends the arrow far;* or *that impels the arrow with force:* (S, A, K:) as also نَفِيحَة (K) and مِنْفَحَة : (TA:) each of which two words is a name for *a bow:* (S, with respect to the former, and TA, with respect to the latter:) pl. of the former نَفَائِح: (S:) and نَفِيحَة signifies *a branch of the tree called* نَبْع, *of which a bow is made.* (ISk, S, K.) [See also نَفِيجَة, with ح.]

نَفِيحَة : see نَفُوح.

مِسْك نَفَّاح [*Musk that diffuses much odour* or *fragrance*]. (A, art. طعنة نَفَّاحَة.) خطر *A*

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stab that ejects, or *spirts forth, blood, much,* or *vehemently.* (TA.) طَعْنَة نَفُوح *A stab that ejects its blood quickly.* (T.) نَفَّاح *One who gives many gifts.* (TA.) ___ النَّفَّاح, (K,) or النَّفَّاح بالخَيْر, (TA,) *The Bestower of* [*many*] *benefits* upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the Kur-án or the traditions.

نَافِح *Diffusing odour; fragrant.* Ex. نَافِجَة نَافِحَة *A bag,* or *vesicle, of mush diffusing odour,* or *fragrant:* pl. نَوَافِح. (A.)

إِنْفَحَة (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say أَنْفَحَة, (ISk,) but this is mentioned by Ibn-Et-Teiyánee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced إِنْفَحَّة, (K,) or this is the most common form, (Msb,) and most approved, (ISk,) and sometimes إِنْفَحَة, (K,) and مِنْفَحَة , (IAar, S, K,) and بِنْفَحَة, (IAar, K,) with ب in the place of the م, (TA,) [The *rennet,* or *rennet-bag, of a kid* or *lamb;* i. e.] *A substance that comes forth from the belly of a kid, containing coagulated milk which is termed* لَبَأ, *used as a means of converting fresh milk into cheese:* (IDrst:) or *a thing that is taken forth from the belly of a sucking-pig,* (or *lamb,* Msb,) *of a yellow*

colour, and squeezed in some cotton, (*which is soaked, into milk,* L, Msb,) *whereupon it* (i. e. *the milk,* MF) *becomes thick, like cheese:* (L, Msb, K:) or *the stomach* (كَرِش) *of a lamb* or *kid before it eats:* (AZ, S, Msb:) when it eats, it is called كَرِش. (AZ, S.) F imputes inadvertence to J in his explaining انفحة by the term كَرِش; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying when the kid eats, it, that is the انفحة, is called كَرِش. (MF.) None but a ruminating animal has an انفحة. (Lth.) The pl. is أَنَافِحُ. (S, K.) Any انفحة, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) ___ إِنْفَحَةٌ also signifies *A kind of tree* (شَجَر) *resembling the* بَاذِنْجَان. (K.)

مَنْفَحَةٌ : see نَفُوحٌ and إِنْفَحَةٌ.

نفخ

1 **نَفَخَ بفَمه**, (K,) aor. ـُ, [accord, to Golius and Freytag, incorrectly, ـَ; see Kur, iii. 43, &c.] inf. n. نَفْخٌ; (Msb;) and نَفَّخَ, (K,) inf. n. تَنْفِيخٌ; (TA;) *He blew with his mouth; sent forth wind from his mouth;* (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) نَفَخَ is mostly used as a neut. v.; but sometimes it is trans., as many have asserted: you say نَفَخَ الصُّورَ, as well as نَفَخَ فيه, *He blew the trumpet,* or *blew into the trumpet:* (MF, TA:) نَفَخَهُ is a dial. form of نَفَخَ فيه: (S:) also, نَفَخَ فى النَّار [*he blew the fire;* or *blew into the fire*]: [see 8 (last sentence) in art. قوت:] and نَفَخَ فى الزِّقِّ [*he blew into,* or *inflated, the skin*]: and sometimes one says نَفَخَهُ. (Msb.) نَفْخُوا occurs in a verse of El-Katámee for نَفَخُوا. (S.) ___ نَفَخَ الشَّيْطَانُ فى أَنْفِه [*The devil blew into his nose*]: said of him who aspires to that which is not for him. (TA.) ___ نَفَخَ شِدْقَيْه [*He inflated,* or *puffed out, the sides of his mouth;* meaning] *he was proud,* or *affected pride.* (A.) ___ نَفَخَهُ, aor. ـُ, inf. n. نَفْخٌ, *It* (food) *inflated him,* or *filled him.* (L.) ___ نَفَخَ, aor. ـَ, inf. n. (L) نَفَخٌ, (S, L,) *He* (a man, S, and a horse, L) *had inflated testicles.* (S, L.) ___ Also, *He* (a beast of carriage) *had his pasterns inflated with wind.* When a beast thus affected walks, the humour subsides. (L.) ___ نَفَخَ نَهَا *Pepedit; crepitum ventris emisit.* (S, K.) ___ نَفَخَتِ الرِّيحُ *The wind came suddenly.* (L.) ___ نَفَخَتْ بِهِمُ الطَّرِيقُ *The road cast* [or *brought*] *them suddenly* [to a place]: from نفخت الريح. (L.) نَفَخَتِ الضُّحَى, inf. n. نَفْخٌ, *The morning became advanced, and the sun high.* (L, K.) You say also انتفخ النَّهارُ *The day became advanced, the sun being high,* (S, L,) *an hour before noon.* (L.)

2 **نَفَّخَ** see 1.

5 تَنَفَّخَ see 8.

8 انتفخ *It* (a thing, S, as a skin, Msb,) *became inflated,* or *puffy;* (S, A, Msb;) as also تنفّخ : (A:) also, *it became swollen; i. q.* وَرِمَ. (K, art. انتفخ ___.) ورم *He became inflated,* or *filled,* by food. (L.) See 1. ___ إِنْتِفَاخُ الأَهِلَّةِ *The bigness* [or *swelling*] *of the new moons.* Occurring in a trad. respecting the signs of the last day. (L.) [See انتفخ عَلَيَّ ___.] انتفج [*He became inflated against me;* i. e.] *he was angry with me.* (TA.) And انتفخ لَهُ [*He behaved angrily to him*]. (TA in art. زحر.)

نَفْخٌ [*Flatulence.* ___ And hence,] *Boastfulness; arrogance; pride;* (S, K;) [*inflation with pride*]: pride was termed by Mohammad نَفْخُ الشَّيْطَانِ. (TA, art. همز) رَجُلٌ ذُو نَفْخٍ ___.) ذو نَفْجٍ, as also *A boastful, arrogant, proud man;* (S;) [*a man inflated with pride*].

نُفُخٌ A young man (TA) *full of youthfulness* [or *youthful plumpness* or *vigour*]; (K;) and so, without ة, a damsel. (TA.)

نَفْخَةٌ and نُفْخَةٌ and نَفْخَةٌ *Inflation of the belly* (S, K) by food &c. (TA.) You say بِهِ نَفْخَةٌ *He has an inflation of the body:* (K:) and أَجِدُ نَفْخَةً *I experience an inflation of the body.* (S.) ___ [And *A flatulent humour* of any kind: a meaning well known.] ___ النَّفْخَةُ *The blast* [*of the horn*] *of the day of resurrection.* (L.) ___ نَفْخَةٌ *A slight odour:* differing from نَفْحَةٌ, which is a plenteous odour. (L.) ___ نَفْخَةُ الشَّبَابِ *The chief part of youth.* (L.) نَفْخَةُ الرَّبِيعِ *The time of the season called* الربيع *when the earth produces herbs,* or *herbage:* (A:) or نُفْخَةُ الربيع, and نَفْخَتُهُ, *the time of that season when vegetation has ended.* (AZ:) ___ نُفْخَةٌ *A disease that attacks a horse, and makes his testicles to swell.* (L.) ___ See نُفَّاخٌ.

نَفْخَآءُ (applied to land, or ground, S) *i. q.* نَبْخَآءُ: (S, L, K:) or *elevated and good* or *fertile ground, in*

which is no sand nor stones, producing a few trees; and so نَهْدَآءُ, except that this latter is more flat and extensive: or *soft land, in which is elevation:* (L:) or *tumid earth, that breaks in pieces when trodden upon:* (TA, voce رَخَّآءُ:) pl. نَفَاخِىُّ: it has a form of pl. proper to substs, because it is an epithet in which the quality of a subst. predominates. (L.) ___ نَفْخَآءُ The *upper part of the bone of the* ساق [or *shank,* or *tibia*]. (K.)

نَفِيخٌ One *who is employed to blow a fire.* (K.)

نُفَّاخٌ *An inflation of a humour occasioned by disease,* (T, K,) *arising in any part:* (T:) *a humour;* as also نَفْخَةٌ . (L.) ___ See نُفَّاخَةٌ.

نُفَّاخَةٌ *A bubble* upon water. (L, K [but in some copies of the K, for الحَجَاةُ is erroneously put الحجارة.]) ___ [The *air-bladder of a fish;*] *an inflated thing in the belly of a fish, which is* (*as they assert,* L,) *its* نِصَاب [app. meaning its *most essential part,* or *element,*] *by means of which it rises in the water, and moves to and fro.* (L, K.) ___ *A bladder of a plant* (S, O, L, voce قِتَادٌ, &c.) N. un. of نُفَّاخٌ (AHn, in TA, voce عُشَّرٌ.) [And in anatomy, *A cell.*]

مَا بِالدَّارِ نَافِخُ ضَرْمَةٍ [*There is not in the house a blower of a fire;* i. e.,] *there is not in the house any one.* (S.) ___ نَافِخٌ حِضْنَيْهِ [A man *inflating,* or *puffing out, his sides;*] *inflated, and ready to do mischief,* or *evil.* (L, from a trad.)

أَنْفَخُ A man, (S, L, K,) and a horse, (L,) *having inflated testicles:* (S, L, K:) *syn. of* آدَرُ. (Mgh, in art, ادر.) ___ Also, A beast of carriage *having his pasterns inflated with wind:* see نَفِخَ. (L.)

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رجل أُنْفُخَانٌ , and إِنْفَخَانٌ, and أُنْفُخَانِىٌّ, and إِنْفَخَانِىٌّ, fem. with ة, *A man full of fat;* (K;) *inflated with flaccid fat,* and so رحل مَنْفُوخٌ ; pl. مَنْفُوخُونَ. (TA.)

مَنْفَخٌ : see what follows.

مِنْفَاخٌ (S, L, Msb, K) and مِنْفَخٌ (Msb) The *instrument with which a fire is blown;* (Msb, K:) *a blacksmith's bellows:* the *thing with which a fire* or *other thing is blown:* (L:) the *thing into which one blows.* (S.) See also كِيرٌ ___ مِنْفَاخُ الرَّاعِى *The instrument* [i. e. *reed-pipe*] *of the pastor, with which he calls together the camels.* (A, TA, voce شِيَاعٌ.)

مَنَافِخُ الشَّيْطَانِ *The suggestions of the devil* (TA.)

مَنْفُوخٌ *Big-bellied;* (K, TA;) [*inflated in the belly*]. ___ Also, (K,) مُنْتَفِخٌ , (TA,) *Fat;* as an epithet; (A, K;) [*inflated,* or *swollen, with fat*]. See مَنْفُوخٌ ___. أُنْفُخَانٌ *A coward:* so called because he swells out his lungs. (L.)

مُنْتَفِخٌ A man *inflated,* or *puffed,* or *filled, with pride,* and *with anger.* (L.) See مَنْفُوخٌ.

نفد

1 **نَفَدَ**, aor. ـَـ , inf. n. نَفَادٌ (S, A, L, Msb, K) and نَفَدٌ, (L, K,) *It* (a thing, S, &c.) *passed away and came to an end; became spent, exhausted,* or *consumed; failed entirely; ceased;* syn. فَنِيَ (S, A, L, Msb, K) and ذَهَبَ (S, L, K) and انْقَطَعَ. (L, Msb.)

4 **انفده** (S, A, L, Msb, K) and استنفده (A, L, K) and انتفده (K) *He caused it to pass away* or *come to an end; spent, exhausted,* or *consumed, it; caused it to fail entirely; caused it to cease; made an end of it.* (S, A, L, Msb, K.) ___ انفدوا ما عندهم, and استنفدوه , *They spent, exhausted,* or *consumed, what they had.* (A, L.) ___ استنفد وسعه *He spent, exhausted,* or *exerted, to the utmost his ability* or *power* (S, L, Msb.) ___ انفد القَوْمُ *The people came to that state that their travelling-provisions were exhausted,* or *had come to an end:* (S, A, L, K:) or, (in the K, and,) *their property had passed away and come to an end.* (S, L, K.) ___ انفدت الرَّكِيَّةُ *The well lost its water.* (L, K.)

3 **نافده**, (inf. n. مُنَافَدَةٌ, L,) [*He exerted his whole power,* or *ability, in contention, dispute,* or *litigation, with him:* see مُنَافَدٌ:] *he contended with him in arguments, pleas,* or *allegations, so as to put an end to his argument, and overcome him:* (L:) or *he contended with him before a judge;* (IAth, L, K;) *contended, disputed,* or *litigated with him.* (K.) It is said in a trad., إِنْ نافدتهم نافدوك (S, L) *If thou contend with them before a judge, they will so contend with thee:* or *if thou allege to them, they will allege to thee:* (IAth, L;) but accord. to one relation, the verb is with ق (S, L.) and accord. to another, the latter verb is with نافذوك, ذ. (L.)

6 **تنافدوا** *They contended, disputed,* or *litigated, together.* (A.) See 3, and see also تنافذوا, with ذ.]

8 **انتفده** : see 4, ___ *He exacted, took,* or *received, it fully,* or *wholly* (K) ___ انتفد من عدوه *He exacted the full,* or *utmost, rate of his running.* Said with reference to a horse. (M, L.) ___ انتفد اللَّبن *He drew forth the milk.* (K.)

10 **إستنفد** see 4.

منافدٌ A man *who exerts his whole power,* or *ability, in contention, dispute,* or *litigation,* (S, L,) *and who does so well, so as to put an end to the arguments, pleas,* or *allegations, of his adversary, and overcome him:* (L:) *who contends with his adversary in arguments, pleas,* or *allegations, so as to put an end to his argument.* (A, L.) One says, لَيْسَ لَهُ رَافِدٌ وَلَا مُنَافِدٌ *He has not an aider,* or *assistant, nor one who contends &c.* (A, TA.)

فيه مُنْتَفَدٌ عن غيره *In him is that which renders thee in no need of any other.* (Aboo-Sa'eed, T, L, K. *) ___ إنَّ فى ماله لَمُنْتَفَدًا *Verily in his wealth is ample provision.* (AZ, T, L, K *) ___ تَجِدُ فى البلاد مُنْتَفَدًا (in the TK متنقَّدًا) *Thou wilt find in the countries,* or *towns, a place to which to flee and in which to seek gain;* syn. مُرَاغَمًا ومُضْطَرَبًا (K.) See also مُنْتَفَذٌ.

قَعَدَ مُنْتَفِدًا *He set aside,* or *apart.* (IAar. L, K.)

نفذ

1 **نَفَذَ**, aor. ـُ, (M, L,) inf. n. نَفَاذٌ and نُفُوذٌ, (M, L, K,) *It went,* or *passed, through:* (L:) or *it went,* or *passed, through* a thing, *and became clear of it.* (M, L, K.) ___ نَفَذْتُ *I went,* or *passed, through.* (L.) ___ نَفَذَ السَّهْمُ, aor. ـُ, inf. n. نُفُوذٌ and نَفَاذٌ, *The arrow perforated, transpierced,* or *pierced through,* the animal at which it was shot, *and went forth from* it: (Msb:) or نَفَذَ السَّهْمُ الرَّمِيَّةَ, (M, L,) and نَفَذَ مِنْهَا, (S, L,) and فِيهَا, (M, A, L,) aor. ـُ, (M, L,) inf. n. نَفَاذٌ (M, A, L, K) and نُفُوذٌ (A) and نَفْذٌ, (M, L, K,) *the arrow penetrated into the inside of the animal at which it was shot, and its extremity went forth from the other side,* or *protruded from it, the rest remaining therein; the extremity of the arrow passed through the animal at which it was shot, the rest remaining therein;* (M, L, K;) *a part of the arrow passed through,* or *went forth* or *protruded from, the animal at which it was shot.* (A, art. صرد.) See سَهْمٌ نَافِذٌ ___ نَفَذَتِ الطَّعْنَةُ *The wound made by a spear* or *the like passed through,* or *beyond, the other side* (T, L.) ___ انْفُذْ عَنْكَ *Go thou from thy place; pass thou from it.* (L.) [See also عَنْ ___.] نَفَذَ لِوَجْهِهِ *He went his way.* (TA.) ___ نَفَذَ الطَّرِيقُ *The road was* [*a thoroughfare* (see نَافِذٌ)] *pervious,* or *passable, to every one in common.* (Msb.) ___ هٰذَا الطَّرِيقُ يَنْفُذُ إِلَى مَكَانِ كَذَا [*This road is a thoroughfare, along which every one may pass, to such a place*]. (T, M, * L.) ___ نَفَذَ المَنْزِلُ إِلَى الطَّرِيقِ *The house,* or *abode,* [*was a thoroughfare, and*] *communicated with the road.* (Msb.) ___ نَفَذَ القَوْمَ *He passed through the people, and left them behind him;* (T, M, L, K;) as also أَنْفَذَهُمْ; (L, K;) or only the former is used in this sense (L.) See also the latter. ___ نَفَذَهُمُ البَصَرُ *The sight reached them, and extended beyond them:* (Ks, L:) or,

extended over them all: (A'Obeyd, L:) you say also, أَنْفَذَهُمُ البَصَرُ in the former sense (L:) [or *The sight penetrated into the midst of them:* see نَفَذَ رَأْيُهُ ___.] أَنْفَذَ القَوْمَ *His judgment was penetrating;* syn. ثَقُبَ. (K in art ثقب) نَفَذَ فِى الأَمْرِ ___ *He acted,* or *went on, with penetrative energy,* or *with sharpness, vigorousness, and effectiveness, in the affair;* syn. مَضَى (S, K, art. مضى) نَفَذَ الكِتَابُ إِلَى فُلَانٍ ___. [*The letter passed to, came to,* or *reached, such a one*]: (S, L:) [and in like manner, الرَّسُولُ *the messenger:* see 4.] ___ نَفَذَ الأَمْرُ, and القَوْلُ, *The command,* or *order,* and *the saying, was effectual; had effect; was,* or *became, executed,* or *performed;* syn. مَضَى. (Msb.) ___ نَفَذَ العِتْقُ [*The act of emancipation had,* or *took effect; was,* or *became, executed.* or *performed;* and in like manner, a covenant, contract, sale, &c.: see 4]. App. a met. expression, from نُفُوذُ السَّهْمِ; because there is no retracting it. (Msb.) ___ يَنْفُذُ بَيْنَنَا *He shall judge between us, and make his command* or *order to have effect,* or *execute* or *perform it.* (L.) ___ لَهُ نَفَاذٌ فِى الأُمُورِ [*He has ability in affairs, to execute,* or *perform*]. (A.)

2 **نَفَّذَ** see 4.

3 **نافذه** *He cited him before a judge.* It is said in a trad., ان نَافَذْتَهُمْ نَافَذُوكَ *If thou cite them before a judge, they will do the same to thee;* meaning, *If thou say to them, they will*

say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.]

4 **انفذ السَّهْمَ**, (A, Msb,) and نَفَّذَهُ, (Msb,) *He made the arrow to pierce, and go forth from,* or *to pass through,* the animal at which it was shot: (Msb:) [or, *to penetrate within* the animal at which it was shot, *and to protrude its extremity from the other side, the rest remaining within;*

accord. to the explanation of نَفَذَ السَّهْمُ in the M, L, K: or *to penetrate* the animal at which it was shot, *and to protrude a part of it from the other side;* accord. to the explanation of سَهْمٌ نَافِذٌ in the A, art. صرد.] You say also, أَنْفَذْتُ فيه السَّهْمَ [*I made the arrow to pierce,* or *penetrate, him, &c.*] (A.) ___ رَمَيْتُهُ فَأَنْفَذْتُهُ *I shot,* or *cast, at him, and pierced,* or *made a hole, through him.* (Mgh.) ___ See 1. ___ انفذ الأَمْرَ [*He brought to pass the command,* or *order; made it effectual; made it to have effect; executed* or *performed it:* and in like manner, the saying: see 1]. ___ *He executed, performed,* or *accomplished, the affair.* (M, L, K.) ___ انفذ القَوْمَ *He became* [or *entered*] *among the people:* (M, L:) in the copies of the K, explained by صار منهم; but the correct reading is بينهم [as in the M and L]: (TA:) or *he penetrated into them, and went,* or *walked, in the midst of them.* (T, L, K.) See also نَفَذَ القَوْمَ. ___ انفذ كتابًا إِلَى فُلَانٍ; (S, L;) and نفّذه, (A,) inf. n. تَنْفِيذٌ; (S, L;) [*He sent,* or *transmitted, a letter to such a one; caused it to pass to* or *to reach him*]: and in like manner, رَسُولًا *a messenger.* (A.) ___ انفذ عهده, inf. n. إِنْفَاذٌ *He made his covenant,* or *contract,* or *the like, to take effect; executed* or *performed it:* [and in like manner, an act of emancipation: see 1.] (L, TA.)

6 تَنَافَذُوا إِلَيْهِ *They came to him,* (namely, a judge,) *and referred to him their cause,* or *suit, for judgment.* When each party adduces his plea, or allegation, one says تنافدوا, with د, unpointed. (Aboo-Sa'eed, T, L, K. *)

طَعْنَةٌ لَهَا نَفَذٌ *i. q.* طَعْنَةٌ نَافِذَةٌ; (S;) *A wound having a passage through the other side;* by نَفَذٌ being meant مَنْفَذٌ, or نُفُوذٌ: (T, L:) pl. أَنْفَاذٌ. (A.) Keys Ibn-El-Khateem says (see Ham. p. 85),

* طَعَنْتُ ٱبْنَ عَبْدِ القَيْسِ طَعْنَةَ ثَائِرٍ *
* لَهَا نَفَذٌ لَوْلَا الشَّعَاعُ أَضَاءَهَا *

(T, S, L) *I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spirtling blood, would have made it show the light through him.* (T, L [See also شُعَاعٌ.]) See also نَفَذٌ ___. مَنْفَذٌ *A place,* or *way,* or *means, of exit, escape,* or *safety;* syn. مَخْرَجٌ (T, S, A, L, K.) So in the saying أَتَى بِنَفَذِ مَا قَالَ *He effected a means of escape from* [*the natural consequences of*] *what he had said;* i. e., بِالْمَخْرَجِ مِنْهُ. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished. (T, L.) ___ نَفَذٌ a subst., (M, L,) used in the sense of إِنْفَاذٌ: (T, M, L, K: *) نَفَذٌ أَمْرٍ signifying [*The making a command,* or *order, effectual; making it to have effect; to be executed* or *performed;*] *i. q.* إِنْفَاذُهُ: (T, L:) you say, أَمَرَ بِنَفَذِهِ *He commanded that it should have effect,* or *be executed* or *performed;*] i. e., بِإِنْفَاذِهِ: (M, L:) and قَامَ الْمُسْلِمُونَ بِنَفَذِ الْكِتَابِ [*The Muslims accomplished the execution,* or *performance, of what was in the Scripture:*] i. e. بِإِنْفَاذِ مَا فِيهِ. (T, A, L.)

نَفُوذٌ : see نَافِذٌ.

أَمْرٌ نَفِيذٌ *An affair arranged,* or *made easy.* (L.) See also نَافِذٌ.

نَفَّاذٌ : see نَافِذٌ.

سَهْمٌ نَافِذٌ [*An arrow that perforates, transpierces,* or *pierces through, and goes forth from,* or *passes through, the animal at which it is shot;* accord. to the explanation of the verb in the Msb: or, *that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side,* or *protrudes from it, the rest remaining therein;* accord. to the explanation of the verb in the M, L, K: or,] *of which a part has passed through the animal at which it is shot:* when the extremity only has passed through, it is termed

صارد; and when the whole of it has passed through, مارق. (A, art. طعنة نافذة ___.) صرد *A wound made by a spear* or *the like passing through both sides:* (M, L:) pl. طعنات نوافذ. (A.) See also طريق ___. نفذ نافذ *A road which is a thoroughfare;* (T, M, L, K;) [*pervious;*] *not stopped up;* (T, L;) *along which every one may pass.* (T, A, L, Msb.) See also نافذ ___. منفذ sing. of نوافذ, (Msb,) which signifies All the *holes,* or *perforations, by which joy* or *grief is conveyed to the mind* (*of a man,* Msb); *as the two ear-holes,* (IAar, on the authority of Abu-l-Mekárim, T, L, Msb, K,) *and the two nostrils, and the mouth, and the anus:* (IAar, T, L, K: *) called by the doctors of practical law منافذ, which is contr. to analogy: see منفذ. (Msb.) ___ نافذ and نفوذ and نفّاذ [but the second and third are intensive epithets] A man (M, L) *penetrating,* or *acting with a penetrative energy,* or *sharp, energetic, vigorous, and effective,* (ماضٍ,) *in all his affairs.* (M, L, K.) ___ رجل نافذ فى أَمره *A man penetrating,* or *acting with a penetrative energy,* or *sharp, vigorous, and effective, in his affair;* (S, L;) and فى الأُمور *in affairs.* (A.) ___ أَمره نافذ *His command,* or *order, is effectual; has effect; is executed,* or *performed;* syn. ماضٍ (K;) *and obeyed;* (S, L, Msb, K; *) as also نفيذ. (K.) ___ دائرة نافذة *A feather,* or *curl of hair in a horse's coat, of the kind which, when it is only on one side, is called* هقعة, *but which is on both sides.* (AO, T, L.)

ذا منفذ القوم, and نفذهم; and هٰذه منافذهم, and أَنفاذهم, [*This is the place of passage of the people,* and *these are their places of passage*]. (A.) ___ هٰذا الطّريق منفذ لمحلّ كذا *This road is a way along which every one may pass to such a place.* (A.) ___ فيه منفذ للقوم *In it* (the road) *is a* [*free,* or *an open,*] *passage to,* or *for, the people.* (T, L.) See also نافذ.

منفذ, in measure like مسجد, [or منفذ, agreeably with analogy, as it is written in copies of the T, A, L,] *A place by which a thing passes through;* [*a thoroughfare; an outlet; a place of egress:*] pl.

مَنَافِذُ. (Msb.) See also نَافِذٌ.

مُنْتَفَذٌ *Ample room, space,* or *scope,* or *liberty to act &c.:* (syn. سَعَةٌ, (M, L, K, TA,) and مَنْدُوحَةٌ: (TA:) [*ample means of escape:* see also نَفَذٌ:] you say, إِنَّ فِى ذٰلِكَ لَمُنْتَفَذًا *Verily in that there is ample room, scope,* or *means* [*for action,* or *for escape*]. (TA.) See also مُنْتَفَدٌ.

نفر

1 **نَفَرَ**, (T, M, L, Msb, K,) aor. ـِ, (T, M, K,) and ـُ, (M, K,) inf. n. نَفْرٌ and نَفَرَانٌ (M, K) or نُفُورٌ, (Msb,) said of a wild animal, (T, Msb,) a gazelle, (M, K,) or other beast, (M,) *He took fright, and fled,* or *ran away at random;* or *became refractory, and went away at random;* or *ran away,* or *broke loose, and went hither and thither by reason of his sprightliness;* syn. شَرَدَ; (M, K;) as also استنفر; (T, Msb, K;) and so the former verb *in* speaking of a camel, or a beast: (L, art. شرد:) you say, نَفَرَتِ الدَّابَّةُ, (T, S, M, A, K,) aor. and ـُ, (T, S, M, K,) inf. n. نُفُورٌ and نِفَارٌ (T, S, M, A, K) and نَفْرٌ: (A:) or this signifies *the beast was,* or *became, impatient* (A, K, TA) *of* or *at a thing,* (TA,) [or *shied at it,*] *and retired to a distance;* (A, K, TA;) and إِسْتِنْفَارٌ signifies the same as نُفُورٌ: (S:) or نَفَرَ, inf. n.

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نِفَارٌ [and نُفُورٌ], signifies *he fled, and went away* or *aside* or *apart* or *to a distance.* (M.) ___ [Hence, نَفَرَ, aor. ـِ and ـُ, inf. n. نُفُورٌ and نِفَارٌ and نَفْرٌ and نَفِيرٌ, as used in the following phrases.] نَفَرْتُ مِنْ هٰذَا الأَمْرِ *I shrank from this thing* or *affair; was averse from it; did not like* or *approve it.* And نَفَرَ فُلَانٌ مِنْ صُحْبَةِ فُلَانٍ [*Such a one shrank,* or *was averse, from the companionship of,* or *the associating with, such a one*]. And نَفَرَتِ المَرْأَةُ مِنْ زَوْجِهَا [*The woman was averse from her husband;* or *shunned* or *avoided him*]. (All from the A.) And you say of a man's disposition, تَنَفَّرَ عَنِ الحَقِّ [*It shunned,* or *was averse from, the truth*] (Bd, lxvii. 21.) ___ إِلَّا نُفُورًا, in the Kur, [xvii. 43, and xxxv. 40,] means *Save in aversion* and نَفِيرٌ is like نُفُورٌ: and the subst. is نَفْرٌ, with two fet-hahs. (Msb) ___ نَفَرَ الشَّىْءُ مِنَ الشَّىْءِ inf. n. نِفَارٌ [and نُفُورٌ], *The thing receded, withdrew, removed,* or *became*

remote or *aloof, from the thing.* (A'Obeyd, T, S.) [See also 3.] ___ Hence it is, I think, that نَفَرَ is used as signifying *It became swollen,* in the following words of a trad. of 'Omar: تَخَلَّلَ رَجُلٌ فِى زَمَانِهِ بِالْقَصَبِ فَنَفَرَ فُوهُ *A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen:* as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, S. *) You say also, نَفَرَتِ الْعَيْنُ, aor. ـِ and ـُ, inf. n. نُفُورٌ. *His eye became inflamed and swollen:* and so you say of other parts of the person. (M, K. *) And نَفَرَ الْجُرْحُ, inf. n. as above, *The wound became swollen:* (T, Msb:) or *it became so after healing.* (W, i. 42.) And نَفَرَ الْجِلْدُ *The skin became swollen,* (S, A,) *and the flesh receded from it.* (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] ___ نَفَرْتُ إِلَى ٱللّٰهِ, inf. n. نِفَارٌ, *I betook myself to God by reason of fear, seeking protection.* (IKtt) ___ نَفَرُوا, (Msb,) inf. n. نَفْرٌ, (M, Msb, K,) *They became separated,* or *dispersed:* (M, * Msb, K: *) and so نَفَرَتْ, said of camels. (TA.) Hence, (M,) the saying, لَقِيتُهُ قَبْلَ كُلِّ صَيْحٍ وَنَفْرٍ, (S, M, A.) a proverb, in which the last word is used tropically; (A;) explained in art. صيح, q. v. (S.) [And غَضَبٌ مِنْ غَيْرِ صَيْحٍ وَلَا نَفْرٍ; explained in the same art.] ___ نَفَرَ الْحَاجُّ مِنْ مِنًى, (M, Msb, K,) aor. ـِ, (S, M, K,) inf. n. نَفْرٌ (M, Msb, K) and نَفَرٌ (M) and نُفُورٌ (K) [and نَفِيرٌ], *The pilgrims removed from Minè.* (Msb.) Hence, يَوْمُ النَّفْرِ, and النَّفَرِ, and النَّفُورِ, and النَّفِيرِ, (S, M, K,) and لَيْلَةُ النَّفْرِ, (S, TA,) and النَّفَرِ, (TA,) [*The day of,* and *the night immediately preceding, the removing from Minè*]; *after the day called* يَوْمُ الْقَرِّ: (S;) [therefore. *the twelfth of Dhu-l-Hijjeh:*] or there are two days thus called: (Msb:) يَوْمُ النَّفْرِ الْأَوَّلُ is [the day above mentioned,] *the second of the days called* أَيَّامُ التَّشْرِيقِ; (IAth, Msb;) and يَوْمُ النَّفْرِ الْآخِرُ, (IAth,) or الثَّانِى, (Msb,) is *the third thereof:* (IAth, Msb:) the order is this; يَوْمُ النَّحْرِ, then يَوْمُ الْقَرِّ, then يَوْمُ النَّفْرِ الْأَوَّلُ then يَوْمُ النَّفْرِ الْآخِرُ. (T, L) ___ نَفَرُوا فِى الْأَمْرِ, (S, M.) or لِلْأَمْرِ, (K,) aor. ـِ, (M, K.) inf. n. نُفُورٌ (S, M, K) and نِفَارٌ (M, K) and نَفِيرٌ; (Zj, M, K;) and تَنَافَرُوا; (M, K;) *They went,* or *went away, to execute the affair:* (M, K:) and in like manner, فِى الْقِتَالِ *to fight.* (M.) And نَفَرُوا, alone, *They went forth to war against unbelievers* or *the like.* So in the Kur, is 82. وَقَالُوا

لَا تَنْفِرُوا فِى الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا [*And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter*]: and so in the same chap. v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا لَهُمْ *They went forth to fight them.* (TA, from a trad.) And تَفَرُوا إِلَى الْحَرْبِ *They hastened to the war,* or *to war.* (Msb.) ___ [Hence,] نَفَرُوا مَعَهُ; and أَنْفَرُوهُ, (M, K,) inf. n. إِنْفَارٌ; (TA;) *They aided and succoured them:* (M, K:) or the former verb, alone, *they,* being asked to do so, *complied, and went forth to aid.* (TA.) ___ نَفَرِينَا: see 2.

2 **نَفَّرَ**, (T, M, A, Msb,) inf. n. تَنْفِيرٌ; (Msb;) and انفر ; (T, K;) and اشتنفر ; (T, M, A, Msb;) *He made* (wild animals, T. Msb, or an antelope. K, or a beast of carriage. M,) *to take fright, and flee,* or *run away at random:* (K, TA:) or *he made* a beast of carriage *to become impatient, and to retire to a distance:* (A:) or *he scared away;* or *made to flee, and go away,* or *aside,* or *apart,* or *to a distance:* (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَّرَتْهُ and اسْتَنْفَرَتْهُ and أَنْفَرَتْهُ : and in like manner, نَفَّرَ عَنْهُ, and أَنْفَرَ عَنْهُ, [meaning, *he scared away,* or *made to take fright and flee,* &c., *from him* or *it:*] (TA:) الإِنْفَارُ عَنِ الشَّىْءِ, and التَّنْفِيرُ عَنْهُ, and الاسْتِنْفَارُ, all signify the same, [i. e., *the scaring away,* &c. *from a thing.*] (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, فَأَنْفَرَ بِهَا الْمُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ *And the polytheists made her camel to take fright and run away at random with her, so that she fell.* And in like manner you say, أُنْفِرْنَا, and نَفِرْنَا, [or نُفَّرِينَا *Our camels were scared away with us;* or *made to take fright and run away at random with us:* or] *we were made to be persons having camels taking fright and running away at random.* And تَنْفِيرٌ signifies The *chiding* camels or sheep or goats, *and driving* them *from the pasturage.* (TA.) ___ [Hence] بَشِّرُوا وَلَا تُنَفِّرُوا [*Rejoice people by what ye say. and*] *do not encounter them with* [*roughness and violence and*] *that which will incite*

them to نفور [i. e. *flight* or *aversion*]. (TA.) See the act. part. n., below. ___ [Hence also,] نفّر عنه, (S, K,) inf. n. تنفير. (TA.) *Give thou to him a* لقب [meaning *a nickname* or *name of reproach*], (S,) or *a* لقب *that is disliked:* (K:) as though they held such to be تنفير للجنّ والعين عنه [*a* means of *scaring away the jinn,* or *genii, and the evil eye, from him*]. (S, K.) An Arab of the desert said, When I was born, it was said to my father, نفّر عنه: so he named me قنفذ [hedge-hog], and surnamed me أبو العدّآء [father of the quick runner]. (S.)

3 نافر [**نافر**, inf. n. منافرة, *They shunned* or *avoided each other; regarded each other with aversion.* But perhaps this signification is only post-classical. ___ And hence, *They* (two things) *were incongruous,* or *discordant, each with the other.* But perhaps this signification, also, is only post-classical. See also 6.]

4 **أنفر** see 2, in several places. ___ أنفروا *Their camels took fright and ran away at random,* (نفرت, K, TA,) *and became separated* or *dispersed.* (TA.) ___ See also 1, last signification.

5 **تنفّر عن الحقّ** : see 1.

6 تنافروا [**تنافر** *They shunned* or *avoided one another; regarded one another with aversion.* But perhaps this signification is only post-classical. ___ And hence, تنافرت الأشيآء *The things were incongruous,* or *discordant, one with another.* But perhaps this signification, also, is only postclassical. See also 3.] ___ تنافروا فى الأمر, or للأمر: see 1, towards the end. See also تنافرا in the K: and compare 6 in arts. نفد and نفذ.

10 **إستنفرهم** *He* (the Imám) *incited,* and *summoned* or *invited them to go forth,* لجهاد العدوّ *to war against the enemy:* (T, Mgh:) or *imposed upon them the task of going forth to war, light and heavy:* [see Kur, ix. 41:] (A:) or *he demanded, sought,* or *desired, of them aid.* (M, * K, TA.) ___ See also 2. in three places. ___ And see 1, in two places, near the beginning.

نفر : see نافر, of which it is a quasi-pl.: ___ and نفير: ___ and نفر.

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نفر an imitative sequent to عفر, (T, M, K,) and so is نفر to عفر, (Sgh, K, but omitted in some copies of the K,) and نفرية to عفرية, (T, M, K,) and نفريت to عفريت, (T, S, M, K,) and نفارية to عفاريه, (T, M, K,) and نفريتة to عفريتة; (K;) denoting corroboration. (S.)

نفر *A number of men, from three to ten;* (S, Msb;) as also نفر and نفرة and نفير : (S:) or *to seven:* (so in a copy of the Msb, [but probably سبعة is a mistake for تسعة *nine:* this appears likely from what here follows:]) or *a number of men less then ten;* (AZ, T, M, K;) as also نفير ; (K;) and so رهط; (AZ, T;) and some add, *excluding women:* (TA:) accord. to Fr, (S,) a man's *people* or *tribe consisting of* his *nearer relations;* as also نفرة ; syn. رهط, (S, IAth,) and عشيرة: (IAth:) [see also نفرة:] accord. to Kr, (M,) *all* the *men* or *people:* (M, K:) accord. to Lth, you say, هٰؤُلَآءِ عشرة نفر, i. e. *these are ten men:* but one does not say, عشرون نفرا, nor more than عشرة: and Abu-l- 'Abbás says, that نفر, like قوم and رهط, has a pl. signification, without any proper sing.; and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is أَنفار; (M, K;) occurring in a trad., in the phrase أَحدٌ من أَنفارنا, which IAth explains as meaning *any one of our people;* syn. قومنا: (TA:) and نفير , occurring, in the accus. case, in the Kur, xvii. 6, is, accord. to Zj, a pl. [or rather quasipl. n.] of نفر, like عبيد and كليب. (M.) [See also نفير, below.] Imra-el-Keys says, describing a man as an excellent archer,

* فَهْوَ لَا تَنْمى رَمِيَّتُه *

* مَا لَهُ لَا عُدَّ مِنْ نَفَرِهْ *

(S,) *And he* is such that *the animal shot by him does not go away after it has been shot*

and then die. What aileth him? May he be killed, so as *not to be numbered among his people.* The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, أَخزاه ٱللّٰه and ما لَهُ قاتَلَهُ ٱللّٰه [q. v.]. (S.) The rel. n. is نَفَرِىٌّ . (Sb, M.) [Accord. to the Msb, it is also a simple subst. from نَفَر: and app. as signifying especially *Aversion.*]

نَفْر : see نَفْر.

نَفْرَة : see نَفِير. ___ A man's *near kinsmen;* syn. أُسْرَة (T, K) and فَصِيلَة; (K;) *who are angry on account of his anger;* (K;) as also نُفْرَة , mentioned by Sgh and others, (TA,) and نُفُورَة (T. K) and نَافِرَة (A, * K) and نَفْر : (T:) and نُفُورَة signifies a man's *near kinsmen* (أُسْرَة) *who go forth with him to war when an event befalls him* or *oppresses him severely* or *suddenly.* (TA.) You say, جآءنا فى نَفْرَته and نَفْرِه , (T, TA,) &c., (TA,) *He came to us among his near kinsmen,* (T, TA,) &c. (TA.) And, غَلَبَت نفورتنا نفورتهم *Our near kinsmen overcame their near kinsmen.* (T, TA.) See also نَفْر, in two places: and see نَفِير.

نُفْرَة (Sgh, K) and نُفَرَة (K) *A thing that is hung upon a child for fear of,* (K,) or *to repel,* (Sgh,) *the evil eye.* (Sgh, K.) See also نَفْرَة.

نَفَرِىٌّ : see نَفْر, last sentence but one.

نَفْرِيَة and نَفْرِيت and نَفْرِيتَة: see نَفْر.

نَفَار a subst. from نَفَرَت الدَّابَّةُ. Ex. فى الدَّابَّة نَفَار [*In the beast of carriage is a disposition to take fright and run away at random*]. (S.) And in like manner, from نَفَر said of a wild animal. (Msb.)

نَفُور : see نَافِر.

نَفِير *A people hastening to war,* or *to some other undertaking:* an inf. n. used as a subst.: (Msb:)

or *a people going to execute an affair:* (S:) or *a people going with one to fight;* as also نَفْرَةٌ [q. v.] and نَفْرٌ : (M, K:) each is a noun having a pl. signification: (M:) or the first and last signify *a company of men:* and the pl. of each is أَنْفَارٌ: (M:) or the first, (S,) or all, (K,) *a people,* (S,) or *company,* (K,) *preceding in an affair:* (S, K:) or the first, *those of a man's people who go forth with him to war:* or it is a pl. [or quasi-pl.] of نَفِرٌ, signifying *men assembled to go to the enemy:* (Bd, xvii. 6:) or *aiders,* or *assistants.* (M.) [See نَفَرٌ, in two places.] You say, جآءت نَفْرَةُ بَنِى فُلَانٍ, and نَفِيرُهُمْ, *The company of the sons of such a one, that came forth to execute an affair, arrived.* (S, TA.) نَفِيرُ قُرَيْشٍ means *Those of Kureysh who went forth to Bedr* to defend the caravan of Aboo-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb, فُلَانٌ لَا فِى العِيرِ وَلَا فِى النَّفِيرِ [*Such a one is neither in the caravan nor in the company going forth to fight*]: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom was no good; (TA:) or the original words of the proverb are لَا فِى العِيرِ وَلَا فِى النَّفِيرِ: and these words were first said by Aboo-Sufyán, with reference to the Benoo-Zuhrah, when he found them turning back towards Mekkeh; and, accord. to As, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.]

نَفُورَةٌ : see نَفْرَةٌ, in three places.

نَفَارِيَةٌ : see نَفْرٌ.

نَافِرٌ [and نَفُورٌ] and مُسْتَنْفِرٌ signify the same; [i. e., *Taking fright, and fleeing,* or *running away at random:* or *being,* or *becoming, impatient, of* or *at a thing, and retiring to a distance:* or *fleeing, and going away* or *aside* or *apart* or *to a distance:* or the second, being of an intensive form, signifies, as also يَنْفُورُ , *that does so much* or *often;* or *wont* or *apt to do so:*] (TA:) and نَفْرٌ is a pl. of نَافِرٌ, (K,) or [rather] a quasi-pl., like as صَحْبٌ is of صَاحِبٌ, and زَوْرٌ of زَائِرٌ. (M.) You say, دَابَّةٌ نَافِرٌ, and نَفُورٌ

, [*A beast that takes fright and runs away at random:* &c.:] (M, K:) accord. to IAar, one should not say نَافِرَةٌ (M) [unless using it as an epithet applied to a broken pl. of a subst., as will be seen below]. It is said in a proverb, كُلُّ أَزَبَّ نَفُورٌ [*Every one,* of camels, *that is hairy on the face is wont to take fright and run away at random:* see art. زب]. (M.) You say also ظَبْيٌ يَنْفُورٌ, (M, K, *) in some copies of the K, نيفور, (TA,) *A gazelle that takes fright and flees much* or *often;* or *that is wont to do so.* (M, K. *) And it is said in the Kur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ, i. e., نَافِرَةٌ, [*As though they were asses taking fright and running away at random, that have fled from a lion:*] and (accord. to one reading, T) مُسْتَنْفَرَةٌ, (T, S,) meaning, *made to take fright and run away at random;* (T;) or *frightened,* or *scared.* (S.) ___ أَنَا نَافِرٌ مِنْ هٰذَا الامر *I shrink from this thing* or *affair; am averse from it; do not like* or *approve it.* And هِىَ نَافِرَةٌ مِنْ زَوْجِهَا [*She is averse from her husband; she shuns* or *avoids him*]. (A.)

نَوْفَرٌ : see art. نيلوفر.

نَافِرَةٌ : see نَفْرَةٌ.

مُنَفِّرٌ act. part. n. of 2, q. v. ___ One *who encounters people with roughness and violence* [*and that which incites them to flight* or *aversion:* see 2]. (TA, from a trad.)

مُسْتَنْفِرٌ : see نَافِرٌ; the first and third in two places.

مُسْتَنْفَرٌ : see نَافِرٌ; the first and third in two places.

يَنْفُورٌ : see نَافِرٌ; the first and third in two places.

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نفز

1 **نَفَزَ**, (S, A, Msb, K,) aor. ـِ, (S, Msb, K,) inf. n. نَفَزَانٌ (S, K) and نَفْزٌ (Msb, TA) and نُفُوزٌ, (TA,) *He* (an antelope) *leaped, jumped, sprang,* or *bounded;* (S, A, K;) as also نَفَّزَ: (A:) or *did so in his running:* (As, TA:) or *did so and alighted with his legs spread:* when he alights with his legs together, the action is termed قَفْزٌ: (TA:) or *did so after putting his legs together:* (AZ, TA:) or *leaped upwards with all his legs at once and put them down without separating them:* (Msb:) or *raised his legs together and put them down together:* or *ran at the utmost vehement rate of the running termed* إِحْضَار. (TA.)

2 **نَفَّزَ** see 1. نَفَّزَهُ, (K,) or نَفَّزَتْهُ, (S, A,) *He,* or *she, danced,* or *dandled, him,* (S, A, K,) namely, a child; (S, A;) as also نَقَّزَتْهُ. (TA, art. نقز.)

6 **تنافزوا** *They* (children) *contended together in leaping, jumping, springing,* or *bounding,* in play. (A, K.)

نَفْزَةٌ An antelope's *running by reason of fright.* (AA, TA.)

نَفُوزٌ (S) and يَنْفُوزٌ (K) An antelope *that leaps, jumps, springs,* or *bounds,* (S, K,) [*in one* or *other of the manners described above,*] *much,* or *vehemently.* (TA.)

نَافِزَةٌ, sing. of نَوَافِزُ, (TA,) which signifies The *legs* of a beast of carriage: (K, TA:) but the word commonly known is نَوَاقِزُ, with قَ. (TA.)

يَنْفُوزٌ: see نفوز.

نفس

1 **نَفُسَ**, aor. ـُ, inf. n. نَفَاسَةٌ (S, M, A, Msb, K) and نَفَاسٌ and نَفَسٌ (K) and نُفُوسٌ; (TA;) and أَنْفَسَ, (M, A, Msb,) inf. n. إِنْفَاسٌ; (A, Msb;) *It was,* or *became, high in estimation, of high account,* or *excellent;* (M, Msb, TA;) [*highly prized; precious,* or *valuable;*] *and therefore,* (TA,) *was desired with emulation,* or *in much request:* (S, K, TA:) and the ↓ latter verb, said of property, *it was,* or *became, loved, and highly esteemed.* (TA.) نَفَسَ بِهِ, (S, M, Msb, K,) aor. ـَ, (K,) inf. n. نَفَسٌ (M) [and app. نَفْسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسِيَةٌ, which last is extr., (M, TA,) *He was,* or *became avaricious, tenacious,* or *niggardly, of it,* (S, M, Msb, K,) *because of its being in high estimation,* or *excellent.* (Msb.) Hence the saying in the Kur, [xlvii. 40,] فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ [app. meaning *He is only avaricious from his avarice.*] (TA.) You say, نَفَسَ عَلَيْهِ بِالشَّيْءِ, (M,) or عَنْهُ [in the place of عليه], (TA,) *He was,* or *became, avaricious,* &c., *of the thing, towards him,* or *withholding it from him.* (M, TA.) And نَفَسَ عَلَيْهِ الشَّيْءَ, (S, M, K, TA,) and بِالشَّيْءِ, (M,) inf. n. نَفَاسَةٌ. (S, K, TA,) *He was,* or *became, avaricious,* &c., *of the thing, towards him, and thought him not worthy of it, and was not pleased at its coming to him:* (TA:) or [simply] *he thought him not worthy of it:* (S, M, K;) as also نَافَسَهُ فِيهِ; of which last verb we have an ex. in the phrase تُنَافِسُ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either تُنَافِسُ فِى دُنْيَا [*they think* others *not worthy of worldly good*]. or تُنَافِسُ أَهْلَ دُنْيَا [*they think the possessors of worldly good unworthy* thereof]. (M.) [See also 3, below.] You say also, نَفِسْتَ عَلَىَّ بِخَيْرٍ, (A, K,) or بِخَيْرٍ قَلِيلٍ, (S,) and نَفِسْتَ عَلَىَّ خَيْرًا كَثِيرًا, (A,) inf. n. نَفْسٌ and نَفَاسَةٌ, (A,) *Thou enviedst me* (S, A, K) *good,* (A, K,) or *a little good,* (S,) and *much good,* (A.) *and didst not consider me worthy of it.* (A.) And فُلَانٌ مَا يَتَنَغَّسُ عَلَيْنَا الغَنِيمَةَ وَالظَّفَرَ [app. meaning *Such a*

one does not envy us the spoil and the victory.] (A, in continuation of what here immediately precedes.) And ما هٰذَا النَّفَسُ *What is this envying?* (A, TA.) نُفِسَتْ; (S, M, A, Msb, K;) and نَفِسَتْ, (S, M, Msb, K,) as some of the Arabs say, (Msb.) aor. ـَـ , (Msb, K:) inf. n. نَفَاسٌ and نَفَاسَةٌ (S, M) and نَفَسٌ, (M, TA,) or the first of these ns. is a simple subst.; (Msb;) *She* (a woman) *brought forth;* (S, M, K;) and نُفِسَتْ وَلَدًا [*she brought forth a child*]: (Th, M:) and نُفِسَتْ بِوَلَدِهَا [*she brought forth her child*]. (A.) You say also, وَرِثَ فُلَانٌ هٰذَا قَبْلَ أَنْ يَنْفَسَ فُلَانٌ, meaning, *Such a one inherited this before such a one was born.* (S.) ___ Also, both these verbs, (Msb, K,) or the latter, نَفِسَتْ, only, (Az, Mgh, TA,) or the latter is the more common, (K.) the former, which is related on the authority of As, not being well known, (Msb,) *She* (a woman) *menstruated.* (Az, Mgh, Msb, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفْسٌ meaning blood. (Mgh.) نَفَسْتُهُ بِنَفْسٍ *I smote him with an* [*evil* or *envious*] *eye.* (S, K, TA.)

2 **نَفَّسَهُ فِيهِ**, or به: see 4. نَفَّسَ كُرْبَتَهُ, (A, Mgh, Msb, K, *) and نَفَّسَ عَنْهُ كُرْبَتَهُ, (S,) inf. n. تَنْفِيسٌ (S, Msb, K) and [quasi-inf. n.] نَفَسٌ, (K,) *He* (God) *removed,* or *cleared away, his grief,* or *sorrow,* or *anxiety:* (S, A, Mgh, Msb, K *:) and نَفَّسَ عَنْهُ signifies the same; (M, Mgh;) and *He made his circumstances ample and easy;* (M, TA;) and *he* (a man) *eased him,* or *relieved him,* syn. رَفَّهَ: (S, TA:) and also, this last phrase, *he granted him a delay:* the objective compliment being omitted: and نَفِّسْنِي is used as meaning *grant thou to me a delay:* or, elliptically, نَفِّسْ كَرْبِي or غَمِّي [*remove thou my grief,* &c.]. (Mgh.) ___ [Hence] حَرْفُ تَنْفِيسٍ, applied to the prefix سَ [and its variants سَوْفَ &c.], meaning *A particle of amplification;* because changing the aor. from the strait time which is the present, to the ample time, which is the future. (Mughnee, in art. نفس.) سَ القَوْسَ *He cracked the bow:* (Kr. M:) [see 5:] accord. to ISh, *he put* (حَطَّ) *its string* [*upon the bow*]. (TA.)

3 **نَافَسَ فِى الشَّىْءِ**, (S, K. *) inf. n. مُنَافَسَةٌ and نِفَاسٌ, (S,) *He desired the thing,* [or *aspired to it.*]

with generous emulation; (S, K;) as also تنافس : (K:) and نافس صاحبه فيه [*he vied with his companion in desire for it*]: (A:) or تنافسوا فيه signifies *they desired it* [or *aspired to it*]: (S:) or *they vied, one with another, in desiring it:* or *they desired it with emulation;* syn. فراغبوا: (A, TA:) [and يتنافس فيه *it is emulously desired,* or *in request;* or *in great request:*] or منافسه and تنافس signify the *desiring to have a thing, and to have it for himself exclusively of any other person;* from نفيس, signifying a thing good, or goodly, or excellent, in its kind: (TA:) and تنافسنا ذلك الأمر and تنافسنا فيه *we envied one another for that thing, and strove for priority in attaining it.* (M.) See also تفس عليه الشّىء, with which نافسه فيه is syn. (M.)

4 **انفس** : see نفس, in two places. انفسه *It* (a thing, TA) *pleased him,* (K, TA,) *and made him desirous of it:* (TA:) or *became highly esteemed by him.* (IKtt.) ___ أنفسنى فيه *He made me desirous of it;* (S, M, A, K:) as also تفسّنى فيه, (IAar, M, TA,) or به. (So in my copy of the A.) ما أنفسه *How powerful is his evil,* or *envious, eye!* (Lh, M.)

5 **تنفّس** [*He breathed*] is said of a man and of every animal having lungs: (S:) [or it signifies] *he drew* (استمدّ) *breath:* (M:) or [*he respired,* i. e.] *he drew breath with the air-passages in his nose; to his inside, and emitted it.* (Msb.) You say also, تنفّس الصُّعدآء [*He sighed:* see also art. صعد]. (S.) ___ *He* (a man) *emitted wind from beneath him.* (TA.) ___ Also, (TA,) or تنفّس فى الإنآء, (K,) *He drank* (K, TA) *from the vessel* (TA) *with three restings between draughts, and separated the vessel from his mouth at every such resting:* (K, TA.) and, contr., the latter phrase, *he drank* [*from the vessel*] *without separating it from his mouth:* (K, TA:) which latter mode of drinking is disapproved. (TA.) ___ Also تنفّس *He lengthened in speech; he spoke long;* for when a speaker takes breath, it is easy

to him to lengthen his speech; and تنفس فِى الكَلَامِ signifies the same. (TA.) ___ *It* (said of the day, M, A, and of the dawn, A, and of other things, M) *became extended;* (M;) *it became long;* (M, A;) or, said of the day, accord. to Lh, *it advanced so that it became noon:* (M:) or *it increased:* (S:) and *it extended far:* and hence it is said of life, meaning either *it became protracted, and extended far,* or *it became ample:* (M:) and, said of the dawn, *it shone forth,* (Akh, S, K, TA,) *and extended so that it became clear day:* (Fr, TA:) or *it broke, so that things became plain in consequence of it:* (TA:) or *it rose:* (Mujáhid:) or *its dusty hue shone at the approach of a gentle wind.* (Bd, lxxxi. 18.) You say also, تنفّس به العمرُ [*Life became long,* or *protracted,* &c., *with him*]. (A.) And تنفّست دجلَةُ *The water of the Tigris increased.* (TA.) ___ تنفّس الموجُ *The waves sprinkled the water.* (S, K.) ___ تنفّست القوسُ *The bow cracked.* (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And تنفّس in the same sense is said of an arrow. (M.) [تنفّس عليه الشَّىْءَ app. signifies the same as نَفِسَ عليه الشىء, q. v.]

6 **تَنَافَسَ** see 3, throughout.

نَفْسٌ The *soul;* the *spirit;* the *vital principle;* syn. رُوحٌ: (S, M, A, Msb, K:) but between these two words is a difference [which must be fully explained hereafter, though ISd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Msb:) pl. [of pauc.] أَنْفُسٌ and [of mult.] نُفُوسٌ. (M, Msb.) You say, خرجت نَفْسُهُ [*His soul,* or *spirit, went forth*]; (Aboo-Is-hák, S, M, Msb, K;) and so جادت نَفْسُهُ. (Msb.) And a poet says, not Aboo-Khirásh as in the S, but Hudheyfeh Ibn-Anas, (IB,)

* نَجَا سَالِمٌ والنَّفْسُ مِنْهُ بِشِدْقِهِ *

* وَلَمْ يَنْجُ إِلَّا جَفْنَ سَيْفٍ وَمِئْزَرَا *

i. e., [*Sálim escaped when the soul was in the side of his mouth; but he escaped not save*] *with the scabbard of a sword and with a waist-wrapper.* (S.) In the same sense the word is used in the saying. فِى نَفْسِ فُلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا [but this seems rather to mean, *It is in the mind of such a one to do so and so*]. (Aboo-Is-hák, M.) Some of the lexicologists assert the نَفْس and the رُوح to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, *that whereby is intellect,* or *reason;* so that when one sleeps, God takes away his نفس, but not his روح, which is not taken save at death: and the نَفْس is thus called because of its connexion with the نَفَس [or breath]. (IAmb.) Or every man has نَفْسَان [*two souls*]: (I'Ab, Zj:) نَفْسُ العَقْلِ [*the soul of intellect,* or *reason,* also called النَّفْسُ النَّاطِقَةُ (see رُوح)], *whereby one discriminates,* [i. e., *the mind,*] (I'Ab,) or نَفْسُ التَّمْيِيزِ [*the soul of discrimination*], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and نَفْسُ الرُّوحِ [*the soul of the breath*], *whereby one lives,* (I'Ab,) or نَفْسُ الحَيَاةِ [*the soul of life*], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the نفس of the sleeper in sleep and the taking away of the نفس of the living [at death.] (Zj.) Much has been said respecting the نَفْس and the رُوح; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Kur, [xv. 29 and xxxviii. 72,] وَنَفَخْتُ فِيهِ مِنْ رُوحِى [And I have blown into him of my spirit.]; not مِنْ نَفْسِى: and [v. 116,] تَعْلَمُ مَا فِى نَفْسِى [to be explained hereafter]; not فِى رُوحِى, nor would this expression be well except from Jesus: and [lviii. 9,] وَيَقُولُونَ فِى أَنْفُسِهِمْ [*And they say in their souls,* or *within themselves*]: for which it would not be well to say فِى أَرْوَاحِهِمْ: and [xxxix. 57,] أَنْ تَقُولَ نَفْسٌ [*That a soul shall say*]; for which no Arab would say أَنْ تَقُولَ رُوحٌ: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a نَفْس and a

روح; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called النَّفْسُ الأَمَّارَةُ, q. v., in art. أمر,] his appetence, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that نَفْسٌ is the same as رُوحٌ absolutely, without restriction, nor رُوحٌ the same as نَفْسٌ. (R.) The Arabs also make the discriminative نَفْسٌ to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a نفس, and that which forbids him to be as though it were another نفس: and hence the saying, mentioned by Z, فُلَانٌ يُؤَامِرُ نَفْسَيْهِ [*Such a one consults his two souls*, or *minds*]; said of a man when two opinions occur to him. (TA.) [بِنَفْسِى فُلَانٌ is an elliptical phrase sometimes used, for بِنَفْسِى فُلَانٌ مَفْدِىٌّ, which see in art. فدى.] ___ A thing's *self;* (S, M, A, K, TA;) used as a corroborative; (S, TA;) its *whole*, (Aboo-Is-hák, M, TA,) and *essential constituent:* (Aboo-Is-hák, M, A, K, TA:) pl. as above, أَنْفُسٌ and نُفُوسٌ. (M.) You say, رَأَيْتُ فُلَانًا نَفْسَهُ *I saw such a one himself*, (S,) and جَآءَنِى بِنَفْسِهِ [or, more properly, جَآءَنِى هُوَ بِنَفْسِهِ (see, under the head of ب, a remark on that preposition when used in a case of this kind, redundantly,)] *He came to me himself*. (S, K.) And وَلِىَ الأَمْرَ بِنَفْسِهِ [*He superintended, managed*, or *conducted, the affair in his own person*]. (K, in art. بشر, &c.) And حَدَّثَ نَفْسَهُ [*He talked to himself; soliloquized*]. (Msb, in art. بلو; &c.) And قَتَلَ فُلَانٌ نَفْسَهُ [*Such a one killed himself*]: and أَهْلَكَ نَفْسَهُ *made his whole self to fall into destruction*. (Aboo-Is-hák, M.) And hence, (TA,) from نَفْسُ الشَّىْءِ signifying ذَاتُهُ, (M,) the saying mentioned by Sb, نَزَلْتُ بِنَفْسِ الجَبَلِ [*I alighted in the mountain itself*]: and نَفْسُ الجَبَلِ مُقَابِلِى [*The mountain itself is facing me*]. (M, TA.) [Hence also the phrase] فِى نَفْسِ الأَمْرِ [meaning *in reality; in the thing itself*]: as in the saying, قَلَّلَهُ فِى نَفْسِهِ وَإِنْ لَمْ يَكُنْ قَلِيلًا فِى نَفْسِ الأَمْرِ [*He held it to be little in his mind though it was not little in reality*]. (Msb, art. قل.) The words of the Kur, [v. 116,] تَعْلَمُ مَا فِى نَفْسِى وَلَا أَعْلَمُ مَا فِى نَفْسِكَ mean *Thou knowest what is in myself*, or *in my essence, and I know not what is in thyself*, or *in thine essence:*

(Bd, K:) or *Thou knowest what I conceal* (M, Bd, Jel) *in my* نفس [or *mind*], (Bd, Jel,) *and I know not what is in thyself,* or *in thine essence, nor that whereof Thou hast the knowledge,* (M.) or *what Thou concealest of the things which Thou knowest;* (Bd, Jel;) so that the interpretation is, *Thou knowest what I know, and I know not what Thou knowest:* (M:) or نفس is here syn. with عِنْد; and the meaning is, تَعْلَمُ مَا عِنْدِى وَلَا أَعْلَمُ مَا عِنْدَكَ; (K, * TA;) [i. e., *Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being;* for] the adverbiality in this instance is that of مَكَانَة, not of مَكَان: (TA:) but the best explanation is that of IAmb, who says that نفس is here syn. with غَيْب; so that the meaning is, *Thou knowest* غَيْبِى [*my hidden things,* or *what is hidden from me, and I know not thy hidden things,* or *what Thou hidest*]; and the correctness of this is testified by the concluding words of the verse, إِنَّكَ أَنْتَ عَلَّامُ الغُيُوبِ [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] العَيْب, which occurs afterwards in the K as one of the significations of النَّفْس, is a mistake for الغَيْب, the word used by IAmb in explaining the above verse. (TA.) ___ *A person; a being; an individual;* syn.

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شَخْصٌ; (Msb;) *a man,* (Sb, S, M, TA,) *altogether, his soul and his body;* (TA;) *a living being, altogether.* (Mgh, Msb.) In this sense of شخص it is masc.: (Msb:) or, accord to Lh, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً [*I saw one person*], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ ثِنْتَيْنِ [*I saw two persons*]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ [*I saw three persons*], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M.) they said ثَلَاثَةُ أَنْفُسٍ, (S, M,) making it masc., (S,) because they mean by نفس a man, (S, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but Yoo asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَعْيُنٍ,

meaning, of men; and ثَلَاثَةُ أَشْخُصٍ, meaning, of women: and it is said in the Kur, [iv. l, &c.,] الَّذِى خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ [*who created you from one man*], meaning, Adam. (M.) You also say, ما رَأَيْتُ ثَمَّ نَفْسًا *I saw not there any one.* (TA.) ___ *A brother:* (IKh, IB:) *a copartner in religion and relationship:* (Bd, xxiv. 61:) *a copartner in faith and religion.* (Ibn-'Arafeh.) It is said in the Kur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ *And when ye enter houses, salute ye your brethren:* (IB:) or *your copartners in religion and relationship.* (Bd.) And in verse 12 of the same chapter. بِأَنْفُسِهِمْ means *Of their copartners in faith and religion.* (Ibn-'Arafeh.) ___ *Blood:* (S, M, A, Mgh, Msb, K:) [or the *life-blood:* in this sense, fem.:] pl. [of pauc. أَنْفُسٌ and of mult.] نُفُوسٌ: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349.) to diffuse itself throughout the body by means of the arteries: or] because the نَفْسٌ [in its proper sense, i. e. the soul,] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Msb.) You say, سَالَتْ نَفْسُهُ [*His blood flowed*]. (S.) And نَفْسٌ سَائِلَةٌ [*Flowing blood*]. (S, A, Mgh.) And دَفَقَ نَفْسَهُ *He shed his blood.* (A, TA.) ___ The *body.* (S, A, K.) ___ [Sometimes it seems to signify The *stomach.* So in the present day. You say, لَعِبَتْ نَفْسُهُ, meaning *He was sick in the stomach.* See غَثَتْ نَفْسُهُ, in art. غثى; and مَذِرَتْ مَعِدَتُهُ and نَفْسُهُ, in art. مذر.] ___ [The *pudendum:* so in the present day: in the K, art. حشو, applied to a woman's *vulva.*] ___ [From the primary signification are derived several others, of attributes of the rational and animal souls; and such are most of the signification here following.] ___ *Knowledge.* (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-án.] ___ *Pride:* (A, K, TA:) *and self-magnification;* syn. عِزَّةٌ. (A, K.) ___ *Disdain,* or *scorn.* (A, K.) ___ *Purpose,* or *intention:* or *strong determination:* syn. هِمَّةٌ. (A, K.) ___ *Will, wish,* or *desire.* (A, K.) ___ [*Copulation:* see 3, art رود.] ___ [*Stomach,* or *appetite.*] ___ *An* [*evil* or *envious*] *eye,* (S, M, A, K, TA,) *that smites the person* or *thing at which it is cast:* pl. أَنْفُسٌ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمْلَةٌ and the حُمَةٌ and the نَفْسٌ are the only things for which a charm is allowable. (TA.) You say,

أَصَابَتْ فُلَانًا نَفْسٌ [*An evil* or *envious eye smote such a one*]. (S.) And Mohammad said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, *There were upon it seven* [*evil* or *envious*] *eyes.* (TA.) ___ *Strength of make, and hardiness,* of a man: and *closeness of texture, and strength,* of a garment or piece of cloth. (M.) *Punishment.* (A, K.) Ex. وَيُحَذِّرُكُمُ ٱللّٰهُ نَفْسَهُ, (K,) in the Kur, [iii. 27 and 28, meaning, *And God maketh you to fear his punishment*]; accord. to F; but others say that the meaning is, *Himself.* (TA.) *A quantity* (S, M, K,) *of* قَرَظ, and *of other things, with which hides are tanned,* (S, K,) *sufficient for one tanning:* (S, M, K:) or *enough for two tannings:* (TA:) or *a handful thereof:* (M:) pl. أَنْفُسٌ. (M.) You say, هَبْ لِى نَفْسًا مِنْ دِبَاغٍ [*Give thou to me a quantity of material for tanning sufficient for one tanning,* or *for two tannings,* &c.]. (S.)

نَفَسٌ [*Breath;*] *what is drawn in by the airpassages in the nose,* [or *by the mouth,*] *to the inside, and emitted,* (Msb;) *what comes forth from a living being in the act of* تَنَفُّس. (Mgh:) or the *exit of wind from the nose and the mouth:* (M:) pl. أَنْفَاسٌ. (S, M, A. Mgh, Msb, K.) ___ *A gentle air:* pl. as above. (M, Msb.) You say also, نَفَسُ الرِّيحِ [*The breath of the wind*]: and نَفَسُ الرَّوْضَةِ *the sweet* [*breath* or] *odour* [*of the meadow,* or *of the garden,* &c.]. (TA.) ___ [Hence, app., its application in the phrase] نَفَسُ السَّاعَةِ [*The blast of the* last *hour;* meaning,] *the end of time.* (Kr, M.) ___ [Hence also, *Speech:* and *kind speech:* (see an ex. voce أَمْلَحَ:) so in the present day.] ___ [And *Voice,* or *a sweet voice, in singing:* so in the present day.] ___ *A gulp.* or *as much as is swallowed at once in drinking:* (S, L, K:) but this requires consideration; for in one نَفَس a man takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفَس, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, *a draught,* or *as much as is*

swallowed without taking breath:] pl. as above. (S.) You say, إِكْرَعْ فِى الإِنَآءِ نَفَسًا أَوْ نَفَسَيْنِ [*Put thou thy mouth into the vessel and drink*] *a gulp,* or *two gulps:* [or *a draught,* or *two draughts:*] and exceed not that. (S; And شَرِبْتُ نَفَسًا وأَنْفَاسًا [*I drank a gulp, and gulps:* or *a draught, and draughts*]. (A.) And فُلَانٌ شَرِبَ الإِنَآءَ كُلَّهُ عَلَى نَفَسٍ وَاحِدٍ [*Such a one drank the whole contents of the vessel at one gulp* or *at one draught*]. (L.) ___ Every *resting between two draughts:* (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفَسٍ وَاحِدٍ [*He drank with one resting between draughts*]. (A.) And شَرِبَ بِثَلَاثَةِ أَنْفَاسٍ [*He drank with three restings between draughts*]. (A. K.) [And hence,] شَرَابٌ ذُو نَفَسٍ *Beverage in which is ampleness,* [*so that one pauses while drinking it, to take breath,*] *and which satisfies thirst.* (IAar, K.) And شَرَابٌ غَيْرُ ذِى نَفَسٍ *Beverage of disagreeable taste,* (A, K, *) *changed in taste and odour,* (K,) *in drinking which one does not take breath* (A, K) *when he has tasted it;* (K;) *taking a first draught, as much as will keep in the remains of life, and not returning to it.* (TA.) ___ [And hence it is said that] نَفَسٌ signifies *Satisfaction,* or the *state of being satisfied, with drink;* syn. دَىٌّ. (IAar, K.) ___ [Hence also.] *Plenty, and redundance.* So in the saying إِنَّ فِى المَآءِ نَفَسًا لِى وَلَكَ [*Verily in the water is plenty, and redundance, for me and for thee*]. (Lh, M.) ___ *A wide space:* (TA:) *a distance* (A.) You say, بَيْنَ الفَرِيقَيْنِ نَفَسٌ *Between the two parties is a wide space.* (TA.) And بَيْنِى وَبَيْنَهُ نَفَسٌ *Between me and him is a distance.* (A.) ___ *Ample scope for action &c.;* and *a state in which is ample scope for action &c.,* syn. سَعَةٌ, (S, M, A, Mgh, K,) and فُسْحَةٌ, (A, K,) in an affair. (S, M, A, K.) You say, لَكَ فِى هٰذَا نَفَسٌ [*There is ample scope for action &c. for thee in this.* (Mgh.) And أَنْتَ فِى نَفَسٍ مِنْ أَمْرِكَ [*Thou art in a state in which is ample scope for action &c. with respect to thine affair.* (S, M.) And إِعْمَلْ وَأَنْتَ فِى نَفَسٍ مِنْ أَمْرِكَ *Work thou while thou art in a state in which is ample*

scope for action &c. (فى فُسْحَة وسَعَة) *with respect to thine affair,* before extreme old age, and diseases, and calamities. (TA.) See also نُفْسَة. ___ *Length.* (M.) So in the saying زِدْنِى نَفَسًا فِى أَجَلِى [*Add thou to me length in my term*

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of life]: (M:) or *lengthen thou my term of life.* (TA.) You say also, فِى عُمُرِهِ مُتَنَفَّسٌ [*In his life is length:* see 5]. (A, TA.) ___ The pl., in the accus. case, also signifies *Time after time.* So in the saying of the poet,

* عَيْنَىَّ جُودَا عَبْرَةً أَنْفَاسَا *

[*O my two eyes, pour forth a flow of tears time after time*]. (S.) نَفَسٌ is also a subst. put in the place of the proper inf. n. of نَفَّسَ; and is so used in the two following sayings, (K, TA,) of Mohammad. (TA.) لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا مِنْ نَفَسِ الرَّحْمٰنِ, i. e. [*Revile not ye the wind, for*] *it is a means whereby the Compassionate removes grief,* or *sorrow,* or *anxiety,* (K, TA,) *and raises the clouds,* (TA,) *and scatters the rain, and dispels dearth,* or *drought.* (K, TA.) And أَجِدُ نَفَسَ رَبِّكُمْ مِنْ قِبَلِ اليَمَنِ *I perceive your Lord's removal of grief,* &c., *from the direction of El-Yemen:* meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (K, TA;) i. e., of the Ansár, who were of [the tribe of] El-Azd, from ElYemen. (TA.) It is [said by some to be] a metaphor, from نَفَسُ الهَوَآءِ, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from نَفَسُ الرِّيحِ, which one scents, so that thereby he refreshes himself: or from نَفَسُ الرَّوْضَةِ. (TA.) You also say, مَا لِى نَفَسٌ, meaning, *There is not for me any removal,* or *clearing away, of grief.* (A.) It is also used as an epithet, signifying *Long;* (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.)

نُفْسَةٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, نَفْسَةٌ,] *Delay;* syn. مَهْلَةٌ; (S, Mgh, K;) and *ample space,* syn.

مُتَّسَعٌ. (TA.) Ex. لَكَ فِى هٰذَا الأَمْرِ نُفْسَةٌ [*Thou shalt have, in this affair, a delay, and ample space*]. (S, Mgh, * TA.) See also نَفَسٌ.

نَفْسِىٌّ [*Relating to the* نَفْسٌ, or *soul*, &c.: *vital:* and *sensual;* as also نَفْسَانِىٌّ.]

نُفَسَآءُ (Th, S, M, Mgh, Msb, K, &c.) and نَفَسَآءُ and نَفْسَآءُ (M, K) *A* woman *in the state following childbirth:* (S, M, * Mgh, * Msb, * K:) or *bringing forth:* and *pregnant:* and *menstruating:* (Th, M:) and نَافِسٌ signifies the same; (Msb;) and so مَنْفُوسَةٌ: (A:) [see نُفَسْتُ:] dual نُفَسَاوَانِ; the fem. ء being changed into و as in عُشَرَاوَانِ: (S:) pl. نِفَاسٌ, (S, M, Mgh, Msb, K,) like as عِشَارٌ is pl. of عُشَرَآءُ, (S, Msb, K,) the only other instance of the kind, (S, K,) and نِفَاسٌ, (M, K,) which is also the only instance of the kind except عِشَارٌ, (K,) and نُفَّاسٌ, and نُفَّسٌ and نُفَسٌ (M) and نُفُسٌ (M, K) and نُفْسٌ (K) and نُفَسَاوَاتٌ (S, M, K) and [accord. to analogy, of نَوَافِسُ,] نَافِسٌ. (K.)

نَفْسَانٌ, or نَفْسَانِىٌّ: see نَفُوسٌ.

نَفْسَانِىٌّ: see نَفْسِىٌّ: ___ and نَفُوسٌ.

نِفَاسٌ *Childbirth* (S, K) from نَفْسٌ signifying blood. (Msb, TA.) See نُفَسْتُ. ___ [And The *state of impurity consequent upon childbirth.* See 5, in art. عل.] ___ Also, The *blood that comes forth immediately after the child:* an inf. n. used as a subst. (Mgh.) ___ A poet says, (namely, Ows Ibn-Hajar, O, in art. طرق,)

* لَنَا صَرْخَةٌ ثُمَّ إِسْكَاتَةٌ *
* كَمَا طَرَّقَتْ بِنِفَاسٍ بِكْرْ *

[*We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child,* or *young one*]; meaning, بِوَلَدٍ. (S.)

نَفُوسٌ An *envious* man: (M, TA:) one *who looks with an evil eye, with injurious intent, at the property of others:* (M, A, * TA:) as also نَفْسَانٌ , (TA,) or نَفْسَانِىٌّ . (A.)

نَفِيسٌ A thing *high in estimation; of high account; excellent;* (Lh, M, Msb, TA;) [*highly prized; precious; valuable; and therefore* (TA) *desired with emulation,* or *in much request;* (S, K, TA;) *good, goodly,* or *excellent, in its kind;* (TA;) and نَافِسٌ signifies the same, (M,) and so does مُنْفِسٌ , (Lh, M, A, Msb, K,) and مَنْفُوسٌ : (K:) it signifies thus when applied to property, as well as other things; as also مَنْفَسٌ : (Lh, M:) and, when so applied, *of which one is avaricious,* or *tenacious:* (M:) or مُنْفِسٌ , so applied, *abundant; much;* (K;) as also مُنْفَسٌ : (Fr, K:) and نَافِسٌ , a thing *of high account* or *estimation, and an object of desire:* (TA:) this last is also applied, in like manner, to a man; as also نَفِيسٌ: and the pl. [of either] is نِفَاسٌ (M, TA) You also say, أَمْرٌ مَنْفُوسٌ فِيهِ , meaning, *A thing that is desired.* (M.) And شَىْءٌ مُتَنَافَسٌ فِيهِ *A thing emulously desired,* or *in much request.* (A.) ___ Also, [as an epithet in which the quality of a subst. predominates,] *Much property;* (S, A, K;) and so مُنْفِسٌ . (S.) You say, لِفُلَانٍ مُنْفِسٌ and نَفِيسٌ *Such a one has much property.* (S.) And مَا يَسُرُّنِى بِهٰذَا الأَمْرِ مَنْفَسٌ and نَفِيسٌ [*Much property does not rejoice me with this affair*]. (S.)

نَافِسٌ : see نَفِيسٌ, in three places. See also نُفَسَآءُ. *Smiting with an evil,* or *envious, eye.* (S, M, K.) The *fifth of the arrows used in the game called* المَيْسِر; (S, M, K;) *which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful:* (Lh, M:) or, as some say, the *fourth.* (S.)

هٰذَا أَنْفَسُ مَالِى *This is the most loved and highly esteemed of my property.* (S, TA.) بَلَّغَكَ ٱللّٰهُ أَنْفَسَ الأَعْمَارِ [*May God cause thee to attain to the most protracted,* or *most ample, of lives:* see 5]. (A, TA.) And دَارُكَ أَنْفَسُ مِنْ دَارِى *Thy house is more ample,* or

spacious, than my house: (M:) and the like is said of two places: (M:) and of two lands. (A.) And هٰذَا التَّوْبُ أَنْفَسُ مِنْ هٰذَا *This garment,* or *piece of cloth, is wider and longer and more excellent than this.* (M.) And ثَوْبٌ أَنْفَسُ الثَّوْبَيْنِ *A garment,* or *piece of cloth, the longer and wider of the two garments,* or *pieces of cloth.* (A.)

مُنْفَسٌ : see نَفِيسٌ; for the latter, throughout.

مُنْفَسٌ : see نَفِيسٌ; for the latter, throughout.

مَنْفُوسٌ : see نَفِيسٌ, in two places. *Brought forth; born.* (S, M, A, Msb, K.) It is said in a trad., مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانُهَا مِنَ الجَنَّةِ أَوِ النَّارِ [*There is not any soul born but its place in Paradise* or *Hell has been written*]. (S.) ___ مَنْفُوسَةٌ applied to a woman: see نُفَسَآءُ. *Smitten with an evil,* or *envious, eye.* (M.)

مُتَنَفَّسٌ [*A place of passage of the breath.*] ___ مُتَنَفَّسٌ فِى عُمْرِهِ: see نَفَسٌ. ___ See also سَحَرٌ.

مُتَنَفِّسٌ [*Breathing;*] *having breath:* (TA:) or *having a soul:* (so in a copy of the M:) an epithet applied to everything *having lungs.* (S, TA.) ___ مُتَنَفِّسٌ غَائِطٌ *A depressed expanse of land extending far.* (A, TA.) ___ مُتَنَفِّسٌ أَنْفٌ *A nose of which the bone is wide and depressed;* or *depressed and expanded;* or *a nose spreading upon the face:* syn. أَفْطَسُ. (A, TA.)

شَىْءٌ مُتَنَافَسٌ فِيهِ : see نَفِيسٌ.

نفش

1 **نَفَشَ**, (S, A,) aor. ـُ, (S,) inf. n. نَفْشٌ, (S, A, K,) *He separated*, or *plucked asunder*, or *loosened*, a thing, *with his fingers, so that it became spread*, or *sparse*, or *dispersed;* (A, K;) as also نفّش, inf. n. تَنْفِيشٌ: (S, K:) or the latter has an intensive signification: and accord. to some, the former signifies *he separated* a thing not difficult to separate, such as cotton and wool: or *he pulled*

wool *until its parts became separated*, or *plucked asunder*, or *loosened:* (TA:) or *he spread*, or *dispersed*, a thing. (MF.) You say, نَفَشْتُ القُطْنَ and الصُّوفَ [*I separated* or *plucked asunder*, or *loosened, with my fingers*, &c., *the cotton* and *the wool*]. (S, A.) نَفْشٌ is likewise *syn. with* نَدْفٌ [the *separating and loosening* cotton *by means of a bow and a wooden mallet*]. (TA.) You also say, نَفَشَ الرَّطْبَةَ, inf. n. as above, meaning, *He separated what was collected together*, or *compacted, in the* [*kind of trefoil called*] رطبة. (TA.) And, of a cock, (T, S, in art. بول.) or of a حُبَارَى, (K, in that art.,) when about to fight, (T, K. ibid.,) نَفَشَ بَرَائِلَهُ [*He ruffled the feathers around his neck*]. (T, S, K, ibid.) It is also intrans *syn. with* انتفش, q. v. (TA.) ___ [And hence,] نَفَشَتِ الغَنَمُ, (S, A, K,) and الإِبِلُ, (S, Msb, K,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of غَنَم, (TA,) aor. (S, Msb, K) and ـِ, (S, K,) inf. n. نَفْشٌ, (Msb, K,) or نُفُوشٌ, (S,) or both: (TA;) and نَفَشَت, aor. ـَ; (IAar. Sgh, K;) *The sheep* or *goats*, and *the camels, pastured by night without a pastor:* (S, Msb, K:) or *without the knowledge of a pastor* (TA:) or *dispersed themselves* by night: (A:) or *dispersed themselves and pastured by night without knowledge* [*of the*

pastor]: or *the sheep* or *goats entered among seed-produce:* (TA:) occurring in the Kur, xxi. 78: (S, TA:) the subst. is نَفَشٌ, signifying their *dispersion of themselves and pasturing by night without a pastor.* (Msb.)

2 نَفَّشَ see 1, first signification.

4 انفشَ الغنمَ, (S, A, K.) and الإبلَ, (S, K,) *He* (the pastor) *sent the sheep* or *goats,* and *the camels,* (K, * TA,) or *left them,* (S, TA,) *to pasture by night without a pastor;* (S, K, TA,) *neglecting them:* (TA:) or *to disperse themselves* by night. (A.)

5 تَنَفَّشت الهرَّةُ, (S, A, K,) and انتفشت, (S, A,) *The cat bristled up her hair.* (S, A, K.) And in like manner you say of a hyena. (A, TA, *) And تنفّش الدّيكُ, (A,) or الطَّائرُ, (K,) and انتفش, (A, TA,) *The cock,* (A,) or *bird,* (K,) *ruffled,* (A,) or *shook,* (K,) *his feathers, as though he feared,* (A, K,) or *threatened,* (A,) or *trembled.* (K.)

8 انتفش *i. q.* نَفَشَ used intransitively. [signifying *It* (a thing, or cotton, and wool, and the like,) *became separated,* or *plucked asunder,* or *loosened, with the fingers, so that it became spread,* or *sparse,* or *dispersed;* &c., being] quasi-pass. of نَفَشَ used transitively. (TA.) See also مُنْتَفَشٌ. And see 5, in two places.

نَفَشٌ *Wool.* (IAar, K.) ___ [Hence, app., the saying,] إِنْ لَمْ يَكُنْ شَحْمٌ فَنَفَشٌ, [lit., *If there be not fat, then* let there be *wool;*] meaning, *If there be not action, then* [let there be] *a show of action:* (IAar, Az, L:) or the last word signifies *a little milk.* (Meyd, cited by Freytag: see his Arab Prov., i. 70:) it also signifies, [and perhaps in the above saying,] *abundance of speech* or *talk, and of pretensions.* (MF.) See also 1, at the end. And see: نَافِشٌ.

نَفَّاشٌ *Proud and boastful.* or *one who praises himself for that which is not in him;*

or *who says that which he does not.* (TA.) *A kind of* لَيْمُون or *citron;* the *limon sponginus sugosus* Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] *of the largest size,* (TA.)

نَافِش , applied to a camel [and to a sheep or goat]. fem. نَافِشَة, Msb, part. n. of 1. (Msb, TA.) You say, إِبِلٌ نَافِشَةٌ, Msb, and نَفَشٌ [quasi-pl. p. of نَافِش] (S, K) and نَفَاشٌ (Msb) and نُفَّاشٌ (S, K) and نُفُشٌ [pls. of نَافِش] (TA) and نَوَافِشُ [pl. of نَافِشَة], (S, K,) [and in like manner عَنَمٌ,] *Camels* [and *goats*] *pasturing by night without a pastur:* (S, Msb, K; or *dispersing themselves and pasturing by night without knowledge* [*of the pastor*] (TA:) نَفَش are only by night; but هَمَل, by night and by day (S,)

عِهْنٌ مَنْفُوشٌ (S) *Wool of ramous colours separated and loosened by means of bow wooden mallet:* (Bd, Jel, ei. 4.) and in like manner, قُطْنٌ مُسْتَفَشٌ [*cotton that is separated,* or *plucked asunder,* or *loosened, with the fingers, so that it becomes spread,* or *dispersed.* &c., See 1 and 8]. (TA, voce هَيَبَانٌ,) See also مُسْتَفَشٌ, below.

مُنْتَفَشٌ : see أَمِينٌ مُنْتَغَشِبُ الشَّعَرِ ___. مَنْفُوشٌ *A female slave having shaggy* or *dishevelled hair:* (A;) شَعْتَآءُ. (K) ___ مُنْتَفَشٌ is likewise applied to anything *Swollen,* or *humid,* and *loose* or *flaccid* or *soft within; as also* مُتَعَشٌّ . (Az, K.) ___ You say also أَنْفٌ مُنْتَفَشٌ *A nose short in the* مَارِن [is soft part], *and spreading upon the face, like the nose of the* زَنْجِىّ] (A;) and أَرْنَبٌ مُنْتَفَشٌ has the like signification; as also مُتَنَفِّشٌ ; (TA;) or in means *are cad of a nose spreading upon the face:* (K:) and مُتَبَفِّشُ الْمَنْخِرَيْنِ, in like manner, *wide in the two nostrils.* (TA.) See also مُنْتَفِّس.

مُتَنَفِّشٌ : see مُنْتَفَشٌ, in three places.

نفض

1 **نَفَضَ**, (S, A, Mgh, Msb, K,) aor. ـُـ, (S, Msb,) inf. n. نَفْضٌ, (S, Mgh, Msb,) *He shook* (S, A, Mgh, Msb, K) a thing, (Mgh, Msb,) or a garment, or piece of cloth, (S, A, K,) *in order that what was upon it, of dust &c., might fall off* (S, * A, * Mgh, K, *) or *to remove from it dust and the like;* (Msb:) *he took* a thing *with his hand, and shook* it, or *shook* it *violently, to remove the dust from it:* (TA:) and in like manner a tree, *in order that what was upon it* [*of face* or *of leaves*] *might fall of;* (S, A;) as, for instance,] a tree of the kind called عضاه, *to shake off its leaves.* (TA) You say also, نَفَضَ عنه الغُبَارَ and التُّرَابَ [*He shook off from it the dust* (A.) And نَفَضَتُ الورقَ من الشَّجَرة. inf. n. as above, [*He shook off the leaves from the tree;*] *be made the leaves to fall from the tree.* (Msb,) And نَفْضٌ also signifies The *sprinkling* or *scattering in drops,* (syn. رَشٌّ,) water and blood. (A, K, in art. رش,) and tears, (K, ibid.) &c. (A, ibid.) ___ [Hence,] نَفَضَتْهُ الحُمَّى (S, A, K) *The fever made him to shiver,* or *tremble* (As, TA ___ And نَفَضَتِ المرأَةُ, (K,) or نَفَضَتْ كَرِشَهَا (S,) or نَفَضَتْ وَلَدَهَا من بَطْنِها, (A,) *The woman bore many children; was prolific* (S, K. TA) And نَفَضَتِ الإِبلُ *The she-camels brought forth,* (S, L, K,) *all of them:* (L;) and انعضت signifies the same. (IDrd, S, K.) And نَغَضَتِ الدَّجَاجِةُ بَيْضَهَا [*The hen laid her eggs.* or *all her eggs* A. TA.) ___ Hence also,] فَامَ يَنْفُضُ الكَرَى, *He arose, shaking off drowsiness*]. (A. TA.) And نَفَضَ الأَسْقَامَ عَنْهُ وَٱسْتَصَحَّ; [*He shook off maladies from him, and recovered from his sickness]*; i. e. *his health became in a sound state* (A. TA.) And نَفَضَ مَرَضَهُ من (A,) inf. n. نُفُوضٌ, (TA, K,) *He recovered,* or *became free, from his disease* (A, K, * TA.) ___ And نَفَضْتُ لَهُ مَا فِى جِرَابِى *I showed him what was in my heart.* (Er-Rághib, TA, in art. شكو and شكى ___ And نَفَضَ الطَّرِيقَ *He cleared the road of robbers, and intercepters of*

travellers: he guarded the road. (A, TA. [The latter signification is shown by an explanation or the act. part. n.] It is said in the trad. of Aboo-Bekr and the cave [*in* which Mohammad was hiding himself], أَنَا أَنْفُضُ مَا حَوْلَكَ *I will guard what is around thee, and go round about to try if I can see a pursuer.* (TA.) You say also, نَفَضَ المَكَانَ, (S, K,) aor. as above, (TA.) inf. n. نَفْضٌ (S, TA.) and استنفضهُ , and تنفّضهُ ; (S, K;) *He looked trying to see all that was in the place:* (S;) or *he looked at all that was in the place so as to know it.* (K) And hence نَفَضَ signifies *He searched to the at most.* (L.) And إِذَا تَكَلَّمْتَ نَهَارًا فَٱنْفُضْ وإِذَا تَكَلَّمْتَ لَيْلًا فَٱخْفِضْ (S, K, * TA) *When thou speakest by day, look aside,* or *about, to try if thou see any one whom thou dislikest;* (S, K, TA;) *and when thou speakest by night, lower thy voice.* (TA.) And استنفض القَوْمَ *He looked at the people,* or *company of men, endeavouring to obtain a clear*

knowledge of them; or *considered,* or *examined, them repeatedly, in order to know them.* (TA.) The saying of El-'Ojeyr Es-Saloolee,

* إِلَى مَلِكٍ يَسْتَنْفِضُ القَوْمَ طَرْفُهُ *

means [*To a king whose eye*] *looks at the people,* or *company of men, and knows who among them has the right on his side:* or *looks to see in whom among them is mental perception, sagacity, intelligence, forecast,* or *skill in affairs, and which of them is of the contrary description:* (TA:) [or] فُلَانٌ يَسْتَنْفِضُ طَرْفُهُ القَوْمَ means [*The eye of*] *such a one makes the people,* or *company of men, to tremble, by reason of his awfulness.* (A, TA.) ___ You also say, الإِبِلُ تَنْفُضُ الأَرْضَ *The camels traverse the land.* (IAar.) ___

And نَفَضَ القُرْآنَ, (IAar,) or السُّوَرَ, (K,) aor. ـُـ, inf. n. نَفْضٌ, (IAar,) *He read*, or *recited*, (IAar, K,) *the Kur-án*, (IAar,) or *the chapters thereof*. (K.) ___ And نَفَضْنَا حَلَائِبَنَا, inf. n. نَفْضٌ; and اسْتَنْفَضْنَاهَا ; *We milked our milch beasts to the uttermost, not leaving any milk in their udders:* (TA:) and انتفض الفَصِيلُ مَا فِى الضَّرْعِ *the young camel sucked out all that was in the udder.* (A, TA.) [It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies *The trees shook off*, or *dropped, their leaves* or *fruit*. (See an ex. voce عَتِيقٌ, last sentence but one.) ___ And hence] one says, نَفَضَ مَا فِى الجُلَّةِ [app. meaning *What was in the palm-leaf basket became exhausted;* like نَفِدَ; or it may be syn. with انتفض]; (A, K;) or جَمِيعُ مَا فِيهَا [*all that was in it;* which shows that ما in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. ___ And نَفَضَ الصِّبْغُ, (ISh, Mgh, K,) inf. n. نَفْضٌ, (ISh, TA,) or نُفُوضٌ, (TA,) *The dye* (ISh, K, TA,) of a red or yellow garment, or piece of cloth, (ISh, TA,) *lost somewhat of its colour*. (ISh, K, TA.) And hence, (Mgh,) نَفَضَ الثَّوْبُ, (A, Mgh,) aor. ـُـ, (A,) inf. n. نُفُوضٌ, (A, Mgh,) *The garment*, or *piece of cloth, lost its dye:* (A:) or *lost somewhat of its colour, of redness*, or *yellowness:* (Mgh:) or *the colour of its dye faded away so that there remained nothing but the trace*. (TA.) نَفْضٌ, accord. to the lawyers, signifies The *being scattered, strewn, strewed*, or *dispersed:* and accord. to [the Hanafee Imám] Mohammad, the *non-transition of the trace of the dye to another thing:* or *its exhaling a sweet odour.* (Mgh [but it seems that the particle لا, which I have rendered non, is inserted by mistake in my copy of the Mgh.]) ___ نَفَضَ الزَّرْعُ, (K,) or نَفَضَ الزَّرْعُ سُبْلًا, (TA,) *The seed-produce put forth the last of its ears*. (K, TA.) And نَفَضَ الكَرْمُ *The grape-vine opened its bunches*, or *racemes*. (K.) [See also 8.]

2 **نفّض**, (S, TA,) inf. n. تَنْفِيضٌ, (TA,) *He shook* a garment, or piece of cloth, and a tree, *much*, or *vehemently, in order that what was upon it might fall off*. (S, TA. *) ___ Said of a horse, *i. q.* رَقَّضَ, q. v. (TA in

art. رفض.)

4 أَنْفَضَتِ الجُلَّةُ *i. q.* نَفَضَ مَا فِى الجُلَّةِ, (A, K,) or جَمِيعُ مَا فِيهَا: (TA:) see 1. ___ انفضوا originally signifies *They shook their provision-bags, in order that the dust* or *the like might fall from them.* (A.) And hence, (A,) *Their travellingprovisions became consumed,* (S, M, A, K, TA,) *and their wheat,* or *food;* (M, TA;) like أَرْمَلُوا; (S, M, K, * TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also نَفَضُوا : (K:) or انفضوا, (K,) or, as IDrd says, انفضوا زادهم, making the verb trans., (TA,) *They consumed their travellingprovisions.* (IDrd, K.) And Their camels, or the like, (أَمْوالُهُمْ,) *died,* or *perished.* (S, K.) إِنْفَاضٌ [the inf. n.] also signifies The *suffering hunger,* or *famine:* and *want.* (TA.) ___ انفضت الإِبِلُ: see نفضت.

5 تنفّض المَكَانَ : see 1.

8 انتفض *It* (a thing, Mgh, Msb, or a garment, or piece of cloth, S, A, K, and a tree, S, A) *shook,* or *became shaken,* (S, A, Mgh, Msb, K,) *so that what was upon it, of dust &c., fell off,* (Mgh,) or *so that the dust and the like became removed from it.* (Msb.) Hence the saying in a trad., يَنْتَفِضُ بِهِ الصِّرَاطُ, i. e. [*The bridge extending over hell will shake with him so that he will fall from it:* or] *will shake him,* or *shake him violently,* or [app. a mistake for *and*] *make him to fall.* (Mgh.) ___ *He trembled, quaked,* or *shivered:* said of a man, and of a horse. (A, TA.) ___ *It* (a grapevine) *became beautiful and bright in its leaves:* (K:) [as though its dust became shaken off.] It is also used transitively: see 1, latter half: and see 10, in three places.

10 استنفض القَوْمُ *The people,* or *company of men, sent forth a* نَفِيضَة, (S, K, * TA,) or *party of scouts:* (TA:) or *sent forth* نَفَضَة, or *persons to clear the roads of robbers and of intercepters of travellers,* or *to guard the roads.* (A, L, TA.) ___ استنفض المَكَانَ: and القَوْمَ: see 1,

in four places. ___ استنفضه also signifies *He extracted, educed,* or *elicited, it.* (A, Mgh, * K.) You say, استنفضت ما عنده *I extracted, educed,* or *elicited, what he had.* (A, TA. *) ___ And hence, (Mgh,) استنفض *He performed the act of cleansing termed* استنجآء, (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نفض الثَّوب; because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You say also, استنفض الذَّكر *He took extraordinary pains in cleansing,* or *he cleansed entirely,* (إستبرأ,) *the penis from the remains of the urine;* as also انتفضه ; (K;) and انتفض [alone]: (TA:) and ↓ this last, *he sprinkled some water upon his pudendum after the ablution termed* وضوء. (TA in art. نصح.) ___ [Hence also,] استفضنا حلائبنا: see 1.

نَفَضٌ *What has fallen, of the produce of a tree;* (TA;) *what has fallen, of leaves,* and *of fruit:* (S, Msb, K:) or *a thing that one shakes* [or *has shaken*] *off:* (T in art. ذرى:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (S, Msb, TA,) like قَبَضٌ in the sense of مَقْبُوضٌ, (S, TA,) and هَدَمٌ in the sense of مَهْدُومٌ: (TA:) and (K, TA) *what has fallen,* (TA,) *of grapes,* [in the CK we find حَبُّ العنب for حَبّ العنب, the reading in other copies of the K,] *when they are found* (يُوجَد [in the CK يُؤخَذ, thus, with خ, and with the unpointed د,]) *one with another,* (K. TA,) or *cleaving one to another:* (L, TA:) or *what has fallen, of dates, at the feet of the palm-trees:* (M, TA:) or *what has fallen, of fruit, at the feet of trees;* as also أَنَافِيضُ : (A:) or ↓ this last signifies *leaves that are shaken off upon the* نِفَاض, q. v.; as also نِفَاضٌ [which is app. pl. of نَفَضٌ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of انافيض is أُنْفُوضَةٌ . (TA.) [See also قوم نفض.] نُفَاضَةٌ [app. quasi-pl. of نَافِضٌ , like as خَدَمٌ is of خَادِمٌ,] *A people,* or *company of men, whose travelling-provisions have become consumed.* (ISh.)

نُفْضَةٌ The *shivering,* or *trembling, attending a fever termed* النَّافِض; (S, K;) as also نُفَضَةٌ (Sgh, K)

and نَفَضَآءُ . (S, K.) [See also نَفَضَّى.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَهُ الحُمَّى, which precedes them in the K,] is نَفَاضٌ [app. signifying *A shivering*, or *tremour, attending that fever*]. (K.) *A rain which falls upon a piece of land and misses another piece.* (S.) [In the O and K in art. عهد, written نَفْضَة.]

نَفَضَةٌ : see نَفِيضَةٌ, in two places.

نُفَضَةٌ : see نُفْضَةٌ.

نَفَضَى : see نَفَّيضَى.

نَفَضَآءُ : see نُفْضَةٌ.

نَفَاضٌ : see نَفْضَةٌ: and see نُفَاضٌ.

نُفَاضٌ : see نُفَاضَةٌ. Also, and نَفَاضٌ , The

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failure of travelling-provisions; i. e. *their being consumed:* or *dearth*, or *drought:* (S, K:) the latter of the words, and of the explanations, on the authority of Th. (S.) Hence, النفاضُ يقطِّرُ الجَلَبَ, (S, K,) a proverb, meaning, *The failure of provisions*, (TA,) or *dearth*, or *drought*, (S, K, TA,) *causes the camels, driven* or *brought from one place to another, to be disposed in files for sale*, (S, K, TA,) in order that their owners may buy provisions with their price. (TA.)

نَفَاضٌ : see نُفَاضَةٌ: and نَفَضٌ. *A piece of cloth upon which the leaves of the* سِمُرُ *and the like fall, it being spread*, (K, TA.) *and the tree being beaten with a staff*, or *stick:* (TA:) pl. نُفُضٌ: (K:) and [in like manner] مِنْفَضٌ and مِنْفَاضٌ signify *a garment of the kind called* كِسَآءٌ, *upon*

which the نَفَض [or *leaves* or *fruit of a tree*] *fall:* (A, TA:) or مِنْفَضٌ signifies *i. q.* مِنْسَفٌ, (S, K,) i. e. *a vessel* (وِعَآء) *in which dates* [*and grain*] *are shaken to remove the dust &c.* (TA.) ___ *A garment of the kind called* إِزَار *worn by boys:* (S, K:) pl. as above. (TA.) You say also, مَا عَلَيْهِ نِفَاضٌ, (S, K,) meaning *He has not upon him any clothing.* (Ibn-'Abbád, K.)

نَفُوضٌ A woman *having many children: prolific.* (S, A, K.) رَجُلٌ نَفُوضٌ لِلْكَلَامِ *A man who considers, examines,* or *studies, speech,* or *language,* or *does so repeatedly, in order to obtain a clear knowledge of it.* (TA.)

نُفَاضَةٌ *What has fallen in consequence of shaking to cause something upon it to fall;* (S;) *what has fallen from a thing so shaken;* (IDrd, K;) *whatever it be; as, for instance, of leaves;* and mostly, *of leaves of the* سَمُرٌ *in particular, when collected and beaten off* [or rather *beaten off and collected*] *in a garment,* or *piece of cloth;* (IDrd, L, TA;) [like نَفَضٌ, q. v.;] and نِفَاضٌ signifies the same; (S, K;) and نَفَاضٌ also. (K.) And *What remains in one's mouth, of a* سِوَاك [or *tooth-stick*], *and is spit out;* or *a particle broken off therefrom, remaining in the mouth, and spit out; i. q.* نُفَاثَةُ سِوَاكٍ, (IAar, K,) *and* ضُوَازَتُهُ. (IAar.)

نَفِيضَةٌ *A company sent forth into the land to see whether there be in it an enemy,* (S, K,) or *not,* (K,) or *any* [*cause of*] *fear;* (S;) like طَلِيعَةٌ; (S, TA;) as also نَفَضَةٌ ; [pl. of نَافِضٌ , like as طَلَبَةٌ is of طَالِبٌ:] (S, K:) or the former signifies men *going before an army as scouts,* or *explorers:* (As, in TA, voce حَضِيرَةٌ:) or men *who explore a place thoroughly:* and also, *a single person:* (A 'Obeyd, in TA, ibid.:) or *a scout,* or *scouts, stationed on a mountain* or *other elevated place:* (TA:) or *one who guards the road:* (A, TA:) or *a company* [*of men*]: (TA:) and ↓ the latter, *persons who clear the roads of robbers and of intercepters of travellers;* or *who guard the roads;* (A, TA:)

the pl. of the former is نَفَائِضُ; (S;) which also signifies *persons who throw pebbles in order to know if there be behind them anything that they dislike,* or *an enemy.* (K.) ___ Also, the pl., *Lean,* or *emaciated,* camels; (S, K:) accord to AA, as occurring in a verse of Aboo-Dhu-eyb, in which he says,

* تُلْقِى النَّفَائِضُ فيه السَّرِيحَا *

(S, TA,) *In which the lean,* or *emaciated, camels cast the shoes;* meaning that these have become dissundered; or, as Akh says, *the thongs so called* [*by which their shoes are fastened*], these being dissundered; فيه referring to the road; but some read, فيها, referring to the roads, mentioned before: (TA:) As reads نفائض, as well as AA: (S, TA:) but others read the word with ق, as pl. of نَقْضٌ, and signifying jaded camels: (so in a copy of the S:) or نفائض signifies camels *which traverse the land.* (IAar, K.) ___ The sing. is also said to signify *Waters where there is not any one.* (IAar, Sh; both in the TA. voce حَضِيرَةٌ, q. v., and the former also in this art.)

نَفَضَى *Motion:* and *tremour;* or *shivering;* as also نَفَضَّى and نَفَضَى . (O, K.) [See also نَفْضَةٌ.]

نَافِضٌ *A fever attended with shivering,* or *trembling:* (S, A. * K:) of the masc. gender: (ISd, K:) but applied as an epithet to حُمَّى [which is fem.] (TA.) Contr. of صَالِبٌ. (S, in art. صلب.) You say, أَخَذَتْهُ حُمَّى نَافِضٍ, (S, K,) and حُمَّى بِنَافِضٍ, (K,) which is the more approved form, (TA,) and حُمَّى نَافِضٌ, (K,) the latter word being sometimes thus used as an epithet; the second meaning *Fever took him,* or *affected him, with* [*a shivering,* or *trembling,* or] *violent shivering* or *trembling;* (TA;) [and the first and third, *fever attended with shivering,* or *trembling, took him,* or *affected him.*] See also نَفِيضَةٌ and نَافِضٌ نَفَضٌ ثَوْبٌ A garment, or piece of cloth, which has lost its dye: (A:) or *which has lost somewhat of its colour, of redness,* or *yellowness.* (Mgh.)

أُنْفُوضَةٌ : pl. أَنَافِيضُ: see نَفَضٌ, in three places.

دجاجة منفضة, (A,) or منفضة [i. e. منفضة], (TA,) *A hen that has laid her eggs,* or *all her eggs,* (نفضت بيضها, A, TA,) *and desisted,* (A,) or *become weary.* (TA.)

منفض : see نفاض; for the former, in two places.

منفاض : see نفاض; for the former, in two places.

منفوض *Made to shiver,* or *tremble, by fever* (S, K.)

نفط

1 **نَفَطَتْ يَدُهُ** , (S, Msb,) or كَفُّهُ , (K,) aor. ـَـ , (Msb, K,) inf. n. نَفَطٌ and نَفِيطٌ (S, Msb, K,) and نَفْطٌ; (K;) or, accord. to AZ, نَفَطَتْ, aor. 2, inf. n. نَفْطٌ and نَفِيطٌ; (TA;) *His hand became blistered,* or *vesicated; it had water,* or *fluid, between the skin and the flesh;* (AZ, Msb;) *i. q.* مَجَلَتْ; (S, K;) as also تنفّطت : (S:) or *it became ulcerated by work.* (K.) نَفَطَتْ aor. ـِـ , inf. n. نَفِيطٌ (ADk, S, K) and نَفْطٌ. (TA,) *She* (a goat) *did what was like sneezing* (نَثَرَتْ [app. meaning *scattered forth moisture* or *the like*]) *with her nose:* (ADk, S, K:) or *sneezed.* (K.) It is said in a proverb, لَا تَنْفِطُ فِيهِ عَنَاقٌ meaning *Blood-revenge will not be taken for him;* i. e. for this slain person. (TA.) ___ Also, (S, K,) aor. ـِـ , inf. n. نَفِيطٌ, (S,) *It* (a cookingpot, قِدْرٌ,) *boiled,* (S, K,) *and poured forth* [*some of its contents*], (S,) or *so that it threw forth what resembled arrows;* (TA;) a dial. var. of نَفَثَتْ. (S.) ___ نَفَطَ, aor. ـِـ , *He was angry:* or *he burned with anger:* as also تنفّط . (K, TA.) You say, إِنَّ فُلَانًا لَيَنْفِطُ غَضَبًا, (S, TA,) *Verily such a one burns with anger:* (TA:) or it is like يَنْفِثُ [meaning *boils with anger;* or *makes a noise like coughing, in anger;* or *blows, in anger*]: (S:) [for the inf. n.] نَفَطَانٌ signifies the *doing what resembles coughing:* and *blowing, on an occasion of anger:* and so نَفَثَانٌ. (TA.) ___ Also, (K,) aor. ـِـ , inf. n. نَفِيطٌ, said of an antelope; الصَّبِيُّ in the K, being a mistake for الظَّبِيُ, as in the TS and L, (TA,) *He uttered a sound,* or *cry.* (TS, L, K.) ___ *He* (a man) *spoke,* or *talked, unintelligibly;* (K, TA;) *as though by reason of his anger.* (TA.) ___ نَفَطَتْ أَسْتُهُ *His anus emitted wind with a sound.* (Ibn-'Abbád, K.)

3 **نَافَطَ** see 6.

4 انفط *It* (work) *caused* the hand *to become blistered,* or *vesicated:* or *caused* it *to become ulcerated.* (K.) [See 1, first sentence.]

5 تَنَفَّطَ see 1, in two places.

6 القدر تَنَافَطُ [for تَتَنَافَطُ, in the CK تُنَافِطُ ,] *The cooking-pot throws forth foam;* (K;) a dial. var. of تَنَافَتُ [q. v.] (TA.)

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نَفْطٌ, accord. to the T, *Pustules which come forth upon the hand, in consequence of work, full of water,* or *fluid;* (Mgh;) *blisters,* or *vesicles, upon the hand;* a contraction of نَفَطٌ ; which is pl. [or rather coll. gen. n.] of نَفَطَةٌ , sometimes contracted into نَفْطَةٌ ; and sometimes نَفَطَاتٌ is used as pl. of نَفَطَةٌ: (Msb:) or نَفَطَةٌ signifies [simply] *a pustule;* as also نَفْطَةٌ and نَفْطَةٌ ; (K;) and the lawyers call it نَفَّاطَةٌ , from this word as signifying a place whence نَفْطٌ issues, or it may be [originally] an intensive act. part. n. (Msb.) ___ Also, and نَفَطٌ , (Msb,) or نَفَطَةٌ and نَفْطَةٌ and نَفْطَةٌ , (Mgh, Sgh, K,) The *small-pox:* (Mgh, Sgh, Msb, K:) accord. to Z, نفظ [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the *small-pox in children* and *in sheep* or *goats.* (TA.) See also what next follows.

نِفْطٌ and نَفْطٌ , (S, Msb, K,) the former of which is the more chaste, (ISk, S, Msb, K, *) or, as some say, the latter, (Msb,) or the latter is a mistake, (As, K,) [*Naphtha:* and *petroleum:* both so called in the present day:] *a certain oil,* (S,) *well known,* (K,) *with which camels are smeared for the mange,* or *scab, and galls on the back, and tikes; it does not include what is termed* كُحَيْل: (ISd, TA:) or, accord. to AHn, *i. q.* كُحَيْلٌ: accord. to A'Obeyd, *i. q.* قَطِرَانٌ; but AHn denies this; and says that it is *an exuding fluid* (حَلَابَة)

of a mountain, [*found*] *in the bottom of a well, with which fire is kindled:* (TA:) *the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository.* (K.)

نَفَطٌ : see نَفْطٌ, throughout: ___ and for the last, see also نَفِيطَةٌ.

نَفْطَةٌ : see نَفِيطٌ, throughout: ___ and for the last, see also نَفِيطَةٌ.

نَفْطَةٌ : see نَفْطٌ, throughout: ___ and for the last, see also نَفِيطَةٌ.

نَفَطَةٌ : see نَفْطٌ, throughout: ___ and for the last, see also نَفِيطَةٌ.

نَفَاطَةٌ [accord. to the CK, but erroneously, نَفَاطٌ]: see نَفَّاطَةٌ, in two places.

كَفٌّ نَفِيطَةٌ *A hand ulcerated by work:* or *blistered,* or *vesicated; having water* or *fluid, between the skin and the flesh:* and نَافِطَةٌ signifies the same; and so مَنْفُوطَةٌ ; (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from أَنْفَطَ. (TA.) [Golius also mentions نَفِطَةٌ as signifying A hand *affected with pustules;* on the authority of Meyd; and it is agreeable with analogy.]

نَفَّاطٌ *A thrower of* نِفْط [or *naphtha*]: pl. نَفَّاطَةٌ , [or rather this is a coll. gen. n.,] (Msb,) and نَفَّاطُونَ. (Mgh.)

نَفَّاطَةٌ *A place whence* نِفْط [or *naphtha*] *is extracted;* (El-Fárábee, Msb, K;) as also نَفَاطَةٌ ; (K;) but the former is the more known; (TA;) *a place where it is generated; a mine,* or *source, thereof;* a word similar to مَلَّاحَةٌ (Mgh, Msb) and قَيَّارَةٌ: (Mgh:) pl. نَفَّاطَاتٌ. (Msb.) ___ *A kind of lamp made to give light by means thereof;* as also نَفَاطَةٌ ; (K;) but the former is the more known. (TA.) ___ *An instrument with*

which نفْط *is thrown;* (Mgh;) *an instrument of copper,* or *brass, in which* نفْط *is thrown,* (K, TA,) and fire; (TA;) *a* قارورة *of* نفْط, *which is thrown:* (Msb:) pl. as above. (Mgh.) You say, خرج النَّقَّاطُونَ بأَيْديهم النَّقَّاطَاتُ [*The throwers of naphtha went forth, having in their hands the instruments with which to throw it*]. (Mgh.) ___ See also نَقَّاطٌ. ___ And see نَفْطٌ.

كَفٌّ نَافِطَةٌ : see رَغْوَةٌ نَافِطَةٌ ___. نَفِيطَةٌ *Froth,* or *foam, having bubbles:* (Az, Msb:) pl. نَوَافِطُ (TA.)

كَفٌّ مَنْفُوطَةٌ : see نَفِيطَةٌ.

نفع

1 نَفَعَهُ *It profited him; availed him; was of use* or *benefit,* or *was useful* or *beneficial, to him.* ___ نَفَعَهُ مِنْهُ: see an ex. voce جِدٌّ. ___ يَنْفَعُ لِكَذَا, and مِنْ كَذَا, *It* (a medicine) *is good, beneficial,* or *profitable, as a remedy, for,* or *against, such a thing,* meaning such a disease or the like.

2 نَفَّعَهُ, inf. n. تَنْفِيعٌ, *He caused* نَفْع *to come to him.* (TA.)

8 انْتَفَعَ بِهِ *He benefited* or *profited by it; made use of it; had the use of it; enjoyed it;* like تَمَتَّعَ بِهِ. See 10.

10 اسْتَنْفَعَهُ *He sought,* or *demanded, his profiting him,* or *being useful to him.* (IAar, TA.) ___ And اسْتَنْفَعَ sometimes occurs in the sense of انْتَفَعَ. (TA.)

نَفْعٌ *contr. of* ضُرٌّ: (TA:) or *a thing whereof one makes use for the attainment of good:* (B:) or *good:* or *a means of attaining one's desire.* (Msb.)

مَنْفَعَةٌ [*A cause, or means, of advantage, profit, utility;* or *benefit:* and simply, *advantage; profit,* or *profitableness; utility, use, usefulness;* or *benefit:*] contr. of مَضَرَّةٌ. (S, art. ضر.)

نفق

1 نَفَقَتِ السُّوقُ *The marked became brisk, its goods selling much;* syn. قَامَتْ. (K.) ___ نَفَقَ *It was,* or *became, saleable; easy,* or *ready, of sale;* or *in much demand:* see its syn. .رَاجَ نَفَقَتْ ___ *It* (a commodity, سِلْعَة,) *was in much demand:* and *she* (a woman) *was demanded in marriage by many.* (Msb.) ___ نَفَقَتِ الدَّرَاهِمُ, inf. n. نَفَقٌ, *The dirhems passed away, came to an end,* or *became spent* or *exhausted;* syn. نَفِدَتْ. (Msb.)

3 نَافَقَ *He played the hypocrite* in religion: (K, TA:) *he pretended, to the Muslims, that he held the religion of El-Islám, concealing in his heart another religion than El-Islám.* (Msb.) And نَافَقَ فُلَانًا *He acted with such a one hypocritically.* (TK in art. دهن. [But I have not found this elsewhere.]) And نَافَقَ فِى المَحَبَّةِ [*He acted the hypocrite in respect of love*]. (Har, p. 505.) See خَانَ.

4 أَنْفَقَ *He expended* money: and *he* (God or a man) *dispensed* gifts.

5 تَنَفَّقَتِ الجُزُورُ [*The slaughtered camel became dealt out,* or *dispensed*]. (S, K in art. .شيط) تَنَفَّقَ ___: see Har, p. 472. ___ تَنَفَّقَ *It* (a wound) *cracked in its sides, and made, in the flesh, what resembled* أَنْفَاق, i. e. *holes in the ground,* or *subterranean excavations* or *habitations,* pl. of نَفَقٌ. (TA in art. دسم.)

نَفَقٌ : see أَنْفَاقٌ ___ سَرَبٌ The *hole* of rats or mice. (S, TA in art. خفى:) see 1 in that art.: *holes in the ground;* or *subterranean excavations* or *habitations;* pl. of نَفَقٌ. (TA in art. دسم.) See 5. Also *Fresh olive-oil:* see فَاقٌ in art. فوق: also mentioned in art. نفق in the TA.

نَفَقَةٌ *What one expends, of money and the like,* (K, TA,) *upon himself and upon his family* or *household.* (TA.)

نَيْفَقٌ The *part* of a pair of drawers, or trousers, *which is turned down at the top, and sewed, and through which the waistband, or string, passes.* See نُقْبَة.

نفل

2 **نَفَّلَهُ**, inf. n. تَنْفِيلٌ, *He gave him spoil,* (S, Msb, * K,) and *a free and disinterested gift.* (Msb, K.) And it is doubly trans.: see 2 in art. غنم.

نَفَلٌ *Trifolium melilatus indica* of Linn.: and *medicago intertexta* of Linn. (Delile, nos. 706, 730.) ___ نَفَلٌ: see غَنِيمَةٌ.

نُفُلٌ : see تُسُعٌ.

نَافِلَةٌ : the pl. نَوَافِلُ, is explained in the TA, art. حرز, by زَوَائِدُ [*Accessions,* or *additions*]. ___ *What accedes to,* or *exceeds, the original.* (T.) *A voluntary gift, by way of alms,* or *as a good work:* (T:) *a gift:* (K:) or *a gift* عَنْ يَدٍ: (M:) *a deed beyond what is incumbent,* or *obligatory.* (M, K.) ___ نَافِلَةٌ *Supererogatory prayer.* (S, Msb.) See تَطَوُّعٌ.

نفى

1 نَفَاهُ *He drove away, expelled, or banished, him, or it.* (T, in TT.)

3 هٰذَا يُنَافِى هٰذَا *This precludes the co-existence of this therewith; is inconsistent,* or *incompatible, with this.*

6 تَنَافَيَا *They two were incompatible.*

8 انْتَفَى *It was negative:* contr. of ثَبَتَ and وَجَبَ. (IbrD.) ___ انْتَفَى مِنْ شَىْءٍ *He denied a thing;* meaning an accusation or the like: syn. تَنَضَّحَ.

نُفَايَةٌ *Refuse;* i. e. *what one rejects,* of a thing, *because of its badness:* (S:) or *refuse little in quantity:* (T:) or the *remains, and bad portion,*

of a thing: (M, K:) or, accord. to IAar, *what is bad of wheat* or *food.* (M.)

فِعْلٌ مَنْفِىٌّ *A verb rendered negative* by its being preceded by مَا or the like; *contr. of* مُثْبَتٌ and مُوجَبٌ. كَلَامٌ مَنْفِىٌّ ___ *A denied sentence; contr. of* مُثْبَتٌ and مُوجَبٌ; virtually the same as كَلَامٌ نَافٍ *a denying,* or *negative, sentence.*

نقب

1 **نَقَبَ**, aor. ـُ, inf. n. نَقْبٌ, *He perforated, pierced, bored,* or *made a hole through,* or *in,* or *into,* anything: like ثَقَبَ. (TA.) *He made a hole through* a wall. (S.) ___ نَقَبَ سُرَّةَ الدَّابَّةِ, aor. ـُ, *He* (a farrier) *perforated the navel of the beast in order that a yellow fluid might issue forth.* (S.) See نَقَبَ العَيْنَ ___. مَنْقَبٌ, aor. ـُ, inf. n. نَقْبٌ, *He performed, upon the eye, what is called* القَدْحُ in the language of the physicians; i. e., *a remedial operation for the black fluid that arises in the eye:* from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is *he performed upon the eye the operation of couching, for the cataract:* so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مِقْدَحٌ, and إِبْرَةُ القَدْحِ, in the present day]. ___ نَقَبَ حافِرُ الدَّابَّةِ *He* (a farrier) *pierced a hole in the hoof of the beast,* in order to extract what had entered into it. (IAth.) ___ نَقَبَتْهُ نَكْبَةٌ, (aor. ـُ, inf. n. نَقْبٌ, TA,) *A misfortune, an evil accident,* or *a calamity befell him,* (K,) *and overcame him,* or *afflicted him;* like نَكَبَتْهُ. (TA.) [In the CK, for أَصابَتْهُ, is put اثابته, aor. ـُ, and انقب and نَقَّبَ, *He went,* or *went away, through the land,* or *country:* (K:) [in the CK and some MS. copies of the K, we afterwards find نَقَبَ فى البِلَادِ with kesr to the ق, explained as signifying *he proceeded,* or *journeyed, through the lands:*] ___ انقب *he proceeded,* or *journeyed,* through the country: (IAar:) نَقَّبُوا فى البِلَادِ [Kur, l. 35,] *they proceeded,* or *journeyed, through the lands,* seeking for a place of refuge: (S:) or *they traversed the lands, and journeyed through them, much,* &c.: (Fr.:) or *they went about and about, and searched, &c.* (Zj.) نَقَّبْتُ فى الآفَاقِ, in a verse of Imra-el-Keys, *I journeyed through the tracts of the earth, and came and went.* (TA.) ___ نَقَبَ البَعِيرُ, aor. ـَ, or نَقَبَ حُفُّ البَعِيرِ, (L, TA,) and انقب,

(L,) *The camel walked barefooted,* syn. حَفِىَ, (L, K,) *until his feet became worn in holes:* (TA:) or نَقِبَ البعير, (S, K,) and انقب , (K,) *the camel's feet became thin,* [or *were worn thin;* which is also a signification of حَفِىَ]. (S, K.) ___ نَقِبَتْ أَقْدامُنا *Our feet became thin in the skin, and blistered, by reason of walking.* (L.) ___ نَقَبَ الخُفَّ, aor. ـُ , *He patched the boot; repaired it by patching.* (K.) Also, *He made the boot thin: he made* [or *wore*] *holes in it.* (Msb.) ___ نَقِبَ الخُفُّ, aor. ـَ , (inf. n. نَقَبٌ, TA,) *The boot became lacerated,* or *worn through, in holes.* (S, K, TA.) [And in like manner *The sole of the foot* of a camel or of a man: see below: and see an ex. voce نَقَبَ ___.] أَظَلَّ, aor. ـُ , inf. n. نَقْبٌ, *He* (a horse) *put his feet together in his running* (فى حُضْرِه, [for which Golius and Freytag appear to have read فى خَصْرِه,] K,) *not spreading his fore feet, his running being* [*a kind of*] *leaping.* (TA.) نَقَبَ عَنِ الأَخْبارِ, aor. ـُ , *He scrutinized, investigated, searched into, examined into,* or *inquired into, the news;* (K;) and, in like manner, anything else: (MF:) [as also نقّب : see the phrase نقّبوا فى البلاد, explained above:] or *he told, announced,* or *related, the news.* (K.) ___ إِنِّى لَمْ أُؤْمَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ *Verily I have not been commanded to scrutinize and reveal what is in the hearts of men.* (TA, from a trad.) ___ نَقَبَ عَلَى قَوْمِه, aor. ـُ , inf. n. نَقَابَةٌ, *He acted as the* نقيب *over his people; was their* نقيب: (S, K:) but of a man who was not نقيب, and has become so, you say نَقُبَ, with damm, aor. ـُ , inf. n. نَقَابَةٌ, with fet-h, *He became* نقيب; (Fr., S, K;) as also نَقَبَ, aor. ـَ : (IKtt, K:) or نقابة with kesr is a subst.; and with fet-h, an inf. n.; (S, K;) like وِلَايَةٌ and وَلَايَةٌ: so says Sb. (S.) نَقَبَ الثَّوْبَ, aor. ـُ , inf. n. نَقْبٌ, *He made the piece of cloth into a* نُقْبَة. (S.)

2 **نَقَّبَ** see 1.

3 **ناقَبتهُ**, inf. n. نقابٌ; as also لَقيتهُ; *I met him face to face:* or *without appointment,* (K,) *and unintentionally;* (TA:) or *unexpectedly.* (S.) نقابًا is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) ___ وردتُ الماءَ نقابًا, (S,) or لَقيتُ الماءَ نقابًا, (K,) *I came upon the water unexpectedly, without seeking for it.* (S, K.)

4 **أَنْقَبَ** see 1. ___ انقب *His camel's feet became thin;* [or *were worn thin;*] (S, K;) or *were worn in holes by walking.* (TA.) *He became a door-keeper,* or *chamberlain;* Arab. حاجب: (K:) or *he became a* نقيب. (L, K, &c.)

5 **تَنَقَّبَ** see 8.

8 **انتقبت** (S, K, Msb) and تنقّبت (Msb) *She* (a woman) *veiled her face with a* نقاب (S, K, Msb.) ___ تنقب بعمامته: see تختّم.

نَقْبٌ (S, K) and نَقَبَةٌ (S) *A hole, perforation,* or *bore,* (K,) in, or through, a wall, (S,) or anything whatever: (TA:) or *a large hole, perforation,* or *bore, passing through a thing;* such as is small being termed ثَقْبٌ, with ث: (Mgh, in art. ثقب:) pl. of the former نُقُوبٌ (Msb) and أَنْقَابٌ and نِقَابٌ. (TA, and some copies of the K.) ___ نَقْبٌ (K) and نَاقِبَةٌ (S) *An ulcer that arises in the side,* (S, ISd, K,) *attacking the inside of the body,* (S, ISd,) *and having its head inwards;* (ISd;) [as also نَقَّابَةٌ, for] نَقَّابَاتٌ signifies *ulcers that come forth in the side and penetrate into the inside.* (TA voce ذُبَالٌ.) See نَقْبٌ ___. نُقْبٌ (S, K) and نُقُبٌ (K) and مَنْقَبٌ and مَنْقَبَةٌ (S, K) *A road* (or *narrow road,* TA,) *in a mountain:* (ISk, S, K:) *a road between two mountains:* (IAth:) pl. (of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نِقَابٌ; (K;) and of

the third and fourth, مَناقِبُ. (TA.) See also مَنْقَبَةٌ.

نَقْبٌ (S, K,) and نَقَبٌ (K: but the former is the more common: TA) and نُقَبٌ (K) [the first is a coll. gen. n., of which the n. un. is نُقْبَةٌ [q. v.], of which it is called in the S the pl.: but نُقَبٌ is the pl. of نُقْبَةٌ:] *Scab,* [or *scabs,*] (K,) absolutely: (TA:) or *scattered scabs* (S, K,) *when they first appear:* (S:) النُّقْبَةُ is *the first that appears of the scab;* and is so called because the scabs perforate the skin: you say, of a camel, به نُقْبَةٌ: (As:) *the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel,* or *on his haunch,* or *his lip: then it spreads over him until it covers him entirely.* (ISh.) Mohammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a نُقْبَةٌ spread in camels, asked what transmitted the disease to the first camel. (TA.) ___ فُلَانٌ يَضَعُ الهِنَآءَ مَوَاضِعَ النُّقْبِ [*Such a one puts the tar upon the places of the scabs*]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَالَبٌ]

نَقَبٌ, and, as a fem. epithet, نَقْبَاءُ, A camel *whose feet have become worn in holes,* [or *worn thin,*] *by walking.* (TA.) See the verb. ___ The former may also signify *Having the scab,* or *what first appears thereof.* (TA.) See نَقْبٌ.

نُقَبٌ: see نَقْبٌ.

نُقْبَةٌ A *mark, trace,* or *vestige:* ex. عَلَيْهِ نُقْبَةٌ *Upon him,* or *it, is a mark, &c.* (T.) ___ See نَقْبٌ. نُقْبَةٌ ___ *Rust,* (K.) upon a sword or the head of an arrow or a spear: (M:) or نَقَبٌ [i. e. نَقْبٌ, q. v., a coll. gen. n., of which نُقْبَةٌ is the n. un.; or نُقَبٌ, pl. of نُقْبَةٌ;] signifies *traces of rust* upon a sword or an arrow head or a spear-head, likened to the first appearances of the scab. (A.) نُقْبَةٌ The *face:* (S, K:) or the *parts surrounding the face.* (L:) pl. نُقَبٌ. (TA.) ___ نُقْبَةٌ *A garment resembling an* إِزَارٌ, *having a sewed waistband* or *string,* حُجْزَةٌ مَخِيطَةٌ: so in the S, M, L: whence it appears that the reading in the K, حُجْزَةٌ مُطِيفَةٌ, is erroneous: TA: [F having, it seems, found

مُحِيطَةٌ written in the place of مُحِيطَةٌ:]) *without a* نَيْفَق which is the *part turned down at the top, and sewed, through which the waistband passes*], (S, K,) *tied as trousers,* or *drawers, are tied:* (S:) or *a pair of trousers,* or *drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through:* if it have this, (i. e, a. نيفق,) it is called سَرَاوِيلُ: (TA;) or a piece of rag of which the upper part is made like drawers, or trousers: (L;) or *a pair of drawers,* or *trousers, without legs.* (M, voce إِنْبٌ, TA,) نَقْبَةٌ The *state,* or *condition; quality, mode,* or *manner; state with regard to apparel &c.; external form, figure, feature,* or *appearance;* of any thing: syn. هَيْئَةٌ. (T.) نُقْبَةٌ *Colour.* (S, K.) ___ فَرَسٌ حَسَنُ النُّقْبَةِ *A horse of beautiful colour.* (TA.) ___ See also نَقِيبَةٌ.

نَقْبَةٌ *A mode of veiling the face with the* نِقَابٌ: (K:) pl. نُقَبٌ. (TA.) ___ إِنَّهَا لَحَسَنَةُ النَّقْبَةِ (S) *Verily she has a comely mode of veiling her face with the* نقاب. (TA.)

نِقَابٌ [*A woman's face-veil;*] (S, K;) *a veil that is upon* [or *covers*] *the soft,* or *pliable, part of the nose;* (AZ;) [*not extending higher:*] *a woman's veil that extends as high as the circuit of the eye:* (Msb:) it is of different modes: Fr says, When a woman lowers her نقاب to her eye, it [the action] is termed وَصُوصَةٌ; and when she lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called نقاب; and if it is on the extremity of the nose, it is [properly] called لِفَامٌ: (T:) the نقاب, with the Arabs, *is that* [*kind of veil*] *from out of which appears the circuit of the eye:* and the meaning of the saying in a trad. النِّقَابُ مُحْدَثٌ is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] نقاب which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] نقاب, which only shows both the eyes [without their circuits] was called by them وَصُوصَةٌ [a mistake for وصواص] and تُرْقُعٌ: [in the original, والنقاب لا يبدومنه الّا العينان وكان اسمه الخ: but the و before كان is erroneously introduced, and perverts the

sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil] properly called] نقاب: (A'Obeyd:) pl. نُقُبٌ. (Msb.) نَقَابٌ and مَنْقَبٌ *A road through a rugged tract of ground:* (K:) the former word used both as a sing and a pl. (TA.) نَقَابٌ (a strange form of epithet, MF,) A man *of great knowledge; very knowing:* (S, K:) or *possessing a knowledge of things,* or *affairs:* or, as also مِنْعَقَبٌ , mentioned by I Ath and Z, a man *possessing a knowledge of things, who scrutinizes* or *investigates them much; who is intelligent,* and *enters deeply into things.* (TA.) نَقَابٌ The *bello,* Hence the proverb, فَرْخَانِ فِى نَقَابٍ [*Two young birds in one belly*]: applied to two things that resemble one another, (K.) In like manner one says كَانَا فِى نِقَابٍ وَاحِدٍ [*They were in one belly*]; meaning *they were like each other,* (A.)

نَقِيبٌ i. q. مَنْقُوبٌ, A thing *perforated, pierced, bored.* or *having a hole made through,* or *in.* or *into it.* (TA.) ___ نَقِيبٌ *A musical reed,* or *pipe.* (K.) ___ The *tongue of a pair of scales,* or *balance* (K.) ___ A dog *having the upper part of his mindpipe* (غَلْصَمَتُهُ: so in the S, K or *having his windpipe,* حَنْجَرَتُهُ: so in the A) *perforated,* (S, K,) *in order that his cry may be weak:* a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.) نَقِيبُ قَوْمٍ *The intendant, superintendent, overseer,* or *inspector, of a people; he who takes notice,* or *cognisance, of their actions, and is responsible for them; i. q.* عَرِيفُهُمْ and شَاهِدُهُمْ and ضَمِيهُمْ: (S, K:) *like* أَمِينٌ and كَفِيلٌ: (Zj:) *their head,* or *chief:* (TA:) *like* عَرِيفٌ [q. v.]; i. e., *one who is set over a people, and investigates their affairs:* (L:) or, as some say, *the greatest,* or *supreme, chief of a people:* so called [from نَقَبَ he scrutinized, or investigated,] because he is acquainted with the secret

affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نُقَبَاءُ. (S.)

نَقَابَةٌ The *office of* نَقِيب. (Sb: see 1.)

نَقِيبَةٌ *Mind:* syn. نَفْسٌ. (S, K,) You say فُلَانٌ مَيْمُونُ النَّقِيبَةِ *Such a one is of a fortunate mind,* (A'Obeyd, S,) when the person referred to is *fortunate in his affairs, succeeding in what he seeks after,* or *strives to accomplish:* (ISk, S:) or when he is *fortunate in his counsel,* or *advice:* (Th, S:) or the phrase signifies *such a one is fortunate in his actions, and in gaining what he seeks.* (TA.) See also what follows. نَقِيبَةٌ is also said, in the K, to signify the same as عَقْلٌ (*understanding, intellect,* or *intelligence*); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يُمْنُ الفِعْلِ (*good fortune attending,* or *resulting from, an action*): so probably عَقْلٌ is a mistake for فِعْلٌ. (TA.) ___ Also, *Counsel,* or *advice.* (K.) See above. ___ Also, *Penetration of judgment; acuteness; sagacity.* (Ibn-Buzurj, K.) ___ Also, *Nature;* or *natural,* or *native, disposition, temper,* or *other quality:* (K:) *i. q.* نَقِيمَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, *Such a one is of a fortunate nature,* or *natural disposition:* (TA:) or it signifies, in this phrase, as also نقيمة, *i. q.* لَوْنٌ, *Colour, complexion, species, &c.* (IAar.) Also هُوَ حَسَنُ النَّقِيبَةِ *He is of a good nature,* or *natural disposition:* and in like manner, فُلَانٌ فِى مَنَاقِبَ جَمِيلَةٍ *Such a one is a person of good dispositions,* or *natural qualities.* (L.) نَقِيبَةٌ A she-camel *having a large udder:* (ISd, K:) *having her udder bound up with a cloth* or *the like, on account of its greatness and excellence:* but AM says this is a corruption, and that the correct word is ثَقِيبَة, with ث, meaning a she-camel

abounding with milk. (TA.)

نَقَابَةٌ : see نَقْبٌ.

نَاقِبٌ and نَاقِبَةٌ [the former omitted in some copies of the K] *A disease that befalls a man in consequence of long sluggishness,* or *indolence:* (K:) or, as some say, the *ulcer that arises in the side.* (TA.) See نَقْبٌ.

أَنْقَابٌ, a pl. without a sing., The *ears:* (M, K,) or, accord. to some, its sing. is نُقْبٌ. (TA.) El-Katámee says,

* كَانَتْ خُدُودُ هِجَانِهِنَّ مُمَالَةً *
* أَنْقَابُهُنَّ إِلَى حُدَآءِ السُّوَّقِ *

[*The cheeks of their white camels were with their ears inclined to the singing of the drivers*]. But أَنَقًا بِهِنَّ, by reason of their pleasure, is also read, for أَنْقَابُهُنَّ: (TA:) [so that the meaning is *The cheeks of their white camels were inclined, by reason of their pleasure. to the singing of the drivers*].

مَنْقَبٌ The *navel:* or [*a place*] *before it:* (K:) *where the farrier makes a perforation in order that a yellow fluid may issue forth:* (S:) so in a horse. (TA.) ___ See نَقْبٌ.

مِنْقَبٌ *An iron instrument with which a farrier perforates the navel of a beast of carriage* (S, K) *in order that a yellow fluid may issue forth.* (S.) See مَنْقَبٌ, and نِقَابٌ.

مَنْقَبَةٌ : see نَقْبٌ. ___ *A narrow way between two houses,* (L, K,) *along which one cannot pass.* (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَة) with respect to a منقبة; and this word is explained as signifying *a wall:* syn. حَائِطٌ: [and so in the K:] or *a way between two houses, as though*

it were perforated from one to the other: or *a road,* or *way, over an elevated piece of ground.* (L.) مَنْقَبَةٌ *A virtue; an excellence; contr. of* مَثْلَبَةٌ: (S:) *a cause of glorying:* (K:) *generosity of action,* or *conduct:* (L:) *a* [*good disposition,* or *natural quality:* [see نَقِيبَةٌ:] (TA:) *a memorable,* or *generous action, and* [*good*] *internal quality:* (A:) pl. مَنَاقِبُ: (TA:) رَجُلٌ ذُو مَنَاقِبَ *A man of memorable,* or *generous, actions, and* [*good*] *internal qualities.* (A.)

نقت

1 **نَقَتَ**, [aor. ـُـ ,] inf. n. نَقْتٌ, *He took out,* or *extracted, marrow* [from a bone]. (K.) Az, quotes, from Aboo-Turáb, on the authority of Aboo-'Ameythel, نُقِتَ العَظْمُ, and نُكِتَ, *The marrow of the bone was taken out,* or *extracted.* (L.) And J says, نَقَتُّ المخَّ aor. ـَـُ, inf. n. نَقْتٌ, is a dial. form of نَقَوْتُهُ, meaning, *I took out,* or *extracted the marrow* [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the S, Aboo-Sahl El-Harawee says, What I remember to have heard is نَقَثْتُ العَظْمَ, aor. ـُـ, inf. n. نَقْثٌ, I took out, or extracted, the marrow from the bone; and so إِنْتَقَثْتُهُ, with the three-pointed ث; and نَقَيْتُهُ, and إِنْتَقَيْتُهُ, and نَقَوْتُهُ. (TA.)

نقث

1 **نَقَثَ**, aor. ـُـ ; and نقّث , (inf. n. تَنْقِيثٌ, S,) and انتقث ; *He hastened, was quick.* (S, K.) ___ خَرَجْتُ أَنْقُثُ *I went forth hastening.* (S.) ___ خَرَجَ يَنْقُثُ السَّيْرَ, and يَنْتَقِثُ , *He went forth hastening in his pace.* (TA.) ___ نَقَثَ, حَدِيثَهُ [aor. ـُـ ,] *He mixed,* or *confounded, his discourse, like as one mixes food.* (K.) نَقَثَهُ بِالكَلَامِ, [aor. ـُـ ,] (and انتقثه , TA,) *He hurt him by words.* (K.) نَقَثَ الأَرْضَ, aor. ـُـ , inf. n. نَقْثٌ. *He dug up the earth* with a hoe or shovel. (AZ.) ___ نَقَثَ شَيْئًا; (or, accord. to the TA. عَنْ شَىْءٍ,) and انتقث , *He dug up the earth from a thing.* (K.) ___ نَقَثَ العَظْمَ (aor. ـُـ , inf. n. نَقْثٌ, TA;) and انتقثه ; and تنقّثه ; (TA;) *He took out,* or *extracted, the marrow from the bone.* (K.) See also نَقَتَ. (TA.) ___ نَقَثَ, inf. n. نَقْثٌ; and نقّث , inf. n. تَنْقِيثٌ; *He removed* a thing. Ex. لَا تُنَقِّثُ مِيرَتَنَا *She used not to remove our wheat,* or *provision, nor to take it forth, nor scatter it;* but kept it faithfully. (TA, from a trad.)

2 **نَقَّثَ** see 1.

5 **تنقّث** *He endeavoured to make* a woman *incline to him, and to render* her *affectionate to him:* (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) ___ تنقّث ضَيْعَتَهُ *i. q.* تَعَهَّدَهَا. (TA.) ___ See 1.

8 **إِنْتَقَثَ** see 1.

نَقْثٌ *Malicious,* or *mischievous, misrepresentation; calumny; slander.* (IAar.)

نَقَاثٌ (in measure like قَطَامِ) *The hyena.* (K.)

نَقِيثَةُ البِئْرِ *i. q.* نَبِيثَتُهَا. (TA voce قَاحَةٌ, in art. قوح.)

نقح

1 نَقَحَ شَيْئًا, aor. ـَـ , (inf. n. نَقْحٌ, TA,) *He peeled,* or *barked, a thing; peeled off, stripped off,* or *removed, its outer covering.* (K, TA.) نَقَحَ العُودَ, (Msb,) or العَصَا, (T,) aor. ـَـ , inf. n. نَقْحٌ, (Msb,) *He pared,* or *trimmed, the stick,* or *staff, by cutting off its knots:* (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) ___ نَقَحَ الجِذْعَ, inf. n. نَقْحٌ; (K;) and نقّحه , (K,) inf. n. تَنْقِيحٌ; (S;) *He pared off the knots of the palm-trunk:* (K:) or *he pruned,* or *trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches,* or *by cutting off the superfluous branches.* (S.) ___ نَقَحَ, (TA,) and انقح , (K,) *He stripped off the ornaments of his sword* [*to sell them*] *in a time of dearth and poverty.* (K, TA.) ___ نَقَحَ العَظْمَ, aor. ـَـ , (K,) inf. n. نَقْحٌ; (TA;) and نقّحه , (inf. n. تَنْقِيحٌ, S;) and انتقحه ; (S, K;) *He extracted the marrow from the bone:* (S, K:) or

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نقّحه has an intensive signification. (Msb.) ___ نَقَحَ شَيْئًا *He separated what was good from what was bad of the thing.* (Msb.)

2 نَقَّحَ الشِّعْرَ, inf. n. تَنْقِيحٌ; (S, K;) and انقحه , inf. n. إِنْقَاحٌ; (K;) *He trimmed, pruned,* or *put into a right* or *proper state, poetry,* or *verses.* (S, K.) ___ نقّح الكَلَامَ *He scrutinized the language, and examined it well:* or *he put it to rights,* or *trimmed it, and removed*

its faults, or *defects.* (TA.) ___ See 1.

4 أَنْقَحَ see 1 and 2.

5 تنقّح شَحْمُهُ, (K,) or شَحْمُ النَّاقَةِ, (S,) or شَحْمُ نَاقَتِهِ, (TA, &c.,) *His fat,* (K,) or *the fat of the she-camel,* (S,) or *the fat of his she-camel,* (TA, &c.,) *became little in quantity,* or *diminished,* (S, K, &c.,) or *partially went away.* (A.)

8 إِنْتَقَحَ see 1.

خَيْرُ الشِّعْرِ الحَوْلِيُّ المُنَقَّحُ [*The best of poetry is that which is a year old, and trimmed,* or *pruned*]. (S.)

نقخ

1 نَقَخَ, aor. ـَـ, (S, L, K,) inf. n. نَقْخٌ (S, L) and نُقَاخٌ, (L,) *He struck, smote,* or *beat.* (K.) نَقَخَ رَأْسَهُ *He struck his head* with a staff, or sword, or some other hard thing: or *he struck his head so that the brain came forth:* (L:) or *he broke his head so as to disclose the brain;* as also نَقَفَ. (S, L.) نَقَخَ دِمَاغَهُ *He broke his brain.* (K.) ___ Also, نَقَخَ (L) and انتقخ (L, K) *He extracted* marrow (L, K) from a bone. (L.) ___ نَقَحَ العَطَشَ بِبَرْدِهِ *It* (sweet water) *broke,* [or *abated,* or *allayed,*] *thirst, by its coolness,* or *coldness.* (L, from a trad.)

8 إِنْتَقَخَ see 1.

نُقَاخٌ *Sweet water; that has no saltness;* (AO, Th, S;) *that strikes* (يَنْقَخُ) *the heart* (or *almost does so,* L) *by its coldness:* (S:) or *cold,* or *cool, and sweet, and clear, water:* (K:) or *sweet water, that breaks* [or *abates* or *allays*] (يَنْقَحُ, i. e. يَكْسِرُ,) *thirst by its coolness,* or *coldness:* (L, from a trad.:) or *abundant water which a man makes to well forth in a place where was no water.* (ISh.) ___ Also, *Pure, mere, unadulterated,* or *genuine.* (T, K.) ___ هٰذَا نُقَاخُ العَرَبِيَّةِ (Fr) *This is pure Arabic;* or *the purest, choicest, best,* or *most excellent, of Arabic.* (Fr, A.) ___ Also نُقَاخٌ *Sleep in health and safety.* (Abu-l-'Abbás, K.)

نقد

1 **نَقَدَ الدَّراهِمَ** (S, A, L, Msb) aor. ـُ , (L, Msb,) inf. n. نَقْدٌ (L, Msb, K) and تَنْقادٌ; (L, K;) and انتقدها (S, L, Msb, K) and تنقَّدها ; (L, K:) *He picked,* or *separated, the money,* or *pieces of money,* (Lth, L, K,) *and put forth the bad;* (S, L, K;) *he picked,* or *separated, the good money from the bad:* (A:) *he examined the money,* or *pieces of money, to pick,* or *separate, the good from the bad:* (Msb:) and the verbs are used in the same sense with respect to other things than pieces of money. (K.) ___ [نَقَدَ, aor. ـُ , inf. n. نَقْدٌ, q. v. infra, *He gave cash,* or *ready money; paid in cash,* or *ready money.* Often used in this sense.] ___ نَقَدَهُ الثَّمنَ, aor. ـُ , inf. n. نَقْدٌ; *He gave him the price in cash,* or *ready money:* (L:) or simply *he gave him the price;* as also نَقَدَ لَهُ الثَّمنَ: (A:) and نَقَدَهُ الدَّراهمَ, and نَقَدَ لَهُ الدَّراهمَ, *he gave him the money,* or *pieces of money.* (S, L, Msb.) ___ [Hence, from the first meaning,] نَقَدَ الكَلَامَ, [and الشّعرَ,] and so *He picked out the faults of the language,* [and *of the poetry;*] syn. ناقشه. (TA.) ___ انتقدَ الشعرَ علَى قائله [*He picked out the faults of the poetry and urged them against its author.*] (A.) ___ نَقَدَهُ بنظَرِه, and نَقَدَ إلَيْه, aor. ـُ , (L,) inf. n. نَقْدٌ (L, K) *He looked furtively at,* or *towards it:* (L, K: *) and so نقده بعيبه: (L:) and نقد بعينه اليه *he continued looking furtively at,* or *towards, it:* you say also, ما زالَ بصرهُ ينقدُ إلَى ذٰلكَ [*his gaze ceased not to be furtively directed at,* or *towards, that*]: as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and ما زالَ ينقدُ بصرهُ إلَى الشَّىْءِ *he ceased not to look at,* or *towards, the thing.* (S, L.) يَنْقَدُ, (S, L,) [aor. ـَ ,] inf. n. نَقْدٌ; (S, L, K;) and, as some say, نَقَدَ; (S, L;) *It* (a tooth, S, L, K, and a horn, T, L, and a hoof of a horse or the like, L,) *became eroded,* (T, S, L, K,) *and much broken:* (L, K:) and *it* (the hoof of a horse or the like) *sealed off, part after part:* (S, L:) *it* (the trunk of a tree) *became wormeaten.* (L.)

3 **ناقدهُ** *He reckoned with him to the utmost,* syn. نَاقَشَهُ, (S, A, L, K,) فِى أَمْرٍ *in,* or *respecting, an affair,* (S, L,) [*picking out his faults*].

4 **انقد** *It* (a tree) *put forth its leaves.* (L, K.)

5 **تَنَقَّدَ** see 1.

8 **انتقد الدَّراهمَ** *He received the money,* or *pieces of money;* (Lth, S, L, Msb, K;) and الثَّمَنَ *the price.* (A.) ___ See 1. انتقد *It* (a worm) *ate* the trunk of a tree, *and rendered* it *hollow.* (L.) *He* (a boy) *grew up into manhood.* (K.)

نَقْدٌ [properly an inf. n. used in the sense of a pass. part. n., and thus signifying paid, *Cash,* or *ready money:* or simply *money*]. You say نَقْدٌ جَيِّدٌ [*Good cash,* or *ready money:* or *good money*]: pl. نُقُودٌ جِيَادٌ. (A.) التَّقْدَانُ signifies *Silver and gold money; dirhems and deenárs.* (TA in art. عرض.) ___ نَقْدٌ *Payment in cash,* or *ready money; contr. of* نَسِيئَةٌ: (L, K:) the *giving of* نَقْدٌ [i. e., *cash,* or *ready money*]: (K:) [an inf. n.: see 1]. ___ الدِّرهمُ نَقْدٌ *The piece of money is of full weight,* (S, L, K, *) *and good.* (S, L.) ___ هٰذه مائةٌ نَقْدُ النَّاسِ [*This is a hundred, ready money of the people*] is a phrase used by the Arabs, in which لَ is meant to be understood [before النّاس: i. e. الناس is for لِلنَّاسِ; and نَقْدُ for نَقْدٌ, as an epithet of مائة; you may also say نَقْدَ الناس, making نقد a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sb, L.) ___ نَقْدٌ. ___ The saying of the poet,

* لَتُنْتَجَنَّ وَلَدًا أَوْ نَقْدَا *

means *She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding,* or *a male, which shall be sold:* for they seldom kept the male camels. (Th, L.)

نقد (Lh, L, K,) and نقد (K) and نقد . (Lh, Az, L,) the form most frequently heard by Az from the Arabs, (L,) or نقد , (K,) [coll. gen. n.] *A certain kind of tree,* (Lh, L, K,) accord. to AA, *of the description termed* خوصة, *having a blossom resembling the* بهرمان, i. e. the عصفر [or bastard-saffron]; (AHn, L;) *its blossom is yellow,* and it grows in plain, or soft, grounds: (Az, L:) n. un. with ة; (K;) نقدة (Lh, S, L) and نقدة (TA) and نقدة (Lh, L) and نقدة. (TA.) ___ Also نقدة , (L,) or نقدة , (IAar, L, K,) The كرويآء [or *caraway*]. (IAar, L, K.) ___ See نقد.

نقد : see نقد.

نقد [a coll. gen. n.] *A kind of sheep, of ugly form;* (K;) *a kind of sheep of El-Bahreyn, having short legs and ugly faces:* (S, L:) or *a kind of small sheep of El-Hijáz:* (L:) or, simply, *lambs:* (A, L:) [see an ex. in a prov. cited voce شام in art. شيم:] n. un. with ة: (S, L:) applied alike to the male and female: (L:) pl. نقاد, and [quasi-pl. n.] نقادة. (L, K.) As says, that the best of wool is that of نقد. And one says, أَذَلُّ من النَّقَد [*More abject,* or *vile, than*

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the sheep called نقد]. (S, L.) ___ Also, The *lower sort of people.* (L.) ___ See نقد and نقد.

نقد , (L,) or نقد , (K,) *Slow in growing up into manhood, and having little flesh:* (L, K:) [and so نقد , accord. to the CK: but ويضم is there put by mistake for وبضم: and the former, (S, L,) or نقد , (K,) a boy *despised and little in the eyes of others, that scarcely grows up into manhood;* (S, L, K;) sometimes thus applied. (S, L.) ___ نقد A horn *eaten,* or *eroded, at the root.* (L.) See also نقد.

نقد and نقد and نقدة and نقده: see نقد.

نقادة The *choice part* of a thing. (JK.) ___ هو من نقادة قومه *He is of the best of his people.* (A.)

نَقَّادٌ *A shepherd who tends the kind of sheep called* نَقَد: (L, K:) or *a possessor of skins of that kind of sheep.* (Th, L.) ___ See نَاقِدٌ.

نَاقِدٌ [*One who picks,* or *separates, money, and puts forth the bad; who picks,* or *separates, good money from bad:*] *who examines money, to pick,* or *separate the good from the bad:* [as also نَقَّادٌ :] pl. نُقَّادٌ (Msb) [and نَاقِدُ شِعْرٍ [___]. نَقَدَةٌ, and نَقَّادُهُ *One who picks out the faults of poetry;* and, the ↓ latter, *one who is accustomed to do so.*] ___ هُوَ مِنْ نَقَدَةِ الشِّعْرِ and مِنْ نُقَّادِهِ, [*He is one of those who pick out the faults of poetry*]. (A.)

أَنْقَدُ *The hedge-hog;* القُنْفُذُ; (S, L, K;) a proper name, like أُسَامَةُ applied to the lion: (S:) as also الأَنْقَدُ; (K;) but some disallow the prefixing of the art.; (TA;) and الأَنْقَذُ. (L.) Hence the saying, بَاتَ بِلَيْلِ أَنْقَدَ, (S, L,) or بِلَيْلَةِ أَنْقَدَ, (A, L,) *He passed the night of the hedge-hog;* i. e. *sleepless:* (L:) because the hedge-hog remains sleepless (and sees, L) all night: (S, L, K:) and أَسْرَى مِنْ أَنْقَدَ [*A greater journeyer by night than the hedge-hog*]. (A, L.) ___ أَنْقَدُ لَيْلٍ *A calumniator; a slanderer;* as also قُنْفُذُ لَيْلٍ. (L, art. قنفذ.) ___ Also, الأَنْقَدُ [L, K,) and الإِنْقَدَانُ (K) *The tortoise:* (L, K:) or the latter, *the male tortoise:* (Lth:) as also with ذ. (TA.)

الإِنْقَدَانُ : see preceding sentence.

نقذ

1 **نَقَذَ** , aor. ـَ , inf. n. نَقَذٌ; (Msb, K;) or نَقَذَ, (A, L,) aor. ـُ , (L,) inf. n. نَقْذٌ; (A, L;) *He became safe, in safety, saved,* or *liberated; he escaped.* (A, L, Msb, K.) ___ نَقْذًا لَكَ *Safety to thee!* Said to a man stumbling. (A, K.) ___ See also 4.

2 **نَقَّذَ** see 4.

4 **انقذه** , (S, A, L, Msb, K,) inf. n. إِنْقَاذٌ; (K;) and استنقذه ; and تنقّذه ; (S, A, L, K;) and نقّذ , inf. n. تَنْقِيذٌ; and نَقَذَه , [aor. ,] inf. n. نَقْذٌ; (K;) *He saved, rescued,* or *liberated, him* or *it,* (S, A, L, Msb, K,) from such a one, (S, L,) and from evil. (Msb.)

5 **تَنَقَّذَ** see 4.

10 **إِسْتَنْقَذَ** see 4.

نَقَذٌ A thing *that one has saved, rescued,* or *liberated;* (S, L, Msb, K;) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ and قَبَضٌ; (S, L;) as also نَقِيذٌ and نَقِيذَةٌ: (L:) a man *saved,* or *rescued,* or *liberated:* (L:) also, a horse *taken from another people:* (L:) or a camel &c. *taken by, and then recovered from, the enemy;* as also نَقِيذَةٌ and نَقِيذٌ; pl. نَقَائِذُ: (A:) or نَقِيذَةٌ signifies a horse *saved,* or *rescued,* or *liberated,* (S, L, K,) *and taken,* (S, L,) *from the enemy;* (S, L, K;) pl. نَقَائِذُ: (S, L;) or the sing. of نقائذ, signifying horses *saved,* or *rescued,* or *liberated, from the hands of men,* or *of the enemy,* is نَقِيذٌ , without ة: (IAar, L:) and, accord. to El-Muffaddal, (L,) نَقِيذَةٌ signifies *a coat of mail,* دِرْعٌ; (L, K;) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies *a*

coat of mail saved, or *rescued, from the enemy.* (L.) You say also, هُوَ نَقِيذَةُ بُؤْسٍ, and هُمْ نَقَائِذُ بُؤْسٍ, *He is saved,* or *rescued, from distress,* or *adversity;* and *they are &c.* (A.) ___ مَا لَهُ شَقَذٌ وَلَا نَقَذٌ *He possesses not anything.* (K.)

نَقِيذٌ and نَقِيذَةٌ: see نَقَذٌ. ___ Also the latter, A woman *having had a husband.* (K.)

الأَنْقَذُ [or أَنْقَذُ, without the art.,] *The hedgehog;* القُتْفُذُ: (K;) as also with د. (TA.)

نقر

1 **نَقَرَ**, (S, A, Msb, K,) aor. ـُ, inf. n. نَقْرٌ, (S, Msb,) *He* (a bird) *pecked*, or *picked up*, (S, A, Msb, K,) a grain, (S,) or grains, (A, Msb,) *from this place and that*, (A, K,) بِمِنْقَارِهِ *with his beak*. (A.) [Accord. to the TA, the addition from this place and that, which is found in the K and A, and in one place in the S, seems to be unnecessary. And انتقر signifies the same: see 8, in art. قب.] ___ [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, *It* (an arrow) *hit* the butt. (Msb.) And *He* (an archer) *hit* the butt, *without making his arrow to pass through, partly* or *wholly*. (TA.) ___ [Hence also,] *He took* [or *picked*] a thing, as, for instance, food, *with the finger*. (TA.) ___ Also, (M, K,) aor. and inf. n. as above, (M, TA,) *He struck* a thing (IKtt, K, * TA,) with a thing: (IKtt, TA:) [generally, *he struck, knocked*, or *pecked*, a thing *with a pointed instrument*, like as a bird strikes a thing with its beak:] *he struck* [or *pecked*] a mill-stone, or a stone, &c., with a مِنْقَار [which is a *pick*, or a *kind of pickaxe*; i. e., *he wrought it into shape, and roughened it in its surface, with a pick*]. (M, TA.) ___ [Hence,] *He wrote* [or *engraved writing*] فِى حَجَرٍ *upon a stone*. (A, K.) Whence the saying, التَّعْلِيمُ فِى الصِّغَرِ كَالنَّقْرِ عَلَى الحَجَرِ [or, as in a verse of Niftaweyh, فِى الحَجَرِ, i. e., *Teaching in infancy is like engraving writing upon stone*]. (TA.) ___ *He struck* [or *fillipped*] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also أَنْقَرَ أُذُنَهُ, meaning, *He struck* [or *fillipped*] *his ear with his finger*. (AA, in TA, art. نطب.) ___ [Hence,] نَقَرَ, [aor. ـُ, inf. n. نَقْرٌ, as appears from what follows;] and أَنْقَرَ; [*He made a snapping with his thumb and middle finger;*] *he struck his thumb against the end of the middle finger and made a sound with them*. (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ طَرَفَ إِبْهَامِهِ عَلَى بَاطِنِ سَبَّابَتِهِ ثُمَّ نَقَرَهَا [*He put the end of his thumb against the inner*

side of his first finger, then made a snapping with it]. (TA.) See also نَقْرٌ, below. ___ [Hence also,] نَقَرَ بالدَّابَّة, (T, A, TS,) or بالفَرَسِ, (S,) aor. ـُ, (TA,) inf. n. نَقْرٌ; (T, S, TS;) and أَنْقَرَ, (A, TS,) inf. n. إِنْقَارٌ; (TS;) *He made a* [*smacking* or] *slight sound, to put in motion the* [*beast* or] *horse, by making his tongue adhere to his palate and then opening* [or *suddenly drawing it away*]: (S:) or *he struck with his tongue the place of utterance of the letter* ن *and made a* [*smacking*] *sound* [*by suddenly withdrawing his tongue*]: (A:) نَقْرٌ signifies the *making the end of the tongue to adhere to the palate, then making a sound* [*by suddenly withdrawing it*]: (M, K:) or one's *putting his tongue above his central incisors, at the part next the palate, then making a smacking sound* [so I render ثُمَّ يَنْقُرُ]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or *an agitation of the tongue* (K, TA) *in the mouth, upwards and downwards:* (TA:) or *a sound,* (so in some copies of the K and in the TA,) or *slight sound,* (so in the TS [as mentioned in the TA] and in some copies of the K) *by which a horse is put in motion:* (TS, K:) or نَقَرَ بلسانه, accord. to IKtt, signifies *he struck his palate with his tongue* to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (S,) Fedekee El-Minkaree, (K,) i. e., 'Obeyd

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Ibn-Máweeyeh, of the tribe of Teiyi, (TA,) uses النَّقُرْ for النَّقْرْ, meaning النَّقْرُ بِالْخَيْلِ [*The smacking with the tongue to urge the horses*]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, هٰذَا بَكْرُ and مررت بِبَكْرْ: but this is not done when the word is in the accus. case (S, K:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S.) ___ Hence also,

فَإِذَا نُقِرَ فِى النَّاقُورِ [Kur, lxxiv. 8,] *For when the horn shall be blown:* (S, * A, * Bd, K:) from نَقْرٌ signifying the *making a sound:* originally, *striking,* which is the cause of sound. (Bd.) See also نَاقُورٌ, below. ___ Also, نَقَرَ *He bored, perforated,* or *made a hole through* or *in* or *into,* a thing: (TA:) or *he did so with a* مِنْقَار: (S:) and, inf. n. نَقْرٌ, *he hollowed out,* or *excavated,* a piece of wood. (Mgh, Msb.) نَقَرَ and انْتَقَرَ, (so in some copies of the K,) or أُنْتُقِرَ, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) *It was bored,* or *perforated,* or *it had a hole made through* or *in* or *into it:* (TA:) [and *it was hollowed out.*] You say, نَقَرَ البَيْضَةَ عَنِ الفَرْخِ, (K,) aor. ـُ, inf. n. نَقْرٌ, (TA.) *He made a hole in the egg* [*so as to disclose the young bird*]. (K.) And نَقَرَتِ الخَيْلُ, (A,) and انتقرت بحوافرها نُقَرًا, (Lth, K,) *The horses made hollows in the ground with their hoofs.* (Lth, A, K.) And in like manner, انتقرت السُّيُولُ نُقَرًا *The torrents left hollows in the ground, in which water was retained.* (TA.) ___ Hence, نَقَرَ عَنِ الأَمْرِ; (Msb;) and نَقَّرَ عَنْهُ, (S, K,) inf. n. تَنْقِيرٌ; (S;) and نَقَّرَهُ; and تَنَقَّرَهُ: and انْتَقَرَهُ; (K;) *He searched* or *inquired into the thing; investigated, scrutinized,* or *examined, it;* (S, Msb, K, TA;) *and endeavoured to know it:* (TA;) and so نَقَرَ عَنِ الخَبَرِ *he investigated the news, and endeavoured to know it.* (A.) [And hence,] نَقَّرَ السَّهْمَ بَيْنَ إِصْبَعَيْهِ. (K, in art. حن,) or عَلَى الإِبْهَامِ, inf. n. تَنْقِيرٌ, (K, in art. دوم,) [*He tried the sonorific quality of the arrow by turning it round between his fingers,* or *upon his thumb:* see حَنَّانٌ, and دَرَّ السَّهْمُ, and see also 4, in art. دوم: or] نَقَّرَ السَّهْمَ signifies *he made the arrow to produce a sharp sound* [by turning it round between his fingers, or] upon his thumb. (TK, in art. دوم.)

2 **نَقَّرَ** see 1, last two sentences.

4 **أَنْقَرَ** see 1, in three places, in the first half. انقر عنه, (S, K,) inf. n. إِنْقَارٌ, (TA,) *He refrained, forbore, abstained,* or *desisted, from it* or *him; he left* or *relinquished, it* or *him.* (S, * K.) Hence the

saying, ضَرَبَهُ فَمَا أَنْقَرَ عَنْهُ حَتَّى قَتَلَهُ *He beat him and left him not until be killed him.* (TA.) And hence the saying of I'Ab, مَاكَانَ ٱللّٰهُ لِيُنْقِرَ عَنْ قَاتِلِ ٱلْمُؤْمِنِ, i. e., *God will not leave the slayer of the believer* until He destroy him (S, TA.)

5 تَنَقَّرَ see 1, last signification

8 إِنْتَقَرَ see 1, latter part, in four places.

نَقْرٌ *A slight sound that is heard in consequence of striking the thumb against the middle finger* [*and then letting them fly apart in opposite directions, passing each other*]: (S, K:) [or the *snapping with the fingers* or *with the thumb and middle finger,* or *with the thumb and first finger;* as also نَقِيرٌ : n. an. of the former with ة.] One says, مَا أَثَابَهُ نَقْرَةً [*He did not reward him with* even *a snap of the fingers;*] meaning, *with anything:* (S, K [in the former of which it is implied that نقرة thus used is from نَقْرٌ in the first of the senses explained above;]) not used thus save in [a negative phrase. (S.) A poet says,

* وَهُنَّ حَرِىٌّ أَلَّا يُثِبْنَكَ نَقْرَةً *
* وَأَنْتَ حَرِىٌّ بِالنَّارِ حِينَ تُثِيبُ *

[*And they are fit,* or *worthy, not to reward thee with anything, and thou art fit for,* or *worthy of, the fire of hell when thou rewardest*]. (S.) Or the right reading in both these instances is نُقْرَةً, with damm. (TA.) [See نُقْرَةٌ.] One says also, لَمْ يَكْتَرِثْ لِى بِقَدْرِ نَقْرَةِ إِصْبَعٍ [*He did not care for me so much as a snap of a finger*]. (A.) [See also an ex. in a verse cited in the first paragraph of art. شأو.] I'Ab, in explanation of the words of the Kur, [iv. 123,] وَلَا يُظْلَمُونَ نَقِيرًا, put the end of the thumb against the inner side of his first finger, then made a snapping with it (ثُمَّ نَقَرَهَا), and said, This is what is termed نَقِيرٌ ; [denoting the lit. meaning to be *And they*

shall not be wronged a snap of the fingers.] (TA.) But see نَقْرَةٌ, below. ___ Also, *A sound,* or *slight sound, by which a horse is put in motion:* (TS, K:) as also نَقِيرٌ : (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of نَقَرَ بِالدَّابَّةِ. (K, &c.)

نَقْرٌ : see نَقْرَةٌ.

نَقْرَةٌ : see نَقْرٌ, in four places.

نُقْرَةٌ *A small hollow* or *cavity in the ground:* (S:) or *a hollow* or *cavity in the ground, not large:* (Msb:) or *a hollow* or *cavity in the ground in which water stagnates:* (TA:) or *a round* وَهْدَةٌ [or *hollow*] *in the ground,* (K, TA,) *not large, in which water stagnates:* (TA:) pl. نُقَرٌ (A, K) and نِقَارٌ: (K:) نَقِيرٌ also signifies *a hollow,* or *cavity, in the ground;* and its pl. is أَنْقِرَةٌ. (S.) ___ Hence, (S.) The *place where the* قَمَحْدُوَةٌ [or *occiput*] *ends, in the back part of the neck;* (K;) i. e., the *hollow in the back of the neck;* (TA;) what is called نُقْرَةُ القَفَا; (S, A, Msb;) i. e., the *hollow where the brain ends:* the cupping in that part occasions forgetfulness: (Msb.) [and *any similar hollow* as the *pit* of the stomach: and *a dimple:* accord. to present usage; and in this sense it is used in the A, K, and TA, voce فَحْصَةٌ ___ The *cavity,* or *socket,* of the eye. (K.) ___ *Foramen* and; syn. ثُقْبُ الاِسْتِ: (K:) but in the L it is said that نُقْرَةُ الوَرِكِ signifies *the hole,* or *perforation, that is the middle of the haunch;* [app. meaning *the sacro-ischiatic foramen:* see الفَائِلُ, in art. فيل: but perhaps it may sometimes mean *the socket of the thigh-bone;* for نُقْرَةٌ signifies *any socket of a bone.*] (TA.) ___ The *little spot* [or *embryo*] *upon the back of a date stone,* (AHeyth, K,) *which is as though it were hollowed.* (TA,) *and from which the palm-tree grows forth:* (AHeyth;) as also نَقِيرٌ (S, A, Msb, K) and نَقْرٌ (K) and أُنْقُورٌ. (Sgh, K) You say, مَا أَثَابَهُ نُقْرَةً, (El-Basáir, TA,) and نَقِيرًا , (A,) lit., [*He did not reward him] with* even *a little spot on the back of a date-stone;* (A, El-Basáïr;) meaning, *with the meanest thing.* (El

Basáïr.) In the S and K, ما اثابه نقرة: see نقر.] And ما أَعْنَى عَنِّى نُقْرَةً *He did not stand me in stead of the meanest thing.* (A.) Lebeed says, bewailing the death of his brother Arbad.

* وَلَيْسَ النَّاسُ بَعْدَكَ فِى نَقِيرٍ *

lit., [*And the people, after thee, are not worth*] *a little spot on the back of a date-stone;* meaning, لَبِسُوا بَعْدَكَ فِى شَىْءٍ [*after thee they are not worth anything*]. (S.) And hence, accord. to ISk [and the Jel], the saying in the Kur, [iv. 123.] وَلَا يُظْلَمُونَ نَقِيرًا [*And they shall not be wronged even as to a little spot on the back of a date-stone.*] (TA.) Hence also, [in verse 56 of the same chap.,] لَا يُؤْتُونَ النَّاسَ نَقِيرًا *They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone.* (Jel.) See also نَقْرٌ. ___ The *place in which a bird lays its eggs:* (K:) pl. نُقَرٌ. (TA.)

نَقِيرٌ : see نَقْرٌ, in three places. What is *bored,* or *perforated;* and what is *hollowed out,* or *excavated;* (مَا نُقِبَ, TA, and مَا نُقِرَ, K, TA;) of stone, and of wood, and the like. (K, TA.) ___ *A piece of wood,* (Msb,) or *a block of wood,* (أَصْلُ خَشَبَةٍ, S, K,) or *a stump,* or the *lower part,* (أَصْلٌ,) *of a palm-tree,* (T,)

which is hollowed out, and in which the beverage called نَبِيذ *is made;* (T, S, Msb, K;) *the* نبيذ *whereof becomes strong:* (S, K:) or *a stump,* or the *lower part,* (اصل,) *of a palm-tree, which it was a custom of the people of El-Yemámeh to hollow out, then they crushed in it ripe dates and unripe dates, which* [*with water poured upon them*] *they left until fermentation had taken place therein and subsided:* (A 'Obeyd:) or *a stump,* or the *lower part,* (اصل,) *of a palm-tree, whereof the middle was hollowed*

out, then dates were put in them, with water, which became intoxicating نبيذ: (IAth:) the word is of the measure فَعِيل in the sense of the measure مَفْعُول. (Msb.) It is said in a trad., that Mohammad forbade النَّقِير, (S, * Msb, * TA,) meaning, the نبيذ thereof. (TA.) ___ *A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to* غُرف [or *upper chambers*]. (K. [See also عَجَلَة.]) ___ See also نُقْرَة, throughout.

نُقَارَة The *quantity* [of grain] *which a bird pecks,* or *picks up.* (K.) See 8, in art. قب. ___ *What remains from the boring,* or *excavating,* (نَقْر,) *of stones:* like نُجَارَة and نُحَاتَة. (TA.)

نَقَّار *An engraver:* or, accord. to Az, *one who engraves stirrups and bits and the like:* and *one who bores* (يَنْقُر) *mill-stones.* (TA.) ___ *One who investigates, scrutinizes,* or *examines, and endeavours to know, affairs,* and *news.* (TA.)

نَاقِر act. part. n. of نَقَرَ. ___ An arrow *that hits,* (Msb,) or *has hit,* (S, A, K,) *the butt,* (S, K,) or *the eye of the target:* (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. نَوَاقِر. (A, Msb.) ___ [Hence,] أَخْطَأَتْ نَوَاقِرُه [lit., *His arrows that were wont to hit the butt missed*]; meaning, *he did not continue in the right course.* (TA.) [And hence,] نَاقِرَة *A calamity;* (K, TA;) pl. نَوَاقِر. (TA.) One says, رماه الدَّهْر بنَاقِرَة, and بنَوَاقِر, *Fortune smote him with a calamity,* and *with calamities.* (TA.) ___ Also, نَاقِرَة *A right argument, allegation, evidence,* or *the like;* syn. حُجَّة مُصِيبَة: in the K, a و is incorrectly inserted between these two words: but the pl., نَوَاقِر, is afterwards correctly rendered in the K. (TA.) One says, أَتَتْنِى عَنْهُ نَوَاقِر *There came to me, from him, speech which displeased me,* or *grieved me:* or *right arguments,* or *the like,* (K, TA,) *like arrows hitting the mark.* (TA.) In the L, رماه بنَوَاقِر *He cast at him words that hit the mark.* (TA.)

نَاقُور *A horn in which one blows;* syn. صُور: (S, K:) in the Kur, lxxiv. 8, the *horn in which the*

angel shall blow for the congregating at the resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.)

أُنْقُور : see نُقْرَة.

مِنْقَر : see مِنْقَار.

مُنْقَرُ العَيْن , (K,) and مُنْتَقَرُها , (Sgh, K,) or مُنْتَقَرُها , (CK,) *Having the eye sunken.* (K.)

مِنْقَار The *beak* of a bird; *that which is to a bird as the mouth to a man;* (Msb;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called مِنْسَر: (Fs, and S in art. نسر, and MF:) therefore the explanation in the K, which is, the مِنْسَر of a bird, is incorrect: (MF:) [and the dual signifies the *two mandibles* of a bird; used in this sense in the TA, art. صغو:] pl. مَنَاقِير. (S.) ___ Hence, (TA,) The *fore part* of the خُفّ [app. meaning the foot of a camel, not a boot]. (K.) ___ [*A kind of pickaxe;* or a *pick, by which a mill-stone,* or *the like, is pecked,* or *wrought into shape, and roughened in its surface;* (see 1;)] *an iron instrument like the* فَأْس, (A, K,) *slender, round, and having a* خَلْف [or *pointed head*], (TA,) *with which one pecks,* (يَنْقُرُها, A, K, TA,) *and cuts stones, and hard earth;* (TA;) *used* [*also*] *by a carpenter:* (S:) and مِنْقَر signifies [app. the same, or nearly the same,] *i. q.* مِعْوَل: (S, K:) [the former is applied in the present day to *a chisel:*] pl. of the former, مَنَاقِير; (S;) and of the latter, مَنَاقِر. (TA.) Dhu-r-Rummeh says,

* كَأَرْحَآءِ رَقْدٍ زَلَّمَتْهَا المَنَاقِرُ *

[*Like mill-stones of Rakd* (a mountain so called) *which the minkars have rounded*]. (TA.) See زَلَّمَ.

مُنْتَقَرُ العَيْن , or مُنْتَقَرُها: see مُنَقَّر.

نقرس

نِقْرِسٌ [*Arthritis,* or *gout:* or, specially, *podagra,* or *gout in the foot* or *feet:*] *a certain disease, well known;* (S, Msb;) *a swelling and pain in the joints:* (Az, TA:) or *in the leg* or *foot:* (TA:) or *in the joints of the ankles and the toes:* (K:) or *a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy:* and of the same kind are arthritis, or pain of the joints, (وَجَعُ المَفَاصِلِ,) and sciatica, or hip-gout, (عِرْقُ النَّسَا,) but differing in name because differing in state. (Msb.)

نقز

1 **نَقَزَ**, (S, A,) aor. ـُ, (S, TA,) and ـِ, (TA,) inf. n. نَقْزٌ and نَقَزَانٌ (S, K,) and نُقَازٌ, (TA,) *He* (an antelope, S and A) *leaped, jumped, sprang,* or *bounded,* (S, A, K,) as also نَقَّزَ, (M, TA,) in his running, (S,) or *on his* نَوَاقِز, i. e., his *legs:* (A:) or *he* (generally referring to a raven or crow, or a sparrow, or locust, or the like,) *leaped, jumped, sprang,* or *bounded, upwards; he hopped:* (TA:) or *he put his legs together in leaping, jumping, springing,* or *bounding:* when the legs are spread, the action is termed نَفْزٌ. (IDrd, TA.)

2 **نَقَّزَ** see 1. Also, inf. n. تَنْقِيزٌ, *He made to leap, jump, spring,* or *bound:* (S:) and نَقَّزَت *she* (a woman) *danced,* or *dandled,* her child; (K, * TA;) as also نَفَّزَت. (S, &c., art. نفز.)

نَوَاقِزُ, [pl. of نَاقِزَةٌ,] The *legs* of an antelope, (A,) or of a beast of carriage. (K.) See also نَافِزَةٌ.

نقس

1 **نَقَسَ** *It* (a نَاقُوس) *sounded.* (TA.) نَقَسَ, (S, A, Msb,) or نَقَسَ النَّاقُوسَ, (Mgh, K,) aor. ـُـ, inf. n. نَقْسٌ, (S, Mgh, Msb,) *He struck,* or *beat, the* ناقوس, (S, Mgh, Msb, K,) بِالْوَبِيلِ *with the* وبيل. (Mgh, K.) You say, نَقَسَتِ النَّصَارَى and انتقست *The Christians struck,* or *beat the* ناقوس. (A.) It is said in a trad., that the Muslims were near to doing so, (كَادُوا يَنْقُسُونَ, S, TA,) or used to do so, (كَانُوا يَنْقُسُونَ, Mgh,) until 'Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] أَذَان. (S, Mgh, TA.)

2 **نَقَّسَ دَوَاتَهُ**, inf. n. تَنْقِيسٌ, *He put ink* (نِقْس) *into his receptacle for ink.* (S, * K.)

8 **إِنْتَقَسَ** see 1.

نِقْسٌ *Ink;* syn. مِدَادٌ [which is a more common term]; (A, K;) *that with which one writes:* (S, TA:) pl. أَنْقُسٌ (S, K) and أَنْقَاسٌ. (S, A, K.)

نَاقُوسٌ The *thing which the Christians strike,* or *beat,* (S, A, Mgh, Msb, K,) *to notify the times of prayer,* (S, A, Mgh, K,) *as a sign for commencing their prayer;* (Msb;) being *a piece of wood, long,* (A, Mgh, K,) *and large* (K,) [*suspended to two cords,* (Golius,)] *with another which is short,* [*with which the former is struck,* or *beaten,*] *and which is called* وَبِيلٌ: (A, K:) pl. نَوَاقِيسُ (S, TA) and نُقُسٌ, as though the ا in the sing. were imagined to be suppressed in forming the latter pl. (TA.)

___ [Hence, in the present day, applied to *A bell:* and particularly to the *bell of a church* or *convent.*]

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نقش

1 نَقَشَ, (S, M, Msb,) aor. ـُـ, (M, Msb,) inf. n. نَقْشٌ. (S, M, A, Msb, K,) *He variegated* a thing; or *decorated* or *embellished* it; syn. نَمْنَمَ; as also انتقش: (M:) [*he charactered* in any manner a coin &c.:] and *he engraved,* agreeably with modern usage: *he coloured* a thing *with two colours,* (K,) or *with colours;* (A, K;) and نقّش, (S,) inf. n. تَنْقِيشٌ, (S, K,) signifies the same. (S, K.) ___ نَقَشَ فى خَاتَمِه كَذَا, and عَلَى فَصِّ خَاتَمِه, (A,) inf. n. as above, (K,) [*He engraved upon his signet-ring such a thing,* and *upon the stone of his signet-ring:* and نَقَشَ also signifies *he marked with a cutting* or *a pointed instrument: he sculptured* a thing in any manner.] ___ نَقَشَ الرَّحَا *He pecked the mill-stone with a* مِنْقَار; syn. نَقَرَهَا. (A, TA.) ___ نَقَشَ, inf. n. as above, also signifies *He,* or *it, scratched, lacerated,* or *wounded in the outer skin.* (TA.) They said, كَأَنَّ وَجْهَهُ نُقِشَ بِقَتَادَةٍ [*As though his face were scratched,* or *lacerated, by a tragacanth-bush*]; syn. خُدِشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) ___ نَقْشُ العِذْقِ signifies *The striking the raceme of dates with thorns, in order that the dates may ripen:* (S, K:) or *and their consequently ripening.* (AA.) And one says, نُقِشَ العِذْقُ, meaning, *The raceme of dates had specks apparent in it, in consequence of ripening.* (S.) ___ And [hence, perhaps,] نَقْشٌ is used as *syn. with* جَمَاعٌ (S, A, Sgh, K,) accord. to AA, (S,) or IAar; (Sgh;) نَقَشَ signifying *Inivit* puellam. (T, K.) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] Also نَقَشَ, (S, M, A, Msb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Msb, K,) *He extracted,* or *drew,* or *pulled, out,* or *forth,* a thorn (S, M, A, Msb, K) from his foot, (S, M,) *with the* مِنْقَشُ or مِنْقَاشُ; (Msb, K; *) as also انتقش: (S, M, A, K:) thought by A 'Obeyd to be from المُنَاقَشَةُ; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (S, K:) and *he plucked*

out (S, A,) hair, (A,) *with the* مِنْقَاش; (S, A;) as also انتقش . (A.) A certain poet says, (namely, Yezeed Ibn-Maksam [?] EthThakafee, O in art. شوك,)

* لَا تَنْقُشَنَّ بِرِجْلِ غَيْرِكَ شَوْكَةً *

* فَتَقِى بِرِجْلِكَ رِجْلَ مَنْ قَدْ شَاكَهَا *

[*Do not thou by any means extract from the foot of another a thorn, and so preserve, by* (risking) *thy foot, the foot of him who has pierced himself therewith*]: the [former] ب is put in the place of عَنْ: he says, do not thou extract from the foot of another a thorn and put it in thy foot: (TA:) or مَنْ شَاكَهَا means *who has entered among the thorns.* (S and O, in art. شوك.) And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا ٱنْتَعَشَ وَشِيكَ فَلَا ٱنْتَقَشَ [*May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn*]: (M, TA: *) the words meaning an imprecation. (TA.) See also 8, below. ___ [Hence,] نَقَشَ, aor. as above, (TA,) and so the inf. n., (K,) *He cleared* the nightly resting-place of sheep or goats *from thorns and the like,* (K,) or *from what might hurt them, of stones and thorns and the like.* (TA.) ___ Hence also, نَقَشَ عَنِ الشَّىْءِ, (TK,) inf. n. as above, (IDrd, K,) *He explored the thing to the utmost.* (IDrd, K, TK.) ___ [Hence also,] مَا نَقَشَ مِنْهُ شَيْئًا *He did not obtain from him anything:* but the word commonly known is نَتَشَ. (M, TA.) See also 8.

2 **نَقَّشَ** see 1, first sentence.

3 **نَاقَشَهُ** , (Msb,) or نَاقَشَهُ الحِسَابَ, (S, * M, A,) and فِى الحِسَابِ, (A,) inf. n. مُنَاقَشَةٌ (S, M, Msb, K) and نِقَاشٌ, (M, TA,) *He did the utmost with him,* or *went to the utmost length with him, in reckoning,* (S, M, Msb, K,) *so as to omit nothing therein:* (A 'Obeyd:) A 'Obeyd thinks that نَقْشٌ signifying the extracting a thorn from the foot is from this; but others say the reverse; that the primary signification of مُنَاقَشَةٌ is the *extracting a thorn from the body with difficulty;* and that it then became [conventionally regarded as] a proper term in the sense of

doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., مَنْ نُوقِشَ الحِسَابَ عُذِّبَ, (S,) or هَلَكَ, (M,) *He with whom the utmost is done in reckoning* (S, M,) *is punished,* (S,) or *perishes.* (M.) See also 4. ___ [Hence,] نَاقَشَ الكَلَامَ *He picked out the faults of the language;* syn. نَقَدَهُ. (TA, art. نقد.)

4 **انقش على غَرِيمِه** *He went to the utmost length against his debtor.* (IAar, K.) See also 3.

5 **تَنَقَّشَ** see 8, last signification.

8 **انتقش** : see 1, first signification. ___ Also, (K,) or انتقش عَلَى فَصِّه, (Lth, A,) *He ordered* (Lth, A, K) the نَقَّاش [or engraver], (Lth, K,) *to engrave upon the stone of his signet-ring.* (Lth, A, K.) *He extracted,* or *drew,* or *pulled, out,* or *forth,* a thing; (K;) such as a thorn and the like: (TA:) *syn. with* نَقَشَ, as shewn above; see 1, in three places. (S, M, A, K.) ___ [Hence,] *He* (a camel) *struck the ground* (S, K) *with his fore leg,* (S,) or *with his foot,* (K,) *on account of something entering into it;* (S, K;) [i. e., *to beat out a thorn* or *the like.*] ___ [Hence also,] *He chose,* or *selected,* a thing. (M, A, K.) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا ٱنْتَقَشَهُ لِنَفْسِهِ *Good,* or *excellent, be that which he has chosen for himself:* (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا [which suggests that this may be a mistranscription for إِنْتَقَشْتَ هٰذَا لِنَفْسِكَ]) جَادَ مَا [*thou hast chosen this for thyself*]. (TA.) [Hence also,] انتقش مِنْهُ حَقَّهُ [*He took from him his right,* or *due*]. (A.) And انتقش جَمِيعَ حَقِّهِ, and تَنَقَّشَهُ, *He took from him the whole of his right,* or *due, not leaving thereof anything.* (M, TA.) See also 1, last signification.

نَقْشٌ [an inf. n. (see 1) used as a simple subst.: or in the sense of a pass. part. n. in which the quality of a subst. is predominant: *Variegation;* or *variegated work: decoration, embellishment, a picture;* or *decorated,* or *embellished,* or *pictured, work: broidery: tracery:* (significations well known: see

نَقَّاشٌ:)] *engraved work* upon a signet: [and *any sculptured work:*] pl. نُقُوشٌ. (A.) Also The *impress* of a signet. (Mgh, in art. ختم.) And *A mark,* or *trace, upon the ground;* as, for instance, of ashes. (AHeyth.) See also مَنْقُوشٌ.

نَقْشٌ : see مَنْقُوشٌ.

نَقَاشَةٌ The *art,* or *occupation, of the* نَقَّاش, (M, K, TA,) *who does variegated,* or *decorated* or *embellished, work;* (M;) *of him who does what is termed* نَقْش: (TA:) [and *of him who engraves upon signet-rings:* and *of him who does any sculptured work.*]

نَقَّاشٌ *One who does variegated,* or *decorated* or *embellished, work;* (M;) *who does what is termed* نَقْش: (TA:) and *one who engraves upon the stones of signet-rings:* (Lth, K:) [and *one who does any sculptured work.*]

مِنْقَشٌ : see مِنْقَاشٌ.

مُنَقَّشٌ : see مَنْقُوشٌ, first sentence.

شَجَّةٌ مُنَقَّشَةٌ : see مَنْقُوشٌ, last signification.

مِنْقَاشٌ *An instrument with which variegated,* or *decorated* or *embellished, work is done:* pl. مَنَاقِيشُ: (M:) [and *an instrument with which engraving,* or *any sculptured work, is done:* so in the present day.] ___ Also, [*A kind of tweezers;*] *an instrument with which one extracts,* or *draws* or *pulls out* or *forth, thorns;* as also مِنْقَشٌ ; (Msb, K;) [of which latter the pl. is مَنَاقِشُ, occurring below:] and *with which one plucks out* (S, A) *hair.* (A.) [Hence the saying,] اِسْتَخْرَجْتُ حَقِّى مِنْهُ بِالْمَنَاقِشِ *I wearied myself in extorting my right,* or *due, from him.* (A.)

مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [*variegated;* or *decorated,* or *embellished: charactered* in any manner, as a coin &c.: (see 1:)] *coloured* (A, TA) *with two colours,* (TA,) or *with colours;* (A, TA;) as also مُنَقَّشٌ . (A, TA.) ___ [A signet-ring *engraved:* and anything *sculptured.* (See 1.)] ___ عِذْقٌ مَنْقُوشٌ *A raceme of dates struck with thorns, and consequently ripened:* (AA:) [or *having specks apparent in it, in consequence of ripening:* (see نُقِشَ العِذْقُ:)] and بُسْرٌ مَنْقُوشٌ *full-grown unripe dates pricked with thorns in order that they may ripen:* (M, TA:) and رُطَبٌ مَنْقُوشٌ *fresh ripe dates soaked with water;* syn. رَبِيطٌ: (Sgh, TA:) called by the vulgar معذب [app. مُعَذَّبٌ]; (TA;) as also نَقْشٌ. (K [accord. to some copies; and in the TA: accord. to other copies of the K, نُقْشٌ; but expressly said in the TA to be with fet-h.]) شَجَّةٌ مَنْقُوشَةٌ *A wound in the head from which bones are extracted:* (S, K:) and شَجَّةٌ مُنَقَّشَةٌ *a wound in the head from which bones are removed;* (AA, El-Ghanawee, Aboo-Turáb;) *i. q.* مُنَقَّلَةٌ. (K.)

لَطَمَهُ لَطْمَ المُنْتَقِشِ, (S,) or لَطْمَةَ المُنْتَقِشِ, (K,) [*He gave him a* violent *slap,* like *the slap of the camel striking the ground with his fore-leg,* or *with his foot, on account of something entering into it:*] from إِنْتَقَشَ, said of a camel, as explained above. (S, K.)

نقص

1 **نَقَصَ**, (S, M, Mgh, Msb, K,) aor. ـُـ, (M, Msb,) inf. n. نُقْصَانٌ (S, M, A, Mgh, Msb, K) and نَقْصٌ, (S, M, A, Msb, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MS,) and نَقِيصَةٌ (M) and تَنْقَاصٌ, (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Msb, K,) *It lost somewhat, decreased, diminished, lessened, wasted, waned,* or *became defective* or *deficient* or *incomplete* or *imperfect, after having been whole* or *complete* or *perfect:* (IKtt, Msb, TA:) or *he,* or *it, lost,* or *suffered loss* or *diminution,* (A, K,) *with respect to lot* or *portion:* (K:) and انتقص signifies the same; (S, A, Mgh, Msb, K;) and so does تنقّص ; (TK, [probably from the TA,] art. أَفن;) and so does تناقص : (TA:) [or this last signifies *it lost somewhat, decreased,* &c., *gradually; contr. of* تزايد.] It is said in a trad., (Mgh,) شَهْرَا عِيدٍ لَا يَنْقُصَانِ, (Mgh, K,) i. e. Ramadán and Dhu-l-Hijjeh, (Mgh,) meaning, *Two months of festival are not defective* virtually (فِى الحُكْمِ) though they be defective in number [of days]; (K;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, *two months of festival will not be defective* in one and the same year; but Et- Taháwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., إِنَّ العَمَلَ فِى عَشْرِ ذِى الحِجَّةِ لَا يَنْقُصُ ثَوَابُهُ عَمَّا فِى شَهْرِ رَمَضَانَ [*Verily the deed* that is done *on the tenth of Dhu-l-Hijjeh, the recompense thereof will not fall short of that which is in the month of Ramadán:* for نَقَصَ عَنْ كَذَا means *It fell short of such a thing.*] (Mgh.) [On the expression فِى النُّقْصَانِ, as used in grammar, see نقصه.] غَفِيرٌ, (S, M, Mgh, Msb, K,) aor. ـُـ, (Msb,) inf. n. نَقْصٌ, (MS,) [and accord. to the TK تَنْقَاصٌ and نُقْصَانٌ also, which last, however, is said in the MS to be an inf. n. of the intrans. verb only,]

He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or *made it defective* or *deficient* or *incomplete* or *imperfect, after it had been whole* or *complete* or *perfect;* (Msb;) *he made it* (i. e. a share, or portion) *defective* or *deficient:* (K:) [the pronoun often relates to a man: see an ex. in art. ضوز, and another in art. وكس:] this is the [most] chaste form of the verb, and is that which occurs in the Kur.: (Msb:) انقصه also signifies the same; (M, Msb, K;) and so does نقّصه, (Msb, K,) inf. n. تَنْقِيصٌ: (TA:) but these two are of weak authority, and do not occur in chaste language: (Msb:) and انتقصه signifies the same: (S, Mgh, Msb, K:) or this last signifies *he took from it by little and little;* as also تنقّصه. (M, * TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of تنقّصه only.]) [See an ex. of the verb followed by من voce طَرَفٌ. You say also, نَقَصَ منه كذا *He cut off from it such a thing.*] ___ نَقَصَ is doubly trans.: (Msb:) you say نَقَصَهُ حقَّه, (A, Mgh, Msb, TA,) inf. n. نَقْصٌ; (A, Mgh;) and in like manner, انتقصه حقَّه; (M, A, * Mgh, * TA; *) *He diminished,* or *impaired, to him his right,* or *due; endamaged him;* or *made him to suffer loss,* or *damage,* or *detriment, in respect of it; curtailed him, abridged him, deprived him,* or *defrauded him, of a portion of it;* (Msb, * TA;) *contr. of* أَوْفَاهُ: (TA:) [and *he abridged him, deprived him,* or *defrauded him, of it altogether;* for نَقَصَهُ أَهْلَهُ ومالَهُ signifies sometimes *He deprived him of his family and his property altogether:* as appears from the following ex.:] نُقِصَ أَهْلَهُ ومالَهُ وبَقِىَ فَرْدًا [*He was deprived of his family and his property, and remained alone*]. (T, art. انتقاص.) وتر الحقّ also signifies *The denying,* or *disacknowledging, the right,* or *due.* (TA.) ___ See also 5.

2 **نَقَّصَ** see نَقَصَهُ.

4 **أَنْقَصَ** see نَقَصَهُ.

5 **تنقّص** : see تنقّصه. نقَص: see نقَصه. ___ *He attributed to him defect,* or *imperfection;* i. e. to a man; (M;) as also انتقصه , and استنقصه : (M, TA:) *he attributed* or *imputed to him, charged him with,* or *accused him of, a vice, fault,* or *the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character;* (S, A, K;) as also انتقصه : (A:) [and نقَصه signifies the same; for] IKtt says, that نقص [app. نقُص], inf. n. نقِيصة, signifies طعن عليه [app. طُعِن عليه]. (TA.)

6 **تناقَص** see نقَص, where two meanings are assigned to it.

8 **انتقص** : see انتقصه. نقَص: see نقَصه, in four places. ___ See also 5, in two places.

10 **استنقص الثَّمن** *He* (the buyer, S) *asked, demanded,* or *desired, a diminution, a lessening, a lowering,* or *an abatement, of the price.* (S, A, K.) ___ See also 5.

نَقْص : see 1. ___ [Used as a subst., *Loss,* or *loss of somewhat, decrease, a state of diminution* or *lessening* or *washing* or *waning, defect, defectiveness, deficiency, incompleteness,* or *imperfection, after wholeness* or *completeness,* or *perfectness;* as also نُقْصان ; and مَنْقَصة signifies the same as نَقْص] as here rendered, agreeably with the explanation (i. e. of منقصة) in the PS., which is كَمْى : or, accord. to the A, مَنْقَصة seems to be syn. with نَقِيصة in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than نَقْص]. (S, TA.) ___ *Weakness of intellect:* (M, TA:) and *weakness* with respect to religion and intellect. (TA.) You say, دَخَل عليه نَقْص فى دينه وعقله [*There came upon him a weakness in his religion and his intellect*]: but one should not say نُقْصان [in this case]: (K:) app. because النَّقْص is weakness; whereas النُّقْصان is only a going away [of part of a thing] after [its having been in] a state of completeness. (TA.)

نُقْصَانٌ : see 1: ___ see also نَقْصٌ, in two places. ___ It also signifies The *quantity that is gone,* or *lost, of a thing that is decreased* or *diminished* or *lessened.* (Lth, A, K.) You say, نُقْصَانُهُ كَذَا وَكَذَا *The quantity that is gone,* or *lost, of it is such and such.* (TK.)

نَقِيصَةٌ : see 1. ___ *A defect, an imperfection, a fault, a vice,* or *the like;* syn. عَيْبٌ: (S, TA:)

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or *a low,* or *base, quality, property, natural disposition, practice, habit,* or *action;* (K, TA;) of a man: (TA:) or *a weak quality,* &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to نَقْصٌ: (TA:) [مَنْقَصَةٌ , also, accord. to the A, seems to be syn. with نَقِيصَةٌ in one or another of the senses explained above; but its primary signification is probably *a cause of* نَقْصٌ, like as that of مَبْخَلَةٌ is a cause of بُخْلٌ, and that of مَجْبَنَةٌ a cause of جُبْنٌ: the pl. of نَقِيصَةٌ is نَقَائِصُ: and that of مَنْقَصَةٌ is مَنَاقِصُ.] You say, مَا فِيهِ نَقِيصَةٌ and مَنْقَصَةٌ [*There is not in him any defect, imperfection, fault,* or *vice,* &c.]: and فُلَانٌ ذُو نَقَائِصَ and مَنَاقِصَ [*Such a one has defects,* &c.]. (A, TA.) As a subst. from تَنَقَّصَهُ and انْتَقَصَهُ and اسْتَنْقَصَهُ, [or, accord. to IKtt, as an inf. n. from نَقَصَ, and therefore from نَقَصَهُ also, (see 5,)] it signifies The *attributing* to a man *defect,* or *imperfection:* (M:) the *attributing* or *imputing* to men, *charging* them *with,* or *accusing* them *of, vices, faults,* or *the like; censuring* them; *reproaching* them; *speaking against* them; *impugning* their *characters.* (K.)

A poet says,

* فَلَوْ غَيْرُ أَخْوَالِى أَرَادُوا نَقِيصَتِى *
* جَعَلْتُ لَهُمْ فَوْقَ العَرَانِينِ مِيسَمَا *

[*But if others than my maternal uncles had desired to attribute to me defect,* &c., *I*

had set a brand upon them above the noses]. (M, TA.)

نَاقِصٌ act. part. n. of 1. ___ دِرْهَمٌ نَاقِصٌ signifies *A dirhem deficient in weight;* (Msb;) *light and deficient:* and نُقَّصٌ occurs as pl. of نَاقِصٌ thus applied, agreeably with analogy. (Mgh.) ___ [Hence, فِعْلٌ نَاقِصٌ meaning *An incomplete,* i. e. *a non-attributive, verb:* opposed to فِعْلٌ تَامٌّ.]

مَنْقَصَةٌ : pl. مَنَاقِصُ: see نَقِيصَةٌ, in four places: ___ and see also نَقْصٌ.

مَنْقُوصٌ pass. part. n. of نَقَصَهُ. (A, K.)

نقض

1 **نَقَضَهُ**, (M, Mgh, Msb,) aor. ـُـ, (M, Msb, TA,) inf. n. نَقْضٌ, (S, M, A, Mgh, Msb, K,) *He undid it; took it;* or *pulled it, to pieces: untwisted it: unravelled it: unwove it: dissolved it: broke it:* or *rendered it uncompact, unsound,* or *unfirm,: after having made it compact, sound,* or *firm:* (JK, M, A, Msb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Msb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and a compact, contract, or covenant; (S, A, Msb, K, TA;) and a sale: (Mgh:) and other things; (A, K, TA;) such as an affair, or a case; and the state of a place through which the invasion of an enemy is feared: (TA:) *contr. of* أَبْرَمَهُ, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA:) or *i. q.* حَلَّ بَرْمَهُ, as relating to a rope or cord, and to a compact or contract or covenant: (Msb:) or *i. q.* هَدَمَهُ, as relating to a building or structure: (TA:) or the inf. n. signifies إِفْسَادُ مَا أَبْرَمْتَ, as relating to a building or structure. (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that النَّقْضُ is the contr. of الإِبْرَامُ, like الإِنْتِقَاضُ and التَّنَاقُضُ: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: النَّقْضُ ضِدُّ الإِبْرَامِ نَقَضَهُ يَنْقُضُهُ نَقْضًا وَٱنْتَقَضَ وَتَنَاقَضَ, which is meant indicate that انتقض and تناقض are quasi-passives of نَقَضَهُ: and in like manner, the passage in the A, النَّقْضُ فِى البِنَآءِ وَالحَبْلِ وَغَيْرِهِ ضِدُّ الإِبْرَامِ وَٱنْتَقَضَ وَنَتَقَّضَ, indicates that انتقض and تنقّض are quasi-passives of نَقَضَهُ. Further. it should be observed that نقضه, as relating to a building, is not well explained by هدمه; for you say, نَقَضَ البِنَآءَ مِنْ غَيْرِ هَدْمٍ, (mentioned in the S and A, &c., in art. قوض,) meaning *He took to pieces the building without demolishing,* or *destroying.*] ___ [Hence,] نَقَضَ فُلَانٌ وَتَرَهُ [lit. *Such a one undid,* or *untwisted, his bow-string*]; meaning *such a one took,* or *had taken, his blood-revenge.* (A, TA.) And الدَّهْرُ ذُو نَقْضٍ وإِمْرَارٍ [lit. *Time,* or *fortune, has a property of untwisting and twisting tightly*]; meaning *that which time,* or *fortune,* [as it were] *twists*

tightly, [or *makes firm.*] *it,* at another time, [as it were] *untwists,* or *undoes.* (TA.) And نَقَضْتُ مَا أَبْرَمَهُ *I annulled* [*what he confirmed,* or *made firm*]. (Msb.) And يَنْقُضُ عَلَيْهِ [*He undoes,* or *annuls,* or *contradicts, what he* (another) *has said*]; said of a poet replying to another poet. (Lth, A, K.) ___ نقض السقف, [i. e., app., نَقْضُ السَّقْفِ,] also signifies تحريك خشبه [i. e. تَحْرِيكُ خَشَبِهِ, The *moving,* or *shaking, of the pieces of wood,* or *rafters, of the roof*]. (TA. [But perhaps the phrase to be explained is نَقَّضَ السَّقْفُ, and the explanation, correctly, تَحَرَّكَ خَشَبُهُ, i. e. *The pieces of wood,* or *rafters, of the roof moved,* or *shook,* (for this, I am informed, is agreeable with modern usage,) app. *so as to produce a sound:* see also 5.]) See also 4.

2 **نَقَّضَ** see 4, in two places: ___ and 5; and see 1, next before the last break.

3 **المُنَاقَضَةُ فِى القَوْلِ** is The *saying that which is contradictory in its meaning* [or *meanings;* as though one of its meanings undid, or annulled, the other]: (S, * K, TA:) from نَقْضُ البِنَآءِ: and meaning the *contending with another in words,* [or *in contradiction,*] *each rebutting what the other said.* (TA.) You say, ناقضه فى الشَّىْءِ, inf. n. مُنَاقَضَةٌ and نِقَاضٌ, *He contradicted him in,* or *respecting, the thing.* (M, TA. *) And قُلْتُ لَهُ نِقَاضًا *I contradicted him with respect to his saying, and his satirizing of me.* (M, TA.) And ناقض أَحَدُ الشَّاعِرَيْنِ الأَخَرَ [*One of the two poets contradicted the other*]. (A.) And ناقض قَوْلُهُ الثَّانِى الأَوَّلَ [*His second saying contradicted the first*]. (A, TA.) And ناقض آخِرُ قَوْلِهِ الأَوَّلَ [*The last part of his saying contradicted the first*]. (Mgh.) [See also 6.]

4 **انقض الكَمْأَةَ**, (M, K, TA.) and انقض عَنْهَا. (M, TA,) *He removed the crust of earth from over the truffles:* (M:) or *he extracted,* or *took forth, the truffles from the earth.* (K, TA.) انقض الكَمْءُ *The crusts of earth broke up* (تَقَلْفَعَتْ) *from over the truffle;* as also نَقَّضَ. (M, TA.) [See

also 5.] ___ انقضت الأَرْضُ *The earth showed* [or *put forth*] *its plants*, or *herbage*. (M, TA.) انقض also signifies *It produced, made, gave, emitted*, or *uttered, a sound, noise, voice*, or *cry:* (S, M, K, TA:) and [particularly] *a slight sound like what is termed* نَقْرٌ: (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA.,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see نَقِيضٌ,)] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by إِنْقَاضٌ and كَتِيتٌ, as those of a camel advanced in age are by قَرْقَرَةٌ and هَدِيرٌ: (S:) or إِنْقَاضٌ relates to animate things; and نَقْضٌ, inf. n. of نَقَضَ, aor. ـُ and ـِ, to inanimate things. (M, K.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical, but accord. to what is said in the TA voce نَقِيضٌ, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] ___ You say also, انقض بالدَّابَّة, (K,) or بالْحِمَار. (Lth,) or, as As says, (M, TA,) بالعَيْر, (M,) or بالبَعِير, (TA,) and بالفَرَس, (M, TA,) *He made a sound to the beast of carriage*, (M, K,) or *to the ass*, (Lth, As, M,) or *to the camel*, (As, TA,) and *to*

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the horse, (As, M, TA,) *at the two sides of his tongue, after making it cleave to the roof of his mouth*, (Lth, M, K, TA,) *without removing its extremity from its place*, (Lth, TA,) *in order to chide the beast:* (L:) or انقض به signifies *i. q.* نَقَرَ به [q. v.]; (As, M, A, TA;) the object being a [camel such as is called] قَعُودٌ; (A;) or whatever be the object. (As, M, TA.) And انقض بالْمَعْز, (S, Sgh, K,) or بالعَنْز, (M, A,) *He called the goats*, (S, Sgh, K,) or *the she-goat;* (M, A;) accord. to AZ, (S, Sgh,) or Ks. (M, L.) And انقض به *He made a sound to him like as when thou makest a smacking with the tongue to a*

sheep or *goat,* [in the TA, كما تنقر الشاة, for which I read كَمَا تَنْقُرُ بالشَّاة,] *deeming him ignorant.* (TA.) And *He made a clapping to him with one of his hands upon the other, so as to cause a* [*sound such as is termed*] نَقِيض *to be heard.* (El-Khattábee.) انقض أَصَابِعَهُ (M, A, K) *He made a sound,* or *sounds,* [app. *a cracking of the joints,*] *with his fingers:* (M:) [and so نَقَّضَهَا, inf. n. تَنْقِيضٌ: (see فَرْقَعَ:)] or *he struck with his fingers in order that they might make a sound,* or *sounds:* (K:) if it mean cracking of the joints (فَرْقَعَة), it is disapproved; but if clapping, it is not. (TA.) And انقض العِلْكَ *He caused the* [*kind of gum called*] علك *to make a sound,* or *sounds;* [i. e., in chewing it, as many women do;] the doing of which is disapproved. (S, L, K. [But in the S and L, it said that إِنْقَاضُ العِلْكَ signifies تَصْوِيتُهُ, which does not necessarily indicate that the former verb is transitive.]) ___ Hence, (S, M, TA,) انقض الحِمْلُ ظَهْرَهُ (S, M, A, Msb, K *) *The load made his back to sound by reason of its weight:* (M:) or *pressed heavily upon him,* (S, M, Msb, K,) *so that his back was heard to make a sound such as is termed* نَقِيض; (M, K; * i. e. *the sound of the camel's saddle when it becomes infirm by reason of the weight of the load;* (Bd, xciv. 3;) or *a slight sound, as when a man makes a smacking with his tongue* (يُنْقِضُ) *to his ass, in driving him:* (TA:) or *oppressed his back by its weight:* (Msb:) or *rendered him lean,* or *emaciated;* جَعَلَهُ نَقْضًا, i. e. مَهْزُولًا. (Ibn- 'Arafeh, K.) Thus in the phrase الَّذِى أَنْقَضَ ظَهْرَكَ, (S, M, K,) in [xciv. 3, of] the Kur. (S, M.)

5 **تنقّض** : see 8. ___ الأَرْضُ عَنِ الكَمْأَة *The earth clave,* or *cracked,* or *burst, from over the truffles;* (S, A, * TA;) syn. تَفَطَّرَتْ. (S, TA.) In all the copies of the K, we find تنقّض الدَّمُ, explained by تَقَطَّرَ; [as though meaning *The blood was made to drop, drip,* or *fall in drops;*] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably تنقّض الكَمْءُ; and of the explanation, تَفَطَّرَ; and if so, the phrase is like أَنْقَضَ الكَمْءُ, and نَقَّضَ, explained above: see 4, second sentence.] ___ تنقّض البَيْتُ *The house,* or

chamber, became cleft, or *cracked, in several places, so as to cause a sound to be heard* (K, TA.) And تنقّض is also said of a building, [app. in the same sense,] like نَقَّضَ . (TA.) [See نَقَّضَ السَّقْفُ, in 1, next before the last break.] You say also, تنقّضت عظامُه *His bones made a sound* [app. *in being broken*]. (IF, K, TA.) [See also 4.]

6 **تناقض** : see 8. ___ تَنَاقُضٌ also signifies *Mutual contradiction,* or *repugnancy; contr. of* تَوَافُقٌ. (O, TA.) You say, فى كَلَامِه تَنَاقُضٌ (A, Mgh, Msb, TA,) [*In his speech is contradiction,* or *repugnancy, between different parts;*] *one part of his speech necessarily implies the annulment of another part;* (Msb;) *his second saying contradicted* (نَاقَضَ) *his first.* (TA.) And تَنَاقَضَ القَوْلَانِ, (A, Mgh,) or الكَلَامَانِ, (Msb,) *The two saying,* or *sentences, contradicted each other;* or *were mutually repugnant;* as though each undid the other; (Msb;) [*they annulled each other.*] And تناقض الشَّاعِرَانِ [*The two poets contradicted each other.*] (A, TA.) And تناقض معناهُ *Its meaning was contradictory.* (S, * K, TA.) [It is also used transitively:] you say, تَنَاقَضَا البَيْعَ *They two mutually dissolved the sale:* as though compared with the saying تَرَآءَوُا الهِلَالَ, meaning they [together] saw the new moon; and تَدَاعَوُا القَوْمَ, meaning they [together] called the people; and تَسَآءَلُوهُمْ, meaning they [together] asked them; notwithstanding that تناقض is [properly] intransitive. (Mgh.) And تَنَاقَضُوا عُهُودَهُمْ [*They mutually dissolved,* or *broke, their compacts, contracts,* or *covenants*]. (T, voce تناكثوا.)

8 **انتقض** quasi-pass. of نَقَضَهُ [*It became undone; taken,* or *pulled to pieces: untwisted: unravelled: unwoven: dissolved; broken:* or *rendered uncompact, unsound,* or *infirm, after it had been made compact, sound,* or *firm*]: (M, A, Mgh, Msb, TA:) as also تنقّض , (A,) and تناقض : (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but انتقض afterwards occurs in the K used properly in the phrase ما ٱنْتَقَضَ مِنَ البُنْيَانِ:] *i. q.* انْتَكَثَ: (S:) said of a building, or

structure: and of a rope, or cord: (A, Mgh, Msb, TA:) [and of silk, or flax: and of cloth: (see 1:)] and of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and of other things. (A, TA.) ___ [Hence,] انتقضت القَرْحَةُ *The wound,* or *ulcer, became recrudescent.* (IF, * A.) And انتقض الجُرْحُ بعد بُرْئِهِ *The wound became in a bad,* or *corrupt, state, after its healing.* (Msb.) And انتقض الأَمْرُ بعد ٱلْتِئَامِهِ (A, * Msb, TA) *The affair,* or *case, became in a bad,* or *unsound state, after it had been in a sound state.* (Msb.) And انتقض أَمْرُ الثَّغْرِ بعد سَدِّهِ [*The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified,* or *closed*]. (TA.) And انتقضت الطَّهَارَةُ *The state of purity became annulled.* (Msb.) And انتقض عَلَيْهِ الشِّعْرُ [*The poetry became undone, annulled,* or *contradicted, by a reply against him:* see ينقُضُ عَلَيْهِ]. (A, TA.)

11 **انقاضّ** *It* (a wall) *cracked, without falling down;* like إِنْقَضَّ. (K in art. قض.) See also إِنْقَاضَ, in art. قيض.]

نَقْضٌ : see نَقْضٌ, in two places.

نَقْضٌ *i. q.* مَنْقُوضٌ [*Undone; taken,* or *pulled, to pieces: untwisted: unravelled: unwoven: dissolved; broken:* &c. (see 1:)] (S, Mgh, Msb, K:) like نَكْثٌ (S, TA) in the sense of مَنْكُوثٌ: (TA:) as also نُقْضٌ ; (Mgh, Msb;) and نَقَضٌ : (Sgh:) but El-Ghooree allows only the first: (Mgh:) Az, however, mentions only the second; (Msb;) which signifies as above, applied to a building, or structure; (M, Mgh;) or *what has become taken,* or *pulled, to pieces,* (مَا ٱنْتَقَضَ,) *of a building,* or *structure;* (K;) as also the first: (TA:) or نَقْضٌ signifies مَا نَقَضْتَ *what thou hast undone; taken,* or *pulled, to pieces; untwisted;* &c.]: (M:) and *what is undone, of* [*the stuff of the tents called*] أَخْبِيَةٌ, *and of* [*the garments called*] أَكْسِيَةٌ, *and twisted a second time;* (M, K;) as also نَقَضٌ ; (K;) and نُقَاضَةٌ : (L:) or this last signifies *what is*

undone of a hair-rope: (S, O, K:) the pl. of نَقْضٌ is أَنْقَاضٌ [a pl. of pauc.], (M,) and of the same, (Msb,) or of نُقْضٌ, (Mgh, Msb,) نُقُوضٌ. (Mgh, Msb.) ___ *Emaciated,* or *rendered lean,* (S, M, K,) *by travel;* (S, K;) *upon which one has journeyed time after time:* (O:) Seer says, *as though travel had unknit its frame;* (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (S, M, K,) and to a horse, (M.) and to a female camel, (S, K,) or the female is termed نَقْضَةٌ: (M, K:) pl. أَنْقَاضٌ, (Sb, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نَقَائِضُ is [also said to be] a pl. of نَقْضٌ signifying *jaded,* applied to a she-camel. (So in a copy of the S in art. نفص.) ___ [See an ex. in a verse cited voce سَدٌّ.] ___ The *place,* (S,) or *crust of earth,* (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come

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forth, they break asunder the surface of the earth: (O:) pl. [of pauc.] أَنْقَاضٌ and [of mult.] نُقُوضٌ. (M, K.) ___ Accord. to the K, *i. q.* نَفْضٌ; but the latter is a mistranscription; (TA;) *Honey that has in it* [*worms of the kind called*] سُوسٌ; *wherefore it is taken,* (M, K in art. نفض,) *and pounded,* (K, ubi supra,) *and the place of the bees is smeared* (يُلَطَّخُ [in a copy of the M يُطْبَخُ, which is doubtless a mistranscription,]) *therewith, together with myrtle* (آس) *and the bees then come to it, and deposit their honey in it;* (M, K, ubi supra;) on the authority of El-Hejeree: (M:) or the *dung of bees in the place where they deposit their honey:* (IAar, AHn, K, ubi supra:) or the *bees that have died therein.* (Sgh, K, ubi supra.) See also نَقِيضٌ.

نَقَضٌ : see نَقْضٌ, in two places.

نَقِيضٌ *A contradictor:* applied to a man: fem. with ة. (M, TA.) You say [also], ذَا نَقِيضُ ذَاكَ *This is a contradictor* [i. e. *the contrary*] *of that:* (A, TA:) [or *this is inconsistent with that:* for]

النَّقيضَان لَا يَجْتَمِعَان ولَا يرتفعَان [*what are termed* نقيضان *cannot be coëxistent in the same thing, nor simultaneously nonexistent in the same thing*]; as existence itself and nonexistence, and motion and rest. (Kull, pp. 231, 232) You say also, هٰذه قَصيدةٌ نَقيضُ قَصيدة فُلَانٍ [*This poem is a contradictor of the poem of such a one*]. (A.) And النَّقيضة in poetry is *That by which one undoes* or *annuls* or *contradicts* [*what another poet has said*]: (S:) or نَقيضة الشّعْر *consists in a poet's putting forth poetry, and another poet's undoing* or *annulling* or *contradicting it, by putting forth what is different therefrom:* (Lth, K, * TA:) the subst is نَقيض: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with نَقيضة:] and the act of the two is termed مُناقَضة : the pl. of نَقيضة is نَقائض: (TA:) you speak of the نَقائض of Jereer and El-Farezdak. (A, TA.) *A sound, noise, voice,* or *cry;* (Lth, S, M, O, K:) as also نَقْض accord to the K; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to نَقْض in the K,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for الرَّحْل, we find الرِّجْل, the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of نَسْع [q. v.] (O, K,) when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (S, M, TA,) in the K, erroneously, the latter word, (TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax; &c., see 4] (M,)

نُقَاضَة : see نَقْض.

نَقيضَة : see نَقيض.

مَنْقُوض : see نَقْض.

مُناقَضَة : see نَقيض.

مُنتَقِض *i. q.* مُتَرِيع, [*Refraining.*] see art. ريع.

نقط

1 **نَقَطَ الكِتَابَ**, (S, Msb,) or الحَرْفَ, (K,) aor. ـُ, inf. n. نَقْطٌ, (S, Msb,) *He pointed,* or *dotted.* [*the book,* or *writing,* or] *the letter,* or *word, with the diacritical points* or *point;* and *with the syllabical points* or *point, by which are shown the pronunciation and division of syllables and the desinential syntax;* syn. أَعْجَمَهُ; as also نَقَّطَهُ: (K:) and نَقَّطَ المَصَاحِفَ, inf. n. تَنْقِيطٌ, [*he so pointed the copies of the Kur-án.*] (S.)

2 **نَقَّطَ** see 1, in two places. ___ نَقَّطَ ثَوْبَهُ بِالزَّعْفَرَانِ وَالمِدَادِ, inf. n. تَنْقِيطٌ, [*He made speaks,* or *small spots, upon his garment, with saffron, and ink;*] (Lth;) and نَقَّطَ عَلَى ثَوْبِهِ [signifies the same]. (A, TA, in art. رقط.) And نَقَّطَتِ المَرْأَةُ وَجْهَهَا وَخَدَّهَا بِالسَّوَادِ تَتَحَسَّنُ بِذٰلِكَ [*The woman made specks,* or *small spots, upon her face, with black, beautifying herself thereby*]. (TA.)

5 **تَنَقَّطَ** [quasi-pass. of 2; *It became pointed,* &c. ___ And hence,] *It* (a place) *became seattered with spots,* or *portions, of herbage.* (K, TA.)

نَقْطَةٌ inf. n. un. of 1, [*A single act of pointing,* &c.] (Msb.)

نُقْطَةٌ *A diacritical point* of a letter or word: *a syllabical point* thereof: see 1:] (K:) [*a point, dot, speck, speckle,* or *small spot: a mathematical point;* i. e.] the *extremity of a line:* (TA:) pl. نُقَطٌ (S, Msb, K,) and نَقَاطٌ. (AZ, S, K.) Hence, one says, مَا ٱخْتَلَفَا فِى نُقْطَةٍ *They two did not differ respecting* so small a thing as *a point* of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, هُوَ نُقْطَةٌ فِى مُصْحَفٍ [*He is like a point,* or *stop, in a copy of the Kur-án;* because the stops in the Kur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) ___ [*Any very small thing,*

that may be likened to a point, dot, or *speck.* Hence,] 'Alee is related to have said, العِلْمُ نُقْطَةٌ إِنَّمَا كَثَّرَهَا الجَاهِلُونَ [*Science,* or *knowledge, is a very small thing: only the ignorant have made it to be much*]. (TA.) And you say, أَعْطَاهُ نُقْطَةً مِنْ عَسَلٍ [*He gave him a drop,* or *very small quantity, of honey*]. (TA.) ___ [*A portion* of a thing, or *some* of a number of things, *in a separate,* or *scattered, state, here and there*] You say, مَا بَقِىَ مِنْ أَمْوَالِهِمْ إِلَّا نُقْطَةٌ *There remained not of their possessions* [aught] *save some palm-trees and a portion of seed-produce here and there.* (IAar, TA) And فِى الأَرْضِ نَقَاطٌ مِنَ الكَلَإِ, and نُقَطٌ مِنْهُ. *In the land are scattered spots,* or *portions, of herbage.* (K, * TA.) ___ *A thing: an affair; a matter: a case; an event; an action.* (TA.)

نُقَيْطَةٌ dim. of نُقْطَةٌ. (TA.)

نَقَّاطٌ *One who points copies of the Kur-án* &c.; i. e. *adds the diacritical and other points.* (S, * TA.)

كِتَابٌ مَنْقُوطٌ (Msb, TA) *A book,* or *writing, pointed with the diacritical,* or *other, points.* (TA.)

نقع

1 نَقَعَ and اسْتَنْقَعَ *It* (water) *remained,* or *stagnated,* or *collected,* in a hollow, or cavity: (Mgh:) or *remained long, and became altered:* (Msb:) or the former [and latter] *collected in a* مَنْقَع: (S:) or the latter [and former] *became yellow and altered.* (K.) ___ نَقَعَ and أَنْقَعَ [*He macerated, steeped,* or *soaked,* a medicine, *in water,*] *he left it in water until its colour became changed.* (Msb.)

4 أَنْقَعَ see 1.

10 إِسْتَنْقَعَ see 1.

نَقِيعٌ *An infusion;* meaning, *a beverage made by steeping something in water:* (Msb:) and *a mash.*

سَمٌّ نَاقِعٌ *Poison that takes effect;* (S, K;) *that kills:* (TA:) *that remains fixed,* (Abu-nNasr, K, TA,) *and collects.* (Abu-Nasr, TA.)

أَنْقَعُ *More,* or *most, thirst-quenching:* see an ex. under الحَاذُ, in art. حوذ; and another voce رَشَفَ.

أَنْقُوعَةٌ The *hollow,* or *depression, of* ثَرِيد, (S, A, K,) *in which the gravy collects.* (A, K. *)

مَنْقَعُ مَآءٍ, and مُسْتَنْقَعُ مَآءٍ, *A place where water remains and collects; where it collects and stagnates;* or *where it remains long, and becomes altered.* See نَقَعَ.

مَنْقَعُ البُرْمِ *Untwisted old thread which a woman spins a second time, and puts into the stone cooking-pots, because she has nothing but these* [*in which to deposit*

it]. (Sgh, K, TA. [From the K it would seem to be مُنْقَعٌ alone: and in the CK, البُرام is erroneously put for البِرام: Golius found it written البَرام; and has wrongly explained it in his Appendix.]) ___ سَمٌّ مُنْقَعٌ *Poison made into a confection.* (S, K, TA.)

مُسْتَنْقَعٌ : see مُنْقَعٌ.

نقف

مَنْقَافٌ *A species of* وَدَعٌ [or *cowry*]; (S, K *;) pl. مَنَاقِفُ; (TA in art. ودع: and thus in the M in art. دمل: in the T in that art. مَنَاقِيفُ: see دَمَالٌ.) See بُوقٌ.

نقل

1 نَقَلَهُ *He related it, told it, or mentioned it,* from another; *he transmitted it; he transcribed it.* See 1 in art. نقل. حكى إليه حديثًا [*He related to him a tradition*]. (Msb.) ___ نَقَلَهُ *He transferred it; shifted it; translated it; conveyed it. He discerned it,* or *took and mentioned it,* namely a word or phrase or signification, from (من) such a one; *he quoted it;* i. e. نَقَلَهُ إِلَى كتابه من كتاب آخر *he transferred it to his book from another book.*

5 تنقَّل بالنُّقْل [and تنقّل alone] *He ate* نقل. (MA.) ___ Hence, تنقَّل بالحديث *He amused himself with talk;* like as one amuses himself with the eating of fruit after a meal: see تفكّه.

8 انْتَقَل *He shifted, removed,* or *passed,* from one place, or time (as in an instance in the K voce أَسْوَع), or state, to another.

نَقْلُ الأَقْدام *The shifting of the feet from place to place.* ___ بآء النَّقْل *i. q.* بآء التَّعدية *The* ب *that renders a verb trans.;* as in ذهب به. (Mughnee in art. ___ التَّآء للنَّقْل.) ب or الهآء للنَّقْل means للنَّقْل من الوصفيَّة إلى الاسميَّة, i. e. *The* ة that is added *for the transference* of a word *from the category of epithets to that of substantives;* as in خليفة, accord. to some, and دائرة.

نُقْل *Dried* and *other fruits* (such as *nuts, almonds, raisins, dried figs, dried dates,* &c.), [and *comfits:*] the *fruit* [*that is an accompaniment*] *of wine;* (MA in explanation of نُقْل [which is more common than نَقْل];) *fruit that is eaten with wine.* (KL in explanation of نُقْل.)

نَقَل *Stones with trees.* (AZ and IKtt in TA, voce غَدَر.)

مَنْقَلَةٌ *i. q.* مَرْحَلَةٌ (JK, Msb) مِنْ مَرَاحِلِ السَّفَرِ. (JK.)

مَنْقَلَةٌ *A thing upon which bricks are carried from place to place.* (O, voce شَبَحَةٌ.)

مُنَقِّلَةٌ : *A wound in the head,* by which bone is removed: see شَجَّةٌ.

المَنْقُولُ [*Discerned* knowledge; opposed to مَعْقُولٌ]: under this term are comprised the sciences of أُصُولُ الدِّينِ (also called الحَدِيثُ). عِلْمُ الكَلَامِ, and الفِقْهُ: all the other sciences are comprised under the term المَعْقُولُ; (IbrD;) i. e. *intellectual,* or *perceived by the intellect;* and *excogitated.*

نقلس

أَنْقَلِيسٌ [*An eel*] *i. q.* [Pers.] مارْ ماهِى [*and* أَنْكَلِيس]. (En-Nadr, in TA, voce جرِيثٌ.)

نقم

1 نَقَمَ عَلَيْهِ *He exacted vengeance upon him, punished him:* see an ex. voce ابدى in art. بدو.

See 8.

8 انْتَقَمْتُ مِنْهُ *I took,* or *executed, vengeance on him,* or *inflicted penal retribution on him, for that which he had done:* (JK:) or *I punished him;* (S, Msb, K;) as also نَقَمْتُ مِنْهُ, (Msb, K,) and عَلَيْهِ, (TA,) aor. ـِ ; (Msb, K;) and نَقَمْتُ. (K.) ___ See نَقْمَةٌ.

نَقْمَةٌ [and انْتِقَامٌ] *Vengeance;* or *penal retribution.* (JK.)

نقمه

1 **نَقَهَ** *He recovered, but not completely, his health and strength:* (TA:) or *he became convalescent;* or *sound,* or *healthy; at the close of his disease:* (S:) or *sound,* or *healthy, but was yet weak.* (K.) See بَرِئَ.

نَقَاهَةٌ [*Convalescence;*] the *slight degree of health that immediately succeeds sickness.* (TA, art. برأ.)

نقى

2 نَقَّاهُ *He cleansed it; cleared it; picked it; purified it; removing from it what was bad.* (Msb, &c.)

10 اسْتَنْقَى *He took extraordinary pains,* or *the utmost pains, in cleansing his body.* (Mgh.) You say also, اسْتَنْقَى الذَّكَرَ مِنَ البَوْلِ (K, art. برأ,) [*He took extraordinary pains in cleansing the* ذَكَر *from urine:* or] *he cleansed the* ذكر *entirely from urine;* syn. اسْتَنْظَفَهُ. (TA in that art.) ___ اسْتِنْقَاءٌ: see voce اسْتَبْرَأَ.

نُقْيٌ The *pith* of canes, or reeds: see ذُهْنٌ. ___ *Somewhat of fat* in a camel. (TA in art. طعم.) ___ And *Marrow; i. q.* مُخٌّ. (TA voce صُهَارَةٌ.)

بَنَاتُ النَّقَى, or النَّقَا, *The* حُلَكَة [or حُلْكَة]; *to which the fingers* (بَنَان) *of virgins are likened:*

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(T in art. بنى:) *a certain small reptile, that dwells in sand, resembling a fish, smooth, and having a mixture of whiteness and redness; called also* شَحْمَةُ النَّقَا. (TA.) See حُلَكَةٌ and نَقًا ___. شَحْمٌ or نَقًى *An extended gibbous piece of sand.* (S, * Msb, * K.)

نُقَايَةٌ *The extract,* or *refuse,* of a thing: see عُصَارَةٌ.

مُنْقٍ, said of a sheep, *Becoming a little fat:* see سَاحٌ. ___ *A sieve,* syn. غِرْبَالٌ. (TA, art. دوس.)

مُنَقِّيَةٌ *A woman who trims the split palmstalks in mat-making:* see شَطَبَ and شَاطِبَةٌ.

نكأ

1 **نَكَأَ القَرْحَةَ** . (S, K,) inf. n. نَكْءٌ, (S,) *He peeled off the scab from the sore* (S, K,) *before it was healed, and it became moist in consequence.* (K.) [See also نَكَأَ العَدُوَّ.] نَكَى, and فِى العَدُوِّ, dial. form of نَكَى [q. v.] (K.) By some rejected. (TA) نَكَأَهُ حَقَّهُ (like رَكَأَهُ, TA), inf. n. نَكْءٌ, *He paid him his due.* (K.) ___ هُنِّئْتَ وَلَا تُنْكَأْ, (S,) and تُنْكَ, (TA,) and تُنْكَهُ (S, for تُنْكَ or تُنْكَأْ, TA), *Mayest thou be made to have enjoyment* in that which thou hast received, *and not experience pain!* (S) *Mayest thou gain what is good, and may harm not befall thee!* (T:) or, with the latter of the two verbs without تنك (ـــُ), *may God not make thee discomfited* (AHeyth, L.) [Accord. to AHeyth. as mentioned in the TA, the latter verb in this proverb is written تَنْكَهْ and تُنْكَهْ; but the right reading is doubtless تُنْكَ and تُنْكَهْ: this is shown by the explanation there following.]

8 **انتكأت القَرْحَةُ** *The scab peeled off from the sore before it was healed, and it became moist in consequence.* (A, TA.) انتكأ مِنْهُ حَقَّهُ (like ازدكأ, TA) *He received from him his due.* (K, TA.)

نُكَأَةٌ and زُكَأَةٌ *One who pays his debts, and does not put off.* (K.) نَكَأَةُ الطُّرْثُوثِ, and نُكَأَةُ, dial. form of نَكَعَة [q. v.]. (K.)

نكب

1 **نَكَبَ عَنْهُ**, aor. ـُ , inf. n. نُكُوبٌ (S, K) and نَكْبٌ; and نَكِبَ, aor. ـَ , inf. n. نَكَبٌ: (M, L, K;)

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and نكّب , (inf. n. تَنْكِيبٌ, TA;) and تنكّب ; (K;) *He deviated,* or *turned aside,* or *away, from it,* (K,) from the road, (S,) or from another thing. (TA.) [You say] نكّبه الطَّرِيقَ, (الطريق being put in the accus. case, inf. n. تَنْكِيبٌ, TA,) and [نكّب به] عَنِ الطريقِ, *He deviated,* or *turned aside,* or *away, with him from the road; led him,* or *caused him to turn, aside,* or *away, from the road.* (K.) ___ [So] نكّبه , inf. n. تَنْكِيبٌ, *He turned aside,* or *away, from him, and separated himself from him.* (S.) ___ تنكّبه *He went.* or *turned, aside,* or *away,* or *apart, from him; avoided him; went,* or *removed, to a distance, from him.* (S.) ___ تنكّب عنّا *He turned aside,* or *away, from us.* (TA.) ___ نَكَبَ عَنْ طَرِيقِ الصَّوَابِ, aor. ـُ , inf. n. نُكُوبٌ; and نكّب عَنِ الصواب; *He deviated from the right course of action &c.* (Az.) ___ نَكَبَتِ الرِّيحُ, aor. ـُ , inf. n. نُكُوبٌ, *The wind blew obliquely, in a direction between* [*the directions of*] *two* [*cardinal*] *winds.* (K.) See نَكَبَ. نَكْبَاءُ, aor. ـُ , inf. n. نَكْبٌ, *He threw, cast,* or *flung.* (K, TA.) ___ نَكَبَ به *He threw him down* (K) عَلَى الأَرْضِ *upon the ground.* (TA.) ___ نَكَبَهُ الدَّهْرُ, aor. ـُ , inf. n. نَكْبٌ and نَكَبٌ, *Fortune overcame him,* or *afflicted him:* or *smote him with an evil accident, a disaster, an affliction,* or *a calamity.* (K.) ___ نُكِبَ *He was overcome,* or *afflicted, by fortune:* or *was smitten by fortune with an evil accident, a disaster,* or *the like.* (S, TA.) See ___. نَكْبَةٌ نَكَبَ الإِنَاءَ, (aor. ـُ , inf. n. نَكْبٌ, TA,) *He* [*threw down,* i. e.] *poured out the contents of the*

vessel: (K:) but only said of what is not fluid; as dust and the like. (TA.) ___ نَكَبَ كِنَانَتَهُ, inf. n. as above, *He inverted,* or *inclined, his quiver,* (S,) *so as to pour out the arrows contained in it:* (TA:) or *he scattered the contents of his quiver.* (K.) [See also نَكَبَتْهُ الحِجَارَةُ ___.] نَكَتَ, aor. ـُ, inf. n. نَكْبٌ, *The stones wounded him, and made him bleed,* [*in the foot*]. (S.) نكبت الحجارة رِجْلَهُ *The stones wounded his foot, and made it bleed:* or *hit,* or *struck,* or *hurt, it.* (K.) النَّكْبُ is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) ___ نُكِبَتْ إِصْبَعُهُ *His toe was hit,* or *hurt, by the stones.* (TA.) نَكِبَ, aor. ـَ, inf. n. نَكَبٌ, *He* (a camel) *had a disease in the shoulder-joint,* or *in the shoulder-blade, and in consequence halted.* (S.) See ___. نَكَبٌ نَكِبَ, aor. ـَ, inf. n. نَكَبٌ, *He* (a man) *had a pain in his shoulder-joint.* (TA.) نَكَبَ عَلَى قَوْمِهِ, aor. , inf. n. نَكَابَةٌ (S) and نُكُوبٌ, (Lh, K,) *He was,* or *acted as,* مَنْكَبٌ *over his people:* (S, K:) or *was* عَرِيفٌ *over them.* (M.)

2 **نَكَّبَ**, inf. n. تَنْكِيبٌ, *He removed,* or *put aside,* or *away,* or *out of the way, him,* or *it.* Thus it is both trans. and intrans. (K.) See 1. ___ نَكِّبْهُ عَنَّا *Put him away from us; put him out of our way.* (TA.)

5 **تنكّب** (S, K) and انتكب (K) *He threw* his bow, (S, K,) or his quiver, (K,) *upon his shoulder; he shouldered* it. (S, K.) ___ تنكّب عَلَى قَوْسٍ *He leaned upon a bow:* and, in like manner, upon a staff. (TA, from a trad.) See 1.

8 **إِنْتَكَبَ** see 5.

نَكْبٌ *i. q.* نَكْبَاءُ, q. v. ___ See also نَكْبَةٌ.

نَكَبٌ *An inclining* in a thing: (S:) or *what resembles an inclining* in a thing. (M, K.) ___ *A halting* in

a camel (ISd, K) *by reason of a pain in his shoulder-joint:* (ISd:) or *a disease which attacks camels in the shoulder-joints, in consequence of which they halt:* (S, K:) or only *in the shoulder-joint.* (El-'Adebbes, S, K.)

نَكْبَةٌ *A hurt* [*of the foot*] *by a stone, causing a bleeding:* or *a hit by a stone* [*upon the foot*]. Ex. لَيْسَ دُونَ هٰذَا الأَمْرِ نَكْبَةٌ وَلَا ذُبَّاحٌ *There is not in the way of the attainment of this thing a hurt* [*of the foot*] *by a stone, &c., nor a crack in the inside of the foot.* (IAar, ISd.) [See also ذبّاح.] Hence نَكْبَةٌ in the sense immediately following. (TA.) ___ *A misfortune; an evil accident; a disaster; an affliction; a calamity:* (S, K, TA:) as also نَكْبٌ : (K:) pl. of the former نَكَبَاتٌ; (S;) and of the latter, نُكُوبٌ. (K.)

نُكْبَةٌ *A heap of corn, not measured nor weighed:* syn. صُبْرَةٌ. (K.)

نَكِيبٌ The *circuit* (دَائِرَة: in some copies of the S, دابرة: but this, as IKtt says, is a mistake; and the former is the correct word: TA) *of a hoof,* (S, K,) *and of a camel's foot.* (S.) See مَنْكَوبٌ.

النُّكَيْبَاءُ : see أَنْكَبُ.

أَنْكَبُ عَنِ الحَقِّ, and نَاكِبٌ عَنْهُ, A man *deviating from the right course of action &c.* (A.) ___ نَكْبَاءُ [fem. of أَنْكَبُ] an epithet applied to *Any wind that blows obliquely, taking a direction between* [*the directions of*] *two* [*cardinal*] *winds:* (TA:) *a wind that blows obliquely, deviating from the direction whence blow the right* (القُوَّم [or *the cardinal*]) *winds:* (S:) or *a* [particular] *wind that blows obliquely, and takes a direction between* [*the directions of*] *two* [*cardinal*] *winds;* (K;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or *a wind that blows in a direction between that of the east,* or *easterly, wind,*

(الصَّبَا,) *and that of the north,* or *northerly, wind,* (الشَّمَال): (AZ, K:) that between the south, or southerly, and east, or easterly, winds, being called جَرْبِيَاءُ: (AZ:) [but see this word, and see below:] or what are termed نُكْبُ الرِّيَاحِ نُكْبٌ [being pl. of نكباء] are four: (IAar, Th, S, K:) namely, first, the نكباءُ الصَّبَا والجَنُوبِ *the wind that blows in a direction between that of the east,* or *easterly, and that of the south,* or *southerly, wind; also called* الأَزْيَبُ; (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tará- bulusee, in the Kf, and Mbr and IF, assert that the ازيب is the جنوب; not its نكباء: (TA:) second, the نكباءُ الصَّبَا والشَّمَال *the wind that blows in a direction between that of the east,* or *easterly, and that of the north,* or *northerly, wind;* also called الصَّابِيَةُ, and called also النُّكَيْبَاءُ , (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the نكباءُ الشَّمَالِ والدَّبُورِ *the wind that blows in a direction between that of the north,* or *northerly, and that of the west,* or *westerly, wind;* also called الجَرْبِيَاءُ; and termed نَيِّحَةُ الأَزْيَبِ *the opposite wind to the* ازيب; (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdábee asserts that the جربياء is the شمال: (TA:) fourth, the نكباءُ الجَنُوبِ والدَّبُورِ *the wind that blows in a direction between that of the south,* or *southerly, and that of the west,* or *westerly, wind;* also called الهَيْفُ; (in the CK, الهَيَفُ;) and termed نَيِّحَةُ النُّكَيْبَاءِ *the opposite wind to the* نكيباء; (S, K;) a hot wind (S) and very thirsty. (TA.) Accord. to Ibn-Kubás, *the tract whence blows the* نكباء [by which he means only the wind that blows from the north-east or thereabout] *is that extending between the point where rises the* ذراع [or the asterism composed of the stars and of Gemini, *E.* 33 degrees *N., in central Arabia; or* and of Canis Minor, *E.* 7 degrees *N., in the same latitude*] *and the pole-star:* and the tract between the pole-star and the point where sets the ذراع is the tract whence blows the شمال. Sh says, Each of the four [cardinal] winds has its نكباء, which is called in relation to it: that of the صبا is *that which is between it and the* شمال; [*blowing from the north-east,* or *thereabout;*] and it resembles it

in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the شمال is *that which is between it and the* دبور; [*blowing from the north-west,* or *thereabout;*] and it resembles it in coldness: it is called الشَّامِيَّةُ الشمالُ: each of them is called by the Arabs شامية: that of the دبور is *that which is between it and the* جنوب; *blowing from the point where sets* سُهَيْل [or *Canopus; i. e., S.* 29 degrees *W., in the latitude of central Arabia*]; and it resembles it in its violence and boisterousness: and that of the جنوب

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is that which is between it and the صبا; [*blowing from the south-east,* or *thereabout;*] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of نكباء is نُكْبٌ, as shown above. (S, K &c.) [See also تَبُّوعُ الشَّمْسِ, in art. دبور نكب ___.] تبع [app. نَكْبٌ , originally an inf. n., used as an epithet, and therefore applicable without ة to a fem noun] *i. q.* نَكْبَاءُ; [app., The نكباء *of the* دبور, *a southwesterly wind*]. (TA.) ___ أَنْكَبُ A camel *having a disease in the shoulder-joint,* or *in the shoulderblade, and in consequence halting:* (S:) a camel *that walks on one side,* or *inclining,* or *as though he walked on one side.* (L.) ___ فَامَةٌ نَكْبَاءُ *An inclining pulley:* and قِيمٌ نُكْبٌ *inclining pulleys.* (TA.) ___ أَنْكَبُ *Overpowering,* or *oppressive; unjust,* or *tyrannical.* (S, TA.) ___ الدَّهْرُ أَنْكَبُ لَا يُلِبُّ *Fortune abounds with evil accidents,* or *disasters,* or *afflictions,* or *calamities; i. e. it deviates much,* or *often, from the right course: it will not remain in one state:* or, accord. to one relation, الدهر انكث الخ. A proverb. (TA.) أَنْكَبُ A man *not having with him a bow.* (S, K.)

مَنْكِبٌ (masc., Lh, K) The *shoulder;* i. e. the *place of junction of the os humeri and the*

scapula, (S, K.) in a man &c; (ISd:) the *place of junction of the os humeri and the scapula and the* [*tendon called*] حَبْلُ العَاتِقِ, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying a place of deflection: but] Sb denies its being a noun of place, because, were it so, it would be مَنْكَبٌ: he does not allow it to be included in the class of مَطْلَعٌ, because this is extr. Pl. مَنَاكِبُ. رَجُلٌ شَدِيدُ المَنَاكِبِ, signifies *A man having a strong shoulder:* as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) ___ هَزُّوا مَنَاكِبَهُمْ [*They shook their shoulderjoints;*] i. e., *they rejoiced,* or *were joyful,* or *happy.* (TA.) ___ خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِى الصَّلَاةِ [*The best of you are the most easy of you in the shoulder-joints in prayer:*] meaning. *those of you who keep* [*most*] *still therein:* or, as some say, *those who* [*most readily*] *give room to such as enter the rank in prayer.* (TA, from a trad.) ___ مَنْكِبُ الفَرَسِ *The star* β *in Pegasus.* (El-Kazweenee &c.) ___ مَنْكِبُ الجَوْزَاءِ *The bright, and very great star, a, in the right shoulderjoint, of Orion.* (El-Kazweenee &c.) ___ مَنْكِبٌ The *side* of anything; or *a lateral,* or *an adjacent, part, quarter,* or *tract, thereof:* (K:) pl. مَنَاكِبُ: ex. سِرْنَا فِى مَنْكِبٍ مِنَ الأَرْضِ *We proceeded,* or *journeyed, along a side,* or *lateral part, of the land:* and, in like manner, مِنَ الجَبَلِ *of the mountain:* (TA:) so in the Kur, lxvii. 15, the pl. signifies the *sides, &c.,* of the earth: (Fr:) or its *roads,* accord. to some: (TA:) or *its mountains:* (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies *an elevated place,* or *part,* of the earth or land. (S.) ___ المَنَاكِبُ *The feathers next after the* قَوَادِمُ; [which latter are the anterior, or primary, feathers of a bird's wing;] (K;) *the feathers of the wing of a vulture* or *an eagle that are next after the* قوادم, which are the strongest and most excellent of the feathers; (TA:) *four* [*feathers*] *in the wing of a bird, next after the* قوادم (S.) [*the four secondary feathers of the wing:*] in the wing of a bird are twenty leathers: the first of them are those called القوادم; the next, المناكب; the next, الخَوَافِى: the next, الأَبَاهِرُ; the next, الكُلَى. (L.) It is a word without a sing. (K.) ISd says, I know not a sing.

to it; but by analogy it should be مَنْكَبٌ. (TA.) ___ سَهْمَهُ بِمَنَاكِبَ رَاشَ *He feathered his arrow with feathers such as are described above.* (TA.) مَنْكَبٌ عَرِيفٌ *i. q.* The *intendant, superintendent, &c.,* of a people or *an aider, helper,* or *assistant,* of a people: (K:) or the *assistant of an* عريف: (Msb:) *one below an* عريف: (IAth:) or the *chief of the* عُرَفَاءُ [pl. of عريف]; (Lth, S:) there being over so many عرفاء a منكب. (Lth [see عَرِيفٌ.]) pl. مَنَاكِبُ. (TA.)

مَنْكَابٌ عَنِ الحَقِّ [*One who deviates much from the right course of action &c.*] (TA.)

مَنْكُوبٌ and نَكَبٌ, accord. to the copies of the K, but the latter word is a mistake for نَكِيبٌ , *Having the foot wounded, and made to bleed, by stones:* or *hit,* or *struck,* or *hurt, by stones.* (K.) See 1. ___ مَنْكُوبٌ *Overcome* or *afflicted, by fortune:* or *smitten with an evil accident,* or *the like.* (S, TA.) See نُكُبٌ.

يَنْكُوبٌ [like يَحْمُورٌ in measure: in the CK, مَنْكُوبٌ:] A road *deviating from the right course* or *direction.* (K.)

نكت

1 **نَكَتَ**, aor. ـُ, inf. n. نَكْتٌ, (or نَكَتَ الأَرْضَ بِقَضِيبٍ, [&c.,] TA.) *He struck the ground with a stick,* (S, M, K,) or *with his finger,* (M,) *so that it made a mark,* or *marks, upon it,* (S, K,) *with its extremity;* an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] ___ Also, *He struck the ground* with pebbles. (TA.) ___ Hence, *He reflected,* or *meditated, and talked to himself* (TA, from a trad.) ___ نَكَتَ, aor. ـُ, (S, K,) inf. n. نَكْتٌ, (K,) *He* (a horse) bounded (نَبَا, S, K) *from the ground,* (S,) *in running.* (TA.) ___ نَكَتَهُ *He threw it down upon the ground.* (TA.) ___ نَكَتَ كِتَابَتَهُ *He scattered the contents of his quiver.* (TA.) See طَعَنَهُ فَنَكَتَهُ ___.] نكب *He thrust him,* or *pierced him, and threw him down upon his head.* (As, S, K. *) ___ نُكِتَ *It* (a cooked bone, containing marrow,) *was struck with the edge of a cake of bread,* or *with some other thing, to cause the marrow to fall out.* (TA.) نُكِتَ العَظْمُ *The marrow to the bone was taken out,* or *extracted.* (Aboo-'Ameythel.) Mentioned in art. بقت, q. v. (TA.) نَكَتَ فِى كَلَامِهِ and فِى قَوْلِهِ, [aor, ـُ inf. n. نَكْتٌ? (in the TA, the verb is written without the syll. points, but the form commonly known in the present day, and occurring in many late works, is نكّت, inf. n. تَنْكِيتٌ; *He made use of nice,* or *subtile, sayings, expressions, such as are termed* نُكَتٌ, pl. of نُكْتَةٌ)] (A.) ___ نَكَتَ فِى العِلْمِ بِمُوَافَقَةِ فُلَانٍ أَوْ مُخَالَفَةِ فُلَانٍ *He alluded* (أَشَارَ) (*with respect to science, to the agreement of such a one,* or *the disagreement of such a one*]. (L)

2 **نكّت الرُّطَبُ**, inf. n. تَنْكِيتٌ, *The dates began to ripen* [*and to become speckled*]. (Msb.) ___ See 1.

8 انتكت *He was thrown down upon his head;* or *fell down upon his head,* having been thrust, or pierced. (S, K *)

نَكْتٌ : see نُكْيَةٌ.

نُكَتَةٌ *A point; a dot; a speck; a minute spot; i. q.* نُقْطَةٌ: (S, K:) pl. نُكَتٌ, (Msb, &c) agreeably with analogy, (TA,) and نَكَاتٌ, (K,) deviating from analogy, and, accord. to some, نُكَاتٌ, in which the ا is said to be added لِلْإِشْبَاعِ, or to render the sound of the fet-hah full, like رُخَالٌ (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifà;) or it is vulgar. (Msb.) ___ نُكْتَةٌ [*A small spot,* or *mark,*] *resembling dirt upon a mirror:* (K:) نُكْتَةٌ سَوْدَاءُ *A small* [*black*] *mark, like a spot,* or *dot, resembling dirt upon a mirror* or *a sword* or *the like* (L, from a trad.) ___ نُكْتَةٌ [*A spot in the eye;*] *what resembles a* وَقْرَة *in the eye.* (L.) ___ [نَكْتٌ seems to be a quasi-pl. of نُكْتَةٌ, like as نَقْطٌ is said to be (by some persons in the present day) of نُقْطَةٌ, and to signify *Any small spots,* or *specks, in a thing, differing therefrom in colour.* Such I suppose to be meant by the words in the L, .] كلّ نَقْطٍ فى شىء خالف لونه نَكْتٌ نُكْتَةٌ *A nice, subtile, subtilely excogitated, quaint,*

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facetious, or *witty, saying, expression,* or *allusion,* (لَطِيفَة) *that makes an impression upon the heart;* from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, *a question educed by reflection,* [بِالتَّفَكُّرِ, as the passage here translated is given in the Kull, p. 362, but in the TA بالنقل, which is an evident mistake, as might be shown by many authorities,] *which makes an impression upon the heart, on hearing* or *considering which one generally makes marks upon the ground with the finger* or *the like:* (El-Fenáree's Expos. of the Telweeh:) *a nice,* or

subtile, saying, expression, or *allusion, that requires one to reflect, and* [*induces one*] *to make marks upon the ground with a stick* or *the like:* (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [*a nice, subtile, abstruse,* or *mystical, point,* or *allusion:* the *point of a saying* or *sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying* or *allusion:* pl., generally, نُكَتٌ. جاءَ بنُكْتَةٍ ___ [*He uttered a nice,* or *subtile, saying, expression,* or *allusion, &c.*]. (A.)

نَكِيتٌ *Spoken against; having his reputation wounded.* (TA.)

نَكَّاتٌ (and مُنَكِّتٌ TA) One *who speaks much,* or *frequently, against others; who wounds the reputations of others, much,* or *frequently.* (K.) زَيْدٌ نَكَّاتٌ فِى الأَعْرَاضِ ___ *Zeyd is one who wounds the reputations* of others *much,* or *frequently.* (TA.)

نَاكِتٌ *A distortion in a camel's elbow, so that it lacerates his side:* (El-'Adebbes El-Kinánee, S, K:) or the *cutting of a camel's side by his elbow:* (L:) or [*that fault in a camel*] *when his elbow makes a mark,* or *marks, upon his side:* in this case you say, نَاكِتٌ بِهِ: but when it makes an incision, or incisions, in his side, you say حَازٌّ بِهِ: (IAar) or نَاكِتٌ is similar to نَاحِزٌ, i. e. *the elbow's striking, and making a mark,* or *marks, upon the edge of the callous lump beneath his breast;* in the case of which you say نَاكِتٌ بِهِ: (Lth:) and nearly the same is said in the A. (TA.)

مَنْكُوتٌ A cooked bone, containing marrow, *that is struck with the edge of a cake of bread,* or *with some other thing, to cause the marrow to fall out.* (TA.)

مُنَكَّتٌ : see مُنَكَّتَةٌ رُطَبَةٌ ___. نَكَّاتٌ, *A date beginning to ripen* [*and to become speckled*]. (S,

K.)

ظَلَفَةٌ مَنْتَكَتَةٌ The *extremity of the curved piece of wood termed* حَنْو *in the kind of saddle called* قَتَب, *and in that called* إِكَاف, *when it is short, and wounds the side of the camel.* (TA.)

نكث

1 **نَكَثَ**, (S, K,) aor. ـُ, (K, Msb,) and ـِ, (K,) inf. n. نَكْثٌ, (TA,) *He undid* [*the threads of*] a garment of the kind called كِساء, &c.: (Msb:) *he undid*, or *untwisted*, a rope. (S, K.) ___ نَكَثَ السِّوَاكَ, aor. ـُ, inf. n. نَكْثٌ; *He*, or *it*, *made the head of the tooth-stick to be uncompacted, disintegrated, disunited*, or *seperated, in its fibres:* and so the verb signifies with respect to other things. (TA.) [See also 8.] ___ نَكَثَ, (aor. ـُ, and ـِ, K, inf. n. نَكْثٌ, TA,) *He dissolved, violated*, or *broke*, a covenant, or compact, (S, K,) or an act of inauguration, &c. (TA.) ___ نَكَثَ عَنِ الأَمْرِ *i. q.* نَكَصَ (Aboo-Turáb, in TA, art. نكص.)

5 **تَنَكَّثَ** see 8.

6 **تَنَاكَثُوا عُهُودَهُمْ** *They mutually dissolved*, or *broke, their covenants*, or *compacts;* syn. تَنَاقَضُوهَا. (K.)

8 **انتكث** *It* (a garment of the kind called كِساء, &c., Msb, or a rope, S, K) *was undone*, or *untwisted.* (S, K, &c.) ___ انتكث السِّوَاكُ [so accord. to the TA: in the K, نَكَثَ :] (TA:) and تنكّث, (TA, in art. شعث,) *The head of the tooth-stick became uncompacted, disunited*, or *separated, in its fibres.* (TA.) ___ انتكث [*He was*, or *became, emaciated*, or *lean; he* (a camel) *became lean after having been fat.* See 4, in art. انتكث ___.] رأى *It* (a covenant, or compact, S and K, or an act of inauguration, &c., TA,) *was dissolved, violated*, or *broken.* (S, K, &c.) ___ انتكث مِنْ حَاجَةٍ إِلَى أُخْرَى, (K,) or لِأُخْرَى, (S,) *He turned from a thing that he wanted to another thing*, (S, K,) having desired, or sought, the former. (TA.)

نِكْثٌ *What is undone, to be spun again*, (A, Msb,) *of the garments called* أَكْسِيَة, *and of*

the stuff of the tents called أَخْبِيَة: (A:) pl. أَنْكَاثٌ: (Msb:) or *threads of an old and worn-out stuff, of wool* or *hair, untwisted, and mixed with new wool* [or *hair*], *and beaten with* مطارق, *and spun a second time:* or *old and worn-out thread of wool* or *common hair* or *the soft hair called* وبر; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اكسية (and of the tents called اخبية, S) are undone, to be spun again. (S, K.) [SM seems to have understood, from the expl. in the S and K, that نَكْثٌ is an inf. n.; for he adds,] the subst. is نَكِيثَةٌ : (TA:) [i. e., this last word has the signification assigned above to نَكْثٌ, from the A and Msb]. ___ هِيَ تَغْزِلُ النَّكْثَ, and نَكِيثٌ, *She spins what has been undone, to be spun again, &c.* (A.) ___ حَبْلٌ نَكْثٌ, and نَكِيثٌ , (TA,) and أَنْكَاثٌ, and مَنْكُوثٌ , (K,) *A rope undone,* or *untwisted,* (K, TA,) *at its end.* (TA.)

نُكَاثٌ *Pustules which come forth in the mouths of camels:* (K:) as also لُكَاثٌ. (TA.) ___ *A disease in the* نَكَفَتَان *of a camel, which are two prominent bones by the fat parts of the two ears:* it is also called نُكَافٌ. (TA.)

نَكِيثٌ : see نَكْثٌ.

نُكَاثَةٌ The *broken particles of the end of a* سواك [or *tooth-stick*], *remaining in the mouth.* (K.) ___ Also, *What is undone,* or *untwisted, of the end of a rope,* (K,) *&c.* (TA.)

نَكِيثَةٌ : see نَكْثٌ. ___ Subst. from انتكث الحبل [*What is undone,* or *untwisted, of a rope*]. (TA.) ___ *Breach of promise;* syn. خُلْفٌ. (S, K.) Ex. قَالَ فُلَانٌ قَوْلًا لَا نَكِيثَةَ فِيهِ *Such a one said a saying in which was* [*intended*] *no breach of promise.* (S.) ___ *A difficult,* or *an arduous, affair,* or *case, in which a people dissolves,* or *breaks,* (تَنْكُثُ) [*its covenants,* or *compacts*]. (S, K.) ___ *A great affair.* (TA.) ___ *The utmost of* one's *endeavour,* or *effort:* (S, K:) *power,* or *strength:* (K:) pl. نَكَائِثُ. (TA.) Ex. بَلَغَ فُلَانٌ نَكِيثَةَ بَعِيرِهِ *Such a one exerted the utmost*

endeavour, or *effort,* [or *power,* or *strength,*] *of his camel,* in journeying. (S.) [See also ___.] نَجِيثَةٌ

نَكِيثَةٌ *Nature; natural,* or *native, disposition, temper,* or *other property.* (K.) ___ النَّكِيثَةُ

The mind; the soul; syn. النَّفْسُ: (S, K:) so called because the vexation of those things of which it is in need dissolve (تَنْكُثُ) its powers, and old age destroys it: the ة is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَّكِيثَةِ *Such a one is strong in mind.* (S.) Pl. نَكَائِثُ. (TA.)

نَكَّاثٌ *One who undoes,* or *untwists, thread, and twists it again,* or, *to twist it again.* (TA.) [See نَكَّاثٌ لِلْعَهْدِ ___.] نَكْثٌ *One who is wont to dissolve, violate,* or *break, his covenant,* or *compact.* (TA.)

مَنْكُوثٌ : see نَكْثٌ.

مَنْتَكِثٌ *Emaciated; lean:* (K:) a camel *that has been fat, and has become lean.* (TA.)

نكح

1 نَكَحَ, (S, K, &c.,) aor. ـِ, (Msb, K,) and ـَ, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used

in the Kur, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except ينطح and يمنح and ينضح and ينبح and يرجح and يأنح and يأزح and يملح, (ISd,) [and يضح] inf. n. نِكَاحٌ (S, K, &c.) and نَكْحٌ; (ISd, K;) *Inivit* feminam: and (sometimes, S) *he married, took in marriage,* or *contracted a marriage with,* a woman: as also استنكح (S, K, &c.) [and ناكح, inf. n. مُنَاكَحَةٌ:] used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the Msb it is more commonly so used; (MF;) and it is used only in this sense in the Kur: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (Msb:) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, انْكِحِينِى; and when he desired fornication, he said, سَافِحِينِى. (TA, in art سفح.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from نَكَحَهُ الدَّوَى, or from تَنَاكَحَتِ الأَشْجَارُ, or from نَكَحَ المَطَرُ الأَرْضَ; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say نَكَحَ فِى بَنِى فُلَانٍ [*he took a wife from among the sons of such a one*]; nor is that of coitus unless by the same means, as when you say نَكَحَ زَوْجَتَهُ [*inivit conjugem suam*]; and this is one of the signs of a tropical expression. (Msb.) ___ نَكَحَتْ *She married,* or *took a husband.* (S, K.) ___ نَكَحَ المَطَرُ الأَرْضَ *The rain became commingled with the soil:* (Msb:) or, *rested upon the ground so as to soak it;* syn. إِعْتَمَدَ عَلَيْهَا: (K:) as also

نَاكَهَا . (L.) ___ نَكَحَهُ الدَّوَى *The disease infected him* (خَامَرَهُ), *and overcame him.* (Msb.) ___ نَكَحَ النُّعَاسُ عَيْنَهُ *Drowsiness overcame his eye;* (K;) as also نَاكَهَا: and in like manner اسْتَنْكَحَ النَّوْمُ عَيْنَهُ *sleep overcame his eye.* (TA.)

3 **نَاكَحَ** see 1.

4 **انكحهُ المَرْأَةَ** *He married the woman to him.* (TA.) ___ أَنْكَحَهَا *He married the woman;* i. e. *gave her in marriage.* (S, K.) ___ أَنْكِحُوا الحَصَى أَخْفَافَ الإِبِلِ [*Accustom ye the feet of the camels to pebbles*]. (A.)

6 **تناكحوا** *They intermarried; contracted marriages together.* (Commencing a trad. in the Jámi' es-Sagheer.) [And تَنَاكَحَا *Se invicem futuerunt:* see 6, in art. ردف ___ تَنَاكَحَتِ الأَشْجَارُ *The trees became drawn,* or *connected, together.* (Msb.)

10 **إِسْتَنْكَحَ** see 1.

نِكْحٌ and نُكْحٌ substs. from أَنْكَحَهَا, [The *act of giving a woman in marriage*]. (K.) ___ [These two words are properly quasi-inf. ns, of أَنْكَحَ, signifying as explained above; and, like inf. ns., may be used as epithets, meaning *A giver of a woman in marriage,* correlative to خُطْبٌ.] It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say خِطْبٌ, i. e., I have come as an asker of a woman in marriage; whereupon it would be said to him نِكْحٌ, meaning *We marry her to thee,* or *give her to thee in marriage,* [or, more lit., *we are givers of her in marriage:* for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual., and pl.; and masc. and fem.]. نُكْحٌ was also said: but نِكْحٌ is here said for the sake of resemblance to خِطْبٌ. (L.) You say هو نِكْحُهَا *He is the person who gives her in marriage:* and هى نِكْحَتُهُ *She is the person whom he gives in marriage.* (Lh, L) ___ نِكْحٌ

and نُكْح , [and, accord. to Lth and ISh, نكح: see إِبِد:] are also two words by which the [Pagan] Arabs used to take women in marriage: (S:) [meaning *A giver of a woman in marriage*]. (MF, in art. خطب.) A man used to say to Umm-Khárijeh, in asking her in marriage, خُطْب, and she used to reply نُكْح: hence the saying أَسْرَعُ مِنْ نِكَاحِ أُمِّ خَارِجَةَ [*Quicker than the marriage of Umm-Khárijeh*]. (S, K.) [See خُطْب].

نُكْح : see نَكْح.

نُكَح : see نَكَحَة.

رَجُلٌ نُكَحَةٌ , (S, K,) and نُكَحٌ (K) *A man who marries much,* or *often:* (S, K, TA:) AZ explains the former by شَدِيدُ النِّكَاحِ, [app. meaning *vehement in coitus,*] and mentions as its pl. نُكَحَاتٌ: (TA:) [and نَكَاحٌ (A, TA, art. تيس, &c.) signifies the same.]

نَكَاح : see نُكَحَة.

نَاكِحٌ (S, K) and نَاكِحَةٌ, (K,) the latter occurring in poetry, (TA,) A woman *married;* (TA;) *having a husband.* (S, K, TA.) Ex. هِىَ نَاكِحٌ فِى بَنِى فُلَانٍ *She has a husband among the sons of such a one.* (S.)

مَنْكَح and مَنْكُوحَة: see مَنَاكِح.

مَنَاكِح *Women,* or *wives;* syn. نِسَآءٌ: (K:) a pl. having no sing.; or its sing. is مَنْكَحٌ ; [or مَنْكِحٌ , which occurs in the S and K, art. علث, evidently as signifying a wife; as though being a place of نِكَاح;] or مَنْكُوحَة . (TA.) ___ إِنَّ المَنَاكِحَ خَيْرُهَا الأَبْكَارُ [*Verily the best of women to take in marriage are virgins*]. A proverb. (TA.)

نكد

1 **نَكَدَ**, aor. ـَ, (S, K, &c.,) inf. n. نَكَدٌ, (S, L, Msb,) *It* (a man's life) *was,* or *became, hard,* or *strait, and difficult.* (S, L, Msb, K.) ___ نَكَدَ *It* (a she-camel's milk) *became deficient.* (R.) ___ نَكَدَ *It* (water) *became exhausted.* (A.) ___ نَكَدَتِ الرَّكِيَّةُ *The well came to have little water.* (S, L, K.) ___ نَكَدَ, aor. ـَ, inf. n. نَكَدٌ, *He was,* or *became, unpropitious, and mean:* (L:) *he became hard,* or *difficult:* (Msb:) *he gave little:* or *gave not at all:* you say also نَكَدَ بِحَاجَتِنَا *he was niggardly of that which we wanted.* (L.) ___ نَكَدَ حَاجَتَهُ, aor. ـُ; (K;) or نَكَّدَهُ حَاجَتَهُ, (L,) *He withheld from him,* or *refused him, his want.* (L, K.) ___ نَكَدَهُ, aor. ـُ, *He withheld from him,* or *refused him, what he asked:* or [in the CK, and] the same, (K,) or نَكَدَهُ مَا سَأَلَهُ, aor. ـُ, inf. n. نَكْدٌ, (L,) *he gave him not save the least of what he asked.* (L, K.) ___ نُكَدَ, [in measure] like عُنِيَ, *He had many askers and gave little.* (K.) ___ نَكَدَ, aor. ـُ, *He* (a raven or crow) *croaked with his utmost force;* (A, K;) *as though vomiting;* as also تَنَكَّدَ. (A.)

2 **نَكَّدَ عَطَآءَهُ بِٱلْمَنِّ** *He impaired his gift by reproach.* (A.) ___ نَكَّدَ وَسْقَهُ *He spent,* or *exhausted, what he possessed, in consequence of frequent petitions.* (A.) ___ نَكَّدَهُ *He vexed, distressed,* or *troubled, him;* (Gol, from Meyd.) [as also نَكَّدَ عَلَيْهِ].

3 **نَاكَدَهُ** *He treated him,* or *behaved towards him, with hardness, harshness,* or *ill-nature.* (S, L, K.)

4 **سَأَلَهُ فَأَنْكَدَهُ** *He asked of him, and found him hard,* or *difficult,* (A, L,) *and mean,* or *niggardly:* (L:) or *found him to have only what was scanty,* or *little.* (L.) ___ طَلَبَ مِنْهُ

حَاجَةً فَأَنْكَدَ *He sought,* or *desired, of him a thing that he wanted, and he was niggardly.* (A.)

5 تنكّد [*He became vexed, distressed,* or *troubled*]. (A.) See Bd, in lxviii. 25: and see 1.

6 تناكدا *They treated each other with hardness, harshness,* or *ill-nature.* (S, L, K.)

نَكْدٌ : see نُكْدٌ, and نَكِدٌ.

نُكْدٌ and نَكْدٌ *Scantiness of a gift;* (L, K;) *and its not being enjoyed,* or *found pleasant, by the receiver.* (L.) ___ See what follows.

نَكَدًا لَهُ وجَحدًا, and نُكْدًا له وجُحْدًا, [*May God decree straitness,* or *difficulty, to him, and*

poverty]: forms of imprecation. (L.) ___ نَكَدٌ *Anything that brings evil upon the person whom it affects.* (L.) See نَكِدٌ.

نَكِدٌ [*Hard, strait,* or *difficult;* applied to a man's life; (see 1;) and to fortune, as in an ex. voce إِبِدٌ.] ___ Water *little in quantity.* (L.) ___ لَا يَخْرُجُ إِلَّا نَكِدًا, in the Kur, [vii. 56,] accord. to the common reading, or نَكَدًا, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, نَكْدًا and نُكْدًا, means, accord. to Fr, *It* [the herbage] *will not come forth save with difficulty:* (L:) or, *scantily and unprofitably.* (Beyd.) ___ نَكِدٌ (S, A, L, Msb, K,) and نَكَدٌ and نَكْدٌ and أَنْكَدُ (L, K) A man who is *unpropitious,* (L, K,) *and mean,* (L,) *and hard,* or *difficult:* (S, A, L, Msb, K:) and a people you term أَنْكَادٌ and مَنَاكِيدُ (S, L, K) and نُكُدٌ and نُكْدٌ. (A.) ___ نَكِدٌ and أَنْكَدُ A man *that brings evil upon others.* (L.)

نَكَادٌ *Hardness,* or *difficulty,* in a man. (A.) See نَكَدٌ.

أَرْضُونَ نَكَادٌ *Lands possessing little goods.* (L.)

نَاكِدٌ : see أَنْكَدُ.

نَكْدَآءُ ___ . **أَنْكَدُ** A she-camel *abounding with milk;* (IF, L, K;) as also نَاكِدٌ : (L:) a she-camel *that has no young one living, and therefore abounding with milk, because she does not suckle;* (L; K;) so نَكْدَآءُ مَقْلَاتٌ, of which the pls. occur in a verse of El-Kumeyt cited voce شَخَبَ: (S:) also, contr., a she-camel *having no milk:* (IF, A, K:) or *having little milk;* as also نَاكِدٌ : and both words, a she-camel *whose young one has died:* (L:) pl. (of both words, L) نُكْدٌ (S, L, K.) See also أَنْكَدُ ___. مَكْدَآءُ *Unfortunate; unlucky.* (S.) See نَكِدٌ.

مُنَكَّدٌ : see مَنْكُودٌ.

مَنْكُودٌ A *small,* or *scanty, gift;* (A, L, K;) as also مُنَكَّدٌ (A.) ___ مَنْكُودٌ A man *having many askers and giving little:* (TA:) or *a man pressed with petitions;* as also مَعْرُوكٌ and مَشْفُوهٌ and مَعْجُوزٌ. (IAar, L.)

جَآءَهُ مُنْكَدًا *He came to him unwelcomely:* or, *empty:* or, as Th says, it is correctly مُنْكَزًا, from نَكَزَتِ البِئْرُ, though أَنْكَزَ as meaning his wells became exhausted, has not been heard. (L.)

نكر

1 **نَكِرَهُ** : see 4, in several places. نَكُرَ, inf. n. نَكَارَةٌ, [*He was,* or *became, ignorant:* or perhaps only the inf. n. of the verb in this sense is used: see نَكَارَةٌ, below. ___ And, contr., *He possessed cunning;* meaning both *intelligence with craft and forecast;* and simply *intelligence,* or *skill and knowledge:* or perhaps only the inf. n. of the verb in this sense is used: see نَكْرٌ. ___] *It* (a thing, or an affair,) *was,* or *became,* مُنْكَر [app. here meaning *disapproved;* or *bad, evil, abominable,* or *foul;* or *disallowed*]. (A.) ___ Also, (S, K,) inf. n. نَكَارَةٌ, (TK,) or نُكْرَةٌ, (TA,) *It* (a thing, or an affair,) *was,* or *became, difficult, hard, arduous,* or *severe.* (S, K. *)

2 **نَكَّرَهُ** , (inf. n. تَنْكِيرٌ, Msb,) *He changed,* or *altered, him* or *it,* (S, A, Msb, TA,) *to an unknown state,* (S, TA,) *so as not to be known;* (TA;) [*he disguised him* or *it.*] It is said in the Kur, [xxvii. 41,] نَكِّرُوا لَهَا عَرْشَهَا *Alter ye her throne so that it may not be known to her.* (TA.) See also 4, last signification but one. ___ [In grammar, *He made it* (a noun) *indeterminate.*]

3 **ناكَرَهُ** , (S, TA,) inf. n. مُنَاكَرَةٌ, (A, K,) *He strove,* or *endeavoured, to outwit, deceive, beguile,* or *circumvent, him;* or *he practised with him mutual deceit, guile,* or *circumvention;* syn. خادعه and داهاه: the inf. n. is also explained by مُرَاوَغَةٌ as well as مُخَادَعَةٌ [both of which signify the same]. (TA.) ___ Hence, (TA,) *He contended with him in fight;* (S, K;) and *in war,* or *hostility.* (A, K.) It is said of Mohammad, by Aboo-Sufyán (S, TA) Ibn- Harb, (TA,) لَمْ يُنَاكِرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ الأَهْوَالُ, (S, TA,) meaning, *He did not war with any one without being aided by terror* [cast into the hearts of his opponents]. (TA.) And one says, بَيْنَهُمَا مُنَاكَرَةٌ *Between them two is war,* or *hostility,* (A, TA, *) *and fighting.* (TA.)

4 انكرهُ , (S, A, Msb, K, &c.,) inf. n. إِنْكَارٌ; (Msb, &c.;) and نَكِرَهُ , (S, A, Msb, K, &c.,) aor. ـَـ , (L,) or it does not admit the variations of tense like other verbs, (IKtt, Msb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. نَكَرٌ (K) and نُكْرٌ and نُكُورٌ (S, K) and نَكِيرٌ; (K;) and استنكرهُ ; (S, M, A, K;) and تناكرهُ ; (M, K;) signify the same; (S, A, Msb, K, &c.;) i. e., *He ignored, was ignorant of, did not know, failed to know,* or [rather] *was unacquainted with, it* (i. e. a thing, or an affair, IKtt, K) or *him* (a man, S); syn. جَهِلَهُ; (Kr, K;) or *contr. of* عَرَفَهُ: (S, * IKtt, Msb:) [see also نَكَارَةٌ:] some, however, say, the نَكِرَ has a more intensive signification than أَنْكَرَ: and some, that نَكِرَ has for its objective complement an object of the mind; and أَنْكَرَ, an object of the sight: (A, TA:) or [the converse is the case;] نَكِرَ has for its objective complement an object of the sight; and أَنْكَرَ, an object of the mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] ElAashà says,

* وَأَنْكَرَتْنِى وَمَا كَانَ الَّذِى نَكِرَتْ *
* مِنَ الحَوادِثِ إِلَّا الشَّيْبَ وَالصَّلَعَا *

[*And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head*]. (S, TA.) And it is said in the Kur, [xi. 73,] نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً [*He knew not what they were, and conceived a fear,* or *a kind of fear, of them*]: (TA:) نَكِرَهُمْ here signifies أَنْكَرَهُمْ: (Jel:) or it means أَنْكَرَ ذٰلِكَ مِنْهُمْ [q. v. infra]. (Bd.) ___ أَنْكَرَهُ also signifies *He denied,* or *disacknowledged, it;* (L, art. جحد; [and this signification, as well as the first, may be meant to be indicated by those who say that أَنْكَرَهُ signifies the contr. of عَرَفَهُ;]) [and so نَكِرَهُ ; for] إِنْكَارٌ signifies *i. q.* جُحُودٌ, (S, TA,) and so نُكْرَانٌ [which is an inf. n. of نَكِرَهُ]. (TA.) [In this sense it is doubly trans.:] you say, أَنْكَرْتُهُ حَقَّهُ, meaning, *I denied,* or *disacknowledged, to him his right.* (Msb.) The cause of إِنْكَارٌ with the tongue is إِنْكَارٌ with the mind, but sometimes the tongue denies, or disacknowledges, (يُنْكِرُ,) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] يَعْرِفُونَ نِعْمَةَ ٱللّٰهِ ثُمَّ يُنْكِرُونَهَا

[*They confess,* or *acknowledge, the favour of God; then they deny,* or *disacknowledge, it*]. (B.) See also نَكِيرٌ. Also, *He deemed it strange, extraordinary,* or *improbable.* (MF, voce عَجِبَ.] ___ [Also *He denied,* or *negatived, it.* ___ *He disbelieved it.* ___ And *He disapproved it; he disliked it; he deemed it,* or *declared it to be, bad, evil, abominable,* or *foul; he disallowed it:* so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which be had brought to them, نَكِرَهُمْ, meaning, أَنْكَرَ ذٰلِكَ مِنْهُمْ [*He deemed that conduct of their's evil,* or *disapproved it:* or, perhaps, *he did not know what that conduct of their's was,* or *what it indicated*]: نَكِرَ and أَنْكَرَ and استنكر [of which last see an ex. voce تَهَمَ] signify the same. (Bd, xi. 73.) And you say, أَنْكَرْتُ عَلَيْهِ فِعْلَهُ, meaning, *I blamed,* or *found fault with, his deed, and forbade it; I disapproved and disallowed his deed.* (Msb:) [and *I manifested,* or *showed,* or *declared, disapproval,* or *disallowance, of his*

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deed: and in like manner, أَنْكَرْتُ عَلَيْهِ, elliptically; فِعْلَهُ, (his deed,) or قَوْلَهُ, (his saying;) or the like, being understood; like عَيَّرَ عَلَيْهِ for عَيَّرَ عَلَيْهِ فِعْلَهُ or the like: see إِنْكَارٌ ___.] نَكِيرٌ also signifies The *changing* [a thing; like تَنْكِيرٌ]: (T, Msb, TA:) or the *changing what is* مُنْكَرٌ [here app. meaning *disapproved:* see نَكِيرٌ, which is syn. with it, but is a simple subst.]. (S, TA.) ___ مَا أَنْكَرَهُ *How great it his cunning!* meaning both *his intelligence, and craft, and forecast;* and simply, *his intelligence,* or *skill and knowledge.* (TA.) And مَا كَانَ أَنْكَرَهُ *How great was his cunning,* &c. (TA.)

5 **تنكّر** *He,* or *it, changed,* or *altered, himself,* or *itself;* or *became changed,* or *altered;* (S,

A, Msb, TA;) *to an unknown state:* (S, TA:) [*he assumed an unknown appearance: he disguised himself;* or *became disguised:*] *he became changed* or *altered in countenance by anger so that he who saw him did not know him:* (Har, p. 144:) or تَنَكُّرٌ signifies the *changing,* or *altering oneself,* or *itself;* or *becoming changed,* or *altered; from a state which pleases one to a state which one dislikes.* (T, K.) ___ إِيَّاكَ والتَّنَكُّرَ *Avoid thou evil disposition.* (Mgh.) ___ تَنَكَّرَ لِى فُلَانٌ *Such a one* [*became changed,* or *altered, in countenance to me by anger so that I did not know him;* or] *met me in a morose manner* (A, TA.) [In art. شنف in the K, تَنَكَّرَهُ occurs.]

6 **تناكرُه** : see 4, first signification. ___ تناكر *He feigned ignorance.* (S, A, K.) ___ تناكروا *They acted with mutual hostility.* (TS, A, K.)

10 **اشتنكرُه** : see 4, first signification, and also in the latter part. ___ اسْتِنْكَارٌ also signifies The *inquiring respecting,* or *seeking to understand, a thing,* or *an affair, which one disapproves;* (K, TA;) *when one disapproves confirming,* or *establishing, the opinion expressed by an inquirer,* or *disapproves that his opinion should be contrary to what he has expressed.* (TA.)

نَكْرٌ : see نُكْرٌ. See also نَكِرٌ.

نُكْرٌ (S, K) and نَكْرٌ [but the former is the more common] and نَكَارَةٌ (S, A, K) and نَكْرَآءُ (A, K) *Cunning;* meaning both *intelligence mixed with croft and forecast;* and [simply] *intelligence,* or *sagacity,* or *skill and knowledge;* syn. دَهَآءٌ; (S, A, K;) and فِطْنَةٌ. (A, K.) See also نَكُرَ. You say of a man who is intelligent and evil, or cunning, مَا أَشَدَّ نُكْرَهُ, and نَكْرَهُ [*How great is his cunning,* &c.!] (S.) And فَعَلَهُ مِنْ نُكْرِهِ, and نَكَارَتِهِ, *He did it of his cunning,* &c. (TA.) And it is said in a trad. of Mo'áwiyeh, إِنِّى لَأَكْرَهُ النَّكَارَةَ فِى الرَّجُلِ *Verily I*

hate cunning (الدَّهَآء) *in the man.* (TA.) نُكْر, as an epithet, applied to a thing, or an affair, *Difficult, hard, arduous,* or *severe;* as also نُكُر (M, A, K) and نَكِير : (TA:) and *i. q.* مُنْكَر, q. v. (S, A, K.)

نَكَر [app. *Difficulty, hardness, arduousness,* or *severity;*] a subst. from نَكُر, in the sense of صَعُبَ [It was difficult, &c.]. (IKtt, TA.)

نَكُر : see نَكَر, in two places.

نَكِر and نَكُر (S, K) and نُكُر and مُنْكَر , (K,) epithets applied to a man, *Possessing cunning;* or *intelligence mixed with cunning and forecast;* (S, K;) and [simply] *intelligent,* or *skilful and knowing:* (K:) and so, applied to a woman, نُكُر (K) and نَكْر (L, TA [but this is probably a mistake for نُكُر]) and نَكْرآء , but أَنْكَر is not applied to a man in this sense, (Az, TA,) nor is مُنْكَرَة to a woman: (TA:) pl. of the first and second (S, K,) and third, (K,) أَنْكَار: (S, K:) and of the last, مَنَاكِير: (Sb, S, K:) or, applied to men, مُنْكَرُونَ; and to other things, مَنَاكِير [which is irreg.]. (Az, TA.) ___ Also, نَكِر and نَكُر One *who disapproves what is bad, evil, abominable,* or *foul;* expl. by أَلَّذى يُنْكِرُ ٱلْمُنْكَر: pl. as above. (S.)

نُكُر : see نُكْر, and مُنْكَر. See also نَكِر, in two places.

نَكَرَة a subst. from إِنْكَار, (K,) with which it is syn., [app. signifying (like نَكْرَة) *Ignorance:* or *denial:* or *disapproval,* or *the like*]. (TK,) like نَفَقَة from إِنْفَاق. (K.) It is said, in a certain trad, كُنْتَ لِى أَشَدَّ نَكَرَةً, (TA,) i. e. إِنْكَارًا, (TK,) [*Thou wast to me most ignorant.* &c.]

نَكْرَة *Ignorance,* &c., (إِنْكَار,) of a thing; (TA;) *contr. of* مَعْرِفَة; (S, K;) and so نَكَارَة ; syn. جَهَالَة; as in the phrase نَكَارَة فيه [*In him is ignorance*]. (A.) See also نَكَرَة. ___ [As *contr. of* مَعْرِفَة, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate,* or *indefinite.*]

نَكْرآء : see مُنْكَر. ___ *A calamity:* (K:) *rigour,* or *severity,* of fortune; (A, TA;) as also [its dim.] نُكَيْرآء. (TA.)

See also نُكْر. And see نَكِر.

نَكِير *i. q.* إِنْكَار [in the sense of *Denial*]. (K.) It is said in the Kur, xlii. 46. فَمَا لَكُمْ مِنْ نَكِيرٍ *And there shall be for you no* [power of] *denial* of your sins. (Bd, Jel.) And one says, شُتِمَ فُلَانٌ فَمَا كَانَ عِنْدَهُ نَكِيرٌ [*Such a one was reviled and he had no denial to make*]. (A.) ___ [Also, *i. q.* إِنْكَار in the sense of *Disapproval*, or *the like:* and *manifestation thereof.* See what here follows.] ___ Also, *i. q.* إِنْكَار in the sense of The *changing* [a thing]: (T, Msb, TA:) or the *changing what is* مُنْكَر [here app. meaning *disapproved*]: (S, TA:) a simple subst. (T, TA.) The words of the Kur, [xxii. 43 and lxvii. 18,] فَكَيْفَ كَانَ نَكِيرِ are explained as signifying *And how was my changing* [of their condition]! (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct,* (إِنْكَارِى عَلَيْهِمْ,) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that نَكِيرَة [but in a MS. copy I find نَكِير and so in the CK] is a subst. from تَنَكُّر as signifying the *changing,* or *altering, oneself,* or *itself;* or *becoming changed,* or *altered; from a state which please one to a state which one dislikes:* but a different statement is found in the T: [see above.] and نكيرة is not mentioned by any authority. (TA.) A *strong* fortress. (Sgh, K.) See نُكْر. See also مُنْكَر.

نَكَارَة : see نَكَرَة. See also نُكْر.

أَنْكَر *Worse,* and *worst; more,* and *most, evil, abominable,* or *foul.* So it is explained as occurring in the Kur. [xxxi. 18,] إِنَّ أَنْكَرَ ٱلْأَصْوَاتِ لَصَوْتُ الحَمِير [*Verily the most abominable of voices is the voice of asses*]. (TA.) ___ See also نَكِر: and the fem., نَكْرَآء, see above.

مُنْكَر contr. of مَعْرُوف: (K:) [an explanation including several significations, here following.] ___ [*Ignored,* or *unknown;* as also مَنْكُور , for مَنْكُور is *syn. with* مَجْهُول [the pass. part. n. of the verb by which أَنْكَرَهُ is explained by Kr and in the K]; (TA;) and مُسْتَنْكَر signifies the same. (L.) For the pls. of مُنْكَر, see نَكِر. ___ [*Denied,* or *disacknowledged.*

(See the verb.) ___ *Deemed strange, extraordinary,* or *improbable,* (See again the verb.)] ___ Any action *disapproved,* or *disallowed, by sound intellects;* or *deemed,* or *declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly,* or *hideous;* or *pronounced to be so by the law because the mind deliberates respecting the regarding it as such:* and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything *pronounced to be bad, evil, hateful, abominable,* or *foul, and forbidden, and disapproved, disliked,* or *hated, by the law:* (TA:) a saying, or an action, *unapproved, not approved, unaccepted,* or *not accepted,* by God: (KT:) *unbecoming, indecent,* or *indecorous.* (KL.) See معروف, voce منكر. عرف and نُكْر and نُكُر (S, A, Msb, K) and نَكْرآء (S, Msb K) are all syn., (S, A, Msb, K,) [and are used as epithets in which the quality of a subst. predominates,] signifying *a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly,* or *a hideous,* [and *a formidable,*] *thing* or

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affair [or *action* or *saying* or *quality,* &c.]: (Msb:) [in this sense, its pl. is مُنْكَرَات and مَنَاكِير; as will be seen below:] نُكْر is *contr. of* عُرْف [which is syn. with مَعْرُوف]. (TA.) You say فِيهِمُ ٱلْمَعْرُوفُ وَٱلْمُنْكَرُ, and العُرْفُ والنُّكْرُ, [*In them are good and evil qualities.*] And هُمْ يَرْكَبُونَ ٱلْمُنْكَرَاتِ, and المَنَاكِير, [*They commit bad, evil, abominable,* or *foul, actions.*] (A.) And it is said in the Kur, [xviii. 73,] لَقَدْ جِئْتَ شَيْئًا نُكْرًا [*Verily thou hast done a bad, an evil, an abominable,* or *a foul, thing*]. (S.) *The name of one of two angels, the other of whom is named* نَكِير; (S;) who are the two triers of [the dead in] the graves. (ISd, K.) See also نَكِر.

مَنْكُور : see مُنْكَر, first signification. The pl. is مَنَاكِير, [which is also a pl. of مُنْكَر,] accord. to Sb, who mentions it because,

accord. to rule, the pl. of a sing. of this class is formed by the addition of و and ن for the masc., and ا and ت for the fem. (Abu-l-Hasan, TA.)

خَرَجَ مُتَنَكِّرًا *He went forth disguised;* or *changed in outward appearance,* or *state of apparel.* (TA.)

مُسْتَنْكَرٌ : see مُنْكَرٌ, first signification.

طَرِيقٌ يَنْكُورٌ *A road,* or *way, in a wrong direction.* (S, K.)

نكز

4 **أَنْكَزَ** : see مُنْكَدٌ and ذِمَّةٌ.

مِنْكَزٌ : see مُنْكَدٌ.

نكس

1 نَكَسَهُ, (S, A, Msb, K,) aor. ـُ, inf. n. نَكْسٌ, (S, Msb,) *He turned it over,* or *upside down; inverted it; reversed it; changed its manner of being,* or *state:* (Sh, Msb: *) *he turned it over upon its head:* (S, A, K:) and *he turned it fore part behind; made the first part of it to be last;* or *put the first part of it last:* (Sh:) and نكّسهُ, (S, A, K) inf. n. تَنْكِيسٌ, (S,) signifies the same; (S, * A, K;) or has an intensive sense. (TA.) You say, نُكِسَ السَّهْمُ فِى الكِنَانَةِ *The arrow was turned,* or *put, upside down in the quiver.* (TA.) And it is said in the Kur, [xxxvi. 68,] وَمَنْ نُعَمِّرْهُ نَنْكُسْهُ فِى الخَلْقِ, or, accord. to the reading of 'Ásim and Hamzeh, نُنَكِّسْهُ; meaning, *And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age.* (TA.) ___ نَكَسْتُ فُلَانًا فِى ذٰلِكَ الأَمْرِ *I made such a one to enter again into that affair,* or *state, after he had got out of it.* (ISh.) [Hence the saying in the Kur, xxi. 66,] ثُمَّ نُكِسُوا عَلَى رُؤُوسِهِمْ *Then they were made to return to their disbelief:* (Jel:) or *then they reverted to disputation, after they had taken the right course by means of consulting together;* their return to falsity being likened to a thing's becoming upside down: and there are two other readings; نُكِّسُوا, and نَكَسُوا; the latter meaning نَكَسُوا أَنْفُسَهُمْ: (Bd;) or *then they reverted from what they knew,* of the evidence in favour of Abraham. (Fr.) ___ [And hence,] نَكَسَهُ, and نَكَسَهُ إِلَى مَرَضِهِ, *It made him to fall back into his disease.*] (TA, in art. هيض.) And نُكِسَ, (S, Msb, K,) or نُكِسَ فِى مَرَضِهِ, (A, TA,) inf. n. نُكْسٌ (S, Msb, K) and نَكْسٌ (TA, [but see what is said of this below]) and نُكَاسٌ, (Sh, K,) *He relapsed into his disease, after convalescence,* or *after recovery, but not complete, of*

health and strength: (S, A, K:) or *the disease returned to him;* [*he relapsed into the disease;*] as though he were made to turn back to it. (Msb.) You say, أَكَلَ كَذَا فَنُكِسَ [*He ate such a thing, and relapsed into his disease*]. (A, TA.) And تَعْسًا لَهُ وَنُكْسًا, and sometimes one says, نَكْسًا, (S, K,) in this case, (S,) for the sake of mutual resemblance, (S, K,) or because نَكْسًا is a dial form [of نُكْسًا], (S,) [meaning, *May he fall upon his face,* or the like, (see art. تعس,) *and relapse into disease:* or] *may he fall upon his face, and not rise after his fall until he fall a second time:* and in like manner you say, تَعَسَ وَٱنْتَكَسَ. (Msb, art. تعس.) [See also 8.] You say also, نُكِسَ الجُرْحُ [*The wound broke open again;* or *became recrudescent*]. (S, in arts. عرب and حبط, &c.) ___ And نَكَسَ الطَّعَامُ وغَيْرُهُ دَآءَ المَرِيضِ *The food, &c., made the disease of the sick man to return.* (K.) And نَكَسَ الخِضَابَ عَلَى رَأْسِهِ *He put the dye upon his head repeatedly,* or *several times.* (A, TA. *) ___ Also نَكَسَ [or more probably نُكِسَ] *He* (a man) *became weak and impotent.* (Sh, in TA.) And نُكِسَ عَنْ نَظَرَائِهِ, like عُنِيَ, *He fell short of his fellows; was unable to attain to them.* (TA.) ___ نَكَسَ رَأْسَهُ, and نَكَّسَهُ, (TA,) [and نَكَسَ alone, (see نَاكِسٌ,)] and نَكَّسَ, (L, TA, art. بقر,) and انتكس, (TA,) [and in like manner تنكّس, said of a flower-stalk in the M and K, voce قَشْبٌ,] *He bent,* or *inclined, his head;* (TA;) *he lowered,* or *stooped, his head; bent,* or *hung, it down towards the ground;* absolutely; or *by reason of abasement.* (So accord. to explanations of the act. part. n., below.)

2 **نَكَّسَ** see 1, throughout.

5 **تَنَكَّسَ** see 1, last sentence.

8 **انتكس** quasi-pass. of نَكَسَهُ; (S, A, TA;) [and therefore signifying *It became turned over,* or *upside down; became turned over upon its head; became inverted; became reversed; became changed in its manner of being,* or *state; it became turned fore part*

behind; its first part was made to be last, or *was put last:*] *he fell upon his head.* (K.) This last signification [understood figuratively] it is said to have in the phrase تَعَسَ وَٱنْتَكَسَ, a form of imprecation, meaning, *May he be disappointed,* or *fail, of attaining his desire:* for he who is overthrown in his affair (مَنِ ٱنْتَكَسَ فِى أَمْرِهِ) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] ___ Also, *i. q.* نَكَسَ رَأْسَهُ. (TA.) [See 1, last signification.]

نَكْسٌ An arrow *having its notch broken, and its top therefore made its bottom:* (S, A, K:) pl. [of pauc.] أَنْكَاسٌ (A, TA) and [of mult.] نُكُسٌ. (A.) ___ A head, or blade, of an arrow &c., *having its tongue* (سِنْخ) *broken, and its point therefore made its tongue:* (K:) pl. أَنْكَاسٌ. (TA.) ___ A bow *of which the foot is made* [*of*] *the head of the branch;* as also مَنْكُوسَةٌ . This peculiarity is a fault. (K.) ___ A child *such as is termed* يَتَنٌ [*born preposterously, feet foremost;* but يَتَنٌ is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (K;) *i. q.* مَنْكُوسٌ; and mentioned by IDrd; but he says that it is not of established authority. (TA.) ___ *Low,* or *ignoble; base; vile; mean,* or *sordid:* See a verse cited voce أَشَّعَلَ: (A:) one *who falls short of the utmost point of generosity;* (K;) or *of courage and generosity:* (TA:) *weak;* (S, K;) applied to a man: (S:) *short:* (AHn:) pl. أَنْكَاسٌ. (A, K.) ___ See also مُنَكَّسٌ: ___ and نُكُسٌ.

نُكَسٌ, [app. pl. of نَكْسٌ,] Old men *tottering by reason of age* (مُدْرَهِمُّونَ) *after attaining to extreme old age.* (K.)

نَاكِسٌ *Lowering his head; bending,* or *hanging, down his head towards the ground;* [absolutely;] (S, K;) [or] *by reason of abasement:* (TA:) pl. [properly نَاكِسُونَ; (see Kur, xxxii. 12;) and sometimes] نَوَاكِسُ, (S, K,) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K,) like فَوَارِسُ. (S.)

ElFarezdak says,

* وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُمْ *
* خُضَعَ الرِّقَابِ نَوَاكِسَ الأَبْصَارِ *

[*And when the men see Yezeed, thou seest them depressed in the necks, lowering the eyes*]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نَوَاكِسِ الأَبْصَارِ, after the manner of the phrase حُجْرُ ضَبٍّ خَرِبٌ; [see art. خرب;] and Ahmad Ibn-Yahyà adds

ى in relating it; saying نَوَاكِسِى الأَبْصَارِ. (TA.) [See the remarks on فَوَارِسُ, pl. of فَارِسٌ.]

مُنَكَّسٌ A horse *that does not raise,* or *elevate, his head,* (S, IF, K,) *nor his neck, when running, by reason of weakness:* (IF, K:) or *that has not reached the other horses* (Lth, K) *in their heat,* or *single run to a goal;* (Lth;) i. e., *by reason of his weakness and impotence;* as also نَكْسٌ. (TA.)

وَلَدٌ مَنْكُوسٌ *A child* [*preposterously brought forth; whose feet come forth before his head.* (A, Msb, and so in a copy of the S.) See also وِلَادٌ مَنْكُوسٌ ___. نَكْسٌ [*Preposterous childbirth*] is *when the feet come forth before the head;* (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) *i. q.* يَتْنٌ. (S.) ___ طَوَافٌ مَنْكُوسٌ *A circuiting of the Kaabeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left.* (Mgh.) ___ قَرَأَ القُرْآنَ مَنْكُوسًا *He read* or *recited, the Kur-án, beginning from the last part thereof,* (K,) i. e. *from* [*the commencement of the latter of*] *the* مُعَوِّذَتَانِ [or *last two chapters*], (TA,) *and ending with the* فَاتِحَة [or *first chapter*]; *contrary to the prescribed mode:* (TA:) or

beginning from the end of the chapter, and reading it, or *reciting it, to its beginning, invertedly;* (K;) a mode which A 'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the Kur-án called the] مُفَصَّل; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the Kur-án by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) ___ مَنْكُوسٌ also signifies *Suffering a relapse into disease, after convalescence;* or *after recovery, but not complete, of health and strength.* (K.) ___ مَنْكُوسَةٌ applied to a bow: see نِكْسٌ.

نكش

1 **نَكَشَ البِئْرَ**, (S, A,) or الرَّكِيَّةَ, (K,) aor. ـِ (Az, S, ISd, K) and ـُ, (IDrd, K,) inf. n. نَكْشٌ, (A,) *He entirely exhausted the water of the well:* (Az, S, A:) and (A) *he extracted what was in the well, of black fetid mud* (حَمْأَةٌ [in some of the copies of the K, خَبِيئَةٌ, which is a mistranscription,]) *and of clay:* (A, K;) as also إِنْتَكَشَهَا (Sgh, K.) Hence the saying, فُلَانٌ بَحْرٌ لَا يُنْكَشُ (S, K *) [*Such a one is*] *a sea,* or *great river, which will not be entirely exhausted, nor will diminish.* (K.) And عِنْدَهُ شَجَاعَةٌ لَا تُنْكَشُ (S, TA.) *He has courage which will not be exhausted:* said of 'Alee, by a man of Kureysh. (TA.) ___ And نَكَشَ الشَّيْءَ *He consumed the thing; made it come to an end, fail, cease, perish,* or *come to nought:* (A, K:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or نَكَشَ مِنْهُ, (Lth, K,) *he made an end of the thing;* or *ceased from it, having finished it.* (Lth, ISd, A, K; but in [some of] the copies of the K, فَزِعَ is put by mistake for فَرَغَ, in this explanation. TA.) One says, إِنْتَهَوْا إِلَى عُشْبٍ فَنَكَشُوهُ *They came at last to herbage, and consumed it.* (S, * TA.) And لُمْعَةٌ مَا تُنْكَشُ [*A piece of herbage beginning to dry up*] *that is not extirpated,* or *cut off entirely with its roots.* (K.) ___ نَكْشٌ also signifies The *scrutinizing* or *investigating,* or *searching* or *examining* or *inquiring into, affairs.* (TA.) [You say, app., نَكَشَ عَنِ الأُمُورِ, meaning, *He scrutinized,* &c., *affairs.*] ___ And نَكَشَانٌ is like نَكْشٌ [but in what sense is not said]. (TA.)

8 **إِنْتَكَشَ** see 1, first sentence.

نَكَّاشٌ A man *who scrutinizes* or *investigates,* or *searches* or *examines* or *inquires into, affairs;* (TA;) as also مِنْكَشٌ. (IDrd, K.)

مِنْكَشٌ : see نَكَاشٌ.

مِنْكَاشٌ *a dial. form of* مِنْقَاشٌ, but of weak authority. (TA.)

مِنْكُوشٌ A receptacle of the kind called سَفَطٌ *of which the contents have been taken out.* (TA.) ___ هُوَ مَنْكُوشٌ مِنَ المَنَاكِيشِ [*He is one of those who are empty,* or *devoid of good*]: a phrase denoting vituperation. (TA.)

نكص

1 **نَكَصَ عَنِ الأَمْرِ**, (A, K,) [aor. ـِ , and sometimes ـُ , as will be shown below,] inf. n. نُكُوصٌ (S, IF, A, Msb, K) and نُكُصٌ (A, K) and مَنْكَصٌ (K) and نَكَصَانٌ, (MA,) *He receded, retired,* or *drew back from the thing,* or *affair, refrained, forbore, abstained,* or *desisted, from it; recoiled from it, shrank from it,* or *drew back from it in awe* or *fear;* (S, IF, A, Msb, K;) as also نَكَثَ عَنْهُ. (Aboo-Turáb, TA.) You say also, نَكَصَ عَلَى عَقِبَيْهِ, (S, Msb, K,) or عَلَى عَقِبِهِ, (A,) aor. ـُ (S, Msb) and ـِ , (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA,) *He turned back from a thing to which he had applied himself;* (IDrd, S, * A, * Msb, * K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the Kur, xxiii. 68.] Hence انتكص [as syn. with نكص], though we have not heard it. (Mgh.)

8 **إِنْتَكَصَ** see above.

حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاكِصٌ [*His lot,* or *portion, is decreasing,* or *deficient, and his good fortune is receding*]. (A, TA.)

مَنْكَصٌ, (O, B, K,) like مَقْعَدٌ, (TA,) [in the CK, erroneously, مُنَكَّص,] *A place to which one removes, withdraws,* or *retires afar off,* syn. مُتَنَحًّى. (O, B, K.) El-Aashà says, praising 'Alkamah Ibn-'Olátheh,

* أَعَلْقَمُ قَدْ جَبَرَتْنِي الأُمُورُ *
* إِلَيْكَ وَمَا كَانَ لِي مَنْكَصُ *

[*O 'Alkamah, affairs have compelled me to have recourse to thee, and there was*

not for me any place to which to retire. (TA.)

نكع

نِكْعَةٌ, so written for نَكَعَةٌ or نُكَعَةٌ in the O and K, voce سُوقَةٌ, q. v., [The *head* of a plant.]

نكف

1 نَكَفَ مِنَ الشَّىْءِ, aor. ـَ ; inf. n. نَكَفٌ; and نَكَفَ, aor. ـُ ; and استنكف ; *He abstained from, or refused to do, the thing, from disdain and pride.* (Msb.)

5 تَنَكَّفَ بِمَوْضِعِ كَذَا [*He waited,* &c.,] *i. q.* تَلَبَّثَ. (TA in art. صقر, from the Nawádir.)

10 اسْتَنْكَفَ مِنْهُ (KL, * MA) *He disdained,* or *scorned, it; was ashamed of it.* (KL, MA.) See 1.

نَكَفَةٌ : see غُنْدُبَةٌ, and لُغْدٌ.

نكل

1 **نَكَلَ**, aor. يَنْكُلُ, see 1 in art. فضل.

النَّكْلُ signifies أَقْرانُهُ يَنْكُلُ أَلَّذى. (A, art. عض.) ___ See نَكَلٌ.

نَكَلٌ and نَكْلٌ : see بَدَلٌ.

نَكَالٌ *Any punishment serving to give warning to others than the sufferer:* (M, K, TA:) or *that restrains the offender from repeating the offence.* (Bd, ii. 6.)

نكه

نَكْهَةٌ The *odour of the mouth.* (S, TA.)

نكى

1 نَكَى, aor. ـَـ, inf. n. نَكَآءٌ, *He* (an *enemy*) *was defeated, and overcome.* (TA, art. نكأ.)

نَكَايَةٌ The *inflicting injury* upon an enemy: (MA, KL:) *slaying and wounding* among the enemy: (S, K:) or *making much slaughter,* (MA,) or *a great,* or *vehement, slaughter* or *wounding,* (Msb,) [i. e. the *making havock,*] among the enemy: (MA, Msb:) the *inflicting a routing and overthrow* among the enemy. (ISk, TA.)

نلج

نِيلَجٌ and نِيلَنْجٌ *Indigo-pigment:* see نُوورٌ, art. نور.

نلك

نُلْكٌ A kind of medlar-tree, *Mespilus aronia.* See رُوبَةٌ.

نم

1 نَمَّ *He* [*uttered calumny:* or] *excited discord,* or *dissension, and made known discourse in a mischievous manner;* or *embellished speech with falsehood.* (M, K.) You say, نَمَّ به and عَلَيْهِ, inf. n. نَمٌّ and نَمِيمَةٌ and نَمِيمٌ, or this last is pl. of نَمِيمَةٌ, (M,) meaning, *He calumniated him;* or *misrepresented him.* ___ نَمَّ الحَدِيثَ *He made known, divulged,* or *told, conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like.* (TA, art. قت; and Msb. *)

R. Q. 1 نَمْنَمَ *He variegated* a thing: *he decorated* or *embellished* it. (S, K.)

نَمِيمَةٌ The *sound of the bow-string.* (Kr.) ___ نَمِيمَةٌ *Malicious and mischievous misrepresentation; calumny; slander;* (S, K;) the *embel-lishment of speech with falsehood.* (Kr.)

نَمَانِمُ The *sutures* of the skull; as resembling lines of writing; see شَأْنٌ.

نَمَّامٌ now commonly applied to *Wild thyme, thymus serpyllum:* see شَبِهَانٌ.

نَامَّةٌ *The artery in the head:* see أَبْهَرُ.

مُنَمْنَمٌ A garment, or piece of cloth, *figured with marks resembling writing, or otherwise.* See مُذَبَّرٌ.

نمأ

نَمَأٌ and نَمِءٌ *Little live.* (Kr, K.) [See also نَمَّةٌ.]

غمت

غَمْتٌ *A certain plant, having a fruit that is eaten.* (L, K.) The only explanation given by several lexicographers. (TA.)

نمذج

نَمُوذَجٌ (K, Msb &c.) and أَنْمُوذَجٌ; which latter is said to be a corruption in the TS and the K; but this is denied by El-Khafájee and by Mtr; and learned men, in early and in late times, have constantly used the word انموذج without any expression of disapproval; Z and El-Hasan Ibn-Rasheek El-Keyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo نَمُونَه [which is a Persian word]; (TA;) *A model, an exemplar, a pattern,* or *a likeness* of a thing, *after the similitude of which a thing is made:* (Msb:) *a model,* or *likeness,* of a thing; (K;) i. e., *a thing that is made in the form,* or *after the fashion, of another thing, that the mode of the latter may be known thereby:* (TA:) a *thing which shows the mode,* or *quality,* or *qualities, of another thing:* (Msb:) an arabicized word, (K,) from [the Persian] نَمُوده.

نمر

1 نَمِرَ, aor. -, (S, K,) inf. n. نَمَرٌ, (S,) [*It was,*

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or *became, spotted like a leopard* or *panther:* see also 5:] *it* (a cloud, or collection of clouds,) *became of the colour of the* نَمِر [*leopard* or *panther*], (S, K,) *spots being seen in their interstices.* (S.) See also 5, in three places.

2 نمّر, inf. n. تَنْمِيرٌ, *He,* or *it, changed,* or *altered, and rendered morose,* his face. (T.) See also 5, in two places.

5 تنمّر [*He made himself like a leopard* or *panther, in diversity of colours:* see also 1].

'Amr Ibn-Maadee-Kerib says,

* قَوْمٌ إذَا لَبِسُوا الحَدِي *

* دَ تَنَمَّرُوا حَلَقًا وقَدَّا *

[*A people* who, *when they put on* armour of *iron* mail,] *make themselves like the leopard* or *panther* (نَمِر) *in the diversity of colours of the iron* [*rings*] *and the thongs.* (S.) ___ *He made himself like the leopard* or *panther* (نَمِر, K, TA) *in ill-nature:* (TA:) *he became angry;* as also نَمِرَ, (M,) aor. ـَـ, inf. n. نَمَرٌ; (TA;) and نمّر: (M:) *he became evil in disposition;* as also نَمِرَ: (T:) *he became angry and evil in disposition;* as also نَمِرَ and نمّر; (IKtt, Sgh, K;) *like the* نَمِر: (TA:) *he strained the voice in threatening:* (Sgh, K:) and تَنَمَّرَ لَهُ *he became ill-natured*

and altered to him, and threatened him; because the نَمِر is never met otherwise than angry and illnatured. (As, S, K.)

نُمْر : see نَمِر.

نَمِر : see أَنْمَر, throughout. ___ نَمِر (S, A, Msb, K, &c.) and نُمْر, (M, A, Msb, K,) which is a contraction of the former, (Msb,) or a dial. form, (TA,) [The *leopard;*] *a certain wild beast,* (S, A, Msb, K, &c.) *well known,* (A, K,) *more malignant than the lion,* (T, M, Mgh, Msb,) *and bolder,* (Msb,) *so called because of his* نُمْرَة [or *spots*], (M, K,) *being of divers colours,* (M,) *called in Persian* پَلَنْك: (Mgh:) fem. with ة: (S, Msb:) pl. [of pauc.] أَنْمُر (M, K) and أَنْمَار, (M, Msb, K,) and [of mult.] نُمُور, (S, M, Msb, K,) held by Th to be pl. of نُمْر, (M,) and نُمُورَة (Msb, and so in some copies of the K) and نُمُر, (S, M, K,) which occurs in poetry, and is anomalous, perhaps a contraction of نُمُور, (S,) and not mentioned by Sb, (M,) and نُمْر, (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. أَنْمُر, (M,) and نِمَار, (M, K,) held by Th to be pl. of نُمْر, (M,) and نِمَارَة. (K.) As the نَمِر is one of the most abominable and malignant of wild beasts, one says, لَبِسَ فُلَانٌ لِفُلَانٍ جِلْدَ النَّمِر, meaning, *Such a one became changed,* or *altered, to such a one;* or *met him in a morose manner:* (IB:) or *became very rancourous,* or *malicious, towards him.* (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the نَمِر, and then give orders for the slaying of him whom they desired to slay. (IB.) See also نَمِير, throughout.

نُمْرَة *A spot,* or *speck, of any colour whatever:* pl. نُمَر. (M, K.)

نَمِرَة *A garment of the kind called* بُرْدَة, *of wool,* (S, K, TA,) *striped,* (TA,) *worn by the Arabs of the desert:* (S, K, TA:) or *a garment of the kind called* شَمْلَة, (M, K,) or كِسَآء, (A, Mgh, Msb,) *having white and black stripes,* or *lines,* (M, Mgh, Msb, K,) *worn by the Arabs of the desert:* (A, Msb:) and *a garment of the kind called* حِبَرَة; (M, K;) so called because of the diversity of the colours of its stripes: (M:) or *any* مِئْزَر, *of those worn by the Arabs of the desert, that is a*

striped شَمْلَة: (IAth:) or *a striped* إِزَار *of wool;* (TA;) pl. نِمَارٌ: (IAth, Msb:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Saad, نَبَطِىٌّ فِى حُبْوَتِهِ أَعْرَابِىٌّ فِى نَمِرَتِهِ أَسَدٌ فِى تَأْمُورَتِهِ [*A Nabathean in his hubweh* (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); *an Arab of the desert in his nemireh; a lion in his den*]. (S.) ___ See also أَنْمَرُ.

مَآءٌ نَمِيرٌ (T, S, M, A, K) and نَمِرٌ, (M, K,) *Wholesome water, whether sweet* or *not sweet:* (S, K:) or *sweet and wholesome water:* (T, A:) or *wholesome in satiety:* (TA:) or *copious:* (Ibn-Keyrán, M, K:) or *increasing in quantity,* syn. نَامٌ, (As, T, TA,) or زَاكٍ, (K,) *whether sweet* or *not sweet:* (T, TA:) or *increasing in quantity in the beasts* [app. meaning while they drink], (زَاكٍ فِى الْمَاشِيَةِ نَامٍ, T, M,) *whether sweet* or *not sweet.* (M.) [As زَاكٍ is coupled with نَامٍ, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, *pure.*] ___ حَسَبٌ نَمِيرٌ, (S, M, A, K,) and نَمِرٌ, (M, K,) *i. q.* زَاكٍ [see above]: (S, M, A, K:) pl. أَنْمَارٌ. (M.)

أَنْمَرُ *Spotted white and black:* (M, K:) or *in which is black and white;* applied to a wild beast; as also نَمِرٌ: (A:) fem. نَمْرَآءُ; (M, A, K;) applied to a ewe or she-goat: (A:) pl. نُمْرٌ: (A:) also أَنْمَرُ a horse, (S, K,) and an ostrich, (K,) *variegated like the* نَمِر, (S, K, TA,) *having one spot white and another of any colour:* (S, TA:) pl. as above: (TA:) or, applied to an ostrich, *in which is blackness and whiteness:* pl. as above: (S:) and a lion in which is dust-colour and blackness: and مُنَمَّرٌ a bird *having black spots;* also sometimes applied as an epithet to a horse such as is termed بِرْذَوْنٌ. (TA.) Also, A collection of clouds *of the colour of the* نَمِر, *spots being seen in their interstices:* (S:) or *having black and white spots:* (TA:) and نَمِرٌ signifies a collection of clouds *having marks like those of the* نَمِر: or *small portions near together:* n. un. with ة: (M:) or نَمِرَةٌ signifies *a small portion of a cloud:* and its pl. [or rather the coll. gen. n.] is نَمِرٌ. (K.) It is said in a proverb, أَرْنِيهَا

نَمِرَةً أُرِيكَهَا مَطِرَةً [*Show thou it to me spotted like the leopard, I will show it to thee raining*]: (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:) originally said by Aboo-Dhueyb El-Hudhalee: (TA:) نَمِرَة is here like خَضِرًا in the Kur, vi. 99, for أَخْضَر: (Akh, S:) by rule, it should be نَمْرَآء, (K, TA,) fem. of أَنْمَر. (TA.) ___ See also نَمِر.

مُنَمَّر : see أَنْمَر. [In the TA, voce حَبِرَة, it is applied as an epithet to a garment of the kind called بُرْد: and in the K, voce حَبِير, to a cloud, or collection of clouds: in the former case, it app. signifies *striped*, (see نَمِرَة,) or, as in the latter case, *spotted*.]

نمس

1 نَمَسَهُ, aor. ـُ, inf. n. نَمْسٌ, *He concealed it;* namely, a secret. (S.) See also 2. ___ *He spoke,* or *discoursed, secretly to him,* or *with him; he acquainted him with a secret;* (S;) as also نَامَسَهُ, (S, M, A, K,) inf. n. مُنَامَسَةٌ (M, A) and نَمَاسٌ. (M.) You say, مَا أَشْوَقَنِى إِلَى مُنَامَسَتِكَ [*How great is my desire,* or *longing, for thy secret discourse!*] (A, TA.) [And it seems to be indicated in the M, that نَمَسَ, aor. and inf. n. as above, signifies *He became a confidant,* or *acquainted with another's secrets.*] [Hence, perhaps,] نَمَسَ بَيْنَهُمْ, inf. n. as above; (IAar:) and أَنْمَسَ بينهم, (IAar, K,) inf. n. إِنْمَاسٌ; (IAar;) *He created discord,* or *dissension, among them,* (IAar, K,) *and incited them one against another,* or *went about among them with calumnies.* (IAar.) See also 2. نَمَسَ, aor. ـَ, inf. n. نَمَسٌ, *It* (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) *became bad,* or *corrupt,* (S, A, K,) *so as to be slimy, ropy,* or *viscous;* (TA;) *became altered* (M, TA) *and bad, in the manner described above:* (TA:) and نَمَّسَ, said of [the preparation made of churned milk called] أَقِط, *it became stinking,* or *fetid.* (TA.) See also 2, below.

2 نَمَّسَ عَلَيْهِ الأَمْرَ, (A, * TA,) inf. n. تَنْمِيسٌ,

(A, K,) *He concealed from him the thing,* or *affair;* or *made it dubious,* or *confused, to him;* syn. لَبَّسَهُ. (A, K, * TA.) See also 1, first signification. نَمَّسَ بِصَاحِبِهِ *He calumniated his companion;* syn. نَمَّ بِهِ. (A.) See also 1. نَمَّسَ شَعْرَهُ *His hair became befouled by oil.* (M) See also 1, last sentence.

3 **نامس** *He* (a hunter) *entered a* ناموس. i. e., *lurking-place,* or *covert.* (K.) See also 7. نامسه: see نَمَسَهُ.

4 **انمس بينهم** : see لَمَسَ بينهم.

5 **تنمّس** *He* (a hunter) *made for himself a* ناموس, i. e., *lurking-place,* or *covert.* (A.) ___ به تنمّس: see ناموس.

7 **إنمَسَ**, of the measure إنفعَلَ, (S, CK [in some copies of the K, افتعل, which is a mistake.]) *He concealed himself:* (S, K:) or انمَسَ فى الشَّىءِ signifies *he entered into the thing* (M, IKtt) *and concealed himself.* (IKtt.) See also one of the explanations of ناموس, in which this verb occurs. and see 3.

نَمْسٌ [The *ichneumon;* so called in the present day;] *a certain small beast.* (IKt, El-Fárábee, S, M, Msb, K,) *broad, as though it were a piece of* قَديد [or *salted* or *sun-dried flesh-meat*]. (S) *found in the land of Egypt,* (S, K, *) *one of the most malignant of wild animals,* (M,) *that kills the* [*kind of serpent called*] ثُعْبان: (IKt. ElFárábee, S, M, Msb, K:) *the keeper of vines* or *palm-trees* or *seed-produce* (النَّاظِر) *takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it take their breath; thus the serpent becomes inflated in its inside, and is cut asunder:* (TA.) or *i. g.* ابن عِرْسٍ [the *weasel*]: (IKt, TA:) or *a certain small beast, resembling the cat, generally frequenting gardens;* accord. to IF, *also called* دَلَقٌ [q. v.]; (Msb;) the *beast called* دَلَهْ [the Persian original of دَلَقٌ]; [see ابن مقْرِضٍ, in art. قرض;] called نمس from نَمَّس in the first of the senses explained above: (A;) or *i. q.* ظَرِبانٌ: (El-Mufaddal Ibn-Selemeh, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. [of pauc.] أَنْمَاسٌ (TA) and [of mult.] نُمُوسٌ. (Msb.) You say, فى النَّاسِ أَنْمَاسٌ [app. meaning, *Among men are some that are*

malignant as the animals called انماس]. (A. TA.)

نَمَسٌ The *odour of milk,* and *of grease* or *gravy;* as also نَسَمٌ. (M.)

نَمِسٌ, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) *Bad,* or *corrupt,* (A, TA.) *so as to be slimy, ropy,* or *viscous;* (TA;) *altered.* (M, TA.) *and had, in the manner described above:* (TA:) and ↓مُنَمَّسٌ, applied to أَقِطٌ, [see 1, last signification,] *stinking,* or *fetid.* (TA,)

نَمَّاسٌ : see نَامُوسٌ.

نَامُوسٌ *A secret:* (Seer, M:) [pl. نَوَامِيسُ.] ___ [Hence, app., rather than from the Greek νόμος as some have supposed,] *Revelation.* So in a trad respecting fines for bloodshed: in which it is said, قَضَيْتَ فِينَا بِالنَّامُوسِ [*Thou hast pronounced judgment respecting us according to revelation*]. (Mgh.) [But see a remark on this signification in what follows.] ___ [And hence,] The *law of God.* (KT.) ___ [And from the first,] *An evasion, artifice,* or *expedient, by which a man conceals himself;* expl. by مَا يَنَّمِسُ بِهِ الرَّجُلُ مِنَ الإِحْتِيَالِ; (S;) or مَا تَنَمَّسُ بِهِ مِنَ الإِحْتِيَالِ (K [but here, app., تَنَمَّسُ is a mistake for تَنَمَّسُ:]) *deceit; guile; circumvention.* (A, TA.) You say, فُلَانٌ صَاحِبُ نَامُوسٍ, and نَوَامِيسُ, *Such a one is a person of deceit,* &c., and *of deceits.* &c. (A, TA.) And hence the phrase نَوَامِيسُ الحُكَمَآءِ [app. meaning *The artifices of the wise men*]. (TA) ___ [Also, in post classical writings, A man's *honour,* or *reputation which should be preserved inviolate;* syn عِرْضٌ.] ___ [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِبٌ, or ذُو; in others, مَكَانٌ, or مَحَلٌّ] ___ *A confidant; one who possesses,* or *is acquainted with, secrets,* or *private affairs;* (S, M, A, Mgh, Msb, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Msb, TA;) *whom are acquaints with his private affairs, and distinguishes by revealing to him what*

he conceals from others: (A'Obeyd, S:) or *one who possesses,* or *is acquainted with, secrets,* or *private affairs, of a good nature:* (K, TA:) and جَاسُوسٌ signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i. e. revelation, is derived from this; a prefixed noun [such as كِتَاب, perhaps,] being understood.] Hence, (Mgh,) النَّامُوسُ, (A'Obeyd, S, M, Msb, K,) or النَّامُوسُ الأَكْبَرُ, (A, TA,) is applied to [*The angel*] *Gabriel;* (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no other is acquainted. (TA.) ___ *A repository* (وِعَآء) *of knowledge.* (M.) ___ *Skilful; intelligent.* (K, * TA.) ___ *One who enters into affairs with subtle artifice.* (As, K. *) ___ *A calumniator:* syn. نَمَّامٌ; (K;) as also نَمَّاسٌ. (A, K.) ___ *A liar.* (M.) ___ The *burking-place,* or *covert.* (قَتْرَةٌ, q. v.,) *of a hunter,* (S, M, A, K,) *in which he lies in wait for the game:* (TA:) sometimes written with نَأْمُوسٌ [ء;] but for what reason [says ISd] I know not. (M.) ___ *A snare:* syn. شَرَكٌ: (K:) because it is concealed beneath the ground. (TA.) ___ The *covert. or retreat. of a lion;* as also نَامُوسَةٌ. (K.) ___ The *chamber.* or *cell, of a monk.* (TA, K, * voce تَأْمُورٌ)

نَامُوسَةٌ : see نَامُوسٌ, last signification but one.

أَنْمَسُ *Of a dusky,* or *dingy, colour,* (K,) [*like the* نَمْسٌ, or *ichneumon.*] ___ Hence, [its pl.] نُمْسٌ is applied to [*A certain species* (*namely the* كُدْرِىّ) *of*] *the kind of birds called* قَطًا. (K.)

مُنَمَّسٌ : see نَمَسٌ.

مُنَامَسٌ *Entering a* نَامُوسٌ [or *hunter's lurking. place*]. (S.)

نمش

1 **نَمَشَ**, aor. ـَـــ, (K,) inf. n. نَمَشٌ. (TA,) *He,* or *it, was,* or *became, speckled with white and black:* or *marked with sports upon the skin differing from it in colour.* (K.) See نَمَشٌ below. نَمَشَهُ, inf. n. نَمْشٌ, *He variegated it;* or *decorated,* or *embellished, it:* (TA;) [as also نَمَّشَهُ, but app. in an intensive sense, for its inf. n.] تَنْمِيشٌ is *syn. with* تَدْبِيجٌ. (TA.) ___ [And hence, app.,] *He mixed,* or *confounded, it,* e. g., good speech with bad; as also the ↓ latter of these two words. (TA.)

2 **نَمَّشَ** see 1, in two places.

نَمْشٌ *A mark, trace, vestige,* or *relic.* (TA.)

نَمَشٌ *White and black specks* (S, A, Mgh, K) in a colour: (TA:) or *spots in the skin differing from it in colour;* (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) ___ *Lines,* or *streaks, of variegations* or *decorations* in variegated or figured cloth, &c. (K.) ___ *Whiteness in the roots,* or *lower parts, of the nails, which goes away and returns.* (TA.)

نَمِشٌ *Speckled with white and black;* applied to a bull; (TA:) and so أَنْمَشُ; (Mgh, TA;) applied to a man. (Mgh.) You say, ثَوْرٌ نَمِشٌ, meaning, *A wild bull, which has specks* (S, TA) *and lines.* or *streaks.* (TA.) And ثَوْرٌ نَمَشٌ

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القَوَائِمِ *A bull having black lines,* or *streaks, in the legs.* (A.) And عَنْزٌ نَمْشَآءُ *A she-goat that is black speckled with white,* or *white speckled with black.* (TA.) ___ سَيْفٌ نَمِشٌ *A*

sword in which are diversified wavy streaks. (A, K, * TA.) ___ بَعِيرٌ نَمَشٌ *A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially;* (Ibn-'Abbád, K;) and so بعير نَهَشٌ. (Ibn-'Abbàd, TA.)

أَنْمَشُ : fem. نَمْشَآءُ: see نَمَشٌ, in two places.

نمص

أَنْمَصُ *Having no eyebrows.* (TA in art. ثط.)

نمط

2 **تَنْمِيطٌ** signifies The *directing*, or *guiding*, to a thing. (K.) You say, مَنْ نَمَّطَكَ عَلَى هٰذَا الشَّىْءِ *Who directed thee*, or *guided thee, to this thing?* syn. دَلَّكَ عَلَيْهِ. (Ibn-'Abbád.)

نَمَطٌ The *facing*, or *outer covering*, (ظِهَارَة,) *of a bed* (T, Mgh, K) *upon which one sleeps*, (Mgh,) or *of a thing that is spread upon the ground to sit* or *lie upon*, (T, K,) *whatever it be:* (K:) or *a sort of carpet* or *other thing that is spread upon the ground:* (S, K:) and *a woollen cloth* (Mgh, Msb, K) *which is thrown over the* [*kind of vehicle called*] هَوْدَج, (Mgh, K,) *having a fine nap*, or *pile*, (TA,) *of some colour; what is white being seldom* or *never so called:* (Msb:) or *a sort of dyed cloth, like* زَوْج, *these names being seldom* or *never applied but to what is coloured red* or *green* or *yellow; what is white not being called* نَمَطٌ: (Az, L:) and *a cloth that is spread beneath a horse's saddle:* (Meyd, as cited by Golius:) some say, that it is *a receptacle like the* سَفَط: (Har, p. 273 [but this I think doubtful:] pl. أَنْمَاطٌ [properly a pl. of pauc. but used also as one of mult.] (S, Mgh, Msb, K) and نِمَاطٌ. (IB, K.) *A body of men* (S, Mgh, Msb, K) *whose case is one;* i. e. *a class of men.* (S, K.) It is said in a trad., (S, Mgh,) of 'Alee, (Mgh,) خَيْرُ هٰذِهِ الأُمَّةِ النَّمَطُ الأَوْسَطُ *The best of this people is the middle body thereof* (S, Mgh) *whose case is one;* i. e. *the middle class thereof:* (S, in which is added, يُلْحَقُ بِهِمُ التَّالِى وَيُرْجَعُ إِلَيْهِمُ الغَالِى [*he who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:*]) A 'Obeyd says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA.) *A way:* (Msb, TA:) *a way, course, mode*, or *manner, of acting, conduct*, or *the like;* (Mgh, K;) as also انمط : (TA [so there

written, without any syll. points:]) *a tenet*, or *body of tenets, belief, creed, opinion*, or *persuasion, which one takes to*, or *holds:* (Mgh, TA:) *a kind*, or *way, of speech.* (TA.) You say, إِلْزَمْ هٰذَا النَّمَطَ *keep thou to this way.* (TA.) And تَكَلَّمُوا عَلَى نَمَطٍ وَاحِدٍ *They spoke according to one way, course, mode*, or *manner*, &c. (Mgh.) ___ *A sort*, or *species*, (Mgh, Msb, K,) of a thing, (K,) of goods or commodities, of learning or. science, &c. (TA.) You say, عِنْدِى مَتَاعٌ مِنْ هٰذَا النَّمَطِ *I have goods of this sort*, or *species.* (Mgh.) And هٰذَا مِنْ نَمَطِ هٰذَا *This is of the sort*, or *species, of this.* (Msb.)

نَمَطِىٌّ : see أَنْمَاطِىٌّ.

انمط : see نَمَطٌ.

أَنْمَاطِىٌّ [*A maker*, or *seller, of* أَنْمَاط, pl. of نَمَطٌ:] a rel. n. from نَمَطٌ; as also نَمَطِىٌّ : (K, TA:) the former [from the pl.,] like أَنْصَارِىٌّ: the latter from the sing., agreeably with analogy. (TA.)

ثمغ

ثَمَّاغَةٌ The *upper part of the head:* and also the *part that is in a state of commotion, of the يَأْفُوخ of a child, before it becomes hard.* (L, TA.) See also يَأْفُوخٌ.

نمل

2 نَمَّلَ الثَّوْبَ [*He mended a garment*] i. *q.* رَفَأَهُ. (TA in art. لقط.)

5 تَنَمُّلٌ *A formication* or *stinging,* as of the torpedo fish: see Abdollatiphi Hist. Aeg. Comp., p. 82.

نَمْلُ سُلَيْمَانَ *Red ants:* see أَحْوَى, in art. حو.

أَنْمَلَةٌ (thus generally written, Msb) The *head* [or *end*] *of a finger;* (S, Msb;) i. e. (Msb) the *joint* (مَفْصِل) (Az, Msb) *in which is the nail:* (Az, Msb, K:) [i. e. the *ungual phalanx, with,* or *without, the flesh upon it:* (see قَصَبٌ:)] or *a joint,* or *an articulation,* (عُقْدَة) *of the fingers.* (Msb.)

نمى

1 نَمَى, aor. ـِ, inf. n. نَمَآءٌ, *It increased;* (M, K, Mgh, TA;) *multiplied; became plentiful,* or *abundant;* (Msb, TA;) said of a thing, (Msb,) of cattle, or wealth, (S, Mgh, TA,) &c. (TA.) ___ نَمَتِ الأَرْضُ *The land throve,* or *yielded increase.*

4 أَنْمَى الصَّيْدَ *The quarry died out of sight* of the sportsman: see أَصْمَى.

8 انْتَمَى إِلَيْهِ *He asserted his* [own] *relationship* [*of son*] *to him;* (S, Msb, K;) like اعْتَزَى. (S and Msb in art. عزو.)

نَامِيَةٌ, of a grape-vine, The *shoot upon which are the bunches of grapes:* (M, K:) or the *eye,* or *bud, that breaks open so as to disclose its leaves and its berries:* (M:) or *its branches:* pl. نَوَامٍ. (T.)

نه

R. Q. 1 **نهنه به** *He cried out to him,* or *at him,* namely, a beast of prey, *in order that he might forbear, refrain,* or *abstain.* (TA.)

نهأ

1 نَهِئَ, aor. ـَـ ; and نَهُؤَ, aor. ـُـ ; (S, K;) and نَهُؤَ; (as in one copy of the S;) inf. n. نَهْءٌ (S, K) and نَهَأٌ (S) and نَهَآءَةٌ (S, K) and نُهُوءَةٌ (K) and نُهُوءٌ (S, K) and نَهَاوَةٌ, (the last dev. from rule); (K;) *It* (flesh-meat) *was not*, or *did not become, thoroughly cooked.* (S, K.) ___ [مَا أُبَالِى مَا نَهِئَ مِنْ ضَبِّكَ وَلَا مَا نَضِجَ *I care not what is insufficiently cooked, of thy* ضَبّ, *nor what is thoroughly cooked:* i. e. I care not whether evil or good befall thee]. (S, * TA,) A proverb. (TA.) شَرِبَ حَتَّى نَهَأَ, aor. ـَـ , *He drank till he was full.* (K, * TA.)

4 انهأ (S, K) inf. n. إِنْهَآءٌ, (S,) *He insufficiently cooked* flesh-meat. (S, K.) ___ *He did* a thing *not firmly, not soundly, not thoroughly.* (K.)

نُهُوءٌ The *state of being not thoroughly cooked.* (TA.)

نَهْءٌ (S, K) and مُنْهَأٌ (S) *Insufficiently cooked* flesh-meat. (S, K.)

نَاهِئٌ *Satiated with food and with drink.* (IAar.)

مُنْهَأٌ : see نَهْءٌ.

نهب

1 نَهَبَ النَّهْبَ aor. ـَ , and ـُ ; and نَهَبَهُ, aor. ـَ ; (inf. n. نَهْبٌ; TA;) and انتهبه ; [and ناهبه ;] *He took the spoil, plunder,* or *booty.* (K.) الانْتِهَابُ is *The taking of spoil, plunder,* or *booty, by whomsoever will:* you say أَنْهَبَ الرَّجُلُ مالَهُ [*the man allowed,* or *gave, his property to be taken as spoil*], فَٱنْتَهَبُوهُ , and نَهَبُوهُ, and نَاهَبُوهُ , which all signify the same, [*and they took it as spoil*]. (S.) ___ نَهَبَهُ الكَلْبُ, aor. ـَ , *The dog seized him* (a man) *by the tendon of his heel.* (S, K.) ___ نَهَبُوهُ; (S, K;) and نَاهَبُوهُ , (K,) inf. n. مُنَاهَبَةٌ; (TA;) *They carped at him in their speech,* (S, K,) or, *with their tongues, and spoke roughly, harshly,* or *coarsely, to him:* [as though they plundered him of his good name]. (A.)

3 نَاهَبَ see 1. ___ نَاهَبَ الفَرَسُ الفَرَسَ, inf. n. مُنَاهَبَةٌ, *The* [*one*] *horse emulated,* or *contended with, the* [*other*] *horse in running.* (TA: and agreeably with this the inf. n. is explained in the S and K.) ___ Used not only with reference to a horse. The Rájiz says,

* نَاهَبْتُهُمْ بِنَيْطَلٍ جَرُوفِ *

[*I emulated them,* or *contended with them, with a bucket that took up much water*]. (S.) See also 6.

4 انْهَبَ الرَّجُلُ مالَهُ (S) *The man allowed,* or *gave, his property to be taken as spoil, plunder,* or *booty.* (TA.) It is doubly trans.: you say أَنْهَبْتُ زَيْدًا المالَ [*I allowed Zeyd to take the property as spoil*]. (Msb.) See 1. انْهَبَهُ فُلَانًا *He offered it,* or *exposed it, to such a one,* [to be taken as spoil]. (TA.)

6 **تناهب الفَرَسَانِ** *The two horses emulated,* or *contended with, each other.* (TA.) See also 3. ___ تَنَاهَبَا المَآءَ *i. q.* تَجَاشَعَاهُ, q. v. (TA, in art. جشع) ___ تَنَاهَبَتِ الإِبِلُ الأَرْضَ *The camels took much of the ground with their legs:* (K:) [app. meaning, *took wide strides over it:* not, as rendered by Golius, multum pulveris pedibus suis rapuerunt; nor, as rendered by Freytag, multum terræ pedibus abstulerunt]. ___ الإِبِلُ يَنْهَبْنَ السُّرَى, and يَتَنَاهَبْنَهُ, [*The camels perform the night-journey with large strides*]: and [in like manner] تَنَاهَبَتِ الأَرْضَ. Camels that do so are termed إِبِلٌ نَوَاهِبُ. (A.)

8 **إِنْتَهَبَ** see 1. ___ انتهب الفَرَسُ الشَّوْطَ *The horse gained the winning-post;* or *won the race.* (K, TA.)

نَهْبٌ *Spoil; plunder; booty;* (S, K;) as also نَهْبَةٌ: (TA, art. خلس:) ex. أَتَى لَهُ بِنَهْبٍ *he came to him with,* or *brought to him, spoil:*

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(TA:) pl. نِهَابٌ (S, K) and نُهُوبٌ: (Nh, &c:) نَهْبَى also signifies *the same;* and thus is similar to نُحْلَى, meaning عَطِيَّةٌ: and also signifies *what is allowed,* or *given, to be taken as spoil, plunder,* or *booty;* and thus is similar to عُمْرَى and رُقْبَى; (IAth;) and so نَهْبَةٌ (Msb) [and نَهْبَى and نُهَّبَى :] a man, named Fizr, said of some goats which he drove forth, هِىَ النُّهَّبَى, or النُّهْبَى, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one (TA:) or نَهْبٌ signifies *what is taken as spoil, plunder,* or *booty;* or *so taken by whomsoever will, of what is allowed to be so taken:* syn. مَا ٱنْتُهِبَ: (Lh, K:) and نَهْبَى, *what is allowed to be so taken;* syn. إِسْمٌ مَا أُنْهِبَ: (S:) or *what is taken as spoil, plunder,* or *booty;* syn. إِسْمٌ مَا نُهِبَ. (So in one copy of the S.) ___ [Hence] نَهْبٌ *An incursion made into an enemy's territory for the sake of acquiring spoil, plunder,* or *booty; and a*

spoiling, or *plundering*. (TA.) أَحْرَزْتُ نَهْبِي وَأَبْتَغِي النَّوَافِلَ, in a trad. of Aboo-Beker, means *I have accomplished what I had to perform of the prayers termed* الوِتْر *before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed* النوافل. (TA.) [He termed the وتر prayers نَهْبٌ because he performed them before the right time.] نَهْبٌ *A kind of* رَكْض [i. e., app., of *running*, with reference to a horse]. (Lh, K.)

نَهْبَةٌ and نَهْبٌ (Lh, Mgh, Msb, K) and نَهِيبَةٌ and نُهَّيْبَى (K) *Spoil, plunder*, or *booty; a thing taken as spoil:* (Mgh, Msb:) and also *Spoliation; a taking of spoil, plunder*, or *booty:* (Mgh:) substs. from نَهَبَ: (K:) and substs. in the sense of انْتِهَابٌ: (Lh, Mgh:) نُهْبَى is explained in the Towsheeh as signifying the *taking of a Muslim's property by force:* it is said, [of Mohammad,] in a trad., that he seattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied أَوَلَيْسَ قَدْ نَهَيْتَ عَنِ النُّهْبَى [*Hast thou not forbidden spoliation?*]; but he said إِنَّمَا نَهَيْتُ عَنْ نُهْبَى العَسَاكِرِ [*I have only forbidden soldiers' spoliation*]. (TA.) See نَهْبٌ.

نُهْبَى : see نَهْبٌ and نَهْبَةٌ.

نُهَيْبَى : see نَهْبٌ and نَهْبَةٌ.

نُهَّيْبَى : see نَهْبٌ and نَهْبَةٌ.

إِبِلٌ نَوَاهِبُ [pl. of نَاهِبٌ and نَاهِبَةٌ]: see 6.

مَنْهَبٌ A horse *that excels in running:* (K:) and in like manner an ass. (TA.)

مَنْهُوبٌ *What is sought*, or *sought after, quickly:* syn. مَطْلُوبٌ مُعَجَّلٌ. (K.)

نهت

1 **نَهَتَ**, aor. ـِ, [cont? to analogy,] inf. n. نَهِيتٌ (S, K) and نُهَاتٌ (K) *He cried out,* or *uttered a cry:* (TA:) [see إِنْهَتِى عليها voce بهت:] *he uttered the kind of sound termed* زئير; [i. e., *he* (a lion, TA) *uttered a sound from his chest;* or *roared:*] (K:) or *he uttered a sound lower than that which is termed* زئير: (S:) or *he breathed hard;* or *emitted the voice,* or *the breath, with a moaning; i. q.* زحر, (K,) *and* طحر: (TA:) or *he uttered a sound from his chest on an occasion of distress.* (TA.)

النَّهَّاتُ and المُنْهِتُ and المُنْهَتُ (thus the last is written accord. to the K, but it occurs in a verse written المُنَهِّتُ, TA, and in this latter manner it is written in the L,) *The lion.* (K.) ___ أَسَدٌ نَهَّاتٌ, (S, L,) and مُنَهِّتٌ, (L,) [*A lion uttering frequently a low growl*]. (S, L.) ___ حِمَارٌ نَهَّاتٌ *An ass that brays much,* or *frequently.* (S, K.) ___ رَجُلٌ نَهَّاتٌ *A man that breathes hard;* or *emits the voice,* or *the breath, with a moaning.* (S, K, *) See مُطَلِّحٌ.

النَّاهِتُ *The throat; the guttur:* (K:) so called because the sound termed نَهِيت proceeds from it. (TA.)

المُنْهِتُ, and المُنْهَتُ, and المُنَهِّتُ: see النَّهَّاتُ.

نهج

1 **نَهَجَ**, (K, Msb,) aor. ـَـ , inf. n. نُهُوجٌ; (Msb;) and انهج ; (S, K;) *It* (a road, or way, S and Msb, and an affair, TA,) *became manifest, plainly apparent,* or *open;* (S, K, Msb,) and so, with respect to a road, استنهج . (K.) ___ نَهَجَ, (S, K, Msb,) and انهج , (K, Msb,) *He,* or *it, rendered* (a road, S and Msb, and an affair, TA,) *manifest, plainly apparent,* or *open:* (S, K, Msb:) ___ إعمل عَلَى مَا نَهَجْتُهُ لَكَ *Do according to that which I have made manifest to thee.* (S.) نَهَجَ, aor. ـَـ , (inf. n. نَهْجٌ; TA,) and انهج , *It* (attrition, TA) *wore out,* or *rendered worn out, a garment.* (K.) ___ نَهَجَ, aor. ـَـ ; (A 'Obeyd, S, K;) and نَهُجَ, (K,) but this is disallowed by A 'Obeyd, (S,) and نَهُجَ, and انهج ; (K;) *It* (a garment) *became old and worn out:* (K:) or انهج signifies *it began to become warn out:* (S:) and *it became old and worn out, but without being rent in several parts.* (TA.) انهج فيه البِلَى [*The effect of*] *attrition spread through it.* (IAar.) نَهَجَ الطَّرِيقَ *He went along the road.* (S, K.) نَهَجَ, aor. ـَـ , inf. n. نَهْجٌ; (S, K;) and نَهُجَ, inf. n. نَهْجَةٌ; (ISh;) this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and نَهِجَ, aor. ـِـ , (K,) inf. n. نَهَجٌ; (L, in art. أنح;) and انهج , inf. n. إِنْهَاجٌ; (L;) *He was out of breath; breathed short,* or *unintermittedly; panted:* (S, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, فَمَا أَدْرِى مَا أَنْهَجَهُ فُلَانٌ يَنْهَجُ فِى النَّفَسِ *Such a one is out of breath.* or *breathes short,* or *unintermittedly,* or *pants for breath, and I know not what hath caused him to be so,* or *to do so.* And it is said in a trad., رَأَى رَجُلًا يَنْهَجُ *He saw a man breathing short,* or *unintermittedly,* or *panting for breath, by reason of fatness, and putting forth his tongue,* from fatigue or the like. (S.)

4 **ضَرَبَهُ حَتَّى انهج** *He beat him until he became stretched along:* or, *until he wept:* (TA:)

[but probably بكى he wept is a mistake for بلى *he became worn* with the beating]. انهج *He*, or *it, caused him* (a man, S, and a beast of carriage, TA) *to be out of breath*, or *to breath short*, or *unintermittedly*, or *to pant for breath.* (S, TA.) [See an ex voce نَهَجَ.] *He rode* a beast of carriage *so as to cause* it, or *until he caused* it, *to be out of breath*, &c., (S, K,) *and to become fatigued*, or *jaded.* (TA.) See 1, throughout.

10 **إستنهج** see 1. ___ فُلَانٌ يَسْتَنْهِجُ سَبِيلَ فُلَانٍ, (S.) or طَرِيقَ فُلَانٍ, (K.) *Such a one follows the way of such a one.* (S, K.)

نَهْجٌ (S, K,) and نَهَجٌ (L) and مَنْهَجٌ and مِنْهَاجٌ (S, K) *A manifest, plainly apparent*, or *open, road*, or *way:* (S, L, K:) and so طَرِيقٌ نَاهِجَةٌ: (TA, from a trad.:) pl. of the first نَهَجَاتٌ and نُهُجٌ and نُهُوجٌ: (L:) [and of the third نُهْجٌ طُرُقٌ ___]. مَنَاهِجُ *Manifest roads*, or *ways.* (L.) ___ And نَهْجُ الطَّرِيقِ [*The plain*, or *open, track of the road*]. (M, K, in art. سن.)

نَهَجٌ : see نَهْجٌ.

طَرِيقٌ نَاهِجَةٌ : see نَهْجٌ.

مَنْهَجٌ and مِنْهَاجٌ: see نَهْجٌ.

نهد

1 نَهَدَ, aor. ـُ , (S, L, Msb, K,) and ـَ , (Msb, K,) inf. n. نُهُودٌ, (S, L, &c.,) *It* (a girl's or woman's breast) *was*, or *became, swelling, prominent*, or *protuberant:* (S, L, Msb, K:) or *became full.* (Munjid of Kr.) [See also كَعَبَ, and فَلَكَ;

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and see also نَهَدَتْ ___.] نَاهِدٌ, aor. ـُ , and ـَ ; and نَهَّدَتْ , (inf. n. تَنْهِيدٌ, TA,) *She* (a woman [or girl]) *came to have swelling, prominent*, or *protuberant, breasts.* (L, K.) ___ نَهَدَتِ القِرْبَةُ *The skin became nearly full.* (A.) ___ نَهَدَتِ الدَّلْوُ المِلْءَ, inf. n. نَهْدٌ, *The bucket became nearly full.* (A 'Obeyd, L, TA.) ___ نَهَدَ, (M, L, K,) aor. ـَ , (L,) inf. n. نُهُودٌ, (M, L,) and نَهْدٌ, (L,) *He* (a man) *rose;* (M, L;) *i. q.* نَهَضَ; (K;) or the latter signifies he rose from sitting; whereas the former signifies he rose under any circumstances. (M, L.) ___ نَهَدَ لَهُ, (L,) and إِلَيْهِ, (Th, L,) *He rose to him.* (Th, L.) ___ نَهَدَ لِلْعَدُوِّ, (A 'Obeyd, L, K,) and إِلَى العَدُوِّ, (S, L, Msb,) aor. ـَ , (S, L, Msb,) and ـُ , (Msb,) inf. n. نَهْدٌ (Msb, K) and نَهَدٌ, (K,) *He attacked*, or *assaulted;* or *rose and hastened and went forth to*, or *towards, the enemy;* (S, * L, Msb;) *i. q.* نَهَضَ: (S, L:) *he directed his course towards the enemy, and commenced fighting with them.* (A 'Obeyd, L, K.) ___ نَهَدَ, (IKtt,) inf. n. نُهُودٌ, (K,) *It* (a thing, IKtt) *went*, or *went away*, (مَضَى,) in any case. (IKtt, K.) نُهُودٌ also signifies The *being strong.* (TA.) ___ نَهُدَ, aor. ـُ , inf. n. نُهُودَةٌ, *He* (a horse) *was*, or *became, large and tall:* (S, L:) or *bulky and strong:* or *goodly in body and limbs, and tall:* (L:) or *goodly, large in body and limbs, fleshy and tall.* (K.) نَهَدَ, and انهد , *He honoured* (عَظَّمَ) a gift. (IKtt, K.)

2 نَهَّدَ see 1, near the beginning.

3 **ناهده** , inf. n. مُنَاهَدَةٌ, *i. q.* نَاهَضَهُ; (S, A, L, Msb, K;) *He attacked* or *assaulted him,* or *rose and hastened and went forth to* or *towards him,* in war; *he directed his course towards him, and commenced fighting with him.* (M, L.) ___ نَاهَدَهُ, inf. n. مُنَاهَدَةٌ, *He contended* or *disputed with him,* in an absolute sense. (TA.) نَاهَدَهُمْ, [inf. n. مُنَاهَدَةٌ,] *He contributed with them to the expenses of a journey* or *an expedition, clubbing with them,* i. e. *sharing equally with each of them.* (L.) See also 6. نَاهَدَهُ, inf. n. مُنَاهَدَةٌ, *He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra;* the inf. n. expl. by مُسَاهَمَةٌ بِالأَصَابِعِ, (S, L, K,) and مُخَارَجَةٌ, q. v. (TA.)

4 **انهد** *He filled* a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) *so that it overflowed:* (L:) or *nearly filled* it. (A, L, K.) ___ نَاقَةٌ تُنْهِدُ الإِنَآءَ *A she-camel that fills the vessel* [with her milk]. (IAar, L.) ___ انهده *He made him,* or *it, to rise.* (L.) See 1.

5 **تنهّدت** *He sighed; breathed with an expression of pain, grief,* or *sorrow;* or *uttered a prolonged breathing.* (TA.)

6 **تناهدوا** *They attacked* or *assaulted one another,* or *rose and hastened and went forth to* or *towards one another,* in war; *they directed their courses one towards another, and commenced fighting.* (A, Msb.) تناهدوا; (S, Mgh, L, K;) and ناهدوا , (L, Msb,) inf. n. مُنَاهَدَةٌ; (Msb;) *They clubbed,* i. e. *contributed equally to, the expenses which they had to incur,* (S, Mgh, L, K,) *on the occasion of a journey,* (K,) or *an expedition against an enemy;* (L;) or *contributed equal shares of food and drink:* (ISd, L:) the first who instituted this practice is said to have been Hudeyn Er-Rakáshee: (TA:) or *they contributed, each giving his share, for*

the purchase of wheat, or *food, for their eating in common.* (Msb.) ___ تناهدوا الشَّىءَ *They took the thing and shared it between them.* (L.) تناهدوا *They played together the game of morra,* described in one of the explanations of نَاهَدَهُ. (S, TA, art. خرج.)

نَهْدٌ A *high,* or *elevated,* thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.) ___ *A girl's* or *woman's breast:* so called because of its prominence, or protuberance: (Msb:) [pl. نُهُودٌ ___ كَعَثَبٍ نَهْدٌ]. A pubes *swelling forth,* or *prominent:* opposed to هَيْدَبٌ. (L.) ___ شَابٌّ نَهْدٌ *A strong, bulky, youth,* or *young man.* (L, from a trad.) ___ نَهْدٌ A *generous* man, (S, K,) *who aims at means of acquiring eminence,* or *nobility.* (S.) ___ نَهْدٌ A horse *large and tall:* (Lth, S, L:) or *bulky and strong:* or *goodly in body and limbs, and tall:* (L:) or *goodly, large in body and limbs, fleshy, and tall:* (K:) fem. with ة. (L.) ___ نَهْدُ القَذَالِ, and القُصَيْرَى, A horse *large and prominent in the back of the head,* and, *in the short ribs.* (Lth, L.) ___ النَّهْدُ and النَّاهِدُ *The lion:* (K:) from نُهُودٌ in the sense of نُهُوضٌ and قُوَّةٌ. (TA.) نَهْدٌ *Aid; assistance.* (L.) See طَرَحَ نَهْدَهُ مَعَ القَوْمِ ___. نَهَدَ *He aided,* or *assisted, the people.* (L.) ___ Also, *He contributed with the people to the expenses of a journey* or *expedition, sharing equally with each of them.* (L.) See also 3. And see نَهِيدٌ.

نَهْدٌ (L, K) and sometimes نَهْدٌ, (K,) or the latter signifies the action described in the following explanation, (L,) *A contribution,* or *that which is contributed, to the expenses of a journey, equally shared by each member of the party:* (L, K:) or *a contribution that is made for an expedition against an enemy, by a clubbing,* i. e. *an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another.* (IAth, L.) See 3 and 6. You say, هَاتِ نَهْدَكَ *Give thou thy contribution to the expenses of the journey,* or *expedition, equally with thy companions.* (L.)

نَهْدَانُ or نَهْدَانُ, (S, L, K,) fem. نَهْدَى and نَهْدَانَةٌ, (L,) A tank or cistern, (S, L, K,) and bowl, (S, A, L,) or vessel, (L, K,) *full, but not yet overflowing:* (S, L, K:) or *full so as to overflow:* (L:) or *nearly full:* (A, L:) or *filled high:* (L:) or *two-thirds fall.* (K.)

نُهَادُ مائَةٍ *The amount,* or *number, of a hundred.* (K.)

نَهِيدٌ Fresh butter that is *not thin:* (S, L:) or *thin* butter: (K:) or fresh butter *of which the milk has not been quite thick and fit for churning:* or *a large lump of fresh butter;* as also نَهِيدَةٌ and نَهْدٌ : (L:) or نَهِيدَةٌ signifies *fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet:* (AHát, L:) or زُبْدَةٌ نَهِيدَةٌ *fresh butter expressed from a skin by squeecing it.* (L, art. زغد.)

نَهِيدَةٌ : see نَهِيدٌ. ___ The *hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten.* (S, L, K. *)

نَاهِدٌ A girl's breast that is *swelling, prominent,* or *protuberant:* pl. نَوَاهِدُ; which denotes more than فَوَالِكُ. (A 'Obeyd, L.) ___ Also, and نَاهِدَةٌ (S, L, Msb, K) and مُنَهَّدٌ , (L, K,) or مُنَهَّدَةٌ, (as in the TA,) A girl, or woman, *having swelling, prominent,* or *protuberant, breasts:* (S, L, Msb, K:) or a woman *whose breasts have become full:* (Munjid of Kr:) pl. نَوَاهِدُ. (Msb.) ___ نَاهِدٌ A boy *nearly come to the age of puberty.* (A.) ___ نَاهِدٌ *Attacking* or *assaulting,* or *rising and hastening and going forth to* or *towards an enemy:* pl. نُهَّادٌ. (Msb.) ___ See نَهْدٌ.

نَاهِدَةٌ : see نَاهِدٌ.

نَهْدَآءُ [fem. of أَنْهَدُ] *An elevated sand,* (S, L, K,) *like a compact hill, fertile, producing*

trees: (L:) or *a tract of ground such as is called* نَفْخَآءُ, *but more flat and extensive:* (L, art. نفخ:) it is used as an epithet; but not the masc. أَنْهَدُ. (L.) ___ هُوَ أَنْهَدُ القَوْمِ *He is the strongest and hardiest of the people.* (R.)

مُنَهَّدٌ : see نَاهِدٌ.

نهر

1 نَهَرَ, (S, Msb,) aor. ـَـ, (Msb,) *It* (water) *ran upon,* or *along, the ground,* (S, TA,) *and made for itself a* نَهْر [or *channel like that of a river*]. (S.) See also 10. ___ *It* (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) *ran,* or *flowed;* (S, TA;) as also استنهر, (S,) or انتهر. (TA.) ___ *It* (blood) *flowed with force:* (Msb:)

and أَنْهَرَ *it* (blood) *flowed* (K, TA) *like a river:* (TA:) and the latter also, *it* (a vein) *flowed and would not stop;* (K, TA;) meaning, *it flowed like a river;* (TA;) as also انتهر: (Sgh, K, TA:) and انهر also signifies the same said of the belly; (TA;) or *it* (the belly) *became loose,* or *relaxed;* or *it discharged itself;* (JK;) as also انتهر. (JK, K.) نَهَرَ, (S, K.) aor. ـَـ, (K,) inf. n. نَهْر, (TA,) *He* (a man, S) *dug* a نَهْر [or channel for a river]: (S, TA:) *he made* a نَهْر [or river] *to run,* or *flow.* (K, TA.) نَهَرَ, inf. n. نَهْر, *He made an inroad* or *incursion,* or *inroads* or *incursions, into the territory* or *territories of enemies, in the day-time.* (TA.) نَهَرَهُ, (S, Mgh, Msb, K, &c.,) aor. ـَـ, inf. n. نَهْر; (TA;) and انتهره; (S, Mgh, Msb, K, &c.;) *He chid him; he checked him, restrained him,* or *forbade him, with rough speech;* syn. زَجَرَهُ, (Mgh, Msb, K, and so in a copy of the S,) or زَبَرَهُ, (as in another copy of the S,) بِكَلَامٍ غَلِيظٍ: (Mgh:) *be addressed him with chiding speech,* (JK, A,) *forbidding him from doing evil.* (JK. [in the TA, citing the last explanation from the T, عن خير is erroneously put for عن شر.]) It is said in the Kur, [xciii. 10,] وَأَمَّا ٱلسَّائِلَ فَلَا تَنْهَرْ [*And as for the beggar, thou shalt not chide* him, or *address* him *with rough speech*]. And in a trad., مَنِ ٱنْتَهَرَ صَاحِبَ بِدْعَةٍ مَلَأَ ٱللّٰهُ قَلْبَهُ أَمْنًا وَإِيمَانًا وَأَمَّنَهُ ٱللّٰهُ مِنَ الفَزَعِ ٱلْأَكْبَرِ [*Whoso chideth,* or *checketh*

with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.)

4 **انهر** : see 1. in three places. *He made* blood *to flow:* (S:) or *to appear and flow:* (K:) or *to flow amply and copiously:* (Mgh:) or *to flow with force:* (Msb:) or *he poured* it *forth copiously.* (TA.) It is said in a trad., أَنْهِرِ الدَّمَ بِمَا شِئْتَ إِلَّا مَا كَانَ مِنْ سِنٍّ أَوْ ظُفُرٍ [*Make thou the blood to flow,* &c., *with what thou pleasest, except with what is* made *of a tooth* or *a talon.*] (Mgh, Msb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) ___ *He made* it *wide;* (S, K;) namely, a spear-wound or the like, (S, TA,) or a نَهْر [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) *He was,* or *became, in day-time:* (S, * K, * TA:) *he entered upon day-time:* (MS:) from النَّهَار. (S.)

8 **إنتهر** see 1, in five places.

10 **إستنهر** see 1. ___ *It* (a river [in the CK النَّهَر is put by mistake for النَّهْر]) *took a place,* (JK,) or *a settle place,* (K,) *for its channel.* (JK, K.) ___ *It* (a thing) *became wide.* (S.)

نَهْر and نَهَر (S, A, Mgh, Msb, K) *A channel in which water runs:* (A, K:) so most say: or the *water itself* [*that runs therein;* i. e., *a river; a rivulet; a brook; a canal of running water*]: (TA:) or *a wide channel in which water runs:* originally, the *water* [*that runs therein*]: (Mgh:) or properly, *wide running water:* and by a secondary application, which is tropical. the *trench* or *channel* [*in which it runs*]: (Msb, TA *:) pl. [of pauc.] أَنْهُر, (Msb, K,) a pl. of the former, (Msb,) and أَنْهَار, (S, Msb, K,) a pl. of the latter, (Msb,) [but used as a pl. of either, both of pauc. and of mult. and the most common of all the pls.,] and نُهُر, (Msb, and so in some copies of the K,) with two dammehs, a pl. of the former, (Msb,) or نُهَر, (as in some copies of the K and in the TA,) and نُهُور,

(IAar, K.) You say, جرى النَّهرُ [*The river ran,* or *flowed*]; like as you say, جرى الميزابُ. (Msb.) And نهرٌ كثيرُ الماءِ [*A channel of running water having much water*]. (A.) And نهر is also used in a pl. sense: as in the Kur, [liv. 54], فى جنَّات ونهر [*In gardens and* among *rivers*], i. e., أَنهار; like the phrase in the Kur, (same chap. verse 45,] ويولُّون الدُّبر, (Fr, S.) meaning الأَدبار, (Fr, TA:) but it is otherwise explained. (S.) See نهر below.

نهر : see نهر, in two places. *Amplitude:* (K:) or *light and amplitude:* so, accord. to some, in the Kur, liv. 54, differently explained above: see نهر, (S, TA.) or, accord. to Th, نهر is a pl. [or rather quasi pl.] of نهر, which is a pl. of نهار. (TA.)

نَهِر *Much,* (TA;) as also نَهير ; (K, TA;) both applied to water. (TA.) ___ A *wide* نهر [or river, or channel in which water runs]. (K.) رجل نَهِر *A man of day-time*; syn. صاحب نهارٍ; (S, K;) *who makes inroads or incursions into the territories of enemies therein:* (S:) or *who works therein:* (A:) a kind of rel. n.; as is shown by the ex.

* لَسْتُ بليلىٍّ ولكنّى نهرْ *

* لا أُدْلِجُ الليلَ ولكنْ أَبتكرْ *

[*I am not one of the night-time, but I am one of the day-time; I do not journey in the night, but I go forth early in the morning*]: as though he said نهارىّ . (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) ___ See also أَنهر.

نهار *Day;* or *day-time; contr. of* ليل: (S, TA:) or *broad daylight,* (Mgh,) *from sunrise to sunset:* (Mgh, Msb, K:) this is the original signification: (TA;) or this is the signification in the vulgar conventional language: but in the classical language it signifies the *time from the rising of the dawn to sunset:* (Msb:) or the *light between the rising of the dawn and sunset:* (K:) and so accord. to the lawyers: (TA:) in the trads., it is the whiteness of the نهار, and the blackness of the ليل; and there is nothing intervening between the ليل and the نهار: but sometimes

the Arabs amplified, and applied نهار to the *time from the clear shining of the dawn to the setting* [*of the sun*]: (Msb.) or (so accord. to the TA. but in some copies of the K, and the *spreading of the light* [*which is a cause*] *of sight* and *its dispersion:* (K:) in this explanation in the L, in the place of وٱفتراقه we find وٱجتماعه [and *its collecting together*]: (TA:) it is also syn. with يوم; and is so when used without restriction in the non-fundamental sciences of religion, (الفروع,) as in the phrases صم نهارا [*fast thou a day*] and إعمل نهارا [*work thou a day*]: and it may be so used, or in its proper classical sense, when prefixed to يوم, governing the latter in the gen. case: (Msb:) it has no proper dual, (Mgh, Msb,) and no proper pl., (S, Mgh, Msb, K, (like عذاب and سراب; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, أَعْذِبة; (MF;) [and respecting the latter see شراب, with ش;] [for] نهار is a name applied to *every* يوم [or *day*]; and ليل, to every ليلة [or night]: one does not say نهار ونهاران, nor ليل وليلان: but the sing. of نهار is يوم (TA.) and the dual, يومان, (Msb, TA:) and the pl., أَيَّام. (Msb:) and the contr. of يوم is ليلة, so says Az, on the authority of AHeyth (TA:) or it has pls.: namely, أَنهر, (IAar, S, K,) a pl. of pauc., (S,) in some lexicons أَنْهُرة, (TA,) also a pl. of pauc.,] and نهر, (S, Mgh, Msb, K,) a pl. of mult. (S) [See also نهر.] Ibn-Keysán cites the following ex.,

* لَوْلَا الثَّرِيدَان لَمُتْنَا بالضُّمُرْ *

* ثَرِيدُ لَيْلٍ وثَرِيدٌ بالنَّهُرْ *

[*Were it not for the two thereeds* (or *messes of crumbled bread moistened with broth*), *we had died of leanness: the thereed of night, and thereed in the day-times*]. (S.)

نَهِير : see نَهْر.

نَهَارِىٌّ : see نَهْر. ___ *Food that is eaten in the beginning of the day.* (TA.)

نَهَار أَنْهَر, and نَهْر , [*A bright day:*] in each of these phrases the epithet has an intensive effect, (K, * TA,) as the epithet

in لَيْلٌ أَلْيَلُ. (TA.)

مَنْهَرٌ The *place of a river.* (T, TA.) ___ *A place which the water hollows out in a* نَهْر [or *channel of a river*]. (K.) ___ *A cleft,* (K, TA,) or *hole,* (TA,) *in a fortress, passing through* [*the wall*], *whence water runs.* (K, TA,) or *by which water enters:* (TA:) pl. مَنَاهِرُ. (TA.)

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نهز

1 **نَهَزَ**, aor. ـَـ , (Msb,) inf. n. نَهْزٌ, (Msb, TA,) *He rose to take a thing with his extended hand.* (Msb, JK, TA.) He took a thing with his extended hand. (JK, TA.) See also 3 and 8. نَهَزَ الشَّىْءُ *The thing became near.* (K.) See also 3, in two places.

3 **ناهزهُ**, inf. n. مُنَاهَزَةٌ, *He strove with him,* or *made haste, to outstrip him; to be,* or *get, before him; to precede him.* (TA.) You say, ناهز الصَّيْدَ *He made haste to get before the game,* or *object of the chase,* (K, TA,) *and seized it before its escape.* (TA.) And ناهزتهم الفُرَصَ [*I strove with them,* or *made haste, to be before them in taking,* or *seizing, the opportunities,* or *the turns for drawing water* or *the like*]. (S, A.) A poet says,

* **نَاهَزْتُهُمْ بِنَيْطَلٍ جَرُوفِ** *

[*I strove with them,* or *made haste, to be before them* in drawing water *with a capacious bucket*]. (S.) Also, (K,) inf. n. as above, (TA,) *He approached it; drew near to it; nearly attained to it;* (K, TA;) as also نَهَزَهُ . (TA.) You say, ناهز البُلُوغُ, (S, Msb,) and الحُلُمَ, (A, TA,) *He* (a boy, S, Msb) *approached, drew near to,* or *nearly attained to, puberty.* (S, A, Msb.) And ناهز الخَمْسِينَ [*He approached,* or *nearly attained to,* the age of *fifty*]. (A, TA.) And ناهز للْفِطَامِ, (A, Msb,) inf. n. as above, (Msb,) *He* (a child) *approached,* or *drew near to, the* [time of] *weaning;* (A, Msb;) as also نَهَزَ لَهُ , (Msb, TA,) aor. ـَـ . (Msb.) See also 8.

6 **تناهزا** *They strove together,* or *made haste, each to be,* or *get, before the other.* (K.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةَ بَلَدٍ كَذَا *They strive together,* or *make haste, each to be before the*

other in obtaining the government of such a town, or *country.* (S, * TA.) And تَنَاهَزُوا الفُرَصَ [*They strove together,* or *made haste, to be before one another in taking,* or *seizing, the opportunities,* or *the turns for drawing water* or *the like:* see 3.] (A.)

8 انتهز الفُرْصَةَ *He took,* or *seized,* [or *availed himself of,*] *the opportunity;* syn. اغْتَنَمَهَا: (S, A, K:) or *he arose and hastened to be before another,* or *others, in taking,* or *seizing, the opportunity;* or simply *he hastened to take it.* (Msb.) You say, انْتَهِزْهَا قَدْ أَمْكَنَتْكَ قَبْلَ الفَوْتِ [*Take thou,* or *seize thou, it;* (meaning the opportunity;) for *it hath become within thy power; before the escape* thereof]. (TA.) And انْتَهِزْ فَقَدْ أَعْرَضَ لَكَ [*Take thou,* or *seize thou, the opportunity; for it hath offered itself to thee*]. (A, TA.) Also, انْتَهَزَهَا *He took it,* or *them,* [but to what the pronoun refers is not shown,] *with his extended hand, from a near spot;* and so نَاهَزَهَا . (TA.) And انْتَهَزَ الشَّىْءَ *He accepted the thing, and hastened to take it with his extended hand.* (TA.)

نُهْزَةٌ *An opportunity; a time at which,* or *during which, a thing may be done* or *had;* syn. فُرْصَةٌ. (S, K.) ___ *A thing that offers itself to one as a prey,* or *spoil.* (JK, L. *) You say, فُلَانٌ نُهْزَةُ المُخْتَلِسِ [*Such a one is the prey of the snatcher*]; meaning, *such a one is the prey of every one.* (L.) And هٰذِهِ نُهْزَةٌ فَاخْتَلِسْهَا [*This is a thing that offers itself as a prey, therefore snatch thou it.*] (A.)

نَاهِزٌ *Approaching,* or *near, to the time of weaning;* applied to a boy; (JK, Msb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ة. (JK, Msb.)

نهس

1 **نَهَسَهُ**, (S, A, Msb, K,) aor. ـَـ (Msb, K, MS) and ـِـ ; (Msb;) and نَهَسَهُ, aor. ـَـ ; (Fr, K;) inf. n. نَهْسٌ (S, Msb, TA) and نُهْسٌ; (TA;) *He* (a man, S, Msb) *took it* (namely flesh or flesh-meat) *with his fore teeth,* (S, A, Msb, K,) *to eat it,* (Msb,) and *plucked it off;* (A, K;) as also انتهسه : (S:) *and he ate it off from a bone* (تَعَرَّقَهُ) *with his fore teeth:* (Lh, TA:) or *he pulled it off with the central incisors, to eat it:* (TA:) and *he took it with the fore part of his mouth;* as also انتهسه : (A:) or *he took it with his mouth:* (IAth, TA:) or *he took it with his mouth to bite it and make a mark upon it without wounding it:* (TA, art. نهش:) and *he* (a dog, and any animal having a canine tooth,) *bit it:* or *seized it, and then pulled it,* or *pulled it vehemently,* or *rent it with his teeth:* but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed س; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, انتهسه and نَهَسَهُ; (Msb;) [and J says, the نَهْسٌ of the serpent is the same as its نَهْشٌ; (S;) you say نَهَسَهُ الحَيَّةُ in the sense of نَهَشَهُ [*the serpent bit him*]: (Z, Sgh:) others say that the verbs are with س and ش throughout; and thus says IF on the authority of As: Az cites Lth as saying that نَهْشٌ, with the pointed ش, signifies taking, or reaching, from a distance, like the نَهْشٌ of the serpent; and نَهْسٌ, with the unpointed letter, the *seizing upon* flesh, or flesh-meat, *and pulling* it, or *pulling* it *vehemently,* or *rending* it *with the teeth:* Th says that the latter is *with the extremities of the teeth;* and the former, with the teeth [absolutely], and with [those that are termed] the أَضْرَاسٌ: IKoot says, like Lth, that one says of the serpent (نَهَشَهُ), الحَيَّةُ, with the pointed ش; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Msb.)

8 **إِنْتَهَسَ** see 1, in three places.

نَهُوس : see نَهَّاس, in two places.

نَهِيس : see مَنْهُوس, in two places.

نَهَّاس A dog *that is wont to bite;* (Msb;) and نَهُوس , applied to a she-camel, signifies the same; (TA;) and the latter, a lion *that bites a thing when able to do so:* (IKh:) or the former, a dog *that is wont to seize, and then pull,* or *pull vehemently,* or *rend with his teeth.* (Msb.) ___ *A lion;* as also نَهُوس and مَنْهَس . (K.) ___ *A wolf.* (TA.)

مَنْهَس *A place from which a thing* [such as herbage &c.] *is taken with the mouth and eaten:* (K, * TA:) pl. مَنَاهِس. (TA.) You say, أَرْضٌ كَثِيرَةُ المَنَاهِسِ *Land abounding in such places.* (TA.)

مَنْهَس : see نَهَّاس.

مَنْهُوس A man *having little flesh;* (S, A, K;) [*as though it were partly eaten off the bones;*] as also نَهِيس . (TA.) You say also, مَنْهُوسُ القَدَمَيْنِ, (A, K,) or الكَعْبَيْنِ, (TA,) A man (TA) *having little flesh upon the feet,* (A, * K, * TA,) or *upon the ankles.* (TA.) And نَهِيسٌ وَظِيفٌ [*A shank* of a quadruped] *light of flesh.* (TA.) See also مَنْهُوش.

نهش

1 **نَهَشَهُ**, (S, K,) aor. ـَـ, (K,) inf. n. نَهْشٌ, (S,) *i. q.* نَهَسَهُ; (S, K;) i. e. *He took it with his mouth to bite it and make a mark upon it without wounding it:* [&c.:] (TA:) or *he took it* (namely flesh or flesh-meat) *with his fore teeth:* (S:) and so accord. to some, انتهشه. (S.) And *It* [a serpent or scorpion] *bit him; or stung him;* syn. لَسَعَهُ: (K:) you say, نَهَشَتْهُ الحَيَّةُ *the serpent bit him.* (S.) And *He* (a dog, TA) *bit him, or it;* (K;) as also نَهَسَهُ. (TA.) Or *He took it with his* [*teeth that are called*] أَصْرَاس: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (K:) or نَهْشٌ is less then نَهْسٌ; the latter signifying the taking, or reaching, with the mouth; but the former, the *taking,* or *reaching, from a distance, like the* نهش *of the serpent.* (Lth, TA.) [For other observations on these two verbs, see art. نهس.] ___ نَهَشَهُ الدَّهْرُ فَٱحْتَاجَ (IAar, S, K) *Time,* or *fortune, bit him, so that he became in want.* (TA.) ___ نَهَشَتْ وَجْهَهَا *She* (a woman) *seized the flesh of her face with her nails.* (TA.) ___ نَهَشَهُ

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also signifies *He,* or *it, harassed, distressed, fatigued,* or *wearied him.* (IAth.) ___ نُهِشَ, inf. n. as above, *He became emaciated,* or *lean:* and أُنْهِشَتْ أَعْضَادُنَا *our arms from the elbow upwards became emaciated:* (TA:) and نُهِشَتْ عَضُدَاهُ *his arms from the elbow upwards became slender,* (ISh, K, [but in the CK دُقَّتَا is put by mistake for دَقَّتَا]) *and their flesh became little.* (ISh.)

8 **إِنْتَهَشَ** see 1, in the first and last sentences.

نَهْشٌ : see مَنْهُوشٌ.

نَهَشٌ : see مَنْهُوشٌ, in five places. ___ As an epithet applied to a camel, *i. q.* نَمَشٌ, (Ibn-'Abbád, K,) as explained in art. نمش. (Ibn-'Abbád, TA.)

نَهِيشٌ : see مَنْهُوشٌ.

مَنْهُوشٌ A man *harassed. distressed, fatigued,* or *wearied:* (S, IAth, K:) *bitten by time,* or *fortune, so as to be in want,* (IAar, S, K, TA,) and *emaciated,* or *lean:* or *having little flesh, even if fat:* or *light;* as also نَهْشٌ and نَهَشٌ and نَهِيشٌ . (TA.) Applied to the pudendum muliebre, *Having little flesh;* as also نَهَشٌ . (TA.) And in like manner, مَنْهُوشُ الفَخِذَيْنِ *Emaciated,* or *lean, in the thighs.* (TA.) And مَنْهُوشُ القَدَمَيْنِ A man *having little flesh upon the feet.* (IAar, K.) And نَهَشُ اليَدَيْنِ A man, (TA,) or a beast of carriage, (S,) *light in the arms,* or *fore legs;* (S, K, TA;) as though from نَهْشُ الحَيَّةِ: (S:) and so نَهَشُ القَوَائِمِ *light in the legs,* (K, TA,) *in passing along, and having little flesh upon them;* (TA;) as also نَهَشُ المَشَاشِ . (S * TA.) [But see also مُشَاشٌ.]

مُنْتَهِشَةٌ A woman *scratching her face in affairtion* or *misfortune.* (K, TA.) Such Mohammad cursed. (TA.)

نهض

1 **نَهَضَ**, aor. ـَـ, inf. n. نُهُوضٌ (S, A, Mgh, Msb, K) and نَهْضٌ, (S, A, K,) *He rose,* or *stood up.* syn. ارْتَفَعَ, (Msb,) or قَامَ, (S, Mgh, O, K,) عَنْ مَكَانِهِ *from his place;* (Msb;) as also انْتَهَضَ, syn. قَامَ: (IAar:) or the former, *he quitted a place:* and *he rose from it:* (M, TA:) or *he rose from sitting;* thus differing from نَهَدَ, which signifies he rose under any circumstances: (M, L, in art. نهد:) [and *he rose and went:* or *he rose and hastened,* as shown below:] and انْتَهَضَ, *he was,* or *became, made,* or *excited, to rise,* or *stand up;* quasipass. of أَنْهَضَهُ. (S.) You say, نَهَضَ إِلَيْهِ *He rose,* or *stood up, to him:* (Mgh.) and لِأَمْرٍ [*to do,* or *perform, an affair*] (S, K. *) And نَهَضَ إِلَى العَدُوِّ *He* [*rose and*] *sped,* or *hastened. to,* or *towards, the enemy.* (Msb.) [See also نَهَدَ.] And نَهَضْنَا إِلَى القَوْمِ and نَغَضْنَا إِلَيْهِمْ [*We rose and sped,* or *hastened, to.* or *towards, the people,* or *company of men:*] both signify the same. (Abu-l-Jahm El-Jaafaree.) And انْتَهَضُوا and تَنَاهَضُوا signify the same as نَهَضُوا لِلْقِتَالِ [*They rose and sped,* or *hastened, to fight,* or *to the fight*]. (TA.) ___ *It* (a plant) *stood erect;* or *became strong and erect.* (S, A, K.) ___ *It* (a bird) *spread,* or *expanded, its wings to fly.* (S, A, Mgh, K.) You say, فَرْخٌ عَاجِزُ النُّهْضِ [*A young bird lacking the power of spreading its wings to fly,* (A, TA.) [See an ex. in a verse of El- Hoteíäh cited in the first paragraph of art. خلف ___ نَهَضَتْ نَفْسُهُ.] (K in art. جشأ. &c.) and نَهَضَتْ نَفْسُهُ إِلَيْهِ (S in the same art, and A in art. جهش, &c.) signify [the same. i. e.] جَشَأَتْ [*His said,* or *stomach, heaved,* &c.] (S, A, K. in the arts. above mentioned.) ___ نَهَضَ الشَّيْبُ فِى الشَّبَابِ [*Hoariness a rose in youth*] (A, TA.) As cites the following verse from an anonymous poet:

* تَنْتَهِضُ الرِّعْدَةُ فِى ظُهَيْرِى *

* مِنْ لَدُنِ الظُّهْرِ إِلَى العَصِيرِ *

[*Tremor arises in my little back from the time of noon to the little evening.*). (TA.)

3 **ناهضه** , (S, A, &c.,) inf. n. مُنَاهَضَةٌ, (TA,) *He rose with him,* or *against him, and withstood him,* or *opposed him, in contention;* syn. قَاوَمَهُ; (S, Mgh, K;) namely his adversary. (A, Mgh.)

4 **انهضه** *He made him,* or *excited him, to rise,* or *stand up.* (S, A, * K, TA:) or *he roused him.* or *put him in portion to rise.* (TA.) You say also, إِنْتَهَضْتُهُ لِلْأَمْرِ, [if this be not a mistranscription for أَنْهَضْتُهُ,] *I made him to rise to* (*do,* or *perform,*] *the affair.* (Msb,) And انهضه عَلَى الشَّىْءِ *He strengthened him to rise, and do,* or *perform, the thing.* (TA.) ___ انهض القِرْبَةَ: *He nearly filled the water-skin* [*so as to make it rise*]. (K. TA.) ___ أَنْهَضَتِ الرِّيحُ السَّحَابَ *The wind bore and drove along the cloud,* or *clouds.* (TA.)

6 **تناهضوا فى الحَرْبِ** (S, A, Mgh, K) *They rose, one with another,* or *one against another, and withstood,* or *opposed, one another. in war.* or *battle:* (Mgh,) or *each party of them rose and hastened* (نَهَضَ) *to,* or *towards, the other, in war.* or *battle.* (S, K. *) See also 1.

8 **إِنْتَهَضَ** see 1. in four places: and see 4.

10 **استنهضه لأَمْرٍ كَذَا** *He ordered him,* or *commanded him, to rise to [do,* or *perform,*] *such an affair.* (S, K. *) [And استنهضه فى أَمْرٍ] *He sent him on an affair, to perform it.*]

نَهْضَةٌ [inf. n. of un. of 1, *A single act of rising,* &c.: and] *a motion,* or *movement:* pl. نَهَضَاتٌ. (Msb.) You say, جآءت منه نَهْضَةٌ, (A, TA,) or كانت منه نَهْضَةٌ, *There was* (*a rising,* or) *a motion,* or *movement, on his part.* (Msb,) لمحلّ كَذَا [*to such a place*], (A TA,) or إِلَى كَذَا (*to,* or *towards, such a thing*]. (Msb.) And هو كثير النَّهَضَاتِ [*He is a person of frequent risings,* or *motions* or *movements*]. (A, TA.) ___ Also, *Power,* or *ability;* and *strength.* (TA.)

نُهْضَةٌ [The *act of rising,* or *standing up:* or the *state of being made,* or *excited, to rise,* or *stand up*] a subst. from الإِنْتِهَاضُ (TA.)

نَهَّاضٌ [*One who frequently rises;* or *who frequently rises from,* or *quits, his place:*] *quick on motion.* (Expos. of the Mo'allakát, printed at Calcutta, p ٧٣) ___ هُوَ نَهَّاضٌ نَهْوُلَآءِ [app. *He is wont to rise with these, for their assistance.* see ناهضة]. (A, TA.) ___ هُوَ نَهَّاضٌ بِبِزْلَآءَ: see art. بزل.

نَاهِضٌ [act. part. n. of 1, *Rising,* or *standing up:* &c.]. ___ *Energetic, sharp, vigorous,* or *effective in his agency,* or *work.* (TA.) ___ A young bird *whose wings have became complete,* (S, A, Mgh.,) or *whose wing has became complete,* (K,) *and which has risen,* (S,) or *is able.* (A, Mgh,) or *ready,* (K,) *to fly:* (S, A, Mgh, K:) or *that has spread its wings to fly:* or *that has raised itself to quit its place* applied by some particularly to the young or the eagled. (TA.) pl. نَوَاهِضُ. (A, Mgh.) [See also عَاتِقٌ.]

نَاهِضَةُ رَجُلٍ *A man's people,* (L,) or *the sons of his father* or *ancestor,* (S, O, K,) *who rise for him,* (O,) or *with him.* (K,) or *with whom he rises, in a case that grieves him,* (L,) or *who are angry for him,* (S,) or *who are angry by reason of his anger, and rise to aid him:* (TA:) and *his people,* (A,) or *servants,* (K,) or *those,* (S,) *who undertake,* or *manage, his affairs:* (S, A, K:) or *his aiders,* or *assistants.* (A, in art. ظهر) You say, مَا لِفُلَانٍ نَاهِضَةٌ *Such a one has not any* (S, A) *people,* (A,) or *servants,* (TA,) *who undertake,* or *manage, his affairs.* (S, A, TA.)

نهق

النَّواهِقُ *The channels of the tears* of a horse. (M in art. سم.)

نهك

1 نَهَكَ الشَّرَابَ *He consumed the beverage.* (K.) ___ نَهَكَهُ الدِّبَاغُ [*The tan wore it,* or *eroded it*], namely, a hide. (M and K, voce مُفَلْفَلٌ.) See مَفَلْفَلٌ.

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8 انْتَهَكَ مَحَارِمَ ٱللّٰهِ [*He violated the sacred ordinances of God;*] *he did that which God had forbidden him to do.* (Har, p. 18; where see more.) ___ انْتَهَكَ حُرْمَتَهُ *He violated* [his honour, &c.]. (MA.)

مَنْهُوكٌ *Affected with a constant,* or *chronic, pervading disease;* or *emaciated by disease, so as to be at the point of death.* (S, K.) ___ See مَثْلُوثٌ.

نهم

نَهَلٌ *A fir t drinking:* see عَلَلٌ.

مَنْهَلٌ *A watering-place;* i. e., *a spring to which camels come to water.* (S, Msb.)

نهم

1 نَهِمَ *He had an inordinate desire* or *appetite* (S, Msb, K) *for food.* (S, K.)

نَهِيمٌ *A chiding of camels.* (TA.)

طَرِيقٌ نَهَّامٌ *A road wherein is* [*heard*] *a chiding of camels:* (TA:) see حَنَّانٌ.

نهى

1 **نَهَاهُ عَنْهُ** *He forbade him it.* ___ لَاتُسْهِى وَلَا تُنْهِى: see art. سهى, in two places.

6 **تَنَاهَى** see 8.

8 **انْتَهَى عَنْهُ**, and تَنَاهَى, *He refrained, abstained,* or *desisted, from it, as forbidden; left, relinquished, or forsook it.* (S, Msb.) See an ex. of the latter voce انْتَهَى إِلَيْهِ ___. سَوَادٌ *It ultimately reached,* or *extended,* and sometimes *it so pertained, to him,* or *it:* in the latter sense said of authority and the like: and simply, *it reached to him,* or *it.* ___ انْتَهَى إِلَيْهِ الخَبَرُ, and تَنَاهَى, *The information,* or *news, reached him.* (S.) ___ انْتَهَى إِلَى مَوْضِعٍ *He came at last,* or *ultimately, to a place.* So I have rendered it in explaining انْتَهَى ___. أَفْضَى *It* (a thing, or an affair,) *attained the utmost possible point,* or *degree.* (Msb.) *It* (fruit, and the like) *attained its utmost state of growth.* ___ انْتَهَى *It is ended:* a word put to mark the end of a quotation.

رَكِبَ النَّهْىَ *He did that which he was forbidden to do.* (TA in art. ردع.)

نَهْوٌ is anomalous, (TA,) like بَغْوٌ.

نِهَايَةٌ The *utmost possible point,* or *degree:* (Msb:) and the *ultimate point,* or *element, to which a thing can be reduced* or *resolved:* its *utmost point* or *particular:* as also مُنْتَهًى. See نِهَايَةٌ فِى السَّخَآءِ ___. فَصٌّ [*Extreme in bounty,* or *munificence*]. (O and K, voce مِسْحَلٌ.)

نَاهِيكَ بِأَخِينَا [*A person sufficing thee is our brother*]: the ب is added to denote emphatic praise. (Fr in TA, art. ب.) See also Har, p. 28, and, more particularly, p. 91.

مُنْتَهًى *A place to which a person* or *thing comes at last; a journey's end; a goal; a destination,* or *place or state to which a person or thing is appointed to come; an end; an ultimate object:* see an ex. in a verse near the end of art. ب. See سِدْرَةُ الْمُنْتَهَى ___. نِهَايَةٌ (Kur liii. 14) *The lote-tree of the ultimate point of access, in the Seventh Heaven:* see سِدْر.

نوأ

1 نَآءَ , aor. يَنُوءُ, inf. n. نَوْءٌ (S, K) and تَنْوَآءٌ, (K,) *He rose,* or *arose, with effort and difficulty.* (S, K.) ___ نَآءَ بِحِمْلِهِ *He rose with his burden with effort and difficulty.* (TA:) *he rose with his burden oppressed by its weight.* (S, K.) ___

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تَنُوءُ بِعَجِيزَتِهَا *She rises with her buttocks oppressed by their weight:* said of a woman. (S.) ___ نَآءَ بِصَدْرِهِ *He arose.* [App. said originally, if not only, of a camel.] (TA.) ___ نَاءَ بِهِ and أَنَاءَهُ , *It* (a burden) *oppressed him by its weight, and bent him,* or *weighed him down.* (S, K,) ___ تَنُوءُ بِهَا عَجِيزَتُهَا *Her buttocks oppress her by their weight:* said of a woman. (S.) ___ نَآءَ *He was oppressed by weight,* (K,) *and fell down:* (S, K:) thus the verb bears two [partially] opposite significations. (K.) ___ نَآءَ بِجَانِبِهِ *He behaved proudly.* (TA, art. مط, aor. يَنُوءُ, inf. n. نَوْءٌ; and استناء and إِسْتَنْأَى (K; the latter being formed by transposition, TA) *The star,* or *asterism,* [generally said of one of those composing the Mansions of the Moon,] *set* (accord. to some), or *rose* (accord. to others), *aurorally,* i. e. *at dawn of morning.* (TA.) See نَوْءٌ. [It seems that نَاءَ is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] نَآءَ, (K,) formed by transposition from نَأَى, (TA,) or a dial. form of this latter, (S, TA,) *He,* or *it, was,* or *became, distant; removed to a distance; went far away.* (S, K.) ___ نَاءَ بِهِ [*It rendered him distant,* or *removed him to a distance*]. (TA.) مَا سَآءَكَ وَنَآءَكَ (S) [see explained in art. ناك]: سوأ is here used for أَنَآءَكَ, in order to assimilate it to ساءك; (S;) like as they say هَنَأَنِى وَمَرَأَنِى, for أَمْرَأَنِى. (TA.)

3 **ناوأه**, inf. n. مُنَاوَأَةٌ and نَوَآءٌ, *He contended with him for glory; vied with him.* (K.) ___ *He acted hostilely towards him.* (S, K.) Sometimes without ء; but originally with ء; being derived from نَآءَ إِلَيْكَ and نُؤْتُ إِلَيْهِ. (S.)

4 **أَنْوَا** see 1.

10 **استناء بنَجْمٍ** [*He prognosticated rain &c. by reason of the rising* or *setting of a star* or *an asterism aurorally,* i. e., *at dawn of morning:* or *he regarded a star* or *an asterism as a* نَوْءٍ]. (L.) It is said, لَا تَسْتَنِىءُ العَرَبُ بِالنُّجُومِ كُلِّهَا [*The Arabs do not prognosticate rain &c. by reason of the auroral rising* or *setting of all the stars,* or *asterisms:* or *do not regard all the stars* or *asterisms as* أَنْوَا. (Sh, L.) إِسْتَنْأَوْا الوَسْمِىَّ, the ء being transposed, *They expected,* or *looked for, the rain called* الوسمى, [*from the auroral rising* or *setting of a star* or *an asterism*]. (AHn.) إِسْتَنْآءَهُ *He sought,* or *asked a gift,* or *present of him.* (K.)

نَوْءٌ, pl. أَنْوَآءٌ and نُوآنٌ, (S, K,) *A star,* or *an asterism, verging to setting:* or the *setting of the star,* or *asterism, in the west, aurorally, i. e., at dawn of morning,* and the *rising of another, opposite to it, at the same time, in the east:* (K:) or the *setting of one of the stars,* or *asterisms, which compose the Mansions* [*of the Moon* (see مَنَازِلُ القَمَرِ)], *in the west, aurorally,* i. e., *at dawn of morining, and* the *rising of its* رقيب, *which is another star,* or *asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days:* thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except الجَبْهَة, the period of which is fourteen days: (S:) [or it signifies the *auroral rising,* and sometimes the *auroral setting, of one of those stars,* or *asterisms;* as will be shown below: I do not say heliacal rising

because the rising here meant continues for a period of thirteen days]. Accord. to the T, نوء signifies the *setting* of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its *first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself.* (TA.) A'Obeyd says, I have not heard نوء used in the sense of setting, falling, except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was *setting* at the time [*aurorally*]; or, accord. to As, to that which was *rising in its ascendency* [*aurorally*]; and used to say, مُطِرْنَا بِنَوْءِ كَذَا [*We have been given rain by such a* نوء]; (S;) or they attributed heat [and cold] to the *rising* or the star or asterism, and rain [and wind], to its نَوْء [meaning its *setting*]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, We have been given rain at the period of such a نوء; God having made it usual for rain to come at [certain of] the periods called انواء. Again, A'Obeyd says, The انواء are *twenty-eight stars,* or *asterisms;* sing. نوء: the *rising* of any one of them in the east [*aurorally*] is called نوء; and the *star,* or *asterism,* itself is hence thus called: but sometimes نوء signifies the *setting.* Also, in the L it is said, that each of the abovementioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this *rising* is called النَّوْء; but some make نوء to signify the *setting;* as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the انواء of the Mansions of the Moon; and in each of these cases, except three, the نوء is the *rising,* not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the *auroral setting* of الصَّرْفَة; namely the commencement of the days called أَيَّامُ العَجُوزِ; corresponding, accord. to ElMakreezee, with the rising of الفَرْغُ المُقَدَّمُ, the رقيب of الصرفة: and it is said in the S, art. عجز, on the authority of Ibn-Kunáseh, that the ايّام العجوز fall at the period of the نوء of الصرفة. (The auroral setting of الصرفة, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the ايّام العجوز accord. to the modern Egyptian almanacs.) Hence it appears, that *sometimes the setting,* but *generally the rising,* was called the

نوء. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the *risings* of the twenty-eight Mansions of the Moon: such as this: إِذَا طَلَعَ الشَّرَطَانْ إِسْتَوَى الزَّمَانْ When Esh-Sharatán rises, the season becomes temperate: or, perhaps, ___ the night and day, become equal. (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B. c.; and that for this reason الشرطان was called the first of the mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the *rising*, not the setting, was generally called نوء.] ___ [In many instances,] الأَنْوَآءُ signifies *The Mansions of the Moon* [themselves]; and نَوْءٌ, any *one of those Mansions:* and they are also called نُجُومُ المَطَرِ [*the stars*, or *asterisms, of rain*]. (Mgh, in art. خطأ.) IAar says that the term نوء was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under خَطٌّ and خَطَّأَ: but most authors, it seems, apply this term without such restriction: it is sometimes given to *certain stars* or *asterisms, which do not belong to the Mansions of the Moon;* as will be seen below: and it is applied, with the article, especially to الثُّرَيَّا]. ___ Accord. to AZ, as cited by AM, the first rain is that called الوَسْمِىُّ: the انواء of which are those called العَرْقُوَتَانِ المؤَخَّرتَانِ, the same, says AM, as الفَرْغُ المؤَخَّرُ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نوء AZ means a star or asterism, at the *setting* of which rain usually falls,) in central Arabia, on the 21st of Sept. O. S, as shewn in the observations on

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the منازل القمر in this lexicon]: then, الشَّرَطُ, [one of the شَرَطَانِ, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, الثُّرَيَّا, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the

rain called الشَّتَوِىُّ: the انواء of which are الجَوْزاء [meaning الهَقْعَة, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.] then, الذِّراعان, [i. e. الذِّراعُ المَقْبُوضَةُ and الذِّراعُ المَبْسُوطَةُ; the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their نَثْرَة, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, الجَبْهَة, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.] In this period the شتوى rain ends; and that called الدَّفَئِىُّ (q. v.) begins, and [after this] الصَّيْفُ. All the rains from the وسمى to the دفئى are called رَبِيعٌ. Then, [after the دفئى,] comes the صَيْف: the انواء of which are الأَعْزَلُ (السِّمَاكَان and الرَّقِيبُ); [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the رقيب of الثريّا (see رقيب): i. e. الإِكْلِيلُ, the 17th Mansion, which, about the same period, set aurorally on the 13th of May; a period of about forty days. Then comes الحميم. [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of الدَّبَران, [at the epoch of the Flight about the 26th of May, O. S.,] which has [little rain, or none, and is therefore said to have] no نوء. Then comes الخَرِيفُ [a period of little rain the انواء of which are النَّسْرَان [or the two vultures, النَّسْرُ الواقِعُ and النَّسْرُ الطَّائِرُ, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O. S., both together]: then, الخضر, [which I have not been able to identify with any known star or asterism, in the TT with صح written above it, to denote its being correctly transcribed]: then, العَرْقُوَتَان الأُولَيَان, the same says AM, as الفَرْغُ المُقَدَّمُ, the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA. *) ___ [Hence,] نَوْء [also means The *supposed effect* of a star or asterism so termed *in bringing rain &c.:* whence the phrase لَا نَوْءَ لَهُ *It has no effect upon the weather;* said of a particular star or asterism: see البُطَيْن. ___ Also. *Rain consequent upon the annual setting* or *rising* of a star so termed so in many instances in Kzw's account of the Mansions of the Moon.] And *Herbs,* or *herbage:* so called because regarded as the consequence of what is [more properly] *termed* نوء: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. جَفَّ النَّوْءُ *The herbage dried up.* (IKt.) Also, *A gift,* or *present.* (K.)

أَنْوَأُ *More*, or *most, acquainted with the* أَنْوَآء (K, and some copies of the S) [See نِوْءٌ, It is an anomalous word, though of a kind of which there are some other examples, for it has no verb] and, by only, a noun of this class is not formed but from a verb. (TA)

مُسْتَبْرَآء *One of whom a gift*, or *present, is sought*, or *asked*, (K.)

نوب

1 **نبته** , aor. ينوب inf. n. نوب; and انتبته ; *I came to him by turns,* (TA,) ___ * انابهم, inf. n. انتياب, *He came to them time after time,* (S, K.) The Hudhalee (Aboo-Sahm Usámeh, TA,) says,

* أَقَبَّ طَرِيد بنُزْه الفَلَا *

* بِ لَا يرِدُ المَاءَ إلَّا ٱنْتِيابَا *

(S) *Slender in the belly, an object of the chase, in a part of the desert far from roster and pasture; he will not come to the water otherwise than time after time.* The port is describing a wild ass. (IB.) Accord to one relation, the last word is ائتيابا. meaning coming by night. (S,) ___ [Also, انتاب , app., *He did a thing time after time; did a thing by turns.* (See ناب ___.] منتاب, aor. ينوب inf. n. نوب, *He drove camels early in the morning to the water, and was* [*again*] *at the water in the evening, going to it thus*] *time after time* (IAar) ___ نَابَ إِلَى اللّه; (K;) and انابَ إِلَيه , (S, K,) inf. n. إِنَابَة; (TA:) obedience *He returned from disobedience to obedience to God, he returned unto God* [*repenting*]: *he repented;* (S, K:) or the latter, *he returned unto God;* syn. رجع (Msb:) or ناب signifies *he kept to obedience unto God:* [this is given in the K as another and distinct signification of ناب :] and انابَ signifies as before explained or *he returned to the performance of God, command; not departing from anything thereof:* or *be returned time after time:* the In. signification, accord. to the Kesh-sháf and AHei, is *he entered upon the good turn.* (TA, where for الخيل read نَابَ عنِّى ___.) الخير, aor. ينوب, inf. n. نوب and مَنَاب (S, K: but the former inf. n. which is mentioned by Th, is omitted in some copies of the S) and نِيَابَة (Msb: [the only inf. n. there mentioned:] but this last, though

also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA)

He supplied my place; served for me; acted in my place or *stead,* or *as my substitute, lieutenant, deputy, factor,* or *agent;* (S, K, &c.: فى كَذَا *in such an affair.* (Msb.) ___ نابَ عنه [and نابَ منابه] *It* (a thing) *supplied its* (*another thing's*) *place.* (TA.) ___ نابه أَمرٌ, aor. ينوب. (S.) inf. n. نوب and نوبة; (K, TA;) and إنتابه ; (S;) *a thing,* or *an event,* [generally a misfortune, or an evil accident,] *befell him; betided him; happened to him.* (S, K.)

3 **ناوبه** , (inf. n. مناوبة, TA,) *He did* [or *tock*] *a thing with him, each taking his turn: syn* عاقبه. (K.) ___ ناوبته, inf. n. مناوبة *i. q.* ساهمته [q. v., here signifying *I shared with him:* see 6]. (Msb.)

4 **أَنبته عنه** . (K,) and استنبته , (TA.) *I made him to supply his* [another's] *place to act in him place* or *stead,* or *as his substitute, lieutenant, deputy, factor,* or *agent;* (K, Msb;) فى كَذَا *in such an affair.* (Msb.) ___ See 1. ___ أَتانى فلانٌ فما أَنبتُ له *Such a one came to me, and I cared not for him,* or *paid any regard to him.* (A.)

6 **تناوبنا الخَطْبَ** , and الأَمرَ, *We performed the affair,* or *business, by turns;* or *turn after turn.* (T.) هم يتناوبون النَّوبة فيما بينهم فى الماء وغيره [*They took turns in the case of a thing that was between them; in the case of water &c.*] (S.) ___ تناوبوا عليه *They did it by turns; this person doing it one time: and that, another.* (Msb.) ___ تناوبوا, as also تنازلوا and تطاعموا, *They* (*a people on a journey ate with* or *of the tent of,* [*meaning, of the food of.*] *this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his tarn to supply the food of one day.* (ISh.) ___ تناوبوا على الماء, (K,) or تناوبوا الماء, (L,) *They shared the water among themselves* [*by turns*] *by means of the* حصاة القسم, (K,) or المقلة: (L;) *which is a pebble that is put into a*

vessel: then as much water as will come the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares. (K, arts. قسم and المَنَايَا ___.) مقل تتناوبنا *Deaths come to us by turns; to each of us in his turn.* (TA.)

8 **إِنْتَوَبَ** see 1.

10 **إِسْتَنْوَبَ** see 4.

النَّوْبُ *What is a day's and a night's journey distant from one:* (S, K:) what is a night's journey distant is called القُرْب: *originally* in the

case of going to water: (S:) or *what is three days' journey distant:* or *what is two leagues* (فَرْسَخَانِ) *distant;* or *three.* (TA.) Lebeed says,

* إِحْدَى بَنِى جَعْفَرٍ كَلِفْتُ بِهَا *
* لَمْ تُمْسِ مِنِّى نَوْبًا وَلَا قَرِبَا *

[*I have become enamoured of one of the descendants of Jaafar: she has not become a day's and a night's journey* (or *three days' journey* or *two eagues,*) *distant from me, nor a night's journey distant*]. (S.) Or نوب signifies [in these words of the poet] *near,* so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAar:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) نَوْبٌ *Strength:* (K:) as also نَوْبَةٌ : ex. أَصْبَحْتَ لَا نَوْبَةٌ لَكَ *Thou hast become without strength:* and تَرَكْتُهُ لَا نَوْبٌ لَهُ *I left him without strength.* (TA.) ___ نَوْبٌ *Nearness.* (ISk, S, K.) نُوَبٌ a pl. (or rather a quasi. pl. n., TA) of نَائِبٌ: (RA, K:) [but in what sense I do not find: app.,

as the act. part. n. of نَابَ it befell, &c.]

نُبٌ *Bees:* pl. of نَائِبٌ: (S, K:) from نَوْبَةٌ a turn that falls to a man at a certain time, accord. to As: or so called because they feed and return to their place: (S:) and if so, the sing. is نَائِبٌ: (TA:) or so called because they are of a colour inclining to black; (S, from A'Obeyd; or, as in some copies of the S, A'Obeydeh;) or as likened to the nation of negroes called النُّوبَةُ: and if so, the word has no sing. (TA.) See also النُّوبُ. لُوبٌ (S, K) and النُّوبَةُ (S) [*The Nubians;*] *a nation of the Negroes* [or rather *Ethiopians*]: (S, K:) or the latter is the name of *their country; an extensive country south of Upper Egypt.* (K, TA.) ___ نُوبِىٌّ [*A Nubian;*] *an individual of the nation above mentioned.* (S.) See أَسْوَدُ نُوبِىٌّ ___. لُوبَةٌ : see لُوبِىٌّ.

نَوْبَةٌ *A turn which comes to one,* or *which one takes;* the *time at which,* or *during which, anything is,* or *is to be, done,* or *had, in succession; an opportunity:* (S, * K, MF:) pl. نُوَبٌ, (S,) which is extr. [with respect to analogy.] (TA.) See نَوْبَةٌ ___. نُوبٌ and نِيَابَةٌ *A coming to water, &c., one time,* or *turn, after a former time,* or *turn.* This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جاءت نوبتك and جاءت نيابتك, *Thy time,* or *turn, to came to water, &c., in succession, has arrived:* (TA:) pl. of the former word نُوَبٌ. (S, K.) ___ نَوْبَةٌ *An assembly, a company, troop,* or *congregated body, of men.* (K.)

نُوَبَةٌ : see نُوبٌ and نَائِبَةٌ.

نِيَابَةٌ : see نَوْبَةٌ.

خير نائب *Abundant* good, (K,) *that comes again and again* [*by turns*]. (A.) ___ حُمَّى نَائِبَةٌ *A quotidian fever.* (S.) ___ نَائِبَةٌ *Guests coming time after time.* (TA, from a trad.) ___ See ___. نُوبٌ نَائِبٌ *One who supplies the place of another; who acts in his place* or *stead,* or *as*

his substitute, lieutenant, deputy, factor, or *agent:* pl. نُوَّابٌ. (Msb.) ___ نَائِبَةٌ *What befalls, betides,* or *happens, that is afflictive, distressing, difficult,* or *unfortunate:* pl. نَوَائِبُ and نُوَبٌ; the latter of which is extr.: (TA:) or rather this latter is pl. of نُوبَةٌ, which is syn. with نائبة, (MF,) a subst. from نابه أَمْرٌ, (S,) [and therefore signifying *an accident,* or *a casualty, &c.;* and as such this pl. is not extr., but analogous:] *an evil accident; a misfortune; a disaster; a calamity; an affliction:* pl. نَوَائِبُ: (S:) only signifying what is evil: (Msb:) or, accord. to some, *an accident, whether good* or *evil:* ex. Lebeed says,

* نَوَائِبُ مِنْ خَيْرٍ وَشَرٍّ كِلَاهُمَا *
* فَلَا الخَيْرُ مَمْدُودٌ وَلَا الشَّرُّ لَازِبُ *

[*Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant*]: or *what befalls, betides,* or *happens, to a man, of difficult, arduous, distressing,* or *afflictive, events,* or *affairs, and accidents:* [*a difficulty,* or *difficult affair*] in a trad. respecting Kheyber it is said, قَسَمَهَا نِصْفَيْنِ نِصْفًا لِنَوَائِبِهِ وَحَاجَاتِهِ وَنِصْفًا بَيْنَ المُسْلِمِينَ [*He divided it into two halves; half for his own difficulties,* or *difficult affairs, and wants, and half among the Muslims*]. (TA.)

مَنَابٌ *A road to water.* (K.) ___ مَنَابٌ *i. q.* مَرْجِعٌ: ex. إِلَيْهِ مَنَابِي [*To him is my recourse*]. (A.)

مُنَابٌ pass. part. n. of 4, A person *made to supply another's place; &c.* (Msb.) ___ أَمْرٌ مُنَابٌ فِيهِ *An affair in which a person is made to supply another's place; in which a person is made to act in the place* or *stead of another person;* or *as another's substitute.* (Msb.)

See the verb.

مَنُوبٌ عَنْهُ A person *whose place is supplied by another; in whose place* or *stead,* or *as*

whose substitute, another person acts. (Msb.) ___ أَمْرٌ مَنُوبٌ فِيهِ *An affair in which a person supplies the place of another; in which a person acts in the place* or *stead of another,* or *as another's substitute.* (Msb.) See the verb.

مُنِيبٌ, from اناب الى الله, *Repenting,* &c. (TA.) ___ مُنِيبٌ act. part. n. of 4, A person *making* another *to supply his* or *another's place; &c.* (Msb.) ___ See the verb. ___ مُنِيبٌ *Copious* rain: and *good* rain, *of the* [*rain termed*] رَبِيعٌ: (K:) or, accord. to En-Nadr Ibn-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed مُنِيبٌ: and you say, أَصَابَنَا رَبِيعٌ صِدْقٌ مُنِيبٌ [*There fell upon us an excellent, copious rain, of such as is termed* رَبِيعٌ; meaning] *good* rain, *but inferior to what is termed* جَوْدٌ; but this is an excellent rain if followed by other rain. (TA.)

مُنْتَابٌ act. part. n. of 8. ___ [*Coming by turns: &c.*] ___ *Visiting.* (RA.) ___ *Doing a thing time after time: doing a thing by turns.* (TA.)

نوت

1 **نَاتَ** , aor. يَنُوتُ, inf. n. نَوْتٌ, *He* (a man) *moved from side to side in walking;* as also نَاتَ, aor. يَنِيتُ: (L:) or *he so moved by reason of weakness,* or *infirmity:* (K:) or, *by reason of drowsiness,* like as the sailor turns the vessel from side to side. (L.)

نَاتٌ *i. q.* نَاسٌ *Mankind;* or *men:* (S, K:) like أَكْيَاتٌ for أَكْيَاسٌ; the س being changed into ت [see art. س], accord. to the dial. of certain of the Arabs; as related by Az. (S.)

نُوتِىٌّ [and نَوَّاتٌ] *A sailor upon the sea,* (S, K,) *who turns about the ship in the sea:* (TA:) pl. of the former نَوَاتِىُّ, (S, K,) [and of the latter] نَوَّاتُونَ. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek]. (TA.)

نَوَّاتٌ : see نُوتِىٌّ.

نوث

نَوْثَةٌ *i. q.* حَمْقَةٌ. (L.)

نوح

1 **نَاحَتِ المَرْأَةُ**, aor. تَنُوحُ, inf. n. نَوْحٌ and نِيَاحٌ (S, K) and نُوَاحٌ, (L, K,) or this is a simple subst., (Msb,) and نِيَاحَةٌ, (A, L, K,) or this also is a simple subst., (S, Msb, [and as such it is also mentioned in the K,]) and مَنَاحٌ (K) and مَنَاحَةٌ, (L,) [*The woman wailed*]. You say نَاحَتْ عَلَى المَيِّتِ, (Msb,) and عَلَى زَوْجِهَا, and نَاحَتْهُ, (L, K,) but نَاحَتْ عَلَيْهِ is preferred, (TA,) [*She wailed for,* or *bewailed, the dead,* and, *her husband*]. Also, نَاحَ عَلَى المَيِّتِ. (A.) نَاحَ and اِسْتَنَاحَ are syn. (L, K.) [In the S it is implied that it is tropical: see نَائِحَة: but in the A it is said to be proper.] ___ نَاحَتِ الحَمَامَةُ, (L,) inf. n. نَوْحٌ, (L, K,) *The pigeon cooed* (L, K) *in a plaintive* or *wailing manner.* (L.) Some say that this is tropical; but most, that it is proper. (MF.) ___ الطَّيْرُ تَنُوحُ [*The birds warble plaintively.*] (A.)

3 **نَاوَحَ بَعْضُهَا بَعْضًا** *One of them was opposite*

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to, or *faced, another.* Said of mountains, and in like manner of winds. (S, L.)

5 **تَنَوَّحَ** *It* (a thing) *moved about, hanging down; it dangled.* (S, K.)

6 **الطَّيْرُ تَتَنَاوَحُ** [*The birds warble plaintively, one to another*]. (A.) See an ex. in art. فوح, conj. 6. ___ تَنَاوَحَتِ الرِّيَاحُ *The winds blew violently* [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce تناوحا ___. سهو *They two were opposite, one to the other; they faced each other.* (S, K.) You say so of two mountains, and of two winds. (S, L.)

10 **إِسْتَنْوَحَ** see 1. ___ اِسْتَنَاحَ *He* (a wolf) *howled,* (L, K,) *and was listened to and followed by other wolves.* (L.) ___ *He* (a man) *wept and induced another,* or *others, to weep:* (K:) or *he*

wept so as to induce another, or *others, to weep.* (L.)

نوح : see نائحة.

نوحة and نيحة *Strength; force.* (L.)

نيحة : see نوحة.

نواح : see نياحة.

نياحة (S, Msb, K) and نواح (Msb) substs. from ناحت المرأة, q. v. [*A wailing,* or *bewailing a dead person*].

نوَّح : see نائحة.

نيحة ريحٍ أُخْرَى *A counterwind,* or *wind which is the opposite, of another wind.* (S, A. L.) One that blows transversely with respect to another is called the نسيجة of the latter. (S, L.)

نوَّاحة : see نائحة.

النَّواحى : see نائحة.

نائحة [*A wailing woman*]: (Msb:) pl. نوائح and نائحات: and you also say نسآء نوح , and أَنْواح, and نُوَّح : (S, K:) نوائح is an epithet applied to *women who assemble in a* مناحة: and مناحة (also) and نوح signify *women who assemble together for the purpose of mourning.* (L.) نوائح are so called from التَّناوح, signifying the being opposite, one to another: (S:) [if so, it is app. a tropical term: but accord. to the A, التناوح, as above explained, is tropical]. Also نوَّاحة [*A woman who wails much,* or *frequently; who is in the habit of wailing: a professional wailing woman*]. Ex. هى نَوَّاحة بنى فلان [*She is the professional wailing woman of the sons of such a one*]. (A.) ___ حمامة نائحة. and نوَّاحة , *A pigeon that cooes in a plaintive* or *wailing manner.* (L.) ___ نوائح also signifies *Standards,* or

ensigns, opposite one to another, in battle. (L.) ___ Also, *Swords.* In this sense, it occurs written النَّوَاحِى , by transposition. (Ks, L.)

مَنَاحَةٌ *A place of* نَوْح [or *wailing for a dead person*]: (Msb:) pl. مَنَاحَاتٌ and مَنَاوِحُ. (A, L.) Ex. كُنَّا فِى مَنَاحَةِ فُلَانٍ [*We were in the place of wailing of,* or *for, such a one*]. (S, K.) ___ See نَائِحَةٌ.

الرِّيَاحُ المُتَنَاوِحَةُ *The winds called* النُّكْبُ: [see نَكْبَآءُ:] so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.)

الغُرَابُ النُّوحِىُّ [*The Noachian crow;*] an appel-lation applied in Egypt to the زاغ (or *rook*). (TA, art. زيغ.)

نوخ

1 **نَاخَ** : see 10.

2 **نَوَّخَ ٱللّٰهُ الأَرْضَ طَرُوقَةً لِلْمَآءِ** *God made,* or *may God make, the land capable of receiving the water* [of the rain *so as to be impregnated,* or *fertilized,* or *soaked, thereby*]: expl. by جَعَلَهَا مِمَّا تُطِيقُهُ. (S.) ___ See 4.

4 **اناخ** (S, L, Msb) and نوّخ (L, Msb) *He* (a man) *made* a camel *to lie down upon his breast* [*with his legs folded,* as is done on the occasions of mounting and dismounting, &c.] (S, L, Msb.) Also, تنوّخ (S, L, K) and اناخ (K) and استناخ (L) *He* (a stallion-camel) *made* a she-camel *to do so in order that he might cover her:* (S, K.) or *made her do so and then covered her.* (L.) ___ اناخ به البَلَآءُ والذُّلُّ [*Trial,* or *affliction, and abasement, befell him*]. (A.)

5 **تَنَوَّخَ** see 4. ___ and 10.

10 **إِسْتَنْوَخَ** see 4. ___ Also, استناخ (S, L, Msb) and تنوّخ (L, Msb) *He* (a camel) *lay down upon his breast* [*with his legs folded*]. (S, L, Msb.) Also, استناخت and تنوّخت *She* (a camel) *did so in order to be covered by the stallion.* (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. اناخ, the form نَاخَ, nor اناخ : (Msb:) but the authors on verbs mention اناخ in a neuter sense; and IAar says, that one says اناخ, but not ناخ: (MF:) or IAar says, تنوّخ البعيرُ, but not ناخ nor اناخ: (L:) [and F says, that] one should not say, in the sense of استناخت and تنوّخت as explained above, either ناخت or اناخت. (K.)

نَوْخَةٌ *A remaining, staying, abiding,* or *dwelling,* in a place. (L, K.)

نَائِخَةٌ A *distant* land: (K:) or it is [correctly] نَائِخَةٌ, with ب. (TA.)

مَنَاخٌ : see مُنَاخٌ.

مُنَاخٌ *A place in which camels are made to lie down upon their breasts,* [*with their legs folded*]; (Msb:) *a place where they so lie;* (K;) *a nightly resting-place of camels.* (Msb, voce مُرَاحٌ) to a trad. in which it occurs, accord to one relation it is مَنَاخٌ . (TA.) ___ Also, *A time at which camels so lie.* (MF.) ___ Also, pass. part. n. of اناخ; and used as an inf. n. of that verb, like إِنَاخَةٌ. (MF.) ___ هٰذَا مُنَاخُ سَوْءٍ *This is a disagreeable place.* (A.)

المُنِيخُ *The lion.* (K)

نور

1 **نَارَ** intrans., in the sense of أَنَارَ: see the latter, in two places. نَارُوا النَّارَ: see 5. نُرْتُ البَعِيرَ *I made a mark upon the camel with a hot iron.* (M, K.) See نَارٌ.

2 **نوّر** , intrans., in the sense of أَنَارَ, from النُّورُ: see 4, in two places. ___ نوّر بالفَجْرِ, (Mgh, Msb,) inf. n. تَنْوِيرٌ, (Msb,) *He performed the prayer of daybreak when the dawn had become light* (Mgh, Msb:) or *when the horizon had become bright:* (TA:) تَنْوِيرُ الفَجْرِ, without ب is an amplification. (Mgh.) تَنْوِيرٌ as a subst. from this verb, see below. نوّر, trans. in the sense of أَنَارَ, from النُّورُ: see 4. in three places. نوّر, (S, A, Msb, K.) inf. n. تَنْوِيرٌ, (S, K,) *It* (a tree. S, A, Msb, K, and a plant, Msb) *blossomed,* or *flowered it put forth its* نَوْرٌ; (S, A, Msb, K;) as also أَنَارَ , (S, Msb, K,) originally أَنْوَرَ, (TA,) See also 4. ___ *It* (seed-produce) *attained to maturity:* (K:) [see an ex. in a verse cited in art. سمو, conj. 3:] تَنْوِيرٌ, the inf. n. of the verb in this sense, has a pl. تَنَاوِيرُ. (TA.) نوّره *He smeared him* or *it with* نُورَةٌ. (Mgh, Msb.) ___ نوّر ذِرَاعَهُ, (S, K,) inf. n. تَنْوِيرٌ, (TA,) *He pricked his fore-arm with a needle, and then sprinkled* نُوُورٌ, [q. v.] *upon it.* (S, K.)

4 **انار** , (inf. n. إِنَارَةٌ, Msb,) *It* (a thing) (S, Msb) *gave light;* or *shone;* or *shone brightly;* (S, A, * Msb, K; *) as also نوّر , (Lh, S, * A, Msb, K,) inf. n. تَنْوِيرٌ; (S, Msb;) and استنار ; (S, A, Msb, K;) and نَارَ , (A, Msb, K,) aor. يَنُورُ, (Msb,) inf. n. نُورٌ, (K, TA,) or نُورٌ, (as in a copy of the A,) or نِيَارٌ: (Msb;) and تنوّر : (K:) نوّر (S, * Mgh, Msb, K) and انار (Mgh, Msb) and استنار, (Msb,) said of the dawn, signify as above; (Mgh, Msb;) or *its light appeared.* (S, * K) ___ [Hence,] نَارَتِ الفِتْنَةُ, aor. تَنُورُ, *Sedition,* or *discord,* or *the like, happened and spread.* (Msb.) ___ [Hence also,] انار and أَنْوَرَ, (K.) the latter being the original form;

said of a plant; (TA;) *It became beautiful:* and *it became apparent.* (K, TA.) And أَنْوَرَتِ الشَّجَرَةُ *The tree became beautiful in its verdure:* or, as some say, *put forth its blossoms* or *flowers.* (TA.) See also 2. انار and نوّر *He made to give light; to shine;* or *to shine brightly.* (Msb.) التَّنْوِيرُ and الإِنَارَةُ signify the same. (S.) You say, انار السّراجَ, and نوّره, (A,) and نوّر المصباحَ, (Msb,) *He made the lamp to give light;* or *to become bright.* (Msb.) ___ انار المكانَ *He illumined,* or *lighted, the place;* (K;) i. e., *put light* [or *a light*] *in it.* (TA.) ___ [Hence,] انارهُ *He elucidated it; rendered it apparent* or *plainly apparent, conspicuous, manifest,* or *evident;* (TA;) as also نوّره. (A, TA. *) ___ And hence, انار اللّٰهُ برهانَهُ *God taught him,* or *dictated to him, his proof.* (TA.) 7:17 AM 30/01/035: see 4, first signification. تنوّروا النَّارَ من بعيد, (S, K,) and نَارُوهَا, (K,) *They looked at the fire,* or *endeavoured to see it* (تبصَّروها,) *from afar:* (S, K:) or تنوّر النَّارَ *he looked at the fire,* or *endeavoured to see it,* (تبصَّرها) *and repaired towards it:* (A:) or *he came to the fire:* it has this signification as well as the first. (TA.) ___ تنوّر الرَّجلَ, and المرأةَ, *He looked at the man,* and *the woman, at* or *by a fire, from a place where the latter did not see him; he stood in the dark to see the man,* and *the woman, by the light of the latter's fire, without the latter's seeing him;* تَنَوُّرٌ being like تَضَوُّؤٌ. (TA.) See also 8.

8 **انتار**, (Th, T, S, M, K,) imp. إِنْتَرْ; (T;) and إِنْتَوِرْ, (T, K,) imp. إِنْتَوِرْ; (T;) and تنوّر; (S, M, A, Mgh, Msb, K;) or only انتار and انتور; not تنوّر; (T;) or some say انتار; [implying that most say تنوّر;] (S;) *He smeared himself with* نُورَة [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, S, M, A, Mgh, Msb, K.)

10 **إِسْتَنْوَرَ** see 4, first signification. استنار به *He sought the aid of its light:* (TA:) or of *its rays.* (M, K.)

نَارٌ a word of which the meaning is well known; (M, K;) [*Fire;* not well explained as signifying] the *flaming*, or *blazing*, (لَهِيب,) *that is apparent to the sense:* (TA:) its ا is originally نُوَيْرَةٌ: (S, TA:) it is fem.: (S, M, Msb:) and sometimes masc.: (AHn, M, K:) and the dim. is أُنَيْوَارٌ, with و because it is the original medial radical, (S,) and with ة because نار is fem.: (Msb:) pl. [of pauc.] أَنْوُرٌ, (S, M, L,) in the K أَنْوَارٌ, [which is a mistake, though this is also said to be a pl. of نار,] (TA,) and [of mult.] نِيرَانٌ [which is the most common form] (S, M, K) and نُورٌ (AAF, S, M, Msb, K) and نِيرَةٌ and نِيَارٌ, (M, K,) and أَنْيَارٌ also occurs, in the phrase نَارُ الأَنْيَارِ, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning نَارُ النِّيرَانِ, and انيار being originally أَنْوَار. (IAth.) النَّارُ is also applied to *The fire of hell.* (TA:) The Arabs say, in cursing their enemies, أَبْعَدَ ٱللّٰهُ دَارَهُمْ وَأَوْقَدَ نَارًا أَثَرَهُمْ [*May God make their abode distant, and kindle a fire after them!*] And it was a custom of Arab women, as related by IAar, on the authority of El-'Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire behind him, with the view of causing his evil to depart with him. (T.) ___ نَارُ ٱلْمُهَوِّلِ *A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled* (يُفَقِّعُ) *when the fire burned it: with this they frightened* [*one another*] *in confirmation of the swearing.* (T.) ___ نَارُ الحُبَاحِبِ has been explained in art. نار ___. حب also signifies simply *Heat.* (TA.) ___ Also, [The *fire*, meaning] the *evil, and excitement*, or *rage*, or war; as also نَائِرَةٌ. (TA.) You say, أَوْقَدَ نَارَ الحَرْبِ [*He kindled the fire of war*]. (A.) ___ Also, *Opinion; counsel; advice.* (IAar, T, K.) So in the trad., لَا تَسْتَضِيئُوا بِنَارِ المُشْرِكِينَ, (T,) or بِنَارِ أَهْلِ الشِّرْكِ, (K,) [*Seek ye not to enlighten yourselves by the counsel of the polytheists;* i. e.,] *seek ye not counsel of the polytheists.* (IAar, T, A. *) ___ Also, *Any brand*, or *mark, made with a hot iron, upon a camel;* (As, T, S, M, A, K;) as also نُورَةٌ (M, K) and نُورٌ: (TA:) pl. as above: (M:) or the pl. is نِيَارٌ, and the pl. of the نار that burns is نِيرَانٌ. (IAar, Th, T.) The Arabs say, مَا نَارُ هٰذِهِ النَّاقَةِ *What is the brand*, or *mark, of this she-camel, with which she is burned?* (T, S, A. *) And they say, in a proverb, بِحَارُهَا نَارُهَا (T, S) *Their*

origin is indicated by their mark with which they are burned. (T.) The Rájiz says,

* حَتَّى سَقَوْا آبَالَهُمْ بِالنَّارِ *

* وَالنَّارُ قَدْ تَشْفِى مِنَ الأُوَارِ *

[*Until*, or *so that, they watered their camels because of the brand that they bore: for the fire*, or *the brand, sometimes cures of the heat of thirst*]: (T, S: *) he means, that, when they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see ب.) See also نَجْر.

نور *Blossoms*, or *flowers*, (M, Msb, K,) of a tree, and of a plant: (Msb:) or *white blossoms* or *flowers;* the yellow being called زهر; (M, K;) for they become white, and then become yellow: (M:) and نورة and نُوَّار signify the same as نور: (M, K:) or [rather] نور and نُوَّار signify the same; (S, Msb;) [but the former is often used as a generic n., signifying *a kind of blossom* or *flower:* though both are coll. gen. ns.;] and نورة is the n. un. of نور, like as تَمْرة is of تَمْر; (Msb;) and نُوَّارة is the n. un. of نُوَّار: (S, M, L:) and the pl. of نور is أَنْوار. (M, Msb, K.)

نور *Light;* syn. ضِيآء, (S,) or ضَوْء; (M, A, Msb, K;) *whatever it be;* (M, A, K;) *contr. of* ظُلْمة: (Msb:) or the *rays thereof:* (M, A, K:) accord to Z, ضِيآء [with which ضَوْء is syn.] is more intense than نور: in the Kur, x. 5, the sun is termed ضياء, and the moon نور: and it is said that ضياء is essential, but نور is *accidental* [*light*]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the Kur, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the Kur-án; of which divine light mention is made in the Kur, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the Kur, vi. 1 and xxxix. 69: that of the world to come is mentioned in the Kur in lvii. 12 [and lxvi. 8]: (B:) the pl. is أَنْوار (S, M, Msb, K) and نِيران; (M, K;) the latter mentioned by Th: (M:) and نُورانِيَّة signifies the same as نور. (TA.) As نور is a

convenience of the pious in the present world and the world to come, it is said in the Kur, [lvii. 13,] انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ [*Wait ye for us that we may take of your light*]. (B.) [See also ظُلْمَةٌ.] ___ It is also applied to *Mohammad:* (T, M, K:) it is said by Aboo-Is-hak to be so applied in the Kur, v. 18. (T.) ___ And That *which manifests things,* (K, TA,) *and shows to the eyes their true* or *real state:* and therefore النُّور is applied in the Kur, vii. 156, to *that* [*revelation*] *which the Prophet brought.* (TA.) ___ النُّورُ is also one of the names of God; meaning, accord. to IAth, *He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright:* or *the Manifest, by whom is every manifestation.* And أَللّٰهُ نُورُ السَّمٰوَاتِ وَٱلْأَرْضِ [in the Kur, xxiv. 35,] means *God is the enlightener of the heavens and of the earth:* like as فُلَانٌ غِيَاثُنَا means مُغِيثُنَا: (TA:) or, as some say, *the right director of the inhabitants of the heavens and of the inhabitants of the earth.* (T.) ___ See also نَارٌ, last signification.

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نَوْرَةٌ : see نَوْرٌ.

نُورَةٌ : see نَارٌ, last signification. *I. q.* هِنَآءٌ [a word well known to mean *Tar,* or *liquid pitch,* or *a kind thereof;* but I do not know this signification as applying to نُورَةٌ, nor, app., did SM, for he has made it to be the same with that which here next follows, from the T]. (M, K:) or *a kind of stone burned and made into* كِلْس [or *quick-lime*] *and used as a depilatory for the pubes:* (T:) or *lime-stone;* syn. حَجَرُ الكِلْسِ: and by a secondary and predominant application, *a mixture of quick lime* (كلس) *with arsenic,* or *orpiment,* (زِرْنِيخ,) *and other things, used for removing hair:* (Msb:) [*a depilatory composed of quick lime*

with a small proportion (*about an eighth part*) *of orpiment:* it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Msb) See 8.

نورانيَّة : see نور.

نير *Giving light, shining, bright,* or *shining brightly;* (A, Msb;) as also منير and مستنير (A) [and نائر .] ___ *Beautiful in colour, and bright;* as also منير and أَنْوَر : (TA:) or the last signifies [simply] *beautiful;* (K;) or *conspicuous and beautiful.* (TA.) It is said of Mohammad. كَانَ أَنْوَرَ المتجرَّد : *He was beautiful and bright in the colour* [*of what was unclad*] *of his body.* (TA.)

نوور , (S, Msb, and so in some copies of the K,) or نؤور, (T, M, and so in some copies of the K,) or both, the former being the original form, (S, TA,) *i. q.* نيلَج [i. e. *Indigo-pigment*]; (S, K;) or نيلَنْج; [which appears from what follows to be the right reading, though both نيلج and نيلنج are used in the present day for the purpose described in explanations of نوور, to give a greenish colour to the marks made in tatooing;] (Msb;) i. e., (so accord. to the S and Msb; but in the K, and) the *smoke* [meaning the *smokeblack*] *of fat,* (IAar, T, S, M, Msb, K,) *that adheres to the* طَسْت, (IAar, T,) *with which the punctures made in tatooing are dressed,* (S, Msb,) or *filled in,* (M,) *that they may become green;* (S, Msb;) or *with which the women of the Arabs of the time of ignorance tattooed themselves:* (T:) *i. q.* غُنْج [q v.]; (IAar, T:) or, accord. to to Lth, the *smoke* [or *smoke-black*] *of the wick, used as a collyrium* or *for tatooing;* but, [says Az,] I have not heard that the women of the Arabs used this as a collyrium in the time of ignorance nor in the time of El-Islám; their using it for tatooing, however, is mentioned in their poems: (T:) or *lamp-black;* the *black pigment* (نقْس) *prepared from the smoke of the lamp; used for tattooing.* (Comm. on the Mo'allakát, printed at Calcutta, p. 143.) ___ Also, *A kind of small stone, resembling* إِثْمِد, *which is bruised,* or *brayed, and then taken*

up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللَّثَة is substituted for الشَّفَة, the reading in the M.

نُوَّار and نُوَّارَة: see نور.

نَائِر : see نير. ___ *Apparent* or *plainly apparent. conspicuous, manifest, or evident;* as also مُنِير . (Thus the pl. fem. of each of these is explained in the TA.) ___ فِتْنَة نَائِرَة *Sedition,* or *discord,* or *the like, happening and spreading.* (Msb.) ___ And نَائِرَة alone, *Sedition,* or *discord,* or *the like:* (Msb:) or *sedition,* or *discord,* or *the like, happening:* (TA:) and *rancour, malevolence,* or *spite.* (T:) *enmity,* or *hostility,* (T, S, A, Msb,) *and violent hatred.* (S, A, Msb.) See also نار. You say, سَعَيْتُ فِى إِطْفَآءِ النَّائِرَة *I laboured in stilling the sedition,* or *discord,* or *the like.* (Msb.) And بَيْنَهُمْ نَائِرَة *Between them is enmity,* or *hatred, and violent hatred.* (A, Msb.) One *who occasions evils among men.* (T.)

أَنْوَر : see نير, in two places. ___ ذَا أَنْوَرُ مِنْ ذَاكَ [*This is lighter,* or *brighter, than that*], (TA.)

تَنْوِير The *time when the dawn shines,* or *becomes light.* (T, Mgh.) You say, صَلَّى الفَجْرَ فِى التَّنْوِيرِ *He performed the prayer of daybreak when the dawn shone,* or *became light.* (Mgh.) See also 2.

مَنَار [originally مَنْوَر] *A place of light;* as also مَنَارَة . (M. K.) ___ *A sign,* or *mark, set up to show the way:* (As, T, S, M, K:) and *a thing that is put as a limit* or *boundary between two things;* (M, K;) or *between two lands,* (As, T,) *made of mud* or *clay* or *of earth:* (As, TA:) pl. مَنَاثِر [respecting which see مَنَارَة]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ ٱللّٰهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ *May God curse him who alters the marks of the limit between two lands:* (T, TA:) or

it may mean منار الحرم *the boundary-marks of the Haram* [or *sacred territory* of Mekkeh], which [it is said] were set up by Abraham. (T, TA. *) And it is said in another trad, إنَّ للإسلام صُوًى ومنارًا *Verily there are to El-Islám signs and ordinances whereby it is known.* (TA.) ___ See also صومعة. ___ The *middle,* or *main part and middle,* or *part along which one travels,* (محجَّة,) of a road. (M, K.)

منير : see نير, in two places. ___ See also نائر.

منارة , originally منورة; (A, K;) see منار. ___ *A stand for a lamp; a thing upon which a lamp is put:* (T, S, M, A, K;) of the measure مفعلة. with fet-h (S, Msb) to the م; (S:) but by rule it should be with kesr, because it is an instrument (Msb.) Aboo-Dhu-eyb uses it, for the sake of metre, in the place of مصباح, in likening a bright spear-head, without rust, to a lamp. (M.) ___ Also, *A candle having a* سراج [or *lighted wick*]. (T.) ___ [*A pharos,* or *lighthouse.*] ___ The *mená reh* [or *turret of a mosque,* whence the English term minaret, so written in imitation of the Turkish pronunciation,] *upon which the time of prayer is proclaimed;* (S, Msb:) syn. مئذنة, (K, TA,) vulgarly مأَذنة [which is the form given in the CK]. (TA.) ___ [*Any pillar-like structure.* (See زرنوق.) ___ The *perch* of a hawk, or falcon. (See مربأ.)] ___ The pl. is مناور and منائر: he who uses the latter likens the radical letter to the augmentative; (S, Msb, K;) like as they say مصائب, which is originally مصاوب (S, Msb.)

مستنير : see نير.

نوس

1 **نَاسَ**, aor. يَنُوسُ, (S, M, A, Msb,) inf. n. نَوْسٌ (S, M, A, K) and نَوَسَانٌ, (M, A, K,) *It* (a thing, S, M, as a look of hair, and an carring, A) *moved to and fro;* (S, A, K;) *it was in a state of commotion, and moved to and fro,* (M, TA,) *hanging down;* (TA;) *it dangled,* or *hung down and was in a state of commotion* or *agitation.* (M, Msb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally helongs to it.]) You say also, نَاسَ لُعَابُهُ *His slaver flowed and was in a state of commotion.* (M.) [See also 5]

4 **اناسه** *He made it to move to and fro;* (S, A;) *he made it to be in a state of commotion.* (M, K, TA,) *and to move to and fro,* (M,) *and to hang down;* (TA;) *he made it to dangle,* or *to hang down and be in a state of commotion* or *agitation.* (M.) It is said in a trad. (S, M. TA.) of Umm-Zara, (S, TA,) أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ [*He made my two ears to move to and fro,* &c., *with ornaments*]; (S, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قُرْطَة and شُنُوف, which moved to and fro, &c., in them. (TA.)

5 **تنوّس** *It,* (a branch of a tree,) *being blown by the wind, became shaken thereby, so that it moved much to and fro;* as also تنوّع (TA.) [See also 1.]

نَاسٌ is applied to *Men,* and to *jinn,* or *genii;*

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(S, Msb, K;) but its predominant application is to the former: (Msb:) it is said by some to be applied to both in the former of the last two

verses of the Kur, الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ مِنَ الجِنَّةِ والنَّاسِ [*who suggesteth what is vain in the breasts of people of the jinn and mankind*]; unless by it be meant النَّاسِى [the forgetting]; or من الجنّة والناس is added in explanation of a preceding word, الوَسْوَاس, or of الذى, or it is in dependence upon يوسوس; (Bd;) [but what corroborates the first explanation is the fact that] men and jinn are both termed رِجَال in the Kur, lxxii. 6; and the Arabs used to say, رَأَيْتُ نَاسًا مِنَ الجِنّ [*I saw people of the jinn*]: (Msb:) it is a pl. of إِنْس, (K,) originally أُنَاس, (S, K,) a pl. which is rare [as to form]; (K;) or أُنَاس is pl. of إِنْسَان; (M, art. أنس;) and ناس has the article ال prefixed to it, (S, M,) but not as a substitute for the suppressed ء, because, were it so, it would not be found prefixed to the original, أُنَاس, whereas it is found prefixed to this latter: (S:) this derivation, however, from أُنَاس, contradicts its belonging to art. نوس: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like قَوْم and رَهْط; and its sing. is إِنْسَان, from a different root: it is derived from نَاسَ, aor. يَنُوسُ, signifying it hung down and was in a state of commotion: and [agreeably with this derivation it is said that] its dim. is نُوَيْس: (Msb:) some, again, said that النَّاس is originally النَّاسِى. (L, TA, voce إِنْس.) See also إِنْس, throughout. See also نَوَاس.

نَاسُوت [*Human nature; humanity;* as also إِنْسَانِيَّة: probably post-classical: opposed to لَاهُوت, q. v., in art. ليه.]

نَوَسَات : see نَوَاس.

نَوَاس *A* [*lock of hair such as is called* ذُؤَابَة, *that moves to and fro:* (K, in explanation of ذُو نَوَاس the name of a king of El-Yemen:) or نَوَاسَة has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and نَوَسَات signifies *i. q.* ذَوَائِب, [pl. of ذُؤَابَة,] because they move about much. (TA.) ___ *What hangs to the roof,* (M, A, &c. [a signification assigned in the K to نَاس, probably through the careless omission of the word النُّوَاس by an early transcriber,] *consisting of smoke,* (A, TA,) [or *soot,*] *&c.* (TA,) The word in the T and O, as well as in the A [and M], is نَوَاس. (TA.) ___ The *web* of a spider: because of its fluttering. (M.)

نُوَاسَةٌ : see نُوَاسٌ.

نَوَّاسٌ , applied to man, (S,) *Quivering* (مُضْطَرِبٌ), *and flaccid,* or *flabby.* (S, K.)

نَائِسٌ act. part. n. of 1. Ex. خُيُوطٌ نَائِسَةٌ *Threads dangling* or *hanging down and moving about.* (TA.)

نَاوُوسٌ , (M, Msb,) or نَاؤُوسٌ, (Mgh,) *Burialplaces of Christians:* (M:) or *a burial-place of Christians:* (Mgh, Msb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek ναος: (Relation de l'Égypte par Abd-allatif; p. 508:) Freytag, on the authority of Meyd., explains it as signifying *a coffin in which a corpse is enclosed:* and 'Abd-el-Lateef applies the (expression نَاوُوسٌ مِنْ حَجَرٍ to the *sarcophagus* in the Great Pyramid: (see Abdollatiphi Hist. *Æg.* Comp.; p. 96:)] if Arabic, (M,) of the measure فَاعُولٌ: (M, Mgh, Msb:) pl. نَوَاوِيسُ. (Mgh, TA.)

نوش

1 **نَاشَهُ** , aor. يَنُوشُ, (S, A, Msb,) inf. n. نَوْشٌ, (S, A, Msb, K,) *He took it,* or *reached it, absolutely,* or *with the hand,* or *with the extended hand;* (S, A, Msb, K;) as also تَنَاوَشَهُ , (A, TA,) inf. n. تَنَاوُشٌ; (S, Mgh, Msb, K;) and انْتَاشَهُ , (A, TA,) inf. n. إِنْتِيَاشٌ: (S, K:) it is also written with ء; (A, K, TA, in art. نأش;) and so is تَنَاوُشٌ. (Msb, and K in art. نأش.) And *He took him,* or *reached him, to seize his beard,* or *his head.* (ISk, S.) You say, نَاشَهُ نَوْشَةً خَفِيفَةً [*He reached him with a feeble,* or *slight reach,* with his spear or the like]. (A.) And الرِّمَاحُ تَنُوشُهُ *The spears reach him:* occurring in a poem of Dureyd Ibn-Es-Simmeh. (TA.) And الظِّبَآءُ تَنُوشُ الأَرَاكَ [*The antelopes reach and take* with their mouths *of the trees called* اراك]; as also تَنْتَاشُهُ . (A.) And النَّاقَةُ تَنُوشُ بِفِيهَا الحَوْضَ [*The she-camel reaches and takes with her mouth of the water of the drinking-trough*]. (TA.) A poet says, (ISk, S,) namely, Gheylán Ibn- Horeyth Er-Raba'ee, (TA,)

* فَهْيَ تَنُوشُ الحَوْضَ نَوْشًا مِنْ عَلَا *

* نَوْشًا بِهِ تَقْطَعُ أَجْوَازَ الْفَلَا *

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [*the middles of the*] *waterless deserts* without needing other water. (S.) You say also, نُشْتُ مِنَ الطَّعَامِ شَيْئًا *I obtained somewhat of the food.* (TA.) And الوَصِيَّةُ نَوْشٌ مِنَ المَعْرُوفِ [*The testament is* a means of *an attaining of benefit*]: i. e., the testator gives [for يَتَنَاوَلُ in my original I read يُنَاوِلُ] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ meaning, [*But how shall*] *the attaining* of belief [*be* possible *to them from a distant place,* i. e.,] in the world to come, when they have disbelieved in him

[namely Mohammad] in the present world? in which passage some read [التَّنَاؤُش,] with ء. (S.) [See art. نأش.] Accord. to Ibn-'Abbád, in this instance, التناوش signifies *Returning.* (K, * TA.) And 'Áïsheh said of her father, فَٱنْتَاشَ الدِّينَ بنعشه إِيَّاه *And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen;* [*by his exalting it;*] in which instance, also, the verb is sometimes pronounced with ء. (TA.) ___ نَاشَ به, aor. as above, *He clung,* or *clave, to him,* or *it.* (TA.) نَشَّتَهُ خيرًا, (Lth, S,) inf. n. نَوْشٌ, (Lth,) *I made him to attain good;* (Lth, S;) and شَرًّا *evil.* (Lth.)

3 **نَاوَشُوهُمْ بِالرِّمَاحِ**, [inf. n. مُنَاوَشَةٌ, *They reached,* or *thrust, them with the spears, in near, but not close, conflict, being in like manner reached,* or *thrust, by them,*] (A, Mgh,) is from تَنَاوُشٌ in the first of the senses assigned to it above: (Mgh:) مُنَاوَشَةٌ, in conflict, is the *reaching one another* [with spears or other weapons] (ISk, S, K) *when the two parties are near* [*but not close*]: (ISk, S, TA) and is like مُهَاوَشَةٌ, i. e., *conflicting.* (TA.) See also 6. ___ ناوش الشَّىْءَ *He mixed with* [or *engaged in*] *the thing.* (IAar.)

6 **تَنَاوَشَ** see 1, in three places. ___ تَنَاوَشُوهُمْ بِالرِّمَاحِ *They* [*reached* or] *thrust them with the spears,* [*in near, but not close, conflict,*] *being in like manner* [*reached* or] *thrust by them:* (Msb:) تَنَاوُشٌ is the *reaching one another* with the spears [or other weapons] *when the two parties are not close together.* (TA.) See also 3.

8 **إِنْتَوَشَ** see 1, in three places. ___ انتاشه also signifies *he caused him to come,* or *go, forth* (K, TA) from a place of destruction: or *he took, led,* or *drew, him forth* therefrom: (TA:) and *he saved him,* or *rescued him,* from destruction. (A, * TA.)

نَوُوشٌ *Strong:* (K:) a man *possessing might,* or *strength, courage, valour,* or *prowess:* (S, TA:) as also نَؤُوشٌ, q. v. (TA.) [In two copies of the S, I find the latter only, with ء].

نوص

1 **نَاصَ**, (M, K,) aor. يَنُوصُ, (M,) inf. n. نَوْصٌ

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and مَنَاصٌ (M, K) and مَنِيصٌ (M) and نَوِيصٌ (K) and نِيَاصٌ, (K, accord. to the TA,) or نِيَاصَةٌ, (accord. to a MS. copy of the K, and accord. to to the CK,) and نَوَصَانٌ, (K,) *He put himself in motion:* (K:) or *he put himself in motion and went away.* (M, TA.) You say, مَا يَنُوصُ فُلَانٌ لِحَاجَتِي *Such a one does not put himself in motion for* [the accomplishment of] *my want.* (TA.) And مَا بِهِ نَوِيصٌ *There is not in him strength* (S, M) *and motion* (or *activity*], (S, TA.) ___ نَاصَ لِلْحَرَكَةِ, inf. n. نَوْصٌ and مَنَاصٌ, *He prepared himself for motion.* (M, TA.) ___ نَاصَ الفَرَسُ, (Lth, M,) inf. n. نَوْصٌ, (Lth, TA,) *The horse,* having his bridle pulled in, and being put in motion, *raised his head;* as also اِسْتَنَاصَ : (Lth, M:) or إِسْتِنَاصَةٌ signifies a horse's *putting himself in motion to run.* (K.) ___ نَاصَ إِلَيْهِ, (K,) inf. n. نَوْصٌ, (TA,) *He rose to him.* (K.) ___ نَاصَ, aor. يَنُوصُ, inf. n. نَوْصٌ, *He turned aside,* or *away:* (M, TA:) *he drew back, receded, retreated,* or *retired;* (S, K *;) as also اِسْتَنَاصَ : (S:) *he fled;* or *turned away and fled:* (TA:) *he escaped, and outwent:* (Msb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, *he escaped;* or *became safe,* or *secure:* (M:) and accord. to IB, نُوصٌ, with, damm, [app. as an inf. n.,] also signifies the act of *fleeing.* (TA.) You say, نَاصَ عَنِ الأَمْرِ *He turned aside,* or *away, from the thing,* or *affair; he declined from it; he avoided it;* as also لَاصَ. (Aboo-Turáb, TA.) And نَاصَ عَنْهُ, inf. n. نَوْصٌ, *He removed, withdrew,* or *retired to a distance, and separated himself, from him,* or *it.* (Ibn-'Abbád, K.) And نَاصَ عَنْ قِرْنِهِ, (S, A,) aor. يَنُوصُ, inf. n. نَوْصٌ and مَنَاصٌ, (S,) *He fled,* or *turned away and fled, from his opponent,* or

adversary, (S, A,) *and eluded him,* (S,) or *removed, withdrew,* or *retired to a distance, from him.* (A) And it is said in the Kur, [xxxviii. 2,] وَلَاتَ حِينَ مَنَاصٍ, meaning, *When it was not a time of fleeing:* (Az, TA:) or *when it was not a time of drawing back and fleeing:* (S, TA:) or *when it was not a time of seeking,* or *petitioning, and of being aided,* or *succoured.* (M, TA.)

3 نَاوَصَ see جُرَّةٌ.

10 إِسْتَنْوَصَ see 1, in three places.

نَوْصٌ *A wild ass;* (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K. *)

نَائِصٌ *Raising his head, and running away at random:* (M:) or a wild ass *raising his head, and going to and fro, like one running away at random:* (Lth, K *:) and مَنِيصٌ a horse *raising his head.* (TA.)

مَنَاصٌ *A place to which one has recourse for refuge, protection, preservation,* or *concealment: a place of refuge:* (S, Msb, K:) *a place to which one flees;* (S;) *a place of safety* or *security.* (A.) See also 1, throughout.

مَنِيصٌ : see نَائِصٌ.

نوط

1 **نَاطَهُ**, aor. يَنُوطُ, inf. n. نَوْطٌ, *He suspended it; hung it.* (S, Msb, K.) You say, نُطْتُ القِرْبَةَ بِنِيَاطِهَا [*I suspended the water-skin by its* نياط, q. v]. (TA.) And نِيطَ عَلَيْهِ الشَّىْءُ *The thing was suspended to him,* or *it:* and نُوطَ عليه: (TA:) or نُوِّطَ عَلَيْهِ, (S; accord. to two copies: the pronoun relating to a camel when loaded.) And نِيطَ بِهِ الشَّىْءُ *The thing was attached to,* or *connected with, him,* or *it.* (TA.) It is said in a trad, مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوْطٍ i. e. [*We took him not save with case;*] *with neither beating,* [lit. *with neither whip,*] *nor hanging* [or *clinging*]. (TA.) And in a proverb, كُلُّ شَاةٍ بِرِجْلِهَا تُنَاطُ [*Every sheep,* or *goat, shall be hung by its hind leg*]: i. e. every one who commits a crime shall be punished for it: or, accord to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassán Ibn-Thábit says,

* وَأَنْتَ دَعِىٌّ نِيطَ فِى آلِ هَاشِمٍ *
* كَمَا نِيطَ خَلْفَ الرَّاكِبِ القَدَحُ الفَرْدُ *

[*And thou art an adopted person, who is connected with the family of Háshim, like as the single drinking-cup is connected behind the rider*]. (TA.) See also شَاقَ, in art. شوق.

2 **نَوَّطَ** see 1.

8 **انتاط** *It was,* or *became, suspended,* or *hung; it hung;* (K, TA;) بِهِ *to him,* or *it.* (TA.) ___ [And hence,] *It was,* or *became, distant,* or *remote,* or *far-extending.* (S, TA.) You say, انتاطت المَفَازَةُ, and, by transposition, إِنْتَطَتْ, *The desert extended far;* [*as though it were connected with a*

desert like it; (see نِيَاطٌ;)] *it was far-extending.* (TA.) And انتاطت المَغَازِى *The places of war were distant,* or *far-extending:* from نِيَاطُ المَفَازَةِ, meaning the far extent of the desert: or from النَّوْطُ. (TA.) And انتاطت الدَّارُ *The house,* or *place of abode,* &c., *was distant.* (IAar, K, TA.)

نَوْطٌ *A thing,* (S, K,) *whatever it be,* (S,) *that is suspended,* or *hung, from another thing;* (S, K;) an inf. n. used as a subst.: (K:) and particularly *a thing that is put,* or *hung, upon a camel,* (عِلَاوَةٌ,) *between two halves of a load,* بين عِدْلَيْنِ, (K,) or, as A 'Obeyd says, بين العُودَيْنِ [which, if not a mistranscription, app. means *between the two staves of the saddle*]; (TA:) the علاوة being thus called because it is suspended (تُنَاطُ) to the load: (Z, TA:) and *a small* [*receptacle of palm-leaves, of the kind called*] جُلَّة, (Az, S, K,) *containing dates* (S, K) *and the like,* (K,) *which is suspended from a camel,* (S,) *being hung, by its handles, from the saddle of the camel of burden:* (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (S. K) and [of mult.] نِيَاطٌ (Az, K;) the former is pl. of نَوْطٌ in the general sense first mentioned above: and also signifies *what is suspended* (نُوَّطٌ, as in two copies of the S, or نُوَطٌ, as in the TA) *upon the camel when he is loaded:* (S, TA:) and *i. q.* مَعَالِيقُ [*things suspended to a beast of burden; such as the* قُمْقُمَة *and the* قِرْبَة *and the* مِطْهَرَة]. (S, K.) It is said in a proverb عَاطٍ بِغَيْرِ أَنْوَاطٍ *Taking* [or *reaching to take*] *without* there being there *anything suspended;* which is like the saying Driving by singing without having a camel (S, L, See also art عطو.]) And in another proverb. إِنْ أَعْيَا البَعِيرُ فَزِدْهُ نَوْطًا [*If the camel be fatigued, add thou to him an appendage to his full load*] meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, إِنْ أَعْيَا فَزِدْهُ نَوْطًا is a proverb relating to the pressing a niggardly man. (TA.) ___ ذَاتُ أَنْوَاطٍ the name of *A particular tree,* (S, TA,) *of great size,* (S,) *which was worshipped in the time of ignorance,* said by IAth to be the name of *a particular gum-acacia-free* (سَمُرَة) *to which the*

believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.) ___ النَّوْطُ المُذَبْذَبُ occurs in a trad. as meaning *The leg of a rider,* from fatigue or some other cause, ever *dangling,* or *moving to and fro.* (TA.)

نَيْطٌ : see نِيَاطٌ, in two places. and see art نيط.

نِيَاطٌ The *loop-shaped handle* (عُرْوَة) of a قِرْبَة [or water-skin]: (Msb:) the [*appendage called*] مُعَلَّق [q. v.] of a bow; (S, K;) by which it is suspended: (K, voce خطم:) and of a قِرْبَة: [by which it is suspended; (see 1, second sentence;) and of anything. (K.) ___ See also شِيَاقٌ. ___ Also (S, Msb [in the K, or, which is evidently a mistake,]) النِّيَاطُ [i. e. نِيَاطُ القَلْب *The suspensory of the heart;*] *a vein,* (S, Msb,) or *a thick vein,* (K,) [app. *the ascending aorta,*] *by which the heart is suspended* (S, Msb, K) *from,* (مِنْ, S, Msb [or possibly this may mean forming a part of,]) or *to,* (إِلَى, K,) *the* وَتِين, [which seems here to signify the *descending aorta,* or, accord.

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to the second rendering of مِنْ, suggested above, the *aorta altogether,*] (S, Msb, K,) *the cutting,* or *severing, of which causes death;* (S, Msb;) as also نَيْط : (S:) pl. [of pauc.] أَنْوِطَةٌ and [of mult.] نُوطٌ, with damm, (Az, K,) because the ى in نِيَاطٌ is originally و: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, *the* فَرْج. (Az, L.) [Hence,] المَقَطَّعَة النِّيَاط (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to *The* أَرْنَب [or *female hare*], (S, K,) like مُقَطَّعَة الأَسْحَار, (S,) as an appellation of good omen, i. e. as meaning that her نياط will be severed: or, as some say, المَقَطَّعَة النِّيَاط, (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نياط, or [as in the A,] the نياط of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, رَمَاهُ ٱللّٰهُ بِالنَّيْط , meaning [*God smote him,* or *may God smite*

him,] *with death.* (S.) [See also art. نيط.] [Hence likewise,] النِّيَاطُ is applied to *Two stars* [app. *s and t of Scorpio*] *between which is* قَلْبُ العَقْرَبِ [which is *the star* and *of that constellation*]. (Sgh, K, TA.) ___ Also, *i. q.* الفُؤَادُ [which generally means *The heart;* but is probably here used in one of its other senses, namely, *the appendages of the œsophagus, consisting of the liver and lungs and heart*]. (K.) ___ Also, *A certain vein lying within the* صُلْبٌ [i. e. *backbone,* or *back*], *beneath the* [*portion of flesh and sinew called the*] مَتْنٌ; and so النَّائِطُ : (K:) or the latter is *a vein extending in,* or *along, the* صُلْبٌ, [in some copies of the K, قَلْبٌ, which, as is said in the TA, is a mistake,] *by the cutting of which the* مَصْفُورٌ [or *person in whose belly is yellow water,* as explained in the TA,] *is treated for the purpose of cure.* (S, K.) ___ نِيَاطُ المَفَازَةِ *The far extent of the desert:* (TA:) or *of the way thereof; as though it were connected with another desert,* (S, K,) *hardly coming to an end.* (S, TA.) [Thus,] البَعِيدُ نِيَاطُهُ, applied to the Hijáz, means البَعِيدُ مُعَلَّقُهُ [i. e. *Whereof every connected part,* or *appendant tract, is far-extending*]. (Ham, p. XXX). The Rájiz, El-'Ajjáj, says,

* وبَلْدَةٍ بَعِيدَةِ النِّيَاطِ *
* مَجْهُولَةٍ تَغْتَالُ خَطْوَ الخَاطِي *

[*Many a region far extending, unknown, rendering unapparent* the trace of *the stepping of the stepper*]. (S and O in the present art. and in art. غول.)

النَّائِطُ : see نِيَاطٌ.

تَنُّوطٌ, (S, K,) like تَكَرُّمٌ, (K,) and تُنُوطٌ, (S, K,) with damm to the ت (K) and fet-h to the ن (TA) and kesr to the و, (K,) or تَنَوُّطٌ, (as in some copies of the S,) and تَنُوِّطٌ, (TA, voce تبشر,) *A certain bird, that lets down strings from a tree,* (As, S, K,) *and weaves its nest like an oilflask, suspended to those strings,* (K,) *then produces her young therein;* and hence its appellation: (As, S:) *a certain bird, like the* قَارِيَة

in blackness, [or rather *in dinginess,*] *that constructs its nest between two twigs,* or *branches,* or *upon one twig,* or *branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint:* or, accord. to Aboo-'Alee, *a certain bird, that suspends pieces of the bark of trees* [*formed into strings*], *and makes its nest at their extremities, to protect itself from serpents and men and* ذَرّ [or *young* ants, or small red ants]: (TA [see also صَافِرٌ:]) *called in Persian* كَيْبُو: (Kzw:) n. un. with ة. (S, K.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ مِنْ تَنُّوطٍ [*More skilled in fabricating than a* تنوط]. (Meyd.)

تَنْوَاطٌ *What is hung* (S, K) *from,* (S,) or *upon,* (K,) *the* [*kind of vehicle called*] هَوْدَجٌ, *for ornament:* (S, K:) or the *implements,* or *apparatus, &c., that are hung upon a horse.* (Ham, p.) ___ And hence, *Adventives;* or *persons who introduce themselves among a people, and live among them, not being of their race;* and *persons whose fathers are free men,* or *Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them:* for ذُو التَّنْوَاطِ; [or ذُوو التَّنْوَاطِ;] the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid.) [See also مَنُوطٌ.]

مَنَاطٌ *A place of suspension,* or *hanging.* (Msb.) ___ [Hence the saying,] فُلَانٌ مِنِّى مَنَاطَ الثُّرَيَّا [*Such a one is with respect to me* as though he were *in the place of suspension of the Pleiades*]; i. e., in distance: (Sb, S, K * [in the K, هذا is put for فُلَانٌ; and in the CK, مَنَاطُ is erroneously put for مَنَاطَ]:) or the meaning is, in such a station: the prep. being understood, as in ذَهَبْتُ الشَّأْمَ and دَخَلْتُ البَيْتَ: Z says, هُمْ مِنِّى مَنَاطَ الثُّرَيَّا [*they are* &c.] by reason of their elevated state. (TA.)

مَنُوطٌ *Suspended; hung.* (K.) You say, هٰذَا مَنُوطٌ بِهِ *This is suspended,* or *hung, to him,* or *it.* (K.) ___ [Hence the saying,] هٰذَا رَجُلٌ مَنُوطٌ بِالقَوْمِ *This is a man adventive to the people; one who has introduced himself among them, and lives among them, not being of their race:* (K, * TA:) or *i. q.* دَعِىٌّ [*one whose origin,* or *lineage, is suspected;* &c.]: (K:) and مَنُوطٌ مُذَبْذَبٌ is also applied to *a person of this latter description who betakes himself to a people;* the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوَاطٌ.]

مُنْتَاطٌ *Distant,* or *remote;* and *far extending.* (TA.) You say, مُنْتَاطُ المَحَلِّ *Whose place of abode is distant.* (TA.) And غَايَةٌ مُنْتَاطَةٌ *A distant goal,* or *scope;* or *a far-extending space.* (TA.)

النَّوْطَةُ The *crop* of a bird: see الجَرِيئَةُ.

نَوَّاطَةٌ The *same as* نُوَّاعَةٌ. See رُجَّاحَةٌ.

نوع

5 **تَنَوَّعَ**, said of a branch of a tree: see تَنَوَّعَ ___. تَنَوَّسَ *It became of various sorts,* or *species.* (Msb.)

نُوَّاعَةٌ *A child's swing, of rope.* See رُجَّاحَةٌ.

نوف

مُنِيفٌ *High; lofty;* applied to a mountain, and a building. (T.) You say also عِزٌّ مُنِيفٌ [*High nobility*]. (K in art. عيط.)

نوق

2 نَوَّقَ [*He broke, or trained,* a camel]. (TA, voce مُصْعَبٌ.)

5 تَنَيَّقَ فِى مَطْعَمِهِ وَمَلْبَسِهِ, and تَنَوَّقَ, *He was nice and luxurious* (تَجَوَّدَ وَبَالَغَ) *in his diet and his apparel.* (JK, K.) Better explained voce تَنَوَّقَ ___. تَأَنَّقَ: see تَأَنَّقَ and تَجَوَّدَ, and نِيقَةٌ.

نِيقٌ quasi-inf. n. of أَنَاقَ.

نَاقَةٌ : see قَلُوصٌ, and بَعِيرٌ, and نَاقَةُ الحَدَّآءِ ___. بِكْرٌ: see أَيْنُقَاتٌ ___. رِحَالَةٌ pl. of أَيْنُقٌ pl. of نَاقَةٌ: see a verse cited voce مُسْهِمٌ.

نِيقَةٌ a subst. from تَنَوَّقَ [Note] (IJ, S, K) as syn. with تَأَنَّقَ (S) [and therefore signifying *Daintiness, nicety, exquisiteness, refinement,* or *scrupulous nicety and exactness;* and the *exceeding of what is usual* in a thing: or the *choosing what is excellent,* or *best, to be done, and doing admirably:* or the *doing firmly, solidly, soundly,* or *thoroughly, and skilfully:* or] the *exceeding what is usual* in a thing, *and making* it *good,* or *beautiful, and firm, solid, sound,* or *free from defect* or *imperfection.* (Ham, p. 625) See تَأَنَّقَ.

نول

1 **نَالَ**, aor. يَنَالُ, has for inf. ns. نَالٌ and مَنَالٌ and مَنَالَةٌ. (TA.) ___ See 6.

3 **نَاوَلَهُ شَيْئًا** *He gave him a thing; presented,* or *offered, it to him; gave him it with his hand; handed it to him;* syn. عَاطَاهُ; (T;) *he gave him a thing with his extended hand.* (T, K.)

5 **تَنَوَّلَ عَلَيْنَا بِشَىْءٍ يَسِيرٍ** : see تَطَوَّلَ.

6 **تَنَاوَلَ مَآءَ الحَوْضِ** [*He reached, and drank of, the water of the drinking-trough*]: said of a camel. (S, art. نوش) ___ تَنَاوَلَ مِنْ يَدِهِ شَيْئًا *He took from his hand a thing; took it with his hand from his* (another's) *hand;* syn. تَعَاطَاهُ. (T.) ___ [تَنَاوَلَ شَيْئًا *He reached a thing; took it with his hand; handed it to himself;*] *he took a thing with the extended hand;* (TK;) or simply *he took a thing; took it with his hand, took hold of it;* syn. أَخَذَهُ: (K:) best rendered, *he took,* or *reached,* or *reached and took, a thing, absolutely,* or *with the hand,* or *with the extended hand;* and in like manner, with the mouth, as in an instance voce رَمَّ, &c.; *he helped himself to it* (i. e. food). ___ تَنَاوَلَهُ بِالسَّيْفِ *He reached,* or *hit him, with the sword:* see نَفَحَهُ: and see تَشَاوَلُوا, and هُوَ قَرِيبُ المُتَنَاوَلِ ___. أَطَفَّ and سَهْلُ المُتَنَاوَلِ [app. *He is one from whom it is easy to take,* or *receive, gifts,* &c.]. (TA.) ___ تَنَاوَلُوا الرِّمَاحَ: see 6 in art. ذوق. ___ تَنَاوَلَهُ بِمَا يَسُوءُهُ [*He carped at him by saying, or taxed* or *charged him with, that which would grieve him*]. ___ تناوله بما لَيْسَ فيه [*He carped at him by saying, or taxed* or *charged him with, what was not in him*]. (TA, voce اغْتَابَهُ) ___ تَنَاوَلَهُ بِلِسَانِهِ *He carped at him with his tongue:*

(IbrD:) as also نَالَهُ . (TA, art. تناول شَيْئًا ___.) هلب *It* (a noun, &c.) *applied to a thing.* ___ تَنَاوَلَ *It comprehended,* or *comprised:* post-classical in this sense, but commonly used. (MF, TA.) ___ تَنَاوَلَهُ بِمَا يُكْرَهُ *He taxed* or *charged him with,* or *accused him of a thing disliked,* or *hated.* See also art. نيل; see an explanation of اغْتَابَهُ, and see ظَهْرٌ.

نَالٌ : see نَوَالٌ.

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نَوَالٌ and نَائِلٌ (S, K) and نَالٌ (K) *A gift:* (S, K:) and *a benefit, or favour, obtained from a man.* (TA.) See two exs. of the first voce خَرْقٌ: and an ex. of the second voce نَوَالٌ ___. عَرَبَةٌ is also used as an inf. n. See an ex., from El-Aashà, voce لَيْسَ.

نَائِلٌ : see نَوَالٌ.

مِنْوَالٌ The *web-beam of a loom;* the *beam on which the web is rolled,* (S, Msb, in art. نول, and S, K, voce حَقَّةٌ,) *as it is woven.* (Msb.)

نون

نُونَةٌ The *dimple in the chin of a young child:* (M, K:) see خُنْعُبَةٌ, and قِلْتَةٌ, and دَائِرَةٌ, and 2 in art. دسم.

نوه

1 **ناه به** (Msb) and **نوَّه به** (S, Mgh, Msb, K) *He rendered famous* (S, Mgh, Msb, K *) and *magnified;* (Msb;) and *rendered notorious;* (Mgh;) *it,* (S, Msb,) namely a person's name, (S,) or a thing, (Msb,) or *him.* (Mgh.)

2 **نوَّه** see 1.

نوى

1 نَوَاهُ and انْتَوَاهُ *He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim.*

8 انْتَوَى القَوْمُ مَنْزِلًا بِمَوْضِعِ كَذَا (S, Msb) *The people,* or *party, repaired,* or *betook themselves, to,* or *towards, a place of alighting* or *abode, in such a place.* (Msb.) See 1. ___ انْتَوَى *It* (a people, or company of men,) *removed from country to country,* or *town to town.* (TA.)

نَوًى *Date-stones:* they are often used as food for camels; (see إِبِلٌ نَوَوِيَّةٌ;) and for this purpose are bruised, and sometimes mixed with barley, and then moistened: see نَوَاةٌ ___. بَسِيسَةٌ *What is cut off in the circumcision of a girl.* (Lh, in TA, voce عُذْرَةٌ.) The name shows that this is the prepuce of the *clitoris,* the end of which resembles the end of a date-stone. But see النَّوَى ___. بَظْرٌ *What remains of the place of circumcision of a girl after that operation;* i. e. the بَظْرٌ: (M:) or *the place of circumcision of a girl, which is what remains of her* بَظْرٌ *when the* مُتْكٌ *has been cut off.* (T.) ___ نَوًى *Pieces* of gold, *each of the weight of five dirhems.* (TA in art. نوى ___.) جب The *tract,* or *region towards which one goes* (S) *in journeying,* whether *near* or *distant;* (S;) the *place that is the object of a journey:* (El-Kálee, TA:) [a traveller's *destination:*] the *course,* or *direction, that one pursues* (K, TA) in journeying and in acting or conduct: (TA:) see an ex. voce صَرْفٌ (third sentence), and عَقَرَ. It is of the fem. gender. (S.) See an ex. in some verses cited voce بَيْنٌ.

نًى and نَىٌّ: see art. نيأ.

نِيَّةٌ *An intention, an intent, a purpose, a design, an aim; a determination of the*

mind, or *heart:* (Msb, TA:) this is the general meaning: (Msb:) the *direction that one takes* (S, Msb, K) *in a journey,* (S, K,) *near or distant,* (S,) and *in an action:* (K:) the *thing that one intends,* or *purposes,* or *aims at: an affair:* (Msb:) the *place to which one purposes journeying:* (S in art. زل:) see an ex. from a rájiz in art. زل, first paragraph: the *thing,* or *place, that one proposes to himself as the object of his aim,* in an action, or a journey: or the *thing,* or *place, that is the object of an action* or *journey:* see طَيَّةٌ and نَقَحَ نَيَّةً ___. شُلَّةٌ *i. q.* طَرَحَ and ضَرَحَ, &c. (O, art. ___.) ضرح نَيَّةٌ بَعِيدَةٌ: see بَعِيدٌ, where the ة of the latter word has been accidentally omitted. It also often (or generally) means *A distant,* or *remote, thing,* or *place, that is the object of an action* or *journey:* &c.

أَنَامنتوٍ عن هذَا الأَمرِ *I. q.* مَتْرِيعٌ, q. v. (TA in art. ريع.)

نيأ

1 **نَآءَ** , aor. يَنِىءُ, (so in the S, Nh, L, Msb; but in some copies of the K, يَناءُ, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نِىءٌ, (S,) and نِىٌّ, without ء, and نُوءٌ, (Sh,) *It* (flesh meat, &c.) *was not,* or *did not become, sufficiently cooked; it was insufficiently cooked:* (S, K:) (like نَهَىَ:) or *it was untouched by fire;* (i. e., *raw*]. (L.) ___ *It* (a thing) *was not firmly, not soundly, not thoroughly, done.* [See 4.] (TA.)

2 **نَيَّأَ** see 4.

4 **اناء الأَمْرَ** *He did the thing not firmly, not soundly, not thoroughly.* نيّأ الامر, accord. to the K, signifies *the same:* but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] ناءُ الامر [and اللحمُ], and [when it is trans.] اناء اللحمَ [and الامر]: the forms of the verb being like بَانَ and أَبَانَ. (TA.) ___ اناء, (S, incorrectly written in the K أَنْيَأَ, TA,) inf. n. إِنَآءَةٌ, *He insufficiently cooked* flesh-meat [&c.]. (S, K.)

نِىءٌ Flesh meat &c. *insufficiently cooked:* (S, K:) or *untouched by fire;* [i. e., *raw*]. (L.) It was also pronounced by the Arabs نِىٌّ; but the original word is with ء. (TA.) ___ Wine *untouched by the fire:* cooked [or mulled] wine being called نَضِيجٌ, (TA [written نِىٌّ, without ء]). ___ *Pure* [*and sweet*] milk: sour milk being called نضيج: or milk *just drawn from the udder, before it is put into the skin.* (TA [written نِىٌّ, without ء.])

نِىٌّ [for نِىءٌ] *Fat,* as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.)

نُيُوءٌ and نُيُوءَةٌ The *state of being insufficiently cooked:* (S, K:) or *of being untouched by*

fire; [i. e., *rawness*]. (L.)

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نيب

1 **نَابَهُ**, aor. يَنِيبُ, *He hit him on his* ناب, i. e., his *canine tooth.* (S, K.)

2 **نيّب السَّهْمَ** *He bit the wood of the arrow, to know whether it were strong* or *weak, and made an impression upon it with his canine tooth.* (S, K.) ___ نيّب فيه *He* (a beast of prey) *made an impression upon him with his canine tooth: he fixed his canine teeth in him.* (TA) ___ نيّبت *She* (a camel) *became extremely old:* (Lh, S, K:) *became what is termed a* ناب. (A.) ___ نيّب and تنيّب *It* (a plant) *put forth its root.* (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) ___ ظَفَّر فُلَانٌ فِى كَذَا ونَيَّبَ *Such a one clung to, caught to,* or *took fast hold upon, such a thing:* [lit., *stuck his nails and dog-teeth into it*]. (A.) See also ظَفَّر.

5 **تَنَيَّبَ** see 2.

نَابٌ [originally نَيْبٌ, The *canine tooth,* or *dog-tooth;* or *eye-tooth;* the *tusk,* or *tush;* or the *fang;* of certain animals:] *one of the teeth;* (S;) the *tooth that is* [*next*] *behind the* رَبَاعِيَة, [or *next but one to the central pair of incisors:*] (M, K.) [In this sense, the word is masc.:] the tooth thus called is mase., when thus called: [though if you call it سِنٌّ, it is fem.:] but ناب when fem. signifies an old she-camel (Msb:) or, accord. to the M and K, it is fem. only in each of the above senses without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَالَة) in the case of ناب in the nom. [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its to that in رَمَى, [in which it is expressed in writing by ى,] because it is changed from ى: but this is extr. That is, this pronunciation of changed from ى or و is only observed [regularly] when the said ا is a final

radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those in which the ا changed from ى is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَنْيُبٌ (Lh, K) and أَنْيَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نُيُوبٌ; (S, K;) the latter contr. to analogy, (S,) because [نَابٌ is originally نَيِبٌ, and] a word of the measure فَعَلٌ does not [regularly] assume the measure فُعُولٌ in the pl.; (TA;) to which should be added نُيُوبٌ, a dial. var., as in the case of every pl. of the measure فُعُولٌ of which the medial radical letter is ى: (M, F:) and pl. pl. أَنَايِيبُ. (K, TA.) Ibn-Seenà says that no animal has both a نَابٌ and a horn. (Msb.) ___ نَابٌ *An aged she-camel:* (S, K:) not applied to a male camel: (S;) so called because of the length of her lush; (S;) by synedoche; the whole being called by the name of a part: (TA:) as also نُيُوبٌ ; (K;) accord. to some copies of the K, نَيُّوبٌ; but this is a mistake: (TA:) pl. of the former أَنْيَابٌ and نُيُوبٌ (K) and نَيْبٌ: (S, K:) or these are pls. of both the former of sing. (K. accord. to some copies; and TA.) Sb is of opinion that نَيْبٌ is pl. of نَابٌ, and says that the Arabs have made it of the measure فُعْلٌ [as it is said to be in the S, for it is originally نَيْبٌ like as they have the pl. of دَارٌ, disliking the sound of نُيُوبٌ, because the ى is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of نُيُوبٌ ; as it is related, on the authority of Yoo, that certain of the Arabs say صُيُدٌ and بُيُضٌ, as pls. of صُيُودٌ and بُيُوضٌ, agreeably with the dial. of those who say رُسُلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem but their not saying نُيُبٌ, like as they say صُيُدٌ and بُيُضٌ, is an argument in favour of the opinion of Sb. ___ لَا أَفْعَلُ ذٰلِكَ مَا حَنَّتِ النِّيبُ [*I will not do that as long as aged she-camels yearn towards their young ones* i. e., I will never do it]. A proverb. (S.) ___ The dim. of نَابٌ is نُيَيْبٌ, without ة, because نَابٌ, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without نَابٌ is a dev. from constant rule. (MF.) Sh says, that some of the Arabs make the dim. of نَابٌ to be ثُوَيْبٌ, because many an ا such as that in نَابٌ is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarráj is an *error* on his part [who does so]. (S.) This apparently means, that Ibn-EsSarráj accuses Sh of an error; but such is not the case: for Sb himself says but this is an error on their part; i. e., on the part of the Arabs who say نُوَيْبٌ for نُيَيْبٌ (IB.) ___ نَابُ قَوْمٍ *The lord, master,* or *chief, of a people:* (S, K:) pl. أَنْيَابٌ. (TA.) ___ عَضَّتْهُ أَنْيَابُ

الدَّهْرِ, and نيوبه, [*The dog-teeth of fortune bit him*]. (A.) ___ انياب are likewise met. assigned to evil, or mischief. (TA.)

نيوب : see نَاب.

نُيَّب [as though pl. of نَائِب or نَائِبَة] an epithet added to نُيُوب as signifying canine teeth. to render the signification intensive, or energetic. (TA.)

أَنْيَبُ *Having a large,* or *thick, canine tooth,* (K,) *that does not bite a thing without breaking it.* (Th.)

نيت

1 **نَاتَ** , aor. يَنِيتُ, inf. n. نَيْتٌ; as also نَاتَ, aor. يَنُوتُ, inf. n. نَوْتٌ; (L, K;) *He* (a man) *moved from side to side in walking* (L, art نوت:) or *he so moved by reason of weakness,* or *infirmity:* (K:) or, *by reason of drowsiness.* (L, art. نوت, q. v.)

نير

1 **نار الثَّوب**, aor. ينيره, (T, S, M, A, K,) inf. n. نير; (T, M, K;) and نيره, (T, M, A, Mgh, K,) inf. n. تنيير; (T;) and اناره, (T. S, M, A, Mgh, K,) and هناره, (S, M, TA,) like أَراق and هراق, (S,) aor. of the latter يهنيره (M, TA,) inf. n. إِهنارة, (M,) or هنارة; (TA;) *He made,* or *put, to the piece of cloth a* نير; (T, S, M, K;) i. e., *an* علَم [or *ornamental border*]; (T, S, * M, * A, Mgh, K, * TA;) syn. أَعلَمه: (A:) and *a woof;* (S, * A, Mgh, TA; *) syn أَلْحمه; (A;) contr. of أَسداه and سدَّاه (Mgh.) ___ هو يسدّى الأُمور وينيرها (A) or يسدى (TA) [*He commences things,* or *affairs, and completes them*].

2 **نَيَّر** see 1.

4 **اناره** : see 1, throughout.

نير : see نير.

نير The علَم [or *ornamental border*] of a piece of cloth: (T, S, M, A, K:) pl. أَنيار. (M, K) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) ___ Hence, The *side* (طُرَّة) of a road: (T:) or the *side* (جانب) *and wide* or *widening part* (صدر), of a road. (so in some copies of the K, and in the TA: but in some copies of the former, or is put in the place of and:) or the *conspicuous part* of a road: (S:) or the *conspicuous furrowed part* of a road. (M, A, K.) ___ The *unwoven end* (هدب) of a piece of cloth. (Ibn-Keysán, M, K) ___ The *woof* of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double woof, (علَى نيرين,) it is more close in texture and more lasting. (S.) ثوب ذو نيرين signifies *A piece of cloth strongly woven, with a double woof:* (A:) or *a piece of cloth woven with double thread:* (T:) and [in like manner] ثوب منيَّر *a piece of cloth woven with a double woof;* (Lh, M, K;) i. e., *with a double thread:* (TA:) also called ديابوذ, (T, TA,) an arabicized word;

(TA;) in Persian دو پود, or دو بود, (as in different copies of the K,) or دو باف. (T.) This mode of weaving is termed متآءمه,

which is the

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making the woof of a double thread, and putting two threads together upon the حقّة [which here means the yarn-beam, on which the warp is rolled]. (T.) ___ Hence, ناقة ذات نيرين *A she-camel having an accession of fat upon former fat:* (T:) or *having, upon her, layers* (صحائف) *of fat;* as also ذات أنيار: (A:) or *advanced in years, yet having some remains of strength;* (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and ناقة ذات أنيار *a she-camel having thick flesh.* (TS.) Also, رجل ذو نيرين *A man whose strength is double the strength of his companion:* (S:) or *strong and firm.* (A.) And رأى ذو نيرين *Right opinion* or *counsel.* (A.) And حرب ذات نيرين *Violent war.* (T, A.) The *canes* (قصب) *and threads* (خيوطة) [*in a loom*], *when they are put together:* (M, K:) [it is a coll. gen. n., of which the n. un. is with ة, as appears from what here follows:] نيرة is a subst., signifying the *threads and canes,* (خيوطة and قصبة, [or *warp and,* app., *cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,*] *when they are put together:* when they are separate, the threads are called خيوطة; and the cane, قصبة, or, if a staff, عصا: (AZ, Sh, T:) نيرة is also explained as signifying *one of the implements of the weaver, with which he weaves;* namely, the *transverse piece of wood* [*in the loom;* the same as is described above]. (T.) In the following verse of an unknown poet,

* تَقْسم أُسْتيًّا لَهَا بنَيْر *

* وتَضْرِبُ النَّاقُوسَ وسْطَ الدَّيْرِ *

[*She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent*], the author may mean بنير, and may have altered the word by necessity; or نِيرٌ may be a dial. form of نِيرٌ. (M.) One says of a man who neither harms nor profits, مَا أَنْتَ بِسَتَاةٍ وَلَا لُحْمَةٍ وَلَا نِيرَةٍ [lit. *Thou art not a warp nor a woof nor a cane-roll*]. (T.) [See also a similar saying voce حَقَّةٌ.] [The *yoke of a bull;* the *piece of wood that is upon the neck of the bull, together with its apparatus:* (M, K:) or the *piece of wood that is placed transversely upon the necks of the two bulls* (T, S) *yoked together for ploughing:* (T:) called نِيرُ الفَدَّانِ: (S:) pl. [of pauc.] أَنْيَارٌ and [of mult.] نِيرَانٌ: (S, M, K:) of the dial. of Syria. (M.)

نِيرَةٌ : see نِيرٌ.

مُنِيرٌ act. part. n. of 4: see 1. ___ [Hence the saying,] لَسْتَ فِى هٰذَا الأَمْرِ بِمُنِيرٍ وَلَا مُلْحِمٍ [*Thou art not in this affair a commencer nor a finisher:* or *a person who will do harm nor one who will profit*]. (TA.)

مُنَيَّرٌ : see نِيرٌ. ___ A skin that is *thick* (A, K, TA) *and strong,* (TA,) *like a piece of cloth with a double woof.* (A, TA.)

مُهْنَارٌ , for مُنَارٌ, pass. part. n. of 4. (Ks, Lh, M.)

نيس

نِيسَانُ [vulg. نِيسَانَ] *The seventh of the Greek* [or *Syrian*] *months;* (K;) [*corresponding to April, O. S.*] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.)

نيط

1 **نَاطَ**, aor. يَنِيطُ, inf. n. نَيْطٌ, *It was,* or *became, distant,* or *remote,* or *far-extending;* as also انتاط. (K.) [See the latter in art. نوط.]

8 **إِنْتَاطَ** see 1.

نَيْطٌ: see نِيَاطٌ, in art. نوط, in two places. ___ *Death:* or *a bier:* or the *term of existence:* (K:) or the *death which God connects* (ينوطه) [*with one*]: (IAar:) and if so, the ى is interchangeable with و, (IAth, TA,) the word being originally نَيْوطٌ, then نَيِّطٌ, and then نَيْطٌ: (TA:) if a contraction, it is like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ. (Az, TA.) You say, رماه ٱللّٰهُ بالنَّيْطِ, meaning [*God smote him,* or *may God smite him,*] *with death:* (S, in art. نوط, and TA:) or [*may God smite him*] *with the death which He connects* [*with him*]; as also رماه ٱللّٰهُ بنَيْطِهِ. (IAar.) And أَتَاهُ نَيْطُهُ *His term of existence came to him.* (TA.) And رُمِىَ فُلَانٌ فِى نَيْطِهِ *Such a one was cast into his bier;* meaning, when he died. (TA.) See طِنْءٌ.

نِيَاطٌ: see art. نوط.

نَائِطٌ: see art. نوط.

نيك

1 **نَاكَ المَطَرُ الأَرْضَ** , and النُّعاس عَيْنَهُ: see نَكَحَ.

نيل

1 نَالَ مِنْهُ *He defamed him.* (L, art. نَالَ مِنْ عِرْضِهِ ___.) قبح *He defamed him.* (T, K, TA.) ___ نَالَ مِنْهُ *He harmed, hurt,* or *injured him,* namely, an enemy. (Mgh.) ___ نَالَهُ بِلِسَانِهِ is coupled in the Msb, art. قرص, with أَذَاهُ; and seems plainly to signify أَصَابَهُ, which, in this case, is the same as أَذَاهُ. And تَنَاوَلَهُ has a similar meaning. ___ نَالَ *He obtained,* or *attained.* (S, K.) نَالَ مِنْ عَدُوِّهِ *He attained* [or *obtained*] *the object of his aim,* or *desire, from his enemy.* (Msb.) ___ نَالَهُ, aor. يَنَالُ, *It reached him; came to him;* syn. وَصَلَ إِلَيْهِ. (M, art. نيل.) See also Bd, xxii. 38. ___ نَالَ لَكَ أَنْ نَفْعَلَ, aor. يَنِيلُ; and أَنَالَ لَكَ: see نَالَهُ ___. أَنِلْنِى, first. pers. نَلْتَهُ, inf. n. نَيْلٌ, *He obtained it; he attained it;* namely, the object of his wish, &c. (S, K, Msb, &c.)

4 أَنْيَلَ see 1.

6 هُمَا يَتَنَايَلَانِ signify the same. (TA.)

نَيْلٌ *Obtainment;* &c.: see 1.

إِنَانَةٌ The act of *giving:* (PS in art. نيل;) the *giving a gift.* (KL.) It seems properly to belong to art. نول.

نَيْلٌ (T, M, K) and نَائِلٌ (M, K) *What one obtains,* or *acquires,* (T, M, K,) *of the bounty of another;* like نَوَالٌ. (T.)

نيلوفر

نيلُوفَرٌ , (Msb,) and نِيلُوفَرٌ, (Msb, and so in the CK,) or نِيلُوفَرٌ, (so in copies of the K, and so accord. to the TA,) or, as some say, نِينُوفَرٌ, or نِينُوفَرٌ, (accord. to different copies of the K,) [The *nymphæa*, or *lotus of Egypt* and *of Syria;*] *a certain well-known plant;* (Msb;) *a kind of sweet-smelling plant, which grows in stagnant waters,* (K, TA,) *called by the people of Egypt* بشنين, [i. e. بَشْنِينَ,] *and by the vulgar* نَوْفَرٌ; (TA;) [both of which last names are now given in Egypt to the *nymphæa lotus*, or *white lotus*, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the *nymphæa cærulea*, or *blue lotus*, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket erRatlee, whence I have twice procure roots of this plant:] نيلوفر [written in Persian نِيلْپَرْ and نِيلُوپَرْ and نِيلُوبَرْكْ &c.] is a Persian word (أَعْجَمِيَّةٌ), and is said to be composed of نِيل, [or indigo,] with which one dyes, and the name for a wing, [i. e., پَرْ;] as though winged with نِيل [or indigo]; because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (أَصْل,) is kneaded with water, and used as a liniment, several times, it removes the disease called البَهَق; and when kneaded with زِفْت, it removes the disease called دَآءُ الثَّعْلَبِ: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Mudhaffar, son of the Kádee of Baalabekk, says, in his book entitled Suroor en-Nefs, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the Irshád and that of the Moojiz also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets;

and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.)

نینوفر

نینوفر , or نینوفر: see art. نیلوفر.

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نُغْرُوقٌ

غرنق See **نُغْرُوقٌ**

هـ

[*The twenty-sixth letter of the alphabet;* called هَآءٌ: it is one of the class termed حَلْقِيَّةٌ [or *guttural*], and is a radical letter, except when written with two dots, ة; for which, and for the pronominal values of هـ, &c., see the Supplement. ___ As a numeral it denotes *five.*]

هُ: the vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter: and this is always done in modern Arabic. ___ هْ subjoined in هُنَّهْ, and the like: see أَبْيَضُ. ___ The هَا, termed تَنْبِيهٌ, is said by some to be used as an inceptive, without any meaning but inception. (See ذا.) See كَلِمَةُ تَنْبِيهٍ in art. نبه: and see an ex. voce تَا. When followed by a pronoun, as هو, &c., it is best rendered *Lo.* ___ هـ of pausation: see remarks on a verse cited voce بِهَا ___. حِينٌ, in حَطَأَ بِهَا, and many phrases syn. therewith, is app. for بِأَسْتِهِ. See حَطَأَ.

هَآءٌ and هَآءِ: see art. هوأ.

هأ

R. Q. 1 **هَأْهَأَ بالإبل** , (El-Umawee, S, K,) inf. n. هَيْهَآءٌ and هَأْهَآءٌ, (K,) the latter extr., (TA,) [see ظَأْظَأَ,] *He called the camels to food,* or *provender, by the cry* هَئْ هَئْ: (S, K:) or he *chid* them, (زجرها), by the cry هَأْهَأْ. (K.) [See also arts. جأ and هَأْهَأَ ___.] جيأ, inf. n. هَأْهَآءٌ, *He chid* a dog. (TA.) ___ *He called* a dog. (TA.) ___ هَأْهَأَ, inf. n. هَأْهَآءٌ, *He laughed loud and long:* [a word imitative of the sound]. (K, TA.)

هَيْءٌ , subst. from هَأْهَأَ, [*A call to camels to food,* or *provender*]. (S, K.) هَيْءٌ and جَيْءٌ are said to be thus written by Az's own hand, with kesr: and are thus written in the Jáme' [of Kz]. (L.) [See arts. جأ and جيأ.]

هَأْهَأٌ and هَأْهَآءٌ One *who laughs loud and long.* (K, TA.) ___ جَارِيَةٌ هَأْهَأَةٌ *A damsel who laughs loud and long.* (Lh, TA.)

هب

1 **هَبَّتِ الرِّيحُ** , (S, &c.,) aor. تَهُبُّ, (M, &c.,) contr. to analogy; for all reduplicate triliteral verbs that are intrans. have kesr in the aor., except twenty-eight, of which this is one; (Lb;) inf. n. هُبُوبٌ and هَبِيبٌ (S, K) and هَبٌّ; (K;) but this last is not of high repute; (IDrd;) *The wind blew; rose; was in a state of commotion.* (S, K, &c.) ___ It is also said of a foul, or stinking, odour. (Msb, in art. قوح) يَوْمٌ تَهُبُّهُ النَّكْبَآءُ ___. is for تَهُبُّ فِيهِ [*A day in which the wind called النكباء blows*]. (TA, art. هبب ___.) حص *It* (a star) *rose:* (TA:) [and in like manner, the dawn: see هَبَّ ___.] عُطَاسٌ *He arose,* or *went,* or *betook himself, to prayer.* (ISh, from a trad.) ___ هَبَّ, inf. n. هَبٌّ, *He was brisk; lively; sprightly.* (TA.) ___ هَبَّ, inf. n. هَبٌّ and هُبُوبٌ and هَبَابٌ, *He* (any person or animal marching or journeying) *was brisk, lively,* or *sprightly, and quick:* (K:) or هَبَّ, aor. يَهِبُّ, with kesr, inf. n. هَبٌّ and هُبُوبٌ, *he* (any such person or animal) *was brisk, lively,* or *sprightly:* and هَبَّ, [aor. يَهُبُّ,] inf. n. هُبُوبٌ and هَبَابٌ, *he* (the same) *was quick, and brisk, &c.:* ex. هَبَّتِ النَّاقَةُ, aor. تَهُبُّ, with damm, inf. n. هَبَابٌ, *The she-camel was quick* in her march, or pace: (TA:) and هَبَّ البَعِيرُ, inf. n. هَبَابٌ, *The camel was brisk, lively,* or *sprightly,* in his march, or pace. (Lh, S, TA.) See also R. Q. 1. هَبَّ, aor. يَهُبُّ, (S,) inf. n. هَبٌّ and هُبُوبٌ (K) and هَبِيبٌ; (TA;) and هَبْهَبٌ , inf. n. هَبْهَبَةٌ; (K;) *He awoke,* or *became roused,* from his sleep. (S, K.) ___ هَبَّ يَفْعَلُ كَذَا *He began to do so; set about doing so; i. q.* طَفِقَ. (S, K.) ___ [You say] مِنْ أَيْنَ هَبْهَبْتَ *Whence hast thou come?* (K;) as though you said مِنْ اَيْنَ جِئْتَ; i. e., مِنْ اَيْنَ اُنْتُبِهْتَ لَنَا *Whence hast thou been roused* [to come] to us. (S.) [And] أَيْنَ هَبْهَبْتَ عَنَّا, with kesr, (in some copies of the K, حَنَّا is put for عَنَّا; but this is a mistake; TA;) *Where hast thou absented,* or *hidden, thyself, from us?* or, rather, *where hast thou been absent,* or *hidden, from us?* (Yoo, K.) ___ هَبَّ *He was absent a long time.* (Yoo, K.) هَبَّ, (S, K,) aor. يَهِبُّ, (Msb,) or يَهُبُّ, (Az, TA,) inf. n. هَبَّةٌ (S)

[and, app., هَبَّةٌ,] and هَبٌّ, (TA,) *It* (a sword, S, K, and a spear, S,) *shook,* or *quivered,* (S, K,) *and penetrated* into the thing struck with it. (S, Msb.) ___ هَبَّهُ, (aor. يَهُبُّ, TA,) inf. n. هَبٌّ and هَبَّةٌ and هِبَّةٌ; and اهتبّه ; (Sh, * K;) *It* (a sword, Sh,) *cut him,* or *it;* or *cut it off.* (Sh, K.) ___ هَبَّ *He was routed,* or *put to flight,* in battle. (IAar, K.) ___ هَبَّ, aor. يَهُبُّ (S, K) and يَهِبُّ, (K,) the latter dev. from rule, and not found in other lexicons, but see what is cited above from Lb, that هَبَّ is one of the twenty-eight verbs which thus deviate from rule, (TA,) inf. n. هَبِيبٌ and هَبَابٌ and هَبَّةٌ; and اهتبّ ; (S, K;) and هَبْهَبَ , (K,) inf. n. هَبْهَبَةٌ; (TA;) *He* (a goat) *was excited with lust:* (TA;) or *uttered a sound,* or *cry,* [or *rattled,*] *and was excited by desire of the female;* or *uttered a sound,* or *cry,* [or *rattled,*] *when so excited,* or *at rutting-time:* (S, K:) or هَبْهَبَ signifies *he uttered a sound,* or *cry,* [or *rattled,*] *at rutting-time:* (TA:) or هَبَّ, inf. n. هَبَابٌ and هَبِيبٌ; and اهتبّ ; *He* (a stallion-camel, &c.) *desired copulation.* (M.) ___ هَبَبْتُ بِهِ *I called him* (a goat, TA) *ad initum; ut femellam conscenderet.* (K.) [F observes, that J's giving هَبَبْتُهُ in this sense is a mistake: but MF remarks, that what J says is هَبْهَبْتُهُ , he (MF) having examined many copies of the S and found them all alike in this case, and that this is correct; and this is the reading that I find in both of M. Fresnel's copies of the S: see also تَهَبْهَبَ, given in the S as quasi-passive of هَبْهَبْتُهُ SM, however, states in the TA, that the reading found by him in a copy of the S in the handwriting of Yákoot, the author of the Moajam, collated with the copy of Aboo-Zekereeya Et-Tebreezee and that of Aboo-Sahl El-Harawee, is هَبَبْتُ بِهِ, as in the K; and this, he says, is the genuine reading.]

2 **هبّبه** *He tore it,* or *rent it, much.* (K.)

4 **اهبّ الرِّيحُ** , and استهبّها , [*He* (God) *caused the wind to blow; to rise; to be in a state of commotion*]. (A.) اهبّه *He awoke him,* or *roused him,* from his sleep. (S.) هَبَّهُ is said to signify the same; and in proof thereof is adduced a reading in the Kur, deviating from that which is universally received as correct; مَنْ هَبَّنَا مِنْ مَّرْقَدِنَا, instead of مَنْ بَعَثَنَا, *Who hath roused us from our sleeping-place?* [ch. xxxvi., v. 52;] but IJ rejects

this reading, unless it be elliptical, for هَبَّ بِنَا. (TA.) اهبّ السَّيْفَ *He shook the sword;* or *made it to quiver.* (Lh, Sh.)

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5 **تهبّب** *It* (a garment) *became worn out,* or *ragged.* (S, K, TA.)

8 **إهتَبَبَ** see 1.

10 **إستهببَ** see 4.

R. Q. 1 **هبهبته** : see هبهب ___. هببتُ به, inf. n. هبهبةٌ, *He was quick,* or *swift.* (K.) See also 1. هبهبَ, inf. n. هبهبةٌ, *It* (the سراب, or mirage,) *glistened,* or *shone;* syn. ترقرقَ; (K;) i. e., لَمَعَ. (TA.) هبهبَ, inf. n. هبهبةٌ, *He urged,* or *checked,* [app. the former,] *with his voice;* syn. زجر; (K;) by saying هبْ. (R, as cited by MF,) or هبْ هبْ: [so I understand from the TA, where it is said والفعل منه هبْ هبْ; for which it is evident that we should read وآسم الفعلِ منه الخ; meaning its (imperative) verbal a &c.:] accord. to some, used specially with reference to a horse: see هاب [in art. هيب]. (TA.) You also say هبهبَ به. (TA.) هبهبَ, inf. n. هبهبةٌ, *He slaughtered* [a beast]. (K.)

R. Q. 2 **تهبهبَ** *He* (a goat, TA, called ad initum, S) *shook himself;* syn. تزعزعَ. (S, K.) See جيشٌ. هببتُ به يتهبهبُ *An army of which one part presses upon another.* (TA, art. جعب.)

هببٌ , pl. of هبَّةٌ: see هبائبُ ثوبٌ.

الهُبَّةُ *The wind.* (TA, voce كُبَّة.)

هَبَّةٌ (S) and هِبَّةٌ , (K,) both of which forms are correct, (TA,) The *penetration* of a sword. (S, K,) or spear, into the thing that

is struck with it, *and* its *shaking,* or *quivering.* (S.) ___ ذُو هِبَّةٍ A sword *that shakes,* or *quivers, and penetrates into the thing struck with it:* (S:) and, *that falls with vehemence.* (TA.) ___ هَبَّةٌ (S, K) and هِبَّةٌ , (K,) or the latter only, (TA,) *An hour,* or *a short time,* (ساعة,) *remaining before dawn.* (As, S, K.) ___ هَبَّةٌ (S, K) and هِبَّةٌ , (K,) or the latter only, (TA,) *An indefinite period* of time; syn. حِقْبَةٌ: (S, K:) *a long time;* syn. دَهْرٌ. (Az.) Ex. عِشْنَا بِذٰلِكَ هِبَّةً مِنَ الدَّهْرِ *We lived therein,* or *in that* [*state*], *some time,* [or *a long time*]: like the saying سَبَّةً. (AZ, S.) ___ [You say] رَأَيْتُهُ هَبَّةً *I saw him once* (K) *in life.* (TA.) ___ قَدْ جَاءَنِى هَبَّةً *He has come* [*in*] *to me once.* Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) *i. q.* وَقْعَةٌ. (Msb.) See art. عسل in the Mgh.

هِبَّةٌ : see هَبَّةٌ throughout. ___ *A state,* or *condition:* [or perhaps the meaning intended is the *state of being brisk, lively,* or *sprightly, and quick*]. (K.) Ex. إِنَّهُ لَحَسَنُ الهِبَّةِ *Verily he is in a good state,* or *condition, &c.* (TA.) ___ هِبَّةٌ The *state* of a stallion *when excited by desire of the female.* (S.) See 1. هَبَّةٌ *A piece of a garment,* or *the like:* (K:) pl. هِبَبٌ, (S, K:) *a piece of rag.* (TA.) ___ See ثَوْبٌ هَبَائِبُ.

هِبِّى mentioned on the Nawádir of Th, and said to be from هُبُوبُ الرِّيحِ, but not of established authority: [unexplained]. (TA.)

هَبْهَبٌ A wolf that is *light,* or *active, and quick,* or *swift, of pace.* (K.) See هَبْهَبِىٌّ. ___ *A certain valley of hell, the place of abode of tyrants, oppressors, and the like.* (TA, from a trad.)

هَبْهَبِىٌّ *Quick,* or *swift:* as also هَبْهَبٌ and هَبْهَابٌ . (K.) ___ A *light,* or *active,* camel: fem. with ة. (K.) ___ هَبْهَبِىٌّ *One who serves well; a good servant.* (K.) ___ *Any one who does well a small thing:* accord. to some, specially, *a cook,* and *a roaster of meat.* (TA.) ___ *A butcher;* syn. قَصَّابٌ, [from هَبْهَبَ he slaughtered]. (IAar, K.) ___ هَبْهَبِىٌّ *One who signs well to camels, to urge,* or *excite, them.* (K.) ___ هَبْهَبِىٌّ *A pastor:* (S:) or *a pastor of sheep* or *goats:* or the *he-goat of a flock.*

(K.)

هَبَابٌ i. q. هَبَاءٌ [*Dust, &c.:* see هَبُوبٌ]. (K.)

هَبُوبٌ and هَبُوبَةٌ and هَبِيبٌ A wind *that* [*blows violently, and*] *raises the dust.* (S, K.)

هَبُوبَةٌ : see هَبُوبٌ.

هَبِيبٌ : see هَبُوبٌ.

هَبْهَابٌ : see هَبْهَبِيٌّ. *Clamorous; a bawler.* (K.) هَبْهَابٌ The سَرَابٌ, or *mirage.* (M, K.) ___ هَبْهَابٌ *A certain game of children,* (K,) *of the children of El-'Irák,* (TA,) or *of the children of the Arabs of the desert.* (T.)

ثَوْبٌ هَبَائِبُ, (As, S, K,) as also خَبَائِبُ, (As, S,) and أَهْبَابٌ, and هَبِبٌ, (K,) *A garment rent in pieces, ragged,* or *tattered.* (As, S, K.)

رِيحٌ هَابَّةٌ [*A wind blowing; rising; in a state of commotion.*] (A.)

ثَوْبٌ أَهْبَابٌ : see مَهَبٌّ. [ثَوْبٌ هَبَائِبُ *A place of blowing of the wind.*]

مِهْبَابٌ (S, L, K) and مُهْتَبٌّ (S) and مُهَبَّبٌ, of the same measure as مُعَظَّمٌ, (L,) A he-goat *that is much excited with lust:* or *that rattles much, and is much excited by desire of the female:* or *that rattles much when so excited:* see 1. (S, K.)

مُهَبَّبٌ and مُهْتَبٌّ: see مِهْبَابٌ.

هبت

1 **هبته**, aor. ـِ, (inf. n. هَبْتٌ, TA,) *He beat, struck,* or *smote, him* (A, 'Obeyd, S, K) with a sword. (Sh.) Ex. هبتوهما حتّى فرغوا منهما *They smote them both* with swords *until they slew them* (TA, from trad.) ___ هبته, aor. ـِ, *He,* or *it, lowered him,* syn. هبطه and طأطأه and حطّه. (K,) with respect to station, rank, or dignity (TA:) and *abased him; debased him; rendered him abject, vile, despicable,* or *ignominious.* (L.) Ex. هبته الموت عندى منزلةً *Death lowered him in my estimation with respect to rank,* or *dignity,* because he died upon his bed. and did not die a martyr. From a trad. (Fr.) ___ هُبِتَ *He was lowered* with respect to rank, station, or dignity. (Fr.) ___ هُبِتَ (like عُنِىَ, [i. e. pass. in form, but neut. in signification,] (K,) *He* (a man) *was cowardly, and his intellect quitted him:* (S, K:) *he was without intellect.* (TA.) ___ هَبَتَ, aor. ـِ see هَبِيتٌ.

هَبْتٌ *Softness; laxity.* (L.) ___ *Stupidity, foolishness, stupefaction.* (TA.)

هَبْتَةٌ *Weakness* (S, K) in intellect. (S.) Ex. فى عقله هبتةٌ *There is a weakness in his intellect.* (S.) فيه هبتةٌ *There is a stroke of stupidity in him:* or *there is in him what resembles heedless ness, and unsoundness of intellect:* (TA:) or هَبْتَةٌ signifies *loss of reason.* (TA in art. خلع.)

ما تسألُ عن شيخٍ نومه سباتٌ وليلُه هباتٌ *Dust thou not inquire respecting an old man, whose sleep is that of a sick person,* or *of one far advanced in years,* or *whose sleep is light,* TA, art. سبت,) [*and whose night is one of languor.*] From a trad. هبات. here, is from هَبْتٌ, as signifying softness, and laxity. (TA.)

هَبِيتٌ One *in whom is sudden fright,* or *terror. and a shrinking* (تَلَبُّذ) [*by reason of fear*]. (L.) ___ هَبِيتٌ and مَهْبُوتٌ A *cowardly* man, *whose intellect is quitting him:* (S, K:) a man *without intellect.* (TA.) ___ In the saying of a poet, نَشْوَتُهَا هَبِيتُ, quoted, limit not expl., by Th, هَبِيت is thought by ISd to be of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ. and to signify, شَيْءٌ يُهْبِتُ, i. e. A thing *that stupefies,* or *renders foolish, and confounds, perplexes,* or *amazes, and thus stills,* or *quiets and causes to sleep.* The poet says,

* تُرِيكَ قَذًى بِهَا إِنْ كَانَ فِيهَا	*
* بَعِيدَ النَّوْمِ نَشْوَتُهَا هَبِيتُ	*

[he is app. describing clear and strong wine, and says, *It will show thee a mote in it, if it be therein: a little after sleep,* (even,) *the intoxication* (which is the result) *thereof is a thing that stupefies, &c.*]. (TA.)

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مَهْبُوتٌ *Confounded; perplexed; amazed; i. q.* مَهْفُوتٌ. (TA, art. مَهْبُوتُ الفُؤَادِ.) هفت A man *of a cowardly heart, without intellect.* (S.) See مَهْبُوتٌ ___ هَبِيتٌ *Lowered* with respect to rank, station, or dignity. (Fr.) ___ مَهْبُوتُ التَّرَاقِى *Having depressed, deficient, collar-bones,* or *clavicles.* (Fr.) مَهْبُوتٌ A bird *that is sent forth at random; without being rightly directed;* [*without being let fly at some other particular bird*]. Thought by IDrd to be a post-classical word in this sense. (TA.)

هبث

1 **هبث مالَهُ** , aor. ـُـ , inf. n. هَبْثٌ, *He scattered,* or *squandered, his property.* (L.)

Q. Q. 1 **هنبثَ** : see هَنْبَثَةٌ.

هَنْبَثَةٌ *A severe, difficult,* or *afflictive, affair:* (S, K:) pl. هَنَابِثُ: the ن is an augmentative letter. (TA.) The pl. also signifies *calamities:* and *confused affairs and news.* (TA.) ___ Also, *Confusion in speech,* or, *in what is said:* (S, K:) [probably an inf. n, of which the verb is هَنْبَثَ].

هبج

1 **هَبِجَ**, aor. ـَـ, inf. n. هَبَجٌ; (L;) and تَهَبَّجَ *He,* or *it* [a camel's udder], *became swollen;* or *had a tumour* [or هبج]. (S, L, K.) ___ هَبِجَ *It* (a man's face) *became swollen, and contracted:* (L:) [and so تَهَبَّجَ, in the K, art. رهل: see its part. n.] ___ هَبَجَهُ, (S, K,) aor. ـَـ, (K,) or ـِـ, [which is more probably right,] (L,) inf. n. هَبْجٌ, (S, L,) *He beat him,* or *struck him,* (S, K,) with a staff, or stick: like حَبَحَهُ (S) [and خَبَجَهُ]: or, *with uninterrupted blows, but not violently:* or, *with a piece of wood, like as one beats a dog in killing him:* or *he beat him in any part of him that he saw.* (TA.)

2 **هَبَّجَهُ**, inf. n. تَهْبِيجٌ, *It caused him,* or *it,* [a camel's udder], *to become swollen;* or *to have a tumour* [or هبج]. (S, K.) ___ هَبَّجَ وَجْهَهُ [*It rendered his face swollen:* see هَبِجَ:] said of much sleep. (TA, in art. هبج ___.) رهل *He killed* a dog, [app. by beating]. (L.)

5 **تَهَبَّجَ** see 1.

هَبَجٌ *A thing like a tumour, in a she-camel's udder:* (S, K:) it is *a tumour,* or *swelling, of the slightest kind.* (TA.)

هَبِجٌ : see what follows.

مُهَبَّجٌ A man *swollen;* or *affected with a tumour.* (TA.) A *swollen* face of a man; (A;) as also هَبِجٌ, (L,) and مُتَهَبِّجٌ. (A.) ___ A man *heavy,* or *dull, in spirit;* syn. ثَقِيلُ النَّفْسِ. (S, K.)

مُتَهَبِّجٌ : see مُهَبَّجٌ.

هبخ

Q. Q. 3 اهْبَيَّخَ ; (K;) and اهْبَيَّخَتْ, aor. تَهْبَيِّخُ; inf. n. إِهْبِيَّاخٌ; (TA;) *He,* (K,) and *she,* (TA,) *walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (K, TA.)

هَبَيَّخٌ, of the measure فَعَيَّلٌ, (S,) *A boy,* or *young man:* and هَبَيَّخَةٌ *a girl,* or *damsel:* both in the dial. of Himyer. (L.) ___ Also, the former, *A soft boy,* or *young man:* (K:) or the former and latter, respectively, *a soft, thin-skinned, and plump, boy or young man,* (S,) *and girl or damsel:* (S, K:) or *a plump and goodly* young man, and woman: (L:) or the latter, a *tall and great* woman: (JK:) [and hence, app., applied as an epithet, in the sense of *long and large,* to a woman's train, in the following verse, quoted by Az,]

* جَرَّتْ عَلَيْهِ الرِّيحُ ذَيْلًا أَنْبَخَا *

* جَرَّ العَرُوسِ ذَيْلَهَا ٱلْهَبَيَّخَا *

(L.) [*The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train.*] ___ Also, the latter, *A damsel suckling,* or *that suckles.* (M, K.) ___ Also, the former, A *stupid, and flabby, or flaccid,* man. (K.) ___ Also, a man *in whom is no good.* (K.) ___ Also, *A great valley.* (K) ___ And *A large river.* (K.)

هبد

1 **هَبَدَ الهَبِيدَ** , aor. ـِ , (L, K,) inf. n. هَبْدٌ, (L,) *He broke* هَبِيدٌ, (Lth, L, K,) i. e. *colocynths:* (Lth, L:) or (in the K, and) *he cooked* هَبِيدٌ [i. e., *colocynths* or *their seeds*]: (L, K:) or (in the K, and) *he gathered* هَبِيدٌ [i. e. *colocynths*]; (L, K;) as also تَهَبَّدَهُ and اهتبده ; (K;) or تَهَبَّدَ and اهتبد ; which are said of an ostrich and of a man: and these two verbs signify *he* (an ostrich or a man) *extracted* هَبِيدٌ [or *colocynth-seeds*] *to eat:* (L:) you say of an ostrich هُوَ يَتَهَبَّدُ *he extracts the seeds of the colocynth to eat them:* and تَهَبَّدَ signifies *he took a colocynth,* or *colocynths, and broke it,* or *them:* (S, L:) or *he* (an ostrich) *broke a colocynth,* or *colocynths, and ate its,* or *their seeds:* (A:) and *he gathered colocynths and macerated them in water:* (L:) and اهتبد *he* [an ostrich) *pierced colocynths with his beak, and ate their seeds:* (T, L:) and *he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised,* or *brayed, and cooked:* (S, L:) or *he prepared for food* (عَالَخَ) *the pulp of colocynths.* (AHeyth, L. [See an ex. in a verse cited voce راجلة.]) ___ Also هَبَدَهُ, (aor. as above, L,) *He fed him* (namely a man, K) with هَبِيدٌ. (L, K.)

5 **تَهَبَّدَ** and 8: see 1.

هَبْدٌ : see هَبِيدٌ.

هَبِيدٌ The *colocynth;* as also هَبْدٌ : (L, K:) or the *seeds of the colocynth;* (S, A, L, K;) as also هَبْدٌ: (L, K:) n. un. of the former, [which is a coll. gen. n.,] with ة: (L:) or the *pulp* of the colocynth. (AHeyth, L.) ___ [See بروق] ___ Also, *A*

certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them: (Nh, L:) or *colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes* عَصِيدَة *is made of it:* (AA, L:) or *a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped.* (L.)

رَجُلٌ هَابِدٌ *A man who gathers colocynths:* (TA:) and هَوَابِدُ [pl. of هَابِدَةٌ] *women who gather colocynths.* (K.)

هبر

1 **هَبَرَ**, &c.: see Supplement.]

ضَرَبَ هَبْرَ : see سعر.

هَبْرِيَة (S, K) and هَبَارِيَة (TA) [*Scurf on the head;*] *what is in the hair of the head, resembling bran;* (S;) the *dirt of the head, that clings to the lower part of the hair, resembling bran;* (K;) as also إِبْرِيَة (TA) and تِبْرِيَة. (AO, S, K, in art. تبر.) ___ Also, [both ↓ words,] *What flies about, of,* or *from, feathers,* (K, TA,) and *the like:* (TA:) and the former, *what flies about, of,* or *from, the down of cotton:* (K:) or the *fine down that flies about from cotton:* (L:) and *what becomes scattered about, and compacted, of,* or *from, canes,* or *reeds, and the* بَرْدِىّ [or *papyrus*]: (Yaakoob:) pl. of the former, هِبْرِيَات. (TA.)

هَبَارِيَة : see above, in two places.

هَبُّور *Barley growing,* or *growing forth;* in the Nabathaean language. (Sa'eed ibn Jubeyr, TA, art. عصف.)

هبش

1 **هَبَشَ** , aor. ـِ , (S, TA,) inf. n. هَبْشٌ, (S, A, K,) *He collected* a thing; (TA;) as also هَبَشَ, aor. ـَ : (ISk, ISd:) *he collected;* and *gained* or *earned,* or *sought sustenance;* (S, A, K;) as also تَهَبَّشَ : (S, A:) or *he practised some art* or *trade, to procure sustenance;* and *he exercised art, craft, cunning,* or *skill, in the management of his affairs:* (TA:) and اهتبش and تَهَبَّشَ *he gained* or *earned,* or *sought sustenance;* and *collected;* and *exercised art, craft, cunning,* or *skill, in the management of his affairs:* (ISd, TA:) and هبّش , inf. n. تَهْبِيشٌ, *he collected much;* syn. جمّع. (K.) You say, هو يَهْبُشُ لعياله *He collects;* and *gains* or *earns,* or *seeks sustenance; for his family,* or *household;* (S;) as also يَتَهَبَّشُ : (S, A:) or *practises some art* or *trade, to procure sustenance for them; exercises art, craft, cunning,* or *skill, in the management of his affairs, for them.* (TA.) [See also هَبْشَتَهُ ___.] حَبَشَ, (K,) inf. n. as above, (TA,) *I obtained it,* (K, TA,) *by collecting and gaining* or *earning.* (TA.) And اهتبش منه عَطَآءً *He obtained from him a gift.* (K.) ___ هَبَشَ الغَنَمَ, inf. n. as above, [app. meaning *He roused and scared the sheep* or *goats, and drove and collected them* to some

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person or place,] is like نَجَشَ الصَّيْدَ. (Ibn- 'Abbád.)

2 **هَبَّشَ** see 1.

5 **تَهَبَّشَ** : see 1, in three places. Also, and اهتبش , *It became collected;* or *it collected itself:* or the

former, *it became collected,* or *it collected itself, from several places:* syns. تَجَمَّعَ and إِجْتَمَعَ. (K.) And تَهَبَّشَ القَوْمُ *The company of men became collected as an army,* or *a military force;* or *collected itself into an army,* or *a military force.* (TA.)

8 **إِهْتَبَشَ** see 1, in two places: and see 5.

هُبَاشَةٌ *i. q.* حُبَاشَةٌ; (S, K;) i. e. *What is collected,* of men, and of property: (S, TA:) *a company,* or *body, of men, not of one tribe:* (TA, in art. حبش:) and *what one gains* or *earns, and collects,* of property: pl. هُبَاشَاتٌ. (TA.)

هَبَّاشٌ *One who collects;* and *who gains,* or *earns,* or *seeks sustenance:* (S:) or *who does so much:* (Lth, K, TA;) and *who exercises art, craft, cunning,* or *skill, in the management of his affairs, for his family,* or *household.* (Lth, TA.)

مَهْبُوشٌ *Collected;* and *gained* or *earned.* (S, * TA.)

هبط

1 **هَبَطَ** , (S, Msb, K,) aor. ـِ and ـُ , (Msb, K,) but the latter is of rare occurrence, (Msb,) inf. n. هُبُوطٌ, (S, K,) of that whereof the aor. is ـِ , and of that whereof the aor. is ـُ ; (TA;) or of the latter only, that of the former being هَبْطٌ; (Msb;) *He*, or *it*, (said of water &c., Msb,) *descended:* (S, Msb, K:) and تهبّط *he descended*, or *went down*, or *went down a declivity;* and *it sloped down;* syn. إِنْحَدَرَ; (TA;) and انهبط signifies the same as this last; or *he became lowered*, or *degraded;* syn. إِنْحَطَّ; (K;) being quasi-pass. of أَهْبَطَهُ , (S, TA,) and it may be also of هَبَطَهُ, as is said in the M. (TA.) You say, هَبَطْنَا فِى حُدُورٍ صَعْبَةٍ [*We descended a difficult declivity*]. (A, in art. حدر.) And هَبَطَ الوَادِىَ, (Bd, ii. 58, and Msb,) [as though it were trans., for فِى الوَادِى,] inf. n. هُبُوطٌ, (Msb,) *We descended into the valley.* (Bd, Msb.) And هَبَطَ مِنْهُ *He came forth from it.* (Bd, ubi supra.) It is said in the Kur, ii. 58, إِهْبِطُوا مِصْرًا *Descend ye into Misr:* (Bd:) accord. to one reading, أُهْبُطُوا. (Bd, TA.) You say also هَبَطَ بَلَدَ كَذَا *He entered such a town* or *country.* (K.) And هَبَطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ *I removed him from a place to a place.* (Msb.) ___ هَبْطٌ also signifies The *falling into evil:* (K, TA:) and the *being*, or *becoming, low, abject, mean*, or *vile:* (TA:) and the *suffering loss*, or *diminution.* (K, TA.) You say, هَبَطَ مِنْ مَنْزِلَتِهِ *He fell from his honourable station.* (TA.) [See also 7, mentioned above.] And هَبَطَ فُلَانٌ *Such a one became low, abject, mean*, or *vile.* (TA.) And هَبَطَ مِنَ الخَشْيَةِ *He became mean*, or *abject, and lowly*, or *submissive, from fear* (TA.) [See Kur, ii. 69.] And هَبَطَ القَوْمُ, aor. ـِ , *The people*, or *company of men, became in a state of abasement and diminution.* (TA.) Whence the trad., (TA,) أَللّٰهُمَّ غَبْطًا لَا هَبْطًا, (S, TA,) i. e. نَسْأَلُكَ الغِبْطَةَ وَنَعُوذُ بِكَ مِنْ أَنْ نَهْبِطَ عَنْ حَالِنَا (*O God*, we ask of Thee *a good state*, or *condition*, and we put our trust in Thee for preservation *that we may not become brought down from our state*]: (S.)

mentioned [and explained] before, in art. غبط, q. v. (TA.) [But in this instance, هَبْطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَطَتْ إبلى وغَنَمى, aor. ـِ , inf. n. هُبُوطٌ, *My camels, and my sheep,* or *goats, suffered loss,* or *diminution:* and in the same sense هَبَطَ is said of flesh, and of fat, and of fatness. (TA.) And هَبَطَ ثَمَنُ السِّلْعَة *The price of the commodity,* or *article of merchandise, became diminished,* or *lessened,* (S, Msb, K, TA.) *below its former full rate;* (Msb;) *became lowered,* or *abated.* (TA.) And هَبَطَ العِدْلُ *The counterpoising portion of the load became adjusted* or *arranged, made even,* or *made easy,* upon the camel. (TA.) هَبَطَهُ, (S, Msb. K.) aor. ـُ , (K,) inf. n. هَبْطٌ, (S,) *He made him,* or *it,* (namely water. &c., Msb,) *to descend:* (S, Msb, K;) [*he sent,* or *east, him,* or *it, down;*] as also اهبطهُ . (K.) You say, أَهْبَطَتْهُمُ السَّنَةُ إِلَى الأَمْصَارِ [*The year of dearth,* or *drought, caused them to go down to the cities,* or *great towns*]. (A, in art. حسر.) And هَبَطَهُ بَلَدَ كَذَا *He,* or *it, caused him to enter such a town* or *country.* (K.) [And هَبَطَ به عَلَى مَكَانٍ *He,* or *it, made him to alight upon a place:* see an ex. voce زَحَّ.] ___ *He lowered him,* or *degraded him, from his state,* or *condition;* (Fr;) as also اهبطهُ ; (Fr, S;) i. e., God did so; (Fr;) or a man: (S:) *it* (time, or fortune,) *caused his wealth, and his goodness* or *beneficence, to go away, after he had abounded therein.* (TA.) ___ هَبَطَ المَرَضُ لَحْمَهُ *The disease rendered him lean; emaciated him:* (S, K:) or *diminished his flesh.* (TA.) ___ هَبَطَ ثَمَنَ السِّلْعَة, (S, K.) inf. n. هَبْطٌ, (K,) *He* (God, K, or a man, S) *diminished,* or *lessened, the price of the commodity,* or *article of merchandise;* (S, K;) *he lowered,* or *abated, it;* (TA;) as also اهبطهُ , said of a man: (A 'Obeyd, S, M:) or هَبَطَ مِنَ الثَّمَنِ *he diminished somewhat from the price;* and sometimes اهبطهُ is used in this sense. (Msb.) ___ هَبَطَ العِدْلَ *He adjusted* or *arranged, made even,* or *made easy, the counterpoising portion of the load* upon the camel (TA.) ___ هَبَطَ فُلَانًا *He beat,* or *struck, such a one.* (K.)

4 أَهْبَطَ see هَبَطَهُ, in five places.

5 تَهَبَّطَ see هَبَطَ, first sentence.

7 إِنْهَبَطَ see هَبَطَ, first sentence.

هَبْطَةٌ *A low,* or *depressed, piece of land* or *ground;* (Mgh, K;) *contr. of* صَعْدَةٌ. (Mgh.)

هَبُوطٌ *A declivity,* or *declinal place, a place of descent,* or *by which one descends,* (S, Msb, K;) *a place which brings one down from a higher to a lower place.* (Az, TA.)

هَبِيطٌ *Lean,* or *emaciated,* by reason of disease; as also مَهْبُوطٌ : (K:) both are applied to a camel, signifying *whose fatness has become diminished;* as also هَابِطٌ : (TA:) and the first, to a she-camel, signifying *lean, and lank in the belly;* (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness (IB:) and ↓ the second signifies *rendered lean.* or *emaciated, by disease, so that his flesh quivers.* (TA.)

هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rájiz says,

* مَا رَاعَنِى إِلَّا جَنَاحٌ هَابِطَا *
* عَلَى البُيُوتِ قَوْطَهُ العُلَابِطَا *

[*Nothing surprised me but the wolf sending down upon the tents his flock of sheep,* or *goats, fifty* or *more in number*]: he means مُهْبِطًا قَوْطَهُ: so says ISd: or he may mean هَابِطًا عَلَى قَوْطِهِ [*descending upon his flock,* &c.]; making هابطا trans by ellipsis: (TA:) جناح, in this verse, is the name of a wolf. (TA, in art. جنح.) ___ See also هَبِيطٌ.

مَهْبِطُ الوَحْيِ [*The place of descent of revelation;*] *a name of Mekkah.* (Msb, TA)

مَهْبُوطٌ A man *whose state,* or *condition has become unsound.* (TA.) ___ See also هَبِيطٌ, in two places.

هبع

هُبَعٌ , applied to a young camel: *a young camel brought forth in the end of the breedingtime.* (K, voce رُبَعٌ, q. v.) See بِلَعٌ.

هبل

1 **هَبِلَتْ**, inf. n. هَبَلٌ: see عَمِلَ.

8 **اهْتَبَلَ**: see 5 in art. حفو. ___ *I. q.* تَحَيَّنَ. (TA.)

هَيْبَلِىٌّ *A Christian monk:* see أَبِيلٌ.

مَهْبَلٌ *The place of gestation:* see a verse cited voce مَحْبَلٌ.

هبو

1 **هَبَا الرَّمَادُ** , (JK, TA,) aor. يَهْبُو, (TA,) *The ashes became mixed with dust,* and extinguished: (JK, TA:) and هَبَا الجَمْرُ. (M, art. رمد.)

هَبَةٌ : see أَهْبَةٌ.

هَبْوَةٌ *Dust rising,* or *spreading, in the sky like smoke.* (JK.)

هَبَآءٌ *The motes that are seen in the rays of the sun:* (TA:) see an ex. voce غُثَآءٌ.

هت

1 هَتَّ, aor. ـِ, inf. n. هَتِيتٌ, *He* (a بَكْر, or young camel,) *uttered a sound resembling a squeezing of the voice* (شبه العصر للصوت): you say, of a بكر, observes Az, يَهِتُّ, inf. n. as above; then, يَكِشُّ, inf. n. كَشِيشٌ then يَهْدِرُ, inf. n. هَدِيرٌ. (L.) ___ هَتَّ الهمزة, aor. ـُ, inf. n. هَتٌّ, *He uttered the letter hemzeh.* (L.) [See مَهْتُوتٌ.] ___

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هت, aor. ـُ, inf. n. هَتٌّ, *He uttered, recited,* or *repeated,* a speech or the like, *with uninterrupted fluency;* syn. سَرَدَ (S, L, K) and تَابَعَ. (L.) ___ [Hence] هَتَّتْ غَزْلَهَا, aor. ـُ, inf. n. هَتٌّ, *She spun her thread one part immediately after another:* (TA:) *she spun her thread continuously:* (Az:) هَتٌّ signifies a woman's *spinning* thread *continuously.* (K.) هَتَّ, aor. ـُ, inf. n. هَتٌّ; and هَتَّهَتَ, inf. n. هَتَّهَتَةٌ; *He broke* a thing, (K,) *so that it became reduced to small fragments,* or *particles:* (TA:) *he stamped upon a thing vehemently, so that he broke it.* (TA.) ___ هَتَّ, aor. ـُ, inf. n. هَتٌّ, *He rent* clothes. (IAar, K.) ___ Also, *He rent* the reputation of another. (IAar, K.) هَتَّ, aor. ـُ, inf. n. هَتٌّ, *He removed* the leaves of a tree [*by rubbing* or *scraping the branches*]; syn. حَتَّ; (K [in the CK, هَتّ, is put for حَتّ;]) i. e. *he took* them. (TA.) هَتَّ, aor. ـُ, inf. n. هَتٌّ, *He poured out,* or *forth,* [water, &c.] (K.) ___ هَتَّ المزادة *He poured out,* or *forth,* [*the contents of*] *the* مزادة. (TA.) ___ هَتَّ شَيْئًا *He poured out,* or *forth, one part* or *portion of a thing immediately after another.* (TA.) ___ السَّحَابَةُ تَهُتُّ المطر *The cloud pours forth the rain continuously.* (TA.) هَتَّ, aor. ـُ, inf. n. هَتٌّ, *he lowered* (حَطَّ) a person *with respect to rank,* or

dignity, in [*the manner of*] *paying honour* [*to him*]. (IAar, K.) [Comp. هبت.]

R. Q. 1 **هَتْهَتَ** *He urged* a camel (زجره) *on the occasion of drinking, by the cry* هَتْ هَتْ. (AHeyth, K.) See هَتْ, below. ___ هَتْهَتَ, inf. n. هَتْهَتَةٌ; as also تَهْتَهَ; *He twisted,* or *distorted, his tongue in speaking.* (Az.) ___ Also هَتَّهَتَ; (and هَتَّ, TA, [aor. ـِ ?];) *He was quick,* or *rapid,* in his speech. (K.) ___ See هَتَّ.

هَتْ, (TA,) or هَتْ هَتْ, (K,) *A cry by which a camel is urged* (يُزْجَر) *on the occasion of drinking.* (K.) ___ إِذَا وَقَّفْتَ البَعِيرَ عَلَى الرَّدْهَةِ فَلَا تَقُلْ لَهُ هَتْ; or, as some say, فَلَا تُهَتْهِتْ بِهِ; [*When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him* هَتْ]. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) ___ هَتُّ قَوَائِمِ البَعِيرِ *The sound of the falling of the camel's feet* [*upon the ground*]. (L.) تَرَكَهُمْ هَتًّا بَتًّا [*He left them routed,* or *broken asunder, and cut off;*] *he broke them asunder:* or *he cut them in pieces.* (L.)

هَتِيتٌ *A sound.* Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) هَتِيتٌ and مَهْتُوتٌ A thing *broken so as to be reduced to small fragments,* or *particles: stamped upon vehemently, so as to be broken.* (TA.)

هَتَّاتٌ : see مَهَتٌّ.

رَجُلٌ مَهَتٌّ, and هَتَّاتٌ, *A man quick and voluble in speech;* (S, K;) *incorrectly, and vainly,* or *frivolously, loquacious; a great babbler.* (TA.)

مَهْتُوتٌ : see الحَلْقِ أَقْصَى فِى مَهْتُوتٌ صَوْتٌ الهَمْزَةُ ___. هَتِيتٌ [*Hemzeh is a sound uttered* (after a suppression of the breath) *in the most remote part of the throat*]. (Kh, L.) Sb applied the term المَهْتُوتُ to the

letter هـ, because of its weakness and lowness. (L.) ___ أَسْرَعُ مِنَ المُهَتْهِتَةِ *Quicker than the quick-speaking woman.* (IAar.)

هتأ

1 **هَتَأَ** , aor. ـَـ , (K,) inf. n. هَتْءٌ, (TA,) *He beat* a person (K) with a staff or stick. (TA.) ___ هَتِئَ, aor. ـَـ , *He was bent,* or *crooked.* (K.)

5 **تَهَتَّأَ** *It* (a garment) *became ragged, and worn out.* (S, K.)

مضى من اللَّيلِ هَتْءٌ , and هَتْءٌ , (ISk, K,) and هَتِئٌ , (Lh, K,) and هَتِىٌّ , (Lh,) and هَتَاءٌ , and هَيْتَئٌ (same measure as زِبْرِجٌ, as in the TA), or هَتْيَآءٌ , (as in the CK and a MS. copy) and هَيْتَآءٌ , (K,) and هَتْأَةٌ , (AHeyth, K,) *A portion of the night elapsed* (K, &c.) ___ ما بقى من غَنَمِهِم إلّا هَتْءٌ *There remained not, of their sheep,* or *goats, save a part, less than the part that had gone away.* (TA.)

هَتْءٌ : see هَتْءٌ.

هَتَأٌ and هَتُوءٌ *A rent.* (K.) ___ *A swelling:* syn. نَتُوٌّ, (TA.)

هَتْأَةٌ : see هَتْءٌ.

هَتَآءٌ : see هَتْءٌ.

هَتِئٌ : see هَتْءٌ.

هَتِىٌّ : see هَتْءٌ.

هَتُوءٌ : see هَتَأٌ.

هَتْيَآءٌ : see هَتْءٌ.

هَيْتَآءٌ : see هَتْءٌ.

هيتئ : see هتء.

أَهْتَأُ *Humpbacked.* (K.)

هتر

1 **هتره** , aor. ـِ , (K, TA,) like يَضْرِبُ, (TA [in the CK, -, but this is evidently a mistake,]) *It* (old age, K, TA, and disease and grief, TA), *made him to be such as is called* مُهْتَرٌ; [i. e., *made him to lose his reason,* or *intellect:* or *to be addicted to,* or *fond of, speaking of a thing:* which latter signification seems to be particularly indicated in the lexicon from which this is taken; but the former seems the more appropriate.] (K.)

3 **هاتره** , [inf. n. مُهَاتَرَةٌ and هِتَارٌ,] *He encountered him with mutual reviling, saying what was false:* (K, * TA:) so says IAmb, on the authority of AZ; but, says Th, accord. to others, المُهَاتَرَةُ signifies *the saying* [*that*] *whereof one part contradicts,* or *annuls, another:* and hence one says, دَعِ الهِتَارَ [*leave the saying that whereof one part contradicts another*]. (TA.)

4 **أُهْتِرَ** *He became disordered in his intellect:* (A, TA:) or *he became so by reason of old age:* (S:) or *he lost his reason from old age,* (AZ, A'Obeyd, K,) as also إِسْتَهْتَرَ , (AZ, TA,) or *from disease,* or *grief;* as also أَهْتَرَ. (K.) See also 10, in two places.

5 **تَهَتَّرَ** *He was,* or *became, stupid, and ignorant.* (K: but only the inf. n. is there mentioned.)

6 **تَهَاتَرَا** *They accused each other falsely.* (S, A, Mgh, Msb, K.) ___ And hence, تَهَاتَرَتِ البَيِّنَاتُ, (Msb,) and الشَّهَادَاتُ, (A, Mgh,) *The testimonies,* or *evidences, became null:* (Mgh, Msb:) or *belied one another.* (A.)

10 **إِسْتَهْتَرَ** : see 4. ___ *He was,* or *became, much given to false,* or *vain, sayings,* or *actions.* (TA [but this seems rather to be أُسْتُهْتِرَ: see its part. n., below.]) ___ *He followed his own natural*

desire, not caring what he did. (Msb [but this also seems to be in the pass. form.]) ___ أُسْتُهْتِرَ بِكَذَا *He became addicted to,* or *fond of, such a thing,* (K, TA,) *not talking of any other thing,* (TA,) *nor caring what was done to him,* (K, TA,) *nor how he was reviled:* (K:) *he became addicted to,* or *fond of, such a thing, not talking of, nor doing, any other thing:* and *he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it.* (TA.) ___ إِسْتَهْتَرَ بِفُلَانَةٍ, [or أُسْتُهْتِرَ,] and أَهْتَرَ بِهَا, [or أُهْتِرَ,] *He* [*became attached,* or *devoted, to such a woman so that he*] *cared not what was said of him on her account, nor how he was reviled:* (A, TA:) and أُهْتِرَ also signifies *he became addicted* or *given to,* or *fond of, speaking of a thing.* (K.)

هُتْرٌ The *loss of reason from old age* or *disease* or *grief.* (K.)

هَتْرٌ *An error in speech.* (S, A, Mgh, Msb, K.) You say, جَآءَ بِهَتْرٍ مِنَ القَوْلِ *He uttered*

an error of speech. (A.) And هَتْرٌ هَاتِرٌ *A great error of speech.* (S, K. *) ___ *A falsehood; a lie.* (K.) You say, قَوْلٌ هَتْرٌ *A false saying* (TA.)

هَاتِرٌ : see هَتْرٌ.

تَهَاتُرٌ *Testimonies,* or *evidences, that belie one another:* as though pl. of تَهْتِرٌ: (K:) or *any evidences,* or *testimonies, that are not legal proofs* (Mgh [but in my copy of that work written تَهَاتُرٌ.])

مُهْتَرٌ *Disordered in his intellect,* (S,) or *having lost his reason,* (AZ, A'Obeyd, K,) *from old*

age. (AZ, A'Obeyd, S, K,) or *from disease,* or *grief:* (K:) if from أَهْتَر, it is anomalous. (K, TA,) like مُحْصَن, &c. (TA.) ___ *Addicted* or *given to,* or *fond of, speaking of a thing* (K.) See also مُسْتَهْتَر.

مُهْتَر *Erring in his speech.* (TA.)

مُسْتَهْتَر *Much given to false,* or *vain, sayings,* or *actions:* (K:) or one *who says what is false* or *erroneous:* or one *who cares not what is said of him, nor how he is reviled:* or *attached,* or *devoted,* (مُسْتَهْتَر,) *to the world* (IAth, TA) ___ مُسْتَهْتَر بِشَىْءٍ *Addicted to,* or *fond of, a thing,* (K, TA,) or *fascinated by it,* (A,) *not talking of any other thing,* (TA,) *nor caring what is done to him,* (A, K, TA,) *nor how he is reviled,* (K,) *having lost his reason;* (A.) as also مُهْتَر . (A.) You say, فُلَانٌ مُسْتَهْتَر بِالشَّرَابِ *Such a one is addicted to,* or *fond of, drink, not caring what is said of him.* (S.)

هتك

1 **هتك** *He rent open.* (K, S.) ___ هتك الله ستره *God dishonour him:* see ستر.

هَتَّاكٌ One *who rends frequently* tents and the like: see باب.

هث

1 **هَثَّ**, aor. ـُ, inf. n. هَثٌّ, *He mixed* a thing, *one part with another.* (M.) ___ هَثَّ, [aor. ـِ,] inf. n. هَثٌّ, *He lied.* (IAar, K.)

R. Q. 1 **هَثْهَثَ**, inf. n. هَثْهَثَةٌ, *He mixed,* or *confounded;* like مَثْمَثَ. (TA.) هَثْهَثَ أَمْرَهُ *He confounded his affair.* (TA.) ___ هَثْهَثَ, inf. n. هَثْهَثَةٌ, *It was mixed,* or *confounded.* (S, K.) ___ هَثْهَثَ, (inf. n. هَثْهَثَةٌ, K,) *He* (a magistrate, S) *acted unjustly, injuriously,* or *tyrannically.* (S, K.) ___ هَثْهَثَ النَّاسَ *He* (a magistrate) *acted unjustly, injuriously,* or *tyrannically, towards the people.* (TA.) هَثْهَثَ, inf. n. هَثْهَثَةٌ, *It sent forth quickly:* (K:) [ex.] هَثْهَثَتِ السَّحَابَةُ بِقُطْرِهَا وَثَلْجِهَا *The cloud sent forth quickly its rain and its snow.* (S.) هَثْهَثَ, inf. n. هَثْهَثَةٌ (and هَثْهَاثٌ, TA) *He trod,* or *trampled, vehemently.* (K.) ___ *It* (a pasturing herd or flock) *trod* the fresh green pasture *until it was destroyed,* حتى يوتى [So in the L, app. حَتَّى يُؤْتِىَ].)

هَثٌّ and هَثْهَثَةٌ and هَثْهَاثٌ *A confusion of sounds, noises,* or *voices, in war* or *a raising of a loud cry,* or *clamour,* or *confused noise* (M,) [App. inf. n., of which the verbs are هَثَّ and هَثْهَثَ]

هَثْهَثَةٌ and هَثْهَاثٌ *A word imitative of somewhat of the speech of him who has the vitious kind of pronunciation termed* لُثْغَةٌ (TA.) See هَثٌّ

هَثْهَاثٌ *Quick* (K) rain (TA.) ___ هَثْهَاثٌ *Confused, confounded:* (K,) an epithet applied to a man. (TA.) ___ See هَثٌّ ___ And see هَثَّاثٌ and هَثْهَاثٌ ___ هَثْهَثَةٌ A town, or district, *abounding with dust.* (K)

هَثْهَاثٌ : see هَثٌّ.

هَثَّاثٌ and هَثْهَاثٌ *A liar,* (K.) ___ Also, the latter, A man *who tells unmixed lies.* (TA.)

هثر

هثاره , for أَناره: see ثور.

هج

1 **هَجَّتِ النَّارُ** aor. ـِ , inf. n. هَجِيجٌ and هَجٌّ; (L;) *The fire burned fiercely,* or *intensely;* or *flamed,* or *blazed.* or *burned without smoke, fiercely,* or *intensely* or, *made a noise,* or *sound:* هَجِيجُ النَّارِ being the same as أَجِيجُهَا, (S, L, K) like as هَرَاقَ is the same as أَرَاقَ (S, L,) or, *burned, and caused a sound,* or *noise, to be heard by its burning.* (L.) See art. عَجَّ, last para.

2 **هَجَّجَ النَّارَ** *He made the fire to burn fiercely,* or *intensely;* or *to flame,* or *blaze,* or *burn without smoke, fiercely,* or *intensely:* or, *to make a noise,* or *sound,* or *to burn so as to cause a sound,* or *noise. to be heard by its burning.* (L.) ___ هَجَّجَ *He* (a camel) *had his eyes sunk in his bead by reason of hanger* or *thirst* or *fatigue;* not by their natural formation. (Lth, As.) ___ هَجَّجَتْ عَيْنُهُ [so in three copies of the S, and in the L; not هَجَّتْ, as Golius seems to have found it written in a copy of the S;] *His eye became sunk in its socket,* (As, S) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, أَرَى العَيْنَ هَاجَّ وَالسَّنَامَ رَاجَّ وَتَمْشِى فَتُفَاجَّ [*I see the eye to have become sunk, and the hump to have shaken,* or *moved to and fro, and she walks, and straddles in doing so*], هَاجَّ may be [an act. part. n.] formed from هَجَّتْ, although this form of the verb be not used; and she makes العين masc., meaning thereby العُضْوُ or الطَّرْفُ; for properly she should have said هَاجَّةٌ: or هَاجَّ is used [instead of هَجَّجَتْ] in im-cation of رَاجَّ [and تَفَاجَّ]. (L.)

3 **هَاجَّ فِى هَدِيرِهِ** *He* (a camel) *made his braying to reciprocate.* (L.)

4 **أَهْجَجَ** see عَجَّ last paragraph

8 **اهْتَجَّ فِيهِ** *He persevered* (تَمَادَى) *in it,* K. i. e., in his judgment, *not listening to the counsel of*

any one. (TA.)

10 **استهجّ** *He followed his own judgment.* (K,) *whether erring* or *taking a right course, without consulting any one.* (TA.)

هَجٍ and هَجْ, (S, K,) like as one says نَخٍ and بَخْ, (S,) or هَجَى. as related by Lh, (L,) and هَجَا (K,) or هَجٍ هَجٍ and هَجْ هَجْ and جَجَا هَجَا. (Az,) *Cries by which one chides a dog.* (S, K,) *and a lion, and a wolf, &c., to quiet him:* (Az:) *and* sometimes one says هَجَا هَجَا (ISd,) and, if he please, هَجَا, once, (Az) *to chide camels* (ISd, Az) and هَجْ, or هَجَ at the end of a verse is *a cry by which a she-camel is chidden.* (L.) For هَجْ هَجْ, one also says جَهْ جَهْ, by transposition. (L.)

هَجْهَجْ, (K,) and هَجْهَجَ, (S,) but the latter is only used by poetic licence, (K,) *A cry by which sheep* or *goats* (*and a dog,* Az,) *are chidden,* or *checked,* or *urged,* (S, K.)

هَجْهَجَةٌ *A word imitative of the cry of a man when he cries out to a lion.* (Lth) [See هَجَ]

هَجَاجٌ *One in whom is no good.* (L, art. عَجَّاج.)

هَجَاجَيْكَ, (As, S, K,) as also هَذَاذَيْكَ, (As, S,) in the dual number. like دَوَالَيْكَ and حَوَالَيْكَ, (TA,) supposing [it to be addressed to] two [persons], (As, S, K,) or هَجَاجِيكَ هُمُّنَا وَهُهُنَا i. e., *Refrain thou!* or *forbear thou!* or *abstain thou!* (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (As, S, K:) and to a lion, and a wolf, &c., to quiet him. (Lh.)

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رَكَبَ هَجَاجَ, (indecl., S,) and هَجَاجِ, [in form], like قَطَامِ, (S, K,) or رَكَبَ مِنْ أَمْرِهِ هَجَاجَ, and رَكَبَ هَجَاجِيَهْ, in the

dual. form, (TA,) *He went at random,* or *heedlessly, without any certain aim,* or *object;* or *went his own way, without consideration, not obeying a guide to the right course;* or *pursued a headlong,* or *rash, course.* (S, K.)

هَجِيجٌ (S, K) and إِهْجِيجٌ (K) *A deep valley:* (S, K:) or *deep,* as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هُجَّانٌ. (TA.)

هَجَاجَةٌ, (K,) without the art. ال, (TA,) or رَجُلٌ هَجَاجَةٌ, (S,) and هَجْهَاجٌ and هَجْهَاجَةٌ, (K,) *A stupid,* or *foolish, man; one of little sense:* (S, K:) and the first, *one who consults not any one, but follows his own judgment whether he err* or *take a right course:* (Sh:) or *without heart and without intellect* or *intelligence:* (AA in TA, art. رع:) and the second, *a rude, coarse,* or *churlish, and stupid,* or *foolish, man:* (K:) and the third, *a man of much evil,* or *mischief, and of little understanding:* or, accord. to AZ, *of no understanding, and of no judgment.* (TA.)

هَجْهَاجٌ A camel *that brays vehemently.* (K.) A word imitative of the sound which a stallioncamel makes in his braying. (TA.) ___ هَجْهَاجٌ *Wont to take fright, and to run away.* (S, K.) ___ See هَجَاجَةٌ.

هَجْهَاجَةٌ : see هَجَاجَةٌ.

عَيْنٌ هَاجَّةٌ, (S, L,) and مُهَجَّجَةٌ, (L,) *An eye sunk in its socket.* (S, L.) [See 2.]

مُهَجْهِجٌ and مُهَجْهِجَةٌ *A person chiding a lion by a cry.* (L.) [See هِجٍ.]

مُهَجَّجَةٌ : see هَاجَّةٌ.

هجأ

1 **هَجَأَ**, (S, K,) aor. ـَ, inf. n. هَجْءٌ and هُجُوءٌ, (K,) *It* (his hunger) *became appeased,* (S, K,) *and departed,* or *ceased.* (K.) ___ هَجَأَ *He ate* food. (K.) ___ هَجَأَ, (K,) inf. n. هَجْءٌ, (TA,) *He filled* his belly. (K.) ___ هَجَأَ and اهجأ *He stayed,* or *restrained,* camels (K) or sheep or goats, (TA,) *that they might pasture.* (K, TA.) هَجِئَ, aor. ـَ, *He had raging hunger.* (K.)

4 **أَهْجَأَ** see 1. ___ اهجأ جُوعَهُ, inf. n. إِهْجَاءٌ, *It* (food) *appeased his hunger;* or *caused it to depart,* or *cease.* (S, K.) ___ اهجأه حَقَّهُ, (K,) and اهجى, (TA,) *He paid him his due.* (K.) ___ اهجأه شَيْئًا *He gave him a thing to eat.* (K.)

5 **تَهَجَّأَ الحَرْفَ** *i. q.* تَهَجَّى. (K.)

هَجَأٌ *Any state,* or *case, in which one has been, and which has ceased.* (K.) It also occurs without هَجًا, ء (TA.)

هُجَأَةٌ *Foolish; stupid.* (K.)

هجب

1 **هَجَبَ**, aor. ـُ, inf. n. هَجْبٌ, *He drove,* or *urged along.* (K.) ___ Also, *He beat with a stick,* or *staff.* (K.) ___ Also, هَجَبَ, inf. n. as above, *He was quick,* or *swift,* (K,) *in his pace &c.* (TA.) ___ This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)

هجد

1 **هَجَدَ**, (S, A, L, Msb,) aor. ـُـ, (L, Msb,) inf. n. هُجُودٌ; (L, Msb, K;) and تَهَجَّدَ, (S, A, L, Msb, K,) and اهجد, (L, K,) and هجّد; (IAar, L;) *He* (a man, L) *slept:* (L, Msb, K:) or *slept in the night:* (IAar, S, A, L:) or, *in the latter part of the night.* (L.) ___ Also هَجَدَ and تَهَجَّدَ (S, A, L, Msb, K [in some copies, of the last of which the former verb is written هجّد and so in the TA) *He remained awake,* or *was sleepless* or *wakeful in the night:* (S, A, L:) and hence the *praying in the night* is called تَهَجُّدٌ: (S, L:) or *he awoke from sleep* (K) *to pray,* or *for some other purpose:* (TA:) or *he prayed in the night;* (Msb;) as also هجّد: (IAar, L:) thus these verbs bear two contr. significations: (S, A, L, Msb, K:) and تهجّد *he relinquished sleep for prayer:* (A:) so in the Kur, xvii., 81. (Beyd.)

2 **هَجَّدَ** see 1, in three places. ___ Also هجّده, inf. n. تَهْجِيدٌ, *He made him,* or *caused him, to sleep;* (S, L, K;) as also اهجده. (Ibn-Buzurj, L, K.) ___ Also, *He awoke him from sleep.* (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) ___ See also 4.

4 **أَهْجَدَ** see 1: and 2. ___ Also اهجده *He found him* (namely a man, K) *sleeping.* (L, K.) ___ And اهجد *He* (a camel) *laid the fore-part of his neck* (the part called جِرَان) *upon the ground;* (ISk, S, L, K;) as also هجّد, (IKtt, El-Basáïr, K, TA, [in the CK هَجَدَ]) inf. n. تَهْجِيدٌ. (IKtt, El-Basáïr, TA.)

5 **تَهَجَّدَ** see 1, in three places.

هَجْدٌ, (as in some copies of the K,) or هَجَدٌ, (accord. to others and the TA,) *A cry by which a horse is chidden.* (K.)

هجود : see هاجد.

هاجد *Sleeping:* (T, L, Msb:) pl. هجود and هجَّد. (Msb.) [See an ex. in a verse cited voce مرمٌّ, in art. رم.] ___ Also, (L,) and هجود (L, K) and متهجد (T, L) *Praying in the night:* (T, L, K:) pl. of the first, (L,) or second, (L, K,) هجود and هجَّد. (L, K.) هجد and هجَّد are also fem. pls. [app. in both of the above senses]. (A.)

متهجد : see هاجد.

هجر

1 **هجره** , (S, A, &c.,) aor. ـُـ , (Msb,) inf. n. هَجْرٌ (S, A, Mgh, Msb, K) and هَجْرَانٌ, (S, A, Mgh, K,) or the latter is a simple subst., (Msb,) *He cut him off from friendly* or *loving, communion* or *intercourse; contr. of* وَصَلَهُ: (S, Mgh:) *he forsook,* or *abandoned, him;* syn. قَطَعَهُ: (Msb, TA:) *he cut him;* meaning, *he ceased to speak to him,* or *to associate with him;* syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ. (Mgh.) It is said in the Kur, [iv. 38,] وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ, i. e., [*And cut ye them off from loving intercourse*] *in the sleeping-places,* in order to obtain their obedience. (Msb.) See also 3. ___ *He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned* or *avoided it; was averse from it:* syn. تَرَكَهُ; (A, Msb, K, TA;) and رَفَضَهُ; (Msb;) and فَارَقَهُ: (B:) and أَغْفَلَهُ: and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also أَهْجَرَهُ ; (K;) which latter is of the dial. of Hudheyl: (TA:) and هَجَرَ *he,* or *it, was left;* &c. (IKtt.) هَجْرَانٌ may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxxiii. 10,] where it is said, وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا [*And avoid thou them,* i. e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, *with an avoiding of a becoming kind*]: and it is with all the three in the following ex. in the Kur, [lxxiv. 5,] وَٱلرُّجْزَ فَٱهْجُرْ [*And idolatry avoid thou*]. (B.) You say also, هَجَرَ ٱلشِّرْكَ, inf. n. هَجْرٌ and هَجْرَانٌ, [*He abstained from,* or *avoided, polytheism,* or *the associating of others with God,*] هَجْرَةً حَسَنَةً [*with a good manner of abstaining,* or *avoiding*]. (Lh, K.) And it is said in a trad., وَلَا يَسْمَعُونَ ٱلْقُرْآنَ إِلَّا هَجْرًا, meaning, [*And they hear not the Kur-án save*] *with neglect of it, and aversion from it:* the reading إِلَّا هُجْرًا, mentioned by IKt, and his explanation of it, *save with foul speech,*

are both said by El-Khattábee to be erroneous. (TA.) ___ هَجَرَ, [aor. ـُـ ,] inf. n. هَجْرٌ, *He* (a man) *went, removed, retired,* or *withdrew himself, to a distance, far away,* or *far off.* (TA.) ___

هَجَرَ فِى الصَّوْمِ, (K,) aor. ـُـ , inf. n. هَجَرَانٌ, (TA,) *He abstained from sexual intercourse in fasting.* (K.) هَجَرَ, (Lth, Fr, S, A, K, &c.,) or هَجَرَ فِى كَلَامِهِ, (Msb,) aor. ـُـ , (Lth, Fr, S, &c.,) inf. n. هَجْرٌ, (Lth, S, A, Mgh, Msb,) with fet-h, (Mgh,) or هُجْرٌ, with damm, (K,) and هَجِيرَى, (A, K,) or this is a simple subst., (Lth,) and إِهْجِيرَى, (K,) [or this and that which immediately precedes it are intensive inf. ns.,] *He* (a sick man, Lth, S, Msb, K, or one having the disease termed بِرْسَامٌ, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping. Fr, K) *talked nonsense; talked irrationally* or *foolishly* or *deliriously,* (Lth, Fr, S, A, Mgh, Msb, K,) *and confusedly:* (Msb:) or هَجِيرَى signifies the *talking much, and saying what is evil.* (Sb.) In the Kur, [xxiii. 69,] instead of تَهْجُرُونَ, in the phrase سَامِرًا تَهْجُرُونَ, [*Holding discourse by night, talking irrationally* or *foolishly,*] I'Ab reads تُهْجَرُونَ from أَهْجَرَ, [q. v.,] from الهُجْرُ. (TA.) ___ See also 4. ___ هَجَرَ بِهِ, aor. ـُـ , inf. n. هَجْرٌ, *He dreamed of him* or *it;* or *saw him* or *it in sleep:* or *he did so and talked foolishly* or *deliriously.* (TA.)

2 **هجّر**, (Lth, A, K, &c.,) inf. n. تَهْجِيرٌ, (S, Msb, K,) *He journeyed in the time called the* هَاجِرَة; (Lth, S, A, Mgh, K;) as also تَهَجَّرَ ; (IAar, S, A, K;) and اهجر : (K:) or *he went forth in that time:* (Az, TA:) or *he was* (صار) *in that time:* (Msb: [but in my copy of that work, صار is perhaps a mistake for سار:]) or اهجر has this last signification; (Lth, TA;) or signifies *he entered upon that time;* like اظهر (A.) ___ *It* (the day) *attained to the time called he* هَاجِرَة. (S, TA.)

3 **هاجره**, (A,) inf. n. مُهَاجَرَةٌ; (B;) and اهتجره ; (A;) *He cut him off from friendly,* or *loving, communion* or *intercourse, being so cut off by him;* or *he cut him,* or *ceased to*

speak to him, being in like manner cut by him: and *he forsook,* or *abandoned, him, being forsaken,* or *abandoned, by him:* (A, * B:) this is the primary signification of the former. (B.) ___ هاجر, (T, A, Msb, K,) inf. n. مُهَاجَرَةٌ (T, S, A, Msb) and هَجْرَةٌ, (A,) or the latter is a simple subst., (Mgh, Msb,) *He* (an inhabitant of the desert) *went forth from his desert to the cities* or *towns:* this is the primary acceptation, with the Arabs, of the verb [when intrans.]: also, *he* (any one) *left his place of abode, emigrating to another people:* (Az:) *he departed,* or *went forth, from one land to another,* (S, K,) or *from one country,* or *district,* or *town, to another:* (Msb:) and, as used in the Kur, ii. 215, [and in many other instances in the same and other books,] *he went forth* [or *emigrated*] *from the territory of the unbelievers to the territory of the believers* [or *to any place of safety* or *refuge on account of religious persecution, &c.*] (B.) See an ex. voce تَهَجَّرَ; and see هَجْرَةٌ.

4 **اهجره** : see اهجر فى منطقه. هَجُرَهُ, (S, * Mgh, Msb, K,) or simply اهجر, (A,) inf. n. إِهْجَارٌ (S, K) and هُجْرٌ, (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) *He spoke,* or *uttered, foul, evil, bad, abominable,* or *unseemly, language:* (S, A, Mgh, K:) or *he did so much; beyond what he used to do before;* as also هَجَرَ , aor. ـُ , (Msb,) inf. n. هَجْرٌ: (L, TA:) and in like manner, *he talked much of that which was not fit, suitable, meet,* or *proper.* (S.) ___ اهجر به *He mocked,* or *scoffed,* or *laughed at him, derided him,* or *ridiculed him, and said respecting him what was foul, evil, bad, abominable,* or *unseemly.* (Msb, K.) See also 2, in two places.

5 **تهجّر** *He affected to be like the* مُهَاجِرُونَ [or *emigrants from the territory of the unbelievers to that of the believers*]. (A'Obeyd, S, A, K.) Hence the trad., هَاجِرُوا وَلَا تَهَجَّرُوا, (A'Obeyd, S, A,) i. e., *Perform ye the* هَجْرَةٌ with sincerity towards God, *and affect not to be like those who do so without your being really such as do so:* said by 'Omar. (A'Obeyd, TA.) See also 2.

6 **تهاجروا** [*They cut one another off from friendly* or *loving communion* or *intercourse;* or *they cut,* or *ceased to speak to, one another: they forsook,* or *abandoned, one another:* as also اهتجروا] (A.) You say also هُمَا يتهاجران, and يهتجران , i. e., يتقاطعان [*They two cut each other off &c.*]: (K:) تهاجر is *syn. with* تقاطع. (S.)

8 **إهتجر** see 3 and 6; the latter in two places. ___ [*He journeyed in the time of the* حاجرة: see 8 in art. عشو.]

هجر : see هجر: and see also هاجرة.

هجر , a subst. from أَهجر; (S, Mgh;) or from its syn. هجر; (Msb;) *Foul, evil, bad, abominable,* or *unseemly, language,* or *talk;* (As, Ks, T, S, A, Mgh, Msb, K;) as also هجرآء ; (Sgh, K;) and هاجرة ; of which last the pl. is هواجر, incorrectly said by IJ to be an irreg. pl. of هجر; or هاجرة may be an inf. n., like كاذبة &c. (IB.) You say, قَالَ هجرا وبجرا, and هجرا وبجرا, [*He said*] *a foul* [*and a wonderful*] *thing:* هجر is an inf. n., and هجر is a simple subst. (L, TA.) And رماه بالْهاجرات *He assailed him with foul words:* هاجرات being a word of the same class as لابن and تامر. (A, Msb.) And رماه بهاجرات , and بمهجرات , (S, K,) or بالْهاجرات, (A,) and بالْمهجرات, (A, Msb,) *He accused him of evil things that exposed him to disgrace:* (S, K:) or *of foul,* or *evil, actions.* (A, Msb.) And تكلّم بالْمهاجر (in the CK بالمهاجر) *He spoke foul,* or *evil, language.* (L, K.)

هجرٌ : see هجرة.

هجرة : see هجرة.

هجرة , a subst. from هجره, (S, K,) as also هجران , (Msb,) signifying The *cutting another off from friendly* or *loving communion* or *intercourse:* (S:) *cutting one;* or *ceasing to speak to him:* (K:)

forsaking, abandoning, deserting, or *shunning* or *avoiding, one.* (Msb.) It is said in a trad., لَا هِجْرَةَ بَعْدَ ثَلَاثٍ [*There shall be no cutting off from friendly communion after three* nights with their days,]: the meaning is, هَجْر as contr. of وَصْل; i. e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هِجْرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) ___ [Also, *A mode,* or *manner, of cutting another off from friendly* or *loving communion* or *intercourse:* &c. See 1, where an ex. occurs.] ___ Also, *A removal from the desert to the towns* or *villages:* this was its [primary] acceptation with the Arabs: and the *forsaking of his country,* or *district,* or *the like, by an inhabitant of the desert,* or *by an inhabitant of a town,* or *village,* or *cultivated district, and taking up his abode in another country* or *district,* or *the like, an emigration;* (TA;) the *forsaking of one's home and removing to another place;* (Mgh;) the *forsaking of a country,* or *district,* or *the like, and removing to another;* (Msb;) the *going forth from one land to another;* as also هُجْرَة. (K:) [and *an emigration from the territory of the unbelievers to the territory of the believers,* or *to any place of safety* or *refuge on account of religious persecution &c.:* see 3, last signification:] a subst. from هَاجَرَ. (Msb, TA.) ___ [الهِجْرَة, peculiarly, *The emigration,* or *flight,* (for it was really a flight,) of Mohammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence, تَأْرِيخُ الهِجْرَة *The era of the Hijreh,* or *Flight.* The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his Essai sur l'Histoire des Arabes, &c., in the places referred to in the index to that

work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Mohammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A. D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods. Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Mohammad's arrival at Kubà, was Monday: therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A. D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year when the luni-solar reckoning was instituted, see الهجرتان).]. زمن means [*The two emigrations,* or *flights;* namely,] *the* هجرة *to Abyssinia and the* هجرة *to El-*

Medeeneh. (S, K.) And ذُو الهِجْرَتَيْنِ *He* (of the صَحَابَة [or Companions of Mohammad] TA) *who emigrated,* or *who has emigrated, to Abyssinia and to El-Medeeneh.* (K.)

هُجْرَآءُ : see هُجْر.

هُجْرَانٌ : see هُجْرَةٌ.

هُجْرِيًّا : see هَجِيرٌ.

هَجِيرٌ *Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned* or *avoided.* (TA.) See also هَاجِرَةٌ, in three places.

هَجِيرَةٌ : see هَاجِرَةٌ.

هَجِيرٌ *Custom; manner; habit; wont: state; condition; case;* syn. دَأْبٌ, (T, S, A, K,) and عَادَةٌ, (S, TA,) and دَيْدَنٌ, (TA,) and شَأْنٌ: (T, A, K:) and the *speech,* or *language,* of a man; [or *what one is accustomed to say;*] syn. كَلَامٌ: (T, TA:) as also هَجِّيرَى, (T, S, A, K,) and إِهْجِيرَى, (S, K,) and إِهْجِيرَآءُ, and أُهْجُورَةٌ, and هُجْرِيًّا, (K,) and إِجْرِيًّا, and إِجْرِيَّآءُ. (S.) You say, مَا زَالَ ذٰلِكَ هَجِّيرَهُ, (A, K, * TA [in the CK, هٰذَا هَجِّيرَتَهُ,]) and هَجِّيرَاهُ, (S, A, K,) and إِهْجِيرَاهُ, &c., (K,) *That ceased not to be his custom,* &c. (S, A, K. *) And مَا لَهُ هَجِّيرَى غَيْرُهَا *He has no custom, &c., other than it.* (TA, from a trad.)

هَجِّيرَى : see هَجِيرٌ.

هَاجِرٌ, act. part. n. of 1, q. v. ___ *Talking nonsense; talking foolishly* or *deliriously.* (S, TA.) See 1, last signification but one.

هَاجِرَةٌ : see هُجْر, in four places. الهَاجِرَةُ, (S, A, Mgh, Msb, K,) and هَجِيرٌ, (S, Msb, K,) and هَجِيرَةٌ, (A, K,) and هَجْرٌ, (S, K,) *Midday when the heat is vehement:* (S:) or *midday in summer,* or *in the hot*

season: (Mgh, Msb:) or the *period from a little before noon to a little after noon in summer,* or *in the hot season, only:* (En-Nadr, ISk:) or *from the time when the sun declines from the meridian:* (Aboo-Sa'eed:) or *midday, when the sun declines from the meridian, at the* ظُهْر: or *from its declining until the* عَصْر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (K:) or *the vehemence of the heat* (K, TA) *therein:* (TA:) and الهُوَيْجِرَة [dim. of الهاجرة] *the period a little after the* هَاجِرَة: (EsSukkaree:) [pl. of the first, هَوَاجِر.] You say, طَبَخَتْهُ الهَوَاجِرُ [*The vehement midday heats affected him with a hot,* or *burning, fever*]. (A.) And صَلَاةُ الهَجِيرِ *The prayer of noon;* as also الهَجِيرُ, elliptically. (TA.) See also ظَهِيرَة.

أُهْجُورَة : see هَجِّير.

إِهْجِيرَى : see هَجِّير.

إِهْجِيرَآء : see هَجِّير.

أَتَيْنَا أَهْلَنَا مُهْجِرِينَ *We came to our family in the time of the* هَاجِرَة. (S.) ___ مُهْجَرَات and مَهَاجِر: see هَجْر.

هَلْ مُهَجِّرٌ كَمَنْ قَالَ *Is one who journeys in the* هَاجِرَة *like him who stays during the time of midday?* (TA, from a trad.)

مَهْجُور *Cut off from friendly* or *loving communion* or *intercourse; forsaken,* or *abandoned: cut,* or *not spoken to.* (Mgh, Msb.) In like manner مَهْجُورًا is used in the Kur, [xxv. 32,] signifying *avoided,* or *forsaken, with the tongue,* or *with the heart* or *mind.* (B.) [But see what here follows.] Talk, or language, *uttered irrationally* or *foolishly* or *deliriously.* It is related by Aboo-'Obeyd, on the

authority of Ibráheem, that the words of the Kur, إِنَّ قَوْمِى ٱتَّخَذُوا هَٰذَا ٱلْقُرْآنَ مَهْجُورًا, [xxv. 32,] mean, *Verily my people have made this Kur-án a thing of which they have said what is not true:* because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (S.)

مُهَاجَرٌ *A place to which one emigrates.* (Msb.)

مُهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, *who emigrates;* or *who forsakes his country* or *district* or *the like, and takes up his abode in another country* or *district* or *the like.* Hence المُهَاجِرُونَ applied to *The emigrants* to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.)

هجس

1 **هَجَسَ الشَّىْءُ فِى قَلْبِهِ** , (A,) or فِى صَدْرِهِ, (K,) or بِالقَلْبِ, (Msb,) aor. ـِ , (S, K, MS, TA,) or ـُ , (Msb,) inf. n. هَجْسٌ, (Msb, TA,) *The thing fell into,* or *occurred to,* or *bestirred itself in, his mind,* or *the mind;* or *occurred to his mind,* or *the mind, after having been for-*

gotten; syn. وَقَعَ and خَطَرَ; (Msb;) or, of the phrase in the A and that in the K, خَطَرَ بِبَالِهِ, (A, K,) and وَقَعَ فِى خَلَدِهِ: (TA:) or هَجْسٌ signifies [the thing's] *talking,* or *suggesting something, to the person's mind,* in his bosom; expl. by the words أَنْ يُحَدِّثَ نَفْسَهُ فِى صَدْرِهِ; like وَسْوَاسٌ: (K, * TA:) and hence the phrase in a trad., وَمَا يَهْجُسُ فِى الضَّمَائِرِ, meaning, *and what falls into,* or *occurs in, and bestirs itself in, the minds,* (يَخْطُرُ بِهَا,) *and revolves therein,* of matters of discourse, and of thoughts: (TA:) or هَجَسَ فِى صَدْرِى شَىْءٌ signifies *i. q.* حَدَسَ [app. meaning *a thing came at random into my mind*]: (S, L:) and you say also, هَجَسَ فِى نَفْسِى [*it fell into,* or *occurred to, my mind:* &c.] (TA.)

5 **تَهَجَّسَ** *I. q.* أَقَامَ. (T, art. عرص.)

هَجْسٌ *A low voice,* or *sound,* (نَبْأَةٌ,) *which one hears but does not understand.* (S.) ___ See also هَاجِسٌ.

هَاجِسٌ *A thing,* or *an idea,* or *object of thought,* or *an opinion, coming at random into, falling into, occurring to,* or *bestirring itself in, the mind;* (S, A, * Msb;) syn. خَاطِرٌ: (S, TA:) an epithet in which the quality of a subst predominates: (TA:) and هَجْسٌ also signifies *anything falling into,*

or *occurring to, the mind;* (Lth, K:) pl. of the former, هَوَاجِسُ. (A, TA.)

هجع

5 تَهَجَّعَ *He slept.* (1001 Nights, ii. 321.)

هَجْعَةٌ The *setting* of a star. (Sgh in TA, art. شرط.) See شَرَطٌ. ___ *A light sleep in the first part of the night.* (S.)

هجل

هَوْجَلٌ, of a ship or boat, is smaller than the أَنْجَر. (O, TA, voce معابير.) ___ See De Sacy, Chrest. Arab., ii. 359.

هَجُولٌ *A fornicatress,* or *an adulteress:* pl. هَجَائِلُ. (JK.)

هجم

1 هَجَمَ عَلَيْهِ *He came upon him suddenly,* or *at unawares,* (Mgh, Msb, K,) or *came in to him without permission,* (K,) or *without asking permission:* (Mgh:) *he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it: he pounced upon him or it.*

هَجْمَةٌ , or, accord. to Kz, هَزِيعٌ, *The third of the five divisions of the night.* (TA.) See خُدْرَةٌ, and يَعْفُورٌ. ___ As applied to camels, see عَائِضٌ and زِيَادَةٌ.

هجن

1 نَكَحَ فِى بَنِى فُلَانٍ وَهَجَّنَ أَوْلَادَهُمْ [*He married among the sons of such a one, and made their children to be base-born,* or *ignoble*]. (TA in art. بغل.)

هُجْنَةٌ [*Meanness of race,* in a horse]. (K, voce إِعْرَابٌ.)

هَجِينٌ *One whose father is free,* or *an Arab, and whose mother is a slave.* (S, K.) ___ A horse [*half-blooded*] *got by a stallion of generous race out of a mare not of such race:* (S:) or *got*

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by an Arabian stallion out of a mare not of Arabian birth: (Msb:) or *not of generous birth; a jade.* (K.)

هَاجِنٌ A girl *not arrived at puberty,* or a beast *not yet fit to be covered:* see an ex. voce جَلَّ.

هجو

1 **هَجَاهُ** *He censured, dispraised, reviled,* or *satirized him,* (S, Msb, K,) *in verse.* (Msb, K) ___ ما هَجَوْتُ مِنْهُ شَيْئًا: see 1 in art. حجو.

3 **هَاجَاهُ**, inf. n. مُهَاجَاةٌ, *He contended with him in satirizing.* See 4 in art. فحم.

أُمْجُوَّةٌ, *Dispraise,* is like أُسْبُوبَةٌ, *contr. of* أُمْدُوحَةٌ.

هد

1 **هَدَّ** , aor. ـُ , (S, L, Msb,) inf. n. هَدٌّ (S, L, Msb, K) and هُدُودٌ, (L, K,) *He demolished* a a building; (As, S, A, L, K: *) *threw it down;* (TA;) *pulled* it *down to the ground:* (As, S, A, L:) *demolished* it *with violence:* (L, K: *) *demolished* it *at once, with a vehement noise.* (Msb.) [Hence you say,] مَا هَذُهُ كَذَا *Such a thing did not break him,* or *it.* (S, L.) ___ هَدَّنِى الأَمْرُ, and هَدَّ رُكْنِى, *The thing distressed, and broke,* or *crashed, me.* And [in like manner] مَا هَدَّنِى مَوْتُ أَحَدٍ [*The death of any one has not distressed, nor broken,* or *crushed, me*]. (L.) And هَدَّتْهُ المُصِيبَةُ *The calamity debilitated,* or *enervated, him.* (S, A, L.) ___ هَدَّ, aor. ـَ , and ـِ , inf. n. هَدٌّ, *He* (a man) *was,* or *became, weak,* (L, K,) *in body;* (L:) *became extremely aged,* or *decrepit.* (TK.) ___ See 7. ___ هَدَّ, aor. ـِ , inf. n. هَدِيدٌ, *It* (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) *made a noise;* (S;) or, *a violent noise.* (L.) ___ هَدَّتْ *It* (the sky) *sent forth a noise,* or *sound, occasioned by the falling of rain.* (L.) ___ هَدَّ, aor. ـَ , (L,) inf. n. هَدِيدٌ, (S, L,) *It* (the sound called هَادٌّ, from the sea,) *made a murmuring.* (S, * L.) ___ هَدَّ, aor. ـِ , inf. n. هَدٌّ, *He* (a camel) *brayed.* (TK.) See also R. Q. 1. مررت برجلٍ هَدَّكَ من رجلٍ *I passed by a man who is sufficient for they as a man;* (L, K:) as also هَدِّكَ: (K.) an expression of praise (L:) or it means, *the description of whose good qualities would be burdensome to thee:* there are two dial. forms used in this case: some use هَدٌّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدِّكَ,] in which case, it has no fem. nor dual. nor pl. form; (S, L:) the sing and dual and pl. are the same: (K:) and some make it a verb, and give it [a fem. and] a dual and a pl, and say, مررت برجل هَدَّكَ من رجل, as above, (S, L,) and بِٱمْرَأَةٍ هَدَّنْكَ من ٱمْرَأَةٍ, (S, L, K,) like as you say كَفَّاكَ and كَفَيْكَ, (L.,) and برجُلَيْنِ هَدَّاكَ, and برجالٍ هَدُّوكَ, and بِٱمْرَأَتَيْنِ هَدَّتَاكَ, and بنسوةٍ هَدَدْتَكَ. (S, L, K.) ___ IAar also cites the following ex.

[by El-Kattál El-Kilábee, (marginal note in a copy of the S)]

* وَلِى صَاحِبٌ فِى الغَارِ هَدَّكَ صَاحِبًا *

as meaning. [*And I have a companion in the race;*] *of how great estimation, and how ingenious, and how knowing, is he* [*as a companion*] describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem. but some read هَدُّكَ. making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) ___ هَدَّ الرَّجُلُ also signifies *Excellent is the man;* (ISd, L:) and إِنَّهُ لَهَدَّ الرَّجُلُ *Verily, excellent is the man* (L, K) *in hardiness and strength:* (L:) and لَهَدَّ الرَّجُلُ *How hardy is the man!* (L.) ___ In a trad., Aboo Lahab is related to have said, لَهَدَّ مَا سَخَّرَكُمْ صَاحِبُكُمْ, [meaning *How greatly hath your companion enchanted you!*): لَهَدَّ is an expression of wonder. (L.) ___ فُلَانٌ يُهَدُّ *Such a one is praiseworthy for hardiness* (S, L, K) *and strength.* (S, L.)

2 **هدّده**, (Msb, K,) inf. n. تَهْدِيدٌ (S, L) and تَهْدَادٌ; (L:) and تَهَدُّدُهُ: (S, L, Msb;) *He threatened him;* (L;) *threatened him with punishment;* (Msb;) *frightened,* or *terrified, him.* (S, L, K.)

5 **تَهَدَّدَ** see 2.

7 **انهدّ** *It* (a building) [*fell down:* or] *became demolished at once, with a vehement noise:* (Msb:) and هَدَّ, aor. ـِ, *it* (a wall) *fell down;* mentioned by AHei; and also by Es-Semeen, who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) ___ *It* (a mountain) *broke down.* (S, L.)

10 **استهدّه** *He regarded him as weak.* (L.)

R. Q. 1 **هَدْهَدَ**, (S, L, K,) inf. n. هَدْهَدَةٌ, (S, L,) *He* (a bird) *cooed;* syn. قَرْقَرَ: (L, K, TA [in the CK, فَرْفَرَ]:) *he* (a pigeon) *cooed* syn. هَدَرَ, and هَدَلَ: (TA:) or *made a murmuring* or *confused noise* in cooing: (S, L, accord

to the explanation of هَدْهَدَةٌ:) and *he* (a camel, S, L) *brayed:* syn. هَدَرَ: (K:) or *made a murmuring* or *confused noise* in braying (S, L,) See also 1. ___ هَدْهَدَتْ, (inf. n. هَدْهَدَةٌ, L.) *She* (a woman, S, L) *shook,* or *rocked,* a child (S, L, K) in its cradle, (L,) *in order that it might sleep.* (S, L, K.) هَدْهَدَ *He sent,* or *threw,* a thing *down,* from a high place to a low one, (L, K.)

هَدٌّ A *weak* man; (As, S, L, K;) i. e., *weak in body;* (L;) as also هِدٌّ : (K:) or, accord. to IAar, the latter only, meaning *cowardly and weak:* (S, L:) or هَدٌّ (Sh, L) and أَهَدُّ (L, K) and هَدَادَةٌ (Sh, L, K) signify a *cowardly* (*and weak,* TA) man: (Sh, L, K:) and قَوْمٌ هَدَادٌ *a cowardly people:* (Sh, L:) pl. of هَدٌّ, هَدُّونَ: (L, K:) it has no broken pl. (L:) and of هَدٌّ, هِدِّونَ. (K.) A man says to another, in threatening him, إِنِّى لَعَيْرُ هَدٍّ *Verily I am not weak.* (S, L.) ___ هَدٌّ *Extreme odd age; decrepitude.* (K, TA.) See 1. هَدٌّ *A cough,* or *harsh, sound;* as also هَدَدٌ . (L, K.) ___ هَدٌّ The *braying* of a camel. (Lh, L, K.) See 1. هَدٌّ *A generous, liberal. beautiful* man. (IAar. S, L, K. *) ___ A *strong* man. (IAar. L.) ___ مررت بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ, and لِى صَاحِبٌ هَدُّكَ صَاحِبًا: see 1.

هِدٌّ and هَدَرٌ: see هَدٌّ.

هَدَّةٌ The *sound of the fall of a wall* or *the like:* (S:) or *a violent sound occasional thereby,* or *by the fall of a part of a mountain.* (L.) ___ The *sound of rain falling from the sky.* (L.) ___ *A sinking, and falling in, of the ground.* (L.)

هَدْهَدٌ The *voices,* or *cries, of jinn,* or *genii:* without a singular. (L, K)

هُدْهُدٌ *A certain bird,* (S, L, Msb, K,) *well known;* (L, Msb, K;) [namely, the *hoopee,* or *upupa* of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kur, xxvii. 20;] as also هُدَهٌ (K) and هُدَاهِدٌ : (S, L, K:) or the last, *a certain bird resembling the pigeon:* (Lth, Az, L:) or (in the K, and) هُدْهُدٌ signifies *a pigeon that cooes much;* (IDrd in explanation

of v. 20 of ch. xxvii. of the Kur., and AHn, L K;) as also هُدَاهِدٌ : (IDrd, AHn, L:) and *any bird that cooes; that utters the cry called* قَرْقَرَة; (L, K, TA [in the CK, يفرفر is put for يقرقر]) as also هُدَاهِدٌ : (As, L:) pl. (of all, K) هَدَاهِدُ (S, L, K) and هَدَاهِيدُ: (Kr, L, K:) but ISd says of the latter, I know not how this is, unless the sing. be هَدْهَادٌ. (L.) Er-Rá'ee says,

* كَهُدَاهِدٍ كَسَرَ الرُّمَاةُ جَنَاحَهُ *

[*Like a* هداهد *whose wing the shooters have broken*]: (S, L:) As says, he means the فَاخِتَة, or the دُبْسِىّ, or the وَرْشَان, or the هُدْهُد, or a man, or camels: and Lh says, that Ks asserts him to mean, by هداهد, the dim. of هُدْهُدٌ: but As disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هُدَيْهِدٌ; as some of the Arabs say دُوَابَّةٌ and شُوَابَّةٌ for دُوَيْبَّةٌ and شُوَيْبَّةٌ; though they are only known to change the ى into ا before a double consonant. (L.)

هَدْهَدَةٌ [an inf. n. used as a simple subst.] The *murmuring* or *confused sound of* the *cooing* of pigeons, and *of* the *braying* of a camel [and of thunder (see زَمْزَمَةٌ)]: pl. هَدَاهِدُ. (S, L.)

هَدَادٌ and هَدَادَةٌ: see هَدٌّ.

هُدَاهِدٌ A stallion-camel *that brays much among the she-camels but does not cover them.* (L.) ___ See هُدْهُدٌ.

هَدِيدٌ *A voice, cry, sound,* or *noise.* (L.) See also 1. ___ *A threatening from behind one.* (As, L.)

هَادٌّ *A certain murmuring sound from the sea;* (K;) *a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake.* (S, L.)

هَادَّةٌ *Thunder.* (L, K.) Ex. مَا سَمِعْنَا العَامَ هَادَّةً *We have not heard this year thunder.* (L.)

أَهَدُّ : see هَدٌّ.

هدأ

1 هَدَأَ, aor. ـَ, inf. n. هَدْءٌ and هُدُوْءٌ, *He, or it, was quiet, or still, calm, or unruffled;* (S, K;) *was motionless; was silent:* (TA:) [and so, app., اهدأ : see تَهْدَى ___.] مُهْدِئٌ and هَادٌ occur for تَهْدَأُ and هَادِئ. (TA.) ___ هَدَأَ عَنْهُ *It* [pain or the like] *became appeased, and quitted him.* (TA.) ___ See 4. ___ أَتَانَا وَقَدْ هَدَأَتِ الرِّجْلُ *He came to us when the foot* (*of the passenger by night*) *had become still.* (S.) ___ اتانا بَعْدَ مَا هَدَأَتِ الرِّجْلُ وَالْعَيْنُ *He came to us after the foot* (*of the passenger by night*), *and the eye, were at rest.* (S, TA.) ___ هَدَأَ بِالْمَكَانِ *He stayed, abode, or dwelt, in the place.* (K.) ___ هَدَأَ, (inf. n. هُدُوْءٌ, TA,) *He died.* (K.) هَدِئَ, aor. ـَ, (K,) inf. n. هَدَأٌ, (TA,) *i. q.* جَنِئَ, *He had a curving back, &c.:* (K:) or *he had depressed and even shoulders, inclining towards the breast; not erect, or elevated:* (Lth, and others:) or *he was humpbacked.* (S, TA.) ___ هَدِئَ *It* (a camel's hump) *was bent by much lading,* (K,) *and had its soft hair* (وبر) *sticking upon it, without its being wounded.* (TA.)

4 اهدأ *He rendered quiet, still, motionless, silent.* (K, TA.) ___ لَا أَهْدَأَهُ اللّٰهُ *May God not give him rest from his labour, or fatigue!* (K.) ___ هَدَأَ الصَّبِيَّ, and اهدأه, [the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA:] *He patted the child with his hand, and quieted him, that he might sleep:* (S, TA:) or, accord. to Az, اهدأت صَبِيَّهَا signifies *She spoke soothingly to her child, and quieted him, that he might sleep:* and مُهْدَأٌ is a child *thus soothed.* (TA.) ___ Accord. to IAar, مهدأ in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,]

* شَئِزٌ جَنْبِي كَأَنِّي مُهْدَأٌ *

* جَعَلَ القَيْنُ عَلَى الدَّفِّ إِبْرَ *

signifies a child *soothed in order that he may go to sleep.* Others read it as an inf. n. (TA.) اهدأ *He wore out* a garment. (A.) ___ اهدأه الله *God made it* (a shoulder) *to be in the state described in the explanation of the word* أَهْدَأُ. (K.) ___ اهدأه *It* (old age, K, or beating, TA) *rendered him what is termed* أَهْدَأُ. (K.)

هَدْءٌ : see 1. ___ أَتَانَا بَعْدَ هَدْءٍ مِنَ اللَّيْلِ, (S, K,) and هُدْءٍ , (K,) and هَدْأَةٍ , (S, K,) and مَهْدَإٍ , and هَدْىٍ , and هُدُوءٍ , (K; the last is also an inf. n. and pl.; TA,) *He came to us after a period,* or *portion, of the night;* (S, TA;) or *after about a third* or *fourth part of the night had elapsed,* (S, TA,) *when men were asleep,* (S,) or *at rest, and the night, and the foot of the passenger, were still:* (Sb, K:) or هَدْءٌ is the *first third part* of the night; *from the commencement to the third,* (K,) *when it begins to be still.* (TA.) هَدْءٌ and هَدْىٌ (in which the ى is said to be substituted for ء, TA.) *Way,* or *manner, of life.* (AHeyth, K.) مررت برجلٍ هَدْئُكَ من رَّجُلٍ *i. q.* هَدْيُكَ: (see art. هد:) the latter is that which is commonly known and approved. (Ez-Zejjájee.)

هُدْءٌ : see هَدْءٌ.

هَدَأٌ *Smallness of a camel's hump, occasioned by his being much laden.* (K.) It is less than what is termed حنب [a word app. incorrectly written, but which I am unable to correct]. (TA.)

هَدْأَةٌ *Quiet; stillness; rest from motion; silence.* (Lh.) See هَدْءٌ, and أَهْدَأُ.

مَا لَهُ هَدْأَةُ لَيْلَةٍ , (K,) mentioned by Lh, but not explained by him: thought by ISd to mean *He has not a night's food:* (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.)

هَدَأَةٌ *A kind of run.* (K.)

أَتَانَا هُدُوءًا *He came to us after a sleep:* (S:) *after men were at rest, and sleeping.* (TA.)

See هدء.

هُدَىء : see هدء.

هُدَّآءَةٌ A *slender* horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.)

هُوَ أَهْدَأُ مِمَّا كَانَ *He is more quiet,* or *more at rest, than he was:* i. e., *he is dead.* From a trad. Said by Umm-Suleym to Aboo-Talhah, respecting her son, to comfort the heart of his father. (TA.) أَهْدَأُ *i. q.* أَجْنَأُ, *Having a curving back, &c.:* (K:) *humpbacked:* (S:) or a person *having the shoulders depressed, and even, and inclining towards the breast; not erect* or *elevated:* fem. هَدْآءُ: you also say مَنْكِبٌ أَهْدَأُ *a shoulder such as is described immediately above:* and أَهْدَأُ a *crooked* man: (Lth, and others:) also a shoulder *of which the upper part is swollen,* or *filled with fat and flesh, and its strength relaxed.* (K: in some copies of which we read استرخى حيله: in others, حمله: [the former is the reading that I adopt].) ___ هَدْآءُ (so in the CK and a MS. copy: in the TA, هَدْأَةٌ , [which seems to be an error];) A she-camel *having her hump bent by much lading,* (K,) *and the soft hair* (وبر) *sticking upon it, without its being wounded.* (TA.)

مَهْدَاءٌ : see هدء.

مُهْدَأٌ : see 4.

مُهْدِئٌ *Still; motionless.* (TA, in art. خمد.)

مَهْدَأَةٌ *State,* or *condition.* (S.)

تَرَكْتُهُ عَلَى مُهَيْدِئَتِهِ *I left him in the state,* or *condition, wherein he was:* (As, S, K:) dim. of مُهْدِأَةٌ. (S.)

هدب

1 **هَدَبَهُ**, aor. ـِ, *He cut it;* or *cut it off.* (K, TA.) See also هَدَبَ ___. هَدَبَ, (aor. ـِ, inf. n. هَدْبٌ, S,) *He milked* a camel: (ISk, S, K:) or *he milked* any animal *with the ends of his fingers.*

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(IKtt.) ___ هَدَبَ (S, K,) aor. ـُ; or هدّب, inf. n. تَهْدِيبٌ; and اهتدب; (TA;) *He plucked,* or *gathered,* fruit, (S, K,) or [the kind of leaves called] هَدَبٌ. (TA.) هَدَبَ, (inf. n. هَدَبٌ, TA;) and اهدب; *It* (a tree) *had long and pendulous branches,* or *twigs.* (K.) The latter verb is explained by IKtt as signifying *It* (a tree) *had numerous branches.* (TA.) This is not derived from the هَدَبٌ of the أَرْطَى and the like (AHn.) ___ هَدِبَتِ العَيْنُ, aor. ـَ, (inf. n. هَدَبٌ TA,) *The eye had long lashes.* (K.)

2 **هَدَّبَ** see 1. هدّب السَّوْطَ [?] *i. q.* عَذَّبَ, q. v (A, in TA, voce عذّب. q. v.)

4 **أَهْدَبَ** see 1. ___ اهدب *It* (a tree) *produced,* or *put forth, its* هَدَبَ. (TA.)

5 **تَهدّب** [*It* (a part of a cloud) *hung down like the unwoven end,* or *extremity, of a garment*]. (S.) See هَيْدَبٌ.

8 **إِهْتَدَبَ** see 1.

هُدْبٌ and هُدُبٌ, (K,) the latter a dial. form of the former, (TA,) coll. gen. ns., and هَيْدَبٌ, (K,) also a coll. gen. n., (TA,) and هُدَّابٌ [likewise a coll. gen. n.,] and هُدْبَةٌ, [which is rather the n. un. of هُدْبٌ,] (TA,) of a garment, or piece of cloth, *i. q.* خَمْلٌ: (K: in like manner, هُدْبَةٌ and هُدُبَةٌ are explained in the S by خَمْلَةٌ:) or rather, The [*fringe,* or] *unwoven end,* or

extremity, of a garment, or of a piece of cloth; its *end,* or *extremity, that has not been woven:* or *an end,* or *extremity, consisting of warp without woof:* sometimes it is twisted, and [as it forms *a fringe,*] it preserves the edge [of the woven part] of the garment, &c.: (whereas خمل signifies the nap, or villous substance, of a garment, &c.: [such is the meaning of the words ما يتخلّل التّوب كلّه كالزّئبر: this is what is generally meant by خمل] and this is mostly in what are called قَطَائِفُ: (MF:) or the *extremity* of a garment, &c. *next* [*the part called*] *the* طُرَّة: (TA:) or the هدبة of a garment, &c., is the *same as the* طُرَّة: (Msb:) n. un. of the fist word, (هُدْبٌ or هُدُبٌ,) with ة (K:) so too of هيدب, (TA,) [and of هدّاب]. The pl. of هدبة is هُدَبٌ. (Msb.) ___ هُدْبٌ, (K,) or هُدْبُ العَيْنِ, (S,) and هُدُبٌ , (K,) which is a dial form of هدب, (TA,) coll. gen. ns., The *eyelashes;* the *hairs that grow upon the edges of the eyelids:* (S, K:) n. un. with ة: (K:) pl. أَهْدَابٌ. (Msb.)

هَدَبٌ [generally signifies *slender spring, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish:* see عَبَلٌ:] the *branches,* or *twigs,* of the أَرْطَى and similar trees (K) that have no leaves; a coll. gen. n., of which the n. un. is with ة: and the pl., أَهْدَابٌ. (TA.) [The *foliage of the cypress and tamarisk,* and *the like:*] *leaves of a tree that are permanent,* (*and that have not a projecting nerve along the middle.* TA,) *as those of the cypress* (K) *and tamarisk and* سَمُرٌ. (TA.) *Those parts of a plant that are not* وَرَق *but that have the place of* وَرَق. (AHn, K:) or *any* وَرَق *that have not middle;* (S, K;) *as those of the* أَثْل *and* سَرْو *and* أَرْطَى *and* طَرْفَآء; (S:) as also هُدَّابٌ , (S, K,) both of which are sell gen. ns., of which the as, an. are with ة: pl. أَهْدَابٌ, (K,) which is a regular pl. of هَدَبٌ (TA;) and هُدَّابٌ : (K, accord. to the TA: but in a MS. copy, هُدَّابَةٌ; and in the CK, هَدَّابَةٌ,) but in the M, هُدَّابٌ is said to be a noun signifying the هُدْبٌ of a garment, &c., and the هَدَبٌ of the أَرْطَى (TA) Az says, that عَبَلٌ is precisely the same as هَدَبٌ (TA.) ___ هُدَّابٌ is also said to signify *Inclining branches,* or *twigs.* (TA.) ___ Also, هُدَّابُ النَّخْلِ *Palm branches;* syn. سَعَفُهُ.

(S) أَهْدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَبِطُ الاهداب, as signifying The *shoulder-blades.* but ISd, who mentions this, denies its correctness. (TA.)

هَدَبٌ A horse *having a long forelock.* The هدبان [pl. of هَدَبٌ, but whether هَدَبَانٌ or هُدْبَانٌ is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or house. (TA.) ___ الهُدُبُ *The lion.* (K.) But accord. to Lth, أَهْدَبُ , as an epithet applied to felt and the like, signifies *Having long nap,* or *villous substance* (TA,) and as an epithet applied to a lion, accord. to the A, it signifies *Having long shag* [or *shaggy hair*]: (TA:) whence it is seen that the correct word [applied to the lion [أَهْدَبُ, q. v.] and هَدَبٌ. (TA.)

هُدُبٌ and هُدُبَةٌ: see هُدْبٌ.

هُدْبَةٌ (TA) and هُدَبَةٌ (Kr, K) *A certain bird:* (K:) or *a small dust-coloured bird, resembling the* هَامَة. *accept in being smaller than this latter.* (L.) El-Jáhidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شبكور [a Persian word, written شَبْكُورْ], more frequently than هدبة. (A.) N, un. of هُدْبٌ, q. v.

هدبة [written without the syll. points: probably هُدْبَةٌ;] *A piece, pace,* or *portion.* (TA.)

هُدَبَةٌ : see هُدْبَةٌ.

هُدُبٌّ : see هَيْدَبٌ.

هُدَّابٌ : see هُدْبٌ and هَدَبٌ and هَيْدَبٌ.

هَنْدَبٌ (S, K, a word of a rare measure, TA,) and هَنْدَبَاءُ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. an. given below,

it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and هَنْدَبَّى (ISk, S, Msb) and هَنْدَبَاء and هَنْدَبِى; (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az;) IKt *only mentions* the third form: (Msb:) also هَنْدَبَاة , (S;) or [هندبى and هندباء are coll. gen. ns., and] هَنْدَبَاة is a n. un., (AHn, K,) as also هندباءة: (AHn, TA:) *A certain leguminous plant,* (S, K,) *well known,* (K,) *of the description termed* أَحْرَار; [i. e., *of a slender and soft nature, and eaten crude;*) (TA;) [*lichorium, intybus and endivia; wild and garden-succory, and endive:* also called in the present day شَكُورِيَة] *a plant of middling temperament,* (مُعْتَدِلَة,) *useful for the stomach and the liver and the spleen, when eaten: and for the sting of a scorpion, when applied externally, with its roots:* he who cooks it errs more than he who washes it [and so uses it]. (K.) F mentions the names of this plant in aro. هندب, as though the ن were a radical letter, which noone asserts it to be: J [and others], in art. هدب. (TA.)

هَنْدَبَاء , **هَنْدَبِى**, and هَنْدَبَاة, see هَنَّدَبَ.

هَيْدَب : see هُدْب. ___ [Its pl., هَيَادِب, is also applied to *Filaments, capillaments,* or *fringe-like appertenances,* of a flower. ___ هَيْدَب; *A cloud* or *clouds, hanging down,* (K,) *approaching* [*the earth*], *like the* هُدْب [or *unwoven end* or *extremity,*] *of a* قَطِيفَة: (TA:) or the هيدب *of a cloud is its* ذَيْل [or *skirt*]. (K:) or *what hangs down,* of it, *like the unwoven and,* or *extremity, of a garment.* (ما تَهَدَّبَ منه.) *when it is about to rain, resembling strings* (S) ___ هَيْدَب *A pendulous* (or *flabby.* TA,) pubes of a woman: (K:) likened to the هيدب of a cloud (TA.) ___ هَيْدَب *Tears flowing in a continued succession.* (K.) On the authority of Lth, who cites the following verse:

* بِدَمْعٍ ذِى حَرَارَاتٍ *

* عَلَى الخَدَّيْنِ ذِى هَيْدَبْ *

[*With hot tears upon the cheeks, flowing in a continued succession*]. But it is said in the L, I have not heard هيدب used as an epithet applied to rain falling continuously, aor. as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.) ___

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هَيْدَبٌ (S, K) and هُدُبٌّ and هُدَّابٌ (K) *Impotent in speech* or *actions;* syn. عَيِيٌّ; (in one copy of the K غَبِيٌّ, or *unintelligent;* TA;) *and heavy,* or *dull:* (S, K:) or هيدب signifies *impotent in speech* or *actions; dull of speech and understanding; heavy:* and *hard,* or *churlish; heavy,* or *dull; having much hair:* (Az:) or, as some say, one *who has upon him dangling strings,* or *the like, hanging from the suspensory of a sword,* or *other thing, and resembling the* هيدب *of a cloud:* or, as some say, this word signifies *stupid; foolish; of little sense:* and هدبّ , *weak.* (TA.)

هَيْدَبَى *A kind of pace of a horse, in which exertion,* or *energy, is employed; a certain hard pace of a horse.* (K.) See also هَيْذَبَى.

رَجُلٌ هَيْدَبِيُّ الكَلَامِ *A man of much speech,* or *talk; of many words.* (K.) App. from the هَيْدَبٌ of a cloud. (TA.)

أَهْدَبُ A man *having long,* or *large, eyelashes.* (K.) Lth explains it by the words طَوِيلُ أَشْفَارِ العَيْنِ كَثِيرُهَا; [and J in a similar manner;] but Az disapproves of this expression, because اشفار العين signifies the edges of the eyelids, whence the eyelashes grow: (TA:) أَهْدَبُ الأَشْفَارِ, and هَدِبُ الاشفار, [the same;] *having long eyelashes.* (TA.) عَيْنٌ هَدْبَاءُ *An eye having long lashes.* (TA.) ___ شَجَرَةٌ هَدْبَاءُ *A tree having long and pendulous branches.* (K.) ___ أُذُنٌ هَدْبَاءُ *A pendulous, flabby, ear.* (TA, from a trad.) ___ لِحْيَةٌ

هَدْبَاءُ *A lank, not crisp, beard:* and so عُثْنُونٌ هَدْبٌ . (TA.) ___ نَسْرٌ أَهْدَبُ *A vulture having long feathers which reach to the ground.* (TA.) See هَدْبٌ.

مُهَدَّبٌ *Having an unwoven end,* or *extremity;* syn. ذُو هُدَّابٍ: occurring as an epithet applied to the kind of stuff called دَمَقْسٌ. (TA.)

هدبد

هُدَبِّدٌ and هُدَابِدٌ *Very thick* milk: (S, L, K:) *sour and thick* milk. (L.) The former word is a contraction of the latter. (S.) ___ Also the former, *Smallness of the eyes, and weakness of the sight;* or *nyctalopia,* or *the seeing better by night than in the day, and in a cloudy day than in a clear one;* syn. خَفَشٌ: (L, K:) or (so in the L, in the K, and) *weakness of the eye,* (K,) or, *of the sight:* (L:) or (so in the L; in the K, and) [*that weakness of the sight which is termed*] عَشًا, [which is *a badness of sight by night and day;* or *the quality of seeing by day but not by night,*] (El-Mufaddal, L, K,) also termed شَبْكَرَةٌ: (El-Mufaddal, L:) or *weakness of the sight, with a flowing of the tears at most times;* syn. عَمَشٌ: (S, L:) or this is a mistake: (K:) or *any injurious affection of the eye.* (M, F.) ___ Also, *Weak-sighted:* (L, K:) an epithet applied to a man. (L.) ___ Also, *Black gum* (L, K) *which flows from trees.* (L.)

هُدَابِدٌ : see هُدَبِّدٌ.

هدج

1 **هَدَجَ**, aor. ـِ, inf. n. هَدَجَانٌ (S, K) and هُدَاجٌ (K) and هَدْجٌ, (TA,) *He walked gently, in a weak manner:* (TA:) or *he walked in the manner of an old man;* (S, K;) *and the like:* (TA:) or *he* (an old man) *walked with short steps:* or *walked hastily, without desiring to do so:* (TA:) or *he walked with unintermitting steps:* (As:) or *he walked in a shaking manner, by reason of old age.* (IAar.) ___ هَدَجَ, (S,) aor. ـِ, inf. n. هَدَجَانٌ; and استهدج ; (TA;) *He* (an ostrich) *walked,* or *went,* (or *ran,* TA,) *in a tremulous manner.* (S, TA.) ___ هَدَجَتِ القِدْرُ *The cooking-pot boiled vehemently.* (TA.) ___ هَدَجَتْ, (S,) inf. n. هَدَجٌ, (L,) *She* (a camel) *yearned towards her young one;* حَنَّتْ عَلَى وَلَدِهَا; (S, L;) as also تَهَدَّجَتْ ; (L;) [*and,* app., *uttered the cry produced by yearning towards her young one:* see below:] or the latter signifies *she was affectionate to her young one.* (S, K.) ___ Also, inf. n. as above, *It* (the wind) *made a sound;* syn. حَنَّتْ and صَوَّتَتْ; from هدجت النّاقة. (L.)

2 **هدّجت** *She* (a camel) *became high and big in the hump, so that it bore a resemblance to a* هَوْدَج. (TA.)

5 **تهدّج** *It* (the voice, or a sound) *became much intercepted,* or *interrupted,* (تَقَطَّعَ) *with a tremulous manner.* (S, K.) See 1. تهدّجوا عَلَيْهِ *They made apparent,* or *manifest, his gracious actions,* or *qualities,* or *his favours,* or *kindnesses.* (TA.)

10 **إِسْتَهْدَجَ** see 1.

هَدَجَةٌ, (a subst., L,) The *yearning, or* the *cry produced by yearning towards her young*

one, of a camel; حَنِينُ النَّاقَةِ: (K:) or the *yearning of a she-camel towards her young one;* حَنِينُ النَّاقَةِ عَلَى وَلَدِهَا. (S, L.)

هَدْجَدَجٌ : see هَدَّاجٌ.

هَدُوجٌ : see هَدُوجٌ قِدْرٌ ___. مِهْدَاجٌ *A cookingpot that boils vehemently:* (TA:) or, *quickly.* (K.)

هَدَّاجٌ and هَدْجَدَجٌ One *who walks in the manner termed* هَدَجَانٌ: see 1. (K.) ___ An ostrich *that so walks,* or *runs.* (S, TA.) One says ظَلِيمٌ هَدَّاجٌ, and نَعَامٌ هَدَّاجٌ and هَوَادِجُ: (TA:) [the last is pl. of هَادِجَةٌ , fem. act. part. n. of هَدَجَ]. ___ Also, the ↓ latter, *An ostrich:* so called because it so walks, or runs: (TA:) [and so هَادِجَةٌ , pl. هَوَادِجُ, as in the following example.] نَظَرْتُ إِلَى الهَوَادِجِ عَلَى الهَوَادِجِ [*I looked at the women's camel-litters upon the* camels like *ostriches*]. (A.)

هَادِجَةٌ : see هَدَّاجٌ.

هَوْدَجٌ [*A kind of camel-vehicle for women;*] the *vehicle of the Arab women of the desert:* (JK:) *a kind of vehicle for women,* (S, K,) *having a dome-like top* (مُقَبَّبٌ); and *one not having such a top:* (S:) or [*a camel-vehicle for women*] *made with staves, over which are put pieces of wood, and covered with a dome-like top:* (M:) or *a camel-vehicle* (مَحْمَلٌ) *having a dome-like top* (قُبَّةٌ), *covered with pieces of cloth, in which women ride:* (Et-Towsheeh:) pl. هَوَادِجُ. (TA.) [See مَحْمَلٌ and مَحَارَةٌ.]

مِهْدَاجٌ A she-camel *that yearns,* or *that utters the cry produced by yearning towards her young one:* (K:) or *that yearns towards her young one:* (S, L:) as also هَدُوجٌ . (TA.) ___ Also, A wind *that has a sound;* لَهَا حَنِينٌ: (S, L:) from حَنَّتِ النَّاقَةُ. (L.)

مُسْتَهْدِجٌ *Haste.* (K.)

مُسْتَهْدِجٌ *Hasty.* (K.)

هدر

1 هَدَرَ, aor. ـِ (S, A, Msb, K) and ـُ, (Msb, K,) inf. n. هَدْرٌ (S, Msb, K) and هَدَرٌ, (K,) or the latter is a simple subst., (Msb,) *It* (a man's blood, S, A, Msb, K, or another thing, K) *went for nothing;* [meaning, in the case of blood, *unretaliated, and uncompensated by a mulet;* as shown below, voce هَدَرٌ;] *it was,* or *became, of no account, null,* or *void;* (S, A, Msb, K;) as also اهدر . (Msb.) هَدَرَهُ, (A, Msb, K,) aor. ـُ, (Msb,) *He* (a man, Msb, K, or the Sultán, S, A,) *made it* (a man's blood) *to go for nothing;* [meaning, *unretaliated, and uncompensated by a mulct;*] *he made it to be of no account;* (A, Msb, K;) as also اهدره ; (S, A, Msb, K;) which means *he made it* (a man's blood) *allowable to be taken,* or *shed.* (S, TA.) Thus these two verbs are trans. as well as intrans. (Msb.) It is said in a trad, مَنِ ٱطَّلَعَ فِى دَارٍ بِغَيْرِ إِذْنٍ فَقَدْ هَدَرَتْ عَيْنُهُ [*Whoso looketh into a house without permission, his eye shall be allowed to be put out;* or] *the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct.* (TA.) One says also, هَدَرْتَنِى بِإِسْقَاطِ الحَدِّ عَنِّى [*Thou hast made me* (meaning my offence) *to pass unnoticed,* or *host taken no account of*

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me, by annulling in respect of me the prescribed castigation]. (K, art. بهرج.) And El-'Ajjáj says,

* وَهَدَرَ الجَدَّ مِنَ النَّاسِ الهَذَرْ *

which El-Báhilee explains as meaning, *And the worthless people have made good fortune to*

become of no account. (TA.) هَذَرَ, (S, K,) aor. ـِ (K) [and app. ـُ also], inf. n. هَدِيرٌ (S, K) and هَذْرٌ (K) and هُدُورٌ, (TA,) said of a camel, (S, K,) that is advanced in age, (S, in art. نقض,) [*He brayed;* i. e.,] *he reiterated his voice in his* حَنْجَرَة [or *windpipe,* or *the head of his windpipe*]: (S:) or *he uttered his voice, not in a* شَقْشَقَة [q. v.]: (K:) and هَدَّرَ, (S, K,) inf. n. تَهْدِيرٌ, (S,) signifies the same: (S, K:) Z mentions also تَهْدَارٌ as an inf. n. of هَدَرَ said of a stallion, [meaning a stallioncamel.] (TA.) ___ Hence the saying, (TA,) هُوَ يَهْدِرُ فِى مَنْطِقِهِ, and فِى خُطْبَتِهِ, [*He is sonorous and fluent in his speech,* and *in his oration:*] and هَدَرَتْ شَقْشَقَتُهُ [*His utterance was sonorous and fluent.*] (A, TA.) ___ هَدَرَ is also said of a calf, [signifying, *He lowed*] (TA, art. كت, from the Nh.) ___ Also, of a lion, [signifying, *He roared.*] (S, TA, voce قبقب.) ___ Also هَدَرَ, (S, A, Msb, K,) aor. ـِ (Msb, K) and ـُ, (Msb,) inf. n. هَدِيرٌ (S, IKtt, Msb, TA) and هَدْرٌ and تَهْدَارٌ, (K,) said of a pigeon *It uttered a cry:* (S, K:) or *cooed,* syn. قَرْقَرَ, (A,) or سَجَعَ, (Msb,) *and reiterated its voice,* or *cry, in its* حَنْجَرَة [or *windpipe,* or *the head of its windpipe*]: (A:) its cry being apparently likened to the هَدِير of the camel: and هَدَلَ signifies the same. (TA.) ___ Also هَدَرَ said of a boy, (As.) when he desires to speak, being young, or little, (Abu-s-Semeyda',) *He uttered a sound,* or *cry;* as also هَدَلَ. (As, TA.) ___ It is also said of thunder; inf. n. هَدِيرٌ; signifying *It made a* [*loud,* or *rumbling,*] *sound,* or *noise,* (A.) ___ You say also, of شَرَاب [or wine], هَذَرَ, (S, K,) aor. ـِ, inf. n. هَدْرٌ and تَهْدَارٌ, (S, TA,) meaning, *It fermented;* syn. غَلَى. (S, K.) And هَدَرَتْ جَرَّةُ النَّبِيذِ, (TA,) aor. ـِ, (A, TA,) inf. n. هَدِيرٌ and تَهْدَارٌ, (TA,) [*The jar of* نبيذ *fermented.*] El-Akhtal says, describing wine,

* كُمَّتْ ثَلَاثَةَ أَحْوَالٍ بِطِينَتِهَا *

* حَتَّى إِذَا صَرَّحَتْ مِنْ بَعْدِ تَهْدَارِ *

[*It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting*]. (S, TA.)

2 هَدَّرَ, said of a camel: see 1.

4 **اهدر** : see اهدره. هدر: see هدره.

6 **تهادروا** *They made one another's blood to go for nothing;* [meaning, *unretaliated, and uncompensated by a mulct;*] *they made it to be of no account.* (K, TA.)

هدر : see هدر: and see also هادر.

هدر : see هادر.

هدر , a subst. from هدر in the first of the senses explained above. (Msb.) You say, ذهب دمه هدرا, (S, A, Msb,) and هدرًا, (S, Msb,) *His blood went for nothing,* or *as a thing of no account,* (S, A, Msb,) *unretaliated,* (S, Msb,) *and uncompensated by a mulct.* (S, TA.) ___ Also, applied to blood, &c., *A thing that goes for nothing;* [meaning, in the case of blood, *unretaliated, and uncompensated by a mulct;*] *what is of no account, ineffectual, null,* or *void;* (A, K;) [as also جبار.] You say, دماؤهم هدر بينهم *Their blood* (lit, bloods) *is made to go for nothing,* or *to be of no account, among them;* (K, * TA:) *is allowed to be taken,* or *shed.* (TA.) ___ See also هادر.

هدرة : see هادر; the former, in two places.

هدرة : see هادر; the former, in two places.

جرّة هدور [*A jar* of wine or نبيذ *fermenting much*]. (TA.)

فحل هدّار [*A stallion-* camel *that brays much*]. (TA.) See also رعد هدّار ___. هادر [*Loud,* or *rumbling, thunder*]. (A.)

هادر , applied to a man, *Low; ignoble; mean; of no account; worthless;* (K;) as also هدر , (Kr, K,) and هدرة ; (S, K;) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هدرة and هدرة

are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هَدَرَةٌ and هُدَرَةٌ and هَدَرَةٌ; the first of which is the most agreeable with analogy, like كَفَرَةٌ, pl. of كَافِرٌ; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غُزَاةٌ and قُضَاةٌ, [originally غُزَوَةٌ and قُضَيَةٌ, pls. of غَازٍ and قَاضٍ,] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAar who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِلٌ, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of هُدَرٌ. (TA,) which signifies a *heavy* man, (K, TA,) *in whom is no good;* analogous with قَرَدَةٌ, pl. of قُرَدٌ. (TA:) and هَدَرٌ [a quasi-pl. n. of هَادِرٌ, like as خَدَمٌ is of خَادِمٌ,] signifies *low, ignoble,* or *mean,* people, *in whom is no good.* (TA.) You say, هُمْ هَدَرَةٌ, (S, A, K,) and هَدَرَةٌ, (IAar, TS, K,) and هُدَرَةٌ, (IAar, ISd, K,) *They are low, ignoble,* or *mean, people; of no account,* or *worthless.* (IAar, S, A, * K, &c.) [A *braying* camel: fem. with ة pl. of the latter, هَوَادِرُ. You say,] إِبِلٌ هَوَادِرُ [*Braying camels;*] *camels reiterating their voices in their* حَنَاجِرُ. (S.) See also مُهَدِّرٌ, and مُبَحْثِرٌ. and هَدَّارٌ. ___ [Hence the saying,] فُلَانٌ فُحْلٌ هَادِرٌ [app. *Such a one is a vigorous orator of sonorous and fluent speech*]. (A.)

كَٱلْمُهَدِّرِ فِى العُنَّةِ [*Like the brayer in the enclosure of wood,* or *canes,* or *trees*]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A, *) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K.)

هدف

10 **اسْتَهْدَفَ** *He became a* هَدَفٌ, or *butt.* (Har, p. 65.) See رَتِيمَةٌ.

هَدَفٌ *A high* or *lofty building:* see صَدَفٌ.

هدل

1 هَدَلَ *He uttered a cry:* see هَدَرَ, in two places.

5 تَهَدَّلَ *It hung down;* [*it dangled;*] said of a branch of a tree, (S, TA,) and of fruit; *it hung loosely;* said of the former. (TA.)

مِشْفَرٌ أَهْدَلُ [*A camel's lip*] *flaccid,* or *pendulous.* (K, TA.)

هدم

1 هَدَمَ *He threw down,* or *pulled down,* a building; (Msb;) *pulled* it *to pieces; demolished* it; *destroyed* it: (K:) [the last two explanations are the most correct, as is shown by the phrase] نَقَضَ البِنَآءَ مِنْ غَيْرِ هَدْمٍ [*He took to pieces the building without demolishing,* or *destroying*]: (S, A, Msb, K, * in art. قوض:) *he ruined* [a building, &c.]; *reduced* [it] *to ruin.* (Ham, p. 31.)

6 تَهَادَمَتِ الحِيطَانُ [*The walls fell to ruin by degrees*]. (S, in art. دعو.)

7 انْهَدَمَ *It became thrown down, pulled down, pulled to pieces, demolished,* or *destroyed:* and *it fell in ruins,* or *to pieces;* or *became a ruin.* ___ انْهَدَمَ الحَائِطُ مِنْ مَكَانِهِ مِنْ غَيْرِ هَدْمٍ [*The wall fell in ruins,* or *to pieces, from its place, without being pulled to pieces*]. (Lth, in TA, art. قيض.)

الدَّمُ الدَّمُ والهَدَمُ الهَدَمُ : see دم.

هَدْمٌ *Earth that is dug from a pit* or *well:* see حَفْرٌ.

هدمل

هِدَمْلَةٌ *Food and drink:* see فِطْحَلٌ.

هدن

هُدْنَةٌ عَلَى دَخَنٍ *An illusory truce:* see دُخَانٌ.

هدى

1 **هَدَاهُ** *He directed him,* or *guided him,* to the way; (K, * TA;) *directed him aright;* or *caused him to take,* or *follow, a right way* or *course* or *direction.* (K, TA.) See 8. ___ هَدَى العَرُوسَ *He sent* [or *conducted*] *the bride* (MA, KL) to her husband, (MA,) or to the house of her husband: (KL;) *i. q.* زَفَّهَا, (K in art. زف,) and so أَهْدَاهَا. (Msb in that art.) ___ يَهْدِى meaning يُؤَدِّى: see an ex. in a verse cited voce طَبَعٌ.

4 **أَهْدَى** see 1.

6 **تَهَادَنَا** *They* (two parties who had been at war) *made a truce, each with the other.* (T, art. نبذ.)

8 **اهْتَدَى** *He became rightly directed; followed a right direction;* (K;) *went aright;* as also هَدَى. (S.) ___ *He guided himself.* ___ *He went a right way: went aright.* ___ لَا يَهْتَدِى إِلَى جِهَةٍ *He cannot go aright: or knows not the way that he would pursue; or knows not in what direction to go:* sometimes said of a drunken man. ___ لَا يَهْتَدِى لِأَمْرِهِ means *He does not,* or *cannot, find the way to accomplish,* or *perform, his affair.* ___ اهْتَدَى *He found,* (MA,) or *took* (KL,) *the right way* or *road.* (MA, KL.) ___ دَاهِيَةٌ لَا يُهْتَدَى لَهَا, by which دَاهِيَةُ الغَبْرِ is expl. in the S and O, means لَا يُهْتَدَى لِلنَّجَآءِ مِنْهَا, by which the same phrase is expl. in the JK: or it may be well rendered *A calamity in relation to which one knows not the right course to pursue.* ___ اهْتَدَى also signifies *He continued to be rightly directed,* or *to follow a right dirertion:* and *he sought to be rightly directed,* or *to follow a right direction.* (TA.) ___ اهَدَّى and اهْدَّى, for اهْتَدَى; like اعَدَّر and اعْذَّر, for اعْتَذَر.

هُدًى *A way, course, method, mode,* or *manner, of acting,* or *conduct,* or *proceeding,* or

the like; (Msb, K;) as also هَدْيَة and هَدِيَة : (K:) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S:) and *a god way,* &c.: and *calm,* or *placid, deportment;* or *calmness,* or *placidity, of deportment:* (TA:) see also هَدْى ___. دَلّ [*Conduct, mode of life; manners*]. See هَدْىٌ.

هُوَ عَلَى هُدًى *He is following,* or *he follows, a right direction.* ___ الهُدَى *The Kur-án.* (Bd, Jel in lxxii. 13, &c.)

هَدْيَة and هَدِيَة: see هَدْي.

هَدِيَّةٌ [n. un. of هَدْىٌ] *A present;* i. e. *a thing sent to another in token of courtesy* or *honour:* (Msb;) such as is termed طَرِيفٌ and لَطَفٌ. (JK.) ___ هَدْىٌ and هَدْىٌ [coll. gen. ns.] *What one brings as an offering to Mekkeh,* (K,) *or to the Kaabeh,* (Beyd, v. 2,) *or to the Haram,* (S, Mgh,) *consisting of camels* (Lth, S, Mgh, Msb) *or other beasts,* (Lth,) namely *kine or sheep or goats,* (Mgh,) *to be sacrificed,* (TA,) *and of goods or commodities:* (Lth:) n. un. with ة. (S, &c.) ___ Also, *Camels,* absolutely. (TA.) ___ هَدْىٌ also *One who is entitled to respect,* or *honour,* or *protection:* so in a verse cited voce اسْتِبْآء. (ISk in T in art. بوأ.)

هَادٍ : see an ex. of its pl. هَوَادِى meaning *Necks* of horses, voce هَادِيَة ___. تَالٍ The *fore part of the neck of a horse.* (K in art. خبز.) ___ أَخَذَ هَادِىَ الرَّحَى فَجَعَلَ يُدِيرُهَا سلف [*He took the handle of the mill, and begun to turn it*]. (K, art. خبز.)

أَهْدَى مِنْ دُعَيْمِيصِ الرَّمْلِ *More expert,* &c: see art. دعمص.

المَهْدِىُّ, meaning *The directed* by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not المُهْدَى.]

هذ

1 **هَذَّ** , aor. ـُ , (S, L,) inf. n. هَذٌّ (S, L, K) and هَذَذٌ (L, K) and هُذَاذٌ, (K, TA,) or هَذَاذٌ, (CK, [which latter is the correct reading, (see هَذَاذَيْكَ,) and, accord. to the JK, is a quasi-inf. n.],) *He cut quickly,* or *cut off quickly;* as also اهتذّ : (S, L, K:) or *he cut* anything. (K) ___ هَذَّهُ بالسَّيْف, inf. n. هَذٌّ, *He cut him, or it, in pieces with the sword.* (L,) ___ هَذَّ. aor. ـُ , (S, L.) inf. n. هَذٌّ (S, L, K) and هَذَذٌ (L, K) and هُذَاذٌ, (K, TA,) or هَذَاذٌ; (CK [see above];) and اهتذّ , (K:) *He read,* or *recited, quickly.* (S, L, K.) You say, هَذَّ قِرَآءَتَهُ, aor. ـُ inf. n. هَذٌّ, *He performed his reading,* or *recitation, quickly.* (Msb.) And هُوَ يَهُذُّ القُرْآنَ *He reads,* or *recites, the Kur-án rapidly and uninterruptedly:* (S, A, L:) and in like manner, الحَدِيثَ *the narrative;* (S, L;) and الشِّعْرَ *the poetry.* (L.)

1 **هَذَّ بِسَلْحِهِ** *He ejected his excrement.* (TA, art. تر.)

8 **إِهْتَذَذَ** see 1.

هَذٌّ , or هَذٌّ: see هَذُوذٌ.

هَذُوذٌ (S, L, K) and هَذَّاذٌ (K) and هَذٌّ , (L, CK,) or هَذٌّ , (as in some copies of the K, and in the TA,) and هَذْهَاذٌ and هُذَاهِذٌ, (L, K [the last in the CK هَذَاهِذٌ],) *Sharp; quickly cutting:* (S, L, K:) the first, which is masc. and fem., and the second, applied to a knife; (S * L;) and the last two, to a sword (L)

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هَذَاذَيْكَ, (as As says, S) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also هَجَاجَيْكَ; supposing [it to be addressed to] two [persons]; (S, L;) [but it is addressed to one;] meaning *Refrain thou!* or *forbear thou!* or *abstain thou!* (TA, art. هج.) 'Abd-Beni-l-Has-hás says,

* إِذَا شُقَّ بُرْدٌ شُقَّ بِٱلْبُرْدِ مِثْلُهُ *

* هَذَاذَيْكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسُ *

[*When a burd* (a kind of garment) *is rent, the like thereof is rent with the burd* ___ *refrain thou* ___ *so that there is no wearer of the burd,* it having been rent so as to fall off: but it seems more proper to render it here, *with rending after rending,* which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence]: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other. (S, L. [This verse is related with several variations: see another reading of it voce دوالَيْكَ, in art. دول.]) ضَرْبًا هَذَاذَيْكَ ___ *With a beating,* or *striking, with cutting after cutting;* (L, K;) هَذَّا بَعْدَ هَذٍّ, (L,) i. e., قَطْعًا بَعْدَ قَطْعٍ: (L, K:) or *with a beating,* or *striking, successively; uninterruptedly;* وَلَآءً تِبَاعًا. (JK.) ___ In the saying of the poet,

* فَبَاكَرَ مَخْتُومًا عَلَيْهِ سِيَاعُهُ *

* هَذَاذَيْكَ حَتَّى أَنْفَذَ الدَّنَّ أَجْمَعَا *

[in which, for انفذ, in the L and TA, I substitute انفذ,] AHn says, that it signifies هَذَّا بَعْدَ هَذٍّ, i. e., شُرْبًا بَعْدَ شُرْبٍ; the poet meaning *And he applied himself early to a jar* full of wine, [*with its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,*] and emptied it. (L.)

قَرَبٌ هَذْهَاذٌ *A long and difficult night journey to water:* (L, K:) or *quick.* (JK, K.) ___ See هذوذ.

هَذَّاذٌ : see هَذُوذٌ. ___ Also, A camel *that outstrips others.* (K.)

هذأ

1 **هَذَأَ**, aor. ـَـ, inf. n. هَذْءٌ, *He cut* a thing (As. S, K) [*quickly*], with a sword, &c. (TA.) It signifies a quicker act than does هَدَّ. (K.) ___ هَذَأَ *He destroyed* the enemy. (K, TA.) ___ هَذَأَهُ بلسانه, (K, * TA,) inf. n. هَذْءٌ, (TA,) *He hurt,* or *offended,* [or *cut,*] *him with his tongue;* (TA;) *made him to hear what he disliked.* (K.) ___ هَذَأَت الإبلُ *The camels fell down,* [*and,* app., *died,*] *one after another:* syn. تَسَاقَطَتْ. (K.) ___ هَذِئَ من البرد, [aor. - ,] *He perished of cold.* (K.) ___ هَذَأَ الكَلَامَ *He was loquacious, with error.* (TA.)

5 **تَهَذَّأَ** *It* (a wound, or an ulcer.) *became putrid,* or *rotten, and dissundered,* or *ragged.* (S, K.)

هَذْأَةٌ *i. q.* مَسْحَاةٌ [q. v., in arts. سحى and سحو.] (K.)

هَدَّأٌ and هَدَّآءٌ A *sharp* sword, (TA [but the orthography is not quite clear].) [See also art. هذى.]

هَدَّآءٌ : see هَدَّأٌ.

هٰذَا : see art. ذا.

هذب

1 **هَذَبَهُ**, aor. ـِ, inf. n. هَذْبٌ, *He cut it;* or *cut it off:* (A, K:) like هَدَبَهُ. (TA.) ___ هَذَبَهُ, aor. ـِ, inf. n. هَذْبٌ; (K;) and هذّبه, inf. n. تَهْذِيبٌ; (S;) *He cleansed it; purified it; cleared it.* (S, K.) ___ هَذَبَ, aor. ـَ, inf. n. هَذَبٌ, *It was pure, clear.* (K: but only the inf. n. is there mentioned.) ___ مَا فِى مَوَدَّتِهِ هَذَبٌ *There is no purity in his love.* (TA.) ___ هَذَبَهُ, aor. ـِ, inf. n. هَذْبٌ; and هذّبه, (inf. n. تَهْذِيبٌ, TA); *He put it into a right,* or *proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed,* or *improved, it.* (K.) ___ هَذَبَ النَّخْلَةَ *He trimmed the palm-tree by clearing it of the fibrous substance called* ليف. (K.) ___ MF says, on the authority of the etymologists, that the original signification of تَهْذِيبٌ and هَذْبٌ is The *clearing,* or *trimming,* of trees, *by cutting off the extremities of the branches, in order that they may increase in growth and beauty;* that they were then used to signify the *cleansing,* or *purifying,* of anything; *and putting* it *into a right,* or *proper, state; trimming it;* or *adjusting it; and clearing it of any dirty* or *filthy things,* or *the like, mixed with it;* so that these became their proper meanings by general acceptation: and that they were then used to signify the *trimming and embellishing* of verse, *and clearing* it *of whatever might vitiate it in the opinion of the chaste in language, and the philologists:* but the truth is what is said in the L; that the original signification of تهذيب is the *clearing* the colocynth *of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet.* (TA.) هَذَبَ, (aor. ـِ, inf. n. هَذْبٌ, TA,) *It* (a thing) *flowed.* (K.) ___ هَذَبَ, (aor. ـِ, TA,) inf. n. هَذْبٌ and هَذَابَةٌ; (K;) and اهذب, (K,) inf. n. إِهْذَابٌ; (S;) and هذّب, (K,) inf. n. تَهْذِيبٌ; (S;) and هَاذَبَ; (K;) *He* (a man, &c., K, as a horse in his running, and a bird in his flying, TA,) *was quick,* or *swift,* (K,)

in his pace or *course:* (TA:) *he was quick in flying, in running, and in speech.* (S.) ___ هَذَبَ *He ran vehemently.* (As.) ___ يهذب الرُّكُوعَ [app. يُهَذِّبُ يُهْذُبُ] *He makes the inclinations of his head and body* [*in prayer*] *in quick succession.* (TA, from a trad.) ___ See also art. هذب. ___ هَذَبَ القَوْمُ *The people were very noisy,* or *clamourous,* (K,) *and loquacious.* (TA.)

2 **هَذَّبَ** see 1. ___ هذّب, inf. n. تَهْذِيبٌ, *He trimmed* an arrow; or *shaped* it *with nicety, by the second operation:* the first operation is called تَشْذِيبٌ. (AHn.) ___ هَذَّبَ عَنْهَا *i. q.* فَرَّقَ, accord. to EsSukkaree, who cites the following verse of one of the Hudhalees: (namely Aboo-Khirásh, L, art. طرد:)

* فَهَذَّبَ عَنْهَا مَا يَلِى البَطْنَ وَٱنْتَحَى *
* طَرِيدَةَ مَتْنٍ بَيْنَ عَجْبٍ وَكَاهِلِ *

[app., *He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers*]. (TA.)

3 **هَاذَبَ** see 1.

4 **اهذبت السَّحَابَةُ** *The cloud poured forth* its water *quickly.* (K.) See 1.

5 **تهذب** [*It became nicely, neatly,* or *properly, trimmed*]: said of a thing from which one has cut off whatever required to be cut off, so that it has become free from everything unseemly. (A, TA, art. حذف.) ___ تَهَذَّبْتُ عَلَى يَدِكَ [*I was,* or *have been, amended,* or *improved, by thy agency,* or *means*]. (A, TA, art. ثقف.)

حَمِيمٌ هَذِبٌ, after the manner of a rel. n., *A rain following vehement heat, that pours down quickly:* see 4: syn. ذُو إِهْذَابٍ. (TA.)

هَيْذَبَى *A kind of pace of a horse;* (S;) *like* هَيْدَبَى: (K:) a subst. from هَذَبَ he was quick, or swift, in his pace. (TA.) The former is also mentioned by Az, in the T; IDrd only mentions the latter word. (TA.) ___ *A running with a leaning on one side.* Ex. مَشَى الهَيْذَبَى [*He went leaning on one side*]. (IAmb.) But for this some read مَشَى الهَوْبَذَى, which is equivalent to هَيْذَبَى. (TA.)

رَجُلٌ مُهَذَّبٌ *A man of purified natural dispositions,* or *manners,* or *morals;* (S, K;) *a man of integrity; free from vices,* or *faults.* (L.)

مُهَذَّبٌ *Quick,* or *swift,* [*in pace, &c.*]. (TA.) ___ المُهَذِّبُ is also a name of *The Devil;* who is also called المُذْهِبُ, meaning he who embellishes,

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or gives a goodly appearance to, acts of disobedience [to God]. (Fr.)

إِبِلٌ مَهَاذِيبُ *Quick,* or *swift, camels.* (K.)

هذر

1 هَذَرَ كَلَامُهُ, aor. ـَ , (A, K,) inf. n. هَذَرٌ, (TA,) *His speech,* or *talk, was much,* or *abundant, and erroneous and false* or *vain* or *frivolous.* (A, K.) ___ هَذَرَ, aor. ـُ and ـِ , *He talked much; babbled. was loquacious,* or *garrulous:* (JK:) [or *he talked irrationally:*] or هَذَرَ فِى مَنْطِقِهِ. aor. ـُ and ـِ . inf. n. هَذْرٌ (S, Msb, K) and تَهْذَارٌ, (K,) which latter has an intensive signification, (TA,) *he confounded in his speech, and talked what was not fit* or *meet* or *proper:* (Msb:) or *he talked much and badly:* or *erroneously:* (K:) or *he talked nonsense; he talked irrationally, foolishly,* or *deliriously:* (S;) as also اهذر : (K:) and اهذر فِى كَلَامِهِ *he talked much; babbled; was loquacious,* or *garrulous.* (S, TA.)

4 أَهْذَرَ see 1, in two places.

لَا نَزْرٌ وَلَا هَذْرٌ *Not little nor much:* (TA:) or *not scanty,* so as to indicate impotence, *nor much and corrupt:* said of the speech of Mohammad. (K, art. نزر.) [See هَذَرٌ, from which it is altered to assimilate it in form to نَزَرٌ.]

هَذَرٌ, a subst. from هَذَرَ فِى مَنْطِقِهِ, (S, Msb,) *Much talk; babble:* (JK:) or *nonsense;* or *irrational, foolish,* or *delirious, talk:* (S:) or *confused and improper speech:* (Msb:) or *speech,* or *talk, that is much and bad:* or *erroneous:* (A, K:) or *that is not regarded as of any weight* or *worth.* (TA.) See also هَذْرٌ.

هَذُرٌ : see هَذَرٌ.

هَذِرٌ, an epithet from هَذَرٌ, applied to a man, [signifying, *Loquacious; garrulous; babbling; a great*

talker; a bubbler. or *nonsensical, irrational, foolish,* or *delirious, in his talk:* or *one who speaks confusedly and improperly:* or *who speaks,* or *talks, much and badly:* or *erroneously:*] (JK, S, K:) as also, [but in an intensive sense.] هَذُر (K) and هُذَرَة (S, K) and هُذُرَّة (K) and هَدَّار (S, K) and هَيْذَار (K) and هَذْرِيَان (JK, A, K) and مَهْذَر (K) and مِهْذَار, (JK, S, A, Msb, K,) [signifying, *very loquacious,* &c.:] and, [but in a doubly intensive sense.] هَيْذَارَة (JK, K) and مِهْذَارَة, (JK, A, K.) [signifying *very very loquacious,* &c.:] fem. هَذَرَة (K) and هَيْذَرَة (TA) and مِهْذَار [without ة]: (K:) or هَذْرِيَان signifies one *who talks badly,* or *corruptly, and much:* (TA:) or *light in speech and in service:* (S, TA:) the pl. of مِهْذَار is مَهَاذِير, not مَهْذَارُونَ. (ISd, TA.)

هُذَرَة : see هَذُر; the third, in two places.

هُذُرَّة : see هَذُر; the third, in two places.

هَذْرِيَان : see هَذُر; the third, in two places.

هَدَّار see هَذُر; the third, in two places.

هَيْذَرَة : see هَذُر; the third, in two places.

هَيْذَار : see هَذُر; the third, in two places.

هَيْذَارَة : see هَذُر; the third, in two places.

مَهْذَر : see هَذُر; the third, in two places.

مَهْذَار : see هَذُر; the third, in two places.

مَهْذَارَة : see هَذُر; the third, in two places.

هذرب

Q. 1 **هَذْرَبَ** , inf. n. هَذْرَبَةٌ, *He talked much and quickly:* (K:) a dial form of هَذْرَمَ, or mispronounced for the latter word. (TA.) See also هَزْرَبَ.

هُذَيْرِبَى (accord to the TA, هَذَيْرَبَى, and so in Golius's Lex.,) *Custom; habit* Ex. هٰذه هذيرباهُ *This is his custom,* or *habit.* (K.)

هُذْرُبَانٌ *Light,* or *active,* (*and quick.* TA,) *in his speech and in his service.* (K.) See also هِذْرِيَانٌ, in art. هذر.

هذلم

Q. 1 هَذْلَمَ, inf. n. هَذْلَمَةٌ, *He was light,* or *active, and quick.* (K.) But IDrd and others assert it to be a word mispronounced for هَذْرَم. (MF.)

هذى

1 هَذَى *He talked nonsense; he raved,* or *talked irrationally, foolishly,* or *deliriously;* (JK, K;) *by reason of disease or some other cause.* (K.) ___ هَذَى به *He talked irrationally,* &c., *with him.* (TA.) ___ And *He mentioned him,* or *it, in his irrational,* &c., *talk.* (TA.)

3 غَعَدَ يُهَاذِىأَصْحَابَهُ [*He sat talking irrationally,* &c., *with his companions*]. (TA.) ___ سَمِعْتُهُمْ يَتَهَاذُونَ [*I heard them talking together irrationally,* &c.] (TA.)

شَرَابٌ هَاذٍ [*Beverage causing delirious,* or *irrational, talk.*] (TA.)

هر

1 **هَرَّ** , (S, A, Msb, K,) aor. يَهِرُّ, (S, Msb, K,) inf. n. هَرِيرٌ, (S, A, &c.,) said of a dog, [*He snarled,* or *howled,* or *whined;*] *he uttered a cry less vehement than barking* (S, A, Msb, K.) *by reason of his little patience of cold;* (S, K) إِلَيْهِ *at him.* (K.) or *barked and grinned, displaying his fangs.* (L, TA.) It is said in a trad, إِنَّ الكَلْبَ يَهِرُّ مِنْ وَرَآءِ أَهْلِهِ *Verily the dog* [*snarls,* or] *harks and grins, displaying his fangs, behind his master:* meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his tangs, to defend his masters. (L, TA.) ___ هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى *The sound of the turning of the mill-stone.* (TA.) You say also هَرَّتِ القَوْسُ *The bow made a sound.* (AHn, K.) And the looking of courageous men, one at another, is likened to هَرِيرٌ. (ISd, Msb.) ___ هَرَّ فِى وَجْهِ السَّائِلِ *He grinned in the face of the beggar, showing his teeth, and looking sternly, austerely,* or *morosely* (A, TA.) ___ [Hence, perhaps,] هَرَّهُ. (S, K,) aor. يَهُرُّ and يَهِرُّ, (K,) [the latter irreg., like يَرِمُّ as aor. of the trans. v. رَمَّ,] inf. n. هَرٌّ (S, K) and هَرِيرٌ. (K,) *He disliked, disapproved of or hated, him* or *it.* (S, K.) You say, هَرَّهُ النَّاسُ *The people disliked,* &c., *his vicinity.* (A.) And هَرَّ الكَاسَ. and الحَرْبَ, (S, A,) inf. n. هَرِيرٌ. (S.) *He disliked.* &c., *the cup of wine,* and *war.* (S, A.) هَرَّهُ البَرْدُ, (K,) aor. يَهُرُّهُ, inf. n. هَرٌّ, (TA,) *The cold made him* (a dog) [*to snarl,* or *hand,* or *whine;* or] *to cry* [*in the manner described above*]; as also أَهَرَّهُ , (K,) inf. n. إِهْرَارٌ. (TA.) It is said in a proverb, (TA,) شَرٌّ أَهَرَّ ذَا نَابٍ [*It is,* or *was, an evil thing that made the fanged animal to snarl,* &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِيرٌ) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind: meaning, nought but an evil thing

made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.)

1 هَرَّ, inf. n. هَرٌّ, *He drove* sheep or goats:

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(IAar, in S, K, voce بر:) or *he called* them. (Yoo, in TA, ibid.)

3 هَارَّهُ *i. q.* هَرَّ فِى وَجْهِهِ, (S, K,) i. e., *He grinned in his face, showing his teeth, and looking sternly, austerely,* or *morosely.* (A) like a dog. (TA.)

4 أَهْرَرَ see 1, last signification, in two places.

هِرٌّ *A male cat;* syn. سِنَّوْرٌ; (S, A, K:) which latter is uncommon in the language of the Arabs (IAmb, in Msb, art. سنر;) fem. هِرَّةٌ: (S, A. Msb, K:) or هِرٌّ is applied to the *male* and the *female;* and the latter is sometimes called هِرَّةٌ (IAmb, Msb:) the pl. of هِرٌّ is هِرَرَةٌ: and that of هِرَّةٌ is هِرَرٌ: and the dim. of هِرَّةٌ is هُرَيْرَةٌ. (Msb)) Also, a subst. from هَرَّهُ meaning "he disapproved of, or hated, him or it. " (S) It is said in a proverb, (S,) يَعْرِفُ هِرًّا مِنْ بِرٍّ (S, A, K,) meaning *He knows not him who dislikes* or *hates him from him who behaves towards him with goodness and affection and gentleness, and regard for his circumstances.* (S, TA.) this is the best explanation of it: (TA:) or *the action of him who grins in his face, showing his teeth, and looking steraly, austerely,* or *morosely, from the action of him who holds loving communion with him.* (A:) or *the calling of sheep* or *goats,* (S,) or *the calling of them to water.* (K.) *from the driving of them:* (S:) or *the calling of sheep* or *goats to provender from the calling of them to water:* (IAar) or

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the driving of sheep or *goats* (Yoo, K) *from the calling of them.* (Yoo, TA.) It has been explained [more fully] in art. بر. (K.)

هَرَّارٌ : see هَارٌ.

هَارٌ A dog [*that snarls,* or *howls,* or *whines, by reason of his little patience of cold:* or] *that barks and grins, displaying his fangs:* and هَرَّارٌ signifies the same [but in an intensive manner; *that snarls,* &c., *much:*] or the latter signifies a dog *that grins* [*much*], *displaying his fangs:* or *that barks much:* or *that barks* [*much*] *and grins, displaying his fangs.* It is said in a trad., الهَرَّارَ لَا أَعْقِلُ الكَلْبَ [properly signifying, *I will not pay a fine for killing the dog that barks much,* is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) عَادَ لَهَا المطِىُّ هَارًّا ___ *The ridingcamels returned to her,* or *it, one grinning* (يَهِرُّ) *in the face of another, showing its teeth,* in consequence of fatigue. (TA.)

هرا

1 هَرَأَهُ البَرْدُ *The cold destroyed him,* or, perhaps, *debilitated him;* i. e., a beast; lit., *broke him:* syn. كسره. (TA.) [See also هَرِئَ ___.] هَزَأَ, like عُنِيَ, [i. e., pass. in form, but neut. in signification,] (incorrectly written in the S هَرِئَ, K,) *It* (a camel or sheep &c., or a man.) *perished of cold,* or *heat.* (Ks, K.) ___ هَرَأَهُ البَرْدُ, inf. n. هَرْءٌ (As, S, K,) and هَرَآءَةٌ; (K;) and اهرأه ; (Fr, S, K;) *The cold affected him so severely as nearly to kill him:* (As, S, K:) or *so severely as to kill him.* (K.) ___ هَرَأَتِ الرِّيحُ *The wind was,* or *became, intensely cold.* (K.) هَرَأَ, (K,) inf. n. هَرْءٌ; (TA:) and هرّأ ; (K;) and اهرأ , (Fr, K,) inf. n. إِهْرَآءٌ; (TA;) *He cooked* flesh-meat *thoroughly:* (K:) or *so that it fell off from the bone.* (S, K.) ___ هَرِئَ, aor. ـَ , inf. n. هَرْءٌ and هُرُوءٌ and هَرْءٌ; (K;) and تهرّأ ; (S, K;) *It* (flesh-meat) *was thoroughly cooked:* (K:) or *was cooked so as to fall off from the bone.* (S, * TA.) هَرَأَ فِى مَنْطِقِهِ, (S, K,) aor. ـَ , (K,) inf. n. هَرْءٌ, (TA,) *He was loquacious:* or *he was loquacious, with incorrectness;* (TA;) as also هَرَأَ الكَلَامَ: (ISk, S:) or *he was very foul in his speech:* or *was very incorrect,* or *faulty, therein:* (K:) or, simply, *he was foul,* (S,) or *incorrect,* or *faulty,* (TA,) *in his speech:* (S, TA:) also اهرأ الكَلَامَ *he multiplied his words but spake not to the point,* or *correctly.* (K.) ___ إِنَّ مَنْطِقَهُ يَهْرَأُ, inf. n. هَرْءٌ, [*Verily his speech is prolix:* or *is vitious, and disorderly*]. (TA.)

2 هَرَّأَ see 1.

4 أَهْرَأَ see 1. ___ اهرأ فِى الرَّوَاحِ *He entered upon the cool time of the evening:* (S, K: *) or properly said only of the evening of the hot season. (K.) [See also أَهْرِئْ عَنْكَ مِنَ الظَّهِيرَةِ ___.] اهزأ *Stay thou until the mid-day heat shall have become assuaged, and the air be cool.* (TA, in this art.; and IAar, in

TA, art. اهرأ.) فيح *He slew* a person. (K.) See 1, last sentence but one.

5 **تهرّأ** *He* (a beast) *was destroyed,* or, perhaps, *debilitated,* by the cold; lit., *was broken:* syn. تكسّر. (TA.) See 1.

هَرِئٌ (so in the TA: in one copy of the S, هَرِى: in another, هَرِىٌّ:) and **مُهَرَّأٌ** (TA) Meat *thoroughly cooked:* (TA:) or *cooked so as to fall off from the bone.* (S, * TA.)

هُرَأٌ : see هُرَآء.

هُرَآء, or هُرَآء مَنْطِق, (S, K,) *Loquacity:* or *vitious, disorderly, speech:* (K:) or *loquacity with incorrectness.* (S.) ___ هُرَآء, (K,) fem. with ة, pl. with ون; (TA;) and هُرَأٌ ; (K;) *A great talker of nonsense.* (K.)

هَرَآء *A young shoot of a palm-tree,* (AHn, K,) *when first plucked from the mother-tree.* (As.) الهُرَآء *A certain devil whose office it is to suggest foul dreams.* (K.)

قُرَّةٌ لَهَا هَرِيئَةٌ *Cold that occasions injury and death to men and to cattle &c.* (El-Fezáree, ISk, S.) ___ Also, هَرِيئَة The *time in which cold thus affects them.* (TA.)

مَهْرُوء, from هَرِئٌ, pl. with ون, [in the CK, for مَهْرُوؤُون is put مَهْرُؤُون,] *Perishing of cold,* or *heat.* (Ks, K.) ___ Explained by AHn [in his book on plants] by the words أَلَّذى قَدْ أَنْضَجَه البَرْدُ [meaning, What is *nipped, shrunk, shrivelled,* or *blasted, by the cold:* see art. نضج]. (TA.)

مُهَرَّأٌ : see هَرِئٌ.

هرب

1 **هَرَبَ**, (S, K,) aor. ـُ ; not ـَ , as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرِبَ; nor ـَ with the pret. هَرَبَ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor ـِ , as some have thought; (TA;) inf. n. هَرَبٌ (S, K) and مَهْرَبٌ and هَرَبَانٌ; (K;) *He* (a man, or any animal, TA) *fled; ran away.* (S, K.) ___ إِلَيْكَ مِنْكَ المَهْرَبُ [*To Thee I flee for refuge from Thee;* i. e., from thy punishment: addressed to God]. (TA.) ___ هَرَبَ مِنَ الوَتَدِ نِصْفُهُ *Half of the wooden pin, peg,* or *stake, disappeared* [*in the ground*]. (K.) هَرِبَ, aor. ـَ , *He became extremely aged, old and weak,* or *decrepit; i. q.* هَرِمَ; (K;) of which it is a dial. form. (TA.)

2 **هَرَّبَهُ**, inf. n. تَهْرِيبٌ, *He made,* or *caused, him to flee,* or *run away.* (S, K.) See also 4.

4 **اهربه** *He forced,* or *compelled, him to flee,* or *run away.* (K.) See also 2. ___ اهربت الرِّيحُ *The wind raised and carried away the dust,* (K,) *causing dust and dry herbage &c. to accumulate on the ground.* (TA.) ___ اهرب *He* (a horse, or other animal that runs, Lh) *strove,* or *exerted himself, in going away,* or *in flight, being frightened,* (ISk, S, K,) or *not being frightened.* (TA.) See اهرب ___. جاء مُهْرَبًا *He went,* or *travelled, far into,* or *through, the land.* (TA.) [هَرَبَ فِى الأَرْضِ, mentioned also in the TA, seems to signify the same.] ___ اهرب فِى الأَمْرِ *He immersed himself in the affair; took extraordinary pains in it.* (K.) See جاء مُهْرَبًا.

6 **تَهَارَبُوا** (S, O, K, art. فر,) *They fled, one from another.* (TK.)

هُرْبٌ The *thin integument of fat that covers the stomach and intestines:* or the *fat* [or

caul] *that is spread over the intestines: i. q.* ثَرْبُ البَطْنِ: (K:) a word of the dial. of El-Yemen. (TA.)

مَا لَهُ هَارِبٌ وَلَا قَارِبٌ *He has not* [of camels &c.] *any that returns from water, nor any that comes to it;* i. e., *he has not anything;* (Kh, S, K;) or, *he has not anything, nor has he any people;* an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ: (Lh:) accord. to IAar, هَارِبٌ signifies *one who returns from water;* and قَارِبٌ, *one who seeks,* or *journeys to, water:* (TA:) or the meaning is *no one flees from him, nor does any one approach him;* i. e., *he is a person of no account.* (As, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قرب.

مَهْرَبٌ *A place to which one flees; a place of refuge.* (Msb.) ___ فُلَانٌ لَنَا مَهْرَبٌ *Such a one is a refuge to us.* (TA.)

جَاءَ مُهْرِبًا *He came striving,* or *exerting himself, in the affair:* (Lh:) or, as some say, *he came fleeing and in fright.* (TA.)

مِهْرَبٌ *A piece of wood,* or *wooden implement, which the sower,* or *ploughman, draws forward and backward* [*over the ground*]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.]

هربذ

هِرْبِذٌ sing. of هَرَابِذَةٌ, which signifies The *servants,* or *ministers of the fire* (S, K) *of the Magians;* (K;) the *servants,* or *ministers,* (قَوْمَةٌ,

L, K, by which is meant خَدَمٌ, TA,) *of the fire temple of the Indians:* (L, K:) or the *judges of the Magians:* (L:) or the *great men of the Indians:* or *their learned men:* (L, K:) a Persian word, [originally هِرْبِذْ,] arabicized. (S, L.)

هَرْبَذَةٌ *A pace less quick than that termed* خَبَبٌ. (S, L, K.)

هِرْبِذَى *A proud and self-conceited manner of walking,* or *going:* (L, K;) *which a* (L.) *a manner of waking* or *going like that of the* هَرَابِذَةٌ [pl. of هِرْبِذٌ] (A'Obeyd, 1: A'Obeyd mentions it in speaking of the paces of camels. and says that it is without a parallel in form. (L.) ___ عَدَا الجَمَلُ الهِرْبِذَى *The camel ran in clining towards one side.* (S, L, K.)

هرت

1 **هَرَتَ شَيْئًا**, [aor. ـِ and ـُ ,] inf. n. هَرْتٌ, *He rent,* or *slit, a thing, to widen it.* (TA.) ___ هَرَتَ شِدْقَهُ, [aor. ـِ and ـُ ,] inf. n. هَزْتٌ *He drew the side of his mouth towards the ear,* (TA) ___ هَرِتَ, aor. ـَ , (inf. n. هَرَتٌ, S,) *He was wide,* or *ample, in the sides of the mouth: he had a wide mouth* (S, K, TA.) ___ هَرَتَ الثَّوْبَ, (S,) aor. and ـُ , inf. n. هَرْتٌ, (ISd, K,) *He was the garment.* (Az, S, ISd, K.) ___ هَرَتَ عِرْضَهُ (S) aor. and ـُ , inf. n. هَرْتٌ, (K,) *He wounded his reputation;* syn. طَعَنَ فِيهِ; (S:) as also هَرَدَ and هَرَطَ, (TA.) [Accord. to the K, هَرَتَ seems to signify the same as طَعَنَ absolutely: but in the TA the signification is restricted as above; ___ هَرَتَ اللَّحْمَ, (S, K,) aor.: and ـُ , inf. n. هَرْتٌ, (K,) [and هَرَّتَهُ : see مُهَرَّتٌ;] *He cooked the flesh-meat thoroughly:* (K:) *cooked it so that it fel off from the bones,* (S,)

2 **هَرَّتَ** see 1, last sentence.

الهَرْتُ and الهَرُوتُ see الهَرِيتُ.

هَرِيتٌ *Wide* or *ample.* (K.) ___ *Wide,* or *ample, in the sides of the mouth:* (S:) as also أَهْرَتُ الشِّدْقِ, and هَرِيتُ الشِّدْقِ, and مَهْرُوتُهُ : and مَنْهُرْتُهُ . (TA *A wide-mouthed* horse; as also أَهْرَتُ . and camel (TA) [See an ex. in a verse cited voce رسن. and مَهْرُوتَتُهُ .] ___ حَيَّةٌ هَرِيتُ الشِّدْقِ *A serpent having a wide mouth.* (TA.) ___ أَسَدٌ أَهْرَتُ *A lion wide in the sides of the mouth.* (S.) ___ اجْلٌ أَهْرَتُ *A man having a wide mouth.* (TA.) ___ مَهْرُوتُ الفَمِ *Having a mouth wide in the sides.* (S.) ___ كِلَابُ الأَشْدَاقِ مَهْرُوتَةُ *Dogs wide in the sides of the mouth.* (S.) [See an ex., voce ___] عَذَبٌ الهَرِيتُ and الهَرْتُ and الهَرُوتُ and الهَرَّاتُ (K.) and المُهَرَّتُ (L) *The lion.* (K.) ___ Also هَرِيتٌ A woman *in whom*

the division between the vagina and the rectum has been broken through. (S, K.)

Sometimes employed in this sense. (S,) ___ هَرِيتٌ A *rent* garment (ISd.) ___ هَرِيتٌ A *wounded* reputation. (ISd) رَجُلٌ هَرِيتٌ *A man who does not keep a secret, and who talks fault.* (K.)

الهَرَّاتُ : see الهَرِيتُ.

هَارُوتُ [*A certain fallen angel. the companion of* مَارُوتُ] *the name of an anger,* or *of a king.* but the former accord. to the more common opinion: generally and most correctly held to be a foreign name (TA.)

أُهْرُتُ see هَرِيتٌ throughout. ___ أَهْرُتُ الشَّقْشَقَةِ an epithetic appellation given to a خَطِيبٌ; pl. هُرْتٌ: (TA;) [like ذُو شَقْشَقَةٍ q. v.]

مَهْرُوتٌ : see هَرِيتٌ.

مُهَرَّتٌ : see هَرِيتٌ. Flesh-meat *thoroughly cooked, so that it has fallen in pieces;* as also مُهَرَّدٌ; or this latter [only] is the correct word. (TA, from a trad.)

مُتَهَارِتٌ *Twisting about the sides of the mouth, and drawing them often.* or *much towards the ears* (TA, from a trad.)

مُتَهْوِتٌ : see هَرِيتٌ.

هرث

هِرْثٌ An *old, worn-out garment.* (K.) [See also هَوِيثٌ.]

هرج

1 **هَرِجَ** aor. ـِ inf. n. هَرَجٌ *He did, acted,* or *occupied himself, much in a thing* (S, L:) *expatiated, or to a wide range,* in it. (L.) This is the original signification. (S,) ___ هَرِجَ فِى الحديث, (aor, inf. n. هَرَجٌ. Msb.) *He launched into, and expatiated in.* or *was diffuse in discourse, talk* or *narration*: (K:) this is the signification in most frequent use: (TA:) or *he made a confusion,* or *confounded, therein.* (K, Msb.) ___ هَرَجَ. aor ـِ , and ـُ , inf. n. هَرَجٌ, *Multum inivit* (S. L.) or [simply] *inivit* an cillam suam (K.) ___ هَرَجَ, aor. ـِ , (inf. n. هَرَجٌ, TA,) *He* (a horse) *ran much* (S. L:) or *ran quickly* or *swiftly:* (Msb:) or [simply] *ran* (K,) ___ هَرَجَ النَّاس aor. ـِ , (inf. n. هَرَجٌ, (S.) *The people fell into a state of trial,* or *civil war* or *conflict and faction* or *discord,* or *discussion,* (فِتْنَة,) *and confusion,* or *disorder,* (S, K,) *and slaughter.* (K.) ___ هَرِجَ, aor. ـَ , (inf. n. هَرَجٌ, S,) *He* (a camel) *became perplexed in his sight, by reason of the vehemence of heat, and his being much smeared with pitch,* (S, K,) *and being heavily laden.* (TA.)

2 **هَرَّجَ البَعِيرَ** , inf. n. تَهْرِيجٌ, and اهرجه , inf. n. إِهْرَاجٌ; *He incited,* or *urged, the camel to journey on* (*during the hottest time of the day,* S) *until he* [the camel] *became perplexed so his sight by reason of the vehemence of the beat.* (S, K.) ___ هَرَّجَ بِالسَّبُعِ, inf. n. تَهْرِيجٌ, *He cried and to the lion* or *other beast of prey, and child him.* (S, K.) هَرَّجَ. inf. n. تَهْرِيجٌ. *It* (beverage of the kind called نَبِيذ) *affected,* or *took effect upon, a person.* (S, K.)

4 **أَهْرَجَ** see 2. ___ أَهْرَجَ *The heal reached has* (a camel's) *inside* (L.)

6 **تَهَارَجُوا** *Iniverunt, ulii alias.* (TA.)

7 انهرج *He was,* or *became, affected by beverage of the kind called* نَبِيذ. (S, CK)

هَرْجٌ *Trial,* or *civil war,* or *conflict and faction,* or *discord,* or *dissension.* (فِتْنَةٌ,) *and confusion.* or *disorder:* (S:) *vehement and much slaughter* (TA:) in a trad. respecting the signs of the last day, *conflict, and confusion,* or *disorder:* (TA:) or *slaughter;* as explained by Mohammad himself: (S:) and so, accord to Aboo-Moosa. It signifies in the language of Abyssinia (TA.) Ibn-Keys Fr-Rukeiyát said in the days of the faction of Ibn-Ez-Zubayi.

* لَيْتَ شِعْرِى أَأَوَّلُ الهَرْجِ هٰذَا *

* أَمْ زَمَانٌ مِنْ فِتْنَةٍ غَيْرِ هَرْجِ *

Would that I knew whether this be the first of the slaughter predicted as a sign of the last day, or *whether it be a time of trial,* or *civil war* &c., *other than the slaughter so predicted* (S)

هَرَّاجٌ : see مِهْرَجٌ.

هَرَّاجَةٌ *An assembly,* or *a company, of men who launch into, and expatiate in,* or *are diffuse in, discourse, talk,* or *narration.*

مُهْرِجٌ A man *whose camels are affected with the scab, and have therefore been smeared with pitch, and to whose insides the heat has penetrated.* (TA.)

مِهْرَجٌ and هَرَّاجٌ A horse *that runs much:* (S. K:) and مِهْرَاجٌ a horse *that runs vehemently* (TA.)

مِهْرَاجٌ : see مِهْرَجٌ.

هرجب

Q. 1 **هَرْجَبَ** . inf. n. هَرْجَبَةٌ, *He was quick.* or *swift.* (IKtt)

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هَرْجَابٌ and هَرَجَبٌ *Tall,* or *long,* as an epithet of a man &c. (K.) ___ هَرْجَابٌ A *tall,* or *longbodied,* (طَوِيلَة) *and bulky,* she-camel: (S:) as also هَرَجَالٌ: pl. هَرْجَابٌ ___. هَرَاجِيبُ Anything *great, large,* or *bulky:* so in the Moajam: or *extending long, horizontally.* (TA.) ___ نَخْلَةٌ هَرْجَابٌ *A tall palm-tree.* (TA.)

هرجل

هِرْجَالٌ, pl. هراجيل, *A tall, long-bodied,* or *bulky, she-camel:* (TA:) see هِرْجَاب.

هرح

هَرَاحَ : see أَرَاحَ.

هرد

1 **هَرَدَ** , (S, L, K,) aor. ـِ , (K,) inf. n. هَرْدٌ, (L,) *He rent*, or *tore*, (S, L, K,) a garment, or piece of cloth; (S, L;) as also هَرَتَ: (Az, L:) *he rent*, or *tore, to injure*, or *spoil*, (L, K,) not to amend: (L:) *he* (a puller) *rent*, or *tore, and beat*, a garment, or piece of cloth: (L:) and هَرَّدَ *he rent*, or *tore, much.* (L.) ___ هَرَدَ عِرْضَهُ, aor. ـِ , (L,) inf. n. هَرْدٌ, (S, L, K,) *He wounded his reputation.* (S, L, K.) ___ هَرَدَ, aor. ـِ , (S, L, K,) inf. n. هَرْدٌ, (L,) *He cooked* flesh-meat *so that it fell off from the bones:* (S, L, K:) or *cooked* it *much:* (As, L:) or *cooked* it *thoroughly and well:* (ISd, L, K:) and هَرَّدَ , (K,) inf. n. تَهْرِيدٌ, (S, L,) signifies the same, (S, L, K,) but with an intensiveness: (S, L:) or *he put* flesh-meat *into the fire, and cooked* it *thoroughly.* (AZ, L.) ___ هَرِدَ, (L, K, TA,) or هَرَدَ, (AZ, L, CK,) and تَهَرَّدَ , (TA,) *It* (flesh-meat) *became cooked so that it fell off from the bones:* or, *cooked much:* or, *cooked thoroughly and well:* (L, K: *) or *it, being put into the fire, became thoroughly cooked.* (AZ, L.) Irreg. verb. هَرَدْتُ الشَّىْءَ, aor. أُهْرِيدُهُ, [in the CK, أُهْرِيدُهُ,] (Lh, M, art. رود; and K,) inf. n. هَرَادَةٌ, (Lh, M in art. رود,) *i. q.* أَرَدْتُهُ [q. v., in art. رود, *I willed, wished*, or *desired, the thing*]. (Lh, M, art. رود; and K.)

2 **هَرَّدَ** see 1. هَرَّدَ, inf. n. تَهْرِيدٌ, *He wore a* مَهْرُودٌ, (K,) i. e., a *yellow garment, dyed with* هُرْدٌ. (TA.)

5 **تَهَرَّدَ** see 1.

هُرْدٌ *Certain roots with which one dyes,* (L, K,) *of a yellow colour:* (TA:) or (so accord. to the L; but in the K, and) *i. q.* كُرْكُمٌ : (L, K:) or the *yellow* كُرْكُمٌ : correctly, the *roots of the* كُرْكُمٌ , or وَرْسٌ: (TA:) and *a certain red earth* (K) with which one dyes. (TA.)

هَرْدَى , (As, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure فَعْلَى, (S, L,) of the fem.

gen., (IAmb,) but AHn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L.) [in one instance in the L, and in a copy of the K, written هردا, which is evidently wrong,] and هردآء, [i. e. هردآء or هردآءٌ,] (L, K,) and هردانٌ, (L,) *A certain plant;* (As, S, L, K;) *a certain herb, of which AHn says, that he had not met with a description of it:* (L:) and هيردانٌ is also the name of *a certain plant,* (K,) *like* هردى, (L,) or *i. q.* هردانٌ. (TA.)

هردىٌّ : see مهرودٌ.

هردانٌ : see هردى.

هيردانٌ : see هردى.

هريدٌ and مهرودٌ A garment, or piece of cloth, *rent,* or *torn;* (L;) as also هريتٌ. (AZ.)

مهرودٌ : see هريدٌ. ___ Also, (S, L, K,) A garment, or piece of cloth, *dyed yellow* (S, L) *with* هردٌ; (L;) and so مهرَّدٌ (L) and هردىٌّ : (K, * TA,) or, as Sh says, accord. to information given to Aboo-'Adnán by an intelligent Arab of the desert, of the people called Báhileh, *dyed with* ورسٌ, *and then with saffron, so as to become of a colour like that of the flower of the* حوذانة: (Az, L:) or *of a light yellow colour.* (IAmb, L.)

مهرَّدٌ : see مهرودٌ.

هردب

Q. 1 **هَرْدَبَ** , inf. n. هَرْدَبَةٌ, (and هردب, TA, [a strange form: perhaps a mistake for هَرْدَابٌ or هَرْدَابٌ:]) *He ran heavily.* (IKtt &c., and K.)

هَرْدَبَّةٌ (and هَرْدَبٌ, TA) *An old woman.* (S, K.) ___ Also, (as some say, TA,) *Having a swollen belly, and cowardly:* (S, K:) or *cowardly, bulky, of little sense, swollen in the belly, and having no heart.* (TA.) ___ Accord. to Az, in the T, A *large, long-bodied* man is called هَرْدَبَّةٌ. (TA.)

هرس

1 **هَرَسَهُ** , aor. ـُ , (IF, A, Msb,) inf. n. هَرْسٌ, (IF, S, A, Msb, K,) *He bruised, brayed,* or *pounded, it; crushed it so as to break it; broke it,* or *broke it in pieces, by beating;* (S, IF, Msb, TA;) namely, grain, (Msb,) or some other thing: (IF, Msb:) or *he did so vehemently,* or *violently:* (A, K:) or *with something broad:* or *with some preservative between it and the ground.* (TA.)

هَرِيسٌ *Grain,* (Msb,) or *wheat,* (A,) *bruised, brayed,* or *pounded,* (A, Msb,) *vehemently,* or *violently,* (A,) *with the* مِهْرَاس, *before it is cooked;* for when it is cooked, it is termed هَرِيسَةٌ: (Msb:) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ:] from the verb above-mentioned. (K.) You say, عِنْدِى هَرِيسٌ لِلْهَرِيسَةِ *I have wheat bruised,* &c., *for the* هَرِيسَة. (A.)

هَرِيسَةٌ *Grain,* (Msb,) or *wheat,* (TA,) *bruised, brayed,* or *pounded,* [*vehemently,* or *violently,* (see هَرِيس,)] *and then cooked:* (Msb, TA:) [or *a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together:* (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of هريسة peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) from the verb above-mentioned: (S, K:) pl. هَرَائِسُ. (A.)

هَرَّاسٌ *A maker,* or *preparer, of* هَرِيسَة: (Mgh, Msb, K:) and *a seller thereof.* (Mgh.)

مِهْرَاسٌ [in the M, voce جُرْنٌ, q. v., accord. to the TA, مِهْرَس, i. e., app. مِهْرَسٌ,] *A stone hollowed out,* (S, Mgh, Msb,) *oblong,* (Mgh, Msb,) *and heavy, resembling a* [*vessel of the kind called*] تَوْرٌ, q. v., (Mgh,) *in which one bruises, brays,* or *pounds, and from which one performs the*

ablution termed وُضُوءٌ; (S, Mgh, Msb;) and it is *also made of brass; and grain and other things are bruised in it:* (Msb:) and sometimes, by a tropical application, *one of wood,* (Mgh, Msb,) *used for the same purpose:* (Msb:) or *a mortar;* syn. هَاوُونٌ; (K;) or *thing in which grain is bruised:* (A, TA,) and also, (A, K,) tropically, (A,) *a hollowed stone,* (A, K,) *of oblong shape,* (A,) *from which one performs the ablution above mentioned;* (A, K;) *consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water.* (TA.)

هَرَاسٌ *A certain thorny* or *prickly tree,* (S, K, TA,) *the thorns or prickles of which are like the* حَسَكٌ, (TA,) *and its fruit is like the* نَبِقٌ: n. un. with ة. (K, TA.) See قُطْبٌ.

هرش

1 **هَرِشَ** , aor. ـَـ , (Sgh, K,) inf. n. هَرَشٌ, (TK,) *He* (a man, TA) *was*, or *became, evil*, or *bad, in disposition.* (Sgh, K.) هَرِشَ الدَّهْرُ, (Ibn- 'Abbád, A, K,) and الزَّمَانُ, (A,) aor. ـُـ and ـِـ , (A, K,) inf. n. هَرَشٌ, (TK,) *Time*, or *fortune, was*, or *became, distressful*, or *calamitous.* (I'Abbád, A, K.) [In the A, app. by inadvertence, هرش الدهر is mentioned as proper; and هرش الزمان, as tropical.]

2 **هَرَّشَ بَيْنَ الكِلَابِ** , (A, * K, * TK,) inf. n. تَهْرِيشٌ, (S, A, K,) *He excited strife*, or *quarrel-ling, between*, or *among, the dogs;* syn. حَرَّشَ: (S, * A, K, TK:) and هارش بَيْنَ الكِلَابِ, (A, Mgh, TA,) or بالكِلَابِ, (S,) or بَعْضَ الكِلَابِ عَلَى بَعْضٍ, (K, * TK,) inf. n. مُهَارَشَةٌ (S, A, Mgh, K) and هِرَاشٌ, (S, Mgh,) *he incited the dogs to attack one another.* (S, Mgh, K.) ___ [Hence,] هرش بَيْنَ القَوْمِ, (A,) or بَيْنَ النَّاسِ, (K,) inf. n. as above, (S, K,) *He excited discord, dissension,*

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disorder, strife, quarrelling, or *animosity, between*, or *among, the people.* (S, * A, K.)

3 **هَارَشَا** [*They fought and assailed each other*]: said of two dogs. (A.) See also 6. ___ [Hence,] كَلْبٌ هِرَاشٌ [*An irritable*, or *a quarrelsome, dog*]; like كَلْبٌ خِرَاشٌ. (TA.) ___ See also 2. ___ هِرَاشٌ is also used to signify The *fighting against each other* of men. (Mgh.)

6 **تَهَارَشَتِ الكِلَابُ** , and اهترشت , (A, K, TA,) and هَارَشَ بَعْضُهَا بَعْضًا, (A,) *The dogs fought and assailed one another.* (TA.)

8 **إِهْتَرَشَ** see 6.

هرشب

هِرْشَبَّةٌ *An old woman far advanced in years:* (K:) *a worn-out old woman;* as also هِرْشَفَّةٌ. (T.)

هرشف

هِرْشَفَةٌ *A piece of rag with which water is dried up from the ground.* (TA, art. جف.) ___ See هِرْشَبَّةٌ.

هرطل

هِرْطَالٌ *A large long-bodied* man. (Az, in TA, voce هِرْدَبَّةٌ.)

هرق

1 هَرِقْ عَلَى خَمْرِكَ [*Pour* water *upon thy wine;* i. e.,] *quiet thine anger.* (T.) See also Freytag's Arab. Prov., ii. 875; also the same, ii. 877. ___ هَرِقْ عَنَّا مِنْ رُوبَةِ اللَّيْلِ: see رُوبَةٌ.

4 أَهْرِقْ عَنْكَ مِنَ الظَّهِيرَةِ, *i. q.* أَبْرِدْ, q. v. (IAar, in TA, art. فيح.) See 4 in art. هراقه ___. روق and أَهْرَاقَهُ and هَرَقَهُ, aor. ـِ, inf. n. هَرْقٌ, *He poured it out,* or *forth:* see 4 in art. هَرِيقُوا عَنْكُمْ أَوَّلَ اللَّيْلِ ___. روق, (in the K, erroneously, عَلَيْكُمْ,) *Alight ye in the first of the night:* (TA:) or *disburden yourselves* (أَنْزِلُوا عنكم): or *relieve,* or *rest, yourselves;* which seems to be generally meant by هريقوا عنكم.

هَرَاقَةٌ and إِهْرَافَةٌ *The seminal fluid* of a man: see إِرَاقَةٌ, in art. روق.

هرل

Q. Q. 1 هَرْوَلَ *He walked quickly:* (Msb:) [*he went a kind of trotting pace between a walk and a run;* see هَرْوَلَةٌ;) رَمَلَ is *not so quick as* خَبَبٌ [*an amble*]; (Msb;) and is *between* مَشْىٌ [*a walk*] *and* عَدْوٌ [*a run*]: (S, Msb, K:) it is *a kind of* عَدْوٌ: (S:) or *quicker than* عَنَقٌ: or *a quick walk.* (K.)

هرم

1 **هَرِمَ** *He became extremely aged;* (K;) *old and infirm;* (Msb;) *decrepit;* or *a weak old man.*

هَرِمٌ *The mind:* see 6 in art. رق.

هرمت

هَرَامِيتُ *Wells:* (K;) a pl. that has no sing.; or its sing. is هَرْمِيتٌ or هُرْمُوتٌ; or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Lukmán the son of 'Ád: or, accord. to As, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. ال. (TA.)

هرن

الكُرُّ الهَارُونِيُّ : see كُرٌّ.

هری

هری *A granary:* see نبِر.

هز

1 **هَزَّهُ** , (S, A, Msb, K,) and هَزَّ بِهِ, [respecting which see what is said on an ex. below,] (A, K,) aor. ـُ , (A, Msb,) inf. n. هَزٌّ, (S, A, Msb,) [*He shook it;*] *he put it in motion,* or *into a state of commotion;* (S, A, Msb, K;) as also هَزَّزَهُ , (S, K,) and هَزَّزَ بِهِ, (TA,) inf. n. تَهْزِيزٌ; (K;) and هَزْهَزَهُ , (S, K,) inf. n. هَزْهَزَةٌ; (TA;) meaning, *he made it move by pulling and pushing;* or *he made it move to the right and left:* or, accord. to Er-Rághib, *he did so with violence,* or *vehemence.* (TA.) It is said that هَزَّ is trans. by itself, and by means of ب, like أَخَذَ and تَعَلَّقَ: it is trans. in the latter manner in the Kur., [xix. 25,] where it is said, وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ [*And shake thou towards thee the trunk of the palm-tree*], i. e. حَرِّكِى: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of جُرِّى: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السَّيْفَ وَغَيْرَهُ [*He shook the sword,* &c.] (A.) And هَزَّتِ الرِّيحُ الأَغْصَانَ, (A,) and الشَّجَرَ, and هَزَّزَتْهَا , (S,) [*The wind shook the branches,* and *the trees,*] and هَزَّتِ النَّبَاتَ *it shook* (حَرَّكَتْ) *the plants:* but this has also a tropical signification, which see below. (TA.) ___ You say also, أُهُزُّ كَتِفَى, and مَنْكِبِى, [lit., *I shake my shoulderblade,* and *my shoulder-joint;*] meaning, *I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness.* (Mgh.) And هَزَّ عِطْفَيْهِ لِكَذَا [lit., *He shook his sides at such a thing* app. meaning, *he was active,* or *prompt, and brisk,* or *was moved with alacrity, to do such a thing,* or *he was rejoiced at such a thing:* like اهْتَزَّ لَهُ , q. v.]: and in like manner, هَزَّ مَنْكِبَيْهِ. (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عِطْفَى [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, *What I saw rejoiced me:* or, as rendered by him, p. 286, *ce dont j'étois temoin, réveilla en moi le courage.*] (Z, in his preface to the Keshsháf.) And هَزَّ الإِبِلَ, (S, A, K,) aor. ـُ , inf. n. هَزٌّ (TA) and هَزِيزٌ, (S, K, TA,) *He*

(a man urging his beasts by singing) *made the camels to be brisk,* or *sprightly,* by his singing to urge them. (S, * A, K.) And هَزَّهَا السَّيْرُ [*The journeying made them to be brisk,* or *sprightly*]. (TA.) And هَزَّ بِهِ السَّيْرُ *The pace brought him on quickly.* (TA.) And هَزَزْتُ فُلَانًا لِلْخَيْرِ *I made such a one to rejoice* [or *to be prompt and brisk* (see the quasi-pass., 8,) *to do good*]: said of a generous man: (En-Nadr, TA:) and هَزْهَزَتْهُ and هَزْهَزَتْ مِنْهُ [app. signify the same]. (A.) And جَآءَ فُلَانٌ يَهُزُّ المَشْىَ, and يَهُضُّهُ, *Such a one came walking impulsively:* (JK in art. هض:) or *with a graceful gait, impulsively.* (Ibn-El-Faraj, TA, in art. هض.) ___ You also say, of a plant, or herbage, هَزَّتْهُ الرِّيَاحُ وَالأَمْطَارُ *The winds and the rains made it to become tall.* (A, TA. *) ___ هَزَّ الكَوْكَبُ: see 8. ___ [مَهَزَّةٌ seems to be an inf. n. of هَزَّهُ.] You say رُمْحٌ لَدْنُ المَهَزَّةِ (S, TA, art. عرص,) [app. for عِنْدَ المَهَزَّةِ] *A spear that vibrates,* or *quivers, when shaken.* (TA, ibid.)

2 **هَزَّزَ** see 1, in two places.

5 **تَهَزَّزَ** see 8.

8 **اهتزّ**, (inf. n. اهْتِزَازٌ,) quasi-pass. of هَزَّهُ, (TA,) [*It shook;* or *quivered;*] *it became in motion,* or *in a state of commotion;* (S, Msb, K;) as also تَهَزَّزَ, (S, K,) quasi-pass. of هَزَّزَهُ; (TA;) and تَهَزْهَزَ, (S, A, K,) [quasi-pass. of هَزْهَزَهُ; meaning, accord. to explanations of هَزَّهُ in the TA, *it became moved by being pulled and pushed;* or *it became moved to the right and left:* or *it became so moved with violence,* or *vehemence.*] ___ اهتزّ المآءُ فى جَزْيِهِ [app. *the water quivered in its running*]: and الكَوْكَبُ فى ٱنْقِضَاضِهِ [*the star in its shooting,* or *darting, down*]: (S, A, TA:) and اهتزّ الكَوْكَبُ *the star shot,* or *darted, down* [app. *with a quivering motion*]; (O, L, TA;) as also هَزَّ. (A, K.) ___ اهتزّ المَوْكِبُ *The procession,* or *cavalcade, went quickly:* (En-Nadr, TA:) or *made a noise and clamour.* (S.) ___ اهتزّت الإِبِلُ *The camels,* being urged on by the singing of their driver, *became brisk,* or

sprightly. (S, * A, TA.) You say also, اهتزّ لأَمْرٍ *He was,* or *became, active,* or *prompt, and brisk,* or *cheerfully excited, at a thing,* or *to do a thing.* (TA.) [Ex.] اهتزّ لخَيْرٍ *He rejoiced* [or *was active* or *prompt,* &c., *to do good*]: said of a generous man. (En-Nadr, TA.) And هُوَ يَهْتَزُّ لِلْمَعْرُوفِ [*He rejoices,* or is *active,* or *prompt,* &c., *to do what is beneficent,* or *kind*]. (A.) [Hence the saying,] فُلَانٌ لَا يَهْتَزُّ وَلَكِنَّهُ يَكْتَزُّ [*Such a one does not rejoice,* &c., *to give, but he shrinks from giving*]. (A, TA, art. كز.) [Hence also,] إِهْتَزَّ عَرْشُ الرَّحْمَانِ لِمَوْتِ سَعْدٍ *The empyrean of the Compassionate rejoiced at the death of Saad;* (En-Nadr, IAth, K, TA;) meaning Saad Ibn-Mo'ádh; (TA;) i. e., when he [meaning his soul] was taken up; (IAth, TA;) because of the honour in which he was held by his Lord; (K;) or *the inhabitants of the empyrean rejoiced at his death:* these words occur in a trad., of which there is another relation, اهتزّ العَرْشُ: and some say, that by العرش is meant the bier upon which Saad was removed to his grave. (TA.) You also say, تَهَزْهَزَ إِلَيْهِ قَلْبِى *My heart became moved by a cheerful,* or *joyful, affection towards him.* (K, TA.) ___ اهتزّ النَّبَاتُ *The plant,* or *herbage, became tall.* (A, TA.) ___ اهتزّت الأَرْضُ *The land produced plants,* or *herbage:* (A:) or *became put in motion, and produced plants,* or *herbage.* (TA.)

R. Q. 1 **هَزْهَزَهُ**, and هزهزته, and هزهزت منه: see 1. ___ Also, the first, (inf. n. هَزْهَزَةٌ, TA,) *He subdued him,* or *rendered him submissive;* syn ذَلَّلَهُ. (K, * TA.)

R. Q. 2 **تَهَزْهَزَ**: see 8, in two places. ___ Also, *He became subdued,* or *submissive;* quasi-pass. of هزهزه. (TA.)

هَزَّةٌ *Brisk and rejoicing to do evil* or *mischief;* applied to a woman: pl. هَزَّاتٌ. (A, TA.)

هَزَّةٌ *Briskness,* or *sprightliness:* (S, K:) and *briskness, sprightliness, alacrity,* or *cheerfulness, disposing one to promptness in acts of liberality, kindness, and*

beneficence; or *liberality of disposition;* syn. أَرِيحِيَّةٌ; (K;) and [in like manner] هَزِيزٌ *briskness,* or *sprightliness, of camels when urged on by the singing of their driver.* (A, TA.) ___ *A kind of pace,* or *manner of going, of camels;* (As, K;) *when the train goes quickly:* (As, * En-Nadr, TA:) or *a state of commotion of a train* or *procession* or *cavalcade:* (ISd, TA.) or the *confused sound thereof.* (IDrd, TA.) ___ ___ The *sound of the boiling of a cooking-pot:* (S, K:) the *reiterating sound of thunder;* as also هَزِيزٌ

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(K:) which latter has likewise the following similar significations: *a sound,* or *noise;* (K:) as, for instance, *a sound,* or *noise, of turning* of a mill; as also أَزِيزٌ [inf. n. of أَزَّ]: (TA:) and the *murmuring of the wind* (S, K) *when it shakes the trees:* (S:) or *the sound of the blowing of the wind:* (TA:) or the *lightness of the wind, and* the *quickness of its blowing.* (A, TA.)

هَزِيزٌ : see هَزَّةٌ.

هَزَائِزُ *Difficulties, afflictions,* or *calamities:* [a pl.] having no singular. (Th, TA.)

كَوْكَبٌ هَازٌّ [*A star shooting,* or *darting, down;* or *quivering in doing so:* see 8]. (S, TA.)

هَزْهَزَةٌ : see R. Q. 1, of which it is the inf. n.: and see هَزَاهِزُ.

هَزَاهِزُ [app. pl. of هَزْهَزَةٌ] *Seditions,* or *discords,* or *dissensions,* (فِتَنٌ,) *in which people are in a state of commotion:* (S, Msb:) or *wars and difficulties* or *afflictions* or *calamities that put into a state of commotion:* (A:) or the *excitement of commotion in men, by trials,* or *trying events, and by wars;* (K, * TA;) as also هَزْهَزَةٌ . (K.)

هزأ

1 **هَزَأَ مِنْهُ** , (K,) and به; (S, K;) and هَزِئَ (S, K) followed by منه and به; (Akh, S;) but accord. to Yoo, we should say هزئ به only; not منه; (TA;) aor. ـَـ , inf. n. هَزْءٌ and هُزُؤٌ (S, K) and هُزُوءٌ (TA) and مَهْزَأَةٌ; (S, K;) and تَهَزَّأَ به, (AZ, S, K,) and استهزأ به; (S, K;) *He mocked at, scoffed at, laughed at, derided,* or *ridiculed, him.* (S, K.) ___ The most approved reading of مُسْتَهْزِئُونَ in the Kur, ii. 13, is with the ء fully pronounced: some alleviate it: and some read مُسْتَهْزِيرُونَ: and some مُسْتَهْزُونَ; (but this pronunciation is of weak authority;) and say إِسْتَهْزَيْتُ for إِسْتَهْزَأْتُ. (Zj.) ___ السَّرَابُ يَهْزَأُ بِالرَّكْبِ [*The mirage mocks the company of riders*]. (A.) هَزَأَ, (K,) inf. n. هَزْءٌ, (TA,) *He,* or *it, broke* a thing. (K.) ___ A poet says, describing a coat of mail,

* لَهَا عُكَنٌ تَرُدُّ النَّبْلَ خَنْسًا *

* وَتَهْزَأُ بِالْمَعَابِلِ وَالْقِطَاعِ *

[*It has creases that repel the arrows, making them to recede, and break the broad and long arrow-heads, and those which are small and broad*]. The ب in بالمعابل is redundant. This is the opinion of the lexicologists, except ISd, who thinks that this is an error, and that تهزأ here means mocks. (TA.) هَزَأَ إِبِلَهُ (K; but it is thought that this may be a mistake for هَرَأَ, TA,) inf. n. هَزْءٌ; (TA;) and اهزأ ها ; (K;) *He killed his camels with cold.* IAar says, that اهزأه البردُ and اهرأه both signify *The cold killed him.* (TA.) هَزَأَ *He put in motion,* [or *excited,*) the beast on which he rode. (As, K.) هَزَأَ and هَزِئَ *He died* (K) *in his place,* or *on the spot;* i. e. *unexpectedly,* or *suddenly:* (Z:) improperly objected against by Ibn-Es-Sáïgh. ('Ináyeh, MF.)

4 **اهزأ** *He entered upon the time of severe cold.* (K.) See also اهرأ, which is the word commonly known. (TA.) ___ See 1. اهزأت به ناقتُه *His she-camel hastened with him.* (K.)

5 تَهَزَّأَ see 1.

10 إِسْتَهْزَأَ see 1.

هُزْأَةٌ One *who is mocked at, scoffed at, laughed at, derided;* a *ridiculous* person. (S, K.)

هُزَأَةٌ One *who mocks at, scoffs at, laughs at, derides,* or *ridicules, others.* (S, K.)

غَدَاةٌ هَازِئَةٌ *A morning intensely cold:* as though mocking men when they shrug and shiver. (A.)

مَفَازَةٌ هَازِئَةٌ بِالرَّكْبِ, and with هُزَأَةٌ for هازئة, [*A desert that mocks the company of riders*]. (A.)

هزب

هَوْزَبٌ A camel *strong in running;* syn. قَوِىٌّ الجَرْىِ: (K, and so in a copy of the S:) or a *strong and bold* camel; syn. قَوِىٌّ جَرِىءٌ: (so in the S, in several copies): a *strong* camel: (ElJarmee:) a camel *advanced in age, and bold.* (As.) ___ هَوْزَبٌ *A vulture,* (K,) *advanced in age.* (TA.)

هَيْزَبٌ *Sharp; fierce;* syn. لَيْثٌ هَيْزَبٌ ___. حَدِيدٌ *A sharp,* or *fierce, lion:* (K, accord. to the TA:) or *a strong lion.* (CK.)

هَازِبِى and هَازِبَاءُ *A kind of fish.* (K.)

هزبر

هزبر and هزبر and هزابر, (K,) or the first [only], (TA,) *Thick and bulky:* and *strong and hard* or *hardy:* pl. هزابر. (K.) You say, ناقة هزبرة *A hard,* or *hardy, she-camel.* (IAar.) ___ Also, the first, (S, K,) and the second and third, (Sgh, K,) The *lion:* (S, Sgh, K,) accord. to some, because of his thickness and bulkiness. (TA.) Some say that the هـ is a radical letter: others, that it is augmentative, and that the word is from زبر, signifying the act of repelling with strength. (MF, TA.)

هزج

1 هَزِجَ , aor. ـَـ , (S, K,) inf. n. هَزَجٌ; (L;) *He sang in a certain manner, with trilling,* or *quavering;* as also تَهَزَّجَ ; (S, K;) and هَزَّجَ : (K:) or تَهَزَّجَ signifies *he reiterated,* or *made to reciprocate, the graceful modulations of his voice:* or *prolonged his voice, without elevating it:* (Aboo-Is-hák, L:) or هَزَجٌ does not at all signify trilling, or quavering; and therefore IAar has applied هَزِجٌ as an epithet to a dog that barks much. (L.) ___ *He read,* or *recited, with a prolonging and trilling of the voice, making the sounds to follow closely, one upon another;* as also تَهَزَّجَ . (TA.)

2 هَزَّجَ الصَّوْتَ , inf. n. تَهْزِيجٌ, *He* (a singer [or a reader or reciter]), *made the sounds of the voice to be closely consecutive, and uttered in a light and quick manner.* (L.) ___ هَزَّجَ صَوْتَهُ, and تَهَزَّجَهُ , [the latter app. a mistake for تَهَزَّجَ فِيهِ,] *He made the sounds of his voice to be closely consecutive,* or *near together.* (TA.) ___ See 1.

4 اهزج *He* (a poet) *composed,* or *uttered, verses of the metre termed* الهَزَجُ. (K.)

5 تَهَزَّجَتِ القَوْسُ *The bow twanged,* on the archer's loosing the string after drawing it. (S, K, TA.) ___ See 1, and 2.

هَزَجٌ [The *twanging* of a bow, on the archer's loosing the string after drawing it; and of a lutestring: in the TA, *i. q.* رَنَّةٌ: pl. أَهْزَاجٌ and pl. pl. أَهَازِيجُ: or perhaps this latter is a pl. of which the sing. is أُهْزُوجَةٌ , like as أَرَاجِيزُ is pl. of أُرْجُوزَةٌ: and the twanging of a bow-string or lute-string may be likened to *an ode* or *a song of the metre termed* الهَزَجُ, which is perhaps, judging from analogy, the proper signification of أَهَازِيجُ.] اهزوجة [*To the lute and the bow there are twangings*]. (A.) El-Kumeyt says, [speaking of a bow,] لِلْعُودِ وَالقَوْسِ

لَمْ يعبْ ربُّها ولَا النَّاسُ منْها * * غيرَ إنْذارِها عليْه الحميرا
بأَهازيجَ من أَغانيِّها الجُشْ * * وإتْباعِها النَّحيبَ الزَّفيرا

[*Neither its owner nor the people imputed a fault to any of its properties, except its warning the* (wild) *asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud,* or *prolonged, wailing*]. (S.) ___ هَزَجٌ *One of the modes of singing* (الأَغَانِىّ), *in which is a trilling,* or *quavering:* (S, K:) pl. أَهْزَاجٌ. (L.) [But see 1.] ___ *A voice that excites lively emotions of joy* or *grief.* (K.) ___ *A fine,* or *delicate, and elevated, voice.* (TA.) ___ *A voice in which is hoarseness,* or *harshness.* (K.) ___ *Any speech of which the component parts are closely consecutive,* or *near together,* (K,) *uttered in a light,* or *quick, manner:* pl. as above. (L.) ___

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الهَزَجُ *The name of a certain kind of metre of verse;* (S, K;) *consisting of four feet, each of the measure* مَفَاعِيلُنْ: *originally of six feet,* like the رَجَز and the رَمَل, in each of which, [as in the هَزَج,] each foot consists of one element of the kind termed وَتِد مَجْمُوع, and of two elements of the kind termed سَبَب خَفِيف: so called because of the mutual nearness of its component parts. (TA.) ___ هَزَجٌ *Lightness,* or *agility.* (TA.) ___ *Quickness in the falling, and putting down, of the legs* [*upon the ground*]. (TA.) ___ The *sound* of thunder. (S.) ___ The *buzzing* of flies. (L.)

هَزِجٌ A singer [or reader or reciter] *who prolongs his voice, with trilling,* or *quavering, making*

the sounds to follow close, one upon another. (A.) ___ هَزِجُ العَسِيِّ, occurring in a verse of 'Antarah, cited voce دَفٌّ, The cat *that cries* for food *at supper-time:* (EM, p. 233:) or the dog *that barks much in the evening;* meaning, in the night: or *buzzing* flies *in the evening.* (L.) ___ هَزِجٌ A child, and a horse, *whose legs fall,* or *are put down, quickly* [*upon the ground*]. (TA.) ___ *Sounding* thunder, as also مُتَهَزِّجٌ . (L.) ___ A *twanging* lute [and bow]. (A.) ___ A cloud *sounding* with thunder. (A.) ___ هَزِجُ الصَّوْتِ, and هَزَامِجَه , One *who makes the sounds of his voice to follow close, one upon another.* (L.)

هَزْمَجَةٌ *Uninterrupted speech* or *language.* (K.) ___ *Confusion of voice* or *sound beyond measure;* (K;) as also هَزْلَجَةٌ. (K, TA, art. هزلج.) ___ [The م is an augmentative letter: see هَزَامِجٌ.]

هَزَامِجٌ A voice, or the like, *of which the sounds are closely consecutive.* The م is an augmentative letter. (S, K.) ___ صَوْتٌ هَزَامِجٌ *A confused voice* or *sound.* The sound so called is less than what is termed رُغَآءٌ. (L.) ___ [See also هزج.]

أُهْزُوجَةٌ : see هَزَجٌ.

مُتَهَزِّجٌ : see هَزِجٌ.

هزر

هَزَارٌ [The *nightingale;*] *a certain bird,* (K. TA,) *the same that is called* عَنْدَلِيبٌ, (S, K, art. عندلب,) *of sweet voice;* improperly said in the K to be what is called in Persian هَزَارْ دَسْتَانْ; for هَزَار itself is Persian, and signifies a thousand, and دَاسْتَانْ means [as also دَسْتَانْ in that language] a tale; as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they contented themselves by employing the word هزار alone; and the Arabs used it, and prefixed to it the article ال: (TA:) the pl. is هَزَارَاتٌ. (Msb.)

هَزَوَّرٌ A *strong* boy or young man: and a *weak* old man: as also حَزَوَّرٌ: pl. هَزَاوِرَةٌ. (Abu-t-Teiyib, in TA, art. حزر.)

هزرب

Q. 1 **هَزْرَبَ**, inf. n. هَزْرَبَةٌ, *He was light,* or *active, and quick,* or *swift.* (IKtt, K.) A dial. form. of هَذْرَبَ. (TA.)

هزع

هَزِيعٌ : see هجمة.

هزل

1 **هَزْلٌ** is *contr. of* جِدٌّ. (S, Mgh, K.) You say, هَزَلَ, aor. ـِ , inf. n. هَزْلٌ; (S, Msb, K;) and هَزِلَ, aor. ـَ , (K,) inf. n. as above; (TA;) and هَازَلَ ; (K;) *He jested,* or *joked;* (Msb;) or *was not serious,* or *in earnest;* (TA;) فِى كَلَامِه *in his speech;* (Msb, TA;) and فِى الأَمْرِ *in the affair.* (TA.)

3 **هَازَلَ** *He jested,* or *joked.* (K.) See 1.

هُزَالٌ *Leanness, meagreness, emaciation: contr. of fatness.* (S, K.)

هَزْلَى , pl. of هَزِيلٌ *Lean, meagre, emaciated.* (K, voce خَشَبٌ.)

مَهْزُولٌ : see two exs. in a verse cited voce عِرْضٌ.

هزلج

Q. 1 هَزْلَجَ, inf. n. هَزْلَجَةٌ, *He* (an ostrich, or anything,) *was quick*, or *swift*. (TA.)

هَزْلَجَةٌ : see 1; and art. هزج.

هَزَلَّجٌ A *quick*, or *swift*, he-ostrich. (K.)

هِزْلَاجٌ *Quick*, or *swift:* (TA:) a *light*, or an *agile*, (*and swift*, or *quick*, TA,) wolf: (S, K:) pl. هَزَالِجُ and هَزَالِيجُ. (TA.) Accord. to Kr, it is derived from الهَزَجُ. (TA.) [See هَزْمَجَةٌ in art. هزج.]

هزم

7 انهزم *It* (an army) *was routed, discomfited, defeated,* or *put to flight.* (K, &c.) See حاص, in art. حيص; and انْحَاز, in art. حوز; from both of which it is distinguished.

هَزْمَةٌ The [*purring,* or] *sound of the throat* of a cat. (TA.) ___ The *pit between the two collar-bones.* (TA, art. ترب.) ___ [The *pit* above a horse's eye.] (K, voce وقْبٌ.) See also خُنْعُبَةٌ, and قَلْتَةٌ: and see عُقْمٌ, where it seems to mean *a stricture:* it generally and properly signifies *a depression,* or *dint:* or *a pit,* or *small hollow, resembling a dint:* see also غِيبٌ.

مَهْزُومُ الصَّدْرِ *Depressed of breast,* i. e., apparently, *illiberal, niggardly:* see حَوْضٌ.

هزمج

هَزْمَجَةٌ and هُزَامِجُ: see art. هزج.

هسب

هَسْبٌ *Sufficiency;* like حَسْبٌ. (K.)

هش

1 **هَشَّ** , aor. يَهِشُّ; (JK, TA;) or هَشَّ, secpers. هَشِشْتَ, aor. يَهَشُّ; (Msb;) inf. n. هَشَاشَةٌ (JK, A, Msb, TA) [and هُشُوشَةٌ and هُشُوشٌ and هَشٌّ, as appears from what follows]; *It,* (a thing) *was,* or *became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken;* (JK, A, Msb, TA;) syn. كَانَ فيه رَخَاوَةٌ, (JK,) or كَانَ رِخْوًا لَيِّنًا, (A, * TA,) or لَانَ وَٱسْتَرْخَى. (Msb.) You say, هَشَّ الخُبْزُ, aor. ـِ , (S, K,) inf. n. هُشُوشَةٌ (K) and هَشٌّ, (TA,) meaning, صار هَشًّا; (S, K;) i. e., *The bread became* [*soft, &c.,* or] *easy to break.* (TA.) And هَشَّ العُودُ, (IAar, Msb,) aor. [ـِ , or] ـَ , (Msb,) inf. n. هُشُوشٌ, (IAar, Msb,) *The wood,* or *stick, broke in pieces:* (IAar:) or *became easily* or *quickly broken.* (Msb.) And هَشَّتِ الشَّجَرَةُ, inf. n. هَشٌّ, *The tree dropped its leaves, one after another.* (Msb [in which it seems to be indicated that the aor. of the verb in this sense is ـُ ; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) ___ هَشَّ, inf. n. هُشُوشَةٌ, *He* (a man) *became weak; unable to endure difficulty* or *distress.* (TA.) And هَشَّ, aor. ـِ , *He affected languor,* or *languidness;* syn. تَكَسَّرَ: and *he became old,* or *aged.* (TA.) هَشَّ, (Msb, K,) first pers. هَشِشْتُ, (S, Msb, K,) aor. يَهَشُّ; (Msb, K,) and هَشَّ, first pers. هَشَشْتُ, aor. يَهِشُّ; (Msb, K;) inf. n. هَشَاشَةٌ (S, Msb, K) and هَشَاشٌ; (A, K;) *He was,* or *became, cheerful, brisk, lively,* or *sprightly:* (S, K:) or *he smiled, and was,* or *became cheerful, brisk, lively,* or *sprightly.* (Msb.) You say, هَشَشْتُ بِفُلَانٍ, (S, TA,) and هَشَشْتُ بِهِ, (TA,) *I was,* or *became, cheerful,* &c. *in behaviour towards such a one:* (S:) or *I was,* or *became cheerful in countenance,* or *joyful,* or *pleased, at meeting with such a one.* (TA.) And هُوَ يَهَشُّ إِلَى إِخْوَانِهِ, *He is cheerful,* &c., *towards his brethren*]. (A.) And دَخَلْتُ عَلَيْهِ فَٱهْتَشَّ بِى [*I went in to him, and he was cheerful,* &c., *in his behaviour towards me*];

like إهتزَّ لى. (A, * TA.) And هَشَشْتُ للمعروفُ, (JK, TA, *) and هَشَشْتُ, (TA,) inf. n. هَشَاشَةٌ (S) and هَشَاشٌ, (A,) *I was*, or *became, cheerful, brisk*, &c., *to do what was kind*, or *beneficent:* (S, * TA:) or *I desired to do it:* (JK:) and إهتششْتُ للمعروف *I was*, or *became, cheerful*, &c., *and desirous, to do what was kind*, or *beneficent*. (TA.) And هُوَ ذُو هَشَاشٍ إِلَى الخَيْرِ [*He possesses cheerfulness, briskness, liveliness*, or *sprightliness, of disposition to do good*]. (A.) Accord. to Sh, هَشَشْتُ signifies *He rejoiced, and desired;* or *was*, or *became, joyful, and desirous*. (TA.) And the phrase هَشَشْتُ إِلَى ٱمْرَأَتِى, if correct, means either *I inclined towards my wife*, or *I was*, or *became, brisk*, or *sprightly, in disposition towards her*. (Mgh.) And accord to ISd, هَشَاشُ القَوْمِ [so in the TA, but accord. to the JK هَشَاهُشُ,] *The people's being in a state of commotion*, or *agitation*. (TA.) هَشَّ الورقَ, aor. ـُ, (S, A, K,) and ـِ, (Sgh, K,) inf. n. هَشٌّ, (S,) *He beat the leaves* with a staff, or stick, *in order that they might fall;* (S, A, K;) as also هَشْهَشَهُ. (Z, TA.) It is said in the Kur, [xx. 19,] (S,) وَأَهُشُّ بِهَا عَلَى غَنَمِى [*And I beat the leaves with it in order that they may fall upon my sheep*, or *goats*]: (S, A:) or, accord. to Fr, *and I beat the dry trees with it in order that their leaves may fall so that my sheep*, or *goats, may feed upon them;* and so says As: (TA:) Lth says, that الهَشُّ signifies thy *drawing towards thee a branch of a tree:* and also, thy *scattering its leaves towards thee with a staff*, or *stick:* (JK, * TA:) but Az says, that the correct ex-

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planation is that given by Fr and As; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ, aor. ـُ, inf. n. هَشٌّ, signifies He (a man) assaulted (صَالَ) with his staff, or stick. (Msb.) You say also, هَشَّ الهَشِيمَ *He broke in pieces the dry herbage* or *the like*. (TA.)

2 **هشّشه** , (JK, K,) inf. n. تَهْشِيشٌ, (TA,) *He deemed him,* or *reckoned him, weak,* or *feeble,* (JK, K, *) *and soft,* or *gentle.* (TA.) *He,* or *it, rendered him brisk, lively,* or *sprightly; and joyful, glad,* or *happy:* (K:) and استهشّه *it* (a thing, JK, TA) *incited him,* or *excited him, to briskness, liveliness* or *sprightliness;* syn. إِسْتَخَفَّهُ. (JK, K, TA.) You say, فُلَانٌ مَا يَسْتَهِشُّهُ النَّعِيمُ [*Such a one, weal,* or *welfare, does not excite him to briskness,* &c.] (A, TA.)

8 **اهتشّ** *He was,* or *became, cheerful,* &c.: see 1, in two places.

10 **إِسْتَهْشَشَ** see 2, in two places.

R. Q. 1 **هَشْهَشَهُ** : see 1, latter part. ___ *He moved,* or *put in motion,* or *into a state of commotion, him, or it.* (IDrd, K.)

هَشٌّ A thing, (S, Msb,) or anything, (JK,) *soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken;* (JK, * S, * A, * Msb, K, * TA;) syn. رِخْوٌ لَيِّنٌ; (S, A, K;) as also هَشِيشٌ . (JK, S, K.) You say, خُبْزٌ هَشٌّ, (S, K,) and هَشَاشٌ , (K,) *Bread that is* [*soft,* &c., or] *easy to break.* (TA.) And خُبْزَةٌ هَشَّةٌ *A lump of dough, baked in a fire in the ground, that is dry,* or *hard:* asserted by IKtt to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, أُتْرُجَّةٌ هَشَّةٌ *A citron easy to break:* or *dry,* or *hard.* (TA.) And عُودٌ هَشٌّ *Wood,* or *a stick, that is easily,* or *quickly broken.* (Msb.) ___ [Hence,] هُوَ هَشُّ المَكْسِرِ, (JK, S, A, K,) or المَكْسَرِ, (TA, [but this is contr. to all the other authorities that I know,]) and المَكَسَّرِ, (TA,) *He is easy,* or *compliant, when asked:* (A:) or *he is of easy nature,* or *disposition,* (JK, S, K,) *with respect to what is sought,* or *demanded, of him, of things needed:* (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] هَشِيشٌ (K)

and هَاشٌ (TA) signify One *who rejoices,* or *is glad, when asked.* (K, TA.) You say, هُوَ هَاشٌ عِنْدَ السُّؤَالِ, and هَشِيشٌ, *He is one who rejoices,* or *is glad, at being asked.* (TA.) ___ [Hence also,] رَجُلٌ هَشٌّ, (TA,) or رَجُلٌ هَشٌّ إِلَى إِخْوَانِهِ, and هَاشٌّ, (JK,) *A man who is cheerful, brisk, lively,* or *sprightly, in his behaviour towards his brethren.* (JK, TA.) And رَجُلٌ هَشٌّ بَشٌّ *A man who is cheerful, brisk, lively,* or *sprightly:* (S:) or *cheerful in countenance; pleasant* [*therein*]. (S, TA in art. بش.) And أَنَا بِهِ هَشٌّ بَشٌّ *I am cheerful, brisk, lively,* or *sprightly, in behaviour towards him;* (K;) *joyful; happy.* (TA.) And رَجُلٌ هَشٌّ فُؤَادُهُ *A man quick,* or *prompt, to do good.* (As.) And فَرَسٌ هَشُّ العِنَانِ [*A horse that is brisk, lively,* or *sprightly;* lit.,] *light of rein.* (TA.) And فَرَسٌ هَشٌّ *A horse that sweats much;* (JK, IF, K;) *contr. of* صَلُودٌ; (S;) or *not* صلود. (A.)

هَشَاشٌ : see هَشٌّ, second sentence.

هَشُوشٌ A ewe, or she-goat, *abounding with milk.* (S, K.)

هَشِيشٌ *Dry herbage,* syn. هَشِيمٌ, (K, TA,) *for the horses of the people of* الأَسْيَافِ [app. meaning *the shores of 'Omán*] *in particular.* (TA.) See also هَشٌّ, in three places. ___ Also, A man *who is niggardly towards his family,* or *others, with respect to food;* syn. مُحْتَرٌّ. (TA.) [Thus it bears two contr. significations.]

هَشِيشَةٌ is thought by ISd to signify *Leaves* [app. *beaten from a tree*]. (TA.)

قِرْبَةٌ هَشَّاشَةٌ *A water-skin from which the water flows by reason of its thinness.* (K.)

هَشْهَشَةٌ *Motion;* or *commotion.* (JK.) [هَشَاهِشُ is app. its pl.: see 1, next before هَشَّ الوَرَقَ.]

هَشْهَاشٌ *Good in disposition; liberal,* or *bountiful.* (IAar, K.)

هَاشٌّ : see هَشٌّ, in three places.

مُهَشْهَشَةٌ , in the copies of the K erroneously written مُتَهَشْهِشَة, (TA,) A woman *who manifests love to her husband, and rejoices in him.* (K, * TA.)

هشم

1 هَشَمَهُ *He crushed it.*

2 هَشَّمَهُ , inf. n. تَهْشِيمٌ, *He broke it* [*much,* or *so crushed it*]; (TA;) namely, a dry thing, and anything hollow, such as the head, and the like. (TA in art. شدخ.)

5 تَهَشَّمَ *It* (a plant, or herbage,) *became* هَشِيمٌ, i. e. *dry, and broken in pieces.*

هَشِيمٌ A plant *that is dry, and breaks,* or *is broken, in pieces.* (S, Msb, K.)

هَاشِمَةٌ *A wound in the head which breaks the bone:* see شَجَّةٌ.

الكُرُّ الهَاشِمِىُّ : see كُرٌّ.

هصب

1 **هَصَبَ**, aor. ـُـ, inf. n. هَصْبٌ, *He fled; ran away.* (K.)

هصر

1 **هَصَرَهُ**, (S, A, K,) and هَصَرَ بِهِ, (S, K,) aor. ـِ, (K,) inf. n. هَصْرٌ, (A, K,) *He pulled it:* and *he inclined it:* or *he pulled and inclined it:* (A, K, TA [but in the last of these, only هصره is given in this sense, agreeably with the A:]) *he brought it near;* (K;) which is near in meaning to he inclined it: (TA:) *he took hold of its* (a branch's) *head and inclined it towards him:* (S:) or *he inclined it* (a branch) *towards him:* (A:) or *he bent it* (a branch) *and drew it towards him:* (Mgh:) *he bent it;* namely, a pliant thing, such as a branch and the like: (A, K:) and *he broke it without separating:* (K:) or *he bent it,* namely, anything: (A, * K:) as also اهتصره. (K.) Imra-el-Keys says, (S, TA,) using the verb tropically, (TA,)

* فَلَمَّا تَنَازَعْنَا الحَدِيثَ وَأَسْمَحَتْ *
* هَصَرْتُ بِغُصْنٍ ذِى شَمَارِيخَ مَيَّالِ *

And when we discoursed together, and she became compliant, I pulled, (TA,) or, *laying hold of its head, inclined towards me,* (S,) *a branch with fruit-stalks, waving from side to side:* the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kubà, رَفَعَ حَجَرًا ثَقِيلًا فَهَصَرَهُ إِلَى بَطْنِهِ *He raised a heavy stone, and inclined it towards his belly.* (TA.) And in another trad., كَانَ إِذَا رَكَعَ هَصَرَ ظَهْرَهُ *He used, when he bowed himself* [*in prayer*], *to bend down his back towards the ground:* (TA:) or هَصَرَ ظَهْرَهُ signifies *he bent his back much, making it even with his neck.* (Mgh.) ___ *He pushed him* or *it;* so accord. to all the copies of the K; but accord. to other authorities, *he pressed* or

squeezed, him or *it:* and *he pressed,* or *squeezed, him* or *it vehemently.* (TA.) You say, هَصَرَ قَرْنَهُ, aor. and inf. n. as above, *He pressed,* or *squeezed, his adversary.* (TA.) ___ Also, (K,) or هَصَرَهُ [alone], (S,) *He broke it;* (S, K;) as also اهتصره . (S.) You say of a lion, هَصَرَ الفَرِيسَةَ, (A, TA,) aor. and inf. n. as above, *He broke* [*the neck of*] *the prey, and inclined it towards him.* (TA.) And هَصَرَ رَأْسَ الفَرِيسَةِ, and بِرَأْسِهَا, (A, TA,) *He* [*broke the head of,* or] *slew the prey.* (TA.) هَصَرَ جَدُّهُ, aor. ـَـ , [inf. n. هَصْرٌ,] *His good fortune declined.* (TA.)

5 **تَهَصَّرَ** see 7.

7 **انهصر** and اهتصر *It became pulled:* and *it became inclined:* or *it became pulled and inclined: it was brought near: it* (a pliant thing, such as a branch and the like,) *bent: it broke, without separating:* or *it* (anything) *bent:* (K:) or *it* (a branch) *inclined and bent:* (TA:) or *fell upon the ground:* (AHn, TA:) and تَهَصَّرَ *it* (a branch)

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hung down, or *was pendent.* (TA.) [It seems to be implied in the K that انهصر and اهتصر are quasi-passives of هَصَرَهُ in all its senses.]

8 **اهتصر** : see 7. اهتصره: see 1, in two places. ___ اهتصر النَّخْلَةَ *He placed the racemes of the palm-tree upon the branches, and put them straight* or *even.* (T, K.)

هَصِرٌ A man *who presses,* or *squeezes, vehemently;* as also هَصُرٌ . (TA.) ___ The *lion;* as also هَصُرٌ and هَصَرَةٌ (K) and هَصُورٌ (S, K) and هَصُورٌ and هَصُورَةٌ (K) and هَصَّارٌ (S, K) and هَاصِرٌ (K) and هَيْصَرٌ (S, K [in the CK هَيْصُورٌ]) and هَيْصَارٌ and مَهْصَرٌ and مَهْصَارٌ and مَهْصِيرٌ and مُهْتَصْرِقٌ : (K:) or هَصُورٌ is an epithet applied to a lion, (A, TA,) as also هَصَّارٌ and هَيْصَرٌ [&c.], (A,) signifying, *that slays and breaks:* (TA:) pl. [of هَاصِرٌ] هَوَاصِرُ and

[poeticè] هواصير. (TA.) جدٌّ هَصِر *Declining good fortune.* (TA.)

هصر : see هصر.

هصرة : see هصر.

هصور : see هصر.

هصور : see هصر.

هصورة : see هصر.

هصَّار : see هصر.

هاصر : see هصر.

هيصر : see هصر.

هيصار : see هصر.

هيصور : see هصر.

مهصر : see هصر.

مهصار : see هصر.

مهصير : see هصر.

مهتصِر : see هصر.

هض

1 **هَضَّهُ**, (S, A, K,) aor. ـُ, (S,) inf. n. هَضٌّ, (TA,) *He broke it;* as also اهتضّهُ; (S, K;) and هَضْهَضَهُ; (K;) inf. n. هَضْهَضَةٌ. (TA:) and the first, (S, A,) or ↓ all, (K,) *he bruised, brayed, pounded,* or *crushed, it;* (S, K;) *i. q.* رَضَّهُ; i. e. a stone, &c.: (A:) or *he broke it in a manner falling short of what is termed* هَدٌّ, [in the CK, incorrectly حَدّ,] *but exceeding what is termed* رَضٌّ: (Lth, K:) or, accord. to some, the first, *he broke it leisurely,* or *gently:* and the ↓ last, *he broke it hastily.* (TA.) You say, الفَحْلُ يَهُضُّ أَعْنَاقَ الفُحُولِ (S, A) *The stallion breaks,* or *crushes, the necks of the* [other] *stallions;* as also يَهْضَهُضُهَا. (TA.) And الإِبِلُ يَهُضُّ الأَرْضَ *The camels bruise the ground.* (L.) ___ Also, هَضَّتِ الإِبِلُ *The camels hastened,* or *went quickly.* (K.) And جَآءَتِ الإِبِلُ تَهُضُّ السَّيْرَ, inf. n. as above, *The camels came hastening,* or *quickly.* (TA.) And جَآءَ فُلَانٌ يَهُضُّ المَشْىَ, (Ibn-El-Faraj, JK, K, *) and يَهُزُّهُ, (Ibn-El-Faraj, JK,) *Such a one came walking impulsively:* (JK:) or *with a graceful gait,* (Ibn-El-Faraj, K,) *impulsively.* (Ibn-El Faraj.) هَضَّ is also *syn.* with حَضَّ. (Ibn- 'Abbád, K.)

2 **هضّض** *He bruised the ground vehemently with his feet.* (TA.)

7 **انهضّ** *It broke,* or *became broken:* (S, K:) *it became bruised, brayed, pounded,* or *crushed:* (S:) quasi-pass. of هَضَّهُ and اهتضّهُ. (TA.)

8 **إِهْتَضَضَ** see 1, in two places. ___ اهْتَضَضْتُ نَفْسِى لِفُلَانٍ *I held myself to have fallen short of my duty to such a one;* syn. إِسْتَزْدَتْهَا. (JK, S, K [in one copy of the S, إِهْتَضَضْتُ مِنْ فُلَانٍ ___.]) إِسْتَرْذَلْتُهَا شَيْئًا *I took from such a one a thing.* (JK.)

R. Q. 1 **هَضْهَضَهُ**: see 1, in three places.

هَضَّآءُ *A company* (S, K) *of men;* of the measure فَعَلَآءُ, like صَحَرَآءُ; mentioned by Th; (S;) and by As; (TA;) or *a company of horses,* or *horsemen:* (A, TA:) and *a* [*troop of horse such as is termed*] كَتِيبَة: because they break things. (TA.)

هَضِيضٌ A thing (S) *broken: bruised, brayed, pounded,* or *crushed:* as also مَهْضُوضٌ, (S, K,) and مُنْهَضٌ. (S.)

هَضَاضَةٌ, like سَحَابَةٌ, (K,) or هُضَاضَةٌ, (so in the JK,) *What is taken* (مَا يُهْتَضُّ [in the CK, erroneously, يَهْتَضُّ,]) *from any one.* (JK [where it immediately follows the phrase إِهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا explained as above], Sgh, K.)

فَحْلٌ هَضَّاضٌ *A stallion that breaks,* or *crushes, the necks of the* [*other*] *stallions;* (S, A, K;) as also هَضْهَاضٌ: (JK, K:) or *a stallion that throws down a man,* and *a camel, then leans, bears,* or *presses, upon him with his breast.* (IDrd.)

هَضْهَاضٌ: see what next precedes.

مَهْضُوضٌ: see هَضِيضٌ.

مُنْهَضٌ: see هَضِيضٌ.

مُهْضَهِضَةٌ A woman (TA) *who annoys,* or *molests, her fellow-wife* or *female neighbour,* or *her fellow-wives* or *female neighbours:* (so accord. to different copies of the K:) transmitted by Sgh. (TA.)

هضب

1 **هَضَبَتِ السَّمَاءُ**, aor. ـِ, *The sky rained:* (K:) or *rained for some days incessently.* (TA.) See هَضَبَتْهُمُ السَّمَاءُ ___. هَضْبَةٌ *The sky rained upon them:* (S:) *it wetted them much.* (TA.) ___ يَهْضِبُ بالشِّعْرِ وبالخُطَبِ *He pours forth verses, and discourses in rhyming prose,* or *the like.* (A.) ___ هَضَبَ فى الحديث and اهتضب, (S, K,) and اهضب (K, but omitted in the TA,) *He launched into discourse,* (S, K,) *and talked much,* or *launched into discourse time after time,* (TA,) *and raised his voice.* (S, TA.) ___ اهْضِبُوا يا قَوْمُ *Talk,* or *speak, O people.* (S.) ___ هَضَبَ and اهضب *He talked loud.* (AA.) هَضَبَ *He* (a man) *walked in the manner of a stupid, dull, unexcitable person.* (K.) هَضَبَ القومُ: see ضَهَبَ, and هَاضِبٌ.

4 **أَهْضَبَ** see 1.

8 **إِهْتَضَبَ** see 1. اهتضب *It* (the vibrating of a bow-string) *produced a twanging.* (TA.)

10 **استهضب** *It became what is termed* هَضْبٌ, (K,) or هَضْبَةٌ; (A;) i. e. *a mountain of the kind so termed.* (A.)

هَضْبٌ *A kind, mode,* or *way.* A. Heyth quotes the following verse of El-Kumeyt, describing a horse:

* مُخَيَّفٌ بعضه وَرْدٌ وسائرُه *
* جَوْنٌ أَفَانِينُ إِجْرِيَّاهُ لَا هَضْبُ *

The poet means, that his running, or usual running, was of different, or various, kinds; not of one هضب, or *kind.* (L.) See هَضْبَةٌ.

هضب : see هضبة.

هضبة *A rain:* (S, K:) or *a rain consisting of many drops:* (IAth:) or *a lasting rain, consisting of great drops:* or *a single fall thereof:* (TA:) or *hard rain:* (Msb:) pl. هضب, (S, K,) like بدر pl. of بدرة, (S,) extr. [with respect to rule], (TA,) and هضاب, (K,) or this is pl. of هضب accord. to the S; (TA;) and pl. pl. أَهاضيب; (K;) or this is pl. of هضاب, which is pl. of هضب , signifying *fine showers of rain after other rain;* syn. حلَبات قطْرٍ بعد قطْرٍ; (AZ, S;) and this is what is correct: (TA:) or هضب signifies *a fine rain;* or *a fine shower of rain;* syn. حلْبة قطْرٍ: it is also said, in the L, that أُهضوبة is syn. with هضب, [either in one of the last two senses, or as a coll. gen. n. of which هِضبة is the n. un., which it is said to be below,] and that اهاضيب is its pl.: هضوبة also is the same as اهضوبة: so in the phrase أَصابتهم الهضوبةُ من المطَر [*The fine shower,* or *showers, of rain*

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(or *the shower of rain,* or *of copious rain,* or *of lasting rain consisting of large drops,* or *hard rain,*) *fell upon them*]; mentioned in the K: it is also said in the L, that هضب forms in the pl. أَهضاب, and then أَهاضيب; like as قوْل forms أَقْوال, and then أَقاويل. (TA.) هضْب is also said to be a pl. of هضبة; but it is rather a coll. gen. n., [of which هضبة is the n. un.]: and هضب is also added to the list of the pls. of the same word; but this, accord. to the S, on the authority of AA, is pl. [or rather a quasi-pl. n.] of هاضب, [act. part. n. of 1,] like as تبع is of تابع, and بعد of باعد. (TA.) هضبة *A hill;* (IAth:) or *a mountain spreading over the surface of the ground:* (S, Msb, K:) or *a mountain composed of one mass of rock:* (K:) or *any firm, hard, large mass of rock:* (TA:) or *a long inaccessible mountain, separate from others; but only of red mountains:* (K:) or *a hill, such as is termed* أَكَمة, *with few plants,* or

little herbage: (Msb:) pl. هَضَبٌ and هِضَابٌ; (S, K;) and pl. pl. أَهَاضِيبُ. (K, TA.) أَهَاضِبُ is used, by poetical licence, for اهاضيب, in a poem of one of the Hudhalees: (TA:) [or it is pl. of أَهْضَبُ, which is pl. of pauc. of هَضْبٌ]. هَضْبٌ is also said, in the S, and L, to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n. (TA.) ___ *An elevated,* or *overlooking, tract of sand.* (TA, art. طود.) *A run; a single run.* (AHeyth.)

هَضَبٌّ A horse *sweating much;* or *that sweats much.* (S, K.) ___ *Hard,* or *firm, and strong,* or *robust.* (K.) ___ *Large,* or *bulky;* as an epithet applied to the kind of lizard called ضَبّ, and to other things. (TA.)

غَنَمٌ هَضِيبٌ *Sheep* or *goats having little milk:* (K:) app. form الهَضْبُ, signifying حَلْبَةُ القَطْرِ. (TA.)

هَضُوبَةٌ : see هَضْبَةٌ.

هَاضِبٌ , used after the manner of a rel. n., signifying ذُو هَضْبٍ: so in the following expression in a verse of Aboo-Sakhr El-Hudhalee; فى يوم من اللَّهو هاضبٍ; which means *In a day when the people had played much, and quickly:* explained by the words كَانُوا قَدْ هَضَبُوا فِى اللَّهْوِ. (TA.)

أُهْضُوبَةٌ : see هَضْبَةٌ.

رَوْضَةٌ مَهْضُوبَةٌ [*A meadow,* or *the like, rained upon:* or *much wetted by rain*]. (TA.)

هضم

1 **هضمه** : see هضم له من ماله ___. تخوّفه: see خضم.

5 **تهضّم** see 7.

7 **انهضم** *It* (a thing) *melted,* or *dissolved, after being congealed.* (JK.) ___ انهضمت الثّمرة, and تهضّمت, *The fruit broke;* or *became broken,* or *crushed;* syn. تشدّخت; (TA;) and *became mellow, so as to be easy of digestion.* See also انهضم ___ بوع, said of food, (MA), *It was,* or *became, digestible,* or *easy of digestion.* (MA, KL.) ___ انْهضام of the زور [app. *Depression*]. (K in art. جنف. [There coupled with دخولٌ.]) See also صقل.

8 **إهتضم** see 1. ___ اهتضم الشّجز من أعلاه (K voce شعب) *He cropped the tops of the shrubs:* see شعب.

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هضم *Contraction of the sides,* (S, K,) *and lankness of the belly, and smallness of the flank:* (K:) in a horse it is a fault. (S.)

هضوم : see هاضوم.

هاضوم *Any medicine* [or *other thing* (see حاطوم)] *that is a digestive of food;* as also هضوم ; (K;) *i. q.* جوارش. (S.)

هطل

1 هَطَلَ *It* (water) *poured:* see its inf. n. voce سَكْبٌ.

هف

هِفٌّ *Certain small fish,* which are dried: see سُمَيْكَآءُ.

هفت

1 **هَفَتَ** , aor. ـِ , inf. n. هَفْتٌ; (TA;) and تهافت ; (S, K;) *It fell continuously,* or *successively,* (S, K,) *part by part,* (S,) or *part after part, like as snow,* or *fine rain, falls.* (TA.) تهافت is mostly used with reference to something evil; (TA;) [as] يتهافتون فى النَّار [*They shall fall successively into the fire of hell*]; (TA, from a trad.;) [and] تهافت الفراش فى النَّار *The moths fell successively into the fire;* (S;) [and] تهافب القوم *The people fell down successively dead;* (TA;) [and] تهافتوا عليه *They fell upon him successively.* (TA.) ___ هفت and تهافت *It* (snow, and fine rain,) *fell quickly.* (TA.) ___ هفت, [aor. ـِ ,] inf. n. هَفْتٌ, *He,* or *it, fell; fell down.* (TA.) ___ هفت, aor. ـِ , (S, K,) inf. n. هَفْتٌ and هُفَاتٌ; (TA;) and انهفت ; (S;) *It was,* or *became, depressed,* or *lowered;* syn. إِنْخَفَضَ and إِتَّضَعَ. (S, K.) ___ هفت and انهفت *It was,* or *became, lessened,* or *diminished.* (IKtt.) ___ هفت, (aor. , inf. n. هَفْتٌ, TA,) *It became minute, fine,* or *slender;* syn. دَقَّ. (K.) ___ هفت, (aor. ـِ , K,) inf. n. هَفْتٌ and هُفَاتٌ, *It flew about,* or *became dispersed, by reason of its lightness.* (S, K.) ___ هفت, aor. ـِ , *He talked much, without consideration.* (K, TA.)

6 **تهافت** *It* (a garment) *fell in pieces, piece after piece falling off, and became worn out.* (TA.) ___ تهافت *It was continuous,* or *successive;* syn. تتابع. (K.) See also 1. ___ تهافت النَّاس على الماء *The people pressed,* or *crowded, to the water,* [*one after another,* or *party after party*]. (Msb.)

7 **إنهفت** see 1.

هَفْتٌ Rain *falling quickly.* (K.) ___ *A depressed,* or *low, piece of ground:* (K:) like هَجْلٌ. (Az.)

كَلَامٌ هَفْتٌ *Inconsiderate loquacity.* (TA.) ___ هَفْتٌ *Abundant stupidity:* (K:) *surpassing stupidity.* (IAar.)

هَفَاتٌ *Stupid; foolish; of little sense.* (S, K.) [But see its syn. لَفَاتٌ, voce أَلْفَتُ.] Authorities differ respecting this word and لَفَاتٌ, whether they should be written with ت or with ة or with both. (TA.)

حَبٌّ هَفُوتٌ *Grain that falls to the bottom of the cooking-pot, and swells out quickly.* (Lth.)

وَرَدَتْ هَفِيتَةٌ مِنَ النَّاسِ *There came a party of men whom a year of drought had compelled to emigrate.* (S.)

مَهْفُوتٌ *Confounded; perplexed; amazed:* (K:) like مَهْبُوتٌ. (TA.)

هفو

1 **هفا** , said of the heart, *It fluttered,* or *palpitated;* and, as Z says, *was flurried* by reason of grief, or of beating. (TA.) See 1, in art. فهو.

هَفْوَةٌ A *slip, lapse, fault,* or *fall into wrongdoing;* pl. هَفَوَاتٌ. (TA.)

هق

قَرَبٌ هَقْهَاقٌ : see حَقْحَاقٌ.

هقب

هَقْبٌ *Width; amplitude; largeness.* (K.)

هَقَبْ *A word by which a horse is checked,* or *urged.* (K.

هَقَبٌ *Having a large,* or *ample, throat,* (K,) *swallowing everything.* (TA.) ___ *Large, big,* or *bulky, and tall,* or *long;* an epithet applied to an ostrich, (Lth, K,) and to other things: (K:) or *long,* or *tall,* as an epithet applied to other things than the ostrich. (TA.)

هَقَبْقَبٌ *Hard,* or *firm, and strong,* or *robust.* (K.)

هقر

هِقْوَرٌ A *large, long-bodied* man. (Az, in TA, voce هِرْدَبَّةٌ.)

هقع

الهَقْعَةُ *Three small stars* [λ, φ 1, *and* φ 2, *of Orion,*] *forming the points of a triangle, in the head of* الجَوْزَاءِ *The 5th Mansion of the Moon.* (El-Kazweenee.) [This is accord. to those who make نَوْءِ to signify the auroral setting: accord. to those who make it to signify the auroral rising, these stars compose الهَنْعَةُ, q. v.; and الهَفْعَةُ seems to consist of o 1 and o 2 *of Orion.*]

هك

1 **هَكَّ** : see سَكَّ.

هَاكٌ : see فَاكٌ.

هَكَاكٌ : see فَكَّاكٌ.

هل

4 **أَهْلَلْنَا هِلَالَ شَهْرِ كَذَا** : see سَلَخَ.

10 **اسْتَهَلَّ** : see a verse cited at the close of the first paragraph of art. ضحك. ___ See also a verse cited voce أَفْثَأَ. ___ See مُسْتَهِلٌّ.

هَلْ may be originally هَلْوَ or هَلْيَ or هَلَّ: (Akh, in S, voce بل:) see هَلْ ___. بَلْ followed by إِلَى: see the latter. ___ هَلَّ حَيَّ: see هَلَّا ___. حَيَّ: see حَضَّةٌ and عَنْ, latter part, and لَوْلَا, and أَلَّا.

هَلَّةٌ : see بَلَّةٌ.

الهِلَالُ *The new moon;* or *the moon when it is termed* هِلَالٌ: it may be explained as meaning, generally, *the moon when near the sun,* or *moon a little after or before the change.* ___ See سَمَا.

مُسْتَهَلُّ الشَّهْرِ *The first night of the lunar month.* (Msb.)

هلب

1 **هَلَبَ**, aor. ـَ , inf. n. هَلَبٌ, *He had much hair* [of the kind termed هُلْب]; *was very hairy.* (K.) ___ هَلَبَ ذَنَبَ الفَرَسِ, and هَلَبَ الفَرَسَ, aor. ـُ , inf. n. هَلْبٌ, *He shore the tail of the horse:* (Msb:) *shore it,* or *cut it off, utterly.* (TA.) هَلَبَهُ; (S, K;) and هلّبه , (K,) inf. n. تَهْلِيبٌ; (TA;) *He plucked from him* (i. e. a horse, S,) *his* هُلْب [or *coarse hair, of the tail &c.*]. (S, K.) ___ هُلِبَ *It* (a tail) *was entirely cut off.* (TA.) هَلَبَهُمْ بلسانه, aor. ـِ ; and هلّبهم , (inf. n. تَهْلِيبٌ, TA;) *He satirized and reviled them:* (K:) *he carped at them severely with his tongue.* (TA.) هَلَبَ, aor. ـُ ; and اهلب , (inf. n. إِهْلَابٌ, TA) ; *He* (a horse) *prosecuted,* or *continued, his course,* or *run, uninterruptedly;* syn. تَابَعَ الجَرْىَ: (K:) and, the latter verb, *he* (a horse,) *was ardent,* or *impetuous, in his course,* or *running;* as also أَلْهَبَ. (As, in TA, art. لهب.) [See also هَلَبَتِ السَّمَاءُ القَوْمَ] ضَهَبَ القَوْمَ *The sky wetted the people with dew* (نَدًى): or, *with continual rain.* (K.) هَلَبَتْنَا السَّمَاءُ *The sky wetted us with dew* (ندى) or *the like;* (TA;) as also أَهْلَبَتْنَا : (T:) *the sky rained upon us a copious,* or *an excellent, rain.* (TA.)

2 **هَلَّبَ** see 1.

4 **أَهْلَبَ** see 1.

5 **تَهَلَّبَ** and انهلب [*He, a horse, had his tail shorn:* see 1:] *he had his* هُلْب [or *coarse hair, of the tail &c.,*] *plucked out.* (K.)

7 **إِنْهَلَبَ** see 5.

8 اهتلب *He drew* a sword from its scabbard. (TA.)

هُلْبٌ , [a coll. gen. n.,] *Hair,* absolutely: or *coarse hair;* (K;) as the *hair of the tail of a she-camel:* (Az:) or *hair of the tail:* or *pigs' bristles, with which skins and the like are sewed:* (K:) J gives this last signification to هُلْبَةٌ : and also, *coarse hair of the tail &c.:* (so in the S:) but هُلْبَةٌ is the n. un. (TA.) ___ هُلْبٌ, The *eyelashes.* (TA.) ___ هُلْبٌ, call. gen. n., *Hair*

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that one plucks from the tail: n. un. with ة. (TA.) ___ هُلَبٌ [pl. of هُلْبَةٌ] *Tails and manes plucked out.* (TA.) هُلْبٌ *Continuance,* or *constant succession, of rain.* (TA.)

رَجُلٌ هَلَبٌ [*A man having much hair; of the kind called* هُلْبٌ; *very hairy:* see هَلَبٌ:] *a man whose* هُلْبٌ *is growing forth.* (TA.)

هُلْبَةٌ The *hair that is above the pubes, extending near to the navel.* (TA.) See هُلْبٌ. هُلْبَةٌ *Severity,* or *pressure,* of fortune: like كُلْبَةٌ and جُلْبَةٌ. (S.) ___ Also, and هُلُبَّةٌ , *Severity,* or *intenseness,* of winter. (K.) أَتَيْتُهُ فِى هَلَبَةِ الشِّتَاءِ *I came to him during the severe,* or *intense, cold of winter.* (El-Umawee.)

هُلُبَّةٌ : see هُلْبَةٌ.

هَلُوبٌ A woman *who draws near to her husband,* or *ingratiates herself with him;* syn. مُتَقَرِّبَةٌ مِنْ زَوْجِهَا; (K, TA;) *and is loving,* or *affectionate, to him; and distant with respect to others.* (TA.) ___ Also, contr., A woman *who is distant,* or *shy, with respect to her husband,* or *who alienates herself from him,* or *avoids* or *shuns him,* (K,) *and draws near to,* or

ingratiates herself with, her special friend. (TA.) ___ From هَلَبَهُ بلسانه he carped at him severely with his tongue; because a wife carps either at her husband or at her friend: or, accord. to IAar, in the former sense, from يومٌ هَلَّابٌ a day of gentle, constant, innocuous rain; and in the latter sense from the same phrase as signifying a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (TA.)

هَلِيبٌ and هُلَيْبٌ: see هَلَّابٌ.

هُلَابَةٌ The *filth that is washed away from the membrane which encloses the fœtus:* (K:) *i. q.* حُوَلَاءُ: [a word which has two applications, which see:] also called هُلَابَةُ السقاء: (TA:) [but السقاء is written by mistake for السَّقِىّ]. [See also هُلَاتَةٌ.]

هَلَّابٌ (K) and هَلَّابَةٌ (S, K) *A cold wind, with rain.* (S, ISd, K.) ___ يومٌ هَلَّابٌ *A day in which is wind and rain:* (S:) *a day of rain attended by thunder and lightning and terrors, and destructive to dwellings.* (IAar.) ___ Also, *A day of gentle, constant, innocuous rain.* (IAar.) ___ Also, *A day of dry cold;* or *dry by reason of cold.* (Az, in the T, art. عام ___.) حلب هَلَّابٌ, and أَهْلَبُ, *A year of much rain.* (K.) ___ عام أَهْلَبُ *A plentiful,* or *fruitful, year; a year of abundant herbage,* or *vegetation:* like أَزَبُّ. (S.) ___ هَلَّابٌ and مُهَلِّبٌ and هَلِيبٌ, (K,) or as in one copy of the K, that of Et-Tabláwee, the last is هُلَيْبٌ, (TA,) and this is the more correct reading, (MF,) [*Three*] *very cold days, in Kánoon el-'Owwal* [or *January O. S.*]: or *in the severe,* or *intense, cold of winter:* (K:) or *in the severe,* or *intense, cold of the month* [*above mentioned*], *in the latter part of it.* (L.) هَلَّابٌ *One who satirizes* [*and reviles*] *much:* (ISh:) [*who carps much and severely at others with his tongue:* see 1].

هَالِبُ الشَّعْرِ and مُدَحْرِجُ البَعْرِ [*Two*] *days of winter.* (K.) ___ See art. هَالِبَةٌ ___ لَيْلَةٌ دحرج *A rainy night.* (K.)

أَهْلَبُ *Having much hair* [of the kind called هُلْب]; *very hairy:* (K:) fem. هَلْبَاءُ. (CK.) A horse *having much hair of the kind called* هلب: (S:) a coarse-*haired* man: (TA:) a man *having coarse hair upon the part where are the two veins called* الأَخْدَعَان, *and upon his body:* (TA:) *having much hair upon the head and body.* (TA.) ___ أَهْلَبُ A tail *cut off.* (K.) ___ Also, [accord. to the CK, *or,*] *Having no hair upon it:* and, contr., *Having much hair:* (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. ___ هَلْبَاءُ, fem., A beast of carriage (TA) *having much hair.* (K, TA.) ___ هَلْبَاءُ The *podex;* syn. إِسْتٌ: (K:) used as a subst.; originally an epithet. (TA.) ___ إِيَّاكَ وأَهْلَبَ العَضْرَط *Beware of him who has a hairy podex.* Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) ___ أَرْضٌ هَلْبَاءُ *Land abounding with plants,* or *herbage.* (TA.) ___ Also, [contr.,] *Land of which the herbage has been eaten.* (TA.) ___ هَلْبَةٌ هَلْبَاءُ (in the CK, هَلْبَةٌ هَلْبَاءُ) *A severe calamity.* (K.) ___ See هَلَّابٌ.

لَهُ أُهْلُوبٌ *He* [a horse] *has ardour,* or *impetuosity, in his running &c.:* formed by transposition from, or a dial. form of, أُلْهُوبٌ. (M.) عَدْوُهُ ذُو أَهَالِيبَ [*His* (a horse's) *running is of ardent,* or *impetuous, modes,* or *manners*]. (TA.) ___ أَهْلُوبٌ *A kind,* or *way* [or speech]: syn. فَنٌّ (K) and أَسْلُوبٌ: (AO:) pl. أَهَالِيبُ. (AO, K.) ___ اهلوبٌ من الثَّنَاء *A kind,* or *way, of praising,* or *eulogizing.* (TA.)

مَهْلُوبٌ (S, A, L, Msb) and مُهَلَّبٌ (TA) A horse *having his tail shorn:* (Msb:) *having the hair of his tail utterly removed:* (L:) *having his* هُلْب [or *coarse hair, of the tail &c.,*] *shorn:* (A:) *having his* هلب *plucked out.* (S, TA.)

مُهَلَّبٌ : see مَهْلُوبٌ.

مُهَلِّبٌ : see هَلَّابٌ.

هلبث

هلْبَاثٌ *A kind of dates.* Said to be the only kind brought form El-Basrah to the Sultán. (AHn.)

هلْبَوْثٌ *Stupid; foolish; of little sense:* or *dull of speech and understanding; doltish; heavy;* syn. فَدْمٌ. (S, and some copies of the K.)

هلبج

هِلْبَاجَةٌ *Stupid; foolish; of little sense:* (S:) or *one unsurpassed in stupidity, foolishness,* or *paucity of sense:* or *heavy, dull, stupid, and of little use:* (TA:) or *a heavy,* or *dull, man:* (T:) as also هِلْبَاجٌ: (L:) Khalaf El-Ahmar says, I asked an Arab of the desert respecting the meaning of هلباجة, and he said, It means a *stupid,* or *foolish,* man, or *one of little sense, bulky,* or *corpulent, impotent in speech* or *actions, and heavy,* or *dull,* or *doltish, a great eater,* who who who , and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is *one who comprises every evil quality.* (S, K. *)

هلت

1 **هَلَتَ**, [aor. ـُـ , and ـِـ ?] inf. n. هَلْتٌ, *He peeled* a thing; or *deprived* it *of its outer covering,* or *crust;* syn. قَشَرَ. (K.) ___ هَلَتَ الدَّمَ, as also سَلَتَ, *He peeled off,* or *scraped off,* (قشر,) *the* [*dried*] *blood* with a knife. (Lh, L.) ___ هَلَتَ دَمَ البَدَنَةِ, [as also سَلَتَ,] *He scratched the skin of the* بدنة [or *beast brought to Mekkeh for sacrifice,* or *there sacrificed,* or the right reading is النَّدَبَةَ, *i. e. the sear.* (see سَلَتَ,)] *with a knife, so that he made the blood to appear.* (Lh, L, TA.)

7 **انهلت يَعْدُو** *i. q.* انسلت, (in the CK, انهلت بعدو وانسلت,) *He withdrew himself privately,* or *stole away, without being known to do so, running.* (Ibn-El-Faraj, K.)

هَلْتَى *A certain plant;* (S, K;) *when it dries, it becomes red; and when it is eaten, and grows, it is called* جَمِيمٌ: or, accord. to Az, a *certain tree, growing like the* صلّيان, *except that its colour inclines to red:* or, accord. to Aboo-Ziyád, as AHn says, *a plant of the kind called* طَرِيفَة, *growing like the* صلّيان *and the* نَصِىّ, *red when fresh and moist, and more red when it has dried: it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead.* (TA.)

هُلَاتَةٌ The *black filth that is washed away from the membrane which encloses a young lamb* or *kid in its mother's womb.* (K, TA.) [For غُسَالَةُ السَّخْلَةِ السَّوْدَاءِ, as in the copies of the K in my hands, I read السوداء. ___ See also هُلَابَةٌ.]

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هَلْتَاتٌ [accord. to the TA and a MS. copy of the K: in the CK هُلْتَاتٌ:] *A company of people staying,* or *abiding, in a place; and of people journeying.* (K.) So accord. to AZ; but accord. to ISk, with ث. (L.)

هلث

هَلْثَى *An assembly, a company,* or *congregated body, of men.* (IAar.) [Or perhaps it is هَلْثًى.] ___ Also, and هَلْثَآءٌ [or perhaps هَلْثَآءُ] and هَلْثَآءٌ and هَلْثَآءَةٌ and هَلْثَآءَةٌ and هُلْثَةٌ *An assembly, a company,* or *a congregated body,* (*composed of a great number of men,* TA,) *whose voices are raised high.* (K.) [That هَلْثَاء is with tenween is expressly shown by Fr.: but whether هَلْثَاء is so is doubtful.] ___ Also هَلْثَأَةٌ, with the second syll. short, *An assembly,* or *a company, more in number than what is called* وَضْمَة. (Th.) ___ جَاءَتْ هَلْثَأَةٌ مِنْ كُلِّ وَجْهٍ *There came parties from every direction.* (Th.)

هُلْثَةٌ : see هَلْثَى.

هَلْثَآءٌ : see هَلْثَى.

هَلْثَاءٌ [app. هَلْثَاءٌ], coll. gen. n., n. un. with ة, *A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste; and its fresh ripe dates of the best,* or *sweetest, kind.* (Aboo-Hátim, in Msb.) ___ See هَلْثَى.

هَلْثَآءَةٌ : see هَلْثَى and هُلَاثٌ.

هُلَاثٌ and هَلْثَاءَةٌ and هَلْثَاءَةٌ *Flaccidness,* or *languor,* (إِسْتِرْخَاء,) *that comes upon a man.* (K.)

هَلَائِثُ *People of the lower,* or *lowest, class.* (TA.) ___ هُوَ مِنْ هَلَائِثِهِمْ, mentioned, but not explained, by IAar: thought by ISd to signify *He is of the dregs of them:* or, *of their assembly,* or *company.* (TA.)

هلج

إِهْلِيلَجٌ (IAar, S, K) and إِهْلِيلِجٌ, (Fr, Sh, K,) but this is disapproved by IAar, who observes that there are no words in Arabic of the measure إِفْعِيلِل, but there are of the measure إِفْعِيلَل, as إِهْلِيلَجٌ and إِبْرِيسَمٌ and إِطْرِيفَلٌ, (S,) and هَلِيلَجٌ, (L,) but this is disallowed by ISk, (S,) [a coll. gen. n.,] n. un. with ةٌ, (K,) an arabicized word, (S,) from اهليله, (TA,) [or rather هَلِيلَه, a Persian word,] *A well-known fruit,* [the *fruit of the myrobalan,* as well as the *myrobalan-tree,*] *one kind of which is yellow,* (K,) *and another kind black, the latter being in the highest state of ripeness, and another kind called* كَابُلِىٌّ: *it is useful as a remedy for quinseys, and preserves the intel-lect, and removes the head-ache,* (*when used made into a conserve,* TA,) *and is, in the stomach, like an intelligent housewife, who is a good manager, in the house:* (K, TA; but omitted in some copies of the K:) *so is this medicine to the brain and stomach.* (TA.) [See also بَلِيلَجٌ, in art. بلج.]

هلجب

هِلْجَابٌ *A large cooking-pot.* (K.)

هلقب

جُوعٌ هِلْقَبٌ *Vehement hunger.* (AA, T, L.) See also هِلَّقْتٌ.

هلقت

جُوعٌ هِلْقَتٌ *Vehement hunger.* (K.) [See also هِلَّقْسٌ.]

هلك

1 **هَلَكَ**, inf. n. هَلَاكٌ &c., (S, K, &c.,) *He*, or *it, perished, came to nought, came to an end, passed away, was not, was no more*, or *became non-existent* or *annihilated:* (KL, PS in explanation of هَلَاكٌ, &c.:) or *fell:* or *became in a bad*, or *corrupt, state; became corrupted, vitiated, marred*, or *spoiled:* or *went away, no one knew whither:* (Mgh in explanation of هَلَاكٌ:) *he died.* (K.) ___ هَلَكَتْ أَرْضُهُ *His land had its herbage dried up by drought:* see جَرِبَ.

2 **وادى تُهُلِّكَ** *I. q.* تُضُلِّلَ

4 **أَهْلَكَهُ** *He destroyed, made an end of*, or *caused to perish* or *come to an end, made away, did away with*, or *brought to nought, him*, or *it; took away his life.*

6 **تَهَالَكَ غَمًّا** [app. *He perished gradually by reason of grief.*] (A, art. سوس: see 1 in that art.) ___ تَهَالَكَ عَلَيْهِ *He was vehemently eager for it.* (TA.) ___ تَهَالَكَ فِيهِ *He strove, laboured, toiled*, or *exerted himself, in it*, namely in running; as also اهْتَلَكَ. (TA.) *He strove, laboured, toiled*, or *exerted himself, and hastened, in it*, namely an affair; as also استهلك فيه. (TA.) ___ تَهَالَكَتْ said of a she-camel, *i. q.* عَشِقَتْ [*She vehemently desired the stallion*]. (AA, TA in art. عشق.)

8 **إِهْتَلَكَ** see 6.

10 **اسْتَهْلَكَ** properly signifies *He sought, or courted, destruction;* like اسْتَمَاتَ: see مُسْتَمِيتٌ: and see an ex. voce كَذَا. ___ اسْتَهْلَكَ فِى شَرْشَرَةٍ *He* (a man) *distressed, troubled*, or *fatigued, himself in,*

or *respecting, such a thing.* (TA.) See also 6.

هَلَكَةٌ *The drying up of the plants,* or *herbage.* (AHn, TA.) See هَلَاكٌ.

هَلَاكٌ [*Perdition; destruction; a state of perdition* or *destruction: a lost state;*] *death.* (K.) ___ هَلَاكٌ and هَلَكَةٌ are syn. (S, Msb, K.) ___ ارْتَبَكَ فِى انْهِلَكَاتٍ *He stuck fast in cases of perdition:* see art. ربك.

هَالِكٌ *Dead;* or *dying.* (Bd, Jel in xii. 85) ___ هَالِكٌ sometimes means *Subject to perish;* as in the Kur, xxviii. last verse.

مَهْلُكٌ : see أَلُوكٌ.

مَهْلَكٌ *Death:* see a verse cited voce سَهُوٌ.

مَهْلَكَةٌ *A cause of perdition,* or *of death.* (TA in art. بخل.) ___ *A place of perdition* or *death:* and *a desert:* (KL:) or *a* [*desert,* or *such as is termed*] مَفَازَةٌ; (S, K, TA;) because persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَّةٌ.

هُوَ مُسْتَهْلَكٌ إِلَى كَذَا *i. q.* مُسْتَمِيتٌ [q. v.]. (TA, art. موت, from the A.) ___ مُسْتَهْلَكُ الْوِرْدِ A road *that destroys him who seeks water, by reason of its far extent.* (O.)

هلم

هَلُمَّ *i. q.* تَعَالَ *Come.* (S, K, &c.) ___ It is intrans.; as in هَلُمَّ إِلَيْنَا *Come to us.* And tran also; as in هَلُمَّ شُهَدَآءَكُمْ *Cause your witnesses to come; bring your witnesses.* (Msb.) ___ هَلُمَّ جَرًّا *At thine ease:* see 1 in art. جر.

هم

1 **هَمَّ** *He purposed, or intended,* a thing. هَمٌّ denotes more than إِرَادَةٌ, and less than عَزْمٌ. (Kull, p. 382.) ___ لَا مَهَمَّةَ وَلَا مَكَادَةَ: see art. كود. ___ هَمَّ بِالشَّىْءِ [*He meditated, proposed to himself, purposed,* or *intended, to do the thing:*] *he desired to do the thing,* (S, Msb,) *without doing it;* (Msb;) *he endeavoured to do the thing.* (S.) ___ هَمَّ بِالأَمْرِ *He intended the affair.* or *purposed it;* or *he desired it.* (Mgh.) ___ هَمَّ بِهِ فِى نَفْسِهِ [aor. ـُ] *He intended it, meant it, desired it.* or *determined upon it, in his mind.* (TA.) See also a verse cited voce رُتِمَ. ___ هَمَّ بِالبُكَآءِ [*He was about,* or *ready, to weep;* like أَرَادَ البُكَآءَ, and تَهَيَّأَ لِلبُكَآءِ q. v.]. (A, art. جهش, &c.) ___ هَمَّ بِالسُّقُوطِ [*It threatened to fall*], said of a

wall. (S, in art. وهى, &c.) ___ هَمَّهُ and أَهَمَّهُ *It disquieted him;* (Msb;) *caused him care,* or *anxiety.* ___ لَا يُهِمُّهُ إِلَّا بَطْنُهُ [*Nothing causes him care,* or *anxiety, but his belly*]. (S in art. بطن.)

4 **أَهَمَّتْ** *It rendered him anxious;* (MA;) *disquieted him,* and *grieved him.* (Mgh.) See عَنَاهُ.

7 **انهمَّ** : see a verse cited in art. ب, p. 144.

8 **اهْتَمَّ بِالأَمْرِ** *He was grieved,* and *disquieted, by the affair,* or *case:* (TA:) you say اهْتَمَّ لَهُ بِأَمْرِهِ *he was grieved for him by his affair,* or *case.* (S.) [*He was,* or *became, anxious, disquieted,* or *grieved,* by it.] ___ *He minded,* or *attended to, the affair:* (MA:) *undertook,* or *superintended,* or *managed, the affair.* (Msb.) See عُنِىَ, in art. عنى. ___ اهْتَمَّ لَهُ *He cared for,*

minded, or *regarded, him,* or *it.* (Har, p. 94.) ___ اهْتَمَّ بِلَدَ كَذَا *i. q.* اعْتَسَّهُ. (TA in art. عس.)

هَمَ for هَمَا for أَمَا before an oath: see the last.

هَمٌّ and هَمَّةٌ *Purpose,* or *intention;* syn. أَوَّلُ العَزْمِ and أَوَّلُ العَزِيمَةِ. (Msb.) See Har, p. 345, and a verse cited voce طَلَّاع. ___ Also the ↓ latter, *Strong determination* or *resolution.* (Msb.) ___ هَمٌّ *An object,* or *a thing intended* or *meant* or *desired* or *determined upon, in the mind.* (K, * TA.) See an ex. voce حَمٌّ and سَمٌّ: you say, هَمُّهُ كَذَا *His object is such a thing.* ___ هَمٌّ [*Anxiety;* or *disquietude,* or *trouble, of mind; solicitude; care:* or *grief,* or *sorrow:*] *distress,* or *disquietude, affecting the heart* or *mind, by reason of some harm,* or *annoyance, that is expected to happen;* differing from غَمٌّ, which signifies distress, or disquietude, affecting the heart or mind, by reason of what has happened: or both, as some say, signify the same [namely *distress,* or *disquietude, of mind*]: the difference is asserted by 'Iyád and others. (TA in art. غم ___.) هَمُّهُ بَطْنُهُ [*His object of care,* or *of anxiety, is his belly*]. (K in art. بطن.) And لَا هَمَّ لَهُ إِلَّا بَطْنُهُ [*He has no object of care,* or *of anxiety, but his belly*]. (TA in that art.) ___ هَمَّكَ مَا هَمَّكَ means هَمَّكَ مَا عَنَاكَ: and هَمَّكَ also signifies اذابك. (JK.) See also Freytag's Arab. Prov. ii. 880.

هِمٌّ A *decrepit, old, and weak,* or *extremely aged.* man. (S, Msb, K.)

هَمَّةٌ : see هَمَّةٌ.

هَمَّةٌ *A thing that one meditates, purposes,* or *intends to do;* or *that one desires to do;* or *endeavours to do; a purpose; an intention;* or *an object of desire,* or *of endeavour;* as also هَمَّةٌ . (JK, K.) ___ هَمَّةٌ [*Ambition;* particularly *of a high kind;*] *a faculty firmly rooted in the soul, seeking high things, and fleeing from base things.* (Ibn-Kemál, in TA.)

See بَعِيدٌ, and هَمَّةٌ ___. هَمٌّ [*Mind; purpose; aspiration; desire; ambition; enterprise; emprise.*] ___ هَمَّةٌ عَالِيَةٌ *High purpose; ambition.*

هُمَامٌ *An aspiring king:* (S, K:) *a magnanimous,* i. e. *courageous and liberal, chief.* (K.)

هَمْهَامٌ *A wild bird of the crow kind:* see صُرَدٌ.

هَامَةٌ, pl. هَوَامُّ, *Any venomous creeping thing* or *reptile* or *the like, that may be killed; such as the scorpion, and the serpent:* and *a louse;* (Mgh:) *what has deadly venom; as the scorpion:* (Az, Msb:) and sometimes, *what is noxious:* (Msb:) *any reptile or the like, from the louse to the serpent;* (AHát, Msb:) but its application to the louse is tropical: (Msb:) *any venomous or noxious reptile or the like; such as the scorpion, and the serpent:* the *like of serpents and scorpions;* because they creep (تَهَمُّ, i. e. تَدَبّ). (JK.)

مُهِمٌّ *A difficult, an arduous, a distressing, or an afflictive affair,* or *business:* syn. أَمْرٌ شَدِيدٌ: (S:) and مُهِمَّاتٌ signifies أُمُورٌ شِدَادٌ, (JK,) *affairs of difficulty:* and, *of importance.*

بَرَدٌ مُنْهَمٌّ [app. *Dissolving hail-stones*]. (Mughnee and K, in explanations of كَ.) See a verse in explanation of بِ used redundantly, p. 144.

همأ

1 هَمَأَ, aor. ـَـ, (K,) inf. n. هَمْءٌ; (TA;) and اهمأ ; (K;) *He rent,* (K,) i. e., *pulled so that it tore,* (TA,) a garment: (K:) *he wore out,* or *rendered threadbare,* [*and ragged*]. (K.)

4 أَهْمَأَ see 1.

5 تَهَمَّأَ see 7.

7 انهمأ (K) and تهمّأ (S, K) *It* (a garment) *became rent:* (TA:) *became worn-out,* or *threadbare,* (S, K,) *and ragged.* (S.)

هَمْءٌ *A worn-out, threadbare,* or *ragged, garment:* pl. أَهْمَاءٌ. (K.)

همت

1 **هَمَتَ** , [aor. ـُـ ,] *It* (ثَرِيد) *became hidden in the grease;* (K;) *became overspread by the grease.* (TA.)

4 **اهمت الكَلَامَ** , and الضَّحِكَ, *He made speech, and laughter, low; he spoke, and laughed, low.* (K.) It is said to be from الهَمْسُ; the س being changed into ت. (MF.)

همج

1 **همج**, [app. هَمِجَ, aor. ـَـ ,] inf. n. هَمَجٌ, *He hungered; was hungry.* (L.) ___ هَمَجَتِ الإِبِلُ مِنَ المَآءِ, (S, K,) aor. ـُـ , inf. n. هَمْجٌ, (S,) *The camels drank of the water at one draught,* (S, K,) *until they satisfied their thirst.* (S.)

4 **اهمج**, (inf. n. إِهْمَاجٌ, TA,) *He* (a horse, S, K, or other animal that runs, Lh,) *strove* or *exerted himself, in his running,* (S, K,) *and then ran impetuously, so as to raise the dust.* (TA.)

هَمَجٌ *Hunger:* or (in the K, and) *bad management of the means of subsistence.* (S, K.) هَمَجٌ هَامِجٌ [*Severe hunger:* or *very bad management of the means of subsistence:*] (S, K:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of لَيْلٌ لَائِلٌ. (S.) ___ هَمَجٌ *Small flies, like gnats, that fall upon the faces of sheep* or *goats, and asses,* (S, K,) *and into their eyes:* (S:) or *gnats;* so called from هَمَجٌ signifying hunger; because when they are hungry they live, but when they become satiated they die: or صِغَارُ الدَّوَابِّ: (L:) [but this is evidently a mistake for صِغَارُ الذُّبَابِ the *young ones,* or *little ones, of flies:*]) or *any grubs that burst forth from flies* or *from gnats:* (Lth, A:) pl. of هَمَجَةٌ, (S,) [or rather this is the n. un. of هَمَجٌ, which is a coll. gen. n.]. ___ هَمَجٌ *Lean sheep* or *goats:* (K:) [a coll. gen. n.,] n. un. with ة. (S, K.) ___ هَمَجٌ *Stupid,* or *foolish, men;* or *men of little sense:* (K:) or *stupid,* or *foolish, young men of the meaner sort:* (S:) or simply *young men of the meaner sort:* or *mixed and low set of men:* or *disorderly vagabonds:* (TA:) you say also رَجُلٌ هَمَجٌ and هَمَجَةٌ *a stupid,* or *foolish, man;* and رِجَالٌ هَمَجٌ, and أَهْمَاجٌ: (TA:) or هَمَجَةٌ signifies a *stupid,* or *foolish,* man, *who has not firm command of himself.* (Aboo-Sa'eed.) ___ هَمَجٌ *Old and*

weak ewes: (K:) [a coll. gen. n.,] n. un. with ةٌ: which also signifies simply *a ewe.* (TA.) ___ قَوْمٌ هَمَجٌ *A people in whom is no good.* (TA.) ___ هَمَجٌ هَامِجٌ *Young men of the meaner sort;* like هَمَجٌ alone: and *a mixed set of men who have no intelligence nor manliness.* (TA.)

هَمِيجٌ A doe-antelope *scared,* or *frightened, by* [*the small flies called*] هَمَجٌ: (S:) a *young* doe-antelope, (K,) *of beautiful body:* (L:) one *lank in the belly:* or one *that has two streaks of a colour different from that of the rest of the body in* [*the two parts called*] *the* طُرَّتَانِ: (K:) or one *that has two such streaks on her back;* which is only the case in such as are white; and also applied to the male: (TA:) or one *that has been attacked by a pain in consequence of which her face has become flabby.* (K.)

هَامِجٌ : see هَمَجٌ. ___ [A people] *left to mix tumultuously, one part with another.* (K.) [The explanation seems to be borrowed from the Kur, xviii. 99.]

همد

1 هَمَدَتِ النَّارُ, aor. ـُ, (S, A, L,) inf. n. هُمُودٌ, (S, A, L, K,) *The fire became extinguished* (As, S, A, L, K) *entirely; went out entirely,* (As, S, A, L,) *none of it remaining:* (L:) or *lost its heat:* (L, K:) when [only] its flame has ceased, you say of it خَمَدَتْ. (As, L.) ___ هَمَدَ, (M, A, L,) aor. ـُ, (M, L,) inf. n. هُمُودٌ, (M, L, K,) *He died;*

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[*became extinct;*] (M, A, L, K;) *perished;* (TA;) like as did Thamood; (Lth, A, L;) as also خَمَدَ. (A.) ___ كَادَ يَهْمُدُ مِنَ الجُوعِ *He nearly perished of hunger.* (L.) ___ هَمَدَ, aor. ـُ, (S, A, L,) inf. n. هُمُودٌ (S, L, K) and هَمِدَ, (L, K,) *It* (a garment, or piece of cloth,) *became dissundered* (L, K) *and worn-out,* (S, A, L, Msb,) *by being long folded,* (A, L, Msb, K,) *so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces.* (A, * L, Msb. *) ___ هَمَدَتِ الرِّيحُ *The wind became still.* (Msb.) ___ هَمَدَتِ الأَرْضُ, inf. n. هُمُودٌ, *The land became lifeless, without herbage, without wood, and without rain.* (L, K.) ___ هَمَدَ شَجَرُ الأَرْضِ *The trees of the land became worn-out,* or *wasted; and perished.* (L.) ___ هَمَدَتْ أَصْوَاتُهُمْ *Their voices became silent.* (L.)

4 اهمد, inf. n. إِهْمَادٌ, *He stilled,* or *quieted.* (K.) ___ *He* (God, and a man,) *killed,* or *destroyed,* a man, or men. (A.) ___ اهمد الأَمْرَ *He put an end to the affair.* (A.) ___ اهمد القَحْطُ الأَرْضَ *Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken.* (L.) ___ اهمد, (inf. n. إِهْمَادٌ, K.) *He kept silence in an unpleasant case.* (L, K.)

___ اهمد, (S, L,) inf. n. إِهْمَادٌ, (L, K,) *He remained, continued, stayed, abode,* or *dwelt,* (S, L, K,) in a place: (S, L:) *he was still;* (K;) i. e., *did not move.* (TA.) اهمد, (S, L) inf. n. إِهْمَادٌ, (L, K,) *He hastened,* or *was quick,* (S, L, K,) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) *he* (a dog) *ran;* syn. أَحْضَرَ. (L.) اهمدوا فى الطَّعام, (inf. n. إِهْمَادٌ, K,) *They fell to eating of the food.* (Ibn-Buzurj, L, K. *)

هَمْدٌ : see هَامِدٌ.

هَمْدَةٌ *Apoplexy: caros:* syn. سَكْتَةٌ. (S, L.) ___ [*A trance.* (See رَقْدَةٌ.)]

هَمِيدٌ *Sheep* or *goats that have died:* (L:) or the *beasts* or *the like* (مال) *that are registered in the government-accounts as due from a man.* (ISh, L, K.) You say, آخَذَنَا مالْهَمِيد *He* (the collector) *exacted from us taking for the sheep* or *goats that had died:* (L:) or, *taking what was registered as due from us in the governmentaccounts.* (ISh, L.) ___ See هَامِدٌ.

هَامِدٌ and هَمْدٌ and هَمِيدٌ *In a state of death,* or *extinction*]. (M, L.) ___ هَامِدٌ A garment, or piece of cloth, [*dissundered and*] *wornout by being long folded, so as, when touched, to fall to pieces:* (A:) or anything *old and wornout:* (L, Msb:) pl. هُمَّدٌ. (A.) See 1. ___ أَرْضٌ هَامِدَةٌ *Land in which is no herbage:* (S:) and in the same sense هَامِدٌ is applied to a place: (K:) or *sterile land,* (A, L,) *the herbage of which is dried up and broken,* (A,) or *containing no herbage except what is dried up and broken:* (L:) *dry and dusty:* pl. هَوَامِدُ. (L.) ___ هَامِدٌ *Old and worn-out* or *wasted, blackened, and changed,* [*for the worse*]. (K.) ___ A tree *black and wasted:* (L:) or *dried up;* (A;) as also herbage. (S, L, K.) ___ Fruit *black and stinking.* (A, L.) ___ A date just ripe, *thickskinned and yellow.* (TA.) رَمَادٌ هَامِدٌ *Ashes* [*in a state of extinction* or] *wasted,* (L,) *and compacted together, and changed in appearance.* (A, L.)

هَمْدَةٌ *A trance:* so rendered voce رَقْدَةٌ.

همذ

هَمَاذِىٌّ, (S, L,) or هُمَاذِىٌّ, (L, in all its senses,) *Quickness* (L, K) in running: (L:) or *exertion,* or *haste,* in pace, or in going. (Sh, L.) ___ *Violence,* of rain: (A 'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] *violent occasions* of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit: (L:) and *violence* of heat; (IAar, L, K;) as also حُمَاذِىٌّ. (IAar, L.) You say, يَوْمٌ ذُو هُمَاذِىٍّ, and حُمَاذِىٍّ, *A day of violent heat.* (IAar, L.) ___ *Quick,* or *swift;* (A 'Obeyd, S, L, K;) applied to a she-camel, (A 'Obeyd, S, L, K,) and to a he-camel, (A 'Obeyd, S, L.)

همر

1 **هَمَرَهُ**, (S, A, K,) aor. ـُ (S, K) and ـِ, (K,) inf. n. هَمْرٌ, (S,) *He*, or *it, poured it; out* or *forth;* (S, A, K;) namely, water, (S, TA,) and tears, and rain, and the like. (TA.) ___ هَمَرَ مَا فِى الضَّرْعِ *He drew forth all the milk that was in the udder.* (S, K.) ___ هَمَرَ لَهُ مِنْ مَالِهِ *He gave to him of his property.* (S, K.) ___ هَمَرَ الكَلَامَ, (K,) or فِى كَلَامِهِ, (A,) aor. ـُ, inf. n. هَمْرٌ: (TA;) and إِنْهَمَرَ بِالكَلَامِ; (S;) *He talked much.* (K.) هَمَرَ, intrans.: see 7. in two places.

7 **انهمر** *It poured; poured out* or *forth;* (K;) said of rain, and of tears; (TA;) as also هَمَرَ, (K,) aor. ـِ, inf. n. هُمُورٌ; (TA;) [and so, app., اهتمر, q. v.:] *it flowed;* said of water, (S, K,) of rain, and of tears; like انهمل: (TA:) and in like manner, هَمَرَتْ عَيْنُهُ بِالدَّمْعِ *His eye flowed with tears;* as also هَمَلَتْ. (A.) ___ انهمر بالكلام: see 1.

8 **اهتمر**: see 7. ___ *He* (a horse) *ran* (S, K, TA) *like a torrent.* (TA.)

هَمْرٌ *Much sand;* as also يَهْمُورٌ. (K.)

هَمْرَةٌ *A fall of rain.* (K.) ___ *Angry speech.* (Sgh, L, K.)

هَمَرَى: see هَمَّارٌ.

هَمَّارٌ A cloud *pouring forth much rain;* as also هَامِرٌ. (K.) ___ Applied to a man, (S,) *Loquacious, garrulous; babbling; a great talker; a babbler;* or *nonsensical, irrational, foolish,* or *delirious, in his talk;* as also مِهْمَرٌ and مِهْمَارٌ (S, K) and يَهْمُورٌ. (Sgh, K.) And خَطِيبٌ مِهْمَرٌ *An orator copious in speech.* (A, TA) And هَمَرَّى, applied to a woman, *Clamorous;* (K, TA:) *abounding in talk* or *speech, like a pouring torrent.* (TA.)

هَامِرٌ *Pouring* rain, and tears; as also مُنْهَمِرٌ . (TA.) See also هَمَّارٌ.

مُهْمَرٌ : see هَمَّارٌ; the former, in two places.

مُهْمَارٌ : see هَمَّارٌ; the former, in two places.

مُنْهَمِرٌ : see هَامِرٌ.

يَهْمُورٌ : see هَمِرٌ: and see also هَمَّارٌ.

همرج

Q. 1 هَمْرَجَ عَلَيْهِ الخَبَرَ, (inf. n. هَمْرَجَةٌ, L, K,) *He rendered the news, tidings,* or *information, confused to him.* (S, L, K. *)

هَمْرَجَةٌ *Confusion;* (K, L;) as also هَمْرَجٌ, and هَمَرَّجٌ , and هَمَرَّجَةٌ: ex. of the last وَقَعَ القَوْمُ فِى هَمَرَّجَةٍ *The people fell into a state of confusion:* (L:) and the third (L) and fourth (TA) signify also *civil war,* or *conflict and faction,* or *discord,* or *dissension;* syn. فِتْنَةٌ. (L, TA.) ___ *A confused manner,* or *state, in walking.* (S.) ___ *A confused noise,* or *mixture of voices,* or *unintelligible sounds,* of men; as also هُمْرُجَانٌ . (K.) ___ *Lightness,* or *agility, and quickness.* (K.) ___ *What is rain,* or *false;* syn. بَاطِلٌ. (K.) ___ الغُولُ هَمْرَجَةٌ مِنَ الجِنِّ *The Ghool are a mixture of the Jinn.* (L.)

هَمَرَّجٌ : see هَمْرَجَةٌ. ___ *Penetrating* (مَاضٍ) *in affairs.* (K.)

هُمْرُجَانٌ : see هَمْرَجَةٌ.

همرجل

هَمَرْجَلٌ A *bulky* she-camel. (IAar, TA, voce شَمَرْدَلٌ.)

همز

1 هَمَزَهُ, (S, A, Msb, K,) aor. ـِ (S, Msb, K) and ـُ, (K,) inf. n. هَمْزٌ, (S, Msb, K,) *He pressed it; squeezed it; pinched it;* (S, A, Msb, K,) as, for instance, a walnut, (A, TA,) or other thing, (S, TA,) in the hand; (S, A, TA,) and a man's head; (S, A, TA;) and a spearshaft, with the مِهْمَزٌ, to straighten it. (TA.) ___ *He pushed, impelled,* or *repelled, him* or *it,* (S, K, TA,) meaning anything; as also لَمَزَهُ &c.

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(TA.) You say, هَمَزَتْهُ إِلَيْهِ الحَاجَةُ *Want impelled,* or *drove, him to him* or *it.* (TA.) ___ *He struck,* or *beat, him;* (S, K, TA;) as also لَمَزَهُ &c. (TA.) ___ *He goaded,* or *spurred, him;* (K, TA;) *he urged him on* (namely a horse) *with the* مِهْمَازٌ, *to make him run.* (Msb.) ___ *He bit him.* (IAar, K.) ___ *He broke it.* (K.) *He* (the devil) *suggested evil to his mind.* (JK, A, TA.) You say, أَعُوذُ بِاللّٰهِ مِنْ هَمْزِهِ; and مِنْ هَمَزَاتِ الشَّيَاطِينِ; *I seek refuge in God from his* [the devil's] *evil suggestion;* and *from the evil suggestions of the devils.* (A.) *He blamed, upbraided,* or *reproached, him; he found fault with him;* syn. of the inf. n. عَيْبٌ, (Fr, in TA, art. لمز; and IAar, in TA, in the present art.) as also لَمْزٌ: (Fr, in TA, art. لمز; and S,) or *he spoke evil of him,* or *spoke of him in a manner that he disliked, mentioning vices* or *faults as chargeable to him, behind his back, though it might be with truth;* syn. إِغْتَابَهُ فِى غَيْبَتِهِ: (Msb:) and [so] هَمَزَهُ فِى قَفَاهُ *he backbit him.* (JK, A.) هَمَزَ الحَرْفَ, (S, O,) or الكَلِمَةَ, aor. ـِ, inf. n. هَمْزٌ, (Msb,) [*He pronounced the word with the sound termed* هَمْزٌ, or هَمْزَةٌ, *of which the sign is* ء,] is from هَمَزَهُ in the first of the senses explained above; (S, Msb,) because what is termed هَمْزٌ in speech, (S,) or هَمْزَةٌ, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, S, TA,) from its place of

utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, أَتَهْمِزُ الفَأْرَةَ, [meaning *Dost thou pronounce* الفَأْرَةَ *with hemz,* or *hemzeh?*] and he said, [understanding the words to mean *dost thou squeeze the rat,* or *mouse?*] السِّنَّوْرُ يَهْمِزُهَا [*The cat squeezes it*]. (S.) See هَمْز, below. [And see also نَبْر.]

7 **انهمز** [quasi-pass. of هَمَزَهُ; *It was pressed, squeezed,* or *pinched: he was pushed,* &c. The first of these significations is indicated, or implied, in the JK and the TA.] ___ انهمز الحَرْفُ [*The word was pronounced with the sound termed* هَمْز, or هَمْزَة]. (S.)

هَمْزُ الشَّيْطَانِ was explained by Mohammad as meaning *Madness,* or *insanity;* syn. مُوتَةٌ, i. e. جُنُونٌ; because it arises from the goading and pressing or pinching of the devil. (A 'Obeyd, K.) See 1; and see also هَمَزَاتٌ, voce هَمْز. هَمْزَةٌ, (S,) and هَمَزَةٌ, (Kh, TA,) [the former a gen. n., and the latter the n. un.,] The *sister of alif; one of the letters of the alphabet;* [*written thus*;] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is said in certain of the expositions of the Keshsháf, that the term هَمْزَة thus used has not been heard [from any of the Arabs of classical times], and that its name is أَلْفٌ: (TA:) several persons say, that the term هَمْزَة is mostly applied to the movent [alif], and الف to the quiscent letter. (MF, TA.) See the letter ا.

هَمْزَةٌ n. un. of هَمْز, q. v. ___ هَمَزَاتُ الشَّيَاطِينِ *The vain suggestions of the devils, which they inspire into the mind of a man.* (S, TA.) See also 1; and see هَمْز.

هُمَزَةٌ *i. q.* غَمَّازٌ; (K;) i. e., (TA,) One *who blames, upbraids, reproaches,* or *finds fault with, others, much,* or *habitually;* (S, TA;) as also هَمَّازٌ (S, TA) and هَامِزٌ ; (S, K;) and so لُمَزَةٌ: (S, K, art. لمز:) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or one *who backbites his brother;* as also هَمَّازٌ : (Lth, A, TA:) or one *who defames men* (يَخْلُفُهُمْ مِنْ وَرَائِهِمْ وَبِأَكْلِ لُحُومِهِمْ); and the

action thus signified is like غَيِبَة, and may be [*by making signs*] *with the side of the mouth,* and *with the eye,* and *with the head;* as also هَمَّاز : (TA:) or, conjointly with لُمَزَة, one *who speaks evil of men,* or *backbites them, and defames them:* (Aboo-Is-hák, TA:) or both together, one *who goes about much,* or *habitually, with calumny,* or *slander, separating companions and exciting enmity between friends:* (Abu-l-'Abbás, TA:) هُمَزَة is applied to a man and to a woman; (S, TA;) [like لُمَزَة;] for its ة is to denote intensiveness, and not the fem. gender: (TA:) هُمَّاز [which is the pl. of هَامِز] signifies persons *who blame, upbraid, reproach,* or *find fault with, others behind their backs, much,* or *habitually:* (IAar, TA:) [or, more correctly, it has not an intensive signification.] See also لُمَزَة.

هَمَّاز : see هُمَزَة, throughout.

هَامِز : see هُمَزَة, throughout.

مِهْمَز : see مِهْمَاز.

مِهْمَزَة *An instrument for beating,* (مِقْرَعَة, AHeyth, K, TA,) *of copper* or *brass,* [app. meaning *a kind of spur,* or *a goad,*] *with which beasts of carriage are urged on:* pl. مَهَامِز: (AHeyth, TA:) or *a staff* or *stick:* (K:) or *a staff,* or *stick, with an iron in its head, with which the ass is goaded,* or *urged on.* (Sh, K.) See also مِهْمَاز. ___ [The pl., مَهَامِز, of this word or of مِهْمَز, is also applied to *An instrument,* or *instruments, with which spear-shafts are pinched and straightened:* see 1, first signification.]

مِهْمَاز and مِهْمَز (S, Msb, K) *A well-known thing;* (Msb;) [namely, *a spur;*] *an iron which is* [*attached* or *fixed*] *in the kinder part of the boot of him who breaks,* or *trains, beasts of carriage:* (S, K:) pl. [of the former] مَهَامِيز (K) and [of the latter] مَهَامِز. (S, K.) See also مِهْمَزَة.

همس

1 **هَمَسَ**, aor. ـِ, (A, TA,) inf. n. هَمْسٌ (AHeyth, L, TA) and هَمِيسٌ and هُمُوسٌ, (L, TA,) *He spoke inaudibly:* (AHeyth, TA:) or *in a low, faint, gentle,* or *soft, manner,* (AHeyth, TA,) *so as to be hardly intelligible.* (TA.) It is said in a trad. فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ *And some of us began to speak to others in a low, faint, gentle,* or *soft, manner, so as to be hardly intelligible.* (TA.) And in another trad., كَانَ ذَا إِصَلَّى العَصْرَ هَمَسَ بِشَىْءٍ لَا نَفْهَمُهُ *He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle,* or *soft manner, we not understanding it.* (TA.) You say also, هَمَسَ إِلَىَّ بِحَدِيثِهِ [*He uttered his discourse to me inaudibly:* or *in a low, faint, gentle,* or *soft, manner.*] (A.) And الشَّيْطَانُ يَهْمِسُ بِوَسْوَسَتِهِ صَدْرَ الإِنْسَانِ [*The devil speaks inaudibly in his suggesting vain* or *unprofitable things into the bosom of man*]. (A.) And هَمَسَ الشَّيْطَانُ فِى الصَّدْرِ *The devil suggested vain,* or *unprofitable things in the bosom;* syn. وَسْوَسَ. (TA.) See also هَمْسٌ below. ___ Also, aor. and inf. n. as above, *He made the faintest,* or *slightest, sound in treading.* So in the saying, إِهْمِسْ وَصِهْ and هَمْسًا وَصِهْ *Make thou the faintest,* or *slightest, sound in treading, and be thou silent:* addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz,

* فَهُنَّ يَمْشِينَ بِهِ هَمِيسَا *

And they walk with him making the faintest, or *slightest, sound in treading.* (S.) هَمِيسٌ also signifies The *walking softly; with a soft-sounding tread:* (TA:) [and so هَمْسٌ; as in the saying,] سَمِعْتُ هَمْسَ الأَخْفَافِ وَالأَقْدَامِ [*I heard the soft-sounding treading of the feet of*

camels and of the feet of men]. (A.) See also هَمْسٌ below. هَمَسَ الصَّوْتَ, aor. ـِ , inf. n. هَمْسٌ, *He made the sound,* or *voice to be low, faint, gentle,* or *soft.* (Msb.) And هَمَسَ الكَلَامَ, [aor. and] inf. n. as above, [*He spoke in a low, faint, gentle,* or *soft manner;* like هَمَسَ alone; lit.,] *he made speech,* or *the speech to be low, faint, gentle,* or *soft.* (A, TA.) هَمَسَ الطَّعَامَ, (TK), [aor. and] inf. n. as above, (AZ, K,) *He chewed the food with the mouth closed:* (AZ, K, TA:) or *without opening the mouth.* (TA.) You say, هُوَ يَكُلُ هَمْسًا *He eats without opening his mouth.* (A.) Hence, a toothless old woman's eating is termed هَمْسٌ. (AHeyth.) هَمَسَهُ also signifies [simply] *He chewed it.* (TA.)

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3 **هامسه** , inf. n. مُهَامَسَةٌ, *He spoke,* or *discoursed secretly to him,* or *with him.* (A.) You say also, هَامَسُوا, (TK,) inf. n. as above, (K,) *They spoke,* or *discoursed, secretly together;* as also تَهَامَسُوا . (K, * TK.)

6 **تَهَامَسَ** see 3.

هَمْسٌ *A low, faint, gentle,* or *soft, sound.* (S, A, Msb, K.) So it has been explained as occurring in the words of the Kur, [xx. 107,] فَلَا تَسْمَعُ إِلَّا هَمْسًا [*So that thou shalt not hear* aught *save*] *a low, faint, gentle,* or *soft, sound,* arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, *the sound of the patting,* or *pattering, of the feet* (خَفْقَ الأَقْدَامِ) *upon the ground.* (TA.) ___ The *faint,* or *gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance.* (Lth, K.) See also مَهْمُوسٌ. ___ And *Anything low, faint, gentle,* or *soft,* (كُلُّ خَفِيٍّ, K, TA,)

of speech and *the like:* (TA:) [see again, مَهْمُوسٌ:] or the *faintest,* or *slightest, sound of the feet;* (S, K;) i. e., *of their tread upon the ground:* (TA:) so [accord. to J] in the instance in the Kur, [xx. 107,] mentioned above: (S:) and [in like manner] هَمِيسٌ signifies the *sound of the shifting from place to place of the feet of camels.* (K.) See also 1.

هَمِيسٌ : see 1: and see هِمْسٌ.

كَلَامٌ مَهْمُوسٌ [*Speech spoken inaudibly:* or *in a low, faint, gentle,* or *soft manner, so as to be hardly intelligible:* see 1: or] *speech not spoken out* or *openly.* (A, * Msb.) ___ حَرْفٌ مَهْمُوسٌ, (Msb,) or حَرْفُ الْهَمْسِ, (IJ,) [*A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently;* (IJ;) *contr. of* مَجْهُورٌ: (Msb:) الْحُرُوفُ الْمَهْمُوسَةُ are *the letters* (*ten in number,* S,) *which are comprised in the saying* حَثَّهُ شَخْصٌ فَسَكَتْ: (S, K: *) so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, S.)

همش

8 **اهتماشٌ** The *intermingling,* or *interpenetrating.* (KL.) ___ And the *proceeding slowly.* (KL.) See قرتن.

همل

1 هَمَلَ, aor. ـُ, inf. n. هَمَلَانٌ; and انهمل; *It* (water) *overflowed, and poured forth.* (Mgh.) ___ تُهْمِلُ عَلَى رُؤُوسِهَا وَظُهُورِهَا; so in a copy of the K, voce وَسُوطٌ: in other copies of the K, تُحْمَلُ or يُحْمَلُ: if the first be correct, the meaning is probably Camels *left without rein and without burden;* and this is agreeable with the context.

4 أَهْمَلَ المَاشِيَةَ *He sent* [or *left*] *the cattle to pasture* [*by themselves,*] *without a pastor, by night and by day.* (Msb.) ___ أَهْمَلَهُ *He left it, let it alone,* or *neglected it, intentionally* or *from forgetting:* (Msb:) or *he left it,* or *let it alone,* expl. by خَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ: (S, O, K:) or *he left it,* or *neglected it, and did not make use of it.* (K.) ___ أَهْمَلَ عَبْدَهُ (S, K, in art. سبع) *He left his slave without work,* or *occupation:* (PS:) *he left him to himself, uncontrolled.*

7 انْهَمَلَكَ فِى الأَمْرِ *He exerted himself, strove,* or *laboured, in the affair,* (S, Msb,) *and persisted,* or *persevered, in it.* (S, Msb, K.) ___ انْهَمَلَكَ فِى البَاطِلِ *He obstinately persevered in vain or false affairs.*

هَمَّالَةٌ Applied to the eye or eyes, *Flowing abundantly with tears:* see a verse cited voce عَلَفَ.

مُهْمَلٌ *Having no government.* (TA, art. on the particle ___.) لَفْظٌ مُهْمَلٌ فَ *A word that has no grammatical government; contr. of* عَامِلٌ. (IbrD.)

هملج

Q. 1 هَمْلَجَ, (L, Msb,) inf. n. هَمْلَجَةٌ, (S, L, K, &c.,) *He* (a hackney, or pacing horse, بِرْذَوْنٌ, S, L, &c., i. e. a رَهْوَانٌ, TA,) *went an easy and quick pace;* (Msb;) *he* (a hackney, or pacing horse, or a beast,) *went a good and quick pace; he went at a good and quick and graceful pace;* (L;) *he* (a beast of carriage) *went a good pace.* (Abridgment of the 'Eyn.) See نَصَبَ السَّيْرَ.

هَمْلَجَةٌ, as a simple subst., (*An easy and quick,* or *good and quick,* or *good and quick and graceful,* or *good, pace* of a hackney, or pacing horse, or beast of carriage:] pl. هَمَالِجُ. (L.)

هَمْلَاجٌ, (S, K, &c.,) used as the act. part. n. of هَمْلَجَ, (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., مُهْمَلِجٌ, has not been used, (Msb,) an epithet applied to a hackney, or pacing horse, بِرْذَوْنٌ, (S, K, &c,) or a beast of carriage, (L,) both to the male and female, (L, Msb,) *Going,* or *that goes, an easy and quick pace;* (Msb;) *a good and quick pace; a good and quick and graceful pace;* (L;) *a good pace:* (Abridgment of the 'Eyn:) syn. مُهْمَلِجٌ: (K: in the CK مُهْمَلَجٌ:) a man's *beast for riding:* (L:) pl. هَمَالِيجُ: (S:) a Persian word, arabicized: (S, L, K:) [but I have not found its original in a Persian lexicon]. ___ شَاةٌ هَمْلَاجٌ *A sheep in which is no marrow, by reason of its leanness.* (K.)

أَمْرٌ مُهْمَلَجٌ *An affair rendered manageable,* or *easy.* (L, K.) ___ *An affair proved by experience.* (L.)

هن

هَنٌ and هَنٌّ *A thing:* and *a penis:* and the *vulva* of a woman: (KL:) or the former is pl. [or coll. gen. n.] of هَنَةٌ, which signifies *a small*, or *little, thing:* (MA:) or this last signifies *a thing*, (KL,) as does هِنٌ: (K, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. هَنَةٌ may be rendered *something, somewhat:*] it denotes anything. (TA.)

هَنَةٌ : see هَنٌ.

هنأ

1 **هَنُؤَ**, aor. ـُ, inf. n. هَنَآءَةٌ; and هَنِئَ, aor. ـَ; *It came,* or *happened, without inconvenience,* or *trouble:* (K:) [*it was pleasant,* or *productive of enjoyment:* see what immediately follows]. ___ هَنُؤَ الطَّعَامُ (S, K*) aor. ـُ, inf. n. هَنَآءَةٌ (S, K) and هَنَأَةٌ and هَنْءٌ, (K,) or هَنْءٌ (as in some copies of the K, and in the L); epithet هَنِيْءٌ; (S;) and هَنِئَ, (Akh, S, K,) aor. ـَ, inf. n. هَنْءٌ; (TA;) and هَنَأَ, aor. ـِ, (Lth,) *The food was,* or *became, pleasant,* or *productive of enjoyment, to the eater:* or *easy to swallow; not attended by trouble:* [*agreeable:*] or *not succeeded by harm, even after digestion.* (Z, cited voce هَنَأَنِى الطَّعَامُ ___.) مَرُؤَ, (Akh, S, K), and هَنَأَ لِى, aor. ـِ and ـَ (S, K) and ـُ, (K,) unexampled, says Akh, in the class termed mahmooz, (S,) [though بَرَأَ and قَرَأَ are similar with respect to their having damm to the aor.,] inf. n. هَنْءٌ and هَنْءٌ, (S, K,) [*The food was pleasant,* or *productive of enjoyment, to me:* or *easy to swallow; &c.:* see هَنَأَنِى الطَّعَامُ ومَرَأَنِى ___]. هَنُؤَ: see art. هنأ. ___ هَنَأَهُ ذٰلِكَ, and مرأ لَهُ ذٰلِكَ *That* (thing) *was pleasant,* or *productive of enjoyment, to him; &c.* (TA.) [See هَنَأَنِى خَبَرُ فُلَانٍ ___.] هَنُؤَ *The news of such a one was pleasant to me to hear.* (TA.) ___ هَنِئَ الطَّعَامَ, aor. ـَ; and تَهَنَّأَ بِالطَّعَامِ, (S, K,) and تَهَنَّأَ الطَّعَامَ, and اسْتَهْنَأَهُ, (TA,) [*He enjoyed the food; found it pleasant,* or *productive of enjoyment;* &c.: see هَنُؤَ:] *he found the food to be productive of no evil result, and not attended by inconvenience.* (TA.) ___ هَنِئَ, (AZ, S, K,) aor. ـَ, inf. n. هَنَأٌ and هَنْءٌ, (K,) *He* (a beast) *lighted upon a good piece of herbage, but did not satiate himself therewith.* (AZ, S, K.) ___ أَكَلْنَا هٰذَا الطَّعَامَ حَتَّى هَنِئْنَا مِنْهُ *We ate this food until we were satiated with it.* (TA.) ___ هَنِئَتِ الإِبِلُ *The camels were satiated* with herbage. (TA.) ___ هَنِئَ بِهِ *He rejoiced in him,* or *it.* (K.) ___ هَنَأَنَا اللّٰهُ الطَّعَامَ [*God made the food pleasant,* or *productive*

of enjoyment, to us: &c.: made us to enjoy it: see هَنُؤَ]. (TA.) ___ هَنَأَتْنِيه العافِيَةُ [*Health made it pleasant,* or *productive of enjoyment, to me:* &c.]. (K.) ___ لِيَهْنِئْكَ الفارِسُ [*May the horseman give thee joy:* a form of congratulation on the exploits of a horseman; i. e., I congratulate thee on the exploits of the horseman]: also written and pronounced لِيَهْنِيكَ: لِيَهْنِكَ, though it occurs in a trad., pronounced لِيَهْنَكَ or لِيَهْنَكْ, (but which pronunciation is to be preferred is disputed,) is said to be a vulgarism, and not allowable. (TA.) ___ هَنَأَهُ, aor. ـَ (K) [and app., ـِ (see هانِئ)], inf. n. هَنْءٌ, (TA,) *He fed him;* or *gave him to eat.* (K.) ___ هَنَأَهُ, aor. ـَ and ـِ, (S, K,) inf. n. هَنْءٌ; (S;) and اهْنَأَهُ; (IAar, K;) *He gave him,* or *bestowed upon him:* (S, K:) *gave him plentifully.* (TA.) ___ هَنَأَ الطَّعامَ, inf. n. هَنْءٌ and هَنْءٌ (K) and هَنَآءَةٌ (as in some copies of the K) or هَنَأَةٌ (as in others) or هَنَأَةٌ (as in others) or هَنْأَةٌ (as in the CK), *He made the food good; qualified it properly; seasoned it:* syn. أَصْلَحَهُ. (K.) ___ هَنَأَ مالَهُ, (TA,) and اهتنأ ماله, (K,) *He put his property in a right,* or *good, state.* (K.) ___ هَنَأَ القَوْمَ, aor. ـَ, *He nourished,* or *maintained, the people;* (S;) *satisfied their wants; bestowed upon them.* (TA.) Ex. هَنَأَهُمْ شَهْرَيْنِ [*He maintained them two months*]. Hence the proverb quoted in illustration of the word هانِئ, accord. to the second reading. (TA) ___ هَنَأَهُ *He aided, succoured,* or *defended, him.* (K.) هَنَأَ الإِبِلَ, aor. ـَ (S, K,) and ـِ and ـُ (K: dev. from constant rule as shown above: TA), inf. n. هَنْأٌ and هَنْءٌ, (TA,) *He smeared the camels with* هَنَآءٌ, which is *tar,* or *liquid pitch,* syn. قَطِرانٌ, (AZ, S, K,) or *a kind thereof,* (TA,) [as a

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remedy for, or preservative against, the mange, or scab]. ___ لَيْسَ الهَنْءُ بِالدَّسِّ *The smearing of a camel* [*all over*] *with* هَنَآءٌ *is not* [*merely*] *smearing the cavities under the shoulders, and the like,* which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) ___ See 2.

2 **هَنَّاهُ ومَنَّاهُ** (in a trad. respecting the prostration for inattention) *He* (the devil) *made him to think of pleasant things,* or *things productive of enjoyment, and of things wished for,* or *objects of desire,* in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.) ___ هنّأهُ بالأَمْرِ, inf. n. تهنئة and تهنِىء; (S, K;) and هنَأَهُ, (K,) inf. n. هنْء; (TA;) *He congratulated him on the thing,* (S, K,) such as the possession of a government, &c.: (S:) *he said to him* ليهنئك [*May it give thee joy*]. (K.) ___ [When the agent of the verb is God, the meaning necessarily is, *He granted him enjoyment in the thing; made him to have enjoyment in it.*] ___ هُنِّئْتَ ولَا تُنْكَهْ: see art. نكأ.

4 **أَهْنَا** see 1.

5 **تهنّأ** *He gave many gifts.* (IAar.) ___ تهنّأ بكَذَا [unless it be a mistake for تهيّأ, as IbrD suggests, which I think not improbable, though mentioned in this art. in the TA] *He prided himself in such a thing:* syn. تمرّأ and تغيّظ and تسمّن and تخيّل and تزيّن. (TA.) ___ See 1.

8 **إهتنا** see 1.

10 **استهنأهُ** *He asked him for aid, succour,* or *defence.* (K.) ___ *He asked him for a gift.* (K, TA.) ___ *He conceded to him,* or *gave him, a part of his dues,* or *rights.* (TA.) ___ See 1.

هنْء *A gift.* (S, K.) *A part of the night.* (K.) هنْء subst. from هنَأَ الإبلَ; (K;) i. e., The *smearing with* هنَآء. (MF.)

إبلٌ هنْأَى *Camels which have lighted upon a good piece of herbage, but are not satiated therewith.* (K.)

هنَآء *Tar,* or *liquid pitch;* syn. قَطِرانٌ: (S, K:) or *a kind thereof.* (TA.) See also نُورَةٌ; and هنَآءٌ. قالب dial. var. of إهانٌ, (K,) or formed from the latter by transposition, (TA,) *A raceme of a palm-tree.* (AHn, K.) [See إهانٌ.]

هَنِيءٌ *What comes* or *happens to one without inconvenience,* or *trouble:* (S, K:) [*what is pleasant,* or *productive of enjoyment; an unalloyed gratification,* i. e., *a thing that gives unalloyed enjoyment;* see what follows:] as also مَهْنَأٌ, (K,) a subst., sometimes written and pronounced مَهْنًا; pl. مَهَانِئُ, sometimes written and pronounced مَهَانٌ. (TA.) [See مَهْنَأ also below.] ___ *Pleasant,* or *productive of enjoyment, to the eater:* or *easy to swallow; not attended by trouble:* or *not succeeded by harm, even after its digestion.* (Z, cited voce مَرِيئًا هَنِيئًا ___.) مَرُؤَ [May it be, or Eat it, or Drink it, *with enjoyment, and with wholesome result:* or *with ease in the swallowing, and with quickness in digesting: &c.:* see مَرُؤَ]. (S.) ___ هَنِيئًا لَهُ ذٰلِكَ [*May that be productive of enjoyment to him!*]. (TA.) ___ هَنِيئًا and مَرِيئًا are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.)

هَنِيئَةٌ (K) and هُنَيَّةٌ and هُنَيْهَةٌ (the second is the most usual; and the third is said to be formed by substituting هـ for ء; but accord. to some, the word is incorrectly written with ء, [so says F,] and is a dim. formed from هَنْوَةٌ, which becomes first هُنَيْوَةٌ, and then هُنَيَّةٌ: see art. هنو:) (TA:) *A little; a little while.* (K.)

هَانِئٌ *A servant.* (K.) ___ هَانِئًا occurs in this sense in a trad.; but the reading commonly known is مَاهِنًا. If right, it is an act. part. n. from هَنَأَ he gave. (TA.) ___ إِنَّمَا سُمِّيتَ هَانِئًا لِتَهْنِئَ, or لِتَهْنَأَ; the former is the reading of El-Umawee; the latter, of Ks; *Thou art only named Háni* (Giver, or Nourisher,) *that thou mayest give,* accord. to both readings; or *that thou mayest nourish,* or *maintain, and supply people's wants;* لِتَعُولَ وتكفى: (TA:) [such is said to be the meaning of لِتَهْنَأَ here:] and accord. to El-Umawee, لِتَهْنِئَ signifies لِتُمْرِئَ, (S,) [which is app. the same as لِتَعُولَ]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.)

مَهْنَأٌ: see لَكَ المَهْنَأُ ___. هَنِيءٌ, (S,) and المَهْنَا, (TA,) [*Unalloyed gratification to thee!*] ___ لَكَ المَهْنَأُ وعَلَيْهِ الوِزْرُ [*To thee be unalloyed gratification, and on him be the burden,* or *sin*]: said,

accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

مَهْنُوءٌ A camel *smeared with* هِنَاءٌ. (S.)

هنب

هَنَبٌ [probably an inf. n., of which the verb is هَنَبَ, aor. ـَـ ,] *Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense.* (S.)

هَنَبِى &c.: see هُنَّبَاءُ.

هُنَّبَاءُ (incorrectly written by J, in a verse which he quotes, هَنْبَاءُ, K, TA; but in an old and excellent copy of the S, I find the word written هَنَبَاءُ;]) and هُنَّبَى (K) and هَنَبَاءُ and هَنَبِى (IDrd, K) A woman *of weak understanding; without discrimination; stupid; foolish; of little sense:* (S, K:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the S, in this art., هُنَبِى signifies an *insane* woman; or one *possessed by a jinnee.* (TA.) هُنَّبَاءُ is the only word of the measure فُعَّلَاءُ known to Az. (TA.) Accord. to the K, IDrd writes إِمْرَأَةٌ هَنَبَاءُ and هَنَبِى: but this is [thought to be] a mistake: he gives the two forms هُنَّبَاءُ and هُنَّبَى, as stated by IM and others; and, app., هَنَبِى. (TA.) ___ The first and second of these three words also signify A man who is *stupid, foolish,* or *of little sense.* (K.)

مِهْنَبٌ *Exceedingly stupid,* or *foolish.* (IAar, Az, K.)

هنبت

Q. 1 **هَنْبَتَ**, inf. n. هَنْبَتَةٌ, *He was languid and sluggish.* (IKtt, K.) It may be said that the ن is augmentative, and that the word is derived from هَبْتَةٌ, signifying weakness. (TA.)

هنبر

هِنْبِرٌ A *light*, or an *active*, ass. (IAar, in TA, voce يعفور.)

هنتب

Q. 1 هَنْتَبَ فِى أَمْرِهِ *He was remiss in his affair.* (K.) See also هَنْبَتَ.

هند

2 **هَنَّدَتْهُ** , inf. n. تَهْنِيدٌ, *She* (a woman) *behaved towards him in a blandishing manner:* (IDrd, L:) *she enamoured him by blandishment,* (L, K,) *and by amatory conversation* or *conduct:* (L:) *she enslaved him by amatory conversation,* or *conduct.* (S, L.) [Thought by Golius to be derived from هِنْدٌ, a proper name of a woman.] ___ هَنَّدَتْ بِقَلْبِهِ *She deprived him of his heart.* (Ibn-El-Mustaneer, L.) هَنَّدَ, inf. n. تَهْنِيدٌ, *He made* a sword *of Indian iron.* This is the original signification. (T, L.) ___ *He sharpened* a sword. (L, K.)

هِنْدٌ a name for *A hundred camels;* (M, L, K;) as also هَنِيدَةٌ ; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce سَرِفَ:] or the former is a name for *more than a hundred camels and less:* (K:) or *a little more and a little less:* (M, L:) or *two hundred camels:* (M,

A, L, K:) so accord. to Ez-Ziyádee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, *a hundred of other things:* (S, L:) or *any hundred:* (AO, S, L:) also the former, *two hundred years:* and the latter, [written with the art. ال,] *a hundred years.* (Th, ISd, L.) الهِنْدُ *The name of a well-known nation;* (M, L, K;) or *of a country:* (S, L:) [*the Indians:* and *India:*] rel. n. هِنْدِىٌّ : pl. هُنُودٌ: (S, L, K:) and الأَهَانِدُ signifies *the men of* الهِنْدُ [or *India*]; as also الهَنَادِكُ, (L, K,) pl. of هِنْدَكِىٌّ [q. v. in art. هندك]. (L.) ___ See also أَحْمَسُ.

هِنْدِىٌّ : see هِنْدٌ. ___ Also, *Indian aloes-wood.* (L.) ___ سَيْفٌ هِنْدِىٌّ, (L,) and هِنْدُوَانِىٌّ , [in the CK هِنْدَوَانِىٌّ,] and هِنْدُوَانِىٌّ, (S, A, L, K,) *A sword made in the country of* الْهِنْدُ, [or *India,*] *and well fabricated:* (L:) or, *made of the iron of that country:* (A:) as also مُهَنَّدٌ , in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called الْهِنْدُ: (K:) and سَيْفٌ مُهَنَّدٌ *a sharpened,* or *sharp, sword.* (L.)

هِنْدُوَانِىٌّ : see هِنْدِىٌّ.

هِنِيدَةٌ : see هِنْدٌ.

مُهَنَّدٌ : see هِنْدِىٌّ.

هندب

هَنْدَبٌ and هَنْدَباءُ &c.: see art. هدب.

هندز

هِنْدَازٌ , (S, K,) with kesr, (K,) found in the work of Az, in several places, written with fet-h, [هَنْدَازٌ,] (TA,) *A limit;* syn. حَدٌّ: (K:) [or rather *a measure:*] an arabicized word, from أَنْدَازَه, (S, K,) with fet-h, (K,) which is Persian: (S:) the arabicized word is with kesr to the first letter because of the rareness of the measure فَعْلَالٌ in the cases of words not reduplicative. (K.) You say, أَعْطَاهُ بِلَا حِسَابٍ وَلَا هِنْدَازٍ [*He gave to him without calculation and without measure*]. (S.)

هِنْدَازَةٌ The *cubit with which* [*certain*] *cloths and the like are measured;* [*about twenty-five inches in length:*] also a Persian word arabicized. (TA.)

مُهَنْدِزٌ *One who determines the measures and proportions of subterranean channels for water, and of buildings:* [*an architect:* and also *a geometrician:*] from هِنْدَازٌ: but they change the ز into س, (S, K,) and say مُهَنْدِسٌ, (S,) because there is not in the [genuine] language of the Arabs a ز with a د before it. (S, K.)

هندس

هَنْدَسَةٌ [The *art of determining the measures and proportions of subterranean channels for water:* and hence, the *art of architecture:* and the *practice*, and *science*, *of geometry:*] a subst. from مُهَنْدِسٌ, q. v. (S, K.)

مُهَنْدِسٌ *One who determines the measures and proportions of subterranean channels for water:* [and hence, *an architect:* and *a geometrician:* derived from هَنْدَازٌ, (S, K,) which is Persian [in origin], (S,) arabicized from آبْ أَنْدَازْ; (K;) انداز signifying the act of measuring, and آب signifying water; (TA;) the ز being changed into س because there is not in the [genuine] language of the Arabs a ز after د. (S, K.)

هنر

4 **هَنَرَ الثَّوْبَ** , aor. يُهْنِرُهُ, inf. n. اهْنَارَةٌ, or هِنَارَةٌ; for أَنَارَهُ: see art. نير.

هنع

الهَنْعَةُ *Two white stars,* [g *and* c *of Gemini,*] *between which is the space of the length of a whip, in the Milky Way; one of which is called* الزَّرُّ, *the other* المِيْسَانُ. ___ *The 6th Mansion of the Moon.* (El-Kazweenee) ___ Or *The three stars* [l, f 1, *and* f 2,] *in the face of Orion.* (Idem, descr. of Orion.) [The former accord. to those who make نوء to signify the auroral setting: the latter accord. to those who make it to signify the auroral rising: accord. to those who make it to have the first of these two significations, the three stars in the face of Orion compose الهَقْعَةُ, q. v.] See التَّحَايِى, in art. حى.

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هنف

يَوْمٌ هِلُوفٌ : see أَحَصُّ.

هنقب

هَنْقَبٌ , (K) by some written هِنْقَبٌ, (TA,) *Short:* (K:) but it is not a word of established authority. (IDrd.)

هنم

Q. Q. 1 **هَيْنَمَ** *He concealed,* or *kept secret,* a story; syn. أَسَرَّ. (A, art. جهر.)

هوأ

1 هَآءَ بنَفْسه إلى المَعَالى, (S, K,) aor. يَهُوءُ, (S,) inf. n. هُوءٌ, (TA,) *He raised his mind to high things,* or *objects; purposed,* or *aspired to, high things.* (S, K, TA.) The vulgar say, يَهْوَى بنَفْسه. (S.) ___ ما هُؤْتُ هُوءَه *I did not know it, nor desire,* or *mean,* [*to do it;* i. e., *I did it not knowingly, nor intentionally*]. (TA.) ___ هُؤْتُ به خَيْرًا, (Az, S, K) and شَرًّا, (K,) and حُؤْتُه بخَيْرٍ, and بِشَرٍّ, (Lh,) inf. n. هُوءٌ, (TA,) *I thought him to be possessed of good,* (Az, S, K,) and, *of evil.* (K, TA.) ___ هُؤْتُه بمَالٍ كَثِيرٍ *I thought him to be possessed of much wealth.* (TA.) ___ إِنِّى لَأَهُوءُ بكَ عَنْ هٰذَا الأَمْرِ *Verily I exalt thee above this thing; I hold thee above it*]. (Lh.) ___ هُؤْتُ به *I rejoiced in him,* or *it.* (AA, K.) ___ هَوِئَ إِلَيْه, aor. يَهْوَأُ, *He purposed,* or *intended, it.* (K.) هَآءِ and هَآءِ and هَأْ, in imperative senses, and the forms into which they are inflected, see below.

3 هاوأه *He contended with him for superior glory:* like هاواه. (IAar.) [See also art. هوى.]

هَأْ, هَآءِ, هَآءِ, &c. ___ هَاءِ, with kesr, is syn. with هَاتِ, *Give;* [or changed from this verb;] and is thus inflected: sing. masc. هَآءِ, fem. هَائِى; dual. masc. and fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَائِينَ: (S, K: like ء: هَاتِينَ, هَاتِ, هَاتِى; هَاتِيَا; هَاتُوا holding the place of ت: S.) ___ But هَآءِ, with fet-h, is syn. with هَاكَ, *Take;* [or changed from this word;] and is thus inflected: sing. masc. هَآءِ, fem. هَآءِ, without ى; dual masc. and fem. هَاؤُمَا; pl. masc. هَاؤُمْ, [so in the K, and so I find it in one copy of the S: in another copy of the latter, هَاؤُمْ, as it is pronounced before a conjunctive ا; for instance, in the Kur, lxix, 19:] fem. هَاؤُنَّ, (S, K:) or هَاؤُمْنَ: (L:) [which last does not exactly correspond with the model هَاكُنَّ: but I think it most probable that هَاكُنَّ is changed by idghám from هَاكُمْنَ; and in like manner, that هَاؤُنَّ is changed from هَاؤُمْنَ:] (like هَاكَ, هَاكَ; هَاكُمَا; هَاكُمْ, هَاكُنَّ: holding the place of ك: S:) also, sing. masc. هَأْ (originally هَآءِ, S), fem. هَائِى; dual masc. (S) and fem. (S, K) هَاآ; (S, K;) pl. masc.

هَاؤُوا, (S,) fem. هَأْنَ: (S, K:) also, sing. masc. and fem. هَأْ; dual. masc. هَآ, fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَاؤُنَّ. (TA.) ___ [See a saying of 'Omar cited voce رَمَآءٌ, in art. رمى.] ___ When it is said to thee هَآءِ *Take,* thou sayest مَا أَهَآءُ *What shall I take?* syn. مَا آخُذُ; and مَا أُهَآءُ, in the pass. form, *What shall I receive,* or *be given?* syn. مَا أُعْطَى. (S.) [Also, in the TA, it seems to be said that أَهَآءَ signifies أَعْطَى *He gave,* or *made to take:* but this is uncertain; as the former verb is there written اهاء, and the latter is without the syll. points]. ___ هَآءِ is also syn. with لَبَّيْكَ *At thy service! &c..* (K, TA.) لَا هَآءَ ٱللّٰهِ ذَا, or, more chastely, لَا هَا ٱللّٰهِ ذَا, or the former is a barbarism; originally لَا هَا: وَٱللّٰهِ هٰذَا and ذا are separated, and the name of God is introduced between them; (K;) and the meaning is *No, by God,* (*I did not*) *this!* (S, art. ها, q. v.) or *No, by God, this* (*is what I swear by*)! (K.)

هَوْءٌ *Mind; purpose; aspiration; desire; ambition.* (S, K, TA.) Ex. بَعِيدُ الهَوْءِ A person *of far-reaching aspiration,* or *ambition.* (S, TA.) ___ هَوْءٌ *Penetrating judgment.* (K.) ___ وَقَعَ فِى هَوْئِى, and هُوئِى, *It occurred to my mind,* or *imagination.* (K.)

هُوْءٌ : See preceding sentence.

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مَهْوَأَنٌّ (S, K) and مَهْوَئِنٌّ (K) *A wide desert,* or *wide tract of the kind called* صَحْرَآءُ. (S. K.) ___ *Custom:* syn. عَادَةٌ. (K.) ___ *A part of the night.* (K.) ___ The mention of مهوأنّ in this art., by J, says IB, and F after him, is wrong; for its measure is مفوعّل; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هون, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مفعالّ.] ISd gives it as formed by transposition from the root هنأ, and explains it as signifying *a wide place.* (TA.)

مُهْوَئِنٌّ : see مُهْوَأَنٌّ.

هوب

1 **هُوَب** : see art. هيب.

هَوْبٌ *Distance; remoteness.* (S, K.) ___ تركته فى هَوْبٍ دابرٍ, and هُوبٍ دابرٍ, (S, K,) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, فى هوبٍ دابرٍ, with هوب as a prefixed n., (TA,) *I left him in such a place that it was not known where he was:* (S, K:) هوب داير being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.) هَوْبٌ A *stupid,* or *foolish, and loquacious,* man: (A'Obeyd, S, K:) pl. أَهْوابٌ. (TA.) هَوْبٌ The *heat,* or *burning, of fire;* (S, K;) *and its flaming,* or *blazing;* of the dial. of El-Yemen: also, the *heat,* or *burning of the sun:* also of the dial. of El-Yemen. (TA.)

هُوبٌ : see هَوْبٌ.

مَهُوبٌ : see art. هيب.

هوت

2 **هوّت به**, inf. n. تَهْوِيتٌ, *He called out to him;* (K;) saying حَوْتَ حَوْتَ: (TA, art. حيت:) *he cried out to him, and called him.* (S.) A dial. form of هيّت. (TA.) [See هَيَّتَ.]

هَوْتَةٌ : see what follows.

هُوتَةٌ (K) and هَوْتَةٌ (S, K) *A low,* or *depressed, tract,* or *piece, of land:* (S, K:) or *a deep place:* (IAth:) or the *space between two mountains:* (IAar:) pl. هُوَتٌ (as in the CK) or هُوتٌ (as in the TA.) It may be said that هُوتٌ and هُوَتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) ___ Also هُوَتَةٌ *A road,* or *way, descending to water.* (IAar.) ___ صَبَّ اللّٰهُ عَلَيْهِ وَمَوْتَةً هُوَتَةً an imprecation, respecting which ISd says, I know not what is هوتة here. [It probably signifies *A cry,* such as destroyed the tribe of Thamood: see هَوَّتَ.] (TA.)

مَضَى هَيْتَاءٌ مِنَ اللَّيْلِ *A certain time,* or *portion, of the night passed.* Accord. to Aboo- 'Alee, هيتاء is of the measure فَعْلَاءُ, and quasicoordinate to سِرْدَاحٌ, and belonging to this art. (TA.)

هَيْتَاهْ هَيْتَاهْ *A cry by which the Arabs urge on a dog against the game which they are pursuing.* (TA.) [In the L written هَيْتَاءَ, and mentioned in art. هيت.]

هوث

تَرَكَهُمْ هَوْثًا بَوْثًا *He made a great slaughter among them.* (TA.) [See art. بوث.]

هَوْثَةٌ *A thirst.* (K.)

هوج

1 **هَوِجَ** , aor. ـَـ , inf. n. هَوَجٌ; (L;) and تَهَوَّجَ ; (A, TA;) *He* (a man) *was characterized by what is termed* هَوَجٌ, (L, A,) which is similar to هَوَكٌ; (L;) i. e., *stupidity, foolishness,* or *paucity of sense:* (JK, L:) *tallness, combined with hastiness, and stupidity* or *foolishness* or *paucity of sense:* (S:) or *tallness, with stupidity* or *foolishness* or *paucity of sense and levity* or *fickleness* or *unsteadiness, and hastiness:* (K:) or *tallness, with levity* or *fickleness* or *unsteadiness, and hastiness:* (TA:) or *tallness,* (A,) or *excessive tallness,* (L,) *with stupidity* or *foolishness* or *paucity of sense.* (L.)

4 **اهوجه** *He found him to be such a man as is termed* أَهْوَجُ. (L.)

5 **تَهَوَّجَ** see 1.

هَوَجٌ : see 1. ___ عَوَجٌ فِى فُلَانٍ, and هَوَجٌ, are syn., [meaning *In such a one is a deviation from rectitude*]. (AA, L.)

هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.)

أَهْوَجُ A man *characterized by what is termed* هَوَجٌ; (S, L, &c.;) *stupid, foolish,* or *having little sense:* (JK, L:) or *tall, with hastiness, and stupidity* or *foolishness* or *paucity of sense,* &c.: (S, &c.:) fem. هَوْجَآءُ: (A:) [pl. أَهْوَجُ الطُّوَلِ ___.] هُوَجٌ A man *exceedingly,* or *excessively, tall.* (A.) ___ Also أَهْوَجُ *A courageous man, who throws himself into a scene of war.* (A.) ___ أَهْوَجُ A he-camel *that goes quickly, as though characterized by what is termed* هَوَجٌ: fem.

هوجآءُ: [pl. هُوجٌ:] or the fem. epithet only is used, applied to a camel; and you say ناقةٌ هَوْجَآءُ; (TA;) i. e., *a she-camel that goes quickly, &c.,* as explained above; (S, K;) *and that does not always care where she puts her feet on the ground.* (A.) ___ رِيحٌ هَوْجَآءُ *Any wind that blows violently:* (IAar:) or *a wind of which the blasts are closely consecutive, as though characterized by what is termed* هَوْجٌ: or *a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt:* (TA:) or *a wind that tears up the tents:* (S, K:) pl. هُوجٌ. (S.)

هود

1 **هَادَ** , aor. يَهُودُ, (S, L, &c.,) inf. n. هَوْدٌ, (S, L, K, &c.,) *He returned* (IAar, A, L, Msb) *from evil to good* or *from good to evil:* (IAar, L:) *he repented,* (S, A, L, K;) *and returned to the truth;* (S, L, K;) as also تَهَوَّدَ : (L:) and the latter, *he repented and did righteously.* (AO, S, A, L.) ___ هُدْنَا إِلَيْكَ *We have turned unto Thee with repentance.* (Kur, vii, 155.] So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of الى because implying the meaning of رَجَعْنَا. (ISd, L.) ___ هَادَ, (S, A, L,) aor. يَهُودُ, inf. n. هَوْدٌ; (L;) and تَهَوَّدَ ; (S, A, L, Msb, K;) *He became a Jew;* (S, A, L, K;) *he became of the Jewish religion.* (L, Msb.)

2 **هَوَّدَهُ** , (L, Msb, K,) inf. n. تَهْوِيدٌ, (S,) *He made him* (his son [for instance] Msb) *a Jew;* (S, L, Msb;) *he turned him to the religion of the Jews;* (L, K;) *taught him that religion, and initiated him in it.* (L.) تَهْوِيدٌ The *talking together of jinn,* or *genii:* (L, K:) so termed because of the gentleness and weakness of their voices. (L.) ___ هَوَّدَ, inf. n. تَهْوِيدٌ, *He reiterated his voice,* or *quavered,* or *trilled, gently.* (Ibn-Jebeleh, L, K.) ___ هَوَّدَ, (L,) inf. n. تَهْوِيدٌ, (K,) *He sang;* syn. غَنَّى: (Aboo-Málik, L:) *he sang,* or *gladdened, and diverted;* syn. طَرَّبَ وَأَلْهَى. (K.) See also هَوَّدَ. مُهَوَّدٌ, inf. n. تَهْوِيدٌ, *He went,* or *proceeded, gently,* or *in a leisurely manner,* (S, L, K,) like the manner termed دَبِيبٌ: from الهَوَادَةُ. (S, L, K.) It is said in a trad., أَسْرِعُوا المَشْىَ فِى الجَنَازَةِ وَلَا تُهَوِّدُوا كَمَا تُهَوِّدُ اليَهُودُ وَالنَّصَارَى [*Make ye your pace to be quick at a funeral, and go ye not in a gentle* or *leisurely manner like as go the Jews and the Christians*]. (S.) See also 5. ___ هَوَّدَ, (L,) inf. n. تَهْوِيدٌ, (S, L, K,) *It* beverage, or wine,) *intoxicated* (S, L, K) a person: and *rendered* him *languid, and caused* him *to sleep.* (L.) ___ هَوَّدَ, inf. n. تَهْوِيدٌ and تَهْوَادٌ; (L, K;) and تَهَوَّدَ ; (TA;) *He uttered a weak, gentle,* (L, K,) *and languid,* (L,) *voice.*

(L, K.) ___ هوّد, inf. n. تهويد (S, L, K) and تهواد; and تهوّد ; (K;) *He was low, not loud,* in speech, or utterance. (S, L, K) ___ هوّد, inf. n. تهويد (L, K) and تهواد; and

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تهوّد ; (L;) *He was slow,* or *tardy, in his pace,* (L, K,) *and gentle.* (L.) ___ هوّد *He* (a man) *rested;* or *was still, quiet,* or *at rest.* (Aboo-Málik, L.) ___ هوّد, inf. n. تهويد, *He slept.* (S, L.) ___ هوّد, inf. n. تهويد and تهواد; and تهوّد ; *He was gentle; he acted,* or *behaved, in a gentle manner.* (L.) ___ Also, The *murmuring and gentle sounding of the wind over sand.* (L.) هوّد, inf. n. تهويد, *He ate of a camel's hump;* (K;) or *what is termed* هودة. (TA.)

3 **هاوده** , (A,) inf. n. مهاودة. (S, A, L, K,) *He made peace with him; reconciled himself with him;* (A;) syn. of the inf. n. موادعة; (A, L;) in the K, مواعدة, which is a mistake; (TA;) and مصالحة, (S, L,) and مهادنة: (TA:) and also مراجعة [app. signifying the *restoring* a person, or *taking him back, into one's favour*]. (TA.) ___ *He inclined towards him reciprocally;* syn. مايله: and هاودا *They two inclined each towards the other;* syn. مايلا: (TK:) syn. of the inf. n. ممايلة. (S, L.) ___ *He returned to him,* or *it, time after time;* syn. عاوده: (TK:) syn. of the inf. n. معاودة. (K.)

5 **تهوّد** see 1 and 2. ___ تهوّد فى مشيه *He walked gently, imitating the motions of the Jews in their reciting* or *reading.* (El-Basáïr.) See also 2. ___ تهوّد *He became allied,* or *allied himself,* or *sought to ally himself,* (توصّل, K, and تقرّب, ElBasáïr,) *by a bond of relationship;* or *by some other sacred* or *inviolable bond* or *tie,* or *a quality &c. to be regarded as sacred* or *inviolable* or *rendering him entitled to respect* or *reverence.* (K, El-Basáïr.) See also متهوّد.

الهُود : see يَهُود.

هَوْدَة : see هَوَدَة.

هَوَدَة *A camel's hump:* (S, K:) or the *base of the hump:* (Sh, L:) as also هَوْدَة : (L:) pl. هَوَد: (S, L, K:) [or rather, this is a coll. gen. n., and هَوَدَة is the n. un.].

هَوَادَة *Gentleness; lenity;* (A, L, K;) *and that kind of conduct whereby one hopes to effect the adjustment of an affair between a people:* (L, K:) *quietness:* (L:) *peace,* or *reconciliation: inclination,* or *affection:* (S, L:) *favour,* or *partiality:* (L:) *facilitation, whereby a person is indulged in an affair.* (L, K.) Ex. لَا تَأْخُذُهُ فِى ٱللّٰهِ هَوَادَةٌ *Quietness with respect to* a restrictive ordinance of *God, with favour* or *partiality* towards any one, *will not affect him,* or *influence him.* And لَا تَأْخُذُهُ فِيكَ هَوَادَةٌ *Favour* or *partiality with respect to thee will not affect him,* or *influence him.* (L, each from a trad.) ___ هَوَادَةٌ also signifies *A sacred* or *inviolable bond* or *tie;* or *a quality &c. to be regarded as sacred* or *inviolable,* or *rendering one entitled to respect* or *reverence:* and *a bond of relationship.* (L.)

هَائِدٌ *Returning* (Msb) [*from evil to good* or *from good to evil:* see 1:] *repenting and returning to the truth:* (S, L:) pl. هُودٌ, (S, A, L, Msb,) like as بُزْلٌ is pl. of بَازِلٌ. (S, L, Msb.)

يَهُود and اليَهُود and الهُود [the second of which is the most common,] signify the same, (S, A, L, Msb, K,) *A certain tribe;* [namely, *the Jews:*] (L:) يَهُود is said by some to be originally يَهُوذُ, and arabicized by the change of ذ into د; but ISd disapproves of this assertion: others say, that it is from هَادَ he repented: (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قَبِيلَة: but it is allowable to prefix to it the art. ال, and to say اليَهُود: (Msb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for

اليَهُودِيُّونَ; for it is of itself determinate: (S, L:) [thus] يَهُودُ is [as it were] pl. of يَهُودِىٌّ ; (L;) which is the rel. n. of يَهُودُ, or, accord. to Sgh, of يَهُودَا [or Judah], thus written by him with the unpointed د in this instance, the son of يَعْقُوبَ [or Jacob]: (Msb:) يَهُودُ (sometimes, TA) has يَهْدَانُ as a pl.: (K:) this pl. occurs in a poem of Hassán: (TA:) Fr, says, of هُودًا, in the Kur, ii, 105, that it is for يَهُودًا [app. a mistake for يَهُودُ]; or that it may be pl. of هَائِدٌ. (L.)

يَهُودِىٌّ : see يَهُودُ.

اليَهُودِيَّةُ *The Jewish religion.* (L.)

غِنَآءٌ مَهُوَّدٌ [in some copies of the S, مَهُوَّدٌ,] *A low, not loud, singing.* (S, L.) ___ مَهُوَّدٌ also signifies *Gladdening, and diverting;* syn. مُطْرِبٌ and مُلْهٍ. (IAar, L.)

مُتَهَوِّدٌ *Allied,* or *allying himself,* or *seeking to ally himself,* (مُتَوَصِّلٌ, IAar, Sh,) *by what is termed* هَوَادَةٌ. (IAar, Sh, L.) See 5.

هوذ

الهَوْذَةُ, (L, K,) or هَوْذَةُ, [without the art. ال, as a proper name,] (S, L,) written by Ed-Demeeree with damm, but fault has been found with him for this, (MF,) [*The bird called*] *the* قَطَاة: (S, L, K:) or, as some say, *the female* قطاة: (L:) or هَوْذَةُ, (as a determinate noun) is *the name of a certain bird,* (L, K,) *different from the above:* (L:) pl. هُوَذٌ, (as in the CK and a MS copy of the K) or هَوْذٌ, formed by eliding the augmentative letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هَوْذٌ is a coll. gen. n., of which the n. un. is with ة.]

هور

1 **هارَه** , (K,) [aor. يَهُورُه,] inf. n. هَوْر, (TA,) *He threw it down; pulled it down; pulled it to pieces;* or *demolished it;* namely, a building; (K;) and in like manner, a جُرْف [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هُؤُور is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also هُوَّرَه , (S, A,) the pronoun relating to a building, (A,) and to a جُرْف; (S;) and هُيَّرَه [in illustration of which see what is said of تَهَيَّر, below]; (S, art. هير;) and تَهُوَّرَه , in which the pronoun relates to the upper part of a جُرْف, or to the brink of a well. (TA.) ___ هَارَ القومَ, (K,) aor. يَهُورُهم, inf. n. هَوْر, (TA,) *He slew the people, and threw them down prostrate, one upon another,* (K,) *like as when a* جُرْف *falls down.* (TA.) And [in like manner you say,] ضَرَبَ فلانًا فَهَارَه *He smote such a one and prostrated him;* as also هُوَّرَه . (K, * TA.) ___ هَارَ, (S, A, Msb, K,) aor. يَهُورُ, inf. n. هَوْر (S, Msb) and هُؤُور, (S,) *It became thrown down, pulled down, pulled to pieces,* or *demolished;* or *it fell in ruins,* or *to pieces;* (S, A, K;) said of a building, (K,) and of a جُرْف [explained above]; (S, A;) as also انْهَارَ and تَهَوَّرَ (S, A, K) and تَهَيَّرَ, (K,) which last has ى as being interchangeable with و, or it may be of the measure تَفَيْعَلَ [originally تَهَيْوَرَ]: (TA:) or *it fell; it fell,* or *tumbled, down; it collapsed; broke down;* said of a building; (TA;) as also انْهَارَ and تَهَوَّرَ ; (Msb, TA;) said of a building, (TA,) and of a جُرْف, (Msb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and اهْتَوَرَ , q. v., probably signifies the same:] or *it cracked, without falling;* said of a جُرْف: (Msb:) or *it cracked in its hinder part, remaining yet in its place;* said of a building. (TA.)

2 **هُوَّرَه** : see هَارَه, in two places.

5 **تَهَوَّرَ** : see هَارَ, in two places; in the former of which, تَهَيَّرَ is also mentioned as syn. with تَهَوَّرَ. ___ *He plunged,* or *fell,*

into an affair with little care [*for the consequence thereof*]: (S, K:) or تهوّر فى الأُمور *he plunged,* or *fell, into affairs without thought,* or *reflection,* or *consideration:* (A:) or تَهَوُّر is *a state,* or *condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit,* or *meet, to be ventured upon; as the fighting with unbelievers*

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when they are more than double the number of the Muslims. (KT.) تَهُوّرُه: see هَارَهُ.

7 **إِنْهَوَرَ** see هَارَ, in two places.

8 **اهتور** : see هَارَ, last signification. ___ *It* (a thing, S) *perished.* (S, K.)

هَائِر and هَارٍ, (S, A, Msb, K,) the latter formed by transposition from the former, [first into هَارِىٌ, and then into هَارٍ,] (S, TA,) like as شَائِكُ السِّلَاحِ is changed into شَاكِى السِّلَاحِ, (S,) applied to a building, (K,) and to a جُرُفٌ, [explained above, (see هَارَهُ,)] (S, A, Msb,) *Becoming thrown down, pulled down, pulled to pieces,* or *demolished:* (S, A, K:) or *falling; falling,* or *tumbling, down:* (IAar:) or *cracking, without falling:* (Msb:) or *cracking in its hinder part, remaining yet in its place.* (TA.) See an ex. of the latter voce جُفْرٌ: and another in the Kur, ix. 110.]

مُتَهَوِّرٌ A man *plunging,* or *falling,* or *who plunges,* or *falls, into an affair with little care* [*for the consequences thereof*]. (S.) See 5.

هوس

هَوَسٌ *Somewhat of madness,* or *insanity,* or *diabolical possession,* (S, A, K,) *in the head:* (A:) or *a vertigo,* or *giddiness, and confused noise, in the head.* (A, TA.) ___ Hence used by the vulgar to signify *Hope.* (TA.)

مَهْوُوسٌ *Affected with somewhat of madness,* or *insanity,* or *diabolical possession.* (Ibn-'Abbád, K.) ___ A man *who talks to himself.* (A.) ___ Sometimes, One *who is affected with melancholy, and with vain,* or *unprofitable, suggestions.* (TA.) ___ And One *who occupies himself with the science of alchemy.* (TA.)

هوش

1 **هَاشَ**, aor. يَهُوشُ, inf. n. هَوْشٌ, (S, A, Msb,) *It* (a company of men) *was*, or *became, in a state of conflict and faction, sedition, discord*, or *dissension:* (Msb:) *he*, or *it*, (a number of people,) *fell into a bad state*, or *state of disorder* or *disturbance;* as also هَوِشَ, like سَمِعَ; [indicating that its aor. is , and its inf. n. as above;] and تَهَوَّشَ : (TA:) *it* (a company of men, S, A) *was*, or *became, roused*, or *excited;* (A, TA;) *in a state of commotion, agitation, convulsion, tumult*, or *disturbance;* (S, A, TA;) and in like manner, هَوَّشَ , said of the belly, *it was*, or *became, in a state of commotion, agitation*, &c., *by reason of leanness:* (S:) or هَوِشَ, like سَمِعَ, [see above,] (K,) aor. ـَـ , inf. n. هَوْشٌ, (TK,) *he* (a man, TK) *was*, or *became in a state of commotion, agitation*, &c.; or *his belly became small*, syn. صَغُرَ, (K, TA, [or *empty*, (صَغُرَ being perhaps a mistranscription for صَفِرَ, for it is said in another part of this art. in the TA that الهُوشُ signifies the belly's being empty,)] *by reason of leanness;* from IF: (TA:) or it (the belly) became so. (IF, TA.) ___ هَاشَتِ الإِبِلُ, (JK, TA,) or الخَيْلُ, (A,) فِى الغَارَةِ, (JK, A,) aor. تَهُوشُ, (JK,) inf. n. هَوْشٌ, (JK, TA,) *The camels*, (JK, TA,) or *the horses*, (A,) *took fright, and ran away at random*, (JK, A, TA,) *and became dispersed*, (TA,) or *separated themselves*, (JK,) *and went to and fro*, (JK, A,) *in the hostile sudden attack made by a party of armed horsemen.* (JK, A, TA.) ___ هَشْتُ إِلَى فُلَانٍ *I became agile* or *brisk, and advanced towards such a one.* (TA.) And هَاشَ أَهْلُ الحَرْبِ بَعْضُهُمْ لِبَعْضٍ *The warriors became agile* or *brisk, and hastened, one to another;* [in like manner] تَهَاوَشُوا . (A.) Also, [aor. and] inf. n. as above, *He collected:* and *mixed*, or *confused*, or *confounded.* (TA.) You say, هُشْتُ مَالًا حَرَامًا *I collected unlawful wealth.* (Sgh, TA.) And هَاشَهُمْ and هَوَّشَهُمْ *He mixed*, or *confused*, or *confounded, them; and collected*

them hence and thence. (A.) See also 2.

2 **هوّش** : see 1, first sentence: ___ and see 5. Also, هَوَّشْتُهُمْ *I occasioned variance between them,* or *among them.* (Msb.) And هوّش بينهم *He created,* or *excited, disorder, disturbance, discord,* or *dissension, between them,* or *among them.* (TA.) ___ And hence, (Msb,) هوّش, (S, Msb, K,) inf. n. تَهْوِيشٌ, (K,) *He mixed, confused,* or *confounded,* (S, Msb, K, TA,) a company of men, (S, TA,) *one with another;* (TA;) and general rules; (Msb;) and anything. (S.) See also 1, last sentence: and see شَوَّشَ. [Hence also,] هوّشت الرِّيحُ بالتُّرابِ *The wind brought the dust of various sorts* [*mixed together*]. (S, * IF, K.)

3 **هاوَشَهُمْ** *He mixed, mingled,* or *consorted, with them:* (K:) or *did so to create,* or *excite, disorder, disturbance, discord,* or *dissension;* or *to make mischief:* (TA:) and مُهَاوَشَةٌ signifies *conflicting;* like مُنَاوَشَةٌ. (TA, art. نوش.)

5 **تهوّش** : see 1, first sentence. ___ Also تهوّشوا *They mixed,* or *mingled, together;* or *became mixed, confused,* or *confounded, together;* as also تهاوشوا ; (K;) and هَوَّشُوا . (JK, TA.) ___ And تهوّشوا عليه *They collected themselves together against him.* (IF, Msb, K.)

6 **تهاوشوا** : see 1, near the end: ___ and see 5.

هَوْشٌ *A large number:* (S, K:) or, as the women of Temeem say, *a multitude of men;* and *of beasts of carriage;* as also بَوْشٌ: (Aboo- 'Admán:) and *men collected together in war.* (TA.) You say, جآءَ بالهَوْشِ الهائشِ *He came with multitude,* or *the multitude;* (K;) like as you say, جآءَ بالبَوْشِ البائشِ. (TA.)

هَوْشَةٌ *Conflict and faction, sedition, discord,* or *dissension:* (A 'Obeyd, S, A, Msb, K:)

excitement: commotion, agitation, convulsion, tumult, or *disturbance:* (S, A, K:) and *confusion:* (A, Msb, K:) and هُوَاشَةٌ is like هَوْشَةٌ; (TA;) or signifies *war.* (JK.) You say, وَقَعَتْ هَوْشَةٌ فِى السُّوقِ [*Conflict and faction,* &c., *happened in the market*]. (A.) And it is said in a trad., إِيَّاكُمْ وَهَوْشَاتِ اللَّيْلِ وَهَوْشَاتِ الأَسْوَاقِ (S, TA) *Beware ye of the misfortunes, calamities,* or *evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets.* (TA.) هَوْشَاتُ السُّوقِ, thus related by Th, but not explained by him, is thought by ISd to mean *The confusion of the market, and the defrauding there practised in buying and selling.* (TA.) See also هَيْشَةٌ in two places.

هُوَاشَةٌ *A mixed,* or *confused, assembly, company,* or *assemblage,* of men; ('Arrám;) as also هَوِيشَةٌ: (K, * TA:) and هُوَاشَاتٌ, [the pl. of the former,] *collections of men,* and *of camels,* (S, K,) *mixed,* or *confounded, together:* (S:) and *what is collected of unlawful wealth* or *property;* (K, * TA;) and *of lawful.* (TA.) See also مَهَاوِشُ. See also هَوْشَةٌ.

هَوِيشَةٌ : see هَوَاشَةٌ.

هَوَّاشٌ and هَوَّاشَةٌ Camels *unlawfully collected:* (JK:) or the latter, camels *taken from this and that place:* (TA:) and the latter also, camels *taking fright and running away at random.* (JK.) See also هَائِشٌ.

هَائِشٌ : see هَوْشٌ. إِبِلٌ هَوَائِشُ, [pl. of هَائِشَةٌ,] *Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen:* (Lth:) or *taking fright and running away at random,* (JK, A,) *separating themselves,* (JK,) *and going to and fro.* (JK, A.) See also هَائِشَةٌ. هَوَّاشٌ *A great viper.* (TA.)

تهواش : see مهاوش.

تهويش : see مهاوش.

تهاوش and تهاوش: see مهاوش.

مهوش : see مهاوش.

مهاوش *What is gotten by force* or *theft:* (K:) or *any wealth,* or *property,* (S,) *that is gotten by unlawful means,* (JK, S,) *such as force* and *theft* and *the like:* (S:) pl. of مهوش : (A:) or as though pl. of this latter word, as signifying *collected;* and *mixed, confused,* or *confounded.* (TA.) It is said in a trad., مَنْ أَصَابَ مَالًا مِنْ

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مَهَاوِشَ أَذْهَبَهُ ٱللّٰهُ فِى نَهَابِرَ [*Whoso getteth wealth,* or *property, of such as is unlawfully acquired, God will make it to pass away in places of destruction*]: (S:) but this is variously related; some saying تَهَاوِشَ ; and some, تَهَاوُشٍ; and some, نَهَاوِشَ, with ن, which is explained in the K as signifying مَظَالِم: the relation given in the S is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَاوِشَ, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَاوِيشَ, pl. of تَهْوَاشٌ , of the measure تَفْعَالٌ from الهَوْشُ, (K, TA,) meaning the collecting ; and mixing, confusing, or confounding : (TA:) or from هَشَتَ مَالًا حَرَامًا. (Sgh, TA.) A poet says,

* تَأْكُلُ مَا جَمَعْتَ مِنْ تَهْوَاشِ *

[*Thou eatest what thou hast collected of things unlawfully acquired*]. (Sgh, TA.)

هوع

هيعوعة , originally هيوعوعة: see شاخ.

هول

مَهُولٌ *Terrible.* (TA.)

نَارُ المُهَوَّلِ : see نَارٌ.

هوم

2 هَوَّمَ *He slept.* (TA, voce نَامَ.)

هَامَةٌ The *head:* (S, K:) or the *part between the two edges of the head:* or the *middle,* and *main part, of the head,* [see قَرْنٌ, and صَدًى, in several places,] of anything: (TA:) or the *upper part of the head, in which are the* نَاصِيَةٌ *and the* قُصَّةٌ, *which mean the fore part of the hair of the forehead; in it is the* مَفْرِقٌ, *which is the* فَرْقٌ *of the head, between the two sides, extending to the* دَائِرَةٌ. (AZ, TA.) See also two explanations voce هَامَةٌ ___. جُمْجُمَةٌ The *crown, or top, of the head.* See قُمْحُدُوَةٌ, and هَامٌ ___. اعْتَجَرَ meaning *Headmen,* or *chiefs:* see a verse cited in art. ___. غلصم بَنَاتُ الهَامِ *The marrow of the brain.* (TA.) ___ أُمُّ الهَامِ (K in art. دمغ) app. *i. q.* أُمُّ الرَّأْسِ and أُمُّ الدِّمَاغِ: see أُمٌّ and هَامَةٌ ___. دِمَاغٌ *An owl: a certain night-bird,* (S, K,) *that frequents the burial-places, of small size,* (TA,) *i. q.* صَدًى: (S, K:) or *i. q.* بُومَةٌ: (TA:) pl. [or coll. gen. n.] هَامٌ. (S.) See بُومٌ; and see also أَحَمُّ.

هون

1 **هَانَ**, inf. n. هَوَانٌ and هُونٌ (Msb, K) and مَهَانَةٌ, (K,) *He*, or *it*, *was*, or *became*, *low*, *base*, *vile*, *abject*, *mean*, *paltry*, *contemptible*, *despicable*, *ignominious*, *inglorious*, and *weak;* syn. ذَلَّ, (Msb, K,) and حَقُرَ, (Msb,) and ضَعُفَ. (TA.) ___ هَانَ عَلَيْهِ [*It was of light estimation to him*] *It* (a thing) *was* [*easy and*] *light to him.* (TA.) ___ هَانَ also, *He*, or *it*, *was*, or *became*, *gentle*, and *easy.* (Msb.)

2 **هَوَّنَهُ عَلَيْهِ** *He* (God) *made it easy and light to him.* (K, * TA.) ___ هَوِّنِ الأَمْرَ وَلَا تَحْزَنِي لَهُ [*Make thou the case*, or *affair*, *light*, or *easy;* i. e., *regard it lightly; and do not grieve for it*]. (TA, art. خفض.)

4 **أَهَانَهُ**, and اِسْتَهَانَ بِهِ, and تَهَاوَنَ بِهِ, *He held him in light*, or *little*, or *mean*, *estimation*, *or in contempt; despised him; made light of him* or *it.* (S, K, &c.) ___ أَهَانَهُ *He lowered*, or *abased*, *him; debased him; rendered him abject*, *vile*, *mean*, *paltry*, *contemptible*, *despicable*, *or ignominious.*

6 **تَهَاوَنَ** see 4.

10 **إِسْتَهْوَنَ** see 4.

هَيْنٌ and هَيِّنٌ *Easy:* (S, Msb, K:) and the latter *of light estimation*, *paltry*, *despicable.* (K, * TA.)

عَلَى هَيْنَتِكَ *at their ease.*

هَيِّنٌ : see هَيْنٌ.

أَهْوَنُ in the sense of هَيِّنٌ: see أَكْبَرُ. See also an ex. voce بَصِيرَةٌ; and another voce بَعْرٌ.

بَعِيرٌ مُهَانٌ عَلَى أَهْلِهِ [*A camel held in mean estimation by his owner*]. (TA, art. دفع.)

هوى

1 **هَوَى بِهِ** *He made it to fall down:* see an ex. in a verse of Ru-beh, cited voce رِيَاغٌ, in art. ريغ. ___ See 4. ___ هَوَتْ أُذُنُهُ *His ears heard a confused,* or *humming,* or *singing, sound.* (K.) ___ هَوَتْ أُمُّهُ is used to express wonder; like as when one says, قَاتَلَهُ ٱللّٰهُ مَا أَسْمَعَهُ. (IB, in TA, art. ام.)

4 **أَهْوَى إِلَى الشَّىْءِ بِيَدِهِ** *He extended,* or *stretched forth, his arm,* or *hand, to the thing to take it;* it being near: if it be distant, you say, هَوَى إِلَيْهِ, without ا. (Msb.) And أَهْوَى إِلَى سَيْفِهِ *He reached his sword; took it with his hand,* or *with his extended hand;* or *took hold of it.* (Msb.) And أَهْوَيْتُ بِالشَّىْءِ [in my copy of the Msb, erroneously, إِلَى الشَّىْءِ] *I made a sign with the thing.* (As, S.)

5 **تَهَوَّهَ** : see آهَةٌ, in art. اوه.

7 **انْهَوَى** : see انْغَوَى, in art. غو.

هَاهْ and هَاهِ: see آهِ, in art. اوه.

الهَوَى *Love,* and *attachment:* then, *inclination of the soul,* or *mind, to a thing:* then, *blameable inclination;* as when one says, اتَّبَعَ هَوَاهُ [*He followed his evil inclination*]; and هُوَ مِنْ أَهْلِ الأَهْوَآءِ [see below]. (Msb.) See also هَوًى ___. حُبٌّ Also signifies *Beloved* [or *an object of love*]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art. زين: and see an ex. voce الهَوَى ___. شَكْلٌ *The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto;* (KT;) [*natural desire:*] *love, and desire;* generally, *such as is not praiseworthy:* (Mgh:) I render it, *love,* or

desirous love. ___ [Its pl.] أَهْوَآءٌ also signifies *Opinions declining,* or *swerving, from the right way,* or *from the truth.* (Bd, ii. 114.) [Hence,] أَهْلُ الأَهْوَآءِ [*The people of erroneous opinions*]. (T, in art. سمع; &c.)

هُوَّةٌ *A deep hollow in the ground:* (S, JK, M, Msb, K:) or *a hollow,* or *cavity, in the ground; a pit:* (Msb:) or *a descent in the ground:* (K:) or *a deep hollow, cavity, or pit;* as also مَهْوَاةٌ : or *a low,* or *depressed, place in the ground.* (TA.) ___ إِجْعَلِ الأَمْرَ هُوَّةً وَاحِدَةً *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr in TA, in art. بأج.)

هَوَآءٌ *A vacancy; a vacuity; a vacant,* or *an empty, space.* (Mgh.) ___ *A vacant,* or *an empty, thing.* (Msb.)

هَوًى and هُوًى: see 4, (last sentence), in art. سلم.

هَاوُنٌ , said to be thus, with fet-h to the و, originally هَاوُونٌ, [*A mortar;*] the *thing in which one pounds,* or *bruises:* pl. هَوَاوِينُ. (Msb.)

هَاوِيَةٌ *An abyss; a depth,* or *deep place, of which the bottom cannot be reached.* (JK, TA.)

مَهْوَى الرَّكِيَّةِ [*The cavity of the well*]. (K, voce إِزَآءٌ.) ___ See مَهْوَاةٌ.

مَهْوَاةٌ : see هُوَّةٌ. ___ The *space between two mountains;* (S, Msb;) and *the like;* as also مَهْوًى : (S:) *a pit,* or *hollow, dug,* or *excavated.* (Msb.)

مُهَيَّأٌ *i. q.* زَمَاوَرْدٌ. (MF, art. ورد.)

هى

ابن هيٍّ and ابن هيَّان *The low, ignoble, mean, contemptible, man.* (T in art. بنى.)

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هيأ

1 **هَآءَ**, aor. يَهَآءُ and يَهِيءُ, (K; the latter not of respectable authority, Lh;) inf. n. هَيْئَةٌ, *He was*, or *became, of good*, or *goodly, form* or *appearance*, or *other properties denoted by the term* هَيْئَة, q. v. (K.) ___ [هَيُؤَ, accord. to the K, signifies *the same:* but see below.] ___ هَيُؤَ, accord. to IHsh and others, the only verb of this form whose medial radical letter is ى: (MF:) accord. to the K, syn. with هَآءَ, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَضُوَ excellent [or how excellent (see بَطُؤَ voce بُطَآنَ)] is he in his judging! and رَمُوَ excellent [or how excellent] is he in his throwing, or shooting! [wherefore it signifies *Excellent*, or *how excellent, is he in his form* or *appearance!* &c.;] and that it is, like قَضُوَ [and رَمُوَ], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعُلَ is formed from one whose final radical letter is ى, [as قَضُوَ and رَمُوَ from قَضَى and رَمَى,] so is this formed on the same measure from a verb whose medial radical letter is ى: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نِعْمَ and بِئْسَ. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعُلَ [variable as to person, tense, and mood,] from one whose medial radical letter is ى, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say أَبُوعُ بُعْتُ, and بُوعَا; and, as would also happen if a variable verb of the same measure were formed from one whose final radical letter is ى, the change of ى into و, which is more difficult to pronounce, would thus become frequent. (TA.) ___ هَآءَ إِلَيْهِ, aor. يَهَآءُ, inf. n. هَيْئَةٌ, *He desired, longed for, longed to see, him* or *it.* (K.)

2 **هَيَّأَ**, inf. n. تَهْيِئَةٌ and تَهْيِيءٌ, [primarily signifies *He invested him with*, or *made him to have*, هَيْءَة, as meaning *garb, guise*, &c. See Bd xviii. 9. ___ And hence,] *He prepared, provided, disposed, arranged*, or *put into a right*, or *good state*, &c. (S, K.) [And hence, *He rendered* an affair *feasible*, or *practicable; he facilitated it.*]

5 تهيّأ [*He*, or *it*, *was*, or *became*, *prepared*, *provided*, *disposed*, *arranged*, or *put into a right* or *good state*, &c. And hence, *It* (an affair) *was*, or *became*, *feasible*, or *practicable:* and *it* (a thing) *was*, or *became*, *attainable*, or *within power* or *reach*.] ___ تهيّأ للأمر; and هآء له, (S, K,) aor. يهآء (K) and يهىء, (S, K,) inf. n. هيئة; (S;) *He prepared himself for the thing.* (K.) Ex. وقالت هئت لك *And she said, I have prepared myself for thee:* accord. to one reading [for هيت, in the Kur, xii. 23]. (Akh, S.) ___ [See also تهيّأ له الأمر ___.] تهنّأ, (Msb, K, art. اتى, &c.,) or الشّىء, (S, art. اتى, &c.,) *The thing*, or *affair, was*, or *became*, *feasible*, or *practicable*, *to him;* and *the thing was attainable*.] ___ تهيّأ للبكآء [*He was ready*, or *about*, *to weep:* a phrase of frequent occurrence; like أراد البكآء, and همّ بالبكاء.] (S, art. جهش, &c.)

6 تهايؤوا على ذلك *They agreed together upon that*, or *to do that*. (K, * TA.)

هىء and هىء The *calling*, or *a call*, *to food and beverage*. (K.) ___ The *calling*, or *a call*, *to camels to drink:* (K:) or, [rather,] *a call to camels to food*, or *provender*. (TA.) ___ [See arts. جيأ and هأ.]

يا هىء ما لى [but see شىء] [*Oh! what has happened to me?*] an expression of regret; هىء being a word signifying *regret* for a thing that passes away from one, or escapes him: (S, TA:) or, (as some say, TA,) an expression of wonder: (K:) see also ياشىء and يافىء, which are syn. with ياهىء: (TA:) or هىء, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying *Attend!* (تنبّه); like صه, which signifies Be silent! (K;) the interjection يا being put before it in like manner as it is in the saying of Esh-Shemmakh,

* أَلَا يا ٱسْقِيَانِى قَبْلَ غَارَةِ سِنْجَالِ *

[*Come now! O, give me to drink, before the expedition of Sinjáb!*]; (TA;) and هىء being

indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) ___ [See also art. شيأ.]

هيئة and هيئة *Form, fashion, shape, aspect,* or *appearance; figure, person, mien, feature,* or *lineaments;* (S, TA;) *guise;* or *external state* or *condition;* (Msb;) *state with regard to apparel and the like;* or *garb;* (Lth;) *state, condition,* or *case; quality, mode* or *manner of being:* (K:) pl. هيآت and هيآت. (TA.) ___ حسن الهيئة [*of goodly form, aspect,* or *appearance, guise, state of apparel, garb, &c.*]. (S.) ___ [Also, *goodliness of form* &c.: see 1. See also سمت, for an addition.] ___ [هيئة عارضة, in Logic, *An accidental mode.*] ___ أَقيلُوا ذَوى الهيآت عثراتهم, in a trad., signifies, *Forgive ye the people of good qualities &c., who keep to one state and way, their slips.* It alludes to those who make a slip unwittingly. (TA.)

هيئة : see هيئة.

هيىء : see what next follows.

هيئ and هيىء A person *of good,* or *goodly, form* or *appearance,* or *other properties denoted by the term* هيئة. (K.)

مهيأ [*Prepared,* &c.] ___ Also *i. q.* زما ورد, q. v. (MF, art. ورد.)

مهايأة *A thing respecting which persons have agreed together.* (K, TA.)

متهيئة A camel *that seldom fails of becoming pregnant when she has been covered.* (K.)

هيب

1 **هابه**, (S, K, &c.,) first pers. هبت, originally هببيت, (S,) aor. يهاب, (S, K,) [originally يهيب,] and يهيب, (IKtt, cited by MF,) imp. هب, originally هاب, (S,) inf. n. هيبة (S, K, Msb) and مهابة (S, K) and هيب; (K;) and اهتابه and تهيبه ; (K;) [*He revered, venerated, respected, honoured, dreaded,* or *feared, him* or *it;*] *he regarded him* or *it,* i. e., anything, TA,) *with reverence, veneration, respect, honour, dread,* or *awe;* (S, K, * Msb, TA;) *and fear;* (S, K;) *cautious fear,* or *caution.* (K, Msb.) ___ هَبِ النَّاس يهابوك *Reverence men,* [*and*] *they will reverence thee.* (TA.) ___ هُوِب, in which the original ى is changed into و, [*He* (a man) *was regarded with reverence, veneration,* or *awe; with fear;* or *with cautious fear,* or *caution*]. (S, K.)

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2 **هَيَّبْتُه إِلَيْه** *I made it to be regarded by him with reverence, veneration,* or *awe; with fear;* or *with cautious fear,* or *caution.* (S, K.)

4 **اهاب بصاحبه** *He called his companion.* And in like manner, أَهَبْتُ به إِلَى الخَيْر *I called him,* or *invited him, to what was good.* (MF.) ___ اهاب بالإبل *He called to the camels, in driving them* or *urging them, by the cry* هاب هاب. (K.) ___ اهاب بغنمه *He* (a pastor) *cried out to his sheep,* or *goats, in order that they might stop,* or *return:* and اهاب بالبعير [*He cried out to the camel, for the same purpose*]. (S.) الإِهابة is *The crying out* to camels, *and*

calling them. (As and others.) ___ اهاب بالخيل *He called the horses,* or *called out to them by the cry* هاب, (so in the S and in a MS. copy of the K: in the CK, هابْ,) or *by the cry of* هبْ *and* هبِى, meaning *Come! Approach!* or *Advance boldly!* (K.) Az remarks his having heard هاب used [as a cry] only to horses; not to camels. (TA.) See هبهب, in art. هب.

5 **تهيَّب** see 1. ___ تهيَّبنى *It filled me with awe,* or *fear:* (El Jarmee:) *it made me to fear:* (S, ISd, Msb:) *I regarded it with awe,* or *fear; i. q.* تهيَّبته: (Th:) *I feared it; i. q.* خفته. (S, ISd, K.) Ibn-Mukbil says,

* وماتهيَّبنى المَوْماةُ أَرْكَبها *

* إذا تجاوبت الأَصْداءُ بالسَّحرِ *

[*And the waterless desert fills me not with awe,* or *fear;* (or *makes me not to fear,* &c.;) *I ride over it when the male owls* (?) *answer one another at early dawn:* تهيّنى being for تتهيَّبنى]. (S, &c.)

8 **إهتيب** see 1.

هبْ (K) and هابِ and هبِى , (S, K,) [but respecting the second of these words see 4,] *Cries to horses, meaning, Come! Approach!* (S, K,) or *Advance boldly!* (K.)

هابِ and هبِى: see هبْ.

هابٌ *A serpent.* (K.) ___ هابٌ *A calling to camels, in driving,* or *urging, them, by the cry* هابْ هابْ. (K.) ___ See 4.

هيبانٌ : see هائبٌ, and مهيبٌ.

هيوب : see هائب, and مهيب.

هيبة and مهابة : see 1. ___ [As substs., *Reverence, veneration, respect, honour, dread,* or *awe; fear; cautious fear,* or *caution.*] ___ Also, *great, reverend,* or *venerable, dignity; a quality inspiring reverence* or *veneration* or *respect* or *honour; venerableness; awfulness; a quality inspiring dread* or *awe.* (MF.)

هيَّب : see هائب.

هيَّبان : see هيَّبان ___. هائب (K) or [rather] هيبان , (TA, [see هائب]) *A he-goat:* (K:) explained by the word تيس; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for منتفش; for in the L and other lexicons we find the word explained by منتفش خفيف, *Scattered, and light;* with a citation of the following verse of Dhu-r-Rummeh:

* تَمُجُّ اللُّغَامَ الهَيَّبَانَ كَأَنَّهُ *

* جَنَى عُشَرٍ تَنْفِيهِ أَشْدَاقُهَا الهُدْلُ *

[*She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:*] and we also find, in the R, قُطْن هيّبان explained as signifying *cotton that is plucked,* or *teased with the fingers, so as to become scattered;* syn. منتفش: or هيّبان signifies, in the abovecited verse, accord. to some, *Light,* [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِى, and without و before it;] *and separated into small particles:* (TA:) [or] the *froth of the mouth of camels;* (Az, K;) *i. q.* لُغَام: (Mj, Sifr es-Sa'ádeh:) Az cites the above verse; and says, that the fruit of the عُشَر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) ___ هيَّبان (or هيبان, TA,) *A pastor.* (K, from Es-Seeráfee.) [Accord. to the CK, *a*

light, or *an active pastor:* but see above.] ___ هَيَّبَانٌ (or هَيِّبَانٌ , TA,) *Dust,* or *earth:* syn. تُرَابٌ. (K.) ___ See هَائِبٌ.

هَيِّبَانٌ : see هَيَّبَانٌ.

هَيَّابٌ : see هَائِبٌ.

هَيَّابَةٌ : see هَائِبٌ.

هَائِبٌ [act. part. n. of هَابَ, *Regarding with reverence, veneration, dread,* or *awe; with fear; with cautious fear,* or *caution;*] *fearing men.* (K.) This is the original [simple] epithet. (TA.) ___ The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely هَيُوبٌ (S, K) and هَيُوبَةٌ, (S, L,) [in which the ة is added to strengthen the intensiveness,] and هَيَّابٌ and هَيَّابَةٌ, (S, K,) in which ة is added for the purpose above mentioned, (TA,) and هَيِّبٌ , (K,) which may be contracted into هَيْتٌ, (TA,) and هَيْبَانٌ (K) and هَيِّبَانٌ (S, K) and هَيَّبَانٌ ; (K;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former of them; asserting فَيْعَلَانٌ to be unknown as the measure of an unsound word, like as فَيْعَلَانٌ is unknown as that of a sound word except in extr. instances; (TA;) [*Having much reverence, veneration, dread,* or *awe; much fear; much cautious fear,* or *caution:*] *fearing men* [much]: (K:) *a coward, who regards men with awe,* or *fear, &c.:* (S:) [The last of these epithets is also explained in the CK as signifying *having much fear,* or *very fearful;* (كَثِيرُ الخَوْفِ;) and *a coward:* but in the TA and in a MS copy of the K, الخوف is omitted; and in the TA is added by the author, after كثير, the words من كلّ شىء; as though the meaning of the word were much, or many, of any things: the correct reading seems to be the former, and the meaning intended by SM, *having much fear,* or *very fearful, of everything:* in like manner] هَيُوبٌ signifies a man *who fears everything.* (TA.) ___ الإِيمَانُ هَيُوبٌ [*Faith is fearful,* or *very fearful;* i. e.,] *he who possesses faith fears acts of disobedience:* occurring in a trad.: (S:) in this case, هيوب is used in the sense of an act. part. n.: or it signifies [*faith is*

feared; or *regarded with reverence, &c.;* i. e.,] *he who possesses faith is feared,* or *regarded with reverence, &c.:* in which case هيوب is used in the sense of a pass. part. n. (TA.)

هٰذَا الشَّىْءُ مَهْيَبَةٌ لَكَ [*This thing is a cause of awe,* or *fear, to thee*]. (S.)

مَهَابٌ : see مَهِيبٌ.

مَهَابَةٌ : see هَيْبَةٌ.

مَهُوبٌ : see مَهِيبٌ.

مَهِيبٌ and مَهُوبٌ , (S, K,) the former agreeable with rule, (TA,) and هَيُوبٌ , (K) [respecting which see also هَائِبٌ,] and هَيْبَانٌ , (Th, IM, K,) [*Regarded with reverence, veneration, respect, honour, dread,* or *awe; with fear; with cautious fear,* or *caution;*] a man *whom others regard with reverence, &c.;* (S;) a man *whom others fear.* (K.) ___ مَكَانٌ مَهُوبٌ, formed from the verb هُوبَ, the original ى being changed into و (S, K,) *A place regarded with awe,* or *fear;* (S;) *a place in which one is impressed with awe,* or *fear:* as also مَكَانٌ مَهَابٌ : (S, K:) مَهَابٌ signifies *a place of awe,* or *fear.* (IB.) ___ المَهِيبُ and المَهُوبُ and المُتَهَيَّبُ *The lion:* (K:) because regarded with awe, or fear, by men. (TA.)

المُتَهَيَّبُ : see المَهِيبُ.

هيت

2 **هيّت به** , (S, K,) inf. n. تَهْيِيتٌ, (TA,) as also هَوْتٌ, (S,) *He cried out to him, and called*

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him, (S, K,) *saying,* هَيْتَ هَيْتَ; or saying يَاهْ يَاهْ, which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying يَا هَيَا [or rather يَاهَيَاهْ: see art. يه]. (TA.)

3 **هَاتِ** *Give me:* (K:) هَاتِ يَا رَجُلُ *Give me, O man:* (T, S, M:) *i. q.* أَعْطِنِى: (T, S, M, K:) to two men, هَاتِيَا: to a plurality of men, هَاتُوا: to a woman, هَاتِى: to two women, هَاتِيَا: to a plurality of women, هَاتِينَ: you say هَاتِ لَا هَاتَيْتَ [*Give me: mayest thou not give* (hereafter)! an imprecation, of the like of which there are many examples]; and هَاتِ إِنْ كَانَتْ بِكَ مُهَاتَاةٌ [*Give me, if there be in thee* (*a disposition for*) *giving*]; and مَا أُهَاتِيكَ [*I do not give thee*], like as you say, مَا أُعَاطِيكَ; but you do not say هَاتَيْتُ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively:] accord. to Kh, هَاتِ is from آتَى, aor. يُوتِى; the ا being changed into هـ. (S.) [But آتَى is of the measure أَفْعَلَ; and هَاتِ is the imp. from the measure فَاعَلَ. See also art. هتى, where it is mentioned again in the S and K.]

هَيْتَ an exclamation denoting wonder: the Arabs say, هَيْتَ لِلْحِلْمِ [*What forbearing mildness,* or *clemency!*] (L.) ___ هَيْتَ لَكَ, (Akh, S, K, &c.,) and هَيْتَ لَكَ, (Akh, K,) and هَيْتَ لَكَ, (Akh, IB, K,) and the first letter is sometimes with kesreh; (K;) as is related on the authority of 'Alee, (TA,) [so that you say هَيْتَ and هَيْتِ and هَيْتُ, the first of which three forms is mentioned by Fr, Akh, IB, and the third by Fr, IB; but for the second I find no other authority than that implied above;] of all which, the most common is هَيْتَ لَكَ, with fet-hah to the هـ and ت: (Zj:) هَيْتَ is of the dial. of Howrán, whence it

became introduced into Mekkeh; and هيتَ, of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] *i. q.* هَلُمَّ, *Come!* (Akh, S, L, K,) or تَعَالَ the same, (Fr, Ks,) or أَقْبِلْ, the same, or *Come forward!* (L.) It occurs in the Kur, xii. 23; where it is commonly read هَيْتَ لَكَ; (Zj;) but 'Alee and Ibn-'Abbás are said to have read هِئْتُ لَكَ, with hemzeh. [See art. هيأ.] (TA.) هَيْتَ is itself invariable whether used to denote the sing. or pl. or fem. or masc.; but the difference of number is observed in what follows it; for you say هَيْتَ لَكُمَا [*Come ye two!*] and هَيْتَ لَكُنَّ [*Come ye* women! &c.]: (S:) you also say simply هَيْتَ [*Come!*] and this is also said to signify *Hasten!* and *Set forth journeying* through the land, or earth. (TA.) Authorities differ respecting this word; whether it be Arabic or arabicized; and whether it be a noun or a verb; &c. Accord. to AZ, as related by Az, هيت لك is arabicized in the Kur, from the Hebrew هيتا كخ [app. a mistake for هيتا كخ, which I suppose to be meant for עַתָּה לְכָה Now, come! occurring in Gen. xxxi. 44]. (TA.)

هَيْتَ هَيْتَ : see 2.

هَيْتٌ *A low,* or *depressed, piece of ground:* (K:) *a piece of ground having a low,* or *depressed, bottom:* (TA:) *i. q.* هُوَّةٌ and هُوَتَةٌ. (IAar.)

هَيْتَاءٌ , and هَيْتَاه: see art. هوت.

هَيَّاتٌ [*Clamorous; calling out often,* or *much*]. (S.)

هيث

1 **هَاثَ لَهُ**, aor. يَهِيثُ, inf. n. هَيْثٌ and هَيَثَانٌ, *He gave him a little,* or *something little in quantity.* (AZ, S, K.) [See also حَثَا, in art. حثو, inf. n. هَيْثٌ, *He gave little in his measure,* or *in his measuring; i. q.* حَثَا, inf. n. حَثْوٌ: it is like what is termed جزاف. (TA.) هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ, *It was in a state of motion,* or *commotion;* (S, K;) like هَاشَ, inf. n. هَيْشٌ. (S.) ___ هَاثَ القومُ, aor. يَهِيثُ, inf. n. هَيْثٌ; and تَهَايَثَ ; *The party became intermixed* in altercation. (TA.) ___ هَاثَ برجله التُّرابَ, aor. يَهِيثُ, *He dug up the dust,* or *earth, with his foot.* (TA.) ___ هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ: (TA;) and اِسْتَهَاثَ ; (K;) *He corrupted,* or *marred; acted corruptly; did mischief;* syn. أَفْسَدَ. (K, TA.) ___ هَاثَ فى ماله, aor. يَهِيثُ, inf. n. هَيْثٌ, *He acted corruptly* (أَفْسَدَ) *with his property;* (K;) as also عَاثَ; (TA;) [*he scattered and marred his property; squandered it; expended it quickly:* see art. عيث]. ___ Also, [contr.,] *He acted rightly with his property.* (TA.) ___ هَاثَ فى شَىْءٍ *He acted corruptly with a thing; and took it without gentleness;* (TA;) [as also هَاثَ الذِّئْبُ فى الغَنَمِ ___]. عَاثَ *The wolf did mischief among* [or *worried*] *the sheep,* or *goats;* (TA;) [as also هَاثَ من المال]. عَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ, *He obtained what he wanted of the property.* (K.)

3 **هَايَثَهُ**, inf. n. مُهَايَثَةٌ, *He contended,* or *disputed, with him for superiority in abundance,* or *multitude;* as, for instance, of wealth, or of dependants or followers. (TK.) مُهَايَثَةٌ is syn. with مُكَاثَرَةٌ. (K.) ___ See 10.

5 **تَهَيَّثَ** *He gave.* (K.) تَهَيَّثَ لَهُ شَيْئًا *He gave him a thing.* (TK.)

6 **تَهَايَثَ** see 1.

10 **استهاث** (and هايث , TA,) *He deemed* [a thing] *much;* syn. إِسْتَكْثَرَ. (K.) استهاث مَا أَعْطَاهُ [*He deemed what he gave him much*]. (TK.) ___ See 1.

هَيْثَةٌ *An assembly, a company, a congregated body,* (As, S, K,) *of men,* or *people;* like هَيْشَةٌ. (As, S.)

هَائِثَةٌ The *clamour,* or *confused noise,* (جَلَبَةٌ,) of a people. (L.)

مُهَايِثٌ *Taking much;* one *who takes much.* (K.)

هيج

1 هَاجَ, aor. يَهِيجُ, inf. n. هَيْجٌ and هَيَجَانٌ [the most common form]; and هِيَاجٌ; and اهتاج, and تَهَيَّجَ; *It* (a thing, S) *became raised, roused, excited, stirred up,* or *provoked;* syn. ثَارَ: (S, L, K:) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَاجَ بِهِ الدَّمُ, inf. n. هَيْجٌ and هَيَجَانٌ, *The blood became roused,* or *stirred up, in him:* (A, L:) and in like manner, المِرَّةُ *the gall,* or *bile:* and الغُبَارُ *the dust.* (A.) See also هَاجَ ___. هَائِجٌ, inf. n. هِيَاجٌ and هُيُوجٌ and هَيَجَانٌ; and اهتاج; *He* (a stallion-camel) *became excited by lust; initum appetivit; brayed, and became excited by lust.* When this is the case, he becomes lean, and his price is lessened. (L.) ___ هَاجَتْ عَيْنُهُ, (S, art. مرح; and L, art. رمد; &c.) inf. n. هَيَجَانٌ, (K, art. رمد; &c.) *His eye became inflamed; painful and swollen; affected with ophthalmia;* (L, art. رمد;) *i. q.* رَمِدَ. (S, art. رمد; and L, K, * in the same art.) ___ هَاجَ بِهِ فَهَجَاهُ [*He became excited against him,* or *attacked him, and satirized him*]. (A.) ___ هَاجَ الهَجَآءُ بَيْنَهُمَا [*Satire was excited between them two.* (A.) ___ هَاجَتِ الحَرْبُ (inf. n. هَيْجٌ, Msb) *War became excited,* or *raised.* (A, Msb.) ___ هَاجَ الشَّرُّ بَيْنَهُمْ *Evil become excited among them.* (A.) ___ هَاجَ, inf. n. هَيْجٌ, *He,* or *it, was in a state of commotion.* (L.) ___ هَاجَتِ السَّمَآءُ فَمُطِرْنَا *The sky became cloudy and windy, and we were rained upon.* (TA.) ___ هَاجَ; (S, K;) [followed by an accus., and also by ب;] and هَيَّجَ, inf. n. تَهْيِيجٌ, the most common form;] and هَايَجَ; (S;) *He,* or *it, raised, roused, excited, stirred up,* or *provoked,* (S, K,) a thing; (S;) syn. أَثَارَ. (K.) Thus the first of these verbs is trans. as well as intrans. (S.) All have the same meaning: (S:) or the second has an intensive signification. (Msb.) ___ هَاجَ الغُبَارَ, and هَيَّجَهُ, [which is more common,] *He raised the dust.* (TA.) ___ هَيَّجَ الشَّرَّ *He excited evil*

among a people. (A) ___ هَيَّجْتُ النَّاقَةَ فَٱنْبَعَثَتْ *I roused the she-camel, and she became roused.* (A.) ___ هَجْتُهُ فَهَاجَ *I roused him, and he became roused.* (TA.) ___ هَاجَتْ لَهُ الدَّارُ الشَّوْقَ *The dwelling excited his longing desire.* (A.) ___ هَاجَ *He,* or *it, disquieted, and scared,* a person. (L.) ___ هَاجَ الإِبِلَ, inf. n. هَيْجٌ, *He put the camels in motion, by night, towards the watering-place and pasture.* (L.) ___ هَاجَتِ الإِبِلُ *The camels thirsted.* (K.) ___ هَاجَ, (inf. n. هِيَاجٌ, S, and هَيْجٌ, TA,) *It* (a plant, or herbage,) *dried up:* (S, K:) [*it withered:*] *it* (a leguminous plant) *became yellow:* (Msb:) or *dried up and became yellow:* and *became tall.* (L.) ___ هَاجَتِ الأَرْضُ, inf. n. هِيَاجٌ and هَيْجٌ and هَيَجَانٌ, *The plants,* or *herbage,* or *leguminous plants, of the land dried up.* (L.)

2 **هَيَّجَ** see 1 and 4.

3 **هَايَجَهُ**, (TK,) inf. n. هِيَاجٌ, (S, K,) *He fought with him; engaged in a conflict,* or *combat, with him.* (TK.) ___ يَوْمُ الهِيَاجِ *The day of fight, conflict* or *combat.* (S, K. *) ___ See 1.

4 **أَهَاجَتِ الرِّيحُ النَّبْتَ** *The wind dried up,* or *caused to dry up, the plants,* or *herbage:* (S, K *:) and [so] هَيَّجَتْهُ . (O, K in art. صوع ___.) أَهْيَجْنَا الأَرْضَ *We found the land to have its plants* or *herbage, dried up.* (S, K.)

5 **تَهَيَّجَ** see 1.

6 **تَهَايَجُوا** *They leaped,* or *sprung up, together, to fight, one against another.* (S, K.)

8 **إِهْتَيَجَ** see 1.

هَجْ : see هَيْجٌ.

هَيْج *Civil war;* or *conflict and faction;* or *discord,* or *dissension;* syn. فِتْنَة. (L.) See هَيْجَآء. ___ *Excitement of the blood:* or, *of coitus:* or, *of longing desire.* (L.) ___ يَوْمُ هَيْجٍ *A day of wind:* or, *of clouds,* or *mist, and rain.* (K, TA: [but accord. to some copies of the K, instead of and rain, or, *of rain.*]) ___ هَاجَ لَهُ هَيْجٌ حَسَنٌ, said with respect to a cloud, or body of clouds, when first rising; (As;) [meaning, *It hath had a good rising,* or *hath risen well,* so as to present, at its first rising, a good, or promising, appearance: an expression like لَهُ نَشْءٌ حَسَنٌ, q. v., art. هيج ___]. نشأ, *Yellowness:* [app. in a plant]: (L:) or *a state of drying up.* (IAar, L.) See هَائِج.

هَيْجِ, indecl., with kesreh for its termination, and هَجِ, *Cries by which a she-camel is chidden.* (K.) [See also هَجْهَجِ, in art. هج.]

هَاجَة A ewe *that does not desire the ram:* as though deprived of excitement. (M.) ___ هَاجَةٌ *A female frog.* (L, K.) See an ex. in a verse cited voce صُبَارَة. ___ *An ostrich.* (L.) Pl. of both, هَاجَاتٌ. (L. K.) Dim. هُوَيْجَة and هُيَيْجَة. (L.)

هَيْجَى : see هَيْجَآء.

هَيْجَآء and هَيْجَى (S, L, K) and هَيْج and هِيَاج (L) the third [as also the fourth] originally an inf. n., (Msb,) *War.* (S, L, K.)

هَيِّج : see هَائِج.

هِيَاج : see 1 and 3; and هَيْجَآء.

شَيْءٌ هَيُوجٌ, and مِهْيَاجٌ, *A thing,* or *person, that raises, rouses, excites, stirs up,* or *provokes, much:* each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.)

هَائِج *Anger; an ebullition of anger, rage,* or *passion;* syn. فَوْرَة. (S, K.) Ex. هَاجَ هَائِجُهُ *His*

anger became roused, or *excited;* (S;) *became violent;* (TA;) *he became inflamed with anger.* (A.) And هَدَأَ هَائِجُهُ *The ebullition of his anger, rage,* or *passion, became appeased.* (S.) ___ هَائِجٌ (S, K) and هَيِّجٌ (TA) A stallion *excited by lust; initum appetens.* (S, K.) ___ أَرْضٌ هَائِجَةٌ *Land of which the leguminous plants have dried up,* or *become yellow:* (S, K:) or, as in some lexicons, [and as in one copy of the S in my hands,] *and become yellow:* (TA:) or, *of which the leguminous plants have dried up.* (TA.) بَقْلٌ هَائِجٌ, and هَيِّجٌ, *Leguminous plants dried up,* or *drying up,* [*and yellow*]. (L.)

مَهْيَاجٌ A she-camel *that is excited by desire for its accustomed place, and hastens thither.* (S, K.) ___ See مَهْيَاجٌ ___. هَبُوجٌ A camel *that thirsts before* [*other*] *camels.* (K.)

هيد

1 **هَادَ** , aor. يَهِيدُ, inf. n. هَيْدٌ; (S, L, K;) and هَيَّدَ , (L, K,) inf. n. تَهْيِيدٌ; (TA;) *He moved,* or *put in motion,* (S, L, K,) a thing, (S,) or anything: this is the original signification. (L.) ___ هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ and هَادٌ; (L, K;) and هَيَّدَ ; (K;) *It frightened,* or *terrified, and afflicted, distressed,* or *oppressed,* a person. (L, K.) ___ هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ; (L, K;) and هَيَّدَ ; (K;) *He repaired; put into a right* or *proper state.* (L, K.) It is said in a trad., with reference to the Mosque (of Mohammad, L), هُدْهُ, (S, L,) meaning *Repair it:* (L:) or *pull it down, and then repair it:* (S, L:) or *pull it down, and recommence the building of it, and repair it, and put it into a right* or *proper state.* (L.) ___ هَادَ, (Yaakoob, S, L, K,) aor. يَهِيدُ, inf. n. هَيْدٌ, and هَادٌ; (L;) and هَيَّدَ ; (Yaakoob, S, L:) *He chid* a man; *and turned him away,* or *back,* from a thing: (S, * L, K:) or يَهِيدُ is only used with a negative in this sense. (Yaakoob, K.) ___ هَادَ *He removed* a person or thing *from his* or *its place.* (L, K. *) ___ هَادَ *He* or *it disquieted, disturbed,* or *unsettled,* a person. (K.) ___ مَا يَهِيدُنِى كَذَا *Such a thing does not move me;* (L;) *it does not disquiet, disturb,* or *unsettle, me; I am not moved by it; do not care for it,* or *regard it.* (S, L.) Accord. to Yaakoob, يَهِيدُ is only thus used with a negative. (S, L.) One says, لَا يَهِيدَنَّكَ هٰذَا عَنْ رَأْيِكَ *Let not this move thee at all from thine opinion.* (TA.)

2 **هَيَّدَ** see 1.

هَادٌ : see هَيْدٌ.

هَيْدٌ and هَيْدٌ and هَادٌ (S, L, K) and هَيْدٌ and هَيْدٌ and هَادٌ (IB, L) and هَيْدٌ (L) *Cries by which camels are chidden* (S, L, K) *and urged.* (L.) ___ Also هَيْدٌ *A mode of singing to camels, to urge* or *excite*

them: (L:) or the *commencement of such singing:* (TA:) when a man is about to sing to camels for this purpose, he says هَيْدْ هَيْدْ, and then sings, or prolongs and modulates his voice. (L, TA.) ___ هَيْدَ مَا لَكَ, (T, L, K,) and هَيْدَ مالك, (Sh, L,) and هَيْدْ مالك, (L,) [*What is thy state,* or *condition,* or *thy affair,* or *business?*] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K;) like as you say يَا هٰذَا مَا لَكَ. (T, L.) One says, لَقِيَهُ فَقَالَ لَهُ هَيْدَ مَا لَكَ [*He met him, and said to him, What is thy state, &c.?*] and لَقِيتُهُ فَمَا قَالَ لِى هَيْدَ مَا لَكَ [*I met him, and he said not to me, What is thy state, &c.?*] (Lh, L,) and يَا هَيْدَ مَا أَصْحَابُكَ, and يَا هَيْدًا مَا لأَصْحَابِكَ, [*What is the state, &c., of thy companions?*] (Ks, L,) and one says, لَوْ شَتَمْتَنِى مَا قُلْتُ هَيْدَ مَالَكَ, meaning, [*Hadst thou reviled me,* or *shouldst thou revile me, I had not said,* or *would not say,*] *What is thine affair?* (As, on the authority of 'Eesà Ibn-'Omar.) When a straycamel passes by a man, and he does not turn him aside, nor does he regard it, you say, مَرَّ بَعِيرٌ فَمَا قَالَ لَهُ هَيْدَ مَا لَكَ, and, as related by an Arab of the desert, هَيْدَ ما لك, with kesr to the د, [*A camel passed by, and he said not to him, What is thy state, &c.?*] (AZ, L.) ___ مَا لَهُ هَيْدٌ وَلَا هَادٌ *He has no motion:* (L, K:) or *neither* هيد *nor* هاد *is to be said to him;* meaning, *he is not to be moved, nor withheld*

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from a thing, nor chidden away from it. (S, L.) هَيْدٌ *i. q.* هَيْدَبٌ *A flabby pubes.* (Fr, in TA, voce كَعْتَبٌ.)

هَيْدْ : see هَيْدٌ.

هَيْدَانٌ [whether with or without tenween is not shown] *Cowardly;* or *a coward:* (S, L;) a *heavy, cowardly* man; like هَدَانٌ. (L.)

هير

2 **هيرّه** : see هورّه.

5 **تهيّر** : see تهوّر.

هيش

1 **هَاشَ القَوْمُ** , aor. يَهِيشُ, (S,) inf. n. هَيْشٌ, (S, K,) *The people,* or *company of men, were,* or *became, in a state of commotion and excitement,* (S, K, *) عَلَيْنَا *against us.* (S.) ___ هَاشَ القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ *The people,* or *company of men, leaped,* or *sprang, one,* or *one portion. towards another, for fight,* or *conflict:* (TA:) and تَهَيَّشَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ *The men,* or *people, leaped,* or *sprang, one,* or *one portion, towards another,* (JK,) *in the slightest kind of conflict.* (TA.) ___ هَاشَ فِى النَّاسِ, (JK, TA,) inf. n. هَيْشٌ, (JK, K,) *He created,* or *excited, disorder, disturbance, discord,* or *dissension, between,* or *among, the people; made mischief among them.* (JK, K, * TA.) ___ هَاشَ الرَّجُلُ, (JK,) inf. n. هَيْشٌ, (JK, K,) *The man used,* or *uttered much foul speech* or *language.* (JK. Sgh, K. *) هَاشَ, aor. as above, (TA,) and so the inf. n., (Fr, K,) *He collected.* (Fr, K, TA.) [In this sense, as well as the first, it is like هاش having هوش for its inf. n.]

5 **تَهَيَّشَ** see 1.

هَيْشَةٌ *i. q.* هَوْشَةٌ; (S, K;) *Conflict and faction, sedition, discord,* or *dissension.* (JK, K.) It is said in a trad., (TA,) لَيْسَ فِى الهَيْشَاتِ قَوَدٌ, (K, TA,) or, accord. to one relation, فِى الهَوْشَاتِ, (TA,) *There is no retaliation* for one slain *in cases of conflict and faction,* &c., when the slayer is unknown. (K, TA.) And هَيْشَاتٌ in the phrases هَيْشَاتُ اللَّيْلِ and هَيْشَاتُ الأَسْوَاقِ is like هَوْشَاتٌ. (TA.) *A company* of men: (JK, S:) or *a mixed,* or *confused, company.* (K.)

هيض

1 **هَاضَهُ**, aor. يَهِيضُ, (S, K,) inf. n. هَيْضٌ, (S,) *He broke it,* namely, a bone, *after it had become set;* as also اهتاضه : (S, K:) and in like manner, a wing. (TA.) ___ *It* (a thing) *made him to fall back into his disease;* (S, A, TA;) and so هاضه إلى ما به. (TA.) You say also, هاض الحزنُ القلبَ *Grief affected the heart time after time.* (TA.) And تهيّضه الغرام [*Vehemence of desire*] *returned to him a second time.* (A, * TA.) ___ *It softened him,* or *it.* (TA.) And so IAar explains the verb as occurring in the saying of 'Áïsheh, لَوْنَزَلَ بالجبال الرَّاسيات مانزلَ بأَبِى لَهَاضَها [*Had that befallen the firm mountains which befell my father,*] *it had softened them.* (TA.) [See also an ex. of a similar meaning voce ظلع.] ___ *It* (drowsiness) *made him languid.* (A, TA.) ___ *He broke him,* or *defeated him:* as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezeed the son of El-Mohelleb, when he broke his prison, and escaped, اَللّٰهُمَّ إِنَّهُ قَدْ هَاضَنِى فَهِضْهُ *O God, verily he hath broken me,* or *defeated me, and encroached on me* (ادَّخَل علَىَّ), *then do Thou break him,* or *defeat him, and requite him for that which he hath done.* (TA.)

2 **هيّضه** *He roused, excited,* or *provoked, him;* and *it,* namely the heart. (IB.)

5 **تَهَيَّضَ** see 7: and see also 1.

7 **انهاض** *It* [a bone] *broke,* or *became broken,* (JK, K,) *after having been set;* (JK;) and تهيّض signifies the same. (K.)

8 **إِهْتَيَضَ** see 1.

هَيْضٌ *Any pain following upon pain.* (S, TA.) See also هَيْضَةٌ. ___ *Softness.* (TA.)

هَيْضَةٌ, (Lth, K,) or هَيْضٌ, (JK,) *A disease after a disease: a return of anxiety,* or *disquietude of mind;* and *of grief.* (Lth, JK, K.) ___ به هَيْضَةٌ *He has a purging and vomiting together;* [i.e. *the cholera:* used in this sense in the present day:] (S, K:) or *a discharge of the belly alone.* (TA.) You say also, أَصَابَتْ فُلَانًا هَيْضَةٌ, meaning *A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten.* (TA.) ___ به هَيْضَةُ الكَرَى *In him is the languor produced by drowsiness.* (A, TA.)

مَهِيضٌ A bone *broken after having become set;* (S, A, K;) as also مُهْتَاضٌ (S) and مُنْهَاضٌ. (S, A.)

مُهْتَاضٌ: see مَهِيضٌ.

مُنْهَاضٌ: see مَهِيضٌ.

مُسْتَهَاضٌ [A beast] *that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well:* or, accord. to ISh, one *that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby;* or *that eats food,* or *drinks beverage, and in consequence relapses into disease.* (TA.)

هيط

1 **مَا زَالَ يَهِيطُ**, inf. n. هَيْطٌ; and مَا زَالَ فِى هَيْطٍ وَمَيْطٍ; *He ceased not to be engaged in crying out,* or *vociferating,* or *calling for aid* or *succour; and in evil,* or *mischief; and raising a clamour,* or *confused noise.* (K.) IKtt says, that يهيط has no pret. (TA.) [See also 3.]

3 **هِيَاطٌ** [in the senses assigned to it in what here follows] is an inf. n. of which the verb [هَايَطَ] is obsolete. (L.) You say, مَا زَالَ فِى هِيَاطٍ وَمِيَاطٍ *He ceased not to be in a state of approaching,* or *drawing near, and retiring to a distance:* (K:) or هِيَاطٌ signifies the act of *advancing:* (Lh:) or هِيَاطٌ and مِيَاطٌ respectively signify the *most vehement driving in coming to water,* and the *most vehement driving in returning from water;* and the meaning is, *going and coming:* (Aboo-Tálib:) or both signify the *being in a state of commotion, tumult,* or *disturbance;* as some say, *arising from their saying No, by God, and Yes, by God:* (TA:) [it is also said that] مُهَايَطَةٌ [which is likewise an inf. n. of مَايَطَ] signifies the act of *crying out,* or *vociferating; and raising a clamour,* or *confused noise;* [(see also 1;) and so, app., هِيَاطٌ; for it is immediately added,] one says, وَقَعَ الْقَوْمُ فِى هِيَاطٍ وَمِيَاطٍ [as though meaning *the people,* or *company of men, fell into vociferating,* &c.]. (S.) بَيْنَهُمَا مُهَايَطَةٌ is also said to signify *Between them two is low, faint,* or *gentle, speaking.* (TA.) [See مِيَاطٌ.] ___ Accord. to IAar, هَايَطَهُ signifies *He esteemed him weak.* (TA.)

6 **تَهَايَطُوا** *They came together,* or *coalesced, and arranged,* or *adjusted, their affairs;* (Fr., S, K;) contr. of تَمَايَطُوا. (Fr, S.)

هَائِطٌ and مَائِطٌ are explained by IAar as signifying *Going and coming.* (TA.)

هيف

5 **تَهَيَّفَ** , (S, K,) said of a man, (S,) is from الهَيْفُ [the hot south-west wind], like تَسَتَّى from الشَّتَّآءُ. (S, K.) See an ex. voce مَصْقُولٌ.

الهَيْفُ : respecting the wind thus called, see نَكْبَاءُ.

رِيحٌ مِهْيَافٌ [*A very thirsty wind*]. (TA, voce نَكْبَاءُ.)

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هيق

هَيْقَةٌ *A female ostrich.* (A, art. زمر.)

هيل

7 **انْهَالَ** *It* (sand, &c.) *poured down.* (S, K.) ___ انْهَدَمَ الجِدَارُ وَانْهَالَ [*The wall fell in ruins,* or *to pieces,* or *became a ruin, and broke,* or *crumbled down*]. (K in art. قيض.) So rendered voce انْقَاضَ, art. فيض.

هَيْلٌ inf. n. of هَالَ: see هَيْلٌ ___. حَثًا and هَائِلٌ Sand *that will not remain steady in its place, but falls down.* (JK.)

هَيُولَى and هَيُّولَى: wrongly mentioned in art. هول. See مَادَّةٌ.

مَهِيلٌ : see كَثِيبٌ.

هيم

2 **هَيَّمَهُ** : see هَيُومٌ.

هَيَامٌ : see an ex. in a verse of Lebeed, voce أَصْلٌ.

هُيَامٌ : see هُبٌّ.

هُيُومٌ [The *being bewildered,* or *distracted, by amorous desire;*] the *pursuing a heedless,* or *an inconsiderate course,* or *going at random, heedlessly,* or *without consideration,* or *certain aim, by reason of amorous desire:* and تَهْيَامٌ the [*being so,* or] *doing so, much.* (TA.) You say, of love [or amorous desire], هَيَّمَهُ , inf. n. تَهْيِيمٌ. (TA.) ___ *An affection like insanity arising from amorous desire:* (JK:) *bewilderment,* or *distraction, by amorous desire.* (KL.)

هَيْمَانُ A man *loving intensely,* or *very passionately* or *fondly:* (TA:) and so applied to a heart: see شَنِقٌ. هَيْمَانُ ___ *A thirsty* camel: fem. هَيْمَى: pl. هِيمٌ. (Jel, lvi. 55.)

مَهْيُومٌ : see voce قَتَّ.

هين

1 **هَانَ لَهُ** , aor. يَهِينُ, *He treated him with gentleness,* or *blandishment;* syn. دَارَاهُ. (Aboo-Is-hák, in TA, art. عن; but only the imp., هُنْ لَهُ, is there mentioned, said to be with kesr.) See عَزَّ, near the end, p. 2031, and the distinction there made between هُنْ and هِنْ.

هيه

هيه and هيه and هيه: see إيه and ايه and إيه

هيهات كَذَا *Far, or far from being believed* or *from the truth, is such a thing;* as also هيهات لكَذَا: or the latter means *remoteness,* or *remoteness from being believed* or *from the truth, is to be attributed to such a thing:* هيهات followed by ل means بعد, (Jel, in xxiii. 38,) or بعد التَّصديق or الصِّحَّة: (Bd, ibid:) or البُعد: (Bd, ibid, TA:) and without ل after it, it denotes the pronouncing [a thing] remote. (TA.) See هيهات ___. أَيهات denotes one's deeming a thing remote, or improbable, and despairing of it; and means بعد جدًّا [*Very far,* &c.], or ما أَبعد [*How far,* &c.]; implying more than بعد though we render it by this word. (Kull, p. 382.)

و

The twenty-seventh letter of the alphabet; called وَاوٌ: it is one of the class termed شَفَهِيَّةٌ [or labials], and is a letter of augmentation. ___ For the uses of و as a particle see Supplement; for و in the sense of بل see a verse in art. و; قَصَدَ giving fulness of sound to ـُـ, see و; نَظَرَ used لِلتَّذَكُّرِ, see الفُ التَّعَايِي in art. ا, and see و; الفُ الإِسْتِنْكَارِ in the sense of ب, see a verse in art. عسيل. ___ As a numeral it denotes *Six.*

و : you say, سَارَ زَيْدٌ وَعَمْرٌو, using و as a conjunction; rather than وَعَمْرًا: and سِرْتُ وَزَيْدًا, using و as [a prep.] denoting concomitance; rather than وَزَيْدٌ. (I'Ak, p. 161.) ___ مَا أُمِّي وَأُمُّهُ; and مَا أَنَا وَطَلَبُ الوَحْشِ: see أُمٌّ: and see another ex. in a verse cited voce حلم. In the Kur, ii. 121 some read وَإِسْمٰعِيلُ; and others وَإِسْمٰعِيلَ. In مَا لَكَ وَزَيْدًا, the و denotes concomitance; *What hast thou in common,* or *to do, with Zeyd?* or it is for و ___. مَا لَكَ وَلِزَيْدٍ in وَهُوَ لَكَ: see حَمْدٌ ___. الوَاوُ لِمُطْلَقِ الجَمْعِ [*The* و *denoting unrestricted conjunction,* not necessarily implying simultaneousness nor relative order]. (I'Ak, p. 254.)

وا generally means *Alas!* see وَا حَرَبَا, and the last verse voce وَا زَيْدَاهُ ___. حَتَّى *Alas, Zeyd!* ___ وَا دَفْرَاهُ, and وَانْتِنَاهُ, *Alas, stench!* meaning *Alas, what an abominable thing!* See دَفْرٌ; and أَبٌ.

وأ

R. Q. 1 وَأْوَأَ, inf. n. وَأْوَأَةٌ, *He* (a dog) *barked.* (A.) ___ Also inf. n. وَأْوَآءٌ ([respecting the form of which see ظَأْظَأَ] in the CK and a MS. copy, وَأْوَأٌ) *He* (a jackal, ابْنُ آوَى,) *cried,* or *barked.* (K.) ___ [See also وَعْوَعَ.]

وأب

1 **وَأَبَ** , aor. يَئِبُ, inf. n. وَأْبَةٌ [app. a mistake for وَأْبٌ and إِبَةٌ], *It* (a hoof) *was contracted in its edges,* or *in its fore edges.* (Az.) See وَأَبَ ___. وَأْبٌ, aor. يَئِبُ, (S, K,) inf. n. وَأْبٌ (S) and إِبَةٌ (S, K) *He contracted himself,* or *drew himself together,* or *shrank; and was ashamed.* (S, K.) ___ وَأَبَ (TA) and اتَّأَبَ (S, K) *He was ashamed,* (S, K,) مِنْ شَيْءٍ *of a thing.* (TA.) ___ وَأَبَ, aor. يَئِبُ, *i. q.* انف [app. meaning *He was disdainful*]. (TA.) ___ وَئِبَ, [aor. يَوْءَبُ: see وَطِئَ:] *He was angry.* (K.)

4 **أَوْءَبَهُ** *He did to him an action of which one should be ashamed:* (S, K:) or *he made him angry:* [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or *he turned him,* or *drove him, back with ignominy, from his affair,* or *from the object of his want:* (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Af'ál, *from his companion,* عن صاحبه: TA:) as also اتَّأَبَهُ ; (K;) meaning *he turned him,* or *drove him, back with ignominy:* (TA:) or اوءبه also signifies *he turned him,* or *drove him, back from his affair,* or *from the object of his want.* (S.)

8 **اتَّأَبَ** : see 1 and 4.

وَأْبٌ , as an epithet applied to a solid hoof, *Strong, contracted in the edges,* or *in the fore edges, and light:* (K:) or simply *strong:* (L, art. رضح:) or *round like a cup* (*such as is called* قَعْبٌ); *cup-shaped;* (S, K;) *and that takes* [app. meaning *occupies*] *much of the ground:* [(see also تَنَاهَبَ:) accord. to Freytag, *hollowed within, so that it takes up* (tollat) *much earth:*] (K:) or *i. q.* حفيظ: (Az, as cited in the TA:) [but this I incline to think a mistake for خَفِيفٌ *light:*] or *of excellent size:* (K:) or *of*

moderate size; not wide, nor contracted. (T.) ___ وَأْبُ الحَوَافِرِ *Having hoofs contracted in the edges,* or *in the fore edges.* (Az.) See also وُأْبٌ above. ___ وَأْبٌ A *large,* or *big, and wide,* arrow: (K:) [but I think that, for مِنَ القِدَاحِ, in the K, we should read مِنَ الأَقْدَاحِ; and that وأب is therefore an epithet applied to a cup, such as is called قَدَحٌ; as Golius and Freytag have understood it; and not to a قَدْحٌ: see what follows]. إِنَاءٌ وَأْبٌ *A large,* or *big, and wide, vessel: a wide vessel:* pl. قِدَحٌ وُأْبٌ. أَوْآبٌ *A large,* or *big, deep, and wide,* [*cup*]. (TA.) ___ قِدْرٌ وَأْبَةٌ *A wide,* or *ample, cooking-pot.* (TA.) ___ See also ___. وَثِيبٌ وَأْبٌ *A great* camel: (S, K:) accord. to some. (S.) ___ وَأْبَةٌ A *short and broad* she-camel, or woman. (TA.) ___ A female *of middling make, between good and bad,* or *handsome and ugly.* (TA.) ___ *A small hollow,* or *cavity, in a rock, that retains water.* (S, K.) ___ بِئْرٌ وَأْبَةٌ *A wide and deep well:* (K:) or *a deep well.* (L, K.)

وَئِيبٌ *Wide,* or *ample:* syn. رَغِيبٌ. (TA.) ___ قِدْرٌ وَئِيبَةٌ *A deep cooking-pot.* (T, K.)

إِبَةٌ, (S, K,) in which the ة is a substitute for the [incipient radical] و, (S,) and تُؤْبَةٌ, (S, K,) in which the ت is originally و, (S,) and مُوثِبَةٌ, (K,) *A disgrace; a shame; a thing of which one should be ashamed: disgrace,* or *ignominy:* (S, K:) *shame;* (K;) *and a contracting of one's self,* or *shrugging:* (TA:) *a vice; fault;* or *the like.* (Aboo-'Amr Esh-Sheybánee.) ___ Ex. نَكَحَ فُلَانٌ فِى إِبَةٍ [*Such a one married in a manner that was disgraceful;* or, *of which one should be ashamed:* i. e., *married a woman of low origin,* or *the like*]. (S.) ___ Dhu-r-Rummeh says,

* إِذَا المَرْئِىُّ شَبَّ لَهُ بَنَاتٌ *
* عَصَبْنَ بِرَأْسِهِ إِبَةً وَعَارَا *

[*When the Maraee has daughters that have attained to puberty, they bind upon his head disgrace and ignominy*]. (S.) ___ طَعَامٌ تُؤْبَةٌ (or طَعَامٌ ذُو تُؤْبَةٍ, as in the TA,) *Food of*

which one should be ashamed to eat. Mentioned by AA on the authority of an eloquent Arab of the desert.

(S.)

تُؤَبَةٌ and مُؤَبَةٌ: see إِبَةٌ.

مُؤَبَاتٌ *Foul,* or *disgraceful, qualities,* or *dispositions.* (S, K.)

وأد

1 وَأَدَ, aor. يَئِدُ, (inf. n. وَأْدٌ, S, L, &c.) *He buried* his daughter *alive* (S, L, Msb, K) *in the grave,* (S, L,) *and put a load of earth upon* her. (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.) ___ الوَأْدُ الخَفِىُّ a term used in a trad. as meaning *Extractio penis tempore concubitus, ne conciperet femina:* as also المَوْؤُودَةُ الصُّغْرَى because this act resembles that of burying a child alive, and is done with the same motive. (L.)

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5 تَوَأَّدت عَلَيْه الأَرْضُ *The earth,* or *the land, hid,* or *concealed him, and* [*as it were*] *removed him:* (T, :) formed by transposition from تَوَدَّأت, [q. v. in art. ودأ]. (T.) See 8.

8 اتَّأَدَ (originally اوْتَأَدَ, S,) and تَوَأَّدَ *He acted,* or *behaved, with moderation, gentleness,* or *deliberation, moderately, gently, deliberately,* or *contr. of hastily: with gravity, staidness, sedateness,* or *calmness:* (T, S, M, A, L, Msb, K:) from تُؤَدَةٌ [q. v.]: (S:) or from وَأْدٌ: or, as some say, formed by transposition, and from تَأَوَّدَت فى قيامها, meaning she (a woman) bent in her rising, by reason of her heaviness. (T, L.) Ex. اتَّأَدَ فى أَمْرِه, and فيه تَوَأَّدَ, *He acted with moderation, gentleness, &c., in his affair:* (S, * A, L, * Msb:) and فى مَشْيِه *in his walk,* or *pace,* or *gait.* (S, L.)

وأْد and وئيد *A sound,* or *noise;* (K;) absolutely: (TA:) or *a loud sound* or *noise;* (S, L, K;) as that of a wall falling, and the like. (L.) ___ The *sound occasioned by vehement* or *heavy treading* of the ground: the *heavy sound* of the feet of camels. (L.) ___ Also the former, (L,) or both, (K,) The *braying* (هدير) of a camel. (L, K.)

وئيد and وئيدة (L, K) and موؤودة, (S, L, K,) and, by abbreviation, مودة, (Abu-l-'Abbás, T,) A daughter *buried alive.* (S, L, K.) ___ الموؤودة الصُّغْرى: see الوأْد الخفىُّ, voce وأَد. (L.) ___ See وأْد. ___ See also تؤدة.

وائد A man *burying,* or *who buries, his daughter,* or *daughters alive.* (L.)

توءد : see تؤدة.

تؤدة (T, S, M, L, Msb, K) and تؤدة (M, L, K) and تودة, without ء, [i. e., تودة or تودة,] (TA,) and توءد (M, L, K) and وئيد ; (K;) the first originally وؤدة; like as تكأَة is originally وكأَة; (T, L;) *Moderation; gentleness; deliberateness; a leisurely manner of proceeding,* or *of deportment, &c.; contr. of hastiness:* and *gravity; staidness; sedateness; calmness:* syn. تأَنّ, (T, M, L, K,) and تمهُّل, (T, L,) and رزانة, (M, L, K,) and سكينة. (Msb.) Ex. فعله فى تؤدة *He did it in a moderate manner; with gentleness; &c.*] (A.) And مشى على تؤدة (S, Msb) [*He walked moderately; gently; &c.;*] *calmly;* or *quietly.* (Msb.) مشى مشيا وئيدا *i. q.* على تؤدة [*He walked moderately; gently; &c.*]; (S;) *calmly,* or *quietly.* (Msb.)

موؤودة and مودة: see وئيد and وأَد.

موائد *Calamities,:* (IAar, T, K:) formed by transposition from مآود. (IAar, T.) See art. اود.

وأر

1 وَاقَ The verse of Lebeed,

* تَسْلُبُ الكَانسَ لَمْ يوأَرْ بهَا *

* شُعْبَةَ السَّاقِ إِذَا الظِّلُّ عَقَلْ *

means *She carries off from the gazelle entering his covert, he not being frightened by her. the branch of the trunk of the tree* above him, *when the shade contracts,* or *decreases,* or *goes away, at midday:* he is describing his swift she-camel.

10 استوءر *He hasted in the darkness;* as also استأور. (K, art. أور.)

وأل

1 **وَأَلَ** : see آلَ, in art. اول, in two places.

أَوَّلُ *First,* and *former; preceding all others, and preceding another.* See art. أول ___ أَوَائِلُ السُّوَرِ The *first parts,* or *beginnings, of the chapters of the Kur-án.* ___ جَآءَ فِى أَوَائِلِ القَوْمِ *He came among the first comers of the people.* (Msb.) ___ And الأَوَائِلُ *The people of former ages;* as also الأَوَّلُونَ. ___ لَقِيتُهُ عَامًا أَوَّلَ means *I met him* [*in a former year.*] *before this year, though by several years.* (Alee El-Kári, in his Expos. of the K, from Seer; cited in the margin of a copy of the K; art. اول.) See عَامٌ.

وأم

3 وَأْ See art. ومأ.

وِئَامٌ The *being mutually near; mutually agreeing.* (T, voce تَوْءَمٌ.)

التَّوْءَمَانِ, *The herb so called:* see art. تأم.

وأى

1 **وَأَى** as syn. with وَعَدَ; imperative إِهْ. with the هـ of silence added; fem. corroborated form of the imperative إِنَّ; of which last, see a curious ex. in the end of article حَرْفٌ الأَلِفَ, in the Mughnee.

وب

1 **وَبَّ** (originally أَبَّ, the أ being changed into و, Az,) inf. n. وَبٌّ; and وَبُوبَ , inf. n. وَبُوبَةٌ; *He prepared to charge,* or *make an assault, in battle.* (K.) See art. أب.

R. Q. 1 **وَبْوَبَ** : see 1.

وبأ

1 **وَبِئَتِ الأَرْضُ** , (S, K,) aor. تَيْبَأُ, (K, TA,) or تَيْبَأُ, (CK,) and تَوْبَأُ, (accord. to the K: in the (S and) L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Kusheyrees, that the aor. is تِيبَا, with kesr to the ت, [contr. to analogy,] TA,) inf. n. وَبَأٌ; (K;) or وَبَآءَةٌ; (S;) and وَبِيتَ, aor. تَيْبَا and تَوْبَا; (Moo'ab and Jámi') and وَبُؤْتَ, inf. n. وَبَآءٌ and وَبَآءَةٌ and أَبَآ and أَبَآءَةٌ (K, the و being changed into أ in the latter two); and with و without ـــُ , [i. e., وَبُوتَ]; (Moo'ab and Jámi'] and وُبِئَتْ, (S, K,) like عُنِيَ, [i. e., pass. in form, but neut. in signification,] (K,) aor. تِيبَأُ, (L and other lexicons,) in which, the و being changed into ى, the vowel of the first letter necessarily becomes kesr, (TA,) or تُوبَأُ, (S,) inf. n. وَبْءٌ, (K, TA: in the CK وَبَأٌ,) or وَبَآءٌ; (S, L, &c.;) and أَوْبَأَتْ , (S, K,) inf. n. إِيبَآءٌ; (TA;) *The land was,* or *became, afflicted with* وَبَأٌ: (K:) or, *much afflicted with disease.* (S.) وَبَأَ, aor. يَوْبَأُ; (K; contr. to rule, which requires that the aor. should be يَبَا; MF;) and وَبَّأَ ; *He put* the utensils, or goods, *one upon another;* or *packed* them *up:* or *he prepared, set in order,* or *arranged,* them; syn. عَبَّأَ. (K.) وَبَأَ إِلَيْهِ; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned وَبَّأَتْ, without tesh-deed; but I am not confident of it; TA;) and اوبأ , inf. n. إِيبَآءٌ; (S, K;) dial. vars. of وَمَأَ and أَوْمَأَ; (S;) *He made a sign to him:* (S, K:) or اوبأ اليه signifies *he made a sign to him with his fingers, forwards, that he should approach;* and اومأ اليه he made a sign to him with his fingers, backwards, that he should retire, or remain behind. So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, وبأ اليه and اوبأ are dial. syns. of ومأ and اومأ he made a sign to him: or, accord. to some, اومأ اليه signifies he made a sign with his hand to him, (i. e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him; [in doing which, the palm of the hand is held towards the person beckoned;] and اوبا أليه *he made a sign to him;* (i. e., to a person behind him,) *opening his fingers* [*from the palm*] *towards the back of the hand, in order that he should retire,* or

remain behind; [in doing which, the palm of his hand is towards himself]. El-Ferezdak says,

* تَرَى النَّاسَ إِنْ سِرْنَا يَسِيرُونَ خَلْفَنَا *

* وَإِنْ نَحْنُ وَبَّأْنَا إِلَى النَّاسِ وَقَّفُوا *

[*If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another*]. أَوْبَأْنَا is also read in this verse for وَبَّأْنَا. Ibn-Buzruj says, that اومأ signifies he made a sign with the eyebrows, and the eyes; and وبّأ, *he made a sign with the hands, and a garment, and the head.* (TA.) وَبَأَتْ إِلَيْهِ, aor. تَبَأُ, *She* (a camel) *yearned towards it* [i. e., towards her young one]; or *uttered to it the cry produced by yearning:* syn. حَنَّتْ. (K.)

2 **وَبَّأَ** see 1.

4 **اوبأ** *It became unwholesome:* syn. صَارَ وَبِيأً. (TA.) See 1. أُوبِئَ *He* (a young weaned camel) *suffered in the stomach from indigestion, in consequence of repletion.* (K, TA.) مَاءٌ لَا يُوبِئُ, like يُوبِي, *Water that does not fail,* or *stop.* The like is said of pasture. (TA.)

5 **تَوَبَّأَ** see 10.

10 **استوبا** (S, K,) and توبّأ (TA) *He found,* or *deemed,* a country, (S, K,) or water, (TA,) *unhealthy,* or *unwholesome:* (K, TA:) [see وَبَأٌ:] or, *much afflicted with disease.* (S.)

وَبَأٌ and وَبَآءٌ, (S, K,) and also without وَبًا, [ــُ,] (TA,) *Plague,* or *pestilence;* syn. طَاعُونٌ: (K:) or *a common,* or *general,* [or *an epidemic,*] *disease:* (S:) or *any such disease:* (K:) or *a quickness, and commonness, of death among men.* (TA.) Accord. to Ibn-En-Nefees, it is *a corruption happening to the substance of the air, by reason of causes in the heavens* or *the*

earth; as stinking water, and carcases, such as are the result of bloody battles. Accord. to the hakeem Dá-ood, it is *a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe.* They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the طاعون is one of the different kinds of وبا; as the physicians hold to be the case: but the opinion which the

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critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the وبا being *an unwholesomeness in the air, in consequence of which diseases become common among men;* and the طاعون being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. إِنَّهُ وَخْزُ أَعْدَائِكُمْ مِنَ الجِنّ [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وَبَأٌ is أَوْبَآءُ; and of وَبَآءٌ, أَوْبِيَةٌ (S, K, TA) or أَوْبِئَةٌ. (CK.)

بِئَةٌ The *state of* a land *being afflicted with* وَبَأٌ. (K.)

أَرْضٌ وَبِئَةٌ, and وَبِيئَةٌ, (S, K,) and مَوْبُوءَةٌ, (S, L,) and مُوبِئَةٌ, (S, K,) *a land much,* or *often, afflicted with* وَبَأٌ: (K:) or, *much afflicted with disease.* (S.)

وَبَآءٌ: see وَبَأٌ.

وَبِىءٌ *Sick; unwell;* (IAar:) See وَبِىءٌ ___. أَرْضٌ وَبِئَةٌ *Unwholesome* water. (TA.)

مُوبِئٌ *Engendering* وَبَأ. (TA.) ___ جُرْعَةُ شَرُوبٍ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ *A draught of brackish water is more profitable than sweet water that engenders* وَبَأ. (A trad.) Here the ـُ is omitted in the last word to assimilate it to شروب. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) ___ See مُوبِئٌ ___. أَرْضٌ وَبِئَةٌ Water *that is little in quantity; and failing,* or *stopping.* (K.)

مُوبُوءَةٌ : see أَرْضٌ وَبِئَةٌ.

وبت

1 **وَبَتَ بِالمَكَانِ**, aor. يَبِيتُ, (inf. n. وَبْتٌ, L,) *He remained, stayed, abode,* or *dwelt, in the place.* (K.)

وبخ

2 وبّخه, inf. n. تَوْبِيخٌ, *He reproved him,* or *lamed him,* (L, Msb, K,) بِسُوْءِ فِعْلِهِ *for his evil action* or *conduct:* (L:) *reproved* or *blamed him,* or *did so severely,* or *with the utmost severity; and threatened him:* (S, L, K:) *reproached* or *upbraided him.* (El-Fárábee, Msb.) ابّخه is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the و. (ISd.)

وَبْخَةٌ *A burning reproof:* (L:) as also وَمْخَةٌ; (IAar;) in which the ب is changed into م because of the nearness of their places of utterance. (AM.)

وبد

1 **وبد** , (K,) aor. يوبد, (TA,) inf. n. وبد, (S, M, L, K,) *It* (life, or manner of living,) *was*, or *became, hard, strait*, or *difficult:* (S, M, L, K:) *it* (a man's state, or condition,) *was*, or *became, evil*, (S, M, L, K,) *by reason of the largeness of his family, and the littleness of his property:* (M, L:) you say وبدت حالُه. (M, L.) See also وبد below. ___ وبد عليه, (S, M, L,) aor. ـَـ , (K,) inf. n. وبد, (M, L, K,) *He was angry with him:* (S, M, L, K:) like ومد. (S, L.) ___ وبد, aor. ـَـ , inf. n. وبد, *It* [a day, &c.] *was*, or *became, hot*, (M, L, K,) *and without wind:* (M, L:) like ومد. (M, L.) ___ وبد, aor. ـَـ , inf. n. وبد, *It* (a garment) *became old and worn-out.* (M, L, K.)

وبد : see وبد.

وبد *Hardness, straitness*, or *difficulty, of life*, or *manner of living: evilness of one's state*, or *condition*, (S, M, L, K,) *by reason of the largeness of his family, and the littleness of his property:* (M, L:) *indigence;* (M;) *poverty, adversity;* (T, L;) *largeness of family, and littleness of property:* (K:) pl. أَوباد. See 1. ___ وبد, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, *in an evil state*, or *condition:* and sometimes أَوباد is used as its pl.; (S, L, K;) as though it were imagined to be a proper epithet: (S, L:) or this is for ذووا أَوباد: (M, L:) also مستوبد signifies the same [applied to a single person]: (S, L, K:) and وبد, (TA,) or وبد , (L,) a *poor* man: pl. أَوباد. (L, TA.) ___ وبد *A vice, fault*, or *defect.* (M, L, K.)

مستوبد : see وبد.

وبر

1 وَبَرَ , (S, Msb,) aor. ـَـــ , inf. n. وَبَرٌ, (Msb,) *He* (a camel) *had much* وَبَرٌ [i. e. *fur*, or *soft* hair]. (S, Msb.)

1 وَبُرَتِ النَّخْلَةُ [*The palm-tree was fecundated:*] *i. q.* أُبِرَتْ, i. e. أُلْقِحَتْ. (Aboo-'Amr Ibn-El-'Alà, in L, art. أبر.) See art. أبر.

4 أَوْبَرُوا عَلَى شَىْءٍ *i. q.* اوصبوا عليه, q. v. (TA, art. وصب.)

وَبَرٌ , a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with ةٌ; (S, Mgh;) or a masc. n., of which the fem. is with ةٌ, (Lth, T, M, Msb, K,) and also a pl. [or coll. gen. n.], (M,) [The *hyrax Syriacus;* believed to be the animal called in Hebr. שָׁפָן ;] *a certain small beast,* (Lth, T, S, Mgh, Msb, K,) *like the cat,* (Msb, K,) or *of the size of the cat,* (Lth, T, M, Mgh,) or *smaller than the cat,* (S,) *of the beasts of the desert,* (M,) *of a dust-colour,* (Lth, T, Mgh, Msb,) or *of a hue between dust-colour and white,* (طَحْلَآءُ, this epithet being applied to وَبَرَةٌ, S,) or *white,* (TA,) *having beautiful eyes,* (Lth, T, Mgh,) or *having eyes bordered with black,* or *very black eyes,* (كَحْلَآءُ, Msb,) *having no tail,* (S, Msb,) or *having a small tail,* (Mgh,) [Golius says, on the authority of Dmr., longiore caudâ, which is a mistake, for it has no tail,] *said to be of the weasel-kind,* (Msb,) *very shy,* (Lth, T, Mgh,) *living in low grounds,* (Lth, T,) *and dwelling in houses* [*of its own* or *of men*], (S,) or *it is confined in houses, and is taught; and it is eaten, because it feeds upon leguminous plants:* (Mgh:) *it is* [*said to be*] *a ruminant;* [*but this is not the case;*] and therefore it is said in a trad., that when a man in a state of إِحْرَامٍ kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. Shaphan of Dr. Kitto's Cyclopædia of Biblical Literature:] pl. وِبَارٌ (S, M, Msb, K) and وُبُورٌ and وِبَارَةٌ (M, K) and إِبَارَةٌ, (M, TA,) with hemzeh in the place of the و. (TA.) One says, فُلَانٌ

أَسْمَحُ مِنْ مُخِّ الوَبْرِ [Note] [*Such a one is more liberal than the marrow of the webr*]: because the marrow of the webr comes forth easily. (IAar, T.) And فُلَانٌ أَذَمُّ مِنَ الوَبَارَةِ [*Such a one is more dispraised than the webrs*]. (Fr, T.) الوَبْرُ *One of the days called* أَيَّامُ العَجُوزِ, (S, M, K,) *which are seven, falling at the end of winter:* or it is called وَبْرٌ, without the article: for the Arabs say, صِنٌّ وَصِنَّبْرٌ وَأَخِيهِمَا وَبْرٌ [*Sinn and Sinnabr and their little brother Webr*]: but this may be for the sake of the rhyme. (M.)

وَبْرٌ The صُوفُ, [here meaning the *fur*, or *soft hair*,] of the camel, (Lth, T, S, * M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the سَمُّورٌ [or sable], and of the fox, and of the فَنَكٌ [or marten]: (T:) or it is to the camel *like wool* (صوف) *to the sheep;* and so to the hare or rabbit, and the like: (Msb:) originally an inf. n.: (Msb:) n. un. with ةٌ: (S:) pl. أَوْبَارٌ. (M, Msb, K.) ___ أَهْلُ الوَبَرِ *The people of the deserts;* [or rather *the people of the tents;*] because they make their tents of the وَبَرٌ of camels [as well as of goat's hair, which is not included in the term وَبَرٌ, but is called شَعَرٌ]: opposed to أَهْلُ المَدَرِ the people of the cities and of the towns and villages. (TA.) See also مَدَرٌ. ___ أَخَذَ الشَّىْءَ بِوَبَرِهِ *He took the thing altogether; he took the whole of the thing:* as also أَخَذَهُ بِزَوْبَرِهِ. (A.)

وَبِرٌ A camel *having much* وَبَرٌ [i. e. *fur*, or *soft hair*]; (S, M, * A, * Msb, K;) and in like manner, a hare or rabbit, and the like; (K;) as also أَوْبَرُ: (S, M, A, K:) fem. of the former, وَبِرَةٌ; (M, A, Msb, K;) and of the latter, وَبْرَآءُ. (M, A, K.)

أَوْبَرُ: see بَنَاتُ أَوْبَرَ ___. وَبْرٌ, (As, A 'Obeyd, AHn, T, S, M, K,) and بَنَاتُ الأَوْبَرِ, (AZ, T, S, M,) the art. being added by poetic license, (M,) *A species of* كَمْأَةٌ [or *truffles*], *downy,* (AZ, As, A 'Obeyd, T, S, M, [the epithet thus rendered is written in copies of the K مُزْغَبَةٌ, and in the T, S, M, مُزَغَّبَةٌ, but in art. زغب in the TA it seems to be indicated that it is probably مُزْغَبَّةٌ,]) *small, and of the colour of earth:* (AZ, S, K:) or,

accord. to AHn, *truffles* (كمأة) *like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of* كمأة: or, as he says in another place, *they are like* كمأة, *but are not* كمأة; *and they are small:* (M: see also جبء:]) n. un. إِبْنُ أَوْبَرَ. (As, A 'Obeyd, T.) You say, إِنَّ بَنِي فُلَانٍ مِثْلُ بَنَاتِ أَوْبَرَ [*Verily the sons of such a one are like benát-owbar*]: one imagines that there is good in them [when there is none]. (M.) And لَقِيتُ مِنْهُ بَنَاتِ أَوْبَرَ *I experienced from him* [*a disappointment,* or] *a calamity,* or *misfortune.* (Sgh, K.) ___ دَاهِيَةٌ وَبَرَآءُ, (S, A, art. شعر), *An evil, a foul,* or *an abominable, calamity,* or *misfortune.* (TA, voce أَشْعَرُ, q. v.)

نَخْلَةٌ مَوْبُورَةٌ *i. q.* مَأْبُورَةٌ. (Aboo-'Amr Ibn-El- 'Alà, *l. e.*)

وبش

2 **وبّش** (TA,) or وبّش أَوْبَاشًا, (S, L,) inf. n. تَوْبِيشٌ, (TA, *He collected companies, bodies,* or *forces, of various tribes,* for war. (S, * L, TA.)

وَبْشٌ (ISd, TA,) and وَبَشٌ (ISd, K,) sings. of أَوْبَاشٌ (ISd, K, TA) which signifies *A medley,* or *mixed multitude;* (S, A, K;) and the *lowest* or *basest* or *meanest sort,* or *refuse,* or *riffraff;* (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like أَوْشَابٌ; [and similar to أَشْوَابٌ, but more particular;] and said to be a pl., formed by transposition, of بَوْشٌ [q. v.]: (S) or *sundry,* or *separate, sorts,* of men, or people: (As, ISd, TA:) and of trees and plants: (ISd, TA:) or *a small number, and those separate,* of trees and plants. (A, TA.) ___ [Hence, app.,] وَبْشُ الكَلَامِ *What is bad of speech,* or *language.* (TA.)

وَبَشٌ : see وَبْشٌ.

وَبْشٌ *A whiteness on the nails:* see زِنْجِير.

وبص

1 **وَبَصَ** , (S, M, A, Msb, K,) aor. يَبِصُ, (S, K,) inf. n. وَبِيصٌ (S, M, A, Msb, K) and وَبْصٌ (M, K) and بَصَةٌ, (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) *It shone, gleamed,* or *glistened.* (S, M, A, Msb, K.) You say, [also,] وَبَصَتِ النَّارُ, inf. n. وَبِيصٌ, *The light shone,* or *shone brightly;* accord. to AHn; and أَوْبَصَتْ نَارِى, signifies *my light shone,* or *shone brightly:* (M:) or the latter signifies *my light showed its flame:* (K:) or *my light began to show its flame:* (ISk, S:) or اوبصت النَّارُ signifies *the fire appeared* on being struck. (TA.) And وَبِيصُ الطِّيبِ signifies *The shining of perfume.* (Mgh, TA.)

4 **أَوْبَصَ** see 1. ___ [Hence,] اوبصت الأَرْضُ *The land began to show its plants,* or *herbage.* (ISk, S.) أَوْبَصْتُ نَارِى *I made my fire to burn,* or *blaze, intensely.* (A.)

وَبَصَةٌ : see وَابِصٌ.

وَبْصَانُ (Fr, M, K) and وُبْصَانُ, (IDrd, K,) [or وَبُصَانٌ and وَبِصَانٌ, (see art. بصن,)] in some copies of the Jm., بُصَّانٌ, [which see in art. بص,] (TA,) *The month of* رَبِيعٌ الآخِرُ: (M, K:) i. e. the name of that month in the Time of Ignorance: pl. وَبْصَانَاتٌ. (TA.)

وَبِيصَةٌ : see وَابِصٌ.

وَبَّاصٌ : see what follows, in four places.

وَابِصٌ *Shining, gleaming,* or *glistening:* (Msb:) and وَبَّاصٌ , (as in some copies of the K,) or both, (M,) *shining, gleaming,* or *glistening, much:* (M, and some copies of the K:) or the latter, *shining, gleaming,* or *glistening much in colour;* (so in other copies of the K;) in which last sense, both are added to

the epithet أَبْيَضُ: (TA:) and وَبَّاصٌ, applied to a cloud, signifies also *intensely shining*, or *gleaming, with lightning*. (M.) You say قَمَرٌ وَبَّاصٌ [*A moon shining brightly*]. (A.) And الوَبَّاصُ signifies *The moon*. (IAar, K.) ___ وَابِصَةٌ signifies *i. q.* بَرْقَةٌ [app. *A flash of lightning*]: (M:) and *fire;* as also وَبِيصَةٌ: (IAar, K:) and *a live coal;* as also وَبْصَةٌ. (M.) ___ رَجُلٌ وَابِصَةُ السَّمْعِ, (M,) or وَابِصَةُ سَمْعٍ, (S, A, K,) means *A man who relies upon what is said to him:* such a man is called أُذُنٌ: and the epithet is made fem. because أُذُنٌ is meant: or the ة may be added to render it intensive: (M:) or the meaning is, *who trusts in all that he hears:* (S, K:) or *who hears speech and trusts in it:* (A:) or *who hears what is said and relies upon it, and thinks it true, but is not yet sure*. (TA.) You say also, وَابِصَةُ سَمْعٍ بِفُلَانٍ [*One who relies upon what he hears of,* or *from, such a one*]: and وَابِصَةُ سَمْعٍ بِهٰذَا الأَمْرِ [*One who relies upon what he hears of this affair*]. (TA.)

وبل

1 وَبَلَ *He* (a horse) *ran vehemently:* see an ex. in a verse cited voce دَامَ, in art. دوم.

وَبْلٌ *Violent rain, consisting of large drops;* as also وَابِلٌ ; (K;) *a heavy rain.*

بَلَةٌ : see إِبَالَةٌ.

وَبَلَةٌ : see أَبَلَةٌ.

وَبَالٌ *An evil result.* (Msb.)

وَبِيلَةٌ : see إِبَالَةٌ.

وَابِلٌ : see وَبْلٌ.

وَابِلَةٌ The *extremity* [*in which is the glenoid cavity*] of the scapula: and the *portion of flesh* [or *muscle*] of the scapula. (IAar, T.) See مَرْدَغَةٌ, and also ضَدَفٌ; and more particularly انْفَرَكَ.

وبه

ماوبهت لَه 1 , and وبِهت: see ما أَبهت له

وبى

1 **وبُوتَ الأَرْضُ** : see وبِئت.

4 **ماءٌ لَا يوبِى** : see وبأ.

وت

وَتٌ (L, K) and وُتٌّ and وُتَّةٌ (K) or وَتَّةٌ (L) The *cry of the bird called* وَرَشَان. (AA, L, K.) أَوْتَى signifies He cried as cries the ورشان. (IAar, L.)

وَتَاوُتُ *i. q.* وَسَاوِسُ *Evil suggestions, &c.* (K.) The س is thus changed, in poetry, into ت, as in نَاتٌ and أَكْيَاتٌ. (MF.)

وتا

1 **وَتَأَ**, aor. يَتَأُ, (K,) inf. n. وَتْءٌ, (TA,) *He was heavy and slow* in his gait, *by reason of age,* or *by nature.* (K.) Not mentioned by J. because esteemed by him not chaste. (TA.)

تَيْتَأَ : see art. تأ.

وتب

1 **وَتَبَ** , aor. يَتِبُ, inf. n. وَتْبٌ, *He remained fixed in the place, and did not move.* (K.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for وَثَبَ]. (TA.)

وتح

1 **وَتَحَ** , aor. يَوْتُحُ, inf. n. وَتَاحَةٌ (S, K) and وَتُوحَةٌ (K) and وَتْحَةٌ, (L,) *It* (a thing, S, or a gift, K) *was little,* or *small, and paltry, mean,* or *contemptible.* (S, L, K.) ___ وَتَحَ عَطَآءَهُ, aor. يَتِحُ; (K;) and اَوْتَحَهُ ; (S, K;) and وَتَّحَهُ , inf. n. تَوْتِيحٌ; (S;) *He made his gift little,* or *small,* (S, K,) *and paltry, mean,* or *contemptible.* (K.) ___ اَوْتَحَ لَهُ الشَّىْءَ *He made the thing little to him.* (L.) ___ اَوْتَحَ *He became a person of little property.* (K)

2 **وَتَّحَ** see 1 and 4.

4 **أَوْتَحَ** see 1. ___ اَوْتَحَ فُلَانًا *He harassed and distressed him;* syn. جَهَدَهُ وَبَلَغَ مِنْهُ; (L, K;) and in like manner, اَوْتَحَ جَهْدَهُ, and اَوْتَحَ مِنْهُ, and وَتَّحَ . (L.) ___ اَوْتَحَ, in this sense, occurs in a verse as related by Th: as related by IAar it is اَوْتَخَ. (TA.)

5 **تَوَتَّحَ مِنَ الشَّرَابِ** *He drank a little of the beverage:* (S, L:) or, as also تَوَتَّحَ الشَّرَابَ, *he drank the beverage by little and little.* (TA.)

شَىْءٌ وَتْحٌ , and وَتَحٌ , (S, K,) and وَتَحٌ , and وَتِيحٌ , (K,) *A little,* or *small, and paltry, mean,* or *contemptible, thing.* (S, K.) One says also شَىْءٌ وَتْحٌ وَعَرٌ *A small,* or *little,* or *scanty, thing:* the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.) ___ مَا أَغْنَى عَنِّى عَبَكَةً وَتَحَةً , a phrase like مَا اَغْنَى عَنِّى, (L,) or *He,* or *it, was of no profit,* or *advantage, to me.* (L, K.) ___ طَعَامٌ وَتْحٌ *Food in which is no good;* like وَحْتٌ. (L.) ___ رَجُلٌ وَتْحٌ *A vile, mean,* or *contemptible, man.* (S.)

وتَح see وتَح.

وتِح see وتَح.

وتَحَة see وتَح.

وتِيح see وتَح.

وتد

1 **وَتَدَ**, aor. يَتِدُ, imp. تِدْ, inf. n. وَتْدٌ (S, L, K, &c.) and وَتِدَةٌ; (M, L, K, &c.;) and اوتد ; (A, Msb, K;) and وَتَّدَ, (M, Mgh,) inf. n. تَوْتِيدٌ;

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(TA;) *He knocked with a mallet,* (Mgh,) *and fixed,* or *made from* or *fast,* a wooden pin, peg, or *stake,* (S, * M, A, * L, Msb, K,) in the ground or in a wall. (Msb.) ___ وَتَدَ, (M, L, K,) [aor. يَتِدُ,] inf. n. وَتْدٌ and وَتِدَةٌ; (M, L;) and وَتَّدَ ; (M, L, K;) *It* (a wooden pin, peg, or stake,) *was,* or *became, fixed, firm,* or *fast.* (M, L, K.) ___ وَتَّدَ ٱللّٰهُ الأَرْضَ بالجبال, and أَوْتَدَهَا, [*God made the earth firm,* or *fast by means of the mountains.* (A.) ___ وَتَّدَ رِجْلَهُ فِى الأَرْضِ *He fixed his foot firmly upon the ground.* (L.) ___ وَتَّدَ فِى بَيْتِهِ *He remained fixed in his house.* (L.) ___ وَتَّدَ *It* (growing corn) *put forth its stalks, and became firm and strong.* (L.) ___ وَتَّدَ, (S, L,) inf. n. تَوْتِيدٌ, (K,) *Libidine veneres exarsit* vir: (S, L:) *erexit* penem. (K.) ___ It was said to an Arab of the desert, What is نَطْشَانُ? and he answered, يُوَتِّدُ العَطْشَانَ [*It corroborates the word* عطشان]: or, as some relate it, شَىْءٌ نَتِدُ بِهِ كَلَامَنَا [*A thing,* meaning a word, *by which we corroborate our speech*]. (A.)

2 **وَتَّدَ** and 4: see 1.

وَتَدَ and وَتْدٌ and وَدٌّ: see وَتِدَ.

وَتِدَ, (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Msb,) and وَتَدَ, (S, M, Msb, K,) and وَتْدٌ, (L, K,) and وَدٌّ, (S, M, Msb,) of the dial. of Nejd, (Msb,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S,

* Msb,) and وَتِيدٌ , (L, art. وود,) *A wooden pin, peg,* or *stake, which is fixed in the ground* or *in a wall:* (M, L, K:) pl. أَوْتَادٌ. (S, M, L, K.) [You say,] أَذَلُّ مِنْ وَتِدٍ بِقَاعٍ [*More vile than a wooden peg in a plain*]: because it is always knocked. A proverb. (TA.) ___ وَتِدٌ وَاتِدٌ, an expression like شُغْلٌ شَاغِلٌ, (As, S,) the latter word a corroborative; (K;) or *A wooden pin, peg,* or *stake, firm,* or *fast,* (A, L,) *and erect.* (L.) ___ أَوْتَادُ الأَرْضِ [lit. *The pegs,* or *stakes, of the earth;* i. e.] *the mountains:* (A, L, K:) so called because they make the earth firm, or fast. (L.) ___ أَوْتَادُ البِلَادِ *The chiefs of the towns, provinces,* or *countries.* (L, K.) ___ أَوْتَادُ الفَمِ *The teeth.* (L, K, TA.) ___ وَتِدٌ, of a sandal, The *part that projects from the ear* [or *loop*]. (L.) ___ وَتِدٌ [*A peg of a* بَيْت, q. v.;] *a portion,* or *division, of a foot of a verse, consisting of three letters:* (L, K*:) it is *of two kinds: one consisting of two movent letters followed by a quiescent letter;* as فَعُو and عُلُنْ; which kind is called وَتِدٌ مَقْرُونٌ, *a conjoined peg;* because each two letters are conjoined by a vowel: *the other consisting of three letters; one movent, then one quiescent, then one movent;* as لَاتُ in مَفْعُولَاتُ; which kind is called وَتِدٌ مَفْرُوقٌ, *a disjoined peg;* because the quiescent letter disjoins the two movent letters: pl. أَوْتَادٌ. زِحَافٌ does not take place in the اوتاد, because the foot depends upon them; but it does in the أَسْبَاب. (L.) ___ وَتِدٌ (A, L, K) and وَتِدَةٌ (L) of the ear., [The *tragus;*] the *small prominent thing in the anterior part,* (A, L, K,) *like a teat,* (A, L,) *next the uppermost part of the side of the beard:* (L:) or the *prominent part next the temple:* (L:) or the وَتِدَانِ of the two ears are the *two parts in the interior thereof resembling a* وَتِدٌ, *also called the* عَيْرَانِ. (S.)

وَتِيدٌ : see وَتِدٌ.

وَاتِدٌ A man *standing fixed,* or *firm,* or *motionless.* (A, L.) ___ An *erect* horn. (A.) ___ *Fixing,* or *making firm* or *fast,* a wooden pin, peg, or stake. (L.)

مَوْتُودٌ A wooden pin, peg, or stake, *fixed*, or *made firm* or *fast*. (L.)

مِيتَدَةٌ (S, L, K,) and **مِيتَدٌ** (L, K) *A mallet* (**مِرْزَبَّة**, L, K,) *with which wooden pins, pegs,* or *stakes are knocked* [*into the ground* or *a wall*]. (S, L, K.)

وتر

1 **وتره** , aor. يتره, inf. n. وتر; (Msb;) and اوتره ; (S, Msb, K;) *He made it,* (a number, Msb,) *sole;* or *one, and no more:* syn. أَفْذَّه, (S, K,) or أَفْرده. (Msb.) It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Msb.] (TA.) ___ [And *He made it to be an odd number.*] You say, وتر القوم, (M, K,) aor. ـِ , inf. n. وتر; (M;) and أَوترهم ; (M, K;) *He made the people, they being an even number, to be an odd number.* (M, K, TA.) 'Atà says, كان القوم وترا فشفعتهم وكانوا شفعا فوترتهم [*The people were an odd number and I made them an even number, and they were an even number and I made them an odd number*]. (TA.) You say also, وتر الصَّلَاة, (Msb, K,) and أَوترها, (T, S, Msb, K,) and وتَّرها , (K,) and أَوتر فالصَّلَاة, (Lh, M,) *He made the prayer to be such as is termed* وِتْر [i. e., *to consist of an odd number of rek'as;* as is done in the case of a prayer which is performed in the night, consisting of three rek'ahs, and particularly called صلاة الوِتْر]; (S, * Msb, K; *) *he performed prayers of double rek'ahs, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number:* (T:) and أَوتر , alone, signifies *he performed the prayer called* الوِتْر [explained above]; (T, M, A, Mgh, K;) or *he performed prayers of* [*an odd number of rek'ahs,*] *two and two together, and then a single rek'ah at the end.* (TA.) It is said in a trad. إِنَّ ٱللّٰه وِتْر يُحِبُّ الوِتْر فَأَوتروا يا أَهْل ٱلْقُرْآن [*Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'ahs, O people of the Kur-án*]. (T.) And in another trad., إِذَا ٱستجمرت فَأَوتر *When thou employest stones in the purification termed* إِستنجآء, *use an odd number;* (TA;) i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.) وتره, (T, S, A, Mgh,) aor.

يتره, inf. n. وتر (S,) and وتر and ترة, (T, S,) *He slew his relation, and so separated him from him, and rendered him solitary:* (A, Mgh:) or *he slew a person belonging to him,* or *related to him, without the latter's obtaining revenge,* or *retaliation, for the blood of the slain:* (S:) or *he slew a person belonging to him,* or *related to him;* or *took property belonging to him.* (T.) It is also doubly trans.: you say, وتر فلانٌ فلانًا أَهْلَهُ *Such a one committed a crime against such a one by slaying his family;* or *by taking them away:* (T:) and وترة مالَهُ (T, M, K) *he committed a crime against him by taking away his property:* (T:) or *he made him to suffer loss* or *detriment in respect of his property;* or *he deprived him of it in part,* or *altogether;* syn. نقصه إيَّاه: (T, * M, K:) and وتره حقَّه, (S, A, Mgh, Msb,) aor. as above, (Msb,) *he made him to suffer loss* or *detriment in respect of his right* or *due;* or *he abridged him,* or *deprived him,* or *defrauded him, of it partially,* or *wholly;* syn. نقصه. (S, Mgh, Msb.) It is said in a trad., مَنْ فاتَتْهُ صلاةُ العصرِ فكأنَّما وُتِرَ أَهْلُهُ ومالُهُ (T, M, * Msb, * TA) *By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away:* or *as though he had his family and his property taken away:* (T:) or *as though he were deprived* (نُقِصَ) *of his family and his property,* (T, M, Msb, TA,) *and remained alone:* (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Msb:) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلُهُ ومالُهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللّٰهَ فيه كانَ عليه تِرَةً *He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment,* or *loss:* or, as some say, *to a claim of reparation for wrongful conduct.* (TA.) And it is said in the Kur, [xlvii. 37,] ولَنْ

يَتْرَكُمْ أَعْمَالَكُمْ *And He will not deprive you of aught* of the recompence *of your deeds:* (Zj, T:) or *will not make you to suffer loss in respect of your deeds;* like

as you say دَخَلْتُ البَيْتَ, meaning دَخَلْتُ فِى البَيْتِ. (S.) ___ [Also,] وَتَرَهُ, (M, K,) aor. يَتِرُهُ, (K,) inf. n. وَتْرٌ (M, K) and وِتْرٌ (TA) and تِرَةٌ, (M, K,) *He executed blood-revenge upon him:* or *did so wrongfully:* (M, * K, * TK:) expl. by أَصَابَهُ بِذَحْلٍ. (TK.) ___ *He overtook him* (أَدْرَكَهُ) *with some displeasing,* or *abominable,* or *evil, action.* (M, K.) ___ *He frightened him; terrified him.* (Fr, K.) وَتَرَ القَوْسَ: see 2, in two places.

2 **وتّر الصَّلَاةَ** : see 1, near the beginning. وتّر القَوْسَ *He fastened, bound, firmly,* or *braced, the string of the bow;* expl. by شَدَّ وَتَرَهَا; (Lh, M, K;) as also أَوْتَرَهَا ; (Lh, M, Msb;) both these signify the same; (S, in which the meaning is not explained;) and وَتَرَهَا , (M, TA,) inf. n. وَتْرٌ: (TA:) or اوترها signifies *he put to it a string:* (M, K:) and وَتَرَهَا , (M, K,) aor. يَتِرُهَا, (K,) inf. n. تِرَةٌ, (TA,) *he attacked to it its string:* (M, K:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ [*Twanging* the bow *without bracing the string*]: (S:) or لَا تَعْجَلِ الإِنْبَاضَ قَبْلَ التَّوْتِيرِ [*Hasten not the twanging* of the bow *before the bracing of the string*]: alluding to the hastening a thing before its proper time. (M.) [See also art. نبض. And see 2 in arts. جنب and حنب.]

3 **واتر بين أَخْبَارِهِ** , (A, and so in some copies of the K,) or أَوْتَرَ , (M, and so in some copies of the K,) and كَتَبَهُ بين, (M,) and واتر أَخْبَارَهُ, (M, K; in the latter of which واتره is put by mistake for واترها, as is observed in the TA,) and كَتَبَهُ , (M, A, K,) inf. n. مُوَاتَرَةٌ (S, M, K,) and وِتَارٌ, (M, K,) *He made his tidings,* or *narrations,* and *his writings,* or *letters, to follow one another:* (M, A, K:) or *with some intervals between them;* for مواترة between

things is only when there is some interval between them; otherwise it is مُدَارَكَةٌ and مُوَاصَلَةٌ: (S, K:) or واتر الكُتُبَ signifies *he made the writings,* or *letters, to follow one another nearly, one by one, without ceasing:* (S:) or *he made them to follow one another with a small interval between every two:* (T:) and واتر الخَبَرَ *he made the tidings,* or *narration, to follow one part after another:* or, accord. to As, *with a small space between every two portions thereof:* from وَتْرٌ in the sense of فَرْدٌ. (T.) You say also واتر بَيْنَ مِيرَهِمْ *He made their supplies of wheat to come to them without stopping; time after time.* (TA, from a trad.) And it is said in a trad., لَا بَأْسَ أَنْ يُوَاتِرَ قَضَآءَ رَمَضَانَ *There will be no harm in his performing the fast of Ramadán at intervals, fasting one day and breaking fast one day:* (TA:) مُوَاتَرَةُ الصَّوْمِ is *the fasting one day and breaking fast one day,* or *two; performing it separately:* it does not mean المُوَاصَلَةُ, because it is from الوِتْرُ, (S, K, TA,) i. e., الفَرْدُ. (TA.)

4 **أَوْتَرَ** see 1, in seven places, first part. ___ اوتر بَيْنَ أَخْبَارِهِ: see 3. اوتره *He made him to attain,* or *obtain, his blood-revenge.* (Az, TA; and L in art. ثأر.) See an ex., voce اوتر القَوْسَ. ثَأْرٌ: see 2, in two places.

5 **توتّر** *It* (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for العُنُقُ in the K is a mistake for العِرْقُ, TA) *became tense,* (M, K, TA,) *like a bow-string.* (M, TA.)

6 **تواتر** *It was consecutive:* or *was so with intervals:* (M, A, K:) or *was so with separation,* or *interruption.* (Msb.) You say, تواترت الإِبِلُ, and القَطَا, and so of any other things, *The camels,* and *the birds of the kind called* القطا, &c., *came one near after another, not in a rank.* (Lh, M.) And تواترت الخَيْلُ *The horses came following one another.* (Msb.) And تواترت الكُتُبُ *The writings,* or *letters, came one near after another, separately.* (S.)

وتر : see وَتْرٌ, throughout.

وتر and وَتْر , (T, S, M, A, Msb, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Msb,) and of the people of El-'Áliyeh, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Áliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) *Single; sole; only; one, and no more:* syn. فَرْد: (T, S, M, A, Msb, K:) or ما لَمْ يُشْفَعْ مِنَ العَدَدِ: (M, A, K; except that in the K, instead of يُشْفَعْ, we find يَتَشَفَّعْ:) or *contr. of* شَفْع: (Mgh:) [and *an odd number:*] all [even and odd] numbers are termed [respectively] شَفْع and وَتْر, whether many or few. (T.) ___ وِتْرًا وِتْرًا [*Singly; separately; one by one*]. (S, K.) [See ___.] شَفْع الوِتْر, one of the names of God, *The Single; the Sole; the One; He who has no equal,* or *like; the Unequalled;* syn. الفَذُّ and الفَرْد. (TA.) ___ صَلَاةُ الوِتْرِ, and الوِتْرُ alone: see 1, first part: it was sometimes said by Mohammad to be *a single* رَكْعَة. (T.) ___ In the words of the Kur, [lxxxix. 2,] وَٱلشَّفْعِ وَٱلْوَتْرِ by the former is meant all creatures which are created in pairs; and by the latter, *God:* (T:) or [by the former, Adam and his wife; and] by the latter, *Adam,* who was made a pair with his wife: (I' Ab, T:) or by the former, the day of the sacrifice; (T;) and by the latter, *the day of 'Arafeh.* (T, K.) (See more voce شَفْع.] Also وِتْر and وَتْر , (T, S, M, A, Msb, K,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Msb,) and of the people of El- 'Áliyeh, (T, as on the authority of Yoo,) and El- Hijáz, (S,) or the latter in the dial. of the people of El-'Aliyeh, (ISk, as on the authority of Yoo, and S) and El-Hijáz, (Lh, M,) *Blood-revenge;* or *retaliation of murder* or *homicide:* or *a seeking to revenge,* or *retaliate, blood:* or *a desire,* or *seeking, for retaliation of a crime* or *of enmity:* syn. ذَحْل: (T, S, M, Msb, K:) or *wrongful conduct therein:* as also تِرَة and وَتِيرَة , in either sense: (M, K:) or *a crime which a man commits against another by slaughter* or *by plundering* or *by capture:* (TA:) pl. [of وَتْر] أَوْتَار and [of تِرَة] تِرَات. (A.)

وتر The *string,* and the *suspensory,* syn. شَرْعَة and مُعَلَّق [the latter signifying properly the *appendage,* (see خَطَم القَوْس بِالوَتَر, and see نِيَاط,)] (M, K,) of a bow: (S, M, Msb, K:) [and in like manner, *a chord* of a lute and the like:] pl.

أَوتار (S, M, Msb, K) and وِتار. (Fr, Sgh, TA.) ___ Also pl. [or rather coll. gen. n.] of وَتَرَة [q. v.] in all the senses of the latter. (K.)

وَتَرَة, of the nose, The *partition between the two nostrils* [*consisting of the septum and subseptum narium,* or the *subseptum* alone]; (S, A, Msb;) as also وَتِيرَة : (S, A, Msb, K:) or the former signifies *what is between the two nostrils:* (M:) or the *junction that is between the two nostrils:* (T:) or the *edge of the nostril:* (M, K:) accord. to Lh, (M,) *what is between the tip of the nose and the* سَبَلَة [or *middle of the mustache;* app. meaning, the *subseptum narium*]: (M, K:) and the latter, the *partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage;* [i. e., app. the *subseptum narium:* (AZ, T:) and the former, in a horse, *what is between the tip of the nose and the upper part of the lip:* (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, وَتَر. (K.) In a trad. in which it is said that the fine for destroying the وَتَرَة is a third of the fine for homicide, by this word is meant the وَتَرَة of the nose. (TA.) ___ The *sinew,* or *nerve,* (عَقَبَة,) of the back (مَتْن). (M.)

وَتِير : see وَتِيرَة, near the end.

وَتِيرَة : see وَتْر. *A way, course, mode,* or *manner of acting,* or *conduct,* or *the like:* (S, M, A, Mgh, Msb, K:) and *nature,* or *disposition:* (A, Mgh:) from تَوَاتُر: (Th, M, A, Mgh:) or *a road keeping close to a mountain,* (K, TA,) *and pursuing a regular, uniform course:* (TA:) or *constancy,* or *perseverence, in a thing,* (AO, T, Msb, TA,) or *in a work.* (TA.) You say, مَازَالَ عَلَى وَتِيرَةٍ وَاحِدَةٍ *He ceased not to follow,* or *continue in, one way,* (&c.,) *of acting* or *the like:* (T, S, M, A:) or *one disposition.* (A.) And هُمْ عَلَى وَتِيرَةٍ وَاحِدَةٍ *They follow,* or *con-*

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tinue in, one way, &c. (A, Mgh, Msb.) *Remissness,* or *languor,* syn. فَتْرَة, (S, M, Msb, K,) in an affair: (M, K:)

and syn تَوَانٍ [which signifies the same]: and *faultiness;* syn. غَمِيزَةٌ, (M, K,) [in some copies of the latter, غَمِيرَةٌ, with the unpointed ر.]) You say, مَا فِى عَمَلِهِ وَتِيرَةٌ *There is no remissness,* or *languor, in his work.* (S, A, Msb.) And سَيْرٌ لَيْسَ فِيهِ وَتِيرَةٌ *A journeying,* or *pace, in which is no remissness,* or *languor.* (S.) ___ *Delay.* (M, K.) ___ *Confinement; restriction; restraint.* (M, K.) *I. q.* وَتْرَةٌ, as explained above. *A ring* (S, M, K) *of* عَقَبٌ [or *sinew*], (S,) *by aiming at which one learns the art of piercing with the spear;* (S, M, K;) also called دَرِيئَةٌ: (S:) or *a ring that is made at the end of a spear* or *spear-shaft, by aiming at which one learns the art of shooting,* or *casting* [*the lance*]; *made of bow-string* or *of other string* or *thread.* (M.) *A white rose:* (S, M, A, K:) or *red rose:* (Kr, M, K:) or *a rose-flower; a rose-blossom:* (AHn, M, K: *) n. un. of وَتِيرٌ. (AHn. M.) *A star,* or *blaze,* or *white mark, on the forehead* or *face of a horse, when round,* (T, M, A, K,) *and small:* (A:) when long, it is called شَادِخَةٌ: (AO, T:) likened to the ring above mentioned, thus called; (T;) or to a white rose, which is also thus called. (A.) See غُرَّةٌ.

تَرَةٌ : see وَتْرٌ. The ت is substituted for the elided و. (TA.)

جَاؤُوا تَتْرَى , and تَتْرًى, with and without tenween, and with ت substituted for the original incipient و, (T, * S, * M, A, * Msb, * K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-'Ámir and Ks with imáleh, [i. e. tetrè,] (Bd, xxiii. 46,) the ا [which is written ى] is a sign of the fem. gender, and in the latter whereof it is an ا of quasi-coördination, (S, M,) from وَتْرٌ in the sense of فَرْدٌ, (S,) *They came following one another; one after another;* (A, Msb;) syn. مُتَوَاتِرِينَ: (M, K:) or *interruptedly.* (Yoo, T.) It is said in the Kur, [xxiii. 46,] ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى, or تَتْرًى, *Then we sent our apostles one after another:* (S:) or *interruptedly; at intervals:* (Yoo, T, M:) or *making a long time to intervene between every two.* (T.)

فَرَسٌ مُوَتَّرُ الأَنْسَآءِ *A horse contracted in the* [*veins called*] أَنْسَآء, [pl. of نَسًا,] as though they were braced, or made tense. (A, * TA.) See شَنِجٌ.

مَوْتُورٌ *One who has his relation slain, and so is separated from him, and rendered solitary:* (TA:) and one *who has a person belonging to him,* or *related to him, slain, and has not obtained revenge,* or *retaliation, for his blood:* (S, K, TA:) *a seeker of blood-revenge,* or *retaliation;* one *to whom belongs the revenging of blood,* or *retaliation.* (TA.) [See an ex. voce ثَأْرٌ.]

مُتَوَاتِرٌ *Consecutive, but with small intervals:* thus differing from مُتَدَارِكٌ and مُتَتَابِعٌ. (Lh, M. [But see تَتَابَعَ.]) You say, جَاؤُوا مُتَوَاتِرِينَ: explained above, voce تَتْرَى. (M, K.) خَبَرٌ مُتَوَاتِرٌ *Tidings,* or *a narration, told,* or *related, by one from another:* (T:) or *by one after another.* (TA.)

وَتَرَةٌ The *vein* (عِرْقٌ [meaning the *frenum*]) *that is in the inner side* (بَاطِنٌ) *of the glans of the penis.* (S, K, and Zj, in his Khalk el-Insán.)

مَوْتُورٌ : see voce ثَأْرٌ.

الوَتِينُ [*The aorta:* or *the aorta descendens:*] *a certain vein* [*or artery*] *adhering to the inner*

side of the backbone all along, which supplies all the [*other*] *veins* [*or arteries*] *with blood, and irrigates the flesh, being the river of the body:* or *a certain thick white vein resembling a cane:* [this last is the description given by Zj in his Khalk el-Insán:] or [*the aorta ascendens;*] *the* نِيَاطُ *of the heart:* or *a certain white vein within the back of the neck: it is said to draw up* [*its supply*] *from the heart, and in it is the blood.* __ Also, *the* خِلْبُ, q. v.: pl. أَوْتِنَةٌ and وُتُنٌ: (M:) *i. q.* نِيَاطُ القَلْبِ. (Bd, and Jel, lxix. 45.) See أَبْهَرُ.

3 **واتاهُ عَلَى الأَمْرِ** , inf. n. مُوَاتَاةٌ and وِتَآءٌ, *i. q.* طَاوَعَهُ; a dial. var. of the verb with ء [i. e. آتَاهُ, q. v., and of وَاطَأَهُ also]. (TA.) See 3 in art. عدو.

4 **أَوْتَى** : see وَتٌّ.

مستوتى , or مُسْتَوْتٍ *A mare desirous of the stallion:* see مُسْتَأْتٍ in art. اتى.

وث

وَثْوَثَةٌ *Weakness; impotence.* (L.)

وَثْوَاثٌ A *weak, impotent,* man. (L.)

وثا

1 **وَثَأَتْ يَدُهُ**, aor. تَثَأُ, inf. n. وَثْءٌ; (AZ;) and وَثِئَتْ, (a form disapproved by some, TA,) aor. the same, inf. n. the same and وَثَأٌ, (K, TA,) or وَثَآءٌ; (CK and a MS. copy) and وَثُؤَتْ; and وُثِئَتْ, (S, K,) like عُنِيَ, [i. e., pass. in form, but neut. in signification,] (K,) which is the chaste form of the verb; and to the inf. ns. are added, on the anthority of the Wá'ee, وَثُوءٌ and وَثْأَةٌ; (TA;) [but it is not said to which form or forms of the verb these belong;] *His hand became affected by what is termed* وَثْءٌ. (K.) ___ وَثَّأَ يَدَهُ (S, K) and اوثأ , (K,) *He caused his hand to be affected by what is termed* وَثْءٌ. (S, K.) ___ اللّٰهُمَّ ثَأِّيدَهُ [*O God, bruise his hand! &c.*] is a form of curse used by the Arabs. (IAar.) ___ وَثَّأَ اللّحم *He*, or *it*, (i. e. a blow,) *deadened the flesh.* (K.) ___ وَثَّأَ الوَتَدَ i. q. شَعَّثَ, q. v. (A.)

4 **أَوْثَأَ** see 1.

وَثْءٌ and وَثْأَةٌ *A breaking of the flesh without separation of the parts,* (وصم,) *not reaching to the bone,* (K,) *producing a swelling:* (TA:) or *a pain in the bone, without fracture:* (IKoot, K:) or *a dislocation* (K, TA) and *concussion of the joints, which affects the hand, without fracture:* (TA:) or [*an injury*] *resembling dislocation; in the flesh as a fracture in a bone:* (AM:) or *a bruising* or *breaking of the flesh without breaking the bone:* (IAar.:) or *a bruising of the skin and flesh, reaching to the bone, without its breaking:* (TA:) or *a bruising of the bone, without breaking:* (Lth, S:) in which last sense, Lth uses also the word وَثَأٌ. (TA.) The ـُـ in وَثْءٌ is sometimes omitted, and the word is written وَثٌ, like يَدٌ and دَمٌ. وَثْىٌ is condemned as vulgar. وَثٌ is authorized by As; but وَثْىٌ (which is said by the vulgar, S, [and is disallowed in the K,]) and وَثْوٌ are disallowed by him. (TA.)

وَثِئٌ *Having a broken hand:* (TA: [but see يَدٌ وَثِئَةٌ ___:]). وَثْءٌ, and وَثِيئَةٌ , (K,) and مَوْثُوءَةٌ , (S, K,) *A hand affected by what is termed* وَثْءٌ. (K.)

وَثِيئَةٌ and مَوْثُوءَةٌ: see وَثِئٌ.

مِيثَأَةٌ *A mallet with which pegs,* or *stakes,* or *tent-pins, are driven.* (TA.)

وثب

1 **وَثَبَ** , aor. يَثِبُ, inf. n. وَثْبٌ and وُثُوبٌ (the latter agreeable with analogy, TA,) and وَثَبَانٌ and وَثِيبٌ (S, K) and وَثَابٌ (K; but this is generally affirmed to be an inf. n. of وَاثَبَ, TA;) and ثِبَةٌ, (Ibn-Málik and others) *He leaped; jumped; sprang; bounded:* (S, K:) or *he leaped down,* or *downwards.* (Mgh, Msb, art. وثب ___.) وَثَبَ المَوْضِعَ طفر [*He leaped,* or *jumped, upon,* or *over the place*]. (TA.) ___ وَثَبَ إِلَى الشَّرَفِ وَثْبَةً [*He made a single leap to eminence,* or *nobility*]. (TA.) ___ وَثَبَ إِلَيْهِ [app., *He leaped,* or *sprang up,* or *he hastened, to him*]. (TA.) ___ الوُثُوبُ, except in the dial. of Himyer, signifies *The act of rising,* or *standing up.* (TA.) ___ It is also much used by the vulgar as signifying *The act of hastening to a thing;* as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) وَثَبَ, [aor. يَثِبُ,] inf. n. وَثْبٌ, in the dial. of Himyer signifies *He sat; sat down.* (K, TA, from a trad.) ثَبْ in that dial. signifies *Sit; sit down.* (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Himyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him ثَبْ, meaning إِجْلِسْ, *Sit;* but the man thought that he commanded him to leap from the mountain; and he said, Thou shalt find me, O king, very obedient: then he leaped from the mountain, and perished. So the king said, What ailed him? And they explained to him his case, and his mistake respecting the word: upon which he said لَيْسَتْ عِنْدَنَا عَرَبِيَّتْ مَنْ دَخَلَ ظَفَارَ حَمَّرَ i. e., [Arabic is not current with us: (for, probably, in the time of this king, the term عَرَبِيَّة was only applied to the general language of Arabia:) whoso entereth Dhafári,] let him learn [or, rather, speak, as MF says,] the Himyeree language. (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of As.] By the king's saying عَرَبِيَّتْ was meant العَرَبِيَّةُ: the ة is pronounced ت in the case of a pause (which is the case here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said لَيْسَ عِنْدَنَا عَرَبِيَّتْ كَعَرَبِيَّتِكُمْ [Arabic like

your Arabic is not current with us:] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.)

2 **وثّبه**, inf. n. تَوْثِيبٌ, *He seated him upon a cushion:* (S, K:) asserted to be of the dial. of Himyer. (MF.) ___ وثّبه وِسَادَةً, (S, K,) in some copies of the K وثَبَهُ, (TA,) *He threw to him a cushion* (S, L, K) *that he might sit upon it:* (S:) [app. in the dial. of Himyer]. ___ وثَّبَتهُ وِثَابًا *I spread for him a bed,* or *the like.* (TA.)

3 **واثبه** *He leaped,* or *sprang, upon him,* or *at him; he assaulted* or *assailed him;* syn. ساوره (S, K) and ثَاوَرَهُ. (K, art. ثور) and صَاوَلَهُ. (K, art. صول.) ___ [Also, perhaps, *He contended with him in leaping, jumping, springing,* or *bounding.*] ___ [واثبه is also mentioned in the TA as having a signification not explained in the K: app., *He contended with him in hastening to a thing.*]

4 **اوثبه** *He made him to leap, jump, spring,* or *bound.* (S, Msb.) ___ اوثبه المَوْضِعَ [*He made him to leap,* or *jump, upon,* or *over, the place*]. (TA.)

5 **توثّب فُلَانٌ فِى ضَيْعَةٍ لِى** *Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly.* (S, K.) ___ توثّب فِى أَرْضِه عَلَى أَخِيه *He took possession of his land with injustice towards his brother.* (A.) ___ توثّب عَلَى مَنْزِلَتِه *He took possession unjustly of the place occupied by him.* (A.)

6 **هُمْ يَتَوَاثَبُونَ عَلَى كَذَا** *They leap,* or *rush, together upon such a thing* [*in an evil,* or *injurious,* or *a contentious manner*]. (S, art. التَّوَاثُبُ.) كلب is syn. with التَّكَالُبُ. (S, K, art. كلب.)

وَثْبَةٌ *A single leap, jump, spring, a bound:* (TA:) or *a leap down,* or *downwards.* (Mgh, Msb,

art. طفر.)

ثُبَةٌ *An assembly; a company; a troop; a congregated body.* (K.) [But it seems rather to belong to the root ثبى, as remarked by Freytag; or, accord. to some, to art. ثوب. See arts. ثبى and ثوب.]

وَثَبَى : see وَثَّاتٌ.

وِثَابٌ *A throne,* or *couch;* syn. سَرِيرٌ; (K;) accord. to some, *that is always occupied by the king;* or *that the king does not cease to occupy:* (TA:) [app. of the dial. of Himyer]. ___ *A bed;* or *what is spread to lie* or *recline upon:* (K:) ex. وَثَّبْتُهُ وِثَابًا *I spread for him a bed,* or *the like:* (TA:) or *places where persons sit;* syn. مَقَاعِدُ: (S, K:) in which case it is a pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Himyer. (MF.) Applied to heaven (السَّمَاءُ) as being the sittingplaces of the angels. (S.)

ظَبْيٌ وَثَّابٌ [Note] *An antelope that leaps, jumps, springs,* or *bounds, quickly.* فَرَسٌ وَثَّابَةٌ *A mare that leaps, &c., quickly.* (TA.) ___ وَثَبَى *i. q.* وَثَّابَةٌ; (K;) i. e., *That leaps, &c., quickly.* (TA.)

مَوْثَبَانٌ *A king who sits still, and does not undertake military expeditions:* (S, K:) asserted to be of the dial. of Himyer. (MF.)

مِيثَبٌ *A plain,* or *level, land,* or *tract of land.* (K.) ___ *A leaper,* or *jumper.* (IAar, K.) ___ Also, [contr.,] *A sitter:* (IAar., K:) [app. in the dial. of Himyer]. ___ *What is elevated, of land.* (K.) ___ *A rivulet, stream,* or *streamlet:* syn. جَدْوَلٌ. (K.)

وثج

1 **وَثُجَ**, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ; (S, K;) and اوثج , and استوثج ; (TA;) *It* (anything, S,) *became dense; thick; compact.* (S, K.) ___ وَثُجَ, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ, *He became abundant in flesh;* or very fleshy: وَثُرَ, inf. n. وَثَارَةٌ signifying he became abundant in fat; or very fat: and both signify *he became bulky,* or *big;* or *large in body, corpulent and fleshy.* (AZ, S.) ___ وَثُجَ النَّبْتُ *The herbage,* or *plants, became dense, thick,* or *compact, and tall.*

4 **أَوْثِجْ لَنَا مِنْ هٰذَا الطَّعَامِ** *Give us much of this food.* (TA.) See 1.

10 **استوثج** *It became in a complete,* or *perfect, state:* (TA:) or *it became so in a certain way:* (S:) one says استوثج النَّبْتُ *the plants, herbs,* or *herbage, clung together, one part to another, and became in a complete,* or *perfect, state.* (S, K.) ___ See 1. ___ استوثج المالُ *The property* [app. meaning camels or the like] *became much,* or *abundant.* (S, K.) ___ استوثج من المال *He desired, wished for,* or *longed for, much of property* [app. meaning camels or the like]; syn. اسْتَكْثَرَ: (As, Th, S, K*:) as also استوثق. (TA.) ___ استوثجت *She* (a woman) *became large in body,* or *corpulent and fleshy, and perfect in make.* (T.)

وَثِيجٌ Anything (S) *dense; thick; compact.* (S, K.) ___ A horse, (S,) and a camel, (TA,) *compact in flesh:* (S:) or *strong.* (TA.) ___ *Dense, thick,* or *compact,* herbage. (TA.) [See also ثَوْبٌ وَثِيجٌ ___.] ارض موتثجة *A garment,* or *piece of cloth, of firm texture.* (A.) [See also ثياب موثوجة.]

وَاثِجٌ, applied to herbage, *Dense, thick,* or *compact, and tall.* (TA.)

أَرْضٌ مُوتَثِجَةٌ (in the CK مُؤْتَثِجَةٌ [which is evidently a mistake]) *Land abounding with herbage,* or *pasture,* (S, K,) *and with tangled trees;* as also وَثِيجَةٌ: (ISh:) *land of which the herbage is dense, thick,* or *compact.* (TA.) [See also وَثِيخٌ.]

ثِيَابٌ مَوْثُوجَةٌ *Garments,* or *pieces of cloth, of which the threads and texture are slack,* or *loose.* (K, from Sh, on the authority of a man of Bá- hileh: but see وَثِيجٌ. TA.)

وثر

1 **وثُرَ**, aor. ـُـ, inf. n. وثارَةٌ; [and app., وتر; (see the second signification;)] *It* (a thing, S, M, Msb, or a bed, A) *was*, or *became, plain, level, smooth, soft,* or *easy to lie* or *ride* or *walk upon.* (S, M, A, Msb, K.) ___ وثرت العجز; and وثُرت, inf. n. as above, *The buttocks became fat.* (A.) See also وثارَةٌ, below. وثَره, (M, A, K,) aor. يثِره, (K,) inf. n. وثْرٌ (M, TA) and ثِرَةٌ; (TA;) and وثّره, inf. n. توثِيرٌ; (M, A, K;) *He made it plain, level, smooth, soft,* or *easy to lie* or *ride* or *walk upon.* (M, A, K.) And وثّر مركبه *He made the thing on which he rode smooth, soft,* or *easy to ride upon.* (A, Msb.)

2 **وثَّر** see 1, in two places.

4 **ما أَوْثَرَ فراشَكَ** *How smooth, soft,* or *easy to lie upon, is thy bed!* (A, TA.)

10 **استوثر الفراش** *He found,* or *deemed, the bed smooth, soft,* or *easy to lie upon.* (A, * TA.) ___ [إذا تزوَّجت امرأةً فاستوثرها *When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow:* see وثير]. (A, TA.)

وثْر : see وثير.

وثْر : see وثير, in three places. ___ See also ميثرة, throughout.

وثَر : see وثير.

وثَار : see وثار.

وثَار, a subst., *Plainness, levelness, smoothness, softness,* or *state of being easy to lie* or *ride* or *walk upon;* as also وثار. (M, K.) See also وثير, in two places.

وَثِيرٌ *Plain, level, smooth, soft,* or *easy to lie* or *ride* or *walk upon;* (T, S, M, A, K;) as also وِثْرٌ (T, S, K) and وَثْرٌ and وِثْرٌ ; (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and *thick and soft;* applied to a bed: (Msb:) [and وِثَارٌ seems to signify the

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same; or this and وَثْرٌ are epithets in which the quality of a subst. predominates:] fem. وَثِيرَةٌ. (M K.) You say, مَا تَحْتَهُ وِثْرٌ, and وِثَارٌ, (S, TA,) *There is not beneath him a smooth,* or *soft, bed.* (TA.) ___ وَثِيرَةٌ A woman *having much flesh:* (IDrd, S, Msb, K:) or *fat;* (T, A, K;) *suitable for a bedfellow:* (T, K:) and وَثِيرَةُ العَجُزِ *large,* (T,) or *fat,* (A,) or *soft,* (M,) *in the buttocks:* (T, M, A:) pl. وَثَائِرُ and وِثَارٌ. (M, K.) See also مِيثَرَةٌ, throughout.

وَثَارَةٌ : see 1. ___ *Abundance of fat:* (AZ, S:) or *of flesh:* (K:) or the latter is termed وَثَاجَةٌ. (AZ, S.)

أَوْثَرُ *More* [and *most*] *smooth,* or *soft;* applied to a bed. (TA, from a trad.)

مِيثَرَةٌ , (T, S, M, A, Mgh, Msb, K,) of the measure مِفْعَلَةٌ, from الوِثَارَةُ, (TA,) without hemz, (S, TA,) originally مِوْثَرَةٌ, (Msb, * TA,) the و being changed into ى because of the kesreh before it, (TA,) and وَثِيرٌ and وِثْرٌ , (K,) or [only] مِيثَرَةٌ, (TA, &c.,) of a horse's saddle, (T, M, A, Mgh, Msb, K,) and of a camel's saddle, (T,) *A thing in the form of a pillow, made for the saddle, like the* صُفَّةٌ [q. v.], (M, Mgh, K,) *to render it soft,* or *easy to ride upon:* (T:) or the *saddlecloth* or *housing* (لِبْدَةٌ) of a horse: (S:) pl. مَوَاثِرُ and مَيَاثِرُ, (S, M, A, Mgh, Msb, K,) the latter agreeing with the sing., (Msb,) retaining the permuted letter, as is the case in أَعْيَادٌ, pl. of عِيدٌ. (IJ, M.) ___ Also, accord. to the K, [referring to the three words above,] or [correctly] the red المَيَاثِرُ الحُمْرُ, (مَيَاثِرُ,) which are forbidden to be used, (S, IAth, TA,) *Certain things to ride upon,* (مَرَاكِبُ, S, IAth, K, TA,) *used by the* أَعَاجِمُ, (S,) or عَجَمُ, (IAth, TA,) [meaning *Persians* or *other foreigners,*] *made of* دِيبَاجٌ or حَرِيرٌ [*silk brocade* or *other silk*]: (S, IAth, K,

TA:) or the red الأُرْجُوَانُ مِيثَرَةٌ, (مِيثَرَةٌ,) forbidden, in a trad., to be used, is *a stuffed thing to ride upon, which is put upon a camel's saddle:* (TA:) and the red مِيثَرَةٌ which is put upon a horse's saddle is included in the prohibition. (IAth, TA.) ___ Also, the first of the above three words, (M,) or all of them (K) *A garment* or *piece of cloth which is put as a covering over other garments* or *pieces of cloth.* (M, K.) ___ Also, (accord. to the K [referring to the three words above,] or [correctly] مِيَاثِرُ, (TA,) The *skins of beasts of prey.* (K, TA.)

التَّوَاثِيرُ *i. q.* أَعْوَانُ الرَّجُلِ. (TA, in art. امل.)

1 **وثق** *It was,* or *became, firm, stable, fast,* or *strong;* (Msb;) *i. q.* أُحكم (S, Mgh, K) [or استحكم, q. v.]. ___ وثق به *He trusted,* or *confided, in him.* (S, Mgh, Msb, K.)

4 **أوثقه** *He made it firm, stable, fast,* or *strong.* (Msb.) ___ *He bound,* or *tied, him,* or *it, firmly, fast,* or *strongly,* in a bond. (S, K, TK.) See شدَّه.

5 **توثَّقت العُقْدَةُ** [*The knot became firm,* or *fast*]. (A, in art. ارب.)

10 **استوثق منه** [*He secured himself against him,* by a bond or the like, or absolutely:] *he took,* or *received, a bond* (وثيقة) *from him.* (S, K.) ___ أُكْتبوه ٱستيثاقا ودفعًا للنّزاع [*Write ye it,* (namely, the debt,) *for* the creditor's *self-securing, and for preventing contention*]. (Jel, ii. 282.) See استظهر. ___ استوثق من الباب *He closed the door firmly.* (MA.) ___ استوثق من أُموره: see استوثق. ___ أَعنج من المال: see استوثق به. ___ استوثج *He confided in him.*

ثقةٌ *Trusty; trustworthy; honest:* applied as an epithet alike to a man and a woman, and to two or more men or women: pl. ثقاتٌ. (Msb.) ___ به ثقتى *In him is my trust,* or *confidence.* (TA.) ___ لَستُ منه على ثقةٍ *I am not confident,* or *sure, of it.* Occurring in the S, art. ضمر, &c. See an ex. voce شهر (last sentence). ___ أَخو ثقة: see أَخذ بالثّقة. ___ أَخٌ: see أَخذ, and see my explanation of إحتاط.

الوثيقةُ فى الأَمر *The doing the thing firmly; and taking the sure method,* or *way;* expl. by إحكامه والأَخذ بالثَّقة. (TA.) ___ وثيقةٌ *A bond, security,* or *writing of obligation for the payment of a debt or the like:* pl. وثائق. Ex., كتبة الوثائق (Bd, ii. 282,) *The mode of writing*

bonds. ___ *A pledge.* ___ وَثِيقَةٌ *i. q.* دُرْجَةٌ, q. v.

أَخَذَ الأَمْرَ بِالأَوْثَقِ *He set about the affair in the surest,* or *firmest, manner.* (TA.)

مَوْثِقٌ and مِيثَاقٌ *A compact; a contract; a covenant; an agreement; a league; a treaty; an engagement; a bond; an obligation; a promise.* (S, K, &c.)

مِيثَاقٌ : see مَوْثِقٌ; and Jel, &c., in ii. 60 and 87.

مَوْثُوقٌ بِهِ *In whom* [and *in which*] *trust,* or *confidence, is placed.* (Mgh.)

مُوَثَّقَةُ الخَلْقِ A she-camel *rendered firm, strong,* or *compact, in make.* (S.)

وثم

وَثِيمَةٌ *Broken stones.* (TA, art. جرم.) See جَرَامٌ.

وثن

وَثَنٌ *An idol:* see صَنَمٌ and عَثَنٌ and عَنَنٌ.

وثى

وَثْىٌ : see وَثْءٌ.

وج

وجٌ *A kind of medicine;* (S, K;) *certain twigs,* or *rods, with which one fumigates;* (TA;) or *which are used medicinally* or *remedially;* (T;) [*acorum,* (Golius,) or *acorus; sweet-cane,* or, as some say, *galangal:* see Diosc., I. i., c. 2., referred to by Golius:] thought by ElJawáleekee to be not pure Arabic; i. e., an arabicized word, from the Persian [وَجْ]: (TA:) so says J. (S.)

وجأ

1 **وَجَأَ**, (S, Msb, K,) aor. يَوْجَأُ, and sometimes يَجَأُ, (Msb,) inf. n. وَجْءٌ; (TA;) and تَوَجَّأَ ; (K;) *He beat,* or *struck,* or *smote,* a person with his hand, (S *, K,) or with a knife, (S, Msb, K,) or the like, on any part. (Msb.) ___ وَجَأَ عُنُقَهُ, inf. n. وَجْءٌ, *He beheaded him:* syn. ضَرَبَ عُنُقَهُ. (S.) ___ وَجَأَ *Inivit* feminam. (K.) ___ وَجَأَ التَّيْسَ, inf. n. وَجْءٌ and وِجَآءٌ, (or the latter is a simple subst., TA,) *He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves:* or *he bruised* or *beat the goat's testicles until they broke,* (K,) *and he became like one gelded.* (TA.) You say also وَجَأَ الكَبْشَ. (S.) [See وجئ.] وِجَآءٌ *He* (a goat) *had the operation termed* وَجْءٌ *performed upon him.* (K.) ___ *He was struck* with a knife. (S.) ___ وَجَأَ *He bruised,* or *pounded,* dates *until they cohered.* Hence وَجِيئَةٌ, q. v. (TA.)

2 **وَجَّأَ** see 1. ___ وَجَّأَ الرَّكِيَّةَ, inf. n. تَوْجِيءٌ, *He found the well to be what is termed* وَجْأَةٌ, [fem. of وَجْءٌ, q. v.: app. signifying *without water*]. (K.)

4 **اوجأ عنه** *He repelled from him; removed,* or *put away, from him.* (K *, TA.) ___ اوجأ *He came in search of a thing that he wanted,* or *in pursuit of game, and did not attain it.* (K.) ___ *It* (a well) *failed;* i. e., *its water ceased:* or *it contained no water.* (TA.) [See also أَوْجَى.]

8 **إِتَّجَأَ التَّمْرُ** *The dates became closely packed,* or *pressed together:* (K:) *they were bruised,* or *pounded, until they cohered.* (TA.)

مَآءٌ وَجْءٌ, and وَجَأٌ , and وَجَآءٌ , *A water where there is no good:* (K:) [app., *a source of water*

where there is no herbage, or *pasture;* or, more probably, *a source without water;* or *a water that has failed:* see 2 and 4.]

وَجَأٌ and وَجَآءٌ: see مَآءٌ وَجِىءٌ.

وِجَآءٌ, a subst., *A striking* with a knife or the like, on any part. (Msb.) [See also 1.] ___ وِجَآءٌ The *bruising of the veins of the testicles until they break, so that it is like gelding.* (S.) [See also 1.]

وَجِىءٌ and مَوْجُوءٌ A goat *on which has been performed the operation called* وَجْءٌ. (K.) [See 1.] ___ The latter is said to be used in a trad. as signifying *Gelded.* ___ Also the latter, *Struck* with a knife. (S.)

وَجِيئَةٌ *Dates,* (K,) or *locusts,* (ISk, S, K,) *bruised,* or *pounded, and then stirred up with clarified butter* (سَمْن), or *with oil, and so eaten:* (S, K:) or *dates moistened with milk* or *with clarified butter, and then bruised,* or *pounded, until they are consolidated:* (TA:) or *dates bruised,* or *pounded, until the stones come forth, and then moistened with milk* or *with clarified butter so that they become macerated and cohering, in which state they are eaten.* (ISk, S.) ___ Also, *A cow.* (IAar., K.)

مَوْجُوءٌ : see وَجِىءٌ.

وجب

1 **وَجَبَ** , aor. يَجِبُ, inf. n. وَجْبَةٌ (Lh, K) and وَجْبٌ (Lh) *It* (a wall, or the like, Msb, or a house, or anything, Lh,) *fell down.* (Lh, K, Msb.) See وجب ___. وَجَبَ, inf. n. وَجْبَةٌ, *It fell to the ground.* (TA.) ___ وَجْبَةٌ does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. وَجْبَةُ الشَّمْسِ *The falling of the sun, in setting.* (TA.) ___ فَإِذَا وَجَبَتْ جُنُوبُهَا [Kur. xxii. 37,] is said to signify *And when their sides fall down upon the ground:* or *and when their souls depart, and they fall down.* (TA.) ___ وَجَبَتِ الشَّمْسُ, (S, K,) inf. n. وَجْبٌ and وُجُوبٌ (K) and وَجْبَةٌ (see above), *The sun set.* (S, K.) ___ وَجَبَتِ العَيْنُ *The eye was,* or *became, sunk in the head.* (K.) ___ وَجَبَ, (S, K,) aor. يَجِبُ, inf. n. وُجُوبٌ and مُوجَبٌ, (TA,) *He fell down and died:* (S:) *he died.* (K.) ___ Hudbeh Ibn-Khashram says,

* فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّهُ *
* بِكَفَّيَّ مَا لَاقَيْتُ إِذْ حَانَ مَوْجِبِي *

[*And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass*]. By مُوجَبٌ he means مَوْتٌ. (TA.) ___ [See also وَجْبَةٌ, which seems to be a third inf. n. of the verb in this sense.] ___ وَجَبَ, (aor. يَجِبُ, TA,) inf. n. وَجِيبٌ (Th, S,) and وَجْبٌ and وَجَبَانٌ (K) and وُجُوبٌ and وَجْبَةٌ, (TA,) *It* (the heart) *palpitated, beat, throbbed;* (K;) *was agitated,* or *in a state of commotion.* (S.) ___ وَجَبَتِ الإِبِلُ, and وَجَّبَتْ , *The camels could scarcely arise from the places where they lay down.* (TA.) ___ وَجُبَ, [aor. يَوْجُبُ,] inf. n. وُجُوبَةٌ, *He was cowardly,* or *pusillanimous.* (S, K.) ___ وَجَّبَهُ عَنْهُ *He drove him back,* or *turned him back, from it,* (K,) *when he had long kept to it.* (Nawádir el-Aaráb.)

وجب and اوجب and وجب *He* (a man, TA,) *ate once a day.* (Th, K) See وجب. وجبة, aor. يَجِبُ, inf. n. وُجُوبٌ (S, K,) and جَبَةٌ, (K,) *It* (a thing) *was,* or *became, necessitated, necessary, requisite,* or *unavoidable: it was binding, obligatory, incumbent,* or *due:* syn. لَزِمَ; (S, K, Msb;) [lit. accord. to some, *it fell* on a person: see 4;] and ثَبَتَ, (Telweeh,) which means nearly the same as لَزِمَ. (TA.) ___ For a fuller explanation, see its syn. حَقَّ. [In the science of the fundamentals of religion, *It necessarily was* or *existed; was a thing of which the nonexistence could not be mentally conceived:* as is the essence of God. (Ibr. D.)] ___ [وجب عليه كذا, or أَنْ يفعل كذا, *Such a thing,* or *the doing of such a thing, was binding, incumbent,* or *obligatory upon him; was unavoidable to him; lay on him; was his necessary,* or *indispensable duty:* or *was binding, incumbent,* or *obligatory upon him, by God's express appointment, so that he would be punished for neglecting it:* and *it was that which should be preferred and approved.* See واجب.] ___ See also another explanation, afterwards. ___ وجب البيع, aor. يَجِبُ, inf. n. جَبَةٌ (Lh, S, Msb) and وُجُوبٌ (Lh, Msb) *The sale was,* or *became, binding,* or *obligatory;* (Msb, TA;) *ratified, fixed, settled, decided,* or *determined;* (Msb;) *completed, accomplished,* or *concluded; it had,* or *took, effect; it was extended,* or *performed;* or *it was,* or *became, effectual:* (TA:) and وجبت يمينه, *i. q.* بَتَّتْ, q. v. (M, in art. بت.) ___ It is said in a trad., إِذَا كَانَ البيعُ عن خيارٍ فقد وجب [*When the sale is optional, it is binding,* or *obligatory*]: i. e., when one says, after the contract, Take thy choice to reject the sale, or to make it effectual, and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) ___ In like manner, وجب الحقُّ, inf. ns. as above, *The right, due,* or *claim, was,* or *became, binding,* or *obligatory;* or *fixed, settled, decided,* or

determined. (Msb.) ___ وجب الوجب, inf. n. وجب: (TA: [unexplained; but following وَجَبٌ as signifying a bet, &c.: app. meaning *The bet, wager,* or *stake, became due,* or *incumbent*]. ___ [وَجَبَ عَلَيْهِ *It was,* or *became, necessitated, necessary, requisite,* or *unavoidable, for him to do,* or *suffer,* such a thing; and hence, sometimes, *it was,* or *became, binding, obligatory,* or *incumbent, on him.*] ___ وَجَبَ عَلَيْهِ القَوْلُ [*The saying* or *sentence became necessitated to take effect upon him;* or *it became requisite that the saying* or *sentence should take effect upon him.*] Jel, in xxxvi. 6, &c. ___ [وَجَبَ لَهُ كَذَا *Such a thing was,* or *became, due to him;* as, for instance, a reward, or a punishment.] ___ وَجَبَ عَلَيْهِ القَتْلُ [*Slaughter was,* or *became, his due.*] (TA, in art. بقى, &c.)

2 **وَجَّبَ بِهِ الأَرْضَ**, inf. n. تَوْجِيبٌ, *He threw him down upon the ground.* (S.) ___ وَجَّبَ, inf. n. تَوْجِيبٌ, *The camel lay upon his breast with folded legs, falling down upon the ground.* (TA.) ___ وَجَّبَتْ, inf. n. تَوْجِيبٌ *She* (a camel) *became milkless:* (TA:) or [*her biestings coagulated in her udder:* see وَجَّبَ ___]. وَجِبَ, (inf. n. تَوْجِيبٌ, K,) *He was fatigued, tired,* or *weary:* (S, K:) said of a camel. (S.) ___ وَجَّبَ اللَّبَأُ, inf. n. تَوْجِيبٌ, *The biestings coagulated in the udder.* (K.) وَجَّبَ, (inf. n. تَوْجِيبٌ, TA,) *He milked* (a camel, K,) *but once in the course of each day and night.* (S, K.) ___ وَجَّبَ, inf. n. تَوْجِيبٌ, *He accustomed* himself, (Lh, S,) in which case you also say وَجَّبَ لِنَفْسِهِ, (Lh,) and his family, or household, and his horse, (Lh, K,) *to eat but one meal* (K) *in the course of each day and night.* (Lh, S.) ___ See 1. وَجَّبَ *He took, got,* or *won, a bet, wager,* or *stake, at a shooting-match* or *race.* (L, in TA, voce نَدَبَ.) ___ See 4.

3 **وَاجَبَ** see 4.

4 **اَوْجَبَهُ** (S, K,) and وَجَّبَهُ (K) but this latter is by some rejected, (TA,) *He* (God, S) *made it,* or *rendered it*

necessary, requisite, or *unavoidable; necessitated it; made it,* or *declared it to be, binding, incumbent,* or *obligatory:* (S, K:) [lit. accord. to some, *he made it to fall* on a person: see فَرَضَ, (Lh, S,) inf. n. إِيجَابٌ, (Lh,) *He made,* or *rendered,* or *declared, the sale binding,* or *obligatory;* (Msb, TA;) *ratified it; made,* or *rendered, it fixed, settled, decided,* or *determined;* (Msb;) *completed, accomplished,* or *concluded; effectual.* (TA.) ___ اوجب لَكَ البيعَ *He made the sale to thee to be binding,* or *obligatory;* &c. (Lh, K.) ___ In like manner, واجبه البيعَ, inf. n. مُوَاجَبَةٌ and وِجَابٌ; (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of اوجب; TA;) *He, with his* (another's) *concurrence, made the sale to him to be binding,* or *obligatory;* &c. (TA.) ___ اوجب عَلَيْهِ شَيْئًا [*He made a thing,* or *declared it to be, binding, obligatory,* or *incumbent, upon him;* or *unavoidable to him*]. (TA.) ___ اوجب عَلَيْهِ القَضَآءَ *He necessitated the sentence to take effect upon him;* syn. حَقَّهُ and أَحَقَّهُ. (TA, in art. حق.) ___ اوجب *He did a great sin,* or *an act of great goodness, making* [*the punishment of*] *hell,* or [*the reward of*] *paradise, the consequence thereof* [*unless followed by different conduct* &c.]: (S, K:) *he committed sins for which he who should punish him would be excusable, because he deserved punishment.* (IAar, in TA, art. لوط.) ___ It is said, in a trad., that some persons came to Mo- hammad, saying, إِنَّ صَاحِبًا لَنَا أَوْجَبَ, i. e., *Verily a companion of our's hath committed a sin for which he has become deserving of hell:* to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) ___ In another trad. it is said, أَوْجَبَ ذُو الثَّلَاثَةِ وَالإِثْنَيْنِ, meaning, *He of whom three children,* or *two, have gone before him* [*to paradise*] *hath become entitled to paradise.* (TA.) ___ أَوْجَبَ لَهُ الجَنَّةَ أَوِ النَّارَ *It* (an action) *procured for him as a necessary consequence thereof* [*the reward of*] *paradise,* or [*the punishment of*] *hell;* or *made*

such to be to him a necessary consequence thereof; [*unless followed by repentance* &c.:] (S, K *:) [*it required for him paradise* or *hell.*] ___ [يُوجِبُ كَذَا *It necessitates,* or *renders necessary, such a thing.* ___ *It requires such a thing, as a necessary consequence.* ___ *It necessarily implies the coexistence of such a thing therewith.* Used in physics &c., and perhaps in classical writings.] ___ أَوْجَبْتُ لِفُلَانٍ حَقَّهُ means *I regarded such a one's right* or *due:* and you say فَعَلْتُ ذٰلِكَ إِيجَابًا لِحَقِّهِ [*I did that from regard to his right* or *due*] (Har. p. 490); [and اوجبه لَهُ *He made it,* or *declared it to be due to him*]. ___ [اوجبه also signifies *He affirmed it, he averred it; i. q.* أَثْبَتَهُ as contr. of نَفَاهُ. ___ And *It necessarily occasioned it.*] اوجب عَلَيْهِ *He beat him, overcame him, in a case of laying a bet, wager,* or *stake, at a shooting-match* or *race.* (TA.) اوجب اللّٰهُ قَلْبَهُ *God made his heart to palpitate, beat,* or *throb;* [*to be agitated,* or *in a state of commotion*]. (Lh, K.) See 1.

6 **تَوَاجَبُوا** *They laid a bet, wager,* or *stake, one with another, at a shooting-match* or *race:* as though one party of them made a thing binding, or obligatory, on another party of them. (TA.)

10 **استوجبه** *He had a right* or *just title* or *claim, to it; deserved it; merited it:* syn. إِسْتَحَقَّهُ [q. v.] (S, K.) See the act. part. n. below. ___ استوجب إِثْمًا *i. q.* اسْتَحَقَّهُ; (TA, in art. حق;) which means *He did what necessitated sin;* (Ksh, Bd, Jel, in v. 106;) [*was guilty of a sin;*] *and deserved its being said of him that he was a sinner.* (Ksh.) ___ رَكِبَ خَطِئَةً اسْتَوْجَبَ بِهَا النَّارَ [*He committed a sin for which he became deserving of hell*]. (TA.)

وَجْبٌ and مُوَجَّبٌ A she-camel *whose biestings coagulate in her udder.* (K.) ___ وِجَابٌ *Places in which water stagnates:* (K:) pl. of وَجْبٌ. (TA.) ___ وَجْبٌ *A large skin of the kind called* سِقَاءٌ, *made of the* (*complete,* TA,) *hide of a he-goat:* pl. وِجَابٌ. (AHn, K.) ___ وَجْبٌ *Stupid;*

foolish; of little sense. (K.) ___ وَجْبٌ (S, K) and وَجَّابٌ (K) and وَجَّابَةٌ (IAar, K) and مُوَجِّبٌ (IAar) *A coward; cowardly; pusillanimous.* (S, K, &c.) [The second and third, and more especially the latter, are probably

intensive epithets.] وَجْبٌ *A bet, wager,* or *stake, at a shooting-match* (Lh, K) or *a race.* (IAar; and L in TA, voce نَدْبٌ.)

وَجْبَةٌ inf. n. of وَجَبَ it fell down, &c., q. v. ___ بِجَنْبِهِ فَلْتَكُنِ الوَجْبَةُ, a proverb, (S,) [(*May a disease be*) *in his side,* or (*may God afflict him,* or *smite him, with a disease*) *in his side, and may falling down upon the ground, and dying, happen* (or *be the result thereof*) ! i. e. بجنبه داءٌ فلتكن الوجبه به; or رماه اللّٰه بداءٍ بجنبه الخ. (Freytag, Arab. Prov. i. 156)]. ___ وَجْبَةٌ *A falling with a sound,* or *noise, such as that produced by the fall of a wall* or *the like:* (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the *sound of a thing falling* (K) *and producing a sound such as above mentioned.* (TA.) وَجْبَةٌ *An eating but once in the course of a day and night:* (S, K:) or *an eating but once in a day until the like eating in the following day:* (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجْبَةً *Such a one eats but once* (T) *in the course of the day and night.* (AZ, S.) [See also صَيْرَمٌ.] ___ In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ عَشَرَةَ مَسَاكِينَ وَجْبَةً وَاحِدَةً [*He shall feed ten poor men with a meal sufficient for a day and a night*]. (TA.)

وُجَابٌ : see وُحَابٌ.

وَجِيبَةٌ *A daily allowance of food;* or *daily maintenance:* syn. وَظِيفَةٌ: (K:) i. e., *what a man*

is accustomed to allow himself [*each day*] *as that which is necessary, and fixed:* but the word in the A is وَجْبَة, q. v. (TA.) ___ وَجِيبَة [*A term employed in the case of*] *one's concluding a sale, and then taking it* [*meaning what is sold to him*] *by regular successive portions, one after another,* (AA, S, K,) or, as some say, *on the condition of his taking a portion of it every day,* (TA,) *until he has taken the whole of his* وَجِيبَة: (K:) [which hence appears to signify both the act above described and also *what is due to one of a thing purchased and taken in this manner;* but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قَدِ ٱسْتَوْفَيْتَ وَجِيبَتَكَ [*Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described*]. (S.)

وُجُوبِىٌّ [*Obligatory,* or *incumbent:* opposed to امْتِنَانِىٌّ.]

وَجَّابٌ and وَجَّابَة: see وَجْب.

وَاجِبٌ *Slain:* (S:) *dying;* or *dead.* (TA.) So in the following verse of Keys Ibn-ElKhateem:

* أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمُ *
* عَنِ السِّلْمِ حَتَّى كَانَ أَوَّلَ وَاجِبِ *

[*The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain,* or *who died*]. (S, TA.) وَاجِبٌ [act. part. n. of وَجَبَ; *Necessary; requisite; unavoidable: binding, incumbent,* or *obligatory.* In the science of the fundamentals of religion, *Necessarily being* or *existing; of which the nonexistence cannot be mentally conceived:* as the essence of God. (IbrD.)] ___ Accord. to [the Imám] Aboo-Haneefeh, وَاجِبٌ [in matters of religion] is not

so strong a term as فَرْضٌ: [and so may be rendered *incumbent*, or *obligatory;* or *that which is a necessary,* or *indispensable, duty; yet not so decisively* or *manifestly shown to be such as that which is termed* فرض:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [*binding, incumbent,* or *obligatory, by God's express appointment, as*] *a thing for neglecting which one will be punished:* and واجب signifies *that which should be preferred and approved;* thus explained by ElKhattábee as occurring in the following trad.: غُسْلُ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ *The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve.* (TA.) فِعْلٌ وَاجِبٌ [*A verb expressing an event as a positive fact*] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَآءَ زَيْدٌ [while I was thus, or in [this state, lo, or behold, Zeyd came]. (S, L, art. اذ.)

مُوجَبٌ *An effect; that which is produced by an operating cause; a result; a consequence.* (Msb.) [كَلَامٌ مُوجَبٌ, lit. *An affirmed sentence; i. q.* مُثْبَتٌ as contr. of مَنْفِىٌّ; virtually *the same as* كَلَامٌ مُوجَبٌ, *an affirmative sentence.*]

مَوْجِبٌ [*A place where one falls down and dies; where one dies*]. ___ خَرَجَ القَوْمُ إِلَى مَوَاجِبِهِمْ, i. e. مَصَارِعِهِمْ; *The people went forth to the places where they should be prostrated;* or, *as implied in the* S, *where they should full down and die;* or *where they should die*]. (S.) مُوجِبٌ [and مُوجِبَةٌ] *A cause; an efficient; that which produces,* or *effects, anything.* (Msb.) ___ See كَلَامٌ مُوجَبٌ مُوجِبٌ *A name of the month* المُحَرَّمُ (K) *in ancient times.* (TA.)

مُوجِبَةٌ *A great sin for which one deserves punishment* [*in the world to come*]: (TA:) or *a great sin, and also an act of great goodness, which makes* [*the punishment of*]

hell, or [*the reward of*] *paradise, the consequence thereof unless followed by repentance &c.*] (K.) ___ أَللّٰهُمَّ إِنِّى أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ [*O God, I ask of thee those things which will procure thy mercy!*]. (TA, from a trad.) ___ See مُوجِب.

مُوَجِّب One *who eats but once in the course of a day and a night.* (AZ, S.) مُوَجِّب A beast of carriage *that is frightened at everything.* (ISd.) Not known to AM. (TA.) ___ See وَجِب in two places.

أَللّٰهُ مُسْتَوْجِبُ الْحَمْدِ *God is worthy,* or *deserving, of praise; has a right,* or *just title* or *claim, to it; deserves it; merits it: syn.* هُوَ وَلِيُّهُ, and مُسْتَحِقُّهُ. (TA.)

وجح

1 **وَجَحَ**, aor. يَوْجَحُ, inf. n. وَجْحٌ, *He had recourse,* or *betook himself,* to a thing or place, *for protection* or *concealment.* (L.) [As also وَحَجَ.] See 4.

2 **وَجَّحَ** see 4.

4 **اوجحه إِلَيْهِ** *He compelled* or *constrained* or *necessitated him to have recourse to,* or *to betake himself to, him* or *it for protection* or *concealment* or *the like.* (K.) ___ اوجح البَيْتَ *He curtained the house,* or *chamber,* or *tent;* (K, TA;) *hung a curtain upon it.* (TA.) ___ اوجح *He held fast, and defended,* a thing. (L.) اوجح, (L, K,) and وَجَّحَ, (K, TA,) or وَجَحَ, (as in the L and CK,) *It* (a thing) *appeared; became apparent.* (L, K.) ___ اوجح لَنَا الطَّرِيقُ *The road became apparent* or *conspicuous to us.* (S.) ___ اوجحت النَّارُ *The fire became apparent* or *conspicuous.* (S.) اوجح *He reached,* in digging, *smooth rock,* (S, K,) which is called وِجَاحٌ. (K.) اوجحه البَوْلُ *The urine oppressed him by his wanting to void it.* (S, L, K.)

وَجْحٌ *A place to which one has recourse for protection* or *concealment; a place of refuge; an asylum:* (L:) [as also وَحْجٌ:] *a place resembling a* غار [or *cave in a mountain*]. (L, K.)

وِجَاحٌ and وُجَاحٌ and وَجَاحٌ, (S, L, K,) of which three forms IAar prefers the first, (L,) and sometimes the و is changed into ا, and one says أَجَاحٌ and أُجَاحٌ and إِجَاحٌ, (S,) and in one dial. وِجَاحِ, indecl., with kesreh for its termination, (L,) and جَاحٌ, (K, in art. جوح,) *A thing by which a person* or *thing is veiled, concealed,* or *hidden; a veil; a covering; a curtain.* (S, L, K.) ___ جَآءَ فُلَانٌ وَمَا عَلَيْهِ وِجَاحٌ *Such a one came having upon*

veil, or *conceal, him.* (L.) ___ لَيْسَ دُونَهُ وِجَاحٌ *There is nothing that veils,* or *conceals, before,* or *in the way to, him,* or *it.* (L.) ___ لَيْسَ بَيْنِي وَبَيْنَهُ وِجَاحٌ *There is nothing that veils,* or *conceals, between me and him,* or *it.* (L.) ___ وِحَاحٌ *Water in a tank* or *cistern sufficient to cover its bottom.* (S.) ___ وِجَاحٌ The *remains* of a thing, such as property, &c. (Az.) ___ لَقِيتُهُ أَدْنَى وِجَاحٍ *I met him, he being the first object that I saw.* (S, K.) *Smooth rock.* (K.)

وُجَاحٌ : see وِجَاحٌ.

وِجَاحٌ : see وِجَاحٌ.

أَحَاحٌ : see وِجَاحٌ.

أُجَاحٌ : see وِجَاحٌ.

إِجَاحٌ : see وِجَاحٌ.

وِجَاحٍ : see وِجَاحٌ.

جَاحٌ : see وِجَاحٌ.

وَجِيحٌ : see مُوَجَّحٌ.

مُوَجَّحٌ A garment *closely woven,* (S, K,) *and firm:* (S:) or *of close texture, and thick:* or *strong:* or *narrow and firm:* (TA:) as also وَجِيحٌ : (S, K, TA:) from أَوْجَحَهُ البَوْلُ. (S.) ___ مُوَجَّحٌ *A smooth skin.* (K.) مُوَجَّحٌ *Constrained, compelled,* or *necessitated, to have recourse to,* or *to*

betake himself to, a thing or *place, for protection* or *concealment* or *the like;* syn. مُلْجَأٌ.

(L, K, TA [in the CK مَلْجَأٌ, which is the signification of وَجَحَ]) Az says, that the word which he retains in his memory is مُلْحَجٌ, with the ح before the ج; and that the two words may be two dial. forms. مُوجَحٌ, or مُوجِحٌ, accord. to two different relations of a trad. in which it occurs, *Oppressed by the want to void his urine.* (L.)

مُوجِحٌ One *who veils,* or *conceals,* or *hides, a thing.* (L.) See مُوجَحٌ.

بَابٌ مُوجَحٌ *A closed door:* (S, K:) or *a door before which is a curtain.* (TA.)

طَرِيقٌ مُوَجَّحٌ *A conspicuous, open, wide road.* (L.)

وجد

1 **وجده**, aor. يَجِدُ and يَجُدُ, (S, L, Msb, K,) the latter of the dial. of the tribe of 'Ámir (S, L, Msb) Ibn-Saasa'ah, (MF,) and without a parallel (S, L, Msb, K) in verbs of this class, (S, L, Msb,) the و in it being dropped because it falls out in the original form of the aor., (Msb,) both of which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. وُجُودٌ (S, L, Msb, K) and وِجْدَانٌ (L, Msb, K,) and إِجْدَانٌ, (IAar, L, K,) in which the و is changed into ء, (L,) and وَجْدٌ and وَجَدٌ and جِدَةٌ; (L, K;) and وَجَدَهُ, aor. يَجِدُ; (K;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching* or *seeking; discovered it; perceived it; saw it; experienced it*, or *became sensible of it;* (F, in the K and in the Basáïr, on the authority of Abu-l-Kásim El-Isbahánee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) وُجُودٌ is of several kinds. It is The *finding, &c., by means of any one of the five senses:* as when one says وَجَدْتُ زَيْدًا [*I found, &c., Zeyd*]: and وَجَدْتُ طَعْمَهُ, and رَائِحَتَهُ, and صَوْتَهُ, and خُشُونَتَهُ, [*I found*, or *perceived, &c., its taste*, and *its odour*, and *its sound*, and *its roughness*]. Also, The *finding, &c., by means of the faculty of appetite*, [*or rather of sensation*, which is the cause of appetite:] as when one says وَجَدْتُ الشِّبَعَ [*I found, experienced*, or *became sensible of, satiety*]. Also, The *finding, &c., by the intellect*, or *by means of the intellect:* of which kind is one's knowing God: and here it should be observed, that وجود attributed to God is simple knowledge: (Abu-l-Kásim El-Isbahánee, cited in the Basáïr:) وَجَدَ ٱللّٰهُ, wherever it occurs, means *God knew.* (Er-Rághib, Z, &c.) i. e., in the Kur-án. (TA.) ___ وَجَدَ [*He found, in the sense of*] *he knew* [*by experience*]. (A, TA, &c.) [In this sense, it is a verb of the kind called أَفْعَالُ القُلُوبِ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. وَجَدْتُ زَيْدًا ذَا الحِفَاظِ

I [*found*, or] *knew Zeyd to possess the quality of defending those things which should be sacred*, or *inviolable*. (A.) Used in this sense, as doubly trans., its inf. n. is وِجْدَانٌ (Akh) and وُجُودٌ. (Seer.) It is also used as singly trans., as syn. with عَلِمَ. (TA.) ___ When وَجَدَ signifies *he found*, or *lighted on*, a thing after it had gone away, its inf. n. is وِجْدَانٌ. (IKtt.) ___ وَجَدَ الضَّالَّةَ, (S, A, Msb,) aor. يَجِدُ (Msb) and يَجُدُ, (MF,) inf. n. وِجْدَانٌ (S, Msb) and لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا (Msb) [*He found the stray beast*]. ___ لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا, for which one also says لَمْ اجِدْ, *I found no means of avoiding*, or *escaping*, *that*. (Kz, TA.) ___ وَجَدَ, (L,) and وَجَدَ فِى المَالِ, (Fs, T, S, L, Msb,) and وَجَدَ المَالَ وغيرَه, (Lh, M, K,) aor. يَجِدُ, (Lh, M, L, K,) inf. n. وَجْدٌ and وِجْدٌ and وَجْدٌ and جِدَةٌ (Lh, T, S, M, K) and وِجْدَانٌ (T, L) and وُجُودٌ, (Yz,) *He became possessed of wealth*, or *property:* (T:) or *he was*, or *became*, *rich; possessed of competence*, or *sufficiency; in no need; without wants*, or *with few wants;* (S, M, L, K;) *so as not to be poor afterwards:* (L:) and *he gained*, *acquired*, or *earned wealth*. (Exps. of the Fs.) Hence the saying of the Arabs, وِجْدَانُ الرَّقِينِ يُغَطِّى أَفَنَ الأَفِينِ [*The possession of money hides the weakness of judgment of the weak in judgment*]. (T, L.) وَجَدَ عَلَيْهِ, (S, L, K, &c.) aor. يَجِدُ (Fs, M, L, K) and يَجُدُ; (M, L, K;) and وَجِدَ, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. مَوْجِدَةٌ, (Fs, S, A, L, Msb, K,) by some pronounced مَوْجَدَةٌ, (Fr,) and وَجْدٌ and جِدَةٌ (L, K) and وِجْدَانٌ (Lh, S, M, L) and وُجُودٌ (Fr, Kzz) *He was angry with him:* (Fs, S, A, L, Msb, K) or *he was angry with him with the anger that proceeds from a friend*. (TA, voce وجد به.) عَتَبَ, (aor. يَجِدُ, L,) inf. n. وَجْدٌ, *He loved him*. (L, K.) وَجَدَ بِهَا, (A, L,) and تَوَجَّدَ, (A,) *He loved her;* (A, L;) *he loved her passionately* or *fondly*. (L.) لَهُ بِهَا وَجْدٌ *He has a love* [or *passionate* or *fond love*] *for her*. (A.) وَجَدَ, [aor. يَجِدُ,] ('Eyn, Fs, S, L, Msb, &c.,) and وَجِدَ, [aor. يَوْجَدُ,] (El-Hejeree, M, K,) the latter the only form mentioned in the K, but the former is the only form generally known, (MF, TA,) and وَجِدَ, (Lh, M, L,) inf. n. وَجْدٌ, (S, L, Msb, K, &c.,) *He grieved; mourned; sorrowed*. (S, L, Msb, K, &c.) You say, وَجَدْتُ بِهِ, (Msb,) and تَوَجَّدْتُ لَهُ, (S, L,) *I grieved, mourned*, or *sorrowed, for such a one*. (S, L, Msb.) Ibn-Hishám El-Lakhmee says, that in this

sense وجد is not transitive: (MF:) [i. e., without a prep.]. وَجَدَ, (inf. n. وُجُودٌ, A, Msb,) *It existed; it became existent* (A, Msb) from a state of nonexistence. (S, L, K.)

4 **اوجدهُ إيَّاهُ** *He* (God, S, A, L) *made him to find, attain,* or *obtain, it;* (Lh, S, A, L, K;) namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) ___ اوجدهُ *He* (God, S, &c.) *enriched him; made him to be possessed of wealth* or *property; to be possessed of competence* or *sufficiency; to be in no need,* or *without wants,* or *with few wants.* (S, A, L, K.) Ex. الحمدُ للّه الّذى أَوجدنى بعد فَقْرٍ وآجدنى بعد ضَعْفٍ *Praise be to God who enriched me after poverty and strengthened me after weakness.* (S, L.) ___ *He strengthened him after weakness;* like آجدهُ. (K.) [But see what immediately precedes.] اوجدهُ, (inf. n. إيجادٌ, TA,) *He* (God) *made it;* meaning, *created it; originated it; caused it to*

be or *exist,* or *to come to pass; brought it into existence* (S, L, Msb, K) from a state of nonexistence, (Msb,) *not after the similitude of anything preëxisting.* (TA.) وجدهُ in this sense is not allowable. (S, L, K.)

5 **توجّدهُ** *He complained of it;* namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.) See 1, in two places.

6 **تواجد** *He feigned,* or *made a show of, love* [or *passionate love*]. (A.)

وَجْدٌ and جِدَةٌ: see وُجْدٌ; and see 1.

وُجْدٌ and وَجْدٌ and وِجْدٌ [and جِدَةٌ &c., see 1,] (the first of which is the most chaste, IKh, MF) *Richness,* or

competence, or *sufficiency; state of being in no need,* or *of having no wants,* or *few wants:* (M, L, K:) *ability; capacity; power.* (M, L.) ___ هٰذَا مِنْ وُجْدِى *This is a result of my power,* or *ability.* (L.)

وَاجِدٌ, act. part. n of 1, *Finding;* or *a finder; &c.* (L.) ___ *Rich; possessing competence,* or *sufficiency; in no need; without wants,* or *with few wants;* (L;) *solvent; one who finds that wherewith to pay what he owes.* (A 'Obeyd, L.) Ex. لَىُّ الوَاجِدِ يُحِلُّ عُقُوبَتَهُ *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable.* (L, from a trad. See Mgh art. الواجد.) لوى, as an epithet applied to God, *He who has no wants.* (IAth, L.) هُوَ وَاجِدٌ عَلَى صَاحِبِهِ *He is angry with his companion.* (A.) أَنَا وَاجِدٌ لِلشَّىْءِ *I am able to do the thing.* (Msb.) هُوَ وَاجِدٌ بِفُلَانَةَ, and عَلَيْهَا, and مُتَوَجِّدٌ, *He is in love* [or *passionately in love*] *with such a female.* (A.) ___ وُجُدٌ is mentioned in the Towsheeh as a pl. of وَاجِدٌ; but this is strange. (TA.)

مَوْجُودٌ, part. n. of وُجِدَ, *Being,* or *existing; come to pass:* (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدَهُ, *caused to be,* or *exist;* or *to come to pass; brought into existence:* (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) ___ [*Present.*] ___ مَوْجُودٌ A thing *within one's power; over which one has power.* (Msb.)

مُتَوَجِّدٌ: see وَاجِدٌ.

وجذ

وَجْذٌ *A small,* or *round, hollow,* or *cavity, in a mountain,* (S, L, K,) *in which water collects,* (S,) or *which retains water,* (L, K,) *and in which it stagnates:* (L:) or *a pool:* (L:) and (some say, TA) *a tank,* or *cistern:* (K:) pl. وِجَاذٌ (S, L, K) and وِجْذَانٌ. (L, K.)

مَكَانٌ وَجِذٌ *A place abounding with* وِجَاذ, pl. of وَجْذٌ. (K.)

وجر

1 **وجره**, (S, Mgh, Msb, K,) and وجره دوآ, (AZ, A,) [or وجورا,] aor. يجره, (Msb,) inf. n. وجر; (AZ, K;) and أَوجره, [which is the more common,] (S, A, Mgh, Msb, TA,) and اوجره دوآء, or وجورا, (TA,) inf. n. إِيجار; (Msb;) *He put,* or *poured, medicine into his* (a child's, S, or sick person's, Msb) *mouth;* (AZ, K;) *into any part of his mouth:* (ISk, ISd:) or *into the middle of his mouth:* (S, Mgh:) or *into his fauces:* (Msb:) *with a* ميجرة: (A:) and اوجره المآء [*he poured the water into his mouth:* or *into the middle of his mouth:* or *into his fauces*]. (A 'Obeyd.) ___ وجره الرُّمح; (IKtt;) or أَوجره الرُّمح, (A 'Obeyd, S, A, K,) which latter only is allowable; (A 'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوجره بالرُّمحِ; (Lth;) *He pierced him in his mouth with the spear:* (A, K:) or *in his breast,* or *chest:* (Lth, S, IKtt;) and وجره بالسَّيف, inf. n. وجر, occurs in a trad., signifying, *he pierced him with the sword.* (IAth, TA.) ___ And in like manner you say, أَوجره الغيظَ [app. *He infused into him wrath,* or *rage*]. (A 'Obeyd, TA.) ___ Also, وجره, aor. يجره, inf. n. وجر, *He made him to hear what he disliked,* or *hated:* (K, TA:) but the form commonly known is أَوجره, as A 'Obeyd says. (TA.)

4 **أَوجر** see 1, throughout.

5 **توجّر** *He swallowed* a medicine (K, TA) *by little and little,* or *by degrees.* (TA.) ___ *He drank* water *against his will.* (Aboo-Kheyreh, K.)

8 **إِتجر**, (S, K,) originally إِوتَجر, (S,) *He physiced himself with the medicine termed* وجور. (S, TA.)

وجار and وجار The *hole,* or *den,* (جحر, A, K,) or *subterranean habitation,* (سرب, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوجرة

and [of mult.] وجر. (K.) A poet uses the expression كَلَابٌ وِجَارٌ, applying وجار metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضِبَاعٌ وِجَارٌ: though it may be allowable to call hyenas كَلَاب, as her young ones are called جَرَآء. (M.)

وَجُور (S, A, Mgh, Msb, K) and وَجُور (K) *Medicine which is put,* or *poured, into the mouth;* (K;) *into any part of the mouth:* (ISk, ISd:) or *into the middle of the mouth:* (S, Mgh:) or *into the fauces:* (Msb:) or *into the middle of the fauces:* (TA:) of a child, S, TA, or sick person; (Msb;) with a مِيجَرَة. (A.) ___ Also the former, [*A thing which one is made to hear and which he dislikes,* or *hates:*] a subst. from وَجَرَهُ in the last of the senses explained above. (K.)

مِيجَر (S, K) and مِيجَرَة (A, K) *A thing like the* مُسْعُط, *with which medicine is put, or poured,* (S, K,) *into the mouth,* (K,) or *into the middle of the mouth,* (S,) [or *into the fauces.*]

وجز

1 وَجُزَ ـُ, **وجز** , inf. n. وَجَازَةٌ (A, Msb, TA) and وَجْزٌ, (M, TA,) [*It* (an expression, or speech, or language,) *was brief,* or *concise:* or] *it* (an expression] *was brief, and quickly intelligible:* (Msb:) or *it* (a man's speech) *was of few words;* (A;) as also أَوْجَزَ , said of language: (A, K:) or both signify *it* (language) *was of few words, with eloquence.* (M, TA.) ___ وجز فى منطقه, aor. ـُ ; (A, K;) or فى كَلَامه; (Msb;) and وجز فيه, aor. يَجُزُ; inf. n. وَجَازَةٌ; (A, K;) of the former verb; (TA;) and [of the latter] وَجْزٌ and وُجُوزٌ; (A, K;) and اوجز فيه; (Msb;) [*He was brief,* or *concise, in his speech,* or *language; contr. of* أَطْنَبَ: or] *he was of few words in his speech:* (A, K: *) or *he was brief, and quickly intelligible, in his language:* (Msb:) or اوجز signifies *he was quick and brief* in speaking. (Nh, TA.) See this latter verb below. وجز اللَّفْظَ: see 4.

4 **أَوْجَزَ** see 1, in four places. اوجز اللَّفْظَ [*He made the expression brief,* or *concise;* and in like manner, the speech, or language: or] *he made the expression brief, and quickly intelligible;* as also وجزه, aor. يَجُزُهُ: (Msb:) or اوجز كَلَامَه, (A, K,) inf. n. إِيجَازٌ, (A,) *he made his language to be of few words:* (A, K:) or اوجز الكَلَام *he abridged the language;* (S;) *i. q.* اختصره; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies *he expressed the correct meaning concisely, without regard to the original words;* and the latter, he curtailed the words, preserving the meaning. (MF, in art. ___.) اوجز العَطِيَّةَ خصر *He made the gift prompt,* or *speedy:* (A, K:) or *he made the gift little,* or *small.* (L, TA.) اوجز عَلَى القَتِيلِ *He hastened and completed,* or *made certain, the slaughter of the slain man; i. q.* أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee, in TA, art. نجز.)

5 توجّز الشّىء *He sought, asked,* or *demanded, the accomplishment of the thing;* syn. تنجَّزه: (S, K:) *he sought, asked,* or *demanded, it;* syn. إلْتمسه; (K;) *and asked for its accomplishment;* تنجّزه meaning إلْتمسه وسأَلَ نَجازه. (TA.)

وجز *Quickness; speed; haste.* (TA.) As an epithet, applied to a man, (TA,) *Quick of motion* (K, TA) *in that which he begins:* (TA:) fem. with ة: (K:) and *quick,* applied to a camel. (TA.) ___ Also, applied to a man, (TA,) *Prompt,* or *quick, in giving.* (K.) ___ Also, وجز (S, K) and وجيز (S, A, Msb) and واجز (TA) and موجز (S, K) and موجز, (S,) applied to an expression, (Msb,) or language, (S, A, K, TA,) [*Brief,* or *concise:*] or *brief,* or *quickly intel-ligible:* (Msb:) or *consisting of few words:* (A, TA:) or *abridged:* (S:) or *light,* or *easy,* (خفيف, K, TA,) *and keeping within just,* or *moderate, bounds:* (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, *small,* or *slight,* or *the like:*] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, *little,* or *small.* (TA.)

وجيز : see وجز, in two places.

واجز : see وجز, in two places.

موجز and موجز: see وجز, in two places. ___ موجز: [so in the L and TA: it may be either موجز or موجز:] *One of the names of* [*the month of*] صفر: [app. for one or other of the reasons mentioned voce صفر:] thought by ISd, to be an appellation used in the time of the tribe of 'Ád [who are also said to have called this month ناجر]. (L, TA.)

ميجاز [*Brief,* or *concise, in speech;*] a man *who uses few words in speech* and *in reply,* &c. (IDrd, K, * TA.)

وجس

1 **وَجَسَ**, aor. يَجِسُ, inf. n. وَجْسٌ and وَجَسَانٌ, *He was frightened at some sound,* or *other thing, that fell into his mind,* or *ear.* (TK.) [See also وَجْسٌ, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one bears not any sound. (Sgh.) ___ وَجِسَ الشَّىْءُ, [aor. app. as above,] inf. n. وَجْسٌ, *i. q.* خَفِىَ [app. meaning *The thing was unperceived,* or *hardly perceived, by the eye,* or *ear,* or *mind; was hidden,* or *concealed; was low, faint, gentle,* or *soft, to the ear;* or *was obscure to the mind*]. (IKtt.)

2 **وَجَّسَ** see 5, last signification but one.

4 **اوجس** *He conceived* a thing in his mind; syn. أَضْمَرَ. (A.) So in the Kur, [xx. 70,] فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً *And he conceived in his mind a fear:* (Aboo-Is-hák, S:) and تَوَجَّسَ signifies the same: (S:) or the above words of the Kur. signify *he perceived,* or *felt, and conceived, in his mind a fear;* (K;) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-hák says, in one place, اوجس signifies *fear fell into his mind.* (TA.) See also 1, and 5.

5 **توجّس** *He listened to* (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. تَوَجَّسَ رِكْزًا [*He listened to a low, sound*], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means *he perceived a low sound, and listened to it, being in fear.* (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And إِسْتَوْجَسَتْ آذَانُهَا *Their ears* (referring to camels) *listened,* or *endeavoured to hear.* (IB, [in a marg. note in my copy of the TA, art. أنس.]) ___ [Hence,] تَوَجَّسَ عَنِ الأَخْبَارِ *He sought to learn the news,* or *tidings, without others knowing of him.* (AZ, in TA, voce

تَحَدَّسَ.) ___ Also, توجّست الأُذُنُ *The ear heard a low, faint, gentle,* or *soft sound;* as also وَجَّسَت . (TA.) ___ Also, توجّس *He tasted* food, and beverage, *time after time, little and little at a time.* (K.)

10 إِسْتَوْجَسَ see 5.

وَجْسٌ *A fright of the heart:* (S:) or *fright that falls into the heart,* or *into the ear, from a sound* or *some other thing;* (Lth, A, K;) as also وَجَسَانٌ . (K.) [See 1, of which each is an inf. n.] ___ *A low, faint, gentle,* or *soft, sound.* (A 'Obeyd, S, K.) [And particularly The *sound denoted in the words here following, and explained in a former art., voce* فهر.] It is said in a trad., نَهَى عَنِ الوَجْسِ, meaning, *He forbade a man's being with his slave-girl,* or *his wife, when another female would hear their low sound.* (K, * TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] الوَجْسَ. (S.) See also أَوْجُسٌ.

وَجَسَانٌ : see 1, and وَجْسٌ.

وَجَّاسٌ is syn. with عَالِمٌ [*Knowing,* &c.]; and therefore made trans. by means of بِ in the saying of Aboo-Dhu-eyb,

* ذُو مِرَّةٍ بِدَوَارِ الصَّيْدِ وَجَّاسُ *

[*An intelligent person, acquainted with the circumvention of game:* see داوره]: (M, art. دور:) (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, *a person possessing skill in circumventing game, a listener,* or *attentive,* to their sounds and motions; for], accord. to Es-Sukkaree, رجّاس means يَتَوَجَّسُ. (TA.)

وَاجِسٌ *An opinion, idea,* or *object of thought, bestirring itself,* or *occurring, in the mind;* syn. هَاجِسٌ, (S, K,) i. e., خَاطِرٌ. (TA.)

أَوْجَسُ *A little* of food, and of beverage. (K.) One says, مَا ذُقْتُ عِنْدَهُ أَوْجَسُ *I tasted not, at his abode, any food;* (El-Umawee, S;) and [in like manner] وَجْسًا . (TA.) And مَا فِى سِقَائِهِ أَوْجَسُ *There is not in his skin a drop:* thus the phrase is given, without the mention of beverage: or *a drop of water.* (TA.) It is said that the word is not used except in negative phrases. (TA.) ___ Also, الأَوْجَسُ and الأَوْجُسُ (S, K) the latter on the authority of Yaakoob, (S, TA,) but the former is the more chaste, (TA,) *Time;* syn. الدَّهْرُ. (S, K.) Hence the saying, (TA,) لَا أَفْعَلُهُ سَجِيسَ الأَوْجَسِ, (S, K,) and الأَوْجُسِ, (S,) *I will not do it ever.* (ISk, S, K.) And أَفْعَلُهُ سَجِيسَ عُجَيْسَ الأَوْجَسِ *I will not do it while time lasts.* (El-Fárisee.)

وجع

1 وَجِعَ رَأْسُهُ *He had a pain in his head:* see أَلِمَ.

4 أَوْجَعَهُ *He,* or *it, pained him;* or *caused him pain,* or *aching.* (K, MA, TA.)

5 تَوَجَّعَ *He expressed,* or *manifested, pain, affliction, distress, grief,* or *sorrow;* [*complained; moaned;* or] *uttered lamentation,* or *complaint;* (PS;) syn. تَأَلَّمَ. (S, art. ألم) and تَفَجَّعَ (S, art. فجع; and K) and تَشَكَّى (Msb, K) and تَأَوَّهَ (Msb, art. اوه) and أَهَّ (S, art. أه) and تَحَزَّنَ. (K, art. حزن) ___ تَوَجَّعَ لَهُ مِنْ كَذَا [*He was pained for him,* or *he lamented for him, on account of such a thing*]; *he pitied him for such a thing.* (S, Msb, K.) ___ تَوَجَّعَ لِلْمُصِيبَةِ [*He lamented for the affliction, or calamity*]. (K, art. فجع) ___ تَوَجَّعَ إِلَيْهِ مِنْ كَذَا *He lamented, complained, or expressed pain, or grief, to him, on account of such a thing.*

وَجَعٌ *A disease,* or *malady,* (S, Msb, K, TA,) *of any kind,* (Msb,) *causing pain.* (TA.) ___ وَجَعُ المَفَاصِلِ *Pain of the joints;* i. e. *arthritis:* see نِقْرِسٌ.

جَعَةٌ *The* نبيذ, *or beverage, made from barley:* see مِزْرٌ.

الوَجْعَآءُ *The anus:* see a verse cited voce أَفْدَعُ.

وجن

وَجْنَةٌ The *ball*, or *elevated part, of the cheek.* (S, Msb, K.)

2 **وَجَّهْتُ سَجَافَتَهُ** ; i. e. هَتَكْتُ سِتْرَهُ, i. e. أَخَذْتُ وَجْهَهَا: see arts. سجف and سدف, and جوه, conj. 2.

3 **وَاجَهَهُ** , inf. n. مُوَاجَهَةٌ, *He faced him; confronted him; encountered him; met him face to face* (S, K, Msb.) *He confronted him, accosted him,* or *encountered him, with speech, or words, or with his face.* (Lth, JK, TA.)

4 **أَوْجَهَ** *He repelled, or rejected,* an asker, or a beggar. (T.) ___ See جوه.

5 **تَوَجَّهَ** *He tended, repaired,* or *betook himself,* to, or towards, him, or it, *either in a direct course, or indirectly.* (IJ, in M and L, art. أَحْمَقُ مَا يَتَوَجَّهُ ___.) قصد *A stupid man, who does not accomplish his affair well.* (JK.)

8 **لَمْ يَتَّجِهْ لِشَىْءٍ** (S, K, art. بور; and M, K, art. بلد; &c.) *He did not apply himself rightly to anything; he knew not the right course to pursue;* like لَمْ يَهْتَدِ. See also أَحْمَقُ مَا يَتَوَجَّهُ; and see بائر and اتَّجَهَ لَهُ رَأْىٌ ___. غُمَّى *i. q.* سَنَحَ. (S, TA.) See سَنَحَ, in two places. ___ اتَّجَهَ إِلَى الصِّحَّةِ *He became convalescent.*

أَسْلَمْتُ وَجْهِى لِلّٰهِ ___ **وَجْهٌ** *I resigned, or resign, myself to God:* i. e., *I became, or become,* *

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Muslim: وجه is here used for the whole because it is the most noble part: (Jel, ii. 106:) or ذاتى *my course.* (TA.) ___

مِنْ كُلِّ وَجْهٍ *In every respect;* considered *from every point of view.* ___ الوَجْهُ أَنْ يَكُونَ كَذَا *The* [*proper* or *reasonable*] *way is that it should be thus:* or *the valid and obvious* [*way*]. (Msb.) See وَجْهٌ ___. تُرْعَةٌ *A course, a purpose, or an object,* which one is pursuing; *a direction* in which one is going or looking, & c. as also جِهَةٌ . ___ The *way* of a thing. (TA.) ___ لَيْسَ لِكَلَامِكَ وَجْهٌ *There is no truth,* or correctness, *in thy saying.* (TA.) ___ وَجْهٌ *Brightness* [of intellect]. (L, voce .) كَدٌّ لِوَجْهِ ٱللّٰهِ ___ (Kur, lxxvi. 9) *For the sake of God;* or *to obtain the countenance* or *favour of God.* (Kull, p. 378.) See فِى ذَاتِ ٱللّٰهِ in art. ذُو ___. لَوْكَانَ كَذَا لَكَانَ وَجْهًا *Were it so, it were reasonable.* ___ لَا وَجْهَ لَهُ, said of a phrase, &c., *There is no reasonable way of accounting for it.* ___ لَيْسَ بِالوَجْهِ same as لَيْسَ بِوَجِيهٍ? *Not of respectable, or esteemed, or high, authority:* (said of a word or phrase, &c.:) or *it is not the proper way.* ___ ابْتِغَاءَ وَجْهِ اللّٰهِ *From a desire of God's recompense:* (Kur, ii. 274; and Expos. of the Jeláleyn:) or *countenance,* meaning *favour.* There are several similar phrases in the Kur, where وَجْهٌ is explained in the same sense of ثَوَابٌ in the Expos. of the Jeláleyn. ___ جَبَسَهُ عَنْ وَجْهِهِ [*He withheld him, or restrained him, from his course, purpose, or object*]. (S, art. جبس) ___ صَرَفَ الشَّىْءَ عَنْ وَجْهِهِ (TA.) *He turned the thing away, or back, from its* course, عَنْ سَنَنِهِ. (TA.) ___ خَرَجَ وَجْهُهُ (S, A, L, art. مرد; and L voce استعلج;) [for خَرَجَ نَبَاتُ وَجْهِهِ, *The hair of his face grew forth*]. ___ وَجْهُ الدَّهْرِ *The beginning of time,* (K,) and نَهَارٍ *of day.* (TA.) ___ رَوَاهُ عَلَى وَجْهِهِ, (S, K, art. قص,) and حَدَّثَ بِهِ عَلَى وَجْهِهِ: (Msb, art. قص:) see قَصَّ, in two places. ___ أَتَيْتُ الأَمْرَ مِنْ وَجْهِهِ, &c., and جِهَتِهِ : see وَجْهٌ ___. مَأْتًى The *drift* of speech. (K, Kull, p. 378.) ___ مَضَى عَلَى وَجْهِهِ [*He went at random, heedlessly, headlong,* or *in a heedless,* or *headlong, course,* or *manner;* and so ذَهَبَ عَلَى وَجْهِهِ]: see رَكِبَ رَأْسَهُ in art. ركب ___. ذَهَبَ عَلَى وَجْهِهِ حَيْثُ شَآءَ [*He went away at random whither he would*]. (TA in art. سوم) ___ بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا and أَبَلَّتْ: see 1 in art. بل ___. أُطْلُبُوا الحَوَائِجَ إِنَى حِسَانَ الوُجُوهِ *Make ye petition, for the things that*

ye want, to persons of good rank or *station.* (El-Hasan El-Muäddib, in TA, art. وجه ___.) نضر

Consideration and regard. See 3 in art. وجه ___. اسو and جهة *The place towards which one goes:* (Munjid of Kr:) or the *place, region, quarter, part,* or *point, towards which a person,* or *thing, goes, tends,* or *is directed:* so I have rendered جهة : see صقع, and جهة مسجوح signifies *any place towards which one looks* or *goes;* as also وجهة : (Har, p. 373:) the *place,* or *point, of the tendency* or *direction* or *bearing* of anything: whence جهة كذا *in the direction of such a thing:* and لجهة *towards one quarter.* ___ Hence, وجه الطَّرِيق *The point,* or *place, to which the way,* or *road, leads:* see ذنابة. And in like manner, وجه أَمر and جهته *The end,* or *result, of an affair, to which it leads,* or *tends.* ___ رموا وجها واحدا [*They shot in one direction*]. (M voce وجه الضُّحى ___.) رشق The *first,* or *beginning, of the* ضحى. (TA voce رونق, q. v.) ___ وجه *A chief* of a people or party. (K.) ___ أَتوا من وجههم: see وجه ___. فور *i. q.* طَرِيقة [meaning The *mode,* or *manner,* of a thing]. (KL.) ___ ما أَدرى ما وجهه *I know not what is its meaning.* ___ أَخذ وجهها [app. *He degraded her; took away her grade:* and hence *he took her maidenhead:* see وجَّهت سجافته].

جهة : see وجه throughout. ___ من جهة كذا *In respect of,* or *with reference to, such a thing:* and *by reason,* or *on account,* or *because, of such a thing.* ___ الجهات الست *The six relative points* or *directions* or *locations;* namely, above, below, before, behind, right, and left.

وجهة : see وجة. ___ *A way, mode,* or *manner, of acting,* &c.

وجيه *Worthy of regard.*

أَوجه *More,* and *most, worthy of regard.*

تَوْجِيهٌ : see التَّوْجِيه ___. وِلْثٌ *i. q.* التَّوْرِيَة.

مُتَوَجَّهٌ *A place towards which one tends, repairs,* or *betakes himself.*

وجى

1 **وَجِىَ** and تَوَجَّى [said of a man, or of a horse or the like, or of a camel] *His foot*, or *hoof*, or فِرْسِن, *was*, or *became, attenuated, and chafed*, or *abraded:* (TA:) or *he* (a horse) *experienced a pain in his hoof.* (S.)

5 **تَوَجَّى** see 1.

وح

R. Q. 1 وَحْوَحَ, inf. n. وَحْوَحَةٌ, *He uttered a sound accompanied by a hoarseness, roughness, harshness,* or *gruffness, of the voice:* (S, K:) *he made his breath to reciprocate in his throat, so as to be audible, by reason of cold;* (TA:) *he blew upon his hand by reason of intense cold.* (S, K.)

وَحْوَحٌ A *strong* man, (L, K,) *who breathes hard at his work by reason of his briskness and vigour;* (L;) as also وَحْوَاحٌ . (K.) ___ Also the former, (L, K,) and the latter, (L,) A *quick,* or *prompt, and sharp-spirited,* man. (L, K.) ___ Also the former, (S, K,) and the latter, (S,) A *light,* or an *active,* or *agile,* man. (As, S, K.) ___ Also both words, *A lord,* or *chief:* pl. وَحَاوِحُ and وَحَاوِحَةٌ. (L.) ___ Also both words, A *barking,* or *howling,* dog. (L, K.)

وَحْوَاحٌ : see what precedes.

وحب

وُحَابٌ *A disease that attacks camels.* (K, TA.) By some written وَجَابٌ; [and so in the CK;] but the correctness of this is improbable. (TA.)

وحت

طَعَامٌ وَحْتٌ *Food in which is no good.* (L.)

وحج

موحج : transp. for موجِح.

وحد

1 **وحد**, aor. يَحِدُ; (T, L, Msb;) and وَحَدَ, (Lh, M, L, K,) aor. يَوْحُدُ (Lh) and يَحُدُ; (K;)

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with the latter aor., like وَرَثَ, aor. يَرِثُ; but وَحَدَ with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably يَوْحُدُ, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and وَحُدَ, (Lh, M, L, Msb, K,) aor. also يَحُدُ; (K;) but this is without a parallel, and without any authority [except F]; (MF;) or يَوْحُدُ; (L;) [but this is also extr., and is probably a mistake for يَوْحُدُ, which is the form agreeable with analogy;] inf. n. حَدَةٌ (T, M, L, Msb, K) and وَحْدٌ (M, L, K) and وَحَدٌ (L) and وَحْدَةٌ, (L, K,) or وَحُدَةٌ, (as in some copies of the K and in the TA) and وُحُودٌ (K) and وَحَادَةٌ (M, L, Msb, K) and وُحُودَةٌ; (K;) *He*, or *it, was*, or *became, alone, by himself* or *itself, apart from others;* (T, L, Msb;) as also [إِتَّحَدَ ; and تَوَحَّدَ ; and] اِسْتَوْحَدَ ; (A:) *he was*, or *became, alone, without anyone to cheer him by his society, company*, or *conversation:* (L:) *he remained alone, by himself, apart from others;* (Lh, M, L, K;) as also تَوَحَّدَ . (M, L, K.) See also 5, below.

2 **وحّده**, (inf. n. تَوْحِيدٌ, K,) *He made it one;* or *called it one:* (K:) like as one says ثَنَّاه, and ثَلَّثَه: (S, L:) as also أَحَّدَه. (TA.) Similar verbs are formed from the other nouns significant of numbers, to عَشَّرَ. (Esh-Sheybánee, K.) ___ وحّد لِٱمْرَأَتِه, or عِنْدَهَا, *He remained one night with his wife:* and in like manner the verb is used in relation to any saying or action. (TA, voce وحّد ٱللّٰه ___.) سَبَّعَ, inf. n. تَوْحِيدٌ, *He asserted*, or *declared, God to be one: he asserted, declared*, or *preferred belief in, the unity of God:* as also اِحَّدَه. (T, L.) ___ التَّوْحِيدُ *The belief in God alone;* (L, K;) *in his unity.* (L.)

4 **اوحد ٱللّٰه جانبه** [*God rendered him solitary*]; i. e., *he remained alone;* (K;) or *was made to remain alone.* (L.) ___ اوحده للأعدآء *He left him* [*alone*] *to the enemies.* (L, K.) ___ اوحده *He* (God) *made him the unequalled one of his time:* (S, L, K:) *made him to have no equal.* (A.) ___ اوحده النّاس *The people left him alone,* or *by himself.* (L.) ___ أَوحدته برؤيتى, inf. n. إِيحادٌ, [*I singled him by my sight;*] *I saw none save him.* (S, L.) ___ اوحدت *She* (a ewe) *brought forth one only:* (S, K:) like أَفَذَّتْ. (S.) ___ اوحدت به *She* (a woman) *brought him forth an unequalled one.* (L, from a trad.)

5 **توحّد ٱللّٰه بعصمته**, (S,) or توحّده بعصمته, (L, K,) *God protected him himself, not committing him to the care of another.* (S, L, K.) ___ توحّد بالأَمر *He was,* or *became, alone, without any to share* or *participate with him, in the affair.* (L.) ___ توحّد برأْيه *He was,* or *became, alone, without any to share,* or *participate with him, in his opinion.* (S, L.) ___ See 1.

8 اتّحد [**إِوْتَحَدَ** *It was,* or *became, one.* And hence, اتّحد معه *He was,* or *became, one with him* in interests &c.] ___ اتّحد *It* (a number of things, or substances, two and more, KT,) *became one.* (KT, KL.) See 1.

10 **إِسْتَوْحَدَ** see 1.

حدة : see حدته ذات من فعله ___. وحدٌ, and على ذات حدته, and من ذى حدته, and من ذات نفسه, and من ذات رأْيه, *He did it of himself; of his own accord; of his own judgment.* (AZ, L, K.)

وحد : see 1, and رأَيته وحده ___. وحيد (S, L, K) *I saw him alone.* (S, L.) وحد is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place: the Basrees, as an inf. n., in every instance; as though thou saidst أَوحدته برؤيتى إِيحادًا, meaning I saw none save him, and then substituted وحده: or, as Abu-l-'Abbás says, it may mean the man's being himself alone; as though thou saidst رأَيت رجلًا منفردًا انفرادًا, and then substituted وحده. (S.) Or it is in the acc.

case as a denotative of state accord. to the Basrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Basrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like جآء زيد رَكْضًا, meaning راكضًا: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for عَلَى وَحْدِهِ, (IB, K,) like عِنْدَهُ: (TA:) and there is a third opinion, that of Hishám; that it is in the acc. case as an inf. n. (L.) Or, (accord. to IAar, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem: (Msb:) you say جَلَسَ وَحْدَهُ, and عَلَى وَحْدِهِ, and جَلَسَا عَلَى وَحْدِ هِمَا, and وَحْدَيْهِمَا, and جَلَسُوا عَلَى وَحْدِهِمْ, [*He sat alone,* and *they two sat alone,* and *they sat alone*]. (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L:) you say, لَا إِلَٰهَ إِلَّا ٱللّٰهُ وَحْدَهُ [*There is no deity but God alone*]: and مررت بزيد وَحْدَهُ [*I passed by Zeyd alone*]: (L:) [excepting in a few cases, such as the phrases] قُلْنَا هٰذَا الأَمْرَ وَحْدَيْنَا [*We two alone said this thing*], and قَالَتَاهُ وَحْدَيْهِمَا [*They two* women *alone said it*]; mentioned by AZ. (L.) You say also, هٰذَا عَلَى وَحْدِهِ, and عَلَى حِدَتِهِ, *This is by itself;* (L, K;) and هُمَا عَلَى حِدَتِهِمَا *They two are by themselves:* and هُمْ عَلَى حِدَتِهِمْ *They are by themselves:* (L:) and أَعْطِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حِدَتِهِ *Give thou to every one of them by himself;* syn. عَلَى حِيَالِهِ. (S.) The ة in حِدَةٌ is a substitute for the و (S, L) which is cut off from the beginning. (L.) ___ وَحْدٌ, (K,) or وَحَدٌ, (L,) A wild animal *alone, by itself,* or *apart from others.* (L, K.) ___ وَحْدٌ, (K,) or وَحَدٌ, (L,) A man *whose lineage and origin are unknown.* (Lth, L, K.) ___ وَحْدَ is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, S, L:) هُوَ نَسِيجُ وَحْدِهِ, which is an expression of praise; (S, L, K;) meaning, *He is one unequalled; one who has no second:* (L:) or *he is a man of right judgment:* you say also هُمَا نَسِيجَا وَحْدِهِمَا, and هُمْ نُسَجَآءُ وَحْدِهِمْ, and هِيَ نَسِيجَةُ وَحْدِهَا, and هُنَّ نَسَائِجُ وَحْدِهِنَّ: (Lth, L:) [see art. نسج:] it is as though you said نَسِيجُ إِفْرَادٍ: you put وَحْدَهُ in the place of an inf. n. in the gen. case: (S:) and رَجُلٌ وَحْدَهُ, (IAar, L,) and رَجِيلٌ وَحْدَهُ, (S, L,) [*A man unequalled; who has no second,* and *a little man* (probably meaning the contr.) &c.]: and قَرِيعٌ وَحْدَهُ *A man with whom no one contends in excellence:* (Lth, L:) and عَيِيرٌ وَحْدَهُ, and جَحِيشٌ وَحْدَهُ,

which are expressions of dispraise; (S, L, K;) meaning, *One who does not consult, nor mix with, any one, and who is contemptible and weak:* (Sh, L:) وَحْدَ being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, رُبَّ نَسِيجِ وَحْدِهِ قَدْ رَأَيْتُ [*Few unequalled men have I seen*]. (Hishám, Fr., L.)

وَحَدَ : see وَحْدٌ and وَحِيدٌ.

وَحْدٌ : see وَحِيدٌ.

وَحْدَةٌ The *state of being alone,* or *apart from others; solitariness; solitude.* (Sb, S.) See 1. ___ وَحْدَةُ القَبْرِ [*The solitude of the grave*]. (A.) ___ لَيْلَةُ الوَحْدَةِ [*The night of solitude;* the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom. See also لَيْلَةُ الوَحْشَةِ.]

وَحْدَانِيَّةٌ The *unity* of God: (L, K: *) as also أَحَدِيَّةٌ. (Msb.)

وَحْدَانِيٌّ One *who is singular in his religious opinions; who separates himself from the general*

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body of believers: a rel. n. from الوَحْدَةُ; the ا and ن being added to give intensiveness to the signification. (L.)

وَحَادٌ : see مُوَحَّدٌ.

وَحِيدٌ (S, L, Msb, K) and مُتَوَحِّدٌ (L, K) and وَحَدٌ and وَحِدٌ (S, L, Msb, K) and وَحْدٌ (M, L) and وَاحِدٌ (L) A man *alone; by*

himself; apart from others; solitary; lonely: (S, M, L, Msb, K;) as also أَحَدٌ: (M, L, K:) or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دِرْهَمٌ أَحَدٌ, nor شَىْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحَدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَحْدَةٌ: (K:) and وَاحِدٌ in this sense receives the dual form: and the pl. is وُحْدَانٌ and أَحْدَانٌ and وِحَادٌ. (L.) رَجُلٌ وَحِيدٌ *A man who has no one to cheer him by his society, conversation,* or *company.* And رَجُلٌ مُتَوَحِّدٌ *A man who remains alone, by himself, apart from others,* or *solitary, not mixing with other people, not sitting with them.* (L.) See also وَحْدٌ.

وَاحِدٌ *One;* the *first of the numbers:* (S, L, Msb, K:) syn. [in many cases, which will be shown below,] with أَحَدٌ: (K:) [and *one alone:* a *single* person or thing:] fem. وَاحِدَةٌ: (L, Msb:) it sometimes receives the dual form; (L, K;) as in the expression إِلْتَقَيْنَا وَاحِدَيْنِ [*We met, we being each of us one alone*]; cited from a poet by IAar: or the dual form pertains to it in another sense, explained below, namely alone: (L:) pl. وَاحِدُونَ (S, L, K) and وُحْدَانٌ and أُحْدَانٌ; (S, L;) in the last of which, أ is substituted for و because of the dammeh: (L:) one says, أَنْتُمْ حَىٌّ وَاحِدٌ, and حَىٌّ وَاحِدُونَ, (Ye are one tribe, L) like as one says شِرْذِمَةٌ قَلِيلُونَ: (Fr, S, L:) آحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally أَوْحَادٌ,] like as أَشْهَادٌ is pl. of شَاهِدٌ. (Th, Msb.) Its proper signification is A thing *having no subdivision:* and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشَرَةٌ وَاحِدَةٌ [*One ten*], and مِائَةٌ وَاحِدَةٌ [*One hundred*]. (Er-Rághib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أحد.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed n. and otherwise. (Msb.) [See, again, art. أحد.] لَسْتُ فِى هٰذَا الأَمْرِ بِأَوْحَدَ ___ *I am not alone, without a parallel,* or *watch, in this affair:* (S, * L, K: *) or simply, *I am not alone in it.* (T, L.) The fem. وَحْدَآءُ is not used. (S, L.) ___ أُحْدَانٌ, the pl. of اوحد ,

is applied by a poet to dogs *having no equals* or *matches.* (S, L.) ___ فُلَانٌ لَا وَاحِدَ لَهُ *Such a one has no equal, like, parallel,* or *match.* (S, M, L.) ___ Also, *One that has no equal; one unequalled.* (L.) ___ فُلَانٌ وَاحِدُ دَهْرِهِ *Such a person is the unequalled one of his age.* (S, L.) And in like manner, (TA,) فُلَانٌ أَوْحَدُ أَهْلِ زَمَانِهِ (S, L) *Such a person is the unequalled one of the people of his time.* (TA.) The pl. of اوحد [as well as of واحد in the same sense] is أُحْدَانٌ, (originally وُحْدَانٌ, S) like as سُودَانٌ is pl. أَسْوَدُ. (S, L.) ___ وَاحِدُ أُمِّهِ [*An unequalled son of his mother*], is an indeterminate expression, like نَسِيجُ وَحْدِهِ, q. v. (Hishám, Fr. L.) ___ Also, A man *pre-eminent in knowledge* or *science,* or *in valour in war,* (L, K [in the CK, for بَأْس is put ناس]) or *in other qualities;* as though having no equal, and thus being alone: (L:) pl. وُحْدَانٌ and أُحْدَانٌ. (L, K.) ___ الوَاحِدُ and الأَحَدُ (T, L) and الأَوْحَدُ and المُتَوَحِّدُ, (M, L, K,) epithets applied to God, *The One, the Sole; He whose attribute is unity:* (M, L, K:) or the first signifies *the One in essence, who has no like nor equal;* and the second, *the One in attributes, beside whom there is no other:* or the first, *the One who is not susceptible of division into parts* or *portions, nor of duplication, and who has no equal nor like:* (TL:) or *the One who has ever been alone, without companion:* (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أحد. ___ الإِنْسَانُ وَالفَرَسُ وَاحِدٌ فِى الجِنْسِ *The human being and the horse are one in genus.* And زَيْدٌ وَعَمْرٌو وَاحِدٌ فِى النَّوْعِ *Zeyd and 'Amr are one in species.* (Er-Rághib.) ___ وَاحِدٌ *Singular, as opposed to plural:* pl. وُحْدَانٌ. (The lexicons, passim.) ___ أَصْحَابِى وَأَصْحَابُكَ وَاحِدٌ [*Thy companions and my companions are one and the same*]. And الجُلُوسُ وَالقُعُودُ وَاحِدٌ [الجلوس and القعود *are one and the same*]. (L.) ___ See حَادِى عَشَرَ. ___ وَحِيدٌ, masc., and حَادِيَةَ عَشْرَةَ, fem., *Eleventh.* In this case, [and in similar instances, as حَادِى وَعِشْرُونَ *Twentyfirst,* &c.,] حادى and حادية are formed by transposition from واحد and واحدة, by putting the first radical letter after the second. [When without the article, it is

indecl.: but when rendered determinate by the article, the first word is decl.] You say, هُوَ حَادِى عَشَرَهُمْ [*He is the eleventh of them*]: and اليَوْمُ الحَادِى عَشَرَ [*The eleventh day*]: and اللَّيْلَةُ الحَادِيَةُ عَشْرَةَ [*The eleventh night*]. (ISd, L.) [The rules respecting حَادِى عَشَرَ and its fem. are the same as those respecting ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] ___ بِوَاحِدَةٍ signifies *i. q.* فَقَطْ: and is often used in the sense of البَتَّةَ. (MF, voce ذُرُّوح.)

إِحْدَى : see art. أحد.

أُحَادَ : see مَوْحَدَ.

أَوْحَدُ : see وَاحِدٌ.

مُوحِدٌ A ewe *bringing forth*, or *that brings forth, one ewe only.* (S, K.) [See مُغْرِدٌ.]

مَوْحَدَ and وُحَادَ and أُحَادَ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is وَاحِدًا: (L, K:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (S, L:) you say دَخَلُوا مَوْحَدَ مَوْحَدَ, (S, L, K,) [and وُحَادَ وُحَادَ,] and أُحَادَ أُحَادَ, (L, K,) *They entered one* [*and*] *one*, [*one and one*]; or *one* [*by*] *one*, [*one by one*]; (K;) or *one at a time; one after another.* (S, L.)

مُوَحَّدَةٌ [, (not مُوَحِّدَةٌ,) conv. term in lexicology, *Having one diacritical point; one-pointed:* an epithet added to باء to prevent its being mistaken for ثاء, تاء, or ياء. (The lexicons, passim.)]

مِيحَادٌ *One of several hills, such as are called* أَكَمَات, *separate* or *remote, one from another:* pl. مَوَاحِيدُ. (L, K.) F remarks, that J is in error in saying, المِيحَادُ مِنَ الوَاحِدِ كَالمِعْشَارِ مِنَ العَشَرَةِ: (TA:) but the meaning of this is, that it denotes *one part* or *portion;* like as مِعْشَارٌ signifies one of ten: (L:) [i. e., the former signifies *one of several things whereof each is alone,* or *by itself:*] and the same explanation is

given by [several] old authors. (TA.) [In one copy of the S, instead of العَشَرَةُ, I find العُشْرُ; which affords a good sense, i. e., that ميحاد, is syn. with وَاحِدٌ; and may be the true reading.]

مُتَوَحِّدٌ : see وَحِيدٌ and وَاحِدٌ.

وحش

1 وَحُشَ, aor. ـُ, [inf. n., probably, وَحُوشَةٌ or وَحَاشَةٌ or both,] *It* (a place) *abounded with wild animals.*

(IKtt.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to

وحش به.] وَحُشَ, or بِهَا,] aor. يَحِشُ, (IAar, K,) inf. n. وَحْشٌ; (TK;) and وحّش به, (S, K,) or بِهَا, (S, A,) which latter form of the verb is disapproved by IAar, but both are correct; (TA;) and توحّش [app. used alone, the objective complement being understood]; (TA;) *He threw it,* or *them, away,* (S, K,) or *to a distance,* (A,) namely, his garment, (S, K,) or his garments, (A,) and his sword, (TA,) and his spear, (S, TA,) and his weapon, or weapons, (S, A,) or anything, (TA,) *to lighten himself,* (A,) or *his beast of carriage,* (TA,) *in fear of his being overtaken:* (S, K:) [or *in any case;* for] it is said in a trad. of El-Ows and ElKhazraj, فَوَحَشُوا بِأَسْلِحَتِهِمْ وَاعْتَنَقَ بَعْضُهُمْ بَعْضًا [*Then they threw away their weapons, and embraced one another*]. (TA.)

2 وَحَّشَ see 1.

4 اوحش *It* (a place, A, Msb, or a place of alighting or abode, S, K) *was,* or *became, desolate, deserted,* or *destitute of human beings;* (S, A, Msb, K,) *the people having gone from it;* (S, K;) as also توحّش. (A, Msb, K.) And [in like manner you say of a land,] توحّشت الأَرْضُ, [and استوحشت, (see أَرْضٌ وَحْشَةٌ, voce وحش,)] *The land was,* or *became* وَحْشَةٌ (S, TA) [i. e. *desolate, deserted,* &c.] ___ *He* (a man) *was,* or *became, hungry;* (S, A, K, TA;) *not having eaten anything, so that his inside was empty;* (TA;) as also توحّش: (A:) or the latter signifies *his belly became empty by reason of*

hunger. (S, K.) Also the former, *His provisions became spent,* or *exhausted.* (S, K.) You say, قَدْ أَوْحَشَتْنَا مُنْذُ لَيْلَتَيْنِ *Our provisions have been spent for two nights.* (S.) You say also, توحّش للدَّوآءِ (S, A, K*) *He made himself hungry;* (A;) or *made his inside,* (S,) or *his stomach,* (K,) *empty of food* (S, K) and *beverage;* (K;) *for* the purpose of drinking *medicine.* (S, * A, * K.) اوحش الأَرْضَ *He found the land to be* وَحْشَة (As, S, K) [i. e. *desolate, deserted,* or *destitute of human beings* ___ اوحش الرَّجُلَ (S, A) *He made the man lonely,* or *solitary;* and *sad, sorrowful,* or *disquieted* or *troubled in mind;* [by his absence, or withdrawal of himself; and *afraid;*] or *he made him to feel,* or *experience,* وَحْشَة [i. e. *loneliness,* or *solitude,* &c.]; (S;) *contr. of* آنَسَهُ, (S, K, in art. أنس,) inf. n. إِيْنَاسٌ. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] أَوْحَشْتَنَا [*Thou hast made us lonely,* &c., by thine absence]. (TA.) [See also an ex. from a poet, voce أُنْسٌ: And see its quasi-pass., 10.]

5 **توحّش** *He* (a beast) *became wild,* or *shy;* syn. أَبَدَ, (S, A, K, &c., in art. أبد,) and تَأَبَّدَ. (A, L, in that art.) And *He* (a man) *became unsocial, unsociable, unfamiliar,* or *shy; like a wild animal;* syn. أَبَدَ, (S, K, ubi supra,) and تَأَبَّدَ: (A, K, ubi supra;) and استوحش signifies the same; (see this verb below;) or *he became,* or *made himself, as though on a par with the wild animals;* expl. by لَحِقَ بِالْوَحْشِ. (TA.) [See exs. of both voce أَنِسَ.] ___ See also 4, in five places. ___ And see 1.

10 **استوحش** : see 5. ___ It is also quasi-pass. of أَوْحَشَ الرَّجُلَ, (S, TA,) and [thus] signifies *He felt,* or *experienced,* وَحْشَة [i. e. *loneliness,* or *solitude,* &c.; and *sadness, grief, sorrow,* or *disquietude* or *trouble of mind,* &c.; and *fear,* &c.]. (S, * K, TA.) And استوحش إِلَى الشَّىْءِ [*He felt a want of the thing*]. (K, voce عَرِىَ, q. v.) You say also استوحش مِنْهُ, (A, TA,) or عَنْهُ, (Msb,) [meaning *He was afraid of,* or *feared, him,* or *it;* agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وَحْشٌ: or] meaning *he was shy of him; averse from him; unsocial, unsociable,* or

unfamiliar, with him; and like a wild animal. (TA.) ___ استوحشت الأَرضُ: see 4. [*He deemed* a word, or sound, &c., *strange,* or *uncouth.*]

حَشَةٌ : pl. حَشُونَ: see وَحْشٌ.

وَحْشٌ , applied to a country, or region, (S, K,) and a place, (TA,) and a house (دارٌ), (A,) and [its fem.] وَحْشَةٌ, applied to a land (أَرضٌ), (S, TA,) to a house (دار); (A;) *Desolate, deserted,* or *destitute of human beings* or *inhabitants;* (S, K, TA;) as also مُوحِشٌ and مُتَوَحِّشٌ : (A:) and أَرضٌ وَحْشَةٌ and مُسْتَوْحِشَةٌ signify the same. (K, TA.) You say also, بِلَادٌ حُشُونَ *Countries,* or *regions, desolate, deserted,* &c.; after the manner of سُنُونَ; and in the accus. and gen., حَشِينَ: pl., as Az says, of حَشَةٌ , originally وَحْشٌ, [So I read instead of وَحْشَةٌ, which is evidently a mistranscription,] the و being wanting, as it is in زِنَةٌ and صِلَةٌ and عِدَةٌ. (TA.) You also say, لَقِيتُه بِوَحْشِ إِصْمَتَ, (S, K,) and إِصْمَتَةَ, (TA,) i. e., *I found him,* or *met him, in a desolate,* or *deserted, country,* or *region.* (S, K.) [See remarks on the last word in the former phrase in art. صمت.] And in like manner, تَرَكْتُه بِوَحْشِ المَتْنِ *I left him in the desert part of the elevated plain, where one could not reach him.* (L, TA. *) And [hence] حِمَارٌ وَحْشٌ *An ass of a desert;* [i. e. *a wild ass;*] as also حِمَارٌ وَحْشِىٌّ. (S, K.) [And بَقَرُ الوَحْشِ *The bull and cow,* or *bulls and cows,* collectively, *of the desert;* i. e., *the wild bull and cow,* or *bulls and cows.*] ___ [Hence also] *Animals* (حَيَوَانٌ [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears from what follows,]) *of the desert,* (S, A, K, TA,) *such as are not tame;* (TA;) [i. e. *wild animals;*] of the fem. gender; (TA;) as also وَحُوشٌ (S) and وَحِيشٌ : (K:) these three words are all used in a collective sense: (ISh:) and وَحْشِىٌّ signifies *a single one of such animals;* (S, K;) like زَنْجِىٌّ in relation to زَنْجٌ, and رُومِىٌّ to رُومٌ: (TA:) or وَحْشٌ signifies *such as is not tame, of beasts of the desert;* and *everything that is afraid of human beings* (كُلُّ شَىْءٍ يَسْتَوْحِشُ عَنِ النَّاسِ); as also وَحْشِىٌّ , as though the ى were a corroborative, as in دَوَّارِىٌّ: or, accord. to El-Fárábee, وَحْشٌ in the pl. [lexicologically, but not in the language

of the grammarians] of وَحْشِىٌّ , like as رُومٌ is of رُومِىٌّ: (Msb:) or it is used as a sing., as well as collectively; for you say, هٰذَا وَحْشٌ ضَخْمٌ [*this is a bulky wild animal*], and هٰذِهِ شَاةٌ وَحْشٌ [*this is a wild sheep* or *goat*, &c.]: (ISh:) وُحُوشٌ is a pl. of وَحْشٌ, (Msb, K,) and so is وُحْشَانٌ, (Sgh, K,) and so is وَحِيشٌ, [lexicologically, but grammarians term it a quasi-pl. n.,] like as ضَئِينٌ is of ضَأْنٌ: (Sgh, TA:) or وُحُوشٌ is its only broken pl. (TA.) ___ [Hence also, *Wild*, or *shy;* applied to girls or women: see an ex. of the word in this sense voce تَوٌّ, where it has a redundant ن affixed to it.] ___ [Hence also] *Lone; solitary; without company.* You say. مَشَى فِى الأَرْضِ وَحْشًا *He walked*, or *went, in the land alone, having no other with him.* (TA.) ___ [Hence also] *Hungry;* (S, A, K;) as also مُوحِشٌ, (AZ, A,) and مُتَوَحِّشٌ , (A,) and وَحِشٌ : (TA:) pl. of the first, أَوْحَاشٌ (S, A, K) [and وَحْشُونَ]. You say, بَاتَ فُلَانٌ وَحْشًا, (S, A, * K, *) and مُوحِشًا, and مُتَوَحِّشًا, (A,) *Such a one passed the night hungry,* (S, A, K,) *not having eaten anything, so that his inside was empty.* (TA.) And بِتْنَا وَحْشِينَ *We passed the night without food.* (TA.) [In another place in the TA, we find لَقَدْ بِتْنَا لَيْلَتَنَا هٰذِهِ وَحْشِى, and so in the L; the last word being evidently a mistranscription, for وَحْشِينَ: and it is added, as though the speaker meant, جَمَاعَةَ وَحْشِى; doubtless a mistake for جَمَاعَةَ وَحْشٍ so that the saying seems to mean, *We have passed this our night* like *a company of wild animals.*]

وَحْشٌ : see وَحْشٌ, last signification.

وَحْشَةٌ *Loneliness; solitude; lonesomeness; solitariness; desolateness;* syn. خَلْوَةٌ: (S, K:) *sadness; grief; sorrow; disquietude*, or *trouble, of mind:* (S, K, TA:) or *sadness*, &c., *arising from loneliness* or *solitude:* (TA:) *fear:* (K, TA:) or *fear*, or *fright, arising from loneliness* or *solitude:* (TA:) *a state of disunion* between

men, *and remoteness of hearts from feelings of love* or *affection;* from وَحْشٌ signifying a wild beast, or wild beasts, of the desert: (Msb:) *unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness:* [in all the above senses] *contr. of* أُنْسٌ. (T, S, A, K, in art. أنس.) [Hence, لَيْلَةُ الوَحْشَةِ *The night of loneliness,* &c.; the first night after burial: also called لَيْلَةُ الوَحْدَةِ, q. v.] You say, تَرَكْتُهُ فِى وَحْشَةٍ *I left him in loneliness,* or *solitude.* (TK.) And أَخَذَتْهُ الوَحْشَةُ *Sadness, grief, sorrow,* or *disquietude* or *trouble of mind,* or *sadness,* &c., *arising from loneliness* or *solitude, laid hold upon him.* (TA.)

وَحْشِىٌّ [*Of,* or *belonging to,* or *relating to, the desert:* and hence, *wild; untamed; undomesticated; uncivilized; unfamiliar:* and often used as an epithet in which the quality of a subst. is predominant]: see وَحْشٌ, in three places: *i. q.* حُوشِىٌّ; (S, Msb, art. حوش;) *contr. of* أَهْلِىٌّ. (TA, in art. ___.) اهل كَلَامٌ وَحْشِىٌّ *i. q.* حُوشِىٌّ, q. v. (S, A, art. حوش:) and in like manner, لَفْظَةٌ وَحْشِيَّةٌ *i. q.* حُوشِيَّةٌ. (Mz, 13th نوع.) ___ The *right* side of anything: (AZ, AA, S, K, &c.:) or the left side (As, S, A, K,) of anything. (As, S.) [For more full explanations of this term, and its contr. إِنْسِىٌّ, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The *right, far* or *off,* side. See an ex. in a verse cited voce دَفٌّ.] Of the arm or hand, and of the leg or foot, The *back;* إِنْسِىٌّ signifying the side that is towards the man: (S:) or of the foot, the former means [the *outer side,* or] the side *that is the more remote from the other foot;* the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA,) The *back;* and إِنْسِىٌّ, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side *against which the arrow does not lie.* (TA.) And الجَانِبُ الوَحِيشُ signifies the same as الوَحْشِىُّ. (IAar.) ___ *A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs,* [in the TA, smaller than the تِين,] *and when eaten newly plucked it burns the*

mouth; but it is dried. (AHn, L.) ___ وَحْشِيَّةٌ [or ريحٌ وَحْشِيَّةٌ] *A wind that enters one's clothes, by reason of its vehemence.* (K.)

وَحْشَانُ, applied to a man, *Sad; sorrowful:* pl. وَحَاشَى. (K.)

وَحِيشٌ : see وَحْشٌ, (of which it is a quasi-pl. n.,) in two places: ___ and see وَحْشِىٌّ.

مُوَحِّشٌ : see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مُوَحَّوْشَةٌ *A land having,* (Fr, S, A,) or *abounding with,* (K,) *wild animals,* or *animals of the desert.* (Fr, S, A, K.) [See أَرْضٌ مَجْرُودَةٌ, in art. جرد.] In [some of] the copies of the K, مُوحِشَةٌ, which is a mistake. (TA.)

مُتَوَحِّشٌ : see وَحْشٌ, first sentence, and near the end:

أَرْضٌ مُسْتَوْحَشَةٌ : see وَحْشٌ, first sentence.

5 **تَوَحَّفَ** quasi-pass. of أَتْحَفَهُ: see تُحْفَةٌ.

8 **اتَّحَفَهُ** : see art. تحف.

وَحْفَةٌ and وَحَفَةٌ, said to be the originals of تُحْفَةٌ and تُحَفَةٌ: see تُحْفَةٌ.

وحل

وحل (S. Msb, K) and وحل (Msb, K) *Slime, mire,* or *then mud,* (S, Msb, K,) *in which beast of carriage slick.* (K.)

وحم

1 وحَمِتْ *She was incompliant to the male:* see an ex. voce شَغَبَ.

وحن

حنة : see إِحنة.

وحى

4 أَوْحَى إِلَيْهِ *He* (God) *revealed to him;* or *spake,* or *made known, to him by revelation* ___ Also, *He suggested to him;* or *put into his mind.* (Mughnee voce أَنْ.)

وَحِىٌّ *Hasty;* (K;) *quick;* (S, Mgh, Msb, K; applied in this sense to death. (S, Mgh, Msb.)

الوَحَآءَ الوَحَآءَ [Make thou] *haste;* or *haste to be first,* or *before,* or *beforehand: haste;* &c. (S, TA.)

فِى أَوْحَى مُدَّةٍ *In the shortest period:* see an ex. in the first paragraph of art. ثقف.

وخ

R. Q. 1 وَخَوَخَ *His belly was,* or *became, flabby.* (TA, voce خَبَخَبَ.)

وَخَوَاخٌ A *fat and fleshy* man, *whose flesh shakes:* (L:) *having a flaccid belly, and dilated skin;* (L, K;) as also بَخَبَاخٌ: (L:) *lazy;* (L, K;) *unwilling to work:* (L:) *lazy* or *heavy:* (L:) *weak:* (S, K:) *a weak coward:* (L:) *ad venerum impotens;* (L, K;) as also بَخَبَاخٌ and ذَوْذَخٌ: (L:) *qui se polluit, aut concacat, tempore coitus;* as also نَخَبَاخٌ and ذَوْذَخٌ. (IAar.) ___ Anything *flaccid:* (L:) and particularly a *flaccid* date: (K:) or a date *having a flaccid skin:* (L:) or a date *having no sweetness nor taste.* (IAar.)

وخد

1 **وَخَدَ**, aor. يَخِدُ, inf. n. وَخْدٌ and وَخَدَانٌ (S, A, L, K) and وَخِيدٌ, (K,) *He* (a camel) *went along throwing out his legs like the ostrich:* (S, L, K:) or *went quickly:* or *went with wide steps:* (L, K:) as also خَدَى: (L:) also said of a horse, (Kr, L,) and of an ostrtch. (TA.) See نَصَبَ السَّيْرَ.

وَخُودٌ : see وَاخِدٌ.

وَخَّادٌ : see وَاخِدٌ.

وَاخِدٌ and وَخَّادٌ (S, L, K,) and وَخُودٌ (L, K) A camel *going along,* or *that goes along, throwing out his legs like the ostrich:* (S, L, K:) or, *quickly:* or, *with wide steps.* (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

وخذ

1 وَخَذَ &c.: see art. أَخذ.

وخز

1 **وخزه**, (S, A, Msb,) aor. يَخِزُهُ, (Msb,) inf. n. وَخْزٌ (S, A, Msb, K) *He pierced, stabbed,* or *pricked him,* with a spear, (S, A, Msb, K,) or other thing, (K,) or with the like of a spear, as a dagger, (S,) and a needle, (A, Msb,) &c., (Msb,) *not making the instrument to pass through:* (S, A, Msb, K:) or, as some say, *he did so making the instrument to pass through:* in a trad., the plague (الطَّاعُونُ) is said to be a وَخْزٌ inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخْزٌ signifies *a slight piercing,* and is *like a goading:* so accord. to Khálid Ibn-Jembeh, who uses the expression وَخَزَ فى سَنَامِهَا بِمِبْضَعِهِ [*He made a slight stab in her hump with his scarifier*]. (TA.) وَخْزٌ also signifies The *act of scarifying;* syn. تَبْزِيغٌ. (K. [So in a MS copy of the K, and this is the right reading: in the TA, تَبْزِيعٌ, written with ع, unpointed: in the CK, تَنْزِيعٌ, with ن and ع instead of ب and غ.]) You say of a farrier, وخزه بِمِبْضَعٍ وَخْزًا خَفِيفًا لَا يَبْلُغُ العَصَبَ [*He scarified it with a scarifier slightly, not penetrating to the sinews*]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِر. (Aboo- 'Adnán, TA.)

وَخْزٌ The *plague;* syn. طَاعُونٌ. (TA.) See above. ___ *Pain:* [or, app., *a piercing,* or *pricking, pain:*] as in the following ex.: إِنِّى لَأَجِدُ فى يَدِى وَخْزًا [*Verily I feel, in my arm,* or *hand, a pain,* or *a piercing,* or *pricking, pain*]. (IAar, TA.)

وخش

1 **وَخُشَ**, aor. ـُـ, inf. n. وَخَاشَةٌ and وَخُوشَةٌ (S, K) and وُخُوشٌ, (TA,) *It* (a thing, S, TA,) *became bad, vile,* or *base.* (S, K, TA.)

وَخْشٌ *Bad, vile,* or *base;* applied to anything: (K:) *low, ignoble, vile, base,* or *mean;* the *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind; (Lth, Az, S, Msb, K;) the *abject, contemptible,* or *despicable,* thereof; (Lth, Az, Msb;) used as a pl., (S, Msb, K,) and dual, (Msb,) and sing., and masc. and fem., without variation: (Msb, K:) but sometimes it is made fem. by the addition of ة: (IAar, ISd:) and has the dual form: (S, K:) and has for its pl. أَوْخَاشٌ (S, K) and وَخَاشٌ; (K;) or the latter is pl. of وَخْشَةٌ. (TA.) You say, رَجُلٌ وَخْشٌ and إِمْرَأَةٌ وَخْشٌ and قَوْمٌ وَخْشٌ [*A man,* and *a woman,* and *a company of men, low, ignoble,* &c.]. (TA.) And ذٰلِكَ رَجُلٌ مِنْ وَخْشِ النَّاسِ *That is a man of the low, ignoble, vile, base,* or *mean, of mankind.* (S.) And جَآءَنِى أَوْخَاشٌ مِنَ النَّاسِ *Some of the refuse,* or *lowest* or *basest* or *meanest sort, of mankind came to me.* (S.) And وَخْشَنٌ is the *same as* وَخْشٌ: (TA:) the rájiz (Dahlab, TA) says,

* جَارِيَةٌ لَيْسَتْ مِنَ الوَخْشَنِّ *

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[*A girl who is not of the low,* or *ignoble,* &c.]; meaning الوَخْشِ; adding a double ن. (S, TA.)

وَخْشَنٌ : see وَخْشٌ.

وخط

1 **وَخَطَهُ**, aor. يَخِطُ, (TA,) inf. n. وَخْطٌ, (As, S, K,) *He pierced him through:* (S, K, TA:) or *he pierced him slightly;* (K, TA;) *not through:* (TA:) or *he pierced him so as to penetrate into his inside; not piercing him through;* (As, TA;) بِالرُّمْحِ *with the spear;* as also وَخَضَهُ. (TA.) [See also وَخَزَهُ.] ___ [And hence,] وَخَطَهُ الشَّيْبُ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) *Hoariness,* or *whiteness, became intermixed in his hair;* (S, K, TA;) as also وَخَضَهُ: (TA:) or *appeared* or *spread upon him:* or *his blackness and whiteness* [*of hair*] *became equal:* (K:) and you say of the man, وُخِطَ: (K, * TA:) or this signifies *his head became hoary,* or *white.* (TA.)

5 **توخّط** : see 2, in art. خيط.

وَخْطٌ [originally an inf. n. (see above)] is said to signify *A little, somewhat,* or *a small degree,* of hoariness, or whiteness of the hair. (TA.) ___ You say also, بِهَا وَخْطٌ مِنْ وَحْشٍ *In it* [meaning a land (أَرْض)] *is a small number of wild animals.* (TA.)

طَعْنٌ وَخَّاطٌ [*A piercing, of one* or *another of the kinds described above, that is much,* or *frequent*]: and in like manner رُمْحٌ وَخَّاطٌ [*a spear so piercing, much,* or *frequently*]. (TA.)

مَوْخُوطٌ A man (TA) *having hoariness,* or *whiteness, intermixed in his hair:* or *upon whom hoariness,* or *whiteness, has appeared and spread:* or *whose blackness and whiteness* [*of hair*] *have become equal:* (K:) or *whose head has become hoary,* or *white.* (TA.)

وخف

1 وَخَفَهُ *He beat it* (namely خَطْمِىّ, IDrd, K, and in like manner سَوِيق, IDrd) *with his hand, and moistened it in a* طشت [or *basin*], (TA,) *until it became viscous,* or *cohesive,* (K, TA,) *and became* [*fit for*] *food;* (TA;) as also أَوْخَفَهُ (K) and وَخَّفَهُ . (TA.)

2 وَخَّفَ see 1.

4 أَوْخَفَ see 1.

وخم

5 تَوَخَّمَ see 10.

10 اسْتَوْخَمَهُ *He found it* (food) *to be unwholesome;* as also تَوَخَّمَهُ : (JK, K:) *he found it* (a land) *to be insalubrious:* (TA:) *he found it* (a country or town) *to disagree with*

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its inhabitants. (S, Msb.) ___ مَا أَسْتَوْخِمُ أَنْ أَصْحَبَكَ: see 5 in art. جدب.

وَخْمٌ *A heavy person* (K) [i. e., *dull*].

وَخَمٌ *A tainted condition of the air, engendering pestilential diseases.* (TA.)

وَخِيمٌ *Unwholesome* food: (Mgh:) *unsuitable food.* (K.)

وخى

3 **واخاه** : see آخاه.

5 **توخَّاه** *He sought it, aimed at it,* or *purposed it:* (S, Mgh, Msb, K:) and *he sought it,* &c., *exclusively of,* or *in preference to, any other thing.* (Mgh.)

ود

1 **وَدَّهُ** , first pers. وَدَدْتُ, (S, M, L, Msb, K, &c.) and وَدَدْتُ, (Ks, Z, K,) [but most disallow this] aor. يَوَدُّ, inf. n. وُدٌّ and وِدٌّ and وَدٌّ, (S, M, L, K,) of which three forms the first is the most common, (MF,) and مَوَدَّةٌ, (S, M, L, K,) or this last is a simple subst., (Msb,) and مَوَدَّةٌ (CK and some MS. copies of the K) and مَوَدَّةٌ, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and مَوْدَدَةٌ (M, Kz, K) and مَوَدَدَةٌ, (TA,) but these last two are allowable only in poetry, and deviate from constant rule, the former doubly, (Kz, MF, TA,) and وِدَادٌ and وَدَادٌ and وُدَادٌ, (M, L, K,) the first of which last three forms is the most common, (MF,) and وَدَادَةٌ (M, L, K) and, accord. to some, وِدَادَةٌ and وُدَادَةٌ, (MF, TA,) and, as in a copy of the K esteemed of good authority, مَوْدُودَةٌ, (TA,) *He loved*, or *affected, him*, or *it*, (S, M, L, Msb, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form وَدَدْتُ is disallowed by the Basrees who hold it to be erroneous: and Zj says, We know that Ks did not mention وَدَدْتُ without having heard it; but he heard it from him who was no authority. (T, L.) ___ أَوْدِدْهُ, an imp. form [of أَوَدَّهُ], without idghám, accord. to the dial. of El-Hijáz, occurs in a trad., meaning *Love thou it*, or *affect it.* (L.) ___ وَدَدْتُ لَوْ تَفْعَلُ ذٰلِكَ. and وَدَدْتُ لَوْ أَنَّكَ تَفْعَلُ ذٰلِكَ, (S, L,) aor. as above, inf. n. وُدٌّ and وِدٌّ and وَدَادَةٌ (S, L, Msb) and وَدَادٌ (S, L) or وِدَادٌ, (T, in TT,) *I wished that thou wouldest do that.* (S, L.) ___ وَدِدْتُ لَوْ كَانَ كَذَا *I wished that it had been so.* (Msb.) ___ وَدَدْتُ الشَّىْءَ *I wished for the thing.* Fr says, This is the more approved form; but some say وَدَدْتُ: in both cases the aor. is يَوَدُّ only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

3 **وَادَّهُ** , inf. n. مُوَادَّةٌ and وِدَادٌ, *He loved*, or *affected him, being loved*, or *affected, by him.* (Msb.)

4 **أَوْدَدَ** see 1.

5 تودّده *He attracted to himself his love,* or *affection.* (IAar, L, K.) ___ تودّد إليه *He manifested,* or *showed, love,* or *affection, to him.* (L, Msb, K.)

6 هُمَا يتوادَّان, (S, L,) inf. n. تَوَادٌّ, (K,) *They two love,* or *affect, each other.* (S, L, K.)

وَدٌّ (S, L, K) and وُدٌّ (L, K) and وِدٌّ (IJ, L, K) and وَدِيد (S, L, K) A person *loved,* or *beloved; an object of love; a friend;* syn. خبّ and حبيب and صديق (L) and مُحَبّ. (K: in the CK مُحِبّ.) ___ Also, وُدّ (TA) and وَدُود (S, L, Msb) and وَدِيد (TA) and وَادّ (Kz) A person *who loves; loving; affectionate:* (S, L, Msb, TA:) the first also used in a pl. sense, (L, K,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Msb.) ___ Also, وُدّ and وُدُود and مَوَدّ, (K,) also written مَوْدٌّ, (MF,) A man (TA) *loving much; having much love* or *affection; very loving* or *affectionate.* (K, MF.) ___ Pl. أَوْدَاد, (L, K,) pl. of وَدٌّ, (TA,) and also a pl. [of وُدٌّ] in the second of the above senses; (K;) and وِدَاد, [pl. of وَدٌّ or وَدِيد] in the first of the above senses; (L;) and أَوُدٌّ, (S, L, K,) pl. of وُدٌّ (TA) in the second of the above senses; (K;) or of وَدٌّ; (S, TA;) and أَوْدٌّ, (L, K,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K;) and وُدَّاد, pl. of وَادّ; (Kz;) and أَوَدَّآء, (S, L, K,) pl. of وَدِيد (TA) in the first of the above senses, (L,) or in the second; (L;) and أَوَدَّة, (K,) also pl. of وَدِيد (TA) in the second of the above senses; (K;) and وُدَدَآء, pl. of وَدُود (S) in the second of the above senses, (S, K,) [and the third]; and وَدِيد is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for وِدَاد. (TA.) ___ IAth says, that وُدٌّ, used as an epithet, is for ذُو وُدٍّ; but وَدٌّ does not require ذو to be understood, being syn. with صديق. (L.)

وَدٌّ: see 1, and وَدٌّ ___. وِدٌّ and وُدٌّ (the former is the more common, L) *A certain idol* (S, L, K) *which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel:* (S, L:) or *a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship;* like سُوَاع and يَغُوث and يَعُوق and نَسْر, mentioned therewith in the Kur, lxxi. 22 and 23: (Bd:) and the former, *a*

certain idol belonging to Kureysh, also called أُدٌّ. (L.) ___ بِوَدِّكَ *By thy Wedd!* meaning the idol so named. (L.) وَدٌّ *A wooden pin, peg,* or *stake; i. q.* وَتِدٌ: (S, K:) of the dial. of Temeem; (IDrd;) or of Nejd: as though they made the ت quiescent and incorporated it into the د. (S.)

وُدٌّ : see 1, and وِدٌّ, and وَدٌّ. ___ بِوُدِّى أَنْ يَكُونَ كَذَا *I wish that such a thing may be.* In the following saying of the poet,

* أَيُّهَا العَائِدُ المُسَائِلُ عَنَّا	*
* وَبِوُدِّيكَ لَوْ تَرَى أَكْفَانِى	*

[*O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my graveclothes*], the kesreh of the د is lengthened for sake of the measure. (S, L.)

وَدُودٌ : see الوَدُودُ ___. وِدٌّ, as an epithet applied to God, *The loving towards his servants,* (IAmb, L,) or, *towards those who obey:* (Beyd, lxxxv. 14:) or *He who regards with approbation his righteous servants:* or *He who is beloved in the hearts of his saints.* (IAth, L.)

وَدُودٌ also, A mare *that puts forth all her power of running.* (ISd, L.)

وَدِيدٌ : see وِدٌّ.

وَادٌّ : see وِدٌّ.

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أَوَدُّ *More* or *most, loving* or *affectionate.* Said to be also used as a pl., for أَوَدُّونَ. (L.)

مَوَدٌّ and مَوِدٌّ: see وِدٌّ.

مَوَدَّةٌ *Love; affection.* (Msb.) See also 1. ___ Also, *A letter; an epistle:* and *letters,* or *epistles:* syn. كِتَابٌ and كُتُبٌ. (IAar, L, K.) Said to have the latter meaning in the Kur, lx. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.)

ودأ

1 وَدَأَهُ, aor. يَدَأُ, *He made it even* or *plain.* (K.) See 5. ودأ (aor. يَدَأُ, T) *Veretrum exseruit* equus: (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i. e., وَدَى, q.v.]. (TA.) دَأْنِى [imp.], *i. q.* دَعْنِى, *Let me* &c. (K.) Said by some to be of weak authority. (TA.)

2 وَدَّأَ عليه الأَرْضَ, inf. n. تَوْدِىءٌ, *He made the earth even,* or *plain, over him.* (AZ, S, K.) ___ وَدَّأَتْهُ الأَرْضُ *The earth,* or *the land, hid,* or *concealed, him.* (TA.) [See also 5.] ___ ودّأ, *He,* or *it, buried.* (IAar.) ___ ودّأ بهم, inf. n. تَوْدِئَةٌ; (S, L;) accord. to the K, وَدَأَ; but this is incorrect; (TA;) *He covered,* or *overwhelmed, them with evil,* or *with ill treatment.* (L, K.)

5 تودّأت عَلَيْهِ الأَرْضُ *The earth became even,* or *plain, over him,* (K,) as over a dead body in the grave: (TA:) or *enclosed him:* or *was overturned over him:* or *was broken in pieces over him.* (K.) ___ *The earth,* or *the land, hid,* or *concealed, him.* (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISh.) ___ تودّأت عنه الأَخْبارُ *News,* or *tidings, of him were cut off,* or *ceased to come;* like وَدِئَتْ, *and were hid.* (K.) [In the K we read, تودّأت [عليه و عنه الاخبار انقطعت] و الخ تودّأت]: whence it seems that تودّأت عليه الاخبار also has the above signification. But in the TA, after عليه, in the passage above quoted from the K, is inserted الارض. This word, however, has, I think, been inserted through inadvertence: if not, تودّأت عليه الارضُ signifies *The land was interrupted to him, and hid:* as also تودّأ ___.] وَدِئَتْ عَلَى ماله *He took his property* or *wealth, and kept it carefully.* (K.) تودّأ عَلَيْهِ *He,* or *it, destroyed him.* (S, K.)

وَدَأٌ *Perdition; destruction.* (K.)

مُوَدَّأٌ [Earth *made even,* or *plain,* over a person: or earth *hiding,* or *concealing,* him;] like مُحْصَنٌ for مُحْصِنٌ, &c. (TA.) ___ *A grave.* (See below.) ___ Zuheyr Ibn-Mes-ood Ed-Dabbee says, in an elegy on his brother Ubeí,

* أَ أُبَيُّ إِنْ تُصْبِحْ رَهِينَ مُوَدَّأٍ *

* زَلِجِ الجَوَانِبِ قَعْرُهُ مَلْحُودُ *

[*O Ubeí ! if thou become a deposit in a place over which the earth is made even,* or *plain,* (or *in a place that hideth thee,* or *in a grave,*) *with smooth,* or *slippery, sides, and having its bottom hollowed out laterally,* ___] (S, TA. See Ham, p. 466.) ___ مُوَدَّأَةٌ *A place of destruction,* or *perdition;* or *a desert in which is no water.* (AA, S, K.) ___ Also, accord. to IAar, or without ة, as in an example which he quotes, *A grave.* (TA.)

ودب

وَدْبٌ *An evil state,* or *condition.* (L, K.)

ودج

1 **وَدَجَ**, (S, K,) aor. ـِ, (S,) inf. n. وَدْجٌ (L, K) and وِدَاجٌ; (L;) and وَدَّجَ, inf. n. تَوْدِيجٌ; (K;) but the latter has an intensive signification; (Msb;) *He cut the vein called* الوَدَجُ: (K:) *he bled* a beast *by cutting the vein so called;* وَدَجَ with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man. (S.) ___ وَدَجَ, inf. n. وَدْجٌ *He put to rights; put into a right* or *proper state; adjusted.* (S, K.) وَدَجَ المالَ *He put the property into a right* or *proper state.* (Msb.) وَدَجَ بَيْنَ القَوْمِ *He adjusted differences between the people,* (S, Msb,) *and put an end to evil.* (TA.)

2 **وَدَّجَ** see 1.

3 **وادجه**, inf. n. مُوَادَجَةٌ, *He acted towards him with gentleness and good nature.* (ISh, A.)

وَدَجٌ, (S, K,) also written with kesreh, [app. وِدْجٌ, but perhaps وِدَجٌ,] (Msb,) and وِدَاجٌ, (S, K,) [A name given to *each of the external jugular veins;*] *a certain vein in the neck;* (S, K;) *one of two veins, which are called the* وَدَجَانِ: (T, S, &c.:) these are *two veins extending from the head to the lungs;* and the pl. is أَوْدَاجٌ: (M:) or *two great veins on the right and left of the pit between the clavicles:* (Msb, TA:) they are *by the side of the* وَرِيدَانِ, [here app. meaning the *two carotid arteries,*] *and are of the number of the veins in which the blood* [*merely*] *runs,* whereas the وريدان are for pulsation and for [the diffusion of] the soul, النفس [i. e النَّفْس, not النَّفَس; for, accord. to the Arabs, the animal soul (الرُّوحُ الحَيَوَانِىُّ, as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries]: (T, Msb, TA:) accord. to some, the ودج and وريد are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the اوداج are the *veins which surround the windpipe:* (TA:) or the ودج

is the *vein called the* أَخْدَع, [elsewhere said to be a branch from the وريد, in the place where one is cupped,] *which the slaughterer* [*of an animal*] *cuts through, thereby putting an end to life.* (Msb.) ___ وَدَجَان *Two brothers:* (S, K:) *two persons mutually attached;* likened to the two veins so called. (A.) بِئْسَ وَدَجَا حَرْبٍ هُمَا *Two evil brothers of war are they two.* (S.) وَدَجٌ *A cause; a means whereby one attains* to a thing; syn. سَبَبٌ and وَسِيلَةٌ; (K;) or, as in some lexicons, وُصْلَةٌ. (TA.) Ex. كَانَ فُلَانٌ وَدَجِى إِلَى كَذَا *Such a one was my means of attaining to such a thing.* (TA.)

ودح

4 اودح *He confessed;* syn. أَقَرَّ: (L, K:) or *he confessed a falsehood,* or *what was false:* (ISk, T, K:) or *he confessed himself submissive to him who would lead, guide,* or *govern, him:* (AZ, T, K:) *he was submissive,* or *prompt in obedience, and humble.* (S, K.) ___ *He* (a ram) *held back, and would not mount the female.* (S, K.) ___ اودحت الإِبِلُ *The camels became fat and in good condition.* (S, K.)

ودع

1 **وَدَعَ**, (S, K,) inf. n. وَدْعٌ and دَعَةٌ, (TA,) *He* (a man, S,) or *it,* (a thing, TA,) *became still, quiet,* or *at rest;* (S, K, TA;) as also اتَّدَعَ, (K, TA,) [quasi-] inf. n. تُدْعَةٌ and تُدَعَةٌ. (TA.) You say to a man, اتَّدِعْ and تَوَدَّعْ meaning *Be thou grave, staid, steady, sedate,* or *calm.* (TA.) See also 1; and art. وذع. ___ وذع and وذع, inf. n. وَذَاعَةٌ, *He was,* or *became, in a state of ease, and ampleness of the means* or *circumstances of life.* (Msb.) ___ دَعْ: see an ex. voce آذَى: it may be rendered, in different cases, *Leave thou,* or *let alone,* or *say nothing of:* see دَعْنِى مِنْ كَذَا ___. بَلْهَ *Let me alone and cease from such a thing:* and *exempt thou me,* or *excuse me, from such a thing.* ___ دَعْ عَنْكَ كَذَا *Dismiss thou from thee such a thing.* See دَعْ مَا يَرِيبُكَ إِلَى لَا يَرِيبُكَ ___. خُذْ عَنْكَ: see art. زيد. دَعْ مَا زَيْدٌ ___. ريب: see سَىٌّ in art. ودع. ___ سوى used as a pret.: see an ex. voce زَائِلَةٌ, in art. زول.

2 **وَدَّعَهُ**, (MA,) inf. n. تَوْدِيعٌ, (PS,) *He bade farewell to him.* (MA, PS.)

3 **وَادَعَهُ**, inf. n. مُوَادَعَةٌ, and subst. وِدَاعٌ, *He made peace* or *reconciled himself, with him:* (Msb:) [the inf. n.] مُوَادَعَةٌ is *syn. with* مُصَالَحَةٌ because it is مُتَارَكَةٌ [*a mutual leaving,* or *leaving unmolested*]. (Mgh.) ___ مُوَادَعَةٌ is also syn. with تَرْكٌ; as also دَعَةٌ: (TA:) so that وَادَعَهُ signifies *He left him:* but more correctly, *he left him, being left by him;* like تَارَكَهُ, and خَالَاهُ; and this is the primary meaning.

5 **تَوَدَّعَ** see 1.

6 **تَوَادَعَا** *They two made peace,* or *became reconciled, each with the other.* (K.)

7 **إِنْوَدَعَ** see 1.

8 اتَّدَعَ : see 1: *he acted,* or *proceeded, with moderation, without haste* or *hurry,* in his pace or journeying. (M in art. اون.)

10 استودعه مالًا *He intrusted him with property; intrusted to him property; gave property to him in trust,* or *as a deposit.* (Msb.) And استودعه وديعةً *He asked him to keep, preserve, guard,* or *take care of, a deposit.* (K.)

دَعَةٌ *Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity;* syn. خَفْضٌ (S. Mgh, K, TA) and رَاحَةٌ (Mgh, Msb, TA) and سُكُونٌ; (TA;) and *ampleness of circumstances* (سَعَةٌ) in life: (K:) or دَعَةٌ is syn. with راحة and سكون; but خَفْضٌ signifies ampleness of the circumstances (سَعَةٌ) of life, and plentifulness and pleasantness thereof: [see an ex. of both, voce خَفْضٌ]. (El-Marzookee and MF, art. خفض.) See 1 and 3.

وَدَعَةٌ *A cowry; Cypræa:* see an ex. cited voce سَمٌّ.

وَدِيعَةٌ *A thing committed to the trust and care of a person; a trust; a deposit.* (Mgh, Msb.) See 10.

وَدَاعٌ [*Gravity, steadiness:*] *i. q.* سَكِينَةٌ, [like مَوْدُوعٌ,] as also وَقَارٌ. (S, L, in art. سكن.) ___ And *Valediction.* (S, Msb.)

مِيدَعٌ and مِيدَعَةٌ *A garment,* or *piece of cloth, used as a repository for clothes.* (TA.)

مَوْدُوعٌ : see وَدَاعٌ, and see a verse cited voce مَصْدَقٌ.

مُسْتَوْدَعٌ *A depository:* see a verse cited voce ظِلٌّ.

ودق

وَدْقٌ *Rain,* (S, K, TA,) whether *violent* or *gentle:* (TA:) or *violent rain.* (MF in art. قهب.)

وَدِيقٌ : see 10 in art. قرأ.

مُتَوَدِّقٌ : occurring in the TA, art. قهب; from الوَدْقُ, meaning *Violent rain.* (MF.)

ودك

وَدَكٌ *Grease,* or *gravy:* i. e. the *oily matter that is produced from flesh-meat;* (TA;) or the *dripping that exudes from flesh-meat* and *from fat.* (Mgh, Msb.)

ودن

مَوْدُونٌ : see مَطْلُولٌ.

ودى

1 وَدَى القَتِيلَ *He gave the bloodwit to the heir,* or *next of kin, of the slain person.* (Msb.)

3 وَادَاهُ inf. n. مُوَادَاةٌ, *He took* [*from him*] *the* دِيَة. (TA.) See 3 in art. عدو.

4 أَوْدَى بِهِ *It destroyed him;* (T;) *it removed him,* or *took him away:* (M, K:) said of death [&c.]. (T, M, K.) See an ex. in art. بلو, conj. 8, and another voce أَوْدَى ___. أَزْلَمُ: see a verse cited voce أَوْدَى العِيرُ إِلَّا ضَرِطًا ___. قَلَبَةٌ: see ضَرَطَ.

دِيَةٌ *Bloodwit; a fine for bloodshed,* i. e., *homicide;* consisting of a hundred camels. ___ دِيَاتٌ جِرَاحَاتٍ [*Fines for wounds*]. (S, M, TA, &c., in art. شنق.)

وَدِىٌّ *Small* فَسِيل, q. v.; (S, Msb, K;) *shoots,* or *offsets, cut off from palm-trees and planted:* (Mgh:) *young palm-trees.* (TA.)

وَادٍ [*A valley; a water-course,* or *torrent-bed:* and sometimes *a river;*] *a space intervening,* (M, Msb, K,) i. e. *any such space,* (M, Msb,) *between mountains or hills;* (M, Msb, K;) *through which a torrent runs forth* [*occasionally* or *constantly*]: (Msb:) for which reason it is thus called. (M, Mgh, TA.) ___ حَلَّ بَوَادِيهِ *i. q.* بَاعَ عَلَى بَيْعِهِ in one of the senses explained in art. بيع; i. e., *He superseded him,* &c.

تَوْدِيَةٌ; pl. تَوَادٍ, in the accus. case, by poetic licence, تَوَادِيًا: see a verse cited voce خُفٌّ.

وذأ

1 وَذَأَهُ, (S, K,) aor. يَذَأُ, (TA,) inf. n. وَذْءٌ, (S,) *He imputed to him a vice, fault,* or *the like; despised him;* (S, K;) *chid him;* (S, K;) *and blamed,* or *reproached him.* (A'Obeyd.) وَذَأَتْ عَنْهُ عَيْنُهُ *His eye recoiled from him,* or *it:* syn. نَبَتْ عنه. (K.)

8 إِتَّذَأَ, quasi-pass. of وَذَأَ, *He was charged with a vice, fault,* or *the like; &c.* (S, K.)

وَذْءٌ *Disapproved,* or *hateful, language;* (K;) whether it be reviling or of another description.

مَا بِهِ وَذْأَةٌ (like وَذْيَةٌ) *There is no fault,* or *defect,* (عِلَّةٌ,) *in him* or *it.* (Aboo-Málik, K. *)

وذب

وِذَابٌ The *stomach of a ruminant beast,* (or, as in some lexicons, the *stomachs of such beasts,* TA,) *with the intestines,* or *guts, into which milk is put, and which are then cut in pieces,* [*and eaten*]: a pl. which has no sing. (ISd, K.) ___ Also The *perforations,* or *punctures, made in sewing,* or the *loops,* (the word in the original is

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خُرُبٌ, pl. of خُرْبَةٌ: in some of the lexicons, خُرُزٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:]) *of a* مَزَادَةٌ. (K.)

وذح

1 **وَذَحَتِ الشَّاتُ**, aor. تَوْذَحُ and تَيْذَحُ (S, K) or تَيذَحُ, (TA,) inf. n. وَذَحٌ, (S,) *The sheep was,* or *became, foul with* وَذَحٌ [q. v. infrà.] (S, K.) ___ وَذِحَ, inf. n. as above, *He suffered from an inflammation and excoriation of the inner sides of his thighs;* (En-Nadr, L, K; *) as also مَذِحَ. (En-Nadr, L.)

وَذَحٌ The *dung and urine that have clung to the wool of sheep,* (K,) or *to their tails and the inner sides of the roots of their thighs* (أَرْفَاغِهَا), *and dry* [*thereon*]: (S:) or the *filth that clings to the rump,* or *buttocks, of the ram:* (Th:) n. un. with ة: pl. وُذْحٌ; like بُدْنٌ, (S, K,) pl. of بَدَنَةٌ. (S.)

وذر

1 **وَذَرَهُ** , of the same measure as وَسَعَهُ, (S, K, TA,) or وَذَرَهُ, (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone,* or *ceases* or *desists from, it,* or *him; he leaves it undone;* syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرُكُهُ; (Msb;) imp. ذَرْهُ, syn. دَعْهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكَهُ being used in its stead; (Lth, T, S, TA;) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَلَ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعُلُ or يَفْعَلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرْكٌ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذْرٌ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَاذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذَرْ وَرَآئِى شَيْئًا [*I left not behind me anything,* with kesr to the ذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرْ ذَا and دَعْ ذَا [*Leave thou,* or *let alone,* or *cease* or *desist from, this*]. (ISk, T.) It is said in the Kur, [lxxiii. 11,] وَذَرْنِى وَٱلْمُكَذِّبِينَ *And leave me,* or *let me alone, with the beliers,* or *descrediters;* (Bd;) *commit their case to me,* (Bd, TA,) *and busy not thy heart respecting them;* (TA;) for I will stand thee in stead to recompense them. (Bd.)

وذم

4 أَوْذَمَ حَجًّا : see an ex. voce دَسِمٌ.

وذم [app. وَذِمٌ] The *villosity* of a tripe. (TA, art. ترب.)

ورأ

1 **وَرَأَ**, aor. يَرَأُ, *He repelled, pushed,* or *thrust.* (K.) وَرَأَ مِنَ الطَّعَامِ *He was,* or *became, filled with food.* (K.) مَا وَرِئْتُ, and مَا وَرِئْتُ , *I knew not.* (K.) مَا أُورِئْتُ بِالشَّىْءِ *I knew not the thing,* or *of the thing.* (L.)

2 **وَرَّأَ** and 4: see 1.

5 **تَوَرَّأَتْ عَلَيْهِ الأَرْضُ** *i. q.* تَوَدَّأَتْ, *The earth became even,* or *plain, over him:* or *enclosed him: &c.* (IJ, K.)

10 **اِسْتَوْرَأَتِ الإِبِلُ** *The camels took fright and ran away, in a body, one after another:* (As:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says اِسْتَأْوَرَتْ: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see إِسْتَؤْرَتْ.]

وَرَآءَ and وَرَآءُ and وَرَآءِ, indecl., (K,) an adverbial noun of place or time: (Bd, &c.:) J mentions it in art. ورى, regarding the ـُ as substituted for ى; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. ورى as though belonging to that art.: (TA:) *Behind:* and, contr., *before.* (K.) In like manner, الوَرَآءُ [*The location that is behind,* or *beyond;* and *the time past:* and, contr. *that is before,* or *preceding*]. (K.) Or it does not bear contr. meanings; but one meaning; namely, *what is concealed from one.* (K, art. ورى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies *what is behind,* or *beyond, in respect of place,* and *what is before in respect of time*]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَآءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, بَيْنَ يَدَيْكَ بَرْدٌ and وَرَآءَكَ بَرْدٌ شَدِيدٌ

شديد [meaning *Before thee is intense cold*]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَآءَهُمْ مَلِكٌ *There was before them a king:* [because it has reference to a certain period, which might be said to be before them as they would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, there was behind them when they returned, and before them now, a king.] Of the same kind also is the phrase مِن وَرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] *Before him is hell:* [for the same reason]. (TA.) ___ وَرَآءَهُ بِمَا وَيَكْفُرُونَ, [Kur, ii. 85,] signifies *And they disbelieve in what* [*hath been revealed*] *beside that:* syn. سِوَاهُ: (IAar:) or it may mean *after that.* (Jel.) ___ وَرَاءَ is masc. and fem. (TA.) Its dim. is وُرَيْئَةٌ, (K,) accord. to those who hold the ـُ to be a radical letter, not substituted for ى; namely, the Basrees: accord. to others, وُرَيَّةٌ and وُرَىٌّ. (TA.) ___ [See also art. ظهر. ___ رَجُلٌ مَانِعٌ مَا وَرَآءَ ظَهْرِهِ ___.] وَرَى: see وَرَآءَ ___. زَبُّونَةٌ *A son's son,* or *son's offspring.* (K.) ___ وَرَآءُ *Bulky, and thick in the* أَلْوَاح, or *shoulder-blades.* (AAF.)

ورب

1 **وَرِبَ**, aor. يَوْرُبُ, inf. n. وَرَبٌ, *It*, or *he*, (a root, origin, or stock, S, or a man, TA,) *was*, or *became*, *corrupt*. (S, K.)

2 **وَرَّبَ**, inf. n. تَوْرِيبٌ, [app., *He expressed himself respecting a thing equivocally*, or *ambiguously*, *by words objectionable in one sense*, *and allowable in another:* so thinks IbrD:] the inf. n. is thus explained: أَنْ تُوَرِّيَ عَنِ الشَّيْءِ بِالْمُعَارَضَاتِ وَالْمُبَاحَاتِ. (T, K, but in the latter, the و before the last word is omitted.)

3 **وَارَبَ**, inf. n. مُوَارَبَةٌ *He strove to outwit*, *deceive*, *beguile*, or *circumvent* [another]: syn. دَاهَى and خَاتَلَ. (K.) Accord. to IAth, it is from الوَرَبُ the being corrupt: or it may be from الأَرَبُ intelligence, &c.; the أ being changed into و. The latter is the opinion of AM. (L.) ___ One of the sages says, مُوَارَبَةُ الأَرِيبِ جَهْلٌ وَعَنَاءٌ [*The striving to outwit the cunning*, or *intelligent*, or *sagacious*, *is ignorance and labour without profit*]. (TA.) [See art. أرب, where this saying, but with مؤاربة in the place of موارية, is given as a trad.] ___ It is said in a trad., إِنْ بَايَعْتَهُمْ وَارَبُوكَ, i. e., خَادَعُوكَ, *If thou buy and sell with them*, *they will deceive thee*, or *endeavour to deceive the*. (IAth.)

وَرْبٌ The *hole of a wild beast:* pl. أَوْرَابٌ. (K, TA.) ___ وَرْبٌ The *space between two ribs;* مَا بَيْنَ الضِّلَعَيْنِ: (K:) but this (says SM) I find not in any other book than the K; and probably it should be مَا بَيْنَ إِصْبَعَيْنِ the *space between two fingers;* for we read in the L that وَرْبٌ is said to signify مَابَيْنَ الأَصَابِعِ: (TA:) pl. أَوْرَابٌ. (K, TA.) [See also وَرْبٌ ___.] أَرْبٌ The *space measured by the extension of the thumb and forefinger;* syn. فِتْرٌ: pl. أَوْرَابٌ. (K, TA.) وَرْبٌ

A member; a limb: pl. أَوْرَاب. (K, TA.) وَرْب [also] is a dial. from of إِرْب, (K,) as signifying a member, or limb. (TA.) The form of word commonly known, says AM, is إِرْب; but I do not deny that وَرْب may be a dial. form, like as وَرْث and إِرْث are two words whereof one is a dial. form of the other. (TA.) ___ وَرْب and وَرْبَة The *podex:* syn. إِسْت: pl. of the former أَوْرَاب. (K, TA.) ___ وَرْبَة The *pit,* or *hollow, that is in the lower part of the side, i. e., the hypochondre,* or *flank.* (TA.) ___ وَرْب The *mouth of the hole of a rat,* or *mouse,* (فَأْرَة,) *and of a scorpion:* pl. أَوْرَاب. (K.)

وَرْب : see وَرْب.

وَرْبَة : see وَرْب.

وَرِب *Corrupt.* (K.) ___ عِرْق وَرِب *A corrupt root, origin,* or *stock.* (S, K.) Aboo-Dharrah El-Hudhalee says,

* إِنْ تَنْتَسِبْ تُنْسَبْ إِلَى عِرْقٍ وَرِبْ *

[*If thou mention thy lineage, thy lineage is traced up to a corrupt origin,* or *stock*]. (S.) ___ رَجُل وَرِب *A corrupt man.* (TA.) ___ وَرِب A cloud *that is loose* (K) *and much broken.* (TA.)

مُوَرَّب [i. q. مُؤَرَّب] A member, or limb, *cut off entire.* (TA.)

ورث

1 **وَرِثَ**, aor. يَرِثُ, (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure فَعِلَ which have the aorists of the measure يَفْعَلُ only, namely, وَلِىَ, وَفِقَ, وَرِىَ, وَرِمَ, وَرِعَ, وَرِثَ, وَثِقَ, and وَمِقَ, (Ibn-Málik and others,) and وَصِبَ: (TA, art. وصب:) the و falls out in يَرِثُ [&c.] because it occurs between ى and kesreh; and in those persons of the aor. which begin with ا and ت and ن because these letters are changed from ى, which is the original: (S:) inf. n. وَرْثٌ and إِرْثٌ, (S, K,) in which the و is changed into أ, (S,) and رِثَةٌ, (S, K,) in which the ة is a substitute for the [elided] و, (S,) and وِرَاثَةٌ (S, K,) [the most common form] and إِرَاثَةٌ, (TA,) and accord. to some مِيرَاثٌ, but this is an error, for مِفْعَالٌ is not one of the measure of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and تُرَاثٌ: (Msb [but see وَرْثٌ below]:) *He inherited.* (S, K, &c.) You say وَرِثَ أَبَاهُ *He inherited* [*the property of*] *his father:* (S, K:) but the original phrase is وَرِثَ مَالَ أَبِيهِ *He inherited the property of his father.* (Msb.) Also وَرِثَ مِنْ أَبِيهِ (and عَنْهُ, A,) *He inherited of his father:* (K:) or *he inherited part of the property of his father.* (Msb.) And وَرِثَ الشَّىْءَ مِنْ أَبِيهِ *He inherited the thing of,* or *from, his father.* (S.) When you say وَرِثَ زَيْدٌ أَبَاهُ مَالًا [*Zeyd inherited of his father property*], the word مالا is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication (بَدَلُ ٱشْتِمَالٍ) for زيد. (MF.) You say وَرِثْتُهُ مَالَهُ, and مَجْدَهُ, *I inherited his property,* and, *his glory:* and وَرِثْتُهُ عَنْهُ *I inherited it from him.* (TA.)

2 **وَرَّثَهُ**, inf. n. تَوْرِيثٌ, *He included him among the heirs of his property:* (S:) or *made him to be one of his heirs:* (TA:) [see also 4:] or وَرَّثَهُ مَالًا *he included him among his heirs, he not being one of them, and assigned him a portion:* (AZ, Msb:) [in like manner,] وَرَّثَ فِى مَالِهِ *he included among his heirs of his property one* or *more not of them.* (TA.) وَرَّثْتُ فُلَانًا ___ مِنْ فُلَانٍ *I made such a one to be the heir of such a one.* (TA.) See 4. وَرَّثَ *He stirred* a fire,

in order that it might burn up, or *blaze:* (K:) a dial. form of أَرَّثَ, q. v. (TA.)

4 **اورثه الشَّىْءَ** *He* (his father) *made him to inherit the thing.* (S.) ___ اورثه إِيرَاثًا حَسَنًا *He made him to have a goodly inheritance.* (TA.) اورثه الإِرْثَ, and المِيرَاثَ, and ورّثه إِيَّاهُ, *He made him to inherit the heritage.* (A.) ___ اورثه and ورّثه *He* (his father) *made him to be one of his heirs.* (K.) [See also 2.] ___ اورث وَلَدَهُ *He made his son sole heir.* (AZ.) ___ اورثه شَيْئًا *It occasioned him, as its result, a thing.* Ex. اورثه المَرَضُ ضَعْفًا *The disease occasioned him, as its result, weakness.* (TA.)

6 **تَوَارَثُوهُ كَابِرًا عَنْ كَابِرٍ** [*They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility*]. (S.) [See art. كبر ___.] تَوَارَثَنِى الحَوَادِثُ (Bedr Ibn-'Ámir El-Hudhalee) *Misfortune took me by turns, as though they inherited me, one from another.* (TA.)

وَرْثٌ What is *fresh, juicy,* or *moist,* of things. (K.)

وِرْثٌ and إِرْثٌ [see 1] and تُرَاثٌ (in which the ت is originally و, S,) and مِيرَاثٌ (originally مِوْرَاثٌ, the و being changed to ى because of the kesreh immediately preceding it, S.) *What is inherited; an inheritance,* or *a heritage:* or, accord. to some, ورث and ميراث are used with reference to property, or wealth; and ارث with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, حَسَب: (M:) [the pl. of ميراث is مَوَارِيثُ.] [See also art. ___.] أَرِث أَثْبِتُوا عَلَى مَشَاعِرِكُمْ هٰذِهِ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرٰهِيمَ *Remain ye steadfast in the observance of these your rites,* or *ceremonies; for ye act* [*therein*] *according to usage inherited from Abraham.* (TA, [app. from A'Obeyd].) [See also إِرْثٌ in art مجد ___.] أرث لَهُمْ إِرْثُ مَجْدٍ *They have an inheritance of glory.* (TA.)

ورثة *Fire.* (L.)

وارث *An heir:* pl. وُرَّاث and وَرَثَة. (Msb.) ___ It is said in a prayer (of Mohammad, TA) أَللّٰهُمَّ أَمْتِعْنِى بِسَمْعِى وَبَصَرِى وَٱجْعَلْهُ الْوَارِثَ مِنِّى [*O God, cause me to enjoy my hearing and my sight, and make it* (i. e. the enjoyment that I pray for, TA) *survive me:* or,] *make it to continue with me until I die.* (K.) Or, accord. to another relation, which substitutes وَٱجْعَلْهُمَا for واجعله, *make them both to continue with me, sound, until I die.* Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by سَمْع is meant the remembering of what is heard, and the acting according thereto; and by بَصَر, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) ___ الْوَارِثُ (as an epithet applied to God, TA.) *He who remains after the creatures have perished.* (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.)

إِرْث : see وِرْث, and 1.

مِيرَاث : see وِرْث, and 1.

تُرَاث : see وِرْث, and 1.

مَوْرُوث Property *inherited.* (Msb.)

الْمَجْدُ مُتَوَارَثٌ بَيْنَهُمْ *Glory is inherited among them.* (A.)

ورخ

1 وَرِخَ, aor. يَوْرَخُ, (S, L, K,) inf. n. وَرَخٌ; (S, L;) and تَوَرَّخَ ; (L;) *It* (dough) *was,* or *became, thin,* or *flaccid,* (S, L, K,) *by reason of the abundance of water in it.* (S, L.)

2 وَرَّخَ الكِتَابَ بِيَوْمِ كَذَا *He inscribed the writing,* or *letter, with the date of such a day; i. q.* أَرَّخَهُ; (S, K *;) of which it is a dial. form. (Yaakoob.)

4 اوْرَخَ *He made* dough *thin,* or *flaccid,* (S, L, K,) *by putting much water to it.* (L.)

5 تَوَرَّخَ see 1: ___ and 10.

10 اسْتَوْرَخَتِ الأَرْضُ, and تَوَرَّخَتْ, *The land,* or *ground, became wet,* or *moist.* (K.)

وَرْخٌ *A kind of tree resembling the* مَرْخ *in its*

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growth, (L, K,) *except that it is dust-coloured, having slender leaves, like the leaves of the* طَرْخُون, or *larger.* (L.)

أَرْضٌ وَرِخَةٌ *Land having tangled and luxuriant herbage.* (K.)

وَرِيخَةٌ *Dough that is thin,* or *flaccid,* (S, K,) *by reason of the abundance of water in it.* (S.) ___ *Wet,* or *moist, land,* or *ground.* (K.)

تَوَارِيخُ, pl. of تَوْرِيخٌ: see تَأْرِيخٌ.

ورد

1 **وردَه** , (S, M, L, Msb,) aor. يرِدُ, (S, L, Msb,) inf. n. ورودٌ (M, L, Msb) and مورِدٌ (L) and وِرْدٌ, (M, L, K,) or the last is a simple subst., (L, Msb,) *He* (a man, and a camel, &c., Msb) *came to it,* or *arrived at it,* (M, Mgh, L, Msb, K,) [*and repaired to it,*] namely a water (S, M, L, Msb, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Msb, K;) as also وردَ عليه, (M, L,) and تورّدَه , (M, L, K,) and استوردَه : (M, A, Mgh, L, K:) *he came to it* (namely a water) *to drink:* (L:) *he arrived at it* (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, وردت الإبلُ, the objective complement ماءً or الماءَ being understood, *The camels came to water.*] ___ وردَ, inf. n. ورودٌ, *He came; he was,* or *became, present.* (S, L.) ___ وردَ علينا, inf. n. ورودٌ *He* (a man) *came to us.* (Msb.) ___ وردَ الكتابُ (A, Msb,) inf. n. ورودٌ [and] مورِدٌ (A,) *The letter came,* (A, Msb,) علَيَّ *to me:* you say, وردَ علَيَّ الكتابُ. (A.) ___ هو يتورَّدُ المهالكَ [*He ventures upon,* or *goes into, places of destruction*]. (A.) ___ استوردَ الضَّلالَةَ, and وردَها, [*He ran into error*]. (A.) ___ وردَ عليه أمرٌ لم يطقْه [*A thing befell him which he was unable to master*]. (A.) ___ وردَ عليه *It contravened it; presented itself as an objection to it; opposed it.*] ___ [وردَ, said of a word or phrase or the like, *It occurred.*] ___ وردَتْه الحُمَّى, (aor. تَرِدُ, Msb, inf. n. ورودٌ, A) *The fever attacked him periodically.* (S, A, L, Msb.) ___ وردَ *He suffered a periodical attack of fever.* (A, L, Msb.) وردَ, aor. ـُ , (S, Msb, K,) inf. n. وُرُودَةٌ; (S, L, Msb;) and إيرادٌ , originally إوْرادٌ, the و becoming ى because of the kesreh before it; (S, L, K;) *He* (a horse) *was,* or *became,* [*of a bright,* or *yel-lowish bay colour;*] *of a colour between that called* كُمَيْت and أَشْقَر: (S, L, K:) or, *of a red colour inclining to yellow.* (M, L, Msb.) ___ وُرُودُ الأَرْنَبَة see شَمَم and أَرْنَبَة.

2 **وردّ ثوبَه** [*He dyed his garment,* or *piece of cloth, red,* or *of a rose-colour*]. (A.) ___ وردّت

الشَّجرة, (AHn, L, K,) inf. n. تورِيدٌ; (K;) and وردت, aor. تَرُدُّ; (Msb;) *The tree flowered,* or *blossomed.* (AHn, L, Msb, K.) ___ وردّت *She* (a woman) *reddened her cheek with the dye of dyed cotton.* (L.)

3 **واردهُ**, (inf. n. مواردةٌ, A,) *He came to water with him.* (L, K.) ___ مواردةٌ بين الشَّاعرين, and تَوَارُدٌ, [*Between the two poets is an agreement,* or *a coincidence, in ideas and expressions;* as though they both drew from the same source]. (A.) Similar to this is the phrase تَوَارُدُ الخاطِرِ [*Agreement,* or *coincidence, of thought,* or *idea*]. (TA.)

4 **اوردهُ**, and استوردهُ, (K,) and تَوَرَّدهُ, (ISd,) *He brought him to the watering-place.* (K.) ___ Also, the first and second of these verbs, *He brought him; made him to come,* or *to be present.* (S, L.) ___ [And the first, *He adduced it,* or *cited it;* namely, an evidence, a speech or saying, a word, &c. ___ *He set it forth,* or *expressed it;* namely, a meaning.] ___ اوردهُ الماءَ, (inf. n. إِيرادٌ, A.) *He made him to come to the water.* (L, Msb.) [See an ex. voce الضَّلالَة ___ اوردهُ.] حَمْضٌ [*He made him to run into error.* (A.) ___ أَوْرَدَ عليه خيرًا [*He brought to him wealth, property,* or *what was good.*] (Mugh, in art. الخبر ___ اورد عليه.) حطب *He related to him the news.* (L.) ___ اورد الشَّىءَ *He mentioned the thing.* (TA.) ___ أَوْرَدَ وأَصْدَرَ *He began and compelled.* (TA, art. صدر ___ اورده واصدره) *He brought it and he took it away.* (Har. p. 361.)

5 **تَوَرَّدَ** see 1, and 4, and 10. ___ تَوَرَّدت الخَيْلُ البَلْدَةَ *The horses entered the town by little and little.* (S, L, K. *) تورّد [*It became red, roseate,* or *rose-coloured*]: said of a woman's cheek. (A.)

6 **تواردنا** *We came to water together.* (A.)

10 **استورد** (ISd) and تورّد (K) *He desired to come to water.* (ISd, K.) [See an ex. of the part. n. voce حَمْضٌ.] ___ See 1 and 4.

11 إِوْرَادٌّ see 1.

وَرْدٌ [coll. gen. n.] The *flower,* or *blossom,* of any tree (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the *rose* حَوْجَم, (L, K,) the *well-known red flower* (TA) *which one smells:* (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with ةٌ. (S, L.) Said to be an arabicized word. (Msb.) ___ وَرْدٌ A horse [*of a bright,* or *yellowish, bay colour;*] *of a colour between that called* كُمَيْت *and* أَشْقَر: (S, L, K:) a horse, (M, L, Msb,) or other thing. (M, L,) *of a red colour inclining to yellow,* (M, L, Msb,) beautiful in everything: (M, L:) fem. with ةٌ: (S, L, Msb:) applied in the above sense to the sky, in the Kur, lv. 37: (L:) or it there means *roseates,* or *of a rosecolour:* (Zj, L:) pl. وُرْدٌ, (S, L, K,) like as جُونٌ is pl. of جَوْنٌ, (S,) and وِرَادٌ (S, L, Msb, K) and أَوْرَادٌ: (K:) but this last is unknown, and app. a mistake. (M, F, TA.) ___ وَرْدٌ A lion *of the colour termed* وَرْدٌ: (S, A, L:) or *a lion;* as also مُتَوَرِّدٌ . (K.) ___ عَشِيَّةٌ وَرْدَةٌ *An evening when the horizon is red* (L, K) *at sunset;* which is a sign of drought: and in like manner the morning at sunrise. (L.) ___ لَيْلَةٌ وَرْدَةٌ *A night of which the beginning and end are red;* which is the case in a time of drought. (A.) ___ وَرْدٌ *Bold,* or *daring;* (K;) an epithet applied to a man; (TA;) as also وَارِدٌ . (K.) ___ وَرْدٌ *Saffron.* (K.) ___ الوَرْدُ الجَبَلِىُّ: see أَبُو الوَرْدِ ___. عَبَالٌ *The penis:* (K:) so called because of its redness. (TA.)

وِرْدٌ *A coming to,* or *arriving at, water &c.,* whether one enters it or does not enter it; (S, * L, Msb, K;) *contr. of* صَدَرٌ. (S, L, Msb.) See also 1. ___ وِرْدٌ *Water to which one comes to drink.* (L.) ___ وِرْدٌ *The time of the day of coming to water, between the two periods of abstaining from water:* (L:) *a time,* or *turn, of coming to water.* (TA in art. وردد ___.) حزب *The arrival of the day of coming to water.* (L.) ___ وَرَدَتِ الإِبِلُ المَآءَ وِرْدًا, and أَوْرَادًا, and in like manner, الطَّيْرُ, *The camels,* and *the birds, came to the water in a herd,* or *in a flock,* and *in herds,* or *in flocks.* (L.) ___ وِرْدٌ *A company of men,* (S, L, Msb, K,) and *a number of camels,* and *of birds,*

&c., (L,) *coming to,* or *arriving at, water;* (S, L, Msb, K;) as also وَارِدَةٌ : (L, Msb, K:) the former originally an inf. n.: (Msb:) its pl. is أَوْرَادٌ. (L.) See also وِرْدٌ ___. وَارِدٌ *A herd of camels.* (L.) ___ *A flock of birds.* (L, K.) ___ *An army,* (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) ___ *A portion,* or *share, of water.* (L, K.) ___ *Thirst.* (L.) ___ نَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا [Kur, xix, 89,] *We will drive the sinners to hell like beasts that come to water:* or, *thirsty:* (Beyd:) or, *walking and thirsty.* (Zj, L.) ___ وِرْدٌ The *day of a fever, when it attacks the patient periodically:* (As, S, L, Msb, * K *:) or *one of the names of fever:* (L, K:) but the former explanation is the more correct. (TA.) ___ وِرْدٌ *A portion of the night when a man has to pray.* (L.) ___ وِرْدٌ *A section,* or *division,* (S, L, K,) *of the Kur-án:* (L, K:) *a set portion of recitation* or *the like:* (Msb:) *a certain portion of the Kur-án,* as a seventh, or half a seventh, or the like, (Mgh, L,) *which a person recites at a particular time:* (L:) *a set portion of the Kur-án,* or *of prayer; &c., of which a man imposes upon himself the recital on a particular occasion,* or *at a particular time; i. q.* حِزْبٌ *q. v.:* (Mgh, L:) pl. أَوْرَادٌ. (L, Msb.) Ex. قَرَأْتُ وِرْدِى [*I recited my set portion of the Kur-án, &c.*]: (S, L:) and لِفُلَانٍ وِرْدٌ كُلَّ لَيْلَةٍ

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مِنَ الْقُرْآنِ يَقْرَأُهُ *Such a one has every night a set portion of the Kur-án which he recites.* (L.)

وَرْدَةٌ [*A bright,* or *yellowish, bay colour;*] *a colour between that of a horse that is termed* كُمَيْتٌ *and that of one termed* أَشْقَرُ: (S, L:) or *a red colour inclining to yellow.* (L.)

بنت وردان, (Msb,) pl. بنات وردان, (K,) *A certain insect,* (Msb, K,) *well known,* (K,) *like the beetle, of a red colour, mostly found in baths and in privies.* (Msb.)

الوريد, and حبل الوريد, [*Each of the two carotid arteries:* and sometimes applied to *each of the two external jugular veins:*] *each of two veins asserted by the Arabs to be from the* وتين [or *aorta*], *on the right and left of the two sides of the neck, next the fore part, and thick:* (S, L:) or the وريد is *a certain vein, said to be the* ودج [or *external jugular vein*]: or, *by the side of the* ودج: or, accord. to Fr, *a certain vein between the windpipe and* [*the two sinews called*] *the* علباوان, *always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul,* النفس [i. e., التَّفْس, not التَّفَس; for, accord. to the Arabs, the animal soul (الرُّوح الحيوانى, as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also ودج]: (Msb:) or the وريدان are *two veins in the neck,* (AZ, L, K,) *between the* أَوْداج [or *external jugular veins*] *and* [*the two parts of the neck called*] *the* ليتان: in the camel, *the* ودجان [or *two external jugular veins*]: (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, *two veins beneath the* ودجان, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are *always pulsing,* in man: the وريد is *a vein in which the soul* (النفس [see above]) *flows, and in which the blood does not flow:* and *every pulsing vein, in which the life flows,* is of those thus called: (T:) or the وريد is *the vein in each side of the neck which swells out on an occasion of anger:* (L:) or *four veins in the head; of which two descend before the ears, and of which are the* وريدان *in the neck:* or *a certain vein beneath the tongue:* and, in the upper half of the arm, *the* فليق [or *cephalic*]: and, in the fore arm, *the* أَكْحَل [or *median*]: and, among those which separate in the outer side of the hand,

the أَشَاجِع: and, in the belly of the fore arm, *the* رَوَاهِش: (T:) pl. أَوْرِدَة [a pl. of pauc.] (M, Msb, K) and وَرْد, (M, Msb,) like as بُرْد is pl. of بَرِيد, (Msb,) [and وُتْن of وَتِين, &c.,] or وُرُود, (K,) [but this I think a mistake]. ___ رجل منتفخ الوَرِيد [*A man whose external jugular vein swells out;*] *a man of bad disposition* or *temper, prone to anger.* (TA.)

وَرَّاد : see وَارِد.

وَارِد A man, and a camel, or other animal, (L,) *coming to,* or *arriving at water,* &c., whether he enter it or do not enter it; (L, Msb, K;) as also وَرَّاد : (L, CK:) pl. of the former, وُرَّاد (S, L, Msb, K) and وَارِدُون: (L:) and of the latter, وَرَّادُون. (L.) See also وَارِدُهَا إِلَّا مِنْكُمْ إِنْ ___. وِرْد [Kur, xix. 72, *There is not any of you that shall not come to it,*] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) ___ طَرِيق وَارِد *A road,* or *way, by which people come to water:* opposed to صَادِر. (M, A, art. صدر.) See also ___ مَوْرِد وَارِد: see art. صدر. ___ وَارِد *A preceder.* (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) ___ وَارِد *Courageous;* (K;) *bold; forward in affairs.* (TA.) See also وَارِد شعر. وَرْد *Long and lank hair:* (L, K:) or *hair so long as to reach the buttocks,* (A,) of a woman. (L.) ___ وَارِد Anything *long.* (L.) ___ أَرْنَبَة وَارِدَة *The end,* or *tip, of a nose advancing over the middle of the mustaches:* (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) ___ فُلَان وَارِد الأَرْنَبَة *Such a one has a long end,* or *tip, to his nose.* (S, L, K.) شَجَرَة وَارِدَة الأَغْصَان *A tree having pendulous branches.* (L.) ___ See وِرْد.

وَارِدَة : see وِرْد, وَارِد and مَوْرِد.

إِيرَاد [*Income; revenue:* pl. إِيرَادَات.]

مَوْرِد *A place of coming to water:* (Msb:) *a watering-place:* (L:) and مَوْرِدَة *a road,* or *way,*

by which one comes to water; (L, K;) as also وَارِدَةٌ : (A, K:) pl. of the first (L) and second, (TA,) مَوَارِدُ; (L, TA;) and of the third, وَارِدَاتٌ. (TA.) ___ Hence, (A, TA,) مَوْرِدٌ and وَارِدٌ *A road,* or *way;* (S, L;) as also وَارِدَةٌ : (TA:) or the last, the *middle and main part of a road;* or *a main road;* or simply, *a road;* syn. جَادَّةٌ; (K;) as also مَوْرِدَةٌ : (L, K:) pls. as above. (A, TA.) ___ مَوَارِدُ أَمْرٍ [*The ways leading to a thing:* or *the ways of commencing a thing*]: (TA, art. رحب.) [See an ex., voce تَرَاحَبَ; and see its opposite, مَصَادِرُ أَمْرٍ, voce مَوْرِدٌ [___.] مَصْدَرٌ also signifies, agreeably with analogy, The *time of coming to water:* pl. مَوَارِدُ: see the last signification of ثَلَّةٌ in this lexicon: see also مَوْرِدُ مَثَلٍ.] وِرْدٌ [*The primary idea,* or *thing, signified by a parable* or *proverb: correlative of* مَضْرِبُ مَثَلٍ: pl. مَوَارِدُ]. (TA, &c., passim.)

مَوْرِدَةٌ : see مَوْرِدٌ.

مَوْرُودٌ *Attacked by a fever periodically:* (S, L:) or *suffering a periodical attack of fever.* (Msb.) ___ An Arab of the desert said to another, مَا أَمَارُ إِفْرَاقِ المَوْرُودِ [*What is the sign of the convalescence of him who is attacked by a periodical fever?*] and he answered, الرُّحَضَآءُ [*The sweat which follows it;* or *copious sweat*]. (S.)

مُوَرَّدٌ A shirt *dyed of a rose-colour; of a less deep dye than that which is termed* مُضَرَّجٌ: (S, L;) or *dyed with saffron.* (TA.) ___ خَدٌّ مُوَرَّدٌ *A reddened cheek.* (TA.) ___ رَجَعَ مُوَرَّدَ القَذَالِ *He returned* [*with the back of his head*] *slapped,* or *thumped with the fist,* [*and rendered red*]. (A.)

مُتَوَرِّدٌ : see وَرْدٌ.

ورس

1 **وَرَسَ** , inf. n. وَرُوسٌ, *It* (a plant) *became green.* (AA, A, Hn, M.) ___ See also 4. ___ وَرِسَ, (M, K,) aor. يَوْرَسُ, (K,) *It* (a rock, M, K, in water, K) *became overspread with* [*the green substance called*] طُحْلُب, *so that it became green and smooth.* (IDrd, M, K.) ___ See also 4.

2 **وَرَّسَهُ** , inf. n. تَوْرِيسٌ, *He dyed it* (a garment, or piece of cloth,) *with* وَرْس, q. v. (S, K.)

4 **اَوْرَسَ المَكَانُ** *The place produced the plant called* وَرْس. (S.) ___ اَوْرَسَ الرِّمْثُ *The* [*trees called*] رِمْث *produced* وَرْس, *a thing yellow like the* [*garments termed*] مُلَآء; as also وَرَسَ : so it is asserted, on trustworthy authority: (M:) or *became yellow in their leaves,* (S, K,) *after attaining to maturity,* (S,) *and had upon them what was like yellow* مُلَآء; (S, K;) and in like manner one says of a place, اَوْرَسَ المَكَانُ: (TA:) or *became yellow in its fruit:* (A:) ___ اَوْرَسَ الشَّجَرُ *The trees put forth leaves;* (K;) as also وَرِسَ . (IKtt.)

وَرْس *A certain plant,* (S, A, Msb, K,) *of a yellow colour,* (S, Msb,) *resembling sesame,* (A, K,) *with which one dyes,* (A, Msb,) *and of which is made the* [*liniment called*] غُمْرَة *for the face,* (S,) *existing in El-Yemen,* (S, K,) *and nowhere else,* (K,) *being there sown;* (Msb;) *it is not wild, but is sown one year, and remains ten years,* (AHn, M,) or *twenty years,* (K,) *without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps* (خَرَائِط) *burst, and it is shaken, and the* وَرْس *shakes out from it:* (AHn, M,) *it is useful for the* [*discolouration of the face termed*] كَلَف, *used as a liniment; and for the* [*leprous-*

like discolouration of the skin termed بَهَق, [*prepared*] *as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty:* (K:) or *a certain yellow dye:* or, as some say, *a certain plant, of sweet odour:* or, as is said in the قَانُون [of Ibn-Seenà, or Avicenna,]

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a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or *rubbed off,* or *to fall off, from its trees:* (Mgh:) or, as some say, *a species of* كُرْكُم, q. v.: or, as some say, *resembling* كُرْكُم: (Msb:) or *a certain thing, yellow, like the* [*garments of the kind called* مُلَآء, *that comes forth upon the* [*trees called*] رِمْث, *between the last part of summer and the first part of winter,* (M, TA,) *which, when it touches a garment, soils it:* (TA:) or *it also, sometimes,* [accord. to certain persons who seems to misapply the word, *is a substance which*] *pertains to the* [*trees called*] عَرْعَر *and* رِمْث, *and to other trees, above all in Abyssinia; but this is inferior to that first mentioned* (K, TA) *in virtue and properties: as to that of the* عرعر, *it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but* ورس [properly so called] *is adulterated with it: and as to that of the* رمث, *when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates:* so says AHn: (TA:) ورس is called in Persian إِسْپَرِكْ [اسپرك]; and in Turkish, آلاجهره. (TK.) [Freytag adds to what he has given on this word from the K, S, TK. as follows: *Memecylon tinctorium.* Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi ورز scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p.]

وَرِسَ : see وَرِيسَ.

وَرْسِىٌّ A *yellow* bowl: (A:) or a bowl *made of* نُضَار, (M,) which is a yellow wood: (TA:) or *of the best kind of those made of* نُضَار. (Lth, K.) ___ A pigeon that is *red inclining to yellowness:* (M:) or a pigeon *inclining to redness and yellowness.* (K.) ___ See also وَرِيسَ.

وَرِيسَ A garment *dyed with* وَرْس; as also وَرِسَ and وَارِسَ (M) and مُوَرَّسَ . (M, A.) You say, مُلْحِفَةٌ وَرِيسَةٌ, (so in some copies of the S and K) or وَرْسِيَّةٌ , (as in other copies of the S and K, and thus in a copy of the Msb,) [*An outer wrapping garment*] *dyed with* وَرْس; (S, Msb, K;) *i. q.* مُوَرَّسَةٌ ; (K;) which latter epithet is sometimes used. (Msb.) ___ See also وَارِسَ.

وَارِسَ applied to a place [*Producing the plant called* وَرْس]. (TA.) ___ Applied to a tree of the kind called رِمْث, *Producing* وَرْس, *a thing yellow like the* [*garments termed*] مُلَآءُ: (M:) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow مُلَآءُ: (S, K:) or becoming yellow in its fruit: (A:) or, app., having وَرْس, like as تَامِر signifies possessing dates; (AHn;) and وَرِيس likewise has the last of these significations: (TA:) مُوَرِّس also signifies the same as وَارِس, applied to a tree of the kind abovementioned; (A, K;) but is very rare, though agreeable with analogy: (K:) it is said (M) one should not say مُوَرِّس; (S, M;) but it occurs in a poem of Ibn-Harmeh. (M.) ___ Applied to a tree [of any other kind], *Putting forth leaves.* (TA.) ___ Applied to a plant, *Becoming green.* (M.) You say also, صَخْرَةٌ وَارِسَةٌ بِالطُّحْلُبِ, *A rock overspread with the green substance called* طحلب, *so that it is green and smooth:* see 1]. (A.) ___ It also denotes intenseness of colour, in the phrase أَصْفَرُ وَارِسٌ *Yellow intensely bright.* (M.) And [in like manner] you say, جَمَلٌ وَارِسُ الحُمْرَةِ *A camel intensely red.* (Sgh.) And زَعْفَرَانٌ وَارِسٌ [app., *Bright-coloured saffron*]. (A.) See also وَرِيس.

مُوَرِّس : see وَارِس.

مُوَرَّسٌ : see وَرِيسٌ, in two places.

ورش

1 **وَرَشَ** , (S, A, K,) aor. يَرِشُ, inf. n. وَرْشٌ وَرُوشٌ (K) and وَرْشٌ, (TA,) *He took,* or *reached,* or *took* or *reached with the hand,* or *with the extended hand,* (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.) ___ Also, (K,) inf. n. وَرْشٌ and وَرُوشٌ, (TA,) *He ate vehemently and greedily:* (Ibn-'Abbád, A, K:) but accord. to IAar, رَوْشٌ, with the rá first, signifies the eating much; and وَرْشٌ, with the wáw first, the *eating little.* (TA.) ___ Also, (K,) inf. n. وَرْشٌ, (TA,) *He coveted; longed; yearned; eagerly desired; strove to acquire; obtain,* or *attain.* (Ibn-'Abbád, K.) You say, وَرَشَ إِلَيْهِ *He coveted it;* &c. (TK.) ___ وَرَشَ عَلَيْهِمْ, (A, K,) inf. n. وَرْشٌ, (TA,) *He came in to them uninvited when they were eating,* (A, K, TA,) *to get some of their food:* and when one has gone in to others while they were drinking, you say, وَغَلَ عَلَيْهِمْ: but see وَارِشٌ. (TA.) وَرَشَ فُلَانًا بِفُلَانٍ *He incited such a one against such a one:* (Ibn-'Abbád, TA:) in the K, erroneously, وَرَشَ فُلَانٌ بِفُلَانٍ. (TA.) See also 2.

2 **وَرَّشَ بَيْنَ القَوْمِ** , (S,) inf. n. تَوْرِيشٌ, (S, K,) *He excited discord, dissension, disorder, strife, quarrelling,* or *animosity, between,* or *among, the people;* syn. حَرَّشَ; (S, K;) as also أَرَّشَ (S) [and هَرَّشَ]. See also 1, last signification.

وَرَشَانٌ *A certain bird,* (S, Mgh, K,) *of the pigeon-kind,* (AHát, Mgh, Msb,) or *resembling the pigeon,* (TA,) *also called* حُرُّ سَاقٍ, (S, Msb, K,) *which is the male of the* قُمَارِىّ [or *kind of collared turtle-doves of which a single female is called* قُمْرِيَّةٌ (see قُمْرِىٌّ)], (Msb,) *of the birds of the desert,* (TA,) *the flesh of which is lighter than that of the* [*common*] *pigeon:* (K:) fem. with ة: (K:) pl. وَرَاشِينُ (S, Mgh, Msb, K) and وَرْشَانٌ, (S, Msb, K,) like as كُرْوَانٌ is a pl. of كَرَوَانٌ, contr. to

rule. (S.) It is said in a proverb, بِعِلَّةِ الوَرَشَانِ تَأْكُلُ رُطَبَ المُشَانِ [*With the pretext of the warashán, thou eatest the fresh ripe dates of the* excellent *kind called* مشان]: (S, A, K:) said to him who pretends one thing and means another: (A, K:) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashán; wherefore this was said to him. (Sgh.)

وَارِشٌ One *who comes in to a people uninvited, when they are eating;* like وَاغِلٌ in the case of beverage: (S:) and, accord. to some, *i. q.* وَاغِلٌ but others say, that وارش has the first signification only, relating to food: and that of *a sponger desiring food.* (TA.) See رَاشِنٌ and طُفَيْلِىٌّ.

ورط

1 وَرَطَهَا *He veiled, concealed, hid,* or *covered, her,* or *it,* or *them;* [to what the pronoun relates is not said; but I incline to think that the right reading is وَرَّطَهَا, and that the pronoun relates to camels; (see 2;) as also اورطها : (L, TA:) from IAar. (TA.)

2 وَرَّطَهُ , (S, Msb, K,) inf. n. تَوْرِيطٌ, (S, Msb,) *He made him to fall into what is termed* وَرْطَة [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also اورطه , (S, Msb, K,) inf. n. إِيرَاطٌ: (Msb:) both signify *he made him to fall into that from which he could not extricate himself:* (TA:) or *into that from which he could not easily extricate himself.* (Msb.) ___ وَرَّطَ إِبِلَهُ فِى إِبِلٍ أُخْرَى *He hid,* or *concealed, his camels among other camels* [in order that they might escape the notice of the collector of the poor-rates]; as also اورط . (K.) [See also 1, and 3.]

3 وِرَاطٌ (S, Msb, TA) and مُوَارَطَةٌ (TA) [The act of *mutually making to fall into what is termed* وَرْطَة. And hence,] The act of *mutually deceiving, beguiling,* or *circumventing;* or *endeavouring to deceive, beguile,* or *circumvent;* (TA;) or the act of *deceiving, beguiling,* or *circumventing;* (S, Msb;) and the *acting,* or *advising,* or *counselling, dishonestly,* or *insincerely;* (S, Msb, TA;) and وَرْطٌ and وِرَاطَةٌ , the latter on the authority of J, [accord. to some

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copies of the S, but in other copies وِرَاطٌ,] signify the same [as substs.] (TA.) You say, لَا تُوَارِطْ جَارَكَ فَإِنَّ الْوِرَاطَ يُورِدُ الْأَوْرَاطَ [*Do not thou practise mutual deceit with thy neighbour,* or *endeavour to*

deceiving him, &c., *for the doing so brings* upon its author *things,* or *affairs, from which it is difficult to escape*]. (Z, TA.) And it is said in trad, لَا خِلَاطَ وَلَا وِرَاطَ, which is like his [Mohammad's] saying, *There shall be no putting together what is separate, nor separating what is put together,* from fear of the poor-rate: (S:) خلاط has been explained in its place: (TA:) وراط [has also been variously explained in that place, and, it is said,] signifies the *putting together what is separate:* and *the reverse:* (K:) or the *dispersing camels* (K, TA) *among other camels:* (TA:) or the *hiding camels among other camels;* (Th, K;) or *in a low,* or *depressed, piece of ground;* in order that the collector of the poor-rate may not see them: (K:) or the *making one another to fall into a* وَرْطَة, (TA,) *one saying to the collector of the poor-rate, Such a one has that for which a poor-rate is due, when he has not;* (K, TA;) so accord. to IAar: accord. to Ibn-Háni, it is from أَوْرَطَ الجَرِيرَ فِى عُنُقِ البَعِيرِ. (TA.) See 4.

4 **أَوْرَطَ** see 2, in two places; and 1. ___ اورط الجَرِيرَ فِى عُنُقِ البَعِيرِ *He put the end of the* جرير [q. v.] *of the camel into its ring, and then pulled it so as to throttle him.* (Ibn-Háni. K.)

5 **تورّط فِى وَرْطَةٍ** *He fell into what is termed* وَرْطَة [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (S.) You say, تورّطت الغَنَمُ وغَيْرُهَا *The sheep,* or *goats, &c., fell into mud from which they could not extricate themselves;* or *into a depressed piece of ground in which was no way directing to escape:* and hence the verb is used in relation to any straitness or difficulty. (Msb.) Thus you say, تورّط فُلَانٌ فِى الأَمْرِ *Such a one undertook,* or *embarked in, the affair, and could not easily extricate himself;* and so استورط فيه: (Msb:) or the former signifies *he fell into the affair,* or *case:* (K:) or *he became entangled in the affair, and could not easily extricate himself from it;* (TA;) and so ↓ the latter: (Sh, K, TA:) and تورّط and استورط both signify *he stuck fast:* or *he perished;* or *died.* (TA.)

10 إِسْتَوْرَطَ see 5, in three places. ___ استورط مَعَ فُلَانٍ *He behaved proudly, haughtily,* or *insolently, in speech, with such a one.* (TA.)

وَرْطٌ : see 3.

وَرْطَةٌ *Slime,* or *thin mud,* [in the CK, الرَّحْلُ is erroneously put for الوَحْلُ,] *into which sheep* or *goats fall, and from which they cannot extricate themselves:* (Msb, K:) this, or, as some say, what here next follows, is the primary signification: (Msb:) *a low,* or *depressed, piece of ground* or *land, in which is no way,* or *road,* (S, Msb, K,) *directing to escape:* (Msb:) this is said by A'Obeyd to be the primary signification: (S:) *a deep hollow, cavity,* or *pit, in the ground:* (TA:) *a deep hollow, cavity,* or *pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it:* (As:) and hence, (TA,) *a well:* (K, TA:) and *anything that is* غَامِض [app. here meaning *low,* or *depressed*]: (K:) also, by derivation from the first of these significations, (Msb,) or from the second, (S, Msb,) [or some other,] *perdition;* or *destruction;* or *death:* (S, Msb, K:) and [*any embarrassing,* or *difficult, case,* or *affair;*] *any case,* or *affair, from which escape is difficult:* (K:) pl. [of pauc.] أَوْرَاطٌ, (S, IS,) the ة in the sing. being app. regarded as elided; (IS;) and [of mult.] وِرَاطٌ, (K,) and وَرَطَاتٌ. (TA.) ___ Also, The *podex:* or the *anus:* syn. إِسْتٌ. (K, TA.)

وِرَاطَةٌ : see 3.

ورع

1 وَرَعٌ *Piety:* or *pious fear:* syn. تَقْوَى: (K:) and *abstinence from unlawful things.* (TA.) ___ هو وَرَعٌ ضَرَعٌ: see ضَرَعٌ.

ورف

1 وَرِفَ, and its inf. n. وَرِيفٌ: see رَفَّ, in two places.

ورق

وَرِقٌ *Silver,* whether coined or not: (AO,

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TA:) or *coined dirhems;* (S, K;) *coined silver.* (Mgh.) See عَيْنٌ.

أَوْرَاقٌ, pl. of وَرَقٌ, meaning أَحْدَاثٌ: see قَعْبٌ.

وُرْقَةٌ *Ash-colour.* (Msb.) See سُمْرَةٌ.

وَرِقَةٌ and وَرِيقَةٌ: see وَارِقٌ.

شَجَرٌ وَارِقٌ *Trees having leaves:* (Msb:) [or *leafy trees; trees having many leaves;* for] شَجَرَةٌ وَارِقَةٌ (TA) and وَرِقَةٌ and وَرِيقَةٌ (S, K, TA) signify *a tree having many leaves.* (S, K, TA.) And شَجَرَةٌ وَارِقَةُ الظِّلَالِ [*A tree having leafy coverings* or *shades*]. (K in art. غيل.)

أَوْرَقُ, applied to a camel, *White inclining to black;* i. e. *of a dusky white hue:* or rather, simply, *duskish;* or *dusky;* (S, K;) or *of a colour like that of ashes.* (T, Mgh, Msb.) See أَحْمَرُ and ___. خُطَبَانِىٌّ أَوْرَقُ *Ashes.* (K.) See an ex. a verse cited voce عُنَّةٌ, last sentence.

ورك

وَرِكٌ *What is above the thigh;* [the *haunch;* or *hip;* and often signifying only the *hip-bone;* and the *hip* as meaning the *joint of the thigh?*] (S, K, &c.)

مَوْرِكٌ of a camel's saddle: see 8 in art. عقل.

ورل

وَرَلٌ : see ضَبٌّ: there are two species: وَرَلُ البَحْرِ *the* ورل *of the river; the monitor of the Nile; lacerta Nilotica:* (see Forskål, Descr. Animalium, p. 13:) and وَرَلُ الأَرْضِ *the* ورل *of the land; the land monitor; lacerta scincus:* vulg. pronounced ورن.

ورم

1 وَرِمَ أَنْفُهُ *He became enraged:* see أَنْفٌ.

4 أَوْرَمَهُ meaning أَرْغَمَهُ *He angered him:* see شَرَاهُ.

وَرَمٌ, a coll. gen. n., *Swellings, or tumours:* n. un. with ة. The n. un. occurs in the TA, art. جدر, &c.

وره

وَرْهَآءُ الرَّخِمِ : see رخم.

1 **وَرَى** , aor. يَرِى, inf. n. وَرْىٌ [and وَرًى and وَرِيَةٌ, K]; and وَرِىَ, aor. يَرَى; and أَوْرَى ; *It* (a زَنْد) *produced its fire.* (Msb.) ___ وَرَيْتُ بِكَ زِنَادِى, or وَرَتْ: see art. زند, and see وقد and زهر, and يُورِى قَدْحٌ لَا ___. رَاى: see خَيَّابٌ.

2 **وَرَّى بِشَىْءٍ عَنْ شَىْءٍ** [*He pretended,* or *made believe, a thing, instead of a thing* which he meant: as is shown by the explanation of a trad. in the TA]. (S, art. عرض; save that the inf. n. is there mentioned instead of the pret.) ___ وَرَّى عَنْ كَذَا, inf. n. تَوْرِيَةٌ, *He alluded to such a thing equivocally,* or *ambiguously: equivocated respecting it: he meant such a thing and pretended another.* (M, K.) التورية is also called الإِيهَامُ and التَّوْجِيهُ and التَّخْيِيلُ: (Kull, p. 113:) and signifies The *using a word, an expression,* or *a phrase, which has an obvious meaning, and intending thereby another meaning, to which it applies, but which is contrary to the obvious one.* (Msb.) See مَعَارِضُ. ___ See 4.

3 **وَارَاهُ** *He hid it, concealed it,* or *covered it.* (S, Msb, K, &c.)

4 **أَوْرَى** and وَرَّى and اِسْتَوْرَى *He made* his زند *to produce fire.* (S, K.) ___ See 1.

10 **إِسْتَوْرَى** see 4.

وَرْىٌ *Purulent matter in the interior of the body:* or [*an abscess;* or] *a severe ulcer that discharges purulent matter and blood.* (M, K, TA.) وَرْيًا وَقُحَابًا: see قُحَابٌ.

رِيَةٌ : see رِئَةٌ, in art. رأى.

وَرَائِى كَذَا *Behind me is such a thing,* as though it were a burden upon my back. ___ مِنْ وَرَآءِ وَرَآءِ *From*

behind a thing covering, or *concealing.* (TA.) ___ فُلَانٌ مِنْ وَرَآءِ فُلَانٍ *Such a one is an aider of such a one:* or *a follower.* (Ham, p. 206.) ___ اللهُ مِنْ وَرَائِكَ *God is seeking after thee,* and *watching,* or *lying in wait, for thee.* (Ham, p. 206.) See also an ex. in the first paragraph of art. فتل.

التَّوْرَاةُ *The Book of the Law revealed to Moses.* (Bd, iii. 2; &c.)

وز

وَزٌّ a dial. var. of إِوَزٌّ, (S, K,) *A kind of water-fowl;* (S;) [the *goose*, or *geese;* and the *duck*, or *ducks;* but generally the former of these birds;] as also وَزِّينٌ : (K:) n. un. of the former, وَزَّةٌ; (Msb, art. وز;) and of the latter, وَزِّينَةٌ. (Sgh, TA.) See كُرْكِىّ.

وَزِّينٌ and وَزِّينَةٌ: see وَزٌّ.

أَرْضٌ مَوَزَّةٌ *A land abounding with the birds called* وَزّ; (K;) like مَأْوَزَةٌ from إِوَزٌّ. (TA.)

وزأ

1 وَزَأَ, (S, K,) aor. يَزَأُ, (K,) inf. n. وَزْءٌ, (S,) *He dried* flesh-meat: (S, K:) or *he roasted and so dried* it. (TA.) ___ وَزَأَ القَوْمَ *He repelled one part of the people from another.* (K.) ___ وَزَأَ القَوْمُ *One part of the people repelled another part.* (TA.)

2 وزّأ الوِعَآءَ, inf. n. تَوْزِئَةٌ and تَوْزِىءٌ, *He made tight the contents of the bag;* or *other repository:* syn. شَدَّ كَنْزَهُ. (AZ, S, K.) ___ وزّأ, (S, K,) inf. n. تَوْزِىءٌ, (S,) *He filled* a water-skin (S, K) or other vessel. (TA.) وزّأت به, (S, K,) inf. n. تَوْزِئَةٌ, (S,) *She* (a mare, TA) or a camel, S, K,) *threw him* (i. e. her rider, TA,) *down prostrate.* (S, K.) وزّأه *He made him bind himself by every oath:* (K:) or *by a hard,* or *severe, oath.* (L.)

5 توزّأ *It* (a water-skin, K, or other vessel, TA) *was filled,* or *became full.* (K.) ___ *He was,* or *became, filled with drink to satiety.* (As, S.)

وَزَأٌ *Strong-made:* (S, K:) or *a short, fat, strong-made,* man. (TA.)

وزب

1 وَزَبَ, aor. يَزِبُ, inf. n. وُزُوبٌ, *It* (water, K, or a thing, T,) *flowed.* (T, K.)

4 اوزب فِى الأَرْضِ *He went,* or *went away,* or *pursued his course, through the land,* (K,) like as does water. (TA.)

وَزَّابٌ *A clever thief:* (K:) so called because quick in his motions, like running water. (TA.)

مِيزَابٌ *A water-spout; a pipe* or *other channel that spouts forth water;* (TA, art. أزب;) *that by which water pours down from a high place;* (Towsheeh;) *a water-spout of wood,* or *the like, to convey away the water from the roof of a house:* (MF, art. زوب:) from وَزَبَ المآءُ the water flowed: (K:) or a Persian term, arabicized; (S, K;) i. e., composed of the Persian words, (TA,) signifying make water: (K:) also written مِئْزَابٌ; and in this case its pl. is مَآزِيبُ: (S, K:) but if without ء, its pl. is مَيَازِيبُ, (S,) or مَوَازِيبُ; the latter agreeable with analogy, like مَوَاعِيدُ and مَوَازِينُ. (TA.) [See also arts. أزب and زوب. It has also two other forms, مِزْرَابٌ and مِرْزَابٌ.]

وزر

1 **وزر**, (A, Mgh, K,) aor. يزِر, inf. n. وِزْر, with kesr, (K,) *He bore,* or *carried,* a heavy load, or burden. (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى *Nor shall any* [soul] *bearing* [a heavy burden] *bear the* [*heavy*] *burden of another* soul; (S;) i. e., its burden of sin: (Mgh, Msb:) meaning, that no one shall be punished for the sin of another; *nor shall any sinning* soul *bear the heavy burden of another* soul; every one shall be requited for his [own] deeds: (TA:) or *nor shall any sinning* [soul] *sin by the sin of another.* (Akh, S, TA.) ___ Hence, (Akh, S,) وَزَرَ, (Akh, S, A, Msb, K,) aor. يَزِرُ; and وَزُرَ, aor. يَوْزُرُ; (Akh, S, A, Msb, K;) and وَزِرَ (the same and A,) aor. يَوْزَرُ; (Akh, S, K;) inf. n. وِزْر and وَزْر and زِرَة, (K,) or وِزْرَة, accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) *He sinned:* (Akh, S, A, K:) or *he bore* [*a burden of*] *sin-* (Msb.) See also 8. ___ وَزُرَ also signifies *He was charged with,* or *accused of, a sin.* (K, * TA.) ___ وَزَرَ لِلْأَمِيرِ, (A,) and لِلسُّلْطَانِ, (Msb, [this I believe to be the right reading; but in the only copy of the Msb, that I have, I find it written السلطان;]) aor. يَزِرُ; (A, Msb;) inf. n. وَزَارَةٌ; (A;) and تَوَزَّرَ لِلْأَمِيرِ, (S.) or لِلْمَلِكِ; (K;) and وَازَرَهُ ; (S, K;) *He was,* or *became,* وَزِير [or *vicegerent*] (S, A, Msb, K) *to the governor,* (S, A,) or *sultán,* (Msb,) or *king.* (K.)

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3 وَازَرَهُ [**وازر** *He bore* a burden *with him.* ___ [Hence,] وازر الملك أَعْبَآءَ المُلْكِ *He bore with the king* (حَامَلَهُ) *the burden of the regal office.* (A.) See also 1, last signification. ___ وَازَرَهُ عَلَى الأَمْرِ, (TA,) inf. n. مُوَازَرَةٌ, (A, TA,) *He aided, assisted,* or *helped, him, and strengthened him, to do the thing:* originally آزَرَهُ: (A, * TA:) the former of these, وازره, is the more chaste. (TA.)

4 اوزره *He appointed him a* وزر, (K, TA,) i. e., a *place of refuge to which to betake himself.* (TA.)

5 توزَّر see 1, last signification.

8 إتَّزر, of the measure إفتعل, (S, Msb,) [originally إوتزر,] *He committed a* وزر, (S, K,) i. e., a *sin.* (Msb, TA.)

10 إستوزره *He took him,* or *chose him, as a* وزير [or *vicegerent*]. (K.) You say, أُستوزر فلانٌ *Such a one was taken,* or *chosen, as a* وزير. (S, A. *)

وِزْرٌ *A heavy load* or *burden,* (A, Mgh, K,) *a bundle,* (S,) or *great bundle,* (K,) *that is carried on the back:* (S, K:) *a weight;* syn. ثقل: (S, [in which the syn. is written ثِقْل: so in two copies; and so app. accord. to A 'Obeyd, who makes its pl. أَثْقَال:] and Msb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written ثَقَل:]) pl. أَوْزَارٌ. (Msb, K.) ___ *A weapon; an instrument of war:* or *weapons; arms:* syn. سِلَاحٌ: (S, Mgh, Msb, K:) because heavy upon the wearer: (Mgh, Msb:) or أَوْزَارٌ signifies the *burdens and instruments* of war, &c.; and the sing. is وِزْرٌ; (A 'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aashà, (Mgh, TA.)

* وَأَعْدَدْتُ لِلْحَرْبِ أَوْزَارَهَا *
* رِمَاحًا طِوَالًا وَخَيْلًا ذُكُورَا *

[*And I prepared for the war its weapons and other apparatus; long lances and male horses*]. (S, Mgh, TA.) And it is said in the Kur, [xlvii. 5,] حَتَّى تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا, meaning, *Until the war terminates:* (Mgh, Msb:) because then the people thereof lay down their arms: (Mgh:) properly, *until the people of the war lay down their burdens:* (Msb:) *their weapons and burdens:* or, as some say, *their sins.* (Bd.) ___ *A sin:* (S, Bd, ubi supra, and Msb, K:) and [especially] *polytheism:* (Fr, Bd, TA:) pl. as above.

(Bd, Msb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.)

وَزَرٌ *A mountain:* this is the primary signification: (S:) or *a mountain difficult of access,* or *strong:* (K, TK:) or *a mountain to which one betakes himself for refuge:* this is the primary signification. (Aboo-Is-hák.) ___ *A place of refuge:* (S, Msb, K:) *any such place.* (Aboo-Is-hák, K.) So in the Kur, lxxv. 11. (TA.) ___ See also وَزِيرٌ.

وَزِيرٌ *i. q.* مُوَازِرٌ [One *who bears* a burden or burdens *with another:* or one *who aids, assists* or *helps, and strengthens, another:* see 3:] (S, A, K:) like as أَكِيلٌ signifies i. q. مُؤَاكِلٌ, (S,) and جَلِيسٌ i. q. مُجَالِسٌ. (A.) ___ [*A vicegerent* of a king or the like: or *a confidential minister of state:* in English commonly written *vizier,* in imitation of the Turkish pronunciation; but properly, *wezeer:*] the *familiar* of the king, *who bears his master's burden, and aids him by his counsel:* (K:) or the وزير of the king is the *person who bears with him* (يُوَازِرُهُ, i. e. يُحَامِلُهُ,) *the burdens of the regal office:* not from مُوَازَرَةٌ, signifying the act of aiding or the like, because the و in this latter word is substituted for ء, and the derivative from it of the measure فَعِيلٌ is أَزِيرٌ: (A:) ISd says, some hold that the و in وزير is substituted for ء; but Abu-l-'Abbás says, that this is not agreeable with analogy; for the substitution of ء for و in a word of this measure is rare, and that of و for ء is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S, * Msb:) or it is from وَزَرٌ, signifying a mountain to which one has recourse to save himself from destruction: so the وزير of the khaleefeh is *one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge* or *safety:* (Aboo-Is-hák, TA:) pl. وُزَرَآءُ (A, Msb, K) and أَوْزَارٌ; (A, K;) the latter like أَشْرَافٌ and أَيْتَامٌ, (A, TA,) pls. of شَرِيفٌ and يَتِيمٌ. (TA.)

وِزَارَةٌ and وَزَارَةٌ The *condition,* or *office, of a* وَزِيرٌ: (S, Msb, K:) the former word is the more approved. (ISk, Msb.)

وَازِرٌ *Bearing,* or *carrying,* a heavy load, or burden. (A.) ___ [Hence,] also, (A,) and مَوْزُورٌ, (S, A, Msb, K,)

Sinning: (S, A, K:) or *bearing* [*a burden of*] *sin.* (Msb.) مَأْزُورَاتٍ occurs in a trad., for مَوْزُورَاتٍ, the regular form, because it is there coupled with مَأْجُورَاتٍ, to which it is opposed. (S, Mgh, Msb, K.)

مَوْزُورٌ : see وَازِرٌ.

وزع

الوزعةُ *i. q.* أَعْوانُ الرَّجُلِ. (TA in art. وازِعٌ.) امل: see فارِعٌ.

وزغ

4 أَوْزَغَتِ الطَّعْنَةُ بِالدَّمِ : see أَزْغَلَتْ.

وَزَغَةٌ *A certain reptile* (دُوَيْبَّةٌ); (S;) *i. q.* بُرْصٌ [*a lizard of the species called gecko, of a leprous hue,* as its name برص indicates]; (TA, art. برص;) and *i. q.* سَامُّ أَبْرَصِ: (JK, M, K:) or سامّ ابرص is a name of *the large* وَزَغ; (A and Msb, both in art. برص;) or is *of the large* وَزَغ. (S and K. both in art. برص.)

وزن

1 وَزَنَ *It* (a thing) *was heavy:* (Msb:) or *outweighed,* or *preponderated;* syn. وَجَحَ. (TA.)

3 هٰذَا يُوَازِنُ هٰذَا *This is equiponderant to this.* (S.)

8 اتَّزَنَهُ *He took it,* or *received it, by weight.* (S, * Mgh, Msb, K. *) See an ex. voce سَنْجَةٌ.

الوَزْنُ *A certain star in the left fore leg of Centaurus.* (Kzw.) See حَضَارِ.

زِنِىٌّ, rel. n. of زِنَةٌ. (S, art. وعد, q. v., voce عِدَةٌ.)

وَازِنٌ: see راجح: *heavy:* (Msb:) or *of full weight:* (KL:) pl. وُزَّنٌ: see زالٌّ. You say, دِرْهَمٌ وَازِنٌ (S) *A full,* or *complete, dirhem:* (so in a copy of the S:) [*a dirhem of full weight: a heavy dirhem.* (PS.)

وَزَّانٌ *A weigher.* (TA, in art. قسط.)

مِيزَانٌ *A weighing-instrument;* (TA:) *a balance; a pair of scales.* ___ The *weight* of a thing. (K, &c.) See مِثْقَالٌ.

3 **وازاه** , inf. n. موازاةٌ: see آزاه. See also 3 in art. قرأ.

السَّجْعُ المُتَوازِى A *variety of rhyming prose:* see سَجْعٌ.

وس

R. Q. 1 **وَسْوَسَ** , [inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, and simple subst. وَسْوَاسٌ, but see ظَأْظَأَ,] *He spoke*, or *talked, indistinctly:* (TA:) [or *in a low, faint, gentle*, or *soft manner, with confusedness:* for] Aboo-Turáb is related to have said, that he heard Khaleefeh say, وَسْوَسَةٌ signifies the *speaking in a low, faint, gentle*, or *soft, manner, with confusedness:* or, accord. to one relation, it is [وَشْوَشَةٌ,] with ش. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] وَسْوَسَ الرَّجُلَ *He spoke to the man with low, faint, gentle*, or *soft, speech.* (M.) ___ [Hence,] وَسْوَسَتْ إِلَيْهِ نَفْسُهُ, (S, M, * A, * Msb, K, *) and وَسْوَسَ إِلَيْهِ الشَّيْطَانُ, (S, A, * Msb, K,) and لَهُ, (S, Msb, K,) and فِيهِ, (TA,) or فِى صَدْرِهِ, (M,) inf. n. وَسْوَسَةٌ (S, M, A, Msb, K) and وِسْوَاسٌ, with kesr, (S, A, Msb, K,) and وَسْوَاسٌ, with fet-h, is also allowable in the case of this and similar reduplicative verbs, (MF, voce ظَأْظَأَ,) or this last is a simple subst., (S, Msb, K,) *His mind*, or *soul*, (S, M, A, &c.,) and *the devil*, (S, A, Msb, K,) *prompted*, or *suggested to him* [*something*], or *talked to him*, (S, M, Msb,) and [*in him*, or] *in his bosom:* (M:) or *suggested to him*, or *talked to him of*, (A, * K,) and *suggested in him*, or *talked in him of*, (TA,) *what was vain*, or *unprofitable, and destitute of good:* (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. لِ by which it is made trans. in the Kur, in vii. 19, is meant إِلَى. (S, Msb.) You say also, وَسْوَسَ بِهِ [as though signifying properly *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and*] *his speech became confused, and he became stupified*, or *deprived of his reason.* (TA.) ___ [Hence also,] وَسْوَسَ الْحَلْىُ, (M, A, Bd, in vii. 19,) inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, (M,) *The woman's ornament sounded*, or *made a sound* or *sounds:* (M:) or *made a low*, or *gentle, sound;* or *a chinking.* (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And وَسْوَسَ الْقَصَبُ [*The reeds*

made a low sound; or *rustling*]. (A.) And سَمِعْتُ وَسْوَاسَهُ *I heard its low sounding,* or *its chinking;* or *its rustling*]. (A.) See also وَسْوَاس.

وَسْوَسَةٌ : see 1; and وَسْوَاس, in two places.

وَسْوَاس a subst. from وَسْوَس; (S, Msb, K;) signifying, [*Speech,* or *talk, that is indistinct:* or *low, faint, gentle,* or *soft:* or *low,* &c., *and confused:* see 1. ___ And hence,] The soul's, or mind's, (S, M, Msb, K,) and the devil's, (K,) *prompting,* or *suggestion,* or *talk,* (S, M, Msb, K,) *of what is vain,* or *unprofitable, and destitute of good;* (K;) as also وَسْوَسَةٌ [used as subst., in which case its pl. is وَسَاوِسُ, occurring below]. (S, K.) ___ [And hence,] *An evil,* or *unprofitable, idea, imagination,* or *thought, which bestirs itself in,* or *occurs to, the mind.* (Msb.) ___ And

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[by a metonymy,] *A certain disease,* [i. e. *melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting* or *suggestion, but, it is said,*] *arising from a predominance of the black bile, attended with confusion of the intellect.* (Msb.) ___ [And from the primary signification seem to be derived those which here follow.] The *low,* or *faintly heard, sound of the hunter and the dogs.* (S, K.) ___ *A low* or *faint sound* [or *rustling*] of wind; as also وَسْوَسَةٌ . (M.) ___ The *sounds,* (S,) or *sound,* (M, K,) *of women's ornaments:* (S, M, K:) [the *chinking thereof:* see 1.] Also, الوَسْوَاسُ *The devil;* (M, K;) *a name of the devil:* (S:) it occurs in verse 4 of the last chap. of the Kur; and is said to mean there ذُو الوَسْوَاسِ [*the prompter,* or *suggester, of what is vain,* or *unprofitable, and destitute of good.* (M.)

مَرَضٌ وَسْوَاسِىٌّ [*A disease of the nature of melancholia*]. (K in art. عشق.)

مُوَسْوَسٌ : see مُوَسْوِسٌ.

مُوَسْوِسٌ , with kesr, A man *subject to* وَسَاوِس [or *diabolical promptings*, or *suggestions, of vain*, or *unprofitable, things, and thereby confused in his intellect*, or *disordered in his mind*]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مُوَسْوَسٌ, [or مُوَسْوَسٌ إِلَيْهِ,] like المَغْضُوبُ عَلَيْهِمْ: (Msb.) or, accord. to IAar, one should not say مُوَسْوَسٌ. (TA.)

وسب

1 وَسَبَتِ الأَرْضُ, aor. تَسِبُ, (inf. n. وَسْبٌ, TA;) and اوسبت ; *The land became abundant in fresh herbage, such as is called* عُشْبٌ, (S, K,) *and in dry herbage.* (TA.) ___ وَسِبَ, aor. يَوْسَبُ, inf. n. وَسَبٌ, *He,* or *it, was dirty:* (IAar, K:) syn. with وَكِبَ and حَشِنَ. (TA.)

4 أَوْسَبَ see 1.

وَسَبٌ *Wood that is put in the lower part of a well, when its earth is such as would pour in,* (K,) *and that prevents the earth from doing so:* called by the people of Egypt خَنْزِيرَةٌ, and only of the wood of the sycamore fig-tree: (TA:) [the خنزيرة is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وُسُوبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

وَسْبٌ *Plants; herbs; herbage:* (S, K:) or *abundance of herbage.* (M, in art. اسب.)

مُوسَبٌ A ram *abounding with wool:* (K:) likened to a land abounding with herbage. (TA.)

مِيسَابٌ Dates *such as are termed* مُجَزَّعٌ, [i. e., *half,* or *two-thirds, ripe*]: (K:) i. e., as applied to رُطَبٌ, *vile,* or *bad.* (TA.)

وسج

1 **وَسَجَ**, (aor. يَسِجُ, K,) inf. n. وَسِيجٌ (S, K) and وَسْجٌ and وَسَجَانٌ; (L;) *He* (a camel) *went a certain pace;* (S, L, K;) [*more quick than that called* عَسَجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبَ, and ذَمَلَ:] the first pace, accord. to En-Nadr and As, is called الدَّبِيبُ; the next, العَنَقُ; the next, التَّزَيُّدُ; the next, الدَّمِيلُ; the next, العَسْجُ; and the next, الوَسْجُ: or *he went quickly,* or *swiftly.* (TA, L.)

4 **اوسج** *He incited, urged,* or *made,* a camel, *to go at the pace called* الوَسِيجُ. (S, K.)

جَمَلٌ وَسَّاجٌ عَسَّاجٌ *A quick,* or *swift, camels.* (K.) إِبِلٌ وَسُوجٌ عَسُوجٌ *Quick,* or *swift, camels.* (K.)

وسخ

1 **وَسِخَ**, aor. يَوْسَخُ (S, K) and يَاسَخُ and يَيْسَخُ, (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ; (L;) and إِتَّسَخَ and تَوَسَّخَ (S, K) and اِسْتَوْسَخَ ; (K;) *It* (a garment, S, L, K, and the skin, L, or some other thing, Msb) *was*, or *became, dirty, filthy,* (S, L, K,) *in consequence of its being seldom washed,* (L,) or *from want of care.* (Msb.)

2 **وَسَّخَ** see 4.

4 **اَوْسَخَ** (S, L, K) and وَسَّخَ (L, K) *He*, or *it, made* a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) *dirty,* or *filthy.* (S, L, K.)

5 **تَوَسَّخَ** see 1.

8 **إِوْتَسَخَ** see 1.

10 **إِسْتَوْسَخَ** see 1.

وَسْخٌ *Dirt, filth,* or *soil;* (S, L;) *what collects upon a garment,* or *the skin,* (L,) or *some other thing,* (Msb,) *in consequence of its being seldom washed,* (L,) or *from want of care:* (Msb:) pl. أَوْسَاخٌ. (Msb.) ___ لَا تَأْكُلْ أَوْسَاخَ النَّاسِ [*Live not thou upon the alms of men*]. (A.)

وَسِخٌ *Dirty,* or *filthy,* [*in consequence of being seldom washed,* or] *from want of care:* an epithet applied to a garment &c. (Msb.)

وسد

2 **وسّده وسادًا** , or وِسادةً, (L, K,) and شيئًا, (S,) *He put a pillow,* (L, K,) and *a thing,* (S,) *beneath his* (*another's*) *head.* (S, L, K*.) [See an ex. in a verse cited voce ذنوب: and another voce سواد.]

4 **اوسد فى السَّيْر** *He hastened,* or *was quick, in his pace.* (L, K.) ___ اوسده, (S, L, K,) or اوسده بالصَّيْد, (Msb,) *He incited him* (a dog) *to the chase:* as also آسده. (S, L, Msb, K.)

5 **توسّد** , (L, K,) and توسّد وسادًا, or وِسادةً (L,) and شيئًا, (S,) *He put for himself a pillow,* (L, K,) and *a thing,* (S,) *beneath his head;* (S, L,) *he rested his head upon a pillow.* (L.) ___ توسّد ذراعه *He made his fore arm his pillow;* i. e., *lay upon his fore arm, putting it as a pillow.* (L.)

وِسادٌ (S, L, Msb, K) and وِسادةٌ (S, A, L, Msb, K) and وِسادةٌ and وُسادةٌ, (K,) but some disallow the last two forms, (TA,) and إِسادةٌ, (L,) and أُسادةٌ, (K, art. أسد,) *A pillow,* or *cushion, upon which one rests his cheek* (S, A, L, Msb, K) or *head:* (L:) and the first, *a thing upon which one reclines,* or *rests:* (M, L, K:) or the first, only, signifies, *anything that is used as a pillow,* (A, Msb,) or *put beneath the head,* (L,) *whether of household-furniture,* (Msb,) or *stones,* (L,) or *earth* (A, L, Msb) *&c:* (Msb:) pl. of the first, وُسُدٌ (S, Msb, K) and وُسُدٌ; (L, TA;) and of the second, وِسائدُ (S, L, Msb, K) and وِسادات. (Msb.) ___ إِنَّ وِسادَكَ لَعَرِيضٌ [lit., *Verily thy pillow is wide:*] said by Mohammad (L, K) to 'Adee Ibn-Hátim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضُ الوِسادِ, meaning, *He is stupid, dull,* or *wanting in intelligence:* (Msb:) or *sleepy.* (TA, art. عرض.)

وِسَادَةٌ : see وِسَادٌ.

وسط

1 **وَسَطَ القَوْمَ**, aor. يَسِطُ, inf. n. وَسْطٌ (S, Msb, K) [and وُسُوطٌ (as shown below)] and سِطَةٌ, (S, K,) *He sat,* [or *was,* or *became,*] *in the middle,* or *midst, of the people,* or *company of men;* (K;) or *among them:* (TA;) *i. q.* توسّطهم ; (S, K;) or توسّط بينهم: (Msb:) and in like manner, وَسَطَ المَكَانَ [*he was,* or *became,* or *sat, in the middle,* or *midst, of the place*]: (Msb:) and وَسَطَ الشَّىْءَ, and وسّطه , and توسّطه , *he was,* or *became, in the middle,* or *midst, of the thing:* and [in like manner] وُسُوطُ الشَّمْسِ signifies تَوَسُّطُهَا السَّمَآءَ [*The sun's being,* or *becoming, in the middle,* or *midst, of the sky*]. (M.) ___ وَسَطَ الشَّىْءَ also signifies *He,* or *it, was,* or

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became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ *He alighted,* or *took up his abode, in,* or *among, the best,* or *most generous, thereof.* (M.) And وَسَطَ الرَّجُلُ قَوْمَهُ, and فِى قَوْمِهِ, inf. n. وَسَاطَةٌ, *The man occupied,* or *held, a middle place,* [meaning *the best place,* or *one of the best places,*] *among his people, in respect of truth and equity.* (Msb.) And وَسَطَ قَوْمَهُ فِى الحَسَبِ, aor. يَسِطُ, inf. n. سِطَةٌ, [*He held a middle,* or *good,* or *the best, rank among his people in regard of grounds of pretension to respect.*] (M.) And وَسُطَ فِى حَسَبِهِ, [aor. يَوْسُطُ,] inf. n. وَسَاطَةٌ and سِطَةٌ, [*He held a middle,* or *good,* or *the best, rank in regard of his grounds of pretension to respect;*] (M, TA;) and وَسَطَ signifies the same; (M;) and so does وسّط , (M, TA,) inf. n. تَوْسِيطٌ. (TA.) [See وَسَطٌ, below.]

2 **وسّطه**, (K,) inf. n. تَوْسِيطٌ, (S, K,) *He put it in the middle,* or *midst.* (S, K.) ___ And [so in the S, but in the K

or,] *He cut it* [*in the middle*, or *midst*, i. e.] *in two halves*. (S, K.) [See the pass. part. n., below.] ___ [In the Kur, c. 5,] some read, فَوَسَّطْنَ بِهِ جَمْعًا [which may mean *And have put in the midst, thereby, a company* of the enemy: or *have divided in two halves, thereby*, &c.: or *have thereby become in the midst of a company* of the enemy]: (S, TA:) others read فَوَسَطْنَ. (TA.) See 1, first sentence. ___ وسّط فى حسبه: see 1, last sentence.

5 **تَوَسَّطَ** see 1, first sentence, in four places. ___ توسّط بين النَّاسِ *He mediated*, or *interceded, between the men*, or *people, for the purpose of accommodation;* from وَسَطَ الرَّجُلُ قَوْمَهُ and فى قَوْمِهِ, explained above; (Msb;) or from وَسَاطَةٌ; (S;) *he made mediation*, or *intercession*, (عَمِلَ الوَسَاطَةَ,) *between them*. (K.) ___ توسّط also signifies *He took what was of a middle sort, between the good and the bad*. (K.)

وَسْطٌ, with the س quiescent, is an adv. n.; [as such written وَسَطٌ, meaning *In the middle of: in the midst of;* or *among;*] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Msb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IAth, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطٌ. (S, IB, K.) You say, جَلَسْتُ وَسْطَ القَوْمِ (S, IB, Msb) *I sat* [*in the middle of*, or *in the midst of*,] or *among, the people*, or *company of men*, (IB, Msb;) not being one of them. (IB.) And وَسْطَ رَأْسِهِ دُهْنٌ [*In the middle of his head is oil*]; not meaning a component part of the head. (IB.) And it is said in a trad. الجَالِسُ وَسْطَ الحَلْقَةِ مَلْعُونٌ [*The sitter in the midst of the ring is cursed*]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IAth.) ___ It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from وَسَطٌ; unless it have the adverbial particle [فى] prefixed to it; in which case it has the sense of وَسَطٌ, and you say, جَلَسْتُ فِى وَسْطِ

وَسْطَ رَأْسِهِ دُهْنٌ and جَلَسْتُ وَسْطَ القَوْمِ [like as you say فِى وَسْطِ رَأْسِهِ دُهْنٌ and القَوْمِ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst. though virtually an adv. n., in cases like that where it is said in the Kur, [vi. 94,] لَقَدْ تَقَطَّعَ بَيْنَكُمْ [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَصْلُكُمْ بَيْنَكُمْ]: (IB:) or وَسْطٌ is sometimes used for وَسَطٌ , improperly; (S;) or it may be so used; (Msb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IAth:) or one says وَسْطٌ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IAth, K *,) such as a number of men, and beasts of carriage, &c.; (IAth;) and وَسَطٌ , (IAth,) or both, (K,) of that whereof the component parts are united, (IAth, K *,) such as a house, and the head, (IAth,) or such as a ring: (K:) it is related, as on the authority of Th, that وَسَطُ الشَّىْءِ and وَسْطُهُ [both meaning *The middle*, or *midst, of the thing*] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسْطٌ, with sukoon, exclusively. (M.)

وَسَطٌ [The *middle, midst*, or *middle part*, of a thing; i. e.,] properly, the *part of which several lateral*, or *outer, portions are equal;* as, for instance, the middle finger: but also meaning the *part which is surrounded*, or *enclosed, on its several sides, although unequally:* (Msb:) or the *part that is between the two sides* or *extremities* of a thing; (M, IB, Mgh, K;) [or the *part*, or *point, that is between every two opposite extremities* of a thing; and properly *when equidistant;*] as, for instance, the *centre* of a circle: (Mgh:) as also أَوْسَطُ , (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M:) وَسَطٌ has its middle letter with fet-h in order that it may agree in measure with its contr., which is طَرَفٌ; the like agreement being frequent: (IB:) and it is only used in cases in which بَيْنَ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسْطٌ: (S, IB, K:) [respecting the similar and dissimilar usages of وَسَطٌ and وَسَّطَ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. أَوْسَطُ is أَوَاسِطُ; or this may be

a pl. of وَاسِطٌ , and originally وَوَاسِطُ. (M.) You say, جَلَسْتُ فِى وَسَطِ الدَّارِ [*I sat in the middle*, or *middle part, of the house*]; (S, Mgh, Msb;) because وَسَطٌ is a subst. (S.) And إِتَّسَعَ وَسَطُهُ [*The middle*, or *middle part, thereof, became wide*]. (Mgh, Msb.) And ضَرَبْتُ وَسَطَ رَأْسِهِ [*I smote the middle*, or *middle part, of his head*]. (Mgh, * Msb.) And كَسَرْتُ وَسَطَ الرُّمْحِ [*I broke the middle*, or *middle part, of the spear*]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [*The middle*, or *middle part, thereof is better than the extremity*]. (Mgh, Msb.) And خَيْرُ الأُمُورِ أَوْسَاطُهَا *The best of affairs*, or *actions*, or *cases, are such of them as are between two extremes*. (M. [See R. Q. 1, in art. حق.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is جَلَسْتُ فِى وَسَطِ الدَّارِ signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسْطَ is. (IB.) ___ It is also used as an epithet: (IB, Mgh:) [as such signifying *Middle; intermediate; midway*, or *equidistant, between the two extremities* or *extremes; in place*, or *position:* but in this sense superseded in usage by أَوْسَطُ and وَاسِطٌ and مُتَوَسِّطٌ : and *in time;* but in this sense also superseded in usage by أَوْسَطُ :] *middling; of middle sort, kind*, or *rate;* (Msb;) as also أَوْسَطُ (S, * M, Mgh, Msb, K) and مُتَوَسِّطٌ (M, Mgh, Msb) and وَسُوطٌ (M, TA) [and وَسِيطٌ]; *between good and bad;* (Msb, TA;) as also أَوْسَطُ : (Msb:) *conforming*, or *conformable, to the just mean; just; equitable:* (Zj, S, K:) *good;* (Zj, M, Msb, K;) as also وَسِيطٌ : (M:) *most conforming*, or *conformable, to the just mean; most just; most equitable;* applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also أَوْسَطَ : (M:) *best;* (Msb;) as also أَوْسَطُ : (S, * Msb, K *:) *most generous:* (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of أَوْسَطُ is وُسْطَى; (Mgh, Msb;) and the pl. masc. أَوَاسِطُ; and pl. fem. وُسَطٌ. (Msb.) Hence, (Msb,) الإِصْبَعُ الوُسْطَى (S, Msb, K) *The middle finger.* (Msb.) And اليَوْمُ الأَوْسَطُ [*The middle day*]. (Msb.) And اللَّيْلَةُ الوُسْطَى [*The middle night.* (Msb.) And العَشَرَةُ الأَوَاسِطُ , meaning *The* [*ten middle*] *days.* (Msb.) And الوُسَطُ العَشْرُ, meaning *The* [*ten middle*

nights: not

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العَشْرُ الأَوْسَطُ ; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصَّلوةُ الوُسْطَى , (M, Mgh, &c.,) mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers,* (Bd,) or *between the prayers of the night and the day;* (TA;) or *the most excellent of them in particular:* (Bd:) i. e. *the prayer of the afternoon;* ('Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, they have diverted us from الصلوة الوسطى, the prayer of the afternoon: (Bd:) or *the prayer of daybreak;* (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday;* (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or *the prayer of noon;* (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof;* but *on other days the prayer of noon:* (K, and also said to be on the authority of 'Alec:) or *the prayer of sunset:* (Mgh, Bd, K:) or *the prayer of nightfall:* (Bd, K:) or [*the night-prayer called*] الوِتْر: (K:) or *the prayer of the breaking of the fast:* (K:) or *the prayer of sacrifices:* (K:) or *the prayer of the period called the* ضُحَى: (K:) or *the prayer of the congregation:* (K:) or *the prayer of fear:* (K:) or *the prayers of nightfall and daybreak together:* (K, and said to be on the authorities of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together:* (K:) or *any of the five prayers;* because before it are two prayers and after it are two prayers: (K:) or *all the divinely-appointed*

prayers: (K:) or *certain prayers not particularized:* (K:) or *prayer of middling length, between long and short.* (K.) Hence also, شَىْءٌ وَسَطٌ *A middling thing; a thing of middle sort* or *kind;* (Msb;) *between good and bad;* (S, Msb;) as also أَوْسَطُ : (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ, in the Kur, [v. 91,] *Of the middle sort of that which ye give for food to your families,* (Mgh, Msb,) *between what is prodigal and what is niggardly.* (Mgh.) And النَّمَطُ الأَوْسَطُ *The middle class of men:* occurring in a saying of 'Alee, cited in full in art. غط. (M.) And دِينًا وَسُوطًا عَلِّمْنِى *Teach thou to me a religion of the middle sort:* occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فرط. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation*] *conforming,* or *conformable, to the just mean; just; equitable:* (Zj, S, IB, Bd, K:) or *good.* (Zj, Bd, Msb, K.) And مَرْعًى وَسَطٌ *Choice pasturage.* (M.) And رَجُلٌ وَسَطٌ *A good man;* as also وَسِيطٌ : (M:) or *a man having good grounds of pretension to respect.* (TA.) And فُلَانٌ وَسِيطٌ فِى قَوْمِهِ, (S, K *,) or بَيْنَهُمْ, (as in some copies of the K,) *Such a one is the best of his people* (أَوْسَطُهُمْ) *in race, and the highest of them in station.* (S, K.) And فُلَانٌ وَسِيطُ الدَّارِ وَالْحَسَبِ [*Such a one is of good quality,* or *of the best quality, in respect of tribe, and of grounds of pretension to honour*]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and مِنْ أَوْسَطِهِمْ, *He is of the best of his people.* (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّىْءِ, and مِنْ أَوْسَطِهِ, *It is of the best of the thing.* (Msb.) And أَوْسَطُهُمْ قَالَ in the Kur, lxviii. 28, *The best of them said:* (Jel:) or *the most rightly directed, of them, to the truth:* (Msb:) or it means أَوْسَطُهُمْ رَأْيًا [*the most remote, of them, from either extreme, in judgment*]; or سِنًّا [*in age*]. (Bd.)

وَسُوطٌ : see وَسَطٌ, as an epithet, in two places.

وَسِيطٌ : see وَسَطٌ, as an epithet, in five places. ___ *A mediator,* or *an intercessor, for the purpose of accommodation,* (O, K,) *between people,* (O,) or *between two persons engaged in mutual altercation* or *litigation.* (K.)

وَسَاطَةٌ [originally an inf. n.: (see 1:) ___ and hence, as a subst., *Mediation,* or *intercession*]. (S, K: see 5.) ___ وَسَاطَةُ الدَّنَانِيرِ *The best of deenárs.* (TA.)

وَسِيطَةٌ [*A mean,* or *means:* pl. وَسَائِطُ.]

وَاسِطٌ : see وَسَطٌ, as a subst., and also as an epithet. ___ وَاسِطُ الكُورِ, (Lth, S, K,) or الرَّحْلِ, (ISh, Az, M,) and وَاسِطَتُهُ, (Lth, M, K,) and مُوسِطَتُهُ, (Lh, M, [or perhaps مُوسِطَتُهُ, corresponding to مُؤْخِرَتُهُ,]) *The fore-part of the camel's saddle:* (S, K:) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the* قَادِمَة *and the* آخِرَة; (Az, M, L;) but this is a mistake; (Az, L;) for the واسط of the camel's saddle is *one of the* شَرْخَان, (ISh, Az, L,) *which are its two extremities,* [or *upright pieces of wood,*] *like the* قَرَبُوسَان *of the horse's saddle,* (Az, L,) *between which the rider sits;* (ISh, Az, L;) *it is the extremity which is next to the head of the camel;* (Az, L;) *the tall forepart next to the breast of the rider,* (ISh, Az, L,) *against which the breast of the rider sometimes strikes;* (TA, in art. نحز;) the آخِرَة being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تُحَاذِى) the head of the rider: (ISh, Az, L:) the former of these is not called واسط as being a middle part between the آخِرَة and the قَادِمَة, as Lth says; nor has the camel's saddle any [part called] قَادِمَة. (Az, L.) ___ الوَاسِطُ also signifies *The piece of wood that is in the middle, between the two pieces called the* عَضَادَتَان, *in the yoke that is upon the neck of a bull which draws a cart* or *the like.* (L in art. عضذ.)

وَاسِطَةٌ The *jewel that is in the middle* of a قِلَادَة [or necklace], *which is the best* thereof; (S;) the

large pearl (دُرَّة) *that is in the middle* thereof, *which is the most precious of the beads* thereof. (L.) ___ [In modern Arabic, *A means* of doing a thing. You say, بِوَاسِطَةِ كَذَا *By means of such a thing.* ___ Also, *An intermediary, interposer,* or *agent between parties; a go-between.*] ___ See also هُوَ فِى وَاسِطَةٍ مِنَ العَيْشِ ___. وَاسِطٌ *He is in a good condition of life.* (Er-Rághib, TA, in art. حف.)

أَوْسَطُ; fem. وُسْطَى; pl. masc. أَوَاسِطُ; pl. fem. وُسَطٌ: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout.

مُوسَطٌ *What is in the middle* of a بَيْت [i. e. house, or tent, &c.], *particularly.* (Ibn-'Abbád, K.)

مَوْسَطَةٌ, or مُوسَطَةٌ: see وَاسِطٌ.

قَتَلَ فُلَانًا مُوَسَّطًا *He slew such a one cut* [*in the middle,* or *midst,*] *in two halves.* (TA.) [This mode of slaughter, termed تَوْسِيطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by ElMakreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

مُتَوَسِّطٌ: see وَسَطٌ, as an epithet, in two places.

وَسُوطٌ *A middle-sized tent of goats hair:* see مِظَلَّةٌ.

1 وَسِعَ الإِنَآءُ المَتَاعَ [*The vessel was sufficient in its capacity* or *dimensions*, or *sufficiently capacious*, or *large, for the goods*]; and المَكَانُ القَوْمَ [*the place for the company of men*]. (Msb.) لَا يَسَعُكَ ان تَفْعَلَ كَذَا *It is not in thy power*, or *proper for thee*, (MA,) or *allowable for thee*, (Mgh, Msb,) *to do such a thing*. (MA, Mgh, Msb.) ___ وَسِعَ عَلَيْهِ رِزْقُهُ, aor. يَوْسَعُ; and أَوْسَعَهُ, and وَسَّعَهُ; *He* (God) *made his means of subsistence ample and abundant*. (Msb.)

2 وَسَّعَ *He made wide, broad, spacious, roomy*, or *ample*. ___ وَسَّعَ لَهُ فِى المَجْلِسِ *He made room, or ample space, for him in the sitting-place*. (S, art. فسح.) ___ [And so] تَوَاسَّعُوا فِى المَجْلِسِ *They made room, or ample space*, [*one for another*,] *in the sitting-place*. (S, art. وسع ___.) وَسَّعَ عَلَيْهِ رِزْقَهُ, for فسح, *He* (God) *amplified, enlarged*, or *made ample* or *plentiful, his means of subsistence; contr. of* ضَيَّقَ. ___ See 1, and 4.

4 أَوْسَعَهُ الشَّىْءَ [*He made*, or *rendered, the thing ample*, or *free from straitness, to him;*] *he made the thing sufficient for him;* syn. جَعَلَهُ يَسَعُهُ: (TA:) [*he gave him sufficiently of the thing;* or *largely thereof*.] ___ اَللّٰهُمَّ أَوْسِعْنَا رَحْمَتَكَ *O God, make thy mercy sufficient for us;* syn. اجْعَلْهَا تَسَعُنَا. (TA.) ___ أَوْسَعَهُ أَمْرَهُ [*He made*, or *rendered, his*

state, or *case,* or *affair, ample,* or *free from straitness, to him*]. (S, art. فرش.) See ___. فَرَشَهُ أَوْسَعُوا لِلرَّجُلِ *They made room, or ample space, for the man,* in a place of standing or of sitting. (Msb, voce أَوْسَعَ عَلَيْهِ ___.) فَرَجَ, (S, K.) and وَسَّعَ, (K,) *He* (God) *enriched him;* or *rendered him free from want.* (S, K.) ___ See 1.

5 **تَوَسَّعَ** [*He became,* or *made himself, ample,* or *abundant, in his circumstances;* or *in his means of subsistence;* for تَوَسَّعَ فِى عَيْشِهِ;] *i. q.* تَرَفَّغَ. (S, in art. تَوَسَّعَ ___.) رفغ *He took a wide, an ample,* or *a large, range,* فِى أَمْرٍ, in an affair. ___ تَوَسَّعَ فِى السَّخَآءِ [*He took a wide,* or *an ample range,* or *was profuse, in bounty,* or *munificence*]. (S, K, in art. خرق.) ___ *It expanded itself, spread out, dilated, widened.* ___ *He expatiated.* One says, تَوَسَّعَ فِى الدَّارِ, and لَهُ سَاحَةٌ يَتَوَسَّعُ فِيهَا. (TA, voce ترّكح.) ___ *He strode,* in walking. ___ تَوَسَّعُوا فِيهِ حَتَّى أَطْلَقُوهُ عَلَى كَذَا *They extended its* (a word's) *signification,* or *amplified in respect of it,* or rather, *took an extended range in using it, so that they applied it to such a thing.* (The lexicons, &c., passim.) ___ تَوَسَّعَ: see تَبَقَّرَ.

8 **اتَّسَعَ** *It* (a man's state, or condition, &c.) *became free from straitness,* or *unstraitened.* ___ اتَّسَعَ عَيْشُهُ [*His means,* or *circumstances, of life became ample,* or *plentiful*]. (Msb, art. نعم ___.) اتَّسَعَ *It widened, became wide, dilated,* or *expanded.* ___ اتَّسَعَ بَطْنُهُ *His belly became wide, or distended.* ___ اتَّسَعَ لِأَمْرٍ *He was capable of doing a thing.* An instance occurs in the TA, voce اتِّسَاعُ البِئْرِ ___. أَوْهَبُ *i. q.* جَرَابُهَا [*The interior of the well*]. (K, art. جرب.) See also 5, in art. خرق ___. اتِّسَاعٌ see اتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ ___. عقد *The hole was wide to the pitcher:* *Extension of the signification* of a word or phrase: *an amplification.* (The lexicons, &c., passim.)

سَعَةٌ *Width; breadth; extent,* or *space, from side to side.* See سَعَةُ العَيْشِ ___. سَدِيلٌ

Ampleness of the means, or *circumstances, of life; an unstraitened,* or *a plentiful, state of life.* ___ سَعَةٌ [*Ample scope for action, &c.:* and *a state in which is ample scope for action, &c.:* see نَفَسٌ, and مَعْرَاضٌ:] *richness,* or *wealthiness,* or *competence:* and *capacity,* or *power,* or *ability:* (S, K:) and *plentifulness and* [consequently] *easiness* of life. (TA.) ___ سَعَةُ الصَّدْرِ *i. q.* سَعَةُ الخُلُقِ. (Har, p. 194.) ___ لَكَ عنه سَعَةٌ: see يَجُوزُ فى السَّعَةِ. ___ رَدْحَةٌ *It is allowable absolutely, in other cases than those of poetical necessity.* (IbrD.)

وَسَاعٌ A horse *wide in step:* (S, K:) or *i. q.* جَوَادٌ. (K.)

وَسِيعٌ, pl. وِسَاعٌ: see أَرِيضٌ in art. أرض.

عَيْشٌ وَاسِعٌ *A life ample in its means* or *circumstances; unstraitened,* or *plentiful.* ___ وَاسِعٌ *Having power,* or *ability:* (Bd, iv. 129:) or rather, *having ample power* or *ability; powerful.* See Ham, p. 609. ___ نَفْسٌ وَاسِعَةٌ: see خُلُقٌ وَاسِعٌ. ___ رَابِطٌ *A large,* or *liberal, disposition:* see وَاسِعُ الخُلُقِ. ___ بَارِجٌ *Large,* or *liberal, in disposition.* ___ وَاسِعُ الصَّدْرِ: see مُجَمٌّ. ___ وَاسِعُ الجَرْىِ (S voce سَهْبٌ, applied to a horse,) *Widestepping* [*in running*]. (So expl. in the PS.)

أَوْسَعُ *Wider,* or *widest:* see 3 in art. خلط.

مُوَسَّعٌ عَلَيْهِ *Amply,* or *abundantly, provided with the means of subsistence.*

مُتَّسَعٌ *Width; extent; ampleness of space,* and *of quantity:* properly *a place of width,* or *spaciousness.* See نَفْسَةٌ and مَبْسَطٌ.

وسق

وَسْقٌ *A camel's load:* see وِقْرٌ.

وَسِيقَةٌ *A mob of driven cattle:* see سَيِّقَهٌ and مِعْتَاقٌ.

وسل

1 وَسَقَلَ see 5.

2 وَسَّلَ see 5.

5 تَوَسَّلَ بِالدَّلْوِ إِلَى المَآءِ [*He sought to get at,* or *obtain, the water by means of the bucket*]. (M in art. دلو.) تَوَسَّلَ إِلَيْهِ بِكَذَا ___ *He sought to bring himself near to him, or to approach to him, to gain access to him, or to advance himself in his favour, by such a thing:* (Msb, &c.:) so too وَسَّلَ; (S, K;) and وَسَلَ, aor. يَسِلُ. (Msb.)

وَسِيلَةٌ *A means of access to a thing;* (IAth;) *a means of becoming near to a thing:* (IAth, Msb:) these are the primary significations: (IAth:) *a means of becoming near to,* or *intimate with,* or *of ingratiating oneself with, another:* (S:) *honourable rank* or *station with a king: degree: affinity:* (K:) *a tie,* or *connexion:* (TA:) it may be rendered *a means of access, nearness, intimacy, ingratiating oneself, attachment,* or *connexion:* and also, *of attainment,* or *accomplishment.*

1 وَسَمَ الثَّوْبَ [*He marked, or put a mark on, the garment,* &c.]; said of a trader, or dealer. (JK in art. رقم.) ___ وَسَمَهُ بالهجآء [*He branded him,* or *stigmatized him, with satire*]. (TA.) See a hemistich cited voce وسمه. ___ وَسَمَهُ شَكًى *He marked it* [in any manner]. (Msb.) ___ وَسَمَهُ بالقَوْلِ *He stigmatized him,* or *set a mark upon him whereby he should be known, by something said.* (TA in art. علظ.) ___ وَسَمْتُ الكِتَابَ [*I put a superscription,* or *title, to the book,* or *writing.*] (TA in art. عنو.) ___ وَسُمَ, inf. n. وَسَامَةٌ (S, Msb, K) and وَسَامٌ, (S, K,) *He* (a man, S) *was beautiful in face:* (S, Msb:) or *bore the impress,* or *stamp, of beauty.* (K.)

5 تَوَسَّمْتُ فِيهِ الخَيْرَ *i. q.* تَفَرَّسْتُهُ; (S;) [*I discovered,* or *perceived, in him good,* or *goodness, by right opinion formed from its outward signs;*] originally, *I knew its real existence in him by its outward sign.* (MF.) See also Har, pp. 30, 46, 76. ___ تَوَسَّمَ *He examined deliberately in order to know the real state or character of a thing by the external sign thereof.* (Bd, xv. 75.) ___ *He perceived* a thing *by forming a correct opinion from its outward signs.* (TK.)

سِمَةٌ *A brand,* or *mark* or *figure made with a hot iron, upon an animal.* (K.) And *i. q.* عَلَامَةٌ [*A mark, sign, badge, token, symptom,* &c.]. (Msb.) And The عُنْوَان [or *title*] of a book or writing. (TA in art. علو.) See also سِيمَةٌ and سِيمَى in art. سوم.

وَسْمَةٌ [now applied to *Woad*]: *i. q.* عِظْلِمٌ, *with which one tinges* or *dyes* [*the hands, &c.*]: (S:) *a certain plant, with the leaves of which*

one tinges or *dyes* [*the hands, &c.*]; and said to be the عظْلم: (Msb:) the *leaves of the* نيل [or *indigo-plant*]: or *a plant* [*of another species* (TA)] *with the leaves of which one tinges* or *dyes* [*the hands, &c.*] (K.)

الوَسْمِىُّ : on the rain thus called, see نوء.

موسِم [*A periodical festival: a fair:*] *i. q.* عيدٌ. (Msb, art. عود) موسِمُ الحاجِّ ___ *The fair, and place of meeting, of the pilgrims.* (Mgh.)

ميسَم *A brand,* or *mark made with a hot iron.* (TA, voce خداد.) ___ [Originally] *A branding,* or *cauterizing, instrument* [or *iron*]; (S, K;) *a marking instrument.* (Msb.) ___ *An impress,* or *a character, of beauty.* (S, K.) See an ex. in a verse cited voce أَثَم.

3 **واسَی** : see آسیته, throughout.

4 **أَوسَی** , originally أَسوَی: see اسْتوَی

6 **تواسْوا** : see its syn. تآسوا.

وش

R. Q. 2 **تَوَشْوَشُوا** *They were in a state of commotion, and spoke together one to another,* or *some of them to others, in a low, faint, gentle,* or *soft, manner.* (IDrd, K.)

وَشْوَشٌ : see وَشْوَاشٌ.

وَشْوَشَةٌ *Speech with confusedness,* (S, K,) *so as to be hardly intelligible:* (TA:) or *confused speech:* or *low, faint, gentle,* or *soft, speech:* or *such a word* or *saying.* (TA.) See R. Q. 1. *Lightness, activity,* or *agility.* (K.)

وَشْوَشِىٌّ : see وَشْوَاشٌ.

وَشْوَاشٌ *Light, active,* or *agile;* (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so وَشْوَاشَةٌ applied to a she-camel; (K;) or this last, so applied, signifies *quick, and light* or *active* or *agile;* and so وَشْوَاشٌ applied to a he-camel; and وَشْوَشٌ applied to a he-camel and to a man. (TA.) You say also, رَجُلٌ وَشْوَشِىُّ الذِّرَاعِ, meaning, نَشَنْشِيَّهُ, (K,) i. e., *A man slender in the* [*fore*] *arm, and light,* or *active, in work.* (AO, TA.)

وشب

وَشْبٌ [app. meaning *Fleshy*] is from the expression تَمْرَةٌ وَشْبَةٌ, (in one copy of the K, وَشْبَاءُ, TA,) *A date having a thick* لَحَآء [i. e. *pulp,* or *flesh*]. (K.) Of the dial. of El-Yemen. (TA.)

وِشْبٌ sing. of أَوْشَابٌ, (K,) which is the same as أَوْبَاشٌ (S, K) and أَشْوَابٌ, (TA,) [but see this last word, in art. شوب,] and signifies, *A medley,* or *mixed multitude;* (K;) or *sundry,* or *separate sorts* of people; (S;) *and young men of the baser sort.* (TA.) A term of dispraise only. (Marg. note in a copy of the S.)

وشج

1 وَشَجَتِ العُرُوقُ والأَغْصَانُ *The roots and branches became entangled together.* (S.) ___ وَشَجَ, aor. يَشِجُ, inf. n. وَشْجٌ and وَشِيجٌ, *It* (anything) *became entangled, intermixed, confused,* or *intricate.* (TA.) ___ وَشَجَتْ فِى قَلْبِهِ أُمُورٌ وَهُمُومٌ *Affairs, and griefs,* or *solicitudes, became perplexing in his heart.* (TA.) ___ قَدْ وَشَجَتْ بِكَ قَرَابَةُ فُلَانٍ, aor. تَشِجُ, K,) *The relationship of such a one to thee has become intricate;* (S, K, TA;) like as the roots and branches of trees become intricate. (TA.)

2 وَشَّجَ القَرَابَةَ, inf. n. تَوْشِيجٌ, *He* (God) *made the relationship intricate.* (S, K.) ___ وَشَّجَ اللّٰهُ بَيْنَهُمْ *God joined and mixed them together.* (TA.) ___ وَشَّجَ *He laced together* a مِحْمَلٌ [or basket in which grapes are carried to the dryingplace] *with a leather thong,* or *the like,* (such as a شَرِيطٌ, TA,) lest anything should fall from it. (K.)

وَشِيجٌ *Trees of which spears are made:* (S, K:) or *canes growing obliquely, or,* as in the M, *in an intricate manner:* or the *hardest of canes:* or, as a coll. gen. n., *spears;* n. un. with ةٌ: (TA:) [See also عَجْلَةٌ:] or, originally, the *roots of canes:* and afterwards applied to signify *spears,* themselves; so called because of their intermingling when meeting together. (Ham, p. 165.) ___ تَطَاعَنُوا بِالوَشِيجِ *They thrust one another with the spears.* (A.) ___ أَفْنَتِ السَّنَةُ الوَشِيجَ *Drought destroyed the tangled trees,* or *their roots;* no moisture remaining in the earth. (TA, from a trad.) ___ وَشِيجٌ The *roots of the sinews.* (TA.) ___ وَشِيجٌ *Intricacy of relationship:* (S, K:) pl. وَشَائِجُ. (TA.) Ex. بَيْنَهُمْ وَشَائِجُ النَّسَبِ *There is an intricacy of relationship between them.* (TA.)

وَشِيجَةٌ The *root* (عِرْق) *of a tree.* (S, K.) ___ See وَشِيجَةٌ ___. وَاشِجَةٌ [*An implement made of*] *fibres of the palm tree* (لِيف) *twisted, and then tied* (or, as in some lexicons, *attached in the manner of a net,* TA,) *between two pieces of wood,* (or *a net between two pieces of wood,* TA,) *upon which reaped wheat &c. are carried.* (S, K.)

وَاشِجٌ Anything *entangled, intermixed, confused,* or *intricate.* (TA.)

وَاشِجَةٌ (S, K) and وَشِيجَةٌ (TA) *Intricate relationship;* or *intricate uterine relationship;* (S, K;) *and close.* (TA.) Ex. بَيْنَهُمْ وَاشِجَةُ رَحِمٍ *Between them is an intricate and close relationship.* (TA.)

أَمْرٌ مُوَشَّجٌ *An intricate,* or *a confused, affair.* (TA.)

وشح

2 **وشّح المَرْأَةَ** , inf. n. تَوْشِيحٌ, *He put on the woman a* وِشَاح, q. v. (S, K.) ___ See 5. ___ وشّحه وِشَاحًا *He struck him a blow upon the place of the* وِشَاح. (TA.)

5 **توشّحت** , (S, K,) and اتّشحت , (K,) *She* (a woman) *put on,* or *decked herself with, a* وِشَاح q. v. (S, K.) ___ توشّح بثوبه, (S, K, &c.,) and اتّشح به, (Msb,) *i. q.* تَقَلَّدَ: (K:) but MF disapproves of this explanation: (TA:) or *He put his garment under his right arm-pit, and threw it* [meaning *a portion of it*] *over his left shoulder,* like as the مُحْرِم does; (T, Msb;) like تَأَبَّطَ and اضْطَبَعَ: (T:) or *he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom.* (M.) Also, *He wrapped himself up in his garment.* (L.) ___ وشّحه الثَّوْبَ, as also أَشَّحَهُ *He put on him the garment in the manner described in the explanation of the phrase* توشّح بثوبه. (M, L.) ___ توشّح بسيفه (S, K, &c.) *i. q.* تقلّده: (K:) [or *i. q.*] توشّح بحمائل سيفه *He put the suspensories of his sword over his left shoulder, leaving the right bare:* (T:) and توشّح بنجاده [signifies the same]. (A.) ___ توشح بلجامه (L) *He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a* وِشَاح. (Expos. of the Mo'allakát printed at Calcutta, p. 171.) [See the verse of Lebeed quoted below.] ___ توشّح امْرَأَةً *Inivit feminam:* (A, TA:) or *he embraced a woman round the neck, and turned her over.* (TA.)

8 **إِوْتَشَحَ** see 5, in two places.

إِأْشَاحٌ : see وِشَاحٌ.

وِشَاحٌ and وُشَاحٌ, (S, K,) also written إِشَاحٌ and أُشَاحٌ, and by poetic licence وِشْحَنٌ , (S.) *An ornament worn by women,* (L,) [*consisting of*] *two series* (كِرْسَان) *of pearls and jewels strung* or *put together in regular order, which two series are disposed,* or *placed, contrariwise,* (يُخَالِفُ بَيْنَهُمَا,) *one of them being turned* (مَعْطُوف) *over the other* [*so that they cross each other*]: (L, K:) or *a thing woven of leather, and adorned with jewels, like a* قِلَادَة, *worn by a woman:* (Msb:) or *a wide* [*piece,* or *thing, of*] *leather,* (K,) or *a thing woven of leather, in a wide,* or *broad, form,* (S,) *and adorned with jewels, which a woman binds* (تَشُدُّهُ) *between her shoulders and her flanks:* (Lth, S, Mgh, K:) or *a* قِلَادَة *of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders:* (Mgh:) or *one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left:* (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, a woman bearing a وِشَاح, and وِشَاحَيْنِ, to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also كَشْحٌ :] pl. وُشُحٌ and أَوْشِحَةٌ (S, K) and وِشَائِحُ: (M, K:) the last thought by ISd to be formed as though from وشاحة. (L.) ___ Lebeed says:

* وَلَقَدْ حَمَيْتُ الحَيَّ تَحْمِلُ شِكَّتِى *

* فُرُطٌ وِشَاحِى إِذْ غَدَوْتُ لِجَامُهَا *

[*And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my* وِشَاح *when I went away, bearing my arms:* see توشّح بلجامه]: he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a وشاح, so that he might bit the horse if he perceived the enemy. (L.) ___ وِشَاحٌ *A bow:* (L:) [so called because of the manner in which it is worn]. ___ وِشَاحٌ (M) and وِشَاحَةٌ (M, K) *A sword:* (M, K:) so called because of the manner in which it is worn: see 5. (M.) ___ هِىَ غَرْثَى الوِشَاحِ, [and عَطْشَى الوِشَاحِ, or عَطِشَةُ الوِشَاحِ, and جَائِعَةُ الوِشَاحِ,] *She is slender in the belly and flanks.* (K.) [See also art. غرث.]

وِشَاحَةٌ : see وِشَاحٌ.

وَشْحَآءُ A she-goat (S, K) that is *black,* (L,) *with a white mark,* or *with two white marks, like a* وِشَاح; expl. by مُوَشَّحَةٌ بِبَيَاضٍ. (S, L, K.)

مُوَشَّحٌ A garment, and a cock, *having two marks like a* وِشَاح. (L.) ___ مُوَشَّحَةٌ A gazelle, and a sheep, and a bird, *having two streaks,* or *strips, one on each side.* (L.) [See صُلْصُلٌ.]

وشر

1 **وشَرَ**, (S, K,) inf. n. وَشْرٌ, (TA,) *He sawed* a piece of wood with a مِيشَار; a dial. form of أَشَرَ; (S, K;) *i. q.* نَشَرَ. (K.) ___ وشَرَتْ, aor. تَشِرُ, (Msb,) inf. n. وَشْرٌ, (S, K,) *She* (a woman) *sharpened* (S, Msb, K) her teeth, (S, K,) or her canine teeth, (Msb.) *and made* them *thin* [*and serrated*], (S, Msb, K,) meaning their edges: (TA:) [as also أَشَرَتْ.] See وَاشِرَةٌ.

10 **استوشرت** *She* (a woman) *asked for her* [*teeth* or] *canine teeth to be sharpened and made thin* [*and serrated*]. (Msb.)

وُشُرٌ a dial. form of أُشُرٌ [*A serration and a sharpness of the extremities* of the teeth]. (Sgh, K.)

وَاشِرَةٌ A woman *who sharpens and makes thin* [*and serrated*] *the* [*teeth,* or] *canine teeth.* (Msb.) It is said in a trad., لَعَنَ اللّٰهُ الوَاشِرَةَ والمُوتَشِرَةَ [*May God curse her who sharpens and makes thin and serrated the teeth,* or *the canine teeth, and her who orders one to do this,* or *who asks for it to be done*]. (S, TA.) An old woman does this in order to make herself like the young. (TA.)

مُؤَشَّرُ العَضُدَيْنِ, applied to the beetle, [meaning, *Having the fore-shanks formed thin, and serrated;*] as also without ء. (K.)

مِيشَار, without ء, *A saw;* a dial. form of مِئْشَار. (S, * K.)

مُوتَشِرَةٌ A woman *who orders one to sharpen teeth and to make them thin* [*and serrated*]: (L:) or *who asks for this to be done;* as also مُسْتَوْشِرَةٌ: (K:) if with ء, it is from أَشْرٌ, not وَشْرٌ; and if without ء, accord. to the regular way it should be مُتَّشِرَةٌ. (K.)

مُسْتَوْشَرَةٌ : see مُوتَشِرَةٌ.

وشظ

وَشِيظٌ [thus without ة]: see صَمِيمٌ.

وشع

وَشِيعَةٌ *A ball of spun thread.* (AA, TA in art. سحل.)

8 **اتَّشَقَ** : see تَجَبْجَبَ.

وَشِيقَةٌ : see جُبْجُبَةٌ.

وشك

3 يُوشِكُ أَنْ يَكُونَ *It will soon be:* (S, Msb, K, TA:) or *it is near to being.* (Msb, TA.)

وَشْكَانٌ an anomalous inf. n., or perhaps a simple subst.: see 1 in art. شنأ.

وَشِيكًا *Quickly,* or *speedily.* (IB, TA.) See an ex. in a verse cited voce تَارَةٌ.

وشل

وَشَلٌ : applied to water: see an ex. voce سَجَعَ; and another in a verse cited voce دَقَلٌ; and another voce رَاشِحٌ.

وَشُولٌ A she-camel *whose milk lasts throughout the year.* (IAar., in TA, art. شكر.)

وشم

4 أَوْشَمَ فيه, said of hoariness, *It became abundant,* or *spread:* see 5 in art. سنم.

8 اتَّشَمَتْ بالنُّؤُورِ [*She tattooed herself with smoke-black*]. (T, art. نور.)

وَشْمٌ *Tattoo:* see أَسَفَّ and قَرَّح.

وَاشِمَةٌ *A female tattooer.* See رجع, latter part of the paragraph.

مُوَشَّمٌ [*Tattooed*]: see a verse cited voce طِفْلٌ.

وشى

1 **وشَى**, inf. n. وَشْىٌ, *He variegated,* or *figured,* a piece of cloth, or a garment; (Mgh, Msb, * K;) and *embellished it.* (K.) ___ وشَى به إلَى السُّلْطَان, (S, K,) or عنْدَ السُّلْطَان, (Msb,) *He calumniated,* or *misrepresented, him to the Sultán.* (S, Msb, K.)

شيَةٌ *Any colour differing from the main colour* of a horse, &c.; *a colour differing from the rest,* (S,) or *from that which generally pervades a thing.* ___ لَا شيَةَ فيه *It is of one generally pervading colour, in which is no other colour.* ___ شيَةٌ [also] *A mark, sign, symptom,* or *token, by which a thing is known;* syn. عَلَامَةٌ; (Msb;) and مَخيلَةٌ, which see.

وَشْىٌ, originally an inf. n., *A kind of variegated, or figured, cloth, or garment.* (Mgh, Msb. *) ___ وَشْىٌ The *variegation, figured work, or figuring,* of a garment; *making* it *partycoloured.* ___ وشى sometimes signifies *A natural diversity of colours:* see وَشْىٌ ___. رَمْلَةٌ of a sword: see فرِنْدٌ.

شيَوىٌّ : see what next follows.

وشَوىٌّ rel. n. of شيَةٌ, the rad. و being restored; (S in the present art.;) and so شيَوىٌّ, like عدَوىٌّ [of عدَةٌ]. (S in art. وعد.)

قَوْلٌ موْشىٌّ به [*A saying misrepresented*]. (TA in art. قت, in an explanation of موْشىٌّ ___.) قَوْلٌ مقْتوتٌ is used by Aboo-Dhu-eyb to signify *A musical reed-pipe.* (TA, art. نوب.)

وص

2 **وصّصت** , (AZ, TA,) or وصوصت , (M,) *She* (a girl, M,) *put on,* or *wore, her* نقاب [a kind of *fare-veil*], (AZ, TA,) or *her* قناع [a kind of *head-covering*], (M,) *in such a manner that nothing was seen but her eyes:* (AZ, M, TA:) توصيص and ترصيص signify the same: (AZ, S, CK:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify *she* (a woman) *contracted her* نقاب (K, TA) *so that it shewed nothing but her eyes:* (TA:) or وصوصت signifies *she* (a woman) *put her* نقاب *near to her eyes.* (Fr. TA.)

R. Q. 1 **وصوصت** : see 2, throughout. ___ وصوص *He looked through a hole such as is termed* وصوص. (K.) ___ *He* (a whelp) *opened his eyes.* (K.) وصوص عينه *He* (a man) *contracted his eye in order to obtain a sure view.* (IDrd, M.)

وصائص : see وصوص.

وصوص , (S,) or وصواص , (M,) or both, (K,) the latter on the authority of Lth, (TA,) *A hole in a veil* or *the like, of the size of the eye, through which one looks.* (S, M, K.) And وصاوص, [the pl. of the former, or of either,] The *narrow parts of the apertures for the eyes of a* برقع [a kind of *woman's face-veil*]; (M, TA;) as also وصائص. (TA.)

وصواص : see وصوص. ___ *A small* برقع [a kind of *face-veil*]: (S, M:) pl وصاوص (S,) signifying *small* براقع *worn by a girl.* (K.) ___ برقع وصواص *A* برقع *that is contracted* [*so as to show nothing but the eyes*]. (M, TA.)

وصأ

1 وَصِئَ, as also صَئِئَ, (mentioned by Lb, TA,) *It* (a garment) *was*, or *became*, *dirty*. (K.)

وصب

1 **وَصَبَ**, aor. يَصِبُ, inf. n. وُصُوبٌ; (S, K;) and اوصب ; (K;) *It continued; was constant;* (S, K;) *was fixed, settled,* or *firm.* (K.) ___ وَصَبَ لَبَنُ النَّاقَةِ *The milk of the camel continued,* or *was constant.* (A.) ___ وَصِبَ, aor. يَوْصَبُ, inf. n. وَصَبٌ; (S, K, Msb;) and وصّب and اوصب and توصّب ; (K;) *He* (a man, S,) *was,* or *became, diseased, ill,* or *sick:* (S, K:) or *in pain:* (Msb:) [or *in violent pain:* or *in continual,* or *constant, pain:* or *emaciated in body by reason of fatigue* or *disease:* or *in a state of excessive fatigue:* and, sometimes, *he suffered fatigue,* or *weariness, and languor:* see توصيب:] وَصَبٌ is also explained as signifying the *being languid:* (TA:) and توصّب , as signifying *he felt,* or *experienced, pain in his body.* (A.) ___ وَصَبَ الشَّحْمُ *The fat* [in an animal] *continued.* (TA.) ___ وَصَبَ عَلَى الأَمْرِ, (S, K,) aor. يَصِبُ, [inf. n. وُصُوبٌ;] and وَصَبَ, aor. يَصِبُ; the latter aor. extr. [with respect to analogy]; (Kr;) like وَثَقَ, aor. يَثِقُ, and وَمَقَ, aor. يَمِقُ, &c; but not mentioned by the lexicographers with these verbs; (TA;) [and اوصب ; see below;] and واصب ; (TA;) *i. q.* وَاظَبَ; *He kept. attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to the thing;* (S, K;) *and managed it,* or *conducted it, well.* (K.) ___ وَصَبَ فِى مَالِهِ, and عَلَى مَالِهِ; and وَصِبَ; aors. as above; *He kept, attended,* or *applied himself, constantly to his property,* [meaning his camels &c.,] *and managed it well.* (Kr.) ___ اوصب القَوْمُ عَلَى الشَّىْءِ *The people kept, attended.* or *applied themselves, constantly, perseveringly,* or *assiduously, to the thing.* (S, K.)

2 **وصّبه** *He took care of him, tended him,* or *nursed him, in his sickness:* like مرّضه. (TA, from a trad.) ___ See 1.

3 **واصب** see 1, and 4.

4 **اوصبه** *It* (a disease) *rendered him ill,* or *sick.* (TA.) See اوصبه ___. وصب *He* (God) *afflicted him with a disease, sickness,* or *malady.* (S, K.) See اوصب ___. وصب *He* (a man) *had diseased children born to him.* (K.) Accord. to IKtt, اوصب القوم *The people had their children wearied by disease.* (TA.) اوصبت النَّاقةُ الشَّحم *The she-camel grew fat,* (K,) *and continued so:* (TA:) [explained in the K by نبت شحمها, [which is probably a mistake for ثَبَت; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, اوصب النَّاقة الشَّحم; i. e., *the she-camel was constantly fat*]. ___ اوصبت النَّاقةُ, and واصبت , *The she-camel yielded milk continually,* or *constantly.* (A.) ___ See 1.

5 **توصَّب** see 1, in two places.

وصب The *space between the third finger and the first finger;* or, lit., *what is between those two fingers.* (K.)

وصب *A disease, sickness,* or *malady:* (S, K:) or *pain:* (Msb:) or *violent pain:* or *continual,* or *constant, pain:* or *continuance of pain:* (TA:) or *emaciation of the body by reason of*

fatigue or *disease:* (IDrd:) or *excessive fatigue:* (Zj:) and, sometimes, *fatigue,* or *weariness, and languor:* (TA:) pl. أَوْصاب. (K.)

وصب (S, K) and واصب (TA) *Diseased; ill; sick:* (S, K:) or *in pain:* (Msb:) [or *in violent pain:* or *in continual,* or *constant pain: &c.:* see وصب]: pl. of the former وصابى and وصاب. (K.)

واصِبٌ : see عَذَابٌ واصِبٌ ___. وصِبٌ [Kur. xxxvii. 9,] *A continual, perpetual, constant,* or *fixed, punishment.* (Fr, TA.) ___ لَهُ الدِّينُ واصِبًا, [Kur, xvi. 54,] as Zj observes, is said to mean *To Him shall be rendered obedience perpetually,* or *constantly:* (Fr, S:) or it may mean *To Him shall be rendered obedience, whether man be content with that which he is commanded to do,* or *not;* or *whether it be easy to him,* or *not: to Him shall be rendered obedience, even if it be attended by excessive fatigue.* (TA.) ___ مَفَازَةٌ واصِبَةٌ *A desert far-extending,* [*as though*] *without end;* (S;) *that extends so far as scarcely to have an end;* (A;) *very far-extending.* (K.)

مُوصَبٌ *Afflicted* by God *with a disease, sickness,* or *malady.* (S.)

نَاقَةٌ مُوصِبَةٌ, and مُوصَبَةٌ [perhaps a mistake for مُوَاصِبَةٌ: see 4:] *A she-camel that yields milk continually,* or *constantly.* (A.)

مُوَصَّبٌ *Having many pains* [or *diseases*]. (S, K.)

مُوَصَّبَةٌ : see مُوصَبَةٌ ناقة.

وصد

4 **اوصد** *He closed,* a door, or an entrance; syn. أَغْلَقَ; (S, M, A, L, K;) and أَطْبَقَ: (Msb, K:) as also آصَدَ. (S, L, K.) ___ See 10. ___ أُوصِدَ *It* (a door, or entrance) *became closed.* (S.) ___ اوصد *He covered,* or *covered over,* a cooking-pot. (M, A, L.) ___ وقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْصَدَهُ *The mountain fell upon the entrance of the cavern, and stopped it up.* (L, from a trad.) See also اوصدوا عَلَيْهِ ___. أَوْطَدَ *They straitened him, and imposed on him a difficulty which he was unable to bear.* (A.)

10 **استوصد** (S, A, L, K) and اوصد (A, K) *He made a fold, such as is called* وَصِيدَةٌ, (S, L,) or وَصِيدٌ, (K,) or *a* حَظِيرَةٌ, *for his sheep* or *goats,* (A,) in a mountain. (S, L.)

وِصَادٌ (M, L,) as also إِصَادٌ, (L,) and وَصِيدٌ [see the Kur, xviii. 17,] (K,) *i. q.* مُطْبَقٌ: (M, L, K.:) [in a copy of the M written مُطْبَقٌ: in the L, without any syll. signs: in the CK, مُطْبَقٌ: and in my MS. copy of the K, مُطْبَقٌ: see the remarks on these words in art. أَصد:]) or وِصَادٌ and إِصَادٌ are like طِبَاقٌ. (O.)

وَصِيدٌ *A court,* or *an open* or *a wide space in front of a house* or *dwelling,* or *extending from its sides:* (S, M, A, L, Msb, K:) as also أَصِيدٌ; q. v.: (L:) pl. وُصُدٌ and وَصَائِدُ. (TA.) ___ *A threshold* (Msb, K) *of a door* or *entrance.* (Msb.) ___ *A door,* or *entrance.* (A.) See وِصَادٌ. ___ It has the first of these meanings in the Kur, xviii. 17; (A, L, TA;) or the second: (TA:) or the third: (A, TA:) or it there means The *cavern of the Asháb el-Kahf.* (K*, TA.) ___ Also, وَصِيدٌ, (K,) or وَصِيدَةٌ , (S, A, L,) [as also أَصِيدَةٌ,] *A fold* (حَظِيرَةٌ) *for sheep* or *goats:* (A:) or *a house like a* حَظِيرَةٌ, *of stones, made in the mountains, for flocks* or *herds;* (L, K;) i. e., *for sheep* or *goats &c.:* (TA:) *an enclosure like a* حَظِيرَةٌ, *made for flocks* or *herds, excepting that it is of stones, and a* حَظِيرَةٌ [*is*] *of branches of trees:* (S, L:) F,

misunderstanding this explanation, has erroneously said in the K, that وَصِيدٌ also signifies a حَظِيرَة of branches of trees: (TA:) pl. وَصَائِدُ. (A.) ___ [*Snares*, or *traps*, for catching beasts of prey: see رَصَائِدُ in art. وصيد ___.] رصد Herbage *having the roots near together.* (S, L, K.) ___ وَصِيدٌ *Strait; straitened;* (K, TA;) as also مُوصَدٌ عَلَيْهِ. (A, TA.)

وَصِيدَةٌ : see وَصِيدٌ.

مُوصَدٌ A door, or entrance, *closed:* (L:) or *become closed.* (S.) ___ In the Kur, eiv. 8, [and xc. 20,] مُوصَدَةٌ (as some read instead of مُؤْصَدَةٌ, L) signifies *Closed over.* (S, L.) ___ See وَصِيدٌ.

وصر

وَصْرٌ *A covenant, compact,* or *contract:* (S, K:) a dial. form of إِصْرٌ; like as they said إِرْثٌ and وِرْثٌ, and إِسَادَةٌ and وِسَادَةٌ. (S.) ___ Also, (S, A, K,) and وَصَرَّةٌ (Lth, A, K) and وَصِيرَةٌ (K) and أَوْصَرٌ, (Lth, TS, L,) *A written statement of a purchase* or *sale, transfer, bargain,* or *contract:* (S, A, K, TA:) the first is from إِصْرٌ, and is generally used in this sense: pl. of the first, أَوْصَارٌ; and of the second, وَصَرَّاتٌ: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, أَقْطَعَهُ الأَرْضَ وَكَتَبَ لَهُ الوَصْرَ, and الوَصَرَّةَ, [*He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.*] (A.) And it is said in a trad., هٰذَا ٱشْتَرَى مِنِّى أَرْضًا وَقَبَضَ مِنِّى وَصْرَهَا فَلَا هُوَ يَرُدُّ عَلَىَّ الوَصْرَ وَلَا يُعْطِينِى الثَّمَنَ [*This* man *purchased of me some land* (or دَارًا *a house,* as in the TA) *and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price*]. (S.)

وَصَرَّةٌ : see وَصْرٌ.

وَصِيرَةٌ : see وَصْرٌ.

أَوْصَرٌ : see وَصْرٌ.

وصف

1 وَصُفَ *He attained to the proper age for service.* (K.) See an ex. in the K, voce مُخَلَّدُونَ.

4 أَوْصَفَ and اسْتَوْصَفَ *He* (a boy) *became of full stature, and fit for service.* (Mgh.)

8 اتَّصَفَ بالعِلْمِ [*He was,* or *became, characterized,* or *he characterized himself, by knowledge,* or *science*]. (Msb in art. أَهْل.)

10 إِسْتَوْصَفَ see 4.

صِفَةٌ *A quality; an attribute; a property;* or *a description,* as meaning the *aggregate of the qualities or attributes or properties* of a thing; or the *state, condition,* or *case,* of a thing. So explained voce صِنْفٌ, and voce صُورَةٌ. See its syn. صِفَةٌ ___. حَالٌ in grammar, *The same as* نَعْتٌ, *An epithet.* (K.) ___ *A word denoting an attribute* (مَعْنًى) *and a substance* (ذَات). Under this term are comprised the اسم فاعل, the اسم مفعول, the صفة مشبّهة, and the افعل التفضيل. (I'Ak, sect. الصفة المشبّهة باسم الفاعل) ___. صِفَةٌ مُشَبَّهَةٌ [*A simple epithet*]; *an epithet resembling an* صِفَةٌ ___. اسم فاعل غَالِبَةٌ *An epithet in which the substantive character predominates.* ___ صِفَةٌ, as a general term for an attributive word, is also applied by Lth and other old writers to *An adverbial n. of place or time,* and to *a preposition.* It is so applied in the L and TA, art. عنل, &c. It was applied to the former by Fr, (T, voce ظَرْفٌ,) and to the latter also. (L, TA, ubi supra.)

بَيْعُ المُوَاصَفَةِ : see 3 in art. روض.

وصل

1 **وَصَلَهُ** , and وَصَلَ إِلَيْهِ, *He, or it, arrived at, came to, reached, attained, him, or it;* (S, K, &c.;) as also تَوَصَّلَ إِلَيْهِ. (M.) ___ وَصَلَ رَحِمَهُ *He made close his ties of relationship by behaving with goodness and affection,* &c., *to kindred:* see وَصَلَهُ ___. صِلَةُ الرَّحِمِ and وَاصَلَهُ *He had,* or *held, close,* or *loving, communion, commerce, or intercourse, with him.* (Msb, K.) ___ وَصَلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and وَاصَلَهُ , inf. n. مُوَاصَلَةٌ and وِصَالٌ; are said with relation to love, whether chaste or unchaste. (M, K.) ___ And وَصَلَ حَبْلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and وَاصَلَ حَبْلَهُ: [*He made close his bond of love, by affectionate conduct*]. (M.) ___ وَصَلَهُ *He gave him property.* (TA.) And وَصَلَهُ بِجَائِزَةٍ [*He gave him a gift*]. (K in art. وصل ___.) حذف *He connected,* or *conjoined, a word with a following word, not pausing after the former; he made no interruption.*

2 **وَصَّلَهُ** , inf. n. تَوْصِيلٌ, *He joined,* or *connected, much: he made* a string *to have many joinings.* (TA: the latter from an explanation of the pass. part. n.) ___ وَصَّلَهُ إِلَيْهِ *He made it to reach it,* or *him:* syn. أَنْهَاهُ إِلَيْهِ, and أَبْلَغَهُ

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إِيَّاهُ; like أَوْصَلَهُ إِلَيْهِ [q. v.]. (TA.) See an ex. voce غفل.

3 **وَاصَلَ** See 1. ___ وَاصَلَ الصِّيَامَ, inf. n. مُوَاصَلَةٌ and وِصَالٌ, *He continued the fasting uninterruptedly.* (TA.) ___ وَاصَلَ: see وَاصَلَ الْمَرْأَةَ ___. وَاتَرَ *He held communion,* or *commerce,*

of love with the woman. ___ واصلا *Contr. of* قاطعا. (K in art. قطع.)

4 أَوْصَلَهُ *He made,* or *caused, him,* or *it, to reach; he caused to come, brought, conveyed,* or *delivered, him,* or *it;* (S, * M, K, *) إِلَيْهِ *to him,* or *it;* as also وَصَّلَهُ . (M.) See أَدَّاهُ.

5 توصّل إِلَيْهِ *He applied himself with gentleness,* or *courtesy, to obtain access,* or *nearness, to him.* (S.) See 1.

8 اتَّصَلَ به *It communicated with it.* (Modern usage.)

وَصْلٌ *Union* [of companions or friends or lovers]; *contr. of* فِرَاقٌ (T, S, voce بين) or *of* فُرْقَةٌ (Msb, ibid.) or *of* فَصْلٌ (Bd in vi. 94) or *of* هِجْرَانٌ. (S.) ___ فى الوَصْلِ والوَقْفِ *In the case of connexion with a following word and in the case of a pause.*

وَصْلٌ and وُصْلٌ *A limb:* see فَخِذٌ and فِعْمٌ; and see also Har, p. 346. Between every فَصْلَانِ [or rather between every فَصْلٌ and the فَصْلٌ next to it] is a وَصْلٌ. (O, K, in art. فصل.)

وَصْلٌ : see وِصْلٌ.

صِلَةُ الرَّحِمِ *The* [*making close one's ties of relationship by*] *behaving with kindness,* or *goodness and affection and gentleness, and considerateness,* or *regard for their circumstances, to kindred,* or *relations, even though remote, or evil-doers:* and قَطْعُ الرَّحِمِ signifies the contr. (IAth, TA.) ___ صِلَةٌ *A gift for which no compensation is to be made; a free gift; a gratuity;* like هِبَةٌ and صَدَقَةٌ. (Marg. note in a copy of the KT.) ___ صِلَةٌ The *connexion* of a verb *with the objective complement,* whether immediate or by means of a preposition. ___ صِلَةٌ The *complement of a* مَوْصُولٌ [or *conjunct*], (I have thus rendered it voce أَلْ,) whether the latter be a particle or a noun. (I' Ak, sect. المَوْصُولُ.) ___ [The term صِلَةٌ is also applied in the Msb, art. أذن, to لَهُ in the phrase مَأْذُونٌ لَهُ.] Often applied

to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to لَهُ in أَذَنَ لَهُ: and that prep. alone is called حَرْفُ الصِّلَة. Also, to a prep. by which a pass. verb or part. n. is connected with its subject, together with that subject; as لَهُ in أُذِنَ لَهُ. In this case it is an inf. n. in the sense of a pass. part. n., namely, of مَوْصُولٌ. (IbrD.)

___ [صِلَةٌ A *connective* word or phrase: as يَكَدْ is said to be in the phrase لَمْ يَكَدْ يَرَاهَا: see art. كود. In this case it is an inf. n. used in the sense of an act. part. n.] It is used in this sense especially with reference to cases in the Kur-án. (MF, art. كود.)

وُصْلَةٌ : see عُلْقَةٌ: *A means of connexion,* or *attachment:* see ذَرِيعَةٌ.

مَوْصِلٌ *A joint,* or *place of juncture.*

مَوْصُولٌ , in grammar, [*A conjunct*]. This is of two kinds; مَوْصُولٌ حَرْفِىٌّ and مَوْصُولٌ إِسْمِىٌّ. The former term [or *conjunct particle*] is applied to the infinitive particles لَوْ, كَى, أَنَّ, أَنْ, and مَا. The latter term [or *conjunct noun*] (I have thus rendered it voce أَلْ, and voce إِنْ, and voce إِنَّ) is applied to the conjunctive nouns أَلَّذِى, and its fem. اَلَّتِى, and مَنْ, and مَا, and ذُو in the dial. of Teiyi, and to اَلْ, which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to ذَا after the interrogative مَا or مَنْ. (I' Ak, sect. الْمَوْصُولُ.)

إِسْتِثْنَآءٌ مُتَّصِلٌ *An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of* مُنْقَطِعٌ.

وصى

2 وَصَّاهُ and أَوْصَاهُ *He enjoined him; charged him; bade him; ordered him:* (K, &c.:) *he commanded him,* بِكَذَا, *to do such a thing.* (Msb.)

4 أَوْصَى لَهُ بِالثُّلُثِ *He bequeathed to him the third* of the property. (MA.) ___ أَوْصَى *He made his will.* ___ See 2.

6 تَوَاصَوْا *They enjoined, charged, bade, ordered,* or *commanded, one another.* See an ex. voce تَبَاعَثُوا.

وَصِىٌّ *A person commissioned; a commissioned agent:* (K:) *an executor appointed by a will.*

وَصِيَّةٌ *An injunction, a charge, bidding, order,* or *command:* (K:) *an admonition, with an endeavour to persuade:* and *a command:* its place may be supplied by any word in which is the meaning of أَمْرٌ. (Msb.) ___ And *A will,* or *testament.* (K, * TA.)

وضأ

1 **وضُؤَ** (S, K) aor. يَوْضُؤُ, inf. n. وَضَآءَةٌ; (TA;) and وَضِئَ, aor. يَوْضَأُ; (IO, &c.;) *He was,* or *became, fair, beautiful, neat,* or *clean.* (S, K.) ___ وَاضَأَهُ فَوَضَأَهُ, (S, K,) aor. of the latter يَضَأُ, (S,) dev. from rule, by which, as a verb of the class called افعال المغالبة, it should be like يَنْصُرُ, (TA,) *He vied with him for the honour of surpassing in fairness,* or *comeliness, and prevailed over him therein.* (S, K.)

2 **وضّأه** [*He made him,* or *assisted him, to perform the ablution termed* وَضُوءٌ, or وَضُوْءٌ. (M, TA.) [See an ex. voce قِسْطٌ.]

3 **وَاضَأَ** see 1.

5 **توضّأ**, (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. وُضُوءٌ,] تَوَضُّؤٌ, or وَضُوءٌ, or both, [see these two nouns below,] from وَضَآءَةٌ, (lit., *He made himself fair, beautiful, neat,* or *clean:* TA:) *He performed ablution,* لِلصَّلَاةِ *for,* or *preparatory to, prayer.* (S, K.) ___ It sometimes signifies *He washed some one* or *more of his members: he purified his hand,* or *hands, and mouth, by washing, from the foul smell of fat,* or *greasy, food: he washed his hand.* ___ Some say تَوَضَّيْتُ [for تَوَضَّأْتُ]; but this should not be said: (S:) it is of weak authority, or is viciously so pronounced: (K:) it is said to be of the dial, of Hudheyl. (TA.) ___ تَوَضَّأَ, and تَوَضَّأَتْ, *He* (a youth), *and she* (a girl), *arrived at the age of puberty.* (K.)

إِضَاءٌ : see وَضِىءٌ.

وُضُوءٌ : see وَضُوءٌ.

وضوء signifies The *act of ablution, &c.* (S, K) (see 5); and وَضُوء, the *water with which that act is performed,* or the *water that is prepared for that act,* (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the *act itself*]: (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the *act,* (though inf. ns. of the measure فَعُولٌ deviate from constant rule, TA,) and each sometimes as signifying the *water.* (S, K, TA.) AA says, that وَضُوء signifies the water with which one performs the ablution above mentioned; and he knew not وُضُوء [though it occurs in many traditions]: and A 'Obeyd disallows وَضُوء, and allows only وَضُوء. (TA.)

وَضِىء, (S, K,) pl. أَوْضِيَآء and وِضَآء; (K;) and وُضَّآء, [S, K; in the CK, erroneously, وُضَّآء;]

pl. وُضَّاؤُونَ and وَضَاضِئُ; (K;) and وَاضِئٌ, (K,) which is used in the future sense, accord. to Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K] وَضِىء; ماهو بواضِئٍ being used in the present sense; (TA;) *Fair, beautiful, neat,* or *clean.* (S, K.) ___ In the following of En-Nábighah,

* فَهُنَّ إِضَآءٌ صَافِيَاتُ الغَلَائِلِ *

[*And they are fair, beautiful, neat,* or *clean; unsullied as to their inner garments*], إِضَآء may be put for وِضَآء. (TA.)

وَضَآءَة *Fairness, beauty, neatness,* or *cleanness.* (S, K.)

وُضَّآء and وَاضِئ: see وَضِىء.

أَوْضَأُ *Fairer, neater,* or *cleaner.* (TA, from a trad.)

مِيضَأَةٌ, and, sometimes, مِيضَآءَة, *A place in which, and from which, one performs the ablution termed* وُضُوء; (K;) [as also مُتَوَضَّأٌ:] *a* مَطْهَرَة (K: in the CK, مَطْهَرَة), meaning *that from which,* or

in which, one performs the said ablution: (TA:) [*a tank for ablution,* accord. to present usage].

مِيضَآءَةٌ : see what precedes.

مُتَوَضَّأٌ : see مِيضَأَةٌ. *A privy;* or *place where one performs ablution.* (K, TA, voce مَذْهَب, &c.)

وضح

1 **وَضَحَ**, aor. يَضُحُ, inf. n. وُضُوحٌ (S, Msb, L, K) and وَضَحَةٌ and وَضْحَةٌ, (L, K,) the last with fet-hah because the guttural letter; (TA;) and اتّضح, (S, Msb, K,) and اوضح, and توضّح; (L, K;) *It* (an affair, أَمْرٌ, S, K, and a thing, شَىْءٌ, L,) *appeared; became apparent,* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident;* (S, L, K;) *became clear, unobscured, exposed to view, displayed, laid open, disclosed,* or *uncovered.* (Msb.) ___ *It* (language) *was perspicuous.* (The Lexicons, passim.) ___ توضّح مَلْكُ الطَّرِيقِ *The middle of the road became plainly apparent, obvious,* or *conspicuous.* (S.) ___ مِنْ أَيْنَ وَضَحَ الرَّاكِبُ, as AZ says, or, as others say, من اين اوضح, *Whence did the rider make his appearance?* (L.) Or وَضَحَ الرَّاكِبُ signifies *the rider came forth:* (ISd:) and من اين أَوْضَحْتَ *whence hast thou come forth?* (IAar, S,) and [in like manner one says] من اين بَدَا وَضَحُكَ. (S.) وَضَحَتِ الإِبِلُ بِاللَّبَنِ *i. q.* أَلْمَعَتْ. (K.) وَضِحَ, aor. ـَـ, inf. n. وَضَحٌ, [a verb of which the inf. n. is explained in the Msb by the word دَرَن: if this be not a mistake of a copyist, it app. signifies *He,* or *it, was dirty;* or *was dirtied, soiled,* or *besmeared*].

2 **وَضَّحَ** see 4.

4 **اوضحه**, (S, Msb, K,) and اوضح عنه, (L,) inf. n. إِيضَاحٌ: (TA,) and وضّحه, (K,) inf. n. تَوْضِيحٌ; (TA;) *He rendered it apparent* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident;* (S, L, K;) *rendered it clear,* or *unobscured; exposed it to view; displayed it; laid it open; disclosed* or *uncovered it.* (Msb.) ___ *He rendered language perspicuous.* (The lexicons, passim.) ___ اوضحت الشَّجَّةُ فِى الرَّأْسِ *The wound upon the head laid*

bare the bone. (Msb,) [See اوضح لَهُ الأَمْرَ ___.] مُوضَحَةٌ, (S, K,) and الكَلَامَ, (S,) *He made the affair,* (S, K,) and *the language,* (S,) *plain,* or *clear, to him.* (S, K.) ___ See 1. ___ اوضح قَوْمًا *He saw a people.* (L.) ___ اوضح *He* (a man) *had white children born to him:* (S, L:) and in like manner one says [اوضحت] of a woman. (L.)

5 **تَوَضَّحَ** See 1. ___ توضّح [app., *He* (a sheep or goat) *had a whiteness predominant over other colours, overspreading generally his whole body:* or *in his breast and back and face*]. (L.)

8 **إِوْتَضَحَ** see 1.

10 **استوضح شَيْئًا** *He put his hand over his eyes* (*in the sun,* L) *to try if he could see a thing,* (S, L, K,) *guarding his eyes with his hand from the rays of the sun:* as also اسْتَكَفَّهُ, and اسْتَشْرَفَهُ. (L.) One says استوضح عنه يا فلانُ [*Try if thou canst see him,* or *it, by putting thy hand over thine eyes, O such a one*]. (S.) ___ استوضح السَّبِيلَ *He sought* or *endeavoured to see plainly* or *clearly the way:* syn. استبانه (Beyd, vi. 55.) ___ استوضح الشَّمْسَ *He blinked at the sun;* syn. تَحَاوَصَ إِلَيْهَا. (A.) ___ استوضحه الأَمْرَ, (S, K,) and الكَلَامَ, (S,) *He asked him to make the affair,* (S, K,) and *the language,* (S,) *plain,* or *clear, to him.* (S, K.) ___ استوضح عَنِ الأَمْرِ *He inquired respecting the thing* or *affair; sought for information respecting it; inquired into it; investigated it.* (L.)

وَضَحٌ *Light, and whiteness,* (S,) of anything: (TA:) the *whiteness of daybreak,* or *dawn:* and *of the moon;* (K;) *and its light.* (TA.) ___ صُومُوا مِنَ الوَضَحِ إِلَى الوَضَحِ *Fast ye from new moon to new moon.* (IAth, from a trad.) ___ وَضَحٌ *Leprosy;* syn. بَرَصٌ. (S, K.) It is sometimes used in this sense, metonymically. (S.) ___ وَضَحٌ *A mark in a horse differing in colour from the generality of*

his coat. You say بالفرس وضح *In the horse is such a mark.* (S.) ___ وضح *A blaze,* or *white mark on a horse's forehead* or *face.* (K.) ___ *What is termed* تحجيل *in the legs of a horse.* (L, K.) And also applied to other varieties of colour. (L.) ___ فرس ذو أوضاح *A horse having a blaze and what is termed* تحجيل. (A.) ___ وضح *Whiteness of the hair,* or *hoariness;* or *white,* or *hoary, hair.* (K.) ___ *Milk:* (L, K:) thought by ISd to be so called because of its whiteness: or *milk that has not been mixed with water:* (L:) or *that is just drawn.* (TA, art. زهر.) Aboo-Dhueyb says,

* عَقُّوا بسهمٍ فَلَمْ يَشْعُرْ به أَحَدٌ *

* ثُمَّ ٱسْتَفَؤُوا وقَالُوا حَبَّذَا الوَضَحُ *

[*They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk*]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. وضح ___.] عقى *A sound, whole* or *perfect,* [*silver coin, of the kind called*] درهم. (S, K.) درهم وضح *A clean, white dirhem:* pl. أَوْضَاحٌ. (TA.) ___ وضح The *middle,* or *main part and middle,* of a road; the *part* of a road *along which one travels.* (S, K.) ___ وضح *A woman's ornament* (حلى) *of silver:* (A 'Obeyd, K:) or, *of stones;* (El-Meshárik;) i. e. *of silverstones:* (Towsheeh:) so called because of its whiteness: (TA:) pl. أَوْضَاحٌ: (K:) or أَوْضَاحٌ signifies *a kind of woman's ornament* (حلى) *made of whole* [*silver coins such as are called*] دراهم: (S:) and (according to some, TA,) وضح signifies *an anklet;* syn. خَلْخَالٌ (K) ___ وضح (K) or وضح الطَّرِيفَة, (L, but the latter word is there written; طريقة,) *Small portions,* or *parts, of herbage;* (L, K;) *what he has become white thereof:* (AHn:) pl. أَوْضَاحٌ: (L:) or أَوْضَاحٌ من كَلإٍ signifies *somewhat of herbage that has become white:* (As:) Az says, I have mostly heard the term وضح, with respect to herbage, applied to the نصى *and* صيفى صلّيان *which is not a year old and has*

not become black: and on another occasion he says, that it is the remains of the حَلْىٌ and صِلِّيَانٌ only. (L.) ___ وَضَحٌ *Whiteness predominating over other colours* in sheep or goats, *overspreading generally the whole body:* pl. أَوْضَاحٌ: (L:) or, *in the breast and back and face:* (T:) you say also لَهُ تَوْضِيحٌ . (L.) ___ مِنْ أَيْنَ بَدَا وَضَحُكَ: see 1. ___ وَضَحُ القَدَمِ *Whiteness of the hollow of the sole of the foot.* (L.)

وَضَحَةٌ *A she-ass.* (K.)

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وَضِيحَةٌ , *Camels,* or *camels and sheep;* syn. نَعَمٌ: pl. وَضَائِحُ. (L, K.)

وَضَّاحٌ : see وَاضِحٌ.

وَاضِحٌ and وَضَّاحٌ [but the latter has an intensive signification] *Apparent,* or *plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious;* or *evident;* (L, K;) *clear,* or *unobscured; exposed to view; displayed; laid open; disclosed,* or *uncovered.* (So accord. to the explanation of the verb in the Msb.) ___ *Perspicuous* language. (The Lexicons passim.) ___ Also the ↓ latter, A man *of white,* or *fair, and beautiful, complexion:* (S, L, K:) *of beautiful and smiling countenance.* (L.) ___ See مُتَوَضِّحٌ. ___ Also the ↓ latter, *Leprous.* Hence Jedheemeh El-Abrash was called الوَضَّاحُ. (S.) ___ الوَضَّاحُ *The day.* (L, K.) The night is called الدَّهْمَانُ. (L.) ___ بِكْرُ الوَضَّاحِ *The prayer of morning,* or *daybreak.* The prayer of nightfall is called ثُنْىُ دَهْمَانَ. (L, K [but in the CK and a MS. copy of the K, for دَهْمَانَ, we find عَظْمُ وَضَّاحٍ ___].) دُهْمَانَ , (L, K,) and عُظَيْمُ وَضَّاحٍ, (L,) *A certain game* (*of the children of the Arabs of the desert,* L,) *in which children take a white bone and throw it in the*

darkness of night, and then disperse themselves in search of it: (L, K:) *he who finds it wins.* (L.) [See more in art. هُوَ مِنْكَ أَدْنَى وَاضِحَةً ___.] عظم *He is plainly apparent to thee, as though he had become white.* (Th.) ___ رَجُلٌ وَاضِحُ الحَسَبِ, and وَضَّاحُهُ, *A man as though he were conspicuous, clean,* or *pure, and white, with respect to rank* or *quality, nobility, reputation,* or *the like.* (L.) ___ In like manner one says, لَهُ النَّسَبُ الوَضَّاحُ *He is of conspicuous and pure race,* or *lineage.* (TA.) ___ وَاضِحٌ An *illustrious* man. (EsSaadee.) ___ [And so] أَوْضَاحٌ مِنَ النَّاسِ وَأَوْبَاشٌ [*Illustrious people, and mixed people of the baser sort;*] *companies of people of various tribes.* No sing. of اوضاح in this sense has been heard. (L.) ___ الوُضَّحُ [pl. of وَاضِحٌ] *The stars called* الكَوَاكِبُ الخُنَّسُ [namely, *Saturn, Jupiter, Mars, Venus, and Mercury,*] *when in conjunction with the bright stars of the Mansions of the Moon.* (L.)

وَاضِحَةٌ : see صِيَامُ الأَوَاضِحِ ___. وَاضِحٌ, originally وَوَاضِحٌ, (Hr, K,) pl. of وَاضِحَةٌ, (TA,) or صِيَامُ الأَوْضَاحِ, (IAth,) *The fasting during the days of the white nights:* (K*, TA:) which was commanded by Mohammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) ___ الوَاضِحَةُ *The teeth that appear when one laughs:* (S, K:) an epithet in which the quality of subst. predominates: pl. ضَوَاحِكُ. (TA.) ___ See مُوضِحَةٌ.

أَوْضَاحٌ : see وَضَحٌ and وَاضِحٌ.

تَوْضِيحٌ inf. n. of 2, q.v. ___ And see وَضَحٌ at the end.

مُوضِحَةٌ (S, K) and وَاضِحَةٌ (TA) *A wound by which the head* or *face is broken, that shows the whiteness of the bone:* (S, K, TA:) or, *that removes the skin which is between the flesh and the bone:* the only kind of شَجَّةٌ for which retaliation is allowed: for [some] other kinds there are assigned mulets: and for this too is assigned a mulct, consisting of five camels: but a موضحة may also be *in other parts than*

the head or *face;* and respecting this, a judge must give his sentence: pl. مَوَاضِحُ. (TA.) [See مَوَاضِحُ الحَقِّ ___.] شَجَّةٌ

i. q. مُبَايِنَةٌ, q.v. (TA, in art. مُوضِحَةٌ ___.) بين *A woman who brings forth white children.* (O, in TA, art. بيض.)

مُتَوَضِّحٌ and وَاضِحٌ A camel *that is white, but not intensely so;* (En-Nadr, L, K;) *more white than such as is termed* أَعْيَصُ [app. a mistake for أَعْيَسُ] and أَصْهَبُ: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) *of such a colour in the* أَقْرَابُ [or *flanks*]. (L, K.) ___ مُتَوَضِّحٌ One *who is apparent,* or *plainly apparent.* (K.) ___ One *who shows himself openly in the road,* (S,) or *who goes along the middle,* or *main part and middle of the road,* (K,) *and does not enter a woody place* or *the like where he would be concealed.* (S, K.)

وضخ

1 **وَضَخَ الدَّلْوَ**, and اوضخها, *He nearly half-filled the bucket, so that it resembled one half-full.* (L, K.) [See also 4.]

3 **واضخهُ**, inf. n. مُوَاضَخَةٌ (S, K) and وِضَاخٌ, (K,) *He emulated,* or *imitated, him* (that is his companion) *in drawing water, doing as he did.* (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] ___ *He emulated him,* or *imitated him, in running;* (L, K;) *and exerted himself excessively,* or *exceeded the usual bounds* or *degree, therein:* (L:) or [so in the L; in the K, and] *went, journeyed,* or *marched, like him;* or *kept pace with him in going, journeying,* or *marching;* (S, L, K;) *not a vehement rate;* (S, L;) as also واضخهُ السَّيْرَ. (L.) Az says, that مواضخة, as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.]

4 **اوضخ بالدَّلْوِ** *He drew water with the bucket and shook it about vehemently* [app. *so that it did not become,* or *remain full*]: or *he drew with it little water.* (L.) [See also 1.] ___ اوضخ لَهُ *He drew for him little,* or *a little, water.* (S, L, K.) ___ Also, اوضخت البِئْرُ *The well contained little water; its water became little;* (K;) water having been taken from it for irrigation. (TA.)

6 **تواضخا** *They* (two men standing together over a well, L) *emulated each other* [in *drawing water and*] *in watering,* or *irrigating.* (L, K.) ___ *They* (two horses) *emulated each other* [*in running*]; (L:) and تواضخت الإِبلُ *the camels emulated one another in going, journeying,* or *marching.* (L, K*.) [See also 3.]

وُضُوخٌ *Water in a bucket resembling half* [*of the quantity that would fill it*]: (S, L, K:) or *what is less than the quantity that would fill it.* (L.)

وضر

1 **وضر** , (M, Msb, K,) said of a vessel, (TA,) and وضرت, said of a bowl, (قصعة, S,) aor. يوضر (Msb) and توضر, (S,) inf. n. وضر, (S, Msb,) *It was*, or *became, dirty*, or *filthy*, (S, M, Msb, K,) *with grease* or *gravy*, or *the dripping that exudes from flesh-meat*, (S, M, K,) or *otherwise, with what is termed* وضر. (M, K.)

2 **وضّره** [*He made it* (a vessel) *dirty*, or *filthy, with* وضر, i. e., *grease, or the like*]. ___ كَانَ نَقِىًّ العِرْضِ فوضَّره بالدَّنَآءة [*He was unsullied in honour, and he sullied it by baseness*]. (A.)

وضر *Dirt*, or *filth:* (S, Msb): *and grease, gravy*, or *dripping that exudes from flesh-meat* or *from fat;* (S:) or the *dirt of grease* or *gravy*, or *of what exudes from flesh-meat*, and *of milk:* (M, A, K:) and (so in the M; but in the K, or) the *washings of a skin that is used for milk* or *for water*, and *of a bowl and the like:* (M, K:) [see خضرآء الوضر voce عشب:] and *remains of* هنآء [or *tar*] (AO, S, K) &c.: (AO, S:) [and *feculence* of clarified butter, adhering to the interior of a skin: see عبكة and عبقة:] and the *soil*, or *stain, of saffron and the like;* (K;) or *of* [*the perfume called*] خَلُوق, or *of* [*other*] *perfume having a colour:* and *a mark that remains from what is not perfume:* (TA:) pl. أَوْضار. (K.) ___ Also, The *odour*, (A,) or *what a man smells of the odour*, (AA, S, K,) *of food in a corrupt state.* (AA, S, A, K.) ___ You say also of a man, فى أَخْلَاقه وضر *In his dispositions is foulness.* And هو ذُو أَوْضارٍ *He possesses foul qualities.* (A.)

وضر *Dirty*, or *filthy*, (M, A, Msb, K,) *with grease*, or *gravy*, or *what exudes from flesh-meat*,

or *otherwise, with what is termed* وَضَرٌ; (M, A, K;) applied to a vessel: (A:) fem. وَضَرَةٌ (M, A, K) and وَضْرَى; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See سَهَكٌ. ___ [Hence] الوَضْرَى (IAar, K) and الوَضْرَآءُ (A, Sgh, K) *The anus;* syn. الإِسْتُ, (A, TA,) and الفَنْدُورَةُ, (K, TA, [in the CK, الفَنْدِيرَةُ, which is a mistranscription,]) both of which signify the same. (TA.) ___ [Hence also,] فُلَانٌ وَضَرُ الأَخْلَاقِ *Such a one is foul in dispositions.* (A.)

وضرى and وضرآء: see وَضَرٌ; the former in two places.

وضع

1 وَضَعَهُ *He put it,* or *laid it,* (KL, * PS,) in, or on, a place: (PS:) *he put it,* or *threw it, down* from his hand: (TA:) *contr. of* رَفَعَهُ: (Mgh:) syn. حَطَّهُ: (K, * TA, in art. حط:) but it has a more general sense than this last. (Er-Rághib, Kull.) ___ وَضَعَ *He put down* a thing: contr. of رَفَعَ. (K, voce وَضَعَتْ ___.) نَصَبَ *She brought forth.* ___ وَضَعَ لَهُ *He appointed to him,* or *for him,* a sign, or token, &c.: see Msb in art. علم ___ وَضَعَ عَلَيْهِ *He imposed upon him* a fine, or tax, &c. ___ وَضَعَ *He remitted* a tax or the like; *did not exact* it. (Mgh, Msb, in art. جوح ___ وَضَعُوا الحَرْبَ.) [*They gave over,* or *relinquished, war;*] *they made peace;* opposed to رَفَعُوهَا. (Ham, pp. 179 and 180.) ___ وَضَعَ مِنْهُ, (S,) or عَنْهُ, (K,) *He lowered his grade, rank, condition,* (S, K,) or *estimation.* (K.) ___ وُضِعَ فِى تِجَارَتِهِ *He lost,* or *suffered loss or diminution, in his traffic;* (S, Mgh, Msb, K;) *did not gain in it;* (Mgh;) as also أُوضِعَ. (Mgh.) ___ وَضَعَ *He forged* (a word:) *he forged* (poetry, على in the name of). (Mz, 8th نوع ___.) وَضَعَ لَفْظًا لِشَىْءٍ *He applied* or *assigned* or *appropriated a word,* or *phrase, to denote,* or *signify, a thing.* (Kull, 371, &c.) See also إِزَآء. ___ وَضَعْتُ عَلَيْهِ الشَّىْءَ app. signifies *I made the thing according to his,* or *its, measure.* See قَدَرْتُ.

2 فُلَانٌ تَوْضِيعٌ فِى : see طُرْقَةٌ.

4 أَوْضَعَ See 1. ___ مِنْ أَيْنَ أَوْضَعَ الرَّاكِبُ *i. q.* مِنْ اين أَوْضَحَ. (T, in L, art. وضح.)

6 تَوَاضَعَ *He was,* or *became, lowly, humble, submissive,* or *in a state of abasement:* (Msb:) or *he lowered, humbled,* or *abased, himself.* (S, K.) ___ تَوَاضَعَا الرُّهُونَ *They two laid bets, wagers,* or *stakes, each with the other;* syn. تَرَاهَنَا. (TA, art. رهن ___.) تَوَاضَعَتِ الأَرْضُ *The*

land was lower than that which was next to it. (TA.)

8 **اتَّضَعَتْ أَرْكَانُهُ** : see R. Q. 2 in art. ضع.

وَضْعٌ , as one of the ten predicaments, or categories, *Collocation,* or *posture.* ___ Also The *constitution* of a thing; its *conformation;* its *make.* And *i. q.* قَنٌّ, meaning *A mode,* or *manner,* &c.

وَضَعَةٌ perhaps an inf. n. of وَضَعَتْ, meaning she brought forth: see 1, third sentence, in art. قرأ.

وَضِيعٌ *Low, ignoble, vile,* or *mean; of no rank,* or *estimation.* (Msb.)

هُوَ مَوْضِعُ سِرِّى *He is the depository of my secret, or secrets.* ___ مَوْضِعُهُ الرَّفْعُ *Same as* مَحَلُّهُ الرفع ___ مَوْضِعٌ The *proper application,* or

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meaning, of a word. (Bd, iv. 48 and v. 45.) See 1 in art. حرف. And The *case in which a word is to be used:* see S, art. on the particle فَ. ___ And The *proper place* of a thing. ___ *Ground;* as when one says, a ground for, or of, belief, trust, accusation, &c. And The *proper object* of an action, &c.: as in the phrase فُلَانٌ مَوْضِعٌ لِلْإِكْرَامِ *Such a one is a proper object of honouring.*

مَوْضُوعٌ *A certain pace* of a beast; *contr. of* مَرْفُوعٌ. (S in art. رفع ___.) مَوْضُوعٌ as an inf. n., signifying a certain manner of going of a beast: see مَوْضُوعٌ ___. رَفَعَ البَعِيرُ, in logic, *A subject, as opposed to a predicate:* and *a substance, as opposed to an accident:* in each sense, *contr. of* مَحْمُولٌ. ___ The *subject* of a book or the like. ___ See مَوْضُوعَةٌ مَصُوغَةٌ أَصْوَاتٌ ___. مَصْنُوعٌ: see art. صوغ.

مُوَاضَعَةٌ [when used as a conv. term in lexicology] *i. q.* إِصْطِلَاحٌ [when so used]. (Mz, 1st نوع.)

أَكَمَةٌ مُتَوَاضِعَةٌ [*A low hill*]. (S in art. خشع.)

وضف

4 أَوْضَفَ النَّاقَةَ *He made the she-camel to go the pace termed* خَبَبَ; like أَوْفَضَهَا. (Khaleefeh El-Hoseynee, in TA, art. وفض.)

وضن

وَضِينٌ *A girth* (بِطَان) *wide, woven of thongs or hair,* or *only of skin;* (M, K;) *said to be adapted for the* رَحْل *and the* هَوْدَج; the بِطَان being peculiarly for the قَتَب: (M:) or *it is for the* هَوْدَج, *like the* بِطَان *for the* قَتَب *and the* تَصْدِير *for the* رَحْل *and the* حِزَام *for the* سَرْج; and *both* [but to what this refers is doubtful] *are like the* نِسْع, *except that they are of thongs woven one upon another, doubly* or *more.* (S.)

مِيضَنَةٌ *i. q.* قُفَّةٌ i. e. مَرْجُونَةٌ. (TA in art. ضون.)

وط

1 وَطٌّ, [an inf. n., of which the verb is وَطَّ, aor., accord. to rule, ـِ, but accord. to the TK, ـُ,] The *crying* of the وَطْوَاط. (Sgh, K.) ___ The *creaking* of the [kind of vehicle called] مَحْمَل. (Sgh, K.)

R. Q. 1 وَطْوَطَةٌ, [inf. n. of وَطْوَطَ,] The *uttering speech,* or *words rapidly,* or *near together.* (K.) [See وَطْوَاطٌ.] ___ The *being weak.* (K.)

R. Q. 2 تَوَطْوَطَ *He* (a child) *cried out.* (Ibn 'Abbád, Sgh, K.)

وُطُطٌ: see the last sentence of the next paragraph.

وَطْوَاطٌ The *bat;* syn. خُفَّاشٌ: (As, S, K:) or *the large* خُفَّاش: (Msb:) or the *swallow;* syn. خُطَّافٌ; (S, Msb;) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies *a species of the swallows* (خَطَاطِيف) *of the mountains,* (K, TA,) *black and likened to a species of the* خَشَاشِيف [or *bats*], *because of its* [*frequent*] *receding and turning aside* [*in its flight*]: (TA:) [Golius says, as on the authority of the K, pec. *genus montanum et. vocale, quod dicitur;* i. e. the swift:] pl. وَطَاوِيطُ, (Msb,) or وَطَاوِطُ, (S,) or both, (Kr, K,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, أَبْصَرُ فِى اللَّيْلِ مِنَ الوَطْوَاط [*More clear-sighted in the night than the bat*]. (S, Msb.) ___ *Clamorous;* (Lh, K;) applied to a man: (Lh:) and one *who utters his speech,* or *words, rapidly,* or *near together;* (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with ة: (K:) and [in like manner] وَطْوَاطِىٌّ signifies *loquacious; a great talker; a babbler.* (K*, TA.) ___ A man *weak in intellect and judgment:* (ISh:) or *weak* and *cowardly;* (A 'Obeyd, S K;) in the

opinion of A'Obeyd, as being likened to the flying thing so called; (S;) as also وَطْوَاطِىٌّ : (K:) and وُطُطٌ , (IAar, K,) of which وَطْوَاطٌ is the sing., (TA,) men (IAar) *weak in intellects and bodies.* (IAar, K.)

وَطْوَاطِىٌّ : see وَطْوَاطٌ, in two places.

وطأ

1 وَطِئَ, aor. يَطَأُ; (S, K;) the و, falls out from the aor. of this verb, and from that of وَسِعَ, because they are transitive; for other verbs of the class فَعِلَ, having the aor. of the measure يَفْعَلُ, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (S;) or يَطَأُ was originally يَطِئُ, and therefore the و, falls out from it; (TA;) inf. n. وَطْءٌ, (TA) [and طَئَةٌ, q.v. infra]; and وَطَّأَ, (K, but this has an intensive signification, MF;) and تَوَطَّأَ (S, K) *He trod; trod upon;* (برجله *with his foot;* S) *trod under foot; trampled upon:* (S, K, TA:) or وَطِئَهُ signifies *he pressed,* or *bore, upon him,* or *it, with his hand* or *his foot.* (TA, in art. ثطأ.) [See also طه ___.] وَطْأَةٌ, at the commencement of the 20th ch. of the Kur, is read by some طَهْ, and said to be for طَأْ, (the ه being substituted for ء,) and to signify *Tread upon the ground with the soles of both thy fect;* because Mohammad raised one of his feet in prayer. (TA.) ___ هُمْ يَطَؤُهُمُ الطَّرِيقُ *They* (i. e. the sons of such a one) *sojourn,* or *encamp, near the road, so that its passengers tread upon them* [*i. e., became their guests*]: (Sb, K:) a tropical phrase, in which الطريق is put for أَهْلُ الطَّرِيقِ; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means *They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.*] ___ [See also طَرِيقٌ.] ___ Of the same kind is the phrase أَخَذْنَا عَلَى الطَّرِيقِ الوَاطِئِ لِبَنِى فُلَانٍ [*We look to the road whose passengers tread on* (*i. e., make themselves the guests of,*) *the sons of such a one*]. (IJ.) ___ So too, مَرَرْنَا بِقَوْمٍ مَوْطُوئِينَ بِالطَّرِيقِ [*We passed by a people trod on* (*i. e., resorted to for their hospitality,*) *by the passengers of the road*]. (IJ.) ___ Also, يَا طَرِيقُ طَأْ بِنَا بَنِى فُلَانٍ *O road, bring us near to* [or, lit., *make us to tread on, i. e., make us the*

guests of,] *the sons of such a one !* (IJ.) ___ وَطِئَ, (S, K,) aor, as above, (S,) *Inivit* feminam. (S, K.) ___ وَطَأَ, inf. n. طِئَةٌ, *He trod under foot, and despised.* Ex. نَعُوذُ بِاللّٰهِ مِنْ طِئَةِ الدَّلِيلِ *We put our trust in God for protection from the vile person's treading us under foot, and despising us.* (Lh.) ___ وَطَّأَ and وَطَّأَ (in MF's copy of the K واطأ) *He prepared, and made plain, smooth,* or *soft.* (K.) ___ وَطِيتُ; for وَطَأْتُ, is disallowed. (TA.) ___ وَطُؤَ, aor. يَوْطُؤُ, inf. n. وَطْأٌ, [so in the TA: probably a mistake for وَطَآءَةٌ: see طِئَةٌ below:] *He* (a horse &c.) *was,* or *became, easy to ride upon.* (TA.) ___ وَطُؤَ, aor. يَوْطُؤُ, inf. n. وَطَآءَةٌ (S, K) and وُطُوءَةٌ (TA) and طَأَةٌ (TA, as from the K) [and, app., طِئَةٌ, q.v. infra], *It* (a place, S) *was plain, level, smooth, soft,* or *easy to be travelled,* or *to walk,* or *ride* or *lie upon.* (S, K, TA.) كُنْتُ أَطَأُ ذِكْرَهُ *I used to conceal the mention of him,* or *it.* (TA, from a trad.)

2 وَطَّأَ See 1, in two places. ___ وَطَّأَ, inf. n. تَوْطِئَةٌ, *He made plain, level, smooth, soft,* or *easy to be, travelled,* or *to walk* or *ride* or *lie upon.* (S, K.) *He made* a beast of carriage *easy to ride upon; trained,* or *broke, it* (M, voce راض.) ___ Also, (TA,) and تَوَطَّأَ , (L,) *He prepared* (L, ubi supra, and TA,) a bed, or a chamber. (TA.) ___ *He arranged,* or *facilitated,* an affair. (TA.) وَطَّيْتُ [for وَطَّأْتُ] is disallowed. (S.) ___ وَطَّأَ *He* (i. e. God) *rendered a* land *plain, level, smooth, soft,* or *easy to walk* or *ride* or *lie upon.* (TA.) ___ Also, *He* (God,) *rendered* a land *depressed.* (K.) See 4.

3 وَاطَأَهُ عَلَى أَمْرٍ , (AZ, S, K,) inf. n. مُوَاطَأَةٌ (S) and وِطَآءٌ; (TA;) and تَوَاطُؤٌ and تَوَطُّؤٌ ; (K;) *He agreed,* or *concurred, with him respecting a thing.* (S, K.) The radical signification of واطأ is said to be *He trod in the footsteps of another:* and the signification of agreement is therefore figurative. (MF.) ___ فُلَانٌ يُوَاطِئُ اسْمُهُ اسْمِي [*Such a one's name agrees,* or *is the same, with mine*]. (S.) ___ لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللّٰهُ [*That they may agree in the number of* (*the mouths*) *which God hath made sacred:* Kur, ix. 37]. (S.) ___ أَشَدُّ وِطَآءً, as some read, [in the Kur, lxxiii. 6,] signifies *More,* or *most, suitable;*

(S;) [i. e., prayer, and the recitation of the Kur-án]: but some read وَطْأً, in the sense of قِيَامًا: see نَاشِئَةٌ. (S, L.) See 4.

4 **اوطأه غيره** *He made another to tread,* or *trample, upon him.* (TA.) ___ اوطأه فرسه *He made his horse to tread,* or *trample, upon him.* (K, TA.) ___ اوطأه الأرض *He made him to tread upon the ground.* (Msb.) ___ أَوْطَؤُوهُمْ *They overcame them,* or *prevailed over them,* in a

contention, or dispute. (TA.) ___ In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, *they made* (others) *to tread,* or *trample, upon them:* (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) ___ اوطأه العَشْوَةَ, (K,) and عَشْوَةً, (S, K,) *He made him to pursue a course without being rightly directed.* (K *, TA.) See art. عشو. ___ اوطأ فى الشّعر, (S, K,) inf. n. إِيطَآءٌ; (TA;) and اوطأ الشّعر, and واطأ فيه, and وطّأه , and أَطَّأَه, and آطَأَه, (K,) in which last the و is changed into ا; (TA;) *He repeated a rhyme in a poem,* (S, K,) *using the same word in the same sense:* (Akh, K:) when the word is the same, but the meaning different, the repetition is not called ايطاء [but جِنَاسٌ تَامٌّ]. (TA.) This repetition (ايطاء) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5 **توطّأ** See 1, 2, 3. ___ توطّيت for توطّأْت is incorrect. (S.) ___ توطّأ *He,* or *it, was,* or *became, prepared.* (K.) [See also 8.]

6 **تواطَؤُوا** *They agreed together.* (S.) ___ تواطؤوا عليه *They agreed together,* or *concurred, respecting it.* (TA.) [See 3.]

8 إِتَّطَأَ *It was prepared, and became plain, smooth,* or *soft.* (K.) [See also 5.] ___ إِتَّطَأَ العَشَآءُ (in a trad.) *The evening became completely dark:* [or *the period of nightfall fully came:*] also read إِيتَطَى, accord. to the dial. of the tribe of Keys, and explained as signifying *the period of nightfall came.* The latter verb also signifies concurrence, or concord, and agreement, with another. (TA.) ___ إِيتَطَأَ الشَّهْرُ [*About half the month has elapsed*]. This is said a day before the half, and a day after the half. (AZ.) ___ إِتَّطَأَ, (as in the CK,) or إِيتَطَأَ, (as in a MS. copy of the K,) measure إِفْتَعَلَ [in the TA written إِسْتَطَأَ, which is doubtless a mistake,] *It was right, and attained its full period; was perfect,* or *complete.* (K.)

10 استوطأ *He found,* or *deemed,* a thing *plain, level, smooth, soft,* or *easy to walk* or *ride* or *lie upon.* (K, TA.) ___ *He found,* or *deemed,* the thing on which he rode *smooth, soft,* or *easy to ride upon.* (S.)

وَطْءٌ and وَطَآءٌ and مِيطَأٌ (measure مِفْعَلٌ, as shown in the TA; but in the CK, مِيطَآءٌ;) *Depressed land,* or *low ground, between eminences* نَشَازٌ [in the CK نَشَازٌ] and أَشْرَافٌ [in the CK إِشْرَافٌ]): (K:) نشاز, is pl. of نَشْزٌ, and اشراف is pl. of شَرَفٌ; and both signify eminences. (TA.)

طَأَةٌ : see طَئَةٌ.

طَئَةٌ and طَأَةٌ (in both of which the final ة is a substitute for the incipient و, S) and وَطَآءَةٌ (S, K) and وُطُوءَةٌ (K) *Plainness, levelness, smoothness, softness,* or *state of being easy to walk* or *ride* or *lie upon.* (S, K, TA.)

وَطْأَةٌ [*A tread,* or *a treading.* ___ And hence,] *A pressure; oppression; affliction; violence:* (S, K:) or *a vehement assault,* or *punishment;* syn. أَخْذَةٌ شَدِيدَةٌ: (K:) also, *a hostile expedition* or *engagement; battle, fight,* or *slaughter.* (TA.) ___ اللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ ___

in a trad., *O God, make thy punishment of Mudar severe.* (S, TA.) ___ وَطِئَنَا العَدُوُّ وَطْأَةً شَدِيدًا [*The enemy assaulted,* or *punished, us with a very vehement assault,* or *punishment*]. (TA.) آخِرُ وَطْأَةٍ وَطِئَهَا اللّٰهُ بِوَجٍّ, in a trad., *The last assault,* or *conflict, which God caused to befall* (*the unbelievers was*) *in Wejj* [a valley of Et-Táïf]. (TA.) ___ وَطْأَةٌ and مَوْطَأٌ (K) and مَوْطِئٌ (S, K) *A place on which the sole of the foot is placed; a footstep,* or *footprint.* (S, K.)

وَطَآءٌ : see وِطَآءٌ, and وَطْءٌ.

وِطَآءٌ (S, K) and وَطَآءٌ , (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The *contr. of* غِطَآءٌ (*a covering*); [*what is placed,* or *spread, beneath one, to sit* or *lie upon*]: (S, K:) pl. أَوْطِئَةٌ. (TA, in art. خور.)

وَطِىءٌ *Plain, level, smooth, soft,* or *easy to be travelled,* or *to walk* or *ride* or *lie upon.* (S, K, TA.) ___ دَابَّةٌ وَطِىءٌ (IAar) *A beast easy to ride upon.* (TA.) ___ عَيْشٌ وَطِىءٌ [*An easy life*]. (TA.) ___ وَطِىءُ الخُلُقِ *Easy in nature,* or *dispositon.* (TA.)

وَطَآءَةٌ : see طَئَةٌ.

وَطُوءَةٌ : see طَئَةٌ.

وَطِيئَةٌ *A certain kind of food,* (S,) *i. q.* حَيْسَةٌ: (IAar:) or *dates of which the stones are taken out, and which are kneaded with milk:* or *what is called* أَقِطٌ, *with sugar:* (K:) or *a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any;* (*but no* اقط *is mixed up with them;*) *and then it is drunk, like* حيسة: (T:) or it is *like* جَيْسٌ; *dates*

and اقط *kneaded together with clarified butter:* (ISh:) or *a certain kind of food, also called* وطِىءٌ; *a thin* عَصِيدَة: when it is thickened, it is called نَفِيتَة; when a little more thick, نَفِيثَة; when a little thicker, لَفِيتَة; and when so thick that it may be chewed, عَصِيدَة. (El-Muffaddal.) ___ Also, (as some say, TA,) *A thing like* [*the kind of sack called*] *a* غِرَارَة: (S:) or *a* غِرَارَة *containing dried meat* (قَدِيد) *and* كَعْك (K) *and other things:* (TA:) ___ أَخْرِجْ إِلَيْنَا ثَلَاثَ أُكَلٍ مِنْ وَطِيئَةٍ *Take forth and give us three cakes of bread from a* غِرَارَة. (S, TA, from a trad.) ___ [See also وَاطِئَة and مُوَطَّأٌ.]

وَاطِئَةٌ *Fallen dates.* (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطَايَا, pl. of وَطِيئَةٌ, [which is] from وَطَأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذَلَّلَهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) ___ وَطَأَةٌ (K) [pl. of وَاطِئٌ] and وَاطِئَةٌ (S, K) *Travellers; wayfarers:* (S, K:) so called from their treading the road. (S.)

لَا يُتَوَضَّأُ مِنْ مَوْطِإٍ *One is not to perform* وضوء (i. e., to repeat it,) *on account of treading on filth in the road:* but this does not mean that one is not to wash off the filth. (TA, from a trad.) ___ See وَطْأَةٌ.

مَوْطِئٌ : see وَطْأَةٌ.

مِيطَأٌ : see وَطْءٌ.

آثَارٌ مَوْطُوءَةٌ (in a trad. respecting destiny) *Tracks trodden* [as it were] by past predestined events, good and evil. (TA, from a trad.)

مُوَطَّأُ الأَكْنَافِ, (K,) and وَطِىءُ الاكناف, (TA,) A man *of easy nature,* or *disposition, generous, and very hospitable:* or *one in whose vicinity his companion is possessed of power, authority,* or *dignity; not harmed, nor inconveniently situated.* (K.) ___ اللّٰهُمَّ

اَجْعَلْهُ مُوَطَّأَ العَقِبِ *O God, make him to be* (a Sultán, followed by many dependants, and) *one whose heels shall be trod upon:* (K *, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)

وطب

وَطْبٌ *A skin* (سِقَاءٌ) *in which milk is put,* (S, K,) *specially used for that purpose:* (S:) or *a skin in which are put clarified butter and milk:* (Mejma' el-Bihár, &c.:) it is *made of the skin of an animal such as is termed* جَذَعٌ, [*meaning a goat in its second year,*] or *what is above that* [*in age*]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that

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of one that is weaned, بَدْرَةٌ; and the like of a شكوة, in which clarified butter is put, عُكَّةٌ; and the like of a مِسْأَدٌ, بدرة: (ISk, S:) see also بَدْرَةٌ: pl. of pauc. أَوْطُبٌ, and of mult. وِطَابٌ (S) and أَوْطَابٌ, (dev. with respect to analogy, (TA,) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is و;] and pl. pl. (i. e. pl. of اوطب, TA,) أَوَاطِبُ. (K.) ___ وَطْبٌ *A hard, rough, rude,* or *coarse, man:* syn. رجل جَافٍ. (S, K.) ___ وَطْبٌ *A large breast:* (K:) likened to the skin so called. (TA.) ___ صَفِرَتْ وِطَابُهُ *He died:* or *he was slain:* (K:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is *his blood issued forth from his body:* or, as some say, *his skins became empty of their milk;* a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce رفد; and see Ham., p. 34.]

طبة, without teshdeed, [but whether طُبَةٌ or طَبَةٌ is meant is not said,] *A piece of skin,* or *hide:* thought by ISd to be perhaps from الوَطْبُ: but the word commonly known is طِبَّةٌ, with teshdeed, mentioned in art. طب. (TA.)

وَطْبَةٌ, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying The *kind of food called* حَيْسٌ, *made of dates and* أَقِطٌ *and clarified butter:* but said to be erroneous: accord. to another relation,

رطبة, which is erroneous: accord. to another, وَطِيئَةٌ [q. v., app. the right reading]. (TA.) See حَيْسٌ.

وَطْبَاءُ A woman *having large breasts:* (S, K:) as though having a وَطْبٌ; (S;) i. e., carrying a وطب of milk. (TA.)

وطث

1 **وَطَثَ** , (aor. يَطِثُ, K,) inf. n. وَطْثٌ, *He struck the ground vehemently with his foot:* (S, K:) or *he* (a camel) *struck vehemently with his foot:* (TA:) a dial. form of وَطَسَ, or viciously pronounced for the latter word: (S:) or the ث of وطث is a substitute for the س of وطس; and the meaning is *he broke:* (Yaakoob:) or وَطِئَهُ, aor. يَطَئُهُ, inf. n. وَطْءٌ, signifies *he trod,* or *trampled, upon it so that he broke it.* (T.)

وطح

1 وَطَحَهُ, aor. يَطِحُ, (inf. n. طَحَةٌ, TA,) *He pushed him,* or *thrust him, with his hands, ungently, harshly,* or *violently.* (K.)

6 تواطح القَوْمُ *The people did evil,* or *mischief, one to another, by turns:* or *fought together.* (El-Umawee, S, K.) ___ تواطحت الإِبِلُ عَلَى الحَوْضِ, (TA,) or تواطحت الحَوْضَ, (K,) *The camels crowded,* or *pressed together, to the tank* or *cistern.* (K.)

وَطَحٌ [so in the S] and so written by Aboo-Sahl, but in the copies of the K وَطْحٌ, (TA,) *Dung* (عَرَّةٌ) or *mud that adheres to cloven hoofs, and to the claws,* or *talons of birds:* (S, K:) n. un. with ة. (TA.)

وطد

1 **وَطَدَ** , aor. يَطِدُ. inf. n. وَطْدٌ (S, L, K) and طَدَةٌ; (L, K;) and وطّد , (K,) inf. n. تَوْطِيدٌ; (S, L;) *He made a thing constant, firm, steady, steadfast, fast,* or *established.* (S, L, K.) ___ وَطَدَ, aor. يَطِدُ, inf. n. وَطْدٌ (S, L, K) and طَدَةٌ; (L, K;) and وطّد , (K,) inf. n. تَوْطِيدٌ; (S, L;) *He,* or *it, pressed upon* a thing *heavily;* syn. ثَقَّلَ. (S, L, K.) ___ وَطَدَهُ إِلَيْهِ *He drew and pressed him to him; hugged him.* (L, K*.) ___ وَطَدَ, inf. n. وَطْدٌ, *He pressed* a thing to another thing, *and made it fast.* (AA, L.) ___ وَطَدَهُ إِلَى الأَرْضِ *He pressed him to the ground* [*with his hand,* or *hands,* or *foot,* or *feet,*] *and kept him fixed upon it, preventing his moving:* (IAth, L:) *he trod upon him vehemently:* (S, L:) occurring in a trad. (L.) ___ وَطَدَ لَهُ مَنْزِلَةً *He prepared,* or *established,* (مَهَّدَ,) *for him a station;* (L, K;) as also وطّد . (TA.) ___ وَطَدَ الأَرْضَ *He closed up,* (K,) *and trod,* (TA,) *the ground, in order that it might become hard.* (K, TA.) ___ See 5. ___ وَطَدَ *He trod; trod upon; trod under foot; trampled upon;* a dial. form of وَطِئَ. (K.) ___ وَطَدْتُ عَلَى بَابِ الغَارِ الصَّخْرَ *I piled up the rocks at the entrance of the cave so as to stop it up with them.* (S, L.) See also 4.

2 **وَطَّدَ** see 1. ___ وطّد ٱللّٰهُ لِلسُّلْطَانِ مُلْكَهُ, as also اطّده, *God established,* or *confirmed, to the Sultán his dominion.* (L.) ___ وَطَّدَهُ *He beat it with the implement called* مِيطَدَةٌ. (A.)

4 **وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْطَدَهُ** *The mountain fell upon the entrance of the cavern, and stopped it up with its ruins.* Occurring in a trad. IAth says, One should only say وَطَدَهُ; or perhaps وطده is a dial. form. Another relation gives أَوْصَدَهُ. (L.) See also 1.

5 **توطّد** , (S, L, K,) and اتّطد ; (L;) and وَطَدَ , (L, K,) inf. n. وَطْدٌ; (L;) *It became constant, firm, steady,*

steadfast, fast, or *established.* (S, *, L, K.)

8 إِوْتَطَدَ see 5.

وَطْدَةٌ *i. q.* وَطْأَةٌ: so in the following words [of a trad.]; اللّٰهُمَّ اشْدُدْ وَطْدَتَكَ عَلَى مُضَرَ [*O God, make thy punishment of Mudar severe!*] (K*, TA.) [See also وَطْأَةٌ.]

وَطِيدٌ and مَوْطُودٌ *Rendered constant, firm, steady, steadfast, fast,* or *established.* (L, K.) See also وَطِيدٌ ___. وَاطِدٌ and مَوْطُوبٌ *Pressed upon heavily;* syn. مُثَقَّلٌ. (L, K.)

وَطِيدَةٌ *An established station which a man holds.* (Yaakoob, L.)

وَطَائِدُ The *foundations,* or *bases,* or the *columns,* (قَوَاعِد,) of a building: (S, L, K:) the *columns* (أَسَاطِين) of a mosque. (A.) ___ فُلَانٌ مِنْ وَطَائِدِ الإِسْلَامِ [*Such a person is one of the columns of el-Islám.*] (A.) ___ وَطَائِدُ *The supports called* أَثَافِىّ of a cooking-pot: (A, K:) app. pl. of وَطِيدَةٌ. (TA.)

وَاطِدٌ *Constant, firm, steady, steadfast, fast, settled,* or *established;* as also, by transposition, طَادٌ [q. v. in art. طدو]. (S, L.) See also وَطِيدٌ, and مُتَوَاطِدٌ, and مُوَطَّدٌ.

مَوْطُودٌ : see وَطِيدٌ, and مُوَطَّدٌ.

مِيطَدَةٌ *A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard.* (A, L, K.) ___ *A piece of wood with which a boring-instrument,* or *drill, is held:* [i. e., *a wooden socket which fits upon the top*]. (S, L.)

عِزٌّ مُوَطَّدٌ , and مَوْطُودٌ , and وَاطِدٌ , *Established,* or *confirmed, might,* or *glory.* (A.)

مُتَوَاطِدٌ *Continuous;* or *constant and uninterrupted;* (K;) as also وَاطِدٌ and طَادٌ. (TA.) ___

Strong; vehement; hard. (K, TA.)

وطر

وَطَرٌ *A want; an object of want* or *need:* (Zj, S, A, Msb, K:) or one *which one purposes to accomplish:* (Lth:) or *for which one is anxious,* (A, K,) or *desirous:* (Msb:) pl. أَوْطَارٌ. (S, A, Msb, K.) It has no verb. (Kh, S, Msb.) You say, قَضَيْتُ وَطَرِى *I accomplished,* or *obtained, my want,* &c. (A, Msb, K.) And قَضَيْتُ مِنْ كَذَا وَطَرِى *I accomplished my want of such a thing* [so as to have no further need of it: see Kur, xxxiii. 37, in two places]. (Lth.)

وطس

1 **وطَس** : see طَاس in art. طوس.

وطن

2 وَطَّنَ نَفْسَهُ عَلَى الأَمْرِ *He disposed and subjected his mind,* or *himself, to do the thing;* syn. مَهَّدَهَا لِفِعْلِهِ وَذَلَّلَهَا (Msb.) ___ وَطَّنَ نَفْسَهُ عَلَى الشَّىْءِ, and لَهُ, *He induced,* or *persuaded, himself to do the thing;* syn. حَمَلَهَا عَلَيْهِ. (ISd, in TA.) See also 5 and 10.

4 أَوْطَنَ see 10.

5 تَوَطَّنَتْ نَفْسُهُ عَلَى الشَّىْءِ, and لَهُ, *He undertook the thing, and submitted to it;* syn. تَحَمَّلَتْ وَذَلَّتْ لَهُ (ISd, in TA) [see also 2 and 10] *his mind, or he, became disposed and subjected to do the thing;* syn. تَمَهَّدَتْ. (K [in the CK, for تَوَطُّنَهَا تَمَهُّدَهَا, is put تَوَطُّنَهَا تَمَهُّدَهَا].)

10 اسْتَوْطَنَ *He took for himself as a home,* or *settled place of abode,* (S, Msb, K,) a country; (S, Msb;) as also أَوْطَنَ (S, Msb, K) and وَطَّنَ (S, K) or تَوَطَّنَ. (Msb.)

وَطَنٌ The *place of abode* or *residence* (S, Mgh, K) of a man: (S, Mgh:) a man's *settled place of abode;* his *place of constant residence;* his *dwelling;* his *home.* (Msb)

وظب

1 وَظَبَ عَلَى شَىْءٍ, (aor. يَظِبُ, K,) inf. n. وُظُوبٌ, (and وَظْبٌ, Msb,) *He continued, to do a thing; persevered in it:* (Lth, Lh, S, K:) or, (as also وَظَبَهُ, aor. and inf. n. as above, TA,) *i. q.* وَاظَبَ, [which is the more common,] inf. n. مُوَاظَبَةٌ, *he kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to a*

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thing; he was, or *became, intent upon it;* (AZ, Lh, S, K;) واظب is said to be sometimes trans. without a preposition, like لَازَمَ; but Es-Saad denies this. (TA.) ___ وُظِبَتِ الرَّوْضَةُ *The meadow was incessantly pastured on,* [*so that it became destitute of herbage*]. (TA.) See the pass. part. n. ___ فُلَانٌ يُوظَبُ عَلَيْهِ, and يُوَاظَبُ, [*Such a one is deprived of his property* (*his camels &c.*) *by successive misfortunes*]. (TA, [but for يوظب is there written يظب.]) See the pass. part. n. وَظَبَ, inf. n. وَظْبٌ, *He trod; trod upon; trod under foot; trampled upon.* (K, TA.)

3 وَاظَبَ see 1. ___ واظبهُ عَلَى خِدْمَةِ فُلَانٍ *He incited him,* or *urged him, to keep to,* or *continue in, the service of such a one.* (TA, from a trad.)

وَظْبَةٌ The *vulva* (حَيَاءٌ, L, or جِهَازٌ, K,) *of a solid-hoofed animal.* (L, K.)

وَاظِبٌ على كَذَا, and مُوَاظِبٌ عَلَيْهِ, *Keeping, attending,* or *applying himself, constantly, perseveringly,* or *assiduously, to such a thing; intent upon it.* (Lh.)

مِيظَبٌ *i. q.* ظُرَرٌ, (K,) which is *a kind of stone.* (TA.)

رَجُلٌ مَوْظُوبٌ *A man deprived of his property* (مال [app. meaning *his camels &c.*]) *by successive misfortunes.* (S, K.) ___ أَرْضٌ مَوْظُوبَةٌ *A land that has been pastured on by turns, so that there remains in it no herbage,* or *pasture.* (S, K.) In like manner, رَوْضَةٌ موظوبة: or *a meadow that has been incessantly pastured on.* And وَادٍ موظوب *A valley of which the herbage has been eaten by cattle &c., so that it has become barren,* or *bare.* (TA.)

مُوَاظِبٌ : see واظبٌ.

2 وظَّفَ عَلَيْهِ العمل *He appointed him the work.* (Msb.) ___ وظَّفَ عَلَيْهِمُ الخَرَاجَ [*He assessed them their rates of the* خراج]. (Mgh in art. قسط.)

وَظِيفٌ, in every quadruped, *What is above the* رُسْغ [or *pastern*], *to the joint of the* سَاق: in the fore-leg of a horse, *what is beneath the knee, to the* جُبَّة; and in the hind-leg, *what is between the* كعب [or *hock*] *and the* جُبَّة: accord. to IAar, in a camel, *from the* رُسْغ [or *pastern*], *to the knee* in the fore-leg, and in the hind-leg *to the* عُرْقُوب [or *hock*]: (M, TT:) [the *shank*, fore and hind]. ___ See جُبَّةٌ, and حَوْشَبٌ, and رُكْبَةٌ. ___ In a horse, *What corresponds to the* كُرَاعٌ *in an ox or sheep or goat; or the slender part of the leg.* (K, voce كراع.) (The مَوْصِلُ الوَظِيفِ is *The joint between which and the hoof is the slender part called the* رُسْغٌ. (K, art. رسغ.) The *slender part of the* ذِرَاع *and* سَاق *in a horse, camel, &c.* (S, K.) That which is broad, in the hind-leg, is preferred; and that which is gibbous in the foreleg. (S.) [In art. جُبَّة, the place where the سَاق and وظيف meet is mentioned.] The arm (ذِرَاعٌ) of a camel, [&c.,] is above the وظيف. (K, voce ذراع.) The وظيف evidently signifies what anatomists call the *metacarpus* (in the fore-leg) and the *metatarsus* (in the kind-leg): see ركبة and كَعْبٌ. In general it seems to signify the *slender part of the shank, next the pastern:* and this, accord. to the explanation of مُسْتَدَقٌّ in the M and K, is the meaning assigned to it in the S and K. See also ذراع.] ___ The *bone of the* سَاق. (L, art. مَوْصِلُ الوَظِيفِ ___.) زج *The fetlock-joint.* (S, K, voce رسغ.)

وَظِيفَةٌ *A daily allowance,* or *portion, of food, or the like.* (S, K.) ___ وظيفة also *An appointed part-payment,* or *instalment, due at a particular period.* (Mgh, Msb, in art. نجم.)

طَسْقٌ (S, voce طَسْقٌ.) وظِيفَةٌ مِنْ خَرَاجِ الأَرْضِ ___ [*An assessed rate of the land-tax*].

وع

وعوع : see فُرَانِق.

وعب

1 **وعبه** , aor. يعبُ, (inf. n. وعبٌ, Msb;) and اوعبه , (inf. n. إيعابٌ; Msb;) and استوعبه ; (and توعّبه ; TA, voce تعبعب;) *He took it altogether; took the whole of it.* (K, Msb.) See 4.

4 **أوعب** see 1. ___ اوعبه (TA) and استوعبه (S, TA) *He extirpated it; eradicated it.* (S, TA.) ___ اوعب and استوعب *He went to,* or *attained, the utmost limit in anything.* (TA.) ___ اوعب الجذْعَ *He extirpated the trunk of a palmtree.* (K.) But this is a mistake: the right reading is اوعب الجدْعَ *He made the mutilation* (of a nose, ear, hand, or lip) *to be radical,* or *total.* (TA.) See اوعب أَنْفَهُ ___. موعبٌ *He cut off the whole of his nose.* (S, TA.) ___ اوعبه *He cut off the whole of his tongue.* (TA.) ___ استرطَ موزةً فأَوعبها *He swallowed a banana-fruit, and left nothing of it.* (Lh.) ___ اوعب الشَّىءَ فى الشَّىءِ, (K,) and وعبه فيه, (Az,) *He put, inserted,* or *introduced, the whole of the thing into the* [*other*] *thing.* (K, Az, Msb.) ___ اوعب فى ماله *He lent,* or *paid in advance, of his property,* syn. أَسلف: (IM:) or *he was prodigal of his property;* syn. أَسْرَفَ: (IKtt:) or, as some say, *he expended his property in every way.* (TA.) ___ اوعب القومُ *The people collected themselves together; congregated:* (S, TA:) *they came all together.* (TA.) ___ اوعب *He collected; gathered together; congregated.* (K.) ___ اوعب بنو فُلانٍ جلاءً فلم يبقَ بِبلَدهم منهم أَحدٌ [*The sons of such a one came all together, emigrating, so that there remained not in their country one of them*]. (ISk, S.) ___ اوعب بنو فُلانٍ لبنى فُلانٍ *The sons of such a one collected together a company for the sons of such a one.* (Lh.) ___ اوعب القومُ *The people went forth all together on a military expedition.* (TA.) ___ اوعبوا النفرَ *They* [*collected together the men, and*] *went forth all together on a*

military expedition. (TA, from a trad.)

5 **تَوَعَّبَ** see 1.

10 **إِسْتَوْعَبَ** see 1. ___ استوعب الشَّيْءَ *It* (a place, or a vessel,) *was large enough to contain the thing; it held the thing,* or *received it into its capacity.* (TA.) ___ النِّعْمَةُ الواحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلِ العَبْدِ يومَ القِيامَةِ *One favour* [*of God*] *will be equivalent to all the works of a man on the day of resurrection.* A trad. (TA.) ___ اشتوعب [generally signifies *He,* or *it, took, took in* or *comprised* or *comprehended* or *included,* or *took up* or *occupied, altogether, wholly,* or *universally;* or *took in the gross; engrossed:* like اِسْتَغْرَقَ]. See 1: and 4, in two places. اِذَا ٱسْتُوعِبَ جَدْعُهُ الدِّيَةُ, said in a trad. respecting the nose, *If the mutilation thereof be total, so that nothing be left of it, the* [*whole*] *price of blood* [*shall be paid*]: (S:) or, accord. to another relation, أُوعِبَ كُلُّهُ [*If*] *the whole of it be cut off.* (TA.)

وَعْبٌ A *wide* road. (K.) You say, طَرِيقٌ وَعْبٌ: and the pl. is وِعَابٌ. (TA.) ___ وِعَابٌ *Wide* places in a land. (K.) Correctly, it is pl. of وَعْبٌ; but in the Moajam [el-Buldán] it is made a proper name of certain places. (TA.)

وَعِيبٌ An *ample* house, or tent. (K.) An *ample* vessel, that takes in the whole of what is put into it. (TA.) ___ جاءَ الفَرَسُ بِرَكْضٍ وَعِيبٍ *The horse came at his utmost rate.* (S, K.) ___ وَعِيبٌ Pudendum mulieris *amplum.* (TA.)

هٰذَا أَوْعَبُ لِكَذَا *This is most proper,* or *fit, for the full giving,* or *receiving,* or *the like, of such a thing:* syn. أَحْرَى لاسْتِيفائِهِ. (K.) This is taken from the following words of a trad. ___ نَوْمَةٌ بَعْدَ الجِماعِ أَوْعَبُ لِلْماءِ *A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis.* (TA.)

جَدْعٌ مُوعَبٌ, (also written مُوعِبٌ, TA,) *A mutilation of the nose, ear, hand,* or *lip, by which it*

is extirpated. One says, in reviling, جَدَعَهُ اللّٰهُ جَدْعًا مُوعِبًا *May God mutilate him by an utter mutilation of the nose, &c.!* (S.)

جَاؤُوا مُوعِبِينَ *They came having collected together all that they could:* (S, K:) *they came all together, not one of them remaining behind.* (Msb.)

وعث

1 **وَعَثَ**, aor. ـَـ, (inf. n. وَعْثٌ, TA,) and وَعُثَ, aor. ـُـ, (inf. n. وُعُوثَةٌ and وَعَاثَةٌ, TA,) *It* (a road) *was difficult to travel,* (K,) *and arduous to ascend.* (TA.) ___ وَعَثَ, aor. ـَـ, inf. n. وَعْثٌ and وَعَثٌ; and وَعُثَ, aor. , inf. n. وُعُوثَةٌ; *it* (a road) *was soft, and like what is termed* وَعْثٌ. (ISd.) ___ وَعَثَ *It* (dust) *was fine, and it* (land) *was soft, and loose, so that the feet of beasts of carriage sank in it.* (TA.) ___ وَعَثَتْ يَدُهُ *His hand broke.* (K.)

2 **وَعَّثَ**, inf. n. تَوْعِيثٌ, *He withheld,* or *restrained, and turned,* or *diverted,* [another from a thing]. (K.) وَعَّثَهُ عَنْ كَذَا *He turned him,* or *diverted him, from such a thing;* as also عَوَّثَهُ. (Az.)

4 **اَوْعَثَ** *He came upon a tract such as is called* وَعْثٌ: (S, K:) *he came upon an even and soft tract:* (A:) *he walked along a tract such as is called* وَعْثٌ. (Msb.) ___ اَوْعَثَ فِى مَالِهِ *He was prodigal of his wealth,* (ISk, S, K.) اَوْعَثَ, inf. n. إِيعَاثٌ, *He confounded,* or *confused.* (TA.)

وَعْثٌ A place that is *even and soft,* (S, K,) *such as is termed* دَهْسٌ, (K,) or كَثِيرُ الدَّهْسِ, (S,) *in which the feet sink,* (S, K,) *and upon which it is troublesome to walk:* (S:) or sand *in which the feet of camels, &c., sink:* (ISd:) and [in like manner] وَعْثَاءُ signifies that *in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed* دَهَاسٌ, *of small pebbles:* (Az, from Khálid Ibn-Kulthoom:) or وَعْثٌ signifies whatever is *soft and even:* (As:) or sand *that is not much in quantity:* or a *soft* place: pl. وُعُوثٌ and وُعْثٌ: and [in like manner] نَقًا مُوَعَّثٌ *an extended and gibbous tract of sand, which is soft, and in which*

the feet sink. (TA.) ___ Also وَعْثٌ and وَعَثٌ and مُوَعَّثٌ A *difficult* road. (K.) ___ هُوَ يَمْشِى فِى الوَعْثِ, and فِى الوُعُوثِ, *He walks along a tract such as is called* دَهَاسٌ, (*and along tracts of that kind,*) *in which walking is laborious.*

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(TA.) ___ وَعْثٌ A bone *broken,* (S, K,) and *chipped,* or *notched.* (S.) ___ وَعْثٌ *Leanness:* (K:) *soft leanness.* (TA.) ___ وَعْثٌ *A corrupt and confused state* of an affair: pl. وُعُوثٌ. (L.) ___ وَعْثٌ Anything *inconvenient, troublesome, difficult,* or *toilsome.* (Msb.) ___ إِمْرَأَةٌ وَعْثَةٌ *A woman who is fat,* (K,) or *fleshy;* (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) امراة وَعْثَةُ الأَرْدَافِ *A woman having soft buttocks.* (ISd.) Ru-beh says,

* تُمِيلُهَا أَعْجَازُهَا الأَوَاعِثُ *

[*Her soft buttocks make her to bend*]. Here اواعث may be pl. of وَعْثٌ, contr. to analogy; or it may be pl. of أَوْعُثٌ, which may be pl. of وَعْثٌ. (ISd.) وَعْثَاءُ also signifies the same as وَعْثٌ. (ISd.) ___ [For the prov.]

* عَلَى مَا خُيِّلَتْ وَعْثُ القَصِيمِ *

(TA,) [see 2, in art. خيل.]

وَعَثٌ : see وَعْثٌ.

وُعُوثٌ *Adversity; difficulty; distress; affliction; evil.* (TA.) ___ See وَعْثٌ.

وَعْثَاءُ *Inconvenience, trouble, difficulty,* or *toil,* (S, K,) of travel: (S:) or *severity of trouble, difficulty,* or *toil,* thereof. (A'Obeyd.) ___ Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الوَعْثَاءَ meaning *He committed a crime, sin, fault,* or *act of disobedience.* (A'Obeyd.) ___ See وَعْثٌ.

مُوْعُوثٌ A man *deficient in rank* or *quality, nobility,* or *eminence, reputation* or *note* or *consideration,* or *what is termed* حَسَب. (S, K.)

مُوَعَّثٌ : see وَعْثٌ.

وعد

1 **وعد**, aor. يعد, inf. n. وعد and عدة, (S, L, Msb, K,) [in which the ة is a substitute for the elided و,] or the latter is a quasi-inf. n., (L,) and موعد and موعدة, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and موعود and موعودة, (L, K,) the last two being instances of inf. ns. of the measures مفعول and مفعولة, (L,) *He promised.* (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K;) but some say that the ب is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with أوعد. (TA.) It is also used with reference to good and evil: (S, L, Msb, K:) you say وعده خيرا [*He promised him good*]: and وعده شرًّا [*He threatened him with evil*]: (Fr, Fs, S, L, Msb, K, &c.:) and, [accord. to some,] وعده بخير, and بشر. (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وعد [*He promised good*]: and if you mean the latter, أوعد, (Fr, T, S, L, Msb, K,) inf. n. إيعاد, with which وعيد is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasiinf. n.,] (Msb,) [*He threatened,*] or *threatened with, evil*]; and أوعده [*He threatened him, menaced him,* or *threatened him with evil*]; (Msb;) as also توعده, (L, Msb,) inf. n. توعُّد; (S, L, K;) and اتّعده. (L.) You also say اوعد خيرا [*He promised good*]; (IAar, T, ISd, Msb, K;) but this is extr.: (L:) and اوعد بشر [*He threatened,* or *threatened with, evil*]: (S, L, Msb, K:) when ب is introduced after this form of the verb, it relates only to evil: (Fs, Msb:) but you also say اوعده شرًّا. (Msb.) ___ Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

* وإنّى وإنْ أوعدته أو وعدته *

* لمخلف إيعادى ومنجز موعدى *

[*And verily I, if I threaten him* or *promise him, fail to perform my threat, but fulfil my promise*]. (Msb.) Nay, they do not apply the term خُلْف to the failure of performing a threat. (TA.) ___ يومنا يعد بردا

Our day promises cold. (L.) ___ وعدت الأرض *The land promised good produce.* (A.) ___ واعده فوعده: see 3.

3 **واعده**, inf. n. مواعدة, *He promised him, the latter doing the same to him.* (Aboo-Mo'ádh, L.) ___ واعده فوعده *He vied with him in promising, and surpassed him therein, by promising more.* (L, K. *) ___ واعده الوقت, and الموضع, [*He appointed with him the time,* and *the place*]. (L, K.) أوعدنى موعدا is a vulgar mistake. (Aboo-Bekr, L.)

4 **أوعد** see 1 throughout. اوعد, (A, L,) inf. n. إيعاد, (L,) in the sense of which وعيد is also used [as a quasi-inf. n.], (S, A, L, K) *He* (a stallion-camel) brayed, (هدر, S, A, &c.) *on his being about to attack and fight with other camels.* (S, A, L.)

5 **توعّد** see 1.

6 **تواعدوا** and اتّعدوا signify the same, [*They promised one another*]: (K *, TA:) or the former relates to good, (S, Msb, K,) signifying *they promised one another something good:* (S, Msb,) and the latter, to evil, (S, L, K,) signifying *they threatened one another:* (L:) and this distinction is commonly admitted and observed. (TA.) ___ تواعدنا الموضع, [and الوقت, *We appointed mutually the place,* and *the time*]. (Msb.)

8 **اتّعد**, (A,) [aor. يتّعد,] inf. n. إتّعاد, (S, L, K,) *He accepted a promise:* (S, A, L, K:) originally إوتعد; the و being changed into ت and then incorporated [into the augmentative ت]: some persons say ائتعد, aor. يأتعد, (inf. n. ائتعاد, TA) and pronounce the act. part. n. مؤتعد, with ء; (S, L, K;) like as they say يأتسر: (S, L:) but [if they do not change the و into ت] they should say إيتعد, and ياتعد, and موتعد, without ـُ . (IB, L.) ___ Also, *He confided in the promise of another.* (L.) ___ See also 1: ___ and 6.

وعد and عدة (in which latter the ة is a substitute for the [elided] و, S, L) and موعد and موعدة and موعود (A) and موعودة :

(L:) see 1: *A promising; a promise;* (A, L;) meaning, *of something good:* (S, L, &c.:) pl. of the first, وعود; (IJ, L;) or this has no pl.: (T, S, L, Msb:) and of the second, عدات: (T, S, L, Msb:) (and of the ↓ third, مواعد:] and of موعود مواعيد. (L.) When عدة is used as a prefixed n., [in a case of wasl,] the ة is elided, (Fr, S, L,) and ى is substituted for it: (Fr, L:) a poet says,

* وَأَخْلَفُوكَ عِدَى ٱلْأَمْرِ ٱلَّذِى وَعَدُوا *

[*And they have broken to thee the promise of the thing which they promised*]. (Fr, S, L.) ___ العِدَةُ عَطِيَّةٌ [*A promise is* equivalent to *a gift*]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) ___ عِدَةَ وَعَدَهُ بِالقَمَرِ الثُّرَيَّا [*He promised him as the moon promises the Pleiades*]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read عِدَّةَ الثُّرَيَّا القَمَرِ: see مَدَاد, in art. عد.] ___ إِخْلَافُ الوَعْدِ مِنْ أَخْلَاقِ الوَغْدِ [*The breaking of a promise is one of the natural habits of the mean and base*]. A saying of the Arabs. (MF.) ___ وَعْدٌ also signifies The *fulfilment of a promise.* Ex. مَتَى هٰذَا الوَعْدُ, in the Kur, [x. 49, &c.] means, *When shall be the fulfilment of this promise?* (L.) ___ Also, *a thing promised.* (TK, art. نجز.)

عِدَةٌ : see وَعْدٌ, and 1.

عِدِىٌّ *Of,* or *relating* or *belonging to, a promise:* rel. n. of عِدَةٌ, like زِنِىٌّ of زِنَةٌ, formed without restoring the و like as it is restored in [the rel. n. of] شِيَةٌ: [see art. شيو:] but Fr says عِدَوِىٌّ and زِنَوِىٌّ, like شِيَوِىٌّ. (S, L.)

وَعِيدٌ : see 1: *A threatening; a threat:* (S, L, K:) also written وِعِيدٌ. (TA.) See also 4.

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الوَعِيدِيَّةُ *A certain sect of the* خَوَارِجِ, *who are extravagant in threatening; asserting that transgressors* [*who have been true believers*] *shall remain in hell for ever.* (TA.)

وَاعِدٌ A horse *that promises run after run.* (L, K.) ___ A beast *that promises to be productive of good, and fortunate.* (L.) See an ex. in a verse cited voce مُصْدِق. ___ A tree, or herbage, *promising good produce.* (A.) ___ A cloud, *which, as it were, promises rain.* (L, K.) ___ A day *which promises heat;* (L;) as also a year: (TA:) or *of which the commencement promises heat;* or *cold.* (S, L, K.) ___ أَرْضٌ وَاعِدَةٌ *Land of which the herbage is hoped to prove good and productive,* (As, S, A, L, K,) *by reason of its first appearance.* (As, L.)

مَوْعِدٌ signifies *A covenant,* or *compact.* So, accord. to Mujáhid, in ch. xx. vv. 89 and 90, of the Kur-án. (L.) ___ مَوْعِدٌ and مَوْعِدَةٌ: see 1, and وَعْدٌ. ___ See also مِيعَادٌ.

مِيعَادٌ (S, A, L, Msb, K) and مَوْعِدٌ (S, A, L, Msb) *A time,* and *a place, of promise:* (S, A, L, Msb, K:) [and , *of appointment; an appointed time,* and *place*]. ___ مِيعَادٌ *A mutual promising,* or *promise.* (S, K.)

مَوْعُودٌ and مَوْعُودَةٌ: see 1, and الْيَوْمُ الْمَوْعُودُ ___ وَعْدٌ [*The promised day;* meaning] *the day of resurrection.* (TA.) ___ مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future:* the tenses of a verb. (Kh, in L, art. مَوْعُودٌ ___.) عَهْدٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِيدُ. Ex. مَوَاعِيدُ عُرْقُوبٍ أَخَاهُ بِيَثْرِبَ [*As 'Orkoob's promisings of his brother in Yethrib.*] (IJ, ISd.) See عُرْقُوبٌ.

وعر

1 **وعر**, (S, A, Msb, K,) aor. يوعر; (TA;) and وعر, aor. يعر; (Msb, K;) and وعر, (Lh, A, K,) aor. يوعر (K, TA) and يعر; (Lh, TA;) inf. n. وعورة (S, Msb, K) and وعارة, (Msb, K,) of the first (Msb, TA) and second; (TA;) and وعر, (Msb, K,) of the first (TA) and second; (Msb, TA;) and وعور, (K,) of the second only; (TA;) and وعر, (K,) of the third: (TA:) *It* (a place, A, K, and a mountain, S, Msb,) *was*, or *became, rugged;* (A, K;) as also توعّر : (S, * A, K:) or *difficult.* (Msb.) ___ [Hence,] توعّر *It* (an affair), and *he*, (a man,) *was*, or *became difficult*, or *hard.* (K, * TA.) You say, سَأَلْنَا فُلَانًا حَاجَةً فَتَوَعَّرَ عَلَيْنَا *We asked of such a one a thing wanted, and he was hard*, or *difficult, to us.* (Sgh, TA.) ___ [Hence also,] وعر, inf. n. وعارة and وعورة, *It* (a thing) *was*, or *became, little*, or *scanty.* (K, TA.)

2 **وعّره**, inf. n. توعير, *He made it* (a place, K, and a mountain, S,) *rugged:* (S, * K:) [or *difficult.*]

4 **اوعر به الطّريق** *The road became rugged to him:* or *brought him to a rugged land.* (K, * TA.) ___ اوعر *He came*, or *lighted, upon a rugged place.* (A, K.) ___ See also 10. ___ *His* (a man's) *property became little*, or *scanty.* (K, * TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) ___ اوعره *He made it* (a thing, A, K,) *little*, or *scanty.* (S, A, K.)

5 **توعَّر** see 1, in two places.

10 **استوعره** *He found it*, (S, Msb,) or *deemed it*, (K,) namely a place, (Msb,) or a road, (A, K,) or a thing, (S, Sgh,) *rugged*, (S, * K,) or *difficult;* (Msb;) as also اوعره . (Sgh, K.)

وعر *Rugged; contr. of* سهل: (A, K:) or *difficult:* (Msb:) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Msb:) as also وعِر , (A, K, or, accord. to As, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is

nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and واعر and وعير and أَوعر : (K:) and *plain with ruggedness:* and a mountain *rugged, and difficult of ascent:* and a place *inspiring fear, and desolate:* (TA:) pl. أَوعر, (K,) a pl. [of pauc.] of وعر, (TA,) and وعور, (A, K,) a pl. of mult. [of the same], (TA,) and وعورة, (A,) [of the same,] and أَوعار, (A, K,) a pl. [of pauc.] of وعر and وعير. (TA.) ___ Applied to a place where a thing is sought, (مَطْلَب, S, and Msb) *Difficult* [*of access*]. (Msb.) ___ Also, applied to a thing, *Little*, or *scanty.* (A, TA.) And you say, فلانٌ وعرُ المعروف, meaning, *Such a one has little goodness, beneficence*, or *kindness.* (S, A, K.) ___ It is also an imitative sequent to قليل; (S, K;) [but in this case it is only a corroborative;] and to وتح: (S:) and so is وعر to معر, in the phrase شعر معر وعر, (K,) meaning, *Little, scanty, hair.* (TA.)

وعر : see وعر, in two places.

وعير : see وعر.

واعر : see وعر.

أَوعر : see وعر.

وعز

1 **وَعَزَ** : see 4.

2 **وَعَّزَ** see 4.

4 **اوعز إِلَيْه فى كَذَا** , (S, K,) or بِكَذَا, (Mgh,) inf. n. إِيعَازٌ, (Mgh, TA,) *He commanded, ordered,* or *enjoined, him, respecting such a thing,* syn. تقدّم, (S, Mgh, K,) and أَمَرَ, (Mgh, K,) أَنْ يَفْعَلَ أَوْ يَتْرُكَ *that he should do* [it] or *not do* [it]; (K;) as also وعّز اليه, (S, K *) inf .n تَوْعِيزٌ; (S;) and (sometimes S) وعز اليه, (S, K, *) inf. n. وَعْزٌ; (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وعز) is not allowable, accord. to him, nor is it, as related by AHát, accord. to As. (TA.)

وعس

1 **وعَسه الدَّهر** *i. q.* حَنَّكَه and عرَكَه and نَحَّدَه &c. (IAar, TA, in art. حنك.)

وعظ

1 **وَعَظَهُ** , (S, Msb, K, &c,) aor. يَعِظُ, (Msb, K,) inf. n. وَعْظٌ and عِظَةٌ, (S, Msb, K,) in which the ة is a substitute for the elided و, (TA,) and عَظَةٌ, (TA,) and مَوْعِظَةٌ, (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Msb,) *He exhorted him, admonished him,* or *warned him; he put him in fear:* (IF:) *he exhorted him to obedience; commanded him to obey:* (Msb:) *he gave him good advice,* or *counsel;* and *reminded him of the results of affairs:* (S:) *he reminded him by informing him of that which should make the heart tender:* (Kh:) *he reminded him of that which should soften his heart, by the mention of reward and punishment.* (K.) It is said in the Kur, [xxxiv. 45,] إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ *I only exhort you,* or *command you, to do one thing.* (Msb.) And you say, وَعَظَ بِغَيْرِهِ [*He was exhorted, admonished,* or *warned, by* the example of *another:* see 8]. (S.) [And وَعَظَ, alone, *He preached a sermon* or *sermons.*]

8 **إِتَّعَظَ** [*He became exhorted, admonished, warned,* or *put in fear:*] *he obeyed,* or *conformed to,* [*an exhortation to obedience,* or] *a command, and restrained himself:* (Msb:) *he accepted good advice,* and *the being reminded of the results of affairs:* (S:) *he became reminded of that which should soften his heart, by the mention of reward and punishment.* (K.) It is said, السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَالشَّقِىُّ مَنِ ٱتَّعَظَ بِهِ غَيْرُهُ [*The happy is he who is exhorted,* or *admonished,* or *warned, by* the example of *another, and the unhappy is he by* the example of *whom another becomes exhorted,* or *admonished,* or *warned*]. (S, L.)

عظَةٌ : see 1. ___ [As a simple subst.,] it has for its pl. عظَاتٌ: and is syn. with مَوْعِظَةٌ : (TA:) [the pl. of the latter is مَوَاعِظُ.] It is said in trad., لَأَجْعَلَنَّكَ عِظَةً *I will assuredly make thee a warning,* or *an example,* to others. (TA.) And in the Kur, [ii. 276,] فَمَن جَآءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ [*But he to whom cometh an*

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exhortation, or *an admonition,* or *warning, from his Lord*]. (TA.) And القَتْلُ بِالمَوْعِظَةِ [*The slaying by way of warning*], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.)

وَعَّاظٌ : see وَاعِظٌ.

وَاعِظٌ [*One who exhorts, admonishes, warns,* or *puts in fear:*] *one who exhorts to obedience; who commands to obey:* (Msb:) *one who gives good advice,* or *counsel;* [*who reminds of the results of affairs;* &c.: and *a preacher of a sermon* or *sermons:* see 1:] and in like manner وَعَّاظٌ [*one who exhorts,* &c., *much,* or *frequently*]: (TA:) pl. of the former وُعَّاظٌ. (Msb, TA.)

مَوْعِظَةٌ : see 1: ___ and عِظَةٌ, in three places.

وعق

وعاقٌ : see عُوَاقٌ.

وعيقٌ : see عَوِيقٌ.

وعل

وَعْلٌ *A mountain-goat:* (K, &c.:) see ثَيْنَلٌ; also أَلْبٌ; and أَرْوِيَّةٌ and شَهْرٌ.

وَعُولٌ as meaning *Noble* persons: and *strong* men: see two exs. voce تَحْتَ.

وعى

1 وَعَاهُ *He kept it in mind, and considered it.* (Msb.) ___ وَعَى الحَدِيثَ *He kept,* or *retained, the narration in his mind,* or *memory;* or *knew it,* or *learned it, by heart;* and *studied it until he knew it.* (Msb.) ___ وَعَى, aor. ـِ , *He heeded; paid attention to.*

4 أَوْعَاهُ الحَدِيثَ *He made him to retain the narration in his memory;* or *to know it,* or *learn it, by heart.* (TA, in art. زكت.)

وِعَآءٌ *A* [*bag,* or *wallet,* or] *receptacle, for travelling-provisions, and for goods or utensils, &c.:* (S, MA:) *a vessel* (?). ___ وِعَآءُ القَلْبِ [*The pericardium*]. (TA, voce فُؤَادٌ.) ___ بَثَثْتُ لَهُ شَكْوَى وِعَائِى *I showed him what was in my heart.* (Er-Rághib, TA, in art. شكو and حرف.) ___ الوِعَآءِ [*The adverbial particle* فِى]. (IB, in TA, art. وسط.)

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وغب

1 **وَغُبَ**, aor. يَوْغُبُ, inf. n. وُغُوبَةٌ (and وَغَابَةٌ, IM and others), *He* (a camel) *was*, or *became, large, big*, or *bulky.* (S, K.)

وَغْبٌ *What is of a mean sort, of the utensils and furniture of a house*, or *tent:* (S, K:) pl. أَوْغَابٌ and وِغَابٌ: (K:) the former, of pauc.; the latter, of mult. (TA.) The اوغب of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also أَوْقَاب]. ___ *A sack, such as is called* غِرَارَةٌ: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) ___ وَغْبٌ (As, S, K) and وَغَبَةٌ (Th, K) *Stupid: foolish; of little sense:* (S, K:) *i. q.* لَغْبٌ, a *weak, stupid*, man: (TA, voce لغب:) pl. as above. (K, TA.) See also وَغْبٌ ___. وَقْبٌ *Weak in body:* (as also وَغْدٌ: TA:) pl. as above. (K.) ___ *Base; mean; vile.:* (as also وَغْدٌ: TA:) pl. as above. (K.) ___ وَغْبٌ A *large, big*, or *bulky*, camel: (S, K:) pl. as above: fem. with ة. (K.)

وغد

1 **وَغُدَ**, aor. ـُ, (S, K, &c.,) inf. n. وَغَادَةٌ, (L, Msb, K,) *He was,* or *became, a low,* or *ignoble, mean,* or *sordid, and weak person,* (S, Msb,) *who served for the food of his belly:* (S, L, Msb:) or *light,* (L,) *stupid, and weak* (L, K) *in intellect,* (L,) *low,* or *ignoble, and mean,* or *sordid;* (L, K;) or *weak in body:* (L, K:) or *light in intellect:* or *weak as is a slave.* (Msb.) ___ وَغَدَ القومَ, aor. يَغُدُ, (S, L,) inf. n. وَغْدٌ, (L,) *He served the people; acted as a servant to them.* (S, L.)

3 **واغده**, (L,) inf. n. مُوَاغَدَةٌ, (S, L, K,) *He* (a man) *did like as he* (another man) *did:* (L, K:) accord. to some, specially *in pace,* or *in going,* or *marching;* (L;) *he went like him;* or *kept pace with him:* (S *, L:) and *he ran with him;* or *vied with him in running:* (K:) you say وَاغَدَتِ النَّاقَةُ الأُخْرَى *the she-camel went like,* or *kept pace with, the other:* (L:) and sometimes the term مُوَاغَدَةٌ is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (تُوَاغِدُ) the other. (As, S, L, K.)

وَغْدٌ *A low,* or *ignoble, mean,* or *sordid, and weak person,* (S, A, Msb:) *who serves for the food of his belly:* (S, A, L, Msb:) or *light,* (L,) *stupid, weak* (L, K) *in intellect,* (L,) *low,* or *ignoble, and mean,* or *sordid:* (L, K:) or *weak in body:* (L, K:) or *light in intellect:* (Msb:) or *weak; as is a slave:* (Umm-El-Heythem, Msb:) or *who eats and carries away.* (Expos. of the Lámeeyeh of Et-Tughráee.) ___ *A servant of a people.* (L, K.) ___ *A slave.* (L, K.) ___ *A boy.* (L, K.) ___ Pl. أَوْغَادٌ (A, L, Msb, K) and وُغْدَانٌ and وَغْدَانٌ. (L, K.) ___ *A certain arrow,* (S, A, L, K,) *of those used in the game called* المَيْسِر, (S, L,) *to which no portion,* or *share, pertains.* (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) ___ The *fruit of the* بَاذَنْجَان. (L, K.) ___ المُوَاغَدَةُ *A certain game* (K) *of the*

Arabs, in which one player does like as the other does. (TA.) ___ See also 3.

وغر

1 **وغَرَتْهُ الشَّمْسُ** *The sun fell vehemently upon him.* (A.) ___ وغَرَتِ الهَاجِرَةُ, (K,) aor. تَغِرُ, (K, * TA,) inf. n. وَغْرٌ, (TA,) *The summer-midday was,* or *became, intensely,* or *vehemently, hot.* (K, * TA.) [Hence, (see وغر صدره,)] وَغِرَ, (S, Msb, K,) aor. يَوْغَرُ (S, Msb, * K, *) and يَيْغَرُ, with kesr to the first letter, (Fr, K,) [an irreg. form,] like يَيْجَلُ; (TA;) and وَغَرَ, aor يَغَرُ; (K, TA;) but يَوْغَرُ is more common than يَغَرُ; (Az, TA;) inf. n. وَغَرٌ, (S, Msb, K,) of the former, (S, Msb,) and وَغْرٌ, (K,) [of the latter,] or وَغْرٌ is a simple subst., and the inf. n. is وَغَرٌ; (S, * Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb];) *His bosom was,* or *became, affected with rancour, malevolence, malice,* or *spite, and enmity; and burned with wrath,* or *rage;* (S, A, Msb, K;) عَلَى فُلَانٍ *against such a one:* (S, A: *) or *became filled with wrath,* or *rage,* (Msb, TA,) *and rancour, malevolence, malice,* or *spite:* (TA:) or *burned by reason of intense,* or *violent, wrath,* or *rage:* (TA:) and تَوَغَّرَ *he* (a man, TA,) *burned,* and *was,* or *became, hot, with wrath,* or *rage.* (K, TA.) You say also, وَغِرَ عَلَيَّ فُلَانٌ, aor. يَيْغَرُ, [see above, *Such a one became affected with rancour,* &c.; or *burned with wrath,* or *rage; against me*]. (Fr, TA.)

2 **وَغَّرَ** see 4, in two places.

4 **اوغروا** *They entered upon the summer-midday when the heat was intense,* or *vehement.* (K, TA.) اوغر المآء *He heated the water,* (K, TA,) *by putting into it heated stones:* (TA:) or *i. q.* أَحْرَقَهُ: (TA:) ___ *He made the water to boil.* (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K:) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians.

(S, K.) You say أَوْغَرَ النَّصَارَى الخِنْزِيرَ *The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it.* (A.) اوغر اللَّبَنَ ___, *He made the milk what is termed* وَغِيرٌ *and* وَغِيرَةٌ; as also, وَغَّرَهُ , (S, K,) inf. n. تَوْغِيرٌ. (S.) اوغره *He made him to be affected with rancour, malevolence, malice,* or *spite, and enmity, and to burn with wrath;* or *rage:* (K:) or *he made him to be affected with wrath,* or *rage:* (A:) [in like maner,] وغّره عليه, (TK,) inf. n. تَوْغِيرٌ, (K,) *he incited him to rancour, malevolence, malice,* or *spite, against him.* (K, * TK.) You say also, أَوْغَرْتُ صَدْرَهُ عَلَى فُلَانٍ *I made his bosom hot with wrath,* or *rage, against such a one.* (S.)

5 **تَوَغَّرَ** see 1.

وَغْرٌ *Rancour, malevolence, malice,* or *spite, and enmity; and a burning with wrath,* or *rage;* (S, A, K;) as also وَغَرٌ ; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the *state of being filled with wrath,* or *rage:* (Msb:) from وَغْرَةٌ, explained below. (S.) You say, فِى صَدْرِهِ وَغْرٌ عَلَىَّ *In his bosom is rancour,* &c., *against me.* (S,) And ذَهَبَ وَغْرُ صَدْرِهِ *The rancour,* &c., *of his bosom departed.* And الهَدِيَّةُ تُذْهِبُ وَغْرَ الصَّدْرِ *The gift dispelleth the rancour, malevolence, malice,* or *spite, and the heat, of the bosom.* (TA.)

وَغَرٌ : see وَغْرٌ.

وَغْرَةٌ , (S, K,) and وَغْرَةُ حَرٍّ, (Msb,) *Intenseness,* or *vehemence, of heat:* (Msb, K:) or *of the burning thereof,* (S, TA,) *when the sun is in the meridian.* (TA.) You say, نَزَلْنَا فِى وَغْرَةِ القَيْظِ عَلَى مَآءٍ كَذَا *We alighted during the intense midday heat at such a water.* (TA.)

وَغِيرٌ *Milk into which heated stones are thrown, and which is then drunk:* (K:) or (so

accord. to the TA; but in the K, and) *milk boiled and cooked:* (K:) or *milk made hot with heated stones;* as also وَغِيرَةٌ : (S:) or the latter, or *pure milk alone, heated until it is thoroughly cooked;* and *sometimes clarified butter is put into*

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it. (ISd, TA.) ___ Also, *Flesh-meat roasted upon heated stones:* (Lth, TA:) or *upon stones heated by the sun.* (L, K.)

وَغِيرَةٌ : see وَغِيرٌ.

هُوَ وَاغِرُ الصَّدْرِ *He has the bosom* [*affected with rancour, malevolence, malice,* or *spite, and enmity, and*] *burning with wrath,* or *rage;* عَلَيَّ *against me:* (TA:) or *filled with wrath,* or *rage.* (Msb.)

كَرِهَتِ الخَنَازِيرُ الحَمِيمَ المُوَغَّرَ *The pigs hated the boiled hot water.* A proverb. (TA.) See 4.

وغل

4 **أَوْغَلْتُهَا**, for اوْغَلْتُ فيها: see a verse cited voce غَمٌّ.

واغِلٌ : see وارِشٌ, and شَطَنَ, and طَفَا.

وغم

وَغْمٌ , said of food: see فَغْمٌ.

وفد

1 **وَفَدَ عَلَيْهِ** , (S, M, A, K,) [in the Msb, وَفَدَ, but this appears to be a mistake,] and إِلَيْهِ, (M, K,) aor. يَفِدُ, (M, K,) inf. n. وُفُودٌ (M, A, K) and وَفْدٌ (M, K) and وِفَادَةٌ, (M, A, K,) or this last is a simple subst., (S,) and إِفَادَةٌ, (M, K,) in which the و is changed into إ, (M,) *He came to him,* (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyeh,) *as an ambassador, envoy,* or *messenger;* (S, A;) or *to convey gifts, and to ask aid,* or *assistance:* ('Ináyeh:) or *he went forth to him,* namely, to a king, or governor. (As, L.)

2 **وَفَّدَ** see 4.

4 **اوفدهُ عَلَيْهِ** , (M, A, K,) and إِلَيْهِ, (S, M, K,) inf. n. إِيفَادٌ; (K;) and إِلَيْهِ وفّدهُ, (L,) inf. n. تَوْفِيدٌ; (K;) *He sent him to him,* (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, *as an ambassador, envoy,* or *messenger;* or *to convey gifts, and to ask aid,* or *assistance:* see 1]. ___ الأَمِيرُ إِلَى الأَمِيرِ الَّذى وفّدهُ فوقهُ [*The governor, sent him as an envoy to the governor who was above him*]. (L.) ___ ما أَوْفَدَكَ عَلَيْنَا [*What hath caused thee to come to us?*]. (TA.) ___ بينَمَا أَنَا فضيقٍ إِذْ أَوْفَدَ ٱللّٰهُ عَلَىَّ بِرَجُلٍ فَأَخْرَجَنِى مِنْهُ *While I was in difficulty, lo, God brought to me a man, and extricated me from it.* (A.) اوفد عَلَى الشَّىْءِ, inf. n. إِيفَادٌ, *It rose up,* or *stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it.* (S, L, K *.) A poet (Homeyd Ibn-Thór El-Hilálee, TA) says,

* تَرَى العَلَافِىَّ عَلَيْهَا مُوفِدَا *
* كَأَنَّ بِرْجًا فَوْقَهَا مُشَيَّدَا *

[*Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower*

were upon her.] (S, L.) And one says of a horse, مَا أَحْسَنَ مَا أَوْفَدَ حَارِكُهُ *How beautiful is the prominence of his withers!* (S, L.) توفّد is also syn. with اوفد in the above sense. (K, TA.) ___ اوفد inf. n. إِيفَادٌ, *It* (a white antelope) *raised its head and erected its ears.* (L, K.) ___ اوفد, inf. n. إِيفَادٌ, *He hastened,* or *went, quickly:* (S, L, K:) occurring in the poetry of Ibn-Ahmar. (S, L.) ___ اوفد, inf. n. إِيفَادٌ, *It rose,* or *became elevated.* (A, L, K.) ___ اوفد, *He raised,* or *elevated,* a thing. (L.)

5 **توفّدت الإبلُ**, and الطَّيْرُ, *The camels,* and *the birds, strove to outgo,* or *outstrip, one another.* (L.) ___ توفّدت الأَوْعَالُ فَوْقَ الجَبَلِ *The mountain-goats ascended upon the mountain.* (A.) ___ See 4.

6 **توافدنا عَلَيْهِ** [*We came together as ambassadors,* or *envoys, &c., to him:* see 1]. (A.)

10 **إِسْتَوْفَدَنِى** [app. *He asked,* or *desired, me to come*]. (TA.) استوفد *He elevated himself, and made himself erect,* in his manner of sitting; (A;) a dial. form of استوفز [q. v.] (S.)

وَفْدٌ : see وافدٌ. ___ الحَاجُّ وَفْدُ ٱللّٰهِ [*The pilgrims of Mekkeh are the ambassadors of God*]. (A.) ___ وَفْدُ ٱللّٰهِ ثَلَاثَةٌ الغَازِى وَالحَاجُّ وَالمُعْتَمِرُ [*The ambassadors of God are three; the warrior, and the pilgrim of Mekkeh, and the performer of the ceremonies of the* عُمْرَة]. A tradition. (L *, El-Jámi' es-Sagheer.) وَفْدٌ The *upper part of an elevated long tract* (حَبْل: in some copies of the K, جَبَل:) *of sand.* (S, L, K.)

وَفَادَةٌ, subst. from وَفَدَ عَلَيْهِ, (S,) *A coming to a king,* (A,) or *governor,* (S, A,) [or *the like,*] *as an ambassador, envoy,* or *messenger,* [&c.: see 1]. (S, A.) ___ لَهُ وِفَادَةٌ [a phrase of frequent occurrence in notices of companions of Mohammad, meaning, *He had the honour of coming as an envoy to the Prophet*]. (TA, passim; and other works.)

وافِدٌ *A man coming to a king,* (A,) or *governor,* (S, A,) [or *great man,*] *as an ambassador, or envoy,* or *messenger;* (S, A;) [or *to convey gifts, and to ask aid,* or *assistance:* See 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) وَفْدٌ (S, A, L, K) and وُفَّدٌ (K) and وُفَّادٌ; (A, Msb;) and pl. of أَوْفَادٌ, وَفْدٌ and وُفُودٌ: (S, L, Msb, K:) وَفْدٌ is also explained as signifying *a party that assembles together and comes to a country* or *town:* and *a party that repairs to princes,* or *governors, to visit, and to ask aid,* or *assistance,* or *some benefit, &c.:* (L:) and *a party that comes to a king respecting an affair of conquest,* or *for congratulation,* or *the like:* (Mgh:) and *a company chosen to go forth for the purpose of having an interview with great men:* (En-Nawawee:) and *a company of riders:* (Jel, xix. 88:) and *a company riding and honoured:* (Zj, in explanation of the same verse of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify *a party coming, whether walking* or *riding, chosen for the purpose of having an interview with great men,* or *not:* the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.) ___ وافِدٌ A camel, (S, A, K,) or bird, (A,) or bird of the kind called القَطَا, (K,) *that precedes the others* (S, A, K) *in pace, and in coming to water.* (A.) ___ الوافِدَانِ (in the poetry of ElAasha, S, L) *The parts of the two cheeks which project when one chews, and which become depressed when one grows old.* (S, A, L, K.) One says of a very old man, غَابَ وافِدَاهُ [*The middles of his cheeks have become depressed*]. (A.)

هُمْ عَلَى أَوْفَادٍ *They are upon a journey:* (L, K:) as also أَوْفَازٍ. (TA.)

مُوفِدٌ *Prominent,* or *elevated:* (A, L:) applied to a camel's hump, (A,) and to the pubes. (L.)

مُسْتَوْفِدٌ *Erecting himself, and not placing himself at his case,* in his manner of sitting; (L;) *i.*

q. مستوفز. (L, K.)

وفر

1 **وفَرَ**, (T, S, M, A, Msb, K,) aor. يَفِرُ; (T, Msb, K; *) and وفَرَ, [aor. يَوْفُرُ;] (A, K;) inf. n. وفُورٌ (T, S, M, Msb, K) and وفْرٌ and وفَرَةٌ, (M, K,) [all of the former,] or وفْرٌ is inf. n. of the trans. v.; (Msb;) and وفارةٌ, (K,) [which is of the latter;] *It* (a thing) *was*, or *became, full, complete, perfect, whole,* or *entire:* (S, Msb:) or *it* (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) *was*, or *became, much, abundant, ample,* or *copious;* (T, M, A, K;) *not deficient:* (T:) or *it* (anything) *was*, or *became, generally,* or *universally, comprehensive:* [syn., in the last sense, عَمَّ, as is implied by an explanation of the epithet وفْرٌ, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K:) as also اتّفر, (K,) [and توفّر : see وافر.] You say also of a branch, استوفر ورقًا [*It was full of,* or *abounded with, leaves*]. (L, K, art. عرض. وفر غمد [Note], and وفِرَ, (M, L,) inf. n. [of the former] وفُورٌ, (M,) [*His honour, dignity,* or *estimation, was unimpaired;*] *he was honourable,* or *generous, not careless of his honour,* or *dignity,* or *estimation.* (M, L.) وفَرَهُ, (T, S, M, A, Msb, K, *) aor. يَفِرُهُ, (T, Msb,) inf. n. وفْرٌ (T, S, M, Msb, K) and وفَرَةٌ, (T, M,) and وفْرَةٌ, (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) *He made it full, without lack* or *defect, complete, perfect, whole,* or *entire;* (S, Msb;) as also وفّرهُ, inf. n. تَوْفِيرٌ;

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(K;) and اوفرهُ, inf. n. إِيفارٌ; and استوفرهُ : S, * TA:) or, as also وفَّرهُ, (T, M, A, K,) which latter is the usual form, (Lth, T,) *he made it much, abundant, ample,* or *copious;* (Lth, T, M, A, K;) *not deficient.* (Lth, T.) You say, وفَرَ لَهُ مالُهُ *He made his property much, abundant, ample,* or *copious.* (K, * TA.) And it is said in a trad., الحمدُ للّهِ الّذى لَا يَفِرُهُ المَنْعُ *Praise be to God, whom withholding doth not make*

to abound. (TA.) You say also, وفّر الثَّوبَ *He cut out the garment whole.* (M, K.) And وفّر السِّقَآءَ *He made the skin whole, without cutting off any redundance.* (M.) And وفَّرتُ لَهُ طَعامَهُ, inf. n. تَوْفِيرٌ, *I made his food full,* or *complete, in quantity; not deficient.* (Msb.) And وفَّرتُ عَلَيْهِ حَقَّهُ فٱسْتَوْفَرَهُ *I gave him the whole of his right,* or *due, and so he received the whole of it;* syn. of the former verb with its objective complement and the prep., وفَّيْتُهُ, (A, Mgh,) or أَعْطَيْتُهُ الجَمِيعَ; (Msb;) and of the latter verb with its objective complement, اسْتَوْفَاهُ : (A, Mgh, K:) or both these verbs, thus used, signify the same, i. e., اسْتَوْفَاهُ, (S, K) [in the former of which we read, وفَّرَ عَلَيْهِ حَقَّهُ تَوْفِيرًا وٱسْتَوْفَرَهُ أَىْ ٱسْتَوْفَاهُ; and in the latter, اسْتَوْفَرَ عَلَيْهِ حَقَّهُ كَوَفَّرَهُ إِسْتَوْفَاهُ.] You also say, وفَّرَهُ عَطَآءَهُ, (M, K,) inf. n. وَفْرٌ, (TA,) *He restored,* or *returned to him his gift, being content with it,* (M, K.) or *deeming it little.* (M, TA.) And وفَّرَ ٱللّٰهُ حَظَّهُ مِنْ كَذَا *God made his lot,* or *share, of such a thing, full,* or *complete.* (T.) And وفّر شَعْرَهُ *He left his hair to become abundant and long.* (A, TA.) And وفِرَتِ العِرْضُ, aor. أَفِرُ, (Msb,) inf. n. وَفْرٌ (Msb, TA) and وَفْرَةٌ; (TA [in my copy of the Msb, افر, which is probably a mistranscription;]) and وفَّرَتْهُ, in an intensive sense; (Msb;) *He preserved,* or *guarded, honour, dignity,* or *estimation.* (Msb.) And وفَّرَهُ عِرْضَهُ; (S, M, A, K;) and وفّرهُ عِرْضَهُ; (A;) and وفَّرَهُ لَهُ; (M;) or وفَّرَهُ لَهُ, (K,) inf. n. تَوْفِيرٌ; (TA;) [*He preserved his honour,* &c., *unimpaired;*] *he spoke well of him, and did not find fault with him;* (A;) *he did not revile him;* (M, K;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, تُوفَرُ وتُحْمَدُ عَلَى كَذَا (S, * A,) *Thy honour,* or *dignity,* or *estimation, will be preserved,* or *guarded, and thou wilt be spoken well of, for such a thing:* (A:) from وفَرَتْهُ عِرْضَهُ; and مالَهُ: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

2 **وفَّرَ** see وفَّرَهُ, and what follows it in the same paragraph.

4 **أَوْفَرَ** see وَفَرَهُ.

5 **تَوَفَّرَ** see توفّر عَلَيْهِ ___. وَفَرَ *He was regardful of those things pertaining to him* (namely his companion, A) *which one is under an obligation to respect* or *honour;* (S, A, K;) *and held loving communion, commerce,* or *intercourse, with him.* (TA.) ___ توفّر عَلَى كَذَا *He turned his purpose,* or *intention,* or *strong determination* or *resolution,* (هِمَّتُهُ,) *toward such a thing.* (A, Mgh, Msb.)

8 **إِوْتَفَرَ** see وَفَرَ.

10 **إِسْتَوْفَرَ** see وَفَرَ: and see وَفَرَهُ, in two places.

وَفْرٌ : see وُفُورٌ. ___ Also, [an inf. n. used as an epithet in which the quality of a subst. predodominates] *Much,* or *abundant, property,* (Lth, T, S,) *of which nothing is deficient:* (Lth, T:) *what is much, abundant, ample,* or *copious,* of property, and of goods, or commodities, or household furniture and utensils; (M, A, K;) *whereof nothing is deficient:* (TA:) or *what is generally,* or *universally, comprehensive,* (عَامٌّ,) of anything: (M, A, K:) pl. وُفُورٌ. (M, K.) See also وَافِرٌ.

فَرَةٌ : see وُفُورٌ.

وَفْرَةٌ : see وُفُورٌ. ___ Also, *Hair collected together upon the head:* or *hair hanging down upon the ears:* or *hair extending beyond the lobe of the ear:* (M, K:) or *hair extending to the lobe of the ear:* (S:) or *hair* (T, Mgh, Msb) *such as is termed* جُمَّةٌ, (T, A, Mgh,) *extending to the ears:* (T, A, Mgh, Msb:) it is said to be larger than what is termed جُمَّةٌ; but this is a mistake: (M:) the order is this: first, the وَفْرَةٌ; then, the جُمَّةٌ; then, the لِمَّةٌ: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. وِفَارٌ. (M, K.)

وفور and وفر and وفرة and فرة [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (S, TA:) *Fulness, completeness, perfectness, wholeness,* or *entireness:* (S:) or *muchness, abundance, ampleness,* or *copiousness:* (TA:) and the second also, *richness;* or *competence.* (A, K.) You say, هٰذه أَرض فى نبتها وفر, (S,) and وفرة, (S, A,) and فرة, (S, A, K,) i. e., وفور, (S, A, TA,) *This is land in the herbage of which is fulness,* &c., (S,) or *abundance;* (TA;) *the herbage of which has not been pastured upon.* (S, A, TA.) And هو فى وفرة من المال [*He is in* possession of *abundance of property*]. (A.)

وافر and موفور and موفَّر and متوفر [and أَوفر and وفر] all signify the same: [i. e., *Full, without lack* or *defect, full-sized, complete, perfect, whole,* or *entire:* or *much, abundant, ample,* or *copious.*] (A, TA.) You say, مالٌ وافر and نبات وافر, &c., [*Full,* or *complete,* &c., or] *much,* or *abundant, property,* and *herbage,* &c., (TA.) And شىء موفور *A thing that is full, complete,* &c. (S.) And جزآء موفَّر *A recompense of which nothing is deficient.* (TA.) And فلانٌ موفَّر الشَّعر *Such a one has his hair left to become abundant and long.* (TA.) And أَوفر سقآء, (T, S, A, K,) and وفر, (Sgh, K,) *A skin for milk,* or *water, made of hide of which nothing is deficient.* (T, S, A, K.) And in like manner, مزادة وفرآء *A leather water-bag made of a complete skin;* (S, M, A, K;) *nothing thereof being deficient:* (S, TA:) also signifying *a leather water-bag filled* (M, K, * TA) *completely.* (M, TA.) And أَرض وفرآء *Land in the herbage of which is abundance:* (M, K, * TA:) and *land of which the herbage has not been diminished.* (S, K.) And أُذن وفرآء *An ear having a large lobe:* (M:) or *a large ear,* (K, TA,) *large in the lobe.* (TA.) You say also, هم متوافرون *They are numerous.* (S, K.) ___ الوافر *The fourth metre* (بحر) *in prosody;* (M, * K;) *the measure of which consists of* مفاعلتن *six times* [in its original state]: (Sgh,

K:) or, [in practice,] مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ, *twice:* or مُفَاعَلَتُنْ مُفَاعَلَتُنْ, *twice:* (M, L:) so called because its feet are made full like those of the كَامِل, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.)

أَوْفَرُ, fem. وَفْرَآءُ, [pl. وُفْرٌ:] see فَافِرٌ.

مُوَفَّرٌ : see وَافِرٌ, in three places. ___ تَرَكْتُهُ عَلَى أَحْسَنِ مُوَفَّرٍ *I left him in the best state,* or *condition.* (TA.)

مَوْفُورٌ : see وَافِرٌ.

مُتَوَفِّرٌ : see وَافِرٌ.

مُتَوَافِرٌ : see وَافِرٌ.

وفز

3 وافزهُ *He hastened with him; vied,* or *strove, with him in hastening;* or *made haste to be,* or *get, before him;* syn. عاجلَهُ. (A, TA.)

4 اوفزهُ *He hastened him.* (K.)

5 توفّز *He prepared himself* (A, K) لِكَذَا *for such a thing,* (A,) or لِلشَّرِّ *for evil,* or *mischief.* (K.) ___ Also, *He turned over and over* upon his bed. (A.) See also 10.

10 استوفز فى قعدَتِهِ *He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease:* (S, Mgh, K:) or *he put down his knees* [*upon the ground*] *and raised his buttocks:* (Aboo-Mo'ádh, K:) or *he raised himself upon his legs,* or *feet, without*

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having yet set himself firmly in a standing posture, but having prepared himself to leap, or *spring,* (Lth, K, TA,) or *to go away:* (Lth, TA:) or *he sat in a posture as though he desired to rise and stand up;* whether in the manner termed إِقْعَآء [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

وَفْزٌ and وَفَزٌ *Haste:* pl. (of the latter, TA,) أَوْفَازٌ. (S, K.) You say, نَحْنُ عَلَى أَوْفَازٍ, (S, K,) and عَلَى وَفَزٍ, (K,) *We are in haste:* (K:) or *we are on a journey;* [like عَلَي أَوْفَادٍ;] *the time of our journeying has come.* (S, TA.) And لَقِيتُهُ عَلَى أَوْفَازٍ, and عَلَى وَفَزٍ, *I found him in a state of haste:* (Az, TA:) or

preparing [*his apparatus for travel*]. (M, TA.)

وَفَزٌ : see وَفْزٌ.

وَفَزَةٌ *An upright posture in sitting, so that one is not at his ease.* (Lth, TA.) See 10.

مُتَوَفِّزٌ *Turning over and over upon the bed, scarcely sleeping:* (K, * TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn- 'Abbád. (TA.)

مُسْتَوْفِزٌ act. part. n. of 10, q. v. One says, إِطْمَئِنَّ فَإِنِّى أَرَاكَ مُسْتَوْفِزًا [*Be thou at ease, for I see thee to be sitting in an upright and uneasy posture*]. (TA.)

وفض

1 **وَفَضَ** , (A, Mgh, K.) aor. يَفِضُ, (K,) inf. n. وَفْضٌ (A, K) and وَفَضٌ; (IDrd, K;) and اوفض , (S, Mgh, K,) and استوفض ; (S, K;) *He ran:* (A, Mgh, K:) *he hastened,* or *went quickly.* (S, A, Mgh, K.) Hence, in the Kur. [lxx. 43,] كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ , or نَصْبٍ, *As though they were hastening,* or *going quickly, to a thing set up for worship.* (Fr, S, TA.) You say also وَفَضَتِ الإِبِلُ *The camels hastened,* or *went quickly:* (M:) or *went the pace termed* خَبَب. (Khaleefeh El-Hoseynee.) And *The camels became dispersed:* (AA:) and استوفضت *they became dispersed* (K, TA) *in their pasturing.* (TA.)

2 **وَفَّضَ الرَّحَى** *He put a* وِفَاض [or *skin*] *beneath the* [*hand-*] *mill.* (M, in art. ثفل.)

4 **اوفض** : see 1, in two places. Also, *He made* a she-camel *to go the pace termed* خَبَب; as also اوضف. (Khaleefeh El-Hoseynee.) And *He dispersed* camels. (The same, and K.) See also 10. اوفض لَهُ *He spread for him a carpet,* or *the like, by which to preserve himself from the ground;* (K, TA;) as also اوضم. (TA)

4 **أَوْفَضَ** : see أَوْضَفَ.

10 **استوفض** : see 1, in two places. Also, *He required,* or *commanded,* another *to hasten,* or *be quick,* or *he hastened, hurried,* or *urged,* him. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) ___ *He drove away* (S, M, K) camels, or an ostrich; as also اوفض : (M:) *he drove away,* or *expelled,* another *from his country:* (M:) *he banished* him. (Mgh, K.)

وَفْضٌ (S, M, K,) and وَفَضٌ (M, K) *Haste:* (S, M, K:) [like وَفْزٌ and وَفَزٌ:] pl. أَوْفَاضٌ. (K.) You say, جَآءَ عَلَى وَفْضٍ, and

وَفَضٍ , and أَوْفَاضٍ, *He came in haste.* (M.) And لَقِيتُهُ عَلَى أَوْفَاضٍ *I found him in a state of haste:* (S, K:) like أَوْفَازٍ. (S.)

وَفَضٌ : see وَفْضٌ, in two places.

وَفْضَةٌ *A pastor's* [*bag of the kind called*] خَرِيطَة, *for his implements and provisions,* (M, K,) *which he carries therein.* (M.) ___ And hence, as being likened thereto, (M,) *A* [*quiver of the kind called*] جَعْبَة, (M, K,) or *a thing like the* جَعْبَة. (S,) *for arrows,* (M,) *of skins,* or *hides,* (S, M, K,) *in which is no wood:* (S, M:) or [*a quiver*] *smaller than the* جعبة, *having its upper and lower parts of equal size:* the جعبة is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISh:) pl. وِفَاضٌ (S, M, A, K) and وَفَضَاتٌ. (A, TA.) ___ Also, *A thing like a quiver* (كِنَانَة), (Fr, M,) *of small size,* (Fr,) *in which a man of the class called* أَوْفَاض *puts his food.* (Fr, M.) ___ Also, The *small depression between the two mustaches, beneath the nose,* (K, TA,) *of a man.* (TA.)

أَوْفَاضٌ *Parties of men:* (A'Obeyd, S, K:) *a mixed multitude:* (A'Obeyd, M, K:) from وَفَضَتِ الإِبِلُ meaning the camels became dispersed: (AA:) or *poor, weak, defenceless people:* (L:) or *an assemblage,* (K,) or *a mixed multitude* or *collection,* (S,) *from various tribes, such as the* أَصْحَابُ الصُّفَّة: (A'Obeyd, S, K:) or *a company of whom every one has a* وَفْضَة *for his food,* (Fr, M, K,) i. e. a thing resembling a كِنَانَة, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or الأَوْفَاضُ applies to *the persons called* أَهْلُ الصُّفَّة, (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See صُفَّةٌ.]

مِيفَاضٌ *Going quickly,* or *swiftly;* applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.)

مُسْتَوْفِضٌ *Going quickly,* or *hastening, by reason of fright;* (As;) or *running away by reason of fright;* as though desiring his وَفْض, or running: (Sgh:) or *frightened.* (TA.)

وِفَاضٌ : see 2, and ثِفَالٌ.

وفق

1 وَفَقَ أَمْرُهُ *His affair,* or *case, was right, agreeable with what was wished,* or *desired.* (A, TA.)

2 وَفَّقَ أَمْرَهُ [*He accomodated, adapted,* or *disposed, his affair to its object; directed it to a right issue;*] *prospered it.* (TK.) ___ وَفَّقَهُ لِأَمْرٍ *He disposed him,* or *adapted him, to a thing; he disposed him,* or *made him fit, for a thing.* ___ وَفَّقَهُ ٱللّٰهُ *God accommodated him, adapted him, or disposed him, or directed him, to the right course;* syn. سَدَّدَهُ: (Msb:) *God made him to take, or follow, a right way, course,* or *direction,* [in an affair]: or *directed him by inspiration to that which was good,* or *to prosperity.* (TA.) ___ وَفَّقَهُ لِلسَّدَادِ [*He accommodated, adapted, disposed, or directed him, to that which was right*]. (K, art. سد) ___ وَفَّقَ بَيْنَ الشَّيْئَيْنِ *He effected an agreement, a harmony, a reconciliation, an accommodation,* or *an adjustment, between the two things.* (MA.) And وَفَّقْتُ بَيْنَ القَوْمِ [*I effected an agreement, a harmony,* &c., *between the people,* or *party; made peace between them*]. (Msb, in art. صلح; &c.)

3 وَافَقَهُ *He, or it, was conformable, or did conformably, to him, or it; was as he, or it, was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it.* ___ وَافَقَهُ عَلَى أَمْرٍ *i. q.* اتَّفَقَ عَلَيْهِ مَعَهُ, *He agreed with him,* or *was of one mind or opinion with him, upon, or respecting, a thing, or an affair.* (TA.) ___ [وَافَقَهُ is best rendered *He agreed, consented, accorded,* or *was of one mind or*

opinion, with him: and *he complied with him,* or *it* (see طَاوَعَهُ): and *he coincided with him, suited him,* or *it; it matched it,* &c.] ___ وَافَقَ العَذَابُ الذَّنْبَ [*The punishment agreed, or corresponded with the sin, crime, or offence*]. (TA.) ___ وَافَقَ *It was suitable,* or *convenient.* ___ See مُشَاكَلَةٌ in art. شكل, conj. 3. ___ وَافَقَهُ *He encountered him; syn. with* صَادَفَهُ, q. v.

4 أَوْفَقَ أَمْرَهُ *He found his affair,* or *case, agreeable with his wish,* or *desire.* (TA.)

8 اتَّفَقَ *It happened; chanced.* So used in the K, art. لفت, and in many other works. ___ اتَّفَقَ مَعَهُ عَلَى أَمْرٍ: see 3.

تَوْفِيقٌ *A certain legal document: a pleading.* See مَحْضَرٌ.

إِتِّفَاقِىٌّ *Casual.*

وفى

1 **وَفَى بالعَهْدِ** [*He fulfilled, performed, kept,* or *was faithful to, the compact,* or *covenant,* and *the promise*]: act. part. n. وَفِىٌّ; pl. أَوْفِيَآءُ. (Msb.) ___ وَفَآءٌ signifies The *being faithful to an engagement,* or *promise:* see 1, last sentence, in art. وفاه ___. رعى *He paid it:* see an ex. (فِى ثَوْبِى أَبِى أَنْ أَفِيَهُ) voce ثَوْبٌ.

2 **وَفَّاهُ حَقَّهُ** and اوفاه and وافاه and توفّاه and استوفاه *He paid,* or *rendered, to him fully,* or *completely, his right,* or *due.* (K. [In the CK, اوفاه is erroneously put for وافاه.])

3 **وافَى به** *He brought it:* see a verse cited in art. سجد. ___ See 2.

4 **أَوْفَى عَلَيْهِ** *He looked upon it, looked upon it from above, looked down upon it; got a view of it;* or *saw it;* syn. أَشْرَفَ عَلَيْهِ, (S, Msb, K, TA,) and اطَّلَعَ; and اوفى فيه [likewise] signifies اشرف. (TA.) ___ See 2.

5 **تَوَفَّاهُ ٱللّٰهُ** *God took his soul,* (S, K,) [either at death, or in sleep. See the Kur-án, vi. 60]: or *caused him to die.* (Msb.) ___ See 2 and 10.

10 **اسْتَوْفَاهُ** and تَوَفَّاهُ *He* [*exacted,*] *took, or received, it fully, or wholly.* (Mgh.) See an ex. voce عَلَى. ___ See 2. ___ اسْتَوْفَى [*He completed*] so many years of his age. (A, O, in TA, voce احفر.)

وَفِىٌّ : see وَفِىُّ العَهْدِ ___. وَفِىٌّ [*A fulfiller, performer,* or *keeper, of the compact,* or *covenant.* (TA, voce إِلٌّ.)

وقب

1 وَقَبَ الظَّلَامُ *The darkness came in upon the people.* (S, K*.) ___ So in the verse of the Kur. [cxiii. 3,] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ *And from the mischief of night when it cometh in upon men;* (S;) [for other explanations see غَاسِق in art. غسق.] ___ وَقَبَتِ الشَّمْسُ, (inf. n. وَقْبٌ and وُقُوبٌ, K,) *The sun set:* (S, K:) *entered its place* [of setting.] (S.) ___ وَقَبَ القَمَرُ, (inf. n. وُقُوبٌ, TA,) *The moon entered upon a state of eclipse;* (K;) *entered into the cone-shaped shade of the earth.* (TA.) ___ وَقَبَتْ عَيْنَاهُ (and simply وَقَبَ, TA,) *His eyes became sunk,* or *depressed, in his head.* (S.) ___ وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ and وَقِيبٌ, *He* (a horse) *made a sound with his prepuce:* [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying the sounding of a horse's prepuce:] or *made a sound by the motion of his penis in its prepuce.* (TA.) ___ وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ *It* (a thing) *entered:* (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly وُقُوبٌ, because the verb is intrans.: accord. to some, it signifies *he,* or *it, entered into a* وَقْبٌ, q. v.; and in the K, وَقْبٌ is given as the inf. n. of the verb in this sense. (TA.) [In the CK, وَقْتٌ is put by mistake for وَقَبَ ___.] وَقَبَ, [aor. يَقِبُ,] inf. n. وَقْبٌ and وُقُوبٌ, *He,* or *it, became absent, hidden,* or *concealed.* (K.) ___ وَقَبَ [aor. يَقِبُ,] inf. n. وَقْبٌ, *He,* or *it, came; approached; advanced.* (K.)

4 اوقب النَّخْلُ *The palm-tree became rotten in the fruit-bearing stalks of its racemes.* (TA.) ___ اوقب *He* (K), or *it,* (a people, S,) *hungered; suffered hunger.* (S, K.) ___ اوقب شَيْئًا, (inf. n. إِيقَابٌ, TA,) *He put a thing into* a وَقْبَةٌ, q. v.: (Fr, S, K:) or, as in some Lexicons, *into a* وَقْبٌ. (TA.)

وَقْبٌ *A small hollow,* or *cavity,* (نُقْرَةٌ,) *in which water collects,* in a mountain: (S:) or in a rock: as also

وقبة : (K:) or, accord. to some, وقب is a coll. gen. n., of which وقبة is the n. un.: (MF:) pl. أَوْقَابٌ: (TA:) or وَقْبٌ, accord. to the K, (but accord. to the TA وَقْبَةٌ,) signifies *what is like a well, in a tract of hard and large stones that produce no plants, a fathom,* or *two fathoms, in depth,* (K,) *in which the rain-water stagnates.* (TA.) ___ The *cavity,* or *socket,* of the eye: (S:) *any cavity,* or *socket, in the body;* as that of the eye, and that of the shoulder-blade: (K:) pl. وُقُوبٌ and وِقَابٌ. (TA.) ___ The *pit,* or *cavity, above the eye* of a horse: (K:) pl. وُقُوبٌ and وِقَابٌ. (TA.) ___ The *hole into which enters the axle* of a pulley. (K.) ___ See also وَقْبَةٌ. *Stupid; foolish; of little sense:* (S, K:) like وَغْبٌ: (S:) an epithet of a man: pl. أَوْقَابٌ: (K, TA:) fem. with ة. (TA.) ___ So in the following trad. of El-Ahnaf: إِيَّاكُمْ وَحَمِيَّةَ الأَوْقَابِ [*Beware of the care with which stupid people defend their rights:* a proverb]. (TA.) For الاوقاب, another relation substitutes الأَوْغَاب, meaning the same, or weak persons. (TA,

art. وغب, on the authority of AA.) ___ See أَوْقَابٌ ___ A *despised,* or *contemptible, low, base,* or *ignoble,* man. (Th, K.)

قَبَةٌ The *thing that is in the belly, resembling the* فَحث: (TA:) the إِنْفَحَّة [a name given to the *stomach* of a sucking kid, &c.] *when it has grown large,* of a شاة, [i. e., a sheep or goat or the like]: (K:) not in any animals but those termed شاء: (IAar:) mentioned before, in art. قب, [q. v., where it is also written قَبَّةٌ]. (TA.)

وَقْبَةٌ *A large aperture,* or *hole, in a wall, in which is shade:* (K:) pl. أَوْقَابٌ. ___ See ___. وَقْبٌ وَقْبَةُ الثَّرِيد, (S, K,) and الدُّهْن, (K,) but the latter is a mistake, and the correct word is المُدْهُن, [a vase for ointment], (TA,) *i. q.* أَنْقُوعَتُه, [i. e., *its cavity* or *hollow*]. (S, K.) Lth says, that وَقْبٌ signifies *any cavity, hollow,* or *pit;* as that in a [stone of the kind called] فَهْرٌ, and in a مُدْهُن, or مُدْهُنَة, q. v. (TA.)

وُقْبِىٌّ *Fond of,* or *given to, the company of* أَوْقاب, i. e., *stupid,* or *foolish, persons.* (K.)

أَوْقَابٌ [pl. of وَقْبٌ?] The *utensils and furniture, of the meaner sort, of a house,* or *tent:* (K, TA:) as also أَوْغَابٌ. (TA.)

أَوْقَبُ ذَكَرٌ *Multum penetrans in vulvam penis.* (K.) ___ رَكِيَّةٌ وَقْبَاءُ, *A well of which the water sinks into the earth.* (TA.)

مِيقَبٌ i. q. وَدَعَةٌ [The *shell called cowry*]. (K.)

مِيقَابٌ A man *who drinks much of water:* (K:) or *of the beverage called* نَبِيذ. (L.) ___ مِيقَابٌ A *stupid,* or *foolish,* woman: or one *who gives birth to stupid,* or *foolish, children;* syn. مُحْمَقَةٌ. (K: [so in the CK: in a MS. copy, مُحَمَّقَةٌ, one *to whom stupidity,* or *folly, is imputed:* but the former is evidently the right reading; ميقاب being an epithet similar to مِذْكَارٌ and مِئْنَاثٌ &c.]) ___ Also *Latam vulvam habens* mulier. (K.) ___ بَنُو المِيقَابِ a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) ___ سَيْرُ المِيقَابِ *A journeying continued during a day and a night together.* (K.)

وقت

1 **وَقَتَ**, aor. يَقِتُ, inf. n. وَقْتٌ; and وَقَّتَ, inf. n. تَوْقِيتٌ; *He determined, defined,* or *limited,* a thing *as to time;* (IAth, L, Msb;) and *otherwise:* (L, Msb:) *he determined,* or *defined, times.* (S, K.) وَقَّتَهُ *He declared* [or *appointed*] *a time in which it should be done.* (S.) وَقَّتَ اللّٰهُ الصَّلَاةَ, aor. يُقِتُ; and وَقَّتَهَا, *God hath determined,* or *defined, a time for prayer.* (Msb.) وَقَّتَ, as also أَقَّتَ, *He assigned,* or *appointed,* for a thing, *a particular time; he assigned,* or *appointed, a particular time for doing* a thing. (IAth, L.) وَقَّتُّهُ لِيَوْمِ كَذَا [*I appointed him,* or *it, for such a day*]; like أَجَّلْتُهُ. (S.) ___ In the following words of the Kur. [lxxvii. 11,] وَإِذَا الرُّسُلُ أُقِّتَتْ, اقتت is a dial. form of وُقِّتَتْ, like as أُجُوهٌ is of وُجُوهٌ; (S;) and the meaning is *And when the Apostles shall have one* [*particular*] *time assigned to them* to decide between the people [to whom they have been sent to preach]: (Zj:) or, *shall be collected at their appointed time,* on the day of resurrection. (Fr.) This is the general reading; but there are other reading; namely, وُقِّتَتْ, and وُقِتَتْ, (S, TA,) and وُوقِتَتْ, which last is of the measure فُوعِلَتْ, from المُوَاقَتَةُ. (K.) ___ لَمْ يَقِتْ فِى الخَمْرِ حَدًّا *He* (Mohammad) *did not determine,* or *define, for* [*drinking wine,*] *a castigation consisting of a certain number* [*of blows,* or *stripes*]. (TA, from a trad.) ___ وَقَتَ sometimes signifies *He* [i. e. God] *made* the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, *obligatory,* or *incumbent,* upon men. (TA.) ___ وَقَّتَ لِأَهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ *He appointed, for the people of El-Medeeneh, Dhu-l-Huleyfeh as the place where they should enter upon the state of* إِحْرَام. (TA, from a trad.)

2 **وَقَّتَ** see 1 throughout.

3 **واقتهُ** , inf. n. مُوَاقَتَةٌ, [*He made an appointment with him for a particular time*]. (K.)

وَقْتٌ (S, K) *A time;* or *space,* or *measure, of time,* (M, L, K, Msb,) *appointed for any affair; a season:* (Msb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also مِيقَاتٌ , (K, Msb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying *a time appointed for the performance of some action:* [as in the S:] (TA:) pl. of the former أَوْقَاتٌ, and of the latter مَوَاقِيتُ. (Msb.) [Hence, وَقْتَئِذٍ *Then; at that time.*] ___ وَقْتٌ *A space,* or *measure, of local extension;* as a mile, &c. (Sb.)

مَوْقِتٌ , [of the measure] مَفْعِلٌ from الوَقْتُ: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjáj says,

* وَالجَامِعُ النَّاسَ لِيَوْمِ المَوْقِتِ *

[*And He who congregateth mankind for the day of the appointment of a particular time,* or, *of the place of a certain event,* or, *of the time of a certain event;* i. e., for the day of resurrection]. (S.)

مِيقَاتٌ : see وَقْتٌ. ___ Also, *A place in which a certain action is appointed to be performed.* (S.) Ex. مِيقَاتُ الحَجِّ *The place where the pilgrims enter upon the state of* إِحْرَام: (S, K:) you say, هٰذَا مِيقَاتُ أَهْلِ الشَّأْمِ *This is the place where the people of Syria enter upon the state of* احرام. (S.) ___ [Also, *A place in which a meeting is appointed to take place at a particular time.* Ex.] الآخِرَةُ مِيقَاتُ الخَلْقِ [*The world to come is the place in which mankind are appointed to meet* after the resurrection]. (L.) ___ [Also, *That which determines the commencement,* or *the like, of a period &c.* Ex.] الهِلَالُ مِيقَاتُ الشَّهْرِ [*The*

crescent is that which determines the commencement of the month]. (L.) ___ See also مَوْقِتٌ.

مَوْقُوتٌ and مُوَقَّتٌ *Determined, defined, definite,* or *limited, as to time.* (L.) ___ وَقْتٌ مَوْقُوتٌ, and مُوَقَّتٌ, *A determined, defined, definite,* or *limited, time.* (K.) ___ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا [Kur. iv. 104,] *For prayer is to the believers a prescript,* or *an appointment,* or *ordinance, ordained* [*to be performed*] *in the times* [*thereof*]. (S, K, &c.) ___ Also [مَوْقُوثٌ (see 1) and] مُوَقَّتٌ *Determined, defined,* or *definite, as to its extreme limit, extent,* or *amount:* (L:) both signify anything *defined, definite,* or *limited.* (Msb.)

مُوَقَّتٌ : see مَوْقُوتٌ.

وقح

1 **وَقُحَ**, (S, K,) aor. يَوْقُحُ; (S;) and وَقِحَ, (K,) aor. يَوْقَحُ; (TA;) and وَقَحَ, (K,) aor. يَقِحُ; (TA;) inf. n. وَقَاحَةٌ and وَقُوحَةٌ, (S, K,) inf. ns. of the first, (TA,) and وَقْحٌ and وَقَحٌ, (S,) [also of the first,] and وَقِحٌ, so in [most of] the copies of the K, [but in the CK وُقْحٌ.] inf. n. of the second, (TA,) and قَحَةٌ and قَحَةٌ, (S, K,) in both of which the ة is a substitute for the [elided] و, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and اوقح, and استوقح; (S, K;) *It* (a solid hoot, S, K, and a camel's foot, and the back, TA) *was*, or *became, hard.* (S, K.) ___ وَقُحَ, (S, K,) and وَقِحَ, and وَقَحَ, (K,) inf. n. وَقَاحَةٌ and قَحَةٌ and قَحَةٌ (S) and وَقْحٌ and وُقُوحٌ; (Lh;) and توقّح; (A;) *He* (a man) *had little shame:* (S, K:) *he was hard-faced, having little shame: he was bold to do bad, foul,* or *abominable, things, and cared not for them,* accord. to Bd and Z. (TA.)

2 **وقّح**, inf. n. تَوْقِيحٌ, *He repaired* a tank, or cistern, *with pieces of dry clay,* or *tough clay in which was no sand, and* (or, *as is sometimes done,* TA) *with broad and thin stones.* (K.) ___ وقّح, inf. n. تَوْقِيحٌ, *He rendered* a solid hoof

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hard by means of melted fat, (S, K,) *burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof.* (TA.)

4 **أَوْقَحَ** see 1.

5 **تَوَقَّحَ** see 1.

10 **إِسْتَوْقَحَ** see 1.

وَقِحٌ and وَقَاحٌ A man *having little shame.* (S, A.) ___ وَقَاحُ الوَجْهِ, an epithet applied to a woman, (S,) without ة, as well as to a man, and وَقِيحُ الوَجْهِ, applied to a man, *Hard-faced, having little shame;* (TA;) as also وَقْحَى applied to woman. (Msb.)

وَقَاحُ الذَّنَبِ A man *patient in riding.* (IAar, K.) [See وَقَاحٌ ___.] ذَنَبٌ (S, K) and وَاقِحٌ (K,) A *hard* solid hoof, (S, K,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former وُقُحٌ, (S, K,) and وُقَّحٌ. (TA.) فَرَسٌ وَقَاحٌ *A hard and strong horse.* (Msb.) ___ See وَقِحٌ.

وَقِيحٌ and وَقْحَى: see وَقِحٌ.

وَاقِحٌ : see وَقَاحٌ.

رَجُلٌ مُوَقَّحٌ *A man who has been tried* or *proved,* or *rendered experienced* or *expert* (Lh. S, K) *by trials which have befallen him;* as also مُوَقَّعٌ. (Lh, S.) ___ بَعِيرٌ مُوَقَّحٌ *A camel jaded by work.* (TA.)

وقد

1 **وَقَدَتِ النَّارُ**, aor. تَقِدُ, inf. n. وُقُودٌ (S, A, L, Msb, K) and وَقُودٌ, (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying fire-wood [or fuel], though there are some instances of inf. ns. of the measure فَعُولٌ, whereof قَبُولٌ is one, (El-Basáïr, TA,) and وَقْدٌ (S, A, L, Msb, K) and وَقَدٌ and قَدَةٌ and وَقَدَانٌ (S, L, K) and وَقِيدٌ; (S, L;) and توقّدت , and اتّقدت , (S, L, Msb, K,) and استوقدت ; (L, Msb, K;) *The fire burned; burned up; burned brightly* or *fiercely; blazed;* or *flamed;* syn. اشْتَعَلَتْ; (Msb, art. شعل;) and هَاجَتْ; (L;) and سَطَعَتْ وَٱرْتَفَعَ لَهَبُهَا. (Bd, ii. 16.) ___ وَقَدَتْ بِكَ زِنَادِى [*May my* زند *emit fire by thy means!*] a prayer, like وَرِيَتْ بِكَ زِنَادِى: (L:) [meaning, do thou aid, or help, me]. ___ وَقَدَ and توقّد *It* (anything) *shone,* or *glistened.* (L.) ___ توقّد قَلْبُهُ *His heart became excited with ardour,* or *eagerness.* (L.) ___ [And توقّد *He* (a man) *was,* or *became, clever, ingenious, acute, sharp,* or *penetrating.* (See وقّاد.)]

2 **وَقَّدَ** see 4.

4 اوقد النَّارَ **أَوْقَدَ**, (S, A, L, Msb, K,) inf. n. إِيقَادٌ; (L, Msb;) and وقّدها , (L,) and توقّدها , (K,) and استوقدها ; (S, L, Msb, K;) *He lighted,* or *kindled, the fire; made it to burn, to burn up, to burn brightly* or *fiercely, to blaze,* or *to flame;* syn. أَضْرَمَهَا; (K, art. ضرم;) and أَشْعَلَهَا; (TK;) *he raised the fire,* or *made it to burn up, with fire-wood,* or *fuel:* (A:) or the ↓ last signifies *he desired,* or *endeavoured, to kindle the fire. and to make it burn up,* or *burn brightly* or *fiercely, and blaze,* or *flame.* (Bd, ii. 16.) ___ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا ٱللّٰهُ [*Whenever they kindle a fire for war, God extinguisheth it;* Kur. v. 69,] meaning, whenever they contrive a mischievous

and deceitful plot, God annulleth it. (Msb.) ___ أَوْقَدْتُ لِلصِّبَا نَارًا [in some copies of the K, لِلصَّبِيِّ,] *I relinquished silly and youthful conduct.* (L, K.) A poet says,

* صَحَوْتُ وأَوْقَدْتُ لِلْهُوِ نَارَا *

* وَرَدَّ عَلَيَّ ٱلصِّبَا مَا ٱسْتَعَارَا *

[*I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed*]. (L.) ___ أَبْعَدَ ٱللّٰهُ دَارَهُ وأَوْقَدَ نَارَا أَثَرَهُ [*May God remove his dwelling far away, and*] *may He not bring him back,* or *restore him!* (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.)

5 **تَوَقَّدَ** See 1 and 4. ___ توقّد is also said of the odour of perfume, (S, A, K, in art. وهج,) meaning *It was,* or *became, hot* [or strong]. (TK.)

8 **إِوْتَقَدَ** see 1. ___ اتّقدت الشَّمْسُ [*The sun was,* or *became, burning,* or *fiercely burning*]. (M, K, in art. صقر, conj. 4, &c.)

10 **إِسْتَوْقَدَ** see 1 and 4.

وَقَدٌ *Fire* itself. (A, L, K.) Ex. مَا أَعْظَمَ هٰذَا الوَقَدَ *How great is this fire!* (A.) ___ See also 1.

الوَقْدَةُ, (S, K,) or وَقْدَةُ الحَرِّ, (L,) *The greatest heat;* (S, L, K;) *which is a period of ten days,* or *of half a month.* (S, L.) ___ طَبَخَتْهُمْ وَقْدَةُ الصَّيْفِ [*The greatest heat of the summer affected them with a hot,* or *burning, fever*]. (A.) ___ وَقَدَاتُ سُهَيْلٍ: see the last paragraph of art. عدل.

وَقَدَى, fem. *Shining,* or *glistening.* (L.) ___ See also مِيقَادٌ.

وَقُودٌ *Fire-wood;* (S, L, Msb, K;) but it is only so called *when kindled;* (El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وِقَادٌ and وَقِيدٌ: (K:) or *any fuel; anything with which fire is kindled,* or *made to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (L:) or the *blaze,* or *flame, of fire, which one sees.* (Lth, L.) ___ وَقُودُهَا النَّاسُ وَٱلْحِجَارَةُ [Kur. ii. 22; and lxvi. 6; *The fuel whereof shall be men and stones*]. (L.) ___ See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الوُقُودُ. (Yaakoob, S, L.)

وَقَّادٌ *Shining,* or *shining brightly;* (L, K;) applied to a star. (L.) ___ وَقَّادٌ (L, K) and مُتَوَقِّدٌ (L) A heart, or mind. *quickly excited with ardour,* or *eagerness, in liveliness and acuteness* or *penetration.* (L, K.) ___ Also, both words, A man (L) *clever, ingenious, acute, sharp,* or *penetrating.* (L, K.)

غَائِرُ الوَاقِدَيْنِ *Blind:* (A:) by الواقدين are meant *the two eyes:* El-Aashà says, accord. to one reading,

* رَأَتْ رَجُلًا غَائِرَ الوَاقِدَيْنِ *

but the reading commonly known is الوَافِدَيْنِ. (JK.)

مَوْقِدٌ (S, A, L, Msb) and مُسْتَوْقِدٌ (A, L) and مُوقِدٌ (JK) *A fire-place; a place in which fire is lighted.* (S, A, * L, Msb.) See an ex. voce حساس.]

مُوقَدٌ : see مُوْقِدٌ.

زَنْدٌ مِيقَادٌ *A* زند *that quickly produces fire.* (A, L, K.) You also say زند وَقْدَى, i. e., مُتَوَقِّدَةٌ. (JK.)

مُتَوَقِّدٌ : see وَقَّادٌ.

مُسْتَوْقِدٌ : see مَوْقِدٌ.

وقذ

1 **وَقَذَهُ**, aor. يَقِذُ, (S, L, &c.,) inf. n. وَقْذٌ, (S, L, K, &c.,) *He beat him,* or *struck him, violently:* (L, K:) *he beat him until he became relaxed,* or *languid, and at the point of death:* (S, L, Msb:) or *he beat him so that he became at the point of death:* (A:) he *broke his skull, wounding the brain:* (L:) *he beat* or *struck, him upon the small protuberance above the back of the neck, so that the sound of the blow* or *blows reached the brain, and deprived him of reason:* (Aboo-Sa'eed, L:) *he beat him* (*a man*) *until he died.* (L.) ___ وَقَذَهُ بِالضَّرْبِ [*He killed him with beating*]. (ISk, L.) ___ وَقَذَ الشَّاةَ *He beat the ewe,* or *she-goat, to death with pieces of wood* [*&c.:* see وَقِيذٌ]. (L.) ___ وَقَذَهُ *He prostrated him.* (K.) ___ ضَرَبْتُ الحَيَّةَ حَتَّى وَقَذْتُهَا *I beat the serpent until I killed it.* (A.) ___ وَقَذَهُ *It* (clemency, forbearance, or gravity,) *rendered him still, quiet,* or *tranquil:* (L, K:) *it* (the fear of God) *rendered him still, quiet,* or *tranquil, and had such an effect upon him as to prevent his*

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committing an unlawful action. (L.) ___ وَقَذَهُ *It* (drowsiness, S, L, Msb) *overcame him:* (S, L, K:) or *made him to fall down.* (Msb.) ___ وَقَذَهُ *He,* or *it, left him ill,* or *sick;* as also أَوْقَذَهُ. (K.) ___ وَقَذَهُ المَرَضُ, and الغَمُّ, [*Disease, and grief, overcame him,* or *rendered him infirm,* or *caused him to be at the point of death*]. (L.) ___ وَقَذَتْهُ العِبَادَةُ [*Religious service rendered him infirm,* or *caused him to be at the point of death*]. (A) ___ وَقَذَتْنِى كَلِمَةٌ سَمِعْتُهَا [*A word,* or *sentence, that I heard, distressed me.*] (A.) ___ وَقَذَتْ *She* (a camel) *was milked against*

her wish, so that her milk became little. (A.) ___ فِى قَلْبِى وَقْذَةٌ مِنْ ذٰلِكَ *In my heart is some distress remaining in consequence of that.* (A.)

4 أَوْقَذَ see 1.

وَقِيذٌ *Beaten* [*violently:* or] *until he has become relaxed,* or *languid, and at the point of death:* [*&c.:* see 1:] as also مَوْقُوذٌ . (Msb.) ___ وَقِيذٌ (ISk, L, K) and مَوْقُوذَةٌ (Fr, ISk, S, L, Msb, K) A ewe, or she-goat, *beaten to death;* (Fr, ISk, L;) after which it is eaten: (ISk, L:) *killed with pieces of wood* (S, L, Msb, K) &c.; (Msb;) not legally slaughtered: (Fr, L, Msb:) *beaten to death with a staff,* or *stick;* (A, El-Basáïr;) or *with blunt stones:* (El-Basáïr:) the Arabs in the time of paganism killed beasts thus. (A.) ___ وَقِيذٌ *Prostrated.* (K.) [In the TA, السريع is erroneously put for وَقِيذٌ ___.] الصَّرِيعُ A man *in whom is no fat* or *strength;* مَا بِهِ طَرْقٌ. (S, L.) ___ وَقِيذٌ A *slow, heavy* man: (L, K *:) as though his heaviness and weakness overcame him, or prostrated him, وَقَذَهُ. (L.) ___ وَقِيذٌ *Violently sick, and at the point of death;* as also مَوْقُوذٌ : (L, K:) *heavy,* (Lth, L,) *suffering from sickness that cleaves fast to him, and at the point of death:* (Lth, A, L;) *suffering from a swoon, and in such a state that it is not known whether he be dead or not.* (ISh, L.) ___ وَقِيذٌ *Ill, sick;* as also مُوقَذٌ . (TA.) ___ وَقَائِذٌ *Stones spread about:* (L, K:) sing. وَقِيذَةٌ. (L.) ___ وَقِيذُ الجَوَانِحِ *Grieved in the heart;* as though it were broken and weakened by grief. The جوانح [are the ribs that] enclose the heart. (L.)

مُوقَذٌ : see وَقِيذٌ.

مَوْقِذٌ *An extremity of the person,* (K,) or *place upon which a blow is severe,* (A,) *as,* (K,) or *namely,* (A,) *the elbow,* (A, L, K,) *and shoulder-joint,* (K,) or *extremity of the shoulderjoint,* (A, L,) *and knee, and ankle-bone:* pl. مَوَاقِذُ. (A, L, K.)

مَوْقُوذٌ and مَوْقُوذَةٌ: see وَقِيذٌ.

مُوَقَّذَةٌ A she-camel *suffering in her dugs from the effect of the rag with which they have been bound to prevent their being sucked,* (S, L, K,) *by reason of its tightness:* (L:) or *that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease,* (S, L, K,) *and has a tumour* (S, L) *in her udder.* (L.)

وقر

1 **وَقَرَ** as syn. with أَوْقَرَ: and وَقُرَتِ النَّخْلَةُ as syn. with أَوْقَرَتْ: see 4. [Hence,] وَقَرَ ٱللّٰهُ أُذُنَهُ, aor. يَقِرُهَا, (S, Msb, K,) inf. n. وَقْرٌ, (S, Msb,) *God made his ear heavy,* or *dull of hearing:* (Msb, K: *) or *deaf.* (S, K.) You say, أَللّٰهُمَّ قِرْ أُذُنَهُ *O God, make his ear heavy,* or *dull of hearing:* (A:) or *deaf.* (S.) ___ [Hence also,] وَقِرَتْ أُذُنُهُ, (ISk, S, TA,) aor. تَوْقَرُ, inf. n. وَقَرٌ; (ISk, TA;) and وَقَرَتْ, aor. تَوْقَرُ; (S, Msb, TA;) and وَقَرَتْ, aor. تَقَرُ; (Msb, TA;) inf. n. وَقْرٌ, (S, Msb, TA,) which by rule should be وَقَرٌ, as inf. n. of وَقِرَتْ, (S, TA,) but which is regular as inf. n. of وَقَرَتْ; (TA;) *His ear was,* or *became, heavy,* or *dull of hearing:* (Msb, TA: *) or *deaf:* (S, TA:) but in the K we find, less properly, وَقَرَ and وَقِرَ, [as though signifying *he* (a man) *was,* or *became, dull of hearing:* or *deaf:*] inf. n. وَقْرٌ, which by rule should be وَقَرٌ; and وَقُرَ, like عُنِيَ. (TA.) You say also, وَقَرَتْ أُذُنِى عَنْهُ [*My ear was dull of hearing,* or *deaf, to* (lit. from) *him*]: (A:) and وَقَرَتْ عَنِ ٱسْتِمَاعِ كَلَامِهِ [*it was dull of hearing,* or *deaf, to* (lit. from) *the hearing of,* or *listening to, his speech*]. (A, TA: but in the latter, وَقَرَتْ.) ___ [Hence also,] وَقَرَ, aor. يَقِرُ, inf. n. وَقَارٌ, *He,* or *it, was,* or *became, still,* or *motionless; rested;* syn. سَكَنَ. (TA.) So in the phrase وَقَرَ فِى القَلْبِ *It* (a thing) *rested in the heart,* or *mind:* and وَقَرَ فِى صَدْرِهِ *it* (a secret) *rested in his bosom:* occurring in a trad., accord. to different relations. (TA.) You say also, كَلَّمْتُهُ كَلِمَةً وَقَرَتْ فِى أُذُنِهِ *I spoke to him a speech which rested* (ثَبَتَتْ) *in his ear.* (As, A.) And وَقَرَ فِى السَّمْعِ وَوَعَاهُ القَلْبُ [*It rested in the ear; and the heart,* or *mind, kept it in memory*]. (A.) And وَقَرَ فِى قَلْبِهِ كَذَا *Such a thing came into his mind and left its impression remaining.* (A.) ___ [And hence,] وَقَرَ, aor. يَقِرُ; (Msb, K, TA;) and وَقِرَ, aor. يَوْقَرُ; (TA;) inf. n. وَقْرٌ, (K, TA,) of the former, (TA,) and وَقُورَةٌ, (K, TA,) of the latter; (TA;) *He* (a man, TA) *sat:* (K, TA:) or *he sat with* وَقَارٌ [i. e. *gravity,* &c.]. (Msb.) ___ [Hence also,] وَقَرَ, aor. يَقِرُ; (S, K;) and وَقِرَ, aor. يَوْقَرُ; (Msb, K;) inf. n. وَقَارٌ, (S, Msb, K,) of the former, (S,) or of the

latter, (Msb, K,) and قَرَةٌ, of the former, (S, K,) and وَقَارَةٌ, of the latter; (K;) *He was*, or *became, grave, staid, steady, sedate*, or *calm;* (S, Msb, K;) [see وَقَارٌ, below;] as also إِتَّقَرَ and تَوَقَّرَ : (K:) or this last, signifies *he showed, exhibited*, or *manifested, gravity, staidness, steadiness, sedateness*, or *calmness:* (KL:) [and also, agreeably with analogy, *he endeavoured*, or *he constrained himself, to be grave*, &c.] It is said in the Kur. [xxxiii. 33,] وَقَرْنَ فِى بُيُوتِكُنَّ [meaning, accord. to some, *And be ye grave*, &c., *in your houses*, or *chambers*]: (S, A:) or the meaning is, *and sit ye*, &c.: (TA:) and so another reading, وَقِرْنَ: (TA:) or this latter, (S,) or each of these two readings, (TA,) is from القَرَارُ, (S,) [i. e.,] from قَرَّ, aor. يَقَرُّ and يَقِرُّ; (TA;) and is a contraction of إِقْرَرْنَ [or إِقْرِرْنَ]. (S.)

2 **وقّره** , inf. n. تَوْقِيرٌ, *He made him* (a beast of carriage) *to be still*, or *quiet*. (K, TA.) ___ *He pronounced him*, or *held*, or *reckoned him, to be grave, staid, steady, sedate*, or *calm;* syn. of the inf. n. تَرْزِينٌ. (S.) ___ *He treated him, with honour, reverence, veneration*, or *respect;* (S, A, K, TA;) *did not hold him in light estimation.* (A, TA.)

4 **اوقره** (inf. n. إِيقَارٌ and قَرَةٌ, K, which latter is anomalous, TA,) *He loaded him:* (S, A, Msb, K:) or *loaded him heavily:* (A, K:) namely a camel, (S, Msb,) or a beast (K) or a mule, and an ass: (A:) [see وَقْرٌ, below: and وَقَرَهُ , aor. يَقِرُهُ, signifies the same; and its inf. n. seems to be وَقْرَى, q. v., as also, probably, وَقْرٌ: وَقَرَ, aor. يَقِرُ, is explained by Golius, as on the authority of Ibn-Maaroof, as signifying gravavit, aggravavit.] You say, أَوْقَرَ الدَّابَّةَ قَرَةً شَدِيدَةً [*He loaded the beast of carriage severely*]. (TA.) And أَوْقَرَ رَاحِلَتَهُ ذَهَبًا *He loaded his riding-camel with a load*, or *heavy load, of gold.* (TA.) ___ اوقره الدَّيْنُ *Debt burdened him*, or *burdened him heavily.* (S, A. *) ___ أَوْقَرَتِ النَّخْلَةُ, (S, A, Msb,) and وَقَرَتْ , (A,) *The palm-tree became laden*, or *heavily laden, with fruit;* (A;) *became abundant in fruit.* (S, Msb.) ___ And أَوْقَرَ, or أُوقِرَ, (accord. to different copies of the S, in art. دم,) [or اوقر شَحْمًا or بِالشَّحْمِ,] said of a camel &c., *i. q.* دُمَّ بِالشَّحْمِ [*He was*, or *became,*

loaded, or *overspread, with fat:* see دُمَّ]. (S, in that art.)

5 **تَوَقَّرَ** see 1, last signification.

8 **إِوْتَقَرَ** see 1, last signification.

10 **استوقر وِقْرَهُ طَعَامًا** *He took,* or *received, his load,* or *heavy load, of wheat* or *other food.* (K.) استوقرت الإِبِلُ ___, (K, TA,) or استوقرت الإِبِلُ شَحْمًا (A,) *The camels became fat;* (K;) [lit.] *carried fat:* (TA:) or *became heavy with fatness.* (A.)

وَقْرٌ *A heaviness in the ear;* (S, A, K;) *a*

heaviness, or *dulness, of hearing:* (Msb, TA:) or *deafness; entire loss of hearing.* (K, TA.)

See 1.

وِقْرٌ *A load,* (S, A, Msb, K,) *in a general sense,* (A, K, TA,) *whether heavy* or *light* or *moderate,* (TA,) *of a mule* and *of an ass* and *of a camel;* (Msb;) or *mostly of a mule* and *of an ass;* that of a camel being mostly termed وَسْقٌ: (S, TA:) or *a heavy load:* (A, K:) or *a weight that is carried upon the back* or *head:* (TA:) pl. أَوْقَارٌ. (A, K.) You say, جَآءَ يَحْمِلُ وِقْرَهُ *He came carrying his load* [&c.]. (S.)

وَقَرٌ, or وَقْرٌ: see وَقُورٌ.

أُذُنٌ وَقَرَةٌ : see مَوْقُورٌ.

وَقْرَى : see مُوقَرٌ.

وَقَارٌ *Gravity, staidness, steadiness, calmness;* syn. رَزَانَةٌ, (S, Msb, K,) and حِلْمٌ, (S, Msb,) and سَكِينَةٌ,

and وَدَاعَة; (L, TA;) and تِيقُور is syn. with وَقَار [in this sense], (S, K,) of the measure فِيعُول, (K,) originally وِيقُور, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with تِوْقِير. (TA.) El-'Ajjáj says,

* فَإِنْ يَكُنْ أَمْسَى البِلَى تِيقُورِى *

i. e. امسى وَقَارِى. [*And if wear,* or *waste, hath become* the cause of *my gravity,* &c.: or, if it be syn. with تِوْقِيرِى, the cause of *making me still,* or *quiet*]. (S, TA.) Some make it to be of the measure تَفْعُول, like تَذْنُوب, &c. (TA.) ___ Also, The *greatness,* or *majesty,* of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) ___ See also وَقُور.

وَقُور (S, A, K) and وَقَار, and وَقُر, (K,) or وَقْر, (L,) and مُتَوَقِّر, (TA,) *Grave; staid; sedate; calm:* applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وُقُر, (A, TA,) applied to men, (A,) and to women. (TA.)

وَقِير *Heavily burdened with debt.* (TA.) ___ أُذُن وَقِيرَة: see مَوْقُور.

جَنَانٌ وَاقِر *A heart which fright does not make to flutter.* (A.)

تِيقُور: see وَقَار.

مُوقَر [*Laden;*] *having a load:* or [*heavily laden;*] *having a heavy load:* [as also مَوْقُور:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet مُوقَرَة, meaning, *bearing a heavy burden.* (Fr, S, TA.) You say also دَابَّة وَقْرَى, meaning مَوْقُورَة [*A beast of carriage laden:* or *heavily laden*]: (K:) but ISd holds that وَقْرَى is used elliptically, for ذَات وَقْرَى, and is an inf. n., of the measure فَعْلَى, like حَلْقَى and عَقْرَى. (TA.) [مَوْقُور, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] ___ نَخْلَة مُوقَرَة, (S, A, K,) and مُوقَرَة, (S, K,) and مُوقَر, (S, A, K,) like as one says, إِمْرَأَة حَامِل, (S,) and مُوقَر, which is anomalous, (S, K,) and مِيقَار, (K,) and مَوْقُورَة, (A,) and مُوَقَّرَة, (K,) *A palm-tree laden,* or *heavily*

laden, with fruit; (A, K;) *abounding in fruit:* (S:) pl. [of the first, second, third, and fourth,] مواقِر, (S, K,) and [of ميقار and مواقير,] موقورة. (A.) ___ See also وقِير.

موقِر, and with ة: see موقِر.

موقَر pass. part. n. of 2, q. v. ___ نَخْلَة موقَّرة: see موقِر.

موقُور, and with ة: see موقِر. A man [*dull of hearing:* or *deaf.* (S.) And أُذُن موقورة *An ear dull of hearing:* or *deaf:* (ISk, A, TA:) as also وقرة, (A,) or وقيرة. (TA.)

ميقَار: see موقِر.

متوقِّر: see وقُور.

وقص

1 **وَقَصَ عُنُقَهُ** , (Ks, S, K,) and الشَّىْءَ, (A'Obeyd, TA,) aor. يَقِصُ, (Ks, S, K,) inf. n. وَقْصٌ, (Ks, S, Mgh,) *He broke his neck,* (Ks, S, Mgh, K,) and *the thing.* (A'Obeyd, TA.) You say also, وَقَصَتْ بِهِ رَاحِلَتُهُ [*His riding-camel,* or *she-camel, broke its neck*]: (S, K:) like as you say, خُذْ الخِطَامَ and خُذْ بِالخِطَامِ: (S:) and وَقَصَتِ النَّاقَةُ بِرَاكِبِهَا *The she-camel threw her rider and broke his neck.* (Msb.) And وُقِصَ *He had his neck broken;* (S, K;) said of a man; (S:) [and also] said of a camel, signifying, *he became diseased in his back, and without motion:* and in like manner said of the neck, and of the back. (Khálid Ibn-Jembeh.) And وَقَصْتُ رَأْسَهُ *I pressed,* or *squeezed, his head;* sometimes meaning, *so as to break the neck.* (TA.) ___ [Hence,] وَقَصَ الدَّيْنُ عُنُقَهُ *Debt* [*oppressed him as though it*] *broke his neck.* (TA.) ___ [Hence also,] الفَرَسُ يَقِصُ الإِكَامَ *The horse bruises the hills,* or *rising grounds:* (S, K:) or *breaks the summits thereof:* (A:) and in like manner one says of a she-camel. (TA.) ___ You say also, الدَّابَّةُ تَذُبُّ بِذَنَبِهَا فَتَقِصُ عَنْهَا الذُّبَابَ *The beast of carriage beats off from her with her tail, and kills, the flies.* (TA.) وَقَصَتِ العُنُقُ *The neck broke:* thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وُقِصَتْ, using the pass. form. (TA.) وَقِصَ, (S, K,) aor. يَوْقَصُ, (S,) inf. n. وَقَصٌ, (S, A, Mgh, K,) *He* (a man, S) *was short in the neck.* (S, A, Mgh, K.)

2 **وَقَّصَ عَلَى نَارِهِ** , (S, A,) inf. n. تَوْقِيصٌ, (TA,) *He threw fragments,* or *broken pieces, of sticks upon his fire:* (S, * A:) or *he broke in pieces sticks upon his fire.* (TA.)

4 **اوقصه** *He* (God) *made him to be short in the neck.* (S, K.)

5 **توقّص** *He went a pace between that called* العَنَقُ *and that called* الخَبَبُ; (K;) *falling*

short of the latter, but exceeding the former, and removing his legs as in the pace called الخبب, *excepting that they were nearer to the ground, and throwing himself* [*forward*]: (AO:) or *he trod vehemently in going,* (K, TA,) *with short steps,* (TA,) *as though breaking what was beneath him:* (K, TA:) or *he* (a horse) *bounded* (As, S, A) *in his running,* (As,) *making short steps,* (As, S, A,) *as though breaking his steps.* (A.) You say, مَرَّ فُلَانٌ يَتَوَقَّصُ بِهِ فَرَسُهُ *Such a one passed along, his horse bounding, and making short steps, with him.* (S.)

6 **تواقص** *He made himself like,* or *imitated, him who is short in the neck:* (K:) said of a man. (TA.) Hence, تَوَاقَصَ عَلَى بُرْدَتِهِ كَيْ لَا تَسْقُطَ *He bent and shortened himself to hold on his* بُرْدَة *with his neck, that it might not fall.* (TA, from a trad.)

وَقْصٌ : see what next follows.

وَقَصٌ *Fragments,* or *broken pieces, of sticks, which are thrown upon,* (S,) or *into,* (K,) *a fire:* (S, K:) or *small pieces of fire-wood with which a fire is made to burn more vehemently;* (A, TA;) as also وَقَشٌ: so, says Aboo-Turáb, I heard Mubtekir say. (TA.) Also, sing. of أَوْقَاصٌ, as used in relation to the [tax called صَدَقَة; signifying *What is between one* فَرِيضَة *and the next* فَرِيضَة: (S, K:) *as, for instance, when camels amount in number to five, one sheep* or *goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten:* thus, what is between the five and the ten is termed وَقَصٌ: (S:) sometimes pronounced وَقْصٌ : (Msb:) and in like manner, شَنَقٌ: (S:) or (accord. to some of the learned, S) وقص *relates to bulls and cows particularly,* (S, Mgh, Msb,) or *to these and to sheep and goats,* (Msb,) and شنق [q. v.] to camels: (S, Mgh, Msb:) both signifying *what is between one* فريضة *and the next:* (S, Mgh, Msb: *) or, accord. to Aboo-'Amr,

(Mgh, L,) i. e. Esh-Sheybánee, (L,) وَقَصٌ signifies *camels for which it is incumbent to give sheep* or *goats in payment of the* صَدَقَة, (Mgh, L,) *when the camels are between five and twenty in number;* (L;) but some disapprove of this: (Mgh, L:) accord. to

IB, it signifies *sheep* or *goats taken in payment of the* صَدَقَة *for camels.* (L.) You also say, صَارُوا أَوْقَاصًا *They became scattered,* or *dispersed:* and أَتَانَا أَوْقَاصٌ مِنْ بَنِى فُلَانٍ *There came to us separate portions of the tribe of the sons of such a one:* (Ibn-'Abbád, K: *) اوقاص in these cases being a pl., [namely of وَقَصٌ,] like أَسْبَابٌ, pl. of سَبَبٌ. (TA.)

وَقِيصَةٌ : see مَوْقُوصٌ.

وَاقِصَةٌ : see مَوْقُوصٌ.

أَوْقَصُ A man (S, Mgh) *short in the neck;* (S, A, Mgh, K;) *naturally so:* (TA:) or *having the neck inclining and short:* (A'Obeyd, TA:) fem. وَقْصَآءُ. (A, TA.) خُذْ أَوْقَصَ الطَّرِيقَيْنِ *Take thou the nearer of the two ways:* (Ibn- 'Abbád, K: *) or *shorter thereof.* (A, TA.)

مَوْقُوصٌ A man (S) *having his neck broken:* (S, K:) and so مَوْقُوصُ العُنُقِ: (A:) the fem. is with ة: and وَاقِصَةٌ occurs in the sense of مَوْقُوصَةٌ in a trad. of 'Alee, in which he is said to have given judgment in the case of the قَارِصَة and the قَامِصَة and the وَاقِصَة , that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. قرص, and Msb,) here, [accord. to those who hold that وَقَصَ is trans. only,] واقصة is like رَاضِيَةٌ, in the phrase عِيشَةٌ رَاضِيَةٌ; (TA, in art. قرص

and in the present art.;) and is used in the place of موقوصة for the sake of agreement in form with the two other epithets: (Mgh, in art. قرص, and Msb:) وَقِيصَةٌ , also, signifies *having her neck broken;* and its pl. is وَقَائِصُ. (Meyd, as in Freytag's Lex., excepting that the pl. is there written وَقَايِصُ.) You say also عُنُقٌ مَوْقُوصَةٌ *A broken neck.* (Msb.) And مَوْقُوصٌ is also applied to a camel, signifying, *Become diseased in his back, and without motion.* (Khálid Ibn-Jembeh.)

وقع

1 وَقَعَ الأَمْرُ *The thing,* or *affair,* [*fell, befell,*] *happened; took place; came to pass; became* [*executed, performed,* or] *realized;* syn. حَصَلَ. (TA.) ___ وَقَعَ فِى *He lighted,* or *came, upon* a thing or place; and *he became in* a place. ___ وَقَعُوا فِى السُّنَيَّاتِ البِيضِ [*They lapsed into the years of scantiness of herbage*]. (K in art. سنه, q. v.) ___ وَقَعَ إِلَيْهِ *It chanced,* or *happened, to come to him,* or *it:* and, said of a thing borne by water, *it drifted to it,* namely, a place. ___ وَقَعَ عَلَيْهِ *It fell, lay,* or *closed, upon it,* or *against it.* ___ وَقَعَ بِالأَمْرِ *He originated the thing,* or *event, and made it to befall.* (TA.) ___ وَقَعَ *He fell into a snare, or the like: he became insnared.* ___ وَقَعَ فِى أَرْضٍ فَلَاةٍ *i. q.* صَارَ فِيهَا [*He was,* or *became,* meaning *he found himself, came to be,* or *chanced to be, in a desert,* or *waterless, land*]; (Msb:) and فِى رَوْضَةٍ [*in a meadow,* or *garden*]: (T, S, in art. انق:) [or *he lighted upon,* &c.; from the lighting of a bird]. ___ يَقَعُ followed by عَلَى, often signifies *It* (a garment, &c., or a portion thereof,) *lies against* or *upon* a certain part of the body, &c. ___ وَقَعَ بِهِمْ and أَوْقَعَ بِهِمْ *He made much slaughter among them:* (Msb:) or *he fought them vehemently:* (K:) or *he fell upon them* in fight: (PS:) both mean the same: (S:) *he made an onslaught upon them:* اوقع بالعدوّ *he made an assault,* or *a sudden assault, upon the enemy.* (MA.) ___ وَقَعَ فِيهِ, inf. n. وَقِيعَةٌ, *He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it;* (S;) *slandered him.* ___ *He reviled, vilified,* or *vituperated, him; charged him with a vice, fault,* or *the like; defamed him;* or *detracted from his reputation.* (Msb.) ___ وَقَعَ مَوْقِعًا مِنْ كِفَايَتِهِ, [and مِنْ حَاجَتِهِ, (see K, art. فقر,)] *It supplied,* or *sufficed for, his need;* syn. أَغْنَى غَنَآءً. (Msb.) وَقَعَ مَوْقِعًا signifies

It stood in stead, or *in some stead:* see فَقِيرٌ, in the K; and see Bd, and Jel, ix. 60: and مَوْقِعًا عَظِيمًا, *in great stead.* __ لَمْ يَقَعْ مِنْهُ مَوْقِعًا [*It did not stand with him in any stead*]. (S, K, voce تَسَخَّطَ, end of art. سخط.) [You say] وَقَعَ مِنْهُ الأَمْرُ مَوْقِعًا حَسَنًا أَوْ سَيِّئًا *The thing stood with him* [*in good stead,* or (if the expression be allowable) *in evil stead*]; syn. ثَبَتَ لَدَيْهِ. (TA.) __ وَقَعَ مَوْقِعًا مِنَ الحَاجَةِ [*It supplied,* or *sufficed for, what was needed*]. (Bd, ix. 60.) __ وَقَعَتْ بِقُرْكَ, and بِقُحَاحِ قُرْكَ: see يَقَعُ عَلَى كَذَا __. قُحَاحٌ *It* (a word) *applies to such a thing.*

2 وَقَّعَ فِى الكِتَابِ, (MA, TA,) inf. n. تَوْقِيعٌ, (KL, TA,) [as commonly used in the present day,] *He signed the writing* [*for the purpose of giving effect to it, either beneath, or by endorsing it*]: (MA, KL:) [but as generally used in earlier, though post-classical, times,] *he annexed to the writing, after it had been finished, for the*

Sultán or the administrator of affairs, to whom it had been submitted, something [*for the purpose of giving effect thereto*]; *as, for instance, when a complaint is submitted to the Sultán or to the administrator, and one writes beneath the writing or on the back thereof, Let the affair,* or *case, of this person be looked into, and let his right,* or *due, be fully exacted for this person:* or, accord. to Az, *he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want* [*petitioned for therein*]: from تَوْقِيعُ الدَّبَرِ ظَهْرَ البَعِيرِ [the gall's, or sore's, *marking* the back of the camel]; as though the مُوَقِّعُ upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) تَوْقِيعٌ also signifies such a writing itself (مَا يُوَقَّعُ فِى كِتَابٍ; S, K,

TA;) and its pl. is تَوْقِيعَاتٌ: (TA:) it is said to be an Islámic term; not old Arabic. (TA.) [Also *He made an entry of a note* or *postil* or *the like*, or *entries of notes*, &c., *in the writing*, or *book:* see an ex. voce وقّع به ___. ضعف *He blamed him; reproved him angrily*, or *severely.* (TA.) ___ See 4.

3 **وَاقَعَ الأَمْرَ** *He threw himself* [or *plunged*] *into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty.* (MA.) And *He fell to the thing;* such as eating, and drinking, and the like: see 3 in art. فتك, for an instance of this, as well as a similar, meaning. ___ وَاقَعَ الأُمُورَ, inf. n. مُوَاقَعَةٌ and وِقَاعٌ, app., *He was near to* doing, or experiencing, *the affairs*, or *events;* syn. دَانَاهَا. (TA.) ___ وَاقَعَ شَيْئًا also means *He experienced the occurrence of a thing; he met with a thing;* i. e., something occurred. ___ وَاقَعَ شَيْئًا *same as* وَقَعَ فِى شَىْءٍ *He fell into a thing.* (Kur, xviii. 51, and Expos. of the Jeláleyn.) ___ وَاقَعَهَا *He compressed her.* (MA.) ___ وَاقَعَ بِهِمْ [*He engaged with them in fight*, or *conflict*]. (S.)

4 **أَوْقَعَ الأَمْرَ**, inf. n. إِيقَاعٌ, (with which تَوْقِيعٌ is syn., as is shown in the TA,) *He made the thing*, or *affair, to happen, to take place, to come to pass*, or *to become executed* or *performed* or *realized.* ___ أَوْقَعَهُ *He caused him to fall into a snare*, or *the like; he ensnared him.* ___ أَوْقَعَ بِهِمْ: see 1. ___ أَوْقَعَ فِيهِمْ شَرًّا *He caused evil to befall them; occasioned them evil.* ___ أَوْقَعَ بِهِ [*He punished him*]. (A, art. عذر.) ___ See 1. ___ أَوْقَعَ فِى قَلْبِهِ *He put into his heart*, or *mind.* ___ أَوْقَعَ بَيْنَ القَوْمِ, (L, art. أرش,) or أَوْقَعَ بَيْنَهُمُ الشَّرَّ (TA, in that art.) *i. q.* أَرَّشَ. (L, TA, in that art.) ___ أَوْقَعَ *He made* a verb *transitive.*

5 **تَوَقَّعَهُ** and اِسْتَوْقَعَهُ *He expected it; looked for its coming to pass*, or *being.* (S, K.)

10 **إِسْتَوْقَعَ** see 5.

وَقْعٌ : see 8, in art. حذو.

وَقْعَةٌ *An onslaught; a shock in battle:* (S:) or *such as is repeatedly made.* (K.)

وَقِيعَةٌ *The wisp of wool,* &c., *with which one tars a mangy camel:* see رِبْذَةٌ.

وَقَّاعٌ فِى الشَّرِّ [app., *One who is wont to make* others *fall into evil,* or *mischief*]. (K, voce مُنْدَاصٌ, q. v., in art. ديص.)

وَاقِعٌ *Actually occurring.* ___ *An event; a fact; a case.* ___ فِى ٱلْوَاقِعِ *In fact; in reality.*

إِيقَاعٌ, in music, *A cadence.*

مَوْقِعُ إِثْمٍ *An occasion* (lit., *a place*) *of falling into sin.* ___ [وَقَعَ مَوْقِعًا: see وَقَعَ, in three places: lit., *It fell in a place of falling,* or *where it should fall:* sometimes app. meaning *it had an effect.*] ___ It is said of a half of a date given as alms, لَا يَتَبَيَّنُ لَهُ مَوْقِعٌ عَلَى الجَائِعِ كَمَا لَا يَتَبَيَّنُ عَلَى الشَّبْعَانِ إِذَا أَكَلَهُ [app., *There appears not, of it, any effect upon the hungry,* &c.]. (O, in art. وقع, in explanation of a trad. mentioned there and in the Msb.) See وَقَعَ مَوَاقِعَهُ, voce عَلَقَ.

مُوقِعٌ *An efficient.*

مُوَقَّعٌ *Tried, experienced:* see مُوَقَّحٌ.

وقف

1 وَقَفَ *He was,* or *became, still,* or *stationary;* (Msb;) [*he stood still;*] *he continued standing:* (K:) and [simply] *he stood;* contr. of جَلَسَ. (TA.) ___ وَقَفَ الدَّابَّةَ, inf. n. وَقْفٌ, *He made the beast to be,* or *become, still,* or *motionless.* (Msb.) ___ وَقَفَ عَلَيْهِ *He stopped,* or *paused, upon coming to him,* or *it; he stopped,* or *paused, at it;* or *where he,* or *it, was.* ___ وَقَفَ عَلَى شَىْءٍ *He paused at, and paid attention to, a thing.* ___ وَقَفَ عَلَيْهِ *He comprehended it,* namely, a meaning: *he understood it.* (TA. [Or, correctly, وُقِفَ, for it is there altered.]) ___ *He met with it;* namely, a word or the like, in reading: often occurring in this sense. ___ وُقِفَ عَلَيْهِ *He saw it:* and *he was introduced into it, and knew what was in it.* (TA.) *He was made to know it surely.* See Bd, vi. 27 and 30. ___ وَقَفْتُهُ عَلَى ذَنْبِهِ *I made him acquainted with,* or *made him to know, his crime, sin, fault, or the like;* (S, K:) and so أَوْقَفَهُ عَلَيْهِ, q. v. (Mgh.) ___ وَقَفَ, aor. ـِ , inf. n. وُقُوفٌ, *He withstood, resisted:* governing by وَقَفَهُ ___. عَنْ and أَوْقَفَهُ and وَقَّفَهُ [*He bequeathed it,* or *gave it, unalienably:*] the first of these is the most chaste: the last is disapproved and rare. (TA, art. حبس.) See مُؤَبَّدٌ.

2 وَقَّفَهُ عَلَى الأَمْرِ [*He made him to pause,* or *wait, at the thing,* or *affair*]. (K, TA, in art. ثبط.) See the quasi-pass. تَوَقَّفَ: and see وَقَّفَهُ ___. ثَبَّطَهُ, inf. n. تَوْقِيفٌ *He taught him the places of pausing, in reading.* (Mgh.) And hence, *He made him to know* a thing. (Mgh.) ___ وَقَّفَهُ عَلَى الشَّىْءِ, meaning عَرَّفَهُ إِيَّاهُ, *He made him acquainted with the thing; informed him of it; gave him notice of it;* though often occurring, for وَقَفَهُ عَلَيْهِ, seems to be post-classical. It is used in this sense, or as meaning *He* (God) *revealed to him the thing,* in many places in the Mz, 1st نوع: as, for ex, in the following instance, cited from IF,

وَقَّفَ ٱللّٰهُ آدَمَ عَلَى مَا شَآءَ أَنْ يُعَلِّمَهُ إِيَّاهُ [*God taught*, or *revealed to, Adam what He pleased to teach him*]. ___ وَقَّفَ الحَدِيثَ, (JK,) inf. n. تَوْقِيفٌ, (K,) *He explained the tradition;* syn. بَيَّنَهُ. (JK, K. *) ___ تَوْقِيفٌ, as a legal term: see نَصَّ عَلَى شَىْءٍ مَّا. ___ See 1

3 **وَاقَفَ** *He stood* with another *in a competition; was a partner* in a match, &c.: see رَسِيلٌ.

4 **أَوْقَفَ** see 1. ___ أَوْقَفَهُ عَلَى شَىْءٍ *He acquainted him with a thing.* ___ اوقفته عَلَى ذَنْبِهِ: see وقفته, which is the expression commonly known.

5 **تَوَقَّفَ عَلَى الشَّىْءِ** *He paused*, or *waited, at the thing;* syn. تَلَبَّثَ. (IDrd, K, TA.) (Accord. to some copies of the K, تَثَبَّتَ.] You say, تَوَقَّفْتُ عَلَى هٰذَا الأَمْرِ *I paused*, or *waited, at this thing*, or *affair.* (TA.) And تَوَقَّفَ عَلَى جَوَابِ كَلَامِهِ [*He paused*, or *waited, at the reply to his speech*]. (TA.) And hence, تَوَقَّفَ عَلَى السَّمَاعِ *He limited*, or *restricted, himself to what had been heard* [from the Arabs, with respect to a construction, &c.]; *did not transgress it*, or *overstep it.* See تَوَقَّفَ فِيهِ ___. مُتَوَقَّفٌ *He paused upon it; he hesitated*, or *deliberated, respecting it.* Of very frequent occurrence. ___ تَوَقَّفَ عَنِ الأَمْرِ *He held, refrained*, or *abstained, from the thing*, or *affair.* (Msb.) ___ تَوَقَّفَ عَلَى كَذَا *It* (for instance, an

opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) *rested, was founded* or *grounded, depended*, or *was dependent, upon such a thing.* You say, of knowledge, يَتَوَقَّفُ حُصُولُهُ عَلَى كَذَا *Its origination rests upon such a thing;* as, for instance, speculation.

وَقْفٌ *An entailed*, or *unalienable, legacy* or *gift; a mortmain.* See أَرْقَبَ ___. الوُقُوفُ بِعَرَفَاتٍ

The halting of the pilgrims *at* Mount *'Arafát.*

حَبِطَ مَوْقِفُ الفَرَسِ *The horse's belly was inflated:* see حَبِطَ.

مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ *Brought to the verge of infidelity:* see حَدٌّ.

أَنَا مُتَوَقِّفٌ فِى هٰذَا [*I am pausing,* or *hesitating, respecting this;*] *I do not form,* or *give, a decided opinion* (لَا أُمْضِى رَأْيًا) *respecting this.* (TA.)

وقى

1 وَقَاهُ ٱللّٰهُ السُّوْءَ *God preserved him from evil.* (Msb.) See a verse cited voce نَقَشَ. ___ وَقَاكَ اللّٰهُ كُلَّ مَحْذُورٍ *God preserve thee from all fear:* see ق ___. مَحْذُورٌ, or قِهْ, and تَوَقَّ, are imperatives [meaning *Be thou cautious*]. (JK.) ___ قِ عَلَى ظَلْعِكَ: see وَقَاهُ ___. ظَلَعَ and اتَّقَاهُ both signify *He was cautious of it;* syn. حَذِرَهُ. (K.)

5 تَوَقَّاهُ (and, accord. to a usage in the K, art. حرز, also تَوَقَّى مِنْهُ) *He guarded against it; was cautious of it;* syn. احْتَرَزَ مِنْهُ and تَحَرَّزَ مِنْهُ. (S, K, * art. تَبَقَّهُ وَتَوَقَّهُ ___.) حرز: see 4 in art. بقى.

8 اتَّقَى *He preserved,* or *guarded, himself exceedingly,* or *extraordinarily:* (Ksh, Bd in ii. 1:) *he put a thing between him and another to preserve him,* or *guard him.* (Ham, p. 359.) ___ In the conventional language of the law, *He preserved,* or *guarded, himself exceedingly,* or *extraordinarily,* (Ksh, Bd, ubi supra,) *from sin, of commission* or *of omission,* (Ksh,) [or] *from what would harm him in the world to come.* (Bd, who describes three degrees.) It may often be rendered *He was pious;* or *careful of his religious duties.* ___ اتَّقَى عَلَيْهِمْ وَحَذِرَ [*He guarded himself against them in an extraordinary degree, and was cautious,* or *wary*]. (JK, TA, in art. خشى.) See 1. ___ يَتْقَى, for يَتَّقِى: see art. تقى: and see a verse of Khufáf Ibn-Nudbeh, (quoted in the S, in art. وقى,) cited voce يَتَّقْ ___. أَثْرٌ for يَتَّقِ: see a verse cited voce مُتَأَوِّبٌ.

وَقِىٌّ *Cautious, guarding himself from sin, &c.:* see تَقِىٌّ.

وَقِيَّةٌ *Property by means of which one preserves himself:* pl. وَقِيَّاتٌ. (TA.) See a verse cited voce مُحْبَلٌ.

وِقَايَةٌ *Excess of preserving* or *guarding.* (Ksh, Bd in ii. 1.) ___ *A preservative.*

وَاقٍ A saddle *that does not gall the back.* (S, K.)

وَاقِيَةٌ used as an inf. n., like بَاقِيَّةٌ: see Har, p. 136. ___ وَاقِيَةٌ as meaning *one preserver:* see an ex. voce بَاقِيَةٌ.

أُوقِيَّةٌ *An ounce:* see رِطْلٌ, in two places.

وك

عَكَّ وَكَّ and عَكَّى وَكَّى: see art. عك.

وكأ

1 وَكَفَا see 8.

3 واكأ عَلَى يَدَيْهِ *He leaned upon his hands,* or *arms.* Mohammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.)

4 أَوْكَأَهُ, (S, K,) inf. n. إِيكَاءٌ, (S,) *He set up for him a thing upon which to recline* (مُتَّكَأٌ.) (S, K.) ___ أَتْكَأَهُ, (in which ت is substituted for و,) inf. n. إِتْكَاهُ, *He propped him up by a cushion* or *other thing whereon to recline; made him recline upon a cushion &c.* (AZ, TA.) ___ ضَرَبَهُ فَأَتْكَأَهُ, (A,) or طَعَنَهُ حَتَّى أَتْكَأَهُ, originally أَوْكَأَهُ, (S,) *He smote him,* (A,) or *pierced him,* (S,) *so that he made him fall in a reclining posture:* (S, A, K: *) or, *so that he threw him down upon his left side.* (K.) ___ See 3.

5 تَوَكَّا see 8.

8 اتَّكَأَ *He sat in a firm,* or *settled, manner:* and *he sat leaning upon one of his sides:* (Msb, in art. تكأ:) the vulgar know it only in the latter sense: but it signifies *he leaned, rested,* or *stayed, his back,* or *his side, against,* or *upon, a thing:* and *he leaned, rested,* or *stayed, himself in any manner, upon a thing.* (IAth, in Msb, art. وكأ,) (S,) and توكّأ, (S, K,) and اوكأ; (K;) and تَكِئَ, [in which ت is substituted for و,] aor. يَتْكَأُ, inf. n. تَكْءٌ; (Lth;) and وَكَأَ; (CK;) *He leaned,* or *reclined, upon a thing; supported, propped,* or *stayed, himself upon it.* (K.) ___ اتَّكَأَ *He reclined* upon a cushion, &c. (TA.) ___ اتَّكَأَ *He made for him* [i. e., app., for himself,] *a thing upon which to lean,* or *recline:* (CK, and a MS. copy of the K:) or *he made him to be a thing upon*

which to lean, or *recline.* (TA.) [The latter seems to be wrong, unless the verb be read أَتْكَأَ ___.] اتَّكَأْنَا عِنْدَ فُلَانٍ *We ate a repast with,* or *at the abode of, such a one.* (TA.) اتَّكَأَتْ (MF) and تَوَكَّأَتْ (K) *She* (a camel) *was taken with the pains of labour, and cried out.* (K.) Accord. to Lth, تَوَكُّؤُ النَّاقَةِ signifies تصلّفها عند مخاضها: (TA:) [but it is evident that the right reading is تصلّقها; and the sense agreeable with the above explanation].

تُكَأَةٌ (in which ت is substituted for و, TA) *A staff,* or *stick,* (K,) *upon which one leans in walking; a walking-stick:* (TA:) *that upon which one leans* or *reclines.* (S, K.) ___ *One who reclines much.* (S, K.) ___ A *heavy* person [app., *in disposition*]. (TA.)

مُتَّكِئٌ act. part. n. of 8. ___ لَا آكُلُ مُتَّكِئًا *I* (said Mohammad) *eat not sitting in a firm,* or *settled, posture, cross-legged,* or *in such other similar manner as is adapted for much eating:* for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] inclining on one side, as the vulgar among students imagine. (K.)

مُتَّكَأٌ *A place in which one reclines:* (S:) *a chamber,* or *sitting-room.* (Akh, S.) ___ *That upon which one leans,* or *reclines, in eating, drinking,* or *talking.* (Zj.) ___ *Food,* or *a repast:* so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See مُتَّكِئٌ.] It is said to have this last meaning in the Kur. xii. 31. (TA.)

وكب

1 **وَكَبَ**, aor. يَكِبُ, inf. n. وُكُوبٌ (K) and وَكَبَانٌ (S) and وَكْبٌ (CK), *He walked, went,* or *marched along, in a leisurely manner,* (S, K,) or, as in some copies of the S, *in a grave and leisurely manner.* (TA.) See وكب. مَوْكِبٌ *He* (an antelope) *proceeded at a quick pace,* (IKtt,) [*and with long steps:* see وُكُوبٌ]. [Thus the verb bears two contr. significations.] Hence the word مَوْكِبٌ (IKtt) [as meaning a certain mode, or manner, of walking, &c.]. وَكَبَ, inf. n. وَكْبٌ, *He,* or *it, stood erect; became erected, set up, raised,* or *reared:* (S, K:) *he stood.* (K.) ___ وَكَبَ عَلَى الأَمْرِ, and وَاكَبَ , (in a copy of the S, واكب, which is also mentioned in the sense here following by IKtt and IM, as stated in the TA,) *He kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to the thing,* or *affair.* (S, K.) وَكِبَ; and وَكَّبَ inf. n. تَوْكِيبٌ; *It* (a date) *became black when ripe:* (K:) or وَكِبَ signifies, as below, it (the skin, or a garment,) was dirty, or filthy; and وَكَّبَ , *it* (a grape) *became black:* (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed لَفٌّ وَنَشْرٌ مُرَتَّبٌ:) or the latter verb signifies *it* (a grape or a date) *showed some degree of blackness.* (Az.) See وكب ___. مُوَكَّبٌ, aor. يُوَكَّبُ, inf. n. وَكَبٌ, *It* (the skin, or a garment,) *was dirty,* or *filthy.* (TA.) See وَكَبٌ.

2 **وَكَّبَ**, inf. n. تَوْكِيبٌ, [app., *He pursued a middle* or *just, way with respect to the* صِرَار; which is a *cord,* or *a piece of rag, that is bound over a she-camel's udder,* or *teats, to prevent her young one from sucking her*]. (K: the inf. n. is explained by the words المُقَارَبَةُ فِى الصِّرَارِ: written in the TA الصِّرْأَر; to which is there added, with kesr.) ___ See 1.

3 **وَاكَبَهُمْ** (inf. n. مُوَاكَبَةٌ, TA,) *He marched,* or *journeyed,* or *kept pace, with them;* syn. سَايَرَهُمْ: or

he hastened with them, and strove to be before them; syn. بادرهم: (K:) or *he rode with them* (S, K) *in their* مَوْكِب [or *procession*]: (TA:) and also, *he contended with them in a race or the like.* (S.) ___ See 1.

4 **اوكب** *He* (a camel) *kept to the mode of walking, &c.,*] or *kept with* [*the kind of procession, called*] *a* مَوْكِب. (ISk, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, *he kept with the procession of riders* or *camels;* for which,

however, SM knows no authority.) اوكب *He* (a bird) *rose to fly;* ex., اوكب ثُمَّ طَارَ. *he rose to fly, and then flew:* (Er-Riyáshee:) or *prepared to fly;* (S, K:) or *flapped his wings while falling.* (K.) اوكبه *He made him angry.* (K.)

وَكَبٌ The *blackness of dates;* (K;) or *of grapes, &c.,* (T,) *when they become ripe.* (K, T.) Generally used with reference to grapes. (TA.) ___ *Dirt,* or *filth,* (K,) upon the skin or upon a garment. (TA.)

ظَبْيَةٌ وَكُوبٌ also *An antelope that keeps to its herd.* (TA.) ___ ظَبْيَةٌ وَكُوبٌ *An antelope proceeding at a quick pace, with long steps;* syn. التى تعنق فى سيرها: (S:) and in like manner نَاقَةٌ مُوَاكِبَةٌ *a she-camel that proceeds in that manner:* (S, K:) see وَكَبَ: or the latter signifies *a she-camel that journeys,* or *marches,* or *keeps pace, with the* مَوْكِب: (K:) *that does not lag behind the* [*company of*] *riders.* (A.)

وَكَابٌ A man (TA) *grieving,* or *mourning, much; very sorrowful, sad,* or *unhappy.* (K.)

وَاكِبَةٌ *i. q.* قَائِمَةٌ [app. signifying The *leg* of a quadruped]: (S, K:) from وَكَبَ he stood. (TA.)

مَوْكِبٌ *A certain mode,* or *manner, of walking, marching, proceding,* or *journeying.* (S.) See 1. ___ *A company* [or *procession*] *of men, riding* or *walking* [or *marching by slow degrees,* or *gradually;* or *in a grave manner, and by slow degrees,* or *gradually*]: (K:) or *a party of people riding upon camels, for the sake of pomp,* or *parade,* (S, K,) or *to go forth to the gardens* or *the like for amusement:* (TA:) and in like manner, *a company of horsemen,* or *a cavalcade:* (S:) pl. مَوَاكِبُ. (TA.) ___ سَارَ سَيْرَ المَوْكِبِ *He walked, marched,* or *journeyed* [*in the manner,* or *at the rate, of a ceremonious procession,* or *by slow degrees,* or] *without hastening.* (TA, from a trad.)

مُوَكَّبٌ A date (or grape, TA,) *becoming black, when ripe:* (K:) or a grape or date *in which the least blackness appears.* (Az.) ___ Also An unripe date *that is pricked with a thorn in order that it may ripen.* (AHn.)

مُوَاكَبَةٌ : see وَكُوبٌ.

مَوْكُوبٌ : see 1.

وكت

1 **وَكَتَ** , aor. يَكِتُ, (inf. n. وَكْتٌ, *He*, or *it, made a mark*, or *impression*, or *left a mark.* (K.) You say وَكَتَ شَيْئًا *He*, or *it, made a mark*, or *impression*, or *left a mark, upon a thing.* (TK.) وَكَتَ aor. يَكِتُ, inf. n. وَكْتٌ; and وَكَّتَ , inf. n. تَوْكِيتٌ; *He filled* (K.) a قَرْبَة, (Lh,) or a cup, or the like, as also زَكَتَ. (Fr.) وَكَتَ, aor. يَكِتُ, inf. n. وَكْتٌ, *He walked*, or *went, with short steps.* (Sh, K.) ___ *He* (a beast of carriage) *raised and put down his feet quickly.* (L.) ___ وَكَتَ المَشْىَ, inf. n. وَكْتٌ and وَكَتَانٌ, *He went*, or *walked, with short steps, but in a heavy and ugly manner.* (L.) ___ وَكَّتَ فِى سَيْرِهِ He went with a particular kind of pace. (L, from Kr.) وَكَتَ الكِتَابَ, inf. n. وَكْتٌ, *He pointed*, or *dotted, the book, writing*, or *letter.* (L.)

2 **وَكَّتَتِ البُسْرَةُ** inf. n. تَوْكِيتٌ, *The date became speckled, by reason of its ripening.* (S, M, K.)

See 1.

وَكْتٌ , (Nh, &c.,) or وَكْتَةٌ, (L,) *A mark*, (L,) or *a small mark*, (Nh,) in a thing, *resembling a speck* (نقطة), *of a different colour from the thing itself:* (Nh, L:) pl. of the latter [or rather coll. gen. n., of which the latter is the n. un.] وَكْتٌ. (L.) ___ وَكْتٌ *A little; not much, a little thing.* (Sh, K.) ___ وَكْتٌ and وَكْتَةٌ *A speck that appears in a date by reason of its ripening.* (TA.) ___ وَكْتَةٌ *A speck* (نُقْطَة) in a thing: (K:) or *what resembles a* نُقْطَة in a thing: (S:) *a red speck*, or *spot, in the white of the eye, which, if neglected, becomes a* وَدْقَة: (ISd:) or *a white speck*, or *spot, in the black of the eye:* (TA:) you say, فِى عَيْنِهِ وَكْتَةٌ [*In his eye is a speck, &c.*]. (S.) ___ فِى قَلْبِى وَكْتَةٌ مِمَّا قُلْتَ *On my heart is a slight impression made by what thou saidst.* (A.)

وُكْتَةٌ *i. q.* فُرْضَةُ زَنْدٍ (K: in the CK, فَرْضَة) [app., The *notch in a wooden instrument for striking fire;* as understood by Golius: but accord. to the TA, the *notch,* or *the like, in the joint called* زند *of a camel*].

وَكِيتٌ The *act of calumniating,* or *slandering,* syn. سِعَايَةٌ and وِشَايَةٌ, (K,) to one possessed of command, or power. (TA.)

رَجُلٌ وَكَّاتٌ, mentioned by Kr; thought by ISd to be from وَكَتَ المَشْىَ; [and therefore to signify *A man who walks,* or *goes, with short steps, but in a heavy and ugly manner*]; because were it by the phrase mentioned by Kr [i. e. وَكَّتَ فى سيره] it would be مُوَكِّتٌ. (TA.)

وَاكِتٌ, in a camel, *i. q.* نَاكِتٌ. (K.)

مَوْكُوتٌ *Changed in colour* (كَمَدٌ) *by reason of anxiety,* or *grief:* (K:) or *changed in colour* (كَمَدٌ), *and full of malevolence, and of anxiety,* or *grief.* (TA.) ___ عَيْنٌ مَوْقُوتَةٌ *An eye in which is a* وَكْتَةٌ. (A, &c.)

بُسْرَةٌ مُوَكَّتَةٌ, and مُوَكِّتٌ, (the latter on the authority of Seer, TA) *A date speckled,* or *becoming speckled, by reason of its ripening.* (T, M, K.) When it is speckled in the part next the stalk, it is called مُذَنَّبَةٌ (TA.) See بُسْرٌ.

وكث

10 **استوكث** *He ate of what is called* وكاث: (K:) *he hastened, and ate somewhat of that which is called* وكاث, *thereby to attain the period of the morning-meal called* الغَدَآء. (L.)

وَكَاثٌ and وُكَاثٌ *Food, aliment,* or *nutriment,* (غِذَآءٌ: so in some copies of the K, and in the TA: in the CK, غَدَآءٌ, or *a morning meal:*) *that is prepared,* or *taken, in haste,* (يُسْتَعْجَلُ بِهِ,) [*before the morning-meal called* غَدَآء: see 10]. (K.)

وكح

10 استوكحت الفراخُ *The young birds became big, bulky,* or *coarse.* (S, K.)

وُكُحٌ *Big, bulky,* or *coarse,* young birds: (K:) after the manner of a rel. n., as though pl. of واكِحٌ, or وَكُوحٌ, since it cannot be pl. of مُسْتَوْكِحٌ. (TA.)

وكد

1 **وَكَدَ**, aor. يَكِدُ, inf. n. وُكُودٌ, *He remained, continued, stayed, abode,* or *dwelt,* (L, K,) بِمَكَانٍ *in a place.* (L.) See 2. وَكَدَ أَمْرًا, (L, K, *) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) *He aimed at a thing; sought, endeavoured after,* or *pursued, it; desired it; intended it,* or *purposed it;* syn. قَصَدَ (L, K) and طَلَبَ. (L.) See also below. ___ وَكَدَ وَكْدَهُ *He directed his course to,* or *towards, him,* or *it;* or *he pursued his* (another's) *course;* syn. قَصَدَ قَصْدَهُ; (S, L, K;) *doing as he did.* (L.) ___ وَكَدَ أَمْرًا, aor. and inf. n. as above, also signifies *He laboured at, and endeavoured after, a thing.* (L.) ___ وَكَدَ, (L, K,) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) *i. q.* أَصَابَ *He,* or *it, did,* or *went, right; attained* an object; *hit, struck, smote, affected, hurt, befell; &c.*]. (L, K.)

2 **وَكَّدَ**, (S, L,) inf. n. تَوْكِيدٌ; (S, K;) [and وَكَدَ as is implied in the K, but app. by the unintentional omission of the word وَكَّدَ;] and اوكد, inf. n. إِيكَادٌ; (S, L;) *He made* a horse's saddle, (S, L,) and a camel's, (L, K,) *firm, fast,* or *strong;* or *bound* or *tied* it *firmly, fastly,* or *strongly;* (S, L, K;) as also أَكَّدَ and آكَدَ: but more chaste with و. (S, L, K. *) ___ Also, *He confirmed, ratified,* or *corroborated,* a compact, a contract, a covenant, or an engagement; as also اكّد (S, L, K) and آكد: but, in this sense also, more chaste with و; (S, L;) or in this sense more approved with

أ: (L:) and in like manner وكّد *he confirmed* an oath: you say, إِذَا عَقَدْتَ فَأَكِّدْ وَإِذَا حَلَفْتَ فَوَكِّدْ *When thou makest a contract, ratify; and when thou swearest, confirm.*

4 **أَوْكَدَ** see 2. ___ أَوْكَدَتَاهُ يَدَاهُ *His arms,* or *hands, exercised him with work.* From a trad., relating to

a seeker of knowledge. (L.)

5 **توكّد الأَمْرُ** signify the same, [*The thing,* or *affair, became confirmed, ratified,* or *corroborated*]. (S, L, K. *)

وَكْدٌ *Desire; purpose; intention; aim; endeavour.* (L, K.) See also 1.

وُكْدٌ *Work; labour; exertion; endeavour.* (L, K.) Ex. مَا زَالَ ذٰلكَ وُكْدِى *That ceased not to be my work,* (L, K,) *and endeavour.* (L.)

وَكَادٌ *A rope with which cows are tied on the occasion of milking.* (S, L.) ___ Also وِكَادٌ and إِكَادٌ sings. of وَكَائِدُ [and أَكَائِدُ], (IDrd, L, K,) [pls. deviating from the constant course of speech in relation to the sings.; see art. أكد;] signifying, (i. e. the pls.,) *Thongs,* or *straps, with which one binds* (L, K) *a camel's,* or *horse's saddle:* (L:) or the *thongs,* or *straps, by which the* قَرَبُوس *is bound to the two side-boards of a horse's saddle;* (IDrd, L;) as also مَيَاكِيدُ and تَآكِيدُ and تَوَكِيدُ ; (K;) or these are called مياكيد, but not تواكيد: (L:) and it [مياكيد] is a pl. that has no [proper] sing. (TA.)

مُوَاكِدَةٌ A she-camel *that strives,* or *exerts herself, in her progress, course,* or *pace.* (K.)

مَيَاكِيدُ and تَوَكِيدُ: see وَكَادٌ.

مُتَوَكِّدٌ بِأَمْرٍ, (L,) or لِأَمْرٍ, (K,) *Standing ready,* or *prepared, for a thing,* or *an affair* (L, K.)

وكر

1 **وَكَرَ** , aor. يَكِرُ, inf. n. وَكْرٌ (S, K) and وُكُورٌ, (K,) *He* (a bird) *came to the* وَكْر [or *nest*]: (K:) or *entered his* وَكْر. (S.) ___ وَكَرَ, (Mgh, Msb,) aor. يَكِرُ, (Msb,) *He* (a bird) *took for himself*, or *made*, or *prepared*, (إِتَّخَذَ,) a وَكْر; (Mgh, Msb;) as also وَكَّرَ , (A, Mgh, Msb, TA,) inf. n. تَوْكِيرٌ; (TA;) but the latter has an intensive signification; (Msb;) and إِتَّكَرَ . (K.) أَوْكَرَ in this sense is a mistake. (Mgh.) وَكَرَ, aor. يَكِرُ; (K;) or وَكَّرَ , (A, L, Msb,) inf. n. تَوْكِيرٌ; (Fr, S, L;) *He made*, or *prepared, the food called* وَكِيرَة; (Fr, S, A, L, Msb;) لَهُمْ *for them.* (L, K.)

2 **وَكَّرَ** see 1, in two places. ___ See also وَكِيرَة, in two places.

8 **إِوْتَكَرَ** see 1.

وَكْرٌ The *nest* (عُشّ) of a bird; (AA, S, A, Msb, K;) *wherever it is; in a mountain* or *a tree;* (AA, S, Msb;) *and so if the bird is not in it;* (M, A, K;) as also وَكْرَة : (K:) the *place in which a bird lays its eggs, and has*, or *hatches, its young; being a hole in a wall*, or *in a tree:* (T, TA:) the *place into which the bird enters;* as also وَكْن: (As, TA:) [see also عُشٌّ; and سَرْب:] pl. (of pauc., TA:) أَوْكُرٌ (K) and أَوْكَارٌ, (S, A, Msb, K,) and (of mult., TA) وُكُورٌ (S, K) and وِكَارٌ (Msb) and وُكْرٌ. (K.) You say, بُيُوتٌ كَأَوْكَارِ الطَّيْرِ [*Houses like the nests of birds*]. (A.) ___ [*A house:* as in the following saying,] مَا دَارٌ فِى فِكْرِنُزُولُكَ فِى وَكْرِى *Thine alighting at my house was not revolved in my mind*]. (A.) See also وَكِيرَة. ___ The فَرْض [q. v.] of a زَنْدَة. (A, in art. فرض.)

نَاقَةٌ وَكَرَى : see جَمَّازٌ.

وَكْرَةٌ : see وَكْرٌ. See also وَكِيرَة.

وَكَرَةٌ : see وَكِيرَةٌ.

وَكِيرٌ : see وَكِيرَةٌ.

وَكِيرَةٌ *Food that is prepared on account of the completion of a building;* (S, * Msb, * K;) as also وَكِيرٌ and وَكْرَةٌ and وَكَرَةٌ : (K:) *food which a man prepares on the occasion of building his* وَكْر [or *house*], or *buying it,* (A, TA,) *and to which he invites* [*others*]: (TA:) accord. to Fr, [*food*] *prepared by a woman among the requisites for a bride* or *a traveller* (فى الجَهَاز); sometimes, he says, called تَوْكِيرٌ: which latter word also signifies the *act of feeding* [*with the food called* وَكِيرَة]. (TA.)

وكز

1 وَكَزَهُ, (S, Msb,) aor. يَكِزُهُ, (Msb,) inf. n. وَكْزٌ, (Msb, K,) *He struck,* or *beat him,* (S, Msb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Msb,) or signifies also (S) *he struck,* or *beat, him with his fist upon his chin:* (S, Msb:) or, accord. to Ks, *i. q.* لَكَمَهُ; (Msb;) [i. e.] *he struck,* or *beat, him with his fist.* (A, K.) ___ *He pushed,* or *impelled,* or *repelled, him.* (S, Msb, K.) ___ *He pierced him* (Ks, K, * TK) with a spear. (TK.) ___ *He goaded him.* (TA.) ___ *He broke* his nose. (T, TA.)

وَكْزَةٌ *A blow with the fist.* (A.)

وَكَّازٌ One *who strikes,* or *beats, much with his fist.* (A.)

مُتَوَكِّزٌ بِأَمْرٍ *Standing ready,* or *prepared,* for a thing, or an affair. (L, art. وكد.)

وكس

1 **وَكَسَ** , aor. يَكُسُ, inf. n. وَكْسٌ, *It* (a thing, S, Msb) *was,* or *became, defective,* or *deficient; it fell short; it diminished,* or *decreased.* (S, A, Msb, K.) It is said in a trad., (S, Msb,) of Ibn-Mes'ood, (TA,) لَهَا مَهْرُ مِثْلِهَا لَا وَكْسَ وَلَا شَطَطَ *She shall have the dowry of her like: there shall be no falling short nor exceeding:* (S, A, * Msb, * TA:) or *there shall be no diminishing nor exceeding of the limit.* (Mgh.) [For] وَكَسَهُ, aor. and inf. n. as above, signifies *He rendered it defective,* or *deficient; diminished it,* or *decreased it;* (A, Mgh, Msb, K;) as also وَكَّسَهُ , (TK,) inf. n. تَوْكِيسٌ. (K, TK.) ___ *He made him* (a man) *to suffer loss;* syn. نَقَصَهُ; (S, TA; as also وَكَّسَهُ inf. n. تَوْكِيسٌ: (K, * TA:) or *he cheated,* or *defrauded him.* (IKtt, TA.) You say, وَكَسَ فِى تِجَارَتِهِ, (S, A, Msb, K,) inf. n. وَكْسٌ, (TA,) *He suffered loss,* (S, A, Msb, TA,) or *diminution of the price,* (TA,) [*in his traffic,* or *merchandise;* as also أَوْكَسَ , (S, A, Msb, K,) inf. n. إِيكَاسٌ; (TA;) and so وَكَسَ, aor. (K) and inf. n. (TA) as above. (K, TA.)

2 **وَكَّسَهُ** , inf. n. تَوْكِيسٌ: see 1, in two places. ___ Also, *He reproved,* or *blamed, him,* or *did so severely;* or *with the utmost severity;* or *he reproached,* or *upbraided him.* (AA, K.)

4 **أَوْكَسَ** , (A,) or أَوْكَسَ مَالُهُ, (Ibn-'Abbád, A, K,) *His property went away.* (Ibn-'Abbád, A, K.) ___ أُوكِسَ فِى تِجَارَتِهِ: see 1.

أَوْكَسُ [*More,* and *most, defective,* or *deficient: less,* and *least, in value*]. The saying respecting the division of a building, يَنْظُرُ إِلَى صَاحِبِ الأَوْكَسِ means, *One shall look to see which is he whose place is of the less,* or *least, value.* (Mgh.) ___ A man *having a small portion,* or *little*

good fortune: (A:) or *a low,* an *ignoble,* or *a mean,* or *sordid,* man. (Ibn-'Abbád, K.)

وكظ

واكِظٌ عَلَى كَذَا and مُوَاكِظٌ *i. q.* وَاظِبٌ and مُوَاظِبٌ: *Attending assiduously to such a thing; intent upon it.* (Lh, in TA, art. وظب.)

وكع

وَكَعَةٌ pl. of وَكِيعٌ, like as خَبَثَةٌ is of خَبِيثٌ, *Base:* see a verse cited voce أَحْصَنَ.

وكف

1 **وَكَفَ** said of water from the eyes: see a verse cited voce رَسَمَ. One of its inf. ns. is وَكَفَانٌ. (K, voce جَدٌّ.)

2 **وُكِّفَ عَلَى الخُبْزِ** [*It was made to drip upon bread*]; said of fat melting and dripping. (TA in art. ___.) جمل وَكَّفَ and أَوْكَفَ : see أَكَفَ and آكَفَ.

4 **أَوْكَفَ** see 2.

وَكْفٌ : see an ex. in a verse cited voce خَيْطَةٌ.

وَكِيفٌ , inf. n. of 1: see رَسَمَ.

وكل

1 **وَكَلَهُ إِلَى رَأْيِهِ**, inf. n. وَكْلٌ and وُكُولٌ, *He left him to his opinion,* or *judgment.* (TA.) And وَكَلْتُهُ إِلَى نَفْسِهِ, aor. يَكِلُ, inf. n. وُكُولٌ, [*I left him to himself;*] *I did not manage his affair, nor aid him.* (Msb.) And كَلْنِى إِلَى كَذَا *Leave thou me to manage such a thing.* (TA.) ___ وَكَلْتُهُ إِلَى دِينِهِ [*I left him to his religion, not interfering with him therein*]. (S, Msb, K, voce دِينَتَهُ.)

2 **وَكَّلَهُ بِشَىْءٍ** *He appointed him,* or *intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing.* ___ وَكَّلْتُ بِفُلَانٍ *I associated a* وَكِيل [or *factor,* &c.] *with such a one.* (T in art. ب.)

5 **تَوَكَّلَ عَلَيْهِ**, and اتَّكَلَ عليه, *He relied upon him;* (S, Msb;) *and confided in him:* (Msb:) *he submitted himself to him.* (K.) ___ تَوَكَّلَ بِالأَمْرِ *He became responsible to him for the management of the affair.* (TA.) ___ تَوَكَّلَ لَهُ بِهِ *He became responsible to him for it.* (TA.) ___ تَوَكَّلَ فِى أَمْرٍ *He became* وَكِيل *in an affair.* ___ تَوَكَّلَ بِمَالِ أَحَدٍ *He became administrator of one's property.*

6 **تَوَاكَلَهُ** *He deserted him,* or *it: i. q.* تركته: see two exs. voce سَدَرٌ.

8 **إِوْتَكَلَ** see 5. ___ مُتَّكَلٌ is used as an inf. n. of اتَّكَلَ.

وَكَلٌ and وُكَلَةٌ and تُكَلَةٌ An *impotent man,* (S, K,) *who commits his affair to another.* (S.)

وُكَلَةٌ : see وَكَلٌ

تُكَلَةٌ : see وَكَلٌ

وَكِيلٌ *A witness;* syn. شَهِيدٌ. (Jel, ii. 66; and iv. 169.) ___ *A commissioned agent; a factor; a deputy.*

وَكَالَةٌ, for دارُ الوَكَالَةِ, *A factory:* pl. وَكَائِلُ.

وكن

وُكْنَةٌ certainly means, sometimes, A bird's *nest*, wherever it be: see an ex. in the first paragraph of art. غدو.

وكى

وِكَآءٌ *A tie:* see an ex. voce اِسْتٌ, in art. سته. ___ The *tie,* (S, Mgh, Msb, K,) which is a cord, (Msb,) *of the head* (S, Msb) *of the* قِرْبَة, (S, Mgh, Msb, K,) *&c.* (K.)

ول

R. Q. 1 وَلْوَلَتْ *She* (a woman) *wailed,* or *raised her voice with weeping.* (Har, p. 395.)

ولب

1 **وَلَبَ** , aor. يَلِبُ, inf. n. وُلُوبٌ, *He entered* (K) into a house or tent, or into a tract, or quarter, or the like. (TA.) ___ وَلَبَ *He hastened* (K) in entering. (TA.) ___ وَلَبَ إِلَيْكَ الشَّىْءُ, aor. يَلِبُ, inf. n. وُلُوبٌ, *The thing,* of whatever kind it was, *came to thee,* or *reached thee.* (A'Obeyd, S.) In the copies of the K, وَلَبَ الشَّىْءُ وإِلَيْكَ; accord. to which, the verb, in the sense of وَصَلَ, there assigned to it, is trans. both immediately and by means of إِلَى: but the correct reading is ولب اليكالشىء, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'ál of IKtt, it is said that ولب اليك الشَّرُّ signifies *The evil reached thee:*

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syn. تَوَصَّلَ. (TA.) ___ وَلَبَ, inf. n. وُلُوبٌ and وَلْبٌ, *It* (corn or the like) *germinated in offsets around the older plants.* (IKtt.) ___ وَلَبَ بنو فُلَانٍ *The sons of such a one multiplied,* or *increased.* (IKtt.)

وَالِبٌ , *Going into a thing; entering into it.* (Esh-Sheybánee, S.)

وَالِبَةٌ The *offsets of the corn and the like:* (K:) so called because they enter into the roots of the parent-plants: (TA:) or *corn* or *the like growing from the roots of that which has preceded it:* (S:) pl. أَوَالِبُ. (TA.) ___ وَالِبَةٌ The *offspring* of camels, (IAar, S,) and of sheep or goats, (IAar, K,) and of cows, (K,) and of a people. (IAar.)

تَوْلَبُ : see art. تلب. Accord. to Suh, the ت is substituted for و, and the word is derived from والية, the offsets of corn and the like: and Ibn-'Osfoor and IKtt assert the same. (TA.)

ولت

1 **وَلَتَهُ حَقَّهُ**, aor. يَلِتُ, inf. n. وَلْتٌ; and اولتهُ ; *He diminished unto him his due,* or *right;* [or *defrauded him of part thereof*]: (K:) as also لَاتَهُ, and أَلَتَهُ, or أَلَتَهُ. (TA.)

4 **أَوْلَتَ** see 1.

ولث

1 **وَلَثَتْنَا السَّمَاءُ** , [aor. تَلِثُ,] inf. n. وَلْثٌ, *The sky wetted us with a little rain.* (TA.) ___ وَلَثَهُ, aor. يَلِثُ, (S,) inf. n. وَلْثٌ, (S, K,) *He beat, struck,* or *smote, him,* (AA, S, K,) with a staff, or stick, (AA, S,) *a little:* (As:) or *he beat him,* or *struck him, without wounding him.* (Aboo-Murrah El-Kusheyree.) ___ وَلَثَ لَهُ عَقْدًا *He made with him a covenant, compact,* or *contract, that was unintentional,* or *not firmly concluded,* or *settled.* (S.) وَلَثَ لَهُمْ, [aor. يَلِثُ,] inf. n. وَلْثٌ, *He gave them,* or *granted them, somewhat of a covenant, compact,* or *contract.* (TA.) ___ وَلَثَ, [aor. يَلِثُ?] inf. n. وَلْثٌ, *He concluded a covenant, compact,* or *contract.* (TA.) ___ وَلَثَ لَهُ, aor. يَلِثُ, inf. n. وَلْثٌ, *He made to him a weak promise.* (TA.) ___ وَلَثَ فُلَانٌ لَنَا مِنْ أَمْرِنَا, inf. n. وَلْثٌ, *Such a one appointed the manner of somewhat of our affair for us;* syn. وَجَّهَ. (TA.) ___ وَلَثَ لِمَمْلُوكِهِ عِتْقًا, [aor. يَلِثُ, inf. n. وَلْثٌ,] *He promised his slave manumission after his death, saying, Thou art free after my death.* (ISh.)

وَلْثٌ *A little* of rain: (S, K:) ex. أَصَابَنَا وَلْثٌ مِنْ مَطَرٍ *A little rain fell upon us.* (S.) ___ وَلْثُ السَّحَابِ *A little rain.* (TA.) ___ وَلْثٌ *A covenant, compact,* or *contract, between a people, that happens unintentionally,* مِنْ غَيْرِ قَصْدٍ: (S:) or, *not firmly concluded,* or *settled:* (S, K:) or *somewhat,* or *a little,* of a covenant, compact, or contract: ex., in a trad., لَوْ لَا وَلْثٌ لَكَ مِنَ العَهْدِ لَضَرَبْتُ عُنُقَكَ *Were it not for somewhat,* or *a little, of a covenant granted to thee, I had beheaded thee:* (TA:) or the *remainder* [or *what remains unfulfilled*] *of a covenant &c.:* (T:) or *a covenant &c. firmly concluded,* or *settled.* (TA.) ___ وَلْثٌ *A little* of anything that is much in quantity. (IAar.) ___ وَلْثٌ *What remains, of dough, in a platter.* (K.) ___ *What remains, of*

water, in a مُشَقَّر. (K.) ___ *What remains, of the beverage called* نَبِيذ, *in the vessel.* (K.) ___ وَلْثٌ *A weak promise.* (K [See 1. In the CK, and in a MS. copy of the K, for الوَعْدُ is put الوَغْدُ.]) ___ You also say لَهُمْ وَلْثٌ ضَعِيفٌ, and وَلْثٌ مُحْكَمٌ, [*A weak promise has been made to them, and a firm promise*]. (TA.) ___ وَلْثٌ *A vestige,* or *trace, of ophthalmia.* (K.) ___ مَنَهُ إِلَّا وَلْثَةً لَمْ أَرَ *I saw not, of him,* or *it, aught save a small vestige,* or *trace.* (A.) ___ وَلْثٌ *i. q.* تَوْجِيه; i. e., The *saying to a slave* (مَمْلُوك), *Thou art free after my death.* (K.)

وَلْثَةٌ : see عِنْدِى وَلْثَةٌ مِنْ خَبَرٍ ___. وَلْثٌ *I have a little news.* (TA.)

شَرٌّ وَالِثٌ *A lasting,* or *constant, evil.* (K.) ___ دَيْنٌ وَالِثٌ, an expression used by Ru-beh, (TA,) *A burdensome debt:* (K:) or *a lasting,* or *constant, debt:* (IAar:) or, as some say, *a debt by which one constantly binds himself* (يَتَفَلَّدُه), *as he does by a contract.* (L.) As disapproves of the expression. (TA.)

ولج

1 وَلَجَ, aor. يَلِجُ, inf. n. وُلُوجٌ and وَلْجَةٌ; and إِتَّلَجَ ; (S, K;) and تَوَلَّجَ ; (L;) *He*, or *it*, *entered*. (S, K.) You say وَلَجَ البَيْتَ, and اتَّلَجَهُ , and تَوَلَّجَهُ , *He entered the house*. (L.) And وَلَجَ الشَّىْءُ فِى غَيْرِهِ *The thing entered into another thing*. (Msb.) As is said in the S and L, Sb says that وَلَجَ has for its inf. n. وُلُوجٌ, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of وَلَجْتُ البَيْتَ] is وَلَجْتُ فِيهِ: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Mohammad Ibn-Yezeed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make وَلَجَ a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like دَخَلْتُ and other intrans. verbs: but if he mean that it governs a simple objective complement, like ضَرَبْتُ زَيْدًا, his opinion is not correct. (TA.)

4 اوْلَجَ, (S, K,) inf. n. إِيلَاجٌ; (Msb;) and إِتَّلَجَ , as in the CK and in several MS. copies of the K) or أَتْلَجَ, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. تلج,) in which ت is substituted for و, and this is the correct reading; (TA;) *He*, or *it*, *caused to enter; introduced; inserted*. (S, K.) ___ The expression in the Kur. [xxii. 60; and other chapters,] يُولِجُ ٱللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى ٱللَّيْلِ signifies *He maketh the night*, by increasing it, *to enter into*, [or *encroach upon*,] *the day, and maketh the day*, in like manner, *to enter into*, [or *encroach upon*,] *the night*: (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night*. (S.) ___ [اوْلَجَ is often used for اوْلَجَ ذِكْرَهُ; and hence as meaning *Inivit*.]

5 تَوَلَّجَ see 1.

8 إِوْتَلَجَ see 1 and 4.

رَجُلٌ خَرُوجَةٌ وُلَجَةٌ, (S,) and خَرَّاجٌ وَلَّاجٌ, and خَرُوجٌ وَلُوجٌ, (TA,) *A man frequently going,* or *coming, out and in.* (S, TA.) [This is the primary meaning: for others see art. خرج.]

وَلَجَةٌ *A place,* (S,) or *a cavern, in which passengers shelter themselves from rain &c.:* pl. أَوْلَاجٌ and وَلَجٌ, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which وَلَجَةٌ is the n. un.] or وُلْجٌ. (L.) ___ Also, *A bend,* or *place of bending, of a valley:* (IAar:) pl. as above. (K.)

وَلُوجٌ and وَلَّاجٌ: see وُلْجَةٌ.

وَلِيجَةٌ *Anything that is introduced,* or *inserted, into a thing, and that does not belong to it:* any such thing is termed a وليجة of a thing. (A'Obeyd.) ___ هُوَ وَلِيجَتُهُمْ *He is an adherent to them;* (K;) *one who has entered,* or *become introduced,* or *included, among them,*] *and not belonging to them.* (TA.) Pl. وَلَائِجُ. (TA.) ___ وَلِيجَةٌ *A particular,* or *special, intimate, friend,* or *associate,* of a man; syn. خَاصَّةٌ (S, K) and بِطَانَةٌ (S) and دَخِيلَةٌ: (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or *one whom a person takes to rely upon,* or *to place confidence in, not being of his family:* (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies *an intimate friend who is one of the polytheists.* (Fr.)

وَالِجَةٌ *i. q.* دُبَيْلَةٌ, (K,) i. e., *A certain disease in the belly.* (TA.) *A pain that attacks a man;* or *a pain in a man;* وَجَعٌ يَأْخُذُ الإِنْسَانَ, (so in two copies of the S, and in the L,) or وَجَعٌ فِى الإِنْسَانِ: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth;*

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or *a pain in the teeth;* وجع يأخذ الأَسْنَانَ, (so in a copy of the S,) or وجع فى الأَسْنَانِ. (So in the CK.)

أَوْلَجُ [*More,* or *most, penetrating*]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مُجْمَعٌ.]

تَوْلَجٌ The *hiding place of a wild beast,* (or *antelope,* TA,) *among trees,* (S, K,) *into which he enters* (الَّذى يَلِجُ فيه); like دَوْلَجٌ: the ت, says Sb, is substituted for و, and the word is of the measure فَوْعَلٌ; for تَفْعَلٌ is scarcely found in Arabic as the measure of a subst., whereas فَوْعَلٌ is frequent. (S.)

مَوْلِجٌ *A place of entrance; a place into which one enters:* (TA:) pl. مَوَالِجُ. (S.) [See its contr. مَخْرَجٌ.]

مَوْلُوجٌ A man *attacked by the disease called* وَالِجَةٌ, or دُبَيْلَةٌ. (K, TA.)

ولح

وَلِيحَةٌ *A [sack of the kind called]* غَرَارَةٌ: (S, L, K:) or *such as is called a* جُوَالِق: or *a large and wide* جوالق: (L:) and *a date-basket of palm-leaves;* syn. جُلَّةٌ: (S, L, K:) and *a sack* or *the like forming one half of a beast's load, in which are carried perfumes and clothes* (بَزّ) *and the like:* (L:) n. un. of وَلِيجٌ, pl. وَلَائِحُ. (S, L, K.)

ولد

1 **وَلَدَتْ** , (S, K, &c.,) aor. تَلِدُ, (L, K, &c.,) inf. n. وِلَادَةٌ and وَلَادٌ (S, A, L, Msb, K) and وَلَادَةٌ and وَلَادٌ, but each is more common with kesr, (Msb,) and إِلَادَةٌ and مَوْلِدٌ (L, K) and لِدَةٌ, (K,) [and app. مِيلَادٌ, like مِقْدَارٌ, (see an ex. voce تِلَادٌ, in art. تلد,)] *She* (a woman, S, L, or mother, L, or any animal having an ear, as distinguished from one having merely an car-hole, (Msb,) *brought forth* a child, or young one; or children, young, or offspring. (Msb.) ___ Also, وَلَدَ, (aor. as above, Msb,) *He begot* a child, or young one; &c. (Th, L, Msb, K.) ___ أَرْضُ البَلْقَآءِ تَلِدُ الزَّعْفَرَانَ [*The land of El-Balkà produces saffron*]. (A.) ___ اللَّيَالِى حَبَالَى لَيْسَ يُدْرَى مَا يَلِدْنَ [*The nights are pregnant: it is not known what they will bring forth*]. (A.) ___ [لَمْ يَلْدَهُ occurs in a verse cited voce رُبَّ, for لَمْ يَلِدْهُ; like لَمْ أَجِدْ for لَمْ أَجِدْ.]

2 **وَلَّدَهَا** , inf. n. تَوْلِيدٌ, *He assisted her* [namely a woman, A, L, Msb, and a ewe or she-goat, S, A, L, Msb, or other animal, Msb) *in bringing forth; delivered her of her child* or *young one:* (S, L, Msb, K *:) *he acted as a midwife to her.* (L.) ___ وَلَّدَهَا أَوْلَادًا *He made her to be the mother of children.* (MA.) See 4. ___ وَلَّدَهُ, (inf. n. تَوْلِيدٌ, K,) *He reared him; educated him; brought him up.* The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! أَنْتَ نَبِيِّى وَأَنَا وَلَّدْتُكَ [in the CK, erroneously, وَلَدْتُكَ,] *Thou art my prophet, and I reared thee:* altering it thus, انت بُنَيِّى وانا وَلَدْتُكَ [*Thou art my little son, and I begot thee*]; attributing to Him a son. (T, * L, K. *) ___ وَلَّدَ *He innovated,* or *originated,* language, and a story or the like. (A.) [*It* (a thing) *generated, engendered, produced,* or *originated,* another thing.]

4 **اوْلَدَتْ** , (inf. n. إِيلَادٌ, Msb,) *She* (a woman, S, L, Msb, and a ewe or goat, L) *attained to the time of*

bringing forth; was about to bring forth. (S, L, Msb, K. *) ___ اولد القَوْمُ *The people attained to the time of* [*their having*] *children.* (IKtt.) ___ اولد الجارِيَةَ *He made the girl to be the mother of a child.* (MA.) See 2.

5 **تولّد الشَّىْءُ من الشَّىْءِ** , (S,) or عَنْ غَيْرِهِ, (Msb,) *The thing became generated,* or *engendered,* or *produced; it originated; from the other thing.* (Msb.) ___ تولّدت العَصَبِيَّةُ بينهم [*Party-spirit originated,* or *became engendered, among them*]. (A.)

6 **توالدوا** *They multiplied,* or *became numerous,* [*by propagation,*] *and begot one another;* (S, L;) as also اتّلدوا . (TA.)

8 **إِوْتَلَدَ** see 6.

10 **استولدها** *He rendered her pregnant; got her with child.* اولدها in this sense is not of established authority; and some expressly disallow it. (Msb.)

وَلْدٌ : see وَلَدٌ.

وُلْدُ رَجُلٍ , and وِلْدُهُ , *A man's people, tribe,* or *family.* So, accord. to some, in the Kur. lxxi. 20. (T.) ___ See وَلَدٌ.

وِلْدٌ : see وُلْدٌ, and وَلَدٌ.

وَلَدٌ (of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, Msb) and وُلْدٌ (S, A, L, Msb, K) and وِلْدٌ (S, L, K) and وَلْدٌ , (K,) each used alike as sing. and pl., (S, M, A, L, K,) and masc. and fem., (M, L, Msb,) *A child, son, daughter, youngling,* or *young one;* and *children, sons, daughters, offspring, young,* or *younglings; of any kind:* [often applied to *an unborn child,* &c.; *a fœtus:*] (M, L, Msb:) pl. [of pauc.]

of وَلَد, (M, L, Msb, TA,) and of وُلْد, (M, L,) أَوْلَاد; (M, L, Msb, K;) and [pl. of pauc. of وِلْدَة,] وِلْد and إِلْدَة: (M, L, K:) and pl. of وُلْد, وِلْد, (S, M, L, Msb, K, *) like as أُسْد is pl. of أَسَد, (S, L, Msb,) in the dial. of the tribe of Keys, (T, Msb,) who make وَلَد singular. (T.) ___ وُلْدُك مَنْ دَمَّى عَقَبَيْك, a proverb, (T, S, L; but in the S, عَقَبَيْك;) of the Benoo-Asad, (S, L,) *Thy son is he who made thy two heels to be smeared with blood;* (TA;) i. e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) ___ مَا أَدْرِى أَىُّ وَلَد الرَّجُل هُوَ *I know not what man he is.* (S, K.)

لِدَة, in which the ة is a substitute for the و that is elided from the beginning, for it is from الوِلَادَة, (S, L,) or, accord. to some, it is from لَدَى, q. v., (TA,) applied to a male and to a female, (TA, voce تَرِب,) *i. q.* تَرِب; (S, L, K;) meaning *One born at the same time with another; coëtanean,* or *a contemporary in birth* (TA) of a man: (S, L:) dual لِدَان; (S, L;) [but لِدَة occurs in a dual sense in the Jm and O and K, voce صَوْغ, q. v.;] pl. لِدَات and لِدُون: (S, L, K:) AHei and other expositors of the Tesheel say, that words like لِدَة have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is وُلَيْدَات and وُلَيْدُون, (K,) because the formation of a dim. restores a word to its original form; (TA;) not لُدَيَّات and لُدَيُّون, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made وُلَيْد, there would be no difference between it and the dim. of وَلَد. (TA.) See also art. لدى. ___ See مِيلَاد.

وِلَاد and وَلَاد: see 1. ___ *Pregnancy:* (A, L, in which the former only is mentioned, and Msb:) the former is the more common. (Msb.)

وَلُود [*Prolific; that breeds,* or *brings forth, plentifully.*] (S, K, art. أبد.) ___ See وَالِد.

وَلِيد (of the measure فَعِيل in the sense of the measure مَفْعُول, TA,) and مَوْلُود signify the same, (T, L, K,) i. e., *A new-born child:* (M, L:) *a young infant:* (the former in the L, and the latter in the Msb:) the former, as well as the latter,

masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also وَلِيدَةٌ and مَوْلُودَةٌ : pl. of وِلْدَانٌ, وَلِيد; and of وَلِيدة. (L.) ___ الوَلِيدُ فى الجَنَّة *The child that dies in early infancy,* or *that is prematurely born, is in paradise.* (L, from a trad.) ___ Also وَلِيدٌ, وَلَائِدُ. *A boy:* (S, A, L, K:) *a youth:* (AHeyth, L:) *a boy who has arrived at the age when he is fit for service, before he attains to puberty:* (A, L:) *a youthful servant;* one is so called from the time of his birth until

he attains to manhood: the servant of a man in paradise is a وَلِيد always, never changing in age: (L:) *a slave;* (S, L, K;) or, as some say, one *born in servitude:* (TA:) fem. in these senses, with ة: (S, A, L, K:) a female slave is called وَلِيدة even if aged: (L:) pl. (of the masc., S, L) وِلْدَانٌ (S, L, K) and وِلْدَةٌ; (L;) and (of the fem.,: S, L) وَلَائِدُ. (S, L, K.) ___ See also أُمٌّ ___. مُوَلَّدٌ الوَلِيد *The domestic hen.* (K.) ___ هُمْ فى أَمْرٍ لَا يُنَادَى وَلِيدُهُ (S, L, K*) [*They are in a case,* or *an affair, wherein* (lit. whereof) *the boy,* or *servant-boy,* or *slave, will not be called out to*]: a proverb, (L,) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or As, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a وَلِيد put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a وَلِيد put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) ___ One also says, فى الأَرْضِ عُشْبٌ لَا يُنَادَى وَلِيدُهُ [*In the land is fresh herbage respecting which the servant-boy,* or *slave, will not be called out to*]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and جَاؤُوا بِطَعَامٍ لَا يُنَادَى

وَلِيدُهُ [*They brought food respecting which the servant-boy,* or *slave, would not be called out to*]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.) ___ Muzarrid Eth-Thaalebee says,

* تَبَرَّأْتُ مِنْ شَتْمِ الرِّجَالِ بِتَوْبَةٍ *
* إِلَى ٱللّٰهِ مِنِّى لَا يُنَادَى وَلِيدُهَا *

[*I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant* (myself) *will not be called out to*]; meaning, respecting which I shall not be questioned. (ISk, L)

وَلِيدَةٌ : see وَلِيدٌ.

وُلُودِيَّةٌ , (IAar, L, K,) an inf. n. which has no verb, (Th, L,) and وَلُودِيَّةٌ (K) and وَلِيدِيَّةٌ, which, accord. to Th, is the original form, and وَلَادَةٌ , (L,) *Infancy:* (IAar, L, K:) *boyhood; girlhood: the state of a* وَلِيد or وَلِيدَة. (L.) Ex. فَعَلَ ذٰلِكَ فِى وُلُودِيَّتِهِ, and وَلُودِيَّتِهِ, *He did that in his infancy:* (El-Basáïr:) and فِى وَلِيدِيَّتِهِ *when he was a* وَلِيد. (L.) ___ وَلُودِيَّةٌ (L, K) and وَلُودِيَّةٌ (L) *Rudeness; coarseness; hardness; churlishness; deficiency in gentleness,* (L, K,) *and in knowledge of affairs:* (L:) *illiterateness.* (L.) صُحْبَةُ فُلَانٍ وَلَادَةٌ لِلْخَيْرِ [*The society of such a one is very productive of good.*] (A.)

وَالِدٌ and وَالِدَةٌ, (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, *having a child* or *young one,* or *children* or *young;* and *bringing forth.* (Th, M, L.) ___ Also وَالِدٌ *A father:* (S, L, Msb:) and *a mother;* (L;) as also وَالِدَةٌ; (S, L, Msb;) [which latter is the more common in this sense:] pl. of the former, وَالِدُونَ; and of the latter, وَالِدَاتٌ: (Msb:) the dual وَالِدَانِ signifies the *two parents;* the *father and mother.* (S, L, Msb.) ___ شَاةٌ وَالِدٌ *A pregnant ewe* or *goat;* (ISk, S, A, L, Msb, K; *) as also

والدة and ولود : (L, K:) pl. وُلْد, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or وُلَّد, (as in the A, and in other copies of the K,) each of which is correct. (TA.) ___ Also, *A prolific ewe* or *goat; that breeds,* or *brings forth, plentifully;* (Nh, L;) [as also ولُود : see S, K, art. أبد: see also an ex. of وَلُود, applied to a woman, voce وَلَد ومَا والِد شَرِّ مِنْ ___.] أَسْوَأُ, occurring in a trad. respecting prayer for God's protection, [lit., *From the evil of a parent and what he hath begotten,*] is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Basáïr.)

مَوْلِد The *place of birth* (T, S, M, A, Msb) of a man. (S, L, &c.) ___ See also مِيلَاد.

مُوْلِد [A woman, and] a ewe or she-goat, (L,) *about to bring forth:* (L, K: *) pl. مَوَالِد and مَوَالِيد. (L, K.)

مِيلَاد The *time of birth* (T, S, M, A, L, Msb, K) of a man; (S, L, &c.;) as also مَوْلِد , (T, M, A, L, Msb, K,) and لِدَة : (K:) but this last is mentioned only in the K, and requires proof. (TA.) ___ [See also 1, of which it is app. an inf. n.]

مَوْلُود : see وَلِيد.

رجل مُوَلَّد , (S, L, Msb,) and عَرَبِيَّة مُوَلَّدَة, (S, L,) *A man,* and *an Arab female, not of mere Arabian extraction:* (S, L, Msb:) or مُوَلَّد (L) and its fem. مُوَلَّدَه (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) *born among the Arabs;* (M, L, K;) as also وَلِيد (M, L) and وَلِيدَة: (M, L, K:) or a boy, or slave-boy, and a girl, or slave-girl, *who has been born among the Arabs, and has grown up with their children, and been educated, disciplined,* or *bred, in their manner:* (A, L:) or the latter, مُوَلَّدَة, signifies one *born in a country in* [and of] *which is only her father* or *her mother:* (ISh, L:) or one *born at thine own abode,* or *home;* (ISh, T, S, in art. تلد;) like تَلَاد: (S, art. تلد:) or *born in the territory of the Muslims.* (Mgh, art. تلد [*A post-classical poet;*] *a poet of the last of the four classes; of the class next after the* إِسْلَامِيُّون; *also called* مُحْدَث: شَاعِر مُوَلَّد ___.)

(Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islámees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Mohammad, (see Mz, 44th نوع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds in not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See شَاهِدٌ.)] Ibn-Rasheek mentions, as the most famous of the Muwelleds, El-Hasan (surnamed Aboo-Nuwás) Habeeb, ElBohturee, Ibn-Er-Roomee, Ibn-El-Moatezz, and El-Mutanebbee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo- 'Amr Ibn-El- 'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdak and Jereer Muwelleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islámees. (Mz, 49th نوع.) ___ كَلَامٌ مُوَلَّدٌ [*Postclassical,*] or *innovated,* or *modern,* or *modernized, language;* (L;) *language which is not of the original dialect of the Arabs;* (A;) *language which is not genuine Arabic.* (Msb.) And simply مُوَلَّدٌ [*A post-classical phrase* or *word;*] *a modernism; an innovated,* or *a modern,* or *modernized, phrase* or *word; a phrase* or *word innovated by any of the Muwelleds, whose phrases* or *words are not cited as authoritative* [*in lexicology,* or *grammar,* or *as to the metres of verse,* or *rhymes:* see above]: the difference between it and the مَصْنُوعٌ is, that the latter is given by its author as chaste (فصيح) Arabic; whereas this is the contrary [i. e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to

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لُغَةٌ. The lexicons passim.) ___ Also مُوَلَّدٌ, (L,) and its fem. with ة, (K,) Anything *innovated.* (L, K.) ___ كِتَابٌ مُوَلَّدٌ *A forged writing.* (L, K.) ___ بَيِّنَةٌ مُوَلَّدَةٌ *Evidence not verified.* (L, K.)

مُوَلِّدَةٌ *A midwife.* (A, L, K.)

ولس

3 وَالَسَ *He acted perfidiously,* or *practised fraud:* see دَالَسَ.

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وَلْسٌ *Treachery:* see دَلَّسَ.

ولع

2 **وَلَّعَهُ بِهِ** [*i. q.* أَوْلَعَهُ بِهِ]: (K, art. غرو:) *He made him to be desirous,* or *fond, of it.* See أَغْرَاهُ بِهِ.

4 **أَوْلَعَهُ بِكَذَا** *He,* or *it, rendered him eagerly desirous of such a thing;* or *fond of it.* (MA.) ___ أَوْلَعَهُ بِهِ *i. q.* أَغْرَاهُ بِهِ. (K.) ___ أَوْلَعَ بِهِ *He became attached to it,* or *fond of it;* [*was devoted,* or *addicted, to it; was eagerly desirous of it;*] *he adhered, clung,* or *clave, to it;* or *loved it;* (Msb;) *i. q.* أُغْرِىَ بِهِ. (S.) See this last, and أُغْرِمَ بِهِ.

وَلْعٌ *Lying:* see شَهْلٌ.

وُلُوعٌ *Eager desire* [بِشَىْءٍ *for a thing*]; syn. حِرْصٌ: (Har, p. 607:) *fondness* [for it]; *attachment* [to it]: (L, Msb, TA:) *i. q.* غَرَامٌ. (S, K, in art. غرم.)

وَلِيعٌ and وَلِيعَةٌ of the طَلْعُ: see ضَحْكٌ.

مُوَلَّعٌ *Marked, in oblong shapes, with black and white:* (S:) or, *with other colours.* (As, S.) See also مُلَمَّعٌ.

ولغ

1 وَلَغَ *He* (a dog) *lapped.* (S, Msb, K.) See an ex. voce مَحْسُومٌ.

الوَلْفُ *The common cyclamen:* see بَخُور مَرْيَم.

وِلَافٌ, for إِلَافٌ: see أَلَفَه.

ولم

وَلِيمَةٌ *A repast prepared on the occasion of a wedding:* (T, S, M, Mgh, Msb, K:) or, *on any occasion.* (M, Mgh, K.)

وله

1 وَلِهَ *His reason departed,* or *he became bereft of his reason* or *intellect, in consequence of grief;* (K;) or *of joy,* or *grief;* (Msb;) or *of intense grief;* (S, Mgh;) or *of the loss of the beloved:* (TA:) or *he grieved,* or *sorrowed:* (K:) and *he became confounded,* or *perplexed, and unable to see his right course,* (S, K, TA,) *by reason of intense grief:* (S, TA:) and *he feared.* (K.) See also أَلِهَ, in two places. ___ وَلِهَ إِلَى أُمِّهِ *He* (an infant) *yearned for his mother.* (TA.) And وَلِهَ إِلَيْهِ is app. syn. with أَلِهَ إِلَيْهِ, q. v.

وَلَهٌ *Distraction* in love: see حُبٌّ.

وَالِهٌ [*Bereft of the beloved:*] *i. q.* ثَاكِلٌ. (TA, art. طرب.) And *Distracted.*

ولى

1 **وليه** , (S, Msb, K,) and ولى عليه, (Msb, K,) inf. n. وِلَايَةٌ (S, Msb, K,) and وَلَايَةٌ, (K,) or the former is a simple subst., (TA,) and signifies the office, and authority, (K,) *He held command or authority over it; had charge of it; presided over it, or superintended it,* (namely a thing, S, Msb, K, and a country, province, town, or the like, S, Msb,) *as a prefect, commander, governor, lord, prince, king, administrator, or manager;* (K, TA;) *i. q.* تَوَلَّاهُ . (Msb.) ___ وَلِىَ كَذَا *He performed the act* or *office of doing such a thing; he did such a thing himself.*

2 **وَلَّى** *He caused to turn away, or back.* (Kur-án, ch. ii. v. 136.) ___ *He caused to turn towards,* with acc. (Idem, ch. ii. v. 139.) ___ *He turned away,* or *departed.* (TA.) ___ وَلَّى عَنْهُ *He turned away from, avoided, shunned, and left, him or it.* (Msb.) ___ وَلَّتِ الحَرْبُ [*The war declined*]. (A, K, in art. سفر.) ___ وَلَّى هَارِبًا *He went back,* or *retreated, fleeing.* (S.) ___ وَلَّيْتُهُ ظَهْرِى *I placed him behind me, and betook myself to defending him.* (TA in art. شزن.) ___ More commonly *I turned my back upon him,* or *it:* see Har, p. 564. ___ وَلَّى اللَّيْلُ لِيَذْهَبَ *The night* [*declined,* i. e.] *retreated to depart;* syn. أَدْبَرَ. (T in art. دبر.) ___ وَلَّى أَمْرُ القَوْمِ لِفَسَادٍ *The case of the people,* or *party, declined,* or *became reduced to a bad state;* syn. أَدْبَرَ. (M in art. دبر.) ___ وَلَّى كِبَرًا [___, and وَلَّى alone, both of frequent occurrence in the lexicons, &c., *He became in a declining state by reason of age.*] وَلَّى said of a man is *syn. with* دَبَّرَ; as also شَيَّخَ. (S in art. دبر.) See also two exs., p. 75, col. 3. ___ التَّوْلِيَةُ, like الإِدْبَارُ, properly signifies *Retrogression;* and hence, like this English word, tropically, *declension.* ___ وَلَّاهُ أَمْرًا *He set him over the thing; appointed him superintendent of it;* or *set him to do it;* as also وَلَّى دُبْرَهُ ___. أَوْلَاهُ إِيَّاهُ and وَلَّاهُ دُبْرَهُ; see دُبْرٌ, and see three phrases voce ذَنَبٌ.

3 والاه *It was next, or adjacent, to it.* Said of one place or tract with respect to another. ___ والى *He made a consecution,* or *succession, of one to the other;* (S, K;) بينهما *between them two;* (S;) or بين الأمرين *between the two things* or *affairs; he made a successive connexion,* or *no interruption.* (K.) And والاه *He made it consecutive, successive,* or *uninterrupted, in its progressions,* or *gradations,* or *the like;* syn. تابعه [which see]. (Msb.) ___ والاه, (MA,) inf. n. موالاة, (S, KL, TA,) *He befriended him,* or *was friendly to him.* (S, MA, KL, TA.) See شايعه.

4 أولى *He gave:* and *he made near.* (KL.) ___ أولاه معروفا *He did to him,* or *conferred upon him, a benefit,* or *favour;* syn. أسداه إليه; *as though he made it cleave to him, being next to him:* or *he put him in possession of it.* (TA.) You say also, أولاه ذلا [*He brought upon him abasement,* or *ignominy*], (S, K, in art. خسف,) and الذل والهوان. (Msb in that art., voce خسف, q. v.)

5 تولّى *He turned himself,* الى *towards.* (Jel, ii. 139.) *He turned away* (Idem, xix. 50; and S, Msb) عنه *from him,* or *it.* (S.) ___ تولّى *He turned the back* to another: see a verse in art. فيل, conj. 1. ___ تولّى أمرا *He took upon himself an affair.* ___ تولّى كبره *He took upon himself,* or *undertook, the main part thereof;* syn. تحمّل معظمه. (Jel, xxiv. ii.) ___ تولّاه: see وليه.

10 استولى عليه *He mastered, or gained the mastery over, him or it;* (Msb;) *he got it in his hand, possession, or power.* (TA.) ___ إستولت عليه الحجّة [*The argument, allegation,* or *pled, overcame him*]. (L in art. بهت.)

ولىّ The *manager of a thing,* or *of the affairs* of another: (Msb:) the *guardian,* or *manager of the affairs, and maintainer,* of an orphan: the *guardian* of a women, *who affiances* her, *and independently of whom marriage cannot be contracted* by her. (TA.) The *executor* of a

deceased person: (Bd, xvii. 35:) the *heir* of a deceased person. (Bd, Jel, ibid.) The *hair* [or *next-of-kin*] of a slain person, (Bd, Jel, xvii. 35,) *who has the management of the affairs after the death* of that person. (Bd, ibid.) And the slayer's *next-of-kin, who is answerable for him.* ___ وَلِىُّ عَهْدٍ and وِلَايَةُ عَهْدٍ: see art. وَلِىّ ___ ٱللّٰهِ. عهد may be rendered *The friend of God:* or وَلِىٌّ has the meaning of an act. part. n., i. e. the *constant obeyer* [of God]: or that of a pass. part. n., i. e. [the *favourite* of God;] the *object of the constant beneficence and favours* of God. (TA.) See عَدُوٌّ. ___ أَللّٰهُ وَلِىُّ الحَمْدِ signifies both مُسْتَحِقُّهُ and صَاحِبُهُ. (IbrD.) ___ وَلِىٌّ pl. أَوْلِيَاءُ *A saint, &c.* ___ وَلِىٌّ The *rain after the* وَسْمِى. (TA in art. عنو.)

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وَلَآءٌ *Relationship:* so in the phrase بَيْنَهُمَا وَلَآءٌ [*Between them two is relationship*]. (JM.) ___ Also used for أَصْحَابُ وَلَآءٍ: see a verse cited voce وَلَآءٌ. ___ عِيرٌ The *right to the inheritance of the property left by an emancipated slave.*

وَلَايَةٌ : see وَلِىٌّ.

وَالٍ *A prefect, governor, ruler, king, regent, judge, magistrate,* &c. See مَعُونَةٌ.

فُلَانٌ أَوْلَى بِكَذَا *Such a one is more,* or *most, entitled to such a thing; has a better,* or *the best, right,* or *title,* or *claim, to it; is more,* or *most, deserving,* or *worthy, of it; is more,* or *most, competent to it; is more,* or *most, fit for it;* syn. أَحَقُّ بِهِ. (Msb.) But see أَحَقٌّ. See also an ex. voce أُولُو, from the Kur, viii., last verse, and xxxiii. 6. ___ أَوْلَى بِشَىْءٍ *More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing.* ___ بِالطَّرِيقِ لَأَوْلَى *A fortiori:* see طَرِيقٌ.

مَوْلًى *A lord,* or *chief;* syn. سَيِّدٌ. (TA in the addenda.) ___ The *son of a paternal uncle:* (S, Msb:) or *a relation,* (K,) *such as a son of a paternal uncle* (IAar, K) and *the like,* (K,) [i. e.] and *such as a son of a sister.* (IAar, TA.) ___ And *A freedman;* (S, Msb, K;) so called because he is in the condition of the son of a paternal uncle; *being one* [*under the patronage of his emancipator,* i. e.,] *whom the emancipator is bound to aid, and whose property he inherits if he dies having no* [*natural or other legal*] *heir.* (TA.) And (K) *a slave:* (M, K:) fem. with ةَ. (M.)

مَوَالِيَا, vulg. مَوَّال (not مَوَالِيًّا) *A kind of short poem,* generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my 1001 Nights.

ومأ

1 **وَمَأَ إِلَيْهِ**, (S, K,) aor. يَمَأُ, inf. n. وَمْءٌ; (S;) and اومأ, (S, K, which is the chaste word, MF,) inf. n. إِيمَآءٌ; (TA;) and ومّأ; (K;) *He made a sign to him.* (K.) أَوْمَيْتُ [for أَوْمَأْتُ] is disallowed: (S:) [but see what follows in this paragraph]. Lth says, that الايماء is *the making a sign with the head* or *the hand, as a sick man does with his head for the inclination and prostration in prayer:* (TA:) and اومأ برأسه sometimes signifies *He* [*made a sign with his head as though he*] *said No:* Akh cites this verse:

* إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ *
* وَأَوْمَتْ إِلَيْهِ بالعيونِ الأَصَابِعُ *

[*When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him*]; in which اومت is for اومأت. (TA.) ___ [For a further explanation of اومأ, and the manner in which it is said to differ from اوبأ, see art. وبأ.]

2 **وَمَّأَ**: see 1. ___ ومّى بالشَّىْءِ [for ومّأ: as there is no such root as ومى:] *He took away the thing.* (TA.)

3 **فُلَانٌ يُوَامِئُ فُلَانًا**, and يُوَائِمُ, [*Such a one agrees,* or *vies, with such a one*]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) ___ ISh quotes,

* فَأَنَا الغَدَاةَ مُوَامِئُهُ *

meaning, accord. to Abu-l-Khattáb, And I, in the morning, shall see him, or it: syn. مُعَايِنُهُ. (TA.)

4 **أَوْمَأَ** see 1.

10 **استومى عَلَى الأَمْرِ** [for استومأ: as there is no such root as ومى:] *He made himself master of the*

thing: like استولى. (Fr.)

وَامِئَةٌ *A misfortune; calamity:* (S, K:) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) ___ وَقَعَ فِى وَامِئَةٍ *He fell into a misfortune* or *calamity.* (S.) ___ ذَهَبَ ثَوْبِى فَمَا أَدْرِىمَا كَانَتْ وَامِئَتُهُ *My garment is lost, and I know not what misfortune has taken it away:* (M, K:) or, *who has taken it.* (Yaakoob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. لمأ.]

ومت

شَيْءٌ مَوْمُوتٌ *A thing that is known, and decided,* or *determined;* syn. مَعْرُوفٌ مُقَدَّرٌ. (K.)

ومد

1 **وَمَدَتِ اللَّيْلَةُ** , (S, L, K.) aor. تَوْمُدُ, inf. n. وَمْدٌ, (L,) *The night was,* or *became, one of* وَمْدٌ, i. e., *intense heat, &c.,* as explained below. (S, L, K. *) One also says وَمَدَ اليومُ: but the former is more common. (M, L.) ___ وَمَدَ عَلَيْهِ, (S, * M, A, L, K *,) aor. يَوْمُدُ, (K,) inf. n. وَمْدٌ, (M, L, K;) *He was angry with him;* (S, M, A, L, K;) *was incensed against him; i. q.* وَبَدَ, (S, L,) of which it is a dial. form. (S.)

وَمْدٌ *Intenseness of the heat of night;* as also وَمْدَةٌ : (S, L, K:) or *intense heat:* (CK:) or *sultriness;* i. e., *intense heat with stillness of the wind:* (Ks, T, L, K:) or *heat of whatever kind with stillness of the wind:* (M, L:) or *dew,* or *moisture, that comes during the greatest heat,* (M, A, L, K,) *from the direction of the sea,* (M, L, K,) *with stillness of the wind:* (M, L:) or *a dew,* or *moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell:* (T, L:) and وَمْدَةٌ *a dew,* or *moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still:* (L:) *it comes during the greatest heat, from the direction of the sea, and falls upon men in the night;* (Lth, T, L;) *and sometimes in the days of autumn also.* (T, L.)

لَيْلَةٌ وَمْدٌ : (L, K:) and وَمْدَةٌ , (T, M, A, L, K,) which latter is the more common, (TA,) *A night of* وَمْدٌ, i. e., *intense heat, &c.,* as explained above. (T, M, A, L, K.) One also says يَوْمٌ وَمْدٌ: but not so commonly. (M, L.) ___ هُوَ عَلَيْهِ وَمْدٌ *He is angry with him.* (A.)

وَمَدَةٌ : see وَمَدٌ.

وَمِدَةٌ : see وَمِدٌ.

ومض

1 **ومَقَضَ** see 4.

4 **اومض** *It* (lightning) *flashed, gleamed,* or *shone, slightly,* (S, A, Msb, K,) *not extending sideways in the adjacent tracts of cloud;* (S, K;) for when it does thus, it is termed خَفْوٌ; and when it extends high in the sky, without extending sideways to the right and left, it is termed عَقِيقَةٌ: (S:) it is also said of other things, beside lightning: (M:) and وَمَضَ , (S, M, A, Msb, K,) aor. يَمِضُ, (S, Msb, K,) inf. n. وَمِيضٌ and وَمْضٌ (S, M, A, K) and وَمَضَانٌ (S, A, K) and تَوْمَاضٌ, (M,) signifies the same; (S, M, A, Msb, K;) or *it* (lightning) *flashed faintly* or *weakly, and then disappeared, and then flashed again;* (IAar;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-' Eyn:) or both verbs signify *it* (lightning) *gleamed,* or *shone.* (Ham, p. 785.) ___ Hence, أَوْمَضَتِ المَرْأَةُ *The woman smiled, so as to display her teeth:* the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) ___ And *The woman stole a glance,* or *glances;* (S, M, K;) as also اومضت بعينها: (A:) or this last, *the woman looked,* or *gazed with widely opened eyes.* (L.) ___ And اومض لَهُ بعينه *He made a sign to him with his eye:* (M:) or اومض فُلَانٌ *such a one made a private,* or *secret, sign,* (K, TA,) إِلَيَّ *to me.* (TA.) Also, *He saw the slight flashing,* or *gleaming,* or *shining, of lightning,* or *of fire.* (M, TA.)

وَمْضَةٌ [*A slight flash* of lightning, &c.] You say, شِمْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [*I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain*]. (A, TA.)

بَرْقٌ وَمِيضٌ *i. q.* وَامِضٌ [*Lightning flashing, gleaming,* or *shining, slightly;* &c.: وميض in this

case being app. an inf. n. used as an epithet.] (TA.)

وَامِضٌ : see what next precedes.

ومى

2 **وَمَّى** and **اِسْتَوْمَى** : see ومأ.

10 **إِسْتَوْمَى** see 2.

مَوَامٍ *Lands wherein is nothing.* (A'Obeyd, TA, in art. بلق.) The pl., when indeterminate, is thus, not مَوَامِى. See a verse in art. عرى, conj. 12. [This is a correction of art. موم, to which this word, and also the verb, belong: for there is no such root as ومى.]

ونب

2 **ونّبه** , inf. n. تَوْنِيبٌ, *He reprehended, reproved, blamed, chid,* or *reproached, him severely; &c.:* (K:) a dial. form of أَنَّبَهُ. (TA.)

ونى

1 وَنَىَ فيه *He entered upon a thing languidly;* and وَنَهُ عنه *He passed from it:* see عَنْ.

6 تَوَانَى *He was,* or *became, languid, remiss, weak, feeble,* or *faint,* (T, S, M, MA, Msb, K, *) in actions, and affairs, (T,) in respect of an object of his want, (S,) or in an affair. (MA, Msb.) ___ تَوَانَى فى الأَمْرِ *He flagged,* or *was remiss, in the affair;* (Msb;) *i. q.* قَصَّرَ. (S.)

وَنَاةٌ *A woman languid,* or *gentle,* or *grave in deportment,* &c.: see أَنَاةٌ.

مِينَآءٌ *A port:* see an ex. in a verse cited voce شُحُونٌ: it is masc.; its being a substitute for ى: or it is an ancient Egyptian word in origin.

وهب

1 **وَهَبَ لَهُ شَيْئًا**, (aor. يَهَبُ, K; said to be originally يَوْهَبُ; which is changed into يَهِبُ because of the kesr; and then, into يَهَبُ because of the medial guttural letter; Msb, voce وَسِعَ;) inf. n. وَهْبٌ and وَهَبٌ and هِبَةٌ (S, K) and مَوْهَبٌ and مَوْهِبَةٌ, (Msb,) or the last two are substs., (S, K, &c.) *He gave him a thing;* properly, *as a free gift, disinterestedly, and not for any compensation.* (Msb, TA.) You should not say وَهَبْتُكَهُ [*he gave it to thee*], (K, &c.,) making

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.;* (مِن being redundant, as in بِعْتُ كَذَا مِنْهُ I sold such a thing to him;) as occurring in several trads. (MF.) ___ See 3. ___ وَهَبَنَا ٱللّٰهُ فِدَاكَ *May God make me* [or *give me as*] *thy ransom!* (IAar, K.) وُهِبْتُ فِدَاكَ *May I be made* [or *given as*] *thy ransom!* Ibn-Umm-Kásim says, that وهب is one of the verbs which signify *He caused to be,* or *to become:* and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) ___ هَبْنِى فَعَلْتُ ذٰلِكَ *Suppose me;* syn. ظُنَّنِى; (AHei, cited by Fei;) or *count me,* or *reckon me;* syn. أُحْسُبْنِى وَأَعْدُدْنِى; (M, K;) [or *grant me;*] *to have done that.* (M, K. *) هَبْ زَيْدًا مُنْطَلِقًا *Suppose Zeyd to be going away,* or *gone away;* syn. إِحْسَبْ. (So in two copies of the S: in another, أُحْسُبْ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say وَهَبْتُكَ فَعَلْتَ ذٰلِكَ [*I supposed thee to have done that*]: nor (as some assert, Msb,) do you say هَبْ أَنِّى فَعَلْتُ, (TA,) as say the

vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that أَنَّ and إِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنَّ زَيْدًا قَائِمٌ, and ظننت إِنَّ زَيْدًا لَقَائِمٌ, I thought Zeyd to be standing,] affords matter for controverting this. (Msb.)

3 وَاهَبَ, aor. of the latter verb يُهَبُ and يَهِبُ, *He strove to surpass him in giving, freely,* or *disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of واعده فوعده, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4 اوهب لَهُ الشَّيْءَ *He prepared,* or *made ready, the thing for him.* (K.) ___ أَوْهَبْتُكَ الطَّعَامَ والشَّرَابَ *I prepared,* or *made ready, for thee the food and beverage, and abundance of them.* (Tahdheeb el-Af'ál.) But see this verb in an intrans. sense. ___ أَوْهَبَ الطَّعَامُ *The food,* or *corn,* or *the like, became abundant and ample, so that some of it was given away.* (A.) أَوْهَبْتُ لِأَمْرٍ كَذَا *I became capable of such a thing and able to do it.* (A.) ___ أَوْهَبَ لَكَ الشَّيْءُ *The thing was,* or *became, within thy power,* or *reach, so that thou mightest take it.* (K. *) Related on the authority of IAar alone, who says, They did not say أَوْهَبْتُهُ لَكَ. (TA.) ___ أَوْهَبَ لَهُ الشَّيْءُ *The thing was lasting to him.* (A'Obeyd, AZ, S, K.) J cites the following verse:

* عَظِيمُ القَفَا رِخْوُ الخَوَاصِرِ أَوْهَبَتْ *
* لَهُ عَجْوَةٌ مَسْمُونَةٌ وَخَمِيرُ *

[*Large in the back of the neck, soft* (or *loose* or *flabby*) *in the flanks: dates of the best that ElMedeeneh produces, prepared with clarified butter, and leaven, are lasting* (*provisions*) *to him*]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is أُرْهِنَتْ,

meaning are prepared, and continued. So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

6 **تواهبوا** *They gave gifts, one to another.* (S, K.) ___ فيهم التَّواهُبُ [*They have a habit of mutually giving gifts*]. (TA.) ___ تواهبه النَّاس بينهم [*The people gave it; one to another*]. (TA.) ___ ولَا التَّواهُبُ فيما بينهم صعةٌ [*Nor is their mutual giving of what is* (*possessed*) *among them* (*from fear of*) *humiliation*]: i. e., they do not give by constraint. (TA, from a trad.)

8 **إتَّهَبَ** (originally إِوْتَهَبَ, TA,) *He accepted a* هبة, or *gift.* (S, Msb.) اتَّهبه *He accepted it* [*as a gift*]. (K.) إِتَّهَبْتُ منك درهمًا [*I accepted from thee a dirhem, as a gift*]. (L.)

10 **استوهب**, (S,) or استوهب هبةً, (Msb,) *He asked for a* هبة, or *gift.* (S, Msb.) ___ استوهبه خادمًا [*He asked him to give him a servant.*] (K, art. خدم.)

هبةٌ and موهبةٌ *A gift* (or *thing bestowed*); properly, *one that is freely and disinterestedly given, not for any compensation; a free,* or *disinterested, gift.* (L.) [In the K, the latter is explained as signifying simply *a gift.*] Pl. of the former هِباةٌ; and of the latter, مواهبُ. (A, &c.) ___ [A هِباةٌ is of two kinds: مواهبُ *A free gift, for no requital,* or *compensation:* and هِبةٌ ثَوابٌ *A gift for a requital,* or *compensation.* This distinction is made in law, &c.]

هُبةٌ *i. q.* أُهْبةٌ q. v. (K, in art. اهب.)

وهُوبٌ : see واهبٌ.

وهَّابٌ and وهَّابةٌ: see واهبٌ.

واهبٌ and وهُوبٌ (K) and وهَّابٌ and وهَّابةٌ (S, K) epithets from وهَبَ, [he gave, &c. : the first signifies *Giving;* properly,

as a free gift, disinterestedly; and not for any compensation: or *one who gives; &c.:*] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying *one who gives liberally,* or *bountifully; &c.:* and in this sense الوَهَّابُ is used as an epithet of God; or, accord. to the Nh, it signifies *He who dispenses his bounties universally and perpetually, freely,* or *without constraint, and disinterestedly, for no compensation.* The ة in وهّابة is added to give more force to the intensiveness; as in عَلَّامَةٌ. (TA.)

مَوْهَب and مَوْهَبَة substs. of وَهَبَ [he gave, &c.; signifying *A gift* (or *act of giving*); properly, *that is free and disinterested, not for any compensation; a free,* or *disinterested, donation*]. (S, K, &c.) See 1.

مُوهَب A thing, such as food, *prepared, ready, at one's hand.* (S.)

وادٍ مُوهَبُ الحَطَبِ *A valley abounding with fire-wood.* (A.) أَصْبَحَ فُلَانٌ مُوهَبًا *Such a one became prepared,* or *ready,* (مُعَدًّا; so in an excellent copy of the S: in another copy, مُعِدًّا:) *and able.* (S.)

مَوْهَبَة: see هَبَة. ___ *A cloud falling* [*in rain*] *in any place:* (K:) pl. مَوَاهِبُ: you say كَثُرَتِ المَوَاهِبُ فِى الأَرْضِ *The rains became abundant in the land.* (TA.) ___ مَوْهَبَة and مَوْهِبَة *A small pool of water left by a torrent:* or the former only is the correct word, and the meaning of which, as explained in the S, is *a small hollow,* or *cavity, in a mountain, in which water stagnates:* pl. مَوَاهِبُ: and in the T it is said that *a small cavity,* or *hollow, in a rock,* is called مَوْهَبَة, with fet-h, being extr. [with respect to rule]. (TA.)

مَوْهِبَة: see مَوْهِب and مَوْهَبَة.

مَوْهُوب A thing *given;* properly, *as a free gift, &c.:* see the verb. (Msb.) ___ مَوْهُوبٌ لَهُ *Having* a thing

given to him; properly, *as a free gift, &c.* (Msb.) ___ موهوبٌ *A son; a child; offspring:* and *whatever is given to one by the Liberal,* or *Bountiful, Giver,* i. e., *by God.* An epithet in which the character of a subst. is predominant. (TA.)

وهت

1 وهته, aor. يهتُ, inf. n. وهْتٌ, *He trod,* or *stamped upon it vehemently.* (L.) ___ *He pressed, compressed,* or *pressed against, him;* or *it;* syn. ضغطه. (L, K.)

4 اوهت *It* (flesh-meat) *became stinking:* (S, K:) dial. form of ايهت. (TA.)

وهْتةٌ *A depressed,* or *low, piece of ground:* (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وهْتٌ. (TA.)

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وهث

1 وَهَثَ فِى شَىْءٍ, aor. يَهِثُ, inf. n. وَهْثٌ, *He was persevering,* or *assiduous, in the thing.* (K.)

___ وَهَثَ شَيْئًا, aor. يَهِثُ, inf. n. وَهْثٌ, *He trod,* or *trampled, vehemently upon a thing.* (K.)

5 توهّث فِى الأَمْرِ *He went,* or *penetrated, far into the affair.* (M, K.)

وَاهِثٌ One *throwing himself into destruction.* (TA.)

وهج

1 **وَهَجَتِ النَّارُ**, aor. تَهِجُ, inf. n. وَهْجٌ and وَهَجَانٌ; (S, L, K;) and وَهَجَتْ, [app. a mistake for وَهِجَتْ,] aor. تَوْهَجُ, [inf. n. وَهَجٌ;] (L;) *The fire burned;* syn. اتَّقَدَتْ; (S, K, &c.;) and so تَوَهَّجَتْ ; (L;) syn. تَوَقَّدَتْ; (S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, *it burned fiercely; glowed*]. ___ Also, all these verbs, with the same inf. ns., *It* (the sun) *burned,* or *was hot: and it* (a fire) *burned from a distance.* (L.) ___ Also, all the above verbs, with the same inf. ns., *It* (a day, and a night,) *was violently hot.* (L.)

2 **وَهَّجَ** see 4.

4 **اوهج** *He kindled* a fire; *made* it *to burn;* syn. أَوْقَدَ: (S, K;) [or *made* it *to burn fiercely,* or *to glow:*] in the M, وَهَّجَ . (L.)

5 **تَوَهَّجَ** : see 1. ___ *It* (the odour of perfume) *was hot,* or *strong;* syn. تَوَقَّدَ. (S, K.) ___ *It* (a jewel) *shone; glistened; glowed.* (S, K.) ___ *It* (a day) *was violently hot.* (A.) ___ *It* (heat) *was violent.* (A.)

يَوْمٌ وَهَجٌ, and وَهَجَانٌ , and وَهَجَةٌ لَيْلَةٌ, and وَهَجَانَةٌ , *A violently hot day, and night.* (L.)

وَهَجٌ and وَهِيجٌ The *burning,* or *heat,* of fire. (S, K.) [See 1.] ___ Also, The *diffusion* (in a neut. sense) *of the odour* of perfume; and the *hot,* or *strong, odour,* thereof. (L.) ___ Also, the latter, The *shining, glistening,* or *glowing,* of a jewel. (L.)

وَهَجَانٌ and وَهَجَانَةٌ: see وَهَجٌ.

وَهِيجٌ : see وَهَجٌ.

نَجْمٌ وَهَّاجٌ [*A fiercely burning,* or *glowing, star*]. (TA.) سِرَاجٌ وَهَّاجٌ [*A fiercely burning,* or

glowing, lamp: Kur. lxxviii. 13:] i. e., the sun. (TA.)

مُتَوَهِّجَةٌ, as an epithet applied to a woman, *Hot in the pudendum;* expl. by حَارَّةُ المَتَاعِ. (L.)

وهد

وَهْدٌ (L) and وَهْدَةٌ (As, S, A, L) *A low,* or *depressed, place;* (As, S, A L;) *as though it were a hollow,* or *cavity, dug,* or *excavated,* for which the latter is also a name: (L:) and both words, *low,* or *depressed, ground:* (L, K:) pl. أَوْهُدٌ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وِهَادٌ (S, A, L, K) and وَهْدَانٌ, or وِهْدَانٌ, (as in different copies of the K, the former being the reading in the TA,) and وَهَدٌ of وَهَدَةٌ: (S, L:) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also وَهْدَةٌ *a hollow,* or *cavity,* or *deep hollow* or *cavity,* (هُوَّةٌ,) *in the ground;* (L, K;) and so مَكَانٌ وَهْدٌ, and أَرْضٌ وَهْدَةٌ: (L:) and *a round hollow excavated in the ground, deeper than what is called* غَائِطٌ, *not having abrupt sides, in width two and three spear's lengths, and not producing any herbage.* (L.) ___ Also وَهْدَةٌ The *hollow, in the ground, in which the weaver puts his legs,* or *feet.* (Mgh.) ___ Also, *i. q.* خُنْعَبَةٌ, (IAar, L,) which latter, says Lth, signifies The *part where the mustaches divide.*

وهر

تيهور, originally ويهور: see تهر

وهف

خُذْ ما أَوْهَفَ *Take what is easily attainable; what offers itself without difficulty.*

(AA, in TA, voce انتدب.)

وهق

6 **تواهقَتْ أَخْفَافُهَا** : see مغْلَاةٌ.

الوهَقُ *The lasso.* ___ مغْلَاةٌ الوهَقِ: see مغْلَاةٌ, art. غلو.

وهل

لَقِيتُهُ أَوَّلَ وَهْلَةٍ *I met him the first thing:* see صَوْلَةٌ.

وهم

1 **وهم فى الحساب**, (S, Mgh, Msb, K,) aor. يوهم, inf. n. وهم, (S, Msb,) *He committed an error,* or *a mistake, in the reckoning,* or *calculation;* (S, Mgh, Msb, K;) as also أَوهم فيه: (Mgh, Msb:) and *committed an inadvertence therein.* (S.) [And in like manner, فى قوله *in his saying.*] It is said in a trad. of 'Alee, قَالَ الشَّاهدَان أَوهمنا إنَّمَا السَّادقُ هٰذَا or وهمنا accord. to different readings [*The two witnesses said, We have committed a mistake,* or *misconception: the thief is only this*]. (Mgh.) ___ وهمت الشَّىء, (Mgh, Msb, *) aor. أَهم, inf. n. وهم, (Mgh,) [*I thought of the thing;*] *the thing occurred in my mind.* (Mgh, Msb, *) And وهمت فى الشَّىء, (S, K,) or إلَى الشَّىء, (Msb,) aor. as above, (S, Msb, K,) and so the inf. n., (S, Msb,) *I thought of the thing,* (S, Msb, K,) *while desiring to think of another thing.* (S, Msb.)

2 **وهَّم** see 4.

4 **أَوهمه** *He made him to think* [or *imagine* a thing]; as also وهَّمه . (S, K.) أَوهمه كذا *He made him to think,* or *suspect, such a thing.* (MA.) ___ See 8. ___ أَوهم: see أَوهم فيه ___. وهم also signifies *He doubted respecting it.* (Mgh.)

5 **توهَّم** is properly rendered *He presumed, surmised, fancied,* or *supposed* a thing: and توهُّمًا, *upon presumption, surmise,* or *supposition;* and *suppositively:* see وهم; and خَالَ and توهَّم ___. خَالٌ *He thought;* (S, K;) *he imagined* a thing: (TA:) *he doubted:* see an ex., in a verse of 'Antarah, cited voce متردَّم.

8 **اتَّهمه بكذا** (Msb, K) and أَتهمه به (AZ, K) and أَوهمه به (K) *He made him an object of imputation,* or

suspected him, of such a thing; he imputed to him such a thing. (Msb, K, TA.) See art. .تهم

أَتْهَمَهُ بِكَذَا ___, as also اتَّهَمَهُ بِكَذَا, and أَوْهَمَهُ بِكَذَا, *He suspected him of such a thing;* i. e., of a thing that was attributed to him. (Marg. note in K.) [This is the signification commonly obtaining. See an ex. in the TA, voce سَخَاب. ___ Also, the second, *He accused him of such a thing.*]

وَهْمٌ *A thought,* or *an idea, occurring in the mind:* (Mgh, Msb, * K: *) pl. أَوْهَامٌ: (Msb:) or *of the two extremes* [or *different opinions or ideas*] *between which one wavers, that which is outweighed* [*in probability*]. (K.) *An* [*indecisive*] *opinion or idea outweighed in probability* [*or formed from evidence outweighed in probability; a presumption; a surmise; a fancy; a supposition*]: opposed to ظَنٌّ, q. v. (Kull, p. 376.) ___ Also *Doubt,* or *suspicion:* but for this I have found no authority; though it is well known, and plainly indicated in the Msb, in art. خيل; voce خَيَّل, q. v. in this Lex. ___ Also The *object of a thought,* or *of an idea, occurring in the mind.* (Mgh.) And The *mind* itself, or *intellect;* syn. عَقْلٌ. (MF, TA.) In modern Arabic it signifies *An imagination, a fancy, a chimera,* and *a conjecture.*

وهن

1 وَهَنَ *He was,* or *became, weak,* or *infirm, in an affair,* and *in operation,* and *in body;* (Msb:) and so said of a bone: (Bd, and Jel in xix. 3:) and *he was,* or *became, languid, languid and faint,* or *lax in the joints;* (TA, Bd in iii. 140;) *enervated, unnerved,* or *broken in energy;* (Bd, ubi suprà;) *cowardly.* (TA, Jel in iii. 140.) ___ See also 4.

2 وَهَّنَ see 4.

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4 أَوْهَنَهُ *He,* or *it, weakened him:* [*rendered him languid, languid and faint,* or *lax in the joints; enervated him, unnerved him,* or *broke his energy; rendered him cowardly:* (see وهن:)] (S, Msb, K:) and وَهَنَهُ , (S, Mgh, Msb, K,) but the former is the better, (Msb,) and وَهَّنَهُ . (S, K.)

وَهْنٌ The *period about midnight;* (S, K;) or the *time after an hour,* or *a short period,* (ساعة,) *of the night:* (JK, K, TA:) or *when the night is departing.* (S.) See إِنًى.

عِرْقُ الوَاهِنَةِ *The cephalic vein:* see فَلِيقٌ.

وَهْنَانَةٌ *I. q.* وَنَاةٌ, q. v.; and see أَنَاةٌ.

تَوَهُّنٌ *Weak, languid, unable to rise:* see عُدُوآءٌ.

وهى

1 وَهَىَ *It was,* or *became, much slit,* or *rent.* (Msb.) ___ *It was,* or *became, lax, flaccid,* or *flabby:* (Msb:) or *weak;* said of a rope, (Mgh,) or other thing: or *it fell.* (Msb.) See وهى ___. وَاهٍ *It was,* or *became, uncompact, unsound,* or *weak.* ___ وَهَىَ أَمْرُهُ [*His affair,* or *case, was,* or *became, in a weak,* or *an unsound, state*]. (TA, art. نغض, &c.)

وَاهٍ *Lax; weak: frail; wanting in strength, compactness, firmness,* or *toughness; unsubstantial; unsound.* See an ex. in the S, voce أُنْشُوطَةٌ, where it is applied to love, or affection. ___ وَاهًا: see an ex. voce نُغْبَةٌ; and see آه, in art. اوه, in two places.

ويب

ويب a word like ويل (S, K) and ويح and ويس: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fáïk, ويب and ويح and ويس denote compassion: but ويل is used in reviling, and imprecating destruction. (MF.) IKtt says, in the Tahdheeb el-Af'ál, that the invariable verbs are nine in number: نعم and بئس and ليس and عسى and the verb of wonder and ويح زيد and ويبه and ويله and ويسه; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say ويبك, (S, K,) and ويب لك, and ويب لزيد, and ويبا له, and ويب له, (K,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and ويبه, and ويب غيره, (K,) [and ويب غيرك, (see below,)] and ويب زيد, (S, K,) and ويب زيد, (TA,) [and ويب زيد, (see below,)] and ويب فلان on the authority of IAar, (K,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-h to the ب: (TA:) the meaning of all which is, May God make *woe* (ويل) to cleave *to thee!* [and ___ *to Zeyd! &c.:* or *Woe to thee!* &c.: but see what is said above.] (S, K.) Dhu-l-Khirak Et-Tuhawee uses ويب in the sense of ويل, addressing to a wolf the ejaculation ويب غيرك, [which is therefore the same in meaning as ويبك]: (TA:) but accord. to what is said by Z, in the Fáïk, ويبك and ويب لك &c. signify *Mercy on thee!* or the like. (MF.) When ويب is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that ويب is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] ويب لزيد (or ويبا لزيد, L): when you use ل, it is more elegant to put ويب in the nom. case, as an inchoative, than in the acc. case: but when you use ويب as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i. e., it is more elegant to say ويب زيد than ويب زيد]. (S, L.) Ks says, Some of the Arabs say ويبك and ويب غيرك; and some of them say ويبا لزيد, like ويلا لزيد. (TA.) ___ ويبا لهذا الأمر (K, * TA) *i. q.* عجبا له, [*I*] *wonder at,* or *with respect to, this thing!* (K,) and so ويبه. (TA.)

ويبة *A measure consisting of twenty-two,* or *twenty-four,* أمداد (pl. of مُدٌّ), which see in art. ملك.

(K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the ويبة in Cairo is the sixth part of an إِرْدَبّ, which latter is equivalent, very nearly, to five English bushels.]

ويح

ويح a word denoting compassion, or pity: (AZ, As, S, K:) ويل denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, As:) or [of] destruction: (AZ:) and ويس denotes the same as ويح; (AZ;) or less than ويح: (As:) or ويح and ويس denote compassion, or pity, and admiration of one's beauty; as when you say of a child, ويحه ما أَمْلَحه, and ويسه ما املحه, [*Mercy on him!* or the like: *how beautiful is he!*] (Kh) or, accord. to most of the lexicologists, ويل is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and ويح is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T:) or ويل is said to, or of, him who falls into destruction: and ويح is a word by which one chides him who is at the point of falling into destruction: (Sb:) or ويح and ويل are syn., (Yz, En-Nadr, S, Ibn-Et-Faraj,) and ويس signifies the same: (Ibn-El-Faraj:) or ويح is a little softer, or more gentle, than ويل: (En-Nadr:) [if so, ويحه signifies *woe to him:* in the same, or in a milder, manner than ويله:] or the original of

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ويح is وي; sometimes ح being added to this latter word, and sometimes ل and sometimes ب, and sometimes س; (K;) so that it becomes ويح and ويل and ويب and ويس. (TA.) [See ويل and ويب and ويس and وي.] You say ويح لزيد [*Mercy on Zeyd!* or *woe to Zeyd!*]; putting ويح in the nom. case as an inchoative; (S, K;) and in like manner, ويل لزيد: (S:) and also ويحًا لزيد; putting ويح in the acc. case because of a verb understood; (S, K;) as though you said أَلْزَمه ٱللّٰه ويحًا [*May God make mercy,* or *woe, to attend him constantly!*]; and in like manner, ويلًا لزيد: (S:) or [it is put in the acc. case as an absolute complement of a verb understood, i. e., as an inf. n., and] the meaning is أَترحَّمه ترحُّمًا. [*I say, May God have mercy on him! emphatically*]: (Z, in the Fáïk:) you also say ويحك, and ويح زيد; (S, K;) making

ويح a prefixed n.; (S;) and putting it in the acc. case again because of a verb understood; (S, K;) and in like manner, وَيْلَكَ, and ويل زيدٍ: (S:) and also ويحما زيدٍ in the same sense. (K.)

ويس

ويس a word used to. denote compassion, or pity, and admiration of one's beauty; (M, K;) the object being a child; (K;) as when one says of a child, ويسه ما أَمْلَحه [*Merry on him!* or the like: *how beautiful is he!*]: (TA:) or ويس and ويح are used in the place of ويل; (TA;) and ويس لَه signifies ويل لَه [*Woe to him!*]: (M, TA:) or, as some say, ويس is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turáb says, I heard Abu-sSemeyda' say, ويس and ويح and ويل have one meaning: (TA:) or ويسك is not said except to children; and ويلَكَ is an expression in which is roughness and reproach; and ويح is a gentle and good expression. (AHát, TA.) See ويح and ويل and ويب. ___ It also signifies *Poverty.* (ISk, M.) And one may say, if it be right to say so to one, ويس لَه as meaning *Poverty be to him.* (ISk.) ___ Also, *What a man desires.* (M, K.) So in the phrase لَقِى ويسًا *He found,* or *met with,* or *experienced, what he desired;* (M, K;) accord. to an explanation given by IAar; so that it means *much:* but in one place he says that this phrase signifies *he found,* &c., *what he did not desire.* (M.)

ويل

وَيْلَةٌ and وَيْلًا لَهُ and وَيْلٌ لَهُ *Woe to him!* [See عَوْلَكَ]. *Perdition befall him! Punishment befall him!* (Kull, p. 377.) See voce وَيْبٌ, and voce وَيْحٌ, and وَيْسٌ.

وَيْهًا [an imperative verbal noun, which may be rendered *On!*] a word of incitement. (S, K.) One also says to a man, and to a horse, يَا وَيْهَاهْ [*Ho! On!*]. (A'Obeyd in TA in art. ايه.) See وَيْهَكَ ___. أَيَّهَ: see أَيْهَكَ in art. ايه. I have not found this anywhere but in that art. in the K, and doubt its correctness.

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ى

The twenty-eighth letter of the alphabet: called يَآءٌ. It is one of the letters termed *soft*, or *weak*, and is a letter of prolongation and of augmentation. As a numeral it signifies *Ten.* ى for يا frequently occurs in the phrase يَرَسُولَ ٱللّٰه, and in ___ ى. يَأَيُّهَا inserted to give fulness of sound to kesreh, see art. ا. ___ Used لِلْإِنْكَارِ, see الفَ الاستنكار in art. ___ ى. ا with sheddeh followed by ة converts a part. n. into a quasi-inf. n., as المَضْرُوبِيَّةُ, the being beaten. So, by the relative يَآءُ النِسْبَة, ى, substs. and even particles are converted into abstract nouns of quality, as اسْمِيَّةٌ and يا. كَيْفِيَّةٌ is the most common of vocative particles, used in calling to him who is near; [like *O!*]; and to him who is distant; [like *Ho there! Holloa!*]; and to him who is between near and distant; [like *ho! what ho!*]; (Ibn-el-Kátib, in the Káfiyeh, cited in TA, art. أَيَا.) Pronounced with imáleh, see art. إِمَّا. يَالَ ___ for يا آلَ, see يَايَا ___. ل and يَايَهْ, see art. أَيَا.

يأ

R. Q. 1 **يَأْيَأَهُ**, inf. n. يَأْيَأَهُ and يَأْيَآءٌ, [respecting the form of which latter see ظَأْظَأَ,] *He made a show of kindness, benignity,* or *favour to him.* (K.) ___ إِنَّمَا هُوَ يَأْيَآءٌ [*It is only making a show of kindness, &c.:* or, perhaps, *He is only one who makes a show of kindness, &c,*]. (L.) يَأْيَأَ بِالْقَوْمِ *He called the people:* (K: so too in the L, and this is the correct meaning: TA:) or *he said to the people* يَأْيَؤُا, *in order that they should assemble,* or *collect together.* (K) ___ يَأْيَأَ بِالإِبِلِ *He called to the camels by the cry* أَىْ, (whence the verb is formed by transposition, TA,) *to quiet them.* (K.) **يَأْيَآءٌ** The *cry,* or *crying, of the bird called* يُؤْيُؤٌ. (K.) ___ [See also the verb.] ___ See art. أَيَا.

يُؤْيُؤٌ *A certain bird* (S, K) *of prey,* (S,) *resembling the* [*kind of hawk called*] بَاشَقٌ: (S, K:) it is *of the birds called* صُقُورٌ, [pl. of صَقْرٌ,] as are also the بَازِى and the شَاهِين and the زُرَّقٌ and the بَاشَقٌ: (AHát in TA, in art. بشق:) accord. to Dmr, it is *a small bird, short-tailed, the temperament of which is, in comparison with that of the* باشق, *cold and moist; for it is more patient,* or *enduring, and heavier in motion:* the people of Egypt and Syria, he adds, call it جَلَمٌ, on account of the lightness and swiftness of its wings: (TA:) pl. يَأْئِى, and, in a verse, يَأْئَى. (S.) ___ Also, accord. to AA, The *head,* or *uppermost part, of a vessel in which* كُحْلٌ (*collyrium*) *is kept:* mentioned before as called يُؤْبُؤٌ, which is perhaps a mistake for يُؤْيُؤٌ. (TA.)

يأس

1 **يئس**, (S, M, A, Msb, K,) من الشَّىْءِ, (S, A *, Msb,) aor. ييئس and ييئِس, (S, M, Msb, K,) the latter of which is extr., (Sb, S, M, K,) like يحسب, aor. of حسب, and ينعم, aor. of نعم, (As, S, TA,) and is of the dial. of the higher classes of Mudar, as are also the similar instances, but the former is of the dial. of the lower classes of the Mudar; (AZ, S, Msb, TA;) or, as Sb says, accord. to his companions, the verb was originally of two forms, يئس, aor. ييئس, and يأَس, aor. ييئس, and a compound [which is يئس having ييئس for its aor.] was then formed from the two; but as to ومق, aor. يمق, and وفق, aor. يفق, and ورم. aor. يرم, and ولى, aor. يلى, and وثق, aor. يثق, and ورث, aor. يرث, in each of these only one form is allowable, with the kesr; (S, TA;) and some change the second ى of the aor. of يئس into ا, and say يايس and يآءس; (Mbr, S, TA;) and I'Ab reads, in the Kur. xii. 87, ييئس, after the manner of the dial. of those who pronounce the first letter of the aor. with kesr excepting such as is with ى [for its first letter], (K, TA,) which dial, is that of Temeem and Keys and Hudheyl and Asad; (Ks, Lh, TA;) the case of ى being made an exception by them because kesr with that letter is difficult of pronunciation; (Sb, TA;) but some of the Benoo-Kelb pronounce ى also with kesr, which is extr.; (Fr, Lb, TA:) and this is done in the instances of ييئس and ييجل because one ى is here strengthened by another; (K, TA;) [I find also, in a copy of the M, يئيس, as an extr. form of the aor. of this verb, on the authority of Sb; but it is doubtless a mistranscription for ييئس; and there is another evident mistranscription in a quotation from Sb immediately following in that copy, relating to aors. of the form of ييئس, which has been rendered correctly above, in the present work, from the TA;] inf. n. يأْس (S, M, A, Msb, K) and يأَس, (TA,) or يآس, (as in a copy of the M,) and يآسة; (Ibn-'Abbád, M, K, TA [but in a MS. copy of the K I find it written يأَسة; and in the CK, يأْسة;]) and إياس is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Msb;) *He despaired of the thing;* syn. of the inf. n. قنوط, (S, A, K,) contr. of رجآء: (M, A, K:) or *he cut off hope of the thing:* (A, K: *) or *his hope of the thing became cut off:* (Mgh:) and إستيئس signifies the same, (S, A, K,) in like manner followed by من; (S;) and so does إتَّأَس, (S, K,) [originally إيتأَس,] of the measure إفتعل, but with

incorporation [of the ى into the ت]. (S.) It is allowable to transpose the letters of يئس, so as to say أَيِس; but not those of the inf. n. (Msb.) There is not a word in the Arabic language commencing with ى followed by ء except يئس [and its derivatives] (IKtt) [and يَأَيَأَ and its derivatives, and words commencing with an augmentative ى followed by a radical ـــُ]. The expression لَا يَأْسَ مِنْ طُولٍ. occurring in a description of Mohammad, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K, * TA:) يأس is here an indeterminate noun governed in

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the accus. case by the negative لا: (TA:) or, accord. to one relation, the words are, لَا يَائِسَ مِنْ طُولٍ, [in the CK, erroneously, لا يايس,] meaning, that his height was not despaired of; i. e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يائس is here in the sense of ميؤوس, like مَآءٌ دَافِقٌ in the sense of مَدْفُوقٌ. (TA.) ___ [Hence,] يَئِسَتْ المرأة *The woman was,* or *became, barren.* (Msb.) ___ يَئِسَ, (S, M, A, Msb, K,) aor. يَيْئَسُ and يَيْئِسُ, (M,) also signifies *He knew;* syn. عَلِمَ; (S, M, A, Msb, K;) in the dial. of En-Nakha'; (S, Msb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kásim Ibn-Maan, of the dial. of Hawázin. (M, TA.) So in the Kur. [xiii. 30] أَفَلَمْ يَيْئَسِ ٱلَّذِينَ آمَنُوا [*Do not then those who have believed know?*]: (S, M, Msb, K:) or, accord. to some of the lexicologists, *do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know?* or the meaning is, *do not then those who have believed despair* of the belief of those whom God has described as those who will not believe? (M, TA;) but I' Ab (M, TA) and 'Alee and others (TA) used to read أَفَلَمْ يَتَبَيَّنِ ٱلَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَيْئَسِ in a state of drowsiness. (M *, TA.) Soheym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يسر, voce يَسِرَ, q. v. (S, M *). [Z-says,] You say, قَدْ يَئِسْتُ أَنَّكَ رَجُلٌ صِدْقٌ, meaning, *I have known* [*that thou art a good man*], because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, اليَأْسُ أَحَدُ الرَّاحَتَيْنِ [*Despair is one of the*

two states of rest.] (A, TA.)

4 **أَيْأَسَهُ**, (S, M, A, Mgh, K,) inf. n. إِيَاسٌ, (L, Mgh, Msb,) of the same measure as كِتَابٌ, (Msb,) originally إِيْآسٌ, (L, Msb,) like إِيعَاسٌ, (L,) and إِيمَانٌ, (Msb,) *He made him to despair:* (S, M, A, K:) or *to cut off hope:* (A:) or *to cease to have hope:* (Mgh:) مَنْ كَذَا of such a thing: (S:) as also آيَسَهُ [from أَيِسَ]. (Mgh, K.) ___ [Hence,] أَيْأَسَهَا ٱللّٰهُ *God made her to be,* or *become, barren.* (Msb.)

8 **إِيتَأَ** see 1.

10 **إِسْتَيْأَسَ** see 1.

يَأَسٌ *Phthisis,* or *consumption;* syn. سَلٌّ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was اليَأَسُ, (K, TA,) or إِلْيَاسُ, (TA,) the son of Mudar the son of Nizár: (K, TA:) or, as Suh says, in the R, this disease was called دَآءُ يَاسٍ, or دَآءُ إِلْيَاسَ, because الياس the son of Mudar died of it. (TA.)

يَؤُسَ : see يائس.

يَؤُوسَ : see يائس.

يَئِيسَ : see يائس.

يَائِسٌ (M, Mgh, Msb) and يَئِيسٌ (M) and يَؤُوسٌ (S, M, A, K) and يَؤِسٌ (M, K) *Despairing:* (S, M, A, Mgh, K:) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.]

يَائِسَةٌ, A *barren* woman. (Msb.)

مَيْؤُوسٌ مِنْهُ *Despaired of.* (M, Mgh, Msb. *)

يب

2 **خَرَّبُوهُ ويَبَّبُوهُ** [*They rendered it waste, and made it desolate:* see يَبَابٌ]. (A.)

يَبَابٌ *Vacant; in which there is nothing;* (Sh;) *in which there is no one.* (T.) أَرْضٌ يَبَابٌ *A land that is in a state of rain,* or *waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing:* (S, K:) *an uninhabited land,* accord. to some. (Msb.) خَرَابٌ يَبَابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Msb:) or it is not so; (S;) [and therefore the meaning is *A very desolate waste,* or *the like;* يباب being added to strengthen the signification of خراب: or merely *a waste,* or *the like;* يباب being an explicative adjunct]. دَارُهُمْ خَرَابٌ يَبَابٌ لَا حَارِسَ وَلَا بَابَ [*Their dwelling is desolate, vacant; there is* (*to it*) *neither guard nor door*]. (A.) حَوْضٌ يَبَابٌ *A tank,* or *cistern, that is empty; containing no water.* (A.) أَمْسَى مِنَ الأَنِيسِ يَبَابًا *It became devoid of inhabitants:* occurring in a verse of Ibn-Abee-Rabee'ah. (TA.)

يبس

1 **يبس**, aor. ييبس (S, M, A, Msb, K) and يابس (K) and ييبس, (S, M, Msb, K,) which latter is extr., (S, M, K,) so that it is like يئس, (TA,) inf. n. يبس (S, M, Msb *) and يبس (M, Msb, * TA) and يبس (M) and يبوسة, (K [but not there said to be an inf. n., being only mentioned there in an explanation of the word يبس, and accord. to general rule it would be an inf. n. of يبس, which is probably an obsolete form,]) *It was,* or *became, dry;* or *it dried,* or *dried up; after having been moist, humid, succulent,* or *the like:* (A, Msb, K:) or, [rather,] *it was,* or *became, dry;* or *it dried,* or *dried up:* and also, [but perhaps tropically,] *it was,* or *became, stiff, rigid, tough, firm, resisting pressure,* or *hard:* [*contr. of* يبس:] رطب signifying the *contr. of* رطوبة: (M:) يبوسة is *a quality which necessarily implies difficulty of assuming form and of becoming separated and of becoming united:* (KT:) and اتَّبس, (S, M, K,) of the measure افتعل, (S,) the ى being changed into ت, (M,) as well as [its original form] ايتبس, (TA [there written اتبس because it has the conjunction و prefixed to it]) aor. [of the former] يتَّبس and [of the latter] ياتبس, (M,) signifies the same as يبس: (M, K:) or is quasipass. of يبَّسه [and therefore signifies *it became dried,* or *dried up;* &c.]; (Ibn-Es-Sarráj, S;) [as also تيبس, occurring in the TA, art. عكس.] You say, يبس النَّبات [*The plant,* or *herbage, became dry;* &c.] (S, K.) And يبست الأَرض *The land lost its water and moisture; its water and moisture went away.* (M.) ___ [Hence, يبست طبيعته *He became costive.* And] يبس ما بينهما [*That friendship which was between them two became withered;* (see 2, and see also ثرى;) i. e.,] *they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed;* syn. تقاطعا. (A, TA.) ___ Hence also, (M,) ايبس, (so in a copy of the M [agreeably with an explanation of its part. n. يابس, q. v., and in a copy of the A written ايبس,]) or أَيبس, [from أَيبس,] like أَكرم, (K,) *Be thou silent;* or *cease*

thou from speaking: (M, A, K:) said to a man. (M.)

2 **يبّسه** , (S, A, K;) inf. n. تيبيس, (S,) *He dried it; made it dry;* [&c.; see 1;] (S, A, K;) as also أَيبسه . (M, A, K.) ___ [Hence the saying,] أُعيذُكَ بٱللّه أَنْ تُيَبِّس رحما مَبْلُولَةً [*I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship*]. (A, TA.) And لَا تُوبِسِ الثَّرى بينِى وبينك [*Wither not the fresh and vigorous friendship, between me and thee;* i. e., *sever not thou the firm bond of friendship that unites me and thee:* see يبس ما بينهما; and see also ثَرًى]. (A, TA.)

3 **يابسه** *He treated him with dryness and hardness,* or *niggardliness;* syn. قاسحه; (L, K, art. قسح;) i. e. عامله باليبس والشدّه. (TK, in that art.) [See يابس.]

4 **ايبست الأَرْضُ** *The land had its plants* or *herbage,* (A,) or *its leguminous plants,* (Yaakoob, S, K,) *drying up,* or *dried up:* (Yaakoob, S, A, K:) or *became abundant in its dry plants* or *herbage.* (M.) ___ ايبست النَّاقةُ *The she-camel became milkless.* (TA, voce وجَّبت.) ___ ايبس القومُ *The people journeyed in the land:* (K:) or *in the dry land;* (TA;) like as you say أَجرزوا from الأَرْض الجرز. (S, TA.) ___ أَيبس: see 1, last signification. ايبسه: see 2, in two places.

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5 **تيبَّس** see 1.

8 **اتَّبس** , aor. يتَّبس and ياتبس: see 1.

يبس : see 1: and see يابس, throughout.

يبس : see 1: and see يابس, in two places.

يبس : see 1: and see يابس, throughout.

يبس : see يابس.

يباس : see يباس. يابس, like قطام, [as a proper name,] *The pudendum;* syn. السَّوْءَة: or *the anus;* syn. الفُنْدُورَة; (K, TA [in one copy of the K, القَنْدُورَة; and in the CK, القَنْدَءُوَة;]) i. e., الاَسْت: on the authority of IAar. (TA.)

يبوس : see يابس; for the latter, throughout.

يبيس : see يابس; for the latter, throughout.

يابس *Dry,* or *dried up, after having been moist, humid, succulent,* or *the like:* (A, Msb, K:) or, [rather,] *dry,* or *dried up,* or *exsiccated:* and also, [but perhaps tropically,] *stiff, rigid, tough, firm, resisting pressure,* or *hard:* [see 1:] (M:) pl. يُبَّس (M) and يَبْس , which latter is like رَكْب as pl. of رَاكِب: (ISk, S, Msb:) and يُبْس is a dial. form. of يَبْس: (A'Obeyd, S:) or يَبْس is [rather] a quasi-pl. of يابس, as is also يِبِّس : (M:) or this last is used by poetic license for يَبْس: (TA:) also, (S, M,) يَبْس signifies the same as يابس, (S, M, Msb, K,) as also يِبِّس , (M,) and يَبِس , (M, K,) and يِيبِس , (K,) and يبوس , (M,) and يباس , (TA,) and أَيْبَس : (K:) or يَبْس signifies *dry from its origin, not having been known moist:* (K:) but يَبْس is applied to a thing *dry after having been known to be moist:* (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Hasan El-Basree: and El-Aamash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say حَطَب يَبْس , *dry fire-wood,* as though it were so *naturally:* (S, Msb:) [and J says,] يِبِّس signifies a place *dry after having been moist;* and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it

signifies a place *that has had in it water which has gone away;* or, as Az says, a path *in which is no moisture:* (Msb:) [and ISd says,] يَبْسٌ and يَبِسٌ signify a place that is *dry:* and in like manner, applied to land (أَرْضٌ), *of which the water and pasturage have dried up:* and the latter, so applied, *hard;* (M;) as also يَابِسٌ applied to a stone: (A:) يَبِيسٌ is [generally] applied to a plant, or herbage, as signifying *dry,* or *dried up;* (S, M, A, Msb, K;) as also [sometimes] يَابِسٌ; (M, K;) the former being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) or it is so applied to herbs, or leguminous plants, of the sort termed أَحْرَارٌ [that are eaten without being cooked, or that are slender and succulent, &c.], (As, K,) and of the sort termed ذُكُورٌ [that are hard and thick, or thick and rough, &c.]; (As, TA;) and [so As, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (As, K;) as also يَبْسٌ and يَبَسٌ ; (TA;) but not to what is dry of the حَلْىٌ and صِلِّيَانٌ and حَلَمَةٌ. (As, TA.) ___ [Hence,] المَفْلُوجُ اليَابِسُ الشِّقِّ *The palsied of whom the half is without sensation and without motion.* (Mgh.) And رَجُلٌ يَابِسٌ مِنَ السُّكْرِ (AHn) app. meaning A *man as though he were dead and dried up in consequence of much intoxication.* (M.) [And يَابِسُ الطَّبِيعَةِ *Costive.*] And سَكْرَانُ يَابِسٌ *Intoxicated so much as not to speak;* as though the wine had dried him up by its heat. (M.) And أَتَانٌ يَبِسَةٌ (IAar, M) and يَبِسَةٌ (Th, M) *A she-ass dry and lean.* (M.) And شَاةٌ يَبْسٌ and يَبِسٌ (AO, S, M, K) *A ewe,* or *she-goat, without milk:* (AO, S, M, K:) or *whose milk has stopped, and her udder become dry.* (M.) And إِمْرَأَةٌ يَبِسَةٌ *A woman who has no milk:* pl. يَبِسَاتٌ and أَيْبَاسٌ and [quasi-pl. n.] يَابِسٌ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And عِرْقٌ يَبِيسٌ [*A dry duct*], meaning, *penis.* (Lh, M.) And شَعَرٌ يَابِسٌ *Hair upon which no effect is produced by moistening with water nor with oil;* (A, TA *;) which is the worst sort thereof. (TA.) And يَبِيسُ المَآءِ *Dry sweat:* (M, A:) or [simply] *sweat.* (AA, S, K.) And رَجُلٌ يَابِسٌ and يَبِيسٌ *A man having little good:* (A:) and امْرَأَةٌ يَابِسَةٌ and يَبِيسٌ (A, TA) and يَبِسٌ (S, K, TA) *a woman having little good:* (A:) or *in whom is no good:* (K, TA:) or *who does not cause one to obtain any good.* (S.) And بَيْنَهُمَا ثَرًى أَيْبَسُ *Between them two is disunion.*

(A, TA.)

أَيْبَسُ [comp. and superl. of يَابِسٌ]. ___ [Hence the saying,] أَيْبَسُ مِنَ الصَّخْرِ *Harder than rock.* (A.) See also يَابِسٌ, near the beginning and at the end. الأَيْبَسُ, as a subst., not an epithet, (AHeyth,) *The part of the shin-bone, in the middle of the shank, which, when pressed, pains one,* (AHeyth, K,) *and when it is broken, the leg is lost:* (AHeyth:) or الأَيْبَسَانِ signifies *the parts of the two shanks upon which is no flesh:* (S:) or *the parts of the two shanks* of a horse *upon which the flesh is dry,* or *tough:* (AO:) or *the shank-bones* (M, TA) *of the fore leg and hind leg:* (TA:) or *what appears of these:* (M, TA:) or *the parts above the* كَعْبَانِ and زَنْدَانِ [app. here meaning the *two ankles and wrists*]: (A:) pl. أَيَابِسُ: (S, K:) which is also applied to *such parts as are like the hock,* or *hough, and the shank.* (TA.) ___ Also, the pl., *Hard things upon which swords are tried.* (K.)

أَرْضٌ مُوبِسَةٌ [originally مُيْبِسَةٌ] *Land of which the plants,* or *herbage, are drying up,* or *dried up.* (A.)

رِيحٌ مِيبَاسٌ [*A very drying wind*]. (TA, voce نَكْبَآءُ.)

يتم

4 **أَيْتَمَهُ** [*He made him fatherless*]. (TA in art. ايم.) See an ex. in art. ايم, conj. 2.

يتن

وَلَدَتْهُ يَتْنا *She brought him forth feet foremost.* (M.) In Fresnel's three copies of the Aghánee, (see his Seconde lettre sur l'Histoire des Arabes avant l'Islamisme, Journal Asiatique, 3rd Series, no. 16,) erroneously written نينا.

يثم

إِيثَمُ and تِيثَمُ [for آثَمُ and تَأْثَمُ]: see أَثِمَ.

يد

يَدٌ The *arm, from the shoulder-joint to the extremities of the fingers.* (Msb.) ___ [The *foreleg* of a horse, &c.] ___ يَدٌ بَيْضَآءُ: see أَبْيَضُ, in two places, near the end of the paragraph. ___ يَدٌ A *sleeve:* see R. Q. 1 in art. يد القَوْسِ ___. ذب: see رِجْلٌ, in two places. ___ طَوَالُ الأَيْدِ for الأَيْدِى: see يد عَنْ يَدٍ أَعْطَاهُ ___. ثَمَانِيَةٌ, as occurring in the Kur, ix., 29, *He gave it in acknowledgement of the superiority of the receiver;* that the power (يَدٌ) of the latter was superior to that of the giver: or, *because of favour received;* or, *from subjection and abasement:* (M:) or, *from compulsion:* (A 'Obeyd, T:) or, *obediently:* or, *walking with it; not riding, nor sending it:* or, *in ready money.* (TA.) ___ أَسْلَمَ عَلَى يَدَىْ فُلَانٍ *He became a Muslim by the advice and persuasion of such a one.* (Marg. note in a copy of the Jámi' es-Sagheer, on a trad. commencing مَنْ أَسْلَمَ: see art. اخذ ___. لِفُلَانٍ أَخَذْتُ عِنْدَهُ يَدًا ___.) عِنْدِى يَدٌ *I owe such a one a benefit.* ___ عَلَى يَدِهِ *By his agency,* or *means.* See the corresponding expression in Hebrew, in Ps. lxiii. 11, Jer. xviii. 21, and Ezek. xxxv. 5, in the phrase to pour out (the blood of) a person by means of the sword. ___ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (Kur, ii. 191): see ب (used redundantly). ___ لا آتيه يَدَ الدَّهْرِ, and يَدَ المُسْنِدِ *I will not come to him,* or *do it, ever; I will never do it.* (IAar, in I., voce مسند.) See أَبَدٌ and عَلَى يَدَىِ الخَيْرِ وَالْيُمْنِ ___. جدا: see بَيْعٌ يَدًا بِيَدٍ ___. خير: see ناجز. ___ You say, also, بَايَعَتْهُ يَدًا بِيَدٍ, the two nouns being only thus used, as a denotative of state, *I contracted a sale with him for ready money; i. q.* بِالتَّعْجِيلِ وَالنَّقْدِ. (Mgh.) ___ يَدَىَّ [or يَدَىَّ?] لَكَ أَنْ يَكُونَ كَذَا is like عَلَىَّ لك ان يكون كذا. (Aboo-Sahl El-Harawee, TA in art. ذو. ___ أُتِىَ عَلَى يَدِ فُلَانٍ) حبق: see أَوَّلَ ذِى يَدَيْنِ ___. أَتَى and ذَاتَ يَدَيْنِ: see art. تَحْتَ يَدِهِ ___ *Under his authority.* ___ يَدٌ *Generosity.* (A, voce شبر)

مَيْدِىٌّ A gazelle *whose fore-leg is caught in a snare:* see مَرْجُولٌ.

يربع

الجار اليربوعيُّ : see الجار البراقشيُّ, in art. برقش.

يرع

يراعٌ *A firefly:* see حباحب.

يرق

يَرَقَانٌ *Saffron.* (Sgh, in TA, art. شعر.) ___ See أَرَقَانٌ.

يرم

يرمى and أَيرمِىٌّ *A sign-stone:* see إِرَمٌ.

يرنأ

Q. 1 **يَرْنَأَ لِحْيَتَهُ** (K, TA; in the CK, [erroneously,] تَرَنَّأَ;) *He dyed his beard with* يرنّأ. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. رنأ (q. v.), on the authority of IJ; and there also by ISd; and AHei and others assert the ى to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sgh, in mentioning it here. (TA.)

يُرَنَّأٌ (S, K) and يَرَنَّأٌ and يُرَنَّآءٌ (K) and يُرَنَّا (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. يرنأ,) رنأ and يُرْنَأٌ and (accord. to MF, who omits the two forms here immediately preceding,) يَرَنَّاءٌ and يَرَنَّا, without ء, (TA,) *i. q.* حَنَّاءٌ (S, K) [The *plant Lawsonia inermis*]. See also art. رنأ, where the word is written [erroneously in my opinion] يَرَنَّأٌ. Accord. to IB (not IJ [as in the CK]), the may only be omitted when the word is pronounced with dammeh to the ى. (TA.)

يزن

يزنى and أَيْزَنى, applied to a spear: see أَزْأَنى, in art. زأن.

يسر

1 **يَسُرَ** , aor. يَيْسُرُ, [respecting the form of which see the same verb in a different sense below,] inf. n. يُسْرٌ and يَسَرٌ [and مَيْسُورٌ (see يَسَرٌ below)], *He was,* or *became, gentle, and tractable, submissive, manageable,* or *easy;* (M, K;) said of a man, and of a horse: (M:) and يَسُرَ [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] *it was gentle,* or [when relating to the latter,] *easy;* like سَعُدَ الرَّجُلُ [as

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syn. with سَعَدَ], and نَحُسَ [as syn. with نَحَسَ]. (Bd, xvii. 30.) See also يَسَّرَتْ ___. تَيَسَّرَ, said of a woman: see أَيْسَرَتْ يَسُرَ, aor. ـُ , *It* (a thing) *was,* or *became, little in quantity:* (A, Msb:) *contemptible; paltry; of no weight* or *worth.* (A.) يَسَرَنِى, aor. يَيْسَرُنِى, (AHn, M, K,) inf. n. يَسْرٌ, (AHn, M,) *He* (a man, AHn, M) *came on,* or *from the direction of, my left hand.* (AHn, M, K.) See also 3. يَسَرَ, [aor. يَيْسَرُ, inf. n. يَسْرٌ,] *He divided* anything *into parts,* or *portions.* (TA.) You say, يَسَرْتُ النَّاقَةَ *I divided the flesh of the she-camel into parts* or *portions.* (TA.) And يَسَرُوا الجَزُورَ *They slaughtered the she-camel and divided its limbs,* (S,) or *portions,* (TA,) *among themselves;* (S, TA;) as also, accord. to Aboo-'Omar ElJarmee, إِتَّسَرُوهَا , aor. يَتَّسَرُونَهَا, inf. n. إِتِّسَارٌ; and he adds that some people say, يَأْتَسِرُونَهَا, inf. n. ٱنْتِسَارٌ, with hemz; and هم مؤتسرون; like as they say in the case of إِتَّعَدَ. (S.) Soheym Ibn-Wetheel El-Yarboo'ee says,

* أَقُولُ لَهُمْ بالشِّعْبِ إِذْ يَيْسُرُونَنِى *

* أَلَمْ تَيْئَسُوا أَنِّى ٱبْنُ فَارِسِ زَهْدَمِ *

[*I say to them, in the ravine, when they divide me among themselves,* deciding what

shares they shall severally have in me, *Know ye not that I am the son of the rider of Zahdam,* and that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming-] arrows for him. (S, TA. [but in the latter, instead of تيئسوا, we find تعلموا, which signifies the same.]) You say also, إتَّسروا , aor. يتَّسرون and يأْتسرون; (K;) and تياسروا ; (M, K;) *They divided among themselves the slaughtered camel.* (M, K.) ___ [Hence,] يسر, aor. ييسر, (S, M, A, Msb, K,) in the [second] ى is not suppressed as it is in يعد and its cöordinates [having و for the first radical], (S,) and ييسر, like ييجِل, in the dial. of the Benoo-Asad, (TA,) inf. n. يسر, (M, TA,) or ميسر, (A,) *He played at the game called* الميسر; (M, Msb, K;) *he played with gamingarrows.* (S, A, Msb.)

2 **يسّره** , (inf. n. تيسير, M, &c.) *He* (God, A, Msb) *made it,* or *rendered it, easy; facilitated it.* (M, A, Mgh, Msb, K.) You say, يسرت عليها الولادة *The act of bringing forth was rendered easy to her.* (A.) ___ *He made his circumstances ample; he made his condition,* or *his way* or *course* [لكذا *to such a thing*], *easy,* or *smooth:* (Sb, M:) *he accommodated, adapted,* or *disposed, him,* لليسرى [*to easy things,* or *affairs,* or *circumstances;* or *to the easier,* or *easiest, way*]: (S. A, [in the latter of which this is given as a proper, not tropical, signification:]) *he prepared,* or *made ready, him* or *it,* لكذا *for such a thing.* (A [in which this signification is said to be tropical.]) تيسير relates to both good and evil: (M, K:) as in the following instances in the Kur; [xcii. 7, 10;] فسنيسره لليسرى, and للعسرى, (M,) [*We will facilitate,* or *smooth, his way,* or] *We will accommodate him,* or *adapt him,* or *dispose him,* [*to a state of ease,* and *to a state of difficulty,* or (as explained in the TA, art. عسر,) *to punishment, and a difficult case:*] (S, A:) or *We will prepare him for paradise,* and *for hell:* (Jel:) or *We will prepare him to return to good,* or *righteous, conduct,* [and *to persevere in evil,* or *unrighteous, conduct;* the former leading to ease, and the latter to difficulty:] (Fr, TA:) or *We will prepare him for that habit of conduct which leads to ease,* such as the entering

paradise, and *for that which leads to difficulty,* such as the entering hell: from يسّر الفرس, meaning, *he prepared the horse for riding, by saddling and bridling.* (Bd.) It is said in a trad. وقد يسّر له طهور *And water for ablution had been prepared and put for him.* (TA.) ___ يسّر الرّجل, (inf. n. تيسير, K,) *The man's camels,* and *his sheep* or *goats, brought forth with ease,* (IAar, M, K), *and none of them perished.* (IAar, M.) ___ يسّرت الغنم *The sheep,* or *goats, abounded in milk,* (S, M, A, K,) and in like manner, الإبل *the camels,* (M,) *and* [so in the S, M, A, but in the K or] *in offspring:* (S, M, A, K:) and *they brought forth:* and *they were ready to bring forth:* and *they abounded.* (TA.) A poet (namely Aboo-Useydeh Ed-Debeeree, TA) says,

* هُمَا سَيِّدَانَا يَزْعُمَانِ وإنَّمَا *

* يَسُودَانَنَا أَنْ يَسَّرَتْ غَنَمَا هُمَا *

(S, M) *They two are our two chiefs,* as *they assert; but they are only our chiefs inasmuch as their sheep,* or *goats, abound in milk and in offspring.* (TA.) ___ See also أَيْسَرَتْ.

3 **ياسره** , [inf. n. مُيَاسَرَةٌ] *He was gentle towards him; acted gently towards him; treated him with gentleness;* syn. لَايَنَهُ: (M, A, K:) *he was easy,* or *facile, with him;* syn. سَاهَلَهُ. (S, K.) Ex., cited by Th, from a poem: إنْ يَاسَرْتَهُمْ يَسْرُوا *If thou treat them with gentleness, they become gently.* (M.) And يَاسَرَ الشَّرِيكَ *He was easy,* or *facile, with the partner.* (TA, from a trad.) يَاسَرَ, (inf. n. مُيَاسَرَةٌ, K,) *He took the left-hand side* or *direction;* (S, M, A, Msb, K;) as also تَيَاسَرَ ; (S, Msb, K;) which latter is the *contr. of* تَيَامَنَ: (K:) or تَيَاسَرُوا *they took the lefthand side* or *direction; contr. of* تَيَامَنُوا. (A.) You say, يَاسِرْ بِأَصْحَابِكَ *Take thou the left-hand side* or *direction with thy companions;* (S, A;) as also تَيَاسَرْ; but some disapprove of this latter. (S.) And يَاسَرَ بِالْقَوْمِ *He took the left-*

hand side or *direction with the people;* as also يسر بهم aor. ييسر; accord. to Sb. (M, TA.)

4 **أَيْسَرَتْ** *She* (a woman, M) *brought forth with ease; she had an easy birth;* (M, A, K;) as also يسّرت , (M, IKtt,) which is in like manner said of a she-camel; (M;) or, as in the copies of the K, يسرت, without teshdeed. (TA.) One says, in praying (M, A) for a pregnant woman, (A,) أَيْسَرَتْ وَأَذْكَرَتْ *May she have an easy birth,* (Lh, M, A,) *and may she bring forth a male child.* (Lh, M.) See the contr., ايسر. أَعْسَرَتْ, (S, M, &c.,) aor. يُوسِرُ, in which the [radical] ى is changed into و because it is quiescent and preceded by damm, (S,) inf. n. إِيسَار (M, Mgh, K) and يسر; (M, K;) accord. to Kr and Lh, but correctly the latter is a simple subst., (M,) *He became possessed of competence,* or *sufficiency;* or *of richness,* or *wealth,* or *opulence;* (S, M, Mgh, Msb, K;) *and abundance.* (Msb.) أَيْمَنْتُ إِبِلِى وَأَيْسَرْتُهَا *I put my camels aside on the right hand and the left.* (A.)

5 **تيسّر** *It* (a thing, M, Msb) *was,* or *became, facilitated,* or *easy;* (M, A, Msb, K, TA;) *contr. of difficult, hard, strait,* or *intricate;* (TA;) as also استيسر . (M, A, Msb, K.) You say, أَخَذْنَا مَا تَيَسَّرَ, and مَا ٱسْتَيْسَرَ , *We took what was easy* [*of obtainment,* or *of attainment*]. (TA.) And it is said in a trad., respecting the eleemosinary tax called زَكَاة ٱسْتَيْسَرَتا لَهُ أَوْ عِشْرِينَ دِرْهَمًا, وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ *And he shall put with it,* or *them, two sheep,* or *goats, if they be easy to him* [*to give*], *or twenty dirhems.* (TA.) And in the Kur, [ii. 192,] فَمَا ٱسْتَيْسَرَ مِنَ الْهَدْىِ *What is easy* [*to give*], *of camels and kine and sheep or goats:* or, as some say, *either a camel or a cow or a sheep or goat.* (M, TA.) ___ Also, تيسّر لَهُ, (S, TA,) and استيسر له, (S, K, TA,) *It* (a thing, or an affair, K) *was,* or *became, prepared,* or *made ready for him:* (S, K, TA:) [and *he prepared himself for it.*] It is said in a trad., قَدْ تَيَسَّرَا لِلْقِتَالِ *They had both prepared themselves,* or *made themselves ready, for fight.* (TA, from a trad.) ___ تَيَسَّرَتِ الْبِلَادُ *The countries became abundant in herbage,* or *in*

the goods, conveniences, or *comforts, of life.* (TA, from a trad.)

6 **تياسروا** [*They were gentle,* or *acted gently, one towards another; they treated one another with gentleness:* (see 3, of which it is the quasipass.)] *they were easy,* or *facile, one with another;* syn. تساهلوا; (K, * TA;) تياسر is the contr. of تعاسر. (S, art. عسر.) It is said in a trad., تياسروا فى الصَّداق *Be ye easy,* or *facile, not exorbitant, one with another, with respect to dowry.* (TA.)

See also 3. And see 1, latter part.

8 **إيتسر** see 1, in two places.

10 **إستيسر** see 5, in five places.

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يسر (TA) and يسر , (M, A, K, TA,) [each an inf. n. (see 1) used as an epithet,] and ياسر, (K, TA,) *Easy and gentle in tractableness, submissiveness,* or *manageableness;* applied to a man and to a horse: (TA:) or [simply] *easy; facile;* (M, A, K;) as also يسر (TA) and يسير, (Msb), this last being syn. with هين, (S, K,) and signifying *not difficult,* غير عسير, (A,) and ميسور [respecting which see also عسر, pl. مياسير]. (A.) Hence, يسرات , pl. of يسرة and يسرة, applied to the legs of a beast, signifies *Easy:* (M:) or *light,* or *active,* legs of a beast: (S, TA:) or *light,* or *active, and obedient,* legs of a beast of carriage: (A:) or the *legs* of a she-camel: and you say also, إنَّ قوائم هٰذا الفرس يسرات خفاف, meaning, *verily the legs of this horse are obedient* and *light* or *active.* (TA.) [Hence also,] ولادة يسر [*An easy birth,* or *bringing forth*]. (A.) And ولدت ولدها يسرا *She brought forth her child easily:* (M, K*:) said of a woman: (M:) or يسرا . (CK.) And it is said in a trad., إنَّ هٰذا الدّين يسر *Verily this religion is easy; liberal; one having little straitness.* (TA.) You

say also, خُذْ مَيْسُورَهُ وَدَعْ مَعْسُورَهُ [*Take thou what is easy thereof, and leave thou what is difficult*]. (A.) And مَيْسُور is applied to a saying, or speech: (A:) so in the Kur. xvii. 30; meaning, *gentle;* (Bd, Jel;) *easy:* (Jel:) or قَوْلٌ مَيْسُور means prayer for مَيْسُور, i. e., for يُسْر [q. v.]. (Bd.) ___ فَتْلٌ يَسْرٌ [The *twisting* a rope or cord *towards the left, by rolling it against the body from right to left;* or] the *twisting downwards, by extending the right hand towards the body* [*and so rolling the rope or cord downwards against the body or thigh,* which is the usual way of twisting]; (S, A *, K;) *contr. of* شَزْر. (M, A, TA) ___ طَعْنٌ يَسْرٌ The *thrusting,* or *piercing,* [*straight forward;* or] *opposite the face:* (S, M, K:) opposed to شَزْر, which is from one's right and one's left. (TA.) See an ex. voce شَزْرَة.

يُسْر [*Easiness; facility;*] *contr. of* عُسْر; (S, M, Mgh, Msb, K;) as also يَسْر ; (S, Msb, TA;) [and يُسْرَى ; (see 3, where it is variously explained;)] and مَيْسُور is the *contr. of* مَعْسُور, [and therefore signifies as above; or *easy; facile;*] (S;) or this last signifies, (accord. to the lexicologists, M,) what is *made easy;* or *facilitated;* or (accord. to Sb, M, [but see مَعْقُولٌ,]) it is an inf. n. of the measure مَفْعُولٌ, (M, K,) [used in the sense of يُسْر as explained above,] of the same kind as [its contr.] مَعْسُور; and Abu-l-Hasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented triliteral-radical verbs, as in the case of مَجْلُودٌ, which is [really] from تَجَلَّدَ. (M.) For examples of يُسْر, see عُسْر. ___ Also, (accord. to the M; but in the K, or; and in both of these lexicons the signification here following is placed first;) and in like manner, يُسْر , (K,) and يَسَار , (S, M, Mgh, Msb, K,) and يَسَارَة , (S, K,) and مَيْسَرَة , and مَيْسُرَة , (S, M, K,) of which last Sb says that it is like مَسْرُبَة and مَشْرُبَة in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and مَيْسَرَة , (K.) *Easiness* [*of circumstances*]; (M, K;) *competence,* or *sufficiency;* or *richness,* or *wealth,* or *opulence;* (S, M, Mgh, Msb, K;) *abundance;* (Msb;) [in these senses, also, *contr. of* عُسْر;] and يُسْرَى signifies [*the same;* or] *easy things* or *affairs* or *circumstances; contr. of* عُسْرَى; as also مَيْسَرَة . (TA, art. عسر.) You say also, أَنْظِرْنِى حَتَّى

يسارٍ [*Grant thou me a delay until* I shall be in a state of *easiness of circumstances*, &c.]; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is الميسرة. (S.) In the Kur. [ii. 280,] some read, فنظرةٌ إلى ميسرهِ [*Then* let there be *a postponement*, or *delay, until his* being in a state of *easiness of circumstances*]: but Akh says, that this is not allowable; for there is no noun of the measure مفعل [of this kind]: as to مكْرم and معون, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مكْرمة and معونة. (S.) [On this point, see مأْلُك, voce أَلُوك.] See also يسر, in two places. عود يسر: see عود أُسْر, in art. أسر.

يِسر : see يسر. ___ *Made easy*, or *facilitated; i. q.* ميسَّر: *prepared:* (K:) or [the *game called*] الميسر *prepared:* or, as some say, *anything prepared.* (M.) أَعسر يسر A man *who works, or does anything, with both his hands* [*alike*]; *ambidextrous; ambidexter:* (S, M, Msb:) and أَعسر أَيسر occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عسرآء يسرة: (M:) explained before, in art. عسر. (K.) See also ياسر, in six places.

يسر : see يسر, in two places.

يسرة : see يسار, throughout.

يسرى : see يسر, in two places. See also أَيسر. See also يسار, throughout.

يسار : see يسر, in two places. Also, (S, M, Mgh, Msb, K, &c.,) and يِسار , (M, Msb, K,) the former of which is the more chaste, (ISk, IAmb, IF, M, Msb, K *,) or the latter is so, (IDrd, M, K,) or the latter is a variation used for the sake of assimilation to [its syn.] شِمال, (Sgh, TA,) or it is vulgar, (IKt, Msb,) and not allowable, (S,) or J is in error in disallowing it, (K,) or it is disapproved because the incipient ى with kesr is deemed difficult to pronounce, (M, TA,) but there are three other words commencing like it, namely, يِوام, an inf. n. of ياومه, though this is disallowed by some, and يِعار, pl. of يعر, and يِساف, a proper name of a man, also pronounced with fet-h [to the ى]; (TA;) and another form is يِسَّار ; (Sgh, K;) *contr. of* يمين; (S, M, A, Mgh, Msb, K;) and so is يسرى of يمنى,

يسرى and يسار (S:) of أَيْمَن: أَيْسَر (A, Msb, K,) and ميمنة of ميسرة, (M, A, Msb, K,) and يمنة of يسرة, (M, A, Mgh, Msb, K,) and signify The *left* [*hand*, or *arm*, or *foot*, or *leg*, or] *limb:* and the same two words, and يسرة and ميسرة, the *left*, meaning the *left side* or *direction* or *relative location* or *place:* (Msb:) and أَيْسَر, the *left side:* or a person [or thing] *that is on the left side:* (Msb, art. يمن:) [and ميسرة the *left wing* of an army:] the pl. of يسار is يسر (Lh, M, K) and يسر, (K,) or يسر; (AHn, M;) which last is [also] pl. of يسرى; (TA;) [and the pl. of ميسرة is مياسر.] You say, يسرة قعد فلان *Such a one sat on the left side.* (S.) And قعدوا يمنة ويسرة, (A, Msb *,) and على يمين ويسار, and اليمنى واليسرى, and الميمنة والميسرة, (A,) or يمينا ويسارا, and عن اليمين وعن اليسار, and اليمنى والْيسرى, and الميمنة والْميسرة, meaning, *They sat on the right side and on the left.* (Msb.) And ولّاه مياسره [*He turned his left parts towards him*]. (A.)

يسار : see يسار.

يسور : see ياسر, in two places.

يسير : see يسر. *Little*, or *small, in quantity, petty:* (S, A, K:) *mean, contemptible; paltry; of no weight or worth.* (A.) See also ياسر.

يسارة : see يسر.

يسَّار : see يسار.

ياسر : see يسر, first signification. [*Taking the left-hand side or direction:* or *coming on*, or *from the direction of, the left hand* of a person:] contr. of يامن. (S.) [*Dividing* a thing *into parts*, or *portions.*] ___ [Hence,] The *slaughterer of a camel:* (K, TA:) because he divides its flesh into portions: (TA:) the *person who superintends the division of the slaughtered camel* (M, K) *for the game called* الميسر: (K:) pl. [ياسرون and] أَيْسار: (M, K:) A'Obeyd says, I have heard them put ياسر in the place of يسر, [for the

explanations of which see what follows,] and يسر in the place of ياسر, (M,) or يسر and ياسر signify the same: and the pl. is أَيسار: (S, A:) ياسر signifies [as explained above, and also] *a person who plays with gaming-arrows,* (S, Msb, TA,) [*at the*

game called المَيْسِر,] *for a slaughtered camel;* because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] ياسرون: (TA:) and يسر , *i. q.* ضَرِيب [which signifies *the same;* and the *person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the* رِبابة:] and, [as quasi-pl. of ياسر, like as خَدَم is of خادِم,] *a party assembled together at the game called* المَيْسِر: (M, K:) pl. أَيْسار: (M:) and يسير and يسور signify *one who contends with another at a game of hazard;* syn. قامِر: (K:) or يسر and يسور , and also ياسر, are applied to *one who has,* or *to whom pertains, a gamingarrow.* (IAar, TA.)

أَيْسَر [*More,* and *most, easy,* or *facile;* fem. يُسْرَى]. See also يسار.

مُوسِر [originally مُيْسِر,] *Possessing competence,* or *sufficiency;* or *rich,* or *wealthy,* or *opulent:* (M, K:) pl. مَياسِير: (Sb, M, K:) [like مَفالِيس, pl. of مُفْلِس; and مَفاطِير, pl. of مُفْطِر; as though the sing. were مَيْسُور:] but by rule it should be مُوسِرون, for the masc., and مُوسِرات for the fem. (Abu-l-Hasan, M.)

مَيْسُر : see يسر.

مَيْسِر The *game,* or *play, with unfeathered and headless arrows;* (M, K;) the *game of hazard which the Arabs play with such arrows;* (S, Mgh, Msb;) *a game of the Arabs, played* [*by ten men,*] *with ten unfeathered and headless arrows:* they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what

follows,] into twenty-eight: the first arrow was called الفَذُّ, and had [one notch and] one portion of the slaughtered camel: the second, التَّوْءَم, and had [two notches and] two portions: the third, الرَّقِيبُ, and had [three notches and] three portions: the fourth, الحِلْسُ, and had [four notches and] four portions: the fifth, النَّافِسُ, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, المُسْبِلُ, and had [six notches and] six portions: the seventh, المُعَلَّى, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called السَّفِيحُ and المَنِيحُ and الوَغْدُ; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see المُسْبِلُ:) whence it appears, that if the camel was divided into ten portions, (see رِيَمٌ,) the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the رَبَابَة, a thing resembling a quiver (كِنَانَة), and turned them round about or shuffled them (أَجَالُوهَا): [or they employed a person, whom they called حُرْضَة, to do this:] then they put them into the hand of the judge (الحَكَم), who took them forth one after another in the name of one after another of the party; [or they commissioned the حُرْضَه to do so;] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel: with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called a بَرَم: (Sefeenet Er-Rághib, printed at Boolák; p. 637:) [see also رَقِيبٌ, and ضَرِيبٌ, and عَشْرٌ:] or *any game of hazard;* or *play for stakes, or wagers:* (K:) so that even the game of children with walnuts is included under this name by Mujáhid in his explanation of verse 216 of chap. ii. of the Kur.: (TA:) or *anything in which is risk, or hazard:* (Kull, p. 321:) or the *game of tricktrack, backgammon,* or *tables;* syn. نَرْدٌ: (Sgh, K:) and *chess* was called by 'Alee the مَيْسَر of the Persians, or foreigners: (TA:) or the *slaughtered camel for which they played:* for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twentyeight portions, or ten portions; and when one [of the arrows] after another came forth [from the رَبَابَة] in the name of one man after another, the gain of him for whom came forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows

called] the غُفْل: (K:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat مَيْسِر. (TA.)

مَيْسَرَة : see يُسْر, in two places. See also يَسَار, in four places.

مَيْسُرَة : see يُسْر.

مَيْسَرَة : see يُسْر.

مُيَسَّر *Prepared; disposed; made easy,* or *facile.* So in the following words of a trad.: فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ [*And every one is prepared,* &c., *for that for which he is created*]. (TA.) *I. q.* زُمَاوَرْد [q. v.]; (Mgh, K;) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called نَوَالَهْ [or نُوَالَهْ], (Mgh, K,) and in Egypt termed لُقْمَةُ القَاضِى. (TA.)

مُيَسَّر , applied to a man, (S, TA,) *Having numerous offspring of sheep* or *goats* [*and* therefore *much milk*]; (TA;) *contr. of* مُجْنِب. (S, TA.)

مَيْسُور : see يُسْر, in three places: and see also يَسَر.

مَيَاسِر She-camels *that bring forth easily.* (TA.)

يشب

يَشْبٌ *A well known stone; [jasper;* peenliarly *a whitish kind thereof, found in Mount Imaus:* (Golius, from Et-Teyfáshee:)] an arabicized word, from [the Persian] يَشْم, q. v. (K.)

يشم

4 **ما أَيْشَمَهُ** *How unlucky!* a vulgarism: see 4 in art. شأم.

يطب

4 **ما أَيْطَبَهُ** *i. q.* مَا أَطْيَبَهُ: (K:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner أَيْطِبْ بِهِ, *i. q.* أَطْيِبْ بِهِ: [both signifying *How good, sweet, delicious,* or *pleasant, is he,* or *it*]. (TA, art. طيب.)

أَيْطَبُ *i. q.* أَطْيَبُ [*More,* or *most, good, sweet, delicious,* or *pleasant: and pure*]: a correct and chaste dial. form of the latter word. (Ex., from a trad., عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَيْطَبُهُ *Keep ye to the black thereof;* (i. e., of the fruit of the أَرَاكٌ;) *for it is the best of it.* But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) ___ أَقْبَلَتِ الشَّاةُ فِى أَيْطَبَتِهَا, and أَيْطَبَّتِهَا, (the latter form from AZ, TA,) *The sheep,* or *goat, came in the vehemence of her lust for the male.* (K.) See also art. طيب.

يفخ

1 **يَفَخَهُ**, (K,) aor. ـَ, because of the guttural letter, or ـُ, accord. to the common rule observed in the K, or ـِ, as though it were of the same class as وَعَدَ, (TA,) [the last is probably the most correct form, as يَأْفَخُهُ is the aor. of أَفَخَهُ, of which يَفَخَهُ is a dial. form,] *He*, or *it, hit him*, or *hurt him, on the part of his head called the* يَافُوخ. (K.)

يَافُوخٌ [The *top of the head;*] the *part where the anterior and posterior bones of the head meet:* [see يَأْفُوخٌ, of which it is a dial. form:] pl. يَوَافِيخُ. (TA.) ISd regards this form of pl. as an indication that the ى is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. أفخ: but see that art.]. ___ مَسَّ بِيَافُوخِهِ السِّمَاكَ [*He touched Spica Virginis*, or *Arcturus, with the top of his head*]. (A.) ___ وَطِئَ يَوَافِيخَ القُرُومِ فُلَانٌ *Such a one had lordship and eminence given to him.* (A.) ___ صَدَعُوا يَافُوخَ اللَّيْلِ *i. q.* أَدْلَجُوا [*They journeyed in the night; &c.*] (A.) [See also art. أفخ.]

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مَيْفُوخٌ *Hit*, or *hurt, on the part of his head called the* يَافُوخ. (K.)

يفع

يَفَعٌ : see يَافِعٌ

يَفَعَةٌ : see يَافِعٌ

يَفَاعٌ : see يَافِعٌ

يَافِعٌ and يَفَعَةٌ A boy *grown up,* (Msb, TA,) *grown tall;* (Ham, p. 354 et seq., Har, p. 189;) as also يَفَاعٌ and يَفَعٌ . (Ham, ibid.) See an ex. voce خَبْأَةٌ; and شَادِخٌ and مُطَبِّخٌ.

وَلَدُ المُيَافَعَةِ [*The offspring of fornication,* or *adultery*].

يقت

يَاقُوتٌ , [coll. gen. n., The *sapphire*, of whatever variety: the *ruby, oriental ruby*, or *red sapphire*, also called يَاقُوتٌ أَحْمَرُ; of which there are several varieties, whereof one is the *carbuncle;* also called يَاقُوتٌ جَمْرِىٌّ: the *sapphire*, commonly so called, or *blue sapphire*, also called يَاقُوتٌ أَزْرَقُ: and the *topaz, oriental topaz*, or *yellow sapphire*, also called يَاقُوتٌ أَصْفَرُ: the *jacinth*, or *hyacinth*, accord. to Golius, who observes, as on the authority of the Teyfáshee, that by this name are called *various gems of the East;* four species thereof being enumerated; the *red*, the *yellow*, or *gold-coloured*, the *blue*, or *azure*, and the *white:* that the *sapphire* and the *chrysolite* are also thus called: but that, by the word used absolutely, the *red jacinth*, or *hyacinth*, commonly called the *ruby*, is meant: which last remark is agreeable with modern usage:] *a well known gem;* (K;) of which there are many varieties, (TA,) the most excellent whereof is that called الياقوتُ الأَحْمَرُ الرُّمَّانِىُّ, (K,) also called البَهْرَمَانِىُّ; [the *finest kind of ruby* or *carbuncle;*] said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congealment of the blood, if hung [upon the person]: (K:) it is a Persian word, (S,) arabicized: (S, K:) of the measure فَاعُولٌ: n. un. with ة; and pl. يَوَاقِيتُ. (S.)

يقظ

1 **يَقِظَ**, aor. ـَـ , (Msb, K,) and يَقُظَ, aor. ـُـ ; (Lh, K;) and in the Msb is added يَقَظَ, i. e. like ضَرَبَ, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] يَقَظٌ (Msb, K) and يَقَظَةٌ, (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقَاظَةٌ; (Msb, K;) *He waked,* or *woke; did not sleep,* or *was not sleeping.* (Msb, K.) ___ See also 5.

2 **يَقَّظَ** See 4, throughout.

4 **ايقظه** (S, &c.) inf. n. إِيقَاظٌ, (TA,) *He awakened him,* (S, Mgh, Msb, K,) من نومه *from his sleep;* (S;) as also يقّظه , inf. n. تَيْقِيظٌ; (K;) and استيقظه . (TA.) ___ *He roused his attention,* للأُمور *to the things,* or *affairs;* (Msb;) as also يقّظه. (TA.) ___ ايقظ الغبار *He dispersed the dust:* (Lth:) and *he raised the dust;* (Lth, S, Z;) as also يقّظه : (Lth, S:) or, accord. to Az, this is a mistranscription, for بقَّطَ التُّراب, inf. n. تَبْقِيطٌ. (TA.)

5 **تيقّظ** *He became awakened;* or *he awaked,* or *awoke;* (S, Msb, TA;) من نومه *from his sleep;* (TA;) as also استيقظ . (S, Mgh, Msb, K.) ___ *His attention became roused,* or *he had his attention roused,* للأَمر *to the thing,* or *affair;* (Msb, * TA;) as also استيقظ , and يَقِظَ : (Msb:) *he became vigilant, wary,* or *cautious.* (TA.) You say also, هو يستيقظُ إلى صوته [*He has his attention roused at his voice,* to listen thereto]. (TA.)

10 استيقظ **إِسْتَيْقَظَ**: see 5, in three places. ___ *It* (a woman's anklet or other ornament) *made a sound* or *sounds:* (K, TA:) like as one says [in the contr. case], نام, meaning its sound, or sounds, ceased, by reason of the fulness of the leg. (TA.) استيقظه: see 4.

يَقْظٌ : see what next follows, in three places.

يَقِظٌ and يَقْظٌ and يَقْظَانٌ A man *waking,* or *awake: not sleeping:* (K:) or the last has this signification; (S, Msb;) and its fem. is يَقْظَى: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rareness of فَعُلٌ as the measure of an epithet, (Sb, TA,) is أَيْقَاظٌ, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of يقظان is يَقَاظٌ; (IB;) and the pl. of يقظى is يَقَاظَى. (K.) ___ And the first (ISk, S, Msb) and ↓ second (ISk, S) A man *vigilant, wary, cautious,* or *in a state of preparation;* (S, Msb;) *having his attention roused:* (S:) and *intelligent:* (Msb:) or a man *having his attention much roused, very vigilant, and possessing knowledge and intelligence.* (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from يَقِظَ as syn. with تيقّظ.] You say also, رجل يَقْظَانُ الفكْر and مُتَيَقِّظُهُ and يَقِظُهُ and يَقْظُهُ [*A man vigilant in mind*]. (TA.) And إنَّ فُلَانٌ لَيَقِظٌ [*Verily such a one is vigilant; not dull, heavy,* or *listless;* lit.] *light in head.* (AA.)

يَقْظَةٌ : see what next follows.

يَقَظَةٌ *A state of waking,* or *being awake;* (S, Mgh, K;) as also يَقْظَةٌ , occurring in the saying of the Et-Tihámee,

العيشُ نَوْمٌ والْمَنيَّةُ يَقْظَةٌ *	*
والْمَرْءُ بينهما خَيَالٌ سَارِى *	*

[*Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom*]; but most hold it to be used only by poetic license. (TA.)

يَقْظَانُ : see يَقِظٌ, in two places. ___ أَبُو اليَقْظَانِ *The domestic cock.* (K.)

ما رَأَيْتُ أَيْقَظَ منه [*I have not seen any more vigilant, wary,* or *cautious, than he*]. (TA.)

مُتَيَقِّظٌ : see يَقِظٌ.

يقن

1 **يَقِنَهُ**, (S, Msb, K,) and يَقِنَ بِهِ; (Msb;) and أَيْقَنَهُ, (S, K,) and ايقن به; (K;) and تَيَقَّنَهُ; and اسْتَيْقَنَهُ, (S, Msb, K,) and استيقن به; (K;) all signify the same; (S;) *He knew it; he was,* or *became, certain,* or *sure,* or *he made sure, of it;* syn. عَلِمَهُ; (Msb, K;) *intuitively,* and *inferentially;* (Msb;) [see 1 in art. علم;] and تَحَقَّقَهُ. (K.)

4 **أَيْقَنَ** see 1.

5 **تَيَقَّنَ** see 1.

10 **إِسْتَيْقَنَ** see 1.

يَقِينٌ is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, signifying *Sure,* or *certain,*

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and *manifest.* (Msb.) ___ And *knowledge,* or *certainty;* [see ظَنٌّ;] *instinctive* and *inferential.* (Msb.) ___ عَيْنُ اليَقِينِ: see عَيْنٌ (latter part). ___ الحَقُّ اليَقِينُ and حَقُّ اليَقِينِ: see جَامِعٌ; where the two words are said to have the same meaning: and Bd and Jel in lvi. 95; in the latter of which, اليقين in حَقُّ اليَقِينِ is expressly said to be an epithet: see also Ham, p. 335.

يلب

يَلَبٌ *Shields, of the kind called* تَرْسَةٌ, (K,) pl. of تُرْسٌ; or *of the kind called* دَرَقٌ, as is said in the R and M; which two kinds differ in this, that the درق, like the حجف, are of skin, or leather, without any wood or sinews (or nerves), whereas ترس is a more general appellation: (TA:) or *coats of defence,* syn. دُرُوعٌ, (K,) *of the fabric of El-Yemen:* (TA:) *made* [app. whether shields or coats of defence] *of skins;* (K;) i. e., *of the hides of camels:* (TA:) or *coats of defence* (دروع) *of the fabric of ElYemen, made of skins sewed together:* a coll. gen. n., of which the n. un. is يَلَبَةٌ: 'Amr Ibn Kulthoom says:

* عَلَيْنَا البَيْضُ وَاليَلَبُ اليَمَانِى *

* وَأَسْيَافٌ يَقُمْنَ وَيَنْحَنِينَا *

[*Upon us* (*were*) *helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight* (so accord. to the above reading, of يَقُمْنَ, which I find in an excellent copy of the S: but some read يُقِمْنَ, which, I think, affords not so good a sense:) *and that curve*]: (S:) or *helmets made of camel's hides:* [see also أَلَبٌ and أَلَبَةٌ:] or [*head-coverings made of*] *plaited thongs of leather* (نسوع) *woven together, which are put on the head in lieu of the helmet:* (TA:) or *skins which are sewed together, and worn on the head,* specially: (K:) or *skins which are worn beneath the* [*kind of coat called*] دِرْعٌ, or [*beneath that of*] دِيبَاجٌ; one of which is called يَلَبَةٌ: or *skins which are worn like the coats of defence called* دروع: or *skins of which such coats are made:* (TA:) or *any defensive coverings,* or *armour, of skins; not of iron;* and hence, *shields* (درق) [*of skins*] are thus called: a poet says,

* عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ *
* وَفِى أَيْدِهِمُ اليَلَبُ المُدَارُ *

[*Upon them* (*are*, or *were*,) *all* (*kinds of*) *ample coats of mail, smooth and glistening; and in*

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their hands, round shields of skins]: and يَلَبٌ, originally is a name of *that skin* [*of which such coverings are made*]: Aboo-Dahbal El-Jumahee says,

* دِرْعِى دِلَاصٌ شَكُّهَا شَكٌّ عَجَبْ *
* وَجُوبُهَا القَاتِرُ مِنْ سَيْرِ اليَلَبْ *

[*My coat of mail is smooth and glistening: its cleaving* (or *sticking close*) *is an admirable cleaving: and its shield, of good dimensions, is of strips of skin:* so accord. to explanations in the S, in arts. شك and قتر: but I incline to think that جوبها here is the same as جيبها; and that a word is understood, which makes the meaning to be *its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs*]: (S:) or simply *skin*, or *hide*. (K.) ___ Also *defensive coverings*, or *armour, of pieces of felt* (لُبُود), *with a stuffing of honey* (عَسَل) *and sand*. (K.) ___ Also, *Steel;* (K;) *pure iron:* (ISh, T, K:) n. un. يَلَبَةٌ. (TA.) Of this signification, the following hemistich is cited as an ex.,

* وَمِحْوَرٌ أَخْلَصُ مَنْ مَّاءِ اليَلَبَ *

[*And a pulley-axis clearer* (*in its brightness*) *than the lustre of pure iron*, or *steel*]:

but ISk says that it is by an Arab of the desert, who, hearing the verse of 'Amr Ibn-Kulthoom quoted above, erroneously supposed يلب to signify the *most excellent kind of iron;* and IDrd also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلَبَةٌ. ___ Also, Anything *great, big,* or *large in size.* (K.)

2 **يَمَّمَ** : see أَمَّمَ. And يَمَّمَ المريضَ and الميتَ: see Mgh in art. أَمَّ.

5 **تيمَّمَ** : see صعيدٌ and art. تيمَّمَ يمامةً ___. ام *i. q.* قصدَ قصدًا. (TA in art. ام.)

الفريضةُ اليمّيَّةُ : see المشرَّكةُ.

يمامٌ : see حمامٌ.

يمر

يامرر The *male of the* أَيِّل [or *mountain goat:* not ا: ل]. (M, TT.)

يمن

1 **يَمُنَ**, (T, M, K,) and **يَمِنَ**, (M, K,) *He was prosperous; fortunate; lucky.* (T, M, K.)

3 **يامن** : see 3 in art. شأم in two places.

4 **أَيْمَنَهُ** *He made it to incline towards the right:* see an ex. voce سَنٌّ (near the end of the paragraph). ___ أَيْمَنَ: see أَشْأَمَ in two places. ___ إبلى أَيْمَنَتْ: see أَيْسَرَتْ.

5 **تَيَمَّنَ** *He was placed on his right side in the grave.* (TA, voce به تَيَمَّنَ ___.) عَلْبَى *i. q.* تَبَرَّكَ به [q. v.]. (S.) ___ فُلَانٌ يَتَيَمَّنُ بِرَأْيِهِ, i. e. يَتَبَرَّكُ به, (T,) app. *One is fortunate in, or derives a blessing from, his counsel.* ___ *He augured good by it,* or *from it; or looked for good fortune, or a blessing, from it;* syn. تَبَرَّكَ به: (Mgh, Msb, &c:) opposed to تَشَأَّمَ به, in the K, art. طير; and in Bd, xvii. 14; and well known. ___ تَيَمَّنَ بِكَلِمَةٍ [*He augured good from the word*], (Har, p. 488,) and بِكَلَامٍ. (Msb. in art. فأل.)

6 **تَيَامَنَ** : see تَيَامَنُوا ___. تَشَأَّمَ: see 3 in art. يسر.

يُمْنٌ *Prosperity; good fortune; good luck; auspiciousness;* (T, S, M, K;) *contr. of* شُؤْمٌ, (M,) and of نَحْسٌ. (L, art. سعد.)

يُمْنَةٌ : its pl. seems to be يُمَنٌ. See برد.

اليَمِينُ *The location that is on the right.* ___ يَمِينٌ also, The *south.* See يَمِينٌ ___. سرح also signifies *A covenant* (Bd, and Jel in lxviii. 39) *confirmed by an oath.* (Bd, ibid.) يَمِينُ ٱللّٰهِ *The oath by attestation of God:* see أَيْمُ ٱللّٰهِ, and حَلَفْتُ يَمِينًا ___. عَهْدُ ٱللّٰهِ [*I swore,* or *have sworn, an*

oath]. (T, S, M, voce أَمِينٌ, which see. You say, يَمِينَ ٱللّٰهِ لَا أَفْعَلُ (as in some copies of the S [meaning, حَلَفْتُ يَمِينَ ٱللّٰهِ]): or يَمِينُ ٱللّٰهِ (as in other copies [meaning, يَمِينُ ٱللّٰهِ قَسَمِى]). See a similar form of oath voce حَرَامٌ: ___ يَمِينًا صَادِقَةً لَأَفْعَلَنَّ. see زَعْمَةٌ.

يَمَانٍ *A garment of Yemen:* see a verse voce تَسْهِيمٌ.

يَمَانِىٌّ and يَمَانُونَ: see تَهَامِىٌّ.

يامن : see يَاسِرٌ.

أَيْمَنُ [The *right, as opposed to* the *left;* see Kur, xix. 53, xx. 82, and xxviii. 30:] *contr. of* أَيْسَرُ; and [in like manner] مَيْمَنَةٌ is *contr. of* مَيْسَرَةٌ. (S.) ___ أَيْمُنُ, *contr. of* أَشْأَمُ, as signifying The *right,* opposed to the *left:* and as signifying *Lucky,* or *auspicious:* pl. أَيَامِنُ. See أَشْأَمُ. ___ It is also used in the sense of يُمْنٌ: see أَشْأَمُ. ___ Also *More,* and *most, lucky,* or *auspicious,* or *happy:* see 8 in art. فئل.

أَيْمُنُ , used only in swearing, is a sing. noun, not a particle, nor pl. of يَمِينٌ: and is derived from يُمْنٌ. (Mughnee.)

الأَيَامِنُ : see an ex. of this word, voce ثَابِرٌ.

مَيْمَنَةٌ The *right wing* of an army. See أَيْمَنُ.

مَيْمُونٌ *Fortunate; happy;* (T, M, MA, KL;) *blest.* (T.) See an ex. voce عَرِيكَةٌ.

تَيَمُّنٌ The *having* [or *receiving*] a *blessing.* (K L.)

تَيَمَّنَا for تَأَمَّنَا: see أَمَنَهُ.

ينبت

يَنْبُوتٌ *A certain thorny kind of tree, not of the kind called* عِضَاه. Mentioned here by IM. See art. نبت. (TA.)

ينبث

ينَبْيِث *A kind of sea-fish:* (IAar, T:) different from the بينَيْث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. بنث and نبث.]

ينم

ينمةٌ : see حَلَمَةٌ.

يهت

4 **ايهت** (as also اوهت, TA) *It* (flesh-meat, K, or a wound, TA) *became stinking.* (AZ, K.)

يهمت

اليَهْمُوتُ *A name of the fish upon which is the earth:* erroneously written with البهموت [ب]: so says Esh-Shiháb in the 'Imáyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.]

يوح

يُوحُ, (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see يُوحُ,)] indecl., and without the art. ال (ISd,) accord. to IAmb يُوحُ, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and يُوحِ, also indecl. like بَرَاحِ, (TA) and يُوحَى, (IAth, K,) names of *The sun.* (S, art. يوح, K, &c.) [See يُوحُ.]

يوم

يَوْمٌ *A time, whether night or day;* (Msb;) *time absolutely, whether night or not, little or not:* this is the proper signification: (Kull, p. 390:) and *day,* meaning the *period from the rising of the sun to its setting;* (Lth, TA:) the *time when the sun is above the earth:* this is the common conventional acceptation: (Kull, ubi suprà:) and the *period from the second* [*or true*] *dawn to sunset:* (Msb, Kull:) this is the legal acceptation: (Kull:) and *a civil day:* the *period of the revolution of the greatest firmament.* (Kull) ___ Also, *An accident,* or *event;* syn. كَوْنٌ and كَائِنَةٌ. Ex., نِعْمَ ٱلْأَخُ فُلَانٌ فِى ٱلْيَوْمِ إِذَا نَزَلَ بِنَا *Excellent is the brother, such a one, in the case of the accident, when it befalls us.* (T.) ___ See يَوْمَ يَوْمَ يَأْتِينَا ___. نَهَارٌ *He comes to us day after day,* i. e., *every day:* (Sharh esh-Shudhoor:) and يَوْمَ يَوْمَ. (In a verse cited by IJ. in Mz, sect. on the حَقِيقَة and يَوْمٌ ___.) مَجَازٌ *A dayjourney,* or *day's journey.* ___ *A day,* as in our phrase he won the day; meaning *contest, fight,* or *battle:* I render it *a day* [*of conflict*]. ___ أَيَّامُ ٱلْعَرَبِ *The* [*days,* (agreeably with an English, as well as Arabian, usage,) meaning] *conflicts* (وَقَائِع) *of the Arabs.* (ISk, T.) ___ ابن يومه *He who thinks* [*only of the present day,*] *not of the morrow.* (Er-Rághib. in TA, art. يوم ___.) بنى: see بَيْنَ الأَيَّامِ ___. شَكٌّ and فِيمَا بَيْنَ الأَيَّامِ: see نَدْرَةٌ, in two places.

يَوْمِيَّةٌ *A day's wages.*

مِيَاوَمَةٌ from يَوْمٌ is like مُلَايَلَةٌ from لَيْلٌ, and مُشَاهَرَةٌ from شَهْرٌ, &c. (TA, in art. ربع.) See مُسَاوَعَةٌ.

يي

2 **يَيَّيْتُ يَآءً حَسَنَةً** [*I wrote a beautiful* ى]. (TA, in art. حى.)